WATCH TOWER
1879-1916

The *Watch Tower* magazine began publication in July 1879 and was edited by Charles Taze Russell until his death in 1916. When first produced it was called *Zion's Watch Tower and Herald of Christ's Presence.* It began as an eight-page paper, produced once a month. The size was increased to 16 pages in 1891, and it became a semi-monthly magazine in 1892. The title of the magazine was changed to *The Watch Tower and Herald of Christ's Presence* beginning with the January 1, 1909 issue.

This PDF file is a text edition of all *Watch Tower* issues from 1879 to 1916. It is the most complete collection to date, including the supplement on the Tabernacle published with the February 1882 issue; the extra edition published April 25, 1894 entitled "A Conspiracy Exposed;" the full text and music of the "Musical Tower" (February 1, 1896); and the January 1, 1912 issue publicizing Pastor Russell's "Round the World Tour." The vast majority of these issues were produced by Bible Students Library and are used by permission. This file is fully searchable but searches over the entire file may take longer than if you just search a section. If you want to search the entire document have the first page displaying. If you want to begin the search later click on the bookmark for that year and begin the search there.

ZION'S WATCH TOWER

HERALD OF CHRIST'S PRESENCE

PITTSBURGH, PA., JANUARY

VIEW FROM THE TOWER

[illegible]

TRACT FUND REPORT

[illegible]

ZION'S WATCH TOWER and Herald of Christ's Presence

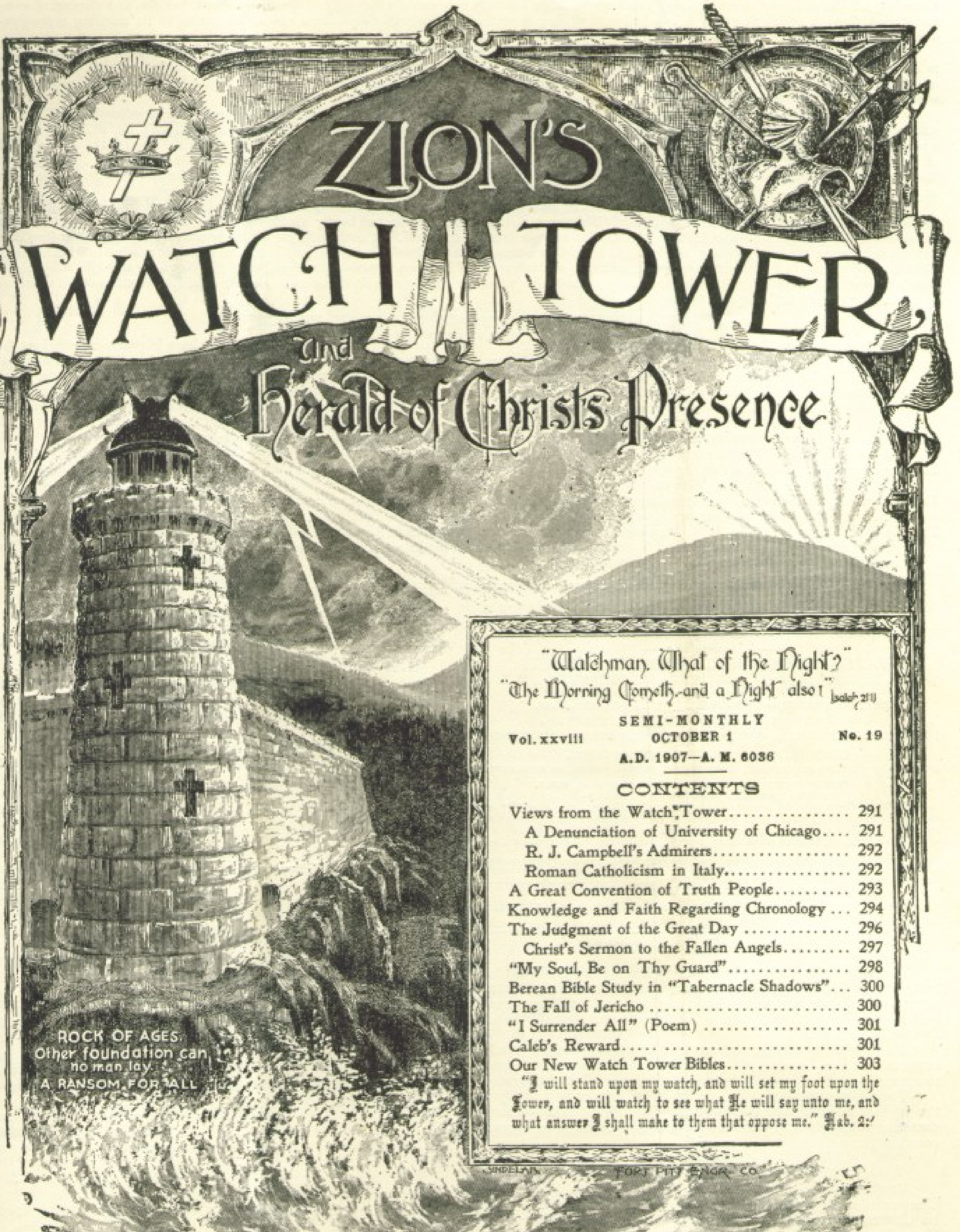
ROCK OF AGES.
Other foundation can no man lay.
A RANSOM FOR ALL
SINDELAR
FORT PITT ENGR. CO.

"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

SEMI-MONTHLY
Vol. xxviii OCTOBER 1 No. 19
A.D. 1907—A. M. 6036

CONTENTS

Views from the Watch Tower 291
  A Denunciation of University of Chicago 291
  R. J. Campbell's Admirers 292
  Roman Catholicism in Italy 292
A Great Convention of Truth People 293
Knowledge and Faith Regarding Chronology ... 294
The Judgment of the Great Day 296
  Christ's Sermon to the Fallen Angels 297
"My Soul, Be on Thy Guard" 298
Berean Bible Study in "Tabernacle Shadows" ... 300
The Fall of Jericho 300
"I Surrender All" (Poem) 301
Caleb's Reward 301
Our New Watch Tower Bibles 303

"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity: the sea and the waves (the restless, discontented) roaring: men's hearts failing them for fear and for looking forward to the things coming upon the earth (society): for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28, 31.

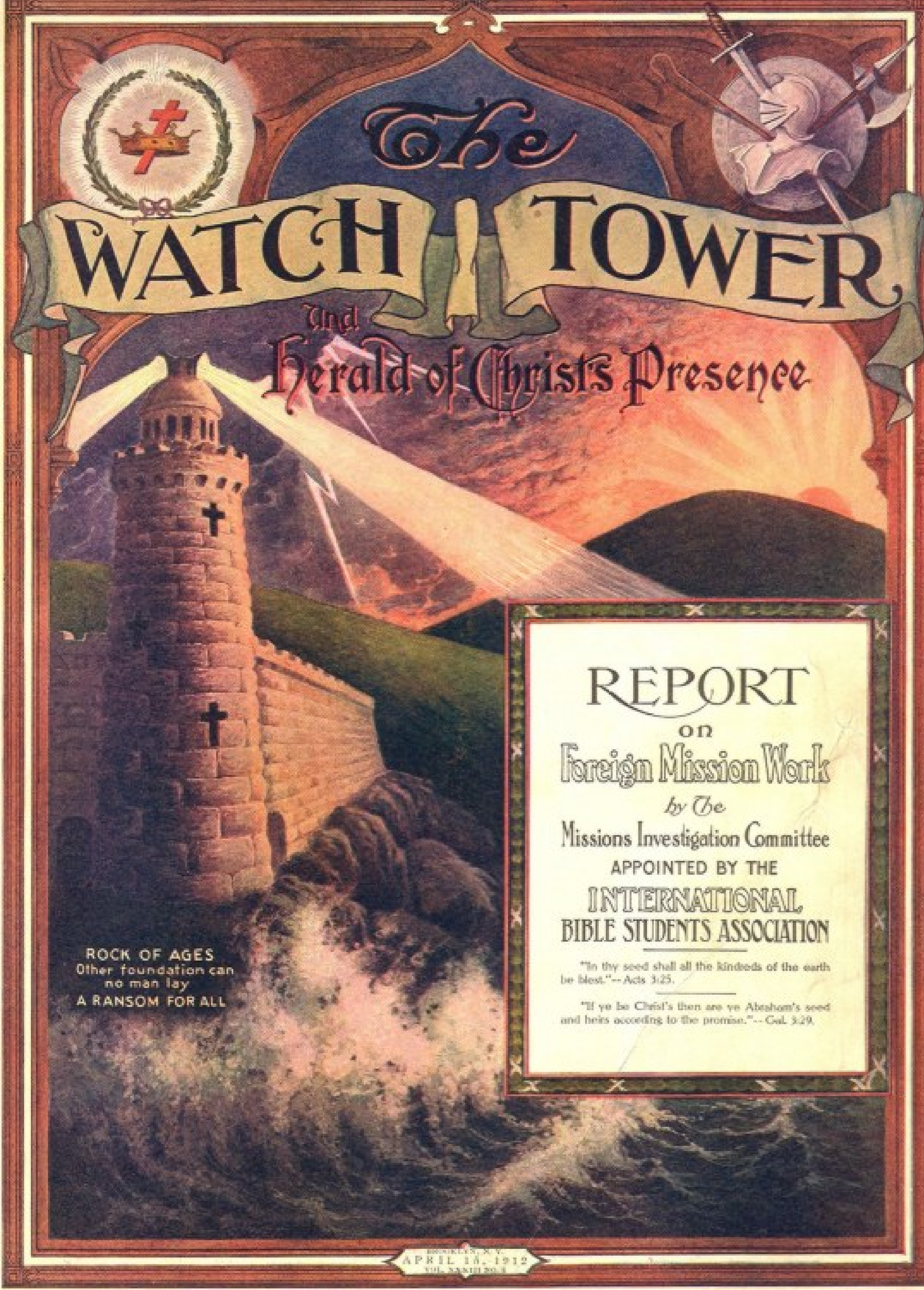
ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

The WATCH TOWER
and Herald of Christ's Presence

REPORT
on
Foreign Mission Work
by The
Missions Investigation Committee
APPOINTED BY THE
INTERNATIONAL
BIBLE STUDENTS ASSOCIATION

"In thy seed shall all the kindreds of the earth be blest."—Acts 3:25.

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Gal. 3:29.

BROOKLYN, N.Y.
APRIL 15, 1912
VOL. XXXIII No. 8

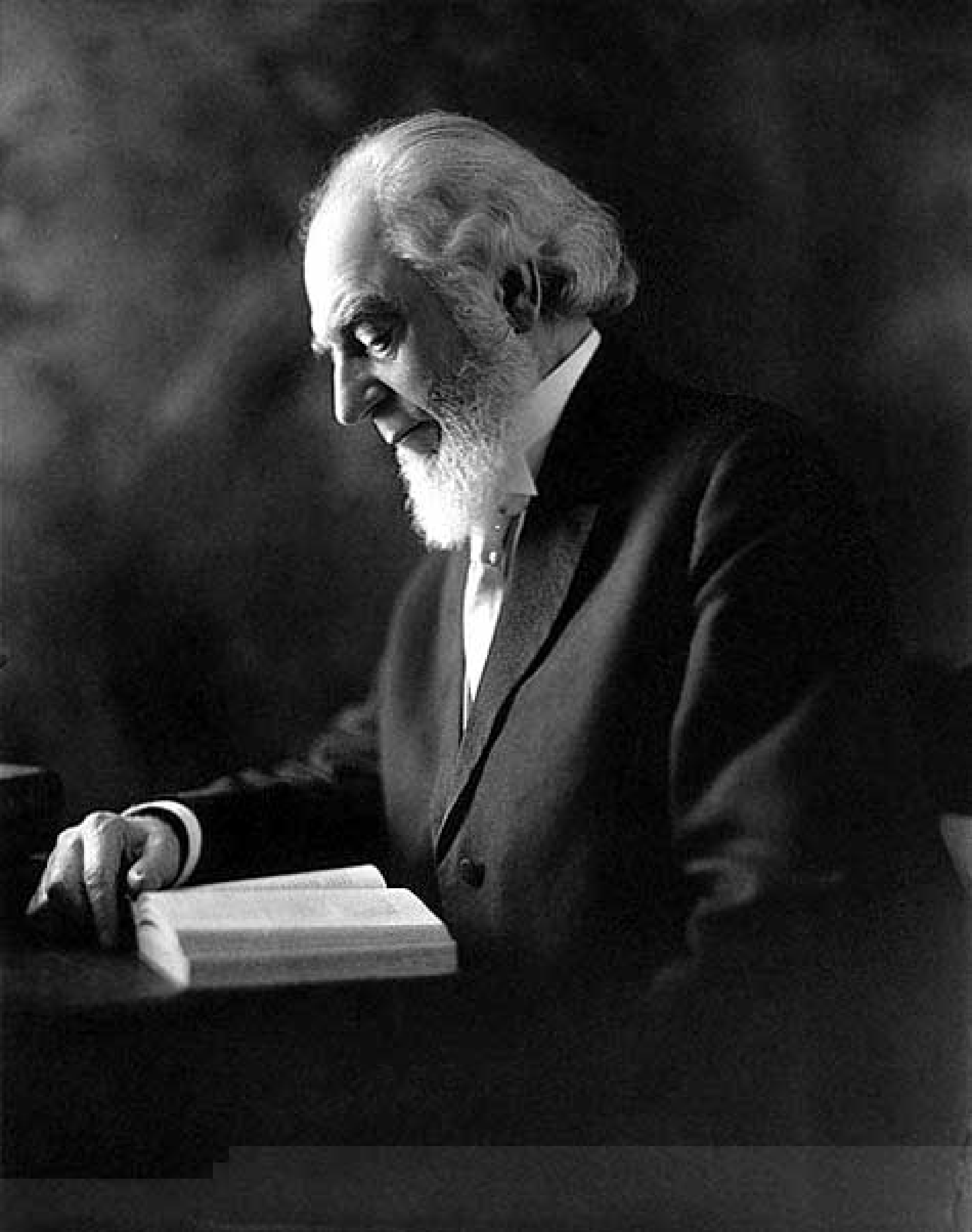

SUPPLEMENT TO

Zion's Watch Tower,

And "Herald of Christ's Presence."

==========

PITTSBURGH, PA., JULY 1, 1879.

==========

To the readers of the "HERALD OF THE MORNING,"

DEAR FRIENDS: My connection with the "Herald" having been terminated rather suddenly, and under circumstances which must seem rather remarkable and peculiar to you, I feel it to be a duty both to you and to myself to offer an explanation of the manner of withdrawal and my reasons for so doing. Quite a number who were personally acquainted with me thought there must be more of the story to tell, and I have received a number of letters asking an explanation. To these inquiries and to many unexpressed of similar character, let me offer the following statement:

I have been a Bible student since I first had my attention called to the second coming of our Lord, by Jonas Wendel, a Second Advent Preacher, about 1869, who was then preaching the burning of the world as being due in 1873. But though he first awakened my interest on the subject, I was not a convert, either to the time he suggested nor to the events he predicted. I, in company with others in Pittsburgh, organized and maintained a bible class for the searching of the Scriptures, meeting every Sunday.

We reasoned that, if Christ's coming were to end probation, and bring irrevocable ruin upon ninety-nine in a hundred of mankind; then it could scarcely be considered desirable, neither could we pray with proper spirit, "Come, Lord Jesus, Come quickly!" We had rather request--much as we should "love his appearing"--that he remain away and our sufferings and trials continue so that "if by any means we might save some." Not only so, but great masses of scripture referring to the Millennial glory and teaching that "All nations which thou hast made shall come and worship before thee," &c., &c., would be left unfulfilled if at His coming there should be a wreck of matter and a crush of world.

We first saw Millennial glory--then the glorious work which is offered us as His Bride; that we are by faith the "seed of Abraham;" and as such, heirs of the promises, &c., in whom "all the families of the earth shall be blest." (Gal. 3.) This most certainly points to a probation in the future after He has come.

Thus, speedily, steadily and surely God led us to recognize the second coming of our Lord as being not the sunset of all hope to mankind, but the "rising of the Sun of Righteousness with healing in his wings."

The Lord gave us many helps in the study of His word, among whom stood prominently, our dearly beloved and aged brother, George Storrs, who, both by word and pen, gave us much assistance; but we ever sought not to be followers of men, however good or wise, but "Followers of God, as dear children." Thus growing in grace and knowledge for seven years, the year 1876 found us.

Up to this time we persistently ignored time and looked with pity upon Mr. Thurman's and Mr. Wendel's ideas. (The latter was preaching the same time as Bro. Barbour; viz: The burning of the world in 1873.) We regarded those ideas as unworthy of consideration, for though we believed the event "nigh even at the doors," yet we recognized the fact that the church will be withdrawn--translated--before there would be any open manifestation to the world, or, in other words, the two stages of Christ's second advent, viz: coming for his saints, and coming with all his saints.

About this time I received a copy of the "Herald of the Morning," Bro. B. was its publisher; I read with interest how he and others had been looking for (to use his own expression) "a bonfire"; how scriptural arguments pointed to the autumn of 1874 as the time it was due; how that as the disappointment connected therewith began to abate, he and others had re-examined the scriptural proofs that appeared to teach that the end of the world was due at the time supposed; how clear and firm all those proofs still seemed; etc.; how that then, they began to examine what was due to take place at the end, and found that instead of a bonfire, scripture taught that "The harvest is the end of the world" (or age), and that though the age ended, the earth remained and a new age unfolded in which "All the families of the earth shall be blest."

When I read the account I was deeply interested, and as I read on I saw that, if the arguments were true they proved that we had entered and were then in the harvest or end; and if in the harvest, Jesus was due to be here present. This was all reasonable enough for it was much what we had been expecting, and it linked time to our expectation in a harmonious and beautiful manner. My thought now was: Are there sufficient proofs of our being in the time of harvest? If so, this brother and I were in perfect harmony. The paper came in the morning, and I had read it and written to brother B. before noon. I examined more of the time proofs, and though not yet settled with reference to them, made arrangements with brothers B. and Paton to come to Philadelphia, where I was engaged at the time (1876), and hold some meetings, giving evidences, etc., of time, to which I listened with interest, and of the truth of which I felt convinced.

Br. B. and I talked over various methods of promulgating these truths and finally decided to travel and preach them wherever men and women would hear, and to thus spend (D.V.) the remainder of the harvest, which we then supposed was three and a half years, and would close in 1878. While I was arranging my affairs, brother B. returned to Rochester to prepare for publication of the "Three Worlds." (We found during the Philadelphia meetings that such a book was necessary to furnish hearers with chapter and verse for what was claimed), and to close up the "Herald" as it could not be properly attended to while traveling, and the suggestion was made that if any new evidences or truths were developed, a paper could at any time be published and issued from any point. In the meantime, to do justice to subscribers and give them reading matter for the remainder of their year, brother B. had parts of the "Three Worlds" book, then on the press, arranged with a heading, "Herald of the Morning Quarterly," which were left with a sister in Rochester to be mailed as they became due.

We, Bros. Barbour, Paton and myself, traveled, lectured, etc., for some months, when it seemed advisable to us all that a paper should go continuously to those who were hearing, thus keeping alive and watering seed sown. This seemed good to us all, and while brother Paton and I continued lecturing, brother B. went to Rochester and fitted up our office, type, etc., for which I furnished the money. The old type, &c., had been sold before we started out, although I know nothing of how much was obtained for it, nor what was done with the money. The paper thus started was essentially another paper but took the same name because we could think of none better or more expressive. That it was a new paper, or had at least undergone a change of management, was witnessed monthly by the heading of its fourth page where it expressly states that it is "Published by C. T. Russell and N. H. Barbour." Since the paper's change of form, July 1878, this has been omitted. Possibly Bro. B. forgot it, or possibly he thought that the page being small this could be advantageously left out. What amount of money I invested in the paper I do not know. Of such things I never keep account. I remember sending Br. B. money several times; one of which was when we were leaving a camp meeting at Alton Bay, N.H.; I gave him $100 which he lost from his vest pocket as he afterwards wrote me, when, I presume I sent him another $100. I made neither mental nor written note of any money sent--I simply sent whatever money was called for and seemed to me to be needed, aggregating altogether perhaps $300 or $400 dollars. The $660 referred to by Bro. B. in the May Herald I never gave to the Herald. The paper has never been self-supporting, and particularly not at first, when we sent many thousands of copies to persons who had been readers of the paper of old when it did not advocate the glorious "Restitution of all things" as it now does, as well as to those who sent their names as two months subscribers free. At its outstart considerable money was necessary; the receipts were slow and uncertain, so, to avoid the necessity of continually sending, or of the Herald's being in any way hindered from lack of money, I placed on deposit at Rochester the above sum which before, I had deposited in a Pittsburgh bank. I deposited the money in our joint names so that should occasion require, Bro. B. could draw and use it, but I repeat, I never gave that $660 to either Bro. B. or the Herald. It, as well as all I have, is the Lord's, and was intended to be used wherever and whenever it was needed, either by the Herald, any of the preaching brethren, or by myself. The greater part of it has been used for all these. When I was traveling, it was equally convenient for me at Rochester or at Pittsburgh.

Besides these cash items, the "Herald" had a regular income from the sale of the "Three Worlds," a book familiar to most of you. We published 3500 of them--prices twenty-five, fifty cents and one dollar, according to binding. These were all disposed of, some by each of us while traveling, the proceeds helping to defray traveling and other expenses, and a part were sold from the office--orders being filled from all parts of the country. It would be moderate to estimate that about one-fourth of the edition was thus disposed of from the office to the direct benefit of the Herald, which at an average of thirty cents each, would be over $260, besides a smaller amount--the proceeds from the sale of the hymn book, and more recently from the sale of the tract, "The Object and Manner of Our Lord's Return," the latter probably not so inconsiderable as some ordered by the dozen for distribution.

The moneys so received were all clear gain to the "Herald," as the cost of publication was paid by myself; Bro. B. doing the composition of the "Three Worlds" and hymn books. Whatever I gave to or invested in the "Herald," was not to Bro. B. but to the Lord, and I much regret that circumstances seem to demand this recital, but we are commanded, "Let not your good be evil spoken of." Bro. Barbour has put into the Herald his time and ability, and has drawn out of it his living. It was his own fault if during the last two years he did more than his strength justified, or if he did not live comfortably. It was not from lack of money. I know he lives frugally, and so do all who realize that all things are God's, and that they are simply His stewards. I am willing to admit that in investing his time and ability he put in that which was of greater value than the money I invested. Still, I think that our brother would claim that the time invested was not given to me, but to the Lord, and the pay he expects is not merely the living of the present time, but that his is "The promise of the life that now is, and of that which is to come."

In consideration of the above, I confess I did not, and do not, feel that in supposing the Herald to be partly mine, I was "immodest."

But there are other points of our brother's reply to my proposition that seem to require re-stating to be fully understood. First, however, read below an exact copy of the letter which I wrote to Bro. B., and to which the article referred to in the May "Herald" is the sole reply I have received.

Pittsburgh, Pa., May 3, 1879

Dear Brother N. H. Barbour:--Your postal card and letter came duly to hand, and I hope my delay in answering will not be attributed to lack of interest. The fact is that with moving of house and store, spring purchasing of goods (for which I went East), and the work which our Father seems to have put into my hands for the present, viz.: ministering to His children the bread of life each Sunday, as well as baptism and prayer meetings &c., &c., I have been kept so busy as to seldom get above six or six and a half hours sleep per night. With this explanation, let me reply to your letter.

First: It was not possible for me to attend the proposed meeting at R., and I presume, though invited warmly, you scarcely expected me, knowing my pressure of time, &c.

Second: I cannot understand how our bank account has so suddenly decreased. I expected that we still had $100 to $125 in bank. If I recollect aright the balance in bank when I was in R. was $163. Am I right? In your reply, please let me know how our account stands, viz: How much was to our credit in bank Jan. 1, '79, how much has been received in cash since, and how much in bank and on hand now, also, what largest items of expense have been, &c.

While I still feel that you are a brother in Christ, and still love you as such, while there are many pleasant memories of the past to refresh my heart, yet my brother, there has arisen a difference of view between us as to the teaching of our Father's word (see note 1.) and while giving you credit for all sincerity and honesty in your views, page 2 which I claim for myself in the opposite view, yet I must be guided by my own understanding of our Father's word, and consequently think you to be in error. Now I do not think that every difference of opinion need necessarily break fellowship and communion, yet in this case the points of variance seem to me to be so fundamental and important that the full fellowship and sympathy such as should exist among publishers and editors of a paper or magazine, no longer obtains between you and me, and because this is the case, I feel that our relationship should cease.

I believe that we are both children of God, and anxious to know and teach the truth. Our Father's promise is that all truth seekers shall be guided into it therefore permit me to express the hope that we shall yet see in harmony and understand in unison, the Word. May whichever of us has truth be strengthened and established in it, and the one in error be led to discern the error. Now how shall we dissolve? Will Bro. Withington or some other brother buy out my interest for you, or take my place himself, or do you wish to resign your connection with the Herald. (See note 2.) In that case I shall continue it (D.V.) As you are the senior, I give you the opportunity to mention the terms of purchase or sale, I know not whether you feel disposed to purchase or not. In case you and friends wish to purchase, I expect to start another paper. I do not know that, as I feel at present it would be an auxiliary, as I had at first intended, but neither should it be understood to be an opposition paper, it should be an independent one. I should be the more studious of this, because I should fear that if the friends--the readers--knew of our difference, &c., the truths which we both aim to honor and advance, might be reflected upon unfavorably in consequence. Please let me know your answer and proposition as soon as possible, within a week certainly.

Truly your brother in Christ, C. T. RUSSELL.

EXPLANATORY.--

Note 1. The doctrine of Substitution, or Atonement.

Note 2. When I first mentioned another paper to brother B. January last, he suggested that I take editorial charge of the Herald, which I then declined; I did not know but that he might still be of the same mind.

The answer which I received through the May No. of the Herald is known to you all perhaps. In reply to it I wrote brother B. as follows:

101 Fifth Avenue, Pittsburgh,
May 22nd, 1879
Brother N. H. Barbour:--

I was much disappointed at your reply in last Herald (May No.) to my letter of the 3d. inst. I did not expect that its proposition would be made public--as intimated in the last clause--and I certainly did not expect that it would be stated in so partial and one sided a manner. To my mind it was unjust. And now I leave the Herald with you. I withdraw entirely from it, taking nothing from you; or it, or anyone, save Christian charity, which we owe one another. This is exactly the amount expected when I wrote to you the former letter. Please announce in next No. of the Herald the dissolution and withdraw my name. Yet still believe me, the Herald's friend, and yours.

Respectfully, CHARLES T. RUSSELL.

I have other reasons than those stated in my letter to Bro. B. which I might as well mention here, as "other management" has been suggested. One feature of the Herald's management which gave me much annoyance, and of which I wrote to Bro. several times, was the careless handling of names of subscribers, by which many were lost, and the failure to keep any proper account of when money was paid, or when a subscription expired. He simply marked P opposite the name, and when he thought from the color of the ink that the subscription was about expired, he stopped sending. Time after time I have been asked personally and by mail, "Why don't I get my paper?"

Another objection is that in some cases there has been too much management. Articles sent by Bro. P. and myself, were not to my mind respectfully treated. If I had a right to the paper and I think I had and I wished Bro. P. to have, while Bro. B. had an equal right to write an opposing article, he had no right to cut up and interpolate ours. Nor was an appended answer proper when the writer was an "Associate Editor" and had a right to present his views over his own name. Further, while writing against Substitution, Bro. B. was seemingly anxious to publish letters from subscribers, which mentioned his view commendingly. Among others was one from Rev. W. V. Feltwell, of Philadelphia, a personal acquaintance of mine. In this extract Bro. F. is made to endorse the new views strongly.

I was much surprised, and seeing the brother in March, I inquired; why? He informed me that the article referred to had not stated him correctly--that he had written to Bro. B. to have it corrected, and said he, "Didn't you see the correction in the March Herald?" No, I answered. Then he got me his copy. There it was--Bro. B. regrets at any error, &c., and a quotation from Bro. F's. last letter: "I am now and always have been a believer in the vicarious atonement of Christ." This seemed all right and I know that it was possible for any one to make a mistake, when merely making an extract from another's letter, and I was rejoiced to think that the correction was so freely made.

But judge of my surprise and sorrow when upon attempting to show it to Bro. P. a few days after, I found that in my March No. a notice of Bro. Rice's paper "The Last Trump;" occupied its place--How was it in yours? We could not understand it, it seemed like double dealing--too much management for a Herald of the Millennial Morning. Alas!, I said to myself; is this the fruit of the new views of the atonement?

To Summarize:--In money direct and through publications, I presume that I furnished the Herald with about, as nearly as I can approximate six or seven hundred dollars, in addition to its type &c. Bro. B. put in all he had--his time &c. He drew out what he has since lived on, and by this new arrangement has drawn the "Herald" as well.

In the light of the above it may not be amiss to offer a few criticisms of the May article. How does it appear now, about those thousands of gratuitous papers? Did Bro. B. do all the giving? [I take no credit to myself in the matter, I did what was my greatest pleasure.]

Then too from the account above given, which many of the brethren here can corroborate, does it indeed look as though "our dear young brother Russell came into these views, and a small interest in the paper so recently?" Is it true that "this young man came into the views advocated by the Herald, no longer ago than Nov. 1876?" Again, is it true that Bro. B. "advocated all the advanced truths and all the prophetic arguments?" And did the "young brother learn all these beautiful truths by hearing repeated courses of lectures by Bro. B.?" Let us see what are these beautiful advanced truths? Is it the time of Christ's coming? No, there is no beauty in time, it is only a thing of dread, unless the glorious object of His coming is recognized. Bro. B. can scarcely be considered the one, who brought this most glorious and most beautiful truth to our attention, for, while he believed a bonfire to be the end of the world, and that probation ended with it, Bros. Geo. Storrs, Henry Dunn and others were preaching and writing of "the times of restitution of all things which God hath spoken by the mouth of all His holy Prophets." [Acts 3:21,] and that "In the ages to come, God would show the exceeding riches of his grace." (Eph. 2:7.) Again, of what value would it be to know the time if we know nothing of the manner of Christ's coming? But while Bro. B. was looking for and preaching outward demonstrations, others saw and taught the two stages of the second advent, viz: Coming unobservedly for His bride and his appearing, when "we also shall appear with Him in glory." Lest some should suppose these statements unwarranted by facts, let me here give extracts from writings on the subject by Rev. Jos. Seiss. "The Last Times" a work published by him in 1856, says of: "THE DAY OF THE LORD" (PP. 150-151.)

"There shall be upon the earth distress of nations with perplexity, the sea and the waves thereof roaring, great popular and revolutionary disturbances; men's hearts failing them for fear and for looking after those things that are coming on the earth for the powers of heaven shall be shaken." These words describe scenes of the judgement, which are to be witnessed before the visible manifestations of Christ, scenes which will glide in upon the world without the least suspicion on the part of men generally, that they are the beginning of the great judgement. Yes, "every eye shall see him" but not necessarily at the same time, and only when he shall come "with all his saints with him," and all his saints cannot be with him until after the pious dead are raised and the pious living be translated. The day of judgement shall come "as a thief in the night." He will be here, gathering and removing His elect before the world shall have become aware of it. Referring to THE RESTORATION OF THE JEWS (PP. 206-209.)

"The Jews shall return to their ancient home. Jehovah Elohim shall come down again more glorious than when of old, he dwelt in cloud and flame in the Holy of Holies, even Jesus in His own glorified humanity and they shall say: "Lo, this is our God! we have waited for him and he will save us. We will be glad and rejoice in his salvation." Jerusalem's light shall then have come, and the glory of the Lord have risen upon her and she shall arise and shine. But Jerusalem below, radiant in all its untold glory shall be but a type and earthly picture of the higher and sublimer Jerusalem that is above.--[The Church.] Concerning the OFFICE OF THE GLORIFIED CHURCH. (PP. 221.)

"Much of the great plan of redemption yet remains unfulfilled and this Church of the first born is exalted to its high place, not only for its own glory and the Savior's praise, but as another great link in the chain of agencies, and administrations by which the entire world is to be restored to the high sphere for which it was destined. When this elect Church shall have been completed and its members come to be Priests and Kings with Christ in the glorious Messianic kingdom, the same general calling which they now fill will continue.

These sublime princedoms of the eternal empire are a part of God's great plan to let forth His love, wisdom and blessing upon earth's generations. Blessed shall it then be for the world, when once the saints shall be installed with their promised dominion and set with Christ upon His throne. And again, concerning SPIRITUAL BODIES. (PP. 220.)

"That the glorified saints will to some extent mingle with those who live in the body and at times unveil their radiance to them, I think there is reason to believe. If they are to govern, direct and minister to those in the flesh, it is natural to suppose they will also be visible at least occasionally.

Angels in the performance of similar offices have often been manifested to living men, and why should it not be so with Christ's servants in the wonderful administrations of his glorious kingdom. Glorified or spiritual bodies are perhaps in their nature insensible to our earthly senses. Christ after His resurrection, was not visible, except at certain times when he manifested himself. The angels are invisible and yet we have many instances in which they were revealed to the view of mortals.

And in that new world in which the glorified saints are to be enthroned and commissioned as the ministers of Christ to execute his orders and administer his government over the nations, we may reasonably expect that they will often appear and converse with those who live in the flesh, and that intercourse between them and those in the body, will be as real familiar and blessed as that which Adam enjoyed with heavenly beings in Paradise."

At the time the above was written Bro. Barbour was entirely uninterested in these matters, a gold miner in Australia, and even since his return to the United States, and his interest in the second coming of Christ, his preaching and teaching has, until quite recently, opposed rather than favored these doctrines.

From whence came all these beautiful and advanced truths to young Bro. Russell and others of the flock? Surely not from Bro. Barbour, nor, we may add, from any man. These precious truths are given freely to all in Christ by the Lord, the Holy Spirit being our teacher and the only one, for "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth." (1 John 2:27.) Truth and knowledge are the food upon which God's children feed, and He himself has made perfect arrangements for their supply, as it is written, "Light is sown for the righteous." (Psa. 97:11.)

He supplies the light to the "Pathway of the just that shines more and more unto the perfect day," and as the Master promised so we have had "The spirit of truth to guide us into all truth, and He has shown us things to come." (Jno. 16:13.)

But while the spirit guides, human instrumentality is often employed by the spirit. Men are only the "earthen vessels that the excellency of the power may be of God and not of us." (2 Cor. 4:7.) The vessel is nothing, the treasure has the value. All God's children are to some extent vessels, some with greater capacity than others. O that we might all be very humble as treasure bearers.

"Broken and emptied vessels,
For the Master's use made meet.
Rather be nothing, nothing--
To Him let their voices be raised,
He is the fountain of blessing,
He only is most to be praised."

Truth when due, is due to the household, and it is of little consequence either to the Spirit, who has it to communicate, or the Church for whom it is intended, whether it come by one vessel or another. If Luther had refused to carry the message given him for the Church, some one else would have carried it. And what he brought was not his, it was the Church's, and each member of the Church was as much the owner as Luther.

The Lord's way seems to be to give truth through various channels "--Here a little and there a little." Possibly, the reason is, lest the vessel should "be puffed up above measure," and that the Church should know that its Head is the "Fount of every blessing."

But is there nothing which Bro. B. has brought us as the Spirit's vessel? Oh yes, while he did not bring the glorious and beautiful advanced truths, nor yet the "prophetic arguments." [The chronology, showing scripturally that the 6000 years from Adam ended in 1873, was I believe, first dug from the Bible, arranged and printed by Rev.

Bowen of England, and is there known as "Bowen's chronology." Most of the Prophetic arguments which we now use, were used long ago by Second Adventists--misapplied--and their harmony not being seen, they were thrown aside.] Bro. B. was permitted to so arrange, (gradually) and harmonize these various Prophetic teachings of time, that now, they give those of us who see them, great joy. He has caused these Precious Gems (God given) to sparkle and shine because of their harmonious arrangement, and the light which he brought us (God given) on the time of the realization of "The exceeding great and precious promises of God." For this harmony of time we thank God. For his labor in bringing it to us we sincerely and heartily thank Bro. Barbour, and pray that as a vessel the Lord may use him still further to the edification of the body of Christ.

This has been to me a painful recital, and it will be the same to every reader of the "Herald" who is truly interested in what has been taught through it for the last two years, but I believe it is absolutely demanded as an explanation of the article in the May "Herald." I have finished. My wish is to dismiss the matter entirely from my attention, and I now expect never to refer to the subject again under any circumstance.

I have published this as a "Supplement," because first I wanted it to go to none but "Herald" readers, and secondly, I would not want the pages of "Zion's Watch Tower" sullied by a recital so derogatory in some respects to the character of a member of the body.

I have been extremely careful in preparing this article that no part of it should be over stated. First: Because I do not wish to misrepresent, and Secondly: Because I have every reason to expect that some sort of an answer will be attempted, and desiring never again to mention the subject, I want to make such statements as cannot be contradicted.

Yours, &c., C. T. RUSSELL

====================

R3 : page 1

ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE.

==========

"Watchman, What of the Night?"
"The Morning Cometh."--Isa. 21:11.

==========

VOL. I. PITTSBURGH, PA., JULY, 1879. NO. 1.

==========

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS. J. H. PATON, ... ALMONT, MICH. W. I. MANN, ... ALLEGHENY, PA. B. W. KEITH, ...DANSVILLE, N.Y. H. B. RICE, . . . W. OAKLAND, CAL. A. D. JONES, ...PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

==========

R3 : page 1

PROSPECTUS.

This is the first number of the first volume of "ZION'S WATCH TOWER," and it may not be amiss to state the object of its publication.

That we are living "in the last days"--"The day of the Lord"-- "the end" of the Gospel age, and consequently, in the dawn of the "new" age, are facts not only discernable by the close student of the Word, led by the spirit, but the outward signs recognizable by the world hear the same testimony, and we are desirous that the "household of faith" be fully awake to the fact, that--

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime."

And not alone to help awaken, but to assist them to "put on the whole armor of God, that they may be able to stand in the evil day;" and, besides all this, that giving all diligence, they add to their faith, virtue, and to virtue, knowledge, self control, [temperance,] brotherly kindness, charity; when, as a result of these indwelling and flourishing graces, they shall be God-like [godly].

But, recognizing the beauty and necessity of these adornments of the spiritual man, they fail not to recognize that the merit toward God lies not in these moral virtues, but in Christ's perfect sacrifice, and though adorned by all these gems of character, we could not be recognized as God's children now, nor permitted ever to enter His presence without the robe of Christ's righteousness, the "wedding garment" necessary to our participation in "the marriage of the Lamb."

"Let us wear the white robe here,
E'en on earth our Father dear,
Holding fast they hand, and so
Through the world unspotted go."

Christians to whom an apology would be needed for directing attention to these things, should blush and be ashamed. Everything desirable, hopeful and precious stands closely and ever connected with them. They embrace nearly all the great motives to faith, watchfulness, obedience, holiness.

If God has given us a revelation, and tells us that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good word and work, where do so many Christians who profess to accept that Word of God as their rule and guide, get liberty to ignore more than one-half of it, thereby virtually saying it is unprofitable? When God has given us "a sure word of prophecy whereunto we do well to take heed," and when "the

Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done," shall those servants feel under no obligation to seek to understand those heavenly messages?

Should they heed worldly men and a worldly church who deem it pious and wise not to bother with these things, who would have us put them aside as empty fables and curious stories, and strange imagery, which could only unsettle our minds and interfere with Christian work; or shall we heed God who declares "these saying faithful and true" and says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein?" Surely He knows what is best calculated to inspire "a zeal according to knowledge," and what is necessary that we "be not soon shaken in mind."

"To him that hath an ear to hear what the spirit saith unto the churches," ZION'S WATCH TOWER hopes to give assistance and encouragement. It is in bondage to no man, no party and to no creed but the Bible; yet in the bonds of love and sympathy to "all who love the Lord Jesus Christ in truth and sincerity." It aims to represent "the chaste virgins," the prospective "Bride of Christ," and with them acknowledges only one master and head--Christ Jesus.

As its name indicates, it aims to be the lookout from whence matters of interest and profit may be announced to the "little flock," and as the "Herald of Christ's Presence," to give the "meat in due season" to the "household of faith."

It issues monthly, and if you desire its visit to your home, address at once as per notice on this page. If you have a neighbor or friend whom you think would be interested in or benefited by its instructions, you might call it to their attention; thus preaching the Word and doing good unto all men as you have opportunity.

The terms, fifty cents a year, (postage paid,) are moderate; but to all interested and desirous of having it, who cannot afford to pay, we will gladly send it free, but you must ask that ye may receive

. ===================

R4 : page 1

Why will there be a Second Advent?

That the second coming of our Lord Jesus occupies a prominent and important position in the teaching of the apostles and prophets, as well as of Jesus himself, is a fact that can scarcely fail to have been noticed by every Bible student. Yet, from various causes, very many of those who profess to love Him, and whom we have reason to believe do, are not much interested in it. A few endeavor to figure it away by applying it to the descent of the Holy Spirit at Pentecost; others to the destruction of Jerusalem, &c.; all apparently forgetting the fact, that in the last book of the Bible, written more than sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, He that was dead and is alive speaks of the event as yet future, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies: "Even so come Lord Jesus."

Quite a number endeavor to satisfy themselves with the thought that it is a spiritual coming--that when any are converted, that forms a part of the coming of Christ, and that so He continues coming until all the world is converted--then, say they, He will have fully come.

They evidently overlook the fact that the world will not be converted when He comes; that the Bible, our only guide on the subject, declares that, "In the last times perilous times shall come, for men shall be lovers of pleasure more than lovers of God." That "evil men and seducers shall wax worse and worse, deceiving and being deceived;" and that Jesus gave special warning to His little flock, saying: "Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come upon all them" (not taking heed) "that dwell upon the face of the whole earth, and they shall not escape."

Again, we may rest assured that when Jesus said, "All the tribes of the earth shall mourn and wail because of Him when they see Him coming;" He did not refer to the conversion of sinners--Do the tribes mourn and wail because of the conversion of a sinner?--And if it refers, as almost all admit, to Christ's personal presence on the earth, it teaches that all on earth will not love His appearing, as they certainly would do if all were converted.

But, "If I go away, I will come again," cannot refer to a spiritual coming again, because, spiritually, He never went away, as He said, "Lo, I am with you alway, even to the end of the world," [age.] Therefore, Jesus taught His second PERSONAL coming. The word Millennium Signifies one thousand, and is the term used by Christian people generally in speaking of a time future, when "the knowledge of the Lord shall fill the whole earth as the waters do the sea, and none need to say unto his neighbor, "Know thou the Lord?" "All shall know Him, &c." The time when there shall be no more curses; "when the wilderness shall blossom as the rose," and "streams break forth in the deserts," when "the tabernacle of God will be with men and He shall dwell with them," R4 : page 2 when Satan shall be restrained and righteousness shall control. "Then nation shall not lift up sword against nation," "nor learn war any more," but "they shall beat their swords into plow shears, and their spears into pruning hooks."

These prophetic pictures and statements are expected to have fulfillment some time by nearly all Christians, and they call it the millennial age because it is said (Rev. 20:2-6) to be for a thousand years that Satan is bound and Christ reigns.

This far nearly all of the Church are agreed. They are millennialists, but there are post-millennialists and pre-millennialists; post signifies after, pre, before; so the former believe Christ will come after the millennium and the latter that He comes before it.

As these are the only views which contain sufficient truth to make them worthy of our consideration, we shall devote more time to them. All who believe in the second personal coming of Christ, should be interested in knowing what the general teaching of the Bible is on the subject. It is necessary, however, that we come to the consideration with a child-like mind, desirous of knowing how God has arranged the matter, and anxious to have the teachings of His word, and ready to lay aside our ideas and, as God's children, take His plan. Thus, let us inquire Why does Christ Come? and examine briefly the arguments presented by both Post- and Pre-millennialists, comparing them with the Word-- and Plan of God.

The first expect that through the efforts of the Church, the world will be converted, and thus the millennial age introduced, at the close of which the Lord will come, wind up earthly affairs, reward believers and condemn sinners. That to convert the world, bind Satan, make "the knowledge of the Lord to fill the whole earth," and "nations to learn war no more," are the work of the Church without JESUS, and in her present mortal condition. When she has accomplished this great and difficult task, Jesus comes to wind it up, &c.

They have much Scripture, which taken disconnectedly, seems to favor this view. But even this, we believe, when God's word and plan are looked at as a whole, will be found to favor the other view, viz., that Christ comes before the conversion of the world; that the Church is now being tried, and that the reward promised the overcomers is, that they shall share in that reign: "To him that overcometh will I give to sit with me in my throne." Rev. 3:21. "And they lived and reigned with Christ a thousand years." Rev. 20:4.

There are two texts in particular used by our post-millennial brethren, to which we would refer: "This Gospel must first be preached in all the world for a witness. Then shall the end come." They claim this to refer to the Gospel converting the world before the end of the Gospel age. We pre-millennial believers claim, that witnessing to the world does not mean converting the world, but as it reads, to witness or testify.

This witness has already been given. In 1861, the Bible Societies' reports showed that the Gospel had been published in every language of earth; not that all earth's myriads had received it. No; not one in a hundred of the twelve hundred millions have ever heard of the name of Jesus. Yet it has fulfilled the text--it has been a witness to every nation.

We understand that the object of the present witnessing is "To take out a people for His name"--the Church--who at Christ's coming are united to Him, and receive His name. Rev. 3:12.

The second text is, "Sit thou on my right hand, until I make thy enemies thy footstool." The thought generally gathered from this Scripture is, that in heaven God has a throne on which He sits continually, and that when "Christ sat down on the right hand of the Majesty on high," He sat down also upon the same throne. This is a misconception. The throne of God referred to is not an ivory or golden seat, but refers to His supreme authority and rulership, for "Heaven is my throne and earth is my footstool," and Paul says, "God hath highly exalted Him [Christ], and given Him a name above every name." He hath given Him authority above every other, next to the Father. If Christ sits upon a material throne until His enemies are made His footstool [all subdued], then, of course, He could not come until the millennium was fully inaugurated. But if it means the exalting to power, it would not interfere with His coming and subduing all things unto Himself.

To illustrate: King William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact, he seldom occupies it. We mean that he rules Germany.

Right hand signifies the chief place, position of excellence or power, and the words of Jesus to Pilate agree with this thought: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14:62. He will be on the right hand when coming, and remain at the right hand during the millennial age.

There are able arguments possible on both sides, yet both are not true. We propose, therefore, to take a glance at the general Plan of Salvation, to see which view is in harmony with it. In so doing, we shall find the relation and bearing of both the first and the second comings, and know where to locate.

First, then, Has God a plan? All must agree that He has, although almost all are inclined to think and talk of His dealings as though He were dealing by a rule of chance, and governed entirely by circumstance. No; He that would condemn a man for building a tower without first counting the cost, shall He build and people a universe without counting the cost? No, brethren; "Known unto the Lord are all His ways from the beginning." God has a plan, a purpose, and we know that "all His purposes shall be accomplished." But how shall we find that plan? It is revealed to us in His word. "Search the Scripture," as Paul says, "Compare Scripture with Scripture," for

"God is His own interpreter,
And He will make it plain."

We are too much inclined to ask What does my church say about any question, instead of What saith the Scriptures? Too much theology studied, and the Bible not enough. With the thought, then, that "The Scriptures are able to make us wise," that "the testimonies of the Lord are sure making wise the simple," let us examine. R5 : page 2

We will not here discuss the question, Why evil was permitted. We take the fact which sickness, death, vice, &c., make so plainly and painfully evident, viz., Evil exists. Its existence is attributed in Scripture to the devil. Evil continues because Satan's power is continued. It will last throughout the present age, because "the devil is the prince [ruler] of this world" [age]. He will continue its ruler as long as he can, or until he is bound. He cannot be bound until a stronger than he takes the control out of his hands.

God, of course, can control him; and of Jesus it is written, "All power in heaven and in earth is given unto me."

But while Christ has all power, for wise purposes He has not made use of it, permitting evil to reign and measurably control the world, and permitting the devil to be "prince of this world," or epoch. But the time is coming when "He shall take to Himself His great power, and reign," exalting His Church, giving her "power over the nations," so that instead of, as now, being "subject to the powers that be," she shall "rule the nations." But when will He thus assume control? When the Gospel Church, "His body," Ecclesia, is complete. Evil now being permitted for "the trial of your faith," the perfecting of the saints. This time is synchronous with the sounding of the seventh trumpet. Rev. 11:15. Here the mystery [church] of God is finished, and "the kingdoms of this world become the kingdoms of our Lord and His anointed" [church]. Now, we inquire, is this transfer of authority From Satan to Christ caused by the conversion of the nations to Christ through preaching the Gospel? We answer, No. At this time the nations are not converted (vs. 18), "And the nations were angry; and thy wrath is come." If converted, they would not be thus hostile, neither would God's wrath come upon them. On the contrary, God teaches in many Scriptures that a great time of trouble will come upon the nations. "Come, behold the desolations which the Lord hath made in the earth. He maketh wars to cease unto the ends of the earth." This is the way God tells us He will make wars to cease. The next clause informs us that then He "will be exalted among the heathen and in all the earth." This chastisement of nations will be for their good, and is necessary to them as is the chastisement which God now inflicts upon His children, and it will have a good effect, for "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." It is in this new dispensation that, with evil restrained--Satan bound--the knowledge of the Lord shall fill the whole earth, as the waters do the sea." The conversion of the world, instead of being due now while "the devil is the prince of this world," will, David says, be "When the kingdom is the Lord's and He is the Governor among the nations, [then] all the ends of the world shall remember and turn to the Lord, and the kingdoms of the nations shall come and worship before Him."

During the infancy of the human family --say from Adam to Moses--God treated his creatures like very young children. So far as we know, they had very little knowledge of their Creator's power or character. They had scarcely any revelation, the exception being the few cases where God favored special persons, as Abraham, Lot, &c., communicating to them by angels, giving to Abraham and Eve peculiar promises, which they could only vaguely comprehend.

The next age was to the Jewish nation a schooling season, during which God taught them to respect His promises and laws. They were yet minors, under age, therefore not treated as children, but kept under the law, their schoolmaster. Gal. 4.

While the Word of God was being written and committed to the Jews for keeping, &c., the remainder of the world seems to have been left in the darkness of heathenism. They bowed down to wood and stone, destitute of truth as they are to-day.

In Scripture the period from Adam to the flood is called "the world [age] that was." From the flood to the second coming of the Lord, "the world [age] that now is," and "the present evil world," [age], and the next is called "the world to come."

"The present evil world" contains three Separate Ages. The Patriarchal, lasting from the flood to the death of Jacob; the Jewish age, lasting from the death of Jacob until the death of Christ, when He gave them up, wept over them, and said: "Your house is left unto you desolate;" the Gospel age, lasting from the resurrection of Christ, when He became "the first-born from the dead, and the beginning of the new creation," until the full company of "the Church of the First-born" is complete, and He comes. The time of the sounding of the seventh trumpet, the resurrection and reward of prophets, saints, &c. Rev. 11:16.

We know not how many ages may be in "the world to come;" but that there is more than one, we are sure, for Paul speaks of "the ages to come." Eph. 2:7. The first of these alone is dealt with in Scripture, the millennial age, during which we live and reign with Christ a thousand years. Rev. 20:4.

Having got an outline, let us look more particularly at God's doings and sayings, and, first, it will astonish you, doubtless, until you reflect, when I say, that according to His word, God has not exhausted His resources for the world's salvation; that, in short, He is not now trying to save the world, nor has he been during past ages. What has He been doing? "Taking out a people--Church--for His name." Don't think this wonderful, as it is only putting in a striking form what all Calvanists believe, among whom are Baptists, Presbyterians and others, viz., That God is now electing, or choosing His Church out of the world. Yes, and all our brethren who believe in free grace must admit, that if "all His purposes shall be accomplished," and "God's word shall accomplish the thing whereto it was sent," if these Scriptures are true, God did not purpose the conversion of the world during the past six thousand years, else it would be accomplished. Neither did He send His word to convert the world up to the present time, else it did not prosper in the thing whereto He sent it. These two views have been a dividing point in the churches for centuries, viz.: Election vs. Free Grace.

We believe the Scripture to teach both, but that it requires the observance of "Heaven's first law," order, to rightly divide the word of truth on this subject.

First we will glance at Election. During the age preceding the deluge, there is no Scriptural account of God giving mankind any law, and very little light of revelation. One promise shines out, "The Seed of the Woman to Bruise the Serpent," and even this required future revelation in order to be comprehended. God had, however, a few patriarchs or servants who had light above the masses, as lamp-posts in a dark way.

The Patriarchal age had increase of light. It is now revealed that this seed is not only to crush evil [serpent], but to "bless all the families of the earth," still God's Church is represented by one man, Noah, Abraham, Isaac, &c., &c. (Continued on page 7.) R5 : page 7 Why will there be a Second Advent? (Continued from Second Page.) ----------

These patriarchs were elected--chosen. "God called Abraham, and said," &c. Abraham, and not his kin, was called. His parents were idolators. He had "many sons and daughters," but only one is chosen. "In Isaac shall thy seed be called." Of Isaac's two sons, only one was chosen, "as it is written," says Paul, Rom. 9:7-13, "Jacob have I loved, but Esau have I hated" (loved less). God chose before they were born, "that the purpose of God according to election might stand." Now, remember, I do not say that God elected one to go to heaven and the other to hell. No; far from it. That is the common misconception of the Scriptural, and when properly understood, beautiful doctrine of Election.

At Jacob's death another advance step in God's plan is taken, and typical or fleshly Israel is formed. From this time one man no longer represents God in the world; but a nation, all the sons of Jacob and their posterity. And now we have an elect nation or church, and God gives all His special blessings to it. Other and larger nations--Egypt, Chaldea, &c. --are passed by, left without light and without knowledge, while these are given to Israel. "What advantage, then, hath a Jew?" Much, every way, chiefly because to them were committed the oracles (laws and testimonies) of God. This is Paul's statement. God speaking to them, says: "You only have I known of all the families of the earth." This people alone was recognized, and thus continued until Christ came. Yes; and after it.

During Christ's ministry He preached to them, and would not suffer His disciples to do otherwise, saying as He sends them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? "I am not sent save, to the lost sheep of the house of Israel." All his time was devoted to them until death, and here was His first work for the world, and God's Grandest Gift, not for Israel only, but for all, for "Jesus Christ, by the grace of God, tasted death for every man." And now, also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the Gospel (which is free to all who hear) than others. Contrast yourself, with your privileges and knowledge, with the heathen man who never yet heard the call. When this called-out company, (called to be "sons of God," "heirs of God, and joint heirs with Jesus Christ our Lord,") is complete, then the R6 : page 7 plan of God for the world's salvation is only beginning. Not until then will the seed "bruise the serpent's head," and "bless all the families of the earth." For the seed is not Christ, the head, alone, but the Church, which is His body, as Paul informs us, Gal. 3:29, "Which seed is Christ; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The same company are to bruise the serpent. Rom. 16:20. The very God of Peace shall bruise Satan under your feet shortly. The Gospel Age.

The Gospel age makes ready the chaste virgin (church) for the coming Bridegroom. When ready, the Bridegroom comes, and they that are ready are united. The second Adam and the second Eve become one, and are thus the beginning of the new creation, and then the glorious work of elevating mankind in general begins. The river of living water flows, and the work of the Church begins. In the next dispensation, new heavens and new earth. She is no longer the espoused Virgin, but the Bride. THEN "the Spirit and the Bride say come, and whosoever will let him come and drink of the water of life freely."

As Adam, the beginning of the fleshly race, was composed of man and the helpmeet taken from his side, as it is written, "Male and female created He them and He called their name ADAM," Gen. 5:12, so the "Second Adam," of whom Paul says the first "was a figure," or type, has a helpmeet taken from His side, and when she is fully formed and perfected, the Bridegroom comes and they go in to the marriage; they become one, "the new creation of God" (read Eph. 5:25,30,32), making in "Himself of twain (Jews and Gentiles) "One New Man." (Eph. 2:15.) This new man we have found to be the seed "to crush the serpent's head." "The seed of Abraham," "in whom all the families of the earth shall be blest." That the Gospel age so far from closing the Church's mission, was only a school of affliction to enable her, as well as her head, to be touched with a feeling of earth's infirmities, that they might sympathize with mankind, and during the millennial age assist them, when "the knowledge of the Lord shall fill the whole earth," scattering the darkness of sin and ignorance, causing "wars to cease unto the ends of the earth." These are the "times of restitution," which Peter says are due when Christ comes. Acts 3:17-19. For this "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." Rom. 8:22,19. These sons are not now manifest. There are in Christ's flock many "wolves in sheep's clothing." Among the wheat there are many tares; but when in "the harvest" ("the end of the age"), they are separated, then shall the righteous shine forth as the sun in the kingdom of their Father--be manifested --and then to the groaning creation (mankind) shall this "Sun of Righteousness arise, with healing in His wings."

But let us leave this bright and pleasant picture of the coming day, of which, with the poet, we could say:

"Haste thee along, ages of glory,

Haste the glad time when Christ appears," and turning, look at a dark picture. Have you ever asked yourself, while rejoicing in the glorious opportunities to be offered to mankind during the millennial age --What about those who have died before the plan of God has thus reached its fullness? There have lived on earth since creation (six thousand years), about one hundred and forty-three billions of human beings. Of these the very broadest estimate that could be made with reason would be, that less than one billion were Saints of God--the Church--the Bride. What of the one hundred and forty-two billions who died out of Christ? What is their condition?

Atheism answers: They are eternally dead. There is no hereafter. They will never live again.

Calvinism answers: They were not elected to be saved. God foreordained and predestined them to be lost--to go to hell--and they are there now, writhing in agony, where they will ever remain without hope.

Arminianism answers: We believe that God excuses them on account of ignorance, and that if they did the best they knew how, they will be as sure of being a part of the "Church of the First-born" as is Paul himself.

To this last view the great majority of Christians of all denominations hold, from a feeling that any other view would be irreconcilable with justice, on God's part.

But, we inquire, what do the Scriptures teach on this last point? That ignorance is a ground of salvation? No; the only condition known in Scripture is FAITH. "By grace are ye saved, through FAITH." Justification by faith is the ground-rock of the whole system of Christianity. When, on the day of Pentecost, Peter was asked, "What must we do to be saved?" he answered, "Believe on the Lord Jesus Christ and be baptized, and thou shalt be saved."

Again he says, Acts 4:12, "There is none other name under heaven given among men whereby we must be saved," than the name of Jesus.

Paul reasons that a man must hear the Gospel before he can believe: "How shall they believe on Him of whom they have not heard?" This--God's plan-- that men shall be saved on account of faith, Paul says was to the Jews a stumbling block (because they expected salvation as a reward of keeping the law) and to the Greeks (the worldly wise) foolishness. But, nevertheless, it has "pleased God by the foolishness (in the eyes of men) of preaching to save Them Which Believe."

I want to Scripturally close you in to the thought, that all who have not heard could not believe, and not believing, could not be a part of the Bride of Christ. But, you object, Paul, in the first two chapters of Romans, teaches "that these having not the law are a law unto themselves," and that this law which their conscience furnishes, is sufficient to justify them. No, I answer, you understand Paul differently from what he intended. Paul's argument everywhere is, that "all the world is guilty before God." "For if I had not known the law, I had not known sin. For by the law is the knowledge of sin." The law given to the Jew revealed his weakness, and was intended to show him that he was unable to justify himself before God. "For by the deeds of the law shall no flesh be justified in His (God's) sight." As the law thus condemned the Jews, so Paul says it is with the Gentiles also. Though ignorant of the law, they had light enough of conscience to condemn them. "That every mouth may be stopped, and all the world may become guilty before God," Rom. 3:19, in order that eternal life may be seen to be "the gift of God, through Jesus Christ our Lord," to every one that believeth.

Well, you answer, the Bible to the contrary, I believe and insist that God won't damn the world for ignorance. Now, let us see. Do you practice what you declare? Why do you assist in sending missionaries to the heathen, at a cost of thousands of valuable lives and millions of money? If they will all be saved-- or even half of them--through ignorance, you do them a positive injury in sending a preacher to tell them of Christ, for we know that only about one in a thousand believe when the missionary does go to them. If your idea be correct it were far better that no missionaries should ever be sent. Before, nearly all saved; now, because of knowledge, nearly all lost. In the same way we might reason, that if God had left all in ignorance, we would all have been saved. Then, instead of the Gospel being good news, it would be more properly named bad news.

No, my brethren; you do believe that "there is no other name given whereby we must be saved." Your actions speak the loudest, and speak rightly.

Now, suppose we look at these things just as God tells us of them, and leave the clearing of His character to Himself. What Has Become of the 142 Billions?

First, we answer, that you may be sure they are not now in hell suffering; because not only do the scriptures teach that full and complete reward is not given to the Church until Christ comes, "when he shall reward every man," but the unjust are to receive their deserts then also. Whatever may be their present condition, it cannot be their full reward, for Peter says: "God knoweth how to reserve the unjust unto the day of judgment to be punished," and he will do so. But the thought of so many of our fellow creatures at any time being lost, without having had the knowledge which is necessary to salvation, seems terrible, indeed, to all who have a spark of love or pity. Then, too, there are a number of Scriptures which seem hard to harmonize with all this. Let us see in the light of his dealings how shall we understand the statement, "God is Love," or "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him might not perish."

Ah, Lord, it seems to poor, frail humanity that if you loved the world so much, you might have made provision, not only that believers might be saved, but also that all might hear.

Again we read: "This is the true light that lighteth every man that cometh into the world." Lord, all our reason seems to say, not so. We cannot see how Jesus lighted more than a few of earth's billions. Yonder Hottentot gives no evidence of having been so enlighted, neither did the Sodomites and myriads of others. R7 : page 7

Once more we read: "Jesus Christ, by the grace of God, tasted death for every man." How, Lord, we ask? If he tasted death for the one hundred and forty-three billions, and from other causes it becomes efficacious only to one billion, is not his death comparatively a failure?

Again: "Behold I bring you glad tidings of great joy, which shall be to all people." Surely it is to but a little flock to whom it has been glad tidings, and not to all people.

Another is: "There is one God, and one Mediator between God and man, Christ Jesus, who gave himself a ransom for all." A ransom, then why should not all have some benefit from Christ's death?

Oh, how dark, how inconsistent do these statements appear when we remember that the Gospel Church is "a little flock." Oh, how we wish it would please God to open our eyes that we might understand the Scriptures, for we feel sure that did we but understand, it must all seem clear, it must all declare in thunder tone, "God is Love." Oh, that we had the key! Do you want it? --Are you sure you do? It is the last text we quoted, "Who gave himself a ransom for all, to be testified in due time. Due time. Ah, now we see. God has a due time for everything. He could have testified it to this one hundred and forty-two billions in their life time. Then that would have been their due time; as it was not so, their due time must be future. We know that now is our due time, because it is testified to us now. Christ was a ransom for you before you were born, but it was not due time for you to hear it until years after. So with the Hottentot; Christ was his ransom at the same time that he was yours; he has not heard it yet, and may not in this life; but in God's due time he will.

But does not death end probation? one enquires. There is no scripture which says so, we answer, and all the above and many more scriptures would be meaningless or worse, If Death ends all to the ignorant masses of the world. The only scripture ever quoted to prove this generally entertained view, is, "As R8 : page 8 the tree falleth, so it lies." If this has any relation to man and his future, it indicates that in whatever condition of knowledge or ignorance he enters death, he remains the same until he is raised up again.

But can knowledge ever reach these billions in their graves while dead? No; God has provided for the resurrection of them all. For "as in Adam all die, even so in Christ shall all be made alive." As death came by the first Adam, so life comes by the second Adam. Everything that mankind lost in the first, is to be restored in the second. Hence, the age following Christ's second coming is spoken of as "the times of restitution."

Life is one of the things lost, and is to be one of the things restored. Mark me! I do not say eternal life is given them. No; Adam never had eternal life to lose; if he had it, he could not have died. He had natural life, lost natural life, and it is to be natural life that the second Adam restores. This is a certain sort of salvation that Christ accomplishes for all; but the eternal salvation, which believers receive, is entirely different. This enables us to use another text, which is little used except by Universalists, and although not Universalists, yet we claim the right to use all scripture. It reads: "We trust in the living God, who is the Savior of all men, especially of them which believe." All men are saved or rescued from the loss entailed on them through Adam, by having all those lost things, including natural life, restored to them. He is also the "especial Savior of them which believe." For believers who now constitute the body of Christ are the happy recipients of "The gift of God, eternal life. While those of the world are raised natural bodies, those of the Church are raised spiritual bodies, "neither can they die any more, but are like the angels of God."

Now we see that "the testimony in due time" explains all of those troublous texts. In due time it shall be "glad tidings of great joy to all people." In due time that "True Light shall lighten every man that cometh into the world," and in no other way can these scriptures be used without wresting. We take them to mean just what they say. Paul carries out the line of argument with emphasis in Rom. 5:18,19. He reasons that as all men were condemned to death and suffered it because of Adam's transgression, so also Christ's righteousness justifies all to life again. All lost life, not of our own will or choice, in first Adam; all receive life at the hands of the second Adam, equally without their will or choice.

When thus brought to life, and the love of God testified to them, their probation, Their First Chance, begins, for we do not preach a second chance for any.

But Peter tells us, that "the restitution is spoken of by the mouth of all the holy prophets." They do all teach it. Ezekiel tells us of the valley of dry bones, "This is the whole house of Israel;" and God says to them, "I will bring you up out of your graves, and bring you into your own land." This agrees with St. Paul, Rom. 6:25,26. Blindness in part is happened to Israel until the fullness of the Gentiles (the Gospel Church, the elect company "taken out of the Gentiles") be come in, and so all Israel shall be saved," or brought back from their cast-off condition. For "God hath not cast off His people whom He foreknew." They were cut off from His favor while the bride of Christ was being selected, but will return to favor when that work is accomplished.--Vs. 28 to 33. The prophets are full of statements of how God will "plant them again, and they shall be no more plucked up." This does not refer to restorations from former captivities in Babylon, Syria, &c., for the Lord says, "In that day it shall no more be a proverb among you 'the fathers ate a sour grape and the children's teeth are set on edge;' but every man shall die for his own sin." This is not the case now. You do not die for your own sin, but for Adam's--"As in Adam all die." He ate the sour grape, and our forefathers continued to eat them, entailing further sickness and misery upon us. The day in which "every man shall die for his own sin," is this Millennial or Restitution day. But when restored to the same conditions as Adam, will they not be as liable to sin and fall again as he was? No; they will be liable, but not as liable; they have learned in their time the lesson which God designed to teach to all, viz., "The exceeding sinfulness of sin." They will be prepared to appreciate the good and shun the evil, and the Gospel Church then glorified will be, "the kings (rulers) and priests" (teachers) of that new age, for "Unto the angels hath He not put in subjection the world (age) to come, whereof we speak," &c. Then through "the second Adam" and His helpmeet they may be begotten into their spiritual likeness.

But are we sure that God intends these blessings for any but the "people whom He foreknew" (the Jews)? Yes. He mentions other nations also by name, and speaks of their restitution. Let me give you an illustration that will be forcible: The Sodomites. Surely if we find their restitution mentioned you will be satisfied. But why should they not have an opportunity to obtain eternal life as well as you or the Jew? They were not wicked in the proper sense, for they did not have law or much knowledge. True, they were not righteous, but neither were you when God gave you your opportunity. Christ's own words shall tell us that they are not as guilty in His sight as the Jews, who had more knowledge: "Woe unto thee Capernium, for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day." Thus Christ's own words teach us that they had not had their full opportunity. "Remember," Christ says of the Sodomites, that "God rained down fire and destroyed them all." So, if their restoration is spoken of, it implies their resurrection.

Let us look at the prophecy, Ezek. 16:48 to the close. Read it carefully. God here speaks of Israel and compares her with her neighbor, Samaria, and also with the Sodomites, whom he says, "I took away as I saw good." Why did God see good to take away these people without giving them a chance of eternal life through the knowledge of "the only name?" Because it was not their due time. They will come to a knowledge of the truth when restored. He'll save them from death's bondage first, and then give them knowledge as it is written. "God will have all men to be saved, and to come to a knowledge of the truth." When brought to the knowledge, then, and not until then, are they on trial for eternal life. With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations, whom he not only permitted, but commanded Israel to butcher. "Slay Amalek utterly--leave neither man, woman or child." "Spare not the little ones." How often my heart has ached, and yours, too, as we sought to reconcile this apparent wantonness on God's part with the teachings of the new dispensation, "God is love," "Love your enemies," &c. Now we can see that the entire Jewish age was a type of the higher, Gospel age; Israel's victories and conquests merely pictures of the Christian's battles with sin, etc. These Amalekites and Sodomites and others were used to illustrate, or to be "examples" "for our admonition;" and these people might just as well die so, as of disease and plague, and it mattered little to them as they were merely learning to know evil, that when on trial, "in due time," they might learn good and be able to discriminate and choose life.

But let us read the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing her worse, vs. 53 says: "When I bring again the captivity [in death, all are captives and R8 : page 8 Christ came to 'set at liberty the captives and to open the prison doors' of the grave,] of Sodom and Samaria, then will I bring thy captives in the midst of them." (These will be raised together.) In vs. 55 this is called "a return to "Their Former Estate." --restitution. But some one, who cannot imagine that God really could be so good or just, suggests God must be speaking ironically to the Jews, and saying He would just as soon bring back the Sodomites as them, but has no notion of either. Let us see. Read vss. 61-62. Nevertheless "I will remember my covenant with thee; I will establish it to thee." "Yes," says Paul, "this is God's covenant with them--they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance." Rom. 11:27-29. The 63d verse concludes the argument, showing that the promised restitution is not based on the merits of the Jews, Samaritans or Sodomites. "That thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God." When God signs his name to a statement in this way I must believe it. "Saith the Lord God." And no wonder if they are confounded when "in the ages to come

He shows forth the exceeding riches of His grace." (Eph. 2:7), and many of God's children will be confounded and amazed also when they see how "God so loved THE WORLD." They will be ready to exclaim with brother Paul: "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

But some will inquire, how comes it that this has not been seen long ago? We answer, God gives light and knowledge to his people just as it is due. The world was left in almost entire ignorance of God's plan until the Gospel age, when Christ came, bringing life and immortality TO LIGHT through the Gospel. The Jews up to that time supposed that all the promises of God were to and for them alone, but in due time God showed favor to the Gentiles also. Christians generally have supposed that God's blessings are to the church, but we begin to see that God is better than all our fears, and though he has given us the "exceeding great and precious promises," He has made some to the world also.

"The path of the just is as a shining light that shineth more and more, until the perfect day," and the fact that it now shines so brightly, and that we are able to see more of the beauty and harmony of God's word, is strong presumptive evidence that we are in the dawn of that glorious millennial day, when "we shall know even as we are known."

But we promised to harmonize those doctrines of the Church generally supposed to be antipodes, viz., CALVINISM, or Election, and ARMINIANISM, or Free Grace. Perhaps you already see how they harmonize themselves by simply recognizing the order of the ages and applying each text to the place and time to which it belongs. Let me then point out to you The Inconsistency of Either Calvinism or Arminianism when separated from each other. In doing so I do not wish to reflect on those who hold these doctrines. I shall merely call your attention to features which their warmest advocates must confess to be their weak points.

First--Calvinism says God is all-wise: He knew the end from the beginning, and, as "all his purposes shall be accomplished," He never could have intended to save any but a few--the true Church, the little flock. These He elected and predestined to be eternally saved; all others were equally predestined and elected to go to hell, for "known unto the Lord are all His works from the foundation of the world."

This has its good features. It shows, and properly, God's Omniscience. This would be our ideal of a GREAT God, were it not that three essential qualities of greatness, viz., MERCY, LOVE and JUSTICE, are lacking, for none of these qualities find place in bringing into the world one hundred and forty-two billions of creatures damned before they were born and mocked by protestations of love. No, no. "God is love;" "God is just;" "God is merciful."

Second--Arminianism says: Yes, "God is love," and in bringing humanity into the world He meant them no harm, only good. But Satan succeeded in tempting Adam; thus "sin entered into the world and death by sin," and ever since, God has been doing all He can to deliver man from his enemy, even to the giving of His Son, and though now, six thousand years after, the gospel has only reached a very small portion of those creatures, yet, we do hope and trust that within six thousand years more, through the energy and liberality of the Church, God will have so far remedied the evil introduced by Satan, that all may at least know of His love, and the knowledge of God be co-extensive with the knowledge of evil.

The commendable feature of this view is, that it accepts the statement that "God is love." But, while full of loving and benevolent designs for His creatures, He lacks ability and foreknowledge adequate to the accomplishment of those designs.

While God was busy arranging and devising for the good of His newly created children, Satan slipped in, and by one stroke upset all God's plans, and in one moment brought sin and evil among men to such an extent that even by exhausting all his power, God must spend twelve thousand years to even reinstate righteousness to such a degree that man will have an opportunity to choose Good as readily as Evil, and the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are lost to all eternity, in spite of God's love for them, because Satan interfered with his plans as God had not foreseen. Thus Satan, in spite of God, gets one hundred into hell to one God gets to glory. This view must exalt men's ideas of Satan, and lower their estimation of Him who "Spake, and it was done; commanded, and it stood fast."

But how refreshing it is for us to turn from these fragments of truth, as separately considered, and See How Harmonious and beautiful they are when united. How, during the present and past ages God is electing or gathering, by the preaching of His word, the Gospel church. How He wisely permitted evil to come into the world, in order that He might develop His church, which, thus "being made perfect through suffering," might be prepared for her glorious work in the future; and how the mass of mankind, though not now on probation, are nevertheless getting a knowledge and experience by contact with sin which He foresaw they would be the better of; and, furthermore, how he took occasion, in connection with this, His plan, to show us His great love, by so arranging that the death of Christ was necessary to our recovery from sin, and then freely giving Him "to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world," and then in the next dispensation--"The new heavens and earth" (Rev. 21:1-9-10 and 22:17) --when "The Spirit and the Bride say come, and whosoever will may come and take of the water of life freely." He will show us His "Free Grace" in fullest measure.

Is not this the teaching of God's word? Men never would have thought of such a glorious plan of salvation. Truly God has said: "My ways are not your ways, nor my thoughts your thoughts." Hereafter when we address Him "Our Father," may it call to our mind that His love and compassion are far greater than the pity of our earthly parents, and while we study His word more and more, and seek to "grow in grace and in the knowledge and love of God," let us ever remember that

"Blind unbelief is sure to err,
And scan His work in vain.
God is His own interpreter,
And He will make it plain."

Having seen how much of the great plan of God waits the coming of Christ for its accomplishment, and having, we trust, found why Christ comes, can we help loving His appearing? In our next we hope to examine with you what the Bible teaches of How Christ Comes.

===================

R9 : page 3

He Seats Her on His Throne.

"Leaning upon her Beloved."--Sol. Songs, 8:5

Upon her loved One leaning;
For thus the Bride appears,
The wilderness behind her,
With all its sighs and fears.

For Him in hope she waited
And loving tears she wept,
E'en in the darksome shadows,
She watched while others slept.

She knew He would be faithful,
And in His word she read,
That He was coming quickly,
She trusted what He said.

Ofttimes His precious promise
She told to those around,
To some it seemed good tidings,
To others empty sound.

Now, as the King of Glory,
He claims her as His own;
With hand for her once pierced,
He seats her on His throne.

M. R. J., Princeton, N.J.

===================

R8 : page 3

"WHAT IS TRUTH?"

This question is one which every sincere Christian should ask and seek to answer. We should learn to love and value truth for its own sake; to respect and honor it by owning and acknowledging it wherever we find it and by whomsoever presented. A truth presented by Satan himself is just as true as a truth stated by God.

Perhaps no class of people are more apt to overlook this fact than the Christian. How often do they in controversy overlook and ignore truth presented by their opponents. This is particularly the case when arguing with an infidel. They feel at perfect liberty to dispute everything he says on religious subjects. This is not the correct principle. Many infidels are honest--as anxious to speak and believe the truth as are Christians--and if in converse with them we ignore truths which they may advance, we not only fail to convince them of our truths, but put an end to all hope of reaching them; for our failure to admit the evident truth which they advance begets in them contempt for the one who is not honest enough to admit one truth because he does not see how it can be reconciled to another. Accept truth wherever you find it, no matter R9 : page 3 what it contradicts, and rely for ability to afterwards harmonize it with others upon "The Spirit of truth, which shall guide you into all truth," as Jesus promised.

Truth, like a modest little flower in the wilderness of life, is surrounded and almost choked by the luxuriant growth of the weeds of error. If you would find it you must be ever on the lookout. If you would see its beauty you must brush aside the weeds of error and the brambles of bigotry. If you would possess it you must stoop to get it.

Be not content with one flower of truth. Had one been sufficient there would have been no more. Gather ever, seek for more.

Weave them together as a garland --"Bind them on thee as a bride doeth." "Bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man." Prov. 3:3.

C. T. R.

===================

R9 : page 3

"GOD IS LOVE."

This is the grand expression of the Bible--the key-note of Christianity. It is the foundation of the great plan of creation and redemption, and the underlying principle in the structure of the Word of God.

It is truth, the truth, as God is true, the embodiment of all other truths; so that whatever, rightly understood, is not in harmony with it must be false. "God is love," eternal and unchangeable. All that He has done or will do can but express His infinite fullness. All His attributes are moved and controlled by love.

"God is love." Many feel, as a result of education, that God hates them, but that Christ loves them; others believe that Christ purchased the Father's love. Both are answered by Christ's words: "God so loved the world that he gave his son," &c. John 3:16. Christ's work is not to purchase the Father's love, but to manifest it. Practically, if not as theologians teach, Christ's words are true: "I and my Father are one" --one in purpose and in work.

Christ prayed to the Father that the disciples might be one, "even as we are one." "As thou, Father, art in me and I in thee, that they may be one in us," &c. John 17:21. He could thus be called "Immanuel --God with us." "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. God gave his Son. The Son "gave himself for us." Truly they are in harmony. The love of the infinite God could neither be created nor purchased, but it could be shown. This is one part of the work of the Son of God --to reveal the Father. To reveal his love is to reveal himself, for "God is love." Without Christ or, out of Christ God cannot be known. The Father does not reveal the Son, but the Son reveals the Father, "For no man knoweth who the Son is but the Father, and no man knoweth the Father but the Son, and he to whom the Son will reveal Him." No theologian need attempt an explanation of the Divine Sonship of our Lord. "But it pleased the Father that in Christ should all fullness dwell,"-- "All fullness of the Godhead bodily." --Col. 1:19, and 2:9. He is the Word, the truth, the personal embodiment of all that is good and true, and emphatically the Revelation of God. "The Word was with God and the Word was God." "The Word was made flesh." He took our nature, the "form of a servant, and was made in the likeness of men." Phil. 2:7. He of whom it was said, "Let all the angels of God worship him," [that must include Michael,] and "Thy throne, Oh God! is forever and ever," (Heb. 1:6,8); "Left the glory he had with the Father before the foundation of the world;" "made himself of no reputation;" "was made a little lower than the angels;" "for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man." Heb. 2:9.

Great condescension! Glorious love! Whose love? Both the Father's and the Son's, but primarily the Father's. "God so loved that he gave." The love caused the gift. "God commendeth his love to us, in that while we were yet sinners, Christ died for us." Rom. 5:8. "And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation, to wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," &c. 2 Cor. 5:18,19. The hymn line, "My God is reconciled," has well been changed, "To God I'm reconciled." It is man that is out of order--away from home-- and God is in Christ to win the wanderer back. God hates sin, but loves the man. One reason why he hates sin is because he loves the man, and sin destroys man's happiness and if persisted in will destroy the man himself. "Thou hast destroyed thyself, but in me is thy help found," saith the Lord. "The grace of God, that bringeth salvation to all men hath appeared." Grace is love and favor. God in Christ brings salvation to all men absolutely, so far as relates to the recovery of what was lost in Adam, "Who will have all men to be saved." "As in Adam all died, so in Christ shall all be made alive." Thus, "We trust in the living God, who is the Savior of ALL MEN, specially of them that believe." 1 Tim. 4:10.

He has not only redeemed man from what was lost in Adam, but has made higher attainments possible, brought Salvation near, within reach of all men, and is the "author of eternal salvation to them that obey him." Heb. 5:9. He not only "gave himself a ransom (to buy man back from death) for all," but it is "to be testified in due time." 1 Tim. 2:6. He not only "will have all men to be saved" (from the Adamic penalty), but will also have them "come to the knowledge of the truth." Ver. 4. Thus, and in "due time," he is the "true light that lighteth every man that cometh into the world." John 1:9. All who have died without the true light, will be enlightened in future, and the words of the angel will be verified: "Behold, I bring you glad tidings of great joy, which shall be to all people." Luke 2:10.

The salvation from death is secured to all by the Ransom; the salvation from sin is made possible to all by the light, and all this is the Father's arrangement, through the Son, who is constituted Redeemer, and also the "Head"--"Firstborn" of a new race in a Spiritual and immortal life. He restores the old to all, and imparts the new to as many as receive and obey the truth.

How true it is, that: "He that loveth not, knoweth not God, for God is love." 1 John 4:8. "Love is of God." Ver. 1. "In this was manifested the love of God toward us because that God sent his only begotten Son into the world, that we might live through him," (the Son.) (Ver. 9.) "Herein is love,... that He loved us," &c. (Ver. 10.) "We love him, because he first loved R10 : page 3 us." (Ver. 19.) In view of so much testimony, who can doubt the Father's love, or believe that it was purchased by Christ's death. Christ's death meets a necessity of man, in relation to man's forfeited life; hence He purchased man, and not God. God arranged it as a grand exhibition of his love for man. "Ye are bought with a price, therefore glorify God," &c. "Thanks be unto God for his unspeakable gift." We love the Giver and we love the Gift. "Whom having not seen, we love." Who can refrain from joining the grand chorus of the angels: "Glory to God in the highest, and on earth, peace, good will toward men." Luke 2:14.

J. H. P.

====================

R10 : page 3

CHRIST'S PERSONAL RETURN.

BY A LUTHERAN MINISTER.

To attempt to prove that the Son of Man will really and personally come again to this world, may seem quite superfluous. It is a doctrine which orthodox Christians universally admit; and yet, perhaps, there is not another article of Christian faith so coldly and indefinitely apprehended. Few men embrace it as a reality. Few men lay hold of it as an efficacious truth. People deny it not, but neither do they feel it. They have so much preoccupied their minds with imaginary, figurative comings of the Saviour, in providence, in His Spirit, in His Word, and in His Church, that His only real coming has well nigh become obsolete-- a dead letter.

It no longer comes upon the heart and conscience with its awakening and commanding power. We recite it, and sing it; but we do not effectually receive it. It is in our creed, but it cannot be said to be of our faith. If we entertain it at all, it is at a great distance off. It cannot, therefore, be a matter of small importance for us to review our position and to endeavor to ascertain where we stand in regard to this great doctrine.

If we have been unconsciously saying to ourselves, "The Lord delayeth his coming," it is time that R10 : page 4 we should wake up to the fact, lest that day should come upon us unawares. Christ bids us "Watch, for in such an hour as ye think not, the Son of Man cometh." "The day of the Lord so cometh as a thief in the night." "As a snare shall it come on all them that dwell on the face of the whole earth." And amid the tremendous heavings of society in our day, we are most solemnly admonished to look well to our hearts, and keep close to the directions of our Lord.

===================

R10 : page 4

THREE WORLDS.

The past, present and future of the family of man are all included in the "Three Worlds." The world that was before the flood, the world that now is, and the world to come. The history of mankind and the history of the Gospel of Christ are inseparable; hence, the plan of salvation spans these three worlds.

The Greek word "*Kosmos*," translated world, as above, relates to the order or state of things, and does not refer to the literal earth, as some suppose. The same word is often used when the people are meant, as, "God so loved the world;" "Behold the Lamb of God that taketh away the sin of the world;" "The field is the world" (Christ does not sow the good seed in the ground--mankind is his field of operation); "He is the propitiation for the sins of the whole world." *Kosmos* is thus used for the general "order" of things, or for the people, but we have yet to learn that the word is ever translated earth, or has that meaning. The nearest to it, perhaps, is when Peter speaks of these three conditions as three distinct "heavens and earth." 2 Peter 3. The first "perished" (came to an end), the second is "reserved unto fire," and will end also, but the third, or "new heavens and new earth," is the "world without end."

These three exist in the order of succession as above, no two at the same time, and the same planet, Earth, is the basis of all three.

The change at the flood was not so much physical as dispensational. The administration of God was changed, but the earth, with its "mountains" and consequent valleys, still remained. "The waters prevailed and all the high hills were covered." Gen. 7:19. The ark rose above the mountains, carried on the face of the waters, and when the waters abated "the ark rested upon the mountains of Ararat." Gen. 8:4. The waters rose and fell, but there was apparently no change in the form of the earth itself. The trees seem to have remained in place, for had they been floating, the dove might have found a place "for the sole of her foot" (ver. 9), and "an olive leave plucked off" would have been no evidence that the waters were abating (ver. 11).

A few of these simple things well noted, might help to dispel some of the exaggerated expectations of many as to physical changes in the "new heavens and earth" promised. "New" does not necessarily mean absolute perfection.

The first "order" is called "the old world," 2 Peter 2:5. Then "This present evil world" must have been new at first. As the second "waxes old" and passes away, another new one comes on, "Wherein dwelleth righteousness." It has been thought by some that it must therefore be absolutely free from sin from the very first. This is an evil world, but there is some good in it, and when Satan is bound--limited-- chained--it will be reversed. Righteousness will be the rule and sin the exception. "The sinner being an hundred years old, shall be accursed." Isa. 65:20. Sin and death go hand in hand, and neither shall be destroyed until the end of the thousand years: "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

These three worlds are the basis of the Bible plan of salvation, and may therefore serve as a means of explaining the word in reference to the plan. If a statement of the word belongs to any one of these worlds, it will be a perversion to apply it to another, or to what lies outside of them altogether.

To get the true import of anything revealed by the Spirit of God must be important, in order that the designed effect may be realized. Without an outline of the plan, it is not surprising that men have failed to "rightly divide the word of truth." If it be remembered that the "world to come" is not the "spirit world," or state of the departed in any sense, but a future state that does not begin until the second, or "present evil world," ends, many Scriptures will be plain. "Ye shall be recompensed at the resurrection of the just." The resurrection is at the last trump (1 Cor. 15) during which time Christ comes, and the reward is given to "prophets, saints, and them that fear God's name, small and great." Rev. 11:15-18. The reward is "eternal life" to them who seek for it "by a patient continuance in well-doing" (Rom. 2:7), and Jesus says, "in the world to come eternal life." This division of the word, by the plan of the ages gives an intensity of interest in the coming of our Lord, for whatever man's state in death may be, it is clear that our reward is not due till he comes at the beginning of the world to come. Man does not go to it, but it comes to us. Those who died in the world before the flood did not thus reach the present world, which was then future, so neither can men reach the world to come by dying. Living or dead, we must wait for that period to come before we can be in it, as we wait from one day to another, and when the new period or day has come, those who have not died will be in the world to come as well as those who are raised from the dead, just as Noah passed from the old world into the new, having escaped death. It does not militate against this idea, that the saints are to enter upon a higher state than the nations, being raised in the "spiritual body," and made equal to the angels at the beginning of that world. The heavenly state of the saints, as the "Bride, the Lamb's Wife," and the earthly state of the nations, as the "blessed of the Lord," are facts of the world to come and in harmony with each other. If the saints are to rule the nations as promised, the nations must be there to be ruled. There are high and low, heavens and earth, in the future as well as in the past. In this present evil world, the angels--unseen, yet real persons-- have a great deal of power, as "ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. "But unto the angels hath he not put in subjection the world to come whereof we speak, but...what is man that thou art mindful of him." This world is subject to the angels, but the future world is made subject to glorified man, Jesus being the head of the glorified body. The above proves that angels are not glorified men, and also that man will supersede the angels in administration of God's benefits to man in the flesh. The "Church of the Firstborn," exalted to the throne, will sing a song the angels cannot learn.

An understanding of much of God's Word is made easier by first having a "bird's-eye view" of the plan as shown by the "Three Worlds."

J. H. P.

===================

God's "Little While."

Because of the shortness of human life, we act quickly ourselves and expect others to act so, and we can scarcely avoid carrying the same thought with us when we go to the investigation of God's Word.

We read--"Yet a little while, and He that shall come, will come." We think, as we look back at the eighteen centuries which have elapsed since his first advent, that it is not a "little while." No, to us it is a long while. Our ideas of long and short periods are drawn from our experience. When you were a child you thought as a child; you impatiently looked at an hour as a long time, and a year seemed an age if it intervened between you and some coveted object or enjoyment. Since you have grown to manhood or womanhood years are short; how quickly they fly. Your plans and arrangements reach out and embrace numbers of them.

We see then that a long time and a "little while" are accommodative terms, to be understood in harmony with the standpoint of the one using them. When Paul used these words he was God's mouthpiece, therefore the word is God's--and it is from His standpoint, in whose sight "a thousand years are but as yesterday," and "as a watch in the night." If we remember that He is from everlasting to everlasting, eighteen hundred years are but "a little while" to Him. In His sight it is only "a little while" since He created Adam.

Let us not be so impatient; there is plenty of time in eternity.

If we can get this standpoint of time--God's standpoint--it will assist us to see how "God is not slack concerning His promises." When God promised Eve that her seed should bruise the serpent's head, she doubtless supposed that God's promise had failed when one of her sons was slain and the other had become a branded murderer; and when Seth was born, as his name indicates, she thought him the promised seed. She came to die, and yet saw not God's promise fulfilled. Ages rolled on, floods came and went, Moses and Israel read the promise, but saw no fulfillment. Had it failed? No, four thousand years after Jesus appeared on earth; suffered, died, arose, ascended. Was the promise fulfilled? No, only in part. Satan's head (vital part) is not yet crushed; he rears it higher than ever; his control is greater perhaps than ever before. Does God's promise mean less than it says? No, give Him more time; it is only "a little while" since he promised, and "in due time" it will all be fulfilled. Because He saw that we would wonder whether He is "slack concerning His promises;" and because Jesus counts us His friends, ("I have called you friends; for all things that I have heard of my Father I have made known unto you." Jno. 15:15,) therefore He kindly gives us through Paul, a clue as to how and when this promise will be fulfilled. Rom. 16:20, reads: "The God of peace shall bruise Satan under your feet shortly."

This is the same promise made to Eve, and though Christ had died, Paul well knew that Satan was not yet bruised.

But God has not forgotten his promise; He will perform, but when? "Shortly." Ah, God's "little while" again. But why say under your feet? What had the Christians at Rome to do with bruising Satan? Had God's Word not said the seed should do it? And was not Christ this seed? Yes, Jesus is the head over this seed, but we are members of the body under this head, as we read: "The God of our Lord Jesus Christ...gave Him to be the head over all things to the Church, which is His body." Eph. 1:17-22. He is the head, that in all things He might have the pre-eminence. Col. 1:18.

Satan was permitted to bruise Jesus, the head. "He was bruised for our iniquity." He was made perfect through suffering," and we, the members of the body, must suffer with Him if we would be made perfect R11 : page 5 --must "fill up the measure of the sufferings of Christ." The head suffered most, but we must be sharers of the suffering, if we would be glorified together.

Therefore, "count it all joy" and "think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when ("a little while," "shortly") His glory shall be revealed, ye may be glad, also, with exceeding joy." 1 Pet. 4:13. Yes, we shall share in the "glory that shall follow," and part of that glory shall be to crush the serpent. Now he bruises our heel (ours are not vital wounds, they will all heal.) We shall crush his head (a vital part, indicating the utter extinction of evil--when death shall be destroyed, and "him that hath the power of death, that is the devil"). As this has required time for its accomplishment, so have almost all the promises of God. Take THE PROMISE TO ABRAHAM.

God had promised and sworn to Abraham, that his seed should be as the sand of the sea--innumerable-- and Abraham believed it; but as years rolled on he and Sarah thought it a long time. They were getting old, and yet had no child. Finally to help God to fulfill his promise, (how many Christians want to FORCE a construction on prophecy, in order to help God out of a dilemma, and help him to fulfill his word. Wait;

"God is his own interpreter,

And He will make it plain." Yes, they would help God to keep his word,) and as Sarah was too old, her maid must bear the promised seed. This was a human way to fulfill, but God waited fifteen years until they were both old, so that both Abraham and Sarah laughed when they were told that they should yet have a son Isaac. "After I am waxed old shall I have pleasure my lord, being old also?" But the answer was: "Is anything too hard for the Lord? At the time APPOINTED... Sarah shall have a son."

O, that we could learn--
"It may not be my time,
It may not be thy time,
And yet in His own time
The Lord will perform."

Ages have rolled around, yet the seed of Abraham, although a nation and partially possessing Canaan for a time, have never yet had those promises to Abraham FULFILLED.

"I will establish my covenant between me and thee, and thy seed after thee." "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession."

But Paul shows us how that there was a deeper meaning than the surface promise couched in the utterances of God to the seed of Abraham. Not only the fleshly children but the children of faith have a share.

"Now, to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one. 'And to thy seed'-- which is Christ."....And if ye be Christ's (if you have been "baptised into Christ, put on Christ," become "members of His body,") then (and only then, no other way,) are ye Abraham's SEED and HEIRS; according to promise." Gal. 3:16 and 29.

Here again we realize that God's "little while," is to man a great while; but surely and steadily the members of the body of Christ are being developed, and in due time they will be united to their Head, and with Him glorified--constituting in the complete sense "the seed"--and then, never fully until then, can it be true of Abraham and his seed:--"In thee shall all nations be blessed." (Gal. 3:8.) Then "A king shall reign in righteousness, and princes shall rule in judgment"--[Christ, our head, the king, and we joint heirs with him"]--and under that righteous reign and rule "all the families of the earth shall be blessed," for then "the knowledge of the Lord shall fill the whole earth." But there, are

PROMISES TO THE NATURAL SEED, As well as to the spiritual, they never have and do not now possess Canaan as an "everlasting possession." The prophets tell us that "the Lord shall yet choose Jerusalem." Zech. 1:17. "I will dwell in the midst of Jerusalem;" it "shall be called a city of truth." "The streets of the city shall be full of boys and girls playing." "If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes, saith the Lord of hosts?" Zech. 8:3-6. "At that time...I shall bring again the captivity of Judah and Jerusalem." "Then shall Jerusalem be holy." Joel 3:1-17.

James shows that these promises lacked a fulfillment. Acts 15:16 after showing the object of the Gospel age to be the taking out of the Gentiles, a people for His name-- the Church--His body, the seed. After recounting this, James says: "To this agree the words of the prophets, [or this is in harmony with prophecy."] "As it is written, 'After this' [after the seed is taken from among the Gentiles,] 'I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof.'" Yes, God has good things in reserve for his ancient people, and as Paul says, though they were "blinded" and "cut off" from the first position of heirs of those promises, yet, "God hath not cast away His people whom He foreknew." For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel." How long, Paul, until the fullness of the Gentiles be come in? [That is, until the entire Church, which James says God is taking out of the Gentiles, have all been taken out, and gathered into full sonship, as the seed of promise.] And if they are blinded only until that time, it is evident that at that time the blindness will be removed. But Paul continues, "and so all Israel shall be saved," [not saved eternally as individuals, but saved--rescued nationally-- brought back to power and grandeur.] But Paul goes to the prophets as his authority, "as it is written, R12 : page 5 there shall come out of Zion the Deliverer, [the seed, head and body] and shall turn away ungodliness from Jacob, [fleshly Israel,] for this is my covenant with them." Paul then gives us his reasons for speaking so confidently, "For the gifts and calling of God are without repentance." God's giving us the high calling, and the promises on the higher plane, does not interfere with or hinder His keeping his promise to the fleshly seed, but all the more guarantee it.

Then he explains how it is we, who were once Gentiles, had God's mercy and truth revealed to us when and because natural Israel was blinded; so we obtained mercy through their unbelief; so these have not believed that through your mercy they also obtain mercy. Through whose mercy? Yours, the Church's, when the Church is all taken out and glorified, she is with Christ, her head, to mercifully and justly rule the world, and then Israel shall obtain your mercy. Rom. 2:2-25.

O, that we could realize that every promise of God is sure, in His own due time; it would give us childlike trust and confidence for everything, and not to accept them as all sure is to make God a liar.

Paul, as he looked forward and realized how in due time every jot and tittle should be fulfilled, and saw the greatness and majesty of God's plan, breaks forth in ecstasy and exclaims, "O, the depth of the riches both of the wisdom and knowledge of God!" "Who hath known the mind of the Lord?" [Who knew that God's plan was so comprehensive and full.] And our hearts can say, Amen.

God knows the end from the beginning, and looking at the great clock of the ages, declares to us that the things we so much desire, shall be "shortly," "yet a little while." Let us look at things from his standpoint, and so

"Let the little while between
In its golden light be seen."

===================

R12 : page 5

The Royal Priesthood.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness unto His marvelous light." 1 Pet. 2:9.

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. 1:5,6.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

The above scriptures clearly teach that a part, at least, of our work in the future will be to officiate as the priests of God. As the work of a priest is one of intercession and of instruction in righteousness, they as clearly prove that the glorious work of evangelization will go on, not only after the first resurrection has taken place, but even all through the "age of the ages." The fact that these offices of "king" and "priest" will exist, logically implies that there will be subjects to rule and learners to teach; otherwise the names would be meaningless and the titles an empty sound.

It is held by some, that the reign of the saints will consist of a very brief "reign of terror," during which --with Christ at their head--they will trample their enemies into the dust and utterly destroy them. We thank our dear Lord for a better hope. Our work will not be one of destruction, but of salvation. We shall rule as kings, even with a rod of iron; but the grand object will be to humble the nations, and so fit them for the reception of truth. "For, when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

What a blessed prospect! what a glorious calling! A royal priesthood!

Who that is imbued with the spirit of the Master; who that has but tasted that the Lord is gracious, could desire more agreeable employment than to show forth the praises of our Savior King to those sitting in darkness? to bind up the broken-hearted? to proclaim liberty to the captive? to give beauty for ashes, and the oil of joy for mourning?--

"To tell the old, old story
Of Jesus and His love."

To fit us for such an exalted and responsible position we require a peculiar training, and we feel warranted in claiming that the trials, temptations and discipline of this present life are for that very purpose.

Many a struggling believer, trying hard to overcome, buffeted by the enemy, tried by friends, weighed down by hereditary weaknesses in self, discouraged and faint, has cried out, from the depths of a loving heart: "Why, O! why this suffering? why this severe chastisement?" Let us glance for a moment at the R12 : page 6 pathway trod by the bleeding feet of the Master--our forerunner--and we shall find the answer.

"So, also, Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art my son....Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that He feared: Though He were a son, yet learned He obedience by the things which He had suffered, and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:5-9.

"For it became Him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Wherefore in all things it behooveth Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:10,17-18.

"For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:15,16.

The reason, then, that the Church is called on to fill up that which is behind of the afflictions of Christ is, that all the body, in like manner to the Head, may be trained to perfect sympathy and to perfect obedience through suffering. In this present time, we in all our troubles come to our compassionate High Priest with boldness, realizing that He, having been partaker of flesh and blood, can truly feel for us and pity us, so, in the age to come, we, the promised seed of Abraham, through whom all the families of the earth shall be blessed, (compare Gen. 12:3; Gal. 3:14,16,20;) shall go forth a royal priesthood, according to the order of Melchisedec, fully prepared to sympathize with the nations, to lead them to the paths of righteousness, and to encourage them in the way of life.

Shall we shrink then from our cross? Shall we seek to put away the bitter cup that is sometimes pressed to our lips? Surely not. 'Tis a loving hand that presents it, 'tis a loving heart (infinitely loving) that sees the need of it. No! It is but the Master fitting us for His work; training us for the priesthood; teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we are given authority. (Luke 19:17,19.)

Courage, then, my Christian brother or sister, seeking with weary step to run the narrow way. Heed not the rugged course; it is all hallowed and sanctified by the blessed feet of the Master. Count every thorn a flower; every sharp rock a milestone, hurrying you onward to the goal. Let every advancing step be a "Nearer to Thee:" every hillock in the road an "upward toward heaven." Keep your eye fixed on the prize. Soon--very soon--you may wear the Crown.

"It is a faithful saying: For if we be dead with Him, we shall also live with him; if we suffer, we shall also reign with Him."

The consecrated cross I'll bear,
Till self it bears from me;
When Jesus calls, the crown I'll wear
For Him who set me free.

W. I. M.

===================

R13 : page 6

The Blood of Christ.

The more enlightened we become in regard to God's plan of the ages, the more fully we can understand the wonderful love of God manifested in the gift of Jesus Christ. God does nothing without a reason, and only as we understand the reason can we rightly value what He does. So we come nearer to the true estimate of the blood of Christ as we understand why he shed His blood and the nature of the results to be obtained.

Man not only became a sinner by disobedience, but he lost his life also. As through one man sin entered the world (in whom all sinned), and through sin, death, so also death passed upon all men. Romans 5:12. If he remained in that condition, God's object in creating man to attain finally to His own image would prove a failure.

As there was no law that could give life, it seems that nothing less than the death of Christ could place man where he could strive for the higher life.

He said of himself, "This is my flesh which I give for the life of the world." Besides, we being yet helpless, Christ at the proper time died in behalf of the ungodly. Now, scarcely on behalf of a just person will any one die, though, possibly, on behalf of the good some one might venture to die. But God recommends His own love to us, because we being yet sinners, Christ died on our behalf. By much MORE, then, having been now justified by His blood, we shall through Him be saved from wrath. Romans 5:6-9. So Paul could say, "Take heed, therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with the blood of his own." Acts 20:28. They were sold under sin, but bought with a price. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are all bought with a price. Therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:19,20.

Bought, redeemed and ransomed seem to be used in the same sense, and by the use of these terms we are frequently reminded that we are not our own, but belong to one who has the right to command and require implicit obedience; but as He which hath called you is holy, so be ye holy, in all manner of conversation, in all your conduct, because it is written, be ye holy, for I am holy, and if ye call on the Father, who, without respect of persons, judges according to every man's work, pass the time of your sojourning in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Peter 1:15-19.

For thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. Rev. 5:9,10.

We are taught to serve one another, and whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:27,28.

He gave himself a ransom for all, to be testified in due time. 1 Tim. 2:6.

I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Hosea 13:14.

But this is not all. We have this precious invitation: Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18. If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. 1 John 1:9.

If we say that we have fellowship with Him and walk in darkness, we speak falsely and perform not the truth; but if we walk in the light, as He is in the light, we have fellowship with each other, and the blood of Jesus, His Son, cleanses us from all sin. 1 John 6:7.

It is a singular fact, that a scarlet or crimson object viewed through a red glass in the light, the object appears white; so, though our sins be as scarlet or crimson, when we come where God will view them through the blood of Christ, they are accounted as white. Though we have no righteousness of our own, our faith is accounted unto us for righteousness. Wherefore, remember, that ye being in time past Gentiles in the flesh, ...that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God--Godless --in the world; but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:11-13.

But Christ being made a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, He entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge, cleanse your conscience from dead works to serve the living God. Heb. 9:11-14.

Therefore, by works of law no human being shall be justified in His presence, for through the law there is an acknowledgement of sin; but now, apart from law, God's righteousness has been made manifest, being attested by the law and the prophets, even God's righteousness through the faith of Christ, to all who believe; for there is no distinction, for all have sinned and come short of the glory of God, being justified freely by his favor, through that redemption which is by Christ Jesus, whom God has set forth to be a mercy-seat by His own blood through the faith, for an exhibition of His righteousness in passing by the sins frequently committed during the forbearance of God, and for an exhibition of His righteousness at the present time, in order that He may be righteous while justifying him who is of the faith of Jesus. Where, then, is boasting? It is shut out. Through what law?--of works? No; but by the law of faith. Rom. 3:20 (Emphatic Diaglott)

====================

R3 : page 6

BRO. H. B. RICE, editor and publisher of The Last Trump, has been obliged by circumstances beyond his control to suspend its publication. Knowing that such a course was probable, we two months ago proposed to Bro. Rice that we would supply THE WATCH TOWER to his subscribers, instead of The Trump, up to the close of their subscriptions, and we invited him to speak to his old subscribers, and others of the body of Christ, through ZION'S WATCH TOWER.

He has accepted both propositions, sent the list of subscribers, and in an open letter to them says, "I will endeavor to contribute something to THE WATCH TOWER every month," &c.

As we are much crowded, we have published this letter as a supplement, and sent it to the subscribers of The Last Trump only.

====================

page 8

Songs of the Bride, Is the title of a Hymn Book which we have just published from this office. It contains one hundred and forty-four hymns, carefully selected and revised. Our design has been to present to THE BODY of Christ, "The Chaste Virgin" Church, which expects soon to go in to the marriage and become Christ's Bride, a selection of Sacred Songs especially adapted to her condition and expressive of her desires and hopes. It is well printed on good paper and bound in flexible cloth.

The Price is FIFTEEN CENTS, postage paid.

THE OBJECT AND MANNER OF Our Lord's Return.

This Pamphlet of sixty-four pages is calculated to interest those who have given little thought to the subject. It presents some suggestions relative to the future of the heathen; the doctrines of election and free grace, &c., calculated to awaken the interest of intelligent, thinking people. It is in convenient form to lend to friends and neighbors.

Price, TEN CENTS, or ONE DOLLAR PER DOZEN, by mail, postage paid by us.

All Orders should be addressed to Zion's Watch Tower, 101 FIFTH AVE., PITTSBURGH, PA.

N.B.--To those who would like to have, but are too poor to pay for them, either "THE SONGS OF THE BRIDE," "THE OBJECT AND MANNER, &c." OR, "ZION'S WATCH TOWER," Will be sent FREE. But like all of God's gifts, you must "ask that ye may receive."

====================

R13 : page 1

VOL. I. PITTSBURGH, PA., AUG. 1879. NO. 2.

==========

page 1

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS. J. H. PATON, ALMONT, MICH.
W. I. MANN, ALLEGHENY, PA.-- B. W. KEITH, DANSVILLE, N.Y.
H. B. RICE, W. OAKLAND, CAL. -- A. D. JONES, PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance**--**includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

==========

R13 : page 1

Why Evil Was Permitted. A DIALOGUE.

B. There are many beautiful truths taught in the Bible, which commend themselves to my better judgment, and if I could only have my mind clear on some points, I would gladly accept the whole. It seems, too, that there must be some way out of my difficulties, if I could only find it; for surely the book is stamped with a wisdom higher than human, and my difficulty must arise from a failure to comprehend it more fully.

A. Well, my brother, it gives me great pleasure to meet with an honest inquirer after truth. You are anxious, then, to find the connecting links in the great chain which binds the interests of humanity to the throne of God. We believe that all Scripture is given by inspiration of God, and that the Spirit will guide us into all truth. If it should please Him to use me as His mouthpiece, it will be a great privilege. Will you please state one of those points, and when that is made clear, we shall be glad to hear of others?

B. One of these questions is, why was evil permitted? If God is infinite in power, wisdom and goodness, why did he permit his fair creation to be so marred by sin? After creating our first parents perfect and upright, why did he permit Satan to present the temptation? or why allow the forbidden tree to have a place among the good? Could he not have prevented all possibility of man's overthrow?

A. I see just where your difficulty lies, and I think I can make it very plain to you. It pleased God for the joy it gives him to dispense his goodness, and to exercise the attributes of his glorious being to create various orders of intelligent beings. Some he has endowed with greater capacity than others; but each he made perfectly adapted to his sphere and destiny. We are acquainted with many forms of life in our world, and doubtless many others exist of which we know nothing yet; but above all others, stands man, the master-piece of God's workmanship, endowed with reason and intelligence superior to all others, and given the dominion over all. He was made upright and perfect; God pronounced him "very good." He also made him (Adam) free in the exercise of all his powers--physical, mental and moral--and though these powers were all perfect in their measure, yet they were each capable of large development. Now, had evil never been placed before him, he could not have resisted it, and, consequently, there would be no virtue nor merit in his doing right. I presume I need scarcely remark here, that not the fruit of the tree, but the act of disobedience caused man's fall. R14 : page 1

B. But could not God have made man unchangeably perfect?

A. No; to have done so would have been to make another God. Unchangeableness is an attribute only of an infallible, infinite being--God. He who cannot err must, of necessity, be all-wise, all-powerful and, consequently, eternal-- a God and yet a creature--a supposition as absurd as impossible.

B. I had never thought of it so.

A. If an intelligent creature is to be made at all, he must be made liable to change; and, as he was created pure, any change must be from purity to sin. He could not even know the meaning of good unless he had evil to contrast with it. He could not be reckoned as obedient to God, unless a temptation to disobedience were presented, and such an evil made possible.

B. But could not God, with whom we are told "all things are possible," have interfered in season to prevent the full accomplishment of Satan's designs?

A. You say, "all things are possible with God." I trust you remember that it is all possible things that are possible with him. "It is impossible for God to lie." Heb. 6:18. "He cannot deny himself." 2 Tim. 2:13. He cannot do wrong. He cannot choose any but the wisest and best plan for introducing his creatures into life; and we should bear in mind, that the fact of God's not interfering with the introduction and development of sin is one of the very strongest of reasons for believing that evil is necessary, and designed ultimately to work good.

C. Bro. A, may I interrupt you here to ask, why, if it was proper and wise that Adam should have a trial under the most favorable circumstances, as a perfect man, should not all his posterity have a similarly favorable trial? We all know that we are born with both mental and physical ailments and imperfections. Why did not God give us all as good a chance as Adam?

A. If you or I had been in Adam's place, we would have done just as he did. Remember, he had known God only a little while. He found himself alive; perhaps God told him he was his creator, had a right to command his obedience, and to threaten and inflict punishment for disobedience. But what did Adam know about the matter? Here was another being at his side who contradicted God, telling him that he would not die from eating the fruit; that God was jealous, because eating of this fruit would make him a God also. Then the tempter exemplified his teaching by eating of it himself, and man saw that he was the wisest of creatures. Can you wonder that they ate? No; as a reasoning being he could scarcely have done otherwise.

C. But he should have remembered the penalty--what a terrible price he must pay for his disobedience--the wretchedness and death which would follow. If I were so placed, I think I should make more effort to withstand the tempter.

A. Wait, Bro. C.; you forget that Adam, up to this time, was totally unacquainted with wretchedness and death. He could not know what wretchedness meant; he never had been wretched. He did not know what dying meant; he never had died, nor seen any creature die, for death did not enter the world until after his disobedience (Rom. 5:12), and if you or I had been there, controlled by an unbiased judgment, we would have done just as Adam did. The reason you think you could withstand better is, that you have had experience with evil, and have learned, in a measure, what Adam up to that time had not learned in the smallest degree, viz., to know good from evil.

C. O! I see. Then it is because we would have done just as Adam did that God is justified in counting us all sinners, that "by the one man's disobedience, the many were made sinners," and "by the offence of one, all were condemned" (Rom. 5:18,19), and so "the wages of sin (death) passed upon all," and through or "in Adam all die."

B. Do I understand you to say that God does evil that good may come?

A. By no means. God did no evil, and he permitted it only because it was necessary that his creatures should know good from evil; that by being made acquainted with sin and its consequences --sickness, misery and death--they might learn "the exceeding sinfulness of sin," and having tasted that the bitter "wages of sin is death," they might be prepared to choose life and live.

B. But did not God implant in his creature that very thirst for knowledge which led him to an act of disobedience in order to gratify it? Does it not seem too, that He wanted him to become acquainted with evil, and if so, why should He attach a penalty to the sinful act, knowing that a knowledge of evil could be obtained in no other way?

A. We can see readily that a knowledge of evil could be obtained in no way except by its introduction; and remember, Adam could not have disobeyed if God had given no commandment, and every command must have a penalty attached to give it force. Therefore, I claim that God not only foresaw man's fall into sin, but designed it. It was a part of His plan. God permitted, nay, wanted man to fall; and why? Because, having the remedy provided for his release from its consequences, He saw that the result would be to lead man to a knowledge, through experience, which would enable him to see the bitterness and blackness of sin--"the exceeding sinfulness of sin," and the matchless brilliancy of virtue in contrast with it; thus teaching him the more to love and honor his Creator, who is the fountain and source of all goodness, and to forever shun that which brought so much woe and misery. So the final result is greater love to God, and greater hatred of all that is opposed to Him. The best armament against temptation is knowledge.

C. Your reasoning is clear, forcible and would seem to me plausible were it not that this experience and knowledge come too late to benefit the human family. Adam failed from want of knowledge and experience to maintain uprightness of character. His posterity, though possessing that knowledge and experience, fail to attain uprightness from lack of ability occasioned by his sin.

B. I can see no objection to your new view, that evil was permitted because necessary to man's development and designed for his ultimate good, were it not as Bro. C. suggests: Mankind will never have an opportunity to make use of the experience and knowledge thus obtained. But, Bro. A., what did you mean a few minutes since when you said, God had a remedy provided for man's release from the effects of the fall before he fell?

A. God foresaw that having given man freedom of choice, he would, through lack of knowledge, accept evil when disguised as an "angel of light;" and also that becoming acquainted with it, he would still choose it, because that acquaintance would so impair his moral nature, that evil would become more agreeable to him and more to be desired than good. So, permitting him to take his own course, man brought upon himself misery and death, from which he could never recover himself. Then the voice of infinite love is heard: "Behold the Lamb of God that taketh away the sin (Continued on page 7.) R14 :

page 7 Why Evil Was Permitted. (Continued from first page.) ---------- of the world." This is Christ Jesus, and the death of Christ for man's sin was a part of God's plan as much as man's fall. He is "the Lamb slain from the foundation of the world." His death for our sins was purposed by God before man fell; yes, before man was created.

B. I begin to see a harmony and beauty connected with the introduction of evil which I had not suspected. May we not reasonably say that God could not have displayed those qualities of His nature so attractive to us--mercy and pity--nor could His great love have been made so apparent, had not the occasion for their exercise been presented by man's necessities?

A. I am glad that you have suggested this thought. It is true, that though "the Lord is very pitiful and of tender mercy," yet neither of these would have been seen had there not been a sinner requiring them; and while "God is love," and always has been the same, yet it is true that "in this was manifested the love of God," and "hereby perceive we the love of God, because He (Christ) laid down his life for us." And do you not see that in the arrangement of the whole plan the wisdom of God is beautifully shown? Let me say further, that as we proceed, we shall find God's justice made to shine because of the introduction of evil. God might have told His creatures of these attributes, but never could have exhibited them had not sin furnished an occasion for their exhibition.

C. This suggests another thought: Man could not have developed these moral qualities had God set no example.

A. Another good point, "He hath set us an example that we should walk in His footsteps." We learn what mercy, justice and love are by God's illustration of them, and we are exhorted, "Be ye followers of God as dear children and walk in love." Notice, further, that we could not develop mercy, pity, love, etc., unless we had fellow sinners upon whom to exercise them. "Oh, the depth of the riches both of the wisdom and knowledge of God."

B. I am becoming anxious to see the outcome. You have suggested that Christ is the remedy for man's recovery from the effects of the fall, and that it was so arranged and purposed by God before creating the race, but you have not shown how the recovery is effected.

A. I am glad that you have not lost sight of the real object of our conversation. The answer to this question will involve the consideration of two points. First, What was the penalty pronounced R15 : page 7 and inflicted? and, second, What was the remedy, and how applied? May I ask you to state in Scripture language what penalty God pronounced on Adam's sin?

B. I believe it reads, "In the day thou eatest thereof thou shalt surely die." But he did not die for nine hundred and thirty years.

A. You quote correctly. The marginal reading will help you over the difficulty of his living nine hundred and thirty years. It is a more literal rendering of the Hebrew text: "In the day thou eatest thereof dying, thou shalt die." i.e., from the moment he would disobey God, death would have dominion over him--would have a claim and right to him, and would begin his work. It was only a question of time how long it would be before he should lay them low. Elements of disease infested all nature with which they came in contact since separated from Eden and its trees of life.

We all are in a dying condition, partially dead, mentally, morally and physically. From the moment of birth, and before it, we have been in the clutches of death, and he never lets go until he has conquered. Man, by means of medical aid, attempts resistance, but at best it is a very brief struggle. Adam, because physically perfect, could offer great resistance. Death did not completely conquer him for nine hundred and thirty years, while the race at the present time, through the accumulated ills handed down through generations past, yields to his power on an average in about thirty-two years.

C. We are, then, so to speak, overshadowed by death from the cradle to the tomb, the shade increasing each moment, until it is blackness complete.

A. Yes; you get the thought as David expresses it in the twenty-third Psalm: "I walk through the valley of the shadow of death." The further we go down into this valley the darker it becomes, until the last spark of life expires.

B. I understand you to believe that diseases of the various kinds are but the mouths of death by which we are devoured, since we were placed within his reach by Adam's sin?

A. Yes; every pain and ache we feel is evidence, not that death will get hold of us, but that he now has us in his grasp. Adam and all his race have been in death ever since he disobeyed.

C. We frequently sing of death as the "Angel God has sent," "the gate to endless joy," etc., and yet I confess that I could never regard it except as an enemy, and such it would really seem to be.

A. Nowhere in Scripture is it represented as our friend, but always as an enemy of man, and consequently the enemy of God, who loves man; and we are told that "for this purpose Christ was manifest, that he might destroy death and him that hath the power of death, that is, the devil."

B. If death is the penalty for sin, has not mankind paid that penalty in full when dead? Might he not be released from death the moment after dying, yet fully meet the demand of justice?

A. "The wages of sin is death"-- not dying, but "death"--forever. As well say that a man condemned to imprisonment for life had received the full penalty in the act of going into prison, as that man received his penalty in the act of going into death. In disobedience man fell into the hands of Justice, and though God is merciful and loving, there can be no warfare between his attributes. Mercy and love must be exercised in harmony with justice. "God is just" and "will by no means clear the guilty." Man was guilty, and must therefore be dealt with by Justice. Justice cries, Your life is forfeited, "dying thou shalt die." Man is cast into the great prison-house of death, and Justice, while locking him in, says: "Thou shalt by no means come out thence until thou hast paid the uttermost farthing."

B. Do I express the same idea by saying, that man forfeited his right to life by his disobedience, and, consequently, God, in justice, recognizing and enforcing his own law, could not permit him to live again, unless he could meet the claims of justice?

A. The idea is the same. Man is the debtor, and unless he can pay the debt he cannot come out of the prison-house of death--cannot have life. He cannot pay this debt, and consequently cannot release himself. But man's weakness and helplessness gives occasion for the display of God's mercy and love in Christ Jesus, for "When there was no eye to pity and no arm to save," God devised a way by which he could be both just and merciful; and "while we were yet without strength, in due time Christ died for the ungodly."

C. How for them? His death does not prevent men from dying.

A. It does not prevent their dying, but it does prevent their continuance in the prison-house of death. He came to "open the prison doors and set at liberty the captives." This he does, not by opposing God's justice, but in recognizing it and paying that which is due. He has a right to set those prisoners free. In his own death--the just for the unjust--he ransomed us, as it is written, "I will ransom (purchase) them from the power of the grave;" "I will redeem them from death;" "For ye were bought with a price, even the precious blood (life) of Christ."

C. I understand you to mean, that as Jesus came into the world by a special creative act of God, he was free from the curse which rested upon the balance of the race, therefore not liable to death. As the second Adam, He was tried but came off conqueror. "He was obedient even unto death," but not having forfeited his right to life, either through Adam's sin or his own, death had no claim upon him. He, therefore had something to offer Justice for the life of mankind.

A. Yes, as he himself said, "My flesh I will give for the life of the world." Jno. 6:51. He must have a right to continuance of life else he could not give it. He did not conquer nor overthrow Justice, but recognizing the Justice of the Law of God in the forfeit of the sinner's life he purchased it back with his own, and thereby obtained the right to "destroy death"--the enemy who for a time is used as the servant of Justice.

B. Then Justice accepted the life of Christ as a substitute for the sinner's life. But it seems unjust to make the innocent suffer for the guilty.

A. It would be unjust to make or compel such suffering, but "Christ gave himself for us." "He for the joy that was set before him endured the cross."

C. But how could the life of one purchase the life of many?

A. By the rule of SUBSTITUTION.

As Adam was substituted for the race in trial, and through his failure "death passed upon all men" and all were counted sinners even before birth, so the obedience of death in Christ justified all men to a return to life. Paul so expresses it in Rom. 5:18. [Em. Diaglott.] "For as through the disobedience of ONE man, the many were constituted sinners, so also through the obedience of the ONE the many will be constituted (reckoned) righteous;" and "as through one offence sentence came on all men to condemnation, (condemning them to death) so also, through one righteous act sentence came on all men to justification of life." --justifying their living again.

B. Shall we understand then that the resurrection of the dead is optional or compulsory on Justice?

A. Christ having "tasted death for every man," it is certainly compulsory on Justice to release the prisoners held for sin. Christ's sacrifice having been accepted as "the propitiation (settlement) of our sins, and not of ours (believers) only, but also for the sins of the WHOLE WORLD," all must go free because God is Just.

B. Does not this imply universal, eternal salvation?

A. No, it implies the saving or salvation of all men from the condition of death, but as many of them will be liable to the "second death" on account of their own sin, it cannot be eternal salvation. The second Adam will eventually restore to the race all that is lost by the first Adam's sin. We could not lose eternal life in Adam, because he never had it to lose--he was a probationer for the eternal life.

C. Was eternal life ever offered to Adam?

A. Not directly, but his continuance of life if obedient, is implied in the threatening of death if disobedient.

C. Then this salvation cannot be what Paul refers to saying, "the gift of God is eternal life."

A. No; the restoration to natural life was not a gift of God, but a thing once possessed and then lost, now to be returned, because "purchased"--paid for. Having restored the race, brought them back to where they were before the fall, with the advantage of knowing from actual experience the character and results of that evil which Adam mistook for good, and which is again to present itself for their trial, they will be given an opportunity of accepting this "Gift of God"--eternal life. When thus restored to perfect natural life, possessing the knowledge of good and evil, as perfect obedience will be expected of them as was required of Adam.

C. If ransomed, why do they remain in death and others die, since Christ has paid the price?

A. If you make a purchase, pay the price for goods, it does not follow of necessity that you take them away at once. You may have other things to attend to for a time, and when prepared, you call for the purchased goods. God has a time for everything; man had been in the enemy's country four thousand years before his release was purchased by Christ. The receipt was signed by God and accepted by justice, and in His "due time," when He has established his kingdom, R16 : page 7 all that are in their graves shall come forth, for as in, or through, Adam ALL die, even so in, or through, Christ shall ALL be made alive. (Not all at once, but "every man in his own order.") Jesus saw mankind a "treasure (precious thing) hid in a field, and for joy, He selleth all that he hath and buyeth that field" (Matt. 13:44). For the joy set before him, He bought the earth with man in it, giving all that He had (life) for us. We and the earth are now His "purchased possession," and Eph. 1:14, informs us that the time is coming for "the redemption of the purchased possession unto the praise of His glory."

C. You seem to say nothing about conditions of salvation, while the Scriptures mention them frequently.

A. There are conditions laid down for the attainment of the "Gift of God-- eternal life," but none for the recovery of the race from the fall, except the righteousness and acceptableness of our Substitute. To have a clear understanding of God's plan, we must recognize the distinction which He makes between the world in general and the church, or called out ones of the present time. God "loves the world," and has made great and rich provisions, as we have seen, for their coming, in His due time, to a condition of perfectness and happiness; but in the meantime, while they are getting their experience with evil, God calls out from among them "a little flock," to whom He makes "exceeding great and precious promises," conditioned on their living separate from the balance of the world--"overcoming the world"--i.e., that they may become members of God's family, and be joined with Him in "blessing all the families of the earth." Behold what manner of love the Father hath bestowed upon us (believers), that we should be called the children of God, and if children, then heirs; heirs of God, and JOINT heirs with JESUS CHRIST our Lord."

B. It is very clear to my mind, that a false idea of substitution has obtained among christian people from a supposition that it represented God as a vindictive, vengeful tyrant, angry because man had sinned; refusing to show mercy until Blood had been shed and caring not whether it was the blood of the innocent or the guilty so long as it was blood. I doubt not, many christians have been led to look upon Substitution as a God-dishonoring doctrine, even though there are many scriptures which are found difficult to otherwise make use of, as "He tasted death for every man;" "My flesh I will give for the life of the world;" "Without the shedding of blood (life) there is no remission of sins;" "Redemption through His blood;" "While we were yet sinners, Christ died for us;" "We were reconciled to God by the death of his Son." It was not His leaving the glory which he had, nor His having kept the law, nor by His being rejected of the Jews, a man of sorrows and acquainted with grief, nor by His resurrection, nor by work He has since accomplished, but, "by His DEATH that we are reconciled to God." R16 : page 8

I now see Him as mankind's Substitute, suffering death, the penalty which the justice of God had inflicted upon us. I can see "the exceeding sinfulness of sin" in God's sight, the perfection of His Justice, and His great wisdom in so arranging it all, that man's extremity was made the occasion for the manifestation of "the great love wherewith He loved us" when "He gave his only begotten Son," and "laid upon him the iniquity of us all," as well as the love of Christ, who gave himself for us, that he might redeem us from all iniquity, (buy back to us all we had lost by iniquity). I feel to exclaim with Paul, "O! the depth of the riches both of the knowledge and wisdom of God."

C. I have heard frequently your views of restitution, and saw some force and considerable beauty in them, but I never before saw how absolutely certain man's restoration to life is. I see now that the same justice of God, which could in no case clear the guilty, and could not permit man's release from death until the price of his ransom had been paid.--The very purity of this Justice, as well as the love of God in providing the ransom, assures us that the penalty, or price, having now been paid, every man must ultimately be released from death. Now can we know that all when restored and under favorable conditions, with the Gospel church--Christ and the members of His body--for their rulers and teachers, kings and priests--will they not all be melted by the love of God, manifested in their recovery at such a cost as Christ's death? Will not all accept and be eternally saved?

A. It would seem as though such love, when seen, would beget love and obedience; but we are assured that there is a second death, and while those who become subject to it, will not compare in numbers with the saved, yet, there will be a great company "as the sand of the sea," at the end of the thousand years, who are incorrigible and are cast into the lake of fire, (the second death).

God made provision before our creation for the recovery from the first death, but, if after experience with evil and a knowledge of good, they do not appreciate God's offered gift--eternal life--and refusing it, die for their own sin, (not Adam's), there is no recovery; Christ will not die for them again. Those "count the blood of the covenant wherewith they were sealed an unholy thing," and Justice and love can do nothing more for them.

C. Is not this scripture applied by the apostle to some living in the present age, and do not those christians who, having once believed that "the blood of Jesus Christ cleanseth us from all sin," turn from this and regard the death of Christ as not rescuing us from "the wages of sin--death," but merely as a channel toward the perfecting of himself, that He might become the head of the spiritual race; do not such "count the blood of the covenant (Christ), wherewith they were sealed, an unholy thing"--a thing of small value?

A. This scripture is used with reference to this age, but is applicable and true of the next as well. I hope the class to whom you refer have not filled the picture (Heb. 10) of committing the unpardonable sin; yet, I confess that, it looks like a long step in that direction, to deny the statement that "He was cut off, but not for himself;" (Dan. 9:26.) "That we are justified (to life) by His blood," (Rom. 5:9-18) and many other plain statements of the Word. The old serpent is still wise to lead astray, and where he cannot keep God's children in the dark, since having seen and loved the light, he fain would present a false light, seeing they are so enraptured with the true, and, disguising himself as an angel of light, he would seek to lead off into bye-paths some of the chaste virgins who wait for the Bridegroom and love his appearing, and despoiling them of their wedding garment--the white robes which Christ purchased with his death,--cast them into outer darkness with the world.

B. But there is a sense, is there not, in which, by resurrection, Christ becomes the Head, Leader, Captain of all on the spiritual plane?

A. O, yes! I think this principle is recognized by all who see any of the "deep things of God." The world, although purchased by His death, get back in Him as their Substitute only what they lost; consequently, will stand where Adam would have stood had he possessed experience or knowledge of evil. Great strides forward must yet be made to reach that full likeness of God and become spiritual bodies. This they could not have done without a leader or captain. We never could have become "Sons of God," in the full sense, and "joint heirs with Jesus Christ," without our Elder Brother to help us up, and we never could have entered the "Holy of holies." All praise for the work accomplished and made possible by His resurrection. A frequent error is, to ignore one truth while giving prominence to another. The death and resurrection of Christ are inseparably joined and equally invaluable. As the death would have done us little good, because we could not without a leader go "beyond the vail, (the flesh), so, also, had Jesus been ever so perfect a leader and guide, we, prisoners in the pit--the grave--could not follow his leading until he first purchased our release from the "wages of sin"--death.

B. I see a force, then, in Paul's expression, Rom. 5:10: "Reconciled by the death--saved by the life."

C. I have a thought: If Justice could not let mankind go free from death, how could he permit Jesus to live if he became man's substitute? Must not his life be forever forfeited?

A. It was forever forfeited--he never took the same life again. He was quickened (made alive) to a higher life by the Father. "He was put to death in the flesh, but quickened by the Spirit" to a higher plane a spiritual body. As we shall be, He, our leader, was "sown a natural body, raised a spiritual body." Had he risen a fleshly being, with fleshly life, we could not go free. It would have been taking back our "ransom"--our "price." As Paul says, "He took upon him the form of a servant (flesh) for the suffering of death." He had no need of it further; he left it. "He made his soul (life) an offering for sin:" "My flesh I will give for the life of the world." (Jno. 6:51.) It was given forever. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12), having received a higher sort of life.

B. This change, then, accounts for his acting so strangely after his resurrection --appearing in different forms--as the gardener to Mary, and "afterwards in another form to two of them," etc. His appearing in their midst, the doors being shut, and anon vanishing out of their sight. I often thought it peculiar. But did not his fleshly body disappear from the tomb?

A. Yes; "His flesh saw not corruption." What became of his flesh; whether part of the atoms went to form the spiritual body or not, I know not. We do not even know what a spiritual body is R17 : page 8 composed of. "It doth not yet appear what we shall be;" but, remember, it was not the atoms of matter which composed the body--(and which are continually changing)--these atoms did not sin, and were not cursed nor forfeited by the fall. It was the flesh life, and Christ paying it with his flesh life did not affect the atoms of matter which composed his body.

C. I know you believe the law to be a shadow of the realities of the Gospel age; do you find this "tasting death for every man," and, also, "our high calling," there typified, and are they kept separate and distinct?

A. Very clearly so. To be brief: All Israel represented the entire race. The select tribe of Levi, which ministered to the Lord as his special portion --his servants--represents the entire church of believers and servants of God; while the Priests, selected from the tribe of Levi, represent "the little flock," "the overcomers," "the bride," "the Royal Priesthood." Our company of priests, as theirs, has a Head, Leader, High Priest.

The priesthood in the tabernacle services, offerings, &c., represent the church in this age. The large majority of believers, like the Levites, are connected with the tabernacle and the Lord's services, yet occupy more the position of the menial servant, simply carrying forward the Ark, attending to the outward and more common-place affairs. They are necessary as a part of the working machinery, and as assistants to the Priests, yet blessed much above the world in this honor.

As the priests were more clearly related to and associated with the High Priest, and permitted to go into Holy Places, offer incense, etc., so the "little flock" are more closely related to, and mingle more in Christ's society, than the general company of believers. These alone, can go into "the deep things of God." These only, are lighted by the golden candlestick, and feed upon the bread. These alone--the "holy ones," yet "little ones,"--can approach close to the mercy-seat, and before it, offer sweet incense--"the prayers of the saints." The High Priest, as is beautifully described by Paul, represented, in all his services, Jesus, the "High Priest" of [our profession] the "Royal Priesthood."

Now, having the actors clearly defined in our minds, let us look at their work. We will not go into a particular and systematic examination now (we may again), but simply glance at the outlines. The High Priest, to be a perfect type of Christ, should have died--not bulls and goats instead--but himself, then have risen to new life, and taken of his own blood (life) into the Holy Place to make an atonement. But this he could not do, since the giving of his life would have ended his career, therefore an animal is used as his substitute. The animal, therefore, becomes the type of Christ in the flesh: "A body hast thou prepared me." The value of the death of the type (the animal) represents the value of Christ's death. The sins of the "whole congregation" were confessed, and imputed or laid upon the head of the victim when put to death, just as God "hath laid upon him (Christ) the iniquity of us all."

As the death of the sacrifice was not for the priests alone, so Christ's death is not for the "little flock" alone. As the animal's life was not for the tribe of Levi alone, but also for the "whole congregation," so the blood of our substitute was not for believers alone. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 Jno. 2:2.) Some one has truly said, "The animal represented the people, but pointed to Christ." It did represent the people by dying for and on account of their sins, and it pointed to Christ as the one who would really die for the "sins of the whole world." "He was once offered to bear the sins of many," and He did "bear our sins in his own body on the tree." "Jesus Christ, by the grace of God, tasted death for every man."

Now, the sacrifice having been made, the High Priest, representing the risen, spiritual Jesus, takes the shed blood into the Holy of Holies. You see, the life once sacrificed is not given back, but kept a sacrifice, showing that Christ did not take back his flesh life (the sacrifice) when he went into the Holy of Holies, but went in thither with another, a higher life.

While he is in the Holy of Holies presenting the price of the people's life, what is their attitude? They are bowed in the dust, waiting, until the atonement work being finished, the High Priest will come out of the Holy of Holies, appear to and bless them, then they all arise rejoicing. Representing by their prostrate condition humanity in death; who, when our High Priest comes forth to "bless all the families of the earth," will be made to arise from the dust and rejoice.

C. This seems to represent beautifully and clearly Christ as the world's substitute. Now, what type shows the exemptions which the Church enjoys above the world?

A. While all are justified from Adam's sin unconditionally, yet, where knowledge of right is possessed, obedience is expected as far as they are able to obey. Failure in this respect is the occasion for their being beaten with many or few stripes in the age to come. While the "little flock" who now believe into and are baptized into Christ, become members of his body, are by their faith "justified from all things" (Acts 13:39), and will not be beaten with stripes in the world to come. True, they now receive "chastisement whereof all are partakers," but not as a penalty; only as the "rod and staff" of Christ, the Shepherd, to guide his sheep.

Thus, the sins of the "Church of the First-born" are passed over (not imputed), and she is justified, not from death only, but "from all things."

This is beautifully pictured in the law by the Passover. Wherever in that night the lamb was eaten and his blood sprinkled, the first-born was passed over --spared. (Ex. 12.) So, during this night-- the Gospel age,--Christ, our Passover (lamb), is sacrificed, and we "keep the feast." (1 Cor. 5:8.) We feed on our Lamb, with some of the "bitter herbs" of affliction to sharpen our appetite. All such are passed over, "counted worthy." This type shows the special value of Christ's death to His body, the "Church of the First-born." Thus, "God is the Savior of all men, especially of those that believe." (1 Tim. 4:10.)

C. Everything seems to be beautifully mirrored in the Law. But there are certain questions put by those who do not believe in Jesus as our substitute, which would still be difficult for me to answer, viz.:

First.--If Christ entered the Holy of Holies as our substitute, then we cannot enter for ourselves.

Second.--If Christ's sufferings were substitutional, would not we (the church) also be a part of the substitute, or sacrifice, since "we fill up the measure of His sufferings which are behind?"

Third.--Does not the race get back in the second Adam spiritual life? Jesus frequently speaks of himself as the giver of the spiritual life.

A. I will answer very briefly in the order given. First--The substitutional character of Christ's work was complete in the giving of the flesh life; consequently, no act after that life was surrendered and a new life begun could be as our substitute. Second--The sufferings of Christ are not a part of the price of our ransom. "We were reconciled by the death," not by the sufferings, consequently our filling up the measure of His sufferings, has nothing to do with the sacrifice. It is "the offering of the body of Jesus," "For this man having made one sacrifice forever," (Heb. 10:10-12) it needs no adding to on our part. See how fully shown in the type: The sacrifice of atonement was offered by the High priest and represents Him alone. (See Heb. 5:1-5.) The sacrifices being burned outside the camp represented disgrace. So Jesus suffered outside Jerusalem, and (Heb. 13:11) those who would be a part of the typical priesthood must share in the services and work of the tabernacle, and in any dishonors as well as honors attaching to it. They must ignominiously handle the ashes of the sacrifice if they would be honored by being permitted to go to the candlestick, eat the holy bread and offer incense. So we, if we would be antitypical priests, must share the shame, --"Go without the camp bearing His reproach." If we would have the heavenly food, heavenly light, be permitted to offer sweet incense (acceptable prayer), and spiritual sacrifices (the fruit of our lips, good works, &c.,) (Heb. 13:15.) "If we suffer with Him, we shall also be glorified together."

Your third query we will talk of at another time. Let me suggest, however, that as Adam did not possess a spiritual life, not even a germ, never having been "begotten by the Word of Truth," he could not lose it; and if the second Adam restores what the first lost, this spiritual life would be no part of that work. The gift of God, spiritual and eternal life, is given only to believers. Adam, and the majority of his race, will be restored in the second Adam to perfect physical, mental and moral power, just what they lost, and from that they will then have the opportunity of going higher, and under the guidance and instruction of the glorified church, of attaining spiritual life. Jesus does speak of himself as the giver of spiritual life, and so he will be, but also of the natural. If the spiritual life and death are always meant, why should we not suppose that in "tasting death for every man" He tasted spiritual death; and, if so, lost spiritual life; and if He lost spiritual life, of course he could not give it to others, or be their leader to it. page 8 We must examine every text more closely to discern between the natural and the spiritual.

B. I want to say to you before leaving, that I am much rejoiced to see clearly as I now do, why God permitted evil; that it was not, that He had elected ninety-nine to hell to each one chosen for glory, and the introduction of evil made necessary as a pretext to justify their damnation. Nor, on the other hand, was it because God could not help its introduction, and lacked wisdom to foresee and power to avert it; but, that He arranged for its introduction and our recovery from it as the embodiment of Wisdom, Love and Mercy.

We will probably call again and continue our conversation.

N.B.--Copies of July and August Numbers will be sent free to those interested.

====================

R20 : page 2

Do You Want "Zion's Watch Tower?

We have sent out about 6,000 copies each, of the July and August Nos. of "Zion's Watch Tower" as samples. This we cannot continue to do, because first, it is expensive, and second, we have no desire to waste truth by sending where it is not desired and would not be appreciated. We would like therefore to hear from all who want the paper regularly before the tenth day of August, that we may know what number of copies to publish for September.

The price is very low in order to suit the purses of the majority of the interested ones, among whom are "not many rich," (for "God hath chosen the poor of this world, rich in faith, heirs of the kingdom.") and unless a good large list of subscribers are had, fifty cents will fall far short of paying for printing, &c.

Do not suppose these remarks to be an appeal for money. No, "Zion's Watch Tower" has, we believe JEHOVAH for its backer, and while this is the case it will never beg nor petition men for support. When He who says: "All the gold and silver of the mountains are mine," fails to provide necessary funds, we will understand it to be time to suspend the publication.

Do not put off until to-morrow what you can do to-day. If you want the September No. take your pen at once. Remember that the paper is as free to you if too poor to send the fifty cents as though you could afford it and paid for it, but we cannot know your circumstances --You must write also.

Where it is impossible to get paper money, U.S. (not foreign) postage stamps may be sent.

====================

R18 : page 2

How will Christ Come?

Having considered in our last the object of our Lord's return, the manner in which he will come becomes to all who "love His appearing" one of great interest, and now invites your attention.

In order that we may have a good foundation, and as a basis for further investigation, we will first inquire. What is a spiritual body? What powers are theirs, and by what laws are they governed? We are here met by the objections --we have no right to pry into the hidden things of God: and, "Eye hath not seen, ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him." To both of these propositions we assent, but believe we cannot find out by studying God's word--and our investigation will be confined to it--what he has not revealed. The above quotation of scripture (1 Cor. 2:9) refers to the natural or carnal man, and by reading it, in connection with the three verses which follow the objection vanishes; for, says the apostle, "God hath revealed them unto us by His spirit," which was given to us "that we might know the things freely given unto us of God;" and in the last clause of vs. 13, he gives us the rule by which we may know, viz.: "Comparing spiritual things with spiritual." We are very apt to invert this rule and compare spiritual things with natural, and thus get darkness instead of light. Let us now use the apostle's rule.

There is a spiritual body as well as a natural body; a heavenly, as well as an earthly body; a celestial as well as a terrestrial. They are distinct and separate. (1 Cor. 15:38,40.) We know what the fleshly, natural body is, for we now have such; it is flesh, blood and bones; for "that which is born of the flesh is flesh," and since there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood and bones, whatever it may be, it is a spiritual body, and "that which is born of the spirit is spirit." But of what material a spiritual body is composed, we know not, for "it doth not yet appear what we shall be; but we shall be like Him." [Christ.]

ANGELS ARE SPIRITUAL BODIES.

Christ was raised from the dead a spiritual body; this was His second birth. First, born of the flesh a fleshly body--for, "as the children are partakers of flesh and blood, He also Himself likewise took part of the same." (Heb. 2:14.) He was "Put to death in the flesh but quickened [made alive] by the Spirit." He was raised a spiritual body. This resurrection was His second birth. He was the "first born from the dead," "the first-born among many brethren." The church are those brethren and will have a second birth of the same kind as His, viz.: to spiritual bodies by the resurrection, when we shall awake in His likeness--being made "Like unto Christ's glorious body." But, this second birth must be preceded by a begetting of the spirit--conversion--just as surely as a birth of the flesh is preceded by a begetting of the flesh. Begotten of the flesh --born of the flesh--in the likeness of the first Adam, the earthly; begotten of the spirit--in the resurrection born of the spirit into the likeness of the heavenly, the second Adam. "As we have borne the image of the earthly we shall also bear the image of the heavenly." We may, then, by examining facts recorded of angels, and of Christ after His resurrection, gain general information with regard to spiritual bodies, thus "comparing spiritual things with spiritual."

First, Angels can be, and frequently are, present, yet invisible; for, "The angel of the Lord encampeth round about them that are His, and delivereth them;" and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) Are you an heir of salvation? Then, doubtless, they have ministered to you. Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Assyrians, his servant was fearful; Elisha prayed to the Lord and the young man's eyes were opened and he "saw the mountains round about Elisha full of chariots of fire and horsemen of fire" (or like fire). Again, while to Baalam the angel was invisible the ass' eyes being opened saw him.

Second, Angels can and have appeared as men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first, Abraham supposed them to be "three men," and it was not until they were about to go that he discovered one of them to be the Lord, and the other two angels, who afterward went down to Sodom and delivered Lot. (Gen. 18:1.) An Angel appeared to Gideon as a man, but afterward made himself known. An Angel appeared to Samson's mother and father; they thought him a man until He ascended up to heaven in the flame of the altar. (Judges 13:20.)

Third, Spiritual bodies are glorious in their normal condition and are frequently spoken of as glorious and bright. The countenance of the angel who rolled away the stone from the sepulcher "was as the lightning." Daniel saw a glorious spiritual body whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude; before him Daniel fell as a dead man. (Daniel 10:6.) John, on the isle of Patmos, saw Christ's glorious body, (Rev. 1:14) and describes the appearance in almost the same language-- His voice was as the sound of many waters, His eyes as lamps of fire, His feet like fine brass as it burns in a furnace, (so bright that you can scarcely look at it), John falls at His feet as dead; but He said to him, fear not; I am He that was dead; behold I am alive forevermore. Saul of

Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground, &c.

We have thus far found spiritual bodies truly glorious; yet, without a miracle, either the opening of our eyes to see them, or their appearing in the flesh as men, they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "they that journeyed with him...seeing no man." (Acts 9:7.) The men that were with Daniel did not see the glorious being he describes, but a great fear "fell on them and they ran and hid themselves." Again, this same glorious being declares: (Daniel 10:13.) "The prince of Persia withstood me one and twenty days." "Daniel, the man greatly beloved" of the Lord, falls as dead before this one whom Persia's prince withstands one and twenty days. How is this? Surely, He did not appear in glory to the prince; no; either He was invisibly present with him, or else

HE APPEARED AS A MAN.

Christ is a spiritual body since His resurrection. During the forty days of His presence before ascension, He appeared some seven or eight times to His disciples; where was He the remainder of the time? Present but invisible. Notice, also, that in each instance He is said to have appeared, or He showed Himself, language never used of Him before His change from a natural to a spiritual body; now, as angels do--He appeared &c. Not only so, but He appeared in different bodies--as the gardener to Mary, "after that, He appeared in another FORM to two of them as they went into the country." Notice, it was in another form and consequently not the same one in which he appeared to Mary. (Mark 16:12.) Afterwards He appeared in a body, either the same or like the one crucified, having the marks of the spear and the nails. "He came and stood in their midst, the doors being shut." On these various occasions He appeared, talked with them, then vanished out of their sight as the wind; they could not tell whence He came nor whither He went. "So is every one that is born of the spirit." When we are born of the spirit (at the resurrection) we can do so also. All spiritual beings exhibit this same power. But Jesus said: "handle me; for a spirit [*pneuma*] hath not flesh and bones, as ye see me have" and He ate with them. True; I believe it. So did the angels [*pneuma*] (Heb. 1:7) appear as men in flesh and bones; they ate also; their spiritual bodies did not eat, nor were they flesh and bones, but the body in which they appeared was flesh, and it ate. The disciples did not see Christ's glorious spiritual body, but as He appeared in a fleshly body. St. Paul teaches us distinctly that Christ was raised from the dead a life-giving spirit, [**pneuma**, the same word used by our Lord.] (1 Cor. 15:44,45.) But where did He get the various bodies in which He appeared? I cannot answer you; but I believe, and you do also, other things which we cannot understand. I cannot understand how that grain of wheat grows. Yet I know it does. I know not how Christ turned the water into wine, or healed the sick, or raised the dead. Yet I believe that He did these things. Can you tell me where He got the clothes He wore after His resurrection? "They parted His raiment among them, and for His vesture they cast lots"--the old were gone, and the linen clothes lay in the sepulcher. Is it more difficult for spiritual beings, with their powers, to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found Christ's spiritual body like those of angels; glorious, yet invisible to mortals, with power to manifest the glory; or appear as a man or in any form He may choose. In the resurrection we shall be like the angels; and "like unto Christ's glorious body." We shall be like Him; for (not until then) we shall see Him as He is," for though we have known Christ after the flesh, yet now henceforth know we Him no more," [after the flesh.] (2 Cor. 5:16.) Such a spiritual being was Christ, at the time of His ascension, and with R19 : page 2 what we have learned of the powers of that spiritual body, we are now, we hope, prepared to inquire:

"HOW WILL HE COME AGAIN?"

Briefly stated, we believe the Scriptures to teach, that, at His coming and for a time after He has come, He will remain invisible; afterward manifesting or showing Himself in judgments and various forms, so that "every eye shall see Him." But every eye will not see Him at the same moment. A similar statement is made of the Resurrection, "All that are in their graves hear the voice of the Son of Man and come forth." Taken by itself, this seems to teach the resurrection of all at once. Yet we know that there is a first resurrection composed of the "blessed and holy" only.

"Behold, I come as a thief" is the way He frequently spoke to His disciples of His coming. He comes "as a thief" for the church--the waiting virgins, both "they that sleep in Jesus"-- the first resurrection--and "we, who are alive and remain," "shall be caught up to meet the Lord in the air; so shall we ever be with the Lord."

"In that day two shall be in the mill, two in the field, two in bed; one be taken and the other left"--like Enoch, who was not, for the Lord took him." The world will go on with its affairs, unconscious of the great changes of dispensation.

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years, and the events connected with it--His birth, baptism, sorrow, death, resurrection, etc., as mentioned by the prophets, all took place at the first advent. The second advent, as we have seen, lasts much longer. It includes the millennial reign, and prophecy covers all the prominent features of that reign. He comes to reign--must reign until He has put down all enemies; the last being death. 1 Cor. 15:25.

In the application of prophecy to the events of the first advent, we recognize order. Christ must be the "child born and son given" "before the man of sorrows and acquainted with grief." He must die before He could rise from the dead, etc. So also in studying prophecy referring to the second advent we must recognize order; we must judge of the order somewhat by the character of the event. As the wife is the glory of the husband, so the Bride is the glory of Christ, for we are to be "partakers of the glory that shall be revealed," (1 Pet. 5:1,10) and as the "glory shall be revealed R19 : page 3 in us." (Rom. 8:18.) We know that Christ could not come in the glory of his kingdom [church] until he has first gathered it from the world. In harmony with this thought we read--"When He shall appear, we also shall appear with Him in glory." (Col. 3:4.)

The prophets foretold the sufferings of Christ [head and body] and the glory that should follow. If the sufferings were of the whole body, so is the glory we suffer with Him that we may be also "glorified together." (Rom. 8:17.) "Enoch prophesied, saying--the Lord cometh with ten thousands of His saints," [gr. *hagios*, never translated angel.] (Jude 14.) Again, (Zech. 14:5) we read--"the Lord my God shall come and all thy saints with thee." Thus we learn that when He appears in glory we are with Him, and of course, we must be caught to meet Him before we could appear with Him.

We have further evidence to offer, proving that He comes unknown to the world; but attempt to answer two supposed objections first; viz.: "This same Jesus shall so come in like manner as ye have seen Him go into heaven," (Acts 1:11) and "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and the trump of God; and the dead in Christ shall rise." (1 Thes. 4:16.) These Texts are supposed to teach that Christ will come visible to every eye, while the air is rent with the blast of the Archangel's trumpet, at which, mid reeling tombstones and opening graves the dead will be resurrected. It certainly has that appearance on the surface, and doubtless was intended to be so understood until due; but look at it again; would that be coming in like manner as they saw Him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say you shall see Him coming, nor that any one would so see, but--He shall come. When he arrives it will be privately. He comes to organize us--the Church--as His kingdom; to set us up. He comes to be glorified in His saints in that day (2 Thes. 1:10.) The world saw him not after His resurrection; they did not see Him ascend. And "He shall so come in like manner"--unknown to the world. As He said, "Yet a little while and the world seeth me no more," nor will they see Him at His second advent until His church is gathered, for when He shall appear we also shall appear with Him." What, then, does the trumpet mean? Let us see. We are to be rewarded "at the resurrection," we surely will not be rewarded twice nor resurrected twice. We conclude, therefore, that the "Trump of God," (1 Thes. 4:16) and the "Last Trump," (1 Cor. 15:52,) are the same, differently expressed; the same events are mentioned as occurring at each, viz.: the resurrection and reward of the saints, and for the same reason we believe the "Trump of God" and "Last Trump" to be the "Seventh Trump" of Rev. 11:15,18. Under it also the dead are judged and the prophets and saints rewarded. Then the "Seventh Trump" is the "Last Trump," and is called, "The Trump of God," possibly because introducing the special judgments of God connected with the setting up of His kingdom.

These trumpets evidently are the same, but what? The seventh angel sounded. A sound on the air? No, not any more than the six which preceded it. They are each said to sound, and Sir Isaac Newton, Clarke, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in events upon the Earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh. If THE SEVENTH TRUMP were to make a sound on the air, it would be out of harmony with the other six of the series. That it covers "the great day of His wrath," the time of judgments upon the kingdoms of the world and of the pouring out of the "seven vials" of His wrath, the "time of trouble such as was not since there was a nation" seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations.

We see then, that the sounding of the trumpets, and so coming in like manner, do not conflict but rather add force to the fact that He comes "unawares," "as a thief" and steals away from the world "His treasure, His jewels," remember too that this is Christ the spiritual body, that could not be seen without a miracle, that was present yet unseen during thirty-three days after his resurrection.

But will the world not see the saints when gathered or gathering? No; they are changed (in the twinkling of an eye) from Natural to Spiritual bodies, like unto Christ's glorious body, and in the instant of their change &c., will be as invisible as He and angels. But those who arise from their graves?--No, they were sown (buried) natural bodies, they are raised spiritual bodies--invisible. Won't the world see the graves open and the tombstones thrown down? A spiritual body (remember we are comparing spiritual things with spiritual, not natural) coming out of the grave will not make any more of a hole in the ground than Christ's spiritual body made in the door when "He came and stood in their midst, the doors being shut." But do not forget that only the church are raised spiritual bodies, all others, natural fleshly bodies as Lazarus, &c.

PRESENCE OF CHRIST BEFORE THE RAPTURE OF THE CHURCH.

Christ's personal presence and ministry of three and a half years at the first advent, as well as the three and a half years which followed his ministry is termed--"The harvest." It was the harvesting of the Jewish or Law age. Christ was present as the chief reaper. His disciples as under-reapers; their work was separating of wheat from chaff and the gathering of the wheat into the higher or Gospel dispensation. That harvest was the end of that age. Jesus said to His disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." "I sent you to reap that whereon ye bestowed no labor, other men (the prophets) have labored and ye are entered into their labors." (John 4:38.) That work was not general, nor for the world. He confined His labors to Judea, and the work to them did not cease until five days before His death, when he rode on the ass into the city, wept over it, gave them up, and their house was left unto them desolate. After His resurrection He sends the disciples to "preach the Gospel to every creature, beginning at Jerusalem"; nor were they suffered to preach to the world in general until the seven years of harvest work to that Jewish people was fully accomplished as God had promised. (Daniel 9:27.) "He (Jesus, chief reaper) shall confirm the covenant with many for one week, (seven years) in the midst of the week making all sacrifice to cease"--himself being offered--the true sacrifice. But these three and a half years of the Gospel age were a harvest to none but the Jewish church; the Gospel church does not reap but sows the seed. Paul plants, Apollos R20 : page 3 waters, God gives increase, etc. But there is to be a harvest in the end of this age, as illustrated in the parable of the tares and wheat, and taught in the explanation of the same. Notice that both wheat and tares, are in the kingdom of heaven,--the church--and that this parable, as also the other six of the series, refers not to the non-professing world, but to two classes in the church.

The Son of Man planted the church pure, good seed. During the days of the Apostles there were special "gifts of the Spirit" such as "discerning of spirits," etc., by which they were able to prevent tares getting in among the wheat--hypocrites getting into the church. (Instance 1 Cor. 5:3--"Simon Magus"--"Ananias and Sapphira," etc.) but when the Apostles were dead, "while men slept" --the enemy began to sow tares among the wheat. Paul says that the mystery of iniquity had begun to work even in his day; now, they grow side by side in all our churches. Shall we separate them, Lord? No (we might make some mistake, pull up wheat and leave tares.) "Let both grow together until the Harvest." (Matt. 13.) The harvest is the end of the world" [aion age.] "In the time of harvest I will say unto the reapers --the reapers are the angels--gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Notice, this Harvest is the end of this age, yet, like the one ending, the Jewish age, it is a period of time--"In the time of harvest"--secondly, there is order-- "gather first the tares." There will come a time, then, in the end of this age, when the reapers--angels--will be present doing some sort of a separating work in the Church; and yet it is an invisible presence, for when the wheat is gathered (after the binding of the tares,)--translated, when "we which are alive are caught up to meet the Lord"--when taken they are in the field, mill and bed; would they be so engaged if they had seen angels going about gathering tares? No; it is an invisible work, done by beings invisible.

Again, before the living are gathered, the dead in Christ must have risen, whether it be but a moment before: "the dead in Christ rise first, then we which are alive," &c. (1 Thess. 4:16.) This harvest is not of the living only, but also of "the dead in Christ" "those that sleep in Jesus." The angels gather the living, but our Lord, who is the chief reaper here (as He was in the Jewish harvest), gathers or raises the dead. "I will raise him up;" "I am the resurrection and the life;" and in harmony with this thought, we find that in Rev. 14:15 --"One like unto the Son of Man, seated on a cloud," reaps the earth. Here, two harvests, or two parts of one harvest, are shown, the second being the casting of the vine of the earth into the wine-press of His wrath. The special point to which your attention is called, however, is the fact that the harvest will go on without outward demonstration, the chief and under-reapers being present but unseen.

THE PRESENCE (*PAROUSIA*) OF CHRIST.

Some may have confounded these remarks on the presence of Christ in a spiritual body, with the presence of the spirit of Christ; but they are quite distinct. The latter never left the church; consequently in that sense He could not "come again." Of His spiritual presence he said: "Lo, I am with you alway, even unto the end of the world." We refer to the personal presence which did go away, and will come again--a spiritual body.

The Greek word generally used in referring to the second advent--*Parousia*, frequently translated coming--invariably signifies personal presence, as having come, arrived, and never signifies to be on the way, as we use the word coming. This fact is recognized by many who are looking for the Lord, but the error under which the church in general is laboring, is that of supposing that presence implies sight--manifestation--appearance. In the Greek, however, other words are used to express revelation, appearing and manifestation, viz: *phaneroo*--rendered shall appear in "when He shall appear, &c.,"--

and *apokalupsis*--rendered, shall be revealed--2 Thess. 1:7. "When the Lord Jesus shall be revealed."

But we have Christ's own words to prove that He will be present in the world, and the world will not know of it. Matt. 24:37, we read: "As the days of Noah were, so shall also the *parousia* (presence) of the Son of Man be." The presence of Christ is not compared to the flood, but to the days of Noah, the days that were before the flood, as verse 38 shows; as then they ate, drank, married, etc., and knew not, so shall also the presence of the Son of Man be. The resemblance here mentioned is that of not knowing--they will not know of the presence of Christ. They may have been wicked then, and doubtless were, and may be similarly wicked in His presence; but wickedness is not the point of comparison, as then they ate, drank, married--proper enough things to be doing, not sins; so shall it be in Christ's presence. Now look at Luke 17:26, "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Verse 27 tells us how it was in the days of Noah, they were eating, drinking, marrying, etc. "So shall it be in the days of the Son of Man." Surely the days of the Son of Man are not before His days, any more than the days of Henry Clay could be days before he was born. No; the more we examine the more we are convinced that the world will go on as usual, and know not until "the harvest is past, the summer ended," and they are not in the ark, not with the little flock "accounted worthy to escape." There will be no outward demonstration of the second advent having begun, and Christ being present, until the church is gathered, whenever it takes place--soon or in the distant future.

We think we have good solid reasons --not imaginations--not dreams nor visions, but Bible evidences (known to the majority of our readers) that we are now "in the days of the Son;" that "the day of the Lord" has come, and Jesus, a spiritual body, is present, harvesting the Gospel age; yet, as He had said, the world seeth Him no more; they eat, drink, etc., and know not. This day of the Lord, in which "He will show who is that blessed and only potentate, the Lord of Lords and King of Kings," is already dawning, but the majority of the professing church, as well as the world, are asleep; and to them--The day so cometh as a thief in the night. "But ye, brethren are not in darkness, that that day should come upon you as a thief." "We are not of the night, therefore let us not sleep as do others." This is the signification of our sub-title, **"HERALD OF CHRIST'S PRESENCE."** Not the worldly wise but those humble ones, wise from heavenly instruction are meant when it is written: "The wise shall understand," but "If thou shalt not watch thou shalt not know, what hour I will come upon thee." Take heed lest your hearts be overcharged with...the cares of this life, and so that day come upon YOU unawares." The events of "the day of God Almighty" will next be considered.

===================

R21 : page 4

"God is Love." No. II.

"Order is Heaven's first law." God has a plan, a systematic way of doing his work. All human plans laid in harmony with God's plan are perfectly safe and certain of success. God's work reveals himself, His wisdom, power and love. He can be known in no other way. As "the tree is known by its fruit," the fountain by the stream, the child by his doings, and the man by his life; so God's great Gift, and the work executed by Him, reveal the fullness of His love for man. God's plan is one of both revelation and salvation. He reveals himself as a means of eternal life to man. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Jesus Christ is most emphatically the way of God's approach to us; the channel through which light and salvation flow within our reach, and also the way of our approach to God. He is thus the Mediator--"the way, the truth and the life." The glory of Christ's position and work, and our absolute dependence on Him, will be appreciated if we bear in mind that all we know of God is revealed in Christ, and "no man cometh to the Father except by Him." Christ in every stage is called the "Word." Of the pre-existent state it is said, "In the beginning was the Word." John 1:1. By whom God spoke all things into existence, and for whom also they were created. Of the first advent--more properly the Incarnation--it is said: "The Word was made flesh and dwelt among us,...full of grace and truth." Ver. 14. And at His future glorious epiphany --"the manifestation of the Sons of God," [Rom. 8:19]--as the Bridegroom and the Bride "glorified together, [ver. 17,] when at the head of that glorious "army in heaven," He goes forth "conquering and to conquer," He still is called "The Word of God." Rev. 19:13. The "Word" is an expression proceeding from God, and going forth to man, and in all the ages of redemption, He is as a stream from the Eternal Fountain; proving that "the mercy of the Lord endureth forever;" and as the "Arm of the Lord" made bare and extended to help, until "all the ends of the earth shall see the salvation of our God." Isa. 52:10. "I am the Truth," said Jesus. The Word is the Truth spoken or expressed. The Bible is God's word, because it reveals the Lord Jesus Christ, and the great plan of salvation. It contains and reveals Christ, as He contains and reveals the Father; hence, "he that heareth my words and believeth on Him that sent me, hath everlasting life, &c." John 5:24.

The Lord Jesus is the Spirit of the Word, [2 Cor. 3:17,] the golden thread of revelation from end to end, even in the writings of Moses, [John 5:46-47,] but hidden by the letter as a veil from the unbelieving Jew, [2 Cor. 3:13-18,] and from all others who cannot "discern spiritual things," "the deep [covered] things of God."

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned." 1 Cor. 2:14. The ability to discern spiritual things must depend on the extent to which our minds are controlled by the spirit of God, [ver. 11.] Christ is not only the golden thread of revelation, but the foundation on which the structure of the Word is built, and of the plan of the ages.

The poet must have had a glimpse of the grandeur of the plan and of Christ's relation to it when he penned the hymn entitled "Rock of Ages."

"By whom, also, He made the worlds" [*aionios*, ages]. Heb. 1:2. The plan and all things were formed not only by Him, but for Him. [Col. 1:16.] The plan of salvation is truly the plan of the ages which God formed for his Son; and to know God and Christ fully, we must know their plan of work. The work is moved by and expresses their love; therefore, the better we understand the plan and work, the more we will appreciate the love. God's love known--"shed abroad in our hearts"--produces love to Him in return. "We love Him because He first loved us." 1 John 4:19. And as God's love shows itself in his works, so will our love show itself in our works. "If ye love me keep my commandments." John 14:15. "If ye keep my commandments, ye shall abide in my love, &c." John 15:10. "These things have I spoken unto you, that my joy might remain in you and that your joy might be full. This is my commandment: That ye love one another, as I have loved you." [V. 11-12] The Lord cares for our joy and comfort. He asks only what is for our good--"reasonable service," and yet He asks all--"your bodies a living sacrifice. Rom. 12:1. Self denial, under the Lord's direction, is the surest means of happiness. "Perfect love casts out fear." 1 John 4:18. Fear is not a good motive to obedience. Loving obedience is an expression involving both heart and life. The unfaithful servant who hid his Lord's money said, "I feared thee." He believed the lord unjust, because he was unjust himself. "Out of thine own mouth will I judge thee." Luke 19:20-22. As fear was the cause of unfaithfulness, so love is the cause of faithfulness. The one that knows God and His plan of the ages, cannot be afraid of the Lord, nor believe Him unjust. "Acquaint, now, thyself with him and be at peace." "Oh, taste and see that God is good, whoso trusts in Him is blest. That some love the Lord and serve Him, who know but little of God or his plans, there can be no doubt; and even babes in Christ are dear to the Master; He carries the lambs in his bosom like a tender shepherd. But we are not always to remain babes, but grow up into Christ as men of full stature.

Eph. 4:13-15. "Leaving the [first] principles, let us go on to perfection." Heb. 6:1. We would not discourage any, however weak or ignorant, who sincerely love the Lord; [and none of us but may yet learn more,] but we would encourage all to "grow in grace, and in the knowledge of our Lord Jesus Christ." 2 Pet. 3:18. In order to grow we must be fed, and with the "bread of God." "I am the Bread of Life." "I am the Truth," said Jesus, and also, "Man shall not live by bread alone, [natural,] but by every word that proceedeth out of the mouth of God." Oh, that we all may search for the truth, eat it, digest it, grow strong, and be faithful in the work of the Lord. Until we are sure that we know all that God has revealed in Christ and His word, there can be no stopping place, or time to stand still. Walk, run, strive, fight, press on in the path "that shineth more and more, even unto the perfect day," [Prov. 4:18,] keeping our eyes on "the mark for the prize of the high calling of God in Christ Jesus." [Phil. 3:14.] To appreciate which, it will be necessary to know God's love as revealed in the plan of the ages.

J. H. P.

----

page 4

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.

===================

R22 : page 4

THE AGES.

The plan of salvation comprehended in the three worlds, is progressive in its character, requiring ages for its development. There seems to have been but one age definitely marked in the world before the flood, but this present world is sub-divided into three ages. The first, Patriarchal or one-man age, in which only one man at a time represented the Lord as ruler of the family; (in this it was similar to the age before the flood.) The second, Jewish, or the twelve tribe period, for in it, or from Jacob's death, the last patriarch, until the death of Christ, the tribes of Israel represented the Lord's cause, and were reckoned His people. The third, beginning at Christ's resurrection and reaching to His second coming, usually known as the Gospel age, during which the Lord turns to the Gentiles to take out a people for His name, i.e., the Bride, the Lamb's wife, the Church.

This brings us to the beginning of the world to come, which is, in God's purpose, subjected to the Bride made ready and glorified together with Christ; and it also is divided into ages, the first of which may be the thousand years' reign, (Rev. 20,) or that reign may include more than one dispensation. We would not speak of the order of future events with as much confidence as of the past, but it is evident that the period after the Lord's coming and exaltation of the Bride, is not as some say, "One Eternal Age," for Paul in speaking of that exaltation and the object of it, says it is. "That in the ages (aionios) to come He might show the exceeding riches of His grace." (Eph. 2:7.) In the worlds and ages we thus have an outline of the plan, a bird's-eye-view of its development, and a glimpse at the glorious outcome. We may thus be prepared for a more particular study of the work of the various ages, and be better able to appreciate the progressive character of revelation.

Each age is a step in the plan, and each step higher than the preceding one. "Onward and upward" is a motto based on the spirit of God's plan. Each age is a period of time, and each period has its own peculiar dispensation, or work of God. The object of the Lord, by the various dispensations of wisdom, power and love, is to reveal Himself, and so save mankind. God deals with the race in some respects, as with an individual, adapting His truth to the capacity, as in infancy, youth and manhood, which will explain why some things are stated as they must appear to man, rather than the absolute truth, which can only be received by a mind made perfect. Thus the sun is said to rise and set; and the unchangeable God is said to repent that He had made man, as if the work of infinite wisdom had proved a failure.

The Lord spoke to man as parents are compelled to talk to their children, coming down to their apprehension.

Some think this is deception or lying, but we view it differently. It is making a vague impression rather than none at all. Tell a little one that the sun stands still and the earth moves, and he is confused, for he will believe his own sense or what appears true to his own eyes, rather than what is told him.

Revelation is not designed to teach the science of astronomy, or anything else which man can discover himself by the use of his natural powers. God helps us only when we cannot help ourselves.

It is on this principle of adaptation that God teaches by symbols, figures, types and shadows, representing the real or spiritual truth by natural objects. The truth is in some respects hidden that it may be revealed, contradictory as this may seem at first thought. It is hidden for a season and made plain in due time. He spoke in dark sayings and parables, giving occasionally the key which would open them when applied. With a smoked glass, which obscures the light, we can see the sun better than with the naked eye. God in Christ can be known, but without a mediator he is unsearchable.

Before the Jewish age the Lord appeared as a man; but the law was by the disposition of angels; but "in these last days, He has spoken to us by his Son." When it can be realized that the incarnation, or "God manifest in the flesh," was a culmination of the same principle of teaching spiritual things by the natural, as God had used from the beginning, the unity of the Bible will be vindicated, and confidence in it as a divine revelation established.

However much the stream of truth may be soiled by handling, it but shows the nature of the soil through which it has flowed, while the sparkling jewels it contains reveals its heavenly origin.

The truth is revealed in a progressive manner, according to the plan of ages. Take one line of thought for example: when sin, by one man, had entered, and all its dark consequences entailed upon humanity, the first ray of light and hope dawned upon our race in the form of a threatening against the Tempter-- "Her seed shall bruise thy head, &c." Here is confessedly the whole plan in a nutshell. The Conqueror, the struggle, resistance, and the final victory. The figure used means death to, the Serpent, and in its execution, can signify no less than the extirpation of all that hideous monster represents. It points to a clean universe, when both sin and death shall be no more. But what could Eve know about it? It was not addressed to her, but to the Tempter. It was a threatening, not a promise; though containing, as in germ, the whole plan of salvation.

The dimness of that light was the characteristic of the whole age. Let us follow the light and observe its development. Two thousand years pass before we find the promise, "In thy seed shall all kindreds of the earth be blessed." This is the same great plan. That was a curse, this a blessing; but curse to the Serpent means blessing to the nations. This is an increase of light on the same subject, and yet how dim. We, living at this late day, know that seed was Christ. (Gal. 3:16.) This is the Holy Spirit's definition of the promise. But the wording of the promise made it refer to Isaac or, in other words, "the seed according to the flesh." It may be said the promise had a double meaning--natural and spiritual. True, but the natural was all that could fairly be drawn from the words, and the spiritual was kept out of sight until the true seed had come. Isaac and Christ are to each other as the natural and the spiritual. Here, as everywhere, the order holds good; first the natural and then the spiritual. The natural is the basis, being first; Christ came through Isaac.

The greater in this sense proceeds from the less. "The elder shall serve the younger." From the lower to the higher is God's order, and all these facts prove the progressive character of God's plan.

The Spirit reveals also the fact that the "Seed" comprehends not one person only, but many persons united as one. Let special thought be given to this fact. It is much neglected. Truths of great value are obscure on account of this neglect.

This many in one is true of the natural as well as the spiritual. The Jews were the natural seed, and the whole age R22 : page 5 was used for their development. The Christian Church is the spiritual seed and an age is used for their development. Paul contrasts them thus: "They which are the children of the flesh are not the children of God; but the children of the promise are counted for the seed. Rom. 9:8. Not one child, but children! Who are they? Gal. 4:28, answers: "Now we brethren, as Isaac was, are the children of the promise." Then it follows that, "we brethren" are the seed.

During the Jewish age, while the natural seed was being developed, the law and the prophets bare witness, and the light increased, but only the spiritually minded could discern the deeper truth. The mass saw only the natural, and were led to expect an earthly glory; hence, they rejected their Messiah when He came. It is true He came in the flesh, as a part of the Jewish nation, and fulfilled such prophecies as related to His sufferings in the flesh, but these were overlooked as not in harmony with their desires; (see Isa. 53) and to them, in their blindness, it was as if He had not fulfilled them. Christ fulfilled, "First the natural," and did not enter fully upon the spiritual until he was born from the dead, "quickened (made alive) by the spirit," which was in Him before he died.

The true seed, destined to "bruise the Serpent's head," and bless the nations, is both spiritual and immortal. Jesus is the Firstborn into that condition, and is appointed Head of immortal mankind-- the second Adam. (As shown before, the natural is the basis of the spiritual, and man having forfeited his natural life, it is necessary that the natural man should be redeemed from death to give opportunity for development into the higher life. This redemption is a preparatory feature of Christ's work, and for this purpose He gave his life a ransom. Thus Christ is restorer of the old race as well as Head of the new race.)

During the Gospel dispensation and by the spirit of Christ, the members of the body are being prepared, and during the sounding of the seventh trumpet they will all be rewarded. Rev. 11:18.

"They that are Christ's at his (*parousia*) presence."

These, made one with Him even as he is one with his Father, (John 17:21-22,) constitute the seed.--"Heaven's conquering army." Rev. 19:14. The work of the seed must follow the complete development of the seed. Overlooking this fact has led thousands to suppose God's plan of salvation terminates at the second R23 : page 5 coming of Christ. From what has been written, it may be seen that God does not begin to save the world (proper) until then. The work of ages past has been the calling out of a few, under discipline, for a high position. Oh, what a responsible place we occupy, to whom the light of the good news has come. Our position in the kingdom depends on our faithfulness. The crown and reign are to those who suffer and overcome.

But what an encouragement to endure all--our's is indeed a high calling. Many are the titles given the church of Christ in the Word, but none so endearing as the "Bride, the Lamb's Wife."

To realize the glory and excellence of such a position in prospect, must prove the antidote to melancholy and worldliness, and be the strongest motive to faithfulness.

J. H. P.

R23 : page 5

ONE personal struggle and conquest over self will be of more benefit than listening to a hundred sermons or singing a hundred hymns. It is not so much what we learn as what we practice that benefits us.

====================

R23 : page 5

DAILY BREAD.

"Give us this day our daily bread," is the first petition for self allowed by the Saviour. This is fundamental, as "bread is the staff of life." We need food daily, to supply the constant waste, and thus sustain the life. This petition is an expression of our conscious dependence on "Our Father" as the Giver. He knoweth that we have need of these things, and is constantly supplying the wants of even the prayerless and the unthankful. But the grateful ones know that they enjoy the blessings as they never did until they learned to look up.

If any one supposes that this, or any other prayer, will be answered while we remain in negligent misuse or disuse of the means appointed for the attainment of such blessings, they will be disappointed. God helps us to help ourselves. If God gives the increase, it is also necessary that Paul and Apollos should plant and water. To ask aright, implies that we are willing to receive the blessing in the Father's way, and truly the spirit of prayer will prompt the heart and nerve the arm for needed toil. That the Lord helps the helpless oftentimes, by more than ordinary means, we cannot doubt; and many of the Lord's poor, but "rich in faith," have proved to their great satisfaction the value of prayer.

What philosophy may not teach, and philosophers deny, because they can in their sphere deal only with natural or ordinary laws and means, is yet known to be a reality by those trained to a higher sphere of thought and experience, being "led of the spirit of God."

To deny the supernatural is not uncommon, even by those who would not dare to accept its legitimate conclusion --Atheism. From God's standpoint nothing is supernatural. All is below Him. What is above our range of thought or comprehension is to us miraculous. Let men deny the miracles who are wholly unconscious of the existence of spiritual beings. The existence of such beings involves the existence of spiritual laws, which in operation will produce effects as much above the laws with which mortals are familiar, as the laws themselves are higher. That the spiritual has power over the natural, is as true as that mind controls matter; and what we call a miracle, is a manifestation of the superiority of the spiritual over the natural in an unusual way; a glimpse of that, which to all who ever enter the higher plane of existence, will then appear simple, and as easily understood at least as the operation of laws on the plane of the flesh. It required no more power to feed the multitude by a miracle, than to produce the same amount of food by the ordinary law of growth. The use of miracles was to show that He who performed them was Divine; the same One by whom and for whom all things were created. Prayer, which is by the spirit, is a connecting link between us and heaven; a cause, which, in its sphere, is as effective as plowing or sowing on the earthly plane, and opening the windows of heaven brings the blessing down.

An answer to prayer does not prove that God is changeable, any more than the fact that faithful labor will secure temporal blessings, while the sluggard will suffer want.

There is another line of thought suggested by this petition. As bread is the staff of natural life, so it is used to represent the support of the spiritual life. This use of the term is quite common in the Bible: "Man shall not live by bread alone, but by every word of God," said the Saviour in answer to the temptation. "I am the Truth," and "I am the bread of life;" comparison will show that the truth and bread are used interchangeably. "He that eateth me shall live by me;" "and except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in you." That this is spiritual life, begotten by the word of truth, and sustained by the same word, I think no Christian will deny. While it is true and necessary that Christ should literally take the flesh and blood of man, that He should "taste death for every man," and by means of death destroy the captor and deliver the captives from the bonds of the same natural death, or, in other words, restore the natural life; (Heb. 2) it is also true, that as the natural life represents the spiritual, these same terms, "flesh and blood," are used to represent the bread of spiritual life.

The Bible clearly teaches the recovery of all from the loss by Adam, unconditionally; as they were not responsible for the curse, they are made partakers of that restoration without their choice, but it is necessary to obey the truth in order to secure the spiritual life, and consequent eternal salvation.

We need daily bread spiritually, as well as naturally. Regular eating, and working too, are essential to either natural or spiritual health. The lack of nourishment brings weakness, sickness and death in either life.

"If ye live after the flesh ye shall die," (Rom. 8:13,) spoken, as it was, to Christians, indicates the danger to which we are exposed if we neglect eating and working. That some are what we might call spiritual dyspeptics is doubtless true. They eat, but work not. Like some of old, they spend all their time either learning or telling some new thing. They manifest a greater eagerness for new ideas, than to make a good use of what they have already. Such are in danger, we think, of holding the truth in unrighteousness. But while this is true of a few extremists, the mass of professing Christians take the other extreme and eat not at all, or at best so sparingly that they are dying of starvation. Some use milk freely, i.e. the "First Principles" of the doctrine of Christ, Heb. 5:12 and 6:1,2, which is all right for beginners; as babes in Christ desiring the "sincere milk of the word, that they may grow thereby," 1 Pet. 2:2, (and it is not improbable that an occasional cup of milk is good even for grown folks,) but grown men need stronger food; (Heb. 5:14,) and the apostle urges the brethren to advance from the foundation, (building on it of course, which no one can do till they have accepted and obeyed the first principles,) going on unto perfection. Heb. 6:1. From the necessary relation between food and its results, we may well infer that the perfection here mentioned has reference to both knowledge and character. "Grow in grace, and in the knowledge of our Lord Jesus Christ."

There is doubtless much given for milk that savors but little of Paul's definition; the high sounding essays on scientific subjects, aside from the science of revelation, may tickle the fancy and educate the intellect, "but starve the soul;" they do not feed the spiritual life. Some hungry ones are crying for bread, but the cry reaches not the ear of a worldly ministry; it does reach the ear of the Lord of the poor in spirit, who has said, "Blessed are they that hunger,... for they shall be filled. But the mass seem more than content to spend their money for that which is not bread. Isa. 55:2. The satisfaction and joy of those who live by faith on the Son of God is solid, compared to the passing ripple of emotion caused by mere religious excitement. Excitement must subside, but truth and its joys abide.

Advancing with the light in the shining way, receiving the truth as our "daily bread," we can "rejoice in the hope of the glory of God."

J. H. P.

===================

ON INTERPRETATION.

Many friends of the Bible, instead of regarding it as containing a system of truth, look upon it as a compilation of facts, commandments and promises, that are not susceptible of arrangement. Such persons are weak and vacillating, and often at the mercy of the bold unbeliever, who finds in his "God of Nature" the embodiment of law and order. He sees order in Geology, Astronomy and other sciences, but only confusion in the Bible, and he rightly reasons that God's works should be harmonious. He knows the principles of those sciences, and can read the book of nature, we will suppose (though but few are free from the domination of leaders who give us ideas second hand), but he knows little, if anything, of the plan of the Bible, and therefore cannot read it. One man has as much right to reject Astronomy because he cannot understand it, as another man has to reject the Bible for the same reason.

What is confusion when not understood, becomes when explained beautiful and harmonious.

Because, while learning, men differ and quarrel over their opinions does not militate against the truth of any system. If men were more fully controlled by the Spirit of Christ, they could differ in opinion without quarreling.

Until absolute knowledge is gained, each ray of light will at least modify former ideas.

To understand any science or book it should be read according to its own principles of interpretation. "No prophecy of the scripture is of any private interpretation." 2 Pet. 1:21. Moved by one Spirit it should be taken as a whole, and not disconnectedly. If we would compare scripture with scripture, we would learn that--

"God is his own interpreter,
And He will make it plain."

We affirm that a piece-meal interpretation is the cause of confusion in the Christian world, and gives rise to the profane proverb that "the Bible is just like an old fiddle on which any tune may be played." Very few pretend to use much of the Bible; only a few practical precepts, and enough to prove the particular creed, are valued by the many. They virtually blame the Lord for giving a large book when a small one would have been all-sufficient.

The practice of many in teaching is no more consistent than was that of the old Negro who made Paul vindicate him in theft: "Let him that stole, steal." The words, "no more," did not suit his purpose. The writer remembers hearing a minister (shall I say, of Christ) preach a sermon against the doctrine of justification by faith from the words: "To him that worketh is the reward." Rom. 4:4. The perversion will be apparent to all that will read the context.

We do not accuse men generally of dishonesty; we are glad to believe that all parties have some truth, and that they defend their errors with sincerity. None of us are perfect in knowledge, and doubtless all have in the past sincerely believed to be truth, and earnestly defended what is now regarded as error. This should make us feel kindly toward all who differ with us, and who cannot yet see all we can see.

The sects are too much like men backing R24 : page 6 into a corner, and defending themselves with a text.

A text is of no value as proof of a doctrine unless its place in the plan of the ages be understood. The Calvinist, Arminian or Universalist may readily find a text that will seem to sustain his theory; and the Infidel will say the three texts contradict each other.

Each disputant will pass lightly over or ignore the proof-texts of the others, and so sustain their own theory at all hazard.

If the Bible is true there must be a theory which will make use of all these texts, and belittle none of them. There is a theory which claims to do this, and the foundation of that theory is a plan of the ages. Would that all lovers of truth understood that theory, and the plan on which it is based. In the search for truth it becomes necessary to discriminate between Bible language and "home made scripture" or pulpit phraseology. The Bible does not claim to be so plain that everybody can understand it. "But if God intended the word for man's use, why has He not made it plain?" I ask, why are the gold, the coal and the iron hidden deep in the earth? Why are all things of value made difficult of attainment? There is a question of character involved in it. Desire, will, energy, determination and faithfulness will be rewarded.

Some truths lie on the surface and are easily understood, being adapted to the conditions of childhood physically and spiritually. These properly used are as "milk for babes," and give strength for work, growth and further search. But to become as men in the knowledge of God, we must cry after it, seek it as silver, and search for it as for hid treasures. (Prov. 2:1-5.) As the word is arranged as food for the individual as babe, young man and aged, so is it of the race in its different stages of development. It will assist us if we remember that the Bible was not written for one man, nor for one age, but for all men and all ages, adapted to the circumstances as "meat in due season." Thus the "word is a lamp to our feet," giving light for present need; and "The path of the just is as a shining light that shineth more and more unto the perfect day." Prov. 4:18. Many do not understand how the Bible could be so written as to remain dark for a time, and then gradually unfold its truth as a burning lamp; but the fact of its being so is to all that understand it an unanswerable argument in favor of its inspiration by the foreseeing spirit of God. In Dan. 12 is given an example clear and simple.

The truths concerning the "time of the end" are said to be "shut up and sealed" until that time. Then "knowledge shall be increased," and "the wise shall understand." The Papal dominion over both Church and State crippled every energy and prevented Bible searching. The overthrow of that dominion in 1798 by the French Revolution marked the beginning of the "time of the end" (Dan. 11:35), and opened the way for a multitude of improvements and the "increase of knowledge." Of course those who have the spirit of truth love it, and search for it, will learn when others will fail, but the wisest and best of Christians could not gain accurate knowledge on this subject until the seal of that book was broken at the time appointed of the Father.

We are not more intelligent or pious than our fathers, even if it be true as we claim that we have advanced truths. Let all bear in mind that "to whom much is given much is required." If we are advanced in truth we should also be advanced in holiness, and obedience to God's will is an important aid in knowing the truth. John 7:17.

He that values reputation more than truth, how can he believe? John 5:44.

J. H. P.

===================

R21 : page 6

ONLY WAITING.

Only waiting till the dawning
Is a little brighter grown,
Only waiting till the shadows
Of the world's dark night are flown,

Till the shadows all shall vanish,
In the blessed, blessed day;
For the morn, at last, is breaking
Through the twilight, soft and gray.

Only waiting till the presence
Of the Sun of Righteousness,
Shall dispel the noxious vapors,
Ignorance, and prejudice.

Till the glory of the sunlight
Of the bright Millennial day,
Scatters all the powers of darkness;
Lights the gloom with healing ray.

Waiting for the Restitution,
Promised in the Holy Word;
When a once-lost race restored, shall
Know and love their Savior Lord.

When each man shall love his fellow;
Justice give, to great and small;
Dwell in love, and dwell in Jesus;
He in us, God all in all.

--*From "Songs of the Bride."*

====================

R24 : page 6

DIFFICULTIES.

There are some very dark and strange things in the Bible--things which to many seem irreconcilable with the character of justice and love which we ascribe to our Heavenly Father. "God is love," and "by the grace of God Christ tasted death for every man." "He is the propitiation for our sins, and also for the sins of the whole world."

Why then did Christ say to his disciples: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not," &c. Matt. 10:5. Again, He always spake to the multitude in parables, and explained them to the disciples. Because "Unto you it is given to know the mysteries of the Kingdom of God, but to them that are without all these things are done in parables, lest they should see, hear, understand: be converted and their sins should be forgiven them." Mark 4:11,12.

Perhaps you would rather not look at such facts my Arminian brother. Here is election with a certainty. I can remember when I wished such statements were not in the Bible. But facts cannot be set aside by shutting our eyes, and we must face them. If we can not harmonize these statements with our theories, as the Bible is true, our theories must be false. If Christ had wanted the multitudes to be converted by his preaching, He would have preached to them so they would have understood him. The same text implicitly teaches the necessity of understanding the truth in order to be converted. He says he spoke in parables so they would not understand and be converted. Now who can believe for a moment that these multitudes were to be eternally lost because Christ, the loving Son of the God of love, withheld the bread of life from them? Do you wonder, my Christian brother, in view of popular teaching, that the church and world are flooded with infidels? I say here is election, and my Calvinistic brother rejoices in the confirmation of his theory.

But why did the Lord choose a few? If I have no right to ask such a question the Lord will not answer me, but He speaks in words of explanation. They are "called according to His purpose. Rom. 8:14-28. But has He revealed His purpose? Do not think that because He chooses only a few for a "purpose" that R25 : page 6 He means to torment or destroy eternally all the rest. Among the "little flock" chosen are no irresponsible persons incapable of believing, for the word says: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. And yet it is nowhere taught that any but responsible, guilty rebels will be lost eternally.

Remember the few are not called merely because He purposed to call them, but He calls them for a purpose. Like a wise mechanic who makes an implement, He has an object in view; there is a use to which it has reference; and that object controlled the original choice. We freely affirm that the principle underlying the choice of God is: The few are chosen for the good of the many. Christ himself is chosen of God, and precious," (1 Pet. 2:4) and all admit that He is "anointed" and "exalted to be a Prince and a Savior." In him the fullness of blessing dwells. To the twelve He said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16. The Jewish "remnant," the "sheep" that heard and knew "his voice" and were his "according to the election of grace," (Rom. 11:5) were in fact the nucleus around which the gospel church was afterward gathered, and it was proved that "Salvation is of the Jews." John 4:22.

Paul was chosen of the Lord "to bear his name before the Gentiles," (Acts 9:15) and to be for salvation to the ends of the earth.

All the chosen--even the whole church --are chosen in Him, and consequently with reference to the same object--the blessing of others.

If any one thinks God has chosen him and given him light and salvation for his own sake merely, he greatly mistakes his calling. If God gives light it is that it may shine that others may see and be blest. What is true individually is true also of the church collectively and dispensationally. The purpose for which the church is called is revealed both directly and indirectly in the New Testament. "Then shall the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) To shine now and then, can mean no less than to give light. And if the church give, the nations receive, and "walk in the light of it." Rev. 21:24. "It is more blessed to give than to receive." The church are predestinated to a work--"the adoption of children by Jesus Christ to himself." (Eph. 1:5.) Christ the Father and the church the mother of the family of children by the laws of spiritual regeneration. We are well aware that this text gives no such idea to the most of readers; but the fact that elsewhere Christ and the church are said to be related to each other as husband and wife gives good ground for the application. The great work is called the "mystery of His will" made known to us, "which He hath purposed in Himself." "That in the dispensation of the fullness of times He might gather together in one all things in Christ." (vs. 9,10.) The object of God in raising up the body of Christ to the level of the Head is expressly stated to be: "That in the ages to come He might show the exceeding riches of his grace." Eph. 2:7.

In view of the purpose for which we are chosen, the doctrine of election is a glorious doctrine, and our calling is well named "the high calling of God in Christ Jesus." Phil. 3:14. Oh! that all Christians might have "the eyes of their understanding enlightened," that they might "know what is the hope of his calling." (Eph. 1:18.) They would not grovel here any longer, nor their souls go heavily in the heavenly journey. They need no longer be afraid to look at the supposed "difficulties," nor wish such passages were not in the Bible. They are parts of a great system of truth which would be marred without them. God is a God of order. The plan of salvation is under the laws of order. As in the natural, so in the spiritual family. Christ the second Adam, both husband and father is developed first. Next in order comes the church as both wife and mother. And after the marriage, which takes place at the Second Advent, the whole family of man will be regenerated (excepting willful rejectors). This view explains why He did not and does not call all at once. We vindicate the plan of God as revealed, by showing that it is in harmony with itself, and is a grand proof, when complete, of the fundamental statement of the Bible--"God is Love."

J. H. P.

===================

R25 : page 6

Exhortation.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Gal. 6:1.

And above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins. 1 Peter 4:8.

"Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently, lest any fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled." Heb. 12:14,15.

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another, if any have a quarrel against any. Even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which, also, ye are called in one body; and be ye thankful that the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, sing with grace in your hearts to the Lord." Col. 3:12-17.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, knowing that of the Lord ye shall receive the reward, for ye serve the Lord Jesus Christ." Col. 3:17-24.

"For, brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

"For all the law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself; but if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:13-16.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in His steps, who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously." 1 Peter 2:20,21,24.

"Therefore, let them that suffer according to the will of God, commit the keeping of their souls to Him in well-doing, as unto a faithful creator." 1 Peter 4:19.

Therefore, by love let us serve one another.

H. B. M. LANDIS.

====================

R25 : page 1

VOL. I. PITTSBURGH, PA., SEPT. 1879. NO. 3.

==========

page 1

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS. J. H. PATON, ALMONT, MICH.
W. I. MANN, ALLEGHENY, PA. -- B. W. KEITH, DANSVILLE, N.Y.
H. B. RICE, W. OAKLAND, CAL. -- A. D. JONES, PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R25 : page 1

The Day of the Lord.

"The great day of His wrath is come, who shall be able to stand?" Rev. 6:17.

"The day of the Lord" is a scriptural name for a period of time, during which the Gospel and Millennial Ages lap; the one ending, the other commencing. Concerning it we read--"The day of the Lord is a day of darkness, and there is no light in it;" "That day is a day of trouble;" "Woe unto you that desire the day of the Lord." It is "The great day of His wrath." This dark day is at once the closing scene of the night of weeping, and the dawn of the morning of joy. We desire your attention not merely to the Scripture evidence that there will be such a day, or time, but especially to the events that will transpire during that day, and their chronological order.

This time of trouble comes first upon the church, afterward upon the world; but in our examination we shall reverse this order; considering R26 : page 1 first the trouble of the nations during "the day of the Lord." This is a natural consequence of the transfer of authority and rulership from the "Devil, who is the prince of this world," [age] to "Him whose right it is"--Christ--who, in the beginning of the Millennial Age, "takes to himself His great power and reigns;"--"And the nations were angry and thy wrath is come," read along connectedly. Rev. 11:17.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men, the agents and representatives of the "Prince of darkness," who do his will.

When the new Prince takes control, the dominion is to be given into new hands, and the Lord proclaims: "I will overthrow the throne of kingdoms and I will destroy the kingdoms of the Gentiles." Hag. 2:22.

Thus by "breaking in pieces"-- throwing down--"the kingdoms of this world become the kingdoms of our Lord and His Christ," who shall reign forever. Rev. 11:15. Under the new rule there will be new rulers, and we read, "The saints of the most High shall take the kingdom, (dominion) and possess the kingdom forever." Daniel 7:18. Again "All nations, tongues, people, etc., shall serve and obey Him." At present they do not, and they must be brought, by chastisement, to submission; and this is accomplished in "The day of the Lord." The overthrow of nations and society will necessarily involve individual trouble. But, "When the judgments of the Lord are in the Earth the inhabitants of the world will learn righteousness." Isa. 26:9.

The trouble is graphically described by the Prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath." Zeph. 1:15. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3:8. So extreme is the trouble here described, that the world is said to be burned up by the Lord's anger --yet it has a good effect, for after all the indignation against and destruction of governments, the people remain [the destruction is that of government life,] and having experienced the misrule of the "Prince of this world" they are prepared to have the Lord take "His great power and rule," and to "serve the Lord with one consent."

We expect that this distress and trouble will all come about in a very natural way; one prophet gives us a key to its cause by saying: "There shall be no hire for man nor hire for beast;--but every man's hand against his neighbor." Very many Scriptures seem to teach that the kingdoms of earth will be overthrown by a rising of the people: goaded to desperation from lack of employment and seeking relief from the oppression of bloodthirsty governments. Such a rising and overturning, Socialists, Communists, and Nihilists of to-day would gladly bring about if they could. Now, while Scripture recognizes wrong and oppression as existing in the nations and foretells this as the way in which they will be overthrown, and says: "Go to now ye rich men weep and howl for the misery that shall come upon you, ye have heaped treasure together for the last days. Behold, the hire of the laborers, which is of you kept back by fraud, crieth." Jas. 5:1. Yet it does not recognize this Communism as right but the contrary rather instructing believers to "obey the powers that be" as long as they last, saying to us--"Be patient, therefore, brethren, unto the coming of the Lord."

Rev. 6:15, figuratively describes that time of falling of kingdoms when every mountain (kingdom) and island shall be moved. The kings and chief ones as well as bondmen will recognize in this trouble that "The great day of His wrath is come," and will seek to make alliances and to hide themselves from the sure coming storm. They will seek to be covered and protected by the great mountains (kingdoms,) of earth and to be hid in the great rocks of this world's societies. (Masonic, Odd Fellows, &c.,) but they shall not be able to deliver them in the day of the Lord's anger," for "all the kingdoms of the world shall be thrown down," and instead of these mountains (kingdoms) "the kingdom of the Lord becomes a great mountain, and fills the whole earth." Daniel 2:35,45. Malachi 4:1

describes the coming day of trouble and sees the anger of the Lord there displayed-- "the fire of God's jealousy." "Behold the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall." vs. 2.

2 Peter (3:10,12) describes this-- "Day of the Lord," and under symbol of heavens, refers to the governments. ("The heavens do rule.") "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, [overthrow of governments with great confusion] and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up." [The elements of the (heavens) governments as well as of (earth) society in general, will be dissolved in the great trouble (fire) of that day. The word here translated elements is the same that Paul uses in speaking of "the beggarly elements of this world." Gal. 4:9.

Scripture teaches that in the Millennial age, fleshly Israel will be the chief nation, "The joy of the whole earth." And we find that whilst other nations fall during the day of the Lord, they gradually come into prominence until in the latter part of that "day of wrath;" when "the battle of the great day" is fought, we find "Jerusalem safely inhabited, her people having much cattle and goods." They will doubtless go to Palestine, not through respect to promises of God, nor with the expectation of restoration to national power, but with true Jewish perception they will realize before others the dangers to which property, etc., will be exposed, during this overthrow of order and they will choose to be far away from the strongholds of communism. Yet even there they will not be secure for Gog and his bands say, "Come let us go up, to take a spoil and prey," "and they R26 : page 2 come against Jerusalem a great company to pillage and rob the wealthy Jews there gathered from all quarters of the globe." Ezek. 38:8,12.

Zech. (14:1,4) describes the battle then fought. "Behold the day of the Lord cometh and the spoils shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity." Here God interposes and defends them, and here they come to recognize Jesus as the Son of God, for "The Lord my God shall come and all thy saints with thee"--and "His feet shall stand in that day upon the Mount of Olives." I know not whether He and His saints will appear to them visibly or, be recognized by them in their remarkable and as described, miraculous deliverance from their enemies.

In Zech. 12:3, God declares that He will deliver them, "though all the people of the earth be gathered against them." Verse 10 describes the recognition of Him whom they have pierced, and their sorrow when, in that day, God "pours upon them the spirit of grace and supplication."

Here are a number of events-- The "Time of trouble such as was not since there was a nation &c.;" The return of the Jews to Palestine and the reorganization of the Jewish nation though not independent; The gathering of great wealth to Jerusalem which tempts the hordes of Gog, Togomar and many peoples to go up "to take a spoil;" "The battle of the great day of God Almighty" fought at Jerusalem; The partial success of the invaders and in the hour of darkness to the Jew the power of Messiah manifested in some way effecting their deliverance; Their recognition of the long waited for Messiah and the cry "Lo this is our God, we have waited for Him and He will save us;" Then their recognition of him as the one whom they had once rejected, and as they look upon Him "whom they have pierced" (Zech. 12.) God will "pour upon them the spirit of grace and supplication" and they shall mourn for their sin, and be accepted again into fellowship with God. Thus in its close being "The day of Jacob's trouble but he (Israel) shalt be delivered out of it." These events we expect in about the order mentioned. As most of our readers are aware, we believe that the word of God furnishes us with indubitable proof that we are now living in this "Day of the Lord" that it began in 1873, and is a day of forty years duration as was "the day of temptation in the wilderness," when Israel proved God and saw His works forty years." Heb. 3:9.

And it is astonishing how very rapidly these things once looked at as absurd and impossible are becoming realities. When we with a few others declared these things only a short time since, and called attention to the fact that trouble was taught to be occasioned by a rising of the people and the overthrow of governments--Communism, we were laughed at; there was truly little sign then of Communism; but to-day every civilized nation is in dread, and Nihilism, Communism and Socialism, are household words, and we see "men's hearts failing for fear and for looking after those things coming on the earth, for the powers of heaven (governments) shall be shaken." Luke 21:26.

Of recent years the Jew has been coming into prominence, furnishing the world as capitalists and statesmen, such names as Rothchilds, Disraeli, Gambetta, Montefiero, etc., while yet more recently, complications of other nations have placed the control of Palestine in the hands of Hebrews, and opened it to them as a people for their home, whither the poorer classes are now flocking in great numbers from Russia, where one third of the race are said to reside. And what can be more probable than that the wealthy ones as already suggested, should flee there to escape the anarchy and insecurity of earth's falling empires.

But what of this day to the church? We will endeavor to show shortly.

==================

R27 : page 2

Who Will Raise the Dead?

Allow us to answer this question according to our understanding of God's word. We are all, I trust, willing to learn more, and also to give up former ideas when a "Thus saith the Lord," understood, makes it necessary. When light increases we may see differently; and may we have grace in the future, as in the past, to confess our mistakes as they become apparent. At present we have a decided objection to the idea that the "Father, as distinct from the Son," will raise the dead, or do anything else which is a part of the plan of salvation. We believe the work that was done before the incarnation was, in a peculiar sense, the Father's work, and the "Word was made flesh" to "finish His (Father's) work." (John 4:34.) The finishing work was the harvest, and, so far as related to the Jews, in favor, it ended when Jesus had left their house desolate and said, "It is finished." Unless we are much mistaken the "Word" was not called the Son until the incarnation. The Son was called "Emmanuel--God with us." Matt. 1:23. "God was manifest in the flesh." 1 Tim. 3:16. "All power is given unto me in heaven and in earth." Matt. 28:18. "It pleased the Father that in him (the Son) should all fullness dwell"--"all the fullness of the Godhead bodily." Col. 1:19, and 2:9. From these and other testimonies we believe that "God is in Christ," so that all that God does is through Christ, as mediator, and all that Christ does is by the power of the Father given Him. Hence he could say, "I and my Father are one," and "He that hath seen me hath seen the Father." But as the Father gave him the power He could also say, "My Father is greater than I."

With the prayer in our hearts that the "Spirit of Truth" will help in "rightly dividing the word," let us look at John 5:21, which is thought by some to be a "Thus saith the Lord" for the idea that the "Father as distinct from the Son" will raise not only a part but all of the dead.

"As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." If the quickening by the Son refers to the work of elevating after the resurrection, the Son will have nothing to do, for the Father quickens all He raises. To quicken is to make alive, and the double statement gives emphasis to the idea of life by resurrection (modern resurrectionists do not give life). A careful reading of the context instead of confirming the assumption that the Father, separately, will raise the dead, will show that the work is committed by the Father into the hands of the Son. The plan of the ages will help in dividing the word.

The closing work of the Jewish age was the turning point between the work of the Father and of the Son. "My Father worketh HITHERTO, and [now] I work." Ver. 17.

Raising the dead may well be regarded as the climax of physical healing. He that can do the greater can certainly do the less. And if Christ has not the power over physical death, he could not heal a single disease or save any person from dying. Before the incarnation the Father healed disease and raised the dead, but, says Jesus, "The hour is coming and now is (The harvest of the Jewish age was the dawn of the Gospel age) when the dead shall hear the voice of the SON of God, and they that hear shall live." (Ver. 25.) True, "the Son can do nothing of himself." (Ver. 19.) The Father shows the Son (Ver. 20), so that what the Father can do the Son can do also (Ver. 21); after which the Son does the work (Ver. 22). "That all men should honor the Son even as they honor the Father." (Ver. 23.)

"As the Father hath life in himself, so hath He given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." (vs. 26,27.) Now that the life and power are given to Christ, do not be surprised if He exercises his power in giving the life.

[**NOTE--**Do not think because Christ was dealing with physical diseases and death, that therefore we imagine his work was confined to physical things "All power" (physical and spiritual) belongs to Christ, and the object of physical benefits is that men thus saved may "come to the knowledge of the truth." The natural is the type and steppingstone to the spiritual].

He exercised that power in the raising of Lazarus, the widow's son, and Jairus' daughter; and not only during his earthly life and ministry but after his exaltation, also, the "Name of Jesus," by the Apostles, wrought wonderful cures, and brought the dead back to natural life again. Not in their own name, nor in the name of the Father, but in the name of the Lord Jesus, be it remembered, these cures were done. The reason is obvious, as they were acting under a commission from him who had said, "All power is given to ME in Heaven and earth." In the exercise of this power Christ, as the head of the anti-typical Elias, will in due time "restore all things." "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear HIS voice and shall come forth." John 5:28,29. The context shows that the pronoun "his" in the above refers to the Son and not to the Father.

True, "merely" a resurrection is not all that is involved in a "Restitution of all things," but it is certainly included in that work, and it seems as if all might see that Christ's work as head of an immortal race is over and above his work as Redeemer --or restoring what was lost in Adam. Before Christ could complete the work of bringing man to the image of God, He must redeem man from death, as all the Father had done for man was lost by sin. Hence we are dependent on Christ for both "life and immortality," which are "brought to light through the Gospel." 2 Tim. 1:10. The recovery is by the ransom, and the glorification is by the light, "to all them that obey him." If it be remembered that it is "God in Christ reconciling the world to himself," it will be seen that we honor both the Father and the Son, and there will be no more difficulty in harmonizing the statements: "I will raise him up at the last day," John 6:40 and "He that raised up Christ from the dead shall also quicken your mortal bodies." Rom. 8:11. Both are by the same spirit which, in the ninth verse, is called the "Spirit of God," and also the "Spirit of Christ." So, also, Jesus could say, "I have power to lay down my life, and I have power to take it again." John 10:18: and Peter could say truly, "God raised him from the dead." Acts 3:15.

It is to be hoped that none will for the sake of propping up a new idea reject an old truth.

[I would not impugn the motives of any who differ, but we should guard against a tendency to unconsciously strain a passage to make it help prove a new theory. This is often done without realizing that well established truths are belittled. We would unlearn our errors but hold fast to truths.]

When Jesus was raised it was by the Spirit, and therefore not in the flesh, for "That which is born of the Spirit is Spirit." John 3:6; and when the Saints are raised "it is raised a spiritual body" for the same reason. Truly we have a right to exclaim: "Thanks be unto GOD, who giveth us the VICTORY THROUGH OUR LORD JESUS CHRIST." 1 Cor. 15:5,7.

J. H. P.

====================

ZION'S WATCH TOWER.

I sit in a vine-clad arbor,
And gaze on the far blue sky,
List! Spirit voices are calling
From the far-away home on high.

There comes a voice to me saying--
A voice both strong and sweet,
Is your lamp trimmed and burning,
Are you ready your Lord to meet?

My soul is hushed in this presence,
A strange, mysterious awe
Comes o'er me, and I am borne
Away from earth's scenes afar.

To the solemn transition day,
When Jesus shall claim his own,
When those who have suffered with him on earth
Shall sit with Him in his throne.

When shall be fulfilled the time,
The spirit and bride say come,
And power be given them to win
Vast throngs to the eternal home.

Dear Jesus--blest Saviour--make me indeed,
A member of the "little flock,"
That, whate'er of weal or woe betide,
My feet stand firm on the rock.

Make my robes white with the whiteness
And brightness of thine own robe,
Wrapped about in thy mantle of righteousness,
Bring me safe to thy home above.

Gird on, "little flock," the whole armor,
Be strong in the battle for truth,
Seek wisdom from Him, who alone has the key,
To the jewel boxes of--Revelation--
"And He shall show you things to come."

F. M. DEANS, Newark, N.J.

===================

R27 : page 3

TRIALS.

The Christian's life is one of continual trials, of such a nature that the superficial Christian, who does not fully comprehend their use, and is not fully convinced that all things work together for good, to them who love God, to them who are the called according to His purpose, can not endure them.

The afflictions of the gospel can not be endured without the consolations of the gospel. Paul says: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation." 2 Cor. 1:5,6. page 3

And the consolation is only given to those who can see beyond the present, or can understand the nature of the effect to be produced. R27 : page 3

"For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which R28 : page 3 are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:16,17.

Again, we read in Rom. 8:18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Then, while "filling up that which is behind of the afflictions of Christ," Col. 1:24, though at times they may be grievous; (for no chastening for the present seemeth to be joyous, but grievous), nevertheless, "Afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

"Though we be troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:8-10.

"Understanding that these things are designed to work out for us a far more exceeding and eternal weight of glory, we can rejoice in hope of the glory of God. And not only so, but we can glory in tribulation also, knowing that tribulation worketh patience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:2,5.

We can now understand how all things work together for good to them who love God; when they are rightly exercised by the trial of their faith; and can see the force of Peter's exhortation:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." 1 Pet. 4:12,13.

Though the suffering of Christ were not simply the trials which he endured, yet the trials were included in the sufferings; and if they were necessary for him, they certainly are more so for us.

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10.

"He was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15,16.

For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:3.

"Ye have not yet resisted unto blood, striving against sin; and ye have forgotten the exhortation which speaketh unto you as unto children; my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12:4-8. Think of the worthies of the past, who, through

faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."
Heb. 11:33-40.

We certainly are not called upon to endure greater trials than those worthies of the past. There hath no temptation or trial taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it." 1 Cor. 10:13.

"Wherefore, it behooved Him--Christ --to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered, being tempted, He is able to succor--deliver--them that are tempted." Heb. 2:17,18.

All good is estimated in comparison or contrast with evil. Where sin abounded grace did much more abound.

So the glory of the future will be exceedingly intensified in consequence of an experience with the trials of this life. But the glory will hardly be realized by those who seek it from selfish motives, simply for the good of the individual. They who "serve God to escape future punishment and gain heaven," will fail to reach the goal they seek. Such do not experience the peculiar trials referred to in the Scriptures, consequently will not be partakers in the glory. Jesus Christ gave himself for the good of the world, and became heir of the world; and those who give themselves, or suffer with him, will be glorified together with him.

That He might become a faithful High Priest in things pertaining to God, and know how to succor the tempted, it was necessary that he should be made perfect through suffering. If we would share with Him in the Royal Priesthood, we must also be perfected by trials that we may know how to sympathize with humanity. So the body of Christ, coming through the varied experience of six thousand years, will, as the Royal Priesthood, be qualified to meet the necessities of humanity of all ages and nations.

It is often asked why God did not make man so that he could not sin, and consequently suffer and die, and pass through such a terribly dark experience? The answer is found in what is said of the church. The blessing which will come to the world through the instrumentality of the kingdom of God will be more fully appreciated, because of the long experience with the kingdom of Satan.

Understanding something of the position we are to occupy, and the use of the trials, can we not, by the help of the Spirit, endure as long as an allwise Father, who makes all things work together for good to those who love Him and are the called according to his purpose, sees to be necessary? Jesus, our head, lived as an example for us, that we should walk in his steps. He was persecuted and reviled, and endured such contradiction of sinners against himself; was a man of sorrow and acquainted with grief, and had not where to lay his head. Are we called upon to endure more? When He was reviled, he reviled not again; when He suffered he threatened not, but committed his cause to Him who judges righteously. 1 Pet. 2:23.

Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you. Matt. 5:11,12. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your He is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet, if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. For the time has come that judgment--trial-- must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls--lives--to Him in well doing as unto a faithful creator. 1 Pet. 4:14-19.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. 1 Pet. 3:8-17.

But the end of all things is at hand; be ye therefore sober, and watch unto prayer, and, above all things, have fervent charity among yourselves. Use hospitality--liberality--one to another without grudging. As every man hath received the gift, even so minister the same to another, as good stewards of the manifold grace of God. 1 Pet. 4:7-10. That the trial of your faith, being much more precious than of gold, which perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even your salvation. 1 Pet. 1:7,9.

B. W. K.

===================

R29 : page 3

The Relation of the Natural to the Spiritual.

I firmly believe that a profound, Divinely ordained correspondence exists between things spiritual and things natural. Observe the order of my words: Between things spiritual and things natural, putting things spiritual first. This is a vital point. For we are wont to think that it is by a species of happy accident that certain resemblances exist between the kingdom of matter and the kingdom of spirit. Thus we are wont to cite certain metaphors of Holy Scripture as instances of God's condescension, representing Him as adjusting Himself to our weakness by setting forth spiritual truth in metaphors, that is, in language "borrowed," as we say, from human relations and material phenomena.

It is well worth pondering, however, whether God, instead of thus borrowing from Nature, and so employing an after-thought, did not create Nature for this very purpose, among others, namely: of illustrating His spiritual kingdom, Nature being in a profound sense its counterpart, answering to it as though in way of shadow and impress--E.g., we are told that the Church is Christ's body. 1 Cor. 12:12-27. Of course, it is easy to trace many analogies between the natural organism of the head and its body, and the spiritual organism of Christ and the church. But whence came these analogies? Are they accidental? Did Jesus Christ adjust Himself to a scheme of nature already existing? Or did He, foreknowing all things from the beginning, and foreseeing the peculiarly vital relation He would sustain to His own chosen people, so construct the scheme of nature that the human organism of head and body should set forth the mystical union of Saviour and saved? Again: Jesus Christ is said to be the bridegroom and the church his bride. Eph. 5:25-33. Is this language borrowed from the marriage institution? No; the marriage institution was founded for this very purpose, among others, namely: to set forth the unutterably tender relation between Jesus Christ and those who are His. For, as Eve proceeded from out of Adam, so does the church proceed from R29 : page 4 out of the second Adam. Gen. 2:21-24. Members of his body, being of His flesh and of His bones. Eph. 5:30. Again: Jesus Christ is called the last Adam. 1 Cor. 15:45. Why is this name given to Him? As an after-thought suggested by the first Adam? No, but because the first Adam, in the very beginning, was instituted to be to the race natural, what the second Adam is to the race spiritual or the family of the redeemed, and, therefore, he is expressly called a figure or type of Him who was to come. Rom. 5:14. And when the theological mind of Christendom, instead of seeking to explain, as has been its wont, the second Adam by the first, shall soar higher, and seek to explain the first Adam by the second--in other words, Adam's relation to his race by Christ's relation to His redeemed--then will the doctrine of the church, or Christ's mystical body, come into clearer light and be seen resting on a more solid foundation. Again: Jesus Christ calls Himself the true bread from heaven. John 6:32-58. We see at once the appropriateness of the saying: "as the body is nourished by food, so is the spirit nourished by Christ." But how happens it that this saying is so true? Is the analogy merely accidental? or did He who in the beginning, before the world was, when forecasting His creative and redemptive acts, so devise the scheme of nature as that the sustenance of the body by food should symbolize the sustenance of the spirit by Christ? But perhaps you would say that man would have been just as dependent on food for maintenance as he now is, even had there been no Redeemer and no bread of life. The objection is more specious than solid, for it is evident that the Almighty Creator, had He so chosen, could have devised and constructed a different scheme of nature, according to which man could have lived without food. But the fact is that He has not so devised and constructed nature. On the other hand, He has so constructed man in his relations to nature as that his daily bodily life shall be a constant reminder, and prophecy, and symbol of his daily spiritual life, so that, not less for his spirit than for his body, he can each morning pray, "give us this day our daily bread."

Again: the Kingdom of God is represented as a youth; first the seed, then the blade, then the ear, then the full corn in the ear. Mark 4:26-29. It is the law of the spiritual life, and of this spiritual growth the vegetable growth around us are a magnificent symbol. The plant world is, in many particulars, a perfect picture of the spiritual. But whence this harmony? Whence this correspondence on a scale so colossal? Is it accidental? Let no believer in God dare say it. And if intentional, did the Creator arrange His spiritual kingdom with reference to His natural, or did He construct the realm of nature with reference to His spiritual realm, adjusting the former to the latter?

Take one more example: The blessed truth of God's fatherhood: "When ye pray, say Father." Luke 11:2. Conceive, and the conception is certainly possible, that the parental relation were altogether unknown, and that each human being took his station on earth as Adam did in Eden--an immediate creation of God. It is to be doubted whether under such circumstances we could have understood at all the blessed import of the Scriptural doctrine of God's Fatherhood. In fact, the heavenly love becomes a real thing to us only in our exercise and sense of our earthly. The human father's love is to men a helping image of the heavenly Father's. And this, as I verily believe, was one of the primary ends to be secured by the original establishment of the parental relation. God, in calling Himself our Father, does not borrow the epithet from earth. But in the very beginning He founded the earthly parental relation that it might suggest, prove, and explain the heavenly. Hence the resistless force of the Saviour's argument when, appealing to the very foundations of man's nature, He exclaims: "Which of you that is a father, if his son shall ask for bread, will give him a stone? Or if he ask for a fish, will he for a fish give him a serpent? Or if he shall ask for an egg, will he give a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to those who ask Him?" Luke 11:12,13. In fact, it is this Divinely ordained correspondence between things spiritual and things natural which lies at the basis of Christ's method as a teacher; for He was in the eminent, supereminent sense the parable speaker, evermore saying: The kingdom of heaven is like this or like that. "All these words spake Jesus to the multitude in parables; and without a parable spake He not unto them; that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables. I will utter things hidden from the foundation of the world." Psalms 78:2, Matt. 13:34,35. In fact, erase from the records of Christ's sayings all He has said in form of parable, and figure, and metaphor, leaving only what he taught in direct statements, and how comparatively meager the residue! Ah, it is the invisible world which is the metaphor! And this fact it is which makes Holy Scripture so inexhaustible in its meanings alike in respect to depth and to variety.

Truths, like the seventy whom the Lord of the kingdom sent forth, are ever apt to go in pairs. "All things," said another Jesus, son of Sirach, "are double, the one against the other." Ecclus. 42:24. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Rom. 1:20.

Thus there are two Bibles, both issuing from the same Divine Author; the one, the Bible of the unwritten word, the other, the Bible of the written word, or, rather, the one Bible is in two volumes, the volume of Nature and the volume of Scripture; and the first volume is the second volume illustrated. For, though the written word in the order of purpose precedes the unwritten, yet in the order of time the unwritten word precedes the written. That was not first which is spiritual, but that which is natural, and afterward that which is spiritual. 1 Cor. 15:46.

GEO. D. BOARDMAN.

====================

R31 : page 4

Our New Hymn Book.

We will send as soon as possible to each ZION'S WATCH TOWER subscriber, a copy of "Songs of the Bride."

When you receive it please examine leisurely and carefully. If it does not please you, or if you do not want it, please return to us. If you like and want to have it, keep it. If you can afford and desire to pay for it, you may do so.

====================

R29 : page 4

KEEP BALANCED.

Avoid extremes. The bible is so written that men are apt to stumble, because it states truth apparently, opposites. As for instance, the doctrines of "Election" and "Free Grace;" and it requires caution and a knowledge of the general plan to enable us to plan the scripture, and see the harmony. The same care is essential in regard to the relation between the natural and the spiritual, and the two features of the work of Christ. Extreme views are held by many on all these and many other points. The seeming opposites are often but different parts of the same great truth. An extremist takes one side of a truth, will not look at any other; he defends himself with the scriptures, and calls hard names and anathematizes all who cannot see as he does, or who see from the other side. There is a great deal of intolerance and quarrelling among honest men in this world of ours; and it seems that intolerance is the leading characteristic of the Beast of Rev. 13. The attitude of many professing Christians toward each other, is much like that of the two soldiers who came to deadly blows over the color of a shield. Why would they not learn until sweltering in their blood, that the two sides of the shield had different colors?

The relation between faith and works as cause and effect, if understood R30 : page 4 might bring Paul and James together in the minds of the extremists; one class contending for faith, and the other for works. James does not contradict Paul when he says Abraham was justified by his works and not by faith only. Paul did not say Abraham was justified by faith only. "By faith Abraham obeyed" is Paul's statement which shows the harmony. Heb. 11:8. It is not only true that faith is manifested by works, but also that by works is faith made perfect. James 2:22. Justification by faith and justification by works are only different sides of the same truth.

The natural and the spiritual in God's plan are in many respects the cause of stumbling. Some see one, and some the other, both failing to see the relation between them. For this reason we have extreme literalists and extreme spiritualists. Because it can be shown that much of the old testament history is allegorical; some ignore the history entirely, and see only that of which it is the allegory. Adam and Eve represent Christ and the church; why need we for that reason ignore the history of Adam and Eve? Because of this extreme others cling to the story, and admit no spiritual significance. The same extremes are common concerning, Abraham, Isaac and Rebecca; Moses, Aaron and their work; Israel, their bondage, deliverance, journeying and their inheritance; and all that pertains to Jerusalem, its temple and its worship. Jerusalem is to be restored in the coming age: No matter, says one, Jerusalem is only a type of the Heavenly and so we will only look for the New Jerusalem. Just as if Jerusalem were not a fact as well as a type, and as if a restoration of the old would militate against the manifestation or descent of the New. Another class are afraid of the spiritual, and must have it that the New Jerusalem is nothing more than the old one restored, built up on its old site, to be the capital city of God's Kingdom in the Age to come, and are thus compelled to bring Christ and all his glorified ones down to inhabit an earthly city. Why not admit what the bible clearly teaches: that there are, in God's plan two Jerusalems, one Earthly and the other Heavenly, adapted to the restored Jew and the glorified Saint? Why ignore either one? All the promises of restoration must refer to the earthly, and prove that there will be such a city in the future; and yet that Abraham saw beyond the glory of the earthly is evident, for he desired a "better country, i.e., heavenly." Heb. 11:16 and "he looked for a city which hath foundations (twelve--the Apostles) whose builder and maker is God." Ver. 10. The relation between the earthly and the heavenly will thus be perpetuated when they are both in existence.

That in the case of the present and future bodies of the saint, there is a development or change from the natural to the spiritual is true. But this change into the spiritual life, whether reckoned as beginning at conversion or from resurrection, can in no proper sense be called a restoration, as the idea of restoring is a bringing back something that was lost, and there is no bible evidence that Adam in his best estate, as Head of the earthly race, ever had by creation, either what men receive at conversion or resurrection. Hence so far as relates to man, Restoration can only bring back natural life, as that was lost, and is the only kind of life that was lost by Adam's transgression. The natural life being lost and being the basis from which alone higher development is possible its recovery is a necessity. And that Christ took the seed of Abraham, "flesh and blood" for the express purpose of destroying the Captor-- the Devil--and effecting the deliverance is clearly taught by Paul in Heb. 2. The same want of balance referred to above is manifested among two classes on this subject.

Because Jesus is clearly represented in the bible as the second Adam or Head imparting spiritual life, and giving his flesh for meat and his blood for drink in order to its support, some ignore the restoring work of Christ, with as much earnestness as if Christ had no literal flesh and blood; as if he did not actually die, R30 : page 5 and through death destroy the Devil and deliver the captives. On the other hand some can only see the physical salvation, and belittle the Headship of Christ. Again I ask, Why not admit them both? Christ is the Restorer as well as Head, and these two parts of his work are so related to each other, that to ignore either one mars the beauty of the whole. The ransom or price paid and the consequent work of restoring, came from the nature of what was lost, and only refers to the natural; but we can also see the beauty of using the natural terms by figures in relation to the spiritual life. To say that God "as distinct from his Son" raises the dead to natural life, because God raises the dead, is no more in harmony with facts, than to say that Christ is not the Saviour at all, "because we trust in the living God, who is the Saviour of all men, but specially them that believe." God is the Fountain and Christ the channel, from and through which all salvation comes.

The beauty and glory of the spiritual are not marred by the fact that Christ has a double work; but the foundation half of the gospel of Christ is lost sight of if his death is either belittled or ignored. There is reconciliation by his death, and salvation by his life. Rom. 5:10. It may be necessary to admit that there is a double to the Atonement as well as other features of God's plan, in order to keep balanced. One thing more let me say, that while we are seeking for truth it becomes us to be humble; occupying the position of learners and brethren, and not that of "lords over God's heritage;" but ever treating with tolerance and kindness all who cannot see what seems plain to us.

We are not infallible, and have found it necessary to modify some statements and opinions of the past, as a clearer view of God's plan comes to us. May we ever remember that for whatever of truth we have we are indebted to God the giver, through Him who is the Way, the Truth and the Life. He uncovers his truth or we could not see it. Not unto us but unto Him be all the praise.

J. H. P.

R31 : page 5

> "The two great orators of antiquity differ widely from each other in the effect produced on their respective audiences. Cicero's hearers went away, saying, 'What a splendid oration!' Those who listened to the philippics of Demosthenes, forgetting the orator, thought only of their oppressed country, and with one voice exclaimed, 'Let us go and fight Philip.' The best preacher is not he who sends away his hearers pleased with him, and satisfied with themselves, but he whose hearers hasten to be alone with God, and with their own hearts, trembling at sin, and admiring the Saviour."-- Selected.

===================

R30 : page 5

OUR CALLING.

Very few seem to realize the value of the Christian's hope and calling. If they did there would be less clinging to the lower blessings (even) of animal life, and less cause for the use of the hymn,

"Look how we grovel here below
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys."

Perhaps the emphasis the Bible lays upon our calling cannot be shown better than by reference to the unity of the Christian with Christ. This is taught in many ways. The vine and its branches (John 15) is a beautiful illustration of the fellowship with Christ. In the figure of a house the "Foundation" and "living stones" express a similar thought. The Head and other members of our body give the same general idea. The endearing name "Wife" is given to the church, and "They two shall be one" lays stress upon the truth we are teaching. Brethren beloved, have you ever realized the fullness of this fellowship, and that fellowship with Him is the basis of our fellowship one with another? The manifestation and evidence of this Divine unity is Love for the brethren.

We are too apt to think of ourselves in the relation of servants of Christ, instead of the nearer and dearer of brethren and friends. The service of these is the service of love. The exalted relation of the Christian secures him a share in all the promises made to Christ. In relation we are Sons of God, and Christ is our elder Brother, the First-born from the dead. This of course relates to the new life by resurrection, and to our present life as possessing the "hope of the glory of God." The Son is not the Father, but in an important sense one with the Father. "I and my Father are one" cannot mean one in person, but in fellowship --"the unity of the spirit," and hence Christ prays for believers: "That they all may be one as thou Father art in me and I in thee, that they also may be one in us... AND THE GLORY WHICH THOU GAVEST ME I HAVE GIVEN THEM; THAT THEY MAY BE ONE EVEN AS WE ARE ONE." John 17:21,22. This is the doctrine we inculcate in a nutshell. We are not speaking here of the mysterious doctrine of incarnation, but of the equally mysterious and important doctrine of exaltation. It was that we might go up and share his glory that he came down, and he went up as our Forerunner, and security. Is he Heir of God--"of all things?" Heb. 1:2. So are we, "If children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:17. If we have fellowship in his sufferings and are made conformable unto his death, as a willing sacrifice, we will have fellowship in his glory. Comp. Phil. 3:10 and 2 Tim. 2:12. As His victory was by the cross so we must take the thorny road and overcome. Is He to come in glory? We also shall appear with him in glory. Col. 3:3. Is He to have dominions and glory and a kingdom that all nations should serve Him? Dan. 7:14. The same is given to the "Saints." Ver. 27. Is He to rule all nations? Psalm 2. He says, "To him that overcometh...will I give power over the nations and he shall rule them...even as I received of R31 : page 5 my Father." Rev. 2:26,27. Is He both King and Priest? The "new song" is "Thou hast made us unto our God kings and priests and we shall reign on the earth."

Certainly the "crown," "throne" and "reign" mean far more in the Christian hope than many suppose. To be a King can mean no less than to exercise authority, and priest certainly implies the ministration of mercy. Were there no other reasons for it, we might from this know that the nations are to be ruled for the purpose of blessing them, and that even the dashing in pieces in judgment is that men may learn righteousness. Isa. 26:9. His sufferings and temptations prepared him to be able to succor the tempted. Heb. 2:18. So too, the thorny road they have walked, who are gathered out of every nation as members of the Christ of God, may serve to teach them how to sympathize with humanity in the struggle of life. Christ Jesus himself does not reach all humanity, but He will through his "many members" finish what he has undertaken, and by bringing God to man, bring man to God.

God has appointed a day in which he will judge the world in righteousness. So also "the saints shall judge the world." To judge is in one sense to rule. The judges of Israel were its rulers. "Behold a King shall reign in righteousness and princes shall rule in judgment." Isa. 32:1. The world shall have what as yet they know not--a righteous government, in which the right will be duly appreciated and rewarded, and sin shall not go unpunished. The unity of Christ and the Church secures her a share in all His work. Surely our calling is "high" indeed. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful &c." Heb. 3:1. Let his faithfulness encourage our hearts in all our weary work, and his success be the assurance of our rich reward.

J. H. P.

R31 : page 5

> "The strong argument for the truth of Christianity is the true Christian; the man filled with the spirit of Christ. The proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand."

===================

R31 : page 5

"LOVE."

Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this: "thou shalt not commit adultery;" "thou shalt not kill;" "thou shalt not steal;" "thou shalt not bear false witness;" "thou shalt not covet;" and if there be any other commandment, it is briefly comprehended in this saying, viz: "thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Rom. 13:8,10. Our love to God and for each other should be such as to cause our life's service to him, and for the members of the body of Christ to seem to us even shorter, comparatively, than was Jacob's service for Rachel, who served seven years. But his love for her was so great, that it seemed unto him but a few days. Gen. 29:20. If we were nearer perfect in love, a life of service to God, in whatever way he might see fit to use us, would be to us a pleasant service, and well pleasing to Him. I think if we would consider how great was his love for us, it would beget love in us. We would then be anxious to love him with all the heart, soul, strength and mind, also to love one another as he loved us, for we can do more in this way to please him than in any other one way. We can thus fulfill the spirit of the law, which we could do in no other. Brother; sister, did you ever meditate and think of God? One of whose main attributes is love. Yea, for God is love. Have you considered how great his love was and is for us? Has your heart not been made to leap for joy, as you have read some of the words, penned by inspired writers concerning the love of God for his children?

John it was who wrote much concerning love; hear him as he exclaims: (1 John 3:1.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Did you ever think of that? Called to be sons and daughters of the loving God, adopted into the family of God, and have Jesus as our elder brother, and with him share all the glories of the heavenly kingdom. Yes, friends, he that has given us Jesus, will, with him freely give us all things. Surely the apostle could say: "behold what manner of love;" also God has manifested his love toward us, because he sent his only begotten son into the world, that we might live through him. "Herein is love; not that we loved God, but that he loved us." 1 John 4:9,10. "Yea he loved us before we loved him. When we were without strength, when there was no arm to save; yea, in due time Christ died for the ungodly. Thus God commendeth his love toward us, in that while we were yet sinners Christ died for us." Rom. 5:6,8. R31 : page 6 Friends, here is manifested pure, unselfish love; when we were sinners, aliens from God, Christ died for us. Oh, can we not in part repay him by loving in return? Surely if we have his spirit we will love him, for love begets love. Can we not say with the Apostle Paul: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38,39. Not only should we love God fervently, and be unseparable from that love, but we shall love those begotten by him; (through his word of truth) this is a new commandment given unto us by Christ, viz: "that as he loved us we should love one another." John 13:35.

If we thus loved each other, it would be love indeed. If we had love one for another as Christ loved us, it would lead to the giving of our lives for each other if necessary, and that is what John says: "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." 1 John 3:16. True we are not thus tried, but if we were would our love enable us so to do? Has our love for each other, reached the state of perfection which seems to be brought to light in the word of truth? When we thus love, we will watch every word and action, lest we should offend our brother, for we would not hurt the feelings of any one whom we love. We should also by love serve one another. Service, when love prompts, is a pleasant service, and renders the most arduous task an easy one, and besides being a pleasant service to us, it is acceptable to God. If we thus love we can say with Paul: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Do you see the unity, brethren that Paul would have among us? He also says: "Let nothing be done through strife or vain glory." We should not be envious of one another, but in lowliness of mind, let each esteem others better than himself. Yes, if we cannot speak well of our brother, do not let us speak evil, for God will bring all things to light. "Look not every man on his own thing, but every man also on the things of others; let this mind be in you, which was also in Christ Jesus." Phil. 2:1,5. Do you not R32 : page 6 see that in exercising love we become more like Jesus? and surely this should be our highest aim. Paul further says: "That we are taught of God to love one another. 1 Thess. 4:9. Peter says: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

John says: "Let us love one another, for love is of God. And every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." 1 John 4:7. Is love then not important? Think on these things, meditate on them, grow in love. For (says the same Apostle) "We know that we have passed from death unto life, because we love the brethren." How shall we know John? Why, if we love the brethren. No doubt many of you have asked yourselves the above question, viz: "Have I passed from death unto life"--am I now while on trial, coming off victorious through Christ, so that I shall awake in his likeness, and not come into judgment [trial] again? is the idea. Well if you are, then you find an answer. Do you love the brethren fervently out of a pure heart? If you do, you have passed from death unto life, or so says John, and he is good authority. He also says (1 John 4:12): "If we love one another, God dwelleth in us and his love is perfected in us. Hereby know we that we dwell in him and he in us, because he hath given us of his spirit." No doubt but this is the way in which his spirit bears witness with ours, that we are his children, and if children then heirs, etc. How very important then is love to each other. It shows to us in what position we stand with our heavenly Father, in fact, it is a test of sonship, for "If we love God, we must also love our brother; for if we love not our brother whom we have seen, how can we love God whom we have not seen?" Impossible. John says: If any man make such a claim, he is a liar. So, if we think we love God, and do not love our brother, we are only deceiving ourselves; for this commandment we have from him, viz., "that he who loveth God love his brother also." 1 John 4:20,21. Then let us who think we love God examine ourselves and see whether we love our brother; for in that we can make no mistake. And further, friends, "Let us love, not in word, neither in tongue, but in deed and in truth, keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. If we have love to God and for each other, it becomes to us as well as to others an evidence that we have the spirit of God, for one of the first fruits of the spirit is love (Gal. 5:22); and not only is it a fruit, but love and faith form a breastplate, which signifies a piece of defensive armor, and it is necessary that we have on the whole armor of God, in order that we may be able to stand in the evil time; and it is also necessary that we be rooted and grounded in love, that we may be able to comprehend, with all saints, what is the breadth, and length, and depth, and heighth, and to know the love of

Christ, which passeth knowledge, "that we may be filled with all the fulness of God." Eph. 3:7-19. "And we know that all things work together for good to them that love God." Rom. 8:28. Yes, all things. Whether for the present they seem evil or no, remember they will all work for our good, if--if what?--why, if we love God.

Let us be sure, then, that we love him, and do not worry over trouble, knowing the result to us. Also, blessed are we who endure temptation, for when we are tried we shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. Yes, it is for those who love him. The Lord is nigh unto all them that call upon him. "To all that call upon him in truth he will fulfill the desire of them that fear him; he also will hear their cry and will save them, The Lord preserveth all them that love him." Psalm 145:18-20. Yes, friends, in this coming time of trouble (upon which we have already entered) he will deliver us from the snare of the fowler and from the noisome pestilence. "We shall not be afraid for the terror by night,... nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday;...there shall no evil befall us, neither shall any plague come nigh our dwelling, ...because we have set our love upon him, therefore he will deliver us." Psalm 91. Oh, yes! It is profitable in many ways to love the Lord. He has provided a place of safety during the day of wrath for every trusting, loving child of his. When we are tried, we shall receive the crown of life, and it is during this time that we shall all be tried; for he shall sit as a refiner and a purifier of silver, and purify the sons of Levi. Now, especially is it needful that we become more perfect in love, for, though we shall be tried, there is to be a place of safety from the strife of tongues, from all the trouble coming on the world, and as there is such a place, you may rest assured it is for those who love him. Hence, grow in love, and let us who put our trust in God rejoice. "Let us ever shout for joy, because thou defendest us. Let us also who love thy name be joyful in thee." Psalm 5:11.

"Let us who love thy salvation say continually, the Lord be magnified." Psalm 40:16.

"For great peace have they who love thy law, and nothing shall offend them." Psalm 119:165.

A. D. J.

----

page 6

> HE WHO is to rule others should first learn to obey. Do you seek an opportunity for practice in ruling? Rule yourself. "Greater is he that ruleth his spirit than he that taketh a city."

===================

R32 : page 6

"Thy Kingdom Come."

Some say this petition was answered on the day of Pentecost, when the church of Christ was founded. Others tell us that the kingdom keeps coming as obedience to Christ increases, and still others are looking for the kingdom to come in connection with the return of our Lord.

There is doubtless some good cause for this variety of opinion, and we apprehend that the facts or testimony used in favor of them may be more harmonious than many suppose. That the church of Christ is called the Kingdom of Heaven and of God in the New Testament is clearly a fact. When Christ says: "On this Rock I will build my church...and I will give unto thee the keys of the kingdom of heaven." Matt. 16:18,19. He evidently uses the terms church and kingdom interchangeably. In the parables of Christ in referring to the work of the development of the church he calls it the Kingdom.

They who heartily submit to the authority of Christ are said to have been "translated into the kingdom of God's dear Son." Col. 1:13. And yet the "rich in faith" are only "heirs of the kingdom which God hath promised to them that love him." Jas. 2:5. And they that "add to their faith" all the graces of the Spirit shall have an abundant entrance into it. 2 Peter 1:11.

These are all harmonized to our satisfaction by the principle that what is to be and is being developed is spoken of as already existing. God on account of the certainty of his promise "calleth those things that be not as though they were." Rom. 4:17. From the many evidences we draw the conclusion that the church now is this Kingdom in embryo, and the future kingdom is the church perfected--glorified. Christ is its Head, and glorified, is a sample of what the whole Body is to be in due time.

Christ in another figure is the Foundation--the "Spiritual Rock" --laid in Zion, when he entered upon the higher, the spiritual life at his resurrection. From him to men flows the power by which they can rise from this earthly to a heavenly life. Each Christian is a stone in the heavenly temple, and since Pentecost is the period of fitting the stones for their proper place in the building, God's kingdom, the position occupied will be just what we are fitted for.

Now is the time for quarry work. During this period of getting the stones ready, the building does not actually exist, but is the grand ideal of the architect; but when all the stones are prepared, his ideal will be realized and manifested.

The kingdom exists now in mystery, but after the glorification of the Church, there will be a "manifestation of the sons of God" (Rom. 8:19) --"an appearing with Christ R32 : page 7 in glory" (Col. 3:4)--as foreshadowed by the transfiguration. Till then it can never be said, The kingdom of God has come. It may be appropriate to speak of it as coming while it is being developed, because the causes are at work which will bring it about.

When the Foundation was laid it had reference to the outcome, and all true Christian work has reference to the same thing, and may draw its inspiration from the certainty of success. For this cause, doubtless, Christ taught his disciples thus to pray. The return of Christ and the coming of the kingdom are related to each other as elements of the Christian's hope, and are used invariably in the bible as motives to holiness and perseverance. "Seeing ye look for such things be diligent that ye may be found of him in peace without spot and blameless." 2 Pet. 3:14. "What manner of persons ought ye to be in holy conversation and Godliness." Ver. 11.

"He that hath this hope in him purifieth himself even as he is pure." 1 John 3:3.

A proper view of God's plan of working by ages can not militate against faithful use of present opportunities, but it will serve to balance our efforts and expectations, and afford us great comfort in the assurance R33 : page 7 that Father is at the helm, that he loves mankind better than we do, and that "all things work together for good to them that love God, to them that are the called according to his purpose."

We would carefully distinguish between "God's kingdom," and the "kingdoms of this world." The former is to be a ruling power, the latter are to be made subject to it. Satan's kingdom rules the world now; Christ's kingdom will soon take its place. Under present rule the nations are cursed, under the coming kingdom the nations are to be blessed. And "all the ends of the world shall remember and turn to the Lord." Psa. 22. This shows the proper relation of the two petitions: "Thy kingdom come" and "Thy will be done in Earth." The destiny of the world depends on Christ's kingdom.

During the period of the development of the church, Christ exercises authority over it, and to recognize his Lordship and obey him are conditions of eternal life, and of a place in his kingdom, but when the kingdom is "set up" and manifested, he will exercise power over the nations by his church. Now is the suffering, then the glory. "If we suffer we shall also reign with him." Not only for our own sake, but for the sake of all, shall we not heartily unite in the prayer:

"Thy kingdom come?"

J. H. P.

===================

R33 : page 7

Testified.

Paul declares that there is one mediator between God and men-- the man Christ Jesus, "who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5,6. How few of the Gospel Church are prepared to receive such teaching with any degree of complacency; yet it is a glorious truth, and when rightly understood, is the cause of rejoicing, because of the goodness and love of our Heavenly Father. Opposition to the thought, as it is now understood and advocated by quite a number of Bible students, comes in consequence of a misconception of God's plan for showing his love to the world. It is so hard for us to comprehend and accept new ideas, especially when they are of a religious nature, and directly opposed to all we have been taught and have accepted from our childhood up. To testify is to give testimony for the purpose of communicating to others a knowledge of something not known to them. Jesus Christ gave himself a ransom for all, and it is to be TESTIFIED in due time.

That he gave himself, or is a "propitiation for our sins," has been testified to us, "and not for our's only, but for the sins of the whole world" (1 John 2:2), has been made known to comparatively few. "In other ages, it was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit; that the gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." Eph. 3:5,6.

Then why should it be accounted a heresy to teach, that, in a future age, the millennial reign of the kingdom of God--the nations will be taught that Jesus came to manifest God's love to the world?

What peculiar sanctity has there been in the few who have had more or less knowledge of truth, more than in the many billions, who have not heard?

Paul writes: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men--for kings, and for all that are in authority --that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable in the sight of God, our Savior, who will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. 2:1-4.

"Knowledge of truth is light, and Christ is the true light, to lighten every man--high or low--that cometh into the world." John 1:9.

What would be thought of parents who would educate a part of their children for good positions in the world, and so arrange matters that the rest could not be thus educated, and then punish them for not knowing what they made it impossible for them to learn? Now, this has been and is just the exact condition of the world. A few have had opportunities to gain knowledge of truth, while the large majority have not.

In one sense, God is the father of the whole human race, and all must admit that had it been in harmony with his plan, he could have educated every one of them in the past; but the fact that he has not, shows that the due time has not yet come.

Is it not reasonable, that a God who is love, and no respecter of persons, and a kind and loving father, should provide for the education of every individual who ever came into the world? "The children ought not to lay up--provide--for the parents, by the parents for the children." 2 Cor. 12:14. "So far, they have had neither instructors nor fathers in Christ." 1 Cor. 4:15. Yet Jesus says: "It is written in the prophets, and they shall ALL be taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me." John 6:45. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Is. 54:13; Jer. 31:34.

Many will say, But they have all had some idea of God through the works of nature, if nothing more:-- "And as many as have sinned without law, shall also perish without law." Romans 2:12. But it will be noticed that 5:16 says: "In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel," showing that a knowledge of Christ is necessary.

"The devils believe there is one God and tremble." James 2:19. "But there is none other name under heaven given among men whereby we must be saved" (referring to the name of Jesus). John 4:12.

"Whosoever shall call upon the name of the Lord shall be saved." "How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Faith cometh by hearing, and hearing by the Word of God." Rom. 10:13-17.

"And this is life eternal: that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

It seems so difficult to grasp fully the idea that in all past ages God has only been choosing a few to occupy the position of kings and priests--rulers and teachers--to reign with Christ in the millennial age; yet it is the main line of thought running through the Scriptures, in types and positive statements from Genesis to Revelation.

Seeing that it would not be difficult to understand that, while the "few chosen"--the "elect" taken out of the Gentiles (Ethnon--nations), Acts 15:14--have been receiving their education by giving themselves wholly to studying the Scriptures of truth, "which are able to make wise unto salvation" 1 Tim. 4:15,16; 2 Tim. 2:15; 2 Tim. 3:15;) and were being led into all truth by the spirit of truth, the many have had little or no knowledge of God and Christ. "They were suffered to walk after their own ways." Acts 14:16. "But their opportunity will come afterwards." Acts 15:16,17.

Surely the "narrow way" leading to the "royal priesthood" (1 Peter 2:9), is a difficult way, and few have ever found it, and they will in due time receive the "crown," because they have pressed forward along the line toward the mark, for the prize of the high calling of God, in Christ Jesus. Phil. 3:14. "For the joy that was set before them of testifying to the nations that Jesus Christ gave himself a ransom for all. That God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Jesus says: "I pray not for the world, but for them thou hast given me, that they may all be one. As thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:9-21.

Under the law, when they came to reap their harvest (Lev. 23:10), a sheaf was taken as a wave offering-- the first fruits of the harvest--typifying Christ. 1 Cor. 15:23. Fifty days after, two wave loaves were brought out, the first fruits unto the Lord--v. 17--a type of the "body" of Christ, chosen and perfected by the Holy Spirit, given at Pentecost.

"Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures." James 1:18. "The first fruits unto God and the Lamb." Rev. 14:4. Then there must be other fruits--other creatures--to follow. As in the type, after the first fruits were taken out, the field of grain was not destroyed, but harvested. The chaff was thrown away in both cases.

"If the first fruits be holy, the lump is also holy." Rom. 11:16.

"We who have the first fruits of the Spirit, are waiting for the adoption." Rom. 8:23.

"The earnest expectation of the creature (Ktisis--whole creation) waiteth for the manifestation of the sons of God." Ver. 19; "because the creature itself, also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Ver. 21. R34 : page 7

The evidence is abundant, that we are at brink of the time spoken of: "And I will shake all nations, and the desire of all nations shall come." Hag. 2:7; transferring authority from Satan's kingdom, to the kingdom of God. "Then all the kindreds of the nations shall worship before thee." Psa. 22:27. "Then, the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. And a high way (not a narrow way) shall be there, and a way, it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35.

W. K.

===================

R34 : page 8

The Day of Judgment.

Very confused notions are held by many as to the work of judgment in the future age. The popular idea on the subject being something like this:

The Father, robed as a judge, with silvery hair, and stern aspect, is seated on a great white throne. By his side stands the Saviour with loving eyes and pleading face. The world of mankind is marshalled before him. They come up in close ranks, and with down-cast faces toward the Judge. The very large majority are addressed by him in a voice of thunder, and ordered to depart toward the left. Trembling with despair they hurry away, and are at once seized by a guard of demons, and are swiftly dragged, shrieking with terror, down, down, down. In the advancing crowd, there comes now and then one, who is at once recognized by the Saviour as a true christian; introduced to the Father as such; who with modulated voice welcomes him to the right hand; where he is immediately crowned, and seated with the angels to view the remainder of the solemn scene. This separating work to continue until all who have ever lived have passed the tribunal; the whole period of time occupied being something less than 24 hours, thus constituting "the day of judgment."

While some features of this picture are drawn from symbolic Bible imagery, the conception as a whole is very far from being a scriptural one. As to the gathering of the world before the Judge in a kind of military review, and the immediate separation of the classes, while it is the likeness in the figure, it is of necessity as far from the real, as a type is from its antitype.

THREE GREAT PERIODS OF SEPARATION

are, we think, clearly revealed in God's word: "The separation of the chaff from the wheat." Matt. 3:10,12; "the tares from the wheat." Matt. 13:37,43; "and the sheep from the goats." Matt. 25:32.

The first separation is in the past. Jesus himself, while on earth, thoroughly purged the floor of the Jewish house, gathered the wheat into the Gospel church, and cast the chaff into a fire, which, culminating at the destruction of Jerusalem, burns even yet against the Jew. So far from marshalling that nation in rank and file before him, they were not even aware of the test then made, and were condemned because they knew not the day of their visitation.

The second great separation was due to take place at the end of this aionos [age] i.e., closing period of the Gospel dispensation. This work has actually been going on in our midst, and the world and worldly church know nothing of it. So in the last great harvest in the age of judgment, God's truth, the two-edged sword, will quietly, but surely, do the dividing work; and that Word not spoken but written, will plainly manifest the sheep and the goats.

THE TERM "DAY"

in Bible times was frequently used, as now, to cover a long but definite period; as, for instance: "The day" in which "Jehovah God made the earth and the heavens." Gen. 2:4. "The day of the temptation in the wilderness." Heb. 3:8. [40 years]. "The day of salvation." 2 Cor. 6:2. [Gospel dispensation].

As to the period comprised in "the day of judgment," if the student will but faithfully use a reference Bible or a concordance, and find the amount and kind of work to be accomplished "in that day," he will soon be glad to accept of Peter's explanation of it, that "one day is with the Lord as a thousand years;" and believing the Revelation of Jesus Christ, rejoice in the promise there given, to "reign with him a thousand years." As to **THE KIND OF JUDGING** which is to be carried on, we must consult the Word if we would get the truth. Turn to the book of "Judges," and we find that after the death of Joshua, the Israelites forsook Jehovah, and worshipped Baal. To bring them to their senses, their enemies were allowed to triumph over them. When they repented, "Jehovah raised up judges; who delivered them out of the hand of those that spoiled them." For instance, "When the children of Israel cried unto Jehovah, Jehovah raised up a deliverer Othniel. And the spirit of Jehovah came upon him, and he judged Israel, and went out to war, and prevailed, and the land had rest for forty years," until Othniel died. Thus it continued through the period of the Judges until Samuel, who "judged Israel all the days of his life." When Samuel had grown old, the Elders of Israel asked him for "a King to judge us like all the nations." 1 Sam. 8:5,20.

A judge, then, in those days, was a person eagerly sought after; a ruler to be desired; who would deliver his people from oppression, administer justice to the wronged, and bring peace and joy to those over whom he exercised authority.

The world, and even the church, at the present time, led astray by an unscriptural theology, puts far away the idea of Christ's presence to judge [rule] the world, as something to be dreaded by all. Not so the Heaven inspired prophets of old. To them it was the one grand and glorious epoch for which, as Paul said, "creation groaneth." Listen to David and the sweet singers of Israel, in the first psalm sung, by the first divinely appointed choir, at the home-bringing of the ark. Let the heavens be glad, And let the earth rejoice: And let men say among the nations,

Jehovah reigneth. Let the sea roar, and the fulness thereof: Let the fields rejoice, and all that are

> therein. Then shall the trees of the wood sing
> aloud At the PRESENCE of JEHOVAH,
> BECAUSE HE COMETH
> TO JUDGE THE EARTH. O give thanks unto Jehovah,
> For he is good, FOR HIS MERCY ENDURETH FOREVER.

We might multiply quotations like the above, but they ought to be familiar to the faithful student of the Word. WHY did "all the holy prophets since the world began" long for "that day" when the anointed should be present to rule, to reign, to judge? WHY does all christendom of this age shrink at the bare mention of that day?

IN "THE DAY OF THE LORD,"

as in the days of creation, there is an evening and a morning. So the Jews kept their time: beginning their day with evening. It is God's order. First the cross, then the crown. The night was forty years long to the children of Israel. To the Gospel church it has been many centuries. So the nations in the coming age must first run the race before they receive the prize. They have not been on the race course-- the narrow way--yet. And during their trial, as in ours, there must be "weeping for a night, but joy cometh in the morning."

Many, who have failed to "search the scriptures" as commanded, have seen only this night of darkness; and it has hung before them like a funeral pall, cutting off the light of the glory beyond. **A DARK NIGHT** is indeed closing over a sleeping church, and a blind world; during which many woes will be poured out upon them. But when they have well learned the lesson of obedience through suffering, as all past overcomers have, they will reap the blessed reward.

The day of Judgment, then, divides itself into two parts. First, a "time of trouble" during which the nations will be subdued, and humbled, and taught the lesson of Nebuchadnezzar their type, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Secondly, a morning, in which the Sun of righteousness will rise with healing in his wings; driving away the mists of ignorance and superstition; destroying the miasma of sin; and bringing light, and life, and love, to the downtrodden sons of men. During R35 : page 8 the first named period, such scriptures as the following have a fulfillment:

"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. [Symbolical of a spiritual night.] And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isa. 13:9,11. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potters vessel." Psa. 2:8,9.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted...come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Psa. 46:6,10. How does he make wars to cease? Evidently by the "desolations" above mentioned. The nations will be so satiated with bloodshed; and by bitter experience will so realize the misery of injustice, and oppression, and sin, that they will loathe themselves and their ways, and will willingly turn and seek for purity and peace. But to produce this effect the command will first go forth: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come forth**: BEAT YOUR PLOWSHARES INTO SWORDS**, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9,10. The dreadful lesson of the exceeding sinfulness of sin will be learned in time, and well learned, for, "thy people shall be willing in the day of thy power." Psa. 110:3. Then, after they have been brought to a condition of willingness to let "this man reign over" them, we find as a result of his judgeship, they shall **BEAT THEIR SWORDS INTO PLOWSHARES**, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4.

The preceding verses tell us when this blessed time will come, and also other events in this glorious day of Christ's presence, as Judge over all the earth. "It shall come to pass in the last days, that the mountain [government or kingdom] of the LORD'S house [Temple: which Temple ye are. 1 Cor. 3:17.] shall be in the top of the mountains [great kingdoms of earth], and shall be exalted above the hills [lessor kingdoms]; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the MOUNTAIN of Jehovah, to the HOUSE of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the glorified Temple] shall go forth the law, and the word of Jehovah from Jerusalem [restored earthly Jerusalem and her priesthood. 33:20,21]. We are now prepared to read the 97th Psalm, which we will quote. "JEHOVAH REIGNETH: Let the earth rejoice; let the multitude of isles be glad.

Clouds and darkness are round about
him: Righteousness and judgment [justice]
the establishment of his throne.

A fire goeth before him, And burneth up his enemies round about,
His lightnings
truth] enlighteneth the world:

The earth [nations] saw and trembled. The hills [earthly
governments] melted
like wax at the presence of
Jehovah. At the presence of the LORD of the whole
earth. The Heavens [immortalized saints in
heavenly places] declare his righteousness,
and all the people see his glory.

Zion heard and was glad: And the daughters of Judah rejoiced,

Because of thy JUDGMENTS, O Jehovah.

In view of the glorious prospect before the church and the world, can we not join the prophet in the closing words of this psalm. Light is sown for the righteous, And gladness for the upright in heart. Rejoice in Jehovah, ye righteous; and give thanks at the remembrance of his holiness.

W. J. M. [CONCLUDED IN OUR NEXT.]

===================

R35 : page 1

VOL. I PITTSBURGH, PA., OCTOBER, 1879 NO. 4.

==========

page 1

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS. J. H. PATON, ALMONT, MICH.
W. I. MANN, ALLEGHENY, PA. -- B. W. KEITH, DANSVILLE, N.Y.
H. B. RICE, W. OAKLAND, CAL. -- A. D. JONES, PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R35 : page 1

"THE DAY OF THE LORD."

(CONTINUED.)

We now come to the consideration of the Church's condition during this period of trouble. We have seen that "great and terrible" things are coming upon the world--overturning of all governments, law and order-- utter wreck of society. Will the Church go through this "time of trouble such as was not since there was a nation?"

The answer, to be understood, must recognize two classes of Christians as being IN THE CHURCH now and during the gospel age, viz., the very few entirely consecrated ones who have "the same mind which was also in Christ Jesus," i.e., a mind or desire to do only the Father's will; those in whom his word abides so that they "bring forth much fruit" --"meekness, patience, Godlikeness, brotherly-kindness, charity," etc.-- Gal. 5:22. These are the "little flock," "the sanctified in Christ Jesus, who have their fruit unto holiness." This small part of the living church will be found watching, and are told that, if they do so, they will "escape all those things coming on the world." We understand that the escape is effected by their being "caught up to meet the Lord in the air" (1 Thess. 4:17); yet that their taking will be unseen by the world.

While the few "escape," the majority of professing Christians, sincere, earnest, zealous, in their way, though they be, are yet, on their own profession, not entirely consecrated, and do not wish to be. They are willing to take the Lord as a partner, and defer a little to his wishes in their acts of life. The partnership is composed of Christ, the world, and SELF; and these three modify the life and bring it to a "luke-warm" condition. But to cast out the world and to debase self so that the only controlling power is Christ, is to break up all partnership, and brings to the condition Paul expresses: "For me to live is Christ," because Christ reigns supreme.

This class will be overtaken by the "day of the Lord" unprepared. Because, "overcharged with the world, self, and the cares of this life," they are not watching, and are therefore taken "unawares," and as in a "snare" (see Luke 21:34,35), "and they shall not escape." This class, sometimes called "carnal-minded, babes in Christ," are blessed in this great trouble; for, though the love of Christ does not constrain them to entire consecration because of the great strength of the world and self, yet, when put into this "furnace" of trouble, the miserable dross will be eliminated, their eyes relieved of worldly blindness and anointed with truth that they may truly see; their garments, too, which have become so torn that "the shame of their nakedness appears;" and, spotted by the flesh and soiled by contact with the world, these, with much anguish and pain, shall, during this "day of wrath, wash their robes and make them white in the blood of the Lamb," and "the Lamb in the throne shall feed them."

When Christ is enthroned, has "taken his great power," and commenced his reign as earth's new King, these judgments of the "great day of wrath" are the first acts, the first evidences to the world that the "Kingdom of Heaven," composed of Christ Jesus and his overcoming Church, above referred to, has been established or "set up." When thus enthroned, the Bride (the "little flock") is with him. Who? "They that are with him are called and chosen and faithful," and "In righteousness he doth judge and make war. Jesus promised "To him that overcometh I will give to sit with me in my throne,"-- "I will give him power over the nations."

David shows the position of the saints or overcomers to be with Christ in POWER, Ps. 149:79: "This honor have all his saints to execute the judgments written."

It is then, while the "little flock," the "Bride," the "overcoming church," is thus enthroned with Jesus, and while she is inflicting the judgments written, and while the other class of Christians in the Church, the carnal-minded ones, left in the world are "washing their robes," that the Lamb feeds them with truth, and leads them (some quickly, others more slowly) unto living fountains of water, bringing, finally, as many as will be led to the heavenly condition, beyond all tears, pain and sorrow, receiving them into his eternal home; and so we see them (Rev. 7:14) "clothed in white robes and palms in their hands;" and we are told "These are they that came out R36 : page 1 of" (gr., after or through) "the great tribulation, and have washed their robes," etc.; "Therefore are they before the throne and serve God in his temple."

High honor to be a servant in God's temple; but not so great as to be "the temple" itself. Glorious position before the throne; but not so highly exalted as the "Bride" in the throne. Grand to be overcomers of the world, and to carry a palm in hand, even by coming through "the great tribulation;" but not so grand as to be accounted worthy to escape and to be crowned a conqueror by the King of kings.

"The King's daughter ("the Lamb's wife") is all glorious within; her clothing is of wrought gold; she is brought unto the King in [white] raiment of needlework;" and who will say that her garments are not more grand than those of "the virgins, her companions, who follow her," though they also be clothed in "robes washed white"--though they also be brought before the King with gladness and rejoicing? (Ps. 45:13.)

But though the "little flock" escape the great tribulation coming on the world, there is another tribulation coming also in "the day of the Lord." It comes before the translation of the overcomers, and is a furnace into which the Church, wheat (true and false, whether advanced Christians or babes in Christ) and tares (hypocrites)--all go into this trial. Of this Paul says, "The fire will try every man's work of what sort it is."

Every believer in Christ is represented as a builder putting up, from the materials furnished in God's word, a "holy faith and holy life," all assistance and direction being furnished through the Spirit.

Some are building with gold, silver and precious stones--truth; others with hay, wood and stubble --errors;--both build on the rock-- Christ Jesus; both have a foundation in the rock. The tares (hypocrites) know not the rock, and build on the sand. In this illustration by Paul, the two classes of Christians are distinctly seen: the little flock, who have built wisely of truths, the fire of that day does not affect--they receive the reward promised to overcomers; those whose building is burned lose the high calling (the bride's position) though "they themselves be saved yet as by fire." (1 Cor. 3:11-15.)

The same trial of the Church is shown in Ps. 91. We understand the trial to come through the rise of infidelity, which will so shake and shatter all religious beliefs, as to expose the multitudinous errors and burn them (errors, "wood, hay, stubble") up, leaving as the representatives of Christianity those who hold the truth ("gold, silver," etc.), the "little flock" who, we believe, will shortly after be translated.

This psalm vividly describes, under the symbols of "pestilence, snares, terrors, arrows," etc., the enemy which assaults the Church.

Infidelity is already as a pestilence, a miasma abroad throughout the world. It is in the store-room, the street-car, on the railroad, in the newspapers, in the Sunday-schools and in the churches. Everywhere, as a pestilence, it goes suiting itself to the various surroundings. It is in the street outspoken, in the paper a joke or a side-cut at Christianity, in the Sunday-school and pulpit it is toned down, yet none the less R36 : page 2 powerful, as it suggests that it is not best to think of the seeming incongruities of Jonah and the great fish, or Samson, or Joshua and the sun. Another form of this pestilence is lack of faith and trust in the promises of God. The promises are quoted in prayer, etc., yet a fulfillment is seldom expected. The doctrines and traditions of men are sought and accepted more readily than the word of God. There is a form of Godliness without the power. It is really unbelief. ("When the Son of Man cometh, shall he find faith on the earth?")

Yes, infidelity is systematically and rapidly undermining the confidence of the most enlightened, in sacred things, and its power and influence are increased by the fact that so very many of the doctrines which it assails are really false--"wood, hay and stubble." But as one doctrine after another which, once they hold sacred torn to shreds, they begin to doubt all, and are in danger of throwing away truths as well, so great is their disgust.

Some will be taken as in a "snare." All who are not watching and who have not the light of God's word upon the pathway in which they tread, will be ensnared by the strong arguments and deep-laid plans of error. It is only the faith-full and trusting that shall be unharmed, those who can say "He is my refuge and fortress, my God, in Him will I trust."

They only will stand "the arrows." (The wicked shoot out arrows, even wicked words.") The scoffs and derision which will attach to all who will then claim to bear the name of Christ, will be too much for many. It will pierce and wound them and cause them to retire, unless they have for a shield and buckler God's truth (vs. 4.) Only a clear and harmonious understanding of God's word (the truth) will enable us to withstand the various and powerful attacks of this time.

The apostle foresaw this time and warns us of "the evil day," (Eph. 6:11-12.) "Put on the whole armor of God that you may be able to stand against the wiles of the devil," for we wrestle not against flesh and blood, &c." "Wherefore take unto you the whole armor of God that ye may be able to withstand in that evil day." It is a day more for defense than aggressive warfare-- withstanding.

Paul describes the whole armor; have you taken it? Are you wearing it now? Unless you have it on you are not prepared for the "evil day" into which we are now entering. Some have one part of this armor and some another. Few have it all. There are few who can not add to their defensive preparation. Some Christians have caught the end of the girdle of truth, wrapped it about them and started with the sword (the word) to attack the powers of darkness. These are they, who have only the intellectual, and not the experimental, knowledge of the word of truth. Stop, brother, put on the whole armor. You will need the helmet of salvation (the acceptance of Christ's atoning work), the breast plate of righteousness, (experimental religion), and a shield of faith and trust, else you may be pierced by many an arrow. And do not neglect to have "your feet shod with the preparation of the gospel of peace"-- meekness, gentleness, patience, long suffering, love, lest you soon become weary in the rugged way. Others put on the breast-plate and helmet and shield, but lack the girdle and sword. They feel prepared for every thing and spend all their time polishing and admiring their armor. These are they who accept of the salvation offered by our Lord and rejoice in it, but who have little or no intellectual knowledge or understanding of the matter. They believe, but scarcely know what or why. They see no necessity for anything but a thread of truth for a girdle, and therefore do not seek to grow in knowledge of the truth. The sword, the word of God, they know little about; it is heavy; they cannot handle it easily-- they see little use for it. They used it a little to assist in putting on their breast-plate, but since that it lies idle. Stop, brother, sister, that armor might do you good under some circumstances, but it will not do in this "evil day." The battle will weary you, and you will faint in the way if you have not the girdle of truth (a sustaining strength derived from an understanding of the word) to brace and strengthen you. You may have never so large a shield of faith and other armor, but you cannot do without the sword (the word.) The enemy will attack you and take away your shield and other armor unless you have the sword to defend them.

Yes, friends, we need the whole armor if we would stand. If you have it complete--head and heart religion --then you will be of those described as being "able to quench all the fiery darts, arrows of the wicked." "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." (Psa. 91:7.) Though thousands of christians, and ones in whom you had rested much confidence, fall at your side, yet, so armed with the panoply of God, nothing can compel you to doubt the presence and power of our Lord.

Even now many begin to fall. Already errors are beginning to raise their heads and taunt with "bitter words" the truth. Errors, which if it were possible, would deceive and ensnare the very elect.

Think not that you will not be shaken, that your faith--shield--will not need to be defended. "The fire of that day shall try every man's work of what sort it is."

"Who shall be able to stand?"

"My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the prize."

This fall of christianity, religious influence and restraint, and the rise of infidelity, prepares the way and is the door by which the trouble upon the world (which quickly follows this upon the church) is introduced. They both are parts of the trouble of "the great day of God."

===================

"Reconciliation of the World."

B. I have called as we arranged, to continue our talk, and would like if you are at leisure to inquire, concerning the reconciliation of God to man. How can he be said to have become reconciled to the world if he always loved the world?

A. I am always glad to talk on these precious subjects, and always have leisure for them. Let me in answering your question, ask you, what work did Jesus come to do?

B. He came to make atonement for the sins of the whole world.

A. I hope you get the force of the word atonement. Mr. Webster defines it as meaning, not only satisfaction for the debt incurred, but also reconciliation between the offended parties--an at-one-ment, as the word indicates. Two persons can only be entirely at one when in perfect harmony of mind and will. Man broke God's righteous law and though the debt incurred has been paid by his substitute, yet having degenerated morally, mentally, and physically, he is not inclined to be in harmony with God. As "God is of purer eyes than to behold evil," sin became a barrier between God and his creatures, interrupting communion and fellowship--and though still loving mankind, God hates their sin.

As sin led the first sinners to hide from God's presence, so it has ever since tended to separate them, and thus we see God and the sinner arrayed as opponents. God, from his very purity and holiness the opponent of sin. Man, from the degrading influences of sin, the opponent of holiness.

The means by which these opponents are again brought together and into harmony and communion, is called in scripture--reconciliation--atonement. As we saw at our last interview, God was not reconciled by permitting his mercy to overrule his justice, thus excusing sin, but by providing Christ as the sinner's substitute, so that "You who were ...alienated and enemies in mind by wicked works, hath he reconciled in the body of his flesh through DEATH." (Col. 1:21.) So we see that the reconciliation is complete from God's standpoint ever since Christ made "reconciliation for iniquity," (Dan. 9:24.) in his death.

And now, God makes overtures to the sinner, sending word by his apostles telling, how he was reconciled to them all, and beseeching them to return to fellowship and communion with him. But while God is now reconciled, man, except the "little flock," is not at one with, or reconciled to God.

B. You say that only the "little flock" are reconciled to God; how does this harmonize with Paul's statement that "God was in Christ reconciling the World unto himself"--not the little flock only.

A. If reconciling and making at one means the bringing into perfect harmony of mind and will, it must be evident to you that only the little flock are yet so reconciled to God's will and to God's way as to prefer it to their own, consequently only these are perfectly at one with the Father. The saints only can truly say: "We have received the at-one-ment" Rom. 5:11. We and our Father are in full harmony and communion.

B. Do you hold then, that the reconciling of the World is a future work?

A. I do: We who are now reconciled, have now "committed unto us, the ministry of reconciliation." As soon as fully reconciled ourselves, we join with God in telling the world of His love and "reconciliation to them by the death of His Son." We are thus "ambassadors of God, as though he besought through us," we call "Be ye reconciled to God."

As many as have ears to hear may hear, but our work of proclaiming this grand message does not end with this present life, for we find that in the new heaven and new earth (next, or millennial age), we, as the Bride of Christ, carry on the work of ambassadors, for then "The Spirit and the Bride say come." (Rev. 22:17.)

B. If you believe in the full reconciliation of the World, does it not amount to Universalism?

A. No, I think not, although I do expect that the majority of the race will ultimately be saved to the lesser salvation. That the benefits of the cross to mankind are as far-reaching as was the curse of sin, is certainly Paul's argument in Rom. 5:15,16, and 20,21. And where sin reigned unto death, grace (God's favor in Christ,) did much more abound. And as by one man's (Adam's) disobedience, many were made sinners, and death passed upon all; so also by one man's (second Adam's,) obedience ("He was obedient even unto death.") the world is justified unto life, or may live again.

B. But to be justified to life by Christ would not imply reconciliation to God, would it? Are they not simply brought back to natural life by Christ's death, and will they not be resurrected in exactly the same condition of mind and body as when they died?

A. You seem to forget that mankind lost more than we now as natural men possess; You are correct in saying that Christ's death justified their return to natural life only: But what is perfect natural life? It has been enjoyed by but one of the race thus far, the first Adam. He was created perfect and upright. He was perfect mentally and physically, but when sin entered, it robbed him of those perfections [Continued on page 7.] R37 : page 7 [Continued from page 2.] and his posterity all partake of this degeneracy, so that now man is "prone to sin as the sparks to fly upward," and even when "begotten by the word of truth," he finds "a law in his members (his fallen humanity,) warring against the law of his mind, so that the good he would do, he does not do, but that evil which he would not do, that he does." Rom. 7:7,19. If then all since Adam, are more or less depraved, his is the only sample of our nature undepraved. He was the natural man. Our condition is imperfect and unnatural. It is to this condition of perfect natural life, that Christ's death enables the world to return.

B. Will they rise from death perfect man like Adam?

A. By no means; Probably they will not rise maimed, blind or otherwise deformed, but with that degree of life which we now term, health, yet they will not be perfect beings, for it requires all of the Millennial age to accomplish fully the work of "restoring all things." It is therefore the restitution age, or "times of restitution." The one who restores is the Second Adam--Head and body--"The Christ." The fall was gradual, and the restoring will be gradual also. A prophetic symbolism referring to this work, says: "The leaves of the trees were for the healing of the nations"--teaching that the healing is a gradual work.

B. Then will all men be thus restored?

A. It will be the privilege of all men to go in and possess, all that was once enjoyed by Adam, except those who in the present life have committed the unpardonable sin. But from Rev. 20:7-9, we have reason to believe that all will not even then, when God's love is fully manifested; when the knowledge of the Lord fills the whole earth, and when the paths of righteousness are so plain that "The wayfaring man though a fool, need not err therein." (This is not the case now you know.) Some even under such favorable circumstances will not avail themselves of the privilege to become reconciled to God, but prefer sin--such die the second death. But then unlike the present time, the sin of one will not be permitted to sink others as well as himself, but "The soul that sinneth (person) it shall die."

B. You said that Adam was the only example of a perfect man? Was not Jesus as perfect a man (in his human nature) as Adam?

A. No: Jesus was undefiled, being "born not of the will of the flesh, but of God"--"begotten of the Holy Ghost," he was uncontaminated by sin.--"Holy, harmless, undefiled, separate from sinners," yet, in his human, physical being, He was not perfect and consequently not like Adam, who was perfect. Remember that "Jesus took upon Him the likeness of sinful flesh." Rom. 8:3.

B. One more question: Will the World ever come to a higher plane than that of perfect humanity? Will they ever become spiritual beings like the Angels, and like the "little flock" which has the promise of being resurrected spiritual bodies?

A. I know of no scriptures which teach that any but the "little flock," or bride company, and the company who come out of the great tribulation (Rev. 7:14,) will ever be given spiritual bodies. It certainly is not included in "restoring all things," for that only can be restored which was once possessed and lost. Adam never had a spiritual body; it could not therefore be restored. Nor are we told that any promise of spiritual bodies or any existence other than as a man was ever God's design for him. "The creature shall be delivered from the bondage of corruption into the liberty of the children of God." Rom. 8:21. They will be freed again from bondage to sickness, pain and death, mental ailments, and will enjoy the liberty of life in common with all God's creatures on every plane of existence.

This same "liberty and freedom" was enjoyed by Adam before he sinned. The liberty which he lost from the lack of the knowledge of good and evil, the restored race may keep, because they will have that knowledge. But mark me, I only say that I know of no scriptures which teach us that a spiritual life was intended for the world. What God may do in future ages we know not. "Who hath known the mind of the Lord?"

We can know of His purposes only as he reveals it and revelations, yet given reach only to the Restitution age.

A. I have received some new ideas on reconciliation and atonement. I see that the work is great, and God's preparation for it, large and ample. From my heart I thank Him that the R38 : page 7 news of his being reconciled to me, and His readiness to receive me into communion and fellowship, ever reached me, and I greatly rejoice that I am privileged here feebly, and hereafter with power to declare unto my fellow creatures the unsearchable riches of his grace, and as an ambassador, to beseech men "Be ye reconciled to God."

As I see more fully "to what I am called" and "what is the hope of my calling." I intend by His help to make my calling and election sure. "With this hope in me, I'll purify myself even as he is pure," and "lay aside every weight, and run with patience the race set before me, looking to Jesus." Good night.

====================

R38 : page 3

WATCH TOWER.

Watchman, on the lonely tower,
'Mid the desert's arid sands,
Tell us of the dawning hour,
Tell us of the moving bands.
Seek they now the shelt'ring palm,
Where the cooling springs await?

Cheered, refreshed, now press they on,
Toward the destined City's gates?
When the fierce simoons is near;
Watchman! give the warning cry;
Raise soul-stirring notes of cheer,
As the journey's end draws nigh!

J. L. F. -- Montrose, Pa.

====================

R38 : page 3

Truth is Bread.

The typical use of Bread is well established by bible evidence. That the Lord teaches spiritual things through the natural is apparent to many. One phrase of this fact is seen in the advantage taken by the Saviour of natural wants as illustrations.

When men were gathering to the great annual feast, under the influence of heat and toil, when water would naturally be the uppermost thought, He stands up and exclaims, "If any man thirst, let him come unto me and drink." John 7:37. So when the multitude had long been with him, and were hungry, He not only had compassion, and fed them, but he took advantage of the occasion to lead them higher: "Labor not for the meat (food) which perisheth but for that meat which endureth unto everlasting life." John 5:2-7. This is but temporal and used as a steppingstone. That is superior and is of real and abiding importance.

In the wilderness journey of the children of Israel they were fed with manna. That people and their journey were typical of the true church and their journey to the Heavenly inheritance, and their manna was an appropriate representation of our "Daily Bread." As theirs came from above like a shower, so ours is the True Bread that came down from Heaven. The mind of the carnal Jew failed to see any more than the natural--the manna--though regarding it as a miraculous "work," and "sign" of Moses, being a leader appointed of the Lord. So when Christ suggested the idea of feeding them, and the importance of their believing on him, they answered: "What sign showest thou then that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, "He gave them bread from heaven to eat." John 6:30-31. Mark the answer of Jesus: "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." The manna was bread, but it was not the true bread, it was but a shadow. "For the bread of God is he that cometh down from heaven and giveth life unto the world." And in answer to their request, "Lord, evermore give us this bread," He said, "I am the bread of life; he that cometh to me shall never hunger," &c., &c. 32-35.

Nothing could be clearer than that the manna was given as a type of the Lord Jesus--the Word of God. He led them in the wilderness, suffered them to hunger, and fed them with manna that they might learn the important lesson, "That man doth not live by bread alone, but by every word of God. (Deut. 8:3.) They were dull scholars, however, and like many now, saw only the letter, and valued the natural far more than the spiritual. The type could sustain the natural life only for a brief season, but the real bread sustains spiritual life forever. In either case, however, the bread must be eaten, hence the contract. Your fathers did eat manna and are dead: This is the bread which cometh down from heaven, that a man may eat thereof and not die. "If any man eat of this bread he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." "Except ye eat...ye have no life," but "Whoso eateth... hath eternal life."

By a careful consideration of the whole passage, it will be seen that the natural terms, Bread, eat, drink, flesh, blood and life, are used to represent spiritual things, and to discern this distinction is very important. To confound the natural and spiritual is easy, and to see only the natural, is to be as the Jews were, who counted the words of Jesus hard sayings, and murmured saying, "How can this man give us his flesh to eat?" Even the disciples had difficulty, and many of them could not appreciate his explanation: "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you are spirit and are life." Nothing can be explained only to such as are able to receive it, by previous leading or training, and hence many walked no more with him. To the twelve Jesus said: "Will ye also go away?" Oh! that Peter's answer may be the language of our hearts: "Lord, to whom shall we go? thou hast the words of eternal life." Truth is adapted to the various conditions of christian life from conversion onward, --from milk to the strongest meat; and it is necessary that we receive it, digest and assimilate; and use the strength which the Lord thus supplies.

Are we feeding on God's truth? Is it our daily bread? If so, we are his disciples indeed. John 8:31.

The idea that we are all right, and sure of the kingdom because of an experience we had five, ten, twenty or forty years ago, is a dangerous one. What is our condition now? That seems to be the great question. "He that eateth me shall live by me." It is not enough to eat once, or once a year, but constantly.

"If ye continue in my word then are ye my disciples indeed." "If ye keep my commandments ye shall abide in my love." "By the which ye are saved if ye keep in memory what I preached unto you." "If ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live." This must refer to the spiritual life; and that it needs support or it will be lost is true, or words have no meaning. Many are sickly and dying for want of the bread. Those who are living on the good word, are "strong in the Lord and in the power of his might." "Lord, evermore give us this bread." Feed us until we shall want no more.

J. H. P.

===================

R38 : page 3

"The Ten Virgins."

Many of our readers are more or less familiar with the application of the parable of the ten virgins (Matth. 25), to a movement in this last generation in reference to the Lord's coming. For such readers especially this article is prepared, and we ask for its suggestions your careful and prayerful attention. This is specially important now, because some of what has been considered the well-established features of the parable, are being discarded by some of our brethren, and a new departure is by them being made. We do not object to changing our opinions, on any subject, or discarding former applications of prophecy, or any other scripture, when we see a good reason for the change,--in fact, it is as important that we should be willing to unlearn errors and mere traditions, as to learn truth. The removal of error is as clearing the rubbish from the surface that the beautiful verdure may appear. But we should be careful in our anxiety to get rid of error, or to build up a new theory, that we do not throw away any truth. It is our duty to "Prove all things,"--by the unerring word,--"and hold fast that which is good."

It is confidently predicted that we will discard the whole application, but we see no reason for so doing. Such a thought as the possibility of giving up the general correctness of the application R39 : page 3 was first suggested by the prediction itself, and we cannot avoid regarding such prediction as an effort to cause such a change and so fulfill an imaginary prophecy. It is not so easy to tell what men will do, as to tell what they have done; (even prophecy cannot be understood in detail until it is fulfilled:) and we are sure that those who have made and accepted the prediction are further now from the old application than we are. This will be apparent presently to all who understand the former application, and the new position taken, and who are free enough from bondage to accept the truth as from the Lord, irrespective of the vessel in which it is conveyed.

To appreciate the strength of the former application, we must see the place or time in the gospel dispensation, where the parable belongs, and to appreciate the weakness of the new departure it is necessary to see the parallelism of the Jewish and Gospel dispensations. The chart on which that beautiful bible argument is illustrated hangs before me as I write. We regard it as a clear, simple and strong definite time argument. From the death of Jacob to the death of Christ, --1845 years,--is the measure of the first or twelve tribe dispensation. From the death of Christ in the Spring of A.D. 33, until the Spring of A.D. 1878, is the measure of the second-- another period of 1845 years. The two dispensations are equal in length, the second beginning where the first ends, at the cross, or death of Christ. That was the meeting place or point of reconciliation between God and man,-- "reconciled to God by the death of his Son;"--Rom. 5:10. Hence Christ is our "Mercy Seat." The two cherubim made "of one measure and one size" (1 Kings 6:25) placed with wings extended on either side of the mercy seat, illustrate the equality of the two dispensations. Types are exact, for being a feature of the law, they must be fulfilled even to the jots and tittles, hence though in some respects the dispensations lap, there is a feature in which they do not lap, or that part of the law would not be a perfect shadow.

The wonderful equality in the substance of these dispensations as well as in various measures is familiar to you. From the death of Jacob to the birth of Christ is equal to the period from the death of Christ to the Autumn of A.D. 1844, each being 1811-1/2 years. Each of these points was marked by an important event in reference to the coming of the Lord.

The tarrying of Jesus for 30 years before his baptism and entrance on the harvest work, has its parallel in the tarrying time between 1844 and 1874, at which later point the harvest of the gospel dispensation began. Christ's personal ministry of 3-1/2 years, ending at his death, has its parallel in the 3-1/2 years of harvest from the Autumn of 1874 until the Spring of 1878.

At his birth Christ came in the body prepared for sacrifice, tarried thirty years, and came as Bridegroom and Reaper, and three years and a half later he rode into Jerusalem as a King. The closing work of that dispensation completed the pattern. All the Jewish dispensation with its closing work, under the supervision of Jesus in the flesh, was a pattern of the gospel dispensation and its closing work under the supervision of Christ in the spiritual body. That was a fleshly dispensation for the development of the typical seed, and was the period of Jewish favor, while this has been the dispensation of the Spirit for the development of the Gospel church, the true seed, and God has during this latter half shown the Jews no favor as a nation.

The Anglo-Turkish treaty of 1878, made about the time of the Berlin Congress, securing certain legal favors to the Jews, opening the door for their restoration, is certainly in harmony with the application, and we are not ashamed of our rejoicing at its confirmation. We regard this whole affair as a remarkable confirmation of the truth of bible prophecies, and of the gospel of Christ.

No one who is at all familiar with R39 : page 4 this argument, can fail to see that whatever tends to weaken or set aside the parallelism, weakens the whole position. As the former closed with its three stages of the coming of Jesus, so this one closes with three stages. In 1844 he was due to leave the most holy place. (I write for those who, by virtue of the past education have eyes to see or ears to hear.) He was expected to come to earth, and to do a great many things that were not due, by those who had not learned that the law, which was a shadow, required that the High Priest should tarry in the holy place to cleanse it (the sanctuary means the holy place,) after he had done his work in the most holy and left it. (See Lev. 16.) That the tarrying was thirty years or from 1844 until 1874 has often been shown. This position as you know was not taken to make it a parallel to the thirty years tarrying at the first Advent, but was based on the Jubilee argument, and the days of Daniel 12, but after having seen the arguments, proving that the Bridegroom was due then, then it was found that the two tarrying times like all the rest were parallel. Man did not make the parallels, but with the Lord's help found them. Thus then they stand related to each other;--at the end of the Jewish dispensation Christ came first as a babe, second as Bridegroom and Reaper, and third as a King; at this time, and points of time exactly corresponding, Christ first came from the Most Holy, and tarried in the Holy place, second as Bridegroom and Reaper, and third, as King.

What he did at first was necessary to complete the pattern, and what he did at the second, was necessary to complete the parallel. You have seen how the Parable of the Ten Virgins belongs in the closing of the Gospel dispensation; and how clearly the various parts of the parallel fit the points of time above mentioned.

The movement is a representative one. Not all the church, no not all living christians "took their lamps and went forth to meet the Bridegroom," but it was an important movement in the church, and ended in disappointment in 1844. "Whilst the Bridegroom tarried they all slumbered and slept." Observe how closely the tarrying time of the parable fits the time for the tarrying in the holy place, as indicated by the prophetic periods. The night of the parable and its tarrying time are identical, ending when the Bridegroom comes.

That Christ has other offices than Bridegroom is true, and we have learned that he comes at different stages or turns, in harmony with his different offices, but be it observed that the coming in this parable is his coming in the character of the Bridegroom, and so far as this parable shows, the tarrying was the tarrying of the Bridegroom.

The tarrying of the parable ends where the Bridegroom of the parable comes. His presence in the character of the Bridegroom is what puts an end to the tarrying. His presence makes it morning. The cry made at midnight of the parable points to the morning of the parable, and could not properly continue after the tarrying had ended by the only way it could end, the coming of the Bridegroom.

All who understand the arguments, admit that the tarrying of the parable began in 1844, and ended in 1874, and it has always been urged in favor of the cry which pointed to 1874, for the coming of the Bridegroom, being the "midnight cry," because it began at midnight,--1859--which is a very consistent reason.

But whether or not it was the midnight cry of the parable depends on whether it was true or not, or in other words, whether or not the Bridegroom came in 1874. It will not do to say Christ came in another character in 1874, no other character but that of the Bridegroom would meet the conditions of the parable. And if the coming of the

Bridegroom is yet future, then the tarrying of the parable is not ended, the morning of the parable is not come, and that cry in such a case was not the midnight cry, for two reasons, either of which would kill its claim: it was not made at midnight, and the Bridegroom did not come according to the cry. Now it is all right to give up a position when one finds out he is wrong, but it is neither consistent nor right to claim that the tarrying ended in 1874, and thus prove that 1859 was midnight, and yet for some other reason claim that the coming of the Bridegroom is yet, and may be many years future. Convince me that the "coming" of that parable is future, and I will try to do what it seems every honest and consistent man would do, viz: admit the tarrying is not ended, and therefore the cry we are talking of was not the true midnight cry.

Now brethren, all who can hear me, I want it clearly understood that I have not given up the application of the parable, and can see no sufficient reason for so doing. I believe the going forth ended in 1844, that the tarrying ended in 1874, and therefore the cry pointing to 1874 was the midnight cry, and I believe it was consistent that the name "midnight cry" then disappeared from the publication, because, as stated at the time, it had done its work; but in harmony with that faith I also believe that Christ came in the character of a Bridegroom in 1874.

That John introduced Christ in that character at the beginning of the Jewish harvest, to complete the pattern (John 3:29), is to us an additional evidence of the position that the parallel was due in 1874 at the beginning of the gospel harvest. It does not militate against this as a part of the pattern because it may not have appeared in any of the publications on this subject; truth is our heritage from Father, no matter by whom it comes, and each part of the plan is strengthened after it has past. It has troubled some to accept the legitimate conclusion of the midnight cry arguments because they did not understand the manner of Christ's movements, and because it was supposed that going in to the marriage meant translation. We are not translated, and therefore the coming of the Bridegroom must be future, is the substance of the thought R40 : page 4 in many minds. But for a long time (ever since the Spring of 1875), it has been a matter of surprise to some of us that any of us ever thought going in to the marriage in that parable was translation. Not a word is said in it about the Bride, nor the consummation of a marriage, nor of translation, but it all evidently relates to a double movement of a part of the church before the marriage takes place.

The "going forth" before the slumbering was not a literal movement from one place to another, but an act of faith, and the "going out" under the midnight cry was also an act of faith, why then should the "going in" be a literal transfer. We believe (as has been expressed in an article on the subject) that the virgins are guests by faith, i.e. by being in the light at a certain stage of development.

Of this more anon, but it must appear evident to many that going in may have been in process from 1874, if going out required years for fulfillment. We suggest that the readiness of the parable consists in the ability, by the Spirit and the Truth, to receive him, during his presence as the Bridegroom, before the marriage is due, just as all who believed Moses and were taught of God were able to receive him when he was present in the flesh. (Compare Jno. 5:45-47 and chap. 6:44-45.)

It is admitted by some that going into the marriage is not translation, but there is a special reason in their minds for placing that going in yet in the future, and the coming of the Bridegroom, also in the future, even though they teach as do we that the tarrying time ended in 1874. That special reason is the basis of the new departure we have mentioned. Since the Autumn of 1878, there has been a very clearly marked difference of opinion on the subjects of Atonement, Resurrection and Restitution. While we have not felt disposed to disfellowship anyone on account of a difference of opinion on these things, or for any other opinion as long as we are satisfied of the christian integrity of brethren, there has been difference enough to prevent the same hearty co-operation as formerly, especially as there has been manifested a disposition to urge these disputed points as test questions. Paul and Barnabas separated in their work for a reason not half so important, but Christ was not divided, and we do not read of either one calling each other hard names or disfellowshipping each other as Christians. But the effort is now put forth to create a division before the Bridegroom comes (which is supposed by them to be future) such as will justify the claim that we are the "Foolish Virgins" of the parable. Now this would not hurt our feelings as much as it would some others, even if it were true, for we believe with some of our brethren that are seeking to make this new application that the loss of the "foolish" is temporal and not eternal, or at least, that in due time they will, when fitted, find an appropriate place in the kingdom. But we are sorry to see the straining of some clear applications of scripture to make this new application. It is not what we have said, but what it is supposed we will say that gives even a shadow of a reason for this new application. "But here is a division," say they, "and as there is a division among the virgins before the Bridegroom comes, this must be it." Wait, brethren, suppose this is the division of that parable, are you sure you are on the side of the "wise"? We might imagine as you have concerning us, that you some time will give up the whole application and confess that your lamps have gone out. If there were to be no trial, or shaking, inspection of guests, and casting out of some who did not have on a "wedding garment," AFTER the Bridegroom comes, and the servants were assembled for the wedding (Matt. 22:10-14) there might be a little show of reason for thinking this division to be the division of that parable; but let it be borne in mind that the midnight cry, the waking up, trimming of lamps, confession of lack and seeking for oil, all takes place before the tarrying time ends "For while they went to buy the Bridegroom came," &c. And it cannot be reasonably claimed that the tarrying ended before the Bridegroom came.

If that movement from 1859 until 1874, or if you will, to 1878 was the midnight cry movement, then we certainly are not the foolish virgins of that parable, for we had all the light the cry gave, and we obeyed it too, as is admitted, but there is not a ray of evidence that the foolish virgins went out to meet the bridegroom under the midnight cry. The want of light prevented them from having any place in that procession, and so instead of being ready to meet him, their attention was given in another direction entirely, as is stated in the parable itself. Was not the light in the 1844 movement in reference to the Lord's coming? Does not the analogy of the movement require that the light, in that part of the movement which ends with the coming of the Bridegroom, should relate to that coming? It certainly seems so, and that there should be a change in the kind of light in the middle of the second movement seems far fetched. It cannot be claimed that the second movement ends before the Bridegroom comes.

There were some whose attention was called by the midnight cry, who, on examination could not find such light in their bibles, and yet they wanted to have light on the Lord's coming. And while those who could see the light under the midnight cry, were obeying it in looking for the R40 : page 5 Bridegroom, they were away in the mazes of the "Eastern Question," and in some cases were expecting a direct voice from Heaven to give them what we could see in the prophetic periods, viz: the time for the coming of the Bridegroom. I wonder who among those who are making this new application, and say they have as much confidence in it as in any part of the application, will be honorable enough to confess as publicly as the former application was made that they were mistaken? "We thought that was light, we thought the Lord led us into it, but we were mistaken, and it was all darkness." Certainly if one position is light the other must be darkness. Does the Lord lead his people in opposite directions? Would it not be wise to be less dogmatic, and less severe with those who cannot see as we do? We may all safely learn a lesson from this sad affair. Those who have advanced light can afford to be patient. I hope no one will infer from what is said above that we think that all who were interested in the "Eastern Question" are represented by the Foolish Virgins. Thousands of Christians never heard the midnight cry, and only those who heard it could either obey it or disobey it. The "wise" represent those who heard it and obeyed the cry. The foolish represent those who heard it and for want of sufficient light could not obey the cry.

No one can read the parable, and draw from it the idea that the foolish and wise alike hear and obey the cry, and yet this is what is now claimed by the new application.

This seems to us like drawing largely on the imagination, and savors of a lawyer making up a bad case. When the midnight cry is ended, the light needed in order to obey it has done its work, and that is all the light the parable says anything about. It is now evident that the going in of the parable is not the end of the christian journey, for his journey will not end until he is translated. After the going in, comes the inspection of the guests, followed by a casting out of one at least who has not the "wedding garment." This is a subject worthy of present consideration, and is receiving attention by both sides of this supposed division. Some say the wedding garment is a pure theology, i.e.--a right theory of God's plan. We believe that the right theory is not to be despised, but it is a false theory that teaches that theory alone is needed. To obey the truth is certainly as necessary as it is to have the truth. We believe the "wedding garment" is character,--the highest expression of the greatest effect produced in us by the faith and love of Christ.

And we venture the assertion that none who have a deep spiritual experience will fail to see the difference between his faith in Christ, and his theory of God's plan.

The fact that this subject of the wedding garment is now agitated, and especially since the Spring of 1878, is to us significant. We regard it as one of the circumstantial evidences that it is due here, and that the midnight cry movement is past as is the cry itself.

The correctness of either theory of what the wedding garment is, is yet to be tested. Each theory will stand or fall on its own merits, and should not be confounded with the light of the parable of the ten virgins that relates exclusively to the coming of the Bridegroom.

Our theory being right will not prove that we have the wedding garment, and I am satisfied that some of our brethren are nearer right than their theory is.

We do not wish any one to think that we are judging those who accept of some wrong idea of Atonement and Restitution, as being without the wedding garment. We believe this to be a time of peculiar trial of faith,--that we are in a riddle, and are getting a terrible shaking; and we are fully convinced that all who HAVE not the wedding garment ON will go through the riddle, no matter how correct their theory about it may be.

We regard the object of a test as partly to prove what we are, and at the same time to develop strength. A tree that can stand the storm is made stronger by it, sending its roots deeper and taking a stronger hold. Oh, that all who being in Christ, and subjected to this strange ("think it not strange") trial, may become "rooted and grounded in love," avoiding the "works of the flesh"--"flesh spots"--for a description of which see Gal. 5:19-21-- and bearing the "fruits of the Spirit" which are not a perfect theory, but, "Love, joy, peace, longsufferings, gentleness, goodness, faith, meekness and temperance," and so ripen into the character of our Head, and be prepared for the "glory soon to be revealed." J. H. P.

===================

R44 : page 5

> SINCE the Turkish authorities removed ten years ago the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city and have built outside the walls in some cases entire streets of houses. Synagogues and Jewish hospitals have multiplied and the German Jews have no fewer than sixteen charity associations, and

> twenty-eight congregations religious houses. Two newspapers have been started. In the Rothschild and other hospitals, 6,000 patients are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish government. It is said that the value of the land at the gates of the city has increased more than ten-fold, while building and construction work of all kinds is carried on night and day. It is further reported that the immigrants, who to a large extent are from Russia, "are animated by a religious enthusiasm of a very pronounced type."

==================

R41 : page 5

The Wedding Garment.

What qualification is represented by the garment? This is an important question, and one which is receiving much attention at present from all who have been interested in the "Harvest" message, and who believe that in the Spring of 1878, a point was reached in the history of the gospel church, parallel to that of the Jewish church at the death of Christ. Though the faith of some has been severely tried, and some have perhaps been led to doubt the correctness of the position referred to above, we believe no good reason can be shown why the space of time covered by the "Two Dispensations," --Jewish and Gospel, as represented by the Cherubim, did not end in the Spring of 1878. However much we differ from some of our brethren in regard to the present position or the light that was due; at the end of the Jewish double, we still believe that future events will vindicate that the movement based on such an application of the prophetic periods and parallels was and is of the Lord. Our faith in the movement is deeper than our faith in men. Men may stand or fall, papers may or may not be published, --may or may not be a success; men may give or withhold their money; still the cause of the Lord will not fail, the angels will do their work for the heirs of salvation, prophecy will be fulfilled, and "all things shall work together for good to them that love God, to them who are the called according to his purpose." Moses was called of God to lead his people from Egypt, through the wilderness, but Moses fell within sight of the promised land. The man fell, but the movement went on. Canaan was reached and on that line of march according to the Lord's arrangement. The reason for Moses' fall is most striking, he took the honor to himself, instead of giving God the glory. "Hear now ye rebels; must WE fetch you water out of this rock? Num. 20:10. And the Lord said: "Because ye believed me not, to sanctify ME in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land." (Ver. 12.) May the Lord save all who in any sense are leaders in thought from self conceit, and a similar fall. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." 2 Cor. 4:7.

That translation was not due in the Spring of 1878 is certain, and yet too many were inclined to treat others as not "in the light" for not expecting it then. Being positive or dogmatic does not make anything true, even if it does make an impression. Shall we not learn wisdom by our mistakes? We felt sure once that the gathering of the wheat into the barn by the angels, was translation, but now we are convinced that Omnipotence alone, in His hands who is higher than the angels, can give immortality, and therefore the angels can only gather into a condition of readiness for the great change. Some are just as positive yet that going in to the marriage is translation, but we are inclined to consider being "in" to the marriage the same as being "in" the barn, and we believe that some--perhaps a very small number--represented by one without the wedding garment--will be cast out after being in. The "going forth" to meet the bridegroom, before the slumbering was not a movement from one place to another, but an act of faith, on account of prophetic light. The slumbering was a lack of the exercise of faith; and the "going out" to meet him under the midnight cry was also a movement of faith. If the going out to meet him was of faith, it seems consistent at least that the going in with him should also be of faith. We are quite sure that there is no reference whatever to translation in the parable of the ten virgins. That the expectation of translation is the proper attitude of those who are gathered in may be true, but it seems that even the angels are not infinite in knowledge. Some things "the angels desire to look into." 1 Pet. 1:12. And the Lord answered them indefinitely. (Dan. 12:7.) I am not sure that the angels are in all respects above mistake. They are sinless, but there is a great difference between purity and infallibility in knowledge. God and Christ can "discern the thoughts and intents of the heart;" but can the angels? We think not. And here seems a key: The angels gather in (let me suggest) those who have the light in theory, but the Lord causes to be put out into "outer darkness" (even what they have is taken from them) those who are not right in spirit. The "outer darkness" seems to be the condition of the world. And the sorrow expressed may be in consequence of the terrible things coming on the earth, from which those who are counted worthy escape, while the left, must pass through it, whatever their after condition may be. It seems that the subject of the wedding garment is that which is receiving special attention, and the inquiry as to what it is, is doubtless a legitimate one, and we have not the least doubt that the word of God is able to give us all needed light on the subject. We believe that this is not so much a doctrinal as a practical test, and also that a sifting out rather than a gathering in is accomplished by it.

We think it probable that this should receive special attention. Oh, that we may stand the test.

J. H. P.

R44 : page 5

> The spread of skepticism in Germany has had the effect of diminishing the number of aspirants to the Protestant clerical profession in that empire. In Upper Hesse, for instance, out of 196 places for Protestant clerical aspirants, 36 are vacant; in Rhenish Hesse, out of 88 places 12 are vacant, and in the province of Starkenberg, out of 112 places 12 are vacant. There are 33 out of 93 curacies vacant, and it is impossible to find candidates for them. In the University of Giessen there are at present only seven divinity students, so that the future looks no brighter than the present.

===================

R41 : page 6

The Two Adams.

> *"The first man, Adam, was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15:45.*

There is a similarity and yet a contrast between Adam and Christ. Both are first and therefore Head of a race, but the first man is the Head of an earthly race of beings, while the second man, Christ--"the Lord from Heaven" (ver. 47) is the Head of a heavenly race. Natural, and Spiritual, give the contrast between the two Heads; as of the Heads so of the descendants, --each Father imparting his own nature to his children: "As is the earthy, such are they also that are earthy: and as is the heavenly such are they also that are heavenly." (Ver. 48.) One important element of our hope is a change from the first family to the second, from the lower to the higher, from the natural to the spiritual: "And as we have borne the image of the earthy we shall also bear the image of the heavenly." (Ver. 49.) "Whom he did foreknow he also did predestinate to be conformed to the image of his Son," (Rom. 8:29) "Who is the image of the invisible God." Col. 1:15.

"We shall not all sleep, but we shall all be changed." 1 Cor. 15:51. "Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John 3:2.

The contrast between the two conditions is very great and clearly marked.

Of the first, the following terms are characteristic: "corruption," "dishonor," "weakness," "natural body," "living soul," "earthy," and "flesh and blood," on account of all which the first Adam and his children "cannot inherit the kingdom of God." 1 Cor. 15:50.

Of the second Adam and his family, the opposite terms are characteristic: "incorruption," "glory," "power," "spiritual body," "spirit," "from heaven," and "heavenly," on account of all which they are the rightful heirs of the kingdom of God.

The change from the first to the second condition, or entrance into the higher life, is in the bible called a birth, as the entrance into the natural life is also called a birth. Hence the significance of the statements of Christ: "Ye must be born again," and "Except a man be born of water and the spirit he cannot enter into the kingdom of God." John 3:3-7. The first Adam is termed flesh--(human nature), and as the stream cannot rise higher than its source, "That which is born of the flesh is flesh;" and as the stream can rise as high as the source, "That which is born of the spirit is spirit." (Ver. 6.) This entrance or birth into the spiritual life in the case of these who are in Hades-- the state of the dead--is at the resurrection. Those however, who are prepared for it, who are "alive and remain," ("left over," Em. Diag.) shall have a corresponding change, for "we shall not all sleep but we shall all be changed." (Comp. 1 Thess. 4:13-18 and 1 Cor. 15:51-54.) A mere resurrection, or living again, is not the birth --as all who die will live again, "both the just and the unjust," while only those who have Christ formed in them, or are possessed of the spirit of Christ, have any promise of a share in the higher life of the Second Adam. Those who have the divine nature will have the divine form or image; (as nature makes form) but while it is true that a mere resurrection is not the birth, God has arranged for Christ and the dead in Christ that the change shall take place at and by the resurrection.

"So also is the resurrection of the dead." 1 Cor. 15:42. Notice! It reads "of the dead," and not "from the dead," though it is speaking of Christians, as the context shows, and yet that resurrection makes them immortal. Paul, or the Spirit by him, anticipates ancient and modern investigations: "But some will say, "How are the dead raised up, and with what body do they come?" (Ver. 35.) If, as some assume, "the dead" means the wicked, then Paul's answer teaches Universalism. We would not regret this if the Holy Spirit in Paul teaches it; but if as again assumed, when "the dead" are raised they are dead still, then the Holy Spirit in Paul contradicts Himself, which is an absurdity, and therefore one or both of the assumptions referred to must be untrue. The bringing to life again of any one, R42 : page 6 good or bad, is called raising the dead, and the fact is called resurrection of the dead. "How are the dead raised up?" and "So is the resurrection of the dead" certainly refer to the saints, as Paul's answer to the above question shows: "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest thou sowest not that body which shall be." Ver. 36-37. (Then follow the illustrations of the grain, birds, fishes and stars, and then a direct answer to the question.) "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; [not raised corruptible and changed afterward,] it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." This is as strong language as could be used in proof of the position we take, that the entrance of the sleeping saints upon the higher life is at and by the resurrection. We talk just as Paul does. Paul in his defense said he taught that there would be "a resurrection of the dead both of the just and the unjust." Acts 24:15. And again "Of the hope and resurrection of the dead I am called in question." 23:6. Paul preached through Jesus the resurrection of the dead. "Why should it be thought incredible with you that God should raise the dead?" Acts 26:8. Paul witnessed that Christ should be "the first that should rise from the dead." Ver. 23. And this is the assurance unto all men: Chap. 17:31. "And when they heard of the resurrection of the dead, some mocked." Ver. 32.

"From the dead" and "of the dead" are used almost interchangeably. He raises the dead [ones] from the dead [state]. When Lazarus was brought back to life he was raised "from the dead." Jno. 12:1. There is no reference here to immortality, but simply the fact that the dead Lazarus was restored to life.

The bible clearly teaches the resurrection of all from death, but whether the life gained is natural or spiritual, depends upon the relation of the individual to Christ. In the sacrificial "offering of the body of Jesus Christ" [Heb. 10:10] he was related to all, "tasted death for every man," Heb. 2:9, "gave himself a ransom for all," 1 Tim. 2:6, and therefore will deliver all from the death of which they were afraid while they lived. Heb. 2:15. But we should be careful not to confound Christ's sacrificial, and redemptive work, with his work as the second Adam,--a "quickening spirit." It is true that as Adam the first only gives natural life so the second Adam gives only spiritual life. Adam was a figure or type of Christ, but he was not the only type, but even if he were, Adam was lord of all creation as well as the first and lifegiver of the natural race. So Christ is more than Head of the spiritual race, he is "Lord of all," of Heaven and Earth, angels and men, dead and living.

Christ is the antitype of a multitude of types besides Adam, and many point to his sacrificial and redemptive work while Adam does not. He, the Lord Jesus Christ, must fulfill them all, and if this be remembered there can be no difficulty in harmonizing the fact that Christ will destroy the devil, and deliver the captives from the prison of death, with the fact that he as the Second Adam only gives spiritual life.

Christ, at his resurrection, entered on the higher life and work of the second Adam, as the life-giving spirit. He is the "First Born from the dead." Col. 1:18. When we enter the same condition, that is our new birth, but the basis for that change or entrance into the higher life must be laid in the present life, by the begetting of the spirit,--conversion.

There are seven spirits of God, but the "Spirit of God," which is the "Spirit of Christ" [the anointed ones] must dwell in us, in order that our mortal bodies may be quickened. Rom. 8:11. "There is now no condemnation to them that are in Christ Jesus; who walk not after the flesh [the old man] but after the spirit [the new man.] [Ver. 1.] "To be spiritually minded is life and peace." "They that are in the flesh can not please God." But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his."

The terms "Spirit of God" and "Spirit of Christ" are thus used interchangeably, and the possession of it proves that the new work is begun in us;--begotten of the spirit.

Christ in us, the hope of glory, the body dead because of sin, and the spirit life because of righteousness [ver. 9-10] is certainly a high state of Christian life.

The divine nature possessed moves, controls and quickens the mortal body here, and the work begun will be carried on by the same power, until these vile bodies are changed to immortality. It seems as if no one who will carefully read the eighth of Romans would for a moment confound the indwelling spirit of Christ with the mere exercise of power in restoring natural life to be changed afterward; or ignore the fact that the subject of the apostle is the power, process, and final completion of the new creation, which is the work of Christ as the second Adam; and that in this passage there is not a hint of bringing back into mortality and changing afterward.

The two Adams are related to each other as natural and spiritual. The first was all natural, and imparts the same, the antitype is spiritual. First, the natural and afterward the spiritual shuts out the idea that the first had any element of the spiritual, or what could have developed into it. God's plan of giving the spiritual is by the second Adam. I do not say that Adam did not have a spirit: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." But it was a human spirit,--the spirit of a natural man. To say that it was an immortal spirit, or that it could have developed into immortality without the second Adam, is to say what the bible does not say, and is therefore pure assumption.

All that God gave Adam was lost under the curse: "Dying thou shalt die." This was not an instantaneous work, but a process as the words imply, and during that process he produced a race of men like himself--under the sentence of death.

In Rom. 5., Paul declares that the Atonement by Christ's death, is what secures man's recovery from that condemnation. "Reconciled to God by the death of his Son." And in Heb. 2, declares that he took the nature of man, for that very purpose. So Christ's work is assuredly double. By the sacrifice he redeems the natural, and as the second Adam, he gives what man never had before--spiritual and immortal life. Let me have an interest in the second Adam, by being partaker of his spirit, and "I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Ps. 17:15

J. H. P.

----

page 6

> "IF we would judge ourselves, we should not be judged of the Lord, for when we are judged we are chastened of the Lord, that we should not be condemned with the world."

====================

R42 : page 7

Atonement--Resurrection.

"We love Him because he first loved us." 1 John 4:19.

An appreciation of God's love to us "while we were yet sinners," must be an important cause--not only of turning men to God, but also of keeping our hearts in the way of righteousness. His love was first;--not created, nor purchased, but original, self-moved and inexhaustible. It can be known only by its fruits. Christ and his work in all its parts are the fruit of the Father's love. To know God, we must know Christ, for "God was in Christ reconciling the world unto himself." We may not know the philosophy of the incarnation, but we may know the fact. "Hidden things belong to the Lord, but things that are revealed belong to us, &c. An imperfect idea of the fruit of God's love must cause an imperfect idea of the love itself, and the effect produced on our hearts and lives must correspond. We feel drawn to defend the word of the Lord for the purpose of increasing our love to him, and so perfecting holiness in the fear (reverence) of the Lord.

One of the prominent features of God's plan by which his love is manifested is Christ's death. Perhaps no other feature has been opposed as much as the idea that the death of Christ should have anything to do with man's salvation; and much effort has been made by some to explain it away or so modify the teachings of the bible on this subject as to make it palatable to the natural mind. The bold and reckless spirit that declares by word or action that we will believe nothing unless it accords with our reason, may be characteristic of the age in which we live, but it does not savor of the meek and quiet spirit that trembles at the word of the Lord. We do not oppose the searching and comparing of the scriptures to ascertain what they teach. That is really the disciple's work. And it is right also to bring all theories to the test of God's word, --to "prove all things (by that standard) and hold fast that which is good." And in all this we shall find room for the exercise of the faculty of reason; but if in our searching we find a fact stated, the philosophy of which we can not see, it is hardly becoming in a Christian to ignore or belittle the fact. We may fail of seeing for two reasons, either because God has withheld his reason, or because we are still ignorant of some other revealed fact which in due time will make it plain. Better if need be to say "I do not understand," than to deny the facts.

No careful student of the bible can fail to be impressed with the stress that is laid on the death of Christ. That some may have overlooked other truths, and so laid too much stress on the death, we will not deny, but that is no excuse for our belittling the death, by over-exalting other features. A morbid desire for something new and peculiar should be checked by a careful reading of the context, before using a verse or a small part of it in proof of a new theory. R43 : page 7

"When we were yet without strength in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us." Rom. 5:6-8. How can Christ's death show or commend God's love to us, unless that death meets a necessity in the sinner's case?

To do for us what we could or must do for ourselves would not be an expression of benevolence. To say that he died to meet our necessity would be a strange thing indeed, if it were only his life that could help us. But verse 10 shows us the value of both the death and the life, and should forever prevent us from confounding the two or ignoring either one. "Reconciled (atoned) to God by the death of his Son,...saved by his life." That there is an atonement by the death of Christ the above passage clearly teaches, and it is so translated in verse 11. And even if the salvation by his life is elsewhere called reconciliation, or if there should be discovered a dozen other reconciliations, still it remains true that we are "reconciled to God by the death of his Son," and it is an expression of God's great love for the world of sinners.

That this atonement by the death of Christ has no reference to the breaking down of the middle wall between the Jew and Gentile, is clear, because the apostle goes on to explain, and shows as plain as words could make it, that the atonement secures to mankind what was lost through Adam.

"Wherefore" in 12th verse relates back to the atonement of verse 11, and it is stated that as by one man all men were condemned to death, so by the atonement all men are justified to life. To overlook this is to ignore the "Wherefore" and "Therefore" of the apostle, verse 12-18.

We do not overlook the fact or value of Christ's obedience any more than we overlook Adam's sin. Sin brought death and righteousness brings life. But that the death of Christ, the righteous one, was a necessity is the idea for which we here plead. Now if any one can read carefully the whole passage and not see that Christ's death secures to man the recovery from death, it will prove that the human mind is greatly biased, by its own determinations.

It is not an isolated text, however, that teaches the recovery from death by the death of Christ.

Atonement is the basis of Resurrection. The apostle has shown us that Christ's death is the atoning act. We shall therefore expect to find the death of Christ associated with man's recovery from death.

We are not forgetting the resurrection of Christ, nor overlooking its value as the entrance of the Head into endless life, and therefore as the key of immortality for mankind; but we are seeking to give his death its place as the price of redemption or recovery. Certainly man's recovery from death is one thing, and the gift of immortality is another, and they should be so considered though they are intimately related to each other. The former is the basis of the latter, and the latter is the object for which the former is accomplished. Hence it is said, "Reconciled by his death, saved by his life."

"He died for our sins." It is not said that he rose for our sins. He is the Lamb that taketh away the sin of the World. The world's sin is Adam's sin. "In whom all have sinned." (Rom. 5:12 marg.) "He bore our sins on his own body on the tree." "He became a curse for us." "Wounded for our transgressions." "By his stripes we are healed." "Christ sent me not to baptize but to preach the gospel-- not with wisdom of words lest the cross of Christ should be made of none effect." 1 Cor. 1:17. If Christ's death in itself does nothing, then it is of no effect. The cross must refer to the death and not to the after life.

"The preaching of the cross is to them that perish foolishness, but to us that are saved it is the power of God." (Ver. 18.)

"The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified." (Ver. 22-23.)

"I determined to know nothing among you save Jesus Christ, and him crucified." Ch. 2:2. From what he said in the first chapter, we know Paul made a specialty of the death in his preaching. The cross is the basis of all the glory. He laid down his life for the sheep. "No man taketh it from me. I lay it down of myself." To Pilate he said, "ye could have no power at all were it not given you from above."

After the hour for the Passover (he being the Antitype, and it must be fulfilled on time) he no longer sought to protect himself, nor allowed others to protect him, but gave himself into their hands. His hour had come; then and not till then "they killed the Prince of life." "He gave his life a Ransom for many,"--"A Ransom R43 : page 8 for all, to be testified in due time." Hence, being redeemed,--"bought with a price," we are not our own.

The most desperate shift to avoid the force of all the scriptures which speak of Christ's shedding his blood as a ransom, is that which says the life he gave to redeem us was his preexistent life,--that he died twice, once when the word was made flesh, and then his death on the cross. It hardly seems possible that any could believe that the incarnation was by death. It is, to say the least, a hypothesis without any scriptural support, and a little scripture is worth more than a good deal of reasoning. We might as well call translation death, but "Enoch was translated that he should not see death."

But Paul shows us that instead of taking the body being the sacrifice, the body was prepared to be a sacrifice. (Heb. 10:5-12.)

The preexistent Word is not presented in the character of a Lamb. The offerings under the law foreshadowed not the coming in the flesh, but the death of the flesh, "the offering of the body of Jesus Christ, once for all." (Ver. 10.) The same thought as: "Who gave himself a ransom for all." "He died for our sins according to the scriptures, (the types and shadows) and rose again the third day" (from the time he died, and not thirty-three years after he died).

That Christ died in the same sense in which men die, and in which men are counted dead before they die, must be true or there would be no relation between his death and theirs. Here again the love of Christ constraineth us, because we thus judge that if one died for all then were all dead (not all actually dead, but counted dead, "death (sentence) passed on all." His death was of the same kind, met the claim as a Ransom, so that all are his, and counted alive, for the object as stated, "that he died for all that they who live, should no longer live unto themselves, but unto him who died for them and rose again."

The idea is here suggested that he gained the right to control all for whom he died. This work of redeeming by death, is not to be confounded with the work of the second

Adam, which is to impart spiritual life. Christ did not become the second Adam until he was made a "quickening spirit." That our Lord Jesus is the antitype of Adam as Head of a new race is true, but he is more than that. Adam, besides being head of a race, was lord of all creation. So too Jesus died and rose again that he might be Lord both of the dead and the living. (Rom. 14:9.) So too, the uttermost parts of the earth are to be his possession. Ps. 2.

Lord does not mean Head in the sense of Father alone, but refers to the fact of his having power to control. "All power is given unto me both in Heaven and Earth." Angels and men, the dead and living alike, are his to command.

So Paul tells us Christ descended in Hades, and then ascended leading "captivity captive," took the power in his own hand.

That this is not a baseless assumption is shown in Heb. 2. There we learn that the very purpose for which Christ took our nature was, that "by the grace of God he might taste death for every man." "That through death he might destroy him that had the power of death--i.e. the Devil, and deliver them who through fear of death were all their lifetime subject to bondage." He binds the strong man, the prison keeper, and delivers the captives. He delivers them from the death of which they were afraid during their lifetime. They never had a spiritual lifetime, and never dreaded spiritual death. Christ took the natural that he might redeem the natural, and possesses the spiritual that he may impart the spiritual, is the evident teaching of the Bible. The same thought of his having power over the dead is brought to view in Rev. 1:18. "I am he that liveth and was dead; and behold I am alive forevermore; Amen; and have the keys of Hades and of death."

This is in keeping with all the rest. Christ died that we might live, and lives that we might live forever.

This view of the subject does not shut God out of the work and plan, for it is his plan to work in and by the Lord Jesus.

The undeveloped, preexistent Word was with God in the old creation, and without him was not anything made that was made. The Word made flesh, was, in the body prepared, the sacrifice, the ransom for all, and the Word glorified, with his army will go forth conquering. Rev. 19. God in man is man's hope. "God in Christ reconciling the world unto himself, not imputing their trespasses unto them."

That the terms death and life are used figuratively sometimes we freely admit, and the context will determine it, but when speaking of the penalty of sin and resurrection from it, the death of Christ must serve as the key. Thus as well as otherwise we can glory in the cross of our Lord Jesus Christ. Brethren let us beware of anything that belittles, or sets aside the death of Christ, as the offering and propitiation for sin, not ours only but also for the sins of he whole world. The simplicity, nature, object and extent of this ransom will be testified--made known in due time

J. H. P.

===================

R44 : page 8

Correspondents Questions. Answers by the Editor.

We have many more questions than we have space to answer at once--have patience.

QUES. Do you think all willful rejecters who do not now, accept of Jesus as their savior, though having the opportunity of hearing the gospel preached, will have a chance to gain eternal life in the "ages to come?"

ANS. Our humanity has become so depraved that many cannot hear the gospel, or see its beauty. Their eyes are blinded by sin and their ears are dull of hearing--"He that hath an ear to hear, let him hear."

Then too, even those who can hear and see some little, hear such confused sounds, all called Gospel--good news (some of it terribly bad news) that we cannot wonder if they stray. Unless they follow the Shepherd closely, they are sure to lose their way. The only ones who have no hope in the future are such as have come to "a knowledge of the truth" (not error) and have "tasted of the good word of God (not a bad word said to be God's word) and been made partakers of the Holy Ghost."--Heb. 6:4 and 10:26. With but few professing christians is the case such, and only such commit the unpardonable sin. They become open apostates, (are not merely "overtaken in a fault.") Such do despite to the "Spirit of Grace," and by their act or word "count the blood of the covenant wherewith they were sanctified an unholy thing." For such there is no hope. This sin "shall never be forgiven, neither in this world, (age) neither in the world (age) to come." Matt. 12:32. "I do not say that ye should pray for it." 1 Jno. 5:16. "Christ died for our sins" once "but he dieth no more." Those who do not accept when once they have a full opportunity, die the second death from which we are told of no recovery--no ransom.

Q. You say "We do not preach a second chance." If many who now have the Bible, etc., have a chance in the future, is it not a second chance?

A. We think that few have a full chance now. If they have and reject, they crucify the Son of God afresh &c., and are without hope. The chance of the present time--Gospel dispensation--is to become a part of the Bride company, "joint heirs with Jesus" and members of the God family. The chance or opportunity for this high calling closes when the Bride is complete. (Probably very soon.) In the future men will have a chance to become perfect men, in harmony with God--reconciled-- but still MEN; perfect natural bodies but not spiritual beings. Can this then be called a second chance, since the offers are entirely different?

Q. Do you believe in a monster personal devil? I do not.

A. There are many who argue that the word devil, is always used as a synonym of evil and is merely the personifying of a principle. The many scriptures which speak of him as a person, they explain away to their own satisfaction. Their principle objection to believing in a personal devil, is that they think it a slur on God's character to suppose that he permitted such a being to interrupt his plans and bring sin among his creatures. This reason for wishing to figure away a personal devil vanishes if our views of "Why evil was permitted" (Aug. No.) be received as correct. God is justified in permitting evil or devil, if He so arranges that it finally results in the creature's good.

That the word devil is sometimes, used to personify evil principles and evil governments, none can gainsay. (The Roman Empire is called the dragon and the devil. Rev. 12:3,9 and 13:2, also 20:2.) But the same argument which would permit the word devil to be always interpreted as a principle, and not a person, could be used with equal force to prove that there is no personal God, and that when the word God is used the principle of good is personified. I do not believe him to be immortal however. God never gave any being a life which He (God) could not take away when the end of its being and usefulness has been attained. God only has that life which never had a beginning and can never end. 1 Tim. 6:16. Ultimately God will have a clean universe. No more death and consequently no more sin to require that penalty. "For this purpose Christ was manifest, that He might destroy death and Him that has the power of death, that is the Devil." Heb. 2:14.

Q. Do you think that 2 Pet. 2:1 refers to some teachers of our day who deny that Jesus bought our right to life by taking our place in death, as our substitute? It reads: "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them." Is there anything in the Greek which would properly transpose this so as to make it read--denying that the Lord bought them. If there is, it seems to me that this text would apply very aptly to some teachers of our day.

A. I find that the words "that bought" in this text are from the Greek word--agorazo, which word is properly translated "having bought." This is the word for word translation of this in the "Emphatic Diaglott." So corrected the text would read--"Even denying the Lord having bought them." There is certainly similarity enough to justify the question. "Many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of."

Q. (Continued.) If it will bear this rendering, do you think--denying that the Lord bought them--would be a parallel to or the equivalent of "counting the blood of the covenant wherewith they were sanctified an unholy (or invaluable) thing," (Heb. 10:29), which Paul describes as a part of the unpardonable sin?

A. Far be it from us to judge of the hearts of our fellows: God only knoweth the heart. We each should judge our own hearts, however, and very carefully. Do I deny the purchase value of the blood of Christ, as my ransom and the ransom of the world from death? Am I still under "the blood of sprinkling, which speaketh better things than the blood of Abel." [It speaks pardon and life.]

I once counted myself as justified from all things by the blood of Christ (the covenant) as sealed, marked, sprinkled by that blood. Shall I give up the sealing of the blood and the justifying by the blood and take instead somebody's theory? Will the first-born be passed over unless the blood of Christ, our passover, is sprinkled on the lintels and door posts of our hearts? Is the blood an unvaluable thing? No. Jesus took upon him the likeness of sinful flesh, and the weaknesses of sinful flesh; therefore, "The flesh profited nothing." All the power expressed through his fleshly body was power of "The Father," as he claims. But his life was unsullied, He knew no sin, and death had no dominion over him. Therefore, Jesus had something to offer viz: a pure, unspotted life. He gave it for the flesh life of the world which was forfeited. His leaving the heavenly courts was not the sacrifice which put away sin, but as Paul says: (Heb. 9:26.) "He appeared to put away sin by the sacrifice of Himself." Since He appeared to make the sacrifice, the sacrifice for sin must be made after he had appeared and was not the act of appearing.

Yes friends, count as a very valuable and holy thing, the blood (life) of the covenant, wherewith ye were sanctified. As to the sin which hath never forgiveness, let each of us be careful that we do not commit it. I have long believed that only the little company, far advanced in truth could commit it.

An apparent approach to such a position would come in the denying that "He bore our sins in his own body on the tree." After having once proclaimed to the world that it was all powerful and justified, to turn about and say--No, he bore nobody's sins there, would, before the world be denying the crucified one, and saying "He saved others, himself, he cannot save." He was obliged to die on his own account.

===================

R45 : page 1

VOL. I. PITTSBURGH, PA., NOVEMBER, 1879. NO. 5.

==========

page 1

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS. J. H. PATON, ALMONT, MICH.
W. I. MANN,. SWISSVALE, PA.-- B. W. KEITH, DANSVILLE, N.Y.
H. B. RICE, W. OAKLAND, CAL. -- A. D. JONES, PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R45 : page 1

Babylon is Fallen.

"Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

The word "Babylon" means confusion. It is here used symbolically, since the literal city by that name was at the time of this writing "a mass of ruins." The literal city was doubtless a figure or type of the symbolic city, and much of the threatening of Isa. 21, and Jer. 50, and 51, is unquestionably of two-fold application and fulfillment: first, upon literal Babylon, the type and more fully upon symbolic Babylon, the antitype. Both are called "Babylon the Great." Both rule over the kings of the earth. The literal was built upon the river Euphrates and derived wealth and splendor from this source. "O thou that dwellest upon many waters." Jer. 51:13. The symbolic is said to be "seated upon many waters--peoples, nations &c.," from which it derives its support.

The fall of the literal was by the turning aside of the waters, and the drying up of the Euphrates. And the symbolic river Euphrates is said, in connection "with the fall of symbolic Babylon, to be dried up." Rev. 16:12.

Each is compared to a stone cast into the water. "Thus shall Babylon sink and shall not rise." Jer. 51:64. "Thus with violence shall that great city Babylon be thrown down." Rev. 18:21.

Now let us inquire what is represented by the symbol. As originally planted by Jesus and his apostles the church was a "chaste virgin espoused to one husband, even Christ." For some time she maintained her purity and suffered persecution of the world, but gradually became enamored of the world and the prospects it offered, and finally united with it, constituting the system of Papacy. This system church, living in union with the world constitutes "the abomination"--"the harlot," and the name Babylon, meaning confusion is applicable because the world is called a beast and the church a woman. This then was the union of the woman and the beast which is expressly forbidden in type. (Lev. 18:23. "It is confusion.") We feel sure that we have the name Babylon properly applied since in Rev. 17 we see the church seated on the beast--i.e. supported by and controlling the world. "And in her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abomination of the earth." Rev. 17:5.

The following verse shows that in her apostate condition she was Anti-- (against) Christ, for she was drunken with the blood of the saints and of the martyrs of Jesus. Mark me--I do not say that all the members of the Catholic church became abominations to the Lord, but that the Papacy as a SYSTEM--church-state organization is here pictured. And we must go further and implicate, (not the individual members, but the church systems) other churches united to the Empires of earth. Every church claiming to be a chaste virgin espoused to Christ, but in reality united to and supported by the world (beast) we must condemn as being in scripture language a harlot church. To illustrate: The Episcopal is the established church of England--the Greek church, of Russia --the Presbyterian church, of Scotland--the Lutheran, of Norway, &c. The true church composed of all who love the Lord Jesus in truth and sincerity whether in or out of these organizations, who wait for the coming Bridegroom, he recognizes; but she that is joined to another he calls an abomination--a harlot. These are off-shoots from the Papacy. She was a harlot and the mother of harlots and we mean no disrespect to fellow christians when we term their church systems the daughters, and therefore parts of the system of confusion--Babylon.

But you will say--Our churches in this country particularly, are not parts of the Babylon, because they are not church-state organizations. Wait a moment; Let us inquire: Is our church--Baptist, Methodist or which ever, is it a chaste virgin or not? Does she live with the world, or separate from the world? We believe that every true church member loyal to the coming Bridegroom, feels with shame and pain that the nominal church is unfaithful to her espousal and is locked in the embrace of the world.

She still bears the name of Christ and claims to be his. She claims to be desirous of knowing and doing what would please the Lord, but actually studies and does what will please the world. She has a form of Godliness but really is far from God-like-ness. Who studies as carefully, or obeys more implicitly the world's dictates as to propriety of dress and etiquette than professors of Christianity? Everything is done with an eye to the world's approval. The sermon must be such as will please and entertain carnally minded men of the world, for they give tone and character and backing to the organization. These must be trustees and stewards and be made to feel an interest in her and give largely of their wealth. No matter how obtained, wealth she wants and wealth she must have. She has commenced the adaptation of herself to the ideas of the world, and cannot go back. She felt that she must erect a grand church building with the tallest spire, and that every inch she added to the spire and every dollar added to the cost of building would help draw to her bosom some of the world's children with bags of gold. She lives luxuriously with the world, and is supported by the world. Her homage to the world becomes almost a necessity when it is remembered that he really built the temple of fashion in which she professes to worship God but really bows to mammon. The world though caressing and flattering, wants the interest on the church mortgage, and if the church cannot think of a way to get it scripturally, he has plans for festivals, grab games and church theatricals. She hesitates for a moment only, to thus disgrace and prostitute herself. The money must be raised. It would be useless to ask the Lord for it since she disregarded his wishes by contracting the debt. Necessity knows no law, and though the pure ones rich in faith, protest and weep for her condition, yet they are the poor of this world, and the poor of the worldly church seldom occupy a church office of any influence, and their protests and entreaties are drowned by the exultant songs and shouts of the gay company who "glory in their shame." Enjoying the world's smile they exclaim: "We are rich and increased with goods and have need of nothing, knowing not that they are wretched and miserable and poor and blind and naked." Rev. 3:17.

"O that thou hadst known even in this thy day, the things which belong to thy peace! but now they are hid from thine eyes."

Yes we believe the nominal church of to-day to be the Babylon of our text, which falls. It commenced to be a condition of confusion with the mother and it continues to the end of the age. The church, anxious for numbers and money, has offered every inducement to get members, particularly those of wealth. Socials are arranged at which the wives and daughters are expected (even though followers of Jesus) to so dress and act as to decoy and captivate worldly and carnally minded men. Soon such a one is called brother and urged to join the church. At first he feels shocked at being asked to become a church member. He has heard of people being converted, having a change of heart &c., but soon settles down to the thought that he is as good as others, that morality is the needed thing, and finding it to be a passport to the best society and an aid to business he does not long refuse. Now he is a member of church in good and regular standing; perhaps begins to like and feel interested in church affairs; becomes an officer in the Sunday school. Now he is looked upon as one of the principal R45 : page 2 members, a bell sheep, a representative of the flower of the flock. Who shall measure the baneful influence of this wolf in sheep's clothing upon the true sheep and lambs, supplanting truths with errors, ignoring true faith and trust and fostering and encouraging pride and worldliness, to say nothing of the effects upon the world when, it may be after having been years with the flock, this influential member is discovered to be a thief, who for years has systematically stolen from his employers, who had the utmost confidence in him because of his church connections? So the whole flock becomes suspected of being hypocrites, until now very few business men consider it any recommendation to an employee, to know that he is a christian. Nor should this be wondered at when we reflect that if any large defalcation or financial irregularity occurs you will find yourself as well as the infidel inquiring--Of what church is he a prominent member?

In this way the church--"Babylon" --has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," as shown in our text.

Jesus prophesied of this in parable when he said--"The kingdom of heaven (church) is like to a grain of mustard seed which a man took and sowed in his field, which, when grown, is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. 13:31. Verses 4 and 19 show us that the birds represent the devil. The church had a small beginning but afterwards spread out into many branches, and the representatives of the devil--hypocrites--wolves in sheep's clothing--came and lodged among the branches. But our text says: "Babylon is fallen." What is the fall and when will it occur? The fall we believe, will be from her exalted position of control and respect with the world, to one of ignominy and contempt. The fall we expect will not be instantaneous; it will have a beginning and will gather momentum as it falls until it is dashed to pieces. As to when her fall is due, we can perhaps learn something by examining the parallels between the Jewish and the Gospel church. As has been shown heretofore, the Law was a shadow of the Gospel, and the Jewish R46 : page 2 church under the law, a pattern of the christian church under the gospel; the one on the fleshly, the other on the spiritual plane, each called Israel.

We know how their age ended with the advent of Christ in the flesh, so he is to be present in the end of this age, a spiritual body. We know that he called the end of that age a "harvest" to the fleshly house and that He also says: "The harvest is the end of this world" (age). You will recollect that their age from the death of Jacob (Israel) to Christ's baptism--the beginning of their harvest --was 1841-1/2 years, and that the parallels show that the harvest of this age and Christ's presence (a spiritual body) was due to commence in the fall of 1874, or 1841-1/2 years, from the spring of A.D. 33 page 2 when Jesus (our Israel) died.

As the proclamation of Jesus as the present king and bridegroom was made to fleshly Israel for three and one-half years from his baptism to his crucifixion but heeded by but few of that church, so we believe a similar work was done in the midst of the Gospel church with similar results. As had been foretold by the prophet: "He shall be a stone of stumbling to both houses of Israel. Both stumbled at the manner of his coming. The Jew expected splendor and majesty, overlooking the fact that he must first be the man of sorrows and acquainted with grief, and by the grace of God taste death for every man.

The Gospel church expected to see him coming in all his glory, whereas scriptures teach that when he appears in glory we will be with him and appear with him; that "The Lord my God shall come and all thy saints with thee." They overlooked the fact that he taught that he would first harvest the earth and separate wheat from tares--true children from hypocrites--before he would cause them to "shine forth as the sun in the kingdom of their Father." Many have stumbled, only a few recognize that we are living "in the days of the son of man." (Luke 17:26.) R46 : page 2 As at the end of his three-and-one-half year's ministry, Jesus wept over that church, gave them up and said: "Your house is left unto you desolate," so we believe that at the parallel point of time--the spring of 1878, the nominal gospel church was given up and their house left desolate. Until the harvest of their age, all outward Jews--"wheat and chaff" were spoken to and of as Israel but Jesus did a separating work--"His fan is in his hand" to winnow the chaff from among the wheat and when the work of separation is accomplished the wheat only is recognized. So here true and false grow side by side in the church and together they are nominally "The kingdom of Heaven"--"Let both grow together until the harvest"-- but in the harvest of this age "He will gather out of his kingdom all things that offend," &c. Matt. 13:30,41. But since the spring of 1878 we believe that the nominal church is cast off and now only the wheat--"the little flock"--is to be considered the church and we believe this to be the date of the beginning of the fall of Babylon church, the parallel to the date of the fall of the church of the Scribes and Pharisees--hypocrites, who encompassed sea and land to make one proselyte." Their fall was gradual, so is Babylon's.

This rejection of the nominal-- Babylon church--by the Lord seems to be illustrated in the picture of the church in its seven stages. Rev. 3:16. The seventh or last boasting of her being rich, increased in goods, &c., is pronounced by the Lord poor, naked, miserable, wretched and blind, and is spewed from his mouth. Once she was the mouth-piece of God; he spoke and taught through her, but now she is spewed out, "Babylon is fallen." Who cannot recognize that Babylon is now falling in the esteem of the world, which points to its children as more honorable, honest and faithful than the many Pastors and great ones in the church, of whose fall into great sins we hear almost daily.

The public press now takes every advantage to sneer at, and compare the lives and acts of christians with infidels--thus saying--"How is the mighty fallen?"

There was much wheat in the Jewish church, when given up, so too there is much wheat among the chaff and tares of the Babylon church. As God cared for and separated every true grain of wheat in that given up church (among them was Paul) and called them out into the true Gospel church, so now in this harvest he cares for every grain and now calls to them by his word--Rev. 18:4. "COME OUT OF HER MY PEOPLE, that ye be not partakers of her sins and that ye receive not of her plagues."

Do you advise us to disconnect ourselves from the church? I advise you to be separate from the world. If the church with which you are connected, lives in adulterous union with the world, you must, if you would keep your garments white, leave her, "hating even the garments spotted by the flesh." Jude 23. With her condition, you can have no fellowship nor communion and the words of Paul 2 Cor. 6:15,18, would apply to you: "What concord hath Christ with belial? What agreement hath the temple of God with idols? For ye are the temple of the living God."... "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing, and I will receive you." If on the contrary you associate with a company who live separate from, and endeavor to keep themselves unspotted from the world and bearing the fruits of the spirit--meekness, gentleness, patience, Godliness, brotherly-kindness &c., be assured it is no part of Babylon. "Forsake not the assembling of yourselves together as the manner of some is, and so much the more as ye see the day approaching," but, "building up yourselves in the most holy faith ...keep yourselves in the love of God." But we have a standing as individuals aside from our church standing. As individuals we have become joined to Christ and recognize him as our head and director. We have professed to have died to the world and to have become alive toward God through Jesus. Is our life conduct in harmony with our covenant with Christ? Are we entirely his? Is it our meat and drink to do his will? The profession is vain unless it is true. "His servants you are, to whom you render service." Our day is one of peculiar temptation from the world. If in business, it seems to require every moment and every energy, and we are in danger of being swallowed up by the cares of this life which press upon us every moment. Remember Jesus' words: "Ye cannot serve God and Mammon."--"Be not overcharged with the cares of this life." Living in the world be not of it.

====================

R46 : page 2

Bro. G. W. Stetson.

Death has laid our brother low. He died at his home, Edinboro, Pa., Oct. 9th, 1879. Though an event not entirely unexpected, since he has been seriously ill for some time, yet his death is a heavy blow to his many friends abroad as well as at home. He was beloved and esteemed by his fellow townsmen of all denominations as well as by the congregation of which he was pastor. He had been a faithful under-shepherd, ever holding before his hearers, as the great incentive to holiness and purity of life, that which filled his own soul with joy and peace and helped him to live "above the world" --viz: The appearing of the Heavenly Bridegroom--The King of Glory, and our gathering together unto him. Our brother was a man of marked ability, and surrendered bright prospects of worldly and political honors to be permitted to preach Christ, when the glories and beauties of the word of God dawned upon his heart. The truth cost him much yet he bought it gladly.

The funeral services (Sunday following) were held at "Normal Hall," it being more commodious than any of the churches of the place, which through respect were closed, the pastors taking part in the services of the occasion.

The brother's dying request, that the editor of this paper should preach his funeral sermon, was complied with. About twelve hundred persons attended the funeral services, thus giving evidence of the high esteem in which our brother was held.

His family and congregation will feel keenly their loss, yet sorrow not as those who have no hope. ----------

IF thou art a vessel of gold, and thy brother but of wood, be not high-minded. It is God that maketh thee to differ. The more bounty God shows the more humility he requires. Those mines that are richest are deepest.

====================

R46 : page 3

Thy Truth is my Shield and Buckler.

"Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through His eternal Son;

Strong in the Lord of Hosts,
And in His mighty power;
Who in the strength of Jesus trusts,
Is more than conqueror.

Stand then in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God;

That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last."

====================

R46 : page 3

TRUE LIGHT is in harmony with all previous light, or truth.

We should scrutinize closely everything presented as light which shines only as it is able to extinguish previous light.

Remember, too, that now ("the evil day"), is not so much a time of attack and advance, as of watching and withstanding the attacks of error. "Take unto you the whole armor that you may be able to withstand in the evil day."

====================

R47 : page 3

Why Did Christ Die?

Those who oppose the vicarious offering of Christ, admit, of course, that he died, and to give an explanation of the cause of His death falls upon them, and it is attempted. They deny that in any sense He died in our stead, and one statement made in explanation is: Christ became one of us, to share with us the ills of life, and die like us for the same reason that we die, because being flesh, and the flesh life being forfeited, he must die.

The same teacher says: "A little Scripture is worth more than a great deal of reasoning." We accept this as true, because God's word is based on the infinite philosophy, which is not always revealed, and even if it were stated in words would be so far above the grasp of finite minds, that it would still remain unrevealed. He withholds the philosophy of some facts which are clearly revealed. If it be true that Christ died as one of us merely, we must infer that it was as necessary that he should die for himself, as that we should die for ourselves, on the principle of the same philosopher (?): "Each one must suffer his own penalty." Against such reasoning we are willing to set the word of the Lord and abide the issue.

"And after threescore and two weeks shall Messiah be cut off BUT NOT FOR HIMSELF." Dan. 9:26. It has been attempted to make it appear that Christ's sacrifice consisted in giving up his glory with the Father, in becoming a man. But even if it could be proven (which it cannot) that the Word becoming flesh was a cutting off, or a death, still that imaginary death could not be the one referred to in the above text. Those weeks, as has often been shown, reached to the baptism of Jesus, where he being Christened or more properly, in English, Anointed, he was manifested as the Messiah. And after the weeks Messiah shall be cut off.

"He was cut off out of the land of the living: (not for himself) for the transgression of my people was he stricken." Isa. 53:8.

"For His life is taken from the earth." Acts 8:33.

His voluntary condescension in laying aside His glory and riches, to become a man, or to take the body prepared for sacrifice, is an important fact, and as an expression of the love of Christ, one which we delight to see and present to others; but the taking of the body to be offered, is surely not to be confounded with the "offering of the body of Jesus Christ." Heb. 10:10. "Being found in fashion as a man, he became obedient unto death even the death of the cross." Phil. 2:8. We are lower than the angels, "And we see Jesus made a little lower than the angels for the suffering of death,... that he by the grace of God might taste death for every man" (but not for himself). Heb. 2:9. The man died, he became a man for that purpose.

"There is one God and one Mediator between God and men--the MAN Christ Jesus, who gave himself (the man) a ransom for all," &c. (but not for Himself). 1 Tim. 2:5,6. The ransom or price of anything always takes the place of the thing bought, and in that sense Christ gave his flesh life for the deliverance of man from death. Heb. 2:14,15. In the same sense that He is our Price, He is our Substitute. If a man knows not in what sense He was our Ransom or Price, he cannot see in Christ our Substitute.

Adam is the natural man. He lost his life, the natural life. When he forfeited his life, we being in him forfeited ours, and "so death passed upon all for in him all have sinned." To redeem Adam, secures the recovery of all. Christ takes Adam's place, and thus the place of all, for Adam represents all. As Adam was a natural man and lost his natural or flesh life, the Redeemer must become a man in order that he might have a flesh life to give as Ransom. Hence He took our nature, and for the purpose named. Heb. 2:14,16. Here is the point where Christ needed more than Adam. Adam had but one nature--the human, while Christ had two--the human and Divine. In Christ's earth life the human was manifest in form, but the Divine indwelling was the power, and "glory as of the only begotten of the Father." John 1:14. In Christ's risen and glorified life He wears the Divine form or image of His Father. The flesh life of Christ satisfied the claim as a Ransom, but the Divine secured the resurrection and change to a spiritual body or form.

Had Christ been merely human his death would have been as Adam's, but a Mighty One is provided who could give away all that Adam, and all in him, had lost, and yet have an infinite fullness of life. "He was put to death in the flesh, but made alive by the Spirit." 1 Pet. 3:18. The Ransom secures man's recovery or reconciliation, but Christ's Divine life imparted to us secures eternal salvation. "Reconciled by His death, saved by His life." Rom. 5:10. Thus Christ is the Redeemer, and also the second Adam, or head of a new and Divine race. Oh the fullness of Christ! Man's life lost, if not redeemed must have been lost eternally, and man's life is redeemed, but Christ's flesh life was not redeemed, it was given up forever. He gave it as man's Substitute. But was not Christ's flesh preserved and made alive? Yes, but not made alive by the flesh life, but by the Spirit as shown above. When it was raised it was made spiritual, for He was the "First Born from the dead." "And that which is born of the spirit is spirit." Jno. 3:6. As of Him so are all who are made partakers of His Divine nature, their mortal bodies will be made alive, but like His, "it is raised a spiritual body." If a mortal body quickened is of necessity mortal still, then indeed an enemy reconciled may be an enemy still, (Rom. 5:10) as is claimed by some. But if that is true then a vile body changed must be vile still, and when God converts the unconverted, they will be unconverted still.

Where then is our hope? How strange that men will reason so strangely.

The same writer who says Christ died because He was mortal, also says He died to get rid of His flesh, and show us the way into the holiest and that He went through as the First and our Forerunner, the last of which is true; but if as the same writer assumes Christ and the Saints are all raised in the flesh and changed afterward, then how much does dying help them to get rid of the flesh? Are such inconsistencies the marks of a "clean theology?" Why do men continue to die if Christ is Substitute. He died to make men alive. He found them counted dead. Practically the work of Christ converts death into a sleep, for all who die. Sleep implies waking. Absolute death knows no waking. We have the word of Jesus that "The maid is not dead but sleepeth," and "Lazarus sleepeth." They were to wake. In the statement "Man does not die," the word die is used in the same sense as Jesus used it, and those who cavil at the statement know what is meant, and believe the same themselves. Let them settle it with the Master. He gained the power to deliver from death when he died. Heb. 2:14,15. But he does not use that power (only in a few special cases) until the "Times of Restitution." The plan is to save men first, and bring them to the knowledge of the truth afterward. So in "due time" the fact that Christ gave himself a Ransom for all will be testified. 1 Tim. 2:4,6. Men born in that age will not even "fall asleep" for Adam's sin, and it will not be so difficult for them to believe in Substitution. They will realize that the Ransom paid is what prevents the original sentence passed upon all, from being executed upon them. Now, because we are exceptions to the rule, i.e. get the light or the knowledge of the truth before the "due time," it seems more difficult to catch the idea of the Ransom. As we are now counted dead in Adam before we die, so we are counted redeemed in Christ, and we are dealt with in regard to the truth as if we had actually been dead and raised again. This is why those who now become partakers of the Divine nature are not raised in the flesh, like the rest of mankind, who have not heard the Gospel, but having here, like their Head, voluntarily crucified the flesh with its affections and lusts, are raised a spiritual body, and to a share in His work of restoring and enlightening the world. The world of mankind will be raised in the same kind of life that Adam lost, and by the knowledge of the truth be begotten to a higher life. If they obey the law of that higher life, they will never die, but will be changed into the immortal state. If they disobey they must die--the second death. Some talk of the necessity of death as if a change from mortality to immortality were death. An egg is not lost that develops into a chicken; a grub does not die that changes into a butterfly; "Enoch was translated that he should not see death."

Those who die in the future age will be as an egg with a germ of life implanted and begun to hatch, and then removed from proper heat and moisture. No man will die eternally for Adam's sin. Christ hath redeemed us once for all. And he has redeemed all. This salvation by Christ's death does not secure spiritual life for any, but it makes it possible for all. The knowledge of the truth, which is the begetting power, is the gift of God to all. But when the new life by the Spirit of Truth is begun, man is held responsible to obey. The salvation by Christ's death is the "foundation for repentance," because it is the goodness of God that leadeth men to repentance. Hence to ignore the value of Christ's death, is to belittle God's love and saving power. For God commendeth His love toward us in that while we were yet sinners Christ died for us. Rom. 5:6.

We are glad now this subject is agitated, as it is to us an additional evidence that the "due time" is dawning in which God's love in giving Christ as a Ransom for all, is to be made known. Oh that those who oppose it may not be of those who have known and then rejected.

J. H. P.

===================

The Name of Jesus.

"What's in a Name?" is often asked, implying insignificance, and it may make but little difference to a man whether he be called Peter, James, John, Moses, Aaron or even Joshua (Jesus) in times when these and other names are used without any reference to their signification. But in Bible study we are impressed with the idea that names are full of meaning. They were given with reference to time, place or circumstance, past, present or future. Some names were as monuments to remind of some special dealings of the Lord, and others were prophetic. The qualities, work or destiny of an individual was often expressed by his name. When the direction of a life was changed it was sometimes indicated by a change of name. Adam, indicates man's origin--"of the earth, earthy." Cain, is "acquired," and the woman was mistaken in the value of the man she had gotten of the Lord. Abel, is "feeder," a shepherd, and fitly represents the great Shepherd of the sheep, who gave His life for them. Abraham, means "father of a great multitude," or "of many nations." His name was changed from Abram to Abraham when God made him the promise. (Gen. 17:5.) And in reference to the same great plan Sarai was changed to Sarah, i.e. Princess (ver. 15.) These are prophetic in their character and point to the grand success of the gospel in bringing the nations to God, the Father of all, through the agency of the "seed" of promise--Christ and the Church-- the antitypes of Isaac and Rebekah. David, means beloved, a type of Christ, the true King of Israel. David as a prophet personifies Christ, and God makes promises to him as if he were Christ.

The excellent language of David-- "Thou wilt not leave my soul in the grave, neither wilt thou suffer thine holy one to see corruption,"--was fulfilled in the triumphant resurrection of Christ from the dead. The name given is made to refer to position or official relationship, so that the position is meant when the word "name" is used. Even in this sense "a good name is rather to be chosen than great riches." The success of the Lord's work is to Him "for a name"--an honor. Isa. 55:13. To the obedient the Lord promises "an everlasting name," (56:5) "but the name of the wicked shall rot." Prov. 10:7. To receive a prophet in the name of a prophet certainly refers to his official character. "Thou shalt call his name Jesus because He shall save His people from their sins." Jesus, means Saviour, and we are carried forward from the mere word to the Exalted Official Position, on account of which He can "save to the uttermost all who come unto God by Him." His position is contrasted with that of men and angels, as He is Lord of both, having "all power in heaven and earth." Hence it is said, "Let all the angels of God worship him;" [that must include Michael, the chief angel, hence Michael is not the Son of God] and the reason is, because He has "by inheritance obtained a more excellent Name than they." Michael or Gabriel are perhaps grander names than Jesus, though Jesus is grand in its very simplicity, but the official character of the Son of God as Saviour and King is the inheritance from His Father, which is far superior to theirs, for it pleased the Father that in Him all fullness should dwell. He has given Him a Name which is above every name, that at the Name of Jesus every knee should bow both in heaven and earth. And there is "none other name under heaven given among men whereby we must be saved."

With this view before our minds that the name refers to His official position, the importance of taking from among the Gentiles a "people for His name" will be appreciated. As the wife takes the name of her husband, so the church takes the name of her Head. The two made one is the fact of importance. Not one in name merely, but in fact, as represented by the name--one in spirit, position, aim and work. The difference between the terms Jesu-it and Christian may illustrate a point. The first relates to the letter, as Jesus is a proper name; the second relates more nearly to the spirit, as Christ means anointed and refers to His official position.

We are not here pleading for a name, but for what appears to be an important idea. There is doubtless as much danger in using the name Christian as the name of a sect, as in using other names. The One Body knows no divisions. All who have the spirit of Christ are one whether they fully realize it or not; one in spirit now and when glorified--married --one in every possible sense, even as the Father and Son are one. (Jno. 17:22,23.)

To be baptised into the name of Jesus (or Father, Son and Holy Spirit,) as in Him all fullness of the Godhead dwells, means far more than a baptismal formula. It is by the apostle expressed as being baptised by one spirit into one body (1 Cor. 12:13.) There is letter and spirit in the subject of baptism as in almost every other part of God's plan. We would not ignore or belittle either. The letter represents the spirit, as a symbol or "likeness of his death," and "resurrection." Rom. 6:5. Those who can appreciate the spirit need not and are not most likely to ignore the letter, but it seems important that we should guard against mere formalism. In spirit, to be baptised involves a death to sin, a rising into a new life of obedience, and a consequent formation of a character;--having "your fruit unto holiness and the end everlasting life." Rom. 6:22. "As many of you as have been baptised into Christ have put on Christ." Gal. 3:27. "Into one body!" "Ye are members of Christ," as in the figure used, bone of His bone and flesh of His flesh, (Eph. 5:30). Do not confound the figure with the reality, do not imagine we will lose our individuality. The body of Christ is a body corporate, each individual acting in harmony with each other and under the direction of Christ for the manifestation of God's love in the salvation of men.

The human body is used to represent the church, but in this as in all other figures the reality is but dimly foreshadowed. As Jesus is the anointed, so are we, and for the same purpose. He is both King and Priest, so we are to be Kings and Priests--Kings to rule and Priests to bless.

To be baptised into His name is to become sharers in His spirit, His character, His official position and his work. The power given to Him will be manifested through His saints. He is our Saviour, but the body corporate will save the world. He will continue to be our Head, but the church will be the Head of the world. Adam was the head of his wife, but they were the united head of the race. The natural is the shadow of the spiritual. Our position will be higher than the highest angel. We, like them, will die no more; but as we for a little while have been lower than the angels, and in an important sense under their influence, they in this world being ministering spirits to the heirs of salvation, so in the world to come, the church being then exalted to the throne of Him who is Lord of both angels and men, the "saints will judge (rule) angels," and "judge (rule) the world" too. In that day when every knee shall bow to the highest manifested authority--before the Messiah's throne--the Queen as well as the King will be there. Is it a false ambition, to look for such royal honor? The voice of our coming husband sounds sweetly upon our ear as we struggle on amid the trials of this life. The overcomer will sit with me in my throne. Will he allure us on by such a hope to deceive us? Are the crown, throne and kingdom promised but unmeaning words? Are our hopes in vain? Will they vanish in fulfillment? Away with the doubt, it is Satan's snare; our Lover is true and faithful, and He has "all power." Call it an unworthy ambition and selfish withal, do you? Then God never would have given the inducement. If this hope of ours is selfish, then our Saviour is selfish. For the joy set before him he endured; but it is a benevolent selfishness. His power is exercised to bless. The greater serves the less.

How else could we enter into the joy of our Lord than by reaching a position from which we can pour blessing on the needy? He hath given Him a name above every name. Oh that we may realize our privilege of sharing it!

Baptised into the Saviour's death,
With him we rise again;
His spirit moves our every breath,
With Him we'll live and reign.

J. H. P.

===================

R48 : page 4

The Day of Judgment.

One great reason for the perverted views respecting the Messianic age, is the failure to understand the Bible meaning of the word judgment. It has several significations. Sometimes it means simply an examination or investigation of certain facts, testimony or arguments, in order to ascertain truth, or to reach a just decision. We also use the term to express that quality of mind which enables one to correctly grasp the true conclusion; as we speak of a person having good judgment. It often means the determination arrived at in the mind; also the results flowing from the trial and decision in the distribution of the rewards or punishments.

We have been taught to associate the word, when found in the Scriptures, with the last mentioned meaning, i.e. the executive judgment, which signification it certainly has; nevertheless, it also and frequently refers to the trial itself while in progress. Notice the first occurrence of the word in the New Testament, Matt. 7:1,2, would clearly bear this rendering: "Test not, that ye be not tested. For with what judgment R49 : page 4 [justice] ye test, ye shall be tested." The same word [Greek, krimati] here translated judgment is used in 1 Cor. 6:7, referring to law suits. "Now therefore there is utterly a fault among you, because you have krimati [trials] one with another." During the Gospel age, the church have been having their trial. 1 Pet. 4:12,17. And, in the millennial age, those who have stood the test and are accounted overcomers, shall share the throne with Jesus Christ our Lord, and shall rule over the nations during their trial; and having subdued all opposition will inaugurate the reign of peace, as it is written:

"Give to the King thy judgments, O God,
And thy righteousness to the King's son."

We, the church of the first-born, the body of Christ, are collectively with our Head--the King's Son.

"He shall judge thy people with righteousness,
And thy poor with rectitude.
The mountains shall bear peace for the people,
And the hills, by righteousness.
He shall judge the poor of the people;
He shall save the sons of the needy;
He shall break in pieces the oppressor;
He shall come down as rain on the mown grass,
As showers that refresh the earth.
In his days shall the righteous flourish,
And abundance of peace, till the moon
be no more.

R49 : page 5

All kings shall bow down to Him;
All nations shall serve Him. --Ps. 72:1,11.

What a blessed day that day of judgment will be!

A day of light and gladness,
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

Yes! a day of light. Listen to Isaiah:

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, (the Jews) and healeth the stroke of their wound." Isa. 30:26. This is not spoken of natural, but of spiritual light. Now, the people are in darkness; they "stumble at his word," and murmur at his dealings. But, says the prophet, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29:18,24.

This spiritual light is no longer confined to the few; it is universal.

"All the ends of the earth shall remember
and turn to Jehovah,
And all the families of nations shall
worship before thee.
For the kingdom is Jehovah's,
And he is ruler among the nations."
"All nations which thou hast made
Shall come and bow down before thee,
O Lord!
And shall give glory to thy name."
"Let the peoples praise thee, O God;
Let all the peoples praise thee.
Let the nations be glad and shout for joy,
For thou wilt judge the peoples righteously,
And the nations in the earth, thou wilt
guide them."

O that that day with all its light and glory and blessedness were upon us. Thank God, it is not in the vague and distant future--it is almost here; the morning already dawns, and while we wait, not for the morning, but for the day, looking out upon the world, still stumbling in darkness, writhing under the iron heel of the oppressor, groaning under its load of sin and disease and death; and knowing full well that for them there is no release until He come whose right it is to reign; and who reigning shall crush the head of the serpent and deliver those who were all their life-time subject to this bondage, bringing the whole creation into the glorious liberty of the children of God, from the depths of our hearts we pray, as taught by the Master: "THY KINGDOM COME, thy will be done on earth as in Heaven;" and with Solomon we join in singing:

"Blessed be Jehovah God, the God of Israel,
Who alone doeth wondrous things.
And blessed be His glorious name forevermore;
AND LET THE WHOLE EARTH BE FILLED
WITH HIS GLORY. AMEN AND AMEN.

W. I. M.

====================

R49 : page 5

The Wedding Garment. Number Two.

When the king came in to see the guests (assembled for the wedding), he saw there a man who had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot and take him away, and cast him into outer darkness. There shall be weeping and gnashing of teeth. For many are called but few are chosen." Matt. 22:11,14.

As the parable of Christ relates the history of the living phase of the gospel church, this closing scene must refer to the condition of those who are "alive and remain" and are expecting to share the glory promised to the church. All who were thus gathered by the servants, were supposed to be ready for the marriage, but the great Inspector, who knows even the thoughts and intents of the heart detects the lack and sifts out the unfit. The "chosen" are those who have that qualification represented by the "wedding garment." The one who is without it, doubtless represents a class who thought they were ready for the marriage, and were bitterly disappointed; their great sorrow may be expressed by the "weeping and gnashing of teeth." As the wedding garment represents readiness, we can not be indifferent as to what it is.

There are two views of this subject which we wish to consider. Some believe that the wedding garment is a "clean theology," and others that it is a "holy character." Now we confess that the latter view strikes us as more in harmony with the spirit of the gospel and the teachings of the apostles. We do not, however, ignore the importance of the knowledge of what our Father has been pleased to reveal in reference to His plans. The apostle exhorts to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18. Men are in danger of being extremists on this as on almost all other Bible themes--some making too much and others too little of the importance of knowledge of theory or correct theology. But we are quite sure that the relation between knowledge of truth and character is not lost sight of by the apostles. It is believed by some that it is not possible to have a right theory or theology, without its producing the right condition of mind and consequent obedience. And such ones endeavor to be consistent with their theory by never talking or writing on practical themes, and never exhorting to obedience. There is, however, a marked difference in this respect between the writings of such brethren and the writings of the apostles. There has been a time in the past when the writer of this was inclined to the extreme view that knowledge was sufficient of itself to produce practical results, and therefore, that it was necessary only to preach the right theory, and that exhortation was of very little importance. But the reading of the inspired letters to the churches aroused us to the consciousness that in taking such ground we were contradicting the Holy Spirit. No one can read carefully the apostles' writings and not be impressed with the fact that a large portion of such writings are exhortations to practical holy living. Knowledge does not always produce obedience or all such exhortations would be in vain. We cannot resist the inference that the Holy Spirit does nothing in vain. But we are not left to inference. Paul tells us of some who "hold the truth in unrighteousness," (Rom. 1:18,) which would be impossible if the view presented were correct. The wrath of God is revealed against the ungodliness and unrighteousness of such men. "Because that when they knew God, they glorified him not as God, neither were thankful." (Ver. 21.) "Wherefore God also gave them up to uncleanness." (Ver. 24.) If knowledge is righteousness Paul should not and would not have written as he did. The nature of the unrighteousness is apparent in the context.

John gives us a definition of a righteous man which is worthy of our attention. "Little children let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 Jno. 3:7. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God neither he that loveth not his brother." (Ver. 10.) Who can fail to see that the object sought in giving men the truth, is character-- to bring men into a Godlike condition, and that if men do not obey the truth, and fail to realize and to express love in their lives, all is vain. R50 : page 5 Truth obeyed will prove the savor of life unto life, but disobeyed, the savor of death unto death. Knowledge is power either for good or evil; and the greater one's knowledge the greater his responsibility. "To whom much is given much is required." "This is the condemnation, that light is come, and men loved darkness rather than light because their deeds were evil." If knowledge is righteousness, how could any man sin willfully after having come to the knowledge of the truth, and how could any human being be lost? for God has arranged that "all men shall come to the knowledge of the truth," because he is the "True light that lighteth every man that cometh into the world." We have the unmistakable testimony of Paul that though a man "have the gift of prophecy, and understand all mysteries, and all knowledge, and though he have all faith so that he could remove mountains, and have not charity (love), he is nothing." 1 Cor. 13:2.

We are referred to the statement of Paul: "Abraham believed God and it was counted to him for righteousness," as proof that faith is righteousness. With this idea James is made to contradict Paul, for he says Abraham was justified by works and not by faith only (Ch. 2:24); and John contradicts Paul when he tells us that "all unrighteousness is sin," and as we have seen already, that righteousness is doing right. And Paul is even made to contradict himself in what we have quoted from him. But these men do not contradict each other, and their harmony will be apparent when we remember that Paul commends the "faith that works by love." Gal. 5:6. That Abraham's faith, and that of all other bible worthies was of this type --i.e. a working faith--will be seen by reference to their history. They were justified by faith, when their faith led them to do what God required of them. "By faith Abel offered sacrifice." Heb. 11:2.

"By faith Noah...prepared an ark." (Ver. 7). "By faith Abraham ...obeyed and went out" &c. (Ver. 8.) "By faith Abraham ...offered up Isaac." Ver. 17. They acted by faith, so says James of Abraham. By works his faith was made perfect. Ch. 2:22. The woman's faith saved her, but not till it led her to touch the Saviour. It existed before she was healed. So we see that faith alone or separately considered does not save, and is not righteousness.

We have no doubt that the "wedding garment" is the "fine linen, clean and white" with which the Bride is clothed, and "the fine linen is the righteousness of the saints." Rev. 19:8. But we can not believe that it is limited to her theology, but that it must include her character. It is the righteousness of her heart manifested in her life. The garment expresses her condition--her loyalty, her purity and her fellowship with God. Her righteousness is that to which she is called: "God hath not called us to uncleanness, but to holiness." 1 Thess. 4:7. The garment expresses the effect sought and gained, rather than the means God uses to bring it about. "This is the will of God even your sanctification, that ye should abstain from fornication." Ver. 3. To sanctify is to set apart for holy use, or to make holy or free from sin. Merely to "set apart" for any purpose is not to sanctify. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22. "Herein is my father glorified that ye bear much fruit." "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." "If ye keep my commandments ye shall abide in my love." "This is my R50 : page 6 commandment, that ye love one another." John 15. "He that loveth not his brother abideth in death." "He that loveth not knoweth not God, for God is love."

"The object of our union with Christ is to develop his life and love in us, and that by his spirit the deeds of the flesh might be mortified." Rom. 8:13. A garment spotted with the flesh shows that the carnal or fleshly nature is not wholly subdued. "If ye live after the flesh ye shall die, but if ye, through the spirit do mortify the deeds of the body, ye shall live."

If any one will take the trouble of examining the New Testament with the help of a concordance on this subject of purity, spotlessness, holiness and kindred ideas, they will be surprised that any one should even think of applying them to anything else than purity of heart and life. Get your theology corrected as fast as the truth is made plain to you, but do not let any one think that theology is a garment. We must be clothed with righteousness. "He that hath clean hands and a pure heart" shall ascend into the hill of the Lord. Ps. 24:3,4. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." The wedding garment is the divine nature developed and manifested.

That those who live late in the dispensation should have more light than those who lived further back in the shining path, is true, but the same overcoming of the flesh and loyalty to God was required of those who fell asleep as of us. They were tested in their life, as are we and found the character which fitted them for the kingdom before they slept. If a perfect theology were the wedding garment, then none but the last generation (even if they) could be the Bride. But the Bride made ready evidently refers to the whole company, whether waking or sleeping who were in Christ Jesus and consecrated to God's will. He has become the author of eternal salvation to all them that obey him." This spirit of loyalty to Christ is one of the most essential qualities of a true disciple, or learner, and will be of great assistance to us all in perfecting our theology, and getting the victory over every element or characteristic of the beast.

If any should inquire of us what was the leading and controlling "mark" or quality of the beast, we would write in large letters: DOGMATISM AND INTOLERANCE. It is no proof that a doctrine is false because the Catholics believed it. Neither is it proof that a doctrine is true because a reformer, one whom God has used and led, promulgates it. Let us beware what we receive from any one; and "prove all things" by the word of the Lord.

And above all may we be able to adorn our lives with holiness: "Add to faith, virtue; to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, CHARITY. Last the greatest! If we have these, we shall have the "abundant entrance." 2 Pet. 1:5,11. To such the king will not say, "Why camest thou in hither;" but, "Well done, enter thou into the joy of thy Lord." Amen.

J. H. P.

===================

R50 : page 6

Sons of God.

Have we ever fully realized what manner of love the Father hath bestowed upon us, that we should be called the sons of God? While the sons are being perfected, it is not expected that the world will understand it, for it is declared that the world knoweth us not, because it knew him not. But it is expected of the professed "followers of God as dear children" to understand their relationship to the Father, and to receive instruction from him.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is." 1 John 3:1,2.

"As many as are led by the spirit of God, they are the sons of God." Rom. 8:14. "Begotten sons, waiting for the adoption--full sonship."

The relationship to God as sons, was little, if at all understood, prior to the advent of Jesus Christ in the flesh. "Now this I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the father; even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:1,7.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household--family--of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth into a holy temple in the Lord; in whom ye are also builded together for a habitation of God through the Spirit." Eph. 2:19,22.

We see then that the evidence of sonship, is being led by the Spirit; having the spirit of truth to guide us into all truth, bearing witness with our spirit that we are the children of God; and if children, then heirs; "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16,17.

Jesus said: "If ye love me, ye will keep my words. Greater love R51 : page 6 hath no man than this, that a man lay down his life for his friends. This is my commandment, that ye love one another, as I have loved you. Ye are my friends, if ye do whatsoever I command ye. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." John 15:12,15.

What an inestimable privilege our Father has conferred upon us, that we should be exalted to the glorious position of sons of God; and to know, even here, what our Lord does; by being taught of him. "Ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in (him) it." 1 John 2:20,27.

We are living in the period of Christ's (Parousia) presence; and consequently near to the time when the sons of God will be glorified; so it comes to us with peculiar force, to heed the injunction of the "disciple whom Jesus loved;" "and now little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his (Parousia) presence. If ye know that he is righteous, ye know that every one that doeth righteousness, is born (begotten) of him." 1 John 2:28,29. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption--sonship--whereby we cry, Abba, Father. For unto you it is given, in behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29.

How it strengthens us to "endure hardness;" and to "press forward;" and to rejoice, "inasmuch as, if we are partakers of Christ's sufferings, when his glory shall be revealed, we may be glad also with exceeding joy." 1 Pet. 4:13. "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:8.

If with him God will freely give us all things; will we not, as sons, share with him as the author of eternal salvation? "The whole creation waiteth for the manifestation of the sons of God." Rom. 8:19. At present the world knows them not. As God is love, think you he will have anything but a loving family? We are taught to love the brotherhood; as members of one body to be interested in each other.

The first, of the fruits of the spirit, is Love. We are also taught, by precept and example, to love our enemies. There remaineth these three: faith, hope and love; but the greatest is love.

Do all things without murmurings and disputings; that ye may be blameless and harmless; the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.

B. W. K.

===================

R51 : page 6

Questions and Answers.

QUES. If Christ laid down his natural life, to redeem the natural life of man I can see how Christ's death might benefit the world who are to be brought back in the natural or flesh-life, but how in that case could his death be any benefit to the Christian who is to be raised a spiritual body?

ANS. As we are counted dead in Adam before we actually die so are we counted alive again in Christ, before it is actually brought about. The object of counting the church redeemed now is that they may be on trial for eternal life, which they could not be if they were still counted dead.

The plan of God is to redeem from death first and bring to the knowledge of the truth afterward as has often been shown. That is the rule, but with the church there is an exception. As they get the knowledge before the time, for special reasons --that they may be developed as the Bride to assist the Husband in the future work--so they are dealt with as if they had already been redeemed. An unredeemed man has nothing to give to, or use for the Lord. All was lost in Adam. But the Christian is always counted free from the claims of the Law and the Devil, in the word, hence he is expected to live for and use ALL for the Lord. "Ye are bought (redeemed, ransomed) with a price, therefore glorify God in your body and in your spirit which are his." We quote on this point a short extract from a letter of one who appreciates the value of Christ's death even to the Christian.

"If a man wished to bestow a title of honor and an inheritance on a slave, would he not first make him free? How could a single soul be converted if not first counted alive in God's sight? 'Awake thou that sleepest and arise from the dead and Christ shall give thee light.' Our freedom, so that we may choose eternal life, is based on the death of Christ." Rom. 5:10.

Christ is both our ransom to redeem us, and our example of voluntary obedience. He consented to the crucifixion. "Wherefore God hath highly exalted him" &c. Phil. 2:9, and if we by the same Spirit, "crucify the flesh with its affections and lusts" we like him will be raised R51 : page 7 a spiritual body. In the successful life--"faithful unto death" the object of redemption is attained. The world being raised in flesh will then have the flesh to crucify. Christian, you are now enjoying the benefits of Christ's death, you are also made partaker of the Divine Nature by the Spirit. "Therefore ye are debtors, not to, the flesh, for if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live." When the work begun in you is perfected, then "mortality will be swallowed up in life."

QUES. Do you believe Christ came in the character of a Bridegroom at the beginning of both the Jewish and Gospel harvests?

ANS. I do. I understand that he came in that character at the beginning of the Jewish harvest as a part of the pattern, and at the beginning of the gospel harvest as a parallel. John 3:29, is a clear statement of the fact in relation to the first. The second depends on a number of evidences drawn from the prophetic periods and the parallelism of the Two Dispensations including the application of the parable of the "Ten Virgins."

To deny that he came as Bridegroom at the beginning of the Gospel Harvest in 1874, is to ignore the proper parallelism between the thirty years of tarrying at each Advent. He is revealed as both Bridegroom and Reaper in both harvests. The first is the type--the second the antitype. He did not come at the first to be espoused to the gospel church and go away. His espousal to the gospel church did not take place until the descent of the Holy Spirit on the day of Pentecost, (the antitype of Eleazar, meeting Rebecca at the well where she received the bracelets and earrings--the "Earnest") and all know that this was after Christ had gone away. His ministry in the flesh was not to the sons but to the servants --the Jewish church. "I am not sent but to the lost sheep of the house of Israel." Hence his command: "Go not in the way of the Gentiles," &c. It is true the natural seed in some sense belonged to God, but when Christ became a Son, God became a Father, and the Son represented his Father, hence "He that receiveth me receiveth Him that sent me." Christ's work in the flesh was to finish the work of God, with the typical seed.

His coming as Bridegroom like all other features was a part of the pattern. Christ as his Father's representative could say: "All mine are thine, and thine are mine and I am glorified in them." Jno. 17:10. This was of the disciples.

Though the natural seed belonged to God, yet of Christ it is said: "He came to his own and his own received him not." He came as Bridegroom and was rejected. They were bidden but were found unworthy, hence the turning to the Gentiles-- "the highways and hedges." And those murderers he destroyed and burned up their city. See Matt. 22:1-14. We hope all will continue to search carefully and prayerfully until they find the true relation between the work of the Father and the Son. Truth is what we want.

QUES. Why do you not admit the distinction made by the Savior between the work of the Father and the Son? Jno. 5:21,22.

ANS. We do admit the distinction if we understand what it is. We have failed to express our thoughts correctly to any who suppose we make no distinction. We will try again. The coming of Jesus in the flesh, we regard as the dividing line between the two works referred to by the Saviour. "My Father worketh HITHERTO (i.e. before I came) and (now that I have come) I work." V. 17. There is a sense in which all things were made by Him, as the Pre-existent One, but we do not find any scripture which speaks of Christ as the Son until the coming in the flesh, and that is the standpoint of Jesus when he used the above language.

"My Father worketh hitherto," &c., we use as the key to unlock the rest. "For as the Father (hitherto) raiseth up the dead and quickeneth them, EVEN so the Son (now and henceforward) quickeneth whom he will," and the reason given is that the Father has given the work into his hands. "All things" (ver. 20) which includes "Judgment" (ver. 22) and "raising up the dead." (ver. 21 and 29.) The tense of the verb "raiseth" (ver. 21) is the same as "worketh" (ver. 17), and yet the R52 : page 7 Saviour puts it in the past by the word "hitherto." When Christ says: "I work" he does not mean that he does a work "distinct from the Father," for he says: "The Son can do nothing of Himself" (ver. 19) and "The Father that dwelleth in me, He doeth the work." Even of the work of judgment committed to Christ he says: "I can of mine own self do nothing, as I hear, I judge," &c., (ver. 30.) "And if I judge, my judgment is true, for I am not alone, but I and the Father which sent me." 8:16. Before Jesus came, God did the work, but since the Son came the Father works by Him. It is not less true that God works by Christ since the resurrection than it was before. If the Divine hidden in the flesh was able to express itself in acts of power, surely the fully developed Son of God should have just what he claims, "All power...in Heaven and Earth." "The Father judgeth no man," we must understand as teaching that he does not judge "distinct from the Son" for he had committed the work unto the Son--"Immanuel." We have already shown that Christ so taught, and Paul expresses the same thought; "God hath appointed a day in the which HE will judge the world, by that man whom he hath ordained." &c. Acts 17:31. God judges, and yet Christ "will judge the living AND THE DEAD at his appearing and kingdom." 2 Tim. 4:1. "The Father judgeth no man" and yet "God (is) the Judge of all." Heb. 12:23.

In the prophecy of the invitation going to "all the ends of the Earth" God says: "There is no God beside me; a just God and a Saviour, none beside me." "I am God....I have sworn by myself, that unto me every knee shall bow." Isa. 45:21-23, and yet God hath exalted Jesus and given him the Name at which all shall bow, and Christ is the Saviour. Phil. 2:9,11.

"We trust in the living God who is the Saviour of all men, especially of those that believe." Here Christ is not mentioned, shall we therefore conclude that God does it all "as distinct from Christ?" or shall we believe that Christ is the mediator by which God does the work? God raises the dead, but Christ is his Agent, so to speak. He will quicken the mortal bodies of his saints, but by "Christ in you." Compare Rom. 8:9,10,11, where "Spirit of God," "Spirit of Christ" and "Christ in you" are used interchangeably. The distinction Christ makes is between what was done before he came and since. And we understand him to teach that since he came His work and the Father's is one and not distinct one from the other.

If any can not see it thus, we still pray for Heaven's blessing on you all.

J. H. P.

===================

R52 : page 7

Bible Class Department.

The Verbal Accuracy of God's Word.

"Every word of God is pure--He is a shield to them that trust in Him--add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:5,6.

Paul sharply criticised some ignorant persons who came into the church indulging in strifes of words, and we frequently find misunderstandings and divisions caused solely by a lack of knowledge of the meaning of important words and phrases. In fact there are sects in the Christian world to-day, as we all know, who are cut off and separated from other parts of the body simply by a difference of opinion as to the exact meaning of perhaps a single word. The Psalmist said: "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Surely we can also say: He that made the tongue, and who gave us his law clothed in human language did he not know what words to select? It is evident that the Holy Spirit inspired--not simply the broad ideas--but, in many cases at least, the exact phraseology.

So fully did the Jews believe this, that the penalty of death was imposed on the Scribe, who, in copying the law, dared to alter a single word. So fully did Paul rest on the verbal accuracy of the Scriptures, that, relying on a single letter, he, at one bold stroke, cut away the main stay--so to speak--of the proud hopes of the whole Jewish nation. A hope which had been cherished for ages; that they, and they alone, were the chosen seed of Abraham, and the heirs to all the promises. Said he: "Know you, certainly, that those of faith, these are the sons of Abraham.... Now to Abraham were the promises spoken, even for his SEED. He does not say 'And to the SEEDS,' as concerning many, but as concerning one; 'and to thy SEED'--who is Christ. ...If ye are Christ's, then you are Abraham's seed, heirs according to promise."*

Only the knowledge of this fact, we think, could enable the Master to say so confidently, "Till Heaven and Earth pass away, one iota [smallest letter in Greek alphabet] or one fine point [of a letter] shall not pass from the law till all be fulfilled."

That God's Word is perfect, is above controversy; we have indeed the oft repeated and divinely inspired assurance of the fact. That our English translation is perfect, is by no means as certain; in fact, we have abundant proof to the contrary. The truth is, howsoever faithful or capable the scholar may be, it is still simply impossible to make of any extended portion of the Word a concise and perfect translation. For this reason: If each of the nations of earth possessed exactly the same sets of ideas, expressed in exactly the same manner, one word for each division of thought, the work of changing from one language to another would be comparatively easy. But, as we know, this is not the case. One Greek word may express a thought embodied in several English words, again, it may take a number of Greek words to cover all that is contained in a single English one. If words were made of India Rubber, they might be stretched as occasion required; and indeed, there are those who so use them; but they are really more like a piece of hardened steel; which, while it may have different shapes, as viewed from different sides, is still unyielding and unchanging.

It is sometimes expedient in composing to use synonymous words when no change of sense is intended, in order to avoid repetition; but if this be done in translating, it is likely to cause--if not obscurity-- at least doubt and uncertainty. But the translators of our version of the Bible did this very thing, and willingly acknowledge it. In the preface they say: "We have not tied ourselves to an uniformity of phrasing or to an identity of words.... That we should express the same notion in the same particular word, as for example, if we translate the Hebrew or Greek word by purpose, never to call it intent," &c.

It had been better many times that they had been more strictly literal, even to the charge of producing a monotonous repetition. Our modern taste, we know, prefers a change in the sound, but we sometimes lose in force and power in obtaining that object. Paul was peculiarly fond of repetition. He is sometimes, as Paley says: "off at a word." When he strikes an expression that pleases him, he--like a child with a sweet butternut--turns it over and over, picking out at each fresh position some dainty bit, and refusing apparently, to lay it down until the last rich morsel has been extracted. We have a specimen in 2 Cor. 1. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Here our translators tired of the repetition. Not so Paul. He had not yet extracted all the comfort out of the blessed word, and so he R52 : page 8 goes on thus: "For as the sufferings of Christ abound in us, so our comfort also abounded through Christ. And whether we be afflicted, it is for your comfort and salvation... or whether we be comforted, it is for your comfort and salvation,... knowing that as ye are partakers of the sufferings, so shall ye be also of the comfort."*

Some original words have been translated by so many English ones, and the rendition has been in certain cases so arbitrary, that there is blind confusion and an utter failure to perceive the true import of the Divine Word.

We are not fault finding. The translators of King James' version, so called, probably did the very best they could under the circumstances. We of 1879 are living more than a quarter of a Millennium nearer the perfect day. Indeed we fully believe that that perfect day is already dawning upon us. We have light, let us have truth. Truth at any price. Truth, if it overthrows long cherished errors. Truth, if it sweeps away musty cobwebs, once gossamer filaments of fancy, enshrined in our hearts. Truth, if the heavens fall: but they cannot fall, they rest on truth.

Let not a superstitious reverence for the old, take the place of a holy veneration for the pure, although it may seem to be new. Error may be old: TRUTH IS ETERNAL.

We purpose in succeeding numbers of THE WATCHTOWER to make use of the "Bible Class" department for short items of interest, both critical and explanatory, including the translations of words and phrases; and various readings from different scholars; earnestly seeking by the help of Him who is the Light, the Truth, the Way, to come to knowledge of the truth, all the truth, and only the truth. The Spirit was promised to guide us "into all the truth." Let us "follow on to know the Lord." Not, that we may "hold R53 : page 8 the truth in unrighteousness," which is plainly possible; but, being "sanctified by the truth," "we may no longer be children, tossed to and fro, and carried about with every wind of doctrine...but holding the Truth, may in love grow up into Him in all things, who is the head --Christ.

W. I. M.

*"American Bible Union" version.

===================

R53 : page 8

LIFE.

The Bible student is often puzzled with the question, How many kinds of life are there; and what is the difference between them? Our authorized version answers the question vaguely, if at all.

The word life, as found in the New Testament, is, in most places, a translation from one of the two Greek words, *Zoee* and *Psuchee*. The rendering of both by the one English word Life covers up a clean-cut difference of meaning between the two.

The word *Psuchee* has several significations. When it refers to life, and is so translated in our New Testament, it invariably alludes to the natural, fleshly, or blood-life. Liddell and Scott, in their lexicon, give the meaning as follows: "*Psuchee*, breath; Latin, anima--life--spirit. It leaves the body with the blood. *Periphr* for the man himself. The life of animals, &c.

Zoee refers generally, in the New Testament, to the spiritual life, either in this age, or after the resurrection. Liddell and Scott give, *Zoee*, a living, i.e., means of life; life opposed to death. It sometimes, at least, as in the definition, "means of life," seems to indicate an inherent or independent life power; thus opposed to *psuchee*, which is dependant on the breath.

In the New Testament, we find eternal, or everlasting, life (*zoee*) over forty times. Also, endless life; resurrection of life; word of life; book of life; water of life; crown of life, &c. Also, our Lord is called the Prince of Life; Author of Life; Bread of Life, &c.--All from *zoee*. *Psuchee* is never found in any such connection.

In reference to *psuchee*, and its corresponding Hebrew word, *nephesh*, an able critic remarks: "Perhaps it may be worthy of notice, that in all the seven hundred times in which *nephesh* occurs, and the one hundred and five times of *psuchee*, not once is the word immortal, or deathless, or never-dying, found in connection, as qualifying the terms."

We will quote as samples the occurrences of *psuchee*, wherever translated life in Matthew: "They are dead who sought the child's life;" "Take not thought for your life, what ye shall eat;" "He that finds his life shall lose it, and he that loses his life for my sake, shall find it;" "For whoever will save his life, shall lose it; and whoever may lose his life for my sake, shall find it."

These last two passages are made still clearer by John 12:25, where, apparently, the complete remark of Christ is given, and *psuchee* and *zoee* are brought into direct contrast: "He that loves his life (*psuchee*) shall lose it; and he that hates his life (*psuchee*) in this world, shall keep it unto life (*zoee*) eternal."

We reserve last occurrence of life --from *psuchee*--in Matthew, for the present.

We are never taught to hate the *zoee*, but the *psuchee* is to be held in comparatively low estimation. For instance: "If anyone comes to me and hates not his father,...and even his own life" (*psuchee*), &c. Barnabas and Paul were called "men who have hazarded their lives for the name of Jesus." Paul said, "neither do I count my life dear to myself" &c. When Eutychus fell from the third loft during Paul's preaching, and was taken up insensible, the apostle said: "His life (*psuchee*) is in him." It is applied to beasts: "The third part of the creatures which were in the sea, and had life (*psuchee*) died."

We will look at a few passages in which *zoee* occurs. "Straight is the gate, and narrow the way, which leads to life (*zoee*)." "If thou desirest to enter into *zoee* keep the commandments." "He that believes on the Son has everlasting zoee, and he that believes not the Son shall not see *zoee*. "Ye will not come to me, that ye may have *zoee*." In John, chapters 5 and 6, every occurrence of life is from *zoee*.

From *Psuchee* we obtain the adjective, *Psuchikos*; which occurs six times in the New Testament, is twice translated sensual, and four times natural, as follows:

"But the natural man receives not the things of the Spirit of God, for they are foolishness to him." It is sown a natural body, it rises a spiritual body. If there is a natural body, there is also a spiritual...but the spiritual is not first, but the natural (*psuchikos*) and afterward the spiritual."

In perfect harmony with this last scripture we find in relation to the two Adams, the corresponding heads of the natural and spiritual planes: "The first man Adam was made a living *psukeen* (natural man); the last Adam a life (*zoee*) giving Spirit." We have probably quoted sufficient to render clear the distinction between the two Spirit inspired words, let us now look at their force and bearing on the question of the atonement, which has been agitating our people lately.

It has been asserted that the life which Christ laid down for the world was not the natural, but that which he had with the Father; which-- spiritual life--he laid down at his incarnation and took up at his resurrection; Wresting John 6:63. "The flesh profits nothing," from its true position, the sacrificial death of Christ has been degraded, and the blood of the covenant counted an unholy [Greek *koinon*, common] thing.

The original Greek settles the question of the kind of life, clearly and unmistakably. While it is continually taught that in Christ we have *zoee*, even *zoee* everlasting, it nowhere says that he laid down his *zoee* for us. On the contrary it plainly and invariably states that the life he gave was the *psuchee* [natural, or blood life.] We will quote a few texts. "The son of man came not to be ministered to, but to minister, and to give his life (*psuchee*) a ransom for many." Matt. 20:28, Mark 10:45. "The good Shepherd lays down his *psuchee* for the sheep." John 10:11. This declaration is stronger when we notice that in the verse previous Christ says, "I came that they may have *zoee*," &c. Following, he reiterates "I lay down my *psuchee* for the sheep....For this my Father loves me, because I lay down my life that I may receive (a) it again, no one forces (b) it from me, but I lay it down of myself. I have authority (c) to lay it down, and I have authority to receive it again. This commandment I received from my Father." Although Christ here speaks of receiving it again, it does not of necessity mean that when he rose from the dead he took again the blood life. Simply, he had authority, or an arrangement with the Father to live again. The nature of his resurrection life we learn from other scriptures. The passage in this respect is similar to John 12:25. "He that hates his *psuchee* in this world, shall keep it unto *zoee* eternal: when mortality shall be swallowed up by *zoee*.

We have a strong contrast in the following. "We know that we have passed out of death into *zoee*, because we love the brethren. He that loves not his brother abides in death [During the enjoyment of the blood life (*psukee,*) mankind are under the dominion of death.]...In this we know love, that he laid down his *psuchee* for us; and we ought to lay down our lives (*psukas*) for the brethren." "Greater love hath no one than this, that one lay down his *psuchee* for his friends." No one is ever supposed to lay down the *zoee*.

What each of his lives (*psuchee* and *zoee*) do for us we have in Rom. 5:10. "For if being enemies, we were reconciled to God through the death of his Son, [the laying down of the blood life or *psuchee*] much more, being reconciled, shall we be saved [by the impartation of his spiritual nature, and the benefits that follow,] by his *zoee*. As to the origin of this higher life, and how it comes to us we have John 5:26, "As the Father has *zoee* in himself, so he gave also to the Son to have *zoee* in himself." "For this is the will of my Father, that every one who sees the Son, and believes on him, may have everlasting *zoee*" &c. By the arrangement above noted, Jesus our Lord has become "Author of *zoee*," "Prince of *zoee*," "Bread of *zoee*," and mark it, "The resurrection and the *zoee*." The Resurrection to all, the *Zoee* to believers. "Marvel not at this; for an hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that did good, to the resurrection of life (*zoee*,) and they that did evil, to the resurrection of judgment."-- Am. Bible Union Version. "These are written, that ye might believe that Jesus is the Christ (anointed,) the Son of God, and that believing ye may have *zoee* in his name."

a.--Greek. *Lambano*. The original signification of the word is two-fold; one to take, the other to receive; (I) to take, grasp, seize, to gain, win, &c.; (II) to have given one, receive, get, &c.

b.--Greek, *Aireo*, to take, grasp, seize, conquer, overpower, &c.

c.--Greek, *Exousia*, power, authority to do a thing, permission, resources, &c.

W. I. M.

Remarks by the Editor. This is very satisfactory and we think should and will, end controversy as to what life Jesus gave for our ransom from death. Our natural life (*psuchee*) is forfeited. Our Lord became our substitute and gave his *psuchee* for ours and then as a gift offers believers his *Zoee* eternal.

====================

R54 : page 1

VOL. I. PITTSBURGH, PA., DECEMBER, 1879. NO. 6.

==========

page 1

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS. J. H. PATON, ALMONT, MICH.
W. I. MANN, SWISSVALE, PA. -- B. W. KEITH, DANSVILLE, N.Y.
H. B. RICE, W. OAKLAND, CAL. -- A. D. JONES, PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

==========

R54 : page 1

THE ANTICHRIST.
2 Thess. 2.

B.--Good evening, brother A., I have wanted for some time to inquire your views of the "Man of Sin"--"The Antichrist." Who is he, what is he, and when will he come; or has he already come?

A.--I shall enjoy a conversation with you on this subject; it is one deserving of careful thought and is mentioned by Jesus himself, as well as by his apostles and prophets. I presume I need not make mention of the various theories held by bible students on the subject. Many believe that Jerusalem and the temple will be rebuilt soon, and that some literal man will oppose and exalt himself above all that is called God, or that is worshipped, so that he, as God, will sit in the temple of God showing himself that he is God. (2 Thes. 2:4.) He is expected to be able to perform "signs and lying wonders"--to deceive all the world into the idea that HE is God, and to have them give homage and worship to him.

There are various conjectures as to who may be this "Man of Sin." It has been claimed for Napoleon Boneparte and each of his successors to the title to the throne of France, and now for Prince Jerome Boneparte. Others quite recently have given up expecting so much of a development of power from a broken down dynasty, and claim, with positiveness, that it is the present Pope.

B.--It would be a very remarkable thing to have occur in this nineteenth century. It might have been possible in some heathen land, hundreds of years ago, but I could not make myself believe that such things are even possible now. No, the tendency of the press and of science is to ignore God altogether, and in the face of the wonderful evidences of His creative power and might, to deny, entirely, the Lord, in whose praise "Day unto day uttereth speech, and night unto night showeth knowledge. Ps. 19:2.

A.--I fully agree with you. It would be much easier to turn the world to Atheism than to Idolatry. This is one reason why I could not look for a personal "Man of Sin." Paul had always exhorted the church to look and wait for "The day of the Lord, yet here (2 Thes. 2.) he tells them "That day shall not come except there come a falling away first, and that Man of Sin be revealed." As I believe the word to teach that we are now living in "the day of the Lord," you see it is both natural and consistent in me to look back for the "Man of Sin," and to expect to be able to recognize him, for Paul says he must be revealed, or his real character shown and seen before the "day of the Lord." He referred to a false system which would develop in the church. As one error after another crept into the church, they gradually brought about the "falling away." The church fell from her position of trust in, and support on the promises of her absent Lord, and began to love the world and the things of the world.

The narrow path was too steep and rough; she coveted the world's ease and abundance, and the more bold element formed the plan of so arranging the customs and laws, that the world's affections were captured, and instead of persecuting, the Roman Empire embraced the church and seated her in power. Doubtless she thought to use the power and influence of her new friend--Rome --to the honor of the Lord to whom she was betrothed, but soon she began to "glorify herself and to live deliciously with the kings of the earth," and "her sins reached unto heaven." Rev. 18:5-7.

B. You speak of it as the woman, &c.; if this is the same referred to by Paul, why does he call it "The Man of Sin?"

A. It requires two to make one, as Adam and Eve became one and "God called their name Adam." And as Jesus and his bride are to become one and together be known as The Christ (anointed)--the one seed,--so with this case: The virgin of Christ became untied to the World--They twain became one-- "The Man of Sin." Since she pretended to be the true bride and heir with Jesus to the throne of kingdoms, so when united to the World, she claimed the union to be valid and lawful, that she sat a queen. She ruled over the empire of earth, claiming the various titles and honors due to the true Lord and his bride. And that system--Papacy --being a falsifier which sought to take the honor of the true anointed, is emphatically the opponent of the true Christ, or, as the name signifies, Antichrist.

B. But, can we say the Papacy denies God or Christ? Is the language --"Who opposeth and exalteth himself above all that is called God or that is worshipped,"--applicable to that system?

A. Yes; as Paul said of some: "They profess that they know God, but in works they deny him." I refer to the Papal system; not to individual Roman Catholics. If you are not familiar with THE CLAIMS OF PAPACY, you cannot so well understand how it exalts itself, and opposes God. Papacy claims that its representative, the Pope, is "King of Kings and Lord of Lords,"--"The Prince of the kings of the earth." As Christ's vice-gerent, he is the Pa-pa --Pope--Father, i.e., "The Everlasting Father," "The Prince of peace," "The Mighty God." All of these, and every other title announced by the Prophets, is considered as proper and applicable to the Pope, since he is Christ's vicar, or instead of Christ. Did the prophets declare the reign of Christ for a thousand years over the nations, and that he should reign until he should put all enemies under him? Papacy claims that when exalted to power, it did put down all enemies, and that for a thousand years it did reign over the kings of the earth. (Generally dated, I believe, from A.D. 792 to 1792.) And they claim that the millennial reign of Christ and his saints, of

Rev. 20, took place, is now in the past, and that the period since the overthrow of Papacy's dominion (1798) is the "little season," mentioned in vs. 3,7 and 8, during which the "Devil is loosed." (Protestantism and all infidelity to the church.) During her reign over the earth's kings, she did "Rule with a rod of iron," and claimed Divine authority, and that it was the fulfilment of Psa. 2:6-12. Read it. To vs. 10-12 were given emphasis, especially "Kiss the SON." Actually the Kings of the earth did kneel down before the Pope, kiss his great toe, receive his blessing and their crowns from his hands. (Sometimes the crown was placed by the Pope's feet upon king's heads.) And for centuries no king reigned in Europe without this blessing and appointment of the Pope. To offend or disobey was to forfeit their titles and thrones. Thus, by claiming God's honor, Papacy exalted itself and opposed the true God. To illustrate the claims of Papacy let me quote a few of its "great swelling words."--Pope Martin: "The greatness of priesthood began in Melchisedec, was solemnized in Aaron, continued in the children of Aaron, perfectionated in Christ, represented in Peter, exalted in the universal jurisdiction, and manifested in the Pope. So that, through this pre-eminence of my priesthood, having all things subject to me, it may seem well verified in me, that was spoken of Christ, 'Thou hast subdued all things under his feet.'...I am all in all and above all, so that God Himself, and I, the vicar of God, have both one consistory. ...Wherefore, if those things that I do be said not to be done of man but of God: WHAT CAN YOU MAKE OF ME BUT GOD? Again, if prelates of the church be called and counted of Constantine for Gods, I then, being above all prelates, seem by this reason to be ABOVE ALL GODS. Wherefore, no marvel if it be in my power to R54 : page 2 change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ." Pope Gregory II. boasted that: "All the kings of the West reverence the Pope as a God on earth." An oft accepted title was, "Our Lord God the Pope." At the Lateran Council the Pope was addressed: "Thou art another God on earth."

B. It would appear that in olden times the Popes had made great pretensions.

A. Yes, brother; and you will remember that the late Pious IX. promulgated the dogma of his own Infallibility. And the present Pope, "Leo XIII. claims to be "The Lion of the tribe of Judah." This, like other titles belonging to the true Christ, is claimed by the Anti-Christ, as you will see by this extract from the Pittsburg Dispatch of June 14, 1879: "A rich American, now residing at Rome, desiring to possess the bust of Leo XIII., engaged the services of the celebrated sculptor, Tadolini. The latter, not content with the simple portrait of the Holy Father, went to the Vatican and asked permission of Leo XIII. to reproduce his features from the original. The Pope consented. When the work was finished, Leo congratulated the artist, who asked him to trace a word on the still fresh clay. His Holiness took the burin from the sculptor, and wrote with a smile, 'Leo de tribu juda.'" ["The Lion of the tribe of Judah."]

B. It does seem very clear when so put together; but how about the remainder of the verse,--"Who sitteth in the temple of God, showing himself that he is God." How could Papacy fulfill this? The temple at Jerusalem had been destroyed hundreds of years before Papacy's rule.

A. The temple of God is the dwelling or abode of God. Once He dwelt in the Jewish temple, but at the death of Jesus the vail of the temple was rent in twain and the glory of the Lord departed, and from that time it ceased to be, really, the temple of God. For R55 : page 2 fifty days there was no temple on earth; but, "When pentecost was fully come," the Lord descended by his spirit, and his glory and presence filled His New Temple, the gospel church. "Know ye not that ye are the temple of God?" 1 Cor. 3:16; Eph. 2:21,22. There has been no other temple since, and there never will be another, for this one is an everlasting habitation. Any building which men may put up at Jerusalem might be called a temple, but it would not be THE temple of God. The "Man of Sin,"--Papacy--did take his seat in God's church (temple), and used in a blasphemous manner the titles and honors of the "King of Kings." Paul tells us that the errors which led to this falling away from the truth had begun to operate in the church even in his day. It increased more rapidly when the churches' "candlestick" was removed,--the special gifts of the Spirit in healing, discerning of spirits, etc., ceased. These let, or hindered the more rapid development of error in the Apostolic days. (Another hindrance was the pagan empire, and not until its decline could Papacy be exalted.)

B. It does seem to be a wonderful counterfeit of the true Kingdom of God, and I see some force in the Spirit's calling it (vs. 11) strong delusion that they should believe a lie.

A. We find a clearly drawn Picture of the Counterfeit of God's Kingdom. (Rev. 12.)

B. This chapter is quite peculiar, and is generally thought to be a picture of the establishment of the true kingdom. However, this view involves a contradiction.

A. It does, and for this reason it has been considered one of the most difficult chapters of this difficult book. Let us examine carefully:

"The Woman, clothed with the Sun," is the Gospel church, covered with the precious promises of God and the glorious light of truth. The Moon is the reflection of the Sun's brightness, so the Law or Jewish age was a shadow of the Gospel. It was light, but not the real, only reflected light. The woman had the Moon under her feet. She had reached a higher plane, and yet she rested upon the foundation of the Apostles and Prophets. The diadem of twelve stars, representing the Apostles (vs. 3). The Roman Empire having seven heads (Rome's seven successive and distinct forms of government), and ten horns (divisions of power). "The red dragon," Pagan Rome, persecuted the church. "His tail drew the third part of the stars of heaven and did cast them to the earth." "Stars of heaven,"--the bright ones or ministers and teachers in the church. The dragon's tail draws them, i.e., these become followers of Pagan Rome in hopes of having favor with the empire and escaping persecution. As a result, they lose their position as stars in the true church, and are "cast to the earth." Persecuted and reviled, she was pained to be delivered, and longed for the completion of the promised "Seed of the woman which should bruise the serpent's head." Her anxiety and desire in this direction produced a pre-mature birth--"The Man of Sin" (the papal hierarchy) being the offspring. This "male child," at first a weak one (A.D. 314), was gradually "caught up unto God and to his throne," or exalted to the position and titles, homage and praise of the true "seed," so that "He as God sat in the temple (church) of God, showing himself that he is God." And within three hundred years he did "Rule the nations with a rod of iron."

Vs. 7: "And there was war in heaven;"--i.e., there was a conflict or controversy between the two elements --the church and the empire --when this son of the church attempted to take the ruling position. (This conflict and casting down continued for several hundred years, or until about A.D. 752, when "In the pontificate of Zachary, the German court decided that no Metropolitan could enter upon his functions without the approval of the pontiff." "In the same year, Pepin asked the sanction of the Pope to ascend the throne of France.") "Michael and his angels"--the papacy and its supporters--fought against the dragon--pagan rulers, etc.,-- and the great dragon was cast out of heaven. This conflict between Papal and Pagan power resulted, as we have seen, in the overthrow of the latter.

B. But does it not seem a forced construction to suppose Michael to symbolize the "Man of Sin?" Is not this the same Michael referred to in Dan. 12? If it is a symbol in one case, is it not in the other?

A. No; the account in Dan. 12 is a literal statement. The resurrection and other matters there mentioned are literal, but not so Rev. 12. The woman, dragon, tail, stars, horns, etc., are all symbols, and it would be out of order to have a real Michael fight a symbolic dragon. However, it seemed puzzling at first to know why this name should be given to Antichrist, but on turning to a dictionary we find that the meaning of the word Michael is-- "Who as God." It is quite remarkable that the meaning should be in such close accord with Paul's description --"He as God sitteth in the temple of God," etc.

When the dragon was cast out of heaven (out of the ruling position) it left this one ("Who as God,") in control, or in the heavens, and from him issues the "loud voice" (great proclamation) of verses 10,11 and 12; that is, Papacy claimed that when it assumed control "the kingdom of God and the power of his anointed," had come to the world. They claimed that they had overcome by the blood of the Lamb, their lives and testimonies. "Therefore, rejoice ye heavens." (Let Papacy and all connected therewith rejoice.) "Woe to the inhabitants of the earth, etc." As the church had once been persecuted when Paganism reigned, so now when she reigns she makes the Pagans and heretics suffer. This, papacy claims as the millennium, during which it broke in pieces the kingdoms with the rod of iron.

B. But it is the dragon that causes the woe, not the church.

A. Remember that the dragon represents Rome, and that the same dragon has various heads. (See Rev. 17.) Here it had fully taken on its fifth head--Papacy. It was the same Rome under a new ruler, or head, and the same power which had previously persecuted the church,--the Empire and its army. Under the new ruler it persecuted pagans and heretics. Remember, therefore, that hereafter the dragon represents the empire or military power, under the control of its ecclesiastical head. This military power must be made use of by its new head, and its force was directed against the woman and against the remnant of her seed [not of the apostasy], which keep the commandments of God and have the testimony of Jesus." ["The testimony of Jesus is the spirit of prophecy."] These, Waldenses, &c., doubtless knew from the prophetic word, not only that the "same Jesus" would come again "to be glorified in his saints," but also that there should "first come a great falling away," and "That Man of Sin be revealed --the son of perdition,"--before the day of the Lord.

Vs. 14.--To the woman were given two wings of a great eagle, that she might fly into the wilderness [lit., the place deserted] into her place. The two wings are probably the "two witnesses,"--the word,--which now showed the true church from which papacy had sprung, her true condition--ON earth instead of, as at first, above the earth, with the moon under her feet.

These two witnesses assist her, not only to mount upward again, but to return to "the place deserted," i.e., to a condition of harmony with God, not with the world. She was nourished in this wilderness 1,260 years, or three and a half times, (from A.D. 538 to A.D. 1798.)

Vs. 15.--"The dragon (Empire) cast a flood of waters (people--army) after the woman to destroy her, but the earth helped the woman, &c." The army was largely made use of in furnishing dissenters, and had it not been that frequent trouble from other sources otherwise occupied it, the army might have exterminated the true church.

Now, brother B., can you see the "Man of Sin?" Has he been revealed?"

B. Yes, yes! It seems very clear and plain. Now, how about his final end?"

A. Paul says: "Whom the Lord shall consume with the spirit of his mouth." To consume is to waste gradually. The spirit of his mouth is his word. This consuming of Papacy has progressed for about three hundred years, or since God's word began to be published, (A.D. 1526) and particularly since 1801, when it "the two (witnesses") was exalted to heaven, or when it came to be reverenced.

Papacy has ever realized that "the word" would be its destroyer, ---------- [Continued on page 7.] R55 : page 7 [Continued from page 2] ---------- and has sought in every way to keep it from the people, and would to-day, as in past ages, burn every bible if it could.

B. Thank God for His Word. How we should prize it. It is the light which dispels errors and scatters the powers of darkness. Yet I often think that many of its strongest advocates are neglecters or careless readers of it. Would that all might remember that "it is the power of God unto salvation," and that in neglecting it they neglect him. (Mark 8:38.)

A. Your remarks are good. I have noticed of late that while the nominal Christian professor becomes the more skeptical, the more matured and most earnest children of God are searching as they never did before.

B.--Paul speaks of a destruction of Antichrist as well as of his consuming--"Whom the Lord shall destroy with the brightness of his coming." Will this be when Christ is seen in glory in the sky?

A.--The words you quote would be more literally rendered: "Whom the Lord will make powerless by the appearing (manifesting) of his presence." Papacy has been losing its power gradually, (the "Roman Inquisition," the last of its kind, being R56 : page 7 abolished in 1870.) This, too, is in harmony with our understanding of Christ's presence: that he is now present, separating, purifying and gathering the wheat; and when this is accomplished we (if gathered) "shall appear with Him." Oh, glorious hope! Let us "so run that we may obtain," really overcoming the real dragon by the blood of the Lamb and the word of His testimony, that we may have part with the real anointed Jesus, in the real kingdom. Good-bye; call again.

====================

R56 : page 3

A BEAUTIFUL ROBE.

"There is a robe I long to wear,
One which my neighbors, all, may share
A robe so perfect, pure and white,--
Its very folds reflect the light.

"Twill also fit each form and size,
Such wond'rous virtue in it lies;
Every deformity 'twill hide,
And deck the wearer like a bride.

This robe cannot with gold be bought,
However much it may be sought;
Titles of earth, genius, or fame,
No share in it can ever claim.

But those who, counting all but dross,
Bow low, before the Saviour's cross;
Believing He will hear their cry,
And on His promises rely.

Who claim no merit of their own,
Trusting in Jesus' name alone;
This robe will cover, comfort, bless,
For 'tis Christ's robe of Righteousness.

[SELECTED. By request.]

====================

The Building of Zion.

"When the Lord shall build up Zion, he shall appear in his glory." Psalm 102:16.

We have no doubt that Zion as used in scripture is double, aside from its being the name of a literal mountain.

It represents "the city of the Lord" (Isa. 60:14)--Jerusalem. But which? There are two Jerusalems: the old, and the new: the earthly and the heavenly, and two nations or churches corresponding-- the Jewish and the Gospel. Some apply the text wholly to the restoration of the earthly Jerusalem, and others apply it wholly to the success, in some way of the gospel church; perhaps it is most commonly applied to what is familiarly called a "revival of religion." We believe such prophecies apply primarily to the building up of the old Jerusalem, by restoration, and in a higher sense, to the building up of the New Jerusalem by glorification, and that both will be accomplished in one and the same day, i.e. "the day of wrath," or the 37 years on which we have entered reaching to A.D. 1914. We do not believe that a revival of religion fills the prophetic picture in any proper sense. The New Testament clearly locates the appearing in glory after the resurrection of the saints, for, says Paul: "When Christ who is our life shall appear we also shall appear with him in glory." Col. 3:4. That it is associated with the Christian's reward, and not with his work in this life is evident, because Peter speaks of our trial when ended as being "found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7.

The "manifestation of the sons of God," (Rom. 8:19) the appearing in glory, and the descent of the New Jerusalem, may be the same great fact under different names. The same glorious results are clearly foretold as coming from each. When the New Jerusalem comes down "having the glory of the Lord," it is said "The nations shall walk in the light of it;" to its flowing river "whosoever will" are invited to come and drink, and the leaves of its tree are "for the healing of the nations." Rev. 21:10,11,24 and 22:1,2.

As a result of the "manifestation of the sons of God," it is said that "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Rom. 8:21. Compare these results with what is stated in the connection of our text as to the great benefits to earth's inhabitants, of the Lord's appearing in glory, and two things must, we think, be impressed on the reader's mind: first, that the three things mentioned above are one and the same; second, that the appearing in glory is an event greatly to be desired for the benefit of mankind. Certainly the manifestation, or descent, are not due until after the church is glorified, hence the building up of Zion must precede the time when a perfect theology will prevail among men on earth. It is when the "Lord shall bring again Zion" that "the watchmen shall see eye to eye." Then, the veil being removed the knowledge of the Lord shall prevail," and all the ends of the earth shall see the salvation of our God." Isa. 52. It is during a period of imperfect theology, when we know only in part, that the stones of the heavenly building are selected and hewn to fit their places; but when the temple is built and filled with the glory of the Lord, "Then it will shine forth as the sun, and the nations will be enlightened, and they shall turn to the Lord." Ps. 22:27. Some object to the double application of the term Zion, who are believers in the restoration of the earthly Jerusalem, and yet believe in the same general results as to the world's conversion in the dispensation to come. They believe that the Jew restored will be God's agency in the great work. To this we agree, and with them we would quote: "It shall come to pass in that day that ten men shall lay hold of one that is a Jew and say, we will go with you, for we have heard that the Lord is with you." That the earthly Jerusalem restored is to be capital of the earthly nations, and center of earthly service, does not as we see it, militate against the idea that the New Jerusalem in glory, will be the power manifested through restored Jerusalem. Satan's invisible kingdom has acted largely through the visible city and government of Rome, and by the same law of correspondence, the Roman Empire, the Beast with seven heads and ten horns, is "called the Devil and Satan." Rev. 12:3,9.

In this sense we believe the restored Jerusalem will be called the kingdom of God, but the real, the heavenly kingdom will be as much higher than the earthly, as Christ is higher than he was. The Jews restored will be natural men, bearing the image of the Earthly, and such can neither see nor inherit the real kingdom of God. John 3:3, and 1 Cor. 15:44,50.

That not only the earthly Jerusalem is called Zion, but also the Heavenly is evident, from Heb. 12:18,22: "Ye are not come to the mount that might be touched... but ye are come to Mt. Zion, and unto the city of the living God, the Heavenly Jerusalem." A literal mountain could be touched and stands associated with literal or earthly things. The earthly is but a symbol of the Heavenly, which is therefore called a mount which could not be touched. None we think can object to the double application, who see that in God's plan nearly every thing is double; the two standing related to each other as the natural and the spiritual.

There are two Adams, their two wives, and two families; two births and two lives; two covenants, two laws, two sanctuaries, two circumcisions, two temples, two seeds, two nations and two lands for inheritance. Abraham, to whom the promise was made, saw through the earthly, and so looked for a "better country, that is, an heavenly," (Heb. 11:16) and so also he looked for a "city whose builder and maker is God." (Ver. 10.) Man could build an earthly city, but not the heavenly.

To build up Zion implies a process, and so far as relates to the earthly Jerusalem, includes the restoration of the Jewish nation of Israel according to the flesh, in all its parts; and we believe in its application to the Gospel church, the same must be true. That from 1878 to 1914 is the last half of the last trump, has often been shown, and also that this is the period during which Jerusalem is to be restored. "The last, or seventh trumpet covers the day of wrath, angry nations and the time of reward for prophets, saints and them that fear God's name, small and great." Rev. 11:18. All Christians, whatever their grade of development, are thus included. Some occupy a position with Christ in his throne, as a reward of their faithfulness, while many serve him before the throne. But all are included in the heavenly city, and that city descending in its completeness and glory; as the light of the nations, is called the Bride, the Lamb's wife. As the whole Jewish church was the Bride in type, so the antitype includes the whole gospel church. This does not shut out the idea of order and variety in the city of God, nor lessen the motive of seeking by faithfulness a high position, even a place in the throne, but it does preserve the idea so clearly taught in the New Testament, of the Unity and indivisibility of the One Body of Christ. Some are to be counted worthy to escape the tribulation, as like Aaron in the mount R57 : page 3 with Moses, execute the judgments written, while others are left to pass through the fire, wash their robes, and come up out of the great tribulation. But as the body would not be complete without all its members, so the church or city of God would be incomplete without its citizens, as servants before the throne. "They shall be mine saith the Lord in that day when I make up my jewels." Even them that think on his name are dear in the sight of the Lord.

The day of this building is here and both the earthly and heavenly will be built up. Then indeed the Lord in his temple will appear in his glory, and the people which shall be created shall praise the Lord.

J. H. P.

===================

R57 : page 3

A Seed Thought.

During harvest there is reaping, with separation of tares from wheat. Then follows the gathering into the barn. After a little time to season, comes the threshing; then the winnowing. Next comes the grinding of the pure grain; followed in due time by the kneading together of the fine flour. Finally the oven does its work, (well heated) and the bread is ready for the hungry.

Jesus said: "The bread of God is that which comes down out of heaven, and gives life to the world.... If any one eat of this bread, he shall live forever; yea, and the bread that I will give is my flesh, which I will give for the life of the world." John 6:33,51.

Paul said: "The cup of blessing for which we bless God--is it not a participation of the blood of the Anointed One? The loaf which we break--is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf. 1 Cor. 10:16,17.--Emphatic Diaglott. Notice context in verses 6,11-13. Are we not in the barn being threshed, with good prospect of a winnowing? If so, the grinding of the purified should follow, and a kneading together, perhaps mingled with oil, which the heated oven will only better prepare for the Master's use and our future work.

W. I. M.

===================

R57 : page 3

Joseph and Christ.

The history of Joseph the son of Jacob, as given in the book of Genesis, is one of considerable interest. Taken just as a true story of a life, there are but few like it. "Truth is stranger than fiction;" and it is certain that many, both young and old, have read this history with thrilling interest and lasting profit. The exemplary conduct of Joseph is worthy of admiration and imitation.

His relation to the history of God's cause and people, in their early stage of development, is important. As an example of the over-ruling Providence of God in the affairs of men and nations, showing how man, seeking his own selfish ends, and to a certain degree succeeding, may yet have his plans thwarted, and the seeming evil turned to good account, the history of Joseph is most remarkable. For many reasons his history has been justly valued by R57 : page 4 many; but to us the most important feature of his case is its allegorical character. This feature of bible history, though overlooked by many, and denied by some, is becoming more and more apparent. The story itself, though true, as we fully believe, sinks into comparative insignificance when its spiritual import is seen. The greater eclipses the less, and the spiritual is greater than the natural, but while this is true, there can be no doubt that those who appreciate the spiritual, value the letter, because of its deeper import, even more than those who see only the letter; just as men who expect to be changed from the natural to the spiritual body in due time, value the natural body because it is a stepping stone to the higher, more than do they who ignore the spiritual, and who act on the epicurean principle: "Let us eat and drink, for to-morrow we die." We regard Joseph's history as representing in its general features the life and work of our Lord Jesus Christ. In a type proper, as in the law, we would expect "every jot and tittle" of it to be fulfilled, but in an allegory we look for a picture only on general principles. The case of Abraham's two wives, and their sons, Isaac and Ishmael, which is declared to be "an allegory," (Gal. 4) will illustrate. Every feature of their lives is not mentioned, but there is a most remarkable correspondence between the facts in their history, and the facts in relation to the two Jerusalems; to which Paul makes the application. We do not intend to make parallels, or to force into use any feature of Joseph's life, and say this and that must have a parallel; but using as a basis what is revealed of Christ elsewhere, we find the parallels, and by these, as illustrations, confirm the truth. We regard these correspondences as strong evidence that the same mind that created the gospel plan, superintended the lives of the ones of whom the history is given, and inspired in his own way the writers. The evidence seems all the stronger in view of the fact that many features of this correspondence have not long been seen. They have been hidden away as jewels in the earth, to be uncovered for the encouragement of the faith of the disciple in this hour of bold and defiant infidelity. "He that hath ears to hear let him hear." It seems as if no Christian could have any difficulty in tracing the many features of our Savior's life and work in the life of Joseph, when their attention is called to them.

Joseph was the well beloved son of his father: "Israel loved Joseph more than all his children," Gen. 37:3. For this fact, his reproving of sin, and for his ambitious dreams of coming glory, his brethren hated him. So Jesus, the "beloved Son" of his Father, on account of his condemning their wickedness, and because of his royal claims, as one born to be their king, was hated by his brethren--the Jews. The words are almost identical. "Shalt thou indeed reign over us?" said Joseph's brethren, when he had told them of his dream of their sheaves making obeisance to his sheaf." "We will not have this man to reign over us;" We have no king but Caesar;" said Jesus' brethren. In both cases the malice became so intense that death was determined on. They both went down into the pit, and were both delivered from death. It is true Joseph did not actually die, but neither did Isaac, who in another case prefigured Christ, and it is said "Abraham offered his son Isaac," and also "Received him from the dead in figure." The pit was a figure of the death state into which Christ descended. Joseph was counted dead, and his resurrection was thus in figure; but Christ's death and resurrection were both in fact.

The events do not all occur in the same order in both cases; but both were severely tempted and yet resisted; both occupied for a time the position of a servant, and were shamefully abused; both were favored of God in their sufferings and their cause miraculously vindicated; both had a price set upon them by their enemies in certain "pieces of silver;" and both gained a glorious victory, being exalted to the "right hand of power." Pharaoh committed all power of his kingdom into Joseph's hand: "Thou shalt be over my house and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Gen. 41:40. He was royally robed and enthroned, and before him went the cry "Bow the knee."

What Pharaoh did thenceforward was done through Joseph, and the only way to obtain the blessing of Egypt was by the "way" or mediation of Joseph. So Christ was exalted to the right hand of God; "sat down with the Father in his throne;" had all power given unto him in heaven and earth; "that at the name of Jesus every knee should bow;" and it is said of him, "Let all the angels of God worship him." "He is Lord of all," "the way the truth and the life," and "no man cometh unto the Father except by" him.

One grand feature of the work of Joseph is that of giving the needed bread, and there was no where else to go; so it clearly represents Christ's work as Life-Giver. "I am the bread of life;" "I am the truth;" "Man shall not live by bread alone, but by every word of God." "The words that I speak unto you they are spirit and they are life." Well may we say as did Peter: "To whom shall we go; thou hast the words of eternal life." Oh, that all our readers might realize that we are as fully dependent on the Lord Jesus for Immortality and Eternal life, as were the Egyptians dependent upon Joseph for the support of the natural life. Eternal life only in Christ, is the essence of the Gospel. The first man did not have it, and so did not lose it. He was natural; and the flesh was tried and failed that the need of the Second Man might be appreciated. Let us remember that in order to get the Bread we must apply for it as did the hungry to Joseph. "He is the rewarder of them that diligently seek him." Oh, ye hungry ones, feed upon his precious truth and be filled. We would not overlook the realization of Joseph's youthful dreams. His brethren that scorned him and cast him out had at last to come to him for bread, and they gladly bowed before him. He whom they rejected and counted as dead became their benefactor and savior. They looked on him whom they had pierced (in figure), and they mourned and were ashamed, but he fed them and even excused them-- "It was not you that sent me hither, but God." "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." --Gen. 45:5-8.

Let God's mercy be praised! R58 : page 4

When Christ left the Jewish house desolate it was not eternally, but "until the time come when ye shall say blessed is he that cometh in the name of the Lord." In the coming day of restitution, the Lord says: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication (favor and prayer), and they shall look upon me whom they have pierced, and shall mourn."-- Zech. 12:10. Yes, they will mourn and be ashamed of themselves, when in prayer before him whom they despised, even as did Joseph's brethren when they discovered their brother. But it is the mourning of penitence, and not of despair; it is caused by the spirit of favor which is shown them by the long lost brother now restored. They find him exalted as a King and Life-Giver, and he cares for them. They give themselves to him and he gives them a home and all they need. Thus we see that Joseph in many ways represents Christ, and confirms our view of God's plan of the ages.

Truly, God is good, and "his mercy endureth forever." Well may we say, "how unsearchable are his judgments and his ways past finding out." What we cannot discover he can uncover or reveal; and "thanks be to God for his unspeakable gift," and the glimpse he has given us of his plan and his love. "We love him because he first loved us." We love one another because "he hath given us of his spirit." "He that loveth not knoweth not God, for God is love."

J. H. P.

===================

R58 : page 4

The Wedding Guests.

> "*The kingdom of heaven is like unto a certain king which made a marriage for his son." Matt. 22:2.*

The Jews were first invited to the great feast, but they made light of the matter, were more interested in the farms and merchandise, and a remnant even persecuted and slew the servants who carried the invitation; in consequence of all which "he sent forth his armies and destroyed those murderers and burned up their city." (Ver. 7.) Then the command is given: "Go ye therefore into the highways and as many as ye shall find bid to the marriage." (Ver. 9.) This seems clearly to refer to the work of the Gospel among the Gentiles; and by people gathered from among them "both bad and good, the wedding was furnished with guests." (Ver. 10.)

The parables of Jesus about the "kingdom of heaven," seem always to refer to the "church militant," or to the living mortal phase of the church; as soon as a man dies he is no longer represented in the parables, so the last part of the movement represented by the parable would include only the generation that are "alive and remain." So the "harvest" of the parable of tares and wheat (Matt. 13) relates to those that "grow together until the harvest," which "is the end of the age." (vs. 30 and 39.) And in the parable of the virgins, the going in to the marriage, refers to same act of the last generation. (Matt. 25.)

The idea of a wedding is often referred to by the Savior, but it is somewhat remarkable that in such parables the believers are represented in the attitude of guests, and not as the bride. This fact has puzzled some, as Paul speaks of the church as the "espoused" virgin or prospective bride; and the Revelator speaks of the bride made ready as clothed with "the righteousness of saints." (Rev. 19:7,8.) The bride is therefore composed of saints, (holy ones); but why then should the last generation be called guests? It is certain that the "wedding garment" is spoken of as properly belonging to the "guests" with which the wedding was furnished.

We suggest a solution, but as disciples we would gladly receive light from others. 1st. We understand the bride is the whole church, dead and living, raised and glorified. 2d. That the marriage is the process of raising and glorifying the church, or the process of making up his jewels. (Mal. 3:17.) The making up suggests a gradual and not an instantaneous work; as also, "when the Lord shall build up Zion he shall appear in his glory." Ps. 102:16. This doubtless refers primarily to the restoration of the earthly Jerusalem during thirty-seven years, or from 1878 to 1914, which, according to the prophetic arguments, is the last half of the sounding of the seventh R58 : page 5 trumpet. But there are two Jerusalems --an earthly and a heavenly; a mount that could be touched, and a mount Zion that could not be touched. (Heb. 12:18,22.) We believe these are related to each other; the one outward and Jewish, the other inward and Christian; and that both are to be built up during the same period, "the last trump." According to the parables of the "two Dispensations," Christ was due to enter or come into the office of king in the spring of 1878, the parallel of his riding into Jerusalem in fulfillment of "behold thy king cometh;" and the same king who has the power to restore the natural Jerusalem, has the power to build up the spiritual Jerusalem; and it is declared that he will reward the whole church--prophets, saints and them that fear his name, small and great"--during the seventh trumpet, (Rev. 11:18)--the same period in which it has often been shown that the earthly Jerusalem will be restored.

3d. To be in the light when this process is due is the privilege of the living generation, and because of this they are guests. They understand when he takes to himself his great power. "When he had returned having received the kingdom he then inspects the guests and rewards them." Luke 19:15,27. It is evident that the inspection is a work done in reference to the living, while they are yet mortal, for two reasons, first, the reward follows the inspection, and second the unfaithful was cast out.

The idea of being cast out of immortality seems absurd, as the immortal "cannot die." The case of the unfaithful servant cast out seems the same as the one found among the guests without a wedding garment, who shares the same fate. (Comp. Luke 19:26 and Matt. 22:13.) From this it appears evident that "going in to the wedding" is not the translation of the living into immortality, but is coming into a position of expectation, which may be lost on account of lacking certain qualifications, represented by the wedding garment.

The servants gather, but they are not infallible, they do not know the heart, and the king sifts out those unfit for the kingdom. This inspection and sifting out we again remark is after the king comes, and yet before the "power over the nations" is given.

The "dead in Christ" have no part in this light, and therefore not guests, neither are they subjects of this inspection or sifting--their case was decided before they fell asleep. Hence Paul could say: "Henceforth there is laid up for me a crown." When the dead in Christ are raised they are immortal, and when the living are changed they will be immortal too, both alike sharing in the position of the glorified church-- "The Bride, the Lamb's Wife." If it be kept in mind that the living are guests while mortal, by being in the light, there can be no objection we think to our being guests now and yet in due time constituting a part of the Bride, when we put on immortality.

After the king comes, and inspection is due, it should not be surprising if the subject of the garment should be uppermost in the minds of the guests; neither should we be surprised if there is a sifting out instead of a gathering in. That many have passed through a strange test during the past year is known by them all, and the work goes on. Let none be in haste however to judge their brethren, the Lord is judge, and he will decide who is or is not possessed of the wedding garment. In another article we may consider this subject.

J. H. P.

====================

R58 : page 5

Our Judgment Day.

> *"For the time is come that judgment must begin at the house of God: and if it first begin at us, what...?" 1 Pet. 4:17.*

In the popular mind the day of judgment is after the end of the Gospel dispensation. As regards the world, so it is; but as regards the church, as quoted above, it is now, in the present time, and has been all through the dispensation.

Of the christian who has seen God's truth clearly, we may say, in the words of another, written many years ago, "He is now on trial, as the investigating judgment is in actual session at this moment, and every individual [Christian] during his life is on trial before God, the righteous "Judge of all the earth;" and each one is, day by day, not only at the bar of the investigating judgment, but is himself the witness, for or against himself, and is every hour giving testimony on which the judge decides the case. Solemn thought! And here let it be remembered that "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." How solemn the consideration that each one of us is, every hour, testifying before Jehovah's court for or against ourselves! Every word we utter is a part of our testimony; every act of our lives is but our own testimony in our own case; every temper of mind indulged or cultivated goes to make up the chain of testimony, and all our motives in life are so many links in the chain. What a life we are then living! Always in court--always on trial--always giving evidence by which the Judge is to decide." R59 : page 5

What an awful thought! Thank God we are not standing in the filth and rags of our own righteousness under the searching gaze of the All-seeing One. We have a friend at court who has thrown his own royal mantle over us. We have an Advocate, too--an intercessor at the throne of justice. Besides all this, the Judge himself is "Our Father;" and "as a father has compassion on his children, Jehovah has compassion on them that fear him.

"*For he knows our frame:*
He remembers that we are dust."

W. I. M.

====================

R59 : page 5

Opposition.

Is it right to oppose what we believe to be error? We think it is our duty to guard the flock against heresies, as truly as it is ours in any degree to "Feed the flock" with "Meat in due season." Christ warned his followers to "Beware of the leaven (doctrines) of the Pharisees and the Sadducees." And the Apostles are found not only teaching the truth, but warning against the entrance of error. "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." 2 Tim. 2:16-18. What is true of one error is true of another, and it is the duty of teachers to defend as well as to teach,--Defend the hearers by defending the truth. The inspired word "is profitable for doctrine" (teaching), not only, but also, for reproof, for correction, and for instruction in righteousness. It is clearly taught in the word that God has set watchmen on the Watch Tower, who are made responsible to the people to warn them against the approach of danger, and if the watchmen fail to do their duty the people's blood is required at the watchman's hand.

It is a pleasant duty to preach the gospel, and also to present to the household of faith the many beautiful truths concerning the plan of salvation which we may have learned, but it is not so pleasant to defend the truth against errors. If the first elements of the gospel introduced at the beginning of the age, have served so good a purpose during nearly two thousand years, it seems as if the abundant light of millennial dawn might serve, at least in part, for the age coming on. But we still are on the watch for more, and will gladly accept light through old channels or through new ones, if our Father sends it to us. But we cannot accept as true whatever is presented by others regardless of our own judgment of what the word teaches, "Prove all things and hold fast to that which is good," is an inspired statement of both duty and privilege. It is our duty to learn, but it is also our duty not to learn. Gather truth, but reject error.

Our object is two-fold,--to learn and to teach. We believe God has called us to both. If in our effort to teach we find it necessary to oppose the teachings of others, we purpose with the Lord's help to do so. Sometimes in anxiety to get things new and startling, there is danger. And when our faith in its "first principles" is assailed, we find it necessary to defend it.

The doctrines of Atonement and Resurrection, as we teach them, we regard as fundamental elements of the Gospel and of these we stand in defense.

J. H. P.

===================

R60 : page 5

A Beautiful Temple.

The Bible may be compared to a magnificent edifice that took seventeen centuries to build. Its architect and builder is God. Like this beautiful world, the work of the same Author, it bears on it everywhere the impress of a divine hand. This majestic temple contains sixty-six chambers of unequal size--the sixty-six books of the Old and New Testaments. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious by far than that of Solomon or of Zerubbabel, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls, and ceiling overlaid with fine gold of Parodim, their holy places, their courts, their porticoes and gates. Would you have fellowship with the Father? You will be sure to find him within the precincts of his holy house. Shall we take advantage of the King's permission and step inside? We approach by the beautiful Garden of Eden, with its innocent flowers, its groves and lucid streams. The first of the building, that of highest antiquity, bears the name of the Chambers of Law and Justice. These are five in number-- the Books of Moses. One of these is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surprising interest--mementos of persons and events that had place before a stone of the building was laid: such figures as those of Abel and Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph; and such scenes as Paradise and the Flood, the departure from Ur of the Chaldees, the Tent-door of Mamre, the Flaming Cities of the Plain, the Offering of Isaac, Rebecca at the Well, and the Governor of Egypt weeping over the neck of his brethren.

Thence we pass through an extensive range of imposing apartments-- the Chambers of Historic Record. These comprise the Library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from Joshua to Esther.

Then we come to a wide space called the Gymnasium of the building, or the saints' exercising ground --the Book of Job. Entering right of this we find ourselves in the Music Gallery of the Psalms, the orchestra of the house, where dwell all the sons and daughters of song, R60 : page 6 with cymbal, trumpet, psaltery and harp. Issuing thence we pass at once into the Chamber of Commerce --the Book of Proverbs; not far from which is the Penitentiary of the place, where sorrowful bankrupts and other defaulters may remain for a time with profit--the Book of Ecclesiastes.

A little further on we enter into a tiny parlor in the midst of larger rooms--the Chamber of Sympathy with Mourners--the Book of Lamentations. Interspersed among all these the eye is regaled with such delightful conservatories of flowers as the Books of Ruth and of the Song of Solomon. And next we come to a noble suite of lofty apartments, some of which are of great capacity, and are laid out with extraordinary splendor--no less than seventeen in number. These are the Halls of Ancient Prophecy, and follow in grand succession from Isaiah to Malachi.

Thence we pass to the portion of the edifice of more modern construction, and we enter four spacious chambers of peculiar beauty. These are of marble fairer far than was ever taken from the quarries of Paros or Carrara--chambers of which one knows not whether the more to admire the simplicity or the exquisite finish. At once the walls arrest us. On them we see not golden relief of palm-trees, lilies, pomegranates, and cherubim; but four full-length portraits of the Lord of the building himself, drawn by the Holy Spirit's inimitable hand. These are the Books of the four Evangelists. Stepping onward our ears are saluted by the loud sounds of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels, and shafts, and cranks, and pinions, whose motive power is above and out of sight, and which will bring on changes all the world over. This is the Chamber of Celestial Mechanics--the great work-room of the building--the book of Acts.

Leaving it, we are conducted into the stately Halls of the Apostolic Epistles, no fewer than twenty-one in range. The golden doors of fourteen of these are inscribed with the honorable name of the Apostle to the Gentiles, those of the seven others with the names of James, and Peter, and John, and Jude. Within these halls the choicest treasures of the Lord are stored.

And last of all we arrive at that mysterious gallery where brilliant lights and dark shadows so curiously interchange, and where, in sublime emblems, the history of the Church of Jesus is unveiled till the Bridegroom come--the grand Apocalypse. And now we have reached the utmost extremity of the building. Let us step out on the projecting balcony and look abroad:

Yonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way; on either side of it stands the Tree of Life, with its twelve manner of fruits and its beautiful leaves for the healing of the nations. And in the distance, high on the summit of the Everlasting Hills, the city, all of gold, bathed in light and quivering with glory --the New Jerusalem; its walls are of jasper, its foundations of precious stones, its angel-guarded gates of pearl--the city that needs no sun, no moon, "for the glory of God doth lighten it, and the Lamb is the light thereof."

Oh! let us make this beloved house OUR HOME.

Lord, open Thou mine eyes that I may behold wondrous things out of thy law."

Selected.

===================

R59 : page 6

"The Desire of All Nations Shall Come." --Hag. 2:7. --

In the interpretation of prophecy, it is important that we should recognize the perspective principle on which it is based.

Several trees in the distance, in the same direction, appear near to each other, though quite a distance apart. The space between them becomes apparent only as you approach them. The eye of the prophet is permitted to see future events on the same principle, and though events may be centuries, or even millenniums, apart, unless there are prophetic periods given to locate them, it is impossible for us to determine how far apart they will be in fulfillment.

Isa. 9:6,7, relating to the birth, development, reign and final triumph of our Lord, is a clear case of the perspective. Though written nearly eight centuries before the birth of Christ, the present tense is used: "Unto us a child is born," &c., and though the fulfillment requires ages, the prophecy is but a few words, without even a hint of the long time required.

Another case in point, is the prophecy of the work of Messiah. Isa. 61:1,3. This work among other things both before and after is: "To proclaim the acceptable year of the Lord,--and the day of vengeance of our God." Christ himself "rightly divided" this scripture, not reading the latter part, because it was not yet due, and of what he read, added: "This day is this scripture fulfilled in your ears." Luke 4:21.

The day of vengeance was an age in the future when he spoke.

The coming of Christ is on the same principle foretold as if it were a single event. The phrases "First Advent" and "Second Advent" are not scriptural. And though we do not object to their use, and will use them by way of accommodation, we nevertheless believe that the impression made is often anti-scriptural. Our aim is to remove misapprehensions as far as possible. We believe that the coming of Christ is properly one great and comprehensive manifestation; but that the process includes several lesser comings or manifestations as parts or stages of the whole. This fact was made the stone of stumbling to the Jew, and it probably will prove to be such to many Christians.

That the prophecies of Christ's glory and kingdom were not fulfilled when he came in the flesh, is true, and as that was what the Jew had in mind, he failed to see the sufferings of Christ (Isa. 53), and so he was rejected by them. It seems strange that any now should claim that in his incarnation and humiliation he came as "The Desire of all nations," in face of the fact that he did not come to any but one nation.

The limited commission: "Go not in the way of the Gentiles," found its sanction in Christ's own words: "For I am not sent but to the lost sheep of the house of Israel." Will any one in the face of this say he came then to all nations? The first thing Christ did for the world was to die for them and that not until he had given up the nation to whom he was sent. He was not desired even by that nation. He was "as a root out of dry ground; he hath no form nor comeliness; and when we shall see him, no beauty that we should desire him. He is despised and rejected of men," &c. No clearer pen picture could have been given, than Isa. 53, of the estimate his nation placed on him and the manner in which they treated him. "He came unto his own and his own received him not." "The foxes have holes and birds of the air have nests but the Son of Man hath not where to lay his head." "We will not have this man to rule over us." "We have no king but Caesar." "Away with him; crucify him." These and many other facts prove conclusively that Christ in the flesh was not the Desire of any nation.

It is evident that the shaking of the nations and the overthrow of kingdoms referred to in our text and context are to precede his coming as the Desire of all Nations. Therefore Paul's reference to the language and his location of it in the future in his day (Heb. 12:26-7), confirm our conclusion that this scripture was not fulfilled at what we familiarly call "The First Advent." Then will it be fulfilled when he appears the "Second time?" Perhaps nearly all would answer, "Certainly." But we are compelled to think differently. Heb. 9:29, is, we believe, the only place in the bible where the word second occurs in connection with Christ's coming. And certainly nothing in this makes it impossible that other comings should follow. Mark, we do not affirm that what is here called the second is not elsewhere referred to, but that when the coming is referred to, it does not always refer to the second. We wish to be distinctly understood as claiming that some of the prophecies of Christ's coming will be fulfilled after he has appeared the second time.

Our question is, Is he the Desire of all nations at the second appearing? If not, there will be another coming, for God's word will be fulfilled. Paul's statement is: "To them that look for him will he appear the second time." Do the nations look for him? Do they desire him? No. Not even the professed church desire his coming. They say they love him, but do not want him to come "in our day." They say they care not if he comes not for "ten thousand years," or even if he never comes, for they expect to die and go to him; but they DO NOT WANT TO GO? God has given us the love of life, and the instincts of men are often better than their theology. Brethren, you ought to know that you can not be with him till he comes. He said, "I will come again and receive you to myself." At his coming the dead in Christ rise and the living are changed and caught away to meet the Lord in the air, and so shall we ever be with the Lord. Comforting words! 1 Thess. 4:13-18. These are doubtless in reference to his second coming, R60 : page 6 because it is to them that look for him. There is a company who want him to come. The little flock, the chaste virgin espoused, want to see the Bridegroom. They love his appearing, and Paul says that all such, as well as himself, will receive a crown of righteousness in that day. 2 Tim. 4:8. There is no promise that he will come to them that do not look for, or who do not love his appearing. And there is no promise that any mortal eye will see him at his second coming. Those to whom he then appears are to be changed, made like him, and shall see him as he is.

"Behold he cometh with clouds and every eye shall see him," is a sample of passages often quoted against our position. But this is one of the evidences of our position. The nature of events prove that the "coming with clouds" is not the second coming. He will come in all his glory, and in his kingdom, but not until after the saints are with him. When he thus appears to the world, to men in the flesh, to "every eye," the saints are with him. This is represented by a beautiful picture of the grand manifestation, on the mount of transfiguration. Moses and Elias appear with him in glory. Brethren, do not confound this grand event with a previous one of his coming to raise the dead. Three comes after two, just as certainly as two comes after one. The same truth is stated by

Paul. "When he shall appear we also shall appear with him in glory." What is true of the Head is true of the Body. It is called "the manifestation of the sons of God." Rom. 8:19.

The church's hope is the "redemption R60 : page 7 of our body," verse 23, and is reached at the second appearing; but the world's hope is in the "manifestation of the Sons,"-- the Head and Body complete,--the promised "Seed" whose work it is to crush the Serpent and bless all nations.

God made the creature subject to vanity but in hope. Ver. 20. And it is declared that the groaning creation "itself also (as well as the church who had the first fruits of the spirit) shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Ver. 21.

It is claimed by some that this manifestation is but a later stage of the "Second Advent" than his coming for his saints. To this idea we would not object so much, for the order of events being admitted, would prevent the blinding effect of the popular view of expecting him to come for them and come with them and do a dozen other things "in a moment" as it were, and without any order. But we are convinced that as his coming in the flesh was to the fleshly house of Israel, and only those knew it who were in the light. So his second coming is to the church, "to them that look for him" and the world will know nothing about it until it is past. That the second advent has its different stages and covers a considerable period of time, as well as the first advent we fully believe. Just as surely as the High Priests coming out was a work of time and had its stages, so surely our High Priest will fulfill them for not a jot or tittle can pass unfulfilled. The first step in type was to leave the most holy, then he tarried in the holy place to cleanse it before coming to the people, and when he had done all, it was to them that waited for him he came. This too is the very subject under consideration by Paul when he says: "As--and so ...to them that look for him will he appear the second time." His coming does not always refer to coming from Heaven, but is a manifestation, or it may be taking or coming into a new position or relationship.

As a babe he came at his birth. He had come, but he had not come fully, i.e. all the steps had not been taken. So John preached "before his coming." Acts 13:24. John says, "there cometh one after me" and again "that he should be made manifest to Israel, therefore am I come baptizing with water." John 1:31. So Jesus was manifested as the Christ i.e. Anointed, by being anointed with water and that which it represented--the Holy Spirit.

He then entered on the harvest work, but not until three and one-half years later did he fulfill the prophecy, "Behold thy King cometh." First the birth, then the anointing, and last the manifestation as their King; but these were none of them coming from heaven. His return from heaven is a coming, but every coming is not a return, at the second, any more than at the first. That Christ will have come as a king--i.e., have entered upon the office of king--even before the living church are translated, is evident from the parable of the King inspecting the guests before the marriage. "And when he had returned, having received the kingdom," &c. Luke 19:15. Then follow the inspection of all the servants and the reward of the faithful. The President must be inaugurated in his office before he can properly appoint his Cabinet; So Christ has his official honor conferred before he can share it with others. And be it remembered that his saints are in office as ruling princes, before the kingdoms are cast down. The Kingdom of God is set up before the kingdoms of earth fall, for it shall break in pieces and consume all these kingdoms. Dan. 2:44. "This honor have all the saints." (Ps. 149.) This overthrow of the kingdoms by the strong hand of judgment, is what will break the proud spirit of the nations: "For when his judgments are in the earth the inhabitants of the world will learn righteousness." Isa. 26:9. Together with these judgments the everlasting gospel will be preached: "Fear God and give glory to him, for the hour of his judgment is come." Rev. 14: "And all nations shall come and worship before thee, for thy judgments are made manifest." 15:4.

Thus the great change will be wrought, the proud spirit broken, men feel their weakness, and the "Desire of all nations will come." The Royal Seed, both head and body, having been exalted--Christ first, to prepare a place in the Father's house of many mansions; then the saints, gone to be with him in the house prepared: then will the Lord behold the earth, looking down from the height of his sanctuary, and hearing the groaning of the prisoner, deliverance will come. "When the people are gathered together and the kingdoms to serve the Lord." Ps. 102:19-22. Thus in due time, though it has not been at any time in the past, Christ will be the consolation of all nations.

J. H. P.

====================

page 7

Loss and Gain.

We lose this month one of our special contributors. Bro. A. D. Jones felt a strong desire for some time to give more of his time to preaching the glad tidings. He started out this month, going wherever the Lord may open the way. God will bless him in his endeavor to bless others. May he be used to the glory of our Lord.

Our brother has other [business] calls upon whatever spare time he may have, and asks to be excused as a regular correspondent; so what is the people's gain is the WATCH TOWER'S loss. We hope, however, for occasional brief articles from his pen.

====================

page 7

A Request.

Can you spare an October copy of ZION'S WATCH TOWER? The edition is entirely exhausted, and if you have a copy for which you have no further use, it would be thankfully received at this office. We are short about fifty copies for new subscribers, &c.

====================

R61 : page 7

Bible Class Department. -

The Lordship of Christ.

A BIBLE READING.

Lord, signifies master, ruler, governor. Lordship, signifies Dominion, power, authority. These definitions are related to each other and to the subject.

Husband, is also a definition of Lord. The Anglo-Saxon word, *Hlaford*, from which our English word Lord is derived signifies Breadkeeper, and is applied to one who has the general care over, and control of a family. The title of Lord thus applied to Jesus Christ is expressive of a glorious fullness of power and love.

Bible students have doubtless been impressed with the numerous applications of this term to Christ in the New Testament. Familiar phrases applicable to Christ: "Lord of the Sabbath." Mark 2:28. "Lord and Christ." Acts 2:36. "Lord of glory." 1 Cor. 2:8. "Lord from Heaven." 1 Cor. 15:47. "One Lord Jesus Christ." 1 Cor. 8:6. "One Lord, one faith and one baptism." Eph. 4:5.

I. He is Lord of dead and living." Rom. 14:7,9. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord, both of the dead and living."

1. The fact is stated "Christ is Lord of both living and dead."

2. How he became Lord: By death and resurrection.

3. Our responsibility: Being his we ought to obey him.

The reference in this text is to Christians. Christ died for all, and therefore has a claim upon the obedience of all. A Christian is one that recognizes the claims and yields obedience. Why should any one say, in the face of so plain a statement, that Christ has nothing to do with the dead but only with the living? "Both of the dead and living."

II. "He is Lord of Jew and Gentile." Acts 10:34,36. Then Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him...preaching peace by Jesus Christ: "He is Lord of ALL."

The equality of Jew and Gentile under the Gospel was hard for Peter to learn. He was convinced by the vision of the unclean beasts, and the voice: "What God hath cleansed that call not thou common." Ver. 15. "There is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him." Rom. 10:12. Here, as Joseph, Christ is the bountiful Breadgiver.

III. He is Lord of Angels as well as men. "All power is given unto me in Heaven and in Earth." Matt. 28:18. "Wherefore (in consequence of his condescension and obedience unto death) God also hath highly exalted him, and given him a name [official position] which is above every name, that at the name of Jesus every knee should bow of things in Heaven, [angels] and in Earth [living men] and under the Earth; [dead men] and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:9,11.

He who honors the Son honors the Father, and according to this passage whoever denies Christ's Lordship over angels and both living and dead men dishonours the Father.

"Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they...and again...he saith, "Let all the angels of God worship him." Heb. 1:4,6. They are his servants, therefore he is their Lord. There is a clear contrast between Moses and Christ as mediators of the two covenants. Under the old covenant, Moses received the law from God through angels, therefore the angels were R61 : page 8 superior to Moses; (Acts 7:53 and Gal. 3:19) but in this dispensation Christ controls the angels, and under his loving administration they are ministering spirits to the "heirs of salvation." Heb. 1:14.

IV. As Lord he is the Great Teacher, Leader and Commander. "Behold I have given him for a witness to the people, a leader and commander to the people." Isa. 55:4. "All power is given unto me in heaven and in earth. Go ye THEREFORE and teach all nations, baptizing them...teaching them to observe all things whatsoever I have commanded you." Matt. 28:18,20. As Leader he is both our example in the life of obedience, and our Forerunner in the order of development, from the natural to the spiritual. The obedience is our work, the spiritual is our reward. A great encouragement: He who has all power has said: "He that believeth and is baptized SHALL BE SAVED." A serious warning: The same Lord has said: He that believeth not SHALL BE CONDEMNED."

V. He has all power, physical and spiritual. As often expressed: Power over the body as well as the soul. Many believing the latter are too apt to exclude the former. As a Healer he confirms his word and establishes his authority. "Lo I am with you always even unto the end of the age." Matt. 28:20. "So then after the Lord had spoken unto them he was received up into heaven...and they went forth and preached the word everywhere, the Lord working with them confirming the word with signs following." Mark 16:19,20.

By whatever means the apostles confirmed the word, it was by the power of the Lord Jesus working with them or the above scripture has no force. Examples of confirmation by healing diseases: "In the name of Jesus Christ of Nazareth rise up and walk, and he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength." Acts 3:6,7. The case is the man, lame from his birth, who sat at the gate of the temple, called Beautiful. And Peter said: "Eneas, Jesus Christ maketh thee whole, arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him and turned to the Lord." Acts 9:34,35. Bear in mind Christ is Lord. They turned to him, because these things were done by his authority and power.

Examples of confirmation by the destruction of life are given us in the case of Ananias and Sapphira. "And great fear came upon all the church and upon as many as heard these things." "And believers were the more added to the Lord, multitudes of both men and women." Acts 5:11.

Healing is the Lord's usual method, but the Lordship of Christ is illustrated by his power over life, either to kill or to make alive. Examples of confirmation by raising the dead. Raising the dead is the climax of physical healing; the power which can do the one can do the other.

"But Peter put them all forth and kneeled down and prayed; and turning him to the body, said: Tabitha, arise. And she opened her eyes and sat up, and ...he presented her alive,...and many believed on the Lord." Acts 9:40-42. The case is very clear, and that the Lord's agency is recognized by the people is clear, because of their turning to him in consequence. He prayed to the Father, doubtless; no other prayer seems to be scriptural; R62 : page 8 but had Peter neglected Christ's teaching--"Whatsoever ye shall ask the Father in my name he will do it," we cannot suppose his prayer would have been answered.

Another case: "Eutychus... fell down from the third loft and was taken up DEAD. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.... And they brought the young man ALIVE, and were not a little comforted." Acts 20:9-12.

His life was restored, by a similar method to that used by Elijah in raising the widow's son, (1 Kings 17:17-23); and Elisha raising the Shunamite's son, (2 Kings 4:34,35.)

That Christ has power to restore natural life, is not only clear by virtue of his Lordship, but by these examples. Power is a cause to produce results; if never exercised, it would at least be vain. These are samples and assurances of the coming Restitution of all.

VI. His power over mankind is secured by the Ransom.

Def--Ransom (verb), to recover by paying the price.

Ransom (noun), the price paid for recovery.

The ransom has relation to the thing bought as its equivalent. Note the value of Christ's death. "There is one God, and one Mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all to be testified in due time." 1 Tim. 2:5,6. Human for human is the legal ransom. He became a man that he might "give his life (Gr., psuchee--the natural life,) a ransom for many." Matt. 20:28. It was the human life. "We see Jesus, who was made a little lower than the angels, for the suffering of death;...that he by the grace of God might taste death for every man." Heb. 2:9.

"He took not the nature of angels, (if he had done so he could not have died--Luke 20:36), but he took on him the seed of Abraham." Ver. 16.

This enabled him both to sympathize with and to redeem. "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same, (not that he might die for himself, as one of us, but) that through death he might destroy... the devil and deliver" from death those who, while they lived, were afraid to die. (See verses 14,15.)

It was not the preexistent life, but "A body hast thou prepared me. ...Lo, I come to do thy will, O God....By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:5-10. "Since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21,22. The making "alive" of the 22d is clearly the raising "of the dead" of the 21st.

"I am he that liveth and was dead...and have the keys of Hades and of death." Rev. 1:18. Hades is the state of natural death, and the Key is the symbol of power.

VII. As Lord, Christ gives immortality. This is the greatest life and work. All the lesser steps have reference to this great outcome.

"The first man Adam was made a living soul, the last Adam was made a quickening spirit." 1 Cor. 15:45. Adam gives the natural body, which is mortal; Christ gives the spiritual body, which is immortal. (See context.)

"I give unto them eternal life." John 10:28. He hath "abolished death (by the ransom) and brought LIFE AND IMMORTALITY to light." 2 Tim. 1:10. He gives life to all, "And became the author of eternal salvation unto all them that obey him." Heb. 5:9.

Truly, Christ is Lord of all--angels, men, condition and things.-- God in Christ is our Redeemer and Saviour. Our dependence is well established by the word.

He has the highest claims on our hearts and lives, on account of the ransom paid, and the glorious expression of his love in this and all else he does for us.

May a "patient continuance in well doing" secure for us the "glory and honor and immortality," which he has promised. Rom. 2:7.

J. H. P.

====================

R62 : page 8

Questions of Correspondents.

Answers by the Editor.

QUES. I see no reference to the resurrection of the natural man, in a natural body in 1 Cor. 15. Does it not seem to treat only of the raising of Saints--spiritual bodies?

ANS. In 1 Cor. 15:22, Paul restates what he has everywhere affirmed, viz: That as by Adam's disobedience the race became dead, so by Christ's obedience all were in God's sight justified to live again, and in his due time, they will be delivered from death's dominion and restored to perfect life. He lays down the general proposition or truth that, "as in Adam all die even so in Christ shall all be made alive, but every man in his own order." This indicates that several resurrections may take place before all are raised. Paul does not specify how many orders or companies there will be.

He was writing to believers and informs them, that their resurrection is the first order "Afterward they that are Christ's at his parousia [presence]." "Then--the end." (The word cometh is not in the Greek.) The thought is: "Then, i.e. after all the companies or orders of the dead are raised, &c.--When "all are made alive." Then, having rescued man from his fallen condition and having destroyed the last enemy death, by releasing mankind from his bondage, the work which the Father gave him to do is accomplished, i.e., "reconciling the world," having put down all rule and power opposed to the Father, then will he deliver up the kingdom to God even the Father; then shall the Son also himself be subject unto Him." Ver. 28.

QUES. Does not Rev. 20:4,6, seem to ignore any but the two classes, viz: the blessed and holy of the first resurrection, and the rest of the dead who live not until the thousand years are finished. Now where do we find the great restitution class mentioned in these two chapters?

ANS. This text certainly does emphatically contradict the idea of the various orders of resurrection during the (1000 years) millennial age; and not only so but it also contradicts all scriptures which teach--"a restitution of all things, which God hath spoken by the mouth of all His holy prophets;" and it precludes the idea of "all men being saved [from death] and coming to a knowledge of the truth;" and it would prevent its being "testified in due time [to all] that Jesus Christ gave himself a ransom for all." (1 Tim. 2:6.) Verse 4 treats of the first resurrection, those who reign and live with Christ during the thousand years. Now, if "the rest of the dead" (outside the first resurrection,) "live not until the thousand years are finished," they certainly have no probation, for verses 7 to 10 describe the final winding up of sin and sinners, symbolically termed a "lake of fire and brimstone" where the symbolic beast had been cast, &c.

But how about this? If Rev. 20:5, contradicts the balance of the Bible what shall we do? This same point troubled me about eight years ago. I knew not what to think. This text stood opposed to all thought of restitution and the "blessing of all the families of the Earth" through "The Seed," Yet I could not think of discarding it even though the Prophets had said that Sodom, Samaria, Israel, &c., were to be restored to their "former estate, &c." I was in this perplexed condition until I found that the objectionable part of this fifth verse (the first sentence) is not to be found in three of the oldest MSS. viz: the "Syriac," "Sinaitic" and "Vatican." The Syriac is the older, (second century) and the "Sinaitic" the most authentic and reliable MSS known; written about A.D. 350. The only ancient MSS containing this sentence is the "Alexandrine." It is not only less reliable (although recognized as valuable) but being written about the middle of the fifth century, it is less valuable than the more ancient "Sinaitic" and "Vatican," because more liable to have its text interpolated during the century intervening. The last mentioned three manuscripts are acknowledged by all to be the best GREEK texts extant. The "Syriac" is not so authoritative because written in the Syriac language.

Upon a careful reading of the context, you will notice that the connection would not only not be impaired, but positively improved by the omission of this sentence; read it: "They lived and reigned with Christ a thousand years: This is the first resurrection. Blessed, &c."

When copying was all done by the pen, the transcribers have, it would appear, frequently made a parenthetic or marginal note of their thought upon the subject, designed to refresh their memory when reading it again. These notes were mistaken by subsequent copyists for parts of the inspired text. Another similar interpolation is Jno. 21:25, also omitted in the "Sinaitic" MS.

(See article on "The Holy Bible"-- crowded out, will appear in Jan. No.)

===================

R62 : page 8

Preaching.

Almost all the brethren whose names appear on our list as regular contributors, the editor, and three others who do not write for ZION'S WATCH TOWER, but who are in sympathy and accord with its teachings, are preaching the good news wherever the Lord of the Harvest opens the way. Requests for their services may be sent to this office.

====================

VOL. I.

PITTSBURGH, PA., JANUARY, 1880.

NO. 7.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
H. B. RICE, . . . W. OAKLAND, CAL.
A. D. JONES, . . . PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

DIALOGUE. Rev. 13.

B. I am here again Bro. A., anxious as ever to enjoy whatever light may be due the church; I know that you believe the word of God to be a lamp, whose oil is the spirit, which sheds its light upon the path of the just as fast as the light is due, in order that at each step we may not be in darkness. Have you seen anything fresh or new lately?

A. God's word is "new every morning and fresh every evening." In this respect it differs from all other books and, undoubtedly it is a fountain of living waters (truths) from the fact that it contains special dispensational truths, as well as general truth. Thus it is a great storehouse from which the Lord's servants are to bring forth "things new and old," that the household of faith may have meat in due season." I seem to see in a clearer light than ever before, the present condition of the nominal church and its future. We talked some of this subject at a previous interview, when we considered the text--"Babylon is fallen." The subject in general and the Bible teaching concerning it, seems daily to open up more clearly. I think too, that it is--the meat due here. Many saints in "Babylon" are ignorant of the fact, and therefore do not obey the call--"Come out from her my people, so that you may have no fellowship with her sins and that you receive not of her plagues." Would this subject be agreeable to you this evening?

B. It would, and profitable too I hope. I was much interested in our last conversation on The Antichrist and its picture in Rev. 12.

A. Then we will consider the "Two horned beast" of the next chapter now. It seems to follow connectedly, our last topic.

B. Suppose you use the Emphatic Diaglott; it is so much clearer. Then I can have the advantage of both translations.

A. The first ten verses of this chapter describe the Papal--Roman dominion. It is the Leopard; its spots showing mixture, or church and empire combined. It receives its power &c., from the "Dragon" (Pagan Rome.) Let me here explain that in symbol, "Heavens," signify the higher or ruling powers, "Earth," represents the people obedient to those ruling powers. When the Dragon gave its place to Papacy, it (Papacy) became "the heavens" and those who were obedient to it (the church) were "the earth." "The sea" represents the general masses of the world, without religious restraints.

The "Leopard" arose from the sea--from among the masses of the people--received its power and dominion etc. "And the whole earth wondered after the beast." And they did homage to the Dragon (Paganism) because he gave the authority to the Beast. And they worshiped the Beast saying: Who is like to the Beast? Thus we see that the people honored both the empire and the ecclesiastical or church power, finally concluding that the Beast (ecclesiastical power) was the stronger, and saying--"Who is able to make war (to contend) with the Beast. The "blasphemies and the great swelling words" of this power, we talked of at our last interview. Its time for speaking is not limited; it still speaks, but not so its time for acting. It had "power to act forty and two months." This is the same period referred to in chap. 12 as "twelve hundred and sixty days," and three and a half times (3-1/2 years) extending from A.D. 538 to 1798, when its "power to act" or put to death seems to have ceased.

THE TWO HORNED BEAST

Vs. 11. "And I saw another wild beast, ascending from the earth." If the previous beast was an ecclesiastical power, this beast called another would also be an ecclesiastical, or church power. As the first beast had ten horns, or powers, which gave to it their support, strength and protection, so this beast has "two horns." The first beast received a deadly wound from the sword. (Vs. 14.) The sword is the word of God and Papacy received such a wound during the reformation. The preaching of the word of God by Luther, Zwingle and others, showing it to be the "mystery of iniquity," "The man of Sin," "The Antichrist," &c., took away much of its power and almost took its life.

B. I see then that the second beast with two horns, you regard as another ecclesiastical power arising since the reformation. Can it be possible that it refers to or symbolizes Protestantism?

A. I think it does. As Papacy became a beast by the union of church and empire, so with Protestantism. It is not called a beast until it unites with the empires represented by the two horns--two powers, England and Germany. Notice that this beast does not come out of the Sea (the irreligious masses) but from the "Earth" (the people who had been obedient to Papacy). It has not the fierce, aggressive character of the "Leopard," but "two horns like a lamb." It used its horns only as a means of defense and protection.

B. The next statement that it "spake as a dragon" does not seem to fit Protestantism. It would seem to imply that the second beast taught the same things as the dragon, i.e. Paganism &c.

A. By no means, the two beasts are being contrasted. We have already been told what were the claims of the Leopard or Papal ecclesiasticism, how it spake great swelling words and blasphemies, how it claimed the right to "rule all nations with a rod of iron" by virtue of its other claim that it was "The kingdom of God." Protestantism, though it associated itself with earthly empire and became a beast made no such boast. It spake no such swelling words and made no such pretentious claims. It does not speak as the dragon, as a dragon--Its claims are the same as any civil or dragon power.

B. O I see! I thought that its speaking as a dragon, would indicate that it was worse than Papacy but I see that it really marks it as being better and is the distinguishing feature between it and "The man of Sin." It does seem that the Spirit clothed the matter in such symbols as would be difficult or impossible to understand until it should become meat due to the church.

A. Notice further that although the two-horned beast claimed less, its greater humility did not operate against it, for "All the authority of the first beast he executes in his presence."

B. That is the Protestant Beast [the state churches of England and Germany.] was able to exert as much influence and power as Papacy could by its greater claims. But what is meant by "in his presence?"

A. This is thrown in to show us that the rise of the second, did not destroy the first one. They continue to exist contemporaneously.

"And he makes The Earth and those who dwell in it to worship the first beast whose mortal wound was healed." Papacy's wound began

R64 : page 1

to heal from the time the Reformation Church united to worldly empires, for how could the Reformers any longer use the Sword of the Spirit against Papacy as a church-- state organization when they themselves were the same.

And not only did this cause them to cease to wound and injure Papacy, but when they justified their own church and empire organization and demanded for it the respect and reverence of the people, they virtually caused all, both papists and protestants to worship, respect and honor the Papal Church. To such an extent is this true, that to-day the Papal Church is recognized among Christians as one of the churches of Christ, instead of, in its true character as the "Antichrist," that the Lord recognizes as "The Abomination of the Earth." The utterance of early reformers against this church, if made to-day would be denounced by both Christians and the world.

Vs. 13. "And he does great signs

R64 : page 2

so that fire he makes to come down from heaven to the earth in the presence of men." Remember that both beasts are now, in "heaven," or in authority. The second beast displays its power over "the earth," or those who are under its authority by occasionally sending down fire [symbol of judgment and punishments] upon them--declaring certain judgments and punishments upon those who oppose it--heretics. Such fire was sent down upon the Dissenters-- Baptists, Puritans and others.

Vs. 14. "And he deceives those who dwell on the earth by the signs which it was given him to do in the presence of the beast." Those who dwell on the earth (not "the earth" itself--i.e. the people who acknowledge and obey these two beasts) probably refers to independent Christians not allied to worldly organizations. These were deceived by the pretentious claims of divine right and appointment etc.

They claim as the Papal church did and does that they are the only church of Christ and that none but their ministers and bishops have right to preach since they and the Roman Catholic clergy alone are rightly "ordained of God." They claim that the right to ordain (set apart and install in office) was originally possessed only by the Apostles, who through "laying on of hands," conferred the gifts of the Spirit. This last we know is true, but they also claim that those so ordained, could, in ordaining others, confer the same spiritual gifts and powers. This was probably first promulgated to give power and seeming authority to the clergy, and to create between them and the balance of the church, a gulf of awe so wide that few would dare leap over. Thus priest-craft obtained a mighty hold upon the minds of the people. It is the carrying out of this same principle that sanctions the teaching, that none are qualified to understand the Bible aright except those consecrated by the imposition of holy orders by the Apostolic succession. This claim of both beasts we deny, and assert that the laying on of hands by all the Bishops and Popes, could not add to the spiritual gifts of any, saint or sinner. We challenge both churches to produce a single case in which "the gifts of the Spirit" (as they are explained in 1 Cor.) ever followed the ordination of their ministers.

It was in this way that the second beast deceived or led into error (bondage) the various independent companies of protestant Christians, telling them ("those who dwell on the earth") to make an image to the (first) beast, who has the wound of the sword and lives."

B. We understand then that these two churches, the church of England and the church of Germany by their claims and organizations similar to Papacy, said to smaller companies of Independent Protestant Christians by example etc.: You will also find it necessary to have an ecclesiastical fence to separate your clergy from the common people of the church, that their utterances, by seeming authority may have the greater weight, even as the word of God with the people--thus preventing the exercise of individual thought and study.

A. Yes, they demonstrated to them that they required an organized government &c., of the clergy over the common people like to Papacy in form, in fact an "Image of that beast."

This each denomination, Presbyterian, Methodist, Baptist and legion besides, did, as they gained power, i.e. While they denounced priest-craft and advocated individual study of the Bible, yet, they claimed the authority of their clergy to interpret the scriptures. And while they freely placed the Bible in the hands of the people, they handed them along with it, the catechism and creed of the church. They concede the right of the individual to be a member of the church and to study the word if they will agree to believe neither more nor less than the clergy who formed the creed. Strange liberty! Thus each denomination did make an image; but there is a sense in which they have all united to make one grand image, the one referred to in this fourteenth verse.

B. I notice that the Sinaitic MSS. adds the word also in this verse-- "That they also should make an image." --Would not this seem to indicate that Protestantism as represented in this beast, is an image of the first beast also?

A. Yes, the thought is there even without the word also, since they are both beasts, but also, does add to the force. Well, they took the advice of example and did organize such an image. In London, Aug. 19th, 1846, there assembled representatives of all the leading Protestant denominations of Europe and America, who there organized under the name--"Evangelical Alliance." That was a church organization in many respects similar in form ("an image") to Papacy. Its design is to increase the power and authority of Protestantism, just as the formation of the Leopard beast was the result of a desire to increase the power and authority of Papacy.

B. Surely you do not mean to say that the "Evangelical Alliance," which seemingly has been for the cementing of all Protestant Christians into one organization is an evil thing.

A. The union of believers is one of the things for which we long and pray, but it is brought about, not by the organization of societies, but by the Holy Spirit. It is a union of hearts bound together by the golden chord of truth; not a union of church societies bound by creeds.

If the Evangelical Alliance were the coming together of Christians, saying--We realize that there is "One Lord, one faith, one baptism," and that all truth is in harmony, and therefore, as we who profess to be God's children differ widely on various subjects and our various creeds in many particulars contradict each other, we desire to lay aside all written creeds and we unite in this manner as Christians, with no rule nor creed but the Bible. We will henceforth strive to be taught of God and seek to come to harmony in the understanding of His word.

I say if this were the object, I could rejoice at such an organization. But it is not; no, each denomination stands as firmly as ever by its creed. And this Alliance is designed only as a protection to those creeds. The Alliance has a creed of nine articles, and none can be considered as within the pale of Orthodoxy, except by subscribing to this creed. It is, I repeat, an organization in form and purpose, similar to Papacy and is here properly termed the "Image of the beast."

Vs. 15. "And it was given him to give breath to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed."-- That is, the Protestant beast gave vital power and authority to the image (The united sects--Evangelical Alliance). It has done this by joining with them in the organization. The church of England and the church of Germany were both represented at several of the late meetings of the Alliance. This is contrary to the Spirit of their creeds, as all know who are conversant with them. The English and German churches each claim, as the Papal has always done, that theirs is THE CHURCH founded by the Apostles and that their ministers and bishops have the special unction for teaching by the "laying on of hands," or what is known as ordination and Apostolic succession. These claim that the Papacy was an apostacy from their church, and that the various other denominations are schisms from their church and heretical, in that they hold doctrines differing from theirs.

They have departed from the real ground of their creed when they take part with other denominations in forming, and recognizing (giving life to) "the image."

And even the Papal Church went so far as to acknowledge the Image, for during the session (in Europe) two months since, she sent her GREETINGS to the "Evangelical Alliance." The recognition by these beasts gives force and power to the image, so that it can command the reverence of all; and woe be to the one who dares refuse to worship "Orthodoxy." He is symbolically "killed" --cut off, as a heretic, and is no longer recognized as a Christian.

Vs. 16. "And he causes all, the little and great, and the rich and the poor, and the freemen and the bondmen, that they should give themselves a mark on the right hand or in their forehead;" i.e., the Image causes all who would be its followers and worshipers to commit themselves either by a public profession (mark in forehead), or by giving able support with their might, power and means (mark in right hand). A mark is a seal or sign of allegiance.

B. How do the various denominational churches constituting the Image follow Papacy?

A. In many ways. For instance: Papacy established the clerical hierarchy, who lord it over God's heritage instead of serving their brethren as Jesus explained--"One is your Master and all ye are brethren," and as Paul said--"We are to speak the truth in love and grow up into Him in all things who is the head, even Christ; from whom the whole body fitly joined together (not by creeds of men, but by love begotten by the one Spirit of truth) and compacted by that which every joint supplieth (every joint is every member, not the clergy only) making increase of the body unto the edifying of itself in love." Thus coming "to the unity of the faith, and of the knowledge of the Son of God." Eph. 4.

As Papacy established the priesthood over the church, so Protestantism has established almost the same, and there is no opportunity for the body to edify itself, every joint taking part. True, there is a seeming show of liberty at prayer meetings, &c., but it is only upon the surface, for the ordained pastor is to watch zealously lest anything contrary to the teachings of his church should be expressed, and if so to silence the audacious member at once, for the church creed is the rule, not the Word of God. If this is not sufficient, they must have a sort of church trial and excommunicate him ["kill him"]. The trial, by the way, gives evidence of another likeness to the beast, namely, the exaltation of the teachings of the organization above the Word of God, for all such are tried according to "the authorities" of their church.

Another mark is the ordination or apostolic succession. This is claimed by Methodists and others, who go through the same form of consecrating their ministers as do the Episcopal and Roman Catholic churches, and without scriptural authority.

B. Do you not think it right that fellow servants should pray over and in the name of God set apart a fellow member for the Lord's service?

A. O yes! What I object to is the idea held, that some supernatural power and wisdom is conveyed, and that it is particular that the blessing come in a direct descent from the first Apostles. Another prominent mark of the beast copied

----

[Continued on seventh page.]

[Continued from second page.]

----

by the image is the honoring of the special class, the clergy, with special honors and titles. They are known as Revs., Divines, etc., but Jesus, the divine, said: "Ye call me Lord and Master, and ye say well, for so I am." "Be not ye called Rabbi, neither be ye called Masters, for one is your Master, even Christ, and all ye are brethren (Matt. 23:8). These titles are assumptions fashioned after those of Papacy.

When the various denominations began their existence, more full of the spirit of Christ, they claimed no such high-sounding titles. The Reformers were not known as Rev.__________, D.D., &c., but as John Knox, Martin Luther, John Wesley, &c. Unpretentious, like Jesus and the Apostles, they were intent upon serving God and therefore became the servants (ministers) of the church. These had marks of God's approval, and as a result, their ministry was wonderfully blest. But now the clergy are far from being servants, they are Lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, vital godliness and power have gradually departed.

For the very same reason they are losing all power to expound the Word of God--the gift of teaching --because "God abhoreth the proud but giveth grace (favor) to the humble." The early reformers were humble, and God led them into much knowledge of His Word, and although we are much farther along "the path of the just," and the servants should have more light and bring things new as well as old from the Word, yet we find ministers of all denominations ready to confess their ignorance of the Word. They appeal for their information back to the early reformers, and thus confess that they have less light than they. Pride always has hindered growth in grace and does now." "How can ye believe who receive honor one of another, and seek not the honor which cometh from God, only?" That their light should grow dim and their spiritual life become dwarfed is the natural result of their joining the image and subscribing to creeds made in the fifteenth century, which, like the iron shoe of China, will not admit of any growth. It is a shoe a little larger than Papacy put upon its followers but of the same sort.

Another mark received by nearly all is

SPRINKLING INSTEAD OF BAPTISM.

This has been handed down through the Church of Rome to the Churches of England and Germany, and through the influence of these to the allied Evangelical churches.

The word baptize is not a translated word, but a transferred Greek word, and means to dip, immerse, wash, as is abundantly proven by its use in hundreds of instances in profane Greek literature. Its use in scripture seems also to teach the same thing, as well as the admitted fact that all Christians for nearly three centuries practiced immersion. The Church of Rome (the only one which has a history) admits that the word signifies, to immerse, and that it was so practiced by early Christians, but claims that SHE changed it. She claims that she, through her head, the Pope, (the vicar of Christ), had authority to change any ordinance. This is in harmony with the spirit of Papacy as illustrated in the quotation at our last meeting from Pope Martin: "Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ." Can you wonder that I should feel aggrieved to see fellow Christians ignore the precepts of Christ and exalt instead the teachings of men, claiming that it makes no difference?

B. Certainly if these are marks of the beast, it is time that all Christians should realize it. Also, that all who are worshiping any church organization should be warned. "See thou do it not." These are thy fellow servants. "Worship God." Rev. 22:9.

A. The image worship is hindering hundreds from seeing the beauties of the Word of God. They may perhaps glance at it and for a moment think for themselves, but that is all. The church discipline is so strict and they reverence it so much that a look or frown is sufficient to warn them that independent thought is a dangerous thing and must not be indulged in, lest they be regarded as infidels. Would that all could see that these local organizations called churches are not THE CHURCH, but that the Church of God includes all Christians, all whose names are written in Heaven, and that when these local organizations attempt to come between them as children, and God their Father, or to put their creed instead of the Word of God, their assumed authority is not to be recognized, nor tolerated; and that it is our duty to rebuke it as sinful.

Vs. 17. "So that no one may be able to buy or sell unless he who has the mark, the name of the beast, or the number of his name." The buying and selling here are doubtless symbolic, and refer to trading, or exchanging of spiritual things-- truths. None are recognized as having a right to teach or preach unless they have these marks; i.e., he must have a theological examination to see whether he bears all the marks and reverences the authority of the image. He must either be a part of the beast itself, or of the number of his name--many denominations.

B. Our meeting has been profitable to me, I hope. I will watch the closer that I do not worship men nor men's opinions and creeds. Man worship in some form seems to be a failing of very many.

A. If you feel interested enough in these topics, and will call again, we may take up some of the subsequent chapters of this interesting but in times past sealed book. Farewell.

====================

R65 : page 3

"As Unknown and Yet Well Known."

Strangers here--
Not a link with earth unbroken,
Not a farewell to be spoken;
Waiting for their Lord to take them
To Himself, and like Him make them.

Strangers here--
With their hearts upon a treasure
That has dimmed for them earth's pleasure,
Lamps well trimmed, and brightly burning,
Eyes forever upward turning.

Strangers here--
Earthly rank and riches losing.
Worldly ties and claims refusing.
On to Christ in glory passing.
All things there in Him possessing.

Strangers here--
But in Him their hearts are resting,
Faith looks up in days of testing,
Follows Him with true allegiance,
Loves to walk in His obedience.

Well know there--
Oh, what joy for Christ to take them
To the Father, who will make them
Welcome in His mansions yonder,
Strangers here--to be no longer.

--Selected.

====================

R66 : page 3

The Old and New.

The natural and the spiritual, both, are elements of God's plan. Some make too much of the one and some too much of the other. If we would keep balanced we should carefully avoid extremes. First the natural and afterward the spiritual, is God's law of development, both of dispensations and persons; and the natural is first also in the sense that the spiritual grows out of it--not developed by the power of the natural itself, but by the power of the spiritual, with which the natural is impregnated. In God's order there can be no spiritual without first the natural, hence the spiritual is in one sense dependent on the natural. This gives us a clear application of the principles: "The elder shall serve the younger," spoken concerning Esau (the elder) and Jacob (the younger). Gen. 25:23. They were twins; and thus intimately related, clearly represent the relation between the natural and the spiritual, Esau, as the natural, first, and afterward Jacob.

The Jewish and Gospel dispensations stand so related to each other. As Esau for pottage sold Jacob his birthright and Jacob received the blessing of the firstborn, so natural Israel by desiring only the things adapted to an earthly condition, lost the kingdom, and it is given to another nation--the Gospel church--the true Israel of God. But the Gospel church grew out of the Jewish; the remnant saved being the nucleus around which the Gospel church was gathered. Christ, his apostles and all the remnant were Jews, they received the Holy Spirit and became the light beams to the Gentiles: "Salvation is of the Jews." John 4:22. The natural is the elder, but the elder serves the younger.

The natural and the spiritual are related thus to each other in the person of our Lord Jesus Christ, reckoning from the beginning of his earthly life. As one born of the flesh (the natural) he was natural, but when he was born from the dead by the Spirit he was spiritual, and he is our Leader in the order of development. This order, in Christ is the key to the whole plan, and is the basis of Paul's statement concerning our resurrection. "It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:44,46. The natural could not of itself become spiritual, neither could there be the spiritual, in God's order without "First the natural." The natural or "vile body" changed becomes the glorious body; changed by the power of the Spirit indwelling. Rom. 8:11 and Phil. 3:21.

The relation of the grub and the butterfly is a good illustration of the Christian in his two stages of existence. It is first the grub and afterward the butterfly, the grub changing into a butterfly on account of the butterfly nature which the grub possesses. So when a man has the Divine or spiritual nature, in due time he will "bear the image of the heavenly," a glorious form, (1 Cor. 15:49). But a mere natural man has no germ of the spiritual, and hence he needs a Savior--he needs the life giving power of the Second Adam.

Adam was a mere natural man and in harmony with this fact was on trial only for natural life, which the typical tree could prolong. There is no intimation in the Bible that spirituality or immortality was placed before him as of possible attainment. If it be said, "God's plan cannot change, and therefore God intended from the first that man should develop from the natural to the spiritual." I answer by admitting the premises, and urging in consequence that God intended that man should receive spiritual life by the Second Adam. As man had only natural life when created, a redeemed or ransomed life can only be natural; and as a naturally dead man can not develop into spiritual life, man needs a Redeemer, and must either be actually redeemed if dead, or counted redeemed if under sentence, in order to receive the spiritual life. We may thus be able to see great light and beauty in the fact that in Christ are combined both the natural and the spiritual, for man needs a Redeemer from the curse "Dying thou shalt die," and also a spiritual Life-giver. We are compelled to believe that Christ is man's Redeemer from natural death, because He gave his natural life (Gr. psuchee) a ransom for the many; and natural life could not redeem spiritual life nor spiritual redeem the natural, as the law requires "An eye for an eye and a tooth for a tooth." But we are asked was it not God's plan to raise man from natural death? We answer, yes; but it was as much his plan to raise them by a Redeemer, as to raise them at all, or as it was his plan to give men spiritual life by the Second Adam. It is evidently a part of the plan to save or deliver man from the natural death, and so far at least God saves the old man. It seems to us a misapprehension of the relation between the natural and the spiritual, that leads to the idea that there is no provisions for the salvation of the old man. If God raises the dead "distinct from Christ," or without a Redeemer, he saves them without a provision; but even with this view, the recovery of the natural man from natural death in order to give him spiritual life is as much a necessity as in our view, that God saves men by a Redeemer. It seems strange that any one should say that God has made no provision to save the natural man. Pray tell us who needs saving if not poor lost, sinful mortal man. The spiritual man needs no Savior; he is the saved man. To restore is to save from death; in this sense he saves all mankind. To give spiritual life is to save by preventing the second death. "On such the second death hath no power." "Neither can they die any more." Rev. 20:6 and Luke 20:36.

This is the great, the special salvation and is to believers only; and the principle involved is, THE OLD MADE NEW. If God does not save the old man he saves nobody. And if the new creation does not consist in making the old man new, by the power of the spirit, then our glorified Savior is not the man Christ Jesus who went about doing good; who learned to sympathize with his brethren, because "he was tried in all points like as we are;" and who gave himself a ransom for all, by his obedience unto death; and was therefore highly exalted. Phil. 2:8,9. If he does not save the old man by making him new, then there is neither resurrection nor change--the putting on of immortality. The butterfly may or may not remember his grub life, but as he flutters in the air with his beautiful form and gaudy dress, he is the very same creature that once wallowed in the soil of earth.

Our change will indeed be great, well may it be called a "New Creation;" (to form anew or give a new form.) "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2. We would doubtless be greatly surprised could we in vision see ourselves in glory: these vile bodies changed, and fashioned like unto his glorious body; but no one need be afraid of losing his identity. When we look back, and realize what God hath wrought in redeeming out of every kindred, and in making us Kings and Priests, well may we then exclaim: "Oh death where is thy sting, Oh grave where is thy victory. Thanks be unto God that giveth us the victory through our Lord Jesus Christ." And as Jesus by the memory of his suffering can sympathize with the sorrowing and the tempted, so will we by the trials which we have overcome, be prepared with him to share in the administration of power, to succor and bless the nations of Earth in the millennial day.

All hail, to our mighty Redeemer and Friend;
Who saves the redeemed to a life without end.
In thy kingdom of glory, may we share with the few
In bringing mankind from the old to the new.

J. H. P.

====================

R66 : page 3

Into All Truth.

"Howbeit when he, the spirit of truth is come, he will guide you into all truth." --John 16:13.

To whom was that promise made by the Savior, to the Apostles, or to the church? And if to the church, does it belong to each individual of the church? We believe there is a sense in which it was designed for the Apostles, and was fulfilled in them. Revelation has two phases, one of which is fulfilled in the word being spoken or written, the other in its being understood. This is especially true of prophecy, which though spoken or written by men inspired by the spirit, was not understood, nor intended to be understood by them, (1 Pet. 1:11,12.) but was for the church. Prophecy can only be fully understood when fulfilled, and a truth is not fully revealed until it is understood. To reveal is to make known, and in a very important sense the promise of the Spirit was fulfilled when the inspired writings were complete and given to the church. We do not believe that new truths, not contained in the Bible, have been given to men, and when men come to us claiming to have new revelations, we beware. But we have no doubt that in the application and understanding of the word, the Spirit's help is as necessary as in writing it. The prophets and apostles had inspiration to write and the church have the same Spirit's help to understand.

The Apostles are as the twelve foundation stones of the church, (when complete and glorified the New Jerusalem.--Rev. 21:14,) and as such, represent the whole church, and for this reason, the terms "ye" and "you" addressed to them, refer to the whole church. In this way we believe the promise of the Spirit

R67 : page 3

belongs to the whole church. "Go ye into all the world," is our commission, to preach the gospel, as well as their's, though addressed to them. "Lo I am with you alway even unto the end of the world," is a precious promise to us and could refer to them only in the sense that they were a part of the one family addressed, and in their time, received by the Spirit all needed help. The church is one body, Christ being its head, and the Apostles important members of it, but the body would be incomplete without the toes, and the same Spirit animates the toes that animates the Head. "There is one body and one Spirit, even as ye

R67 : page 4

are called in one hope of your calling." Eph. 4:4.

The living generation of believers in Christ represents the church now as at any time in the past, but it requires the whole number, dead and living, to constitute the church, that body which when complete and filled with glory, will shine as the sun in the Father's kingdom. Now, we do not and cannot believe that Christ, in any sense, intended the promise of which we are speaking, for any one individual, now, or at any time in the past; hence we do not believe that any one person ever had, or ever will have the truth concerning Christ and his plans this side of the kingdom or immortal state. "Now we see through a glass, darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." 1 Cor. 13:12. Whoever expects all the truth while in a mortal state will, doubtless, be disappointed, but this need not stand in the way of any ones applying himself faithfully, with the assurance that his work shall be richly rewarded. He who searches will find. There can be no doubt, that, in consequence of the promise of the leading of the Spirit, the living generation of Christians has, at all times, had all the truth due at that time, and therefore that the church now living has all the truth due in our day; and because of the progress of truth in the "path that shines more and more even unto the perfect day," we may reasonably claim that the present generation of Christians know more of prophecy and God's plan than any generation preceding. We have the advantage of the aggregate progress of the past, besides the fulfillment of the prophecies which clearly indicate our position on the verge of the glory of the kingdom. But it is just as true now as it ever was, that there is variety of power and intellect in the church. There are babes, young men and fathers, now as at all times in the past, and yet, it is as much a fact that the babe with its undeveloped capacity for knowledge or work, belongs to the family as that the father belongs to the family. The existence of life by the Divine Spirit is what constitutes any individual a member of the body, and the degree of strength or knowledge the members possess depends upon circumstances. The growth in grace and knowledge is of members in the family and does not constitute them members, and however young, ignorant or feeble a member is, he is certain of a place in the kingdom, unless for some reason he is disinherited and cut off. If the branch bear no fruit it is cut off and withers, but every branch that beareth fruit, be it ever so little, he purgeth it that it may bring forth more fruit. John 15:2. If each individual now, on the strength of the promise, may claim perfect knowledge, so might each individual at any other time, and we know that even in the apostle's day, no one had all the help the Spirit gave, but God divided to each man severally according to his own will.--1 Cor. 12:11. If a knowledge of all the truth is necessary in order to fit a man for the kingdom, then admitting that the last generation could get it all, only these could be the heirs and all the dead are shut out. True, they were not expected to know as much as Christians now, neither was each one expected to know all that they all knew, but they were expected to bring forth fruit unto holiness, and that they each could do. It is no more reasonable to expect each one to know now, all that all know than it would have been at any time in the past. The bride is evidently chosen with reference to her union with Christ by his spirit and her loyalty to him rather than her degree of knowledge. She is called out under circumstances peculiarly dark in some respects, and it is not until after the bride is complete and Zion is brought back that even the "Watchman shall see eye to eye."--Isa. 52:8. Though we cannot know all until the perfect is come, we can grow in grace and in knowledge, and the Spirit will help our infirmities.

J. H. P.

====================

R68 : page 4

The Completeness of the Body.

"The Church is the 'one body' of Christ, and all Christians are individual members of that body. No one liveth to himself, no one dieth to himself; when one member suffers all members suffer with it. It is one of the sins of a self-sufficient age to deny the unity and completeness of Christ's body, and to set up tests of unity other than those which he has appointed. In the natural body each member united with the head has vital union with every other member connected with the same head. The basis of true Christian unity is union with Jesus Christ who is the head of the body. Men lay down as the basis of their unity, union with some human leaders through the doctrines which he has proclaimed or the forms which he has instituted. They are united by external observances, by laws, forms, rites and bands. Their union is the union of staves in a barrel; Christ's union is the union of branches in a vine. Their union is that of bones in a skeleton, joined and wired together, but destitute of vital energy; the union of Christ and his people is the union of the members of a body, joined together by those ligaments which every joint supplieth, and pervaded by the energy of a common life. The unity which Christ inaugurated embraces the whole family of God. It includes every man who has vital connection with the great Head of the Church. Men's schemes are too narrow for this, and include only those persons who coincide in opinions, who agree in forms, who are trimmed according to a certain pattern, or shaped in conformity to certain human standards. Christ bids us to receive one another as he has received us. The fact that we have passed from death unto life, and that we are united to Christ the living Head, is proof that we are united to his people. If our fellowship is with the Father and with the Son Jesus Christ, it is also with one another. Men, however, restrict their fellowship; and hence, while Christ's Church is inclusive and wide-reaching, their churches are narrow, and shut out more Christians than they shut in. The results of this are grievous to God's people who are thus excluded from union with saints, but still more grievous to those who exclude them. How often we see churches crippled and helpless for lack of the labor and sympathy of Christian brethren who stand by their side ready and willing to be helpers in their toils, but are excluded by some party Shibboleth, or by some unscriptural name or form. How often we see men shut away from their proper field of Christian effort, simply because they cannot accept the unscriptural statements and arrangements, which men presume to impose before they will receive them to their fellowship. Men toil in weariness, and bring themselves to the borders of the grave, that they may do work which others would willingly and wisely do, who are not permitted to participate in the labor. Thus men virtually say to God's children, 'You may be members of Christ's body, but we have no need of you or your services.'

The apostle has taught us that no member of the body can be spared from its place and its proper work, without serious injury. No man can separate himself from the body of Christ without harm; nor can any portion of Christians separate themselves from others who love the Lord, or exclude other Christians from their fellowship, without doing themselves great injury.

The union of true Christians springs from a higher than human source; and their adaptation to each other for mutual helpfulness is so complete and perfect that any separation must work harm both to those who cause it and to those who endure it. The feet may say, We are strong, we have no need of the eyes, we carry the body, and the eyes are mere useless gazers, but when the eyes are gone, and the feet are groping and floundering in the ditch, the folly of this decision is most manifest. So whenever any of the Lord's children in their inexperience and self-sufficiency think themselves able to dispense with the presence, the service, and the loving fellowship of others of the children of the Lord, they may find sooner or later, by their weakness, inefficiency, and a thousand calamities and troubles that may come upon them, they have over-estimated their own powers, and have put away from them those members which God hath set in the body, that they might abide together in the unity of love and in mutual helpfulness. All down through the ages comes our Savior's parting prayer for his disciples, that "they all may be one," and the hearts of the truly regenerate yearn and long for this unity. Deeper than the names and forms and creeds of men, throbs that inward, divine and universal life which Christ imparted, and which makes his children one.--The Armory.

===================

R67 : page 4

Type and Antitype.

In searching for the true relation between the natural and the spiritual, we are called to look again at the types and allegories. It has been seen and is a familiar fact to most of our readers, that the Lord uses natural things to represent spiritual things. This method of teaching is doubtless more common in the Bible than is generally supposed. We have long been convinced that the writings of Moses are largely allegorical; but we would guard against extremes. Some deny the literal meaning, because of the allegorical and typical, but our view is that in addition to the literal they have a superior value, on account of their representing the great plan of salvation. They mean all they say, but they mean much more than they say.

What they say is the letter, but the deeper meaning is the Spirit. To the Jew and to many Christians, the letter is as the veil which hides or obscures the real and deeper truth. Paul treats of this subject in 2 Cor. 3, and we might truly say still, as he said of the Jew: "Even unto this day, when Moses is read, the veil is upon their heart."--(Ver. 15.) The tendency of seeing only the letter is killing, but the Spirit, appreciated, tends to liberty and life. "The letter killeth, but the Spirit giveth life." --(Ver. 6.) "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."--(Ver. 17.) Combining the teachings of Paul and the Savior himself (John 5:45-47,) we draw the conclusion that the writings of Moses contain the gospel of the Son of God, as a shell contains a kernel; that both are real and each is valuable in its own place and for the purpose designed; but the kernel is more valuable than the shell. We regard the whole Bible as none too large, and all teaching directly or indirectly the gospel of Christ. The Lord is the Golden Thread of revelation, as he is the soul of the plan of salvation. From all who can see the fullness and harmony of the writings of the Old Testament with the gospel of Christ, the spirit of doubt as to the Divine inspiration of the Bible will flee away. The fact that the truth has been hidden for ages and yet there, under cover of the mere history, is, to us, a strong evidence that no human mind laid the plan of the book or the great salvation brought to light by it.

When men begin to see the flood of light from this source, there may be a liability to lose balance or to be carried too far in the application. An extreme spiritualism should be avoided as well as an extreme materialism. We do not believe that every portion of the Bible has double meaning as do some. Some portions relate wholly to the natural and some wholly to the spiritual, and the natural represents the spiritual, so that the relation of the two in the plan is preserved. For instance, there are two Jerusalems--the old and the new, the natural and the spiritual--and the old is doubtless a type of the new, but sometimes the Lord speaks of the one and sometimes of the other and we should be careful not to confound them.

We would call special attention to the fact that antitypes are not always wholly spiritual. This has been overlooked by some in the treatment of this subject, and confusion instead of light has been the result. Adam is a type of Christ, but in Christ is combined both the natural and the spiritual, in the order of development. So this antitype is not wholly spiritual. The spirit of a type is what it means. Many types foreshadow the great plan of salvation, but the plan has the two elements: First the natural and afterward the spiritual; and therefore the type represents both.

Christ's life is the key to the plan; two births and two lives are brought to view, and at his death and resurrection is the turning point between them. He was born of the flesh first, and afterward of the spirit. He was "put to death in the flesh, and made alive by the spirit." 1 Pet. 3:18. The life he lived before his death was natural, and the life by resurrection was spiritual, and Adam as a type represented both. In the natural life Christ was alone, (he had no church, then) and "Except a corn of wheat fall into the ground and die, it abideth alone." John 12:24. He died to bring forth fruit. So Adam was alone for a time, and the Lord said "it is not good for a man to be alone, and the Lord caused a deep sleep to come upon him;" and so his wife was developed from his side.

That part of Adam's life which was before he fell asleep, represented Christ's natural life, and Adam's falling asleep, represented Christ's natural death. So we see that Christ's flesh life and his natural death are a part of the antitype, and an important part of the plan; let no man dare to belittle them; on the other hand let no one confound the natural with the after and spiritual life of Christ. Adam's life, after awaking from sleep, represented Christ's life after his resurrection. His marriage represented the marriage of the Lamb, the generation of the race the regeneration of the race, and the dominion over all given to Adam and his wife, represents the united reign of Christ and his wife--the church--over the Earth and the nations in the world to come. "Come hither, and I will show thee the bride, the Lamb's wife, and he showed me...that great city, the holy Jerusalem." "And the nations shall walk in the light of it." Rev. 21:9,10,24.

The bride in both type and antitype becomes a mother, and therefore imparts her own nature to her offspring. No one can see this great fact, without being impressed with the magnitude of the plan, and the fullness of the love of God. Isaac, the son of faithful Abraham, is a type of the Son of God, the Father of the faithful in the highest sense. Isaac was offered a sacrifice, being three days subject to death, and was received from the dead, all in figure, and Jesus the Son of God died, and rose again the third day, in fact. The calling of the wife, the marriage and the development of the family, in both type and antitype, follow the resurrection in proper order. Isaac's life, before he was offered, represents Christ's life, before he was offered-- the natural life, the sacrifice of Isaac in figure represented the sacrifice of Christ's natural life; for Christ gave his natural life (psuchee) a ransom for many; and the after life of Isaac represented the spiritual life of Christ. Here again it is clear that the antitype is both natural and spiritual. Joseph went into the pit and came out again, and was exalted to the right hand of power in Egypt, and became the Bread keeper and Life preserver for both Egypt and Israel. Joseph had a life before he went into the pit, as well as after he came out, and so had Christ the antitype.

Moses came twice to his own people --natural Israel, and was rejected at the first, but delivered them at the second coming. So of Christ, He comes twice to the same people, is rejected at the first and at the second delivers them. The coming in flesh, and the coming in glory are both represented, in that type, and yet both are to the natural seed. In each of these types, Adam, Isaac, Joseph and Moses, the death of Christ is foreshadowed, though none actually died. Adam fell asleep; Isaac was offered in spirit; Joseph went into the pit; and Moses had to flee for his life. The death of Christ is shown, in this and many other ways to be an important part of the plan. It is the turning point between the natural and the spiritual; and to say that the natural life, the flesh and blood life of Christ profiteth nothing, is to say that God's plan is all spiritual, instead of "first the natural and afterward the spiritual." This would be a strange perversion of Christ's words, "The flesh profiteth nothing;" for Christ was speaking figuratively, when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Eating literal flesh, and drinking literal blood, of course would profit nothing, in giving spiritual life, and therefore Christ wanted them to understand that he was not talking of the literal. But that does not destroy the fact, that Christ had literal flesh and blood, that he took it for a purpose, (Heb. 2:9,14,15.) and that he actually died.

The spirit could not take the place of the flesh, any more than the flesh could take the place of the spirit: both would be equally unprofitable, out of their order. Observe the order and all is clear, harmonious and beautiful. Christ gave his natural life (psuchee) to redeem man, and gives us the spiritual to live by, and we must eat it (i.e. receive the truth) in order to sustain life, (spiritual.) The value of the cross (death) of our Lord Jesus, is beautifully enforced by the two cherubim. The centre is the meeting place, the point of reconciliation between God and man, and so Paul says we are reconciled to God by the death of his Son. Rom. 5:10. The one cherub represents the Jewish church looking forward, and the second the Gospel church looking back. The first therefore represents the natural and the second the spiritual, and the antitype is again proved to contain both. From these facts we may see another. Because Elijah was a type of the Gospel church, and Elijah healed the sick and raised the dead (physically) it does not follow that the antitypical Elijah can only deal with spiritual life. Just as surely as to restore is to give back what was lost, so surely Christ and the church, will restore natural life to the world; It has not been proved yet, though often assumed and asserted, that man lost spiritual life by Adam's sin. But because restoration is the work of Christ and the church, let no one conclude that they will do nothing more. Elijah represents Christ as Restorer, and Adam represents Christ as Head of an immortal race.

We do not presume to have exhausted this subject; no doubt there is much more to be learned. Each new truth learned must be retained if we would grow, and we are quite sure that any idea advanced, that ignores either the natural or the spiritual in the plan, is darkness instead of light, and if taken as the key to other ideas, will lead to greater darkness. It is doubtless true that many stumble because they fail to discern the spiritual; and as a means of safety we suggest the necessity of keeping in mind the relation between the natural and the spiritual.

J. H. P.

===================

R69 : page 5

Sanctification.

"For this is the will of God, even your sanctification."--1 Thes. 4:3.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and thou shalt anoint them, and shalt consecrate them, and sanctify them, that they may minister unto me in the priest's office. Ex. 28.

Sanctify unto me all the first-born; they are mine.

The church of first-born (Heb. 12) the body of Christ, is sanctified --called out or separated from the world--through the truth, the word of God, and for a purpose.

Christ, praying to the Father, for the church, says: "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." John 17:16,17. And Paul, in his letter to the Eph., 5 chapter; "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Thess. 5:23 reads: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul--life--and body be preserved blameless in the (parousia) presence of our Lord Jesus Christ."

Again in 2 Thess. 2:13, we read: "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth, whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

A sanctified church is composed of sanctified individuals, who are not called for their own sakes alone, but for a glorious purpose in God's plan; and sanctified, not because of their own merit (Gal. 2:6,) but because of their relationship to Christ.

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints...I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming--revelation--of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are; that no flesh should glory in his presence. "But of him are ye in Christ Jesus, who of God is made unto you wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord. 1 Cor. 1.

This complete sanctification in Christ; constitutes the perfection and unity of the church.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. 2:10,11.

"For by one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost is also a witness to us." Heb. 10:14,15. And again; God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment--sentiment." 1 Cor. 1:9,10.

This entire sanctification, like all other spiritual blessings, is based upon a knowledge of truth, which can only be obtained by earnest, continual, and prayerful searching; and being led by the spirit into all truth. Thus it can be called a sanctification of the spirit, and belief of the truth. 2 Thess. 2:13. No one can believe the truth, unless he knows the truth.

As it is a fact that the scriptures develop or unfold gradually, and thus give light on the whole of the path of the just; and the spirit guides into all truth, then it is necessary to understand present truth. Faith comes by hearing; and hearing by the word of God, (Rom. 10:17) so faith is based upon the word of God. Paul says: "And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

When we learn what is revealed of the glorious position to which the sanctified will be elevated in the future, we can not wonder at the strict requirements given in the scriptures, for those who would attain to that position. They are to be elevated to a higher plane; changed from the image of the earthly--first man; into the image of the heavenly, or second man, the image of God, adopted into the family of God, and become, in the full sense "sons of God."

We who have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption --sonship--to wit, "the redemption of our body--the body of Christ." Rom. 8:23.

"As many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John 3:2,3. Jesus Christ was sanctified, and sent into the world (John 10:36.) for the good of the human race; and his body or bride are for the same purpose.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife--party spirit--or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, or interests; but every man also on the interests of others. Let this same mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow; of those in heaven, and those in earth, and those underneath the earth-- underground ones--and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:1,10.

And if we are the children of God, we are heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together. No wonder that Paul could say: What shall we say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

B. W. K.

====================

R69 : page 6

Farewell.

We have now sent seven numbers of the ZION'S WATCH TOWER, to quite a number of persons from whom we have never heard. We have offered it FREE to all unable to pay if they wanted it enough to ask for it. Those who want it and can afford to pay for it, need no invitation to subscribe. So we conclude that all from whom we have not heard at all are not interested, and shall discontinue sending it. To all such we say God bless you--Farewell.

====================

R69 : page 6

Extracts from a Letter.

We make a few extracts from the letter of a friend. They are suggestive, and we hope that others may be profited by them as we have been.

J. H. P.

1. "If a man wished to bestow a title of honor and entail an inheritance on a slave, would he not first make him free? How could a single soul be converted, if not first counted alive in God's sight? 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' Our freedom, so that we may choose eternal life, is based on Christ's death."

2. "He that hath the bride is the bridegroom." "If Christ could in any sense be called a Bridegroom, without any bride, before the gospel

R70 : page 6

had even commenced, why can he not bear that title now, when he has come as Reaper? Why did the Jewish age belong in a special way to God? Although not 'called the Son until the incarnation' yet Christ as the 'word' created all things.' He is the Beginning as well as the End, the Author as well as the Finisher. Having created all things He sustains and possesses them. 'He came to His own and His own received Him not.' He came in the flesh to a fleshly typical bride. The marriage feast was prepared but those who were invited were unworthy." Matt. 22.

3. "I do not think any truth is vital, nor any error fatal which when believed and obeyed does not affect character. Those who understand the plans of God are called His friends, but the understanding does not make them so, it only proves their friendship. We permit others to become acquainted with our very life, not to make them our friends but because they are our friends. Christ says: 'Ye are my friends, if ye do whatsoever I command you.' It seems strange that any can believe that righteousness is other than right doing. ['Little children let no man deceive you; he that doeth righteousness is righteous.']"

4. "It is a relief to turn from the crooked and tangled reasonings of men, to the simple clear word of God. Its statements are full of heaven born power to those who receive them. I believe with all my heart that 'a little scripture is worth a good deal of reasoning,' and I am so glad man's reasoning can not alter God's

word. I do not believe God ever put these latter day truths into one man's hands to dispense to the church. It would be too great an honor for the flesh to endure. Whoever makes such a claim, is in danger of becoming bigoted. But can we not afford to be calm, patient and charitable?

Heaven help you, my brother, not to falter or grow weary. The work God does through us now will stand when controversies shall be forgotten.

"Truth with diamond point shall be written on the hearts of a redeemed race."

===================

page 6

Thank You.

Our request, of last issue met with a generous response for which we extend you our thanks. Very many of the papers returned were liberally underscored etc., and gave evidence of interest and careful and prayerful reading which was very interesting and pleasant for the editor to notice. Although not laboring for the "praise of men" nor "seeking praise one of another;" yet every such indication of your interest in the work we have so deeply at heart, gives us fresh strength and joy.

The kind words received from many of you during the past six months have been duly appreciated also. Although we have not been able to answer you, they have afforded your editor pleasure and comfort, and that was doubtless your object. We seldom publish letters, of correspondents, because firstly, we have no room to spare, and secondly, they generally contain personal allusion to the writers too complimentary to admit of publication. We subjoin just two, which contain no personal allusions and which represent many received.

Springfield, Mass. Dear Brother: I send you the paper you requested, but fear it will not be fit to send to your subscribers (The paper received was marked etc., from first to last, I kept it as a memento.) I read them over and over, lend them, but never give them away for they are as choice to me as gold dust. As I read I mark and comment for my own benefit, so you see it is pretty well worn out and defaced. I cannot pay you until warm weather as my coal takes up all my spare money. But if you can, please continue it to me and may the Lord reward you. Your sister in Christ.

V. N. J.

Yes sister you will get your paper, as freely without as with the money. It is published expressly for such as you.

A new reader writing from Vermont says: "A lady friend sent me two copies of ZION'S WATCH TOWER, which came from an unknown source. I then wrote to you and got more, also the little hymn book. I cannot express my gratitude to you for sending them to me. They are just what I wanted. It is meat and drink to read them. I want to introduce these papers into our village if I can. I think they are just what is needed all over the earth. As I am 83 years old and unable to canvas I have secured the services of a young lady to do so for me. Very truly yours."

M. D. W.

So it is, here and there, everywhere, some can say with the prophet "Thy word was found and I did eat it." It is sweet unto my taste.

R70 : page 6

THE article entitled "The Holy Bible," crowded out of the December number, and referred to in the "Questions of Correspondents" last month, will be found in this number.

====================

R70 : page 7

WILL THE CHURCH BE A MOTHER?

We are in the habit of thinking and speaking of the church in this way. We have taught so because we supposed, felt sure that the Scripture was our authority for so doing. But upon investigation, we find that it has no Scriptural foundation. Let us look at the matter carefully and make sure what is truth, then cast away any ideas which we may have built upon this supposition.

We had supposed it to be taught by the type of Eve and Rebecca and positively asserted by Paul in Gal. 4:26, "But Jerusalem which is above is free which is the mother of us all." Let us examine the positive statements first and afterwards the types. Casting your eye over the preceding verses and the third chapter, you will notice that in the Apostle's argument throughout, he endeavors to show clearly the difference between the law age just closed and the Gospel age just commenced. In 3:17, he contrasts the two agreements of God--the two covenants. He claims that God's first covenant-- the Gospel--which was preached before (before the law,) to Abraham (Gal. 3:8,) and confirmed in Christ, could not be disannulled by the second covenant (the law) made with the fleshly seed. Then he argues [vs. 29,] that if we be Christ's, we are Abraham's seed and heirs according to the promise or first covenant and being children of this better covenant with the better promises, it is quite unnecessary to prove that we are related as children to the second covenant--the law--either by obedience to that law or by tracing of fleshly descent. In 4:21-31, he carries out this same line of reasoning, viz: That fleshly Israelites were children of

God by the second covenant, while we become, by believing into Christ, children of the first covenant, and if we are children of that covenant, surely IT IS OUR MOTHER--"the mother of us all."

Yes, Jesus our head, comes as the Son of this covenant and we in Him.

Paul declares that God gave a type of these two Israels and two covenants. Abraham represents God. Hagar, the bond woman, represents the covenant of bondage--"the law." Sarah represents the first covenant, and as Isaac was the promised offspring of this wife, or free woman, so "we brethren, as Isaac was, are the children of this promise" or covenant. The fleshly children dwelt in the earthly city Jerusalem, still in bondage; but we who realize "the liberty of the sons of God," have "our citizenship in heaven" and in our new nature, "We are risen with him (Jesus) and seated together in heavenly places." They are the bond-servants of the law and of earth; we God's free heavenly children begotten of grace; they the children of the earthly kingdom, represented by Jerusalem; we of the heavenly kingdom, the "Jerusalem above."

We are sure then that Gal. 4:26 does not teach that the church will be a mother; are we not?

Next examine with me the type of Eve: It is nowhere said that Eve is a type, but we think there are good reasons for considering her such, but we should remember that types have a time for ending as well as for beginning. Upon examination we feel assured that the type ceased where Eve was accepted by Adam as his wife. Paul tells us that Adam was a figure of him who was to come--Jesus--and we have seen how the death of Jesus was typified by the deep sleep which came upon Adam; how Jesus' pierced side, the price of our development as his bride, was typified by the open side of Adam from whence came Eve; how Adam, recognizing his wife as of his nature, bone of his bone, represents the fact that we shall be recognized by our Lord as of his nature--the spiritual. "He that is joined to the Lord is one spirit." But here the type ceases. We should not suppose because Eve became a mother that Christ's bride will become a mother, any more than that Eve sinned and caused Adam's fall, so the bride of Christ must sin and cause the fall of her Lord. Moreover, we are sure that the having of children by Eve was after she had ceased to be a type of the bride of Christ, because her children were born in sin and under the penalty of death. Should we force these children as a type it could only prove that the bride of Christ would become the mother of dead-born children. No, we see no reasonable ground for considering Eve as a type beyond the time of Union with Adam, representing our union or marriage with our Lord. In fact this seems to be as far into the future as God ever revealed either by word or type.

But does some one say: "God said, be fruitful and multiply." Yes, we answer, this (Gen. 1:28.) was said to Adam as a natural man, not as a type of Christ. The description of the typical features occurs in another connection, Gen. 2:21. Read, compare and notice that there is no reference to offspring in the typical account.

Again we have seen that Isaac was a type of Christ; that Abraham's sending the servant to get a bride for Isaac, typified our Father's sending the Holy Spirit to take out of the gentiles a people, or bride for his (Christ's) name. And

R70 : page 8

as the servant brought Rebecca from her father's house to Isaac and to Abraham's home, so we as the antitypical Rebecca leave our father's home [the world,] and go forth under the guidance of the spirit, to meet our Lord and to dwell in our Father's home. We, too, expect soon to meet our Isaac on the way that he himself may bring us into our new home. But here the type ceases. We had somehow come to imagine that Abraham blessed her and said: Be thou the mother of thousands of millions, but no, upon examination we find that this was the utterance of Rebecca's mother and brother, and was doubtless the customary greeting of their day. On the contrary, Rebecca was barren while a type. It was not until twenty years after this type had ended that she bore Jacob and Esau and this is quite another distinct type. Gen. 25:20,21,26.

We conclude then that neither directly nor by type does God tell us that the church will after her union with Christ, beget children of her own nature.

====================

R71 : page 8

Brother Geo. Storrs.

Our brother, so long the editor of "The Bible Examiner" is known to most of our readers; also that he has been obliged by severe illness to discontinue his paper. While he no doubt feels, as we do, that he should like to continue the proclamation of the love of God for all His creatures, yet he has much reason to thank God for being privileged to spend so long a life and one so consecrated to the Master.

Feeling that many of you, as well as I, would be glad to hear from our brother occasionally we offered him the use of a part of our space. The following from his daughter, will be of interest to you.

BROOKLYN, Dec. 14th 1879.

Bro. Russell: Your letter of the 9th, was duly received and read to father as he lay on his sick bed, exhausted and worn. He appreciates your Christian sympathy and kind suggestions, but as for his writing or inditing anything, he has not strength either of body or mind. He does not suffer so constantly, as he has done but he is much emaciated and helpless as a child and is so heavy, that we find it necessary to have a man to lift him.

We should like a statement of his condition in ZION'S WATCH TOWER-- Your offer is the first we have received, from any paper, and we thank you for it. He is very patient and uncomplaining, though, at times his sufferings are so great, that he longs for rest. Yesterday was his 83rd birthday, as I suppose you know. He sends much Christian love. Yours respectfully,

H. W. STORRS.

We (without solicitation) suggest to any of our readers to whom the Lord has given bountifully as His stewards: that this is one opportunity (among many) of "ministering to the necessities of the saints."

====================

page 8

Preaching.

BRO. PATON purposes visiting several places in Indiana, Illinois and Iowa during January and February. Any living in that direction who desire meetings should address him at once. J. H. Paton, Almont, Michigan.

====================

R70 : page 8

Our Living Savior.

Though we have known Christ after the flesh and the memory of that "man of sorrows," "who bought us with his own precious blood" is sweet and sacred; yet: now we know him as our living Redeemer whom (because of obedience "unto death even the death of the cross.") "God hath highly exalted and given him a name that is above every name. "He is Lord of all." Our living Savior.

====================

R71 : page 8

Bible Class Department.

The Holy Bible.

The Bible commands our reverence and respect because of its author--God. We accept its teachings as authority and law on this account. How important it is then that we have the Word of

God as pure and free as possible from human teaching. The channels through which it has come have not all been pure. Are we certain then, that the Bible as we now have it, is all inspired and holy? Let us glance at the New Testament. Perhaps all are aware that the New Testament was written originally by various apostles at different places and times. After their death, their letters, &c., came to be highly prized by the church as authorities on various subjects, and we have reason to believe that this was the design of the Spirit in causing the writings at first,--not merely to bless and instruct the portion of the church to whom directly addressed, but to have it contain elements of truth valuable, and intended for the whole church in all ages. It was not long before each church had a copy of all the sacred writings. These copies were all made with the pen for about fourteen hundred years (until printing was invented) and the process of copying and recopying gave rise to many small errors and omissions, as for instance the addition or omission of an and, or the, or but. Another source of trouble is the interpolation, or adding to the word of various words and sentences. A few of these, about four, bear marks of design and seem to have been added about the ninth century, probably to give a basis or support to some papal dogma, while the great majority seem to have arisen from accident. For instance, one copyist while writing the text of the word might add as a sort of parenthesis some thought which he might have as to its meaning, not designed to be understood as a part of the sacred writing, but merely to refresh his own mind when reading the same scripture again, much as we are in the habit of doing on the margin of our Bible. Yet another copyist using this MSS. as a guide would be apt to copy the previous writer's note into the body of the text, and so that uninspired clause would be handed down to future generations as inspired, and these have given much trouble.

Seeing then the liability to error, it is only just to ourselves that we be careful that what we accept as our basis of faith and hope is the word of God and not the errors of men, since it is "all scripture given by inspiration of God," that is "profitable for instruction in righteousness, etc." Our regular authorized version called "King James' Bible," was published A.D. 1511. It was not a translation from the original. It was not a direct translation from the original Greek, but a revision of several versions then in use as will appear from the following instructions given by King James to the forty-seven learned persons whom he appointed to revise translations then in use (1604)-- "The Bishop's Bible (A.D. 1568) to be followed and altered as little as the original will permit. And these translations to be used when they agree better with the text than the Bishop's Bible--namely: "Tyndale's, (first Bible published 1526.) Coverdales, (1535) Matthews (1537) Whitchurch's and Geneva (1560.) These being all translations from the Vulgate Latin and not from the original Greek text, (only compared with it) it follows that our "King

James' Bible" is only a revision of the Vulgate Latin. Says an able writer: "This translation was perhaps, the best that could be made at the time, but if it had not been published by kingly authority, it would not now be venerated by English and American Protestants as though it had come direct from God." At the time of the revision of "King James' Bible," the translators had the advantage of some eight Greek MSS. and none of these were of earlier date than the tenth century. Who will say how many errors large and small crept into the text during that thousand years? It is claimed that the errors may be numbered by thousands, mostly small and insignificant, but some of importance and weight.

Few perhaps are aware of the great advantages possessed by translators of the present day. Between 600 and 700 Greek MSS. are now known, some of which are quite ancient. Two of them, the "Sinaitic" and "Vatican No. 1209," dating about the year A.D. 350. What an advantage in our favor above every other age, for obtaining the pure word of God. Truly the word of God is being fulfilled, "In the time of the end ...knowledge shall be increased. Not merely scientific and mechanical knowledge has increased but also knowledge and understanding of what is the word of God. The Sinaitic MSS. the most valuable of all was only recently found and was published in 1870.

If not governed by prejudice and preconceived opinions we should improve all the opportunities offered to grow in the knowledge of the truth, remembering that it is not error but truth which sanctifies. Truly

> We are living; we are dwelling,
> In a grand and awful time.
> In an age on ages telling,
> To be living is sublime."

WHAT HELPS CAN WE OBTAIN

which would give us a more clear understanding of what is the true and inspired text, you ask.

I answer: There are three which I can commend, all of which I make use of and receive help from, viz: The New Testament (regular authorized version) with foot notes of different readings by the three oldest MSS. --"Sinaitic," "Vatican No. 1209," and "Alexandrine"--the latter written about A.D. 450. (From the Vatican MSS. are missing the epistles to Timothy, Titus and Philemon and Heb., from 9:14 to close and also the book of Revelation.) This work, known as "Tischendorf's New Testament," is to me very valuable.

Second: The "Emphatic Diaglott," a work upon which a great deal of time and care have been bestowed by its author Benj. Wilson. We value it highly. It contains the Greek text of the N.T. according to Dr. Griesbach and interlined with it a literal word-for-word translation-- The corresponding English being placed directly under the Greek word. Together with this it contains a new version for general reading based upon the labors of many learned critics. In the form of foot notes, it gives the different readings of the Vatican MSS. No. 1209, as far as it goes, after which Vatican MSS. 1160 (of the seventh century) 884 pp.

Third: "The American Bible Union" translation of the N.T.--a revision of the oldest translations compared with ancient MSS. It is very useful, giving a good clear rendering which is usually in harmony with the others above mentioned, though not so critical. It would be of little advantage to any who possess the Emphatic Diaglott.

We have corresponded with the publishers of the above named works, and are able to announce that we can furnish them to our readers at wholesale prices--postage added, viz:

Emphatic Diaglott" cloth, (price $4.00) for	$2.70
Emphatic Diaglott finer binding (5.00)	3.35
"Tischendorf" N.T. cloth, (price 1.00)	.75
A Bible Union N.T. (1.00)	.65
pocket edition (1.00)	.75

If you wish any of these books we shall take pleasure in furnishing them to you at these prices.

===================

R72 : page 1

VOL. I.

PITTSBURGH, PA., FEBRUARY, 1880.

NO. 8.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
H. B. RICE, . . . W. OAKLAND, CAL.
A. D. JONES, . . . PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R72 : page 1

"THE LAW SHADOWS."

The numerous sacrifices and observances of the Mosaic Law as recorded in the first five books of our Bible were given in minute detail and observed with scrupulous exactness; not because there was really any good in them, "for by the deeds of the law shall no flesh be justified in God's sight," and "the blood of bulls and goats could never take away sin," but these were used as pictures or shadows of realities which were future. (Heb. 1:10) The amount of reliance which can be placed in the accuracy of these pictures can be judged from the strictness with which the Jews were obliged to obey them, and the severe penalties (generally death) administered in case of violation; and also from the words of our Lord; "One jot or one tittle shall in no wise pass from the Law until all be fulfilled" (Matt. 5:18).

This being true, how anxious should we be to closely read the meaning of these pictures which required years for their execution, and which shadow forth minutely all the various features of the work of at-one-ment between God and all sinners.

It is not all one picture but there are quite a number. We find them, so to speak, all grouped together. There are usually three or four pictures to each group, related to each other as being views of the same subject from various standpoints of observation; and then all the various groups of subjects are related to each other, and when all are properly arranged before our mental vision, each shows some special feature of the work of atonement and each adds value to the other. But why the mixture--why not told in plain words that all might understand? For the same reason has the spirit chosen to cover and hide beauties of truth under these types that he has in the book of Revelation and elsewhere hidden truth under symbols, i.e., that it might be known only as it becomes due, and then only to those "to whom it is given to know the mysteries of the kingdom, but to those that are without (not disciples) all these things are spoken in parables" and symbols and types. Luke 8:10. Let us, asking wisdom of Him who giveth liberally, endeavor to arrange before our minds some of these pictures and try to drink in their true meaning and thereby be refreshed.

Anointing the High-Priest

This, under the "Law," was the ceremony for the installation to God's service as high-priest. The form is described in Exod. 29 and Lev. 8. Aaron was anointed to his office with a peculiar oil not used on any one except the high-priest, and not lawful for any to have or to make under penalty of death. Exod. 30:25-32. This doubtless typified the Holy Spirit.

For this service Aaron was washed and attired in the holy garments of "glory and of beauty." Exod. 28. Then the anointing oil was poured upon his head. Thus was Jesus, our High-Priest, robed and anointed. He needed not the washing as did the type, for he was "holy, harmless, undefiled." The linen "coat" represents him as pure and righteous; the girdle is the symbol of a servant; the linen girdle showing him to be a "righteous servant." The robe of blue of one piece shows his heavenly nature (blue is the color of the peaceful heavens). The Ephod, made of two separate pieces, suspended the one before and the other behind him by two golden clasps which rested upon his shoulders, representing, we think, the two great covenants, the front one the Abrahamic and the back one the "new" covenant. These, though separate and distinct, are both seen to be dependent on him for their support and accomplishment. (It should be remembered that we are in him heirs of glory, not under the "new covenant," which is still future, but in the "Abrahamic covenant.") They were made of "gold, blue, purple, scarlet and fine twined linen," representing the blessings contained in those covenants: gold --spiritual blessings; blue--heavenly peace; purple--royalty of earth; scarlet--the unchangeable character of the covenant (scarlet was regarded as the most enduring of all colors); and linen--that righteousness was one of the conditions. As there was "none righteous" but Jesus, humanity would have failed to be benefited by these glorious covenants had not God "laid help upon one who was mighty." Both covenants would have fallen to the ground had not the golden clasp given them a resting on him.

There was a "curious girdle" of the same materials as the ephod, which bound these two pieces (covenants) to him around the waist. This designates him a servant of a "curious" or peculiar kind; a servant combining the various qualities expressed by the gold, blue, purple, scarlet and linen. Yes, he was the Royal servant the "messenger (servant) of the covenant."

Over the front part of the ephod was the breastplate; It was suspended by a golden chain from the gold clasp of his shoulders and was fastened to the ephod below by a lacer through golden rings--this fastening being so concealed underneath, that to the observer it might appear to be part of the ephod. This breastplate represents beautifully The Mosaic Law. It is not a part of the Abrahamic covenant "It was added." Gal. 3:18. As the Jew regarded them, not seeing the hidden connection, the covenant to Abraham and "the law which was 430 years after" were all one. But Paul shows that God according to the covenant intended to justify all in his "seed." The Law emblem, was one of the most beautiful of the High Priests garments, made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that he was able to carry the Law as a covering of his inmost affections and that as a breastplate of righteousness," it covered him. "The Law of his God was in his heart." Psa. 37:31. That which condemned all others was his pleasure, "I delight to do thy will, O my God: yea thy law is within my heart." Psa. 40:8.

This breastplate was two spans long and one wide folded in the middle so it really was a span long and a span wide double. The size-- a span indicating that the law was the full measure of a perfect man-- his ability. Jesus was the only perfect man who ever kept "The Law." Being double, of the same size and same measure represents the Jewish and Gospel ages. Fastened at the fold or center to the golden clasps illustrates how his cross--his death--was the dividing point and how we are "justified in him from all things." So that borne by him we are in God's sight justified. It illustrates too what we have found frequently elsewhere taught, viz: That the two ages are of equal size and equal measure." The Jewish, a perfect type or picture of this age.

The breastplate was studded with jewels set in gold representative of the true Israel. "They shall be mine saith the Lord in the day that I come to make up my Jewels." Thus fastened in gold--imbedded spiritually in Jesus we his jewels, have "The righteousness of the Law fulfilled in us." Rom. 8:4. Aaron as he stood forth clothed in these "garments of beauty and glory" was a beautiful figure of our High-Priest who appeared among men clothed by the Father with power and authority, as his representative to carry out his covenant promises.

As he stood there, beside him stood the animals for sacrifice showing that the sacrifices were as much a part of God's pre-arranged plan as the covenants or any other feature. He was anointed with oil as Jesus was "Anointed with the oil of gladness above his fellows." "He giveth not the spirit by measure unto him." John saw and bore record that Our

R72 : page 2

High-Priest was thus anointed. (John 1:32, Luke 4:1.) The holy oil was poured upon the head but "ran down even to the skirts of his garments." (Psa. 133:2.)--thus representing how we, the members of his body, are all to be partakers of the same anointing after our head. This oil began to reach the body on the day of Pentecost and flows on down the ages anointing all who are truly his-- covered by his robes.

The sons of Aaron--"his house" represents us--"whose house are we"--as they were washed and clothed in a linen coat and girdled, we are taught that if we be of his house we are justified thereby and reckoned of God--Righteous. They had bonnets while Aaron had none, (He wore a mitre on his forehead and a gold crown inscribed "Holiness to the Lord.") Their heads were covered to illustrate that they were not the head, but "under authority;" illustrating how God gave Christ "to be the head over all things to the church which is his body." 1 Cor. 1:22 and 4:15.

They were girdled showing that we are servants under him and reckoned as anointed in him.

Aaron as he stood robed and anointed represented the entire church, head and body--Jesus and his church. "The seed" in whom "all the families of the Earth shall be blessed." They are covered with the covenants and authority of their position and anointed for their work. But remember,--the anointing oil must flow down and cover every member of the body and this requires the entire gospel age for its accomplishment.

====================

R73 : page 2

Consecrating the Priests.

This work under the Law (Lev. 8:14-35.) was typical of a work done for and by our High Priest and those who are members of his body or family. It illustrates our entire consecration--how Jesus was obedient, even unto death and how all who are his must be crucified with him.

The bullock for the sin offering was brought "and Aaron and his sons laid their hands upon the head" of it. Thus saying, this sacrifice represents us. From that moment, all that happened to the bullock--represents what was to be done to Jesus, and his body--the church. The bullock is delivered up to "the Law" --(represented by Moses) to meet its demands. To thus meet the demands of the law it must be slain. "And Moses slew it." Then he applies the blood to the horns of the altar. The "finger" of the "Law" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the power of the altar (horns are symbols of power), must recognize first the blood which sanctified it.

The blood poured at the bottom of the altar doubtless represents that through his blood spilt, (life given) even the Earth was purchased back from the curse which sin brought upon it. (See Eph. 1:14. "Unto the redemption of the purchased possession.")

And Moses took the bullock, his hide, flesh, &c., and burnt them with fire without the Camp. (Ver. 17.) Thus Jesus freely gave himself up and submitted to entire destruction of the flesh. Though his flesh was holy, harmless, undefiled, yet he was "made a sin offering on our behalf," (2 Cor. 5:21. "Diaglott") and his flesh suffered the destruction, which otherwise would have come upon all men. And we, if we would be indeed members of his body must share with him the ignominy.

But while the flesh, &c., was destroyed for sin, God accepts of, first, the blood (life), and second, parts of the inward life-producing organism and the fat, representative of love. In the sacrifice God recognizes the love that prompts the sacrifice and though the law took a part and burnt it, yet it must offer the balance as unto the Lord. It shows too that love and obedience to God were the motives that prompted the sacrifice "Lo, I come to do thy will O God, I delight to do thy will O my God."

There are two Rams. These both represent as did the bullock, Christ Jesus and his body, the Church, but are different pictures and call our attention to other features of the same sacrifice.

First as a burnt offering: Aaron and his sons laid their hands upon its head; it represents them. It is killed, its blood sprinkles the altar, and Moses "cut the ram into pieces, and washed the inwards and legs in water," and "burnt the head and the pieces and the fat." Thus Jesus and his church--head and body are being presented during the entire Gospel Age before God on the altar --the head was laid there first, and since all who are "dead with him," (Col. 2:20, and 2 Tim. 2:2) are "cleaned by the washing of water through the word," and are reckoned as with him on the altar before God; its being burnt on the altar shows how God accepts this "as a sweet smelling savor" or perfume.

The second ram--"of consecration" --shows what effect the sacrifice will have upon us, as the first showed how God received it. Aaron and his sons laid their hands upon its head--it represented them. And Moses slew it, and took its blood--(consecrated life) and put it upon each separately--(Consecration is an individual work--we must each stand forth and be consecrated to God.) And he put it upon the tip of the right ear, thumb of right hand and great toe of right foot. Thus by our consecration, we are enabled to have the "hearing of faith" and appreciate God's promises as none but the consecrated can. Our hands are consecrated so that whatsoever our hands find to do, we do it with our might right as unto the Lord. Our feet are consecrated so that henceforth we "walk not as other gentiles," but "walk in newness of life," "walk in the light," and even "as ye received Christ, so walk in him."

The choice portions of the ram, inwards and fat, representing our best powers and all our inward and outward (fat) affections, are taken in our hands, and waved, passed to and fro, before the Lord, representing the fact that a consecrated offering is not given the Lord for the moment, or day, or year, but continually we keep our affections and powers uplifted before our Father never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance being shown by fire. Fat probably typifies Love. When the love of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love (fat) there is connected with our consecration to God, the more quickly will it be accepted by Him as entire consecration.

Upon this wave offering, while in their hands, was laid three cakes from a basketful which they were to eat (representative of all their bread.) It was necessary that these three-- the unleavened cake, the cake mingled with oil, and the wafer made of flour and honey and anointed with oil--should be upon and thus recognized as rendering acceptable our offering. By these we acknowledge Christ, as we present ourselves to the Father; by the first we acknowledge the purity (no leaven) of "The man, Christ Jesus." The second cake mingled with oil shows him as our High-priest, "filled with the Spirit" (oil). The third wafer shows our appreciation of Him as our Glorified Lord. (Wafer made of fine flour mingled with honey, sweets of paradise.)

These acknowledgments of Him are necessary to the acceptance of our consecration.

And upon him as our heavenly food --manna we his priests feed during the gospel age. The cakes were only warmed but not burned--living bread, "of which a man may eat." (God never allowed honey to be used in sacrifice. [Lev. 2:2] There was no leaven in any of these cakes--"He knew no sin.")

The anointing oil mingled with the blood of consecration was sprinkled over them [Ver. 30], showing how we may know that our consecration is accepted. 1 John 5:8, says: "There are three that bear record [witness]: the spirit and the water and the blood, and these three agree in one" [testimony]. And here are the three in the type bearing harmonious testimony that these consecrated ones are accepted in the beloved. Water is the symbol of the "word" ["washing of water by the word."] And in the type Moses takes the place of water as representing "The Law," the oil representing The Spirit, and the blood representing "the price of our peace. So through the word's testimony the blood is applied and with it comes the Spirit--sealing us sons of God and joint heirs with Jesus Christ our Lord.

The boiling [Ver. 31] of the flesh of consecration was no part of the sacrifice, it was merely the preparing of the portion which they ate. It was all to be disposed of [Ver. 32] showing how we are entirely consecrated and none of our time or powers wasted--all used as consecrated.

The seven days of consecration [Ver. 33 and 35,] shows again that we are consecrated to God's service, not a part of our time only, but all of it, for seven is the complete number in scripture and signifies all or the whole of whatever it is applied to ("Seven Seals," "Trumpets," "Plagues," "Stars," &c.) Vs. 36 shows the completion of the work of consecration.

There never was, perhaps, a time when it was more necessary than the present, for seeing to it that we "be dead with him," and our every ability waved before Him that he may accept and make use of our talents to His glory. Especially is it of interest to us to examine if it be true (as we believe) that very soon all the members of the body will be accepted with the head--a sweet savor, and all the members be consecrated and the work finished. And if we fail to be among the priests now during the time of consecration, we cannot expect to be one with them when they begin their service for the people in the "ages to come"--when these same Priests (now despised of men but a "sweet savor to God.") shall have the title of King added, and with their head--Jesus, rule and bless all nations. Do you wish to be amongst those who shall sing to the praise of our great High Priest? "Thou hast made us unto our God Kings and Priests and we shall reign on the Earth." If so, be fully consecrated now, for "If we suffer with him we shall also reign with him." 2 Tim. 2:12.

====================

R73 : page 2

A Plain Way of Stating It.

Here is a sentiment from a man of God, who was never thought to be either fanatical or heterodoxical: "Any man who does not desire Christian perfection, and who does not constantly make it his aim to attain it, may set it down as demonstrably certain that he has no true religion."

These are the words of Albert Barnes. We hardly know of any more emphatic or radical statement concerning Christian perfection than this. Had it come from some modern preacher of holiness, or "high priest of sanctification," it would have been thought extremely ultra, and inexcusably uncharitable.

====================

R74 : page 3

THE SCULPTOR.

I saw a sculptor all intent
Upon his marble white,
And all his energies were bent
To mould it day and night.

With mallet hard, and tools of strength,
And many strokes severe,
The block was made to feel at length
That skillful hands were near.

And I beheld a child look on,
And gaze with wondering eye;
She saw the splinters, one by one,
In all directions fly:

The doubts that filled that simple mind
Were hard to understand,
Like curious things that children find
Upon the ocean's strand.

The marble chips, at every stroke,
Were scattered one by one,
When childish doubt broke out and spoke,
"Father, why waste the stone?"

"It is," he said, in accents mild,
"By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

--Selected.

====================

R74 : page 3

Province of Faith.

The province of faith is to apprehend truth. Truth is independent; error is a perversion of truth. To believe a lie, never makes it true, but is a fraud on one's self. To believe a truth, does not make it true; to disbelieve it, cannot destroy it. It is independent of us, but we are dependent on it.

Truth is the proper food of man (Matt. 4:4.), and a large share of it must be received by faith, whether it pertains to the past, present or future. Thus it is true that we must live by faith. Faith is to truth, as eating is to bread. Without eating, man will die; but if he would have good health, he must do more than eat. Exercise is essential to life. So while we live by faith, it is not by faith alone. All faith and no work, will kill spiritually, as truly as all eating and no work will kill naturally. We greatly value faith, "For without it, it is impossible to please God; he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek Him," (Heb. 11:6.) We please God when we obey him, and by this means we form a character like His own. In an important sense it is the Christian's life-work to come to God, and success is to the diligent seeker. He is revealed in one sense in the statements of His word, but he is revealed to the heart, when his statements are understood, and the spirit of obedience is essential to understanding. (John 7:17.) We are to grow in grace and in knowledge.

Faith is fundamental; it is the basis of character and life, and also of hope. The death and resurrection of Christ are primary facts of the gospel, and, rightly understood, are a key to the plan of salvation. He was put to death in the flesh and quickened by the Spirit into a new and immortal life. The cross was to him the turning point between the natural and the spiritual. It was thus the key of hope for the world. When He died He met man's legal necessities, or removed all legal encumbrances. He destroyed the enmity between the world and God's law, which enmity was represented in the typical dispensation by the law of carnal ordinances. That law was the "middle wall" between Jew and Gentile--a typical distinction which is not recognized under the gospel. As soon as it is out of the way, the Jew and Gentile are alike before God, and both are reconciled to God by the cross. (Eph. 2:16.) The death of Christ thus met the legal claim on universal man, and secured his deliverance from the legal curse, which was death. Christ arose a conqueror, leading captivity captive. He brought life and immortality to light, as He had also made both possible for man. When He rose, it was the dawn of light on our dark world, the key of hope, a glimpse of immortality. These great facts of the past we receive by faith, and the past and the future are linked together. What has been done for Jesus is God's promise unto us. "He that raised up the Lord Jesus shall raise up us also, by Jesus." (2 Cor. 4:14.) He has given him the key--the power over death, and in addition, "the power of an endless life." (Heb. 7:16.)

Faith is thus shown to be the foundation of hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5.) We can thus see the relation of faith, hope and love; "the greatest of these is love." Without faith, neither hope or love would be possible; but love, by which faith now works, will continue when faith is ended in sight, and hope has been realized. Faith and hope are temporal, but love is eternal. Faith as a foundation is essential, but without love as a working power, a faith that could even remove mountains is worthless. (1 Cor. 13:2.)

"Through faith we understand that the ages (worlds) were framed by the word of God." These and "all things were made by Him (Christ) and for Him." All that God has done is in reference to the plan of the ages, of which, as we have seen, the death and resurrection of Christ is the key. So by faith we grasp the fullness of Christ in the work of the ages, which is a glorious expression of the infinite wisdom, power and love. "Faith is the substance (basis) of things hoped for; the evidence of things unseen." Faith deals with the future and with the invisible. The future is our hope, our reward; the invisible is our strength for the work of life. It makes the invisible as if it were visible, and the future as if it were present. We are enabled to "look not at the things which are seen, but at the unseen." (2 Cor. 4:18.) Faith explains this paradox, and by the presence of the invisible, strengthens us to bear the afflictions of this life, which are but for a moment, and enables us to lay hold upon the eternal. There are given us in the Bible and also in the Christian's experience, many illustrations of the action of faith in reference to the unseen, present and future. The examples of faith given in the eleventh of Hebrews show the combination. They acted because they believed in the invisible God, and because they looked forward for the fulfillment of his word. They believed "that God is, and that He is the rewarder." Faith works; work secures reward. We observe that God did not say to the ancients, "believe." but he gave them something to do; and yet their obedience was the best possible evidence that they did believe, and their faith was approved. By faith Abel offered the sacrifice, which was valuable because it pointed forward to the sacrifice of Christ, for which his body was prepared.

Enoch walked with God; he did not stand still, but walked; grasping by faith the presence and companionship of the invisible God, and was rewarded by translation, "that he should not see death." Abraham obeyed God, on account of his faith, both in going out to the unknown land, and in the offering of his son Isaac. In both cases he grasped the future, seeing Christ and the heavenly country. (John 8:56 and Heb. 11:16.) The Lord's appearing to Abraham and others in human form doubtless illustrated the presence of the invisible.

Moses refused royal honor in the court of Pharaoh, choosing to suffer affliction; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the reward, and endured as seeing Him who is invisible. (Heb. 11:23-27.)

The unseen world is the source of wisdom, strength and comfort to the pilgrims as disciples, as soldiers and as afflicted ones. The ministration of angels, under the all-wise and loving care of our Lord, is a great revealed truth, and full of comfort.

We do not believe in the ministration of departed human spirits, but regard that idea as a perversion of the Bible teaching. The angels are not disembodied men. Man, when created, was "made a little lower than the angels." The angels rule in this world; "but unto the angels hath He not put in subjection the world to come...but what is man that thou art mindful of him?" "Thou hast put all things in subjection under his feet." (Heb. 2:5-8.) If angels are disembodied men, the above statement cannot be true, for in such a case the "world to come" would, as well as the present, be subject to angels. While we believe Paul, then we must discard the ministration of human spirits. But angelic ministration is a great and important fact in God's plan for the development of the ruling element of the future world. It doubtless deserves more

R75 : page 3

implicit faith than it often receives. When we are permitted from the standpoint of future glory to look back, we may see how much more fully they served us than we realized. In hours of danger and affliction their services are needed, and freely tendered. Their services might be not only more fully realized, but more common, were they expected. Unbelief, self-confidence and self-protection by foul means, doubtless grieve our angels, "which do always behold the face of our Father in heaven." (Matt. 18:10.) We cannot doubt that in hours of deep affliction, comfort and strength are often experienced, coming from the invisible, though not expected and its source not fully acknowledged. Our Savior himself in his earth life needed and received the help of angels. In His mental agony, in view of the coming ordeal, while he was in the garden praying that if it were possible the cup might pass from him, and sweating, as it were, great drops of blood, "there appeared an angel unto Him from heaven, strengthening Him." (Luke 22:43.) It was not possible for the cup to pass. He must drink it to the very dregs. His life was needed, but it was not enough; He must be obedient unto death, even the death of the cross," and he obeyed. (Phil. 2:8.) He could not escape, but He could receive strength to endure; and it seems that as soon as His help was withdrawn, He died. His death, not the pain He endured, met the legal necessities of the race. "The wages of sin is death." Many followers of Christ have found help in time of need by coming to the throne of grace. He who suffered and was supported by angels is now their Lord, and, as His servants, they now minister to the heirs of salvation. (Heb. 1:14.)

The importance of faith cannot be over-estimated, unless other things of importance are in our estimate crowded out. The past, present and future, we grasp by faith; we work by faith; we live by faith; we walk by faith; we endure by faith, as seeing the invisible; and waiting for our reward, are carried forward, so that all we expect to realize in the eternal life is now, by faith, possessed and enjoyed.

Thanks be to God for the earnest of our inheritance.

J. H. P.

===================

R76 : page 3

The ascending grade of the ages is obvious, each having better secular and spiritual facilities than its predecessors. And--strange infatuation --each has been jealous of the next to come, insisting that it had exhausted infinite mercy, grace and skill. What a lift forward the brief visit of Messiah gave the world. Though so humble, what fertility and power of growth in his gospel, infusing inconceivable vigor in every field of human enterprise and all under hostile gentile authority. What may be expected in the next age, when government shall co-operate with grace? The cross and the crown; Jesus condemned as a felon, mocked, spit upon, and crucified, then crowned and adored King of all the earth, suggest the contrast.--Selected.

===================

R75 : page 4

The Cross of Christ.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

The cross as the representative of the death of Christ and plan of redemption, has always been to the Christian the center of attraction, and to glory in the cross the chief mark of the Christian's joy. The estimate in which it has been held by men in general has marked this line between the Church and the world; so that while the Church clings to it as the ground of all its hopes, it has been to the world the stumblingstone or the butt of contempt. What is precious in the sight of God and the hearts of His chosen, is foolishness to men in general. 1 Cor. 1:22-31.

[Because some of the children of God have, under peculiar influences, and for a time, undervalued the cross, it does not change this general principle.]

The value of the cross as the center of interest, the basis of hope and the key of truth is beautifully illustrated by the two equal cherubims, looking inward to the Mercy Seat, where God's presence in mercy appeared; representing, as they do, the equality of the Jewish and Gospel dispensations, between which at the "Fullness of time" our Lord came, and, meeting the claims of both, as the great antitypical Offering, was slain for us. Under the former dispensation those who understood the typical offerings, looked forward to the cross, and in the gospel dispensation we, by faith inspired by the Spirit and aided by the simple ordinances of the gospel, look back to the same central point. There, at the cross, the Church, old and new, meet by faith, and, bowing before Christ, our "Mercy Seat," witness the manifestation of the infinite mercy; for in Christ as the "Mercy Seat," God meets with man, and there they taste the sweets of grace and begin to "rejoice in hope of the glory of God."

To remove from the Bible, if it were possible, the cross of Christ, and its relative teachings would virtually destroy it. He is the golden thread extending through it as a web from end to end, giving it strength, beauty and its real worth. Without him it would be an uninteresting arrangement of words, an empty case, a comb without the honey, a shell without the kernel, or the body without the life; and we, poor, sinful, dying men would pass on without one ray of light or hope to the future, dark and all unknown; and the cross is the center of interest and hope, around which, as bees around the honey, God's people have always clustered, drawing from it their joy, strength and life. The cross is also the key of truth in all that pertains to man, his nature, his life, and his relation to God. It is the basis of the atonement, the resurrection and restitution, and, while it does not of itself secure eternal life to any, it makes that life possible to all. God, in the gospel, provides for man's necessities, both as a sinner and a mortal. Because He was mortal, sin killed him, and "so death passed upon all men." Rom. 5:12. Mankind being dead (so counted even before execution), one died for all. 2 Cor. 5:14. The man Christ Jesus gave himself a ransom for all. 1 Tim. 2:5,6, and so receives the right and power to deliver the captives. Heb. 2:14,15. If the gospel did not provide for man's necessities, it would not be what the angels announced: "Glad tidings of great joy, which shall be unto all people." "Testified in due time."

As a treasure-house containing all we need--resurrection from death, pardon for sin, and immortality for our mortality--the gospel becomes a glorious expression of the Father's love. The wisdom, power and love of God are all engaged for man's salvation, and all find expression in the gospel of Christ, the center of which is the cross. We do not take the ground that a perfect knowledge of the relation the cross sustains to the other elements of the gospel is necessary in order to have a share in the benefits of the atoning sacrifice. The primary benefits are universal and unconditional, as was the curse through Adam. "As in Adam all die, even so in Christ shall all be made alive." It is doubtful, too, if one in ten of the saints of God have even understood that much, and yet they have secured and enjoyed a share in the great and special salvation, by the impartation of the Holy Spirit, the salvation which the atonement makes possible for all. It is not necessary to understand the philosophy of atonement in order to be reconciled to God, any more than it is necessary to understand the science of astronomy in order to enjoy the benefit of the light of the sun. It is, however, the privilege of a child of God to learn all he can of what the Father has revealed. And we freely take the ground that no theory of man's nature, loss in Adam, restitution, hope and destiny, can be true, that ignores or belittles the doctrine of the cross. Such theories dishonor Christ, though not always purposely, and by casting into the shade certain comforting truths of God's great plan, they certainly hide many rays of Father's love, and therefore greatly mar the enjoyment of the Christian's life. As God has revealed nothing in vain, the more perfectly we can see the relation of His various truths, the better we will understand Him, and thus, by sympathy with Him, or rather fellowship of His Spirit, we shall be enabled to cultivate and grow up into the qualities of character most pleasing to Him, and which will best fit us for His purposes here and hereafter.

The doctrine of the cross underlies the doctrine of atonement, or loss in Adam and gain in Christ, both being unconditional, and hence the price or ransom paid by the man Christ Jesus, must determine both the nature and extent of the loss to mankind by Adam. More than was needed would have been useless, and that God's wisdom would not give; less than was needed would not redeem, and God's love could not withhold.

The darkness of the theological dogmas of the Church has doubtless for many reasons cast a mist over the simplicity of the teachings of the cross. Life was the nature and extent of the forfeit of Adam, and in him of all. "For the wages of sin is death." "Dying thou shalt die," was a process culminating in death. "Sin, when it is finished (not when it commences) bringeth forth death." But what kind of death, natural or spiritual? we are asked. The mother church and nearly all, if not all, her daughters answer, spiritual death. The theological writings are full of such teachings. That is nothing new, and for some of us to accept it would be to take a long stride backward.

But to answer the question, "What kind of life," we resort to the Divine key--the cross, and ask, what kind of life did the "man Christ Jesus" lose? That must settle it, and the fog will clear away from all minds who will look at the facts. Mark, it is not, "what kind of life did the pre-existent Word lose (if He lost any) in becoming a man?" for it was the "man Christ Jesus" that gave His life a ransom for all. "He died for our sins." He took man's nature for the express purpose "that He, by the grace of God, should taste death for every man," "Even the death on the cross."

This gives us clearly to understand that it was human life he gave as a

ransom. Hence it was the same kind of life that required redemption. It was not in Christ's case a necessity as in the case of a sinner, but by voluntary offering as a Redeemer. Spiritual death is a state of sin. "You hath he quickened who were dead in trespasses and sin." But Christ was not a sinner, and could not therefore die a spiritual death. In his obedience lay the divine efficacy of the price. Sinners need conversion, but Christ did not, and "As in Adam all die so in Christ shall all be made alive, Christ the firstfruits" &c.

So this passage can have no reference to conversion, or coming to the knowledge of the truth.

This is evident also from the further statement, "They that are Christ's at his presence" [*parousia*] Christ's are not then counted but raised to immortality, hence this passage can have no reference to conversion, but is a positive declaration that all mankind will be restored to life by the Lord Jesus Christ.

The ransom paid secures to Christ the power to raise the dead. Life restored is the proper basis of hope, the ground on which man must build, hence the cross is the basis of man's hope of glory. No wonder then that Paul should say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ.

J. H. P.

===================

R76 : page 4

The Wedding Garment.

The wedding garment is the end and object of Christian effort.

If Christians are represented as running a race, it is that degree of swiftness which enables them to secure the prize, if, as fighting a battle, it is that ability which secures to them the victory. It is, in short, that preparation which renders them fit for the kingdom.

Some teach that it is the creed, written or otherwise, the articles of faith to which men subscribe, that constitutes that covering. Hence the degree of purity of a man's belief would be the index to his fitness for the kingdom. But it is written, "Without holiness no man shall see the Lord." Such teachers must then define holiness as a perfect theology.

Others teach that the wedding garment is a character "without spot or wrinkle, or any such thing," such as God will build in us if we hold our hearts in obedience to Him.

Both sides must agree that the wedding garment is righteousness. The Bible so defines it. Rev. 19:7-8. What then is righteousness? The word means a condition of being right. Humanity naturally is in a condition of being wrong, and because faith has power to change that condition and make them right, it is accounted for righteousness. Thus Abraham was justified by faith, and it was imputed unto him for righteousness. Although, perhaps, not blameless in character at the time, yet Abraham possessed that which would result in holiness, and God counted the work begun in him, as already finished. "To him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted to him for righteousness." Rom. 4:5. That is, the seed sown is viewed in the light of its unfailing results, and the possessor is thus freed from guilt.

Articles of belief differ from faith, In that faith describes a condition of heart as well as mind. The one may produce fruit; the other must. If truth be believed and obeyed, it becomes faith, and is therefore a means of obtaining righteousness. Truth sanctifies, Truth cleanses. It does not cleanse itself, but us. "Now ye are clean through the words I have spoken unto you," said Christ. Hence the cleansing of the church is not the cleansing of its theology,

R76 : page 5

but of its members by means, perhaps, of its theology.

I think the statement not too broad, that the entire purpose of Revelation is to purify, elevate and establish the character of God's children. Truth is the great means used in the attainment of righteousness. The word of God is profitable... that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:17. Thus holiness is still the object and must not be confounded with the means; for truth must be obeyed to make us righteous, and it is not the amount we believe, but the amount we obey that benefits us. Hence we cannot make a man's creed the index to his character, for God above can read the heart.

Righteousness is Godliness, or God-likeness, and Christ has said, "Be ye therefore perfect, even as your Father in heaven is perfect."

Christ came to illustrate to our bedimmed conscience the Father's perfection, and in Him is fulfilled all righteousness. Does not His life thus amply define and illustrate the subject? It gives us an idea of what Godliness is, of what God is, of His relations toward us and of what our relations are toward Him and toward our fellow-beings. Righteousness, however, is more than right doing. It is right being, which includes the other, and this is the wedding garment, for "to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

L. A. A.

====================

R76 : page 5

The Song of Moses and the Lamb
Rev. 15.

This scene is very evidently laid at the end of the gospel dispensation, as it is when the wrath of God is being completed, by the pouring out of the seven last plagues. Without discussing the merits of different views in regard to the Sea of Glass, as it were; and the condition of those who are said to stand on it; I would call attention briefly, to the song.

Some think that by the song of Moses, is meant the song of deliverance, sung by the children of Israel, after crossing the Red Sea, in coming out of Egypt. But notice that the song is as here given. Does it not evidently refer to the harmonious teaching of Moses and Christ, as found in the scriptures; and those who have attained to the condition represented, having learned, they sing to, or teach others? The song, as given in the "Emphatic Diaglott," reads: "Great and wonderful are thy works, O Lord God, the omnipotent! Righteous and true are thy ways, O King of the nations." (Ethnon means nations; not saints, as in the authorized version.)

Who shall not fear, O Lord, and glorify thy name since thou alone art bountiful? for all the nations shall come and worship in thy presence; because thy righteous acts were made manifest.

The Greek word rendered judgments, in the fourth verse, by King James' translators, is not Krisis nor Krima, which are rightly rendered Judgment; but Di-Kaiomata, properly rendered, righteous acts.

It occurs in Rev. 19:8. "The fine linen is, or represents the righteous acts of the saints. The force and beauty of the expression: For his righteous acts are made manifest, is seen, when we remember that the great mass of the gospel church, for centuries have taught, and the majority are teaching that the nations, except a comparatively few individuals, have been "turned into hell," in a condition of hopeless misery, without even having the gospel preached to them, giving them an opportunity to repent, and thus escape the awful doom.

Such teaching makes God appear very unrighteous; and has driven the multitudes of those who have heard it away from God; and the Bible. Even if the sentence be eternal death, as many believe, still it has been without a knowledge of truth. But now many have learned, and many more will learn, and teach, the glorious song of Moses and Christ: That all nations shall come and worship in the presence of God; thus manifesting the righteousness of him: "Who so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." Before they can believe they must hear. Rom. 10. The billions who have died in ignorance must be made alive before they can hear; hence God will have all men to be saved made alive, and to come to a knowledge of the truth: For there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. 1 Tim. 2:4,6.

B. W. K.

===================

R77 : page 5

What is Perfect Love.

"Perfect love is gentle and teachable, kind, and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realizing how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticize your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit."

===================

R77 : page 5

The Gospel in the Light of Human Nature.

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8.

That "God is love" and unchangeable we believe to be prime facts of the gospel; and that man alone is alienated and needs reconciliation. The death of Christ was not for the purpose of purchasing God's love: it is above price; nor for the purpose of appeasing--quieting, pacifying, or cooling down--God's wrath, as though he were excited and hated man, but by meeting a necessity of man, in his relation to a broken law, to express God's love for man. It is a great mistake to think that God ever did, or ever will hate man. God devised the plan, provided the Ransom, and sent his Son to die for us, because he loved us. [John 3:16.] This is one great fact the world needs to know.

Love appreciated will produce love in return. "We love him because he first loved us." Then God loved us when we knew him not and even though we hated him. Parents and teachers, beware! If you tell those under your care, that God will love them if they are good, you make the impression on their minds that he will hate them if they are bad, which is false. By such means you make the wall higher, or the gulf deeper between them and the Lord, and though, you may, through fear, succeed in driving them to outward obedience, or gather them into the nominal church, by a "profession of religion," they may be as far from God as before, for only the goodness of God leadeth to repentance. Had we the power of ten thousand voices, we would proclaim, that God loved us while we were yet sinners, and Christ died to commend that love.

"But," it is sometimes said, "you must believe it, Christ died for you, if you will believe." Indeed! Believe what? Believe that Christ died for you, of course. But if it is not true, I have no right to believe it, and my believing would not make it true. On the other hand, its being a fact that Christ died for me, is the best possible reason for believing it, and all the unbelief possible could not make it untrue. Truth is entirely independent of man's faith or unbelief, Faith in or knowledge of, a fact cannot make, or change, the fact, but it changes the man.

God loves us whether we believe it or not, and Christ died for us whether we believe it or not, but the knowledge of these truths must exist, before gratitude and love can spring up in our hearts, and loving obedience result. Whatever facts or changes were produced by the death of Christ, are real, and not dependent on our believing, any more than is the fact that Christ died. If it be true, [as some teach, but which we do not believe] that the death of Christ secures spiritual life for some, we think it would follow of necessity that it would secure it for all, because Christ died for all. 2 Cor. 5:14,15. Heb. 2:9 and 1 Tim. 2:6.

What Christ's death does not secure for every one, it secures for none.

While the death of Christ does not secure spiritual life for any, it makes it possible for all, and on account of man's relation to the law, as dead, without Christ's death spiritual life would not be attainable.

Repentance is a necessity in order to gain spiritual life, and without the motive of love, as presented to us in the death of Christ, repentance toward God would be impossible. But neither God's love, nor Christ's death, produce repentance in man, until man believes in the love and death. Hence God's love would be fruitless, were men allowed to remain in ignorance of the truth. God's love does not exhaust itself in the death of Christ, though that death commends it, for God has constituted Christ not only the Redeemer but the Light of the world. He engaged not only to save man from death by a Ransom, but to bring man to the knowledge of that truth. 1 Tim. 2:4. Hence Christ is the "True light that lighteth every man that cometh into the world." John 1:9. Not all at once nor in one age, but, it is "to be testified in due time." 1 Tim. 2:6.

Now it is evident, that man cannot repent, because of a truth, until he knows that truth, and yet when known, the truth is the "Foundation of repentance from dead works." The greatest possible sin is to "sin willfully, after we have received the knowledge of the truth;" and for this there remaineth no more sacrifice." Heb. 10:26, and it is impossible "to renew them again unto repentance; seeing, they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4,6.

We believe, then, that the death of Christ is an expression of God's love, and that in order to win man from sin to holiness one of the first things a man needs to learn, is that Christ died for him.

But how does the death of Christ show, or commend, God's love? It will not do to say it shows it because it shows it. That would be about equal to saying, God hates sin because he hates it, which is no reason at all. God hates sin because he loves his creatures; sin being their destroyer. If the death of Christ shows God's love to us, there must be something accomplished by that death which is adapted to man's necessities. Paul is talking of Christ's death on the cross, which was in "due time," i.e. the appointed time --"After the 62 weeks." Dan. 9:26.

Christ did not die twice. His becoming a man, was not by laying down, as in death, his preexistent life. He gave up the glory, and afterward prayed: "Glorify thou me,

R77 : page 6

with the glory which I had with thee before the world was." John 17:5.

We assert freely that Christ's death must have been; in some way adapted to the necessity of human nature, or it would not have been, what Paul asserts, an expression, or proof of God's love. What man does not need, even if it were provided, would not be gospel. If a man is hungry, bread alone would satisfy the want. If he thirsts, a cup of water from the hand of a friend would be an expression of love. And so of any want; but to say that God would seek to show his love by anything which was of no use to man, would be to ignore every idea of the harmony between God's wisdom and goodness.

There can be no doubt in any reasonable Christian mind, that the Gospel, in all its parts, takes man's need into account. Christ's life was necessary, as an example of loyalty, of patience in suffering, of devotion to his Father, of the principle of love even to enemies, and of overcoming evil with good. It was by his earth life and experience, that he learned to sympathize with man in temptations, in poverty and other afflictions, and so he was fitted to be a merciful and faithful Highpriest; having been tempted in all points as we are, and yet without sin. Heb. 4:15. And one feature of his work since his resurrection, clearly is, to give us the benefit of his former experience, by giving aid to the tempted. (Heb. 2:18.) He is not only a sympathizing friend, but also the giver and sustainer of spiritual life until it culminates in immortality. We wish it distinctly understood that we value the life of Christ, both before his death and after his resurrection as necessarily adapted to the wants of human nature. But why should any one ignore or belittle his death because of the value of his life? One link in the chain of provisions for man would thus be destroyed.

But we are told by some, that Christ "gave his life (not his death) a ransom." But this is equivalent to the statement, "Christ died for our sins." The Greek word, Psuchee, rendered "life" in the above passage, never, unless we are greatly mistaken, refers to a period of existence, but to the nature of man as represented and sustained by the blood. Many other statements of the word agree with these in showing that Christ's death meets a necessity of man. "Behold the Lamb of God, (lamb led to the slaughter. Isa. 53:7.) which taketh away the sin of the world." John 1:29.

The sin of the world is the sin of Adam, for "in him all have sinned." Rom. 5:12 Margin. This left man "without strength." (Ver. 6.) "And in due time Christ died for the ungodly." The sin made mankind "enemies," and we were "reconciled to God by the death of his Son." Ver. 10. "God laid on him the iniquity of us all." Isa. 53:6. And he "bore our sins on his own body

R78 : page 6

on the tree." 1 Pet. 2:24. He did not "lead" our sins, but is our Leader, or "Forerunner," into the heavenlies, and "he put away sin by the sacrifice of himself." Heb. 9:26. "And I, if I be lifted up from the Earth, will draw all men unto me." And, as if to anticipate, and answer criticisms, it is added: "This he said, signifying what death he should die." John 12:32,33. It seems clear, that the sacrifice of Christ, covers all sin, except what Paul calls the willful sin. Heb. 10:26. And doubtless this is why the Savior could say: "All manner of sin and blasphemy SHALL BE FORGIVEN unto men, but the blasphemy, against the Spirit, shall not be forgiven unto men." Matt. 12:31. It does not say may be forgiven, but shall be. What! Without repentance? No, but God, as has been shown, by his goodness leadeth men to repentance. The death of Christ commends his love, Christ as the Light brings men to the knowledge of the truth, and thus the goodness secures repentance.

Evidently the recovery of all, is as complete in Christ, as was the loss through Adam.

It is strange that any person, thus saved from the curse of sin and death, should sin willfully and be lost, but we believe that facts as well as scripture sustain the idea that men fall away after being enlightened.

Dead men need a Redeemer; Christ gave his life a Ransom. (The reason that men die, though Christ's natural life was given as a Substitute, is because men in the plan were counted dead already, and Christ did not give his life to prevent men from dying but to prevent them from remaining dead, or to redeem them from death.) Man is a sinner; Christ saves from sin. Man is mortal, even when redeemed; (except the church, who are raised a spiritual body.) Christ is the Author and Giver of immortality. Man is ignorant--in darkness: Christ is the true light, both as Teacher and our great Example. Man is weak and readily discouraged: Christ is a sympathizing friend. All fullness we find in him, just what men need is provided and no more; more would not be gospel, though provided. An appreciation of his fullness, tends to humility and to dependence on him, but whoever ignores any feature of Christ's work, in that particular overestimates himself and is in danger.

Oh, that God's love may speedily win many from sin unto holiness, and lead them to seek, by a patient continuance in well doing, for glory and honor and immortality. To such the reward of eternal life is promised. Rom. 2:7.

J. H. P.

R707 : page 6

FAITH triumphs over reason by receiving the revelation of the God of reason.

====================

R78 : page 6

The Great Salvation.

"How shall we escape if we neglect so great salvation?"--HEB. 2:3.

This question is addressed to Christians, and not to the unconverted, as is often supposed. This the context proves. Paul, or whoever wrote this epistle, addressed it to the church. It seems peculiarly adapted to converted Jews, who were familiar with the writings of the Old Testament. We have in this epistle some of the most earnest exhortations to be faithful to the Lord, and the very best reasons and motives given for our encouragement. The text and context are of this character. If we are Christians we will find much applicable to us. It is important that we should, in order to get the benefit of the exhortation, remember that it means us. "How shall we escape, if we neglect?" On account of certain facts referred to in the first chapter, the second opens with: "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." This certainly must refer to Christians; and there is danger of losing what we have received, unless we do give heed.

The idea is suggested that neglect of the truths would cause them gradually to slip away from us. Backsliding is a gradual process, caused by neglect of truth and neglect of duty in obeying the truth. These are related to each other, and it seems that either may come as the cause of the other. The only safeguard against back-sliding and consequent falling away if persisted in, is to advance. Standing still seems to be impossible. In the sixth chapter the apostle seems to make falling away the alternative of going on to perfection. The Lord has arranged our life as a current against which we must row if we would go up, and he has placed the reward, the Great Salvation, at the head of the stream. If we would gain the prize, we must "run," "strive," "fight," or "overcome." If we fold our arms, we shall glide downward. It is easy to go with the multitude, but it is difficult to stem the flood, and we may be sure, "This vile world is not a friend to grace; to help us on to God." What is worth having is worth striving for, and God has in both natural and spiritual things placed the valuable out of sight, or where it can be gained with difficulty. Our appreciation of the value of anything is shown by the earnestness with which we strive for it. We should be constantly seeking to know more of the truth of God for the purpose of obeying it. If we seek for truth merely as a theory to gratify our own curiosity, or for the purpose of showing our ability to cope with those who hold error, our intellect may be stuffed at the expense of our affections. Religion without love to both God and man, is as the body without the spirit-- dead.

Charity or love is the crowning excellency of Christianity, and is necessary to fit for the Great Salvation. "Add to your faith; virtue, and to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness, and to brotherly kindness, CHARITY." 2 Pet. 1:5-7. Love is last, and greatest. These additions secure the abundant entrance into the Kingdom of God. (Ver. 11.) Without the last all is vain. "Though I speak with the tongue of men and angels and have not love I am become as sounding brass, or a tinkling cymbal. And though I have (the gift of) prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains and have not love, I AM NOTHING." 1 Cor. 13:1,2. There is a kind of knowledge that cannot be gained from books, but comes by experience as a fruit of the indwelling of the spirit of God. "He that loveth not knoweth not God, for God is love."

Love is an experience, and includes in it an earnest desire for the well-being of the object loved. Until we have sympathy and love for mankind, such as would prompt us to do all in our power for their salvation, we cannot know God. To know him thus is to be in unison or fellowship with him, and hence is eternal life.

The apostle gives a contrast between the former dispensations and the gospel. In order to appreciate the question, "How shall we escape if we neglect?" it is necessary to see this contrast.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days (gospel dispensation) spoken unto us by His Son." Heb. 1:1,2. God spoke then, and the same God speaks now, but there is a contrast in the agencies-- Then by the prophets, now by His Son. Moses the prophet and law giver of the old dispensation, and who was "faithful in all his house as a servant" (3:5) "received the law by the disposition of angels." Acts 7:53. It was "ordained by angels in the hand of a Mediator." (Moses, type of Christ.) Gal. 3:19. But Christ, the Prophet and Law Giver of this dispensation, is higher than the angels, "as he hath by inheritance obtained a more excellent name than they." Ver. 4. His official position is "Lord of all," dead and living, Heavens and Earth, angels and men. He has been "appointed" by his Father, "heir of all things"--Creator, Upholder and Savior. Ver. 2,3. He has the brightness of his Father's glory and the express image of his person, and hence is in a peculiar and emphatic sense, God's power, Wisdom, Love and Word, the embodiment of all the fullness of the Godhead. His superiority to the angels is well established and is the basis of the superiority of the gospel dispensation. While Moses was faithful as a servant over the house of servants, Christ was faithful as a Son over the house of sons. Ch. 3:5,6.

"For unto which of the angels said he at any time, thou art my Son;...And again I will be to him a Father and he shall be to me a Son;" And again he saith, "Let all the angels of God worship him." Ch. 1:5,6.

Of the angels he saith; "Who maketh his angels spirits, and his ministers a flame of fire." "Are they not all ministering spirits sent forth to minister to the heirs of Salvation?" Ver. 7,14. But unto the Son he saith, "Thy throne, Oh God is forever and ever."...And "Thou Lord, in the beginning hast laid the foundations of the Earth, and the Heavens are the work of thy hands; they shall perish, but thou remainest, &c." This certainly refers to the old creation, as it was "in the beginning" or first stage of its existence, and is to be changed also by his power and put on its beautiful garments of the perfect state. The work of Creation in all its parts is of God through Christ. "In the beginning was the Word" and by him God spake and it was done commanded and it stood fast.

The same Word was made flesh John 1 but was still "God--manifest in the flesh" and in the body prepared became a sacrifice for sin. And the same mysterious Name "which no man knoweth but he himself"--"The Word of God," goeth forth conquering and to conquer, when his army of assistants are with him, "Kings and Priests" to reign on the Earth." Rev. 5:10 and 19:11-15.

The value of the Great Salvation which is offered in the gospel can be appreciated when we remember that all the Father gives his son, the Son will share with his Bride. And in view of the superiority of the Lord Jesus the question of the apostle can be appreciated; "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we (under Christ) escape if we neglect so Great Salvation?

J. H. P.

===================

STRAIGHT PATHS.

Make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed."-- HEB. 12:13.

Such is the command of the apostle; but there is evidently a careless disregard of it among many of the professed Christians of to-day, as is shown by their lives and testimony. When we see those who profess to be followers of Jesus joining in the world's pleasures, and clad in the world's garments, we are led to believe that they have little care as to the paths they are making, and whether younger Christians coming after them will be turned out of the way, or established in the way, by their example. 'Tis true they are often heard to confess their sinfulness--their wanderings and short-comings; but seldom are they heard to warn others of the dangers that lurk by the way. They are never heard to tell the new-born soul to beware; that they should not love the world, but should come out, and be forever separate from it --from its sinful fashions and pleasures. No, we do not hear this; but we do hear these worldly-conformed professors ridiculing the very idea of plain dress for Christians; and with all their might do they uphold church fairs, festivals, parties, etc., laughing to scorn any who desire to lift their voices against them. Thus the crooked paths are being made, and scores of precious souls are being turned out of the way by those who should be "lights in the world."

Take the evil of fashionable dress --that great and deadly evil, which is so fatal to spiritual life, and which is a ruling passion, and especially the besetting sin of the female heart. Oh, for a voice like a trumpet, to sound forth words of warning to my sisters in the churches. Are we adorned with the "modest apparel which becometh women professing godliness?" Let us look well to the paths we are making in this matter. It is so easy for some new-born soul to be turned out of the way by our examples. Some weak one who has just begun to look to us to see what we do, and how we dress.--Banner of Holiness.

====================

The Example of Christ.

It is only since his divine form has arisen before my soul, that I have learned to know the true condition of man. Formerly, by comparing myself with what was small, I appeared great in my own eyes; but since I have compared myself with him, how insignificant have I become. When we hear a man whom we feel to be truthful and humble speaking great things of himself, it has a humiliating effect upon us. And when the Savior utters such words as, "I do always those things that please him" and I do believe it to be in very truth that he utters this--I then become conscious of what man, who is created in the image of God, ought to be.

When I see how, in all things, he sought not his own glory, but that of his heavenly Father, I am ashamed of my ambition; when

I see how he came not to be ministered unto, but to minister, I am ashamed of my pride; when I see how he took the cup which his Father gave him and drank it, I am ashamed of my disobedience; when I see how he bore the contradiction of sinners against himself, and when he was reviled, reviled not again, I am ashamed of my impatience and my passion. Nothing has so subduing an influence as my Savior's example.--A. Tholuck.

====================

In Memoriam.

[On the death of Eld. Geo. Storrs.]

The news of Bro. Storrs death (Dec. 28th, 1879,) reached us too late for insertion in last issue. As then stated our brother had just entered his 84th year and was quite ill. He was we believe a "faithful servant," and will soon "enter into the joys of our Lord." We mourn the loss of a friend and brother in Christ yet, "not as those who have no hope." The great Deliverer, is at hand and assures us "I have the keys, of death and Hades."

The well-worn armor is laid by!
Thy faithful watchmen fall, O Lord,
They gather up their feet and die,
And wait their coming King's reward.

Herald of truth, thy last farewell
To earthly toils and scenes is given,
No stain upon thy mantle fell,
Thy record is laid up in Heaven.

How little know the heedless crew
In church or state, that by their side
A witness, humble, faithful, true,
Has lived long years for truth and died.

In this dark world God's sons are veiled;
It knew not Christ nor knows his, friends,
They watch and wait to be revealed,
When He, their Life, from Heaven descends.

Rest veteran, in thy tomb awhile,
'Twill not be long ere thou shalt rise
To greet thy heavenly Leader's smile,
And take from him the victor's prize.

Surely the night is almost gone,
And the millennial morn is near,
Sentinels are falling, one by one,
And leave the remnant weeping here.

Come, Jesus, is thy remnant's call
That first went up from Patmos' land;
Come, heal the wounds of Adam's fall
With the blest touches of thy hand.

JOHN LYLE.
Newark, N.J., Jan., 1880.

====================

Bible Class Department.

The Three Witnesses.

"There are three that bear record in Heaven; the Father, the Word, and the Holy Ghost; and these three are one."-- 1 John 5:7.

In Lange's Critical Commentary, in reference to this passage we read: Said words are wanting in ALL THE GREEK CODICES; also in the CODEX SINAITICUS [the oldest existing MSS] AND IN ALL THE ANCIENT VERSIONS, INCLUDING THE LATIN, as late as the 8th century; and since that time they are found in three variations. Notwithstanding the Trinitarian controversies they are NOT REFERRED TO BY A SINGLE GREEK FATHER OR BY ANY OF THE OLD LATIN CHURCH FATHERS.

The American Bible Union version [probably the best modern translation] leaves out the passage and adds the foot note, "The words omitted are wanting in all ancient copies."

They are pronounced an interpolation by such authorities as Sir Isaac Newton, Benson, Clarke, Horne, Griesbach, Tischendorf and Alford.

In Hudson's Greek and English concordance we read: "The words are found in no Greek MSS. before the 15th or 16th century, and in no early version, unless, says Alford, pure caprice is to be followed in the criticism of the sacred text; there is not a shadow of reason for supposing them genuine. Tischendorf says, that this spurious addition should continue to be published as a part of the epistle, I regard as an impiety, etc.; and President T. B. Woolsey: "Do not truth and honesty require that such a passage should be struck out of our English Bibles; a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke, the learned Methodist commentator, in his notes on this passage, says: "It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted--*condex motfortii*, in Trinity College, Dublin; the others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c.; in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek Fathers; and in most even of the Latin....To make the whole more clear, that every reader may see what has been added, I shall set down these verses, with the inserted words in brackets:

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bore record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness on earth.] the Spirit, and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater," &c. Any man may see on examining the words that if those included in brackets, which are wanting in the MSS., and versions be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them, and, indeed, much more so than with them. I shall conclude this part of the note with observing, with Dr. Dodd, "That there are some intervals and accidental remarks which may render the passage suspected, for the sentence is complete, and the sense more clear and better preserved without it. Besides, the Spirit is mentioned, both as a witness in heaven and on earth; so that the six witnesses are thereby reduced to five, and the equality in number or antithesis between the witnesses in heaven and on earth is quite taken away. Besides, what need of witnesses in heaven? No one there doubts that Jesus is the Messiah, and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five witnesses on earth, and none in heaven; not to say that there is a little difficulty in interpreting how the Word or the Son can be a witness to him.

W. I. M.

====================

THE LAW OF GOD.

Christians are in the habit of looking at "the law" as a great enemy. Why? Because it does not countenance the least sin. It says, "walk before me and be thou perfect." Is that not right--could a perfect God recognize or make a law in any way imperfect? Surely not. The reason men count the law their enemy is that all have sinned, and ever since the disobedience of Adam they have been in the condition known as "sinful flesh." Prior to sin's entrance, the law was Adam's friend, and justified him; but the condition of death obtained after "sin had entered," and man in this fallen condition of death finds it utterly impossible to so live and act in harmony with his maker, that God's perfect law would not condemn him. And since all are sinners, of course none but a defective law could recognize such persons as perfect. The law of God has condemned all, and every one who has reasoning faculties seems to recognize that he is not perfect.

God has always had a law; even before the giving of it in full form to mankind at Mt. Sinai. (Exod. 20.) And since He always has been perfect, His laws always have been perfect and condemned and opposed even the slightest sin. Abel, Noah, Abraham and all the patriarchs recognized the fact that they were sinners when they made altars and sacrificed thereon, before attempting to hold communion. Thus they acknowledged themselves sinners and unable of themselves to approach God. How different from the way Adam and God walked and talked in the Garden! No sacrifices or offerings for sin were there needed, for Adam was justified by God's law. Thus we see that what the patriarchs knew of God's law condemned them. The giving of the full law from Sinai did not take away man's sin. No, it only showed it the more fully. Did the keeping of it ever justify any of them? No; "By the deeds of the law shall no flesh be justified in His (God's) sight." Was the fault in the law, or in the people? "The law is holy," and God's commandments holy and just and good." (Rom. 7:12.) Since, then, the law did not justify them, it must have condemned them, even as it had condemned the patriarchs. Not any more really (for there is only one penalty--death) but more loudly. They were no more sinners than the patriarchs and others who had not had the full law given them, but they were shown their condition as sinners more clearly. Why? That they might see their own fallen and imperfect condition and learn the exceeding sinfulness of SIN. (Vs. 13.)

We have seen that God always has had a perfect law which condemned every sin in every being, and how it was shown in different degrees to the patriarchs and Israel, yet that the effect was the same--condemnation--only more fully realized by those who saw the law most clearly. Now, how about the great heathen world? Surely a righteous law could not say: The heathen are RIGHTEOUS; unless they live in harmony with God. And if you thought they were living in harmony with God you would not send missionaries to them. No. Then they, too, are condemned by God's law. And as Paul says: "These that have not the law" (the full written law as given to Israel) "show the work of the law written in their hearts," a spark of that principle if justice and knowledge of right and wrong which must have been an important part of the natural organization of the first perfect man, Adam; a spark merely, not quite extinguished by the degrading effects of sin. And what did this spark of conscience do for them? It sometimes justified, and sometimes condemned. But if their spark of conscience condemned them only ONCE during their lifetime, it showed that they were imperfect.

Now, "all unrighteousness is sin," and "sin is the transgression of the law," and "the wages of sin is death." So we see that the only voice of the law of God to any who hear it, is: You cannot live. "All have sinned and come short of the glory of God." Therefore must "every mouth be stopped and all the world become guilty before God." (Rom. 3:9.)

There lay the whole human family dead and dying through sin, the law hanging up before them, they admit, is grand, "just" and "holy." They were told that "The man that doeth these things shall live." (Rom. 10:5. Gal. 3:12.) But O, they could not do them. Some tried hard, as Paul describes, Rom. 7:14-24. When with their minds they resolved to "do those things and live," they found sin in their members hindering and preventing. When the striving ones found they could not deliver themselves from death, they exclaimed: "Wretched man that I am, who will deliver me from this body of death?" (Diaglott) or, from the sin and death which has gotten possession of my body. When he so cries out, he has reached the place God wanted to bring him to, i.e., to realize that he can NEVER deliver himself from death and sin. But some one asks: If he dies does not the act of dying fill all the requirements of the law, and could he not, after thus dying, be raised up by God? No, you err in supposing that the act of dying is the penalty. Man has been dying ever since sin entered the world, but the penalty will not be entirely inflicted until all are dead. But when will the law of God release the sinner from the bondage of death? Never; if he could not obey the law while partially dead he certainly cannot when completely so. Ever since the "fall" from perfect manhood through sin, man has been in a dying condition, sometimes spoken of as already dead (see Matt. 8:22.) And none but a perfect man could keep a perfect law. But, says one, did not God send his Son into the world to show us how we could work our way up to spiritual life-- appearing among us on the lowest round of the ladder, did He not point out to us the way; he being thus "our forerunner?"

This view in many respects is held by a great many, mostly "Unitarians" and "Universalists" and like many other views has a mixture of truth in it; but as a whole is far from being "the truth" on this subject. Jesus did indeed "lay aside the glory which he had with the Father, before the world;" He did appear to "set us an example that we should follow in his footsteps" and to be "our forerunner," but more, he is also our "Redeemer" from the curse of the Law--the curse of the law upon us as sinners is death. How did he redeem us from death? To redeem us to purchase back. He therefore is said to have "bought us with his own precious blood." Blood represents life --"The life of the flesh is in the blood" (Lev. 17:11) therefore shed blood represents death or sacrificed life. "He gave his life," "He shed his blood;" "He tasted death;" all have the same meaning. But how could his life purchase or redeem or buy ours? He as a man, was a perfect man, kept the perfect law perfectly; therefore the same law which was the sinners enemy condemning us to death, was his friend and guaranteed to him life. But was he not born into the world under condemnation of death, as much as any other son of Adam? No, he was not the son of Adam, but a direct creation of God--"made in the likeness of sinful flesh," but "in him was no sin." If he had done sin or been born a sinner, his life would have been forfeited as was the first Adam's and ours. If a sinner he would be obliged to die for himself and consequently would have nothing to give as a ransom for ours. But he was perfect, kept the law, had a right to perfect natural life forever; "But for the joy set before him," by the promise of the Father to raise him from the dead a spiritual body, he renounced the natural life and gave it for our ransom.

But when he arose from death, was not that a taking back of the price? It would, if he had taken back the same life (perfect-natural) which he laid down; but he did not take back the natural; he was quickened by the Spirit--"made a quickening spirit," raised a spiritual body." There is a natural body and there is a spiritual body.

Thus "by his precious (valuable) blood" (life), we were "redeemed from the curse of the law"--death. To what kind of life were we redeemed? The same which man had before death (the curse) came; the same kind that he gave for us, i.e., perfect natural life. But we are promised spiritual life, and that we shall be made like unto Christ's glorious body? Yes; it is a part of God's offer to us (during the Gospel age), that if we die to earthly and fleshly--natural--life, we may be reckoned as "members of his body," and partake of the same kind of life as our Head. In this arrangement, we are reckoned as being (with all the rest of mankind) justified to the perfect natural life first, else we could not give our lives; but being justified to life, Jesus says to us, you can either have this natural life, or, if you will renounce this natural, as I did, and become dead to the world, you shall have instead, the spiritual life and body. "If we be dead with Christ, we shall live with him." Rom. 6:4-8. It is a faithful saying: "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." 2 Tim. 2:11. "Ye are partakers of Christ's sufferings." 1 Pet. 4:13. "Joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

And it is because God thus waits until the elect number, the bride, the body, the Church, has "filled up the measure of the sufferings of Christ, which are behind," that the times of "restitution of all things," purchased for the world by the blood of Christ, are delayed and yet future. The Head suffered and died 1800 years ago; but all of the suffering and death of the body are not yet completed. Not noticing this, has caused wonder on the part of almost all, that the benefits and results of the ransom have not sooner come. (See type, "Scape Goat," &c., in next Number.)

But would it be right for God to reckon the one righteous life given, as a full payment for the lives of the millions of sinners who have died? Does not the price--one, for a billion or more--seem like a short payment? This is a reasonable question, and we will allow Paul to give it a reasonable answer. He is a logical reasoner, as well as an inspired Apostle, and argues that, as God had seen proper to condemn all men to death on account of Adam's disobedience, so he had a right to reckon the second Adam a representative man, and justify to life all the race, in return for the sacrifice of this one perfect life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "Therefore as by the offense of one, judgment came upon all men to condemnation," (condemned to suffer the penalty of sin--death,) "even so by the righteousness of one, the free gift came upon all men unto justification to life." (Remember that we do not now enjoy life; our condition is a dying one.) "Dying thou shalt die" was the penalty pronounced on Adam (margin). The condition of perfect life as it was enjoyed before death came, is what all men are justified to, by the obedience of "Jesus Christ who, by the grace of God, tasted death for every man."

"For as in Adam (or by Adam's sin) all die, so "in Christ (or by Christ's obedience, &c.) shall all be made alive. As the first Adam's bride was a party to the sin, so we see the second Adam's bride is made a party with her Lord in the removing of the curse. Oh glorious plan, of our all wise and loving Father, and "the exceeding riches of his grace toward us, in Christ Jesus."

But says one, I thought that Jesus had nullified, set aside and destroyed the law; and that therefore mankind could approach God. Oh no, that was a great mistake. Would it not be strange indeed if the Father made a law, which we have seen was "just" and "holy" and in fact the only one he could give because he could not make an imperfect law; would it seem proper even to think of Jesus as setting aside and destroying that "just" and "holy" law, or in any way making a league with sin or sinners? No, no. He came to do the Father's will and the law was the record of it. He kept it himself and taught the true meaning of it to be higher than the letter, and that to be "angry with a brother without a cause" was to violate the command "Thou shalt not kill." No, says Paul: "Christ magnified the law (made it larger and more minute) and made it honorable," showed in fact that, that law could not be set aside nor broken.

But we read, "Christ is the end of the law." What can that mean? The trouble is you have not quoted the connections. The text reads: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:5.) To whom is he this? To the believers-- the members of his body. How? Righteously, not by breaking it, but by righteously fulfilling its requirements (and we in Him are just before the law.) Another similar text reads: "There is therefore" (because we in Him are reckoned dead to the world and alive toward God through Him--our new life) "now no condemnation to them which are IN Christ Jesus." Why are those in Christ not condemned? Because, since coming into Him by faith they have received of His spirit, and with Him can say "I delight to do thy will O, my God: yea, thy law is within my heart." (Ps. 11:8.) They are then alive spiritually though yet living in the dead body of sinful flesh which they are opposed to, and which by the holy spirit given they are enabled to "crucify," &c. These walk not after the flesh, but after the spirit, and to all so walking in Christ there is no condemnation from the law. And we may add none can so live and walk except they have recognized their ransom, come into Christ and received of His spirit.

And in the glorious millennial age, when all shall know God from least to greatest, when "The knowledge of the Lord shall fill the whole earth;"--"The times of restitution"--there will be the same "holy and just" law, and under the "Royal Priesthood" after the order of Melchisedec (the order of an endless life,) poor fallen humanity will be helped back again to that perfect condition from whence Adam fell; a condition in harmony with God's law, and therefore in harmony with God.

But will they receive no punishment for misdeeds of the present life? They will receive punishment, "stripes, &c.," in proportion as they had light and lived contrary to it. As our Master explained: "It shall be more tolerable for Sodom, &c.," in the day of judgment (in the age of trial) than for the Jews, to whom He spoke, because the Sodomites had less light. (Matt. 2:24.) There will be many or few "stripes," in proportion to the amount of light they have had and the use made of it.

There will be rewards given to some during that age also; "for whosoever shall give to one of these little ones (of 'little flock') a cup of cold water, only in the name of a disciple, shall in no wise lose his reward." (Matt. 10:42.) And when the King shall sit "on the throne of his glory," (during the millennial age), some will be rewarded for having ministered to the members of His body. "Inasmuch as ye did it unto one of the least of these," (in the throne) "ye did it unto me." (Matt. 15:40.)

====================

Bro. Paton's Trip West.

Announced in our last, has been delayed for the present. He has been busily engaged during the past month writing a book which will be of general interest to you all. It will be a careful exposition of our views regarding fulfilled prophecy; our hopes of present and future; as well as the scriptural evidences of the presence of the Son of Man, and that we are now in "the day of the Lord," &c.

====================

VOL. I.

PITTSBURGH, PA., MARCH, 1880.

NO. 9.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
H. B. RICE, . . . W. OAKLAND, CAL.
A. D. JONES, . . . PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

The Great Day of Atonement.
Lev. 16:3.

In considering this type we must, to appreciate it, remember that it is a picture by itself, of one particular part, of the work of the World's High Priest.

It is a comparatively easy matter to talk or write about the High Priest anointed &c., going into the Holy Place and coming out, etc., in a general way, but we believe, to understand the matter clearly, we must realize first, that while Jesus is our (the church's) High Priest, yet in the more full and complete sense, He is the head and we the members of the body of the great High Priest, and these Levitical pictures primarily referring to the Head, when fully considered refer to the body complete. For instance, the ceremony of anointing commenced with the "Head" and the anointing oil (the Holy Spirit) continues running down over all the members of the body during the Gospel Age.

The consecrating of the priesthood includes all the members of his body, and requires all of the Gospel Age to complete it.

The sacrifice of atonement commenced with the Head and we "fill up the measure of the sufferings of Christ which are behind," and therefore this suffering requires all of the Gospel Age.

So we see that all of these pictures are separate and distinct, and will all be complete at the end of the Gospel Age. And then shall the Great High Priest of the world (Jesus and His bride, made ONE, Head and members complete) stand forth crowned a King and Priest after the Melchisidec order.

There He will stand before the world (manifest but unseen) the Great Prophet--"A prophet shall the Lord your God raise up unto you like unto me, (Moses) and it shall come to pass that the soul that shall not hear that Prophet, shall be cut off from among the people." (The second death).

R79 : page 1

There He will stand, Priest of the most High God and King of Salem, i.e. "King of Peace"--"A Priest upon His throne."

He came typically to the Jews in the end of their age as Prophet, (teacher) as Priest ("when he offered up Himself," Heb. 7:27.) and as King. (When he rode into their city at the close of his ministry.) But they did not receive him in any of these forms. During the Gospel Age, his church or body has acknowledged him as "a teacher sent from God" --the Great Prophet; as their "High Priest," and as their "King" or ruler. The word teaches however that it is not by the church only that he is to be accepted, but He (together with us as His body) shall be the Prophet for the people, the Priest for all the people and the King over all people, nations and languages; "Lord of all," Priest of all, Prophet or teacher of all.

This chapter (Lev. 16.) treats of the sacrifice of atonement, which as we shall see requires all of the Gospel Age. In the work of sacrifice, Jesus, the head, was not arrayed in glory and we as his body are not in glory when we suffer with him. No, that will come after the sufferings of all are over; there we shall put on "the garments for glory and for beauty." "If we suffer with him, we shall also be glorified together." It is for this reason that on the day of atonement, instead of his "garments for glory and beauty," Aaron puts on simply "linen garments" representing holiness and purity. Ver. 4. These were put upon the body when washed and represented the fact that we, his members, not having righteousness of our own, were reckoned as pure, washed and clothed with "fine linen which is the righteousness of the saints." We need the covering, but our Head did not--He was holy, harmless, undefiled;" so the head of the typical High Priest, wore only a linen mitre or crown, representing a crown of righteousness--to which was added when this work of atonement sacrifice was complete and the glorious garments put on, a plate of gold representing glory.

The first sacrifice, the Bullock, represented Jesus personally. Ver. 3 and 6. It stood "for" or instead of Aaron the High Priest. He could not lay down his life and then arise from the dead, and take of his own blood into the tabernacle, therefore God permitted him to represent himself by a Bullock, so then the Bullock's death represents the sacrifice of Christ's natural life; while the High Priest's taking the blood into the holy place typified the risen Jesus, a spiritual body entering heaven itself.

But, before this sacrifice another work was necessary. Vs. 12 and 13 inform us that before he could approach to make atonement with the blood, he must take fire from off the altar before the Lord and his hands full of sweet incense beaten small and bring it within the vail, and put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat. The incense was of a peculiar kind. (Read Exod. 30:34-38.) None could be made like it. It, we think represented the perfection of "the man Christ Jesus." "Fairer art thou than all the fair among the sons of men." This perfect character when placed (by himself) on the fire (trial and temptation) yielded a rich perfume, covering the "Mercy Seat." Our High Priest must first be recognized as a tried and perfect one, before he could be received as a sacrifice for us. In this way he was proved to be perfect and because perfect he could go forth and offer his life a sacrifice for sin. This incense (representing his tried but spotless life) having been offered, the High Priest takes, as we have seen, the Bullock which is for (instead of) himself, and offers it for himself and for his house to make an atonement. Vs. 5,11 and 14.) It was offered for himself, i.e. for his body, the Bride. The

Head was holy and had ever been at one with God, but the members of his body were yet enemies to God through sin. These must be made at-one. And not for the "little flock" --(the bride the overcomers) only is the bullock offered but also for his house. Aaron's house was the tribe of Levi (Num. 17:2-3) consequently the blood of the bullock, representing Aaron was used to make atonement for the Priest and for the house of Aaron--the Levites. Num. 8:12. So Jesus gave his life for the "Royal Priesthood" and also for the larger company of "them that fear God's name, small and great"--the general church, of believers. Be it remembered that we understand that the church or house of Christ is composed of a much larger company than the overcomers who are to sit on the throne.

The bullock having been slain, its body was taken outside the camp and burned with fire; representing that when Jesus died for our sins, his flesh life was counted as though sinful and consumed. "His flesh saw not corruption" yet his flesh life was destroyed. "He took upon him the form of a servant for the suffering of death. There that form of life ended, and though we have known Christ after the flesh, yet now henceforth know we him (so) no more." He was quickened, or made alive by the Spirit and that which is born of the Spirit is Spirit; and since he was the first (so) born from the dead, he was a spiritual body. He was sown a natural body, raised a spiritual body. As in the type, Aaron who took the blood of the bullock into the tabernacle, was a higher form of life than the bullock slain, so Jesus the spiritual body who enters the true Holy of Holies with his own blood is possessed of a higher life than the man Christ Jesus who died.

As in the type, the life and body of the sin offering are kept separate from the higher life and body of the High Priest, so we find that Jesus our sacrifice both in life and body is kept separate and distinct from the life and body of our Great High Priest who entered the heavens. He gave this natural life and the natural or fleshly body for our sins according to the type, "A body hast thou prepared me." But the slaying of

R79 : page 2

the sacrifice did not make the at-one-ment; the Priest must present before God, the blood as the evidence of its accomplishment, before the Priests and Levites could be at-one with God. So with our sacrifice; the death of Jesus brought no change to the condition of the Apostles until he had gone into the Most Holy and presented before God the evidence that he had "paid it all"-- that he had "poured out his soul (natural life) unto death"--had "made his soul an offering for sin." It was accepted. God sent forth his Spirit on the day of Pentecost as the evidence of its acceptance. Thus he made atonement for us and by him, says Paul, we have received the atonement. Now we who were aliens and enemies to God and who never could have worked our way back to a condition of harmony with him, are justified in God's sight from all things through the blood of Jesus, and because at-one, God hath sent forth his Spirit into our hearts whereby we can call him Our Father. This feature of the work of atonement viz., the sacrifice for his body and his house was completed 1800 years ago, and the mark of its acceptance and completeness is "the Holy Spirit given unto us."

But another sacrifice is pointed to in the type, another sin-offering, not again for his body and house. No, that was finished, but this time "for the people" (Israel) type of the world. Two goats are used in making the atonement for the world, as the bullock had been for the house. The Lord's goat is made a sin offering, and Aaron did with it exactly what he did with the bullock. Vs. 8,15,18,27. The sin-offering of the bullock and goat were really one, and yet there are these two parts. What do these goats typify, has been asked by many Bible students, and we have asked the same and never until now have been able to find an answer to our satisfaction. We believe the two goats to be types of the two classes of true believers in Christ constituting his church.

The "Lord's goat" represents the "little flock," "who count not their lives dear unto them."

The "scape-goat" representing "the great company" who through fear of death, were all their life time subject to bondage."

As these goats were taken from the people, as it were, to be representatives of them, so the church has been taken "from among men." "God did visit the Gentiles to take out a people for his name." The work of taking out goes on during the gospel dispensation, and each one as soon as taken presents himself before the Lord, as the goats stood at the door of the tabernacle waiting. The lot is cast (Vs. 8.) indicating to us that God does not arbitrarily elect which shall be part of the little or the great company; all who believe are part of his house and are alike justified by his blood, but whether he shall be least or greatest depends largely upon his own use of the opportunities placed thus within his reach. Thus considered the church in its two companies-- "The Lord's goat (Christ's body-- the under priest) and the scapegoat (his house--believers in general, typified by Levites) have existed since the church began at Pentecost and have continued ever since. One party follows the example of the head and crucifies the flesh with its affections and lusts, reckoning themselves dead indeed unto sin. As Jesus renounced the world, flesh and devil, so do those actuated by the same spirit, remembering the promise of Jesus--"To him that overcometh, I will give to sit with me in my throne, even as I overcame, etc."

The sufferings of Jesus were not the price of our ransom, but his death--his shed blood or life given. In the type it was not the sufferings of the bullock or goat, but the DEATH, by which an atonement was effected, though they suffered, of course, because death involves suffering. "The Man, Christ Jesus," "tasted death for every man," by being crucified-- a gradual or lingering death--but the giving of his life in any manner would have paid the price. Now, all who would be "members of his body" must die to the world, give up the flesh life, so that they can, with Paul, "reckon themselves dead indeed unto sin." (Rom. 6:11). And "If Christ be in you, the body is dead," "but the spirit is life." (Vs. 10). If you are fully and entirely consecrated, your own natural will and desire all resigned to the will of "The Head," "Ye are dead,

R80 : page 2

and your life is hid with Christ in God." (Col. 3:3), and you may add, "I live, yet not I, but Christ liveth in me. The life that I now live in the flesh I live by the faith of the Son of God." (Gal. 2:20). It is then "Christ in you" that is the only actuating or controlling principle. This bringing of the natural into subjection to the spiritual is a gradual death and requires time, and is therefore called "CRUCIFYING the flesh." Jesus could do this entirely, because perfect, but we are imperfect, therefore our Head supplies the overcoming power through the spirit, making our supply of strength to depend on our faith in Him. "This is the victory that overcometh the world, even your faith." In some ages it has been necessary for those who would follow the Master to walk to the stake, and thus "crucify the flesh." While those who live to-day are not caused to suffer thus, they are nevertheless called upon just as really to crucify the flesh. And we believe to some it is to-day a greater trial to follow the Master and walk separate from the worldliness in the nominal church, "having no fellowship with the unfruitful works of darkness, but rather reproving them," than to have gone to the stake to burn in an age when that was counted a matter of honorable distinction in the church.

Ah, yes, to be dead indeed, and crucified with Christ is also to be "made a partaker of His sufferings." It is a reality which we fear is realized by but few of those who claim to be "followers of the Lamb." If we follow Him we will as surely be led to death as He was. If it caused Him to suffer, it will cause us to suffer also. You may expect it, for He said: "Whosoever will live godly shall suffer persecution." As His persecution came principally from a nominal church, so we may expect the same. If they called the Master of the house, Beelzebub, the servant should expect the same. "The servant shall not be above his Lord." If you get along smoothly, you have reason to fear that your life shows so little difference from that of the world that they don't think worth while to persecute you. But if you follow the Master, they will say of you also: "Thou hast a devil, and art mad," "Thou art beside thyself." This dying, or crucifying, requires frequently a long time, and often when you think you have, by grace given, mastered your old nature by your new, overcome your old will of the flesh by your new will of Christ "dwelling in you richly," you find, as Paul did, that the old may revive in a moment not expected, and require crucifying again. As Paul did, so must we keep our body under, and this killing and keeping under of our flesh nature continues to be a battle until physical death ends it. "Be thou faithful unto death, and I will give thee a crown of life."

But it may be asked: How is our death to the flesh any more of a sacrifice than the death of the world? We answer that we were justified to perfect natural life by the death of Jesus, and God promises that if we believe this and then voluntarily give up that portion of natural life, which we now possess, He will give us a higher life--the spiritual-- and a higher body--the spiritual. And thus reckoned as the body or bride of Jesus, we become "partakers (part-takers) of the Divine nature" and in the highest sense "Sons of God" and "Joint-heirs with Jesus Christ, our Lord," who is and ever shall be "Head over all, God blessed for ever."

Again (vs. 27), the flesh of the goat was treated in the same manner as the flesh of the bullock; i.e., it was consumed with fire outside the camp. This is another proof that the goat of sin offering represents the body of Christ, for Paul (Heb. 13) exhorts us that as Jesus suffered without the gate--"Let us go forth therefore unto Him without (outside) the camp, bearing His reproach." Nor should it seem strange to us that we should be called on to be sacrifices with Him--to die with Him, if we expect to be glorified together. If we are to know the power of His resurrection (have spiritual bodies like Him) we must expect the fellowship of His sufferings, being made conformable unto His death, if by any means we would attain unto THE (principal or first) resurrection:" (Phil. 3:8-11), for "If we be dead with Christ we shall also live with Him." (Col. 2:20; 2 Tim. 2:11; Rom. 6:8-11). "If we suffer, we shall also reign with Him." (2 Tim. 2:12). "If so be that we suffer with Him that we may be also glorified together." (Rom. 8:17). "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow in His footsteps." "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." (1 Pet. 2:21 and 3:18.) Jesus suffered, even unto death, and we are to do the same--have "fellowship with His sufferings"--be "made conformable unto His death." "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." (To crucify the flesh.) "For he that hath suffered in the flesh hath ceased from sin;" i.e., the sufferings when ended result in death of the flesh. "For unto you it is given on behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. 1:29). And thus, as the sacrifice of the goat filled up the sacrifice of atonement and sin offering in the type, so our Head, having suffered, left some little (compared to His) suffering to be shared by us as his body, and we "fill up that which is behind of the affections of Christ." (Col. 1:24.)

"Beloved, think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are part-takers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." (1 Pet. 4:12).

Since recognizing this as the meaning of the goat sacrifice, we see a force and meaning in some of the New Testament utterances relating to our death, &c., which we never saw before, and it has given us a still more exalted idea of "our high calling in Christ Jesus"--called to be consecrated, called to be anointed, called to suffer, be sacrificed and die with Him, and called to be joint heirs with Him, to be glorified together, to sit with Him on His throne, and to inherit with him all things; called to be tried and tempted that soon we may be able to sympathize with mankind, and, with our Head, "Bless all the families of the earth." "Faithful is he that called you." "Be THOU faithful unto DEATH."

When the blood of the sin offering (bullock and goat) had been received and sprinkled in the holy place, the work of sacrifice was over and the High Priest changed his garments, so when the sufferings of the church are all ended and the death accepted by the Father, our High Priest will change the garments of His body. We as His body have been clothed in "linen" garments which represent the righteousness of saints, viz.: imputed righteousness. When the work of crucifying the flesh is finished, this condition of imputed, gives place to actual righteousness, as shown by the washing of the flesh. Notice that there are two washings, the first before the sacrifice of the bullock, representing the personal righteousness of Jesus, which was followed by the imputation of righteousness to His body, illustrated by linen garments; and the second washing, after the sacrifice of the goat, illustrating the perfection or actual righteousness of the church; and this is followed by the clothing with the proper garments of the High Priest--"garments for glory and for beauty." So when we are made perfect through suffering we shall put on the garments which properly belong to the high office to which we are called. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

But before our change of garments from those of sacrifice to those of glory, another work must be done. The "scape goat" must be sent away, bearing the iniquity of the people. As already suggested, we believe that this goat represents the "great company," who, while believers, and therefore members of the house, are yet not overcomers as are the members of His body. Our Lord teaches us that when the time arrives for "one to be taken and the other left," among those left will be some whom he calls his servants-- unfaithful, but still his servants-- foolish, but still virgins. Not accounted worthy to escape those things coming upon the world, they must remain here and go through the trouble with the world, have their portion or place with the hypocrites in this trouble, yet they are not hypocrites, and they will, during this trouble, "wash their robes and make them white in the blood of

(Continued on page 7.)

R80 : page 7

the Lamb." This class love the Lord, yet seem to cling to the world. They do not crucify the flesh and become dead to the world. Therefore they fail of attaining that honor attached to overcoming. They are "taken away" from being "branches of the vine," because, with full opportunity, they failed to develop fruit. They are "cut asunder" from membership of the body, chastised as the evil servants, or shut out from the wedding as foolish virgins. And when the bride company is made up, no more can come in, to that position. To any who afterwards claim to be the bride, He will say, "Depart from me, I never knew you," i.e., I do not recognize you as my bride. But though shut out from this, they are still recognized by the Lord as precious and beloved, and will be remembered as them that fear His name, small and great, and honored by an invitation to the "marriage supper of the Lamb," Thus, though they would not crucify themselves, and therefore could not be part of the sin-offering. (To be an offering it must be voluntary). God, unwilling that believers should be condemned with the world, puts them into a time of trouble, where they are forcibly put to death. It was so in Paul's day, also. He says: "Deliver such an one unto Satan (adversary) for the destruction of the flesh, that the spirit [life] may be saved in the day of the Lord Jesus." (1 Cor. 5:5). But we have gone farther than the type. It merely shows the sending away of the goat. We learn the result through Paul.

It should not be forgotten, we repeat, that this type pictures, the sacrifice and sufferings of Christ (Head and body), and not the glory which will follow, which is referred to only incidentally as "putting on His own garments," the ones for glory and beauty. And now, as we expect so soon to change our garments and be "in glory and beauty arrayed," how important that we should each ask ourselves--Am I crucifying the flesh? Am I dead indeed?

====================

R81 : page 3

A LITTLE TALK WITH JESUS.

A little talk with Jesus,--
How it smoothes the rugged road!
How it seems to help me onward,
When I faint beneath my load!

When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with Him.

I tell him I am weary,
And I fain would be at rest;
But I still will wait his bidding,
For his way is always best.

Then his promise ever cheers me
'Mid all the cares of life:--
"I am coming soon in glory
To end thy toil and strife."

Ah, that is what I am wanting,
His lovely face to see--
And, I'm not afraid to say it,
I know he's wanting me.

He gave his life a ransom
To make me all his own,
And he'll ne'er forget his promise
To me, his purchased one.

The way is sometimes weary
To yonder nearing clime,
But a little talk with Jesus
Has helped me many a time.

The more I come to know him,
And all his grace explore,
It sets me ever longing
To know him more and more.

[Selected.]

===================

R81 : page 3

One Body, One Spirit, One Hope.

Eph. 4:4.

The unity of the church of Christ is clearly revealed in the New Testament. Though there is great variety in ability, naturally or acquired, yet the least as well as the greatest is a member of the Body, and all alike are vitally connected with Christ the Head. Those who are of full age, and strong, either to understand or to work, have the greater responsibility, but the young, unlearned and tender, as lambs of the flock, are carried in the Shepherd's bosom, and are the objects of his tender care. The figures used in the Bible all illustrate this unity, and, we may add, indivisibility. "One fold and one Shepherd;" John 10:16. The vine and the branches; John 10:16. The vine and the branches; John 15. The temple and living stones, built on one foundation; Eph. 2:20-22, and One City, as "the bride, the Lamb's wife;" Rev. 21:9,10.

There are many scriptures which assert the unity of the Body aside from our text. The diversity does not weaken the fact of the unity any more than diversity in the families of men weakens their relationship. There is much comfort in the assurance this fact gives to all who have put on Christ. They are all one in Christ Jesus. Gal. 3:26-29. It is a great encouragement to all, for the least who retains this vital union with Christ is as certain of eternal life as the greatest. To see and appreciate this unity and indivisibility would destroy sectarianism and endear Christians one to another. Sectarianism began to show itself in Paul's day, and was condemned. "I am of Paul," and "I of Apollos," &c., was met by the question, "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?" 1 Cor. 1:10-13. This is as much as to say: As Christ is not divided, ye should recognize no divisions, and call yourselves by no name but Christ. If it was contrary to the spirit of Christianity then, to say I am of Paul, or I am of Apollos, or I am of Peter, what can be said to justify men now in calling themselves "Calvinists," "Armenians," "Lutherans," "Wesleyans," or by any man-made name. If Paul were writing to the churches of the nineteenth century (was he not?) would he not call such things carnal, as when he wrote to Corinth? 1 Cor. 3:1-5. Would not every great and good man, after whom, or whose opinions, a party has been named, could he speak to-day, join with Paul and condemn it? Are mere opinions a sufficient ground for such gulfs or walls between Christians? These are but temptations, above which let the voice of the apostle be heard, "Endeavoring to keep the unity of the spirit in the bond of peace." Eph. 4:3. Faith and opinion or knowledge are too often confounded. Every Christian has faith in Christ as a living person, and as a personal Savior, for "without faith it is impossible to please God," but a man's knowledge and opinions vary according to circumstances and the degree of advancement. What would we think of the humanity of a brother who would disown his brother in the flesh because he is less advanced in knowledge, or cast him out because he is young? Or what of the Christianity of a brother in the spirit who acts on the same principle? Does not this tendency grow out of a misapprehension of the true basis of fellowship? We think so. Is there a real tie between members of one family in the flesh? Yes, we say, they have the same blood in their veins. Is the tie any less real because it is spiritual that binds the members of the family in Christ? They have one spirit. "There is one body and one spirit," &c. The possession of the spirit of Christ is an evidence of vital union with Christ; Rom. 8:9-15; and the "fruits of the spirit" alone, should be accepted as the elements of Christian character and basis of recognition. Gal. 5:22-24. The relationship of Father, Son and Brother, which is revealed in the New Testament, is based upon the One Spirit. All who possess it are fellows, whether they know it or not. "If the foot shall say because I am not the hand I am not of the body; is it therefore not of the body." Or if one shall say to the other, "I have no need of thee," does that destroy the relationship? 1 Cor. 12. "By one spirit are we all baptized into one body...and have all been made to drink into one spirit." Rev. 13. Whoever has that spirit gives evidence of membership in the body, and therefore of acceptance with God; and whoever God accepts shall I reject? God forbid. Oh that we might rather more fully realize this unity, and sing in the spirit,

> Blest be the tie that binds
> Our hearts in Christian love.

It will be observed that the unity of the body and the spirit is fundamental; and that as there is but one Head, all who have fallen asleep in Christ, are as much a part of the one body as are those who live at any time. The living generation of Christians represents the whole church, but they are not the whole any more than a part of my body is all of it, and the church, the Bride of Christ, will not, can not, be complete until all who compose it, either sleeping or waking, are developed. But if a part--the living mortals-- can, as they do, represent the whole on earth, why may not a part--the first company made immortal--represent the whole in a heavenly state. This we say, with the possibility in mind that there is order in the reward of the church; "Prophets, saints and them that fear his name, small and great." Rev. 11:18.

We are satisfied that whatever theory does not recognize the essential unity of the church must be false; and yet we believe it can be shown, and that it will yet become more apparent, that there is not only variety in condition here, but also a corresponding variety in position in the kingdom, and a difference in the time of reward, as we usually reckon time. "They that are Christ's, at his coming" (parousia --presence) must include all Christians, even "babes in Christ," unless it can be shown (?) that "babes in Christ" are not members of Christ's body; and yet it is evident that it is a period and not a moment, which is comprehended in the statement "at his coming." We understand it to mean "during his presence." Paul also says, "at (or during) the last trump," and it has often been shown that the last or seventh trumpet sounds for many years. Without here giving the proof, which has often been given to many of our readers, we would say, we believe the seventh trumpet will continue to sound until the year 1914, which includes, between now and then, the day of wrath and of angry nations, which is the period, not only of the restoration of the earthly Jerusalem, but of reward to the church, or the upbuilding and glorification of the heavenly Jerusalem.

When the New Jerusalem descends at the end of that period, or is manifested as the light of the nations for the succeeding age, as Christ, the Head, has been the light during the Gospel age, it will be observed that it is a city complete-- not all throne--but a company had just been exalted to the throne, or ruling position and capacity (Rev. 5:8-10) before the opening of even a single seal; but during the great tribulation which follows, a great and bloodwashed company find a place before the throne, (or on the "sea of glass;" comp. Rev. 4:6 and 15:2), and they serve God in his temple. Rev. 7:9-15. The temple is the church, and to be in it is to be a member of it. Here we find variety and unity. All constitute the "tabernacle of God," and the city as a whole is called the Bride-- and yet we see some members higher than others. There are superiors --rulers--in the city, but the city as a whole is a ruling or influential power over the nations, and the "nations shall walk in the light of it." We have in an article written

R82 : page 3

before, on "The Building up of Zion," shown the double character of Zion--Jewish and Christian--and that the same period, from now to 1914, is devoted in God's plan, to the restoration of the Old and the glorification of the New. With this view of the case, we can see room for the fulfillment of all scriptures that speak either of the unity or variety in the church of Christ. Some, like Elijah or Aaron, escape; others are left to develop or ripen by the judgments. The throne is first established, as in Rev. 4, and it becomes the nucleus around which the church will gather, until all that fear God's name are made up as jewels for his kingdom.

Aaron was not the nation of Israel but he represented them, and while they were allowed to pass through ten plagues being protected from the seven last he, having previously gone up to meet Moses in the mount was the administrator of those plagues.

We believe Aaron is a type of the overcomers, or saints, but not of the whole church, which includes them "that fear God's name small and great" as well as the "prophets, and saints." Rev. 11:18. "And the Lord said to Aaron, "Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him." Exod. 4:27. The mount being a type of the kingdom of God, it would appear that Aaron meeting Moses represents a company meeting Christ in the kingdom. Christ is in the kingdom first, or is inaugurated in the kingly office, before others can share that honor as his cabinet. In Luke 19:15, we read: "That when he was returned HAVING RECEIVED THE KINGDOM," then he called the servants to account, and rewarded them with a share in his royal honors; "Have thou authority over two cities," &c. Ver. 17. Notice that the examination of the stewards is after he has the kingdom, or royal right and yet before they share it. The parallels of the Two Dispensations seem to indicate that Christ was due as King, or in the kingly office, in the spring of 1878.

The immediate beginning of the legal restoration of the Jews, by the Anglo-Turkish treaty is circumstantial and visible evidence that "he whose right it is" had come. Ezek. 21:27.

R82 : page 4

When the crown was removed the nation fell, why then should not the restoration of the nation be taken as evidence of the official presence of the King? It seems clear to some that examination of the servants is now in process, and that soon reward may be expected.

"The Times of the Gentiles" extend to 1914, and the heavenly kingdom will not have full sway till then, but as a "Stone" the kingdom of God is set up "in the days of these (ten gentile) kings," and by consuming them it becomes a universal kingdom--a "great mountain and fills the whole Earth." Dan. 2:35-44. The history of the four universal monarchies symbolized by the image, and also by the four beasts shows that each existed in the days of its predecessor and became universal by conquest. The fifth is no exception to this rule, though it differs from the others in its nature, the character and condition of its rulers, (being all immortal like Jesus the Head) and in the mode of the warfare. First by purchase [long ago] next at the coming as King, by legal transfer, and later by conquest. "The kingdoms of this world become the kingdoms of our Lord and of his anointed ones." Rev. 11:15. In this conquest the saints in glory are to share, and shall "execute the judgments written, this honor have all the saints." Ps. 14:9. It has been inferred by some that mortals will do all that work, because the Psalm speaks of beds, "Let the saints be joyful in glory; let them sing aloud upon their beds." There are several reasons why we cannot believe that mortals will do that work. First: we believe that in this prophecy as in many others the type and antitype are blended, and therefore that all that suggests mortality in the executioners was fulfilled in King David and his army. The "beds" may represent the state of perfect rest; and the "two edged sword," "chains" and "fetters of iron," which are all weapons of carnal warfare, may represent the weapons of a warfare which is not carnal, but yet mighty through God to the pulling down of strongholds. There are many reasons for regarding the future work of the saints as of the same character as the present work but differing only in degree. When it is suggested that saints either mortal or immortal are to use carnal weapons, as they must if the literal statement of the psalm is to be fulfilled in the future, we are reminded of the reproof of Jesus to his disciples when they proposed calling down fire from Heaven, upon their enemies: "Ye know not what manner of spirit ye are of; I am not come to destroy men's lives, but to save them." We have no ambition for such work or such honor. Being non-combatant here, so far as relates to carnal warfare, so we expect to be hereafter. Again, we can not believe that mortals are to do the antitypical work, because the promise is to all the saints [not to all that fear God's name] and the inspired statement is that "it is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in POWER," &c. "To him that overcometh and keepeth my works to the end will I give POWER over the nations." "Be thou faithful unto death and I will give thee a crown of life." If saints were raised mortal to be washed by the word, it would prove that they were still on trial and their work unfinished. But Paul, having finished his course, could say, henceforth there is laid up for me a crown. The judgment of the church is in this life; the judgment of the world is hereafter. One of the clear evidences that this is true of the church is that they are raised immortal, and are therefore sure of eternal life. Whoever is raised mortal, and needs washing, may come under the power of the second death. Surely the great antitypical kingdom of God is not to begin its work in the mortal state and afterward be changed to immortality. Mortality is weak; immortals have power.

There are, of course, two phases of kingdom work; one represented by David as a man of war, as in the one hundred and forty-ninth psalm; the other following as Solomon, the man of peace. But immortal saints can superintend the affairs of nations in the future, and work revolutions for their good, as immortal angels have done in the past, without using carnal weapons. In the future, as in the past, wicked men and nations will doubtless do their own fighting.

During the coming reign of terror the saints will reign in judgment, and yet in war it will be "every man's hand against his brother."

There are evidences that during the downfall of nations, the house of the Lord is built up, and all that fear the Lord will be made up as jewels for his kingdom. Mal. 3:16,17. After the day of wrath, which seems to synchronize with the great harvest, Matt. 13, or the ingathering of all that fear God's name, Rev. 11:18, then comes the shining forth as the sun, the manifestation or appearing in glory, or the descent of the New Jerusalem as the Bride of Christ and mother of the nations. Light, deliverance and glory to the nations will be the result. "There shall be no more curse." As a means to that great end, the servant "before the throne" (or on "the sea of glass," Rev. 4:6) in that glorious city, will be as necessary as the priest who sits with Christ in his throne. The little, too, is as essential to the completeness of the body as is the Head itself. Both the Jewish and gospel churches are called a "kingdom of priests," or "royal priesthood." The former is a type of the latter. But in the type one tribe only represented its priestly character and did the priestly work. That fact did not destroy the unity of the nation. The like order will and even now does exist in the gospel church, but its unity, instead of being impaired, is rather sustained by the variety. Variety is an essential element of the Divine harmony.

The holy spirit was sent to take out from among the Gentiles a people for his name--to be his wife. Are not all who are baptized by one spirit into one body, included among that people, whatever be their stage of development? When Christ prayed for all that believe, through the apostles' word, did he include the babes in Christ? If he did not, then a middle would exist between the church and the world; but his prayer that "they all may be one," "that the world may believe," shows that no middle class exists. The variety evidently exists within the limits of the one body, and we are convinced that all who possess the one spirit are members, and will be sharers of the one hope. As Christ is the Head of the church, so they, married, become the united head of the world, the father and mother of a redeemed race.

J. H. P.

[This article was crowded out of a previous issue.--EDITOR.]

===================

R82 : page 4

A LIVING CHRIST.

There is and ever has been but one Christ. A change of nature does not change identity. Whether as the pre-existent One, as the Word made flesh, or as the High Priest who can be touched with the feelings of our infirmities, He still is Lord, and as such we worship Him. "Ye call me Lord and Master," said He on earth, "and ye do well, for so I am." Forgiveness of sins is one of God's prerogatives. "He said to the sick of the palsy, 'Son, thy sins be forgiven thee,...that ye may know that the Son of Man hath power on earth to forgive sins.'"

The wise men came at His birth to worship Him. (Matt. 2) The leper worshiped Him. They in the ship worshiped Him, as did also the ruler and woman of Canaan. Yet none were ever rebuked for it.

Even in the flesh He was "God manifest." From His character in its perfection we get our earliest and truest idea of God. When Philip

R83 : page 4

requested to see the Father, He answered him, "Have I been so long time with you, Philip, and yet hast thou not known me? He that hath seen me hath seen the Father also, and how sayest thou, then show the Father." (John). Whether we, like Philip, become acquainted with Him through His earthly life, or by catching the spirit of the written word, whose vital teachings contain the image of Him whose name is called the Word of God, if so be that we know Him, it shall be to us eternal life. For to know Him is to know the Father also.

To worship a false Christ would indeed be sin, but to worship Christ in any form cannot be wrong, for when He bringeth the first Begotten into the world, He sayeth, "Let all the angels of God worship Him." And Again, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but thou remainest.... As a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and Thy years shall not fail." (Heb. 1:6,10,12.)

Mankind are represented as in a condition of death, because they are under sentence of death. Christ, who received from the Father an UNFORFEITED life, never entered that condition of death, never passed under sentence of death, until he voluntarily yielded himself into the hands of wicked men. Hence, whatever Scriptures typify his death (like the sacrifices of the law), or whenever His death is spoken of, the death on the cross, the only death He ever tasted, must be referred to. "In Him was LIFE, and the life was the light of men. John came to bear witness of that light. He was in the world, and the world was made by Him, and the world knew Him not."

He did not die when He became human, yet He took upon Him new relations and new offices, and consequently new titles. Prior to His humanity He is never called the Son of God, nor ever spoken of as Christ, which means the Anointed (He was anointed at His baptism). Let us then remember when Christ is spoken of, it is in His office as the Anointed and not in His pre-existent state.

L. A. A.

====================

R83 : page 4

JEWISH RESTORATION.

A correspondent writes, "Watch the Jew if you would be posted." We do watch them with great interest, but from totally different reasons. Many are interested in the rebuilding of Jerusalem and the return of fleshly Israel to Palestine as the promised establishment of the "Kingdom of God," and many now are deeply absorbed by the question, "Are not the English speaking peoples of the world a part of the lost ten tribes of Israel?" They think they see a similarity between England and America, &c., with some of the prophecies concerning Ephraim and Manassah. They seem to think, and present some evidences which appear reasonable, that these things are so, and we have no objection to its being proven so. We believe that fleshly Israel will, in the near future, be recognized as the chief nation of earth, "Jerusalem be a rejoicing and her people a joy," and that ten men shall lay hold, out of all nations, of the skirts of one Jew,

R83 : page 5

saying, we will go with you, for we have heard that God is with you. (Zech. 8:23.)

Nor have we any objection to its being seen that some of the prophecies will have a very literal fulfillment in them, but we do object to the ignoring of our birthright in Christ, and the statement that it is through fleshly Israel only that the promise made to Abraham shall be fulfilled--"In thee and thy seed shall all the families of the earth be blessed." The natural seed can never fulfill any except the natural part of that promise and others like it. The great and glorious part of it belongs to "the seed which is Christ," "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) When the spiritual children of Abraham are all selected from the world and glorified, then in their "blessing all families" we understand prophecy to teach that fleshly Israel will be the principal instrument through which the blessing will flow. We watch the Jews because in their preparations we see that God is making ready the instrument. Before their restoration is complete we expect to be "changed" and made "like unto Christ's glorious body" --or, in a word, that "The Kingdom of God" will be set up (organized). When established, its outward representative will be "Jerusalem rebuilt upon her old heaps," but the New Jerusalem is "The Bride." This is the city which in truth will "reign over the kings of the earth." But while the natural kingdom of Israel may be seen, "the eternal is unseen." The kingdom of heaven cometh not with observation, neither shall ye say lo, here, or lo, there, for it will be in your midst--and "except a man be born again he cannot see or enter into it.

When established, "The Law shall go forth from Mount Zion (spiritual mountain or kingdom) and the Word of the Lord from Jerusalem." Yes, our redemption precedes theirs, as Jesus said when he had cursed the fig tree (their nation): "When ye see the fig tree put forth his leaves ye say that summer is nigh, so likewise ye, when these things come to pass, lift up your heads and rejoice, knowing that your redemption draweth nigh."

As, therefore, corroborative of our faith in "our high calling" soon being realized, we "watch the Jew." We subjoin a few items of news concerning them from various parts of the world:

The Jewish Chronicle says: "If subjected to rigid tests it may appear unreasoning that scattered millions of the Jews, inhabiting all climes, speaking all languages, and subject to all forms of government, should yet turn toward the East with the utmost solicitude, and feel for the Holy Land a reverence and affection which centuries of exile are incapable of eradicating. In this, as in some other respects, the Jewish mind is peculiarly constituted. Other races have been expatriated, and have forgotten the land from which they sprung; other races have colonized lands and have founded distinct nationalities, or have only hung on to the parent stem by the slender ligatures of language and custom. It is not so with the Jews. Citizens of all countries, they are Jews, and through each and all there runs a sympathetic chord which vibrates to the touch of the skilled player."

Again, the same paper writes: "They might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. In the total population of 36,000, the Jews in Jerusalem were reckoned two years ago to have increased 13,000, and now they are numbered at 18,000; and the contributions for their support from the Jews of other countries were estimated at L.60,000 ($300,000) a year."

The Scotch Record says: "There always was an indescribable yearning in the Jew toward the land owned by his ancestors. At this time this indescribable yearning has turned to Jerusalem such a stream of emigration that some of the Jews were proposing to arrest it by assisting the pauper emigrants to turn to their own countries."

A leading London Journal has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic--Asiatic in its origin, and European in its education, would not be by any means a bad arrangement. It might not be impolitic on the part of the European powers to assist in placing so influential a people in so important a position, as the inevitable decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once of no nation and of all. No people could better solve what before many years must become the Syrian difficulty."

Jer. 16:14, says: "I will bring them again into their own land that I gave to their fathers."

Dr. Moody Stuart stated, at the late general assembly of the "Free Church," quoting a very remarkable statement which was recently made by one of the Jewish organs in England, namely: "If it is the good will of Providence that there should arise out of the accumulated ashes of desolation which covers Palestine, an era of glory which shall unite the Jews in the cradle of their race and their religion, that consummation could not take place under happier auspices than those of England, (although it was remarked that the time for this was not yet). In addition to the growing desire of the Jews to return to their own land, and signs of desire elsewhere to hasten their return, there was (he thought) another element in the hope of the world's peace being cemented by their occupying the lands of their fathers."

Isa. 55:5, says: "Nations that know not thee shall run unto thee."

The following was translated from a French Newspaper: "Judging by reports, which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the Holy City to only three hundred Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two journals have been established. In

R84 : page 5

the Rothschild and other Jewish hospitals, six thousand patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000, made to Turkey, accepted a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years."

Jer. 32:41-44: "I will rejoice over them (Israel) to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul....And fields shall be bought in this land; ...men shall buy fields for money and subscribe evidences, and seal them, and take evidences in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for I will cause their captivity to return, saith the Lord."

Not only has the Lord commenced bringing them back, but He arranges for their reception and comfort on arrival. Late advices state that the Rothschilds have just sent to Jerusalem $60,000 to be expended in building a large reception house for the newly-arriving Jews, where they will receive temporary accommodations until able to arrange for their permanent homes. This is in addition to large buildings already in use for the same purpose.

And now the latest news through the press is that a prominent man in Constantinople, Mr. OLIPHANT, has proposed to the Turkish government that it place 1,500,000 acres of fertile land lying on the east of the river Jordan in the hands of a colonization company whose business it will be to promote the immigration thither of Hebrews from all countries of the world. And just as the Lord opens the way for their return to Palestine, He, as it were, forces them out of other lands. Orders have been issued within the last ten days by the "Russian Church," at the instance of the Czar, compelling the removal of Hebrews from all except the Polish provinces of that vast Empire. This is the more remarkable when we reflect that nearly one-third of the Jewish population of the world resides there.

====================

R84 : page 5

The Meat-Offering.

LEVITICUS 2.

As the burnt-offering represents the value of Christ's work in the Father's estimation, giving "Himself for us, an offering and a sacrifice to God for a sweet smelling savour," (Eph. 5:2,) so the meat-offering sets forth His perfect human character and conduct; and may be linked with His own testimony, "My meat is to do the will of him that sent me and to finish his work." (John 4:34.)

I. It was not a bloody sacrifice, but consisted of fine flour, or flour that had no roughness nor unevenness. Neither was there anything uneven in the human nature of the Lord Jesus. In all other men, however great the church or the world may judge them to be, there are serious defects and infirmities, and their strongest points are sure to be counter-balanced by some humiliating weakness. But He could declare: "The Father hath not left me alone," and He could add, as no one beside can say, "I do always those things that please him;"--"Which of you convinceth me of sin?" (John 8:29,46). Hence God twice burst heaven open to exclaim, "This is my beloved Son, in whom I am well pleased," (Matt. 3:17; 17:5); but this was the only time in the history of our race its silence was thus broken.

II. The fine flour was baken in an oven, and thus every particle of it was exposed to the action of the fire. So we hear the perfect Man crying in His hot distress, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death," (Ps. 22:14,15). The fire was burning very fiercely, when He who had always done those things that pleased His Father uttered the wail of a breaking heart: "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

R84 : page 6

III. The fine flour was mingled with oil, and oil is the well known symbol of the Holy Spirit in the Scriptures. When the angel announced to the virgin the birth of the promised Messiah he said to her "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). While therefore the Lord Jesus was the seed of the woman, He was not the seed of the man, but as the angel said to Joseph, "That which is conceived [margin, begotten] in her is of the Holy Ghost." (Matt. 1:20). Hence His very nature was perfectly holy, unlike our nature, which "is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

IV. The unleavened wafers of fine flour were anointed with oil. When the Son of Mary came up out of the water of baptism, "He saw the Spirit of God descending like a dove, and lighting upon him," (Matt. 3:16); and "Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness;" and "returned in the power of the Spirit into Galilee," to proclaim, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." (Luke 4:1,14,18). Peter also testifies "How God anointed Jesus of Nazareth with the Holy Ghost and with power," (Acts 10:38). And if the blood of sacrifices under the law availed to put away sin for a time, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

V. The meat-offering was not only anointed with oil, but frankincense was put thereon. This word is derived from a verb which signifies "to be white or to make white," and it is the verb David used when he cried out, "Wash me, and I shall be whiter than snow," (Ps. 51:7); and the verb God used when He said, "Though your sins be as scarlet, they shall be as white as snow." [Isa. 1:18]. The word rendered frankincense occurs twenty times in the Old Testament, and it was closely connected with the holy anointing oil, the type of the Holy Ghost, [Ex. 30:34], and placed upon the twelve loaves that were ever in the presence of God, on the tables of shew-bread. [Lev. 24:5-8]. Where sin was in question, it could not be used, [Lev. 5:11; Num. 5:15]; but it tells of the relation between the Bridegroom and the Bride. [Song of Sol. 3:6; 4:6,14].

VI. No meat-offering could be made with leaven or with honey. The word leaven, in its various forms and inflections, is found seventy-one times in the Old Testament, and seventeen times in the New, and it is the appropriate and unvarying symbol of that which is evil. There is not so much as a solitary exception to this rule, and little progress can be made in an intelligent acquaintance with the Bible, until it is acknowledged, and kept constantly in mind. Honey was forbidden, to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ who pleased not Himself. [Rom. 15:3; Matt. 16:24; Luke 9:59-62; John 6:63].

VII. "Every oblation of thy meat-offering shalt thou season with salt --with all thine offerings thou shalt offer salt." The quality of salt to preserve, and to arrest the spread of corruption, rendered it a fit symbol of an everlasting covenant, and a significant type of true Christians in the midst of sin and vice. "Ye are the salt of the earth," said Jesus to His disciples; "but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Matt. 5:13]; "Let your speech be always with grace, seasoned with salt." [Col. 4:6].--Selected.

====================

R84 : page 6

CLEAN THEOLOGY.

Theology is a science. It treats of the existence, character and attributes of God; of his laws and government, the doctrines we are to believe, and the duties we are to practice.

Theory is an exposition of the general principles of any science, or the science as distinguished from the art. Theology is the substance of truth, and theory is an arrangement of the truth for expression. Theology, rightly understood, is always clean, but because men have not understood it, and, therefore, taught error for truth, it has given reason for the common use of the terms "false" or "true," "clean" or "foul," theology. In fact there has been so much error mixed with truth in the popular teachings, that to many who are aroused to the knowledge of this, "theology" has become the synonym of error, and "theologian" a brand almost akin to infamy.

Some of our readers have received the idea that we belittle the importance of a clean theology; that we have become disgusted with all theory, and have spoken contemptuously of the great things which our Father has revealed concerning his plan as "theory, theory."

How any one gained such impression we know not. Certainly

R85 : page 6

not from anything, properly understood, which we have ever spoken or written. We have always regarded with favor any effort to ascertain what God's plan is, both of revelation and salvation; and men are not liable to speak of anything with contempt which we regard with favor. If colored glasses affect the appearance of objects viewed through them, something analogous to this may affect the hearing. We do not look favorably upon every theory about God's plan, but we are not conscious of treating any one, or his theory, with contempt. In the investigation of so great a science as theology, there is room for many honest differences of opinion, and while we can not help believing right what we are convinced is true, we think it is becoming in a fallible man to be humble and civil at least, and to remember that we may be mistaken. We are conscious of being misunderstood sometimes, and it may be we are too apt to wonder why it is so, when it may arise from our inability to express our own ideas properly. We feel almost certain that much of the difference among people arises from the use of the same words to express a different thought, or different words to express the same thought. We are reminded that as others have misunderstood us, it is quite likely that in some things we have misunderstood others. We need not be surprised at this, for even the Lord himself has not yet made himself understood. If he bears "so patiently" being misunderstood and misrepresented, we might be encouraged to bear a little, and in the spirit of love, "try, try again."

In common talk, what a man believes about God and His plans is called the man's theology, or his theory, and while such use of the terms may not be exactly right, it should not be considered disrespectful to use them so.

In all that we have said or written on the subject of holiness or righteousness as the "Wedding Garment," it has not been our object to set aside the necessity of truth, or the importance of knowing the truth, but we wish to be understood positively as teaching that knowledge, without obedience, is not only not enough, but that it is a curse, and will prove "the savor of death unto death." Jesus said: "If ye know these things, happy are ye if ye do them," and "He that knows His Master's will and did it not shall be beaten with many stripes." These, certainly, imply that knowledge does not necessarily produce right practice, and Paul tells us of a class who "hold the truth in unrighteousness," (Rom. 1:18), and "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." A clean theology includes the "duties we are to practice" as well as the "doctrines we are to believe;" but we maintain that a man may have a very correct idea about the doctrines of the Bible and of the duties inculcated, too, and yet not practice them. Science is one thing; art is quite a different thing. The difference is just as great between theology and righteousness, for He that doeth right is righteous.

We plead for the necessity of obedience; not mere outward acts, that would be formalism, but loyal obedience --obedience from the heart. (Rom. 6:17). "He that hath clean hands and a pure heart" shall ascend into the hill of the Lord (the Kingdom). Ps. 24:3,4.

Loving obedience must be more pleasing to the Lord than anything short of it, and doing is the best evidence of love. Jesus said: "If ye love me, keep my commands." John 14:15, and "Ye are my friends if ye do whatsoever I command you." John 15:14. To such as obey him he says, "I call you not servants," and reveals to them his will and plans. (ver. 15.) So we see that obedience is important if we want the Lord's help to understand the plan. "If any man will do His will he shall know of the doctrine." John 7:17.

There are several things which we would be glad to say and be understood.

1. We believe it is our duty as Christians to gain all possible knowledge of God's plans, remembering that "Things that are revealed are for us," and therefore proper subjects for thought and search. "Hidden things belong to the Lord," and no man by searching can find them out. We are to get our theology as clean as possible. We are to "grow in grace and in the knowledge of our Lord Jesus Christ."

2. We believe that the object of knowledge is to promote love and obedience, and to assist us in the formation of God-like characters, thus enabling us to "apprehend that for which Christ apprehended us." (Phil. 3:12), "for God hath called us, not to uncleanness, but unto holiness." (1 Thess. 4:7.)

3. We believe it is possible for men to gather a large store of knowledge of prophecy and the mysteries of God, and not have love, and in such a case all is vain. 1 Cor. 13:2. Knowledge is power for good or evil, and if a man does not "obey the truth," the more knowledge he has the worse man he is.

4. When teaching that a clean theology is not all that is required, let no one suppose that we under-value the knowledge of truth as a means, when it is obeyed, to the attainment of holiness.

5. While opposing other men's ideas, we have nothing to say against men. For years we have stood in defense of a large liberty of opinion within the limits of the "One Faith" and Christian fellowship, and never before as much as now have we realized the necessity for such freedom. We ask for ourselves only what we freely grant to others--the

R85 : page 7

right to do our own thinking--calling no man Father, Master, or Lord in matters of faith or opinion.

We hope to be willing in the future as in the past to learn from any one, however humble in station or ability, and to receive nothing without evidence, however exalted they may be, even though it were "an angel from heaven." Gal. 1:8.

We disfellowship no man for opinion's sake, believing that many, who know but little, are dear unto the Lord, and will be heirs of the Kingdom among the sanctified. We have sometimes been cast off by others, but we have never been conscious of casting off others, and we hope and pray that we may never be guilty of such a thing. J. H. P.

====================

R85 : page 7

An offer to you.

We have a few hundred copies of "The object and manner of our Lord's return." [a 60 page tract price 10 cts.] To those who will distribute them we will send at 60 cents per doz., or 30 cents half dozen. If you will use them judiciously and cannot afford to pay we will send them free.

We advise that you read your paper carefully at least twice.

====================

R85 : page 7

The Three Great Covenants.

A covenant is a ratified, unalterable agreement. God has made many covenants with man. (Gen. 6:18; Jer. 33:20, &c.) Three, however, stand out very prominently, as in them have been bound up all the best interests of mankind.

FIRST: The Covenant of God to Abraham. This covenant seems to comprehend and include a blessing on the natural fleshly descendants, as well as upon the higher, spiritual, seed, "which seed is Christ; and if ye be Christ's (body), then are ye Abraham's seed and heirs according to (this) promise." If this thought be borne in mind, it will assist us in grasping the full meaning of this covenant. The spiritual seed is called the "blessing seed" and "stars of heaven." It is prophesied that "They that turn many to righteousness shall shine as the stars forever." (Dan. 12:3). And Jesus calls himself "the bright and morning star." This thought seems to have had more weight and meaning with the ancients, who looked up the stars with superstitious reverence, believing that they controlled the destinies both of nations and of men. So probably this portion of the covenant represented by stars signifies heavenly rulers--

Christ and His Bride. The natural descendants are probably meant when mention is made of "a great nation" possessing "this land"--Canaan-- said to be as the "sand of the sea." This represents an earthly people as plainly as the stars do the heavenly. Let us read the covenant and see that it contains these two elements, and recognizes both natural and spiritual Israel. (Gen. 12:2,3; 13:14-16; 15:18, and 22:16-18). Paul assures us that "the seed" referred to in this covenant is Christ. (Gal. 3:16.) Fleshly Israel lost this, the cream or choicest part of the covenant--the spiritual. As Paul says (Rom. 11:7): "Israel hath not obtained that which he seeketh for, but the election hath obtained it." But the losing of this better part does not cut them off entirely from having a part in that covenant. "For brethren, that you may not be conceited with yourselves" (thinking that all of God's favor and covenant are taken from them and given to you), "I wish you not to be ignorant of this secret: that hardness in some measure has happened to Israel till the fullness of the Gentiles may come in (i.e.,) until the bride selected from the Gentiles has been completed). "And then all Israel will be saved, as it has been written, "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," and "This is THE COVENANT WITH THEM FROM ME, when I shall take away their sins." (Rom. 11:25-- "Diaglott").

Though for 1800 years they have been counted as enemies, and blinded to the gospel, yet they are still beloved for the father's sake; for the gifts and calling of God are without repentance (vs. 29); i.e., these earthly blessings are just as sure to them as our spiritual ones are to us, because God so promised or covenanted, and never changes. Thus, we see the breadth and grandeur of God's plan and arrangement --how the natural seed was cast aside for the time that the spiritual might be developed, who, in their turn, are to be made the instruments for blessing the natural; when "they shall obtain mercy through your mercy;" when "The Deliverer shall come out of Zion (spiritual Israel--the church) and turn away ungodliness from Jacob" (fleshly Israel). When we see this, we see the fullness of this covenant to Abraham. It shows us what God meant when he promised that Abraham's seed should be mighty, possessing the gates of their enemies (the place of power and control), and be so far above others as to be able to "bless all the families of the earth." "O, the depth of the riches of the wisdom and knowledge of God! How unsearchable His judgments and untraceable His ways; for who hath known the mind of the Lord?"

THE COVENANT OF THE LAW,

is the second covenant we wish to consider. It was unlike the Abrahamic, in that it was conditional and two-sided, i.e., it was made between God and Israel and by its arrangements, God was bound to do certain things, if Israel did certain other things. The one with Abraham was unconditional. God said: "I will, &c." It was not so, with the Abrahamic covenant, Abraham was in no way obligated. (Circumcision was instituted after the covenant. Rom. 4:10.) It was not Abraham's covenant, but God's entirely; and for this reason it had no mediator. (A mediator is one who stands between the parties to an agreement or contract, whose duty it is to see that both parties fulfill their parts of the covenant.) Instead, God sware by himself that he would keep His covenant [See form of oath Gen. 15:8-18 and Jer. 34:18-20.] "The Law," is called a covenant. [Compare Gal. 3:17 and 4:24.] It was ordained in the hands of a mediator (Moses. Deut. 5:5) which proves that it contained conditions for its fulfillment; for "a mediator is not of one," (Gal. 3:20.) or, not necessary where there was only one party contracting as in the case of the Abrahamic Covenant.

This (the Law) was not a part of the first covenant, neither was it made with the people of the world, but only with fleshly Israel--"And Moses called all Israel and said unto them: Hear O Israel....The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, BUT WITH US, even us who are all of us here alive this day." Deut. 5:1-5.

That the Ten commandments, particularly, and the ceremonial law, incidentally, constituted this covenant, is clear from the reading of the remainder of this chapter. A difference between moral and ceremonial law is now recognized, but it is of men. God called them one--"The Law." This Law Covenant was seemingly designed as a blessing to Israel, yet really by coming under it, they condemned themselves; for it is written "cursed [condemned] is every one that continueth not in all the words of the Law to do them." God never intended therefore, that they should be benefited by this covenant since, "By the deeds of the Law shall no flesh be justified in his sight." What then was the object of this covenant? It had two objects: first, it demonstrated that the natural man as a fallen creature, could not live in harmony with God --could not do right or be righteous. And finally it was proved and illustrated that a perfect man could keep God's perfect law, when Jesus did keep it and thereby became heir legally as well as by grace, to all the provisions of both covenants.

Secondly: The law "was appointed on account of transgressions, till the seed should come to whom the promise related." (Gal. 3:19). God knew the best time, and "in due time sent forth His Son." The law was introduced because the proper time had not come for the development of "the seed" referred to in the covenant to Abraham, and was intended to prevent Israel's becoming degraded like other nations, and to act as a restraint on their fleshly nature, and an educator of self-control, &c. It thus was a "schoolmaster," which, by showing them their own weakness, prepared them to receive Jesus Christ as their justifier from the things which the law condemned. (Gal. 3:24) And it did this very work. By the time the seed was due, it had prepared some to receive Jesus.

Thirdly: It was used as a type, not of the Abrahamic, but of the new covenant, to illustrate the operations and conditions of that covenant, as we shall soon see.

"THE NEW COVENANT"

Is repeatedly mentioned in scripture. It should not be misconstrued as being God's covenant with us-- "the seed;" no, that was part of the Abrahamic covenant, and although in harmony with each other, they are not the same, nor is the "new covenant" made with the church at all. It does not come into operation until the spiritual seed as well as the fleshly children, have come into possession of what was promised them under the Abrahamic covenant.

It, like the law which was its shadow or type, is between God and fleshly men--the world. If, therefore, this covenant is between two parties (God and the world), there must be conditions binding upon both; hence there must be a mediator (as in the type) to stand responsible for the fulfillment of the conditions of both. Who, then, is to act as mediator of the new covenant? Let Paul answer: "Jesus, the mediator of the new covenant." [Heb. 12:24]. Yes, Jesus, our Head, is the one, and the only one, who can stand uncondemned before God's righteous law. In Him God recognizes His holy Son, separate from sinners, and in Him humanity may, and soon will, recognize their Lord, now highly exalted, but once "the man of sorrows and acquainted with grief, who, by the grace of God, tasted death for every man;" and "who is a faithful High Priest," able to sympathize. Only through Him can the world ever be made at-one with God--His great work is at-one-ment. He will associate with Him in this work His tried and faithful bride. Now, what are the conditions of this new covenant? They are, as in its type, the law, do and live. God can never be a party to any covenant recognizing sin. Perfect righteousness ["Be ye perfect"] has always been the condition on which God recognizes or communes with any of His children. Christians in the present age, although not individually perfect are reckoned so, being hid in Christ, and as members of His body are covered by His robes of righteousness. But in the coming time, the imputed righteousness of another will not avail, but "every man shall die for his own sin" [not the sin of Adam],

R85 : page 8

or vice versa, live by his own righteousness [perfect obedience].

It may be asked, then: In what way will the new age under the new covenant differ from the Jewish age under the law covenant? If the conditions of life are obedience to God's perfect law, will it not result, as the law covenant did, in condemning all under it to death? We answer no, the difficulty then was, not with the law, but with man. Man, in his fallen, imperfect condition, could not keep "the law ordained to life." But the conditions of this new covenant on God's part are, that man shall be brought to a condition in which he can obey the perfect law, and always keep it in his heart, as it is written, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah....This shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward part, and write it in their hearts, and I will be their God, and they shall be my people, for I will forgive their iniquity, and I will remember their sin no more." "In those days they shall no more say, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity." [Jer. 31:31.]

"And in that day I will make a covenant for them with the beasts of the field and with the fowl of heaven and with the creeping things of the ground and I will break the bow, and the sword, and the battle, out of the earth." (Hos. 2:18. See also Jer. 32:37-41, Ezek. 37:26.) We see clearly that the new covenant is yet future and also that a great change will be effected in the condition of Israel, who, under the Law previously, were unable to keep it. The trouble then was, "the fathers [Adam and his successors] had eaten the sour grape of sin, and the children's teeth were set on edge so that they could not keep the Law of God; so the "Day of Atonement" is brought in [the Gospel Age] and during it, they, and all men, are redeemed from sin and the curse, through Jesus Christ, who, by the grace of God tasted death for every man, The man Christ Jesus, holy, harmless, separate from sinners, made a curse for us, made sin [i.e. dealt with as the sinner] for us, [he] who knew no sin." And it is consequently after the gospel age when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the new covenant comes into force. And to this thought agree the words of Paul [Rom. 11:27.] "This is my [new] covenant unto them when I shall take away their sins."

The nations are to be blessed also under this new covenant, by becoming "daughters" to Israel. "I will give them unto thee for daughters, but not by thy (old) covenant." Ezek. 16:61.

We have seen that to every covenant to which there are obligations of two parties, there is a mediator, or one who stands between guaranteeing the fulfillment of its conditions. As under the covenant of the Law, Moses was the mediator, so is

"JESUS THE MEDIATOR OF THE NEW COVENANT,"

and to him God looks for the fulfillment of the Law, and to him Israel and the world look for ability to comply with its conditions. Remember that we, the gospel church do not come to Christ under the new covenant neither under the "old" or Law covenant, but under a covenant older than either of these [Gal. 3:17.] the Abrahamic covenant; as part of "The Seed." "If ye be Christ's [body] then are ye Abraham's Seed and heirs according to (that) promise." Gal. 3:29.

As the typical or Law covenant [or "testament"--same Greek word;] was ratified or sealed by Moses its Mediator, with the blood of a bull and a goat annually, so the "new covenant" is sealed with the blood of better sacrifices" [plural] which these represented, viz: Christ--Head and body.

Moses took a bunch of hyssop and scarlet wool and therewith sprinkled of the ratifying blood mixed with water, both the book (type of the Law) and all the people. (See Heb. 9:19.) So with the New Covenant, it must also be ratified with blood; and the mediator of the "New," gives his own blood (life,) both head and body, during this gospel day of sacrifice. And soon when the better sacrifices are complete, the people will be sprinkled with this cleansing blood and with the pure water of truth. It will sprinkle both book (law) and people, bringing the people into harmony with God and therefore, into harmony with his Law. Their teeth will no longer be set on edge; no longer will they, when they would do good find evil present with them; for "All shall know the Lord from the least to the greatest," and "The knowledge of the Lord shall fill the whole earth."

Who will do the sprinkling after the sacrifices are complete? It was Moses in the type; it will be the Great Prophet and Mediator in the antitype--"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22. This prophecy belongs to the "Times of restitution of all things," and is quoted by Peter as applicable there.

That prophet or teacher--"The Christ"--Head and body is now being "raised up" (to power) and soon the work of sprinkling and cleansing humanity begins; and the soul (person) who will not then obey and be cleansed shall be destroyed. In that age, the sinner a hundred years old will be cut off, though at that age he would be but "a child." Isa. 65:20.

Let us briefly review these covenants as they are illustrated in a type or allegory. (Gal. 4:22-31). Paul explained that Abraham's wife, Sarah, was a type of the covenant made with Abraham, referring to "The Seed." As years rolled by, and no child came, they began to look for a fulfillment in some other way, and Hagar takes the place of a wife and bears a son, who apparently is to be the heir. So the original promise of God meant Christ, but He was not born until "due time," and in the meantime "The Law" was given from Sinai, apparently taking the place of the covenant, and under the law covenant a fleshly seed was developed--fleshly Israel. But the Abrahamic covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the first (or Sarah) covenant; i.e., Christ Jesus and the members of His body-- spiritual Israel.

This is as far as Paul carries the type, because speaking only of the two seeds, natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make "a new covenant," "after those days," we naturally inquire: Why was not this new covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Gen. 24:67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, &c., illustrating how our heavenly bridegroom will receive His bride at the end of her journey, and bring her into, and associate her with, Himself, in the enjoyment of all things promised in the first (or Sarah) covenant. Then we read: "Then, again, Abraham took a wife, and her name was Keturah," illustrating, as plainly as a type can, the new covenant.

Each of the first two covenants, bore but one offspring. The first, the "heir of all things," (Isaac--the spiritual Israel) and the second, fleshly Israel, beloved for the Father's sake. But the New Covenant (Keturah) bears six sons, which, taken with the one of Hagar would be seven--a complete number--representing that all the fleshly children would be developed under the Hagar and Keturah or "Law" and "New" Covenants. The name Sarah means Princess, Hagar means flight or cast out, Keturah means incense or sweet; all of which are significant.

Oh, how our covenant--the Royal --looms up above all the others. Let us not forget that we must die with Jesus, if we would LIVE and share in the glorious work of sprinkling and cleansing the world in the next age. "That by means of death ...they which are called might receive the promise of eternal inheritance." Heb. 9:15.

====================

R85 : page 8

An Objection Answered.

We noticed in a local paper a few days ago an extract entitled "A Curious calculation," which assumed to figure up the total number of inhabitants who have lived on the earth; claiming an unreasonable number, and asserting that the globe was a vast cemetery; that in fact it must have been dug over about eight times in order to bury its dead. As this may seem an objection to truths which we hold concerning the race in this day of the Lord, in the reliving of all the dead upon this earth, and as this article in some shape is picked up and passed along by the press every little while, having been frequently answered, we propose to illustrate how it may be met.

The most reliable statistics place the present number of the world's inhabitants at not to exceed 1,200,000,000.

It is evident that the world was never so thickly settled as at present; and as man's age is gradually shortening, the number of generations in a given time is proportionately increasing. Consequently, if we multiply the present population of the earth by the number of generations since creation, assuming the present ratio, it is evident that we will more than cover the entire number that have ever lived on this globe. That is, we assume, for the sake of argument, that the race begun with one billion, two hundred millions, and that there have never been less in any generation since.

To show the extreme liberality of our estimate, we have but to remember that the race really began with a single pair, and continued so for many years, as Seth was born when Adam was 130 years old. At the flood, the race started again with only four couples. The present length of a generation is reckoned at about 33 years, or three generations to a century. But, from Genesis, 5th chapter, we learn that there were only eleven generations between the creation and the flood-- 1,656 years--making full 150 years to a generation. In Luke, 8th chap., we find seventy-six generations from Adam to Christ inclusive. Dividing into 4,000 years, the commonly accepted

chronology--we get about 52-1/2 years to a generation.

Discarding, however, all reductions, and assuming that we are 6,000 years from the creation of Adam, which is about the time by the best chronology we have, 3x60 = 180 generations. Then 180 x 1,200,000 = 217,000,000,000, as total number of inhabitants. Allowing ten square feet as the surface covered by each dead body, large and small, we have 2,160,000,000,000 square feet occupied.

Now, the State of Texas covers 237,000 square miles. There are 27,878,400 square feet to a mile, so that there is a surface of 6,607,180,800,000 square feet in Texas.

Dividing this sum by the number of square feet required as above, we find it goes three times, with the trifle of 127,000,000,000 of square feet to spare. That is to say, THREE TIMES our most liberal estimate of the world's total number of inhabitants since creation might be buried in the State of Texas, with nearly 3,000,000 of acres left. W. I. M.

[We have just received an article of similar import to the above, from Brother Rice, with which he sends us the following statistics clipped from a California paper, which is both curious and interesting. Evidently there is room enough for the accomplishment of "the restitution of all things which God hath spoken by the mouth of all his holy prophets."--EDITOR.]

DENSITY OF POPULATION.

"In the following computations it is assumed that the earth was created 6,000 years ago, and that the average population since the creation has been the same as the population of the present time, and the average duration of life 33 years.

A person in a standing position occupies 1-2/3 square feet of space.

A person in a sitting position occupies 3-1/3 square feet of space.

The present population of the earth (1,424,000,000), could stand on an area of 86 square miles; an area about twice that of the city of San Francisco; and that number of persons could be seated on an area of 171 square miles; an area about 2-5/8 that of the District of Columbia.

The area of the United States is 3,603,884 square miles. Within its boundaries there is standing room for 60,282,311,823,360 persons; a number equal to the population of 1,396,991 years, in time nearly 233 times the age of the earth."-- Statistician.

====================

Preaching Notice.

Invitations to hold meetings may be addressed either to the editor (mentioning whom you wish to have), or direct to the brethren.

====================

R86 : page 1

VOL. I.

PITTSBURGH, PA., APRIL, 1880.

NO. 10.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
H. B. RICE, . . . W. OAKLAND, CAL.
A. D. JONES, . . . PITTSBURGH, PA.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R86 : page 1

The Melchisedec Priesthood.

DIALOGUE.

B. We have not had our usual talks of late, Brother A., and I called for one this evening. Suppose we drop our study of Revelation, tonight, and consider the Melchisedec Priesthood. I have a new idea concerning Melchisedec, viz.: that he was really Christ Jesus in another manifestation; the same person who was afterward born in Bethlehem. What do you think of it?

A. It may be a new thought to you, Brother B., but it certainly is an old one to most of the deep thinkers of the church; i.e., they have usually thought of the question, but usually, also, have concluded that it is a mere random thought, suggested by the statement that he was "without beginning of days, nor end of years," but upon close examination of the subject it has been dropped. This, however, is not an argument against your view, which you supposed new. If you have any good reasons, let me have them, and let us reason together, and let the new idea stand or fall accordingly. It is a thing we should always remember, however, that all new things are not, because new, true.

B. I may have been hasty in deciding on this subject. The text you refer to has been the one on which I built most--"Without beginning of days, nor end of years." How would you understand this text unless by supposing that it refers to God, who is "from everlasting to everlasting"?

A. Well, to take your view of it would make Melchisedec the Father, and not our Lord Jesus, who is called the "first-begotten," "only-begotten," "the Son," "the beginning of the creation of God." We believe that Jesus had an existence before He came into the world, that it was in glory, and that He left the glory which He had with the Father "before the world was." We believe the word to teach that since "His obedience unto death, even the death of the cross," "God (the Father) hath highly exalted Him, and given Him a name above every name," etc.; that now all power in heaven and earth is given unto Him." We believe that "of His kingdom there is no end," and that "His throne is forever and ever." But we cannot suppose that He never had a beginning, since it is positively stated that He was "the beginning of the creation." This, of course, involves the idea that the Heavenly Father and Son are no more one person than an earthly father and son could be one in person. There is a one-ness, however, a unity, existing between them, the one-ness of will, aim, &c., as it was written of Jesus, "Lo, I come to do Thy will, O God." We remember further that Jesus prayed for us, His church, that we might have the same kind of unity; not unity of person, but unity of purpose, aim, and interest. He prays "That they all may be ONE, even as Thou, Father, and I are one." This shows us clearly the kind of one-ness existing between our Father and our Lord.

If, then, the text, "without beginning of days, nor end of years," as applied to Melchisedec, means that he never had a beginning nor end of life, it would prove not that he was Jesus, but Jehovah. We think, however, that this is not its meaning, but--

B. Let me first explain my process of reasoning on the matter, that you may more fully answer. Paul says that Jesus was made a priest after the order of Melchisedec. Now, I reason that if of that order, He must have been the head or founder of it; that therefore Melchisedec was Christ. If Melchisedec was only a man, if he were not Christ, would it not imply that Jesus must be lower than him, and consequently not in as high honor as the man Melchisedec, who was the head of the order?

A. I do not think your reasoning sound. You seem to forget that men are sometimes used as types of Christ, and that the type is always inferior to the antitype. For instance: Adam was a type, as the head of the human family; David was the first king who ever "sat on the throne of the Lord;" Moses was a figure of Him that was to come, as it is written: "A prophet shall the Lord your God raise up unto you like unto me."

If Christ is a prophet like unto or after the order of Moses, does it prove that Moses was not a man-- that Moses must have been Christ? If David (the name means the anointed --the Christ) was a type of Christ, and called "the Lord's anointed," does it prove that he was not a man? If Adam was the head of the race was he really not a man; was he Christ in some previous manifestation? By no means. Adam, David, Moses, Aaron, as well as Solomon, Isaac, Jacob, Melchisedec, &c., were but figures of the true Head, King, Prophet, Priest, and Melchisedec, as a type, showed how the kingly and priestly offices (separate under the law) would both unite in Him, so that He would be a "Priest upon His throne." All the types are natural, representing things higher. First, the natural head, king, prophet and priest: afterward, the spiritual.

R195 : page 1

B. This, I admit, seems to overturn my new ideas, but let me know how Melchisedec was without father or mother?

A. It would scarcely be necessary to remind you that Christ was not without a Father. Call to mind His words--"Father forgive them;" "Father, glorify Thou me with the glory which I had with Thee before the world was." It could not then refer to Christ in His pre-existent state, nor, can it apply to Him as "the man, Christ Jesus," for Jesus was "born of a woman." Wakefield's new version renders this (Heb. 7:3) "Of whose father, mother, pedigree, birth, and death, we have no account." There was a strict record kept of parentage, birth, death, &c., of every Levite, so that any one claiming to be a priest or Levite could prove it by the records.

The Diaglott, renders this text, "without father, without mother, without genealogy, having neither a beginning of days nor an end of life, but having been made like to the Son of God, remains a priest perpetually." Some take the view (as does Wakefield, quoted above) that this text only means that no account was kept of his birth, death, &c. While we may feel sure that he had a father and mother and a beginning of days, we are not sure that he died. Verse 8 seems to imply that he, like Enoch and Elijah, did not die--"Here, indeed, men (the Levitical Priesthood) receive tithes, who die; but there, one (Melchisedec received tithes), of whom it is affirmed that he lives. This is a positive statement that Melchisedec did not die. We must suppose that he was translated.

B. Would not the fact that he was called a priest, and that he did not die, give strength to my suggestion that he was Christ?

A. No, the very reverse. It is testified of Melchisedec that he did not die, "that he lives," but it is testified of Christ that He did die. This same Paul could say of Christ: "Jesus Christ, by the grace of God, tasted death for every man." We conclude, then, that as Christ, on the spiritual plane of life, had a Father, and on the earthly plane a mother, and did "die for our sins," "even the death of the cross," therefore He was not the same person as Melchisedec.

B. Yes, now I see clearly that they are not the same, but can you show why the two priesthoods are given, and why they are contrasted?

A. Jesus fills up so large a work, and so varied, that many types are required to illustrate His work. David illustrated His kingly power --putting down all enemies. Solomon represented His peaceful reign (the millennium), and His wisdom. "In His day the righteous

R195 : page 2

shall flourish." But these were only imperfect types. Their kingdoms and lives had an end. A type was needed which would show that His kingdom would have no end.

Again, the Aaronic Priesthood was a type of the Christian priesthood, during the time Christ and His body suffer and die, down until they shall appear in the glory of the kingdom. Here the Aaronic type ceases, and where it ceases the Melchisedec type begins. The Melchisedec type shows no death, no sacrifice, only the reigning and blessing --king and priest. How beautifully it illustrates what we must shortly be. With Jesus our head, we soon shall be "kings and priests unto God, and reign on the earth." One of the most notable events of that reign will be the blessing of the natural descendants of Abraham, as shown in the type (Gen. 14:18-20): "And Melchisedek, king of Salem (type of Christ--head and body) ...blessed Abraham." Then "the elder (natural Israel) shall serve the younger" (spiritual Israel), and pay them tribute and homage, as Abraham paid tribute and homage to Melchisedec.

"If He were on earth He could not be a priest," says Paul. I am not trying to prove to you that Jesus' claims as a priest are based upon titles of the law. No, we claim that He came of Judah, the kingly tribe. As a priest, He did not attempt to usurp your office. No, He was offered on the great altar--the earth itself, and when He went in with the real blood of sin-offering, He did not attempt to go into the holy places made with hands, but into the real ones, of which yours is only a type or shadow. Soon the sacrifice will all be over. He has left a measure of suffering and death to be filled up by us, His body. Soon all will be over, and we "shall appear with Him" to "bless the people" (as you do in symbol), but it will be with kingly power united to our priestly office. And then, too, when complete, our priesthood shall continue forever. See, God gave you a type of this higher priesthood in Melchisedec, "King of Peace" and "Priest of God," of whom it is testified "he lives." So when our priesthood reaches the plane typified by Melchisedec, we will never die, but abide a "Royal Priesthood" forever. How indispensable are both of these types, the Aaronic, showing how we must die with Him, and the Melchisedec, how we shall live with Him and be glorified together; "no cross, no crown."

====================

R86 : page 2

DEATH SWALLOWED UP.

"Then shall be brought to pass the saying, which is written: Death is swallowed up in victory." 1 Cor. 15:54. The apostle has just led us down the stream of time, to the resurrection of the church, when they who sleep in Jesus awake immortal, and the living members of His body are changed to His likeness, and together are caught up to meet the Lord in the air. And here he quotes from Isaiah 25:8, saying, that then that prophecy will be fulfilled, not that it is fulfilled by the resurrection of the saints, but that it "then" begins to be fulfilled. The bruising of satan ("under your feet"), Rom. 16:20, and the destroying of death, have both been deferred until the body of Christ (the church) is complete. With the first resurrection, that company, "the Royal Priesthood," is complete, and their work is before them. That work includes the binding of Satan, the destruction of death; i.e., the "swallowing up of death in victory," and the restoration of mankind to harmony with God, and to that condition of life enjoyed before sin entered--a condition of at one-ment.

This work of restoration apparently occupied all of the thousand years (Rev. 20:4), since it is called "the times (years) of restitution." Just as death, like a huge monster, has devoured the human family gradually for six thousand years, so

R87 : page 2

death is to be destroyed gradually ("swallowed up") during the millennial reign, until, at its close, He shall have completely destroyed death, and him that has the power of death, that is, the devil.

That this is the apostle's thought may be seen by referring to the prophecy from which he quotes. After describing the coming time of trouble in grandly awful and symbolic language, and the exaltation of the kingdom when "the Lord shall reign in Mount Zion," continues: "And He will destroy in this mountain (kingdom) the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory." Thus our work is seen to be two-fold --destroying and removing sin and its effects, and thus restoring to man happiness, purity, and all that was lost through sin. But while our work really comes in the next age, let us not forget that if we are in full sympathy with the object of "our high calling," we will be interested in doing all in our power, in the present age, to counteract sin, and to restore mankind to harmony with our Father. We are thus ambassadors for God, as though He did beseech them through us: We ask them in Christ's stead; be ye reconciled to God. 2 Cor. 5:20.

===================

R87 : page 2

FROM AND TO THE WEDDING.

A brother requests our explanation of Luke 12:36, and Matt. 25:10, intimating the possibility of a mistranslation in one of them.

We have no fault to find with the translation nor do we know of any critic who materially alters either of these texts. The Diaglott renders Luke 12:36. "Be you like men waiting for their Master when he will return from the nuptial feasts; that when he comes and knocks they may instantly open to him." And Matt. 25:10, is rendered: "And while they were going away to buy, the Bridegroom came and they who were prepared entered with him to the nuptial feasts."

The fact that one text speaks of going in to the marriage, and the other of a return from a marriage has troubled some and has given rise to the query: "May not Luke refer to a company not the bride, but coming after?" We think not, for the reason that the context addresses them as "Little flock"--vs. 32. The marriage (union) of Jesus and his church is so different in many respects from earthly marriages that it can be but imperfectly illustrated by them. In the earthly, the Bridegroom comes to the Bride's home and there they are married; but not so the heavenly. True the Bridegroom comes--"The Lord himself shall descend," but the church also goes-- "We shall be caught up together to meet the Lord in the air," &c. There is in fact no one scene which could fully picture the event, therefore several are used.

Our Lord comes as "a thief" upon the world and takes away his Bride. It is not to be in the general form of a marriage, rather an elopement. He has communicated to the virgin (chaste) church his design and instructed that during all the night she "sleep not as do others," (2 Thes. 4.) but be awake, robed, ready and eagerly watching the various signs promised. The earthly marriage feast at the Bride's home lasted an indefinite time and when it was over Bridegroom and Bride went to his home where all things were in readiness and the servants on the alert, robed in their best livery were watching and waiting to receive their Master and Mistress; and woe to the servant found careless or napping on this important occasion. Our Lord used this illustration to show the proper attitude of his church at his coming. They are to be on the alert, watching, robed and waiting, having their "loins girt about with truth," i.e., being nerved up, made strong by the truth and ready for any service. Our Bridegroom does not come to us after the marriage, but when he comes we are to be as those servants were under those circumstances.

The Bride only, thus awake and expecting the Bridegroom hears his knock and opens to him. The sleeping world and drowsy worldly church, neither hear the knock nor heed his ("*parousia*") presence, but eat, drink, plant, build and marry as ever and "know not" of His presence. This scripture has, we believe, been largely fulfilled. The prophetic arguments have rapped loudly enough for some to hear who were awake and ready. They declare to us plainly that--

> "Our Lord has come to take us home;
> O hail happy day!"

Yes we heard his knock and opened by faith and received him, and his words have been fulfilled--"Blessed are those servants." Yes truly blessed has been our experience since we recognized his presence and received him. Verily he has girded himself (become our servant) and caused us to sit down to meat (heavenly food,) and we have feasted and are still feasting upon Jesus and His word. We thank him that ours has been a continuous growth in grace and in the knowledge of our Lord Jesus, whom to know is life everlasting. True, we have long known him in a measure and have known much of his plan, &c., but our realization of his love and of the fullness which is in our "Head" and our experimental knowledge of "the deep things of God" have been greater than we could have supposed possible.

It has been "a feast of fat things" of "wines (Joys) well refined." But this knock has not been heard by all the servants at once. It is an individual matter; each must hear for himself as Jesus further explains --Rev. 3:20 "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him and he with me." The presence and knock began in the Fall of 1874. It still continues and many have received him and are being feasted and prepared for the elopement. Soon from the field, mill and bed one shall be taken and another left--"caught up to meet (unite with) the Lord in the air.

We understand the word to teach that those taken, although knowing neither the day nor hour of their taking will not be in darkness on the subject but will have discerned the Lord's presence, received him and been feasted before going to him. Have you heard his knock and opened to him?

Let us next examine the parable of Matt. 25.

"THE TEN VIRGINS."

Unlike many of our Lord's parables this one is placed and fixed by the word "then." Taken in connection with the preceding chapter, it is fixed as belonging to the last generation of the church living when the Lord comes. The kingdom of heaven is a term applicable to the church, which, from its establishment at Pentecost has always been God's kingdom in which He is King and over which his will is law. True, in the future it will be "set up" and then it will be more generally recognized by mankind but even now we are really his kingdom; and when it has nearly finished its course in the world--"Then shall the kingdom of heaven be likened to ten virgins who took their lamps and went forth to meet the Bridegroom."

The name virgin means chaste, pure; in the parable ten are made to represent a larger company of chaste ones in the church. The conditions of this parable have been fulfilled by the church of our day. At any other period as well as the last, the church might have been properly represented by virgins of any number, but of no other than the last could it be said: "They took their lamps and went forth to meet the Bridegroom," because not until this nineteenth century has the "lamp" ("Thy word is a lamp") been in the hands of the virgins--the church, to give them light on the subject of the Bridegroom's coming.

During the three and a halftimes or 1260 years of Papal supremacy, ending A.D. 1798, these two witnesses (the old and new testaments) had been clothed in the sackcloth of a dead (Latin) language, but since that time it has been taken up by Bible and tract societies and scattered over the world by the million. And it is since this book has been thus among the virgins that its teaching of the coming kingdom and coming

Bridegroom has begun to contradict the assumptions of Papacy--that it was his kingdom and its Pope his vicegerent.

Just at a proper time then, as the word of God had begun to circulate freely, comes what is commonly known as the Miller movement. It was a movement among Christian people of all denominations, principally Methodists and Baptists, a general awakening, and included many of the best people in all of the churches. Mr. Wm. Miller, a very Godly man, (a baptist) was the prime mover in this country, though simultaneously Wolf and others were calling attention to the same subject in Europe and Asia; the real movement, however, was in our own land.

But the parable mentions a going forth to meet, &c. What does this signify? This is another evidence of our stage of the church, for although

----

(Continued on seventh page.)

R87 : page 7

From and To the Wedding.

(Continued from second page.)

the Bible had always taught the "second coming of Christ," yet it had been understood in so general a way that none were able to settle upon any definite time and say-- then he will come; consequently there could be no such going forth to meet him, as is demanded by the parable. Now the case is changed, Wm. Miller's attention is attracted to and riveted upon the prophecies. He reads: "Unto 2300 days and the sanctuary shall be cleansed." He counts and finds that it would end in 1843 or 1844. He supposes the earth to be the sanctuary and expects its cleansing to be by literal fire. He, though a calm deliberate man, could not forbear to tell his fellows that so read the prophecies, and so he believed. It spread rapidly, among old and young alike, and many virgins after examining with the lamp, were convinced that

R88 : page 7

the word taught them to expect the coming of their Bridegroom in 1844; and on the strength of this faith they went forth to meet him. In going they walked by faith, not by sight, but they did what the virgins never had done before, because never before had the word, or lamp led them to thus definitely expect him. (We believe him to have erred both in what the sanctuary is and what the fire is.)

Five of the virgins were wise and five were foolish. Of those who went forth, some were actuated by excitement, and carried along with the occasion, but others--the wise-- not only had the zeal of the moment, but it was backed by a deep, heartfelt desire and spiritual yearning for the Bridegroom's presence. "While the Bridegroom tarried, they all slumbered and slept." Their expectations of the coming of the Bridegroom, and burning of the world, met with disappointment. He "tarried," and they slept. They dreamed all sorts of foolish things, and various times for His coming, as illustrated by the various fanciful and fanatical views held by them during many years succeeding.

At midnight, or during the night (the Greek word is not definite, like ours), there was a cry made: "Behold, the Bridegroom cometh; go ye out to meet Him." Who made the cry is a matter of no consequence. The cry was made before morning too; i.e., the announcement and preaching that the Bridegroom was due to be here in 1874, was made, as is well known by many of our readers. (We understand that morning began to dawn in 1873, where the 6,000 years from Adam ended.) It was made first among the Second Advent denomination.

The evidences from scripture that the 6,000 years would end and the morning dawn in 1873, and that, with the morning the Bridegroom was due, was preached upon by a brother of very marked ability as a prophetic student, who also published a series of articles on the subject in the leading paper of that denomination, ("The World's Crisis") as well as afterward in a pamphlet, and finally as a monthly paper called "The Midnight Cry." The message attracted general attention from the people of that denomination, so that in a few issues its circulation ran up to 15,000, or more than all other papers devoted to the subject of the Second Advent together. This, we believe, fulfilled this parable, not that Advent people alone are virgins, but they were the part of the company that were at that time looking for the Bridegroom, but asleep and unconscious as to the time of His coming.

"Then all those virgins arose and trimmed their lamps." Their lamps once pointed them to 1844, but He "tarried." A cry is now made that the tarrying time was thirty years (from '44 to '74), as paralleled by the thirty years of the Jewish age, from the birth of Jesus until He "came," being thirty years of age. This cry proclaimed to the virgins that the "2,300 days" did end in 1844, but that the thing expected was wrong. Instead of the "sanctuary cleansing" meaning the burning of the world, it is now seen that the sanctuary, or God's dwelling-place, is the church, and therefore it is the church that is to be cleansed. It is to be cleansed by the separation of the wise and foolish virgins at the end of the tarrying time-- 1874--when the Bridegroom came. When the cry is heard, the virgins begin to awaken. Some have of the oil (the spirit) in their vessels (themselves), as well as in their lamps (the word). These are able to see. To see what? That the Bridegroom is coming merely? No, they all knew that, but it enables them to see the time of his coming and to again go forth by faith as before.

As the lamp shed forth light on time at the first going forth, so it shed light again on the same subject --the time--and that time was 1874. And bear in mind that the cry is made before morning--in the night, and that it announces the "Bridegroom" and further, if at all right--if it was the true cry, "the Bridegroom came" as it had announced.

All of this has been wonderfully fulfilled, it seems to us. It was first seen that the night (6000 years) would end with 1873. There the Millennial morn began to dawn. And the monthly, called the "Midnight Cry" ceased because the name was no longer applicable when the morning had begun to dawn. The editor of that magazine tersely remarked (p. 30), "Will some one inform me how a "Midnight Cry" can be made in the morning?" The division between the wise and foolish virgins, the one part seeing the 1874 time as taught in God's sure word of prophecy, and the others interested at first, but unable upon examination of the word to see any light on the subject, is illustrated by the fact that the 15000 readers of the "Midnight Cry" dwindled down to about 2000. The others went to the "Eastern Question," &c., to look for light, confessing that they no longer had light from the sure word of prophecy on the time of the Bridegroom's coming. They took the paper, examined the arguments and apparently sought to get oil or light from the wise, but it must be an inward oil (the indwelling Spirit) that will reveal some of the deep things of God. Of this Spirit the wise can have enough for themselves but never enough to spare. Each virgin must buy for herself.

While the advent people have been used to a large degree as representatives in the movements of the parable, yet we do not think that it is confined to them, nor to people who were interested in the movements prior to the coming of our Bridegroom. (1874.) The writer, among many others now interested, was sound asleep, in profound ignorance of the cry, etc., until 1876, when being awakened he trimmed his lamp (for it is still very early in the morning.)

It showed him clearly that the Bridegroom had come and that he is living "in the days of the Son of Man." Yes the Bridegroom has come and is making up his jewels, and early before the servants of the house or the outside world are awake the chaste virgin church will be caught away to be united to her Lord.

"They that were ready went in with him to the marriage." Some time ago we supposed that this going in meant translation, but it now seems clear to us that it is a going in to a condition rather than a place; that it implies a withdrawing from the world and a coming in to a condition of special preparation for the marriage. This too has been fulfilled to a great extent, and particularly of late. The theme of most of our writers and public and private speakers has been Holiness--the "Wedding Garment" --for without holiness no man shall see the Lord. And this preparation still continues. Some are just awakening, and others are more nearly dressed in the spotless robes of Christ's righteousness. It is a time of helping each other to put on the wedding dress. ("His Wife hath made herself ready.")

Another parable (Matt. 22:11) shows a work which must take place before the marriage, viz.: "When the King came in to see the guests." This shows an inspection among those assembled, and one not having the wedding garment is cast out from the light of the position into which all had come; cast into "outer darkness," the darkness which covers the world on this subject; the darkness in which the foolish virgins were when their lamps would not burn. These so cast out are not "counted worthy to escape the things coming on the world, and consequently have part in the time of trouble, when there will be "weeping and gnashing of teeth."

But when will our Lord be present as King? We answer that the parallels of the Jewish and Gospel ages, so perfect throughout, indicate this point also. It was just three and a half years after John had announced Jesus as the Bridegroom (John 3:29) to the typical house of Israel, that He came to them as their "King." "Behold, thy King cometh unto thee" was fulfilled the day Jesus rode into Jerusalem on the ass. The parallel point in the Gospel age shows Him to have been due here as King in the Spring of 1878, just three and a half years after He came as Bridegroom, and some time this parable must be fulfilled, and the King inspect the company assembled for the marriage supper. So at some time after 1878 we may look to see some (we wish there were none) cast out of the light into which all had come. As the light was on the time of the Bridegroom's coming, it would seem to teach that some would come to disbelieve the Bridegroom's presence. Why? Because not clothed with the wedding garment. Probably they will trust in, and "go about to establish their own righteousness," which is as "filthy rags," and endeavor to climb up some other way," and win their way to eternal life.

After inspection, we expect translation --to be "changed in a moment, in the twinkling of an eye"-- to be "made like unto Christ's glorious body," and to be "caught up to meet the Lord in the air." This will be our marriage--being made like and united to Him. But the supper is apparently delayed until the company of our loved brethren --those who go through the trouble, and "wash their robes," etc.--shall have "come up out of (after) the great tribulation," because, after the marriage of the Lamb, the message goes forth: "Blessed are they that are called unto the marriage supper of the Lamb." (Rev. 19:9). Among this great company, whom no man can number, will doubtless be many of the foolish virgins. They have lost the position and honors of the Bride, but evidently, ultimately get oil and may gain a place among "the virgins, her companions that follow her." Psa. 14:14.

When the Bridegroom says, in answer to their appeal, "I recognize you not," we believe it has reference to His not recognizing any as part of His Bride when once that company is complete, or the door to that position closed.

Have you heard the cry, the knock announcing our Bridegroom's presence? Are you awake? Are you seeing to it that you are clothed with the righteousness of Christ as with a garment. See that, under His direction, you have it "without spot or wrinkle or any such thing," and help one another, "and so much the more as you see the day approaching," remembering that it is written, "The Lamb's wife hath made herself ready." Rev. 19:7.

====================

R195 : page 3

WAITING AND WATCHING.

Waiting and watching the livelong day,
Lifting the voice of her heart to pray;
She stands in her sorrow the bride and queen,
Counting the hours that lie between.

Lone as a dove, on a storm-swept sea,
Teaching her heart hope's minstrelsy;
With a cheerful note, though a weary wing,
She learns o'er sorrow to soar and sing.

Abroad through the earth is a sound of war,
Distress among nations, wide and far;
And the failing of strong men's hearts for fear
Of the dreadful things that are drawing near.

Famine and pestilence stalk abroad;
Scoffers are slighting the Word of God;
And the love of many is waxing cold;
Dimmed is the sheen of the once fine gold.

But she stands in her safety, the bride and queen,
Leaning as only the loved can lean
On the heart that broke in its love for her,
When bearing the burden she could not bear.

--British Evangelist.

====================

R89 : page 3

THE TWO LIKENESSES.

"There are two likenesses spoken of in the Bible--the likeness of men, and the likeness of God. From several scriptures it is evident these cannot be the same, though they are sometimes confounded in the minds of the people. David says: "I shall be satisfied when I awake with thy likeness." Psa. 17:15. As much as to say I am not satisfied now, because I am not in thy likeness. We know the Psalmist had the form and likeness of man; hence man is not in the likeness of God. If it be claimed that this was a prophecy of Christ, the conclusion can not be weakened, but rather strengthened, on account of positive statements. "Who being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:6,7.

Here we have a clear statement of the condescension of Christ; in leaving His own exalted condition--"The glory He had with the Father before the world was"--and coming down to the condition of man. He had the nature and form of God, and took not the nature of Angels. Heb. 2; but the seed of Abraham, the nature and form of man. But if man is in the nature and form of God then the condescension of Christ exists only in name. "Though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich." This passage gives us the object of His condescension, to enrich us. But the value of this offering of Christ depends upon the depth of our poverty, or the contrast between what He was and what He became. Or the difference between what we are and what we may become through Him. He came down to our level that we might go up to His level. He took our nature and form, that we might become partakers of the Divine Nature, and in due time be made like Him when we shall see Him as He is.

Wondrous love and abasement on His part, glorious exaltation on our part! But all these scriptures mean nothing, if human nature and Divine Nature are one and the same; or if man is in the likeness of God.

We, makes a distinction between the terms, nature and form as applied to persons, the former being the foundation of the latter. The nature is in the seed, but properly speaking, the form is not. The apple nature, in a seed, will produce an apple tree. The tree has the form. Human nature produces human forms, and Divine nature produces Divine forms. Those who in this age become partakers of the Divine nature, have the assurance, that "when He shall appear we shall be like Him." "Who shall change our vile body that it may be fashioned like unto His glorious body," &c. Phil. 3.

The terms form, likeness and image are used, in reference to persons interchangeably, and apply primarily to what we term body, though it may be proper to use them also in reference to mental conditions, as when the Heart is used to represent the mind. "Son give me thine heart." "I will create within you a new heart."

The term flesh as used in the New Testament, evidently refers to humanity as a whole and not to what covers our bones, in common parlance called flesh. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John 3:6.

This passage is not designated to teach whether man is unit, dual or tripartite, (one, two or three) but simply, that which is produced by human beings is human, and that which is produced by the Divine Spirit is Divine. "The Word was made flesh," means simply, what is elsewhere taught in scripture. That "He was made in the likeness of men"--became a human being. As a human being--born of the flesh, he was a Jew. But Jesus has been born again, not of the flesh, but of the spirit; "The firstborn from the dead" and as such is "declared to be the Son of God."

That human beings as represented by "The first man Adam" are "of the Earth, Earthy" is clearly taught by Paul, 1 Cor. 15:47. Man made of the dust, is sustained from the ground, and returns thither again. "Naked came I from the Earth, and naked shall I return thither again." All who are born of the flesh "bear the image of the Earthy." (Ver. 48,49.) Christ Himself in becoming our brother on the plane of the flesh, bore the same image. But now, born of the spirit having "returned to the glory he had with the Father before the world was." "He is the brightness of His (Father's) glory, and the express image of His Person." Heb. 1:3. That is, He was in the likeness of man, but He is in the likeness of God. Here we have the two likenesses fully developed in the same person. First the Natural, and afterward the Spiritual.

That the foundation for that spiritual body, was laid during His earthly life, in the spirit given Him without measure, we fully believe, but He was not, as a man (to leave out the idea of His Preexistence for in that He is an exception and not our Forerunner, of course) a fully developed spiritual being, until His Resurrection which was His second birth. He being the "First Born from the dead." Col. 1:18. He had the Divine Nature, before He was put to death but he was in human form.

In His life, death, and resurrection, or in the process of development from the lower to the higher, from the Natural to the Spiritual, He is the Forerunner of His saints; the "Head," that in all things He might have the pre-eminence. Col. 1:18. He opens the way and Himself is our Leader. All who ever enter the Heavenly life, and bear the Divine Image, as Sons of God, must go the way He went.

While in the flesh, which is the first or lowest stage of development, they, by the spirit of God imparted, become partakers of the Divine Nature. They are thus begotten to a lively hope, which hope is consummated when they, like their Head, are borne from the dead. Those thus begotten by virtue of the spirit given them, call God, Father, claiming Divine Sonship. By faith they grasp the glorious realities of that Blessed Hope, and so count themselves, as God also counts them, in Christ, as on the Risen side, to die no more. This is indeed a glorious privilege, and we can exclaim, as John says: "Now are we the sons of God, but," we add, which tends both to humility and encouragement, "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

This order of development must be observed by us as it is by the Lord. "First, the natural, &c." Some overlooking the order, and quoting from Paul, "There is a natural body, and there is a spiritual body," conclude at once that both bodies exist together, and that at death the spiritual body leaves or is withdrawn from the natural body, and that this is the Resurrection. By this view they are forced to ignore the Apostolic teaching concerning the Resurrection and the coming of Christ.

Nothing is more simple than that death and resurrection are not at the same time. "As in Adam all die, so in Christ shall all be made alive, but every man in his own order. Christ, the first fruits, afterward they that are Christ's at His coming. Even Christ was not raised until the third day after His death. But they that are Christ's, no matter when they died, are raised at His coming. "At the last trump," says Paul, and all must admit the seventh or last trumpet did not sound all the way through, as men have been dying.

The stress laid by some on the present tense of the verb, be, in the passage: "There is a natural body and there is a spiritual body," is of no value as an argument. It proves nothing. "Unto us a child is born," spoken by Isaiah hundreds of years before the birth of Christ, is understood by all. In common language we say: "As the twig is bent, the tree is inclined." All understand it is first the twig and afterward the tree. "As is the child, so is the man."

Describing the order of seasons in a year we may say: There is Spring, it is followed by Summer, &c. Paul was speaking on the same principle in reference to the order of human development, from the lower to the higher; and of its stages he says: "There is a natural body and there is a spiritual body." (1 Cor. 15:44.)

The first half of the same verse shows that they do not exist together, but, "It is sown a natural body, it is raised a spiritual body." But as if he were anticipating the caviling which would come, and determined to give a clear offset to it, he says: "Howbeit that was not first which was spiritual, but that which is natural, (is first) and AFTERWARD that which is spiritual." (Ver. 46.) The whole passage is luminous with the glorious hope of Eternal life and glory at the coming of Christ, the Life Giver, at the last trump. "As we have borne (in this life) the image of the earthly, we shall also (in the future life) bear the image of the heavenly." (Ver. 49.) Glorious promise and hope. Here again is the positive evidence that here, in the flesh, men have not attained the likeness or image of God, but that it is something to be attained, when that which is perfect is come.

It is, we are well aware, the general impression, and not without apparent good reason, that man was at first created, and is, in the image of God. "Let us make man in our own likeness." But the harmony will be seen by those, and those only, who will take a glimpse at God's revealed plan as a whole, and remember that all that is done on the plane of the flesh is preparatory, and that the natural life is only the first step in the plan of development.

It may be said that the first is typical of the second, or higher, to which the lower points. The whole plan is built on the two phases, "First the natural and afterward the spiritual." There are two creations, two Adams, two Eves, two marriages, two births and two lives, and consequently the two likenesses.

R90 : page 3

Christ, as already seen, was Adam-like, the first to enter the second, or higher life.

R90 : page 4

By his life, drawn from his side, so to speak, the church, Eve-like, derives her life, and being called out during the gospel, enters fully on her higher life at his coming to claim his Bride, when the marriage takes place.

Then the plan reaches the world; as on the plane of the flesh, none entered life excepting Adam and his wife until after their marriage, so none enter the higher--the Eternal Life--excepting Christ and his wife --the Church--until after the marriage of the Lamb. Then follows the Regeneration.

The life to come is the perfect life, and until that is reached, we must ever speak of God's plan as in process and not complete.

The New Testament is the complement of the Old, and it clearly reveals when and how we are to attain the maturity--the glory, the perfect day. The prophetic eye of the Psalmist looked forward, and seeing the perfection of character and person combined, he exclaimed, "I will behold thy face in Righteousness. I shall be satisfied when I awake in thy likeness." (Psalm 17:15.)

====================

R90 : page 4

STAND FAST.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. 5:1. To stand, is to adhere to fixed principles; or in other words, to be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58. We are frequently exhorted to stand; to be steadfast; to continue, etc. Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13. Stand fast in one spirit, with one mind striving for the faith of the gospel. Phil. 1:27.

But no one can stand in his own strength; so we are admonished to stand fast in the Lord. Phil. 4:1. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb. 3:12,14.

Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in faith. 2 Pet. 5:8-9.

Stand fast therefore, in the liberty, wherewith Christ hath made you free. But what is the liberty, or freedom, which we have in Christ? But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end--not beginning--everlasting life. Rom. 6:22. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world, through lust.

And besides this, giving all diligence, add to your faith, virtue or fortitude; and to virtue, knowledge; and to knowledge, temperance; and to temperance--or self-control, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, love; for if these things be in you and abound, they shall make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. 1:4-8. Therefore has reference to something previously stated; so we read in Gal. 4.: When we were children, (under the law,) we were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a Son; and if a son, then an heir of God through Christ. How be it then, when ye knew not God, ye did service unto them which by nature are not Gods; but now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

And you, that were some time alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard. Col. 1:21-23.

As ye therefore have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ. Col. 2:6-8. Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men? Touch not; taste not; handle not; which (ordinances) are all to perish with their using. Col. 2:20-22.

Again, in Gal. 4., freedom in Christ is illustrated by an allegory. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise. (They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. Rom. 9:8).

Which things are an allegory; for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is, or signifies, Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Now we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free.

Stand fast therefore in the liberty or freedom, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. In this condition, we are exempt from the works of the old law, and are under a new law. The law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death. Rom. 8:2. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the whole law. Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace. For we, through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love.

Ye did run well; who did hinder you that ye should not obey the truth?

There are many things to overcome, requiring constant effort; a continual putting off the old man with his deeds, and putting on the new man; being renewed in the inner man, day by day; which is Christ in you, the hope of glory.

Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Walk in the Spirit, and ye shall not fulfill the lust of the flesh. There is a warfare between the flesh and the spirit, but if ye be led of the spirit, ye are not under law. The works of the flesh are manifest, which are these: fornication, impurity, debauchery, idolatry, sorcery, enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings, inebrieties, revelings, and things similar to these; respecting which I tell you before, even as I previously told you; that those who practice such things, shall not inherit the kingdom

of God.

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control; against such things there is no law. And they that are Christ's have crucified the flesh, with the affections and desires. If we live in the Spirit, let us walk also in the Spirit [Diaglott].

B. W. K.

====================

Thoughts on the Lord's Prayer.
Matt. 6:9-13

The 17 chapter of John is more properly the Lord's prayer, the earnest expression of his own heart. This, usually so called, is rather the disciple's prayer, learned from the Lord in answer to the request, "Lord teach us to pray."

Coming from His lips it can not be unimportant. We are impressed with its simplicity, brevity, and comprehensiveness. It contains no "vain repetitions." Christians should follow Christ rather than the heathen, who "think they shall" be heard for much speaking." Ver. 7. Prayer is not designed as a lecture of suggestion or instruction to the Lord, for he knoweth what things we need before we ask. Ver. 8. And yet he teaches us to pray. It seems important that we should feel our need, and dependence on the Lord as the Giver.

To express our wants makes a deeper impression on our own hearts. Even vocal prayer has thus an important use, though we are glad our Father recognizes even our thoughts, and "is able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

We do not regard this as designed for a stereotyped form of prayer. There may be as much danger of mere formalism in repeating this as any other form of prayer.

It is the manner of the prayer on which Christ lays the stress. "After this manner, therefore, pray ye." It is clear, childlike and pointed; and it is in harmony with God's plan. We should know what we want, and ask expecting to receive. Prayer must be intelligent in order to be of faith, for faith is not feeling, but a depending on God's promises; it is taking him at his word.

It is interesting to observe the divisions of this prayer. It has three parts. The first relates to God, the second to others, or the general cause, and the third to ourselves. This is important. True prayer is

R91 : page 4

humble worshipful and unselfish-- "Our Father" first, ourselves last. He should be recognized first because of what he is and what he deserves. Let his sacred Name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations Christianity includes both human and Divine. A proper recognition of our relations to God will best secure the performance of our duty to humanity. As God in man is man's hope, so to realize God, is the mainspring of life. For this reason doubtless God is placed first in the arrangement of the prayer.

R91 : page 5

The prayer recognizes the plan of the ages, and the dispensational steps of advancement; and to lose sight of God's order of development is as unreasonable as to expect harvest without seedtime, or fruit before the tree is grown. "Our Father" savors of the Gospel dispensation, which was dawning when Christ taught his disciples. Former dispensations revealed God as Creator, Lawgiver and Judge, and the terrors of Sinai were characteristic of the effect produced on the minds of the people. The gospel reveals him as a Father, and we as brethren. That was bondage; but God hath not given us the spirit of bondage again to fear, but the spirit of adoption whereby we cry Abba--Father. Rom. 8:15.

The former church were mere servants and to them Christ came, but to as many as received him he gave power to become sons. John 1:12. This new name brings new and exalted privileges, even fellowship or unity with God and his Son Jesus Christ. This gives a new basis for action, love instead of fear and leads to certain success. The complete realization of this unity, is the prime element of our Blessed Hope. For this the Savior prayed-- the marriage --"That they all may be one," "even as we are one," "made perfect in one" "that the world may believe." John 17:20-23. This unity is thus shown to be not only the Christian's life and hope, but also the basis of the world's hope. Certain it is that the world cannot be saved until after the church is glorified.

Do we, when we say "Our Father" realize how much it means. He that does not receive Christ as his Savior and elder Brother cannot consistently or truthfully say "Our Father." This is the prayer of the disciples of Christ, or the son of God, not by Adam but by the Divine Nature.

The prayer is prophetic. The second part shows this. In this it resembles the 17th of John. The fact that they were taught to pray "Thy Kingdom come" is an indication of God's plan, and the assurance of its success. Prayer moved by the spirit will be answered. "Thy will be done in Earth" finds its assurance in the promise. "The Earth shall be filled with the knowledge of the Lord," and its many kindred statements. The coming of the kingdom must precede the state of holiness referred to. In "Thy kingdom come, Thy will be done," the relation of cause and effect between the two parts of the sentence is too often lost sight of. The prayer, "Thy will be done," is certainly appropriate to cases where, as individuals, we are subjected, in God's arrangements, to trying circumstances, as when Jesus said, "Not as I will, but as Thou wilt." But is it not too often applied where the circumstances are not of God, but of our own arrangement? That this second phase of the prayer is for others, more than for ourselves, will be most appreciated by those who know the glorious truth that the object for which Christ and the saints will reign is to bless the nations. With this in view, the Christian's hope is unselfish. As the joy set before Christ was the well-being of others, for which he endured the cross, and despised the shame, so for the same joy we can endure hardness as good soldiers of Jesus Christ; and as now in part, by and by to the full extent, we shall "enter into the joy of our Lord." Whoever can appreciate this fact concerning the coming kingdom, must of necessity appreciate the gospel dispensation and its privileges. As we are being nourished for Christ and His work, all personal benefits are given by Our Father, and received by us as a means to a great end, and we can, for this reason, pray, "Father, give us"--to use for Thee.

J. H. P.

====================

R91 : page 5

NUMBER SEVEN.

Seven is a peculiar and much-used number in the Bible. It is the basis of reckoning in many prophetic arguments. It is what may be termed a complete number. It represents the whole of that to which it is applied, and the whole is often divided into seven parts. It may be to others, as well as ourselves, both interesting and profitable to consider the relation of this number to the various elements of God's revealed plan.

The thoughtful reader of the Bible may have been impressed with the oft-repeated use of this number. It suggests to our minds, in harmony with many other things, the idea of order in the plan. The idea of the Bible being a chance book cannot long be entertained by those who can see the systematic development in its revelations. We believe the veil will be removed from the face of the nations (Isa. 25:7), by the manifestation of long-hidden truths, whatever means God may use to bring it about, and it is doubtless the duty and privilege of all who have any degree of light, to let it shine.

The first use of the number seven in the Bible is in the formation of the week. The creation week was seven days. We do not assert that they were each twenty-four hours in length. A day is any specified period of time. The twenty-four hour day, as is well known, is caused by the revolution of the earth on its axis. The evening and morning of such a day are caused by the sun's shining on each part of the earth half the time during the daily revolution. For this reason it seems clear that the creation days could not have been mere twenty-four hour days, because the record shows that the sun was not made to shine on the earth until the fourth creation day. Gen. 1:14-19. Those days were doubtless long periods, as geologists claim, and yet the principle is made the basis of our ordinary week. Why should there be seven days in a week rather than some other number? We regard it, of course, as of Divine arrangement. Attempts have been made to change it, as when the French arranged one day in ten for rest, but it proved a failure. This cycle of seven is not caused by astronomy, as are the length of the day and the year. We believe it is caused by the Divine impression of God's plan of salvation on the history of mankind. Can any skeptical friend suggest a better reason for this otherwise arbitrary arrangement?

There are many reasons for believing that the seven days of a week are typical of the seven thousand years of the world's history. The statement that "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8), is not proof of the position taken, but it suggests that a thousand years, rather than a million or some other number, is one of the kinds of day used in God's plan. According to the Bible chronology, with which many of our readers are more or less familiar, the six thousand years from the creation of Adam ended in the year 1873, and the seventh thousand is therefore commenced. Not only is the number seven made prominent, but in many cases the seventh is made specially prominent. In six days the Lord made heaven and earth, but the seventh day is the Sabbath. This prominence of the seventh day holds good in the week of creation, the ordinary week and the week of thousands. The number seven is made prominent in several ways between the creation and the coming out of Israel from Egypt, but up to that time there is no Bible evidence that the Lord commanded the observance of the seventh day, or that anyone did observe it, or that anyone was punished for its non-observance. That the seventh day of the creation week is the rest-day of the Lord, and that He set it apart for some great purpose, are both true. Gen. 2:2,3. That the same principle of six days of work and the seventh day for rest (not any day of the seven, but the seventh), was afterward made the basis of the ordinary week, is also true. Ex. 20:8-11. But there are reasons for believing that the grand object of the Lord in setting apart the seventh day, was to make it a type of the Great Sabbath, or seventh thousand years. It may be asked: "If the six thousand years are ended, and the seventh thousand is the Sabbath, why do so many of the conditions of the times past still continue? We believe even this is foreshadowed in the stated facts concerning the seventh day of the creation week. The work of the six days extended into and was ended in the seventh. "On the seventh day God ended his work, and He rested on the seventh day." Gen. 2:2. This double statement has often been overlooked, but the first is as true as the second, and there is a meaning in both.

There are many evidences, which have been given from time to time, that the Millennium is to be introduced by a time of trouble, in which existing organizations are to be removed, as rubbish, to make way for the verdure of peace and righteousness which is to follow. But there is another phase of this subject in which we are specially interested. The closing work of the old creation, before the generation of the family began, was getting a wife for Adam, and it would therefore appear that this was the work extended into the beginning of the seventh day. It is often said that man is the noblest work of God; "but the woman is the glory of the man." 1 Cor. 11:7. This progression, from the lower to the higher, in creation, illustrates the progression, in God's plan of the ages. The last work of the new creation, before the millennial work, is getting a wife--the

R92 : page 5

church--for the Second Adam, and, according to the evidences, this work is extended into the beginning of the seventh thousand years. With this in mind, we may see a significance in the promise of Christ to the overcomer: "I will give him the morning star." Rev. 2:28. Christ is called both the "Morning Star," and the "Sun of Righteousness," and these seem to be related to each other as the "day dawn" and the "perfect day." When Christ rose from the dead, on the first day of the week, it was "early, when it was yet dark." John 20:1. It was in the dawn of the day, (Matt. 28:1), and this, together with the many evidences, seem to show that the same is to be true of the church in the dawn of this great day. It is during this day-dawn, or transition between the Gospel Age and the Millennium, that Babylon is to go down to rise no more, as a millstone cast into the sea; and when this takes place, the holy apostles and prophets are called upon to rejoice over the destruction of that corrupt system. Rev. 18:20,21. The inference is, that the resurrection of these holy men of old takes place before Babylon falls. Then, indeed, they would have the "morning star," and it would be very early in the morning, while it is yet dark to the world at large. It seems that it will require the terrible events of the day of wrath to awaken the world from its stupor, and bring them to the consciousness of the presence of the "King of Kings and Lord of Lords." There are several otherwise dark sayings of our Lord, that seem clear with the idea that the seven thousand years are known as seven days. In answer to the statement of the Pharisees, "Get thee out, and depart hence, for Herod will kill thee," He said: "Go ye, and tell that fox: Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Luke 13:31,32. These days could not have been twenty-four-hour days in any case. The third day could not have been the day of His death (even if that could have brought perfection), for in the next verse He added: "Nevertheless I must walk to-day, and to-morrow, and the day following, for it cannot be that a prophet perish out of Jerusalem." This shows that He was not to be put to death until He had reached Jerusalem, and that it was not accomplished on the third day from the time He spoke. His use of the word day in two senses in the same connection, without an explanation, is similar to His use of the word death in two senses in the statement: "Let the dead bury their dead." Even had He been put to death on the very day He used the language, He could have had no reference to His resurrection on the third literal day, for He did not do cures and cast out devils when He was dead. There was a complete suspension of both physical and spiritual healing from the time He left their house desolate until the day of Pentecost. Take the broad view that He spoke not merely of Himself, but of the body of which He is the Head, and that instead of twenty-four-hour days He meant thousand-year-days, and all seems plain.

R92 : page 6

It was near the beginning of the fifth thousand years that He spoke. That was the "to-day" of His language; "to-morrow" was the sixth thousand, and the "third day" is the seventh thousand. We cannot doubt that the physical cures that Jesus performed while in the flesh were used, partly, to represent the higher work of the healing of spiritual maladies. On this principle, He, in and by His body--the church--has been doing His work, but in only a limited and imperfect manner. The mortal phase of the church is always called His body-- even "the whole body;" Eph. 4:16 --but it is so only in a preparatory and representative sense. He is not perfected until all, both the living and the dead members, are glorified with Him. As Eve was the glory of Adam, and his complement, so of the church in relation to Christ.

While doing the work of Christ during the fifth and sixth thousand-year-days, the church has also been called upon to suffer with Christ, and to have conformity to His death. Phil. 3:10. Another dark saying of Jesus seems to represent this phase of the experience of His church. "Destroy this temple and in three days I will raise it up." John 2:19.

We are told that He spake of the temple of His body. This had of course, its primary fulfillment in Jesus personally. He often showed that He would rise the third day. But what was true of Him personally on the third day, of twenty-four hours, is true of His body--the church--in the third day of a thousand years each. Jesus was talking of the temple and this was what confused the minds of His hearers. But the temple was a type of the church as well as a type of each member of the same. Jesus was the temple of God, for God dwelt in him. The body of each Christian is the temple of God, by the indwelling of the Holy Spirit. 1 Cor. 6:19. And the whole church groweth into a holy temple for the habitation of God. Eph. 2:20-22. The words that Jesus used referred to the type, but the spirit, or meaning, of those words was the antitype. All through the period of their sufferings, the church could be comforted with the assurance that when they suffered He, the sympathizing Friend, suffered with them. "Why persecutest thou me?" Acts 22:7-8. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Matt. 25:40.

Paul declares that Jesus "rose the third day according to the scriptures." 1 Cor. 15:4. He must have referred to the Old Testament, for the New Testament was yet unwritten. But what scriptures foretold that Christ should rise the third day? None directly, that we can find; but indirectly it is taught, like many other things.

When asked for a sign, the Savior referred to Jonah as a sign, and the only one that wicked generation could have. The time that Jonah was in the deep, the Savior Himself applies to the period of His own death. It was not thirty-three years and a half, but "He died, and rose again the third day." But there can be no doubt that it has a broader if not a deeper meaning as we have applied it to the church. We are satisfied that the reason that Christ rose the third day, instead of any other, was to represent the days of the great plan, each day being a type of a thousand years. What is true of the glorification of the church of Christ, as to time, has been shown to be true also of the restoration of Israel. And if anyone who believes the many scriptures which teach the idea of their restoration, will read the prayer of Jonah, while he was buried in the deep, as recorded in the second chapter of the book of Jonah, he will have but little difficulty in seeing a type of the history of the nation of Israel since Jesus left their house desolate. Another prophecy of the same thing and in very plain words may be found in Hosea 6:1-3. "He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know if we follow on to know the Lord &c." The third day has come since Jesus cut them off, and we can see the cursed fig tree beginning to put forth its leaves. By this we know that summer is near, and also that our redemption draweth near. Of Number Seven more anon.

J. H. P.

====================

R92 : page 6

QUESTIONS AND ANSWERS.

QUES. Is it true that the Greek word *anastasis* always means a resurrection to spiritual life?

ANS. Our English word resurrection signifies to raise up again and it does not indicate whether the body or thing raised has any life. The Greek word *anastasis* translated resurrection seems to have a similar meaning--to raise up again. In scriptural use it is understood to imply that the ones raised up have life since it is so stated sometimes, but that it always means a resurrection to spiritual life, is not true. There shall be a resurrection (*anastasis*) both of the just and unjust-- All shall live again, but to rise spiritual beings, immortal &c., is promised only to those who have part in the first resurrection. "Blessed and holy are all they that have part in the first [*anastasis*] resurrection; On such the second death hath no power." The natural inference is that those who arise in subsequent resurrections, are not blessed and holy and that over these the second death has power. In other words the teaching is, that the first class are raised with such a life as cannot die, (immortal) while all others are raised to a life which can be forfeited.

In the teaching of Jesus and the Apostles the difference between these resurrections is clearly discernable as expressed in the Greek. (Our regular English version fails to show it properly.) Thus, Jesus says that in THE resurrection (i.e. the special resurrection) they neither marry nor are given in marriage, but are like unto the angels &c. Paul knew that all would rise, but says, "If by any means I might attain unto THE resurrection"-- the first-- the prize. He knew that because Jesus had ransomed all, all must be released from death, but he knew also that to the realization of the "exceeding great and precious promises" of "being like Him," and "like unto the angels"--possessing "immortality" i.e. such a condition of life that he could not die any more, nor be hurt of the second death; all these, as well as the sitting in the throne depended upon his attaining the "first"-- "THE resurrection."

The following texts show that the word *anastasis* does not always mean raising to spiritual life. Matt. 22:23. "Scribes say that there is no (*anastasis*) resurrection." Luke 20:27. "Deny that there is any (*anastasis*) resurrection." Luke 2:34. "This child is set for the fall and (*anastasis*) rising again of many in

R93 : page 6

Israel." Israel stumbled and fell as a nation as well as individually and is to rise again. They did not fall from being spiritual bodies nor are they to rise in that way. Again, Heb. 11:35, "Women received their dead (*anastasis*) raised to life again." Were they raised to spiritual life or to natural? The latter, certainly, Christ Jesus being the first born to the higher plane. We read further-- "Others were tortured...that they might obtain a better (*anastasis*) resurrection." Better than what, if *anastasis* means a giving of spiritual life?

QUES. In the text--"Woe unto them that desire the day of the Lord"--how are we to understand the Prophet? Why is there a woe on them?

ANS. It cannot refer to those who are "accounted worthy to escape;" they are to "lift up their heads and rejoice." I suppose it has reference to the great mass of the human family which Paul says is waiting and expecting--"The earnest expectation of the creature waiteth for the manifestation of the Sons of God." Yet mankind will be subjected to a great time of trouble before their expectations are realized. Before the morning of joy, comes the night of weeping.

Woe [trouble] to the great mass of the human family desiring and expecting that day.

> Yet by their woes they'll be,
> Brought nearer, my God, to thee.

====================

R93 : page 6

Quicken Your Mortal Bodies.

QUES. Please give me your explanation of the text, "He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." Does it refer to the resurrection of the saints at the coming of Christ referred to in 1 Cor. 15. If so, how shall we harmonize this statement with the one there made, viz.: "It is sown a natural body; raised a spiritual body." "It is sown in corruption; it is raised in incorruption." Now, if God merely makes alive (quickens) the mortal body, would it be anything more than a living mortal body? Can it be properly termed "a spiritual body?"

ANS. Undoubtedly a living mortal body is not a spiritual body; and Paul is not in the text quoted referring to the same thing as in 1 Cor. 15. But before we explain, please read the text referred to, Rom. 8:11. Now read the ten preceding and the five succeeding verses.

Christians die literally and will have an actual resurrection, as mentioned in 1 Cor. 15, and elsewhere but they are frequently spoken of as dying in another sense, as in Rom. 6:11: "Reckon ye yourselves to be

R93 : page 7

dead indeed unto sin, but alive unto God through our Lord Jesus Christ. Let not sin, therefore, reign in (control) your mortal bodies,...but yield yourselves [while still mortal bodies] unto God, as those that are alive from the dead." So also in the text you quote. The preceding verse declares that "If Christ be in you, the body is dead," but the spirit is alive, and in this verse 11, he assures that the power of God, which was mighty enough to raise up Jesus, is able and "shall quicken our mortal bodies by His spirit which dwelleth in us." In other words, the same spirit, by which we crucify the flesh and reckon ourselves dead, is able to so subdue and control this mortal body, that it will be alive and active, in harmony with our new or spiritual nature. Would that more of God's children knew, experimentally, of this death and this quickening. We become alive toward God just in proportion as we become dead to sin.

QUES. Can the term church be properly applied to any but that company of saints who will have part in the first resurrection?

ANS. The term church signifies congregation. The Greek is ekklesia, and signifies the called-out ones. It would be, therefore, proper enough to apply it to any called-out company. In the New Testament use of the word, however, it is almost invariably used in reference to the first resurrection saints, of whom it is said: "God did visit the Gentiles to take out of them a people for His name." An exception to this rule occurs in Acts 7:38, where the word congregation--ekklesia--is applied to fleshly Israel.

QUES. Will dead saints be resurrected in their mortal bodies, and afterward changed along with the living?

ANS. We think not. Paul is our authority for saying "It is raised a spiritual body"--"raised in incorruption" --"power," and "glory." (1 Cor. 15:42-44.)

====================

R93 : page 8

OUR AUTHORITY.

Some facts relative to the return of the Jews mentioned in our last, seemed to directly point to the fulfillment of the prophecies relative to their return, that some seem disposed to question the reliability of our information, Bro. H. A. King writes, "what is your authority for saying that Russia has enacted laws compelling the Jews to leave that country?" (The peculiarity noted, was, that just as God had opened up Palestine so that the Jew might return and enjoy a measure of liberty, He, at the same time, was forcing them from Russia where about one-third of all that people are living.) We answer, as Brok, that the public press is our authority and it certainly is a disinterested witness; for instance, we clip from The Pittsburg Dispatch of to-day (March 29th) the following:

"Instead of the concessions expected before the anniversary of the Czar's accession to the throne, regarding the position of the Jews, there is increased severity. The Jews are driven to represent themselves as Protestant Christians, to escape expulsion from St. Petersburg. In the Governments of Tula, Orel and Charkoff, Jews in business for many years, are ruthlessly expelled."

====================

R93 : page 8

THE FORGIVENESS OF SINS.

When we speak of a sin forgiven it implies that a sin has been committed, and that the one who committed it is a sinner. And when of Jesus it is written: "Behold the Lamb of God that taketh away the sin of the world," we realize somehow that the whole world are sinners and that Jesus is their Redeemer from all sin. This is Paul's thought when he wrote: "All have sinned." John 1:1-10, says: "If we say we have not sinned, we make him (God) a liar." As all are sinners and "The wages of sin is death," we read: "Death hath passed upon all men in that all have sinned." We are in a bad condition in two ways; first, our characters and lives are stained with sin--and secondly because so marred by sin we are cut off from life and placed in the grasp of death. We are apt to take a superficial view of the matter and to think of being released from death as the thing chiefly to be desired, but this is a false view. If released from death and not from sin which causes death, you would again die. You would die because as a sinner you would have no right to life. The wages or legitimate end of sin is death. "Sin when it is finished bringeth forth death and if you could be released from death a thousand times yet not forgiven the sin, you would again be obliged to die.

Our real aim and desire should be to get forgiveness of sins, for then the penalty--death--can be removed legally. And in fact when we are forgiven or justified in God's sight, he is bound by his own justice to release such a forgiven and justified one from death. But can we obtain forgiveness of sins if God's punishment for sin was a just penalty? Could he be just and forgive or excuse sin? We answer, no; God's mercy and love can never be exercised at the expense of his justice. How then can we be forgiven? We answer: "The Lamb of God taketh away the sin of the world." John 1:29. Yes says John (1:35) "Ye know that he was manifested to take away our sins and in him is no sin." First, he was manifested, tried in all points yet without sin, that he might after being thus proved, act as our High Priest and "put away sin by the sacrifice of himself." Heb. 9:26. He who knew no sin was made sin for us," i.e. on our account he was treated as though he were the sinner (2 Cor. 5:21), and God "Laid upon him the iniquity of us all," and "We have redemption through his blood, even forgiveness of sins." Col. 1:14. "The blood (life given i.e. death) of Jesus Christ cleanseth us from all sin." 1 John 1:7. "We have redemption through his blood, the forgiveness of sins." Eph. 1:7. Thus "Jesus Christ by the grace of God tasted death for every man;" therefore "God for Christ's sake hath forgiven you;" (Eph. 4:32.) because

Jesus paid it all,
All the debt we owe;
Sin had left a crimson stain,
He washed it white as snow.

And because thus ransomed and bought from sin with a price, even the precious blood of Christ, the "sins are blotted out when the times of refreshing shall come from the presence of the Lord and He shall send Jesus etc." Acts 3:19. For

R94 : page 8

as God was just to punish for sin and would by no means clear the guilty, so also "He is just to forgive us our sins and to cleanse us from all iniquity" since Jesus paid for us the price of our sins. And if the sin is forgiven will not its wages--death --be abolished? Yes, by ransoming us from sin Jesus obtained the right to destroy death; and when sin is abolished, it may well be asked-- "O death, where is thy sting? For the sting of death is sin." THANKS be to God who giveth us the victory through our Lord Jesus Christ. Verily, as in Adam all die so, in Christ shall all be made alive. All were condemned to death because of sin and all are justified to life again because "Jesus paid it all."

But what shall we say of those who claim that Jesus was a sinner, who claim that he died for himself, that he appeared in the world on the "lowest round of the ladder," a sinner among sinners merely to set us an example and by working his way up to life to show humanity how they could work their way up and each win life for himself?" We say: God pity them and show them the value of "the blood of the cross," (Gal. 1:20.) that it was because the penalty of our sin was death that "He became obedient unto death, even the death of the cross" that we might be forgiven. Oh no; Add nothing to their burden, they will have enough to bear; They will find it a difficult task to do as he did--keep the whole law blameless, and thus work their way up to life. They will in time find a necessity for "forgiveness through His blood," of whom it was written --"Ye shall call his name Jesus, for he shall save his people from their sin." By and by they will learn--

What grace was in the Lamb of God,
Who died to make them free.

The doctrine of "forgiveness of sins through his blood" (Col. 1:14) is the one on which the whole fabric of Christianity is built. It is the basis of all our faith and hopes as Christians. If we are not forgiven, we cannot approach God as "Our Father." He is not the father of sinners. Unless forgiven we cannot approach God in prayer, for "God heareth not sinners." We must first have his forgiveness before any of the blessings are ours, as it is written: "Being justified by faith (in the perfection of his offering) we have peace with God through our Lord Jesus Christ." And we must first be forgiven before we can receive the Holy Spirit, as Paul says: Eph. 1:13. "In whom ye also trusted after ye had heard the word of truth--the gospel (good news) of your salvation. (from sin, i.e. forgiveness.) In whom also after ye believed that ye were sealed with the Holy Spirit of promise."

Brethren, "Let us draw near (to God) with a true heart in full assurance of faith, (that our sins are forgiven) having our hearts sprinkled from a consciousness of evil, (sin) and our bodies washed in pure water" (our fleshly nature cleansed by, and brought into harmony with the truth.) (Heb. 10:22.) and "Let us hold fast the profession of our faith without wavering," for, in this--God's way of forgiving sin. "The righteousness of God is manifested" most beautifully and his justice, mercy and love all find harmonious expression for, "Herein is manifested the love of God, in that while we were yet sinners Christ died for us."

===================

R94 : page 8

CHRIST OUR PASSOVER.

Christ, our Passover, is sacrificed for us; therefore, let us keep the feast." (1 Cor. 5:7). The Passover was one of the most important of the types given to the Children of Israel, and was ever observed by them as one of their most solemn feasts. They kept it in remembrance of the passing over of their first-born when the tenth plague was visited upon the first-born of Egypt.

They commemorated it every year on the anniversary of the event, slaying a lamb each year on the fourteenth day of the first month. They saw only the type: We, instructed by the Holy Ghost through the apostles, are able to recognize the antitype as "Christ our Passover Lamb slain for us"--"the Lamb of God." Death would pass upon us, were it not that our Lamb's blood is sprinkled upon us, but in Him we have life.

As the typical lamb was put to death on the fourteenth of the first month, so our Passover Lamb was put to death on the same day. No other day would fulfill the type, and so it was, as we read, Luke 22:7. As they feasted on the typical lamb, we feast on our Lamb. It was on this same day that Jesus gave to the apostles the symbols of His broken body and shed blood, saying: "THIS do in remembrance of me;" i.e., keep this feast hereafter, thinking of me as your Lamb.

It has for several years been the custom of many of us here in Pittsburgh to do this; i.e., remember the Passover, and eat the emblems of our Lord's body and blood, and it has ever been an occasion of solemn pleasure and communion, and was particularly so this year. We met on the night of March 24th, as usual, at the house of Brother and Sister Conley (it being the most commodious); and ate together the unleavened bread--eating, meantime "the truth" which it symbolized, viz: That Jesus was unleavened (without sin), holy, harmless, undefiled, and therefore food "of which, if a man eat, he shall never die." We said, with Paul, "Christ, our Passover is slain; therefore, let us keep the feast." We saw clearly that because we had Christ within, therefore (soon, we believe), all the church of the first-born will be passed over, and spared, as it is written: "I will spare them, as a man spareth his only son that serveth him," and we said one to another, "Watch that ye may be accounted worthy to escape all these things coming upon the world, and stand before the Son of Man."

We read, also, how that if we are Christ's, we are part of the same loaf; to be broken as He was; to die, as He did to the flesh--crucifying the flesh. "The loaf, which we break, is it not the communion of the body of Christ? For we, being many, are one loaf and one body." (1 Cor. 10:17.) We saw, also, that if we would count ourselves parts of that loaf, and be broken, we must first "purge out therefrom the old leaven" of sin, that we may be like our Master, "who knew no sin."

After supper, we took the cup--the wine. As we took it, we remembered that it was not represented by the type, the Passover supper, but that it was the symbol of joy and life. After supper, He took the cup,... saying, "Drink ye all of it," and we realized that, when the present night of eating the Lamb with bitter herbs (afflictions) has passed, our Lord will give us the new life and new joys, saying, "Enter thou into the joys of thy Lord," And we realized, even now and here, a foretaste of those joys of

Paradise. Thus, the wine of our feast was but typical of the joys of the kingdom, when we shall drink it new with Him, in our Father's kingdom--"after supper."

====================

R94 : page 8

"Day Dawn" or the Gospel in Type and Prophecy.

This is the title of the new book referred to in our Feb'y No. we are pleased to know that it will soon be ready--probably about May 1st. The table of contents before us, show it to contain 28 chapters (probably from 350 to 400 pages.) on subjects of deepest interest to all of us. It will we doubt not supply a long felt want, viz: A book containing a connected and well expressed account, of our understanding of the prophecies their import and teaching as well as their harmony with the other teachings of God's word. In a word "The Law," "The Prophets" and "The Gospel" and their unity.

We cannot but be benefited and strengthened by going over the Time arguments which establish our whereabouts on the stream of time. Our foundations are so strong, the evidences so many and so weighty, that when fully comprehended, it is easier to believe than to doubt, the presence of the heavenly Bridegroom. It will strengthen and build you up in your most holy faith, we hope. Again it is a pleasure to have a book to hand to your neighbor and friend written in a simple but scholarly manner. (Though we have not seen the MSS. we have reason to expect all of this from our brother's pen.) Bro. Paton of Almont, Mich., one of our regular contributors is the author. Bro. A. D. Jones, Pittsburgh, Pa., also a correspondent is the publisher.

It is unnecessary to say that the book is not gotten out for money making purposes, but for the glory of God and blessing of the household of faith. We are authorized to say that any interested but unable to pay can have the book FREE. To those who can pay, the price will be

In paper covers postage prepaid each, $ .50
6 copies paper covers by express…….. 2.00
12 copies paper covers by express ...… 4.00
Cloth covers, postage prepaid……....... .75
6 copies cloth covers postage prepaid… 3.50
12 copies paper covers by express …… 7.00

Orders should be addressed to

A. D. Jones, Pittsburgh, Pa.

====================

R95 : page 1

VOL. I.

PITTSBURGH, PA., MAY, 1880.

NO. 11.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R95 : page 1

"TO EVERY SEED HIS OWN BODY."

Paul in 1 Cor. 15 has given us the clearest and most explicit account of the resurrection to be found anywhere in scripture. He commences with Jesus and His resurrection and shows that we have many and reliable witnesses "that Christ died for our sins, and that he was buried and was raised the third day, (after his death,) &c. He thus proves Christ's resurrection as an evidence of the power of God to raise the dead in general, for remember this was the general proclamation of the Apostles--viz: "They preached through Jesus, (the value of his death as our redemption price) the resurrection of the dead;" With close argument Paul reaches the conclusions of verses 20-22. (Diaglott,) --"But now Christ has been raised from the dead a first fruit of those having fallen asleep. For since through a man there is death, through a man also there is a resurrection of the dead; for as by Adam all die so by the Anointed, also, will all be restored to LIFE." Not merely to the measure of life now possessed by men, but gradually to the "perfect" human life as illustrated in first Adam before sin and death began their work.

"But each one in his own rank, Christ, a first fruit." God has time and order for everything, and He has wisely arranged for various ranks or orders or companies in the resurrection. All are to be raised, but each in his own rank: Christ first, afterward, they who are Christ's in (or during) his presence. Only these two are specifically mentioned, and yet that the others will be raised afterward in their own orders is certain, since it is positively stated, (vs. 22,) "All will be restored to life." This work of restoring progresses during the millennial age which is called "the times of restitution of all things," and when the work of restoring to life and all that was lost through sin and death is complete, then the end of that age will come. "Then cometh the end when he shall deliver up the kingdom to God, even the Father," Jesus, during that age having put down all enemies. "Even death, the last enemy will be rendered powerless."

This concludes Paul's argument, but he pauses to answer some questions, (vs. 35)--"But some one will say: How are the dead raised up, and in what body do they come?" Will it be the same particles of matter that once constituted their bodies? Hear Paul's answer: You have illustrations before you in nature; the grain you plant never comes up again; it dies and wastes away, but God gives another grain just like it, of the same kind and likeness. If you sow wheat you will get wheat; if you sow tares you will get tares. God will give "to every seed his own body." Now apply this same principle to the resurrection. What body you will have depends upon what seed you are of when buried. If you are "of the earth, earthy," when you die you will be raised up to the standard of the head of your kind --the perfect natural man. But if with Jesus you have given up the flesh life, crucified the flesh, and through him become a new creature, a "partaker of the Divine Nature, you are no longer of the natural seed but of the Spiritual." "THE seed of Abraham," (Gal. 3:29.) And if in the resurrection God gives "to every seed his own body," then all who are of the spiritual seed will get a spiritual body, just as surely as the natural seed will have its own body. "Of what kind the earthy one, (Adam) such, also, (will be) the earthy ones, (when raised) and of what kind the heavenly one, (Christ,) such, also, (will be) the heavenly ones" (when raised). ["Diaglott."] "There is a natural body, and there is a spiritual body," and which you will have, depends on which seed you are of when buried.

Vs. 39:--This need not seem strange to you, for though you have never seen a spiritual body, yet, you can see this to be reasonable, and in harmony with God's dealings generally as you see them every day--even of fleshly bodies, there are different sorts and grades--the fowl, fish, beasts, &c., different, yet all flesh; so God has diversities, and you have no reason to dispute, when I, Paul, say that there is a grander body than any of these, a spiritual or heavenly.

Vs. 40:--Man, when restored to the glory of the earthly again, brought back to perfection, though he will then be a truly glorious being, will yet be far different from a heavenly body. Both will have glory, but the glory of the heavenly is one thing, and the glory of the earthly is quite another thing, just as the glory of a star is beautiful, yet different and less than the glory of the sun. When our change takes place, we shall shine forth as the sun in the kingdom of our Father. (Matt. 13:43.)

While it doth not yet appear what we shall be, for we have never seen the glory of the heavenly, yet Paul gives us certain general characteristics of those who will have part in THE resurrection, (the chief or first.) The Greek language has a peculiar way of expressing emphasis by the use of the article the. It is used here by Paul to distinguish between the resurrection of the "little flock," the "blessed and holy" who have part in the "first resurrection," and the resurrection of the natural seed. He says, (vs. 42-43. Diaglott.)--"Thus is THE resurrection of THE dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body."

Thus closes Paul's argument regarding the resurrection; but lest some should be perplexed and wonder how any could become spiritual bodies, if they should be alive when their Lord comes, he explains: "Behold, I show you a mystery, we shall not all sleep, but we must all be changed."

The overcomers--church of the first born--are represented as becoming "dead to sin," "crucifying the flesh," even during the present life, and yet though dead to sin, alive toward God through Jesus Christ. Here, the figure used represents the body dead, but the spirit (will or mind,) alive. Thus every overcoming Christian has a germ of spiritual life in a dead body. "I live, yet not I, (I am dead,) but Christ liveth in me." If such an one loses the present life, is it his death? No, that took place before. Was it the death of the spiritual life within? No, it cannot die. "He that believeth on (into) the Son, hath everlasting life." Such only "sleep," but we shall not all sleep, but we shall all be changed in a moment," (vs. 53,) and instead of living in this dead body, fast decaying away, we shall have it changed, for this corruptible must put on incorruption, and this mortal must put on immortality." Thus our death takes place before we enter the grave, and our life begins and grows for a while before we get the body which God has designed for us, "like unto Christ's glorious body."

The succeeding verses, as before considered, show the grand work upon which we enter when our seed gets its own body: and, the prophecies which will then begin to be fulfilled.

====================

R95 : page 1

THE SIN OFFERING.
Lev. 9.

As we found in Lev. 16, a detailed account of the work of atonement, (March No.) so in chapter 9, we have a brief outline of the same which shows some of the features of the work quite prominently. Chap. 8, closes with an account of the seven days (or complete) consecration of the priests, (Feb. No.) and this ninth chapter pictures the work which follows the consecration of each individual priest. It began with the Head, and continues until it is true of every member of "the body"--i.e. after complete consecration comes sacrifice.

In this scene the entire work of the Gospel Age (the sacrificing,) as well as the beginning of the work of

R95 : page 2

the Millennial Age (the showing of God's glory) are represented as though accomplished in a few hours.

Let us now consider the sin offering, omitting the Peace and Burnt offerings. Vs's. 2 and 3. Moses said unto Aaron: "Take thee a calf for a sin offering," and unto the children of Israel, "Take ye a kid of the goats for a sin offering." "And Moses said, this is the thing which the Lord commanded that ye should do and the glory of the Lord shall appear unto you." Ver. 6. That is this work of sacrificing, &c., must be done before God can reveal himself to you in glory. The sinless pair in Eden could and did commune with God, but sin entered and God broke off the intercourse of the sinner, and as long as man is thus a sinner it cannot be restored, consequently it became necessary to introduce the Gospel Age as a "Day of Atonement"--a time during which Jesus Christ, by death, is made a propitiation--mercy seat--for our sins, and through the death of His thus ransomed body (the church), he is a propitiation "also for the sins of the whole world."

When the sacrifice of Head and body is complete, God will recognize the whole world as justified freely, as he now recognizes the church, and then as at first, "The glory of the Lord shall be revealed and all flesh shall see it together." When the sacrifice for the world is ended, the results of harmony with God will flow to them. Just as when the sacrifice of the "head" for the church was complete, the Holy Spirit was given to all the church at Pentecost, so when the work of "atonement," sacrifice for the world is over, they will be similarly blessed,

R96 : page 2

as it is written--"After those days I will pour out my spirit upon all flesh. Pentecost was merely a first fruit of the Spirit, the remainder will be like it, but more general. Pentecost was the early rain, but God has promised--"I will give you the early and the latter rain.

The first sacrifice was Aaron's-- typical of how Christ's must precede all others and his blood must consecrate the altar. Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself, (Ver. 8.) i.e., which represented himself. Our high priest did not offer a calf for himself, but actually "offered up himself." Lev. 16. (March No.) showed us that this offering of himself was as a sin-offering for himself--the body, the little flock--and his house--the Levites, the great company. "And the sons of Aaron brought the blood unto him and he dipped his finger in the blood and put it upon the horns of the altar and poured out the blood at the bottom of the altar." (Vs. 9.) The horns are typical of the power of the altar; their being covered with blood, seems to say that none can fully appreciate the power of this altar of sacrifice, without first recognizing the blood. Thus seen, all the power of the altar was attained only through the blood. The horns of the altar reached in every direction--north, south, east and west; so God's power to all men is unlimited, but he chooses to cover all the power with the blood of atonement. And if we understand the type aright, it teaches that God's power toward all men to save them, is exercised only through the sacrificed life--the death of Jesus Christ our Lord, and "I am not ashamed of the Gospel of Christ, (that Jesus Christ, by the grace of God, tasted death for every man,) for it is the power of God unto salvation to every one that believeth."

The blood poured at the bottom of the altar, shows that there was an abundance; it covered the altar and plenty to spare. The action of the Priests in bringing the blood, seems to show that all who will be priests, will, as an individual matter, recognize the value of the blood of Jesus, and personally realize the power of God in Christ, (the horns under the blood.)

The fat and kidneys were not offered upon the altar, probably representing the inward and outward affections of Jesus. These affections were not things condemned in man, and consequently, were not given as a part of the ransom. The gall was added, possibly, representing some of his bitter experiences in connection with the sacrifice; these, God accepts as a Burnt offering, or sweet savor, but the flesh and blood, (man's fleshly nature and life,) being forfeited by sin, Jesus gave his natural life and fleshly nature, upon which sin had no claim, with it to redeem from the condemnation of sin, man's natural body and life.

These things, the fleshly nature represented by the flesh and hide-- were burnt, destroyed--without the camp. All mankind was under condemnation of complete destruction of life and body, when Jesus came forward and gave his life for ours, and his body for ours--the Father giving him another life and body, viz: spiritual, when he raised him up. And now we preach through His name, that because He thus gave himself a ransom, man will be released from the condition of death, and that in God's "due time," there will be "a resurrection, both of the just and unjust"--and that the merit of his obedience, "even unto death," is as far-reaching in its effects upon the human family for its release from death, (and all that word means,) and the restoration of life, as it was before sin and death were known. As far-reaching, we believe, as was the disobedience of Adam to destroy that life and produce this death. And as through the disobedience of one man, many were constituted sinners, so, also, through the obedience of one, many will be constituted righteous, i.e., justified. Rom. 5:19, "Diaglott."

Vs. 15: "And he brought the peoples' offering and took the goat which was the sin-offering for the people, and slew it and offered it for sin as the first," (the calf.) This goat of the sin offering, we think, represents the church, which, by faith and obedience even unto the crucifying of the fleshly nature, becomes "His body." (See March No.) Vs. 22: "And Aaron lifted up his hand toward the people and blessed them, and came down from offering of the sin-offering, &c." "And Moses and Aaron went into the tabernacle of the congregation and came out and blessed the people." Jesus, our head, entered the holy of holies, 1800 years ago as "our fore-runner," and this word fore-runner, indicates that we are to follow him there; that he went in first with the blood (evidence of death,) of the bullock and sprinkled, then came out and took in the blood of the goat, representing our entrance with him, we saw illustrated in Lev. 16, but the picture we now consider, shows not the separate entering of the head and body, but their entrance when united--made one. Aaron stands at the altar and slays both bullock and goat, and when all sacrifices are ended, (the close of the gospel age,) he goes into the tabernacle representing head and body complete. When our sacrifices are ended, and head and body are complete, we shall come into the presence of our Father, and the work being accepted of him, He authorizes us to go forth and bless the people--"In thy seed shall all the families of the earth be blessed, which seed is Christ, and if ye be Christ's, then are ye Abraham's seed and heirs"--of this promise to bless all the people.

Here it is that the Aaronic priesthood ends and the Melchizedek priesthood begins, the one typical of our career of suffering and death, the other represents our exalted condition as, with Jesus, "a King upon His throne," blessing all people. "And the glory of the Lord appeared unto all the people." ("The glory of the Lord shall be revealed, and all flesh shall see it together.") Vs. 24: "And there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces." A fire from the Lord indicates his acceptance and perfect satisfaction with all the work of atonement as done, and no wonder all the people prostrated themselves before God. We believe it will be so in the next age when the world can--

see what God hath wrought,
Then they'll praise him, praise him as they ought:
Looking back we'll praise the way,
Jesus led us, led us day by day.

And we will rejoice that we were accounted worthy to suffer with him and to be glorified together.

Moses directs in all the affairs of this type; probably representing "the law" which indicates to us, God's will. What in the other picture was indicated by the taking in of the blood, is here represented by Moses' going in with Aaron. So to speak, "The Law" goes into the presence of God with us, declaring: The sacrifice is complete, the price paid, the full ransom of the world. "The righteousness of The Law is fulfilled in us." It would seem further to teach that when the church leaves the world and enters the presence of God, (the holy of holies,) law and order leave also, which would of necessity produce anarchy and confusion, and this part of the type seems to agree with the statements elsewhere made of the "time of trouble" and reign of terror which will be upon the earth after the Bride leaves it. When "the salt of the earth" is removed, the mass become greatly corrupted, but when the glory of the Lord shall be revealed at the close of this day of wrath--when "He shall appear," and "we also appear with him," the blessing will commence and with us comes law and order, (as typified by Moses, appearing again,) and assists in blessing the people.

But while thinking of our glorious work of blessing the world in the future, we should not forget, nor neglect our present privileges in this direction, for remember, Aaron blessed the people before he went into the holy place: So all who, as members of that body, have crucified themselves, should seek, so far as they have ability, to "Do good unto all men, especially unto those of the household of faith." Let us bless now, as in the future, temporally and spiritually, as we may be able. We can all certainly bless some, spiritually. May not "the deep things of God" be equally as blessed to others as to you? Be not selfish, be not negligent, be not slothful servants. Freely we have received, freely let us give.

====================

R97 : page 2

WRITE AT ONCE.

The editor purposes making a trip east from Pittsburgh as far as Lynn, Mass. It will afford him pleasure to stop off at different points not too far from the main roads and meet with the "two's and three's" in a private way; or if deemed advisable, would be glad to address public meetings on "Things pertaining to the kingdom of God."

Our readers are much scattered, some places 2 and 3, and on up to 50. Many places they are totally unacquainted with each other, and thus lose the sympathy and comfort which our Father designed should come to them by "The assembling of themselves together as the manner of some is." It is His design that we should "Edify one another," and build each other up in the most holy faith. The proposed meetings we would hope, might conduce to personal acquaintance.

Those desirous, should address, at once, so that we can lay out our route, &c. [No charge made nor money taken.]

====================

R96 : page 3

THE TIME OF TROUBLE.

The time of trouble nears,--"it hasteth greatly;"
Even now its ripples span the world-wide sea;
Oh! when its waves are swollen to mountains stately,
Will the resistless billows sweep o'er me?

Or, terror-stricken, will I then discover
A glorious Presence 'twixt the sea and sky,
Treading the waters!--Earth's Imperial lover,
His words of cheer,--"Be not afraid,--'tis I!"

Will a hand, strong, yet tender as mother's,
From the dark surging billows lift me out?
With soft rebuke, more loving than a brother's;
"Of little faith! O, wherefore did'st thou doubt?"

Montrose, Pa.
A. L. F.

====================

R97 : page 3

CHRIST AS A SOWER.

In the thirteenth chapter of Matthew, are given two parables, in which the Son of Man is represented as a sower. The first of them is usually called the parable of the sower, and the second the parable of the tares and the wheat. These parables are related to each other, but should not be confounded. We may learn something by comparing them; and in the application of these two parables, we have the advantage of the fact that the Savior explained them both. We must regard it as a fundamental principle in the interpretation of parables, that when the Lord explained them they need no further explanation. It is probably true that no two parables teach, or illustrate, exactly the same thing. So, after having given the parable of the sower, and explained it, when the word says, "Another parable put He forth unto them" (Ver. 24.), we may safely conclude He had something more to communicate--that some additional truths were to be illustrated.

Christ is the sower in both parables. It is stated so of the second parable (Ver. 37.), but we learn that He is the sower of the first parable by the nature of the seed sown. We think all admit this.

In the first parable the seed sown is the "word of the kingdom" (Ver. 19), and in the second "the good seed are the children of the kingdom." (Verse 38.) In the first it is truth, and in the second, persons. Some one has called this distinction a foolish one, and said that the Son of Man does not sow persons. This only proves that such an one does not understand the parables. Whoever calls the distinction foolish charges the Savior with folly, for it is His own explanation. The reasonableness of the distinction between the two kinds of seed will be seen when we consider the distinction in the fields.

In the first parable the field of operation is the heart of each individual, who hears the word of the kingdom (Ver. 19.), and in the second "The field is the world." (Ver. 38.)

We, be it remembered, are not responsible for this distinction--these are the Lord's own words. The word "world," above quoted, is not *aion*, as in the next verse-- "The harvest is the end of the world" (*aion*--age), but it is translated from the Greek word, "*kosmos*." This word is used when the general order of things is meant, as when the "world that then was" (before the flood) is referred to. (2 Pet. 3:6.) It is also used when the people are meant, as "God so loved the world;" "Behold the Lamb of God, that taketh away the sin of the world;" and all similar passages. There is another shade of meaning in the word, as used in several places, as: "God sent not His Son into the world to condemn the world." John 3:17. "Christ Jesus came into the world to save sinners. (1 Tim. 1:15.) "Love not the world, neither the things that are in the world." 1 John 2:15. Any thoughtful reader will readily see the difference between the world as a place, as used in these several scriptures, and the world of mankind who live in that place, and whom Jesus came to save.

"The field is the world"--that is, Christ planted His church in this world to accomplish a certain work which Christ came into this world to do, or to set in motion.

Any one might see that there is a clear difference between sowing the word of the kingdom in the hearts of men, which work began where the personal ministry of Christ began, and the planting of the church in the world, which did not take place until the day of Pentecost. As the church of Christ was to be composed of converted sinners, it was necessary that the word of the kingdom, as a converting power, should be preached, for a time, before the founding of the church. For proof that the word, understood, is the converting power, see verse 15. The sowing of the word, in parables, and the explaining of them to some, went on during the ministry of Jesus, but He spoke of the building of the church as future. "On this rock I will build my church." Matt. 16:18. The foundation was not even laid until Christ was risen--a spiritual being. The building is a spiritual house, and is built on a spiritual rock. The true church has always recognized and worshiped a living spiritual Christ--there is no other. Keeping in mind the above facts, we will see that the parable of the sower must have begun to be fulfilled three years and a half sooner than that of the tares and wheat, and we may see why it is never said, "The kingdom of heaven is likened to a sower." It is simply, "Behold, a sower went forth to sow." In the other parables it is "the kingdom of heaven" that is represented.

The reason is obvious: there was no church of Christ, or kingdom of heaven, until the day of Pentecost. The work of sowing the word was to prepare for the establishment of the church in its due time, and the "holding forth the word of life," or preaching to the unconverted, has been carried on through the whole dispensation, for the purpose of converting them, and so preparing them for a place in the kingdom. The relation and harmony between the two parables can be seen far more clearly by preserving the distinctions made by the Savior, between the two kinds of seed, and the two fields, than by confounding them. The first parable prepares the way for the other. The first deals with the individual; the second, with the church collectively. The first parable has only one kind of seed--the world. Three out of four classes of hearers brought forth no fruit. In the one class that received the word in good ground ("an honest and good heart;" Luke 8:15), there is a variety in the amount of fruit--"Some an hundred fold, some sixty fold, and some thirty fold." Ver. 8. All who bear fruit in any degree, are evidently "the children of the kingdom"-- the branches, weak or strong, of the living Vine, for "Every branch in me [says Jesus] that beareth not fruit, He taketh away." John 15:2.

In the parable of the tares and wheat there are two sowers and two kinds of seed, both explained by the Savior. The Son of Man sowed the good seed--"the children of the kingdom," as we have seen, and the devil sowed the tares--"the children of the wicked one." There is a clear contrast between the "children of God" and "the children of the devil." There is, as we have admitted, a variety among the children of God--some are babes, and some are more fully developed, but the Bible recognizes no such absurdity as that the children of the devil are at the same time Christians, and it is passing strange that any Christian ever should have invented or promulgated such an idea.

The apostle John speaks of the variety among Christians--little children, young men and fathers-- (1 John 2:12-13), but makes a contrast between the Church and the world. "We know that we are of God, but the whole world lieth in wickedness," (literally "in the Wicked One"). 1 John 5:19. "In this the children of God are manifested, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:10.

It is true that Paul recognizes the fact that Christians have the old man--the flesh--to contend with, and hence the warfare spoken of in Rom. 7. But Paul clearly shows that whoever has the Spirit of Christ is a son of God, and "if any man have not the Spirit of Christ, he is none of His. Rom. 8:9-14. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Those in whom the good work of the Spirit is ever begun, are counted on the living side--"risen with Christ,"--and not on the side of death and the devil. This is our encouragement, and also makes us debtors, not to live after the flesh but after the Spirit. Ver. 12-13.

When Jesus says, "the tares are the children of the wicked one," let no one say, the tares are errors, sown in the hearts of Christians, or that the tares are carnal Christians-- "babes in Christ." If the tares are errors, then the tares are not persons at all; so if the wheat be truths, they are not persons at all. But again, if the wheat mean truths in the heart and the tares mean errors in the same heart, then the harvest is not a separation of persons at all, but simply a cleansing of the hearts of Christians from error; but this would neither agree with the teachings of Jesus nor with the theories of men who make such applications. The harvest is a separation of two classes of persons, who were permitted to "grow together until the harvest." Ver. 30. But if the tares are of the world, are all the world tares? No; only men of the world, who get so far out of their place as to profess to be Christians, are tares. The tares are the unconverted men in the Church--sown among the wheat. Ver. 25. If a farmer sows a field with chess, the chess is not then a weed, but it is a weed when sown among the wheat. It has always been the duty of Christians, to grow in grace and in knowledge, and no person can advance in knowledge

R98 : page 3

without discarding some error or mistaken ideas. The Apostles were constantly exhorting and warning the early Christians against errors, and those who advanced them. "Prove all things, and hold fast that which is good," has always been both the duty and privilege of Christians. But if wheat be truth, and tares, errors then these Apostles contradicted the Savior. How would his words sound thus paraphrased: "Shall we root up the error? He said nay, lest while ye root up the error, ye root up the truth also. Let both truth and error grow together until the harvest, and then I will say to the angels, gather ye together first the errors, and bind them in bundles to burn them, but gather the truth into my barn." And the errors are to be cast into a furnace of fire, where there is wailing and gnashing of teeth. If we would escape such absurd conclusions, let us cling to the Savior's own explanation of wheat and tares. But, it may be asked, has it not always been the duty of the Church to cast out unconverted men? I answer, no. Men who committed outrageous sins, could be known, and were to be dealt with; but merely for not being Christians, they could not be dealt with. An unconverted man, a man who loves not our Lord Jesus, might be outwardly consistent in conduct, and yet give no real evidence of being spiritual. But man is not competent to judge in such cases. Hence Paul says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the

R98 : page 4

hidden things of darkness, and will make manifest the councils of the hearts." 1 Cor. 4:5. And yet, in the next chapter, he tells them to deal with the fornicator, "To deliver such an one to Satan for the destruction of the flesh," &c. Man could deal with sinners, but when it was a heart work, a question of motive, they could not deal with it. They might make a mistake, and men have often made such mistakes. Of such Jesus said: "Nay, lest while ye gather up the tares, ye root up the wheat also. Let both grow together till the harvest." Then the angels, of superior power and wisdom, will do the work of separation. In harmony with this, Paul says, "If any man love not our Lord Jesus Christ, let him be anathema maranatha," that is: Let him be cut off. The Lord cometh. 1 Cor. 16:21.

This may be an additional proof that the coming or presence of the Lord and the angels is due in the time of the harvest.

As the parable of the sower begins sooner than that of the tares and wheat, so it ends sooner. The first does not include the harvest work, while the latter does. The harvest of the Jewish age was the beginning of the gospel age; so the harvest of the Gospel age is the beginning of the Millennium.

There was a sense in which the Jewish age ended at the Cross, and another sense in which it was extended 37 years. So, we believe, there is a sense in which the gospel age ended in 1878, and another sense in which it is extended 37 years, or until 1914.

The closing work of the Jewish age included the burning of the chaff; Matt. 3:12, and the closing of the gospel includes the burning of the tares; Matt. 13:40. In this there is a parallelism, but there is one grand event here that had no pattern at the dawn of the gospel-- that is, the translation of the saints. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape those things that shall come to pass, and stand before the Son of Man." The saints shall execute the judgments written, as did Aaron with Moses. "Then shall the righteous shine forth as the Sun."

J. H. P.

====================

R98 : page 4

THE SIGN OF HIS PRESENCE.

The disciples ask, "What shall be the sign of Thy *parousia*, (presence, Emp. Dia.) and of the end of the world?" (Matt. 24:3.) The first words of the recorded answer show the need of a sign. Take heed, let no man deceive you, for many shall come in My name saying, "I am Christ," and shall deceive many, (Vers. 4-5.) A sign will enable those who obey this injunction to discern between the false and the true.

Again, a sign will be needed because of the obscurity which marks the period of his return. His presence is not to be accompanied by such physical demonstrations as shall make all aware of it. But as the days of Noah were, so shall also the presence of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away, so shall also the presence of the Son of man be, (Vers. 37-39.) All things will indeed continue as from the beginning. How then will the church be aware of His presence, except by a sign?

This sign will not be given to all. Only those can see it who have obeyed his commands, and these cannot show it to the unfaithful. They are the ones whose hearts are not overcharged with surfeiting and the cares of this life. Their hands are clean and their hearts pure. Paul calls them "children of the light," and says that because they are of the light, that day shall not overtake them as a thief. 1 Thess. 5:4.

We are now prepared to consider the nature of this sign. Christ describes it in answer to the question asked by His disciples, "What shall be the sign of Thy presence." He says: "Then if any man shall say to you, Lo, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch, that if it were possible they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say unto you, behold, He is in the desert, go not forth; behold, He is in the secret chamber, believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the presence of the Son of man be, (Matt. 24:23-28). This "lightning" cannot be natural light, else His presence would not be likened to the days that were before the flood. Spiritual light is divine truth. Hence a great and wonderful unfolding of truth is all that the Bible gives us a right to expect during the presence of the Son of man, and before translation. Some teach that He may appear to us before we are made like Him. But we know not where the Bible gives us any warrant for such expectation. On the contrary it is written, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, (1 John 3:2). Again, when Christ, who is our life, shall appear, then shall we also appear with Him in glory. (Col. 3:4). Hence, we urge on those who are "looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ," the Savior's command, "Take heed let no man deceive you." The light of truth made plain by the Spirit, is the only promised guide, while here we wait. And this to us, is far more convincing than any physical manifestation could be.

L. A. A.

===================

R98 : page 4

GOD'S PURPOSE.

It is God's purpose to save a lost world. This work is committed into the hands of Jesus Christ, whose work is expressive of the wisdom, power and love of God. The end gained is the fruit of God's love. An imperfect view of the fruit, must cause an imperfect idea of the love itself, and the effect must be an injury to us. "A child is known by its doings," and "A tree is known by its fruit." The Lord says, "Come let us reason together," "are not my ways equal?" An appreciation of His ways and doings is akin to sympathy and fellowship. Knowledge and love are certainly related to each other;--love appreciated, produces love. "We love Him because He first loved us," and love makes obedience cheerful. Gratitude and love are the springs of successful human life. Oh, that we may be in sympathy with God's purpose. That purpose is variously expressed. "Her seed shall bruise thy head." Gen. 3:15. This threatening of death to the serpent means blessing to mankind. He destroys the enemy to deliver the captives. Heb. 2:14-15. The opening chapters of Genesis give the entrance of the curse of sin and death, and the last chapters of Revelations reveal the success of God's plan,--"There shall be no more curse." Rev. 22:3. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (21:4). The history of the past is in harmony with human experience, and the hope revealed is in harmony with human necessities, and the Bible is thus shown to be in harmony with facts and with itself. What was implied in the threatening against the serpent, was expressed two thousand years later in God's covenant with Abraham: "In thy seed shall all nations--'kindreds' --'families'--of the Earth be blessed." From that time dates the promise of God, which the law, given four hundred and thirty years after, could not disannul. Gal. 3:17. The divine nature or spirit is the basis of the success, and is imparted, not by law, which cannot give life (Ver. 21), but by the "exceeding great and precious promises." 2 Pet. 1:4. The going forth of the word of the Lord, in all ages, or in all stages of its development, must have reference to the great end; as when man builds for a home and its comforts, he keeps that in mind when the stones are being quarried, the timbers hewn, the foundation laid, and through all the steps of building. Of His own word the Lord says: "It shall not return to me void, but it shall accomplish that

R99 : page 4

which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see the travail of his soul and be satisfied." 53:10-11, "He shall not fail or be discouraged, until he shall have set judgment in the Earth, and the isles shall wait for his law." "He shall not quench the smoking flax nor break the bruised reed until He bring forth judgment unto victory." "The Lord shall make bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." 52:10. "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before Him, for the kingdom is the Lord's and He is the Governor among the nations." Ps. 22.

"When Thy judgments are in the Earth the inhabitants of the world will learn righteousness." Isa. 26:9. These are but a sample of the prophetic utterances dictated by the spirit of Christ, and the New Testament takes up the strain and carries it forward to the glad climax. "Behold the Lamb of God that taketh away the sin of the world." John 1:29. "That was the true light that lighteth every man that cometh into the world." "Behold we bring unto you glad tidings of great joy which shall be unto all people." "Glory to God in the highest, and on Earth peace and good will toward men."

"He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death." "He gave Himself a ransom for all to be testified in due time." "Because of His humiliation and obedience unto death, even the death of the cross." "Therefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, in heaven, in earth, and under the earth," &c. Phil. 2:9-10.

"All nations shall come and worship before Thee, for Thy judgments are made manifest." Rev. 15:4. These broad and sweeping statements are the common utterances of the Bible, in reference to the ultimate result of the work of Christ, and the only exception to the final salvation of all, is in the case of those who sin willfully after they have come to the knowledge of the truth; or who having been begotten of the spirit by the word of truth, fail to come to the second birth, and so are not counted. All who ever come to perfect spiritual manhood, that is, the image of God, will retain it, and when the work is finished sin and death will be unknown.

God's work is one of order as well as love, overlooking which the love is obscured. The consummation is to be reached by the various steps, called ages, each age having its own

R99 : page 5

part of the work to do. No age has been too short for its purpose. The succession of ages indicates the progressive character of the plan. Before the flood but little law or light was given, and men were left to work out the natural life of sinful flesh to its legitimate consequence --death. The great fact must be proved that "All flesh is as grass." Until man has learned this lesson he knows not how truly to lay hold on the arm of the Lord extended to help. Sin existed, but was not imputed, nevertheless death reigned, even over the irresponsible. Rom. 5:13-14. Sin was not properly known, as "exceeding sinful," but was counted as in a dormant or "dead state." The sinner was conceited, until the law came. Says Paul: "I had not known sin but by the law, for I had not known lust unless the law had said: 'Thou shalt not covet.' But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin (existed but) was dead. For I was alive, without the law once, but when the commandment came, sin revived (lived again) and I died." Rom. 7:7-9.

It is clear that Paul is not speaking of the original entrance of sin and death, for sin revived but of the effect of the "law that was added because of transgression," to give the "knowledge of sin" and show it in its true character as "exceeding sinful." Ver. 13.

In the Patriarchal age the Promise of a Deliverer was given, and in the Jewish age, in addition to the giving of the law, which condemns man and cannot save, there was developed by types and prophecy much light in reference to the coming Savior. God only dealt with the Jewish nation during that age, and they gained the impression that He cared little or nothing for the other nations. They were as the literal descendants of Abraham through Isaac, the "seed according to the flesh." But "the children of the flesh," says Paul, "are not the children of God, but the children of the promise are counted for the seed;" Rom. 9:8, and adds: "We, brethren, as Isaac was, are the children of the promise." Gal. 4:28. From all of which it is evident that the church of Christ is the Seed, that the gospel dispensation is the period for its development, and therefore the real work of bruising the serpent and blessing the nations belongs to an age after Christ comes and gathers His church to Himself and to a share of His glory. During this gospel dispensation the church has quite naturally fallen into a similar error as that of the Jews, that their dispensation was final, and that none could be blessed beyond. While the truth is that God, in the gospel age, has been "taking out a people for His name," for the very purpose of sharing with Him in the greater work of saving the world. That the church have been objects of His special care and love is true, and all the angels of heaven have been to the "heirs of salvation" ministers of mercy. Heb. 1. We can, with these facts before us, more fully appreciate what it is to be "called according to His purpose." That purpose is to bless the world in the ages to come. Eph. 2:7. Here is the High Calling of God in Jesus Christ. And to fit us for our work, we are called unto holiness, and called to pass through trials and peculiar difficulties, as fire to refine and purify us. "These light afflictions work out for us a far more exceeding and eternal weight of glory." "And all things shall work together for good to them that love God;--to them that are the called according to His purpose."

In view of the exceeding weight of glory promised, we may well, like Paul, count all else loss that we may win Christ and be found in Him.

Oh, that we may forget the things that are behind, and keeping the eye on the mark, press on for the heavenly prize. Phil. 3:13-14.

J. H. P.

====================

R99 : page 5

LIVING SACRIFICE.

"I Beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

This is Paul's exhortation to the church--a comprehensive sermon in one verse. They were "brethren" in Christ, having been "planted together in the likeness of his death" (6:5), and yet had not made a complete sacrifice. They had not yet apprehended that for which Christ had apprehended them. Phil. 3:12.

That condition is the "mark"-- the winning post--"for the prize of the high calling," toward which all in Christ are urged to "press."

This is attainable, but a sacrifice is demanded--the crucifixion and death of the "sinful affections and lusts." Death by crucifixion is a painful process. "They that are Christ's have crucified the flesh,"-- "the old man," "that the body of sin might be destroyed." Rom. 6:6; Gal. 5:24. This is Christ's object in reference to us, and we are urged to keep this object ever in view. "He that is dead is freed from sin." Now if we be dead with Christ we believe that we shall also live with Him:

"Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over Him. For in that he died, he died unto sin once, but in that He liveth, He liveth unto God. Likewise reckon ye yourselves also to be dead indeed unto sin, but alive unto God."

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:7-12. The practical import of all this is, that we sin not, keeping the body under subjection to the law of the spirit, the new nature in Christ Jesus, and so bring forth fruit unto holiness. This kind of dying is indeed a painful process, but it is a voluntary sacrifice which is required. This is not the curse which was pronounced on Adam: "Dying thou shalt die." That death "passed upon all men," "even upon those who had not sinned, after the similitude of Adam's transgression." Rom. 5:12-14. From that curse reconciliation is effected by the death of Christ, who gave Himself a ransom for all. Rom. 5:10. It is the voluntary offering of redeemed life which God seeks and which is pleasing to Him. He, by the price paid, had become rightfully possessor. "Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit, which are His." He is Lord and Master we are called upon to admit his claims, and thus be at agreement with God. "Be ye reconciled to God," may be applicable to the unconverted, but it was addressed to Christians. See 2 Cor. 5:20.

It is not to be inferred that because Christ's death is presented as an example of voluntary obedience to the will of God, which we are to follow, that therefore this was the only feature or object of his death. His death is as a ransom, meritorious, but it is none the less exemplary on this account. He gave His life, on which the law had no claim, to redeem man's life, on which the law had a claim, and thus made it possible for man to make a willing sacrifice to God, as He Himself had made,

R100 : page 5

and hence it is that "if we suffer we shall also reign with Him."

The service which the Lord requires is "reasonable," because He is Lord. He claims but His own when He asks all. The process of mortifying the deeds of the body involves a separation from the world. "Be not conformed to this world, but be ye transformed by the renewing of the mind." (Ver. 2). "Though the outward man perish, the inward man is renewed day by day." "Daily bread" is provided by the word of God to enable us to grow, and to overcome self and the world. The maxims and pleasures of the world are not friendly to grace to help us on to God, and the command to be separate is not so unimportant as it seems to be estimated by many professed followers of Christ. Non-conformity is the safeguard against shipwreck of faith.

The motive to make the sacrifice is "The mercies of God." There is reference by the word "therefore" to the merciful dealing of God with Israel, recorded in the eleventh chapter. Oh, that all knew something of the plan of the ages, by which God's love and mercy is manifested, but now we deal with the principle that the goodness of God leadeth to repentance. Rom. 2:4.

That goodness is revealed in Christ. The plan of ages is the work of Christ. He is indeed the Rock of Ages. The Cross of Christ--His sacrifice--is central and from it emanates the world's life and hope. Hence Paul could say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ." In referring to the mercies, Paul appeals to gratitude and love, and these are the springs of true human life. His love shed abroad in our hearts--known and appreciated--is the cause of the greatest victories.

We know only in part, but the little we know is great. What He has done for us, is the reason of the call for return. His sacrifice is both the reason and the pattern for ours. Both His and ours look to God and then to man. His satisfies justice; ours is a grateful offering, giving evidence of His success and the power of the gospel over us. The object of his, humanward was to save mankind. Ours should be the same--He is the Way; while we point the way to others. His was complete, no reserve; we must withhold nothing. Have we not lived for self long enough. Let the time past suffice in that direction.

> Love so amazing so divine,
> Demands my soul, my life, my all.

The condition of the surrendered heart is: "Lord what wilt Thou have me to do?" "Present your bodies"-- All powers; talents, time and property. We are stewards for the Lord. Where? On the altar of God's appointing, and as he may direct. The good Samaritan feature of Christ's life may indicate the altar of human hearts. God will give the willing worker something to do. The spirit of the Gospel both in this age and that to come, is to give light and to bless mankind. The spirit of the present should be as the spirit of our hope: to save mankind. Here we have but the earnest of grace and power. "Then shall the righteous shine." With all consecrated to Christ and exercised in his service we may reasonably expect his smile and fellowship. The fellowship of Christ is the fellowship of the sons of God.

J. H. P.

===================

page 5

PREACHING NOTICE.

Invitations to hold meetings may be addressed either to the editor (mentioning whom you wish to have) or, direct to the brethren.

ORDERS for "Day Dawn" or the "Gospel in type and Prophecy," by Bro. J. H. Paton, (paper 50 cents cloth 75 cents,) should be addressed to the publisher, Bro. A. D. Jones, Pittsburgh, Pa.

OWING to advance in price of paper the books advertised some time since must be advanced in price. Hereafter they can be furnished you as follows (postage paid,)

Emphatic Diaglott, cloth bound....	$2.95
best binding...	3.60
Tischendorf New Testament….........	.80
American Bible Union"……............	.70

===================

R100 : page 6

THE TABERNACLE.

The law being a shadow of good things to come, it is necessary, if we would grasp the substance, to trace very closely the outline there given. While our Father has granted us, as a part of his children, a great deal of light we believe there are mines of wealth in His precious word, that are, as yet, but little known. We think The Law is a whole mining district. Paul has opened some large crevices in it, through the letter to the Hebrews and in other places, and we can see the gems sparkling brightly as he lets the light in upon them; but these are given only, it would seem, to lead us on, to incite us to search as men search for hidden treasures.

We wish, at this time, to look at the Tabernacle and its contents, and before entering into details, will first glance at its general appearance. The outer inclosure was called the court of the tabernacle. It was surrounded by posts or pillars, evidently of wood, with bases of copper, [incorrectly brass in A.V.] and caps, hooks, &c., of silver, from which hung a continuous curtain of fine twined linen. Within this was the tent or tabernacle, constructed of gold-covered boards on three sides, with posts and a curtain on the front or east end. Ex. 26:18-27, covered above with curtains of goats' hair, of rams' skins dyed red, and uppermost, of badgers' skins. The inside of the tent was hung with curtains of fine twined linen, and blue, and purple, and scarlet adorned with cherubim.

This beautiful curtain evidently formed the ceiling and hung down each side within the tabernacle. The tent was divided into two compartments by a vail of the same description as the curtains. We are not given the position of the vail, but probably, as in the temple, [1 Kings, 6:2,17,20,] the holy place was twice the size of the most holy.

Outside the tabernacle, near the door, and apparently directly in front of it, stood the altar of burnt offering. Between the altar and the door stood the laver of brass, [copper.]

In the holy place were: the table of show-bread, upon the north or right hand side; the golden lampstand opposite on the south, and the altar of incense directly in front, close to the separating vail. Ex. 40:5-30. Within the vail stood alone the ark of the covenant, hidden in the secret place, unseen by the common priest, and shrouded in impenetrable darkness. Even when approached by the high priest once a year, although then probably illuminated with the shekinah of glory, it must still be covered from him by a cloud of incense. Lev. 16:12-13.

THE COURT OF THE TABERNACLE

was 100 cubits long by 50 cubits wide, with posts 5 cubits high and 5 cubits apart; standing, as it were, within reach of each other, yet too far apart to lean upon one another. Their only connection was the curtain, which, hanging upon each, tied them all together. The curtain was apparently without seam for the whole length of each side, excepting, perhaps, the front. It was made of fine twined linen and symbolized, we believe, the righteousness of Christ. Being without seam, it reminds us of the seamless linen robe that Jesus wore. John 19:23, 22:25. A robe that cannot be put on by inches, and when it covers, covers completely. The posts of corruptible wood firmly set in bases of incorruptible brass, would seem to symbolize the church, composed of weak mortals liable to fall, yet standing by the power of God; not built on the sand of the desert, but having a sure foundation. Their caps, fillets and hooks were of silver. As we are told to search for truth as for silver, and as David likens the words of the Lord to silver purified seven times, we conclude that truth is symbolized by silver, which thus adorned the posts, clothing their heads with beauty, forming the ornaments of the body, and being the hook or connection which bound them to the curtain of linen, and by it to each other.

What has been the work of the church in the past ages, what can it be in the future, but simply to hold up to the view of the world without, the spotless righteousness of Christ? Hidden behind that snowy curtain, covered by that seamless robe, standing alone by divine power, linked together by the truth, they form a long united row, reaching down the stream of time.

"A glittering host in bright array," or, as Peter says: "A chosen generation, a royal priesthood, a holy nation, a peculiar people," living for what purpose? to "show forth the praises of him who hath called you out of darkness into his marvelous light." Truly, as Paul says, we are surrounded by a "cloud of witnesses." Within the court there were solemn mysteries transpiring, and many beautiful sights which it was not lawful for those without to even catch a glimpse of. They must first see and appreciate the righteousness of Christ. "For he who cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him."

Being drawn toward Christ by what we have already seen, we come to the gate of the court. "And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework." Ex. 27:16.

Here we behold Christ as the Door, and as we draw near, we find him radiant with beauty. What mean these colors? "A True Blue" is the synonym for a faithful one. The blue of the national flag of many countries stands for fidelity. We think the symbol is of divine origin. In Num. 15:37-41, we find that the Lord commanded Moses to make a ribbon of blue on a fringe for their garments. They were to look upon it and remember their duty to God. It was to inspire their fidelity by recalling his faithfulness. Purple is the badge of royalty. The purple robe that the mocking soldiers placed on Christ, was an emblem that had its origin in very early times. In Judges 8:26, we find the kings of Median robed in this color. Scarlet was also worn by kings, but we think it spoke of blood when used under the law. Thus the beautiful gate of the court pointed to Christ, as the "Faithful and True," as the "King of Kings," and as the great "High Priest," the "Redeemer" and "Savior" of the world.

R101 : page 6

Passing through the door and advancing towards the tabernacle we come to

THE BRAZEN ALTAR.

The altar of Burnt Offering was made of shittim wood covered with plates of brass [copper]. It was a beautiful type of Christ. Christ as the man of sorrows, as the Lamb of God. Christ in his human nature [corruptible wood] clothed with power divine [the copper plates]. The wood alone must have burnt up --Adam fell.

It was four-sided, presenting a full breadth of side to every quarter of the earth. Being square it typified the perfection of Christ. It was five cubits long, five wide, and only three cubits high. Its dimensions speak chiefly of length and breadth as a Savior of all men, who saves to the uttermost. It was comparatively low, typifying one easy of access, and a free salvation.

It had four horns to which the victims could be tied that were to be sacrificed, and to which persons in danger of being slain might flee for safety. Ps. 118:27, 1 Kings 2:28. These evidently pointed to Christ as our Refuge, and to his abundance of power and grace to all who should come to him. The fire continually burning upon it, and never allowed to go out (Lev. 6:13) speaks of consecration complete and continuous.

Fire is used as a symbol of love. Here it would be love unceasing and unchangeable. Not that we first loved him, but that he first loved us. Not that he loves us because we are good, or since we began to be good, but "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Oh that not only the world, but the church might understand the meaning of the words, "GOD IS LOVE." The words by the last prophet ring down through the ages. "For I am Jehovah, I change not, therefore ye sons of Jacob are not consumed." As the altar of burnt offering, consuming whatever was laid upon it, it points to the absolute devotedness of Christ to his Father's will; and also to what is required of his followers who profess to lay themselves upon that altar. "Whatsoever toucheth the altar shall be holy." "The altar sanctifieth the gift."

Fire is a purifying agent, but it purifies by destruction. Jesus came in a body prepared, and offered himself a whole burnt offering. His sacrifice was not the stepping down temporarily from a higher to a lower plane. That was necessary as a part of the preparation for the sacrifice, as was the presentation of the victim to the priest at the door of the tabernacle. Or as Paul says: "We see Jesus, who was made a little lower than the angels for the suffering of death...that he by the grace of God should taste death for every man." Heb. 2:9. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." 2:19. Why? For the simple reason that angels cannot die. Luke 20:36. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death [same kind of death] were all their lifetime subject to bondage." The son of Mary--not the pre-incarnate word, as such-- was called Jesus; not because he had, but because "he shall save his people from their sins." Jesus came to die. "He is brought as a lamb [dumb] to the slaughter." He made his "soul [life] an offering for sin. ....He hath poured out his soul unto death." What death? After "being found in fashion as a man, he humbled himself, [not humbled himself to be a man] and became obedient unto death, EVEN THE DEATH OF THE CROSS." Phil. 2:8. We pity those who profess to be Christians and despise "the death of the cross." Yes! the altar spoke of death; and when the high priest went into the holy of holies he did not carry in the restored life of the victim by any means; he rather took in the sure proof of its utter destruction; so, "though we have known Christ after the flesh, yet now henceforth know we him no more."

From the golden altar inside the tabernacle, every morning and evening there floated heavenward a cloud of sweet incense--making acceptable the prayers of the saints-- but that altar itself was only acceptable because it had been sprinkled with the atoning blood taken from the side of the altar of burnt offering. In other words, the risen Savior-- the golden altar--was only acceptable because of the work [obedience unto death] of the man Christ Jesus --the altar of wood and brass." Woe to those who despise "a dead Christ" in their prayers. We do pray in the

R101 : page 7

name of him who was dead, but now ever liveth to make intercession for us. Christ was our forerunner, and we too must lay ourselves upon this altar; our old nature is doomed to death; while we are separated, delivered from this body of death through Jesus Christ our Lord.

Christ by the pouring out of "his own blood" has redeemed us from the condition in which Adam's sin placed us and so a resurrection is assured us. "For as in [or through] Adam all die, even so in [or through] Christ shall all be made alive." If any would attain to the Divine nature and life, they must take their sinning nature--the old man--and bring it to this altar, Jesus, and put it to death: crucify it with the affections and lusts. Gal. 5:24. "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon." Exod. 20:26.

We cannot come to Christ by steps. We must come as we are and come at once. When we realize our degradation and sin, human nature says: do not present yourself in that condition, tone up, break off bad habits, try to be good, and after climbing up a few steps, come to Christ. Vain resolve! ending only in broken vows and bitter disappointment; and as the pure light of Heaven streams upon us, we realize our own weakness and nakedness and poverty; that our righteousness is but filthy rags, and that our great want is the spotless robe of Christ's righteousness to cover us completely, that the shame of our nakedness do not appear.

In antitype, the fire of this altar has not yet gone out. We see a groaning creation loaded down with sin and sorrow, waiting, hoping for a better day. We expect to see the dross all burned up, with every vestige of miasma and taint of sin: and to rejoice in the joy of a purified world even though purged by "the fire of his jealousy," for "our God is a consuming fire."

W. I. M.

===================

R101 : page 7

"THE BAG AND BAGGAGE POLICY."

The recent elections in England which involve a change in the ministry and the removal from office of the world-renowned Hebrew, Lord Beaconsfield, might at first sight appear to be a hindrance to the restoration of Israel to Palestine. For several years have things seemed particularly favorable to the Jew, and one of the principal aids in this direction seemed to be the interest, statesmanship, and political opportunity afforded by the high standing of this celebrated man. Now but a short time after he has procured for his race much relief from persecution, &c., in Palestine and Turkey, and caused Great Britain to be appointed Protector of the Holy Land, and while he seemed in a fair way to be more useful to them, he is removed from power. At first this may appear disastrous, but perhaps it is not so after all.

Mr. Gladstone, who succeeds Lord Beaconsfield, gave utterance some time since to his sentiments regarding Turkey--viz: That if the Turks cannot and do not, carry out the reforms demanded by the Berlin Treaty, they and their government should be turned out of Europe, bag and baggage. Since the probability of his coming into power, these sentiments are being discussed considerably in diplomatic circles, and it is generally understood that he will put the "Bag and baggage policy" into force. The simple announcement of the drift of the elections is said to have produced almost a panic at Constantinople. While this does not bear directly upon the Jew, it may do so indirectly by placing Palestine more directly under England's control. We may rest assured, however, that God is working all things after the counsel of his own will, and

> His purposes will ripen fast,
> Unfolding every hour;
> The bud may have a bitter taste,

But sweet will be the flower." Not Lord Beaconsfield, but Our Lord Jehovah it is who said: "The waste places shall be rebuilt," and "Jerusalem shall be safely inhabited." "Thus saith the Lord God....O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come."..."I scattered them among the heathen and they were dispersed through the countries; according to their way and according to their doings I judged them....But I had pity for my holy name. Therefore say unto the house of Israel, thus saith the Lord God: I do not this for your sakes, but for my holy name's sake....I will take you from among the heathen and gather you out of all countries, and I will bring you into your own land. Then (not before, but after their return,) I will sprinkle clean water (truth) upon you and ye shall be clean; a new heart also will I give you, and I will put my spirit within you and cause you to walk in my statute, and ye shall keep my judgments and do them. And ye shall dwell safely in the land that I gave to your fathers, and ye shall be my people and I will be your God." (Ezek. 36.) "Moreover, I will make a covenant of peace with them, and it (the New covenant,) shall be an everlasting

R102 : page 7

covenant with them,...and I will set my sanctuary in the midst of them forevermore." (Ezek. 37:26.) The kingdom of God, (the glorified church,) which cometh not with observation, neither shall they say lo here, or lo there, shall be in the midst of (or among) them. The Spiritual Israel, (Luke 17:20.)-- God's Sanctuary.

The restoration comes first; afterward, the Lord will "pour upon them the spirit of grace and supplication, and they shall look upon me whom they have pierced, and shall all mourn for their sins and turn unto the Lord." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 12:10. and 13.1.) Yes, says Paul, (Rom. 11:26.) "There shall come out of Zion the Deliverer, (the Christ, head and body,) and shall turn away ungodliness from Jacob: For this is my covenant (agreement,) unto them when I shall take away their sins." Their sins will not be taken away until the gospel age of sacrifice for sin, (Day of atonement,) is ended and we with our "head"--Jesus come forth to bless the people.

Then not only shall Israel after the flesh" "obtain mercy by YOUR mercy," but all the families of the earth are to be blessed through this Seed.-- But "to the Jew first and also to the Gentile."

====================

R102 : page 7

EXPEDIENT FOR YOU.

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7.

The speaker is Jesus. The disciples are addressed. The circumstances are peculiar and interesting. They were sad, because He had said He was going away. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Ch. 13:33. The time for His departure was drawing near. They were gathered to eat their last Passover. After the supper, He had broken the bread and poured the wine, for them to eat and drink, and had said "This is my body;" and "This is my blood;" and "Do this in remembrance of me." True, He had said, "Let not your heart be troubled: ye believe in God, believe also in me." He also had said, "I will come again, and receive you unto myself; that where I am, there ye may be also." Ch. 14:1-3. But while it remained to them an unsolved mystery, is it any wonder that sorrow filled their hearts? Ch. 16:6. Until after He had risen, they knew not, often as He had told them, what even the rising from the dead should mean. How then could they understand His going away and His coming again? He sought not needlessly to make them mourn, but as the time drew near, He sought to prepare them for the ordeal. Not only was He going away, but they were to suffer persecution and be put to death. Ch. 16:2. This was so much different from what they had expected, in a kingdom of earthly glory, no wonder they were despondent and silent. Vs. 5-6. "But," He says, "these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you." Ver. 4. What a blending of tenderness and wisdom, in His dealings with them! There were, it will be seen, several very natural reasons for their sadness. They were to all human appearance about to lose by death, a friend whom they had learned to love. We can all, on account of our own experience, sympathize with them in this. But their grief was intensified by a terrible disappointment. "We trusted that it had been He which should have redeemed Israel." Luke 24:21. They expected earthly glory, and instead of this, He whom they loved and trusted now spoke to them of suffering and death. It was not merely the disappointment, as of those who bury their hopes in a premature grave, but there must have been coupled with it a terrible fear that He had deceived them; that they had loved and trusted an imposter. Most terrible of all fears! And while it remained unexplained, the language of our text only deepens the mystery. Not only going to die and leave us, they might have thought, but He goes so far as to say it is all for our good: "It is expedient for you that I go away." The Comforter will come. You will have Him, instead of me, says Jesus, and it is better for you. He had been their Teacher, and thus their Comforter, for He says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:16-17. The Spirit is a Comforter, because He is a Teacher, as was Jesus Himself. Ch. 16:12-15. But Jesus gives them to understand that the other Comforter would be better for them than was He, and not merely a help, partly to make up their loss. Their loss of His presence and teaching was to be their gain. There were doubtless other reasons, not here expressed, why He should go away, but the reason He gives for its being better for them that He should go is: "For if I go not away, the Comforter will not come." The disciples probably did not comprehend this until after the Spirit came, and it may not be understood by all yet, but it is only using our own words to express His statements, when we say that the church is better off under the teachings and comforting influences of the Holy Spirit than they could have been under the instructions, and enjoying the presence of Jesus in the flesh. His going away included the fact of His entrance on the higher life. He was put to death in the flesh, and quickened by the Spirit, and "That which is born of the Spirit is Spirit." 1 Pet. 3:18 and John 3:6. The Holy Spirit is the representative of Himself and His power in that spiritual

R102 : page 8

life. Hence He could say "Lo I am with you always, even unto the end of the world." Matt. 28:20. He is absent in body yet present in Spirit.

The work of the Spirit is two-fold neither part of which could have been done as well by Jesus in the flesh. The two objects to be gained, were the teaching and comforting of the church, and the reproving and enlightening of the world. Ch. 16:8-15.

He was limited, as a man in the flesh, to the ordinary means of travel, and could only be in one place at a time, but the Spirit can be everywhere, and with any number of people at once. However great the seeming loss, and the sorrow of the embryo church must have been, when He was taken from them, certainly the wants of the church in all succeeding generations have been far more fully met by the presence of the Spirit than they could have been by His presence in the flesh. Thousands upon thousands, all through these centuries, and all over the world, have been blessed according to the promise: "Where two or three are met in my name, there I am in the midst."

It was necessary that Christ, as our great High Priest, (having shed His own blood, as represented by the High Priest under the law shedding the blood of the beast--the lower nature,) should enter into the Holiest in virtue of what He had done, in order to secure the outpouring of the Holy Spirit. But this is not the only reason that it was expedient that He should go away. What has been said above, shows the greater value of the Spirit as Teacher and Comforter, than He could have been. Here arises a question: If it was expedient that He should go away, on account of the superiority of the Spirit as Teacher, Comforter and Guide, would the same law of expediency not require that He should remain away? This thought, based upon our text, has been urged by many against the doctrine of the return of Christ, and against the quite popular view, among those looking for the Lord, that He is coming the second time in the flesh. We regard the objection as unanswerable. Should He so come at Jerusalem, He would not be in Europe or in America. He would be limited as before. When the work in the Most Holy is done, it is true He comes into the Holy place, but not in the flesh. "Yea, though we have known Christ after the flesh, yet now henceforth know we Him (so) no more." 2 Cor. 5:16. The Sanctuary or holy place, represents the church, not in its fleshly phase, but in its spiritual state, in which we are counted on account of the Spirit of Christ dwelling in us. Rom. 8:9. We are still actually in the flesh, however, (and hence the warfare,) and we can only discern the presence of Christ in the spiritual body, by faith. The only light in the typical holy place, was from the lamp; so we walk in the light of the lamp, by faith. This walking by faith must continue until we cease to be in the flesh actually, as we are now counted; or in other words, until we are changed, and made like Him, and then we shall see Him as He is. 1 John 3:2. When He appears to the world, we shall appear with Him.

The prophetic argument based on the 2300 days (years,) of Dan. 8:14, and the parallelisms of the Two Dispensations, show that Christ was due to come from the Most Holy place in 1844. Some tell us when He comes through the inner vail, He will and must be visible to men in the flesh, and that He will so appear to them that look for Him in 1881. If the supposition that Christ will be visible to men in the flesh when He leaves the most Holy place be correct, and if the parallelisms are correct, then Christ should have

R103 : page 8

been visible from 1844. And if the parallelism is not correct, then there is certainly no ground for expecting anything in 1881 more than in any other year. The advocates of the 1881 point have never claimed any more in favor of that date than a parallel to the last half of the 70th week of Dan. 9. They know as well as we that there is no prophetic period that ends in 1881.

We do not say that the covenant week will not have a parallel here. As the gospel began to go to the Gentiles at the end of the 70th week or three and one-half years after the cross, so the advanced truth here may begin to reach Israel in 1881. There was no coming of Christ three and one-half years after the cross; why should we expect such an event in 1881, admitting the force of the parallelism? There was no change in the condition of believers three and one-half years after the cross; why then, on such ground, expect a change in the condition of believers here? The only change we can see as taking place three and one-half years after the cross, was in the condition of the nominal Jewish church and the gospel turning to the Gentiles. A corresponding change in 1881 would affect the condition of the nominal Christian church and the gospel turning in some special sense to the Jews again.

To claim that Christ will appear as a man in 1881, on the ground of His coming through the vail between the Holy Places, is to ignore the prophetic arguments and the parallelism on which the claim for 1881 is based. Such claims remind us of the illustration of a man using a ladder to reach an important eminence, and then, throwing the ladder down, exclaiming: "Here I am, and I can now go higher, but no thanks to the ladder."

We are quite well assured that those who wait until they see Christ in the flesh, will not be included among the little flock. He has already appeared to every one who is able to discern His presence, and answer to His knock, and open the door to Him. To such, the feast has been a great blessing. But did He not visibly appear on His way in, i.e., after His resurrection? Yes, He did, because He wanted witnesses of His resurrection. We believe He could appear visibly now, if there were any such reason, but there is no promise that He will. But did He not wash His flesh in the Holy place on His way in, and will He, indeed, must He not do the same on His way out? We think it remains to be proved that there was any place or provision for washing in the typical Holy place. The laver was in the court and not in the sanctuary. Before Christ died, He said to His disciples: "Now ye are clean, through the word which I have spoken unto you." John 15:3. We do not assert that this was the washing of Christ's flesh. We would rather leave it to others to make reckless assertions. It may be that the washing of the typical high priest's flesh was to represent the purity of Him who knew no sin, and yet was made sin (a sin-offering) for us. We do not consider it a reckless assertion, when we say that Christ will never appear in the flesh, for the purpose of completing the education of His church. If He should, it would be a contradiction of His own promise that the Spirit would guide them into all truth. The

Spirit's work for us will not be finished until we are born of the Spirit, and then we will be Spirit, (John 3:6,) and being like Him, we shall see Him as He is.

Man says we must believe that He will appear as He did in the upper chamber, or we are foolish virgins, and will be shut out from the High Calling. Jesus says: "If they shall say unto you, behold, He is in the desert; go not forth; behold, in the secret chamber; believe it not." Matt. 24:26. We being forewarned, should not be deceived. We do not expect to see Him until we are like Him.

J. H. P.

===================

R103 : page 8

EARLY AND LATTER RAIN.

We have for some time understood the Scriptures to teach that the "early and latter rains" refer to special outpourings of abundant blessings of the Spirit upon the church--the early at Pentecost and since; "the latter" in the close of the present age. This seems to correspond with Peter's remark about the light of Divine revelation being shed "on us upon whom the ends of the (age) world are come." (The beginning and closing end.) This imbuement of the spirit is not upon all professed Christians, but upon a "little flock." While the general church seems to daily become more worldly, it has the effect of more perfectly separating the few who are deeply earnest. In harmony with this thought, we have ever expected increase of light and knowledge upon the pathway of the just, and our expectations are wonderfully realized. We have also felt that it was possible that to some might be given, by the same spirit, gifts of faith and miracles.

Our experience would not lead us to expect "miracles," &c., from those who have other gifts of the spirit, such as "teaching," &c., for it is said to divide to each. While we would be very cautious how we call everything miraculous which is uncommon, yet our expectations in this direction lead us to be cautious how we call anything a "fraud," or of the devil, which might be of God.

The following item, clipped from a newspaper, seems to bear the impress of truth:

"WYTHEVILLE, VA., April 15.--For some weeks past the people of Scott county have been excited over the miracles which have been performed by Richard Miller, of that county. His fame has extended all over that section of the state, and hundreds of the afflicted are daily visiting him. Miller is a middle-aged man, employed as the keeper of McMullen's mill, near Estellville. He is deeply religious, and claims to have had a dream a month ago in which the idea was impressed upon him that with God's help he could perform wonderful cures simply through faith. He states that the next day, after fervent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the country, and the afflicted of all kinds came to him and were healed simply by the touch of his hand. Yesterday G. N. Wertz, a photographer at Abingdon, visited Miller, in company with a paralytic uncle, the seat of paralysis being in the mouth, which deprived him of both the power of speech and hearing. Miller looked at the afflicted man, and, after a short prayer, touched and told him that before he reached home he would be well. Last night, as Mr. Wertz entered the door of his house on his return his hearing and speech came back to him, and to-day he is apparently hale and hearty. Miss Irene Newton, of Bristol, Tenn., helpless from rheumatism, was brought to Miller last week, and when an attempt was made to lift her in the carriage she rose from the sedan chair and said she was entirely well. One of the most wonderful miracles of Miller's was the cure of Mr. Peter Whitesell, who has been for some years afflicted with cancer. The cancer was touched, and in three days had disappeared. The miracle-worker is an exceedingly modest man, and always declines any compensation for his services, alleging that he is but the humble instrument of God. He takes no credit to himself for the performance of these miracles."

If true, the above is wonderful, but if the church lost some of the "gifts" of the spirit when her candlestick was removed (Rev. 2) by her leaving her first love and its simplicity, would it be unreasonable to suppose that as the little company of separated ones return to primitive simplicity and love, the candlestick may be restored, and, as a result, some of the gifts of the spirit? We certainly do not have a desire to oppose anything of this nature. Neither will we "forbid them because they follow not us." We shall expect, however, that all "gifts of the spirit" shall be (during this gospel age) poured out upon God's servants and handmaids, and prepare the way, so that in the next age the spirit may be dispensed to the world, as it is written, "Afterward that I will pour out my spirit upon all flesh." (Joel 2:28)

===================

R104 : page 1

VOL. I.

PITTSBURGH, PA., JUNE, 1880.

NO. 12.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R104 : page 1

"ECCE HOMO"--BEHOLD THE MAN.

This exclamation by Pilate (John 19:5) concerning Jesus, seems to express his admiration of the perfect man. Pilate saw that "for envy" the Jews had delivered Jesus up to death, and Roman though he was, and alien and stranger to the covenants and promises--without God-- yet he had sufficient justice in his nature to cause him to shrink from taking the life of so noble a specimen of humanity; yet he as governor, must keep the peace of the country, and preserve the good will of the people.

Thinking that by scourging him the clamor would cease, he did so, and declared that he found no cause of death in him, and would let him go. But when the people cried out the more--"Crucify Him!" he brought Jesus forth before them, as though thereby he expected to move to reverence the stony-hearted crowd, and exclaimed, "Behold the Man!" as though he would say to them: Could you really put to death such a man?

And as we look back, every action of his life, from first to last, marks Him as THE man, "one above all others." When first brought before the governor, charged with claiming to be a king, Pilate seems to have been so much impressed with His personal appearance and majesty that for a time he was almost a convert, and inquires: "Art thou a king, then?" Our grandest conceptions, we believe, fall far short of the reality when we try to picture to ourselves what none of us have ever seen--a perfect man. There he stands, the embodiment of physical, mental and moral perfection.--"BEHOLD THE MAN."

But not before Pilate only, does He thus appear to tower above all other men. As a child, when among the Doctors of the Law, He was a marvel. When a man, as a natural leader, He had but to say, "Follow Me," and His disciples forsook their nets and obeyed. As a teacher, the common people and Israelites in whom there was no guile, heard Him gladly, for "He taught them as one having authority," and they said, "Whence hath this man this wisdom?" How His superior mental acumen shone out when the Scribes and Pharisees sought to catch Him in His words, and were defeated with their own argument-- "Why tempt ye me? [It is utter folly for imperfect men to seek or expect to entrap the perfect one.] Give me a penny. Whose image and superscription is this upon it?" They answer, "Caesar's." He said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." No wonder that they marveled at such an answer, and thousands who have read it since have marveled, and said: "Whence hath this man this wisdom?"

Even the soldiers, when about to take Him in the Garden, were so worked upon by the majesty of His presence, that like as wild beasts shrink from the eye of their keepers, these went backward, and fell to the ground, and could not take Him until

"He gave Himself" into their hands. No; they had often, during the three and a half years of His ministry, "sought to take Him, but could not, because His hour was not yet come." This influence and power was not exercised over the poor and unlearned soldiery only, but also over the learned and noble, for when the rulers and Pharisees had sent certain of their number to take Him, they returned without Him. In reply to their question--"Why have ye not brought Him?"--the answer was: "Never man spake like this man." Why was there this difference between Jesus and all other men? Because, we answer, all other men have had their mental, moral and physical power impaired by sin, some more and some less, according as sin has gained more or less control of each.

Adam, the head of our race, was created a perfect man--perfect mentally, morally and physically. Not that he had ever yet tried or used these perfect qualities, but still he possessed them, and could, as time and opportunity presented, make use of them. He was what phrenologists would term a perfectly balanced man. But how sin, which entered so quickly, has marred this perfection! Adam's disobedience brought him under the penalty-- "Dying, thou shalt die." And from that moment, Adam, as a whole, mentally, morally and physically, began to grow weak and die. In fact, the physical nature of man is so far the basis of the others that he cannot be either mentally or morally perfect if physically imperfect. Thus death has passed upon all men, and all we can do is to hasten or retard the effect. To this end, men establish medical colleges, hospitals, etc., to inform themselves as to the best way to prolong physical health; schools of learning and science, to prolong and increase mental power or health, and schools of law and theology, to hold in check, as much as possible, immorality and vice, and to develop moral health. And in all these things men are more or less successful, yet none may ever expect to restore the race to perfection in any of these respects. Perfection can and will be accomplished only in "the times of restitution of all things," when Jesus and His Bride, made one with Him, "shall restore all things."

But what does all this prove? It shows "that God hath made man upright, but he has sought out many inventions." The futile efforts of men to bring themselves back to perfection should also prove God's word true: "Thou hast destroyed thyself, but in Me is thy help." God has arranged to help or bring mankind back to the condition of the first man--perfect manhood, mentally, morally and physically. This is restoring what was lost--a restitution of all things through Christ. We are well aware that many of God's dear children differ with us on this matter and regard Adam an imperfect creation, and claim that, when it is declared, "God saw that it was good," He must have been looking down to the "New Creation," and that it was this New Creation that God declared to be in His image and likeness. If this be true, then the spiritual man is but the development of the natural man; i.e., the natural reaching its full proper perfection. But the scriptures teach us that these two natures are distinct and separate: the one, earthly and fleshly; the other, spiritual and heavenly. The one, begotten and born of the flesh; the other, begotten and born of the spirit. The first partakes of the nature of man; the New Creation become "partakers of the Divine nature." As well might we say that God looked upon a grain of corn and called it very good, because it would eventually develop into a man, as to say that God called the natural man very good because He saw that he would develop into a spiritual being. They are totally different natures. The Divine nature is not developed out of the human nature, but was first, and the expressed conditions for the obtaining of the new nature is, not to develop and perfect the old, but to crucify it.

We, on the contrary, hold that while the New Creation will certainly be the express image of God, yet this does not interfere with the fact that the natural man, Adam, was created in God's image also; not physically, for God is a spirit, but in the qualities of mind. God had created the fish, fowl and lower animals, and yet of them all there was none that could appreciate and recognize Him and His great works; none that could comprehend His wisdom and power. "And God said: Let us make man in our own image and in our own likeness. [One upon whom the higher qualities of reason, justice, mercy, love, &c., will be bestowed.] Let him have dominion over every living thing." Let man bear the same relationship to all earthly creatures which God bears to the whole creation; i.e., be its ruler and governor.

R104 : page 2

Thus man, a lord of earth, having dominion, is a type or likeness of the Lord of all, and in his perfection we believe that man was recognized by all the lower animals as their lord. Doubtless his character as well as his personal appearance made him the worthy object of their respect and veneration. Even to-day, notwithstanding the fall, and that all are at least half dead, we find men possessed of sufficient willpower, &c., to command and obtain the obedience of even savage beasts. What power may not have been possessed by the perfect man?

Now to return to our subject--Jesus. Behold the Man! We understand the scriptures to teach that Jesus, having laid aside the glory, took upon himself the form of a servant and was found in fashion as a man; not in the fashion of a sin-blighted man, physically, mentally and morally depraved, but in fashion as a man such as God made Adam --a "very good," a perfect and upright man. We believe that Jesus was as much a direct creation of God when born of Mary as Adam was when born in the womb of the earth, and that He partook no more of a sinful nature by His association with Mary, than Adam did by his previous association with the earth.

Thus God sent His Son in the likeness of sinful flesh. All men are said to bear the image of the earthly Adam (1 Cor. 15:49). Although, as a matter of fact, we have lost much of the grandeur and beauty of character, mind and form, yet we are in his likeness. So Jesus, in taking the form of a perfect man, would, of necessity, be in likeness to sinful flesh. We may be sure He was not born with a depraved nature, for He was ever in harmony with the Father. "For the carnal mind is enmity against God, for it is not subject to the laws of God, neither, indeed, can be."

Another thing assures us: "In Him was no sin"--"He knew no sin." And this being true, it follows that He could not know or experience any of the penalties of sin except as He did so voluntarily. For the same justice that says, "The soul that sinneth, it shall die," and that can, by no means, clear the guilty, also guarantees life to the obedient and innocent. Jesus' life, then, was not forfeited, but was guaranteed. All the powers of heaven stood pledged to defend the "Just One." He Himself said: "I lay down My life; none of you taketh it from me. I could ask My Father, and He would give me more than twelve legions of angels to defend it."

Sickness and pain are as much a part of the penalty of sin as death

R105 : page 2

itself; in fact, they are the beginning, and therefore a part of death. And if Jesus, being free from sin, was, as we have seen, free from death, by the same law of justice He must also have been created free from sickness and pain. But is it not written, "Himself took our infirmities and bear our sicknesses?" Was He not "a man of sorrows, and acquainted with grief?" Yes, truly, He was, and let me say that if, while on earth, He had been unmoved by the sorrow and pain which surrounded Him, it would have proved that He was not a perfect man, for that being who can live in a world of sorrow, wrapped up in self and oblivious to the sufferings of his fellows, has lost the first and grandest distinction between a man and inferior animals. Yes, Jesus did take our infirmities; but how? Were they laid upon Him from His birth? Did He grow up afflicted with the various maladies and loathsome diseases which beset sinful men, especially men on the lowest round of the ladder, covered with moral and physical pollution? Was He thus corrupt? No; our minds revolt at such a thought, as we consider Him who was "holy, harmless, undefiled, separate from sinners." No, they were not laid upon Him, but "Himself took our infirmities and bear our sicknesses." When we read, "He hath laid upon Him the iniquity of us all," we understand it to mean that when Jesus voluntarily became our ransom, the Father accepted it, and laid upon Him the chastisement of our sin. But did that chastisement consist in sufferings? By no means. Thousands of the human family have suffered intensely, and the sufferings and groanings of the whole creation from Adam down would make amends for a vast amount of sin if suffering could expiate sin, but it cannot. The wages of sin is death, not suffering. Therefore, "Christ died for our sins,...even the death of the cross." But "Himself took our infirmities and bear our sicknesses." Let me illustrate how I think He, being perfect, could take of our ailments: Brother M., living in Vermont, a man of great faith, and an earnest, loving child of God, moved by strong sympathy for a brother who had been crippled with a lame back for a long time, made him a subject of prayer, and feeling convinced that it was the Lord's pleasure to heal through his instrumentality, he went to him and laid his hands upon the lame back. The man was instantly cured, but so great had been Brother M.'s sympathy for him that the lameness went to his own back, and it was several days before he fully recovered from it. Brother M. has not unlimited power of healing, but has been used several times since the above, which was his first. And he informed me that at each time it is accompanied by intense sympathy for the afflicted and some pain to himself, but that as he learned to govern and control his sympathy it has the less effect upon himself. This first started the thought in my mind--May not the miracles of Jesus have had such effect upon his grandly sympathetic and loving nature? We remember well the case of the poor woman with an issue of blood, how that coming near the Savior and touching the hem of his garment, she was immediately made whole. And Jesus turned him about, and said: "Who touched me, for I perceive that virtue (power, strength) is gone out of me." (Luke 8:46.)

Yes, we believe that every cure performed by Jesus served to exhaust, to some extent, his very life forces, yet He gave Himself--spent His life in acts of love and kindness to poor fallen humanity. Thus, He shared our sorrows, sickness and pain. Weeping with those who wept, He was touched with a feeling of our infirmities. Already perfect as a man, He was, by these self-imposed sufferings, "made perfect" as our High Priest.

Think of Him--nobly grand in character, form and deed, and both Christian and infidel to-day will agree with the decision of God and of Pilate 1800 years ago, viz.: "I find no cause of death in Him." Having proved Himself entitled to life, "He gave Himself a ransom for all," "He tasted death for every man, even the death of the cross." "BEHOLD THE MAN." "He hath set us an example that we should walk in His footsteps."

"We did esteem Him, smitten, stricken of God and afflicted" (Isa. 53:4), just as the prophet declared many would do, but now, examining carefully the record, we find that God created Him perfect, and "Himself took our infirmities and bear our sicknesses."

===================

R105 : page 2

KEEPING THE LAW.

The Law is a great measuring line which God has let down to humanity. In the pride of the natural heart, many lay hold of it and think they measure pretty nearly what God wants. The Jew thus took the letter of the law and found it a difficult matter to commend himself to God even by that, but when the great teacher, Jesus, showed us the spirit of the Law, all who understood his teaching, saw that they were far too imperfect ever to measure themselves with it. According to Jesus' definition, it is murder to hate a brother, and adultery to desire. In a word, "The Law," as Jesus defined it, is the full measure of a perfect man's ability. And as since sin entered the world, all men are under its penalty, "There is none righteous, no, not one." Then, since all are imperfect, surely none can keep the perfect law, and so Jesus declared: "None of you keepeth the Law;" and Paul says that if the law could have been kept, Christ would not have died. Gal. 2:21. Again: "That no man is justified by the law is evident." Gal. 3:11. None can keep it, because sin has blemished all whom it has touched; all are imperfect.

Does some one say that he can keep the Law? Come with me to Palestine and see perhaps a copy of yourself. A certain young man came to Jesus, saying: "Good Master, what shall I do to inherit eternal life?" Jesus takes advantage of the words "Good Master," to show him that he has acknowledged His authority, so that when he should afterward tell him what to do, he could not make the excuse that he doubted his authority to so instruct. Jesus then said to him: "Thou knowest the commandments" -- That is to say, you know that God has arranged and promised that those who keep the commandments may live forever. "They that do those things shall live by them." This young man evidently had expected this answer, for with joy he replied: "All these have I kept from my youth up." He was indeed an exemplary man. "And Jesus beholding him loved him." And he answered him, "One thing thou lackest." He was almost perfect says some one. He almost kept the whole law. No, we think not; the one thing he lacked, was, in Jesus' estimation, the chief commandment of all;--viz: "Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength." This chief commandment he had not kept. Instead of loving the Lord with all his powers, he was loving his wealth with a part of his heart; and with a larger part too, it would seem, since he was willing rather to cling to it than to obtain eternal life. His heart divided its attention between God and earthly riches, and Jesus gave him such a command as would most quickly show him where his heart's affection centered. Another might have no riches to divide his heart, but he might have instead, a good name, or worldly fame, and either of these might be sharer of much of the love of the heart so as to prevent his loving the Lord with all his strength. This young man concluded that the Law, as Jesus interpreted it, was more than he could keep. Let any one who thinks he is keeping the whole law, begin with this first commandment, repeat it slowly and apply it to himself.--"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength." A perfect man can do no more; an imperfect or sinful man cannot live up to this perfect standard of love and obedience. A man even on the upper rounds of the ladder, and nearest perfect, could not keep this perfect law, to say nothing of the poor degraded beings pushed by sin down to the lowest round.

No, there is but one who ever kept it or could keep it. Think you, was he a perfect man, or a degraded one on the lowest round of the ladder as some have claimed? O, he was the perfect one of whom the all wise Father could, and did say: "This is my beloved Son in whom I am well pleased." And as we scan his words, his acts, his character, we exclaim,

Fairer is he than all the fair
Among the sons of men.

====================

R103 : page 3

MY SONG.

For the "Watch Tower.

So long have I dreamed of the beautiful goal,
That a touch of its sunshine has lit up my soul;
Its chords are all thrilling with music divine,
And its song is forever, "Dear Jesus is mine!"

The Bird, when the tempest is raging with power,
Flies in haste to her dear little nest in the bower;
Thus safe 'neath his wing I can sweetly recline,
And sing on forever "Dear Jesus is mine!"

When beautiful Eden awakes from the fires,
And the conflict of ages of sorrow expires;
In the great restitution, of glory divine,
I'll still sing in Paradise, "Jesus is mine!"

VESTA N. JOHNSON.

====================

R105 : page 3

PRE-EXISTENCE OF CHRIST.

For some time past, by letter and otherwise, questions have been asked me like the following: "Brother Paton, do you, or the other writers for ZION'S WATCH TOWER, deny the conscious pre-existence of Christ?" I would answer all such queries through the paper.

For myself, I answer, I not only do not deny it, but I most firmly believe it, and have invariably taught and defended it, both in preaching and writing, not only as true, but as a very important fact. Since the doubt has been set in motion in the minds of our readers (I am quite sure it was never caused by anything which has appeared in the WATCH TOWER), it has been my privilege to converse on this subject with all in our list of "Regular Contributors," who have written for the paper, and also with Brother Russell, the editor, and, if I know the meaning of words, there exists among us, on this subject, the most perfect oneness. What puzzles me is, how any one ever originated the thought that we do not believe it. I think that some one must have been very anxious that we should deny it, and that the wish has been father to the thought. I cannot expect to counteract fully the false impression made by such a report,

R106 : page 3

unless those who have circulated it among the people will be fair enough to circulate our correction. When a Christian brother has unintentionally misrepresented another, it should be considered not only a duty, but a privilege to correct the mistake. Should this not be done, and a part of our brethren who do not read this paper, are allowed to think that Brother Paton and other brethren have so far lost their light as to deny the conscious pre-existence of Christ, we will be compelled to ask the Lord for patience and courage to bear it, as we have often done during these months of misrepresentation. If there were no danger of harm to others by such reports, it would be but a small matter to us individually.

That we meet with some whom we believe to be Christians, and in some respects seem to be well advanced, who do not believe in the conscious or personal pre-existence of Christ, is true. Though never having doubted this great truth for a single moment, even when reading the arguments offered against it, yet we have never been disposed to make our opinions on this subject a test of fellowship. We rejoice that it has been our privilege to convince some of the truth of our position. We have often said that the statements of the Bible are on the side of the pre-existence, but the opposite view has been sustained in many minds by unanswered questions as to how this or that could be.

We regard this subject and several others as revealed, but without the philosophy being given. It is not explainable, and yet it is true. "No man knoweth the Son, but the Father" (knoweth). Matt. 11:27. All we can know is what is revealed. "Without controversy, great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. He is the root of David, as well as his fruit, or "offspring." Rev. 22:16. He is David's Lord, as well as David's son. Matt. 22:42-45. These and other scriptures teach us, that in Christ was combined the Divine and human. He is called both "Son of God" and "Son of Man." Perhaps some one supposed we were denying His personal, conscious pre-existence, when, some time ago, we stated that, so far as we know, He was not called a Son until He came into the flesh, but that He was called the Word. If His being called the Word, in His pre-existent state, proves that He was not a Person, then He is not now and never has been a Person, for He was the Word and Truth when in the flesh, (John 1:14 and 14:6), and in His future glorious manifestation as Conqueror, "His name is called the Word of God." Rev. 19:13. If the statement is unscriptural, we will gladly be corrected. But we believe that Person, who was called the Word, had a conscious existence before "the Word was made flesh" (John 1:14), or before He took on Him the seed of Abraham. Heb. 2:16. He that took our nature, should not be confounded with the nature which He took, though in Him, they were mysteriously blended. We believe His action in taking upon himself human nature and human form was voluntary, and is a grand exhibition of benevolence and love on His part, and therefore used as a motive for the Christian.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God,...made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men." After which, "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

The reason assigned by some, why we ignore the pre-existence of Christ, is that we might oppose the proposition that Christ's real death was in leaving the glory and becoming a man. We will ignore no such glorious doctrine for the purpose of opposing so absurd a proposition. The above scripture of itself overthrows the assumption, by giving the order of events. He left the glory, took human form, and afterward humbled Himself unto death. Some have supposed, on account of the influence of an assumed human leadership, that the Bible asserts that Christ left the life He had with the Father, instead of the glory. Brethren, no person can be infallibly led of the Spirit who ignores the distinction between the glory of a life and the life itself. Christ did not die by becoming a man, but He became a man that He might die. Hence, "we see Jesus, who was made a little lower than the angels, for the suffering of death...that He, by the grace of God, should taste death for every man." Heb. 2:9. The incarnation, or coming in the flesh, was before the death. See, also, vs. 14,15. He voluntarily accepted the work. The body was prepared for sacrifice, and He says, "Lo, I come to do Thy will, O God." After which the body, which was prepared for sacrifice, was offered (sacrificed). Heb. 10:5,7,10.

It was not the pre-existent One, but "the man Christ Jesus" that gave Himself a ransom for all (1 Tim. 2:5,6), and yet He left the glory for the purpose of becoming a man, or taking upon himself human nature and form, that He might become a sin offering.

The same spirit of benevolence that moved Him to leave the glory controlled Him throughout. So we can say, as did Paul: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that ye through His poverty might be rich." 2 Cor. 8,9.

We would neither belittle nor magnify the physical or mental sufferings of Christ's life or death. We know not how much He suffered. That all His sufferings were necessary there can be no doubt. "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Heb. 2:18 and 4:15. We freely assert, however, that the Bible nowhere teaches that the pain He suffered made atonement. In the type, a perfect beast had to be slain, not tortured. "Christ died for our sins." "Reconciled to God by the death of His Son."

Christ's coming in the flesh and His death are related to each other, but they are not identical. Perhaps we go farther than some by saying we believe in the dual, or double, nature of Christ. In the atonement work (Lev. 16), He was represented by a double type--Priest and Sacrifice. He was both Priest and Sacrifice. As the priest took the beast (a lower being) and offered it as a sacrifice, so we have seen that Christ took our nature and form, a body prepared for sacrifice. The priest killed that which he took; was it not so with Christ? Christ "was made of the seed of David, according to the flesh, and declared to be the Son of God, with power (or powerfully declared) by the resurrection." Rom. 1:3,4. The resurrection did not make Him the Son of God, but declared the fact. If He was the Son of God, and also Son of Man, He had two natures. He was "put to death in the flesh, but quickened by the Spirit." 1 Pet. 3:18. "And you hath He reconciled, in the body of His flesh, through death. Col. 1:21,22.

It was not the blood of the priest that was required, but the blood of what the priest offered. The two being combined in Christ, has made it more difficult to grasp. "Every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:3.

If the Lord Jesus, when on earth, was nothing but flesh--a mere man --then He could not be truly said to have come down from heaven. His flesh was of the earth, earthly, as much as ours, and yet it is repeatedly stated that He came down from heaven. See John 3:13 and 31. "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth."

Christ was the true bread, that came down from heaven. Ch. 6:33,38,50,51,58. "The Second Man is the Lord from heaven." 1 Cor. 15:47. A mere human being, having our fallen nature, as some tell us Christ was and had, should not have received worship, and could not have forgiven sin, both of which Christ did. Having taken our humanity, without its sin, He was in that nature made a sin offering. He then ascended on high to apply the merit of the work He had done, just as the priest, having slain the beast, carried its blood in to secure the object for which it was shed.

He did not make atonement with the priest's blood, but with what was shed. Our object in writing this article is not to oppose new or advanced truth, but to defend long established truth against old error dressed up in a new form. We defend the pre-existence of Christ, and also the relation between His coming in the flesh and His death in the flesh. The first prepared the way for the second; the second was the ransom. Both were necessary,

R106 : page 4

and parts of the same plan, and both express God's great love for man. Take the pre-existence of Christ out of the plan, and there was no condescension on His part, and no motive to benevolence for us, as the apostle presents it. Take the death of Christ out of the plan, and the types of death are useless, and there is no ransom, and therefore no restitution. He came down to die, and having done the work, then He returned to the glory He had with the Father before the world was. John 17:5. Christ is our Redeemer, by the Ransom. His earth life is our Example. He is our Forerunner into the perfect life, and the Regenerator by that life imparted. In Him all fullness dwells. He comes again, but not as a Sin Offering, and hence not in the flesh, but in a spiritual body, and all who, by the Spirit, have fellowship with His sufferings and are made conformable to His death, shall be made like Him and share the glory of His reign. Here, we know in part; there, we shall know as we are known. "When that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:9-12. Meanwhile, let charity prevail.

J. H. P.

[This article was sent in April 10th, intended for last month's paper, but was crowded out.--EDITOR.]

====================

R107 : page 4

Casting Away and Receiving.

Rom. 11:15.

Bible students of the past, as well as those of the present day, have noticed that the dispersion, and ultimate restoration of the Jewish nation--literal Israel--is the subject of considerable portions of both old and new testament prophecies. As prophecy cannot be understood with any great degree of clearness until about the time of its fulfillment; the subject has necessarily been enveloped in a good deal of mystery in the past; and it is still, with those who do not keep pace with the development of prophecy. Various attempts have been made, by those who discard the millennial reign of the kingdom of God, to show that these prophecies would never have a literal, but a mystical fulfillment. Some have taken the position that they were conditional, and that the conditions have not been met; and others affirming that they were all fulfilled at the restoration from the Babylonian captivity. But it will be observed that the prophecies of Haggai and Zachariah were made after that; and those of the new testament, several hundred years after. Jesus, in giving the signs which would precede the complete development of the kingdom of God, says: And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh....For these be the days of vengeance, that all things which are written may be fulfilled. ...For there shall be great distress in the land, and wrath upon this people. And they shall fall by the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles [Ethnon Nations] until the times-- years--of the Gentiles be fulfilled. Luke 21:20-24.

This prophecy involves the inference that the times--years--of the Gentiles, have been foretold, or they could not be fulfilled; that Jerusalem represents the Jews among the nations; and that the treading down will cease, when the times are fulfilled, and the kingdom established-- vs. 31. As has been many times shown, the times of the Gentiles last about thirty-five years from the spring of 1880; and the return of the Jews to Palestine is rapidly becoming an indisputable fact.

It is not designed to enter into an exhaustive argument as to the probability of the complete fulfillment of the large class of prophecies in regard to this wonderful people; but to glance at a few passages which state clearly the reason why God has dealt with them as he has; covering a period of hundreds of years; which will explain what has puzzled so many, why their national identity has been preserved. In the 16th of Jer., where their dispersion and ultimate gathering, after they had been recompensed double for their sins, is foretold; the Lord explains how they will be preserved, for the fulfillment of the prophecy, in the 17th verse: For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. The double, in this connection, gives a positive clue, not only to their dispersion at the 1st Advent, but also to their gathering at the 2d. Advent, and the year when the comforting words of Is. 60:1-2 would begin to be spoken, as has been shown, was fulfilled in 1878. Amos, 9th chapter, speaks of their being sifted among all nations, and of their permanent upbuilding. James, in quoting this prophecy, seems to understand that the rebuilding of the tabernacle of David, which fell after Jesus left their house desolate, would take place at the

2d Advent. There must be a purpose in it all, worthy of an allwise and loving Father, who formed and will carry out the great plan of salvation; and it is stated by Jesus, in part, at least: That the residue of men might seek after the Lord, and all the Gentiles --nations--, upon whom my name is called, saith the Lord who doth all these things--Acts 15:13-18. The work of the gospel age is expressed in the 14th verse:--taking out of the nations a people for his name--the wife of Christ; selecting the kings and priests, to reign with Christ.

The kingdom was taken from them, to be given to a people bringing forth the fruits thereof--Matt. 21:43. The same is expressed by Paul: Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness--Rom. 11:12. That their fullness will finally embrace the dead as well as the living, is intimated in verse 15: For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? See, also, Ezek. 37, where it is positively stated that the whole house of Israel will be brought up out of their graves, and placed in their own land.

Paul says further: For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles is come in; and so all Israel shall be saved; as it is written, (Ps. 14:7.) There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sakes; for the gifts and calling of God are without repentance. (He has promised, and He will perform.) For as ye in times past have not believed--obeyed God, yet have now obtained mercy through their unbelief; even so have these also now not believed--obeyed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all--Rom. 11:25-32.

That they will remember and turn unto the Lord, after their restoration, is clearly taught in both old and new testament prophecies. The Hebrew word translated heathen; like the Greek word rendered Gentile, means nation.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went....And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes; for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then He says He will sprinkle clean water upon them to cleanse them; and give them a new heart; and put his Spirit within them, and cause them to walk in his statutes; then adds: And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

And not only that, but the land which has been so long desolate and unproductive, will return to its former fertility. And I will call for the corn, and will increase it, and lay no famine upon you; and I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen--Ezek. 36:21 to end of chapter. Read also the 37th chapter. After speaking of the valley of dry bones, which is explained to be the whole house of Israel, to be brought up out of their graves; the prophet is told to take two sticks, and write upon them; and the sticks whereon thou writest shall be in thine hand before their eyes; and say unto them: Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land; and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two Kingdoms any more at all....My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Also the 38 and 39 chapters of Ezek., after speaking of trouble with God--Russia, after their return, and are dwelling in the mountains of Israel; gives the purpose for which it is all brought about; their own good, and the good of the nations, in clear, positive language.

Daniel 12:1, speaks of their deliverance in a time of trouble, such as there never was since there was a nation.

Zech. 8 teaches of their return; the building of Jerusalem; and a time of trouble, when every man's hand will be against his neighbor; and closes with a thus saith the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him, that of him that is a Jew, saying: We will go with you: for we have heard that God is with you. Zech. 14 tells us of the gathering of the nations against Jerusalem; that the Lord will come with all the saints, and fight against the nations; that He will be King of all the earth; and that the left of the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles. In Ezek. 21, we read of their last king--Zedekiah: And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God; remove the diadem, and take off the crown....I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him--25:28.

R107 : page 5

They were overturned, 1st at the Babylonish captivity, 606 B.C., where their treading down began; 2nd, at the destruction of Jerusalem, A.D. 70; the 3rd time will be the one spoken of in Zech. 14, and right there he will come whose right it is: or will then complete the conquering of the nations; and the kingdoms of this world will become the kingdom of our Lord and his Anointed ones. And so we might quote largely from Is., Jer., Ezek., Amos, Zeph., Zech., and other prophets, showing that the children of Israel will return to their own land. And the united testimony of Prophets and Apostles is that it was

R108 : page 5

designed of the Lord to prove a glorious blessing to themselves and all other nations; bringing them to acknowledge that God is the Lord.

And how could it be otherwise? When such a vast amount of prophecy becomes a fact, it will prove the scriptures true; and when they are proved true by fulfillment, it can but be a terrible blow to scepticism and infidelity. Jesus said: I tell you before it come, that, when it is come to pass, ye may believe that I am he--John 13:19.

And so the result will be to the nations, when they see so much come to pass; and probably on this account Israel were scattered among all nations. Then it will be true that: The wayfaring men, though fools, shall not err therein--Is. 35:8. The apology for presenting this subject, is, that the return of the Jews, and the time of trouble are becoming apparent facts; and it is believed that the two facts will be the means, in the next 35 years, of the conversion of the 144,000 Jews, and the great multitude of all nations, who will come up out of or after the great tribulation, with their robes washed white in the blood of the Lamb--Rev. 7.

B. W. K.

====================

R108 : page 5

NUMBER SEVEN.

(CONTINUED.)

The fact has been noticed that the number seven is made very prominent in the Bible--both Old and New Testaments. It is the basis of reckoning, and nearly everything is complete by sevens. It may be both interesting and profitable to look at the many places where it is used.

We have seen already that seven is the basis of the creation week, the ordinary week and the week of thousands. The wave sheaf, and its antitype, the resurrection of Christ, were "when the Sabbath was past"--the eighth day, or first day of a new week. Lev. 23:11, and Mark 16:2. The wave loaf and its antitype, the descent of the Holy Spirit, were on Pentecost, or the fiftieth day, and hence also on the first day of the week. Lev. 23:15-16, and Acts 2:1. And the perfect new creation is not reached until the week of thousands is past, or the beginning of another cycle.

The types of the old creation are seventh day types, and the types of the new creation are first day types. By observing what is said of these types in Lev. 23, it will be seen that these first days were to be holy convocations and rest days, though not by the fourth commandment, which related exclusively to the seventh day. Those who are more interested in commemorating the old creation, will of course observe the seventh day of the week, and those who are more interested in commemorating the dawn of the new creation will observe the first day of the week. But in the New Testament there is no command to observe either. The Christian has been drawn to the first day of the week by the law of association, which is one phase of the law of the Spirit.

The seventh day finds its antitype in the seventh thousand--the Sabbath that remains. When we have entered the Millennial reign, it will not be as it was in the typical observance, one day in seven, but a continual Sabbath. That will be the fulfillment of the Sabbath, or keeping it in the Spirit. There is a sense in which believers now are keeping that continual Sabbath; the same sense in which we are now the body, or bride of Christ; the same sense in which we are now said to have eternal life, and to be in the kingdom. In this sense the gospel age is the age of fulfillment of the seventh day, and we believe the rule will hold good that no type given in the old dispensation, to be entirely fulfilled in either the gospel or millennial ages is to be observed during the gospel age.

But to come to other features: Enoch, "the seventh from Adam," (Jude 14), was translated. He seems to be a type of the perfect earthly man; and we suggest that this case indicates God's way of disposing of such men, during the seventh thousand years. If not for this, why did it happen to be the seventh,

R109 : page 5

and why tell us anything about it? We would not be too positive on such points.

Clean beasts went into the ark by sevens. Gen. 7:2. Seven days was the period fixed for the entrance into the ark, and on the seventh day the waters began to come on the earth. Verses 4:10. It was in the seventh month the ark rested. Gen. 8:4. Noah sent out a dove which returned to him, because it could find no rest; "And he stayed yet other seven days," and sent her out again. Verse 10. This time she brought the olive leaf, then "he stayed yet other seven days" when he sent her out and she returned no more. Verse 12. And it was with Noah's seventh century the new world began. Verse 13. Do all these things come by chance? Others may see more of their meaning than we do.

Jacob served seven years for each of his two wives, Leah and Rachel. Gen. 29:18-30. Jacob is typical of Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stands at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations. Jacob served for a wife and got the one first that he did not want, and afterward the one he really loved.

Some one has said there is not even a type of the Jewish church being the bride of Christ in any sense, or that He came to them as the Bridegroom. Will those who accept of the allegorical character of the writings of Moses repudiate this case of Jacob? The Jewish church is often spoken of as the Lord's wife, and as not being true to Him. Jesus says, "All that the Father hath is mine." "He came to His own and His own received Him not." John introduced Him as the Bridegroom. John 3:29. Jesus speaks of Himself as the Bridegroom with them. Mark 2:19-20. There is as much evidence of Christ being the Bridegroom to that typical church, as that He was the Reaper in the harvest of that typical dispensation.

In Pharaoh's dreams which Joseph was called to interpret, there were "seven well favoured Kine," eaten up by "seven other Kine" ill favored and lean fleshed; and "seven ears of corn" on one stalk, rank and good, devoured by "seven thin ears." The dream, as interpreted and fulfilled, referred to seven years of plenty, followed by seven years of famine, God's mercies and His judgments are complete, but mercy rejoiceth against judgment.

In Leviticus 26, the expression "seven times" is four times repeated in reference to the duration of the rule of its enemies over Jerusalem. It has often been shown that this is the basis and key of the Times of the Gentiles (Luke 21:24), or the duration of Gentile rule over Jerusalem. A time is a year; a prophetic year is 360 common years and has been so fulfilled. "A time, times and a half" (i.e., 3-1/2 times) has been fulfilled as 1260 literal years in the Papal dominion over the nations, between A.D. 538 and A.D. 1798.

If three times and a half are 1260 years, seven times are 2520 years. From B.C. 606, where the desolation of Jerusalem began, 2520 years reach to A.D. 1914. According to this application of the number seven, Jerusalem will be free at that time, and thence-forward be a praise in the earth. The application is clearly confirmed by the events of to-day--the trouble brewing among the nations, and the beginning of Jewish restoration.

The prophetic argument on the Two Dispensations shows that favor was due to that people in 1878, and the door was legally opened for their return, by the Anglo-Turkish treaty of that year. From 1878 to 1914, is a period of 37 years for their rise, and is equal to the period of their fall, from the time Jesus left their house desolate in A.D. 33, until their complete destruction in A.D. 70.

Their fall was from natural nationality, and they will rise to the same. "This child is set for the fall and the rising again of many in Israel." Jesus has the work of restoring the natural, and also the work of imparting all manner of spiritual blessings.

The long period of 2520 years and their bitter experience under the dominion of the beasts, (human governments, Dan. 7) is clearly represented in Dan. 4, by the "seven times" of Nebuchadnezzar and his bitter experience among the beasts. This being a type covers only seven literal years. Why, if there is nothing in all these things, can such a harmony be developed on the basis of number seven?

J. H. P.

===================

R108 : page 5

THE STRAIT GATE.

Strive to enter in at the strait gate: for I say unto you, many will seek to enter in, and shall not be able. Luke 13:24.

Christ's mission to earth was to save men. It has been truly said that the difference between the anti-Christian and the Christian religions is, that in all of the former, men are seeking after God; in the latter, God is seeking after men. In one sense, Christ has already accomplished the salvation of all. That is, all were lost, and He has found them. More than that, He has purchased them. But His work is not thus finished. He desires to raise them immeasurably above their lost condition, and to render them eternally secure. To do this work, He must have their co-operation. To be saved in the highest sense, men must come to the Savior. Hence, one important part of His mission was to win followers.

Christianity now is presented to the unbeliever in the most attractive form, and every inducement that can be offered is presented to persuade men to come to Jesus. They are told that it is an easy thing to be a Christian; that they have only to say the word, to make the public confession, join the church, and they are safe. We do not question the benevolence of the motive which prompts this, but we do question both the authority and the wisdom of the plan. Will such work stand in the day that tries by fire?

The Savior never urged men to come to Him. The truth He taught had sufficient power to draw those who were susceptible to its influence. His words possessed the peculiar property of satisfying the hunger of earth-weary, toil-burdened and desolate hearts. And these are they who are especially

R108 : page 6

invited. The only direct invitations given by Him who came to win ALL, were given to this class. "He that is thirsty, let him come to me and drink." "Come unto me all ye that are weary and heavy-laden, and I will give you rest." Only those who feel the need of rest and life can appreciate the invitation. The rich, the popular, those absorbed in business; in brief, all who are content with the things of this life, are scarce likely to leave them for things for which they feel no need. As a rule, the more content we are with earthly things, the less we desire heaven; and God never gives of heavenly things except they are earnestly desired.

When great multitudes followed Him, He turned and said unto them: "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? Lest happily after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish." Luke 14:25-30.

There are many builders in this day of whom that saying is too true. Thrice better had they never begun. Could I be heard, I would say to all: Do not come without counting the cost. It will cost you all that you have and are or ever can be. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." But if you can afford it, the investment will bring good returns. He would not be certain of success in any earthly profession, who did not apply time, means, heart and mind to the acquiring of his object. Can less be expected of him who lives for God, and who expects to be made like Him?

Why did not Christ urge men to be Christians? Did His great heart feel no pity for the careless, the proud, the wise, and prudent, in their conceit? Why was the gate made so strait that only the most determined could win an entrance? Thank God, these questions can now be answered.

He was working in harmony with God's plan. The plan is to call out and perfect the church first to be made a blessing to those who are left.

God is not limited, in His dealings with us, to our life here. Man's sin consigned him to the grave. Christ's righteousness brings him back from the grave. Men have long advocated the far-reaching power of the Savior's death. They have taught that his blood could avail for all. Few have realized the revealed truth that His blood does avail for all. He who gave Himself a ransom for all, thereby has ransomed all, and the due time has now come for this to be testified.

"Behold the Lamb of God who taketh away the sin of the world." "God was in Christ reconciling the WORLD unto Himself, not imputing their trespasses unto them." The salvation here taught does not depend upon their acceptance of Him. He who laid the foundations of the gospel, laid them broad enough and deep enough to sustain the whole structure of human salvation. Jesus, who worked out His Father's will, had no occasion to be in haste. During the gospel age He is gathering out the jewels for His crown--the church of the first-born. Hereafter, He will take to Himself His great power and reign. Then all the nations whom He has made will come and worship before Him. If our work be guided by a knowledge of His plan, though the results may seem less, they will be more effectual. Above all, let us so live that He may do the work through us, now and hereafter.

L. A. A.

====================

R109 : page 6

Is Sin a Type or a Reality?

It has been suggested by some one as an advanced truth, that the cleansing of our theology is the antitype of the bearing away of sin by the scape-goat, making sin a type of false theology. This is a novel if not a dangerous idea. Novelties are striking; new things are eagerly sought for, and too apt to be received as truth, without careful examination, or to be received as advanced truth because new. But if "faith is counted for righteousness, why is not false theology counted for sin?" we are asked. This seems plausible, and may carry conviction to many trusting, honest souls, but it is sophistical. It is not a proper contrast. If faith were a clean theology, then a false theology would be unbelief. Unbelief is one kind of sin. The Holy Spirit reproves the world of sin because "they believe not on Me," said Christ.

But a personal faith in the Lord Jesus Christ is not to be confounded with a perfect knowledge of God's plan of salvation. Every babe in Christ has faith in Him. He could not be even a babe without this, but his knowledge of the plan may and should be a growth during his whole life. When Christ said to one who came to Him, "Oh, woman, great is thy faith," he certainly could not mean that she had an extensive knowledge of the plan of the ages. It would be presumption to think so.

It has been the privilege of every Christian to have a strong faith in Christ, but it has never been the privilege of any Christian to have a perfect knowledge of God's plan. We do not underrate the value of knowledge, nor in any sense belittle the responsibility of the Christian to grow in knowledge. God forbid. But we believe, in order to have the right effect, it is best to call things by the right names. Sin is sin--transgression of law, and ignorance is not always sin. Jesus says: "If you were blind, ye should have no sin."

The Holy Spirit was not promised to lead each individual into all the truth, but the church as a whole, as represented by the apostles, was to be led into all truth, and we can not doubt that the Christians of every generation have had all the truth due in their time.

But the holiest and most enlightened Christians, even now living, may well adopt the language of the Apostle Paul, "Now we know in part, but when that which is perfect is come, then that which is in part will be done away." 1 Cor. 13. That certainly cannot be until after the marriage--the complete union and glory for which Christ prayed (John 17), when "we shall see as we are seen, and know as we are known." The papacy claims infallibility, and therefore sets itself up as the judge of men. Let all beware of imitating the unworthy example. Intercourse with a great variety of Christian people has convinced us that many dear children of God have a strong faith in the Lord Jesus, which enables them to lay hold on many blessings, both temporal and spiritual, though in many cases their knowledge of the plan of God is deficient. Others, wiser in the mysteries of God, seem sometimes to have a weaker faith, less love and a less perfect life.

"They that be wise shall shine as the firmament, but they that turn many to righteousness, as the stars." Dan. 12:3. The stars are brighter than the firmament. Oh, that we might be able to combine wisdom, love and Christian work in our lives.

Faith is one thing; knowledge is quite another. "Add to your faith virtue, and to your virtue knowledge," &c. Sin is one thing, and imperfect theology is another. "Now ye are clean" was spoken to the disciples in an early stage of experience, but it was their life-work to learn. He that is in Christ is counted "complete in Him," faith being counted for righteousness. A perfect theology is never counted for righteousness, though it is one important part of the disciple's work to grow in grace and knowledge. Faith is at the foundation, where but little knowledge is expected, while the knowledge comes gradually, as we advance.

It would do violence to language to introduce the phrase "imperfect theology" where the word "sin" occurs, which would not be the case if they meant the same thing; and it must be an "imperfect theology" indeed, that assumes to confound them. "By one man an imperfect theology entered into the world and death by an imperfect theology." "By the law came the knowledge of an imperfect theology." "Until the law, an imperfect theology was in the world, but it is not imputed where there is no law." "Behold the Lamb of God, that taketh away the--" No, we will not write it, it is too absurd. But it is no more absurd than the idea that the scape-goat work associated with cleansing the sanctuary in the law, was a type of the cleansing of theology here. The removal of sin from the sanctuary, would, it seems to us, far more fitly represent the cleansing of the church from all the works of the flesh, so that they might bring forth more fully the "fruits of the Spirit." Gal. 5. The tendency seems to be to make too little of character by exalting theology. And the false application of sin as a type of false theology, while it does not lead us to think little of a clean theology, it does lead us more clearly to see that character is the ideal of Christian life--the "wedding garment."

"No truth is vital, nor any error fatal, which, when believed and obeyed, does not affect character."

J. H. P.

====================

R110 : page 6

POPULAR WITH ONE MAN.

Major Whittle and P. P. Bliss, while engaged in evangelistic work for the Master, started for a new field of labor on a bitterly cold night. As they passed from the station-house towards the railroad train, they reached a gate before which a man stood, who said to the hurrying passengers, "Show your tickets." Of course the demand was annoying to many who were compelled to unloose their heavy wrappings, and to withdraw their hands from comfortable gloves; and it is not strange that expressions of discontent and of anger were loud and frequent. When the two Evangelists were going through the gate, the Major remarked pleasantly to the keeper, "You are not a very popular man with this crowd tonight." "I don't care a cent for this crowd," was the surly reply; "I just want to be popular with one man." "Ah, my brother," said dear Bliss on entering the train, "that is a lesson for you and for me."

Yes, and it is a lesson for every Christian in these last and perilous days. More men are making shipwreck of their faith on the coast of popular favor than in any other part of life's treacherous sea. They are seen all along the shore like dismasted and rotting hulks, instead of leading and pointing the way to the peaceful haven, that can not be far distant. Of too many who commenced their public ministry as faithful witnesses for Jesus, it can be said, as the lonely apostle wrote of a former friend and companion, "Demas hath forsaken me, having loved this present world." (2 Tim. 4:10).

So in the last state of the professing Christian body described in the epistle to the church of the Laodiceans,

R110 : page 7

where the end and doom of Christendom are graphically portrayed, we have the same subtle and fatal spirit at work. Laodicea means "Justice for the people," and while the Church boasts that she is rich, and increased with goods, and has need of nothing, it is evidently implied that she is governed by popular clamor, and Christ is turned out of his own house, left standing at the door, knocking to catch the ear of any man, before the whole corrupt mass is spued out of his mouth. Rev. 3:14-20.

Are not the evidences of this popular control of the Church increasing every day with frightful rapidity. Custom after custom, and doctrine after doctrine, sanctioned by divine enactment and sacred by the faith and observance of the saints through eighteen centuries, are yielded at the demand of public sentiment, until the pulpit, to a lamentable extent, has become a place for the delivery of popular lectures, and the Church building a place for popular entertainments. Let a preacher openly deny the Lord who bought him, disowning his divinity, ridiculing the necessity of his atoning blood, sneering at the authority of the Scriptures as superior to human reason, and at once the secular press, which in our cities at least is almost wholly in the hands of so-called "free thinkers," lauds him to the skies, as a man of genius, and broad culture, and large charity. Nay, multitudes in the Church unite with the enemies of Christ in celebrating his praise, especially if he increases the pew rentals, and attracts a crowd.

Well, be it so. It is just what the word of God plainly tells us must come to pass in the last day of perilous times, when the church will contain "lovers of their own selves;...lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3:2-5.) "When they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables," (2 Tim. 4:3-4); when "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." (1 Pet. 2:1.)

But this furnishes all the stronger reason why those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," should more and more make it their single aim "to be popular with one man." Let them not care a cent for the crowd out of the church, or in the church, but each say like the Apostle, with lofty and unswerving consecration: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24.)--"The Truth."

====================

R110 : page 7

QUESTIONS AND ANSWERS.

Q. If I understand you aright in your article on the "Ten Virgins" of last number, your view is that while overcoming Christians of all ages are virgins and will be joined to the Heavenly Bridegroom, yet the parable of Matt. 25, refers to those of that class living in our day, and who here and now as parts of the company have been used to represent the whole in the fulfillment of the parable. Am I correct?

A. You are correct, we do not limit the virgins of all ages, but believe this parable to refer to virgins at the close of this age. We cannot say however that every Christian shall have the high honor of being united with Jesus as his bride and joint heir. The word, only authorizes us to say that "He that overcometh shall inherit all things." We will not judge who are "overcomers"--the King has come in, he will judge righteous judgment.

Q. Your article in March No. "Three Covenants" states that the words covenant and testament are the same and from the same Greek word, and that the "New Covenant" is a thing of the future. To which covenant then does Jesus refer when He says: "This is my blood of the New Testament?" Matt. 26:28.

A. In the article referred to we found that the Abrahamic Covenant was an unconditional promise and for that reason it needed and had no medium. God simply confirming it by oath. "For when God made promise to Abraham, because he could sware by no greater, He swore by himself" that by these "two immutable things"--the promise and oath--in which it was impossible for God to lie, we might have a strong consolation." Heb. 6:13-18. We found also that the Law Covenant which was 430 years after did not disannul this one, that it was separate and distinct. "The Law" was not unconditional, but--"Whosoever doeth those things shall live by them." And because it had these conditions binding on God on the one part, and Israel on the other, it required and had Moses as its mediator. Paul is intent on proving this distinction between the Law and the Abrahamic covenant and in Gal. 3:20, points out to us that the distinction between the unconditional and conditional is apparent from the fact that to the latter, God gave a mediator, while to the former none was given. --"For a mediator is not of one (or when there is but one party to the contract) but God is one." Therefore a mediator being given with the Law, proves that it had bindings upon Israel as well as upon God.

R111 : page 7

Then we looked at the New Covenant and found that it has conditions binding upon God and the world, therefore it should have a mediator. God binds himself to "restore all things," to save men from death and to bring them to a knowledge of the truth, (1 Tim. 2:4), to "pour out His Spirit upon all flesh" (Joel 2:28) and to put a new spirit within them (as it was in Adam before sin entered) (Ezek. 36:26) and to write his law in their hearts (more than Adam had) Jer. 31:33, and he will set his sanctuary (dwelling--the Church) in the midst of them forevermore. (Ezek. 37:26.) And the conditions upon the World are, that then, they shall obey the Lord's prophet or be cut off from life, (the second death). "Every soul shall die for his own sin." Jer. 31:30. "It shall come to pass that every soul that will not hear that prophet, shall be cut off from among the people. Acts 3:23. But who shall be the mediator of so great a covenant? Paul assures us that "Jesus (is) the mediator of the New Covenant." Jesus accepted the high position and sealed or ratified that New Covenant with his own blood (death) just as Moses had ratified the Law Covenant, which was a shadow of this, with the blood of a bullock and a goat sprinkling (cleansing) all the people; so Jesus died but instead of sprinkling all the people at once, he waits 1800 years to "take out a people for his name"-- His "bride"--"His body"--to be associated with him in the work of sprinkling or cleansing all the people.

He said to his disciples of old and to us now: "Take up your cross and follow me"--crucify the flesh --and the same thought is suggested when Jesus took the cup saying: "This is my blood of the New Covenant shed for many (the world in general) for the remission of sins." By passing it to each of us and saying, "Drink ye all of it," he virtually invites us to drink into his death, to "be made conformable unto his death."--"Are ye able to drink of the cup (death) that I shall drink of, and to be baptised with the baptism (death) that I am baptised with?...Ye shall drink indeed of the cup that I shall drink of, and be baptised with the baptism that I am baptised with." Matt. 20:22. "We know that as many of us as were baptised into Jesus Christ were baptised into his death," (Rom. 6:2) and we know just as well what "the cup" signified when we find Jesus in the garden praying: "Father if it be possible, let this cup (death) pass from me." So when Jesus passes us "the cup," he says to us: Die with me, I will thus permit you to join with me in sealing the New Covenant and by and by when the body is complete, associate you with me in the glorious work of sprinkling (cleansing) "all the people," as parts or members of the "one mediator between God and men," when the New Covenant comes into operation.

How very forcibly every feature of the law seems to shadow forth the fact that, "If we suffer with him we shall also be glorified together." We believe "that if we be dead with Him we shall also live with Him." Let us then reckon ourselves dead indeed unto sin, and though in the world be not of it.

Q. What are the two immutable things of Heb. 6:18?

A. You will find our understanding of this question in the above answer, to be God's promise and oath to Abraham.

Q. Are there any reasons for thinking that Jesus will appear in the flesh to his church?

A. We know of no reason for so thinking but many reasons to the contrary. Brother Paton's article-- "EXPEDIENT FOR YOU"--in this No. is so much to the point that we will not answer you further. If it does not fully satisfy you, we shall be glad to know of any points of difficulty and answer them.

====================

R110 : page 7

TO OUR READERS.

The present number of the WATCH TOWER ends the first volume, the first year of its existence. From the numerous letters containing kind and encouraging words, speaking of the light thrown on various scriptures through its teaching, we have reason to hope that our labor is not in vain in the Lord. While we labor not for human praise and thanks, but to receive, of the Master, "well done, good and faithful servant," yet these kind words from our fellow pilgrims are not to be despised. Like a cup of cold water, they greatly cheer and refresh us.

We have felt called to a defense of the truth. During this harvest-time of shaking and sifting in which we are living, there is danger of throwing away with the rubbish some of the very foundation pillars of truth. Many of these fundamental truths are being attacked by the great enemy of truth, and the more of God's children he can enlist with him the more successful is he. It was needful, therefore, that we should exhort you to take unto you the whole armor of God, that ye may be able to withstand (stand against the evil attacks) in (this) the evil day, and having done all, to stand. (Eph. 6:13.) Our lamp shining on the Tabernacle service and types of the law has had the effect of confirming these old truths and establishing our hearts in the faith. As we have seen Jesus' death typified by the Paschal Lamb and the bullock of sin-offering, so we have learned that we (the church) have been filling, and must continue to fill, the type of the goat of sin-offering, thus being made "conformable unto his death" and "filling up the measure of the sufferings of Christ which are behind."

Many tell us by letter, and some by word, that we are in their prayers, and we now request that

R110 : page 8

during the coming year ZION'S WATCH TOWER may be the special subject of your prayers, and in the words of Paul, that you pray for us that God may open unto us a door of utterance to speak the mystery of Christ. (Col. 4:3).

To those who wish the paper, but who cannot afford to pay, the terms for the next year are the same as for the past one--"Ask that ye may receive." A postal card will do. If you send us the names of any you think would be interested and benefited thereby, we will send them sample copies free. You might, thus, to some extent, "do good and communicate."

====================

R111 : page 8

"The Day Dawn, or the Gospel in Type and Prophecy."

The first copy of this work has just been received from the printer, and the entire edition of 4,000 copies will be ready for delivery by the time this paper reaches you. It is a more exhaustive and elaborate work than we had at first expected; more so by far than anything ever presented on the above topics, from our standpoint. It contains 334 pages in clear and distinct type. To give an idea of its size, we would say that it contains about three times as much matter as the "Three Worlds," a book familiar to most of our readers, now out of print.

From the first hasty examination we should say it is a work which will do an inestimable amount of good, and to many, will be an instructor second only to the Word of God. It is written in a plain, unassuming manner, seeming to indicate that the writer had learned that "great I and little you" are no part of the Good News. Both the I and you are as far as possible dropped from notice, and the subject is made so beautifully plain and clear, that many, we believe, will bless God for having been permitted to read it. It is divided into twenty-nine chapters, and like God's book, contains things "both new and old."

We copy from the book, the following terms which are certainly low: "Price of Day Dawn, in paper covers, 50 cts.
cloth .75 cts.

Those interested and unable to pay, are welcome to a copy free, by asking for it. Our object is to spread the truth, and as we have freely received, we would freely give to such as need.

Address the Publisher, A. D. Jones, Pittsburgh, Pa., or the writer, J. H. Paton, Almont, Michigan."

We hope that every reader of the WATCH TOWER will avail himself at once of these liberal terms. The time arguments alone, clearly and plainly stated, should do you fifty dollars worth of good if not more. Those who can afford to do so, should keep a dozen copies on their loan list.

====================

R111 : page 8

Bible Class Department.

Q. Please explain Mark 9:43-44. "If thy hand offend thee, cut it off: It is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched."

A. The English word hell, (in Com. English version of N.T.,) is used to translate three entirely different Greek words: One of these, "tartarus," occurs but once--2 Pet. 2:4, and signifies, according to best Greek scholars, our atmosphere. (Satan--"the prince of the power of the air.") Another Greek word translated by the word hell, is "hades." This is used eleven times in the N.T., and is ten times improperly translated hell. The word signifies the grave, or a state of death, or the dominion of death. The Author of the Emph. Diag., says: "To translate hades by the word hell, as it is done ten times out of eleven in the N.T., is very improper, unless it has the Saxon meaning of "helan"--to cover --attached to it. The primitive signification of hell only denoting what was secret or concealed. This perfectly corresponds with the Greek word, hades, and the Hebrew equivalent, sheol; but the theological definition given to it at the present day, by no means expresses it. It is said that in some parts of England to-day, it is not uncommon to hear the old Saxon use of this word, as when a man speaks of helling potatoes, (covering them,) and helling his house (shingling or covering it).

The third and only other Greek word translated by our word hell, is "gehenna." It occurs twelve times. The same author quoted above, says of gehenna: "It is the Grecian mode of spelling the Hebrew words which are translated "The valley of Hinnom." This valley was also called "tophet," a detestation, an abomination. Into this place were cast all kinds of filth with the carcasses of beasts and the unburied bodies of criminals who had been executed. To consume these, fires were kept continually burning. Gehenna then,

R112 : page 8

as occuring in the N.T., symbolizes death and utter destruction, but in no place signifies a place of eternal torment.

Kimchi, on Psa. 27:13 says: "It was a place in the land (valley) near to Jerusalem, and was a place contemptible where they did cast things defiled and carcasses, and there was there a continual fire to burn polluted things and bones, (Brimstone was thrown in to continue it) and therefore, the condemnation of the wicked in a parabolic way, is called Gihinnom."

One thing is sure, nothing was ever cast into this "Valley of Hinnom" to be kept in torment. Only dead bodies were cast into it as a mark of special ignominy, and what the fire did not come in contact with, the worms destroyed, so that in any case the result was destruction. See Isa. 66:24. (The Jews were not allowed to torture even dumb animals.) Jesus apparently made a lesson from surroundings, as was his custom. So now, he says: If any of your members--eye, hand, etc., so ensnare you as to endanger your being cast out from men as a criminal, and cast into this Valley of Hinnom, it is too expensive a member to keep, even though it be dear unto you as your eye or right hand. It would be far better to cast off the troublesome member and save your life.

So, too, we can see that every Christian is called upon to--"Mortify" (put to death) therefore, your members which are upon the earth-- uncleanness, covetousness, &c. (Col. 3:5). These evil members must be lopped off, else they will choke the life of Christ commenced, and prevent your entrance into that everlasting life, and render you a vessel fitted to destruction, symbolized by Gehenna--"Valley of Hinnom."

But it may not be uninteresting to some to know that the following parts of the text of Mark 9 are interpolations, and are not found in the best MSS. Sinaitic and Vatican --viz: vs. 44 and 46 are both entirely omitted; also, in vs. 45, the words "into the fire that never shall be quenched," and in vs. 47, the word "fire" is omitted. See "Emp. Diag." and "Tischendorf."

====================

R111 : page 8

"SUBMIT AND COMMIT."

I read in a friend's book, not long ago, an extract which commenced with the following words: "The longer I live the more profoundly am I convinced that the all-in-all of practical Christianity may be summed up in two words--'submit and commit.'" Truer words have seldom passed from human pen; and this is the great lesson that grace by her gentle discipline teaches, and that the will of man has to learn. Submit --cease first from thy rebellious self-assertions, and next from thy proud efforts to correct and amend thyself; and then commit--cast thyself into the hands of Omnipotent Love. Claim it of the new Adam that He shall, dwell within thee, accomplish, as He has undertaken, what thou canst not do, and regulate in peace and harmony, under His scepter, the once jarring and conflicting forces of thy nature. So shall there indeed be a great calm, a stillness, a rest within thy consecrated heart, and thou shalt be in a position to make proof of all the wealth of thy promised land--the land that flows with milk and honey--as thou proceedest to live, not only soberly, but righteously and Godly. Only let us take heed lest it should be said of thee or me, reader, "We see that they could not enter in, because of unbelief."--School of Grace.

====================

R112 : page 8

The Editor's Eastern Trip.

Invitations to stop and see the little companies at various points en route to and from Lynn, Mass., have been so numerous, that we have been obliged to forego the pleasure of complying with some five requests. In future, however, we hope to be able to see these also.

The entire arrangement of meetings, etc., in each place, will be left in charge of the person mentioned below. Any arrangements they may deem proper will be agreeable to me. They may arrange for one, two or three meetings a day, and, if they choose, select my subjects, or announce the general topic as being "Things Pertaining to the Kingdom of God." The route, committee of arrangement and time of my arrival are as follows:
CHAMBERSBURG, PA.......................H. E. Hoke.
Wednesday, noon, June 2d.

READING, PA.........J. B. Kine, No. 102 N. 8th st.
Saturday night, June 6th.

NEWARK, N.J...Mrs. E. M. Deems, 500 Washin't'n st.
Tuesday night, June 9th.

LYNN, MASS............Amos Hunt, No. 13 Ingols st.
Sunday, A.M. (early), June 13th.

CLINTON, MASS....................Mrs. M. T. Miner.
Wednesday, June 16th.

SPRINGFIELD, MASS....R. W. Stearns, 96 Gardner st.
Friday, June 18th.

FT. EDWARD, N.Y..J. C. Sunderland.
Tuesday, June 22d.

MONTROSE, PA........................D. D. Lathrop.
Friday, June 25th.

BERWICK, PA.........................A. B. MacCrea.
Saturday night, June 26th.

JERSEY SHORE, PA.......................S. M. Bond.
Wednesday, June 30th.

By the above, it will be seen that the stay at each place will average about two days. I shall expect almost continuous meetings while with you.

====================

R121 : page 8

JESUS gave his perfect natural life to redeem fallen, natural men and to restore them to the perfect natural condition, so we, as his bride, members of his body are first by faith reckoned or accounted perfect through his sacrifice, and secondly, permitted to give this justified nature a "living sacrifice." Thus we are associated with Jesus in his death, the expressed conditions being, that if we thus give up all the Adamic, we may become partakers of the "Divine Nature"--be made "New Creatures in Christ Jesus." "For if we be dead with Him, we believe that we shall also live with Him." "If we suffer with Him, we shall also be glorified together."

====================

R121 : page 8

BROTHER H. B. RICE writes that he, from temporary loss of business and sickness in his family, has been kept quite occupied of late, but has not lost his interest in the WATCH TOWER. He says: "I believe that the blood of Jesus Christ cleanseth us from all sin. It was certainly not laying aside immortality. It was shedding his blood--pouring out his soul (or life) unto death." He says he finds time to preach the glad tidings, and recently delivered a series of eleven lectures in Stockton, Cal. He has again obtained a situation in San Francisco, and has removed there.

====================

VOL. II.

PITTSBURGH, PA., JULY, 1880.

NO. 1.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

YOUR REDEMPTION DRAWETH NIGH.

Most of our readers are perhaps aware that our understanding of the word leads us to the conclusion that "The time of trouble" or "Day of wrath," covering the forty years from 1874 to 1914 is in two parts or of two kinds: first a time of trouble upon the church during which she (the nominal church) will fall from her present position of influence and respect with the world, and many will fall from truth and from faith. This trouble upon the church and also the fact that we shall be in it but protected and safe is shown by the 91 Psalm.

We need not fear the terrors of darkness nor the pestilence that walketh in the darkness. That is, if we the "little flock" abide under the shadow of the Almighty and have Him for a Refuge we need not fear this dark hour coming upon the church; neither need we fear the pestilence (infidelity) that will stalk abroad during that time; neither need we fear the arrow that flieth by day--The arrow is the scornful speech of the Infidel and unbeliever --for as we are elsewhere told-- "The wicked shoot out arrows at the righteous--even bitter words."

These arrows--bitter scornful words of infidelity and the pestilence of systems of error &c.--are to cause "a thousand to fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." Why will these influences so destructive to others, not affect the "little flock?" Let vs. 4 answer: "Under his wings shalt thou trust: His truth shall be thy shield and buckler."

Yes it is easy to see that the pestilence and arrows, &c., referred to here are not the literal, since we well know that the truth does not protect against such things. Truth has always been a shield against error and infidelity but how needful it will be--how needful it is in this evil day for it is evident that this great wave of ungodliness and infidelity has already commenced to sweep over the world and we will be in it as Paul said, referring to this very time. "The fire (trouble) of that day shall try every man's work of what sort it is. And again: "Take unto you the whole armor of God, that you may be able to stand in that evil day," when "a thousand shall fall at thy side." But out from this fire God will gather His Gold and Jewels more polished and more separated from dross. "It shall not come nigh thee." You will have His truth for your shield against all the arguments and errors which will cause the fall of others during this "evil day."

The trouble coming upon the world will follow the trouble on the church as a natural consequence and is the second part of the trouble of this "Day of wrath." Will the saints be here during its continuance upon the world? No, we remember Jesus said: "Watch ye that ye may be accounted worthy to escape all those things coming upon the world and to stand before the Son of Man." A glorious anticipation is this, that we are to be gathered together unto our living Head--Christ, and to enter into His kingdom before the pouring out of the vials of wrath upon the world.

This is in harmony too with the thought expressed by David. "To bind their Kings with chains and their Nobles with fetters of iron, to execute the judgments written, this honor hath all his saints." Again as Paul says: "Know ye not that the saints shall judge the world?" "Therefore judge nothing before the time."

The thought harmonizes too with Daniel's expression: "In the days of these Kings (the ten powers representative of the Roman Empire before they are destroyed in this "Day of the Lord") shall the God of heaven set up a kingdom...and it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:4.) We remember how this harmonizes with the statement of Jesus: He represents his church now as His Kingdom (but not set up--not in power), and says: "He will gather out of His Kingdom all things that offend and they that do iniquity, and then shall the righteous shine forth as the sun"--be set up. They must be set up before the time of trouble fully comes upon the world, for "IT shall break in pieces and consume all these." All can see, therefore, that our setting up must be before the plagues which are represented as destroying earthly kingdoms.

But we have a beautiful picture of all this in

REVELATIONS 21:9.

"There came one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, come hither,

R113 : page 1

I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

We have perhaps all seen by a previous article that John was a sort of representative of the church to be translated--"If I will that he tarry till I come, what is that to thee?" When he was called to see the "Mystery Babylon" he was taken into the wilderness to see her. So with us, when we come to recognize the Babylon church in its true light as in God's sight, we must go into a wilderness, a condition of complete separation from the world, a condition of humility, alone with God, and when he feeds us and only then can we see the Nominal church as it is--a Babylon or Confusion company to be spewed out of the Lord's mouth.

As to see Babylon--John went into the wilderness, so now when called to see the Bride of Christ, he is carried away to a great and high mountain. What does this show? That we, the church of translation must go up into the great Kingdom --enter into the joys of our Lord and be in His likeness before we can see as we are seen and know as we are known. The bride can only be seen from the standpoint of the Kingdom, "Except a man be born again he cannot see the kingdom of God" (the Bride). "Except a man be born of water and of the Spirit he cannot enter into the (Mountain) Kingdom of God." (John 3:3 and 5.)

This shows that we shall be changed and caught up to meet the Lord before we see the Church--the Bride. But it teaches more, if you examine closely it shows that we shall be taken up into the Mount or Kingdom before the seven last plagues are poured out on the world. Notice that it says that the angel who talked with him and took him up was one of those having the seven vials of wrath. Now were these vials full or empty; had they been poured out or were they to be, after John is shown the Bride in the mountain? We answer: The Word says they were full. In the Greek the word full is emphatic as if to call our attention to the matter. Oh, how very full of meaning is every word that God has given.

Notice, too, how much this is in harmony with another type of the same thing given in the Law. You remember how Moses as the type of Christ had left the glory of the Court of Egypt to have part with his people. When he came to them, to deliver them the first time, he came to his own (natural Israel), and his own received him not. He went away, took the Gentile wife and returned again to deliver his people. Now remember, that as he came the second time and before the plagues were poured upon Egypt, Aaron came to meet him as we shall be caught away to meet our Lord. Aaron did meet him in the Mount of God. We are to go up into the Kingdom, and are to be joined to Christ before the plagues are poured out, and, like Aaron, we are to assist in pouring them out.

Oh, how glorious the thought of soon entering into the joys of the Lord, soon entering the Mount of God. Are we prepared to enter in? Are we clothed in the pure white robe of Christ's righteousness? Is it clean, without spot, or wrinkle or any

R113 : page 2

such thing, or is it all besmeared with stains of earth? Be not deceived: If walking hand in glove with the world, minding earthly things, you are almost sure to get your garments crushed and stained, and to be unprepared for the marriage. And if left out of the marriage you cannot escape the things coming upon the world, but will be obliged to wash your robes and make them white, and to come up to the Kingdom through great tribulation. That will truly be a great blessing and favor to be one of "The Virgin's, companions that follow her," but not so grand will that be as to be a part of the bride, "The King's daughter all glorious within "She shall be brought unto the King in raiment of needle-work." Blessed indeed will it be to be "called to the marriage supper of the Lamb," but more blessed to be the bride whose marriage (then past) will be celebrated.

Oh, beloved brethren and sisters, let us lay aside everything else as an ambition, and bend all our energies to seeking first, or principally "the kingdom of God. It is too high and too grand to miss. All things else are not worthy to be compared with our high calling in Christ Jesus and the glory that will be revealed in us.

====================

R113 : page 2

AS THE LIGHTNING.

LUKE 17:20-24.

Jesus had taught that he was the heir of the kingdom of Judah and Israel and that the kingdom was come nigh--was very close at hand and we remember that it was but a short time after this, that he came riding on the colt thus presenting himself as their King; in fulfillment of Zech. 9:9: "Behold thy King cometh unto thee." Thus he offered himself to them and was rejected as had been foretold; and consequently did not set up the kingdom. "He came unto His own and His own received Him not."

The Pharisees were talking together of this strange and queer man whose friends and disciples were poor and ignorant. They say to themselves, what nonsense this man talks; how he is deceiving these poor people, by raising in their minds the hope that He will some day be a King and then they shall share the kingdom with him; and these miracles which he has power to do seem to make the matter a settled fact with these his followers. Let us go to Him and in the hearing of his disciples, let us ask him how, when and where his kingdom will come &c., that his followers may see the impossibility of his claims being true.

And when he (Jesus) was demanded of the Pharisees when the kingdom of God should come, He answered them and said: "The kingdom of God cometh not with observation: neither shall ye say, Lo, here! or Lo, there! for behold the kingdom of God is within you (or marginal reading will be among you.)" Jesus here made known something concerning his kingdom that must have astonished both the Pharisees and also his disciples, viz: That His kingdom when established would pervade all society and control all, but be seen by none, as he said again at another time to Nichodemus, "you must be born again," born to spiritual bodies before you can "see the kingdom of God" or "enter into it" just as we know also a man must be begotten of the "spirit of truth" before he can even understand the "things pertaining to the kingdom of God" as recorded in scripture.

The disciples heard this account of the kingdom and probably did not comprehend it, for the Spirit, not yet being given, they could not understand spiritual things. (1 Cor. 2:10.) But Jesus takes advantage of the moment to drop a word to his disciples which the Spirit would afterward open to their understanding. And He said unto his disciples "The days will come when ye shall desire to see one of the days of the Son of man."

Jesus was looking far away into the future, to the time of the setting up of his kingdom just mentioned to the Pharisees, and he surely knew as he looked at our day and at us the disciples living in his days--"in the days of the Son of man," the days of his *parousia*--presence in which he says the world in general will continue at their customary employment, "eating, drinking, planting, building &c.," all unconscious of him "and know not of his presence," (verse 26 and Matt. 24:37-39,) that our hearts would be longing so much for his communion and to "see him whom my soul loveth" that He foresaw we say, that our very intensity of longing, would open a tender spot for our enemy to attack. He knew too that our "enemy, the devil as a roaring lion" is continually seeking to overcome us and knows full well the points most easily attacked. Therefore he makes special mention of this, to put us on our guard, saying: ye shall desire to see one of the days of the Son of man (as you now see them-- seeing me present and in the flesh), "and ye shall NOT see.

And this is the more significant to us because the Lord informs us that there will be in these "days of the Son of man," false teachers who will be very powerful and exercise much influence upon the church, "For false Christs (deceptions) and false prophets (false teachers) shall arise and shall show signs and seduce (lead into confusion and error) if possible even the elect." "And then if any man shall say unto you, Lo, here is Christ or lo, he is there, believe him not. Mark 13:21. So too we read in Matt. 24:23-28, that Jesus said: "Behold I have told you before [I have forewarned you] wherefore if they (false teachers) shall say unto you, 'Behold he is in the desert, go not forth.'" Since we must apply this scripture to the "days of the Son of man," "days of His (*parousia*) presence," we look about us to see if any are making such claims, and we believe we find these false teachers (We do not say that they may not, for all their falsity be Christians. We will not disfellowship any one.) We believe we find them in those who claim that Jesus is to appear shortly in the wilderness of Judea (Palestine) and that all who love him and expect to be part of his kingdom should go there and be on hand to receive and welcome him. In accordance with this claim, it is perhaps known to many of our readers that colonies are now being organized in New England and money raised to start a company to

R114 : page 2

establish this teaching and to prepare the way for others to follow.

True Palestine is not a "desert" in the sense we generally use it but it is, in the sense of being a wilderness --or a place deserted as we read of Jesus when he went to pray "he went into a desert place alone." And we regard this as the thing against which Jesus warned us saying, "go not forth." But there is to be more than one of these deceiving teachers; While one says He is coming in the desert, another says: "Behold he is in the secret chambers." Do we find teaching of this kind now, in the days of the Son of man? Yes, it seems to us that this is being fulfilled; a brother whom we knew well and loved much, thinks that God has given him what he terms "New Oil" (perhaps he does not notice that the virgins of Matt. 25, do not get any new oil; it is the same oil they had at first). But this brother is we think fulfilling this scripture. He is teaching that after 1881, Christ will appear in the flesh secretly, to be seen only by himself and those who believe exactly as he believes. This teaching not only leads to unscriptural expectations, but seems to open the minds of those who receive it to a perilous snare of the devil, which snare is referred to in the "Three Worlds," a book written by this very brother, in 1876, now out of print but possessed by many of our readers, extracts from which will follow this article. The wide diversity of views as stated in that article, and his present view as stated above seems to make good his claim that he has new oil; but it does not commend itself to us as being as good as the old "The old is better." Nor does it answer the conditions of the parable for no new oil was given.

But what does Jesus say to us; are we to expect to see Him in the secret chamber? No, he said "believe it not." Well, Lord, tell us then, how and where shall we meet you. Jesus' answer is: "Wheresoever the carcass is, there will the eagles be gathered together." As the eagles seem instinctively without call or noise, or warning, to assemble from every different point, near and far, so, we understand the Lord to teach, will be our gathering together unto him. We shall be caught away to meet the Lord. Two in the field, bed and mill, "one taken and the other left." "and they said unto him, where Lord, (taken where,) and He said unto them wheresoever the body is thither will the eagles be gathered together." (Compare Matt. 24:28 and Luke 17:37.)

Thus does Jesus seem to say to us positively, "If they say to you he is in the desert, go not forth, (or) behold in the secret chamber, believe not."

You will indeed desire to see, but "shall not see" until you are "taken," and as eagles you meet me. "Then we shall see Him as He is," for "we shall be like Him." Then He tells us how He will be in His day. Vs. 24. For as the lightning that lighteneth out of one part under heaven shineth unto the other part under heaven, so shall the Son of Man be in his day. Let us examine the language carefully. There are two things mentioned --the cause and effect: lightning itself; and its effect--the shining light. The lightning is the electric fluid which human eye cannot discern; the flash of light we can see. Now which of these are used to illustrate the Son of man in his day? We answer that it is the electric fluid. The lightning which cannot be seen that is used to illustrate the Son of man. Electricity was almost unknown as a science when Jesus uttered these words, but it was written for our edification and instruction, and the Lord knew that His simile would have a force and meaning now, which the disciples then could not fully realize.

It is now known that electricity is one of the most powerful forces in nature; perhaps more powerful than any other, yet imperceptible to the eye. Scientists affirm that it can encircle this earth six times in one second of time.

What a wonderful illustration of the powers of the "Son of man in His days." Everywhere present, all powerful. Its presence may be recognized by the flashes which it causes, and both its presence and power are shown when that which it strikes falls crumbled to dust. Just so now, and during all the days of the Son of man, for we understand that all the "day of wrath" or time of trouble, is included in the term "in His days." In these days there will be great flashes of light and knowledge in the church, enlightening all who have eyes to see, and are awake and watching. Has not this been to a great extent your experience, since you came to recognize as a fact that the bridegroom

----

(Continued on Seventh page.)

(Continued from Second page.)

came in 1874, and that since then we are going in (into a condition of readiness,) to the marriage during these years of His presence, since you awoke to knowledge of the fact that the various great, grand, bright revelations of God's plan contained in "the word," have been seen by you? Yes, I think that this is the experience of all; we have not seen Him, but the enlightening influence resulting from His presence, we have seen.

But the effect of lightning is different, in different places. It shines in the heavens, (the church,) but it is a very destructive agent on earth (to the world,) sometimes. So we understand during this, His day, the various high ones of earth will be smitten, crumbled and brought low, and "all the kingdoms of the whole world shall be thrown down."

Thus shall the Son of man be in his day. We recognize Him through the light upon the word, and the world shall recognize

Him by the destruction and trouble. And they shall say, "hide us, (protect us,) for the great day of His wrath is come."

====================

R114 : page 3

When that Which is Perfect has Come.

All the gifts that here are given,
All the faith for which we've striven,
We must loose, when heaven we gain,
As is lost in the sea the rain.

Light that on our path below,
Seems like the summer sunbeam's glow,
Then shall fade and pale away,
E'en as the stars flee from the day.

We have loved the Saviour here,
Loved our fellow travellers dear.
At our home, that love shall be,
Lost, like time in eternity.

Travelling home-ward through the gloom,
Through the shadow of the tomb,
Far too weak are these poor eyes
To view unvailed the heavenly prize.

What a waking! What a dawn!
When the vail shall be withdrawn.
Heart and mind and nature be
Made fit to dwell eternally.

L. A. A.

====================

R114 : page 3

THE CLOSING WORK.

The transition from the Jewish age to the Gospel age covered a period of a little more than seventy years, reaching from the birth of Christ to the destruction of Jerusalem. The prominent events of that period were the coming of Christ, and the disposition of the Jewish nation. That period was divided into several smaller ones, by marked events and stages of the gradual change.

The birth of Christ was the beginning of the Gospel in fulfillment, and might be considered the beginning of the end of the Jewish age. Christ from that time had come from heaven, but as the law required that He should tarry thirty years (Num. 4) before entering on His public ministry and the real harvest work, He was not "made manifest to Israel" until the baptism of John.

Jno. 1:31. This is an important point; He had been in the world for thirty years, and the world knew Him not (Jno. 1:10), not even Israel. The manifestation to Israel is also called a coming. John preached before His coming. Acts 13:24. "There cometh one after me." Mark 1:8. John pointed Him out and said: "This was He of whom I spake, He that cometh after me is preferred before me." Jno. 1:15.

Let it be particularly observed that though there were several events called His coming, there was only one coming from heaven and that coming from heaven was at the beginning of the tarrying. The later comings were manifestations in new official positions. At His baptism John introduced Him as the Bridegroom to that typical Bride, speaking of his own joy as the "friend of the Bridegroom" as fulfilled. Jno. 3:29, Mark 2:19,20. During His ministry He was doing or superintending a finishing work, which he

R115 : page 3

calls reaping or harvest, (Jno. 4:34-38, Matt. 9:37-38) hence He was then manifested in the double character of Bridegroom and Reaper. At the end of His visible ministry He rode into Jerusalem as King, in fulfillment of "Behold thy King cometh" (Zech. 9:9), and He immediately exercised His authority in leaving their house desolate because of the manner in which they treated Him.

These facts are interesting to the Bible student as matters of history concerning the Lord's dealings with the Jewish nation, but are intensely interesting when it is remembered that all those facts were arranged as a pattern of things connected with the closing history of the Gospel age. The equality and parallelism of the Jewish and Gospel ages we here take for granted, because they have been so often proved.

The transition period of seventy years mentioned at the beginning of this article, has its parallel in the transition from the Gospel age to the millennium, or between A.D. 1844 and A.D. 1914. The beginning of this transition is marked by the application of the 2300 days or years of Daniel 8 and 9, and the end is marked by the end of the Times of the Gentiles.

The prominent events of this period are the second coming of Christ, and the disposition of the Gospel church. This period also is divided into several smaller ones, by marked events and stages of the gradual change. In addition to the events already named let it be remembered that while the Lord was disposing of the Jewish nation, the Gospel church was coming on the stage of action, and so while He is disposing of the Gospel church, the Jewish nation comes up again by restoration.

As the beginning of that change was marked by the coming of Christ from heaven, so the 2300 years above mentioned indicate that Christ was due to leave the most holy place--"heaven itself"--in 1844. Each of these points was marked by a movement of the expectant people in reference to the coming of Christ. As there was a tarrying of thirty years then before the manifestation of His presence, and the real closing work, so in this case His presence and the light on the harvest were not manifested until after thirty years of tarrying.

We speak of His coming or manifestation as Bridegroom and Reaper between the Autumn of 1874 and the Spring of 1878, in the same sense as He was so spoken of during the three years and a half between His baptism and His entry into Jerusalem as King. His coming as Bridegroom was first expected and recognized by the watchers, and His work as Reaper afterward seen. In this case, as in the pattern, His manifestation to the watchers was not a coming from heaven, but a manifestation in his official relationship. In either case there was but one coming from heaven--the most holy--and that coming at the beginning of the tarrying. The tarrying in either case is the period of time after He had come, before entering upon His work.

We call special attention to this feature of the parallelism, because some are claiming to hold on to the parallelism, and yet ignoring the presence of Christ entirely. The two must stand or fall together. We are not opposing them, but they are opposing us, and we are set for the defense of what we learned with those who are now opposing, and which we still believe to be truth. Those who are opposing the truth as to Christ's presence, make use of the parallelism to prove that Christ will come in 1881, seeming to ignore the fact that if Christ's coming is future there is no parallelism between the endings of the Two Dispensations.

They tell us that the tarrying in either case is thirty-three years and a half; that in the first case it was the period during which He remained with His people, but in the second case the tarrying was the time from 1844 till 1878, ending three years and a half before He comes to His people at all. If their lamps were burning half as brightly as they claim, they might see this inconsistency.

Will some one who is now opposing the presence of Christ, tell us what event took place at 1844 to parallel the birth of Christ, and what happened between 1874 and 1878 to parallel the manifestation of Christ to Israel, if their new views are correct?

Let no one claim to believe and build on the parallelism and yet virtually ignore it. If it can be proved that the presence of Christ is not true, the Two Dispensation arguments will be proved untrue so far as its time element is concerned. But we are satisfied that both will stand the test of time and future events.

We believe that as in the pattern dispensation, Christ took upon Him the official dignity of King, and left Israel desolate, so at the parallel point in the Spring of 1878 He was manifested in the

Kingly office, and Israel began to rise. When Israel rises Babylon must fall, for "the watchmen shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8.

We trust that none who have seen these glorious truths, will forget that while there is such a beautiful parallelism between the Two Dispensations, the two comings, and the closing work, that there is also a clear contrast; that is, all connected with the second is on a higher plane than the first. We hope they will not forget God's order of first the natural and afterward that which is spiritual. If this be well remembered it will save them from the strong delusion of expecting Christ to come in the flesh, to the church, in 1881 or any other time. One difference between the two comings is that then He came to go away again, while this time He comes to stay; and instead of being overcome by the Powers of darkness, He will conquer all His foes.

J. H. P.

====================

R115 : page 3

THE CLOSING WORK.--No. 2.

In the closing work of the Jewish and Gospel ages, there are three things mentioned as belonging to either, viz: Separation, gathering and burning. In the former dispensation they were represented under the figures of wheat and chaff, and in the nominal gospel church are called wheat and tares; but the disposition of the two are parallel. The two elements are separated--the wheat gathered into the barn, and the chaff and tares are burned.

Not only the work of separation and the gathering of the wheat are under the supervision of Christ, but also the burning of the chaff and tares. This fact shows that all that is meant by the burning is included in the harvest, and, therefore, in the end of the age; for "the harvest is the end of the age," whether it be the Jewish or the Gospel age.

John's statement in reference to the closing work of Christ is clear on this point: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." --Matt. 3:12. In the seventh verse the fire is called the "wrath to come." That this meant the fire (or judgment) which was to bring the Jewish people to desolation, is evident from the Savior's own prophecy: "For these be the days of vengeance, that all things that are written may be fulfilled;...for there shall be great distress in the land, and wrath upon this people."--Luke 21:22,23. Paul, in referring to the same people and the same facts, says: "Who both killed the Lord Jesus and their own prophets,...for the wrath is come upon them to the uttermost." --1 Thess. 2:15,16.

These statements compared show clearly that the closing work included the day of wrath, and reached to the destruction of Jerusalem. Hence, we cannot escape the conclusion, that there is a sense in which the Jewish age, and, therefore, its harvest or closing work, reached to the destruction of Jerusalem. This being true, the Jewish harvest, for the complete disposition of the Jewish church, instead of being limited to three and a half or seven years, covered the forty years from the Spring after his baptism, to A.D. 70.

This may show us that Christ has the supervision and power over the natural men and nations, as well as over spiritual things, for the overthrow of Jerusalem was of a very natural people in a very natural way; and yet it was in fulfillment

R115 : page 4

of the statement: "He will burn up the chaff with fire unquenchable." There is a parallel to this, and without a contrast, in the disposal of the tares of the nominal Gospel church --a very natural set of people.

That the burning of the tares is included in the gospel harvest, is evident from Matt. 13:40: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age." So shall it be in the harvest, for "the harvest is the end of this age" (ver. 39). From these statements, the parallels, and other scriptures, we conclude that the day of wrath is included in the Gospel harvest, and, therefore, that the age and harvest extend to 1914, covering a space of forty years from the Spring of 1875, instead of three years and a-half, or seven years.

The prophecies of Isaiah call for such an extension as to include the "day of vengeance" in the closing ministry of Christ. Isa. 61:2 and

R116 : page 4

63:4. It is evident from the latter reference, that the "day of vengeance" is also "the year of my redeemed.

This carries us forward to Rev. 11:15-18 to find the same thought of the time of "reward" of all that fear God's name, being identical with the day of wrath. The seventh trumpet includes both and reaches to 1914. Whoever will read carefully the first few verses of Isaiah 63 and the description of the harvest as given in Revelation 14 can hardly fail to see that the scenes are identical. That harvest is under the supervision of the Son of man, with a golden crown upon His head. Then the idea we advance that Christ entered upon the official work of King in 1878 is in harmony with the application of the harvest here given.

But what becomes of the idea of those who now oppose us in these things, that Christ does not come into possession of His crown, until after this day of wrath? Will they not be compelled to admit for consistency's sake that the harvest and the treading of the winepress must be located away beyond 1914? It seems too much like desperation for them to take such ground, but they must do it or admit that a part of the harvest and the disposal of such as are represented by the clusters of the vine, and which are to be subjected to the wrath of God, take place after the Son of man is crowned. Will any one be so reckless as to take the ground that the "seven last plagues" of Revelation 15 contained in the "seven vials," in which are filled up the wrath of God, are to be fulfilled after the day of wrath is ended? Will any whose lamps are burning brightly with the light of the truth on the Times of the Gentiles, and the time of trouble or day of vengeance with which those times end, take the ground that the day of wrath extends beyond 1914? They must do all this, and thus ignore the parallelism between the two days of wrath, or admit that Christ receives His crown before the subjugation of the nations in this day of wrath.

Who among the careful and impartial readers will read from the 14th verse to the end of the 14th chapter of Revelation, and then believe that those who deny Christ's coming as King before the end of the harvest, have the clear and most advanced light, and that our lamps are gone out? We resent with a just indignation the assertion so often made that our lamps are not burning. We never have confessed it in thought, word or deed. The so called "new supply" of oil we never asked for because we never wanted it. In the parable of Matthew 25 the foolish were the first to know and confess their lack; but in the last year, and because we could not indorse all their recklessly new and contradictory statements, some have labored earnestly to convince us that our lamps are out, but not one of us believes it. Then that application of the parable is incorrect. The case is different however with a class who in the 1844 movement saw light on the prophetic periods, then afterward gave it all up, and confessed that they had "no light on the harmonious ending of the prophetic periods." That was something like saying, "Our lamps have gone out."

We are not disposed to boast of our light; be it little or much it comes from the Lord, and to Him we would be grateful. We would be dishonoring Him as well as our own consciousness should we confess that we are without light or if we did not deny the oft repeated statement, that we do not even claim to have any increase of light on these glorious subjects. Those who have not seen new and advanced thought in ZION'S WATCH TOWER during the year of its existence, only prove to us that they have not given it a careful and impartial reading. We believe it is our duty and privilege to bring from the treasure house things both new and old. Matt. 13:52. And the new truth must always be in harmony with the old truths.

Now while we are teaching that there is a sense in which the Jewish age extended to the destruction of Jerusalem, and that in the same sense the Gospel age extends to 1914, we do not ignore the fact so well established years ago, that there is a sense in which the Jewish age ended at the death of Christ, and that in the same sense the Gospel age ended in the Spring of 1878. We believe the prophetic argument which fixes those two points is unanswerable; and the illustration of the equality of the Two Dispensations as ending at those points is as clear and beautiful as it ever was.

God's dealings with the Jewish people, as a nation, ended at the Cross, but after that favor was extended to the remnant, until as we believe not a kernel of wheat was left to perish in the destruction of Jerusalem. It will not be difficult for those who understand what they are reading to see what would be a parallel to that in reference to the nominal Gospel church.

We believe the recognition of these two endings of each age and therefore the two phases of each harvest will be necessary to the understanding of some things yet to be developed. In the law there were two gatherings--first the first fruits and then the general harvest. This was true of each season, and is true, we believe, of both the Jewish and Gospel ages. The first in either case included those who were able to receive the presence of Christ during the first phase of the harvest; and it is their privilege to extend the truth for the acceptance of others afterward.

We have already shown that there was an extension of God's dealings with the remnant until the destruction of Jerusalem, and it can be shown that there was a work done and counted finished at the end as represented by the first cherub. The disciples under the personal supervision of Jesus gathered fruit for the Gospel barn or "unto life eternal" during the three years preceding the Cross. Compare Matt. 9:36-38 and Jno. 4:34-38. Jesus referring to that harvest work calls it, "to finish." Later He says "I have finished the work which thou gavest me to do." Seventy weeks were determined on Daniel's people for certain specified purposes but Isaiah foretold a cutting short of the work, and Paul applies it at the end of the Jews' age. "For He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. This was what Jesus did when He left their house desolate. Mark! He both finished and cut it short. From which it is evident that the prophecy of the "seventy weeks" in Daniel 9 was fulfilled at the end of sixty-nine weeks and a half. The only point of the prophecy that does not seem to have been complete is the confirmation of the covenant, of the last verse, "for one week," but let it be observed that this was not to be on Daniel's people, but with many. Daniel's people ceased to be recognized as a nation when Jesus left them desolate, and Jerusalem ceased to be the "holy city" when the vail of the temple was rent, and the Gospel church from that time became God's dwelling place. This the New Testament clearly teaches, and only the remnant of Israel who accepted Christ were recipients of the Gospel favor.

Speaking of Christ leaving the house desolate, Paul quotes from Isaiah and applies it: "Except the Lord of Sabaoth had left us a seed [remnant] we had been as Sodoma and been made like unto Gomorrah." Rom. 9:29. That we are not mistaken as to the proper time for the application of that prophecy is made plain by the Apostle himself. In the eleventh chapter after speaking of the casting off of the nation, in order to show that a remnant were to be saved he referred to himself as one who had not received Christ during the first part of the harvest, and then to the case of Elijah, who at one time thought all were gone; "But what saith the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Then Paul makes the application, "Even so then, at this present time also there is a remnant according to the election of grace." Rom. 11:1-5. The point is, the nation was given up to desolation, but the remnant were to be saved out of the fire. It may be true, in fulfillment of Dan. 9:27, that the Gospel was preached exclusively to the Jews for three years and a half after the cross, but it is evident that the remnant were not all saved during that half week. Paul made a specialty of his Jewish brethren at least seventeen years after he was converted, (Gal. 1:18 and 2:1) and there is reason to believe that the Jews who received Christ at any time before Jerusalem was destroyed were saved from that calamity as much as those who had accepted before. Thus He gathered the wheat and burned the chaff.

Those who believe in the parallel of the Two Dispensations may readily make the application here. Some accepted the presence of Christ during the three years preceding the Spring of 1878. These have the privilege of extending the truth on this subject for the faith of others. And we would say this truth is none the less true because some, and even leading spirits, who once believed it, have, under peculiar trial, now ignored the presence of Christ. To us there is great force in the statement of Revelation 11:18, that even all that fear God's name small and great are to be rewarded during the sounding of the seventh trumpet. We will not now speak of the manner in which the work will be done, but it is evident that not one kernel of true wheat, or using another scriptural figure, one lamb of the flock will be left out of the kingdom. The extension or prolonging of the dispensation is an expression of the longsuffering of God toward us (not speaking of the world, but of the too worldly church), not being willing that any should perish. Though ninety and nine were safely in, He will seek and find and bring home the last one.

J. H. P.

====================

R121 : page 4

"Human laws derive all their binding force from their divine original, the good must demand that which is right, and condemn that which is wrong."--Blackstone.

====================

R117 : page 5

THE TABERNACLE--No. 2.

THE LAVER--EXOD. 30:17-21.

Having in our last, advanced as far as the Altar of Burnt Offering, we will now consider the Brazen Laver. It stood between the altar and the door of the tabernacle. Its dimensions are not given. It was made of copper alone, from the polished copper mirrors (incorrectly --looking glasses. A.V.) of the Hebrew women. The laver was kept filled with water for the washing of the priests. When Moses, by command of God, would consecrate Aaron and his sons, he brought them first to the laver. Not only so, but the priests were bound under penalty of death, to always wash their hands and feet before entering the tabernacle or engaging in the work of sacrifice. They were not to wash simply if they thought it necessary, or when it was convenient, or in any way they imagined would pass for the ceremony and not incur God's displeasure. They might not wash one hand or one foot, or sprinkle a few drops on each. No! the thought must be ever before them: "Be ye holy for I am holy." They must wash and be clean.

Thus the laver clearly typifies baptism. We come by the brazen altar to the laver. It is not our offering, however, which entitles us to the benefits of the laver. Jesus is the altar, and by or through Jesus' offering, we approach to be washed. Without this washing, we have no part or lot in the matter.

The consecration of the priests, as we have seen, began at the laver. The law said: Cast off your filthy garments, be washed, be clean, and be robed in the pure linen of the priesthood--Christ's righteousness. There was but one laver. At this and this only, the priests must wash --We find no other provision made. But, says some one: The high priest washed in the holy place on the day of atonement. True, but the laver and the altar were in the holy place. The difficulty arises from an obscure translation of Paul's description of the tabernacle in Hebrews. All within the snowy linen curtains of the court was holy. [See Ex. 28:43.]

The laver was of one metal--copper. There was no wood in its construction. As we have seen in the brazen altar, and in the posts of the court, the corruptible wood symbolizes the fleshly, or human nature, and enduring copper, the divine. We find, then, in the laver, no provision for the flesh. Morality is of no account; natural goodness and self-righteousness have no place. That which we receive--the anointing, and the clothing upon with the pure linen robe of Christ's righteousness, fits us for our work as priests. And now fully consecrated, we may approach the altar and offer sacrifice. Being justified to life by being in Christ who is the end of the law to every one that believeth, we may even come and lay ourselves down with Christ on the altar, being called to be partakers of the sufferings of Christ--to die with him, that we may also live with him. Rom. 6:8, Phil. 3:10. As so beautifully brought out in the March No. by Bro. Russell, we can, in the type of baptism, symbolize this death. As Jesus, the great sacrifice, voluntarily laid down his flesh life, and after burial and through a resurrection, received from his Father spiritual life, so we, his followers, crucify our fleshly nature and rise to live a new--a spiritual life, and though not really dead as to the flesh, nor really alive as to the spirit, until the resurrection, yet God who "calleth those things, which be not as though they were, [when in process of accomplishment, as time is nothing to him,] allows us to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Being dead then, [in this sense,] we are buried with him by baptism; for as Paul says, "Know ye not that all we who were immersed into Jesus Christ, were immersed into his death?" [Amer. B. Un. version.] He says further: "For we have become united with the likeness of his death, we shall be also with that of his resurrection. Rom. 6:2-5.

[Query.--When and how did Christ die? Let him that understands, mark.]

Is baptism necessary to salvation? we are often asked. Do you believe God will send a christian to hell because he was not immersed; or do you suppose a few drops of water will keep any one out of heaven? We can at least answer it is always safe to do God's will, and it ought to be a pleasure. The popular notions of heaven and hell, baptism and salvation, are not of the Bible, and although the disobedient may sometimes seem to be greatly blessed, it proves nothing to the point, for even the wicked may flourish like a green-bay tree. We are sure of this: that those who know the Master's will, and did it not, will be beaten with many stripes and compelled to obey in the coming age, when alas, it will be too late to gain the high calling; for certainly in God's word we find no way revealed of entering the priesthood and the holies but by the laver. If any will climb up some other way, he must abide the consequences. See also, Ex. 30:20, Num. 16:1, 1 Chron. 13:10.

There was but one laver, not three. It was a laver too, not a hyssop branch. If sprinkling is baptism, how can it symbolize

Christ's death and resurrection--or how indeed illustrate our faith and hope in dying with him that we too may rise to live a new and Spiritual life? While the laver is primarily a type of baptism, yet as a symbol and more particularly, because it is in a further sense a symbol of life, it would seem to point to several objects. Like nearly every type, it points to Christ--to Christ as the fountain of cleansing; to Christ as the resurrection and the life. It seems peculiarly to link together the spirit, the water, and the blood, as the agents by which we are washed from our natural filthiness, and through which we attain to life.

Water in its purity, in its beauty, and in its all pervading power, is a fit symbol of Christ our Life, since it is the life of all organic nature. The tiny blade of grass and the giant oak are alike supported by water. In the glistening dew drop, in the refreshing rain and in the mighty torrent we see its power. The colors of the humble violet and of the grand heaven-spanning rainbow, alike reveal its beauty. The gentle murmur of the brook and the ceaseless roar of old ocean unite in proclaiming the praises of our Creator and Life-giver. Through the veins of the vegetable world circulates the (water) sap, causing the apparently dead plant to spring up into new life, and to send forth shoots covered with beautiful flowers and fruits. Through the arteries of the animal kingdom, darts the bright, red blood, carrying life and power to every member. Ascending still higher in the scale of creation, we find the blood-life superceded by the life spiritual with correspondingly higher powers. And so the vegetable kingdom, the animal kingdom, and the spiritual kingdom unite in one, witnessing for Christ, our life.

Here at the laver the new life of the christian begins. Jesus said to Nicodemus: "Truly, truly, I say to thee, if any one be not born of water and spirit, he cannot enter the kingdom of God." [Em. Diag., John 3:5.] Here the begetting by the spirit and the word takes place; it is reckoned as a full birth and symbolized by the rising from the watery grave--the grave of the old carnal nature. Of course the carnal nature does not really die here, but it is so reckoned, (the process having begun) because if faithful, we will ultimately kill it by crucifixion of the flesh.

Water is a symbol of truth, both as a cleansing and as a life-giving power. Paul tells us that Christ gave himself for the church, "that he might sanctify and cleanse it with the washing of water by (or through) the word." In praying for his own, Christ said: "Sanctify them through thy truth--thy word is truth." To his disciples he said: "Now ye are clean through the word that I have spoken unto you." As water cleanses the natural, so truth cleanses the spiritual. As water is the life of the natural, so the truth of God develops the life--spiritual. Thus Jesus could say: "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." (John 17:4.)

The laver in its washings, typified not baptism only, but the daily washing of the word. Not an instantaneous sanctification as taught by some, but a continual process or purification following a growth in the knowledge of the truth. No water--no washing, no truth, no sanctification. It is impossible for us to grow in the image of God only as we grow in the knowledge of God. We cannot copy that which we have not seen.

In Gen. 1:2, we find the spirit brooding over the face of the waters, impregnating them with the principle and power of life, till, under the guiding hand of God that which was powerless and dead, is quickened into life. In Rom. 8:1-11, we find man as powerless on account of sin, as were the waters in the beginning, quickened into new life by the same life-giving Spirit. Not resurrected from the dead by the power of the Father as some claim, (The passage has no allusion to the resurrection--See context) but quickened from a life in the flesh to a life in the spirit during this present Gospel age. Thus Jesus said to the woman of Samaria: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again: "If any man thirst, let him come unto me and drink. (Jno. 4:14, 7:37-39.) In the millennial age, "the Spirit and the

R118 : page 5

Bride shall say, come and take the water of life freely." Now we see but the brazen laver of the tabernacle --then Solomon's brazen sea; now a well of water in each believer's heart, overflowing many times, then the pure river of the water of life flowing wide and deep from out the city and over the world.

The laver was a type of the Blood of Christ.

> There is a fountain filled with blood,
> Drawn from Immanuel's veins;
> And sinners plunged beneath that flood,
> Lose all their guilty stains.

This is the fountain of fountains--the one and only cleansing laver. Is there a well of living water springing up in each christian heart? This is its secret spring. Is there a stream that makes glad the city of God? It rises here. Is there a river of life flowing out to the nations? Behold its source:

> Oh! the blood! the precious blood!
> That Jesus shed for me.

How strange it seems that some who were once enlightened, have begun to despise this fountain. To them Christ's death is but a human offering--fleshly, not spiritual. They have grown too wise to have faith

R118 : page 6

in a "wooden cross." Surely, if he that swears by the altar, swears by all things thereon, he that despises the cross, despises him who died on it. We claim to belong to the priesthood, to have a right to minister in the tabernacle. How came we here? Whence this exalted privilege? Did not Satan triumph over Adam who was our head and lord of creation? Has not Satan become Prince of this world, and were not we his slaves? Yes, but we have been REDEEMED. How? Bought with a price. What price? Not with silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot."

The dimensions of the laver are not given, therefore, as a type, it must be considered unlimited. Under the Jewish dispensation, the people supposed that they had all the truth; that God's favor and love extended only to them; that all the promises, honor, and salvation were theirs; that the Lord really could not save but through them. The Gospel church affects to despise their narrow, ignorant prejudices, and claiming all the light and honor and promises and every prerogative for herself; she too, in blind ignorance, limits the blood and the truth and the powers of the Mighty One. In vain the church boasts herself against Atheistical Scientists, who limit nature's God by the laws he himself hath made, while she, claiming to magnify him, measures his thoughts and his Almighty arm by the puny grasp of her arm. Let us not forget that when Elijah our type began to tell the Lord how faithful he had been, and that he alone was worthy, God's answer was: "I have left seven thousand in Israel who have not bowed under Baal."

Now we see God's grace or favor, perhaps we even catch a glimpse of the riches of his grace, but Paul tells us that it is only in the ages to come that he will show "the exceeding riches of his grace towards us in Christ Jesus," and "that in the dispensation of the fullness of times (the millennial age to which all prophetic times point) he will gather for himself into one, all things in the Christ." Let us beware of limiting God's power and truth and love. Rather let us remember the oft-repeated declaration of the Psalmist: "His mercy endureth FOREVER."

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

W. I. M.

===================

R118 : page 6

By putting on Christ you will put off the love of this world; you will live above the world while you live in it. If Christ be in the heart, the world will be in its proper place. If you are clothed with the sun, the moon (all sublunary things) will be under your feet.

====================

R118 : page 6

NEW AND OLD.

MATTHEW 13:52.

The word of the Lord is indeed well compared to a rich treasure house, or a precious box of jewels. Out of this treasure it is the Christian's privilege to bring forth one precious thing after another, for admiration and encouragement; and it is the teacher's duty and privilege, as represented by the Scribe, to bring forth these precious things for the edification of the flock of God, over which he is Overseer.

When we receive Christ as our own--not a set of ideas merely about Christ, but Himself as a living, personal and loving Savior-- we receive the whole truth. "I am the Truth." The whole box of jewels is ours, though at first we may know but little of what it contains. It is the life work of the Christian to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18.

That a perfect knowledge constitutes one a member of the body of Christ is a sad and dangerous error. A babe in Christ is a member of the body, as really as the well developed Christian. The capacity differs but not the relationship. The youngest and weakest child is a son as really as the oldest and strongest. It is in Christ we are to grow up in knowledge and Christian stature, and not out of Him in order to become members. It is in the Vine, and not separate from it, that the young and tender branch becomes a strong branch bearing fruit in abundance. "Without me [i.e. separate from me] ye can do nothing." John 15:5.

The lambs and the sheep make one flock, and there is but one Shepherd, who superintends and cares for all. "He shall feed His flock like a Shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40:11. There are under shepherds to whom a share or agency in this work is appointed. In addressing Peter, Jesus said, "Feed my lambs," and also, "Feed my sheep." John 21:15,16. Was not this saying: Neglect no part--Feed the flock? Peter so understood it, for he lays special stress upon it when he exhorts the elders as under-shepherds: "Feed the flock of God, which is among you. ...And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:2-4.

Paul, in his address to the elders of the church at Ephesus, makes the same thought prominent: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with His own blood." Acts 20:28.

One remarkable feature of the word of the Lord is that, it is adapted to the varied necessities of all grades of Christians. There is milk for babes and strong meat [food] for them that are of full age. Heb. 5:12-14. In this variety and adaptation is seen the fullness of the Shepherd's care and love.

Babes are not to remain babes always, as the above passage shows, but are to grow--which is a gradual change, and thus leave the first principles of the doctrine of Christ, and go on to perfection. Heb. 6:1. The babe cannot be expected to grow up to manhood instantly, and Peter exhorts such to "desire the sincere milk of the Word, that (they) may grow thereby. 1 Peter 2:2.

From what we have seen above the teacher is to look after the young and the old. Is it not then dangerous to neglect, and presumptuous to willingly ignore this Divine command? Is "it rightly dividing" the word in every true sense to attend exclusively to the wants of those who can take strong food, and let the lambs of the flock die of starvation?

It is true that the plan of the ages is the key to the right application of the scriptures, and to give a clear view of the progression of the word as one grand whole. But while the Lord speaks of and deals with all His people as one person, and the truth is thus a lamp that lights their way, and "shineth more and more unto the perfect day," is not the principle of progression "first the blade, then the ear, and then the full corn in the ear" as true of each individual Christian, as of the whole spoken of as one person? This is evidently so, and therefore while the general plan is treated of, the plan of God as to each person should not be neglected. This we ought to do, and not to leave the other undone.

The principle of growth in knowledge seems to be the key to the idea of "things new and old." In an important sense, all truth is old, but what is old, in reality, is new to us, when it comes to our view. What is old to one is new to another, hence those who are far advanced should be interested in and have patience with those who are not so far advanced, but who are following on to know the Lord. What was once obscure to us has now become apparent, and what is now obscure may yet become clear to our minds. Let none be discouraged because others seem to see what he cannot see, and let none condemn the other because he cannot see as his brother.

R119 : page 6

Indeed it is a small matter for any of us to be judged of another man's judgment; to his own Master each one stands or falls.

All truth is in harmony, whether old or new. What was true at any time in the past must be true yet. If the presence of Christ--

which was and is the gist of the harvest message--was advanced truth between 1875 and 1878, it must be true yet; and if it is not true now, instead of being advanced light then it was terrible darkness. If the equality of the two dispensations, the other beautiful time arguments, and all the parallels were developed by the virgins, while they were all in the darkness of sleep, as is claimed by those who say they "all slumbered and slept" until the Spring of 1878, then those glorious truths were and are nothing but a glorious dream, and are therefore a very insecure and unworthy foundation to build upon after waking up. Why build upon the parallels, as the ground of expecting Christ at any time in the future, when if Christ's coming is wholly in the future, and we are not "in the days of the Son of Man," there are no parallels between the ending of the Jewish and Gospel ages? An essential feature of the parallelism, as is well known by all who understand the time arguments, lies in the fact that Christ's coming was due to begin in 1844. That as He left heaven at His coming in the flesh, so he left the Most Holy--"heaven itself" in 1844.

We have sometimes been accused by unbelievers for teaching that the true way to advance was to displace the truth we learned yesterday by new truth learned to-day; but we utterly repudiate the absurd charge. To grow in knowledge is to retain the truth we have and add to our stock.

We believe we are and should be as willing as ever to learn new truth, and unlearn error, whether old or new, but we are not willing to accept as advanced light what is not in harmony with the prophetic foundation on which we are building, until that foundation is proved false. We hope also for the sake of the flock of God that no one will claim to build on the same foundation and give what is called "advanced light," while virtually ignoring that foundation. All are not able-- (Some are able)--to detect the sophistry, and therefore become confused. May the Lord enable those who do see, to help those who do not see, by a clear and earnest defense of the truth.

J. H. P.

====================

R119 : page 6

SET FOR DEFENSE.

In the earnest defense of what we believe to be truth, and for the sake of those who have not as much time to devote to study, and who are therefore not as familiar with our prophetic position, when we state an error, by whomsoever taught, for the purpose of making the truth plainer by contrast, it may sometimes appear like a personal attack, and our earnestness may be taken for personal animosity. This is especially the case where but one person teaches the error to which we refer.

R119 : page 7

But we would say that we are not opposing men, but what we believe to be false ideas; and have nothing but the kindest feelings and the best of wishes for those whom we regard as in error. We do not intend to make any personal attack upon the motive or character of any one, from the Pope of Rome, who represents a great Hierarchy, to the person who represents himself. We honor, and sometimes greatly love, a fair antagonist, and never intend to disfellowship any brother in Christ because of a mere difference of opinion.

Neither is it our purpose through this paper to defend ourselves against insinuations or garbled and false statements. We keenly feel such things, and they are hard to bear, but we will look to the Lord for help and patience. We do not even insinuate that false statements are always intentionally false. We will leave that, too, with Him who knows the hearts of all. If the Lord can afford to let His cause suffer in any way by the misrepresentation of any of His children, surely it should fortify us to bear patiently. We do not pretend to be indifferent to our reputation with good men, but, we care more to be "Popular with One Man"--the Lord Jesus, than for any earthly honor.

We think we have good precedents in the New Testament for our earnest defense of truth, even by the opposition and contrast of error. We are instructed to contend earnestly for the faith, against the inroads and attacks of men, (Jude 3,4), and Paul condemns those who taught that the resurrection was past already and overthrew the faith of some. 2 Tim. 2:16-18.

No Christian is blamed for specifying the acknowledged errors of Paganism, and no Protestant is blamed for pointing out the errors of the Papacy, but if we specify the false teachings of one person, we are blamed for being personal. This ought not so to be. It is as necessary to expose an error taught by one as by a thousand. We have never found fault with any one for specifying what in our teaching was supposed to be error, and for endeavoring earnestly to show wherein we were wrong. All we ask for is fairness and candor. What we ask for ourselves we desire to give to others.

J. H. P.

====================

R119 : page 7

EXTRACTS FROM "THE THREE WORLDS."

P. 42.--"Angels, or spiritual beings have the power to appear in different forms....Hence, fallen angels can appear in the form and character of any person they choose to represent, as easily as Christ could appear as a gardener, stranger, or with pierced hands and side. It is useless to deny their wonderful developments. And that they do now materialize themselves and appear in actual likeness of the person they choose to represent, is placed beyond all reasonable doubt by the testimony of numerous and creditable eye-witnesses. AND THAT THEY WILL YET DO STILL MORE WONDERFUL THINGS as claimed by their votaries we cannot doubt. That they may yet eat and drink, and thus actually consume food of man is not at all improbable."

P. 52. "Many seem to think that a spiritual body is not a literal body. In other words, that it is not a real body. Literal, says Webster, means real, not figurative or metaphorical. 'There is a natural (animal) body, and there is a spiritual body.' (1 Cor. 15:44.) Does any one suppose the apostle here teaches that there is a real body, and there is a figurative, or metaphorical body, and as we have born the image of the real we shall bear the image of the metaphorical? One would suppose they so read, from their exceeding blindness in recognizing any but the natural, or animal body. They seem fearful lest, if the idea be entertained, that Christ comes the second time in any other than an animal body, it will lead to the rejection of a literal resurrection, &c.

We do reject the idea of the saints being raised a natural, or animal body, and if that is rejecting a literal resurrection of the saint, we must plead guilty, and beg to be excused simply on the ground that the Almighty has said: 'It is raised a spiritual body.'

Now will some one inform me why it is unscriptural, or fanatical to maintain that Christ has a spiritual; and, as the saints are to be like him, that they are raised spiritual bodies? Because some seem to think that a spiritual body is not real, but is only a metaphorical body; and that nothing is real except it is 'of the earth, earthy,' is no reason why those who can discern spiritual things, which the natural man cannot, (see 1 Cor. 2:14) should remain in darkness. The two cases on record, in which a spiritual body is described, (Dan. 10:6, and Rev. 1:12) represent a very nice kind of a body, and one which Daniel appeared to think was real. And we have the promise of being made like unto his glorious body; and that as we have born the image of the earthy, we shall also bear the image of the heavenly. The first man and his race are of the dust of the ground, and therefore, of the earth. Christ also took upon him our nature, to work out a plan by which we can take upon us his nature; and as he has born the image of the earthy, we shall also bear the image of the heavenly. 'Yea, though we have known Christ after the flesh, henceforth know we him no more.' Many seem to think that because Christ appeared under a vail of flesh, after his resurrection, just as the Lord appeared to Abraham, that in some way they are to know him again, after the flesh. The world may see him thus, but we shall see him as he is; and not under a vail.

To the natural man it is foolishness, neither can he understand the things of the Spirit. Hence, to teach that one who is born of the Spirit can come and go like the wind, is foolishness to them. If they cannot rise above the flesh, how can they believe when told of heavenly things? Hence, the only course left for them, is to explain away these texts.

When it is said, 'This same Jesus which ye have now seen go into heaven, shall so come, in like manner as ye have seen him go,' the 'NATURAL MAN' at once fixes his mind on, not the Jesus who would suddenly appear in their midst, and then vanish out of their sight, and who was mysteriously invisible during most of that forty days of his presence in his spiritual body; but

R120 : page 7

on Jesus in the flesh, FORGETTING that we are to 'know him NO MORE AFTER THE FLESH.' The Jesus that went away, was the one born of the Spirit--a being who, according to his own words, is as INVISIBLE TO MORTALS without a miracle as is the wind. He would suddenly appear in their midst, 'the doors being shut' --and then--'vanish out of their sight.' Nor could they tell 'whence He came, or whither He went; so is every one that is born of the Spirit.'

This is the Jesus who went away, and who comes again 'IN LIKE MANNER.' There are EXPERTS at explaining away scripture, who can dispose of these things and make them mean nothing, I admit, and so they can any and all scripture; nevertheless, the word of God standeth."

NOTE:--As we may be accused of garbling the above we would refer our readers to the book and pages named that they may see for themselves. Italics are the Author's; small capitals are ours.

====================

R120 : page 7

CALL NO MAN MASTER.

Our Blessed Son took occasion to teach his disciples both by precept and example. Hence, when the disciples had been tempted to discuss the question as to who should be seated in the kingdom of Heaven, "He taught them that he who would be first must be last of all, and servant of all, and that the road to honor is humility. Then taking a little child and setting him in the midst of them He said: "Whosoever shall receive this child in my name, receiveth me; and whosoever receiveth me receiveth him that sent me: for he that is least among you all, the same shall be great." Ah, my brother, this disposition for precedence is human and not divine. It manifested itself in forbidding those who walked not with them, but the Son rebuked them. Jesus had taught them not to follow the example of the Scribes and Pharisees, for says he, "One is your Master, even the Christ; and all ye are brethren."

These clear and positive utterances of our blessed Son are confirmed and enforced by the apostle Paul, when he argues, that the body is not one member but many, and that each has his own legitimate office to perform, and that upon the uncomely parts we bestow the more abundant comeliness. And this is the logical conclusion he deduced from that great argument he employs in the fourth chapter of Ephesians, where he says, "the Lord gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." He then proceeds to tell the reason why he gave these officials to the body, the church, namely, "for perfecting the saints, for the work of the ministry, for the building up the body of the Christ."

This service then belongs to the Saints, not to particular individuals of them; those special gifts ceased since they fulfilled their functions, and all we remain equally brethren, with no right to lord it over each other, and any effort to so do, only leads to carnality, namely, divisions, envyings, strifes. We are yet equally in the school of our risen Lord, to be disciplined and perfected by the instrumentalities He has provided; and when thus perfected and meet for the Master's garner, we have performed our mission here, because our building up agency, results from the reflex action of life and character on one another. And not till our Lord appears in His glory will we be called upon to act officially, and then not over our brethren, but the world. Let us then learn to walk as brethren towards each other.

G. B. S.

====================

R120 : page 8

WILL THE SPIRIT BE WITHDRAWN?

At what point will the Spirit's work for Christians be complete? We answer, not until we are born of the Spirit. Our Head--the Lord Jesus Christ--was born of the Spirit more than 1800 years ago, and we as members of His body must and will follow Him into the same life, and by the same power of the Holy Spirit. The birth of the Head secures the birth of the body in due time.

If as some claim Christ the Head is to return to His church under the vail of the flesh to complete the education of His church, and that then because He returns, the Spirit is to be withdrawn, would it not prove the Spirit incompetent to do the work to which He was appointed by the Lord Himself, viz: to lead us into all truth and bring us to the birth.

The Spirit is Christ representative in us, and Paul uses the terms "Spirit of God," "Spirit of Christ" and "Christ in you" interchangeably. Rom. 8:9-10. Now if an external, visible Christ is superior teacher to Christ in us, it would not have been expedient for us for Christ to go away and send the Comforter.

It is Christ in us, or the indwelling of the spirit, that makes us Christians or sons of God. Rom. 8:8-17. This is the real and only difference between us and the world. He strives with the man of the world to lead him to God; but he dwells in the Christian. We can conceive the idea of the Spirit's (for some special reason) ceasing to strive with man, as when the Lord spoke to Noah: "My spirit shall not always strive with man;" but we cannot conceive the idea of the spirit being withdrawn from the Christian, without his ceasing to be a Christian. Take the spirit from the church, and they would be nothing but a company of mere natural men--men in the flesh. "So, then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His." Rom. 8:8,9. The only way that the work of the spirit can cease is by being perfected. In this sense, Paul speaks of several things ceasing--prophecies, tongues and knowledge (1 Cor. 13:8); but he explains it: "For we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." Verses 9,10. So also, he says, a child ceases to be a child by becoming a man. Ver. 11. "Now we see through a glass darkly, but then face to face." We can only cease to be begotten children of God by being born. God's plan moves on to perfection.

That it is possible that we might be born of the Spirit, and for a time remain in appearance as natural men, as did Christ, after He was raised from the dead, we do not deny. Such may be the case. But the Spirit cannot resign his work until it is complete.

J. H. P.

====================

R120 : page 8

THE EDITOR'S TRIP EAST.

June 29, 1880, BERWICK, PA.

Dear readers:--Many will be glad to learn that my trip, now about ended, has been a very pleasant one. The unpleasant features about it being the briefness of the visit at each place and the farewells as we parted. Many of the dear friends whom we had never met before, seemed, after the two or three days' visit, to be life-long acquaintances. We recognized in each other the spirit of adoption into the one family, and our membership of the one body of Christ; and we felt ourselves drawn to each other and cemented by "that which every joint supplieth"--love.

The arrangements were carried out as noticed in our last, except at Montrose, Pa., where we were unable to make railway connections.

The meetings averaged from four to six hours per day at each place, and we trust, have been profitable to the hearers; tending to strengthen, encourage, and establish them in the present truth. With the exception of the bodily fatigue attendant upon so much traveling and speaking, the month has been a round of pleasure to your Editor, who returns home feeling much encouraged and refreshed, by the contact with so many loving, sympathizing hearts, alive with the Spirit of Christ.

We have seemed to realize more than ever, Jesus' words: "Ye shall have in this life a hundred fold-- houses, lands, mothers, brothers and sisters." We have a hundred homes open to us if ever we go the same direction again. That the invitations to come again were sincere, was attested by the firm grasp of the hand, the moist eye, and "God bless you," at parting.

On the whole, the effects of the visit were so satisfactory that I rather feel impressed that it may be Our Father's will that I go among the dear flock more. We shall wait for His leading, and go as the way seems to open, probably however in other directions.

How dear brother Paul would have enjoyed such a trip as the one just ending. It would have required more than a year to accomplish the same results in his day. But evil also has new channels and

R121 : page 8

rapidly increases, and if we would be faithful we must take advantage of every circumstance.

Another thought has been suggested to my mind by my becoming personally acquainted with the saints, viz: If it did me good to know them and of their affairs, would it not do all of the readers good, to know of the welfare of each other? I think it would, and propose to furnish a corner of the "WATCH TOWER'S" space each month for your correspondence. Let us all know every little while, say every three months, how the Lord prospers you; whether you keep up your meetings with those of like precious faith, etc. Make it brief and pithy; a few lines on a postal card will do. Thus our interest in each other will be enlarged and all will be blessed. Who will start it?

Your brother in Christ,

C. T. RUSSELL.

====================

R121 : page 8

WHAT EFFECT.

The writer once heard a preacher talking in defense of the idea that a "Clean Theology" is the "Wedding Garment," make a statement in substance like the following: "I wish my hearers would all stop trying to be good, and give your attention to gaining a knowledge of God's plan." We ask, would the tendency of such exhortation be to lead men to a higher and purer life? We think not. How different from the exhortations of the apostles. "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Rom. 13:13-14.

For a list of the works of the flesh see Gal. 5:19-21. The apostle adds: "They which do such things shall not inherit the Kingdom of God." "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9-10. "Be ye therefore followers of God as dear children and walk in love." Eph. 5:1-2. After speaking of the manner of the world, he says: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness; but now are ye light in the Lord: walk as children of light: For the fruit of the Spirit is in all goodness and righteousness and truth." Verses 6-10.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. "Mortify therefore your members which are upon the earth; fornication, uncleanness, &c." Col. 3:5. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, &c. Verses 12-14. After speaking of "many foolish and hurtful lusts," the Apostle adds: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness." 1 Tim. 6:11. "Let us hold fast the profession of our faith without wavering....And let us consider one another to provoke unto love and to good works." Heb. 10:23-24.

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your mind. Ye have not yet resisted unto blood striving against sin. ...Follow peace with all, and holiness, without which no man shall see the Lord." Heb. 12:3-14.

These are but samples of the general exhortations to the church by the Apostles. They do not either ignore or belittle knowledge or faith, but they do exalt the importance of holiness of heart and life. Had the Apostles held to the theory that a "Clean Theology" is the "Wedding Garment," they would have exhorted as they did, but would have said, "You need not make any effort to be good, but study the plan." We do not say it was the purpose of the preacher referred to, to encourage sin, but we think the tendency would be in that direction. And surely the theory must be defective that leads any man to make statements at such variance from the teachings of the Holy Spirit.

J. H. P.

====================

R121 : page 8

NOTICE.

We have discovered that there is a defect in the binding of a few copies of the "Day Dawn." If any imperfect ones have been sent out, and the persons having received them will notify us, stating the defect, we will gladly make good by sending others.

J. H. P.

"DAY DAWN;" OR, "THE GOSPEL IN TYPE AND PROPHECY."

Is a book of 332 pages, which should be in the hands of all bible students, as a book not only of information, but of reference. ADDRESS:-- A. D. JONES, No. 29 Smithfield street, Pittsburgh, Pa. J. H. PATON, Almont, Mich. TERMS:--

In paper covers, postage prepaid..........	$ .50
6 copies, paper covers, by express.......	2.00
12 copies, paper covers, by express.....	4.00
Cloth covers, postage prepaid…...........	.75
6 copies, cloth covers, postage prepaid.	3.50
12 copies, cloth covers, by express……	7.00

Those interested, and unable to pay, are welcome to a copy free, by asking for it.

====================

R121 : page 8

MISTAKES.

Some of our readers seem to get Bro. Jones, publisher of the "Day Dawn," confused in their minds with the publisher of ZION'S WATCH TOWER, and as a consequence, have when ordering a book of him, mentioned that he had not sent certain back numbers of the PAPER. Brother Jones is in no way responsible for the paper. If you do not receive it regularly, there is fault somewhere which we will attend to if notified; but all communications for the paper should be addressed carefully as directed in first column.

For the book--which, as mentioned in our last we think should be carefully read by you all and kept for reference and for loaning--all orders should be addressed as elsewhere mentioned in our column.

We would add that as quite a number are now renewing their subscriptions for the "WATCH TOWER," they may, if they choose to save letter writing and the inconvenience of sending fractional currency, send their orders for books (Day Dawn) to us, and we will hand over all such orders with money, etc., to brother Jones.

EDITOR.

====================

VOL. II.

PITTSBURGH, PA., AUGUST, 1880.

NO. 2.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

A REASON FOR THE HOPE.

DIALOGUE.

Questioner.--It is some time since we have had a talk together Brother W., and I have called now to make a few inquiries. I want you to give me in a few words, your reasons for believing that Jesus is now present.

Watchman.--I am glad to talk with you upon so interesting a subject, and shall try to answer your queries. You are aware, I presume, that I and all the writers for the WATCH TOWER believe that Jesus has come the second time, and is now present in the world, and for this reason our paper is also called the "Herald of Christ's Presence." If I understand your question, you want me to refresh your memory briefly on the reasons for so believing.

Q.--Exactly. Of course all Christians believe that Jesus has been spiritually present with his church during all the Gospel Age, as He said: "Lo, I am with you always even unto the end of the world" [age]. In what sense is he now present, as He has not always been, and what are the proofs?

W.--Let us for a moment then drop the idea of time and of His now being present, and see how He will be in His day, whether that day be now or a thousand years hence. First, come back 2,000 years to the time when Jesus "being in the form of God, thought it not robbery to be equal with God" (when he was in glory.) See Him lay aside the glory which he had with the Father before the world was, and being rich for our sakes become poor. See Him take upon Him the form of a servant for the suffering of death." Notice now the difference between bodily form of God and the form of servants; They are totally different and He must leave the one to take the other.

Secondly, notice why He took the form of a servant. We read--for the suffering of death. God is a spirit, has a spiritual body, and could not die under any circumstances, for a spiritual body is an immortal, [undying] body, (1 Cor. 15). Man being a sinner, condemned to death and unable to release himself, Jesus became his ransom, giving His life a ransom for ours. We were redeemed from death, or justified to life, "by the precious blood [death] of Christ." We see then that Jesus laid aside the form of God and took the form of man, so that He might pay our penalty for us--die for us.

Thirdly, notice that when he had died "even the death of the cross" the purpose or object in taking our form was accomplished, and there is no reason why He should have the form of a servant since He died. And we claim that He is not now a man glorified, that He has not been a man since "the man Christ Jesus gave himself a ransom for all." I claim that these two natures--divine and human--are separate and distinct, that as

He left the divine to take the human, so also He left the human when He resumed the divine.

Jesus was put to death in the flesh but quickened [made alive] by the spirit. Let us look at this expression, "made alive by the spirit." To what kind of life? Was it the life of the flesh that was quickened? No, it was spiritual life. Listen; Jesus tells Nicodemus "That which is born of the flesh is flesh, (Jesus as a man was born of a woman and was flesh, thus taking human nature,) and that which is born of the spirit is spirit." Jesus at His resurrection was "born of the spirit," therefore was not flesh but spirit. He is called "the first-born from the dead," and was "quickened by the spirit."

So it will be with us; we shall be satisfied when we awake in His likeness. Not in the likeness of men which He took for a purpose. We have that likeness now, but when "we see Him as He is we shall be like Him" and be satisfied--be like unto Christ's glorious body.

> Nor doth it yet appear,
> How great we shall be made,
> But when we see Him as He is,
> We shall be like our Head."

Q.--I see then that you understand the text, "Put to death in the flesh, quickened by the spirit" as being of the same import as the one which speaking of the death and resurrection of the Saints, says: "It is sown a natural body, it is raised a spiritual body;" and "as we now bear the image of the earthly, we shall then bear the image of the heavenly."

W.--Yes, very true, but let us not lose our subject. It is Jesus and His new condition after His resurrection, not what we shall be, although the inferential reasoning that our vile and earthly bodies must undergo so great a change, to be like His heavenly, or glorious body before we can see Him as he is, is the very best kind of proof that He is not and has not been, since His resurrection, like us, that is, in the form of a servant.

Q.--If Jesus after his resurrection was a glorious spiritual body, how was it that the disciples never saw his glorious body? Why did he appear to them as he had done before his death?

W.--If Jesus had appeared to them and shown his glory, they would probably have been so alarmed as to be unable to receive instructions; besides if they had gone forth saying the Lord arose and appeared to us in glory, they would have been accused of telling ghost stories. Remember that the object of Jesus appearing to them was to convince them that "He who was dead is alive forevermore;" that they might go forth as "witnesses." Being a spiritual body it was simply a question of expediency--which way could he best appear to them, i.e., in which way would his object in appearing be best accomplished? He could appear as a "flame of fire," as the angel of the Lord (also a spiritual body) had appeared to Moses "in the burning bush." Thus Jesus might have appeared to, and talked with the disciples, or he might have appeared in glory as the angel did to Daniel, or as he afterward did to John and to Saul of Tarsus.

If he had so appeared, they would doubtless also have had "great fear and quaking" and would have fallen to the ground before Him and "become as dead men;" or he could do, as angels had done and as he had done with Abraham (Gen. 18) when he appeared as a man. This last he saw to be the best way and he did appear as a man. But notice he did not appear to them as he had done before His death. First he appeared to Mary as the gardener and she "saw Jesus standing and knew not that it was Jesus." "After that he appeared in another form unto two of them" as they went to Emmaus (Luke 24:13). They knew not that it was Jesus, until he revealed Himself in breaking of bread. Then he vanished from their sight.

Again, some had given up all hope of being any longer fishers of men and had gone again to their nets. They had toiled all night and caught nothing. In the morning Jesus is on the shore within speaking distance but they "knew not that it was Jesus." It was another form. He works a miracle giving them a boat full of fish in a moment; John, the loving disciple, remembers the feeding of the 3,000 and 5,000, the strange days in which they were living, and that Jesus had appeared to them already. He seems at once to discern who gave the draught of fishes; and said: "It is the Lord." He recognized him not by the natural eye but by the eye of faith, and when they were come to shore "none of them dare ask him who art thou, knowing (feeling sure from the miracle for they saw not the print of the nails) that it was the Lord" (John 21). Thus did Jesus appear to his disciples at different times, to make of them witnesses of His resurrection, seemingly he was present but unseen during most of those forty days appearing in all, perhaps, not more than seven times. (John 20:26, 21:14.)

Q.--What object could there be for His appearing in so many different forms?

W.--I presume it was to guard against their idea that he was a fleshly body, by appearing in various forms and in miraculous ways, coming into their midst, the doors being shut, and vanishing from their sight. He not only showed that He had undergone a change since death, but He illustrated his own teaching to Nicodemus, that every one born of the spirit (that born of the spirit is spirit) can go and come like the wind. "Thou canst not tell whence it cometh and whither it goeth, so is everyone that is born of the spirit." So did Jesus go and come. "But some doubted"--some wanted to thrust their hand into his side and put their fingers into the print of the nails; and Jesus thus appears, whether it was the same body that had been crucified, or one like it, I know not nor does it make any difference, in any case it was not his body, for he had been "quickened of the spirit"--a spiritual body-- "sown a natural body raised a spiritual body," and none of the various forms or bodies in which he appeared were His body. They were only veils of the flesh which hid or covered the glorious spiritual body, just as angels had often used the same human form to veil themselves when appearing to mortals.

Q.--One point which seems to confuse some is, that Jesus ate and drank with the disciples and said, "Handle me, for a spirit hath not flesh and bones as ye see me have." How do you explain this?

R123 : page 1

W.--It does not need to be explained away. Jesus affirms just what we have claimed, viz: That the body they saw and handled and which ate with them was not his

R123 : page 2

spiritual body for the spirit hath not flesh and bones. Look back to the time when the Lord and two angels appeared to Abraham. (Gen. 18.) Jesus had not then left "the form of God" and taken the form of a servant. He was a spiritual body then, and it had not flesh and bones but he then used the human form as a veil. He ate and drank and talked and could have said to Abraham, "Handle me, this body which you see is 'flesh and bones.'"

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER."

Q.--Now with regard to Jesus' second coming, does not this text (Acts 1:11) teach that when he comes he will be seen by his watching disciples? Will he not appear in the flesh to prove that he has come?

W.--No, I think not. There is not a word about the disciple or any one else seeing him. It merely tells us that he will come as he went. How did he go? With trumpet blasts and shouts or wails of the people of earth? No, but quietly and unseen of the world. As he said before he died, "Yet a little while and the world seeth me no more." And the world did not see him after his resurrection. During the forty days he was seldom seen, showing himself only to his disciples. Did he go mid pealing thunder, flashing lightnings and rending rocks? No, quietly, unknown of the world, he "ascended up where he was before." Whenever he comes he will come in the same quiet manner, unknown of the world. We know from other scriptures that his church will not be in darkness.

Q.--I see that there is nothing in this text to teach that when he should come he would be seen, but does it not seem reasonable to suppose that he will so appear?

W.--There is no question as to his ability to appear now as then; but before calling your attention to scriptures which seem to teach that he will be present unseen, let me remind you that while it was necessary that he should then appear to make his disciples eye-witnesses of his resurrection, no such necessity now exists. He comes now not to call out a people to believe on Him, but to glorify a people already separated by his call then issued; to glorify his virgin church and make her His bride; "to make up His jewels."

Thomas, who doubted and must see the print of the nails before he could believe, lived not in the Gospel Age but in the Jewish, not among spiritual children of God, but in the fleshly house (until Pentecost). He was used to seeing things after the flesh, and had not his eye of faith yet opened. Yet in Jesus' words to Thomas it would seem that he had expected even more from him. Jesus said to him: "Because thou hast seen me thou hast believed; happy those who see not and believe." (John 21:29. Diaglott).

Would we consider it expedient for an earthly teacher after training his class up, up, up to the higher branches of learning to complete their studies by giving them a three months course in the alphabet. But this would be no more unreasonable than to suppose that our education in the school of faith, and growth in grace and knowledge under our Master's instructions, should be finished by illustrations in the flesh; "Having begun in the Spirit are ye now made perfect by the flesh?" (Gal. 3:3.) "It is the spirit that quickeneth; the flesh profiteth nothing."

Q.--It does not seem as though much benefit would result to us by merely gratifying our desire to see him, and I remember he said before going: "It is expedient for you that I go away." "Unless I go away the comforter cannot come." Would this involve the thought that when he comes again the comforter will be withdrawn?

W.--No, the reason the comfort of the Holy Spirit could not come was, that all were sinners and God could not recognize and comfort sinners. They must first be justified by Jesus' death. Afterward being justified by his death, we have peace with God. We become His children, and to such, He sends the spirit of adoption whereby we cry "Abba, (our) Father." Before this spirit could be sent to any, Jesus must not only die, but He must also ascend to the Father's presence and present the evidence of our purchase as typified by the High Priest's going into the holy place and sprinkling the blood. The coming out of the holy place (heaven) by our high priest does not undo the work of justification. We are still justified, and shall be forever; still sons and shall always be such, and consequently always possess the spirit as a comforter. It is the spirit of Christ. "Let the Spirit of Christ dwell in you richly."

Q.--If I understand you aright your view is, that though it was expedient that Jesus go from the world and present the proof of our ransom before the Holy Spirit, could come to us, yet the continuance of the Spirit's comforting presence is not dependent on his absence, for once given, it will never be withdrawn from those who abide in Him.

W.--Yes, but let us not leave our subject: We seem to agree then that so far as we can see, there would be nothing to be gained by Jesus' appearing in the flesh to us at his second coming. But another point, if he should so appear, what satisfaction would or could it give any of us. It would not be Him we would see, for He is not flesh and if Jesus should so appear to me I should pray as did Moses,--Lord that I might see thy Glory--that I might see thee really, not an appearance, but thyself, thy glorious body, as Saul and John saw thee, as thou art. Oh no, I never could be satisfied with seeing an appearance of Jesus; I want to see Him as he is. "I shall be satisfied when I awake in thy likeness," not by His appearing in our likeness.

Remember too that he tells us about the time of his presence, before we "are made like Him." He says the world will not know of it but will go on eating, planting, building, marrying, etc., and "know not" of his (*parousia*) presence. Matt. 24:37-39. Luke 17:26.

Not only does Jesus intimate that his coming and presence will be unknown to the world, but that many of His servants will be so asleep, and overcharged with the things of this world, that the day of the Lord (His presence) will be upon them as a snare, and some will "begin to smite their fellow servants, saying: My Lord (the Bridegroom) delayeth His coming" while the ones smitten evidently are taking the opposite ground, viz: that the bridegroom does not delay, but is present. "Blessed is that servant whom his Lord when he (*ako*) has come shall find, giving meat in due season to the household of faith. (The meat due when the Lord has come, would unquestionably be, the evidences or proofs of His presence.) Evidently the presence is one not recognized by the natural eye, but by the eye of faith, else there could be no disagreement between the servants as to the fact of His presence. (Matt. 24:44-49.)

Jesus tells us to beware, that false teachers will arise saying, "Lo, here or lo, there, believe them not, I will not come in any such seen manner, but as the "lightning" which cannot be seen (electricity, unseen, can go six to ten times around the earth in one second,) so shall the Son of Man be in His day." (Luke 17:24.) As the lightning when present frequently sends forth light which may be seen by those awake, so Jesus intimates that in His days of presence light will shine.

Q.--That seems a beautiful thought taken in connection with the wonderful amount of spiritual light and truth which has shone on us and to us during the very years you claim as being the days of the presence of the Son of Man--since 1875.

W.--Now we will glance hurriedly at some of the evidences that we are now in "the days of the Son of Man." I will not attempt to prove the points of time. You can get them in full detail in Bro. Paton's new book, "Day Dawn," which you should by all means read.

Q.--I have followed you so far, and can agree with your position fully, but when you come to prove that Jesus is now present and ask me to believe it without any sight evidence, I am afraid I have not strong enough faith to believe it.

W.--I have not asked you to believe it, Bro. Q. I never ask any one to believe, I simply give the evidence; If it is as strong to them as to me they cannot help believing it. Now, you seem to think that if we had a little sight it would help matters. Let me remind you of a word from Peter. He was writing of things he had seen when on the mount of transfiguration; but when he has finished the narrative of the things seen, he adds: "But we have a more sure word of Prophecy whereunto ye do well that ye take heed." (2 Pet. 1:19.) And so I think now, the prophecies are more convincing to me than if Jesus were to appear as a man before me. Nay, more, I should say to such an one Begone, impostor; My Lord left word that if any so appear I was to "believe it not," and "go not after them nor follow them," "for as the lightning (not as a man--so shall the Son of Man be in His day."

The "Jubilee Cycles" prove that the great jubilee or "times of restitution of all things" was due to begin in 1875. It is a clear, strong argument based upon both "the Law" and the Prophets; No one has ever yet been able to overthrow it. I believe that no one can overthrow it, nor even show a weak point in it, because it is of the Lord. Now, remembering this, turn to Acts 3:21, and hear Peter under inspiration, say: The heavens shall receive Jesus until the times of restitution of all things. Now, is it not clear that if the restitution times began in 1875, the heavens do no longer retain Him. He is here present?

Q.--That is strong, surely; but, are there any evidences that the restitution work began in 1875?

R124 : page 2

W.--Yes; we understand that before the human family are restored or even begin to be blessed the present kingdoms of earth which now bind and oppress mankind will all be overturned and that the kingdom of God will assume control and that the blessing and restitution come through the new kingdom. The work of demolishing human empire is beginning. The power that will overthrow them is now at work. The people are already organizing their forces under the name of Communists, Socialists, Nihilists, etc. True, there have always been Communists, but their work of organization and activity are within recent years, in 1875-6, scarcely any one knew the meaning of communist and nihilist. Now they are household words.

Another prophetic proof is that of the 1335 days (yrs.) of Daniel to the time Jesus was due to be present-- "the harvest," or end of this age-- during which harvest time, Daniel was told that he should stand in his lot, or be resurrected with his class, the Prophets. The angel adds by way of comment: "Blessed is he that waiteth (remains alive) until (the 1335 days) 1874. Those days surely end there, but what blessing did any of us who live realize? We are blessed by the "Bright shining of the present one." (The literal rendering of last clause of 2 Thes. 2:8.) Jesus as the lightning is present, unseen, and is causing bright light of truth to shine into our minds. Wonderfully bright, and sweet, and precious, indeed, has been this light, on the presence of the Son of Man, separating between wheat and tares and preparing his chaste Virgin for glory. He is making up His jewels, finishing the work by selecting those who are alive and remain, that we may be caught up, together with those who sleep in him, to meet him in the air.

As Jesus said to His disciples at the first advent, "Blessed are your eyes and your ears, etc., for I say unto you many prophets and righteous persons have desired to see these things and have not seen them"--So the angel said to Daniel--Blessed are they who will live to 1874, for they shall see, (not with natural eye, but by faith) and hear (not with natural ear but through the sure word of Prophecy) and know (but not by worldly wisdom to which these things are hid, but by the Spirit of God freely given unto us "that we might know"--(1 Cor. 2:11 and 12,) see, hear and know things which in times past God had not made known. Yes, truly blessed, we have found it--

"To be living is sublime."

Again we have found the word to teach that the Jewish age was given as a pattern, or shadow, or illustration of the Gospel age, and we have found it so. The latter being on a higher plane than the former, but otherwise its exact counterpart. It was 1840-1/2 years from the beginning of the age to their harvest when Jesus was present in the flesh to that fleshly house. And it was 1841-1/2 years from the commencement of our Gospel age at Pentecost (A.D. 33,) to the commencement of our "harvest" in the autumn of 1874, when our "sure word of prophecy" announces him as again present, but now on the higher plane, a spiritual body unseen, reaping, or harvesting the spiritual house. To the fleshly house the harvest work was on the fleshly plane and the chief reaper, Jesus and the other reapers, His disciples, were seen. Now there are under reapers, also, but they are "the angels," [Matt. 13] also spiritual bodies unseen, and so with the afterpart

----

(Continued on Seventh Page.)

(Continued from Second Page.)

of the harvest. As Jesus gave up the Nominal church at the close of his 3-1/2 years ministry because they "knew not the time of their visitation, so here too, at the parallel point of time, 1878, we believe the Nominal church to have been given up, and the "spewing out of His mouth" [Rev. 3] to have begun. As the Jewish house was shown some special favor for 3-1/2 years, the latter half of their covenant week so we expect some favor to continue with the Nominal Gospel church for 3-1/2 years, or until the autumn of 1881. As with the Jew, a period of 33 years of trouble followed these 7 years of favor, so we understand there will be upon Christendom, so called, a period of 33 years of trouble --making with the preceding 7 years the 40 years of trouble or "Day of wrath" ending with the times of the Gentiles in 1914, when the kingdom of God [soon to be set up or exalted to power] will have broken in pieces and consumed all earthly kingdoms.

Q.--Wonderfully clear all this seems and how connected; my loss has been in not having a thorough knowledge of these time evidences of which you speak. I must study them up and make them my own that, as Paul says my faith may not stand in the wisdom of men but in the power of God--His word. (1 Cor. 2:5.)

W.--I am glad to hear you say so. In no other way can you fully make them yours, or have in them such a basis for faith. Remember as Peter says the word is to be a "lamp to our feet," "a light shining in a dark place until the day dawn and the day-star arise in your hearts." It is evident then that no period of walking by sight comes to us here. We shall need the lamp all the way for "we walk by faith, not by sight."

Q.--It speaks elsewhere of the "Sun of Righteousness arising with healing in his wings." When sunrise has come we do not need lamps. Does not this seem to indicate that we shall reach a condition whether by sight or not, where there will be no need of the light of "the lamp?" Does not this involve the thought of faith giving place to sight?

W.--I think not. It is not we but the Jews who see the "Sun of Righteousness arise with healing in his wings;" and they are told in connection with it to "remember the Law of Moses." (Malachi 4.) On the contrary, we, with Jesus our head will constitute that "Sun of Righteousness," as Jesus said (Matt. 13:43) speaking of the "harvest" or end of this age, when the wheat of the church should be completely separated from the tares of the same: "Then shall the righteous shine forth as the Sun in the kingdom of their Father."

It is the same thought that is expressed in Rev. 21:24 of the New Jerusalem shining and the Nations walking in the light of it. Yes it is a grand thought, that the day so long expected is near at hand. Not only natural Israel but as Paul says: "The whole creation groaneth and travaileth together in pain until now," and "waiteth for the manifestation of the Sons of God." (Rom. 8:19 and 22.) All are now passing through a dark night of experience with sin, woe and death; all creation is sick; they groan in pain and soon they shall be delivered. Soon the "Great Physician" --"the Elijah"--"The Sun of righteousness (the Christ, head and body) shall arise with healing in his wings."

Now the world is full of suffering,
Sounds of woe fall on my ears,
Sights of wretchedness and sorrow
Fill my eyes with pitying tears.

'Tis the earth's dark night of weeping,
Wrong and evil triumph now,
I can wait, for just before me
Beams the morning's roseate glow.

Yes, Bro. Q., "when He shall appear we shall appear with Him in glory." We will not be here when the "Sun" rises. True we are now in the dawn, but there is quite a while between first dawn of day and the Sun rise, and that is what Peter means. "We have a more sure word of prophecy--as a light in a dark place until the day dawn and the day star arise in your hearts." Jesus is the day star--"The bright and morning star." He must come first to us before we shine with Him as "the sun." And, dear Bro. Q., do you not see that this very thing is now being fulfilled? To all who recognize Jesus as present it is a fountain of joy to realize in Him the sure forerunner of our own glory with Him, and the great millennial day of restitution for the world.

Q.--I must confess Bro. W., that your hope is the grandest to which mortals could aspire.

W.--We could not aspire to such things. God has crowded these exceeding great and precious promises upon us; and while I urge that if interested in this great hope, you should make it yours, by personal investigation of the proofs, and recommend to you the "Day Dawn," yet let me suggest that the very object of our heavenly Father in giving us these exceeding great and precious promises, is "that by these ye might be partakers of the Divine nature." (2 Peter 1:4.) If we have put on Christ, let us walk in Him, and walk not after our own will, but according to the will of our head, Christ Jesus.

===================

R125 : page 3

MY SACRIFICE.

Laid on Thine altar, O my Lord divine,
Accept this gift to-day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.

But here I bring, within my trembling hand,
This will of mine--a thing that seemeth small;
And Thou alone, O Lord, can'st understand
How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze can'st see
Struggles of passions, visions of delight.
All that I have, or am, or fain would be--
Deep loves, fond hopes, and longings infinite;

It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth--"May Thy will be done!"

Take it, O Father, ere my courage fail;
And merge it so in Thine own will, that e'en,
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own;
But, gaining back my will, may find it Thine.

--New York Observer.

====================

R125 : page 3

"IT HASTETH GREATLY."

In the October number (1879) of the WATCH TOWER in the article headed "The Day of the Lord"--and in the November number in article headed "Babylon is Fallen," we gave expression to our view of the "time of trouble" and endeavored to prove scripturally that it began with the church and would first result in the complete overthrow of the nominal church, Protestant and Catholic, by infidelity and spiritualism, and afterward, it would reach and overthrow national governments. Many were inclined to make light of our statements, etc., and expressed themselves as believing that the trouble upon the nations was the only thing to be looked for by us. Our views then expressed are confirmed in us daily, and we are more than ever convinced of their truth; that around us in the nominal church, "a thousand shall fall at (our) side and ten thousand at (our) right hand;" that Infidelity's "arrows" and spiritualism's "pestilence," will for a short time sweep through the church--"and who shall be able to stand?"--"They who have made the most High their habitation and who have His truth for their shield and buckler." Psa. 91.

We clip the following extracts to show our readers that the storm has already begun, and that others are noticing the fulfillment who never noticed the prophecies:--

An anonymous writer in the North American Review affirms that the thinking minds of to-day are "drifting away from the religious belief and dogmatic theology of the past," and that "the wave of skepticism affects the orthodox church itself." He says: "The great body of orthodox religious doctrines known as systematic theology... is about to go to wreck with the mythology of Greece and the belief in witchcraft." He also marks "the temporizing attitude of theology towards such modern doctrines as evolution."

Says Rev. Dr. Kittredge (Congregationalist) of Chicago: "It matters not in what direction you look, sin is on the increase, but the church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our church organizations were to-day to become extinct, the world would hardly know it.--World's Crisis.

Professor Von Oosterzee, the well-known evangelical teacher of Holland, said recently that a wave of infidelity is steadily advancing over Protestant Europe which the most favored country will not escape. "They have had it in Germany, and now we have it in Holland. They are beginning to get it in Scotland. In twenty years they will have it to the full, and all their theology will not save them."--Messiah's Herald.

The Christian Advocate (New York) writes: "The Congregationalist has received answers from twenty-nine ministers, to a circular sent out making inquiry as to the observance of Sabbath in New England. All testify to degeneracy and deplore results. Desecration has increased, and morality also decreases. Religion is losing its authority and the state of the community is becoming worse."

The N.Y. Herald quotes the veteran editor of the Observer as saying: "A great spiritual drought is prevailing, such as has not been known in the present century. We do not remember the time," says Dr. Prime, "when revivals of religion were so few and far between; when so few accessions to the churches were reported, and when the church seemed so much in danger of receding before the world." "A somber but true picture," says the Herald.

Rev. Dr. Cuyler in the Evangelist, in a mournful article, asserts that Presbyterianism is on the decline; in 1875 there were 70,500 members added to the churches; in 1877 there were 63,700 added; but in 1878 there were only 53,000 additions, while in 1879 only 49,000 were added--the real increase being only 7,000 and perhaps not even that. What is true of the Presbyterian, is true, he says, of all the other evangelical bodies.--Montreal Witness.

Rev. Dr. B. F. Campbell, of East Boston, in a lecture on "The Dangers of the Republic," said: "The world as a whole is undoubtedly growing more intelligent, but not moral. Moral power is on the decline in New England. The pendulum of religious belief has swung away from the rigid orthodoxy of Puritan times, has already passed the center, and is on its way to a heartless Nihilism."--East Boston Advocate.

Rev. Henry Morgan says: "The cause of Boston's religious decline is Liberalism. It has broken down the Sabbath; paralyzed the arm of the law; opened Sunday theaters, concerts, excursions; emptied the churches; killed the public conscience; sown the seeds of distrust; sown to the wind, and we are now reaping the whirlwind."--Boston Herald.

The Church Union quotes a circular issued by most of the ministers of Baltimore, which urges all to prayer, and speaks of the forces of evil, general corruption, Sabbath-breaking, the thickening snares for the young, and adds: "The growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken apprehension for our institutions and for the social fabric itself."--Bible Banner.

What is true of Christians in general is true of us who hold some advanced light on God's word and plan, viz: "Every man's work shall be tried of what sort it is."

Should we expect to be exempted from the fire (trial) that is to try all? No, rather if we have the most advanced light we should expect to be the first and most severely tried. And we have been; and are now being, so tried.

Your faith could not perhaps be tried by the same errors of infidelity, etc. Your knowledge of the plan of the ages and the work of restitution of all things renders powerless the arrows of infidelity, as also your knowledge of the condition of the dead protects you against the pestilence of "spiritualism." But for all this God is not without means of proving and sifting us. Our trial, which we hope is now almost over, has arisen mainly from the teachings scattered amongst us by some who walked with us and with whom we took sweet council together, who, denying the redemption and forgiveness of sins through Jesus Christ, have claimed it as possible for every man to pay his own penalty and climb his way up, and win for himself eternal life. Thus denying that the Lord bought them, thus seeming to fulfill to some extent, 2 Pet. 2:1, and thus have brought upon themselves by laying aside Christ's robe of righteousness--the wedding garment--and appearing in their own "filthy rags," the destruction of their light.

"Light is sown for the righteous," but "there are none righteous, no not one," except as covered by Christ's righteousness as with a garment. "Blessed are they whose iniquities are forgiven, whose sins are covered." Blessed is the man to whom the Lord imputeth righteousness. These are the righteous for whom light was sown in God's word. Should we wonder if these brethren who have thus laid aside the imputed righteousness of Christ should be deprived of the light which was intended only for "the path of the just,"--those justified by faith in the ransom, and not by their own works.

Such has been the result; these who once rejoiced in the light of "The sure word of Prophecy" which shows us the presence of our Lord as the "Bridegroom," "Reaper" and "King," that proves to us that the "times of restitution of all things began in 1874," and that consequently "the heavens" which were to receive Him until that time, now no longer receive him, but that He is present, and that soon when the separation of wheat and tares is complete, "we shall be changed to His glorious likeness and see Him as He is. All, all this light they have lost, and have now reached the condition of outer-darkness, the condition of darkness on the subject of the Lord's presence

R126 : page 3

that the world and a worldly church have always occupied. The parable says "there shall be wailing and gnashing of teeth," meaning, we suppose, that such shall go through the time of trouble upon the world.

With pain and sorrow we part company, but rejoice to know that many who followed them in a measure and were sorely tried are now able to discern between light and "outer darkness." "They went out from us, but they were not of us; for if they had been of us they no doubt would have continued with us; but they went out from us that they might be made manifest, that they were not all of us." But "you have an anointing from the Holy one. You all know it." (1 John 2:19-20.) The Holy Spirit has revealed to us through the word the presence of the Bridegroom and we heard his voice and opened the door of faith and He came in to us and supped with us, and caused us to sit down to meat (truth), and himself has been our teacher and served us, (Rev. 3:20, Luke 12:37). And our faith does not stand in the wisdom of men but in the power and word of God. (1 Cor. 2:5.) And still beloved, there may be other trials for you.

Oh, watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore.

Think not the victory won,
Nor lay thine armor down,
Thine arduous work will not be done
Till thou hast gained thy crown.

.

====================

R215 : page 3

THE CONCLUSIVE ARGUMENT.

I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince the farmers; so he took plaster and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months in letters of living green the sentence: This has been plastered. Arguments and culture, and fine sermons cannot convince sinners; they want to read in pulpit and pew, in our utter separation from the world, in our contentedness of mind and victorious joy, the clean-cut truth: This has been redeemed and sanctified by the Holy Ghost. Ah! brother, sister, the pierced hand of Jesus can pull out the throne of depravity from our heart, and open there a running stream of joy which will flow on through our pain, or poverty, or loneliness, or persecution, or trial, like a cooling river through a desert of sand. It is grand to live in a state where hallelujahs form the normal breathing of the soul. It is the joy of unwavering faith and repose in the blood of Jesus.--Advocate of Holiness.

====================

R124 : page 3

Via. ELYRIA AND CLEVELAND, OHIO.

I purpose visiting brother and sister Paton at Almont, Mich., and the other friends in that vicinity during August, and shall stop enroute at Elyria, on the 9th and 10th, and at Cleveland on the 22d, and be in Bro. Paton's charge from 14th to 16th inst. Elyria meetings are in charge of Sister Avis Hamlin. Those at Cleveland are under Bro. Caleb Davies' control. May the Lord direct to His own praise and to our mutual profit. My dear wife accompanies me on this short trip.

Your servant and editor of your paper.

C. T. RUSSELL.

====================

R124 : page 3

"It is man's relation to his God that must adjust and determine his relations to his fellow-creatures. The symmetrical position of the points in the circumference arises from their common relation to a common center. Set a man right with God, and he will certainly be set right with his neighbors."

====================

R126 : page 4

"TO COMMUNICATE FORGET NOT."

"But to do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13:16.

Our Heavenly Father is very rich, possessing all things, lacking nothing, yet if we may judge from his dealings with his earthly creatures, his pleasure has been not so much in the possessing of these great riches as in the using of them for the good and blessing of his creatures.

His providence is kind and large,
Both man and beast his bounty share;
The whole creation is his charge,
But saints are his peculiar care.

So also as we become more and more like him--"partakers of the Divine nature"--benevolence, kindness and love will become more and more characteristic of us. Few perhaps of the "little flock" have been made stewards of this world's goods. It may be because there are few who could use and not abuse the trust, but such as have it should esteem it a privilege to be imitators of our benevolent Heavenly Father; not wasting it, neither hoarding it, but esteeming it merely as an agent for blessing and "doing good unto all men, especially to the household of faith." And we should be anxious and careful to use whatever God has put into our hands, and to be faithful whether over a few things or many things, remembering that the man with but one dollar may be as really a miser or a philanthropist as he who has a million.

What we should endeavor to possess is true benevolence and breadth of mind, charity, love. "Let the same mind be in you which was also in Christ Jesus our Lord," and it will lead you to regard and treat with tenderness and loving kindness, even those with whom you differ. Let us remember in this connection, too, that, "If any man have not the spirit of Christ, he is none of His."

The spirit or mind of Christ is a meek and quiet and charitable spirit. It "vaunteth not itself, is not easily puffed up." Its fruits are the opposite of the depraved fleshly nature, viz.: love, peace, long suffering, gentleness, goodness, meekness, etc. "If we live in the spirit let us also walk in the spirit" and "not be desirous of vain glory, provoking one another, envying one another," but displaying the spirit of our Father in heaven, "and we shall be the children of the Highest, for He is kind unto the unthankful and to the evil." "Be ye therefore merciful as your Father also is merciful."

But if it is a joy and privilege to be God's stewards to a greater or less degree in earthly goods, how much more blessed is it to be permitted to dispense the spiritual blessings and thus to be "Stewards of the manifold grace of God." Do we appreciate the fact that each disciple of Christ is a steward, some to a greater, some to a less extent; some with many talents, some with few, yet "To every man (in Christ) is given a measure of the spirit to profit withal"--to make use of. What use are you making of the talents given to you? Before saying to us, have you rule over two cities, five cities or many things, He will ask us to give an account of our stewardship. He will not expect me to give an account of your stewardship, nor you to give an account of mine. To the Master each servant will give an account and stand or fall.

But while it is true that we each have been given special blessings of knowledge and truth and that certain responsibilities come with them, we had rather provoke you to love than fear. If we possess the spirit of Christ, love, we shall esteem it a great privilege to be permitted to carry to others that which has done so much good, which has removed the clouds from our minds and brought us into the clear sunshine of God's love, revealing to us the grandeur of our Heavenly Father's character, the beauties and harmonies of his word, and the "exceeding riches of his grace in his loving kindness toward us in Christ Jesus." If it has set our hearts to ringing in melodious harmony with the heavenly music, "bringing glad tidings of great joy which shall be to all people," may it not produce the same effect upon others? Would that the story filled each of our hearts, that as a flame of fire it would consume all dross from our own hearts and set fire to all with whom we come in contact. Like the widow's cruse of oil, our treasure will fill to overflowing all the earthen vessels ready to receive it. Oh that every word of the beautiful song--"I love to tell the story"--could be the emphatic and truly heartfelt expression of all the readers of the WATCH TOWER:

I love to tell the story,
'Tis pleasant to repeat,
What seems each time I tell it,
More wonderfully sweet.

I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee."

Again, if we would "do good and communicate," how should we tell the story? Tell it simply, tell it plainly; be entirely swallowed up with the grandeur of your theme. Lose sight of yourself and what you have learned and let it be all "of Jesus and his glory, of Jesus and his love." Too many take pleasure in telling the story only as they can make battle with it. They delight in using the truth as a knock-down argument. This is an element of the old nature which, not yet dead, asserts its right to fight what it terms the Lord's battles or the spiritual warfare. A sad mistake; be not deceived into developing an element of the carnal nature in direct opposition to the fruits of the spirit -- meekness, gentleness, patience, love.

Truly we are told that "the word of God is the sword of the spirit," but remember it is not our sword. The spirit does its own smiting and in its own way, but to us it says, "Put up thy sword." The command to us is, Be light bearers. "Let your light so shine" by showing forth the fruits of the Spirit, that men may see your good fruits and glorify your Father in heaven. The word is a lamp, by its light put on Christ's righteousness, and truth as a garment, then lift it up to others that they may see your clean robes and be led to desire the same. Then let the Spirit use his sword upon others as he may see fit to humble them, strip them of pride, and bring them to the rock that is higher than they.

We should not become discouraged if there are but few who love light rather than darkness. We should remember that the God of this world has succeeded in darkening the minds of many that they cannot appreciate the light of truth; that we are as it were, surrounded by men and women blinded totally or partially by sin and ignorance. Some, totally blind, can see and appreciate none of the good news; others can see a little but cannot see afar off. They can only see "the present evil world (age) and are losing much pleasure and joy because they cannot see afar off, how that, "In the ages to come, God will show forth the exceeding riches of his grace in his loving kindness toward us (who are) in Christ Jesus. (Eph. 2:7); and how it is his plan that both Jew and Gentile shall obtain mercy through your mercy. Rom. 11:31. Surely as it would afford great pleasure to strengthen and heal physical sight, much more should we rejoice to lead those who are blind spiritually to the Spirit's eye-salve--the word--that they may rejoice with us in singing:

O, the prospect, it is so transporting,
Savior hasten our gathering we pray.

Of many it is as true to-day as when uttered: "Eyes have they but they see not, ears but they hear not." God shows us through the lamp that this age ends the probation of none except those who do see and hear

R127 : page 4

clearly and plainly; that because of Jesus' ransom there is to be an age of Restitution. "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped." "Then all shall come to the knowledge of the truth" and "the knowledge of the Lord shall fill the whole earth" and none shall say to his neighbor, "know thou the Lord," for all shall know him, from the least to the greatest of them.

In presenting the good news of the kingdom and the deep things of God, we should seek to follow Jesus' example, that is, while we at all times hold up Christ's righteousness to all men and thereby be to them "living epistles," we should seek to show "the deep things of God" to those who seem to have the spirit of God. (1 Cor. 2:9-16.)

Knowing this, that spiritual or deep things cannot be discerned except by those having the spirit, "He that hath an ear let him hear," saith the Spirit. This must be our method, therefore, when we find any one without an ear to hear, leave off telling such an one. You cannot give him an ear; God will do that in his "due time." Waste not valuable time and energy. Leave them in love and sympathy with God, and put no obstacle in their way.

Whenever you meet what seems to be "an Israelite indeed, in whom there is no guile," expect in such a one to find "an ear to hear." Commune with him first on Spiritual things familiar to you both, that he may come to recognize you as led of the same spirit--a fellow member of "the body of Christ," and an heir of the same glory. Then present to such the deeper things of God and your communion, instead of being a battle of words, will be profitable and blessed to both. To fully appreciate the meaning of our text, we should do good and communicate until we feel it. It is with such sacrifices God is well pleased. It does not amount to a sacrifice to merely give a dollar, or a moment, or an hour for which we have no other use. Give until you can feel it and then you may expect to feel in your heart that "with such sacrifices God is well pleased."

====================

R127 : page 4

THE FIG TREE.

And seeing a single fig tree by the road he went to it but finding nothing on it except leaves, he said, "May no fruit grow on thee to the age," and the fig tree instantly withered. (E.D.) Matt. 21:19. That Christ used the fig tree to represent the destruction of the Jewish nation seems evident. This event occurred about the time Christ rode into Jerusalem (verses 2,5) at which time he pronounced the curse (Luke 19:30,41). This is further evident when we notice the parable given in Luke 13:6,9. The three years he came seeking fruit, likely refers to the time of Christ's ministry during which time he confined himself almost entirely to the Jewish people (Matt. 10:5,6). Some may say however that Christ's ministry was 3-1/2 years and this would not apply, but while it was 3-1/2 years from the baptism of Christ until His crucifixion it seems there was no special work done until about the passover, which was about six months after his baptism, and so commencing in A.D. 30 would end in A.D. 33, time parable was given according to the year in the margin of your Bible. The dresser of the vineyard says let it alone this year, which of course would make it four and extend favor one year beyond the crucifixion, but I do not think it was allowed to remain another year, for the latter part of the chapter shows that Jerusalem was left desolate and as he came searching fruit and found none we know from the connection in Matt. 21:19, it was at that point it withered. Some however have thought it unreasonable to suppose that the fig tree represents the Jews, for Mark 11:13 informs us, that the time of figs was not yet, which of course implies that the time for the Jews to bear fruit was not then, and if so why should Christ curse them?

But I think the objection vanishes when we remember that they were only a typical people and that the time they will bear fruit is after the fullness of the Gentiles have come in. [Rom. 11:25-27].

It is also necessary to bear in mind that the curse did not seal their eternal doom, for blindness only happened to them for a time, says Paul, and the same thought is intimated by Christ when he left their house desolate, (Luke 13:35) for they are yet to say: "Blessed is he that cometh in the name of the Lord." This being true we find how appropriate is the rendering given in the Emphatic Diaglott, viz.: "Cursed to the age." And 'tis true that during the Gospel age, as a nation, they have borne no fruit, but when the bride is taken out from the Gentiles they will receive favor. [Acts 15:14,16.] We find that the cursed fig tree is to bud again according to Christ's own words in a parable given in connection with the signs of His coming in Matt. 24:32,33, and if the curse pronounced on it at the first advent shows us the blinding of the Jews, does not its putting forth leaves reveal to us the fact that they are in a fair way to bear fruit? So we understand it at least, and as there are unmistakable signs among the Jews to-day as a people, we recognize Christ's words and know "that summer is nigh." And not only do we recognize that the restoration of the Jews is at hand but also that the kingdom of God is nigh. [Luke 21:29,31]. And as the kingdom of God is due at some time to be set up, we rejoice and lift up our heads because our redemption is nigh. [verse 28]. For the setting up of the kingdom implies nothing less than the resurrection of the dead in Christ and change of the living, and knowing that the restoration

R127 : page 5

of the Jews takes place in the midst of great trouble and during the pruning out of the seven last plagues according to the type, [Micah 7:14 to end], and having the promise that we are to be counted worthy to escape all these things, [Luke 21:34,36,] we patiently wait for our gathering together unto Christ.

The redemption we understand to be the redemption of the body, [Rom. 8:23,] being caught away to meet Christ, and so to be forever with Him. This same idea seems to be brought out in Cant. 2:10,13, when Christ addresses the Church, saying: "Rise up my love, my fair one, and come away...the fig tree putteth forth the green figs;...Arise my love, my fair one, and come away."

We here find the fig tree maintained again and like Christ's words it is connected with our redemption. Surely we who recognize the signs of the times in connection with the prophetic measures, have great reason for rejoicing in hope of our speedy deliverance, and may we also give thanks to our Heavenly Father for the light shining on our path. May the truth have the designed effect, viz.: to sanctify us, separate us from the world, make us holy, for "without holiness no man shall see the Lord," [Heb. 12:14]. While in the presence of Christ we wait for our gathering together unto Him, and may the trial of our faith, being much more precious than of gold that perisheth, be found to the praise of His glory, whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice...receiving the end of our faith, won the salvation of our souls, (1 Pet. 1:7,9). So here we find that we are not to see Christ until our salvation, when we shall be like Him and see Him as He is, (1 John 3:2), and then and not until then will faith end, and we will not longer need signs, not even that of the fig tree, but until then we expect to watch by faith.

A. D. J.

====================

R127 : page 5

DEAD WITH CHRIST.

Growth in knowledge of truth is not only the privilege but also the duty of the Christian; so the education of the saints will not be complete until they have laid off the flesh, and been made like Christ.

Then we ought to understand more fully the deep things of God now than at any other time in the past; and so we should comprehend more clearly what it is to suffer with Christ, as well as the glory which is to follow.

Suffering with Christ involves more than a simple separation from the world. We must be dead to the world, then we shall not love the world or worldly things.

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; after the commandments and ordinances of men? Touch not, taste not, handle not the unclean thing. Col. 2:20,22.

The conscience must be purged from dead works to serve the living God, (Heb. 9:14). For I through the law am dead to the law, that I might live unto God (Gal. 2:19). It is a faithful saying: "For if we be dead with Him we shall also reign with Him," (2 Tim. 2:11). Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them as vile refuse that I may win Christ and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto His death; if by any means I may attain unto the resurrection of the dead, (Phil. 3:8,11). Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered

R128 : page 5

unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. (2 Cor. 4:10,11.)

These passages seem to teach more than a crucifixion of the flesh simply; i.e., an actual giving of ourselves, as did our head, for the purpose of completing the sacrifice for the world; to fill up that which is behind of the sufferings of Christ. He gave His flesh for the life of the world (John 6:51). Hereby perceive we love, because he laid down His life for us, and we ought to lay down our lives for the brethren, [1 John 3:16].

If we are still under the death penalty entailed upon us by Adam, how we can be counted as dead, crucified with Christ, I can not conceive; but if He redeemed us from that penalty, by His death, I can see how we can give ourselves a voluntary sacrifice for the world in Him. He could give Himself because of His own righteousness; His body can do it only by having His righteousness imputed to them. There were two sacrifices for atonement under the law Lev. 16; one for the priesthood or high priest's house, and the other for the people. Jesus, our high priest, gave himself a propitiation for our sins (1 John 2:2) or his house, whose are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. 3:6.

Then again Christ, our Passover is sacrificed for us [the church of the first-born.] 1 Cor. 5:7. Whom God has set forth to be a mercy seat, by his own blood, through the faith; for an exhibition of His righteousness in passing by the sins formerly committed, during the forbearance of God; and for an exhibition of His righteousness at the present time, in order that he may be righteous while justifying him who is the faith of Jesus [Rom. 3:25,26]. [Diaglott.] So faith in Christ, or the law of the Spirit of Life in Christ Jesus hath made us free from the law of sin and death [Rom. 8:2].

If the death of Christ releases us from the Adamic penalty, then why do we die? To complete the sacrifice. Presenting our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, [Rom. 12].

Dead with him. Not only dead to the world, to the law, to sin, to the flesh, but really dead with Him. Baptized into his death; for if we have been planted together in the likeness of His death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now if we be dead with Him, we believe that we shall also live with Him [Rom. 6]. The completion of the individual sufferings of the head was his laying off the flesh; so with the body.

The atonement was for the purpose of cleansing. That Jesus gave himself for the church--the church of the first-born--that they might be partakers with Him in making atonement for the world, seems to be clearly taught in Numbers 8. "Take the Levites from among the children of Israel and cleanse them."

"And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin offering and the other for a burnt offering unto the Lord, to make an atonement for the Levites.

"Thus shalt thou separate the Levites from among the children of Israel; and the Levites shall be mine. For they are wholly given unto me from among the children of Israel; Instead of the first-born of all the children of Israel have I taken them unto me. For all the first-born of the children of Israel are mine. And I have given the Levites as a gift to Aaron and to his sons among the children of Israel to do the service of the children of Israel in the tabernacle of the congregation, and to make atonement for the children of Israel."

Do not the first-born represent the church? And has not God chosen them out from among the nations and given them to Christ for a purpose? By virtue of Jesus having given Himself a propitiation for our sins; and as our passover having been slain for us, our sins go beforehand to judgment. We are first on trial, and do not come into Judgment [trial] with the world. We escape the things that are coming upon the world, and having suffered with Him, crucified the flesh with the affections and lusts; completed the sacrifice, we shall be exalted with Him to the throne, as kings and priests, to reign over, judge and bless the nations. When the sacrifice for the world shall have been completed, the ransom fully paid, and the perfected Christ exercises authority, not another individual will die on account of Adam's transgression; nor indeed for mere sins of the flesh, but for sins against the knowledge of the truth.

B. W. K.

[No other scripture or type shows so fully perhaps, the intimate relationship between Jesus, the head, and "the little flock" as members of His body as this. [Lev. 16.] The head was a sacrifice and the body follows in His footsteps. The Head died for all the household of faith; the body fills up the measure of the sufferings of Christ, and dies for all "the people" not of the household. We may learn better to appreciate the apostle's expression concerning the prophets when he says that "they spake before of the sufferings of Christ [head and body] and of the glory that should follow. Have patience, brethren, until the sufferings are full then we shall have the glory. "For if we suffer with Him we shall also be glorified together." "If we suffer we shall also reign with Him." And as when the suffering of death was accomplished for "His house" by the head they were recognized by the Father no longer as enemies and aliens, but as sons were given the spirit of adoption, [at Pentecost] so when all the sufferings are completed and filled up the Father will recognize all the world as free from Adam's transgression and justified to life, and the great work of the millennial age, "Restitution," will begin when the sufferings are complete for the world God will send the spirit upon them as he did upon the church when its redemption was finished as it is written: "It shall come to pass in the last days saith the Lord, I will pour out my spirit upon all flesh." The first installment or "early rain" came upon us at Pentecost, the promise will be completed when we are glorified.

But, another point shown by this atonement type is, that all believers constitute a part of the household, they are represented by the Levites and are a part of "the church of the first-born." Though apparently none except the willing living sacrifices--"The Lord's Goat," those who suffer and shall reign, are counted overcomers --His bride--the members of his body. Typified by the priests all other members of the household will be wonderfully blest but will lose much. It rejoices us however to think that many who through fear of death (afraid of the scoffs of the world, afraid though longing to crucify themselves,) and therefore subject to bondage. That these dear loved ones will not be suffered to have part with the world, but during the time of trouble "the rod and staff" of our shepherd will lead them through great tribulation to our Father's house and family. Thus they may become palm bearers even though they are not part of the "little flock" of crown wearers. It is the Lord's plan, and marvelous in our eyes. How wonderfully good our Father is and how His plan shows it. "Let me love Thee more and more."]--EDITOR.

====================

R128 : page 5

"PERILOUS TIMES."

In ordinary times it is the privilege and duty of the children of God to shine as "the light of the world." As in nature, the energies of every thing that is germinated are directed to the building up and perfecting its own organizations, and thereby fulfilling its own mission in the realms of animated creations; so in the spiritual sphere of existence, the great business of "the begotten again" is to grow, develop and mature, and in the accomplishment of these processes to shine as "the lights of the world." That which shines commands the observation and reflects its own light upon all its surroundings, and is as a consequence as "a city set upon a hill," it cannot be hid. This is the duty the Christian owes to the world, the filling of the perfect development of his character as a son of God. It is not teaching, instruction. His knowledge is imperfect and only gained by the slow process of his spiritual discipline as it displaces his natural ideas and makes revealed truth comprehensible to him. "The natural man receiveth not the things of the spirit of God; for they are foolishness to him: neither can he know them because they are spiritually discerned," and discipline alone makes them comprehensible to the "begotten again." All that Christians can do for the world, is to shine before it, that is illumine and illustrate by their luminous conduct, the principles their profession recognizes.

When the Father sends teachers into the world they speak to it by inspiration, as in the case of the Prophets, the Son of God and His Apostles. But the revelation being

R128 : page 6 completed for the preliminary age of the Gospel, the Father is pleased to complete the education of His sons before He sends them forth as teachers of His truth, for every one whom He sends forth gives utterance to no uncertain sound. Hence at present we are left under the guidance of the Holy Ghost to be led into all truth. We are not at liberty to rely upon human wisdom, learning or capacity to discover the meaning of the revelation which was given to us by the power of the Holy Ghost. Nor is there any promise that the

Holy Ghost will "endow any of us with power from on high" to speak by inspiration before the blessed Lord our living head is manifested in His glory. These being the normal conditions of Christian life. It may become our duty when abnormal conditions supervene, as we think they do at present, to lift up our voice of warning when those who would be recognized as the faithful teachers of the household seek to impress the household with the idea that they have been the recipients of a divine preparation to be its leader and teacher in these last days. When you read such utterances as this--"I felt and knew that it was a baptism for the work," stop and ask yourselves whether you recollect any utterances of the revealed word that leads to the expectation that the Holy Ghost's functions are to be supplemented by human agency? No, my Brethren, the agency that follows the invisible agency of the Holy Ghost is that of the manifested Lord and His Bride. It is true that prior to His manifestation He may, and undoubtedly is, personally directing the angels in their gathering work, but it is manifest that His presence and action now are kept in this, the limits of the Holy Ghost's sphere of invisibility.

As long as we are in the flesh we are liable to be led astray, and we think our brother errs egregiously in his extraordinary efforts to be recognized as a special missionary of the Lord in these last days. It seems possible "the elect" may deceive themselves as well as others.

I wish the brethren would take their Concordance and find under the head of Holy Ghost what is judicated of Him, and having studied each passage where His offices and services are spoken of, ask themselves if there be left any possible avenue through which the man agency can supplement His work?

I could say more on this subject. "A word to the wise is sufficient."

G. B. STACY.

[Remarks by the Editor: We presume that Bro. S.--would not wish us to understand him as ignoring the fact that God always has, and perhaps always will use, special agents for special work, as for instance Abraham, Moses, Samson and Paul, the "chosen vessel." These were used as long as they kept humble--"kept their body under," but if even a Moses, allowed pride to overcome him, he would cease to be the leader of the Lord's hosts.

If we rightly understand Bro. S., he wishes to guard us against the danger of receiving men's teachings or expositions of "the word" because they have had a vision or dream.

We heartily endorse this sentiment. "To the Law and to the testimony if they speak not according to these it is because there is no light in them," no matter if they had a thousand visions. We should not take an angel's word unless it could be sustained as in harmony with the Bible. If any man be used of the Spirit as a special vessel he need not tell anyone of it. It will manifest itself through his exposition of "the word."]

====================

R129 : page 6

THE LIKENESS AND THE DIFFERENCE.

[The following is an extract from an editorial in Zion's Herald (Boston) the leading organ of the M.E. church of New England.]

That faculty of our moral nature by which we judge of the quality of our own acts and the acts of others, and which we call conscience, was given to us of God. Its judgment is immediate and decisive when occasion occurs. We cannot avoid it. The character, the law, and the acts of our Creator are passed upon before this personal tribunal in our heart. We cannot avoid doing this. God knows we must form these judgments, for he has given to us this moral nature. We cannot call that right, because it is a divine act, which really shocks our conscience. The fact of its being found in the Bible, if it is abhorrent to our moral sense, cannot give it any different ethical coloring to us. It is wrong there and everywhere-- to us. God has given us this faculty, in order that we should make these judgments. We cannot help them. We are not responsible for them. They flash out their decisions involuntarily to us.

In accordance with this common law of our natures, men freely express their judgments in reference to the divine government over us, and especially in regard to the sanctions revealed in the Bible as following a persistent breach of the law of God. They judge of the divine conduct towards themselves, as they would of their own towards their children. They would not justify themselves in an exacting, persistent, absolutely strict demand of entire obedience at the hand of the latter, but would be lenient, forgiving, patient, forbearing, hopeful and helpful until the last. This is what their moral nature exacts of them towards their children. Have they not a right to demand the same at the hand of the Great Heavenly Father? No human mind could endure the thought of the absolute and eternal ruin--the protracted, conscious, exquisite, and hopeless suffering of thousands upon thousands of intelligent immortals; the moral sense of no saved person could enjoy, it is affirmed, the bliss of heaven, to know that related and heretofore greatly beloved friends were enduring the unmitigated woes of an unlimited wretchedness. Our ethical natures must be of the same character as that of our Creator, for God has given us ours. He would not bestow upon us a moral sense which would apprehend that to be right which is in itself wrong, and conversely. He knows that all

His acts and threatenings must pass in review before our own inward apprehensions of justice and righteousness. Can He expect that we will believe in reference to Himself that, that which shocks beyond expression our moral apprehension, is right simply because He has ordained it?

We present the question quite boldly and without qualification in order that any suggestion that is made may cover, if possible, the strongest aspect of the case. We hear, in these days, in our religious discussions, expressions that would have been thought blasphemous a few years since. The divine Lawgiver and Creator is unceremoniously summoned before the tribunal of our lower human courts, and His character and acts are submitted to a summary judgment. If He treats His creatures as many believers in the Bible think He does, He is affirmed to be worse than a devil. If He permits them to enter upon such a life as ours, the character and circumstances of their birth largely deciding their moral conditions in spite of themselves, and then condemns them, after a life of frightful temptation, with small or no fair opportunities for moral recovery, to a fearful and hopeless retribution in a life to come, He is, as these modern religious philosophers say, simply a monster. Our own moral natures rise up involuntarily within us, it is urged, and repel such an idea of the infinite Creator and Father of the universe.

Now, while a reverent and Christian believer would hesitate to use such language as this, every one may safely affirm that some time and somewhere every act of God, to every intelligent soul, will be made to appear, as it relates to the individual or universe, absolutely righteous. We may not be able to adjust all the questions involved, here and now, but some time God will justify himself before the moral sense He has Himself created within us. It is just as safe and proper, also, to say that at some point in the history of every soul, God's economy over him and all other souls will be made to appear as the reign of infinite and unqualified love. God expects this judgment at the hand of every person, for He has given to all this wonderful faculty of sitting upon His own acts, and He has revealed Himself both as holy and as a God of love; not simply merciful and forgiving, but essential love itself.

We cannot look back upon the history of the race, or even read the Bible, or gather up the results of our own observation, and feel that, judged by our standard, the government of the world has seemed exactly just to individuals and nations. We cannot reconcile divine impartiality, with the special favor shown to some peoples and some individuals....

Amid all these conflicting moral elements, we readily hold our faith in both the divine wisdom and love. The Judge of all flesh will do right. And God is love. It becomes us, therefore, to be both modest and reverent in our expressions of opinion in reference to divine acts to occur on the other side of the vail. We only see now in part. God will be true to Himself and to our purified moral sense. Let us not dare summarily to express, in our ignorance and moral infirmity, a judgment upon His possible government hereafter, beyond the sure word of prophecy.

REMARKS BY THE EDITOR:

The above is evidently the expression of a noble, honest heart, yearning and longing for the bright light of truth to prove to him what the scriptures claim, that "God is love," and "His mercy endureth forever." We are glad to think that this brother is one of many who are beginning to awake to the fact that there must be something in God's plan which they have not yet seen, which will harmonize His word and show its claim, that God is just and merciful and loving, to be borne out and proved by his dealings with his creatures. This Brother, while not alone in his unrest and disquiet, is comparatively alone in his utterances. Others think, but seldom speak, and the above utterances seem to indicate either a bolder or a larger heart than the majority of his colleagues possess.

When we read such heart throbs how we wish we could give some of

the consolations of the "sure word of prophecy." How we wish for opportunity to sing to them "The Song of Moses and the Lamb," and to show to them that only the few--that have "come to the knowledge of truth" and have "been made partakers of the Holy Ghost" (the church), only these have yet had their trial, or judgment, and that it is a blessed truth, and eventually will be "glad tidings of great joy to all people, that God hath appointed a day (age) in the which He will judge (Put on trial by giving them the clear knowledge of the truth) the world in righteousness by that man whom He hath afore ordained--Jesus Christ," the new man--the "anointed Savior" --head and body. ("Know ye not that the saints shall judge the world?" If they could but see what is meant by Peter in Acts 3:21. ("The heavens must retain (Jesus) until the times of restitution of all things.") and that the very object of His coming is to glorify His Bride and "the Virgins, her companions that follow her," and then through them to "bless all the families of earth" and "restore all things"--restore poor fallen humanity to its original human perfectness which God declared "very good," freeing them from all the evils of Adam's transgression and placing them again where it is possible for them to keep a perfect law. Oh, would that they could see that this "time [these years] of restitution of all things, which God hath spoken by the mouth of all the holy Prophets since the world began," is the magic key which unlocks God's goodness, love, mercy, and justice and discloses to our enraptured vision not only "the exceeding riches of His grace and loving kindness toward us in Christ Jesus," but that it also gives us a glimpse of "the depth of the riches, both of the knowledge and wisdom of God," that we might "comprehend with all saints the height and depth, length and breadth, and know the LOVE of God which passeth knowledge."

But why is it that souls expressing such longings for truth as the above, are unwilling [generally] to hear or investigate our sweet story? Alas, they are bound! Creeds made by fallible men in the Fifteenth to Seventeenth centuries, who, though honest, had much of the error, tradition and darkness of old Papacy clinging to them. These are the shackles and chains which bind men's consciences and prevent the reception of truth, or so dilute and mix it with error as to destroy much of its power and almost all of its beauty. Oh, that Christians could realize the liberty whereunto they are called, and that they would not be held in bondage to any man nor to any written creed, nor to any preconceived opinions of their own (an unwritten creed.) Let us put down no stakes, saying, thus far will I believe and no farther, but realize that the Lord is our shepherd and that he will lead His sheep day by day and arrange ways by which things both new and old shall be brought

R130 : page 7

out of the great treasure-house of His word as meat in due season for the household of faith. Let us remember that it is as much our work to follow as it is the Spirit's work to lead us into all truth. "Then shall we know if we follow on to know the Lord," [Hos. 6:3]. "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not again entangled with the YOKE OF BONDAGE."

====================

R130 : page 7

"HAVING THE HARPS OF GOD."

And I saw as it were a sea of glass, mingled with fire: And them that had gotten the victory over the beast, and over his image, [Omit: "and over his mark"] and over the number of his name, stand on the sea of glass having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying--Great and marvellous are thy works Lord God Almighty; just and true are thy ways thou King of Nations [margin] who shall not fear thee O Lord and glorify thy name, for thou alone art holy? For all nations shall come and worship before thee; for thy judgments [righteous acts] are made manifest. Rev. 15:2-4.

The question has often been asked: who sing this song and when? The most commonly received answer perhaps has been: This is the second or great company who come up through the great tribulation and they sing this song during the time of trouble. We think this incorrect and wish to express a different view.

First. It cannot be the second company because these have gotten the Victory over the Beast and Image, etc. (As to what these symbolize, see first article in WATCH TOWER January 1880.) The trouble with the mass of Christians is that they are in bondage to this beast and image.

The second company never get the Victory over them and apparently do not recognize their true character until they are overthrown by the judgments of the "day of wrath," when the "Beast and false prophet are cast into the lake of fire," they still worship them and it is not until their power is gone that they recognize their overthrow as of God and say: "True and righteous are his judgments: for he hath judged the great harlot." (Rev. 19:2.) Not these are the Victors, but they who now stand out free while The Beast and Image are ruling and enslaving all who profess the name of Christ with their man-made creeds, and are Lording it over God's heritage.

Secondly. This scene occurs before the pouring out of the vials of wrath for the angels are seen with the "seven vials full" (vs. 7).

As we proceed to analyze the song, I think you will recognize it as the very song of Restitution which we sing. Then too you will see how none who bow to the decrees of orthodoxy, so called, can sing it being hindered and chained by their creeds, until they get the Victory over them.

"I saw a sea as it were of glass"-- Sea symbolizes people of the world, as it were of glass, shows that their condition is easily recognized by those who stand on or above them. The Victors, we and all who can sing this song, we believe to be the Victors. We see the sea (people) mingled with fire, [judgments]. We believe that this fire [trouble] has been mingling or coming among the people since 1873, and that it is to continue until 1914. Though pitying them we cannot stop to weep for our hearts are filled with joy by the unfolding before us of the Word and plan of God, and our mouths are filled with the song of Restitution saying: "Great and marvelous are thy works Lord God Almighty; just and true are thy ways thou King of Nations." Who but those seeing, that there is to be a "restitution of all things" can say or think God's ways with the Nations "just and true?" Look back to the slaughter of great nations--The Amorites, Amelekites, Hitites, Jebuzites, etc., without ever giving them a chance to know Him, whom to know is life eternal. Consider these dealings of God and none can do more than try in a feeble way to excuse God's action by saying that those were wicked people, forgetting that wickedness can only exist where there is law and a knowledge of good.

Who could do more than attempt an excuse for the destruction of Sodom, when Jesus says that if His mighty works done among the Jews had been done in Sodom "it would have remained until this day." [Matt. 11:23.] It could not be excused --God doesn't want us to excuse Him.

> God is His own interpreter,
> And he will make it plain"

-- if we will only let Him, and not bind ourselves with creeds so that we dare not believe what His word tells us, when we read that these same Sodomites are to be restored-- brought back to "their former estate" and under the new covenant given to Israel "as daughters" for instruction in the next age. [Ezek. 16:48-63.] Only we, who see these beauties of God's plan, can truly say -- "Just and true are thy ways, thou King of Nations."

Again, as we sing our song we say "Who shall not fear Thee, O, Lord, and glorify thy name, for thou only art holy?" and our Christian brethren hold up their hands in horror saying, "That's almost universalism!" "According to orthodox belief nine out of every ten shall not, either in this life, or hereafter glorify God's name." But we reply: "There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all men, to be testified in due time." When in the millennial age, God's due time for testifying it to the world--to every man--shall have come, we believe that almost all will fear and glorify Him and love Him, too. What they lack is knowledge:

> If all the world my Savior knew,
> Then all the world would love Him too.

Who but ourselves, believes the next clause? "All nations shall come and worship before Thee." Not, those who think that all but a very few are gone to hell torment forever. Not those, either, who believe that all are annihilated except the saints. Nor yet, those who believe in a partial restitution, and that the living nations only are to come and worship God in the next age. No, none of these can or do sing this song. Only we, can sing it in full-- a "Restitution of all things which God hath spoken by the mouth of all the holy prophets." Even the Sodomites of whom no remnant was left when "fire came down from heaven and destroyed them all." "All nations shall come and worship before Thee." "Thy judgments [righteous acts] are made manifest." We can see in the unfolding of the great plan that God's dealings are all

R131 : page 7

righteous, and just, and we can make it manifest to all who are not so blinded by traditions of men that the word of God is made to them of none effect.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Yes, dear brethren and sisters, we have to some extent at least gotten the victory over the Beast and his image, etc. The song is ours and we are singing it. But you say where are our "Harps of God"--We haven't got the harps yet? Yes, we have; it is called "The word of God" and Isaiah, Jeremiah, Daniel, David, Job, Moses and all the Prophecies are but strings to our harp; they only require keying up and they will produce the sweetest harmony to this "Song of Moses and the Lamb," for as Peter says God hath spoken of the restitution by the mouth of all these holy Prophets. (Acts 3:21.)

Then tune up your harps, dearly beloved, and sing aloud our glad song of "Jubilee." Sing to your dear friends who love God, despite what seems to them his injustice. But if they will not hear sing to the world. It will be a "Bow of promise" to them when they go further down into the time of trouble. And if you cannot do this sing it loudly in your own heart. It will joy and comfort bring you, to think of our Father's love and realize that "His mercy endureth forever." (Ps. 136.) It will open and warm your heart and enrich it with love, both for your Father and for those who are the objects of His care and love.

====================

R131 : page 8

RESTITUTION--FOR WHOM?

Restitution signifies the restoring of a thing which was lost. You might give a person anything, whether he had once possessed it or not; but it would be quite improper to call it restoring unless he had once possessed and then lost it. The human family once possessed a perfect mental, moral and physical nature as represented in the person of Adam their head. Beautiful and majestic in form, God-like in the mental and moral qualities of his being (in God's image) and commissioned to be the King or God over all earthly creatures ("In our likeness let him have dominion over the beasts, foul, fish," etc.) he stands before us the picture of human perfection. He passes the inspection of the great Jehovah and is pronounced a "very good" man. He was not a God--no it had not been God's purpose to make another God, but a man: "Let us make man in our image." We should not suppose that to be mentally and morally in God's image means that we will have the same mental and moral capacity; but, our justice, mercy, love, truth, and powers of reasoning, deciding, etc., while limited in capacity are the same in kind, as the justice, love, etc., of God, so that he can say to us: "Come let us reason together."

But before Adam had ever learned to use his powers fully, sin entered, and death followed, degrading and destroying by its various agencies of sickness and vice the once noble form, and the perfection of his intellectual and moral faculties.

We have seen that God foresaw the necessity of this victory of evil over man, that he might learn forever the lesson, that sin and death go hand in hand and both are his enemies; while obedience to God and life and happiness are indissolubly connected, and that God is his true and best friend. We see God, the loving Father permitting evil for man's good and taking advantage of its presence to prove to man His unalterable character, "the exceeding sinfulness of sin," the Justice of His Laws, The boundlessness of His mercy, "The exceeding riches of His grace," and "the great Love wherewith He loved us," by redeeming us from all sin through Jesus Christ. We have seen too, how that as through one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous, (just). (Rom. 5:19) and that in His due time God intends to bring all men back to the condition of perfect manhood where they will again be "very good." This is restitution, the restoring to mankind of the power, qualities, and things lost through the first Adam.

We next inquire who will be restored, and answer all of Adam's family except "The Bride" of Christ, "The Virgins her companions follow her," and the few who commit the unpardonable sin, sinning willfully, after that they have received the knowledge of the truth, and who count the blood of the covenant wherewith they were sanctified an unholy thing. [Heb. 10:26-29.] These three classes have made a covenant with God by which they renounced their rights to the benefits of restitution and the perfect fleshly condition. They declare that they will take up their cross and follow Jesus. Instead of living with the world they will become dead to the world. Instead of expecting a restitution of the flesh they agree to crucify the flesh. Why do they make this covenant? Because of the joy set before them in God's part of the covenant, which is, that if they thus die with Jesus to all earthly interests they shall be joint-heirs with him to a heavenly inheritance. If with Him we give up and crucify the human nature, we shall be made partakers with Him of the divine nature. Those who do not enter this covenant to crucify the human nature retain it; and will be raised and restored to human perfection. Another thought is that now is the time to suffer and die with Him. It cannot be done in the next age. For there is no death there, neither sorrow nor suffering -- for the former things are passed away. This is the age of sin and evil and crucifying; the next will be for Glory and Restitution. [Rev. 21:4.] True, the restored family may come to the fountain and drink of the river of water of life freely, have an abundant supply of their life, yet it will be different from having immortality as a fountain of life, "springing up in YOU" so that you will never thirst, neither need come to that river to refresh yourself or to continue your life.

So it is written, "If we suffer [death] with Him, we shall also reign with Him." "If we be dead with Him we shall live with Him." "If we suffer with Him, we shall be glorified together." When?--answer --"Being made conformable unto His death; If by any means I might attain unto the [chief or first] resurrection from among the dead." Diag. Phil. 3:10. From the moment we enter into this covenant of death and life--suffering and glory with God, we begin the work of crucifying the human nature and God begins also at the same time to develop in us the divine nature by imparting to us the Holy Spirit. Once entered into, the covenant or agreement is unalterable, the matter is fixed and sealed. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." [2 Cor. 1:22.] We can never have part with the world in the restitution because by our covenant we have abandoned the human nature; the question with us now is, shall we continue to develop our new nature [which now is but an embryo condition] until at our birth [resurrection or translation] we come forth "spiritual bodies" like unto Christ's glorious body."

Who will develop, this higher nature--many or few of those who enter the covenant? We answer: All of them, except those who openly ignore the value of the "blood of the covenant wherewith they were sanctified," i.e., set aside and ignore the value of Christ's death--as their ransom or purchase and we believe this will be a small number.

So to speak, Jesus enters the covenant for us. He agrees to guarantee that our part of the contract shall be fulfilled. All such sealed ones are set apart, from the world and dealt with differently; even as our's is a different hope and calling from the world's. We have been begotten of God, are now in our embryo condition; and all will ultimately come to birth in His likeness who abide under the blood of the covenant, but if any of these members of "the household of faith" go forth from their house upon which is the blood of the Paschal Lamb, these will be destroyed. (Ex. 12:22,23.)

We see then, that the only ones who do not reach the birth [resurrection] among all who are begotten and sealed by the Spirit are those who renounce the "blood of the covenant" and withdraw themselves from its protection, they sin against light, knowledge, and against the Spirit's direction and leading therefore it is called "The sin against the Holy Ghost which hath never forgiveness."

Aside from these, the entire household of faith being begotten of the Spirit are all, children of God; and are all ultimately to reach his likeness. "He who begun the good work in us will complete it." But there will be a difference in our positions according to the way in which we "run the race set before us." All who run will ultimately reach the end of the race, but the prize, of our high calling in Christ Jesus will be obtained only by those who "so run that they may obtain." This prize is to be the Bride of Christ, to be made one with Him, and therefore, to "Sit with Him in His throne" and to "inherit all things."

In what way, do we become overcomers and gain the victory, and win the prize of being part of the Bride? By presenting our bodies a living sacrifice, by crucifying our fleshly will and nature, becoming dead, so that our own will, will neither be known nor done by us, but in everything we must seek to know and do the will of Christ. When dead, you will seek to eat, drink, talk and be clothed, not as the world might dictate, nor your own tastes desire, but according to the best information you can obtain of the will of God concerning you. This is a

R132 : page 8

hard work and it involves much pain to the old nature to be thus crucified and ignored. It is so difficult a task that we never could accomplish it unaided. But we hear the voice of Him that saith: "My grace is sufficient for thee." "Seek and ye shall find." "This is the victory that overcometh the world, even your faith." According to our faith in God we draw supplies of strength. We desire to overcome, we seek his grace, we find it and as we become daily more filled with the new divine nature the victory over the old nature becomes more easy. This is the first company, the bride--the body. Like their head, Jesus they have been willing sacrifices.

The second or great company are of the household also. They have made the covenant to die, but poor frail humanity shrinks from becoming a "speckled bird," a target for this world's sneers and ridicule. They love the favor of God and the favor of man also. They restrain themselves from presumptuous sins, and console themselves that they are far better than many others. They have not the power of faith to lay hold of God's promised assistance. "How can ye believe who receive honor one of another and seek not, the honor that cometh from God only." (Matt. 5:44.) Thus "through fear of death they are all their lifetime subject to bondage;" these will be freed from their bondage soon; they are to go into the time of trouble, be "delivered over to Satan (the adversary) for the destruction of the flesh (which they would not willingly crucify) that the spirit may be saved." They love the present world, to some extent, therefore do not overcome it. But Jesus, who became the surety for all believers, will not suffer the Divine nature begun in them to become extinct.

Oh, how great and loving is the plan of God. How grand the prospect of restitution for the world, to the likeness of Perfect Earthly man. But how much grander our hope of being elevated from this to the "new creation." Who would not lay aside every weight, and run with patience for the prize of our high calling in Christ Jesus.

===================

R132 : page 8

Correspondents' Questions.

Bro. R.--In what sense do you consider Christ our substitute? Since you believe that when the Saints are made immortal they give up their flesh life as Christ gave up his, they needed no substitute. And since the sinner will die the second death it cannot be that he has a substitute.

Ans.--I seldom use the word substitute now because it does not occur in our English translation of the Bible, I prefer to use the Bible words purchase and ransom which mean exactly the same thing. All men were sinners through Adam's disobedience. The seeds of sin and its result death had been sown in our race and we daily became more weak and sinful. All must die, and the process--"dying thou shalt die" is in progress. There is no way by which we can keep ourselves alive, much less make ourselves alive when we become entirely dead. We can never justify ourselves to life, consequently can never live again.

At this juncture Jesus steps in-- Does he set aside the Father's law which had condemned all the sinful race to death? No, but recognizing death as the righteous penalty of sin; he paid that penalty for us. Being, "without sin," "holy," "undefiled," he was not liable to the penalty of sin--death. He had a perfect right to continue his earthly life forever; but instead he gave it for, i.e., instead of ours that had been forfeited. So that now God can give back perfect natural life to the whole race, and he declares that he will do so in His "due time." Thus did Jesus make himself "a propitiation --[satisfaction] for our sins, and not for ours only, but also for the sins of the whole world, so that, as death passed upon all the human race through Adam, life is to be restored to all in "the times of restitution of all things," because Jesus Christ "gave himself a ransom for all men."

Jesus informs His church of the purchase and tells them that soon all will be restored, but offers to admit them to the Spiritual plane of life if they will now freely give up the natural life--make a sacrifice of it. They could not offer a sacrifice of their natural life until it was purchased for them, because they were already dead. Jesus purchased our lives, then hands them to us saying: Do what you wish with them--here is the great prize, if you crucify yourselves. And we do so gladly for the prize set before us in the Gospel--For ye were bought with a price, even the precious blood of Christ.

What about the sinner who will die the second death? We answer, the fact that he dies the second death on account of his own sins is clear proof that he must have been ransomed from the first death which was the result of Adam's sin.

====================

R132 : page 1

VOL. II.

PITTSBURGH, PA., SEPTEMBER, 1880.

NO. 3.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. A. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R132 : page 1

IMPORTANCE OF BAPTISM.

Before considering what constitutes Scriptural baptism, let us inquire whether it is essential. We have no hesitation in saying that it is indispensable, and that no one will have a part in the "little flock" or be of "The bride, the Lamb's wife" who has not been baptized. Further, we have scriptural proof that all who are baptized shall be saved, that all such shall be in the "first resurrection." Let us hear Jesus' words--"He that believeth and is baptized shall be saved." But Paul is yet more explicit and says: [Rom. 6:3-8.] "For if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection." Notice that the subject is baptism; and that there is not an if, nor a but, nor any other contingency mentioned than baptism. How important then that we know what it is and understand how it should be performed.

The meaning of the Greek word Baptizo is to bury, immerse, cover up, submerge. Now apply this significance to the word baptized; then associate it with yourself and you find that you are to be buried or submerged. But into what are we to be immersed--into water? No, we answer: Paul tells us that those who are really baptized "were baptized into Jesus Christ." The true baptism then is to be submerged, covered up, or immersed into Christ. If immersed into Christ we lose ourselves; we will no longer do our own will or way, for that will is buried. We have a new will or mind; it is the mind of Christ. "Let the same mind be in you which was also in Christ Jesus." If we have been baptized into Christ it is that we may be members of His body, the church. And since "He is the head of the body, the church," [Col. 1:18] it follows that the only controlling authority for those who are members of that body is the will of Christ Jesus the head. This is complete immersion into Christ, and who will doubt that if thus dead to self and the world and alive only as a member of his body, obeying no will but that of "the head," we say who can doubt, that if thus immersed we shall be in his likeness in the resurrection; that if we thus know him, we shall also know the power of his resurrection. [Phil. 3:11.]

But, by what means can one become thus immersed into Christ? Shall we be baptized into Christ by being immersed in water? Not at all; thousands are so immersed who will not be in his likeness in the resurrection. Let us ask Paul into what we must be immersed. He answers (Rom. 6:3) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

Ah yes; It is a difficult matter to attain to the prize of our high calling. While many, "a great company" (Rev. 7:15) shall stand before the throne in glory, only "the body" of overcomers are to sit with him "in the throne." Rev. 3:21. It is only him that overcometh that "shall inherit all things" and be "joint-heir with Jesus." Not to the "great company" of "the household of faith" is the promise of the kingdom given, but to the "first-born" of the heavenly family--Jesus the head, the "church of the first-born" the body. To this first-born is the promise made: "Fear not little flock it is your Father's good pleasure to give you the kingdom."

This is the prize and all Christians are in the race course. All Christians in the race shall be saved and shall ultimately reach the goal, if they continue in this pathway. They will all ultimately reach the completeness of the "Divine nature," but it requires the putting forth of every effort in the race if we would win the prize and be found in Him as members of the body of the first-born and "heirs of all things." Therefore Paul exhorts [not the world, but Christians] to "so run that we may obtain" [the prize of our high calling]. "Let us lay aside every weight and the sin that doth so easily beset and run with patience the race set before us." They that so run shall

R133 : page 1

win the prize--be the Bride--the body. They that run but do not so run as to win, "suffer loss," the loss of the prize which they would have obtained had they been willing to "lay aside every weight." They shall suffer loss but themselves shall be saved so as by fire. [Coming through "the great tribulation."] Their lives shall be saved but their works shall suffer loss. [Phil. 3:15].

Yes, beloved, it is a prize such as never before and never again will be offered and what wonder if it is very difficult of attainment--if it be "Through much tribulation shall ye enter the kingdom." By being baptized into his death, we are to be members of his body, "therefore we are buried with him by baptism into death." But what is it to thus die his death. Is it simply to put "away the filth of the flesh," that is to deny ourselves only such things as are sinful? No, that would not be "being made conformable to his death." "In Him [Jesus] was no sin;" consequently he could not put to death a sinful nature. But while his nature was pure and his every desire was to do things right and proper for him as a perfect man, yet he yielded his rights and will as a natural man for us. For instance as a holy undefiled one he had a right to seek his own ease and pleasure but instead of so doing he was moved with compassion toward the people and went about spending his life for the sinner's benefit, taking our infirmities and bearing our sicknesses, and on more than one occasion he might have said: "Virtue [power, vitality] is gone out of me."

Yes he went about doing good spending his perfect life powers for the good of sinners because he was full to overflowing of the perfect love. Finally after having thus shared our sorrows and our griefs, He bought us and paid the price of sin [death] for us, that we sinners might be accounted righteous, and therefore have again the right to live. This was the great, grand, culminating expression he gave of his love: When he gave the life upon which sin and death had no claim in order that, in due time the race should go free, from sin and from death by a resurrection to perfect life. Surely he might have kept this life which he gave. It was not like ours, forfeited; as he himself testified: "No man taketh it from me; I lay it down of myself"--Even now I could ask the Father and he would give me more than twelve legions of angels, but these things to which he had a perfect right he gave up freely.

Now it is his death, that we are to be conformed to. True it will include the giving up of the sins or "filth of the flesh," and the "denying of ungodly lusts," etc., but, thus far it is simply duty. You only give up things you never had a right to, there is no sacrifice in it. If we would be made conformable unto his death, it must be by the giving up of things not sinful and to which you have a right, as men. Jesus did not his own will, but the will of him that sent him, and we should "Let the same mind be in us which was also in Christ Jesus our Lord." The Father's will as done in Christ Jesus was the giving up of natural things, and comforts, and life, on account of sin in the world. Sin and sufferings are still in the world and the disciples of Jesus most willing to "spend and be spent," to "labor and suffer reproach," making "himself of no reputation," such a disciple most closely follows Him "who has set us an example that we should walk in His footsteps."

When asked of the two disciples whether they might sit on the right and left hand in the kingdom he answered: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am [to be] baptized with?" Jesus shows what cup he meant when in the garden he exclaimed, "Father, if possible, let this cup pass from me." He shows the baptism referred to also, that it was not the baptism of John in Jordan, but of death when he says, "I have a baptism to be baptized with and how am I straightened 'til it is accomplished."

Such, baptized into Christ's death will not make earthly ease and comfort their aim, but will seek to "do good unto all men as they have opportunity especially to the household of faith." Their self-denial and God-likeness will seek to benefit and lift up the physical man, and how much more will it lead to self-sacrifice in order that others may be helped on to the divine life. Thus it was that the apostles spent themselves that they might declare "the unsearchable riches of Christ." It was for this cause that Paul says: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Jesus left a measure of suffering, etc., for his church as his body to complete, or fill up, and Paul was zealous to bear as much of it as possible. Glorious ambition to spend his life in bearing the glad tidings of the "High calling" to those who would receive it. This is the ambition which Jesus both exemplified and commended, saying, "He that would be greatest among you let him become servant of all."

If we thus live a divine life and crucify and ignore the natural life, we shall be considered "a peculiar people zealous of good works," and we will thus be so very different from the ideas of the natural man; that we must needs remember Jesus' words--"Marvel not if the world hate you, ye know that it hated me before it hated you." "The disciple is not above his Lord." "If any

R133 : page 2

man will be my disciple let him deny himself and take up his cross and follow me." Self-denial means much, and will never be experienced except as we crucify the human nature with its affections and desires.

We see what it is to be baptized into Jesus' death. Let us inquire whether it is an instantaneous act performed when we first come to Christ and seek admission into "the body" or, a life work? We answer it is both.

When we first come to God through Jesus we covenant with Him that we will take up our cross and follow him through evil and good report, whether it brings the favor or frown of our fellows. Jesus tells us it means the loss of the friendship of the world, the gain of the friendship of God, the loss of worldly honor, the gain of heavenly honor, the loss of earthly life and earthly nature, the gain of the divine nature and the divine image --a spiritual body like unto Christ's glorious body. He illustrated his teaching on the night he was betrayed. He took bread and brake, saying, this is my body broken for you, eat ye all of it. The bread symbolized Jesus as the truth. "I am the truth"--"the heavenly manna." After supper he took the cup of wine saying, This is my blood of the new covenant shed for many for the remission of sins; drink ye all of it. The wine symbolizes the blood and after we have tasted of the truth (bread) and seen that the Lord is gracious he says, Here is the cup of my sufferings and death, drink ye all of it--you must share this cup of sufferings if you would share my glory. "Yes," says Paul, "If we suffer with him we shall also be glorified together."

This covenant of death we make with God when we first come to him and He says He will, from the moment of covenant forward, reckon us dead indeed to the world and sin, although the entire life is to be a time of crucifying, or putting to death up to the time we die actually. God's part of the covenant is, that these who thus die shall have part of the divine nature, and from the moment we make this covenant, He seals it by giving us the Holy Spirit as a guide and comforter; which is an earnest of our inheritance, which full inheritance we shall receive when all the "little flock" have crucified themselves. Notice then that we first covenant to die, etc., and then receive of the Spirit's begetting power giving us spiritual life, whereby we can carry out our part of the covenant.

But as crucifying is a lingering death, so our dying is well expressed thus, It is hard to die in any sense, but it is especially hard to be dead to the world, its opinions, pleasures and wishes, while still in it. In the world but not of it. Separate from sinners. Often will we need to "look unto Jesus the author (and soon to be) the finisher of our faith." We will often need, as Paul said, to "consider Him who endured such contradiction (opposition) of sinners against himself lest (we) be weary and faint in (our) mind." "Be not weary of well-doing, for in due time we shall reap if we faint not."

No words that we can use can express so forcibly as do Paul's, the necessity of this immersion into Christ's death. "What things were gain to me, those I counted loss for Christ. [Paul was fitted for a high social and political position, both by birth and education.] Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win [a position in the body of] Christ, and be found in him," covered with the righteousness of faith. "That I may know him and the power of his resurrection --(experience the same resurrection as Jesus to a spiritual body and immortal life--the first resurrection) and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto THE (first) resurrection." (Phil. 3:8-11.) "For if we have been planted together in the likeness of his death we shall be also in the likeness of His resurrection." (Rom. 6:5.)

But while the above mentioned is beyond question the essential baptism, was there not a baptism into water enjoined also and as a type? Assuredly there is. When the new hearers had heard of Jesus' death for them, and of their high calling to share it with him and afterward to share his glory, they made the covenant with God and gave outward expression to it by the beautifully expressive type of being buried in water, and said by the act we die to the world and earthly conditions and rise to "walk not after the flesh but after the spirit."

R134 : page 2

> I rise to walk in heavens own light,
> Above the world and sin,
> With heart made pure and garment white
> And Christ enthroned within.

The ordinance of water baptism is so beautifully expressive of our hope and covenant, that if there was no divine injunction as to its performance, as there is, we should still feel it a privilege to show forth and illustrate our planting (burying) together in the likeness of his death and our expectation of being in his likeness in the resurrection.

When Cornelius had received the Holy Spirit Peter inquired, Can any man forbid water that these should be immersed? And so we ask, who can say aught against water being thus used as a type of our death? And we might put the question in another form for some: Can any man refuse to thus show forth his death if he has indeed died to the world? We think not. That which hinders many in the public illustration of the death they profess is we fear, generally pride, fear of mental or uttered reproach of fellow disciples and of the world. But dear fellow disciple reflect that these objections to water baptism indicate that the true essential baptism has never fully taken place. You may be partly dead, and have given up part of your own will, but when fully crucified you will say with Him, "I delight to do thy will, O Lord." I count all things but loss and dross that I may win Christ--the great prize.

Let us, dearly beloved, live up to our covenant, and not only bury ourselves and our wills in Christ's, but also keep our bodies under--dying daily until fully delivered into the blessed kingdom--which deliverance we believe to be so very nigh at hand.

R141 : page 2

In most situations of life the consciousness of innocence is truly our best shield, and our firmest security.

====================

R134 : page 2

"THE CHRIST OF GOD."

The word Christ or *Kristos* is a Greek word introduced into our English language but not translated into it. Its translation or meaning is ANOINTED.

Unto us a child was born, etc., and "They shall call his name Jesus." The name Jesus means Deliverer or Savior, and the child was called in view of a work he was to do; for we are told, "He shall save His people from their sins." Jesus was always His name, but from the time of His baptism, when the Holy Ghost descended upon Him and anointed Him as the High Priest preparatory to His making "The sin-offering" on the cross and thus accomplishing what is indicated in His name Jesus (viz.: saving his people from their sins). From the time (baptism) that God thus "anointed him with the oil of gladness above his fellows," his title has been "The anointed"--Jesus "the Christ (anointed) of God." Luke 9:20.

Jesus was frequently called by this title instead of by his name; as English people oftenest speak of their sovereign as "the Queen" instead of calling her by her name-- Victoria.

But, as Jesus was in God's plan as the anointed one before the foundation of the world, so too the church of Christ was recognized in the same plan, that is, God purposed to take out of the world a "little flock" whom he purposed raising up above the condition of the perfect human nature, to make them "partakers of the Divine nature." The relationship of Jesus towards these is that of "Head over all, God blessed forever." For he hath given him to be head over the church (of the first-born), which is His body. As Jesus was foreordained to be the anointed one, so we also were chosen to the same anointing of the Spirit as members in his body and under him as our head. And so we read: (Eph. 1:3) "God hath blessed us with all spiritual blessings in Christ according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ, to himself... where he hath made us accepted in the beloved." (See also vs. 20-23.) Again (Rom. 8:29), "Whom He did foreknow he also did predestinate to be conformed to the image of His Son, that He (head and body) might be the first-born (heir) among many brethren."

God's plan of saving the world by a "restitution of all things" waits until first this bride of Jesus--these members of the spirit-anointed body shall be gathered out from the world according to His purpose. God's intention being to display to the world his wonderful and mighty "love wherewith he loved us" as we read (Eph. 2:7.) "He hath raised us up together...in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace (favor) in His kindness toward us in Christ Jesus," for we are "elect according to the foreknowledge of God the Father through sanctification (setting apart) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2.) This shows us that the election is not an arbitrary one. God elected first that Jesus should taste death for us, thus releasing us from death. Second, that the knowledge of this redemption should be declared. Third, that those who believed the proclamation should be invited or called to become "partakers of the Divine nature," "heirs of God, joint heirs with Jesus Christ their Lord, if so be that they suffer (death) with him that they might be also glorified together." (Rom. 8:17.) His purpose being that when this "promised seed" is developed in, through, or by it "all the families of the earth shall be blessed." [Gal. 3:29.] The seed is to crush the serpent's head. [Rom. 16:20] thus destroying evil and bringing about "the restitution of all things."

To be thus a part of "The Seed," "The Christ," we must see to it that we comply with the conditions [suffer death with Him if we would be found in Him] thus making our calling and election sure. We make sure of our being part of the elect company by obedience to the call: for "They that are with Him are called, and chosen and faithful." [Rev. 17:14.] Being faithful to the call insures our position among the chosen. They that "follow the Lamb whithersoever He goeth" in the future, are the same that bend every power and lay aside every weight to "walk in His footsteps" here.

A beautiful illustration of our oneness with Jesus, as members of the anointing of Aaron as high-priest: All of the anointing oil [type of the Holy spirit,] was poured upon the head; the under priests stood by, their heads covered with

R135 : page 2

bonnets (Lev. 8:13) indicating thereby, that they were not the head. Aaron who stood with uncovered head, was the head of their priesthood. They took part in the ceremony and were anointed symbolically in him as members of His body, for the oil poured on the head ran down over the members of His body, as we read, (Psa. 133:2): "It ran down the beard even Aaron's beard: that went down to the skirts of the garments." So we who claim not to be the head but members in Christ's body receive full anointing by the same spirit. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ for by one spirit are we all baptized into one body. 1 Cor. 12:12. "As many of you as were baptized into Christ were baptized into his death." Rom. 6.

Our oneness with Jesus as members of the Christ--anointed body --may be clearly illustrated by the figure of the pyramid:

The topstone is a perfect pyramid of itself. Other stones may be builded under it and if built in exact harmony with all the characteristic lines of the topstone the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "The Seed," "The Christ." Joined to, and perfectly

----

[Continued on seventh page.]

R136 : page 7

[Continued from second page.]

in harmony with our head we are perfect; separated from him we are nothing.

Jesus the perfect one has been highly exalted, and now we present ourselves to him that we may be formed and shaped according to his example that we may be built up as a building of God. In an ordinary building there is no "chief corner-stone," but in our building there is one chief corner-stone the "topstone" as it is written, "Behold I lay in Zion a chief corner-stone, elect precious"--"to whom coming as unto a living stone...ye also as lively (living) stones are built up a spiritual house an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. 2:4-6. And very soon we trust the union between Jesus and the body will be complete; as expressed by the prophet: "He shall bring forth the head-stone, therefore, with shoutings of grace unto it.

And dearly beloved, many blows and much polishing must we have, much transforming we must undergo, and much conforming unto his example under the direction of the great Master builder; and in order to have the ability and ideality of the builder displayed in us we will need to see that we have no cross grained will of ours to oppose or thwart his will being done in us; We must be very childlike and humble-- "Be clothed with humility, for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." 1 Pet. 5:6.

====================

R134 : page 3

THE WAITING VIRGIN.

From Zion's watch tower gazing,
Christ's Bride perceives the morn,
Her eyes to heaven raising,
She heeds not Satan's scorn.

The smell of precious ointment
Floats on the balmy breeze,
The signs of Christ's appointment
In all around she sees.

Anon with earnest longing,
She looks across the plain,
Where rosy light is dawning,
And tunes her plaintive strain.

"I know not now the moment
When Thou, dear Lord, shalt call,
But, with the wedding garment,
I wait for my sweet Home.

Not through the grave's dark portal
May I be called, dear Lord;
But clothe e'en here this mortal
By Thine immortal word."

Still of her Bridegroom sueing,
In soft low tones she speaks;
He listens to her wooing,
And answers while she seeks.

"Cease now, my spouse, from weeping;
Thy loved one like a hart,
O'er hills and mountains leaping,
Shall cause Thy foes to start.

The morn of Thy salvation
E'en now bright gilds the sky,
Through every tribe and nation
My heralds swiftly fly.

The bridal song is swelling,
The guests are gathering fast;
Angelic hosts are telling
That life's battle's won at last.

--"M. J." Princeton, N.J.

====================

R174 : page 3

LOOKING UNTO JESUS.

HEBREWS 12:2.

It is one purpose, at least, of the Holy Ghost in this epistle, to show that in all things Jesus has the preeminence. First, He brings forward the angels, but only to set them aside in the presence of Jesus; for unto which of the angels said God at any time, "Sit on my right hand, until I make thine enemies thy footstool?" (1:13.) Second, He brings forward Moses, but only to set him aside in the presence of Jesus; for "Moses verily was faithful in all his house, as a servant,... but Christ as a son over his own house." (3:5,6.) Third, He brings forward Aaron, but only to set him aside in the presence of Jesus; for the former was made after the law of a carnal commandment, without an oath, not suffered to continue by reason of death, and offered up sacrifice, first for his own sins; while the latter was made after the power of an endless life, with an oath, who ever liveth to make intercession for us, and is holy, harmless, undefiled, separate from sinners. (7.)

Fourth, He brings forward Melchisedek, "first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace," but only to set him aside in the presence of Jesus; for it is his highest glory to be a passing shadow, a momentary type, of the man of Calvary who is the very center of God's counsels. Fifth, He brings forward the old and broken covenant of works, but only to set it aside in the presence of Jesus, in whom is confirmed the new covenant, the better covenant, established upon better promises, securing beyond the possibility of failure the eternal salvation of all His people. (8.) Sixth, He brings forward the imposing ritual of the tabernacle service, but only to set it aside in the presence of

Jesus; for it could "never with those sacrifices which they offered year by year continually make the comers thereunto perfect," while of Jesus it is said, "By one offering he hath perfected forever them that are sanctified." (9:10.) Seventh, He brings us at last into God's gallery of portraits, illustrating the power of faith, but only to set them aside in the presence of Jesus, the Princely Leader and Completer of faith; who stands so far above angels, above Moses, above Aaron, above Melchisedek, above the covenant at Sinai, above the tabernacle of the wilderness, above the saints of four thousand years, that we are told to look off and away from all others and from self unto Jesus, and unto Jesus alone, "looking unto Jesus."--The Truth.

====================

R173 : page 3

THE LORD'S JEWELS.

BY H. GRATTAN GUINNESS.

The Christian church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal, they are the called and chosen and faithful who follow the Lamb, they are those who have turned to God from idols, to serve the living and true God, and to wait for his Son from heaven; they are those who have not the form only, but the power of godliness, those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing church, and the Lord knoweth those that are his--"They shall be mine, saith the Lord of Hosts, in the day when I make up my jewels."

But for the rest--for the vast professing body which bears the name of Christ, it has not continued in the goodness of God, it has turned his grace into licentiousness, its sentence is gone forth, it must be "cut off." The long-suffering of God has been abundantly manifested; it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of being God's witness on earth, which belongs to it; it is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old it stands as the great obstruction, neither entering itself into the kingdom, nor suffering those who would, to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it, is become darkness, and great is that darkness! The church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth, it is the hotbed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete, than that between the church as Christ intended it to be, and the church as it now exists in the world! An end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of the existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven, and God hath remembered her iniquities.

====================

R135 : page 3

THE REPULSIONS OF CHRISTIANITY.

We dwell much upon the attractions of Christianity, but rarely stop to think that it may also have repulsions which are vitally necessary to its purity and permanence. If the church of Christ draws to herself that which she cannot assimilate to herself, her life is at once imperiled; for the body of believers must be at one with itself, though it be at war with the world. Its purity and its power depend first of all upon its unity. So that if perchance the church shall attract men without at the same time transforming them; if she shall attach them to her membership without assimilating them to her life, she has only weakened herself by her increase, and diminished herself by her additions. It is a hard and ungracious saying, then, to declare that the church of God in the world must be able to repel as well as to attract.

NATURE IS AN AUSTERE TEACHER

on this point. She has given to the rose its exquisite fragrance, but she has also armed it with thorns, so that while the delicious odors attract, these little sentinels stand guard with their drawn bayonets to defend the flower, which is endangered by its very beauty and sweetness. And the church of Christ has too much of loveliness and excellence to be trusted on earth without defences. Hypocrites will hide under her beautiful garments; covetous men will make gain of her godliness; pleasure-seekers will turn the grace of God, which she offers, into lasciviousness, and the avaricious will make merchandise out of her pearl of great price, unless her outward attractiveness is guarded by some counter defences. "The Bride of Christ," has the church with wonderful honor been named. And think you that the Heavenly Bridegroom would leave her in this world without endowing her with that stern chastity of holiness, and that native aversion to impurity which should be her defence against such as would betray her? "The king's daughter is all glorious within; her clothing is of wrought gold. So shall she be brought unto the king in raiment of needle-work." But "as the lily among thorns so is my beloved among the daughters." The beauty of Christ's church is guarded by the asperity of her discipline. Her graces are hedged about with self-denial; her gifts are compassed with crosses and her triumphs are crowned with thorns. This is her only safety from such as might otherwise be won to her only to waste and dishonor her.

SANCTITY OF LIFE AND CHARACTER

which Christ requires in his church is her most powerful defense. It is her native chastity and constitutes her truest safeguard. Nothing is so severe as purity; nothing so effectually repels the familiarities of the wicked. We think to fence the fold of God with guards and restrictions so that the unsanctified and the unclean may not come in. This is a confession of weakness and frailty. The holy virgin of the Lord has been endowed with a native purity which is her true shield and defense. What means the Scripture when it commands us to stand, "having on the breastplate of righteousness?" Is it not an intimation of that which all experience verifies, that righteousness is the strongest repellant of wickedness and corruption which the soul can wear? You say that purity shrinks from contact with impurity; but remember that this aversion is mutual. Uncleanness recoils from purity; it sinks abashed from its presence as the wild beast cowers and quails before the imperial eye of a fearless man. I am not theorizing on this point. Ungodly men have confessed to a discomfort amounting almost to torture which the enforced association with the good and holy has produced. It is said that if we live in the same luxury, and dress with the same extravagance, and drift in the same tides of fashion; if we seek wealth with the same greed, and pursue pleasure with the same fondness, and love society with the same devotion; and if with all this we are popular preachers and eminent Christians, and zealous churchmen, we shall win multitudes to our faith. We shall have made men think well of themselves, by these cordial affiliations, which is the surest step to making them think well of us and of our church. And so we have won them.

But alas! what have we done? We have gained them by being ourselves "conformed to this world," instead of by their being "transformed by the renewing of their minds." We have brought them into the church by lowering its fellowship to them, instead of by raising them to its fellowship.

The church that is holy is armed with a perpetual decree of excision against the hypocritical and profane and unclean. It says to the worldly and ungodly and impure: "Stand by thyself; come not near to me, for I am holier than thou"--words which are most improper for any man to speak with his lips; but most honorable for the church to express by her silent, unconscious example. Do I speak coldly and harshly of the relations of Christians to the world--as though it were their principal care to keep aloof from it, or if touching it by enforced association, to gather up their garments, lest they be defiled by its contact? God forbid that I should so think. "This man receiveth sinners and eateth with them," is the blessed tribute which was paid to Jesus Christ, by his enemies. If we at all bear his character and do his work we shall be like him in this respect.

Or take another exhortation of Scripture. "Let us put on the armor of light." Here light is made the Christian's shield--light whose beams search into every nook and corner of earth's impurity and yet contract no defilement; absorbing from everything the clear crystal water, but rejecting every particle of uncleanness--attracting always, but always rebuking. These, O church of God, are thy weapons of defence and conquest.

Then again, we find in the doctrines and invitations of the gospel just that mingling of tenderness and sternness which is calculated to draw men from their sins instead of drawing them in their sins. "Come

R135 : page 4

unto me, all ye that labor and are heavy laden, and I will give you rest," and, "If any man will come after me, let him deny himself and take up his cross and follow me." What worldling is likely to run hastily after Christ in obedience to such a summons? What disciple is likely to be captured with such an invitation before his heart is really won? There is the check of rigid exaction in Christ's calls, as well as the allurements of gracious love; so that while men are drawn, they may not be hurried into an impulsive, premature profession.

Have you thought to analyze the attraction of Christ's cross, to see how strongly this principle holds there?" "And I, if I be lifted up from the earth, will draw all men unto me," says Jesus. But what is it that is thus set forth as the central attraction of Christianity? The most repulsive object on which the natural man can look--

R136 : page 4

CHRIST CRUCIFIED:

unto the Jews a stumbling-block, and unto the Greeks foolishness." Draw men it will, as long as there is a sinner sighing for pardon, or a penitent seeking peace; draw men it will, when they have guilt to be cleansed, and burdens to be lifted, and stains to be washed. But it will draw no one through his aesthetic tastes, or his sense of the beautiful, or his poetic sentiment. There is a cross which can do so: that jeweled and exquisitely carved adornment which hangs upon the neck of beauty --that cross wrought with diamonds and robbed of its "offence," "Which Jews might kiss and infidels adore"-- that can attract men without converting them. And who knows what evil it has done to men's souls on this account--this cross in which beauty culminates and ignominy utterly disappears. How it has filled eyes with its charms which have thereby been cut off from beholding "the Lamb of God that taketh away the sin of the world;" how it has helped to substitute sentiment for faith, and poetic feeling for godly sorrow, and the crucifix for the Crucified. You see what the true cross of Christ did when Peter held it up on the day of Pentecost. It wrought intense conviction as it showed men what their sin had done. Its nails seemed to be plucked out and driven into the breasts of the multitude, till being "pricked in their hearts" they cried out: "Men and brethren, what shall we do?" And then it brought peace as quickly as it had brought contrition, when it was made known that this Crucified One had "borne their sins in his own body on the tree." This is the attraction of that cross which is ordained to be the power of God unto salvation to every one that believeth. It is an attraction which pierces while it draws, and wounds while it wins, and thus proves a worthy instrument of God's electing love. And we have seen in the history of the church what the spurious cross could do; as for example, when the monks went forth among our ancestors in Britain to win them to Christianity. The crucifix was lifted high; it was supplemented by all the pomps and splendors of an imposing ritual; chants were poured forth, censers were waved, bodies were prostrated, and thousands in a day gave in their allegiance to the new religion. But it was the senses that were won, not the hearts; and baptized pagans were brought into the church only to paganize Christianity. This is an illustration of the evil that always comes of magnifying the attractions of the cross while diminishing its wholesome repulsions.

And the same law holds in regard to all the institutions of Christianity. Its baptism is described as a "burial with Christ," a "baptism into death;" so that he who submits to it must in spirit become like his Lord, "obedient unto death, even the death of the cross." Its sacrament of fellowship is "a communion of the blood of Christ," and "a communion of the body of Christ"-- expressions from which the natural man has always revolted. Its worship is required to be "in spirit and in truth;" its music the "sacrifices of praise;" its gospel the "foolishness of preaching," its example before the world "in simplicity and godly sincerity." Enough here surely to temper the inducements of Christianity! But this is evidently according to the divine plan--that the gospel should act upon men by an elective affinity, winning their faith but offending their pride; constraining the sincere by their love of Christ, but testing the superficial with the searching question of Christ, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

My brethren, we are living in a time when men are

BENT ON MAKING A LUXURY OF RELIGION.

They demand that our doctrine shall be pleasant, our worship refined and artistic, our ordinances beautiful and alluring. No "bitter herbs" must be upon our tables as we keep our passover; no heavy crosses must be laid upon our shoulders as we follow Christ.

Shall we "preach Christ crucified in a crucified style"--putting the nail through those refinements of reason that so often cover up the blood of expiation, and pressing the thorns into that intellectual pride which would soften propitiation to a moral influence? Shall we be content with that plainness in worship, and strive for that holiness of life, which can commend Christ while humbling us, and gain men's hearts though offending their tastes? Oh, ungracious calling, that we must displease the world when we might perchance delight it, and turn its impatient gaze upon its sins, when we might rivet its admiration on ourselves! But so long as good and evil are in the world, grace and severity must be in our lives and our doctrines. Wonderful is that high commendation of the Son of God--"Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."--(Extracts from a sermon by Rev. A. J. Gordon, D.D., in Messiah's Herald.)

====================

R136 : page 4

NUMBER SEVEN.

(CONTINUED.)

There are seven petitions in what is commonly called the "Lord's prayer"--more properly the prayer He taught His disciples. Matt. 6:9-13. This prayer, so brief and so expressive of human wants, is based on the sacred number which we have found underlying so many things in God's plan. Does not this fact show that the mind which invented this prayer, so to speak, knew that principle? It is to us an additional evidence of the inspiration of the Bible. Our Lord Jesus spoke from His own Divine fullness, "I am the Truth"--and hence in harmony with human wants.

The central petition in this remarkable prayer is, "Give us this day our daily bread." This doubtless includes both natural and spiritual bread. It is as certain that we need spiritual bread--the truth-- constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. In this as in almost everything else in the Bible the natural represents the spiritual. Hence Jesus could say both, "I am the Truth" and "I am the true Bread which came down from heaven." Truth is to the spiritual life as bread is to the natural life, hence: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. (If, as some would have us believe, Jesus while here in the flesh, was nothing but a man, having left His Divine nature and life, will some one tell us how He could truly say I came down from heaven?) (If His flesh came down from heaven, then we all came down from heaven.)

In a preceding chapter we saw that Joseph was a type of Christ as the bread-giver, and also that there were seven years of plenty followed by seven years of famine, or what would have been famine had it not been for the abundance in the storehouse. Since that was written it occurs to us that those two periods of seven express typically the relation between the Jewish and Gospel dispensations. This new thought--new to us--looks very clear and beautiful and tends to confirm our faith in the equality and parallelism of the Two Dispensations.

Where do we get our spiritual food during the Gospel dispensation, but from the full storehouse of the Old Testament? The Jewish age was emphatically a period of direct communication from God. All the Old Testament was written during that age. The gospel in all its glorious fullness, is contained in the types and prophecies of the Old Testament. The New Testament is but the development and fulfillment of the Old. Christ and the Apostles quoted from and applied the teachings of the Old Testament. The New was in the Old as the kernel in the shell, or as the light is in the oil before it is burned. The burning is the process of bringing out the light. The work of the Holy Spirit as Christ's representative has been to bring out from the rich storehouse the treasures of wisdom and knowledge. Not all at once, nor all to one person, has the truth been unfolded, but to the church in its varied capacities, and as meat in due season.

The want of these direct communications, and of visible angelic ministrations has made the Gospel age emphatically one of faith, and it would have been, like the second seven, a period of famine, had it not been for the full stores laid up for us by our Joseph--Christ the Bread Giver. How very wise His provisions, and how precious the constant, daily, supply!

As human wants are expressed in seven petitions, so Christian character is comprehended in seven graces added to faith. 2 Pet.

1:5-7. This language is addressed to Christians, as shown by the exhortation to add to faith. Faith is fundamental, and these graces are as the house of Wisdom built upon it. "Wisdom hath builded her house, she hath hewn out her seven pillars." Prov. 9:1. Pillars are not only for beauty but for strength. "If ye do these things ye shall never fall." "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." Heb. 11:6. Peter says to those who have faith, "Besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." By comparing Paul's and Peter's statements above, it will be seen that diligently to seek

R137 : page 4

and come to God is to build this house of Wisdom, and so form a character like God, or grow up into Christ our Head in all things; and it will be seen also, by reading the context that the reward, of the abundant entrance is to him who thus builds.

We have been surprised at times by a statement of a Christian brother, something like the following: "If you expect to gain the high calling on account of character you will be greatly disappointed." This statement, we believe, has a worse meaning and influence than he who wrote it supposed. Had it been said, "If you expect to form such a character out of Christ you will be greatly deceived," we would have said a hearty AMEN. But from Peter's statement and the general teaching of the New Testament, it is evident that the object of union with Christ is that we bring forth fruit unto holiness; and we may safely say that whoever expects to have a part in the high calling of God without character will be greatly disappointed. And we firmly believe that the writer above referred to would agree to this.

Men are sometimes led to make statements in the heat of an argument, the legitimate effects of which they would reject. Their hearts in such cases are better than their statements. But when the doctrine of holiness is obscured by such statements, then the Lord gives a fullness of expression to this subject by His Spirit, enabling us to defend the truth and ourselves against the wiles of the Devil. And we are justified, for the sake of the flock of God who are in danger, in contending earnestly for the truth.

See how emphatic Peter is upon this point. "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Verse 8. As much as to say though we have the knowledge, yet lacking these we will be both barren and unfruitful. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Verse 9.

The doctrine of the forgiveness of sin is made very prominent in the Bible, and is a strong motive to a holy life. He that is conscious of being forgiven much loveth much; hence the danger of forgetting it, and of falling into the idea that every one must suffer the full penalty for his own sins. The Psalmist says "Bless the Lord, O my soul! and forget not all His benefits. Who forgiveth all thine iniquities" &c. Psa. 103:2-3. The very first great benefit is

R137 : page 5

forgiveness of all our sins. According to Peter the effect of forgetting this is the neglect of the Christian graces. Hence he would put them in remembrance and says: "Wherefore the rather, brethren, give diligence [by adding these graces] to make your calling and election sure: for if ye do [add] these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Peter did not consider it enough that his brethren should be established in the present truth, but in addition to that he would continually remind them of these things--the seven graces. We have here a good reason for our importunity on this theme, though unfortunately it may be distasteful to some. May the Spirit of truth help us to appreciate and to add these seven cardinal graces.

J. H. P.

====================

R174 : page 5

God the Director of Forces.

JOSEPH COOK.

The Scotch philosopher Beattie once went into his garden and drew in the soft earth the letters C. W. B. He sowed these furrows with garden cresses, smoothed the earth and went away. These were the initials of his little boy, who had never been taught anything concerning God, although he had learned to read. "Ten days later," says Beattie, "the child came running to me in amazement, and said, 'My name has grown in the garden.'" "Well, what if it has?" said the philosopher. "That is nothing," and turned away. But the child took his father by the hand, led him to the garden plat, and said, "What made those letters?" "I see very well," the father replied, "that the initials of your name have grown up here in the garden. That is an accident;" and he turned away again. The child followed him, took him by the hand, brought him back to the spot, and said very earnestly, "Someone must have planted the seeds to make the letters." "Do you really believe those letters cannot have been produced by chance?" said the father. "I believe somebody planted them," said the son, who probably did not know what chance meant. "Very well," said the father; "look at your hands and your feet; consider your eyes and all your members. Are they not skillfully arranged? How did your hand get its shape?" The boy replied: "Somebody must have made my hands for me." "Who is that some one?" said the father. "I do not know," said the child. "Do you feel certain that somebody planted those seeds, and sure that some one made your hands?" "Yes," said the boy, with great earnestness. And then the father communicated to the child the name of the great Being by whom all things are made, and the boy never forgot the lesson, nor the circumstances which led to it.

Now I bring the materialist, or any one who doubts the validity of the argument from design to prove the existence of a God possessing intelligence, to this garden plat. I say, "Will you explain for me the letters C. W. B?" The materialist replies: "I will do so, and can do so very easily, for the letters are explained by the powers in the seeds." "Let us hear your explanation in detail," I reply. "Very well," the materialist goes on to say: "there is a garden cress making the head of the letter C. Is not that garden cress accounted for by the seed from which it grows?" "Yes," I say. And so he goes on through the fifty garden cresses that make up the letter. He accounts for each one of the cresses, and then infers that he has accounted for the letter. I stop him and say, that to account for each one of those garden cresses, is not at all to account for the arrangement of the cresses into the shape of the C. Why did they not arrange themselves as a W, or a B, or in any form, or in no form at all? Here is the distinction between the existence of the forces of matter and the direction of those forces.

====================

R137 : page 5

THE SIN AGAINST THE HOLY SPIRIT.

What do you understand to be the sin against the Holy Spirit? is a question frequently asked by Christians and others, of those who are teaching that, that is the only unpardonable sin.

It is a question which has puzzled many Christians, and they have had fears lest they would commit it, or were already guilty.

Jesus says: All manner of sins and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world (age), neither in the world (age), to come. Matt. 12:31,32.

Those who oppose the idea of a future age of probation; say the world to come was mentioned for the sake of emphasis.

Why speak of it in connection with this one sin, if no sins shall be forgiven in a future age?

The language would certainly be meaningless, were there not two ages, during which the spirit does a work for the human family, making it possible for some to commit the sin which shall never be forgiven, in each. The Spirit is choosing a bride for Christ, during the Gospel age; at the end the marriage is consummated; and during the millennial age, the Spirit and the bride say come. Rev. 22:17.

The church as a chaste virgin espoused to Christ--2 Cor. 11:2; is chosen through sanctification of the Spirit and belief of the truth. 2 Thess. 2:13.

Jesus says: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. John 14:15,16,17,26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15-26.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God....So the things of God knoweth no man, but the Spirit of God. 1 Cor. 2:9-11.

Again, Jesus says: Nevertheless, I tell you the truth: it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth is come, he will guide you into all truth. John 16:7-13. These passages seem to teach, conclusively, that the Spirit began its work at Pentecost, where the Comforter came, after Jesus went away; consequently does its work in the two ages referred to; also that only those who have been made partakers of; and led, to some extent, at least, into truth, can commit the sin under consideration. Certainly it would seem that no one would claim that the Spirit has done so much for the great mass of the human race, during the gospel age, to say nothing of previous ages.

But a question involving a forever, we should expect to find very plainly stated and so we read: "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works; and of faith toward God; of the doctrine of baptisms; and of resurrection of the dead; and eternal judgment." (A broader foundation, surely, than most Christians build upon.) "And this will we do if God permit; for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:1-6.

It is positively certain, that whatever of spiritual truth is received by anybody, it is by the help of the Spirit. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Paul says further: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is Lord, but by the Holy Ghost." 1 Cor. 12:3.

Of course he means that no man can say so understandingly, from a scriptural standpoint. As has already been shown, the purpose for which the Spirit was given, was to lead into truth; the object of truth is to sanctify--set apart for a holy purpose. And this is the class who could sin against the Holy Ghost.

This conclusion is confirmed by another scripture, viz.: "If we sin wilfully after that we have received the knowledge of the truth; there remaineth no more sacrifice for sins; but a certain fearful looking for of Judgment and fiery indignation; which shall devour the adversaries. He that despised--violated--Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite --unto--insulted--the Spirit of Grace. Heb. 10:26-29. Peter says: For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled

R138 : page 5

therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: "The dog is turned to his own vomit again;" and, "The sow that was washed to her wallowing in the mire." 2 Pet. 2:20-22.

Or as Paul says: "A fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

These passages give us a part of the sorer (worse) punishment; but not all. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father; and this is the promise that he hath promised us, even eternal life. 1 John 2:24,25.

But if any "fall away," or count the blood of the covenant, wherewith they were sanctified, an unholy thing, they will not receive the eternal life promised; but the opposite, eternal death: the second death.

There is a sin which is unto death; I do not say that ye shall pray for it. 1 John 5:16. It has been shown that the "Gospel by Moses" shadows forth so many good things; which were to come; will it seem surprising if we shall find the unpardonable sin typified also? It may be found that the "jots and tittles of Israelitish history, as well as of the law and prophets, have a meaning, and point to something."

The tribe of Levi, chosen to do the work of the tabernacle of the wilderness, represents the gospel church, chosen for the service of the "true tabernacle." The other tribes then must represent the nations to be blessed by the church, in a future age.

We find in Num. 16, an account of Korah and others of the tribe of Levi; and a company of men of renown, of the children of Israel, murmuring against God's commands, given through His servant Moses, and a new thing happened to them, different from the common lot of men: "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Is it far-fetched, to claim that this was typical? Is not the "second death," which is the end of those who commit the "sin which is unto death," a different thing from that which happens to others? whether in this age, or in the age to come. They are twice dead, plucked by the root. Jude 12.

B. W. K.

===================

R141 : page 5

"TRUTH is always consistent with itself, and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which is continually in need of props to shore it up."

====================

R138 : page 6

ASCEND, BELOVED.

Ascend, beloved, to the joy,
The festal day has come;
Tonight the Lamb doth feast his own,
Tonight he with his bride sits down,
Tonight puts on the spousal crown,
In the great upper room.

Ascend, beloved, to the love,
This is the day of days;
Tonight the bridal song is sung,
Tonight ten thousand harps are strung,
In sympathy with heart and tongue,
Unto the Lamb's high praise.

The festal lamps are lighting now,
In the great marriage hall;
By angel hands the board is spread,
By angel hands the sacred bread
Is on the golden table laid;
The King his own doth call.

Long, long deferred, now come at last,
The Lamb's glad wedding day;
The guests are gathering at the feasts,
The seats in heavenly order placed,
The royal throne above the rest--
How bright the new array.

Sorrow and sighing are no more;
The weeping hours are past,
Tonight the waiting will be done,
Tonight the wedding robe is on;
The glory and the joy begin,
The crown has come at last.

Without, within, is light, is light;
Around, above, is love, is love;
We enter to go out no more;
We raise the song unsung before,
We doff the sackcloth that we wore,
For all is joy and love.

Ascend, beloved, to the life,
Our days of death are o'er;
Mortality has done its worst,
The fetters of the tomb are burst,

The last has now become the first,
Forever, evermore.

Ascend, beloved, to the feasts,
Make haste, the day has come;
Thrice blest are they the Lamb doth call
To share the heavenly festivals
In the new Salem's palace hall,
Our everlasting home.

[Selected for "Watch Tower"]

====================

R138 : page 6

"OUR HIGH CALLING."

We are called to be saints (holy ones) for without holiness no man shall see the Lord. Also, we must crucify the old man, that thus we might destroy the body of sin, and henceforth not serve sin. We that are baptized into Christ, are baptized into His death...and he that is dead is freed from sin. Even before we have succeeded in putting to death the flesh, if we do that we would not it is not us but sin that dwelleth in the flesh; for we delight in the law of God after the inner man; hence, when we have succeeded in crucifying the flesh and its lusts, we are freed from sin. The law of the mind wars with the law in our members until the former has completely overcome the latter. So long as we are carnally minded we are not subject to the law of God, and while we are in the flesh cannot please Him. If we live after the flesh, we shall die, but if we through the spirit, do mortify the deeds of the body, we shall live. By crucifying the flesh, we become dead with Christ. During the crucifying we suffer with Him, that we may be also glorified together; and if we do not share in the suffering, we have no right to expect to share in the glory. I know of nothing else that could be filling up the sufferings of Christ which are behind, except the crucifixion of the flesh, and many will find that to cut off desire, is more painful than to cut off a right hand, but though it be as dear, we should do so if we would follow in the footsteps of Christ, and overcome as He overcame, and thus have a place on the Throne and reign with Him. We are to present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. By the death of Christ we were justified to life natural. Now we have the chance of giving this life as a sacrifice and thus gaining spiritual life, and as the latter is so much higher than the former, it is only reasonable service for us to accept the conditions.

It seems to be in God's plan that there are to be two lives, perfect natural and spiritual. The first we get by the death of Christ, the latter, by sacrificing or crucifying what he gave us; we cannot have both. We prize the former because the stepping stone to the latter, that is we value very highly that which Christ purchased for us by His death, because were it not that His death justifies us to the natural life, we would not have anything to give in order to gain the spiritual, but like Christ we are willing to give the natural to gain the other, for then we partake fully of the divine nature. This explains to us how many may be called and few chosen; also, narrow the way and few find it, and many shall strive to enter and not be able, because many do not crucify the flesh. We used to think that it was the degree of light that decided whether we belonged to the little flock or not, but now I am convinced that any who put to death the flesh, and presents their bodies living sacrifices and Holy, will receive the spiritual body and share the glory of their Lord, when the time comes and which we think is not far distant.

Paul says: "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death." He further says: "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God." Yes, friends, if we are truly Christ's, we have crucified the flesh with the affections and lusts, therefore, set your affections on things above...for ye are dead (to this world), and our life is hid with Christ in God. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His

R139 : page 6

glory shall be revealed ye may be glad also with exceeding joy. It is well worthy of notice that the glory is always associated with the sufferings. No cross, no crown, is true, for 'tis a faithful saying, that if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him. There are many apparently who do not see that we must die with Christ, if we would be one of the Bride Company. This fact we think is clearly brought out in Lev. 16, as has been shown by Bro. Russell, Aaron was to offer a bullock for a sin offering, this bullock was for himself (or instead of himself) and for his house and represents the offering made by Jesus when He gave himself for the church and became the Savior of His body. (Eph. 5:23-25.) The world does not seem to have been the object primarily in the death of Jesus, but the church. This we think is shown by the caution of Adam and Eve--Eve was taken from Adam and so the church is taken from Christ. The world of mankind came into existence from the uniting of those two, and when united God called their name Adam. It was in the two all died, and we can show that it will be in the Second Adam and Eve, all will be made alive. Paul in 1 Cor. 15 is speaking of death which came by man. But as Eve was the instrument direct in their death, she must be included in the statement, "as in Adam all die," and if she is, the next, "so in Christ shall all be made alive," must include the church. The first two God called Adam, and they brought death and misery on the human family. The second pair God calls "The Christ or seed" (Gal. 3:16-29) and they bring life and bless all nations of the earth. That the church is included in the sin offering which justifies the world to life is shown by the type.

Aaron was to take two goats from out the congregation for a sin offering. He was to cast lots upon them, and the one on which the Lord's lot fell, he was to offer for a sin offering. With this goat he was to do just as he had done with the Bullock (verses 15-27). This goat was the sin offering for the people. Now we will turn to Heb., and see by the connections, if we cannot prove beyond a doubt that the goat is just as sure a type of the church as the Bullock was of Jesus. In the 9th chapter, where Paul is speaking of the patterns and that the patterns of things in the heavens should be purified with these (that is by the blood of bulls and goats) but the heavenly things themselves with better sacrifices than these, it must here be noticed that the blood of the two animals is contrasted with the sacrifices, (plural) not sacrifice which seems to include Christ and church.

But to be more sure let us look at Heb. 13:11. For the bodies of those beasts (plural) whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Let us go forth therefore, unto Him without the camp...then there would be two without the camp, (He and us) just as there were two beasts taken without. Certainly then those two beasts represent Christ and the church. Hence the age of sacrifice and suffering continues all through the Gospel Age. And not until the last member has ceased to suffer will the sufferings of Christ be completed. And so when the Prophets searched to know what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, they referred to both Head and Body--Christ and the Church, which is His body. Surely, friends, ours is a "high calling," and while we bear about in the body the dying of the Lord Jesus, it is that the life also of Jesus might be made manifest in our mortal flesh, for we which live are always delivered unto death for Jesus' sake, and though the outward man perish, the inward man is rewarded day by day, and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Therefore, dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul (life) and humble yourselves under the mighty hand of God, that He may exalt you in due time. And while here may we like the Captain of our salvation be made perfect through suffering and thus be able to sympathize with others and then when glorified together with

Jesus we shall reign with Him as Kings and Priests to rule and bless the world. Yes a King shall reign in righteousness and Princes rule in judgment and Saviors shall come up on Mt. Zion, when the kingdom is the Lord's.

A. D. J.

====================

R139 : page 6

"IT IS WRITTEN AGAIN."

These words of our Savior addressed to the tempter, suggest incidentally a very important lesson for all Christians.

The devil in his assault upon Jesus had just quoted from the Scripture, saying, "It is written" thus and so. Very well replies Jesus, suppose it is written as you say--"It is written again;" i.e., the Scripture contains something else besides what you have quoted. From these words of our Lord, "It is written again," we gather a principle which ought to govern us in our doctrinal use of the Scripture. We cannot safely found either doctrine or practice on an isolated passage of Scripture. One passage cannot be interpreted independently of other Scripture. Here lies our only safety from the most monstrous errors. We must go, not to a solitary passage, but to the whole Scripture to learn what is the will of God. There is a unity in the Scripture like the unity of the human body. One part balances another. One part requires another part to complete it. One portion of Scripture needs to be explained by other portions. When a man or a sect quotes an isolated passage as the basis of some absurd doctrine or practice, our reply must be, "It is written again." There are other Scriptures besides that which you have quoted and your Scripture must be interpreted in harmony with the remainder of the Scripture. You take a single passage of Scripture out of its connection, and give it a distorted use and claim that you have God's truth. But that is the way the devil uses Scripture. He would gladly acknowledge the authority of the Scripture if he could be permitted unrebuked to use it as he chose, and handle it deceitfully. Most of those errors which the church of Christ brands as heresies are simply one sided, exaggerated truths. They are torn out of their connection with counter truths.

====================

R173 : page 7

Mr. Oliphant's Scheme for Colonizing Palestine.

The London Times says: The Rev. George Nugee gave a lecture yesterday, May 13, at St. George's hall, on a proposal for colonizing Palestine by Jews, and referred incidentally to the existing establishment of a Jewish agricultural colony of fifty-five inhabitants near Jaffa. After some statistics relating to the modern Jews, who, he said, had shown themselves so alive to the advantages of education that they numbered half the university students, half the barristers, and more than half the merchants of Vienna, the lecturer proceeded to develop a plan which he said had met with the approval of many Jews and had been communicated by Mr. Lawrence Oliphant to the sultan, who received it favorably, for establishing a Jewish colony on the east bank of the Jordan.

The plan was to purchase 1,500,000 acres, to introduce a European element into the government, and to settle colonies there, either of Jewish peasant farmers or of Jewish farmers employing the labor of the

R173 : page 7

indigenous fellah. The incursions of the Arabs were a danger, but might be bought off. He had sent a circular to Mr. Goschen, the new special envoy to Constantinople, who had expressed a deep interest in the scheme. The lecturer described the country which was to be settled as exceedingly fertile, and identified it with the land allotted to Reuben, Dan, and the half tribe of Manasseh.

R173 : page 7

An international convention of Hebrews from all portions of the world will be held at Paris, September 10, under the auspices of the Alliance Israelite Universelle. Matters affecting the interests of the whole Hebrew race will be discussed. Delegates have been appointed from ten countries, the Rev. Myer S. Israel, the Rev. H. S. Jacob, Myer Stern, William Seligman, and Simon Wolf being the delegates from the United States. Among the subjects to be discussed are the amelioration of the Hebrews in Palestine and the promotion of emigration to that country, the promotion of Hebrew literature and education, and the persecution of Hebrews in Roumania and elsewhere.

R173 : page 7

JERUSALEM seems to be growing in favor as a place of residence for foreigners who find their native countries uncomfortable. The foreign Jewish population has, according to Consul Moore, increased considerably of late years. That community is now estimated at 15,000, including native Jews, against 10,000 in 1873. The desire to avoid compulsory military service now enforced in most European countries, and the right of holding real property in Turkey, probably account for the increased immigration. The German colony at Jerusalem now numbers nearly 400 persons, that at Jaffa about 300. There is a third German settlement at Califfa of about equal number with the last mentioned. The settlers are mechanics, artificers, carriers, and agriculturists, and are fairly prosperous.

====================

R139 : page 7

THE LOVE OF CHRIST.

If ye keep my commandments ye shall abide in my love. (John 15:10.)

It is true that God loves the world because He is Love, rather than because there is aught in them to call forth His love. It is also true that Christians are loved by both Father and Son in a special way. "He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14:21.)

God's love for the world is all-embracing and powerful. There is no being so obscure and sin-blinded that he is not included in God's providence, even as he receives the free blessings of air and sunlight. That care will follow him until he is unshackled from sin and made to appreciate what has long been true: That none who will accept the responsibilities of life, are made in vain. The possession of life is pledge and proof that all are needed in God's economy.

The Lord illustrates in His dealings with men, the Savior's commands to us. "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." (Matt. 5:44.) Even some Christians overlook the fact that the Lord acts upon the principle that the best way to conquer an enemy is to convert him into a friend by kindness. They try to drive men to Christ to escape punishment. This is not the best motive, though it may sometimes succeed. The severest of all punishments was experienced by the Son of God to redeem men from the effects of sin. What heart can withstand the power of this truth when once realized?

A person's idea concerning God is a fair index of his relation toward God. "To the pure He will show himself pure, and to the froward He will show himself froward." (Ps. 18:26.)

Seen from afar, the Lord is clothed with terror and awfulness. A near approach changes the terror into worship. Those who see the Lord (He is manifest to those who love him, John 14:21,23), yield to Him homage, and glory, and praise, because they cannot help it. Their hearts bow down before Him, as must the hearts of all who are once made to appreciate goodness, truth and perfectness. In turn He gives to them Fatherly love and pity.

The love of Christ is as the love of a bride-groom. It is typified in the story of Isaac and Rebecca, and of Jacob, and Rachael, and prophetically told in the Songs of Solomon.

The love of Christ is what unites Christians, for the marriage is the complete expression of union between not only Head and body but all the members of the body.

His love rewards our faithfulness. We have His fellowship according

R140 : page 7

to the degree of progress we have made in the path of life. That pathway is indeed holy, for His footsteps have pressed it. When He putteth forth His own sheep He goeth before them. However varied the experience of Christians may be, the Lord knows all about it, for He has felt the same, "yet without sin." Herein is that saying of His true: "I know my sheep and am known of mine." He knows us fully, we know Him in part, known as we progress, but when the journey is finished then shall we know even as also we are known. Let this truth encourage us to renewed effort, for each step in our progress will bring its own reward.

"If ye love me, keep my commandments." This precept is for the beginner in the journey; and no Christian will ever get beyond it.

L. A. A.

====================

R174 : page 7

LET THEM GO DOWN.

Coaxing the devil to support the Gospel is a modern devise. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacrilegious snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnership with the evil one never benefits the former, but always the latter. Hands off!

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression on the minds of the world that the church is a kind of pauper, dependent for its existence on the community, that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting can be supported without the use of questionable means. Others deserve no support. Let them go down.-- Banner of Holiness.

====================

R140 : page 7

ANSWERS TO CORRESPONDENTS' QUESTIONS.

Ques.--Bro. Russell please give your opinion of Jesus' words: "Every branch in me that beareth not fruit He taketh away." John 15. Can it be that a truly regenerated soul will be lost?

Ans.--As expressed in article-- "Restitution--for whom?"--in the August number, I believe that the Divine nature once imparted never ceases, except in those who commit the unpardonable sin counting "the blood of the covenant wherewith they were sanctified an unholy thing." Heb. 10:29. We answer your question then by saying: A truly degenerated soul who abides under the blood never will be lost. "His seed remaineth in him." Jesus is the great Shepherd and says of his sheep: "I will give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John 10:28. Vs. 26, shows that all who believe are his sheep.

What shall we say then of the text "Every branch in me that beareth not fruit He taketh away." Simply this: Jesus is the vine [the head] we are the branches [the body]. The only "calling held out before us now, as we come to God is, to join the vine, become members of the "body of Christ"--to become members of His "bride"--the "little flock." There is no calling to be a part of the second--or "great company." No, "ye are called in one hope of your calling" and all coming to God are reckoned at first, "Babes in Christ"--"Branches" in the vine. And it is God's will that they shall continue in Him and thus make their "calling and election sure." But how many do not, "go on unto perfection." How many would like to be branches in this vine, and yet, would not like to "crucify the flesh" and be made "conformable unto His death." Jesus used the red juice of the grape [the fruit of the vine] to symbolize his death--his shed life ["this is my blood"] and the fruit expected of every branch of the vine is the same, viz: a giving of your life for the world "being crucified with Christ"--"filling up the measure of the sufferings of Christ which are behind." Those who do not bring forth this fruit, are cut off from membership with the body--the vine; and as touching our high calling in Christ Jesus [to be his bride] they become castaways.

This was what Paul guarded against saying, "I keep my body under [crucified] lest after having "preached to others I myself, should become a castaway." 1 Cor. 9:27. He is talking about running the race for the great prize--an incorruptible crown. [See vs. 23-25.] He does not fear losing the Divine nature and eternal life, for again he says, "I am confident that he is able to keep that which I have committed unto him." [Life.] 2 Tim. 1:12.

The cut off branch referred to is not one which has withered, of course the husbandman would trim such off or rather they cut themselves off; such dead branches would represent those who commit the unpardonable sin. But, the branches here mentioned as cut off are what Vine dressers call "suckers." They usually make the most show and seem to grow the fastest and are well covered with leaves [professions]. Alas how fitly does this picture many who starting as members of the body agreeing to "take up their cross and follow" the head, make only professions, and never bear his fruit--self sacrifice to death.

Oh, yes, the blood of sprinkling covers the entire household of faith, and they shall never perish if they abide under the blood and continue to trust in its sufficiency. If cut off from the body--bride--vine, they will be cast forth and will be burned "delivered over to Satan for the destruction of the flesh that the spirit [life] may be saved in the day of the Lord Jesus." Their works shall be burned--they shall suffer loss of the glorious joint-heirship

of the bride, but themselves shall be saved. 1 Cor. 3:15.

All having the new nature are children of God, for "the Spirit beareth witness with our spirit that we are the children of God." But will all be heirs? No, only the first-born are heirs; "Christ (head and body) "the first-fruits; afterward they that are Christ's at his (parousia) presence." Christ (head and body) "the first-born among many brethren"--the great company. All are brethren because begotten by the same Father--God, but not all first-born, therefore not all heirs. When they were called it was in this hope of their calling--viz.: that they should be "heirs of God and joint-heirs with Christ," but there were conditions put upon them if they would be joint-heirs, viz.: "If so be that we suffer (death) with Him, that we may be also glorified together." (Rom. 8:16,17.)

To be a joint-heir with Jesus means a great deal. It means to share all the glory, and all the power, and to inherit all things. None but "the bride," "the overcomers" who suffer with him shall reign with him. Oh, ours is a high calling--a great prize, let us "so run that we may obtain."

Q.--Bro. R. we feel so deeply interested in the WATCH TOWER and its teachings that we think its monthly visits too far apart; would it not be advisable to make it a semi-monthly or a weekly at a corresponding advance in price? We should like it so, as it is almost the only "meat" some of us get.

A.--We think it not advisable to change for three reasons: One is, that the present price, fifty cents a year, is quite beyond the means of many of the readers; Another reason is that to issue more frequently would necessitate a great deal of "clipping" and publishing of "little anecdotes" and "tales," a surfeit of which reading is easily attainable, from thousands of other papers, and our third and chief objection is, that we do not think that our readers can fully digest the mental and spiritual food put before them each month in less time than a month. Permit us to suggest that if you read each article thoroughly three times before going to another you would get fully three times as much nourishment from the paper. Then, too, it would be well to keep a "file" of the paper convenient and to re-examine and refresh your memory on subjects of previous issues. Careless reading may do for light subjects and anecdotes, but God's word and arguments drawn from its "deep things" require careful study.

Q.--Your exposition of Rev. 15, "Song of Moses and the Lamb" in last No. is quite satisfactory, except that Moses' song was one of deliverance after Israel had left Egypt. I had supposed Egypt a type of earth and that we would sing that song after we had left earth. Can you explain this feature?

A.--We understand that this song of deliverance will be sung by mankind in general during the Millennial age. But we sing it now, because we have now gotten the victory over the world (Egypt), and over "the beast and his image," etc., the bindings of human traditions and man made creeds, and are no longer in this condition of mental slavery to great ecclesiastical authorities. If you will notice, those who sing this song have gotten this very victory, vs. 2. That it is sung before the pouring out of the vials is evident from v. 6. In those vials is "filled up (completed) the wrath of God," and we understand that those who get the victory over the beast, etc., are the ones "accounted worthy to escape all those things coming upon the world"--a "little flock."

===================

R140 : page 8

OPTOMAI.

The Greek word *Optomai* rendered, shall see, in Rev. 1:7.--"Every eye shall see him," and rendered, shall appear, in Heb. 9:28 "To them that look for Him shall he appear a second time," does not always mean to see with the eye. It rather signifies attend and recognize. Illustrations of its meaning attend: The priests and elders answered Judas; "See (*Optoma*i--attend) thou to that." Matt. 27:4. Again, Pilate said, "I am innocent of the blood of this just person; see (*optomai*--attend) ye to it." Vs. 24. Also the word look in Acts 18:15.

The general signification of the word however, is recognize, as may be seen in the following illustrations viz:

"There appeared (*optomai*) to him (Moses)...an angel of the Lord in a flame of fire in a bush," and "he drew near to behold it." (Acts 7:30.) Moses did not see an angel but a flame, but receiving a command of the Lord from out the

R141 : page 8

flame, he (*optomai*) recognized it as the angel. Again, "The God of glory appeared (*optomai*) unto our father Abraham." Acts 7:2. From the fact that we are told that, "No man hath seen God at any time," we presume this scripture to mean, that God gave Abraham instruction in such a manner that he recognized his instruction as of the God of Glory.

Again, Jesus said to Mary concerning Lazarus' resurrection, "Said I not that thou shouldst see (*optomai*) the glory of God? John 11:40. Mary's eyes saw no glory but she did see Lazarus raised, and in the power thus displayed she recognized the glory of God.

Again "All flesh shall see (optomai --recognize) the salvation of God." Luke 3:6. In the light of these illustrations of the use of the word we can realize that there may be but little seeing of The Christ on the part of the world with the eye. See how similar is the last illustration with the first text quoted-- "every eye" and "all flesh" shall recognize Him as the salvation of God.

====================

R141 : page 8

THE ORACLE OF MESSIAH.

Isaiah 52:13-53:12. Connection and structure by John Brown, D.D. Text by various eminent translators.

OPENING PROCLAMATION OF JEHOVAH.

"Behold, my servant shall prosper; he shall be raised aloft, and magnified, and very highly exalted."--Lowth.

"As now many are astonished before him (so disfigured in his aspect before men, and his figure before the children of men) so shall many nations exult in him; kings shall close their mouths before him: for what had not been related to them, shall they see; and understand what they had never heard."--Gesenius.

THE COMPLAINT OF THE PRIMITIVE EVANGELISTS.

"Who hath believed what we have understood by hearing? Who perceives what the arm of Jehovah is preparing?"--Rosenmuller.

STATEMENT AND PROFESSION OF THE JEWISH CONVERTS.

"He hath grown up as a twig before him, as a shoot out of dry ground. He had no form nor beauty. We looked at him, but there was no fair appearance that we should be desirous of him."--Rosenmuller.

"Despised and neglected by men, a man of sorrows and familiar with sufferings, and like one who hideth his face from us [to bury his griefs in seclusion]; disdained; and we gave him no attention."--Pye Smith.

"But it was our griefs he bare, it was our sorrows he carried. We, indeed, accounted him smitten; stricken by God, and afflicted."--Henderson.

"But he was wounded for our transgressions; was smitten for our iniquities; the chastisement, by which our peace is effected, was laid upon him; and by his bruises we are healed."--Lowth.

"All we, like sheep, have gone astray; we have turned each to his own way; but Jehovah hath inflicted upon him the punishment of us all. He was severely afflicted, yet he submitted himself, and opened not his mouth. As a lamb that is led to the slaughter, or as a sheep before her shearers is dumb, so he opened not his mouth."-- Henderson.

"By an oppressive judgment he was taken away--the men of his age who shall describe?"--Brown.

"For he was cut off from the land of the living; on account of the transgression of my people was he smitten."--Henderson.

"A grave is assigned him with the wicked; but his tomb is a rich man's: for he hath done no injustice, and no guile is in his mouth. But Jehovah is pleased to crush him with sufferings! If he will offer himself a sacrifice for sin, he shall see his posterity, he shall prolong his days, and the gracious purpose of Jehovah shall prosper in his hand."--Pye Smith.

THE CLOSING PROCLAMATION OF JEHOVAH, CONFIRMATORY OF THE STATEMENT OF THE JEWISH CONVERTS.

"The effects of his soul's pain he shall see, and shall be richly satisfied. By his knowledge my righteous servant shall make many righteous, and shall take away their iniquities."--Pye Smith.

"Therefore will I distribute to him the many for his portion; and the mighty people shall he share for his spoil: Because he poured out his soul unto death, and was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." --Lowth.

W. I. M.

===================

R141 : page 8

WHEN ELSE OR HOW ELSE?

A sister writes that she did not like the application of the parable of the "wedding garment" in our last issue. To this sister and to any others who may feel so we wish to say, that the fulfillment of the parable referred to, seemed so marked and complete in every particular that we felt it to be our duty to call attention to it. Of all the parables which Jesus uttered is it not true, "I have told you before it come to pass that when it is come to pass ye might believe." We have looked for years for a fulfillment of this parable the only one for which we had no satisfactory solution to offer. Now, we see it fulfilled in every particular--the laying aside of the robe of Christ's righteousness, and the foretold going into outer darkness denying the presence and all of the prophetic light which proves it.

Notice too the time--just when the virgins are "going in to the wedding." Some already have been for some time in the guest chamber believing that the Bridegroom is present and are preparing their robes and waiting for the union. Tell us when else, or how else could it be fulfilled, if you can think of any other way and time?

The WATCH TOWER desires to be a faithful servant of God and of "the household of faith." "Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season. Blessed is that servant whom his Lord when he [Elthon]--has come--shall find so doing." Matt. 24:46.

(An exegesis of this scripture given in tract called "The object and manner of our Lord's return," pages 52 and 53--which see.) If our words were severe they were lovingly so, for we sought by calling attention to the outer-darkness of the parable to keep some from going blindly into it.

Does not the thought of the fulfillment of this last to be fulfilled parable seem to bring us down very close to the time when the last wise virgin may come into the light, the door to the "high-calling" to be shut, the union, or marriage of bridegroom and bride be accomplished by our being changed from natural to spiritual bodies like unto Christ's glorious body, that being like Him we may see Him as He is? Oh glorious hope! The "chaste Virgin church" --"little flock" is said to "make herself ready." Are you seeing to it that the robe of Christ's righteousness is clean and white "unspotted from the world." "Without spot or wrinkle, or any such thing?" and are you doing all you can to help others to the same condition of readiness? This is the will of God concerning you.

====================

R141 : page 8

Returned Home.

We have returned, having spent very pleasantly and we hope profitably two weeks with little bands of waiting ones. As usual we found them very loving ones, partakers to a marked degree of this element of the divine nature--love. We visited Elyria and Cleveland, Ohio, and Lapeer, Almont, Belle River, Brockway Centre, and Detroit, Mich. To most of them we were strangers in the flesh "unknown and yet well known," for we had all drank of the water from the spiritual Rock-- Christ. We want to visit all the dear flock that we may know them and will be ready for another trip during October.

====================

page 8

Bro. A. D. Jones.

Will be in the vicinity of New York City and Philadelphia during September. If any living in this direction desire him to give a series of discourses on The object, manner, etc., of the return of our Lord, he will take pleasure in serving you. Neither pay, nor traveling expenses asked. This is true of all our preaching brethren associated with the WATCH TOWER. We leave money matters entirely with Him who says, "All the gold and silver of the mountains are mine and the cattle upon a thousand hills." Address immediately A. D. Jones, Pittsburgh, Pa.

====================

R142 : page 1

VOL. II.

PITTSBURGH, PA., OCTOBER, 1880.

NO. 4.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. A. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R142 : page 1

THE NARROW WAY TO LIFE.

"Enter ye in at the strait gate, because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Matt. 7:14.

All life is the same. It all issues from the same fountain. God is that fountain. In him, and in him only, is life unlimited, exhaustless, ever-continuous and uncontrolled by any circumstances. The name which describes this perfection of life is Immortal. It signifies death-proof, consequently disease and pain-proof. Many, who have not closely noted the scriptural use of the word immortal, have used it with reference to man and to angels, but scripture ascribes it to God, the Father, only, as we will prove shortly.

The sun is the great fountain of light to earth, illuminating all things, yet it causes many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, a brick, and upon various colored glasses, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and transmit it. So, too, with life. It all flows from the one inexhaustible fountain, and it is all of the same kind. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher grades of life in beast, fish and fowl. Like the various colored glasses under the sunlight, so these various creatures show forth differently the various qualities and powers they possess when life comes in and animates their bodily powers. And as the diamond is so perfect in its nature, and so adapted that it can receive fully and reflect so as to look as though it possessed within itself the light, and were itself a miniature sun, so with mankind, one of the master-pieces of God's creation, made only "a little lower than the angels." This perfect creature was made so complete in his organism (before sin marred it) as to be able to receive and retain life, and never grow dim.

Adam was formed grandly and perfectly, and filled with life. He was more grand than any other earthly creature, because of the grander organism, mental and physical. Yet let us remember that as the diamond could reflect no light except when shone upon by the sun, so man could possess and enjoy the life given him only so long as he was supplied from the fountain--God. Man is no more a fount of life than a diamond is a fount of light, and one of the very strongest reasons for knowing that we have no exhaustless supply of life in ourselves is that, since sin entered our race, it has lost life. Millions have gone and are going down into death. God had arranged that man should have access to life giving trees, and that, by continually partaking of their fruit, he should continually live,--"eat, and live forever." In this respect, also, he was like the diamond, for it must have the light supplied every moment. Sin entering, our race lost its right to life, and was shut away from the trees of life [plural], and so "in Adam, all die." But God has provided Christ a ransom for sin, and soon in, or by Christ, shall all be made alive, or be brought back to the original perfection of the race. As the diamond loses its beauty and brilliancy when the light is withdrawn, but is lighted up again with the sunrise, so mankind loses life when God withdraws life from him. "Yea, man giveth up the ghost [life], and where is he?" Job 14:10. "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them. Vs. 21. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9:10. Because of the sin-offering and sacrifice of Christ, all shall go forth from this condition of death. "All that are in their graves shall come forth." There shall be a restitution of all things, a restoring to the condition [as at first] in which man can receive back again, and richly enjoy life as it is provided for him in full measure from the fountain--God.

But we asserted that we would prove scripturally that Divinity is the only fountain of life, and that all other forms of life--angels, men, fish, birds, beasts, etc.--are only vessels which hold, each its full, all differing in capacity and quality, according to the will of the Maker. First, then, we read that God "only hath immortality." [The fullness of life which could not cease under any circumstances.] 1 Tim. 6:16, and 1:17. Secondly, the Son, "the first-born of every creature," "the only begotten," "the express image of His [the Father's] person," he who was "in the form of God," and was "made so much better than the angels;" "for unto which of the angels said he [the Father]: "Thou art my Son, this day have I begotten thee." Heb. 1:4,5. This one, we are told, partakes of the Father's nature, and consequently of the same principle of immortal life. So we read--"As the Father hath life in himself [God's life is in himself, and not drawn from other sources, or dependent upon other things], so hath he given to the Son to have life in himself." Thus, we see that immortality is possessed only by Father and Son. But amazing news! God purposed to call out of the human race a few, "a little flock," who, by obedience to certain conditions, shall become "sons of God," and these, instead of remaining men and continuing of the human nature, shall become "new creatures," "partakers of the Divine nature," receiving a Divine form (body) being made "like unto Christ's glorious body;" not a natural body, but a spiritual body, for "it is raised a spiritual body, and that which is born of the Spirit is Spirit." "We shall be changed but "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like Him" who is "the express image of the Father's person" and share in the "glory to be revealed." Nay more, not only will they be in the Divine form and nature, but being of that nature, they will possess the same kind of life--immortal life.

Hence we read: "And this is the record that God hath given unto us [believers] eternal life and this life is in His Son"--"He that hath the Son hath life; he that hath not the Son hath not life." 1 John 5:11.

Again it is written: "Thou hast given Him (Jesus) power over all flesh, that he should give eternal life to as many as thou (the Father) hast given him" (John 17:2.) "And as many as were ordained to eternal life believed" (Acts 13:48.) "God hath called us unto eternal glory"-- "And this is the promise which he hath promised us even eternal life." (1 John 2:25.) And though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it, viz: to those believers in Jesus "who by patient continuance in well doing seek for glory, honor and IMMORTALITY." Rom. 2:7. To those who flee from iniquity and "follow after righteousness, godliness, faith, love, patience, meekness --who "fight the good fight of faith (and thus) lay hold on eternal life, whereunto thou art also called." 1 Tim. 6:12.

But the way is a difficult one, hard to walk in "because strait is the gate and narrow is the way that leadeth unto life and few there be that find it (life)." Just how difficult the way is may be judged from Jesus' words: It is not only to believe on him, but to follow him, and obey his voice--"My sheep hear (obey) my voice and I know them and they follow me, ('take up their cross and follow me') and I give unto them eternal life." John 10:27. Yes dearly beloved, if we would be of those who would receive immortality, let us seek it earnestly. Let us have our "fruit unto holiness (entire consecration) and the end thereof [will be] everlasting life." Rom. 6:22.

The new, Divine nature begins with us here, when we believe on Jesus as the ransom from sin, and covenant with God that we will "die with Him that we may also live with Him"--[conversion]. From that moment we are recognized as God's children and "he sends forth His Spirit into our hearts," "whereby [we] are sealed [marked off as separate from the world] unto the day of redemption." This is our new life begun. By this new life we are to crucify the old will--our will as natural men--and while in the world to "live according to God in the Spirit." The Spirit in us is the germ of immortality. Thus we even now are partakers of the Divine nature but the fullness is to be reached when we enter into life. We are now begotten of the Spirit by the word of truth that we should be a kind of first fruits, but we do not reach birth until we are raised [from the dead] spiritual bodies. Our new nature lives in these mortal bodies as in a house--"But we know that if our earthly house of this [building] were destroyed we have a building of God, &c.--our spiritual, immortal body.

But beloved, the new life would be easily choked and Paul assures us that when thus begotten of the truth, "if [we] live after the flesh [we] shall die [lose our life principle] but if [we] through the Spirit do mortify [put to death] the deeds of the body [human nature] we shall live;" for the sons of God are all those led by the Spirit of God. Rom. 8:13-14. The work of crucifying must take hold upon all our actions--"For he [begotten of the

R142 : page 2

Spirit] that soweth to the flesh [lives in willful sin] shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6:8. It is a rugged, steep, narrow way that leads to life, and were it not that strength is furnished us for each successive

R143 : page 2

step of the journey, we never could reach the goal; but His word encourages us--"Be of good cheer I have overcome;" "my grace is sufficient for thee." The whole world is in the broad road and going down to destruction --death. Jesus opened the narrow way bringing life and immortality to light through the gospel; i.e. he made it possible for us to reach it by paying our ransom on the cross and making us free from sin and becoming also our example and leader into the Divine life.

The balance of our race now thronging the broad road to death, are to be restored because their guilt and sin are atoned for and will be permitted. As through the disobedience of one man all were placed upon the broad road and swallowed up of death, so through the obedience of one [Christ] all will be forgiven and brought back to life. But when brought back to "their former estate"--the perfection of the original --they will not have life in the same sense that the Divine family will have it.

The restored race will no doubt live eternally. God will supply the means of continuing their life as long as they are obedient and that we are told will be forever. Doubtless their present experiences with sin will prove a blessing throughout eternity. The words incorruptible, incorruption, immortal and immortality are translations of the Greek words athanasia, aphtharsia and aphthartos which occur in all only 18 times and are always used in connection with God or the saints, and are never associated in any way with angels, mankind or lower orders of creation. With a glimpse of this "crown of life" and the honor and glory associated with it, who will say that our all-wise Father has made the pathway too difficult. Its difficulties will act as a separating principle to separate and refine a "peculiar people," "a little flock" to be "heirs of the kingdom," "heirs of glory," heirs of God and joint heirs of Jesus Christ our Lord--if so be that we suffer [death] with him.

As we toil upward on the narrow way, Angels look on amazed at the grandeur of the plan which is able not only to rescue a fallen race from death but to display "the exceeding riches of God's grace and loving kindness toward us who are in Christ Jesus. Eph. 2:7. And it will yet be more clearly seen in the ages to come. Yes, when the plan was first foretold through the Prophets, Angels desired to look into it and to know concerning the time, and manner of time of their fulfillment, (See 1 Pet. 1:12.) and an "innumerable company of Angels" still watch our progress and gladly become "ministering spirits, sent forth to minister for those who shall be heirs of salvation" [Heb. 1:14,] and soon be their rulers: For, "know ye not that ye shall judge [govern] Angels?" [1 Cor. 6:3.] The Father, too, who has called us with so high a calling looks upon us with loving sympathy and desires that we make our calling and election sure by complying with the conditions. And there is another who watches us with intense interest; it is He who redeemed us from death by his own precious blood and invited us to become his Bride and joint heir. If he loved us with such love while we were yet sinners, judge of his love now that we are his betrothed. He knows all about the narrow way--was tempted in all points as we are, without yielding, and now he stands ready to succor and strengthen us as we need and ask his help.

In view of all these things, let us brethren and sisters, "come boldly to the throne of heavenly grace that we may obtain mercy and find grace to help in every time of need," while we fight the good fight of faith [warfare of new and old nature] and lay hold on eternal life.

====================

R143 : page 2

ANTI-CHRIST.

This word occurs five times, and is found only in John's epistles. Anti signifies against; hence, anti-Christ means against Christ. It will readily be seen, then, that the term will apply to anything or any person opposing Christ. Peter was anti-Christ when he endeavored to dissuade Jesus from dying on the cross, and Jesus so indicated, when, turning to him, He said: "Get thee behind me, Satan" (adversary). He was Jesus' enemy, because he sought to prevent His doing the Father's will. Paul, also, was at one time anti-Christ, when persecuting the body of Christ (the church), as Jesus said to him when stricken down on the road to Damascus: "I am Jesus, whom thou persecutest (oppose, injure). All who, like Paul, persecute the church, or, like Peter, attempt to dissuade from duty and sacrifice, and put hindrances in the way to prevent the body from taking up the cross and following the head (Jesus)--all such are evidently anti-Christ. The adversaries of the body of Christ are more especially the latter, who, claiming to belong to the same family, cast a stumbling-block before the weak ones.

In this sense Anti-Christs have been numerous since the days of Jesus, and we are assured that the closing of the gospel age will be a time above all others in which the principles and doctrines of Jesus Christ will be antagonized and opposed by many Anti-Christs (opposition from many sources).

We should recognize a difference between false Christs (*pseudo-kristos*) and anti-Christs (*anti-kristos*). Jesus tells us (Matt. 24:24) that in the end of the age there shall arise many false prophets [teachers of error] and false christs. As all true believers in Jesus, obedient to their head, constitute the body of the true Christ [anointed], so, the various churches which recognize the authority of another head than Jesus constitute the body of a false Christ. Thus, the Roman church recognizes the Pope [papa; father] as the head of that church. The church of England recognizes its Government as its head, protector and "defender of the faith;" so, also, do the churches of Germany and Russia. These are false Christs, and the basis upon which they were established was false teachings of false prophets [teachers]. Of these, Papacy is especially noted as the chief in scripture, and is sometimes spoken of as "The Man of Sin," who ensnared and seduced so many of Jesus' virgin church with the delusion that the kingdoms of this world had become the kingdom of God, and that the time to suffer with Christ was over, and the time to reign begun. Thus was the church corrupted by the "Man of Sin," and so became the "harlot" and the "mother of harlots." [Rev. 17.] Many are her offspring. [See Z.W.T., vol. 1, Nos. 6 and 7].

But we must draw the line more closely, and suggest that every company of religious people who recognize as a head and authority any man or set of men, is in that proportion, false to the real head.

We know that the various Christian sects claim to recognize Jesus as their head and director, but by their works they deny it; for let an occasion arise for a church trial, and the condemned will be tried, not by the teachings and words of Jesus, but by the "Standards of the Presbyterian Church," or by the "Authorities of the Methodist Church," or otherwise according to the denomination in which it occurs. Thus they acknowledge other heads and authorities than Christ.

Again, as there is only one true Head, so there is only one true body of Christ. Jesus is the true head, and every follower and disciple united to that head by living faith is reckoned a member of the body, having his "name written in heaven." Whence, then, are these numerous so-called churches, or bodies of Christ, and their various heads? They are the offspring of error; false systems; false Christs; and give a confused idea to the world, who might well inquire, with Paul: "Is Christ divided?" No, but there are many false Christs, and we are glad to know that those Christians in various churches who most honor Jesus as the only

Head, are earnestly inquiring whether the reason Christians are unable to have "one Lord (ruler), one faith, one baptism," is not, in great measure, due to their each "teaching for doctrines the [creeds or] commandments of men."

And among these we must, to some extent, class many religious denominations who worship the tenets and laws of their church--their body, over which they have appointed a head, or controlling power. Let us lay aside every such yoke of bondage, and be most fully Christ's freemen, receiving assistance in our pathway to the divine likeness from whomsoever and whatever we can, but never looking to any man or men as our leader, nor depending on any but "The Great Shepherd of the Sheep" and "Captain of our Salvation."

Now these false Christs (churches) are to a certain extent Anti-Christs. Also, in proportion as their teachings and systems are untrue, they are upholding error, and consequently are opposed to Christ and the truth. It is for this reason that "The Man of Sin" (Papacy) is said to oppose all that is called God. Attempting to gain the homage of mankind to itself as the head of all, it of course, in that proportion, antagonizes and opposes the true head of the true church.

But are these the only Anti-Christs, the only ones opposing Christ? By no means. The world is still opposed to the Christ of God, both head and body because it knoweth Him not. Infidels in common with Jews deny the man Christ Jesus--deny that Jesus is come in the flesh. In the early days of the church before false christs and false systems had come in, it was more easy to define a Christian than now. So we read: (2 John 7.) "many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. It has been suggested to us that the word rendered is come in this text, might be rendered is coming and thus be made to apply to the second coming of Jesus. We have examined carefully the word he translated, is come. It comes from the Greek--*erkomai* and is generally

R144 : page 2

used to indicate presence as of one who has come. It is translated coming only 26 times, and in many of these it, in our judgment could have been better translated otherwise: for instance (Matt. 25:27.) "at my coming, I should have received my own with usury." Evidently a master would not expect a settlement until he had come, not while on the journey coming. We should therefore translate--"on my arrival." The same word--*erkomai* --while rendered 26 times, coming, is rendered came 182 times, and this usual translation agrees with its use in the scripture under consideration --"who confess not that Jesus Christ is come in the flesh; this is Anti-Christ.

We know that it could not mean that Jesus is coming in the flesh. This he did once when he came as a sin-offering in a flesh body prepared for the purpose--"A body hast thou prepared me, etc." But he comes not again to death and consequently would have no use for a body of flesh: "Yea, though we have known Christ after the flesh, yet, now henceforth know we Him (so) no more." The same apostle continues the same subject saying: (1 John 4:3.) "Every spirit that confesseth not that Jesus Christ is come (*erkomai*--came) in the flesh is not of God; and this is that spirit of Anti-Christ, whereof ye have heard that it should come." Here again John is not discussing the second coming of Jesus but is endeavoring to prove his having come once. (See verses 14 and 15.) This was the only thing necessary to combat in that day. People believed that Jesus had lived, but denied his being--the Christ, the sent of God, as the same class of anti-christs do to-day who deny that "Jesus is the Son of God."

The same thought is expressed again (1 John 2:18.) "Ye have heard that Anti-Christ shall come; even now there are many anti-christs. Now he proceeds to describe as before whom he meant by Anti-Christ, using the same argument as before, vs. 22. "Who is the liar but he who denies that Jesus is the ANOINTED? This is the anti-christ--he who denies the Father and Son; no one who denies the son has the Father." (Diaglott).

Thus we have seen from various standpoints what constitutes Anti-Christ. Those against which we most guard are the power and influence of the various false heads and so called bodies of Christ, seeing to it that we recognize but one fold and one shepherd and that we heed not the voice of strangers but flee from them. And let us take heed lest we become adversaries of our Lord and Master as beloved brother Peter once did and thereby deserve the reproof--"Get thee behind me Satan." Let us not hinder by word or act any who are seeking to crucify the flesh--the human nature-- and to thus abide as members of the body of Christ, branches in the vine, else we shall to that extent be opposed to Christ or anti-christ.

====================

R144 : page 3

MOUNTAIN OF THE LORD.

Yes! a brighter morn is breaking,
Better days are coming on;
All the world will be awaking
In the new and golden dawn.

In the day of coming glory,
Men will show fraternal hand;
Each will tell to each the story,
Till it spreads to every land.

On the top of Zion's mountain,
God prepares His house again;
At its threshold springs a fountain,
Flowing for the souls of men.

From the earth's remotest stations,
Men will come to hear the word;
And, in all the world, the nations
Shall be nations of the Lord.

--Pure Gold.

====================

R144 : page 3

Why did Christ Come in the Flesh?

There can be no doubt that all that Christ has done or will do are proofs of Divine Love towards our fallen humanity. It is safe to assume that man's necessities are all taken into account in the gospel. More than man needs would not be gospel; less than he needs would be an imperfect provision; neither is possible to an Infinite Provider.

That Christ as an intelligent person had a glorious existence with the Father before the creation of the world seems clearly the teaching of the Bible. Proofs of His preexistence have been given. In this article we regard it as proved. From this standpoint we proceed.

When He left the glory He had with the Father, He did not die. The glory of that life and the life itself should not be confounded. There are some who regard Christ, while on Earth, as a mere man with a fallen nature. Others regard Him, during the same period, as a mere man with an unfallen or perfect human nature. Of the two we believe the latter view is nearer the truth. But we believe the Bible teaches that He was more than human.

That He was a mere man, whether with a fallen or a perfect nature, seems inconsistent with the idea of His preexistence; and yet both the classes referred to above believe in His preexistence. If He was Divine, and ceased to be Divine when He came in the flesh, where is the security that we will not lose our Divinity when we are made like Him?

It seems clear that His Divinity was retained in humanity because He repeatedly spoke of Himself as having come down from heaven, and because He, though passing through trial and sorrow as a man, was yet possessed of the authority and exercised the prerogatives of a God. He was the object of unreproved worship even when a babe, by the wise men who came to see the new-born King. Matt. 2:2-11. Even the angels delighted to do Him honor. "When He bringeth the first-begotten into the world, He saith, "And let all the angels of God worship Him." Heb. 1:6.

He never reproved any one for acts of worship offered to Himself, but when Cornelius offered such service to Peter--the leading apostle-- "he took him up, saying, stand up; I myself also am a man." Acts 10:26. The great apostle of the Gentiles scarcely restrained the idolatry of the people in sacrifice offered to himself and his fellows, giving as a reason why it should not be done: "We also are men, of like passions with yourselves." Acts 14:15. Had Christ not been more than man the same reason should have prevented Him from receiving worship. This is emphasized by the fact that even a heavenly being sent to John on the isle of Patmos would not permit that mortal man to worship him, "See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." Rev. 19:10.

Christ spoke "as one having authority, and not as the Scribes." Matt. 7:29. The Fountain of truth was in Himself. The Creator could regulate and heal both moral and physical difficulties; so he forgave sins, and healed all manner of diseases. That He could do the latter He urged as proof that He had power to do the former. Matt. 9:6. Had he been only a man, strange indeed would have been the fact "That even the winds and the sea obey Him."

But the object of the present writing is not so much to give evidence of the blending of the Divine and human natures in Christ, as to present some thoughts as to the importance of such a combination. That such a union was a necessity, we regard, however, as the best evidence of its reality. This subject of the Incarnation and double nature of Christ, has received our attention to a greater or less extent, for quite a number of years, as is well known by many of our readers. It cannot then truly be said that we are taking such ground for the purpose of opposing positions that are of later date. We freely confess that the subject appears more important now than ever before, and as the Scriptures are examined more and more, it seems necessary to modify even our own former ideas on this and kindred subjects. No fallible man should "drive his stakes so deep as not to be able to pull them up when necessary."

In harmony with the idea of the two natures in Christ, as we now see it, is the fact that Christ was both Priest and Sacrifice, and so offered Himself--"gave Himself a ransom for all." 1 Tim. 2:6. This fact of the New Testament, is clearly illustrated, by the high priest under the law offering the beast--a lower nature --as a sacrifice for sin. The high priest, without a beast to offer, would have been an imperfect type of Christ. Paul reasons that as the high priest was ordained to offer gifts and sacrifices, it is necessary that Christ should also have something to offer. Heb. 8:3. And in the tenth chapter he tells us what Christ took for the purpose of making an offering, or sacrifice. The sacrifices and offerings which were offered according to the law being types only, were insufficient, "For it is not possible that the blood of bulls and of goats should take away sins." Ver. 4. Instead of these beasts which the typical high priests offered, our High Priest had a body prepared for Him, and this body He offered. See verses 5 and 10.

This body He took, or assumed, so that it became a part of Himself.

R145 : page 3

This change in His condition is what the apostle had in mind when he said of Christ: "Who being in the form of God...took upon Him the form of a servant, and [so] was made in the likeness of men: and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross." Phil. 2:6-8. It will be observed that the death was the last act of his humiliation and not the first.

It is necessary to discriminate between Him and the body which He assumed. If as seems clearly taught, the body was the sin offering, or that which He as our High Priest sacrificed, then surely the sacrifice did not consist in taking the body. He took the body to sacrifice it, and His death closed that work. The body clearly refers to the humanity of Christ, and it was sacrificed by its life being taken away.

We fully believe the purpose of Christ taking our nature, or coming in the flesh was manifold, and we will consider different phases of the subject and their relation to one another.

The first we notice is that of a Ransom. This means to recover by paying an equivalent, or to buy back what was lost. He tasted death for every man. Heb. 2:9. "He gave His life a ransom for [the] many"-- "a ransom for all." Matt. 20:28 and 1 Tim. 2:6. "Forasmuch as the children are partakers of flesh and blood He also Himself likewise took part of the same"--[For what purpose?] --that through death He might destroy him that had the power [keys] of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2:14-15.

The above is an important passage because it distinctly states that Christ took our nature for the purpose of delivering from death those under its power, by destroying that power. That it refers to natural death is clear because that is what flesh and blood are subject to. Had it been some other kind of death, it would not have been necessary to assume flesh and blood in order to suffer it, and so taste death for every man. This question involves the whole subject of our loss in Adam and gain in Christ, so far as pertains to all men regardless of their responsibility. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. As all men were counted sinners and condemned to death on account of Adam, even so, in the same sense, and to the same extent, all men are counted righteous and justified to life on account of Christ. Rom. 5:12,18,19. It is not possible for us to limit one side of this statement, only by the other side-- and both are unlimited. Here is stated the "sin of the world, (Adam's sin was the world's sin because he was the world--the race of natural men being in him)--and Christ is the "Lamb of God which taketh away the sin of the world." This is the atonement for what men sometimes call "original sin," and all its results.

Adam was a perfect natural man, and God dealt with him accordingly. He gave him a law adapted to that life, and gave him, until after he sinned, access to a tree that could preserve that life. The curse or penalty of his sin was "Dying thou shalt die," (Gen. 2:17, margin) and all that was necessary, in order to the execution of that penalty, was to shut him away from the life-preserving tree. This was done, and the consequence is that the whole race of mankind are either dead or doomed to death, and passing down.

Now if to ransom means to buy back by paying an equivalent (and we think no unprejudiced English reader will deny it) then Christ must of necessity assume a perfect humanity and lay down that life as a voluntary sacrifice. If it be asked, how could Christ be tempted if he had a perfect humanity? We answer by asking how could Adam be tempted if he had a perfect humanity? A fallen humanity is not the result of temptation but the result of sin, and a perfect nature could not have fallen if such a nature could not have been tempted. All that we claim on this point is that Christ as a ransom was as perfect as what Adam lost.

It does not appear from the record that Adam was created perfect in the sense of being strong and incorruptible. The opposite of this is true, for he sinned at the very first temptation, and corruption was the result. That which is incorruptible cannot be corrupted. Jesus, when speaking of those who have passed from corruption to incorruption, says of them "Neither can they die any more." Luke 20:36.

But if Adam sinned so easily, thus proving his weakness, why, if Christ was only as perfect as Adam, did not He sin? We answer: It seems clear to us that if Christ was only a fallen man He would have been as sure to sin as all other fallen men; and if Christ had been only a perfect man He could have sinned as well as Adam. We believe that the reason He did not sin, was not because of the innate strength of His humanity, but because of the all-sustaining indwelling Divinity.

Then why does He deserve credit? We answer, no credit is due to the humanity, or to the flesh, in the work of saving man. It is all of God, and the strength of all overcomers, whether it was Jesus or any of His followers, is due to the indwelling Divine Spirit. This brings us to consider another necessary use of the double nature of Christ.

The coming of the Divine One; into the flesh was necessary in order to ingraft, so to speak, Divinity into humanity. Some see one of these reasons and not the other. Like the two natures they are blended but not to be confounded.

Christ as a Redeemer, paid the ransom, but the object for which men are redeemed is that they may be regenerated. And Christ is not only a Redeemer but also a Second Adam--i.e. the head of a new and spiritual race.

First the natural and afterward the spiritual, is applicable to the relation between the two Adams, as well as to other features of the plan. Because the type was an earth man, does not set aside the truth that the antitype is a spiritual man--"the Lord from heaven." 1 Cor. 15:47.

All that a ransom secures is a recovery of what was lost--natural life--hence the ransom is the basis of restitution; and therefore if men ever receive more than they lost, it will be because Divinity is ingrafted into their restored humanity. It is God's plan for the race in general to save them by resurrection from the Adamic curse first, and afterward bring them to the knowledge of the truth, thus placing within their reach all that obedience to the truth can secure them; but He deals with us--Christians--as exceptions to the rule. As we are counted dead in Adam before we die, so we are counted alive in Christ beforehand, and brought to the knowledge of the truth. Being begotten by the Spirit, by the word of truth, through the exceeding great and precious promises, we become partakers of the Divine nature. 2 Pet. 1:4. This is

R145 : page 4

called Christ, in us the hope of glory.

The Christian, like his Lord when He was in the flesh, has two natures, and this gives us the basis of the warfare between the Old Man and the New Man; between the flesh and the Spirit. On account of this fact, Christ is our Head--our example in suffering, in patience and in loyalty. He is also our Leader, our Commander and Forerunner. We follow Him not only as a pattern of life, but also in the order of development from the natural to the spiritual.

He is also our Leader in sacrifice, for the flesh nature must be destroyed. As He was both Priest and Sacrifice, so are we. "If ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. Nothing seems more clearly taught in the New Testament than that the possession of, and being controlled by the Divine Spirit, is the only means of success in keeping the body under, and of bringing the members under obedience to our Lord.

The necessary condition of the higher life is the death of the lower one, by the crucifixion of its evil affections and desires. Thus it is we are to have fellowship with His sufferings and be made conformable to His death. Phil. 3:10. "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord." Rom. 6:10,11.

This death and resurrection is that which is represented by baptism; that is, the real baptism involves the death to sin and mortality, and the resurrection to holiness and immortality, and water baptism is the appropriate symbol. Water baptism is not on that account less important, but rather more so, because of its depth of meaning. But if any see no further than the form or symbol, their faith will not lay hold on the reality, as expressed by the apostle: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father [Divinity], even so we also should walk in newness of life." Rom. 6:3,4.

The Divine Spirit, or new nature, imparted to us, is the priest by which our bodies are to be made a living sacrifice. The object of this sacrifice is that sin should not reign in our mortal bodies, but that these same members of these mortal bodies should yield themselves "as instruments of righteousness unto God." Should there be in any mind a doubt of the correctness of this application, let him carefully read the whole sixth chapter of Romans.

Precisely the same thought in regard to killing and making alive these bodies of ours, by the indwelling Spirit of Christ, is expressed by the apostle in the eighth chapter. "But ye are not in the flesh [the old nature], but in the Spirit [new nature], if so be that the Spirit of God dwell in you. Now, if any man have not this Spirit of Christ he is none of His. And if Christ be in you, the body is dead [put to death by the Spirit] because of sin, but the Spirit is life because of righteousness. [But the body is not to remain dead; only its old sinful nature or life was to be

R146 : page 4

destroyed]. But if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by His Spirit which dwelleth in you." Rom. 8:9-11. It is the Spirit that mortifies or puts to death the deeds of the body, and the same Spirit that gives the new life.

Whoever will read the sixth, seventh and eighth chapters of Romans may see that the apostle is seeking to teach them and us a great lesson for this life, of death to sin and resurrection to holiness, and that the work can only be accomplished by the Spirit in-dwelling, and overcoming the old nature which dwells in these members. Was not this then the great practical object of the Incarnation, to ingraft the Divine Spirit into humanity and thus save humanity?

The same principle of death and life holds good throughout the plan, whether in symbol or reality. All may see that the old nature or corrupt life is not to be restored to those who have the Spirit of Christ in them. The life it imparts is a new and spiritual life. The body is to be raised, but by "a process of Divine Chemistry which we may not fully understand" will be changed "according to the working whereby He is able even to subdue all things to Himself." Phil. 3:21.

One more reason for the double nature of Christ we would notice is this: That He might both be able to sympathize with and help us. "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Heb. 2:18. "Seeing, then, that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest who cannot be touched by a feeling of our infirmities; but was in all points tempted like as we are and yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Two persons in the same weak and helpless condition might sympathize with each other, and yet perish together; but one standing on a rock can help the other out. Mere humanity, fallen or unfallen, is unable to rise into spiritual life. In Christ, both natures being combined, we have the sympathy which experience gave Him and also the power to help. He first lifted His own humanity ("Destroy this temple and in three days I will raise it up," and "He spake of the temple of His body." This is true of His own person and also of His body, the church), and from the standpoint of His perfect spiritual life He beckons us, and there He will meet us. What He is, we may well expect to be. "I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness.

J. H. P.

====================

R146 : page 4

THE TWO NATURES.

Jesus' "being in the form of God," implies Divine powers, etc.; this on our account he left, taking "not the nature of angels," (which would have implied angelic powers and qualities) but he took the nature of men, which implies the qualities and powers of man, (before man sinned). He undoubtedly knew of His own pre-existence as he frequently referred to it as glory had with the Father before the world was; and "For this cause (death) came I unto this hour." (John 12:27.) and "For this cause came I into the world that I should bear witness to the truth. (John 18:37.) In a word we understand that the man Jesus up to his 30th year was in every respect like Adam except that he knew what sin and death meant and had seen their destructive operation on the human family for 4000 years while Adam did not "know good and evil." Adam had never seen a sinner nor a sinner's punishment--death; therefore while created sinless and perfectly able to abstain from sin, yet not realizing "the exceeding sinfulness of sin" and its destructive effects, he sinned as God had foreseen and fore-arranged he should do.

This knowledge which Adam lacked Jesus possessed as we read: "By his knowledge shall my righteous servant justify many." Isa. 53:11. The man Adam was created by the operation of God's spirit (Gen. 1:2.) The child Jesus was formed equally by miraculous power of the same spirit. Both were holy [pure sinless]. Jesus grew in wisdom and in stature until he reached his thirtieth year. Now the work for which He came into the world must begin. What was the work for which this body was prepared? Paul answers --"for the suffering of death." And now He is represented as saying: "Lo I come [as] in the volume of the book [Bible] it is written of me, to do thy will O God." Heb. 10:7. Thus Jesus covenanted at 30 years to do the Father's will [the special work for which he came] and going to John at Jordan he made the same outward sign of His covenant which he asks us to make, of our covenant, when he was immersed. Thus he expressed his determination to die for our sins by being buried in water, and His trust in the promise of the Father to raise him again to the Divine life.

But even a perfect human being could not crucify himself so the Father imparted the Divine Spirit to the man Jesus and from that moment he is the anointed [the Christ] "The man Christ Jesus." And he went up out of Jordan in the power of the Spirit," filled with the Spirit for "the Father giveth not the Spirit by measure (in limited quantity) unto Him." Now He is different from Adam for Adam never partook of the Divine Spirit and nature. We saw in article on BAPTISM in last issue [a second reading of which we suggest,] that our baptism represents a similar covenant to die; to be "conformed to His death:" to be "Baptized into His death." And as Jesus could not crucify the flesh until anointed with the Spirit so with us; He is our pattern and fore-runner. We follow "in His footsteps" in every particular. Now, let us closely examine his death, for unto it we are to be conformed.

In our own view, it is a mistake to suppose that our giving of ourselves "living sacrifices, wholly acceptable unto God," is the giving up of the sinful desires of our human nature. Not so. It is the giving up of things that are right and proper enough for men. Let us look unto Jesus: As a man (tempted in all points like as we are, yet never yielding) with a human nature, He had to withstand the same temptations of the devil, and to avoid the use of His perfect human power for self-exaltation.

As the only perfect man, he could have placed himself speedily at the head of all earthly governments; could have inaugurated wise and beneficial reforms and laws, and could have had the respect and homage of all the fallen race. But instead of doing according to the desires of his earthly nature and will, he did as he had covenanted: "Lo, I come to do thy will, O, God." And so he did. Wherever he went, and whatever he did, he ascribed all the honor to the Father. "The Father that dwelleth in me, he doeth the works." As the spirit in Jesus was the miracle working power, yet never used by him as a means of gratifying the human appetite, or of exalting self (see Matt. 4:3-7), so we, who possess a measure of the same spirit, would find it powerful to-day, if we could but have faith to exercise it. But it would be sin to use this spiritual power for the gratifying of our human nature when it was given us wherewith to crucify it. When the multitudes hung on his words, and said, "Never man spake like this man," he declared: "As I hear, I speak." (John 12:49.) Again, when the people, perceiving his real human greatness and perfection, desired to bestow earthly power upon him, we read: "Jesus, perceiving that they would take him by force and make him a king, withdrew himself to a desert place, alone."

These things were lawful to his human nature, but they were not expedient; for by so doing he could neither redeem the race from death, nor bring "many sons to glory and immortality. And often the conflict between the human and divine natures in Jesus was so great that he needed and spent whole nights in prayer. He came to the same "throne of heavenly grace" (not to obtain mercy, for he needed not mercy, being without sin), but to "find grace to help in every time of need." And when, at the close of his three and a half years of self-sacrifice for the good of others, the hour of death came, it was the severest trial to his human nature. To permit himself, pure and sinless and benevolent, to be crucified as a vile criminal, and open not his mouth in self-defense; to be regarded as an impostor, in some degree at least, by his followers; to permit the soldiers to mock and scourge and kill him, while having done no sin, he had a right to live. He could have asked the Father, and he would have given him more than twelve legions of angels to defend him. These things, one and all, were severe trials to the human nature, and he must have failed without the aid of the Divine nature.

No wonder he said: "Now is my soul troubled, and what shall I say? Father, save me from this hour! But for this cause came I unto this hour: Father, glorify thy name." (John 12:27). No wonder if when he came to Gethsemane, he again found it needful to go to the Father for help to do his will, saying: "If thou be willing, remove this cup (death) from me." Then he obtains strength, and continues, "Nevertheless, not my (human) will, but thine be done." Luke 22:42. (Vss. 43 and 44 are omitted in old MSS.)

Now, we can readily see that to be conformed to his death does not mean that we should give up only sinful things to which we never had a right. Many things are proper enough to us as human beings, that

R146 : page 5

we covenanted to give up if we might have the Divine nature. To illustrate: It is proper enough for a

R147 : page 5

worldly man to seek the honor and respect of his fellow men by such lawful use of his talents as would commend him to their esteem. It would be right enough for him to participate in worldly governments, both by voting and holding office. It is right for him to seek all uninjurious pleasures; operas, concerts, games, &c.; to seek wealth and ease and human happiness. It is not wrong for earthly women to engage in the same pleasures, and to wear braided hair, jewelry and costly apparel, if rightly and honestly obtained. But if any man or woman be in Christ a new creature, these should remember that their covenant was to crucify the natural will and mind of the flesh, and to develop the new nature, and they will find that every such natural pleasure permitted in their hearts fills a place consecrated to God, and excludes a measure of the joys of the Spirit, as well as requiring some of the time which they have consecrated wholly to God.

A mistake is made by Christians in trying to apply to the world rules and laws given only to saints. The worldly man does not covenant to make his body a living sacrifice. We do. True, we must, as long as we abide in the flesh, eat, drink and wear, but the amount of time which we shall give for these necessary things should be decided according to our understanding of God's will as expressed by his word, and the example of Jesus. Our earth life should, like Jesus' life, be spent more for others than for self--"Doing good to all men, as we have opportunity, especially to the household of faith." Each one has opportunity to carry out this principle of self sacrifice in the everyday affairs of life. The mother may spend her life and sacrifice her comfort for her children; the father for his family; the teacher for his pupils; the editor for his readers, &c.; for charity should begin at home, though it should not end there.

In our judgment, the common habit of speaking and thinking of the new nature as being an engrafting of a spiritual element into a natural man and of the blending in us of the human and divine natures, are serious and hurtful errors. There is no league, no blending or uniting of the two natures. When we receive the new nature, it is not that we may blend and unite it with our old human nature, but that we may crucify and put to death the human. Not my will and God's will, my plans and God's plans, my work and God's work, blended. They will not blend. Like oil and water, they are of different natures. My will, plan, work, &c., must all be lost. Though our wills were perfect human wills, as Jesus' was, we must ignore them, and say with him--"Not my will, but thine, be done." We can see no blending of two natures in our Master, but a complete control by the Divine, and a crucifying of the human. "Let us walk in his footsteps as he hath set us an example."

WHAT peace He bringeth to my heart,
Deep as the soundless sea,
How sweetly singeth the soul that clingeth,
My loving Lord to Thee.

R166 : page 5

IN most situations of life the consciousness of innocence is our best shield, and our firmest security.

====================

R147 : page 5

AND AFTER DEATH THE JUDGMENT.

"As it was appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:27-28.

Perhaps no text of scripture has ever been more widely misapplied than the above; it is generally supposed to refer to mankind in general, and to mean that there comes a judgment to them after death. But by reading this 27th verse in connection with vss. 26 and 28, it will be seen that the "men" referred to were the various high priests of Israel. Paul is trying to show us that these "men" in the sacrifices which they "offered year by year continually," were but types of Christ; that though they offered and went into the Holy place every year, Christ as the antitype needed only to go in once. Christ's sacrifice was that of his own life, while that of these typical men was the blood of others, that is to say, these typical priests instead of laying down their lives and then being given a new, or spiritual life (as in the case with Jesus) were told to kill "a bullock" which was for, or instead of their own, natural lives; thus in figure the priest died, every time he slew the bullock. Now after thus killing the bullock it remained for the high priest to take the blood into the holy place and see whether it would be accepted. This was the judgment--trial. If the work had been all properly done, it was accepted of God and was the basis of at-one-ment for the people and the after blessing. Now notice that, "As it was appointed unto (those) men once to die, (as represented by the bullock) and after that the judgment, (to see if their sacrifice was acceptable) so Christ was once offered to bear the sins of many."

Our head, Jesus, having given himself for us--the church (Eph. 5:25-27.) presented the evidences of his death in the flesh, (typified by the bullock.) Then came the trial-- Was it a perfect sacrifice? If so it would be accepted. It was perfect and was accepted of God and while the Head remained in glory, the spirit of the Head came upon all believers (at pentecost) anointing them as His body, to have share in His sufferings and to be made conformable unto His death, as represented in the goat sacrifice. Lev. 16.

Soon the body will have finished its work of "filling up that which is behind of the afflictions of Christ." Col. 1:24. Then the Head comes to the body and takes it into the Most Holy, the sacrifice of the body being accepted through the merit of its Head. Then the appearing to bless all the people takes place. (Lev. 9:23.) When he thus appears to bless, is it the head alone which appears think you? No, "when he shall appear we also shall appear with him IN GLORY." "We know that when He shall appear we shall be like Him." 1 John 3:2. We will be like him when he appears not after he appears. Will he appear in the flesh and we in the flesh? No, that would not be "in glory." Besides if you will examine the context you will readily see that the spiritual body is meant.

He took a flesh body only as a sacrifice--"A body hast thou prepared me" (for sacrifice). "He took upon him the form of a servant for the suffering of death." But when he comes forth the second time (head and body complete) it will not be to repeat the work of sacrifice, "for this he did once" but he comes forth unto salvation and he comes "IN GLORY."

Thus the prophets foresaw and foretold "the sufferings of Christ (head and body) and the glory that should follow:" "For verily when we were with you we told you before that we should suffer tribulations. No man should be moved by these afflictions, for yourselves know that we are appointed thereunto." 1 Thes. 3:3-4.

Take joyfully then dear brethren the sufferings of the present, that when they are ended, we may be joined to, and "appear with

Him in glory," for then "ye shall be glad also with exceeding joy."

TO WHOM DO WE APPEAR?

is a question of interest. The type (Lev. 9:23.) shows that the appearing is to "all the people." Their typical priest so appeared and so blessed "all the people" for whom the sin offerings had been made. Israel being the type of the world as the house of Aaron (type of Levi) had before been used as a type of the household of faith," from which the "little flock" of priests are selected: So our appearing will be to bless the people--the world of mankind; to raise up and bless the race fallen in death and sickness and degradation; to raise them up to perfect manhood as at first--"the restitution of all things which God hath spoken."

Throughout the "Day of atonement" --typical of the 6,000 years of sin's reign, in the latter part of which 1900 years the sacrifices have been offering--during that "day of atonement" the people were instructed (Lev. 16:29) that they should "afflict their souls" etc., typical of the world's painful and afflicted condition during sin's dominion and until their sins are blotted out and their at-one-ment with God completed. Theirs was only the type; the real atonement is almost finished and soon the blessing will begin.

Now it is these waiting multitudes --the people, who are awaiting the coming forth of the Great Prophet, Priest and King--"The Christ," "The Seed." Paul says so: "The whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creature waiteth for the manifestation of the SONS of God." The human family will not see Jesus the head or bridegroom when he comes to get His "Jewels," "His body," "His bride." He comes as he went away--quietly, unknown to the world. (But not again in the flesh for though we have known Christ after the flesh yet now henceforth know we him (so) no more.") Earth's millions are groaning for deliverance from "the bondage of corruption" and though they may not have clear ideas of how it comes, yet in due time the deliverance shall come and they will recognize it as being the work of the "sons of God." "And it shall come to pass that every soul that will not hear (obey) that prophet (teacher) shall be cut off [die] from among his people." And all who do obey him shall be delivered from the bondage of corruption [sickness, pain and death] into the glorious liberty of the sons of God. As redeemed human children they shall

R148 : page 5

come again into the same freedom from sickness and death as that enjoyed by angels, by Adam before he sinned, etc. Pain, corruption and death are only the accompaniment and bondage resulting from sin.

Though "every eye shall see Him, and they also which pierced Him," we do not believe He will appear (and we with Him) to all at once, but that, as indicated in our text, it will be to those that "look for Him." The seeing will not be that of the natural eye, for "without holiness no man shall see the Lord." The holy ones are the saints. "We shall see Him as He is," for we shall be like Him." There are other ways of seeing than by the natural eye. To see means to recognize; to perceive. When Jesus was present in the flesh, many saw Him with the natural eye. Few saw Him really. Eyes had they, but they saw not.

Again: "a blind man could truthfully say, "Wonderful things in the Bible I see." Paul says we are to watch and "see the day approaching," &c. We thus use the word see as meaning to recognize. Now we understand that Jesus, our head, is now present as our "Morning Star" (day-bringer), preparing a "little flock." (We don't claim to know them all). The world and many of the virgins (pure ones; saints), are asleep, and know not of the "day star's" having risen. Soon the few prepared ones are caught away unknown, and, with the dead of the same class, constitute "the prophets and saints" of Rev. 11:18--the bride --the overcomers, who, under and in their leader and head, Jesus, are to "inherit all things"--be members of the "first-born"--therefore, "heirs of God, joint heirs with Jesus," of whom He spake, saying: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

"Then shall the righteous shine forth as the sun in the kingdom of their Father," whose kingdom, prayed for 1800 years, will then have come: "Thy kingdom come," and following gradually comes the next clause, "Thy will be done on earth as in heaven." It requires all of the millennial age to fully accomplish God's will on earth as in heaven, and to utterly wipe away sin and its results: corruption, pain and death.

Those who will first recognize this millennial day as begun, and its sun of righteousness as having risen, the kingdom of God as having been "set up," or commenced its reign, will be the "great company who go through the coming time of trouble and come up (to the family condition, as partakers of the Divine nature), but not being the overcomers --the bride--they do not sit in the throne, but therefore are they before the throne." We say that this class, the left of the church when the bride is taken, will be the first to recognize the kingdom as being established. As we see by Rev. 19:5-9, "A voice came out of the throne, saying, 'Praise our God, all ye, His servants, and ye that fear Him, both small and great.' And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Allelulia! for the Lord God omnipotent reigneth.'" They realize the reign as commenced, and the bride as being taken, and that they are left out of that little flock. But the plan of God begins to open out before them, and they find Him much more loving and kind than they had ever

R147 : page 6

supposed while they were bound in and to Babylon; at whose overthrow they rejoice. They begin to praise God, saying: "We may rejoice and exult, and give glory to Him, because the marriage of the Lamb came, and his wife prepared herself." [Diaglott].

Then (vs. 9,) a promise is made to this second company, viz,: that they come to the "marriage feast," when they, the "palm-bearers," shall be ushered into the presence and joyous and eternal fellowship of "the crown-wearers, the kings and priests unto God, and thus the entire family or "first-born" and many brethren be complete, and together unite in showing forth the praises of the King of Kings and Lord of Lords to the world.

The second class who will recognize the kingdom as "set up" will be fleshly Israel. When toward or at the close of "the time of trouble" they shall have been gathered in great numbers and wealth to Palestine, and when the "nations shall come up to take a spoil and prey," etc., (Ezek. 38:11.) For "the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle,...and half of the city shall go into captivity, &c....Then shall the Lord go forth and fight against those nations as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives," &c. (Zech. 14:1-4). This, apparently the first realization Israel will have of the kingdom's having come (Chap. 12:2,3,7-10), seems to discuss the same topic and describe the effect upon them of their marked deliverance. They recognize (look upon) Him whom they have pierced. They seem to be able to establish the identity of the Deliverer as the one they had once despised, crucified.

Our understanding is, not that they will see Jesus or any one with their eyes, nor that Jesus and His church will appear in their midst and fight and kill their enemies (we war not with carnal weapons), but that after they have been badly beaten by the great multitudes of their enemies, the Lord will appear and show Himself and fight for them "as when he fought in the day of battle." But how was that? Think of it! How he overthrew great kings and strong nations before them; nations so much stronger than they that it was a miracle. Thus God was in the midst of Israel, and delivered them from all their enemies round about. As then, so again he will reveal himself as their deliverer, and they shall say: "Lo, this is our God: We have waited for him, and he will save us." So the work of revealing progresses until "all shall know him, from the least to the greatest," and "all nations shall come and worship before him, and thus every eye shall see (recognize) him, while only the holy shall see him as he is.

Thus, too, we see how "he will be revealed in flaming fire." [Judgments.] The judgments which come upon "Babylon" and cause her overthrow open the eyes of the first mentioned class to recognize the kingdom power. The overthrow (judgments) on the attacking nations open the eyes of the Israelites similarly while the balance of mankind, living and resurrected nations, will find abundant proof of the rulings of the spiritual kingdom in the crushing and destroying of their enemies, sin and death, for "when the judgments ["flaming fire"] of the Lord are abroad in the land, the inhabitants of the world will learn righteousness."

Thus each class, as they become interested and awakened to "look for him," shall see him. "To them that look for him, he shall appear," and we "also shall appear with him," and thus "the desire of all nations shall come."

====================

R148 : page 6

WHEN AND HOW WILL CHRIST COME?

We have just read, in a contemporary which is seen by many of our readers, an article entitled "Christ, and Anti-Christ," in which the writer seeks to prove that Jesus, at his second advent, will come in the flesh. The proof of his position he bases mainly on, 1 John 4:2,3. He quotes the verses thus: "Every spirit that confesseth that Jesus Christ *erkomai* [cometh] in the flesh is of God, and every spirit that confesseth not that Jesus Christ *erkomai* in the flesh is not of God." "For many deceivers are entered into the world who confess not that Jesus Christ cometh in the flesh. This is a deceiver and an Anti-Christ." 1 John 4:2,3, and 2 John 7.

He continues: "The rendering of *erkomai*, as it is given by the translators in these special texts, was merely because of the theology of these Episcopalian ministers. It is the word invariably used [mark!] by the apostles when speaking of his future coming." Then follows a list of texts, in which he asserts *erkomai* occurs, putting them all in the future tense.

We are obliged to say that he has made a very serious mistake, and one calculated to lead into error any one not familiar with the Greek of the New Testament. Yet it is but just to say that it was a mistake easily made. Not being familiar with the original, he evidently depended upon a Greek Concordance in making his quotations. The error probably crept in this way. In such Concordances, each word is given usually in its generic [general] form only, without reference to the changes it undergoes in passing through the various grammatical forms which distinguish its moods, tenses, &c. Thus, under the general head of "*Erkomai*" [come] he would find references to passages containing such combinations as these: have come, is come, will come, may come, also cometh, came, &c.

If unfamiliar with the Greek forms and without an examination of the Greek text he would be totally unable to distinguish between the tenses.

Looking in the concordance then under "*Erkomai*" he finds references to some passages which he knows speak of Christ's second advent. If he fails to look further he may conclude that "it is the word invariably used when speaking of his future coming." Of course a more thorough search would soon have revealed the error. Having thus reached a conclusion --unfortunately a wrong one --it is apparent that on finding other texts which his theory required to be in the future tense--that were translated in the past--he would at once jump to the conclusion that they were mistranslated.

This he has done. Both in his proof texts, and in his list which he has given to support his translation of the proof texts, he has been thus deceived. His argument briefly but fairly stated is this. "*Erkomai* meaning cometh," is the word invariably used by the apostles when speaking of his (Christ's) future coming." Proof: a list of texts referring to the future in which he asserts *erkomai* occurs. Now says he (we are using

R149 : page 6

our own words for brevity's sake.) *Erkomai* is the word used in 1 John 4:2-3, in which it speaks of a coming of Christ in the flesh, therefore the coming in the flesh spoken of, is in the future, at his second advent; and all who deny this are by the same authority called Anti-Christ --those who are in harmony with the WATCH TOWER particularly included.

Well, we can pardon his allusion to the WATCH TOWER, and even excuse his mistake, but we cannot pass it by unnoticed; and now let us give briefly the facts in the case-- First then: In the texts he has quoted the words in dispute are not confined to the future, but are in various tenses. Secondly: The word erkomai (on which he hangs the whole argument) does not occur in any of them.

We will now quote the texts, and give the original words as they really appear:

"Every spirit that confesseth that Jesus Christ is come [*eleeluthota*] in the flesh is of God, and every spirit that confesseth not Jesus Christ is not of God." 1 John 4:2,3. The word does not occur in third verse "This same Jesus, who is taken up from you into heaven, shall so come [*eleusetai*] in like manner," &c. Acts 1:11. "When the Son of Man shall come [*elthee*] in his glory," &c. Matt. 25:31. "Behold, the Bridegroom *erketai*!" [Word omitted in best authorities.] Matt. 25:6. "Behold, he cometh [*erketai*] with clouds." Rev. 1:7. "There shall come, [eleusantai] in the last days, scoffers." 2 Pet. 3:3. "Behold, the Lord cometh." [Eelthe--came; prophetic; like Isa. 9:6.] Jude 14. "Which is and which was, and which is to come." [Erkomenas.] Rev. 1:14.

A portion of an article from the WATCH TOWER on the latter part of Matt. 24, was rather sharply criticized in our contemporary's article, in which he also claimed to find *erkomai* again where it does not occur. The scripture reads thus: "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing." Brother Russell claimed, in WATCH TOWER, that the time spoken of was not at the instant of Christ's arrival, as generally believed, but after he has come. The Greek word here is *Elthon,* and it undoubtedly has this meaning. It signifies an arrival accomplished; a period after the coming, and during the presence of the Lord. It is a participle form of the word, and should be rendered "having come." We might quote a multitude of texts in which it occurs, but must be satisfied with a few. That we may not be charged with picking up scattered and stray texts, we will take a few in succession as we found them at the beginning of the book. "The star which they saw in the east, went before them, till, having come (*elthon*), it stood over where the young child was." Matt. 2:9. Notice, the star had been going before them, but at the period covered by elthon, it had ceased to go. Its arrival was accomplished: it stood.

"And when Jesus was come (*elthon*) into Peter's house, he saw his wife's mother laid, and sick of a fever." 8:14.

Tell us, was not Jesus PRESENT? We do not know how long he was in the house till he saw the sick one, but we know that he had arrived, whether she knew it or not. His coming had been accomplished. He was present.

"And when Jesus came into the ruler's house, and saw the minstrels," &c. 9:23. We might read, "And Jesus, having come into the ruler's house," &c. He had arrived. "And when he was come (*elthon*) into his own country, he taught them in their synagogues," &c. 13:54. Surely he was present in this case. "Then he (the evil spirit) saith, "I will return into my house from whence I came out; and when he is come (*elthon*), he findeth it empty, swept and garnished." 12:44. He had returned, and made search, and found this condition of things. "Blessed are those servants, whom, the Lord having come, shall find watching. Verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Luke 12:37.

Have we been astonished at the wonderful feast of love and truth that has been placed before us, without any effort on our part? Marvel not; the Master has come, and has made us sit down, and with his own blessed hands is serving us a bountiful supply. "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. Some have supposed that this text had an application all the way down the gospel age. It cannot be so. It was given only to those living in the Laodicean period of the church. The spirit so directed. We know that we have been feasting with him. Could we do so until he had come in to us? Nay, more: Could we have heard the knock until he first had arrived, and stood, waiting and knocking for admittance?

And now, dear brethren and sisters, let us look very carefully at Matt. 24:44-51 in the light that has been given us, viz.: that our Lord has come.

"Therefore, be ye (ye brethren) also ready; for in such an hour as ye think not the Son of Man comes." This was fulfilled. It was months after Christ came (in Fall of '74) before the company realized it. "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give meat in due season? Blessed is that servant, whom his lord, HAVING COME (*elthon*), shall find so doing." Was there such a servant? Of course, we do not understand that it means one individual, but evidently a small company, best symbolized by a single servant. There was such a one, giving meat in due season, and receiving the blessing, for at least a period of years.

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants," &c. Who is this? He is called that servant, i.e., one previously spoken of; one, then, who had been giving the household meat when the Lord came. What was that due meat? Surely, the time arguments proving

the presence of the Master. What then? Some part, large or small, of that little company must change their minds, and, taking back what they have said, declare, "My Lord delays his coming." Mark, there can be no delay until the time of arrival has passed. This one, therefore, must have known and taught the true time of the coming. Again, to fill the picture, he must begin to smite the remainder of the company; and as he is in opposition, and proclaiming a delay, it is evident that they must be teaching that there is no delay, but that the truth of the past remains true.

Brothers, sisters, how else could this scripture be fulfilled? When, but at this time, could it take place? Truly, the King has come in to the guest chamber, and is scanning those who have been privileged to enter. Can we bear that searching eye, looking clear through and through? Lord, help us to examine ourselves in the light of present truth.

W. I. M.

====================

R149 : page 7

A LETTER TO THE WATCH TOWER.

MY DEAR BROTHER RUSSELL: How true is it that our Heavenly Father can bring good out of evil, and cause the wrath of man to praise him. At the very time we are cautioned to "watch" and "beware," and that "the love of many shall wax cold," on account of iniquity abounding, He has arranged a mass of concurring events well calculated to increase our faith. I am reminded of this every day. I find men fulfilling prophecy; saying and doing many things, freely and voluntarily, which they have not the remotest idea had any connection with God or heaven, and yet which is of such a nature, or has such a relation to things which are of interest to the child of God who is watching closely every indication of the presence of his Lord, as to impress him forcibly with the thought that He is even at the door. While stopping in a certain city, not long since, a little incident occurred which had something to do with this train of thought.

I was in conversation with a gentleman (not a professor of religion, I suppose). We were in his place of business, and looking out of the window before me, I saw the tall, symmetrical spire of an adjoining fashionable church, which was surmounted by a weather-vane in the form of a cock. At first sight and thought it seemed to me to be a vain thing to be upon a Christian church, and your correspondent expressed his surprise at its being in such a place; for although it is a reminder of Peter's weakness and denial of his Lord, and inferentially of our weakness, yet it is so often used as the emblem of boastful power that it seemed quite out of place there, and it seems that the gentleman referred to was impressed the same way, for he said, looking archly at it, "O, it is in harmony with the principles of the churches in these days," giving a peculiar accent to the words "these days."

Soon after, looking out at the building from another point, I observed: "Those must be fine windows, judging from the appearance outside." "O, yes," said he; "it is a fine church inside, but that cannot be said of those who belong to it." And then, striking an attitude, and pointing with scorn toward the place, he said, "Why, sir, if you could take all the Christianity there is in there and boil it down, you would not get a piece as large as a pin's head."

Of course, I had nothing to say, but went off into reverie, and said to myself (the outgrowth of thoughts presented in the WATCH TOWER). That church is struck with lightning, and don't know it, but will some

R150 : page 7

day wake up to the fact when it is too late to rebuild it. "As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming [*parousia*--presence] of the Son of Man be." The lightning has swept away "the refuge of lies," and the world sees the dead men's bones and all uncleanness." The lightning not only reveals things which were hidden, but it has a pleasing or displeasing effect according as the things revealed are pleasing or displeasing to the beholder. To children who, in the stormy night, watch for the absent father, the lightning, to their joy, reveals him near at hand; but to the burglar, that same flash reveals approaching justice and doom; but in either case the beholders get true views of their surroundings. They see the highest objects first and best. The churches are the highest objects, and men now see what they are and what they should be; although they do not yet see down into the valleys of social and civil conditions so as to adjust things, but as the storm increases, they will be able to see, and "will learn righteousness," and acknowledge "that the Most High ruleth in the kingdom of men."

Let us lift up our heads "knowing that our redemption draweth nigh."

Cheer up, cheer up; the day breaks o'er thee,
Bright in the promised shining way!
Light from heaven is streaming for thee,
Proving thee near the perfect day."

Rejoicing in the light now shining from our Lord's presence and hoping for the soon coming change to the likeness of his glorious body, of all who have made a covenant with him by sacrifice, I am your brother in Christ.

J. C. SUNDERLIN.

====================

R150 : page 7

Questions of Correspondents.

Q. Bro. R., please give me your view of 1 Pet. 3:18-20, which says that Jesus Christ was "quickened by the Spirit by which also he went and preached unto the Spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing."

A. We understand this to teach that the Spirit which raised Jesus from death was the same which while the ark was preparing preached through Noah ("a preacher of righteousness") to the antediluvian sinners, now in the great prison house of death.

Q. Bro. R., you have shown, I think clearly and scripturally that the body of Christ, as well as the head give their lives as sacrifices for sins, and that as his was the ransom price of "the household of faith," the body's life given during the Gospel Age is accepted as "filling up," or completing the work of the head "for the people"--the world. I see too that it seems to be the clear fulfillment of the goat sacrifice of Lev. 16., but there is one text which troubles me, i.e. Col. 1:24, where Paul says: "I now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church." My difficulty is that the sacrifice is for the church while the type (Lev. 16) teaches that the sacrifice for the church was completed in the death of Jesus as typified by the bullock's dying for Priests and Levites, and that Paul's sacrifice and that of every other member of the body of Christ is "for the sins of the people" (the world), and is represented by the goat.

Can you suggest how we may harmonize these scriptures?

A. God accepts the offering of the High-priest, head and body--the second Adam and his Bride as the ransom price of the world's life, as the offset of the disobedience of the first Adam and his wife.

Adam and Eve were one in the transgression; Jesus Christ and his bride are one in the redemption of the world. Now consider that God has covenanted to accept our sacrifice of earth-life and nature; and has promised us the higher--the Divine--and we, Jesus and His body have accepted the conditions and covenanted to die. Next the question arises--How shall we die? Shall we go to the altar and knife as did the bullock and goat in the type? No, we have only to remember that the goat was to suffer and die as did the bullock which means that we have Christ Jesus as a pattern of how we are to give our lives.

He spent His life according to the Father's will in "doing good unto all men as he had opportunity, especially to the household of faith." And this is just what the Apostle enjoins us to do also. There are hundreds of ways of spending our life-power according to the talents we possess; in the household, in the workshop, in temperance reform, and in any other way we can bless and benefit humanity and exercise the Divine attribute love. But while it is good to do for any one, yet, Paul esteemed it a special privilege to spend and be spent "for the church which is His (Christ's) body." Jesus' time was spent largely in instructing the disciples, and we should esteem it a special honor to be permitted to do much and suffer much for each other, as long as we have life or strength to spend.

Suppose I bought an article of you for $100, and came to you presenting the money and you said: Here is the article and the money too. I want you to spend this money, which is mine. Use it for the benefit of those you find needing it, especially any of my relatives. You will be acting as my agent and may use so much of it on yourself as you find necessary to the accomplishment of my work (only). This would illustrate how we give ourselves, and how our Father accepts us (the body of Christ) as part, with our Head, of the world's "sin-offering" and also permits us to be his agents in doing good. Thus we in spending our lives and all that God has given us, are merely his stewards and were given all powers and blessings, not for ourselves, nor to keep, but to use for Him. Let us so do.

Q. Please explain 1 Pet. 4:6 "For this cause was the gospel preached also to them that are dead, that they might be judged according to men, in the flesh, but live according to God, in the Spirit."

A. This shows the double nature of one begotten of the Spirit--the body still human, the spirit of the mind Divine. Peter is exhorting to separateness from the world, not only our minds but also of our bodies as ruled over by our minds.

The gospel (good news of our redemption and the promise of glory,) was given us, that our lives should be influenced by it and that we should be separated from the world as "new creatures" thus living according to God in the Spirit and regarded by Him as "new [spiritual] creatures" while men who see no physical change in us, regard us still "as men in the flesh," and think it strange if we do not act as natural men.

"The natural man receiveth not the things of the Spirit." He understands not the begetting to a new nature, new hopes and aspirations, and thinks a self-sacrificed life unnatural; and so it is unnatural. Therefore we must have the new nature implanted before we can crucify the old.

====================

R152 : page 7

SEND A POSTAL CARD.

We desire to send the WATCH TOWER to all who are interested in it sufficiently to read it carefully, but have none to waste. We will not indulge in the begging, urging and dunning process so common to religious journals. You know that the second volume commenced July, 1880, and if interested in and desirous of its continuance, you should in some way signify your wish. You know that the paper is FREE to all who want to read it and consider themselves unable to pay for it. You know, too, that we expect at least a postal card from each subscriber each year. If, therefore, you desire a continuance of the WATCH TOWER'S visits this year, and have not so informed us, do so at once, or be neither surprised nor offended if you do not receive the November issue.

====================

R152 : page 7

NOT UNTIL NOVEMBER.

In answer to a number of requests, we had purposed visiting several places in New York state, where little bands of subscribers reside, among others, Brockport, Honeoye, Dansville, etc., but will defer so doing until the early part of November.

We have had numerous and urgent calls for WATCH TOWER Tracts on various topics, and purpose (D.V.) issuing several as soon as possible. They will be cheap tracts for gratuitous distribution and will be furnished at a very low price to those agreeing to distribute them, or free to those so desiring them. We will use a portion of October in this way instead of traveling.

====================

page 7

EXTRACT FROM LETTER.

DEAR BRO. RUSSELL:--I was very much pleased with article in last number on "Baptism." It is in harmony with my thoughts on the subject. I have thought for two years or more, that those who thought, only of water baptism, when thinking of being baptized into Christ, were taking the shadow and leaving out the substance; just as they do, who ask to be provided with daily bread, and mean, mainly, natural bread.

The real baptism is of vital importance; and it seems to me that when one has reached that point, he will give expression to it, by water baptism in a proper way, just as surely as it is true that out of the "abundance of the heart the mouth speaketh."

By some of the friends, our ideas of being dead with Christ, are considered a little extreme, and so they may think in regard to these on baptism, but the former lead to the latter.

Your brother, B. W. KEITH.

====================

R150 : page 8

THE SCAPEGOAT.

If the goat that was slain represented the saints, the "little flock," did not the scape-goat represent "the great multitude" that come out of great tribulation and wash their robes? After much thought, we had about come to this conclusion, but, on presenting it to others, difficulties became apparent, and we now suggest that the scape-goat represents that portion of the world, or "children of the devil," which are professedly Christian, and on account of whom the multitude of Christians are in the bondage of conformity to the world. It seems that the "little flock" represent the whole church, and will gather the "great multitude" around them as the lodestone will gather the particles of steel mingled in the dust. These particles of steel are treated as dust only till they are separated. So our thought is that the multitude of Christians, mingled with and in bondage to the worldly element, are counted as the scapegoat only till they are separated; then they are exalted to their proper relationship to the saints. "Without holiness, no man shall see the Lord."

We think we see several scriptural facts that will serve to illustrate our view of the case.

First: The meaning of the word scapegoat seems to indicate the idea. The Hebrew word, Azazel, rendered scapegoat, is said to mean devil. This fact has led some to believe that the devil himself is to be the antitypical scapegoat; and does not the definition favor the idea?--One goat to represent the Lord, and the other the devil. Our idea is, that one goat represents the Lord's children, or wheat, and the other the children of the devil, or tares, as in the parable of wheat and tares of Matt. 13.

Second: It seems illustrated by the case of Israel in bondage in Egypt. Let Aaron be as the saint, the mass of Israel the "great multitude," and Egypt, who held them in bondage, as the scapegoat. Israel suffered with Egypt until they were separated, and the object of all the plagues was the complete deliverance of the "great multitude." But, as has been shown in another article, all Israel were exempt from the "seven last plagues," and therefore

R151 : page 8

the great burden of wrath fell on the Egyptians.

Take the case of the Jewish nation, as Christ found them, on this point. There we see a company of first ripe ones, those who accepted of Christ before their house was left desolate. All who accepted Him afterward, and before the wrath came on them to the uttermost, were wheat, though later ripe, but the chaff was burned with fire unquenchable. It was on that generation that Christ said all the righteous blood should come. Matt. 23:34-36. Does not this put them in the attitude of the scapegoat, receiving the sins at the hands of the priest? It was (as in Egypt) in their extreme calamity, that the Christians escaped from that generation by fleeing to the mountains, when they saw Jerusalem encompassed with armies. Luke 21:21. In this, we see the first fruit, the later fruit, and the scapegoat; and this is no less clear to our mind because the later fruits were the greater number, and because, until they were separated, they were included under the curse on that generation.

It seems clear to us that the manner of the disposition of the Jewish church was intended, in its important features, as a pattern of the manner of the disposition of the gospel church,--that this is the great event to which several types, parables and prophecies point. As in the pattern, there is the first ripe, the later ripe--both wheat--and the tares: the "little flock" not defiled with corrupt churches; the "great multitude," who are defiled by contact with Babylon, but who come out of Babylon, and thus wash their robes from the world spots; and, third, the Babylon element that does not come out, but drink the wine of wrath without mixture, and go down as a millstone into the sea. It is Egypt, the chaff of the Jewish nation, the tares of the gospel church, or Babylon, that, each in their turn, receive the uttermost wrath, or wrath without mixture, as represented by the "seven last plagues; for in them is filled up the wrath of God." Rev. 15:1.

This uttermost wrath did not come on Israel in Egypt, nor upon the later ripe wheat of the Jewish house. Neither did it come on the later ripe wheat of the gospel church; i.e., the great multitude who come out of Babylon in obedience to the call, and thus wash their robes. Does not the scapegoat represent those who receive the uttermost wrath, and thus bear the sin? They did leave the world by profession, and were a part of the nominal church, or kingdom of heaven, but were tares, or children of the devil, all the time. They were sown among the wheat, but they never were wheat. They never had been even counted holy in God's sight, as are all the wheat, whether first ripe or later ripe. They had never defiled their garments, for they had no garments given them. Nothing can be defiled that was never clean.

The defiled ones are like Esau, who lose their crown, their birthright. Heb. 12:14-17. Once lost, it can never be regained. But Esau was not cast out of the family. He took the place of the younger brother as a servant; and so those who defile their garments with Babylon, lose their crown, but, by washing their robes, become servants in the heavenly temple. Rev. 7:14-15. They come out of great tribulation, as did Israel from Egypt, but they are exempt like them from the "seven last plagues." Jacob and Esau are used by Paul to represent the first-born and later born in the same family, and he makes the defiled one take the place of the later born. But it is evident that the tares do not belong to either of these classes.

Whoever will read the sixteenth chapter of Revelation will see that the seven last plagues do not come on those that repent, come out from Babylon, and wash their robes, but upon Babylon itself, or those who have the mark of the beast, and do not repent of their evil deeds and give God glory. Verses 9-11. They have no part either as kings and priests or as servants with this gospel crop. The church, order and paraphernalia which they delighted to sustain, because it gave them power to enslave and control the mass of Christians, will go down to rise no more, and they will be lost in the great sea of mankind.

The parallelism between the ending of the Jewish and Gospel ages, and also the idea that the rejected portion of each house is the scapegoat, are sustained in our mind by comparing the words of Jesus in reference to the blood of the righteous: "All these things shall come upon this generation" (Matt. 23:35-36,) and the statement of John in reference to Babylon: "And in her was found the blood of prophets and of saints, and of all [that fear God's name] that were slain upon the earth." Rev. 18:24.

It seems clear that the downfall of Babylon is necessary to the deliverance of God's people, the line between the church and the world, and between truth and error must be drawn, hence Babylon in her fall, not only bears, but bears away the sins of God's people.

We would call attention to the judgment scene of Matt. 25, as having in it the illustration of much that we have said. The scene is laid after the saints have ascended to the Father with Christ who came forth to meet them in the holy place. They are now one in power and glory as were Moses and Aaron, and go forth to execute judgment. The nations are gathered before Christ and those whom He calls "These my brethren." Verses 40-45. That the nations here mean the Christian nations, is evident, because no others have been brought in contact with Christ in the persons of His saints. Here are included the "great multitude" of Christians called the "sheep" and the Babylon element, or tares--the children of the Devil--called "goats." They are all as the same until they are separated, but as the object of Moses and Aaron when they went forth to execute judgment was to separate and deliver Israel, and to bring Egypt down; so here we see first the separation and the "Come ye blessed" to the sheep, followed by "Depart ye cursed" to the goats.

As we have seen it was after the first three plagues that the Lord said: "And I will sever in that day the land of Goshen in which my people dwell....And I will put a division between my people and thy people," &c. Ex. 8:22-23. Then follows on Egypt the seven last plagues. This looks like the separation of the sheep from the goats, followed by the "fire" on the goats.

Practically, we believe this separation will be fulfilled by the great body of Christians, who are left in the world when the saints or little flock are taken away to meet Christ, cutting them loose from their conformity to the maxims and customs of a worldly church, washing their robes and making them white and thus raising the standard of a pure Christianity to the world. The entrance into the temple in heaven cannot be immediately effected, as Israel was not delivered out of Egypt, until the fulfillment of the seven last plagues. Rev. 15:8.

It would seem that this washed or separated state, while men are yet mortal, may possibly be lost. This is the state of those on "as it were a sea of glass." This danger of losing it is implied in the statement made after six of the seven last plagues are poured out: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garment, lest he walk naked and they see his shame." Rev. 16:15. The coming as a thief extends over the whole period from His coming to meet His saints until these judgments on Babylon are complete; and it is clear that no man is absolutely above danger of falling until he is immortal.

We are impressed with the thought that a certain class who had been forgiven have that pardon revoked, and so share the fate of the world. The idea of pardon being revoked seems strange to many Christians, as it once did to us, but such an idea is clearly taught by the Savior in the parable of the two debtors. Matt. 18:23-35. One owed his Lord "ten thousand talents," and "the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt." This was because he was willing to pay and could not. The other debtor owed this forgiven one an hundred pence, and he took him by the throat (just as some professed followers of Christ apply the law to their fellow disciples) and in the face of his inability to pay, and his plea for mercy, he cast him into prison. And when his Lord heard it, he was angry and delivered him to the tormentors "until he should pay all that was due him."

Here is a case of pardon revoked; and after giving this illustration the Savior says, "So likewise shall my Heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses." Our sins are forgiven at conversion, but are not "blotted out" until the sanctuary is cleansed and the hands of the priest are laid upon the head of the scapegoat, or until "the times of refreshing shall come from the presence of the Lord." Acts 3:19. And the way to retain forgiveness is by forgiving others their trespasses. If we would be on the side of the Lord's goat instead of the Devil's we must follow the Lord's methods of dealing with others. "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16:24. J. H. P.

====================

page 8

SOME NEW THOUGHTS.

R151 : page 8

In the article above, Brother P. suggests some food for thought regarding the type of the sin-offering, scape-goat, etc. We fully agree with the general view expressed relative to tares, Babylon, etc., not representing the church in any sense, neither the "little flock" nor great company.

But we must yet hold to our views, as heretofore expressed, that the scapegoat represents the "great company," not Babylon, tares, etc., for several reasons. First: The scape-goat was brought to the door of the Tabernacle, and had been accepted of God. Surely this is not the case with hypocrites in the church.

R152 : page 8

If they present themselves, they may deceive men, but not God. Again: God intimates that as far as He is concerned, He has no choice (shown by casting lots) as to which shall be the sacrifice or sin-offering. This would not be true of a hypocrite. God would not accept of a tares sacrifice for sins; the offering must be pure, free from sin. Jesus was such in fact. We are so, because justified by Him, and we think that both goats standing thus before God must represent, not tares, but justified ones--Christians.

This class of true (though not faithful) Christians stand side by side with the faithful ones who do follow their Lord's example, and crucify the will of the flesh. These are overcome by the world, and though they would love the approval of their Lord, cannot bear the frown of men. Like the unfruitful branches, they do not bear the fruit of the vine, but merely leaves, and are, therefore, "castaways" from the high calling and honors of the overcomers. These are not accounted worthy to escape those things coming upon the world, and go through at least a part of the world's trouble, the object being the "delivering over to Satan, for the destruction of the flesh, that the spirit may be saved on the day of the Lord Jesus." This is made necessary by their having failed to crucify the fleshly nature according to their covenant. And as we have already seen, it is necessary for all to lose the fleshly nature and form, either by "destruction" or "sacrifice," in order to the obtaining of the Divine form and nature. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God--your reasonable service."

The subject is large and will bear much examination, which we hope all will give it.

====================

R152 : page 1

VOL. II.

PITTSBURGH, PA., NOVEMBER, 1880.

NO. 5.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. A. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R152 : page 1

"CAUGHT UP IN THE CLOUDS."

"The dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. 4:17.

The scene here described is undoubtedly the same event, as shown by the same Apostle in 1 Cor. 15:51,52, where he calls it our change from a natural, corruptible, weak, earthly body, to a spiritual, immortal, powerful, heavenly body. Those members of "the seed" (of God), Christ, who lie in death's cold embrace, shall arise spiritual, immortal, etc., but we who are alive and remain unto the coming of the Lord, shall be changed in a moment, in the twinkling of an eye. These descriptions seem to portray the change of all who have part in "the first resurrection," the victors overcomers --who had not worshiped the beast, neither his image, neither had received his mark. Because changed to immortal (incorruptible) beings, "on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years." (Rev. 20:4-6.)

This must be a description of the change of the "little flock" or "bride" since the second or great company are not called overcomers, and do not overcome the beast, image and mark, but are subject to their power, until they (beast, etc.) are overthrown in the time of trouble already commenced upon them. It is the "body of Christ" who are the overcomers. "To him that overcometh, I will grant to sit with me in my throne even as I overcame." "He that overcometh shall inherit all things." Now notice that it is this class only which is mentioned in our text--"The dead in Christ" (members of "the body") and the living of the same class, who are "caught up"--more properly "caught away." (So rendered in the Diaglott.)

The change in our being which takes place in connection with our catching away as shown in the corresponding passage of 1 Cor. 15:51,52, viz.: from natural, earthly bodies to spiritual, heavenly bodies, would seem to indicate to us that this change is itself the catching away referred to--"and so shall we ever be with the Lord." When changed-- "made like unto Christ's glorious (spiritual) body"--we will from that instant be as invisible to fleshly beings as He is, and as Angels are. Our Lord we recognize as invisibly present, and Angels are said to be "ministering spirits sent forth to minister for those who shall be heirs of salvation," and to "encamp round about them that fear God," though we see them not.

This change from the natural to the spiritual life and body will be our "second birth." We were begotten of the flesh, and in due time were born of the flesh--a fleshly, human body, in the likeness of the first Adam. This was our first birth. Again we were begotten of God with the word of his truth, that we should be (future) a kind of first fruits of his creatures (Jas. 1:18.) and we will reach that condition when "born of the spirit"--into the full likeness of the "second Adam"--the Divine spiritual life and body. Thus we have even now become new creatures in Christ Jesus, and partakers of the Divine nature, and our change will be this new life completed. Then what Jesus said of all spiritual bodies will be true of us also. "That which is born of the Spirit is spirit.... The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit--invisible, incomprehensible to humanity. "So shall we ever be with the Lord."

Our text says we are "to meet the Lord in the Air." The Greek word here used for air, is in three other places used symbolically to represent government or controlling power over Earth (Eph. 2:2, Rev. 9:2 and 16:17.) We believe it to be used in the same way here: When changed --made like him and united with him we are associated in power and it becomes our work "to execute the judgments written: This honor hath all his saints." (Psa. 149:9.)

As to the time of our change, that it is at, (or during) the sounding of the "last trump,"--the "seventh," Rev. 10:7, and 11:15-18--and after the Lord himself has descended is plainly stated. We need not here repeat the evidences that the "seventh trump" began its sounding A.D. 1840, and will continue until the end of the time of trouble, and the end of "The times of the Gentiles," A.D. 1914, and that it is the trouble of this "Great day," which is here symbolically called the voice of the Archangel when he begins the deliverance of fleshly Israel. "At that time shall Michael stand up, the great Prince. (Archangel) which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation." Dan. 12:1. Nor will we here, again present the conclusive Bible proof that our Lord came for his Bride in 1874, and has an unseen

R153 : page 1

work as Reaper of the first-fruits of this Gospel Age, (Rev. 14:16) in separating between wheat and tares and gathering the living into a condition of readiness for their change. The final preparation is made when the Bridegroom comes, and they that are ready for union, go in with him to the marriage--into the "guest chamber" where they may finish the last touches of personal adornment. Then comes the inspection and casting out of one not having on a wedding garment; after which the marriage takes place, for his wife will have "made herself ready." (Rev. 19:7.)

Jesus himself does not make the Bride ready, but the knowledge of his presence, and the thought of the coming union with him when ready, make her zealous in the use of the agencies already provided for her preparation --the Spirit and the Word of truth.

We have seen that in his days of presence it will be as it was in Noah's days--The world will know not. (Matt. 24:39, Luke 17:26.) We are told that the day of the Lord is a day of trouble, a day of clouds and thick darkness. (Zeph. 1:15. Joel 2:2.) We are told also that "as the lightning which shineth" (not as the shining, but as the invisible electric fluid which causes the shining) "so shall the Son of Man be in his day." (Matt. 24:27. Luke 17:24.) Now if he is to be as lightning and his day, a day of clouds as the above texts assert, are they not in harmony? In the natural storm when we see flashes from lightning and hear peals of thunder, it gives evidence to us that atmospheric changes are taking place, that the vitiated and corrupt "air" is to be changed and we rejoice that it will be pure after the storm.

We now find a harmony in the account of our gathering. As we long since found "the voice of archangel" and "the trump of God" were symbols of the closing epoch of this age and its troublous events, so now we find "the clouds" to symbolize the gathering of the trouble in that epoch; "the lightning" to symbolize or illustrate our Lord's presence "in His day," and that "air" is used as the symbol of the spiritual throne from which Satan ("the prince of the power of the air") is to be deposed, and to which our Lord and His joint-heirs are to come.

The great time of trouble as a storm has been and continues gathering over Earth. The air (the spiritual "powers of darkness," surrounding and ruling over "the present evil world," under the direction of "The Prince of the powers of the air," (Eph. 2:2,) "the Prince of this world"--age,) becomes more and more vitiated until the storm breaks. The Prince of darkness now works in the hearts of the children of disobedience to the accomplishment of his own will--viz: in oppressing and opposing justice and truth to the affliction of mankind. The clouds are gathering and men's hearts are beginning to fail for fear of the approaching storm--"for fear of those things that are coming on the Earth." Soon it will break in all its fury. But though it fills all hearts with fear and dread, in its final results, it will prove a great blessing to the earth (mankind), displacing the present "powers of the Air" ("powers of darkness,"--spiritual wickedness in high-controlling-places") and giving place to Earth's rightful ruler--Jesus and his Bride, also spiritual beings (powers of the air.) So after the storm shall the "Sun of righteousness rise with healing in his wings," and the kingdom of darkness shall give place to the kingdom of light, and mankind will rejoice in the pure air and cloudless sunlight of that perfect day.

Notice also that the flashes of lightning come from among the clouds, and become more and more vivid as the storm increases. How the various scriptures interpret each other: "As the lightning, so shall the Son of Man be in his day." "Behold he cometh with clouds." "The day of the Lord is a day of trouble, of clouds and thick darkness." "He maketh the clouds His chariot; He walketh upon the wings of the wind." Psa. 104:3.

Israel at Mount Sinai was a type of the world receiving instructions from God during the time of trouble. They saw the fire from the Mount enveloped in clouds, so in the time of trouble, the world will learn of the Lord's presence by the judgments [fire] issuing from the kingdom [mountain] though obscured and enveloped by the clouds and

R153 : page 2

darkness [trouble] of that time. Yes, "He shall be revealed in flaming fire." (2 Thes. 1:8.)

Moses describes the scene when the people did exceedingly fear and quake, &c.: "Thou stoodest before the Lord thy God in Horeb when the Lord said unto me--Gather me the people together and I will make them hear my words and they shall learn to fear me all the days that they shall live upon the Earth." So during the day of wrath, God will plead by judgments with all flesh and they will learn a lesson never to be forgotten. "And the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness. And the Lord spake unto you out of the midst of the fire. Ye heard the voice of words but saw no similitude." As they learned the lesson and knew of Jehovah's presence, &c, but "saw no form," so during the time of trouble it will be also "Behold he cometh with clouds and every eye shall see [optomai, recognize] him." All will indeed recognize his presence as indicated by "the great day of his wrath having come," but none but the Saints shall "see Him as he is" for, "Without holiness no man shall see the Lord." Israel said "Behold the Lord our God hath showed us His glory and His greatness and we have heard his voice out of the midst of the fire. If we hear the voice of the Lord our God any more then we shall die." And they entreated that Moses should be thereafter a mediator to communicate God's will and they would obey Him. (Deut. 4:11.)

Get the reality of which that was but a shadow and we can see how "The glory of the Lord shall be revealed and all flesh see it together," and yet none but the Holy see the King and none but those born of the spirit--spiritual bodies can see the Kingdom of God. (John 3:3.)

Psa. 97:1-6, describes the establishment of the Kingdom of God: "Jehovah reigns,...clouds and darkness are round about him... fire goes before him and burns up his foes on every side. His lightnings enlightened the world, the earth [people] saw and quaked. Mountains [Kingdoms of Earth] melted like wax at the presence of Jehovah, at the presence of the Lord of the whole Earth and all the peoples saw His glory." [New trans.]

How this harmonizes with all the other pictures of the day of wrath. First, the clouds of trouble; second, the presence of the Lord (as the lightning) whose presence is manifested to the world by flashes of light and knowledge which will more and more disclose to the world His power and glory and reign, and this fire of judgment consumes all opposition to the reign of righteousness.

We conclude then that if "He cometh with clouds" of trouble, etc., we shall be "caught away in clouds" of the same sort; that is after he has come. If we are prepared, we shall be caught to meet him during the gathering of the trouble, before the storm bursts.

David [anointed] was doubtless a type of the church in her deliverance, as pictured in the song (2 Saml. 22) in which he says (vs. 10) "He bowed the heavens also and came down and darkness was under his feet....He was seen upon the wings of the wind, and he made darkness his pavilion round about him...and thick clouds of the skies....He sent forth and took me; ...He delivered me from the strong enemy" [death]. Yes our Lord when he has come and made trouble and darkness his pavilion lifts his bride--delivers her from the strong enemy of the fleshly nature, into the perfection of our new nature like unto Christ glorious body. Lord help us to be ready for the change that we may be thus "caught away."

Forever with the Lord,
Amen, so let it be,
Life from the dead is in the word;
'Tis immortality."

===================

R153 : page 2

BEYOND THE VAIL.

In his letter to the Hebrews, the Apostle frequently refers to a vail. He is writing to those who were familiar with the earthly tabernacle, its arrangements and services. The Apostle endeavors to show that it was only a type or figure designed to illustrate spiritual truths.

There were three curtains, two of which were called vails. Let us see: If we had visited the Tabernacle in the wilderness, the first object to meet our attention as we approached would have been the white linen curtains which completely surrounded everything (both Tabernacle and its court) so high that we could not see over it, and reaching to the ground so that we could see nothing under it. All the work within is hidden from our eyes.

This is "the curtain" or vail of ignorance and unbelief. This vail now prevents the world from understanding the work of sacrifice for sin, etc., now going on inside (in the church). This curtain now covers the hearts and minds of the heathen and the Jews. "The vail is upon their heart," "the same vail untaken away." This vail of ignorance and unbelief obstructs their view during this gospel age, while God is taking out a people as the body of the High

R154 : page 2

Priest, etc., and receiving through this High Priest the "sin offering." But soon their full ransom will be complete and accepted, and then "the vail shall be taken away." (2 Cor. 3:14-16.) This is the same thought given us by the Prophet when he declares, God "will destroy in this mountain [kingdom, the glorified church] the face of the covering [death] cast over all people, and the vail [ignorance and unbelief, etc.] spread over all nations." (Isa. 25:7.)

But now, for the purpose of developing a peculiar people, this great temporary barrier is allowed to remain, and there is only one way through it called "the gate." This gate represents belief in Jesus as the way of approach to God. Once seeing the gate we may look in and see the altar and laver, indicating to us that His sacrifice paid the price of our ransom. We are still of the world, but seeing the love of our Creator and of Jesus as manifested in our purchase, we are impressed with the thought of the "exceeding sinfulness of sin," and realizing for the first time, the "great love wherewith he loved us," we say, Lord we can never repay your goodness and love, but let us do something which will show our appreciation. The Father says to us: Have you heard the call of my word? It is that any of you, may, if you will, enter by this road which my only begotten Son trod, into full sonship, partake of the Divine nature and have spiritual bodies, etc.

We could not understand all that was meant. Our ears were dull of hearing, but we felt grateful and desired to show it, and went forward. We entered in through faith. We are no longer without, among unbelievers, but within, among "the household of faith"--the Levites. We look at the altar, and are told that it represents sacrifice, and that God expects self-sacrifice. We look at the "laver" full of water, and are told that it represents the word of God, and that we are to use it and put away sins--be "clean through the word." We make some trifling sacrifices upon the altar, and splash a little in the water, and feel perfectly contented. We act and play and dally very much as those do (the world) who are yet beyond this "curtain"--in unbelief. But God has sent to us heralds, who, coming in among the company, proclaim, "We beseech you, brethren, by the mercies of God"--if you feel gratitude for the manifest love of God, and desire to please Him and enter into the blessings to which you are called--

"your high calling"--that you do more than you have yet done. If you would follow the example of our Lord, as you have agreed to do, you must not only lay these toys upon the altar, but your all. I beseech you that "you present your bodies a living sacrifice, holy, acceptable to God, your reasonable service."

Some heed not the voice, they are so much engaged with the earthly toys. But some are aroused. They leave those earthly trinkets, and give their attention to following the example of Jesus and the apostles, presenting themselves to God as living sacrifices, and "reckoning themselves dead indeed to sin" and to the "world." They have now undergone a complete change. They have now entered from the "court" into the "tabernacle" itself, passing through "the first vail." (This word translated vail is from a different Greek word from that translated vail in 2 Cor. 3:14-16, referred to above, as representing the "curtain.") Those who pass through this first "vail" into the "holy place" are the ones who fulfill their "covenant by sacrifice," called saints. All believers coming through the "curtain" are "called to be saints," but only those who obey the call and yield themselves sacrifices "make their calling and election sure."

Thus this first vail represents clearly our death to the world. The flesh is left outside, voluntarily given over to death and destruction, while we as new creatures in Christ, go beyond this vail, and enjoy a newness of life. Thus we fill two pictures: our earthly nature has been given up, deprived of life, and is being taken without the camp to be destroyed, while our new nature is at the same instant within the first vail, not as men, but as members of the High Priest's body. We are not only dead with Him, but also alive with Him. "We are buried with Him by baptism into death" (Rom. 6:4), "wherein also ye are risen with Him." (Col. 2:12.) The natural body is no longer we, for "we are not in the flesh, but in the spirit." (Rom. 8:9).

We claim then that our going through this first vail represents the death of the natural fleshly will or mind, and that our entering the inside of the Tabernacle represents our entrance to the condition of the spiritual or new nature. "For ye are dead," (as men.) "If ye then be risen with Christ, seek those things which are above; set your affections on things above, not on things on the earth, for ye are dead." (Col. 3:1-3.) For God "hath raised us up, (in the spirit of our minds,) and made us sit together in heavenly places (spiritual conditions) in Christ Jesus. [Eph. 2:6.]

Progressing in our new nature we come to the second vail, but we cannot go through this vail until the flesh has been entirely destroyed-- represented by the burning of the body of the sin-offering without the camp. But remember that the flesh of "the goat of sin-offering" represents the fleshly bodies of all the members of Christ, and its destruction ("burning") requires all of this gospel age. Though Paul's body was yielded up and destroyed long ago, he must wait; he cannot enter through the second vail until all we who are fellow members of the same body, likewise have the body of flesh destroyed, for "They without us shall not be made perfect." [Heb. 11:40.] Consider for a moment what it will be for us to be made perfect. Would it be the perfecting of the fleshly nature? Oh, no! We gave it up to destruction as a sacrifice, before we passed the first vail, and the life that we now live and seek to have perfected is the spiritual, Divine life. Having begun in the spirit and progressed thus far, could we be perfected through the flesh? Certainly not. We now have the "mind of Christ," "the spirit of Christ," "the spirit of adoption," "our new nature," and enjoy it much. What we lack of being perfect is a spiritual body in harmony with our "spiritual mind," new nature. And this is what we are waiting for, this condition of perfection. "When that which is perfect is come that which is in part shall be done away." Now we are in part natural, but the natural part will soon give place to the body which God has promised us--a spiritual--like unto Christ's glorious body. "I shall be satisfied when I awake in thy likeness."

We have seen that there are two stages to the second birth; first, the begetting of the spirit when we get our new life in the old body, where it develops at the expense of the body; second, our birth by the resurrection, when we shall be "born from the dead." So now, we see the same general lesson taught by the two vails of the Tabernacle. To enter the presence of God--the plane of spiritual or Divine life--both of these vails representing the flesh must be passed. Beloved brethren, you have all come in through the outside "gate," through the curtain, you are believers in Jesus, know of his having ransomed us. You among many have been called to be saints and heirs of God. Are you making that calling sure? Have you made the covenant to die with Jesus--"The covenant of sacrifice?" Are you doing according to your covenant, walking in newness of life, obeying the law of your new nature--Love? If you are, I need not ask, I know that the result is the crucifying of the "old man."

If you are within the first vail, thank God and take courage, remembering that to "keep your body under," you must have all the spiritual strength and light to be derived from the unleavened bread and the golden candlestick. Let us press on close up to the second vail, and there at the golden incense altar offer an offering acceptable and of sweet savor to God through Jesus Christ.

===================

R156 : page 3

Put on thy Beautiful Robes, Bride of Christ.

Put on thy beautiful robes, Bride of Christ,
For the King shall embrace thee to-day;
Break forth into singing; the morning has dawned,
And the shadows of night flee away.

Shake off the dust from thy feet, Bride of Christ;
For the Conqueror, girded with might,
Shall vanquish the foe, the dragon cast down,
And the cohorts of hell put to flight.

Thou art the Bride of His love, His elect;
Dry thy tears, for thy sorrows are past;
Lone were the hours when thy Lord was away,
But He came with the morning at last.

The winds bear the noise of His chariot-wheels,
And the thunders of victory roar;
Lift up thy beautiful gates, Bride of Christ,
For the grave has dominion no more.

Once they arrayed Him with scorning; but see!
His apparel is glorious now:
In His hand are the keys of death and of hell,
And the diadem gleams on His brow.

Hark! 'tis her voice: Alleluia she sings,
Alleluia! the captives go free!
Unfolded the gates of Paradise stand,
And unfolded forever shall be.

Choir answers choir, where the song has no end;
All the saints raise hosannas on high;
Deep calls unto deep in the ocean of love,
As the Bride lifts her jubilant cry.

--Selected.

====================

R154 : page 3

GATHERING TO CHRIST.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 1:5.

This gathering is not at death, nor continuously before and during the Gospel age, but takes place after and in consequence of the Lord's return. This is one of several things to transpire after the Lord's coming, as indicated by the context. From the third to the fifth verse inclusive, is evidently a prophecy of that to which Paul refers in 2 Thess. 2:1: "The coming; of our Lord Jesus Christ, and our gathering together unto him."

This is one of the evidences that what is foretold in the Old Testament that God will do, is fulfilled by the Son of God, and which proves the unity of their work.

That this refers to the second coming is evident because the first was in the past when Paul wrote. That it does not refer to His final coming, or manifestation to the world, is clear, because when He thus comes "all the saints" are to come with Him. Zech. 14:5. Their gathering to Him must precede their coming with Him. Jesus says: "I go to prepare a place for you; [the church as represented by the twelve] and...I will come again and receive you to myself." John 14:2-3.

It is evident that the object of Christ's second coming is to receive or gather His church to Himself. Because of this and because neither

R155 : page 3

Christ nor Paul mentions any interval of time for work between the coming and the gathering, it is most commonly supposed that the gathering is immediately after His coming. So when we speak of the Presence of the Bridegroom, and express our conviction that He has come to deliver His own and gather them into the heavenly Canaan, we are met with the objection, "If He has come to gather us, why are we not gathered, and why do all things continue as before, and we are left to toil on in the enemy's land?" From the standpoint of the objector our claim is a seeming absurdity; and for those who have never seen the evidences there is room for great sympathy. When a position is not understood it is readily perverted, and we need patience when we are misrepresented.

Whoever will read the passage from which our text is chosen, will see that there is a fiery scene, or some kind of judgment, [fire means judgment,] and therefore an interval of time, either long or short, in which that work of judgment is to be done, between the coming and the gathering. The fact that this interval is not mentioned by Christ and Paul, in the passage referred to above, is certainly not proof that such an interval does not exist. The whole truth is seldom, if ever, found in one connection. In Luke 19:15 and onward is an account by the Lord Himself, of a work of examination after He had returned, and before the reward. As the reward is to be with Him and like Him, (these two things being included in each other,) this is evidence that there is an interval of time between the coming to gather the saints and the gathering itself. Of course we believe that the intervening work is in reference to the gathering, that being the object for which He came.

There are facts associated with the deliverance of Israel from their bondage in Egypt, which we offer as having a bearing, typically, on this subject of the Lord's coming and the deliverance of the church. In that picture it appears that the nation of Israel represents the whole church, or household of faith, including not only the saints,--a "little flock,"--but also "them that fear His name, small and great,"-- "a great multitude,"--while Aaron represents that portion of the church called "saints," who are to be most directly associated with Christ as a Great High Priest, and in the work of executing judgment. The gathering of the saints unto Christ, is doubtless foreshadowed by Aaron going to meet Moses in the Mount of God. And, it will be observed, this event had reference not only to the execution of judgments on the Egyptians, but also through the plagues to the deliverance of Israel.

In the third chapter of Exodus we have the record of the Lord appearing to Moses at Horeb, or Sinai, --"the Mountain of God." Ver. 1. The Lord appeared in the burning bush. There is no reason to suppose that Moses saw the Lord. He was present yet invisible, but Moses had evidence that the Lord was there, by His word. This is one of the evidences that a spiritual being can be present and yet be invisible. The ground was holy.

After announcing Himself, the Lord said: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Verses 7-8. Here are stated the fact that He had come and the object for which He came, and yet we know it was a considerable time after He came to deliver them, before they were actually delivered. The relation between the Lord's coming then, and the deliverance of Israel, is as intimate as the relation between the Lord's coming now, and the gathering of the church. "I am come down to deliver them" is as closely connected as "I will come again and receive you to myself." Now we know that there was time between that coming and deliverance; will not our readers admit the possibility, yea, the probability, of there being an interval of time between this coming and deliverance? To enforce this thought, put yourselves in place of the Israelites, toiling on under the terrible Egyptian bondage. If Moses should come to you with the statement, "Be of good cheer, comrades, the Lord has come to deliver you," would there not be as much reason to dispute the claim as there is to dispute the one we make, and for the same reasons: "We are not delivered and all things continue as they were?"

There was, of course, a longer time between the coming and the deliverance of the whole nation, than between the coming and the exaltation of Aaron. All was done on time and order. "Aaron, the saint of the Lord," (Psalm 106:16) escaped the plagues, and assisted Moses in their execution as a means to the salvation of Israel--the Lord's son, even His first-born. Exod. 4:22. And here some are to be accounted worthy to escape the things coming on the earth; (Luke 21:36) as overcomers to sit with Christ [the prophet like unto Moses--i.e. the antitype] in His throne, and have power over the nations to break them, (Rev. 2:26-27 and 3:21,) "To execute vengeance upon the nations, and punishments upon the people. ...To execute upon them the judgments written: this honor have all the saints." Psalm 149.

The double statement, "Vengeance upon the nations" and "punishments upon the people," may have more importance than might be supposed. The record is given of ten plagues upon Egypt, three of which came on both Egypt and Israel, but from the "seven last plagues" all Israel were exempt. To appreciate fully the above statement, one must read six chapters in Exodus, beginning with the seventh. It is when the fourth plague is threatened that the Lord says: "I will sever in that day the land of Goshen, in which my people dwell, that no swarm of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be." Chap. 8:22-23.

In describing the scenes associated with the deliverance of the church down here, John the Revelator speaks of "seven last plagues" also, which we may reasonably expect to stand in the order foreshadowed in the type. "Seven last plagues" implies that others preceded them, as in the type.

We think the same order of events is to be found in the antitype as in the type. In Rev. 14:1 we see 144,000 overcomers with Christ on Mount Zion. "These are they which were not defiled with women" [churches, only corrupt churches would defile,] and are "the first fruits unto God and to the Lamb." Verse 4. We believe this company are the saints as represented by Aaron; and as Moses and Aaron went together in their work, so these "follow the Lamb whithersoever He goeth." These went up to meet Christ, their brother, in Zion--the Mountain and City of God. (Heb. 12:22, Emp. Diag.)

If it be asked "If Sinai was the place of meeting of Moses and Aaron and was called the Mount of God, why do the saints meet Christ at Zion instead of Sinai? We answer: All we have to deal with are the revealed facts. Sinai was the Mount of God in the legal and typical dispensation, and from it the Lord shone forth in the thunderings and lightnings of the law. But we have Paul's assurance that "ye are not come [or coming] unto the mount that might be touched, and that burned with fire...but ye are come [or coming] to Mount Zion and unto the city of the living God, the heavenly Jerusalem, &c. Heb. 12:18-22. From this we learn that Zion is the Mount of God in the Gospel age and onward; and we learn, too, that it is a heavenly and not an earthly mountain.

Heavenly and spiritual are used interchangeably in the Bible, as in 1 Cor. 15:44-49. From the fitness of things, it is safe to reason that the inhabitants of a spiritual mountain will themselves be spiritual, and therefore that the saints meet Christ in the spiritual condition--the ideal of Christian perfection. "Be ye also perfect, even as your Father which is in heaven is perfect." This is a heavenly and not an earthly ideal.

This thought is clearly illustrated by the fact already mentioned that Moses stood as God [a spiritual being] and not as a man, in his dealings with both Aaron and Pharaoh. Moses came the first time as a man and was rejected, but when he came as a God he delivered his people. What was true of Moses is true of Christ, for Moses is a type of Christ. It is evident that Aaron was as surely a type of the spiritual saints, as Moses, in the exercise of the great power, was a type of the spiritual Christ. Coming in glory does not necessarily mean shining with a literal light. The judgments and deliverance then, were because Moses and Aaron came with the glory of their power. So also will it be of Christ and the saints.

The 144,000 being the first fruits to the heavenly or spiritual life are, or represent, God's temple in heaven, as the living, mortal part of the church has always been, or represented God's temple on earth. And in the judgment scene that follows, and harvest of the earth, (not of the first fruits) as described in Rev. 14:14-20, the angels, or messengers, are said to come out of the temple which is in heaven.

It seems that after the exaltation of the "little flock," and contemporary with the above-named judgment scene, there goes forth the message, "Fear God, and give glory to Him; for the hour of his judgment is come, &c." Verse 7. This language seems to be addressed to the "great multitude" who, at the time the "little flock" are exalted, are found in adulterous union with the

R156 : page 3

world, and therefore defiled with corrupt churches, as the "little flock" were not. Verse 4. Because of the confusion they are called Babylon. The object of this message and the attending judgments "or punishments upon the people" is to cause the downfall of Babylon, by producing a complete separation between Christians and the world with whom they have been united and under whom they have suffered as slaves. Never did the Israelites serve the Egyptians more slavishly than is the nominal church serving the world. They dare not as yet assert their independence.

But there must come a change. The standard of Christianity must be exalted. The "great multitude" must wash their robes, and make them white. Rev. 7:14. Had their garments not been "defiled" they would not have needed washing. Christ gives all His people clean robes, but the mass have suffered their garments to become spotted with the flesh and by contact with the world.

R156 : page 4

We suggest that this exaltation or washed state of the church is foreshadowed by the complete separation of Israel from Egypt in the land of Goshen, and that the three first plagues represent the means by which the change is to be brought about. We understand that washed and separate state to be the "Sea of glass" condition. Rev. 15. If it was a victory to be exempt from the "seven last plagues" in Goshen, it can be no less so now. Surely no one will say that it will not be a great victory when the "great multitude" of Christendom shall rise from bondage to the Beast, His Image, &c. It will be a glorious victory for them, for truth and for God. One of meager interest in comparison, was the type. Coming to our own day we can see another shadow of it in the judgment that broke the shackles from four millions of human slaves. But the victory that will bring men to the "sea of glass" is as much greater than those, as spiritual things are greater than natural things.

Remember the ones addressed by this judgment message is a motley crowd,--a world church. Those who obey the call get the victory; and those who do not obey it but continue on the world's side, or continue to worship the beast after the message is given, will suffer the full expression of wrath as represented by the "seven last plagues." This terrible fate is expressed by the third angel.

As the exemption from the seven last plagues in Goshen preceded the final deliverance from Egypt, so it seems that the "sea of glass" condition which is "mingled with fire" precedes the final entering of the temple in heaven of this "great multitude" of victors. Though protected from the plagues, yet "No man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8.

The real "sea of glass like unto crystal" is before the throne (Rev. 4:6) and is not mingled with fire. This of Rev. 15, which is "mingled with fire" is "as it were, a sea of glass." The people protected in Goshen were, "as it were," saved, but not actually saved from Egypt until after the plagues, when the Lord brought them out, that they might serve Him. Ex. 4:23.

That the great multitude who are protected from the plagues on, "as it were, a sea of glass," do finally enter the heavenly temple and take their places as servants "before the throne" which is the locality of the real "sea of glass like unto crystal," seems evident by comparing Rev. 4:6 and 7:9-15. The sea of glass is "before the throne" and the great multitude serve "before the throne" in the temple. If we are now occupying, "as it were, a sea of glass," it seems as if it would prove that the throne had been already established before which the sea of glass is located. We confess our ambition has been and is to have a part with Christ in His throne, and not to occupy the sea of glass before the throne,--

i.e., to rule and not merely to serve. The condition on which this high position is to be gained has been ably presented by others, and of the responsibility involved in the sacrifice more may be said in another article. "If we suffer we shall also reign with Him."

J. H. P.

====================

R156 : page 4

COVENANT BY SACRIFICE.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 50:5.

Who are the saints? According to the above, none are saints who make no sacrifice. It is clear that the New Testament makes a distinction between saints, and them that fear [reverence] God's name, small and great. Rev. 2:18. And yet, as has been shown, this "great multitude" are to find a place before the throne in the heavenly temple. "And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:15-17.

These evidently see the Lord, dwelling as they do in His presence, and yet Paul tells us that "Without holiness no man shall see the Lord." Heb. 12:14. Now if this great multitude do see the Lord, it proves that, when they see Him they are holy and therefore saints. How can we explain this seeming paradox? We are brought to this conclusion that all who ever enter the heavenly city either as Kings or as servants--i.e. as the government, or as citizens-- must be holy or saints, but that there is order in their development. The King and priest company are the first ripe, and therefore the throne of the heavenly city is established first. Rev. 4:2. This is "the throne of God and of the Lamb;" and also of a company represented by twenty-four elders with crowns of gold. Rev. 4:4, 5:6, 7:17 and 22:3.

At the time of the establishment of the throne, or rather perhaps the exaltation of the "little flock," or those who are ready for it, to the throne, the great multitude are not saints proper, and, like unripe grain, are left to ripen; and there is a difference also in the means or process of ripening. The little flock are out from the world, in voluntary obedience to the injunction. "Present your bodies a living sacrifice" and "Be not conformed to this world;" (Rom. 12:1-2.) while the multitude are living in close conformity to the world and are only separated from it at last, as was Israel from Egypt, on account of special acts of judgment.

"Those that have made a covenant with me by sacrifice" seems definitely to refer to the faithful few--the "Non-conformists."

In presenting some thoughts on this subject of sacrifice, we wish to indorse in part what has already been presented in our paper by other brethren. We have been slow to accept this view, and cannot yet accept all the conclusions which have been drawn by the brethren. And we would here say that we honor as one of the chief Christian virtues the spirit that differs in opinion and yet lives in harmony; keeping "the unity of the Spirit in the bonds of peace." Eph. 4:3. That

R157 : page 4

is the kind of bondage under which we are laboring.

We call attention first to the tenth chapter of Hebrews. The first verse speaks of "those sacrifices which they offered year by year," during the typical service of the earthly tabernacle. Notice, first, it is not one sacrifice, but plural--sacrifices. Second, these were not the daily sacrifices, but the yearly, or the sacrifices of the tenth day of the seventh month--the atonement day. This is confirmed by the third verse. "But in those sacrifices there is a remembrance again made of sins every year." This is still further confirmed by the fourth verse, in which is mentioned the kind of sacrifices-- "bulls and goats." By turning to Lev. 16, it will be seen that such were the animals offered by the high priest on the annual day of atonement.

It has been clearly shown that the tenth day of the seventh month, or atonement day under the law, was a type or shadow of the whole gospel age, including the closing work of our Great High Priest, as well as the opening work. This being true, let us mark this point, that the sacrifices of this age were not typified by the daily offerings of the lower order of priests, but only by the annual offerings of the high priest. And as there were daily offerings for the people after as well as before the atonement day, so there will be offerings for the people after as well as before this atonement day--the gospel age. It is also evident that the provision of mercy by the sin-offerings on the atonement day was the basis for all other offerings, both before and after. Let this be specially noted by any who are in doubt as to the application of the benefits of the atonement after the gospel age.

Looking at the sacrifices--bullock and goat--of Lev. 16, in the light of facts given in the New Testament, there are reasons for believing that the bullock represented the body of Christ, which was prepared for sacrifice (Heb. 10:5), and that the goat which was slain represented the bodies of the saints, which they are called upon to sacrifice. Rom. 12:1. This is in harmony with the idea that the gospel age is an age of suffering, beginning with the personal sufferings of Christ, the Head, and not being complete until we, as the members of His body, have filled up what is behind of the afflictions of Christ. Col. 1:24. When the sufferings of Christ are ended, the glory will follow (1 Pet. 1:11), and "if we suffer, we shall also reign with Him. 2 Tim. 2:12.

Christ, our Head, is our example in suffering as in other things, and it is a remarkable fact that it is Christ in us that enables us to make our bodies a sacrifice--to "mortify the deeds of the body." Rom. 8:10-13. These facts seem clearly foreshadowed in the type.

Let it be borne in mind that it required both priest and beast to represent our Lord Jesus Christ in His two natures, and that the beast in the type, and the body of Christ in the antitype, were the offerings. In Lev. 16:6 and 10, we learn that the bullock was for, or represented, Himself; i.e., the high priest. Not that the priest was doomed, and had a substitute in the beast, but illustrating, as best the type could (not being the very image of coming good things Heb. 10:1), the relation of the two natures of Christ, as both Priest and Sacrifice.

The same two verses tell us that the bullock was to "make an atonement for himself, and for his house." We do not think it is safe to make the second "himself" mean any more than the first "himself," in the same verse. They both refer to Aaron himself, and Aaron's house clearly means the whole tribe of Levi, of which Aaron was the representative or head. The tribe of Levi in this picture clearly represents the church of Christ, or household of faith, while the camp of Israel as clearly represents the world of mankind, as distinct from the church.

The two goats are taken from the congregation of the children of Israel (ver. 5), and they were as a sin-offering for the people (not for Aaron's house, as was the bullock), "because of the uncleanness of the children of Israel." Verses 15,16. This was fully accomplished by one dying and the other being a scapegoat. Verses 21,22.

Now, in harmony with the idea that the church follows Christ in sacrifice, we find the goat on whom the Lord's lot fell, followed the bullock in sacrifice in every particular. This has much force in our mind. The theory that has not room for all these facts cannot be a perfect theory, however much may be claimed for it.

What was done with the bullock? First, he was slain; then, the high priest carried its blood, not the body, or sin offering, either dead or alive, but the blood, which was the evidence of its death, into the most holy place, and sprinkled it "upon the mercy seat eastward, and before the mercy seat," or in the form of a cross--a symbol of death. Verse 14. And the fifteenth verse tells us that he did precisely the same thing with the blood of the goat. And so the same disposition was made of their skins, their flesh and their dung-- they were carried "without the camp," and burned with fire. This similarity seems in force between Christ and the faithful. "Let us go forth, therefore, unto him without the camp bearing his reproach." Heb. 13:13.

We would consider somewhat

THE ORDER OF SACRIFICE.

The sixteenth of Leviticus, like much more of the word, is written somewhat obscurely, and were it not for the fulfillment, it would be more difficult to apply. Much as has been written to show that it was after the death and resurrection of Christ that He put on the "holy linen garments," or what was represented by them, we calmly and earnestly express our conviction that neither Christ nor His type-- the high priest under the law--had any right to make a sacrifice until dressed with the priest's garments appointed for that work.

It seems clear that Christ's body was not fully prepared for the sacrifice until He was thirty years of age--a perfect man being needed to represent all humanity in Adam. When the body was prepared, He came and was baptized, saying, "Thus it becometh us to fulfill all righteousness." Matt. 3:15. This act was doubtless foreshadowed by the high priest washing himself with water, and so putting on the holy linen garments. Lev. 16:4. Clean linen is the symbol of righteousness. Rev. 19:8.

This simple linen attire of the priest during the day of sacrifice and atonement should not be confounded with the garments for glory and beauty worn by the priest on other occasions, and described in Exodus 28.

We are satisfied that the work of Christ, from His baptism onward, cannot be understood until we recognize His two natures, or double life. We would say, also, we believe that the three apartments in the holy ground--the court, the holy

R157 : page 5

place, and the most holy place-- represent the three conditions of Christ, the natural, the spiritual, and the celestial--the immediate presence of the Deity. Until His death, He was bodily in the court, but in spirit He was serving as a priest in the holy place. In this, Christians are like Him. We live a double life--natural and spiritual. Actually or bodily, we are natural, or in the flesh, but are counted in the spirit, because the Spirit, or Divine nature, dwells in us. Rom. 8:9. Without this double, neither He nor we could be both priest and sacrifice, and we know that human nature will not crucify itself, and cannot be subject to the law of God.

Christ was strengthened to live, and in spirit served in the unseen, and, while He was denying Himself, it was a sweet incense ascending to the Father. This, too, was a necessary prerequisite to the death of the offering, and was represented, we believe, by the high priest putting the incense beaten small on the censor full of burning coals before the Lord. Lev. 16:12,13. This was an emblem of a life well pleasing unto God, which was necessary in order to the acceptance of the sacrifice. Outwardly, He was doing good to men, spending His life for them, and, therefore, inwardly, it was sweet incense to the Lord.

The living sacrifice we are to make, which Paul says is our reasonable service, seems to be of the same character. What truly blesses men is pleasing to God. The real sacrifice of Christ might properly be said to include this service. Paul seems to express this thought when of Christ he says: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:8. His last act was as much, and no more, a part of His obedience, than His first. Isaiah seems to express the same thought, "Because He hath poured out His soul [life] unto death." 53:12. That is, He kept giving until He had given all He had.

When the body was dead, the law had no further claim (the life had been shed), and, in the resurrection, it was changed that it might be adapted to the spiritual life. Before, He was bodily visible, but spiritually in the sanctuary, as Christians are now; but after the resurrection, He was bodily in the sanctuary, or holy place. The Spirit had conquered, and therefore made Him a spiritual body. In this risen state, the world saw Him not, but for special reasons He was manifested to His disciples.

This sacrifice of the Head was to make an atonement for the church; and when Christ ascended into the celestial state, or immediate presence of God, and, like the high priest, presented the evidence of all He had done, the fact that the Father was well pleased was proved by the descent of the Holy Spirit, as the representative of both the Father and Son, to espouse the virgin church, and also to enable her, as

R158 : page 5

represented by the goat, to do just what He had done--make the needed sacrifice, and so, in due time, to share his glory.

That the Holy Spirit is Christ's representative in His church is shown in John 14:16-26; 15:26, and 16:7-15. And that it is by the indwelling of this Spirit, or Christ in us, that we are counted members of Christ, and, therefore, appointed priests that we may overcome the flesh, putting it to death, thus making our bodies a living sacrifice even unto death, is the general teaching of the New Testament.

The period of Christ's earth life was to Him what the gospel age, from Pentecost until this sacrifice of the church is complete, is to us. His life, devoted to God, on account of man, was sweet incense in heaven. So as we follow His example, our lives are sweet incense in heaven. As His sacrifice was not complete until He was dead, so ours is not complete until we are dead (or its equivalent for those "who are alive and remain"--the Lord saying "It is enough"). As the blood of the bullock (representing its death, or a complete sacrifice) being sprinkled in the form of a cross on the mercy seat, was not fulfilled until the ascension of Christ into the Holiest, does not analogy require, if the goat represents those who are faithful in sacrifice even unto death, that its blood, being sprinkled in the form of a cross on the mercy seat, should be fulfilled after the resurrection and ascension of the saints? If not, we would ask, why not?

As Christ's sacrifice was complete and accepted before the salvation of the church began, for whose benefit it was directly made, so the sacrifice of the church must be complete and accepted before the salvation of the world begins, for whom it was made. Christ, the Head, gave Himself for the church, that He might present her spotless; Eph. 5:23-27; so the sacrifice of Head and Body complete reaches the world.

Nothing seems clearer than that this sacrifice and victory are represented by baptism, the real death to sin and mortality and the resurrection to holiness and immortality being represented by the symbolic death and resurrection. The symbol is the form of the sacrifice, but to make the sacrifice itself is a life work. This is the real baptism. Christ said "I have a baptism to be baptized with, and how am I straightened until it be accomplished." He evidently referred to His death. He had a cup to drink; it was the cup of death. This cup He also pressed to the lips of His disciples, "Drink ye all of it." He drank it to the very dregs. Shall not we drink it by being "faithful unto death." To such is promised the "crown of life." In that He died, He died unto sin once; but in that He liveth He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:10,11.

Many promise to drink this cup and die this death by obeying the form; but only those who pay their vow unto the Lord, and thus make the covenant by sacrifice, are counted saints and are to be gathered unto Christ, as represented by Aaron meeting Moses. Only such seem truly represented by the goat that was slain.

J. H. P.

[Oh that the deep import of the matters presented above could be fully realized by all the dear flock. What a change it would make in many lives. How many, who have covenanted with God to sacrifice the earth life and spend it with all its talents and powers in His service are really spending it for self. Instead of self-sacrifice the rule of life and action seems to be self-protection; instead of self-denying it is self-gratification. Truly our lives are much like the world's; they have only the natural life to care for and so spend their time and every effort in seeking earthly good but we are seeking heavenly riches--things above. We may deceive ourselves but "Be not deceived, God is not mocked." If we covenanted to sacrifice and take up our cross and follow the example set by Jesus "we should walk in His footsteps." We well know how he spent his life, not in self-gratification nor in any other selfish way, but for others.

The fleshly nature will oft suggest to us: You cannot do as Jesus, Paul, Peter, etc., did. Let our new nature answer: I may not be a vessel to as much honor and as much used by the Master as were the apostles, yet in my sphere, be it ever so humble, I can be as completely consecrated and as anxious to be used and spent in the Lord's service as they were.

A broken and emptied vessel,
For the Master's use made meet.

If I am ready for the service and He does not use me, then it will not be my fault. But we feel assured that there is not one in all God's family who is ready and emptied of self the Master would not use. The reason we are not more used, seems to us to be, that we all have more or less of self in which keeps the Lord and his service out. Lord, help by the grace promised for every time of need, help us to empty ourselves completely of self-conceit, self-reliance, self-concern, self-will, selfishness, and give us instead, concern only to know and do Thy will; to rely only upon Thy strength; and to be imbued with the Divine principle Love, that we may love Thee with all our heart, mind, soul and strength, and our neighbor as ourselves. The above article of course does not need our commendation, but we heartily indorse its sentiments and would bespeak for it a careful and prayerful second reading by you all. Notice especially that while the house of Levi represents the household of faith only the priests, those associated with Aaron in making the sacrifice are reckoned as members of his body. The church of the first-born--the heirs--members--all follow the example of the head. The many brethren come after, but the first-born is heir and inherits all things. Oh, that is the prize we are wanting! Let us remember that it is not the knowledge of the prize, which gives it to us, but the laying aside of every weight...and so running as to obtain. It is not our making the covenant to die, etc., which makes us overcomers, but our keeping it makes us heirs, "Heirs of God, joint-heirs with Jesus Christ our Lord if so be that we suffer with Him." Rom. 8:17.--EDITOR.]

====================

R158 : page 5

THE TABERNACLE, No. 3.

[We have been hindered for some time from following up our series on this subject, and gladly take it up again.]

We have already looked at the court and its gate. We have entered, and, so to speak, have passed the altar and the laver. And now, having been consecrated as priests at the laver, having brought our sacrifice --our flesh life--and laid it down with Christ on the altar of burnt offering--crucifying the flesh; being made conformable unto his death-- we are prepared to go on unto perfection.

We stand at the door of the Tabernacle. Like the gate of the court, it is made of snowy linen curtains. We look at it closely. It is radiant with blue and purple and scarlet, and covered with needlework. We have already seen, when looking at the entrance to the court, that Christ is the door; and now again we discover

"'Tis the very same Jesus." In admiration we gaze at the beautiful colors, symbolic of his faithfulness, his majesty and his saving grace. We see him as the faithful and true--one who sticketh closer than a brother--as our glorious King and Head and as our Savior who redeemed us with his own precious blood. The needlework appears to symbolize those Christian graces which, though slowly developed, and perfected through toil and suffering, make a garment of beauty at last.

Shall we enter this mystic lodge? Are we desirous of seeing its light, and of learning its mysteries? Do we obligate ourselves to walk in obedience to its teachings, and obey --even unto death-- the mandates of its Royal Master? We may do it with safety. There is no dark unhallowed work here, fearful of the light. Yes! we have taken the obligation, we have passed through the ceremony of initiation, we have been clothed with its spotless regalia-- the beautiful garments of the Royal priesthood, the robe of Christ's righteousness, without which none can enter. Shall we then, bidding farewell to the light and sunshine of this world, enter the secret place of the Most High? Without is sin and suffering and death; within is life and light and holiness.

This is the highway of the overcomers; this is the path of the just, that shineth more and more unto the perfect day. Within are mysteries and beauties which those without who serve tables know nothing of. The Levites must not even look at the glories within; they are hid from their eyes.

We enter. A new and heavenly light--spiritual light--breaks upon us. We gaze around, and lo, the blue, and purple, and scarlet is above our heads and all about us on every hand. We are covered and hidden beneath a weight of glory. It is the glory of the Master: Jesus and his righteousness. We have believed into Christ now "we are in him that is true, in the Son, Jesus Christ." Jesus prayed the Father for his disciples "that they also may be one in us." "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Psa. 125:2. Not only so, but, pictured on the snowy curtains above and on every side, are the cherubim: no flaming sword in their hand now. We realize that we are surrounded by God's messengers. We have come to "an innumerable company of angels."

R159 : page 5

Heb. 12:22. We remember that it is written, "the angel of Jehovah encampeth round about them that fear him, and delivereth them. Ps. 34:7. Like Jacob at Bethel we discover that "this is none other than the house of God;" and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14.

In God I have found a retreat,
Where I can securely abide;
No refuge, nor rest so complete,
And here I intend to reside.

Oh, what comfort it brings,
My soul sweetly sings:
I am safe from all danger,
While under his wings."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. ...Because thou hast made Jehovah, which is my refuge, even

R159 : page 6

the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:1,9-11.

Having come so far on our journey, what are our privileges? Firstly, we may walk in the light; for are we not in the presence of "the true light that lighteth every man (in due time) that cometh into the world?" John 1:9. And "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. God is light, and in him there is no darkness." Not only have we light upon our pathway, but strength for the journey is provided. An abundant supply of living bread--always fresh and sweet --is spread before us. And whether we sing for very joy, or pray for needed grace, the sweet incense of Jesus' merits rising in a perfumed cloud makes our presence acceptable, and our prayers and praises fragrant as they ascend before "Our Father."

W. I. M.

[To be continued.]

====================

R159 : page 6

CLEANSING THE SANCTUARY.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands on the head of the live goat," &c. Lev. 16:20,21.

It seems that "reconciling the holy place," &c., is the same as "cleansing the sanctuary," and the above text clearly locates that work after the blood of the goat had been sprinkled on the mercy seat, as the blood of the bullock had been before it, and immediately preceding the laying of hands on the head of the scapegoat. If our view be correct, this locates the cleansing of the sanctuary after the ascension of the saints--the "little flock"--as represented by Aaron, who went up into the mount of God to meet Moses, and received power with him to execute judgment and deliver Israel.

And we would here urge the point, that, if the sprinkling of the bullock's blood on the mercy seat was fulfilled after the ascension of Christ, and if, as now seems clear, the slain goat represents those who follow the Lord in sacrifice, then we ought not to expect the fulfillment of the sprinkling of the goat's blood until after the ascension of the saints whom the goat represents. The acceptance of Christ's complete sacrifice secured to him the power requisite to the performance of His work from Pentecost forward; so the acceptance of the complete sacrifice of the saints will secure to them the power to execute the judgments which are to follow their exaltation, for the deliverance of the "great multitude" that fear, or reverence, God's name. And it seems that just as certain as the slain goat represents the little flock, the cleansing that takes place after their ascension cannot have any reference to the saints, but to a work for others, in which, after their exaltation, the saints are to be the assistants of Christ.

What can that work be? From facts already mentioned in other articles, we are led to the conclusion that the cleansing of the sanctuary will find its fulfillment in the separation of the great multitude of the church from Babylon, under whom they have been in bondage, and by contact with whom they had been defiled. This cleansing, or coming out of Babylon, we understand to be the washing their robes and making them white, and that it was foreshadowed by the separation of Israel from Egypt, and their consequent exemption from the seven last plagues, which came on Egypt. This exemption in Goshen we understand to be the foreshadowing of the state of the washed ones, or who have gained the victory over the corruptions of Babylon, as they stand on "as it were, a sea of glass, mingled with fire." Then a thousand shall fall at their side, and ten thousand at their right hand, but it shall not come nigh them.

If, as seems clear to us, the scapegoat represents Babylon, or those on whom the seven last plagues are to come, then this separation, or washing of the great multitude, stands in the right place to fulfill the type of cleansing the sanctuary; i.e., after the exaltation of the little flock, and just before the seven last plagues.

Our position, briefly stated, is, first, that the sacrifice of the bullock represented the sacrifice of the body prepared for Christ, and that the sprinkling of its blood on the mercy seat represented the presentation of Christ's complete sacrifice before the Father when He ascended on high.

Second: That the sacrifice of the Lord's goat represented the sacrifice of our bodies, as we, by the power of the Spirit, which is Christ in us, are made conformable unto His death; and that the sprinkling of the goat's blood on the mercy seat represented the presentation of the complete sacrifice of the saints before the Father, when they ascend on high.

Third: That the "reconciling of the holy place," or "cleansing of the sanctuary," which took place after the sprinkling of the goat's blood on the mercy seat, represented the separation of the "great multitude" of the household of faith from Babylon, by washing their robes from the defilements of Babylon, in both doctrine and practice, and that the separate, or cleansed state, is, "as it were, a sea of glass, mingled with fire."

Fourth: That laying hands on the head of the scapegoat represented the pouring of the seven vials of wrath upon Babylon, after the great multitude are separated or cleansed.

Fifth: It is further evident that this scapegoat work must be accomplished before the complete ending of the gospel age, or antitypical atonement day, the closing work of which brings not only the reward of prophets and saints, but also of them that fear God's name, small and great, and the destruction of them (Babylon) that destroy, or corrupt, the earth. Rev. 11:18.

Sixth: The fact that no man of these, on, "as it were, a sea of glass," is permitted to enter into the temple in heaven until after the plagues are fulfilled (Rev. 15:8), seems clearly represented by the statement in Lev. 16:17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." This necessitates the scapegoat work as well as the things that precede it. Vs. 10.

The reason we present these things is the apparent harmony, to our minds, between the facts of the gospel dispensation elsewhere revealed and the sixteenth chapter of Leviticus. We have endeavored to find in the picture an illustration of the landscape, so to speak. We do not present these thoughts in the spirit of dogmatism or concision. We are sure that the Lord will do all things after the counsel of His own will, whether we understand that will or not, but we believe it is our duty and privilege to search and learn all we can about His ways. Even the effort to learn is beneficial, if we do not think more highly of ourselves than we ought to think; and if we have been, or may be, able to discern truth, all credit is due, not to us, but to the Spirit of truth.

One thing we wish to emphasize: not so much those who understand the philosophy of the sacrifice are to be sharers with Christ, as those who make the sacrifice; as not those who understand the process of digestion are benefited by the food, but those who digest it. If our view of this work of sacrifice be right, we are sure it has not been commonly known, but we are as sure that many, during the age, have been conformed to the will and death of Christ. It is not supposable that the woman who cast two mites into the treasury understood this view of the sacrifice and things associated, yet Jesus assures us she did more than the many others, because she gave her all. All that we have--our life, time, talents and property--are the Lord's, and we are stewards for Him. "Ye are not your own; ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are His."

J. H. P.

====================

R160 : page 6

AARON AS A PRIEST.

Whom does Aaron as a priest represent? In brief, we answer, Christ; but Aaron with Moses as an administrator of judgment represents the saints with Christ. In the deliverance of Israel he is administrator of judgment; while in the work of atonement, as revealed in Lev. 16, he is priest.

But if Aaron as priest represents Christ, in order to understand the subject, it is necessary to answer the question, Who is Christ? This may seem to some a strange question, but to us it is very important. We think it has been shown that the Christ of the Scriptures is a compound being. Divine and human, and that there are two stages of His existence after his birth in the flesh, first the natural, afterward the spiritual. In the first He was a Divine being in human form, and in the second a human being in Divine form. He is "the root and the offspring of David" since His exaltation as well as before. Rev. 22:16 and Rom. 1:3-4. The mystery of Godliness includes His being exalted to glory as well as the manifestation in the flesh. 1 Tim. 3:16.

It has also been shown from time to time that the Christ of scripture is a complex being, presented to our minds by the figure of a man-- Head and Body;--Jesus Himself being the Head and believers being the many members of the one Body.

This being true it follows that there is a progressive development of Christ from Jesus in the flesh, until the last member of His Body is exalted to glory. What was true of the Head is also true of each member of the Body, first a manifestation in the flesh, and afterward an ascension to glory.

Because the Head was exalted to glory at the beginning of the gospel age, and the Body is not so exalted until the end of the age, it follows that Christ is represented as acting in both Heaven and Earth at the same time during the gospel age. It is that same Divinity which, dwelling in the humanity of Jesus, constituted Him the Son of God, which dwelling in us constitutes us the sons of God. In Him it was native, while we derive it from Him, as branches derive their life from the vine. The Spirit of truth manifested in the church is Christ's representative, was given as an evidence of the acceptance of our Head and the completeness of His work, and is termed Christ in us. Rom. 8:9-10, Gal. 2:20 and 4:19, and Col. 1:27.

In this last verse He is called, "the hope of glory,"--the only hope of success. As He conquered by virtue of the Spirit, so it is only by the Spirit that we can overcome and reach glory. Paul says, "I can do all things, through Christ that strengtheneth me." Phil. 4:13.

All this work of the gospel age is the antitype of the work of the atonement day,--the tenth day of the seventh month--under the law. And as Aaron made the sacrifices then, and as Christ either in Himself or in us, makes the sacrifices in this age, it follows that at the beginning of the atonement day Aaron represented Jesus Himself; in the sacrifice of the goat he represented Christ in the saints, who follow the Lord in sacrifice; and in cleansing the sanctuary and laying his hands on the head of the scapegoat, he represented Christ and the saints, who execute judgments and deliver.

It seems as if this principle of growth must apply as surely as the idea of Christ is progressive. As Aaron's work of that day represents the whole work of the gospel age, we cannot escape the conclusion that at the beginning he represented the Head, and at the end represented the whole Body, or perfect Christ.

The closing work of Aaron,--the change of garments and the washing of his flesh,--we have purposely left unmentioned until now. The consideration of the work of the atonement day--both type and antitype --has changed our ideas of this washing. We will endeavor to present our present view of the subject, without reference to the past. An increase of light on any subject modifies former ideas. We think this subject of the washing has never been presented in the light of the true character of Christ as the Divine in the human, and as progressive in development. We will not claim perfection of thought, but present our ideas with the assurance that truth will stand the test, and imperfect ideas will be pruned by further investigations.

We believe further, that this subject of washing can only be understood in connection with a right view of baptism. We think our readers have had placed before them of late a very clear view of this subject. There is a symbolic baptism, and a real one. The symbolic is a sinking into and rising from the water. The real baptism has two phases--first the denial of self and living to God, or, as Paul expresses it, dying to sin and living to holiness; (Rom. 6,) and second, dying to mortality and living to immortality.

These two phases of the real baptism

R160 : page 7

are the real "washing of regeneration" without which it is not possible to enter the heavenly kingdom. Christ Himself was the first to pass through the process of regeneration. The symbolic baptism represents the real, and when any person submits to the form, loyally, he is counted what he is to be-- clean or holy. The symbolic baptism stands at the entrance of the earthly phase of Christian life. Regeneration complete, is the second birth, or entrance upon the perfect and independent spiritual life.

As Aaron at first represented Jesus alone, so the first washing of Aaron's flesh was fulfilled in that phase of baptism which introduced our Savior to the work of the ministry, with the "holy linen garments" or, representing Him as a righteous servant. And all who follow Him in the voluntary sacrifice of self and the world, are counted as dead with Him, buried with Him, and risen with Him. This one baptism, or washing, carried to its legitimate consequences, brings both Christ and the saints into a state of immortality. Then why should Aaron wash his flesh a second time? Because the "great multitude" of the household of Christ, represented by the house of Aaron, and for whom atonement was made by the first sacrifice, have failed to present themselves a voluntary sacrifice, and are therefore not entitled according to the original arrangement to the Divine life and a place in the kingdom.

It is true that before this second washing they have been separated and washed their robes, and thus have done what is involved in the first phase of the real baptism, but it is not with the "great multitude" as with the "little flock"--a voluntary sacrifice; they are driven to it, so to speak, under the influence of peculiar judgments. So the first washing could not properly represent them.

It is evident that Christ Himself and the saints once washed and glorified need not the second. We have seen that before the second washing of Aaron the blood of the goat had been sprinkled, representing the ascension of the saints; the sanctuary was cleansed representing the separation of the "great multitude" from Babylon, giving them a position on, "as it were, a sea of glass;" and the hands laid on the scapegoat, representing the pouring of the seven last plagues on Babylon. Now all that remains to be done for that multitude is their complete deliverance from the world, as Israel were delivered from Egypt after the plagues. These are the only part, (and they are the great part) of Christ's body who at that point of time remain unwashed. When that is done, all are rewarded, --Christ his saints and the great multitude who are to serve before the throne.

That the great multitude are Christ's in the sense we have presented seems evident even from the fact that they have robes; that is, they had been counted holy, or had Christ's righteousness imputed to them. But they had defiled their garments by contact with Babylon, and therefore their loss of the crown, and the need of the judgments to separate them.

Christ is acting as priest in all who are possessed of His Spirit; and that work of the Spirit cannot be complete until all the household are immortal.

The garments worn after the first washing were the "holy linen garments," representing the righteous servant; and this is the condition of every member of the body, from Jesus down, during the period of sacrifice, or other earthly work. But the garments worn after the second washing, are "the garments for glory and beauty" or the ordinary garments of the high priest, except on the day of sacrifice. Language is unmeaning if the garments "for glory and beauty" described in Exodus 28 are the same as the simple attire of the priests during the work of sacrifice. We know that the holy linen garments were worn only on the day of atonement, or tenth day of the seventh month, but in Ex. 28:29-30 we learn that the glorious garments were to be worn before the Lord continually.

We know that if Christ had not been a priest during His earth life, He could not have offered the sacrifice, and we know also that He wore the robe of righteousness, but not the robe of glory until His ascension. And we have the assurance that if we wear the robe of righteousness, and follow Him in sacrifice, we shall be glorified with Him. From which it is evident that the garment to be worn after the second washing is the glorious garment.

The work of the high priest under the law was an annual repetition in type, of what Christ does only once, and he would not have been a type of the Christ if, when he had gone through with the service of the tenth day of the seventh month for the first time, he had after the second washing put on his old clothes. Of course, if, as we believe, he wore the glorious garments "continually," that is all through the year, except on the atonement day, it would follow that when he came to the first washing of all succeeding atonement days, he would lay aside

R161 : page 7

the glorious garments to begin again the work of sacrifice, and put them on again after the second washing.

When once the perfect Christ is glorified, it is evident that they will not lay that glory aside until the work is done which was represented by a whole year under the law, and it will never need repetition. The one perfect sacrifice lasts forever. Heb. 10:12. His priesthood will be as endless as His mediatorial reign, and that continues after His coming until all His enemies are subdued.

But some one may ask: "If, as you claim, He was a priest when He was here in the flesh, and will continue to be a priest after His return during His reign, how will you harmonize Paul's statement: "If He were on earth, He should not be a priest." Heb. 8:4. If any one will carefully read the context, he will see that Paul is contrasting the typical priesthood of the tribe of Levi, and the antitypical priesthood of our Lord, who sprang out of Judah. The typical is the earthly, and the work of the antitype is the heavenly. The statement of Paul is equivalent to saying: "If this service were the typical, our Lord who sprang from Judah would not be a priest, for there are priests of the tribe of Levi, who offer according to the law." Please read the context for yourselves. Whoever is determined, in spite of the context, to force the idea that Christ could do no part of His work as a priest on earth, must either deny that Christ is a "priest forever after the order of Melchizedek," or that He will return to earth until that "forever" is ended. All Christ's priestly work is heavenly, though part of it is performed on earth, because He is a priest by virtue of His Divinity or heavenly nature. And what is true of Christ the Head is true, in turn, of each member of the body. Christ in us, to perform the work of sacrifice, is the hope of glory. How significant then the exhortation of the apostle, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure." The Divine in the human is the only hope of humanity.

J. H. P.

====================

R161 : page 7

ISAAC AND REBECCA.

We have already seen that many of the narratives of the old testament aside from being historical, have a special interest to us from the fact that the persons and acts described are often used as types of spiritual truths now due to us.

The Apostles, especially Paul, often referred to these types. In Romans 9:7-8, and Gal. 4:22-31, he shows that Abraham was a type of God; that his wife Sarah, was a type of the Gospel Covenant; that Jesus Christ (and we in him) is the offspring of that covenant, which "is the mother of us all." Hagar the bondmaid typified the Law covenant and her offspring, the fleshly Israel, and all whose relationship to God comes not of grace, but by keeping the law, are the offspring of that covenant. [There are people to-day whose claim is that they are God's children through keeping the law-- the seventh day, Sabbath, etc.] Abraham had "a seed" by Sarah in whom centered the promises of blessing to all the families of earth. So in the antitype God has "a seed" through the gospel or grace covenant in which seed all promises of blessings center; "which seed is Christ" "and if ye be Christ's [body, bride] then are ye Abraham's seed [God's seed] and heirs according to the promise." (Gal. 3:29.)

We have heretofore looked at some of the typical features of the getting of Isaac's bride--Rebecca, believing it to be a picture of the taking of Jesus' bride, but a closer examination reveals some points not heretofore noticed. Let us therefore re-examine it. Isaac chose not his own bride, but Abraham chose for him through his servant, illustrative of the fact that God the Father, through his spirit (the servant) is choosing the bride of Christ. (John 17:2-24.) As the servant represents the Spirit, so we understand that the camels upon which he came to Rebecca (which also carried the presents) represented The Word of God. When the servant arrived he sought the virgin who when asked to entertain him, would voluntarily offer respect to his camels. Just so, we must "gladly receive the word" if we would be accepted as the bride. As the servant kept secret the account of the riches of Abraham, and Isaac's being the only heir, and his errand being to select a bride for him, until Rebecca had received the camels, so the Spirit does not communicate to us the news of "our high calling in Christ, until we entertain the word as well as the Spirit. When Rebecca had thus received the camels, etc., the servant gave her a face ornament of gold and gold bracelets for her hands, so when we receive the spirit and word of God our faces show it, and our hands also, (Gold symbolizes Grace.) We cannot be blessed of the Spirit without its affecting our lives and in whatever our hands find to do we will be constantly showing the graces (presents) of the Spirit.

Rebecca "ran and told them of her mother's house these things." So, when the bride of Jesus has received even a few of the gifts of the Spirit she "loves to tell the story." Rebecca's brother when he saw the adornments entertained the servant and camels. So many of the bride's moral friends rejoice at her adornments of a meek and quiet spirit, &c., and because of these receive the

Spirit and word as a visitor, but not as she receives them, viz.: as guide and helper on to Isaac.

When entertained, the servant declares his mission; Rebecca accepts the invitation to go and receives further presents, this time both silver and gold (knowledge and grace), and to her friends who did not hinder her going, he gave "precious things." So with us, it is not when we first receive the Spirit and Word but when they are lodged with us as our guests, that the wonderful news of our high calling is declared to us. When we accept of it and its conditions--leaving our "Father's house, etc."--we receive further blessings of the heretofore hidden treasures, both knowledge and grace and come to possess and learn some of "the deep things of God."

Rebecca starts at once on her journey, so must we; the Spirit has a work to do and will not delay; if we are the bride we will want to start at once for our new heavenly home--and joyfully forsake the earthly; its attractions do not for a moment compare with those of our heavenly Father's house. Rebecca followed the guidance of the servant and rode on the camels. So we are led of the Spirit, and supported and carried forward by the word of God. Rebecca's "damsels rode upon camels" also, and followed her, consequently they were also under the guidance of the servant. So we are told of a "great company" following the bride of Christ. "The virgins, her companions that follow her," (Ps. 45:14). All are bound for the same Spiritual heavenly condition, but only the bride is to be joint heir, inheriting all things. "He that overcometh shall inherit all things."

Now they near the end of the journey. Soon Isaac and Rebecca will meet and our interest increases as we realize that what has so far been so clearly a picture should give us an idea of how we shall meet our Lord. Isaac comes out and meets Rebecca on the way and himself leads her into the mother Sarah's tent. So our Lord is to come to get His Bride and will lead her into the full possession of things pertaining to the Sarah covenant. For us to enter into and possess all things pertaining to our covenant will include our "blessing all the families of the earth," and though we expect very soon to be united to our Lord, yet we expect to journey with him until A.D. 1914 (End of "Gentile time") before we can share with him all the blessings promised us, by our covenant --fully enter in to the mother's tent.

We read that Isaac "came by the way of the well, Lahai-roi." Has

R161 : page 8

the name of this well anything of special significance, or why is it so particularly mentioned? Hagar gave the well this name, "For she said: Have I also here looked after Him that seeth me. Wherefore the well was called Beer (well) Lahai-roi." (Gen. 16:13,14.) She realized that the Lord had been present, seen and talked with her, yet she had not seen Him, though she had "looked after [for] Him." The mentioning in this type that Isaac came by this well may have a significance, if so, we should suppose it meant to teach that our Lord, when coming to meet us, comes by way of the unseen presence.

The servant informs Rebecca as to the presence of Isaac, and immediately she leaves her virgin companions, putting on a vail which hides her from their sight. She alights from the camel, and is with Isaac.

"Forever with the Lord! amen, so let it be." Now, what does this feature of the type teach us? We believe that we are still going forward on the word. The Spirit is still our leader and instructor. He is now telling us of Him who comes by way of unseen presence that He is here present. Some members of "the bride" have already heard, others are hearing daily. When all have been instructed, the next step in order will be our leaving the second company--disappearing from their sight--going beyond the vail of the flesh--entering the perfect spiritual condition; changed in a moment from mortal to immortal; from natural to spiritual; made like unto Christ's glorious body. Then "we shall see Him as He is," for

R162 : page 8

"we shall be like Him." Glorious hope, joyous moment. Soon the new nature will be freed entirely from the restraints of the fleshly body and have "a body as it hath pleased Him." Soon we shall alight from the camels, and leave the servant's guidance when we pass under the vail. When that which is perfect is come, we will have no further need of the sustaining and helping promises of the word, nor of the guidance of the comforter, for "we shall know as we are known," and "see as we are seen."

We seem to be very near the time of our change. Seek to keep it ever in mind. It will help you over the hard places of life, cheer your heart, and help you "to keep your body under." See, also, to be as much as possible used as the mouthpiece of the Spirit to inform the "espoused virgin" church of the Lord's presence.

====================

R162 : page 8

WILL THE SPIRIT BE WITHDRAWN?

It has been a theory with many dear brethren looking for our approaching change, that when the "bride"--"little flock," is changed in a moment, withdrawn from the world, the Spirit of God will leave the earth, and that those left will be without the comforter. We have before this expressed our belief that this view is erroneous, that the second or "great company" which does not escape the time of trouble but go through it and "wash their (world-spotted and stained) robes and make them white, etc.," though not overcomers, and therefore not permitted as part of "the first-born" to sit in the throne and be joint-heirs, are nevertheless Children of God, and as such are entitled to the seal of their sonship the Spirit, and that it will be necessary that they be clean and white, and he sent messengers to have the Spirit to guide them during and through the time of trouble.

We now see by the above type of Rebecca, the servant and her maids, a strong support for this view. Notice that when Rebecca passed under the vail she left the maids with the servant, while Isaac conducted her to his home. So when we pass beyond the vail (our change) the spirit remains with the great company while our Bridegroom conducts us to His throne.

====================

R162 : page 8

QUESTIONS AND ANSWERS.

Q.--Does the Scripture to your understanding teach, that Saints who constitute the bride of Christ, will be made perfect as natural beings before being "changed" to spiritual bodies?

A.--We do not so understand the Scriptures. You cannot find a text in the Bible which says that the Saints will be restored to perfection of the flesh. We were reckoned as justified to life by Jesus' death, but this life to which we were entitled, we covenanted to give up and make a sacrifice of. Are we to take back that which we sacrificed? By no means. God's arrangement with us is, that if we give up the natural a sacrifice, He will give us instead, the spiritual. We accepted the conditions, have already received a spiritual mind instead of the natural, and are now only waiting for the change of our natural body to the spiritual-- the completion of God's promise. Read carefully article--"Restitution for whom?"--in August (1880) No. of Z.W.T., page 4.

Q.--Bro. R., please explain the baptism of the Holy Ghost and fire. Matt. 3:11-12.

A.--The baptism of the Holy Ghost is treated of in an article in this paper. To understand John's words we should reflect that he addressed mixed classes of the Jews. "There came out to him all Judea and Jerusalem to be baptised." The scribes and pharisees also came. John came as the introducer of Jesus and the gospel, and looking forward he prophetically foretells the result. Some will receive Jesus, and these will be baptised with the Holy Ghost: Others will not receive Him and their house (Jewish) will be left desolate and baptised with fire--the judgments which did come upon them as a people after their rejection of Jesus. Verse 12 is but a repetition of the same thing in other words. He says of Jesus-- "whose fan is in his hand and he will thoroughly purge his floor." This shows the work of Jesus during his three and a-half years ministry. As a winnower he separated the wheat of the Jewish people from the chaff. "He will gather the wheat into His garner [gospel dispensation] but burn up the chaff with unquenchable fire"--the dreadful trouble which wiped them as a people from national existence.

Q.--I read with deep interest an article in last month's paper, called "Anti-Christ," and heartily agree with it. Now I want to inquire whether we can, properly speaking, call any church the church of Christ which does not possess the gifts of the Spirit as we are told the first church had them?

A.--Among the gifts of the Spirit mentioned by Paul is that of Apostles. Now this gift was never intended to be continued to the church except as we have it, viz: We have them present and teaching the church now through their writings. But there were only to be twelve apostles, and they are promised [when the Kingdom takes possession of Earth] twelve thrones; none but the twelve are to rule over the twelve tribes of Israel. Again, Jesus said when addressing them, that he had chosen them who were witnesses, as the apostles of the church. Then none since Jesus' day could be apostles, since none but they were witnesses of His resurrection, &c. When Judas lost his place as one of the twelve, Peter found the scripture (Acts 1:20-25,) which stated that another should take his place (Bishopric-- office of bishop or apostle) and the eleven met together and selected one who had seen Jesus, etc., as a witness of his resurrection. They cast lots upon two and selected Mathias to be one of the twelve apostles. But they evidently were mistaken in their actions [the spirit was not yet given]. Jesus had his own plans for selecting the twelfth apostle and fulfilling the prophecy. Jesus chose Paul and ordained him to be an apostle (Rom. 1:5.) and since all of the apostles must be eye witnesses of his resurrection, Paul was caused to see him--"last of all he was seen of me also...who am not meet to be called an apostle." [1 Cor. 15:9, see also, 2 Cor. 11:5, and 12:11, and Gal. 1:17 and 19.] Thus we see that God never recognized any but twelve apostles. And that it was never designed there should be any more, we see from Rev. 21:14, where the names of the twelve apostles (no more) are mentioned in connection with the foundations.

The apostle tells us that there are differences of administration, but the same Lord. So we see it to be; for instance, as to the apostles' method of teaching the church. God has seen fit to continue, to some extent, these gifts. We have in the church "teachers, evangelists, pastors," &c., but many of those gifts have passed away under a "different administration." Tongues prophesyings, &c., have ceased, as Paul said they should (1 Cor. 13:8), probably, because not now necessary.

The church is, to our understanding, one body, from Jesus, the head, down to the last member bearing the same fruit of the vine. Its life lasts on earth during the gospel age and until every member is clothed with its heavenly body. While on earth, any two or three of the members may assemble themselves as the body--the church--and will be so recognized by the head, who says He will meet with them.

====================

R162 : page 8

A STRANGE THOUGHT.

A contemporary whose editor does not believe our Lord now present, says it believes that when Jesus comes he will spend some time washing his bride before the marriage. Truly, this is a peculiar thought, strangely out of harmony with earthly usages and customs. We suggest the thought that the Bible never uses an illustration which involves an absurdity. Let us glance at the Scriptural way of stating the matter.

Jesus espoused to himself a virgin clad in filthy garments of her own unrighteousness; He left her robes of righteousness, of his own purchase, telling her that she must put on these robes (by faith) if she would be His. He did not put them on her. The robes he gave her were sages to her by the Apostles that she should abstain from all defiling things while she waited for him; that she should put away her former filthy habits and live henceforth according to the Spirit and not after the flesh, and keep herself "unspotted from the world." He left his word as a purifier and cleanser if ever she got a soil upon her robes, that so he might though absent himself thus arrange for her readiness, and "sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot, or wrinkle, or any such thing." And the Apostle exhorts us to make use of these agencies and be sanctified--holy--through the truth.

"Wherefore, beloved, seeing ye look for such things, be diligent that

R163 : page 8

ye may be found of him in peace without spot and blameless." (2 Pet. 3:14.) Mark that he says not, that he shall wash you when he comes, but you shall be found of him so cleansed. Let us, dearly beloved, give diligence to this subject and see that our robe is spotless, remembering always that "without holiness (purity--separation) no man shall see the Lord." Those whose robes need washing must do it for themselves, either now or during the time of trouble. (Rev. 7:14.)

====================

R163 : page 8

OUR TRIP NORTHWARD.

Friends at Danville, N.Y., may expect us Thursday evening, Nov. 4th; at Honeoye, N.Y., Sunday, Nov. 7th; and at Brockport, N.Y., Nov. 11th. We expect to make three other stops, but hold no public meetings except at the above named places. As per many requests, Sister Russell will accompany me.

The following persons have full charge of all arrangements. They are expected, under the Lord's direction, to make the best arrangements possible or consistent. Brother B. W. Keith........Danville, N.Y. Brother Ira Allen...........Honeoye, N.Y. Sister J. G. Heath........Brockport, N.Y.

Any friends in the vicinity of these places who desire to attend the meetings, are cordially invited to do so. Some arrangement for your entertainment will be made.

We have read letters, etc., from parties in the East--New Jersey, Delaware, etc.--who supposed our journey would bring us near them; but it does not. To such we would say that we hope to have an Eastern trip about January, 1881. Would like to go sooner, but expect to see some of the dear ones West in December. C. T. RUSSELL, Editor.

====================

R163 : page 8

WHAT TO DO.

Several have written to us that they have carefully read article in September number, 1880, on "Importance of Baptism," and would like to fulfill the outward sign of the death of the fleshly nature, as symbolized by immersion into water, but are at a loss how to accomplish it.

We would suggest that if you live near any of those whose names appear in first column of our paper, write to them; if not, if there are several of you, baptize one another; or if you live near any of the officiating brethren of the Christian Disciple church, they would doubtless serve you. (Ministers of the "Baptist Church" are not permitted by their creed to baptize any except those who join their church.) We only throw out these suggestions. If you earnestly desire it, you will find that God has some open door for you.

====================

R163 : page 1

VOL. II.

PITTSBURGH, PA., DECEMBER, 1880.

NO. 6.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. A. ALLEN, ... HONEOYE, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R163 : page 1

THE RESTORED DOMINION.

When God created man, he endowed him with qualities of being like his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. Such is a brief description of earth's first king-- Adam. An image of his creator, (not physically, but mentally and morally,) he is to be invested with authority over earth and its affairs, like as God is ruler over all, as we read: "In our likeness let him have dominion over the beast of the field, the fowl of heaven and the fish of the sea." [Gen. 1:26]. Thus was he installed lord of earth. He was but another form of creation, a step lower than angels, as lower and under him, came the brute creation; accordingly we read: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet." [Psa. 8:5-6.]

All of this glory, honor, and rulership was invested in him, to be used in harmony with his nature, which being perfect, was at perfect harmony with the will of God.

As God had foreseen, and arranged for, man disobeys his superior ruler the King of Kings and Lord of Lords. This cannot be allowed to go unpunished. He had been informed from the first that disobedience to God would be sin, and that its legitimate punishment and effect is death. While man always was mortal, and therefore liable to disease and death, yet the loving Creator had made every provision necessary to his welfare, in the garden prepared for his trial. And not only had He arranged that the soul (person) that sinned should die, but also that if obedient the person should continue to live. The means for life's continuance was in "every tree of the garden," i.e., the food provided for man's sustenance was amply sufficient to meet all the wastes of his system, and would have preserved the freshness and vigor of his perfect being forever. This would be everlasting life.

When man became a sinner the penalty "death" must be executed. It mattered not so far as the penalty was concerned, whether Adam should die the same moment that he disobeyed, or the same year, or a thousand years after. He must die. The word "day" used in connection with the penalty, is the general term used now as well as in past times, for a period or epoch of time, as "The day of temptation in the wilderness --forty years;" the days of creation, etc. The marginal reading clears up the meaning: "In the day that thou eatest thereof, dying, thou shalt die." [Gen. 2:17] This was fulfilled not by God's striking Adam dead with a thunderbolt but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly an angel drove Adam from the garden and prevented with flaming sword, his access thereafter to the tree (trees or woods) of life. (Gen. 3:24).

Thus was the lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "cursed" condition. The garden which we are told was "prepared" was doubtless an illustration of what the whole earth will be when man and his perfect conditions are restored-- in "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets."

Thus thrown upon his own resources for obtaining by sweat of face, elements to sustain life, Adam found it a hard lot, and by its effects was enabled to know what evil is, and the exceeding bitterness of sin. And oft, no doubt, he desired, perhaps prayed, that he might be permitted again to dwell in Eden, and promised that with his present knowledge of sin and evil he would more highly prize the good things there enjoyed and more fervently love and obey Him "from whom cometh every good and perfect gift." But though God's plan was no less loving than this, it was broader, wiser and more comprehensive. God's plan being to let, not only Adam, but also the entire race, learn just this same lesson of the bitterness of sin and disobedience which each must individually learn to fully appreciate. Then bringing all back to the Eden condition, sin might be forever banished, and the entire race live in harmony with God.

Toil and care told in time upon even the perfect physical form of a perfect man, resulting finally in his complete overthrow and wresting from his grasp the last shred or spark of life. He is dead. After nine hundred and thirty years of struggle with his foe--death--he is conquered. The penalty of sin was inflicted and continues, to this moment, since he still is one of the prisoners in the great charnel house of death, which has since swallowed up the race, and will hold them all until the second Adam, who ransomed the race, and who declares, "I have the keys of hell and death" [hades--the grave] (Rev. 1:18) shall take his great power and reign, releasing "the prisoners of the pit" [grave] "the captives" of sin and death.

But not only did the casting out from the life-producing fruits of the garden tend to the impairing of Adam's physical powers, but of his mental qualities also. It was not possible that he should retain perfect mental vigor, when he became physically impaired, thought being the product of the mental organism made active by the physical vitality. An injury to either one or both of these producing qualities would of necessity impair their product.

We see then that Adam's mental powers decreased with his physical deterioration and we claim that the moral qualities of his mind suffered the most. While the energy of body and mind were taxed to their utmost to take care of self, it is but reasonable to suppose that the quality of benevolence (love) which, being in God's image, must have been one of the ruling characteristics of his being, would be crowded out, and the quality of acquisitiveness

R164 : page 1

(selfishness) and combativeness developed instead. This same idea followed out would show us that all the higher, grander, nobler qualities were suffered measurably to decline, while all of the lower ones (common to the lower animals) were the more developed.

As man lost the grandeur of his being, and its powers decreased, his rulership over the lower creation, as well as over self gave way, until today we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernible in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we pass onward to the second ruler. That we may more clearly recognize who this is, let us notice what power conquered the first ruler. Surely it was DEATH. "By sin came death." In the expressive language of Paul,

"DEATH REIGNED"

King of Terrors under "him that has the power of death, that is, the devil"--"the prince of this world." All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet, to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until the entire race is reduced to the condition of lifelessness, unless some power arise and redeem the race from his control.

Such a ransom and deliverance was a part of God's plan from the first; and we read "for this purpose Christ was manifested, that He might destroy the works of the devil"--sin and death. 1 John 3:8. And not only so, but also "him that hath the power of death, that is, the devil" (Heb. 2:14), and thus release from his grasp all of the race. But as Satan and death are acting in harmony with a law of the universe, viz.: that no sinner shall be permitted to live, and that every creature shall be perfect in its own plane of existence, the one who would deliver the race from his authority must satisfy these claims of the law of the universe. This the fallen race could not do for themselves, as God had from the first foreknown and arranged for in His plan. Carrying out this plan he had already condemned the entire race on account of one man's disobedience, His purpose from the first being that He would provide another man, who, being without sin, should give himself "a ransom for all" the race. That "as by one man's disobedience [the] many [all] were made sinners, so by the obedience of one shall [the] many [all] be made righteous" (justified from sin and death). Rom. 5:19.

But who is the one righteous, pure, holy, sinless, one? How could there be such an one among a race all of whom were condemned. "There is none righteous, no not one," the scriptures answer. But when mankind had learned effectually his own weakness and inability to deliver himself from death, his extremity became God's opportunity, and "God's eye pitied, and His arm brought salvation." The very chief of God's creation higher than angels and archangels [Heb. 1:5-8],

R164 : page 2

He who is called "the beginning of the creation of God" [Rev. 3:14] is selected as the one who shall undergo the labors of redeeming humanity. We are not to suppose this was an irksome or unwilling work, for we cannot suppose a being in perfect harmony with Jehovah who would not take delight in doing His will. Nor would obedience be the only motive which would actuate, partaking as all perfect beings on whatever plane they exist must, of the divine quality--love--he would love to do the work for the sake of its benefits to mankind, releasing them from death. This no doubt was a part of "the joy set before him," for which he, "endured the cross despising the shame." Heb. 12:2.

Aside from this joy at the opportunity to release the human race from death, was that of "bringing many sons to glory," i.e., a part of the race "a little flock." "To these gave he power to become sons of God." "For, as many as are led by the spirit of God, are the sons of God." These, according to God's plan, may, by intimate association with him be reckoned as the bride of Christ and as such enter the heavenly family. To these sons this mighty one would be a leader or "captain of their salvation." And yet another (though perhaps in his estimation less important) part of this

"JOY SET BEFORE HIM,"

was that He himself should, because of his obedience, labor, sacrifice, etc., be accounted worthy of still higher honor than he had ever yet possessed, as we read: "He became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him and given him a name which is above every name." (Phil. 2:8-9.) "That all men should honor the Son even as they honor the Father. (John 5:23.)

But how shall this redemptive work be accomplished? We have seen that God's plan was that, since by man came death, by man should also come the resurrection of the dead. (1 Cor. 15:21). Then to redeem man, this mighty one must become a man in every particular. He must partake of "flesh and blood," (Heb. 2:14), and consequently must have all the qualities of the fleshly race, not the sinful and depraved qualities with which we now are burdened, but he must be a perfect man standing exactly where Adam stood, except that he would know that sin had brought the wretchedness and death which he saw everywhere about him, and also for what purpose he had come. He took not the nature and form of angels, for that would not have answered, but he took the nature and form of man.

All things are now ready. "In the fullness of time, God sent forth his Son, born of a virgin." "born not of the will of the flesh but of the will of God"--in a word as much of a specially creative act on God's part as was the creation of Adam; the difference being that the one could say, "The earth is my mother," the other was "born of a woman." Had he in any way been a descendant of Adam he would have been under the curse of death, as are all other members of that race. He would have been as unable to keep the law as other men in whom sinful dispositions and depraved human nature are born. But while of the same (human) nature he is a new being, distinct from the race. He is born, grows in wisdom and in stature but manifests powers beyond others because he is perfect, they imperfect. Now he has reached maturity (according to the law) at thirty years of age. He knows as no one else does the great work for which during those thirty years he has been coming--a body preparing--it was "for the suffering of death"--that he "should taste death for every man"-- "that through death he might destroy death," and liberate a dead race-- "in due time." Now he is come the second perfect sinless man, and offers this perfect life as a ransom for the race. "Lo, I come, (as) in the volume of the book it is written of me, to do thy will, O God." (Heb. 10:7). This was his covenant, to die, as he afterward expressed it, saying: "For this cause came I into the world." And here in type he was buried in the water and rose again, thus making the picture of that which he covenanted to do.

Now as the perfect one he has done all that he can do, given himself up to die as the Father may will, but though the death has not actually occurred (at baptism) it is so reckoned, (as with us when we covenant,) and the new nature's powers and will, which belong to the spiritual body, which he is to be when the work of death is complete; ("raised a spiritual body,") these powers and qualities were given him as soon as the human--earthly-- body was consecrated. This was at his baptism when the spirit descended and a voice from heaven acknowledged His begetting again to the spiritual plane and to the Divine nature. "This is my beloved Son in whom I am well pleased." [Matt. 3:17.] Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being were daily spent for the good of others-- a body already given up to death.

The new being within--the Divine nature--was the spirit power of God. And in this he is the pattern and leader of "all who come unto God by Him," "who become partakers of the Divine nature"--the "little flock" called His bride--His body. We must surrender ourselves to God--be baptized into His death-- in order to be begotten of the spirit and receive the earnest of our new spiritual being, the fullness of which will be received when we are completely delivered from this fleshly condition to our spiritual bodies.

Thenceforth he "did not his own human will" but was "led of the Spirit," and the actions now were of God, as Jesus testified: "The word which ye hear is not mine, but the Father's, which sent me." [John 14:24 and 17:8.] Of mine own self I can do nothing, the Father that dwelleth in me, He doeth the works. [John 14:10.] If we as our head "are led by the spirit of God"--even unto death--we also become "the sons of God," [Rom. 8:14,] who will also "work in us to will and to do of His good pleasure." Phil. 2:13.

And we who are now "new creatures (in Christ Jesus") should take courage from the life of our beloved master; as Paul says:

"CONSIDER HIM

who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." If you sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of Him weeping in Gethsemane, condemned before Pilate, crucified as a malefactor, forsaken and denied by His loved ones, "yet He opened not His mouth." And if your human nature sometimes shrinks, although reckoned dead, think again of Him. Remember

R165 : page 2

that He was tempted in all points like as we are, (yet without sin,) and can and does sympathize with us, and though you may sometimes cry out, as he did, "Father, if it be possible, let this cup [the ignominy] pass from me," forget not to add, as he did, "yet not my will but thine be done." The human will of Jesus though given up at consecration-- baptism--sometimes rose up so that He needed the heavenly "grace to help in time of need" to keep the human will perfectly obedient to the will of the new being--the divine.

This dying process continued during the three and one-half years of His ministry, from the moment of His consecration and acceptance at baptism, until on the cross He cried: "It is finished." But what was finished there--the work of atonement? No, the work of atonement signifies the making at one of two parties. In this case God was one and humanity the other party. Man's sin had brought upon him God's curse, death, instead of His blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his maker, that he no longer took "delight in the law of God," but in sin, and it will be readily seen by all that there was much work necessary to bring about full reconciliation between God and man. First--Justice must be met, a ransom must be given for the sinner, else God could never, to all eternity, recognize him as having a right to live. Secondly--Man must be brought to his original condition of perfection--in God's image--before he can be of himself perfectly in harmony with God's perfect will and law. Now, while this work, as a whole, was Jehovah's plan from "before the creation of the world," its accomplishment only began with Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down [destroyed] all opposition to God's laws [sin.] 1 Cor. 15.

When Jesus cried "It is finished," he referred only to the first mentioned part of this work of atonement, viz: The giving of the ransom; this was now complete; the penalty of Adam's sin was now met for "Christ died for our sins according to the scripture"--"gave himself a ransom for all to be testified in due time." "Who is a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:2.

Having thus "purchased us from death with his own precious blood," all the race belong to him. A race of sinners they were having no right to life; a race of ransomed beings they are against whom justice has no claim, and who may be restored to perfect life at the pleasure or will of Jesus their redeemer, who proclaimed, that in due time "all that are in their graves shall hear the voice of the Son of Man and come forth." And again: "I am he that liveth and was dead and behold I am alive forevermore, and have the keys of hell [hades--the grave] and of death." (Rev. 1:18.) Yes, says Paul: "For this purpose Christ was manifested, [in the flesh] that he might destroy death, and him that has the power of death, that is the devil."

But while we are thus informed of the plan of God to destroy "death" yet, nearly two thousand years have passed since the ransom was paid and still death reigns. Why does not the purchaser take possession of "the purchased possession?" Ah, he has a grand plan with regard to some of the race he has purchased--He will by trial of faith and patience develop and separate from the world "a little flock" whom he will associate with Himself as His bride. They will be a peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature --will and body--receiving instead the Divine nature--will and body.

When the church--body--of Christ is made perfect through sufferings and trials, and united with Him [which event we believe to be so close at hand,] then the great work and reign of earth's new monarch-- the second Adam--begins. Though possessing the power over evil ever since He rose from the grave its victor, yet he has not exercised that power up to the present time because evil is necessary to the development of his body. But when we are complete he shall take to himself his great power and reign. (Rev. 11:17.) This statement is applied as having its fulfillment at the end of the gospel age during the sounding of the seventh (symbolic) trumpet.

Now let us inquire, how long will Christ reign--or exercise authority and rule? Answer. "He shall reign forever and ever," (Rev. 11:15,) that is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power--Jesus at the Father's right hand (next in authority) and we at his right hand, consequently "above all principalities and powers." But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs to a condition of at-one-ment or harmony with God, the Father, as Paul expresses it: "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." For "He (the Father) hath put all things under his (Christ's) feet," but it is evident that the Father did not put himself under the control of Christ. "And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto Him [the Father] that put all things under him, that God may be all in all." [or above all.] 1 Cor. 15:25-28.

Man having been restored to his original dominion every brute creature will recognize him as its Lord, and every human being will recognize "Christ as Lord to the glory of God the Father," (Phil. 2:11,) And thus will be completed the great work planned before our creation, commenced at the baptism of Jesus and ending with the close of the millennial reign, (Rev. 20:6,) viz: At-one-ment.

Then "the knowledge of the Lord shall fill the whole earth," and His "will be done on earth as in heaven."

That this is God's plan, is implied in the term "Restitution," and is the

----

(Continued on Seventh Page.)

R165 : page 7

(Continued from Second Page.)

----

legitimate conclusion to be drawn from Paul's argument, Hebrews 2:6-9. He starts out with the original plan of God in creating man perfect --"Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of Thy hands. Thou hast put all [earthly] things in subjection under his feet." But as we have seen, sin has marred all this glory and honor, and has degraded us far below angels; taking the dominion out of our hand and permitting "Death to reign," and if we look about us we will say with Paul that it seems as though God's plan was a failure, for though six thousand years have passed, "We see not yet all things put under him" [man]. But is there any hopeful sign to indicate that man may yet be restored to this honor and glory, and set over the earthly works of God's hand? Yes, we have the assurance that all God's purposes shall be accomplished, [Isa. 14:24,] and that a "seed of the woman" should yet destroy the serpent--evil--and "bless all the families of the earth." And though this work is not yet accomplished yet we see a beginning of it. As Paul says, "we see Jesus, who was made a little lower than the angels," [the condition of a perfect man,] for the suffering of death...that "He, by the grace of God, should taste death for every man." Thus far had the plan progressed in Paul's day, and if he were living now, he would doubtless add, as we can, that the church, as his body, is about complete; that the gospel age of suffering with Him and "filling up the measure of the afflictions of Christ, which are behind" is ending and the millennial age in which we shall "live and reign with Christ a thousand years" is dawning.

As those who expect to be of the bride--the body--of Christ and be glorified together with Him, we rejoice to think that the time is so near at hand when we shall be changed, leaving forever the human form and nature, and being made "like unto Christ's glorious body." But one thing which adds much to our interest and rejoicing is the thought of the necessity of our development and change, as the body of the great deliverer, before the present ruler of earth--death--can be destroyed and the race liberated and brought to the liberty of the sons of God, as Adam and angels--free from the bondage of corruption --death. For we know that "they without us shall not be made perfect." We must be perfected on the spiritual plane as divine beings before they can be perfected on the earthly plane as human beings.

Seeing then what high honors and glory await us, and the blessings awaiting the world through us can any one wonder that we long for the happy moment of change? Surely not, and not only we, but the world, also, are waiting and hoping [though ignorantly] for a good time coming, for "The whole creation groaneth and travaileth in pain together until now waiting for the manifestation of [the Church] the sons of God." (Rom. 8:22,19.)-- the sun of righteousness which "arises with healing in his wings" to heal, and perfect, and restore all things to the perfect will of God.

Thus earth will have had, when man is restored, the following great

OVERRULING POWERS:

First--Man under God. Second --Death and evil under Satan. Third--Righteousness under Christ. Fourth--The first restored, i.e., man under God.

In the second and third of these dynasties, viz.: The reigns of Satan and of Christ, the active rulers are invisible to humanity and their powers only recognizable by the effects and results. The devil is called "the prince [ruler] of this

R166 : page 7

world,"--"him that has the power of death, that is, the devil." The effects of His reign and rule have been, as we have seen, to degrade man in every way. How wonderfully successful he has been is evident as we look about us. Sin, misery and death are on every hand, and yet Satan, the ruler, is invisible, seen only through his agents, and he has plenty of them, for "his servants ye are to whom you render service." We claim, then, that all persons or institutions or governments who aid in the work of death and degradation and oppression of right and truth, are Satan's agents.

God classes all present governments of earth as Satan's. "The prince--ruler--of this world" would not permit any government which would not act in harmony with him, as long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled among the nations for ages, except the one nation, Israel, of which God says, "You only have I known of all the [nations] families of the earth." (We have seen that they were used thus as a type of the higher spiritual Israel, the church, which was to be in the world, but not of it.) The time came, however, that God gave over even this nation as the others when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the kingdom] until He come whose right it is, and I will give it unto Him" [The Christ]. Ezek. 21:27.

At the same time, God indicated that the government of earth was given over to depravity's rule, and pictures it to Nebuchadnezzar as

A GREAT IMAGE

illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the head; the succeeding, Medo-Persian government represented by the breast and arms; and the belly and thighs representing the third or Grecian government; while the fourth and last part, the legs and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by Messiah's Kingdom--the kingdom of heaven, "which shall break in pieces and consume all these kingdoms [not people], and it shall stand forever." Danl. 2:44.

Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. Extolled in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of love. Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor because he had butchered greater numbers of his fellow-beings, and made more widows and orphans and more misery. No wonder that when God pictured the same four earthly governments to the holy prophet Daniel, he gave it as a beastly picture. (Dan. 7.) They are indeed beastly governments. How perfectly they represent, in their evil and death-dealing power, their master, the devil. The picture, or likeness of the fourth (Roman power) to Satan is so strong that Jesus, when presenting it in symbol in Revelation, almost invariably calls it "the dragon," "that old serpent, which is the devil and Satan," &c., thus using the names of its prince as a name for the kingdom.

While God thus permits evil to triumph now, seemingly without restraint, and uses it as an agency for punishing sin, yet it is under an over-ruling guidance by which God "causes the wrath of man to praise Him, and the remainder He will restrain."

The inventions and arts of the last three centuries (machinery, printing, application of steam, electricity, &c.) have come about gradually, but we believe are none the less of God, and agencies now in preparation for the blessing of humanity during the coming reign of righteousness. These scientific attainments, which will so fully bless in the future, are even now exercising a powerful effect upon humanity, enlightening the understanding, and, by increasing the dependency of one upon another, it naturally tends to promote sympathy, affection and fraternity between the various members of the human family.

But all of these blessings, while they serve to lift mankind in a measure out of evil, are only temporary helps. Satan is still equal to the occasion, and though he could not now induce millions of men to follow for years a leader for his glory's sake, he can foment angry strife between nations upon pretexts of honor, etc., and though men do not now fight as incessantly as of old, yet the "arts of war" more than keep pace with those of peace, so that to-day the standing armies of earth are far larger and far better prepared for mutual destruction than ever before.

The progress of science and art fails to bring now the blessings which will result in the future, because avarice (selfishness) has crowded out love and benevolence. Capital and power combine to oppress the poor, and they in turn despise and envy the rich.

Nor can we wonder if the masses of mankind notice this condition of affairs; and that as knowledge increases among them they should seek to band themselves together for self-protection, especially if they see, as in Europe, kings, emperors, nobles and landlords rolling in wealth and luxury, while some of them barely eke out an existence on the commonest necessaries of life, without luxury or comfort. All that they can earn more than will purchase meal, potatoes and salt, with coarse fabric for clothing, is required as tax to support these corrupt governments, which, like great boils, absorb the strength and vitality of humanity. So we see that Satan is still ruling over earth. Evil may change tactics according to the necessities of the hour, but it is evil still.

God's word informs us that, by the general uprising of humanity and overthrow of governments, the new age will be introduced. In the coming struggle the two spiritual powers, Christ and his saints, and Satan and his angels, will each have earthly armies whose causes they will support and advance. Satan's will be the kings, chief captains, rich men and mighty men, [Rev. 19:19,] while Christ will espouse and bring to victory the cause of the oppressed, who, inspired by justice and right, will be used to some extent as agents to their own liberation from the thraldom of evil and oppression.

How we see the preparation for this time of trouble in the world, going on all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death. In this country less oppressed and in every way more blessed than others,

CAPITAL AND LABOR

are arraying themselves against each other as if against enemies. Labor fearing that capital will grind the life out of it unless it organizes and protects itself; capital fearful of losing the upper hand of labor. Look abroad and see the Nihilists of Russia, the Land Leaguers and Liberals of Great Britain and Ireland, and the Socialists and Communists of Austria, Germany and France, and tell me do not all of these things, visible to our natural eye, corroborate what our spiritual eye of faith has seen by the light of the prophetic page, viz.: That "the day of the Lord is a day of trouble," and that we are now in the "harvest" of the gospel age, the chief reaper present, and the work of separation going on [in the church] between wheat and tares. Soon, probably by, possibly before, the fall of 1881, we shall be changed-- born of the spirit [of which we are now begotten] into the glorious likeness of our Head.

The third dynasty of earth, like the second, will be the ruling of an invisible power through seen agencies of earth. As now Satan reigns unseen, then "The Christ of God" will reign and rule unseen. As now sin abounds, so then the opposite, righteousness, will rule. As Satan now has agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, [Dan. 2:44,] will be re-established on principles of justice and equity based upon the golden law of love to God and men.

The chief nation of earth during that age, the word informs us, will be fleshly Israel, in glory and prominence exalted above all other nations --"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the Kingdom of God. Thus will the light of knowledge and truth emanating from the spiritual city--the church--the New Jerusalem, [Rev. 21.,] bless all nations and result in healing and blessing all mankind, until ultimately, having put down all opposition and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which is the first restored, viz: man over earth its lord and himself in perfect obedience to the King of Kings and Lord of Lords. Thus, "God [will be] all in all." Amen. "Thy kingdom come, Thy will be done, on earth as it is in heaven."

====================

page 3

TAKE HEART.

Let me take heart! the present scene shall soon be o'er;
The clustering clouds shall hide the sun at noon no more.
The tears now dropping from my eyes shall be forgot;
The joys undimmed by sin and misery, my lot.

The storm now sweeping through the troubled sky be past;
The longed-for morning without clouds arise at last.
The hindmost shadow soon shall utterly depart;
Then let me watch and wait, and hopefully take heart.

--H. Grattan Guinness.

====================

R167 : page 3

PLACE OF MEETING.

To be "forever with the Lord" has ever been an important element of the Christian's hope. This hope has cheered and strengthened the true pilgrims in all generations. This has been the case even where a very imperfect understanding has obtained. Whatever has been believed among Christians as to how, when, or where they should meet the Lord, as to the fact of being with Him, they have often said, "That will be Heaven for me."

We cannot think that only those who fully understand the subject beforehand will be accepted in His presence. In such a case, perhaps none would be accepted. But we believe it is both duty and privilege to search and learn more and more of this and all other Bible subjects. The beauty and harmony of the various parts of the word and plan is seen when each part receives due attention.

Those who have believed that the spirits of just men could be made perfect and enter into the immediate presence of God, and there meet and dwell forever with the Lord, have in consequence regarded the coming of the Lord with indifference, so far at least as their own hope is concerned. On the other hand, those who have seen the import of Jesus' word, "If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also," have necessarily made much of the return of Christ.

While the latter class are doubtless correct as to the time of meeting the Lord, we think both may be holding extreme views as to the place of meeting. One class expects to meet Him in Heaven itself, the immediate presence of God, and the other class associate the meeting with earthly conditions, while we believe the meeting will be in a condition midway between the other two. The Lord shall descend, and we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord. Comforting words! 1 Thess. 4:16-18.

It may seem strange to some, in view of the simplicity of Paul's statement, that we should raise the question, "Where shall we meet the Lord?" Is it not plainly said we shall meet Him in the air, and is not this easily understood? But Peter says that he himself and "beloved brother Paul also," when speaking of these things, said things "hard to be understood." 2 Pet. 3:15,16. And we have seen that the truth concerning the trumpet's voices and fire associated with His coming does not lie on the surface. We need not be surprised, then, if the same be true of all the circumstances attending.

By the study of the Bible we have been led to believe that as we advance from natural to spiritual things there is a corresponding advancement in the signification of words. Many examples of this are familiar to all careful readers. Take for example the terms bread, water, garment, light, heat, cold, hunger, thirst, nakedness, darkness. No one would think of giving these words the same signification, when applied to spiritual things, as when applied to natural things. A man might walk in the light of the brightest sun that ever shone, and yet be in the grossest spiritual darkness. All can apply this to the other terms.

Air and spirit are primarily the same, yet who would think of reading "air" instead of "spirit" in the sublime statement of the word, "There is a spirit in man, and the inspiration [or in-breathing] of the Almighty giveth him understanding?" Or when it is declared "God is Spirit," who but the grossest materialist would read it, "God is air?" When Jesus breathed on His disciples, and said, "Receive ye the Holy Spirit," all Christians recognize the advancement in the use of words according to the relation between natural and spiritual things.

A further application of the same principle is seen in the fact that Satan is called "the prince of the power of the air," and when his spiritual kingdom is overwhelmed by the incoming kingdom of Christ, it is said, "The powers of heaven shall be shaken." In contrast with this shaking, Paul says we are to receive a kingdom which cannot be shaken or removed. Heb. 12:27,28.

Let this same principle be kept in mind, and our being caught up to meet the Lord in the air will have the deep significance of our being exalted to power with Christ in the Kingdom of Heaven. The kingdom of the air [firmament] and "the Kingdom of Heaven" are primarily the same.

Place and distance in natural things are used to represent condition in the spiritual. No one would think of applying the expressions "coming to God," or "coming to Jesus," literally. When we sing "Nearer, my God, to Thee," or when Paul says, "Let us draw near with a true heart," literal place or distance is not thought of, but to be more and more like our great Example is the burden of the heart of the true worshiper. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." Heb. 11:6.

Translation (or change) is a term which we believe is subject to the same law of interpretation. As words are translated or changed from one language to another, and so changed in form, and as men or things may be translated or changed from one place to another, so spiritually men may be translated or changed from one condition to another. Thus, when men come over from the devil to the Lord's side, they are said to be delivered from the power of darkness and translated into the kingdom of God's dear Son. Col. 1:13. All will agree that this translation is a change not of place, but of condition. If this principle holds good as to the begetting of the Spirit, may it not also hold good as to the birth of the Spirit.

In view of this so common principle of the word, we cannot regard with favor the idea that the saints are to be caught away in the flesh (however perfect that flesh may be) to meet Christ in any locality. The translation, in our mind, can mean no less than a change from the natural condition to the spiritual condition. The ascent of Aaron, the saint, to meet Moses in the Mount of God, is clearly a type of the saints going up to meet Christ. The mountain is a type of the mountain or Kingdom of God, in which we shall meet Christ. From that time forward, Moses and

Aaron were manifested in power and great glory. So from the time the saints are exalted, they will be manifested or made to appear in power and great glory.

That the saints are not to be in an earthly condition at that time seems clear from Paul's statement that we are not come (or coming) to Mount Sinai, a mount that could be touched, that burned with fire, &c., "but ye are come [or coming] to Mount Zion, the city of the living God, the heavenly Jerusalem," &c. Heb. 12:18-22.

If it were an earthly mountain, it could be touched. Paul says this one can not be touched; hence it is a heavenly or spiritual mountain-- a very high spiritual condition. When the Deliverer comes out of Zion, we may safely conclude that it is not an earthly army with guns and broadswords, but a heavenly army, wielding the sword of the Spirit, which sword proceeds out of His mouth, i.e., "The Word of God." The victory of that army will surely be a blessing to the nations. Oh, that we may be prepared to meet Christ in His Kingdom!

J. H. P.

====================

R167 : page 3

AFTER CHANGE--BEFORE GLORY.

"I tell you, in that night there shall be two men in one bed. The one shall be taken, and the other shall be left. Two women shall be grinding together. The one shall be taken, and the other left. And they (the disciples) answered and said unto Him, "When, Lord?" (that is, when will they be taken). And He said unto them, "Wheresoever the body is, thither will the eagles be gathered together." Luke 17:34-37.

The above verses, in connection with others of a similar nature, have received special attention for several months. Believing, as we do, that we are drawing very near the time when this will be fulfilled, it is important that we try to arrive at a correct solution of the matter. Further, as the light shines more and more, we also believe that when due, this, like other things, will be understood by those in the shining way; hence, if we can now understand how or in what manner this will be fulfilled, it is evidence that we are near the event spoken of. Like other portions of God's word, this has to be taken in connection with other scriptures in order to arrive at the whole truth. So now, by comparing scripture with scripture, we shall endeavor to set forth the manner in which this will be fulfilled. First; we do not think that the scriptures teach that those who are taken will be taken to any locality (not Mt. Zion, or any definite point), neither do we think that those when taken, and for some time afterward, will be invisible to those around them. No, we believe, after they are taken, they will be visible and to all appearances just the same, but in reality, they will not be the same as before taken, for if they were, then to be taken would not mean anything. Some may ask, how can they appear the same, and yet not be.

We find angels have appeared as men, yet they are not men, but are spiritual bodies. When Jesus was raised from the dead, He was born of the spirit, and hence a spiritual body, for that which is born of the spirit is spirit, and hence is not flesh. John 3:6. Though he was a spiritual body, yet he appeared (only appeared)

R168 : page 3

as a man. Now, could He not have remained under the vail of flesh all of those forty days after the time He rose? We think so, for if He could appear as a man (because of the vail) for a short time, He could have remained so all the time He was on earth after His resurrection. This being true then, one can be a spiritual body and yet appear as a natural fleshly body. Again, if Jesus did so, and we are to be made like Him, then we could be taken or changed to spiritual bodies, and yet remain under the vail and to all appearances the same, and yet not be the same in reality. The fact that when we are changed we will be seen, is proven by the taking of Elijah.

If you will read (2 Kings 2:10), you will notice a conditional promise to Elisha. He had asked for a double portion of Elijah's spirit, and Elijah says, "Thou hast asked a hard thing, but if thou see me when I am taken from thee, it shall be so unto thee, but if not [that is, if you do not see me], it shall not be so." Verse 15 informs us that the spirit of Elijah did rest on Elisha. Then we know he must have seen Elijah when taken, for this was the condition on which he would receive the spirit. In Verse 11 there are two statements, viz.: Elijah and Elisha were parted asunder by a chariot of fire, and horses of fire, and Elijah went up by a whirlwind into heaven. This last event was after they were parted, but how long after we are not informed. Elisha saw the first act, but not the latter. Now, what we want to consider, is the separation, or first act, for this, I believe, shows the change or taking of the saints, and what I now want to prove is that we will be taken (changed to spiritual bodies) and yet be seen, just as Elijah was seen, when he was taken from Elisha. Elijah has been a perfect type of the church, as all our readers know, from Pentecost down; hence, when he was taken, it must have been a type of our change, for the church is not complete until we, the living, are taken. Then the manner of Elijah's change, is important, if we would understand how we shall be changed. We now leave this type and look at another, which, seems to teach the same thing. I refer to Moses and Aaron. We understand Moses to be a type of Christ, and Aaron a type of the overcomers. Aaron is mentioned as going forth to meet Moses as we go forth to meet Jesus; "And when he (Aaron) seeth thee

(Moses), he will be glad in his heart." So will we be glad when we "see (Jesus) as he is." Verse 27 informs us that Aaron met Moses in the Mount of God, and kissed him. This meeting of Moses and Aaron, as also the parting of Elijah and Elisha, we understand to typify our change. We think so, for this reason, viz.: It was after they (Moses and Aaron) met in the mount that Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. Verse 28. This instruction, seems to show the increase of knowledge

R168 : page 4

that will be acquired by the change to the spiritual condition and yet that they will be seen afterward and remain, to all appearances, the same, is proven by the work of Aaron after he met Moses. Verse 16 reads, "He (Aaron) shall be thy spokesman unto the people,...and he shall be to thee (Moses) instead of a mouth, and thou shalt be to him instead of God." This proves clearly that there is a difference between the condition of Moses and Aaron, at least so far as teaching the people is concerned, and if Aaron represents the church, and we were (when changed, or when meeting Jesus) to go into the invisible condition as He is, how then could we be the spokesman unto the people? Here is a point worthy of notice. The main difference between Moses and Aaron after they met seems to have been that Aaron was the active agent in communicating to Pharaoh (the world), so the only difference between us (when changed) and Jesus will be that we will be under the vail, and hence visible-- the active agents or representatives of the unseen kingdom of God. "The Kingdom of God cometh not with observation" (outward show). Luke 17:20.

After the meeting of Moses and Aaron in the Mount, they went and gathered together the elders of Israel, and Aaron spake all the words... and did the signs, and the people believed. Verses 29-31. This would represent that Jesus and the saints were in a sense together, and yet the saints only would be seen by the world, for Aaron spake the words, did the signs, and the people believed.

After the meeting of Moses and Aaron, there were ten plagues. During the first three, Moses does the work through Aaron. We read: "Moses and Aaron went in unto Pharaoh,...and Aaron cast down his rod." Ex. 7:10. Again, "The Lord spake unto Moses, say unto Aaron, take they rod,... and Moses and Aaron did so, and he (that is, Aaron) lifted up the rod and smote the waters...in the sight of Pharaoh."...Verses 19,20. Again, "The Lord spake unto Moses, say unto Aaron, stretch forth thine hand, and Aaron did so,... and the frogs came." Ex. 8:5,6. Verse 16 informs us that Aaron acted as prophet, and did the work connected with the third plague. We believe that those whom Aaron represents (the little flock) will be really spiritual bodies, but during the three first plagues will be under the vail, and hence appear as prophets (teachers) unto the people, and in this condition will be the prophet or mouth-piece of the Christ, as Aaron was of Moses after meeting him.

This company of changed saints it appears are those brought to view in Rev. 15:1-4, standing on, as it were, a sea of glass; the sea mingled with fire (people in the midst of judgments); these have the harps of God; these are they who had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name the overcomers. These sing the song of Moses, the servant of God, and the song of the Lamb. Not the song sung by Moses and the Children of Israel after the overthrow of the Egyptians, but the song of Moses, when the elders of the tribes were gathered together. See Deut. 31:28-32;1-4. Moses sang: Ascribe ye greatness unto our God,...for all His ways are judgment....A God of truth,... just and right is He." The company on the sea of glass sing: "Great and marvelous are thy works,...just and true are thy ways,...for all nations shall come and worship before thee, for thy judgments are made manifest." We find the words are nearly identical, and hence the same song. This company on the sea of glass are before the throne (not on the throne). Rev. 4:6.

This picture is given, however, after the throne was set, and one sat on the throne (verse 2), and out of the throne proceed lightnings and thunderings (judgments). So in Rev. 15 we have those on a sea of glass making a proclamation during troublous times, mingled with fire. It would also appear that this same company of changed ones are among the number mentioned in Rev. 14:1-5, viz.: "A Lamb stood on the Mount Zion, and with him are one hundred and forty-four thousand. These are in the Mount, as Moses and Aaron met in the Mount. These harp with their harps (like those on the sea of glass). These sing a new song "before the throne;" these are virgins; these follow the Lamb, and in their mouth was found no guile; "for they are without fault before the throne of God. Notice, these are before the throne--not on it. This is likely the position referred to in Luke 21:36, viz.: "that ye may be accounted worthy to escape,... and stand before the Son of Man." But some one says, "When changed are we not exalted to the throne?" Not necessarily so. Jesus was a spiritual body, and at times appeared under the vail before He ascended to the Father's throne. (See Acts 2:22-36.)

Then we might be changed to spiritual bodies, and remain under the vail of flesh for a time, before we are exalted to our Lord's throne. But some one says, "Is not a spiritual body a glorified body?" No. Jesus was a spiritual body before He was glorified (exalted to power). John 7:39. Then we might be spiritual bodies before we are glorified. We, the living ones, when changed to spiritual bodies, and while yet under the vail of flesh and before we are glorified, are probably those who are spoken of in Isa. 52:7-8, viz.: "How beautiful upon the mountains are the feet of

Him (The feet represent the taken ones under the vail and are said to be of Him because in the spiritual condition as He is) that bringeth good tidings, ...that publisheth salvation; that sayeth unto Zion, thy God reigneth; thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye (Now they do not) when the Lord shall bring again Zion. The above description would seem to indicate a different condition of the watchmen than that now held; also the work here is for Israel, just as the first work of Aaron, after meeting Moses, was among the elders of Israel. Israel, or my people, in the type (Ex. 8:23), primarily refers to the servant company down here and are spoken of as my people in Rev. 18:4. The servant company here will be separated from Babylon by the three first plagues, or during the time that the proclamation of Rev. 14:6-10 is being made by the taken but vailed saints, just as Aaron was spokesman to the people during the three plagues that caused the division between Pharaoh's people and the people of God.

We suppose that any who have a mind to apprehend spiritual things can see how, by the evidence already given, we could be changed to spiritual bodies, and yet remain under the vail of flesh and at the same time see Jesus without His coming in the flesh or appearing under that vail to us. Any one who will use Moses and Aaron as a type must give up the idea of Jesus appearing to us in the flesh. Notice, Aaron went up to meet Moses in the mount. Yes, the church goes up toward the condition of Jesus, but Jesus does not come

down to the condition of the church. If Jesus were to come in the flesh, as some teach, then He could be the prophet Himself, and the very fact that Aaron was still prophet after they met proves that we will be under the vail, and hence in a condition to speak to the people, while Jesus will not so appear, and hence could not be prophet (teacher) even as Moses was not. We being in the spiritual condition Jesus will be our God as Moses was to Aaron. The fact that Aaron met and saw Moses in the mount, indicates that we must go up, or into the spiritual condition before we can meet and see Jesus. When He shall appear we shall be like Him and see Him as He is?" [1 John 3:2.] The change comes to us not to Him, "we shall be like Him." "We shall see Him as He is," a spiritual body; not as he was, in flesh.

The fact that we will see Jesus after our change, though still under the vail, is proven by another type, viz.: that of Isaac and Rebecca: "And Rebecca lifted up her eyes, and when she saw Isaac she lighted off the camel, therefore she took a vail and covered herself." (Gen. 24:64-65.) When she saw Isaac represents one change. Then the putting on of the vail would show that we will remain vailed for a time after our change. The reason she is said to put on the vail is because when she saw

Isaac she was changed, and hence the vail is no longer her real condition, but the assumed. Just so when we see Jesus we will have been changed and though under the vail it will only be put on, so to speak, and only because of this vail (the flesh) will we appear the same to the world. We will have additional power of utterance and knowledge, and perhaps certain miraculous powers which will be demonstrated, as was the case with Aaron after meeting Moses. We believe that the change we have been considering is near, much nearer, perhaps, than many are aware of. Let us be careful for nothing. Let us be Holy, for without Holiness shall no man see the Lord. Let all strive to enter in, ere the Master shuts too the door, for then there will be no more admission to the little flock, who shall finally sit with Jesus on the throne. Yes we shall soon be in the Kingdom.

Not many months--
Their course shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our transported eyes.

A. D. J.

====================

R170 : page 4

BEFORE THE THRONE.

"For since we believe that Jesus died and rose, so also, we believe that God, through Jesus, will lead forth with him those who fell asleep. For this we affirm to you by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep." (1 Thess. 4:14-15. Diaglott.) In the article in

page 4

which we considered how we, the living would be changed to spiritual bodies and yet remain for a time under the vail, it will be noticed that there is no mention made of the dead in Christ. From the above text we find that our changes cannot come until the dead are raised, "for we shall not precede them." In order to understand this, we must look at several scriptures.

1st. We will notice our pattern, Jesus. We find that after He was raised from the dead, (a spiritual body, born of the spirit) He was not seen by any one except when He showed Himself. This being true then, He could have been present [as He was 40 days. Acts 1:3], and not have been seen at all; just so we now think He is actually present,

R170 : page 4

but not seen. And if Jesus can be present, and not seen, the dead in Christ could be raised and not seen, because when raised they will be like Jesus. Our understanding of the matter is this, viz: that the dead in Christ, will be raised spiritual bodies; then we, the living, changed to spiritual bodies, the only difference being, that they will not be seen; that is, will not appear under the vail, [the flesh] while we remain for a time vailed, yet our real condition will be the same. The type of Moses and Aaron teaches the resurrection of the dead before we meet Jesus. Before they met [Ex. 4:27,] you will notice that the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush [Ex. 3:2-6]; here God seems to introduce the idea of the resurrection. We find that Jesus gives the key in Luke 20:29-38. We know that it is the resurrection of the dead in Christ He is talking about, for He says: they which shall be accounted worthy to obtain that world and the resurrection from the dead...these cannot die any more...[because the first resurrection, the second death hath no power over them, they cannot die again. [Rev. 20:6.] Now that the dead [viz: this class of the dead] are raised, even Moses showed at the bush...that is, the dead in Christ are raised at this point of time, which we find is before Aaron went to meet Moses and hence, before any one of the ten plagues were poured out. Then if [as has been shown] the meeting of Aaron and Moses represents our change and the dead must first be raised, this transaction at the bush is in the right place and harmonizes with the statement by Paul. "The dead in Christ rise first."

In Rev. 15 we find a company on the sea of glass, making a proclamation. This sea of glass condition is before the throne, [Rev. 4:6.] we notice in verse 5, that there are seven lamps of fire burning before the throne, (which are the seven congregations, Rev. 1:20, E.D.) these seven lamps bring to mind the complete gospel church. And as they are before the throne, and the sea of glass, is also before the throne and there is a company on the sea of glass, we conclude it must be the overcomers in that position. We then conclude as follows, viz: "that this scene is, after the dead in Christ are raised and we the living changed and though all can sing the same song, they could remain invisible and yet we under the vail, might be visible. The seven lamps of fire might be burning [the church complete] because we are all in the spiritual condition, they would be visible to us and we to them. They

R170 : page 5

will not be visible to the world, neither would we, were it not for the vail. With this understanding of the matter we will now look at another point, viz: (Rev. 14:1-5.) ...A lamb stood on the Mount Zion, and with Him are 144,000; this company represents to our mind the complete church, and hence, the resurrected saints as well as the changed living saints; these harp with their harps...[like those on the sea of glass] these sing as it were a new song...these are the first fruits [overcomers] unto God and the

Lamb and these are without fault before the throne of God...just as the company on the sea of glass are before the throne. Now we think the evidence is conclusive, that these are the overcomers, for the following reasons: 1st. We know of no more exalted position before the throne than the sea of glass. 2d. We know not who else should be the first fruits unto God and stand on the Mount Zion with the Lamb [Moses and Aaron met in the Mount.] 3d. We know not who the seven burning lamps could represent, if not the little flock. 4th. Neither do we know who the 144,000 could be if not those.

Both "the one hundred and forty-four thousand," and the ones "as it were, on the sea of glass," are said to be "before the throne," which is the location of the sea of glass. Should we not conclude, therefore, that they are the same--the bride-- "before the throne" signifying before the exaltation to the glory of power? The song sung is after they are seen on the Mount Zion with the Lamb, and this is in harmony with the type. After Moses and Aaron met in the Mount, Aaron did his work. So these are represented making a proclamation after the meeting with the Lamb. Our position then would be this, viz.: All the dead in Christ raised; we, the living, changed. All these would be in the spiritual condition. All remain before the throne until the proclamation to be made is completed by us who remain under the vail. The fact that they are raised but not seen, while we are changed but seen, seems to be shown by Isa. 52:7-8, viz.: "How beautiful upon the mountains are the feet of Him?" The thought is this: Jesus, the Head (of the body), is beyond the vail and is not seen; the dead in Christ are raised, and they are beyond the vail--not seen. We, the living (the feet), are changed, but we are seen for a time, while a work is being done. The feet (so to speak) walk the earth, and they publish peace,...bring good tidings,...that saith unto Zion, "Thy God reigneth, and we shall see eye to eye (because we are changed), when the Lord shall bring again Zion. The types of Elijah and Rebecca, we know, have represented the living phase of the gospel church from Pentecost down, but when we come to the closing work, viz.: when Elijah was taken, and when Rebecca saw Isaac, it proves the previous resurrection of the dead in Christ, for in this matter we cannot precede those who sleep; hence, when we see Him, the dead must have been previously raised, and so those two are in harmony with that of Moses and Aaron and Paul's statement. While they meet Jesus beyond the vail, we can be changed and meet both them and Jesus and yet remain under the vail, and we can all [resurrected and changed] remain on the sea of glass position for a time before the throne and not interfere with our being finally exalted to the throne. We shall consider this again. The spiritual body condition of both dead and living will obtain before any are glorified [or sit on the throne]. Let us lay aside every weight that we, being in Him, may be accounted worthy to escape--be changed--and the glory will follow in God's due season.

A. D. J.

====================

R169 : page 5

THE MARRIAGE--IN GLORY.

And the temple was filled with smoke from the glory of God and from His power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. [Rev. 15:8.] In two articles preceding we have endeavored to set forth the manner in which we will be taken, or changed to spiritual bodies, and yet for a time remain under the vail, while the dead in Christ will at some time be spiritual bodies, and not under the vail. In this position we understand they are before the throne, but believing that we shall finally sit with Jesus on the throne, let us see if there is anything to throw light on this point, though the saints, after they are taken, will be seen for a time. It is also clear that we will finally pass beyond the vail and be seen no more.

We found in looking at the taking of Elijah, who is one type, that there were two events. He was first parted from Elisha by a chariot of fire and horses of fire, but he went up into heaven by a whirlwind. The first we expressed as showing our change, and that we would then be seen as was Elijah, but the latter we understand to show, when we will leave the vail and be seen no more, and this is in harmony with the statement in 2 Kings 2:12. I also find there were two changes in the movements of Aaron, who is also a type. You will remember that during the three first plagues he was represented as the prophet of Moses and as spokesman unto the people. We explained this as teaching that we, after our change, would under the vail of flesh be as prophets (teachers) to the people here, but we find that after the third plague Aaron is never spoken of as the prophet of Moses or as spokesman unto the people. Notice Ex. 9:8. The Lord said unto Moses and unto Aaron, (Previous to this the Lord said unto Moses; Say unto Aaron), take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh, and they (Moses and Aaron) did so. At this point there seems to be some difference in Aaron. The Lord now speaks to him direct, as He had done to Moses. At this point, when Aaron is no longer the mouthpiece, his leaving the vailed condition seems to be typified. Now, at the same point, when Elijah went up into heaven and the Lord speaks face to face with him he is no longer seen.

When we cease to appear under the vail is when the glorification of all takes place, and this is in harmony with Jesus, our forerunner. He was a spiritual body, and for forty days appeared at times under the vail, but when He ascended into heaven, (Acts 1:11), and was seen no more, then He was glorified. In our text we come to a time when the temple is to be filled with smoke from the glory of God. We find this takes place just before the pouring out of the seven plagues, and is a parallel to the time when Aaron changes his position. After that he was no longer prophet. Neither will we be after our glorification. This glorification of all, I understand to be, the marriage of the Lamb. We are to be changed, that we may be fashioned like unto His glorious body, (Phil. 3:21), and if so be that we suffer with Him, then we may also be glorified together with Him. (Rom. 8:17.)

This glorifying together we believe is the making one with Him in the fullest sense, and this follows the spiritual body condition. This will be when we shall be exalted to His throne and sit with Him. Jesus cannot appear with us in glory until we are glorified with Him. We find in Matt. 25:31-40 that when the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. We are with Him on the throne, hence the glory and our being on the throne are associated, but we can be spiritual bodies without the glory, and be before the throne. This same thought, viz.: first the change and then the glorification, or marriage, is also shown in the type of Isaac and Rebecca. When she lifted up her eyes and saw Isaac seems to show our change. We see Him when like him, but when he took her into his mother Sarah's tent, and she became his wife, [Gen. 24:67], which was after they met, seems to bring us to the point when the temple would be glorified and we become His wife.

The thought that the glorification is the marriage and not the change to spiritual bodies is further proven by the following: Jesus ascended unglorified. [John 7:39]. He was to come in like manner, [Acts 1:11], then when we see Him it will be when He is unglorified, represented by Rebecca's seeing Isaac, but when we are glorified together with Him, would be shown by Isaac's taking Rebecca and making her his wife. Hence we go in with Him to the marriage. This is progressive: first, into a condition for the change; second, from that into glory with Him.

We find in our text that just when the temple is filled with glory, is just before the pouring out of the seven plagues, and that is when the church is called the bride, viz.: when glorified. [See Rev. 21:9-11]. Then came unto me one of the seven angels which had the seven vials full of the seven last plagues, [Full? yes,] saying, come hither, I will show thee the bride, the Lamb's wife. He showed me the Holy Jerusalem. Having the glory of God, etc., here when glorified the church is called the bride. Hence this must be at or after the temple is filled with glory. The glorification and exaltation of the bride to the throne seems to be the main difference between the little flock and the great multitude, [the servants]. They certainly get spiritual life but apparently do not have the glory of the bride. The city was lighted by the temple for the Lord God Almighty and the Lamb are the temple of it, and the glory of those [the temple] did lighten it [the city]. [Rev. 21:22-23]. Then the city is the light of the nation. [Verse 24]. In order to fully understand this matter and harmonize the various scriptures, it seems necessary to recognize the difference between one change [when we are made spiritual bodies] and the glorification of those spiritual bodies. This thought seems suggested by the building of the temple by Solomon. The getting out of the stones and timbers seems to be the work done during the gospel age, from Pentecost down. [1 Kings 3:18]. The building of the temple we apprehend is something different. It was built of stone made ready before brought thither to place of building, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building. [1 Kings 6:7]. This shows the noiseless resurrection of the dead in Christ and change of the living, both classes changed to spiritual bodies. It was, however, after the temple was built that the glory of the Lord filled the House of the Lord. [1 Kings, 8:11]. Hence, if the building shows the change of dead and living to spiritual bodies, then the glorification must be something different from the change. Again, the fact that the temple was built and then glorified rather proves that all, dead and

R170 : page 5

living, will be made spiritual bodies before any are glorified. This would be in harmony with [Rev. 15:1-8]. The seven angels, clothed in pure and white linen [righteousness of the saints, Rev. 19:8] and having their breasts girded with golden girdles, [verse 6], seem to represent the overcoming church complete, dead raised, and living changed. If so, we find these on the sea of glass condition, [before the throne], singing a song [making a proclamation] before they are glorified--exalted to the throne. When on the sea of glass they are spiritual bodies, hence the temple is built before it is filled with glory. This sea of glass or spiritual body condition, we believe, will obtain before long, while the glorification or final exaltation of the saints will not take place for some time afterwards. Let us watch and be sober. Let us assemble ourselves together, and so much the more, as we see the day [time] approaching. The time seems short.

A. D. J.

====================

R170 : page 5

"FALSE CHRISTS."

"Then if any man shall say unto you; lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you; behold He is in the desert; go not forth: behold He is in the secret chambers; believe it not." Matt. 24:23-26.

We have reason for believing that after 1881, there will be wonderful spiritual manifestations. The prince of the power of the air...[Devil and his angels, Eph. 2:2.]--The rulers of the darkness of this world [wicked spirits--6:12 margin] will now make a last great effort previous to their binding, at which time these powers will be subdued. [Rev. 20:2.] Those angels which kept not their first estate God hath reserved in everlasting [age-lasting] chains under darkness unto the judgment of the great day. Jude 6. They were cast down to hell. ("Tartarus" lower atmosphere--our air.) 2 Pet. 2:4. For 6000 years these spiritual powers have been deceiving and misleading

R170 : page 6

mankind. These like the good angels, have also had power to appear as men, but they must always appear in the dark, for God had placed them under darkness. This fact recognized would explain many of the spiritualistic manifestations of to-day, which otherwise cannot be accounted for. Of late years many have been deceived into believing that they saw some of their dead friends.

Which will you believe, God or the Devil? Notice: "Ye shall not

R171 : page 6

surely die." Gen. 3:4. Now in his various manifestations and in personating dead people and appearing to their friends, is not the Devil carrying out and trying to corroborate the lie he started in Eden? Surely he is. Jesus well said of him: He is a liar and the father of it. John 8:44. If the Devil has succeeded in keeping up this lie for so long a time, and to-day has nearly all the world believing what he said; if he has done so much, and by manifestations in darkness has caused many to fall, what will be the result when he thus carries on in the light? For remember, that he was only to be confined in darkness unto the judgment of the great day, and as we have now entered upon that time or day, we expect much of his work to be carried on in the light. And spiritualists now claim that they can materialize in broad daylight. We would advise that all believe what God said, viz.: "Ye shall die, hence, ye can not see dead friends until raised from the dead." And the Devil does not do that work.

Paul says: "Satan himself is transformed into an angel of light." 2 Cor. 11:14. If so, and if he has the power to appear as an angel of light is he not liable to deceive? How significant then is our text, viz.: "There shall arise false Christs and shall show signs and wonders...and if any shall say to you...he (Jesus) is in the desert or secret chambers...believe it not." Notice that this takes place during the presence of Jesus. Vs. 27, E.D. It would seem then from our text that there will false Christs arise and show themselves as Jesus did after his resurrection, and many will be saying, lo, here or there. If Satan is transformed into an angel of light and is to appear thus, and if we look for Jesus to appear to us or come to us in the flesh, would it not be an easy matter for us to be deceived? We think so. We think that this warning of our Savior is absolute proof that neither he nor any of the resurrected saints will so appear; hence, of any manifestations there may be, we will conclude that it is neither Jesus nor resurrected saints. Let no man deceive you; remember Jesus has foretold you, that it will not be so. The Devil will certainly try to take advantage of those who are so looking for Jesus, for he could not deceive those who believe in his presence as the lightning--invisible, who do not believe that He will appear in the flesh. The danger lies in our being led away from the truth so as to look for Jesus in that way, for we feel sure that those who still retain the truth, will, at the time the appearances take place, be in a safe condition. Our text says: "that if possible they shall deceive the very elect. Notice, it is not possible. We understand that the elect are at the time referred to in the spiritual body condition, though under the vail.

For this there is proof. We find Paul speaking in this way (1 Tim. 4:1): "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines [teachings] of devils. Also (2 Tim. 3:1-9), "This know also, that in the last days, perilous times shall come....Men shall be lovers of pleasure more than lovers of God; having a form of godliness ...[must be professed Christians] ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so also do these resist the truth." Here is the key. If we will now go back and look at the time referred to, we will get some light. (See Ex. 7:10-12). Aaron cast down his rod before Pharaoh and his servants and it [the rod] became a serpent....Now the magicians of Egypt,...they did in like manner with their enchantments, ...and their rods became serpents,...but Aaron's rod swallowed up their rods. When Aaron smote the waters of the river with his rod, they became blood [verse 20], but also did the magicians of Egypt [verse 22]. Also, when Aaron stretched forth his rod, frogs came upon the land of Egypt, and likewise did the magicians. Ex. 8:5-7. Now you will notice that all this opposition took place after Moses and Aaron met in the Mount (Ex. 4:27), and yet it was while Aaron was spokesman unto the people and acted as prophet of Moses to Pharaoh. Verse 16.

As the meeting of Moses and Aaron represents the change of the saints, then we know that the resistance spoken of by Paul (2 Tim. 3:8) is due after our change, and while we are yet here under the vail. These did deceive Pharaoh, but not Aaron, for Aaron had greater power than they. So, now, these false Christs (magicians of Egypt--the world) will deceive many, but they cannot possibly deceive us, for we (as represented by Aaron) will have been previously changed. The next plague following that of the frogs, was Aaron's bringing up lice on the land of Egypt. Ex. 8:16. But when the magicians tried, they could not do this,...and they say to Pharaoh, this is the finger of God. Verses 18-19. Yes, there will be a time, and not far distant, when the world shall realize that there is a higher power, and though Satan and his angels will in the next few years do wonders, yet they shall proceed no further, for their folly shall be made manifest to all as was the folly of Jannes and Jambres. It will be noticed that it was only during two plagues that the magicians could stand before and do as Aaron did. They were not able to stand quite all the time that Aaron was spokesman unto the people. God says unto Moses and unto Aaron, take to you handfuls of ashes,...and they did so, and it became a boil upon the Egyptians and magicians. Ex. 9:8-10. This we understand to be where Aaron enters into the glory of Moses, and God says unto Aaron as unto Moses. This apparent change in the condition of Aaron is just the time that the seven plagues commenced, and there we believe the power of Satan will begin to be curtailed. We believe the same order will obtain here, viz.: while the saints are under the vail and acting as teachers unto the people, and during the three plagues, Satan will manifest great power, but when the church is glorified (Rev. 15:8,) which is just before the seven plagues, Satan cannot longer stand, and by the time all the plagues are poured out He will be completely bound and deceive the nations no more for a thousand years. Rev. 20:2,3. We find this event takes place when the saints are represented as seated on thrones. Verse 4. We found that the position on the throne and the glory were associated (Matt. 25:31-40), hence this takes place when the temple is glorified. Rev. 15:8. This harmonizes with the point where Aaron changes his position in the type.

But before this, we believe, the saints will have been changed, and though here under the vail, while there are great signs and wonders wrought by these false Christs, it will not be possible to deceive us. We, in this condition, will be in the secret place of the Most High and shall abide under the shadow of the Almighty. [Psalm 91:1]. This is the position before the throne. But while we are safe, as was Aaron, there will be those who are mentioned in the type as "my people." [Ex. 8:23], and who evidently represent the "great company" upon whom the first three plagues come, effecting their deliverance from Babylon. [Rev. 18:4.] As the people of Israel were separated from the people of Pharaoh by the three first plagues, while Aaron was prophet, and they believed his words and signs, so here God's people will come out of Babylon [a worldly church] by the proclamation--"Fear God and give glory to Him, the hour of His judgment is come," [Rev. 14:6-9], made manifest by the vailed saints. And because they heed and believe the truth, they will be protected during the seven last plagues. God says to them; come my people, enter thou into thy chambers and shut thy doors. Hide thyself, as it were, for a little moment, until the indignation be over-past, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. [Isa. 26:20-21]. These [the great company] will doubtless be severely tried during the first three plagues. "Delivered over to Satan [opponents] for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." They evidently get free from Babylon because of the judgments which cause her fall, and therefore escape the seven last plagues and cease to partake of her sins and receive not further of her plagues, [Rev. 18:4], for "my people shall be willing in the day of my power." The above language seems due just prior to the pouring out of the seven plagues; and here commences the binding of Satan. So we read, [Isa. 27:1], "In that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon, [that old serpent, the Devil and Satan, Rev. 12:9], that is in the midst of the sea [people]."

We have reasons for believing that those who are represented by Aaron will soon be changed, and soon now, we say, "Come out of Babylon, my people." Fear God and give glory to Him, for the hour of his judgment is come. [Rev. 14:7.] We trust that all who have ears to hear will obey the call. Those who will still continue to worship the beast and his image and will still support a worldly church [Babylon], [now being spewed out of God's mouth, Rev. 3:16], upon these shall not only come the first three plagues but also the seven-- hence separate yourselves, for if any man worship the beast and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. [Rev. 14:9-10.] Let us who are already separated quietly wait for our change and gathering together unto Jesus. Be holy, for without holiness none shall see the Lord.

A. D. J.

====================

R174 : page 6

"BABYLON THE GREAT."

D. W. McLaughlin in "Free Methodist" says: "The Babylonish church has the outward body, or form of religion, but not the inward spirit of vital piety; consequently the Babylonish church is spiritually dead.

All fallen sects, from which the inward spirit of vital religion has departed (or is departing), bear upon their foreheads the likeness or semblance of the "mother of harlots," and of all abominations. It is admitted that the Papal church is the first in the transgression, consequently the designation, "mother of harlots," applies only to her. Hence, the symbolic description of the great harlot will apply to every apostate sect that bears her likeness, or semblance. Let us note carefully the marks of apostasy in the Babylonish church. She is proud, haughty, high-minded, seeks worldly power and greatness; says in her heart, I sit a queen, and am no widow, and shall see no sorrow. She is artificially and gaudily attired, arrayed in gold and pearls. She is rich, lives deliciously, and makes rich the merchants because of her costliness. She despises and persecutes the true saints of God. She seeks the friendship of the world, and is guilty of spiritual fornication. She fellowships the world, provides carnal entertainments for them, invites them to God's holy temple to engage in festivals, lotteries, fairs, and carnal devices, thus making of God's house a den of thieves. These are the marks of apostasy, and wherever they bear away and predominate, be it in Roman or Protestant countries, there is the mark of the "beast," and the spirit of mystic Babylon; and the command of God is, "Come out of her my people, &c." Rev. 18:4.

====================

R173 : page 6

SOME one has beautifully said: "You have noticed that all evening shadows point to the East, where the dawn will appear. So every shadow made by the descending sun of earthly prosperity, points with sure prophecy to the better hopes which are kindled by the glowing promises of God."

ACCUSTOM yourself to think vigorously. Mental capital, like pecuniary, to be worth anything, must be well invested--must be rightly adjusted and applied, and to this end, careful, deep and intense thought is necessary if great results are looked for.

R285 : page 6

THE moment we try to peep beyond revelation, and to fathom the mysteries of nature, we lose our real enjoyment of both.

====================

R172 : page 8

THE TEMPLE-BUILDING TYPE.

As the Tabernacle of the wilderness, a moveable tent, represented God's dwelling-place--the church-- in its present imperfect state, the fleshly condition, so the Temple built by

Solomon is, we believe, also a type of the dwelling-place of God. A permanent structure, it is a fit illustration of the church when it shall reach the perfect spiritual condition.

The tabernacle was pitched hither and thither in the "wilderness of sin" (Ex. 16.) and had no continuing place, while the temple was permanently established not only in Canaan, the land of promise, in Jerusalem, the holy city, but in the top of the mountain. So Paul says of us, "Here we have no continuing city [we journey through the wilderness of sin], but we seek one to come" (Heb. 13:14)--the New Jerusalem --and "the Lord God and the Lamb are the Temple of it" (Rev. 21:22), and it shall be established in the tops of the mountains also. Isa. 2:2.

In a certain sense, we may be spoken of even now as God's temple. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 1 Cor. 3:16. But this is only in a limited sense that we are now said to be the temple. In the spirit of our minds we are "risen with Christ and seated with him in heavenly places," speaking of things future as though they now existed, because now commenced.

Really, we, as living stones, are now being taken out of the quarry of humanity, fitted, shaped, trimmed and polished for our positions in the glorious temple of God, and this is the work of this gospel age. Ye are "built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." Eph. 2:20-22. Solomon, the peaceful and wise king, built the pattern, so a wiser and "a greater than Solomon," called "the Prince of Peace," is to build the antitypical temple. As the building of the temple required seven years (1 Kings 6:38), and much or nearly all of the materials used were made ready before the work of construction began, so with the building of this antitypical temple. We believe that the seven years ("harvest") from the autumn of 1874 to 1881, is the time for the construction of this temple, i.e., the bringing of all the members--fruit-bearing branches of the Vine--into the perfect spiritual condition. And the living stones for this temple selected and prepared during this gospel age, were nearly all ready before the construction commenced (1874), and must all be ready before the temple is completed, and it must be completed before "the glory of the Lord" fills it. 2 Chron. 5:1-13, and Rev. 15:8.

The ending of the 1,335 symbolic days of Daniel, just at the beginning of this seven years (1874), seems to corroborate this, since Daniel was to stand in his lot at the end of the days. (He belongs to the order of prophets who are first mentioned in the order of giving rewards. Rev. 11:18.) And we believe that this constructing of the temple began by bringing into the spiritual condition (like unto Christ's glorious body) the prophets. If we are correct in this matter, it proves, in harmony with the parallelism of the Jewish and Gospel ages, not only that the door of favor to the "high calling" --to be the bride--the temple, will end in the autumn of 1881, but it also proves, as that parallelism does, the presence of Christ. The first proves his presence as the reaper in this harvest, gathering dead and living "into his barn," away from the tares, &c., and this last proves his presence as the constructor of the temple, typified by Solomon. Jesus indicates that he is not only the overseer and director in our quarrying and preparation, but also that He will be the "master builder" in constructing the temple. He has promised "him that overcometh will I make a pillar in the temple of my God." Rev. 3:12.

Our change from natural to spiritual bodies we at one time supposed to be the marriage, but we now see that the change precedes, as making us ready for the marriage. We still believe that the change is our full deliverance from fleshly conditions and frailties into the perfections of our new being, from weakness to power; from corruption to incorruption; from dishonor to glory; from a natural to a spiritual body; from the image of the earthly to the image of the heavenly (1 Cor. 15:42-48); "made like unto Christ's glorious body." But we are thus changed to His glorious likeness in order that our installment in official power with Him may follow (symbolically called marriage). This was true of Jesus, our pattern and forerunner: He was quickened of the Spirit-- "raised a spiritual body"--("that which is born [quickened] of the Spirit is Spirit." John 3:6), though like all spiritual bodies, He must have been "a glorious body" (vailed under flesh forty days), yet the glorifying, in the sense of exalting to official dignity, did not occur until He had ascended up on high and become associated with the Father -- "set down with [His] Father in His throne." So we must be changed before we sit with Christ "on His throne," or are united (married) with Him in the glory of power.

When "the body," "the bride," "the temple," is completed, all will have been thus changed, yet there are scriptures which seem to teach that we that are alive (the feet of the body), will, for a time after our change, appear under the vail of flesh [as Jesus did after his change] before the temple is glorified, and that the work to be done then is much the same as that we are now doing, though doubtless more ably done and more successful in results, viz.: Proclaiming to all Christians-- the second "great company" (Rev. 7:9-15) --and to the world, during the three plagues which precede the "seven last:" "Fear God and give glory to Him, for the hour of His judgment is come." Rev. 14:7. "Babylon is fallen; come out of her my people, that ye be not partakers of her sins and receive not of her plagues" [the seven last]. Rev. 18:1-4.

Though now we "sing the song of Moses and the Lamb," proclaiming restitution--using "the harps [the word] of God."

[See article "Having the Harps of God," in August number], yet doubtless all of these proclamations will be emphasized under our new conditions. Then many--"a great company"--will hear and heed--come into harmony with our proclamation.

This work of proclaiming, &c., is shown in the type when the priests took their trumpets and sounded the notes, the Levites took their position as singers to sing in harmony with the trumpets of the priests. We have already seen that the priests represent the "little flock" and the Levites the "great company." The practicing continued, doubtless, for some time before perfect harmony was obtained. So in the future, when these proclamations are made, it will be some time before the second company-- Elisha class--come into full harmony --apparently not until the end of the first three plagues. We read, "It came to pass, when the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord,... For He is good, for his mercy endureth forever, that then the house (temple) was filled with a cloud,... for the glory of the Lord had filled the house." 2 Chron. 5:13. This glorifying shows the marriage; after which fleshly priests could no longer remain in the temple--representing the fact that we will no longer be even under the vail of flesh.

That the "great company" learn the song, is shown also by Rev. 19, when they say, verses 1 and 2, "True and righteous are His judgments, &c." Then the enthroned company say: "Praise our God, all ye his servants, and ye that fear Him, both small and great." The answer shows that they have reached the condition of complete harmony with God--they can sing in harmony in every note--"I heard, as it were, the voice of a great multitude... saying, 'Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come." (Verse 5-7.) They will realize that the "body" or "bride" is complete, and that they can have no share in that high calling, as the door to that position will then be closed; yet they rejoice to see [as we do] God's great loving plan as it embraces the sin destroyed race, and they are filled with God's praise. Verse 9 contains a promise written specially for this "great multitude," viz.: "Write, 'Blessed are they which are called to the marriage supper of the Lamb.'" It is then too late for them to share the honors of the bride--the marriage being over, but the supper, or feast of rejoicings is postponed until this "great company" shall have "washed their robes and made them white"--coming through great tribulation." Rev. 7:14.

Dearly beloved, if we believe these things, our works will attest our faith. If you and I believe that the door to the "high calling" closes in less than a year, should we not increase our efforts to bring all Christians into the light of present truth--the knowledge of the bridegroom's presence--that they and we may be more fully separated from the world.

Does some one say: Ah, you make a test then of knowing of the bridegroom's presence! We reply, that we understand the necessary conditions upon which any one may become a part of the bride of Christ are first that they accept of forgiveness of their sins and justification in God's sight as accomplished not by any works of their own but by the death of Christ Jesus our Lord --our ransom. Second, that they become his followers--walking "in his footsteps" to the crucifying of the fleshly will. These are the only conditions. But we might not be able to discern who are of this company as we know not men's hearts, but are especially instructed of the spirit through the word that He will lead all who will follow, into any and all needed light on the way. And we are further told that in this time of His presence, all whose hearts the Lord sees to be in a right condition will come to a knowledge of His presence. Some of the virgins [Christians] will be away seeking oil [light] in other directions when He is present, and the wise are going "in with Him," (Matt. 25,) others, whom the Lord calls servants, (but unfaithful, hence evil,) will in the days of His presence smite their fellow servants who are proclaiming the presence as "meat in due season to the household" of faith. (Matt. 24:45-51) "Saying, my Lord delayeth his coming"--these servants shall have their portion in the time of trouble with the hypocrites and doubtless constitute a part of the great multitude referred to above.

But of those who will constitute part of the bride it is said: "Ye brethren are not in darkness that that day (the day of the Lord) should come upon you as a thief. Ye are all children of the light;.... Therefore let us not sleep as do others." (1 Thes. 5:4-6.) We cannot be too much awake on this subject, and if we see fellow Christians whose lives seem to mark them as ones who have taken Christ for their leader and example, let us spare ourselves neither pain nor trouble in calling to their attention these wonderful things which have so refreshed and strengthened our hearts --the center of all which is that the Bridegroom has come, and they that are ready are going in to the marriage. (Matt. 25:10.) If you cannot tell the story well tell it the best you can. To him that made use of his talents more were given. You can at least interest some and lend them reading matter. Be awake, and keep active, lest you become drowsy with the lethargy which pervades all around you.

====================

page 8

NOTICE, FRIENDS EAST.

Bro. A. D. Jones purposes another eastern trip to New York city. Any friends en route who would like to have him stop and meet with them should address him at once. He will be glad to meet with either the few or many, and hold either public or private meetings, as you may deem advisable. Those within seventy-five miles of the main line may address him--Pittsburgh, Pa.

====================

R173 : page 8

THE NEW TRACTS.

We have been somewhat disappointed with regard to the tracts but hope to be able to send you samples of several within a month. They will be free to all who agree to use them wisely. We advise that you make a list of all Christian people whom you may have any hope of interesting, and send them the tracts in rotation, as numbered, so that they will get hold of the subjects in a connected manner. Make out your lists at once.

====================

R166 : page 8

OUR trip northward was a very pleasant one. In four places we held meetings, and stopped to visit a few here and there en route. The dear ones expressed themselves as strengthened and encouraged. --EDITOR.

====================

R175 : page 1

VOL. II.

PITTSBURGH, PA., JANUARY, 1881.

NO. 7.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

==========

PITTSBURGH CHURCH MEETING.

Services held in "Curry Institute Hall," corner Penn avenue and Sixth street, Pittsburgh, at 2.30 o'clock, P.M. Every Wednesday evening, at No. 80 Cedar avenue, Allegheny, at 7:30 o'clock, P.M. All are cordially invited.

====================

R175 : page 1

"A STONE OF STUMBLING."

"He (Jesus) shall be...for a stone of stumbling and for a rock of offence to both the houses of Israel." Isa. 8:14.

The Bible speaks of the several tribes of Israel as houses--viz.: House of Judah, Levi, Benjamin, etc., but the expression, House of Israel, was used as belonging to the twelve tribes collectively. (Jacob, after his wrestle with the angel, was called Israel, which signifies "a Prince with God," and all of his descendants are called the children or House of Israel.) And the nominal Gospel church, entire, containing both wheat and tares (Matt. 13) is recognized as the House of Christ who is the true Israel--a Prince with God.

It is these two houses that we understand as referred to in the scripture above cited--the fleshly house of servants and the spiritual house of sons--as we read: "Moses verily was faithful in all his house [of servants--fleshly Israel], but Christ as a Son over his own house [of sons--spiritual Israel] whose house are we [to be] if we hold fast the confidence and the rejoicing of our hope firm unto the end. [Heb. 3:5,6.] We see then that none are of the Gospel House of Sons, except those who "hold fast to the end." But during this age of trial and development, all professors are reckoned as part of the nominal house of sons, and the distinction between the true and false are not to be manifested until the end of this age--"The harvest"--when wheat and tares are separated.

This fact, that both of the nominal houses--fleshly and spiritual Israel--stumble over Christ, may have escaped the notice of many, and the bare suggestion that the Gospel Church is to stumble will doubtless be repelled by many with alarm. But, beloved, be not alarmed; remember that "the Lord knoweth them that are his," and not one grain of wheat will be mistaken for a tare; nor will one tare be gathered into the barn of safety with the wheat. Were we to do the separating, very many tares who have been our neighbors and church members might be classed as wheat that will be known in their true character by the angels who are the reapers.

The Jewish church claimed that they were servants of God, and so they had been reckoned a house of servants for eighteen hundred years, up to the time when Jesus came in the end of their age as the reaper, and the work of separating between true grain and empty chaff commenced. The work of reaping was done by Jesus' personal preaching, and also through his disciples, as John had declared. "His" winnowing fan is in his hand, and he will thoroughly purge [cleanse] his floor, and gather his wheat into the garner [the gospel age,] but burn up the chaff with unquenchable fire," [Matt. 3:12] the fire of tribulation and national destruction on fleshly Israel, ending with Jerusalem's destruction--A.D. 70.

The work of Jesus in the end or harvest of the Jewish age, was, not to make Israelites of the Gentiles, but to prove who were really servants of God. The results prove that few of the nominal fleshly Israel were "Israelites indeed, in whom was no guile." "He came to [nominally] His own, and as a people or house they received him not." The nominal house stumbled over him, and did not recognize him. "But to as many as received him, to them gave he power [liberty] to become sons of God"--but the rest were blinded.

We have heretofore seen that the Jewish or servant house was in many respects a pattern or shadow of the higher gospel house. Especially in the closing work of the two ages is this parallelism striking. Their age ended with a harvest, in which Jesus in the flesh was the reaper and winnower and gatherer into the barn, the disciples being the assistant reapers, working under his directions. [Luke 10:1.] Our age is also to end with the harvest of the spiritual or gospel house --a separating of wheat and tares, in which again, Jesus a spiritual body ["We know him no more after the flesh"] is the reaper, [Rev. 14:14-16, Matt. 13:41] while the angels, also invisible spiritual bodies, are the assistants.

We see too that not only are the harvests of Jewish and gospel ages parallel in point of beginning, but also in length of duration; theirs being in all 40 years from the time of Jesus anointing [at beginning of their harvest, A.D. 30,] to destruction of Jerusalem, A.D. 70. So, ours, beginning in 1874 closes with the end of the "day of wrath" and end of the "times of the Gentiles," 1914--a similar and parallel period of 40 years. The first seven years of the Jewish harvest was especially devoted to the gathering of ripe wheat from that church; three and one-half of it was while he was present as the Bridegroom and three and a half of it after he had come to them as king and had entered into glory, but it was all under his supervision and direction.

As John had said, he purged his floor, gathered his wheat and burned the chaff. So here the parallel is being fulfilled: We find, [as heretofore shown--see "Day Dawn"] the law and the prophets declaring him present at the culmination of the "Jubilee cycles" in 1874. And the parallels show us that then the harvest began, and that the gathering of the Bride into the place of safety, will occupy a parallel seven years of time, ending in

1881. But how, when, and why did the "house of servants" stumble over Christ? If we can ascertain this it should give us a clue to how, when, and why, the Gospel house stumbles, especially in view of the fact that in so many particulars the closing work of that age is the exact pattern of this.

We suggest that the fleshly house could not stumble over Christ until he had come and was present among them. They stumbled because of the manner of Christ's coming. They had expected Him to manifest himself in such a manner as would be convincing to their natural eye and senses, and not require the exercise of faith. He came in such an obscure and humble manner as to appeal only to the eye of faith, and taught in such a manner that only those who had the hearing of faith received his witness. "Who hath ears to hear let him hear." Matt. 13:9.

The object of his so appealing to the eye and ear of faith was, that none but such as had these should receive Him, and that the others "who sought it not by faith, but as it were by the works of the law," (professedly Israelites, but not Israelites indeed) should stumble, not recognize him as the Son of God, but fulfill what had been prophesied of them, and crucify him. We thus see how, when and why the fleshly house stumbled. (Rom. 9:32-33.)

R176 : page 1

Now, let us look with even deeper interest to the stumbling of the nominal Gospel house--spiritual Israel. We suggest that as the fleshly house could not stumble over Him until he came at the first advent, so the spiritual house cannot stumble over Christ until His second advent. The causes of stumbling too are the same; those of the Gospel church who expect the second coming of Christ and establishment of his kingdom are expecting (just as the fleshly house did) an outward display, which will appeal to the natural eye, ear, and human senses generally.

Some know not, and others who ought to know experimentally, seem to forget, that if we are in Christ Jesus we are new creatures. "Ye are not in the flesh, but in the spirit (condition) if so be that the spirit of Christ dwell in you." (Rom. 8:9.) All of this class of persons have given up--reckoned dead, (and are daily dying to) the fleshly human nature, and are daily partaking more and more of the spiritual or divine nature, into the perfection of which we are expecting soon to be changed, when the separating of "the harvest" is complete. These should all remember the rule which we apply to other things. viz. "We look not at the things which are seen (of the natural eye), but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:18.) Which of the things which we as new creatures prize so highly are visible to the natural eye? None; it was by the eye of faith that we realized our heavenly Father's smile, saw Jesus as our Leader, saw the "crown of life," and "prize of our high calling." Our spiritual eye of faith has seen, and our circumcised ears heard of the glorious things "God hath in reservation for them that love Him," which the natural man cannot see and hear, because they are spiritually discerned." (1 Cor. 2:14.) We see and hear, because led by the Spirit (through the word.) "We walk by faith, and not by [natural] sight."

Would that all could realize that this class described [dead to the natural, but alive spiritually] are the only ones who will constitute the body or bride of Christ. These have fulfilled their covenant by sacrificing the human nature. "They shall be mine...in that day when I make up my jewels." [Mal. 3:17.] It is to this class only that Jesus comes as Head and Bridegroom, and only they are to

R176 : page 2

recognize His presence during the harvest of this age, as only those with the eye and ear of faith recognized Jesus in the harvest of the fleshly house. [True, there will be in due time outward manifestations of "Power and great glory," which will convince all mankind of the reality of the new kingdom; but this comes after the bride has recognized his presence, been separated from the tares, and "made like unto Christ's glorious body," for "when he shall appear [to the world] we also shall appear with him in glory." We will not be revealed in flesh, but in glory. "We shall be revealed [made known] in flaming fire," [judgments] inflicting righteous punishment upon wrong doers, and lifting up the poor and oppressed.

We believe that Christ is now present, in the sense of having commenced the work of taking to himself His great power and reigning. The work begins with the separating of tares from wheat in the living church and the association of the wheat of all ages with Himself in the authority of His kingdom. "To him that overcometh will I grant to sit with Me in My throne," and "to him will I give power over the nations," to continue until all things are subdued under Him. It seems proper, too, that the work should begin thus, by taking his bride and the twain becoming one.

It must be painfully evident to all true Christians that the nominal church which calls herself the spouse of Christ, is far from being the "little flock" who walk the narrow way--"the way their Leader trod." Many are Christians in name and form only, "having a form of Godliness, but denying the power thereof," by living contrary to their professions. Many are moralists only, who recognize and use the church only as a social and moral club. Many are hypocrites, who use the church as a stepping-stone to wealth and social standing. Some are true children of God and feel that the church is too empty and formal and worldly, yet are carried on with the others by the thought that they may be too timid. Mr. A. and Mrs. C. are very intelligent and wealthy and moral people and they approve of such things, and who am I that I should object? They would think me weak and fanatical--I will continue with them; certainly much good is being done.

A few--a little flock--while still using their influence and example as "living epistles" for their Master, feel themselves almost, or entirely, separated from the nominal church. The church's union with the world in worldly plans, ways, customs and dress are out of harmony with their new nature, and their seeking to be "not conformed to the world, but transformed by the renewing of their minds" to harmony with the will of God; they cannot feel at home with the carnally minded. Their eye delights not so much in beauty of form, as in the perfection of the new nature, begotten of God through the word of truth; not so much in the beauty of dress as in the beauty of character and its Christ-like-ness; not so much in the grandeur of the house as in the greatness and loveliness of Him whom they "worship in spirit and in truth;" not so much at the language and eloquence of the preacher as in the understanding of the word of God.

These go sometimes to meet with the nominal church, but are always separate in spirit and usually seek and enjoy more the society of others like-minded. These are obliged to study the word privately, for if they do attend preaching they hear a sermon on some topic of morality directed to the world of unbelievers. Nor can the pastor be blamed entirely for so doing, the policy of the church having supplied him a congregation, nine-tenths of which are worldly and cannot understand spiritual things, he feels it to be his duty to preach to the majority; consequently the sheep of the flock receive little or none of the "strong meat" of the word. Will these starve, think you? I tell you, nay; the great Shepherd will provide "meat in due season" to all who really hunger and thirst after it, He will lead them to green pastures.

This last class is to be the bride. Careless of the opinions, smiles or frowns of the world, she cares only to be in favor with her beloved-- the heavenly bridegroom. And these are to recognize him now, the others are to stumble and not recognize Him until these have all gone in to the marriage and the door to that high position is closed. Our understanding is that the Bridegroom came in 1874; and this little company is being brought to a knowledge of his presence, and in that sense, being separated from other true Christians who either are overcharged with the affairs of this world or bound by chains of denominationalism, are making void the word of God through their traditions, etc., and still others, who, not being in condition of heart to receive Him on the evidence of His word, but who turn to seek light on His presence in other directions and find it not until the door to that high calling is shut. Matt. 25:10.

We trust, then, that all readers may see that the reason why the Church in general stumbles here, (as the fleshly house did,) is because only a "little flock" in it is the bride. The two houses of Israel each in turn were called to be Christ's bride. Both fail to attain the position, but as God had foreseen and arranged, a little company from each do receive Him, and "As many as receive Him" are acceptable. The election hath obtained it, and the rest were blinded" (by their own condition). Rom. 11:7.

The pathway in which the little flock walk, though rugged and difficult, is filled with light--"Thy word is a lamp to my feet and a lantern to my footsteps." And it is this light which prevents us from stumbling over this stone of stumbling. The prophetic word shows us that we are in "the day of the Lord," and enables us to receive Him, not by the sight of the natural eye, but by the eye of faith, for "we walk by faith, not by sight." This is just as Peter advised us: We have a sure word of prophecy, unto which ye do well to take heed as unto a light shining in a dark place. [2 Pet. 1:19.] The day of the Lord is called a day of darkness, and we, unless enlightened by the word of prophecy, would stumble as the others of the Church are doing over the stone of stumbling in this dark place. But enlightened by our lamp, how our hearts have been rejoiced since we found him present, and though a stone of stumbling to others, "To you, who believe, He is precious." 1 Pet. 2:7.

THE DAY OF VISITATION.

When Jesus had finished His ministry He rode to Jerusalem on the ass, assuming [typically] to the fleshly house the office of king, and in the exercise of that office he declared: "Your house is left unto you desolate"--here giving up the fleshly house. We repeat that they were given up because, not being Israelites indeed, they did not receive Him--stumbled--and so we read that when He had told them of their overthrow and destruction He assigns as the cause--"Because thou knewest not the time of thy visitation." [Luke 19:41-44.] Their time of visitation was, in a sense, the whole forty years to the destruction of the nation; but there had been the time of trial first; if during that first three and a-half years they had been in a condition to receive Jesus, the visitation following would have been of blessing, but unready and rejecting him, it became a visitation of wrath.

R177 : page 2

So also here, during the first three and a-half years, from 1874 to 1878, the opportunity was given to the general Gospel Church to receive Christ the present one, but they stumbled similarly to the fleshly house. Because they knew not the time of their visitation--being unready--and are similarly cast off --given over to destruction (as an institution)--a visitation of wrath.

After the giving up of the fleshly house, especially during the three and a half years following, or the last half of their covenant week [the 70th, Dan. 9:24], favor was still shown to all who left it and accepted of the fact that Jesus Christ had come, etc.; so here there will be special favor shown to all who separate in heart from the cast-off Church, and receive the presence of the Lord during the three and a half years from 1878 to 1881, and after that to those who become part of "the great company," for some shall glorify God in this "day of visitation and wrath." [1 Pet. 2:12.]

The number of Scriptures which speak of the Gospel Church after being cast off from God's favor, and of her rapid decline and fall are somewhat wonderful. In Rev. 3:14 to 21, the whole picture is vividly presented. The Lord is addressing the last phase of the Church, the seventh. [We in common, with nearly all expositors of the Apocalypse, understand the seven Churches here addressed to represent seven phases or conditions of the entire nominal Church, from the days of the apostles to the end of the Gospel age, in the order mentioned.] To this seventh Church, Jesus says: "I know thy works," [the works are greater far than the faith] "that thou art neither cold nor hot; so, then, because thou art lukewarm I will spew thee out of My mouth." What a description this is of the present condition of her, whom God calls "Babylon"--confusion--mixture-- lukewarm.

Babylon says she is "rich, increased in goods and has need of nothing;" that she is in a more prosperous condition than ever before, and she boasts of fine churches, high steeples, eloquent preachers, wealthy members, splendid music, large salaries and worldly popularity, and knows not that she is "poor and miserable and blind," (stumbling over present truths) and remembers not that her worldly popularity is an evidence of her disfavor with the Bridegroom. "For the friendship of the world is enmity against God." She is therefore given up, as was the fleshly house--she is "spewed out of His mouth." She has been His mouthpiece, and through her He has spoken to the world, but it shall be so no longer. "The voice of the Bridegroom and the Bride shall be heard no more at all in thee." Rev. 18:23.

To our understanding this "spewing" and "falling" dates from 1878, the exact parallel of time to the giving and "leaving desolate" of the fleshly house. And now the call is "Come out of her, my people! that ye be not partakers of her sins and receive not of her plagues," and while we expect that most of the second company will not be freed from her bondage until afterward, we do expect that all who constitute part of the bride will be separated before the Autumn of 1881, then "the voice of the Bride will no more be heard in her."

The fall of Babylon is not only the subject of a large portion of the book of Revelation, but also of many of the prophecies. As fleshly Israel went into captivity to literal Babylon, so did the

Gospel house go into captivity to "Babylon, the great mother of harlots," and is still bound by many of her chains of darkness and error. In prophecy when depicting the desolations, etc., coming upon Babylon, we understand it to refer to both the type and the antitype, and especially to the latter, and they harmonize wonderfully with the account given of the same event in Rev. 12:13,16-19.

While there are many such prophecies, we merely refer to one; Jer. 50 and 51. "How is the hammer of the whole earth cut asunder and broken? How is Babylon become a desolation among the nations?... Woe unto them, for their day is come and the time of their visitation. The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the Lord our God, the vengeance of His temple...and the most proud shall stumble and fall and none shall raise Him up....At the noise of the taking of Babylon the earth is moved and the cry is heard among the nations....Flee out of the midst of Babylon and deliver every man his soul (life); be not cut off in her iniquity, for this is the time of the Lord's vengeance; He will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand that made all the earth drunken....We would have healed Babylon, but she is not healed; forsake her and let us go, every man, into his own country....The Lord hath brought forth our righteousness; come, let us declare in Zion the work of the Lord our God." (51:10.) "In those days and at that time," saith the Lord, "the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found." (50:20.) This last text shows us that the time really meant by the prophesy was not at the deliverance of Israel from literal Babylon (though type and antitype are closely interwoven), but at the end of this age, when, says Paul: God shall "take away their sins." (Read Rom. 11:25-27.)

After telling the nominal church that she is no longer his mouthpiece, Jesus says: "Be zealous therefore and repent." This is his message to the nominal church as a whole; but now he recognizes some who are in, but not of Babylon--

----

(Continued on Seventh page.)

R177 : page 7

(Continued from Second page.)

individuals, and to these he says: "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." It is not at the door of the sinner's heart the Lord stands thus knocking, as some have supposed, but at the hearts of the true Israelites, in this seventh or closing stage of the Gospel church. And what a wonderfully clear picture this affords us--the two things occur at the same time, i.e., while the one party is "stumbling" and being "spewed out," the other party, the "little flock," "the overcomers," are being made aware of his presence. These hear his knock--the prophecies which announce him as present, not as coming in the future, but present now.

When any one knocks at your door, it is an indication, not that they will come, but that they have come. So the Lord has given us a striking picture, illustrative of His presence at the time Babylon is given up. Since we each individually heard the knock of the Prophecies, opened our heart and realized his presence, how fully his promise has been fulfilled, "I will come in...and sup with him, and he with me." What a blessed feasting on the truth we have enjoyed. Ah, yes, when our Lord girds Himself and comes forth to serve us, as he has done during these years, we get food indeed. We have meat to eat that the world knoweth not of, a parallel again to those true Israelites who received him at his first advent. "The disciples came unto him privately, saying, explain unto us," and Jesus answers: "To you it is given to know the mysteries of the kingdom of heaven, but to all them that are without (unbelievers) all these things are done in parables" (figures of speech which they cannot understand.) "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them." (Matt. 13:17.) And the same is true of those who see him

R177 : page 8

present now by the eye of faith--by the light of the sure word of prophecy-- "blessed are your eyes."

While all overcomers--the Bride --are to get the victory, etc., and not fall with Babylon, yet from other scriptures we find that some who are really children of God, will fall with her. "Many among them shall stumble and fall, and be broken." (Isa. 8:15.) But (Psa. 37:24) "though he fall yet shall he

NOT BE UTTERLY CAST DOWN."

The stumbling and fall of both the houses of Israel should be regarded rather as a blessing than otherwise, as the prophet has said: "This child (Jesus) is set for the fall and rising again of many in Israel" --both houses. The rejection of the nominal house was necessary before the call could go "to the Gentiles to take out a people (Bride) for his name." For, "through their fall salvation is come to the Gentiles." (Rom. 11:11.) And though the fleshly house fell, they are to rise again to all that was promised them as a fleshly seed of Abraham, (in the Millennial age.) Then, why should any complain? "If the fall of them be the riches of the world," or resulted in throwing open to the world in general the opportunity of running the race for "the prize of high calling"--to be the "Bride, the Lamb's wife?" And "what shall the receiving of them [back to favor as God's people] be but life from the dead"--resurrection.-- [Rom. 11:12.]

So with the stumbling and fall of the second house. It is necessary that the nominal church should fall in order that the true might be manifested--separated and "enter into the joys of her Lord." But while the fleshly house shall be restored, the Babylon church will never be restored. As a great millstone cast into the sea, so shall Babylon fall, and be found no more. [Rev. 18:21.] While this is true especially of the mother of harlots; it is true also of all her daughters who partake of her nature, and only individuals out of Babylon shall arise from among her ashes, saying: "True and righteous are His judgments for he hath judged the great harlot." "Alleluia, for the Lord God omnipotent reigneth." And they will thus "glorify God in the day of visitation." [1 Pet. 12:12.]

But let us "walk in his footsteps" --"the path of the just" [righteous] and, enlightened and illumined by the word, realizing the presence of

R178 : page 8

our Lord, glorify God without having to go into the wrath. "Watch ye that ye may be accounted worthy," [clothed with his righteousness, "unspotted from the world"] to escape all those things coming upon the world, and stand before the Son of Man." Let us remember that the 'little flock' have always been--the church "whose names are written in heaven," though during the gospel age the number has seemed much larger, by reason of tares. And though you may have little of earthly communion with saints, remember to keep up your relationship and union with the head of the church-- Christ.

As at the first advent some of the people would have believed if the Pharisees had received Him, and it was asked, "Have any of the Scribes or Pharisees believed on him?" So now many say if the Lord is present why do not the leading preachers of the churches believe it? We cannot risk our judgment as to the meaning of the word as against theirs. Of the leaders of that church Jesus said: "Can the blind lead the blind; shall they not both fall?" (Luke 6:39.) They did; both leaders and masses stumbled and fell. So too Jesus says of the nominal church here, Thou knowest not that thou art poor and blind. And again, for the same reasons, many stumble and fall.

Let us remember, dear friends, that the great Teacher and Leader of the flock is Christ. The guide unto truth is the Spirit of truth through the word, and if any man teach, you are required to square and measure his teachings, by going "to the law and to the testimony, If they speak not according to these it is because there is no light in them." (Isa. 8:20.) As children of the light, let us walk in the light, and be sanctified and separated from both the world and a worldly church.

====================

R178 : page 3

CONSECRATION PRAYER.

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold,
Not a mite will I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.
Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own!
Fit it for Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store!
Take myself, and I will be,
Ever, only, all, for Thee!

--Selected.

====================

R178 : page 3

HOLY PLACE.

It will be admitted by all Bible students, that a correct understanding of terms used, is necessary, in order to a clear comprehension of any subject. Now that the tabernacle of the wilderness is unfolding so grandly, as a type, or shadow of the true tabernacle, and giving us a better knowledge of God and Christ, and the way to God, it becomes important to understand the terms used in connection with it.

For various reasons, it seems especially important to know the scripture names of the three places in the tabernacle. It is evident that in some passages, the term holy is used for most holy, or referring to both, so that it is necessary to determine the place referred to by the connections; but we think it can be clearly shown that the names are not all used interchangeably.

It seems that there has been a general misunderstanding in regard to the term holy place. It needs only to be stated that words in italics in the scriptures, have been supplied by the translators, and were not in the original. If that is invariably the case, then we think that it can be shown that wherever place is not in italics, the term "holy place" has reference to the court of the tabernacle; and consequently the other two places are called the holy and most holy, or holiest of all; place being in italics, in both old and new testament. So we have "the holy place;" (the court) "the holy," (beyond the first vail) and "the most holy," or holiest of all (beyond the second vail). Notice in Exodus, Lev. and Heb. As has been shown, the alter of burnt offering; and the laver for washing, were in the court or holy place. The animals for sacrifice were killed there. And he shall slay the lamb in the place where he shall kill the sin offering in the holy place. Lev. 14:13. And the remainder thereof shall Aaron and his sons eat; with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. Lev. 6:16-26.

It will be noticed that place is in the original in these passages, not being in italics; and that the holy place and court are identical. And the Lord spake unto Moses, saying: Thou shalt make a laver of brass, and his foot of brass to wash; and thou shalt put it between the tabernacle of the congregation and the alter, and thou shalt put water therein, for Aaron and his sons shall wash their hands and their feet thereat; when they go into the tabernacle of the congregation, they shall wash, that they die not; or when they come near to the alter to minister, to burn offering made by fire unto the Lord. Ex. 30:17-20. Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment thou shalt wash that whereon it was sprinkled, in the holy place (the court). Lev. 6:27.

These passages make it certain that whoever or whatever was washed in connection with the tabernacle, was washed at the laver, in the holy place; and we have seen that the holy place is the court of the tabernacle; and we found also, in Ex. 30:20, that whoever would enter the holy, must first wash at the laver, that he die not. Now coming to Lev. 16 which gives us a picture of the day of atonement, we find that if the high priest would enter holy or most holy, he must first wash his flesh in water and put on the holy linen garments; then kill the bullock to make atonement for himself and his house; and take his blood in and sprinkle upon and before the mercy seat; then come out and kill the goat, which was to make atonement for the people, and do with his blood as he did with the blood of the bullock; then after making atonement for the holy, and the tabernacle, and the alter; and sending away the scapegoat; Aaron shall come into the tabernacle of the congregation, (evidently in this passage as in some others--the court) and shall put off the linen garments, which he put on when he went into the holy, and leave them there, and shall wash his flesh with water in the holy place (the court). Lev. 16:23-24.

In the face of all these facts, it is persistently claimed by some that Aaron killed the bullock, then stopped on his way to the most holy, and washed his flesh in the holy, and put on the holy garments, and also stopped on his way out to wash etc., in the holy; claiming that the beauty of the type consisted in the washing where no place was provided for that purpose; and notwithstanding it was death to enter the holy before washing. We think the beauty of any explanation of God's word should consist in adhering to the general teaching of the word.

B. W. K.

====================

R179 : page 3

HID TREASURES.

"If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God." Prov. 2:4,5.

If we go back to the second verse we shall find the thing spoken of is wisdom.

Webster says that, "in Scripture, theology wisdom is true religion." What does religion mean? The word is taken from Religo, to bind anew, or to rebind. It is used in a general sense to signify "any system of faith and worship." Notice it is a system. This brings us to the conclusion (if we take Webster for the standard of words, and we have no reason to differ) that wisdom is the true system of faith and worship. Then it follows that we are to seek for the true system of faith and worship as men seek for silver. But, says one, silver is out of sight in the earth, and is hard to be found, but what is necessary to be known of the true system of religion is revealed so plainly that the wayfaring man, though a fool, need not err therein. I know the Prophet speaks of a good time coming, when it shall be so revealed that "the wayfaring man, though a fool, (like the rich man who had to pull down his barns and build larger) shall not err therein." Now, we think there is a strong analogy between seeking for a knowledge of the true system of faith and seeking for silver. Paul says, Heb. 5:11, there are many things... hard (difficult) to be uttered," and Peter, 2 Peter 3:16, speaks of "things hard to be understood, which they that are unlearned (in the word) and unstable, wrest, as they do also the other Scripture, to their own destruction."

Experience, as well as the word, teaches us that as there is much and persistent search and pains-taking required to find the "vein" or "lead" of precious metal concealed in the earth, so there is to find the vein or lead of precious truth hidden away in the mine of God's word.

We think it a duty to find out all we possibly can of God's "system of faith," and what we cannot find out will be only that which he has so completely hidden. But some one may ask, why has He hidden it? If it is right for us to know it? We answer, that it may not be found until it is needed. God's wisdom has hidden it just far enough away to be found by our finite minds, after diligent search, just at the right time, or, as the Spirit says, due time; and it is those who are interested and earnest enough to search and find the jewels, who are to be vested with regal authority.

One might just as well say that the silver and gold, the coal and the oil were hidden away in the earth because it was not right for us to have them, as that it is not right to search for the true system of faith.

But, says one, we have had the true system of faith all along through the past--what more can we have? Did not our fathers understand it? Yes, they understood (those who searched) what was necessary for them to know, but that was not enough for us to know, any more than the supply of silver and gold which was in the world at the time of the discovery of America was sufficient for the world without any addition up to the present time. Our fathers worked the same mine, but did not exhaust it, thank God. There are nuggets of gold coming to the light all the time.

But let us see what Scripture evidence we have that these things are so. Jesus said, when weeping over Jerusalem, "if thou hadst known at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes;" but were they to remain hidden? No! Isaiah, looking down through the ages (the remainder of the Jewish age, and through the Gospel age to the coming age--in the restitution age), says, then the eyes of the blind shall see. Jesus before had called them blind, and that was how these things were "hid from their eyes."

Paul, in Col. 1:26, says, "the mystery" of the word of God "hath been hid from ages and from generations, but now (in this good-news age) is made manifest to his saints.

Again, in Eph. 3:4,5,6, he says "the mystery of Christ...in other ages was not made known unto the sons of men, as it is now revealed unto the Holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow heirs and of the same body," and he tells us that he was made a minister to make all men see what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God."

O, how glorious are these things to those who search for them as for hid treasure. Truly, here is the knowledge of (about) God.

Men in mining have lights fixed upon their heads, and they bend low, sometimes prostrate in search. We need to be humble and have our minds illuminated with the Spirit. When men have found silver in the mine it has to be separated from materials which are useful in themselves, but detract from the value of the precious metal unless separated. So the child of God, like Timothy, needs to "rightly divide the word of truth." Let us, dear brethren, continue our search after wisdom, which shall result in finding "the knowledge of God," for "it cannot be valued with the gold of Ophir, with the precious Onyx or the Sapphire."

The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. And when we have found it let us not waste nor hoard it, but "put it to the exchangers, that at His coming He may receive His own with usury."

J. C. S.

====================

R179 : page 3

"OUR HOUSE."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens," 2 Cor. 5:1-2.

From a not hasty but careful perusal of the Scriptures, we are satisfied that the view generally taken of this passage, (with the context) by the nominal church, hitherto, is erroneous.

This may seem somewhat immodest; we do not so intend. If we have any light it is received, not inherent in us, "that is in our flesh dwelleth no good thing." If we have apprehended the truth, it is because "He, the spirit of truth," leads us, for "the natural man receiveth not the things of the spirit, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The Church is not to blame for not seeing before; how can one be expected to see in the night anything more than the outlines of the landscape; but now the day dawns, "let us not sleep, as do others," 1 Thes. 5:6.

The prophets uttered some things which they did not fully understand and which it was not necessary they should fully understand, because they were for us; 1 Peter 1:10-12.

But about this matter, Paul says (as mouth-piece for the Church), "we know that if our earthly house of this tabernacle were dissolved we have a (singular number) building of God, a house not made with hands, etc.

Paul was writing to the Corinthians here, but he was also writing "to all that in every place call on the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. 1:2. The word "theirs" refers evidently to Jews. Paul was a Jew, Acts 21:39, but he styles himself "the Apostle of the Gentiles," Rom. 11:13; so in harmony with the latter he could in this dedication of his epistle say, "both theirs and ours" to the new Church, which was made up of both Jews and Gentiles. They (the Jews) stood aloof from the Gospel and were enemies of the cross of Christ; thus standing at a distance, the term "theirs," although Paul was a Jew, was appropriate to them, and converts

R179 : page 4

from both could be very appropriately called "theirs and ours." Now, to such he says, "We know that if our earthly house of this tabernacle (to which so many precious promises have been made) were dissolved, we have a building of God, a house not made with hands." It may seem strange to us that the old house of Israel should not be able to see the typical nature of their ceremonies, and that "whatever is to be on the higher or spiritual plane, is brought to view first on the plane of the flesh," but though God had been speaking "by the mouth of all the holy prophets since the world began," of a restitution, they did not see that there was to be, in its application to them, a time of dissolution, before the time of restitution; and it seems that the Gospel Church in Paul's time, needed to be admonished of the danger of looking at that which is seen, forgetting that "that which is seen (by mortal eye) is temporal."

He had to combat that tendency, as in Galations 3:3. "Are ye so foolish? having began in the spirit, are ye now made perfect by the flesh?" "If our earthly house of this tabernacle were dissolved, we have a building of God."

The "tabernacle of David is fallen down," but God in his good time will rebuild it; but those who are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," have the power or privilege of becoming sons of God, and together will constitute the house of God; not the house of Moses nor the house of David (after the flesh) nor any other house but the house of God eternal.

"Wherefore, holy brethren, partakers of the heavenly calling, consider

R180 : page 4

the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses was faithful in all His house, for this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house, hath more honor than the house."...

And Moses verily was faithful in all his house, as a servant; what for? "for a testimony of those things which were to come after. "But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:1-6.

Now, no matter if the earthly house of our tabernacle, "whether of David or the Gospel, be dissolved, we have a building of God, a house not made with hands eternal in the heavens.

We have here a thought suggested by the word dissolve, which is in harmony with the prophecy of Malachi 3:3. "And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver." We have often heard this referred to and the manner of the refiner watching the melting of the precious metal until he can see his own image reflected, as an illustration of God's dealing with each of His children, all of which is very beautiful and truthful, but there is in this expression "dissolved," and yet existing after a still deeper thought that impresses us.

The refiner of silver often finds impurities clinging to his silver after it has passed through the hottest fire; then he dissolves it: after the application of certain chemicals, silver and gold will dissolve in water. A person unacquainted with the process would say there was no silver in the water, though the water were full of it; the water appears as before--a little discolored if the silver was impure--otherwise as clear as if it were not there, and the refiner can cause a restitution of that silver to a pure and permanent form and more beautiful than before; he puts into that water an agent, (an influence) that causes the water to let go of it, and the silver in fine particles goes together by itself, no longer "dissolved" or "suspended." Then the refiner, to complete the work of restitution, puts it in the fire again; thus it "receives from his hand double" for all its impurity.

Now, in prophetic language, waters represent sometimes people and sometimes afflictions. Has not the earthly house, "both theirs and ours," passed, and are they not passing through such waters? Have "they" not been dissolved and "ours" (the nominal Church) being dissolved? No matter; "we know that if our earthly house of this tabernacle were dissolved, we have a building of God." So Paul could say to the Corinthians and the Galations, who were fearing lest they should not be connected in some way with the earthly house, that it was a matter of minor importance-- all it was for was a type and stepping-stone to something higher and better.

Some may say, this is "far fetched," but we have fetched it only from the prophet Malachi, and made what seems to us the only true application, and it seems to make perfect harmony with all other Scripture. We have been held entranced hour after hour as we have compared Scripture with Scripture and found beautiful harmony with this view all through the word, and thank the Lord for it.

We would not be understood as saying that the word, body and house, are never applied to our physical bodies, for it not unfrequently is, and we think it is so used in the 10th verse of this chapter, though we do not feel over-positive about it lest it might refer to the different organizations, that shall finally be "gathered together in one," for we hope that the Methodist body, the Baptist body and the Presbyterian body (all of which are called bodies by their own authorities) will form, if not the body of Christ, yet the "household of God;" and we know that "we must all (all these different bodies) stand before the judgment seat of Christ (when and where?); that every one may "give an account of the things done in his body"--no, "that every one may receive the things done in his body." [His, is in italics in our Bibles.]

Perhaps some one is ready to ask, "How do you harmonize it with the 8th verse?" We would say, that the apostle (Col. 3:3), though speaking of our death to sin, tells us where our life is (whether our physical bodies are dead or alive, makes no difference,) from the time of begetting onward, our "life is hid with Christ in God" until "He, who is our Life, shall appear," then the earnest expectation of the creature [who is the creature but the one who has no spiritual life, the outside world], "waiting for the manifestation of the sons of God" will be realized and the "sons of God" will be recognized. Till then we shall not be able to find out what God has hidden.

Then, when we are born again,

"BORN BY A NEW CELESTIAL BIRTH,"

we shall have life in ourselves and together constitute the "building of God," the "house not made with hands." Dear brethren, how near and dear the relation we sustain to each other--"Builded together for the habitation of God." J. C. S.

====================

R180 : page 4

"HOW LONG, O LORD?"

This is a question doubtless that many ask themselves, viz: "How soon will our change come?" This change many of us have looked forward to for years, and we yet with much pleasure, think of the time when we shall be gathered unto Jesus and see Him as he is. In the article concerning our change, in December paper, we expressed the opinion that it was nearer than many supposed, and while we would not attempt to prove our change at any particular time, yet we propose looking at some of the evidences which seem to show the translation or change from the natural to the spiritual condition, due this side or by the fall of our year 1881. The evidence that our change will be by that time, increases since we have seen that the change to spiritual bodies is not the marriage. While we thought the marriage to be the change, and knowing there was three and a half years of special favor to the Nominal Church (now left desolate) from 1878, we could not expect any translation this side of 1881, or during this three and a half years. But since we recognize that going into the marriage is not only being made ready (by recognizing His presence) for the change, but also, that going in includes the change itself, then the evidences that we go in (or will be changed) inside of the time mentioned are strong, and commend themselves to all interested as worthy of investigation. Aside from any direct proof that our change is near, the fact that the manner of the change can now be understood, is evidence that we are near the time of the change, for truth is "meat in due season," and understood only as due. It will be remembered that after the spring of 1878, (when we understand Jesus was due as King) that the subject of holiness or the wedding garment, was very much agitated. And aside from the parallel to the end of the Jewish age, and favor at that time being shown to the Jewish nation, which implied the presence of the King, the consideration of the wedding garment, was also proof of the correctness of the application, for "the King had come in to see the guests," [Matt. 22:11] and hence all were interested in knowing how they stood before Him. Now as the inspection of guests is the last thing prior to our change, which precedes the marriage and we are all now considering the change. It would seem that the time for it, is nigh.

We shall now present what we adduce from the types and prophetic points as seeming to indicate the translation of the saints and closing of the door to the high calling by 1881. We first notice the building of the Temple, by Solomon which seems to be a type of the spiritual as indicated in Acts 7:4-7. The time occupied in building is found by comparing 1 Kings 6:1,37 and 38, which was seven years and six months, yet called seven years. Verse 38. "The house when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building." Verse 7. The quiet manner of building suggests to our mind the noiseless resurrection of the dead in Christ and change of the living, and if so the resurrection and change would cover a period of seven years, thus bringing to our mind, order. First the foundation laid and so on until completion, and this would be in harmony with statement in Rev. 11:18, viz: "Give reward unto thy servants, the prophets, and to the saints," that is, "Every man in his own order." In 1 Kings 5:17, we read, "The king commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house." Those we would understand to represent the "Apostles and Prophets, which are the foundation, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together," groweth unto an holy temple in the Lord (Eph. 2:20-21).

The laying of the foundation-stone, we think, would fitly represent the resurrection of the prophets, which resurrection would seem to be indicated by God's statement to Daniel, viz: "Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13.) The days here referred to are mentioned in the 12th verse as "The thousand, three hundred

R181 : page 4

and five and thirty days," and from 538 when the abomination was set up, (so mentioned in verse 11,) 1335 years, if prolonged to their utmost, would reach to the year 1874. [For argument, see "Day Dawn."] This is one of the arguments which prove the presence of Christ at that time for Daniel could not stand in his lot or be resurrected, until Christ came. Besides it is also a parallel to the baptism of Jesus in the Jewish age, at which time the harvest of that age begun and he was recognized as Lord of the harvest and bridegroom. So we understand the bridegroom came at a parallel point in this age and those that were ready went in. (Matt. 25:10.) Since we find that going in includes the change to spiritual bodies, it is significant that the days of Daniel and the presence of the bridegroom occur at the same time, viz: autumn of 1874, and if Daniel stood in his lot at that time, he was raised a spiritual body, and as he represents the order of prophets and their resurrection is shown by the laying of the foundation-stones of the temple, then it would seem that the temple began to be built at that time. If this be a correct application (and it seems harmonious) and the time of building is seven years, then we would expect our change by or before the fall of 1881, as from 1874 to then would be the time given for building. It is true that the parable of Matt. 25 is only in reference to the living phase of the Church. Yet we believe that while those living "virgins" go into the wedding by coming into a knowledge of the Bridegroom's presence, etc., during the seven years harvest [from 1874 to 1881] yet the parable is having as it were a fulfillment on a still higher plane during the same seven years, viz.: The going into the condition of readiness for marriage

R181 : page 5

of all the chaste virgins, the dead (by resurrection) and living (by translation or change.) In going into the spiritual condition "We cannot precede them." (E. Diaglott, 1 Thess. 4:15.) As Daniel's time was up in 1874 it is reasonable to suppose that the order he represented went in at that time, since which the "dead in Christ" are being raised; and as the seven years are about complete, that we will soon follow by being changed. Matt. 25 and the parallelism of the Jewish and Gospel ages, seem to teach that the wise of the virgins "who are alive and remain" must all come in, to a knowledge of the bridegroom's presence, by the fall of 1881, when the door--opportunity to become a member of the bride--will close.

But it is possible that the change to the spiritual condition--the "going in to the marriage on the higher plane--may not occur at the same moment to each individual. We suggest as quite possible, that the change may come to some prepared before that time.

If the dead are to be raised before we are changed it can as well take place some time before as a moment, and if the temple is any type it is evident that some will be raised at least seven years before the last are changed. The fact that the body or mass of the saints are assembled together when we are gathered, is intimated by Luke 17:34-37, and Paul in Heb. 12:22-23, says: "Ye are come [coming] unto Mount Zion, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, and to the spirits of just men made perfect." We come to these.

The next point we will consider is that of Noah entering the Ark. It seems that the flood of forty days in the destruction of the old world is a type of the forty years' trouble here at the end of this world, (age) and as Noah entered there and escaped, so some shall enter here and escape.

"The Lord said unto Noah, Come thou, and all thy house, into the Ark. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." And Noah did according unto all that the Lord commanded him; and it came to pass after seven days, that the waters of the flood were upon the earth. (Gen. 7:1-10.) The language in connection with this circumstance seems to suggest the idea that Noah and those with him were seven days going in, and if so, then, this would harmonize with the seven years [a day for a year] building of the temple or time of going in, commencing with 1874. There is one point, however, we will notice, viz: It rained forty days after Noah entered, which would represent forty years' trouble after we enter. From 1881 to 1914 inclusive, is only about thirty-three years, hence in this respect the time differs. This is not when considered an objection to the position, for though the time of harvest and end of this age commenced Chronologically in 1874, yet the trouble cannot break, in the full sense, until the saints have been taken. "Yet seven days [years] and I will cause it to rain upon the earth," should be significant, because we have expected trouble, in a special sense, about 1881, and, according to the type, we must enter in by that time. Not only has that time been looked forward to by many as a point when there would be some great change, but the parallel to the end of the Jewish age demands that there be a change for the worse, in reference to the nominal Christian Church, it being a parallel to when favor ended with the Jews in a marked manner, shown by the seventy weeks of years mentioned by Daniel 9:24, which time ended three and a-half years after they were left desolate. Just as 1881 is three and a-half years from the point when the Jews began to receive favor. While this trouble is due, in the actual sense, from 1881 on, and is due chronologically to end in 1914, leaving only a space of thirty-three years; yet the trouble cannot end actually at that time, for there would be a gradual decrease "while the nations were beating their swords into plowshares and their spears into pruning hooks." (Isa. 2:4.) Hence there could be forty years of trouble even after 1881 and not interfere with our general position, for this would only carry us seven years beyond 1914, as this now does seven years beyond 1874. We used to think it would be in the midst of a great trouble that we would be changed, but now we do not. Noah went in before it rained, and "the Lord shut him in." (Gen. 7:16.) So now, while all things remain as in "the days of Noah," we will be changed and then the flood--trouble will break on those who know not and are in darkness. [1 Thess. 5:1-5.]

This is shown also in the type of Moses and Aaron, for not one of the ten plagues came until after they met in the Mount. And as that meeting shows our change, then in order here, there would be none of the plagues come till after we are gathered unto Jesus, by which we would "escape all these things that shall come to pass and stand before the Son of man." [Luke 21:36.] It is in connection with this last type that we find additional proof of our speedy change.

Stephen says: "When he [Moses] was full forty years old it came into his heart to visit his brethren, the children of Israel." Moses at this time came to deliver his brethren, but they rejected him, saying: "Who made thee a ruler and judge over us?" After his rejection, "he fled and was a stranger in the land of Midian," when he took the daughter of Jethro, priest of Midian, to wife. (Exo. 3:1.) And when forty years were expired there appeared to him "an angel of the Lord," at which time he was informed of God's intention to "send him into Egypt," and "this Moses, whom they refused did God send to be a ruler and deliverer." (Acts 7:23-36.) Moses seems clearly in this case to be a type of Christ. Jesus came to deliver his brethren (according to the flesh) and was rejected, after which he takes a Gentile wife and returns, showing favor to natural Israel. (Acts 15:14-16.) As Moses, in the first instance, Jesus came as a man, but the second time as a God, at which time He effects their deliverance. While there is a similarity in these general features, it is the time we would look at, more particularly now. The two periods in the life of Moses, at the end of which he came each time, seem to foreshadow the Jewish and Gospel ages, (each represented by forty years of Moses' life) at the end of which Jesus comes, first at the end of the Jewish as a man; now, in the end of the Gospel as a God.

This being true, one forty would end in A.D. 33, when he was rejected as king and left their house desolate. (Luke 19:30-44.) Then the parallel to the end of the second forty would be 1878, when he came as king and the work of restoring them to favor began. Now, with this thought, let us turn to Ex. 7:7. "And Moses was fourscore years old and Aaron fourscore and three years old when they spake unto Pharaoh." The fourscore, or twice forty, would bring us to 1878, in the antitype when Christ spake to Pharaoh (the world) by an act, in restoring Israel to favor. But it says: "Aaron was fourscore and three years old." As Aaron represents us, the living saints, it would seem to indicate that we come into a position of power three years after the time, represented by the fourscore of Moses. Aaron did not speak until after he met Moses, so we would not in the sense here referred to until after our change. If the three years mentioned in connection with Aaron has any bearing, then it would teach our change as coming this side of 1881, as three years from 1878 would bring us inside of that time. We do not think it well to base too much on types or allegories, but when we find them in harmony with prophetic points they add additional evidence, and while we would not present any of these things as absolute, yet there is a harmony which commends them to an intelligent mind. They call for the exercise of faith on our part, especially when we remember that in reference to the coming of Jesus and our change, the apostles, "Say some things hard to be understood." (2 Pet. 3:14-16.) We now have taken prophetic measurements and allegories together,

R182 : page 5

five different points seeming to teach the resurrection of the dead in Christ and change of the living between the fall of 1874 and 1881. Two or more witnesses are enough to prove any case, as a rule, and certainly God has given us abundant evidence. We are also glad to notice that all these things only corroborate previous truths, thus proving to a certainty each application as correct and causing the old jewels to shine brighter. The five lines of argument briefly stated are these:

1st. The days of Daniel ending in 1874, at which time the resurrection commenced, and since which, the dead have been going in to the marriage.

2d. The end of the seven years from that time, as marked by the parallel, of the end of the "seventy weeks" in the Jewish age ending in our year 1881, at which time we all should be in and the door closed, being the end of time of special favor to the nominal church before commencement of trouble which follows our change.

3d. The building of temple, covering seven years time, and hence in harmony with the above arguments.

4th. Entering of Ark by Noah and his house, occupying seven days (typical of years.)

5th. The last mentioned allegory in the life of Moses and Aaron.

Thus we find the types of days and years are in harmony. In view of these things let us watch and be sober, for "It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:26.

A. D. J.

====================

R182 : page 5

Baptism of the Holy Ghost.

This subject is so little understood that some have confounded it with the baptism of death, referred to in first article of September number. And some of our readers have expressed themselves as being pleased with the article on Baptism of the Spirit. This is quite a mistake, as the two baptisms are entirely different. Notice that while all are exhorted to be baptized into Christ's death, (willingly submitting to death) none are ever told to be baptized with the Holy Ghost.

Some will inquire, should we not assemble ourselves as Bro. Moody and others of our dear brethren and sisters have recently done in Massachusetts, and earnestly pray to our Father for the baptism of the Holy Ghost? We answer, no, because there is only one baptism of the Spirit promised or necessary to the church. This one baptism was at Pentecost. We are told that it came as a rushing, mighty wind and "filled all the house where they were sitting."

Now, notice the idea of immersion. The house being filled, they were completely surrounded by, or immersed in Holy Spirit. We are members of the same church and family, and that was our baptism-- one for all, and no other baptism of the Spirit is ever taught anywhere in the Bible. Remember, that up to the time of Jesus' baptism by John, when coming up out of the water, the Holy Ghost descended upon him, the Holy Ghost had not yet been given to any one in the way now imparted to the church, viz.: as a comforter, guide and leader into the understanding of truth, etc.

True, the Spirit had been in the world, and was exercised upon and in certain prophets, but it was given for special occasions, and was not an abiding presence. It gave them miraculous utterance, but did not guide into the understanding of God's word; for, "not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Spirit sent down from Heaven. 1 Pet. 1:12.

The Spirit given to Jesus without measure, (John 3:34,) and given by measure to all his disciples and members, (John 1:16) is the spirit of adoption (into the divine family and nature), whereby we cry, "Father, Father," i.e., we recognize God as our Father in two senses-- first, as our creator as natural men, even as Adam was called the Son of God, (Luke 3:38), and now by our adoption into the divine family he becomes our Father in that divine sense. Until Jesus, no man could enter into the relation to God of adopted sons, partakers of the divine nature, because all were sinners, and God could not receive sinners as sons. When "the man Christ Jesus presented himself as a being, holy, harmless, undefiled, separate from sinners, in whom was no sin," he was acceptable with the Father, and when he offered his perfect natural life for ours, according to the will of God, it was acceptable. The Father accepted of his sacrifice--the natural, and as a gift, gave to him the spiritual, divine nature--life and body, which he had laid aside when he took the human nature--life and body. Now, when Jesus made the covenant

R182 : page 6

to lay down his humanity as our ransom, he received the divine adoption and the spirit without measure, and the witness of his relationship came at once, (Luke 3:22), for a voice from heaven said: "Thou art my beloved Son; in Thee I am well pleased." (Luke 3:22.)

Thus was our head anointed with the oil of gladness. Now, were the disciples also so anointed and given the comfort and guidance of the Spirit? No; not while Jesus lived. Why? We answer, for the same reason that the prophets could not receive it thus. They were sinners in God's sight, part of the fallen human family, and the ransom for their forfeited life was not paid until "Jesus Christ by the grace of God tasted death (on the cross) for every man."

Were the disciples, believers, then received as justified, pure, sinless in God's sight the moment Jesus died? We answer that the price of our ransom was then paid, but that in God's plan, Jesus must first present in the Father's presence the evidence of His death--our redemption. "Him therefore hath God highly exalted and given a name above every name," that the gift of the divine nature should come through him to his body (the church), for God hath committed all judgment unto the Son," and "hath given him power over all flesh that He should give eternal life to as many as thou hast given him." He must first receive again from the Father, the fullness of the divine nature before He could bestow the spirit, the seal of sonship. Remember, the head only, had so far, received the comforter, or evidence of adoption, for the Holy Spirit was not yet given, because that Jesus was not yet glorified. (John 7:39.)

Thus the church, as instructed, were waiting to be imbued with the spirit which should guide them in understanding the scriptures (Old Testament) and the words of Jesus. When the spirit did come, it immersed them all by filling the house. This spiritual baptism came to the church directly from her head, as Peter testified. "Jesus, therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, (having come fully into possession of spiritual power, as promised.) He hath shed forth this which ye now see and hear." Acts 2:33.

The Holy Spirit--"Spirit of truth" --thus given as the church's teacher, begins the work by distributing certain gifts to certain members of the church. All (the church) received of the spirit of adoption, but some received of the gifts of the spirit. These gifts varied, according to the character and natural ability, etc., of the person; the object of the Lord in bestowing these gifts being, that every one who received them should profit withal (use them profitably for the good of the church and the advancement of truth.) 1 Cor. 12:7.

Paul explains the matter, saying, "Wherefore it is said, having ascended on high, He led a multitude of captives, and gave gifts to men." "He gave indeed the apostles, and the prophets, and the evangelists, and shepherds, and teachers." Why did Jesus give these gifts? For the complete qualification of the saints for the work of service, in order to the building up of the body of the anointed one." Eph. 4:12. Diaglott.

Here only the chief gifts are mentioned, but in 1 Cor. 12 we have these and other graded "diversities of gifts." And those whom God hath placed in the congregation are: first, apostles; second, prophets; third, teachers; next, powers; then gifts of cures, assistants, directors, different languages. All are not apostles; all are not prophets; all are not teachers, etc....But you earnestly desire the more eminent gifts, and yet a more excellent way I point out unto you."--Love: "If I have prophecy, and know all secrets and all knowledge, and if I have all faith so as to remove mountains and have not LOVE, I am nothing." (Diag.)

Now, we inquire, has this spirit ever been withdrawn from the church? If through the various gifts and channels then arranged of God it was sufficient in quantity and quality to do the work assigned, viz.: to guide the church into truth, then has it lost any of its power and efficiency now, that we should ask for a baptism again? No beloved, the comforter abides with us in full measure; Jesus, our head, poured it out abundantly and sufficiently once, and it remains for us.

True, some of the gifts are departed, but the chief ones remain. We still have the apostles and prophets. These being dead, yet speak to us, and that more clearly and forcibly than to our brethren who saw them face to face. The word declares that "there are differences of administration, but the same Lord." Our Lord has, to some extent, changed His administration, but he, as head, is still ruling over his body. The same spirit continues, but with diversities of operations. It does not now operate (usually) by the lower gifts of tongues, cures, etc., probably because the ignorance which made it expedient then, has now given place to knowledge, so that instead of coming together and speaking or praying ignorantly, in an unknown tongue, we can now, when we assemble ourselves, speak to one another of the teachings of the Lord and His apostles. God still continues, to some extent, the gifts of teachers (called prophets 1 Cor. 14:3-5) evangelists, shepherds. The manner of imparting the Holy Ghost used to be by the laying on of hands of the apostles, or sometimes, of others designated. (Acts 9:1-17.) Here again we see a "difference of administration," [but the same Lord and same spirit] for now, without laying on of hands [even as Cornelius] we, when we consecrate ourselves, fully receive the spirit of adoption, whereby we can recognize God as our Divine Father as well as creator. We find ourselves "Led of the Spirit" and guided into the truth day by day, and we know that "as many as are led by the spirit of God, these are the sons of God." And wherever we find the fruits of the spirit we may be sure that the spirit dwells there, else the fruits could not exist. We should be more anxious to possess the fruits, than the gifts, of the spirit. Paul exalts one of the fruits, LOVE, as being more desirable than any or all the gifts without it.

R183 : page 6

Let us for a moment look at the type which seems given to illustrate our anointing of the spirit, viz.: The anointing of Aaron. (Lev. 8.) The holy oil type of the spirit was poured upon his head in profusion. So the spirit was given to our head, Jesus, without measure. As the oil ran down all over Aaron, "even to the skirts of his garments," so in due time-- Pentecost--the (oil) spirit descended from our exalted head upon us, his body, and all through this age, it has flowed down, down, touching every child of God. Now, to ask God for a fresh baptism would be to ask amiss, for if His word abide in us, we should remember that he said: "The Father shall give you another comforter, that he may abide with you forever (aion the age), even the spirit of truth." John 14:16.

Now, while it would be no more proper for us to pray for another baptism of the spirit than it would have been for Moses to have anointed Aaron twice, still as individuals, you and I may not have our hearts as full of the spirit of truth as it is our privilege to be. As God's children, we are entitled to "be filled with the spirit," and we cannot ask for this filling too earnestly, nor too frequently go to the fountain of truth--the word of God, at which we may copiously drink into His spirit. The more of the spirit we receive the more we will have room for. The new spirit of the new nature displaces and removes the old, carnal or fleshly spirit, and gives us room for more. And we repeat, there is abundant measure to fill full as they will hold, all of our "earthly vessels."

====================

R183 : page 6

ZION'S TRAVAIL.

Zion is a general name for the entire nominal church. At present in the mortal, flesh and blood condition, she cannot enter into the kingdom of God; the spiritual condition must first be reached. At present God holds out to her "exceeding great and precious promises" by which (promises) some children are begotten in her to spiritual life.

We have already noticed that under various figures, as Babylon's fall--Israel's stumbling--coming through great tribulation--saved so as by fire, etc., the word of God pictures severe anguish and trials coming upon the church during "the harvest" or end of the Gospel age; and the text to which our subject refers describes it as travail. Travail is deathly anguish, and like the other figures used, is powerfully illustrative of the severity of Zion's trouble. The illustration shows too, the necessity of the trouble; without the travail Zion's children cannot all be born--delivered.

We have seen that the trouble upon the world begins by the overthrow of the nominal church, and indeed every day since 1878 where we believe the nominal church was given up to her travail [It, however, will not fully commence until the "first born"--"little flock" are born, an event expected during 1881.] seems to witness the uprising of new elements for her overthrow. Spiritualism is misleading thousands and infidelity tens of thousands. Col. Ingersol alone is doing a wonderful work in the way of sowing seeds of contempt for Zion, which already are taking root and must soon bud and blossom into open opposition to her. We believe that there is not a single person who hears his anti-religious lectures with candid and unbiased mind, who has not had his faith in the teachings of the (so called) orthodox churches unsettled forever. Those only who have seen to some extent the inconsistencies of the churches, the errors of their teachings, and have caught a glimpse (at least) of the great loving plan of God relative to the blessing of the world in the ages to come, can come away unshaken.

The nominal church of the third century began to leave the word of God for the traditions of men, and abandoned the narrow way for the easier road of harmony with the world. This resulted in Papacy's exaltation to power, and the substituting of the churches fiat instead of the Bible as the only law of Christians, and the destruction of all Bibles known to exist--it being claimed that they were no longer necessary, but actually pernicious, as the voice of the church was the law of God.

We would not be understood as intimating that all the children of Zion have been engulfed in Papacy. No, we believe that all through those dark ages there were members of the little flock who maintained their walk in the narrow way. Some of them were known as Waldenses, Huguenots, etc. This reign of Papacy led to a sad condition of ignorance, superstition and blindness to truth, which was only partially relieved by the great work known as the Reformation. We would not be misunderstood as intimating that the work of the Reformers was little or valueless; on the contrary, we believe theirs was a grand work. Taking the Bible, neglected and prohibited for years, they boldly preached the necessity of taking it as the only rule of faith and practice, and not the creeds of the church, and the result of their preaching was evidently, the development of many noble Christians as well as a general arousing of nominal Zion. And had the work there begun, been continued, Zion would not now be in her present deplorable condition, saying: I am rich and increased in goods, knowing not that she is really wretched, and miserable, and poor, and blind. [Rev. 3:17.] But, elated with the victories over some of the Romish darkness and error, the Church of the Reformation soon sat down self-complacently and at ease, evidently forgetting that though then in the light, she should walk (advance) in the light, and that if she sat down at ease the "light which shines more and more" would go far beyond her, and she would soon "sit in darkness."

Again, Zion follows Papacy's rule of putting her creeds instead of the word of God, so that all offenders at her bar are tried by the "authorities" or "standards" of the church; by which is meant, not God's word --the Bible, but the word of the founders and lights of their church; forgetting that the one church or body of Christ which admits of no scism, has but one authority or head--the Lord Jesus--by whose written word every member's faith and practice must be judged--"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Nominal Zion recognizes no increase of light shining more and more (Prov. 4:18.) No, she is perfectly satisfied with the light of the fifteenth and sixteenth centuries. But there are some who cannot

R183 : page 7

be bound to the dim light of by-gone days, understanding that the same Bible which accomplished the Reformation work is necessary to the Christian's growth in grace and knowledge to-day.

Because the Protestant Churches have adopted methods like that of Papacy, avoiding many of the grosser sins, but, nevertheless, like her being joined to the world and seeking its favor, establishing church authorities instead of God's word, etc.; because of this likeness to her they are Scripturally reckoned as her daughters, and she is called the "Mother of harlots." These all, Protestant daughters and Papal mother, as well as the few who walk in the light, and recognize the authority and control of neither, but of God's word only--called "they that have not worshiped the beast (Papacy) nor its image" (Protestantism) --all of these are Zion, in the general sense, and include both wheat and tares. (Matt. 13.) Because she loves this present world and will not walk in the narrow way, in which the light shines, she has never been fully freed from Papal error and darkness, and the truth she holds is so mixed with error that she is unable to defend it against the attacks of infidelity and other devices of the enemy, to accomplish her final overthrow.

We have already seen that the trouble upon the world is spoken of as the seven last plagues, which intimates that some preceded these last. We saw by looking at the types --the plagues upon Egypt, that there were three first and seven last, which first three we understand to be the trouble or travail of Zion, during which three plagues or travail, all of the wheat will be separated from the tares--all of God's real children will be separated from the nominal Church in obedience to

the call. "Come out of her, my people, etc.;" and consequently these will be protected during the seven last plagues.

We have learned that two classes of Children of God are to be born of Zion. We understand that our present condition is that of begotten, embryo children, and that our resurrection or change to spiritual conditions will be the birth into the perfection of our new nature, to which we are now begotten. The first-born of Zion's children is, the Christ-- Jesus and "the church (ecclesia-body) of the first-born"--these, with Him, constituting the "little flock," to whom "it is the Father's good pleasure to give the kingdom." The after-born children of Zion constitute the "great multitude that no man can number," who "wash their robes" and "come up out of great tribulation," who with palms stand "before the throne," in which the first-born, overcomers sit crowned. Christ (head and body), the first fruits, (first-born,) afterwards they that are Christ's at His [parousia] presence (1 Cor. 15:23)--the day of wrath. Those gathered during that day are the "many brethren" of the "household of faith."

If, now, we have Zion, her children and her travail before our minds, let us notice some scriptures which bear directly on the birth of Zion's children. Isaiah, (66:7-8,) referring to the matter, says: "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things?"

Shall the earth be made to bring forth in one day? Shall a nation be born at once? For, as soon as Zion travailed, she brought forth her children.

What a clear picture is this: The "great multitude" of Zion's children will be born after her travail-- come up to glory through great tribulation. But her first born is an exception to this rule; it--Christ Jesus the head, and the members of the body--will be born, come into the perfect spiritual condition "like unto Christ's glorious body" before the travail. Yes, before she travailed she brought forth, before her pain came she was delivered of a man child. How much this is in harmony with Jesus' instructions; while intimating that the time of trouble would come upon nearly all, he says: "Watch ye that ye may be accounted worthy to escape all those things coming upon the world." The overcomers escape all the travail of Zion and the wrath on the world, share the kingdom with their Lord, and as members of His body, are "joint heirs" with him and "inherit all things." This is the seed of the woman that shall crush the serpent's head. This is "the seed of Abraham" (Gal. 3:29) that shall bless all the families of the earth.

This is the one body whose head Jesus was "The first born from the dead" eighteen centuries ago, whose body will also be born before Zion's travail. These are the "Kings and priests unto God," who, during the present age have at the same time been, both the household of Priests typified by Aaron's sons, and also the members of the High Priest's body. These during the millennial age will be, with their head "a priest upon his throne."--Thou "hast made us (the body) unto our God kings and priests, and we shall reign on the earth." (Rev. 5:10.) --their reign in the exercise of this double office, being typified by Melchisadec --"King of Salem (peace) and priest of the most high God." This is the company that follow the Lamb here, and will do so hereafter, to whom he said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

These two companies, the few before, and the many after travail, are the only children ever born to Zion. (The type shows that she dies in travail) i.e., the gospel age here ending, the gospel church will no longer exist as an earthly institution, and thereafter exist only as the glorified, spiritual city or church. These two companies, as heretofore shown, are the only ones to whom the high calling of becoming sons of God on the spiritual plane is offered; the only ones begotten of the Spirit, consequently, the only ones who could be born of the Spirit.

The blessing which comes to the world is never called a begetting to newness of life--or a new kind of life, but a restitution (restoring) of the old life, which is forfeited by reason of disobedience and sin. For there shall be a restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. (Acts 3:21.) The church, on the contrary, are begotten to a new nature, which implies new powers, and a new form, for "as we have borne the image of the earthly (natural) we shall also bear the image heavenly" (spiritual.)

The grandeur of our high calling, is but imperfectly seen until we realize that it shall be our pleasurable work during the Millennial age when joined with our head to restore the human family to all the perfections of mind and body, lost through Adam, brought back by Christ's death. Beloved, let us more highly appreciate "our high calling, which is of God, in Christ Jesus."

====================

R184 : page 7

Rachel a Type of Zion.

Many types are furnished us illustrative of the two houses of Israel (natural and spiritual), and their relationship to each other; yet no two of these illustrate exactly the same features. Among the more prominent we might mention Ishmael and Isaac, who represented the natural and spiritual seeds of Abraham, both of whom were blessed, but not to the same degree. Their mothers, Hagar and Sarah, we have seen to be types of the Law and Gospel covenants, under which the two seeds are developed. Isaac and Rebecca, another beautiful type, shows us the relationship to which the "little flock" shall come as the Bride of Christ, when she becomes joint heir with Him. Jacob and Esau typically show how the natural seed, though first developed, failed to receive the choicest blessing. As "Esau sold his birthright for a mess of pottage," so natural Israel, when they might have inherited the (spiritual) promises, chose instead natural things. The Gospel church, represented by Jacob--though developed later, gets the choicest blessing--the spiritual. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteous, hath not attained." [Rom. 9:11,30.]

But now another type not before noticed by us, presents itself, and is fully as clear, when seen, as the others, and illustrates particular features of truth not pictured in the others. Rachel, seems to be a type of the Gospel church in many particulars; and her sister Leah would correspondingly represent the fleshly Israel. Jacob served seven years for each of these, which might be understood as typifying the equality of the two ages-- Jewish and Gospel--which we have already found to be of equal measure.

Again, as Rachel was the one chiefly loved and first promised, so the Gospel covenant, the most desirable, was made before "the Law" covenant [Gal. 3:8,17] though the latter was first recognized, and the children of the flesh born first, (Rom. 9:8) called "Israel after the flesh." (1 Cor. 10:18.)

But our chief interest centers in Rachel. Her first born was Joseph, who seems to be a type of "the Christ." He was exalted next to Pharaoh (type of God.)--"Only in the throne shall I be greater than thou." So it is true now of our head (Jesus) and will soon be true of the whole body. "Him hath God highly exalted, and given him a name that is above every name." We understand then that Rachel's first born typified the little flock, to whom it is the Father's good pleasure to give the kingdom-- whose head is Jesus.

Her second child, in the travail of whose birth she died, was Benjamin, who we believe typifies the "great company" who are born after the "great tribulation."

How this type harmonizes with the foregoing article. How perfectly does Rachel typify Zion, having two offsprings--the first to rule; the second also beloved born after travail--death anguish. How the death of Rachel shows the end of Zion's career as an earthly church when the "great company" are born after the trouble.

Joseph, when in power, blessed his brethren, and ultimately made himself known to them. So we expect that when the kingdom is given to the "little flock" in the very beginning of the reign, the time of trouble will be so ordered as to bring our brethren (the second company still in the flesh and "Israel after the flesh"--Benjamin and the brethren) into such a position as will result in their blessing. The distinction made between Benjamin and the other brethren is shown in Joseph's blessing him with five times as much as they received, (Gen. 43:34; 45:22) which shows the greater blessing of the spiritual brethren typified by Benjamin over that of the natural brethren-- fleshly Israel, typified by the sons of Leah.

====================

R202 : page 8

TWIG TO BRANCHES.

Brother Sunderlin, in closing a letter, recently received, said: "This twig sends love to all the branches of the vine." We take this opportunity of sending it to such branches as are readers of the WATCH TOWER. It expresses a very beautiful sentiment, and shows the modesty of the "twig." This, as has previously been shown in the WATCH TOWER, is the right understanding of the word "branch," as used by our Lord. It is common to hear people speak of belonging to the Methodist branch of the church, or the Baptist, or other branches, thus recognizing the fact that THE CHURCH is not a branch, but a vine, composed of all truly united to Christ. A careful reading will convince anyone that Jesus recognizes no denomination as a branch. Jesus deals with us as individuals; each Christian who consecrates himself to Christ is a branch of the vine. "I am the vine, ye are the branches."

If all could know and appreciate this, it would make them less particular about having their names enrolled on earth, and more particular about having their "names written in heaven;" less careful about the "voice" and "authorities" of an earthly institution, and more careful about the authority and voice of the Master and Head, Christ.--"The head of every man (believer) is Christ, and the head of Christ is God." [1 Cor. 11:3.]

Well, we thought that most of the branches would appreciate Bro. S.'s sentiment, for Love is the essence of the branch as well as of the vine, and in answering him, we suggested that he write some for our paper, which would be one means by which he might add to the spiritual health, comfort and fruitfulness of some of the "branches." He has concluded to do so, and we have added his name to the list of contributors on first page. This number contains two articles from his pen.

====================

QUESTION.

Do you, Brother Russell, fully agree with the articles from Bro. Jones' pen in last number?

Ans.--In the main, yes. Perhaps no two writers would express the same thoughts in exactly the same words, but the sentiments, etc., I endorse, as being in my judgment in harmony with the teachings of the Word. Let me guard you, however, against supposing that the change from natural to spiritual bodies will be either a gradual one, or one of which you might be in doubt. We shall be "changed in a moment, in the twinkling of an eye," and it will be a radical change. No longer, natural, earthly, weak and corruptible, but powerful, spiritual, incorruptible, immortal-- "like unto Christ's glorious body;" though appearing (as seems to be taught in the types) for awhile to mankind in general, as though we had not been changed. When thus changed, we can see all others on the spiritual plane, the Lord, the prophets and resurrected saints and those similarly changed. The vail will be only to those on the natural plane. Therefore be not deceived into supposing either yourself or others changed until you can do as Jesus said everyone born of the Spirit can do, and as he did when he was born from the dead, viz.: Go and come like the wind, and no man know whence you came or whither you went. "So is every one that is born of the Spirit." John 3:6.

How beautifully clear it is that our change from natural to spiritual conditions is not the marriage but a preparation for it. The Bridegroom is since His resurrection a spiritual body, and how fittingly proper it would seem that the bride should be changed to the same image and nature before sharing the glory of power with him--the marriage.

Other questions and articles crowded out this month.

====================

R202 : page 8

DEAD AND BURIED.

In the fourth century a young earnest disciple sought an interview with the great and good Macarius, and asked him what was meant by being dead to sin. He said, "You remember our brother who died and was buried a short time since. Go to his grave and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer." The young man doubted whether he understood; but Macarius only said, "Do as I tell you, my son; and come and tell me what he says." He went, and came back, saying, "I can get no reply; he is dead." "Go again and try him with flattering words--tell him what a great saint he was, what noble work he did, and how we miss him; and come again, and tell me what he says." He did so, but on his return said, "He answers nothing, father; he is dead and buried." "You know now, my son," said the old father, "what it is to be dead to sin, dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ." (Rom. 6:3.)--Selected.

====================

page 8

NO WESTERN TRIP YET.

Some of the tracts seem to require much more time for preparation than we had expected, especially the one on the "Tabernacle." Our Western trip we therefore indefinitely postpone. You will, however, be duly advised of the time through our paper or by mail.

R204 : page 8

A GOOD man incarnates goodness. The flower and its fragrance are one.

====================

R178 : page 8

Tract Supplement No. 1.

With this number we send Tract No. 1. We have arranged for quite a number of them, and you may expect one or two a month for several months. They will all be free, on condition that you order no more than you will wisely use.

We will not send more than 25 at one time. You can re-order when they are gone. This is a way in which all can "both labor and suffer reproach," as well as give the "glad tidings" to some who have ears to hear and hearts to appreciate; "The love of God, which passeth all understanding," revealed to us in His word.

We suggest that each tract be carefully read by you before you give it to others.

page 8

"DAY DAWN" ERRATA.

On page 55, seventh line from bottom, should read: "A person must be begotten," &c.

On page 235, third line from bottom, should read: "It is raised in incorruption."

On page 330, fourth line from top, read 1874 instead of 1844.

If each one having a book will mark these changes in his book, it may help whoever reads it. We discover quite a number of typographical errors, and words misspelled, which we trust the reader to correct. The three mentioned above are perhaps the most important mistakes; the second and third very important.

J. H. P.

[Any of our readers who have not yet read this valuable book should do so at once. It will renew your strength.--ED.]

THE PITTSBURGH MEETINGS.

We have received, during the last month, quite a number of letters, inquiring whether we have regular meetings, and where held; the writers expressing themselves as desirous of meeting with us when in the city.

R204 : page 8

We have meetings every Sunday from 2:30 to 4 P.M., and a Wednesday evening meeting at 7:30 o'clock. We shall make any who can meet with us very welcome. It was quite a neglect, that a regular standing notice of these meetings has not been kept in the paper from the first; It will, however, be found this month and hereafter, in first column of first page.

R204 : page 8

IT seems to me the trials and the temptations of this life are all making us fit for the life to come--building up a character for eternity. You have been in a piano manufactory; did you ever go there for the sake of music? Go into the tuning room and you will say, "My dear sir, this is a dreadful place to be in; I cannot bear it; I thought you made music here." They say, "No we do not produce music here; we make the instruments and tune them here, and in the process much discord is forthcoming." Such is the church of God on earth. The Lord makes the instruments down here, and tunes them, and a great deal of discord is perceptible, but it is all necessary to prepare us for the everlasting harmonies up yonder.--Spurgeon.

R204 : page 8

--Subscribers write us saying that they are 'very poor and will send money for the paper as soon as they can get it.' To answer all such at once let us say, that if you are very poor we do not want you to send us any money. Let us know that you want it and you can have it free.

===================

R185 : page 1

VOL. II.

PITTSBURGH, FEBRUARY, 1881.

NO. 8.

==========

page 1

ZION'S
Watch Tower AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

R185 : page 1

LAY UP FOR YOURSELVES TREASURES.

Every person you know and every person you don't know, is a treasure seeker.

A is seeking wealth; he rises early, labors hard and retires late, plans, studies, contrives, bends every energy of his being to get his prize. He would tell you that he does not care for money--does not worship it-- yet poor man he is evidently deceiving himself; his actions speak louder than words. He would labor so for no person or thing he does not love.

B is seeking honor and respect; he bends his energy to that end; money nor ease nor any other thing would purchase his honor. He says "A good name is rather to be chosen than great riches. I will leave to my family a legacy of honor." He loves honor and shows it by his actions.

C is seeking pleasure: give him pleasure, jollity and mirth and he will give you his purse, his time, and sometimes his honor; this is a pleasure seeker.

D seeks for fame, and art or war, or science, or the pulpit, or stage are merely stepping-stones to the attainment of the treasure which he seeks; the applause of men--fame.

E loves office and power; he becomes a politician and seeks it as his prize. He drops business, family, pleasure, friends, ease; all go; all are sacrificed if need be to gain the prize of his ambition--this treasure he loves and seeks.

F has no ambition beyond the comfort of family and friends, and the social pleasures of home. Thought and muscle are taxed to this end.

G seeks approbation of others, and dress of person, or of children, and by act, word and look she studies to obtain this aim of her life. No labor is too great, no method too low, no time too valuable if she can excite admiration.

H loves self and seeks personal ease. He likes money because it will give him ease. He likes civilization and improvements because they will be of use to him; thinks favorably of wife, children, friends and servants, because they are useful, convenient and can assist him. He worships ease and loves it.

Dear brother and sister, here we have the pictures of the treasures of all our neighbors and friends. Are your treasures among them? Say not that your aim is a blending of these with others. The experience of the wisest men is, that success in life is attainable only by the concentration of aim and powers upon one attainment; that man's life is too short and his powers too feeble to reach several goals or prizes; to obtain more than one treasure.

Do I hear you say that the prize for which you are running is a heavenly one and that you are laying up your treasure in heaven? I am glad that when you hold these treasures up before your mind you recognize them all as earthly, which the moth and rust of time will soon destroy. I am glad if your hearts have not become so fond of these things, that you worship them and think them beautiful. But let me put it plainly: Would your neighbor judging from your daily acts not suppose that you are bending all of your energies for some of these prizes? Is he deceived, or are you, with reference to your real aim? Do not your actions, as well as his, speak louder than words--What is your real treasure-- the thing which you really love?

The prize set before us in the gospel is far greater, far grander, far more pleasurable, far more honorable and far more rich than all of earth's prizes combined: and in addition it fadeth not away. If we obtain our prize we will have "a far more exceeding and eternal weight of glory." If we reach the goal of our race, we shall be the bride of the Lamb--heirs of God, joint heirs with Jesus Christ our Lord. "They (the world) seek a corruptible crown, but we an incorruptible" one--"a crown of life [immortality] which fadeth not away."

Do you say that you expect to gain both this heavenly prize and also some earthly ones? Not so, not only does human experience teach that life is too brief, but God's word assures us that we "cannot serve God and mammon," (the world).

If these earthly prizes are obtained by so much effort, self-denial and perseverance, how about our great prize, should it not have yet more demand for our sacrifice of comfort, etc., in its acquirement? Yet, now look at it-- your life labor; what is it for? You are a farmer, let me ask you, for what is your labor spent? I plow, sow, reap, raise stock, provide for myself and family, give to the support of religion, and lay up some each year by which I add farm to farm. What treasure did you lay up in heaven?

You are a merchant; let me ask you, for what is your life and labor spent? I attend to my business diligently early and late: I allow nothing to hinder it. By careful management and by giving it all of my time and ability, I am able not only to provide the comforts, but some of the luxuries of life for my family. I give a tenth of all my profits to the Lord in benevolent and religious ways, and besides I have accumulated considerable property. What treasure have you accumulated in heaven?

You are a tradesman or mechanic; how are you spending your life and labor? I give my time, labor and talent to my trade. I get as many of the comforts and luxuries of life as possible, and if I could would lay up some earthly treasure. I give my time and energy as fully or more so, than some who have better success. What time and talent have you expended seeking the heavenly treasures?

You are a housewife; how are you spending the life and labor consecrated to God's service? I spend it all in my household duties, and when I make home very comfortable, and do all the little things I can to make it elegant and tasteful, and to keep my children looking the picture of neatness, and receive and make some calls among my worldly friends, that together with my own personal adornment takes up all of my time. What treasure, what little things have you made ready for your heavenly mansion?

You are a widow--what are you doing with your life and talent consecrated to God's service? My life is an humble one, and my opportunity for doing good is on a small scale, but when I learned from God's word that I was redeemed from sin by my Lord and then heard of the high calling to be of the Bride of Christ, a joint-heir to an inheritance incorruptible ...that fadeth not away, I asked upon what conditions, I might be one. The word informed me that I was to make a complete consecration of myself, mind and body, talents, reputation, influence, to the Lord to be used thereafter as his and I was to be as one dead, so that with Paul I could say: "I live, yet not I, but Christ liveth in me." So then, the will and talents, and all, would be his, and used by him. I had so little to give him; I have little talent, no money, and almost no influence, and almost feared I need not come, but the word assured me that what our Father wanted was my heart and my consecrated service, that he had plenty of money and reputation. So then I came: I gave myself all to him.

All for Jesus! All for Jesus!
All my beings ransomed powers;
All my thoughts and words and doings,
All my days and all my hours.

When I had fully consecrated all, I realized that it must not be in word only, but also in deed. I therefore sought direction from the word and prayed for understanding of it. I asked myself, does the Lord want me to go out into the streets and preach and expect food and clothing to come miraculously for myself and child? I found that God's will was, that I should spend some time and labor earning a living--that he that provideth not for his own household is worse than an infidel. I found too, that Paul labored, working with his hands, that he might not be chargeable to any. So I went to work as usual, knowing that if I was acting as God's agent, he wanted me to eat, and dress to his glory. Then came the query: shall I labor and save money, so that in a few years I can stop all kinds of labor, and give all my time to God's service? And again the word answered: "Lay not up for yourselves treasures upon the earth"--and again: "Having food and clothing therewith be content."

Next I inquired, how comfortably shall I live; how much time shall I spend in the support of the old "earthen vessel," and how much could be devoted more directly to God's work. I ordered and regulated my time so that none of it might be wasted--eating, working and sleeping were all arranged with a view to the glory of God, and I found that I had three hours for my consecrated work. As already stated, my ability is not great and I wondered how I could make use of so much time. I said to myself it is of utmost importance that if I am God's representative and child, and going forth as his servant, that I should know as much as possible of Father's will. I must therefore, spend some of my consecrated time in feeding my new nature and embroidering my wedding garment. Father tells me to "search the scriptures," so with my Bible and my "WATCH TOWER," I daily spend one hour-- not in reading, but in earnest study. I searched and found daily spiritual

R186 : page 1

food and my "daily bread" sometimes took two instead of one hour.

How should I use my other hours? I sought the WORD again. It said we were to spend our lives "doing good unto all men as we have opportunity, especially to the household of faith," and I looked at Paul, Peter and Jesus

R186 : page 2

who said, "ye have us for examples," and "He hath set us an example that we should walk in his footsteps."

Yes this made my way clear; my chief object should be to give spiritual help, or secondly, any temporal aid or comfort to those needing it. If there were two needing, one a saint, the other a sinner and I could help only one, the preference was to be shown for the saint.

I first visited my next-door neighbor, who has sickness and trouble, helped her to straighten her home and spoke a word of comfort and cheer and pointed her to a shadow of a great rock in this weary land where she might find solace and protection from the fierce rays of affliction. I felt grateful to Father for thus permitting me to comfort a cast down one.

I next called on a lady of whose deep piety and Christian character I had heard much, which led me to suppose that she lived very close to God. I wondered if she knew anything of God's great loving plan--of the Bride, the second company and the restitution of mankind in general to their former perfection, as the result of Christ's ransom. I found her zealous and earnest in the Lord's service but her zeal was not according to knowledge, for she loved mankind and seemed to fear that God did not; she was carrying burdens, etc., and I thought how much good it would do this dear sister of the household of faith, if she knew as we do, God's loving plan of salvation.

The thought occurred to me, you asked God to use you in his service, may be he is about to use poor you as his mouthpiece to tell this other dear child of his plan. The thought made me feel humble, for I realized my own littleness and I feared lest I should not so present the subject to her, as to avoid arousing her prejudices. Secretly I asked for wisdom. I introduced myself as a child of God and heir of glory come to spend a half hour in Christian intercourse. We talked of personal experiences and of the love of God manifested toward each of us, and I found no opportunity then of introducing much of the plan to her attention, merely suggesting that it would be blessed when the millennial reign would subdue evil and the "knowledge of the Lord fill the whole earth," and on leaving I gave her one of our new tracts--No. 1.--"Why will there be a second advent?" She thanked me, promised to read it, and invited me to come again, which I did, taking other tracts and our paper. That sister is now rejoicing with us in our grand hopes and says her Bible has become a new book to her.

Thus my time was spent from day to day, until the three hours were not enough and became four, and I doubt not if Father sees best he can so provide for our temporal wants that I can give all my days and hours in this blessed work. It sometimes brings reproaches and scoffs from those who misinterpret my motives, but "In his service pain is pleasure," and I rejoice that I am counted worthy to suffer reproach for the cause of the Master. It seems to bring me more close to him who set us the example, and I consider Him who endured such contradiction (opposition) of sinners lest I should be weary or faint in my journey in "the narrow way."

These five pictures represent persons who have consecrated all to God, who have covenanted to become dead to earthly aims, and ambitions and prizes, and have entered the list of those who will strive for "The prize of our high calling" and "seek for glory, honor and immortality"--the honor, the glory and the life promised only to the Bride--the overcomers, who keep their covenant.

Let us not deceive ourselves, brethren, into thinking that the Scriptures mean the opposite of what they say, when the message of the Master reads--"Lay not up for yourselves treasures upon earth"--nor conclude that it has no meaning, when it says: "Lay up for yourselves treasure in heaven." Think not when you are spending all your energies for self and money making, that you are following the instructions of Jesus, denying self and walking in His footsteps. He spent his time and energy in teaching and doing good to others.

Why, brother Russell, what strange views you hold on this subject. I fear you are erratic. Do you forget that the Apostle enjoins that we be not slothful in business, fervent in spirit, serving the Lord? Do you forget, too, that Jesus in the parable condemns the servant who hid his money in the earth, and commends those who traded with their talents and increased them? Would you have us stop business? Would you have us sell our property and give or throw it away? Are we not to be God's bankers, subject to his check or order?

No, dear friends, but I am convinced that in this particular all Christians have been led from the scriptural rule and instruction by the customs of the world, ably supported by the selfish principles of the old, fallen, human nature. When the Lord engaged with us and sent us into His vineyard, we said, I go, sir; and then supposed we were living up to our contract when we had done some labor one day in the week, spending six times as much of our time, and amazingly more energy, in the accumulation of our earthly treasure than in his service for heavenly treasure. And if this is so the sooner we look at the matter fully and honestly, the better.

I will answer your queries. I am aware we are not to be slothful in business, but is there not quite a difference between doing with your might what your hand finds to do, both in the Lord's service and in the proper care of these bodies, etc., on the one hand, and giving all your might and power.

"All your days and all your hours" in laying up earthly treasure (or trying to do so) and giving the hand no opportunity or time to do for the Lord. Should we not pay some heed to the portions of that text which require us to "serve the Lord and be fervent in spirit"? Should we so exaggerate the statement "not slothful in business," as to cause it to sap all the forces of our being, prevent our serving the Lord as we have covenanted to do, and cool off and starve out the fervency of our spiritual nature which we have no time to cherish or feed with God's word? Is this your understanding of "not slothful in business," my brother, my sister? No, I am sure it is not.

To your second question I answer: Yes, I remember the parable of the Talents given to the servants, etc. These talents represent our abilities. When you came into covenant with God you gave him yourself. If you were an orator, count that five talents; if you were wealthy, count that two; if you had some power to make plain to people in a private way, God's love, count that three; if you could do none of these things, but could speak a word of kindness and sympathy and pave the way for others to declare the riches of God's grace, count that one. These talents were yours and you presented them to God and He in turn handed them to you again, telling you to use them and increase them in his service. Thus he departed saying to us, as his church, "occupy till I come." At his coming he reckons with the servants and rewards them as they had made use of their abilities in his service.

Paul's talents we will suppose to have been oratory. If Paul had gone to tent making as a business, to make and lay up earthly treasure, or if he had used his oratory for the applause of men, or worldly wealth, it would have been the hiding of his talents in the earth. In a word the parable of the "Talents" shows that you and I are responsible for the best use in God's service of all talents we may possess.

Would I have you sell your goods and give or throw your money away? The money and goods you possess should be reckoned as the Lord's, and you should use it as his word directs --neither wastefully, nor carelessly, nor grudgingly; but "whatsoever ye do, do all to the glory of God." But it is one of the mistakes we have made, to suppose that, "we are God's bankers, possessing either little or much of his money. He does not give it to us as bankers, but as stewards, and the difference is this: the banker keeps money and merely pays out when he receives an order from the owner. The steward is entrusted with the money to spend in the owner's service. So God makes all his children "stewards of the manifold grace (numerous gifts) of God." Some possess many, others few. According as they possess these gifts, they have a stewardship to fulfill in disposing of them. If wealth be one of these, it is your duty as a faithful steward to find ways and means of using it to God's glory. He has given us many ways and opportunities of doing this. It may be spent in spreading the truth, or in ministering to the necessities of the saints, or for the poor in general, or in any of a hundred ways that may be presented to your attention, and commend themselves to your judgment-- "doing good unto all men as you have opportunity, especially to the household of faith."

Money is useless except as it can do some good to somebody, therefore, if you have it, use it. God is the great giver of all good, and wants his children to partake of this feature of his divine nature--love--benevolence.

Would I have you quit your business, quit your farm, quit your trade? That depends on circumstances: If you are devoting more time to your business than is needful for your necessities and the proper support of those who are dependent upon you, and the various avenues you may have for money in the Lord's service, then I should say stop some of your business

R187 : page 2

and use the talent which would go to laying up treasure on earth in some branch of the Lord's service.

Are you wealthy? If so, I would suggest that you stop at once the work of money gathering and "heaping treasure for the last days," and go into the Lord's service with the same talents used in the service of self, and see if you can spend it as freely and as rapidly as you could make it. Make it your business to serve the Lord and then be--"not slothful in business." If you had lived in harmony with the commands of the Lord, it is altogether probable you would not now have so much. Make amends for past neglects--go into the vineyard and though it be the "eleventh hour," you may yet receive the "penny" (immortality).

But I am well aware that few of our readers are rich in earthly treasure. "Not many rich...hath God chosen, but the poor of this world, rich in faith, heirs of the kingdom." What would I say to those not rich? I would say that probably you are not to blame for not being rich; perhaps you worked as hard, and planned as much, to get riches as some who did get them: perhaps you are not poor because you spent your time and talent and money in God's service, diligent in his business: How is that-- ask yourself? If that has been your failing, begin anew, put forth your principle energies in laying up treasures in heaven. Let the principal work of life be, to render to God the things that are God's--the things which you covenanted to spend in his service--your all. If you thus "seek first the kingdom of God and its righteousness, all these (earthly things) shall be added unto you." Probably not many of the luxuries of life, but all necessities will be sure.

To the mothers and housewives let me say: Do not forget all other duties and privileges while attending to one. If we consecrate all to God and then in every act seek to know and do his will, I understand that every such act is accepted of him as done in his service. He has placed you in a responsible position; your first duty is to see to the comfort and good of husband and children, and with such things God is well pleased. But do not forget that all is to be done as pleasing the Lord. Therefore remember the words of Paul regarding the dress, the hair, etc., both of yourself and your children, and so order your time that you will have some of it for partaking of spiritual food and some for ministering to others.

If you have means and can employ servants and thereby have your own time to spend in the work of the Lord, we would suggest that as a wise use of time and money to God's glory.

Finally, to all we would say: We recommend to your careful study and imitation example No. 5--the widow --as being a practical illustration of the teachings and acts of Jesus and the apostles, and warn you to lay aside earthly treasure seeking, as calculated to weigh you down to earth and result in your losing the prize for which we are running and which we believe is so soon to be realized. Use earthly things--money, talents, reputation, all, as means to help you to make your calling and election sure, just as a man seeking earthly wealth uses every ability for the accomplishment of his ends. Let us lay aside every weight and run with patience the race set before us, looking unto Jesus.

Does some one object that so living and not laying up treasure on earth would lead to want when sickness comes? I answer, it would bring you into a position where your trust in God's promises would have opportunity for exercise. But living thus closely to God you could claim all of the promises. "No good thing will He withhold from them that walk uprightly." "For we know that all things shall work together for good to them that love God (and show it by obedience to his word) to the called according to his purpose." Besides I suggest that sickness is spoken of in scripture as being largely the result of sin, and the work of "Him that has the power of death; that is, the devil." The whole world

----

[Continued on seventh page.]

R187 : page 7

[Continued from second page.]

through sin has come under his control, but when any become disciples of Christ they are transferred out of the kingdom of darkness into the kingdom of God's dear Son. These, it would appear, are no longer subject to Satan except as his power may be permitted of Jesus and overruled for our good.

While our Lord may sometimes permit Satan to afflict his sheep for their development and perfection, sometimes, as in Paul's case, permitting "a thorn in the flesh as a messenger of Satan to buffet" them, yet we believe that as a rule if we were using our powers entirely and conscientiously in God's service we would not be so subject to sickness. "If we would judge ourselves, (see that we live in obedience to God's will) then we should not be judged of the Lord, but when judged we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:31-32).

James intimates the same thing when he says: "Are any sick among you...the prayer of faith shall save the sick, and if he have committed sins they shall be forgiven." Jesus implied the same thing when, before healing, he usually said, "Thy sins be forgiven thee." It is for us, however to follow the voice of our Shepherd and to trust him while we follow him.

====================

R187 : page 3

OUR TEACHER.

"What man is he that feareth the Lord? Him shall He teach in the way that He shall choose." Ps. 25:12.

Let Him teach thee, weary soul;

Isa. 1:4. Let His hands now make thee whole; Job 5:18.
Let His peace thy heart control,-- Col. 3:15.

Let Him teach thee.

Into paths of righteousness Ps. 23:3.
Let Him lead and let Him bless; Ps. 67:7.
Let Him save thee from distress,-- Ps. 107:18.

Let Him teach thee.

Let Him guide thee with His eye; Ps. 32:8.
Let His hand thy need supply; Phil. 4:19.
Let His goodness satisfy,-- Ps. 65:4.

Let Him teach thee.

Let His good word sanctify: John 17:17.
Let the furnace purify; 1 Peter 1:7.
Let Him say "Fear not; 'tis I," Mark 6:50.

Let Him teach thee.

Let Him probe thy heart within; Ps. 66:10.
Let Him search out every sin: Ps. 139:23.
Let the glorious light shine in,-- 2 Cor. 4:6.

Let Him teach thee.

Let the Shepherd kindly feed;
Let Him gently, gently lead; Isa. 40:11.
(He'll not break the bruised reed), Isa. 42:3.

Let Him teach thee.

Let Him give thee songs at night; Job 35:10.
Let Him make the darkness light; Isa. 42:16.
Let Him set thy spirit right,-- Ps. 51:10.

Let Him teach thee.

In the tumult let Him hide, Ps. 37:5. Ps. 31:20.
Let Him keep thee at His side; Ex. 33:21.
Let His name be glorified,--Isa. 41:3.

Let Him teach thee.

====================

R187 : page 3

"CAST NOT AWAY THEREFORE YOUR CONFIDENCE."

To the words of Paul, Heb. 10:35-38 (Diaglott) your attention is requested. The reading of verse 37--"For yet a very little while indeed, the coming one will come (be present) and will not delay"--indicates that these words of the apostle, although applicable in a certain sense previously, are mainly so in the presence of the Son of Man. And we understand the words here penned by Paul, to have been given by the Spirit especially to us, who are living in the days of Christ's presence--the harvest, or end of this age. And you will remember that much of Paul's writing is especially to us who are living in the close of the Gospel Age--for instance: "In the last days perilous times shall come &c.;" again: "Take unto you the whole armor of God, that ye may be able to stand in that evil day" "the day of the Lord;" again: "For the fire (trials) of that day shall try every man's work of what sort it is." The same is true of many, if not all the writings of the old and new testaments; in fact the great burden of the Prophet's and Apostle's writings seems to be with reference to the end of the Jewish and also of the Gospel Age, especially the latter.

Since then, we see that these words of the Spirit, were given especially to us who are living "In the days of the Son of Man"--"the evil day"--we should give them the more earnest heed. As in every other case in which we are instructed concerning the evil

R188 : page 3

day, there is the intimation that it will be a time of special trial, and admonitions to hold fast, &c., are given as in this 38th verse. During the last six or seven years, the Lord has been leading us, his people, in a very remarkable manner: As we look backward we can see that our pathway has been as "a shining light...shining more and more." It has been progressive, bringing us strength with "meat in due season." It has caused us to grow both in grace and knowledge and this growth, taken in connection with the fact that we are not obliged to look back and now call darkness what was then called by some of the brethren, "a great flood of light," is the very strongest grounds for confidence that the same Lord who then supplied us light from the word, is still providing of the same kind. We say then, "cast not away your confidence" in our Leader, "the great shepherd of the sheep."

If we were following a man undoubtedly it would be different with us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now: But with God there is no variableness, neither shadow of turning, and so it is with truth; any knowledge or light coming from God must be like its author. A new view of truth never can contradict a former truth. "New light" never extinguishes older "light," but adds to it. If you were lighting up a building containing seven gas jets you would not extinguish one every time you lighted another, but would add one light to another and they would be in harmony and thus give increase of light: So is it with the light of truth; the true increase is by adding to, not by substituting one for another.

Therefore, in mentioning grounds of our confidence that we are in the shining path under the leading of the Spirit, we mention first that the tendency of present truth is to produce the proper fruit of the spirit, of which love is the chief. The tendency of our growth in knowledge is to growth in grace. "He that hath this hope in him purifieth himself even as he (Jesus) is pure." Our pathway has been one of increase of light in harmony with former light. Thus we have been led to increased confidence in our leader. Let us take

A GLANCE BACKWARD

at the steps of progress, and let all notice that the progress is not only forward but upward; i.e., the tendency is from the natural to the spiritual. We will look, not at any one person's experience, but at what serves to show the advance of the knowledge of truth for ten years past. Looking back to 1871, we see that many of our company were what are known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus-- that he would come to bless and immortalize the saints, to judge the world and to burn up the world and all the wicked. This, they claimed would occur in 1873, because the 6,000 years from the creation of Adam were complete then.

Well 1873 came, the end of 6,000 years, and yet no burning of the world, &c.; but prophecies were found which pointed positively to 1874 as the time when Jesus was due to be present, and the resurrection of Daniel was also due as proved by the ending of jubilee cycles and the 1335 days of Dan. 12. The autumn of 1874 anxiously expected, finally came, but the earth rolled on as ever; "all things continued as they were from the beginning of creation." All their hearts were sad; they said, surely we have been in error--but where? Surely it is clearly taught that Jesus will come again; perhaps our calculation of time is at fault. Carefully they examined the chronology but it seemed faultless and positively declared that the 6,000 years ended in 1873. Then the prophetic arguments were carefully re-examined: Was an error found? No, they stood the test of all investigation and the jubilee argument and "1335 days" of Daniel could not possibly be prolonged beyond the fall of '74 or spring of 1875 and these periods were both past.

Dark indeed seemed the outlook; all were discouraged. It had seemed as though the Lord had been leading in the past, and yet now all these things which had been thought light seemed to be proved darkness.

Just at this time Bro. Keith, (one of our contributors) was used of the Lord to throw another beam of light on the subject which brought order out of confusion, and caused all of the former "light" to shine with tenfold brightness. Brother K. had been reading carefully Matt. 24 chapter, using the "Emphatic

Diaglott," a new and very exact word for word translation of the New Testament; when he came to the 37th and 39th verses he was much surprised to find that it read as follows, viz: "For as the days of Noah, thus will be the presence of the Son of Man. For as in those days, those before the deluge they were eating and drinking, marrying and pledging in marriage till the day that Noah entered the Ark, and understood not till the Deluge came and swept them all away; thus will be the presence of the Son of Man."

His surprise was, at finding that the Greek word parousia which signifies presence, had in our common version been improperly rendered coming, but the new rendering showed, that it was not the act of coming that resembled the days of Noah, but that as in Noah's days the masses of the people "knew not" so it would be in the time of Jesus' presence at the second advent. Humanity will go on eating, drinking, marrying, etc., as usual and "know not" that he is present. The next step was, to see whether the account of the same discourse as recorded by Luke, would harmonize with this new idea of a presence unseen, except by the eye of faith, until the "little flock" typified by Noah had gone from among men into the condition of safety (from the coming storm) represented by the Ark--"one taken and another left."

Luke's account was in perfect accord with Matthew's, though in different words--"As it was in the days of Noah so shall it be also in the days of the Son of Man." (Luke 17:26.)

This was communicated to others of the disappointed ones, and with the remembrance that the time arguments above referred to had been found faultless and unalterable and proved that Jesus was due here in the fall of 1874, came the thought-- can it be possible that Jesus does not come in a fleshly body at His second advent? Can it be possible that His presence began at the time indicated in those prophecies and yet we went on eating and drinking, etc., and "knew not" of His presence?

A careful examination of the word was begun by all deeply interested, to see whether it, as a whole, would be in harmony with this new thought. It was found to be in perfect harmony and opened up and made clear many scriptures hitherto dark: For instance the differences between natural, earthly bodies and spiritual, heavenly bodies; how that the things which are seen are temporal, natural, but the things that are not seen are eternal, spiritual; that spiritual beings could not be seen by mortals, (without a miracle) and that the object and scope of the Gospel age was, the taking out of the world of mankind a "little flock" to be associated with Jesus in the work of the future--destroying evil and blessing all the families of the earth; that God's plan was not, to destroy all mankind after the gathering of the Gospel church but to "restore all things" and destroy only the evil which now rules in the world; that the fire supposed to be literal, was really symbolic and signified a great time of trouble which would be the close of the Gospel age and dawn of the Millennial in which all evil principles of governments and society would be manifested and destroyed, as a necessary preparation for the coming blessing.

So says the Prophet: "Wait ye upon me saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms and pour upon them mine indignation even all my fierce anger for all the earth, shall be devoured with the fire of my jealousy: For then will I turn to the people a pure language and they shall all call upon the name of the Lord to serve him with one consent." (Zeph. 3:8-9.)

As to the manner of Christ's coming other scriptures were found to be in perfect accord with the accounts of Matt. and Luke, of its being an unseen presence: For instance, the angel's message--Acts 1:11.

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER

as ye have seen him go into heaven." This had generally been supposed to teach that Jesus would come in the flesh, and be seen of men, as he was there seen of the disciples: but when carefully examined the text does not say that any one will see him, but that he will so come as he went away. He went away not with "flaming fire" and rolling thunder and great outward demonstration, but silently, unknown to the world. And if he "so comes in like manner," how much in harmony with Matthew's and Luke's record--they will eat and drink and know not of his presence.

But the angels' language seemed peculiar--this same Jesus as though there had been another Jesus: Examination revealed the fact, that Jesus since His resurrection is a totally different being from the Jesus who died; that a great change had taken place. While before his death he had been the "man Christ Jesus" having the form of a servant and perfect human powers, etc., and yet none but human powers, except as the Father's power was operated and manifested through him: (John 14:10.) Yet now, since his resurrection he claims divine powers not as the Father in him, but as His own, saying--"All power in heaven and in earth is given unto me" and he is no longer a natural, but a spiritual body--"It was sown a natural body, raised a spiritual body-- sown mortal raised immortal and exercising

R189 : page 3

powers peculiar to his new conditions, he would appear and disappear and they could not tell whence he came nor whither he went; thus personally illustrating his own teachings to Nicodemus: "That which is born of the Spirit is Spirit. (Jesus was the first born from the dead to the spiritual plane--"by the

Spirit.") The wind bloweth where it listeth and thou hearest the sound thereof but can'st not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." (John 3:8).

It was clear too that while desiring the disciples to realize that he was risen, Jesus wished them also to realize the change that had taken place and that he was no longer bound by human conditions, etc., therefore, he appeared to them under supernatural circumstances and in various forms, or bodies, none of which bodies were his spiritual person, but merely a garb by which he made himself known to their human senses.

When it was understood that "this same Jesus" was a spiritual body, unseen

except by the performance of a miracle, the saying of the angels was perfectly clear. Then, one after another, various scriptures gradually took their places and all began to see how "The Kingdom of God cometh not with observation" (margin, outward show neither shall men say, lo here, or lo there, for the kingdom of God will be among them (an invisible power.) (Luke 17:20.)

When it was discovered that "As the lightning which shineth...so shall the Son of Man be in his day;" meant, not that he would be like the shining but "as the lightning" (the invisible electric fluid) which produces the shining, it was manifest why the warning was given: If any man say unto you, lo here is Christ, or lo there! believe it not. Go not after them nor follow them, for I will not be visible to the natural eye, but as the lightning is discernable only by its shining and power, so will I be in my day recognizable to my waiting bride by the light of truth, and afterward to the world, in the light of events and "the flaming fire" of the day of trouble.

Many other little points were noticed, too numerous to relate, all in full accord with this; such as, that the literal rendering of verses 46 and 50 of Matt. 24 teach that when the Lord has come some of his servants will be giving to the household of faith "meat in due season" [which of course would be the declaring of His presence] while other servants would say, "My Lord delayeth His coming" [has not come] and smite their fellow servants who present the "meat in due season."

Meantime the grandest "time argument" we have, viz: The two dispensation parallels began to take its place supported by both the law and the prophets, it showed the Jewish age to be the exact pattern or picture on the fleshly plane of the Gospel Age on the higher, spiritual plane, and that the two ages were to be of the same length. The parallels in the close of the two ages were seen to be especially beautiful and striking, the closing work of their age being called a "harvest" lasted forty years from A.D.

30 to A.D. 70, from the beginning of Jesus' ministry to the destruction of their city and nation. We saw that the work of that harvest, reaping, separating of wheat and chaff, the gathering of the wheat into the Gospel garner and burning the chaff of that age, while done on the natural plane, was not apprehended by any but the wheat: As a people, "they knew not the time of their visitation" --"it was hid from their eyes" because they sought it not by faith." We saw too, that Jesus taught that there would be such a harvest in the end of this age. Matt. 13:39. "So shall it be in the end of this world (age). The character of the work to be done in this harvest, viz: separating wheat from tares, before the wheat should "shine forth as the sun in the kingdom of their Father or the tares go into the fire of trouble, when coupled with the fact that the wheat, when gathered, would be taken from the ordinary duties of life--the field, bed and mill, showed clearly that the harvest work would be one, invisible to the natural eye, for the separating spiritually must take place before the wheat is gathered. The next point was to notice that in the separating, or harvesting of the Jewish age

TRUTH WAS THE SICKLE

and Jesus in the flesh, the chief reaper or Lord of the harvest, the Apostles and "the seventy" under-reapers. The message of each of them and of Jesus himself was the sickle which did the dividing work, viz: that Jesus was "the Christ, the Son of the living God," and that, as represented in him "the Kingdom of God was come nigh unto (them)--repent and believe the good news."

Thus "He came to his own, but his own received him not" excepting the few. The parallels of these two ages showed that the time of harvest had come for this Gospel Age, that it was due to begin in 1874, just the place the Prophets and the Law had already shown Jesus as due to be present. And when it was remembered that this age is higher than the fleshly Jewish Age, it seemed perfectly proper that the harvesting in the end of this age, should be an unseen work. And so we are taught that it is an invisible work, by invisible, because spiritual beings--Jesus, the chief reaper (Rev. 14:14-15) and angels, the under-reapers (Matt. 13:39) quietly, and invisible, separating wheat from tares, etc.

As then the sickle was the truth that Jesus, the Son of God was present, so now the same truth seems to be used as a separater--the presence of Jesus, the Bridegroom, Reaper and King. As then only the few who "had ears to hear" recognized the truth, so now, only the wheat are expected to know, "the wise (with heavenly wisdom) shall understand." "Ye brethren are not in darkness, that that day (the day of the Lord's presence) should overtake you as a thief." So one point after another added harmonious light and evidence that we were not following cunningly devised fables, but walking in the light and we rejoiced.

Coming to the spring of 1878, the time parallel to the giving up of the Jewish church and ending of the Gospel church by the Spirit, we naturally and not unreasonably expected some change of our condition, and all were more or less disappointed when nothing supernatural occurred. But our disappointment was brief, for we noticed that the Jewish church (and not the Gospel church) was the pattern of ours, and therefore we should not expect parallels to Pentecost or to anything which happened in the beginning of this church.

We looked again at the Jewish church as the pattern and saw that though Jesus gave them up as a fleshly house at the close of his three and a half years ministry, yet he continued special favor to them afterward saying to the disciples after resurrection, "that repentance and remission of sins should be preached in his name among all nations,...beginning at Jerusalem." (Luke 24:47.) Acts 10:15-34 and 45, showed that the gospel was not preached to any gentile for some time after Pentecost, Cornelius being the first convert. Why was this favor shown to the Jews after the Gospel Age began, we inquired. We found the answer when we referred to the prophecy of Daniel, (9:24,) viz: That seventy weeks of time (seven years to each week) was set apart by God as time during which his special favor would be extended to fleshly Israel as a people, during which, at the end of sixty-nine weeks, (7 & 62, Vs. 25) Messiah should come. (Fulfilled when Jesus was baptised in Jordan, and received the anointing of the Spirit which constituted him "the Lord's anointed,"--"The Christ.")

Then the seventieth week of the covenant still remained--seven years of God's favor, during which God said he would make an end of sins, anoint the most holy, etc., (Vs. 24). And during the seventieth week "Messiah shall be cut off (die) but not for himself," thus causing all typical "sacrifices and oblations to cease in the midst of the seventieth week." We saw clearly, therefore, that the gospel was preached among them as a people, as a part of the favor of those seventy weeks of years, and we therefore believe that Cornelius was converted three and a half years after the cross, and that while Jesus left them desolate as a nation and declared that "the kingdom was taken from them, yet the people of that Jewish church were shown favor individually, by having the invitation to the gospel, spiritual kingdom offered to them."

We then looked for the parallel to this in the Gospel Age and found that the nominal Gospel church, the parallel of the Jewish church, was "cast off" or "left desolate," "spewed out" at the parallel point of time, 1878, but was due to have favor as individuals for three and a half years, or until the autumn of 1881, during which they were to separate themselves from the

"Babylon" church. As Peter called those out of the given-up Jewish church, "saying save yourselves from this perverse generation," (Acts 2:40,) so, now the wheat of the gospel church is addressed by the Spirit-- "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"--(the seven last,) Rev. 18.

Just at this time we met with a sad and very severe trial: A brother of influence and ability among us, departed from the very foundation of all faith, claiming that he did not need any one to pay the penalty for his sins, as he and all others did that for themselves when they died--in a word, that the act of dying was the payment of sin, and that having died they all forthwith had a right to life, and in consequence of that right all would be resurrected. [The argument was specious and led astray many who had not recognized that the race was deprived of life because all were sinners, and that all must continue dead forever unless a ransom for sin had been given, and that

R190 : page 4

"Christ died for our sins according to the Scriptures," and that his right to restore to life by a resurrection was by virtue of having paid the price-- or penalty "in his own body on the tree," when as Daniel had said "in the midst of the week" he made an end of sin"--"made reconciliation for iniquity."]

But this was only the beginning of our trials from this source: Having denied that the Lord bought them-- (2 Peter 2:1,)--he speedily went into further error, denying one after another of the above mentioned points of evidence, until finally he has denied that Christ is present and seems to have gone completely out of the light which we as a people hold. This we say was a severe and unlooked for trial and troubled us much, until we noticed that it was the exact fulfillment of one of our Lord's parables, where he tells how, when the King came in just prior to the marriage, he found among those who were expecting to be united to him "a man not having on a wedding garment," a person trusting in his own righteousness, believing that he did not need to have his sins forgiven, that he could die for himself and pay for his own sins. In the parable this one was "cast into outer darkness"-- the condition of ignorance in which the whole world is, concerning "The day of the Lord" and the fact which we see, so clearly, that we are now "In the days of the Son of Man." With this parable fulfilled in harmony with all the others and with our position in general, while bitterly lamenting our brother's course, we were strengthened by the harmony of the truth.

The result to our little company was a sifting and shaking which showed us another scripture. Paul had said to us "take unto you the whole

ARMOR OF GOD

that ye may be able to withstand IN THE EVIL DAY"--the day of the Lord. Eph. 6:13. Some were unable to stand the severity of this trial and like the above mentioned brother, have drawn back from the light.

The first three and a-half years from 74 to 78 seem as we look back at them, to have been devoted almost entirely to ascertaining and proving the fact of Christ's presence and the harvest work of separating as now going on. The latter half of this harvest has however, been spent very differently; very little time is spent in proving the presence and very much time is spent in applying that truth, in urging holiness of heart and purity of life and consecration to his will and work, of all who would "be like Him and see Him as he is."

The light upon our pathway still shines and is more and more glorious: True the time arguments etc., proving Christ's presence were very essential and enjoyable, and we got all that was needful to us of that kind of light, enough to satisfy all of the correctness of our position. Since 1878 the light has been of a still more glorious spiritual and elevating character pointing out clearly the footprints of him in whose steps we are to follow. Let us refresh your memory on some of these points "though ye know them and be established in the present truth." For instance,

"THE WEDDING GARMENT"

subject brought us to the consideration of our standing as new creatures in Christ and all saw more fully than ever before, how "He who knew no sin," took our place and suffered death as though he had been the sinner, while we though actually sinners and imperfect are on that account accepted as perfect; how he bore our sins, and we bear and wear his righteousness as our wedding garment." Our sins imputed to him, his righteousness imputed to us.

The consideration of the same general topic: What is the ransom price? led us to examine The Law which Paul says is a shadow, we examined as to how the blood of bulls and of goats took away sin typically, to learn how the guilt of the world is removed really. This proved indeed a mine of wealth in which much digging may be done. [Tract No. 7 will be devoted to this subject]. The type of the day of atonement or making at one with God by sacrifices for sin, Lev. 16, was some of the sweetest food we had tasted and seemed to be "meat in due season," for it showed us more clearly the intimate relationship between us and our head, not only in the glory to follow, but in the sufferings of the present age, "The day of atonement."

We saw that all who ever become members of the divine family on the spiritual plane must lose the fleshly being and nature first: that as the bullock was a type of Jesus' earthly-human nature laid down as a ransom, so the two goats represented the church which "fills up the measure of the afflictions of Christ which are behind." We saw that the overcomers, "the little flock" of the church was

R190 : page 5

typified by the Lord's goat which in every particular followed in the footsteps of the bullock as we are to walk in the footsteps of Christ, our example. And we saw how the second company, alas, the "great company of Christians, fail to thus crucify and offer themselves, and must be "sent away" (as was the scapegoat) into great tribulation "for the destruction of the flesh that the spirit may be saved." This led to searching inquiry: Am I a sharer in Christ's sufferings, being made conformable unto his death? Am I a living sacrifice?--resulting, we hope, in "a closer walk with God" on the part of some.

Next came the subject of

"RESTITUTION FOR WHOM?"

In this we saw the hope of believers of this age to be that of becoming new creatures, of the divine, instead of the human nature, to which new spiritual conditions we are now begotten and hope soon to be born, and for which we pray.

"Finish, then, thy new creation."

This we hope soon to realize, by being made like unto Christ's glorious body. We saw these hopes of the church strongly contrasted with the hopes of the world, as held out in the scripture, when we saw for the first time, that Restitution was all that God had promised the world in general --Restitution of all that sin had destroyed through Adam's disobedience, so that they would again be perfect men whose safeguard from future disobedience and sin would be their knowledge of, and experience with it, in the present life.

We saw that the basis of all restitution was the payment of the debt of sin, and that to this end "Jesus Christ by the grace of God tasted death for every man." We next inquired, if his death brought restitution to us and found that it does, not actually restoring us to the condition of perfect men, but by God's reckoning all believers perfect (though none are so actually). We saw that we (who believe in the ransom) are so reckoned in order that we might have something to offer on God's altar, so that "The righteousness of the law is fulfilled in us." If we had not been thus justified and reckoned righteous we could not present ourselves as "living sacrifices" for sinful creatures would not be acceptable sacrifices. But we are justified ones, redeemed from all sin perfect and restored in God's sight, through Christ "by whom we have received the AT-ONE-MENT." (Rom. 5:11.) "In whom we have redemption through

His blood, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7.)

And now our mission as new creatures, divine, is to yield up our human life, body and talents to God "Doing good unto all men as we have opportunity, especially to the household of faith." Next

"THE NARROW WAY TO LIFE"

opened up before us and we saw that the life here referred to, is immortal life--or the perfection of life; and this brought to our attention the fact that God has many different orders of beings, all of whom, when in harmony with Him are perfect, though each is perfect on his own plane of being, as for instance, perfect angels are one order and perfect men (when restored to perfection) are another order. These orders, one on the human plane and the other on the spiritual, would each be supplied with life forever from the great fountain-- God--and thus supplied enjoy ever-lasting life. But this showed us that the great prize for which we are running, is not merely continued existence, but if we are over-comers the promise is immortal life (or life in ourselves) a quality or perfection of life, said to be possessed only by Father and Son and promised only to "the little flock" who walk the narrow way--

"The way our Leader trod." "And few there be that find it." As scripture began to narrow down to the overcomers, as those upon whom the prize, for which we are running should be bestowed it had the effect on many of stirring up to greater activity that "no man take our crown" --a feeling akin to that of Paul when he said: "If by any means I might attain unto THE resurrection," (the first resurrection which includes Jesus our head and all the members of His body who "live and reign with Him a thousand years"--only over-comers are to reign). Therefore we seek to walk separate from the world.

Fresh light was shed upon the subject of

BAPTISM

and we found the watery grave to be a very beautiful type, or illustration of our dying to the fleshly or human nature, yet that it is not the reality; and though we shall still use the water symbol as we think the Lord desires, and with still deeper pleasure since we see its perfect meaning, yet we now see and appreciate the baptism referred to by Paul as the essential one; in which a man being planted would surely be in Christ's likeness in THE (first) resurrection-- "For if we have been planted together in the likeness of His death we

R191 : page 5

shall be also in the likeness of His resurrection." (Rom. 6:5.) This taken in connection with the other statements of the same apostle--that we are to be made conformable unto His death if we would be in His likeness in the (first) resurrection--must be dead with Him if we would live with Him--must suffer with Him if we would reign with Him--shows us plainly that Paul referred to the same baptism into death of which Jesus spoke, when He said to His disciples who asked to sit in His throne of glory: "Are ye indeed able (willing --the ability comes of God) to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with"--death. This is our incentive to "both labor and suffer reproach;" that we may honor Him and bless others, and receive the crown of life and glory.

And now we come nearer to the time when

OUR CHANGE SEEMS DUE

(We know not the day or hour, but expect it during 1881, possibly near the autumn where the parallels show the favor to Zion complete and due to end, the door to the marriage to shut, and the high calling to be the bride of Christ, to cease.) and light on that subject is becoming clearer; we see that as the voices and trumpets of 1 Thes. 4:16, are symbolic, so also, the clouds are symbolic of the trouble gathering, in or during which, we shall be caught away to meet the Lord in the air, which we find is another symbol and used to represent the spiritual--supernatural-- control of earth's affairs now possessed by Satan the prince of the powers of the air who is soon to be bound and give place to Jesus and His bride--the new powers of the air--(spiritual powers).

And further we have learned that the change and marriage, while intimately associated, are not the same, that we shall be changed to be on the same spiritual plane as our Lord-- "be like Him"--like unto Christ's glorious body--the perfection of our new nature before being joined or united with Him in the glory of power or office.

We have noted how this was typified by Rebecca's meeting Isaac, which we believe to be a type of the church meeting her Lord. When the servant had made known to Rebecca the presence of Isaac, she put on a vail and went to him and he took her and she became his wife. So we are under the lead of the Spirit, which as God's servant is bringing the bride to the Bridegroom. Our Lord is present and the spirit is now (through the word) making known this fact, and when all who constitute members of that little flock have come to realize His presence, they all will as Rebecca did, pass beyond the vail and be with Him and be united to Him. Other features appeared relative to our condition

AFTER CHANGE BEFORE GLORY,

and the work we shall do, after our change, under the vail of the flesh, for the "great company"--instructing them, separating them from the world, etc., under a series of judgments represented by the first three plagues upon the Egyptians and Israelites.

The first three plagues were visited upon the typical people by the hand of Aaron, who was a type of the translated church. As Aaron was the mouthpiece of Moses, so we expect that, when changed, we shall, under the vail, be the mouthpiece of the kingdom of God for a time. This same general truth we found illustrated in the building of the temple --the temple built representing the church in its changed or completed condition--yet unglorified until the Levites and Priests had come into full harmony in God's praise.

And now, dearly beloved, as you look back and see how the light of truth has shone upon our path-way more and more, and especially as we see its richness in spiritual teaching, during the last two years have we not reason to do as one of old--"thank God and take courage." Do not brother Paul's words, "cast not away your confidence," come to us with great force? In view of God's past leading and blessing, have we any reason to cast away our confidence in his presence? Do not these precious truths so freely given to us, themselves evidence his presence, when we remember that he said, concerning this time: "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in and sup with him and he with me." "Blessed are those servants whom the Lord when he cometh (has come) shall find watching; verily, I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." (Rev. 3:20, Luke 12:37).

What wonder if we have meat to eat that the world knoweth not of. The master is come and himself is serving us with the meat in due season. But let us look more closely at the words of Paul: He says our confidence has

A GREAT REWARD.

We have seen that it will have. Next he adds: "For you have need of patience so that having done the will of God, you may receive the promise (things promised); for yet a very little while indeed, the coming one will come (be present) and will not delay."

This has now been accomplished; he has come and no longer delays. What now must we expect? That we soon shall walk by sight of the natural eye and not by faith, as all through the Gospel Age since Pentecost? Is this what we may expect? O no, though the way is very clear and the light strong, yet we must still "walk by faith and not by sight." So says the next verse, (38). "But my just one by faith shall live, and if he should shrink back my soul does not delight in him." The just one referred to, is first of all, Jesus, and secondly all those who constitute members of the body of Christ. The conditions of all are the same; none of them are children of God on the human plane, but on the divine, and when the evidences of the word are presented, they are expected to walk by faith, and must do so if they would be acceptable with the Lord. "If any man draw back (to walk by sight) my soul shall have no pleasure in him."

There must be something at this time to which the apostle refers calculated to make some draw back from the aforementioned light. Brethren, "cast not away your confidence which hath great recompense of reward." We surely have every reason for greater confidence than ever in the correctness of our position as we call to mind our leading in the past. "We are not of them that draw back."

====================

R191 : page 5

A SORE HEEL VERSUS A SORE HEAD.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. 3:15.

This prophecy was made at a time when all seemed to be lost, at the door of life, at the door of death. With a life of pure unsullied enjoyment in prospect, the new pair had taken possession of the new earth. They had a richer dowry than had ever fallen to the lot of morally intelligent beings. (The power of transmission, and this power in the lower order of animals was for man's benefit.) They were not the first children of their father, i.e., not the first created, but the first of their class.

In their complex structure the animal and the intellectual were wonderfully united, and they were made capable of receiving (through faith) a divine nature, (1 Peter 1:4,) which from an embryo condition (1 Peter 1:3-5,) shall finally (in the resurrection) come forth a spiritual, immortal body, (1 Cor. 15:44,) the gift of God through Jesus Christ. Some have taught and do teach that man had and still has a spiritual nature, but Paul speaking of the first and second Adam, (1 Cor. 15:45-46,) says, "the first man Adam was made a living soul"; (literally animal soul, or living being,) the last Adam was made a quickening spirit." How be it that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

There are several scriptures, which, taken alone, would seem to some to indicate a combination of the natural and spiritual, such as 2 Cor. 4:16. "Though our outward man perish, yet the inward man is renewed day by day. That the inward man here is the renewed mind, we learn from Rom. 7:22-23: "For I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind and bringing me into captivity

R191 : page 6

to the law of sin which is in my members--(the natural man, the sore heel).

Again, that the inward man is the renewed mind, or the begotten life, we infer from Col. 3:10, where Paul says: they "have put on the new man which is renewed in knowledge after the image of him that created him." And this harmonizes with what John said to those who came to him (Matt. 3:2) saying: "repent ye (change or have another mind) for the kingdom of heaven is at hand." The royal heir was then present though unknown.

We wish to bring before the minds of those who read this, the thought that through the infinite wisdom and love of the ever blessed God, only the animal nature of man (called the heel) will be overcome and fall into the hands of the enemy for a time; that the superior part, the life, the seed, (hid with Christ in God) shall escape, and even for a sore heel there is an

R192 : page 6

excellent preparation. Doubtless the splendid dowry of this wonderful pair excited the cupidity of the enemy, and he thought, that if this marvel of creation, with the power of transmitting its life and qualities, could be smuggled into his kingdom, a powerful ally would be gained.

That Satan knew that man would die, is, to our mind extremely doubtful; he had God's word for it, the same as they had, but disbelieved God's word, just as all Satan's children do. He had never seen one die and disbelieved in death altogether and accordingly said: "ye shall not surely die, for God doth know that in the day ye eat thereof, your eyes shall be opened and ye shall be as gods, knowing good and evil." Though the latter was true (Gen. 3:22,) yet they all soon knew that the former was false. And yet the enemy still constrains people to believe and teach that they are immortal, and that he will yet get the most of them and hold dominion of the most cruel sort over them eternally. But "thanks be to God who giveth us the victory through our Lord Jesus Christ," Satan was foiled and man was to die. What! thank God that man was to die? Yes, "the ministration of death written and engraven in stones was glorious." 2 Cor. 3:7.

The condemnation was glorious because through its execution infinite wisdom and love were seen providing a penalty, from which eternal life could be extracted; that out from the dying race the one should come, who would destroy the deceiver. Then and there the mandate went forth, and instead of man becoming an immortal ally of the deceivers, the truth of the words "dust thou art and unto dust shalt thou return," and "I will put enmity between thee and the woman, and between thy seed and her seed," took immediate effect, and the first death soon after, showed that the enemy only had hold of the heel--the natural man.

A warfare of six thousand years has not lessened the enmity, but yet the malice and art of the enemy have not been able to reach higher than the heel of "the seed." Thank God! What he evidently expected to gain (and what orthodoxy teaches that he did gain, viz.: an immortal race,) dissolved in his grasp.

> Lift your glad voices in triumph on high;
> The plan was complete and man was to die.
> But--"Through death he shall escape from death,
> And life eternal gain."

Let us notice here a marked difference in humanity; a class with a sore head, and a class with a sore heel. (We speak soberly). We say a marked difference in humanity; the latter class are not reckoned in the flesh, because they have crucified the flesh, and the renewed mind, inner man, wars with it, and says with Paul, (Gal. 2:20,) "I (the natural man) am crucified with Christ, nevertheless I (the inner man) live, yet not I but Christ (the divine nature) liveth in me," (in the renewed mind).

We understand the sore or bruised heel to represent the physical condition of Christ and his church, both as individuals, and a collective body. He humbled himself unto death, even the death of the cross, that he might open a new and living way whereby these captives could be set at liberty." And those who have made, and will make a covenant with him by sacrifice, i.e. who are willing to suffer with him, and "fill up that which is behind of the afflictions of Christ in their flesh (heel) for his body's sake, which is the church," shall also be glorified together with him and have the exalted privilege of helping to lift up a fallen world in the "ages to come," and thus show the "exceeding riches of his grace in his kindness toward us."

The sore or bruised head we understand to represent the superior or thinking part, the mind, and by metonymy, the whole being. Satan is the corruptor of the human race, and those whom he corrupts are called his children (John 8:44,) and are injured in the head, (Ver. 43). "Why do ye not understand my speech? Even because ye cannot hear my word." These are the ones spoken of (Ver. 15) as "thy seed" and who are to be at enmity with the seed of the woman, (Christ and those who are his,) who are said (1 Peter 1:23,) to be "born (begotten) not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever."

This bruise upon the head is corrupt and smells of mortality, and such a head (mind) is liable to sin "against the holy ghost, (reject light when they see it?) and is in "danger of eternal damnation" (age-lasting condemnation) whether he lives in "this world or the world (age) to come." (Mark 3:29). But this injury to "the seed of the woman" is not corrupt above the heel (the physical nature) and it, (head and body) when complete, will have put off mortality and will have life in itself; for (Rom. 2:7,) to them "who by patient continuance in well-doing seek for glory and honor and immortality, eternal life" shall be given. But this injury to the heel is an affliction to the renewed mind, and such, like Paul, "find a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members," and cry out with him, (Rom. 7:24-25,) "Who shall deliver me from this body of death?" Answer--"Jesus Christ our Lord," thank God. So then, with the mind, I myself serve the law of God; but with the flesh (sore heel) the law of sin." (Chap. 8:1.) "There is, therefore, now, no condemnation to them which are in Christ Jesus;" ("renewed in the spirit of their mind, (Eph. 4:2-3,) who walk not after (down toward) the flesh, but after (according to) the spirit."

Great as the annoyance and distress is to have a sore heel, it is infinitely better than to have a sore head; and the thought that we are so soon to be made perfect should inspire us with patience to bear with fortitude the pain and vexation attending it, (2 Cor. 4:11,16,17,18.) For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh... for which cause we faint not; but though our outward man perish, (individual and collective physical) yet the inward man (mind--Eph. 4:23,) is renewed day by day. For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, for the things which are seen are temporal; but the things which are not seen are eternal.

We would here recommend the remedy to which we have already referred, which is excellent; we have never known it to fail to relieve a limping disciple; it is referred to in Eph. 6:15, and is called "the preparation of the gospel of peace." We have tried it and can "speak that we do know and testify that we have seen." We can remember the time when our heel was so sensitive that certain sights and sounds sensibly affected it; we have known instances where the sight of money caused some to limp badly; we call to mind one notable case where the sight or mention of "thirty pieces of silver" caused one to stumble and fall "headlong." This is one of the worst cases of bruised heel we ever knew, and should think it was the head (for as we said that involves the whole being) if it were not for the statement made in Matt. 1:8; from this we infer that it was a desperate case of sore heel. Another one, at sight of danger, falsified and swore, and afterward at the sound of cock-crowing "wept bitterly."

We have seen some stumble at sight of show-bills and at sound of music; and we have known some to stumble at sight of others stumbling; this is not unfrequently the case. We have known some to stumble and fall at the sight and smell of whisky; and strange as it may seem, we have known many who limped so badly that they would stumble over a cigar or a small bit of tobacco; and we have known cases quite numerous where even a feather or a little shining object like a pearl or a diamond were hard to step over.

But this preparation if faithfully used will cure all this and enable one to walk firmly and upright, though there may be a slight twinge in the heel occasionally. But the bruise upon the head is terrible, much worse than that upon the heel, though some of its manifestations are similar, for instance: We have been credibly informed of cases which were excited to the highest pitch at the sound of the word office, who were totally deaf to the words "Christ crucified," and very many who could distinctly hear the little word self at any time, but if you were to add the word denial to it they could not distinguish the sound.

One of the terrible phases of bruised head, is, that those thus afflicted will believe that nothing ails them, and consequently will have nothing done for them, while the sore heel class know full well what the trouble is and continually try to get better, and look forward hopefully to the time when they shall be well.

Light and heat, are the first requisites for a sore head, but it is very difficult to get such to come to the light. John 3:19-20. There are many dark places now into which they can get away from the light, but the light-bearer is at hand, and though they shall call for the rocks and mountains to cover them that they may remain in the dark, yet the light will shine (Isaiah 40:5) "and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

One word more to our dear brethren of the bruised heel; (we all limp at times) this preparation is not only a protection, like a shoe, but it is an emollient if rightly used; we find that

R193 : page 6

pouring (or having poured) into it the "spirit of truth" is a great improvement, we have known of its being used without the spirit of truth and it became dry and hard. For the benefit of those who would like to get it, we would say that they will find explicit directions in Luke 11:13. It has an invigorating influence upon one, see John 6:63.

We need, dear brethren to be well shod, and have on the whole armor of God, for there is something worse than flesh and blood to contend with. Eph. 6:12. May the Lord enable us, "having done all to stand," for the restored and perfected body of which Christ is the head, shall soon rest its crushing weight upon the head of the monster and triumphantly exclaim, "thanks be to God who giveth us the victory through our Lord Jesus Christ."

T. C. S.

====================

R216 : page 6

KNOWING AFTER THE FLESH.

"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." "Therefore if any man be in Christ he is a new creature; old things are passed away." 2 Cor. 5:16.

Would that all God's children could look at this matter as Bro. Paul here expresses it: Once you and I were alive after the flesh. Then we knew and criticised each other from a fleshly standpoint--"after the flesh," but now the conditions are changed, we have become New Creatures in Christ. This new creation, new will, new mind, is still connected with the fleshly body and is thereby in continual danger of being overruled and controlled by the fleshly desires, hence there is a continual warfare between the old and the new natures, and the work of the new is, to conquer and put to death the old nature --to "crucify the flesh."

It will at best be a slow and toilsome work to root up and destroy every vestige of our former selves, but from the time the work begins we should "reckon ourselves dead indeed...but alive toward God." And not only so but we should reckon each other in Christ as dead to the flesh. If we were to carry this out fully we should "henceforth know no man (in Christ) after the flesh," and how much sympathy and love this would develop one toward another. If I should see you, a brother in Christ, "overtaken in a fault," would I harshly condemn you? No; I should say to myself: Ah, that dear brother's enemy--his old nature--has overcome him, and instead of harsh condemnation, I would seek to restore such an one, remembering that it is not my brother of the new creation which has thus sinned, but that his enemy, the flesh, has for the time being, gained the victory over him. And I should seek to "restore such an one," in loving sympathy, remembering myself lest "I also be tempted" and overcome of my enemy--my fleshly nature.

Would that we thus knew each other after the new nature and not after the flesh. It is thus our Father recognizes us--as new creatures in Christ and looks upon us as pure and spotless, covered by Christ's righteousness, "not imputing our iniquities unto

R216 : page 7

us." He does not know us after the flesh, and oh how blessed it is for us that he does not. Let us thus look at each other and it will help us to "bear one another's burdens." And "ye that are strong (spiritually) can bear the infirmities of the weak." You can remember that your brother's spiritual nature may be weaker than yours and that he may have a stronger enemy to fight in the person of his fleshly nature than you have.

Let us recognize each other in all things as "members of the body of Christ," sons of God without rebuke, for "He that dwelleth in God sinneth not for his seed remaineth in him." 1 John 3:9. The only thing that would be counted as sin in such a one would be willful sin, and if your will consents to a sin, be sure you have not the mind of Christ and that you are not in him; you are yet in your sins. Remember then that, "If any man be in Christ, he is a new creature," and let us so regard one another.

====================

R216 : page 7

FAITH AND WORKS.

The relationship existing between faith and works is seemingly much confused in the minds of God's children. We would suggest that works without faith would not count, as then it would be a sinner's works, which of necessity are imperfect: "Without faith it is impossible to please God." Faith might exist alone for a time, for not by works are we justified, but by faith only.

First, then, while sinners we learned of our ransom by the Lord, from sin, death, and all of the Adamic curse; "that Christ died for our sins" --"the just for the unjust;" that we "were bought with a price, even the precious blood of Christ." We believed this, and then God told us that though we do not actually become free from the Adamic penalties, we are to reckon ourselves as though we had none of the imperfections and ailments of the fallen nature--as though perfect. God tells us that he has received full satisfaction for our sins in the ransom and henceforth looks upon all who come unto him by Jesus, as sinless beings--"justified freely from all things." This is the meaning of justified--reckoned righteous, sinless. And thus we see how we come to this condition by faith without any regard to works. "Being justified by faith we have peace with God."

From that moment you are a saved person and will surely be recovered from the effects of sin, and from that moment forward you should never think nor speak of yourself as "a poor sinner." Such we were, but have been redeemed and justified. But you are not yet an "heir of glory." Only believers, justified ones, are called to be "heirs of God, joint heirs with Jesus Christ our Lord." And now that you are a saved man or woman God calls you to be something more than human. He calls you to become a "partaker of the divine nature," and mentions as the conditions upon which you can make your calling and election sure, that you shall resign your will to his, and thus take his will as the law of your being. He tells you that his will is that you thus crucify, or put to death and ignore the human nature which you are finally to lose entirely. Thus your new divine nature grows up within the old or human, using this earthen vessel to the service of the Lord and not in its own service.

And here works join faith. We believe God's call and the exceeding great and precious promises of "Glory, Honor and Immortality," and begin to seek for it. And now comes God's instruction to you: "Work out your (higher spiritual) salvation with fear and trembling," and let God "work in you to will and to do of his good pleasure." Phil. 2:12.

This salvation to the divine nature cannot be obtained by faith only-- cannot be obtained without works, because there is no other way of complying with the conditions of our call and making our election sure. We were called to suffer, if we would reign with Christ. But if you have faith in all these promises, and keep that faith locked in your bosom and live as an earthly being, working for earthly things, your faith without works is valueless, and the works of earth will swallow up and destroy the faith, and you will not suffer and consequently not reign.

If you know the conditions of this "high calling" to be: "Take up your cross and follow Jesus' example of self-denial, do you think that faith in the promise, without following the example, will insure you the prize?" Not so; faith alone justifies us, but works of obedience, as well as faith, are necessary if we would attain to that whereunto we are called. It is the overcomer that inherits all things promised. May the Lord help us to work not our own will, but to "work the works of God," and may he give grace and increase our faith so that the promises may be so real to us that works will be easy.

====================

R193 : page 7

QUESTIONS AND ANSWERS.

BRO. RUSSELL--I have read carefully your articles in recent papers, touching the distinction between our human nature to which we become dead, and the Divine nature to which we are begotten, and hope soon to be born into its perfection. But I inquire: Is there not to some extent a vein of truth in the claim made by some, that before we reach the Divine nature and image we must be perfected on the natural plane, as human beings? In other words, while we see that to the gospel church alone, of all human beings, is given the "high calling," or promise of the spiritual nature, and the balance of mankind are to be merely restored to perfection as men--natural, earthly beings, is there not a sense in which the church share this restitution as well as the inheritance of spiritual things? And does it not seem that we must first come to the condition in which we can keep perfectly God's perfect law, which cannot be kept except by perfect beings?

ANS. To your first question we reply: Yes, we think there is a vein of truth in the claim that all mankind must be restored to perfection of the human nature before the Divine nature is attainable. But as there is a difference between the final attainment of believers--the Divine nature--and the final attainment of the world in general--restitution to the perfection, etc., of humanity, so there is a difference too in the way in which the church and world partake of restitution. "Jesus Christ by the grace of God tasted death for every man"-- thus redeeming every man from sin and its consequences; and because of this purchase or ransom, all men must go free from sin and all its results; and it is for this reason, there is to be a restitution.

The restoring of mankind in general will be of the most literal kind; they will during the millennial age, come again to perfection of body and mind, so that no longer will they be "prone to sin as the sparks to fly upward" but again at one with God. Having come to know good in contrast with evil, their restored powers will lead them to take pleasure in doing good and living in harmony with God. This will be to them the full completion of the great work of at-one-ment. Bringing into full harmony God and His creature, man, who has been out of harmony ever since sin entered the world. Thus we see that the effect of restitution to the world, will be the bringing of them again to a condition, where they will have full fellowship and communion with God, and be able to do those things which are well pleasing in his sight.

But now notice, that all these blessings of restoration to God's favor, etc., which are to come to the world in the next age are possessed by believers now--in the Gospel Age. Restitution to God's favor, etc., comes to believers by faith now. It comes to us, not actually as it will to the world. Instead of having a mental and physical restitution, we are justified or reckoned of God as though we were actually perfect, and instead of exacting of us perfection of thought, word and act, our best efforts in these directions are accepted of God as being perfect. In a word, as our sins were laid upon Jesus, so His righteousness is laid upon us. As he who knew no sin was reckoned and dealt with as a sinner, bearing the penalty of our sins--death--"in his own body on the tree," so we who were sinners are reckoned righteous and dealt with as such. He bore our sins; we bear his righteousness. As when he took our place and was treated as the sinner, the

Father's face was withdrawn, and in his dying anguish he cried, "My God, my God, why hast thou forsaken me;" so we who are justified, come into the light of God's countenance and are no more reckoned sinners, but saints; no more aliens, but sons; "and because we are sons, he hath sent forth his Spirit into our hearts, whereby we cry, Abba, Father." Jesus cried as a sinner; we cry as sons.

But this condition of reckoned righteousness --justification--is only of believers, and is entered into only by faith, and cannot be obtained by works "to him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness.... Blessed are they whose iniquities are forgiven and whose sins are covered." Rom. 4:5-9. This righteousness or justification comes "upon all them that believe," "therefore we conclude that a man is justified by faith." (Rom. 3:19-28.) This is our restitution, thus we who were aliens and afar off are made nigh to God by the blood of the cross--restored to his favor, as Adam was before sin. And it is our high joy that our standing in God's sight is no longer as sinners, but as sons in Christ "not having on our own righteousness...but that which is through the faith of Christ." (Phil. 3:9.) And if God reckons us justified and sinless, we should so reckon ourselves.

Our harmony with God comes because of justification--"Being justified (by faith) we have peace with God." This same result will be reached in the next age by mankind in general: Being restored fully, they will have "peace with God." We are apt, however to under-value our justification-- our righteousness (ours because given to us by our head Jesus) God however puts a high value on it, reckons us--"whiter than snow," pure as Him whose righteousness we bear--if we abide in Him. Paul valued it properly when he said: "Who is he that condemneth [us]? It is Christ that died....Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. 8:33. There is no appeal from this: The Judge of the Supreme Court of heaven says, "we are justified freely from all things" through the death of Jesus Christ His Son, who died the just for the unjust, that he might bring us to this justified condition.

> Free from the Law, oh happy condition,
> Jesus hath died and there is remission.

Now how much more restitution do you want--how much more could you ask? Is not everything that the world will have in the future, now yours by faith?

> How firm a foundation ye saints of the Lord;
> Is laid for your faith in his excellent word.
> What more can he say than to you he hath said,
> You who unto Jesus for refuge have fled.

He says--"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. 8:1. It seems to us that the only thing which we could further ask is--why has our Father seen best to deal with us by imputing righteousness through faith, and with the masses of mankind by restoring actually?

We have already given our views of why, and now repeat: that Restitution to perfection of the human nature (which is something grand and glorious, and inferior only when compared with the high exaltation of the church to the divine plane of spiritual perfection) is the full fruition of all promises held out for the world in the Bible; but "God (has) provided some better thing for us, that they without us should not be made perfect," (restored--Heb. 11:40). Therefore because God has a "better thing" for us--our high calling to joint-heirship with Jesus Christ our Lord, He has found it necessary to give us a schooling and discipline in the school of faith, and calls us out from the world while evil is allowed to triumph in order that, as his sons, we may be trained to overcome evil. He calls us out from the world that we should "walk by faith and not by sight."

These lives are justified then given

R193 : page 8

to us that we may have something to offer. As our Leader (Jesus) was the just one and gave his life a sacrifice, so when we come to realize that we are justified we esteem it a privilege to "present our bodies a living sacrifice, holy, acceptable to God, our reasonable service." It is acceptable because it is holy; it is holy because it is justified; it is justified because Christ died.

To your second question I reply: It certainly is true, as you say, that none but perfect beings can keep God's perfect law, and I will go further and add that none but perfect beings are acceptable with God. And when God's plans are all accomplished there will be nothing imperfect--all things will either be brought to perfection or destroyed.

But as we have just proved we are perfect beings, being justified by Christ Jesus and therefore are acceptable with God by Jesus Christ. And though "by the deeds of the Law shall no flesh be justified in his sight, we being justified not by the deeds of the law but by faith, can "do those things which are well pleasing in his sight." (1 John 3:21). And the righteousness of the law (love) is fulfilled in us who walk not after the flesh but after the spirit. (Rom. 8:4,) i.e.: We are reckoned as having kept the Law perfectly while we walk after the Spirit--use our endeavors to follow the leadings of our new nature.

In conclusion let me say: If we receive our share of restitution now, and present our justified lives a sacrifice acceptable to God, we need look for no second restitution, nor can I think that any Christian who realizes his perfect standing in Christ, and the begetting of the Spirit to newness of life (the perfect spiritual) has any desire for the restoration of the old (human) nature which he has crucified, but rather for the new--divine nature --into which we so soon hope to come, when we shall be like him and see him as he is.

If only perfect beings can keep the law of God perfectly does it not prove that Jesus was more perfect than his human nature was spotless from the imperfections of the race whose likeness he took? We think so. How then, say some, Jesus was as imperfect physically, etc., as any member of the fallen human race--"on the lowest round of the ladder"--yet all admit that Jesus

R194 : page 8

kept the whole law.

QUES. Dear Editor, please explain 1 Cor. 14:34. Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be under obedience as also saith the law. (Gen. 3:16).

ANS. It is not for us to say why, when God gives no reasons. Neither can we tell why Jesus sent none of the noble and good women who believed on him to preach, when he sent first the twelve and then the seventy before his face. However, much may be said of good accomplished by women in the temperance cause, etc., we nevertheless believe that this scripture has never been disregarded with impunity. We believe woman to be a type of the church, and man the type of Christ the head of the church, and we might draw the lesson that we, the spouse of Christ, are not to dispute or instruct in the church, but listen to the voice of our Head--give ear to his word.

QUES. Bro. Russell, please give us your views of Job 7:9, and 14:12. Does Job mean that man will not have a resurrection?

ANS. In considering these and other scriptures, we should remember that different statements are true from different standpoints; for instance, Isaiah said "Unto us a child is born." This is true, and in the past; he also said: "The government shall be upon his shoulders." This will be true in due time. David said, personating Jesus--They gave me gall, etc., and parted my raiment among them. This has been fulfilled but some other matters are still future, as for instance: "The Lord reigneth; let the earth keep silence," etc. This last will not be fulfilled until He shall take his great power and reign, when we shall reign with him a thousand years. So in the sayings of Job. He saw mankind going down into death, and that being sinners they had no hope of saving themselves, and says, "He that goeth down to the grave shall come up no more." This was properly the human standpoint, for remember that as yet Jesus had not died--the ransom price had not been paid, and the resurrection was little understood until Jesus "abolished (vanquished) death and brought life and immortality to light through the Gospel." (2 Tim. 1:10).

The necessity of pardon for sins is recognized in Ver. 21. Job well knew that he could not "climb up and win life for himself;" that sin would cause him to sleep in the dust; and yet he seems to realize that God intended furnishing a ransom for sin--to take away the sin of the world--and he looks forward to the millennial or Restitution morn, for though he should be gone to dust, yet he says: "Thou shalt seek me in the morning." In 14:12, the same general hope is expressed: "So man lieth down and riseth not." A tree might be cut off and sprout again, but not so man, he cannot sprout, he cannot help himself; he must await the great deliverer, who says: "I, (the Redeemer of the race--Jesus,) have the keys of death and hades" (the grave) "'Til the heavens be no more, (symbol of present rule of evil or Satan"--the prince of the powers of the air"--heavens) they shall not awake nor be raised out of their sleep."

We have heretofore noticed, that Job was used as a representative of the world in general--the great restitution masses, (whether he personally will have anything more than restitution we are not prepared to say,) but in his life he is used as a great illustration of the race. Possessing much at first he loses almost all, and then a time of restitution comes and he has as many sons and daughters, comforts, friends, etc., as at first. So our race was at first possessed of wonderful blessings of life, health, etc., almost all of which is now gone; but like Job their type they are soon to have a "restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.)

And not only does Job represent the world in his experience, but he speaks for them when he says--"Oh that thou wouldest hide me in the grave; that thou wouldest keep me secret (hid) until thy wrath be past; that thou wouldest appoint me a set time and remember me....Thou shalt call and I will answer thee; thou wilt have a desire to the work of thy hands." (Vs. 13-15.) The saints are to be raised before the day of wrath for "This honor hath all his saints to execute the judgments written." (Psa. 149:9.) But the class for whom Job speaks do not arise until the time of trouble is over--the present heavens (Satan's control) be no more and the new heavens (spiritual government of Christ and his bride over earth) be fully established.

QUES. Please explain Rev. 10:6: The angel sware "that there should be time no longer."

ANS. Many are the "times and seasons which God hath put in his own power," and no doubt each of these will end as its work is accomplished; many have so ended already, for instance, the time of God's favor to fleshly Israel--the Jewish age-- ended; and the time of favor to the gentiles--the gospel age--during which God is taking out of the gentiles a people for His name (His bride) is also to end, and it is this Gospel time or age which we understand to be referred to as the "time to be no longer." Verse 7 shows this: "But in the days of the voice of the seventh angel--"The seventh trump"--"The last trump"--"The trump of God," (1 Cor. 15:52, 1 Thes. 4:16, and Rev. 11, 15, 18, 19,) [during which the first resurrection and change of living saints occurs] the mystery of God should be finished."

Both God's plan and His church are called a "mystery." Neither are comprehended by the world. When, however, the Gospel age or time ends, the church is exalted; and after the time of trouble the great work of blessing all the families of earth begins, the mystery both of the church and God's plan will be finished, and both will shine forth to the praise of Him who loved us and bought us with His own precious blood. God will no longer veil His plans and be thought vengeful and merciless, but the bud that had the bitter taste will bloom to a beautiful and fragrant flower. His goodness in full glory shine declaring: "God is LOVE."

QUES. Bro. Russell, please explain the command concerning feet washing. John 13? It seems to be so plain a command I wonder why it is so little observed.

ANS. To our understanding, the lesson here taught the disciples by our Lord is humility, and that they should love one another to such an extent that they would consider no service too great nor too degrading which would minister to each other's comfort. "Let him that would be chief among you become servant of all." "If I, your Lord and Master, have washed your feet, you ought also to wash one another's feet." And if you and I lived in the same warm country and wore the same kind of shoe or sandal which permitted the feet to be soiled and sored by the dirt and sand, it would no doubt be a great comfort and privilege for us to wash one another's feet. But while we live as we do, under totally different circumstances, climate, etc., it would be anything but a service to me if you were to insist upon washing my feet as frequently as they do in Palestine--several times a day.

But there are hundreds of opportunities of showing the meek, lowly and loving spirit of our Master. Would that Christians could realize that, as God's stewards and servants, it is not self we are to minister to and serve and pamper, but it is our mission to "do good unto all men as we have opportunity, especially to the household of faith," remembering that we are to walk in His footsteps who "came not to be ministered unto (served), but to minister (serve) and to give his life a ransom for many."

QUES. Please explain Rev. 20:5. The rest of the dead lived not again until the 1,000 years were finished.

ANS. We understand that the resurrection is of two general divisions: One of which is the resurrection to the immortal condition. ["Neither can they die any more." (Luke 20:36,) "on such, the second death hath NO POWER." (Rev. 20:6,)] and is composed exclusively of "overcomers." This is scripturally called "The resurrection," "The first resurrection," etc. This first resurrection (to immortality) commenced 1,800 years ago in the person of Jesus our Lord "who is head over the church (of overcomers) which is His body" and it will be complete when the "overcomers" of this age are made like Him--the Bridegroom and Bride-- head and body united. This will complete the resurrection to "Immortal life." (See article "The narrow way to life," October No. 1880, "Z.W.T.")

All the balance of mankind are to be raised, but "every man in his own order." The second company of the Gospel church--the great company who "come up out of great tribulation" will be second in order. These come to the spiritual condition but never reach Immortality, the prize for which all Christians now are running and of which Paul says: "So run that you may obtain," &c.

After these comes the resurrection of Jews and Gentiles of all ages, (in what order we know not except that it will be God's order.) Their resurrection includes not only raising to partial life but also the bringing to perfect life, hence it is the restitution and takes place during the Millennial age. "The times (years) of Restitution."

The words found in Rev. 20:5 of the common version of the Bible, viz.: "But the rest of the dead lived not again until the thousand years were finished," are not found in the old and authentic copies of Revelation.

Read the chapter, omitting these words, and you will find it more and better connected, and in harmony with the balance of the Bible. [See Z.W.T., vol. I, No. 6, page 8.]

===================

R214 : page 8

SUPPLEMENT No. 2.

Tract Supplement No. 2 goes forward this month. Let us again suggest that you read it carefully before handing to others. They are for free distribution. Order as many as you can use. They are specially designed for thinking Christians, and would be, to the natural man, foolishness. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

R217 : page 8

OUR NEW DRESS.

Our paper appears this month in new type, which we hope will please all readers.

R215 : page 8

"DAY DAWN; OR, THE GOSPEL IN TYPE AND PROPHECY." By J. H. Paton. 334 pp. Paper, 50 cts.; cloth binding, 75 cts. Free to the poor. You should read this valuable work. Address the author, at Almont, Mich.

R217 : page 8

"SONGS OF THE BRIDE," 144 Scriptural hymns, suitable for public and private worship. Price, 15 cts. each; $1.30 per dozen. Free to the poor. Send orders to this office.

====================

R195 : page 1

VOL. II.

PITTSBURGH, PA., MARCH, 1881.

NO. 9.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

===================

SPIRITUALISM.

Wherever we find a counterfeit we may rest assured there exists a genuine. If there were no genuine gold dollars, there could be no base imitations, or counterfeits. Then too, the base or spurious article must appear very much like the genuine or it would not be a counterfeit.

This is what we claim relative to what is at the present time called "Spiritualism": That it is a counterfeit of the true, as taught in the Bible.

Whoever has carefully searched the scriptures cannot have failed to see that while God throughout all past ages has condemned evil and sin in their various forms, and warned his children both "Israel after the flesh" and also the spiritual children (the Gospel Age Church) of the danger and bad results of evil, yet He has nevertheless permitted evil and good to stand side by side before the people, for their choice. If we take heed to his Word we may discern which is evil and by obedience to that Word, shun the evil and choose the good.

God is the head and fountain of goodness and truth and the Scriptures teach that Satan is the head and fountain of all evil and error--"The father of lies" (deceptions). Both of these are spiritual beings. "God is a spirit," and Satan, as we have heretofore shown, was once an angel of God-- The chief or Prince of "Those angels which kept not their first (sinless) estate." These though cast out from God's presence, are not yet destroyed --they still preserve their nature as "angels," though through sin they have become evil angels; consequently they still are spiritual beings (not human) and have the same powers as they ever had, and as good angels have, except that God has put them under certain limitations and restraints which we shall more fully discuss farther along.

If we trace them through the Scriptures we shall find that these fallen spiritual beings have continually made use of their spiritual--super-natural powers, to lead mankind astray into disobedience of God and injury to themselves.

Spiritual beings, as we have heretofore shown, possess powers greater and higher than humanity. We have seen from the statements relative to good angels that they can be present in our midst without our being conscious of their presence. (The angel of the Lord encampeth round about them that fear him. Psa. 34:7.) (Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation? Heb. 1:14.)

These we have seen, have power to appear as a flame of fire (The Angel of the Lord so appeared to Moses in the bush. Gen.

3:2) or they can and have appeared as men. Of this power there are numbers of instances in the Bible.

Some other powers of angels can be discovered by examining the record, for instance, the angels who delivered Lot and his family from Sodom, had power to smite the rioters of Sodom with blindness. (Gen. 19:11.) An angel "did wondrously before Manoah;" another performed a miracle before Gideon. (Judges 6:21 and 13-19.) The Angel of the Lord delivered the Apostles from prison, and yet left the prison doors unmolested; again, an angel delivered Peter from prison, the doors opening of their own accord. Acts 5:19-23 and 12:8. On many occasions they made known to men things which were about to come to pass, etc.

Now, the evil angels, "the devil and his angels," have by nature the very same powers, but are restrained. So much of evil as can be overruled for good, and tend to the development of experience and the education and discipline of the "heirs of God, joint heirs with Jesus Christ,"--is permitted and the remainder restrained. As God through his Spirit and influence works in and through men who give themselves up to His control, so does Satan operate in and through those who "yield themselves as instruments of unrighteousness unto sin." "His servants ye are to whom you render service." As Jesus said to some, "Ye are of your father the devil for his works ye do."

As "God in times past spake unto the fathers through the prophets," who were His mouthpieces, so Satan spake through his agents and agencies. His first agent was the serpent which became his agent in beguiling Eve into disobedience. He manifested his powers through the magicians and soothsayers of Babylon and remarkably in those of Egypt, where God's powers were manifested through Moses and Aaron before Pharaoh, while Satan's powers, of a similar kind, were used to oppose the truth for a time. Here these two spiritual powers were strikingly manifested; both did miracles --things which men alone could not do--but which men possessed of evil and good powers, did do. (Exod. 7:11-22 and 8:7-18.) "There were false prophets also among the people," who evidently spoke by an inspiration, or power in them almost like the real prophets of God; these were the counterfeits. (See 2 Pet. 2:1 Jer. 23:21.)

We are aware that to the worldly mind it seems superstitious to believe that men and women may be so given up of themselves to Satan, and so controlled by him as to be wizards and witches; but they are recognized as such in the Scriptures, and we believe it. Israel was commanded to put such to death. (Exod. 22:18; Lev. 20:27, etc.) Manasseh, King of Judah made Judah to err, &c.; he "used enchantments and used witchcraft and dealt with a familiar spirit and with wizards." (2 Chron. 33:6.)

Take a concordance and see how much God says against wizards, witches, and "they that have familiar spirits"--mediums of the devil for communicating with mankind. It was the claim of these mediums of "familiar spirits" that they held communication with the dead and received their information from them. In this claim they contradicted the plain statements of God's word, which assure us that the dead could not furnish any information. (See Job 14:10-21; Eccl. 9:10.)

But this was merely another way in which Satan sought to continue the lie imposed upon Eve in Eden. ["He is a liar from the beginning" said Jesus.] God had said that if disobedient they should die; Satan contradicted this statement; claimed that man had naturally, immortality and could not die, and that God was a liar. Ever since, he seeks to uphold the statement, "Ye shall not surely die." Full well does he know that if people realized that it was the "spirits of demons" who spoke to them through the mediums they would shun them; hence, the claim that it is dead people (not dead, but more alive than ever) who communicate the information.

An illustration of this sort, is given in 1 Sam. 28. Saul, King of Israel, had become wicked, and God would no longer communicate with him through the Prophets. He was engaged in a war with the Philistines, and a great battle was about to be fought. He wanted council and desired to know what would be the outcome. Since the Lord would not answer him, he sought out one of the condemned and forbidden class, a medium, a woman who had a familiar spirit--the witch at Endor.

All are familiar with the story: (1 Sam. 28:3-20) how that the medium pretends ignorance as to her visitor, knows what Saul desires, gives a description of Samuel, etc. Then follows an account of the coming defeat of Saul's army and the death of himself and his sons. The fact that these things occurred just as foretold by the medium, has been thought by some, to be a proof that Samuel really furnished the information. But, Satan could foretell those things as well as Samuel could were he alive. Not that Satan is a prophet, nor that God reveals coming things to him, but he is a student of God's word and a believer of it. "Devils also believe and tremble." (Jas. 2:19.) The defeat of Saul and accession of David to the throne had been foretold by the Prophet and both Saul and Satan knew it, and Satan had learned that every word of God's is sure.

Besides we should not forget the words of the apostle that "He that hath the power of death is the devil." (Heb. 2:14.) Since he is the executor of the death penalty, and must have the permission to execute from God, (Job 1:12) is it strange that he knew that he was to have power over the lives of Saul, his sons and many others on the next day? No, it is the reasonable inference. Certainly we should not for a moment suppose that God (or Samuel if he could) would recognize, or use any means of communication which He had prohibited on pain of death and condemned as wicked. Read 1 Chron. 10:13.

Coming further down the stream of time, we learn that the same wicked spirits continued to operate in the same manner. The Lord, while still permitting them, warns the people against such, saying: "They shall say unto you, 'Seek unto them that have familiar spirits (spirit mediums) and unto wizards that peep and mutter.' (But) should not a people seek unto their God? For [why should] the living [go] to the dead? To the law and to the testimony, [the Bible], if they speak not according to this Word it is because there is no light in them." (Isa. 8:19.) God warns people not to believe any one whose

R196 : page 2

teachings are contrary to the Word, no matter what powers they may exercise.

Coming down to the days of Jesus and the apostles we find that Satan still operated in much the same manner, as well as a variety of other ways. Among the more notable instances [not to mention the numerous cases of casting out of devils, etc., by both Jesus and the disciples] we might remind you of the experience of Philip and Peter with Simon the sorcerer (Acts 8:7-9-24.) "Unclean spirits crying with loud voice came out of many that were possessed;...but there was a certain man named Simon which...used sorcery and bewitched the people...to whom they all gave heed...saying, This man is the great power (medium) of God." Thus did Satan use his power to delude the people.

Paul and Barnabas had an experience with another of these mediums of the devil named Elymas, who withstood them. Paul addressing him said: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10.) And he was blinded immediately. Again Paul and Silas met a female medium at Phillippi. "A certain damsel possessed with a spirit of divination...which brought her masters much gain by soothsaying." But Paul "turned and said to the spirit [Satan] I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Acts 16:16.

And so ever since, Satan has kept up his practices with various changes of method to suit the circumstances; sometimes with characteristic devilishness, at other times in the garb of religion, "For Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers [mediums] also be transformed as ministers of righteousness"... (2 Cor. 11:14.) In our day when knowledge is so great, and morality (called Christianity) so popular, Satan must if he would continue to oppose truth, take the religious cloak; and so he does. To-day

Spiritualism ranks itself among the religious sects. ["The synagogue [church] of Satan," truly.]

Spiritualism though refined and modernized is yet the same that it ever was, in ages past. Its object is not the inculcation of truth, nor of love for God the Father and our Lord Jesus Christ. They claim that Jesus was a fine medium and taught and used spiritualism in His day as well as He understood it. They do not outwardly profess to oppose the Bible and its teachings, but they do so really, both teaching and practicing the very things therein condemned and still seeking to prove by their enchantments that men are not dead, thus endeavoring to uphold Satan's first falsehood. Gen. 3:4.

They still possess supernatural powers, too, just as in the days of Saul and Paul and Moses, etc. While we do not question that some of the things claimed to be done by them are mere deceptions, yet we know of many things done by them where no deception was possible. Among those who believe "in this way" we know of several who once were mediums of the devil and did "those things whereof they are now ashamed." These, when coming to a knowledge of the truth, are thankful for their escape from that "snare of the devil." Spiritualism hates the light and their wonders are done under cover of their favorite principle--darkness. Their work of proselyting, too, is dark, covered --secret. Jesus gives us a word of wisdom on this subject. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." John 3:20.

Though working stealthily, their numbers are large and embrace many of the influential of earth--Judges, Senators, etc. The queen of what is known as the greatest Christian kingdom of earth, on whose possessions the light of day is said never to set, called the "Christian Queen," is known by many to be a "Spiritualist." It is coming before people in a way that commands attention, and those who do not realize it to be the work of Satan are almost sure to regard it as a power of God. The Rev. Joseph Cook, justly celebrated for his able defense of the Bible and its author, God, against the attacks of Atheists and Infidels, such as Huxley, Darwin, Arnold, et. al., has lately had his attention aroused to the recognition of the growing influence of "Spiritualism," and having investigated the subject to some extent he recently delivered a lecture on the subject, in which he expressed his belief that many of their tricks and performances, are performed by no human power and are actually supernatural. He does not pretend to say how, or by what power, but claims that not only himself but some of the profoundest scientific minds of Germany have reached the conclusion that Spiritualism cannot be condemned as false by any scientific tests yet applied to it.

Nor is this power of Spiritualism difficult to account for if we take the Bible as our authority and recognize it as the work of

Satan, whom Jesus designates "The prince of this world." (John 14:30.) "The prince of the power of the air (spiritual power) the spirit that now worketh in the children of disobedience." (Eph. 2:2.) And the same book is our authority for saying that "Spiritualism" has not yet reached the climax of its power; its powers are to increase wonderfully. Paul says, (1 Tim. 4:1), "Now the Spirit [of God] speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing [deceiving] spirits and doctrines of devils." Jesus says, "They are the spirits of devils working miracles, which go forth unto the kings of the whole world to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Peter (2:4) and Jude (6) tell us, that when cast out of God's presence as evil angels, they were bound by "chains of darkness" "unto the judgment of the great day." Many scriptures have shown us that the closing part of the Gospel age is to be upon the living a time of trial and trouble preparing them for the coming Millennial reign of Christ, and is called "the day of the Lord"--"the great day"--"the great day of His wrath," etc. We understand, then, that Satan and his angels have been limited: might not appear except through human beings who willingly gave themselves up to be "possessed of devils" or became his "mediums." He has thus been confined or chained. But we claim that this "day of the Lord"--day of the "presence of the Son of man"-- has already commenced, that the Scriptures prove it to be so; and if the chains of darkness restrain Satan until "the great day," we should expect that very soon those chains will be loosed and no longer restrain. (Any who expect soon the loosing of those powers should, to be consistent, recognize both "The day of the Lord" and the trial as commenced.)

The facts correspond to this exactly. "Spiritualism" claims that they are having more power to show their wonders daily, and they claim now (one case very recently) that the Spirits can materialize in broad day light: and they promise wonderful revelations and manifestations very soon. Now, materialization of a spiritual being, just as they claim, has been possible all along to the angels of God, of which we have many records -- angels on many occasions appearing as men. Jesus, as we have seen, when born of the Spirit at his resurrection, a spiritual body, ("That which is born of the Spirit is spirit.") was, as all other spiritual beings, (good and evil) invisible to human sight, and in making known his resurrection to his disciples he appeared in various fleshly "forms." (Mark 16:12.) These are the powers which Satan has desired, but could not heretofore use, because bound or limited, but which he will have when the judgment (trial) of "the day of the Lord" begins. (Which we believe is now.)

The trial of this day is not only a day of trouble and distress among nations, but it includes a trouble or fire upon the living phase of the church. This church trouble comes first, and we believe began in the spring of 1878, and is to result in the purifying of faith and bringing of those who will continue to bear the name of Christian to the firm foundations of the teachings of the Word of God. For all the errors of human traditions shall be consumed as dross, wood, hay, stubble, in the fire (trial) of this day. The apostle says, "Think it not strange concerning the fiery trial which shall try you (the church) as though some strange [unforetold] thing happened unto you." (1 Pet. 4:12.) For the fire of that day shall try every man's work of what sort it is: "He that hath built [his faith] with gold, silver and precious stones [the truths of God's word] the same shall remain. (His faith will not be destroyed.) But if any man build with wood, hay, stubble, (the teachings and creeds of man) the same shall suffer loss, &c. (1 Cor. 3:12-15.)

This trial is "the trial of your faith" and in this "day of the Lord" not only does the light of truth shine strongly and beautifully, showing us the great prize of our high calling as we never saw it before; revealing to us the present king, who causes us to sup with Him and feeds us with His truth which is, "meat in due season," giving strength needed in this day; but it is also a day for the increase of the powers of evil, that the separation between the wheat and tares (the children of the kingdom and the children of the wicked one. Matt. 13:38) may be complete.

Because of this struggle between truth and error, the real and the false spiritualism, etc., Paul says, "My brethren, be strong in the Lord and the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against the flesh and blood [not against human beings, but against evil spiritual beings] but against principalities, against powers, against the rulers of the darkness, of this world, (Satan --the prince of this world. John 12:31) against spiritual wickedness in high (controlling) places. Wherefore, [on this account] take unto you the whole armor of God, that ye may be able to withstand [the spiritual wickedness--the devil's wiles] in the evil day [this day of the Lord's presence --day of trial.]...Stand, therefore, having your loins girt about with truth and having on the breastplate of righteousness, etc. Eph. 6:11.

This same day of trial is referred to in Psalm 91, where only those who have made God's "Truth their shield and buckler [support] are able to withstand the snares of the devil, the arrows of infidelity and the moral pestilence of Spiritualism. While thousands shall fall at their side."

In God I have found a retreat,
Where I can securely abide,
No refuge, nor rest so complete,
And here I intend to reside.

The pestilence walking about,
When darkness has settled abroad,
Can never compel me to doubt
The presence and power of our Lord.

A thousand may fall at my side,
Ten thousand at my right hand,
Above me His wings are spread wide,
Beneath them in safety I stand.

His truth is my buckler and shield;
His love He hath set upon me,
His name in my heart He hath sealed;
E'en now His salvation I see.

--Songs of the Bride.

There are portions of Scripture which seem to teach that during this "Day of the Lord" there will be manifestations of the saints as men in fleshly bodies of those who have been changed to spiritual bodies like unto Christ's glorious body--and that they will appear as He "appeared" after His resurrection, and do a work of teaching as He taught the Disciples, opening men's understandings that they might understand the Scriptures.

We have seen that the coming of Moses the first and second times to deliver Israel from Egypt, was a type of the two comings of the Lord. The second time he came with power, and "Aaron, the saint," was his mouthpiece before Pharaoh, and during the signs, &c. So we expect that the living representatives of the church will sometime be used as the mouthpiece of their Lord before the world [Egypt in type]. As there in type Jannes and Jambres, and the other magicians under Satanic power, opposed and hindered for a time the effect of the wonderful powers wrought through Aaron, so we anticipate that in the antitype, when the living church is used as the Lord's mouthpiece, they will be withstood and their teachings controverted by the same spiritual wickedness--"Spiritualism" --which will seek to do the same things and partly be able. Paul seems to refer directly to this in 2 Tim. 3:1-8, when, after saying: "In the last days [of the age] perilous times shall come," &c., he adds: "Now, as Jannes and Jambres withstood Moses, so do these also resist the truth...but they shall proceed no further; for their folly shall be manifest unto all men as theirs also was."

We suggest again, then, that every counterfeit is a proof of a genuine; second, that none but valuable things are counterfeited, and third, that a counterfeit must resemble the genuine very closely, or it would not deceive. Already, Spiritualists, are talking much as we do, of "the good time coming," the "glorious day," and even declare that Jesus is present, &c. This is an old practice with our opponent. At the first advent, the devils knew Jesus and crying out said: "Thou art Christ the Son of God," and He rebuking them, suffered them not to speak, "for they knew that he was Christ." (Luke 4:41.) (See also Paul's experience, Acts 16:17.) Yes, "The devils also believe and tremble." (James 2:19.) And

----

[Continued on Eighth Page.]

R196 : page 8

[Continued from Second Page.]

no doubt they would fain call some of us, Spiritualists, both for the purpose of bringing to their credit our knowledge of God's word and plan, and to seek to offset the value and effect of our Bible teaching, by claiming us as one with themselves.

But, beloved, "believe not every Spirit, but try the spirits whether they be of God" or of Satan. "By their fruits ye shall know them." That system, by whatsoever name it calls itself, whose time and talent is spent in doing useless and foolish things, and making use of supernatural power to obtain money; which appeals merely to the human credulity, and neither seeks nor develops an increase of faith and love toward God and men; ignores Jesus and the plan of salvation; repudiates the Bible; whose tendency is toward things earthly, sensual, devilish--"Free-loveism," &c., is not of God, but bears unmistakable signs of Satan being its author.

On the contrary, a system based not on forbidden and pretended communications with the dead, but upon the word of God only; whose teachings tend to the glory of both the Father and His Son, our Lord; which seeks to unfold to those who have "ears to hear" and "eyes to see" the glorious beauty and grandeur of God's plan of salvation, of which Jesus is the recognized foundation; which tends not to the ignoring of any part of the Word, but to a searching of the Scriptures daily; which tends toward and teaches that the prize of our high calling is obtainable only by patient perseverance in well-doing --the death of the old nature and newness of life as a new creature in Christ Jesus, bears unmistakably the stamp of God and is of God-- for it speaks according to His word.

R204 : page 8

Truth itself, severed from the love of the truth, may be an idol.--Pascal.

===================

R204 : page 3

GOD'S LOVE TO ME.

I love to sit, and think,
How Jesus came to me;
And brought his box of Jewels
Which Angels longed to see.

He opened wide the lid,
And took them, one by one;
He showed them unto me--
Their light was like the sun.

He said, my chosen one
Put on these Jewels bright;
And follow where I lead you,
To lands of pure delight.

I soon will take you hence
My home to share, with me;
There you shall ever be my Bride,
Throughout eternity.

--MRS. A. M. B.--Newark, N.J.

====================

R196 : page 3

THE UNPARDONABLE SIN.

"Whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come. (Matt. 12:32.) [The word here rendered world, as in many other places should be rendered age and is so rendered in all translations.]

This text teaches first that there is such a thing as forgiveness of sins both in the present gospel age and in the coming--millennial--age. The basis of all forgiveness of sins, is in the fact that "Christ died for our sins."

Secondly it teaches that some sins are possible, which God will not reckon as a part of the Adamic sin which passed upon all men and which is to be forgiven all men. If men looked at Jesus and ignorantly supposed him an imposter and blasphemed him, it would be excusable and forgivable as a result of the fallen nature. Even should they blaspheme the name of God, and say they believed in no such being, &c., this too might be forgiven for the same reasons: But when God's power (the Holy Ghost) was manifested in doing them good as it was manifested through Jesus, there certainly was no excuse for even the most depraved of men ascribing those good works to an evil power--Satan. And this is just what Jesus tells them, that such conduct cannot be classed as a part of the general human depravity and it therefore cannot be forgiven.

The light was shining so clearly, that though their eyes were nearly blinded by sin, they could not help realizing some of the light as Jesus manifested some of "the powers of the world (age) to come." As he said to them on another occasion their "stripes" (punishment) in the next age will be in proportion as they have been able to comprehend and do justly and have not so done. They whose moral sight and hearing have been totally destroyed by Adam's sin and its results (if any such there be--the Lord knoweth) will have no stripes in the future, will be forgiven fully. They who see a little and could obey a little and do not so do, shall be forgiven the things they did not see and could not do, but will be beaten (punished) with a few stripes for the few things they saw and could but did not do. They who saw more and whose ability to perform was less impaired by the fallen nature, and who fail to do according to their ability, are to be beaten with many stripes.

Now notice that all who receive "stripes" receive them for unpardoned sins, for if the sins were pardoned they would not be punished for them. In our earthly courts if a man had trespassed against the law in two ways, and the penalty of the first crime was imprisonment for five years, and for the second six months; if it could be shown that he was not really to blame for the first crime, but was forced into it by circumstances over which he had no control, but the second crime was measurably under his control, the decision of the court would be "guilty" on both charges: but he would be pardoned on the first charge and not on the second; the result would be that he would serve the six months punishment.

Here are two earthly crimes, one pardonable and one unpardonable: So it is with God's law; all are sinners and condemned--guilty--on account of Adam's sin, but the full ransom from that sin has been paid and so though condemned before the court of heaven, it is announced that all of our imperfections traceable to that cause are freely and fully forgiven. But neither more nor less is pardonable. All sins against light and ability are unpardonable, cannot be forgiven at any time, and hence must be punished. The world will have many such sins to be punished in the age to come, and they receive in some instances much punishment in the present life and age. In a word all punishment indicates unpardoned sin, for if it were pardoned it would not be punished as well.

Paul tells us of extreme cases of this sort of unpardonable sin. Men of the world who have a little light we have seen can commit it, but when a man becomes a Christian and has the eyes of his understanding opened --when he is brought from the condition of darkness and ignorance, into the light of the knowledge of the Lord, to then sin willfully is terrible indeed.

Due and full allowance is made for all our weaknesses and imperfections which come to us through our fallen nature, and which clog and hinder our doing as we should wish to do-- our Father's will but no more. If we cease to desire to do God's will, we cut loose from our Lord and begin to walk according to our own will as natural and no longer spiritual beings. This is the thing pictured by the proverb: "The dog is returned to his vomit, and the sow that was washed to her wallowing in the mire." 2 Pet. 2:22.

In Heb. 6:4-6, Paul assures us that any Christian who has reached a full and mature development in the spiritual life, having "been enlightened," "tasted of the heavenly gift," "been made partaker of the Holy Ghost," "tasted of the good word of God"--if such shall fall away, it is impossible to renew them again unto repentance. Why? Because this is an unpardonable sin. But can they be punished for this sin and thus go free from it in time? No, with the above description of the Apostle, we understand that these had enjoyed all the blessings due them on account of Christ's ransom: i.e. They were reckoned of God justified from all sin, as new creatures had been brought to a condition of enlightenment and knowledge of the Lord's will, and then, had deliberately and willfully acted contrary to it. We do not refer to a child of God stumbling or being overcome of the old nature for a time, but as expressed in Heb. 10:26--If we sin willfully after that we have received the knowledge of the truth, there remaineth no more (a) sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour (destroy) the adversaries."

In a word we understand Paul to teach that the class here described have received all the benefits due them through Christ's ransom, and that their willful sinning against knowledge, &c., places them in the same position as Adam occupied when he sinned; the penalty of all such willful sin is death. In Adam's case it was the first death. In the case of these it is the second death. They had been reckoned dead as Christians and then reckoned of God alive as new creatures and now they die for their own willful sin--the second death. There is neither forgiveness nor excuse for such sin; they must have the full penalty and die. They have lightly esteemed the ransom after they knew of it and thus have "trodden under foot the Son of God and counted the blood of the covenant wherewith they were sanctified (set apart as new creatures) an unholy (ordinary--common) thing and done despite (disrespect) unto the spirit of (favor) grace."

These have no hope; they could not be recovered from the second death in any other way than as Adam and his children were redeemed from the first death i.e. by some one dying for their sin as Jesus died for Adam's sin. Will Jesus die again for them? No, "Christ being risen dieth no more; death hath no more dominion over him." Nor could there be any object in bringing such to life again; having had full redemption and having come to know both good and evil, if they love evil rather than good and willfully do it, let them be deprived of life. All will say it is love on the part of our Father to deprive them of life, which, if continued, would be only of injury and evil both to themselves and others.

It will readily be seen, that this sin to this last mentioned extent--punishable with the second death--could not possibly have been committed prior to the gospel age, since not until Pentecost did the Holy Ghost come as a teacher to guide the church into the truth. (John 16:13.) It had in past time been active through holy men of old as they "spoke and wrote as they were moved by the Holy Ghost," but it moved them to write but not to understand. It came upon the Prophets as servants to communicate; it comes to us as a seal of sonship and to enable us as sons to understand our Father's will, (Rom. 8:14.) consequently in previous ages none ever "tasted of the good word of God," or "became partakers of the Holy Ghost, etc., and consequently none who lived in past ages could sin away forever all hope of a future life.

The millions of past ages never have been recovered from the first death (Adamic) in any sense and must be so recovered before it will be possible for them to commit the "sin unto death." (Heb. 6:4-6). That Israelites, Sodomites, Egyptians and others have not fully lived up to the knowledge they possessed we doubt not, and they will doubtless therefore have "stripes" in the coming age for sins not pardoned by Jesus' ransom.

> here's a wideness in God's mercy,
> Like the wideness of the sea;
> There's a kindness in His justice
> Which is more than liberty."

===================

R195 : page 3

THE SHEEP AND GOATS.

(MATT. 25:31-46.)

The scene of this parable is laid after the time of trouble, and after the exaltation of the "little flock" to the throne, when the nations have been subdued, Satan bound and the authority of Christ's kingdom established. So we read: "When the Son of Man shall come in his glory...then shall he sit upon the throne of his glory, and before him shall be gathered all nations." The Bride of Christ before this time, has been seated with him in his throne, and has taken part in executing the judgments of the great day of wrath. Now, "the Son of Man appears" (is made manifest) to the world, "in his glory"--The glory of the husband is the wife (1 Cor. 11:7) and together Jesus and his Bride "shine forth as the sun in the kingdom of their Father."

Here is the "New Jerusalem" as John saw it (Rev. 21)--"that holy city...coming down from God out of heaven." During all the time of trouble it was coming down, and now it has touched the earth. This is the stone cut out of the mountains (kingdoms of earth) without hands, (but by the power of God) and it has become a great mountain (kingdom) and has filled the whole earth. (Dan. 2:35.) Its coming has broken to pieces (Dan. 2:34-35) the evil kingdoms of the Prince of darkness. Here is that glorious city (government) prepared as a bride adorned for her husband, (Rev. 21:2) and the nations of them which are saved (restored --brought back from the Adamic death) are walking in the light of it. (Vs. 24.) These may "bring their glory and honor into it, but there shall in no wise enter into it anything that defileth, etc." (Vs. 27.) Here from the midst of the throne, proceeds a pure river of water of life, (truth, unmixed with error) and the Spirit and the Bride say come and take it freely. (Rev. 22:17.) Here begins the world's probation--the world's great judgment day--a thousand years.

But even in this glorious time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind released from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which Jesus in this parable calls sheep and goats. These he tells us he will separate. Gradually throughout the age he gathers his sheep (those who know and obey his voice) to his right hand (place of favor) but the goats (the disobedient) to the left.

In the end of the Millennial age, at the final adjustment of human affairs, Jesus thus addresses his sheep: "Come ye blessed...inherit the kingdom prepared for you from the foundation of the world." What kingdom? Is not the kingdom under the whole heavens given to the people of the saints of the Most High God to possess it forever? Yes, as we have already learned, a "little flock," "the saints," the "sheep" of the gospel age, having followed the Lamb (Jesus) whithersoever he went, through evil and through good report, even to the sacrificing of the human life, with him have been exalted to the divine nature and to the throne of the spiritual unseen kingdom, to possess it forever (for the age)--"He (the Christ, head and body) must reign, till he has put all enemies under his feet." (1 Cor. 15:25.) --The saints shall reign with Christ a thousand years. Rev. 20:6.

Jesus calls believers of the gospel age, who know and obey his voice, his sheep. But he says--"Other sheep I have which are not of this fold (referring to those who should follow him in the millennial age) them also I must lead (into truth and righteousness during that age) and there shall be one fold and one shepherd." Jesus and the "little flock"--the bride-- made one will be the good shepherd who will lead mankind into the one fold of safety--harmony with God.

This work of separating sheep and goats is a gradual one, requiring all

R195 : page 4

of the millennial age for its accomplishment. During that age each individual as he comes to a knowledge of God and his will, takes his place at the right hand of favor, or the left hand of disfavor according as he improves or misimproves the opportunities of that golden age. And by the end of that age, all the world of mankind (not the church of the gospel age) will have arranged themselves as shown in the parable, into two classes. In nature sheep are far more numerous than goats, and we do not doubt that with the perfect knowledge then possessed, the sheep company will far outnumber the goats. With the end of that age (1,000 years) is the end of the world's trial, or judgement, and final disposition is made of the two classes. The goats who have not developed the element of love-- the law of God's being and kingdom --are not counted worthy of life and must be destroyed, while the sheep who have developed and by deeds exhibited Godlikeness (love) are to be installed as the rulers of earth for future ages.

The work of restitution will not be quite complete until the great mass of mankind, having been restored to the perfect condition, is again restored to the dominion of earth as given originally to Adam before sin entered. For God said: "After our likeness, let man have dominion over the fish of the sea, and over the fowl of the air, over the cattle and over all the earth...and over every living thing that moveth upon the earth"-- a ruler over earth, like as God is ruler over all things. And the Psalmist expresses the same idea saying: "Thou hast made man a little lower than the Angels and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands." Not over each other; when the law of love controls human hearts, there will be no necessity for dominion over one another, though by mutual consent, prompted by mutual love, regulations may be made among themselves for the common good and blessing of all.

This then, is the kingdom that has been preparing for mankind from the foundation of the world. It was necessary that they should suffer 6,000 years under the dominion of evil, hatred and strife, to learn their certain results, misery and death, and in order by contrast to prove the justice, wisdom and goodness of God's law--love. Then it requires the seventh thousand years under the reign of Christ to restore him from ruin and death to the perfect condition, thereby fitting him wisely to exercise dominion over earth.

But why is man thus crowned with glory and honor, a king in all the earth? The Lord makes them answer --because "I was hungry and you fed me, thirsty and you gave me drink, I was a stranger and you took me in, naked and you clothed me, I was sick and you visited me, in prison and you came unto me." But, they answer, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered unto thee? Hear the reply--Ye have done it to each other; ye are all my Father's children; I also am his Son, though on a higher plane, and all we are brethren: (Christ and the saints of the gospel age--children of God on the spiritual plane; mankind in general will be sons of God on the restored, or fleshly plane as Adam was before sin.) The love you have shown to the least of my brethren, I count as shown to me. No great deeds are assigned as the ground for this honor and favor--they have simply come into harmony with God's law, love, and proved it by their works. "Love is the fulfilling of the law," (Rom. 13:10.) and "God is love," so when man is restored again to the image of God --"very good"--man also will be love.

Then the message to those on the left--"Depart from me ye cursed, (condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding hand of the potter--the moulding and shaping influences of divine love). When these

R196 : page 4

my brethren were hungry and thirsty, naked, sick and in prison, ye ministered not to their necessities, thus continually proving to be out of harmony with the law of the heavenly city (kingdom) and "there shall in no case enter into it anything that defileth." "Depart from me into everlasting fire (symbol of destruction) prepared for the Devil and his Angels." Satan is to be destroyed, as we read--"That old serpent which is the devil and Satan was cast into the lake of fire; this is the second death." Christ will "destroy...him that has the power of death, that is the Devil." "And these (the goats) go away into everlasting cutting-off (destruction) but the righteous into life eternal." (Never ending.) Diaglott.

Of the "sheep" it is said: "inherit the kingdom prepared for you from the foundation of the world." But because God gave it to man at first and designs restoring it to him again, when he has prepared and repaired him for the great trust, we are not to suppose that God intends man to rule it except as under, or in harmony with His heavenly laws. "Thy will be done on earth as it is done in heaven" will be the rule.

There could scarcely be a better illustration of Man's dominion under God, than that afforded in the government of this country. Each state is permitted to have dominion over its own territory, but all must be subject to the general government of the United States. And no one state may make a law which will conflict with any law of the United States. When in the late rebellion some of the states attempted so to do, the general government was obliged to reduce to subjection the refractory states, and when they were restored to harmony, they were again permitted to occupy their former position.

So we learn that God's government is a general government over all his works; that he rules in justice equity and love; that His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him; that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will"--but the kingdom of earth is sure to man after that he has learned that the heavens do rule. (Dan. 4:17-26.)

When the perfect man to whom it was first given, through sin lost his ability and right to reign, the dominion was taken away and given to his adversary whose reign of terror and death lasted 6,000 years. But a limit was set by the Almighty to his time and power to hurt mankind and while used for man's discipline and final good, the remainder of his wrath was restrained. When the powers of darkness have accomplished their part in God's purpose, the Son of God is sent to restore all things and to bring order and harmony out of confusion. When his work is finished he "gives up the kingdom to the Father that God may be all and in all." (1 Cor. 15:28.)

Man henceforth rules his dominion in harmony with the law of heaven-- delighting continually to do his will, in whose favor is life, and at whose right hand (place of favor) there is fullness of joy and pleasure forevermore. O who would not say "Haste thee along ages of glory," and give glory and honor to him whose loving plans blossom out into such fullness of blessing.

This parable as we now understand it, is in complete harmony with the ideas advanced in article headed "The restored dominion." See WATCH TOWER, Dec. 1880.

====================

R196 : page 4

LOOKING UNTO JESUS.

There are two principles involved in the word look, two mediums by which we are enabled to discern objects, light and the eye. Without these mediums there may be ever so many or interesting objects to be seen, but they will not be seen; there must be both light and the instrument of seeing (the eye). These are the requisites in nature; these are the necessary things for material sight, and the basis of our understanding of spiritual things, the things of God. Light in nature is the means of knowing (or seeing) natural things; so in spiritual things means of knowing are called light--"By using such lights as we have we arrive at probability, if not certainty."

Explanation and illustration are other means of knowing or understanding and are also called light: "one part of scripture throws light on another part." Point of view--situation to be seen, is called light-- this is a use of the word taken from painting; "let every thought be presented in the strongest light." Looking in the natural is to direct the eye--in the spiritual to direct the mind of the understanding; "the eyes of your understanding being enlightened."

With these terms in mind let us consider the subject before us, "Looking unto Jesus." Let us bring in the lights and turn the eyes of our understanding toward the desire of all nations," the hope of the world. How, "we see Jesus who was made a little lower than the angels for the suffering of death"--Heb. 2:9. O earth! bow down, hide thy face in the dust, the Lord of life dies for thee. The mystery of God is among men. Did we see rightly? How was he made? A little lower than the angels? Let us look closely. Does Paul mean just that? Yes, it seems so. But man is a great deal lower than the angels. Did he not take upon him the nature of man? Yes, he took the "seed of Abraham." Heb. 2:16: Well, if he took on him the seed of Abraham did he not take a nature much lower than angels, even the fallen nature, and work his way up to this position a little lower than the angels? We think not--let us see. Hold the light this way a little, brother; there, now. What said the scriptures? ABRAHAM believed God and it was counted unto him for righteousness....How was it then reckoned? When he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision...for the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Romans 4:10-13. If then, Abraham was justified by faith--reckoned in God's sight a perfect and righteous man, who will say that Jesus must have taken the fallen nature--imperfect, because it says: He partook of the "seed of Abraham." But was he not made of the seed of Abraham according to the flesh? Well, yes; he was "made of the seed of David according to the flesh." Rom. 1:3. "When the fullness of the time was come God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4-5. But he was "made not after (down towards) the law of a carnal (fleshly) commandment but after the power of an endless life, for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof; for the law made nothing perfect but the bringing in of a better hope did, (viz: Jesus, the perfect one, in whom was no sin,) by the which, we draw nigh to God. Heb. 7:16,18-19. But was he not made in all things like unto his brethren? And does not this plainly show that he took the fallen nature of man, the lowest step that could be taken? "In all things it behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2:17. But was he not made like other men, was he not in his fleshly nature just as low in the scale of being as any other man, only that he did not actually sin? No; if he had been, he could not have resisted actual sin; the fallen human nature is "prone to sin as the sparks to fly upward," and as long as we are of the fallen human nature we cannot avoid sin. Of such "there is none righteous; no, not one." [It is only when justified, new creatures, that we can realize ourselves as no longer sinners and enemies, but sons of God.]

Again, if on the depraved plane of being he could not be said to have been "made a little lower." He as a perfect one was to mediate and bring about a reconciliation between God and his fallen carnal creatures who by sin had become His "enemies;" hence Jesus was made a little lower than the angels, "for the suffering of death," that he might raise us up to a point but a little lower than the angels, (as perfect beings--justified or reckoned perfect,) thus becoming our mediator "for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." Rom. 5:10. But in what sense was he higher or superior to Adam? In this, that Adam was created of God, but Christ was begotten of God; now do we see how he was made like unto his brethren? Not like unto fallen man, they are not begotten of the spirit Christ and his brethren are. Now we, brethren, as Isaac was, (and Jesus) are children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? "Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman." So then, brethren, we (nor Christ) are not children of the bond woman, but of the free. Gal. 4:28-31. But was he not for our sakes made poor that we through his poverty might be

R197 : page 4

made rich? Yes, he became poor for our sakes; when he died upon the cross he consummated his poverty, giving up all, even life itself, and thus reconciled us to God; for, as by Adam's death in or because of sin all die, so by Christ's death in or because of righteousness all are made alive; but we who are reckoned in the Adamic nature by the death of

R197 : page 5

Christ are much more"..."saved by his life;" we begin to be new creatures in Christ Jesus, and so we are not (reckoned) in the fallen condition, as the world, but in that which he recognizes as brethren. "For both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call them brethren." Heb. 2:11. He came low enough to reach us and taste death for every man, but a little lower than the angels was low enough for that, for from that intermediate position God can reach us through Christ and "raise us (from our fallen condition where we were with the world) up together and make us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph. 2:6-7. Now, if we can see clearly that his being made a little lower than the angels was for no other reason than that he might suffer death (to which he was not legally subject) and destroy him who had the power of death for us, do we not see that there is no reason for his being made a little lower, or even as low as the angels again for us whom (in our brotherhood condition) he was made like unto? He was as we are (reckoned) and we shall be as he is now.

Beloved, now are we (reckoned) the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure. 1 John 3:2-3.

Now let us look close, (hold the light steady and keep an humble position,) there, now, if it behooved him to be made like unto his brethren, if we can get a good view of him we can get a good idea of what his brethren are, for they will be somewhat as he was, "wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him." He was "appointed heir of all things." "And ye are complete in him" "In whom ye are builded together for an habitation of God through the spirit." Now, dear brethren, is it not clearly God's design to glorify his Son and his church (bride) by what he shall accomplish through them? Think you they are to be exalted and honored merely for the honor? Ah, no! Honor and glory and happiness are in store for those "who are the called according to his purpose," and that purpose is the bringing of "many sons unto glory," and to accomplish that purpose it was necessary that the captain of our salvation should pass through suffering, "leaving us an example, that ye should follow in his steps." Dear brethren, are we willing to do that? Is the lesson so often set before us in the "Watch Tower" (drawn from the word) forgotten and overlooked in our eager gaze at the coming glory? Wherefore let us suffer "according to the will of God and commit the keeping of our souls to him in well-doing as unto a faithful Creator.

===================

R197 : page 5

NUMBER THREE.

PART I.

We have found in the past that the number seven is a fruitful and interesting topic; and that on this sacred number many things in God's plan are based. The investigation of the Tabernacle with its three apartments has suggested that number three is also a sacred and important number. We are convinced that three is fundamental in Heaven and Earth, as to God and man, in the structure of the universe, in the plan of the ages, and in the process of Christian development or of coming to God. For these reasons and in harmony with the Spirit and method of prophecy, we think a glimpse of God's plan was the basis of the pattern which the Lord showed Moses in the mount, from which pattern the tabernacle and all its arrangements were made. No part can fail.

In seeing these underlying principles in the construction of the word, we have additional evidence that the Bible reveals a science, and is God's truth. As men can be made to see these things, it will be like taking the vail of unbelief from their minds, which will let in a flood of God's light and love. One motive in our writing is the desire to guard some against the overspreading wave of unbelief.

The number three is surprisingly prominent, as the subject opens before us. We may not, in every case, see its significance--sometimes little, perhaps, but often much. Others may enlarge on thoughts suggested. Our hope is that all who read may love the word more and more, as the rich treasure house of its great Author.

We would first call attention to the Divine Three--Father, Son and Holy Spirit--often mentioned in the Bible. This is fundamental, as shown by the commission of Christ, (Matt. 28:19) and is related to our faith in the Creator, Redeemer and Regenerator, and suggests the three steps in bringing men into the Divine image.

Man, in his composition, is spoken of by Paul as having three elements --"spirit and soul and body," which he prays may be sanctified wholly, and preserved blameless unto the coming (presence) of our Lord Jesus Christ. 1 Thess. 5:23.

The Divine Spirit is the Sanctifier, and the word of truth is the instrument. 2 Thess. 2:13 and John 17:17.

Man's spirit, in the above passage, which needs sanctifying, should not be confounded with the indwelling Spirit of God, by which we are sanctified. The distinction is observed by the apostle when he says: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

We would now call attention to

THE THREE WITNESSES.

There are three that bear witness in earth, the Spirit and the water and the blood: "and these three agree in one." 1 John 5:8. The three witnesses agree in one testimony. What is their testimony? It is God's testimony concerning His Son. It must be important. "If we receive the witness of men, the witness of God is greater." vs. 9. As the Son is the great expression or revelation of the Father, we should expect this important testimony of the three witnesses to have reference to the revelation of God's love for the world. "God is Love," and He wants us to believe it. Let Paul speak: "Because the love of God is shed abroad [made known] in our hearts by the Holy Spirit, which is given unto us." Rom. 5:5. Here is one of the three witnesses telling us of God's love for us while we were yet sinners. How are we to know that love? What is the Spirit's testimony --the record that God gives concerning His Son? Listen--"For when we were yet without strength in due time CHRIST DIED FOR THE UNGODLY." Verse 6. The death of Christ must, then, be an important event in God's plan.

By reference to Daniel 9:26 the "due time"--the time appointed--will be seen. "After the threescore and two weeks, Messiah shall be cut off, but not for himself"--it was for sinners. This shows that the death could not have been from His birth, nor all the period of His earthly life as some maintain. The weeks mark the time of His baptism, after which He should pour out His soul (life) unto death. He came to His death by the way of water and blood. His baptism in water was a symbol of His baptism into death, and because it was a symbol it became a pledge that He would die, in obedience to the Father's will. It was His consecration to the cross. For this reason if for no other, it could truly be said: "This is He that came by water and blood--even the anointed Saviour; not by water only, but by water and blood." 1 John 5:6. The coming, or manifestation of the Messiah, taken as a whole, was to make known the love of God to the world, and the manifestation included the death.

But is the death of Christ, after the weeks, an expression of God's love? Listen to Paul again: "For scarcely for a righteous man will one die: [that would be a great stretch of love] yet possibly for a good man some would even dare to die. But [wondrous beyond measure] God commendeth His love toward us in that, while we were yet sinners, Christ died for us." Rom. 5:7-8. The death of Christ, according to verse 10 and onward, secures reconciliation in the sense that it reverses the curse that came on all by the first Adam; and because of this removal of the encumbrance, it opens the way for the impartation of the Spirit to the obedient, and so for the gift of eternal life. Hence it is written that "If when we were enemies we were reconciled to

God by the death of His Son; much more being reconciled, we shall be saved [the higher and spiritual form of salvation] by His life." Christ is thus shown to be both the Restorer of the old, and Giver of the higher life--the second Adam.

No one who can appreciate the Spirit's testimony can ignore or belittle the death of Christ. He not only came to His death by the way of water and blood, as the Spirit hath borne witness, but the water and blood that flowed from His side when He was

R198 : page 5

pierced add their testimony to that of the Spirit that He was dead, and also that it was a voluntary death. He poured out His soul unto death.

The statement of John concerning the testimony of the three witnesses, finds its foundation in the gospel written by him: "But one of the soldiers with a spear pierced His side, and forthwith there came out blood and water. And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe." John 19:34-35. The Spirit says, "Christ died for our sins" and that "He gave his life a ransom." The separation of the watery portion of the blood, gave proof that He was already dead, and had been dead for some time; for had He not been dead, the flow would have been red blood.

We offer this as evidence that His death was not the direct result of crucifixion. The record is that He lived only six hours on the cross, from the third hour until the ninth hour of their day, (Mark 15:25-34) while men who were crucified usually lived much longer, even for days. The case of Jesus was so exceptional that when Joseph, the counsellor, asked Pilate for the body of Jesus, "Pilate marvelled if he were already dead, and would not believe it until he had called the centurion and knew it from him. Mark 15:43-45.

The Jews had no thought of the possibility of His being dead so soon, when they "besought Pilate that their legs might be broken." The soldiers on account of finding Him dead, made an exception of His case, and so "brake not his legs: But one of the soldiers pierced His side." Thus a prophecy was fulfilled: "A bone of him shall not be broken." A type too was fulfilled, no bone of the passover lamb was to be broken. Num. 9:12. And in the piercing of His side, the foundation was laid for the fulfillment of another scripture in reference to the nation of Israel, when at His second coming He appears for their deliverance, viz: "They shall look on him whom they pierced." Zech. 12:9-10. It was therefore, for all these reasons, necessary that He should die sooner than crucifixion by men would secure.

We are led to believe that Christ's death was a voluntary act in the Divine administration. This is in harmony with the idea which was shown sometime since, in our paper, that Christ was both human and Divine, and thus became the antitype of both priest and sacrifice--Aaron and the beast. Not the life of the Priest, but the lower nature, as represented by the beast, was required as a sacrifice. The Divine is the priest power both in Jesus and all His true followers. A body was prepared for Him and He offered it. Heb. 10:5-10. We are to sacrifice our bodies. Rom. 12:1. The power by which we do this is the indwelling Divine Spirit. Rom. 8:13. Christ said He had received power or authority of His Father to lay down His life." "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me [this could have no force if it referred to His pre-existent life. No one thought of taking that. The force of the statement is sure in that while men might seem to take His life by crucifying Him, yet they were mistaken;] in reality "No man taketh it from me, but I lay it down of myself." I have power to lay it down, and I have power to take it again. This commandment [authority or power] have I received of my Father." John 10:15-18. And when speaking of the temple of His body, (which is equally true of His own person and of His body, the church, for it is Christ that raises all the dead, i.e. God in Christ, or Christ as a Divine Person) He said: "Destroy this temple and in three days I will raise it up." John 2:19-22. "I will raise them up at the last day;" Which when applied to the church, is the seventh thousand from the first Adam and the third thousand from the second Adam.

Now we can see that the real crucifying power is also the saving power, and therefore that the only way of salvation is by following Christ. As the Divine is the Priest power, so when the Humanity of Christ was forsaken of that Divinity which held the human in His hands, it was (the writer thinks) the antitype of Aaron killing the beast; so Jesus immediately bowed His head and died.

It seems certain that the sacrifice was a special preparation of God and in the act of sacrifice was a voluntary offering. In this fact as well as in the ransom thus provided, we may well see the Father's love commended, "in that while we were yet sinners Christ died for us." And as God has given us the combined testimony of three witnesses to the truth, let us believe in the truth, and thanking Him for it,

R198 : page 6

may we be able to see also the value of Christ's example, and so follow the Lord in sacrifice. If we are made conformable to His death we shall share in His glory.

J. H. P.

====================

R198 : page 6

NUMBER THREE.

PART II.

There are three baptisms spoken of as related to God's dealings with men, that of water, of Spirit, and of fire. All are mentioned by John, "I indeed, baptize you with water... but He shall baptize you with the Holy Spirit, and with fire." Matt. 3:11.

This statement doubtless had reference, primarily, to the disposition made of the Jewish nation, at the end of their age, and is intimately related to the harvest work of Christ, mentioned in the next verse, which also has three elements, separation of wheat and chaff, gathering of wheat, and burning of chaff. This work covered a space of forty years, not being complete until the destruction of Jerusalem in A.D. 70. Jesus was clearly the Lord of the harvest, and Himself the chief Reaper, though He had assistants under His control.

John baptized and addressed a mixed multitude, of which, when passed over to Christ, some were baptized with the Spirit and some with fire. It seems clear that the baptism of the Spirit agrees to the gathering of the wheat into the Gospel barn, and the baptism of fire to the burning of the chaff, or judgments on the rejected nation. Those who bore the fruit Christ was seeking, were counted worthy, and were filled with the Spirit as the sons of God; and those not bearing good fruit, were cut down, and cast into, or baptized with fire. Read the context and see if the "wrath to come," the baptism of fire, and the "unquenchable fire" are not identical.

It may be observed here, as has often been shown, that the harvest of the Gospel age, as mentioned by the Saviour, in the parable of tares and wheat, (Matt. 13) is parallel to the Jewish harvest, and also has its three elements, separation, gathering and burning. Then, it was the Jewish nominal church, wheat and chaff, that was disposed of; now, it is the nominal Gospel church, wheat and tares, that is to be disposed of. The harvest here, according to the prophetic periods, [see "Day Dawn"] also covers a period of forty years, reaching to and including the year 1914.

The Saviour says: "The harvest is the end of the age," (verse 39) and in the next verse includes the burning of the tares in the closing work of the age; so let us not overlook the fact that in some sense the age, and therefore the harvest reaches to 1914. The tares are not to be burned after the end of the age, but in the end of the age.

According to the order of events, as the Saviour explains them, the shining forth as the sun is not due until after the tares are burned. We believe it must be "Day Dawn" until 1914. Of course the exaltation to glory precedes the shining forth in that glory.

The extension or prolonging of the Jewish age after A.D. 33, and of the Gospel age after A.D. 1878, is an expression of the long suffering of God to His defiled people; He is not willing that any [of them] should perish, but that they should come to repentance." 2 Pet. 3:9. His encouragement to the lukewarm church, is, "As many as I love I rebuke and chasten; be zealous, therefore, and repent." Rev. 3:19. And it seems from the Saviour's parable of the lost sheep, that he will not be content until He finds and brings in the lost one [of the sheep, not of the world.]

There is nothing in what is said above, on the extension of the harvest, to militate against the idea of the exaltation of the king and priest company immediately, if the Lord so wills; in fact, it has often been shown that the little flock are to share in the administration of the coming judgments, which will purify the defiled, or ripen the unripe wheat.

Returning from the seeming digression, we would say, that while the three baptisms had primary application to the Jewish nation, there seems to be a sense in which they are applicable to each Christian. Water baptism is of course external, and has to do with external relationships; but it is important as an act of obedience, or expression of loyalty to the Savior, and may appropriately be regarded, on account of the place given it by the Savior in His commission, and by the apostles in their practices, as an incipient step in a life of loyalty. And we know that it is the obedient who can claim the promises attached. And as a symbol, we may safely say it represents all there is of Christianity, --its faith or foundation, in the death and resurrection of Christ; its life, in dying to sin and rising to walk in newness of life; its hope, in the death and resurrection of the saint.

The baptism of the Spirit, we understand is necessary, to enable the Christian to carry out what was symbolized in the water baptism; in other words to enable him to keep his covenant. That to be baptized with the Spirit, is to be filled with the Spirit, seems clear by comparing the promise of Christ, (Acts 1:5,) and the fulfillment. Acts 2:4. He said, "Ye

R199 : page 6

shall be baptized with the Holy Spirit not many days hence;" and when the day of Pentecost was fully come, "They were all filled with the Holy Spirit." Speaking of the same thing Jesus said, "After the Holy Spirit has come upon you." Acts 1:8.

While, as has been clearly shown by another, the company who received the Holy Spirit, on the day of Pentecost, represented the whole church; and it has remained with the church ever since; yet, there is of course, a time when each individual, passing from death unto life by faith, receives that same Spirit. So at the conversion of Cornelius and his family, "The Holy

Spirit fell on all them who heard the word." Acts 10:44. And all with Peter were "astonished" ..."because that on the Gentiles also was poured out the gift of the Holy Spirit," ver. 45. Peter said they "have received the Holy Spirit as well as we." ver. 47. And he afterward said, "And as I began to speak the Holy Spirit fell on them as on us at the beginning &c. Acts 11:15-17.

"The gift of the Holy Spirit is to all that obey the gospel," even as many as the Lord our God shall call. Acts 2:38-39. "And the disciples were filled with joy, and with the Holy Spirit." Acts 13:52. Paul exhorts the church at Ephesus to "be not drunk with wine...but [to] be filled with the Spirit." Eph. 5:18.

We understand the baptism of fire, in the individual is equivalent to the trials, chastisements, afflictions, and tribulations, through which we must pass in order to overcome and so reign with Christ. The baptism into death which the Saviour endured, and with which He said His disciples must also be baptized, is the very thing pledged in water baptism, but it has often been shown that it can only be carried out by the power of the indwelling Spirit of Christ. Rom. 8:13. The baptism of fire and of death seem to be identical, or rather different parts of the same thing, the former being the process and the latter the completion of the work. To be baptized into the Savior's death means far more than to be baptized into water, though the former is represented by the latter.

It is doubtless true that much of our chastisement and affliction comes by our own natural conditions, and the Apostle tells us that, "Whom the Lord loveth He chastiseth... that we might be partakers of His holiness." Heb. 12:6-10.

As judgments and troubles are represented by fire in the Scriptures, so the Christian's trials are called "fiery trials." 1 Pet. 4:12. Some of these trials come from the enemies without, but the Christian's greatest enemy is his old self, or carnal nature, against which the Spirit within, or new nature wars. Rom. 7:15-25.

It is one of the great mistakes of the nominal church that it is considered so easy to be a Christian; as if we might sail to Paradise by balmy breezes, and rest on flowery beds. The road the Master went, was a thorny road, and He said, "Follow me." The way of the cross is the way to the crown. The cross is a symbol of death by crucifixion. The word teaches that through much tribulation (fire) we must enter the kingdom of God. Acts 14:22.

The Lord is represented as a refiner of silver, watching His children in the fire, and thus He will purify the sons of Levi. Mal. 3:3. These trials are often severe, but they have their attending joys. Jesus said to His disciples, "In the world ye shall have tribulation; but in me ye shall have peace." John 16:23. Paul says, "We glory in tribulations also," because of the good effects on character. Rom. 5:3-6. None of these things can separate us from the love of God in Christ. Rom. 8:35-39.

It seems that the fiery baptism whether it be of a nation, church or an individual is permitted in mercy, as a purifying process, without which the final good is not attainable.

We understand the baptism of fire is for the destruction of the flesh-- the old nature; that as a means to that end we need the baptism of the Spirit; but the Spirit has the double work of killing, and of making alive with a new and immortal life; and we believe that both are represented by the baptism of water--which is a symbolic death and resurrection.

J. H. P.

===================

R199 : page 6

JUSTIFICATION, SANCTIFICATION, REDEMPTION.

These are the three steps by which we are to reach "the prize of our high calling"--glory, honor and immortality. Not one of these steps can be omitted by those who win the great prize, nor can they be taken in any way but their order as directed in the Scriptures.

Justification comes first as a necessity, because, all the human race being sinners, as such God could not either sanctify or glorify them; therefore, by some means, they must be "made free from sin" (brought to a condition of sin-less-ness) in order that they might "have their fruit unto holiness" (sanctification), and eventually receive "the end thereof-- eternal life" (redemption). Rom. 6:22.

As sinners, men "are not subject to the law of God, neither indeed can they be." (Rom. 8:7). We are "made free from sin" by faith; that is, we are told of God that a ransom has been given for our sin, and that if we by faith accept the ransom, he no longer regards or treats us as sinners, but as perfect and sinless beings. This cleansing from sin is a complete work. You are justified--reckoned of God just and perfect, but it cannot be seen with the natural eye. You cannot realize that physically you are any more perfect than before you believed yourself justified. It is entirely by the eye of faith that you know yourself now as a being, justified freely from all things. God's word declares it and you believe Him.

We need not fear that our justification is incomplete, for Jehovah Himself is the justifier, as we read, God is "just and the justifier of him which believeth in Jesus" (Rom. 3:26), and again, "Who shall lay anything to the charge of God's elect? It is God that justifieth."

Upon what grounds does God reckon human sinners as justified or righteous persons? Because the ransom for our sins has been paid by Jesus, who "Himself bare our sins in His own body on the tree." (1 Pet. 2:24). For "Christ suffered, the just for the unjust (sinners), that He might bring us to God" (1 Pet. 3:18) as justified beings. Jesus was treated as a sinner on our behalf, and we are now treated as just persons on His behalf. As we read again, "Ye are justified in the name of the Lord Jesus." (1 Cor. 6:11). And again, "Being now justified by His blood, we shall be saved from wrath through Him." (Rom. 5:9). But

ONLY BELIEVERS ARE JUSTIFIED

during this Gospel age. They who do not believe that Christ died for our sins according to the Scriptures, and that "He rose again the third day," for our justification (1 Cor. 15:14; Rom. 4:25), are not justified: "Ye are yet in your sins." So we read, God "is the justifier of him which believeth in Jesus." Again, "All that believe are justified from all things" (Acts 13:39), and "A man is justified by faith." (Gal. 2:16 and 3:24).

When we believe the "good news" of our justification, it causes us joy and peace to realize that we may now come to God; and we no longer dread but now love God, because we see His goodness and love, for "herein is the love of God manifested." (1 John 4:9).

We are thus brought into fellowship with God as justified human beings --"Being justified by faith, we have peace with God." (Rom. 5:1). Few, very few, lay hold upon justification fully; few believe God that they "are justified from all things" and are in God's sight clothed in the spotlessness of Jesus, in whom was no sin; consequently very few have the joy and peace which spring from believing. And it is no uncommon thing to hear, in church meetings of all denominations, men and women tell God that they know themselves to be "miserable sinners." Poor creatures, no wonder they agonize and daily ask the forgiveness of those sins which God's word declares are forgiven. 2 Pet. 1:9. They know not that they partake of the justification by believing. If they would only believe God, they would have the realization of forgiveness, and consequently joy and peace. "For without faith it is impossible to please God." Beyond this point of rejoicing in a consciousness of forgiveness of sins, and acceptableness in God's sight, few Christians go.

Did you ever think why God has

R199 : page 7

made known to us our justification now, but keeps it hidden from the great mass of the race until the millennial age, though the ransom price is eventually to release all mankind from sin and its penalty, and bring them to the same condition of acceptance --sinlessness--perfection which we now enjoy by faith? It is because God has a plan which He is working out according to the counsel of His own will, and a part of that plan is that He will select from among mankind a number who will eventually be transferred from the earthly conditions and human nature to spiritual conditions and the "divine nature"--to be "heirs of God, joint heirs with Jesus Christ our Lord."

God's object in the development of this "little flock" is two-fold: first, He will make them everlasting monuments of His goodness, to be known and read of angels and men. As Paul expresses it (Eph. 2:7), God's plan in the development of the Gospel church of overcomers, is, "That in the ages to come, He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus." The second part of God's

R200 : page 7

plan, in which we are directly associated, is, that He purposes to use us during the next--millennial--age as kings (rulers) and priests (teachers), when we shall reign with Christ a thousand years. (Rev. 5:10, 20:6). Thus shall the "seed," of which Jesus is the head, bless all the families of the earth. (Gal. 3:29).

No sinners are called to have part in this "high calling, which is of God in Christ Jesus." True, Jesus called "sinners to repentance"--so does the word of God, and all his children seek to bring men to repentance and faith in Christ and consequent justification. But only the justified ones are called to be "kings and priests unto God, and to reign on the earth." It is worse than useless to present the grand prize for which we run to the attention of sinners--the unjustified. For the natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned--they are foolishness unto him. Therefore, "cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you."

This being true, that none are called to the high calling except the justified ones, the fact that you know of your justification may be the proof to you that you are one of those whom God has "called" to spiritual life and joint-heirship with Jesus. What a blessed privilege to be called with such a high calling. Now do you realize that you are called to be a member of the Bride of Christ? Then remember who called you-- God; and that "Faithful is He that calleth you, who also will do it." (1 Thess. 5:24). Our Father mocks none with a call which they cannot attain to. His grace is sufficient for us.

All who are called may take the second step--

SANCTIFICATION

To sanctify is to set apart or separate to a special thing or use. God's will is that all justified ones should be sanctified or set apart to his service as we read: "This is the will of God even your (believers) sanctification." (1 Thes. 4:3.) There are two parts to sanctification--first ours, secondly God's part. As we have seen, God provides for our justification as men and then calls us to set apart--sanctify --or consecrate to him, that justified humanity. When we do, thus consecrate or give up our will, our time, talent, life and all we have and are to God, and ask him to take our little all and use it as seemeth to him good, and agree to let the will of God dwell in us richly--when we have done this we have done all that we can do; and here God who accepts of every such sacrifice, begins His part of the sanctification work. He begins to use this will resigned to his care and "to work in you both to will and to do" in harmony with his will. From that moment it is no longer you (the human) but "Christ in you." Even the earthly (human) body, under the new controlling will (God's) is used in God's service and is thereby made holy.

From this moment when we give consecrate--ourselves--we are reckoned dead, as human beings for the human will, should be buried from that moment forward; and when the will of God--the mind of Christ--the Holy Spirit takes possession of us so that it becomes our will and our mind, we are called "new creatures"--we are thus begotten to newness of life. This new creature is only an embryo being: It is not complete; but it grows and develops and "we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." (2 Cor. 3:18.) Thus as new spiritual creatures we grow in his likeness during the time we abide in this earthly condition. As the spiritual nature grows stronger the human nature grows weaker and is the easier to keep dead, for I must not only give up my will to God, but keep it in a surrendered condition, "keep my body under"--under God's will.

As the new spiritual nature grows it longs for its perfection when it will no longer be trammeled and fettered by human conditions, but be "like unto Christ's glorious body." This is promised us--we have been begotten, and by and by shall be born of the Spirit--spiritual bodies, for "that which is born of the Spirit is Spirit," just as truly as "that which was born of the flesh was flesh." Our begetting we have and our spiritual life is begun. It is to be completed, perfected, when this corruptible, and mortal condition shall give place to the incorruptible, immortal conditions of the Spiritual body. This will be at the moment of resurrection to those who sleep in Jesus--raised spiritual bodies; and it will be the moment of change to the living (from the fleshly body to their own spiritual bodies--theirs as new creatures.) Thus, "we which are alive and remain shall be changed in a moment." 1 Cor. 15:52.

If I in Thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

When on Thine own image in me Thou hast smiled,
Within Thy blest mansion, and when
The arms of my Father encircle His child,
O! I shall be satisfied then.

And O! the blest morning already is here;
The shadows of nature do fade;
And soon in Thy likeness I'll with Thee appear,
In glory and beauty arrayed.

This change of residence or condition, from the earthly body to the spiritual body is the third step of our development, viz:

REDEMPTION.

This redemption from the present earthly conditions, finishes and completes our salvation and the glory of power will follow.

Toward this the end of the race we are looking with longing eyes, "Ourselves, that have the first fruits (begetting) of the Spirit, even we groan within ourselves waiting for sonship, --the redemption of our body" (the body of which Jesus is the head and all overcomers are members.) Rom. 8:23.

THE POWER WHICH SANCTIFIES.

It is not a power of physical force that is used by the Spirit of God in our development, but a mental power which appeals to our minds and wills.

The Spirit appeals to our reason, and uses the word of God as its agent. In the Word, the Spirit has in former ages stored up, both by prophetic utterances and Law shadows and types, those truths which God designed should during this Gospel age be the food to sanctify the body of Christ and build it up in the most holy faith. And we act wisely if we make use of this spiritual food. ("Thy words were found and I did eat them." Jer. 15:16). It is furnished us for the purpose of sanctifying us. If we go to our Father and say, Father, I give myself all to thee; I pray thee, set me apart as holy to thy service, both now and hereafter. Give me needed strength to do thy will. He answers, yes, my child, I have already provided a rich store-house of truth, from which, if you eat, you shall have the strength you ask. "Knock, and it shall be opened unto you"--seek, and you shall find."

The seeker returns, saying, Father, I found the store-house, but saw little but plain food exposed to view; most of the choice viands must have been locked up in the great closets which the keys did not seem to fit. Father, give me strength in some other way. Not so, my child. Part of your lesson is to learn that my way is best; that my way of giving is your best way of receiving strength. Go; your strength, joy, zeal and love for me will increase as one after another these closets open before you, revealing their rich treasures.

Yes, the word of God is the treasure-house of our Father, in which He has stored truth to sanctify the church in every age, wherein is "given us exceeding great and precious promises, that by these we might become partakers of the Divine nature" (2 Pet. 1:2,4). In it is revealed "the love of Christ (which) constraineth us." (2 Cor. 5:14), and by means of it our Master prayed that we should be sanctified: "Father sanctify them through Thy truth. Thy word is truth." (John 17:17.) What Christian, then, who desires sanctification can afford to ignore the Scriptures? Which one will say he has no time to examine and seek in it for truth? As well say he has no time for sanctification. "It is the power of God unto salvation." (Rom. 1:16.) Let us, then, who seek this great salvation-- high calling-- say to ourselves as Paul said to Timothy (2 Tim. 3:15-17), "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." "All Scripture given by inspiration of God is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Now call to mind the steps: First, justification of the human nature; second, a consecration or sacrifice of that human nature to God, its consequent death and the beginning of your existence as a spiritual new creature in the human body during the present life; third, the completion of your new, divine nature, by the power of God, when you will be like unto Christ's glorious body--who is the express image of the Father's person. Glorious, high calling! You are called: "Many are called, few are chosen," "Make your calling and election sure."

Do you ask how you can make it sure? I answer, by doing according to your covenant; give up your all to Father and let Him use you as he sees best--

> All for Jesus! all for Jesus!
> All your being's ransomed power:
> All your thoughts and words and doings,
> All your days and all your hours.

"If you do these things (which you covenanted) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10-11.") God will surely keep His part of the agreement [Faithful is He that called you.] "If we suffer, we shall also reign with Him." (2 Tim. 2:12.)

===================

R202 : page 7

AN OPEN LETTER.

Dear Brother Russell, I write to ask your prayers for Mr. C., his wife, son and daughter. They are steeped in sin. Pray that they may be saved and become members of the Bride of Christ.

My dear brother, your request would be considered a very reasonable and proper one by most of Christian people; but from our standpoint it would be the height of presumption. I can and do thank God that they and all others of our race ARE SAVED, are redeemed, and that in God's "due time" they will be entirely released from the bondage of sin and death, and during the next (Millennial) age will come to a full knowledge of their Redeemer, and have abundant opportunity to come to the condition of perfect men and women for "Jesus Christ, by the grace of God tasted death for every man," "Gave himself a ransom for all to be TESTIFIED IN DUE TIME."

To ask God to convert by any other means than the word "which is able to make them wise (now) unto salvation," would be to ask Him to perform a miracle. If this be HIS WILL He can do so (as in Paul's case) without my asking Him; and would do so whether I ask or not. If not God's will to make an exception of Mr. C. and family, who am I that I should ask Him to change His plans to suit mine? Oh, no! rather reverse the order and change my will to suit His plans.

His plan is to give "Restitution" to the billions in the next age, but to select now during the Gospel age "a little flock" (from among the billions who are redeemed from death)--to take out a people for His name--to be "the Bride, the Lamb's wife" and bear His name. It is not our business to help the Lord decide who shall be of that selected company.

The key to many unanswered prayers is "ye ask and receive not because ye ask amiss." To be sure of an answer we must ask in harmony with God's plan and word. Suppose now that I should ask the Lord that Mr. C. and family may be a part of Christ's bride, and suppose Mr. C. should not be the Lord's choice for that exalted position, one of two things would surely follow: either the Lord would take some one contrary to His will, or my prayer would go unanswered. And undoubtedly it would be the latter--an unanswered prayer.

Unacceptable prayers come from one of two causes: Either they are the desire of our old (human) nature or of the new spiritual nature uninstructed as to how to ask and what to ask for.

Now brother, your request was undoubtedly made by your spiritual nature.

R202 : page 8

So far it was good; but our new nature or new mind can at present operate only through the natural body and may consequently make mistakes (therefore, "in this tabernacle we groan"--longing for our spiritual body, which will be fully in harmony with our new nature--our birth). It is because we are thus hampered by the imperfections of earthly conditions that "the Spirit helpeth our infirmities;" for we know not what things we should ask for as we ought, but "the Spirit maketh intercession for the saints according to the will of God." (Rom. 8:26.) Therefore, sometimes God answers very improper prayers in a very gracious manner, though not according to the asking.

If we would ask and receive, we should study to ask aright. "Let the words of our mouth and the meditations of our heart be acceptable before Thee, O Lord, our strength and our Redeemer."

There is only one source from which we can learn "what things we should ask for," and that is the Spirit's text-book--the Bible. How important, then, it is for us to use our text-book and be well acquainted with God's plan that we may ask in harmony with it and receive. How fully this point was covered by our Lord Jesus, when he said: "If ye abide in me (first condition) and my words abide in you (second condition), ye shall ask what ye will, and it shall be done unto you."

Truly, your brother in Christ.

===================

R201 : page 8

QUESTIONS OF CORRESPONDENTS.

QUESTION.--Bro. R., how could Moses appear on the Mount of transfiguration if not translated?

ANSWER.--Moses was not translated; he died. (See Deut. 34:5.) He could have been resurrected by God's power, but not as a spiritual body since Jesus was "the first-born from the dead" to a spiritual body; "put to death in the flesh but quickened by the Spirit." Moses may have been on the Mount as a fleshly being but nothing in the narrative demands it. Jesus doubtless knew all about it and He charged them straightly, saying, "See that ye tell no man the vision until," etc. (Matt. 17:9.) If He thus calls it a vision who am I that I should call it a reality.

QUES.--Bro. R., why do you advise us to read the tracts carefully before handing to others? I read them many times and have been much instructed by so doing. I don't know why I should doubt the truths they teach.

ANS.--The habit of giving tracts, etc., of whose contents the distributors are ignorant, often does harm. We should be as careful about not distributing moral poison as any other--more so. If all our readers learn to examine the tracts it will aid them in the use of the same care with other writings, to see whether it be food or poison. If by reading they are convinced that the tracts are food, such as many are starving for, it will fire their zeal in distributing them.

Then, too, we should like to think of all readers of the WATCH TOWER as preachers of God's plan and truth: "living epistles known and read of all men" "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness." (1 Peter 3:15.) The reading of the tracts might be God's way of making ready your answer.

QUES.--Dear Bro., do you not see that we, the people of these U.S. are the seed of Abraham, the lost tribe of Israel?

ANS.--Abraham was the father of two seeds, the children of the flesh [twelve tribes of Israel] and the children of promise, [faith], of which two seeds Ishmael and Isaac were types. (Rom. 9:8. and Gal. 3:23,28,31.) "There are spiritual promises for the spiritual seed, which is Christ," "and if ye be Christ's (members) then are ye Abraham's (spiritual) seed." (Gal. 3:16,29.) None of the spiritual promises belong to the natural fleshly seed, though any of them may give up their earthly promises and with the "Gentiles become fellow-heirs and of the same body [of Christ] and partakers of His promise, in Christ." Eph. 3:6.

Almost all of the fleshly seed are so blinded by the fleshly promises, that they do not see the greater spiritual prize. (See Rom. 9:30-32.) "What, then, Israel hath not obtained that which he seeketh for (the chief blessing through Abraham) but the election (the remnant, the few, in connection with the Gentiles) hath obtained it, and the rest were blinded." But, "they also, if they abide not still in unbelief, shall be grafted in again"--into the spiritual promises. [That is, as a nation they lost those spiritual promises and were cut off from them; but believing Israelites, as well as Gentiles, may be grafted into the spiritual vine by faith.] But, I would not, (spiritual) brethren, that ye should be ignorant of this mystery...that blindness in part (to the larger part) hath happened unto Israel until the fullness of the Gentiles be come in (to the spiritual blessings) "And (thus) all Israel shall be saved," (receive the things promised them as the natural seed,) viz: "There shall come out of Zion the deliverer (the spiritual seed) who shall turn away ungodliness from Jacob, (fleshly seed.) For this is my covenant unto them." (Rom. 11:7-23-25 and 26.)

These two seeds of Abraham are referred to in Rom. 4:16: That "the promise might be sure to all the seed (natural and spiritual) not to that only which is of the law (the natural) but to that also which is of the faith."

We know not whether the people of these United States and of England are the natural, fleshly descendants of Israel or not. It could make no difference as regards the spiritual "prize of our high calling in Christ Jesus." If they are, and were made to know it, the effect of those earthly promises would probably be to blind them to the spiritual prize as it did the others, 1800 years ago. If they are of the natural seed, they will receive grand blessings in the coming age, after the spiritual seed has been exalted to glory and power; as it is written. "They shall obtain mercy (God's promised blessings) through your mercy" (through the spiritual seed.) Rom. 11:31.

Bro. A. Hipsher, for answer to your question: see "Unpardonable Sin," page 3.

QUES.--Dear Bro. what kind of bodies will little children have in the resurrection?

ANS.--Paul gives us an answer to this question in 1 Cor. 15:38: "God giveth...to every seed His own body." "There is a natural body and there is a spiritual body"--vs. 44. Adam, the perfect man will serve as an illustration of a perfect natural (human) body, what the earthly ones shall all be when the work of resurrection and restitution, is complete. Christ's body after his resurrection will serve as an illustration of a spiritual body. Like Him, we who have been begotten of the Spirit shall be, when we get our birth, as we have borne the image of the earthly, we shall also bear the image of the heavenly.-- Vs. 48,49.

Now, let us use this rule: Were these children begotten and born of the flesh--fleshly bodies? Yes. Were they afterward "begotten of the Spirit by the word of truth?" No. Then they remained natural, or human, and as such belong to the natural body, while we who have been begotten of the spirit and are therefore of the spiritual seed, and in the resurrection, God will give to every seed his own body; consequently they as part of the natural seed will have a natural body, while we who have been begotten of the spirit and are therefore of the spiritual seed, will have our own bodies, viz: Spiritual bodies, "like unto Christ's glorious body."

While they are designed ultimately to reach the same grand perfection of powers, and being enjoyed by the head of the human family, (Adam), yet we do not suppose that they will come out of their graves thus perfect. We presume (merely) that they will arise children and develop. The government, etc., of children will be much easier when the curse begins to roll away; besides, in past ages the proportion of deaths in childhood, was much less than now.

Bro. J. Baldwin: It would require the entire space of Z.W.T. for a year or more to answer all your questions in full. We commend to you the reading of all the tracts 3 or 4 times; then read "DAY DAWN." You need not expect to obtain all the truth on so great and grand a subject at one swallow, it is a continuous eating. You must seek. "He that seeketh findeth." "Then shall we know if we follow on to know the Lord." (Hos. 6:3.)

QUES.--Dear Bro. R., may we be sure we belong to the "little flock," or must we be in doubt?

ANS.--"I know in whom I have believed, and am persuaded that He is able to keep (preserve) that (life) which I have committed unto Him against that day." Paul thus expresses his and our confidence in God that He is both able and willing to do for us, all of his part of the covenant. The question, then, of our membership in the little flock depends entirely upon our keeping our part of the covenant. We are His spiritual sheep, ever since we entered our covenant relationship,--we are His workmanship. If we are entirely given up to Him, so that His will is accomplished in us [the human nature crucified] He will give us the grand prize. If we hinder the work by opposition of our wills, we lose the prize and are obliged to come through the fire of tribulation in order to obtain the spiritual body.

We may not be able to say: the prize will surely be mine; but we can say if now entirely given up,--The prize is mine to-day unless I lose it to-morrow; and by God's grace I will "keep my body (humanity) under lest after having preached to others (of the grand prize) I myself should be a castaway" (from it.)

====================

R202 : page 8

TIME SERVERS.

The trimming, hesitating policy of many reminds us of Luther's words to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them!" This is a difficult game to play at, and one which is more suitable for a clown at a theatre than a servant of Christ. When you are attempting to compromise, you have to look around you and move cautiously as a tight-rope dancer, for fear of offending on one side or the other. A little too much this way or that and over you go. A cat on hot cinders is in an enviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or indeed at all. Think of being able to go no further than the aforementioned timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ; at least so far as the age will permit me." Out upon such cowardice: life is too dear when bought at such a price.--Spurgeon.

====================

R202 : page 8

When a cloud comes between us and the sun, it robs us for the time of the enjoyment of its beams. It does not prevent him from shining, it merely hinders our enjoyment of him. Exactly so it is when we allow trials and sorrows, difficulties and perplexities, to hide from our souls the bright beams of our Father's countenance, which ever shine with changeless lustre in the face of Jesus Christ. There is no difficulty too great for our God; yea, the greater the difficulty the more room there is for Him to act in His proper character, as the God of all power and grace. It is the privilege of faith to find God behind the cloud in all His faithfulness, love and power.--Sel.

====================

R205 : page 1

VOL. II.

PITTSBURGH, PA., APRIL, 1881.

NO. 10.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... SWISSVALE, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--
includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

R215 : page 1

PITTSBURGH CHURCH MEETING.

Service held in "Curry Institute Hall," corner Penn avenue and Sixth street, Pittsburgh, at 3:00 o'clock P.M., every Sunday. Every Wednesday evening, at No. 80 Cedar avenue, Allegheny, at 7:30 o'clock P.M. All are cordially invited.

===================

R205 : page 1

THE RESURRECTION.

The death and resurrection of a human body as a thing distinct and separate from the intelligent being, is never mentioned in the Scriptures. We never read that Abraham's body died, nor that Jesus' body died, nor that any one's body died.

Being signifies existence, and there can be no being or existence without life and body both. Withdraw life and the being or existence ceases, for life is but a power or principle, the same in the lower animals as in man; the difference in qualities between man and the brute, consisting not in a different kind of life, but in a different kind of body.

Any being is properly called a soul or person. This is the Scriptural sense and usage of the word soul, so little understood; viz. Being (life and body combined.) Thus we read of the creation of Adam--"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (*ruach*--the same breath said to be given to beasts, birds and fishes) and man became a living soul," (being.) Gen. 2-7.

We will cite a few illustrations of the Bible usage of the word soul showing that it signifies being: Lev. 5:2, "If a soul (being-person) touch any unclean thing he shall be unclean." Verse 4, "If a soul (being) swear." Verse 15, "If a soul (being) commit a trespass." Lev. 22:11, "If the priest buy any soul (being) with his money." Prov. 6:30, "If he steal to satisfy his soul (being) when he is hungry," Prov. 27:7, "The full soul (being) loatheth the honey-comb, but to the hungry soul (being) every bitter thing is sweet." Prov. 19:2, "That the soul (being) be without knowledge is not good." Verse 15, "An idle soul (being) shall suffer hunger." Luke 1:46, Mary said, "My soul (being) doth magnify the Lord." Jesus said, "My soul (being) is exceeding sorrowful even unto death." Matt. 26:38, "Thou shalt love the Lord... with all thy soul (being.) Matt. 22:37, The rich man said, "Soul (being-self) thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said existence) will (cease) be required of thee." Luke 12:19, "For what is a man profited if he shall gain the whole world and lose his own soul (existence, being,) or "What can a man give in exchange for his soul (being existence.") Matt. 16:26. How many illustrations of this scripture are furnished us in every day life. Men and women labor for wealth, to gain as much as possible of the whole world only to find when they are rich that wealth has come at the expense of health. How many of those who spend their life in laying up earthly treasure, find that their very being-- existence-- has been sacrificed in gaining the wealth. Then what would they not give to get back again health, etc. They lavish their wealth upon physicians, traveling, etc., but it is of little use: They made a poor exchange when they gave their being for money.

In Acts 2:41. There were added to the church about 3000 souls (beings, persons.) Acts 7:14 "He called Jacob and his kindred 75 souls," (beings.) Acts 27:37, "There were in all, in the ship, 276 souls," (beings.) "Some purified their souls (beings-- lived more purely) in obeying the truth." 1 Pet. 1:22. "The law of the Lord is perfect converting (changing) the soul" (being.) Psa. 19:7. Other souls (beings) were subverted, turned from the truth by error. Acts 15:24, Other, unstable souls (beings, persons) were beguiled. 2 Pet. 2:14.

The word soul is used, also to represent the being's affections. "O thou whom my soul (being's affections) loveth. Cant. 1:7. The soul of David (affections) was knit unto the soul of Jonathan....(The two beings were united.) 1 Sam. 18:1. [The word soul is used with reference to fish, fowl and beasts, as it is of man; to represent their being or existence, but is usually translated "life" in our Bibles as in Gen. 1:20 & 30, etc.]

With this view of the meaning of the word soul, viz: That it includes all being or existence (a combination of life and body) let us inquire--what dies--the principle of life, or the body? We answer neither; the life principle is one which pervades all creation just as does electricity. This principle of life pervades and is an essential element of all being, in tree, in fish, in fowl, in beast, in man, in angels, and in the fullest degree in God who is its source or fountain. This principle cannot be said to die though if it be withdrawn from any creature to whom God has given it, that creature will die--cease to have being. Thus the breath of life is taken from beasts, birds, fish and man.

Neither can it be properly said that the body dies, since, separate from the principle of life the body never had life and consequently could not die. The body without the spirit (of life) is dead and that which is dead cannot die.

WHAT THEN IS DEATH--WHAT DIES?

We answer, the being dies--ceases to have being or existence. Death is the dissolution, or separation of the things which combined, constitute being, --namely, life and body. Thus when the spirit of life returns to God who gave it (all nature is His reservoir of life) then, the being is dead and soon the body will return to the dust from whence it was taken."

We see clearly then, that not the body but the being--called in Scripture, soul, dies. Let us notice some instances in which this is stated in so many words: Job 31:39 (marginal reading) cause the soul of owners thereof to expire"--(dissolve, die.) "Their soul dieth in youth, etc." Job 36:14, margin "To deliver their soul (being) from death and to keep them alive in famine." Psa. 33:19.

He spared not their soul (being) from death (dissolution). "He keepeth back his soul (being) from the pit"...(death.) Job 33:18. "He shall deliver his soul (being) from the grave." Psa. 89:48. "All souls (beings) are mine...the soul (being) that sinneth it shall die." Ezek. 18:4. It was the soul (being) of Jesus which was given for our ransom. "Thou shalt make his soul (being) an offering for sin"...."He shall see of the travail of his soul and be satisfied." "He hath poured out his soul (being) unto death." Isa. 53:10-12. But, (Acts 2:31.) His soul (being) was not left in hell," (hades--the condition of death.) He was raised to being again but a being of a higher order--having a grander than human form-body. "Put to death in the flesh but quickened by the Spirit." And now we come to the point-- What will be raised up, in the resurrection? The body says some one. Not so I answer, it is the BEING that God promises to raise up. It once existed, and lost existence and is to be raised up to existence or being again. Men, can resurrect a body from the tomb (that is, bring a body out of a tomb to the surface;) but only God's power can resurrect or bring to existence again a being who has died.

We see then that resurrection means the restoring of being. Now, "with what body do they (these beings) come" (into being again?) is a question asked by Paul. (1 Cor. 15:35). [We have seen that being is made up of two elements, body, and spirit of life--hence if restored to being they must have some sort of bodies provided them.] Paul proceeds to tell us, that while each must have a body, yet, in the resurrection all beings will not have the same kind of bodies. He says that there are two general sorts or kinds of bodies--the earthly or natural bodies, and the spiritual --heavenly bodies. There are two, perfect illustrations of these two kinds of bodies: Adam was the head of the earthly, human family and a pattern of the perfect human body. Christ Jesus at His resurrection was the first born from the dead to the perfect new nature, the spiritual, and He, "thus born of the Spirit, is spirit." (John 3:6.) His is a sample or illustration of a perfect Spiritual body.

All humanity, belongs to one of two classes: either they are natural men--The ADAMIC SEED, or they have been begotten of the Spirit through the word of truth and have given themselves up to Christ, that the will of God might be done in them. This is the newly begotten man; he belongs to the

SPIRITUAL SEED. Now says Paul, "God giveth it a body as it hath pleased Him and to every seed his own body." That is, those who have, during the present life, become partakers of the divine nature must needs have a divine form --a "spiritual body" "like unto Christ's glorious body" while those who have not thus changed nature would have no change of body. When again brought into being, they will have natural, human bodies.

The resurrection which some will have, to spiritual conditions of being --with spiritual bodies--is in Scripture designated as special, by calling it "The first resurrection," first in importance --chief. It is also frequently designated by the article THE (very noticeable in the Greek text; but less so in our English translations) for illustration--notice the following instances, (Luke 20:35.) "They that shall be accounted worthy to obtain that world and THE resurrection neither marry nor are given in marriage." Again, Paul always taught that there would be "a resurrection both of the just and the unjust;" yet he says: If by any means I might attain unto THE resurrection. Phil. 3:11.

R205 : page 2

The first--to spiritual condition and being. Again he designates this resurrection to spiritual being as "His resurrection," because Jesus

R206 : page 2

was the first one so raised from death to spiritual being. "That I might know Him and the power of HIS resurrection (i.e., that I might be raised as He was raised.) Then follows an account of how he might attain to that glorious resurrection to spiritual being, viz.: "knowing the fellowship of His sufferings and being made conformable unto His death," (Phil. 3:10.)

None will attain to this chief resurrection, except they consecrate themselves entirely to God's service, "We beseech you therefore brethren, by the mercies of God, that you present your bodies (and all their powers, talents, reputations--all) a living sacrifice, holy, acceptable unto God, your reasonable service." So shall you be among those who shall be in THE first resurrection for "Blessed and holy are all they that have part in THE FIRST resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and reign with Him a thousand years. (Rev. 20:6.)

We can know little about the perfection and grandeur and powers of those who shall become spiritual beings except that they will be "like unto Christ's glorious body." (Phil. 3:21.) As the Apostle says: It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." (1 John 3:2.) What an answer is this to those who claim that nothing is real but a flesh and bone body. Who would insist that Jesus, after His resurrection was the very same flesh and bones He was before He died. Was that a glorious body? No, that was the body he took for the suffering of death--but being put to death in the flesh He was quickened by the Spirit, "a life-giving spirit." (1 Cor. 15:45) Now He is the express image of the Father's person. Is the Father and Creator of all things simply a great Man? Nay, verily, "God is a Spirit." "It doth not yet appear, what...but we shall be like Him." Away with that grossness of materialism, which can realize nothing higher than the natural, human plane. Let us take Paul's account. There are human natural bodies and there are spiritual bodies. Both will be glorious, but the glory of the human, earthly, (terrestrial) is one thing and the glory of the spiritual, heavenly, celestial, is quite another and quite a different thing. See (1 Cor. 15:40.)

The restored world of mankind shall be indeed glorious men like the perfect head of the human race, but that glory will not compare with "the glory that shall be revealed in us," who have given up the human nature and become partakers of the divine nature, into the perfection of which we hope soon to be ushered. Like the earthly one (Adam) such will they be also that are earthly (human)--Like the heavenly one (Christ when "born from the dead")--such will they be also that are heavenly, (now begotten to the heavenly nature by the word of God through the Spirit, then to be born into the perfection of that being). Verse 48.

Paul gives us a slight account of the great change from natural to spiritual which awaits those who have part in THE first resurrection: Vs. 42 informs us "Thus is THE resurrection of THE dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." [Diaglott].

ORDER IN RESURRECTION.

All of God's works and plans are full of order: It has well been said--order is the first law of heaven. While, there shall be a resurrection both of the just and unjust and all shall be made alive, and while some shall be made alive as perfect spiritual beings, and others in the likeness of the earthly one, Adam, yet there are times and seasons and orders for all this, as Paul says: "But every man in his own order, Christ the first fruits--(Jesus the head and we the "members of his body"--yet "all ONE body"--The head raised 1800 years ago, the body very soon we trust,) afterward they that are Christ's at his (parousia) presence--the "great company."

These are the first orders and include all of those who are of the spiritual family, but there are others--every man in his own order--and when all of these orders are complete (Paul mentions only those in which the church's interest centered) when all have been brought to life and perfection either on the human or spiritual plane (except those who die the "second death") "then (at the end of the 1000 years reign of Christ and the saints,) cometh the end," "when he shall have put down all rule and all authority and power." For he must reign until he hath put all enemies under his feet-- The last enemy that shall be destroyed (during that 1000 years reign) is death" (Adamic) in all its forms; sickness, and pain, as well as the tomb--"Then the end" will have come--the end of sin on earth, the end of the great work of ransoming mankind and bringing them into full harmony with their Creator. Then--the Son shall deliver up the kingdom--dominion of earth to God even the Father; that God may be all--and his will done in all. See vs. 23-28.

===================

R206 : page 2

FOUNDATION OF THE WORLD.

(A SUGGESTION.)

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Which world is this at whose foundation the kingdom is prepared? If there were only one world, and therefore the word world always meant the same thing, there would be no room for discrimination; but as there are three worlds.--The world that was, the world that now is, and the world to come,--there is room for the question, "Which world is meant?" The Greek word translated world, wherever the heading of this article is found, is *Kosmos*, which, sometimes means the people, or world of mankind, as in John 3:16, "God so loved the world," but often means, as Greek scholars tell us, the order or condition of things. The order or state of things--heaven and earth--which was, Peter tells us, ended at the flood; the second order ends at, or during, the sounding of the seventh trumpet which is associated with the second coming of Christ; and then begins the new or third order; the new heaven and earth wherein dwelleth righteousness. 2 Pet. 3.

Now from the foundation of which of these three worlds is the kingdom of God prepared? Our suggestion is, that it is the third world and not the first. That the same expression is used in some Scriptures in reference to the first world, we do not doubt; and as to which is meant the plan of the ages should in all cases determine.

We think it is clear that the Bible reveals three kingdom ages--the Jewish, Gospel and Millennial ages,-- represented by the Savior as the three measures of meal, in which the work goes on to completion. We can find no trace of a kingdom before the Jewish age. In it the typical kingdom was organized. In the Gospel age, as shown by many of the Savior's parables, the church is called the Kingdom. It is not perfect, however, nor pure, for in it tares and wheat grow together, until the tares are gathered out of his kingdom. They could not, of course, be gathered out unless they were in.

Some think the kingdom means the earth, and that to gather the tares out of His kingdom means to rid the earth of all the world of mankind, except the saints. But if we understand their position, they do not seem consistent, for they teach that instead of taking out the tares, the Lord will take out the saints, leaving the world of mankind on the kingdom (if the earth is the kingdom) to be burned up. We seriously doubt if the earth is ever called the kingdom.

We understand that during the Jewish and Gospel ages, the kingdom of God has been in a process of preparation; but it is not fully prepared until the end of the Gospel age, when the tares are separated, then the wheat shall be exalted to glorious power, and then begin to "shine forth as the sun in the kingdom of their Father."

It seems that when the kingdom is prepared it is time to set it up, as it could not be set up (put in power-- glorified) if it had no existence, or before it was fully prepared. Just so the Papal church (woman) could not have been placed in power--i.e., could not have been set up on the beast (Rev. 17,) before she had an existence or before she was prepared for that step, by the completeness of the falling away, or apostasy from Christ. When the counterfeit kingdom was thus prepared, and set up--put in power--She was then prepared and ready to gather within her pale the millions upon millions who would not previously have listened to her voice. So we believe when the true church or kingdom of Christ is set up, she will then be prepared to gather to her pale those who will hear her voice.

It seems to the writer that the setting up of this kingdom is laying the foundation of the world--to come-- the third and endless order of things, and that it is so prepared and set up for the benefit of mankind, seems clear from the text, and also from the fact that "The Spirit and the Bride" shall say "Come."

The scene in our text is laid when the Son of Man shall have come in His glory; and that the saints are with Him in glory before He thus comes is evident, because the gathering

R207 : page 2

of the saints to Christ must precede their coming or appearing with Him; and Paul tells us that "When Christ who is our life shall appear, we also shall appear with Him in glory." Col. 3:4. Let this fact be noted and it will be seen that the "sheep" of Matt. 25, are not the saints who are already rewarded and with Christ, but another class. It is not our notion, as some think, but

Paul's statement, that "The saints shall judge the world." 1 Cor. 6:2.

With this view that it is the foundation of the third world at which the kingdom is prepared, another passage appears luminous; "According as He hath chosen us in Him before the foundation of the world." Eph. 1:4. It seems more in keeping with the gospel conditions that we are chosen during the gospel age, in order to be prepared to share in laying the foundation of the coming world or order of things, and also as the next verse asserts to adopt children by Jesus Christ to Himself, than that we were chosen, as some express it, "Away back in the counsels of eternity," when we had no responsibility in the matter. The means by which we are chosen in Christ are not omitted by the apostle, which show that though the Lord is the prime mover in the work, yet they involve the mental action and obedience of the chosen one: "Through sanctification of the Spirit and belief of the truth." We do not doubt that the plan to the end was known and arranged from the beginning, but the man is chosen when the truth is applied and obeyed. We regard it as a wonderful privilege thus to be called out, and so to be present at the laying of the foundation of the future order of things--"The world to come," in which all nations shall be blessed.

J. H. P.

====================

R207 : page 2

NEW VERSION OF THE N.T.

The necessity for a better translation of the New Testament and from older and more authentic MSS., has long existed and now seems about to be realized in the New Version just completed and soon to be published. [We hope the translators have been bold enough to correct not only the many mistranslations of words; but, also the interpolations without the fear of man which bringeth a snare. A number of these interpolations have been noticed in a former number of the WATCH TOWER, as lacking in all old Greek MSS. written previous to the fifth century: such as John 21:25. Also the words--"in heaven the Father, the Word and the Holy Ghost, and these Three are one; And there are three that bear witness in earth"--parts of 1 John 5:7,8; and the words--"But the rest of the dead lived not again until the thousand years were finished" and part of Rev. 20:5.

From what we have heard of this work, it will be very valuable and certainly a great improvement upon the present standard version. But we venture the assertion that it will be a great lever in the hands of Infidelity, and will be used to overthrow respect for Christianity, its teachings and its standard--the Bible, in the minds of those who have no understanding of how and why the changes are right and proper. For this the church's ministers are to blame. For years they have sought to instill into people, and particularly children, an unreasoning, superstitious awe for the Bible, and thousands who attend church, have the impression that to question the correctness of one word in the King James' version, is infidelity. Ministers who know, or should have known that the word hell in our English texts is the translation of more than one Greek word and in a large majority of the cases should have been translated-- the grave--or--the condition of death --have preached year after year from texts where the word should be grave and have allowed their hearers to understand it as meaning--a lake of fire --for fear, some one should get the impression that--"God is love," for fear the church could not stand, except supported by error. Many have preached right along from the interpolation of 1 John 5:7,8, and never informed their hearers that the strange statement that--it was witnessed in

----

[Continued on seventh page.]

[Continued from second page.]

heaven, that Jesus was really the Son of God--was not a part of the Word of God; but was introduced by Papacy during the tenth century. Who there needed such witness--did not all in heaven know it? And why did they thus keep the people in ignorance? Because they feared that if people knew this, the only text which gives even a shadow of support to the doctrine of the TRINITY, to be an interpolation to support a papal error, they might renounce the error and believe Jesus' words. (John 5:30; 8:28; 10:29; 14:28; Rev. 2:27.)

Yes, in the coming and now beginning trouble upon the church (Zion's Travail). The new version of the Scriptures as well as Infidelity will play an important part, and "From the time that it, (the trouble) goeth forth it shall take you: for morning by morning it shall pass over, by day and by night; and it shall be a vexation only until He shall make you to understand doctrine, (truth.) For the (theological) bed is shorter than that a man can stretch himself in it and the covering (doctrines) narrower than that he can wrap himself in it." For the Lord...shall do His work, His strange work; and bring to pass His act His strange act. Now, therefore; be ye not mockers lest your bands be made strong. For I have heard of the Lord God a consumption (an end --a "harvest,") even determined upon the whole earth." (Isa. 28:19-22, margin.)

Yes in the whole world there is to be a separation between evil and good, truth and error; but in the church first comes this harvesting there will indeed be a fearful shaking, both of wheat and tares. (Matt. 13,) as the two classes of the church (the tares much the most numerous) are separated by the sickle of truth. There will indeed be a great and sore trial upon the church when one after another, long cherished errors are torn away--it will be a hard time for any to stand as Christians. Paul entreats us concerning this commencing evil day, "Take unto you the whole armor of God that you may be able to withstand in that evil day." Thousands who are building on the good foundation, Christ, are building with the wood, hay and stubble of human creeds and traditions instead of the gold, silver, etc., of God's Word-- "The fire of that day shall try every man's work (faith structure) of what sort it is," (1 Cor. 3:13.)

Yes, a thousand (in the churches) shall fall at your side, and ten thousand at your right hand, yet it shall not come nigh you if you make God's TRUTH your shield and buckler. (Psa. 91.) How important, then, that we should see that our faith is founded on and supported by the word of God, "That our faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:5.) Then we shall have that which is neither the arrow of infidelity, nor the pestilence of spiritualism, nor the purifying fire can destroy. Thus only shall we be able to stand (these evils). And it shall be a trial only until "He shall make you to understand doctrine"--the true teaching of His word. Then it will be seen that God's plan (bed) is longer and wider and higher than the creeds of men, and a man may stretch himself on it and rest, fully covered with the amplitude of God's mercy, love and grace, which is sufficient for any man to wrap himself in it. O, that Christians might get into this place of rest where they could realize a little of the length and breadth, height and depth, and know something of "the love of God which passeth knowledge!" "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." (Rom. 11:33.)

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

Search the Scriptures, search and see;
These, said Jesus, speak of me.

===================

R207 : page 3

THE COMING STORM.

Oh! sad is my heart, for storm that is coming;
Like eagles the scud sweepeth in from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.

A spoil hath been whispered from cave or from mountain,
The shepherds are sleeping, the sentinels dumb,
The flocks are all scattered on moorland and mountain,
And no one believes that the Master is come.

He's come, but whom doth he find their watch keeping?
Oh, where--in his presence--is there faith the world o'er?
The rich, every sense in soft luxury steeping;
The poor, scarce repelling the wolf from the door.

Oh, man, and oh, maiden, drop trifling and pleasure,
Oh, hark, while I tell of the sorrows to be,
As well might I plead in the path of yon glacier,
Or cry out a warning to wave of the sea.

--Altered

====================

R208 : page 3

THE LORD'S SUPPER.

Christ our Passover is sacrificed for us, therefore let us keep the feast. 1 Cor. 5:7.

The Passover was a Jewish feast kept annually (and is still observed by them) as a commemoration of their remarkable deliverance under the tenth plague upon Egypt--the Passing-over or sparing from death of their first-born.

The circumstances as narrated in Ex. 12 --the slaying of the Lamb, the roasting of the flesh with fire, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staff in hand ready to depart out of Egypt for the Land of Promise-- Canaan--are doubtless familiar to most of our readers. Also, the meaning of these things which were but types: How that Jesus came-- "The Lamb of God which taketh away the sin of the world," and "Christ our Passover was sacrificed for us"--how the door posts and lintels of the household of faith are sprinkled (typically) with the blood of our Lamb which speaketh better things, and saves in a higher sense all that are in that house--how that we are to be pilgrims and strangers, not making Egypt (the world) our home nor resting there, but with staff in hand--how that the "bitter herbs" represent the bitter experiences and trials of this life, which are needful to us and tend to sharpen our appetite for the unleavened bread, (truth in its purity; leaven being a type of corruption or error,) and for the eating of our Lamb, who said unless you eat my flesh...you have no life in you: Thus we partake of our Lamb and have Christ formed within, the hope of Glory. Thus during this night of more than 1800 years, since our Lamb was slain, the one true household has been eating--waiting for the morning of deliverance--the early dawn of which we believe has already come.

When Jesus died on the very same day, and in fulfillment of that part of the type--the Lamb--how fitting it seems that all Christians should commemorate the day on which our Lamb died. We certainly have much more interest in the day than has "Israel after the flesh," who recognize only the type. Then, while we keep the feast daily--partaking of Christ and His word of truth, would it not be a great pleasure and a beautiful way, to commemorate our Lord's death on its anniversary?

We understand that it was our Lord's wish that this day be observed annually as a remembrance of Him, and that he instituted what is termed, The Lord's Supper, of bread and wine--emblems of His body and blood, our Passover supper --as a substitute for the Jewish observance of the type.

Everything connected with it seems to show that this was His intention. He kept the Passover regularly every year, and at the last one, the night in which he was betrayed, he said: "With desire I have desired to eat this Passover with you before I suffer." What Jesus commemorated was the killing of the Passover (Lamb;) and not the "Feast of Passover," which followed it for seven days. The Jews at that time kept both, but particularly the latter, (the feast). They do not now, and have not for a long time commemorated the killing of the Passover, but the feast only.

Jesus commemorated (the last time) the killing only and then gave Himself as the real sacrifice. When he had instituted the new supper--remembrancers, (the bread and wine) instead of the old type (the lamb) he gave to his disciples and said: "This do in remembrance of me." (Keep no longer the type or shadow but use these new emblems to commemorate me--the anti-type.) "As often as ye eat this bread and drink this cup, ye do show the Lord's death, (not the typical lamb's) till He come," the kingdom be established and the type completed by the passing over, or sparing of the first-born (overcomers) and the ultimate deliverance of the entire "household of faith."

The Passover killing--Christ's death, can be remembered at no time so appropriately as on the regular anniversary, the fourteenth day of the first month. Jewish time which this year falls on April 14th (commencing at 6 o'clock P.M.) The feast of seven days eating unleavened bread, which followed representing in type the continuous, perfect and everlasting feast which we enjoy after and because of our ransom; (seven being typical of perfection).

We are aware that some Christians observe the Lord's supper every Sunday, and claim that their custom is based upon the oft repeated mention in Acts of the "breaking of bread," and "upon the first day of the week when the disciples were come together to break bread." (Acts 20:7) etc. They evidently overlook the fact that bread-breaking, was of necessity a frequent occurrence but that there is no mention of wine in any of these instances which constitute as important a feature in the ordinance as the bread, nor are any of these meetings on the first day of the week ever called the "Lord's Supper" or by any name that should lead us to such a conclusion.

There are several reasons why "The Lord's Day" would not be at all appropriate for the commemoration of His death, the principal one being, that "the first day," or "Lord's day" was instituted and used to commemorate an event the very opposite in its character, viz: The resurrection of our Lord. The one was in the "night" and called a supper, the other was observed in the day. The one was a night of weeping and sorrow, the other a morning of joy and rejoicing, saying--"The Lord is risen indeed." The one was a type of the present night of suffering--the Gospel Age-- the other a type of our gathering together and communion in the bright Millennial day--after the resurrection of the body "very early in the morning."

When Jesus had risen from death He appeared to the disciples frequently, if not invariably on the "first day" of the week, and on several occasions made himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the church what would be more reasonable, than to suppose that they would set apart that first day, as especially a day for meeting with each other and with Him, and that coming from distances as well as because He thus revealed Himself first, they would arrange for the having of their food in common on that day? But this was always a day of joy as the other was properly a night of sympathizing grief.

The proper observance of this ordinance like that of baptism, seems to have been lost sight of during Papacy's reign: This one doubtless, was made void, to allow for the deathbed administration of the "Sacrament" to keep the dying from purgatory, etc. Protestants have not generally given the subject much attention, using the words--"As often as ye do this--"as authority for any convenient time, and not seeing that "this" referred to the Passover, as oft as ye do commemorate this event do it in remembrance--not of the type but of the anti-type--Me.

We do not say that a sin is committed by an untimely observance, nor that the non-observance, is sinful; but we do say that the observance of it as instituted is much more suggestive, appropriate and commemorative than any other.

We have so observed it here in Pittsburgh for some years and it has ever been a blessed occasion. We will celebrate it this year at the residence of Bro. W. H. Conley, No. 50, Fremont street, Allegheny City, Pa. April 14th, at 8 o'clock P.M., and cordially invite all who can do so, to be present and join with us. Brethren and sisters from a distance will be entertained by the friends here. If possible please send a postal card to "WATCH TOWER" office, No. 101 Fifth avenue, Pittsburgh, and call there on your arrival.

====================

R208 : page 3

IN THE FLESH.

The proper distinction between "the flesh" and "spirit" and the significance of each as used in Scripture relative to mankind, is but little understood; yet is very important to an understanding of God's word and plan.

The word flesh is used in a general sense to mean mankind--humanity. As originally created it was "very good," an image on a perfect though small scale, of the spiritual order of which God is the head.

But through sin and its consequences, death and disease, a blight came and flesh is no longer perfect and beautiful, but marred, sinful, and imperfect to such an extent that none of the race can keep God's law, consequently none can be recognized by a just God except as sinners, and the only just thing to do with sinners is to punish them, and "The wages of sin is death." Hence we read "All flesh is grass and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth, etc." (Isa. 40:6.)

There was a time when they that were in the flesh could please God. That was when Adam and Eve held daily communion with God before sin entered; but now all flesh has become "sinful flesh," and therefore now, "they that are in the flesh cannot please God." If they live as exemplary moral lives as they know how, their best works will be imperfect, hence they cannot claim that they are not sinners, nor could God in justice recognize them or deal with them in any other manner than as sinners, and punish them according to the penalty of his just law--put them into the great prison house of death--the tomb.

R209 : page 3

But as we have already seen, God has a purpose--a double purpose: the first part of which relates to the present Gospel (good news) age, and the second part belongs to the incoming

Millennial age. His purpose is first, to select a part of the race whose nature shall be changed so that they will no longer be human or earthly beings, but spiritual or heavenly beings, and as such enjoy themselves in his service. His purpose secondly being that all the remainder of the race may come again to the perfection of the human nature, and as perfect earthly beings ever live in harmony and communion with Him and His law, as Adam did before sin entered the world; and on this, their plane, enjoy perfect human pleasure in doing those things that are well pleasing to God. Then it will be true of all on both the spiritual and natural planes--"I delight to do thy will O God." Then they that are in the flesh can please God, because all flesh will be perfect and free from sin. This is the "Restitution of which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3:21.)

During the Millennial age all mankind will be brought to a knowledge of God--His plan, His wisdom, His power, His Love--"all shall know Him from the least to the greatest," for "The knowledge of the Lord shall fill the whole earth." And it seems as though to know Him will mean to love Him, and to love Him will mean to obey Him, and to obey Him will mean to have life and enjoy God forever, to the great majority of the race. That all will then be called upon to exercise faith, to some extent, we cannot doubt, for "without faith it is impossible to please God," but everything will be favorable to faith. Evil will be restrained, (Satan bound a thousand years) error and vice will be checked, while righteousness and truth shall be dispensed to the people by the antitype of the Melchizedec Priesthood --Jesus and the gospel church as Kings and Priests--"A priest upon his throne." Priests to instruct in righteousness; Kings to enforce obedience to righteousness. Faith then will be easy.

They will readily appreciate the statement--Christ died for our sins-- was our ransom, &c.--because they will themselves be witnesses that the penalty, death and pain, and sickness, is being removed, and that they are again brought into favor with God; and it would be only reasonable for them to ask why sinners are restored to life, &c., again. Has God changed His mind and concluded that sin was not so bad a thing after all, and that he had erred when he pronounced sinners unworthy of life and was now repenting of his action?

No, the answer comes, God changes not; you were justly condemned, but God loved you and gave His son, and Jesus loved you and gave himself a ransom for you. You are redeemed and therefore restored. Then it will be easy to believe that--"Jesus hath died and there is remission."

But during this age, as many as now hear ("He that hath an ear let him hear,") the good news are by it informed that Christ died for our sins, that the price of sin has been paid, and they are justified, if they believe it, and that they can come unto

R209 : page 4

God not as sinners but as righteous persons, and by faith call God "Father." It is as justified (perfect) fleshly beings that they now call God Father--because in God's sight restored to the condition occupied by Adam before he became a sinner, viz: a fleshly or human son. (Luke 3:38.)

The next step for these justified beings to take, is to consecrate their justified flesh (being) to God. "Present your bodies a living sacrifice," present it to God alive, for his service. God accepts it and reckons you dead as a human being, but alive as a new creature (begotten) to a new life of a new (divine) nature, and your human nature is reckoned as dead forever, and in due time, when perfected as new spiritual beings we will have our spiritual bodies. But now we, new creatures, live in these old bodies-- reckoned dead; yet our Father counts us no longer sons on the fleshly plane to which he justified us through Jesus' ransom, but sons on the higher plane as begotten of the Spirit, and he says of such: "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you." Those who have thus given up the human nature --become dead--are reckoned by their fellow men as being still in the flesh; but of God, as being in the Spirit. To those thus dead God reveals His plan and the exceeding riches of His grace. Thus the good news is declared to them that are dead, that they might be judged (reckoned) according to men (as being) in the flesh but live according to God in the Spirit." (1 Pet. 4:6.)

====================

R209 : page 4

HOW MUCH WILL YOU GIVE?

Dear friends we are not going to pass around the contribution box now, but thinking this to be an all-important question, one upon which depends, perhaps, as much the interest of every one of us, as any question we could propound, let us each for himself carefully consider it.

We do not ask how much will you contribute towards paying for the organ in the church, nor how much will you subscribe toward paying the minister, nor how much you will subscribe toward sending the gospel to the heathen, nor even how much you will contribute for the relief of the poor, though each of these may be considered commendable objects in their time and place; but how much will you give for the gospel of Christ?

But do you say, is it not a free gospel? Does not the prophet say "Ho, every one that thirsteth come ye to the waters, and he that has no money come ye, buy, and eat; yea buy wine and milk without money and without price?" Yes that is a correct quotation, but there is nothing in the passage quoted to indicate that a man who has money can have the gospel and still keep his money; those who are to have it without money are those who have no money to pay. But sincerely my brother, my sister, my friend HOW MUCH will you give for the Gospel? It is exceedingly valuable and you should not expect to get it for nothing, you should not be willing to take it for nothing if you could, neither can you expect to give an equivalent for it, for "its price is beyond rubies, and all the things thou canst desire are not to be compared unto it."

Now if you have some faint idea of its value, perhaps, you will be willing to make some offer for it. Offerings are in order for it now, this is "the acceptable (receivable) year of the Lord," and we are close to "the day of vengeance of our God;" and if you want a chance in the high calling, you need to be quick and prompt about it; we expect the quota under this call will soon be filled and hope you will not be among the number who will "stand without knocking and saying open unto us," when it will be forever too late. Again we ask how much will you give? Suppose we consider the word give (as it has a number of significations) first in the sense of yielding, in the phrase to "give ear," which signifies to hear, to listen; now are you willing to give your attention and thought to this gospel? Are you willing to bend your mind to it? Are you willing to carefully, prayerfully and persistently consider it? Are you willing to give it all the thought which you have hitherto given to matters of little or no importance? Consider it well; think of the hours you have spent reading works of fiction, wit and humor, perhaps in playing some sort of game for diversion, or even in reading history or secular news, mainly for the purpose of being considered "well informed," or possibly for the purpose of being qualified for some position of honor (worldly) or fame.

Are you willing to give way, to give that attention to the gospel that you have to these? Do you answer in the affirmative? That is well so far, but that is not enough. Are you willing (notice, these questions are for you to answer to yourself in the present tense, not to-morrow) to give in the sense of quitting as in the phrases, to give place, to withdraw, to make room; are you willing if this gospel requires it, to give place to principles which will antagonize those which you have hitherto entertained? Are you willing to have a radical change made in your mind, and in your manner of reasoning, i.e., so that instead of reasoning from an earthly or natural standpoint, it shall be from a spiritual or gospel stand point, for earthly wisdom "descendeth not from above, but is earthly, sensual; devilish." James 3:15.

Earthly wisdom would reason, "if thine enemy hunger let him starve," and everything else on the same line, but heavenly wisdom waits to have our heavenly Father who understands all the weaknesses of our natures, and all the influences that have been brought to bear upon us, adjust matters for us, instead of taking them into our own hands and managing from an earthly plane, and with earthly wisdom; that is to say, looked at from an earthly standpoint, we resign our own wisdom and become fools for Christ's sake. You think that is giving considerable do you? Well it is, but you cannot become a vessel fit for the master's use without. Are you willing? Yes. Very well that is good, but that is not enough, for this gospel requirement, very likely will reveal to you that very many things which you have hitherto considered harmless in their nature, are really very injurious to you and you will be called upon to give in the

R210 : page 4

sense of relinquishing, or in the still stronger sense of abandoning, i.e., to let go of in the sense of never taking hold again--a long good bye--to the things you once loved; among them may be earthly hopes and expectations; this heavenly wisdom will teach you that all these are transitory and vain, and that the more you depend upon them the more you will be deceived by them, and the greater will be your disappointment, for your expectations will fail to be realized, and your hopes will be blasted. You will find everything turned around under the influence of the gospel, and that the things which are highly esteemed among men are abominations in the sight of God. Luke 16:15.

Notice the words "highly esteemed among men;" earthly things needful for our physical well being are not to be despised, nor will heavenly wisdom prompt us to despise them, nor are they the things referred to as highly esteemed among men, for men will sacrifice these for the highest interests of the soul, and if you will give way to the influences of the gospel upon you, you will be led to abominate that which is HIGHLY esteemed among men.

Let us see what things are highly esteemed among men; what do they make the greatest sacrifice for? Probably the greatest effort that men make is to be worshiped; honor, fame, a name among men; not so much to be superior as to be regarded superior.

To have men cast out your name as evil, that is a terrible thing for a man who knows nothing of the gospel of Christ; to lose his reputation is one of the greatest if not the greatest calamity that can befall a man, he will not mind as much the loss of his character, but the loss of his reputation is most terrible, to the man of the world, for if you lose this you will lose your worldly friends mostly, some of them will stand by if you have plenty of money, but it will take a great deal even of money to hold many friends after your reputation is all gone, so if you relinquish your reputation for the sake of the gospel (nothing else should induce a man to part with it) you will be doing pretty well, you will be giving considerable. Do you think you can do it? Y-e-s? Well can you not say it with emphasis? "By the grace of God I will!" That is good. You are giving yourself poor, after the wisdom of this world, aren't you? Never mind, look not at the things that are seen; they are temporal. But you have not given enough yet--Have you any money? (No, we are not going to pass the contribution box now.) Yes, some. Well much or little you will need to give it, not to pay for the gospel but out of gratitude and that it may be sent to others, and there are some of the Lord's brethren living near your house that are hungry or sick and need help, so your (?) money will be needed, and with it will go those few friends who stuck by you for your money's sake after your reputation was gone; you found by bitter (blessed) experience that a great share of your friends left you when your reputation did, and now the rest of your worldly friends will go and you will be left alone; will you do it? "Yes, by the grace of God I will!" The sting of death (to the world) is past, isn't it? How much easier it is to say yes, now. Praise the Lord! But you have not given enough yet.

Now, my dear friend, you are not far from the kingdom. Will you sacrifice your ease, your comfort, yea life itself if called upon? Will you let it be worn out, or burnt out, or in any way used up for the sake of the gospel of Christ? You will? Thank God! I am so glad; you will be so rich. Now let us look over this covenant. You have given your attention, your time, your mind, your reputation, your friends, your money, your life--seven items. You have given yourself poor indeed, haven't you? I acknowledge the fact, it is so, poor, very poor, and you have done this willingly. It makes me think of something I have heard, and while I am looking at you, your countenance seems changed; you remind me of some one I have known. Ah, it comes to me now, Jesus of Nazareth was his name, why how much you resemble him, you must be his brother. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." 2 Cor. 8:9. Why you have done just as he did and just what he intended when he said: "I have given you an example that ye should do as I have done to you." John 13:15. Well that is the best kind of will you could make, and I am glad to greet you as my brother, I also having done the same things--"for which cause he is not ashamed to call us brethren." Heb. 2:11.

You can afford to be poor and go about in disguise for a while, now, inasmuch as you are an heir of the kingdom. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. And now you will learn faster and be able to prepare yourself for regal employment in the regal family; for "if any man will (wills or wishes to) do his will, he shall know of the doctrine. John 7:17. You now belong to that company so aptly described by the poet when he said:

What poor despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah; these are of a royal line,
All children of a King.
Heirs of immortal crowns divine,
And lo, for joy they sing!

Why do they, then, appear so mean?
And why so much despised?
Because, of their rich robes unseen
The world is not apprised.

But why keep they that narrow road
That rugged, thorny maze?
Why that's the way their leader trod;
They love and keep His ways.

What! is there, then, no other road?
To Salem's happy ground?
Christ is the only way to God;
None other can be found."

J. C. S.

====================

R210 : page 4

NUMBER THREE.

PART III.

Many of our readers are familiar with the outline of God's plan as embodied in three worlds,--The world that was before the flood, the world that now is, and the world to come. This is a striking example of the fundamental character of number three in the structure of the Bible plan of revelation and salvation. Each of these worlds, or orders, is spoken of in succession as having its own "heavens and earth." 2 Pet. 3. Here we have the foundation of the idea of the third heaven. The third earth and the third heaven are the final and perfect, wherein "the tabernacle of God is with men," (Rev. 21:3) and "wherein dwelleth righteousness." 2 Pet. 3:13.

Be it observed there are heavens, as well as an earth in each order. They seem to exist in relation to each other as cause and effect, the outer, lower and visible as an expression of the inner, higher and invisible. The heavens rule and the earth is subject. This is at least clearly so of the second and third orders. In the second, called "This present evil world," the "powers of heaven," (by permission and with limitations of course, as no creature can outwit the Creator) are "wicked spirits," all embodied as Satan, their head and Prince. Eph. 6:12 and 2:2. His kingdom is invisible, but under invisible

R210 : page 5

control, uses men and nations as visible agencies, and produces visible results of the most baneful and atrocious character. The earth is in harmony with the heavens; and we would suggest that it may be that all evil physical conditions, including wars, storms, diseases, pains and death are but the pulsations, so to speak, of the powers of darkness. We see an intimation that this is so, in the fact that the earth was cursed for man's sake when he sinned. It was for man's sake, or on account of man, perhaps, in two senses, first, it was a consequence of man's yielding to evil, and second, it was for man's good, as pain by fire is to teach us to avoid the fire.

In view of the facts and promises we hail with joy the near change from the second to the third world. The day dawn, or transition period we believe has come. In the third world the power of heaven will be the "spirits of just men made perfect," or "raised a spiritual body," and all embodied as Christ, their Head and Prince--"The King of kings and Lord of lords." His kingdom, having supplanted Satan's and taken its place, will also be invisible to mortals, only when for special reasons miraculously manifested; (John 3:3-8 and Luke 17:20,) but it too shall act through visible agencies, and produce visible results, not baneful and atrocious, but grand and glorious. For all nations shall serve and obey

R211 : page 5

Him, and in Him be blessed. Dan. 7:14-27 and Gen. 22:18.

Let me ask the reader to which he aspires,--a place in the new earth, or a place in the new heaven?--to be a subject of God's kingdom, and so enjoy its blessing, or to be a royal priest and reign with Him? He and His royal associates will rule to bless. Let us aim high,--at "the mark for the prize of the high [heavenly] calling of God in Christ Jesus." Phil. 3:14.

This present or the second world has its three ages--Patriarchal, Jewish and Gospel. These are three progressive steps from the lower to the higher in the plan of revelation.

There are three kingdom ages,-- Jewish, Gospel and Millennial. There is no kingdom of God, mentioned in the Bible, as in any sense related to the Patriarchal or One Man age. In the three ages mentioned, the work is represented as being done by a "Woman"--the church; and the progression may be characterized as from the Jewish typical to the Gospel mystical or hidden, and then to the Millennial glorious--"the manifestation of the sons of God," by which the groaning creation is to be "delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:19-21.

This work of progression and glorious success, seems to be illustrated by the Savior's parable, in which He compares the kingdom of heaven to leaven, which a woman took and hid in three measures of meal until the whole was leavened. Matt. 13:33. A very plausible and we will add, forcible objection to this application of the parable, is based on the fact that leaven of bread and of doctrine are spoken of in the Bible as elements of impurity and of corruption. Would the Savior represent the kingdom of heaven by an element and process of corruption? We understand the Savior here uses one feature of the leaven only, in His illustration, that is its permeating power. It does not cease until the work is done, so God's kingdom will not cease its operations until the curse is removed.

Another example in which the Savior uses only one feature of a thing to illustrate a point, may be seen in Luke 17:37, or Matt. 24:28, when in speaking of the "gathering together unto Him," He says: "Wheresoever the carcass [dead body] is, thither will the eagles be gathered together." "How could the Savior," we have been asked, "compare himself to a dead body?" The attraction is the point of the illustration: as the eagles are, by an unerring instinct, sure to find the carcass, so that the Divine Spirit in the saints will surely bring them to Him whom their soul loveth.

The Savior seems to use the idea of progression in three steps in reference to the development of the Gospel age ending with the harvest, in His illustration of, "First the blade, then the ear, and after that the full corn in the ear." Mark 4:26-29. This may be regarded as true also in reference to individual growth in grace and in the knowledge of Christ.

When the Lord sets out to do anything He means to make a success of it. Let us imbibe His spirit and follow His example.

J. H. P.

====================

R211 : page 5

PASSOVER.

As the time draws nigh for the celebrating of the Passover; it may not be out of place to consider a few points therewith connected. As to the proper time of observing the Lord's supper, there is much diversity of opinion. Some claim the first day of each week as the only correct time; others, that it should be observed every first Sunday of each month, while some only partake of the feast once in three months. If there is a correct time for the observance of the Passover, it is evident that all the above views cannot be correct; and indeed it would seem, from the manner in which many speak of it, that God had left the matter entirely in our hands; that we might please ourselves, observing it just as our opinion of the matter might dictate. From examination of the Scriptures, we feel confident that all the positions cited are merely inferences drawn by man, and therefore if not obeyed would not prove fatal; for there is much difference between the doctrines of men, and the commandments of God. Without stopping to inquire into the various causes for such a variety of ideas as to the proper time for the Lord's Supper, we shall at once proceed to investigate the Bible--our only guide and instructor in all matters of religion, its ordinances, etc. Under the law dispensation, [which was a shadow of good things to come; Heb. 10:1,] there was a particular time for the killing and eating of the paschal lamb--"Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb;... and ye shall keep it up until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it in the evening." Exodus 12:3-6.

The month referred to corresponds with the new moon of April or March; and counting forward from that point the allotted time, will bring us to the Passover. That the lamb slain, pointed forward to Jesus, there can be no doubt; and when we examine minutely, the details connected with His death; the time will be seen to be clearly marked. "Then Jesus, six days before the Passover, came to Bethany....On the next day [five days before the Passover] much people that were come to the feast, when they heard Jesus was coming to Jerusalem... went forth to meet Him." John 12:1,12,13. As the lamb was taken up on the tenth; so Jesus went up to Jerusalem [where he was sacrificed] five days before the Passover, which would be the tenth. "Then came the day of unleavened bread, when the Passover must be killed... and they made ready the Passover, and when the hour was come, He sat down, and the twelve apostles with Him: and he said unto them, with desire I have desired to eat this Passover with you before I suffer," Luke 22. The lamb pointed to Jesus, and we in eating the Lord's Supper; commemorate His death, and also the time. If this truth were recognized by Christians; they would not attempt to commemorate the Lord's death on the first day of the week; for Jesus died not then, but rose from the dead; therefore, no one should celebrate His death on the day of His resurrection; unless that day should happen to be the fourteenth day of the first month, at which time the Lord's Supper should be observed. One cannot keep the fourth of May in commemoration of the "Declaration of Independence;" then, neither can any person celebrate the Lord's death on the day he arose.

It is true that Jesus said: "For as often as you eat this bread, and drink this cup, ye do show the Lord's death till He come;" [1 Cor. 11:26.] However, as he did not say how often, and all the truth on any Bible subject is not found in one place; we must determine, what time it would be proper, from the various connections, and the sense demanded by the type. Therefore, as the type foreshadows it, and the sense demands it; we conclude that the Lord's death should be commemorated at the time He died.

The night in which they ate the flesh of the lamb: typifies the whole gospel age: and through this night of 1800 years; we should, as each fourteenth day of the first month of the Jewish year rolls around, celebrate the Passover in commemoration of the death of our paschal lamb.

The lamb slain was to be, "without blemish." Exo. 12:5. This shows beautifully, the perfection and purity of our lamb: "For even Christ our Passover is sacrificed for us." 1 Cor. 5:7. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold;...but with the precious blood [life] of Christ, as of a lamb without blemish and without spot;" [1 Pet. 1:18,19.] "And ye know that He [Jesus] was manifested to take away our sins; and in Him is no sin." 1 John 3:5.

There are several features to be observed in the application of this type. The slaying of the lamb [as already found] foreshadowed the death of Jesus; but now we wish to consider another point, viz., "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." Exo. 12:8. In this picture is shown how we [the church] partake of the nature of Christ, by eating His flesh; [in the figurative sense] for he says: "Verily, verily, I say unto you; except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; for my flesh is meat indeed; and my blood is drink indeed." John 6:53,54. The reader will remember that the flesh of the lamb was to be eaten with unleavened bread; so says Paul: "Purge out therefore the old leaven, [corrupt nature] that ye may be a new lump, as ye are unleavened....Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, or wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7,8.

The Passover was not only to be eaten with unleavened bread, but with bitter herbs. This shows the suffering of the body of Jesus. If we eat, [partake of His nature] we will suffer. The truth obeyed, will lead us to give up the world; resist the devil, and overcome [crucify] the flesh; which is hard to do, and necessitates suffering. Truth declares: "If we

R212 : page 5

have been planted together in the likeness of His [Christ's] death, we shall be also in the likeness of His resurrection: knowing this, that our old man [fleshly nature] is crucified with Him, that the body of sin might be destroyed;...for he that is dead is freed from sin." Rom. 6:5-7.

Again says truth: "For thy [Christ's] sake we are killed all the day long; we are accounted as sheep for the slaughter," [Rom. 8:36.] and, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. All of these things require an effort on our part: self-denial, and suffering; for we bear "about in the body the dying [suffering] of the Lord Jesus, that the life also of Jesus might be made manifest in our body: for we which live are alway delivered unto death [of the flesh] for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh;" [2 Cor. 4:10,11] and: "Though our outward man [natural] perish, yet the inward man [spiritual] is renewed day by day;" (verse 16) for: "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. There is no doubt, that if we follow in the footsteps of Jesus, [a life of obedience] we shall suffer. This is clearly intimated by our Lord when He says: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?...And He saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Matt. 20:22,23. By referring to Matt. 26:39. We know the cup spoken of was in reference to His death, therefore we drink of the same cup; and are baptized with the same baptism, [death] for: "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into His death?" Rom. 6:3. By viewing this in the above light, it is very significant that Jesus partook of the Passover; for as He ate it with "Bitter herbs," [suffering,] so also do we, and in this He was our example and forerunner. Let us therefore, walk in the narrow [difficult] path of life; the one Jesus trod: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin," [1 Pet. 4:1] therefore; "Rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." verse 13.

The next point in connection with the Passover to be considered is: "And thus shall ye eat it; with your loins girded, [loins girt about with truth; Eph. 6:14,] your shoes on your feet, [your feet shod with the preparation of the gospel of peace; verse 15] and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover;

R212 : page 6

for I will pass through the land of Egypt this night,...and the blood shall be to you for a token...and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exo. 12:11-13. This type being a figure of the whole Gospel Age; and the living phase of the church, being always represented, we are brought down to the end of this dispensation, where the living saints are to be changed and caught away to meet Jesus, without the tasting of death; [1 Thess. 4:15-17] being: "Accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

The Hebrew word "Pesach," and the Greek "Pascha," [its equivalent] signifies: "A passing over." This feature of the type is yet to be fulfilled, Jesus said: "I will not any more eat thereof, until it be fulfilled in the kingdom of God....I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:16-18. Hence it will not be fulfilled until we [the living] are changed into the likeness of Christ; at which time we will be gathered unto Jesus, being those mentioned by the prophets: "Then they that feared the Lord spake often one to another:...and they shall be mine, saith the Lord of hosts; in that day when I make up my Jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16,17. As we are living in "That day." [A period of 40 years,] therefore ought we to be ready: having our loins girt about with truth; our staff in hand, all ready for a journey, [our change] for we know not how soon we shall see Jesus as He is: and so be passed over. It will be observed that only the "First-born," were threatened; [Exo. 12:12] so now only: "The church of the first-born." [Heb. 12:23,] is in danger: for, if we are not passed over: ["Accounted worthy to escape,"] we lose our high calling; and not only so but we lose it forever; therefore let us so live, that we may be ready. Paul says: "Through faith he [Moses] kept the Passover, and the sprinkling of blood, lest He that destroyed the first-born should touch them." Heb. 11:28. That being the type, and this the anti-type certainly it is as important that we do God's will, lest we be not spared as one of the Bride company.

One more feature of the Passover is worthy of notice: "And ye shall let nothing of it [the lamb] remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire." Exo. 12:10. In this there is a very important truth to be observed; viz.: That those who were passed over, had eaten during the night. So, during this Gospel Night, we partake of our Lamb, [Christ] and apply the blood of sprinkling; but as there was none of the lamb to remain until the morning; so in like manner here; for, when we are ushered into the full dawn of day and the morning has fully come; no one can eat of the lamb, [that is, partake of the Divine nature--Immortality] as the Lord's Supper will be a thing of the past, for it is to be fulfilled when the kingdom has come, [that is, when the living saints are changed; and we are thus passed over,] and we need not longer keep it in remembrance of His death; hence it will be an ordinance forever past, as also will be baptism into Christ; for the Christ [anointed] head and body (Jesus and Bride) will be complete; therefore, these ordinances pass away with the ending (harvest) of the gospel age, and people (those in the light) will then look back on these things; [now glorious privileges] as we now look back to those ordinances obtaining under the law.

Finally brethren and sisters in Christ, seeing these things are true; ought we not to be earnest? and especially as we have reasons for believing the time very short; for if we have not Christ formed within--and under the blood of sprinkling when the door closes the prize now offered, [Immortality and heirship with Jesus] is to us forever lost.

Can aught on earth compare,
With the glory we shall share?
Is there aught to us so dear,
'Twill take the place of Jesus here?

Ah no! methinks there naught can be
To ever sunder, He and me;
For to Him, myself I give,
Hence, I shall with Him ever live.

A. D. J.

====================

R212 : page 6

THE STRANGERS IN ZION.

The idea which has become general among Christians, that it is a very easy thing to be a Christian, a life free from trouble, very respectable, containing all the pleasures of natural conditions without any of its evils, is one of the great evils of the present system of evangelization. The Evangelist says come, leave off liquor, profanity, lying and all great presumptuous sins, join our church, attend its meetings, give to its support regularly and believe, that you may go to heaven and you are one of the best of Christians. You will find through the church the passage way to wealth, to social standing and the most advantageous matrimony, and if you desire a valuable aid to political ambitions. Thus you will have the most pleasant and happy time of any people living on earth: come, then, with us.

In this way Zion is full of "strangers"-- they are in her--her children, but not of God's begetting. They are tares sown by the wicked one; begotten of evil desire--desires of the flesh. The desire that she might be great, and her outward appearance and prosperity such as would commend her to the world and cause her to be admired; that by the numbers and wealth of these strange children she might build grander and costlier edifices with higher steeples; that her ministers should be noble men of titles and large revenues--the language artists of earth; that her music should be the most refined and artistic.

Thus she draws nigh to the Lord with her lips, and honors Him with her mouth, while her heart is far from Him, courting the world and its vanities and pleasures. She has ceased to know as of yore that "the love of God constraineth," and "the goodness of

God leadeth to repentance," and now she knows Him only to fear, and God says: "Their fear toward me is taught by the precepts of men. Because of her love of the world, (which is enmity against God,) therefore has He permitted blindness to come upon her, and her teachers hath He covered.

The prophecies and visions of God's word are become unto her "as the

R213 : page 6

words of a book that is sealed, which men deliver to one that is learned [a Doctor of Divinity,] saying: Read this I pray thee: and he saith I can not, for it is sealed; and the book is delivered to him that is not learned, saying: Read this I pray thee--and he saith I cannot, I am unlearned.... Therefore behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:10-14.

Oh Zion how hast thou defiled thyself! how hast thou become Babylon! how hast thou multiplied thy riches but not thy joy! how hast thou increased thy children but not of God --for the multitude of thy strangers is as the dust.

How is the mustard seed become a great tree, spreading itself in all the earth for the wicked, yea the fowls of the earth find a home in thy branches. Thou art become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird. How art thou become Babylon and confusion? it is even the voice of thy confused company of strange children.

Woe unto thee O Zion, how art thou become Babylon and confusion: it is woe unto thee, for thine anguish and travail cometh: for the Lord shall take from thee His children, and in the multitude of the strangers thou shalt not have consolation. With anguish, and through great tribulation shall his children come out of thee. For the Lord shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. But who may abide the day of His coming, (presence,) and who shall stand when he appeareth? For He is like a refiner's fire and like fullers soap."

But Zion saith: "I am rich and increased in goods and have need of nothing," and knoweth not that she is poor, and wretched, and miserable, and blind, and naked. Thus saith the Lord: "I counsel thee, buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed...and anoint thine eyes with eye-salve that thou mayest see. So, then, because thou art neither cold nor hot, I will spew thee out of my mouth. Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." (Rev. 18:4.)

Would that God's children might all realize that their joy should come from their faith in His promises, and not from the world's smiles; that their pleasure should consist in self denial and crucifixion of the fleshly nature, and not from its gratification. Then could they indeed count present afflictions a joy, and "rejoice to be accounted worthy to suffer reproach for the name of Christ." They would think it not strange concerning the fiery trial which shall try them, as though some strange thing happened unto them: remember that when men shall revile you and say all manner of evil against you falsely, for my name's sake, rejoice and be exceeding glad." Yea, and whosoever will live Godly shall suffer persecution, and persecution has always come from some religious class in power.

====================

R213 : page 6

"BY AND BY HE IS OFFENDED."

Jesus tells us of a class who when they hear the truth receive it with joy until they find that it costs something to possess it; then they are disappointed and would rather surrender the truth than pay its inevitable price --persecution and self sacrifice.

People under different circumstances have different trials to encounter and different valuable things to part with if they would "Buy the truth and sell it not." As a rule the price of it is demanded in those things which the purchaser values most highly. Usually social standing, reputation, a good name are the most prized of all things, and usually this is the price which we must pay for truth. No doubt it is to-day much as it was when Jesus was present in the form of a servant. The severest cross then was to confess and follow the lowly one, among whose followers were none of the Scribes and Pharisees--the theologians of that day--whose only answer to Jesus' teachings, &c., were, "Give God the glory, we know that this man hath a devil."

The church rulers of that day were the most strict in outward forms of any period of Judaism, and no doubt they thought they did God service in warning the people against Jesus. They felt keenly the importance of their position as Teachers, and were proud of it, and hence were in no way prepared to receive the meek "Lamb of God." Jesus said they were "Blind leaders of the blind," and only the blind ones followed their leading. Those who had ears to hear and eyes to see followed the Lord.

It must have been quite a trial-- scorching--for the Jewish convert to realize that in believing this Jesus, they were opposing the great system of theology that had been in force for centuries. It must have tried their courage and faith intensely to realize that they, illiterate men, were opposing their ideas against the views of all the learned theologians, who pronounced the new Teacher a fanatic. Again, it would cut them off from the pecuniary advantages accruing from the friendship of the wealthiest and most influential class of society. All of these things were sore trials, but were put as trial in this way to develop and separate the "peculiar people," for Jesus declared that if any man was ashamed of him and his words-- teachings-- the same was not worthy to be his disciple. All of this finds its perfect parallel in this time of harvest, and now as then. He that is ashamed of the Lord's teachings--ashamed to confess his faith in His presence is unworthy to be His disciple and is not wanted.

The theologians of that day threatened and scourged those who followed and believed in Jesus as the Christ. (They all believed that Christ was coming, but denied His presence and "knew not the time of their visitation.") Just so the theologians of to-day are the bitter opposers of the presence of Christ. Because they know not the time of their visitation; they are "stumbling" as did the Jewish church. They threaten and scourge in the synagogues (churches) now, too, except it is in a different way; it is now a scourging with the tongue--far sharper often and more powerful than a literal scourge.

One of the severest trials at that day was to be put out of the synagogue; "They feared the Jews," for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." (John 9:22.) This was the only "respectable church" in those days, and to the poor Jew it seemed disgraceful to be cut off from the church. No doubt they considered that their relationship to God was dependent upon their belonging to the nominal church. The new Teacher spoke against the Pharisees and Rulers of the synagogues, and said that in many things they were hypocritical; that for a pretence they made long prayers and drew nigh with their lips. Some felt the truth of this and would have followed

R213 : page 7

Jesus and have been willing to join His church, if He had one-- but the church He represented was bound together by the truths he taught, and He said to them: "Rejoice rather that your names are written in heaven." (Luke 10:20.)

So now, "in the days of the Son of Man," those who receive present truth are cut off from fellowship with the nominal churches. Having tasted the heavenly manna they are no longer satisfied with the husks. Yet they have so long been identified with the churches, have been so actively engaged in their socials, fairs, etc., which in their simplicity they have come to regard as "working for Jesus," that the thought of sundering those ties is like cutting off a right hand. But dear friends, remember that as then, so now, the nominal church stumbles and falls, (Isa. 28:13 and Rev. 18:2,21,) and those in it, whose names are written in the Lamb's book of life are the only ones now recognized as His church.

As when then present Jesus used clay mixed with the product of His mouth to anoint literally the man born blind, and thus gave him sight, so now in this "harvest" the words of His mouth, mixed with and used through the clay of humanity, may have been his agency in the opening of your spiritual perceptions to understand his truth and see its beauties. It was on the Sabbath--the seventh day--that his eyes were opened: It is now the seventh day [--on a grander scale--the 6000 years of time having been complete in 1873.] It was by the power of the present Jesus that the clay and washing gave sight; so here also.

Marvel not if in other respects the blind man's case was typical of yours. When he confessed his faith in Jesus they said: "Dost thou teach us?--and they cast him out of the synagogue." He might have kept quiet and believed in his heart and retained his standing in the church, but that would have been cowardly and had he done so--been ashamed of him he would have missed his subsequent communion with Jesus. So here, your eyes being opened to the recognition of the Lord's presence and blessings of light and truth, which in consequence have come to you--it remains with you as it did with him to keep silence and remain in the church, or confess his presence and be cast out; to hold "the fear of man which bringeth a snare" and be ashamed of Him and His words, or confess Him and be confessed before the Father and the

R214 : page 7

holy angels. If we love the opinions and respect of men and of a worldly "Babylon," church, and seek honor one of another, how shall we expect that honor which cometh of God only-- To be of the bride of Christ.

"Your brethren that hated you--that cast you out, said--'The Lord be glorified:' But He shall appear to your joy and they shall be ashamed." (Isa. 66:5.)

And "Jesus heard that they had cast him out...and He found him," (vs. 35,) and became his teacher personally, and the man "worshiped Him." So with you, the Lord will hear of your witness for Him, and when you are separated from the nominal church--"Babylon"--your experience will be that Jesus himself will teach you and show you marvelous things of His truth and plan. And then you can indeed worship HIM--in spirit and in truth, and no longer worship the creeds of men. Jesus' explanation of our trial in receiving him will be explained to us as to him: "For judgment (a trial) am I come into this world that they which see not might see; and that they which see might be made blind." (vs. 39.)

We know of some who are now experiencing this kind of scorching. They have heard the word and received it with joy--their eyes have been opened to see wonderful things in God's word. They have realized that the Lord is present and has opened their eyes--they have confessed Him and denied not--they have been baptized typically in water, in a likeness of His death and raised in the figure. Now they are seeking daily to be baptized into death--the death of the old natures--the likeness of Christ's. The sun of persecution and reproach has risen and the scorching has commenced. If they be stony ground hearts their profession and all will wither away and die out, but if good hearts, the seed will continue to grow and yield fruit which the sun will only ripen and perfect-- not wither.

To these we would say, remember how our master said that if any man would be His disciple (pupil--to learn of Him) he must take up His cross and follow Him. Remember how you promised to follow Him through evil and good report; remember, too, that He is an ever present help in time of trouble, and thus remembering, may you be enabled to "endure hardness as good soldiers"--"Endure as seeing Him that is invisible."

"Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: On their part He is evil spoken of, but on your part he is glorified. Nothing glorifies God's name and character more than does the grand plan which He is showing to us, and which we preach. Rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad, also, with exceeding joy." (1 Pet. 4:12-14.)

====================

R214 : page 7

WANTED 1,000 PREACHERS.

A vast field is open for the employment of the time and talent of every consecrated man and woman to whom the Lord has committed a knowledge of His truth.

The harvest message that the King has come, and the separation between wheat and tares is progressing, and the opportunity for seeking the prize of the high calling to joint heirship with Christ as His Bride is soon to end, are important items of truth for the entire "household of faith." The knowledge of the plan of God as it relates to the blessing of "all the families of the earth" in "the ages to come," and other information concerning the manifold grace of God, whereof he has made us stewards, (to distribute and use) would be of incalculable value and aid to many who so soon will find themselves assaulted with the errors of Infidelity, Spiritualism, etc.

It seems as though the language of Jesus, (Matt. 20:7,) is applicable now--"About the eleventh hour (five o'clock P.M.--only one hour before the labor of the day would cease) he went out and found others standing idle....He saith to them, 'Go ye also into the vineyard and whatever is right that shall ye receive.'"

The church is God's vineyard and we are just at the close of the Gospel day. Let us all go in, thankful for the opportunity to be co-workers with God here; and if faithful hereafter also. There is so great a variety of work that all may find employ--all were hired in the parable. If you have a half hour, or an hour, or two, or three, you can use it and it will be acceptable with the Lord of the harvest. Who can tell the blessings which may flow from one hour's service under God's direction.

To those so situated that they can give one-half or more of their time exclusively to the work of the Lord, we have a plan to suggest. [We refer to those who have not families dependent on them for support-- both men and women,] viz: That you go forth into large or small cities, according to your ability, as Colporteurs or Evangelists, seek to find in every place the earnest Christians, many of whom you will find possessed of a zeal for God, but not according to knowledge; to these seek to make known the riches of Our Father's grace, and the beauties of His word, giving them tracts; and as a work of kindness and love to them, endeavor to sell them the "Day Dawn," or to take their subscription for the "Watch Tower," [or if interested, but too poor to purchase, presenting the same as a gift from God.]

As few could afford to travel, pay their board and clothe themselves without some income, we propose to furnish the TRACTS and DAY DAWNS free, and to allow any such person to take subscriptions for the WATCH TOWER, using the money obtained from both of these sources, ("Day Dawn and Watch Tower,"-- the Tracts are free and must not be sold,) in defraying necessary expenses. Should your receipts be more than would be needed to pay expenses, (not at all probable,) you would be expected to make some returns to us.

Now, who has a burning desire to go and labor in the Vineyard, and has been praying that the Lord would open the way. Is not this the way? This offer is made to you by the

"WATCH TOWER TRACT SOCIETY."

The immense proportions which the tract work seems to be assuming suggested the idea of a combination of effort in this direction, and the result is the forming of this Society. There is a great demand for tracts. Over 900,000 pages have already gone out, and we are now making contracts for several millions of pages. We trust that the Lord may be pleased to use these as the agencies for opening blind eyes to the beauties of His word, as He once used even clay and spittle to open natural eyes.

To all we would say: Order all

R214 : page 8

the tracts you can use to God's glory. We repeat our previous suggestion, viz: That you give them, not all at once, but one at a time, and generally in their order as issued--keeping a list.

====================

R216 : page 8

HOW TO TEACH.

To these who would go forth to use either much or little of their time, we would say: It is a matter of great importance not only to teach the right thing but to present truth in a proper manner and order. This may be observed as a rule of life, pertaining to everything we undertake: if we would reap good fruit we must not only plant good seed, but it must be planted at a proper time, in a soil previously made ready, and it must be cared for until it becomes possessed of strength. So, too, must the seed be carefully, prayerfully and wisely sown, and the words of our Master are: "Be ye wise as serpents but harmless as doves."

Present first the Restitution and the beauties of God's unfolding plan; then show that all this awaits and is dependent on the King and kingdom coming. Then, when your hearer or reader has come to love the King and to long for his kingdom, may be quite soon enough to present the manner of His coming--that it is not Jesus the man but Jesus a spiritual being, who comes, unseen, except to the Bride's eye of faith, enlightened by the golden candlestick--the word of truth.

And lastly present "the time, that now we are "in the days of the Son of Man," "the day of the Lord"--if they scoff and say, "where is the promise of His coming--(parousia-- presence) while all things continue as they were?" (2 Pet. 3:4.) Point them to Matt. 24:37 and Luke 17. But let time be the last part of the "good news," and tell no one of the time and presence, except they show that they have "an ear to hear," and "him that hath an ear let him hear what the Spirit saith unto the churches," not unto the world.

====================

R215 : page 8

A PRAYER FOR LIGHT.

[These lines were written by Mrs. Commodore Inman, of Philadelphia, whose husband gave the name to the popular line of trans-Atlantic steamers. They are only recently from her pen, though she is upwards of eighty years of age.]

Life! great mystery! Who shall say
What need hath God of this poor clay?
Formed by his hand with potent skill--
Mind, matter, soul and stubborn will;

Born but to die; sure destiny--death.
Then where, Oh, where this fleeting breath?
Not one of all the countless throng,
Who have lived and died and suffered long,

Returns to tell the great design--
That future--which is yours and mine.
We plead, Oh God! for some new ray
Of light for guidance on our way;

Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here;

This restless mind, whose bolder sway
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.

We seek to know Thee as Thou art--
Our place with Thee--and then the part
We play in this stupendous plan,
Creator Infinite, and man.

Lift up this veil obscuring sight,
Command again: "Let there be Light!"
Reveal this secret of Thy throne;
We search in darkness the unknown.

The above we clip from one of the daily papers, because it so clearly shows the longings and groanings of creation. The "whole creation groaneth and travaileth in pain together until now," "for the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:19-22.) From how many hearts this wail and groan for truth ascends to God we may never know in this life, but certain it is that freedom of thought (unsectarian-- not creed-bound) is largely on the increase.

Even the natural man is so fashioned (mentally) in the image of his creator, that with intelligence, (notwithstanding the depravity and degradation under which he now is) he cannot but look upward and realize that there must be a great Creator: and reasoning further, he knows that he must have been created with reference to some great plan; and reasoning that so great and powerful a being must be great in Love and benevolence as well as in power, he longs to know something of that plan and his part in it. He looks about him for a solution of the mystery of his being and future, as though expecting that the great loving One would have anticipated his wants and have made preparation for their answer.

Before him stands the Christian world with its hundreds of sects and isms and creeds of men; each contradicting more or less the others-- each claiming the Bible as its text book and guide--each supporting its claims by some (often very few) passages from that book. He is confused, yet listens. They all declare man's sin and need of heavenly help; that commends itself to him as truth; they each point to God as the only helper, and most of them to Jesus as the ransom from sin and death. This is not unreasonable. He listens, still they offer no solution to the mystery, whence came sin and why? But they begin to describe God as either a being so weak and helpless that he could neither prevent sin nor abolish it, or else as a loveless one who possessed the power to overthrow sin and evil, and could elect all the race to glory and happiness, as well as the few whom they claim will be so blessed, but did not want to--wanted to illustrate His great power at the expense of the endless torment of his weak and helpless creatures. He hears, but neither of these views give him rest. No, he "groans" show me a God not only possessed of more power than myself but one also possessed of wisdom to frame a plan in harmony with a love and mercy greater than my own, and I will worship Him.

Thus not only does the reflective natural man find no rest, but those in the church who are possessed of the best and most loving minds (and therefore most God-like and Christ-like) groan and agonize and pray for light, by which they can see God's love; for all who know him at all, know that "God is love." The condition of this last mentioned class is described by the prophet (Isa. 28:20.) "For the bed (theological resting place), is shorter than a man can stretch himself on it." The creeds may serve as a resting place for those who are curled up in selfishness and fast asleep, but when they awaken and attempt to stretch themselves, they will find it no longer a resting place.

And now dear brethren and sisters what have we to offer these distressed ones? Thank God (to Him be all the glory) we are living in the morning of the Millennial Day when the "mystery of God" is being finished--completed, and the fragments of truth, held by the various denominations of Christendom, are taking their places in one great, grand, harmonious PLAN, based not on isolated passages of Scripture, but comprehending and including every passage in harmony--Showing the selection by FAITH of "a little flock" in order that in God's due time the masses of mankind should be blessed through these --showing the necessity of Evil in the proper education of man in order to prevent his ever choosing it or thinking it good in the future.

The numbers of those who weep and mourn in Zion are on the increase daily, and it is your privilege and mine to comfort them and point them to the glorious plan, which illustrates our Father's glorious character to be, Wisdom, Power, Justice and Love combined.

Are we using every effort to make known the riches of God's grace, which so many are ignorant of, yet all are longing to hear? Are we sparing ourselves either physical or mental exertion or pain? Are we selfishly satisfied to rest in God ourselves, and permit others to grope in darkness--groaning until by and by the Sons of God will be manifested with power? (Rom. 8:19.) If so, we are cherishing an un-Christ-like spirit and may never be exalted with those who walk in His footsteps as He hath set us an example--counting not their lives dear unto them.

It is a glorious privilege to spread the truth and open blind eyes now, and if we do not love it enough to undergo some sacrifice for the privilege, we are not sufficiently interested to be among the few engaged in that glorious work in the ages to come. It is he that is faithful in the least that shall in due time be given greater opportunities.

====================

R214 : page 8

THE JEWS.

The condition of the Jews in Germany has long been one of exceptional honor and influence, and "In no country have they supplied such a large number of leading scholars, poets, judges, administrative officials, and politicians." But the old jealousy, which in the middle ages brought such terrible cruelties upon them, alike in Germany as elsewhere, seems still to exist, and has of late begun to manifest itself in the formation of "Anti-Semitic Leagues" in Berlin and elsewhere. The movement is said to have originated in certain discourses of the Court Chaplain, Dr. Stocker. The Emperor has been appealed to, and is said to have expressly commanded his Chaplain "to discontinue his effusions." The president of an Anti-Jewish Society started in Dresden "desires that the Jews be deprived of their political and social rights and privileges, and that the German government should purchase, or otherwise obtain possession of, Palestine, in order to force the Jews of Germany to emigrate en masse to the Holy Land."--Glasgow Messenger.

====================

R217 : page 8

IN NEWARK, N.J.

The friends in Newark may expect three meetings on Sunday, April 10th. Bro. A. D. Jones and the Editor will meet with you. Bro. Jones will remain over and celebrate with you the Lord's Supper on the evening of its anniversary--April 14th.

A CORRECTION.

By mistake, an article appeared in last paper as an editorial which should have been credited to Bro. J. C. Sunderlin. It was headed "Looking unto Jesus."

EXCUSE BRIEF LETTERS.

The editor feels that he owes himself an apology. His time is very much occupied. The Watch Tower, the tracts, the Sunday and Wednesday meetings besides other necessary business occupy his time fully and the mail correspondence is necessarily much neglected.

I receive and read with interest your many kind letters, but I cannot answer them all, much as I should like to: sometimes they go entirely unanswered and sometimes very briefly.

I do not make these remarks to hinder your writing, but to excuse and explain what otherwise might seem like negligence or indifference. I am ever glad to hear from you--to know of your welfare and your trials and to learn your questionings--I can read ten letters, while I would be answering one--therefore write on, but accept the articles of the WATCH TOWER as special answers to your letters.

DEAD SEA PRODUCTS.

A French Company is said to have been recently formed for the purpose of utilizing the products of the Dead Sea. An engineer last May visited the ground, to report upon the feasibility of procuring from its waters and shores natron, salt, petroleum, sulphur and other chemical substances, to be brought by a small boat to the north-west shore, near Jericho, and thence to be carried to the Mediterranean Sea at Joppa. At the same point on the sea a small factory will be put up, to reduce crude materials to pure and more compact state. Should the scheme assume a practical shape it will do much to bring about that development of trade with the eastern shores of the Mediterranean which the study of prophecy leads us to expect.--Selected.

REGULAR MEETINGS.

We desire to make a list for our office of all places where our readers hold regular meetings and services of any kind, whether in churches, halls, or private houses. Evangelists and Teachers frequently pass the "twos and threes" en route from one point to another.

If you have no gathering of this sort, let me recommend you to establish one in your own home with your own family, or even a few that may be interested. Read, study, praise and worship together, and where two or three are met in His name, the Lord will be in your midst--your teacher. Such was the character of some of the meetings of the church in the days of the Apostles. (See Philemon 2.)

WHY EVIL WAS PERMITTED.

Tract supplement No. 4, accompanies this number and will, we trust, be acceptable to you all. It is a subject much thought of by all, and more than one child has asked, "Why did God make the Devil?" It is a subject which should command some attention from all thinking Christians.

R216 : page 8

THE Turkish government in Palestine has secured 80,000 acres of land between Jerusalem and Jaffa, for a colony of Jews. The proposition is to open up a settlement for the persecuted Israelites in Europe; and England and America are raising funds for the project.

===================

VOL. II.

PITTSBURGH, PA., MAY, 1881.

NO. 11.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... BRADDOCK, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--
includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

THE GOSPEL TO ABRAHAM.

The word gospel signifies good news. There are parts or elements to the good news however; there are first principles of the gospel of Christ (Heb. 6:1.) and there are more advanced doctrines also. For instance, when you became aware that you were a sinner, and learned that Jesus had become you ransom, and that as a result you might now, approach God as a perfect man and not as a sinner, and that by and by in God's due time (the Millennial Age) all marks of sin would be removed and you would then be actually perfect (still a man), that was good news to you; it was the basis of your harmony and friendship with God. It was the same thing which centuries ago was good news to Abraham. Paul tells us: "Abraham believed God and it was counted unto him for righteousness." Rom. 4:3. What good news did God communicate which he believed? "The gospel...saying: In thee shall all nations be blessed." The process by which all nations were to be blessed was not understood by Abraham except that it should be through his offspring, but he believed the fact without knowing how. We are made acquainted with the manner in which the blessing comes, viz: that Jesus was (through Mary) the seed of Abraham, and as such gave his life a ransom for all men; that as a consequence, in due time all men will be justified, and released from all the ills which come through sin.

Yes, the restitution from Adam's sin--the justification of humanity by Christ's sacrifice, was the good news to Abraham, to us of the gospel age, and is to be good news to the whole world in the Millennial Age, for it is "to be testified in due time." 1 Tim. 2:6. It is this message that is called "the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people," (during the coming age). Rev. 14:6.

But there is another phase of the good news (gospel) which belongs exclusively to this Gospel Age. Something "which in other ages was not made known unto the Sons of men, as it is now (during this Gospel Age) revealed unto his saints (n.t.) and prophets (public expounders,) by the Spirit." Eph. 3:5.

This special good news is, that since Jesus' sacrifice, God is calling out from the world of humanity, some to become "the Bride, the Lamb's wife" --to "become partakers of the divine nature," (2 Pet. 1:4) to cease to be men and become "new creatures in Christ Jesus," (2 Cor. 5:17.) and as such to be "Heirs of God, joint-heirs with Jesus Christ our Lord." This is "our high calling" of God, which we are to make sure of, by crucifying and sacrificing the human nature. This is the prize for which we seek--"Glory, Honor and Immortality."

But these prizes were not offered to Abraham; he was not told about the joint-heirship, nor about sitting in the throne, nor about Immortality. No, these were not made known in past ages. "Jesus Christ...brought Life and Immortality to light through the gospel." 2 Tim. 1:10. Nor will this high calling be made during the future ages, for the "body of Christ" will be completed in this age. The Bride will be developed, and the marriage of the Lamb will come when "his wife hath made herself ready." Rev. 19:7.

So we see that we get all that Abraham got, viz: justification by faith from all Adamic sin, and in addition are invited to become a part of "The Seed which is Christ." Gal. 3:29. Abraham was the father of this Seed in a certain sense, but certainly not a part of his own Seed. But more on this again.

Jesus was anointed of the Spirit-- "the Lord's anointed"--and this we have seen is the meaning of his title, Christ; and all who become members of the Christ, must be made partakers of the Holy Ghost--anointed. Now we want to show that none were ever thus anointed before Jesus, and if this be the case none ever were members of his body before this age.

David is called the Lord's anointed, but he was anointed of Samuel with the anointing oil to the office of King; but both David and the oil were types: The oil a type of the Holy Spirit, and David a type of Christ in his office of King. Aaron was the Lord's anointed also, but he too was anointed only with the typical oil and was himself a type of Christ in his office of Priest. The Spirit of God [Holy Spirit] came upon the Prophets during the Jewish age, but in a different way entirely and for a different purpose than its operation on the church during this age. Then, it was simply a power, which took possession of the Prophet; over which he had little or no control, which simply used him as a machine. (See Num. 22:38.) Never before Jesus, did the Holy Spirit act as "a comforter" and guide into an understanding of truth, and this is the special work of the Spirit now. It is given to the new creature as a seal or evidence of his being begotten to the divine nature and as an earnest of his final deliverance, or birth into the Spiritual form.

The Spirit had written the mysteries through the Prophets, but had not revealed them. These mysteries were written for the church; (Jesus and his

R218 : page 1

body) and no one else could know them, nor will any one else understand them until the church is complete and "the mystery of God... finished."

Many of the Prophets were good men who loved God and whom God loved; yet, Daniel called the "greatly beloved" prayed for weeks, to God, desiring an understanding of some of the prophecies which he himself had uttered. But the Spirit gave him no understanding of it: finally in pity God sent an angel, gave him all the understanding possible (but evidently not satisfactory) and finished by telling him that the thing was closed up and sealed for a time, but would be understood when due. See Dan. 12:9.

For the same reason that prophets though beloved could not understand, the angels also beloved could not understand, viz: God had not revealed his plan, hence it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man (nor angel; we might add, on the strength of Peter's statement) the things which God hath prepared for them that love him. But God hath revealed them unto us (the church) by His Spirit;... Now we have received...the Spirit of God, that we might know, the things freely given to us of God." 1 Cor. 2:9,13.

Peter evidently refers to Daniel's interest above referred to, when he says: (1:10.) "Of which salvation (our high calling) the prophets have enquired and searched diligently who prophesied of the GRACE THAT SHOULD COME UNTO YOU: searching what, or what manner of time the Spirit of Christ which was (speaking) in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed (by the angel, no revelations were made to them by the Spirit) that not unto themselves, but unto us they did minister, the things which are now reported unto you, by them which have preached the gospel (good news) unto you, with the Holy Ghost sent down from heaven, [to be your guide in understanding the preaching] which things the angels desire to look into." Now we ask, could Peter express more pointedly than he here does the view which we are advocating. They prophesied of the grace (favor--high calling) which is come unto you--the gospel church. Now notice another point made strong by Peter's expression; the prophets testified beforehand the sufferings of Christ. To all who see how the church or "body" of Christ has fellowship with the "head" both in sufferings and glory, this statement is full of meaning. Our hope is to be accounted worthy to suffer with him, that we may be also glorified together; (Rom. 8:17.) but the Prophets spoke of the sufferings as all future; they spoke of them "beforehand," so we may be sure that no matter how much the prophets may have suffered as witnesses for God, their sufferings were not like those of the gospel church reckoned a part of the sufferings of the Christ.

Now again, to his body the church, Jesus is called the "Head," "Leader," "Captain of our Salvation," and how proper it is that a leader should precede the followers. How could Abraham and the Prophets walk in His footsteps as he hath set us an EXAMPLE? (1 Pet. 2:21). If Abraham and the Prophets be counted as a part of the Christ, then Jesus was their follower; if their sufferings be a part of the afflictions of Christ, then Jesus was merely filling up their afflictions. But not so--the Head suffered first and then the body follows-- "considers him" and his example. This is our privilege to "Fill up that which is BEHIND of the afflictions of Christ." (Col. 1:24).

But we have already shown that one reason why we are called the Christ, is that we are like our Leader, anointed of the Spirit or power of God. The Father gave it without measure to Jesus the head; and Jesus when glorified gave of the same to his body, the church at Pentecost, as Peter explains: "He being by the right hand of God exalted, hath shed forth this." (Acts 2:33.) The Spirit in this sense as a witness of our sonship (on the spiritual plane), as a guide into all truth (as it becomes "meat in due season") came to the church first at Pentecost, as we read that The Holy Ghost was not yet

R218 : page 2

given because Jesus was not yet glorified. (John 7:39.) Jesus must first make his sacrifice and be accepted of the Father, before any could be received as spiritual, new creatures and recognized by the Spirit's adoption as such. Jesus' words bear the same import; He said: "It is expedient for you that I go away, for if I go not away the comforter will not come unto you; but if I depart I will send him unto you"--"even the Spirit of truth." (John 15:7, 15:26). Hence it is evident that the Spirit in this sense of enlightening and anointing is given only to the body of Christ (anointed).

But some one enquires, Is it ever stated that the church is anointed? Yes, we read (1 John 2:27): "The anointing which you received from Him abides in you, and you have no need that any one should teach you [Ye are not dependent upon human wisdom and science.] but the same anointing teaches you concerning all things." [Diaglott]. Again let Paul tell us of our anointing (2 Cor. 1:21) "Now he which establisheth us with you in Christ, and hath anointed us in God; who also hath sealed us, and given the earnest of the Spirit in our hearts."

We conclude then, that whatever God may have in his plan, as the reward of Abraham, the Prophets, and all ancient worthies, it is not the same thing which is promised to the Christ, which began with the head and will end with the last member--in this age. Thus we see that while there was good news to Abraham, and is to be everlasting good news in future ages, yet our Father hath bestowed "the exceeding riches of his grace, in his loving kindness toward us in Christ Jesus."

====================

R218 : page 2

"SOME BETTER THING FOR US."

"Art thou greater than our father Abraham which is dead and the prophets are dead? Whom makest thou thyself?" John 8:53.

In being born of a virgin, Jesus had taken "the seed of Abraham" and so continued until he was 30 years of age when, in baptism he consecrated his being to God a living sacrifice. He was accepted, and from that moment, being begotten of the Spirit and sealed as a new creature, he is a partaker of the divine nature, the human nature (Abrahamic seed) being the thing sacrificed.

Consequently in this conversation with the Pharisees Jesus calls Abraham their father and God his Father. (Vs. 54,56). We answer for Jesus then, that he at that time was greater than Abraham and the prophets, in as much as they were only justified men-- human nature--while he (since baptism) was begotten of the Spirit and a "partaker of the Divine nature." He was then, as much better and greater than them, as the divine nature is superior to the human.

Abraham became heir to the righteousness which is by faith; that is, he was "justified freely from all things," but this did not change his nature; no, it left him still a man--but a righteous man. Those who become heirs of God, joint-heirs with Jesus Christ, follow Abraham thus far: They also believe God and are justified as men, and then, they go further than he; being called of God they present themselves living sacrifices, as Jesus did and are accepted in the beloved and thus (by making their calling and selection sure), they become as Jesus did--"partakers of the divine nature." These exceeding great and precious promises Abraham and the prophets heard not of and therefore were not called, to run for the prize we seek.

Abraham, Isaac and Jacob while in some respects noble characters receive much of their lustre and grandeur from their being used as types of spiritual things. We have often noticed many ways in which Abraham was a type of our heavenly Father and Isaac the son of promise a type of God's Son, our Lord: Rebecca, Isaac's wife, was a type of Jesus' bride--the church, who soon will become joint-heirs with him to our Father's inheritance.

The promises to Abraham were all seemingly, of an earthly sort, and until the Spirit through Paul unfolded them, it was impossible to see anything but earthly promises to a human seed; but now thank God we see how all of those promises made to Abraham will have a fulfillment, just as they were made to him and much as he understood them; and we also see beyond Abraham the type, to him whom he typified--the true Father of the true Isaac--in the fullest sense, "The Father of the faithful" who is himself calling us to be the Bride of His only Son and heir of all things. And when we apply to our Father, God;

instead of to the type, Abraham, the words: "In Thee and in Thy Seed shall all the families of the earth be blessed," we see a strength and depth of meaning never discerned when we applied them to the type. No, Abraham is no part of "The Seed"; neither is he in any but a typical sense, its father for, "One is your Father even God."

What shall we say then, is there unrighteousness with God? Did he make promises to Abraham, which he never intended to fulfill and in which he was only a type? No, the promises which God made to Abraham were all of an earthly kind and so Abraham must have understood them; but, God foreknowing his own great plans, so arranged those earthly promises that the higher--spiritual blessings and spiritual seed, would be hid in earthly promises, until in his own due time, His spirit should, through Paul, reveal it to the church. This mystery of the spiritual seed

R219 : page 2

was kept secret in past ages, but is now revealed. Eph. 3:9.

Now let us look at any of the promises made to Abraham or expressed by the apostles, and we find them all susceptible of earthly fulfillment. We will examine some of them shortly, first stating the reward we expect Abraham to get and then seeing how the promises accord.

To Abraham and the prophets God will give, "a just recompense of reward" undoubtedly--all that was ever promised them and probably much more than they ever expected; yet they, may never receive the spiritual gifts promised only to Jesus and his Bride. We repeat, that the prophets knew nothing of "our high calling" to be joint-heirs with Jesus Christ, our Lord.

Jesus said of John the Baptist, the prophet--"there hath not risen a greater;" (Matt. 11:11.) yet this greatest prophet did not claim the honor of being a part of the Bride but said: "He that hath the Bride is the Bridegroom: but the friends of the Bridegroom which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy, therefore is fulfilled." John 3:29. Thus does John tell us that his joy and privilege was not to be of the Bride, but to be a friend of the Bridegroom and to introduce him. Moses also was a great prophet, yet Paul does not class him with the spiritual house of sons, for he says, "Moses verily was faithful in all his house as a servant...but Christ as a son over his own house, whose house are WE?" Heb. 3:5,6.

Since (as shown in the preceding article) the anointing or begetting of the Spirit to a new nature (the spiritual) began with our Head, Jesus, we conclude that none of the patriarchs or prophets were thus begotten; and if not begotten they never can reach birth or a perfection of spiritual being (like unto the angels and like unto Christ's glorious body). How then will they be resurrected we enquire-- with what body will they come? They belonged to the human family and will be raised human (earthly) beings. By their faith, they were justified as men; (reckoned free from sin and its penalty, sickness and death), and in the resurrection they will we believe be raised perfect men.

Herein will be the value of their faith, viz: that while the world in general will be raised to a measure of life only, and require faith and works during the Millennial age to prove their harmony and test their obedience to God and thus come gradually to perfection, these ancient worthies will, because tried and found worthy and justified by faith, be raised in the glory and perfection of earthly being.

Let no one forget that there is a "glory" attaching to the earthly. There are "celestial (spiritual) bodies and bodies terrestrial (earthly): but the glory of the celestial is one (thing) and the glory of the terrestrial is another." 1 Cor. 15:40.

Raised in the perfection of being, how they would tower above others on earth, degraded as all humanity is by sin. How naturally would come to them the homage and respect of the whole race. They would naturally assume the place first given to Adam --"A little lower than the angels"-- crowned "with glory and honor" and set over the works of God's hands:-- "Have thou dominion." (See Heb. 2:7 and Gen. 1:28.)

THE NEW JERUSALEM

is a figure of the coming kingdom of God. It represents, we believe, both spiritual and earthly beings. When first seen (Rev. 21:2.) it contains only the Bride, it has not reached earth yet--it is "coming down from God out of heaven." From the commencement of the reign of Christ, the kingdom or dominion of God will commence; it will continue to overthrow evil and establish right, until in the end of the time of trouble the kingdom ("New Jerusalem") shall have reached earth, and it shall be established here, during the Millennial reign (of which that city is the figure).

As we have already seen, the real rulers of earth will be the Lord and His Bride, invisible to humanity because of a new and different nature-- spiritual beings--the new "powers of the air:" but there will be earthly agencies, made use of in ruling and blessing and restoring mankind--just as the present "Prince of the power of the air" now makes use of human agencies (governments and men), in oppressing and degrading.

There will then be true "civil service reform," and none but perfect beings will be allowed to hold office, or be identified with the government; and each earthly one as soon as he learns of the goodness and love of God, will seek and be assisted, to approach the kingdom (New Jerusalem). "They shall bring the honor and glory of the nations into it: And there shall in no wise enter into it anything that defileth (sinful) neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:26.)

The whole world will be on trial for life, [life as human beings--as Adam had it] and the conditions will be their coming into full harmony with the Kingdom (New Jerusalem) and its laws of love to God and men. None other, shall enter the kingdom or be enrolled of the Lamb as worthy of life. In the end of the age all who have not entered (the symbolic city) will be destroyed. (Rev. 20:14,15.)

We see then, that the kingdom (dominion--recognized authority) of God, "cometh not with observation, neither shall men say, lo, here! or lo, there!" for the kingdom when it cometh, will be in their midst, a spiritual unseen power; but as it proceeds and conquers, it begins to have human representatives (who can be seen) who continue to increase until the kingdom shall be, "Under the whole heavens" and shall "Fill the whole EARTH." (Dan. 2:35).

Now, in this kingdom there will be a work for spiritual beings to do, viz: to overrule, oversee and reward with perfection of being and continuous life, all who shall prove themselves worthy of it--who will thus be delivered from the bondage of corruption [sickness and dying] into the glorious liberty of the sons of God. [Adam was thus gloriously free, before sin bound him to death]. And there will be work for humanity in the glorious restitution of all things, for they will be co-workers with the Lamb, the Spirit and the Bride.

Now we can perhaps understand why it is, that "without holiness no man shall see the Lord," ("we shall see him as he is" for "we shall be like him,"--also spiritual beings) and yet, men shall see the Patriarchs, for we read:

"YE SHALL SEE ABRAHAM, ISAAC AND JACOB IN THE KINGDOM OF GOD,

and ye yourselves thrust out." (Luke 13:28). The earthly phase of the kingdom was all that ever had been revealed until Jesus came and taught concerning a kingdom higher, into which humanity (flesh and blood) could not enter.

It was this (earthly) kingdom they sought and which had been promised them--the dominion over all nations to rule and to bless all others. It was this earthly phase of the kingdom which had been established in a small way under David, and this the Jews in Jesus' day claimed still to represent; and now notice Jesus' words--"You yourselves (shall be) thrust out."--They could not be thrust out of a thing which they were not in, in some sense; and they were in the earthly kingdom, in the sense that they as a nation had all been typically cleansed by typical sacrifices, and thus constituted a figure of the future earthly kingdom, into which will enter none but those absolutely cleansed from all sin by virtue of the "better sacrifices."

If then Abraham, Isaac and Jacob and all the prophets, justified by faith, shall be raised perfect men, and as such will be in perfect harmony with God, we see how they would be the first of the earthly element of the kingdom. With this thought of the spiritual and human parts of the kingdom of God, and the necessity of the spiritual, being first perfected before the human would be possible, let us remember Jesus' words, "There

----

[Continued on seventh page.]

R219 : page 7

[Continued from second page.]

are last (the Gospel church) which shall be first (or chief), and there are first (Abraham, the prophets, etc.) which shall be last" (or under). Luke 13:28-30.

But, can the promises to Abraham be thus fulfilled? We think so--let us see. We read (Gen. 12:1-3), "Now the Lord had said unto Abram, Get thee out of thy country [Chaldea] and from thy kindred and from thy father's house, unto a land which I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." If Abraham be placed at the head of the (earthly) kingdom, all this can be accomplished.

Again we read (Gen. 13:15,16): "All the land which thou seest, to thee will I give it and to thy seed forever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." [There is not much need of urging that this does not refer to the "little flock."]

Again (Gen. 17:7,8): "I will give to thee and to thy seed after thee, the land wherein thou art a stranger--all the land of Canaan for an everlasting possession."

Again (Gen. 22:17): "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand that is by the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the families of the earth be blessed."

Now unless we can see more seeds than one in these promises, we will

R220 : page 7

have confusion: but if we can see that the earthly is to be as the sand, and that the blessing seed is Christ and the little flock under him, we may see how Abraham might suppose it all to belong to the natural seed. And indeed we should not know of the distinction were it not revealed through Paul. (Gal. 3:29).

Paul, in Rom. 4:16, seems to mention both of these seeds (natural and spiritual) when he says, that God's promise was "of faith, to the end that the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham who is the father of us all (...) like unto Him whom he believed, even God." [We give the marginal reading which conveys the true idea, viz: that Abraham was the actual father to one of the seeds and a likeness of the Father of the other --"even God."]

Let us next read from the sermon of Stephen, the second Christian martyr, (Jesus being the first) about God's promise to Abraham. He says (Acts 7:1-6): "The God of glory appeared unto our father Abraham... and said unto him, 'Get thee out of thy country and from thy kindred and come into the land which I will show thee.' Then came he out of the land of the Chaldeans and dwelt in Charran: and from thence...he removed and came into this land wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on, yet He promised that He would give it to him for a possession, and to his seed after him....And God spake on this wise, That his seed should sojourn in a strange land and that they should bring them into bondage and entreat them evil four hundred years."

Let no one question therefore that there is an earthly seed to be blessed with earthly blessings as men, and that the promise to Abraham associates him especially with that seed, and not with the higher one whose father is God.

Paul speaks of Abraham's hopes, saying (Heb. 11:8-17): "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance obeyed; and went out, not knowing whither he went. By faith he sojourned in the land of promise...dwelling with Isaac and Jacob heirs of the same promise: For he looked for the city which hath foundations whose builder and maker is God." "These all died in faith, not having received the promises (the things promised-- the land wherein they dwelt, etc.), but having seen them afar off...and confessed that they were strangers and pilgrims on earth. For they that say such things declare that they seek a country, and truly if they had (wished) been mindful of that country from whence they came out [Chaldea], they might have had opportunity to have returned. But now, [instead of returning] they desire a better (the promised) country, that is an heavenly, (Canaan in the heavenly kingdom). Wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The city to which we have seen Abraham and the Prophets are coming, is the Millennial Kingdom into which they shall be the first to come on the earthly plane, and whose earthly seat of government will probably be Canaan the very land here mentioned, in which they sojourned as strangers.

Paul proceeds to add to his list of ancient worthies David, Samson, Rahab and the prophets who succeeded in various undertakings because of faith in God: and he suggests the thought that these faithful ones will also get a reward in "the city" being prepared. But after mentioning all these Paul adds: "These all having obtained a good report through faith received not the promise [the chief or "high calling"] God having provided

SOME BETTER THING FOR US

that they without us [the Christ] should not be made perfect." That is, they shall not perfectly receive, the things promised them until THE SEED [Christ] has first received its reward; until the New Jerusalem shall come down; then the promises made to them, shall all be accomplished or "made perfect."

And now methinks, some one would say, "Art thou greater than our father Abraham...and the prophets? Whom makest thou thyself?" To which we answer in Jesus' words, "If I honor myself my honor is nothing: it is my Father that honoreth me." No, dear brethren and sisters, none of us could have imagined such a "high calling" as we have received; but as we read his promises we should be unworthy of them did we not believe and confess and accept them, with grateful hearts.

As we see the exclusive character of the call to be joint heirs of "Glory, Honor and Immortality" let us lay aside every weight and run for it. The prize given to the patriarchs is almost beyond human comprehension, and yet God has PROVIDED some better thing for us. I shall praise him eternally for the opportunity provided even if I should not "so run as to obtain" it. But why should I not attain it--why should you not obtain it? Our justification is complete--it is Christ that died. Our call is official, it is "of God in Christ Jesus." True, we are weak, but He who invites us says, "My grace is sufficient for thee." Haste then to perform your covenant; to present your bodies living sacrifices. The time of sacrifice will soon be over --haste to make your calling and election sure by submitting yourself to God, who will work in you both to will and to do of His good pleasure.

====================

R222 : page 3

"HOW READEST THOU?"

LUKE 10:16.

'Tis one thing now to read the Bible through,
And another thing to read, to learn, and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Whil'st others read it without common care,
With no regard to how they read nor where.
Some read it as a history to know
How people lived three thousand years ago.

Some read to bring themselves repute,
By showing others how they can dispute;
Whil'st others read because their neighbors do,
To see how long t'will take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear:
Whil'st others read--or rather in it look,
Because, perhaps, they have no other book.

Some read the blessed Book--they don't know why,
It somehow happens in the way to lie;
Whil'st others read it with uncommon care,
But all to find some contradictions there.

Some read as though it did not speak to them
But to the people at Jerusalem;
One reads it as a book of mysteries,
And won't believe the very thing he sees.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Whil'st others read the Book through H. Balou,
And if it cross his track it can't be true!
Some read to prove a pre-adopted creed,
Thus understand but little what they read.

For every passage in the Book they bend
To make it suit that all important end.
Some people read as I have often thought
To teach the Book instead of being taught.

And some there are who read it out of spite,
I fear there are but few who read it right,

So many people in these latter days
Have read the Bible in so many ways,
That few can tell which system is the best
For every party contradicts the rest.

--Selected.

====================

R220 : page 3

NOT ASHAMED OF THE GOSPEL.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1:16.

These words like all of Paul's words, in general, are fitly spoken and are like "apples of gold in pictures of silver." Gospel signifies good tell, good news, glad tidings, something to make one rejoice and be glad; it must have been something of very great importance, something far-reaching in its nature, something supremely grand and glorious, for it had wrought a most wonderful change in Paul. He had not always been of the opinion which he now expresses, for he had persecuted those of "this way" even unto strange cities, and when they were put to death, he gave his voice against them.

What had caused this change in the mind of the apostle?

Surely the gospel had not changed in its character; no, but he had become better acquainted with it. That is the way it ever is with the world: the better they are acquainted with the gospel of Christ, the better opinion they have of it, the higher they value it. Paul was expecting soon to visit Rome, that imperial city, the mistress of the world, and of course if he spoke in public he wished to talk about something which he was not ashamed of, and this he declared was the thing: "I am not ashamed of the gospel of Christ." Paul proved the truth of his assertion not only by his words, but by his actions as well.

The mighty mind of Paul, in its natural sweep immense, saw THAT in the gospel of Christ which was infinitely above and beyond everything else. If he could have seen how man, through the blinding effects of pride, and superstition, would have finally come to consider the gospel of Christ --if he could have stood upon the orthodox platform of our day and have looked out upon the pile of "wood, hay, stubble," which is built on the foundation, Christ, can any one suppose he would have been able to say he was not ashamed of it? If the "mother church," which is proud of calling him her patron saint, and after whom many of her churches are named, should through some of her dignitaries expound to him the doctrines of penance, papal succession, confession of sins to the priest and obsolution, the state of the dead in purgatory, &c., can we suppose that he would endorse them and say of them, "I am not ashamed?" If some one were to represent to him the doctrine of predestination as held by our Calvinistic brethren, and undertake to prove it by Paul's own writings in Rom. 8:29,33: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son," &c., and again in Rom. 9:15,24: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," &c., and conclude from it that God from all eternity planned to bring into being a few, favored with advantages of every sort--birth in a Christian land, surrounded by Christian influences and upheld by Christian associations and the particular favor of God; but the large majority by the same eternal decree were born in the darkness of moral night and bound by the strong cords of corrupt hereditary taint and association, and although they may have dim perceptions of God and truth, and may desire to know him, yet, though they may groan and strive, and turn their tear-dimmed eyes toward heaven, with untold longings, yet they shall go into a night of eternal anguish, "without one cheering ray of hope, or star of glimmering day," and the righteous from their exalted seats in glory shall look on this display of God's wisdom, and justice, and power and praise him for this manifestation of his love.

Is it possible that any thinking man can suppose that Paul would endorse this? That this was what he was not ashamed of? But would he look with more favor upon the view of our Arminian brother, who should say to him: that although the decree was made as our Calvinistic brother has stated, yet the provision was for all to be saved, the ransom was provided

for all, but the secret of it is in the words of Jesus, "ye will not come unto me that ye might have life." The table was spread and bountifully provided for all, but they "would not and made light of it;" not taking into account the fact that more than nine-tenths of them never knew that there was any supper provided for them, that is to say, that infinite wisdom decreed that a certain number only should be informed of it, and be at the table, but had it set for ten times as many as he knew would be there to sup, and because they were not there, consigned them to eternal torment. Acting upon this basis of reasoning, if such it is, our Arminian brethren have sent as many missionaries as possible to tell the starving millions that there is a supper provided so that the poor creatures who are fortunate enough to hear of it may come and welcome, but those who do not must starve. But this when looked at squarely, our Arminian brethren cannot see to be very good news, and so sometimes conclude, (though not in a very orthodox way) that these unfortunate millions who never heard of the gospel, will be provided for "in SOME way or other," (a good conviction). Can we think this is the gospel which Paul had in mind when he said, "I am not ashamed of the gospel? Nay, verily!

But there is still another view that has seemingly strong scriptural support, and this includes all men; this surely is a free gospel and universal, and Paul is supposed to be its strong supporter, for he has given that which is the key note in the promulgation of it, viz: "As in Adam ALL die, EVEN SO in Christ shall ALL be made alive." 1 Cor. 15:22. So our Universalist brother infers from this that in some way, in the hour of death, or before, or after, by some means, whether sinful or holy, everybody, everywhere shall be saved; and why not? He says, did not Christ by the grace of God taste death "for every man?" And if so did he die in vain for any man? But our brother of this opinion would not probably dwell with as much satisfaction upon the passage "without holiness no man shall see the Lord," Heb. 12:14, and would prefer that murderers and pickpockets should occupy a separate apartment in the many mansions." (Here again conviction almost arrives at truth.) Now, candidly, can we suppose that these views, which we think, in a plain-spoken way, we have fairly represented as being the views held by the churches in general, regarding the gospel, are the views held by saint Paul when he uttered the words we have referred to?

We cannot think so, and we do think that few, if any, who reflect are perfectly satisfied that either of these were the views which he held. Then do you stand back aghast and say: Can it be possible that all this is error that we have been taught so long, and that has so much seeming support from the Bible? Do you say, impossible? If these are errors, which is your choice, and which is good news to you? Can you walk out beneath the starry heavens at night and looking up into illimitable space among the exhibitions of infinite wisdom and power, and there alone in the presence of God lay your hand upon either one of these dogmas and say, I believe THIS is the gospel of Christ, of which Paul was not ashamed?

No, my dear brother or friend these dogmas are not all errors, neither are they all truth. Like the confederation of states, to which has been proudly attached the term "E Pluribus Unum," so the truths of the gospel of which Paul was not ashamed are "E Pluribus Unum," i.e. one composed of many. We understand then that the gospel, of which Paul spoke, embraces in its scope many of the ideas held by each of our brethren to whom reference has been made, and for whose opinions we have respect, but we cannot think that either of them is complete alone, and we believe that either of the churches who think that its plan or creed is the only and true one, while so much at variance with the others, has done much to make the man of the world who is uninformed, reject the instrument (the Bible) upon which he thinks so many variant tunes can be played. With force then the question recurs to us; what was the gospel or good news of which Paul was not ashamed? What was the great and glorious thought connected with the gospel that he had in mind?

Paul's was a critical and calculating mind, and his inspired thoughts were stamped with that peculiarity. He "reckons" about his sufferings; he "counted all things loss," etc., etc. In this case he is "not ashamed of the gospel for, i.e. for the reason that it is "the power of God," something above and beyond all human institutions, something that the world, the mind of the natural man never would have thought of, something supernatural, yes and something from which the mind of man (if left to itself) would soon wander; and that is evidently why these truths have been torn asunder, and the different parties in the church have each taken a piece, and upon it built a superstructure of its own, much of it, the "wood, hay, stubble," to which Paul refers in 1 Cor. 3:12. Each of these, according to our understanding, has already begun to be swept away or to be burned up, and "the day" which "shall declare it" is even now begun, (vs. 13) we fully believe. We feel convinced that the fire which is to consume the world (of error) is even "now kindled."

But says one, where is the disagreement? Do we not all believe that this gospel is the power of God unto salvation? (to every one that believeth, our Arminian brother breaks in--but he must wait a little). Well they say so, but in practice deny it. Our Calvinistic brother says "unto salvation" and adds, (in creed) of a few, and unto damnation of the many, i.e. power to save all, will to save a few. Our Arminian brother can emphasize the will of God to save, but whisper the power, for O! man opposes his will. Our Universalist brother can declare aloud both will and power and take all into glory.

Let us illustrate the difference between our brethren, and suppose three natives of some foreign land, who were totally unacquainted with the design or nature of the national emblem "the stars and stripes," were to call at different times upon the American Consul in that land, and he was to present to one a portion of the flag as a memento, having only the red, at another time, to another one, a portion having only the white, and still another having only the blue, each might suppose that his portion represented in color the whole and contend that because the representative of the nation gave it to him, he was sure that was the true color, and so of each of the others, while the fact would be that each was right in supposing that he had the true color, but erred in the supposition that he had the only color, when it was composed of "red, white, and blue," and that in a specified proportion.

Now our Calvinistic brother, sees so clearly that predestination is taught in the scriptures, that he cannot see that there is a universal salvation; and our Arminian brother sees so clearly that there is salvation provided for all, that he cannot see that there is clearly taught the doctrine of predestination and election; and our Universalist brother sees so clearly that all will be saved, that he cannot see either of the others.

But says one, you seem to agree with each, and disagree with each; how is this? They cannot all be right and wrong at the same time. Well not altogether right, but partly right, as in the illustration. We are glad to see that each has enough ground for his belief to awaken our sympathy and respect. Respect for what Paul would have been ashamed of? No, we did not say that Paul was ashamed of these brethren, but of the doctrines or creeds that have come to be called the gospel, or are considered as representing the gospel.

R221 : page 4

Well, says our Calvinistic brother, answer me one question: Is not Predestination or Election clearly taught in the Scriptures?

Yes, my brother, yes. Well, says my Arminian brother, is not free will as clearly taught? Yes, my brother, we so understand.

And is not universal salvation as clearly taught, says my Universalist brother, and we answer we think and believe so.

Perhaps all of these brethren, including the Papist brother, cares to hear no more; if so, perhaps some "fool for Christ's sake" will, so we will say on and consider the last question first. We consider our Universalist brother's text "As in Adam all die, even so in Christ shall all be made alive," 1 Cor. 15:22, as unanswerable as regards the universality of salvation; if there were not another text in the Bible to teach it, that would. It seems to us that nothing can be plainer, and for this reason other scripture somewhat obscure must in some way harmonize with it, and so of each of the other texts quoted by our brethren as teaching the doctrines of "Election," and "Free will," or Arminianism. In the above text we think no one would undertake to make the word "all" in the second place mean less than in the first, especially when the first is followed and the latter preceded by the words "even so." The misunderstanding seems to be as to the kind or mode of life. "As in Adam all die;" how do all die in Adam? To answer it correctly first conclude how all lived in Adam. Not spiritual nor eternal life was it? Natural life and its continuance CONDITIONED on obedience, was it not? Then he (and all in him) lost no more than that, and "even so" he (and "all" in him) will be made alive in Christ, the second Adam. But, says one, is that all the life we get through Christ? That is all the universal salvation we can find held out to mankind in the Bible, and that we think is "very good;" God said it was, but thank God there is more, but if any wish to stop there, God has predestinated to let them, but if they have heard of the higher life and

R222 : page 4

neglected "so great salvation," theirs will be an irreparable loss.

Then you think, says one, that there are different degrees of salvation? O, yes; let us read on a little further (23d ver.): "But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming."

Having seen that there are orders or ranks of being, as is also shown by the apostle in the 39th verse and onward, we can see that it does not follow that because all are made alive through Christ, they will therefore come finally to the same kind of being, but are brought to life and take position according to "order," for "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly" (48 ver.).

With this view, that there are different orders, and that all are brought to the restoration of what was lost in Adam, we can see how there may be a will in man to gain a position in any given order, and how there may be a selection, "Election" or "Predestination," (whichever you choose to call it) of God from among his creatures of those who are qualified or fitted for the different grades, orders, or ranks of being. He has predestinated, or established a law, that, "to those who by patient continuance in well doing SEEK for glory and honor and immortality, eternal life" shall be given. Rom. 2:7. "But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish to every soul of man that doeth evil," (8 and 9 verses). Now who disobey? Those who know the truth surely. You do not consider your child as disobedient until it transgresses a known command; neither does God, for "like as a father pitieth his children so the Lord pitieth them that fear him." Many fear him who do not know much about him, and do not know what is commanded, or whether he has commanded anything or not. Such cannot, of course, obey the truth, nor come under wrath, but will come to life (not eternal), the life lost in Adam without any will or choice of theirs, and restored to that measure, through the second Adam without will or choice of theirs. It was for this purpose that "He by the grace of God should taste death for every man." Heb. 2:9. And God commendeth his love toward us, in that while we were yet sinners Christ died for us. Yes "WHEN we were enemies we were reconciled to God by the death of his son." Rom. 5:8-10.

But does some one say, very well, but Paul says here of the gospel, that it is the power of God unto salvation to every one that believeth?

Ah, but brother, now you are reaching that point in the mind and teaching of the apostle in which is embraced another rank or "order:" the power of God UNTO; we do not imagine that the power of God is staid at all when man is brought back to the Adamic condition, that is, to a reconciled condition; he lost that life without previously knowing the nature of sin or death; true, God told him, but like children without experience, they disobeyed, and his posterity die for it, or because of it; whether they sin or not they all go down in death because of the sin of

Adam which "taints us all," and come up because of the righteousness of Christ that restores us all. We die on Adam's account, and live again on Christ's account. Now brought back to the Adamic condition we are reconciled to God. Well, is there anything more for us? Yes, hear the apostle again, "Much more being reconciled we shall be saved by his life." 10th verse. What! Saved more? Yes, much more by the power of God unto salvation. Will all men be saved much more? We are sorry to part company with any, but though this is a blessed restored condition, yet we shall have to leave on this plane those who do not believe, for this much more salvation is to every one that believeth. Now my Calvinistic and Arminian brothers stand by and see the beauty of those texts which you have had to stretch and twist so. You need not stretch them now; they are all right and true. "Whom he did foreknow" would be fitted by desire, and faith, and continuance in well doing, each and severally for the different orders, "He predestinated" them to, and so this gospel, GOOD news is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Why to the Jew first? ("He is not a Jew which is one outwardly," "but he is a Jew which is one inwardly." Rom. 2:28-29), because he believes first, here, in time to reach the great salvation. Dear brethren, let us desire more, study God's word more, believe more, and have the "much more" salvation. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. 2:9-10.

J. C. S.

====================

R222 : page 4

SUNTELIA, THERISMOS, PAROUSIA.

Though Greek, like English words, have different meanings; the Bible student frequently finds it extremely interesting to learn that many Greek words were used by Christ and the Apostles with a certain and fixed signification. The literal rendering of the three words above, is end, harvest, and presence respectively; and we would briefly call attention to them,

R223 : page 4

as they are intensely interesting terms to us, who believe that they all are used with reference to the period of time, in which we are living.

Suntelia, end occurs six times; once in Heb. 9:26. "But now once in the *Suntelia* (end) of the *aionon* (ages) hath he (Jesus) appeared to put away sin, by the sacrifice of himself."

In the other five cases, it has reference to the end of the gospel age; as can be seen by reading Matt. 13:39,40,49; 24:3; and 28:20.

The harvest is the end of the age, and Matt. 13:30, gives us to understand that it is a space of time, in which a work is to be done.

Therismos (reaping harvest) occurs thirteen times; Matt. 9:37,38; 13:30,39; Mark 4:29; Luke 10:2; John 4:35, and Rev. 14:15.

It will be noticed that it refers to the gospel harvest four times; Rev. 14 speaking of the two facts, that for the little flock and afterward for the great multitude. The Heb. *qatsir* is the equivalent of *Therismos*; and Joel 3:18, and onward, refers to the same harvest mentioned in Rev. 14, though perhaps first to the Jewish harvest.

Parousia, signifies presence, invariably. Liddell and Scott, standard authority, give it that signification; and Young's Analytical Concordance renders it the same. Whedon's Commentary, page 277 says: "The word *Parousia*, never in the whole New Testament, signifies anything else." It never means the act of coming, but presence. It is twenty times improperly translated coming, in the common version; in fourteen cases, at least, when referring to the presence of Christ at the end of the age. We give the passages in which it occurs. Matt. 24:3,27,37,39; 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1,8,9; James 5:7,8; 2 Pet. 1:16; 3:4; 1 John 1:28. The question, Matt. 24:3, is: What will be the sign of thy *Parousia* (presence) and the *Suntelia* (end) of the *aion* (age)? And we must believe that the answer had direct reference to the question. He not only gave a series of events which would precede his presence; but also events or signs which would be due, during the presence, as will be noticed by those who will read carefully the passages indicated above; and it would seem that all might see that not alone the passages involved in the answer to the question; but all the others, where *parousia* occurs, appeal, like everything else in the gospel, to the "eyes of the understanding," (Eph. 1:18,) rather than to the natural eyes, as has been so many times shown. The *Therismos* (harvest) is the *Suntelia* (end) of the age; and the *Parousia* (presence) is in the *Suntelia* (end) of the age; and the evidence seems conclusive that it is the same *Suntelia* in both cases; not one preceding the other; the evidence is so abundant and clear, that we must believe it until compelled by facts, not by any amount of scoffing, to discard the position. The same evidence which caused us to believe in the one, made us believe in the other; and any one who doubts that we are living in the time of the *Parousia*, ought to be consistent, to question the *Therismos* (harvest) also. The work of separation due to be done in the first part of the harvest, has evidently been going on, and is about complete. What was the special prophetic argument which proved the harvest and presence to begin in the autumn of 1874? The Jubilee, we answer. The writer has been studying the time question since 1867, and has been associated with the movement in connection with the fulfillment of all the prophetic measurements since the above date; and still accepts all the legitimate conclusions to be drawn from them, as he understands them.

Those who would study the Jubilee argument, will find it in the "Day Dawn." It is not the design to give it in this connection; but we reiterate that it was the main argument used to prove that we had come to the "harvest" or end of the age. The 1335 days of Dan. 12 were prolonged to their utmost, to harmonize with this. We would recommend all who are interested, to carefully study all the arguments; and caution all not to be ready to give up old "land marks" too easily; and to be careful lest haply you may be found among those referred to in 2 Pet. 3:4.

We would suggest that those who have never had the "eyes of the understanding enlightened" on the subject, as well as those who once understood, but have gone out into darkness in regard to it, do not comprehend the presence. Whatever others have thought, or may now think, the writer has never believed nor taught, that Christ was walking the earth during the period of his presence; it is called presence, because he has assumed a new character, to do a new work, superintending the harvest. The Son of Man sowed the seed (Matt. 13:37), and he sends forth the reapers. Vs. 41. He employs agents in both sowing and reaping; yet it can be said that he does both, and during this period of reaping, he has appeared especially near to those who have understood it, and they have enjoyed the time of his *Parousia*. Some who once expressed the same enjoyment of it, are now asking: Where is the evidence promise: if not fulfilling the other part of Peter's prediction? Those who understand the teaching of the Law in regard to "the day of atonement," (Lev. 16) we think, will not expect to see Christ in the flesh, nor while they are in the flesh. If our understanding of the prophetic arguments be correct, we are nearing the close of that part of the harvest which pertains to the little flock. If there shall be found any mistake about what may be expected here, we know that the conditions, upon which we may attain to the Brideship are not affected: We must count ourselves dead indeed unto sin, Satan, self and the world, and alive unto God.

B. W. K.

====================

R285 : page 4

NOTWITHSTANDING the distress of that country, the Roman Catholic bishops of Ireland, in a recent audience with the Pope, presented him with a purse of over $40,000.

====================

R223 : page 5

THE YEAR 1881.

This year would be indeed a notable one, if the predictions and expectations of all men could be realized. "Second Adventists," whose applications of the prophetic periods (The "2300 days," the "1335 days" and the "1260 days,") have all run out, and who because they are looking for Jesus to again become a man and appear to them in the flesh, cannot discern that he is now present a spiritual being. They have not "the eyes of their understanding" opened, else they could realize that those prophetic periods were fulfilled and the "harvest" of the age has come--"the day of the Lord."

With only a little spiritual discernment they might see the harvest work in progress--the ripened grains of wheat being separated from the "Babylon" mixture. But they see not: they, as well as the church in general stand in the same relation to the second advent that the nominal Jewish church did to the first advent. Jesus was then present, but they could not believe it--"they knew not the time of their visitation." Only "Israelites indeed in whom was no guile," then received him and believed on him, and the others "stumbled"--Thus the separating of that harvest was accomplished.

And now, how fully we seem to have the parallel here. This movement based upon the statements of the prophets, claims that the Lord is present-- that those prophetic periods did not fail of fulfillment, and some of the best and holiest people of all denominations are coming to a realization of these truths.

They find spiritual food for which they have long been hungering; they come to the enjoyment of the liberty wherein we stand and rejoice, knowing no name but that of our Bridegroom, and recognizing each other only by the spirit of Christ; needing not the shackles of creeds to unite, since the only bonds of union are the bonds of love and of the Spirit.

Yes, the sifting work goes on, and serves to prove every man, whether he loves truth and liberty, or error and bondage; let each one take his choice. The bondage is the most honorable and brings the approval of the highly respected among men, while to step out, brings much the same results as at the first advent. Then the frown and displeasure of the Chief Priests and Pharisees--the church-- came upon all who received the words of the Master, and their names were cast out as evil. That was the test by which it was ascertained, who were "Israelites indeed"--so now the same class are being gathered in much the same way.

"The Second Advent Church" people, and many in other denominations, interested in the Lord's coming and expecting him in the flesh, have turned their attention to 1881, and feel confident that they will see Jesus with their natural eyes this year. Their hopes are based partly upon an old rhyme called "Mother Shipton's prophecy," which concludes thus:

> The world unto an end will come,
> In eighteen hundred and eighty-one.

and partly upon the teachings of "The Great Pyramid" of Egypt, whose "Grand gallery" measures 1881 pyramid inches. This "Grand gallery" is supposed to symbolize the gospel dispensation, and its 1881 inches are supposed to teach that the gospel dispensation will be 1881 years long, and a further reason for belief in 1881, is that so many other people are expecting something. (Not a prophetic period, can be claimed, as they are all past.) Now to us, these things seem a poor and weak foundation for the hopes built upon them. Our belief that the Lord is present, is based on the "more sure word of prophecy" to which Peter said, we would do well to take heed.

The interest felt and expressed relative to this year by most of those

R224 : page 5

interested in the Lord's coming, and the fact that we expect SOMETHING, has perhaps led some people, who do not understand our position, to suppose that we are looking for much the same things as others. We would like to correct this misapprehension once for all, by stating that we do not expect Jesus to come this year, nor any other year, for we believe that all time prophecies (bearing upon Jesus' coming) ended at and before the fall of 1874, and that He came there, and the second advent is now in progress and will continue during the entire Millennial age. We believe that his presence will be revealed to the eyes of men's understandings gradually, during this "Day of the Lord," (forty years--from 1874 to 1914,) as it now is to ours; except that we, discern it through the word of prophecy revealed by the Spirit, and they will recognize his presence by His judgments upon Nominal Zion, and the World--for the Father "hath committed all judgment unto the Son."

The WATCH TOWER never claimed that the body of Christ will be changed to spiritual beings during this year. There is such a change due sometime. We have not attempted to say when, but have repeatedly said that it could not take place before the fall of 1881.

Now let us state briefly what we do expect in the fall of this year and why. We find that the entire Jewish age was a prophetic "shadow" of this Gospel Age in every respect: Its Israel and his twelve sons, a shadow of the true Israel of God (Jesus) and his twelve disciples; their sacrifices, typical of the "better sacrifices" for sin, offered during this age; the length of their age the same as ours; the end of their age "a harvest" the same as ours: Jesus present as the Reaper in their harvest as in ours. The unexpected manner of his coming caused him to be "a stone of stumbling" to the nominal church there, and it is proving the same here: He is to be "a stone of stumbling and rock of offense to both the houses of Israel." Isa. 8:14. (The nominal house of servants, of which Moses was the head, and the nominal house of sons, of which Christ is the head. Heb. 3:5-6). The harvest of the Jewish house was of two parts, viz: Seven years of favor to the church, and thirty-three years of wrath and trouble upon the then rejected and desolate one, from which the wheat was gathered. These parallels being prophetic and in harmony with the prophecies already fulfilled, give reason for believing that the harvest to this age which began in 1874, will be like the shadow, viz: Seven years of favor to the church, to be followed by thirty-three years of falling and destruction upon the "Babylon" company which will completely separate all grains of wheat from tares.

The seven years of favor to the church, commencing with 1874, will end in 1881--about the 2nd of October. Now what special favor did the church enjoy during these seven years? We can get an answer best by looking at the prophetic shadow-- What favor did fleshly Israel enjoy during the seventieth week? Jesus was present--"He came to his own, and his own received him not"--yet it was a favor to have the offer, even though the nominal church rejected him. This special part of the work, offering himself to the nominal house, lasted three and one-half years (until five days before his death) when He addressed them, saying, "How often would I have gathered you as a hen gathereth her brood under her wings, but ye would not: Behold your house (the nominal church) is left unto you desolate." (Matt. 23:38.) Yet for the remainder of their covenant week (three and one-half years) he showed them favor. It was not in the same way--it was no longer an appeal to the nominal house "left desolate," but to the pure and true individuals in that house to come out of it. (The preaching of the gospel by apostles was confined to Jews, for three and one-half years after Pentecost). The gospel call was to come out on the Lord's side, separate from Judaism, and "stand fast in the liberty wherewith Christ hath made you free."

Now what would be the parallel, or meaning of this prophetic "shadow" here? We answer that during the three and one-half years from 1874 the proclamation of Jesus, the present Bridegroom was made to the church as a whole, that the spirit addressed nominal Zion as a whole, saying: "I counsel thee buy of me gold tried in the fire, and white raiment,...as many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock." (Rev. 3:18).

But they heeded not his presence and call, as the "shadow" showed they would not, (the "Doctors of Divinity" mostly opposing it, as the "Doctors of the Law" had done in the "shadow"). After three and one-half years (in 1878) he rejected or left desolate the nominal church here, as he had done in the "shadow," saying, "Because thou are neither cold nor hot I will spew thee out of my mouth." (Rev. 3:16). The Jewish church was God's mouthpiece until "left desolate," but from that time forward God's truth came through another channel. So here the gospel church has been God's recognized channel of truth, or mouthpiece, but are such, we believe, no longer. Truth will now come through other channels.

Since 1878 (and never before that) we have felt at liberty to call God's children out of the nominal churches to a position of freedom and liberty, where they would be free to serve Him fully, as well as to study his word and be taught of Him: saying, "Babylon... is fallen and become the habitation of devils and a hold of every foul spirit and a cage of every unclean and hateful bird." (This falling of the nominal church and receiving into her bosom the corruptions of earth has been in process for some time). Now comes the message: "And I heard another voice saying, Come out of her my people that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:2-4). The favor of the present (and which we believe will end in October, 1881) is not to the nominal church but to individuals in her, that they may come out and receive the present Lord. He says: "If any man (not church) hear my voice, and open the door I will come in to him and will sup with him and he with me." (Rev. 3:20).

We have no desire to dogmatize nor to keep any one out, but we believe (and therefore speak) that the favor which ends this fall, is that of entering the Bride company. We believe the door of favor is now open and any who consecrate all and give up all, can come in to the wedding and become members of the Bride, but that with this year the company will be reckoned complete and the door to that high calling (not the door of mercy) closed forever.

In one of His parables pointing to the end of this age Jesus says, "The Bridegroom came and they that were ready, went in with him to the marriage and the door was shut." (Matt. 25:10). Our understanding of this is, that the Bridegroom came in 1874 and since then the ready (consecrated) ones have been going into a condition of light with reference to his presence, and preparation for marriage, and that this fall, the door of opportunity to join this company will close.

Another of Jesus' discourses seems to bear upon this point--He said: (Luke 13:24) "Strive to enter in at the straight gate; for many I say unto you will seek to enter in, and will not be able, when once the Master of the house (church) is risen up and hath shut to the door (to the "Narrow way"--see supplement tract No. 5), and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; (Let us also become a part of your Bride.) And he shall answer and say unto you, I know you not, whence ye are." (I do not recognize you as the ones I promised to make my Bride--she has come in).

What may be the outward indication that the door is shut, we know not, but will expect to see some evidence of it.

Now, it was on the strength of this prophetic "shadow" which shows that the "door" would not close until this fall, that we said, the living would not be changed before that time. As to when our change is due we can only say: To our understanding it will be due at any time after October 2nd, 1881, but we know of no scriptural evidence as to what time we will be changed from natural to spiritual, from mortal to immortal. We have the testimony that we shall "execute the judgments written" (seven last plagues) and we expect our change before those last plagues begin. We should be glad to go sooner if it were the Bridegroom's will, but we will be equally glad to remain here in earthly conditions if it is His will.

Our expectations then, relative to this year, are very different from those of others interested in it. As to "Mother Shipton's prophecy" we of course give no heed to such "old wives' fables." But the teachings of

THE GREAT PYRAMID

are quite different. We have great respect for it, though we do not build our faith upon it. It has well been called "A Miracle in Stone," and it commends itself to us as a work of God, and not planned by men, for it seems in every respect to be in perfect accord with God's plan as we are finding it written in His Word; and this it is, that causes our respect for it.

It has an entrance passage downward to a pit representing the "broad road to destruction." From this a passage starts upward--representing the Law dispensation. This in due time enlarges and becomes a "grand gallery," seven times as high, still leading upward, representing the Gospel Age. Thirty-three inches from the beginning of the grand gallery

R224 : page 6

is a well, representing the death and resurrection of Jesus. From this well there is another downward passage-way which connects with the entrance passage near the pit, and seems to teach the restoration of all

R225 : page 6

men from the "horrible pit" of death, through and on account of Jesus' death.

The "grand gallery" measures 1874 inches long at the top, 1878 inches long at a groove cut in its sides about midway between bottom and top and 1881 inches, at the bottom. (The upper end wall impends or slants forward).

Now notice how aptly these three distinct dates (1874, 1878, 1881,) are marked by the pyramid, in ending the grand gallery, and see how ably it supports the teaching of the Bible, viz: that the gospel favors and privileges have been ending during these seven years--and will entirely cease this year.

Two other ways, in which the Pyramid corroborates scripture, are these: At the top of the "grand gallery"-- just where it measures 1874 inches, there is an opening or passage-way which seems to say, something might go out or come in here. For some time we thought this might represent the "change," or catching away of the church as spiritual beings; but it would have been due in 1874 and no translation took place; then it must mean something else. It seems very plain and clear to us now that that opening can mean nothing else than what the Prophets have taught us, viz: that there the Bridegroom came a spiritual being. It fits, as all the other parts of that wonderful structure fit and harmonize with the Word.

Secondly, we are claiming that our Lord's presence here, is to be to many in the nominal church "a stone of stumbling," and this too finds its illustration in the Pyramid, for at the upper end of the "Grand gallery" a huge block of stone juts out into the pathway and further progress becomes impossible, unless the traveler climbs with difficulty to its level. So we find it; many are stumbling, and the progress of all seems to depend on their recognizing the present one.

IF I WERE SURE.

There seems to be a disposition on the part of some to say--now if you could only assure me positively that we will be changed this fall, I should be willing to endure anything: I could then take up any cross, deny myself, and do God's will only.

Now dear brother, sister, this is not the right way; it is not the correct thought: God called you to the "high calling" on condition, not that you would do his will and not your own, for a few months only, but for all eternity. And this you promised to do, did you not? Well, if so, what right have you to any will in the matter? Should you not the rather say, "Not my will, but thine be done?" His will regarding our present life and its circumstances--its joys and its sorrows and its labors; and His will as to the time the present kind of labor in His service shall give place to the more perfect service, when we shall be "changed" into likeness of Him who is the express image of the Father's person.

The Lord's grace (favor) he says, "is sufficient" for us and we should ask no more. It has proved sufficient in the past and we trust Him for the future. He gives his favor--gives us strength by showing us more and more of his plan and our part in it, etc., and how much in this way we have enjoyed during the past three years, especially our daily feasting on the heavenly food. I trust we all feel stronger spiritually than ever before. If any do not, let them fear that they are not walking up to the light, in the full consecration of their all.

But does some one say: I would consecrate all--my means, my time, my talents, and my reputation, if I knew surely that I would get the prize; but I fear to lose my little stock of earthly treasure and perhaps not be accounted worthy of a place in the Bride company? To such we say, "Oh thou of little faith, wherefore didst thou doubt?" "Faithful is he that calleth you, who also will do it." (Will keep his promise.) 1 Thes. 5:24. We are absolutely sure of obtaining what God, who cannot lie, hath promised, if we do sacrifice all. The very object of the present age is to develop from among others those who will--

"Trust in His unchanging grace."

If you think the prize too dear-- not worth your little all, don't exchange; but if you see it to be worth a million times what you are asked to give for it, sell "all that you have and purchase it." If our understanding of the matter be correct, the opportunity for making this exchange which is so favorable to us, will end with this fall.

Those who do not exchange, will soon have reason to regret it, as they will find their all melting from their grasp during the time of trouble. Those who come knocking afterward, desiring admittance would apparently be glad then to give all for an opportunity to enter, but it will be too late "when once the Master...hath shut to the door." Luke 13:25.

Just what we should look for from October 1881 onward we can scarcely say, but expect that as these seven years of the harvest (which altogether is forty years) have been a time of favor to the church, the succeeding years will show a lack of favor, and that consequently the nominal church will rapidly fall to pieces, and as a consequence, many who have heard of these things but dared not brave the frown of a popular and flourishing church organization, will then be set free and begin to knock and inquire. But while we shall be glad to greet them and to help them in every way in our power, we believe that they will not be recognized of the Lord as a part of the Bride. It is not for us to judge, however; we understand this to be the teaching of His word, but will wait for him to tell them that they are a part of the "great company" and not of the "little flock" to whom "it is the Father's good pleasure to give...the kingdom."

In different churches there are dear saints of God--consecrated to Him-- sanctified yet ignorant of his presence, the harvest, etc. They are out of harmony with the spirit of the world, and the money influence which rules the church, but do not yet hear the voice of the Lord saying, "Come out of her my people that ye be not partakers of her sins and receive not of her plagues." Such will, we believe, be brought to recognize the Lord's presence, and that the "harvest" or separating time has come, before the door closes and it will test their consecration, and all who are fully consecrated will follow the voice of the Shepherd and come out.

To those who are seeking to sacrifice all, we would suggest that the spreading of this light and these truths which God has given us, is the important work of these times. When God gives light it is not to be put under a bushel--not to be hid in your own heart for fear, or for any other cause; it is given you that you may let it shine. Now, "pray ye the Lord of the harvest that he will send forth laborers into his harvest"--pray him to send you to tell the glad and cheering tidings to others of his dear ones who as yet know it not. Then realizing that he heareth us and is willing to let us do our little part with him, go forward day by day doing with your might what your hand finds to do, and you will doubtless find your prayer richly and abundantly answered.

Thus while looking forward to the future glory, you will also enjoy present privileges of suffering and self-denial as a member of His body, for other fellow members. O, how much work there is in this direction, how much opportunity for all who will lay aside all unnecessary earthly hindrances.

====================

R225 : page 6

OUR PASSOVER

Our celebration of the death of "Christ our Passover" on its anniversary, the 14th of April, announced in last paper, was, as the occasion has always been, a "blessed season:" a time for remembering our Lord's agony for our sins, and also of our "redemption through His blood." As we looked at the acceptableness of our ransom we realized the completeness of our forgiveness, and said with Paul: If God be for us who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. [God by his own arrangement has purged us of sin--who shall say it was not fully and properly done?] Who is he that condemneth? It is Christ that died. [Who says we are yet sinners? Let him remember who it was that paid our debt--it was Christ, and surely his was an acceptable sacrifice.] (Rom. 8:31-34.)

Seeing our justification, we reflected on what Paul said to all justified persons: "I beseech you brethren by the mercies of God [His daily mercies and especially his mercy in providing Jesus as your ransom and thus justifying you] that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." We looked at the significance of the memorials of his death which Jesus had provided--the bread and the wine--and found that they taught the same lesson--consecration and sacrifice. First the body was broken and the blood shed for our sin--to justify us--then the bread (truth--"I am the truth") is offered us to give strength for the sacrifice which we are asked to make. God first gives the exceeding great and precious promises of becoming joint heirs with Jesus Christ our Lord to the "Divine nature" and kingdom, and then tells us how we may claim and attain those promises, viz: "If so be that we suffer with him, that we may be also glorified together." Rom. 8:17. This is all expressed

in the symbol, as Jesus first handed the "bread," and after supper the "cup" (wine), so during this age to all that come to him as disciples he offers first the nourishment and preparation of truth, and when they have eaten it and discerned the prize of their high calling, he offers them the cup of--death. Wine is a symbol of two things--first, in appearance it is like blood, and is called "the blood of grapes," in this way it symbolizes death; second, it symbolizes the spirit, the effect being to cheer, refresh and enliven.

When we have been enlightened and strengthened by the heavenly food, Jesus passes us each the cup, saying, "Drink ye all of it"--drink unto my death--take up your cross and follow me, and at the same time you will be drinking unto my spirit and have a joy and refreshing which the world can neither give nor take away--and finally with me, inherit all things.

We remembered that we had been thus fed and strengthened by God's promises, and had already covenanted to drink of his cup and become dead with him if we might "reign in life" with him.

We remembered the two disciples who had asked Jesus about their positions in his throne, to whom he answered, "Ye know not what ye ask. Are you able to drink of the cup that I shall drink of, [death--"Father, if it be possible let this cup pass from me."] and to be baptized with the baptism that I shall be baptized with"--death? ["I have a baptism to be baptized with"--water was its symbol--"and how am I straightened until it be accomplished."] The disciples answered him, "We are able," and he said "Ye shall indeed." So we have been begotten to the hope of sitting with him in his throne, and how his words apply to us: "Are you able to drink of my cup?" We asked ourselves, are we willing to share the sufferings as well as the glory? Then we said--Lord by thy word we know that we may have "Grace to help in time of need;" and that "Thy grace is sufficient for us." We have given our all to Thee--"Work in us both to will and to do of thy good pleasure." Thus having his strength made perfect in our weakness--we are able. Amen.

Brother A. D. Jones reports a very interesting and profitable meeting at Newark, New Jersey, among the friends there and some from neighboring towns, with whom he celebrated "Our Passover"--between fifty and sixty taking part.

A number of letters received seem to indicate that the occasion was very generally celebrated among the scattered "twos and threes" "of this way." We presume that it was celebrated in about twenty places. All who wrote expressed the feeling of solemnity and appropriateness, attaching to the celebration on the anniversary, rather than at any other time.

One or two brethren questioned the date announced--suggesting that by the almanac it would fall on the 12th instead of the 14th of April. To these we reply that the calendars in most almanacs are arranged upon astronomical calculations and are seldom exactly in harmony with the Jewish methods, which seem to be based on the eyesight. Some almanacs publish the Jewish calendar, and we used it in ascertaining when the "14th day of the first month," Jewish time, would come.

The moon is used to symbolize The Law or Jewish nation, which reached its full at the time of Jesus' presence, but began to wane when he gave them up and died. The moon was at its full on the 14th of April and began to wane; this seems to agree with the Jewish calendars and therefore we observed that time.

One sister wrote expressing disapproval, and asks, Why not go back to the Law in everything as well as

R226 : page 7

in keeping the Passover? Our sister is in haste; we did not suggest the observance of the Passover as instituted by The Law, but the observance of "The Lord's Supper" instead of it. Nor did we suggest this as a law, believing that "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4, and 7:6). But who will say that we may not celebrate the death of our Lamb on the anniversary, for, "as often as ye do this, ye do show forth the Lord's death."

====================

R226 : page 7

"PINK COTTAGE" FAITH CURE.

We are in receipt of information relative to some remarkable cures being performed in answer to prayers of faith in different sections of the country, among others, one recently received refers to several such cures at "Pink Cottage" Faith Cure. The writer (a brother) inquires our view of these cures--are they of God, or by Satan's power? We answer: "He that hath the power of death, that is the devil," very seldom uses it to restore life and health, and never, we think, in answer to the earnest prayers of God's children. Unquestionably then we would regard every case of curing in which the instruments are the prayers of saints, as being of God.

Many have been led to question whether the power were of God, because many of those thus used are wonderfully in the dark regarding God's plan, the time of "harvest" and the presence of the Lord, but to thus judge would be much like the disciples, who said to Jesus: "We found one casting out devils in thy name and we forbade him because he followed not with us." But Jesus answered them, "Forbid him not, for he that is not against us is for us." Luke 9:50.

We must learn that in the school of Christ, there are various classes, and the exercises and instruction of each is under the direction of the principal teacher, Christ, who will lead each class as it may be able and willing to advance.

Seeing these classes we should earnestly desire the best gifts--the higher class, for though it be honorable to be used of the Lord in opening blind natural eyes, it is more honorable to be used in giving the spiritual sight and insight into God's word and plan and love. It is grand indeed to be an instrument in restoring and perfecting the old human body, but it is yet more grand to be used in building up and perfecting the new nature--showing them how they may sacrifice the human and obtain a divine nature and form. Both branches of service are well pleasing to God. Choose which you think the "most excellent," but "forbid no man because he follows not with us."

It is a little remarkable that very few of those who are used thus of the Lord in physical healing, are in any way identified with the nominal church; and they are generally out of all harmony and sympathy with its degenerated worldliness and faithlessness.

In this connection we might add that we have been agreeably surprised within the last six months to learn by meeting with some, and hearing from others, that in many cities and towns little companies of men and women meet regularly for the study of God's word. Though not so fully instructed in the plan of God and the times in which we live and the "harvest" separating, as we are, yet they have felt the cold deadness of the nominal church; they have felt that in it they were starving for "meat in due season," while the under shepherds acted like hirelings whose own the sheep are not, and preached to the "itching ears" of largely unconverted congregations.

These sheep are gathering in little bands to have the "chief Shepherd" himself feed them. Thus already consecrated and following his leadings, they are already out of Babylon and in this respect are in advance of some who have had more knowledge. These, so far as we have met them, seemed prepared for the very things we had to present--the presence of the Reaper and the "harvest" work of separation now going on. Among such we are finding many of the faith-prayer-cure people.

In this connection, we are reminded of the prophecy by Joel which Peter quoted at Pentecost, viz: "It shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy."

Few perhaps have noted the double character of this prophecy, that one part relates to the servants and handmaidens [The literal rendering of the Greek here would be male and female slaves--bounden persons--those who are bound to the Lord by a covenant.] and the other part of the same prophecy relates to all flesh: and again, one part is to take place in certain days [Gospel days] and the other part is to be fulfilled after those days.

By referring to the prophecy (Joel 2:28,29) you will see this distinction much more clearly. This prophecy began to have its fulfillment at Pentecost, where the servants and handmaids began to prophesy (or instruct) and all through this age it has continued to be so, and those who partake of the Spirit of truth are particularly the channels through whom truth and knowledge flows. As Jesus had said: "When he the Spirit of truth is come he shall guide you into all truth."

R227 : page 7

A further part of it will not have its fulfillment until the little flock is complete--the sacrifice over and the full atonement price paid for all men. Then, the whole world of mankind will be no longer treated as sinners, but as forgiven human sons. [For remember that as the Bride of Adam was a sharer in the fall and curse, so the Bride of Christ is permitted to share in the redemption sacrifice, and blessing of all mankind.]

God usually does things gradually and we regard these powers of faith now being given to some, as a sort of preparation for the giving of such power to any one and every one who will use it--"all flesh."

We doubt not that in this way, or in some such way, the healing of human ills will be performed during the Millennial age; a way which would

R227 : page 8

seem too, to show God's special favor and power, and teach men to exercise faith in Him.

The Spirit of God (God's power) operates differently at different times and for different works. Through the Prophets upon whom it came, its effects were to give utterance to truths not understood. During the Gospel Age, its object is to give us evidence through the Word, of our call to be spiritual beings like unto Christ's glorious body--to be his Bride; causing us to understand "what is the fellowship of the mystery which from the beginning of the world hath been hid;" (the sharing of the body with the Head both in the sufferings of this Gospel Age and also in the glory to follow)--"This is a great mystery; but I speak concerning Christ and the church." Eph. 3:9, & 5:32. And when this mysterious work of the present age is ended and the Bride of Christ (and also the "great company"--"the virgins, her companions which follow her,") completed, then the Spirit is to do another and still different work. Being poured out "upon all flesh" it will lead the world to know of their justification as men; they shall dream dreams and see visions and prophesy (teach). They will come to understand the truths of God, and His plan concerning them--their restitution to the perfection of humanity. And as already suggested, we doubt not, that the healing of earth's woes and pains will then be done in answer to prayers of faith; thus tending to bring the world into union, harmony and love with their Creator. In this work of restoration, the Bride will have some important part--perhaps as yet, not fully understood--for the Spirit and the Bride will give the invitation to "come" and then they that hear will say "come," until all who will may come to the fountain of life and drink freely and forever of life to which they are justified by the death of Christ.

We think then, that these healings are probably a beginning of the Millennial blessings to mankind, and that they will rather increase--that they will be mostly among the "poor of this world rich in faith," and probably after this fall, will only be granted through those who are outside of the nominal church; thus giving additional evidence that she is no longer recognized of God, and that those within her are "partakers of her sins" (Rev. 18:4) and cannot please him.

====================

R227 : page 8

QUESTIONS AND ANSWERS.

QUESTION. I was much interested in the article, "The Resurrection," in last paper, and would like to enquire --when we read of the resurrection of the Prophets and Saints and those that fear God's name small and great, (Rev. 11:18.) are we to conclude that these are the orders Paul mentions in 1 Cor. 15:23, "Every man in his own order"--or rank? If so, does the mention of the prophets first, imply that they constitute "The first resurrection?"

ANSWER. No, the "first resurrection" is first in the sense of chief or principal and not because it precedes others.

If it meant first in point of time then Jesus was not the beginning of the first resurrection (as declared, Acts 26:23.) for the prophets had raised the dead and so had Jesus. [Lazarus was dead for a longer time than Jesus]. But, none of these were raised spiritual bodies, Jesus being the first of that order and all others who are raised in his likeness--spiritual, immortal beings --are sharers in the chief--most excellent --or first resurrection. It does not follow then that because mentioned or raised first, that the prophets would be in the first resurrection.

QUES. Bro. Russell: How do you interpret Phil. 4:3. "I entreat thee with me in the gospel...whose names are in the book of life." And Acts 1:14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. 11:5: "Every woman that prayeth or prophesieth (teaches)?"

ANS. We understand these scriptures to teach, that women did a work in the apostles' days which was approved and appreciated by them and by the Lord. Yet we believe that women usually spoke only at the smaller gatherings, and that when Paul said "Let the women keep silence in the [congregations,] he probably had reference to the public gatherings, at which it was the custom to have more or less of a debate. In these public debatings, Paul thought a woman's voice would be out of place, and this is the opinion of most thinking men and women to-day, though we think that it has by many been carried to an extreme, forbidding them to pray or teach on any occasion, even in more private assemblies of Christians, and this we regard as an error.

God has arranged that the man and woman are representative of Christ and his Bride the church, and this rule by which the husband is the head of the wife is always maintained in scriptures. (Though there are exceptions to the rule in nature.) And probably this is one reason, that men have always been given the more active and public work of the ministry and women more the work of assisting and more private teaching, yet equally as acceptable to God. So Christ is the active agent in carrying out his own plan. He is the great minister of all, and we as His church do a lesser part and yet an acceptable part, well pleasing to God.

QUES. Bro. Russell: Please explain 2 Cor. 6:17.

ANS. Paul makes a quotation from the Old Testament to support his teaching of the preceding verses, that Christians should be separate from unbelievers. We are to be a temple of God; and what association is proper between God's Temple and Idols? None. The quotation is as follows: "I will dwell among them and walk among them, and I will be their God and they shall be to me a people--Depart from the midst of them and be ye separated, and touch not the impure; and I will receive you, and will be to you for a Father, and you shall be to me for sons and daughters, saith the Lord Almighty."

In person we are to be separate from sin--pure--clean in mind (and in body, for cleanliness of person is almost always associated with purity of thought. Sometimes the impure within, will clothe and cleanse the outward form to purity; but the pure within, clothing the outward form in filth can scarce be imagined), and we are to live separate from sinners. (See 1 Cor. 5:10.)

But we think that the pith of the apostle's reasoning is directed against association with false religious systems. Paganism claimed to be a religion then, and there was danger that Christians should come to look with favor upon moral pagans and treat them as though they were Christians and thus countenance their evils. In a word, whatever God condemns and disapproves we are to condemn and discountenance both in word and in deed--not even to encourage or countenance with our presence.

The circumstances are different now from then, here Paganism does not require resistance, but it has its equivalent in modern "Spiritualism," "Freelovism" and "Infidelity." And more dangerous because associated with more light, are the worldly practices and customs of the nominal church of Christ to-day, which constitute her the Babylon of God's word. As we have already seen there is a message to us, to leave Babylon and thus discountenance the worldly corruptions which have of late years been brought into God's Temple as idols to distract and divide the worshiper's attention. Therefore, "Come out of her my people, that ye be not partakers of her sins and receive not of her plagues." And this voice must be obeyed at any cost, or you become one of the idol worshipers. "What agreement hath the temple of God with idols?"

====================

R228 : page 8

A MISAPPREHENSION.

In our last paper we had an article headed "1,000 Preachers Wanted," which brought many good responses and we trust started some into the Vineyard who had been anxiously looking for some way in which they could give their time to teaching and preaching from house to house; making known to their fellow Christians "The good word of God," the gospel of which Paul was not ashamed. This was the meaning we wished to convey: if there are others such, we will be glad to hear from them and we continue to such the same offer.

But some seem to have misapprehended us and thought we wanted everybody--regular canvassers and book agents, and called the attention of their friends to it as a nice chance to obtain some employment, etc. This is a misapprehension of our proposition. We want laborers (and so does the Lord) who will be working for heavenly wages, rather than for the price of a paper or book, be that ever so needful. No, we want those only who can explain the paper and book and plan, who as they go will preach, saying: "The kingdom of heaven is at hand, repent ye." (Matt. 3:2).

====================

R227 : page 8

DR. CHALMERS beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through-- the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone --I would fain leave the erring soul of my fellow-man with him from whose hands it came."

====================

R285 : page 8

WHAT pleases only for the moment, whether poetry, or oratory, or policy, will die with the moment. What looks beyond the moment will live beyond the moment. What speaks to the intelligent few will at last make a conquest of the unintelligent many; what speaks only to the unintelligent many will never reach the intelligent few, and will soon be forgotten by the unintelligent many also.--Dean Stanley.

====================

R228 : page 8

TRACT SUPPLEMENT NO. 5.

"THE NARROW WAY TO LIFE."

This tract we hope will be acceptable to you all. We hope that its general distribution will be productive of good results and that it may be used of the Lord as an eye salve to many to enable them to see "the exceeding riches of His grace in His loving kindness toward us."

And for you, brethren, we pray that the viewing of the narrow way to life, may bless you, and that "The Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of him (that) the eyes of your understanding being enlightened; ye may know, what is the hope of his calling; and what the riches of the glory of His inheritance in the Saints; and what is the exceeding greatness of his power to us." Eph. 1:17.

We have quantities of this tract, and will try to supply all your demands. Order all you can use, and use all that you order.

Tracts 6 and 7 are not yet published, but will be out soon.

===================

R228 : page 8

EXHAUSTED.

We published very large editions of Tracts 1,2,3, and 4, but not enough for the demand. The supply is about exhausted. We are having them prepared again however, and next time will issue them all together with some additional matter under one cover. But we cannot expect this before July or August.

===================

R285 : page 8

LOVE to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat, as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant--it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment. --Spurgeon.

===================

R298 : page 8

ROME AND JERUSALEM.--The Roman Church maintains a steady attention to the Holy Land. At Jattha they have erected a new hospital, they have established a branch nunnery at Ramleh, and a nunnery and schools at Bethlehem. It would appear that the Franciscans have a new establishment at Emmaus, in addition to the large hospice at Jerusalem. On the Mount of Olives a grand sanctuary and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who, with great devotion, spent several years on the spot, in order personally to superintend the work.

====================

R281 : page 8

THE block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.--Carlyle.

====================

VOL. II.

PITTSBURGH, PA., JUNE, 1881.

NO. 12.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... BRADDOCK, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as indorsing every expression in articles selected from other periodicals.

TERMS, 50 CENTS PER YEAR, In Advance--
includes postage.

All communications should be addressed to "ZION'S WATCH TOWER," as above, and drafts, money orders, etc., made payable to the Editor.

====================

HE ON THE HOUSETOP.

"In the day that the Son of man is revealed; in that day, he which shall be on the housetop and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." Luke 17:30-33.

The description is relative to matters due to take place after the Lord has come. The six preceding verses explain how he will be present in his days as the lightning--invisible, its presence recognized only by the thunder and the flashes of light which come from it. Present while mankind will be eating, drinking, planting and building; present, but unrecognized; but not long will it be so; his presence will soon be made known; he will be revealed in this day so that all shall recognize his presence and power.

First to recognize him will be the "little flock" soon to be made His Bride, otherwise called his friends, from whom he hides no good thing, but reveals to them all things and shows them not only things present but also "things to come." These will know first the blessed news of the presence of the heavenly Bridegroom; then by-and-by as the judgments begin to come, first on the nominal church and then on the world, all men will come to know of his presence, for He shall be "revealed in flaming fire." (Great and notable judgments.) We find from our lamp--God's word--that the Bridegroom has come, is now present, consequently the revealing of his presence has commenced; it is revealed to us through the "sure word of prophecy" and we do not wait to see in the light of flaming judgments. Seeing, then, that we are living in the day of revealing, it is due time that we should understand our text which treats of matters due to transpire here and now; let us therefore give heed to our text and obey its teachings. [Read it again.]

We first inquire what house is referred to, and find that the nominal church is meant. There is a sense in which only the overcomers are spoken of as the house--"Christ as a son over his own house, whose house are we if we hold fast," etc. Again the Jewish Church and the entire nominal church of wheat and tares are called houses, and we read that Jesus shall be for "a stone of stumbling and rock of offence to both the houses of Israel." Isa. 8:14.

This is the house referred to in our text--the nominal Gospel house-- which we elsewhere read is to stumble. They in the house are the members of the nominal household; they on the housetop represent those nearest heaven--the most devoted and consecrated ones--the jewels which the Lord says he will gather; "the stuff in the house" represents the individual interests centered in the organizations, such as honor, respect, family ties, friendships; these are valuables indeed; we all love these things, but the Lord says that in this day, as soon as we discern his presence we must flee and escape from the house--the house is stumbling and about to fall. A terrible gale is coming on; we know it is just at hand, for we see the flashes from the dark clouds of trouble which indicate the presence of him who is as the lightning.

It is the same message which is put in other words in Rev. 18:2. "Babylon is fallen; come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." But how loathe are the inmates to leave their old and comfortable home; they will not believe that their house can fall--these will not obey the voice; they will be buried in the ruins. "Woe unto them that are at ease in Zion."

But there is another class which cries and laments for Zion's transgressions, who are not at ease. Some of these housetop saints hear and believe the call, but some stay and try to prop up the shaking house and hope against hope; some of them take the alarm and attempt to escape, but loving their stuff (goods) seek to take it with them; this involves delay, and is dangerous. It is this danger our Lord warns us against, saying: "Let him not go down to take it away. And let him that is in the field likewise not return back." Those who have got out of the house and are fleeing from the coming storm let them not think it a false alarm and return, for the destruction of the house (nominal church) lingers only until such sheep as hear the shepherd's voice, "Come out of her, my people," and are obedient, shall have had opportunity to escape; then will come the crash and fall.

Now mark the illustration given: "Remember Lot's wife." In the days of Lot they of Sodom ate, drank, etc., as usual, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. We all recall the story, how Lot was called out of Sodom before sunrise; how he endeavored to get his relatives, who were wedded to Sodomites, to flee with him; how his words seemed to them like idle tales; how even Lot and his family were so tedious that the angels laid hold of their hands and urged them out. They had hardly escaped when the destruction came upon the city. So here God pronounces certain judgments upon the world and on a worldly church. He tells his "friends" (represented by Abraham), who live separate from the world--from under the influence of Sodom, of what is coming upon Sodom, and delivers the class who have become almost overcharged with the cares of this life--if they will hear his voice, obey and come out into separateness of life.

But Jesus called special attention to Lot's wife, who, when on her way out, began to remember her goods, and slacked her pace for a moment to sorrowfully look back. Let us see the application of this to those who are now called in this day of the revealing of the present Lord to come out from the Gospel "house." He that loveth houses, or lands, or reputation, or relatives, or friends, more than the Bridegroom is not worthy to be of his Bride; let him stay with his stuff, and they will; but let each one who has consecrated all to the Lord remember that he has

R229 : page 1

nothing of his own, and let him leave all and obey the voice, "Come out of her."

Here the test seems to be entire consecration; every interest of life and comfort draws and binds you to remain in the now condemned house. [We understand that the nominal church was given up in 1878, the exact parallel of time to the giving up of the Jewish house when Jesus said to them: "Your house is left unto you desolate;" as he now says to this house: "Because thou art neither cold nor hot, I will spew thee out of my mouth;"--my word of truth and knowledge will no longer be uttered through you. We believe also, as previously shown that there are three and one-half years of favor to those in the house, during which the Lord is revealing his presence to the saints and calling on them to come out-- that this three and one half years of individual favor ends with October of this year, and by that time "the voice of the Bride will be heard no more in the Babylon (confusion) house. Hence we would urge, Flee out of Sodom; "flee out of Babylon;" stay not in all the plain--leave the stuff--sacrifice it in obedience to the Lord's word.

Yes, it will test you sorely--"every man's work shall be tried so as by fire." He that loveth his life, (honor, reputation, friends, etc.,) shall lose it, and he that sacrifices all these elements of the human nature, shall find that which God hath promised to the overcomers, viz: The crown of life"--immortality.

====================

R229 : page 1

ONE SHALL BE TAKEN AND ANOTHER LEFT.

Continuing the above discourse on the things due during the day of the revelation of his presence, Jesus says: "I tell you in that night (before the day has dawned yet a part of that day) there will be two in a bed; one will be taken and the other left. Two will be grinding together; the one will be taken and the other left." [Diaglott.]

A bed is a place in which to rest; it is here used, we believe, to represent the resting place of the church--the belief or creed. The same bed is here referred to as that mentioned last month described in Isa. 28:20. The prophet is speaking of the stumbling of the church (v. 13) and of the flood of trouble coming upon them (v. 18), and says (see margin): "When the overflowing scourge shall pass through, then ye shall be trodden down by it; from the time that it goeth forth it shall take you (The trouble will commence with the church); for morning by morning shall it pass over, by day and by night (increasing like a flood of waters); and it shall be a vexation only until he shall make you to understand doctrine. [The church has largely substituted doctrines of men for those of God, and they will be vexed and perplexed by the spread of Infidelity, etc., until they come to understand God's word and plan. Then their perplexity and trouble will be at an end, for they will see

that the whole plan is working out gloriously to the praise of God and the good of his creatures.] For (the vexation is because) "the bed (creeds --belief) is shorter than that a man can stretch himself on it." The creeds cramp any who have any degree of development. When we were babes we could rest in them, but by reason of growth in grace and knowledge some are coming to find themselves in a very uncomfortable place-- no rest there now; it will be quite a relief to get out of such a bed.

It is from this short bed that some will be taken in the day when the Son of man is present turning the light of truth upon error, and bringing to light all the hidden things of darkness. During this time before the sore vexation of the falling house comes, some will awaken and get out of such a short, uncomfortable man-made bed, into the liberty wherewith Christ hath made them free, and some will be left; some will be so short that they will feel no inconvenience, and others so sleepy and drowsy as to not notice the matter, and will so remain until the Gospel house, beds and all, become a mass of ruins; then these will "come out of great tribulation."

"Two will be grinding together." Grinding is the preparing of food for the household--this, then, seems to refer specially to the teachers in the church; some of these will be taken and some left.

The disciples inquired where they would be taken to, and Jesus answered: "Where the body is there will the eagles be assembled." The ones taken from the bed and from grinding are likened to eagles; they live high up above the world, in the mountains, far-seeing; having eyes adapted to looking at the light (How they represent the intelligently earnest Christians). What causes the assembling together of the eagles from various quarters? It is hunger, and because they see the prey--the food--a long way off--the food attracts them; they come to eat the carcass--the food.

Now look at the wonderful figures Jesus has given us. First, he will be present invisibly, as the lightning, and men will eat, drink, and know not in the days of the Son of Man; second, in this day all that are on the house-top should escape before the storm destroys the house (nominal church) and injures many in it; third, in the night, before the day has fully come, some, both of grinders and of those not at ease in the short bed will escape; fourth, these thus attracted away, will be like eagles; fifth, the thing which takes them away is a desire for food; sixth, such as thus seek food find it and meet the others similarly hungry and feed together.

How true this picture is; the church has more preaching and teaching and forms than it ever had, yet no food is found by the "eagle class"--the eagles are hungry, and it is their hunger which takes them away, and every such hungry one thus separated, the Lord will feed, and as they come to feed, they find others of "like precious faith" and character, who have forsaken all for truth--the food.

Thus the "gathering" of the ripe wheat--of the jewels--of the eagles is now in progress, and bye and bye these will be glorified with their head --Jesus--changed in a moment, in the twinkling of an eye from human and mortal conditions, to spiritual and incorruptible. Let us say in the words addressed to Lot; "Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed."--Gen. 19:12-17.

====================

R229 : page 2

FLEE BEFORE WINTER.

The above subject (Luke 17:31) is found with other connections in Matt. 24:17-21, viz: "Let him which is on the housetop not come down to take anything out of his house...and woe unto them that are with child and to them that give suck in those days! But pray ye that your flight be not in the winter (neither on the Sabbath day) for then shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be."

This has been very generally applied as having its fulfillment with the Jews, after their house was given up and at its destruction, which followed the end of its seven years of favor. We believe that they did have a fulfillment there, but that they apply to the end of this age especially--in fact as we have seen, everything which occurred to them during their harvest was a shadow of what occurs now during this harvest. To the Jew, it was literally fulfilled; they fled from literal Zion, left literal housetops, fields, beds and mills, and Josephus tells us that mothers ate their own offspring in those days.

But we are looking for the substance there shadowed; we have found the meaning of the "bed" and of the "grinding mills" and of the "house-top," and now let us see who in Zion are they that give suck and are with child in these days. We suggest that Paul and Peter and Isaiah tell us who the children are. Written to new converts, we read: "As new-born babes, desire the sincere milk of the word that ye may grow thereby." (1 Pet. 2:2.) Again, written to those who made slow progress in divine grace and knowledge, we read: "I have fed you with milk and not with meat--even as unto babes." (1 Cor. 3:2), "for when for the time ye ought to be teachers [suck givers] ye have need that one teach you again, which be the first principles [milk] of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk [first principles only] is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age [men--it is when grown to this full age and size of manhood in Christ, that the bed is found too short--that a man cannot stretch himself on it] even those who by reason of use have their senses exercised." Heb. 5:12.

In Isa. 28:9 we read: "Whom shall he teach knowledge? and whom shall he make to understand doctrine [the deeper elements of his Word and plan]? Them that are weaned from the milk and drawn from the breasts."

The nominal church to-day is composed largely of those who give no evidence whatever of being begotten of the Spirit--consequently are not even (embryo) babes in Christ, and have neither part nor lot in spiritual things; and of those who are spirit-begotten, how few have reached any degree of growth--how few are men--nearly all are babes in Christ. We love babes--new-born

R230 : page 2

babes especially, but we feel disappointed, and disposed to chide them (as Paul did), when for the time they ought to be teachers and still have need that one teach them the first principles. They themselves are much to blame that they are "unskillful in the Word," for the strength comes "by reason of use." We should not confound these babes with the class referred to as babes by Jesus, unto whom he says God reveals his plans, hidden from the prudent. There is a sense in which we always should be babes--in meekness and simplicity; we should always be Christ's "little ones." Paul defines the distinction between the two classes of babes in 1 Cor. 14:20.

If now we have found that nearly all the true Christians of to-day (like the Corinthian church of Paul's day) are babes not weaned from the milk, but still needing it, who shall we suppose to be those who give suck in these days? We answer, they are the ministers, class leaders, and Bible class teachers of the church. They almost all boast of giving only first principles--milk; and they seek by all means to prevent those in their charge from wandering off and getting even a morsel of meat--from hearing anything which would cause their "senses" to be exercised.

As we progress into the time of the church's trouble, (Zion's travail) when truth and error are both attacking her and causing her pain, until all of God's true children are delivered out of her--the brunt and severity of anguish will come mostly upon those that "give suck." They will find (and even now are beginning to be alarmed) that not only will the babes cease to come into her, but many (yes, ultimately all) of those now being fed with milk will be weaned and learn to eat meat or die of starvation. "It shall be for a vexation only until He shall make you to understand doctrine" --or to eat meat. Isa. 28:19, margin.

One day is with the Lord as a thousand years. (2 Pet. 3:8.) The seventh thousand (or Sabbath--"the seventh day is the Sabbath") commenced in 1873, consequently we are now in the Sabbath day of our text: Pray (desire) that your flight be not on the Sabbath. The Jewish law placed restrictions upon the people on the Sabbath, and hindered them from journeying as much as they might desire--therefore, if bound by those laws it hindered flight. How is it now? Is there any special hindrance to escape from nominal Zion since we entered the seventh day? We answer, Yes; those who stood fast in the liberty wherewith Christ hath made us free, and were not entangled by any yoke of bondage or creed of men, were in a favored position-- those who get weaned now and eat the strong meat of present truth (See Matt. 24:45,46--which shows that "meat in due season" will be given when the Lord shall have come and is present), and hear the Lord's word, saying: "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." If they now attempt to obey they will find such laws in force in Zion as will make it difficult to get out quickly unless those man-made laws are disregarded.

During the last seven years nominal Zion has sought by every means to prevent escape from her house; it is easy, very easy, for almost any sort of creature to gain admittance, but vile indeed must be the one she casts out; but be you ever so faithful a child of God, and attempt to go forth in obedience to His call, you will find your way wondrously hedged up, and unless your senses have been exercised--unless God has taught you knowledge and made you to understand true doctrines, you will be unable to make your escape. You will first be fawned upon, told how indispensable are your services, how much good you are doing, how you would be throwing away all your Christian influence, how you would lose your social standing, etc. You will also be reminded of the extent of learning (worldly wisdom) of the church and her ministers, of the comparatively few "peculiar people" who hold these views, etc. And, unless you have had your spiritual senses exercised in the Word [not by merely reading, but by searching] you will be unable to force your way against these barriers. Unless possessed of a knowledge of the Word you will be unable to test their ministers by the evidences of heavenly wisdom--the understanding of God's Word, as shown in Isa. 29:10-14. You will be unable to prove whether or not they are the Lord's friends by the tests of John 15:15, and 16:13. Unless you have laid all on the altar, you cannot break away from the social ties and flattering influences; but if you have you can say: "We ought to obey God rather than men." Yes, you must say:

> The dearest idol I have known,
> Whate'er that idol be,
> Help me to tear it from thy throne,
> And worship only Thee.

And not only say, but do it. You will be severely tested, for if you have been blameless before, an example in conduct, and insist on withdrawing, your character will be carefully examined, and if possible some pretext will be found to let you down and out-- as though you had been expelled.

But we read: "Pray that your flight be not in winter." How shall we understand this? We believe that we are now in the "harvest," that it is composed of two parts, or as shown in Rev. 14:14-18, two harvests. The first seven years of gathering the "first fruits of the wheat" and a succeeding period of (33 years) harvesting of the "Vine of the Earth." The first a time of favor, the latter a "time of trouble such as was not since there was a nation." It is with reference to this first (7 years) harvest (which ends we believe in Oct. this year,) that we understand all reference and exhortation to the Bride or "little flock" stands related: it is her harvest time and if we rightly interpret the Word all who will have part in that company and be overcomers will come out of "Babylon" before this harvest ends. Harvest always comes in summer and is followed by the destructive frosts of winter and in the figure used by our Lord we believe that the second harvest or time of trouble stands to the first harvest soon to end, in the relation of winter. With this thought see the force of Jesus' words pray (seek, desire) that you may get out before winter--in season to be an overcomer.

We know that some will say: "The harvest is past--the summer is ended and we are not saved." "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment [dealings] of the Lord. How do ye say, we are wise and the law of the Lord is with us? Lo, certainly in vain made He it. [They use very little of it]....The wise man is ashamed, they are dismayed and taken: lo they have rejected the Word of the Lord and what wisdom is in them?" (Jer. 8:7-9, 19-22.) No, Zion knows not the time of her visitation, and soon, when the harvest and

----

[Continued on seventh page.]

R230 : page 7

[Continued from second page.]

----

summer are ended, it will also be true that the Lord is not in Zion--there is no king in her, there is no balm in Gilead--no physician there and those then in Zion will have lost the "especial" salvation, the prize of being made the heavenly Zion.

This "winter" time coming, is the time of Zion's travail when the great majority of her children will be brought forth but those who will be members of the first-born will come forth before the travail [and we know not how soon thereafter, they will be "changed in a moment in the twinkling of an eye."]

Thus we read "Before she travailed she brought forth; before her pain came she was delivered of a man child [the overcomers]. Who hath heard such a thing?...for as soon as Zion travailed she brought forth her children" [the great company.] Isa. 66:7.

In view of these things can you wonder that Jesus says escape from the house before winter? The harvest is nearly over; the summer will soon be ended, and the winter of trouble will soon be here--"Come out of her my people."

====================

R230 : page 3

GOD KNOWS.

God knows--not I--the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are lead,

And since my Lord the path doth see,
What matter if 'tis hid from me?
God knows--not I--how sweet accord
Shall grow at length from out this clash

Of earthly discords which have jarred
On soul and sense; I hear the crash,
Yet feel and know that on His ear
Breaks harmony--full, deep and clear.

God knows--not I--why, when I'd fain
Have walked in pastures green and fair,
The path He pointed me hath lain
Through rocky deserts, bleak and bare.

I kindly trust--since 'tis His will--
This way lies safety, that way ill.
His perfect plan I may not grasp,
Yet I can trust Love Infinite,

And with my feeble fingers clasp
The hand which leads me into light.
My soul upon His errand goes--
The end I know not--but God knows.

--Selected.

====================

R231 : page 3

EVIDENCE OF FRIENDSHIP.

"Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, [his plans, etc.] but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:15.

The end of Jesus' earthly ministry was come; during those three and a half years he had uttered truths which served to test his followers, which proved to some causes of stumbling, to all who were not "Israelites indeed:" --truths which had brought the opposition of the nominal Jewish church, and of which even some of his followers, had said: "This is an hard saying; who can hear it?" and walked no more with him. But now this work of separating was all over; even Judas had gone out, and Jesus and the eleven are alone. He has been telling them some things regarding their new and high privileges, their new relationship toward God about to be purchased by his death, into the enjoyment of which they should enter after he should ascend to the Father, and His work as ransom be recognized as perfect. Then would come the "power from on high"-- the Spirit which would endue them with ability to understand spiritual, or heavenly things.

It may have escaped the attention of some that at this time the disciples were not begotten of the spirit, though they were justified by faith-- justified human beings, but not begotten new creatures, consequently Jesus' teachings contain little reference to the highest things except in parables; he explained little concerning the "high calling" of the Bride, but said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the spirit of truth is come, he will guide you into all truth." How this corroborates Paul's statement: "The natural man receiveth not the things of the spirit of God," "neither can he know them because they are spiritually discerned." 1 Cor. 2:14. Though justified men, they must be begotten of the Spirit to comprehend things above the human plane.

After telling them of the future unfolding of truth and of his words he tells them why his revelations are for them, viz: because he will henceforth treat them as friends and reveal all things to them.

There are two important lessons conveyed in these words of the Master, as applicable to us as to the eleven Apostles: first, the rule by which He judges who are His friends--"ye are my friends if ye do whatsoever I command you." If we submit our wills completely to his will, thus becoming dead to the world and alive toward God--then he reckons us friends; second, the rule by which we may judge whether he reckons us among this class of special "friends," viz: If he reveals his work and plans to us, even all things which he has heard of the Father.

Now apply these rules to yourself. If you can say, "Not my will but thine be done"--not my plan of saving the world, not my plan relative to the preaching of the Gospel--not my will regarding the nominal church--not my will regarding myself and what I shall do or be--but "Thy will be done" in all these things, then you are a "friend" in this special sense spoken of by Jesus. Now try the other rule, have you evidence that you are a special friend? Is the Spirit leading you daily into more and more of an understanding of his words and plan--revealing more and more of the "mystery" kept hid in former ages, and showing you "things to come." Do you say yes? Very good, then yours is the blessed experience of heavenly wisdom, which at the same time is a proof that you are a special "friend." Continue and if possible increase your consecration, and you shall continue to abide in his love and to have fresh evidences of his friendship by growth "in grace and in knowledge."

If the Word and plan of God are not opening before you: [The Spirit often uses human agencies for communicating truth.] If you are not being led of the Spirit into all truth-- if he is not showing you "things to come," (John 16:13.) then it looks indeed as though you were not of the special friends, and it should be your first work to gain this divine friendship by self-surrender--consecration.

All who believe themselves acceptable servants of our Master should look for and not be satisfied without this witness of the Spirit that they are Christ's friends.

====================

R231 : page 3

THE CREDIBILITY OF THE SCRIPTURES.

Extracts from an Address Delivered by Dr. J. H. Thomas before the "Liberal League" (an Infidel Society), of this City and published in the Restitution.

[We have selected these from among other able arguments, thinking they might be of interest to our readers, though probably most of them you are already familiar with.--ED.]

If then we believe those things that are unaccountable by law, and contrary to our experiences which are the discoveries, and works of men, why should we discredit those things that are the work of God, as evidenced by competent and creditable witnesses? Again I ask in the words of Paul, "Why should it be thought a thing incredible that God should raise the dead?"

We believe there was a time when man did not exist. We know he exists now. What has been, may be again; therefore, if man ceases to exist, he may exist again, which would not even be contrary to our experiences. I contend, therefore, that the Atheist and Infidel, in accordance with their own reasoning are bound to accept the testimony of the apostles that Jesus rose from the dead, whereby the divinity of the Scriptures is proved: for, if God raised Jesus from the dead he was divine; and as he acknowledged the authority of the old Scriptures, and they testified of him, they are divine.

Having noticed a few of the arguments that might be adduced under this head, I call your attention to the New Testament prediction of an apostasy and its fulfillment as another reason why I believe the Bible to be the word of God.

If the New Testament prediction be divine authority, there should be to-day not only an apostasy from the faith once delivered to the saints, but there should be a dominant Christianity (at least so-called) political, tyrannical and corrupt. As proof of this we call your attention to the predictions.

Says Paul (Acts 20:28): Take heed to yourselves, and unto all the flock over which the Holy Spirit hath made you overseers; feed the flock of God, which he hath purchased with his own blood; for I know this, that after my departure shall grievous wolves enter in among you not sparing the flock; also of your own selves, shall men arise and speak perverse things.

Again, writing to Timothy he says: The time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.

This is a plain prediction of a departure from the truth as proclaimed by Christ and his apostles; and before the apostles had finished their work this departure from the truth, or apostasy had commenced, and we find Paul writing to the Galatian believers, saying: "I marvel that ye are so soon removed from him that called you into the favor of Christ unto another gospel; which is not another, but there be some that trouble you, and would pervert the gospel of Christ."

We see the predicted apostasy had commenced in Paul's day. This was to go on and grow into a political form and become in the world an ecclesiastical system supported by the sword. This is clearly predicted by Paul. The Thessalonian believers had become anxious about the return of Christ as an event about to happen, but Paul writes them, saying: "Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped so that he as God sitteth in the temple of God showing himself that he is God."

Paul further says: "This wicked one the Lord shall consume with the breath of his mouth and destroy with the brightness of his coming."

According to these predictions then, there ought to have been in the past an extensive departure from the faith, a corruption of Christianity, developing a pretender to divine authority, lording it over the kings, and governments of the earth.

I ask if this prediction has not been fulfilled--realized in every particular? What has been in the past, and what is to-day the most notable feature of European history? Is it not a man at the head of an ecclesiastical system exhibiting himself as an object of the highest homage upon earth, and in the name of Christ claiming the highest authority, and the right to lord it over the kings and governments of the earth?

I contend then that the developments of this apostasy--a prominent feature of which is a union of church and state --is an exact fulfillment of Paul's prediction, and is therefore a good and valid reason why we should believe the Bible to be the word of God. What human being unassisted by divine inspiration could have predicted 1800 years ago with such clearness of vision--such accuracy of detail an apostasy such as now exists, headed up in Rome and extending nearly, if not quite, to every inhabited part of the globe, and embracing every false system of religion--teaching

R232 : page 3

for doctrine the commandments of men, and which is fully ascribed in the apocalypse and symbolized by a woman sitting upon a scarlet colored beast, upon whose forehead is written: "Mystery, Babylon the Great. The mother of harlots and abominations of the earth."

This is symbolical and expressive of all names and denominations of the great apostasy, from the church of Rome to the most extreme division of Protestantism who make void the truth by their traditions, and so fill up the measure of Paul's predictions, which is evidence that Paul spoke not of himself but as he was instructed by the Holy Spirit.

We call your attention to the wonderful fulfillment of prophetic history in relation to the Jews, or Jewish nation, and their distinct racial existence at the present time as another reason why I believe the Bible to be the word of God.

That a race of people with no national organization, no centralized power, banished from their own land, scattered among every nation under heaven, despised, cast out as evil, down-trodden, robbed again and again of their wealth, should still exist as a distinct people is a remarkable thing, unaccountable from any human standpoint. A people massacred by tens of thousands, yea more; in A.D. 70, 1,300,000 perished at the destruction of their city and temple, and 97,000 were carried away captive. Sixty years after, in attempting to return, half a million were slaughtered. A.D. 135, the Emperor Adrian destroyed 50 castles, 800 cities, and slew 530,000. Under King John of England 1,500 were massacred at York in one day. Under Ferdinand and Isabella 800,000 by a single decree were forced out to sea in boats, and the most of them perished. And still they live.

Does the history of the world record another case like it? Over 3,000 years ago going down into Egypt a family of 70 persons and in 430 years coming out a great nation. They saw the proud Egyptian perish in the Red Sea. They witnessed the fall of great Babylon and the rise and fall of the mighty empire of Medo-Persia --in the words of another: "They out-lived the Caesars and the terrible visitation of the dark ages, and here they stand to-day as distinct as ever; occupying no country of their own, scattered through all lands; identified in their immemorial physiognomy, earth's men of destiny, before the venerableness of whose pedigree the proudest escutcheons of mankind are but trifles of yesterday."

We return to the works of creation; to the world of liberal-minded, to the Atheist, or Infidel for an explanation. Tell us how it is that such a remarkable race of Jewish people, in whose days nations have been born, kingdoms established, empires formed, great and magnificent cities builded, and passed away, leaving no sign of their glory, and scarcely a relic to show that they ever had an existence; while this people, persecuted,

R232 : page 4

banished from place to place, massacred, robbed, and cruelly deprived of their wealth by almost every government on the earth, still live a powerful people, distinct in their facial and racial peculiarities, and still hold the wealth of the world?

We read no answer in the Infidel's revelation--the works of nature--to such a question, and we contend that apart from the Bible--apart from a revelation from the Deity no answer can be given.

How different has been the course of the other people! What Englishman can say with a certainty to-day he is from Briton, Roman, Saxon or Norman stock? But find the Jew where you may, in Russia, Germany, England, or our own great republic where English, Irish, Germans and all nations amalgamate like metals in a furnace, and he is a Jew still claiming Abraham as their father, clinging to Moses, holding fast their traditions, looking toward Jerusalem, longing for their Messiah, as when their fathers trod the vine-clad hills of Judah's land--wandering for centuries, weary and foot-sore, in every land but their own; surviving the greatest persecutions ever inflicted upon a people; suffering enormous and almost incredible butchery again and again for over eighteen centuries, they have risen again as a great power among mankind. Holding the money power of Europe, among the foremost in science, literature, or government, you find the Jew the marvel of nations, the standing miracle of the world's history, which no human tongue untouched by spirit power has ever been able to explain apart from that book, the Bible--that book from whose divinely inspired pages comes the solution of the mystery in the words of Jeremiah, the prophet:

"Fear thou not, O my servant Jacob, neither be dismayed, O Israel, for I am with thee, saith the Lord, to save thee; though I make a full end of all nations, I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

Surely there are none so blind as not to see a solution of the mystery and the voice of God in this prophetic announcement:

"O Israel be not dismayed, for though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; for lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it; for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob (or Israel) shall return and be at rest, and none shall make him afraid."

From this book, the Bible, then, we learn why the Jews still exist, why they still retain a distinct racial identity, why they are a power among mankind, why they hold the wealth of the world!--because God hath said he will not make an end of them, but will deliver them from their captivity and bring them again to their own land, where they shall have rest.

I contend, then, that the Israelitish people are a living testimony of the divinity of the Bible--of the spoken word of God. Like the bush of Moses--ever burning yet never consumed-- an unanswerable refutation of the blasphemous sophistry of that class of Atheists who, like Col. R. G. Ingersoll, dare to speak with solemn mockery of the word of God, and defy *Yahweh* the *Elohim* of Israel, who hath said again, by the same prophet:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off: Say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob from the hand of him that was stronger than he. Behold, I will bring them from the north country, and gather them from the coasts of the earth.... I will say to the north give up, and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth (Isa. 43:6.), for I am a father to Israel and Ephraim is my first-born."

Let me assure you that as certain as this prophecy has been fulfilled in the preservation of down-trodden Israel in all lands, so certain will it be fulfilled in their restoration to their own land. Even now the Jews number 30,000 in Jerusalem and vicinity, and every day increasing. I ask what better reason need we give for believing the Bible to be the word of God?

But no greater reason is the one I have just advanced than the one which follows why I believe the Bible to be the word of God. I refer to the prophecies in general and the wonderful and marvelous accuracy of their fulfillment.

How different from the vague, incoherent predictions of the Greek and Roman augurs, and the doubtful, hesitating utterances of diviners, soothsayers, psychologists, and false prophets of all ages. The latter, speaking from the inspiration of nature and an intuition common to an animal creation, there is no certainty of their predictions coming to pass; while the prophecies, being accurately fulfilled, compel us to believe that they spoke as they were moved by the spirit or inspiration of God.

The prophets, being inspired by Him who knoweth all things, and who hath said to the world by the prophet Isaiah: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure."

Their predictions are always fulfilled. I contend that if we carefully consider the prophecies and their fulfillment the evidence of the divinity of the Scriptures is overwhelming.

Take for instance the prophecies concerning the Jews. It is admitted by Atheists and Infidels that the Jews are an ancient people, going back at least 3,000 years, that they have documents which they regard as those of Moses, and hold as divine.

We turn, then, to Moses and read what is written, and we find that God informs Moses that after he has brought Israel into the land, which he swore unto their fathers, that floweth with milk and honey, and when they shall have eaten and filled themselves and waxed fat, then will they turn unto other gods and serve them, and "provoke me, and break my covenant."

And Moses was required to write the words in a book as a witness against them, and tell the words to the people. Moses did so, and you will find them in the 31st chapter of Deuteronomy, and Moses said to the people: "I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you, and evil will befall you in the latter days, because you do evil in the sight of the Lord, to provoke him to anger through the work of your hands."

Then follows a prediction of the evils that should fall upon them in the latter days of the Mosaic constitution of things which was then being laid or founded. Some of the evils predicted

R233 : page 4

are as follows: "I will scatter you among the heathen, or nations, and will draw out a sword after you, and will bring a nation against thee from afar, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand, a nation of fierce countenance... and he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst throughout all thy land: and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters ...in the siege, and in the straightness wherewith thine enemies shall distress thee."

I ask you to read the history of the passing away of the Mosaic constitution of things at the destruction of Jerusalem, and you cannot help being awed by the accuracy of the fulfillment. The Roman eagles were planted upon her walls, and in the midst of the siege so great was the distress that women took their babes from their breasts and roasted them for food.

Every line and word of the prophecy by Moses was fulfilled with awful reality. One million three hundred thousand Jews perished and ninety-five thousand were carried away captive; and so the Jews were scattered among all nations. Jerusalem was laid in the dust, not one stone of their magnificent temple was left standing upon another, and to-day Jerusalem continues to be trodden down by the desecrating footsteps of the Mussulman and Turk. A marvelous fulfillment of that prophecy of Jesus when he stood and cried:

"These be the days of vengeance that all things that are written may be fulfilled: for there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations, and

Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled."

Jerusalem to-day is a standing fulfillment of this prophecy.

Don't tell me this prophecy was written after the event, for the preponderance of evidence is against you. There is little if any doubt that this prophecy was written as early as A.D. 50. But it matters not when it was written, as it is testified by the apostles that it was spoken by Christ, and their testimony has never been impeached. Not only so, but the prophecy is in course of fulfillment before our eyes, and speaks for its own divinity; the Jews are still scattered, Jerusalem still trodden down. Why? Because the times of the Gentiles are not yet fulfilled.

But we turn to other prophecies equally remarkable. Of the city of Tyre, once the stronghold of the Phenicians, that stood a thirteen-years siege by land and water, and even then not conquered, it is said:

"Behold! I am against thee, O Tyre! and will cause many nations to come up against thee: and they shall destroy the walls of Tyre and break down her towers. I will also scrape her dust from her, and make her like the top of a rock, and it shall be a place for the spreading of nets, for I have spoken it."

History informs us that Alexander scraped the ruins from the site of the old city. The Infidel, Volney, states that it is a place where fishermen spread their nets. It is evident, then, that the prophecy was the voice of God, and not man.

Again the prophet says concerning Samaria: "I will make Samaria as an heap of the field and as a planting of a vineyard, and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Was this fulfilled? Says Dr. Keith: "The people of the country, in order to make room for their fields and gardens, have swept away the old houses and poured the stones down into the valley. The hill is left like the plantings of a vineyard. Every clause of the prophecy has been fulfilled with awful minuteness.

Do we need a better reason for believing the Bible is the word of God? Could a man whose lips were not touched with the inspiration of Deity have spoken with such unerring certainty? Every man of sense, of culture, of reason, must answer "No."

The same is true of the Babylonian, Medo-Persian, Grecian and Roman kingdoms. Their rise and fall were accurate fulfillments of prophecy. Even the Roman empire to-day, in its divided state, fills the prophetic vision.

But for a moment we must call your attention to prophecies that relate to our own times; and what are they? I answer, it is declared in the prophecies that "in the latter days"-- mark, it says in the "latter days"-- that the land of Israel shall be "brought back from the sword," and numbers of the Jews are to return, having been gathered out of the nations, and settle in agricultural colonies, dwelling in unwalled villages, dwelling safely, without bars or gates, possessing much wealth in cattle and goods, under the protection of a foreign power easily recognized as the British power. That the Ottoman or Turkish power must pass away. That it will be accomplished or brought about by Russia, in conjunction with other powers. That she will be led on with a view to take great spoils from the Jews. That she will plant her standards at Constantinople and take Egypt. That she will be opposed in her onward march by the British lions, who will say to her: "Hast thou come to take a spoil?" That it will result in all the nations of Europe being gathered together in the great battle of Armageddon. That the armies of the nations are overthrown, the kingdom of God established upon the mountains of Israel, the nations subdued, and a reign of righteousness and peace given to the world.

These are prophecies that relate to our own times. I ask what of the outlook? Are they being fulfilled as evidence that God has spoken? Most assuredly they are.

The Jews are slowly but surely turning their wandering feet toward Jerusalem. The Anglo-Turkish Convention opened the way for their return with a freedom that has never been granted before. England has thrown her protecting arm over Asiatic Turkey, which makes the British power, in fulfillment of the prophecy, the protectorate of the Jews.

When the protectorate was officially announced the Jewish Chronicle wrote thus: "There has dawned in the East--the cradle of our race--a light which deepens in effulgence as the day advances."

The Jewish World wrote: "This opens a great future for the Jews of the Holy Land."

R233 : page 5

The result is, numerous schemes are being put forth to further the return of the Jews and establish them in agricultural colonies, which is an accurate fulfillment of the prophecy. Of these I may mention the great humanitarian scheme of the Sir Moses Montefiore Testimonial Fund, the object of which, says the Jewish World, is to better the condition of the Jews of Palestine by the introduction of industrial and agricultural pursuits. But lately, the Testimonial Fund Committee advanced L2,600 to a building society in Jerusalem, of which societies there are several. I may also refer to Mr. Oliphant's book which has just appeared advocating the formation of a Jewish settlement in the land of Gilead.

Of this work, the Jewish Chronicle writes:

"We are inundated with books and pamphlets on Palestine; the air is thick with schemes for colonizing the Holy Land once more, but none of the projectors are more enthusiastic, or more practical than Mr. Oliphant."

I ask what is this but the fulfillment of the prophecies before our eyes--the prophecies I have just referred to--an evidence that God has spoken?

====================

R233 : page 5

THE FOOTSTEPS OF JESUS.

"Christ suffered...leaving you a copy so that you may follow in His footsteps." 1 Pet. 2:21, Diag.

If we follow in the exact footsteps of another we always arrive at the same destination. Our text informs us that the steps in which Jesus trod, and in which he calls upon us to follow, were steps of suffering. But why does he call upon us to endure suffering? Because of the great love wherewith he hath loved us, and because as he prayed (John 17:22-24), he would have us with him that we may behold his glory, and be joint heirs with him to all that glory.

For the joy set before him he endured that suffering, despising the shame. What was that joy that nerved to such endurance our suffering Lord? Paul says because "He was obedient unto death. God also hath HIGHLY EXALTED him and given him a name above every name, etc." Phil. 2:9. If he was highly exalted after and because of his obedience to death, he had more glory and honor then than that which he had with the Father before the world was. Was he immortal then? No, for the Scripture saith that the King of kings and Lord of lords who, in his times, Jesus will show to be the blessed and only Potentate, and to whom he will deliver up the kingdom of earth, after that he has subdued all things unto him, this one, the Father, Jehovah, is the only one who hath immortality: (1 Tim. 6:16)--"life in himself"--independent of any support outside itself, subject to no conditions, incorruptible, exhaustless, unlimited, eternal. Now when Jesus was highly exalted he became partaker of the same Divine, immortal nature, for we read "As the Father hath life in himself,

R234 : page 5

so hath he given to the Son that he should have life in himself. John 5:26.

This partaking of the Divine nature, becoming the Son of God, the "only begotten Son" on this divine plane was a part, but only a part of the joy set before our Lord. He was also to redeem from death and restore to perfection a glorious race of beings, once created in the image of God, so that "every creature which is in heaven and on earth will say, blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

O, what a joy that will be to his glorious benevolent nature. But that is not all. Having been found in fashion as a man (a perfect man) he loved humanity with all the devotion and tenderness of a perfect affection. And as some of the race come to realize and appreciate his great love and so much so as to forsake all and follow him, he longs to have these with him where he is that they may behold and share his glory. This joy was also set before him--the joy of bringing many sons (other Sons begotten of God) to glory--to the same Divine plane. O, what wonder that for such glory, and honor, and blessing, he should bear the cross, despising the shame.

And this same joy--this exceeding and ETERNAL WEIGHT of GLORY is set before you who are called to follow in his footsteps. Now weigh it if you can; measure it if you can-- the breadth, the length, the height, the depth. Oh, can you? Eye hath not seen nor ear heard it, neither hath entered into the heart of (the natural) man, the things which God hath prepared for them that love him. But he hath revealed them unto us by his Spirit.

We are called to be joint heirs with Jesus, heirs of immortality, partakers of the divine nature, part of the divine family, far above men and angels. We as the bride of the Lamb are to have a name that is above every name, since we are the people for his name. The Bride shall bear her husband's name, and she shall be like unto his glorious body.

Wherefore holy brethren (reckoned holy since purchased from sin and death), partakers of the heavenly calling, consider Jesus. "He was rich," (a glorious spiritual being before the world was) yet for our sakes he became poor (transferred his life from a spiritual to a human form, then sacrificed that) that we, through his poverty, might be made rich (partakers of his high exaltation).

Let us look for his footprints. We find that his first step was consecration. "A body hast thou prepared me (not prepared until it had reached its maturity--thirty years, according to Jewish law). Then said I, Lo, I come to do Thy will, O God." Heb. 10:5,7. "Not my (human) will but thine be done." He then symbolized by his burial in, and resurrection from, the water, his entire consecration, his willingness to be immersed-- swallowed up in death--and his faith in God's power to raise him to a new life. Have you followed him here? Immediately after, he was led into the wilderness, away from human sympathy, human society, and human pursuits. Are you there, or are you clinging to a worldly church for sympathy, society, and worldly ambition? There he was tempted and tried in all points; so must you be. He was armed with the sword of the Spirit, which is the Word of God, wherewith he was able to quench all the fiery darts of the enemy. Are you thus armed?

His entire consecration separated him from all human sympathy and friendship. He was a man, with the same natural desires and necessities as other men; consequently, when these were all laid on the altar of sacrifice: "He was a man of sorrows and acquainted with grief." The purity of his life and teaching condemned the teaching of the Scribes and Pharisees, (and brought upon him the anathema of the church of his day.) He was counted a fanatic, an impostor, a teacher of false doctrine, as one possessed of a devil. The religious teachers to whom the people looked for guidance denounced him and finally stirred up the people to have him crucified. It separated him from his earthly relatives, "for neither did his brethren believe on him." (They were doubtless ashamed of the stigma which his peculiar and unpopular course brought upon them as a family.) It would seem that he was an outcast from his mother's home, for he said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." As a citizen he was despised by his fellow citizens, counted an enemy of Caesar's, and one who sought to usurp kingly authority. His conversation was in heaven, and earth understood it not.

Has your consecration so sanctified --set you apart from the world, the nominal church, your former worldly friendships, etc.? Have you followed Jesus here? Has your name been so cast out as evil? It will be if you follow Jesus closely. If they hated me, said Jesus, they will hate you also, and whatsoever they have done unto me, they will do unto you also. But if they do so cast you out, Jesus will hear of it, as he did of the blind man whose eyes he had opened, and as then, he will find you and show himself to you, and talk with you and open the eyes of your understanding, causing your heart to burn within you while he opens up the Scriptures. Blessed communion: What a friend we find in Jesus!

This was the victory whereby he overcame--even his faith in God, for he looked not at the things which are seen, but at the things which are unseen--eternal. Are you so doing? When he was led as a lamb to the slaughter, he opened not his mouth. Do you seek to imitate that uncomplaining, patient meekness in the everyday trials of your wilderness life, and will you by his grace do so until he says it is enough? Step cautiously, plant your feet just in his prints, and you cannot mistake the way. Don't think to reach the same end by avoiding some of the most difficult steps. You cannot do it; you will lose your footing and fall. Neither should you hesitate when you find the steps leading through a thorny and difficult way. O no: the time is too short. RUN with patience.

Ah, dear brother, sister, it is no easy road; but do you think the end justifies the means? Now look again at the prize; keep your eye of faith fixed on that. Give up your human will, your human ambition, etc., as Jesus did, and commit your new spiritual life to him who is able to keep it. If you let Him, God will work in you to will and to do of his good pleasure, and Jesus says: "Fear not, little flock; it is the Father's good pleasure to give you the kingdom."

====================

R234 : page 5

THE TIMES WE LIVE IN.

The present is a momentous crisis. All sects are shaking. The religious world is convulsed. Atheism has opened her batteries, and unsheathed her sword. Skepticism is big with hopes. Catholic and Protestant Popery are plodding and plotting for the supremacy. The little and the great Popes are on tiptoe. Saints are praying for the millennium; myriads are laboring for its introduction. The Bible and the creeds are at war. There is no truce. Such is the present.--Christian Baptist.

====================

R234 : page 5

"ART THOU HE THAT TROUBLETH ISRAEL?"

These were the words of Ahab, king of Israel, to Elijah. Ahab, it will be remembered, was the husband of Jezebel, the wicked woman, who persecuted Elijah, and from whom he fled into the wilderness for three and a half years. (See 1 Kings 18:17.)

We have heretofore seen that all three of these Jewish characters were types or figures of classes in the Gospel age, and that their actions were such as to illustrate the actions of those classes which they represented: Elijah represented the church--the true and earnest teachers of God's Word; Jezebel is used to represent the false church, Papacy, and which came into power by marriage with the Roman Empire, which is represented by Ahab.

As Papacy used the Roman army and power to persecute the true teachers of the Lord (and slew many) for three and a half symbolic years, or twelve hundred and sixty symbolic days; so Jezebel used Ahab's power to persecute Elijah and slay the Lord's prophets for three and a half literal years. During those years there was great drouth in the land; so, too, during the 1260 years of Papal persecution, ending in 1798, there was a great spiritual drouth and "a famine, not of bread nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. Then the false teachers of Baal (Papacy), being refuted, an abundant shower has come; Jehovah is again recognized. But Jezebel and her daughters still hate the Elijah class and seek their destruction.

It is about this time that Ahab said to Elijah: "Art thou he that troubleth Israel?" Elijah troubled them because he was a true prophet and opposed their sins; so too with those now who remain true to God, who will not bow to the forms and customs of this perverse age, but rather reprove them. Sorely vexed by these reproofs, those at ease in Zion use almost the words of Ahab to Elijah: "Art thou he that troubleth Israel?"

Yes, we would trouble Israel. God has said: "He that hath my word let him speak my word." "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions...yet they seek me daily and delight to know my ways

R235 : page 5

as a nation that did righteousness and forsook not the ordinances of their God." This was applicable to fleshly Israel (the "shadow") and to the nominal Gospel church as well. There never was a time in which the Jewish laws and ordinances were more faithfully observed than during the seven years of their "harvest." Every form and ceremony and tithe was scrupulously remembered. The Temple just finished by Herod was the grandest in which they had ever worshiped. Their religious system was gaining a worldwide reputation. Missionary enterprises were on foot for Judaising the world, and so zealous were they that Jesus said of them, "Ye compass sea and land to make one proselyte." Yet of all this grand display--zeal, pomp, and seeming success--it was said, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me. Matt. 15:8. Of their religious observances Jesus said: "Ye make clean the outside--like whited walls and sepulchers clean and beautiful outside, but full of decay and corruption within.

R235 : page 6

That church, that age and that "harvest" were but the shadows of this age, church, and harvest. As then so now, prosperity and seemingly great success attends both at home and abroad the church's efforts. Magnificent temples of worship, grand music and costly apparel, seem to stamp the present time as one of unparalleled success; yet now as then, it is mostly on the outside that the beauty is seen, for inwardly the church seems daily to become more corrupt and worldly. "Lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

Jesus said the converts to Judaism were really injured by being brought into that corrupted church, and we believe that the same thing is true here since the degeneracy of the Gospel church. The man of the world is injured more than benefited. While of the world he was open to conviction of sin, but the church has said to him: You are a moral man, and hence not a sinner; if you have any secret vices let them go, and come join our church, then you will be one of us in "good and regular standing." The man is surprised at the liberality of the view, always thought he was as good as the majority of the church members and better than some, and is pleased to know that the church recognized his worth; pleased, too, perhaps, to enter into organized respectable society. He joins the church, and is now a church member in name. He is benefited by being kept from some outward and shameful sins, but he is injured in as much, as he is now persuaded by the church that he is a Christian while in reality he has neither part nor lot in the matter.

He is injured by getting the form without the power of Christianity. He now falls fast asleep--at ease in Zion; he awakes only when a criticism of the church is made; he then feels himself a "defender of the faith."

And not only is the man injured, but the church is injured yet more, for who can estimate the weight and effect of every such "tare," every such sham Christian, every such self-deceived deceiver? But the Lord's wheat field (Matt. 12.) is overrun with such tares, which choke the wheat and almost hide it from view. Now that we are in the "harvest" and the sickle of truth is doing its work, what wonder if there be some commotion?

Zion is at ease and self-satisfied, and when we cry aloud and spare not, but show God's people their sins and their forms of godliness without the power thereof, they become enraged and complain that we are troubling Israel. When this same charge was made against Jesus, our head--that he was opposing and hindering the God-appointed leaders and teachers, the Chief Priests, Scribes and Pharisees, he said: "Think not that I am come to send peace on the earth: I came not to send peace, but a sword [Truth is a sword]. For I came to set...at variance...and a man's foes shall be they of his own household...and he that doth not take his cross and follow after me is not worthy of me." (Matt. 10:34.)

TRUTH NEVER HAS LED

the majority, during this time when evil is permitted to reign, and hence always has had as a large part of its work to reprove darkness. Reproof is never pleasant, but is especially unpleasant to those who most need it. [Of the saints it is written: "Great peace have they that love thy law, and nothing shall offend them."] It was because he thus reproved sin and error that Elijah was hated and called Israel's troubler; for the same reason Jesus was denounced, and for the same reason all who will live Godly are similarly offensive.

But if any man will reprove, let him speak as an oracle of God, and let nothing be done or said, through bitterness, strife, or vain glory; but let him by a meek and quiet spirit show forth in love the power, as well as the form of Godliness to the praise of Him who hath called us out of darkness into his marvelous light.

Jesus in his day called the attention of the Jews to the judgments of God about to come upon them, saying: "These be days of vengeance that all things written should be fulfilled." (Luke 21:22.) Elijah gave warning of the death of Jezebel and Ahab, that dogs should lick his blood and eat her flesh. So here it becomes our place to speak the word of God as declared by him, that Ahab and his successors (the Roman and succeeding empires) shall be slain--i.e. destroyed. (Dan. 2:44.) Also, that Jezebel shall be "eaten by dogs" (the degraded), i.e. Papacy, and in fact the nominal church, as it represents the same church and world-united system, shall be cast down and consumed.

Elijah further represents the "little flock" of despised ones, by being highly exalted, caught up in a whirlwind. Oh, that we may be among the little company now separating, who shall soon be changed in a moment into the perfect likeness of our Lord and head!

====================

R235 : page 6

PRUDENT OR IMPRUDENT, WHICH?

Wisdom and prudence are good things in their place, and when not overdone or abused; but there is such a thing as being over-wise, or "wise above that which is written," and there is, we think, such a thing as being prudent above that which is written.

We have been somewhat exercised upon this thought by the expressions and looks of some of our friends, when their attention has been called to the subject of Restitution.

The thought that men are to be restored to natural life again, to live again in the flesh as men, that they are in fact to be restored to all they lost through Adam, or because of the sin of Adam, seems to many to be the height of presumption, but they would not apply the same rule of reasoning to other matters, we think. Take Rom. 5:18-19: "As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." Now if these words were used in the same way regarding anything other than the relation between God and man, who would think of making the second part of each statement mean less than the first?

Now without asserting positively that man will live again in the flesh, restored to Adamic perfection, let us consider our attitude in connection with the fact, (if it be a fact) and who would be likely to know it.

First, then, those would be most likely to know it who are in a condition to receive the truth whatever it be. Not that the truth can be anything but the truth, but it may be very different from what we had supposed it to be, owing to previous education and training; but if we are willing to receive it because it is truth, it is presumptive evidence that we shall be likely to recognize it when brought to view.

Again, having recognized the truth, and having become acquainted with it, we should be likely to love it, and of course to receive it; for we cannot suppose one would reject a thing they loved (unless indeed they love something else more, and that something antagonize this). Then having recognized, loved and received this truth, what more natural than that they should proclaim it?

It is hardly supposable that one could become acquainted with a truth of such a deep interest to mankind as this is, and yet say nothing about it.

The subject is one so full of comfort, and one, too, which appeals to our sense of God's wisdom, justice, and love; and one which, from every stand-point, except of settled prejudice, gives us a view of God's attributes shining forth gloriously, which so entrances us as we gaze that we are constrained to cry out with the Psalmist (107-8): "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

But if the doctrine of restitution be true (don't forget that there is a "much more" salvation), how nicely it would match with and explain this Scripture which has so long puzzled us: Ezekiel 16:53. In this chapter, God, through the prophet, is "causing Jerusalem to know her abominations," (2nd verse) and after speaking at some length upon the subject, says: "When I shall bring again the captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." But says one: "That does not prove restitution; some commentators say that God did not intend

R236 : page 6

to bring again the captivity of either; he only says, when I do one, I will do the other, and he is speaking not of death."

We are not asserting NOW that it does prove restitution, only considering that if the doctrine is true, how easy you would get along with some Scriptures, and how you would not have to be so very "wise and prudent" with a good many passages of Scripture.

(55th verse): "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, [they were dead and in their graves, you know,] then thou and thy daughters shall return to your former estate."

Opposed to the thought that this was an emphatic way of saying that he would do neither is the statement in the 61st verse: "And I will give them unto thee for daughters, but not by thy covenant--(i.e., the old covenant).

Again, if it is true, what light would be shed on the words of Jesus in Matthew 11:24, where in speaking of the privileges which Capernaum had failed to improve, he said: "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee." And this last would harmonize with the other quoted from Ezekiel. This view would lend some meaning to the words of Jesus in Luke 12:32: "Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come." With this view we shall not wonder so much that Peter said (Acts 3:21) of Jesus: "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of his holy prophets which have been since the world began."

But say some: "Do not tell the people such things; if you do they will never repent, but will live right on in sin." My dear sir, who told you that?

If it is true, and God has been speaking of it by the mouth of all his holy prophets since the world began, as Peter says, shall we be prudent above that which is written? If we should, it would be equivalent to saying that God was very unwise to allow the prophets to utter such things, even though they were true, and that if he had the prudence of some of his creatures, he would never have allowed such writings as that in Ezekiel to be put before the world, together with many other careless (?) statements, lest men might guess that the Psalmist was right, when at the end of every verse of the 136th Psalm he says: "The mercy of the Lord endureth forever," and if they were to think that, just as likely as not the very next thing they would think would be that the punishment of the wicked would end some time; and if they should get that idea, they might find an explanation to some texts that prudence has said taught the doctrine of "endless torment;" and if they should become convinced that God did not intend to punish the wicked beyond the point of reformation, they might conclude that his name (Love) was very appropriate, and love him too.

Now, it is a noticeable fact, that those who do not believe in the doctrine of restitution are the ones who think it is imprudent to teach it. Query: Are they the ones referred to in Matthew 11:25? Jesus had been telling, how much more tolerable it would be for Sodom in the day of judgement than for Capernaum, and: "At that time Jesus answered and said: 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

And 1 Cor. 1:19: "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." Is it not best, then, dear brethren, to give our whole attention to the "spirit of truth," and like prattlers (babes), tell it just as it is, and thus insure further revelations? For:

Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain.

If our Heavenly Father has not been prudent enough to guard his own character, we shall make a poor display of our wisdom to undertake to do it for him, and we cannot afford to lose the things that would be "hid" from us by so doing.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "Even so, Father, for so it seemed good in thy sight."

J. C. S.

The desert rose, though never seen by man,
Is nurtured with a care divinely good.
The ocean gem, though 'neath the rolling main
Is ever brilliant in the eyes of God.

Think not thy work and worth are all unknown,
Because no partial pensmen paint thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words and ways.

N. B. Cobb.

====================

R236 : page 7

THE PRESENCE AND HARVEST.

(MATT. 24:3.)

"What shall be the sign of thy presence and of the consummation of the age?" (See Emphatic Diaglott.)

This rendering sheds light on the relation between the presence of Christ and the Harvest. The Greek word *parousia* does not mean the act of coming, but the being present. So the Lexicons tell us. The word *aion* does not mean this globe, or this general order of things, but an era, or age.

This passage, it will be seen, gives no countenance to the quite popular conception of the relation between the coming of Christ and the "wreck of matter and crush of worlds." This false notion makes the subject one of dread.

The word *suntelia*, translated end, does not mean a point, but a period of time. The same word is used in Matt. 13:39: "The harvest is the end [*suntelia*] of the age." In verse 30 Jesus shows that the harvesting is a work done. "In the time [period] of the harvest." With these few facts before us, reading the text gives this as the substance of the question: "What shall be the sign [evidence] of thy presence and of the harvest of the age?"

The sign of the presence is the sign of the time of harvest--one sign (evidence in the aggregate) for two things. The worker and the work are related to each other. Whoever believes, on the strength of what he considers good evidence, that the harvest is come, ought to believe in the presence of Christ, as Lord of the Angel reapers. The presence and the harvest are related not only in the text, but in reason. Some who once consistently accepted both, because of their relation, now deny the presence, and inconsistently hold that He will not come until the end of the harvest. They will doubtless soon, in order to regain the balance of consistency, discard the harvest also. Matt. 24:3 must suffer violence, if it must be maintained that the harvest --the end of the age, and its work,--precedes the coming of Christ; and this is the position of all who deny the presence of Christ and yet teach that we are in the harvest time.

It would not be so inconsistent with the order of the text should it be claimed that the presence of Christ, for some preparatory reason, should precede the harvest, as it was at the first advent, from His birth to His ministry; but to invert the order and have the consummation of the age before His arrival seems absurd.

We have no desire to make parallels, but when parallels really exist between the closing work of the Jewish and Gospel ages, we are glad to accept them, and regard them as a strength to the argument on the equality of the "Two Dispensations." And it is strangely out of harmony with the pattern character of the Jewish dispensation to claim, as some do, that though Christ was present on the Jewish level to introduce the Jewish harvest, yet He will not come to the level of the Gospel church until the Gospel harvest is ended.

There can be no doubt that the cause of this inconsistency, and denial of the presence of Christ during the Gospel harvest, is a misapprehension of what the level of the perfect Gospel church is. Paul gives us the key when he says: "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." (Rom. 8:9.) The ideal of the flesh is a perfect flesh man, but the ideal of the Spirit is "the spirits of just men made perfect." (Heb. 12:23.) If a perfect flesh man has a flesh body, a perfect spiritual being ought to have a "spiritual body"--and such Paul assures us will be the case: "It is sown a natural [*psukikon*--animal] body; it is raised a spiritual [*pneumatikon*] body." The former, even when perfect, is, and must be, according to the law of the flesh; and the latter is by the law of the Spirit. So Jesus, knowing both laws, says: "That which is born of [produced by] the flesh is flesh; and that which is born of [produced by] the Spirit is spirit."

No wonder that those who deny the presence and yet believe the harvest is here, are anxious to ignore some of the parallels of the Two Dispensations. Losing sight of the parallel causes them to ignore also the contract; for the second coming is,

R237 : page 7

and should be, in harmony with the spiritual character of the Gospel dispensation, even as the first coming was in harmony with the fleshly character of the Jewish dispensation.

That spiritual beings are naturally invisible to mortals, has often been proved; and that they have power to appear when it is necessary. God is said to be invisible, and of Christ it is said: "Who is the image of the invisible God, the first born of every creature;" (Col. 1:15) clearly implying that as soon as creatures are born of the Spirit they, too, become invisible. Angels are naturally invisible to mortals, and yet on special occasions they have been seen, and men have the promise of being made like unto the angels, and also like unto Christ.

The invisibility of the new being to mortals is more than implied in Paul's teaching in 2 Cor. 4:14-18.

That the risen body of Christ was invisible to mortals, only when for special reasons He appeared, should be admitted by all who ever knew that truth, or who have read the account. That, though Christians are actually in the flesh until these bodies are changed, (Phil. 3:21) God does not count them in the flesh, but in the spirit, (Rom. 8:9) and therefore as "risen with Christ" (Col. 3:1) "through the faith of the operation of God, who hath raised Him from the dead," (Col. 2:12) cannot be ignored with impunity.

As Christ risen is naturally invisible, as we have shown, so when we have attained His perfect state, we too will be naturally invisible to mortals; i.e., when we have actually attained that in which we are now counted, on account of our faith, and the new work begun in us by the Spirit. That new nature is spoken of as Christ in you; (Rom. 8:10, and Gal. 2:20) Christ formed in you;

(Gal. 4:19) "the hope of glory;" (Col. 1:27) "the inner man;" (Eph. 3:16) and "a new creation," (2 Cor. 5:17). The last passage, with its context, shows that this new nature by which we are related to the second Adam, and not the old Adam, nature, is the basis of our recognition as Christians, and of our fellowship. It also shows that the reason we are so counted is because we are in Christ, and He is no longer known after the flesh.

In the preceding chapter, before mentioned and to which attention is now called, the two natures, or men, are contrasted;--the old being the outward, the seen, the temporal, the perishing; while the new is the inward, the not seen, renewed day by day, the eternal. Those who cannot see that the new creature is invisible to mortals, both in the pre-natal and perfect state, it is to be hoped, are not willfully blind.

Failing to apprehend the double relationship of the Christian, in all its bearings, has caused some to misapprehend our position as to the presence of Christ. As natural or mortal beings we are related to the first Adam, but in our new nature we are related to the second Adam. Now we are as new beings in an "earthly house," and so our bodies are said to be the "temple of the Holy Spirit." We do not, however, wish to be unclothed, but clothed upon with the heavenly house, or house from heaven. 2 Cor. 5:1-8.

There are two phases of service appropriately related to these two phases of life--an external service and an internal service. The "court" and the "holy place" of the tabernacle seem to represent these two phases of service. The court was open and visible, but all beyond the first vail was covered with dyed rams' skins, "and a covering of badgers' skins above that." Ex. 36:19. No eye could penetrate it. The only light there was from the lamps. The court (sometime also called the "holy place," (Lev. 14:13 and Ex. 29:11,31) was the place of sacrifice and of washing, and seems to represent our more earthly phase of life, and the disposition to be made of the flesh, by the indwelling Spirit. (Rom. 8:13.) But the "holy" or second apartment seems to represent our hidden life--in which "we walk by faith, not by sight." In this department and by faith, we eat of the hidden bread, walk in the light the world cannot see, and serve at an unseen altar. When we ascend to the perfection of spiritual beings we will see Him with eyes immortal; but while we walk by faith, we must receive His presence by faith, under the leadings of the Spirit. Nickname our view as men may please, to us it appears in harmony with the Law and the Prophets.

The philosophy of the plan, as well as the general statements of the New Testament, teaches the higher and spiritual and invisible character of the coming of Christ to receive His saints to Himself. To ignore that philosophy and those teachings is to ignore the relation of the natural and the spiritual as seen in the two Adams, the two Dispensations, the two Jerusalems, the two bodies and the two-- "First the natural, afterward the spiritual," in almost every element of the plan.

The fact that a sign of His presence was needed and given is evidence that the presence was to be invisible to the natural eye. The sign--(all the evidences)--is for the church. This is proved by the general plan. "Light is sown for the righteous." The world is to learn by judgments, which will doubtless be the appearing of the sign to them. There is doubtless import in the fact that the disciples came to Him privately, saying: "Tell us when shall these things be," &c.

The condition of the world--their excuse and ignorance--during the first part at least of the *parousia*--presence --of Christ--is stated by Himself. (See Matt. 24:37-39.) The word coming in this passage is not *Erkomia*, but *Parousia*. The Savior compares the period of His presence to "the days of Noah"-- not to the flood, as some suppose, but to the "days which were before the flood," while the ark was preparing." (See verse 38 and compare 1 Pet. 3:20.)

In Luke 17:26, instead of "coming," we have a "phrase "in the days of the Son of man," which agrees with the idea of Presence. That this presence, in his days precedes, for a time, the rapture or taking away of the saints, is proved by the light given for them by the Savior; and by the fact that the day does not come unawares on the watchers, because they walk in the light. (Luke 21:34-36 and 1 Thess. 5:1-5. Another evidence that He will be present for a time and that presence proclaimed, before the wise are gone, may be drawn from the contrast between the work of the "Faithful and wise servant" and the "Evil servant." (Matt. 24:45-51.) The evil servant says: "My Lord delays," and smites his fellow servant, who must be proclaiming the opposite, which is, "My Lord no longer tarries." Until he has come of course he delays. It is not so much the honest doubt that is to be condemned as the persecuting spirit.

This *Suntelia*--the end of the age, the harvest--agrees with Peter's "Last of the days," in which he says: "Scoffers will come with scoffing," and saying, 'Where is the promise of His presence?'" The scoffer's point is that nothing in the circumstances appeals to the natural eyes "All things continue in this way from the beginning." 2 Pet. 3:3-4. (Diaglott) "If your Christ has been present these seven years, He has done nothing"--an expression some use (and we give it free from its severity) sounds a little like the plea Peter mentions. If the harvest work has been in process, He has not been idle, for even though the Reapers are the Angels, He is Lord of the Angels as well as men. He is therefore the chief Reaper--the Lord of the Harvest. If there is no evidence of the presence, there is none of the Harvest,--the sign of the one is the sign of the other. To use the amount of evidence is great--coming by a combination of the prophetic periods, the parallels and the "signs of the times." There are doubtless unseen facts which, when knowledge is perfected, will be found in harmony with what we have seen. But there is so much evidence which appeals to faith,

R237 : page 8

that we are encouraged to hold fast. We think if Jesus were present in the flesh, as when he came to the Jews, He would say now as then: "Ye can discern the face of the earth and of the sky; how is it that ye cannot discern this time?" The clearer the understanding, the deeper will be the impression of the facts, and the sanctifying effect will be the greater.

J. H. P.

====================

R237 : page 8

THE LORD'S AND OUR NEW NAME.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. 3:12.

By the above it would seem that Jesus is to be known by a new name and a title different from that which He now bears; and not only will this be true of Him, but also of us; for if overcomers we shall bear His name, being his bride. We think a new name suggests the idea of a change in Christ's official position toward restored Israel and other of earth's nations in the coming age; therefore he should assume that position in the end of this age, for then Israel is to return to a position of favor; as: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name [His bride] and to this agree...the prophets; as it is written, after this [after He selects His bride]: I will overturn and build again the tabernacle of David... and I will build again the ruins thereof, and I will set it up." Acts 15:14-16. In harmony with this we quote from the prophet, saying: "Behold, the days come, saith the Lord, that I will

R238 : page 8

raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His day Judah shall be saved and Israel shall dwell safely; and this is His name whereby He shall be called: THE LORD, OUR RIGHTEOUSNESS!" It is evident that the above scene is laid at the time of favor to Israel, when God shall comfort them; for their double chastisement will then be complete, (Isa. 40:1-2) and the Lord shall be known by them in that day [now entered upon] as: "THE LORD, OUR RIGHTEOUSNESS." This is His new name, and He shall be so recognized during his reign over the nations. Melchisedec, being a type of Christ, was: "First, being by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace;" (Heb. 7:2) and to this end (to be a king and reign in righteousness) was Jesus born. John 18:37. During the presence of Jesus Acts 15:16 will have a fulfillment, and also Acts 3:19,23: "Moses truly said unto the fathers: A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." The change to Israel is gradual, and during that time the espoused of Christ is exalted (married) and receives His name; and so our text reads: "I will write upon Him (that overcometh) my new name." The city mentioned is the new Jerusalem, and this was shown John in vision as being a picture of the glorified church--the bride-- Rev. 21:2,9-11. We shall show you that the new Jerusalem is called by the same name in that day as our Lord, for says the prophet: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith SHE shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 33:15,16. How beautiful is this and how harmonious with all light we have had on this point. All who are acquainted with our position, know that we have claimed the church as now espoused to Jesus in order that we may be united as one; and as God called the first pair--after marriage--Adam (Gen. 5:2) so the second Adam includes His bride, and they united constitute the new Jerusalem, which will be the righteousness of the nations. This will be called: "The city of righteousness, the faithful city;" (Isa. 1:26) and those who constitute it will be known as: "Trees of righteousness, the planting of the Lord, that He might be glorified;" (Isa. 61:3). "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. 2:7.) Then will (Isa. 32:1) be fulfilled: "Behold, a king shall reign in righteousness, and princes (the saints) shall rule in judgment;" "And Saviors (Jesus and his bride) shall come upon Mount Zion: and the kingdom shall be the Lord's." (Oba. 21.) As we shall then rule Israel for their good we shall be to them: "The sun of righteousness," that shall arise with healing in his wings and they shall grow up as calves of the stall; (well cared for) and: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob;" (Rom. 11:26) or as David says: "Oh that the salvation of Israel were come out of Zion." (Psa. 53:6.) Then will be their time to shine; as the prophet says: "Arise, shine: for thy light (the bride) is come, and the glory of the Lord is risen upon thee." (Isa. 60:1.) Yes friends, the marriage of the Lamb is the next great and important event for this world; next to the death of Jesus; for not until then will the enlightening and blessing of the nations come: (Rev. 21:24) and until then: "The earnest expectation of the creature waiteth for the manifestation of the sons of God;" (Rom. 8:19) and we will not be manifest to the world until we take upon us by glorification the name of Jesus. After the marriage of the Lamb people shall be judged by righteousness and: "The mountains (earth's governments) shall bring peace to the people,... He shall judge the poor of the people, He shall save the children of the needy:...and men shall be blessed in Him." (Psa. 72:3,4,17.) Christ (head and body). "With righteousness shall He judge (rule) the poor, and reprove with equity for the meek of the earth:...They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea:" (Isa. 11:4,9.) "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever;" (Isa. 32:17) for "The Lord is exalted: for He dwelleth on high: He hath filled Zion (city of the living God, Heb. 12:22) with judgment and righteousness:" "Because He hath appointed a day, (1000 years) in the which He will judge the world in righteousness by that man (the Christ: head and body for we shall judge the world. 1 Cor. 6:2) whom He hath ordained." (Acts 17:31.) Though we shall rule the world it will be when in glory (Psa. 149) and: "If the ministration of condemnation (that under the law) be glory, much more doth the ministration of righteousness (that under the new covenant: in the next ages) exceed in glory." (2 Cor. 3:9.) The glorified Jerusalem being the bride, the Mount Zion, from her shall go forth the law; (Isa. 2:3) and by it the world will be blessed, for to the world we shall be as: "The Lord our righteousness." Beloved, seeing we shall bear such a name, and hold such an exalted position; let us be holy, and strive to overcome as Jesus overcame, for alone to the overcomers shall the new name be given. Strive, therefore: "That no man take thy crown." (Rev. 3:11.) He that hath an ear let him hear what the Spirit saith unto the churches: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it:" (Rev. 2:17) and true it is that no person knows our new name except they that receive it: for it is, "The Lord our righteousness."

A. D. J.

===================

R238 : page 8

TO THE READERS OF THE WATCH TOWER.

BELOVED: It is fitting that new recruits should cheer, if nothing else presents that they can do. It is well that overcomers should continue to use the "word of their testimony." In the true life of faith there must be habitual obedience to the revealed will of God. The just shall live by faith. To the one that lives by every word that proceedeth out of the mouth of God, it should not appear strange that God should present objects of faith one by one, and not all at once; neither should we stumble if our faith meets with higher truths than those first presented. Faith, like muscular organs, is strengthened by use--the whole gymnasium is open to the athlete; he would spurn the gentle and easy exercises of the invalids. But how often we rebel when this principle is used in the acts of faith: It is trying to the man who has arrived at the justified plane to be told about the entire consecration demanded of the "overcomer." For a week I have been instructed in the things of the Kingdom especially referring to the presence of Christ doing the separating work preparatory to the marriage. And most joyfully do I receive these teachings.

With shame I record that for three days I rejected these truths, almost wishing they were not scriptural and the very truth of God, instead of joyfully welcoming them with grateful heart. Following closely came another trial of faith and measure of my obedience and consecration, when I, as one of God's stewards, was urged to do the work of a steward and deal out these truths exactly in the measure of my ability to proclaim them. This meant for me the preaching service; the proclamation of truths so unwelcome to many up and down the land everywhere and always.

I ask pardon from the blessed Master --Christ Jesus, that I ever hesitated to accept His place in true humility, and the obedience of faith. I bring, not a parade of the Christianizing and civilizing elements to elevate and liberalize the world, and thus make it fit for a coming Messiah; but we proclaim: "The times of restitution spoken of by all the holy prophets since the world began"--the glorious manifestation of the sons of God, now so near. Glorious body of Christ, take courage. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me; that I may be delivered from them that do not believe in Judea (the nominal church), and my service that I have for Jerusalem the Bride) may be accepted of all the saints." Rom. 15:30,31.

Rejoicing in the light shining from the present one.

J. B. A.

It gives me pleasure to thus introduce to the readers of the WATCH TOWER one whom we have recently come to know as a very dear saint-- a brother in Christ. We first became acquainted about one year ago and his interest has been growing in the precious truths advocated in the TOWER. Again visiting this city, we have had very pleasant and profitable interchanges on the all important themes--the presence, the "high calling" and the "narrow way" of entire consecration by which it may be reached.

Our brother has concluded as the above letter indicates to give all that he has of time, reputation and ability for the Pearl of great price, the "Crown of life,"--immortality and joint-heirship. He leaves a profitable and increasing business paying about $1,500

R239 : page 8

a year as well as other things--this might be considered a great deal to give but it is really nothing--nothing compared to the privilege of being an Ambassador and mouth-piece of the King of kings; nothing compared with the privilege of telling the "Glad tidings of great joy which shall be to all people" causing men to know and love God and their Redeemer and refreshing the hearts of the Saints; nothing compared to the great riches and glory and honor promised of God to those who walk in Jesus' footsteps.

Bro. Robert Bailey, of Michigan, has also gone forth a proclaimer of the same "Glad tidings" entirely consecrated to the Lord and his work. He was with us as well as Bro. Sunderlin, of N.Y., (who has been in the work for three months) at the above mentioned conference. We trust that the studies of those days were profitable to each of us. May the Lord go with, and bless these brethren by using them abundantly in his service.

Some of them may call upon you in the course of their travels; we bespeak for them your kindest and warmest reception. In this connection it may be of cheer to some of you to know that the Lord is stirring up the depths of the hearts of his consecrated children and each seems desirous of doing what he can. Brother McGrannor, of Pennsylvania, has also gone forth recently to give his entire time and labor in the "harvest" field; may his labors also be crowned with such success as may seem good to the Lord of the harvest and gain finally the "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of the Lord."

Many other evidences less notable but equally acceptable to the Lord could be mentioned showing the power of truth to consecrate and separate from everything and to use humble efforts for the glory of our King, but these will suffice. Now let me ask-- are there others who as stewards (not bankers to pay when demanded but stewards) possessing talents, time, etc., consecrated to God, which he entrusts to them to be used in his service: are there more such who want to render to the Lord his own?--[EDITOR.]

====================

R239 : page 1

VOL. III.

PITTSBURGH, PA., JULY AND AUGUST, 1881.

NOS. 1 & 2.

page 1

(CHART SUPPLEMENT.)

==========

ZION'S Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

R239 : page 1

REGULAR CONTRIBUTORS.

J. H. PATON, ... ALMONT, MICH.
W. I. MANN, ... BRADDOCK, PA.
B. W. KEITH, . . . DANSVILLE, N.Y.
A. D. JONES, . . . PITTSBURGH, PA.
L. ALLEN, ... HONEOYE, N.Y.
J. C. SUNDERLIN, . FT. EDWARD, N.Y.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

This paper will be sent to those desiring it, upon application. As this constitutes a part of the preaching of the Gospel, it is our belief it should be without money and without price. If any one wishes to give to the maintenance of this branch of the service, let him give according to his estimation of its value and of his ability. Free-will offerings and communications may be sent to the Editor, addressed as above, and all "money orders," "drafts," &c., made payable to him. No agents are authorized to take donations for "ZION'S WATCH TOWER."

----

page 1

PITTSBURGH CHURCH MEETINGS.

Service held in "Curry Institute Hall," corner Penn avenue and Sixth street, Pittsburgh, at 3:00 o'clock P.M., every Sunday. Every Wednesday evening, at No. 80 Cedar avenue, Allegheny, at 7:30 o'clock P.M. All are cordially invited.

====================

R239 : page 1

OUR NEW YEAR.

This number ushers in our third volume and third year, and we take the liberty of wishing both our paper and its readers a happy and profitable new year.

The Editor never enjoyed a year so much--of growth in grace and in knowledge and in love--as the one just closed: He hopes, and has reason to believe from the expressions of hundreds of letters received, that the readers have been similarly blessed. And for us all we pray that our bountiful Father and present King, may continue to dispense his favors feeding, strengthening and enlightening us more and more during the year begun.

This seemed a favorable time for a change in the TERMS of the paper, which we accordingly have made, for several reasons.

First: This is a part of the preaching of the gospel, and it is both without price and beyond price; and we believe that it would be just as proper to charge for admission to hear the spoken Word--or to charge pew rent --as to charge for the written gospel.

Second: Many of the Lord's purest jewels are very poor, and though the paper was offered--"Free to the poor," many of this class do not like to ask favors except of the Lord: Such, under our new terms, will feel no embarrassment in asking for it; and coming to them like all the bounties of heaven--sunshine, air, etc., they will appreciate it more as one of the gifts which "cometh down from our Father."

Third: The subscription price was made so low in endeavoring to make it burdenless upon the majority of our readers who cannot well afford to spend more, that it did not pay expenses. (The paper from the first, has only paid about two-thirds of its expenses--not to mention the additional cost of Supplements during the last six months.)

Fourth: The truth is worth more than gold, and its price is above rubies, and doubtless there are some who could as well pay one hundred or one thousand dollars, as others could pay one dollar; and the new terms will place the responsibility where it belongs--with each one of us according to our several ability.

Fifth: If it is the right way, as we believe, it should be followed regardless of consequences, and will be. If the means necessary for its publication become exhausted, the paper will stop. We will not go into debt, neither will we ever beg--It is the Lord's business; He is rich--"all the gold and silver of the mountains are his, and the cattle upon a thousand hills," and if he does not supply necessary means, we should know of no better way of judging that he wished the paper discontinued. Therefore,

READERS TAKE NOTICE

that all moneys due and in arrears on subscriptions are now stricken out, and all who desire "ZION'S WATCH TOWER" continued, will please send word immediately.

Brethren and sisters who have heretofore taken subscriptions for this paper, will please notice the change and hereafter collect no money, on account of this paper. If disposed, they may take the addresses of those who desire and request the paper, and forward the same to this office. All free will offerings to the WATCH TOWER, should be sent direct to its office.

====================

R240 : page 1

ANOINTED TO PREACH.

"The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings (gospel) unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year (time) of the Lord, and the day of vengeance of our God." Isa. 61:1.

This prophecy Jesus quoted (Luke 4:18) and applied to himself and his work. We found that he was thus anointed when, at 30 years of age he had reached the perfection of manhood, having presented himself to his Father--a living sacrifice; indicating his surrender or death by being baptized of John in Jordan, and symbolizing his faith in the power and will of God to raise him from the tomb to newness of life--as a spiritual being. It was because John had been a witness of this anointing of Jesus, that he bore record, saying--"And I saw, and bare record that this is the Son of God." John 1:32-34.

We next inquire--Of what value to Jesus was this anointing?--and find answer that it was of the utmost importance: though he had been a spiritual being yet he had given that up when he took our nature, which is not spiritual, but human; consequently he no longer had a spiritual body, but a human or fleshly body-- in fashion as a man. Understand us; we believe that there was no sham or pretention in this matter--no false pretence on the part of the Father and Jesus: We believe that Jesus actually gave up entirely and forever, his existence as a spiritual or heavenly being, changing or transferring it for a human or earthly existence. We state the matter thus plainly because so many have the idea that Jesus retained his spiritual being, merely covered, or concealed under the guise or pretence (deception we should call it) that he was a man. Such are continually in trouble and difficulty to explain away the statement that "He was tempted in all points like as we are, yet without sin," and the temptation of the devil in the wilderness, etc.

Now, if he really took a human nature and became a man, we can understand how he that was rich (in a better state or condition), for our sakes became poor, that we, through his poverty, might become rich. If he merely left his riches for a few years to return again, and never really gave up his right or claim to them, then he did not become poor, but only appeared or pretended to do so.

But we prefer to take it as it says, and believe that God is true, though it contradict a great many men's theories--He who was rich, became poor--He who was a spiritual being, became a human or earthly being; not a depraved and death-condemned human being. No; having done no sin, it would have been unjust in the Father to have placed him under sin's penalty--"the bondage of corruption"--death. No; though of our own nature, he was the perfection of it, and stood on precisely the same plane that Adam occupied before sin, abundant arrangement being made for this in his miraculous birth.

When he had reached the perfection of manhood (thirty years), knowing why he had taken that nature --that it was not because he wanted to be a man and live on earth, rather than be a spiritual being and live in heavenly conditions-- but that he might carry out the Father's plans, and redeem mankind from death, by giving himself a ransom for them, that, "as by man came death, by a man also, came [the right of] resurrection of the dead"-- that "as by one man's disobedience many were made sinners, so by the obedience of one (man) shall many be made righteous." Rom. 5:19.

This was necessary, for according to God's own arrangement of an eye for an eye, a tooth for a tooth, and a life for a life, none but a human being could redeem or pay the ransom for humanity, and hence the necessity that he who was rich should become poor.

As we have seen, Jesus understood the object of his having become a man, and hastened at once to fulfill it, saying, in the language of the prophet, "Lo, I come! In the volume of the book it is written of me to do thy will, O God." The Father's will was that that perfect being should freely deliver himself up to death as a ransom for us all. Did Jesus do this? Yes, everything was consecrated--a living sacrifice, there at Jordan--in the symbolic water baptism. Earthly life was henceforth to be surrendered and spent daily and hourly until it would ALL be gone--swallowed up of death--a ransom for many.

But, having given up his life, unless it was a mere sham and pretence, his existence must have forever ended, says some one. We answer, yes; he gave all that he had. (Matt. 13:44.) But the Father's promise, which he well understood, was that if he were obedient in this matter, "even unto death," He, the Father, would create him again--a new creation, different from the human creatures, and though spiritual also, yet different from and higher than the angelic creatures; in a word, he would highly exalt him--though before he became a man he had been the chief of all God's creation--"the beginning of the creation of God." Yet if thus obedient unto death, he was to be exalted far above all, and to a higher position and condition than he himself had previously enjoyed--to become a partaker of the DIVINE NATURE, a sharer of the Divine Glory, Honor and Immortality.

The value then of the anointing, was, that by it the Father gave witness that the sacrifice was accepted; it was the seal or evidence to him that the Father would give him the promised DIVINE NATURE when he had finished and fulfilled the covenant there made, when he had actually given his life. And it was more, it was the power of God, which dwelling in him, enabled him not only to know

R240 : page 2

the Father's will, but also to do it. Thus, because he had entirely laid aside his own will, the Father worked in him both to will and to do of his good pleasure, so that he could and did say, "Not my will, but Thine be done."

It was of this indwelling spirit or power of God, that Jesus spoke, when he said: "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." (John 14:10.) And it was not merely because he was a perfect man, while all others were imperfect, but also because his words were indited of the indwelling Spirit of the Father, that men said of him: "Never man spake like this man."

Does any one question this? We refer to Peter's words (Acts 10:37-39) "That word ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached--how God anointed Jesus of Nazareth with the Holy Ghost, and with power, [thus constituting him Jesus the Christ, which means Jesus the anointed,] who went about doing good and healing all that were oppressed of the devil; for God was with him, and we are witnesses."

But another result of the anointing was that in consequence of his sacrifice, already reckoned complete, (by which he ransomed mankind,) he was permitted to preach or declare the good news. He was

"ANOINTED TO PREACH."

To him who so loved the world as to surrender his life for them, it must have been a great pleasure to be permitted to declare to the ones being redeemed, the good news of the blessing to result to them, and so Jesus preached.

We next inquire as to the exact doctrines which Jesus was anointed to preach, assured that if we can understand it we shall get the cream of all true doctrine and the essence of all correct preaching. Was he anointed to preach that every one who did not believe in the "shorter catechism" and the eternal torment of nine-tenths of the human race, would himself be condemned to never-ending torments? No. Was he anointed to preach such a torment as being the doom of any of God's creatures, no matter how wicked, no matter against how much light they had sinned? No, the prophet knew nothing about such preaching commission. Where then did the preachers of to-day get the authority to preach these doctrines, and to make them the back-bone of all their teachings? Not from the Law or the Prophets, or the Gospel (good news) of Jesus and his Apostles, we are sure:--probably from the "tradition of the elders," and the creeds formed in the "dark ages," when God's people began to get free from what Luther called "the dung-hill of Romish decretals." But what, according to the prophet, was Jesus anointed to preach? The prophet answers us: "To preach the good news to the meek." What is the "good news?" It is "Liberty to the captives, and the opening of the prison to them that are bound."

How singular--did Jesus tell of the emancipation of slaves--of the freedom of the serfs of Russia, or the negroes of America? And did he preach that there would be a general discharge of all culprits in states prisons? Surely this last would not be "good news."

Ah no my brother; it was slaves-- bondmen and bond-women of another sort whose freedom he proclaimed. All mankind are slaves to sin, bound and crippled by the various maladies which sin brought upon them; and millions had gone down into the great prison house--the tomb. These were the captives and this the prison, and of no others did Jesus preach. But did he in his preaching ever refer to these and preach the deliverance of these captives? Yes, oh yes, repeatedly; hear him: "The hour is coming, in the which all that are in the graves shall hear his (Jesus') voice and shall come forth." "The dead shall hear the voice of the Son of man and they that hear shall live." (John 5:25,28.) Again, "I am the resurrection and the life."

As Jesus preached freedom from evil maladies, and death, he exemplified the power and authority of his preaching by "healing all manner of diseases," raising the dead to life, and turning sadness and mourning into gladness and joy, giving "beauty for ashes." And all of those miracles and all of Jesus' preaching was but the proof or exemplification of the power by which the great work, not yet commenced should finally be accomplished. The apostle indicates this when he says concerning Jesus' miracles--"These things did Jesus and manifested forth [before the time --the Millennial age] his glory." (John 2:11.) Thus did Jesus preach by word and illustration the coming emancipation of mankind from the thralldom of disease and death--"liberty to the captives and opening of the prison to them that are bound."

But while Jesus had this general proclamation of deliverance for the world he had a special message to some--viz.: an invitation to those who would, to enter in at the strait gate and the narrow (difficult) way, and become with him joint heirs to "Glory, Honor and Immortality." Of this way he truly said--"Few there be that find it." And foreknowing that few would take up their cross and follow him, he called those who would do so and thereby become heirs of the kingdom which God hath promised, a little flock-- saying: "Fear not little flock it is your Father's good pleasure to give you the kingdom." And this feature of Jesus' preaching is mentioned by the prophet--"To appoint [promise] unto them that mourn in Zion [the repentant] to give unto them...the oil of joy for the spirit of mourning; (this is the promise of the spirit to all who truly turn to God. Oil, is a symbol of the spirit. Thus the "little flock" is promised a share of the same anointing as their head--Jesus,) that they might be called trees of righteousness, the planting of the Lord that he might be glorified.

Thus did Jesus preach the "good news" in two parts--First to the world a restitution of all things by a resurrection--illustrated by his miracles; and second--the great prize and blessing obtainable by those who will now walk in "the narrow way" illustrated in his own person, for he set us an example that we should walk in his footsteps.

THE CHURCH ANOINTED.

The anointing spirit power which came first upon the head was due and did in due time (Pentecost) come upon the church which is his body. And the anointing which she there received abideth in her. (1 John 2:27.) Why was the church anointed? The word answers--that she might share with her Lord in the present time the dishonor and sacrifice and in the coming age of glory be joined with him in glory and power. And more --as he was "anointed to preach the good news" so must we, his body, be anointed to preach the same gospel with its same two parts--viz.: that for the world--freedom--restitution through ransom and a resurrection; and for the little flock who follow the Lamb--the kingdom, through the ransom and consecration.

This is all of it, just what it is called --"good news." It is what the apostles preached--"that there shall be a resurrection of the dead both of the just and unjust." (Acts 24:15.) They "preached through Jesus (because of the ransom he had paid) the resurrection from the dead." (Acts 4:2 and 17; 17:32; and 23:6.)

The news was so new to them and so good that the Pharisees and religious teachers could not believe it to be true; they had become so accustomed to binding on mankind burdens which they did not help to remove, (Matt. 23:4) that though the common people "wondered at the gracious words (words of love and promises of release from death,) which proceeded out of his mouth," the church authorities were "grieved." Thus it still is and ever will be--the preaching of the cross and its value as the price of the peace of all sinners, has always been to all but those anointed to preach it--"foolishness."

WHO ARE TO PREACH?

We answer all who receive of the anointing spirit and are thus recognized as members of the body of Christ (the anointed.) Of each member it is true as of the head--"He hath anointed me to preach the gospel." We have each gifts and talents differing from the other and none of us are like our head, perfect, but each is responsible for such and so much preaching as he can do. Some can preach to multitudes; others to the twos and threes; others from house to house; others can drop a word in season; others can distribute tracts; others can give of the consecrated money entrusted to their stewardship to help others preach. Some can do several of these things, and some can do all of them, and all can and should preach by their life and customs the power of the good news to transform, for we are all living epistles, known and read of all men.

Are you preaching? We believe that none will be of the little flock except preachers. Are you preaching with all your talents and all your might? If so, you will by-and-by hear the words: "Well done good and faithful!" If not, begin now; remember that you consecrated your all before you were anointed, and now you cannot be an overcomer and keep back part of the price. (Acts 5:4.) Paul says: "Ye know your calling, brethren." Yes, we were called to suffer with him and to proclaim the good news now, that in due time we might be glorified and perform the things now preached. We were not called, nor anointed to receive honor and amass wealth, but to spend and be spent, and to preach the good news. Let us give all diligence to make our calling sure and to perform that for which we were anointed.

FUTURE WORK AND GLORY.

If Jesus was anointed of the Spirit to preach coming blessings and freedom to Death's captives, tell me was his preaching (and ours) true? Will there ever be such a wholesale release? Yes, oh yes. "As in Adam all die, even so (unconditionally so far as they are concerned) in (or by) Christ, shall all be made alive." But the preaching of the good news comes before the performance of the blessings promised. Now the preaching is going on "to the meek"-- those willing and able to hear, in order to develop from among them the body of Christ, the joint heirs.

This work is almost finished, and soon the actual blessing (instead of the promise) will be given. Then we shall have Jesus' words fulfilled: "Greater works than these shall ye do." The works which Jesus did were raising the dead, healing the sick, opening blind eyes, etc., and none of the disciples ever did greater works, hence the application of this language applies to the Millennial Age, and the great works there to be performed, of which Jesus' miracles were but illustrations of a less important character. The work of the coming Glory Age, opening the eyes of men's understanding, that they may understand the truth; the unstopping of the deaf ears that they may hear and know of "the love of God which passeth all understanding;" the making whole of the sin-sick, and the healing of the morally lame and crooked, are surely far, far greater things than the temporary healings which Jesus accomplished and which served only to show forth his (coming) glory.

But some one inquires: What means the prophet when he says, he shall "proclaim the acceptable year (period or time) of the Lord and the day of vengeance of our God?"

The acceptable time is this Gospel Age, during which, if any man hear the good news and fully consecrate himself to God, a living sacrifice, he will be accepted and made a joint heir with Jesus Christ our Lord. It is an acceptable time in that, during this age, God accepts of all such sacrifices. And it ends with this age because the "little flock" will be complete, and no more will be accepted to the DIVINE NATURE.

The day of vengeance of our God is the time of fire, or purifying trouble, in which the world and all the church, except the "little flock," are to be tried and purged, and made ready for the blessings of the Millennial Age. [It is this Day of the Lord," in which, from prophetic evidences, we believe we have been, since 1874, and which we believe will continue with increasing severity--first, on nominal Zion, and secondly, upon the world, until 1914, the first seven years of which, as heretofore shown, are years of favor and end in October of this year.]

Jesus, in applying this prophecy to himself, stopped in the middle of this paragraph, and said nothing relative to the "Day of Vengeance," because it was not then due. The Spirit, through the Word, now shows it to be due. We believe, and therefore now declare it.

How intimate a relationship this shows between Him, as head, and us as the body of the Lord's anointed. The special work of announcing this "Day of the Lord"--"Day of Vengeance," being done now, because now due, is mentioned as being part of the good news proclaimed by the Lord's anointed. It is good news only as we are able to recognize the blessed results God intends shall follow afterward.

God having called us to preach the Good News, let us see to it that we do his will, and with Paul, we should feel, "woe is me if I preach not the Gospel." But if you are filled with the subject this privilege will be your greatest pleasure and chiefest joy, and you can truly say:

"I love to tell the story."

====================

R239 : page 3

HIS HOLY NAME TO BEAR.

Oh! patient traveler in life's narrow way,
Tempted and tried, with hardly strength to pray,
Rejoice! thy rest is near.
Think what the Lord to those he loves will give,
To share his glory, and with him to live,
His holy name to bear.

The name which highest angel may not own,
Which, with his waiting bride He'll share alone,
She whom He loves to bless.
Upon His heavenly throne by love installed,
This is the name wherewith she shall be called,
The Lord our righteousness.

I know that steep, and narrow is the way,
And shadows, sometimes hide the light of day,
Till our feeble faith is tried;
But if with Him we're crucified; if for His sake
We suffer loss, with Him our portion take,
We shall be satisfied.

Though now the cross is ours, and we must stay
Until we hear the summons, "come away!
The Master calls for thee;"

How blessed then, to lay the cross forever down,
And in its place receive the victor's crown,
To wear eternally.

Lord guide our feet each step through life we pray,
Grant we ne'er may wander from the narrow way,
That leads to life unseen.
Then let us gaze upon thy glorious face,
Thou blest Redeemer of a ruined race,
Without a vail between.

--MRS. A. AGENS.

===================

R242 : page 3

BEHOLD! BEHOLD!

"There standeth one among you whom you know not."--(John 1:26.)

How difficult a thing it seems, to believe spiritual things; that is to say things belonging or pertaining to spiritual beings or conditions. Our experiences as men--earthly beings --are so constant that our ideas are apt to be entirely from that standpoint, while only those who are separated from the earth by their hopes and ambitions, and who are continuously making spiritual things their study, are able at all to appreciate them and to rightly divide truth and discriminate between earthly and spiritual things.

How few there are who know that there is a natural (or human) body and there is a spiritual body; their only idea of organization is drawn from their daily experiences; they never saw any person whose body was not flesh and bones and blood and therefore they do not believe that there could be a being differently constructed. This is human reason unguided by the Spirit and consequently it frequently finds itself in direct conflict with the "Sword of the Spirit--the word of God."--(Eph. 6:17.) For instance, they can tell you they say, just exactly what they will be like in the future--that is just like what they now are except free from present weaknesses and ailments; and they know too just what Jesus will be like; they say he will be just as he was when crucified, the same wounds in hands, feet, brow, etc., for they insist that it is "This same Jesus," who shall come and reign. Now, we do not blame those who cannot see spiritual things for looking at and imagining everything on the earthly plane, for we know (The Spirit declares it--1 Cor. 2:14.) "The natural (human) man receiveth not the things of the Spirit of God-- (they are foolishness unto him,) neither can he know them because they are spiritually discerned." But to those who have a spiritual eye to see and a spiritual ear to hear we would say: Paul teaches such that there will be a complete change from natural (human) to spiritual conditions on the part of that "little flock" to whom it is the Father's good pleasure to give the kingdom which "flesh and blood cannot inherit."--(1 Cor. 15:50.) So great a change we repeat, that "it doth not yet appear what we shall be." The spirit-begotten Apostle knew of the human nature and human body, and if we were to be changed to the perfection of humanity he well knew how to so express it, but knowing all this he positively asserts that after the change it will be a spiritual and not a natural body, and that "it doth not yet appear what" a spiritual body is or what may be all of its powers--but "we shall be like Him." It follows then that Jesus will be different from what he was also, so different that Paul intimates that though he (and he only-- 1 Cor. 15:8) had seen him after his change he could not describe him, and we could not understand what our change will be, or what his was, until changed and made "like unto Christ's glorious body."

"Who says that the body with nail prints in the hands and feet was Christ's glorious body? Certainly there is no one who has his senses exercised in spiritual things who cannot see that "the body of flesh"-- "the likeness of men"--"the form of a servant" was not His glorious body, but the one taken in order that "He...might taste death for every man."

If then, Jesus took a human nature and form that "as by man came death, by man also might come the resurrection of the dead," (1 Cor. 15:21) and if we are told that he has now another nature and spiritual form, shall we not recognize two-- first the natural (human) afterward the spiritual? It was the man (anointed Jesus) who died for our sins; but he is a man no longer; he is now a spiritual being. He as a man was "obedient unto death even the death of the cross. Wherefore, God also hath highly exalted him" (Phil. 2:9) and his is no longer the human nature and form, but the Divine. He is now a "glorious body"-- the express image of the Father's person--of the invisible God," "whom no man hath seen nor can see." Paul as one born (resurrected) before the time was granted a glimpse of the glorified Jesus, which destroyed his natural sight.--(1 Cor. 15:8.) Can we doubt as to the time when Jesus received these forms? Was not the natural born of a woman, and after thirty years of growth in wisdom, stature, etc., did not the human reach its perfection? Did he not immediately (when thirty years of age) consecrate that human nature a sacrifice for the world? Was it not accepted of God, and did not the Father testify to the acceptance of that sacrifice by anointing and filling the man with His Spirit? Was not that anointing the begetting of the man Jesus to the Divine spiritual nature? Were not the three and one-half years of his ministry, years of the crucifying of the flesh or (perfect) human will of Jesus? Did he not finish the sacrifice at the cross? Was he not raised from the dead the third day? Was not that called his birth --"The first-born--from the dead"-- "First-born among many brethren," etc.? Was that said to be a birth of the flesh or of the Spirit? If then He is said to have been born of the Spirit, how say some among you that he was still flesh--human--does not the Word record that "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit"? John 3:6. Was he not sown a natural body"--"raised a spiritual body"?

If then Jesus is and has been since his resurrection a spiritual body, why should we look for him to be a fleshly body at his second coming? Do you know of any place in holy writ where it says he will be changed so as to become again a human, earthly, fleshly body? Is it not foolish for those who have been somewhat enlightened by the Word of God to expect that Jesus will come in the flesh--to be seen of the earthly eye?

Have any ever seen spiritual beings --God, or Angels, or Devils-- with the human eye (except as a miracle has occurred which specially revealed them as recorded in Scriptures)? Did any astronomer sweeping the sky by day or by night with powerful telescope ever see those (angels) whom Paul declares are ministering spirits sent forth to minister for those who shall be heirs of salvation"--or did they ever see Him who is called "the Devil"--the "Prince of this world"--"the Prince of the powers of the air?" Who hath seen such spiritual beings by human eyes without a miracle? If there be none why should any look for the Lord who at his resurrection became "a life-giving Spirit" to be thus visible to mortals?

But does some one object--Did not the Angels say, "This same Jesus shall come? Yes, we answer as frequently before; yes, it will be so; but was it the Jesus born of Mary, or the Jesus born of the Spirit, a spiritual body, a quickening spirit, of which the Angel spoke? You answer that it was he who was raised by the power of the Father to the perfection of spiritual being; and we answer yes, this same (spiritual) Jesus shall so come in like manner as he went away --unknown to the world who were eating, drinking, planting, and building and knew not.

So we believe he has come again, not a man but a Spirit, not a man's form of flesh--but a Spirit's form--a spiritual body. Now none can see him present but those who have spiritual eye-sight and are looking. Some who are thus looking can now see him--the eyes of their understanding being enlightened by the light shining from the more sure word of prophecy: Such walk by faith and not by sight, and may well endure "as seeing him that is invisible" to humanity.

Our mission--those who see the present one--is to declare Him to the nominal church--the ripe wheat of which, we expect will hear and recognize, while others will in this respect be blind. Our position is much like that of John the Baptist at the first advent of Jesus when he came in the flesh to "Israel after the flesh." John introduced him--announced him as the "Lamb of

God" who would take away the sin of the world. So we announce him now to the Spiritual Israel as the Lord of life and King of Glory.

When addressed by the leading men of the fleshly house as to his business and his right to preach outside the pale of the Jewish church, he declares it to be his special work to bear witness to the light and the truth of the presence of Jesus the Lord's anointed. So too when we are asked for our reasons, they are these: that the King has come and is calling for the joint-heirs and they must needs be made aware of his presence. Now as then it is true, that "There standeth one among you whom you know not." Behold, see, but "look not at the things that are seen but at the things that are not seen; for the things that are seen (by the natural eye) are temporal, but the things which are not seen are eternal."--(2 Cor. 4:18.)

Though you cannot see the "reaper" you can see his work going on around you in the nominal church-- the wheat and the tares-- the real and the imitation must be and now are being separated, that in due time the wheat may "shine forth as the sun in the kingdom of their Father"-- which flesh and blood cannot inherit.

This recognition of the Lord's presence we understand to be the sanctifying and essential truth necessary to the perfecting of the saints now living, and the ability to perceive it, the test of spiritual sight now, even as at the first advent: Then, the test was not whether the Jewish church believed the Prophets--that the Messiah should come sometime, nor whether they believed that that coming would be soon, for we read that "All men were in expectation" of His coming; but the test to them was, would they believe in His presence, in a way they had not expected Him to come. So now the test is similar--not who believes Jesus is coming--but who can see Him to be present; and only those possessed of spiritual sight can see Him. "There standeth one among you (in your midst) whom you know not."

===================

R243 : page 3

THE TABERNACLE.

THE LAMPSTAND.

"And thou shalt make a Lampstand of pure gold: of beaten work shall the lampstand be made; his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same. And six branches shall come out of the sides of it; three branches of the lampstand out of the one side, and three branches of the lampstand out of the other side; three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the lampstand....Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof and the snuff-dishes thereof shall be of pure gold. Of a talent of pure gold shall he make it with all these vessels. And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:31-40.

Light has ever been symbolic of that which brings joy and gladness, while by common consent night and darkness have been put for ignorance and its accompanying misery. We find all about us in nature that light is the cause of the most beneficial results, so very early in the world's history among those who were in moral darkness, light, fire, the sun, moon, &c., became objects of worship and were adored either as symbols of a god or as gods in visible form. The natural man has ever been desirous of some visible manifestation; he seeks to walk by sight; only the just--the spiritual--walk by faith. Perhaps it was for this reason mainly, that Jehovah saw fit to give so many typical forms to the children of Israel. The nations around them all had their objects of sense which, placed where they could often see them, satisfied the eye and gave them contentment. How often we have seen children, who, not satisfied with knowing that their mother was in the house, must follow her from room to room, refusing even to have a door shut between them. So we find even in this age those who must have crucifixes, pictures, relics, &c., to fill the eye, and satisfy an untutored conscience. We might come nearer home and speak of those who think there is neither life nor power without a mourners' bench and a great deal of noise and excitement, but we

R243 : page 4

remember that there are true children who are but children, and we would not offend the least. However, noise is not power, and as we are speaking of light, and of light as a symbol of God, it might be well to say that although it is one of the most powerful forces in nature, it is one of the most quiet. Bonar, who has written so much that is pure and true says:

The light is ever silent;
It sparkles on morn's million gems of dew.
It flings itself into the shower of noon,
It weaves its gold into the cloud of sunset,
Yet not a sound is heard; it dashes full
On yon broad rock, yet not an echo answers.
It lights in myriad drops upon the flower,
Yet not a blossom stirs; it does not move
The slightest film of floating gossamer,
Which the faint touch of insect's wing wo'ld shiver

The light is ever pure,
No art of man can ever rob it of its beauty,
Nor stain its unpolluted heaven lines.
It is the fairest, purest thing in nature;
Fit type of that fair heaven where all is pure,
And into which no evil thing can enter;
Where darkness comes not, where no shadow falls;
Where night and sin can have no dwelling place.

The first recorded words of Deity are, "Let there be light." It seems to be a pre-requisite in the formation and development of the natural, and our hearts seeking spiritual light and growth, echo the cry: "Let there be light." Whither shall we go? as God is the source and fountain of all life and love, so is he the source of all light. To us he manifests himself through his Words. Not the written word alone, but its author Jesus, "The word of God." "This is the true light which lighteth every man that cometh into the world." "In him was life and the life was the light of men."

The lampstand then primarily typifies Christ, and consequently in some sense every true member of the Christ body. Light is peculiarly expressive of the character of God and of his people. "God is light," says the beloved John. James calls him the "Father of lights with whom there is no variableness, neither shadow of turning. Jesus said, "I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life." Of his followers he says, "ye are the light of the world." The lampstand beautifully symbolizes Christ as the hope of our fallen race. It stood where there was no other light. Christ is the light of life. It had seven branches typifying perfection, or as seven is a symbol of that which is complete and entire, it represents Christ as the embodiment of light, not only the truth, but the whole truth, the fullness of God.

Light is composed of the seven primary colors, thus symbolizing Jesus as the one altogether lovely. The beautiful rainbow--the seal of promise --is but an individualizing of the pure white ray; so the hope of the world and the promise of its eternal preservation is in the manifestation of the various beauties, the ineffable glories of the immaculate one; that concentrated beam of heavenly light which piercing the dark clouds of despair, reflects even from the storm drops a vision of hope and a pledge of the covenant of mercy.

Majestic sweetness sits enthroned,
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.
No mortal can with him compare,
Among the sons of men;
Fairer is He than all the fair
Who fill the heavenly train.

"And he made the lampstand of pure gold; of beaten work made he the lampstand. His shaft, his branch, his bowls, his knops and his flowers, were of the same." Ex. 37:17. We feel almost discouraged sometimes at the rough handling we seem to receive--the knocks and the blows. We forget the branches must be like the shaft--all of beaten work. No machine made lords of the flock, no church ornaments cast wholesale in a mold, about this lampstand; as is the shaft so are the branches--all of beaten work. In its structure there was a knop and a flower in continuous succession, typifying the beautiful graces of a Christ-like spirit accompanying the solid fruit of a Christian life: a sort of combination of faith and works. It would also represent a vigorous ever-developing plant, always blooming, continually fruit bearing; like the trees growing by the river of life, yielding their fruit every month.

The tabernacle as we have seen contained wondrous things, but as there were no windows in it, they would have been unseen, but for the lampstand. The well furnished table of shew bread with its typical spiritual food, ever fresh and fragrant, was unknown to natural light; hidden to those without. Here was the Altar of Incense and the way to God, but the world by wisdom (natural light) knew not God. As Paul said to the Athenians, groping in darkness "they seek God, if haply they might feel after him, and find him, though he is not far from each one of us." In their blindness they erect an altar inscribed, "To the unknown God." In our day men still erect altars to baseless creeds and isms, and sacrifice themselves upon them. Thank God that we can say: "With Thee is the fountain of life; in thy light shall we see light." Psa. 36:9.

The furniture of the Tabernacle was all made of wood, covered with gold, excepting this piece, which is frequently called the pure lampstand by way of pre-eminence. Like the Laver it was made of one material; like the Laver its dimensions are not given. They both evidently symbolized the illimitable truth of God. Pure and unalloyed, able to stand alone without help of human reasonings and imaginings. For long years men have been trying to excuse God's character, his dealings and his word. The truth requires no bolstering; keep it pure and you keep it safe. The poet has said:

> Truth crushed to earth will rise again;
> The eternal years of God are hers.

To be eternal it must be pure; this is a universal law.

The Laver and lampstand being without dimensions would seem to typify the fact--O that creed worshipers might see it--that truth like its author is boundless. The various sectaries scattered along the stream of truth ever flowing from the throne, have built little mud dams in the sand and have fenced off a little of the stream; and claiming that they had secured it all, have covered it up carefully from the light and air, until what should have been to them a well of life, has become a veritable frog pond. Rev. 16:13; 18:2.

In this age the Word is the lamp (Psa. 119:105; Matt. 25:1) and the church is the lampstand; (Rev. 1:20) but we think it will not always be so. Jesus said to his followers, "ye are the light of the world," and he evidently intended that his light should

R244 : page 4

shine through and be reflected by us; but in a deeper sense will we be the light of the world, when, made partakers of his glorious body, we shine forth as the sun in the kingdom of our Father. Matt. 13:43.

After the earthly Jerusalem has been restored, the heavenly Jerusalem will be its source of light and law and will shine through it (the earthly) upon the nations. Isaiah (2:23) tells us that after the kingdom has been set up--"out of Zion (the heavenly) shall go forth the law and the word of the Lord from Jerusalem," (the earthly). Before this takes place however, Jerusalem must first hear the cry, "Arise, shine! for thy light is come and the glory of the Lord is risen upon thee." (Isaiah 60.) This explains what John says of the new Jerusalem. The Lamb (Head and body) is the light thereof. (Also, Isa. 60:19,20.) It is evidently this heavenly company, the united and perfected body of Christ, that Malachi alludes to as the sun of righteousness that shall arise with healing in his wings to bless first the Jewish people and ultimately every man that cometh into the world. John 1:9.

The lampstand seems to have been modeled after the Almond tree with its knops, flowers and nut-like bowls. The Almond is remarkable for its early blossoming (sometimes even in January) the flowers appearing before the leaves. The Hebrew word for Almond is from a root which signifies "to hasten," being thus descriptive of the tree which hastened to put forth its blossoms in spring. Hence, it was regarded by the Jews as a harbinger of spring. The lampstand would thus symbolize the church of the first-born; and the appearance of this company arrayed in beauty, the surety that the winter is past, that the time of the singing of birds is come, that soon the voice of the dove will be heard in the land. The nations of course, will not see the church of the first-born until the eyes of their understanding are opened, which will be after the time of trouble has prepared them for the reception of the truth.

While Christ and His bride are clearly the light of the future, in this age we are dependent on the written word which is a lamp to our feet and a light to our path. (Ps. 119:105.) In one of the visions of Zachariah (ch. 4), he saw a golden lampstand between two olive trees from which through golden pipes flowed the needed oil. The Angel explained that these lamps did not burn by human wisdom or knowledge, "not by might, nor by power, but by My Spirit; saith the Lord of hosts." The prophet was further told that these are the two anointed ones, (Heb., sons of oil) that stand by the Lord of "the whole earth." This helps us to understand the symbol of the two witnesses in Rev. 11 for it is written "these are the two olive trees, and the two lampstands standing before the God of the earth." Thus we perceive they are the Old and New Testaments; the sources of light from which the church, (the spiritual channel,) must draw her supply of oil. These witnesses were to be clothed in sackcloth (symbolic of mourning and probably of the clothing in a dead language, Latin) during 1260 years, while they testified for God. They were killed in the Babylonian city-- Rome--and exposed in one of her ten streets--France--during three and one-half years (1793 and onward). Since then, they have been caught up to heavenly places in symbolic language --a position of honor and power, and translated into nearly every tongue have witnessed to all nations as Jesus foretold.

The lampstand was the only light available to those in the Tabernacle. This shows us plainly where we must go for all our light. What if none of the rulers or of the Pharisees have believed? Why should they? Very, very few of them have entered into the presence of the lampstand. The butterflies love the sunshine. Let us be followers of Him who walked in the midst of the seven golden lampstands. He was there to trim and furnish the light; let us rejoice and walk in it.

Walk in the light! thy path shall be
Peaceful, serene, and bright;
For God, by grace, shall dwell in thee,
And God, Himself, is light.

W. I. M.

====================

R244 : page 4

DO YOU LOVE GOD?

"By this we know that we love the children of God, when we love God and practice his commandments." 1 John 5:2. Diaglott.

This does not read as is generally supposed; it does not say we know that we love God because we love his children, but almost the reverse: We love the children because we love the Father. In a word, it is through our relationship and union with our Head, Jesus, that we are permitted to partake of the spirit or mind of the Father, and that spirit is the spirit of Love--love toward all that is good and noble and pure and just, and consequently, hatred of all that is impure, sinful, and opposed to the things loved--"hating iniquity"-- loving righteousness.

If then you love God and have become a partaker of His spirit, ("Let the same mind [spirit] be in you which was also in Christ Jesus, our Lord")--"if the spirit of Christ dwell in you," you will love all things in which there is any good and hate all evil, because it is opposed to good. And not only so, but as John expresses it, if we are entirely surrendered to God and to obedience to his will, those to whom we will be especially drawn and whom we will especially love will be those who are begotten of the same spirit--who also love righteousness and hate iniquity.

How you have proved this in your own experience: You met a stranger and before you were aware you were acquainted; you recognized in each other the spirit of Christ and not the spirit of the world, and this was the basis of fellowship. But how shall we know whether the ones you love are the children of God or not? Perhaps you love worldly people, or perhaps you love moral people who are not new creatures, best. How can you tell? By the Apostle's rule: "By this we know that we love the children of God"--if we love God supremely.

But does some one say: "How can I know that I love God supremely?" We have heard dear Christians pray: "Oh, Lord help me to love thee," and we remember a sweet hymn which says: "Let me love thee." And we wish that all who are the Lord's might realize that love to him is not a gift to be prayed for, and not a thing which is given to us, but a thing which we ourselves must develop. The basis of all love for any person or thing is knowledge. You can only learn to love good and hate evil by becoming acquainted with them; so the way by which we come to love God is by becoming acquainted with him. We cannot become personally acquainted with him, for no man hath seen God, but we can and do become acquainted with his spirit--his mind--as we see it manifested in Christ Jesus, our Lord, and through the apostles, and through those who are entirely consecrated to him now living in the world. And the more we see of his spirit--its meekness, patience, long-suffering, charity--love, the more we come to love Him who is the fount or source of all this--for we realize that God is love.

Nor is this the only way we can

R244 : page 5

learn of God's spirit, for as we look into His Word, (having come into harmony with him and consecrated ourselves to him) the spirit of God is more and more revealed to us as we come to see his great and loving plans therein recorded; and the more we see of perfection and beauty and love in the plan, the more we will admire and love the great planner-- our Father. God desires all his creatures to become acquainted with him (and in due time will cause "the knowledge of the Lord to fill the whole earth," in order that all may have an opportunity to love him--"for his mercy endureth forever") but now during this "present evil world," or time while evil is allowed to reign, he is revealing himself only to those who have eyes to see and ears to hear, and who use them. If then we would love, we must know God; if we would know, we must make use of the instrumentality and search the Scriptures for his plan and will, and seek to know what is "that good and acceptable and perfect will of God." "Then shall we know if we follow on to know the Lord."

In the verse following the one above considered, the apostle lays down a rule by which we may know whether we really love God or not, viz.: "For this is the love of God: that we keep his commandments, and his commandments are not burdensome."

Are you in the Lord's hands--are you seeking to do his will? If so, what motives actuate you--love, or fear? If fear, your service will be a drudge; you may perform, but it will be a burden and a continuous effort to render obedience to his wishes. If you serve God from love your experience will be different--it will be a pleasure to do his will; a

> Joy to find in every station
> Something still to do or bear

-- a pleasure to sacrifice earthly comforts or pleasures whenever his will thus indicates.

R245 : page 5

How simple and yet how absolute is this test of whether and how much we love God or fear him! If we fear we may obey and find it burdensome, but if we love him we keep his commands and do not find them burdensome.

Oh, how often has this burdensome obedience to God been brought to our notice! Some one whom we had supposed was serving the Lord in loving obedience begins to tell us how much he suffers for Christ's sake, and how much he bears of the burden and heat of the day laboring in the vineyard. No, if we have the spirit of Christ, we will not feel the commands of our Father burdensome, but a pleasant service, and it will be true of us as of him: "I delight to do thy will, O God."

If then the doing of the will of God be unpleasant to us, if it be not with us as with Paul, that the sacrifices of earthly things--earthly wealth, influence, pleasures, are a privilege and a joy, it must be because we lack the love of God, which constrained Paul and all the apostles to reckon all these things and life itself but loss and dross, on account of the knowledge of the anointed Jesus, our Lord, on whose account we suffer the loss of all things and consider them to be vile refuse, so that we may gain Christ. (Phil. 3:8.)

Come then, you who labor, you who are burdened in the Lord's service, come to Him who speaks, saying: "Come unto me, ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) Come, receive of his spirit of entire consecration. Then you can with him say: "I delight to do thy will, O God." Thus we will know that our obedience is from love of God--if his will is not burdensome, but a delight to us.

====================

R245 : page 5

THOUGHTS ON THE TABERNACLE.

Editor Zion's Watch Tower:

DEAR BROTHER--I send you a few thoughts on the tabernacle and the work of the high priest. I presume all admit that the tabernacle that God commanded Moses to build was a "figure" or "pattern" of, and was designed to teach us the way into the "true tabernacle which the Lord pitched, and not man" (Heb. 8:2); also that the office and work of the high priest prefigured the office and work of Christ; and that the high priest making atonement with the blood (life) of the victim, carrying it into the most holy, "within the vail," and applying it to all that needed to be cleansed, foreshadowed the atonement by and application of the blood (life of Christ). Therefore, the study of the movements of the high priest in his official duties is one of great interest to us who are hopefully awaiting the blessing of Him who hath entered within the vail for us.

The 16th of Leviticus gives a pen picture of the official scene. The high priest was to be attired with linen coat, breeches, girdle and miter. "These are holy garments" (verse 10). He was to "wash his flesh with water and so put them on." [Thus clothed with "holy" garments --or righteousness--("The fine linen is the righteousness of saints, i.e., holy ones. Rev. 19:8)--he was prepared to offer acceptable sacrifice.]

"And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself and for his house"-- "whose house are ye?" (verse 11 and Heb. 3:6). This offering of the bullock, in its antitype in the body of Jesus, which was prepared for sacrifice (Heb. 10:5) was certainly for the church, the body of Christ. The shed blood (i.e., the evidence of the completeness of the sacrifice) was carried within the vail by the high priest, and atonement made. When that work was done he came out-- "his house" being typically cleansed. "THEN shall he kill the goat of the sin-offering that is for the people [type of the world, as the house of Aaron is a type of the church], and bring his blood within the vail, and do with that blood as he did with the blood of the bullock" (verse 15).

The point to which I would call especial attention is, the going in and coming out of the high priest. If the first going in, with the blood of the bullock, was for the "church of the first born," and, like the paschal lamb, affected only them, as seems clear, then the blood of the goat, which was not for the priesthood, but for the people, would not be applied until its blood had been carried in and sprinkled, and the high priest would again come out. It will be seen that the law teaches that the high priest goes in and comes out twice.

As the bullock represented Jesus, the Head of the church, does not the goat represent the church? As the goat followed the bullock in the sacrifice, does not the church follow her Head? Do not we "fill up that which is behind of the afflictions of Christ?" (Col. 1:24.) The Head suffered first, and the body through the Gospel age, under the control of the Spirit, as Christ in us, presenting "our bodies a living sacrifice." (Rom. 8:13 and 12:1.) If we suffer with Him, we shall be glorified with Him, and so reign with Him. (Rom. 8:17 and 2 Tim. 2:12.)

Is not then our suffering as necessary in order that we with Him may become the Kings and Priests of the world, in order to their salvation, as was His suffering necessary in order that He might be our Savior?--it being God's purpose to bless the world, "the people," or the nations, through the Seed, Head and Body, made perfect through sufferings.

The thought, then, is, that as the bullock slain represented the sacrifice of the flesh-life of Jesus, which secured to Him the right and power to shed forth His Spirit--as the power of Eternal life--on the church, so the slain goat represented the sacrifice of the flesh-life of the church, which secures to her the right and power, as the Bride of Christ, to apply her spiritual power for the benefit of the people. Then it is certainly a fact that the high priest must come out and take this goat-blood (the evidence of the completeness of the sacrifice) within the vail, before it will affect the world. And will not Christ fulfill this when He gathers the saints to Himself and presents them before the Father? Christ coming for His saints and our gathering together unto Him is certainly the "coming as a thief," but not the appearing with Him in glory, which must be a later event. This later event seems to be the fulfillment of Zech. 14:5 and of the prophecy that "every eye shall see Him." (Rev. 1:7.)

If the above conclusions are correct it follows that the high priest's coming out after making the atonement for "the people" by sprinkling the goat's blood, is a type of the open manifestations then due--the saints being already with Him. Now we desire to fasten this one point, that the high priest did not change his clothes nor wash his flesh at the coming out from the work of atonement "for his house," but after the sprinkling of the goat's blood, on coming out the second time.

It then follows that the visible or open appearance of Christ is not due now, that is when He comes for His saints. And one thing more is equally true that the washing of the flesh is not due until the change of garments, and therefore cannot be fulfilled on the saints, unless they need washing after they have been beyond the vail. Some are certainly locating this washing at the wrong time according to the law. May we be fully prepared for every event in God's order, by the sanctifying influences of the word.

W. F. CARSON.

DEAR BROTHER:

We are glad to hear from you and furthermore we are glad that our views regarding the teachings of the word on this important subject are so much in harmony. Our views on this subject as expressed in previous papers, are almost identical with those you herein express; the only point of difference perhaps being that you (seemingly) expect a manifestation of the great High Priest (Christ Jesus the head and his body, the church) in glory visible to the natural sight of humanity, while in my view of the matter, "the world seeth him no more" with the natural eye, but will see or recognize his presence and reign by the eyes of their understandings being opened by the judgments of the "day of the Lord." Then they all shall see him and us by the light of those judgments as we now see him by the light of His Word--our Lamp.

We agree fully that the washing and change of garments from those of sacrifice--the linen--to those of executive office of--"glory and beauty," takes place after we have been changed and been presented in the Father's presence as His Bride or body. The significance of the washing and change to our mind is, that when he begins to reveal himself to those in the "court" (believers--not accounted worthy of translation--and to be a part of the Bride) they will be able to recognize the Christ as changed and then invested with Glory, Honor and Immortality --they will realize him as the one whose blessing is to be desired. Afterward (Lev. 9) he goes forward to the gate and there blesses, all the people (the world at large,--unbelievers) all of whom while he blesses (the work of the Millennial Age) will come to recognize Him as the one altogether lovely; in whom all their hopes centre and upon whom all the covenants and promises of God (the Ephods) depend.

If we but keep closely in sight the intimate relationship and close resemblance between the bullock and the Lord's goat, it should continually stir us up to see that we are being crucified with Him if we would reign with Him, the "Scapegoat," evidently representing

R246 : page 5

that part of the church who shall be delivered afterward. After "the body" is complete He shall "deliver those who through fear of death (crucifixion of pride and self, etc.,) were all their lifetime subject to bondage" --Let us not be of this class, but as the Lord's goat--"Let us go to him without the camp (nominal church) bearing the reproach with him."--[EDITOR.]

===================

page 5

A LETTER

FROM YOURS AND OURS TO HIS AND OURS.

"Unto you who are sanctified by God the Father, and preserved in Jesus Christ and called; mercy unto you, and peace, and love, be multiplied. I thank my God, making mention of Thee always in my prayers, hearing (knowing) of thy love and faith, which thou hast toward the Lord Jesus and toward all Saints: That the communication of your faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

I am happy to say to the "little flock," that I am rejoicing in "present truth," believing that I have received it in answer to prayer. About four years ago I forsook the paths of sin, and gave up all for Jesus; since then I have been striving to follow Him. I studied His word faithfully in order to know my duty, and can say, to the praise of our Heavenly Father, that He permitted me to see many precious promises, and faith claimed them mine.

Within the last year, however, I became convinced that there was greater light to be obtained from our "lamp" if it could be properly trimmed. I remembered the promises: "Ask and ye shall receive." "If any of you lack wisdom, let him ask of God," etc. My daily prayer was for wisdom, and an understanding of His Word. I believed my prayer would be answered; but, by what means, or instrument I knew not. Father uses a variety of means to bless His children; and has given those precious things to His stewards "to do good and to communicate" them to others. Accordingly, in February, 1881, He sent one of His messengers (Brother Paton,) who, by the grace of God, "opened our eyes

page 6

to behold wondrous things out of His law." To-day we can truly say, as did David: "The law of thy mouth is better to me than thousands of gold and silver. How sweet are thy words unto my taste! yea sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way." As Jesus said to the disciples, (John 4:32) so we can say to the nominal church, "we have meat to eat that ye know not of."

During the month of May, I had the pleasure of a visit to Pittsburgh, Pa., where I was privileged to meet and hold sweet converse on these precious and exhaustless themes with our beloved brothers--Sunderlin, Mann, Jones, Adamson and the editor of the "TOWER." It is needless for me to tell you that it was a delightful and profitable season.

These precious truths thrill my whole being. I am willing to spend and be spent, in telling the "story of Jesus and His Love." Pray for me, that I may have wisdom to "rightly divide the word of truth," and grace to enable me to suffer with Christ, and with you share the glories of the world to come. "Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."

ROBERT BAILEY,

Howardsville, Mich.

====================

R246 : page 6

"IT'S ALL IN THE DOCUMENT."

In conversing with an inquiring soul, who was seeking to find how he might know his sins were forgiven, it pleased the Lord to use the following illustration, as bringing before him the simple message of the gospel as in Gal. 3:13. He could not get hold of the truth in the verse, and had been told: "Now, my friend, instead of trusting just what that word reveals, and accepting your pardon upon the authority of God's word, and commencing the service of God as a saved man, you are occupied with looking at your feeling or something in yourself, in some expected change of heart, as a ground of hope that you are saved. Let me give you this illustration: Suppose three men under condemnation for crime, and shut up in prison, were to receive, each of them, as an act of grace from the governor, a pardon. This pardon is a written document signed with the governor's name and bearing the seal of state. Now upon what ground does the keeper of the prison release these three men from the penalty of their crime?"

"Why, on the ground of the pardon by the governor."

"Yes, just so. Supposing one of them should come to the keeper after having had the pardon handed to him, and should weep, and cry, and feel bad on account of his crime. Would his weeping and crying and feeling bad be the reason of the keeper unlocking the door and setting him free?"

"No; it would not. He is let go because of the pardon."

"Supposing another should come after having received the pardon, and begin to beg and plead and pray with the keeper in very earnest, touching words to be released. Would his begging and praying be the reason of the keeper's unlocking the door when he finally was released?"

"No; the keeper lets him out because he is pardoned."

"Well, supposing the third one should come after he had received his pardon, and should say: 'Now, Mr. Keeper, I want to get out and have seen the pardon, but of course before I can be released I must promise you as to my future behaviour, and here are twenty-seven resolutions and promises that I have drawn up in writing that I think will cover the ground.' The keeper, without reply, unlocks the door and he goes free. Is the door unlocked because of his promises and resolutions?"

"No; it's his pardon, and that alone, that sets him free."

"Very well; now let us pursue the illustration a little further. Let us follow these three men as they leave the prison with their pardons safely in their pockets. The first one, we will imagine, is met, not far from the prison, by the officer who detected him in his crime and was the means of his arrest and punishment. This officer knows that according to the law the man should be in prison. He does not know of the pardon provided by grace. He advances toward the man with keen, suspicious glance. How shall the released man act--what reply make to the searching question: 'Have you any right to be here? Have you been pardoned?' Let us imagine him, if we can, so occupied with himself, so lacking in confidence in the seal of the governor, as to sadly reply: 'Well, I thought I had been pardoned, but since seeing you my crime and my unworthiness come back to me, and I do not feel that I have been. I am unworthy of it, and you can take me back again where I belong. I was wrong in leaving and thinking I was pardoned.' What would you have said to that man if you had been near him?"

"Why, I should have told the foolish fellow to look at his document and show it to the officer, who would very quickly have let him alone."

"Just so. Well, let us follow the second man as with his pardon in his pocket he is getting away from the prison. He is very happy, he is freely and joyfully telling old acquaintances as he meets them that he has been pardoned and delivered from penalty. Soon an officer also stands in his path, and as he recognizes in him a former criminal he asks for evidence of his pardon. Let us imagine him so occupied with himself, so utterly unappreciative of the grace of the governor, and of his only ground of safety, as in the written pardon, as to answer: 'Why, I know I am pardoned because I feel I am pardoned. Don't you see how happy I am?' The answer of the officer would certainly be: 'Well, sir, I make no account of your feeling happy; if you have nothing to show as evidence from the governor that you are pardoned, you will just come right back with me to prison.'

Now, what would you have said to that man if you had been there?"

"Why, of course I would have told him to pull out his document and show that, instead of talking of his feelings."

"Very well; now one more illustration, and then for the application: We will suppose the third man met by an officer. He has bought a new suit of clothes, washed and shaved himself, and procured a situation, where he proposes to go to work and earn an honest living. We will imagine his reply when asked for evidence that he is pardoned. 'Why, sir, you see I have turned over a new leaf. I have put on new clothes, I have formed honest associations, and purpose to be a new man.' Not a word as to his pardon, and no presentation of that as the ground of his liberty. The inexorable officer would at once reply: "Sir, your turning over a new leaf is all very well, but that cannot deliver you from the sentence of the law. If you have no pardon from the governor to show, you are my prisoner.' You see the folly of this third man's talking about his new leaf, as you saw the folly of the first man's talking about his bad feelings, and the second about his good feelings, instead of simply showing their pardon and relying only upon it.

"Now for the application: I have read to you the testimony of God's word (Gal. 3:10; Rom. 3:19; John 3:18, and other passages), that having broken God's law you are condemned by the law, and under the penalty of sin. You admit this testimony as true, and confess yourself a sinner before God, and are anxious to be saved. I have read to you the testimony of God's word (John 3:14-17; Isa. 53; Acts 10:36-43) as to the coming of the Lord Jesus Christ from heaven to be the Saviour of lost sinners by dying on the cross for their sins (1 Pet. 2:24), and ascending in newness of life to the presence of God as their justification (Rom. 4:25). You say you believe this testimony. I now point you to the pardon from God to you, on the ground of Christ's death, as summed up in Gal. 3:13: 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Now, please read that over; read it again, and again. Do you believe that message?"

"Yes, sir; I do."

"Very well; are you redeemed?"

"No. I don't feel--"

"Hold up--what did you say about that pardoned man who talked about his feelings, instead of showing his pardon?"

"O, I see, I see; it's all in the document, of course. How stupid I have been! Christ hath redeemed me; I have never believed the word." And a happy smile broke over the inquirer as he looked at the word.

"Well, are you redeemed?"

"Yes, I am."

"How do you know you are? Supposing the detective meets you? Supposing the memory of past sins comes up?"

"I know it by believing the word. I accept Christ as my Saviour. I have His word that He has redeemed me. I pull out the document."

"That is right, my friend. God has given you light. Make much of the document. Rest only upon that as the ground of assurance. Now, one word as to the life you are to live as a saved, a redeemed man. Redeemed means bought--what did Christ pay for you?"

"His own life."

"Peter says we are redeemed (bought) not with silver or gold as corruptible things, but with the precious blood of Christ. Well, if Jesus bought you, whom do you belong to?"

"To Jesus."

"Are you willing to have it so, to be His property, to have Him to put His name upon you, and you own yourself as His disciple, and to live henceforth to please Him, as your Lord and Master?"

"I am."

"Well, let us tell him so."

And we knelt in prayer and the Saviour rejoiced over another blood-bought soul, saved by grace.

D. W. WHITTLE,

In Messiah's Herald.

Brother Whittle's illustration is good: We would that all might realize that their justification is based not on their feelings, nor on good resolutions, but upon the ransom, purchased by the precious blood of Christ.

R247 : page 6

Death is the great prison-house. Sin is its bolts and bars. Our ransom --pardon--opens those bolts and bars, thus setting us at liberty to go forth, and the loving voice of Him who redeemed us calls us to come forth and become his Bride. Oh! what love! Some of (us) the prisoners "have an ear to hear," and have accepted gladly the call to become joint-heirs with him in the coming kingdom. Others are so degraded by prison life that they are "blind and cannot see afar off." Sin hath blinded their eyes, and some are so deaf that they have no "ear to hear" the message of liberty and ransom.

But what--how many of those prisoners were ransomed--pardoned? Is it only those who now have the hearing ear and unclouded vision? If so, Jesus' death will affect but very few. But no, the ransom was given for all the prisoners, every child of Adam --for those more degraded as well as for those yet possessed of sensibilities;

> For all my Lord was crucified;
> For all the world my Savior died.

We thank God that he is showing us a little of his boundless love, and the value of Jesus' death, as being great enough to ransom all from the great prison-house of death. He came to "bind up the broken-hearted, to proclaim liberty to the captives and opening of prison doors to them that are bound." This was the substance of Jesus' preaching, and it is proper, as the theme of all the church, which is his body, during this Gospel Age (or "acceptable year").

But the Millennial reign will not be a proclamation, but a performance of the things now proclaimed. The great prison-house--death--is to be destroyed, and the blind and deaf shall all be brought to know of their redemption through his blood--that Jesus Christ (by the grace of God) tasted death for every man--to be testified in due time."

For the sharing with our Lord as his Bride, in this great work of blessing and liberating those who were our fellow prisoners, we are called. When this "church," "little flock," "Bride," is perfected, at the resurrection (of which they will constitute the "first" or chief) "then shall be brought to pass the saying which is written" by the Prophet Isaiah 25:6-8. He will destroy the covering of death spread over all people and the vail of ignorance spread over all nations. He will swallow up death victoriously. Then the prisoners will all come forth out of the pit (tomb)--"Then the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5.) --[EDITOR.]

R247 : page 6

THE first honors of the graduating class of Yale were taken by a Jew.

Commenting on this fact a New York paper says that in the public schools of that city the best pupils are very apt to be Jews. They take the lead both in scholarship and deportment so often that the principals expect to see Jews at the head of the classes. When prizes were given not long ago to the pupils of the grammar schools who had made the most creditable record during a specified time, the majority of them were carried off by boys of Hebrew parentage.

This is significant; this is the race to be elevated to chief position among nations during the millennial age.

===================

R247 : page 7

WHAT WE EXPECT.

The hope of our change from the human, earthly nature, to a spiritual, heavenly nature, is of course the grand climax of our hopes. As begotten ones, we long for birth into the full and express image of our Father's person, into the glory of Christ's glorious body. This being the case, it is not to be wondered at that this most coveted thing is ever supposed to be the thing expected, when any date is referred to as being the fulfillment of a prophetic period.

We continually meet with this difficulty in referring to the present year, 1881. Since all know that we expect the Saints to be changed from human to spiritual being, and since we frequently refer to October of the present year as the terminus of a prophetic parallel, some readers have supposed that we expect the change at that time. This is not the case; we look to October of this year, as the limit of favor--the end of "the acceptable year (time or age) of the Lord"--the closing of the "strait gate" to the "narrow way" of opportunity to become a member of the Bride of Christ and partaker of his Divine Nature.

The Gospel age has been a period of selecting from the world those that have made a covenant with the Lord by sacrifice (Psa. 50:5, and Mal. 3:17.) They shall be his Bride. It has been a period of "sealing" of the saints--a marking of them off as separate; and our understanding of the matter is, that this choosing and sealing will cease in October and whoever would be of the "Bride, the Lamb's wife" must consecrate and sacrifice before that time, or it will be too late. Now some one will doubtless suppose from this expression, "too late," that we expect that the Bride will be withdrawn from the earth, and therefore it will be--"too late." Not so, however; we expect that while they will all be counted sealed and selected they may not be changed for some time after: We do not pretend to know how long, but believe that there is a work of instructing the "great company," to be done before their translation--change.

Do you then believe that all those who are not thus consecrated and sealed before October are lost?--is asked by some one not familiar with our views. We do not believe that they will be "lost" in the sense generally understood by that word, viz.: to be put into everlasting torments: But we do believe that all such will have lost the great "prize of our high calling"--lost forever the opportunity of becoming members of the Bride of Christ--joint heirs with Him and partakers of the Divine nature. They still will have the old or human nature and it, Jesus has redeemed, and promises that it (when the Bride is complete--in the Millennial age) shall be restored to its original (human) perfection.

If then, we do not expect that the completion of the Bride will be indicated by their change, what do we expect as a sign then? We expect no sign visible to our physical eye; it has been with the eyes of our understandings enlighted by God's word that we have seen all that we do see, of what is now taking place-- viz.: "The Harvest" and the presence of our Lord. And it is by that same eye of faith that we expect to see "the acceptable year (age) of the Lord" close, and "the day of vengeance of our God" commence with October next. This same thought is conveyed by the prophet when he says (Isa. 63:4): "The day of vengeance is in mine heart for the year of my redeemed is come"--vengeance follows immediately upon the completion of the "little flock."

This transition period following the Gospel age and preceding the Millennial age is often mentioned as "a time of trouble," or "day of vengeance" designed to punish evil doers and to prepare the world for the blessed reign of righteousness under "The Prince of Peace." See the following texts: Prov. 6:34, Isa. 35:4; and 34:1 to 8, Rom. 12:19, Heb. 10:30 and 2 Thes. 1:8, some of which are symbolical.

This "day of vengeance" began chronologically in 1874, but the first seven years of it seem marked off upon the nominal church here, as a time both of trial and favor, just as the parallel period of seven years, was to fleshly Israel. Seven years there, (the seventieth week of Daniel 9:27) of favor--trial and separation of "Israelites indeed in whom was no guile" from nominal Israel. Seven years here, (the exact parallel) of favor --trial and separation of the Christians indeed (entirely consecrated) from the nominal church of professors.

Now if this be the correct understanding of the Word, we may expect vengeance to commence in October. As we have already shown, this vengeance begins with the nominal church and will cause pain, anguish, "vexation" and symbolic "gnashing of teeth" among those who are taught and governed by church creeds instead of by the word of God--among those who recognize Synods, Councils, Conferences, Presbyteries, etc., as the heads, "standards" and "authorities" from which emanate the laws by which they are governed, instead of recognizing Christ as the only head and authority--as Paul puts it: "Holding the head (Jesus) from which all the body... having nourishment, increaseth with the increase of God"--in grace and knowledge: (Col. 2:19.) Whose law --the Word--should be the ONLY "law" or "standard" for those who are truly his members.

Terrible indeed will it be to those, to find their organizations crumbling and their laws and creeds torn to shreds and their "standards" and "authorities" (their heads) losing power, being cast off and disregarded. ["Woe unto them that give suck (teach) in those days."] It will be because the true Head, Authority and Standard of the church--Christ, shall have taken to himself his great power, and begins his reign (Rev. 11:17) that these false heads, "standards" and "authorities"--will be overthrown --for "His lightenings (shall) enlighten the earth." Light and knowledge will so increase that all forms of error and evil will be finally dispelled by "the bright shining of the present one." (2 Thes. 2:8.)

Let none hereafter think, that we are expecting translation this year; and to those who did so think, we suggest a second careful reading of the article in the May number headed

R248 : page 7

"The Year 1881." Let us add, that while the "vengeance" or "trouble" will be no longer hindered after October, yet, it does not follow, that great results need be looked for in a day. It will require months and years for its full accomplishment.

It has been asked what do you mean by saying "come out of her"-- do you really mean for people to sever their connection with the church of Christ? By what authority do you denounce the church of Christ--or lay anything to the charge of God's elect--in which we know of many undoubtedly the Lord's Jewels?

Ah yes, there is your mistake. We never advised any one to sever their connection with the church of Christ ("whose names are written in heaven.") No, far, far from that. We never denounced that church whose creed is the Word of God, whose organization is that of the Spirit; and whose union is in the "bonds of love;" and when we quote the denunciations of the Word, we do not offend "God's elect"--the Saints--because, "Great peace have they that love thy law and nothing shall offend them." Nor have we ever claimed that the nominal church is devoid of those whom the Lord calls his "jewels": on the contrary it is because there are such in the nominal church, that the Spirit through the Word calls to that very class and to them only--"Come out of her my people, that ye be not partakers of her sins and receive not of her plagues." And those who do not free themselves and come out from bondage to creeds and isms we shall be forced to conclude are so bound by "the fear of man that bringeth a snare," that they have obeyed men, rather than God, and consequently are not "overcomers."

Look about you in the nominal churches, you who think that they are the church owned by the Lord as the chaste virgin soon to be made his bride; apply the scriptural conditions of discipleship to them and to yourselves and let them judge themselves whether they come near the standard: Jesus said "If any man will be my disciple let him deny himself and take up his cross and follow me." Now do you think there are many in the nominal church who are thus entirely consecrated--time, money talents, reputation, all? All of the members of the real church are thus consecrated, but few of the nominal. Have you any reason for supposing that one in ten of those who are professors, are performers of this their covenant? Yet, those who are thus following in the footsteps of Jesus, are the only ones who are overcoming the world and who will be his joint-heirs. Of the others, some are being overcome by the world and others never were consecrated, consequently always were of the world.

In conclusion, let us add: If you realize that we are now in the "harvest," you can readily see that the work in order is to separate and divide. The work of the Reaper King, now present, is to gather his jewels, and he calls his sheep by name, and they know his voice and they follow him.

When we come to see the matter from the right standpoint, we realize that nothing is really injuring and crippling the usefulness and influence of the truly consecrated "little flock" so much as the great worldly-minded institutions claiming the honor of being the followers of the meek and lowly Saviour--who indeed draw nigh to God with their lips, but whose hearts are far from him. By attending to making clean the outside they divert their own attention from the real inward condition, and so exalt the commandments and creeds of men as to inspire their members with a fear of future torment if they should think for themselves. It is from these institutions which have gained so strong a hold upon society as to be able to threaten with ostracism any who venture to gainsay their mandates, which "make void the law of God (His word) through (their) traditions, that God's word calls, "Come out of her" into a place of freedom from man and man worship and creed worship, to a place where you can worship God and be taught of God; come out where you can grow in grace.

Many will and have said--are there not many "good people" still in the church?--and because of them we cannot condemn it--neither will we leave it. Ah but Jesus condemns it and says--"I will spew thee out of my mouth."--(Rev. 3:16.) The call comes to all these "good people" and will test their goodness. If not obedient, they are not reckoned good in God's sight, but as partakers of Babylon's sins, and they shall be sharers in her plagues. Let not these be stumbling blocks in the way of your obedience; consider God's call to you as imperative as though you were the only jewel to be saved.

The call now is, come--from "the housetop," "the bed" and "the mill": The message is, "gather my saints (holy ones) together, (out from among the tares,) unto me; those who have made a covenant with me by sacrifice."--(Psa. 50:5.) Those who sacrifice all in willing obedience are his "jewels."

===================

R248 : page 7

THE NEW VERSION.

The revised version of the New Testament recently published to the world by the translators, has excited very general attention and criticism among all interested in God's word, as it should, being so important.

Doubtless by this time most of you have examined it and are able to judge of its points of merit and demerit for yourselves.

While it could have been improved upon by more radical changes, yet it could have been far worse: and it certainly is in many respects much superior to the old version.

We might offer commendation of their course in omitting certain interpolations --passages not found in ancient manuscripts, etc., but this is needless for of course it was their duty to eradicate all words of men. We regret to notice that all of these interpolations have not been excluded --perhaps the most important of these stumbling blocks being the first clause of Rev. 20:5--"The rest of the dead lived not again until the thousand years were finished"--already referred to in these columns.

We notice that the words--Christ and Baptize are left untranslated as in the old version; these are Greek words transferred into our language and it would have been a help to the general reader had the English of them been given, viz.: anointed and immersed. The Greek word *hades* left untranslated in the new version, is certainly better than to have it as in the old version rendered hell, which to the general reader conveyed anything but the correct meaning-- though all scholars well understood it to mean death or the condition of death.

We have heretofore called your attention to the fact that the Greek words, *kosmos, oikoumenee*, and *aion*, are in the old version all translated by the English word, world, which does great violence to their meaning and grossly misleads the reader. We are very much surprised to find that the new translation leaves them just the same: we are at a loss to see how men of so much learning could do so by mistake, for doubtless each of them would if asked, particularly answer that *kosmos* signifies the world of mankind, or present order of things --that *oikoumenee* signifies the habitable

R248 : page 8

earth or land; while *aion* means an age or period of time. It is because of the mistranslation of this last word that so many have been led to expect "the end of the world" at the second advent of Jesus, instead of the end of the gospel age, and hence they are expecting "a wreck of matter and a crush of worlds" instead of the ending of one age and gradual beginning of another which is now in progress. Can it be that the learned translators feared that articles of human creeds would have been exposed as false and erroneous by a proper rendering? Only error requires covering -- truth courts the light and always shines the brighter for it.

The Greek word *psukee* signifying existence or being is in Matt. 16:26 rendered life--"What shall a man be profited if he shall gain the whole world and forfeit his life--or what shall a man give in exchange for his life?" This is certainly a great improvement over the much misunderstood word soul. Had *psukee* in every case, as here, been translated life or better--being, it would have helped people in the understanding of God's word, but, at the same time it would have dissolved some of the mysteries with which the traditions of men--the church creeds--have surrounded the nature and destiny of man--and that might destroy confidence in those creeds--hence psukee is generally translated by the mysterious word soul as before, the above exception and a few others being made because it would here have been very absurd to translate it soul and would have conflicted with the very idea the creeds and traditions seek to uphold--viz.: that soul is a thing in a man yet separate from him. From the orthodox (?) standpoint how absurd it would sound to say "Whosoever would save his soul shall lose it."--(Luke 9:24,) or to translate the word psukee, soul in Matt. 10:39, or Mark 8:35, and Luke 17:33. Yet in these the same word occurs which elsewhere is translated by the mysterious word soul.

Another word left by the new version as it was in the old is

R249 : page 8

GODHEAD,

of which H. V. Reed in the Restitution pointedly says:

"The reader has been led to infer that this was among the most approved and clearly stated ideas of the original scriptures. Nothing can be more unfair. The word godhead is not good English: it means nothing in itself and conveys no idea to the reader. What is a godhead? The idea in the original is simple and beautiful. We will note the three texts wherein it occurs. Acts 17: 'Being, therefore, already offspring of God, we ought not to be supposing that which is Divine to be like unto gold, or silver, or stone, etc. (Rotherham.) Rom. 1:20; 'For his unseen things from a world's creation are to be clearly seen by the things made being perceived, both his eternal power and divinity.' (Rotherham.) Col. 2:9: 'For in him (Christ) dwelleth all the completeness of the Divine nature in a body.' The word godhead like the word trinity, carries with it the idea of a society, which is not the idea of the original. Had the word been left out of the revised Testament it would have removed another impression from the 'three-in-one-God' theory. Modern criticism has forced certain interpretations from the sacred texts, and it will be a long time before doctrinal harmony and Biblical exegesis will expurge from the creed of man the theories of endless misery, the destruction of our globe, and the heathen dogma of the God society, or trinity. No effect on the part of authorized versions will succeed in bolstering up theories which are contrary alike to sound reason and the Scriptures of truth."

Taken as a whole, however, the new version is as good as we could expect: it is better in fact than we did expect, for well we all know that a man's creed or belief as to the general teachings of the word, must have an effect and bearing upon his translation of any particular passage which in his judgment would cause it to conflict with the general teachings. Then too, it is almost impossible to translate word for word from the Greek to the English language and if this were accomplished as is attempted with considerable success in the translations known as "Rotherham's, Young's and The Diaglott it produces a reading so peculiar and rough that it would not meet with acceptance by the general readers and any attempt to give a smooth English reading gives opportunity and license for the use of the translator's personal views on the passages translated.

We say then: Thank God for the "New Version;" it is a step nearer pure light and perfect truth at least; it will serve too to draw the attention of all to the basis of all faith--God's Word--and away from church creeds--the traditions of men--the sandy foundation upon which the faith of most of the nominal church is at present resting.

But as every progress in knowledge is a step toward freedom and a blow to bondage so is this comparatively good work, to prove a powerful element in the storm which already begins to sweep over the nominal church of all denominations, and which eventually will sweep away all refuges of lies (Isa. 28:17)--all the falsities and errors of those who exalt themselves, their words and their churches which they have organized and rule: instead of exalting the Lord and His words and His church (whose names are written in heaven) which He organized at Pentecost and the rule of which He has not given to another.

====================

R249 : page 8

CHART SUPPLEMENT.

We present to each of our readers with this issue, a "Chart of the Ages," (unfortunately printed June, instead of July supplement) with the suggestion that you hang it in some convenient place where it will be often in your sight; that its diagram of the narrow way to life, may be a constant and helpful reminder to you of the way our Leader trod; that thereby you may be enabled to make your calling and election sure.

We hope too, that you will so place it, that it will be an object of interest to all who may visit you, and that you will so familiarize yourself with it as to be able to explain its teachings to them; thus each reader will be a preacher of the "narrow way to life" -- to Glory, Honor and Immortality, so soon to close; and also of the plan of God for the world's salvation, which is only just beginning. May God make you able ministers of his word.

The Chart should have your careful attention and study for at least one month: for this reason, and to allow needed time for other parts of the service, this paper and chart supplement will constitute the July and August issue. Therefore you may expect nothing more until September.

Subscribers living in this city (Pittsburgh) will please call for their charts at the office, and thus save postage.

Failure to receive your chart (or at any time, your paper) should be reported at once.

====================

R249 : page 8

CONCERNING TRACTS.

We have a few thousand tracts of Nos. 3, 4 and 5 which may be had for gratuitous distribution, by any who may write for them. No. 7 is not yet published. Other Nos. are exhausted.

We have a number of inquiries relative to tract No. 6, (written by Bro. A. D. Jones) asking whether the editor's views are in harmony with those expressed in that tract. To which we answer that it is quite possible for different persons to have somewhat different ideas regarding the manner of the unfolding future, though they be entirely agreed with reference to the work of the past, present and future. We are for instance, not much in sympathy with the idea that the "Perihelion of the planets" is to bring "a carnival of death," and for this reason have refrained from mentioning the harrowing details furnished by astrologists as the probable result. It may be that such a dreadful scourging is to come upon the world so soon, but from our understanding of prophecy we expect that the carnival of moral pestilence, spiritual famine, and death will come first, upon the nominal church--the sort of "pestilence" and "arrows" referred to in Psa. 91 from which nothing will shield but the "truth." (vs. 4.)

But while we do not expect such literal plagues, we do not venture to gainsay the astrologers and their predictions; it is possible that both astrology and scripture may be correct concerning the coming events, but our confidence and sole reliance is on the latter. To compare notes we suggest that Scripture indicates that the nominal church is to be given over to tribulation and be shown no favor from October of this year; and every thing seems ripe for just such a thing: On the other hand the astrologers began as far back as 1871 to predict what would occur in 1880 and 1881. But though the largest planet Jupiter has already reached the point of perihelion (more than nine months ago) and though Jupiter and Saturn were in conjunction six months ago, yet there is nothing except unusual rain storms thus far to justify the awful pictures drawn.

====================

R298 : page 8

PRACTICAL PREACHING.

It is objected that practical preaching is the right kind of preaching, and that prophecy is not practical. Is this true? It is not true. The preaching of the Ten Commandments, the social virtues, and the neighborly and moral duties may be called practical preaching by some, but it is not so in the Christian sense of the word. The most successful preaching is the preaching of the cross in which Paul gloried, and the crown for which he waited. The two advents are the poles around which the orb of duty rolls--the strong foundation on which the morality of the new man reposes. Faith lays hold of the cross, the fountain of divine mercy, and out of love to Him that first loved us, brings forth in the heart and life of the believer the fruits of righteousness. Hope looks forward to the crown, and the kingdom, and the promised inheritance, to nerve us for the trials and duties of life, and make us victorious over all our spiritual enemies. This is practical religion. Doctrine is the root and basis and motive of practice; and in the whole range of theology there is not a more practical doctrine than the second advent --no, not one. I challenge you to show me a duty of which it is not in one way or another made the motive.

Read, and consider the following texts of Scripture. It is the motive for patient waiting, 1 Thess. 1:10; for divine hope, Titus 2:13; for moderation in all things, Phil. 4:5; for prayer to be counted worthy to stand before the Son of man, Luke 21:36; for long-suffering patience, James 5:8; for heavenly-mindedness, Luke 21:34; for perseverance in spite of persecution, 1 Pet. 1:7; of godliness and holy conversation, 2 Pet. 3:11,12; it is the motive for earnest preaching, 2 Tim. 4:1-3; for fighting the good fight of faith, 2 Tim. 4:7,8; for reverence and godly fear, Heb. 12:26-28; for sobriety and watching unto prayer, 1 Pet. 4:7. This is practical preaching; but if you preach these duties without the Advent, which is their chief motive and strength, you are asking the people for bricks without giving them the straw--the steam is taken from the engine and the train stops.--Messiah's Herald.

If the belief of the coming of the Lord has so much power to mould and influence the child of God, what indescribable power and influence should and does the belief that he has come--is now present a spiritual being--the "harvest" now progressing under his supervision as the chief reaper, and the gathering of the ripe wheat now being in progress and soon to be finished and the righteous then made to shine forth as the Sun in the kingdom of their Father-- what effect as a separator and sanctifying power, should this truth have we enquire? What preaching can be so powerful?

====================

R249 : page 8

CORRESPONDENTS' QUESTIONS.

Ques. BROTHER RUSSELL--Will it be the work of the Millennial age to restore mankind to perfect human being or will they be raised from the tomb perfect men--justified to perfect life by Jesus' ransom?

Ans. It will be the work of the entire age to bring mankind to perfection of human being: It is called "the times (years or age) of restitution" --though all may not reach perfection at the same time, yet all who do not then sin against light--the sin unto death (second death), will be perfected during that age.

They are justified in the sight of God (the Father) by the death of Jesus for their sins, therefore, the Father's law no longer condemns them to the tomb and Jesus by purchase has the control of them and during the Millennial age will "restore all things;" and when all are brought into harmony and perfection--at the end of that age--the Son also delivers up the kingdom to God even the Father --(1 Cor. 15:28.)

Q. When will they who know their Master's will and do it not be beaten with many stripes?

A. The beating referred to (Luke 12:47,48) has reference not to the world but to Jesus' disciples (servants) who will be living in the end or "harvest" of this age. The "little flock" will be "accounted worthy to escape all" while the greater part of Jesus' servants because not in harmony with his plan, etc., will go through the great time of trouble which closes this age and introduces the Millennial age--some of these will pass through a severer ordeal than others, (many or fewer stripes) as they had neglected knowing and doing the Master's will. But the principle will apply during the next age also.

====================

FOOD

FOR

THINKING CHRISTIANS.

WHY EVIL WAS PERMITTED AND KINDRED TOPICS.

"To make all see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:--that in the dispensation of the fullness of times, he might gather together in one, all things in Christ." Eph. 1:8, and 3:4,5,9.

SEPTEMBER. (SPECIAL NUMBER.)

"ZION'S WATCH TOWER,"

PITTSBURGH, PA.

1881.

PREFACE.

THE design of this pamphlet is, first to supply to such Christians as are alive and fully consecrated, and hungering and thirsting after a fuller knowledge of "Our Father" and his plans, what we believe to be "meat in due season;" leading such to perform all their consecration vows: secondly, to awaken those who are asleep in Zion--showing those who are not truth-hungry, what they are too much occupied with worldly plans to know, viz., that they are starving for the "good word of God," though they say-- We are "rich and increased in goods and have need of nothing."

I love to tell the Story!
More wonderful it seems,
Than all the golden fancies
Of all our golden dreams:

I love to tell the Story!
It did so much for me;
And that is just the reason
I tell it now to thee."

It is our part, under heavenly direction, to thus scatter the food--the seeds of thoughts; it is God's part to water and give the increase--in some thirty, some sixty, and in some a hundred-fold to his praise. We leave the results with him.

ZION'S WATCH TOWER.

R250 : page 1

PART I.

WHY EVIL WAS PERMITTED.

A DIALOGUE.

B.--GOOD evening, Brother A.: if you are at leisure I would like to have some conversation with reference to the Bible.

A.--I am at leisure, my brother, and such a conversation should be of interest and profit to both of us. Have you struck a new vein of precious metal in the mine of truth?

B.--Well, no; I cannot say so. The fact is, I am somewhat perplexed to know whether the Bible is really a mine of truth or not. There are many beautiful truths taught in the Bible which commend themselves to my judgment, and if I could only have my mind clear on some points, I would gladly accept the whole. It seems, too, that there must be some way out of my difficulties, if I could only find it, for surely the book is stamped with a wisdom higher than human, and my difficulty may arise from a failure to comprehend it more fully.

A.--Well, my brother, it gives me great pleasure to meet with an honest inquirer after truth. You are anxious, then, to find the connecting links in the great chain which binds the interests of humanity to the throne of God. We believe that all Scripture is given by inspiration of God, and that the Spirit will guide us in the understanding of it. If it should please him to use me as his mouth-piece it will be a great privilege, and if I can render any assistance it will afford me pleasure.

R250 : page 2

B.--Well, can you explain why evil was permitted? If God is infinite in power, wisdom, and goodness, why did he permit his fair creation to be so marred by sin? After creating our first parents perfect and upright, why did he permit Satan to present the temptation, or why allow the forbidden tree to have a place among the good? Could he not have prevented all possibility of man's overthrow?

A.--I see just where your difficulty lies, and I think I can make it very plain to you. It pleased God for the joy it gives him to dispense his goodness, and to exercise the attributes of his glorious being, to create various orders of intelligent beings. Some he has endowed with greater capacity than others; but each he made perfectly adapted to his sphere. We are acquainted with many forms of life in our world, but above all others stands man, the masterpiece of God's workmanship, endowed with reason and intelligence superior to all others, and given the dominion over all. He was made upright and perfect; God pronounced him "very good"--a perfect man-- physically, mentally, and morally, yet unacquainted with evil and lacking experience. Had evil never been placed before him he could not have resisted it, and consequently there would have been no virtue nor merit in his right-doing. I presume I need scarcely remark here that not the fruit of the tree but the act of disobedience caused man's fall.

B.--But could not God have made man unchangeably perfect?

A.--No; to have done so would have been to make another God. Unchangeableness is an attribute only of an infallible, infinite being--God. He who cannot err must, of necessity, be all-wise, all-powerful, and consequently eternal.

B.--I had never thought of it so.

A.--If an intelligent being is to be made at all, he must be made liable to change; and, as he was created pure, any change must be from purity to sin. He could not even know the meaning of good unless he had evil to contrast with it. He could not

R250 : page 3

be reckoned as obedient to God unless a temptation to disobedience were presented, and such an evil made possible.

B.--But could not God, with whom we are told "all things are possible," have interfered in season to prevent the full accomplishment of Satan's designs?

A.--You say "all things are possible" with God. I trust you remember that it is all possible things that are possible with him. "It is impossible for God to lie."--Heb. 6:18. "He cannot deny himself."--2 Tim. 2:13. He cannot do wrong. He cannot choose any but the wisest and best plan for introducing his creatures into life; and we should bear in mind that the fact of God's not interfering with the introduction and development of sin is one of the very strongest of reasons for believing that evil is necessary and designed ultimately to work good.

C.--Brother A., may I interrupt you here to ask, why, if it was proper and wise that Adam should have a trial under the most favorable circumstances, as a perfect man, should not all his posterity have a similarly favorable trial? We all know that we are born with both mental and physical ailments and imperfections. Why did not God give us all as good a chance as Adam?

A.--If you or I had been in Adam's place, we would have done just as he did. Remember, he had known God only a little while. He found himself alive--perhaps God told him he was his Creator, had a right to command his obedience, and to threaten and inflict punishment for disobedience. But what did Adam know about the matter? Here was another creature at his side who contradicted God, telling him that he would not die from eating the fruit; that God was jealous, because eating of this fruit would make him a God also. Then the tempter exemplified his teaching by eating of it himself, and man saw that he was the wisest of creatures. Can you wonder that they ate? No; as a reasoning being he could scarcely have done otherwise.

C.--But he should have remembered the penalty--what a terrible price he must pay for his disobedience--the wretchedness

and death which would follow. If I were so placed, I think I should make more effort to withstand the tempter.

A.--Wait, Brother C.; you forget that Adam, up to this time, was totally unacquainted with wretchedness and death. He could not know what wretchedness meant; he never had been wretched. He did not know what dying meant; and, if you or I had been there, controlled by an unbiased judgment, we would have done just as Adam did. The reason you think you could withstand better is, that you have had experience with evil, and have learned, in a measure, what Adam up to that time had not learned in the smallest degree,--viz., to know good from evil.

C.--O, I see. Then it is because we would have done just as Adam did; that God is justified in counting us all sinners, that "by one man's disobedience the many were made sinners," and "by the offence of one, all were condemned" (Rom. 5:18,19), and so "the wages of sin (death) passed upon all," and through or "in Adam all die."

B.--Do I understand you to say that God does evil that good may come?

A.--By no means. God did no evil, and he permitted it only because it was necessary that his creatures should know good from evil; that by being made acquainted with sin and its consequences --sickness, misery, and death--they might learn "the exceeding sinfulness of sin," and having tasted that the bitter "wages of sin is death," they might be prepared to choose life and to understand the wisdom and love of God in commanding obedience to his righteous laws.

B.--But did not God implant in his creature that very thirst for knowledge which led him to an act of disobedience in order to gratify it? Does it not seem, too, that he wanted him to become acquainted with evil, and, if so, why should he attach a penalty to the sinful act, knowing that a knowledge of evil could be obtained in no other way?

A.--We can see readily that a knowledge of evil could be

R250 : page 5

obtained in no way except by its introduction; and, remember, Adam could not have disobeyed if God had given no commandment, and every command must have a penalty attached to give it force. Therefore, I claim that God not only foresaw man's fall into sin but designed it: it was a part of his plan. God permitted, nay, designed man's fall; and why? Because, having the remedy provided for his release from its consequences, he saw that the result would be to lead man to a knowledge, through experience, which would enable him to see the bitterness and blackness of sin--"the exceeding sinfulness of sin," and the matchless brilliancy of virtue in contrast with it; thus teaching him the more to love and honor his Creator, who is the fountain and source of all goodness, and to forever shun that which brought so much woe and misery. So the final result is greater

R251 : page 5

love for God, and greater hatred of all that is opposed to him. The best armament against temptation is knowledge.

C.--Your reasoning is clear, forcible, and, would seem to me, plausible, were it not that this experience and knowledge came too late to benefit the human family. Adam failed from want of knowledge and experience to maintain uprightness of character --his posterity, though possessing that knowledge and experience, fail to attain uprightness from lack of ability occasioned by his sin.

B.--I can see no objection to your view, that evil was permitted because necessary to man's development and designed for his ultimate good, were it not as Brother C. suggests--mankind will never have an opportunity to make use of the experience and knowledge thus obtained. But, Brother A., what did you mean a few minutes since when you said God had a remedy provided for man's release from the effects of the fall before he fell?

A.--God foresaw that having given man freedom of choice, he would, through lack of knowledge, accept evil when disguised as an "angel of light;" and, also, that becoming acquainted with it, he would still choose it, because that acquaintance would

R251 : page 6

so impair his moral nature that evil would become more agreeable to him and more to be desired than good. Thus permitted to take his own course, man brought upon himself misery and death, from which he could never recover himself. Then the voice of infinite love is heard: "Behold the Lamb of God that taketh away the sin of the world." This is Christ Jesus, and the death of Christ for man's sin was a part of God's plan as much as man's fall. He is "the Lamb slain from the foundation of the world." His death for our sins was purposed by God before man fell; yes, before man was created.

B.--I begin to see a harmony and beauty connected with the introduction of evil which I had not suspected. May we not reasonably say that God could not have displayed those qualities of his nature so attractive to us--mercy and pity--nor could his great love have been made so apparent had not the occasion for their exercise been presented by man's necessities?

A.--I am glad that you have suggested this thought. It is true, that though "the Lord is very pitiful and of tender mercy," yet neither of these would have been seen had there not been a sinner requiring them; and while "God is love," and always has been the same, yet it is true that "in this was manifested the love of God, and hereby perceive we the love of God, because he (Christ) laid down his life for us." And do you not see that in the arrangement of the whole plan the wisdom of God is beautifully shown? Let me say further, that as we proceed, we shall find God's justice made to shine because of the introduction of evil. God might have told his creatures of these attributes, but never could have exhibited them had not sin furnished an occasion for their exhibition.

B.--I am becoming anxious to see the outcome. You have suggested that Christ is the remedy for man's recovery from the effects of the fall, and that it was so arranged and purposed by God before creating the race, but you have not shown how the recovery is effected.

A.--I am glad that you have not lost sight of the real object

R251 : page 7

of our conversation. The answer to this question will involve the consideration of two points:--First, What was the penalty pronounced and inflicted? and, Second, What was the remedy, and how applied? May I ask you to state in Scripture language what penalty God pronounced on Adam's sin?

B.--I believe it reads, "In the day thou eatest thereof, thou shalt surely die." But he did not die for nine hundred and thirty years.

A.--You quote correctly. The marginal reading will help you over the difficulty of his living nine hundred and thirty years. It is a more literal rendering of the Hebrew text: "In the day thou eatest thereof, dying thou shalt die,"--i.e., from the moment he should disobey God, death would have dominion over him--would have a claim and right to him, and would begin its work. It was only a question of time how soon it should lay him low. Elements of disease infested all nature with which he came in contact, since separated from Eden and its trees of life.

We all are in a dying condition, partially dead; mentally, morally, and physically. From the moment of birth, and before it, we have been in the clutches of death, and he never lets go until he has conquered. Man, by means of medical aid, attempts resistance; but, at best, it is but a very brief struggle. Adam, because physically perfect, could offer great resistance. Death did not completely conquer him for nine hundred and thirty years, while the race at the present time, through the accumulated ills handed down through generations past, yields to his power on an average in about thirty-two years.

C.--We are, then, so to speak, overshadowed by death from the cradle to the tomb, the shade increasing each moment until it is blackness complete.

A.--Yes; you get the thought. As David expresses it in the twenty-third Psalm: "I walk through the valley of the shadow of death." The further we go down into this valley the darker it becomes, until the last spark of life expires.

R251 : page 8

B.--I understand you to believe that diseases of the various kinds are but the mouths of death by which we are devoured, since we were placed within his reach by Adam's sin?

A.--Yes; every pain and ache we feel is evidence not that death will get hold of us, but that he now has us in his grasp. Adam and all his race have been in death ever since he disobeyed.

C.--We frequently speak of death as the "Angel God has sent," "the gate to endless joy," etc., and yet I confess I could never regard it except as an enemy, and such it would really seem to be.

A.--Nowhere in Scripture is it represented as our friend, but always as an enemy of man, and consequently the enemy of God, who loves man; and we are told that "for this purpose Christ was manifest, that he might destroy death and him that hath the power of death,--that is, the devil."

B.--If death is the penalty for sin, has not mankind paid that penalty in full when dead? Might he not be released from death the moment after dying, yet fully meet the demand of justice?

A.--"The wages of sin is death,"--not dying, but "death" --forever. As well say that a man condemned to imprisonment for life, had received the full penalty in the act of going into prison, as that man received his penalty in the act of going into death. By disobedience man fell into the hands of Justice, and, though

God is merciful and loving, there can be no warfare between his attributes. Mercy and love must be exercised in harmony with justice. "God is just," and "will by no means clear the guilty." Man was guilty, and must therefore be dealt with by justice. Justice cries, Your life is forfeited, "dying thou shalt die." Man is cast into the great prison-house of death, and Justice, while locking him in, says: "Thou shalt by no means come out thence until thou hast paid the uttermost farthing."

B.--Do I express the same idea by saying that man forfeited his right to life by his disobedience, and, consequently, God, in

R251 : page 9

justice, recognizing and enforcing his own law, could not permit him to live again unless he could meet the claims of justice?

A.--The idea is the same. Man is the debtor, and unless he can pay the debt he cannot come out of the prison-house of death--cannot have life. He cannot pay this debt, and consequently cannot release himself. But man's weakness and helplessness gives occasion for the display of God's mercy and love in Christ Jesus, for "When there was no eye to pity, and no arm to save," God devised a way by which he could be both just and merciful; and so, "while we were yet without strength, in due time Christ died for the ungodly."

C.--How for them? His death does not prevent men from dying.

A.--It does not prevent their dying, but it does prevent their continuance in the prison-house of death. He came to "open the prison doors and set at liberty the captives." This he does, not by opposing God's justice, but by recognizing it, and paying that which is due. He has a right to set those prisoners free. In his own death--the just for the unjust--he ransomed us, as it is written, "I will ransom (purchase) them from the power of the grave;" "I will redeem them from death;" "for ye were bought with a price, even the precious blood (life) of Christ."

C.--I understand you to mean, that as Jesus came into the world by a special creative act of God, he was free from the curse which rested upon the balance of the race, therefore not liable to death. As the second Adam he was tried, but came off conqueror. "He was obedient even unto death;" but his right to life not having been forfeited, either through Adam's sin or his own, death had no claim upon it. He, therefore, had an unforfeited life to offer Justice as a ransom for the forfeited life of mankind.

A.--Yes, as he himself said, "My flesh I will give for the life of the world."--John 6:51. He must have a right to continuance of life, else he could not give it. He did not conquer nor overthrow Justice, but recognizing the justice of the law of God

R251 : page 10

in the forfeit of the sinner's life, he purchased it back with his own, and thereby obtained the right to "destroy death,"--the

R252 : page 10

enemy who for a time is used as the servant of Justice.

B.--Then Justice accepted the life of Christ as a substitute for the sinner's life. But it seems unjust to make the innocent suffer for the guilty.

A.--It would be unjust to make or compel such suffering, but "Christ gave himself for us." "He for the joy that was set before him endured the cross."

C.--But how could the life of one purchase the life of many?

A.--By the rule of

SUBSTITUTION.

As Adam was substituted for the race in trial, and through his failure "death passed upon all men," and all were counted sinners, even before birth, so the obedience of death in Christ justified all men to a return to life. Paul so expresses it in Rom. 5:18, [Em. Diaglott]: "For as through the disobedience of ONE man, the many will be constituted sinners, so also through the obedience of the ONE, the many will be constituted (reckoned) righteous;" and, "as through one offense, sentence came on all men to condemnation (condemning them to death), so also, through one righteous act, sentence came on all men to justification of life," justifying their living again.

B.--Shall we understand, then, that the resurrection of the dead is optional or compulsory on Justice?

A.--Christ having "tasted death for every man," it is certainly compulsory on Justice to release the prisoners held for sin. Christ's sacrifice having been accepted as "the propitiation (settlement) of our sins, and not of ours (believers) only, but also for the sins of the WHOLE WORLD," all must go free, because God is just to forgive us our sins."--1 John 1:9.

B.--Does this imply universal, eternal salvation?

A.--No, it implies the saving or salvation of all men from the Adamic death, but as many of them will be liable to the "second

R252 : page 11

death," on account of their own sin, it cannot be eternal salvation. The second Adam will eventually restore to the race all that it lost by the first Adam's sin.

C.--Was everlasting life one of the things possessed by Adam before he sinned, and which he lost in death; and is it to be restored to mankind through Christ's ransom?

A.--Yes; his continuance of life, if obedient, is implied in the threatening of death if disobedient. Adam, when created perfect, was possessed of a perfect body, and with perfect arrangements for the continuance of the perfect life, in the trees (woods) of life, in the garden. This kind of life would have lasted forever had he continued obedient, hence was everlasting life, conditioned only on obedience. This was lost, and is to be restored to all mankind,--viz., perfection of being, or life and perfect provision for its everlasting continuance in harmony with God.

C.--Then this salvation cannot be what Paul refers to, saying, "the gift of God is eternal life."

A.--Natural (human) life--everlasting--was originally a gift from God, but its restoration is not, strictly speaking, a new gift; rather it is an old gift returned. Life once possessed was lost, and is to be restored because purchased--paid for--by the death of Christ. The restored race, brought back to where they were before the fall, will have the advantage of knowing from actual experience the character and results of sin, which plunged our race in ruin. Then, with the knowledge of sin and its miserable results, gained during the present time, they may be considered superior to all temptation and sin, and, therefore, not liable to death. They will enjoy everlasting life in the same sense that Adam possessed it before the fall, and that angels now possess it,--viz., the right and means of continuing their life (by eating, etc., Psalm 78:25), as long as they continue obedient to God's laws. This is not the same, however, as Immortality--the new gift of God [see "The Narrow Way to Life."--page 134] which the Scriptures assert to be possessed by God our Father

R252 : page 12

and our Lord Jesus Christ only, and promised to those of the Gospel church, who overcome and become his Bride. This new gift was never known of before this Gospel age, "Which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit." --(Eph. 3:5; see also 1 Cor. 2:10, and 1 Pet. 1:12.) It "is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death (obtained the right to do so by giving "his life a ransom for all"), and hath brought Life and Immortality to light through the Gospel."--2 Tim. 1:10.

Yes, our Lord made both things possible, the restoration of Life to mankind in general, and the attainment of the superlative degree of life--Immortality--by those who overcome and become his bride. It is of this great prize set before believers of this Gospel age that Paul speaks, saying: "God having provided some better thing for us." (Theirs was good and grand, but the bride's portion is better.)--Heb. 11:40.

The character and exclusive application of this promise of the divine, incorruptible, immortal principle of life to the "little flock," the "bride," is shown in the following and other Scriptures, --1 Tim. 6:16: God "only hath immortality:" a life incorruptible, independent of any support, eternal (the word eternal merely expresses duration, nothing more: God is both eternal and immortal.--1 Tim. 1:17.) In John 5:26, Jesus gives his own definition of immortality, claiming that the Father gives it to him. "As the Father hath life in himself, so hath he given to the Son to have life in himself." He thus became a partaker of the divine (Jehovah's) nature, a son of God--the "only begotten" on that highest plane. And it is to partake of this same gift of God--"glory, honor, and immortality"--that his Bride is called. According to his promise she is to become "partaker of the divine nature," also--the same high plane of sonship--"joint heir with Jesus." She is to have within her "a well of water (life) springing up" (John 4:14), while the rest of mankind may come to the fountain to drink.--Rev. 7:17, and

R252 : page 13

22:17. Paul says of the overcoming church, "This mortal must put on immortality."--1 Cor. 15:53.

Thus we see that the new gift is that held out for the bride--immortality--divinity: while that which the world will get will be the restoration of the former life. When the world is restored to perfect human life, possessing the knowledge of good and evil, as perfect obedience will be expected of them as was required of Adam.

C.--You seem to think there are no conditions to salvation, while the Scriptures mention them frequently.

A.--There are conditions laid down for attaining the high calling to joint-heirship and dominion with Jesus and immortality, but none for the recovery of the race from the fall, except the righteousness and acceptableness of the substitute.

C.--If ransomed, why do they remain in death, and others die, since Christ has paid the price?

A.--But the price is not yet fully paid. To have a clear understanding of God's plan, we must recognize the distinction which he makes between the world in general and the Church, or called-out ones of the present time. God loves the world, and has made great and rich provisions, as we have seen, for their coming in his due time, to a condition of perfection and happiness, but, in the meantime, while they are getting their experience with evil, God calls out "a little flock," to whom he makes "exceeding great and precious promises," conditioned on their living separate from the balance of the world--"overcoming the world,"--viz.: that they may become "children of God," "partakers of the divine nature," the "bride," and "joint heirs," with his only begotten Son, Jesus Christ (anointed).

With her Lord, the wife becomes a part of the Christ--the anointed "body." She now fills up the measure of the afflictions of Christ, which are behind.--Col. 1:24. With him, she bears the cross here and when every member of that body is made "a living sacrifice," has crucified the fleshly human nature, then the ATONEMENT sacrifice will be finished, and the bride,

R252 : page 14

being complete, will enter with her Lord into the glory which follows, and share with him in the "joy that was set before him," and which he set before her--of blessing all the families of the earth, thus completing the AT-ONE-MENT between God and the redeemed race. And, "as in the first Adam (and Eve--they being counted as one--Gen. 5:2) all die, so in Christ (Jesus and his bride made one--Eph. 2:15) shall all be made alive." 1 Cor. 15:22. Jesus, the head, atoned for his body, his bride, and his righteousness is imputed to her. Being thus justified, and considered holy in God's sight, she is permitted to have fellowship with him in his sufferings that she may also share with him in his glory. [See Tract No. 7, Work of Atonement--Tabernacle Types.]

Behold what manner of love the Father hath bestowed upon us (believers), that we should be called the children of God, and if children, then heirs; heirs of God, and joint-heirs with JESUS CHRIST, our Lord, if so be that we suffer with him."-- Rom. 8:17.

B.--It is very clear to my mind, that a false idea of substitution has obtained among Christian people, from a supposition that it represented God as a vindictive, vengeful tyrant, angry because man had sinned; refusing to show mercy until blood had been shed, and caring not whether it was the blood of the innocent or the guilty, so long as it was blood. I doubt not many Christians have been led to look upon substitution as a God-dishonoring doctrine, even though there are many scriptures which are found difficult to otherwise make use of, as, "He tasted death for every man;" "My flesh I will give for the life of the world;" "Without the shedding of blood (life) there is no remission

R253 : page 14

of sins;" "Redemption through his blood;" "While we were yet sinners, Christ died for us;" "We were reconciled to God by the death of his son;" and many other texts to the same effect. It was not by his leaving the glory which he had, nor by his keeping the law, nor by his being rejected of the Jews, a man of sorrows and acquainted with grief, nor by his resurrection,

R253 : page 15

nor by work he has since accomplished, but, "by his DEATH that we are reconciled to God."

I now see him as mankind's substitute, suffering death, the penalty which the justice of God had inflicted upon us. I can see "the exceeding sinfulness of sin" in God's sight, the perfection of his justice, and his great wisdom in so arranging it all, that man's extremity was made the occasion for the manifestation of "the great love wherewith he loved us" when "he gave his only begotten Son," and "laid upon him the iniquity of us all," as well as the love of Christ, who gave himself for us, that he might redeem us from all iniquity, (buy back to us all we had lost by iniquity). I feel to exclaim with Paul, "O! the depth of the riches both of the knowledge and wisdom of God."

C.--Do you understand the Scriptures to teach that all mankind will reach and maintain the perfection of life which Adam lost--which you called "everlasting life?"

A.--It would seem as though such love, when seen, would beget love and obedience; but we are assured there is a second death, and while those who become subject to it, will not compare in numbers with the saved, yet, there will be some, who will not reach perfection, even at the end of the thousand years, who being incorrigible will be cast into the lake of fire (the second death.)

God made provision before our creation for the recovery from the first death, (the present Adamic death,) but, if after experience with evil and a knowledge of good, they do not appreciate good, they will die for their own sin (not Adam's). There is no recovery from the second death--Christ will not die for them again. Justice and love can do nothing more for them.

C.--Do you not understand that some are condemned to the second death during the Gospel Age?

A.--Yes, in 1 John 5:16, and in Heb. 6:4-6, we are informed that some commit this sin now, but from the conditions mentioned, they are evidently few. Only those who have been brought to a knowledge of God and his good word and have

R253 : page 16

received the Holy Ghost--in a word, Saints are the only ones who could commit it--those who have already received all the benefits of ransom from sin, etc., and who know it. If these, being washed, like the sow, willingly go back to the wallowing in the mire of sin, they commit the sin unto death.

I do not mean simply backsliding, but open apostasy and rejection of Jesus' work of ransom and purchase as explained by the Apostle.

And now there is another thought I would like you to notice: Jesus not only ransomed his bride from death, but as her head becomes her leader, example, forerunner, and captain of her salvation to the spiritual condition and divine nature. The death and resurrection of our Lord are inseparably joined: the death was necessary as our ransom, to release us from the condemnation of sin, and to justify us before God; the resurrection was necessary that through our Lord's guidance, grace and strength bestowed through the Spirit we might be able to walk in his footsteps as he hath set us an example--"being made conformable to his death."

B.--I see a force, then, in Paul's expression, Rom. 5:10: "Reconciled by the death--saved by the life." His death justified us to human life, but his example and aid enable us to "become partakers of the divine nature" and life immortal.

C.--If justice could not let mankind go free from death, how could Jesus be permitted to live if he became man's substitute? Must not his life be forever forfeited?

A.--It was forever forfeited--he never took the same life again. He was quickened (made alive) to a higher life by the Father. He was "put to death in the flesh, but quickened by the Spirit" to a higher plane, a spiritual body. As we shall be, he, our leader, was "sown a natural body, raised a spiritual body." Had he risen a fleshly being, with fleshly life, we could not go free. It would have been taking back our "ransom"-- our "price." As Paul says, "He took upon him the form of a servant (flesh) for the suffering of death." He had no need of

R253 : page 17

it further; he left it. "He made his soul (life) an offering for sin:" "My flesh I will give for the life of the world."--John 6:51. It was given forever. "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10:12, having received a higher life.

B.--This change, then, accounts for his acting so strangely after his resurrection--appearing in different forms--as the gardener to Mary, and "afterwards in another form to two of them," etc. His appearing in their midst, the doors being shut, and anon vanishing out of their sight. I often thought it peculiar. But did not his fleshly body disappear from the tomb?

A.--Yes; "His flesh saw not corruption." What became of his flesh, I know not any more than I know what became of the various bodies in which he appeared after his resurrection, and of the various fleshly bodies in which angels appeared at various times. "They saw not corruption;" but, remember, it was not the atoms of matter which composed the body--(and which are continually changing)--these atoms did not sin, and were not cursed nor forfeited by the fall. It was the flesh life, and Christ's laying down his flesh life, effects the ransom.

C.--Now, another point: Are all our sins, actual as well as imputed, forgiven?

A.--While all are justified from Adam's sin unconditionally, yet, where knowledge of right is possessed, obedience is expected as far as they are able to obey. Failure in this respect is the occasion for their being beaten with many or few stripes in the age to come; while the "little flock" who now believe into and are baptized into Christ, become members of his body, are by their faith justified from all things (Acts 13:39), will not be beaten with stripes in the world to come. True, they now receive "chastisement whereof all are partakers," but not as a penalty; only as the "rod and staff" of Christ, the Shepherd, to guide his sheep.

Thus the sins of the "Church of the First-born" are passed

R253 : page 18

over, (not imputed), and she is justified, not from death only, but "from all things."

This is beautifully pictured in the law by the Passover. Wherever in that night the lamb was eaten, and his blood sprinkled, the first born was passed over--spared.--Ex. 12. So, during this night--the Gospel age--Christ, our Passover (lamb) is sacrificed, and we "keep the feast."--1 Cor. 5:8. We feed on our Lamb with some of the "bitter herbs" of affliction to sharpen our appetite. All such are passed over. This type shows the special value of Christ's death to his body, "The Church of the First-born." Thus, "God is the Savior of all men, especially of those that believe."--1 Tim. 4:10.

C.--Does not the race get back, in the second Adam, spiritual life?

A.--Certainly not; Adam was not a spiritual but a human being, consequently had human life and powers, which were "very good." Believers of this Gospel age only are warranted by the word of God in expecting a change from human to spiritual conditions--spiritual bodies with spiritual powers "like unto the angels," and "like unto Christ's glorious body." This spiritual condition will be ours "in the resurrection." Those who hope to obtain this new nature are influenced by those hopes and promises during the present life, and endeavor to live in harmony with that new nature. These are said to be "begotten of the Spirit through the word of truth that they should be (at birth--resurrection) a kind of first fruits of his (God's) creatures." --Jas. 1:18; Rev. 14:4. Because of this begetting we speak of them as already spiritual beings, though really such in embryo only. Those of our race not begotten of these promises, etc., will never be spiritual beings, but as we have seen will be restored to human perfection.

C.--I have heard frequently your views of restitution, and saw some force and considerable beauty in them, but I never before saw how absolutely certain man's restoration to life is. I see now that the same justice of God, which could in no case clear

R253 : page 19

the guilty, could not permit man's release from death until the price of his ransom had been paid. The very purity of this justice, as well as the love of God in providing the ransom, assures us that the penalty or price being paid, every man must ultimately be released from death. And, Brother A., from one of your remarks I get a beautiful thought,--i.e., That the world's redemption from sin and restoration from death, has been awaiting for 6000 years the coming and work of THE CHRIST (head and body). For over 4000 years it awaited the coming and sacrifice of the Head, and for nearly 2000 years it has also been awaiting the completion and sacrifice of the body. When the body is complete, sacrificed and united to the Head, then follows the glorious restoration of the fallen race. Oh, how grand and glorious it seems! How like a God of infinite wisdom and love.

B.--Yes, yes; it lifts a load from my heart, as I think how God's word is its own interpreter, and shows forth his great, loving plans for all our race. And yet, we can scarcely realize its truth, though thus supported by his Word and commended

R254 : page 19

of our judgment. I presume it is because from infancy we have been bound by false ideas.

A.--And how it seems to unfold itself now, just at the time most needed, as the offset of the arguments of infidels; to give confidence and strength to God's children, who are being forced out of, and separated from the worldly-minded churches of today. I consider it a strong evidence that the Gospel age is ending, and that, therefore, this message of "Restitution," not due during the age, is put into our mouths now. Thus, God is gradually revealing himself through his plans, and the more we know of him, the more we will love and honor him.

C.--One other thought I would like to suggest. Paul speaks of being made a spectacle to angels. Can it be that angels are learning the dreadful effects of sin, from seeing man's experience with it, and the love, mercy, justice, and power of God, in rescuing man from it? The thought presented to my mind is, that this terrible fall, with all its bitter consequences, together

R254 : page 20

with this glorious plan of the ages for the restoration of the fallen race, and the introduction of the new creation, of which

Jesus is the head, is intended for the instruction and benefit of all God's intelligent creatures, as well as for mankind.

A.--A very good thought. We know that angels are intensely interested in watching the unfolding of the plan. We read in 1 Peter 1:12, "Which things the angels desired to look into," and again (Heb. 1:14), "Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" Probably they are learning for the first time the immensity of God's love, and wisdom, and power--the exceeding beauty of holiness, in contrast with sin, and the lesson of the necessity of entire obedience and complete submission to the will of the one great Master and Father of all, as was beautifully exemplified in his dear Son, our Lord Jesus Christ.

C.--What we have seen relative to evil in man--how and why it came--when and how it will be eradicated, its usefulness, yea, necessity, as a protection against future sin, etc., seems not only satisfactory, but a grand solution of a question which has long perplexed me and many others of God's children. Now let me ask, can we go further and learn God's plan relative to Satan, the tempter?

A.--Our only source of information on the subject is the Bible, and its accounts, while brief, are to the point, and furnish us all requisite information. Scriptures refer to evil spirits as "legion," or a multitude under a head or prince called Satan. They were at one time angels of God. 2 Peter (2:4) and Jude (6) speak of them as--"The angels who kept not their first estate" (of purity and sinlessness) whom God "cast down to Tartarus and delivered into chains of darkness."

It is a fundamental law of God's universe, governing all his creatures, that "The soul (being) that sinneth, it shall die"-- that, in a word, God would supply life to no creature that would not live in harmony with his righteous laws: and though in conformity to this universal law, all the rebel angels were from

R254 : page 21

the moment of rebellion doomed to die, and must ultimately die, yet God, who we are told "makes the wrath of man to praise him and the remainder (of man's wrath) he will restrain, has acted upon the same principle with the rebel angels. He uses them as his agents in the sense that they accomplish (probably unknowingly) a part of his plan, and give mankind the knowledge of evil and its bitter results--sickness, pain, and death of mind and body. And because of this work which they are designed to accomplish, God, the Father, "who only hath immortality" (1 Tim. 6:16)--life in himself--the fountain of all life continues for centuries to supply life to these, condemned to death.

I presume that the rebel angels thought that they were immortal beings, and that while God could give life to any creature, he could not take it away again, and probably with pride engendered by this thought of their own hold on life and their supposed inherent greatness, they may have meditated and attempted "a usurpation" of God's authority.

B.--We can see the folly of presuming that he who created and gave life, could not by the same power remand any of those beings again to the same elements from which he created them.

A.--Their rebellion was followed not by death, but by an expulsion from God's presence [to "Tartarus"--which probably signifies our earth]. This we can imagine a source of trial to the sinless angels. If God had said sinners should die, and these having sinned did not die, it would appear as though God had been misrepresenting his power. He had power to cast them out of his presence, but apparently lacked power to destroy them. Here was apparently a rival government nearly as strong as God's, and any who loved evil might desert Jehovah's hosts and join those of Satan.

When man was created and placed in Eden, a marvel of perfection and beauty, but on a different plane of being from any previous creation, and with one power possessed by none other --the power to propagate his own species, can we wonder if

R254 : page 22

Satan felt disposed to capture this wonderful creation for allies and subjects? This he did attempt, and approached as a friend who was truly interested in them, and desired their welfare, saying --Why not eat of the "tree of knowledge of good and evil," and be very wise? They said that God had charged them not to eat of it, and had cautioned them that if they ate they would die--lose life and return to the dust from whence they were taken. Ah, my dear friends, says Satan, be not deceived; God has told you an untruth; let me assure you, that you will "not surely die;" you are immortal beings and can no more die than God himself. Let me convince you that God is deceiving you, because the Lord God doth know that you would become as gods, knowing good and evil; therefore, he seeks to prevent your progress and knowledge by this threat of death. Then Satan ate and died not, and this seemed to corroborate his statements and to make God a liar. I doubt not that Satan thought he told the truth when he said man had immortality and could not die. His own experience had evidently been such as to lead him to suppose God could not withdraw life when once given. And the fact that Adam, after sinning, was shut out from fellowship and communion with God, but did not instantly die, seemed but a corroboration of Satan's own previous experience.

It was not long, however, until death made its appearance, and gave evidence that man was "mortal" (Job 4:17), proving the word of God true and Satan's statement false. We can imagine the awe and terror of the rebel angels as they saw lifeless Abel, and realized that their theories as to the endlessness of life were thus proved false. As they began to see the power of God to destroy as well as to create, they realized that the penalty against them as sinners (death) would sometime be fulfilled. That they now realize that their end is destruction, is evidenced by the words of the legion to Jesus--"We know thee....Art thou come to destroy us?"--Luke 4:34.

Though now convinced of God's power, they are still his enemies, and use their power to oppose God's plan, etc.; and they

R254 : page 23

are permitted to exercise great power, and seemingly to triumph over God's plans and people, but it is only for a time, thank God, and their power is limited; so far can they go and no further.

The untruth which deceived in Eden--"Thou shalt not surely die"--has been the teaching of the devil through all generations since. He has taught it to all heathen peoples, and among those who are God's children--Christians--he has succeeded in getting many to believe him instead of God. But since death has come, he offsets the logical conclusions by saying that the real being is not dead; that merely the house has died, and that the being himself you cannot see, that he is immortal--indestructible. Upon this falsehood he has built up in the minds of Christian people the belief in a place of endless torment for the supposed endless being, which doctrine is a blasphemy on the character of Jehovah and a contradiction of his word, which repeatedly declares that "the wages of sin is death" (not life in torment), and "the soul (being) that sinneth, it shall die" (not live in misery).

By these doctrines and teachings Satan causes the statements of God's word to sound like mockery when it declares--"God is love"--"God so loved the world," etc. But while Satan may have supposed that he was opposing Jehovah by making the pathway which leads by Faith to glory, rugged and steep and hard to climb, yet we can see that God is still making use of evil to accomplish his plans; for the "narrow way," and careful walk and great faith are essential elements in the development of the little flock, to whom it is the Father's good pleasure to give the kingdom"--"The Christ (anointed) of God."

Every truth of God seems to be opposed with a specious error, and every error of Satan's which we receive is a hindrance to our reception of some truth of God; and likewise every word of God's truth which we get a firm hold of, repels at once the error of the enemy. Let us give the more earnest heed to the word of God "which is able to make us wise unto

R254 : page 24

salvation" (the great salvation promised to the overcomers-- the Bride).

Soon Satan's power must wane. When in God's plan evil has served its designed purposes, the Lord will take to himself his great power and reign (Rev. 11:17), and the rule which Satan now bears over those who do his will, will be overthrown, and a new age ushered in, the law and controlling power of which will be righteousness--a great contrast, indeed, with "the

R255 : page 24

present evil world" (age). This taking of control is described by Jesus in a parable--Mark 3:27. And again, in Rev. 20:2, it is represented in a pen picture as a binding of Satan with a strong chain of power for a thousand years. When bound he has not yet met his doom--destruction--but will merely be restrained from deceiving the nations until the end of the millennial age. Then all mankind having come to know good and evil, and having been restored to perfection of being, should and could resist all temptation, and if Satan were again to present temptation, they should oppose it and him, else they are as guilty as he. And so we read, Satan is again permitted to try the restored perfect human family, who now know by experience what sin is, and what God's love is; and, strange as it may seem, a number follow and join the rebellion of the angels-- yet we cannot doubt that the number will be small in comparison with the numbers who shall live in harmony with God.

The agency of evil being then ended, all evil will be wiped out; and "every knee shall bow, and every tongue confess (Jesus) to the glory of God the Father."--Phil. 2:11. As Paul declares (writing of Christ and his body-church): "The very God of peace shall bruise Satan (crush the serpent's head-- destroy him) under your feet shortly."--Rom. 16:20. Paul again declares that the destruction of Satan and the evil which he has caused, was the object of Jesus' coming into the world and dying--"That through death he might destroy him that had the power of death,--that is, the devil."--Heb. 2:14.

John also adds his testimony that "For this purpose the Son

R255 : page 25

of God was manifested, that he might destroy the works of the devil"--all evil (1 John 3:8).

C.--How wonderful it seems! To think that God has for over six thousand years permitted not only men, but angels, to misunderstand his great wisdom, power, and love that in due time those attributes might shine with ten-fold brilliancy. This furnishes us a key, too, to our Christian experience. How often, while endeavoring to walk in Jesus' footsteps, and to overcome evil with good, we are misunderstood and our purposes maligned. "The world knoweth us not because it knew him not."-- 1 John 3:1.

B.--I want to say to you before leaving, that I am much rejoiced to see clearly as I now do, why God permitted evil; that it was not, that he had elected ninety to hell to each one chosen for glory, and introduced evil as a pretext to justify their damnation: nor, on the other hand, was it because God could not help its introduction, and lacked wisdom to foresee, and power to avert it; but that he arranged for its introduction, and our recovery from it as the embodiment of WISDOM, LOVE, and MERCY.

A.--What a privilege is ours, dear friends, to be living during the fulfillment of the "Seventh Trumpet," during which "the mystery of God shall be finished."--Rev. 10:7. As the mystery and cloud of error and evil begins to roll away, and we get a glimpse of our Father's loving plans, how it rejoices and refreshes our hearts to see him as, indeed, a God of Love. Let us lift up our hearts and rejoice, as we see that the glorious Millennial day is dawning, and that soon--

"His truth shall break through every cloud

That vails and darkens his designs."

In the light of the unfolding plan, Cowper's lines seem almost an inspiration:

R255 : page 26

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his word in vain;
God is his own interpreter,
And he will make it plain."

page 26

May we not with the angels sing "Glory to God in the highest, on earth peace, good will toward men:"

Tell the whole world these blessed tidings,
Speak of the time of rest that nears;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years.

What if the clouds do for a moment
Hide the blue sky where morn appears:
Soon the glad sun of promise given,
Rises to shine a thousand years.

A thousand years earth's coming glory--
'Tis the glad day so long foretold:
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."

===================

R255 : page 27

PART II.

WHY WILL THERE BE A SECOND ADVENT?

THAT our Lord intended us as his disciples, to understand, that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures.

When he said, "If I go away, I will come again," we believe that he certainly referred to his second personal coming. Some think he referred to the descent of the Holy Spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but all apparently forget the fact that in the last book of the Bible, written more than sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, he that was dead, and is alive, speaks of the event as yet future, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies: "Even so come Lord Jesus."

Quite a number think that when any are converted, that forms a part of the coming of Christ, and that so he continues coming until all the world is converted. Then, say they, he will have fully come.

These evidently overlook the fact that the world will not be converted when he comes; that the Bible, our only guide on the subject, declares that, "In the last days perilous times shall come, for men shall be lovers of pleasure, more than lovers of

R255 : page 28

God;" that "evil men and seducers shall wax worse and worse, deceiving and being deceived;" and that Jesus gave special warning to his little flock, saying: "Take heed to yourselves, lest that day come upon you unawares, for as a snare shall it come upon all them" (not taking heed) "that dwell upon the face of the whole earth, and they shall not escape."

Again, we may rest assured that when Jesus said, "All the tribes of the earth shall mourn and wail because of him when they see him coming," he did not refer to the conversion of sinners --Do the tribes mourn and wail because of the conversion of a sinner? And if it refers, as almost all admit, to Christ's personal presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

These expect that through the efforts of the Church, the world will be converted, and thus the millennial age be introduced, at the close of which the Lord will come, wind up earthly affairs, reward believers and condemn sinners; that to convert the world, bind Satan, make "the knowledge of the Lord to fill the whole earth," and "nations to learn war no more," are the work of the Church in her present mortal condition. When she has accomplished this great and difficult task, Jesus comes to wind it up, etc.

They have much Scripture, which taken disconnectedly, seems to favor this view. But even this, we believe, when God's word and plan are looked at as a whole, will be found to favor the other view,--viz., that Christ comes to reign before the conversion of the world; that the Church is now being tried, and that the reward promised the overcomers is, that they shall share in that reign: "To him that overcometh, will I give to sit with me in my throne."--Rev. 3:21. "And they lived and reigned with Christ a thousand years."--Rev. 20:4.

There are two texts in particular used by our post-millennial brethren, to which we would refer:--"This Gospel must first be preached in all the world for a witness. Then shall the end

R255 : page 29

come." They claim this to refer to the Gospel's converting the world before the end of the Gospel age. We pre-millennial believers claim, that witnessing to the world does not mean converting the world, but as it reads, to witness or testify.

This witness has already been given. In 1861 the reports of the Bible societies showed that the Gospel had been published in every language of earth; not that all earth's myriads had received it. No; not one in a hundred of the thirteen hundred millions have ever heard the name of Jesus. Yet the text is fulfilled: the Gospel has been preached to every nation.

We understand that the main and first object of the Gospel in the present age is, "To take out a people, for his name"--the Church--who at Christ's coming are united to him, and receive his name.--Rev. 3:12.

The second text is: "Sit thou on my right hand, until I make thine enemies thy footstool."--Matt. 22:44. The thought generally gathered from this Scripture is, that in heaven God has a

R256 : page 29

throne on which he sits continually, and that when "Christ sat down on the right hand of the Majesty on high," he sat down also upon the same throne. This is a misconception. The throne of God referred to is not a material one, but refers to his supreme authority and rulership, for "heaven is my throne and earth is my footstool," and Paul says, "God hath highly exalted him [Jesus] and given him a name above every name." He hath given him authority (above every other) next to the Father. If Christ sits upon a material throne until his enemies are made his footstool [all subdued], then, of course, he could not come until the Millennium has been fully inaugurated. But if it means the exalting to power, it would not interfere with his coming and subduing all things unto himself.

To illustrate: King William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact, he seldom occupies it. We mean that he rules Germany.

Right hand signifies the chief place, position of excellence or power, and the words of Jesus to Pilate agree with this thought:

R256 : page 30

"Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds (storm clouds of trouble.--Zeph. 1:15) of heaven."--Mark 14:62. He will be on the right hand when coming, and remain at the right hand during the Millennial age. On both views of the subject able arguments are possible, yet both cannot be true. We purpose, therefore, to take a glance at the general

PLAN OF SALVATION,

to see which view is in harmony with it. In so doing, we shall find the relation and bearing of both the first and the second comings, and know where to locate them.

First, then, Has God a plan? All must agree that he has, although almost all are inclined to think and talk of his dealings as though he were dealing by a rule of chance, and governed entirely by circumstance. No; he that would condemn a man for building a tower without first counting the cost, shall he build and people a universe without counting the cost? No, brethren; "Known unto the Lord are all his ways from the beginning." God has a plan, a purpose, and we know that all his purposes shall be accomplished. But how shall we find that plan? It is revealed to us in his word. "Search the Scriptures." Compare Scripture with Scripture, for

God is his own interpreter,
And he will make it plain.

We are too much inclined to ask--What does my church say?--upon any question, instead of--What saith the Scriptures? Too much disposed to consult men's theological opinions, rather than God's Word. With the thought, then, that "the Scriptures are able to make us wise," that "the testimonies of the Lord are sure, making wise the simple," let us examine.

We have learned in the foregoing chapter Why evil was permitted. Its existence is attributed in Scripture to the devil. Evil continues because Satan's power is continued. It will last

R256 : page 31

throughout the present age, because the devil is the prince [ruler] of this world.--Eph. 2:2. He will continue as its ruler as long as he can, or until he is bound. He cannot be bound until a stronger than he takes the control out of his hands.

God, of course, can control him; and of Jesus it is written, "All power in heaven and in earth is given unto me."

But while Jesus has all power, for wise purposes he has not made use of it, permitting evil to reign and measurably control the world, and permitting the devil to be "prince of this world." --John 14:30. But the time is coming when "He shall take to himself his great power, and reign," exalting his Church, giving her "power over the nations," so that, instead of, as now, being "subject to the powers that be," she shall "rule the nations." But when will he thus assume control? When the Gospel Church, "His body" (Greek--Ecclesia), is complete. (Evil now being permitted for the trial and perfecting of the saints.) This completion of the Church is attained under the sounding of the seventh trumpet.--Rev. 11:15. Here the mystery [church] of God is finished, and "the kingdoms of this world become the kingdoms of our Lord and his anointed" [church]. Now, we inquire, is this transfer of authority

FROM SATAN TO CHRIST

caused by the conversion of the nations to Christ through preaching the Gospel? We answer, No. At this time the nations are not converted (vs. 18), "And the nations were angry, and thy wrath is come." If converted, they would not be thus hostile, neither would God's wrath come upon them. On the contrary, God teaches in many Scriptures that a great time of trouble will come upon the nations. "He cometh with clouds" --indications of storm--trouble. "Come, behold the desolations which the Lord hath made in the earth. He maketh wars to cease unto the ends of the earth." This is the way God tells us he will make wars to cease. The next clause informs us that then he will be exalted among the heathen and in

R256 : page 32

all the earth.--Psa. 46:10. This chastisement of nations will be for their good, and is necessary to them as is the chastisement which God now inflicts upon his children, and it will have a good effect, for we read, When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.--Isa. 26:9. It is in this new dispensation that, with evil restrained--Satan bound--"the knowledge of the Lord shall fill the whole earth as the waters do the sea."--Isa. 11:9. The conversion of the world, instead of being due now while the devil is the prince of this world, will be, David says, "When the kingdom is the Lord's and he is the Governor among the nations; [then] all the ends of the world shall remember and turn to the Lord, and all nations shall come and worship before him.--Psa. 22:27,28.

During the infancy of the human family--say from Adam to Moses--God treated his creatures like very young children. So far as we know, they had very little knowledge of their Creator's power or character. They had scarcely any revelation, the exception being the few cases where God favored certain persons, as Abraham, Lot, and others, communicating to them by angels, giving to Eve and to Abraham peculiar promises, which they could only vaguely comprehend.

The next age was to the Jewish nation a schooling season, during which God taught them to respect his promises and laws. They were yet minors, under age, therefore were treated as children, but kept under the Law, their schoolmaster.--Gal. 3:24.

While the Word of God was being written and committed to the Jews for keeping, etc., the remainder of the world seems to have been left in the darkness of heathenism. They bowed down to wood and stone, destitute of truth as they are to-day.

In Scripture the period from Adam to the flood is called "the world [age] that was."--2 Pet. 3:6. From the flood to the second coming of the Lord, "the world that now is," and "the present evil world," vs. 7, and the next grand era is called "the world to come."--Heb. 2:5.

R256 : page 33

"The present evil world," Gal. 1:4, contains three

SEPARATE AGES.

The Patriarchal, lasting from the flood to the death of Jacob; the Jewish Age, lasting from the death of Jacob to the death of Christ, when he gave them up, wept over them, and said: "Your house is left unto you desolate;" the Gospel Age, lasting from the resurrection of Christ, when he became "the first born from the dead, and the beginning of the new creation," until the full company of "the Church of the First-born" is complete, at his coming. The time of the sounding of the seventh trumpet, the resurrection and reward of prophets, saints, etc.--Rev. 11:18.

We know not how many ages may be in "the world to come;" but that there is more than one we are sure, for Paul speaks of "the ages to come."--Eph. 2:7. The first of these alone is dealt with in Scripture--the Millennial age, during which we live and reign with Christ.--Rev. 20:4.

Having this outline, let us look more particularly at God's doings and sayings, and, first, it will astonish you, doubtless, until you reflect, when I say, that according to his word, God has not exhausted his resources for the world's salvation; that, in short, he is not now trying to save the world, nor has he been during past ages. What has he been doing? "Taking out a people--Church--for his name." Don't think this wonderful, as it is only putting in a striking form, what all Calvinists believe, among whom are Baptists, Presbyterians, and others,-- viz., That God is now electing, or choosing his Church out of the world. Yes, and all our brethren who believe in free grace must admit, that if all his purposes shall be accomplished, and "God's word shall not return unto him void;" if these Scriptures are true, God did not purpose the conversion of the world during the past six thousand years, else it would be accomplished. Neither did he send his word to convert the world up to the present time, else it did not prosper in the thing whereto

R256 : page 34

he sent it.--Isa. 55:11. These two views have been a dividing point in the churches for centuries,--viz.:

ELECTION and FREE GRACE.

We believe the Scripture to teach both, but that it requires the observance of Heaven's first law--order, to rightly divide the word of truth on this subject.

First, we will glance at Election. During the age preceding

R257 : page 34

the deluge, there is no Scriptural account of God's giving mankind any law, nor any but very little light of revelation. One promise shines out; the Seed of the Woman was to bruise the Serpent, and even this required future revelation in order to be comprehended. God had, however, a few patriarchs or servants, who had light above the masses as lamp-posts in a dark way.

The Patriarchal age had increase of light. It is now revealed that this seed is not only to crush evil [the serpent], but to "bless all the families of the earth;" still God's Church is represented by single individuals only, Noah, Abraham, Isaac, etc.

These patriarchs were elected--chosen. "God called Abraham and said," etc. Not his kin, but Abraham alone was chosen; he had many sons and daughters, but only Isaac was chosen. "In Isaac shall thy seed be called." Of Isaac's two sons only one was chosen, "as it is written," Rom. 9:11,13, "Jacob have I loved, but Esau have I hated," (loved less). God chose before they were born, "that the purpose of God according to election might stand." Now, remember, I do not say that God elected one to go to heaven and the other to go to hell: no, far from it. That is the common misconception of the Scriptural, and when properly understood, beautiful doctrine of Election.

At Jacob's death another advance step in God's plan is taken, and typical or fleshly Israel is formed. From this time one man no longer represents God in the world; but a nation, all the sons of Jacob and their posterity. And now we have an elect nation or church, and God gives all his special blessings to it. Other

R257 : page 35

and larger nations--Egypt, Chaldea, etc., are passed by, left without light and without knowledge, while these are given to Israel. "What advantage then hath the Jew? Much every way, chiefly because to them were committed the oracles (laws and testimonies) of God." This is Paul's statement. God speaking to them, says: "You only have I known of all the families of the earth."--Amos 3:2. This people alone was recognized and thus continued until Christ came. Yes, and after it, for during his ministry he preached to them, and would not suffer his disciples to do otherwise, saying as he sends them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? "I am not sent but to the lost sheep of the house of Israel."--Matt. 15:24. All his time was devoted to them until death, and here was his first work for the world--the first display of his free and all abounding grace--

GOD'S GRANDEST GIFT,

not for Israel only, but for all, for "Jesus Christ, by the grace of God, tasted death for every man." And now, also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the Gospel (which is free to all who hear) than others. Contrast yourself, with your privileges and knowledge, with the heathen man who never heard the call. When this called-out company (called to be "sons of God," "heirs of God, and joint-heirs with Jesus Christ, our Lord") is complete, then the plan of God for the world's salvation is only beginning. Not until then will "THE SEED" "bruise the serpent's head," and "bless all the families of the earth." For the seed is not Christ, the head, alone, but the Church, which is his body, as Paul informs us, Gal. 3:16,29, "Which seed is Christ...and if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." The same company are to bruise the serpent.--Rom. 16:20: "The very God of Peace shall bruise Satan under your feet shortly."

R257 : page 36

THE GOSPEL AGE.

The Gospel age makes ready the chaste virgin (church) for the coming Bridegroom. When ready, the Bridegroom comes, and they that are ready are united to him. The second Adam and the second Eve become one, and then the glorious work of restoring mankind begins--"the time of restitution of all things which God hath spoken."--Acts 3:21. In the next dispensation, new heavens and new earth, she is no longer the espoused Virgin, but the Bride. THEN "the Spirit and the Bride say come, and whosoever will, let him come and drink of the water of life freely."--Rev. 22:17.

As Adam, the beginning of the fleshly race, was composed of man, and the helpmeet taken from his side, as it is written, "Male and female created he them, and he called their name ADAM"--Gen. 5:2; so the "Second Adam," of whom Paul says the first "was a figure," or type (Rom. 5:14), has a helpmeet taken from his side (redeemed by his blood), and when she is fully formed and perfected, the Bridegroom comes, and they go in to the marriage; they become one, "the new creation of God"--(Read Eph. 5:25,30,32), making in "Himself of twain (Jews and Gentiles) one new man." The Church is composed of both.--Eph. 2:15. This new man we have found to be the seed "to crush the serpent's head,"--"the seed of Abraham," "in whom all the families of the earth shall be blessed." The Gospel age, so far from closing the Church's mission, was only a school of affliction to enable her, as well as her head to be touched with a feeling of earth's infirmities, that she also might sympathize with mankind, and during the Millennial age assist them, when "the knowledge of the Lord shall fill the whole earth," scattering the darkness of sin and ignorance, causing "wars to cease unto the ends of the earth." These are the "times of restitution," which Peter says are due when Christ comes.--Acts 3:17,19. For this "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation

R257 : page 37

of the sons of God."--Rom. 8:22,19. These sons are not now manifest. There are among Christ's flock many "wolves in sheep's clothing." Among the wheat there are many tares; but when in "the harvest" ("the end of the age"), they are separated, then shall the righteous shine forth (be manifested) as the sun in the kingdom of their Father--and then to the groaning creation (mankind) shall this "Sun of Righteousness arise, with healing in his wings."

But let us leave this bright and pleasant picture of the coming day, of which with the poet we could say:

"Haste thee along, ages of glory,

Haste the glad time when Christ appears," and turning, look at a dark picture. Have you ever asked yourself, while rejoicing in the glorious opportunities to be offered to mankind during the Millennial age,

WHAT ABOUT THOSE WHO HAVE DIED

before the plan of God has thus reached its fullness? There have lived on earth since creation (six thousand years), about one hundred and forty-three billions of human beings. Of these the very broadest estimate that could be made with reason would be, that less than one billion were Saints of God--the Church-- the Bride. What of the one hundred and forty-two billions who died out of Christ? What is their condition?

Atheism answers: They are eternally dead. There is no hereafter. They will never live again.

Calvinism answers: They were not elected to be saved. God foreordained and predestined them to be lost--to go to hell --and they are there now, writhing in agony, where they will ever remain without hope.

Arminianism answers: We believe that God excuses them on account of ignorance, and that if they did the best they knew how, they will be as sure of being a part of the "Church of the First-born" as is Paul himself.

R257 : page 38

To this last view the great majority of Christians of all denominations hold, from a feeling that any other view would be irreconcilable with justice on God's part.

But, we inquire, what do the Scriptures teach on this last point? That ignorance is a ground of salvation? No; the only condition known in Scripture is FAITH. "By grace are ye saved through FAITH." Justification by faith is the ground-rock of the whole system of Christianity. When, on the day of Pentecost, Peter was asked--"What must we do to be saved?" --he answered, "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved."

Again he says, Acts 4:12, "There is none other name under heaven given among men whereby we must be saved," than the name of Jesus.

Paul reasons that a man must hear the Gospel before he can believe: "How shall they believe on him of whom they have not heard?" This--God's plan--that men shall be saved on account of faith, Paul says was to the Jews a stumbling-block (because they expected salvation as a reward of keeping the Law) and to the Greeks (the worldly-wise) foolishness. But, nevertheless, it has "pleased God, by the foolishness (in the eyes of men) of preaching to save

THEM WHICH BELIEVE."

I want to Scripturally close you in to the thought, that all who have not heard could not believe, and not believing, could not be a part of the Bride of Christ. But you object: Paul, in the first two chapters of Romans, teaches, "that these having not the law, are a law unto themselves," and that this law, which their conscience furnishes, is sufficient to justify them. No, I answer; you understand Paul differently from what he intended. Paul's argument everywhere is that "all the world is guilty before God." "For if I had not known the law I had not known sin." "For by the law is the knowledge of sin." The law given to the Jew revealed his weakness, and was intended

R257 : page 39

to show him that he was unable to justify himself before God. "For by the deeds of the Law shall no flesh be justified in his (God's) sight." As the law thus condemned the Jews, so Paul says it is with the Gentiles also. Though ignorant of the

R258 : page 39

Law, they had light enough of conscience to condemn them. (All the light the Gentile could have would not justify sin; it would all the more condemn them, as the written law did the Jew.) "That every mouth may be stopped and all the world may become guilty before God," Rom. 3:19, in order that eternal life may be seen to be "the gift of God, through Jesus Christ, our Lord," to every one that believeth.

Well, you answer, the Bible to the contrary, I believe and insist that God won't damn the world for ignorance. Now, let us see. Do you practice what you declare? Why do you assist in sending missionaries to the heathen, at a cost of thousands of valuable lives and millions of money? If they will all be saved, or even half of them, through ignorance, you do them a positive injury in sending them a preacher to tell them of Christ, for we know that only about one in a thousand believes when the missionaries do go to them. If your idea be correct, it were far better that no missionary should ever be sent. Before, nearly all saved; now, because of knowledge, nearly all lost. In the same way we might reason that if God had left all in ignorance, we would all have been saved. Then instead of the Gospel being good news, it would be more properly named bad news.

No, my brethren; you do believe that "there is no other name given whereby we must be saved." Your actions speak the loudest and speak rightly.

Now, suppose we look at these things just as God tells us of them, and leave the clearing of his character to himself.

WHAT HAS BECOME OF THE ONE HUNDRED AND FORTY-TWO BILLIONS?

First, we answer, that you may be sure they are not now suffering in hell, because not only do the Scriptures teach that

R258 : page 40

full and complete reward is not given to the Church until Christ comes, "when he shall reward every man," but the unjust are to receive their punishment then also. Whatever may be their present condition, it cannot be their full reward, for Peter says: "God knoweth how to reserve the unjust unto the day of judgment to be punished," and he will do so. But the thought of so many of our fellow creatures at any time being lost, without having had the knowledge which is necessary to salvation, seems terrible, indeed, to all who have a spark of love or pity. Then, too, there are a number of Scriptures which it seems difficult to harmonize with all this. Let us see in the light of his dealings how we shall understand the statement, "God is love," or, "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish."

Ah, Lord, it seems to poor, frail humanity that if you loved the world so much, you might have made provision, not only that believers might be saved, but also that all might hear.

Again we read: "This is the true light that lighteth every man that cometh into the world." Lord, all our reasons seem to say, not so. We cannot see how Jesus lighted more than a few of earth's billions. Yonder Hottentot gives no evidence of having been so enlightened, neither did the Sodomites and myriads of others.

Once more we read: "Jesus Christ, by the grace of God, tasted death for every man." How, Lord, we ask? If he tasted death for the one hundred and forty-three billions, and from other causes it becomes efficacious only to one billion, is not his death comparatively a failure?

Again: "Behold, I bring you glad tidings of great joy, which shall be to all people." Surely it is to but a little flock that it has been glad tidings, and not to all people.

Another is: "There is one God, and one Mediator between God and man--the man Christ Jesus, who gave himself a ransom for all." A ransom! Then why should not all have some benefit from Christ's death?

R258 : page 41

Oh, how dark, how inconsistent do these statements appear when we remember that the Gospel Church is "a little flock." Oh, how we wish it would please God to open our eyes that we might understand the Scriptures, for we feel sure that did we but understand, it must all seem clear; it must all declare in sweetest harmony, "God is Love." Oh, that we had the key! Do you want it?--Are you sure you do? It is the last text we quoted: "Who gave himself a ransom for all, to be testified in due time." Due time! Ah, now we see! God has a due time for everything. He could have testified it to this one hundred and forty-two billions in their lifetime. Then that would have been their due time; as it was not so, their due time must be future. We know that now is our due time, because it is testified to us now. Christ was a ransom for you before you were born, but it was not due time for you to hear it until years after. So with the Hottentot; he has not heard it yet, and may not in this life; but in God's due time he will.

But does not death end probation?--one inquires. There is no Scripture which says so, we answer, and all the above and many more Scriptures would be meaningless or worse,

IF DEATH ENDS ALL

to the ignorant masses of the world. The only Scripture ever quoted to prove this generally entertained view, is, "As the tree falleth, so it lies." If this has any relation to man's future, it indicates that in whatever condition of knowledge or ignorance he enters death, he remains the same until raised up again.

But can knowledge ever reach these billions in their graves while dead? No; God has provided for the resurrection of them all. For "as in Adam all die, even so in Christ shall all be made alive." As death came by the first Adam, so life comes by the second Adam. Everything that mankind lost in the first, is to be restored in the second. Hence, the age following Christ's second coming is spoken of as "the times of restitution," --Acts 3:21.

R258 : page 42

Life is one of the things lost, and is to be one of the things restored. When restored to life with the advantage of experience and knowledge of evil, which Adam had not, he may continue to live eternally on the original condition of obedience. Perfect obedience will be required, and perfect ability will be given under the righteous reign of the Prince of Peace. Here is the salvation vouchsafed to the world. This enables us to use another text, which is little used except by Universalists, and although not Universalists, yet we claim the right to use all Scripture. It reads: "We trust in the living God, who is the Savior of all men, specially of them which believe." Here are two classes of saved ones--all (the world) and believers. All are saved from the Adamic death and believers of the present Gospel age receive the special salvation.

When the first-mentioned class (the world) are saved from the weakness, degradation and death to which all are now subject --when they by reason of Christ's ransom are, during the Millennial age restored to human perfection, enlightened by truth and brought to a knowledge of the love of God; if then they will not live in harmony with the law of God's kingdom--Love --they will be "destroyed from among the people."--Acts 3:23. This is the second death.

Now, we see that "the testimony in due time," explains all of those difficult texts. In due time it shall be "glad tidings of great joy to all people." In due time, that "True Light shall lighten every man that cometh into the world," and in no other way can these Scriptures be used without wresting. We take them to mean just what they say. Paul carries out the line of argument with emphasis in Rom. 5:18,19. He reasons that as all men were condemned to death and suffered it because of Adam's transgression, so also Christ's righteousness justifies all to life again. All lost life, not of their own will or choice, in the first Adam; all receive life at the hands of the second Adam, equally without their will or choice. When thus brought to life, having the love of God testified to them, their probation,

R258 : page 43

THEIR FIRST CHANCE,

begins. We do not preach a second chance for any. Since all believers are now "called in one hope of their calling,"--viz.: to be the Bride of Christ, and since this company will be completed at the end of this age, it could not be a second chance for any in the next age, for there is to be but one Bride of Christ.

Peter tells us that the "restitution is spoken of by the mouth of all the holy prophets." They do all teach it. Ezekiel tells us of the valley of dry bones, "This is the whole house of Israel;" and God says to them, "I will bring you up out of your graves and bring you into your own land." To this Paul's words agree, Rom. 11:25,26. "Blindness in part is happened to Israel until the fullness of the Gentiles (the elect company 'taken out of the Gentiles,' the Gospel church) be come in, and so all Israel shall be saved," or brought back from their cast-off condition. For "God hath not cast off his people whom he foreknew." They were cut off from his favor while the bride of Christ was being selected, but will return to favor when that work is accomplished.--Vs. 28 to 33. The prophets are full of statements of how God will "plant them again, and they shall be no more plucked up." This does not refer to restorations from former captivities in Babylon, Syria, etc., for the Lord says, "In that day it shall no more be a proverb among you 'the fathers ate a sour grape, and the children's teeth are set on edge;' but every man shall die for his own sin."--Jer. 31:29,30. This is not the case now. You do not die for your own sin, but for Adam's--"As in Adam all die." He ate the sour grape and our forefathers continued to eat them, entailing further sickness and misery upon us. The day in which "every man shall die for his own sin," is this Millennial or Restitution day. But, when restored to the same conditions as Adam, will they not be as liable to sin and fall again as he was? No; they will be liable, but not as liable; they will have learned in their present

R259 : page 43

lifetime the lesson which God designs to teach all,--viz., "The

R259 : page 44

exceeding sinfulness of sin." They will then be prepared to appreciate the good and shun the evil, and the Gospel Church then glorified will be, "the kings (rulers) and priests (teachers)" of that new age, for "Unto the angels hath he not put in subjection the world (age) to come, whereof we speak? etc. This restoration to perfect manhood will not be an instantaneous act accomplished in their resurrection, but a gradual work after their resurrection, requiring for its accomplishment all of the Millennial age--"Times of Restitution." And during that time, they shall be rewarded for the "cup of cold water" given (Matt. 10:42) or "beaten with many or few stripes" (Luke 12:47), according to their improvement or neglect of the measure of light enjoyed during the Gospel age.

There will be something to be gained, and therefore to be sought for by mankind during the next age: Raised to a measure of life, the means of reaching perfection as men will be supplied them, yet they will never reach that condition, unless they put forth effort to obtain it, and make use of the means provided. When made perfect they will have everlasting life, in the same sense that Adam had it, and that angels now have it, i.e., on condition of obedience to God's law.

But are we sure that God intends these blessings for any but the "people whom he foreknew"--the Jews? Yes. He mentions other nations also by name, and speaks of their restitution. Let me give you an illustration that will be forcible.

THE SODOMITES.

Surely, if we find their restitution foretold you will be satisfied. But why should they not have an opportunity to reach perfection? True they were not righteous, but neither were you when God gave you your opportunity. Jesus' own words shall tell us that they are not as guilty in his sight as the Jews, who had more knowledge: "Woe unto thee, Capernaum, for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day." Thus Jesus teaches us

R259 : page 45

that they had not had their full opportunity. "Remember," Jesus says of the Sodomites, that "God rained down fire and destroyed them all." So if their restoration is spoken of in Scripture it implies their resurrection.

Let us look at the prophecy of Ezek. 16:48, to the close. Read it carefully. God here speaks of Israel, and compares her with her neighbor Samaria, and also with the Sodomites, of whom he says, "I took away as I saw good." Why did God see good to take away these people without giving them a chance, through the knowledge of "the only name?" Because, it was not their due time. They will come to a knowledge of the truth when restored. He will save them from death's bondage first, and then give them knowledge as it is written. "God will have all men to be saved, and to come to a knowledge of the truth."--1 Tim. 2:4. When brought to the knowledge, then, and not until then, are they on trial for eternal life. With this thought and with no other, can we understand the dealings of the God of love with those Amalekites and other nations, whom he not only permitted but commanded Israel to butcher. "Slay Amalek utterly--leave neither man, woman nor child." "Spare not the little ones." How often my heart has ached, and yours, too, as we sought to reconcile this apparent wantonness on God's part with the teachings of the new dispensation, "God is love," "Love your enemies," etc. Now we can see, that the entire Jewish age was a type of the higher Gospel age; Israel's victories and conquests merely pictures of the Christian's battles with sin, etc. These Amalekites, and Sodomites and others were used to illustrate, or to be "examples" "for our admonition." These people might just as well die so, as of disease and plague, and it mattered little to them, as they were merely learning to know evil, that when on trial "in due time," they might learn good, and be able to discriminate and choose the good and have life.

But let us read the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing her worse, vs. 53,

R259 : page 46

says: "When I bring again the captivity of Sodom and Samaria, then will I bring thy captives in the midst of them." [In death all are captives, and Christ came to "set at liberty the captives and to open the prison doors" of the grave.] In vs. 55, this is called "a return to

THEIR FORMER ESTATE,"

--restitution. But some one who cannot imagine how God really could be so good or just, suggests: God must be speaking ironically to the Jews, and saying he would just as soon bring back the Sodomites as them, but has no notion of either. Let us see. Read vss. 61,62. Nevertheless, "I will remember my covenant with thee; I will establish it to thee." "Yes," says Paul, "this is God's covenant with them--they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance."--Rom. 11:27,29. The sixty-third verse concludes the argument, showing that the promised RESTITUTION is not based on the merits of the Jews, Samaritans or Sodomites--"That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, SAITH THE LORD GOD." When God signs his name to a statement in this way, I must believe it--"Saith the Lord God." And no wonder if they are confounded when in the ages to come he shows forth the exceeding riches of his grace. Yea, many of God's children will be confounded and amazed when they see how "God so loved THE WORLD." They will be ready to exclaim with brother Paul: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

But some will inquire, How comes it that this has not been seen long ago? We answer, God gives light and knowledge to his people only as it is due. The world was left in almost entire ignorance of God's plan until the Gospel age, when Christ came, bringing life and immortality to light through the Gospel. The

R259 : page 47

Jews up to that time supposed that all the promises of God were to and for them alone, but in due time God showed favor to the Gentiles also. Christians generally have supposed that God's blessings are all and only to the Church, but we begin to see that God is better than all our fears; and, though he has given the Church the "exceeding great and precious promises," he has made some to the world also.

"The path of the just is as a shining light, that shineth more and more, unto the perfect day," and the fact that it now shines so brightly, and that we are able to see more of the beauty and harmony of God's word, is strong presumptive evidence that we are in the dawn of that glorious Millennial day, when "we shall know even as we are known."

But we promised to harmonize those doctrines of the Church generally supposed to conflict,--viz., CALVINISM, or Election, ARMINIANISM, or Free Grace. Perhaps you already see how they harmonize themselves by simply recognizing the order of the ages, and applying each text to the place and time to which it belongs. Let me, then, point out to you

THE INCONSISTENCY OF EITHER CALVINISM OR ARMINIANISM

when separated from each other. In doing so, we do not wish to reflect on those who hold these doctrines. We shall merely call your attention to features which their warmest advocates must confess to be their weak points.

First--Calvinism says: God is all-wise; he knew the end from the beginning; and, as all his purposes shall be accomplished, he never could have intended to save any but a few--the true Church--the little flock. These he elected and predestined to be eternally saved; all others were equally predestined and elected to go to hell, for "known unto God are all his works from the beginning of the world."--Acts 15:18.

This has its good features. It shows, and properly, God's Omniscience. This would be our ideal of a GREAT God, were

R259 : page 48

it not that three essential qualities of greatness, viz., MERCY, LOVE and JUSTICE are lacking, for none of these qualities find place in bringing into the world one hundred and forty-two billions of creatures damned before they were born, and mocked by protestations of love. No, no. "God is love;" "God is just;" "God is merciful."

Second--Arminianism says: "Yes, God is love," and in bringing humanity into the world he meant them no harm-- only good. But Satan succeeded in tempting Adam. Thus, "sin entered into the world, and death by sin," and ever since, God has been doing all he can to deliver man from his enemy, even to the giving of his Son; and though now, six thousand years after, the Gospel has only reached a very small portion of those creatures, yet we do hope and trust that within six thousand years more, through the energy and liberality of the Church, God will have so far remedied the evil introduced by Satan, that all may at least know of his love, and the knowledge of God be co-extensive with the knowledge of evil.

The commendable feature of this view is, that it accepts the statement that "God is love." But, while full of loving and benevolent designs for his creatures, he lacks ability and foreknowledge adequate to the accomplishment of those loving designs.

While God was busy arranging and devising for the good of his newly-created children, Satan slipped in, and by one stroke upset all God's plans, and in one moment brought sin and evil among men to such an extent that, even by exhausting all his power, God must spend twelve thousand years to even reinstate righteousness to such a degree that the remainder of the race who still live will have an opportunity to choose Good as readily as Evil; and the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are lost to all

R260 : page 48

eternity, in spite of God's love for them, because Satan interfered with his plans as God had not foreseen. Thus Satan, in spite of God, gets thousands into hell to one God gets to glory.

R260 : page 49

This view must exalt men's ideas of Satan, and lower their estimation of him who "Spake and it was done; commanded, and it stood fast."

But how refreshing it is for us to turn from these fragments of truth, as separately considered, and

SEE HOW HARMONIOUS

and beautiful they are when united. How, during the present and past ages God is electing or gathering, by the preaching of his word, the Gospel Church. How he wisely permitted evil to come into the world, in order that he might develop his church, which, thus "being made perfect through suffering," might be prepared for her glorious work in the future; and how the masses of mankind, though not now on probation, are nevertheless getting a knowledge and experience by contact with sin, which he foresaw they would be the better off; and, furthermore, how he took occasion, in connection with this, his plan, to show us his great love, by so arranging that the death of Christ was necessary to our recovery from sin, and then freely giving him, "to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world," and then in the next dispensation--

"THE NEW HEAVENS AND EARTH,"

(Rev. 21:1-9-10, and 22:17)--when "the Spirit and the Bride say come, and whosoever will may come and take of the water of life freely," he will show his "Free Grace" in fullest measure.

This period of his presence and reign is commonly known among Christian people as the Millennium, which means one thousand, and which is applied to the time future, "when the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9), and none need to say unto his neighbor, "Know thou the Lord?" "All shall know him," etc. The time when there shall be no more curse (Rev. 22:3), "when the desert shall blossom as the rose (Isa. 35:1), and "streams

R260 : page 50

shall break forth in the deserts" (Isa. 35:6), when "the tabernacle of God will be with men and he shall dwell with them" (Rev. 21:3), when Satan shall be restrained and righteousness shall control. "Then nation shall not lift up sword against nation," "nor learn war any more;" but "they shall beat their swords into plow-shares, and their spears into pruning-hooks" (Micah 4:3). Glorious prospect for the world!

Haste thee along, ages of glory,
Haste the glad time when Christ appears!

Is not this the teaching of God's word? Men never would have thought of such a glorious plan of salvation. Truly God has said: "My ways are not your ways, nor my thoughts your thoughts." Hereafter when we address him, "Our Father," may it call to our mind that his love and compassion are far greater than the pity of our earthly parents; and while we study his words more and more, and seek to "grow in grace, and in the knowledge and love of God," let us ever remember that--

Blind unbelief is sure to err,
And scan his word in vain.
God is his own interpreter,
And he will make it plain.

Having seen how much of the great plan of God awaits the coming of Christ for its accomplishment, and having, we trust, found why Christ comes, can we help loving his appearing?

R260 : page 50

THE UNPARDONABLE SIN.

"WHOSOEVER speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.--Matt. 12:32. [The word here rendered world, as in many other places, should be rendered age, and is so rendered in all new translations.]

R260 : page 51

This text teaches first that there is such a thing as forgiveness of sins both in the present Gospel age and in the coming--Millennial --age. The basis of all forgiveness of sins, is in the fact that "Christ died for our sins."

Secondly, it teaches that some sins are possible, which God will not reckon as a part of the Adamic sin which passed upon all men and which is to be forgiven all men. If men looked at Jesus and ignorantly supposed him an impostor and blasphemed him, it would be excusable and forgivable as a result of the fallen nature. Even should they blaspheme the name of God, and say they believed in no such being, etc., this too might be forgiven for the same reasons. But when God's power (the Holy Ghost) was manifested in doing them good as it was manifested through Jesus, there certainly was no excuse for even the most depraved of men ascribing those good works to an evil power--Satan. And this is just what Jesus tells them, that such conduct cannot be classed as a part of the general human depravity, and it therefore cannot be forgiven.

The light was shining so clearly, that though their eyes were nearly blinded by sin, they could not help realizing some of the light as Jesus manifested some of "the powers of the world (age) to come." As he said to them on another occasion, their "stripes" (punishment) in the next age will be in proportion as they have been able to comprehend and do justly and have not so done. They whose moral sight and hearing have been totally destroyed by Adam's sin and its results (if any such there be-- the Lord knoweth) will have no stripes in the future, will be forgiven fully. They who see a little and could obey a little and do not so do, shall be forgiven the things they did not see and could not do, but will be beaten (punished) with a few stripes for the few things they saw, and could, but did not do. They who saw more and whose ability to perform was less impaired by the fallen nature, and who fail to do according to their ability, are to be beaten with many stripes.

Now notice that all who receive "stripes" receive them for unpardoned sins, for if the sins were pardoned they would not be punished for them. In our earthly courts if a man had trespassed against the law in two ways, and the penalty of the first crime was imprisonment for five years, and for the second six months; if it could be shown that he was not really to blame for the first crime, but was forced into it by circumstances over which he had no control, but the second crime was measurably under his control, the decision of the court would be "guilty" on both charges: but he would be pardoned on the first charge and not on the second; the result would be that he would serve the six months' punishment.

Here are two earthly crimes, one pardonable and one unpardonable. So it is with God's law; all are sinners and condemned --guilty--on account of Adam's sin, but the full ransom from that sin has been paid, and so though condemned before the court of heaven, it is announced that all of our imperfections traceable to that cause are freely and fully forgiven. But neither more nor less is pardonable. All sins against light and ability are unpardonable, cannot be forgiven at any time, and hence must be punished. The world will have many such sins to be punished in the age to come, and they receive in some instances much punishment in the present life and age. In a word, all punishment indicates unpardoned sin, for if it were pardoned it would not be punished as well.

Paul tells us of extreme cases of this sort of unpardonable sin. Men of the world who have a little light we have seen can commit it, but when a man becomes a Christian and has the eyes of his understanding opened--when he is brought from the condition of darkness and ignorance, into the light of the knowledge of the Lord, to then "sin willfully" is terrible indeed. Due and full allowance is made for all our weaknesses and imperfections which come to us through our fallen nature, and which clog and hinder our doing as we should wish to do--our Father's will: but no more. If we cease to desire to do God's will, we cut loose from our Lord and begin to walk according to our own

R260 : page 53

will as natural and no longer spiritual beings. This is the thing pictured by the proverb: "The dog is returned to his vomit, and the sow that was washed to her wallowing in the mire."-- 2 Pet. 2:22.

In Heb. 6:4-6, Paul assures us that any Christian who has reached a full and mature development in the spiritual life, having "been enlightened," "tasted of the heavenly gift," "been made partaker of the Holy Ghost," "tasted of the good word of God" --if such shall fall away, it is impossible to renew them again unto repentance. Why? Because this is an unpardonable sin. But can they not be punished for this sin and thus be free from it in time? No, with the above description of the Apostle, we understand that these had enjoyed all the blessings due them on account of Christ's ransom: i.e., they were reckoned of God justified from all sin, as new creatures had been brought to a condition of enlightenment and knowledge of the Lord's will, and then, had deliberately and willfully acted contrary to it. We do not refer to a child of God stumbling or being overcome of the old nature for a time, but as expressed in Heb. 10:26--"if we sin willfully after that we have received the knowledge of the truth, there remaineth no more (a) sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour (destroy) the adversaries."

In a word, we understand Paul to teach that the class here

R261 : page 53

described have received all the benefits due them through Christ's ransom, and that their willful sinning against knowledge, etc., places them in the same position as Adam occupied when he sinned; the penalty of all such willful sin is death. In Adam's case it was the first death. In the case of these it is the second death. They had been reckoned dead as Christians, and then reckoned of God alive as new creatures, and now they die for their own willful sin--the second death. There is neither forgiveness nor excuse for such sin; they must have the full penalty and die. They have lightly esteemed the ransom after they knew of it, and thus have "trodden under foot the Son of God

R261 : page 54

and counted the blood of the covenant wherewith they were sanctified (set apart as new creatures) an unholy (ordinary--common) thing, and done despite (disrespect) unto the spirit of (favor) grace."

These have no hope; they could not be recovered from the second death in any other way than as Adam and his children were redeemed from the first death--i.e., by some one dying for their sin as Jesus died for Adam's sin. Will Jesus die again for them? No, "Christ being risen dieth no more; death hath no more dominion over him." Nor could there be any object in bringing such to life again; having had full redemption, and having come to know both Good and Evil, if they love evil rather than good and willfully do it, let them be deprived of life. All will say it is love on the part of our Father to deprive them of life, which, if continued, would be only of injury and evil both to themselves and others.

It will readily be seen that this sin to this last mentioned extent --punishable with the second death--could not possibly have been committed prior to the Gospel age, since not until Pentecost did the Holy Ghost come as a teacher to guide the church into the truth.--John 16:13. It had in past time been active through holy men of old, as they--"spoke and wrote as they were moved by the Holy Ghost," but it moved them to write but not to understand. It came upon the prophets as servants to communicate; it comes to us as a seal of sonship, and to enable us as sons to understand our Father's will.--Rom. 8:14. Consequently in previous ages none ever "tasted of the good word of God," or "became partakers of the Holy Ghost," etc., and consequently none who lived in past ages could sin away forever all hope of a future life.

The millions of past ages never have been recovered from the first death (Adamic) in any sense, and must be so recovered before it will be possible for them to commit the "sin unto death."--Heb. 6:4,6. That Israelites, Sodomites, Egyptians, and others have not fully lived up to the knowledge they possessed

R261 : page 55

we doubt not, and they will doubtless, therefore, have "stripes" in the coming age for sins not pardoned by Jesus' ransom.

We are glad to say that we believe very few have ever committed this "Sin unto death;" that very few ever possessed the knowledge, etc., specified by the apostle, we feel sure; and that is the specified condition.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

====================

R261 : page 56

PART III.

HOW WILL CHRIST COME?

TO ALL who "love his appearing" and have read with interest the foregoing chapter, the manner in which our Lord will come becomes a subject of great interest, and now invites your attention.

At his first advent he came in a body of flesh prepared "for the suffering of death:" at his second advent he comes in glory (Mark 13:26) in his glorious body (Phil. 3:21), a spiritual body.--1 Cor. 15:44-49.

But what is a spiritual body? What powers are theirs, and by what laws are they governed? We are here met by the objections --we have no right to pry into the hidden things of God --and "Eye hath not seen, ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." To both of these propositions we assent, but believe we cannot find out by studying God's Word what he has not revealed; and our investigation will be confined to the Word. The above quotation of Scripture (1 Cor. 2:9) refers to the natural or carnal man, and by reading it, in connection with the three verses which follow, the objection vanishes; for, says the apostle, "God hath revealed them unto us by his spirit," which was given to us believers--the church--"that we might know the things that are freely given to us of God." And in the last clause of vs. 13, he gives us the rule by which we may know,--viz., "Comparing spiritual things with spiritual." We

R261 : page 57

are very apt to change this rule, and compare spiritual things with natural, and thus get darkness instead of light. Let us now use the apostle's rule.

There is a spiritual body as well as a natural body; a heavenly, as well as an earthly body; a celestial as well as a terrestrial; a glory of the earthly, as well as of the heavenly. The glory of the earthly, as we have seen, was lost by the first Adam's sin, and is to be restored to the race by Jesus and his bride during the

Millennial reign. The glory of the heavenly is as yet unseen, except as revealed to the spiritual, "new creatures"--to the eyes of faith, by the Spirit, through the Word. They are distinct and separate.--1 Cor. 15:38-48. We know what the natural, earthly, terrestrial body is, for we now have such; it is flesh, blood, and bones; for, "that which is born of the flesh is flesh," and since there are two kinds of bodies, we know that the spiritual is not composed of flesh, blood, and bones, whatever it may be; it is a heavenly, celestial, spiritual body,--"That which is born of the spirit is spirit." But of what material a spiritual body may be we know not, for "it doth not yet appear what we shall be; but...we shall be like him"--Jesus.

THE SECOND BIRTH.

Jesus was raised from the dead a spiritual body; this was his second birth. First born of the flesh a fleshly body--for, "as the children are now partakers of flesh and blood, he also himself likewise took part of the same."--Heb. 2:14. He was "Put to death in the flesh, but quickened [made alive] by the Spirit." He was raised a spiritual body. He was the "first born from the dead," "the first-born among many brethren." The church are those brethren and will have a second birth of the same kind as his,--i.e., to spiritual bodies by the resurrection, when we shall awake in his likeness--being made "Like unto Christ's glorious body." But, this second birth must be preceded by a begetting of the spirit--at conversion--just as surely as a birth of the flesh is preceded by a begetting of the

R261 : page 58

flesh. Begotten of the flesh--born of the flesh--in the likeness of the first Adam, the earthly; begotten of the spirit-- in the resurrection born of the spirit, into the likeness of the heavenly. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." We may, then, by examining facts recorded of Christ, after his resurrection, and of angels, who are also spiritual bodies, gain general information with regard to spiritual bodies, thus "comparing spiritual things with spiritual."

First, then, angels can be, and frequently are, present, yet invisible. "The angel of the Lord encampeth round about them that are his, and delivereth them;" and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"--Heb. 1:14. Are you begotten of the spirit, an heir of salvation? Then doubtless they have ministered to you. Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Assyrians; his servant was fearful; Elisha prayed to the Lord, and the young man's eyes were opened, and he "saw the mountains round about Elisha full of chariots of fire and horsemen of fire" (or like fire). Again, while to Balaam the angel was invisible, the ass's eyes being opened saw him.

Second, angels can, and have appeared as men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first Abraham supposed them to be "three men," and it was not until they were about to go that he discovered one of them to be the Lord, and the other two angels, who afterward went down to Sodom and delivered Lot.--Gen. 18:1. An angel appeared to Gideon as a man, but afterward made himself known. An angel appeared to Samson's mother and father; they thought him a man until he ascended up to heaven in the flame of the altar.--Judges 13:20.

Third, spiritual bodies are glorious in their normal condition, and are frequently spoken of as glorious and bright. The countenance of the angel who rolled away the stone from the

R261 : page 59

sepulchre "was as the lightning." Daniel saw a glorious spiritual body, whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude; before him Daniel fell as a dead man.--Daniel 10:6. John, on the Isle of Patmos, saw Christ's glorious body (Rev. 1:14), and describes the appearance in almost the same language--His voice was as the sound of many waters, his eyes as lamps of fire, his feet like fine brass as it burns in a furnace (so bright that you can scarcely look at it). John falls at his feet as dead; but he said to him, fear not; "I am he that was dead; behold I am alive forevermore." Saul

R262 : page 59

of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground.

We have thus far found spiritual bodies truly glorious; yet, except by the opening of our eyes to see them, or their appearing in the flesh as men, they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "they that journeyed with him...seeing no man."--Acts 9:7. The men that were with Daniel did not see the glorious being he describes, but a great fear "fell on them, and they ran and hid themselves." Again, this same glorious being declares: (Daniel 10:13) "The prince of Persia withstood me one and twenty days." Daniel, the man greatly beloved of the Lord, falls as dead before this one whom Persia's prince withstands one and twenty days. How is this? Surely, he did not appear in glory to the prince. No; either he was invisibly present with him, or else

HE APPEARED AS A MAN.

Jesus is a spiritual body since his resurrection. He was "raised a spiritual body," consequently the same powers which we find illustrated by angels--spiritual bodies, should be true also of him, and such was the case. If Jesus had revealed himself

R262 : page 60

to his disciples after his resurrection as the angel did to Daniel, the glory of the spiritual body would undoubtedly have been more than they, as earthly beings, could bear. They would probably have been so alarmed as to be unable to receive instructions. [We understand that the glorifying, spoken of was accomplished after he ascended to the right hand of the Majesty on High (John 7:39), refers to the installation into the majesty of power. When the Scriptures speak of a glorious spiritual body, the glory, grandeur of the person is referred to, and not the glory of power or office.] During the forty days of his presence before ascension, he appeared some seven or eight times to his disciples; where was he the remainder of the time? Present but invisible. Notice, also, that in each instance, he is said to have appeared, or he showed himself, language never used of him before his change from a natural to a spiritual body; now, as angels do, he appeared, etc.

Remember that the object of Jesus' appearing to them was to convince them that "he who was dead is alive forevermore;" that they might go forth as "witnesses." Being a spiritual body, it was simply a question of expediency which way he could best appear to them--i.e., in which way would his object in appearing be best accomplished. He could appear as a "flame of fire," as the angel of the Lord had appeared to Moses "in the burning bush." Thus, Jesus might have appeared to and talked with the disciples, or he might have appeared in glory as the angel did to Daniel, or as he afterward did to John and to Saul of Tarsus. If he had so appeared, they would doubtless also have had "great fear and quaking," and would have fallen to the ground before him, and "become as dead men;" or he could do as angels had done, and as he had done with Abraham (Gen. 18) when he appeared as a man. This last he saw to be the best way, and he did appear as a man. But notice, they did not see him after his resurrection as before his death. First he appeared to Mary as the gardener, and she "saw Jesus standing and knew not that it was Jesus." "After that he appeared in

R262 : page 61

ANOTHER FORM unto two of them as they went into the country" (Mark 16:12). They knew not that it was Jesus until he revealed himself in breaking of bread; then he vanished from their sight. Notice, it was in "another form," and, consequently, not the same one in which he appeared to Mary.

Again, some having given up all hope of being any longer fishers of men, had gone again to their nets. They had toiled all night and caught nothing. In the morning Jesus is on the shore within speaking distance, but they "knew not that it was Jesus."

It was another form. He works a miracle, giving them a boat-full of fish in a moment. John, the loving disciple, remembers the feeding of the three thousand and five thousand, the strange days in which they were living, and that Jesus had appeared to them already. He seems at once to discern who gave the draught of fishes and said: "It is the Lord." He recognized him not by the natural eye, but by the eye of faith, and when they were come to shore "None of them durst ask him, Who art thou? knowing (feeling sure from the miracle, for they saw not the point of the nails) that it was the Lord" (John 21:1). Thus did Jesus appear to his disciples at different times, to make of them witnesses of his resurrection. He was present, but unseen, during most of those forty days, appearing, in all, perhaps not more than seven times.--John 20:26, and 21:14.

We presume that it was to guard against the idea that he was a fleshly body that he appeared in various forms and in miraculous ways, coming into their midst, the doors being shut, and vanishing from their sight. He not only showed that he had undergone a change since death, but he illustrated his own teaching to Nicodemus, that every one born of the Spirit ("That born of the Spirit is Spirit") can go and come like the wind. "Thou canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit" (John 3:8). So did Jesus go and come. "But some doubted"--some wanted to thrust their hands into his side, and put their fingers into the print of

R262 : page 62

the nails; and Jesus thus appeared. Whether it was the same body that had been crucified, or one like it, we know not, nor does it make any difference; in any case, it was not his body, for he had been "quickened of the Spirit"--a spiritual body-- "sown a natural body, raised a spiritual body," and none of the various forms or bodies in which he appeared were his body. They were only vails of the flesh which hid or covered the glorious spiritual body, just as angels had often used the human form to vail themselves when appearing to mortals.

One point which seems to confuse is, that Jesus ate and drank with the disciples and said, "Handle me, for a spirit hath not flesh and bones, as ye see me have."

Jesus affirms just what we have claimed, that the body they saw and handled, and which ate with them, was not his spiritual body, for he says: "A spirit hath not flesh and bones." Look back to the time when the Lord and two angels appeared to Abraham (Gen. 18). Jesus had not then left "the form of God," and taken the form of a servant. He was a spiritual body then, and it had not flesh and bones, but he then used the human form as a vail. He ate and drank and talked, and could have said to Abraham: Handle me; this body which you see is "flesh and bones." No, the disciples did not see Christ's glorious spiritual body, but they saw the fleshly "forms" in which he appeared.

St. Paul teaches us (1 Cor. 15:44,45) distinctly that Christ was raised from the dead a life-giving Spirit [pneuma, the same word used by our Lord]. But where did he get the various bodies in which he appeared, and where did they go when their work was accomplished? They did not see corruption; neither did those bodies which the angels used see corruption. Our only answer is, "Thou canst not tell whence it cometh nor whither it goeth." But we all believe other things which we cannot fully understand. We cannot understand how a grain of wheat grows, yet we know it does grow; we know not how Jesus turned the water into wine, or healed the sick, or raised the dead. Yet we

R262 : page 63

believe that he did these things. Can you tell where he got the clothes he wore after his resurrection? "They parted his raiment among them, and for his vesture they cast lots"--the old were gone, and the linen clothes lay in the sepulchre. Is it more difficult for spiritual beings with their powers to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found Jesus' spiritual body and those of angels glorious, yet invisible to mortals: with power to manifest the glory, or to appear as men, or in any form they may choose. In the resurrection the overcomers--the Bride--shall be "like unto Christ's glorious body." "We shall be like him, for (not until then) we shall see him as he is" (not as he was, for "though we have known Christ after the flesh, yet now, henceforth, know we him no more" [after the flesh] (2 Cor. 5:16). Such a spiritual being was Christ at the time of his ascension; and, with what we have learned of the powers of that spiritual body, we are now, we hope, prepared to inquire:

HOW WILL HE COME AGAIN?

Briefly stated, we believe the Scriptures to teach that our Lord will never again appear as a man; that at his second coming he will be invisible to mankind; that none will ever see him except the Church: "Without holiness no man shall see the Lord;" that the Church will not see him until changed from natural to spiritual bodies; that then "we shall see him as he is" [not as he was], for "we shall be like him" [not he like us, as at the first advent]. But, while none are to see him with their natural eyes, all are to recognize his presence and his power ("the eyes of their understanding being opened"). Hence we read: "Every eye shall see (optomai--recognize) him."

There will be, we understand, various orders and times of recognizing him by various classes of humanity. The first class to recognize his presence, the Bible teaches, will be those

Christians who live in most intimate communication with him, and

R262 : page 64

who are the most separate from the world. These, by the eye of faith, through the word of truth, will recognize him as present. These, called "a little flock," the "overcomers," the Bride, etc., will be the first to be informed of his presence. We have a "sure word of prophecy, whereunto ye do well that you take heed, as unto a light that shineth in a dark place, until the day (of the Lord) dawn." "If thou shalt not watch,...thou shalt not know what hour I will come upon thee." This "little flock" will be changed--made like unto Christ's glorious

R263 : page 64

body.

Then commences a time of trouble on the worldly-minded Church, and on the world, in which the Lord makes known his presence and power, by causing the overthrow of all systems of error, in Church and world.

Though all this uprooting and overturning of governments, etc., will be accomplished in a manner considered perfectly natural, yet it will be so thorough, that ultimately all will realize that "The Lord reigneth," for "he shall be revealed (made known) in flaming fire." (Judgments.) And in due time, "all that are in their graves" shall also be brought to life (during the Millennial age), and recognize Christ; for "Unto him every knee shall bow." Thus "every eye shall see him; and they also which pierced him."

Now let us examine the subject more in detail.

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years, and the events connected with it--his birth, baptism, sorrow, death, resurrection, etc., as mentioned by the prophets, all took place at the first advent. The second advent, as we shall see, lasts much longer. It includes the Millennial reign, and prophecy covers all the prominent features of that reign. He comes to reign--must reign until he has put down all enemies; the last being death.--1 Cor. 15:25,26.

In the application of prophecy to the events of the first advent we recognize order. Christ must be the "child born and son

R263 : page 65

given" "before the man of sorrows and acquainted with grief." He must die before he could rise from the dead, etc. So also in studying prophecy, referring to the second advent, we must recognize order; we must judge of the order somewhat by the character of the event. As the wife is the glory of the husband, so the Bride is the glory of Christ, for we are to be "partakers of the glory that shall be revealed (1 Pet. 5:1,10), and as the "glory shall be revealed in us" (Rom. 8:18), we know that Christ could not come in the glory of his kingdom [church] until he has first gathered it from the world. In harmony with this thought we read--When he shall appear, we "also shall appear with him in glory."--Col. 3:4.

The prophets foretold the sufferings of Christ [head and body] and the glory that should follow.--1 Peter 1:11. If the sufferings were of the whole body, so is the glory. We suffer with him that we may be also "glorified together."--Rom. 8:17. "Enoch prophesied, saying--the Lord cometh with ten thousands of his saints," [gr. hagios, never translated angel] (Jude 14). Again (Zech. 14:5), we read--"The Lord my God shall come and all the saints with thee." Thus we learn that when he appears in glory we are with him, and of course, we must be caught to meet him before we could appear with him. We understand that this appearing of the saints in glory, as already expressed of the Lord, will be a manifestation not in person but in power.

We have evidence to offer, proving that he comes unknown to the world; but attempt to answer two supposed objections first,--viz.: "This same Jesus shall so come in like manner as ye have seen him go into heaven," (Acts 1:11), and "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God; and the dead in Christ shall rise."--1 Thes. 4:16. These texts are supposed to teach that Christ will come in a manner visible to the natural eye, while the air is rent with the blast of the Archangel's trumpet, at which, mid reeling tombstones and opening graves the dead

R263 : page 66

will be resurrected. It certainly has that appearance on the surface, but look at it again: Would that be coming in like manner as they saw him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say, you shall see him coming, nor that any one would see him, but--he shall come. When he arrives it will be privately. He comes to organize the Church as his kingdom, to set it up. He comes to be glorified in his saints in that day.--2 Thes. 1:10. The world saw him not after his resurrection; they did not see him ascend, as he said, "Yet a little while and the world seeth me no more."

And "he shall so come in like manner"--unknown to the world. Nor will they see (recognize) him in his second advent until his Church is gathered, for when he shall appear "we also shall appear with him." What, then, does the trumpet mean? Let us see. We are to be rewarded "at the resurrection." As we will not be rewarded twice, nor resurrected twice, we conclude that the "Trump of God" (1 Thess. 4:16) and the "Last Trump" (1 Cor. 15:52) are the same, differently expressed.

The same events are mentioned as occurring at each--i.e., the resurrection and reward of saints. And for the same reason we believe the "Trump of God" and "Last Trump" to be the "Seventh Trump" of Rev. 11:15. The "Seventh Trump" is the "Last Trump," and is called "the Trump of God," possibly because introducing the special judgments of God connected with the setting up of his kingdom.

These trumpets evidently are the same--but what? The seventh angel sounded. A sound on the air? No, not any more than the six which preceded it. They are each said to sound, and Sir Isaac Newton, Clarke, and all commentators of note, agree that five or six of these trumpets are in the past. They have been fulfilled in events upon the earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh. If

R263 : page 67

THE SEVENTH TRUMP

were to make a sound on the air, it would be out of harmony with the other six of the series. That it covers "the great day of his wrath"--the time of judgments upon the kingdoms of the world--the pouring out of the "seven vials" of his wrath--the "time of trouble such as was not since there was a nation"--seems evident, for we are told, in the same sentence, of the wrath of God coming on the nations.--Rev. 11:15,18.

We see, then, that the sounding of the trumpets, and so coming in like manner, do not conflict, but rather add force to the fact that he comes "unawares," "as a thief," and steals away from the world "his treasure--his jewels." Remember, too, that this is Christ the spiritual body, that could not be seen without a miracle; that was present, yet unseen, during thirty-three days after his resurrection.

But will the world not see the saints when gathered or gathering? No; they are changed (in the twinkling of an eye) from Natural to Spiritual bodies, like unto Christ's glorious body, and in the instant of their change will be as invisible as he and angels. But those who arise from their graves? No; they were sown (buried) natural bodies; they are raised spiritual bodies-- invisible. Won't the world see the graves open and the tombstones thrown down? A spiritual body (remember, we are comparing spiritual things with spiritual, not natural) coming out of the grave will not make any more of a hole in the ground than Christ's spiritual body made in the door when he came and stood in their midst, "the doors being shut."--John 20:19,26. But do not forget that only the Church are raised spiritual bodies--all others, natural fleshly bodies, as Lazarus, etc.

PRESENCE OF CHRIST BEFORE THE RAPTURE OF THE CHURCH.

Christ's personal presence and ministry of three and a half years at the first advent, as well as the three and a half years

R263 : page 68

which followed his ministry, is termed "the Harvest." It was the harvesting of the Jewish or Law age. Christ was present as the chief reaper--his disciples as under-reapers. Their work was separating of wheat from chaff, and the gathering of the wheat into the higher or Gospel dispensation. That harvest was the end of that age. Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." "I send you to reap that whereon ye bestowed no labor; other men (the prophets) have labored and ye are entered into their labors."--John 4:38. That work was not general, nor for the world. He confined his labors to Judea, and the work to them did not cease until five days before his death, when he rode on the ass into the city, wept over it, gave them up, and said: "Your house is left unto you desolate." After his resurrection he sends the disciples to "preach the Gospel to every creature, beginning at Jerusalem." Nor were they suffered to preach to the world in general until the seven years of harvest-work to that Jewish people was fully accomplished, as God had promised.--Daniel 9:27. "He (Jesus, chief reaper) shall confirm the covenant with many for one week" (seven years), in the midst of the week making all sacrifice to cease--by offering himself the true sacrifice. But the harvest or reaping done in the end of the Jewish age was confined to them as a people. The oracles of God had been committed to them as a people; wheat was sought among them, but as a nation they proved to be mainly chaff. The wheat was garnered (brought into the Gospel church) and the chaff burned (nation destroyed), and thus their harvest ended.

During the Gospel age, the church does not reap, but sows the seed. Paul plants, Apollos waters, God gives increase, etc. But there is to be a harvest in the end of this age, as illustrated in the parable of the tares and wheat, and taught in the explanation of the same.--Matt. 13. Notice that both wheat and tares are in the kingdom of heaven--the church--and that this parable, as also the other six of the series, relating to "the kingdom

R263 : page 69

of heaven"--the church--refers not to the non-professing world, but to two classes in the church.

The Son of Man planted the church pure, good seed. During the days of the apostles there were special "gifts of the Spirit," such as "discerning of spirits," etc., by which they were able to prevent tares from getting in among the wheat--hypocrites getting into the church,--(instance, 1 Cor. 5:3.--"Simon Magus"

R264 : page 69

--"Anannias and Sapphira," etc.); but when the apostles were dead, "while men slept," the enemy began to sow tares among the wheat. Paul says that the mystery of iniquity had begun to work even in his day; now they grow side-by-side in all the churches. Shall we separate them, Lord? No; we might make some mistake, pull up wheat and leave tares. "Let both grow together until the Harvest." "The harvest is the end of the world," [aion-age.] "In the time of harvest I will say unto the reapers--the reapers are the angels--gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Notice, this Harvest is the end of this age, yet, like the one ending, the Jewish age, it is a period of time--"In the time of harvest." Secondly, there is order--"Gather first the tares." There will come a time, then, in the end of this age, when the reapers--angels--will be present doing some sort of a separating work in the Church, yet an invisible presence and work. If the work of binding, gathering, etc., were a visible work by visible agents, two would not be found in the field, mill and bed when the hour for translation comes and the one is taken and the other left.--Matt. 24:41.

Again, before the living are gathered, the dead in Christ must have risen, whether it be but a moment before; "the dead in Christ rise first--then we which are alive," etc.--1 Thess. 4:16. This harvest is not of the living only, but also of "the dead in Christ," "those that sleep in Jesus." The angels gather the living, but our Lord, who is the chief reaper here (as he was in the Jewish harvest), gathers or raises the dead. "I will raise

R264 : page 70

him up;" "I am the resurrection and the life;" and in harmony with this thought we find that in Rev. 14:15--"One like unto the Son of Man, seated on a cloud," reaps the earth. (Here, two harvests, or two parts of one harvest, are shown; the second being the casting of the "vine of the earth" into the wine-press of his wrath--time of trouble.) The special point to which your attention is called, however, is the fact that this harvest will go on without outward demonstration, the chief and under-reapers being present but unseen.

Some may have confounded these remarks on the presence of Christ in a spiritual body with the presence of the spirit of Christ, but they are quite distinct. The latter never left the church; consequently, in that sense, he could not "come again." Of his spiritual presence he said: "Lo, I am with you alway, even unto the end of the world"--age. We refer to the personal presence which did go away, and was to come again--a spiritual body.

The Greek word generally used in referring to the second advent --*parousia*, frequently translated coming--invariably signifies personal presence, as having come, arrived, and never signifies to be on the way, as we use the word coming. This fact is recognized by many who are looking for the Lord; but the error under which the church in general is laboring, is that of supposing that presence implies sight--manifestation--appearance. In the Greek, however, other words are used to express revelation, appearing and manifestation, viz.: *phaneroo*--rendered shall appear in "When he shall appear, etc." and *apokalupsis* --rendered, shall be revealed in 2 Thes. 1:7. "When the Lord Jesus shall be revealed."

These and other texts teach us that our Lord will reveal or manifest himself to the world in such a manner that "Every eye shall see--[*optomai*--recognize] him"--"Be revealed in flaming fire," [judgments]. But what we now claim is, that before he is thus revealed, he will be present unseen, (by all except the Bride, who will see--recognize him--because of the eyes of her

R264 : page 71

understanding being opened by the anointing of truth--see Eph. 1:17-19), doing a work and gathering his Bride, or body, to himself.

We have Christ's own words to prove that he will be present in the world, and the world for a time will know not of it. In Matt. 24:37, we read: "As the days of Noah were, so shall also the *parousia* (presence) of the Son of Man be." The presence of Christ is not compared to the flood, but to the days of Noah, the days that were before the flood, as verse 38 shows; as then they ate, drank, married, etc., and knew not, so shall also the presence of the Son of Man be. The resemblance here mentioned is that of not knowing--they will not know of the presence of Christ. They may have been wicked then, and doubtless were, and may be similarly wicked in his presence; but wickedness is not the point of comparison; as then they ate, drank, married--proper enough things to be doing, not sins; so shall it be in Christ's presence. Now look at Luke 17:26, "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Verse 27 tells us how it was in the days of Noah, they were eating, drinking, marrying, etc. "So shall it be in the days of the Son of Man." Surely the days of the Son of Man are not before his days, any more than the days of Henry Clay could be days before he was born. No, the more we examine the more we are convinced that the world will go on as usual, and know not until the "harvest is past, the summer ended," and they are not in the ark, not with the little flock "accounted worthy to escape," the time of trouble coming upon the world.-- Luke 21:36. There will be no outward demonstration, until the church is gathered, whenever that takes place--soon or in the distant future.

We think we have good solid reasons, not imaginations, nor dreams, nor visions, but Bible evidences that we are now "in the days of the Son of Man:" that "the day of the Lord" has come, and Jesus, a spiritual body, is present, harvesting the Gospel age; yet, as he has said, the world seeth him no more; they

R264 : page 72

eat, drink, etc., and "know not." This day of the Lord in which "he will show who is that blessed and only potentate, the Lord of Lords, and King of Kings," is already dawning, but the majority of the church, as well as the world, are asleep; and to them--the day "so cometh as a thief in the night." "But ye, brethren, are not in darkness, that that day should come upon you as a thief." "We are not of the night, therefore let us not sleep as do others." Not the worldly-wise, but those humble ones, wise from heavenly instruction, are meant when it is written, "the wise shall understand." But "if thou shalt not watch thou shalt not know what hour I will come upon thee." "Take heed lest your hearts be overcharged with...the cares of this life, and so that day come upon YOU unawares."-- Luke 21:34.

We have seen that in his days of presence it will be as it was in Noah's days--the world will know not.--Matt. 24:37; Luke 17:26. We are told that the day of the Lord is a day of trouble, a day of clouds, and thick darkness.--Zeph. 1:15; Joel 2:2. We are told also that "as the lightning which shineth," (not as the shining, but as the invisible electric fluid which causes the shining) "so shall the Son of Man be in his day."-- Matt. 24:27; Luke 17:24. Now if he is to be as lightning, and his day a day of clouds, as the above texts assert, are they not in harmony? In the natural storm when we see flashes from lightning and hear peals of thunder, it gives evidence to us that atmospheric changes are taking place, and that the vitiated and corrupt "air" is to be changed, and we rejoice that it will be pure after the storm.

We now find a harmony in the account of our gathering. As we found "the voice of the archangel" and "the trump of God" were symbols of the closing epoch of this age and its troublous events, so now we find "the clouds" to symbolize the gathering of the trouble in that epoch; "the lightning" to symbolize or illustrate our Lord's presence "in his day," and that "air" is used as the symbol of the spiritual throne from which Satan

R264 : page 73

("the prince of the power of the air,") is to be deposed, and to which our Lord and his joint heirs are to come.

The great time of trouble, as a storm, has been, and continues gathering over earth. The air, in which Satan, "the prince of this world (age,) rules, becomes more and more vitiated until the storm breaks. The prince of darkness now works in the hearts of the children of disobedience to the accomplishment of his own will, viz., in oppressing and opposing justice and truth to the affliction of mankind. The clouds are gathering, and men's hearts are beginning to fail for fear of the approaching storm--"for fear of those things that are coming on the earth." Soon it will break in all its fury. But though it fills all hearts with fear and dread, in its final results it will prove a great blessing to the earth, (mankind,) displacing the present "powers of the air," ("powers of darkness,"--"spiritual wickedness in high (controlling) places,")--and giving place to earth's rightful ruler--Jesus and his Bride, also spiritual beings (powers of the air.)

So, after the storm, shall the "Sun of righteousness arise with healing in his wings," and the kingdom of darkness shall give place to the kingdom of light, and mankind will rejoice in the pure air and cloudless sunlight of that perfect day.

Notice, also, that all the flashes of lightning come from among the clouds, and become more and more vivid as the storm increases. How the various Scriptures interpret each other: "As the lightning, so shall the Son of Man be in his day." "Behold he cometh with clouds." "The day of the Lord is a day of trouble, of clouds and thick darkness." "He maketh the clouds his chariot."

We conclude, then, that if "he cometh with clouds" of trouble, etc., we shall be "caught away in clouds" [diaglott] of the same sort, after he has thus come. If prepared, we shall be caught to meet him during the gathering of the trouble, before the storm bursts.

David [anointed] was doubtless a type of the church in her

R264 : page 74

deliverance, as pictured in the song (2 Sam. 22,) in which he says (vs. 10): "He bowed the heavens also and came down and darkness was under his feet....He was seen upon the wings of the wind, and he made darkness his pavilions round about

R265 : page 74

him...and thick clouds of the skies....He sent forth and took me;...He delivered me from the strong enemy" [death]. --Luke 21:36. Yes, our Lord when he has come and made trouble and darkness his pavilion, takes his Bride--delivers her from the strong enemy of the fleshly nature, death, into the perfection of the new divine nature--like unto Christ's glorious body. Lord help us to be ready for the change that we may be thus "caught away."

Forever with the Lord,
Amen, so let it be;
Life from the dead is in the word--
'Tis immortality."

R265 : page 74

SPIRITUALISM.

WHEREVER we find a counterfeit we may rest assured there exists a genuine. If there were no genuine gold dollars, there could be no base imitations or counterfeits. Then, too, the base or spurious article must appear very much like the genuine, or it would not be a counterfeit.

This is what we claim relative to what is at the present time called "Spiritualism"--that it is a counterfeit of the true, as taught in the Bible.

Whoever has carefully searched the Scriptures cannot have failed to see that, while God throughout all past ages has condemned evil and sin in their various forms, and warned his children, both "Israel after the flesh" and also the spiritual children (the Gospel age Church), of the danger and bad results of evil, yet he has nevertheless permitted evil and good to stand

side-by-side before the people for their choice. If we take heed to his Word we may discern which is evil, and, by obedience to that Word, shun the evil and choose the good.

God is the head and fountain of goodness and truth, and the Scriptures teach that Satan is the head and fountain of all evil and error--"the father of lies" (deceptions). Both of these are spiritual beings. "God is a spirit," and Satan, as we have heretofore shown, was once an angel of God--the chief or prince of "those angels which kept not their first (sinless) estate." These, though cast out from God's presence, are not yet destroyed; they still possess their angelic nature, though through sin they have become evil "angels;" consequently they still are spiritual beings (not human), and have the same powers as they ever had, and as good angels have, except that God has put them under certain limitations and restraints which we shall more fully discuss farther along.

If we trace them through the Scriptures we shall find that these fallen spiritual beings have continually made use of their spiritual--supernatural--powers to lead mankind astray into disobedience of God and injury to themselves.

Spiritual beings, as we have heretofore shown, possess powers greater and higher than humanity. We have seen, from the statements relative to good angels, that they can be present in our midst without our being conscious of their presence. (The angel of the Lord encampeth round about them that fear him.--Ps. 34:7. Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation?--Heb. 1:14.)

These, we have seen, have power to appear as a flame of fire (the angel of the Lord so appeared to Moses in the bush--Exod. 3:2), and they can and have appeared as men.

Some other powers of angels can be discovered by examining the record; for instance, the angels who delivered Lot and his family from Sodom had power to smite the rioters of Sodom with blindness.--Gen. 19:11. An angel "did wondrously before Manoah;" another performed a miracle before Gideon.--Judges 6:21,

R265 : page 76

and 13-19. The angel of the Lord delivered the apostles from prison, and yet left the prison-doors unmolested; again, an angel delivered Peter from prison, the doors opening of their own accord.--Acts 5:19-23, and 12:8. On many occasions they made known to men things which were about to come to pass, etc.

Now, the evil angels--"the devil and his angels"--have by nature the very same powers, but are restrained. So much of evil as can be overruled for good, and tend to the development of experience and the education and discipline of the "heirs of God, joint heirs with Jesus Christ"--is permitted, and the remainder restrained. As God through his Spirit and influence works in and through men who give themselves up to his control, so does Satan operate in and through those who "yield themselves as instruments of unrighteousness unto sin." "His servants ye are to whom you render service." As Jesus said to some, "Ye are of your father the devil, for his works ye do."

As "God in times past spake unto the fathers through the prophets," who were his mouthpieces, so Satan spake through his agents and agencies. His first agent was the serpent--it became his agent in beguiling Eve into disobedience. Satan manifested his powers through the Magicians and Soothsayers of Babylon, and remarkably in those of Egypt, where God's powers were manifested through Moses and Aaron before Pharaoh, while Satan's powers, of a similar kind, were used to oppose the truth for a time. Here these two spiritual powers were strikingly manifested; both did miracles--things which men alone could not do, but which men possessed of evil and good powers did do.--Exod. 7:11-22, and 8:7-18. "There were false prophets also among the people," who evidently spoke by an inspiration, or power in them almost like the real prophets of God; these were the counterfeits. (See 2 Peter 2:1; Jer. 23:21.)

We are aware that to the worldly mind it seems superstitious to believe that men and women may be so given over of themselves

R265 : page 77

to Satan, and so controlled by him as to be wizards and witches; but they are recognized as such in the Scriptures, and we believe it. Israel was commanded to put such to death.-- Exod. 22:18; Lev. 20:27, etc. Manasseh, king of Judah, made Judah to err, etc.; he "used enchantments and used witchcraft, and dealt with a familiar spirit and with wizards."-- 2 Chron. 33:6.

Take a concordance and see how much God says against wizards, witches, and "they that have familiar spirits"--mediums of the devil for communication with mankind. It was the claim of these mediums of "familiar spirits" that they held communication with the dead and received their information from them. In this claim they contradicted the plain statements of God's Word, which assure us that the dead could not furnish any information. (See Job 14:10-21; Eccl. 9:10.)

But this was merely another way in which Satan sought to continue the lie imposed upon Eve in Eden. ["He is a liar from the beginning," said Jesus.] God had said that if disobedient they should die. Satan contradicted this statement--claimed that man had naturally Immortality, and could not die, and that God was a liar. Ever since, he seeks to uphold the statement, "Ye shall not surely die." Full well does he know that if people realized that it was the "spirits of demons" who spoke to them through the mediums, they would shun them; hence the claim that it is dead people (not dead, but more alive than ever) who communicate the information.

An illustration of this sort is given in 1 Saml. 28. Saul, king of Israel, had become wicked, and God would no longer communicate with him through the prophets. He was engaged in a war with the Philistines, and a great battle was about to be fought. He wanted council and desired to know what would be the outcome. Since the Lord would not answer him, he sought out one of the condemned and forbidden class, a medium, a woman who had a familiar spirit--the witch at Endor.

All are familiar with the story, (1 Saml. 28:3-20), how that

R265 : page 78

the medium pretends ignorance as to her visitor, knows what Saul desires, gives a description of Samuel, etc. Then follows an account of the coming defeat of Saul's army and the death of himself and his sons. The fact that these things occurred just as foretold by the medium, has been thought by some to be a proof that Samuel really furnished the information. But, Satan could foretell those things as well as Samuel could were he alive. Not that Satan is a prophet, nor that God reveals coming things to him, but he is a student of God's Word and a believer of it. "Devils also believe and tremble."--Jas. 2:19. The defeat of Saul and accession of David to the throne had been foretold by the prophet and both Saul and Satan knew it, and Satan had learned that every word of God is sure.

Besides we should not forget the words of the apostle, that he that hath the power of death is the devil.--Heb. 2:14. Since he is executor of the death penalty, and must have the permission to execute from God, (Job 1:12), is it strange that he knew that he was to have power over the lives of Saul, his sons, and many others on the next day? No, it is the reasonable inference. Certainly we should not for a moment suppose that God (or Samuel, if he could) would recognize, or use any means of communication which he had prohibited on pain of death, and condemned as wicked. Read 1 Chron. 10:13.

Coming further down the stream of time, we learn that the same wicked spirits continued to operate in the same manner. The Lord, while still permitting them, warns the people against such, saying, "they shall say unto you, 'seek unto them that have familiar spirits (spirit mediums) and unto wizards that peep and mutter.' (But) should not a people seek unto their God? For [why should] the living [go] to the dead? To the law and

R266 : page 78

to the testimony, [the Bible], if they speak not according to this Word it is because there is no light in them."--Isa. 8:19. God warns people not to believe any one whose teachings are contrary to the Word, no matter what powers they may exercise.

Coming down to the days of Jesus and the apostles, we find

R266 : page 79

that Satan still operated in much the same manner, as well as a variety of other ways. Among the more notable instances [not to mention the numerous cases of casting out of devils, etc., by both Jesus and the disciples] we might remind you of the experience of Philip and Peter with Simon the sorcerer.--Acts 8:7,9-24. "Unclean spirits crying with loud voice came out of many that were possessed;...but there was a certain man named Simon which...used sorcery and bewitched the people...to whom they all gave heed...saying, this man is the great power (medium) of God." Thus did Satan use his power to delude the people.

Paul and Barnabas had an experience with another of these mediums of the devil, named Elymas, who withstood them. Paul addressing him said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"--Acts 13:10. And he was blinded immediately. Again, Paul and Silas met a female medium at Phillippi. "A certain damsel possessed with a spirit of divination...which brought her masters much gain by soothsaying." But Paul "turned and said to the spirit [Satan] I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."-- Acts 16:16,18.

And so ever since, Satan has kept up his practices with various changes of method to suit the circumstances; sometimes with characteristic devilishness, at other times in the garb of religion, "for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers [mediums] also be transformed as ministers of righteousness."--2 Cor. 11:14. In our day, when knowledge is so great, and morality (called Christianity) so popular, Satan must, if he would continue to oppose truth, take the religious cloak; and so he does. Today Spiritualism ranks itself among the religious sects. ["The synagogue [church] of Satan," truly.]

Spiritualism, though refined and modernized, is yet the same

R266 : page 80

that it ever was, in ages past. Its object is not the inculcation of truth, nor of love for God the Father and our Lord Jesus Christ. They claim that Jesus was a fine medium and taught and used spiritualism in his day as well as he understood it. They do not outwardly profess to oppose the Bible and its teachings, but they do so really, both teaching and practicing the very things therein condemned, and still seeking to prove by their enchantments that men are not dead, thus endeavoring to uphold Satan's first falsehood.--Gen. 3:4.

They still possess supernatural powers, too, just as in the days of Saul, and Paul, and Moses. While we do not question that some of the things claimed to be done are mere deceptions, yet we know of many things done by them, where no deception was possible. Among those who believe "in this way" we know of several who once were mediums of the devil and did "those things whereof they are now ashamed." These, when coming to a knowledge of the truth, are thankful for their escape from that "snare of the devil." Spiritualism hates the light, and their wonders are done under cover of their favorite principle--darkness. Their work of proselyting, too, is dark, covered--secret. Jesus gives us a word of wisdom on this subject. "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."--John 3:20.

Though working stealthily, their numbers are large and embrace many of the influential of earth--judges, senators, etc. The queen of what is known as the greatest Christian kingdom of earth, on whose possessions the light of day is said never to set, called the "Christian Queen," is known by many to be a "Spiritualist." It is coming before people in a way that commands attention, and those who do not realize it to be the work of Satan, are almost sure to regard it as a power of God.

The Rev. Joseph Cook, justly celebrated for his able defense of the Bible and its Author, against the attacks of atheists and infidels, such as Huxley, Darwin, Arnold, et al., has lately had his attention aroused to the recognition of the growing influence

R266 : page 81

of "Spiritualism," and having investigated the subject to some extent, he recently delivered a lecture on the subject, in which he expressed his belief that many of their tricks and performances are done by no human power, and are actually supernatural. He does not pretend to say how, or by what power, but claims that not only himself, but some of the profoundest scientific minds of Germany have reached the conclusion that Spiritualism cannot be condemned as false by any scientific tests yet applied to it.

Nor is this power of Spiritualism difficult to account for if we take the Bible as our authority and recognize it as the work of Satan, whom Jesus designates "the prince of this world."--John 14:30. "The prince of the power of the air (spiritual power) the spirit that now worketh in the children of disobedience."-- Eph. 2:2. And the same book is our authority for saying that "Spiritualism" has not yet reached the climax of its power; its powers are to increase wonderfully. Paul says, (1 Tim. 4:1,) "Now the spirit [of God] speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing [deceiving] spirits and doctrines of devils." Jesus says, "They are the spirits of devils working miracles, which go forth unto the kings of the whole world to gather them to the battle of that great day of God Almighty."--Rev. 16:14.

2 Peter (2:4,) and Jude (6,) tell us, that when cast out of God's presence as evil angels, they were bound by "chains of darkness" "unto the judgment of the great day." Many Scriptures have shown us that the closing part of the Gospel age is to be upon the living a time of trial and trouble, preparing them for the coming Millennial reign of Christ, and is called "the day of the Lord"--"the great day"--"the great day of his wrath," etc. We understand, then, that Satan and his angels have been limited; might not appear except through human beings who willingly gave themselves up to be "possessed of devils" or became his "mediums." He has thus been confined or chained. But we claim that this "day of the Lord"--day of the "presence of

R266 : page 82

the Son of man"--has already commenced, that the Scriptures prove it to be so; and if the chains of darkness restrain Satan until "the great day," we should expect that very soon those chains will be loosed and no longer restrain. (Any who expect soon the loosing of those powers should, to be consistent, recognize both "the day of the Lord" and the trial as commenced.)

The facts correspond to this exactly. "Spiritualists" claim that they are having more power to show their wonders, daily; and they claim now (one case very recently) that the spirits can materialize in broad daylight; and they promise wonderful revelations and manifestations very soon. Now, materialization of a spiritual being, just as they claim, has been possible all along to the angels of God, of which we have many records--angels on many occasions appearing as men. Jesus, as we have seen, when born of the Spirit at his resurrection, a spiritual body, ("that which is born of the Spirit is spirit," was, as all other spiritual beings, (good and evil) invisible to human sight, and in making known his resurrection to his disciples he appeared in various fleshly "forms" materialized.--Mark 16:12. These are the powers which Satan has desired, but could not heretofore use, because bound or limited, but which he will have when the judgment (trial) of "the day of the Lord" begins. (Which we believe is now.)

The trial of this "day" causes not only a "time of trouble" and distress among nations, but it includes a trouble or fire upon the living phase of the church. This church trouble comes first, and we believe began in the spring of 1878, and is to result in the purifying of faith; and will bring those who continue to bear the name of Christian to the firm foundations of the teachings of the Word of God. For all the errors of human traditions shall be consumed as dross, wood, hay, stubble, in the fire (trial) of this day. The apostle says, "think it not strange concerning the fiery trial which shall try you (the church) as though some strange [unforetold] thing happened unto you."--1 Pet. 4:12. For the fire of that day shall try every man's work of what sort

R266 : page 83

it is: "He that hath built [his faith] with gold, silver, and precious stones [the truths of God's Word] the same shall remain. (His faith will not be destroyed.) But if any man build with wood, hay, stubble, (the teachings and creeds of man,) the same shall suffer loss," etc.--1 Cor. 3:12-15.

This trial is "the trial of your faith," and in this "day of the Lord" not only does the light of truth shine strongly and beautifully, showing us the great prize of our high calling as we never saw it before; revealing to us the present King, who causes us to sup with him and feeds us with his truth which is "meat in due season," giving strength needed in this day; but it is also a day for the increase of the powers of evil, that the separation between the wheat and tares (the children of the kingdom and the children of the wicked one, Matt. 13:38,) may be complete.

Because of this struggle between truth and error, the real and the false, Spiritualism, etc., Paul says, "My brethren, be strong in the Lord and the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the

R267 : page 83

devil. For we wrestle not against flesh and blood [not against human beings, but against evil spiritual beings] but against principalities, against powers, against the rulers of the darkness of this world, (Satan--the prince of this world)--John 14:30, against spiritual wickedness in high (controlling) places. Wherefore, [on this account] take unto you the whole armor of

God, that ye may be able to withstand [the spiritual wickedness--the devil's wiles] in the evil day [this day of the Lord's presence-- day of trial.]...Stand, therefore, having your loins girt about with truth and having on the breastplate of righteousness, etc." --Eph. 6:11-14.

This same day of trial is referred to in Psalm 91, where only those who have made God's "truth their shield and buckler [support] are able to withstand the snares of the devil, the 'arrows' of infidelity, and the moral 'pestilence' of Spiritualism, while thousands shall fall at their side."

R267 : page 84

In God I have found a retreat,
Where I can securely abide;
No refuge, nor rest so complete,
And here I intend to reside.

The pestilence walking about,
When darkness has settled abroad,
Can never compel me to doubt
The presence and power of our Lord.

A thousand may fall at my side,
Ten thousand at my right hand,--
Above me his wings are spread wide,
Beneath them in safety I stand.

His truth is my buckler and shield,
His love he hath set upon me;
His name on my heart he hath sealed,--
E'en now his salvation I see.

Songs of the Bride.

There are portions of Scripture which seem to teach that during this "Day of the Lord" there will be manifestations of the saints as men in fleshly bodies--those who have been changed to spiritual bodies like unto Christ's glorious body--and that they will appear as he "appeared" after his resurrection, and do a work of teaching as he taught the disciples, opening men's understandings that they might understand the Scriptures.

We have seen that the coming of Moses, the first and second times, to deliver Israel from Egypt, was a type of the two comings of the Lord. The second time he came with power, and "Aaron, the saint," was his mouthpiece before Pharaoh--during the signs, etc. So we expect, that the living representatives of the church, will sometime be used as the mouthpieces of their Lord before the world [Egypt in type]. As there in type Jannes and Jambres, and the other magicians under Satanic power, opposed and hindered for a time the effect of the wonderful powers wrought through Aaron, so we anticipate that in the antitype, when the

R267 : page 85

living church is used as the Lord's mouthpiece, they will be withstood and their teachings controverted by the same spiritual wickedness--"Spiritualism"--which will seek to do the same things and partly be able. Paul seems to refer directly to this in 2 Tim. 3:1-8, when, after saying, "In the last days [of the age] perilous times shall come," etc., he adds: "Now, as Jannes and Jambres withstood Moses, so do these also resist the truth ...but they shall proceed no further; for their folly shall be manifest unto all men as theirs also was."

We suggest again, then, that every counterfeit is a proof of a genuine; second, that none but valuable things are counterfeited; and third, that a counterfeit must resemble the genuine very closely, or it would not deceive. Already, Spiritualists are talking much as we do, of "the good time coming," the "glorious day," and even declare that Jesus is present, etc. This is an old practice with our opponent. At the first advent the devils knew Jesus, and, crying out, said: "Thou art Christ, the Son of God;" and he, rebuking them, suffered them not to speak, "for they knew that he was Christ."--Luke 4:41. (See also Paul's experience, Acts 16:17.) Yes, "the devils also believe and tremble."--James 2:19. And no doubt they would fain call some of us Spiritualists, both for the purpose of bringing to their credit our knowledge of God's Word and plan, and to seek to offset the value and effect of our Bible teaching, by claiming us as one with themselves.

But, beloved, "believe not every spirit, but try the spirits whether they be of God" or of Satan. "By their fruits ye shall know them." That system, by whatsoever name it calls itself, whose time and talent is spent in doing useless and foolish things, and making use of supernatural power to obtain money; which appeals merely to the human credulity, and neither seeks nor develops an increase of faith and love toward God and men; ignores Jesus and the plan of salvation; repudiates the Bible; whose tendency is toward things earthly, sensual, devilish--

R267 : page 86

"Free-loveism," etc.--is not of God, but bears unmistakable signs of Satan being its author.

On the contrary, a system based not on forbidden and pretended communications with the dead, but upon the Word of God only; whose teachings tend to the glory of both the Father and his Son, our Lord; which seeks to unfold to those who have "ears to hear" and "eyes to see" the glorious beauty and grandeur of God's plan of salvation, of which Jesus is the recognized foundation; which tends not to the ignoring of any part of the Word, but to a searching of the Scriptures daily; which tends toward and teaches that the prize of our high calling is obtainable only by patient perseverance in well-doing--the death of the old nature and newness of life as a new creature in Christ Jesus, bears unmistakably the stamp of God, and is of God-- for it speaks according to his Word. ====================

R267 : page 87

PART IV.

THE DAY OF JUDGMENT.

VERY confused notions are held by many as to the work of judgment in the future age. The popular idea on the subject being something like this:

The Father, robed as a judge, with stern aspect, is seated on a great white throne. By his side stands the Savior with loving eyes and pleading face. The world of mankind is marshaled before him. They come up in close ranks, and with downcast faces toward the Judge. The very large majority are commanded to depart toward the left. Trembling with despair they hurry away, and are at once seized by a guard of demons, and swiftly dragged, shrieking with terror, down--down--down. In the advancing throng, there comes now and then one, who is at once recognized by the Savior as a true Christian, and introduced to the Father as such, who welcomes him to the right hand, where he is immediately crowned, and seated with the angels to view the remainder of the solemn scene. This separating work is to continue until all who have ever lived have passed the tribunal; the whole period of time occupied, being something less than twenty-four hours, thus constituting "the day of judgment." The greater number of these, it is generally thought, have already been once judged (at death) and allotted to their final destiny in heaven or hell, but for some inconceivable reason they are brought again before the judgment seat, and are again remanded to their former condition.

R267 : page 88

While some features of this picture are drawn from symbolic Bible imagery, the conception as a whole is very far from being a scriptural one. As to the gathering of the world before the Judge in a kind of military review, and the immediate separation of the classes, while it is the likeness in the figure, it is of necessity as far from the real as a type is from its antitype.

THREE GREAT PERIODS OF SEPARATION

are, we think, clearly revealed in God's Word: "The separation of the chaff from the wheat," Matt. 3:10,12; "the tares from the wheat," Matt. 13:37,43; and "the sheep from the goats," Matt. 25:31.

The first separation is in the past, occurring in the "harvest," or end of the Jewish (aion) age. Jesus himself, while on earth, thoroughly purged the floor of the Jewish house, gathered the wheat into the Gospel church, and cast the chaff into a fire, which, culminating at the destruction of Jerusalem, burns even yet against the Jew. So far from marshaling that nation in rank and file before him, they were not even aware of the test then made, and were condemned because they knew not the time of their visitation.--Luke 19:44.

The second great separation was due to take place at the end of this aion [age], i.e., closing period of the Gospel dispensation. This work has actually been going on in our midst, and the world and worldly church know nothing of it. So in the last great harvest in the age of judgment: God's truth, the two-edged sword, will quietly, but surely, do the dividing work; and that Word not spoken but written, will plainly manifest the sheep and the goats.

R268 : page 88

THE TERM "DAY"

in Bible times, as now, was frequently used to cover a long but definite period; as, for instance, "The day" in which "Jehovah God made the earth and the heavens." Gen. 2:4. "The day of the temptation in the wilderness." Heb. 3:8. [40 years.] "The day of salvation." 2 Cor. 6:2. [Gospel dispensation.]

R268 : page 89

As to the period comprised in "the day of judgment," if the student will but faithfully use a reference Bible or a concordance, and find the amount and kind of work to be accomplished "in that day," he will soon be glad to accept of Peter's explanation of it, that "one day is with the Lord as a thousand years;" and believing the Revelation of Jesus Christ, rejoice in the promise there given, to "reign with him a thousand years." As to

THE KIND OF JUDGING

which is to be carried on, we must consult the Word if we would get the truth. Turn to the book of "Judges," and we find that after the death of Joshua, the Israelites forsook Jehovah, and worshipped Baal. To bring them to their senses, their enemies were allowed to triumph over them. When they repented, "Jehovah raised up judges, who delivered them out of the hand of those that spoiled them." For instance, "When the children of Israel cried unto Jehovah, Jehovah raised up a deliverer Othniel. And the spirit of Jehovah came upon him, and he judged Israel, and went out to war, and prevailed, and the land had rest for forty years," until Othniel died. Thus it continued through the period of the judges until Samuel, who "judged Israel all the days of his life." When Samuel had grown old, the Elders of Israel asked him for "a King to judge us like all the nations."--1 Sam. 8:5,20.

A judge then, in those days, was a person eagerly sought after; a ruler to be desired; who would deliver his people from oppression, administer justice to the wronged, and bring peace and joy to those over whom he exercised authority.

The world, and even the Church, at the present day, led astray by an unscriptural theology, puts far away the idea of Christ's presence to judge [rule] the world as something to be dreaded by all. Not so the heaven inspired prophets of old. To them it was one grand and glorious epoch, for which, as Paul said, "creation groaneth."

Listen to David and the sweet singers of Israel, in the first

R268 : page 90

psalm sung by the first divinely-appointed choir, at the home bringing of the ark:

> Let the heavens be glad,
> And let the earth rejoice:
> And let men say among the nations, Jehovah reigneth.
> Let the sea roar, and the fullness thereof:
> Let the fields rejoice, and all that are therein.
> Then shall the trees of the wood sing aloud,
> At the PRESENCE of JEHOVAH,
> BECAUSE HE COMETH
> TO JUDGE THE EARTH.
> O give thanks unto Jehovah, for he is good,
> FOR HIS MERCY ENDURETH FOREVER."

We might multiply quotations like the above, but they ought to be familiar to the faithful student of the Word.

WHY

did "all the holy prophets since the world began" long for "that day" when the Anointed should be present to rule, to reign, to judge?

WHY does all Christendom of this age shrink at the bare mention of that day? Because they do not comprehend the nature of the work of that day, nor the grandeur of its results, while the prophets spoke as they were moved by the Holy Spirit of God, who knew what he himself had planned and purposed.

IN "THE DAY OF THE LORD,"

as in the days of creation, there is an evening and a morning. So the Jews kept their time: beginning their day with evening. It is

God's order--first the cross, then the crown. The night was forty years long to the children of Israel. To the Gospel church it has been many centuries. So the nations in the coming age must first run the race before they receive the prize for which they run. And during their trial, as in ours, there must be "weeping for a night; but joy cometh in the morning."

R268 : page 91

Many, who have failed to "search the Scriptures," as commanded, have seen only this night of darkness; and it has hung before them like a funeral pall, cutting off the light of glory beyond.

A DARK NIGHT

is indeed closing over a sleeping church and a blind world, during which many woes will be poured out upon them. But when they have well learned the lesson of obedience through suffering, as all past overcomers have, they reap a blessed reward.

The day of judgment, then, divides itself into two parts. First, a "time of trouble," during which the nations will be subdued, and humbled, and taught the lesson of Nebuchadnezzar their type, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Secondly, a morning, in which the Sun of righteousness will rise with healing in his wings, driving away the mists of ignorance and superstition; destroying the miasma of sin, and bringing light and life and love to the downtrodden sons of men. During the first-named period, such scriptures as the following have a fulfillment:

"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. [Symbolical of a spiritual night.] And I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."--Isa. 13:9,11. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou "shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."--Psa. 2:8,9.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men,

R268 : page 92

the agents and representatives of the "Prince of darkness," who do his will.

When the new Prince takes control, the dominion is to be given into new hands, and the Lord proclaims: "I will overthrow the throne of kingdoms and I will destroy the kingdoms of the Gentiles."--Hag. 2:22.

Thus by "breaking in pieces"--throwing down--"the kingdoms of this world become the kingdoms of our Lord and his Christ," who shall reign forever.--Rev. 11:15. Under the new rule there will be new rulers, and we read, "The saints of the most High shall take the kingdom, (dominion) and possess the kingdom forever."--Daniel 7:18. Again, "All nations, tongues, people, etc., shall serve and obey him." At present they do not, and they must be brought, by chastisement, to submission; and this is accomplished in "The day of the Lord." The overthrow of nations and society will necessarily involve individual trouble. But, "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness."-- Isa. 26:9.

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath."--Zeph. 1:15. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."--Zeph. 3:8. So extreme is the trouble here described, that the world is said to be burned up by the Lord's anger--yet it has a good effect, for after all the indignation against and destruction of governments, the people remain.

R268 : page 93

[The destruction is one of governments,] and having experienced the misrule of the "Prince of this world" they are prepared to have the Lord take "his great power and rule," and to "serve the Lord with one consent."

Rev. 6:15, figuratively describes that time of falling of kingdoms when every mountain (kingdom) and island shall be moved. The kings and chief ones, as well as bondmen, will recognize in this trouble that "the great day of his wrath is come," and will seek to make alliances and to hide themselves from the sure coming storm. They will seek to be covered and protected by the great mountains (kingdoms) of earth and to be hid in the great rocks of this world's societies, (Masonic, Odd-Fellows, etc.;) but they shall not be able to deliver them in the day of the Lord's anger, for "all the kingdoms of the world shall be thrown down," and instead of these mountains (kingdoms) "the kingdom of the Lord becomes a great mountain, and fills the

R269 : page 93

whole earth."--Daniel 2:35,45. Malachi 4:1 describes the coming day of trouble and sees the anger of the Lord there displayed --"the fire of God's jealousy." "Behold the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall." Vs. 2.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted;...Come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."--Psa. 46:6,10. How does he make wars to cease? Evidently by the "desolations" above mentioned. The nations will be so satiated with bloodshed; and by bitter experience, will so realize the misery of injustice, and oppression, and sin, that they will loathe themselves and their ways, and will willingly turn and seek for

R269 : page 94

purity and peace. But to produce this effect, the command will first go forth: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come forth:

BEAT YOUR PLOWSHARES INTO SWORDS,

and your pruning hooks into spears: let the weak say, I am strong."--Joel 3:9,10. The dreadful lesson of the exceeding sinfulness of sin, will be learned in time, and well learned, for "thy people shall be willing in the day of thy power."--Psa. 110:3. Then after they have been brought to a condition of willingness to let "this man (the Christ of God) reign over them," we find as a result of his judgeship, they shall

BEAT THEIR SWORDS INTO PLOWSHARES,

and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." --Isa. 2:4.

The preceding verses tell us when this blessed time will come, and also other events in this glorious day of Christ's presence, as judge over all the earth. "It shall come to pass in the last days, that the mountain [government or kingdom] of the Lord's house, ['whose house are we'--Heb. 3:6.] shall be in the top of the mountains, [place of power], and shall be exalted above the hills, [kingdoms of earth], and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the MOUNTAIN of Jehovah, to the HOUSE of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the New Jerusalem--heavenly government] shall go forth the law and the word of Jehovah from Jerusalem" [restored earthly Jerusalem and her priesthood.]--Isa. 2:3.

At this time (end of "time of trouble,") the nations will have been subdued, and gladly they will submit to the righteous control of the new heavenly kingdom; and here is the introduction of the Millennial reign. Notice, they say: "Come, let

R269 : page 95

us go up to the Mountain of the Lord,"--or, let us submit to the new kingdom of God,--"and he will teach us of his ways, and we will walk in his paths." After the terrible experience of the time of trouble, they will be glad to forsake their own ways. How gladly will they then learn that his "ways are ways of pleasantness, and all (his) paths are peace." Here will be the silver lining of that dark storm-cloud of the "day of wrath"--"When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness."--Isa. 26:9.

Behind a frowning Providence
He hides a smiling face.

During the one thousand years thus introduced, Satan is bound, evil restrained, that the people may be deceived no more, and the Lord and his Bride (the saints), as kings and priests, shall rule and teach them. None need then say to his neighbor: Know thou the Lord? for all shall know him, from the least to the greatest. The way of life will then be so plain that the wayfaring man, though a fool, shall not err therein. Yes, God's Word will then be an open book to all the world, and all its present seeming contradictions will then shine forth as beautifully harmonious as they now do to us, who have come to understand the glorious plan of the ages.

A thousand years of such ruling and teaching! How it will lift from the redeemed world the curse--ignorance, misery and death; restoring perfection, harmony, peace and beauty. This thousand years is the time, during which all the nations are gathered before the judgment seat of Christ. It is their judgment day--one thousand years.

During all that time, God's truth, as a two-edged sword, will be quietly, but surely as now, doing a separating work, dividing the sheep from the goats,--Matt. 25:31-46. The great mass of mankind will learn God's ways, and delight to walk therein. These he calls his sheep--followers, and during the age they are

R269 : page 96

gradually gathered to his right hand--place of favor--and in the end of the age the Lord thus addresses them: "Come ye blessed ...inherit the kingdom prepared for you from the foundation of the world."

The earthly kingdom or dominion was intended and prepared for human (earthly) beings. It was given originally to the earthly Adam. ["Let him have dominion over the beasts of the field, the fowl of heaven, and the fish of the sea."] He was to be the Lord of Earth, governing it in harmony with the heavenly government. This dominion he lost through disobedience and sin, and it passed under the control of "him that hath the power of death, that is, the devil"--the prince of this world, "who now ruleth in the hearts of the children of disobedience." This dominion, purchased or redeemed for mankind by Jesus (and his body,) is to be restored to them, when they have been restored to the perfect condition, where they shall again be in harmony with God's government, and be able to wisely exercise the governing power. To these the Lord will say, "Come, inherit the kingdom prepared for you." [Let no one confound this earthly dominion with the spiritual--heavenly kingdom inherited by Jesus and shared by his Bride--the overcomers of the Gospel Age. "To him that overcometh will I grant to sit with me in my throne."]

Why, say they, are we considered worthy of such honor? Because, replies the King, you have done good unto some of these --God's children--"my brethren"--your neighbors and brethren also--and thus have showed your ready obedience to the one great law of the heavenly kingdom which includes all others-- Love. But there will be some, even in that glorious time of favor and blessing, who will not have this man (Christ) to rule over them, and who show their indisposition to do God's will by neglecting others and selfishly gratifying their own desires. But one will (the will of God) is to regulate and continually control the universe, and that will or law is expressed in one word--LOVE-- for "God is Love," and "Love is the fulfilling of the Law."

R269 : page 97

During the Millennial reign Christ "puts all enemies under his feet"--puts down all rule, authority and power opposed to God, ultimately destroying "the goats." "These shall go forth into *aionion* cutting off;" [death] (Matt. 25:46, Diaglott), i.e., these shall be forever cut off from that life which they had a second time forfeited. They had been redeemed from the Adamic death by the precious blood of Christ, but having despised the privileges thereafter offered under his kingdom, "there remaineth henceforth no more sacrifice for sins." The destruction of Satan is due at the same time.--Rev. 20:10 and 15.

Thus, with all things subjected to the will of God, the Son shall deliver up earth's dominion to God, even the Father, (1 Cor.

15:28), whose will then will be "in all," and done in earth as in heaven.

Then the first dominion, lost by Adam, will have been restored in the Second Adam, (the spiritual), and the restored race will be so in harmony with God as to rule their dominion in accordance with his law--LOVE.

A better illustration of man's dominion over earth, yet subservient to the laws of God's kingdom, cannot be made than that which is afforded in the government of this country. Each State is permitted to govern itself--make its own laws, etc., so long as it is in harmony with the government of the United States. Just so the dominion of Earth, which has been preparing for mankind since the foundation of the world, will be restored to him, when he is prepared to rule it in harmony with the heavenly kingdom--which kingdom is an everlasting kingdom, enduring throughout all generations.--Psa. 145:13.

They shall have everlasting life, as Adam had it, viz., so long as they remain obedient to God's will, which will be ever, since they will have learned the evil effects of any other way than his.

With these thoughts of the "Day of Judgment" and its beneficial results to mankind, we are prepared to read intelligently Psalm 47, which we quote:--

R269 : page 98

"JEHOVAH REIGNETH;

Let the earth rejoice; let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and judgment [justice] the establishment of his throne.

R270 : page 98

A fire goeth before him,
And burneth up his enemies round about,
His lightning [truth] enlighteneth the world:
The earth [nations] saw and trembled.
The hills [earthly governments] melted like wax at the presence of Jehovah.
At the presence of the LORD of the whole earth.
The Heavens [immortalized saints in heavenly places] declare his righteousness, and all the people see his glory.
Zion heard and was glad:
And the daughters of Judah rejoiced,
Because of thy JUDGMENTS, O Jehovah."

WOULD THERE BE ROOM FOR THEM ON THE EARTH IF THE BILLIONS OF THE DEAD WERE RESURRECTED?

This is an important point. What if we should find that while the Bible asserts a resurrection for all men, by actual measurement they could not find a footing on the earth--what then? It is frequently asserted, by people who should know better, that the earth is one vast cemetery. Now let us see; figure it out for yourself and you will find this an error: you will find that there is room enough for the "restitution of all things, which God hath spoken by the mouth of all his holy prophets."--Acts 3:21.

Let us, in this calculation, assume that it is six thousand years since the creation of man, and that there are one billion four hundred million people now living on the earth--(the largest estimate.) Our race began with one pair, but that none should think us illiberal, let us calculate that there were as many people then, as now--(one billion four hundred millions,) and further, that there never was less than that number at any time. (Actually the flood reduced the population to eight persons.)

R270 : page 99

Again we will be liberal and estimate three generations to a century, or thirty-three years to a generation, while, according to Gen. 5, there were but eleven generations from Adam to the flood, a period of one thousand six hundred and fifty-six years, or about one hundred and fifty years to the generation.

Now let us see: six thousand years are sixty centuries; three generations to each would give us one hundred and eighty generations (since Adam.) One billion four hundred million to a generation would give two hundred and fifty-two billion as the total number of our race from creation until now, according to our liberal estimate, which is probably about twice the actual number.

Where shall we find room enough for this great multitude? Let us measure the land. The State of Texas (United States) contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight thousand four hundred square feet in a mile, and, therefore, six trillion six hundred and seven billion one hundred and eighty million eight hundred thousand square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would at this rate hold six hundred and sixty billion seven hundred and eighteen million eighty thousand bodies, or nearly three times as many as we calculated had lived on the earth.

A person, standing, occupies about one and two-third square feet of space. At this rate the present population of the earth (one billion four hundred million) could stand on an area of eighty-six square miles; an area much less than that of the city of London, England, or the city of Philadelphia, United States. And the island of Ireland (area thirty-two thousand square miles) would furnish standing-room for more than twice the number of people who have ever lived on the earth, even at our liberal calculation.

===================

R270 : page 100

PART V.

"THE CHRIST OF GOD."

THE word Christ or *Kristos* is a Greek word, introduced into our English language, but not translated into it. Its translation is, ANOINTED.

"Unto us a child is born," etc., and "they shall call his name Jesus." The name Jesus means Deliverer or Savior, and the child was named in view of a work he was to do; for we are told, "he shall save his people from their sins." Jesus was always his name, but from the time of his baptism, when the Holy Ghost descended upon him and anointed him as the High Priest, preparatory to his making "the sin offering" on the cross, and thus accomplishing what is indicated by his name, his title has been "The Anointed,"--Jesus "the Christ (anointed) of God."--Luke 9:20. [Compare Acts 10:37,38.]

Jesus was frequently called by this title instead of by his name; as English people oftenest speak of their sovereign as "the Queen," instead of calling her by her name--Victoria.

But, as Jesus was in God's plan as the anointed one, before the foundation of the world, so too THE CHURCH of Christ, was recognized in the same plan; that is, God purposed to take out of the world a "little flock," whom he purposed raising above the condition of the perfect human nature, to make them "partakers of

R270 : page 101

the Divine nature." The relationship of Jesus toward these, is that of "Head over all, God blessed forever;" "for he hath given him to be head over the church (of the first-born) which is his body." As Jesus was foreordained to be the anointed one, so we, also, were chosen to the same anointing of the Spirit, as members in his body and under him as our head. And so we read (Eph. 1:3:) "God hath blessed us with all spiritual blessings in Christ according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself...wherein he hath made us accepted in the beloved." (See also vs. 20-23.) Again, (Rom. 8:29,) "Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he (head and body) might be the first-born (heir) among many brethren."

God's plan of saving the world by a "restitution of all things," waits until first, this bride of Jesus--these members of the Spirit-anointed body, shall be gathered out from the world according to his purpose. God's intention being to display to the world his wonderful and mighty "love wherewith he loved us," as we read (Eph. 2:7,) "He hath raised us up together...in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace (favor) in his kindness toward us in Christ Jesus;" for we are "elect according to the foreknowledge of God the Father through sanctification (setting apart) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ."--1 Pet. 1:2. This shows us that the election is not an arbitrary one. God elected, first, that Jesus should taste death for us, thus releasing us from death; second, that the knowledge of this redemption should be declared; third, that those who believe the proclamation should be invited or called to become "partakers of the Divine nature," "heirs of God, joint heirs with Jesus Christ their Lord, if so be that they suffer (death) with him that they might be also glorified together," (Rom. 8:17)--his purpose being, that when this "promised seed" is developed, that

R270 : page 102

in, through, or by it, "all the families of the earth shall be blessed."--Gal. 3:29. This seed is to crush the serpent's head, (Rom. 16:20,) thus destroying evil, and bringing about "the restitution of all things."

To be thus a part of "The Seed," "The Christ," we must see to it that we comply with the conditions, [suffer death with him if we would be found in him,] thus making our calling and election sure. We make sure of our being part of the elect company by obedience to the call: for, "They that are with him are called, and chosen, and faithful."--Rev. 17:14. Being faithful to the call insures our position among the chosen. "They that follow the Lamb whithersoever he goeth," in the future, are the same that bend every power and lay aside every weight to "walk in his footsteps" here.

A beautiful illustration of our oneness with Jesus, as members of his body, is shown in the anointing of Aaron as high priest. All of the anointing oil [type of the Holy Spirit] was poured upon the head; the under priests stood by, their heads covered with bonnets, (Lev. 8:13,) indicating thereby that they were not the head. Aaron, who stood with uncovered head, was the head of their priesthood. They took part in the ceremony, and were anointed symbolically in him as members of his body, for the oil poured on the head ran down over the members of the body, as we read, (Ps. 133:2,) "It ran down the beard, even Aaron's beard: that went down to the skirts of the garments." So we, who claim not to be the head, but members in Christ's body, receive full anointing by the same spirit. "For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ, for by one spirit are we all baptized into one body."--1 Cor. 12:12. "As many of us as were baptized into Jesus Christ were baptized into his death."--Rom. 6:3.

Our oneness with Jesus, as members of the Christ-- anointed body--may be clearly illustrated by the figure of the pyramid:

R271 : page 103

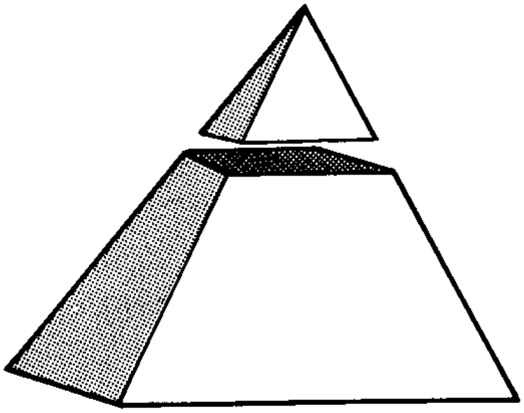

The topstone is a perfect pyramid of itself; other stones may be builded under it, and if built in exact harmony with all the characteristic lines of the topstone, the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "The Seed"--"The Christ;" joined to, and perfectly in harmony with our head, we are perfect; separated from him, we are nothing.

Jesus, the perfect one, has been highly exalted, and now we present ourselves to him, that we may be formed and shaped according to his example, and that we may be built up as a building of God. In an ordinary building there is no "chief corner-stone;" but in our building there is one chief corner-stone, the "topstone," as it is written, "Behold, I lay in Zion a chief corner-stone, elect, precious"--"to whom coming as unto a living stone...ye also as lively (living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."--1 Pet. 2:4-6. And, very soon, we trust, the union between Jesus and the body will be complete, as expressed by the Prophet: "He shall bring forth the headstone, thereof, with shoutings of grace, grace unto it."

And, dearly beloved, many blows and much polishing must we have--much transforming we must undergo, and much conforming unto his example, under the direction of the great

R271 : page 104

Master-builder; and in order to have the ability and ideality of the builder displayed in us, we will need to see that we have no cross-grained will of ours to oppose or thwart his will being done in us; we must be very childlike and humble--"Be clothed with humility, for God resisteth the proud, but giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."--1 Pet. 5:6.

===================

R271 : page 105

"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY."
HABAKKUK 2 2.

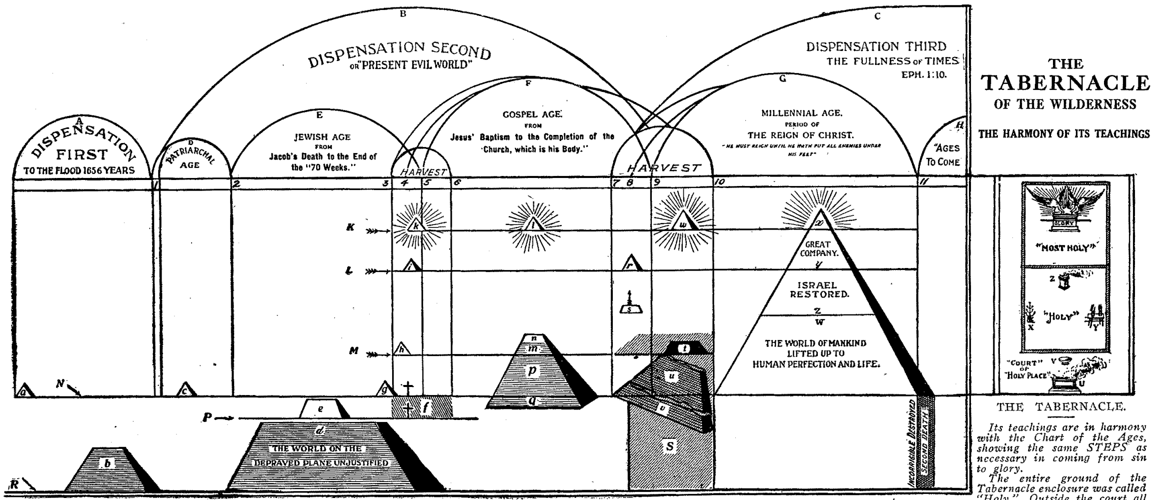
B
C
DISPENSATION SECOND OR "PRESENT EVIL WORLD"
DISPENSATION THIRD THE FULLNESS OF TIMES EPH. 1:10.
A DISPENSATION FIRST TO THE FLOOD 1656 YEARS
D PATRIARCHAL AGE
E JEWISH AGE FROM Jacob's Death to the End of the "70 Weeks."
F GOSPEL AGE. FROM Jesus' Baptism to the Completion of the Church, which is his Body."
G MILLENNIAL AGE. PERIOD OF THE REIGN OF CHRIST. "HE MUST REIGN UNTIL HE HATH PUT ALL ENEMIES UNDER HIS FEET"
H "AGES TO COME
HARVEST
HARVEST
1 2 3 4 5 6 7 8 9 10 11
K
L
M
N
P
R
a b c d e f g h i k l m n p q r s t u v w x y z
GREAT COMPANY.
ISRAEL RESTORED.
THE WORLD OF MANKIND LIFTED UP TO HUMAN PERFECTION AND LIFE.
THE WORLD ON THE DEPRAVED PLANE UNJUSTIFIED
INCORRIGIBLE DESTROYED SECOND DEATH
THE TABERNACLE OF THE WILDERNESS
THE HARMONY OF ITS TEACHINGS
GLORY
"MOST HOLY"
"HOLY"
X Y Z
"COURT" OF "HOLY PLACE"
V U

CHART OF THE AGES.

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"In regard to an administration of the fulness of the appointed times, to reunite all things under one Head, even under the Anointed One; the things in heaven and the things on earth—under Him."—*Eph.* 1:10—*Diaglott.*

THE TABERNACLE.

Its teachings are in harmony with the Chart of the Ages, showing the same STEPS as necessary in coming from sin to glory.

The entire ground of the Tabernacle enclosure was called "Holy." Outside the court all was unholy, and is the equivalent of the unjustified plane in Chart of Ages. THE COURT enclosure parallels the justified or PERFECT HUMAN plane. The "Holy" represents the condition of consecrated Christians, BEGOTTEN of the Spirit. The Most Holy, beyond the second veil, represents the PERFECT SPIRITUAL condition when "we shall be like HIM." The glory plane is still further along the grand climax of hope—"Glory, Honor and Immortality."

PART VI.

THE PLAN OF THE AGES.

EXPLANATION OF THE CHART.

KEY.--K, the plane of Glory; L, the plane of Perfect Spiritual Being; M, the plane of those Begotten of the Spirit; N, the plane of Human Perfection; P, the plane of Typical Perfection; R, the plane of Depravity and Sin. a, Adam; b, the World; c, Abraham; d, the World; e, Israel; f, a Time of Trouble; g, Jesus; h,i,k,l, Christ Jesus; n, the "Little Flock;" m, the "Great Company;" p, Justified Persons; q, Hypocrites; r, Christ; s, the "Little Flock;" t, the "Great Company;" t,u,v, "Babylon" Falling; S, the "Day of the Lord" Trouble; w,x, Christ and Bride Enthroned; y, the "Great Company" before the Throne; z, Israel Restored; W, the World; T, the "Gate;" U, the "Brazen Altar;" V, the "Laver;" X, the "Golden (Incense) Altar."

In the chart illustrative of this topic, we have sought to aid the mind through the eye, to understand something of the progressive character of God's plan; also, the progressive steps which must be taken by all who ever attain to the divine nature.

First, we have an outline of the various dispensations, A,B,C. The first (A) lasting from man's creation to the flood; the second (B) from the flood to the commencement of the Millennial reign at the second advent; and the third, or "Dispensation of the fullness of times," (C) lasting from the beginning of Christ's reign for untold ages--"ages to come."--Eph. 2:7.

These three great dispensations are frequently referred to in Scripture: A being called "the world that then was;" B is called by Jesus "this world;" by Paul "the present evil world;" by Peter "the world that now is." C is called "the world to come, wherein dwelleth righteousness," thus contrasting it with the present evil time. Now evil rules and the

R271 : page 106

righteous suffer, while in the world to come the rule is to be reversed; righteousness will rule and evil-doers will suffer, and finally all evil be destroyed, so that every knee shall bow and every tongue confess to the glory of God.

Secondly, we find that the two last of these dispensations (B and C) are composed of various ages--each of which as a successive step leads upward and onward in God's plan. Age D was the one during which God's plan was represented and typified by such patriarchs as Abraham, Isaac and Jacob, etc.

Age E is the Jewish age, or the period from the death of Jacob, during which all of his posterity are treated of God, as his especial charge--his favored people. To these he showed special favors and declared--"You only have I known (recognized with favor) of all the families of the earth."--Amos 3:2. These as a nation were typical of the Gospel Church--the "holy nation--the peculiar people." The promises, etc., made to them were typical of "better promises" made to us. Their journey through the wilderness to the land of promise (Canaan) was typical of our journey through the wilderness of sin to the heavenly Canaan. Their sacrifices justified them typically and not really, "for the blood of bulls and goats...can never take away sin." But in the Gospel age (F) we have the "better sacrifices," which do make atonement for the sins of the whole world. We have the "royal priesthood," of which Jesus is the chief, or "head," composed of all those who offer themselves to God "living sacrifices," holy and acceptable, through Jesus Christ. In the Gospel age we find all the realities of which the Jewish age and its services and ordinances were but a shadow --the Law being "a shadow of good things to come."--Heb. 10:1. Theirs was all typical, ours is all real.

The Gospel age (F) is the period during which the body of Christ is called out of the world, is shown the crown of life and the exceeding great and precious promises whereby (by obedience to the promises and high calling) they may become partakers

R271 : page 107

of the divine nature.--2 Pet. 1:4. Evil is still permitted to reign over or rule the world, in order that by contact with it, these may be tried to see whether they be willing to give up the human--a living sacrifice--being made conformable to Jesus' death, that they may be also in his likeness in the (First) resurrection. G is the Millennial age (one thousand years,) during which Christ Jesus shall reign and rule and thereby bless all the families of the earth, accomplishing the "restitution of all things spoken by the mouth of all the holy prophets."-- Acts 3:19-21. With this age sin and misery and death shall be forever blotted out, for "he must reign until he hath put all enemies under his feet....The last enemy that shall be destroyed is death"--the Adamic death. During this reign and associated in it with Jesus, will be the church called the Bride-- his body--"To him that overcometh will I grant to sit with me in my throne even as I overcame and am set down (during the Gospel age) with my Father in his throne." Blessed privilege to be thus intimately associated with our Lord in the great work of blessing all men--as "kings and priests unto God." H shows "ages to come;" ages of perfection, blessedness and happiness for all, but regarding the work of which Scripture is silent.

The "HARVEST" at the end of the Jewish age was a period of forty years, lasting from the beginning of Jesus' ministry, when he was anointed of God by the Spirit (Acts 10:37,) and began his ministry (A.D. 30,) until the destruction of Jerusalem (A.D. 70.) In this harvest the Jewish age ended and the Gospel age began. There was a lapping of the ages, as you will note, by careful examination of the diagram.

The Jewish age ended in a measure when, at the end of Jesus' three and one-half years' ministry, he gave them up, saying: "Your house is left unto you desolate."--Matt. 23:38. Yet, there was favor shown them for three and one-half years after this by the confining to them of the Gospel call, in harmony with the prophet's declaration (Dan. 9:24-27,) regarding seventy weeks (of years) of favor toward them; and "in the midst of the

R271 : page 108

(seventieth) week," Messiah should be cut off (die), but not for himself ("Christ died for our sins:") and thus did he cause the sacrifice and oblation to cease in the midst of the week--three and one-half years before the expiration of the seventy covenant weeks. When the true sacrifice had been made, of course, the typical ones would no longer be recognized by Jehovah.

There was then a more complete sense in which that Jewish age ended with the end of the seventieth week or three and one-half years after the cross--(after which the Gospel was preached to the Gentiles also--beginning with Cornelius.)--See Acts 10:45. This ended their age so far as the Jewish church

R273 : page 108

was concerned; but their national existence terminated in the great time of trouble which soon followed, resulting in the destruction of their city and nation.

In that "harvest" the Gospel age had it beginning also: this age is designed for the development and trial of "the Christ of God"--head (Jesus) and body (the church.) It is the Spirit dispensation, hence, it is proper to say that the Gospel age began with the anointing of Jesus (our head) "by the Holy Ghost, with power," (Acts 10:38; Luke 3:22; 4:1,18,) at the time of his baptism; while in another sense we might say that it commenced at Pentecost, three and one-half years later, when the Spirit came upon his body, which is the church.

A "HARVEST" will constitute the closing period of the Gospel age, during which there will again be a lapping of ages--the Gospel age ending and the Restitution or Millennial age beginning. This age closes by stages, as did its pattern or "shadow" --the Jewish age. As there, the first seven years of the harvest were devoted in an especial sense to a work in and for the Jewish church and were years of favor; so here we find a similar seven years marked as having the same meaning and bearing upon the Gospel church, to be followed by a period of trouble (judgments --seven last plagues, etc., called "fire,") upon the nations of the world as a punishment for wickedness, and as a preparation for the reign of righteousness; of which more again.

R273 : page 109

THE PATH TO GLORY.

K,L,M,N,P,R, each represent different planes. N is the plane of perfect human nature (sinless, undefiled.) Adam was on this plane before he sinned; from the moment of disobedience he fell to the depraved or sinful plane, R. The world has been on that same plane since--fallen far below perfection of manhood. P represents the plane of typical justification, reckoned as effected by sacrifices of the "Law;" but it was not actual perfection, for "the Law made nothing perfect."

N is not only the plane of human perfection, as represented by the perfect man, Adam, but it is the plane occupied by all justified persons. "Christ died for our sins according to the Scripture," and in consequence every believer in Christ--all who accept of his perfect and finished work as their justifier, are, because of their faith, reckoned of God, justified or perfect men --as though they had never been sinners. In God's sight then, all believers in Christ's sacrifice are on the N plane, viz., human perfection. This is the only standpoint from which man may approach God, or have any communion with him. All on this plane (N) God calls sons (human sons--Adam before sin was thus a son, Luke 3:38.)

During this Gospel age God has made an offer to the justified human beings, telling them that on certain conditions they may cease to be earthly, human beings and become heavenly spiritual beings--like unto the angels--like unto Christ's glorious body. Some believers--justified persons--are satisfied with what joy and peace they have, through believing in the forgiveness of their sins, and heed not the voice which calls them to come up higher; others moved by the love of God, as shown in their ransom from sin, say, "Lord what wilt thou have me to do?" To such the Lord answers through Paul:--"I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice; holy, acceptable to God, your reasonable service."--Rom. 12:1. Paul, what do you mean by our giving ourselves living sacrifices? I mean that you shall consecrate and give every power,

R273 : page 110

which you possess, to God's service, that henceforth you shall live not for self, nor for friends, nor family, nor for the world, nor for anything, but for and in the service of him, who bought you with his own precious blood.

But Paul, surely God would not accept of blemished or imperfect sacrifices, and since we all became sinners through Adam, we cannot surely be sacrifices, can we? Yes, beloved, it is because you are holy that you are acceptable sacrifices, and you are holy and free from sin, because God has justified you from all sin freely through Christ's death.

As many as obey the call of Paul, rejoicing to be accounted worthy to suffer reproach for the name of Christ--those who look not at the things that are seen, but at the things that are not seen--at the "crown of life," at "the glory that shall be revealed in us," at "the prize of our high calling--in Christ Jesus"--these consecrate themselves wholly to God and are from that moment no longer reckoned men; but, as having been begotten of the Holy Ghost through the word of truth--no longer human, but henceforth spiritual children; they are now one step nearer the prize than when they first believed. But their spiritual being is yet imperfect; they are begotten, but not yet born of the spirit. They are embryo spiritual children on plane M-- the plane of spiritual begetting. Because begotten of the spirit, therefore they are no longer reckoned human, but spiritual; for the human nature once theirs--once justified, they have now given up, or reckoned dead--a living sacrifice, holy, acceptable and accepted of God. They are now new creatures in Christ Jesus, old things (human hopes, and will and all) are passed away and all things are become new, for "ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you."-- Rom. 8:9. If you have been begotten of it, "ye are dead and your life is hid with Christ in God."

Plane L represents perfect spiritual being; but before plane L is reached, the conditions of your covenant must be carried out. It is one thing to covenant with God that you will be

R273 : page 111

dead to all human things, and a further thing to perform that covenant throughout your earthly career,--keep your body under (dead); keep your own will out of sight, and perform only the Lord's will. The entrance upon plane L is called birth, or a full entrance into life as a spiritual being--like unto Christ's glorious body, and like unto the angels. We cannot enter on that plane until the entire church is gathered in from the world --when "the dead in Christ shall rise first," (this corruption must put on incorruption--immortality.) Then we, which are alive and remain, (not having entered the tomb) shall be changed in a moment--made perfect spiritual beings like unto Christ's glorious body (for "this mortal must put on immortality.") Then, that which is perfect being come, that which is in part (the begotten condition with the various hindrances of the flesh, to which we are now subject) shall be done away.

But there is a still further step to be taken beyond a perfection of spiritual being--viz., to "the glory that shall follow"--plane K. We do not refer to a glory of person, but to a glory of power or office. The reaching of plane L brings us to a full personal glory, i.e., to be glorious beings like unto Christ's glorious body. But after we are thus perfected, and made entirely like our Lord and head, we are to be associated with him in the glory of power and office--to sit with him in his throne, even as he after his being perfected at his resurrection, a glorious being, was exalted to the right hand of the majesty (glory) on high: so we shall enter in everlasting glory--plane K.

Now notice carefully the chart, while we look at illustrations on the path to glory. (A pyramid is a perfect figure or shape, hence we use it to represent perfect beings, in the chart.)

(a) represents Adam; he was a perfect being and hence a pyramid. Notice that he is on plane N, which shows that Adam was a perfect man (before he sinned).

Below him (b) is an imperfect or topless pyramid, it represents the world of mankind, which sin had degraded; notice the plane on which it stands--R, the "Depraved Plane."

R273 : page 112

(c) represents Abraham (whom we use as an illustration of several other persons.) Abraham was a member of the depraved human family, and should be on plane R; but Paul tells us that Abraham was justified by faith, that is, he was reckoned of God a (sinless) perfect man, because of his faith. This, in God's estimation, lifted him up above the world of depraved sinful men to plane N: and though actually still imperfect, he was received into the favor that Adam had lost, viz., communion with God as a "friend."--James 2:23. All on the perfect (sinless) plane (N) are friends of God, and he friend of theirs; but sinners (plane R) are at enmity against God--"enemies through wicked works."

(d) represents the world of mankind after the flood still on plane R--still at enmity, where they continue until the Gospel church is selected and the Millennial age begins.

(e) represents "Israel after the flesh" during the Jewish age, when the typical sacrifices of bulls and goats cleansed them, not really, but typically; "for the Law made nothing perfect."-- Heb. 7:19. Because they were typically justified, but not actually so, we put them on plane P. The plane of typical justification, which lasted from Mount Sinai until Jesus made an end of the Law, nailing it to his cross. There ended the typical justification by the institution of the "better sacrifices" than the Jewish types, which actually "take away the sin of the world," and "make the comers thereunto perfect."

(f) represents the (fire) trial through which fleshly Israel went when Jesus was present, sifting them and taking out of their nominal church the wheat or "Israelites indeed, in whom was no guile," and especially after the separation of the wheat when he "burned up the chaff (refuse part of that church and nation) with unquenchable fire," (a time of trouble, etc., which they were powerless to avert.)--See Luke 3:17; also, 21:22; and 1 Thess. 2:16.

(g) represents Jesus (at thirty years of age) a perfect man, he

R274 : page 112

having left the glory of the spiritual condition and become a man in order that he (by the grace of God) should taste death for every man. God's law requires an eye for an eye, a tooth

R274 : page 113

for a tooth, and a life for a life; it was necessary that a man should die for mankind or the penalty (man's death) would not be paid: hence the death of an angel would no more pay the penalty and release man, than the death of "bulls and goats, which can never take away sin." Therefore, the first-begotten of God became a man, that he might give that which would redeem mankind. He must have been a perfect or sinless man, else he could do no more than any member of the fallen race to pay the price. He was "holy, harmless, undefiled, and separate from sinners." He took the same form or likeness which the sinners had--"the likeness of sinful flesh"--the human.

Being found in fashion as a (perfect) man, he humbled himself and became obedient unto death. He presented himself to God at baptism--"Lo I come in the volume of the book it is written of me, to do thy will, O God." When he thus presented himself--consecrated his (human) being, his offering was holy (pure) and acceptable with God, who showed his acceptance by filling him with his spirit and power--when the Holy Ghost came upon him, thus anointing him, thus he became the "Christ." [The word Christ meaning anointed.]

This filling with the spirit was the begetting to a higher form of being, which he should receive when he had fully accomplished the offering--sacrifice of the human nature. This was a step up from human conditions, and is shown by pyramid h, on the spirit-begotten plane, M. On this plane (M) Jesus spent three and a-half years of his life--until it ended on the cross. Then, after being three days dead, he was raised to life --quickened of the spirit to the perfection of spiritual being, (i plane L) for now he was born of the spirit--"The first-born from the dead." "That which is born of the spirit, is spirit;" Jesus, therefore, at and after his resurrection, was a spirit--a spiritual being, and no longer a human being in any sense.

True, after his resurrection he had power to, and did appear, as a man, in order that he might teach his disciples, and prove to them that he was no longer dead; but he was not a man, and

R274 : page 114

no longer was controlled by human conditions, but could go and come as the wind (even when the doors were shut) and none could tell whence he came nor whither he went,--"so is every one that is born of the spirit."--John 3:8.

From the moment of consecration (baptism) the human had been reckoned dead--and there the new nature began (begotten) plane, M,) which was completed at the resurrection, when he reached the perfect spiritual plane, L--raised a spiritual body.

Forty days after his resurrection Jesus ascended to the majesty on high--the glory plane, K, (see pyramid k.) During the Gospel age he has been in glory, l, "set down with the Father on his throne," and during this time he has been the head over his church on earth,--her director and guide. During all this Gospel age the church is in process of development, discipline and trial to the intent, that in the end, or harvest of the Gospel age, she may become his bride and joint-heir. Hence she has fellowship in his sufferings, that she may be also glorified together with him, (plane K,) when the proper time shall come.

The steps of the church to glory are the same as those of her leader and Lord, Jesus (he hath set us an example that we should walk in his footsteps,) except that she starts for glory from a lower plane. Jesus, we have seen, came to the plane of human perfection, N, while all of the Adamic race are on a lower plane, R,--the plane of sin and enmity against God. The first thing then, for us to do is, to be justified, or get upon plane N. How is this accomplished--is it by good works? No, sinners can do no good works; we could not commend ourselves to God, so God commended "his love toward us (sinners, on the depraved plane, R,) in that while we were yet sinners, Christ died for us." Then the condition, upon which we come to the justified or perfect human plane, is that Christ died for our sins, redeemed us and lifted us up to the perfect plane. But, have we nothing to do with the matter? Nothing whatever, except to believe it. "We are justified (lifted to plane N) by faith." And "being justified by faith, we have peace with God," (Rom. 5:1)

R274 : page 115

and are no longer enemies, but justified human sons, on the same plane as Adam and Jesus, except that they were actually perfect, while we are reckoned so, of God, and know it, because God's word tells us so; "ye are justified freely from all things." We stand in God's sight absolutely spotless, because Jesus' robe of righteousness cover all our imperfections.

But remember that while justification is a blessed thing, it does not change your nature--you are still a human being, and unless you proceed you will never be a spiritual being--never be anything but a human being. You are saved from the wretched state of sin and alienation from God, and, instead of being a human sinner, you are a human son, and now because you are a son, God speaks to you as such, saying, "My son, give me thy heart:" that is, give yourself, all your earthly powers, will, talents--your all to me (as Jesus hath set us an example) and I will make you a son on a higher plane than the human; I will make you a spiritual being (i.e. a being with a spiritual body) like the risen Jesus--"the express image of the Father's person." If you will give up all of the earthly and consecrate it entirely to me and use it up in my service, I will give you a higher nature than the rest of your race--I will make you "partakers of the divine nature"--make you "heirs of God and joint-heirs with Christ; if so be that you suffer with him, that you may be also glorified together."--Rom. 8:17.

Do you value this prize set before us in the Gospel? Then lay aside every weight and run with patience the race, that you may win it. Works were not called for in lifting you out of sin. No, Jesus did all the works that could be done to that end, and lifted you by faith to plane N. But now, if you would go further, you cannot go without works: true, you must not lose your faith, else you will lose your justification; but being justified you are able (through the grace given unto you by your begetting of the Spirit) to have works, to bring forth fruit; and God demands it. He demands that you shall show your appreciation of the grand prize by giving all that you have and are

R274 : page 116

for it, not to men, but to God--a sacrifice holy and acceptable to him--your reasonable service. When you present all these things, say: Lord, how would you have me deliver these things to you? Examine the Word for God's answer and you will probably hear his voice instructing you to deliver your all to him as Jesus and as Paul did, viz., by "doing good unto all men as you have opportunity, especially to the household of faith." Serving them with spiritual or natural food, clothing them in Christ's righteousness or with earthly raiment, as you may have ability or they have necessity. Having consecrated all, you are begotten of the spirit--you have reached plane M, and now, through the power given unto you, if you will use it, you will be able to do all of your Covenant and to come off conquerors, and more than conquerors through (the power or spirit of) him who loved us and bought us with his own precious blood. Thus walking in the footsteps of Jesus--

Ne'er think the victory won,
Nor once at ease sit down;

Thine arduous work will not be done
Till thou hast gained thy crown.

The crown will be won when you, like Paul, "have fought a good fight and finished the course." You may not get the prize as soon as the race is finished and won, but may wait perhaps, as Paul did, until the entire body of Christ is complete, as he said: There is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: (the day of the Lord--) and not to me only, but unto all those also who love his appearing.--2 Tim. 4:8. [We hope and believe that we shall not be obliged to wait in death as did Paul, but that we are living in the days of the completion of the church, which is the body of Christ, and shall be among those who shall not sleep in death, but be changed in a moment as Paul says: "Behold, I show you a mystery--we shall not all sleep, but we shall all be changed."--1 Cor. 15:51.]

R274 : page 117

Those of this class who sleep (a little flock) accounted worthy of THE resurrection (first) shall be raised spiritual bodies (vs. 44) --plane L. And we (of the same class--overcomers) who are alive and remain--shall be changed--to the same plane of being [L] viz., spiritual: like unto Christ's glorious body. No longer weak, earthly, mortal, corruptible beings, we shall then be fully born of the spirit; heavenly, spiritual, incorruptible, immortal beings. "That which is born of the spirit is spirit."--"I shall be satisfied when I awake in thy likeness."

We know not how long it will be after our perfecting as spiritual beings (plane L) before we shall be glorified (plane K) with him: united with him in power. This uniting we understand to be the "marriage of the Lamb" to his Bride, when she shall thus--enter into the joys of her Lord.

Look again at the chart--n, m, p, q, represent the nominal church as a whole, all claiming to be the body of Christ. n and m are both on the spiritual begotten plane--M. Both of these companies have existed throughout the Gospel age; both

R275 : page 117

have covenanted with God to become living sacrifices; both have been "accepted in the beloved" and begotten of the spirit as new creatures; but the difference is this: n represents the company who are fulfilling their covenant and are dead with Christ to earthly will, and aims, and all. They will be the overcomers--the Bride--the Body who will sit with Jesus in his throne, in glory--plane K, when the Gospel age is ended. These are a "little flock" to whom it is the Father's good pleasure to give the kingdom.--Luke 12:32. m represents the larger company of the spirit-begotten children; they have covenanted, but, alas! they shrink back from the performance of it --they shrink from the death of the human will, etc.; but God still loves them and therefore will bring them by the way of trouble and adversity--(ultimately resulting in the destruction of the human will)--to plane L--the perfect, spiritual plane. But they have lost the right to plane K--the throne of glory--because they were not overcomers. Notice that in the case of both of

R275 : page 118

these companies, the earthly nature must be destroyed; but in the case of the "great company," m, it is taken from them, while in the case of the "little flock" it is, as it was, with Jesus, the example--a willing sacrifice. Oh, if we prize our Father's approval, if we desire our Lord's smile, if we desire to be members of his body--his Bride--and to sit on his throne, we must fulfill our covenant of sacrifice! I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice-- holy, acceptable unto God, your reasonable service.

p represents the majority of the nominal church. You will notice that they are not on plane M, but on plane N; they are justified, but not sanctified (not entirely consecrated to God,) not begotten, therefore, as spiritual beings at all. They are higher than the world, because they accept of Jesus as their ransom from sin, but they have not come high enough to be a part of the real church--the spiritual family, and unless they progress and sacrifice the human, they will never be anything but human, and in the resurrection they will be in the likeness of the earthly man, Adam, whereas those who sacrifice the human, will be in the likeness of the Lord--like unto Christ's glorious body. q represents a class connected with the nominal church who never did believe in Jesus as the sacrifice for their sins and who consequently are not justified--not on plane N. They are "wolves in sheep's clothing"--they are in no sense a part of the church--they belong to plane R, are part of the world and are out of place in, and a great injury to, the church.

Thus, in a mixed condition, the church has existed throughout the Gospel age: as our Lord had foretold--the kingdom of heaven (church) is like unto wheat and tares in a field (the world) --"Let both grow together until the harvest. In the time of harvest I will say unto the reapers (the angels,) gather together the tares and bind them in bundles to burn (destroy) them, but gather the wheat into my barn.--Matt. 13:38,41,49.

These words of our Lord show us that while he purposed that both should grow together during the age, he also purposed

R275 : page 119

that there should come a time of separating between these different elements. This division comes in the end of the age, for "the harvest is the end of the age."--Vs. 39.

During the Gospel age the seed has been growing and tares (counterfeits) also--"the good seed is the children of the kingdom" --the spiritual children--classes n and m--while "the tares are the children of the wicked one"--all of class q, and many (if not all) of class p--for no man can serve two masters --and "his servants you are to whom you render service." As class p does not consecrate its service to the Lord, doubtless it gives much of its time and talent really in opposition to God, and hence in the service of the enemy. Now notice on the chart the "harvest," or end of the Gospel age; notice the two parts into which it is divided--seven years and thirty-three years, the exact parallel of the Jewish age and harvest. This "harvest," like the Jewish one, is to be a time of trial and sifting, first upon the church, and afterward a time of wrath or pouring out of the "seven last plagues" upon the world, and such of the church as are not separated as wheat during the first seven years. The Jewish harvest is the "shadow" or pattern on the fleshly plane, of all that the Gospel church enjoys on the spiritual plane. (The two cherubim which were types, also teach this equality and likeness of the two ages. They were "of equal size and of equal measure.")

The thing which tried (fleshly) Israel was the "stone of stumbling and rock of offence"--Jesus was present as the Lord of their harvest, (the disciples being reapers under his direction.) The truth as to his presence was the sickle, and it separated the "Israelites indeed in whom was no guile" from the nominal Jewish church, (and the true wheat there were but a fragment compared to the professors.) So, also, in the harvest of this age; Jesus comes a second time, not again a fleshly being, (not again to sacrifice,) but a spiritual body, to "take to himself his great power and reign"--blessing thereby all the families of the earth. (As already shown, spiritual bodies are invisible to humanity unless a miracle be performed.)

R275 : page 120

The second advent of Jesus, leaving the plane of glory, K, and coming to the unglorified spiritual plane, L, is shown by figure r. As has been stated heretofore, we believe that the prophets, etc.,* teach that we are now in the "harvest" of this age; that our Lord has come, and the work of harvest, or separating wheat from tares, has been progressing since A.D. 1874. The first work of the Lord in this harvest will be to separate the true from the false, and the truly consecrated children from the unconsecrated ones. This work we believe is now going on.

The nominal church, because of her mixed condition, the Lord calls confusion, or "Babylon;" and during this harvest he purposes ripening, separating, and perfecting the different classes in the church--wheat will be separated from tares, and ripe wheat from unripe, etc. Class n are a "first-fruits," of the wheat, and, after being separated in the spirit of their minds, will in his due time become his Bride and be caught away to be forever with her Lord--and like him. The separating of the little flock from Babylon is shown by figure s. She will ultimately become one with Jesus and bear his name and share his glory. The glorified Christ, head and body, is shown by figure w. Figures t,u, and v represent the "Babylon"--nominal church falling--going to pieces during "the time of trouble," or "day of the Lord." Though this may seem to be a dreadful thing, yet it may be shown to be of great advantage to all the true wheat. Babylon falls because she is not what she claims to be. "Babylon is fallen, is fallen, and become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird."-- Rev. 18:2. The church nominal contains many, many hypocrites, who have associated themselves with her because of her honorable standing in the eyes of the world, who, by their conduct, etc., are gradually making Babylon a stench in the nostrils of the world. The Lord always knew of them, but let them alone until the harvest, and now will "gather out of his kingdom

R275 : page 121

(church) all things that offend and them which do iniquity, and cast them into a furnace of fire (trouble)....Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41. The trouble coming upon the church will, we believe, be occasioned by the overspreading of Infidelity and Spiritualism, both of which will be trials, because the church holds so many doctrines contrary to God's Word. And every one who has built his faith upon Christ with anything else than the truths of the Word--gold, silver, precious stones, will find himself sorely beset during this time of wrath (fire); for all errors of men--wood, hay, stubble--will be consumed. s, represents those who built with truth--gold, etc., and consequently were separated from Babylon. t, represents the "great company," on the plane M--begotten of the spirit--wheat not fully ripened at the time of the gathering of the first-fruits (s.) They built upon the rock, Christ Jesus, but with wood, etc., of human creeds and isms. Such shall suffer loss (in this fire,) but himself shall be saved (so as by fire.)-- 1 Cor. 3:10-15. They lose the prize of the throne; but, as already shown, themselves shall be saved and reach the full birth of the spirit, become spiritual beings--plane L. [Several Scriptures seem to teach that this company will not reach perfection on the spiritual plane L, until the "harvest"--and its trouble are over; while the little flock, s, are evidently changed before the "seven last plagues" are poured out, as they have some work to do in connection with their execution.] To return to the "great company," t: they were the Lord's, but they were so overcharged with the affairs of this life, the world and a worldly church, that, while the Bride was being separated from Babylon, their ears were dull of hearing; they came not out when the cry was made: The harvest is come-

-"Babylon is fallen... come out of her my people that ye be not partakers of her sins, and receive not of her plagues."--Rev. 18:2-4; (vs. 21) And she shall be cast as a great millstone into the sea--(the world on plane R.) A view of this company (t) during the trouble, after the Bride company (s) has been taken and the "marriage

R275 : page 122

of the Lamb is come," is furnished us in Rev. 19:2,5-7. It is after "Babylon" has fallen to pieces, and they are liberated from her chains and influences, and come to realize that tares and earthly organization never were God's church; but, that he always had in view the true members of Jesus' body--"whose names are written in heaven." (Vs. 5), "A voice came out of the throne (w) saying: Praise our God all ye his servants and ye

R276 : page 122

that fear him, both small and great;" then the answer of the "great company," t (after Babylon, the harlot church--church and world united, an improper union, called harlotry--has been judged, see vs. 2), saying, "Alleluia, for the Lord God omnipotent reigneth (they recognize the reign as commenced--by the overthrow of 'Babylon the great') let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, (Greek past tense--is accomplished) and his wife hath made herself ready." They will, no doubt, be greatly dismayed to realize that the Bride has been completed and united to the Lord, and that they, because blinded and overcharged, have lost that great prize; but seemingly (the beauty of God's plan, which they now begin to discern as one of love, both for them and for all the world of mankind, quite overcomes their grief, and they shout, Alleluia!--the glorious reign of righteousness is begun.)

Then, too, note the abundant provision of the Lord: the message is sent to them--though you are not of the Bride, you may be present at the great celebration--"Blessed is he that is called to the marriage supper of the Lamb," (vs. 9.) This company is called to make use of the Lord's chastisements and to come fully into harmony with him and his plan, and they shall ultimately reach the position next to the Bride--on the spiritual plane L. The time of trouble, as it will affect the world, will succeed the fall of Babylon and will be an overturning and disintegration of all human governments and of society, preparing the world for righteous and equitable government. During the time of trouble, fleshly Israel, which was cast off until the fullness of the Gentiles should be come in, will be restored to

R276 : page 123

God's favor, because the Gospel church, or spiritual Israel, will be completed. These, during the Millennial age, shall be the chief nation of earth--at the head of all on the earthly plane of being--"a praise in the whole earth."

---

*The Chronology, time proofs, etc., can be had in a book entitled "Millennial Day Dawn," soon to be published from this office.

Their restoration, as well as that of the world in general, will be a gradual one, requiring all of the Millennial age to fully accomplish it. During that thousand years' reign of Christ, death will be gradually swallowed up or destroyed. Its various stages--sickness, pain and weakness, as well as the tomb, will gradually give place before the Great Restorer's power, until at the end of that age the great pyramid of our chart will be complete. x. The Christ--the head of angels and men, next to the Father. y. The great company, spiritual beings, like unto the angels. z. Israel after the flesh at the head of earthly creatures, and W, the world of men restored to perfection of being like the head of the human race, Adam (before sin.) The world, as we have already seen, are to be resurrected, or again brought into existence, the penalty for their sin being paid for them in Christ's death. Their bringing again into being will be a restoring, and will be due during the Millennial age--the times (years) of restitution. --Acts 3:21. It requires all of the Millennial age to accomplish the work of restoring to the perfection of manhood. They will then be like Adam, except that they will have enjoyed a greater range of knowledge than he possessed, both of Good and Evil. They will be mentally in the image of God; for this is a part of God's plan, that under the new covenant he will take away the stony heart out of their flesh, (not take away their flesh and make them spiritual beings,) and give them a heart of flesh--again as Adam's, an image of God. "This is the covenant I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them."--See Heb. 10:16; Jer. 31:29; Ezek. 36:26-32. Sin is now written on the hearts of all humanity: This must first be blotted out and the former image--the law--of God reinstated before men will be perfect men. This work is called

R276 : page 124

restitution, and this God hath promised to men. When restored they will be in no danger of falling, because no longer liable to mistake evil for good--knowing both. In Rev. 20:9, we learn that some will be destroyed in the end of the Millennial reign, because when presented full opportunity to become perfect men, and in harmony with God and his law of love, they chose evil. Such die the second death, from which there is no resurrection, nor restitution. When we look at our Father's great plan for the exaltation of the church, and the blessing through her, of Israel, and all the families of the earth, by a restitution of all things, it reminds us of the song of the angels: "Glory to God in the highest; on earth peace, good will toward men!" That will be the consummation of God's plan--"the gathering together of all things in (under) Christ." O the height and depth, the length and breadth, of the love of God which passeth all understanding! Who will say that God's plan has been a failure then? Who will say that he has not overruled evil for good and made both the wrath of man and of devils to praise him?

THE TABERNACLE OF THE WILDERNESS

teaches the same general lesson as the chart of the ages, and we place it alongside, that the different planes or steps to the Holy of Holies may be duly noted and appreciated. Outside the court of the tabernacle lies the whole world in sin--on the depraved plane. Entering through the "gate" into the court we become believers or justified persons. Those who go forward in consecration, press to the door of the tabernacle, and, entering in, become priests--are strengthened by the "shew-bread," enlightened by the candlestick, and enabled to offer acceptable sacrifices to God, by Jesus Christ, at the "Golden Altar." (Notice the corresponding planes, M and N, on the chart.) Finally, when sacrifices are all over, in the resurrection, they enter the perfect spiritual, or most holy place (plane L), and then are associated with Jesus in the glory of the kingdom. "Praise ye the Lord!"

====================

R276 : page 125

PART VII.

THE RESURRECTION.

THE death and resurrection of a human body as a thing distinct and separate from the intelligent being, is never mentioned in the Scriptures. We never read that Abraham's body died, nor that Jesus' body died, nor that any one's body died.

Being signifies existence, and there can be no being or existence without life and body both. Withdraw life, and the being or existence ceases, for life is but a power or principle, the same in the lower animals as in man--the difference in qualities between man and the brute consisting not in a different kind of life, but in a different kind of body.

Any being is properly called a soul or person. This is the Scriptural sense and usage of the word soul, so little understood; viz., Being (life and body combined). Thus we read of the creation of Adam--"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (ruach--the same breath said to be given to beasts, birds and fishes) and man became a living soul," (being.)--Gen. 2:7.

We cite a few illustrations out of a multitude showing the Bible usage of the word soul, showing that it signifies being. Lev. 5:2, "If a soul (being--person) touch any unclean thing he shall be unclean." Vs. 4, "If a soul (being) swear." Vs. 15, "If a soul (being) commit a trespass." Lev. 22:11, "If the priest buy any soul (being) with his money." Prov. 6:7, "If he steal to satisfy his soul (being) when he is hungry." Jesus said, "My soul (being) is exceeding sorrowful even unto death." Matt. 26:38, "Thou shalt love the Lord...with all thy soul" (being.) Matt. 22:37, The rich man said, "Soul (being, self), thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said...fool this night thy soul (being, existence) will (cease) be required of thee."--Luke 12:19. "For what is a man profited if he shall gain the whole world and lose his own soul (existence, being,) or, What shall a

R276 : page 126

man give in exchange for his soul?" (being, existence.)--Matt. 16:26. How many illustrations of this Scripture are furnished us in every-day life: Men labor for wealth, to gain as much as possible of the whole world, only to find when they are rich that wealth has come at the expense of health. How many of those who spend their life in laying up earthly treasure, find that their very being--existence--has been sacrificed in gaining the wealth. Then what would they not give to get back again health, etc.? They lavish their wealth upon physicians, traveling, etc., but it is of little use: They made a poor exchange, when they gave their being for money. Some "purified their souls (beings --lived more purely) in obeying the truth."--1 Pet. 1:22. "The law of the Lord is perfect converting (changing) the soul" (Being). --Psa. 19:7. Other souls (beings) were subverted, turned from the truth by error. Acts 15:24, Other, unstable souls (beings, persons,) were beguiled.--2 Pet. 2:14.

With this view of the meaning of the word soul, viz., that it includes all being or existence (a combination of life and body), let us inquire--what dies--the principle of life, or the body? We answer, neither; the life principle is one which pervades all creation, just as does electricity. This principle of life pervades and is an essential element of all being, in tree, in fish, in fowl, in beast, in man, in angels, and in the fullest degree in God, who is its source or fountain. This principle cannot be said to die; though, if it be withdrawn from any creature to whom God has given it, that creature will die--cease to have being. Thus the breath of life is taken from beasts, birds, fish, and man.

R277 : page 126

Neither can it be properly said that the body dies, since, separate from the principle of life, the body never had life, and consequently could not die. The body, without the spirit (of life), is dead, and that which is dead cannot die.

WHAT THEN IS DEATH--WHAT DIES?

We answer, the being dies--ceases to have being or existence. Death is the dissolution, or separation of the things which, combined, constitute being,--namely, life and body. Thus when the spirit of life returns to God, who gave it (all nature is his reservoir of life), then the being is dead, and soon the body will return to the dust, "from whence it was taken." We see clearly, then, that not the body, but the being--called in Scripture soul--dies. Let us notice some instances in which this is stated in so many words: Job 31:39, (marginal reading,) "Cause the soul of

R277 : page 127

owners thereof to expire"--(dissolve, die.) "Their soul dieth in youth, etc." Job 36:14, margin, "To deliver their soul (being) from death and to keep them alive in famine."--Psa. 33:19. "He spared not their soul (being) from death" (dissolution.)-- Psa. 78:50. He keepeth back his soul (being) from the pit" (death.)--Job 33:18. "He shall deliver his soul (being) from the grave."--Psa. 89:48. All souls (beings) are mine...the soul (being) that sinneth it shall die."--Ezek. 18:4. It was the soul (being) of Jesus which was given for our ransom. "Thou shalt make his soul (being) an offering for sin"...."He shall see of the travail of his soul and be satisfied." "He hath poured out his soul (being) unto death."--Isa. 53:10-12. But, (Acts 2:31,) "His soul (being) was not left in hell," (hades--the condition of death.) He was raised to being again, but a being of a higher order --having a grander than human form or body--"Put to death in the flesh, but quickened by the spirit." And now we come to the point--What will be raised up, in the resurrection? The body, says some one. Not so; I answer, it is the BEING that God promises to raise up. It once existed, and lost existence, and is to be raised up to existence or being again. Men can resurrect a body from the tomb (that is, bring a body out of a tomb to the surface); but only God's power can resurrect or bring to existence again a being who has died. We see then that resurrection means the restoring of being. Now, "with what body do they (these beings) come" (into being again)? is a question asked by Paul.--1 Cor. 15:35. [We have seen that being is made up of two elements--body, and spirit of life; hence, if restored to being, they must have some sort of bodies provided them.] Paul proceeds to tell us, that, while each must have a body, yet in the resurrection all beings will not have the same kind of bodies. He says that there are two general sorts or kinds of bodies--the earthly or natural bodies, and the spiritual--heavenly bodies. There are perfect illustrations of these two kinds of bodies: Adam was the head of the earthly, human family, and a pattern of the perfect human being. Christ Jesus, at his resurrection, was the first born from the dead to the perfect new nature, the spiritual, and he, "thus born of the spirit, is spirit."--John 3:6. His is a sample or illustration of a perfect spiritual being.

All humanity belongs to one of two classes: either they are natural men--the ADAMIC SEED, or they have been begotten of the spirit through the word of truth and have given themselves up to Christ, that the will of God might be done in them; this is the newly begotten man; he belongs to the SPIRITUAL SEED.

R277 : page 128

Now, says Paul, "God giveth it a body as it hath pleased him and to every seed his own body." That is, those who have, during the present life, become partakers of the divine nature, must needs have a divine form--a "spiritual body," "like unto Christ's glorious body," while those who have not thus changed nature would have no change of body. When again brought into being, they will have natural, human bodies.

The resurrection, which some will have, to spiritual conditions of being--with spiritual bodies--is in Scripture designated as special, by calling it "the first resurrection," first in importance --chief. It is also frequently designated by the article THE (very noticeable in the Greek text; but less so in our English translations); for illustration--notice the following instances, (Luke 20:35,) "They that shall be accounted worthy to obtain that world and THE resurrection neither marry nor are given in marriage." Again, Paul always taught that there would be "a resurrection, both of the just and the unjust," yet he says: If by any means I might attain unto THE resurrection.--Phil. 3:11, (the first--to spiritual condition and being.) Again he designates this resurrection to spiritual being as "his resurrection," because Jesus was the first one so raised to spiritual being. "That I might know him, and the power of HIS resurrection (i.e., that I might be raised as he was raised). Then follows an account of how he might attain to that glorious resurrection to spiritual being, viz., "knowing the fellowship of his sufferings and being made conformable unto his death."--Phil. 3:10.

None will attain to this chief resurrection, except they consecrate themselves entirely to God's service. "We beseech you therefore, brethren, by the mercies of God, that you present your bodies (and all their powers, talents, reputations--all) a living sacrifice, holy, acceptable unto God, your reasonable service."

So shall you be among those who shall be in THE first resurrection, for "blessed and holy are all they that have part in THE FIRST resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and reign with him a thousand years."--Rev. 20:6. We can know little about the perfection, and grandeur, and powers of those who shall become spiritual beings, except that they will be "like unto

Christ's glorious body."--Phil. 3:21. As the apostle says: It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."--1 John 3:2. What an answer is this to those who claim that nothing is real, but a flesh-and-bone body! Who would insist that Jesus, after his resurrection,

R277 : page 129

was the very same flesh and bones he was before he died? Was that a glorious body? No, that was the body he took for the suffering of death--but being put to death in the flesh, he was quickened by the spirit, "a life-giving spirit."--1 Cor. 15:45. Now he is the express image of the Father's person. Is the Father and Creator of all things simply a great man? Nay, verily, "God is a spirit." "It doth not yet appear, what... but we shall be like him." Away with that grossness of materialism, which can realize nothing higher than the natural, human plane! Let us take Paul's account. There are human natural bodies and there are spiritual bodies. Both will be glorious, but the glory of the human, earthly, (terrestrial,) is one thing, and the glory of the spiritual, heavenly, celestial, is quite another and quite a different thing.--See 1 Cor. 15:40. The restored world of mankind shall be indeed glorious men, like the perfect head of the human race, but that glory will not compare with "the glory that shall be revealed in us," who have given up the human nature and become partakers of the divine nature, into the perfection of which we hope soon to be ushered. Like the earthly one (Adam) such will they be also that are earthly (human)--Like the heavenly one, (Christ, when "born from the dead,") such will they be also that are heavenly (now begotten to the heavenly nature by the word of God through the spirit, then to be born into the perfection of that being), vs. 48.

Paul gives us a slight account of the great change from natural to spiritual, which awaits those who have part in THE first resurrection: Vs. 42 informs us, "Thus is THE resurrection of THE dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." [Diaglott.]

ORDER IN RESURRECTION.

All of God's works and plans are full of order: It has well been said--Order is heaven's first law. While there shall be a resurrection both of the just and unjust, and all shall be made alive, and while some shall be made alive as perfect spiritual beings, and others in the likeness of the earthly one, Adam, yet there are times and seasons and orders for all this, as Paul says: "But every man in his own order, Christ the first fruits-- (Jesus the head and we the "members of his body"--yet "all ONE body"--The head raised one thousand eight hundred years

R277 : page 130 ago, the body very soon, we trust,) afterward they that are Christ's at his (*parousia*) presence--the "great company."

These are the first orders and include all of those who are of the spiritual family, but there are others--every man in his own order--and when all of these orders are complete (Paul mentions only those in which the church's interest centered), when all have been brought to life and perfection either on the human or spiritual plane (except those who die the "second death"), "then (at the end of the one thousand years reign of Christ and the saints) cometh the end," "when he shall have put down all rule and all authority and power." For he must reign until he hath put all enemies under his feet--"The last enemy that shall be destroyed (during that one thousand years reign) is death" (Adamic) in all its forms; sickness, and pain, as well as the tomb,--"Then the end" will have come--the end of sin on earth, the end of the great work of ransoming mankind and bringing them into full harmony with their Creator. Then --the Son shall deliver up the kingdom--dominion of earth to God even the Father; that God may be all--and his will done in all.--See vs. 23-28.

R278 : page 130

REVELATION 20:5.

THE first clause of this verse, viz.--"the rest of the dead lived not again, until the thousand years were finished,"--has been the cause of much confusion and error among Christians. It is out of harmony with the teachings of both the Old and New Testaments, inasmuch as it places and fixes the resurrection of all except those who have part in the "first" (or resurrection to spiritual being) beyond and after the Millennial (one thousand years) reign of Christ and his Bride, while all other Scriptures assert that all the families of the earth are to be blessed during that reign; that it is for this purpose of blessing all mankind, Jesus "takes his great power and reigns;" that the period of the reign is the "Times (years) of Restitution spoken by the mouth of all the holy prophets," which are due to commence not at the end of the one thousand years, but at its beginning-- at the second coming of Christ.--Acts 3:19-21.

The Scripture we have just been considering (1 Cor. 15:23-28) asserts most positively that it is during and not after his reign (one thousand years) that Christ will put down all enemies and

R278 : page 131

destroy the last enemy, death (Adamic). If death is destroyed during the reign, how would it be possible for any to be held by it until after the thousand years were finished?

Now, thank God, we can see clearly the cause of this inharmony --(probably because now is the due time--the book of Revelations has not been until recently understood). While every word of God is good, not so every word of man, and we now find that the above words of Rev. 20:5--"The rest of the dead lived not again until the thousand years were finished"-- are man's words and not God's.

During the "dark ages" of Papacy's reign came the "great falling away" (2 Thes. 2:3,) from about the year 300 to 1600 A.D. During that carnival of heresy several portions of the Bible were so altered as to appear to give support to Papacy's teachings--(this was in the early part of her reign, for afterward she endeavored to destroy the Scriptures under the pretence that she--the church--through her ministers was a higher authority.)

The finding in recent years of two very ancient MSS. reveals to us several interpolations of words and verses which we earnestly hope the new version (soon to be published) will omit, they being not God's words, but man's.

These interpolations (not very numerous) are of a more or less serious character, the following being probably the most important, viz., the portion of Rev. 20:5, now under consideration; and John 21:25; and the words "For thine is the kingdom, the power and the glory forever. Amen"--in Matt. 6:13; also the words "in heaven the Father, the Word and the Holy Ghost; and these three agree in one; and there are three that bear witness in earth"--parts of 1 John 5:7,8.

It may not be generally known that Papacy had succeeded in destroying nearly all Greek copies of the New Testament. After "The Reformation" had made the words of Jesus and the apostles to be once more reverenced and esteemed among believers, as of greater authority than "the voice of the church," our present "authorized version" (authorized by King James of England,) was published in the English language A.D. 1611. At the time of its arrangement and publication, but few Greek MSS. were known to exist, and only eight were used in the preparation of the "Latin Vulgate" from which it was translated, and none of those were older than the tenth century. Since then some six hundred and sixty MSS. have come to light, among them two very ancient ones written between the third and fourth centuries--the "Vatican MS. No. 1209," and the

R278 : page 132

"Sinaitic MS." (the latter--the very oldest--was found complete A.D. 1859). These MSS. are especially valuable because written before such gross errors had crept into the church and the "falling away" had reached its climax.

It is by the light shed by these ancient MSS. that we are enabled to separate between the Word of God and that of men, and to learn that the texts referred to (and some others) are interpolations and not a part of the divinely inspired Scriptures.

As to the motives and errors which may have led to these unwarranted interpolations of the text, we may be able to offer a suggestion, viz., the last mentioned (1 John 5:7,8) was probably intended to give authority and sanction to the doctrine of the "Trinity." As to the interpolation in Matt. 6:13, and Rev. 20:5, we may each be able to offer a reason, when it is remembered that Papacy claims that it is now the reigning kingdom of God--that the Millennial (one thousand years) reign of Christ and his saints over earth has been fulfilled by Papacy's reign as--Mistress of the world. As we understand it, their claim is that since 1793 A.D. is the "little season" in which the devil is loosed (Protestantism being his agency for deceiving), a fulfillment, they claim, of Rev. 20:9.

Holding this error, is it surprising that they wanted something added to the prayer--"Thy kingdom come"--so as to make it appear to justify the thought that it had already come? This is the thought conveyed in the words added--"For thine is the kingdom, and the power, and the glory. Amen."

With this teaching, that the Papal dominion constituted the reign of Christ over the nations, yet possessing no power to resurrect the dead, is it strange that they desired to have some Scripture say that "The rest of the dead lived not again until the one thousand years were finished"? (The first resurrection they spiritualized.)

From our standpoint we recognize the Papal system as being the counterfeit of the true church which in due time shall be exalted to "power over the nations," not to bind men with chains of ignorance and superstition, but to bless all the families of the earth. When the true King shall--"take to himself his great power and reign" then we can truly say, "Thine is the kingdom, the power, and the glory forever."

The words, "The rest of the dead lived not again until the thousand years were finished"--are not found in any MSS. written previous to the fifth century, and if we notice the connections in which they are found, we will see that they are as

R278 : page 133

much out of harmony there as we have just seen it to be incongruous with the general teachings of other parts of the Bible. The succeeding clause of the same verse is by this interpolation forced to say that "this (after the one thousand years) is the first resurrection." Now read verses 4-6, omitting the interpolated clause, and we have harmony and sense--"They lived and reigned with Christ a thousand years: This is the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

====================

R278 : page 134

PART VIII.

THE NARROW WAY TO LIFE.

"Enter ye in at the strait gate, because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."-- Matt. 7:13,14.

ALL life is the same. It all issues from the same fountain. God is that fountain. In him, and in him only, is life unlimited, exhaustless, ever-continuous and uncontrolled by any circumstances. The name, which describes this perfection of life, is Immortality. It signifies death-proof, consequently disease and pain-proof. Many, who have not closely noted the scriptural use of the word immortal, have used it with reference to man and to angels, but Scripture ascribes it to God, the Father, only, as we will prove shortly.

The sun is the great fountain of light to earth, illuminating all things, yet it causes many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, a brick, and upon various kinds of glass, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and transmit it. So, too, with life. It all flows from the one inexhaustible fountain, and is all of the same kind. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher grades of life in beast, fish and fowl. Like the various kinds of glass under sunlight, so these various creatures show forth differently the various qualities and powers they possess, when life comes in and animates their bodily powers. And as the diamond is so perfect in its nature, and so adapted that it can receive fully and reflect, so as to look as though it possessed within itself the light, and were itself a miniature sun, so with mankind, one of the master-pieces of God's creation, made only "a little lower than the angels." This perfect creature was made so complete in his

R278 : page 135

organism (before sin marred it) as to be able to receive and retain life, and never grow dim. Adam was formed grandly and perfectly, and filled with life. He was more grand than any other earthly creature, because of the grander organism, mental and physical. Yet let us remember, that, as the diamond could reflect no light, except when shone upon by the sun, so man could possess and enjoy the life given him only so long as he was supplied from the fountain--God. Man is no more a fount of life than a diamond is a fount of light, and one of the very strongest reasons for knowing that we have no exhaustless supply of life in ourselves is, that since sin entered, our race has lost life. Millions have gone and are going down into death. God

R279 : page 135

had arranged that man should have access to life-giving trees, and that, by continually partaking of their fruit, he should continually live,--"eat, and live forever."--Gen. 3:22.

Sin entering, our race lost its right to life, and was shut away from the trees of life (plural). And the glory and beauty of humanity is dependent on the supply of life, just as the beauty of the diamond is dependent on the supply of sunlight. When sin deprived humanity of the right to life and its supply was withheld, immediately the jewel began to lose its perfection of brilliancy and beauty, and finally it is deprived of its last vestige in the tomb. "His beauty consumes away like a moth."-- Psa. 39:11. And so "In Adam all die." But God has provided Christ a ransom for sin, and soon in [by] Christ shall all be made alive--be brought back to the original perfection of the race. As the diamond loses its beauty and brilliancy when the light is withdrawn, but is lighted up again with the sunrise, so mankind loses life when God withdraws life from him. "Yea, man giveth up the ghost [life], and where is he?"--Job 14:10. "His sons come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them."--Vs. 21. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."--Eccl. 9:10. But the jewel is to have its beauty restored, and is again to reflect perfectly the Creator's image, "when the sun of righteousness shall arise with healing in his wings." Because of the sin-offering and sacrifice of Christ, all shall go forth from this condition of death. "All that are in their graves shall come forth." There shall be a restitution of all things, a restoring to the condition (as at first) when man can receive back again, and richly enjoy life as it is provided for him in full measure from the fountain--God.

But we asserted that we would prove scripturally that divinity

R279 : page 136

is the only fountain of life, and that all other forms of life--angels, men, fish, birds, beasts, etc.,--are only vessels which hold each its full, all differing in capacity and quality, according to the will of the Maker. First, then, we read that God "only hath immortality." [The fullness of life which could not cease under any circumstances.]--1 Tim. 6:16; and 1:17. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." "Unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever."

Secondly, we learn that the Father, who alone possessed this quality originally, has bestowed it upon our Lord Jesus Christ --his son--"the first-born of every creature;" "the only begotten;" "the express image of his Father's person;" he who was "made so much better than the angels;" "for unto which of the angels said he [the Father]: Thou art my son; this day have I begotten thee."--Heb. 1:4,5. This one, we are told, partakes of the Father's nature, and consequently of the same principle of immortal life. So we read--"As the Father hath life in himself, [God's life is in himself, and not drawn from other sources, or dependent upon other things,] so hath he given to the Son to have life in himself."--John 5:26.

Thus we see that immortality is possessed only by Father and Son. But amazing news!--God purposes to call out of the human race a few, a "little flock," who by obedience to certain conditions, shall become "sons of God," and these, instead of continuing to be of the human nature--men--shall become "new creatures;" "partakers of the divine nature." These, when born from the dead in the resurrection (as Jesus was) will have the divine form (body), being made "like unto Christ's glorious body;" (and he is "the express image of the Father," as above quoted) not a natural body, but a spiritual body, for "it is raised a spiritual body," and "that which is born of the spirit is spirit." We shall be changed, but "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him" who is "the express image of the Father's person," and share in the "glory to be revealed." Nay, more, not only will these be in the divine form and nature, but being of that nature, they will possess the same perfection of life--Immortality. Hence we read: "And this is the record that God hath given unto us eternal life, and this life is in his Son"--"He that hath the Son hath life; he that hath not the Son hath not life" (immortal).--1 John 5:11.

R279 : page 137

Again it is written: "Thou hast given him (Jesus) power over all flesh, that he should give eternal life to as many as thou (the Father) hast given him.--John 17:2. "And this is the promise which he hath promised us, even eternal life."--1 John 2:25. And though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it, viz., to those believers in Jesus who by patient continuance in well-doing SEEK for glory, honor and IMMORTALITY."--Rom. 2:7. To those who flee from iniquity and "follow after righteousness, godliness, faith, love, patience, meekness"--who "fight the good fight of faith (and thus), lay hold on eternal life, whereunto thou art also called." --1 Tim. 6:12.

But the way is a difficult one, hard to walk in. Just how difficult the way is, may be judged from Jesus' words: "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (life). It is not only to believe on him, but to follow him, and obey his voice--"My sheep hear (obey) my voice and I know them and they follow me, ("take up their cross and follow me,") and I give unto them eternal life." John 10:28. Yes, dearly beloved, if we would be of those who receive immortality, let us seek it earnestly. Let us have our "fruit unto holiness (entire consecration) and the end thereof (will be) everlasting life."--Rom. 6:22.

The new, divine nature begins with us here, when, after belief on Jesus as the ransom from sin, we covenant with God that we will "die with him that we may also live with him." From that moment we are recognized as God's children, and "he sends forth his spirit into our hearts," "whereby (we) are sealed (marked off as separate from the world) unto the day of redemption." This is our new life begun. By this new life we are to crucify the old will--our will as natural men--and while in the world "to live according to God in the spirit." The spirit in us is the germ of immortality. Thus we even now are partakers of the divine nature, but the fullness is to be reached when we enter into life. We are now begotten of the spirit by the word of truth that we should be a kind of first fruits, but we do not reach birth until we are raised (from the dead) spiritual bodies. Our new nature lives in these mortal bodies as in a house--"But we know that if our earthly house of this (building) were dissolved, we have a building of God," etc.--our spiritual, immortal condition.

But, beloved, the new life would be easily choked, and Paul assures us that when thus begotten of the spirit through the

R279 : page 138

truth, "if we live after the flesh we shall die (lose our life principle), but if we through the spirit do mortify (put to death) the deeds of the body (human nature) we (as new creatures) shall live;" for the sons of God are all those led by the spirit of God.--Rom. 8:13,14. The work of crucifying must take hold upon all our actions--"For he (begotten of the spirit) that soweth to the flesh (lives in wilful sin) shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."--Gal. 6:8. It is a rugged, steep, narrow way that leads to life, and were it not that strength is furnished us for each successive step of the journey, we never could reach the goal; but our Captain's word encourages us--"Be of good cheer, I have overcome," "my grace is sufficient for thee." The whole race was in the broad road and going down to destruction --death-- until Jesus opened the narrow way, bringing life and immortality to light through the Gospel; i.e., he made it possible for us to reach it, by paying our ransom on the cross and making us free from sin, and becoming also our example and leader into the divine life.

Thus he opened up for us a new and living way through the vail, that is to say, his flesh.--Heb. 10:20. As we have seen, we were created on the perfect natural plane (represented in Adam) and no higher hope than that of being natural men was ever held out, until Jesus paid our ransom price--that is to say, his flesh, and opened up this new way (though a narrow, difficult one) by which believers could go beyond the vail--beyond the natural condition into the spiritual. ["For the things that are seen are temporal--natural--but the things that are not seen are eternal."--2 Cor. 4:18.]

We can hardly impress too strongly the fact that all of the promises ever held out to the Jews, during previous ages, were only such as pertain to the natural man--i.e., natural life, prosperity and blessing. The first offer of anything spiritual was made by Jesus to those who believe on him during this Gospel age. These are promised, that in the resurrection they shall be spiritual bodies--"That which is born of the spirit is spirit." But notice that though this promise of spiritual instead of human existence is to all believers, yet there is a still higher promise made to some of the believers, viz., Immortality. There is a vast difference between everlasting life and immortal life; the first signifies an ever-continued existence, which may be dependent on circumstances, as for instance, angels and men. Adam, if he had kept his first estate of sinless perfection, would

R279 : page 139

have "lived forever;" and angels, though of a higher nature than human, have life continued to them on the same conditions of obedience; and some of them, "those angels who kept not their first estate" of purity and sinlessness ("the devil and his angels") are to be destroyed--have life taken from them.

It will be seen then, that everlasting life may be enjoyed by creatures of God on either the natural or the spiritual plane, and that the condition upon which it may be enjoyed is everlasting obedience to the author and fountain of life--God.

R280 : page 139

This everlasting life is guaranteed to all creatures who use their life in harmony with God's will. It was on this account the world needed both, a Redeemer to pay for them the price of sin--death, and a Restorer to bring them again to the condition of perfection enjoyed by Adam, in which it was possible to render perfect obedience to God's will; which ability to obey was lost through sin.

Now let us notice the difference between everlasting life and immortal life. Immortal life is everlasting, but it is more: it is a life which cannot cease under any conditions; a life power inherent in the being possessing it, not supplied by food or other conditions, as is all other life, both of angels and men. "Man did eat angel's food."--Psa. 78:25.--"Of every tree of the garden thou mayest freely eat."--Gen. 2:16.) In a word, as already scripturally expressed, it is to have "life in himself," to be a fountain of life--a means of supplying life to others.

With this, which we believe to be a scriptural definition of immortality, who for a moment would wonder that it was originally possessed only by God the Father--"the King eternal, invisible, the only wise God," "who only hath immortality?" (1 Tim. 1:17, and 6:16,) or that in due time it was bestowed upon our Lord Jesus, as we read--"As the Father hath life in himself, (immortal,) so hath he given unto the Son, that he should have life in himself." Jesus, before he "took the form (nature and life) of a servant," and "was found in fashion as a man," was, we understand the Scriptures to teach, a spiritual being--i.e., a spiritual, and not a human body. He was the chiefest of all God's creatures--"the beginning of the creation of God."--Rev. 3:14. Yet, to our understanding, he did not, at that time, possess immortality; though, like angels and all intelligent beings living in obedience to the Creator, he was guaranteed everlasting life as long as obedient.

This life, which, according to God's plan, he had a right to possess, he desired to give as a ransom for ours. But how

R280 : page 140

should he do it? If he died, a spiritual being, it would have done us human beings no good whatever. It was a human, and not a spiritual being, which was condemned to death, and God's law of "an eye for an eye" and a "life for a life," demanded a human sacrifice for human sinners. Nay; had ten thousand spiritual beings died, that could never have redeemed mankind, any more than could ten thousand "bulls and goats, which can never take away sin."--Heb. 10:4. Neither a higher nor a lower order of beings could redeem; it required a man to redeem mankind. Therefore, this spiritual being changed his condition of existence from the spiritual to the human, and on earth was known as Jesus. It was not a death of the spiritual being, but a transferrence of life from a higher to a lower plane of existence--the perfect plane of being, which Adam had forfeited by sin.*

The penalty of Adam's sin was death (everlasting,) and when Jesus took his place he became subject to that penalty--eternal death. Jesus, as a man, then, in order to redeem man must give up forever his human existence. This giving up was at the time of his baptism, and his death was typified in that act. But after giving up, or consecrating his life as a ransom, he was three and a half years in actually giving it up--spending it in the service of others and finally ending it on the cross. When he consecrated himself unto death (at baptism), he received his begetting of the spirit to the new life--the divine, immortal life; and at his resurrection he was born to that new nature and life, a spiritual body, and never again took the human, which he had given as "a ransom for many." In all of this he is the pattern, or leader of all the "little flock," who consecrate and sacrifice the human, and "become partakers of the divine nature."

Thus "Christ died for our sins according to the Scriptures"-- "A body hast thou prepared me for the suffering of death," etc., "and being found in fashion as a man, he humbled himself unto death, even the death of the cross." Thus he died as a man for mankind, or as Paul expresses it: "Since by man came death, by man came also the resurrection of the dead."--1 Cor. 15:21. He died the just [man] for the unjust [men] that he might bring us to God.--1 Pet. 3:18. We next notice, that the thing given for the life of the world, was the life of Jesus (the man): "For

R280 : page 141

the Son of Man came...to give his life a ransom for many" [lives].--Mark 10:45. Notice again that the life Jesus gave was all the life he possessed--it was his life. In the parable of the treasure hid in the field, (Matt. 13:44) "the Kingdom of Heaven is likened unto a treasure hid in a field ['the field is the world' of mankind--the bride of Christ, the hidden treasure,] which, when a man [Jesus] hath found, he goeth and selleth all that he hath and buyeth that field." Jesus gave his all and so must those who would be joint-heirs with him, walk in his footsteps and sacrifice earthly life.

---

*Such a transference, or change of life, from one condition to another, will occur, when "we, who are alive and remain, shall be caught up to meet the Lord," "changed in a moment" from human to spiritual conditions. In Jesus' case the life was transferred from a higher to a lower plane of being; in our case, it will be from the lower to the higher. Our life will be swallowed up of immortality, or perfection of life.

Now, as an immortal being cannot die, it seems clear that Jesus did not have immortality when he died. It would be impossible for an immortal being to suffer pain or to die. But Jesus assures us that "the Father hath given unto the Son that he should have life in himself."* When was it given unto him? Paul tells us it was after he died,--at his resurrection. Hear him: "Christ Jesus, who being in the form of God [a spiritual being] thought it not robbery to be equal with God; [to speak of himself as being a member of God's family--the Son of God"-- John 10:35,36] but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. "WHEREFORE, [because of this obedience--death on the cross, etc.] God also hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth, ['they that are in their graves'--the dead], and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."--Phil. 2:6-11. "That all men might honor the Son, even as they honor the Father."-- John 5:23.

From this and other Scriptures it seems evident, that, while Jesus had held a very high position in the spirit world before taking the human nature and form, yet the position occupied by him since he ascended up on high, is a much higher one--"Him hath God highly exalted," etc.,--and the word wherefore, (on this account) used by Paul, clearly shows that the high exaltation came as a reward for the self-sacrifice and obedience even unto

death. This high exaltation consisted in part of the glory of power, which will be fully displayed and exercised during the Millennial age. But who can doubt that one of the chief elements of that high exaltation was immortality, heretofore possessed only by "the King of kings and Lord of lords, the only wise God?"

---

*Jesus, after he had consecrated himself and had been begotten of the new, divine nature, spoke of the new life which was promised him, and which he received fully at the resurrection as though he had already received it; just as it is said of us--"He that believeth...hath everlasting life."

This mighty one--Jehovah--received our Lord, the perfect one, whose life and death were one grand expression of love to God and to men, into oneness of life, as well as of glory and power with himself, which would imply his becoming the son of God, with power, (in a higher sense than before) and a partaker of the divine nature. How fitting, too, that he, whose work it is to restore the human race again to perfection of earthly being, should be a fountain of life!

Every action should have a motive; and when Jesus came into the world and died for our sins, it was the result of one or more motives. And so we find Paul, in exhorting the church to a life of self-sacrifice, pointing to the prize of our high calling as a motive or incentive to energy and perseverance; and he refers to Jesus as our example, saying: "Consider him that endured -- ...looking unto Jesus, the author and finisher of our faith; who, for the joy set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."--Heb. 12:2,3.

The joy set before our Lord was threefold: first, to ransom a race of beings from sin and death, and restore them to the perfection of their being; second, as a reward for his faith in God's promise, and obedience to his will, he would be exalted to the right hand (chief place) of power, and have inherent life ("life in himself,") the divine degree--immortality; third, he might bring some of the human race to the higher plane of being --the spiritual. To these he would be both redeemer from death and leader--to as many as believed on him, "to them gave he power to become the sons of God."--John 1:12. These could also become partakers of the divine nature (2 Pet. 1:4), be associated with him as his Bride--become heirs of God, and joint-heirs with himself.--Rom. 8:17. But how should these ever be counted worthy of exaltation to such a position of glory and honor, side-by-side with him who is the express image of the Father's person? By following in his footsteps: he became the leader of a "little flock" of believers, who, after being redeemed by his sacrifice, should, by following his example-- giving up the human life, will, ambition, etc., and walking after

R280 : page 143

the law of the spirit, be counted worthy to become his Bride. These suffer with him, that they also may be glorified together (with him.)--Rom. 8:17. Yes, this was a part of his mission, and therefore a part of his joy--to bring up some of the human family to the divine nature. So we read: "It became him (God)

R281 : page 143

for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation (Jesus) perfect through suffering."--Heb. 2:10. Jesus must go through the most severe trials to prove his obedience to the Father's will before being entrusted with the high honor of glory and immortality. And he came off victor--proved his perfection by obedience even unto death. He was tried and not found wanting; "tried in all points, like as we are, yet without sin;" he won the "prize of his high calling--the joy set before him."

At the resurrection of Jesus we reach a point of time where two beings possess the principle of immortality--the Father and the Son. Now we learn that this principle of immortality is promised also to the Bride of Christ. Who then will constitute the Bride? Jesus tells us, "many are called and few are chosen." Paul estimates that many run, though few so run as to obtain the prize of the high calling; yet Jesus assures the little flock who do so run that "it is the Father's good pleasure to give [them] the kingdom." Not all believers then, nor even the majority, but a "little flock" who overcome the world, will constitute the Bride-

-the Lamb's wife--"To him that overcometh will I grant to sit with me in my throne."--Rev. 3:21.

We have already seen that the Gospel church, when fully developed, will be composed of two classes. These two classes will embrace all who have believed in Jesus as the sin-bearer, and have consecrated themselves to his service--all who, during the Gospel age, have been begotten to a newness of life by the spirit through the Word, except a very few mentioned by Jesus, John and Paul as those who sin against the Holy Ghost, which sin hath never forgiveness. Paul, in Heb. 6:4-6, describes those committing this sin as having been once enlightened and having tasted of the heavenly gift and of the good word of God, and the powers of the world to come, and being made partakers of the Holy Ghost, (i.e., begotten by the holy spirit); nevertheless they crucify to themselves the Son of God afresh and put him to an open shame...(Heb. 10:29) counting the blood of the covenant, wherewith they were sanctified an unholy thing, and doing despite unto the spirit of grace. In a word, these are open, wilful apostates (not weak, backsliding Christians,

R281 : page 144

whose love is chilled for a time by contact with the cold world.) These apostates will die the second death, but all others of the church being begotten of the spirit, will in due time, at the resurrection be born of the spirit to spiritual conditions--spiritual bodies. But many, though believers, have not continued to grow up into Christ, but have remained children, consequently were too weak to overcome the world. They are bound by the world's customs, business, money-making, pleasures of this life, honor of this world, etc., and do not follow the "Captain of their salvation" in the "narrow way," and such must have much scourging and discipline before the fleshly nature is subdued; such must go through a time of trouble--be "delivered over to Satan [evil] for the destruction of the flesh, that the spirit [new nature] may be saved in the day of the Lord Jesus."

This class constitute the majority of all the Christian church --the "great company who come up [to the spiritual condition] out of [through] great tribulation and wash their robes and make them white in the blood of the Lamb."--Rev. 7:14. The few, the "little flock" will win the prize for which all are called to run. The prize of our high calling is, to become "heirs of God, joint-heirs with Jesus Christ our Lord," or as again expressed: We "seek for glory, honor, and immortality."--Rom. 2:7. If you would realize its grandeur, think for a moment that this is the same prize for which Jesus ran; the same joy that was set before him--Glory, Honor, and Immortality. He has been exalted, and now of the many called to share with him, in the honor and glory of his exalted position, the few who will be chosen, are making their calling and election sure by walking in "the narrow way"--"the way their leader trod." And we repeat, only the few win that prize for which all seek--glory, honor and immortality. "If we be dead with him [to the fleshly nature] we shall also live with him."--Rom. 6:8. As Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."--Rev. 3:21.

These overcomers who worship not the symbolic beast or image (Rev. 20:4) constitute the first resurrection, of which Jesus was the first-fruits: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power [because they are immortal], and they shall be priests of God and of Christ and shall reign with him a thousand years."--Rev. 20:6.

Here, then, are the conditions upon which we may attain to

R281 : page 145

the highest position in the gift of God. Nor should we be surprised that the way that leads to life is narrow, when we realize the grandeur of the life to which it leads. The masses of the church, as we have seen, walk not in the narrow way and consequently do not receive the prize of our high calling. Though begotten of the spirit, they try to walk upon a middle road; they try to keep both the favor of God and the favor of the world, forgetting that "the friendship of the world is enmity against God," and that the instructions to those running the race for the prize are "Love not the world," "Seek not honor one of another, but that which cometh of God only."

These, who, as we have seen, "love the present world," receive a scourging and purifying by fire of trouble, and are finally received into the heavenly--spiritual condition. They will have everlasting life as angels have it, but will lose the prize of Immortality. These shall serve God in his temple, and stand before the throne, having palms in their hands (Rev. 7:9-17); but though that will be glorious, it will not be so glorious as the position of the "little flock" who shall be kings and priests unto God, seated with Jesus in his throne as his bride and joint heir, and with him crowned with Immortal, divine life.

The balance of our race now thronging the broad road to death are to be restored because their guilt and sin are atoned for and will be remitted. As through the disobedience of one man all were placed upon the broad road and swallowed up of death, so, through the obedience of one (Christ), all will be forgiven and brought back to life. But when brought back to "their former estate"--the perfection of the original--they will not have life in the same sense that the Divine family will have it. Theirs will not be life in themselves, but supplied life. The restored race will, no doubt, live eternally. God will supply the means of continuing their life as long as they are obedient, and that, we are told, will be forever. Doubtless their present experiences with sin will prove a blessing throughout eternity.

The words Incorruptible, Incorruption, Immortal, and Immortality are translations of the Greek words *athanasia, aphtharsia,* and *aphthartos.* (These words have the same significance, viz., "Incapable of corruption--decay--death." "Having unlimited existence."--Webster.) These occur in all only eighteen times, in Scripture and are always used in connection with God or the saints, and are never associated in any way with angels, mankind, or lower orders of creation.

With a glimpse of this "crown of life which fadeth not away"

R281 : page 146

and the honor and glory associated with it, who will say that our all-wise Father has made the pathway too difficult? Its difficulties will act as a separating principle to separate and refine a "peculiar people," "a little flock," to be "heirs of the kingdom," "heirs of glory," heirs of God and joint heirs with Jesus Christ our Lord--if so be that we suffer (death) with him.

As we toil upward on the narrow way, angels look on amazed at the grandeur of the plan which is able not only to rescue a fallen race from death, but to display "the exceeding riches of God's grace and loving-kindness towards us who are in Christ Jesus."--Eph. 2:7. And it will yet be more clearly seen in the ages to come. Yes, when the plan was first foretold through the prophets, angels desired to look into it and to know concerning the time, and manner of time of its fulfillment (see 1 Peter 1:12), and an "innumerable company of angels" still watch our progress and gladly become "ministering spirits," "sent forth to minister for those who shall be heirs of salvation" (Heb. 1:14), and soon be their rulers: for, "know ye not that ye shall judge (govern) angels?"--1 Cor. 6:3. The Father, too, who has called us with so high a calling, looks upon us with loving sympathy, and desires that we make our calling and election sure by complying with the conditions. And there is another who watches us with intense interest: it is he who redeemed us from death by his own precious blood and invited us to become his Bride and joint heir. If he loved us with such love while we were yet sinners, judge of his love now that we are his betrothed. He knows all about the narrow way--was tempted in all points as we are, without yielding, and now he stands ready to succor and strengthen us as we need and ask his help.

In view of all these things, let us, brethren and sisters, "come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in every time of need," while we fight the good fight of faith (warfare of the new against the old nature) and lay hold on eternal life.

R282 : page 146

THE BROAD ROAD TO DESTRUCTION.

THE road is so steep that when once we are fully started upon it, it seems almost impossible to avoid running headlong to its end. Six thousand years ago, Adam, (and we in him as a race of human beings,) was driven from the garden of Eden, because of sin, and sentenced to destruction; God's law being that any

R282 : page 147

creature who will not live in harmony with his law shall not live at all. "The soul (being) that sinneth, it shall die."--Ezek. 18:4. Thus God drove us out from the life-giving trees of Eden, saying: "Dying thou shalt die." And as a sinner condemned to destruction, our father Adam started forth upon the "broad road" which leads to it. Slowly he walked in that way; he hasted not to its end for nine hundred and thirty years. As years rolled on, and the path became more and more smoothly worn, the race sped more rapidly to destruction. The way becomes daily more glazed and slimed and slippery with sin, and the various appliances for hastening men to death, in use by "him that has the power of death, that is, the devil."--Heb. 2:14. And not only is the way more slippery, but mankind daily loses the power of resistance, so that now the average length of human life is about thirty years. We get to the end of this broad road nine hundred years quicker than did the perfect man. In fact, so weak and degraded has our race become, that its condition is painfully described as "prone to sin as the sparks to fly upward." So, then, as we look about us, we can pity, as well as abhor, the murderer, the licentiate, the thief, the liar, and the drunkard. We abhor the sins, but we pity the poor fellow-being so degraded as to be under their control, and God loves and pities them too; and hence he has made provision (as other Scriptures have shown us) whereby Christ died for and redeemed all on this broad road, and in due time will restore them to their first (Adamic) estate. But let us, if we see the "narrow way," walk in it, and thus be prepared and permitted to share in the work of restoring all things.

===================

R282 : page 148

PART IX.

THE THREE GREAT COVENANTS.

A COVENANT is an agreement. God, who knows the end from the beginning, never made a covenant which he could not and will not fulfill. Covenants may be conditional or unconditional: where a conditional covenant was made, i.e., where each party to it was bound to do certain things, it was customary to appoint a mediator--a person who stands between and whose business it is to see that both parties keep their covenant. God has made several covenants, but three in particular, which we wish now to consider briefly. These are, first, the "covenant with Abraham;" second, the covenant of "the Law;" third, the "New covenant."

The first one reads: "In thee and in thy seed shall all the families of the earth be blessed." This covenant we understand to cover two classes--Abraham and his seed through Isaac, and he whom Abraham typified--Jehovah and his seed through Jesus. The blessing comes first through the God-seed--Christ and his brethren, the church, reaching, blessing and restoring the fleshly seed first, and through them extending to and blessing all the families of the earth. Thus we see how the blessing will "be sure unto all the seed."--Rom. 4:16. Now, we inquire, are there any conditions to this first covenant? If there are--it is possible that Abraham and his seed might fail to keep their part and so the conditions and covenant being broken, God may never fulfill that covenant. But, we answer, there were no conditions. God did not say, Abraham, if you and your seed after you will obey me, I will do thus and so, but he simply tells Abraham what he intends doing. That covenant then cannot pass away, nor be altered, nor added to,--(Gal. 3:15,17,)--it must be fulfilled just as it reads. The seed must come and the seed shall bless all the families of the earth. How much this is in harmony with the teaching of a "restitution of all things!"-- Acts 3:21. If further evidence that this first covenant was unconditional be desired, it is found in the fact that no mediator was appointed; none was needed since there was only one party

R282 : page 149

(God) who covenanted anything--Gal. 3:20. That covenant was confirmed by an oath.--Heb. 6:13-18. The second covenant we wish to consider is "the Law." It was delivered to Israel at Mount Sinai. Unlike the first, it had conditions--if Israel would obey the Law, they should be "a peculiar treasure above all people:" for, says God, "all the earth is mine, and ye shall be a kingdom of priests and an holy nation."--Exod. 19:5. Then follows the words of their covenant.--Exod. 20 to 23. Moses declares, (in harmony with Gal. 3:17,) "The Lord made not this covenant with our fathers [Abraham, etc.] but with us, even us who are all here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, and I stood between the Lord and you at that time."--Deut. 5:2-5.

The whole world were sinners but knew not to what extent; they knew not that they were so depraved that they could not keep God's law perfectly. And it was God's object in making the Law Covenant, to prove to Israel their own imperfection and inability to live in harmony with God. Therefore he said to them, after making the conditions of the covenant and when the people had accepted it, "Ye shall therefore keep my statutes and my judgments which if a man do he shall live."--Lev. 18:5; see also Rom. 10:5, and 7:7,12,13,16.

Therefore, when God made this second covenant, he knew that Israel would never realize the promises therein given, because they would not be able to keep it--all being sinners--for "by the deeds of the Law shall no flesh be justified." "That no man is justified by the Law is evident."--Gal. 3:11. But the Law was of some service to them, in that it furnished a check upon idolatry and immortality, and thus as a schoolmaster, it prepared them for Christ and the new covenant.--Gal. 3:19, and 4:1.

The Law Covenant was ordained in the hands of a mediator --Moses; and that covenant and its mediator were a shadow, or type of the future "New covenant" and its mediator--Christ. Moses typically bought all Israel with the blood of the bullock and goat, which typically represented his own blood--life. He typically bought them and left them the conditions of the Law as a legacy. For a covenant is of force after men (the ratifiers or mediators) are dead...."When Moses had spoken every precept to all the people, according to the Law, he took the blood of bulls and of goats, with water and scarlet wool and hyssop, and sprinkled both the book--(the Law)--and all the people, saying: this is the blood of the covenant which God hath enjoined unto you."--Heb. 9:16-20. When Jesus came he was born into the

R282 : page 150

world--"under the Law," and by perfect obedience to it he became the heir of all the earthly promises contained in that Law covenant--but more, he was begotten of God and was the Seed of Abraham, and as such was heir of the first covenant also. --Gal. 3:16. In the person of Jesus then, the second (Law) covenant passed away, being fulfilled: and the first--(Abrahamic)-- covenant began to be fulfilled: for it will not be completely fulfilled until "all families of the earth" are blessed by Christ.

This blessing of mankind is made the basis of a "New Covenant" between God and man. This, like the "Law" covenant, has conditions, some of which bind God and some bind mankind. Mankind will be required to keep God's perfect Law. [He could not give an imperfect one--the Law given to Israel was "holy and just and good."--Rom. 7:12.] Any other Law would be unjust and bad then; consequently, God must give in substance the same Law which Jesus said was briefly comprehended in this: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself." So far as man's obligations are concerned then, they will be the same under the "New" that they were under the Law covenant; the difference consisting in this, that under the "New" God will actually take away man's sins instead of typically (as under the Law.) When

God actually takes man's sins away and its penalties (mental and physical imperfections and death) then, and not until then, will they as perfect men be able to keep God's perfect Law.

"Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah....This shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward part and write it in their hearts, and I will be their God and they shall be my people, for I will forgive their iniquity, and I will remember their sin no more." "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity."--Jer. 31:29. "And in that day, I will make a covenant for them with the beasts of the field and with the fowl of heaven, and with the creeping things of the ground, and I will break the bow and the sword and the battle out of the earth."--Hos. 2:18. See also Jer. 32:37-41; Ezek. 37:12,14,26. It may easily be seen that these conditions are not yet fulfilled. The sour grape of sin still sets all mankind on edge--the law of sin, the stony heart, still remains in mankind:

R282 : page 151

God has not yet taken it away and given them instead a heart of flesh (perfect manhood) with his law--Love--graven thereon. The beasts and fowl are not yet in harmony with man. He was given dominion, glory, and honor, but through sin lost it almost entirely; but soon he will be restored, and all nature will recognize in man her ruler. But it may be asked--Upon what conditions will God take away and blot out man's transgressions? We answer, unconditionally: according to the provisions of the

R283 : page 151

first covenant, a seed was to come, and secondly it was to bless all. The blessing is the removal of man's load of sin, through the death of the seed, who died the just for the unjust. This (third) "New Covenant" like its shadow, the Law, has a mediator, because there are conditions, and two parties to the covenant. As under the Law Covenant Moses was the mediator, so is

"JESUS THE MEDIATOR OF THE NEW COVENANT,"

and to him God looks for the fulfillment of the Law; and to him Israel and the world look for ability to comply with its conditions, viz., restitution. As the mediator, or testator then, Jesus must die to leave mankind the legacy--of forgiveness and restoration promised in the New Covenant. He did thus die and bought all with his own precious blood, and soon is to commence the great work of applying the blood--cleansing from all sin. As typically Moses took the bunch of hyssop and scarlet wool, and therewith sprinkled of the ratifying blood both the book (Law) and all the people, (Heb. 9:19,) so with the New Covenant, it must be ratified with blood, and the mediator gives his blood (life) and then (soon we believe) he will begin the work of sprinkling with this cleansing blood and with the pure water of truth. He will sprinkle both the book (Law) and people, bringing the people into harmony with God's law-- "Love." No longer will their teeth be set on edge; no longer will they, when they would do good, find evil present with them; then, all shall know the Lord from the least to the greatest, and the knowledge of the Lord shall fill the whole earth.

But does some one inquire why the new covenant did not at once go into effect as soon as the mediator died? Why were not all the people sprinkled as soon as the blood was shed?

Ah! dear friends, that is the most wonderful part of it all: that is the part which shows "the exceeding riches of God's grace"-- "his loving-kindness toward us, in Christ." This is what Paul repeatedly speaks of, as the "mystery" hid during previous ages, viz., "Christ in you the hope of glory."--Col. 1:27. Jesus died

R283 : page 152

for and is to bless and restore all men; but before entering upon the work of restoring, he publishes among the great mass (all of whom he ransomed) the news of their ransom, and to all who have an ear to hear it he extends the privilege of taking up their cross and following him--of sharing with him in suffering evil for good, and promises these that if they do walk in his footsteps they shall be not only sharers of the sufferings, but also of the "glory that shall follow." "To him that overcometh will I grant to sit with me in my throne." We shall become heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."--Rom. 8:17.

This is the reason why the Gospel age intervenes between the death of Jesus and the blessing of the world: it is an age of death, an age during which we may if we will--"fill up what is behind of the afflictions of Christ."--Col. 1:24. We are then, joined with Christ in the sacrifice of the human life--"dead with him," and so far as the world is concerned, they are still waiting until the little flock--the members of the body of the mediator or testator (Christ) are "dead with him." We believe the sacrifice to be almost ended, and soon all who have shared death with him as members of his body shall be joined with him in the glory of power and share in the glorious work of applying the blood--cleansing the people. Moses did the sprinkling in the type and it will be the Great Prophet and Mediator in the antitype. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people."--Acts 3:22. This prophecy belongs to the "times of restitution of all things," and is quoted by Peter as applicable there.

That prophet, or teacher--"the Christ"--head and body, is now being "raised up" (to power), and soon the work of sprinkling and cleansing humanity begins; and the soul (person) who will not then obey and be cleansed shall be destroyed. In that age, the sinner a hundred years old will be cut off, though at that age he would be but "a child."--Isa. 65:20.

In a sense, the operation of the new covenant begins with the Gospel church, and lifts us from the plane of degradation and sin to a justified or reckoned-perfect condition, from which we can go forward in the "narrow way" becoming heirs of the first covenant.--Gal. 3:29. Let us briefly review these covenants as they are illustrated in a type or allegory.--(Gal. 4:22-31.) Paul

R283 : page 153

explained that Abraham's wife, Sarah, was a type of the first covenant made with Abraham, referring to "the Seed." As years rolled by, and no child came, they began to look for a fulfillment in some other way, and Hagar takes the place of a wife and bears a son, who apparently is to be the heir. So the original promise of God meant Christ, but he was not born until "due time," and in the meantime "the Law" was given from Sinai, apparently taking the place of the first covenant, and under the law covenant a fleshly seed was developed--fleshly Israel. But the first, or Sarah, covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the first (or Sarah) covenant; i.e., Christ Jesus and the members of his body--spiritual Israel. This is as far as Paul carries the type, because speaking only of the two seeds, natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make "a new covenant," "after those days," we naturally inquire: Why was not this new covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Gen. 24:67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, (illustrating how our heavenly Bridegroom will receive his Bride at the end of her journey, and bring her into possession of and associate her with himself, in the enjoyment of all things promised in the first (or Sarah) covenant.) Then we read after Isaac's marriage: "Then, again, Abraham took a wife, and her name was Keturah," thus illustrating as plainly as a type can, the "New covenant."

Each of the first two covenants bore but one offspring. The first, the "heir of all things," (Christ Jesus and we his Bride,) and the second, fleshly Israel, beloved for the Father's sake. But the New Covenant (Keturah) bears six sons, which, taken with the one of Hagar, would be seven--a complete number--representing that all the fleshly children would be developed under the Hagar and Keturah, or "Law" and "New" Covenants.

The name Sarah means Princess; Hagar means flight or cast out; Keturah means incense or sweet; all of which are significant. Oh, how our covenant--the Royal--looms up above all the others! Let us not forget that we must die with Jesus, if we would LIVE and share in the glorious work of sprinkling and cleansing the world in the next age. "That by means of death ...they which are called might receive the promise of eternal inheritance."--Heb. 9:15.

====================

R283 : page 154

PART X.

AN EXPLANATION OF SOME SCRIPTURES FREQUENTLY MISCONSTRUED

THE RICH MAN AND LAZARUS.

THIS parable recorded in Luke 16:19, is generally regarded as being the utterance of our Lord (though nothing is said of his having uttered it), and we so regard it.

The great difficulty with many is, that though they call it a parable, they reason on it, and draw conclusions from it, as though it were a literal statement and not a parable. To think of it as a literal statement involves quite a number of absurdities; for instance: that the rich man went to hell because he had enjoyed many earthly blessings and have nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he is a sincere child of God, full of faith and trust--not because he was good, but simply because he was poor and sick. If this be understood literally, the only logical lesson to be drawn from it is, that unless you are a poor beggar, full of sores, you will never enter into future bliss, and if now you wear any "fine linen" and "purple," and have plenty to eat every day, you are sure to go to hades. Again, the place of bliss is "Abraham's bosom," and if the whole statement is literal, the bosom must be literal, and would not hold very many of earth's millions of sick and poor. But why consider the absurdities? All unprejudiced minds recognize it as a parable.

As a parable, how shall we understand it? We answer, that a parable is one thing said, another thing meant; we know this from some of the parables explained by Jesus. For instance, the parable of the "Wheat and Tares." From his explanation we learn that when in that parable he said wheat, he meant "children of the kingdom;" when he said tares, he meant (to

R283 : page 155

those who would understand the parable) "the children of the devil;" when he said reapers, angels were to be understood, etc. (See Matt. 13.) So you will find it in every parable explained by our Lord; the thing said is never the thing meant; consequently in this parable "a rich man" means something else. Lazarus and Abraham's bosom are not literal, but represent some class and condition. In attempting to expound a parable such as this, an explanation of which our Lord does not furnish us, modesty

R284 : page 155

in expressing our opinions regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our view upon the reader, except so far as his own truth-enlightened judgment may commend them, as in accord with God's Word and plan. To our understanding "the rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, they had "fared sumptuously every day"--being the especial recipients of God's favors. As Paul says: "What advantage then hath the Jew? Much every way; chiefly, because to them was committed the oracles of God."--[Law and Prophecy.] The promises to Abraham and David invested this people with royalty, as represented by the rich man's "purple." The ritual and (typical) sacrifices of the Law constituted them, in a typical sense, a holy nation--righteous--represented by the rich man's "fine linen." [Fine linen is a symbol of righteousness.--Rev. 19:9.]

Lazarus represented the Gentiles--all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those blessings which Israel enjoyed; they lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but in moral sickness, pollution, and sin they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry nor have any dealings with them.--John 4:9. As to the "eating the crumbs (of favor) which fell from the rich man's table" of bounties, Jesus' words to the Syro-Phoenician woman give us a key. He said to this Gentile woman--"It is not meet (proper) to take the children's (Israelites) bread and give it to the dogs" (Gentiles); and she answered, "Yea, Lord, but the dogs eat of the crumbs that fall from their master's table."--Matt. 15:27. Jesus healed her daughter, thus giving the desired crumb of favor. But there came a time when the typical righteousness ceased--when the promise of royalty ceased

R284 : page 156

to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof.--Matt. 21:43. The rich man died to all these special advantages and soon he (the Jewish nation) found himself in "gehenna fire"--a cast-off condition, in trouble, tribulation and affliction, in which they have suffered from that day to this.

Lazarus also died: the condition of the Gentiles underwent a change, and from the Gentiles many were carried by the angels (messengers, apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faith-full and receives to his bosom all the children of faith--who thus are recognized as the heirs to all the promises made to Abraham. For the children of the flesh, these are not the children of God, but the "children of the promise are counted for the seed" (children of Abraham) "which seed is Christ," and "if ye be Christ's then are ye (believers) Abraham's seed (children) and heirs according to the (Abrahamic) promise."--Gal. 3:29. Yes, the condition of things then existing terminated by death--at the death of Jesus--"for if one died for all, then were all dead." There the Jew was cast off and has since been shown "no favor," and the poor Gentiles who before had been "aliens from the commonwealth (the promises) of Israel and without God and having no hope in the world," were then "brought nigh by the blood of Christ" and "reconciled to God."--Eph. 2:13. If the two tribes living in Judea (Judah and Benjamin) were represented by one rich man, would it not be in harmony to suppose that the five brethren represented the remaining ten tribes, who had "Moses and the Prophets" as their instructors? The question relative to them was doubtless introduced to show that all special favor of God ceased to the ten tribes, as well as to the two directly addressed. It seems to us evident, that Israel only was meant, for none other nation than Israel had "Moses and the prophets" as instructors.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-31. How that because of unbelief, the natural branches were broken off, and the wild branches grafted in to the Abrahamic promises. In the parable, Jesus leaves them in the trouble, and does not refer to their final restoration to favor, doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us, that when the fullness of the Gentiles--the Bride--be come in "they (the Israelites) shall obtain mercy through your (the Church's) mercy." He assures us that this is God's covenant with fleshly Israel (they lost the higher--spiritual--promises, but are still the possessors

R284 : page 157

of certain earthly promises) to become the chief nation of earth, etc. In proof of this statement, he quotes the Prophets, saying: "The deliverer shall come out of Zion, (the glorified church,) and shall turn away ungodliness from Jacob," (the fleshly seed). As concerning the Gospel, (high calling) they are enemies, (cast off) for your sakes: but as touching the election, they are beloved for the fathers' sakes. "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God!"--Rom. 11:30-32.

HAVING A DESIRE TO DEPART AND BE WITH CHRIST.

Paul was a prisoner at Rome, awaiting freedom or death, he knew not which. He had, since entering the ministry, gone through an eventful career and endured much suffering. He recounts to the Philippian church that, though he has suffered much, it has resulted in the furtherance of the gospel. Therefore he rejoices. Then he muses, wondering whether it is the will of God that he continue to live, preach, write, and suffer, and thus be a blessing to the church, or whether he has done his work and will rest in death, being at the same time an illustrious martyr. And he asks himself, as it were, the question: Which would you prefer to do if it were left to your decision? and concludes that he would not know which of the two things to choose; but he knows of a third thing which he would be in no doubt about if he were at liberty to choose it. He is in a strait between two, having a desire for the third.

The "Emphatic Diaglott" translates the passage thus: "Christ will be magnified in my body by life or by death. Therefore for me to live is Christ, and to die is gain. But if to live in the flesh, this to me is a fruit of labor; and what I should choose I do not exactly know: I am indeed hard pressed by the two things. I have an earnest desire for the RETURNING and being with Christ, since it is very much to be preferred."--Phil. 1:23.

An explanatory foot-note says, relative to the Greek Analusia, rendered returning, as above: Analusia, or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in common version, because it seemed a matter of indifference to him which of the two--life or death--he should choose; but he longed for the analusia, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word analusia occurs in Luke 12:36, and is there rendered return. "Be you like men waiting for their master when he will return," etc.

====================

R284 : page 158

PART XI.

COUNTING THE COST.
HOW MUCH WILL YOU GIVE?

DEAR friends we are not going to pass around the contribution box now, but thinking this to be an all-important question, one upon which depends, perhaps, as much the interest of every one of us, as any question we could propound, let us each for himself carefully consider--How much will you give for the gospel of Christ? But do you say, is it not a free gospel? Does not the prophet say "Ho, every one that thirsteth, come ye to the waters, and he that has no money come ye, buy, and eat; yea, buy wine and milk without money and without price?" Yes, that is a correct quotation, but there is nothing in the passage quoted to indicate that a man who has money can have the gospel and still keep his money; those who are to have it without money are those who have no money to pay. But sincerely, my brother, my sister, my friend, HOW MUCH will you give for the gospel? It is exceedingly valuable and you should not expect to get it for nothing, you should not be willing to take it for nothing if you could, neither can you expect to give an equivalent for it, for "its price is beyond rubies, and all the things thou canst desire are not to be compared unto it."

Now if you have some faint idea of its value, perhaps you will be willing to make some offer for it. Offerings are in order for it now, this is "the acceptable (receivable) year of the Lord," and we are close to "the day of vengeance of our God:" and if you want a chance in the high calling, you need to be quick and prompt about it; we expect the quota under this call will soon be filled, and hope you will not be among the number who will "stand without knocking and saying open unto us," when it will be forever too late. Again we ask, How much will you give?

R284 : page 159

Suppose we consider the word give first in the sense of yielding, "give ear," are you willing to give your attention and thought to this gospel? Are you willing to bend your mind to it? Are you willing to carefully, prayerfully and persistently consider it? Are you willing to give it all the thought which you have hitherto given to matters of little or no importance? Consider it well; think of the hours you have spent reading works of fiction, wit and humor, perhaps in playing some sort of game for diversion, or even in reading history or secular news, mainly for the purpose of being considered "well informed," or possibly for the purpose of being qualified for some position of honor (worldly)

R285 : page 159

or fame. Are you willing to give way, to give that attention to the gospel that you have to these? Do you answer in the affirmative? That is well so far, but that is not enough. Are you willing (notice, these questions are for you to answer to yourself in the present tense, not to-morrow) to give in the sense of quitting; are you willing if this gospel requires it, to give place to principles which will antagonize those which you have hitherto entertained? Are you willing to have a radical change made in your mind, and in your manner of reasoning, i.e., so that instead of reasoning from an earthly or natural standpoint, it shall be from a spiritual or gospel standpoint? Earthly wisdom would reason, "if thine enemy hunger let him starve," and everything else on the same line, but heavenly wisdom waits to have our heavenly Father who understands all the weaknesses of our natures, and all the influences that have been brought to bear upon us, adjust matters for us, instead of taking them into our own hands and managing from an earthly plane, and with earthly wisdom; that is to say, looked at from an earthly standpoint, we resign our own wisdom and become fools for Christ's sake. You think that is giving considerable do you? Well it is, but you cannot become a vessel fit for the master's use without. Are you willing? Yes. Very well, that is good, but that is not enough, for this gospel very likely will reveal to you that very many things which you have hitherto considered harmless in their nature are really very injurious to you, and you will be called upon to give in the sense of abandoning, i.e., to let go of in the sense of never taking hold again--a long good-by--to the things you once loved; among them may be earthly hopes and expectations; this heavenly wisdom will teach you that all these are transitory and vain, and that the more you depend upon them the more you will be deceived by them, and the greater will be your disappointment, for your expectations will fail to be realized, and

R285 : page 160

your hopes will be blasted. You will find everything turned around under the influence of the gospel, and that the things which are highly esteemed among men are abominations in the sight of God.--Luke 16:15. Notice the words "highly esteemed among men;" earthly things needful for our physical well-being are not to be despised, nor will heavenly wisdom prompt us to despise them, nor are they the things referred to as highly esteemed among men, for men will sacrifice these for worldly honor and wealth. If you will give way to the influences of the gospel upon you, you will be led to abominate that which is HIGHLY esteemed among men.

Let us see what things are highly esteemed among men; what do they make the greatest sacrifice for? Probably the greatest effort that men make is to be worshipped; honor, fame, a name among men; not so much to be superior as to be regarded superior. To have men cast out your name as evil, that is a terrible thing for a man who knows nothing of the gospel of Christ; to lose his reputation is one of the greatest, if not the greatest, calamity that can befall a man; he will not mind as much the loss of his character, but the loss of his reputation is most terrible to the man of the world, for if you lose this you will lose your worldly friends mostly; some of them will stand by if you have plenty of money, but it will take a great deal even of money to hold many friends after your reputation is all gone: so if you relinquish your reputation for the sake of the gospel (nothing else should induce a man to part with it) you will be doing pretty well, you will be giving considerable. Do you think you can do it? Y-e-s? Well, can you not say it with emphasis? "By the grace of God I will!" That is good. You are giving yourself poor, after the wisdom of this world, aren't you? Never mind, look not at the things that are seen; they are temporal. But you have not given enough yet--Have you any money? (No, we are not going to pass the contribution box now.) Yes, some. Well much or little you will need to give it, not to pay for the gospel, but out of gratitude and that it may be sent to others, and there are some of the Lord's brethren living near your house that are hungry or sick and need help, so your (?) money will be needed, and with it will go those few friends who stuck by you for your money's sake after your reputation was gone; you found by bitter (blessed) experience that a great share of your friends left you when your reputation did, and now the rest of your worldly friends will go and you will be left alone. Will you do it? "Yes, by the grace of God I will!" The sting of death

R285 : page 161

(to the world) is past, isn't it? How much easier it is to say yes, now. Praise the Lord! But you have not given enough yet.

Now, my dear friend, you are not far from the kingdom. Will you sacrifice your ease, your comfort, yea, life itself if called upon? Will you let it be worn out, or burnt out, or in any way used up for the sake of the gospel of Christ? You will? Thank God! I am so glad; you will be so rich. Now let us look over this covenant. You have given your attention, your time, your mind, your reputation, your friends, your money, your life--seven items. You have given yourself poor indeed, haven't you? I acknowledge the fact: it is so, poor, very poor, and you have done this willingly. It makes me think of something I have heard, and while I am looking at you your countenance seems changed; you remind me of some one I have known. Ah, it comes to me now! Jesus of Nazareth was his name; why, how much you resemble him; you must be his brother. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich."--2 Cor. 8:9. Why, you have done just as he did and just what he intended when he said: "I have given you an example that ye should do as I have done to you."--John 13:15. Well, that is the best kind of will you could make, and I am glad to greet you as my brother; I also having done the same things--"for which cause he is not ashamed to call us brethren." --Heb. 2:11. You can afford to be poor and go about in disguise for awhile, now, inasmuch as you are an heir of the kingdom. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"--James 2:5. And now you will learn faster and be able to prepare yourself for regal employment in the royal family; for "if any man will (wills or wishes to) do his will, he shall know of the doctrine."-- John 7:17. You now belong to that company so aptly described by the poet when he said:

What poor despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

R285 : page 162

Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprized!

But why keep they that narrow road,
That rugged, thorny maze?
Why, that's the way their leader trod;
They love and keep his ways.

page 162

What! is there, then, no other road
To Salem's happy ground?
Christ is the only way to God;
None other can be found."

"ASK AND YE SHALL RECEIVE."

To as many as have carefully read this little pamphlet and become deeply interested in the subjects as herein presented, we would say: If you want further reading-matter on these subjects, write to us. If you are desirous of having preaching on these glorious themes, let us know, and we will endeavor to have the want supplied. If you want some of

These Pamphlets Free for your Friends,

whom you think would be interested in reading them, write, stating how many you can use judiciously.

We expect to issue soon a FREE TRACT, entitled, "THE TABERNACLE AND ITS TEACHINGS:"--Ask and ye shall receive.

Address, "ZION'S WATCH TOWER," No. 101 Fifth Avenue,
Pittsburgh, Pa., U.S.A.

====================

R286 : page 1

VOL. III.

PITTSBURGH, PA., OCTOBER AND NOVEMBER, 1881.

NOS. 4 & 5.

(TEN PAGES.)

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

====================

R286 : page 1

TERMS AS BEFORE.

We were too hasty in the matter of discarding the old terms from our paper as mentioned in the July number.

The government law regulating postage supposes that any paper offered gratis is an advertisement only, and will allow none such to go at newspaper rates, but charge four times as much for postage on them. By taking off the price we came in conflict with that law, and it cost us over eighty dollars for the lesson on the July issue.

We visited the Postoffice authorities at Washington, but could obtain no deviation from the law, and consequently are obliged to put some price on the paper, as before.

We can and do say this, however, there will be a special fund for the payment of subscriptions of all who want the WATCH TOWER but cannot afford to pay for it. To all such we say: Send your names, and the Lord will supply your subscription money. You need not be troubled about the matter.

===================

R286 : page 1

JEHOVAH'S FEET.

"Thus saith Jehovah, Heaven is my throne and earth is my foot-stool." Isa. 66:1. [Literal Hebrew trans.]

The word feet is sometimes used in Scripture, as in this text, to represent permanent establishment, or rest. Stephen, after quoting the above (Acts 7:49), adds the words: "What is the place of my rest"--residence?

Jehovah used his footstool before sin entered, but since then he has removed his presence and allowed sin to reign and Satan to be "The prince (ruler) of this world." (John 14:30.) In a typical way he established his presence among the Israelites in the Tabernacle and Temple, and in a higher and better sense, his presence has been in the Gospel church as in a shifting tent or Tabernacle, all through the Gospel age, but soon the Temple glory or his presence in the Glorified church--head and body--will be manifested to the world. And in that glorious reign of the Christ complete, typified by Solomon's peaceful reign, and under the shadow of that glorious temple with all its attendant power and glory, of which that made with hands was a type, all the families of the earth shall be blessed, and brought into complete harmony with God and all sin and every opponent of right, having been destroyed--then the knowledge of the Lord will fill the whole earth; the wilderness shall sing and the solitary place be glad. Then, all the ends of the earth (people) shall have remembered and turned to the Lord, and the glory of the Lord shall fill the whole earth.

Thus it is that Jehovah prepares and cleanses his footstool to place his feet there, that his presence may abide with the restored race of men and be their joy and blessing; and thus we read the declaration of Jehovah (Isa. 60:13): "I will make the place of my feet glorious."

In harmony with this same thought we find in Zech. 14:3,5, a description of when and how, Jehovah will establish his feet, or residence. This Scripture as well as some of those above quoted, which we have applied to the Father--Jehovah--are often misapplied to our Lord Jesus; and while Jesus and his church will doubtless be the active agents of Jehovah in subduing all things (Phil. 3:21), yet the fact remains, that the work here mentioned is Jehovah's, and the Hebrew text leaves no question about it.

We will quote and apply this prophecy: "Then shall the Lord [Jehovah] go forth and fight against those nations, as when he fought in the day of battle." The scene is laid in "the time of trouble," probably near its close, (perhaps, as we read the prophecy, about 1914 A.D.) It is surely during "the day of the Lord" (verse 1) when the first return of Israelites to Palestine will have taken place [a second and greater returning mentioned by the prophets evidently will not take place until after the time of trouble.] The Israelites will have been in comparative peace and security there and measurably free from the trouble which, meantime, will have been disturbing and overturning and impoverishing the nations of the earth. Their wealth and prosperity excite the cupidity of the nations, which we read come up against "my people Israel dwelling safely in their own land...to take a spoil and a prey." (Ezek. 38:8,12.)

The battle at first goes against Israel, as described in verse 2; then, the time having come for a manifestation of God's justice against the nations and his favor to his anciently favored people, He manifests his power and fights against the nations, not by Jesus and the saints appearing on a mountain with carnal weapons, but we read "as he (Jehovah) fought in the day of battle." Jehovah fought Israel's battles anciently without being seen by other than the eyes of their understanding.

Thus the Angel of the Lord slew (with death) the hosts of the Assyrians (Isa. 37:36); put to flight the Midianites (Judges 7:21), and "smote great nations and slew mighty kings." (Psa. 35:10.) And "as" he fought for Israel then, so he is to do again at their deliverance. The deliverance will be so great and marked, that they will recognize God's power and favor, and being blessed by being brought to a condition of nearness to God, in prayer and supplication, they will come to a full recognition of the fact, that as a people, they had rejected and pierced their Redeemer. "They shall look upon (recognize) him whom they have pierced," and shall all mourn because of Him. (Zech. 12:8,10.)

Verse 4: "And His (Jehovah's) feet shall stand (be established) in that day upon the Mount of Olives." This is another picture of the establishment of Jehovah's dominion. As the above description showed us how it will be manifested to Israel that God's arm is ruling, now we get the inside or spiritual view of the kingdom's establishment, and appropriately, symbols are used in the description. The feet of Jehovah standing or resting--the Mt. of Olives-- its location to the east (or sun-rising) of Jerusalem (the peaceful habitation) --the division of the mountain into two parts--the valley formed into which Israel will flee, &c.; these all we understand to be symbols; as also the reference in verses 6 and 7 to the day of the Lord being a dark day. It remains dark until the close of this period of trouble, or until the evening of that dark day, then--"at evening it shall be light;" that is when the day of wrath is over the Sun of Righteousness will arise with healing in his wings--blessing and restoring morally and physically.

A mountain is a symbol of a kingdom, and Mt. Olivet would signify Kingdom of Light and Peace. Then, in this "day of the Lord," already begun, Jehovah will establish himself in a Kingdom of light and peace. This, we believe, will be accomplished through his representative, Jesus, who takes his great power and reigns. The organization of his church--the dead by resurrection and the living members by change to the same condition (spiritual bodies), we understand to be the organization of the kingdom whose exaltation to power, invisibly smites and consumes evil systems and governments. (By the teaching of the Word, we understand that this organization of the kingdom began in 1878, and will be complete when the living members are "ready.")

This kingdom once established is Jehovah's foothold, and is to be the source of government from which shall emanate the laws, etc., for the guidance and blessing of mankind. (Another figure being Mt. Zion.)

The division of the mountain into two parts represents the two phases of the kingdom of God: one the higher, spiritual, invisible kingdom, composed of Jesus and the Gospel church; the other the earthly phase of the kingdom, composed of perfected fleshly beings, visible to humanity-- Abraham, Isaac and Jacob and all the prophets, and all those of past ages justified by their faith.

The valley represents a place of favor and protection, made and guaranteed by both the heavenly and earthly phases of kingdom power; and into this place of protection and safety Israel is represented as fleeing. Then they shall recognize him whom they have pierced.

The earthly phase of the kingdom will thus be seen to be essentially Israelitish, and according to the promises of God, ungodliness shall be turned from Israel (Rom. 11:26) and they shall come to the inheritance of the land, and promises vouchsafed to Abraham; and then the fleshly seed of Abraham will be used as the agents of Jehovah in carrying to the world the blessings purchased by Christ, the higher, spiritual seed of him whom Abraham typified--Jehovah.

This earthly part of the kingdom is to spread and increase until it fills the whole earth and is under the whole heaven, and the kings of the earth shall bring their glory and honor into it--by coming into harmony with its laws.

These two parts of the kingdom will be in perfect harmony; the earthly being under the control and direction of the heavenly. The law shall go forth from Mt. Zion, the spiritual phase, and the word of the Lord from Jerusalem," the earthly phase. (Isa. 2:3.)

Though in due time there will be an earthly element of the kingdom visible to humanity, which shall be a praise in the whole earth, yet in the

R287 : page 1

inception of the kingdom it will not have this double character. [Jehovah's feet stand on the Mount of Olives as one at first, before its division.] And so we read that when demanded of the Pharisees when the kingdom of God should come, Jesus answered and said: The kingdom of Heaven cometh not with observation, neither shall ye say, Lo here! or lo there!

R287 : page 2

for behold it will be in your midst. (Luke 17:20.) That is to say--the kingdom of God will be among but invisible to men in its coming. It is only after it has come and done a work, that the visible phase is due-- during the Millennial age.

It is for this kingdom in both its phases (especially the spiritual, where our inheritance is) that we pray "Thy kingdom come; Thy will be done on earth as it is in heaven." Oh, may the time soon come when Jehovah's feet will be established and his footstool made glorious!

====================

R287 : page 2

THE FEET OF CHRIST.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth." Isa. 52:7.

Among the many beautiful and appropriate figures used to represent the "little flock" and their union with Jesus, is that of a human body-- Jesus the head, and the true church the members of the body.

Sometimes, as in 1 Cor. 12:13-27, all the parts are represented in any assemblage of the church, the hand and foot, &c., as well as the various excellent qualities which belong to the head--hearing, seeing and expression. Thus the head of the church is present with the members of his body whenever two or three or more of them meet--in his name; and the body is complete and as effective for growth in Grace, Knowledge and Love (and far more so) as if hundreds of unbelievers and merely nominal Christians were present. When thus spoken of the more able and intelligent ones are mentioned in contrast with the less brilliant by calling one class head (Eye, Ear, etc.,) and the other class feet. (vs. 21). Thus mentioned the word feet will be seen to mean the lowest members which require the especial assistance of the others.

But another sense in which feet may be understood, is as indicating the last part, or completion of the body. So to speak The Christ has been in process of development during the Gospel age--the head first and we, the living, representing the feet, last. This certainly is not an unreasonable deduction, and there are several texts which seem to indicate that the last members of the overcoming band, are mentioned especially under the term "feet"--not in the sense of degraded but as the last--or end of the "little flock."

The Scripture above cited is of this character, and while Paul quotes a part of it (Rom. 10:15) "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things," and while it has undoubtedly been true of all the members of the Body of Christ, that they were the bearers of glad tidings, and that to all who received the message their footsteps were welcome, yet it is true also that the proclamation of many of the sweetest notes of the glad tidings of restitution, are reserved until now during the sounding of the seventh trumpet. (Rev. 10:7, Rom. 16:25) when the mystery of God is finished, which he hath kept secret from the foundations of the World.

Truly ours is a choice and favored day compared with any age of the church, for though God's Word has always been a lamp to enlighten "the body" all through the dark night, yet it is true, that in an especial sense it is giving light to the "feet," as we read: "Thy word is a light to my feet." Living in the time of the fulfillment of so much prophecy we walk in the blazing light of our lamp, and on us and our day the eyes of all "the body" throughout this age have anxiously rested; and of our day--"The day of the Lord," and our gathering together unto him, both Paul and Peter wrote more frequently than of their own day. Hence it need not surprise us, if under the figure of "feet" the Prophets mention us.

There is one part of the text above quoted, which certainly was never applicable to any but the present members; this part Paul omits, because it was not applicable until now, viz.: "That saith unto Zion thy God reigneth."

As we saw in the July number, in the application of Isa. 61 by Jesus, he used such part of the quotation as was applicable to his preaching and left unquoted the words--"the day of vengeance of our God," because the proclamation of the day of vengeance was not due until our day, and therefore while the whole message referred to, has been proclaimed by the Christ, yet only the feet have been privileged to utter it all. So with the Scripture now under consideration; Jesus and the Apostles had a great and important part in proclaiming "the good tidings of good," but only the feet of him have been privileged to say "unto Zion thy God reigneth."

The beauty of the feet's position, and the honor connected with their proclamation does not appear to the eyes of the World. Oh no, none of the members of the Christ have been of earth's heroes or wise, but in their eyes "we are counted fools." No, it is from the spiritual standpoint of God and of those who have ears to hear, that the tidings bearers are esteemed. We rejoice then in our privilege as being among those who announce to Zion these tidings that the kingdom began in 1878.

At present our tidings can only be received by faith in the same authority on which we base our statements --the Word of God--consequently, not many are now able to hear. But soon there will be abundant evidence of the truth of the statement in the crumbling and falling of the various systems of iniquity--both in the uprooting of the blasphemous heresies of the church, Roman Harlot, and Protestant daughters; and afterward, in the judgment and chastisement of the nations of earth, who through these false teachings, have established oppressive governments, which the harlot churches assure them are Christian governments, telling the people they are of God's appointment and are the "Kingdoms of our Lord and of His Christ."

Receiving their original right (?) of ruling, from Papacy, these kingdoms are to-day recognized and blessed by all the daughters. But these are all parts of that great system of Anti-Christ, or opposition to the real church and Kingdom of God mentioned by Paul (2 Thes. 2:8) which the Lord shall consume by the spirit of his mouth (truth) and destroy by the bright shining of his presence.

Truth, the spirit of the Lord's mouth, may come through a thousand channels, even blasphemous infidelity may be one of the agencies, and we believe it is the truth uttered, though mixed with error and blasphemy, which is the secret of power against Babylon, for it strikes her on her time honored and festering sores of error. It is truth with respect to human rights and equality, which is now moving Communists, Nihilists and Socialists to resist oppressive governments, and which will in time overthrow them; and truth it is, which will prepare the world for the blessed reign and rule of the kingdom of God, though in the development of truth, in its various branches, both the nominal church and the world must pass a terrible baptism of trouble: --Yet in it all, truth will be conqueror and come off victorious, because now, the rule and government has been assumed by "Him whose right it is." He has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath and angry nations of Rev. 11:18.

How clear it is then, that the declaration to Zion, "Thy God reigneth," is due now before the feet are joined to the body in Glory, and before the judgments of the Lord go abroad; for then it will need no proclamation; it will be manifest to all by the outward signs that the kingdom is set up--even the tribes of the earth shall then see--recognize--that the great day of his wrath is come.

It is the feet of the Christ that bring the glad tidings, though others may echo and re-echo the glad song.

Again, David who often represents or personifies The Christ, says: Jehovah --"Brought me up out of a horrible pit (depth of confusion) out of the miry clay, and set my feet upon a rock and established my goings." (Psa. 40:2.) We might make a similar application of this scripture. The whole body of the Christ (except the head) was down in the pit of confusion and mire of sin; all through this Gospel age Jehovah has been lifting them up, or taking out a people for his name--separating such from the world and mire of sin; and last to be lifted up are the feet, and truly the feet have been placed upon the rock of truth.

While the whole body has had truth as a basis of faith and trust, yet undoubtedly the feet are more firmly established by it, than any previous part of the body, because we live in the time where the light of all past ages centers and the mystery of God is finished.

> How firm a foundation ye saints of the Lord,
> Is laid for your faith in his excellent Word.

Again, while it is true that all members of the body, sung a new song of praise to God when lifted from the depths of confusion and mire of sin, yet it is especially true of the feet--the song of praise breaks forth as soon as the feet touch the solid rock of truth and realize that--

R288 : page 2

> There's a wideness in God's Mercy
> Like the wideness of the Sea.

They can now sing with double joy the restitution song--

> All nations which thou hast made
> Shall come and worship before thee.

And as we saw some time since (Article--"Having Harps of God,") the position of the feet and their song are beautifully described in symbol, in--Rev. 15:2-4.

Again, we find a striking reference to the feet of the Christ in Psa. 91:11-12 "He [Jehovah] shall give his angels charge over thee to keep thee in all thy ways: They shall bear thee up in their hands, lest thou dash thy foot against a stone."

This prophecy by David refers to the Christ as a whole; its personal application by Satan was rejected by Jesus as a misapplication of Scripture (Luke 4:12) but when we apply the reference to "foot," to the feet or last part of the body of Christ, all is harmonious. The stone referred to, we understand to be the same as that of Isa. 8:14, viz.: That Jesus is the stone of stumbling.

Jesus at the first advent was a stone of stumbling before the feet of the nominal Jewish church, and they stumbled over him because, being out of harmony with God, they could not see in him the Messiah. In their pride of heart, they, especially the Pharisees and Doctors of Divinity, were sure that Messiah would come in their way, and own and accept of them as a people. They stumbled and were broken as an institution. But the real feet of the real Jewish church--the "Israelites indeed"--these received the present Messiah and were blessed and lifted up by that "stone" to the higher plane of the Gospel church. "To as many as received him, to them, gave he liberty to become sons of God." (The Jewish house was the house of servants --the Gospel house a house of Sons.)

As there was a stone and stumbling there, in their "harvest," or end of their age, so the parallelism which we find associating the Gospel age with its shadow, the Jewish age, demands that the stone should be present in the path of the Gospel church, to be either accepted or rejected; and if the parallelism continue (as we see it has) then we should expect that here the feet of the nominal church would stumble as its shadow did, and for the same reasons. And so we find it, the living generation of the nominal church--the feet, have failed to discern the presence of the Lord--"they knew not the time of their visitation" --and all but the true feet of the true body have stumbled as it is written, He shall be for a stone of stumbling and rock of offence to both the houses of Israel. To "Israel after the flesh" he presented himself in the flesh, and to the spiritual Israel he presented himself a spiritual body --to each on their own plane.

But we cannot for a moment doubt, that as Jesus at the first advent took special care to make himself known to every "Israelite indeed" and gave such, clear evidences (while to others he spoke in parables and dark sayings) (Psa. 78:2) so here at the second advent, every one wholly consecrated to God, (not to churches and creeds) and as such a part of the true feet, are to be made aware of that presence, and consequently do not stumble over it. This special care for all such, is what is referred to by the text considered--"He shall give his angels charge, &c., lest thou dash thy foot against a stone."

Only the feet could stumble over such a stone, and the stone of stumbling was not in the path of the members of the body which preceded us. And when we look back and see how closely "the lamp" was put "to the feet" and how it was kept trimmed and burning that its light shone out brightly, revealing to us the stone which nominal Zion stumbles over and is shipwrecked upon, but which to us is a tried stone, elect, precious, the head of the corner or the chief stone of all in the glorious spiritual Temple, we thank God for His care over us, and rejoice that we are counted worthy to be members of that company, which in the eyes of the world has no beauty that they should desire it, but which is as a root out of dry ground--the feet of Him that bringeth glad tidings, that saith unto Zion Thy God reigneth.

====================

R288 : page 3

OUR NEW NAME.

"And this is the name wherewith SHE shall be called, The Lord our Righteousness." -- Jer. 33:16.

Thy name Oh! Heavenly Bridegroom,
Can we ever hope to bear?
Shall we see thy matchless glory,
And in thy kingdom share?

With smiles of loving welcome,
Wilt Thou say to us well done?
When our pilgrim days are ended,
And our race for life is run?

Yes, I hear Thee sweetly saying,
In words of love divine,
"If now with me thou'lt suffer,
My glory shall be thine.

If now with me thou'rt crucified
New life to Thee I'll give,
And through eternal ages,
My bride shall with me live.

Oh glorious fount of blessing,
We will haste without delay,
Our little all, to Thee to give,
Who dost such joys repay;

We care not Lord for earthly fame,
Its honors, or its pride,
But let us bear Thy sacred name,
And own us as Thy bride.

Thy name above all others grand,
Which Thy waiting bride shall own;
When Thou shalt call her to thy side
And share with her Thy throne;

Through realms of fadeless glory,
Shall all its power confess;
And every tongue on earth shall praise,
"The Lord our righteousness."

Mrs. A. Agens, N.J.

====================

R288 : page 3

"AND THE DOOR WAS SHUT."

For the sake of the many new readers of the WATCH TOWER, it may not be amiss to give a general review of the steps of faith by which the Lord has been leading us as a people, during the last seven years, and in a general sense during the preceding thirty-five years.

The parable of "The Ten Virgins" (Matt. 25) seems to have been given as a pen picture of some of the important events connected with the close of the Gospel Age. The introduction of the parable shows this, for after recounting to the disciples (Matt. 24) some of the signs of the ending of the Gospel Age and the --parousia--presence of the Son of Man, which verse 37 assures them will be a presence which the world cannot recognize, then follows the parable, connected with the preceding statements by the word then. "Then shall the kingdom of heaven (church) be likened unto ten virgins which took their lamps (Bibles) and went forth to meet the Bridegroom" (i.e.,) they went forth or separated themselves because of their belief that the Bridegroom, Jesus, was about to come.

While we are neither "Millerites" nor "Adventists," yet we believe that this much of this parable met its fulfillment in 1843 and 1844, when William Miller and others, Bible in hand, walked out by faith on its statements, expecting Jesus at that time. They were composed like all other earthly companies of two or more classes; one class had the Spirit in their hearts as well as its light in the Word (oil in their vessels and in their lamps) others had only the light of the Word (oil in the lamp).

The disappointment of that company of Christians (which was composed of many of the best Christians from all denominations) all are well aware of, but it was foretold in the parable: "While the Bridegroom tarried they all slumbered and slept." As a general arousing of the church to the investigation of God's Word had attended the preaching of Mr. Miller, and the Word was more studied than ever before, especially the Prophecies, so when his calculations seemed to end in such bitter disappointment, a spirit of drowsiness followed; some slumbered, some slept, and many vagaries--dreamings incidental to sleep soon sprung up.

The next important step of the parable (verse 6) is the midnight cry. The night of the parable was the time during which the disappointment lasted and the sleeping occurred, and was to end with joy in the morning, when, the tarrying being ended, the Bridegroom would be present.

As the former movement in the parable had been represented by Miller and others, so to this second movement we give a similar application. A brother, B__________ of Rochester, was, we believe, the chosen vessel of God through whom the "Midnight Cry" issued to the sleeping virgins of Christ, announcing a discrepancy of thirty years in some of Miller's calculations, and giving a rearrangement of the same argument (and some additional), proving that the night of the parable was thirty years

long, and that the morning was in 1873, and the Bridegroom due in that morning in 1874.

We do not here give the time, arguments or proofs. They are familiar to many, and can be had in more convenient shape. We merely notice here that the Bible chronology, first dug from Scripture by Bowen, of England, which shows clearly and positively that the 6,000 years from Adam ended in 1873, and consequently that there the morning of the Millennial day (the seventh thousand) began, in which a variety of things are due. The establishment of the kingdom of Christ, the binding of Satan, the restitution of all things, and the blessing of all the families of the earth, are all due. And if all these things are due during this thousand years which commenced in 1873, surely one of the first things due and on which the others all depend, is the coming of the Bridegroom, who must first exalt his church [establish his kingdom] before it can bless, restore or bind.

Bro. B__________ first began to preach the message, and soon started a paper, which he appropriately called "The Midnight Cry," the circulation of which soon ran up to 15,000 copies a month, and served to arouse many of the drowsy to a fresh examination and trimming of their lamps. These began again to search the Scriptures for the time of the Bridegroom's coming.

But the disappointment had served an intended purpose in casting a reproach on the subject of "time," and the prudent ones had reached the worldly-wise conclusion that having been disappointed once and consequently had the finger of scorn pointed at them, they would be more prudent in future, and not expose themselves to contempt; so there was a division of the company; some could see it and others could not. ("Thou hast hid these things from the (worldly) wise and prudent, and hast revealed them unto babes.") Some rejoiced in the midnight message that the Bridegroom was due in 1874, and were able to find the evidences in the light of their lamps; others admitted that though Scripture contained a great deal of "time," yet they were so fearful and prudent that their lamps would give no light. Thus they said: "Our lamps are gone out." Thus one separation took place.

When 1874 came and there was no outward sign of Jesus in the literal clouds and in a fleshly form, there was a general re-examination of all the arguments upon which the "Midnight Cry" was made. And when no fault or flaw could be found, it led to the critical examination of the Scriptures which seem to bear on the manner of Christ's coming, and it was soon discovered that the expectation of Jesus in the flesh at the second advent was the mistake; that the human nature had been taken for the purpose of giving a ransom for humanity, and that the human nature remains a sacrifice forever; that Jesus, though put to death in the flesh, was quickened or made alive in spirit--Sown a natural body, raised a spiritual body, &c., and that all spiritual bodies can be present unseen. Soon too, under critical examination Matt. 24:37 and Luke 17:26,30 were seen to teach positively that "in the presence" of Christ, "in his days," the world would be ignorant of the fact, and be attending to their affairs as usual. Then the words of Paul: "Ye brethren are not in darkness that that day should come upon you as a thief," indicated that the church should possess a light on the subject while the world would be in ignorance. Peter's words, too, were in harmony: "Take heed to the sure word of prophesy, which shines as a light in a dark place."

When this was seen it was apparent at once that the "time" element of the Scriptures was intended only for those who would walk very close to the Lord and feed on his Word, and not to scare the world into repentance. How necessary too, if the manner of Christ's coming was such that the world would not know, but would eat, plant and build as usual, that there should be some source of information to the waiting virgins, else they too, would be in darkness. How reasonable, too, that the knowledge of Christ's presence should be presented to the household of faith in the same way all other blessings had been received, viz.: by faith in the statements of the Word of God. It is thus they knew of their justification from all sin; thus they heard the call to become the Bride and joint heirs; thus they see the crown of life and all the exceeding great and precious promises--and thus they receive the knowledge of the presence of the Bridegroom--by faith built on the statements of God through Jesus, the apostles and prophets.

This increase of knowledge, led to still greater faith in the "time," for it was evident that the Lord was leading, and every item of light added increased brightness to others. It was the same light and the same oil shining more and more.

It was evident, then, that though the manner in which they had expected Jesus was in error, yet the time, as indicated by the "Midnight Cry," was correct, and that the Bridegroom came in the Autumn of 1874, and he appeared to the eyes of faith-- seen by the light of the lamp--the Word. Afterward it was seen that the thirty years of tarrying between 1844 and 1874 was the exact parallel to the thirty years of tarrying at the first advent, from the time the wise men visited the babe until Jesus stood on Jordan and was anointed with the Holy Ghost for his work, at thirty years of age. (Acts 10:38.)

This and other points of similarity brought attention to the fact that the Jewish and Gospel ages had been parallels in their general details, both being of the same length, and both ending with comings of Jesus and the closing period in each case, called a "harvest," or end of the age. Examination of the Word disclosed the fact that God had so ordered the Jewish age and people, &c., as that they were made a pattern or "shadow" on a fleshly plane, of things to take place in the Gospel age on a higher plane. The fact that the "time arguments" proved this parallelism was additional evidence that they were correct, and these wonderful parallelisms soon became one of the leading evidences that we are in the "Harvest," or end of the Gospel age, and that the Reaper is present, separating with the sickle of truth the wheat and tares. As there were seven years of "favor" to the Jews from the time Jesus' ministry began (the 70th week of Daniel 9:27), followed by thirty-three years of trouble called fire, so here we see the parallel of seven years of favor to October 3d, 1881, to the Gospel church, to be followed by trouble called "fire," which will consume the dross of Babylon and purify those of God's children in and contaminated by her.

To return to the parable. If these movements were of God, and if Bros. Miller and B__________ were his instruments, then that "Midnight Cry," based on the prophetic and other statements and evidences, was correct, and the "Bridegroom came" in 1874. We believe that Midnight Cry was of God, and was fulfilled by the Bridegroom's coming, not because Bros. Miller and B__________ claimed it, but because the Word of God supports it.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.

The next step in the parable, after the Bridegroom comes, is an assembling in his presence of those who are to be united to him and to become his bride. "The Bridegroom came, and they that were ready went in with him to the marriage" (verse 10.) The going in, like all other features of the parable, is a work of time, and we understand that it has been in progress during the seven years from 1874. Those who went in with him must all have recognized his presence; they include, we believe, saints out of all denominations who had made themselves living sacrifices to God (not sacrifices to sectarian churches and creeds--so many do this and call it sacrificing to God). Such as sacrificed self and became as little children, we believe the Lord has led during the past seven years, to a knowledge of the Bridegroom's presence, and as they accepted it, they "went in with him to the marriage." The marriage has not yet taken place. It could not until all had gone in.

The seven years which ended October 3d, 1881, were years of favor during the presence, that of the living generation all of readiness of heart might become members of the little flock and enter into the joys of our Lord's presence. If our application of Scripture be correct, the favor has now ended, and in the language of the parable, "the door was shut"; and to those who have never fully consecrated and sacrificed self to God, we cannot any longer hold out the great prize of our high calling, viz.: to be members of the Bride of Christ, joint heirs of Glory, Honor and Immortality.

But, thank God, we do not have it to say that the door OF MERCY has closed. Oh, no! "His mercy endureth forever." And while we call it the door of favor, yet we understand

R289 : page 4

the Word to teach that God has many favors to many classes of His children. He has favors and mercies for those who have covenanted and failed to make living sacrifices of themselves. He has mercies and favors for Israel according to the flesh, and still other blessings for "all the families of the earth." But the favor or opportunity of being members of the Royal family and partakers of the Divine nature is the chief prize, and those who, during the Gospel age, have won this prize by so running as to obtain must first be crowned before the other favors and blessings can be given to the other classes--these with Jesus, their head, constituting the seed in whom all the families of the earth shall be blessed.

It is not ours to say which, individually, are shut out, but we believe that none were shut out who up to that time, had made an entire consecration to God.

Does some one inquire: Why has the "marriage" not taken place if all

R290 : page 4

have gone in and the door is shut? We answer that we have not expected the "marriage" as soon as the door would shut, this parable and other Scripture illustrations seeming to demand a waiting time after the door was shut before the union with the Bridegroom. Suppose it were an earthly marriage, and the announcement was made that the door would open at 2 P.M. and close at 4 o'clock. Some would come early and others later; on arrival there would be more or less preparation to make, and when, at 4 o'clock, the door closed, it is only reasonable to suppose that some time would intervene before the ceremonies. So here the "gathering together unto Him" of those who have made a covenant by sacrifice (Psa. 50:5), i.e., their going in to the marriage, has been in progress for seven years, and each, as he entered the wedding apartments, has become exercised in having his garments without spot and wrinkle before him--our Bridegroom, and our efforts extend to all who enter, for the Bride is to "make herself ready." (Rev. 19:7.) And if some came in very recently they, as members of the prospective Bride, require time and help to make them ready; besides who will say that others who have been rejoicing in the presence of the Bridegroom and waiting for the marriage; may not yet need the application of water (truth) and washing by water through the Word. (Eph. 5:26.)

Let us then not forget nor neglect these two things: First, to see that our own sacrifice is complete; and, second, to help one another to prepare for the great climax of our hopes; for who will say that though the door may be closed so that none will be allowed to enter, some may not be cast out "into outer darkness" if they be not ready for the marriage.

The next item to be noticed in the parable is that afterward came the other virgins, saying (after the door was shut: "Lord, Lord, open unto us." This, if we read the parable aright, indicates that after the door is shut, and apparently before the marriage takes place, some who now scoff at the idea of the Lord's presence will come to see differently, and entreat that they be admitted to be part of the Bride.

From other Scriptures it seems evident that their knowledge of the presence of the Lord came not from the light shining from the lamp of prophecy, but rather from the judgments upon the nominal church, which we believe are now fully due, and will soon come. These judgments will prepare them for truth by convincing them of the multitudinous errors of doctrines and systems in Babylon. If our inferences here be correct, that these will come to knock because of judgments manifesting the presence of the Lord, and if this knock is prior to the marriage, it would seem as though the marriage is some time after the door closes. How long--weeks or months--we at present have nothing to indicate, but we shall see from other types, &c., other things due here.

The Lord's answer to those knocking too late, we understand to mean: "I do not recognize you as part of my Bride; my espoused one has come in with me. I have only one bride. They must go through the time of trouble, and if they will may be of the great multitude, who come out of great tribulation, who shall be before the throne and serve God." (Rev. 7:9.)

This will be a glorious place and portion, though not so glorious as that of the Bride, to sit with him on His throne.

====================

R292 : page 4

THE TEMPLE BUILDING TYPE.

In a previous number, we called attention to what we believe to be a type, viz.: The temple. The church of Christ is repeatedly mentioned under the figure of a temple. Jesus spoke to the Jews concerning the temple of his body, saying, destroy this temple and in three days I will raise it up. We understand of course that he referred to his own resurrection, which would be in three days after death; yet we believe that his words referred also to his body, the church, and were a sort of prophetic forecast. Dividing the 6000 years from Adam to 1873 into large days or periods of 1000 years each, we have six days of a great week. When Jesus uttered the words quoted, 4000 years (4 days) were past and he was in the fifth. Since 1873, we are in the seventh thousand years, or seventh day. Count the fifth, sixth and seventh and we have the third day or epoch from the time Jesus uttered the words.

During these years the church of Christ has been subject to death, and on the third day, the day or period already entered upon, this temple is to be reared up and glorified, to be the place of blessing to the world.

We make a similar application of Luke 13:32,33. "Go ye and tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." In fact, Jesus as the head represents the whole Christ so thoroughly, that whatever might be said of him could be applied on a still larger and grander scale, to the body and seed of which he is the head.

Both Peter and Paul refer to this temple type, saying that we as living stones are built up a spiritual house, which building fitly framed together groweth into a holy temple. (1 Pet. 2:5 and Eph. 2:21.) And looking back, we not unreasonably suppose, that as Solomon himself was a type of Christ, so his great temple may have been a type or symbol of the greater temple of living stones which Jesus has been building during this Gospel Age.

As the stones underwent much cutting and polishing and fitting, from the time they left the quarry, so those who are to be of the living stones in the greater temple, must undergo much fitting, shaping, etc., from the time they leave the quarry before they are laid in the temple.

In the typical, there came a time when no more stones were quarried for the temple, though doubtless the quarrying continued, the stones afterward being designed for other buildings; so here there came a time when no more stones were selected for the temple, or highest position. Though God still calls, it is for other than temple stones, for when a temple is complete, it would only mar it to add to perfection.

Since we believe that the living stones for the temple are selected and the temple is nearly or quite finished, we ask ourselves--what next? This was the question which Solomon must have asked as the temple was finished. The next thing was to have Jehovah come into it with his glory; so here we now wait for the glory to be revealed in us.

The fact that the glory did not instantly fill the temple when complete, should teach us that we need not expect the glory as soon as "the door" closes and the antitypical temple is complete.

An account of what was done in the typical temple when it was finished, and before it was glorified, is recorded, in 2 Chron. 5:11,14. The Priests assembled at the door of the temple with trumpets, then came some of the Levites which were singers. The Priests sounded the key note on the trumpets and the Levites joined in to sing in harmony: It took some time before the harmony was perfect, but as soon as they were "as one" (perfectly in harmony) then, the glory of the Lord filled the temple. This we would interpret as teaching that the Priests (the little flock who are to be glorified) will give the key note of our song to a representative part of the great company (Levites) before they, the priests, are glorified.

It is only a part of the Levites who compose the singers, and they are clothed in white robes and have cymbals, and psalteries, and harps (2 Chron. 5:12). So we understand that, for a part of the great company who are already arrayed in white robes of justification through Jesus' merit, and who now have the harp of God (the Word of truth) and are now trying to get harmonious strains of music from it, hearkening diligently unto the trumpet voice of the priest company which daily sounds louder and clearer, for the bringing of these into harmony with the priests, the glory of the Lord waits.

The trumpet should now give no uncertain sound; the white robed company are beginning to tune their harps in harmony with its strains, and soon "as one" we will sound the praises of him "whose mercy endureth forever," and the glory of the Lord will fill the temple.

The character of the song to be taught and learned, is Restitution, if we may judge from the line of it given us viz.:

For He is good,
For His mercy endureth forever.

This temple type then teaches us that we are to continue our efforts to teach the Restitution Song to all who wear the white robes of Christ's righteousness, and that we may expect a considerable measure of success to attend our efforts before our glorification. This would seem to teach too, that the priests would reach a harmony in their trumpeting before the glory.

====================

R290 : page 4

A SHORT SERMON FROM A FAMILIAR TEXT.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

We learned this text so long ago, some of us in childhood, and have heard it so often, that we are now apt to read or hear it without noticing its breadth and depth.

"God so loved."

Is this true? Orthodoxy says it was Jesus that so loved the world. The Father did not love them; no, he was angry--very angry--with them, because Satan was too smart for him [We feel ashamed to have to write such an idea]; but Jesus loved us, and threw himself between us and his angry Father, and thus received the fatal blow; at least it would have been fatal to us, but Jesus being God could not really die, and so arose when he wished to.

How much better to believe that "God commendeth his love toward us, in that while we were yet sinners [enemies, verse 10] Christ died for us." Rom. 5:8. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10.

"God so loved the WORLD."

What! the world? the whole world? This would be blessed news indeed, if true. How is it? Babylon teaches that only those who believe before the second coming of Christ--probably not one in one thousand of the world's inhabitants so far--can be saved. God's word tells us that through the Abrahamic seed shall "all the families of the earth be blessed." Gen. 12:3. What if the promise has not been fulfilled as yet? Can we not wait God's time? Paul tells us that God "will have ALL men to be saved [from the Adamic death] and to come unto a knowledge of the truth." What truth? That Christ Jesus "gave himself a ransom for ALL, to be testified in due time." 1 Tim. 2:4,6.

"He gave his only begotten Son."

This phraseology brings us into conflict with an old Babylonian theory, viz.: Trinitarianism. If that doctrine is true, how could there be any Son to give? A begotten Son, too? Impossible. If these three are one, did God send himself? And how could Jesus say: "My Father is greater than I." John 14:28.

"Whosoever believeth in him."

Whatsoever is not of faith is sin; and the promises are only to believers. But does it seem reasonable that God so loved the world and yet made provision for only one out of a thousand, allowing the rest to remain in heathenism, to perish? The Word says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:14. They could not, but our loving Father has provided a preacher in that glorious Anointed One--Head and body--who is the true Light which lighteth EVERY MAN that cometh into the world." And thus shall all men "come unto a knowledge of the truth." Understanding this Paul could say: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel [good news] unto Abraham, saying: "In thee shall all nations be blessed." Gal. 3:8.

This is good news indeed.

R290 : page 5

"Should not perish, but have everlasting life."

Babylon would paraphrase this sentence thus: "Should not live forever in hell, but have everlasting life in heaven." Webster gives the primary meaning of "perish" as "to die, to lose life in any manner." But, says some one, Jesus did not speak English, and the translators may not have given us a good equivalent for the Greek. Well, Liddell and Scott define the original word "to destroy utterly, kill, slay, murder." The text really defines its own meaning by placing "perish" as the opposite of "life." Life, everlasting or eternal, is promised only to the pure. Our Father intends to have a clean universe, and has commissioned the Son to do the work for him. This he will do, throwing light into every dark corner, washing, scouring and polishing every vessel that can be made available for the Master's use, hanging every one in its proper place, sweeping out and "utterly destroying" the rubbish, but evidently saving and blessing with life everlasting by far the greater portion of mankind, so that the saved will be the rule, and the lost, the exception--else would Satan triumph over God, which is impossible.

W. I. MANN.

====================

R290 : page 5

IN THE VINEYARD.

To strengthen and encourage the lonely and isolated ones, we want to give a brief account of how the work in general is progressing. It is our common work and common interest. Many of you are apt to think that our glorious glad tidings are preached and known only by an occasional one, just as Elijah thought when he said: "I only am left alive and they seek my life"; but what saith the Word of the Lord to him? "I have left me seven thousand in Israel... which have not bowed the knee to Baal." (1 Kings 19:18.) Even so now also there are more than two or three who worship Jehovah and His Christ only, and are controlled only by His Word; and now there doubtless are 7,000 or more who neither worship the Papal "Beast" nor the Protestant "Image." (Rev. 13.)

THE TRACT WORK,

you will remember, was begun in a small way some time since, and afterward the "ZION'S WATCH TOWER TRACT SOCIETY" organized. First, we proposed to publish a quantity of the 32-page tracts, but soon concluded to make one large tract or pamphlet of 164 pages, which would give a general idea and outline of what we see to be God's glorious plan, and gave it the title:

R291 : page 5

"FOOD FOR THINKING CHRISTIANS: WHY EVIL WAS PERMITTED, AND KINDRED TOPICS."

We thought to publish 300,000 copies of this pamphlet, and so far as possible to put them in the hands of thinking Christians everywhere. But we soon saw that, though very large, the quantity would not be sufficient, and it was increased to 500,000 copies. These were printed in various cities of Pennsylvania, New York and Ohio. These have nearly all been distributed in the medium and larger cities, and at the principal camp meetings, Brothers Adamson, Keith, Keim, McGranor and others, being still engaged in the work of distribution. Only about 65,000 yet remain.

But the way seemed to open yet wider, and Bros. Sunderlin and Bender were sent to Great Britain to publish the same pamphlet; three hundred thousand copies were published, and before you read this will probably be in the hands of the churchgoers of the principal cities there.

In the meantime another avenue of spreading the truth opened up. The manager of the principal paper of New York City agreed to send a copy of the tract to their entire list of subscribers, and several other papers of Chicago, Boston, Philadelphia and New York favored us similarly in the work, for which they have our sincere thanks. [We omit the names of the papers only to save them inconvenience from applications from others. They say they have never before granted such privileges to any.]

For this work we had the same matter that was in the tract put into newspaper shape, and as such it constituted the September number of the WATCH TOWER--thus, doubtless, you have all read the tract. So to those who may have wondered why the increased size, change of form, &c., of your last paper, this will explain.

As we were reaching Christians in the cities with the pamphlets, we sent the papers only with weekly and monthly journals, and hope thus to have reached many Christians in country districts. We sent out in this way over 400,000 copies. Thus you see that from an apparently small beginning, the tract work has spread to the immense proportions of 1,200,000 copies, or about 200,000,000 pages in four months, or about eight times as much (in number) as were distributed by the American Tract Society in the last year. The work has employed hundreds of men, women and boys in preparation and distribution, nearly 500 boys being employed to distribute in London, and about 300 in New York-- other cities in proportion. The distribution was made in the larger cities at the church doors on Sundays.

The work we believe to be the Lord's, and that its results will be far-reaching we cannot doubt. Letters come pouring in from every quarter --many of them are very rich and sweet, and indicate that the same heavenly manna which has been so refreshing and strengthening to us, has the same rich flavor to many others when they taste of it. Some are from scattered ones who have been digging in the Word, and were reaching after these things. Some from parties who say they had been drifting into, or were quite in, Infidelity, because never had they been able to see anything reasonable, harmonious or worthy of a God of Love in the teachings of the Bible, as interpreted by the creeds of the various sects. Nearly all ask for more for their friends. A few, even, come from "class leaders" and pastors, asking them for their people, but very few; we have no reason to expect many from "those that give suck"; alas! they feel that they are "rich and increased in goods, and have need of nothing," and are too busy giving the "milk of the Word" to have any time either to eat stronger meat or provide it for others.

The work has been so much greater than we had anticipated, and seemingly was impelled by an unseen hand and at such a special time, too, that we cannot doubt that it is all of the Lord, and it is probably designed as a ripener to some grains of "wheat," to prepare them as a part of the "first fruits" of the wheat or spiritual harvest--members of the Bride of Christ; and also, one of the many instruments to be used in the overthrow of "Babylon" and the deliverance of God's children within her. But while an unseen hand seemed to impel the onward progress of the work, another unseen hand seemed at work seeking to thwart our purposes, but "if God be for us, who can be against us?" In his strength one could chase a thousand opposers, and two put ten thousand to flight.

We shall endeavor monthly to keep you informed as to the general outlook over the field, as seen from ZION'S WATCH TOWER, and shall be glad of information from any of our readers. We are expecting great things in the near future. If our position be correct, we may expect "Zion's travail" to commence at once. [Keep in memory the distinction between real and nominal Zion, the word Zion being used instead of the word Church--so we speak of the real and the nominal Church--or nominal Zion being now termed, in Scripture, "Babylon." The true Zion, the first-born, the heir, the Christ, has been delivered.

THE WORKERS.

Brother Adamson is now in Illinois and Iowa distributing pamphlets from city to city, and preaching as he goes. An extract from a letter in another column, shows that he is enjoying the work. The Lord give him grace for every time of need--though showing him how great things he must suffer for the truth's sake.

Brother Keith has been similarly engaged in central Pennsylvania and New York, and has had good success, and still continues. The Lord feed him abundantly with truth, that he may go from strength to strength --mighty in the Scriptures.

Brother Jones also gave valuable assistance in the tract distribution. He has now removed to New York City, and is doubtless preparing something valuable for the readers of the first number of his new paper, elsewhere referred to. The Lord lead him to his praise.

Brother Paton has been laboring recently in Detroit and in the neighborhood of his home, Almont, Mich. He is, we suppose, busily engaged writing for Bro. Jones' new paper, to which, we believe, he will be an occasional contributor. He is busy also collecting names for the new paper. The Lord hold him in his powerful hand and overrule all things for His good.

Brother McGranor is distributing tracts, and as he goes preaching in Ohio and western Pennsylvania. The Lord has been blessing him greatly. The Lord enrich him and honor him by use in His service.

Brother Keim is attending to the tract work and preaching in New Jersey and Delaware. The Lord bless him and fill his mouth with the sweet things of His Word.

Brother Sunderlin is being tried in patience; for while he delights in the work and is anxious to be constantly in it, he is on a sick-bed. He was attacked with rheumatic fever and obliged to return home from the tract work in Great Britain just as he had the pamphlets ready for distribution. The Lord comfort and sustain and smile upon him in his affliction, and in His own good time restore him to us and the work.

Brother Bender is still in England busy with the tract distribution. We make a few extracts, in another column, from a letter recently received, written before the general distribution had taken place, which may interest you. The Lord guide him with wisdom, and while blessing others may he have an abundant blessing.

Others might be mentioned, but we refer only to those who are connected with the work in a very prominent way. Time and space would fail us to refer to those who in towns, villages and cities are engaged in helping the twos, threes, twelves and fifties to the food so richly provided in His Word by our Lord. Some, in a still more private way, are using their every talent in setting forth God's great unfolding plan of Love--calling attention to his provision of a "Narrow way to life" for a few and promised "Restitution" to human perfection for the many. The work of these may not be heralded or known on earth, but it is all recorded in the "Book of Remembrance." Their faithful performance of their consecration vows of self-denial and self-crucifixion is well known to the Lord, and will be rewarded exceedingly abundantly more than we can ask or think--when the Bridegroom shall say: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into (share) the joys of thy Lord." Among this last class are many noble women, who are unobtrusively exerting their quiet influence unknown to the many, yet owned and loved of God. Oh! the jewels, the jewels! how brightly they shine, lighted up by the light of the Lord's face shining upon them and changing them daily from glory and beauty of resemblance to the head, to yet more glory and beauty until, the work done, and the Bride made ready, they shall be made like unto Christ's glorious spiritual body--

"How beautiful are the feet of Him."

We believe that every member of this body of Christ is engaged in the blessed work, either directly or indirectly, of giving meat in due season to the household of faith. "Who then is that faithful and wise servant whom his Lord hath made ruler over his household," to give them meat in due season? Is it not that "little flock" of consecrated servants who are faithfully carrying out their consecration vows--the body of Christ-- and is not the whole body individually and collectively, giving the meat in due season to the household of faith--the great company of believers?

Blessed is that servant (the whole body of Christ) whom his Lord when he has come (Gr. elthon) shall find so doing. "Verily, I say unto you, that he shall make him ruler over all his goods." "He shall inherit all things."

R292 : page 5

The "evil servant" who says: My Lord delayeth his coming, and forgetting his consecration vows, begins to eat and drink with the drunken (partake of the spirit of the world) shall have no part with the faithful overcomer. (Matt. 24:46-50.)

In conclusion, let each remember that the work is the Lord's; that our Captain's eye is upon each of us, and that his wisdom has appointed to each a place in his vineyard, however prominent or obscure (1 Cor. 12:18); and with this thought let us study to show ourselves approved workmen that need not to be ashamed.

Let us be careful in sounding the trumpet, remembering that others will be preparing to "sing" in harmony. See "The Temple Type." Our every expression should be with care, and all our influence on the side of truth, so the trumpet shall give a clear sound.

====================

R309 : page 6

AN OPEN LETTER.

DEAR BROTHER RUSSELL:

If an obscure yet deeply interested reader of the W.T. may find space in its columns, I would like to address a few thoughts to other members of the little company, now waiting for the happy moment of union with our Lord. As I write, the thoughts seem to come with solemn force, that the time draws very near. Are we ready--are we seeking in every way possible to remove every little spot, and smooth every little wrinkle out of our own and each other's robes?

How important this moment! I have a word to the dear brethren who labor among us and are over us in the Lord: We esteem you very highly in love, for your works' sake, as Paul says is fitting. We examine with close scrutiny your words and communications, as they come through the TOWER from time to time, for we realize that God hath set you as watchmen upon the walls of Jerusalem, which should never hold your peace day nor night, until he make Jerusalem (the heavenly and earthly) a praise in the whole earth. (Isa. 62:6,7.)

And again the Prophet says, Hearken to the sound of the Watchman's trumpet. (Jer. 6:17.) In accordance with the command of the Prophet Joel (2:1) you have been blowing the trumpet in Zion, and sounding an alarm in God's holy mountain (among the true church of Christ) and some have heeded the call. Some have heeded in time to become members of the Bride of Christ, but still the trumpet is to sound until a company shall be developed, who will be the virgins, her companions that follow her. (Psa. 45:14.) Dear Brethren, let the trumpet give no uncertain sound, for in the words of Paul (1 Cor. 14:8) "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" We realize that there is a danger in the pathway of the preaching brethren, which does not beset other members of the body, and we have thought we have noticed a little tendency on the part of some as they have come amongst us, to be overcome in a measure by it--that is, the question that arose among some in the early church as to which should be greatest. Yes, here is a little mote of pride that renders uncertain to some, the otherwise clear trumpet tones of truth. O how sad that a little pride should crop out even here! Even our earnest brother Paul must have felt the power of this temptation, when he "feared least having preached to others, he himself might become a castaway," and said, "Let him that thinketh he standeth take heed lest he fall."

It does seem that certain scriptures teach, that if the desire to sustain a human reputation were all sacrificed, and if the human will were all dead, and the divine mind and will were the only one alive, the watchmen here would all see eye to eye: For the Prophet says, the watchman lift up the voice, together they cry aloud, because eye to eye they see, in Jehovah's turning back to Zion. (Isa. 52:8.) We recognize the present as the time of Jehovah's returning favor to Zion (the Jewish people).

Again we are told (John 16:13) "The Spirit...will guide you (the Church) unto all truth (i.e., all truth due) and he will show you things to come" as well as things now due.

Will he guide a part of the church into truth and a part into error? No, the promise is that all shall be guided into truth. "Now (says Paul) I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) Is such a thing possible? Why not possible if the same spirit (the Spirit of God) dwell in us richly--if the one mind enters and animates these bodies in which the human mind and will are dead? If that were true, how could we have any other than the same mind, the same judgment.

Again he tells us (chap. 3:3) that if there is division among us, it is because we are carnal, and walk as men. (Read to vs. 10.) Therefore, "there should be no schism in the body...and whether one member suffer all the members suffer with it, or one member be honored, all the members rejoice with it." (1 Cor. 12:24,25.) Dearly beloved, "Think the same thing, having the same love, united in soul, minding the one thing; doing nothing from party-spirit or vain glory: but in humility esteeming others as excelling yourselves; not each one regarding his own interests, but each one also those of others. Let this disposition be in us which was also in Jesus Christ." (Phil. 2:2,5, Diaglott.)

Do any inquire within themselves, who shall be greatest? Jesus replies that none shall have part in the kingdom, except the humble and that their rank and honor in the kingdom will be proportionate to their humility and service here (Matt. 18:3 and 23:11). Neither be ye called Masters, for one is your Master, even Christ; but he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased, and he that abaseth himself shall be exalted."

Now a word to the flock: Let me inquire: how readest thou God's word, and the messages sent through the columns of the W.T. from month to month to help you to its understanding? Do we look into the glass and go away and forget what manner of man we are? Do we read God's word carelessly, or do we study it diligently, using the help provided? Our brethren spend thought, and time, and means, in endeavoring to assist us to such an understanding of the truth as will arm us against error: Do we spend an equal amount of time and effort in the study of the truth presented? Nay--do we spend as much time in the study of one issue of the paper, as it must require to write one of the articles in it.

I fear sometimes that we do not half appreciate the value of the untiring zeal of these dear brethren in the Lord, in calling our attention to the blessed doctrines of God's word, and in helping us to put on the whole armor of God, that we may be able to stand in this evil day. Many are weak and easily carried about with every wind of doctrine and the cunning devices of crafty men (Eph. 4:14) simply because they have been negligent in the improvement of opportunities presented, for growth in knowledge and grace.

For myself I can say, the W.T. has been a means of incalculable blessing to me. Reasoning as it does from the Scripture, comparing the law and the prophets with the statements of Jesus and the Apostles, and unraveling the symbols of Revelation. In studying its pages before an open Bible, my faith has come to stand, not in the wisdom of men, but in the power of God. Is a new doctrine presented? I hear the voice of the Prophet-- "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But thank God, when I turn to the law and to the testimony, I find them speaking according to that word, and walking in that light; and their light--our light-- shines more and more. The old light is not extinguished when new light comes, but every added ray increases the glory.

We would find great advantage many times, in critically reading and re-reading many of the subjects treated in the paper. We cannot make these subjects our own with one reading, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip"--(Heb. 2:1) remembering that God hath given prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. 4:11-13.)

May God bless and keep us all in perfect peace, having our minds stayed on him.

READER.

[Words fitly spoken--they command our attention and respect.

EDITOR.]

====================

R298 : page 6

FROM BRO. J. B. ADAMSON.

DEAR BRO:--Your letter received. I shall try to go on in strong faith in all circumstances, believing the "many and exceeding precious promises" "so Christ shall be magnified in my body" by life or by death. Am working more each day, for delivering personally, calls for more preaching to twos and threes, and is very precious to them and me. I avoid those "wise" men who know it all, whose creed is all and in all for them, and go to those really truth hungry, among whom I find Christ's most precious people and also many infidels. Some days do not get far and then have appointments for the evening. Truly the views we hold are true Gold to a large and increasing class. Most timely was the tract project from every point of view. As the poor teaching and want of teaching among the clergy increases, many look out to gather rays of light. I am asked to come Sunday at one o'clock to make the third meeting with an intelligent couple, members of the M.E. church who let me talk by the half hour and hour, seeming to drink in the doctrine and rejoice in it. Last night I spent an hour with them before prayer-meeting when I was asked to go along and testify there of these precious things. I had to remind them I dare not do so fully, and of the opposition and even abuse I met almost everywhere. I may give you some incidents in detail again that will rejoice your heart.

Found the free Methodist's very fair. The treatment better than I got anywhere else. Gave the pamphlet to sixteen preachers and one hundred of the most intelligent of the church membership, attending the conference from all over the state, beside in a large number of cases, also adding a word that will make the book more living for the personality attaching to it. That is the reason I talk to so many that I give the books to; so I get their attention to the book more fully. Am generally asked for explanations of our views, and though neither powerful nor eloquent of speech, I get attention to the book by complying. Thank God for the wider field thus opening. May the will of God be done in poor me, and His name get honor and blessing forever.

Yours in Christ,

J. B. A.

====================

R293 : page 6

FROM BROTHER J. J. BENDER.

EDINBURGH, SCOTLAND,

October 1st 1881. DEAR BRO. RUSSELL.

Having but a few minutes to post a letter in time to meet steamer leaving Liverpool today, I write in haste a few words. Arrived in Glasgow on Wednesday, and spent the day in hunting up some party, but could find none. Advertised in paper my wants and left for Edinburgh, Dundee and Aberdeen, to extreme north, intending to distribute at each place. I succeeded without delay and returned in the night to Glasgow, having 18 replies to my advertisement. The first I called upon I made a contract with, and came here again to hear from London, but received no letter. I telegraphed to learn how things were getting along, and enclosed find a favorable reply. So far--

100,000 pamphlets for London,
30,000 pamphlets for Glasgow,
20,000 pamphlets for Edinburgh
10,000 pamphlets for Dundee,
5,000 pamphlets for Aberdeen.

I will now go to Carlisle and New Castle next, which will be distributing on my way down as near right geographically as I can to Liverpool, Manchester, Hull, Leeds, etc. Think I can get through all well.

I had time to call on Mr. Robert Young, critical translator of the Bible and author of "Young's Analytical Hebrew and Greek Concordance," and I asked his opinion of the text in 2 John 7, in regard to the Coming of Christ in the flesh, and he says that there is no doubt about the passage referring only to Christ's first Coming. I mentioned the quibble regarding the Rochester phase of it, and he said: "O no, no, it means only the first Coming."

Am enjoying good health, of which you may inform any inquiring friends and trust you are enjoying the same.

Working in hope that the labor bestowed will fall upon good ground, and produce many fold to the glory of God.

Yours truly,

J. J. BENDER.

====================

R292 : page 6

WORDS FROM BRO. SUNDERLIN.

DEAR BRETHREN AND SISTERS,

I was lately passing along the streets of a large city, when my attention was attracted to a fine large engraving hanging in one of the shop windows. (It was in Fleet street, London.) It represented a scene in one of the ancient Isthmian games. Two persons nearly divested of apparel, with distended muscles, occupied the course, stretching every nerve, while around, evidently excited with deep interest, was the "great cloud of witnesses."

They were well along in the course but the attention of the one somewhat in advance of the other is diverted for a moment by a flower or some shining object that has been

R292 : page 7

thrown into the arena by some one of the many witnesses, by which they are "compassed about."

An effort is made to grasp it, evidently the prize for which they are running is lost by this one, and no trace of sympathy is noticeable on the countenances of the spectators, but great rejoicing is apparent among the multitude, at the persistency with which the victor has reached the goal, ignoring every thing else, keeping the prize only in view and finally won it. I thought, that is a true picture of the Christian race which Paul has so faithfully and vividly painted in words, and which we see acted upon the stage of life. But how appropriately and timely the emphasizing of the thought just now. How faithfully that little shining object, whatever it may be, represents the besetments in the path of the one who is running for the prize of our high calling.

How insignificant compared with the prize and the honor at the end of the course. But unless watchful we shall hesitate; one moment may cost all, and may make delay sufficient to reach the judge's stand too late.

What's that in your path? A little worldly praise? Disdain to notice it, it is of no value whatever; you are worse off with it than without it. At another point do you see an avenue to wealth? Never mind; it would not be abiding if you had it. Press on.

Again; do you begin to think of some of the "weights" of value (?) left behind, fearing you will never see them again? Don't think of them only to hope you will never be encumbered with them more. Do you say or think: "I fear this race will be the ruination of all my worldly prospects?" Of course it will so far as having any pleasure in them is concerned.

You will be a very foolish man to divide your energies now, or thoughts either. Press on.

But do you say: "Why, there's my reputation right there in the dust." Poor fellow! how sorry I am you noticed it; but it's only the reputation you once had. Don't you know that none of those who are noted racers on this course have any

R293 : page 7

reputation. The greatest racer who ever stepped on it "made himself of no reputation."

But do you say: "This awful run will be the death of me?" Yes; of course it will; but you are a poor culprit under sentence of death any way, and if you undertake to save your life you will lose it, but run yourself to death and you'll have a life that is life everlasting, and more-- immortal. Don't be foolish now. Press on.

A heavenly race demands thy zeal
And an immortal crown.

J. C. SUNDERLIN. London, England.

[The above was written by our brother before illness had quite prostrated him and compelled his return. --EDITOR.]

====================

R293 : page 7

"WHO CAN HEAR IT?"

An idea sometimes becomes so imbedded in our minds, so much a part of ourselves, as that we can scarcely part with it. Yet how many of our ideas we have found it necessary to modify, the reason doubtless being that now we see as through a smoked glass, dimly. To very many it becomes a trial to have a long-cherished theory interfered with; but to all who have the childlike spirit of Christ, viz.: a readiness to take the Father's word unhesitatingly (not man's word), to such there is no trouble, for they say: I know nothing at all on the subject, and if I have received an idea unsupported by God's word I don't want it. I want truth, not my own ideas; give me truth, no matter what idol it may overthrow.

To such only, we have a word to say touching the long-cherished idea, that some of those now living would never die a physical death. We want to say to you that the Scriptures upon which that idea has been based, when critically considered to not (in our judgment) support the thought; and other Scriptures seem to teach positively that all who will be members of the body--Christ, must like their head, example, forerunner, die physically. Carefully examine the subject in the light of the following remarks on texts usually regarded as the basis of the idea that we will be exempted from physical death, and should you find any other texts which you consider evidence of the old idea, please inform us.

In 1 Thes. 4:15,17, we read-- That we which are alive and remain unto the coming (*parousia*--presence) of the Lord shall not prevent [hinder] them which are asleep. For the Lord...shall descend... and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together [or also] with [or to] them, &c."

Now we do not claim that anything here mentioned, indicates that the saints who remain over to this time of the Lord's presence will die; but we do claim that nothing in this text teaches that their human bodies will not die. This Scripture does not mention what change they will undergo before being joined to the Lord; in fact the change is not mentioned here at all. But the same apostle elsewhere informs us that a change must take place, because "flesh and blood" cannot inherit the kingdom of God--we must all be "changed" to spiritual bodies.

Let us next look at 1 Cor. 15:51, for it mentions the change particularly, and let us notice carefully whether Paul says we shall be changed without dying, as we have always supposed he does. We read: "Behold I show you a mystery; we shall not all sleep but we shall all be changed. In a moment, in the twinkling of an eye;...the dead shall be raised incorruptible and we shall be changed." We received our impression that our earthly body would not die, from the above statement regarding sleep, but who cannot see that the human body might be dissolved and we the new creatures be delivered from it and so quickly clothed upon with our spiritual body, that not a moment for sleep would intervene. If time should intervene between the dissolution of our earthly house (human nature) and the receiving of our spiritual body we should be obliged to sleep, as the Apostles and "all who sleep in Jesus." But that sleep has always been an undesirable thing; therefore with the apostle we can say that we are anxious, not to be unclothed (asleep without either human or spiritual body) but we prefer if the will of God be such, that we should be of the class alive when the Lord has come, so that instead of being even for a moment in the unclothed (or sleep) condition, we might be clothed upon, or receive that spiritual at the same moment we part with the old human house. And this in substance Paul here states--all will not sleep for to some the change will be in a moment, in an eye twinkling.

One thing is sure, we must leave the flesh sometime, and whenever or however it may be, it will be the death or dissolution and end of the human to all who become full recipients of the divine.

Now notice the words of Jesus, concerning John. John, we have long since seen to be a type or representative of the last part of the church--those who are alive and remain unto the presence of the Lord and who shall be changed. Jesus said of our representative, John: "If I will that he tarry till I come what is that to thee," Peter? Then went that saying abroad among the disciples, that that disciple should not die; howbeit Jesus said not that he should not die but, if I will that he tarry till I come," &c. (John 21:22.) Just so, dear brethren, it has been with the company typified by John; the saying has gone abroad and has been generally received that this part of the church will not die: Howbeit when we examine the evidences, we find that neither Jesus nor the apostles said we should not die, but that we would tarry till the Master's presence and be changed in a moment and not sleep.

Now notice the positive teaching that all of "the body" will die and then mark the necessity of death. It was no less an authority than Paul who said: If we be dead with him we shall also live with him; and if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection--desiring therefore to be made conformable unto his death.

Does some one object that these words are applicable to the daily life of Paul and of us and suggest that we are to be "living sacrifices." Very true, so we have taught and so we still believe, but while our dying commences at our consecration, it does not end there. As in the case of our "Captain," it does not end until the human is dead. While we begin, as "living sacrifices," yet when the sacrifice is finished, all that is human is dead. The thing that dies at once, is the human will, and when this is accomplished we reckon ourselves dead; but the death actually is in progress day by day until the sacrifice is complete. We cannot receive the spiritual mind unless we surrender the human mind or will, so also we cannot receive our spiritual body unless the earthly body is surrendered. Remember that Jesus said to all the churches: "Be thou faithful unto death and I will give thee a crown of life."

It is in harmony with these thoughts that we understand the words of Jesus (John 11:26): "Whosoever liveth (at this time) and believeth in me [or is one of the faith-ful] shall never die." The class referred to are reckoned dead to the human will, nature, hope, etc., and are alive toward God as new creatures. Such

R294 : page 7

new creatures who are now living will not sleep--will not die, but immediately --in the twinkling of an eye will be transferred to their new body like unto Christ's spiritual body. What matters it to us, if the earthly house of this building be dissolved in death, we shall not be unclothed but clothed upon with an heavenly one.

Now as we have seen that in Jesus' case, the human was surrendered to death forever, (He was "put to death in the flesh but quickened in spirit"), and that had he taken back the human nature it would have been taking back our ransom price, so we have seen that it is a privilege granted to us as his body, to fill up that which is behind of the afflictions of Christ--to share in the world's redemption, with him who loved us and bought us with his own precious blood--to suffer with him, being made conformable unto his death. In a word, if Jesus must needs be obedient even unto death, and if he says to us: "Be thou faithful unto death," who shall say that the dissolution or death of the human being is not necessary?

Well, says one, then you are not now expecting translation, but death. No, we reply, we as new creatures who are living in this favored time of the Lord's presence expect to be translated--or changed to our own spiritual condition, but we expect the change to take place at the moment of the death of the "earthen vessel" --we will not be obliged to sleep as did the new creature Paul and others, but will be "changed in a moment."

We believe that translation in this manner is now due, and shall not be surprised to hear of some going thus beyond the second vail into the "Most Holy" condition--the perfect spiritual.

We are on the race course for life, and must be faithful unto death if we would receive the Crown of Life. "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." (Luke 17:33.)

====================

page 7

THE Jewish Chronicle says: "The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy, long for the advantages which reconsolidated nationality would give them. Oppression and persecution has kept our people, as a body, alive and homogeneous. The more the Jew is downtrodden the more he clings to the faith of his fathers and its observances. Liberated, and anxious to compete, socially, with his fellow countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land."

====================

R298 : page 7

NO BACK NUMBERS.

The demand recently has exhausted our supply of back numbers of the WATCH TOWER except a few of the July number.

For the benefit of our many new readers we will republish a few articles which appeared in our columns about a year or two ago. Among others in next number will be an article on "The Beast and Image of Rev. 13."

====================

R308 : page 7

OUR LIST OF CONTRIBUTORS.

From the fact that our contributors were not always "Regular Contributors," and also because there exists no special necessity for such list, it is discontinued. Hereafter correspondents' names will appear in connection with their articles.

====================

R294 : page 8

ANOTHER PAPER.

Many have been the requests to have the WATCH TOWER oftener than once a month, and now it would seem they may have almost their wish.

Such will doubtless be glad to learn that our Bro. A. D. Jones (formerly of this city, but who has recently removed to New York City, where he can be within easier access of some companies of those who read the WATCH TOWER), purposes starting a new paper, to be devoted in some measure to the same topics we have been considering in this paper.

The new paper will be called, "Zion's Day Star," and has our best wishes; may it honor our Father and be an able messenger of the glad tidings to many. It will be a monthly, and the same price as the WATCH TOWER. All desiring it should address A. D. JONES, Cor. 27th and Broadway, New York City.

====================

R298 : page 8

YOUR LETTER.

We have been so much engaged by the tract work during the past three months that the issuance of the last two numbers of the W.T. has, of necessity, been considerably delayed. Our apology must be found in article under the head of "In the Vineyard."

To many who may have written important letters or ones requiring some answer, the same apology must be offered. The distribution of the pamphlets and papers have brought from their readers hundreds of letters, asking questions or requesting back numbers of the paper, etc. We answered quite a good many of these, but they come so fast, and our time has been so limited, that nearly a thousand letters and postal cards have now accumulated--unopened and unread, and probably your letter is among them.

The Lord has provided more office help (for it is difficult to get suitable assistance), and we hope to get ahead of the work before long.

Let us here remark that we do not send receipts for regular subscriptions --the amount is too small. You know when and what you send, and we keep a careful record of all receipts. If subscriptions are lost in the mail we will be responsible for it, and be the losers. If your paper fails to come to hand any month, inform us by card if you have paid in advance, or if, as one unable to pay, you have requested to be put on the "Lord's poor list."

====================

R294 : page 8

THE CHART OF THE AGES.

At a considerable cost, besides five cents apiece postage, we sent our readers (in July) as a supplement, a "Chart of the Ages" (the same which appeared in our last issue, only larger), suitable for hanging in a sitting room.

We fear that by many it has not been thoroughly studied, and because we know of nothing which would give you so clear a conception of the plan of God, we again direct your attention to it, and suggest that you study it three, four or ten times until you get every point clearly and indelibly fixed in your mind and heart, and it cannot fail to be a great blessing to you.

In the last paper (and also in the pamphlet) you have the same explanation of the chart which is found on the back of the large one, which will be found a more convenient form for study.

A reader asks regarding the extreme right of the chart--"The Tabernacle" --whether by the line which is shown as running through the center of the "Most Holy," we are to be understood as teaching that heaven is divided into two parts?

[Will questioner read explanations with more care? It required careful thought to state them, and must have the same careful thought to read and understand them.]

We would answer assuredly not, and if you had studied with more care the chart and its explanation, you could have drawn no such conclusion. The line which is shown to run through the "Most Holy" is the same which passes all along the upper part of the chart, and is explained to be (plane K) an illustration of the condition or plane (not place) of Glory. But as many have a very incorrect idea as to the meaning of the different parts or places of the typical Tabernacle, we want simply to suggest to you that none of those apartments indicate places. They are places in the type, but conditions in the antitype.

The "Most Holy" represents the perfect, spiritual and glorious conditions --planes K and L. The "Holy" represents the consecrated condition in which we are now as priests ministering before God, offering up sacrifices on the Golden Altar, a sweet incense, acceptable to God by Jesus Christ, and eating of the spiritual food and being enlightened by the Golden Lamp--the Word of God. We are there now in condition, but not in place; there is no such place where we will need a Golden lamp, etc., for when we are perfected and go beyond the Vail we shall know as we are known and not need the light of the lamp--Word. We repeat, we are now in the condition typified by the "Holy," just as we expect shortly to be in the condition typified by the "Most Holy."

"The Court" represents the condition (not place) of justification by faith--the justified human.

"The Camp" represents the condition (not place) of the World busy with its own pleasures and affairs.

All these are conditions, as much as, when Paul says: "Let us go to him without the Camp," (referring to the sacrifices for sin--the bullock, Christ, and goat--the Church). He refers to our being cast out from, and dead to the World--he refers to a condition into which we are to go and not to a place.

The confusing idea as to place has been obtained by many from Paul's expression that Jesus did not enter the Tabernacle (Holy and Most Holy) made with hands--the type, but he entered the real--even "heaven itself." (Heb. 9:24.) Now, while not disputing the fact that there is a locality called heaven and that Jesus is there, yet the meaning of the word heavens here is spiritual reality, as contrasted with the earthly type.

We think that Paul's statement and the type he was explaining referred to Jesus' having gone first into the condition represented by the Holy, in which condition he ministered and offered sacrifices before God during his three and a half years' ministry, and then at his resurrection, his entering the "Most Holy" or perfect spiritual condition--afterward proceeding to the Glory plane in that Most Holy spiritual condition.

This is shown by the connections, for Paul says (Heb. 8:5) that the earthly Tabernacle, etc., served as an example and shadow of heavenly (spiritual) things, and (9:23) that though the pattern or typical Tabernacle was sprinkled by the blood of bulls and goats, yet the heavenly (spiritual) must have better sacrifices. Therefore Christ Jesus entered not the literal (neither do we) but the real or spiritual. (So do we as members of the same body following our fore-runner.) Both of the above words rendered heavenly (Greek, *epouraneous*) are the same exactly that Paul uses in describing our position when he says (Eph. 2:6) that God hath quickened us (Ye are alive toward God) and made us sit together in heavenly (spiritual) places in Christ Jesus.

Thus we see that as Jesus went into these heavenlies in their proper order --into the first during the three and a half years of self-sacrifice, and into the other (the perfect spiritual condition) at his resurrection, so we are to do as followers of our forerunner. And those who are living the consecrated life (living sacrifices) toward God, are now in the first of these "Holy" or spiritual conditions, and, like our leader, will enter into the other, the "Most Holy," when at resurrection (or change) we are made like unto Christ's glorious body.

The force of this is more clearly seen when we notice Paul's statement in Eph. 1:20. Here Paul asserts that at his resurrection Jesus was exalted by God far ABOVE all powers, etc., and placed at his right hand (choicest condition of favor) in THE (chief) heavenly place. The Greek word heavenly, here used, is emphatic, and signifies the chief heavenly condition, which is in perfect harmony with what we have already seen, viz.: that Jesus (as we are) had been in a heavenly condition during three and a half years before, but at resurrection he had reached THE heavenly or perfect spiritual condition.

Let us remind you that here also, the word rendered heavenly is the same word used with reference to our position as spiritually begotten-- new creatures. This text affirms that at resurrection Jesus entered THE *epouraneous* (heavenly, spiritual condition), while now we are in an *epouraneous* condition as asserted by the Scripture above referred to (Eph. 2:6), and in due time we hope to reach THE epouraneous condition and be like him.

====================

R295 : page 8

THE EKKLESIA.

This is a Greek word which is translated church. In the N.T. it signifies a company, assembly or body of people bound or compacted together.

To-day there are many organizations claiming to be the church, and having various bonds of union; but we wish to know, upon the authority of God's Word, what *ekklesia*, body, or church Jesus established, and what are its bonds of union; secondly, we wish to show that every Christian should belong to that church; thirdly, the injurious effects of joining the wrong *ekklesia* or church; and fourthly, having joined the right church, what are the results of losing our membership.

First then, the church which Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost after their ransom price was paid, was the little company of disciples who had consecrated earthly time, talents and life a sacrifice to God. They were organized and bound together as members of one society, and as such had laws and government, and consequently a head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows, and aims of one were those of the other; and thus they had a far more perfect union of heart than could possibly be had from a union on the basis of any man-made creed. Thus their organization was of the Spirit; their law for the government of each was love, and all as a whole were put under obedience to the "law of the Spirit" as it was expressed in the life, actions, and words of their Lord. Their government was the will of him who said, "If ye love me keep my commandments."

Thus we see the early church organized, governed, and in perfect unity and harmony under the rulership or headship of Jesus. Contrast this church organization with what now affects to be a continuance of the same--viz.: the various denominational organizations, each of which binds its members to a mental union on the basis of some creed or dogma of its own (many of them anything but lovely) and each having its own laws.

These laws emanate from their heads or rulers and law-givers; so it is clearly seen that these present day churches have and recognize as heads, or directing, ruling powers over them the ancient founders of their various creeds while their clergy in conferences, councils, synods and presbyteries, interpret and enforce the "traditions of the elders" which "make void the Word of God." These take the place of the true head of the church--Jesus--and the true teacher and guide into all truth, the Holy Spirit. Hear the Prophet Isaiah express it, (chap. 9:15.) "The ancient and honorable, he is the head, and the prophet that teacheth lies, he is the tail."

Will they own this to be so? No, for Babylon the great--the mother of harlots, and all her daughters, the complete nominal church in this evil day, represented in Isa. 4:1 as the seven women, take hold of the one man (Christ Jesus) saying: "We will eat our own bread (which the world supplies) and wear our own apparel (the filthy rags of their own righteousness), only let us be called by thy name, to take away our reproach." And so they assume the name of Christ and call their organizations Christian churches. Theirs is a union of hands but not a union of hearts.

"These are hard sayings, who can receive them?" But these are not our sayings: it is the warning voice of the "sure word of prophecy... whereunto ye do well that ye take heed." And it is a loving voice for again our Lord declares: "As many as I love, I rebuke and chasten."

There are two senses in which the true church of Christ may be considered: All who like the early church were fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other --these saints from the beginning of the Gospel Age down to its close, when all of this class are sealed and the door to the high calling closes, constitute the "CHURCH OF THE FIRST BORN," whose names are written in Heaven. These are all one in aim, hope and suffering, and in due time will be joint-heirs with Jesus Christ to the great inheritance --heirs of the kingdom which God hath promised to them that love him.

R295 : page 9

The other sense in which this same class is recognized, is, by counting a part for the whole, thus all the living of this class may be spoken of as the church; or again any part of this class of living followers who may meet together may properly be called the church; for by the word of Jesus we know that wherever two or three are assembled, he will be among them, consequently that would be a church meeting--an assembly of the "church of the First Born." The general assembly will be when all the church are made like, and glorified with, their head--Jesus.

Such then is our definition of the church of Christ; it is perfectly illustrated by Paul (Rom. 12:4,5) when he compares the church to a human body. In this figure, Jesus represents the head, and all who are his, constitute the body, over and through which, the head rules. Jesus has been, and always will be the head over his church as a whole; he is likewise the head and ruler of the entire living church, and in every assembly where two or three meet in his name he is the head, ruler, and teacher. If it be asked: In what sense does he teach?--we answer, by exercising the qualities of the head, or teacher; using one or more of those present in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of your body can call upon one member to minister to another. But here a word of caution:--If one becomes as useful an instrument as a right hand, take care that you aspire not to become the head. Be not puffed up; pride will paralyze and render useless: "Be not ye called Rabbi (Master, teacher) for one is your Master (head) even Christ and all ye are brethren." And let not the least member despise his office, "for if all were one member where were the body?" "Nay those members of the body which seem to be more feeble are necessary"--"God hath set the members every one of them, in the body as it hath pleased him."

How simple, beautiful and effectual is God's plan of organization.

This brings us to our second proposition, viz.: that all Christians should be joined to this organization. In the light of what has just been said as to the class constituting the church which Jesus organized, it is evident that if you have given up all your will, talent, time, etc., you are recognized by Jesus as a follower, and member of the ekklesia, or body of which he is the head, whose names are written in heaven. Thus we join Jesus' church and have our names recorded as members, by consecration. But says one: must I not join some organization on earth, assent to some creed and have my name written on earth? No, remember that Jesus is your pattern and teacher, and neither in his words nor acts will you find any authority for binding yourselves with creeds and traditions of the elders, which all tend to make the word of God of none effect (Mark 7:13) and bring you under a bondage which will hinder your growth in grace and knowledge, and against which Paul warned you to "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled with the yoke of bondage." (Gal. 5:1.)

But say some: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible organization of our own? Yes, this is what we have--an organization modeled after that of the early church. We think we have come back to primitive simplicity: The Lord Jesus alone is our head or lawgiver, the Holy Spirit is our interpreter and guide into truth; our names are all written in heaven; we are bound together by love and common interest.

Do you inquire--how shall we know one another? We reply, how could we help knowing one another when the Spirit of our Master is made manifest in word and act, and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? --these stand ready with consecrated time. Does the Lord's work require money?--these stand ready with consecrated means. Does his work bring upon them the reproach of the world?--these have also sacrificed reputation--all--all to God.

But again, do you inquire how shall we deal with one who walks disorderly in our midst; if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as Jesus and Paul directed.

Now, as in the early church, there are various degrees of advancement among the individual members, and Paul says (1 Thes. 5:14) some are feeble minded, comfort them; some are weak, support them; but while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them; nor for the feeble-minded, and support them, but patiently, lovingly, warn the disorderly. Whom does he call disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did--work that they be not chargeable to any; and if any will not work neither should he eat. Thus he said he did, that he might be an example to others. Then again, vs. 14: If after you have warned such a one and he "obey not company with him, that he may be ashamed. Yet count him not an enemy but admonish him as a brother."

Again Jesus gives explicit directions where there is a matter of offence between two brethren, Matt. 18:15,17 --If thy brother shall

R296 : page 9

trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: (the company of brethren who assemble together) but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

If, under the organization of our head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren. This organization has its evangelists, pastors and teachers appointed and directed by the Lord. They need no laying on of hands by the so-called Apostolic succession; for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc., (Isa. 61:1) and it is the duty of every member of the body to exercise his office for the edification of the other members.

How complete is the organization of the church of Christ with its heaven-written, love-bound and Spirit ruled membership, and how sad the error of mistaking the nominal for the real church?

The importance of our fourth proposition need not be urged. It would indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But if filled with love (the love that prompts to sacrifice) and clothed with humility, and under cover of the redeeming blood, we are safe in the church (body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church--the "little flock"--now treading the pathway of humiliation and drinking the bitter cup of death. Oh, the glory that shall be revealed in us doth not yet appear except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.)

Thus Paul warned others and thus he feared, "lest (even after) having preached to others, he himself should be a castaway." (1 Cor. 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitefully use you and say all manner of evil against you falsely, or they may seek to win you back by flattery, saying they cannot afford to lose your influence--you could do so much good by remaining among them. Oh, how necessary in this evil day is the faith--

> That bears unmoved the world's dread frown,
> Nor heeds its flattering smile;
> That seas of trouble cannot drown,
> Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage"--not even in the slightest degree.

====================

R296 : page 9

THE EVERLASTING FATHER.

"His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6.)

Two of these titles of our Lord Jesus have rather bewildered many of His children, and the churches in general holding to the Papal heresy of a triune God--or three Gods in one, equal in power, glory and all other respects, have rather been interested in adding to the bewilderment than in explaining the text.

Not to go into the subject in great detail, we would mention a few thoughts on the titles--Mighty God, and Everlasting Father.

The English word God, as found in the Old Testament, is the translation of several Hebrew words--sometimes one, sometimes another. In this instance it is the word El. El signifies strong or powerful, consequently is applicable to any powerful being and especially so to the most powerful--the Almighty Jehovah.

That the word is thus used may be readily seen by any one who will carefully note the following texts, in which the English translations of the Hebrew word El are in italics:

"It is in the power of my hand." (Gen. 31:29)--"there shall be no might in thine hand." (Deut. 28:32) --"neither is it in our power." (Neh. 5:5) --"like the great mountains." (Psa. 36:6)--"in the power of thine hand to do it." (Prov. 3:27)-- "pray unto a god [mighty one] that cannot save."--(Isa. 45:20)--"who among the sons of the mighty." (Psa. 89:6) --"God standeth in the congregation of the mighty" [the saints]. (Psa. 82:1)--"Who is like unto thee O Lord [JEHOVAH] among the Gods" [mighty or ruling ones]. (Exod. 15:11)--"Give unto the Lord [JEHOVAH] O ye mighty." (Psa. 29:1) --"The mighty God [ruler] even the Lord" [JEHOVAH]. (Psa. 50:1.)

Notice the above texts carefully and critically and all will agree that the context in every case shows the meaning of the Hebrew word El to be powerful one. How clearly it is stated in the last three quotations that JEHOVAH is the chief "*el*" and ruleth over all other *el*--powerful ones. And it should be known to all, that JEHOVAH is the name applied to none other than the Supreme Being --our Father, and him whom Jesus called Father and God. (John 20:17.) The meaning then of the words "Mighty God" in our text, is,--He shall be called the mighty powerful. And so he is, for to him the Father has given all power in earth and heaven-

-(Matt. 28:19, and 11:27.) "He is Lord of all"--next to the Father for "The head of Christ is God." (1 Cor. 11:3.) They are one in mind, purpose, etc., because Jesus gave up his own will and took the Father's (John 5:30) just as we must give up our will, mind, spirit and receive the Father's if we would be made heirs of God, joint-heirs with Jesus Christ our Lord. Does any one ask further proof of a distinction of persons? If so we request such to read Matt. 22:44--Jesus' application to himself of Psa. 110:1, remembering that the words used by David, translated Lord [Master] are totally distinct and entirely different words, the first one being Jehovah, and the other *adon*. We give Young's translation of this verse--

> "The affirmation of Jehovah to my Lord--
> Sit at my right hand,
> Till I make thine enemies thy footstool."

Now let us notice the second appellation --"Everlasting Father." This in the Hebrew signifies just what it does in the English, viz.: a father forever. The word father signifies cause or authorship of being--or life giver. So that Isaiah's declaration means that Jesus shall be hereafter known as an author of life--or life giver to some one. Next we inquire to whom will he give life? and Paul answers "As in Adam all die so in Christ shall all be made alive." This teaches then that Christ becomes the Father of the entire race. Next we ask what kind of life or nature will

Christ give the race? And the answer is, a perfect human nature, and hence an eternal human life-- just what they lost through Adam's transgression. So Paul tells us (Rom. 5:18,19) "As through one [person's] offence sentence came on all men to condemnation [condemning all to a loss of life] so also, through one [person's] righteous act sentence came on all men to justification of life. [That is, through the obedience of Christ the death penalty is to be removed--in his death it was paid and all men shall have a right to life again--the same life and nature once possessed, then lost, which has been redeemed or purchased back.] "For as through the disobedience of one man the many were made sinners [and because sinners deprived of life,] so also, through the obedience of the one [Christ] the many [the same number] will be constituted [made] righteous." And being no longer sinners they will no longer be subject to the penalties of sin--sickness, pain, DEATH.

We see then that the special work of Christ for the human race was the counteracting or rolling back of sin and its penalty--death (the loss of life). In this, he is the Great Physician or Restorer; and the age during which this (result of his death on their behalf,) will be accomplished is called "The times [years] of restitution" --or giving back--of the blessings lost through the entrance of sin. Human life was the principal thing lost and it

Jesus is to give back--and in so doing he shall (future) be called the "Everlasting Father."

Adam was so created that he might be the father or life giver to a race of human beings. Through disobedience he lost his own right to life--became a dying sinner. He could only give to his posterity what he possessed--a dying nature--and consequently none of the race ever attained perfect life. Thus Adam failed to become in the proper sense a father or life giver. It is because Christ will accomplish this work of life giving in which Adam failed, that he is called the "Everlasting Father."

R297 : page 10

But does some one inquire, Is not Jesus a spiritual being and of the divine nature since his resurrection? Yes. Then would not any life imparted by Him be of the same nature as his own, viz.: Divine and Immortal? By no means, Jehovah is the life giver, or father of all creation; yet all creation is not possessed of the Divine nature. Besides we must not deal in inferences while we have clear teachings of Scripture to guide us in this matter. If Jesus be the Father or giver of the Divine nature to the world in the next age, he must be equally so to his church of this Gospel age. How is this--is Jesus ever called our Father? No, he is called our "Captain," "Leader," "Forerunner," "Master," "Head," "Lord" but never is he called our Father. On the contrary, Jesus' own teachings and that of the Apostles, is that Jehovah is the only Father or Giver of the Divine nature, that the God and Father of our Lord Jesus Christ is our Father and hath begotten us (1 Pet. 1:3)--that as He raised up Jesus to the Divine nature and likeness He would raise up us also by His Spirit.

It was Jesus himself who taught us to pray "Our Father." (Luke 11:2.) Who also said: "Glorify your Father which is in heaven." (Matt. 5:16) "Be the children of your Father, (vs. 45.) "Pray to thy Father in secret and thy Father which seeth in secret shall reward thee." (Matt. 6:6.) "Your Father knoweth what things ye have need of," etc., etc., Who said again, "I ascend to my Father and to your Father to my God and your God." (John 20:17.)

Again Jesus made a very emphatic statement of our dear and close relationship to him and to The Father when he said--"Whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother." (Matt. 12:50.) "Call no man Father on the earth for one is your father even God and all ye are brethren." (Matt. 23:9.) And Paul assures us that "Both he that sanctifieth (Jesus) and they that are sanctified (the "body") are all one, for which cause he is not ashamed to call them brethren." (Heb. 2:11)

Do these statements seem out of harmony with that other statement of Jesus (John 10:27,28), "My sheep hear my voice and I give unto them eternal life"? We think not, for while it is thus expressly stated that we are begotten of God--that he is our

Father, and that "God hath both raised up the Lord and will also raise up us also by his own power," (1 Cor. 6:14) it is also stated that "He which raised up the Lord Jesus, shall raise up us also by Jesus." (2 Cor. 4:14) The harmony of these Scriptures shows that Jehovah is our Father--life-giver--though he has used the Spirit and the Word as his agents in our begetting, and will use Jesus as his agent in our birth or resurrection.

But though accepting the statements of our Lord on this subject as conclusive, yet we desire to understand if we may, how Christ will be the "Everlasting Father" to the world, while Jehovah is the Father of the "little flock" who shall with Jesus inherit the kingdom; assured, that every such distinction has a reason, which, if understood, should shed some light upon the general plan.

First then, we remark that Jesus did a work for his church, without which they never could have received either the begetting or birth to the Divine Nature, i.e., he redeemed our human nature. Like all others of the human race, the church were sinners, and like all others of the race, we were redeemed--or justified, by the precious blood (life) of Christ. No one is justified to the Divine Nature by Christ's death--no, it was human life that was lost through Adam, and to human life all are justified by Christ. It was because it was a human nature that was lost that Jesus left the glory he had with the Father, and took upon Him the human nature--that he might give or sacrifice it as a ransom for our human nature. In a word, it must be evident to all that Jesus' death is the basis or cause of a restitution of the human nature, but not a cause of the giving of the Divine Nature.

Secondly, we remark that the Divine nature is Jehovah's gift--given as a reward of obedience (even unto death) to those who, by patient perseverance in well doing seek for it-- "Glory, Honor and Immortality."

Paul informs us that it was because of obedience even unto the death of the human, that God highly exalted Jesus, or made him a Divine being. (All spiritual beings do not possess the Divine nature--Angels for instance.) And the promise held out during the Gospel age, under which the "Bride" or "Body" of Christ is called out of the World is, that if we follow in Jesus' footsteps, we shall attain to the same prize and experience the same high exaltation from the human nature to the Glory, Honor and Immortality of the Divine--as members of a body under Jesus our head.

The conditions of this high exaltation are so severe, that though many are called, few will be chosen, because only a few will make their calling and selection sure by so running as to obtain that great prize. (1 Cor. 9:24.) It is an extraordinary prize, and it is no easy race as all the runners testify from the head all down through this age. Yet, though difficult we run it with joy for the same reasons as the "head"--who for the joy that was set before him, endured the cross despising the shame. (Heb. 12:2.)

Brother Paul tells us that the exceeding great and precious promises of the Word were given us, that by these (the strength and encouragement which they would afford us, as they did Jesus, to be "obedient even unto death") we might become partakers of the Divine nature. (2 Pet. 1:4.)

Let us glance at a few of these exceeding great and precious promises:

Jesus says: "To him that overcometh, I will grant to sit with me in my throne" (Rev. 3:21).

To him that overcometh, I will give power over the nations, and he shall rule, etc.,...even as I received of my Father. (Rev. 2:27.)

Paul says: "If we suffer with him we shall also reign with him." (2 Tim. 2:12.) "If we be [become] dead with him [dead to the World and to our own will--alive to the will of God] we shall also live with him." (2 Tim. 2:11.) If we seek Glory, Honor and Immortality, patiently and perseveringly we shall gain the prize. (Rom. 2:7.) Then again, he says that Christ is a son over a house of sons, whose house are we, if we hold fast to the end of the Gospel age, when the house will be finished. (Heb. 3:6.)

Peter mentions this special prize which is for the overcomers of this time saying: "Blessed be that God and Father of our Lord Jesus Christ who, according to his great mercy hath begotten us, again, to a living hope (through the resurrection of Jesus Christ from the dead) to an inheritance incorruptible [immortal] undefiled [pure] and unfading, preserved in heaven for you,...that the proof of your faith...may be found to, [or result in] praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:3-7. Diaglott).

Our Father might have asked our sacrifice without telling us how great should be our reward, but he knew that the influence of these exceeding precious promises was needful, that we might properly value the titles and honors of earth, and be enabled to count them all but loss and dross for the excellencies promised us as members of the body of the Christ.

Thirdly, we notice that all of these promises designed to help to the Divine nature (2 Pet. 1:4) belong to the Gospel age. They will all be fulfilled when the church--or body is exalted to glory with the head--set with him on his throne. Read each of these again carefully and any others and see that none of the exceeding precious promises belong to the next age; all are confined by the context, to this age. To those who have covenanted to sacrifice the human, "now is the acceptable time"--and to such only is the Divine nature given. True there are promises and great ones to mankind, to be fulfilled in the next age during the reign of The Christ head and body, but these are all earthly promises and will not compare with our heavenly ones. Among these, are the promises to Abraham, Isaac, and Jacob, Israel and the nations, all of whom are to be blessed under our spiritual Kingdom which will be the agency and power through which they will be restored to human perfection and happiness; as Paul expresses it: "God having provided some better thing for us, that they without us should not be made PERFECT." (Heb. 11:40).

We see then, that the Divine nature comes to the church, as to Jesus, as a reward from the Father Jehovah for the race of faith well run, for the crucifixion--sacrifice, of the human nature. Does some one ask: Was not our human nature condemned to death already as sinful, and if so how could it be accepted of God as a sacrifice? Ah! that was where we were blessed in Jesus, the same as the World, i.e., his death paid our penalty and justified us. Had it not been for our ransom, we should have had nothing to sacrifice and could never have received the divine reward; but being justified we could present our justified humanity "a living sacrifice, holy, acceptable to God." (Rom. 12:1.) Our human nature having been redeemed by our Lord's death, must in the sight of Jehovah, be just as pure and perfect as was the human nature of Jesus, for his perfectness was imputed to us. Consequently, being justified by faith, we may run the race as acceptably as did our Lord. And though the race is a difficult one we are not alone in it as he was for he was a solitary traveler and "of the people there was none with him," while we have in each other helps by the way; and in Him as our Leader and "Fore-runner" a perfect example, and above all his watchful eye to guide and direct our course and to give "help in every time of need," as we climb after him. "Few there be that find this narrow difficult way. It is "a little flock to whom it is their Father's good pleasure to give the Kingdom."

We conclude then that the titles, Mighty God, and Everlasting Father, are titles which fully understood, are very appropriate to Our Lord Jesus

R298 : page 10

Christ. And we might add that so perfectly is his Bride--body--church, associated with him, both in filling up the measure of the sufferings-- being joined in sacrifice and also in the Glory that shall follow, that the same titles are applicable to the Church as his body--for "He that hath freely given us Christ, shall he not with him also freely give us all things?" "Therefore all things are yours, and ye are Christ's and Christ is God's."

After the sacrifice--soon follows the power which will, under him as our head, constitute the whole body of Christ the "Mighty God" (el-- powerful one) to rule and bless the nations--and the body with the head, shall share in the work of restoring the life lost in Adam, and therefore be members of that company which as a whole will be the Everlasting Father to the restored race.

====================

R299 : page 1

VOL. III.

PITTSBURGH, PA., DECEMBER, 1881.

NO. 6.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

R308 : page 1

NOTICE THE WRAPPER.

All persons who have not written to us for the last eighteen months, requesting the continuance of ZION'S WATCH TOWER, will find a red & besides their address, on the wrapper of their paper this month. This signifies that their names will be dropped from our list, unless heard from at once. This will include many of the poor list; but we desire to hear from all once a year, as we do not wish to send the TOWER where not valued enough to ask for it. Attend to this at once. Should an error occur please inform us immediately.

WE hope to issue the Tabernacle tract before January 1882. Be patient brethren.

====================

R299 : page 1

THE CREATIVE WEEK.

We read in 1 Tim. 6:20, "O Timothy, ...babblings and oppositions of science, falsely so called." This passage the church nominal has ever been ready to quote when an investigation of nature's laws seemed to develop ideas or theories at variance with her cherished opinions; forgetting sometimes to obey the equal injunction. "Prove all things, hold fast that which is good." Paul did not blow hot and cold. In the first place he did not say "science." The word he used means knowledge or wisdom in a more general sense. Secondly, he clearly indicates that it must first be proved to be a vain babbling under the name of wisdom before it is rejected.

Strange to say the church [falsely so called] professing to walk in the light and in the knowledge of God instead of being a leader in the advancement of true science and philanthropy, has not only been a dead load dragging behind, but has often bitterly opposed every advancing step.

The telescope and microscope were denounced as instruments of unholy prying into God's secrets. Astronomy, Geology and whatever truths there may be in the Evolution theory, have been violently assailed; while religious intolerance, human slavery and the divine right (?) of kings has been defended supported and duly prayed for.

Scientists however, have but little room for boasting as regards intolerance. They have denounced each other and frequently claimed what was afterwards proved untrue. The study of nature without a knowledge of nature's God frequently leads to the wildest conceptions. We must first see light in his light to see clearly. Then, a looking down through nature--after having looked up to nature's God--expands the heart and mind; and fills us not only with admiration, but with adoration as we catch the panoramic glimpse of the glory, majesty and power of our transcendent Creator. The God of the Bible is also the God of nature; and if we do not see perfect harmony we may set it down that we misunderstand either the word of inspiration, or the lesson of creation.

The Bible has nothing to fear from mature science; on the contrary, scientific investigation and research are daily adding to the proof of the authenticity and reliability of the Scriptures.

We wish at this time to look into the subject of Cosmogony; or the science of the origin and formation of the earth. Many suppose, that the history of creation as given in the first chapter of Genesis, is utterly at variance with the teachings of Geology. This is not the case. Some of the most eminent Geologists believe "that the word of God, properly interpreted, is in harmony with the teachings of their science...also, that the divine word explains the divine work, while the divine work confirms the divine word." Prof. Silliman says, "Every great feature in the structure of the planet corresponds with the order of events narrated in the sacred history." "This history furnishes a record important alike to philosophy and religion; and we find in the planet itself, the proof that the record is true." Prof. Dana declares, "In this succession, we observe not merely an order of events, like that deduced from science; but there is a system in the arrangement, and a far reaching prophecy, to which philosophy could not have obtained, however instructed." He further says, "No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme, or would have placed the creation of the Sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."

The conflict between the champions of Genesis and Geology has been mainly in reference to the length of time consumed in the work of creation.

Most geologists reckon time only in millions of years; while many Bible students as devotedly claim for the Mosaic account six literal--or 24 hour--days. As to the latter theory, while we do not doubt God's ability to create the earth and its inhabitants in that very short period, yet we do know that such unnatural haste has not been, in other things, his practice. Those who understand the plan of the ages will see this.

Besides, the scriptural use of the word "day" will not support such a conclusion. It is used there as we often use it now, in an accommodated sense. For instance; "The day of temptation in the wilderness;" (forty years.) Heb. 3:8. "In that day;" "The day of the Lord;" (1000 years); and many others. As if the Lord would guard his people against such an error he ends the description of creation in these words: "These are the generations of the heavens and of the earth...in the day that the Lord God made the earth and the heavens." Here the whole period is called "the day." So indeed the period of re-generation under the second Adam is called "the day of Christ."

The length of the day of creation is a question which heretofore no one has been able satisfactorily to answer. Many Bible students think that because Peter says "One day is with the Lord as a thousand years" that each day of creation must be of that duration. Peter however was speaking of the period between the day of creation and the day of the Lord; his language can fully apply, only to that period; and is without doubt very strong inferential proof of the theory that the period from the dominion of the first Adam to that of the second will be six thousand years, to be followed by the "Millennium" or the seventh thousand as the antitype of the Jewish Sabbath.

There are good reasons why we should expect the creative days to be different from the thousand year days, which Peter speaks of. Let us not forget however, that Peter links them together; but we will refer to this again.

While we do not see evidence to warrant the need of such enormous periods as some geologists claim, yet we do think that six thousand years (a thousand years to each day) are altogether too short for the amount of change, development, &c., accomplished in the preparation of the earth for man.

Some geologists have claimed thousands of millions of years since life began. "Sir Wm. Thomson has reduced the estimate on physical grounds, to one hundred millions of years as a maximum." [Dana]. As a few hundred millions is only a difference of opinion among these savans, it might be well to leave about that much off from some of their calculations (?). The mode of reckoning used, and the reliability of the data will be understood from the following remarks of Prof. Dana. "In calculations of elapsed time, from the thickness of formations, there is always great uncertainty, arising from the dependance of this thickness on a progressing subsidence, [regular sinking of the land.] In estimates made from alluvial deposits, [soil, etc., washed ashore or deposited by a stream] when the data are based on the thickness of the accumulations in a given number of years--say the last 2000 years--this source of doubt affects the whole calculation, from its foundation, and renders it almost, if not quite, worthless....When the estimate detritus [fine scourings] discharged by a stream, it is of more value. But even here there is a source of great doubt, &c."

A question of the first importance in our investigation is this: At what point in past history did the six days work of Gen. 1 begin? Was it at the beginning of the creation of the universe, as some have conjectured? Was it at the moment of origin of our earth as a distinct planet? Or was it when God began the special work of preparing it for the habitation of man? A work which we believe has not been done as yet in any other sphere. We think it was the latter period. We have no knowledge of the time occupied in creating or evolving the untold myriads of Suns with their satellites; some of them so far away that light (moving 191,000 miles per second) takes millions of years to come to us; thus proving that they were flaming suns millions of years ago.

Scientists claim, without seeming objection, that our earth was once a globe of molten material of which only the crust has yet cooled. That

R299 : page 2

as the cooling process went on the vapors condensed, completely covering the earth in an ocean of water which was mixed with, or held in solution and suspension, much that now forms the surface of our earth. In the course of time by earthquake upheavals (caused by the cooling and contraction of the earth's crust) the land appeared above the ocean's surface. The work of assorting the different layers or strata of minerals and rocks had now begun and has evidently been going on ever since. The dashing of the waves of that turbid ocean against the upheaved continents, assisted by the acids, &c., believed to be in the water, evidently wore down the original rocks, forming boulders, pebbles, sand, &c., depositing each in layers, to be again upheaved and worked over until satisfactory

R300 : page 2

to the plan of the great Architect. It is not known how soon plant life began, as the earliest was probably not fitted to survive and was evidently destroyed in the grinding of the great mill.

We think the beginning of the six days work was at a point when the earth was so far cooled that it was covered with an ocean of water, but before the first continent appeared above the surface of the shoreless sea. While the scriptures clearly teach that God is the Creator of all things we think that Gen. 1, describes only the preparation of the earth from this period onward; and does not even allude to the creation of the starry heavens; so that previous time, either geological or astronomical, is not included in the six days.

"In the beginning God created the heavens and the earth." The heavens here alluded to are terrestrial; as-- "the birds of heaven," "rain from heaven," "clouds of heaven," &c.

This is in harmony with Ex. 20:11. "In six days the Lord made heaven and earth the sea and all that in them is." The latter clause means birds, beasts, fish, &c. On the first day, only the sea appeared; on the second, the heavens were formed; and on the third, the earth or dry land was brought to view. It is claimed that the word "create" in Gen. 1:1, rather means to shape, form or make, out of that previously created, (as in Ex. 20:11, above).

Vs. 2. "Now the earth was waste and empty; and darkness was over the face of the deep: and the Spirit of God was brooding over the face of the waters." This verse shows us the condition of the globe when this special work began, and it evidently corresponds to the earliest geological era; (the Azoic). As the hen broods over her nest of eggs, developing the life by the imparted warmth, so the Spirit is represented as vivifying the inanimate waters. This impartation of new life or energy would undoubtedly affect the electric conditions of the earth and LIGHT would be the seeming result.

Vs. 3. "And God said, Let there be light; and there was light." What Prof. Dana predicates of the beginning of activity in matter would, we think, be true in the beginning of a special moving. He says, "In such a beginning, the activity would show itself instantly, by a manifestation of light, since light is a resultant of molecular activity. A flash of light... would therefore be the first announcement of the work begun." This would of course be some kind of electric light, earthly, not heavenly, as the globe was then wrapped in dense clouds of steam from the heated waters. It may have been like the Aurora Borealis (Northern Lights) or the Zodiacal light.

We have not room in this article to follow in detail the work of each day, we can only notice a few points in passing.

On the second day the watery vapors were lifted above the firmament or expanse which was called heaven. That might occur in this way. In that early period the ocean contained a large quantity of carbon, phosphorous and other elements in solution. As formations took place gases combined from these elements would escape into the air, saturating it with carbonic and other acids. This very heavy (carbonic acid) gas would make the air so buoyant that the lighter clouds would rise far up into it; probably much higher than they are now, as the most of the carbonic acid has since been absorbed by the wonderful plant life that afterwards formed our vast coal beds.

Skeptics and Infidels have objected to the idea that the sun, moon and stars were not created until the fourth day.

The objection is reasonable, but it is based on a misconception of the Scriptural statement. The earth had been revolving around the sun for ages and Moses is evidently alluding simply to their first appearance to the earth, and their appointment as the recorders of passing days and years.

Apparently God had another reason for now revealing the Sun. Plant life as then existent could live without light, but animals have eyes, and God is about to introduce these. Why had not the Sun given light to earth before? The ocean was once a boiling sea. Still earlier all the water of Old Ocean was in a state of vapor; and the clouds enveloping the earth must have been simply immense. Not until the earth had so far cooled that the larger part of these clouds had disappeared by condensation in the sea could the heavenly bodies possibly be seen; and this was evidently not until the fourth day.

About this time it is thought the great coal beds were formed. Coal is made from dense forests of trees and plants which grew ages ago, and which after having formed a thick bed was broken down and covered by the sea with a layer of stones, sand, clay, etc. Above this a new forest sprang up to be again covered and laid away safely to cake into coal for the use of generations of men who existed then, only in the plan of God.

This would seem to have taken a long time, and so we think it did, (In Nova Scotia no less than seventy-six successive forests have grown after and above each other,) but not so long as it would now require. The earth was then one vast hot-bed. (These deposits are found in the Arctic regions.) Plants which now grow only a few inches or a few feet high, even at the equator, grew then forty, sixty and eighty feet high, and two or three feet in diameter. Probably in that warm virgin soil and moist and richer atmosphere these forests had an almost mushroom-like growth. Evidently then, there can be no just comparison made between the far past and the present, neither can we measure past ages by present rates of development.

Is there then no way of measuring these days of creation? Yes! we think there is. We believe we have found the key. There are seven days: Each must be of the same length: If we can find the length of one we will know the length of all.

We have just found, that we do not know the duration of the first six: How is it with the seventh? We know when it began, can we find where it ends? At the close of the creation God made one who, in the likeness of himself, should have dominion over all,--an image or miniature of God. Then God began his rest. Adam fell and the power passed into the hands of "the Adversary." (In accordance with Jehovah's original plan) Jesus has purchased the "Inheritance" and is preparing for the overthrow of the usurper. When he takes his great power he will reign until he has put all enemies under his feet. This is the work of the Millennial age. When he has restored all things, he delivers up the kingdom to God the Father who again resumes the reins of government. How long does God rest--as to the affairs of this world? Seven thousand years. ["The Father judgeth no man, but hath committed all judgment unto the Son."]

We turn again to the words of Peter. His subject is the history of the period of time from "the generation of the heavens and the earth to their re-generation. He says: "One day is with the Lord as a thousand years." He teaches then, that the week of the law, was typical of the grand period of 7000 years of man's allotted history. Six thousand years of toil under the bondage of sin and Satan, to be followed by one thousand years of peace, rest and heavenly communion. But when this Sabbath shall end--as it must--is there another weary week of toil to begin again? No! thank God the cycle is complete. The Jewish week was a glorious type; gracious even in its keeping, for man and beast: and it has a worthy antitype. But what of that grander cycle, of which the seven days was but a typical part--the seven times seven, that ushered in the Jubilee?

If the seventh period of creation in which the Father rested is seven thousand years long--as shown above --so are the other six periods; and so we have seven times seven thousand years, even forty-nine thousand years, bringing us to the fiftieth thousand the antitype of all chronological antitypes, the great grand JUBILEE.

God's purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

W. I. MANN.

====================

R300 : page 2

VIEW FROM THE "TOWER."

The work of the Lord still prospers --favorable and encouraging reports from all parts of the field. All the workers are well, etc., except our dear brother Sunderlin, who still suffers intense pain, confined to his bed.

The Lord provide for each of us the experiences he sees us to need, preparing us for the kingdom.

The letters keep pouring in from all parts of the U.S. and Great Britain, and give evidence that the Lord has been using the little books as His agent to awaken his children to fresh interest in His plans and work.

The letters average about 40 to 50 a day, and nearly all represent true hearts overflowing with love and gratitude for God's goodness, in permitting them and us, to see so much of His grandly unfolding plan of love, for man's salvation.

We wish all could read these letters, if we had more room we would frequently refresh you with others like the two which we publish in part below.

These letters have just come to hand and we cannot resist the desire to add to and refresh your joy and comfort, in the rough pathway to glory. The first is from a minister. We omit all names.

R301 : page 2

NOTTINGHAM, ENGLAND, November 8th, 1881.

MY DEAR SIR--Permit me though a stranger to assure you, that I can never feel sufficiently thankful that out of the thousands of copies of your book, "Food for Thinking Christians" distributed in this town--a copy fell into my hands: apparently it was the merest accident; but really I regard it as a direct providence. It has thrown light upon subjects which have perplexed me for years; and has made me feel more than ever, what a glorious book the Bible is, how worthy of our profoundest study. At the same time, I came from the study of your book with the conviction that a very large proportion of the Theology of our Churches and Schools, is the merest scraps of human notions, and that our huge systems of Theology upon the study of which, some of us have spent so many laborious years--only to be the worse confused and perplexed--are infinitely more the work of mistaken men, than the inspiration of the all-wise God.

However, I may differ from the book in a few minor details, I found the main argument to be resistless, commending itself to both my head and my heart. Again let me thank you on my own behalf, for the good I have received.

I find at the close of it, you make an offer to send copies to any who have reason to believe they can make a good use of them. In my church and congregation, there is a number of intelligent persons who are interested in the second coming, and who would be only too glad to read your book, I could distribute 60 or 70 copies with advantage, you say, "ask and ye shall receive"--I have faith in your generosity. Believe me to remain yours, Most faithfully__________.

LOUISVILLE, KENTUCKY, November 22, 1881.

GENTLEMEN--Having read with the most profound interest your publication entitled; "Food for Thinking Christians," and being fairly dazzled by the wonderful light it reveals on the great "subject," I find myself thirsting for more knowledge from this seemingly inspired pen.

Therefore in accordance with the invitation extended by you on the cover of this little work I ask that you send me a few copies of "The Tabernacle and its Teachings," if in print.

With reference to the first named book, permit me to say, that I have never yet read or heard anything equal to that little volume in its influence upon my heart and life; and to my mind, it answers most grandly and conclusively the great question, "Is life worth living." Such views as it sets forth, are bound to find response in the minds and hearts of all unbiased thinking Christians, for they bear the stamp of something greater than mere human conception. I only wish we could hear it from the pulpits; but I think this must shortly follow. It is good seed and in its "due time" will come forth. Believe me, I am

Very Truly Yours__________.

====================

R301 : page 3

"A LITTLE WHILE."

A little while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into Heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into Heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us;
His arm almighty is our strength and stay.

A little while! 'Tis ever drawing nearer--
The brighter dawning of that glorious day,
Blest Savior, make our spirits' vision clearer,
And guide, oh, guide us in the shining way.

A little while! Oh, blessed expectation!
For strength to run with patience, Lord we cry;
Our hearts up-leap in fond anticipation.
Our union with the Bridegroom draweth nigh.

Selected.

====================

R301 : page 3

"YE ARE GODS."

"I have said ye are Gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes" [literally heads]. Psa. 82:6.

Our high calling is so great, so much above the comprehension of men, that they feel that we are guilty of blasphemy when we speak of being "new creatures"--not any longer human, but "partakers of the divine nature." When we claim on the scriptural warrant, that we are begotten of a divine nature and that Jehovah is thus our father, it is claiming that we are divine beings--hence all such are Gods. Thus we have a family of Gods, Jehovah being our father, and all his sons being brethren and joint-heirs: Jesus being the chief, or first-born.

Nor should we wonder that so few discern this grand relationship, into the full membership of which, we so soon hope to come. The apostle tells us that "the natural man receiveth not the things of the Spirit of God ...neither can he know them because they are spiritually discerned." (1 Cor. 2:14). Just so it was, when our great Head and Lord was among men: He, having consecrated the human at 30 years of age was baptized of the spirit, and became a part-taker of the divine nature. When Jesus said he was a son of God the Jews were about to stone him, reasoning thus, that if a son of God, he was making himself to be also a God, or of the God family. [Just what we claim "Beloved now are we the sons of God"--"The God and Father of our Lord Jesus hath begotten us."] (1 John 3:2 and 1 Pet. 1:3).

Jesus does not deny that when he said he was a son, it implied that he was of the divine nature, but he quotes to them the above passage from the Psalms as being good authority and it seems as though it satisfied them, for they did not stone him. Jesus said, "Is it not written in your law, I said ye are Gods?" Then he proceeds to show that the "Gods" there mentioned, are the ones who receive obediently his words and example, and concludes his argument by asking whether if God calls such ones as receive his (Jesus') teachings, Gods, whether they think that he the teacher, whom the Father had specially set apart as the head of those Gods could be properly said to blaspheme, when he claimed the same relationship as a son of God. (John 10:35).

These sons of God, like him from whom they heard the word of truth by which they are begotten, are yet in disguise; the world knoweth us not for the same reason that it knew him not. Our Father puts no outward badge or mark of our high relationship, but leaves each to walk by faith and not by sight all through the earthly pilgrimage--down into death. His favor and love and the Glory and Honor which belong to our station, we can now see by the eye of faith, but soon it will be realized in fact. Now we appear like men, and all die naturally like men, but in the resurrection we will rise in our true character as Gods.

It doth not yet appear
How great we must be made;
But when we see him as he is,
We shall be like our Head.

How forcibly this is expressed by the prophet and how sure it is too, Jesus says--It cannot be broken: "I have said ye are Gods, all of you sons of the Most High. But ye shall die like men, and fall like one of the princes." [lit. heads--Adam and Jesus are the two heads.]

Then the whole family--head and body are addressed as one, as they will be under Christ their head, saying --"Arise O God, judge [rule, bless] the earth: for thou shalt inherit all nations." The Mighty God, the everlasting Father of the nations, is Christ whose members in particular we are. He it is that shall inherit all things and He it is that promised his body that they too should have power over the nations, and of whom Paul says "Know ye not that the saints shall judge the world?"

How forcible this scripture in connection with the thought that all must die like men--like the (last) one of the heads. [See article "Who Can Hear It."--November Number, 1881, Z.W.T.

====================

R302 : page 3

IMPORTANCE OF BAPTISM.

Before considering what constitutes Scriptural baptism, let us inquire whether it is essential. We have no hesitation in saying that it is indispensable, and that no one will have a part in the "little flock" or will be of "The bride, the Lamb's wife" who has not been baptized. Further, we have scriptural proof that all who are baptized shall be saved, that all such shall be in the "first resurrection." Let us hear Jesus' words--"He that believeth and is baptized shall be saved." But Paul is yet more explicit and says: [Rom. 6:3-8.] "For if we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection." Notice that the subject is baptism; and that there is not an if, nor a but, nor any other contingency mentioned than baptism. How important then that we know what it is and understand how it should be performed.

The meaning of the Greek word Baptizo is to bury, immerse, cover up, submerge. Now apply this significance to the word baptized; then associate it with yourself and you find that you are to be buried or submerged. But into what are we to be immersed --into water? No, we answer: Paul tells us that those who are really baptized "were baptized into Jesus Christ." The true baptism then is to be submerged, covered up, or immersed into Christ. If immersed into Christ we lose ourselves; we will no longer do our own will or way, for that will is buried. We have a new will or mind; it is the mind of Christ. "Let the same mind be in you which was also in Christ Jesus." If we have been baptized into Christ it is that we may be members of His body, the church. And since "He is the head of the body, the church," [Col. 1:18] it follows that the only controlling authority for those who are members of that body is the will of Christ Jesus the head. This is complete immersion into Christ, and who will doubt that if thus dead to self and the world and alive only as a member of his body, obeying no will but that of "the head," we say who can doubt, that if thus immersed we shall be in his likeness in the resurrection; that if we thus know him, we shall also know the power of his resurrection. [Phil. 3:10.]

The baptism of which Paul speaks then, cannot mean water baptism. No, thousands are so immersed who will not be in his likeness in the resurrection. But baptism into water is a beautifully expressive type of the real baptism into death. By it we emphasize our covenant to die to the world and earthly conditions, to rise to "walk not after the flesh but after the spirit." Jesus so used it and it is so beautifully expressive of our hope and covenant, that if there was no divine injunction as to its performance, as there is, we should still feel it a privilege to show forth our planting (burying) together, in the likeness of his death and our expectation of being in his likeness in the resurrection.

When Cornelius had received the Holy Spirit Peter inquired. Can any man forbid water that these should be immersed? And so we ask, who can say aught against water being thus used as a type of our death and resurrection? And we might put the question in another form for some: Can any man refuse to thus show forth his death if he has indeed died to the world? We think not. That which hinders many in the public illustration of the death they profess is we fear, generally pride, fear of mental or uttered reproach of fellow disciples and of the world. But dear fellow disciple reflect that these objections to water baptism indicate that the true essential baptism has never fully taken place. You may be partly dead, and may have given up part of your own will, but when fully crucified you will say with Jesus, "I delight to do thy will, O Lord." I count all things but loss and dross that I may win Christ--the great prize.

The true baptism then, is to be submerged, covered up, or immersed into death; to which every member of the Christ is appointed--i.e. the eternal death of the human nature. And thus by this voluntary baptism into this eternal death, we as new creatures begotten again of God (1 Pet. 1:3) become members of the body of The Christ--the body anointed, dedicated or set apart for the work of redeeming and restoring a fallen race. From the moment we covenant to be thus baptized, until the human body is laid in the dust and the death of the human completed, the work of baptism is in process. The "new creature" is to reckon the old creature dead; so, completely ignoring its will, and letting the holy spirit--mind --will of our Father bring even these mortal bodies, into active service to his glory. "Let (this) same mind (spirit, disposition, will of our Father) be in you, which was also in (the head of the) Christ--Jesus our Lord." If thus as human beings, we die daily until ultimately dead, and if as "new creatures" we are begotten again of God and are daily growing up into his likeness, can we doubt the truth of Paul's statement, that in the resurrection we shall be born in the likeness of our head and fore-runner-- Jesus, who is the brightness of our Father's glory and the express image of his person. [Rom. 6:5; Heb. 1:3.]

It is a difficult matter to attain to the prize of our high calling. While many--"a great company" (Rev. 7:15) shall stand before the throne in glory, only "the body" of overcomers are to sit with him "in the throne." Rev. 3:21. It is only Him that overcometh that "shall inherit all things" and be "joint-heir with Jesus." Not to the "great company" of "the household of faith" is the promise of the kingdom given, but to the "first-born" of the heavenly family--Jesus the head, the "church of the first-born" the body. To this first-born is the promise made: "Fear not little flock it is your Father's good pleasure to give you the kingdom.

This is the prize and all Christians are in the race course. The overcomers will all ultimately reach the completeness of the "Divine nature," but it requires the putting forth of every effort in the race if we would win that prize and be found in Him as members of the body of the first-born and "heirs of all things." Therefore Paul exhorts [not the world, but Christians] to "so run that we may obtain" [the prize of our high calling.] "Let us lay aside every weight and the sin that doth so easily beset and run with patience the race set before us." They that run but do not so run as to win, "suffer loss," the loss of the prize which they would have obtained had they been willing to "lay aside every weight." They shall suffer loss but themselves shall be saved so as by fire. [By coming through "the great tribulation."] Their lives shall be saved but that for which they were working shall be lost.

Yes, beloved, it is a prize such as never before has been and never again will be offered and what wonder if it is very difficult of attainment --if it be "Through much tribulation (even unto death) ye shall enter the kingdom." Dying (being baptized into Christ's death) is not simply "putting away the filth of the flesh," denying ourselves only such things as are sinful? No, that would not be "being made conformable to his death." "In Him [Jesus] was no sin," consequently he could not put to death a sinful nature. But while his nature was pure and his every desire was to do things right and proper for him as a perfect man, yet he yielded his rights and will as a natural man for us. For instance as a holy undefiled one, he had a right to seek his own ease and pleasure but instead of so doing, being filled with the holy spirit of the Father, he was moved with the Father's compassion toward the people and went about spending his life for the sinner's benefit, taking our infirmities and bearing our sicknesses, and on more than one occasion he might have said: "Virtue [power, vitality] is gone out of me."

Yes, he went about doing good, spending his perfect life powers for the good of sinners, because he was full to overflowing of the perfect love. Finally after having thus shared our sorrows and our griefs, He bought us and paid the price of sin [death] for us, that we sinners might be accounted righteous, and therefore have again the right to live. His righteousness was laid on them and their sins were laid on him. He bore the heavy load which sunk his human

R302 : page 4

nature in eternal death. This was the great, grand, culminating expression he gave of his love. Surely he might have kept this life which he gave. It was not like ours, forfeited; as he himself testified: "No man taketh it from me; I lay it down of myself"--Even now I could ask the Father and he would give me more than twelve legions of angels; but these things to which he had a perfect right he gave up freely.

Now it is his death, that we are to be conformed to. True, it will include the giving up of the sins or "filth of the flesh," and the "denying of ungodly lusts," etc., but, thus far it is simply duty. You only give up things you never had a right to, there is no sacrifice in that. If we would be made conformable unto his death, it must be by the giving up of things not sinful, and to which we have a right, as justified men. Jesus did not his own will, but the will of him that sent him, and we must "Let the same mind be in us which was also in Christ Jesus our Lord." Sin and suffering are still in the world and the disciple of Jesus most willing to "spend and be spent," to "labor and suffer reproach," making "himself of no reputation," most closely follows him "who has set us an example that we should walk in His footsteps."

When asked of the two disciples whether they might sit on the right and left hand in the kingdom he answered: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am [to be] baptized with?" Jesus shows what cup he meant when in the garden he exclaimed, "Father, if possible, let this cup pass from me." He shows the baptism referred to also, that it was not the baptism of John in Jordan, but of death when he says, "I have a baptism to be baptized with; and how am I straightened till it be accomplished!" (Luke 12:50.)

Such, baptized into Christ's death will not make earthly ease and comfort their aim, but will seek to "do good unto all men as they have opportunity especially to the household of faith." Their self-denial and God-likeness will seek to benefit and lift up the physical man; and how much more will it lead to self-sacrifice in order that others may be helped on to the divine life. Thus it was that the apostles spent themselves that they might declare "the unsearchable riches of Christ." It was for this cause that

Paul says: "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Jesus left a measure of suffering, for his church as his body to complete, or fill up, and Paul was zealous to bear as much of it as possible. Glorious ambition to spend his life in bearing the glad tidings of the "High calling" to those who would receive it. This is the ambition which Jesus both exemplified and commended, saying, "He that would be greatest among you let him become servant of all."

If we thus live a divine life and crucify and ignore the human life, we shall be considered "a peculiar people zealous of good works," and we will thus be so very different from the ideas of the natural man, that we must needs remember Jesus words--"Marvel not if the world hate you, ye know that it hated me before it hated you." "The disciple is not above his Lord." "If any man will be my disciple let him deny himself and take up his cross and follow me." Self-denial means much, and will never be experienced except as we crucify the human nature with its affections and desires.

We see then, that to be baptized into Jesus' death, is not an instantaneous act, but a life work.

When we first come to God through Jesus we covenant with Him that we will take up our cross and follow him through evil and good report, whether it brings the favor or frown of our fellows. Jesus tells us it means, the loss of the friendship of the world, the gain of the friendship of God, the loss of worldly honor, the gain of heavenly honor, the loss of earthly life and earthly nature, the gain of the divine nature and the divine image --a spiritual body like unto his glorious body. He illustrated his teaching on the night he was betrayed. He took bread and brake, saying, this is my body broken for you, eat ye all of it. The bread symbolized Jesus as the truth. "I am the truth"--"the heavenly manna." After supper he took the cup of wine saying, This is my blood of the new covenant shed for many for the remission of sins; drink ye all of it. The wine symbolizes the blood and after we have tasted of the truth (bread) and seen that the Lord is gracious he says, Here is the cup of my sufferings and death, drink ye all of it--you must share this cup of suffering if you would share my glory. Yes, says Paul, if we suffer with him we shall also be glorified together. (Rom. 8:17.)

This covenant of death we make with God when we first come to him and He says He will, from the moment of covenant forward, reckon us dead indeed to the world and sin, although the entire life is to be a time of crucifying, or putting to death up to the time we die actually. God's part of the covenant is, that these who thus die shall have part of the divine nature, and from the moment we make this covenant, He seals it by giving us the Holy Spirit as a guide and comforter; which is an earnest of our inheritance. The full inheritance we shall receive when all the "little flock" have crucified themselves. Notice then, that we first covenant to die, etc., and then receive of the Spirit's begetting power giving us spiritual life, whereby we can carry out our part of the covenant.

But as crucifying is a lingering death, so our dying is well expressed thus. It is hard to die in any sense, but it is especially hard to be dead to the world, its opinions, pleasures and wishes, while still in it--in the world but not of it--separate from sinners. Often will we need to "look unto Jesus the author (and soon to be) the finisher of our faith." We will often need, as Paul said, to "consider Him who endured such contradiction (opposition) of sinners against himself lest (we) be weary and faint in (our) mind." "Be not weary in well-doing, for in due time we shall reap if we faint not."

No words that we can use can express so forcibly as do Paul's, the necessity of this immersion into Christ's death. "What things were gain to me, those I counted loss for Christ. [Paul was fitted for a high social and political position, both by birth and education.] Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win [a position in the body of] Christ, and be found in him"--"That I may know him and the power of his resurrection --(experience the same resurrection as Jesus to a spiritual body and immortal life--the first resurrection) and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto THE (first) resurrection." (Phil. 3:8-11.) "For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection." (Rom. 6:5.)

Let us, dearly beloved, see to it, that we not only bury ourselves and our wills in Christ's, but also keep our bodies under--dying daily until fully delivered into the blessed kingdom --which deliverance we believe to be so very nigh at hand.

====================

R303 : page 4

THE BLESSED DYING.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." Rev. 14:13.

Uniformly throughout the Bible, except in this one instance death is represented as a dreadful disaster, a terrible enemy, a devouring monster, and the grave as a great prison, permitted of our loving Heavenly Father, only because men had become sinners and must be destroyed. And the great hope held out before the world has been, that Christ having given himself a ransom for the sinners --having "tasted death for every man--the just for the unjust, will soon commence the great work of destroying death by restoring all mankind to life. Thus will he "swallow up death victoriously." (1 Cor. 15:54.)

When he has exalted his church to the glory of kingdom (symbol, mountain,) power, then, he will spread before all people a great feast, and through this kingdom (mountain) he will destroy the vail of ignorance and the covering of death--i.e. "He will swallow up death in victory." Isa. 25:6-8. Then, he will break open and abolish the great prison house of death and set at liberty all the captives. Of this deliverance to the captives and opening of the prison doors to them that are bound Jesus preached, saying, "The day is coming in the which all that are in their graves shall hear the voice of the son of man and come forth." (John 5:28.)

Paul recognizes death as the greatest of all enemies, and speaking of Christ's millennial reign he says, "He must reign till he hath put all enemies under his feet: The last enemy that shall be destroyed is death. (1 Cor. 15:25,26.) It is the same apostle who, speaking of the object of Jesus coming into the world and dying for our sins, says that he took the human nature that "through death he might destroy him that had the power of death, that is the devil." (Heb. 2:14.) It is also affirmed that he will open the prison doors of them that are bound (captives of death) and proclaim liberty to the captives. (Isa. 61:1.)

In view of the general expression of enmity to death, in the Scriptures, the above solitary text speaking of it as a blessing, is rather peculiar until we notice, that the application is limited by the word "henceforth." Not always, but henceforth death may be a blessing. But notice another limitation; it will not henceforth be a blessing to all mankind, but only to those in the Lord--members in particular of the body of Christ, the little flock to whom it is the Father's good pleasure to give the kingdom--to all others death will continue to be an enemy until its final destruction in the Millennial reign. (Hos. 13:14.)

Again, it is unusual to speak of those already dead as dying; but the spirit uses this seemingly incongruous expression, evidently desiring to limit the application of the death blessing to a certain class "Blessed are the dead (dead to the world-- crucified with Christ--"ye are dead and your life is hid with Christ in God,") who die in the Lord from henceforth."

Now, we are full of interest to know when, from what time forward, will it be blessed for the special class mentioned, to die. These words were written for our edification and we should be able to know when they apply: especially if we are in the Lord and dead to the world; for it was part of our Master's promise, that the spirit should guide us into an understanding of the truth and show us things to come. (John 16:13.) If as we believe the last members of the body of Christ are now living--"The feet of him"--it is time that we had an understanding of this passage which clearly refers to the feet.

R304 : page 4

We look backward at the context, to ascertain if possible when this blessing is due. The seven preceding verses give, we think, very clear testimony on the subject. They mention three specific messages which must be proclaimed in the church (symbol, heaven) which, we believe, have been in process, during the first seven years of harvest just ended, from 1874 to 1881. The first message embodies not only the agelasting good news (Gospel) but also the time element. "The HOUR of his judgment is come." This is precisely what was preached by quite a goodly number of us, viz: that the glad tidings of great joy should yet be unto all people, and that the "harvest" or time of trial (judgment) commenced with 1874, and would last for forty years, the first seven years being specially devoted to the church for the harvesting of the first-fruits.

You will recall that up to 1878, though Restitution was the key note, and entire consecration was always urged, yet the time element was one of the most prominent features always. Since 1878, however, though the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of time has almost stopped among all the preaching brethren-- and this too, without any preconcerted arrangement, and without any other reason, than that other elements of truth came into greater prominence.

It was in the spring of 1879, that seeing clearly the parallelism between the nominal Jewish church and the nominal Gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spewed out of His mouth (Rev. 3:16) no longer to be his mouthpiece. We saw that this was due in 1878, as the parallel of the rejection of the Jewish church, when Jesus just prior to his crucifixion, wept over them and said, "Your house is left unto you desolate"--The Jewish church was there likewise cast off, or spewed from his mouth.

We were led to see very clearly that the nominal church of the Gospel Age, is the Babylon (confused, mixed condition, of worldly-mindedness and luke warm Christianity) described in Rev. 18:2-4.

This spewing out, or casting off, of R304 : page 5

the nominal church, as an organization in 1878--we then understood, and still proclaim to be the date of the commencement of Babylon's fall, as recorded there. And since then we feel ourselves led of the spirit, through the unfolding of this portion of the word of truth to say in the name of the Lord, to all God's true children in Babylon: "Come out of her my people, that ye be not partakers of her sins and receive not of her plagues." (vs. 4.) This seems to accord wonderfully with the second message--"Babylon is fallen." (Rev. 14:8.)

The third message (vs. 9-11) concerning the worshipers of the Beast and his Image--showing the nominal church in the colors in which the Word of God paints it, pointing out, how all who remain in her either in spirit or name, in opposition to the word of God, saying, "Come out of her" will be subject to torment and vexation so long as they are worshiping creeds and doctrines and organizations of men. The remembrance of which distress (smoke of torment) will never be forgotten.

As with the preceding two, so with this third message--it could not have been more accurately fulfilled than it was. [And here we would remark, that the resemblance of the teachings of our company, to the descriptions now being considered, was only noticed about six months ago.] The meaning of the symbols of Rev. 13. The beasts and image we first published in the January 1880 number of this paper [We will republish it for the benefit of new readers--in our next number.] All three of these messages yet continue, and will doubtless continue to be repeated by others so long as they contain truth due to the Lord's children; but as special messages in the sense referred to in the prediction of the Revelator they have all been given, and we are in the time of patient waiting for our "change" described in vs. 12. And here it is, just now--1881, that for the first time we are able to read understandingly the words "Blessed are the dead, who die in the Lord from henceforth." Evidently the blessing is to the members of the Christ now living.

But we inquire, in what respect will death be a blessing to us now, that it has not always been to other members of the body. We answer, the difference is that we shall not sleep, but we will be instantly invested with our heavenly--spiritual bodies, being changed in a moment dropping all that is human and earthly and being clothed upon with our heavenly condition. In the case of Jesus, there were nearly three days of sleep--the unclothed condition between the times when the earthly body was resigned and the heavenly body was received--Paul and others have been nearly two thousand years waiting "unclothed" or "asleep in Jesus" and this is one of the principle reasons why death was undesirable even to Christians: We don't wish to be unclothed even for a moment, but we do desire to be clothed upon or to have the change an instantaneous one. (1 Cor. 15:52.)

Herein consists the blessing to those of the body now taken. Death of the human will be instantaneous with the perfecting of the divine nature, hence it will be a blessed "change." "Yea, saith the spirit that they may rest from their labors; for their works follow with them."

To the class thus "blessed," there will be no interruption of work. Already dead to the world and alive toward God, their work is in harmony with the kingdom work now going on, and they merely step to their higher plane of "divine" perfection and power and there continue the same work. It is only the labor (toil,) incident to the mortal body--the frail "earthen vessel" which ceases. Not so highly favored in this regard was the lot of any of the members of "the body" which preceded us. Quite a period elapsed in Paul's case between sufferings and glory. When he had fought a good fight and finished his course he looked forward, not to a change in a moment, but to a sleep from which he would be wakened to receive his reward in the kingdom. So he expresses his hope, "Henceforth there is laid up for me a crown of life which the Lord, the Righteous Judge shall give me at that day." (2 Tim. 4:8.)

"How beautiful are the feet of Him," how many favors and blessings are for us. Truly, "Blessed are the dead who die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors and their works follow with them." Rejoice and be exceeding glad--but

Ne'er think the victory one,
Nor once at ease sit down;
Thine arduous task will not be done,
'Til thou hast gained thy crown.

The human must be entirely sacrificed before the divine is perfected-- "Be thou faithful unto death and I will give thee a crown of life," are the words of our Lord and Forerunner in whose footsteps on the narrow way, we must follow to gain the prize of our high calling--"Glory Honor and Immortality."

What harmony there now appears in this text when thus explained in harmony with the article "Who can hear it?" in our last number.

====================

R310 : page 5

PREACHERS CALLED BY THE WORLD.

At an anniversary meeting recently held in Music Hall, Boston, a very learned and popular minister addressing the laity and speaking of the clergy, said:

"You created us by the power of your own aptitude for religion; we didn't make ourselves, we didn't call ourselves; the laity, the world, humanity called for priests and for ministers, ...and will have them."

Paul says, "For there will be a time when they will not endure wholesome teaching, but having itching ears, they will, according to their own lusts, heap to themselves teachers; and from the truth indeed they will turn away their ears, and be turned aside to fables." 2 Tim. 4:3,4. (MacKnight's translation.)

This prophecy expresses exactly the same condition of the Christian Church in the "last days" or closing of this age as was expressed by this D.D., who truthfully represented the present condition of the great body of all the professed church. The gospel makes provision for a class of teachers called and qualified of God to teach the people revealed truths, and by this mould their character and form their religious tastes. But instead of this, the carnal and unregenerate, by their fleshy lusts or "itching ears," reject gospel truth which condemns their self-indulgence and demand quieting teaching. By the gospel rule the people will be lead and their characters moulded by inspired truth taught them by God's true servants; but in the latter case the unregenerate people will control the teachers, so that none will be allowed to teach religion only such as the people shall select, and they will teach such things and only such as the people shall approve.

In this case a man will be allowed to preach only what the public sentiment approves, which will become the standard by which the preacher will be accepted or rejected, instead of his conformity to the Word of God and a holy life.--Selected.

====================

R304 : page 5

THE ANTICHRIST.

2 THESS. 2.

B.--Good evening, brother A., I have wanted for some time to inquire your views of the "Man of Sin"-- "The Antichrist." Who is he, what is he, and when will he come; or has he already come?

A.--I shall enjoy a conversation with you on this subject; it is one deserving of careful thought and is mentioned by Jesus himself, as well as by his apostles and prophets. I presume I need not make mention of the various theories held by Bible students on the subject. Many believe that Jerusalem and the temple will be rebuilt soon, and that some literal man will oppose and exalt himself above all that is called God, or that is worshipped, so that he, as God, will sit in the temple of God showing himself that he is God. (2 Thes. 2:4.) He is expected to be able to perform "signs and lying wonders" --to deceive all the world into the idea that HE is God, and to have them give homage and worship to him.

There are various conjectures as to who may be, this "Man of Sin." It has been claimed for Napoleon Boneparte, and each of his successors to the title to the throne of France, and now for

Prince Jerome Boneparte. Others quite recently have given up expecting so much of a development of power from a broken down dynasty, and claim, with positiveness, that it is the present Pope.

B.--It would be a very remarkable thing to have occur in this nineteenth century. It might have been possible in some heathen land, hundreds of years ago, but I could not make myself believe that such things are even possible now. No, the tendency of the press and of science is to ignore God altogether, and in the face of the wonderful evidences of His creative power might, to deny, entirely, the Lord, in whose praise "Day unto day uttereth speech, and night unto night showeth knowledge." Ps. 19:2.

R305 : page 5

A.--I fully agree with you. It would be much easier to turn the world to Atheism than to Idolatry, especially the worshiping of a man the tendency is the very reverse. This is one reason why I could not look for a personal "Man of Sin."

Paul had always exhorted the church to look and wait for "The day of the Lord," yet in 2 Thes. 2:3, he tells them "That day shall not come except there come a falling away first, and that Man of Sin be revealed." As I believe the Word to teach that we are now living in "the day of the Lord," you see it is both natural and consistent in me to look backward for the "Man of Sin" and to expect to be able to recognize him, for Paul says he must be revealed, or his real character shown and seen, before the "Day of the Lord," by those in the church who sleep not as do others. We understand Paul to refer to a false system which would develop in the church. As one error after another crept into the church, they gradually brought about the "falling away." The church fell from her position of trust in, and support on the promises of her absent Lord, and began to love the world and the things of the world. She began to look to the world for the fulfillment of the precious promises of kingdom, glory and honor. The narrow path was too steep and rough; she coveted the world's ease and abundance, and the more bold element formed the plan of so arranging church customs and laws, that the world's affections were captured, and instead of persecuting, the Roman Empire embraced the church and seated her in power. Doubtless she thought to use the power and influence of her new friend--Rome--to the honor of the Lord to whom she was betrothed, but soon she began to "glorify herself and to live deliciously with the kings of the earth" and "her sins reached unto heaven." Rev. 18:5-7.

B.--You speak of it as a woman; if this is the same which Paul wrote of, why did he term it "The Man of Sin"?

A.--It requires two to make one as Adam and Eve became one and "God called their name Adam:" And as Jesus and his bride are to become one and together be known as "The Christ"--the one seed in whom all the families of the earth shall be blessed, (Gal. 3:29), so in this case of Anti-Christ: They would be virgin (church) of Christ, became united to the world in unholy love--they twain became one--"The Man of Sin."

From little to much the hold of the church on the Roman Empire increased --or rather they blended-- until Papacy (the name of the church kingdom system,)--"The Man of Sin" wielded the chief power and control of the world. It (He) claimed to be the kingdom of God over the kingdoms of the world. They claim that when the kingdoms of earth accepted Papacy's overruling authority the scripture (Rev. 11:15,) was fulfilled which says: The kingdoms of this world are become the kingdoms of our Lord and of His Christ--(The Lord's anointed--the line of Popes).

They claimed the various titles and honors due to the true Christ. Surely that system--Papacy--being a usurper which sought and appropriated the titles and honors of the true anointed--the true Christ, is emphatically His opponent as signified by the name Anti--(against) Christ.

B.--But, can we say that Papacy denies God or Christ? Are the words--"Who opposeth and exalteth himself above all that is called God or that is worshipped"--applicable to Papacy?

A.--Yes, as Paul said of some: "They profess that they know God but in works they deny him." Their words say that they are the true and only kingdom of God; but their works show that they have always been in opposition to the real kingdom, of which it is but a base though skillful counterfeit, by attracting attention to the false as the kingdom already come. We refer to the Papal system, not to individual Roman Catholics.

If you are not familiar with

THE CLAIMS OF PAPACY

you cannot see how it exalts itself and opposes God. It claims that its representative the Pope is "King of Kings and Lord of Lord's"--"The

R305 : page 6

Prince of the Kings of the earth." As Christ's vicegerent he is the Pa-pa --Pope or Father of mankind, i.e., "The everlasting Father"--"The Prince of peace."--"The Mighty God" (or ruler). All these and every other title announced by the prophets relative to The Christ in glory during the Millennial reign, are considered proper and applicable to the Pope whom they claim to be Christ's vicar or instead of Christ.

Do the scriptures declare the reign of Christ over the nations for a thousand years, and that he must reign until he shall put all enemies under him? Papacy claims that when exalted to power it did put down all enemies and that for a thousand years it did reign over the kingdoms of earth. (Generally dated I believe from A.D. 792 to 1792. They claim that the Millennial reign of Christ and his saints, Rev. 20, there took place and that the period since the overthrow of Papacy's dominion (1798,) is the little season mentioned in verses 3,7 and 8 during which the "devil is loosed," viz: Protestantism and all infidelity to Papacy.

During her reign over earth's king's she did "rule with a rod of iron," claiming that it was the fulfillment of Psalm 2:6-12. [Read it.] Special emphasis was given to verses 10-12, "Be wise now therefore O ye kings....Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

To fulfill this, the kings of earth were obliged to kneel before the Pope and kiss his great toe to receive his blessing and their crowns. (On one occasion, to show the superiority of the Pope--that he was indeed "King of Kings," the crown after being placed on the head of the prostrate king by the Pope's hand, was kicked off with his foot, then lifted between his feet and thus put on the king.) For centuries no king reigned in Europe without this appointment and blessing of the Popes. To offend was to forfeit their titles and thrones.

Thus, by claiming God's honors and worship, Papacy exalted itself and opposed God. To illustrate the claims of Papacy let me quote a few of its "great swelling words."

It was the boast of Gregory II. that "all the kings of the west reverence the Pope as a God on earth." An oft accepted title was "Our Lord God the Pope." At the Lateran council, the Pope was addressed thus: "Thou art another God on earth."

Pope Martin said: "The greatness of Priesthood began in Melchisedec, was solemnized in Aaron, continued in the children of Aaron, perfectionated in Christ, represented in Peter, exalted in the universal jurisdiction and manifested in the Pope. So that through this pre-eminence of my priesthood--having all things subject to me, it may seem well verified in me, that was spoken of Christ, 'Thou hast subdued all things under his feet.'...I am all in all and above all, so that God himself and I the vicar of God have both one consistory [co-equal, or on the same footing.]...Wherefore, if those things that I do be said not to be done of man but of God, WHAT CAN YOU MAKE OF ME BUT GOD? Again, if prelates of the church be called and counted of Constantine for Gods, I then being above all prelates seem by this reason to be ABOVE ALL GODS. Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea with the precepts of Christ."

It is marvellous that any one can doubt, that the above was the blasphemous utterance of Anti-Christ.

B.--It would appear that in olden times the Popes had made great pretensions. I confess that I could not expect to ever find a greater or more blasphemous system to call the Man of Sin or Anti-Christ.

A.--Yes; and brother, though less outspoken, because they have less power and the people have more knowledge, they make the same claims still. You will remember that the late Pious IX. promulgated the dogma of his own Infallibility. And the present Pope, Leo XIII. claims to be "The Lion of the tribe of Judah." This, like other titles belonging to the true Christ, is claimed by the Anti-Christ, as you will see by this extract from the Pittsburgh Dispatch of June 14, 1879: "A rich American, now residing at Rome, desiring to possess the bust of Leo XIII., engaged the services of the celebrated sculptor, Tadolini. The latter, not content with the simple portrait of the Holy Father, went to the Vatican and asked permission of Leo XIII., to reproduce his features from the original. The Pope consented. When the work was finished, Leo congratulated the artist, who asked him to trace a word on the still fresh clay. His Holiness took the burin from the sculptor, and wrote with a smile, 'Leo de tribu Juda.'" ["The Lion of the tribe of Judah."] What blasphemous assumption!

B.--It does seem very clear when so put together; but how about the remainder of the verse?--"Who sitteth in the temple of God, showing himself that he is God." How could Papacy fulfill this? The temple at Jerusalem had been destroyed hundreds of years before Papacy's rule.

A.--The temple of God is the dwelling or abode of God. Once He dwelt in the Jewish temple, but at the death of Jesus the vail of the temple was rent in twain and the glory of the Lord departed, and from that time it ceased to be, really, the temple of God. For fifty days there was no temple on earth; but, "When Pentecost was fully come," the Lord descended by his spirit, and his glory and presence filled His New Temple, the gospel church. "Know ye not that ye are the temple of God?" 1 Cor. 3:16; Eph. 2:21,22. There has been no other temple since, and there never will be another, for this

R306 : page 6

one is an everlasting habitation. Any building which men may put up at Jerusalem might be called a temple, but it would not be THE temple of God. The "Man of Sin,"--Papacy --did take his seat in God's church (temple), and used in a blasphemous manner the titles and honors of the "King of Kings."

Paul tells us that the errors which led to this falling away from the truth, had begun to operate in the church even in his day. (2 Thes. 2:7). It increased more rapidly when the church's "candlestick" was removed,--when the special "gifts of the Spirit" in healing, discerning of spirits, etc., ceased. These let, or hindered the more rapid development of error in the Apostolic days. Another hindrance was the pagan empire, and not until its decline could Papacy be exalted.

B.--It does seem to be a wonderful counterfeit of the true Kingdom of God, and I see some force in the Spirit's calling it (vs. 11) strong delusion that they should believe a lie.

A.--We find a clearly drawn

Picture of the Counterfeit of God's Kingdom in Rev. 12.

A.--This chapter is quite peculiar, and is generally thought to be a picture of the establishment of the true kingdom--some claiming that the "manchild" mentioned, is Jesus, others that it is the church at the time of translation. But the first view involves an absurdity; for then the woman must be the Jewish church: The last view is inconsistent because of the 1260 years mentioned. I shall be glad of a clearer understanding of this symbolic picture.

A.--For this reason it has been considered one of the most difficult chapters of this difficult book. Let us examine carefully: The picture begins prior to Papacy's development.

"The woman clothed with the Sun" represents the Gospel church covered with the precious promises of God and the glorious light of truth. "The moon under her feet," is the reflection of the Sun's brightness: so "The Law" was a shadow or reflection of the Gospel light. It was light, but not the real--only reflected light. The woman was "not under the Law (Moon) but under Grace" (Sunlight); yet she was supported by the teachings of The Law and rested on the foundations of the apostles and prophets."

The diadem of twelve stars, represents the twelve apostles.

The great red dragon--represents the Pagan Roman Empire [The seven heads, representing Rome's successive and distinct forms of government, and the ten horns, the divisions of power--these being mentioned to identify it (Rome) as the same beast, or government described by Daniel, and elsewhere in Revelation.

"In heaven," symbolizes the place of control or rulership. Both woman and dragon are said to be in heaven --the woman, or church in spiritual control--the dragon, or empire in political control of the world.

If we locate it aright, the woman is seen in this vision about 308 A.D., and has been in the "Smyrna" stage as described in Rev. 2:8-10. It has just been passing through a long series of persecutions from the "dragon" (Roman Empire). The continued persecution causes some to relax their vigilance for the truth, and a spirit or desire to please and get into favor with the persecuting "dragon" comes over some of the bright ones in the church. So we read, the tail of the dragon drew the one third of the stars; they became his followers or servants which of course tended to degrade them. The long desired favor of Rome came at last by the conversion of Constantine, A.D. 313, and there we believe the labor pangs of tribulation ceased and Papacy was born; i.e. there the blending of church and state commenced. It was not yet the "Man of Sin," in the same sense that a child is not a man; but it was the beginning, of what resulted in Papacy--"The Man of Sin," the man-child was born.

Roman favor was so sweet to the church after so many years of persecution, that they were ready to make religion any and everything to suit the views of their new half-pagan friend Constantine. With his favor, the open opposition of others measurably ceased. Thousands, yes millions were brought into the church from Paganism. But the change was mostly in name, for the pagan priests became Christian priests and the pagan holidays came to be called by Christian names--Christmas being one of these holidays kept sacred to the memory of a great Goddess--since called the celebration of Jesus' birth though actually nearly three months astray.

The church knew that the promise of her Lord was, that he would end her persecutions by delivering her and that she should be exalted to the control of all the kingdoms of the world. And some were so rejoiced at the favors of Rome, that no doubt they fancied that in this way God would give them the kingdoms of the world promised.

Persecuted and reviled, she was pained to be delivered, and longed for the completion of the promised "Seed of the woman which should bruise the serpent's head." Her anxiety and desire in this direction produced a pre-mature birth--"The Man of Sin" (the papal hierarchy) being the offspring. This "male child," at first a weak one (A.D. 314), was gradually "caught up unto God and to his throne," or exalted to the position and titles, homage and praise of the true "seed," so that "He as God sat in the temple (church) of God, showing himself that he is God." And within three hundred years he did "Rule the nations with a rod of iron."

"And there was war in heaven;" there was a conflict or controversy between the two elements--the church and the empire--when this son of the church attempted to take the ruling position. This conflict and casting down of the dragon or civil power, continued for several hundred years, or until about A.D. 752, when "In the pontificate of Zachary, the German court decided that no Metropolitan could enter upon his functions without the approval of the Pontiff." "In the same year, Pepin asked the sanction of the Pope to ascend the throne of France."

"Michael and his angels"--the Papacy and its supporters--fought against the dragon--pagan rulers, etc.,--and the great dragon was cast out of heaven. This conflict between Papal and Pagan power resulted, as we have seen, in the gradual overthrow of the latter.

B.--But does it not seem a forced construction to suppose Michael to symbolize the "Man of Sin?" Is not this the same Michael referred to in Dan. 12? If it is a symbol in one case, is it not in the other?

A.--No; the account in Dan. 12 is a literal statement. The resurrection and other matters there mentioned are literal, but not so Rev. 12. The woman, dragon, tail, stars, horns, etc., are all symbols, and it would be out of order to have a real Michael fight a symbolic dragon. However, it seemed puzzling at first to know why this name should be given to Antichrist, but on turning to a dictionary we find that the meaning of the word Michael is--"Who as God." It is quite remarkable that the meaning should be in such close accord with Paul's description--"He as God sitteth in the temple of God," (2 Thes. 2:4.) When the dragon was cast out of heaven (out of the ruling position) it left this one ("Who as God,") in control, or in the heavens, and from him issues the "loud voice" (great proclamation) of verses 10 to 12. That is, Papacy claimed that when it assumed control--"The kingdom of God and the power of his anointed," had come to the world. They claimed that they had overcome by the blood

R306 : page 7

of the Lamb, their lives and testimonies. They claim that their victory was the result of the firm stand of the ("Smyrna") church, which just previously had suffered so much persecution. "Therefore, rejoice ye heavens." (Let Papacy and all connected therewith rejoice.) "Woe to the inhabitants of the earth, etc." As the church had once been persecuted when Paganism reigned, so now when she reigns she makes the Pagans and heretics suffer. This, Papacy claims as the Millennial reign, during which it broke in pieces the kingdoms with the rod of iron.

B.--But it is the dragon that causes the woe, not the church.

A.--Remember that the dragon represents Rome, and that the same dragon has various heads. (See Rev. 17.) Here it had fully taken on its fifth head--Papacy. It was the same Rome under a new rulership, or head, and the same power which had previously persecuted the church,-- the Empire and its army--under the new ruler it persecuted pagans and heretics. Remember, therefore, that hereafter the dragon represents the empire or military power under the control of its ecclesiastical head. This military power must be made use of by its new head, and its force was directed against the woman and against the remnant of her seed, [who joined not in the apostasy], which keep the commandments of God and have the testimony of Jesus." ["The testimony of Jesus is the spirit of prophecy."] Among those of the church who did not join, were some, whose descendants in after years were known as Waldenses, Huguenots, etc. These doubtless knew from the prophetic word, not only that the "same Jesus" would come again "to be glorified in his saints," but also that there should "first come a great falling away, and That Man of Sin be revealed--the son of perdition,"--before

R307 : page 7

the day of the Lord. And they probably recognized Papacy in its true light as Antichrist.

To the woman were given two wings of a great eagle, that she might fly into the wilderness [lit., the place deserted]--into her place. (Verse 14.)

The Wilderness, symbolizes disrespect --outcast condition, while "City" represents the reverse viz: popularity, honor, respect, dominion, kingdom. The Lord Jesus left his church in the Wilderness condition, saying; "In the world ye shall have tribulation"--"Marvel not if the world hate you," etc., but promised that in due time he would come again, take her out of the ignoble condition, and exalt her to honor, respect, dominion in the kingdom with himself, i.e. he would take the church out of the Wilderness into the City condition. This city condition, is beautifully represented by a symbol of a glorious New Jerusalem City. (Rev. 21:2.)

It was not wrong for the church to long for the coming bliss of the New Jerusalem condition, but becoming impatient she left the Wilderness and wandered off toward the World's city and had joined with them. Thus leaving "her (our) place." She succeeded in getting a footing and in partly remodelling the city, but she merely made it a "Babylon" (confusion --mixture of church and world) city and of course could not make it a "New Jerusalem" government.

When the apostasy got under way some of the church realized it, as, but a Babylon condition and to such the "two wings" were given to help them back to their proper wilderness condition separate from the world and from Babylon--"Without the camp" (city).

The two wings we understand to be the same as the two witnesses elsewhere mentioned, viz: The Word of God--Old and New Testament Scriptures. The Scriptures showed them that the present is the time to suffer with Him, if we would (future) reign with Him--the real Bridegroom and King of nations.

She was nourished during the long reign of Papacy from A.D. 538 to 1798 or 1260 years, [three and a half times or years--symbolic time]. The true church though so much smaller --always a little flock--was scarcely worthy of the historian's notice as compared with Papacy, yet God knew all the true ones and fed them and they became so strong as to be willing to seal their faith with their blood --thousands, yes millions being put to death by Papacy--so that she is represented symbolically as being "drunk with the blood of the saints and martyrs of Jesus." (Rev. 17:6.)

"The dragon (Empire, under its Papal head) cast out a flood of waters (people--army) after the woman to destroy her, but the "earth (the world in general) helped the woman" by absorbing the waters (army). The army formerly used in conquest was used in hunting down "dissenters" and "heretics" and had it not been that frequent troubles from other sources, (earth) demanded attention, the army might have exterminated the true church.

Now, brother B., can you see the Man of Sin?

B.--Yes, yes! It seems very clear and plain now. But what does Paul mean by saying "Then shall that wicked (system) be revealed." (2 Thes. 2:8)

A.--The Greek word here translated "revealed" is apo-calupto and signifies to uncover, to remove a disguise. Papacy had deceived the whole world into the belief that it was the kingdom of God; and the counterfeit was so perfect that only the few in the wilderness knew its real (Anti-Christ) character: but bye and bye the Lord raised up Luther and others of his time, who pulled off the mask --uncovered--"revealed" Papacy in its true light as The Anti-Christ-- the "Man of Sin" a base counterfeit of the real kingdom and reign of the true Christ. This was the point and edge of Luther's and in fact of all the preaching of the Reformation times, and resulted in the "taking away of his (Papacy's) dominion to consume and to destroy it unto the end." (Dan. 7:25-27.)

The most of the church, have again left the wilderness condition since 1798, and are mingling with the world and therefore find less fault with Papacy than heretofore. Such must get out of Babylon themselves into the separate or wilderness condition before they can get a good view of the harlot or her daughters. (Rev. 17:3,5.)

B.--Now as to the final end of this deceiving system of Anti-Christ; it will come to a sudden end, will it not?

A.--No, Paul says: "Whom the Lord will consume with the Spirit of His mouth." To consume is to waste gradually. The Spirit of His mouth is His Word--the truth. This agency for the consuming of Papacy has progressed for about three hundred years, or since God's Word began to be published --A.D. 1526, and particularly since 1801, when it (God's Word--the "two witnesses") was exalted to heaven --the place of esteem or reverence: about which time also, the "dominion" or temporal power began to be taken away.

Papacy has ever realized that "The Sword of the Spirit which is the Word of God" would be its destroyer and has sought in every way to keep it from the people, and would to-day, as in past ages, burn every Bible if it could.

Its civil power has long been wasting or consuming, but ecclesiastically it still lives and must yet, with Protestantism and the kingdoms of earth, play an important part in the opposing of the establishment of the real Kingdom of God: But it shall be destroyed, and Paul tells us it will be during the presence of the Lord-- "Whom the Lord shall...destroy by the Epiphania [light revealing] of the parousia [presence] of himself."

B.--Your view then is that Papacy will be destroyed by the increase of light and truth during the presence of the Lord--"the day of the Lord" in which we are now living.

A.--Yes; Papacy has been losing its power gradually: The Spanish Inquisition--the last of its kind was abolished in 1870. We understand from Scripture that the Lord is now present gathering or separating from the nominal mass of Christians, the Bride--some from the sleeping and some from the living generation of the church. These will soon all be associated with him in kingdom work, the first part of which will be the overthrow of all injustice, oppression, and error and consequently the overthrow of all the systems and institutions which uphold these.

The setting up of this kingdom will of course, involve the overthrow of all the kingdoms of earth, as they are all--even the best of them--founded on injustice and unequal rights and the oppression of many and favor of the few--as we read: "It shall break in pieces and consume all these kingdoms and it shall stand forever.

This will involve the various sectarian churches (Babylon) for all are bound and committed to the support of these kingdoms upon which they lean; and which they have claimed to be--"Christian governments" and have recognized as of divine appointment, instead of as Beastly governments permitted of God only until Christ's time for taking his great power and exercising the control of earth--the fifth universal Empire. (Dan. 7:17,18,23,27.)

The marshalling of the Lord's army, is even now (in his presence) in progress. The light shining from his presence is not only preparing the living of the "little flock" for joint heirship in the kingdom, but it is awakening and gathering other classes totally different in character, hopes and aims--the Lord's great army for the destruction of wrong and oppression, viz: The Communists, Nihilists, etc., now organizing for the overthrow of despotism. Light--knowledge --is the agency used to enlist these, and it will continue to shine out until every dark and wicked system is shown in its true light. Thus will mankind be prepared for the reign of righteousness when "a king (Christ) shall reign in righteousness and Princes (the Saints) shall execute judgment (justice) in the earth." (Isa. 32:1.)

B.--Thank God for His Word. How we should prize it. It is the light which dispels error and scatters the power of darkness. I have noticed of late that while the nominal Christian professor becomes the more skeptical, the more matured and most earnest children of God are searching as they never did before.

Ours is indeed a glorious hope and it behooves us to "so run that we may obtain" the prize of our high calling; overcoming the world ("dragon") by the blood of the Lamb and the Word of His testimony, that it may be ours to share in the real kingdom of the real Christ, of which Papacy has been an abominable counterfeit --Anti-Christ.

A.--Yes, and brother we have now two, far more subtle enemies than the "dragon" (world) to overcome they are mentioned in the succeeding chapter, Rev. 13, viz: "The Beast and His Image"--both, of course symbols. Should you desire, we will sometime again examine that chapter of symbols together.

B.--Let us have that at our next meeting. I notice that in Rev. 20:4, we are told that those who will have part in the kingdom of Christ and its Millennial reign "did not worship the Beast or his Image, or receive his mark or the number of his name."

We should understand the Beast and Image symbols to be able to appreciate this message.

====================

R308 : page 7

RESTORING SOLOMON'S TEMPLE.

Some time since, Abdul Aziz, the then ruler of the Turkish Empire, at the instance of Emperor Francis Joseph, of Austria, began the work of restoring the ruins of "Solomon's Temple," in Palestine. The work moved but slowly however, and was finally discontinued some five years ago. Probably from lack of funds.

The recent pilgrimage of the Austrin Archduke Randolph to the Holy Land, has however, given the enterprise a fresh impulse, and the present Sultan Abdul Hamid, has given the necessary orders for the resumption of the work.

In the great square fronting the Temple stands the famous Mosque of Omar, which derives a revenue of about $75,000 a year from Pilgrim contributions and various sources.

To insure the success of the Temple restoration, the Sultan has decided that this revenue shall henceforth be used to defray the expenses of the work.

====================

R309 : page 7

OUT OF BABYLON.

The churches as organized and operated to-day are very little aid to the true followers of Jesus--are they not really the reverse, a hindrance?

Along with precious truth, they mix so much error received through Papacy --they have so much human dross and alloy mixed in with the Gold of God's word, that "the fine gold is become dimmed." The spectacles through which every consistent member must look at God's character and plans, are so colored as to misrepresent him. Its creeds and doctrines-- like the iron shoes of China, hinder the growth and strength of those members confined.

Come out into full freedom from all such shackles--into the liberty of conscience, liberty not only to study, but to believe God's word though it overthrows all the creeds and traditions of men--your rightful liberty as sons of God--the "liberty wherewith Christ hath made us free" and be not again entangled with any yoke of bondage. We are scarcely aware, of the slavery into which long years of

R309 : page 8

obedience to man's traditions has brought us. Slavery both of thought and action. We desire to see all free, not to do evil, nor to neglect God's service and worship, but free to engage in it more fully, and as he directs in His Word.

Many are the letters coming to us touching this point and asking how, they should withdraw--"take a letter," or what? We answer, take no

R310 : page 8

letter, the desire to hold a name in good and regular standing is the trouble of many. They have some reputation at stake and they fear to lose it. They want to carry before the world, the honor attaching to a nominal church membership, that they may be respected instead of despised and rejected of men. Yet they sing lustily:--

Standing by a purpose true,
Heeding God's command,
Honor to the faithful few!
All hail to Daniel's Band!

Dare to be a Daniel,
Dare to stand alone!
Dare to have a purpose firm,
Dare to make it known!

They talk and sing about freedom and many believe themselves free, but like children used to an apron string they fear to stand alone; they must have some sectarian yoke of bondage--or they would not feel comfortable. Poor creatures, many of us were born into the bondage of creeds and cannot appreciate liberty.

"Search the Scriptures" said Jesus, come out, follow me and ye shall not walk in darkness--nor lack for food. Ye shall know the truth and the truth shall make you FREE. (John 8:32.)

We append a copy of a letter handed recently by a sister of this city to the church with which she had been for some 16 years connected. It is well enough worded to be used as a model for others. It may assist some, hence we publish it here.

BRETHREN:--Believing that we are in the harvest of the Gospel Age as spoken of in Matt. 13:30, when the reapers are separating the wheat from the tares, which the Lord has permitted to grow together during the age, and also that the nominal church of all denominations is represented by the wheat and tares in the field-- in which both have been growing, and that its mixed condition of worldly-mindedness and lukewarm Christianity is displeasing in the sight of our Lord, I have heeded the counsel of his Word (Rev. 3:18) to buy of him "GOLD tried in the fire"--truth that will stand the test of all opposition, and for it have concluded to sell all that I once found dear--my reputation and my friends if need be--my time, my talents, my means, my all.

This mixed condition of truth and error, worldliness and lukewarmness, etc., I believe to be the Babylon described in Rev. 18, in which are still some of the Lord's dear children. To all such he says, (vs. 4) "Come out of her MY PEOPLE that ye be not partakers of her sins, and that ye receive not of her plagues."

In obedience to this command, I ask to have my name taken off the list of membership of the nominal church. It is written in the Lamb's book of life and that is enough.

In withdrawing my name I do not withdraw my affections from you, but would if I could have you all "as ripened wheat," gathered into the barn--condition of safety, rather than bound with the bundles of tares for the burning--with the "fire of God's jealousy."

Let me urge you each to a deeper consecration and a more thorough searching of the Scriptures.

Though in this step I may be misunderstood, I am nevertheless

Yours happy in the Lord__________.

===================

R310 : page 8

KNOWLEDGE IS LIBERTY.

When Luther discovered how fully Papacy filled the picture given by Paul, in 2 Thes. 2:3-8, and the symbols of Rev. 17, he felt justified by that knowledge, in publicly denouncing that system. The knowledge gave him the liberty to thunder the truth of God with all its power against the Vatican. God gave the liberty by giving the knowledge and Luther would have been unworthy the knowledge and the honor of being the Lord's mouthpiece, had he been too cowardly to speak, though Papacy was the only system then recognized and respected by the world.

Knowledge of the truth and Law was the ground of Jesus' liberty in denouncing the Doctors of divinity in his day, as "blind guides," etc. When Paul was before the council and High priest on trial, (Acts 23:3,) though he might have known the title from the robes of office which all high priests wore, yet he answers that he did not know that he was God's high priest. And it is evident that he was right, for when Jesus became the anti-typical High Priest (Heb. 7:26,28) the type must have ceased in God's estimation, just as when the true Lamb of God became our Passover (1 Cor. 5:7) the typical lamb ceased to be so esteemed by God or any of His children who recognized its fulfillment. So too, it was Paul's knowledge of Christ's having made an end of the Law, that gave him liberty to announce the end of the necessity of circumcision in the flesh, and that authorized him to say of the Jewish holy days and Sabbaths that they were merely shadows. (Col. 2:17.)

And some wonder at our liberty in speaking of many things similar to the above, viz: That as an organization, the nominal Gospel church is rejected of the Lord as was her type the Jewish church; that we speak so confidently of the tribulation coming upon her and apply the words "Come out of her my people that ye be not partakers of her sins and receive not of her plagues;" that we apply some of the symbols of Revelation without a question to her; that we so unhesitatingly and fully accept the exceeding great and precious promises of Glory, Honor, Immortality and Divinity. They wonder that we brethren, are not in darkness as most are, relative to "the day of the Lord" in which we live (1 Thes. 5:4); that we lay any claim to a knowledge of "things to come" (John 16:13) which Jesus told us would be an evidence of our being sons, led by the Spirit of God.

But the liberty which we exercise is inspired by a knowledge of, and belief in the word of God. "Ye shall know the truth and the truth shall make you FREE." (John 8:32.) And as in Luther's and Paul's day, so now, those too indolent or too cowardly to express truth which they see, prove both by word and act that they are unworthy of the knowledge and consequently they are left in darkness. Jesus says "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

====================

R308 : page 8

QUESTIONS AND ANSWERS.

Bro. R., Do the Scriptures teach that we shall have perfect physical restitution, before the twinkling of an eye change?

A. No. We have never seen any Scripture which teaches that those who become new creatures will ever be restored to the perfection of the old or human nature. By nature we are depraved human beings. Since Jesus has paid our ransom price, he that believeth is justified--or imputed to be perfect; in this reckoned or imputed perfect condition, he is invited to present his "body a living sacrifice" to God's service and will, and is assured that it (though actually imperfect) will be "acceptable to God," who reckons us as justified. Now if we accept this invitation and sacrifice the human (will and body) what shall we have? A perfect human being restored to us? Oh no; something far better is promised, viz: In the resurrection such shall be like unto the angels--Like unto Christ's glorious body.

Restitution, is promised to the world, and we rejoice that the time for their receiving it is even now at hand and that they shall have so grand a blessing as to be made perfect men, but to those who can walk by faith (not by sight) and can during this Gospel Age realize their justification by the precious blood of Christ and who then consecrate and crucify the human, (with all its prospects here and hereafter) to such, God has promised the divine nature and image, which is a prize so much greater, as not to be comparable.

Such as have started on the "narrow way" for the divine are going in exactly the opposite direction to the perfecting of the human. The divine can only be obtained by the death of the human. But "few there be that find it." Alas, too many are striving for the perfecting of the flesh, hoping thereby to reach the divine nature; but just as soon might a man living in Utica, N.Y., expect to reach Albany by walking toward Chicago--it is the opposite direction.

When we covenanted that we would suffer with Jesus that we might reign with him--become dead with him that we might live with him on the higher spiritual plane, we started by reckoning the flesh dead and the Spirit alive as a new creature. This was right and must be fully carried out until the death is no longer reckoned but actual and until the SPIRITUAL LIFE is perfected.

We that are in this (earthly) tabernacle do groan, not that we would be unclothed, but clothed upon with our house which is from heaven (our spiritual body). But we don't want and have no need of a perfect house of earth and none is mentioned as being for us.

"Having begun in the Spirit are ye now made perfect in the flesh?" (Gal. 3:3.) Having begun to reckon ourselves new creatures shall we change our hope and be perfected as human beings? God forbid.

To your second question, "What will be the power of the perfect church and how exercised?--we answer, that being begotten of the Spirit we shall if we follow on be born of the Spirit. The spiritual seed will have "a spiritual body," the natural seed "a natural (human) body"-- "To every seed his own body." Speaking of the change coming to those who have part in the (first) resurrection, Paul says, It is sown mortal, in dishonor, and weakness, a natural body; it is raised in the power of glory, honor, and Immortality--a spiritual body. (1 Cor. 15:38,42-44) So giving us a faint glimpse only, of the perfected spiritual church's power.

Their work as members of the spiritual "seed" is to bless all the families of the earth. (Gal. 3:29.)

Q. Bro. R., If your exposition in last number, of the passage--"We shall not all sleep"--is correct wherein consists the mystery mentioned? (1 Cor. 15:51.)

A. It is so great a mystery, that few seem able to realize, that if a member of the body of Christ die now, instead of sleeping even for a moment, he is changed to a spiritual body in an instant--in the twinkling of an eye.

It is of these only, that the words "O! death where is thy sting? O! grave where is thy victory?" (1 Cor. 15:55) are fully applicable.

In the case of Jesus even, the grave had a victory for nearly three days, and death had a sting which made our dear Lord cry in agony--"My God My God, why hast thou forsaken me?" And death has had a sting and the grave a victory all down through the age until now. Now the grave will get no victory over us, for into it, will merely be dropped the robe of flesh--the used up "earthly house," while we (as spiritual new creatures) shall not sleep, but will be "changed in a moment."

Thus also the sting of death is all removed; for, of the class mentioned, it will be true that--

"Death is the gate to endless joy." O death where is thy sting? O grave where is thy victory? "Blessed are the dead who die in the Lord from HENCEFORTH."

The whole church and finally the world get "victory" over the grave by a resurrection. And all will have the sting of death withdrawn "through our Lord Jesus Christ." But behold I show you a mystery--over us "who are alive and remain" the grave will not have any victory, no not so long as "a moment" or "a twinkling of an eye."

Dear Bro. Russell, I want to make an inquiry relative to the thought advanced in last number of the paper, viz: That all the members of the body of Christ must die physically; and that the translation takes place in the "moment" of death. [And I must say, that it seems reasonable, and in general harmony with the Scriptures so far as I have studied.]

My question is, Does not this application interfere with the Elijah type, at which, for some time we have looked with interest? Elijah did not die; and if he is a type and we the antitype, it would seem to teach that we should not die.

A. "Ye, are not in the flesh but in the Spirit;" and if Elijah is a type (as we feel sure he is) his actions, translation, story, etc., must be typical of us as spiritual--new creatures (and not of the old human creature).

Thus considered, you will find the type in perfect harmony with our deductions. We as new creatures, are to be "caught away" from earthly conditions, earthly body and all-- "changed" to perfect spiritual bodies "in a moment." Elijah was certainly not in any sense a type of the natural man. We must not forget to count ourselves as God counts us, viz: New creatures, partakers of the divine nature (already dead as human beings and already alive toward God and only waiting to have our existence perfected as spiritual beings by being clothed upon with our heavenly body.

====================

VOL. III.

PITTSBURGH, PA. , JANUARY, AND FEBRUARY, 1882.

NOS. 7 AND 8.

WITH TABERNACLE SUPPLEMENT.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave. , PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P. O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N. B. --This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

PITTSBURGH CHURCH MEETINGS.

Service held in "Curry Institute Hall," corner Penn avenue and Sixth street, Pittsburgh, at 3:00 o'clock P. M. , every Sunday. Every Wednesday evening, at No. 80 Cedar avenue, Allegheny, at 7:30 o'clock P. M. All are cordially invited.

===================

R311 : page 1

VIEW FROM THE TOWER.

THE thousands of letters which still continue to come in from all parts, have been greatly increased within the last three weeks, by letters and cards, inquiring about the January number.

We regret the delay of this number, but it was unavoidable. Part of the paper on which the supplement is printed was detained by the railroad blockade: We had a part of it and a part of THE WATCH TOWER printed and could not finish either; nor could we find a paper to match closely enough to substitute. Now that it has come, we hope it will be satisfactory to you all. The supplement is larger than we had at first expected to make it.

The work in general progresses; the interest of old and new readers seems to increase daily. Two new preachers are preparing themselves for the field, Bros. Boyer and Leigh, both are here at present, and with two others are endeavoring to obtain and systematize the Bible teachings, so they can the better present them to others.

Oh that more could realize what a privilege it is, to preach the "glad tidings. "The pay is extraordinarily large, but will scarcely allure any but the wholly consecrated. It is as follows, paid regularly--viz. : Trials of faith, of patience, of perseverance, of privations, of forbearance, of forgiveness, of self-sacrifice; these are also sure--plain bread and water, sometimes more. You shall, in all, have a hundred fold more of houses, lands, brothers, sisters, etc. , than you gave up to enter the service; and (here comes the grand and glorious part of our wages) in the world (age) to come, eternal life and glory.

Many who receive "calls" for their services at from $2,000 to $10,000 would consider the above a very poor call indeed. But it is a poor call, only to those who look at the dollars which are seen, and not at the glory which is unseen. Ours, is the same "call" that Jesus had to the ministry however--He, (not for ease, comfort, wealth, respectability or honor,) but for the joy that was set before him, endured the cross and despised the shame. It was our call that Peter, Paul, and others received, and they said it was a "High calling," a "Heavenly calling. "Let us, like all of these, esteem our calling to suffer for a while, and to be glorified after (1 Peter 5:10) a great privilege; and as we draw our wages of shame and reproach daily, let us rejoice that we are accounted worthy to suffer the reproaches for Christ and the words of his testimony, and esteem these greater riches than all earthly things; for while so doing "the spirit of glory and of God resteth on you. " (1 Peter 4:14.)

Now some are so situated with families dependent on them, that they cannot see their way clear to go forth in the mission work of teaching these glad tidings; and quite a number have expressed regrets, thereat. To such we would say, one talent or one opportunity used to the best of your ability, will as thoroughly demonstrate the degree of your sacrifice as ten could; and we know it to be one of the Lord's ways, to increase the talent and opportunity as we make use of it. Let us see how one talent of ability could be used. You could study and plan the more thoroughly, how these subjects could best be presented privately to your Christian neighbors and friends. If you have many talents of ability and only one of opportunity, then try to use it, study how you may say much in few words, pointedly. Deprive yourself of some of the time you spend otherwise, and have a meeting in your room for Bible study on Sunday, and on a week evening. Or call on any fruit bearing consecrated Christians you may know of; hand such a tract with a few brief expressions relative to your own view concerning it. Always have three or four charges of such ammunition in your pocket. If you attend any meeting, be sure you make it count for TRUTH if there are any who seem to have "an ear to hear. "

But let us remember always, that it is their fear of God which is injuring them, (Isa. 29:13) and hinders their coming into the sunshine of his love. We remember that we, (as all, "of this way") first got to see a little of the Love of God, and then we found the entire plan to be "just like him"--Love. "The love of Christ constraineth us. " (2 Cor. 5:14.)

Love is the lever which will move men's hearts in the Millennial Age, when they will learn of God's love as exhibited in the selection of the "little flock" to bless them; and the love of the "head and body of Christ," whom they persecuted and who suffered patiently, etc. ,--yes, that will move where fear will not.

And it is this same mighty lever that must now be used by us, to move all who are running the heavenly race to press with vigor on, and so run as to obtain the prize of our high calling. Then let all be actively engaged in the service-- preaching the TRUTH by act and word--"doing with our might what our hands find to do"--that "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord. " (2 Pet. 1:11.) --Thus we may have it true of us-- He or "she hath done WHAT she could," the Lord expects no more: but how few, are doing all they could.

Let us not forget that while we may be deeply interested in doing good to the world, in such ways as preaching temperance, etc. , yet that is not our mission now. The injunction is always "Preach the Word;" "Feed the flock;" "Feed my sheep;" "Feed my lambs. " Are you a partaker of the Spirit of the Anointed one? If so, remember it was not designed to qualify you for any work except preaching--in some sense, in action or word; as we read: The Spirit of the Lord God is upon me (head and body) because he hath anointed me to preach the glad tidings to the meek, etc. (Isa. 61:1.)

The fact that what is preached generally is very bad tidings of great misery to more than nine-tenths of the race, makes it the more necessary for those of us who have some knowledge of the "good news" to let it be known; that all hearts may bow before our God and worship, and in truth adore.

Among the many refreshing letters received, we wish you to enjoy with us, the spirit of the following:

AUSTINTOWN, O. , Jan. 16, 1882.

DEAR BRO:--The publication entitled, "Food for Thinking Christians," was duly received a few weeks ago, and I have carefully distributed the greater portion of them among such as would appreciate such teachings; and they all speak volumes of praise. It is indeed food for Christians --rich food. Would to God we could only have the whole world read and fully understand. May God bless the work, and may the blessed seed sown sink deep in each and every heart, and bear much fruit to the honor and glory of God.

Please send me a few copies of the Tabernacle and its Teachings, and much oblige.

Yours, etc. ,

R312 : page 1

MIXERVILL, INDIANA, Jan. 14, 1882.

"ZION'S WATCH TOWER"--My dear good friends:--Your kind favor, "Food for Thinking Christians," reached me in due time. To say that it is an exceeding welcome gift but feebly expresses my appreciation and gratitude. I have learned what I never knew before, and it has brought to me such a flood of light that I am amazed at the grandeur of the scheme and plan of redemption. To allow the phrase, I have literally devoured it, and my soul is ravished with the indescribable excellency and magnitude of God's plan of salvation. Oh, how dull and blunted does now appear the common method of Christian instruction. Who can read these things and longer doubt and waver about the truth, beauty, and inspiration of the Bible, or the manner in which its glorious truths should be inculcated and demonstrated. I trust and believe that the great Author of the Word will prosper and bless you abundantly. Whatever else you have of like nature for grateful hearts, I trust you will favor your present correspondent with. At present I am very poor, but have better prospects before me, and when they arrive I will not forget "Zion's Watch Tower. "

Yours truly,

__________, M. D.

P. S. --Please send me some "Food" for five friends, and let me know whether a preacher could come here. In truth and gratitude,

----

__________, KANSAS, Dec. , 10, 1881.

DEAR BROTHER RUSSELL:--I have derived great comfort from the December number of "Watch Tower. " What a substantial meal of "strong meat. " I have read it nearly all twice over; some of it three and four times. I derived especial comfort from the article entitled, "The Blessed dying. "I have always dreaded dying, but if its conclusions are correct (and it at once impressed me so), I think I want to die--anything to be with Christ. The "Creative Week," by W. I. Mann, I thought was especially strong in its conclusions and deductions; shall read it again and study it.

Now, dear brother, perhaps it would be as well to introduce myself. I am a preaching member of the Minnesota Conference of Christian Adventists. I have long been leaning toward the age-to-come views, much as one

R312 : page 2

would grope in the dark--seeing much truth in it; but with the light I had, could not make all points harmonize. It remained for your September number of "Watch Tower" to supply the missing link. I am thankful to God for it. I received it (humanly speaking) by the merest accident, but I believe it was sent of God. Now, dear brother, I would like a few copies of "Food for Thinking Christians. "I will treat and place each one as though it were pure gold. I want to send one to my brother, a minister, and to others. I am anxious to do all I can. Am very poor, but if God blesses will contribute to your Tract fund. Yours in hope.

ONTARIO.

DEAR BROTHER:--The books and paper I have received safely, for which accept my sincere thanks. I have received a great deal of profit from the reading of them. God's plan of salvation as seen by the aid of the "true light" (as I firmly believe), is sublime beyond anything of which I have had conception. My heart is overflowing with thankfulness to our Father and Saviour that I have been thought worthy to receive the "good news. "I feel as though my experiences were something like Paul's--as one born out of due time. My wife also believes, but does not seem to be able to forget the old teachings so readily as myself. Do you know of any other members of Christ in this neighborhood?

Please put my name on your list of subscribers for the "Watch Tower. " Enclosed find one dollar to pay for above and postage on books, etc. 25 cents of the above was the price of a theatre ticket; I should have spent it for that before I received the light; now when I am tempted I shall send the money to you to use in the good cause. Will you kindly advise me in regard to severing my connection with the church of which I am a member. I feel as though I should not attend, because it would be consenting to their teaching, which I do not now believe. I have not really believed it for a long time, but I knew no better way. Now, thank God, it is different. I remain yours in the hope of eternal life. __________.

----

page 2

MEHERRIN DEPOT, VA. ,

Dec. 21st, 1881.

DEAR BROTHER:--I am filled with thanks and praise to our heavenly Father for the precious truths received through your paper. I have spent much time in studying the subject of baptism; and just as I came out with my convictions on the subject, the "Watch Tower" came with an article ("Importance of Baptism") expressing my views better than I could. O, how gratifying to see what the real baptism is! Now we can see that "he that believeth and is baptized shall be saved. "But, my dear brother, I would like you to say a little more on one point, viz: If Jesus went into that eternal death of the human for us, why should we be baptized into and go through it for ourselves?

[Answers to your question have been given in former numbers; but a very clear answer will be found in the reading of this month's supplement --"The Tabernacle" tract. We do not die for ourselves; but have fellowship with our Head in the atonement sacrifices for the world. We "fill up that which is behind of the afflictions of Christ. " Col. 1:24. --EDITOR.]

R312 : page 2

EDINBURGH, SCOTLAND, To the Editor "Zion's Watch Tower. "

DEAR SIR:--I have perused your little book "Food for Thinking Christians," with very great interest, and also with profit. I am a missionary and divinity student in the last session of my course. I am very desirous of preaching on these glorious themes so well handled in your little volume; and will ever be much indebted to you, if you will supply me with some more copies, say 40. I shall certainly distribute them with judicious care, and sincerely trust they will be much blessed to those who read them. I will also be glad to receive some copies of the "Tabernacle and its Teachings. "

I remain, my dear sir, ever yours, most sincerely,

====================

R312 : page 2

TRUTH SIFTING IN THE TOWER.

We would like every interested reader to feel that he has an interest in the WATCH TOWER, and that it is our paper: a paper belonging to the Lord and hence to all his children. It is, and we hope will always be conducted, with an eye single to God's glory and hence to the blessing of his children. Like the Bible, it will not discuss questions, but will state what is believed to be truth and nothing else; accepting--The harmony of God's Word--as the definition of truth. No compromising with error to double the circulation; no withholding of truth lest some should be offended. No, the truth, the whole truth, and nothing but the truth is our motto.

But who shall judge what is truth, and how? This, to every conscientious editor, becomes an important question, but in our own case it is doubly so, because the subjects treated in our columns are, many of them, "new" (Matt. 13:52) and "strong meat. "We believe our readers are more effectually armed against error, by being instructed in the harmony of God's Word, than by having the columns of the W. T. devoted to the dissecting of all the various forms of error. Let the sunlight in, and the darkness will flee away. And with the plan of God clearly before the mind, the deformity of error is easily discoverable. The Bible, then, is our only standard, by which to test the truth or falsity of any subject.

We will inform our readers what has been our method of sifting truth, that they may know of our carefulness in trying to separate truth from error.

The editor seeks to test his own articles by the Word of God, but every article which appears in the paper, has the special criticism of some one or more of those who are walking in the light. If it be a new point of interpretation, it must have the assent of at least two of those best posted and most conversant with the Scriptures before it shall appear. If not seen by these intelligent and conscientious persons to be truth, it will lie over until such time as it shall be seen either to be truth and published, or error and destroyed.

This rule which we apply to our own writings, we apply to others also, and as a consequence, very many articles are written for our paper which are never seen in it. This stringent rule is not liked by some, who consider it a reflection against their ability, thus proving that their human nature is not yet crucified,--the dead have no reputation to sustain or wound. But to those who are intent only on getting and spreading truth, this rule is generally very agreeable.

We know of no other way to do, and the Lord has seemed to bless this method, for he has fed us richly; and though we stand ready to contradict the statements of any issue when shown to be erroneous, and would feel it both a duty and a privilege to do so, yet to the praise of our Lord's leading the course and teachings of the W. T. for the past three years have been connected, progressive and harmonious. And furthermore, those who are teachers of these things, never saw truth with so clear a vision as to-day, and never were so harmonious in sentiment.

Be not offended then, if your article, should not appear. It is treated with the same loving consideration as all other articles. One dear brother to whom we returned an article with criticisms for re-consideration, in his reply, gave the following quotation: Offended--how could I be? --"Great peace have they who love thy law and nothing shall offend them. "

The course which we pursue relative to the dissemination of truth, we commend to our readers--use your time, your means, your influence, for truth, not error. Teach nothing, lend nothing, give nothing--neither book, paper nor tract, by whomsoever published, which you have not carefully examined and feel sure would glorify God.

===================

R312 : page 2

BACK NUMBERS.

We regret to say that the Nov. and Dec. 1881 issues of the TOWER, are all gone. However, the new readers should all have them; therefore we will republish them as soon as possible. All who want them should send a postal card. We published 6,000 of each of those numbers, and at the time, supposed that sufficient.

R313 : page 2

Of the present issue, there will be 10,000, which we expect will be sufficient for all requirements. We send the present number to many whose wrappers were marked to stop with last number. This is because, being overcrowded with fresh mails, we had not time to correct all of our list, and to some others, it is sent because of the Supplement, which we hope may be acceptable and profitable to them.

We have plenty of tracts and September numbers, which you can have for free distribution by asking for them. Be discreet in their use, giving only to thinking Christians, so far as you can know, accompanying them with some words of your own. It is better to lend than to give them. Make a list of those to whom you lend, and never let them be idle.

SUPPLEMENT.

As a supplement, we send you "The Tabernacle and its Teachings," referred to in several previous numbers, and on the back of the pamphlet, FOOD FOR THINKING CHRISTIANS.

----

page 2

Questions and Answers are crowded out of this issue.

====================

R313 : page 2

"Z. W. T. TRACT SOCIETY. "

This Society was organized less than one year ago, for the object indicated by the name. It is but proper that a statement should now be made at the beginning of the year 1882.

The object of the Society was stated but no requests for help were made. The donations below mentioned, were free-will offerings--some giving until they could feel it. The amounts ranged from one dollar up to thousands.

Total am'ts of cash received, . .	$35,391. 18
expenditures in printing, etc. . . .	35,336. 18
Balance in treasury, Jan. ….	$55. 00
Bills coming due, about	400. 00

To all whose donations have been over one hundred dollars, we have made special reports, and to any donor the books are always open for inspection.

We propose continuing this fund, and will endeavor to use it prudently as fast as it is received. In fact as will be noticed in the above report, the expenditure generally exceeds the receipts, but a brother who has already contributed largely, guarantees any debts incurred, to the amount of one thousand dollars in excess of receipts.

It is a principle with us, not to allow the Lord's money to rust.

Should the fund increase sufficiently to permit it, we propose using some portion of it for sending out other laborers.

We never solicit donations. Those who possess this world's goods and are wholly consecrated need only to know how they can use it. Donations to this fund should be specified. Address C. T. Russell, Pittsburgh.

An article from Bro. A. D. Jones of the Day Star, relative to "The blessed dying"--in harmony with views presented in our last two issues --is crowded out of this number, but will appear in our next.

Bro. J. requests us to correct an error which occurred in fourth column second page of the last (Dec.) number of the Day Star, viz: "To the division of the land," sixty instead of six years.

We sent samples of the Day Star to about seven thousand names of our list, that they might have opportunity to judge of its merits.

====================

R313 : page 2

ALEXANDER AND THE BANKRUPT

It is related of the late Czar of Russia that in answer to the question, "Who is to pay all these?" he wrote --"I, Alexander. "It appears that one of his officers had contracted bills which it was impossible for him to pay, and, after contemplating them despairingly, had written the above query at the bottom of the paper, and fallen asleep.

The Czar happened to pass through the room, and, observing the bill and its appended question, generously took the pen and wrote, "I Alexander," and quietly withdrew without disturbing the aid-de-camp. It is easier to imagine than describe the emotions of the debtor, who, on awakening, found all his pecuniary obligations cancelled.

So the sinner looks at his condition and inquires, as the Russian, "Who is to pay all these?"We thank God we can answer that "Jesus paid it all. "He was wounded for our transgressions, and by His stripes we are healed.

Jesus writes on our list of sins "I even I am he that blotteth out thy transgressions. "

====================

R313 : page 3

PERILOUS TIMES.

Perilous times in the world are at hand--
Perils by water and perils by land;
Perils in churches and perils in state,
Perils attending the good and the great.

Watchman, how readest thou touching this hour?
Fearful corruption in places of power;

Presidents, princes and kings in dismay--
Tragic unfoldings the news of the day.

Scriptures prophetic discoursing on time,
Teach us the doctrine of increase of crime;
"Evil seducers shall wax worse and worse,"
Ere the Jehovah shall "smite with a curse. "

Is the church powerless to draw from the skies
Help when Goliath their army defies?
Is there no king in the camp of "to-day"?
Is the true Israel "fallen away"?

Is it the sign of the presence of Christ,
Of the Messiah in person to reign?
Has sin attained to its manhood of power?
Is this its zenith? Is morning the hour?

The son of perdition, the god of this world,
Down from his kingdom of sin must be hurled;
Tares must be gathered and burned in the fire--
Type of all Christians in name--not in power.

Jesus is come! O let it be known,
Jehovah's anointed, now takes the throne;
He takes the helm and the power to command,
He'll guide affairs on the sea and the land.

Jesus is come! let all the world hear,
"Who's on the Lord's side" let him draw near.
"Come with your armor, your loins girt about";
Come with your trumpets, and join in the shout.

Jerichoes tremble and Sodoms consume,
Kingdoms are tottering before the "Commune";
Davids, go forth with your sling-stones of faith,
Take ye the heads of "the giants of Gath. "

Selected.

====================

R313 : page 3

JESUS MADE PERFECT.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. " (Heb. 5:9.)

Knowledge of both evil and good is essential to a hearty acceptance of the good and invariable rejection of evil. Therefore, we believe that Jehovah has given, and is giving such knowledge to every intelligent creature, both in heaven and on earth.

We see how all of the human family are getting their knowledge by contact and actual experience with sin and its penalty--misery and death. And we believe, as we have previously expressed, that the heavenly creatures--angels and arch-angels, are learning the same lessons by watching man's experiences. Thus mankind in general, and the church in particular, is made a "spectacle to angels. " (1 Cor. 4:9.)

If we look backward, we see him who as a man was called Jesus, in his pre-human existence, "The beginning of the creation of God"--The agent and "righteous servant" of Jehovah, in the creation of all that has since been created.

Perfect as a being, as are all of Jehovah's creatures, yet he knew only good--had never experienced evil, nor witnessed its effects. Later, after angels and arch-angels had been created he witnessed the apostasy and rebellion on the part of Satan and his host, then the setting up of the rival spiritual kingdom defying the

R314 : page 3

power of Jehovah to overthrow it, and offering freedom from all restraints and from all obedience to God, to those who would join them.

Though the law of God was "The wages of sin is death and the soul (being) that sinneth, it shall die-- yet the execution of that sentence tarried and no evidence of his power to enforce it, was given, and even yet, though he declares that Satan shall, be destroyed, we see it not accomplished. How for ages he has seemed to triumph over Jehovah, his influence even reaching the intelligent creatures of earth, beguiling and alluring them into sin and consigning them to death. What a test of faith in, and love for Jehovah, was this spectacle! For hundreds and thousands of years they must walk by faith in the power of Jehovah to accomplish the destruction of evil doers, and reward the patient fidelity of the loyal and obedient.

Let us now in thought stand side by side with Jesus when tempted by Satan and imagine the trial of faith, he endured, for we believe that he, as we, walked by faith and not by sight. He had witnessed Jehovah's works of creation and preservation; he had marked the wise and loving benevolence that adapted competent means to glorious ends, and such was the strength of love and unbounded confidence awakened by this general knowledge of Jehovah's character, that he did not for a moment hesitate to submit all he had, even life itself, to his will, for the accomplishment of his purposes. The language of his obedient faith was "Though he slay me yet will I trust in him. "

So he submitted to the Father's will to accomplish the work of redeeming mankind by exchanging his glorious body and heavenly honors for the form and the nature of man, that by so doing he might be obedient unto death--even the death of the cross, and thus become a ransom for man. All this he did by faith, for he had never yet seen any being restored from the death condition into which he volunteered to go, trusting alone in God's ability as promised, to restore him to a higher form of life, and through him to restore humanity to its perfection.

But when he had become a man, Satan again appeared to tempt him sorely, and we might thus paraphrase the temptation: Ah, says he, how unwise you have been; once you were greater than me, now I am your superior --a powerful spiritual being, while you have become a man--"lower than the angels. "How absurd to let Jehovah thus degrade you. True, he has made great promises and greatly boasts of his power to execute them, but he cannot. I have the power of death (Heb. 2:14.) and the human race are all subject to my "power" and never has Jehovah been able to liberate even one from death, nor destroy me as he threatened. Now, let me, as your friend, counsel you wisely: Since you have so unwisely forfeited your higher form of life, so that you may never regain it, don't give up, but keep the life you now have. If you die you never shall live again, neither will you be able to liberate mankind from death.

Why should you waste it in a fruitless effort for this race?

If you are the Son of God command that these stones be made bread (Matt. 4:3)--use your power for self-gratification and preservation, and don't present your body a living sacrifice, dying daily, when you have a perfect right to life. Jesus answers "Man shall not live by bread alone," I could not enjoy life, even with all my wants supplied, out of communion with my Father.

Your trust in Jehovah is misplaced; first prove Him and see if he will keep his word. Cast yourself down from this pinnacle of the temple--it is written, "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. "

Jesus replied: "It is written, thou shalt not tempt the Lord thy God. " We may not thus test the Almighty by needless exposure.

Then Satan showed Jesus the kingdoms and honors of earth, saying: I am the "Prince of this world. " (John 14:30.)All the kingdoms of earth are under my control; you long for power yourself to do good to mankind; now, I propose that you shall be my representative in the world and rule all these kingdoms. I will put all under your control, if you will yield allegiance to me. You will be great indeed, for you are a perfect man, while all others are imperfect, and you can live forever. Since your life is not forfeited, no one can take it from you. You can thus be Lord of lords and King of kings; to bless mankind throughout all generations. All this power you can have without suffering and you can enter upon the work of blessing at once. And by your wise and prudent ruling, you can greatly elevate and benefit them while they live, whereas, if you die, you simply waste your life and benefit no one.

But Jesus again replies--No matter what inducements you may offer, I will yield allegiance to none but Jehovah--It is written, "Thou shalt worship the Lord thy God and him only shalt thou serve. "Thus, his faith in Jehovah's power and promise was tested beyond our power to comprehend; but faith founded on the knowledge of Jehovah's character triumphed --"By his knowledge, shall my righteous servant justify many. " By lack of that knowledge of God, Adam fell into transgression while through his knowledge, Jesus remained the righteous servant--therefore, able to justify many.

By faith, he consecrated; by faith, he resisted all temptation; by faith, he endured the self-sacrifice even unto death, as a reward for which he was made perfect as a divine being --the first-born into the divine family.

Thus in Jesus' case faith ended in fruition of that which Jehovah had promised, and being thus perfected-- "exalted," as a divine being--"he is the author of eternal salvation to all them that obey him. "

Hence the author and finisher of our faith is he who was made divinely perfect, through the sufferings of the sinless human nature even unto death. (Heb. 12:2.)

This agrees with Phil. 2:8-11, where Paul declares that Jesus "being found in fashion as a man, (30 years old) humbled (sacrificed himself during 3-1/2 years) and became obedient unto death, even the death of the cross. Wherefore, God also HATH HIGHLY EXALTED HIM [to Glory--IMMORTALITY --DIVINITY--], and given him a name above every name. . . that every tongue should confess that Jesus is Lord to the glory of God, the Father.

As with the leader and forerunner so with the disciples: We are being made perfect through sufferings yet not the flesh (or human nature) is being perfected but our new nature. The outward man perishes but the inward man is renewed day by day until in our resurrection or change we shall be "raised spiritual" like unto Christ's glorious body--made perfect.

====================

R314 : page 3

THE JEWISH SABBATH.

Because seven was so intimately connected with all God's works and plans, and because he intended all his works to culminate in perfection, therefore, when he selected Israel as a typical people, he gave them several Sabbaths or rests which shadowed certain blessings of rest in future, and as was His method, he used seven to represent that coming perfection of rest.

Hence, we find in their Law, a number of Sabbaths. The seventh day and its cycle of seven times seven days or forty-nine days, reached and pointed to the fiftieth or Jubilee day, the day of Pentecost. So they had year Sabbaths; every seventh year was a Sabbath year to the land, during which it rested. The cycle of the year Sabbaths was seven times seven or forty-nine years, reaching and pointing to the fiftieth or Jubilee year. Thus we see the Sabbaths and their cycles to have been--

The 7th day; 7 x 7 = 49 bringing the 50th or Jubilee day--Pentecost.

The 7th year; 7 x 7 = 49 bringing the 50th or Jubilee year.

Now, these things they did, in a shadowy or typical sense and did not discern the meaning of the types. But as the Apostles declare, these things were done and written before for our (the gospel church's) edification; that we might understand and locate the real Sabbaths by examining the types. Types are not to last forever, but must cease when the antitype has come.

Now, our claim is, that all these typical Law Sabbaths ceased, at or before the death of Jesus, who made an end of the Law which commanded the types. None of these types were commanded before the giving of the Law to Israel at Sinai (Deut. 5:3-23) and they were all done away when Jesus "made an end of the Law, nailing it to his cross. " (Col. 2:14)

The year Sabbaths as types ceased first; they ceased at the Babylonian captivity, and there the great cycle of fifty times fifty years commenced, which reached to the anti-typical or real Jubilee time, the Millennial age--"Times of restitution of all things. "This cycle carried us 1874 years into the Christian era, and showed us when the work of restitution was due to begin--beginning by breaking in pieces and removing the rubbish of error and bad government, preparing for the blessings of all the families of the earth.

The typical day Sabbaths, did not pass away for long years afterward;

R315 : page 3

it was part of the Law when Jesus was in the flesh, and every feature of the Law was duly kept by him. It then must have been a one part of the Law, which ended at the Cross. Now, if the type ended there, the anti-type must have come, and if we can find an anti-type in place of the type, we shall have conclusive proof of the end of the type to support Paul's statement, that "Christ made an end of the Law. "

Let us look for the anti-type: Israel was commanded to count from the morrow after the (Passover) Sabbath. There we begin to count the cycle of seven times seven days which would bring us to the real Sabbath (rest) typified by their day Sabbaths. You know how Jesus rose from death on the morning after the Passover Sabbath, and counting fifty days it brings us to Pentecost day. Jesus was with the disciples forty of these days, and then as he had commanded, they waited for the blessing of Pentecost, viz: the outpouring of the Holy Spirit--that sealing of the Spirit, or witness of the acceptance by the Father, gave the rest (Sabbath) of faith.

There then, the disciples entered

R315 : page 4

into a rest of faith, of which the seventh day was but an imperfect type-- a rest not of one day in the week, but of all days. As Jews they had scrupulously observed the seventh day as a rest day; no work, of any sort must be done in it. Yet they were in a condition of unrest, for though they kept this one feature of the Law, many others they could not keep and Jesus had said that the failure in keeping one point constituted the person a breaker of the Law, and consequently none of them ever kept the Law, but Jesus only. So they were in a condition of unrest actually and hence Jesus addressed himself to all such, saying "Come unto me all ye that are weary and heavy laden (trying to do a thing impossible to you, as members of a fallen race, viz: to keep the perfect Law of God)--I will give you rest. "(Sabbath means rest. (Matt. 11:28.)While with them, Jesus did not give them the rest, but, he like them, observed the type as was necessary until it was "finished" on the cross. And after his resurrection he did not give them the promised rest, but told them to tarry until they should receive the Comforter--the evidence of their acceptance as Sons of Jehovah. When thus sealed by the Spirit, it was the evidence of the truth of all Jesus promised, the witness of their adoption to the divine family.

This same rest or Sabbath is the privilege of every true child of God ever since, "We that believe do enter into rest. " (Heb. 4:3.)

But no one can enter into a full rest of faith, who does not realize Christ as the end of the Law to every one who believeth. (Rom. 10:4.) To all such, love is the fulfilling of the law. Love to God will produce a spirit of obedience, so that we will do so as far as able, those things which are well pleasing in his sight; even so far as the crucifixion of the flesh with its affections and desires. Thus, "Love is the fulfilling of the Law. " (Rom. 13:10.)Thus "The righteousness (or spirit) of the Law is fulfilled in us who walk not after the flesh but after the spirit. "

We may rest if we require it, on the seventh or first or any other day and be blameless; but if we observe any of these days in an attempt to keep the law given to Israel (Gal. 5:4) but never given to the Gentiles nor to Christians, and fulfilled and ended in the person of Jesus, even so far as it applied to Israel--has failed to fully appreciate the value of Christ's finished work, and failed to appreciate his standing as a son, not under the written law which was given to the house of servants.

Such as are seeking to commend themselves to God by works of the Law, are not resting but working, for as Paul says--"He that is entered into rest has ceased from his own works as God did (rest) from his. " (Heb. 4:10.)God rested from his works and committed it all to the Son, and we, if we would rest, must cease from our works--cease from the law and accept of its legal fulfilment as being accomplished once for all in our representative, Jesus.

When we realize that even were we Israelites, we are no longer condemned, but justified by that Law, Jesus having ransomed all who were under it; and, that as new creatures in Christ, we are under only the "Law of the spirit of life in Christ Jesus," viz: Love. Now we rest well pleased to have it so; and to enjoy this real antitypical rest (Sabbath) which Christ gives to the house of sons, rather than the type of it given to the house of servants. Thus, by letting Christ do it, we rest from our own works as God did from his. [As shown in last issue, God rests since his creation of man and "has committed all judgment (ruling and administration of earth) unto the son. " "The Father worketh hitherto, and (now) I work," said Jesus.]

There remaineth a rest [Sabbath] for the people of God--when we enter fully into all the blessings promised; but let us not only look forward to it, with joy, but endeavor to use and enjoy the earnest of our inheritance; the sample of our coming rest which is now our privilege. "Come unto me and I will give you rest. ""They that believe do enter into rest. "

SUNDAY.

We are glad that by common consent some one day in the week is generally observed as a day for rest from worldly toil. The day generally observed--the first day of the week--we regard as especially fitting and appropriate, because on the first day of the week, Jesus, our Lord, arose from death--and on the first day came the Holy Spirit upon the church in the upper room (Pentecost). Concerning the name of this day, whether it be called "Sunday," "The first-day," "The Sabbath day," or "The Lord's day," we care little. At most they are only names, though our preference would rather incline to the latter. Our objection to calling it a Sabbath or rest day being, first, that to the fleshly Israel, God called the seventh day the Sabbath, and there is a liability to confusion of thoughts, and a mistaking of the servants' law for the liberty or privilege of the Sons of God. Secondly, with most of christians, the first day of the week is the one on which they work the most and hardest, and consequently it could not appropriately be termed a rest or Sabbath.

We much regret, that even among thinking christians, the "Lord's day" and its privileges are so little understood and appreciated. To most of them, its observance is but the keeping of the fourth command of the Law though they well know that the Law reads "The seventh day is the Sabbath," and that the day they observe is the first. For the ignorance and superstition and legal dread of the Lord's day, the clergy is largely to blame. Many of them doubtless fear that if recognized as a privilege, and not as a law, it would be violated. But the fear of man always gets us into a snare of the devil, and so this fear has borne much poisonous fruit in the church, for it has helped to put christians under the Law of Moses, instead of under that of Christ-- "Love," and thus has deprived many of entering into rest. It would be far better that christians should be resting fully in Christ and free from the Law--standing fast in the liberty wherewith Christ has made them free (Gal. 5:1.) both on this and other subjects, though the preaching of the truth on the subject had left the world at liberty to disregard the "Lord's day. "This age we must remember is especially designed for the preparation of the body or Bride of Christ, that when they are united or made one with him, now in the end of this age, the world may believe during the incoming age.

====================

R315 : page 4

SON OF GOD.

There seem to be different senses in which God is a Father; or he is a Father of his creatures, on different planes. But there is no mother, on either plane. As the Creator of Angels and men, he is their Father, and they his sons, though on different planes.

That the Angels (Spiritual beings) are called sons of God, seems evident from several statements; for instance --Job 1:6 and 2:1; There was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them.

Also Job 38:7. When the morning stars sang together, and all the Sons of God shouted for joy. Man is also a Son of God by creation. Luke 3:38 says, Adam was a Son of God.

Then there is a higher sense in which some are to become sons, not only on the spiritual plane, but immortal sons. Those, who present their bodies a living sacrifice, and thus suffer with Christ, are made partakers of the divine nature, and will be made in the express image of God's person--Heb. 1:3. The body of their humiliation changed, and fashioned like Christ's glorious body. Phil. 3:21. Has not the Son of God, been a Son, successively, in all of the three senses?

It would seem that he appeared to Abraham, vailed as a man, when the three men came to him in the heat of the day; Gen. 18:1,13,22; that he was with three Hebrews in the fiery furnace--Dan. 3:25; and Daniel saw him as a spiritual being, and fell as a dead man. Dan. 10. Unquestionably he was the beginning of the Creation, of God in his pre-existent state, whatever application may be made of Rev. 3:14.

R316 : page 4

In due time he was born of a woman, and became a man; and was a son of God, as the first Adam-- man--, was a son, as seems clear from Luke 1:35.

On that plane he was the second son; and gave himself a ransom for the first. The first man's disobedience and death involved the whole human family in a state of death; the second man's obedience unto death, secured for the same family justification to life--the same life that was lost. God sending his own son-- son before he came--in the likeness of sinful flesh etc. Rom. 8:3.

The blood of Jesus Christ, his son --son after he came--cleanseth us from all sin. 1 Jno. 1:7.

Let us examine Phil. 2:5, on, in the light of the new Revision, text, and marginal reading by the American Committee.

Have this mind in you which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God, a thing to be grasped; but emptied himself, taking the form of a bond servant, becoming in the likeness of men, etc.

Here is certainly a clear statement of his pre-existence in God's form,-- a spiritual being; yet not equal with him; and of a change of condition from a spiritual to a human being. He certainly was not immortal in either of these phases of his existence. If he had been, as a spiritual being, he could not have become a man; and as a man, he could not have died; but being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross.

Wherefore--because of this--God highly exalted him, and gave him a name-position and condition--which is above every name. He could not "grasp" it himself, but God exalted him; raised him from the dead, and now he is the express image of his Father's person, or, being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purifications of sins--by his death,--sat down on the right hand of the majesty on high; having become, by so much, better than the angels, as he hath inherited a more excellent name than they. Heb. 1:3,4.

Does not Paul have in mind these three phases or planes of sonship in Rom. 1:3,4?Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore by his prophets in the holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh; who was declared to be the Son of God with power, by the resurrection from the dead.

Though we may not be able to explain all the mystery, yet it seems that on the last two planes, there was a begetting and birth. Now the birth of Jesus--the man--was on this wise; Mary. . . was found with child of the Holy Spirit--power of God--. . . that which is conceived in her is of the Holy Spirit; and she shall bring forth a son; and thou shalt call his name Jesus. Matt. 1:18-21.

Again in Luke 1:35. And the Angel answered and said unto her; The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore, also that which is to be born shall be called holy, the Son of God. Out of Egypt I did call my Son. Luke 2:15. He grew in favor with God and man, and at the age of thirty, he made a covenant of death and expressed it by baptism; when the Holy Spirit came upon him. Through that Spirit he offered himself--his human nature and body--without spot to God--Heb. 9:14. --; and it became the germ of a new nature so when he was put to death in the flesh, he was made alive by the Spirit--1 Pet. 3:18; and became a quickening--life giving Spirit. 1 Cor. 15:45. The perfect natural man was crowned with glory and honor, Heb. 2:7, and lost it; but Jesus came to restore him. So he was crowned with glory and honor, that by the grace of God, he should taste of death for every man --Heb. 2:9; which shows that he did not take our fallen nature. And the word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world, to judge the world, but that the world should be saved through him.

Was it the only begotten on the spiritual plane who died?We would say on the earthly.

The man Christ gave himself a ransom for all. 1 Tim. 2:5,6. Because he gave his human nature, his heavenly Father gave him the divine nature --because he gave his earthly body, God gave him a spiritual body. God gives to every seed its own body, as it hath pleased him. 1 Cor. 15:38.

He does with all who present their bodies a living sacrifice, as he did with Jesus. Having suffered with him, even unto death, they will be glorified with him, to become his body; the fullness or full development of him who is filling all things with all--Eph. 1:23. In brief, this completed Christ, having died and lived again, becomes Lord--Rom. 14:9;

R316 : page 5

or Agelasting Father of the human family restored, by the "better sacrifice,"--Heb. 9:23, to the original condition of sons. These restored sons, instead of being required to sacrifice the human, to become partakers of the divine nature; are given each a hundred years to fully develop the human. Isa. 65.

B. W. KEITH.

===================

R316 : page 5

ASSEMBLING TOGETHER.

"Not forsaking the assembling of ourselves together. . . and so much the more as ye see the day approaching. " (Heb. 10:25.)

The necessity for the assembling together for mutual edification, encouragement and strengthening, has been very generally acknowledged among Christians, yet we doubt if this most desirable end is very frequently attained--and why? Because we think, in most cases, God is not permitted to speak, among them, or if so, he is limited.

These assemblings together, oftenest take the form of prayer and experience meetings, unless there is one of the number who is able to preach, and then the tendency is to depend upon that one, to a greater extent than is profitable.

The writer attended one of these experience meetings among those professing the higher life, where God was almost shut out, and poor weak humanity, ignorant of its weakness as it always is, had abundant opportunity to boast itself. At the beginning of the meeting, one text of scripture was read, the context of which, all were ignorant of, and consequently its true application could not be understood. The dear old book was closed and reverently laid aside and a prayer was offered, after which, one after another told how he or she felt and acted. One lady told how she, before rising in the morning, received her morsel of food (a single text of scripture) on which she fed all day. How many do so--taking a text that happens to be stored in memory, often interpreting it out of all harmony with the context because they fail to examine it closely, taking a little crumb of comfort, when the Lord has spread his bountiful table and invited them to feast at it.

Nearly two hours passed and the human spirit had magnified itself greatly, while the holy spirit (God-like mind) of the "new creatures," (for such I believe they were) was almost quenched. A brother seemed to perceive that something was wrong, and said "What these meetings want is more prayer," and then proceeded to pray for every thing he could think of, ignorant of the fact that he asked for many things in direct opposition to God's expressed will. And so the meeting closed without attaining the object for which they met, because God was shut out.

Again, at another of these meetings, one hungry sister ventured to ask information with reference to a certain scripture, and was told that lest it should provoke controversy, and since they wished to have harmony, they would just pass over that, and so she was left unfed.

Now is this right--shall we sell the truth to purchase harmony--and are we so puffed up as to be offended if God's word should overthrow our former convictions? Or shall we limit God to five or ten minutes and take the remainder of two hours to listen to each others experiences, which in nine cases out of ten, would be better untold? Why not open the doors wide and let the blessed Master come in and lead our meetings?

It matters not whether there is any one learned or talented among you. Let each one bring his own Bible, paper, and pencil, and avail yourselves of as many helps in the way of a Concordance, Em. Diaglott, old and new versions of the New Testament, etc. , as possible. Choose your subject; ask for the Spirit's guidance in the understanding of it; then read, think, compare scripture with scripture, and you will assuredly be guided into truth. "And the truth shall make you free"--free from error, superstition, and the corruption of our perverse nature, and the Holy Spirit (mind of God and Christ) if entertained will liberate you from formality, as well as from self-exaltation.

Our prayers need not be long--or vain repetitions of the same thing, since we are not heard for our much speaking. In few and simple words,

R317 : page 5

we can make known our wants as far as we can estimate them; but God has so much more to tell us than we have to tell him. Let him speak, much and long and often--through his WORD. "Sanctify them through thy truth, thy word is truth," was Jesus' prayer, and his admonition, "Search the Scriptures for these are they that testify of me. "(John 17:17 and 5:39.)So will we learn to delight ourselves in God's Law; it will be our meditation by night and by day. (Psa. 119:97.)So also will he work in us to will and to do of his good pleasure. (Phil. 2:13.)

R. W.

====================

R317 : page 5

CONSECRATION TO A WORK.

Among Christians there is much which passes for "entire consecration," but it is often a consecration to some self-imposed task, or work, instead of to God.

Some are consecrated and are living sacrifices to business, some to their families, some to the temperance work, some to building up a denominational church or Sunday School, some to ministering to the poor and the sick. These are each good enough in their way, but none of these are the proper consecration for a follower of Jesus.

Our consecration, like that of Jesus, should be to do the will of our Father in Heaven. Jesus says he came not to do his own will, but the will of Him that sent him. (John 6:38)The fact that you have any choice or preference as to what you shall do, is an evidence in itself, that your will is not dead.

Consecration to a work of our own choosing merely, will never bring us to the great reward. "I beseech you brethren, that ye present your bodies a living sacrifice, holy and acceptable UNTO GOD. "Then, if He sends you into the "temperance work," or into any other work, it will be acceptable as unto the Lord.

If will less, and seeking only to do his will it will bring us to His Word much and often, to learn that will, and "He that seeketh findeth. "We leave the subject here, merely suggesting that thus seeking after, thus consecrating, some who are now--laboring chiefly for "the meat that perisheth" or Temperance and moral reforms in the world, or for the extension of sectarian church influence, would find directions something like the following:

This is the will of God even YOUR sanctification. (1 Thes. 4:3.) Do "good unto all men [in any way] as you have opportunity especially to the household of faith. " (Gal. 6:10.) "Forsake not the assembling of yourselves together" (Heb. 10:25.) but meet for the purpose of "BUILDING UP YOURSELVES on your most holy faith. " (Jude 20.)

====================

R317 : page 5

INQUIRIES ANSWERED.

The following letter received recently was handed to Sister Russell for answering, and as the points might interest others, we publish.

DEAR SIR:--

Sent you a card which you will receive before you see this. Wished to ask several questions. I am interested in your paper, am a thinking Christian, but not settled in my views, seeking MORE LIGHT. Are we to expect revivals and the conversion of sinners now? Are we to labor for this result? Is the church coming up higher? Are we to come out of the church, take our name off church books, or remain in the church and labor to bring the rest upon the higher plain; or is each individual to be fully persuaded in his own mind and act according to his conscience? Shall I tell my sisters of like faith, better come out from among them nominally? In spirit, I am far from the majority--this I have called "coming out from among them. I want to be right. Will you take the trouble to answer "the thinking Christian's questions? Please be plain. Many are inquiring. What shall I tell them? I may read your letter (should you write one) to others.

My husband is a Methodist minister. Not preaching this year however.

Tell me plain truth, fear not.

DEAR SISTER:--Your letter is at hand, many such show us that there are very many hungry, thinking christians. Our love and sympathy reach out to all such though we have never met face to face, and we call them brother and sister because we see in them the family likeness--the spirit of Christ.

You ask if we may expect revivals of religion in the nominal church. No, we do not look for any evidence whatever of God's favor to this last phase of the nominal Gospel church which is spewed out of his mouth, because in her own estimation, she is rich and increased in goods (both spiritual and temporal) and has need of nothing. See how perfectly the picture of the church of to-day is drawn in Rev. 3:14,18. That mixed condition of worldliness and lukewarm Christianity we believe to be the Babylon (confusion) of Rev. 18:2, out of which (vs. 4) the Lord calls the few of his own who still remain in that city doomed to destruction. There will probably be some accessions to their membership, but mainly from the Sunday Schools--the church is straining every effort to keep up appearances and urging immature childhood to join its ranks and swell its numbers. But this is not making christians as we understand the word. Christians are those who have consecrated themselves to the Lord--agree to follow Jesus' footsteps in the crucifying of the flesh (the human privileges and honors, etc.)

All others than the true wheat brought in, help to swell the numbers of the tares. Tares are not wicked people necessarily (though some are wicked) but people who are out of place in the church--imitating Christians in some respects as tares imitate wheat. Those who get such into the church nominal, do an injury both to the person and to the church. The church is injured by getting a lifeless member to absorb its vitality, and who as a representative will serve to lower the standard of Christianity.

The individual is injured by being told that he is a Christian when he is not, and thus is worse off than if aware of his own position.

Surely, then, many people who engage in this improper work, some of whom, if not all, think they are doing God service, must be mistaken. And this work has been going on for years so that much of the wheat has been almost choked with tares. It is not God's work but Satan's. The tares do an injury to the church, and Satan was instrumental (using God's children as his instruments) in getting them into the church to work the havoc they have. "He that sowed the tares is the devil," (Matt. 13,) no matter who was willing or unwittingly the instrument, (vs. 21).

With this, I will mail a June No. of ZION'S WATCH TOWER, the first article of which ("He on the housetop") will more thoroughly answer your question with reference to coming out of Babylon. It is of no use, to remain there trying to prop an organization which God has doomed to destruction: Better far, to trust his judgment with reference to expediency and promptly obey his command as soon as he makes it clear. The Lord loves prompt obedience, and then it is a great advantage, as it gives no opportunity to confer with flesh and blood.

Since we are in the "harvest" of the age, the work to be done is harvest work: The great work of the present is to help to ripen and gather into the barn-condition of safety, the true wheat. We would "do good to all men especially to the household of faith"--But if we find enough of this special work to keep our time fully occupied, we have no occasion whatever to worry about the rest of the world; for in God's "due time," they shall all be brought to a knowledge of the truth "and a full, fair opportunity to gain eternal life, and though they may first die (in Adam) the ransom price entitles them to a restoration from the Adamic death, and an opportunity to escape the second death by obedience to the law of God written in their hearts, no more stony but fleshly. (Jer. 31:33.) Then, instead of being prone to do evil as the sparks to fly upward, it will be the reverse--easy and natural to obey when the knowledge of the Lord shall fill the whole earth, and when the Lord rules instead of Satan.

Knowing God's glorious purposes for the world, Jesus let the Gentiles alone and devoted his time entirely to the harvesting of the Jewish church. Though Gentiles as well as Jews were constantly going down in death, he did not try to save them then, knowing it was not yet God's due time.

I am glad to know that in spirit you are separate from the nominal church; I think all of God's true children are. They see the effects, but they do not understand the cause of the loss of God's favor to her. "Woe to those who are at ease in Zion;" but the Lord will "comfort all that mourn in Zion. "When? Isaiah says her condition shall be a vexation to such, only till he makes

R318 : page 5

them to understand the doctrine--or the plan of God. And his plan is now being made clear to those who can rest their faith on a "thus saith the Lord," ignoring entirely the traditions of men.

R318 : page 6

In coming out there are many sacrifices to be made, and you especially will find it so. A minister in our city said:Bro. R. , I believe these things are true, but it would not be prudent to preach them. Husband replied, I would fear to be too prudent in this matter since the Lord "hides things from the wise and prudent. "That minister had a large family well supported by a fashionable, worldly congregation who did not want to be disturbed in their sleep. He ventured to preach a little of what he believed and they told him it would not do; and to-day he is hiding his light under a bushel, or rather, it has gone out and he is walking on, hand in hand with the world, flourishing in worldly affairs; yet who can estimate that poverty in spiritual things?

You may be called upon to sacrifice your present means of living, but fear not, the Lord will provide another. No man hath forsaken all to follow Jesus, who did not receive a hundred-fold in return. It was refreshing to read that sentence in your letter--"Tell me plain truth, fear not. " I could tell you much more than I have time to write at present. The Lord has so wonderfully led me from darkness to light, and from husks to corn, that my heart is filled with his praise.

The great sacrifice necessary, has kept the majority of ministers from the truth, but thank God, there is some ripe wheat among them, not choked by the tares. May God's grace be sufficient for you and your dear husband.

Your Sister in hope,

MRS. C. T. RUSSELL.

====================

R318 : page 6

THE BEAST AND HIS IMAGE.

DIALOGUE--REV. 13.

READER:--To properly appreciate the following, you should read and have clearly in mind, the articles in our last issue, (Dec. 1881,) headed: "The Antichrist" and "The Counterfeit of the Kingdom of God. "

B. I am here again Bro. A. , anxious to pursue the investigation of Revelation 13, as you suggested at our last meeting. I have long felt a deep interest in this chapter, and especially because other scriptures refer to the beast and image here described, and say that the overcomers get a victory over the Beast and Image and the number of his name. My difficulty has been that not understanding the significance of these symbols, I could not know whether I had gotten a victory over them or not. I shall give earnest heed and endeavor to weigh your arguments by the Word of God only, and not by the "traditions of the Fathers. "

A. That is the only proper way to study Scripture. We should come to it believing that "It (and it alone) is able to make us wise," (2 Tim. 3:15,) and it is this class who shall understand. Daniel said--In the time of the end many shall run to and fro and knowledge shall be increased, and the wise shall understand. To rightly understand how it is that certain parts of truth could be hid from all past ages, and yet be due to be understood by us now, we should remember, that God's Word is a great treasure house in which he has hid in past time, all knowledge needful to his children in all ages. It is a great storehouse from which his servants may bring forth things both new and old--meat in due season for the household of faith. (Matt. 24:45.) It is because this truth is generally overlooked or disregarded, that so many of the Lord's saints go to old musty volumes of the traditions of the Fathers, instead of going to the fountain of living truths--The Bible.

B. When we look at it, this is very dishonoring to the words of Jesus which he puts on a par with himself saying, "Whosoever shall be ashamed of me and of my words. . . of him also shall the son of man be ashamed when he cometh in the glory of his Father. " (Mark 8:38.)It dishonors the Father also, for Jesus said that his spirit would guide us into all truth and show us things to come. (John 16:13.)

A. Let us then commence: I will use the "Emphatic Diaglott" translation as it is so much more clear; then you can have the benefit of both versions.

Let me first lay down a simple rule for interpreting some symbols found in this chapter. Dragon--civil power, Pagan Rome; Heavens--the higher or ruling powers; Earth--the people under, or obedient to the ruling powers (heavens); Sea--the general masses of mankind, not under religious restraint.

The first two verses of this chapter, direct our attention to the Dragon which in the preceding chapter we found to symbolize the Roman Empire; the same which Daniel saw in vision called the "fourth beast dreadful and terrible" (Dan. 7:7.)This dragon passed its dominion over to a beast which arose out of the sea--a government which came up from among the irreligious masses; in other words the Roman Empire passed under a new rulership--The Leopard Beast--whose mouth was lion like, its body leopard like, and its feet bear like. This beast which came into possession of the Dragon's seat and power, we understand to be Papacy: it corresponds to the "man child" of the preceding chapter. It has certain qualities which resemble the first three beasts of Daniel 7, viz: the Lion, Bear and Leopard--described as representing Babylon, Persia, and Greece. This new Beast then, would combine certain leading characteristics of the preceding empires and unite them in the power of the last--the Roman.

Babylon was celebrated for its splendor and its pride--the Lion the king or ruler of all beasts--so Papacy had a mouth of this sort, i. e. , it claimed to be the kingdom over all kingdoms by divine right--the kingdom of God, which was to break in pieces and consume all others--a strong mouth.

The bear's feet suggest another of Papacy's peculiarities as an empire-- viz: persistency. Like the Bear Empire (Medo Persia) which would besiege for years, and even turn a river aside from its channel to accomplish its ends; so Papacy moves cautiously, and gets possession of kingdoms rather by strategy than by battle. This same quality is illustrated in the bear; it hugs its prey to death with its paws.

The body of the Papal beast was like a Leopard. The Leopard was the third beast seen by Daniel--viz: Grecia. Greece was noted as the center of learning, piety and wisdom (Acts 17:23): so Papacy's chief claim, to be the ruler of all kingdoms, is based on the claim that it is the center of wisdom, learning and piety. Other peculiarities of the Leopard are its activity, vigilance and secretiveness; so with Papacy. Again, a Leopard is spotted irregularly, so too Papacy's policy varies in various parts of the earth: In enlightened liberal countries it is liberal, in other places it varies in its rulings to suit the circumstances.

This Leopard beast (Ecclesiastical Empire) is given the power, seat, and great authority of the [Dragon] Pagan Roman Empire, and for a time becomes the only representative of that dominion--the various horns (kingdoms) rendering allegiance and support to it. *

"And the whole world wondered, after the beast, and they worshiped the Dragon because he gave the authority to the BEAST, saying, "Who is like unto the BEAST, and who is able to make war with him?" (Vs. 3,4.)

The people respected this BEAST because of its peculiarities--leopard body and lion mouth--and they respected the civil power all the more, because it had so honored ecclesiastical authority. The various kingdoms (horns) soon learned that their hold of power over the people was strengthened, rather than weakened by allegiance to Papacy, for Papacy in turn recognized them and commanded the people to recognize those despots as of divine appointment.

Thus it is, that to this day, the rulers of Europe claim to rule by divine right and appointment and their children after them, no matter how incapable. For the same reason the Protestant churches of Europe, to gain national favor, protection, and assistance, became State churches and they, as Papacy did, recognize the reigning families as possessed of Divine title to the office, and rulership of the people. [God's Word on the contrary, denounces all the governments of earth, as selfish, oppressive, and beastly, and recognizes only one kingdom as being of God's appointment, viz: the kingdom soon to be established in all the earth--Christ and his saints IN GLORY. (Danl. 7:27. Rev. 11:15. 2 Tim. 2:12.) It is in that kingdom only that the saints have their citizenship--it alone they recognize and for it pray "Thy kingdom COME. "

B. But Bro. A. , has not the reign of that kingdom in some sense commenced? Do we not add in the same prayer Thine is the kingdom, etc. ? (Matt. 5:13, Luke 11:4.)

A. No Brother, this is the time to suffer ignominy with him at the hands of the World, as a test of our worthiness to reign with him when he shall take (use) his great power and reign. It is not until about the close of the Seventh Trumpet's sounding, that the kingdoms of earth become the kingdoms of our Lord and his anointed (body--church). Then you know, we are told they will be angry and his wrath must first come before they are obedient. (Rev. 11:18.) These are so deceived by this false teaching of Papacy, still continued to some extent, by all of the reformation churches, that it naturally

---

*It should be remembered that the church of Rome consists only of the clergy--the Pope, the "Father" and all Bishops, Priests, Monks, etc. , "brothers. "

R319 : page 6

makes both people and rulers angry, to intimate that the Devil is the prince of these governments. (Eph. 2:2.) Certainly many of their deeds are worthy of such a diabolical head.

As to your quotation from the Lord's prayer, "Thine is the kingdom, etc. ," you should remember that we found that to be an addition made to the original prayer during Papacy's rule. It is lacking in all ancient copies of the N. T. and is properly omitted in the new revision. No Brother, nothing in God's Word countenances the idea that these oppressive governments are God's, nor recognized by him except as parts of evil--to be wiped out by the exaltation of the real Christ, head and body, glorious spiritual beings, to the Ecclesiastical dominion which for several hundred years was counterfeited by Papacy--the chief Antichrist.

But to return to the subject: The people respected the BEAST saying: "Who is able to make war with him? --who would be able to withstand the withering curse of Papacy, the spiritual empire?

"And there was given him a mouth (Lion-like--strong--terrible utterance) speaking great and blasphemous things;" [The utterances we examined at our last interview, as you will recall. --Dec. '81.] "and authority was given him to act forty-two months. " (Vs. 5.)This permission we understand to have been--to execute and put to death saints of God, which it called "heretics. "These 42 symbolic months, or 1260 days are the same as mentioned in the preceding chapter and also foretold by Daniel (12:7) as 3-1/2 times (years). With the end of those 1260 years, Papacy's power to act--or execute for heresy, ended --1798. There the delusion that none could successfully war or contend with Papacy was shown, when Napoleon in defiance of the curse, took Pope Pius VI. a prisoner to Paris where he died. The dread of this BEAST has not been so great since, and the various horns (kingdoms) which once defended, have made war with the woman. (The dominion has been taken away.) (Rev. 17:16.)

Now we turn back again to see how this BEAST succeeded during its career of power. We read (vs. 6): "And he opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle, and those who tabernacle in heaven. "

This BEAST power was a slur upon God and upon the true coming kingdom. Verses 7 and 8 ("New Vers. " "Diaglott "rendering poor.)" And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation. "[Papacy's authority as a spiritual empire or "kingdom of God,"--was generally acknowledged.] "And all that dwell on the earth shall worship him--every one whose name hath not been written in the book of life, of the Lamb that hath been slain from the foundation of the world. "

The deception of Papacy was so complete that the World was deceived and all the church, except the overcomers, whose names were "written in heaven" were deceived in the same way, and hasted to unite themselves with, and to worship the BEAST, and have it enroll their names on its books. From this has sprung the delusion so common to all Protestants at this day --viz: That their names must be connected with some SUCH earthly church system, or they are not the Lord's saints. But, the important item is, to have our names recorded in the Lamb's book of life--His is the only record of any value.

"If any man hath an ear, let him hear. " (Vs. 9.)Only those whose ears had been circumcised--those who had come to a considerable knowledge of God's word and who had the hearing of faith--to respect him and his word, despite the magnificence, success and power of error, would be able to receive the foregoing statements concerning those who were deceived

R319 : page 7

by Papacy: that they were of those unwritten in the true church, of which that was the counterfeit.

"If any one is for captivity, into captivity he goes away; if any one will kill with the sword, with the sword must he be killed. Here is the patient endurance and the faith of the saints. " (Vs. 10.)

The Papal system was one of bondage. All who acknowledged its claims must of necessity render implicit obedience, as unto God; for it claimed to be the Kingdom of Heaven; and its head, the Pope, to be God's vicegerent; consequently those who were for, or in favor of such a captivity of individual thought, and who acknowledged the right of that Papal system to limit and define the faith of all, by consenting, became captives.

Many Protestant sects have got into the same snare of the devil, and are vainly striving to make a dominion by blending church and state.

On the other hand, there were some who asserted that Papacy was a usurpation of the titles and power of the true head and ruler of the church, and claimed their right to the individual liberty wherewith Christ had made them free. Such used, the "sword of the spirit, which is the Word of God," in the defense of their liberty, and such were put to death by Papacy--it overcame the saints during its 1260 years of power. This was a severe test of true saintship--Would they go into captivity and join in the usurpers ranks, or would they remain faithful to the true king and wait for the kingdom which he promised to establish? Those whose names were written in heaven, stuck to the sword and sealed their testimonies by death.

THE TWO-HORNED BEAST.

"And I saw another wild beast ascending from the earth, and he had two horns like a lamb, and he spoke as a dragon. " (Vs. 11.)If the preceding wild beast represented an ecclesiastical power, as we have just seen, then this beast called another should be understood to represent a similar ecclesiastical or church power.

As the first beast had ten horns, or powers which gave it their strength and protection, so this beast has "two horns" which indicates that two powers or governments will support it.

B. Could this refer to Mohammedanism?

A. No, I think not; this revelation was not given to be a general history of the world, but was a revelation given to the church, and relates to matters and things closely related to the church's history. There is no reason, for giving an account of Mohammedanism; for the same reason that it would have been useless to give a history of Confucianism, or Buddhism. None of these were Christian systems, and though they were all anti-christian, yet they were openly so and not so harmful to real Christianity. Papacy on the contrary, is mentioned because it attempted to palm itself off as the kingdom of Christ and to deceive, while really, it was the Dragon or Roman Empire united to an apostasy.

Again, notice that this beast "ascended (came gradually) out of the earth," while the first one came out of the Sea. Now, if our definitions of these symbols be correct--as the coming of Papacy from among the irreligious masses of the Roman empire, was shown by its coming out of the "sea," then the coming of this second beast out of the "earth" should signify that it sprung up among a professedly religious people.

B. I see the force of this: But can it refer to any of the branches of the Protestant churches?

A. I understand that the wounding of the Papal head, (referred to in vs. 3,) by the sword, (vs. 14) refers to the Reformation work, when Luther, Zwingli, Calvin, Knox, and others, by advocating the teachings of the Word of God, as opposed to the teachings of Papacy, showed that it was the system referred to in Revelations, and in Paul's writings called the "Mystery of Iniquity"--"Anti-Christ" --"The Man of Sin. "They struck so mightily at this Papal head, that the system had well nigh died; but as the cause of the Protest-ants became more popular, the sympathies of some in power came to be exercised on their behalf. Soon various small German kingdoms (princedom's) were found on the side of the Reformers, and lent their sanction to them rather than to Papacy. Soon Belgium, Holland, Norway, Sweden, Switzerland, and others, withdrew all allegiance to their former head and RULER--the Pope; and though not acknowledging Luther, Calvin, or other, as a new head or spiritual emperor, they supported the various Reformation churches with state funds and protection. About this time also, (A. D. 1531) the church in England threw off her allegiance to Rome and became a separate ecclesiastical government. It thus followed exactly the example of Papacy, in blending civil with ecclesiastical power, and made the same person, Henry VIII. and his successors, head of all power.

The effect of this governmental favor upon the teachings of the reformers, can well be imagined. Once they had complained about empire and church being united in Papacy; had shown that the Virgin espoused to Christ awaiting His kingdom, was unfaithful to him (therefore termed a Harlot) when she united with, and leaned for support upon earthly powers. This part of their smiting with the "Sword of the Spirit," soon ceased, as they began to regard the favor and smile of earthly governments upon themselves. They could not consistently condemn in Papacy, what they themselves had come to enjoy and crave. It was their desire (lust) for power, name, and influence, to do a great work, and have many children, that led these daughters of Rome to follow the example of their mother--"Babylon the great, the mother of harlots. " (Rev. 17:5.)

But, Brother B. , do not forget that we are now talking of church SYSTEMS, and not of all who are under, or bound by, and serving those systems. We believe that the Lord has had dear children in all of these (Papal mother, as well as her daughters), who, in supporting them, verily think they do God service. This is the delusion which induced all but a few to respect the Papal BEAST as the

R320 : page 7

true empire of Christ, instead of waiting for "the Lord from heaven. " From that ancient snare and deception of the devil, all the consecrated saints need to be liberated, and nothing but truth can liberate. The coming out of Babylon was commenced by the Reformers; but, as we have seen, their followers made only a brief journey, until to a great extent they fell into the same "snare of the fowler. "

B. There are some who have evidently made more progress than those state churches you refer to in Europe. All the churches in U. S. of America are free and unsupported by the government.

A. Yes, knowledge and liberty in general are opponents of religious bondage and bigotry; but in many of these free organizations it is more because they cannot, than that they would not be supported by, and united to, civil power.

B. Well, now I am anxious to find proof of the second--the TWO HORNED BEAST. It cannot be all of those churches, can it?It must be some one church system, just as Papacy was one church system.

A. Exactly, it is one ecclesiastical system; and the two horns show that it is supported, and its authority recognized by two kingdoms.

B. Let me see: the Presbyterian church is the established church of Scotland, but of no other country; that would be but one horn. The Dutch Reformed church is the established church of a number of countries; that would be too many; and the same is true of the Lutheran.

A. Hold on, Bro. B. !You fall into a very natural mistake. Remember that to be simply aided, or supported by the empire does not make a symbolic "BEAST"; no, a BEAST is a government, and to become a symbolic beast, a church must needs become an element in, or part of the government. This was not the case in those you have mentioned. No, there is but one church which this symbol fits perfectly, viz. : The established "Church of England and Ireland. " This system, like the Papal, was a blending of church and state-- an ecclesiastical empire.

In the year 1200 England became subject to the Pope. In 1531, owing to a dispute between her king, Henry VIII. , and the Pope, England withdrew from allegiance to Papacy. The Convocation of its clergy, called the same year, in its decrees, declared King Henry VIII. to be "The one protector of the English Church, its only and SUPREME LORD; and as far as might be, by the law of Christ, ITS SUPREME HEAD. "I quote the very words.

B. I am astonished; why those are the exact sentiments of Papacy; that is exactly the sense in which the Pope is recognized as Christ's Vicegerent. What a glorious representative of Jesus they had in Henry VIII. , who, out of six wives, was divorced from two; beheaded two; and by many is supposed to have poisoned one. He was a worthy rival of some of the Popes as an Anti-christian claimant of headship to the church.

B. The reformation movement had not reached England at this time, and certainly it was much needed. The Clerical Convocation which could acknowledge such a head was certainly not far from being as corrupt as Papacy.

The fact that the title, "head of the church," was not an empty honor, may be judged from the historian's words--"At the same time it was ordained that no regard should be paid to censures which the Pope might pass on account of this law, and that Mass should be said and sacraments administered as usual. In 1534 all payments made to the apostolic chamber, and dispensations were abolished; monasteries were subjected to royal government, and exempted from all other; the right to summon Convocations, approve or reject canons [laws or doctrines enacted by the Convocation of clergy] and hear appeals from the Bishops, was vested in the King alone. Though now honored with the title of SUPREME HEAD OF THE CHURCH ON EARTH, Henry contemplated no change in the doctrines of the church; as then held. Indeed, it was not until 30 years or more after these steps, that the Roman Catholics and the Reformers [of the English Church] were looked upon as separate bodies, or had separate ministrations and separate places of worship. "

Relative to the establishment of "the Church of England" as separate from the Papal church, another historian says: "Convocation declared that the Pope had no more authority in England, than any other bishop. The act of supremacy was passed, making Henry the head of the church, which act has been described as the epitome of all the measures which had been passed against the encroachments of the spiritual powers [of Rome] within and without the realm; and, as being at once, the symbol of the independence of England, and the declaration that thenceforth the civil magistrate was supreme within the English dominions over church as well as state. "

B. I am inclined to think that these matters are very imperfectly understood by people in general. But are the same titles--"Supreme head of the church on earth," etc. , still applied to English sovereigns?

A. Yes; and furthermore the crown worn shows the title, for it is surmounted by a cross. And the present "Great Seal of England," besides describing Victoria as the defender of the faith, illustrates it by a picture of the Queen, supported on either side by figures representing Justice and Religion, which sit at her feet. The Queen is shown as holding in her hand a globe (representing the earth), the upper half of which is light colored (representing Christianity), and this surmounted by a cross which in symbol declares her to be the supporter or head of the church universal.

This is the same exactly, as you see in the hands of the Popes in many pictures. It represents as a whole that this head of the church on earth, is the upholder, supporter of the truth.

Now, I need not remark that Jesus never gave this office to any one, but claims it himself; and any others who claim it are usurpers. Paul said: "Christ is the head of the church;" and that we are to "grow up into him in all things, which is the head even Christ. "Again he repeats that God "gave Him to be the Head over all things to the church, which is His body. " (Eph. 1:22; and 4:15; and 5:23; and Col. 1:18.)It is the church on earth that Paul is speaking of, hence any Pope, Queen, Council, Assembly, Conference, or any other man or company of men, who claim or exercise the powers of the true HEAD--Jesus, are opposing him. And all who support such by influence, presence, or money, are abettors of evil, and supporters of false SYSTEMS.

B. Now let us proceed--I am anxious to see whether this system (the English Church) fills the picture fully. The second BEAST had two horns; what two kingdoms (horns) supported this Church? Surely not Scotland; it has persistently refused its support and recognizes and supports the Presbyterian Church.

A. Don't forget the distinction we noticed between a church supported by a government, as in Scotland, and

R320 : page 8

a church united in the government, as in England--we have seen that it is the latter relationship which constitutes a BEAST.

Now let us see about the two horns: England of course was one of them, and I think I can give you satisfactory evidence that Ireland was the other. History says that in 1537 the Irish Parliament in Dublin "passed the act of supremacy, declaring Henry VIII.

SUPREME HEAD OF THE CHURCH, prohibiting intercourse with the court of Rome, and making it treason to refuse the oath of supremacy. "Henry VIII. also took the title of King of Ireland. " Thus we see that the second horn came up within the brief space of five years after the first.

B. That fits well, indeed. The fact that Ireland was not a powerful horn matters not, for it was stronger than some that supported the Papal beast. I never saw a better case; surely we have, beyond a question, the SECOND BEAST, which has so puzzled all the commentators, though they saw clearly that Papacy was the Leopard. What effect results, from the disestablishment of the Church in Ireland?

A. From 1538 to 1871--333 years --the title of the church was "The Church of England and Ireland," thus recognizing both horns. "

On January 1, 1871 (by action of parliament and the consent of the Queen, the head of the church) the Irish Church was disestablished, or that horn cast off. So, too, all of the horns which once supported Papacy have broken off from her; the difference being that in Papacy's case the horns have turned against her, and in the case of the second BEAST it casts off the Irish horn of itself, believing it to be a weakness rather than a strength. And it would not be at all remarkable if the second horn (England) would be separated from this beast (i. e. , it would not be surprising if soon the church were to be separated from the state in England.)The "two horns like a lamb," would seem to indicate that this BEAST would be peaceably inclined--not inclined to be aggressive, but merely using the horns for defense.

B. I cannot see how the next part fits--He spake like the Dragon. This would seem to mark its utterances as being worse than Papacy's, which is not true.

A. But notice that it does not say the, but a dragon. We understand this to mean simply that its utterances resembled those of a purely civil (dragon) power, and in its words there would be little, to denote that it is an ecclesiastical government. All know how true this is.

"And all the authority of the first beast [Papacy] he executes in his presence [this shows that the second does not take the place of the first beast, but that they exist contemporaneously], and makes the earth and those who dwell in it to worship [respect]

R321 : page 8

the first beast whose mortal wound was healed. "

B. I can see, I think, how that verse was fulfilled. The Church of England claimed all the powers and authority which Papacy claimed. It claimed to be THE church; it acknowledged and repudiated some of the corruptions complained of by the reformers, such as the sale of indulgences, transubstantiation, etc. , and abandoned those as well as the name Roman, for which they substituted the word HOLY, calling it the original "Holy Catholic Church. "It claims the same governmental authority and the same veneration for its decrees as Papacy. *

And by establishing a similar system, devoid of some of the grosser Papal errors, it attracted attention of all to those errors, as being the only possible fault of Papacy. And when some of those errors were shortly after discarded by Papacy, the inference was that both BEAST systems were right. People at that day, as now, seemed to think those systems proper and right, if their powers, etc. , were properly exercised; but from God's standpoint the systems are abominations, and wrong from the very center.

The systems are based upon errors, and, like a corrupt tree, "cannot bring forth good fruit. "

B. Name the principal error.

A. The very basis of both those systems, is their claim to be the "Kingdom of God" in reigning power. That idea once admitted justifies their persecution of individuals and nations, forcing them to submit and bow in obedience. Scripture accords those powers to the "kingdom of God"--when "the kingdom is the Lord's, and he is the Governor among the nations; all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. " Psa. 22:27,28. He shall "dash them in pieces as a potter's vessel. " Psa. 2:9. Unto him every knee shall bow and every tongue confess. (Phil. 2:11.) And if their claim be GOOD, who can object to them for carrying out the scriptural statements?

B. These Anti-christs, to make their claims of kingdom power appear true, had simply to take another step in compelling obedience, backing up their right to do so, by the Scriptures just quoted. And not only was this great evil sanctioned, but their claim once admitted, that the kingdom was established and the reign in progress, those who admitted it were hindered from looking for the true HEAD of the church; to set up the true kingdom under the whole heavens, which SHALL break in pieces present imperfect governments--establish righteousness in the earth and cause every knee to bow and every tongue to confess to the glory of God.

A. Yes, I agree with you; the next verses say, "And he does great signs, so that even fire he makes to come down from heaven to the earth in presence of men. " (Vs. 13.)This government, like Papacy's claimed heavenly power, and its denunciations, were regarded as from heaven, judgments or fire being called down upon offenders.

"And he deceives those who dwell on the earth by the signs which it was given him to do in the presence of the [first] BEAST. " (Vs. 14.)We make a distinction between the earth and those who dwell on it. As the EARTH symbolizes those obedient to and supporting the BEAST, so "those dwelling on the earth," we understand to mean independent Christians who do not support either of these systems.

THE IMAGE OF THE BEAST.

"Saying to them that dwell on the earth [independent companies of Christians] that they should make an IMAGE TO THE BEAST [Papacy], which had the wound by a sword and did live. "She advised this by her example. From the year 1800 to 1846 was a time in which great numbers of new sects arose, whereas before that they were few and prominent. This gave rise to uneasiness among the various older denominations, who wondered whereunto this thing would lead. As the Bible came to be read more and more by the masses, occasional individuals would feel free to preach what they thought it taught, regardless of denominational creeds and the views of older sects. As a consequence Protestants were fast splitting up into fragments. They began to say, By what means shall we check and stop this disposition to individual thought and opinion relative to the teachings of Scripture? They wanted to stop the very thing God desired, viz. : that each individual should be free and independent of restraint, with his faith based, not on the views of others, not on the decisions of councils or presbyteries, nor in the decision of the Pope, nor in the things approved of the HEAD of the English Church, but in the WORD OF GOD.

The question came--How can we restrain these preachers? This was a quandary to all except the Roman and Episcopal Churches, since these both claimed the "Apostolic Succession," and that this by ordination, conferred upon their ministers special power and authority to preach and to administer the "Sacraments"; hence that no others had a right to do so, but were clerical pretenders. Other denominations could not claim this continuation of apostolic power through their preachers, but simply set them apart by prayer, consequently those of one denomination could not object, that the preachers of other denominations, as well as all laymen, were not as truly authorized of God to expound the Scriptures as their own clergy.

But the example of the church of England showed what a prestige she had by reason of the voice of authority with which she commanded a reverence for her clergy and her teachings. This teaching by example was not lost. The various denominations felt a necessity for some common STANDARD OF DOCTRINE which would be supported and upheld by all of them, and thus give prestige to their teachings, and bring the combined influence of all, AGAINST ANY FURTHER ADVANCE IN KNOWLEDGE or the development of any different phase of TRUTH. Thus they would protect themselves by being able to say--The combined opinion of all Protestants is against you; therefore you are HERETICS, and therefore we will shun you, and not call you brethren, but use all our influence against you.

This was done by the formation in 1846, of the "Evangelical Alliance. " It was stated to be one of the objects of the Alliance (and we believe the principal one) to "Promote between the different EVANGELICAL denominations, an effective co-operation in the efforts to REPEL COMMON ENEMIES and DANGERS. "

B. I do not understand you to oppose the Christians represented in that alliance, but their attempt to muzzle truth, and to prevent the opening up of any other truths buried by Papacy, than those which they had received.

A. Quite right, it is far from my wish to say they purposely combined against the unfolding of truth, nor would I say this of Papists. But I do say, that by their action they were following Papacy's tactics, and that in that Alliance they did make, the--IMAGE OF THE BEAST.

And they have been in great measure successful. Very few denominations have sprung up since that Alliance put its measuring line upon men's minds, to decide what was, and what was not Evangelical, regardless of whether it be Scriptural or not. It has tended to make a separation clear and distinct between Clergy and Laity, as though they were of different races.

How much the IMAGE resembles the Papal BEAST may be judged from the fact that Papacy acknowledged the image--owned it as a creditable likeness--by the Pope's sending "GREETINGS" to the last meeting of the "Ev. Alliance"--1879. Strange to say the delegates to the Alliance had so far lost sight of the principles and doctrines which led to the protests against the Papal church, (that it was the Harlot church--Anti-Christ and Man of sin, mentioned in Scripture) that they actually felt FLATTERED by the Pontiff's notice, instead of becoming alarmed and examining how and WHY he who is "THE (chief) Antichrist," should feel pleased to greet them as follows. A prominent Presbyterian minister present at the above named meeting, mentioned the "Pope's Greeting" with evident pleasure and satisfaction, to the writer.

A prominent characteristic of the BEAST copied by the image is the honoring of the special class, the clergy, with special honors and titles. They are known as Revs. , Divines, etc. , but Jesus THE divine, said: "Ye call me Lord and Master, and ye say well, for so I am. ""Be not ye called Rabbi, neither be ye called Master, for one is your Master, even Christ, and all ye are brethren" (Matt. 23:8). These titles are assumptions fashioned after those of Papacy.

When the various denominations began their existence, more full of the spirit of Christ they claimed no such high sounding titles. The Reformers were not known as Rev. __________, D. D. , &c. , but as John Knox, Martin Luther, John Wesley, &c. Unpretentious, like Jesus and the Apostles, they were intent upon serving God and therefore became the servants (ministers) of the church. These had marks of God's approval, and as a result, their ministry was wonderfully blest. But now the clergy are far from being servants, they are Lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, vital godliness and power have gradually departed.

For the very same reason, they are losing all power to expound the Word of God--the gift of teaching--because "God abhorreth the proud but giveth grace (favor) to the humble. "The early reformers were humble, and God led them into much knowledge of His Word, and although we are much farther along "the path of the just," and the servants should have

R322 : page 8

more light, yet we find ministers of all denominations ready to confess their ignorance of the Word. They appeal for their information, back to the early reformers, and thus confess that they have less light than they. Pride always has hindered growth in grace and does now. "How can ye believe who receive honor one of another, and seek not the honor which comes from God, only?" That their light should grow dim

R322 : page 9

and their spiritual life become dwarfed is the natural result of their joining the IMAGE and subscribing to creeds made in the fifteenth century, which, like the iron shoe of China, will not admit of any growth. It is a shoe a little larger than Papacy put upon its followers, but of the same sort.

Papacy established the clerical hierarchy, who lord it over God's heritage instead of serving their brethren as Jesus explained--"One is your Master and all ye are brethren," and as Paul said--We are to speak the truth in love and "grow up into Him in all things who is the head, even Christ; from whom the whole body fitly joined together (not by creeds of men, but by love begotten by the one Spirit of truth) and compacted by that which every joint supplieth. " (Every joint is every member, not the clergy only.)"Maketh increase of the body unto the edifying of itself in love. "Thus coming "to the unity of the faith, and of the knowledge of the Son of God. " Eph. 4:15,16.

As Papacy established the priesthood over the church, so Protestantism has established almost the same, and there is no opportunity for the body to edify itself, every joint taking part. True, there is a seeming show of liberty at prayer-meetings, etc. , but it is only upon the surface, for the ordained pastor is to watch zealously lest anything contrary to the teachings of his church should be expressed, and if so to silence the audacious member at once, for the church creed is the rule, not the Word of God. If this is not sufficient, they must have a sort of church trial and excommunicate him ["kill him"]. The trial, by the way, gives evidence of another likeness to the beast, namely, the exaltation of the teachings of the organization above the Word of God, for all such are tried according to "the authorities" of their church.

"And it was given him [the two horned beast] to give life to the image of the Beast. " (Vs. 15.)

It may not be known to many how much stress was laid upon the "Apostolic succession," which was supposed to be a virtue transmitted through hundreds of years of Papal corruption, by the laying on of the hands of Bishops. This, of course, was vested in the Roman church and also in the English church, on account of its being at first, rather a secession from Papacy, than a reformation.

To many minds, even among the clergy, there was a veneration for that ceremony, which neither Papacy nor the English Church were averse to promoting.

In the introduction of Methodism in the United States much difficulty was experienced because of Mr. John Wesley's superstition on this subject. He would not sanction the giving of the "Sacrament" by any except those ordained by the holy hands of an Episcopal Bishop. Thus up to 1784, Methodists could only partake of the Sacraments from Episcopal ministers (ordained). The independence war tended to make the Methodist preachers independent, and the expediency of taking the authority was discussed. John Wesley heard of this, and applied to the English Church to have at least one Methodist minister ordained for the American Church. Finally, in despair, he did the best he knew how to patch up an "apostolic succession. "He with two other ministers (none of them bishops) ordained Thomas Coke to the office of Bishop, and from this sprang the office of Bishop in the M. E. Church.

I relate this only to show the superstition of even so great and good men as the Wesleys, on this subject.

Now, none of these allied sects had the succession except the Episcopal, and its recognition of the Alliance (Image) gave it vitality--breath-- authority, "That the image of the beast should both speak, and cause that as many as would not worship the IMAGE OF THE BEAST, should be killed. " (Vs. 15.)

The worship and the killing are symbolic as well as the Image, and this signifies that all who will not bow to the decrees of the Evangelical Alliance shall be esteemed as heretics, shunned and cast out by all who are ORTHODOX, (?) i. e. , all who worship its decrees and agree to believe neither more nor less than is stated in its nine articles of creed. Now the various sects have a sort of backing in this organization, and each may act as the mouthpiece of the Image, in denouncing as heresy, all matter not included in this general creed, and in cutting off or ecclesiastically beheading those who differ. (See Rev. 20:4.)

B. I see, and to be cut off from any one church now, implies dismemberment from all orthodox churches; which implies of course, that you are a heretic, and not at all a son of God.

A. Yes, to all who regard these earthly institutions as the real churches; but to those of us who regard only the heavenly organization, and who look for the smile of the true Head of the church only, and who accept His Word as the only limitation of faith and knowledge; such cannot worship either the BEAST or his IMAGE, after they come to realize it, but will "worship God" only.

IMAGE worship is hindering hundreds from seeing the beauties of the Word of God. They may perhaps glance at it, and for a moment think for themselves, but that is all. The church discipline is so strict, and they reverence it so much, that a look or frown is sufficient to warn them that independent thought is a dangerous thing, and must not be indulged in, lest they be regarded as infidels. Would that all could see that these local organizations called churches are not THE CHURCH, but that the Church of God includes all Christians, all whose names are written in Heaven, and that when these local organizations attempt to come between them as children, and God their Father, or to put their creed instead of the Word of God, their assumed authority is not to be recognized, nor tolerated; and that it is our duty to rebuke it as sinful.

"And he causes all, the little [humble] and the great, the rich and the poor, and the freemen and bondmen, that they should give themselves a mark on their right hand, or on their forehead; so that no one may be able to buy or sell unless he who has the MARK--the name of the beast or the number of his name. " (Vss. 16,17.)

All classes of Christians must bow; all must, in some way, give evidence of their support of the Image and consecration to its interests and laws; either a public, open profession of being members of the alliance, and hence supporters (mark in forehead) or at least a giving of some assistance and influence to the principles of Image organization--(the right hand support).

B. How about the buying and selling?

A. That, like the other features, is symbolic: The buying and selling, refers to dealing in spiritual things. None may be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those LICENSED to do so by some orthodox member of the Image. And acts of such persons are not counted valid.

B. Truly these things fit together wonderfully; nor should it surprise us that in giving an account of the church and its later times, all three of these great systems should be mentioned thus by our Lord. The English Church system is certainly a BEAST in the same sense as Papacy was, with the different characteristics noted; and the Evangelical Alliance is certainly a perfect IMAGE of it. It is what in politics or business would be termed a "ring"--a religious ring or monopoly, organized to hinder others from going into the work of truth seeking.

A. You will notice that this 17th verse indicates that the name is the mark--the name of the Beast or the number of his name. "The next verse seems to indicate, that this name and number are, in some sense, a secret, and that it will indicate wisdom, or a correct knowledge of the foregoing symbols, if we are able to solve the mystery of the name which is symbolically given as 666. "Here is wisdom. Let him who has understanding [of the foregoing symbol, prove it by a proper application of the following number] compute the number of the Beast, for it is a man's number [or reckoned after a human manner]; and his number is 666.

"THE NAME OF THE BEAST, OR THE NUMBER OF HIS NAME. "

B. Have you been able to decipher the name and number? I have heard of many who have tried all sorts of names and applications, but none of them ever seemed reasonable to me.

A. The same has been my difficulty. A little over a year ago I spoke on the subject of this same chapter to the name-less little company of "this way," in Lynn, Mass. , and concluded my remarks by telling them that I had never seen a satisfactory explanation of the 666. And, though I thought I had given a correct analysis of the symbols of the chapter, yet I could not claim it to be wisdom, since I could not interpret the number. I suggested, however, that if ours be the correct understanding of the time in which we are living--the "harvest" of the age--and if our general application of these symbols be correct, the number should soon be understood. I urged examination on the subject by all, for the Lord is sometimes pleased to give wisdom through the weakest of his children. "Out of the mouths of babes and sucklings thou hast ordained praise. "

R323 : page 9

About three months after, I received a long letter from one of the thinking brethren of that place, saying that he thought he had the key; and I think he has; it certainly fits the lock in every particular. I will give it to you very much as he suggested it. His process of reasoning was as follows:

Jesus, who gave this revelation to us (Rev. 1:1), well knew that this symbol could not be understood until about the present time, for the reason that the Image was only made in 1846. Jesus also knew, of course, that English would be the language used by probably four-fifths of his earnest truth-seeking children, in the "time of the end. "He knew, also, that not many wise, not many great, not many learned in all languages would be of the chosen "little flock. " Moreover, it was his custom to adapt his teachings to the "common people," and of this sort his Jewels have been from, the twelve disciples and since.

Therefore it would appear that the number 666, should be open to the comprehension of us all--we being the ones told to count--as much so as were the other symbolic numbers of Danl. and Rev. Let us try, then, to apply these figures in English. *[This is the first application in English, known to the writer, but the reasonableness of it is obvious.]

First, then, the number is that of the [first] BEAST. Let us see whether it will apply to some of its names, That system which Paul calls the man of sin is the

Roman Catholic power = 666.

123456 123456 123456

He is in Revelation called a BEAST

Roman Catholic "Beast" = 666.

The system is also called the "woman" (Rev. 17:18)

Roman Catholic "woman" = 666.

She calls herself the

"Holy Catholic Church" = 666.

She is really and truly (Rev. 17:5)

"The Mother of Harlots" = 666.

Thus we see that the number fits the BEAST well.

The second BEAST was anxious to have exactly the same name, and in fact it claimed to have the pre-eminent right to the name--

"Holy Catholic church," = 666.

Other names by which it is often known, are--

"English State Church," = 666.

"The Episcopal Church," = 666.

"Episcopalian Church," = 666.

"The Church of England," = 666.

This application of the number, will doubtless appear to some too simple to be accepted, but thus God ever deals with us--hiding truth under the vail of its own simplicity, so that it may appear to the Greek (worldly wise) foolishness, but unto them which believe (not to those who believe without evidence, but who believe on the strongest kind of evidence --the harmony of His Word) the power of God, and the wisdom of God. (1 Cor. 1:23.)

The Image causes all who claim relationship, or whom it recognizes, as having a right to buy or sell-- teach--to have as a creed, that which shall mark them as having either "the name" of the BEAST, or the "number" of his name--666. Many take the name and in their creeds recite, "I believe in the

"Holy Catholic Church" = 666.

Among those who thus openly mark themselves in their forehead (by their creeds) are Episcopalians, Methodists, Presbyterians and others. But others give a seeming support (mark in their hand) to the general principal by organizing under various sectarian names. After these are blended in the IMAGE, (and no one would be admitted to membership in the Evangelical Alliance, unless he be a member of some such sect), they all are collectively known as the

"Protestant Churches," = 666. Which we see contains the Beast's number.

If we for instance were to organize, though we protest more than all others against the errors of Rome, and

R323 : page 10

also against the errors of the Image and second BEAST, yet we would not be reckoned one of the "Protestant churches," because we would not be recognized as orthodox--They would not count our organization a church.

Should you inquire for our meetings and ask--Is that a protestant church which meets here? the answer would come--Oh, no; they are not Evangelical. They have no creed to mark them, so that the Alliance can decide whether they are an Evangelical Protestant Church or not.

B. This does truly seem wonderful. I can see how some have it in their foreheads, making manifest by their creeds, forms, and titles, that which marks them as being partakers of some of the abominations of system and doctrine, which for centuries has been the mark of the Leopard BEAST.

I can see, too, as I never saw before, that many of the mightiest WORKERS in the nominal church are working for their own section, arm or branch of this Image. I can see how much of what purports to be WORK FOR JESUS, may in reality, be devotion and sacrifice to the building up of a sect, or the carrying out of some humanly imposed burden.

But I think we should always discriminate between the SYSTEMS, and those dear ones, some of whom seem to possess so much of the Spirit of Christ, who are bound by them.

A. I fully agree with you; the distinction should be always remembered. But let me say that I think quite a good many, are still connected with and lending their names and influence to these organizations, which are BEAST marked, who are in heart out of all sympathy with them, and who hate as anti-Christ, every system which would in any sense take the place of the true HEAD of the church; and who will neither worship Conferences, Presbyteries, or Popes, but who "worship God. "These, however, are fast becoming aware that membership in the true church, (whose names are written in heaven,) is in no way affected by the disfellowship of the various human organizations, each calling itself the true church. They are learning too, that the true communion of saints and union of hearts, is dependent, not on creeds to bind together as members of ONE BODY, but on love and common interest in the HEAD and in each other, in whom we find the head's spirit of love and obedience to the Father's word.

B. I know that you believe the Jewish Church to have been a picture or shadow of the nominal Gospel Church. Do you find any parallel to this Image worship in the shadow?

A. Yes, Israel was carried captive to Babylon; there an Image was set up, and all were commanded to worship it.

We have heretofore seen that Babylon, to be a type, or shadow of the nominal church. It is for this reason that the name Babylon is applied to it in Revelation. Papacy's was the greatest confusion or mixture of church and world, but all the reforms have been but partial, and the reformed churches are in much of the same confused (Babylon) condition. Papacy was "Babylon the GREAT" (Rev. 17:5), but in the time of "HARVEST" the Lord calls the entire system BABYLON. Here, as in the shadow, the command first comes for all to worship the HEAD of Babylon (Papacy), and afterward an IMAGE was made, and all were commanded to worship it. In the first type, Daniel alone refused to worship any but the true God. (Dan. 6:7.)In the second type there were more-- the three "Israelites indeed," refused to worship the Image. (Dan. 3:18.) So, too, the number of true ones who are not worshiping the Image now, are probably three to one, who did not worship the Beast. For their refusal they were bound and cast into a fiery furnace. So here those who do not worship the IMAGE are bound, hindered, their influence circumscribed, and they are speedily in a "FIERY FURNACE"--of tribulation, either in their families or communities or in their business. In the words of Revelation--they are killed and hindered from buying and selling. But behold, they were unharmed by the fire; it will soon be manifest to all, that they are not bound, and furthermore that there is with them the form of the FOURTH. Yes, the HEAD--the TRUE HEAD is with those who will not bow when all others bow; who heed not the enchanting music of the hour; these are overcomers. (See Dan. 3:6.)

As in the type deliverance came, so in the antitype, deliverance will fully come--the first resurrection glory--to those who have "not worshiped the BEAST, neither his IMAGE, neither had received his mark upon their foreheads or in their hands; and THEY lived and reigned with Christ a thousand years--this is the first resurrection. Blessed and holy is he that have part in the first resurrection. " Rev. 20:4-6.

page 10

B. O, my brother, I realize that the victor, in God's sight, is no half-hearted, no half-consecrated one, but one willing and glad to follow the Word of his God, and trust in it though opposed by all the

Scribes, Pharisees, and hypocrites--those who will be tested in their love and respect for God by the strongest attachments, and yet prove themselves faithful by overcoming.

A. Yes, brother--

R323 : page 10

Dare to be a Daniel,
Dare to stand alone;
Dare to have your purpose firm,
And dare to make it known. "

----

*This superstition as to the authority of the Church of England is seen to-day, even among intelligent persons--New translations of the Scriptures are refused, and the King James' Version preferred, because forsooth it was authorized to be read by the mighty King James, the HEAD OF "THE CHURCH OF ENGLAND AND IRELAND. "

----

*In the common version and in the more modern Greek texts, this number is spelled out, six hundred and sixty-six; but in the ancient Greek MSS. the numerals are used, 666.

===================

R324 : page 10

RANSOM OR PARDON--WHICH?

The failure to discern the distinction between ransom and pardon, has led to much confession of faith. Christian people of general intelligence will quote texts relative to our being ransomed from the tomb, redeemed from death, bought with a price, even the precious blood of Christ, etc. , and in the same breath they speak of the Father's gracious pardon of all offences. Seemingly few seem to think, for many must know, that pardon and ransom, express exactly opposite thoughts.

Webster defines ransom, to mean-- "to redeem from captivity, or to forfeit by paying an equivalent. "

His definition of redeem, is--"to purchase back, to regain possession of by paying of a stipulated price. "

His definition of Pardon is--"to remit the penalty" or "to suffer to pass without punishment"--"to refrain from exacting a penalty. "

The most ordinary thinker must see, that these words are as opposite as could be; all can see that both could not be true of the same thing. If Jesus did redeem us--ransom us, by paying an equivalent, thus purchasing the release from death, then our Father did not PARDON us; that is, He did not suffer our sins "to pass without punishment," but "Laid upon Him (Jesus) the iniquity of us all. " (Isa. 53:6.)Then God did not (pardon), remit the penalty; for "Christ died for our sins according to the Scriptures. " (1 Cor. 15:3.)

The general difficulty seems to be, that people use the words, forgive and pardon, as though they were the same, whereas they are not so: Webster's primary definition of FORGIVE is--to give away, to make over, to resign, "to cease to feel resentment against," or, "to cease to impute" --to remit. Webster also gives, as a secondary meaning of forgiveness, the generally accepted sense--pardon. But note the difference in the primary meaning of the words: Pardon "refrains from exacting a penalty" while forgiveness signifies much less, viz. , that a claim is made over to some one else. Thus Jehovah sold or "made over" or resigned to Jesus, the claims of Justice on mankind; and thus Jesus bought us with his own precious blood. Thus we see, too, that when "we were reconciled to God by the death of his Son," it was because he forgave us, i. e. , "ceased to feel resentment against" us (Web. def.) because our ransom price had been paid as provided by himself, who so loved us that he gave His son to redeem us. Thus, too, "God was in Christ RECONCILING the world to himself, not imputing their trespasses unto them. " The sins had been imputed to mankind, until Jesus died, then God FORGAVE i. e. , "ceased to impute," (Webster's def.) to us, what had been paid by our RANSOM.

Now mark clearly that God did not PARDON, i. e. , "refrain from exacting the penalty," but "Laid upon Him (Jesus) the iniquity of us all. " He bore our sins (penalty) in his own body on the tree. (1 Pet. 2:24.) And now we see how God forgave us freely for CHRIST'S SAKE, i. e. , because He paid the penalty which was the full satisfaction of Justice.

Not that God desired to destroy men and Jesus appeased his wrath; no, God's love for the world was the cause of the redemption or purchase. "God so loved the world that he sent his only begotten Son" to purchase --redeem them. Yes, the whole plan is of God. (Rom. 11:36.)

But it should not be supposed, that God compelled the just one to die for the unjust. No, Justice could not inflict punishment upon one for another's sin. The Scriptures declare --He laid down his life, of himself; not for fear of Divine wrath; not because compelled; but for the joy that was set before him, (the Father's promises of high exaltation to glory, honor, and immortality: and for the joy of redeeming and restoring mankind and of bringing many sons to glory) HE ENDURED THE CROSS. Heb. 12:2.

Now notice, the Greek words-- *Apoluo, Aphiemi,* and *Aphesis,* translated --forgiveness, forgiven, and forgive, in the New Testament, have the same significance as the corresponding English words: or as given by Young--"To let go," or "to send away. "Mark well, it does not mean as some seem to infer--to send away without an equivalent. It does not mean that God will let go the sinner unconditionally. But God will let go the prisoners out of death, because he has found a RANSOM. (Job 33:24.)

Yes, Jesus gave himself a RANSOM (an equivalent price) for all: (1 Tim. 2:6.) Therefore, "all that are in their graves (prisoners in the pit) shall hear his voice and come forth.

Though the word pardon does not occur in the New Testament, a Greek word of nearly the same meaning does occur, viz: *Karazomai*--It signifies, to forgive freely. We will give some illustrations of the use of this word, from which you will see that it does not oppose but confirms our statements, that our Father does not pardon, or unconditionally set sinners free, from sin's penalty. (The words forgive and forgave as translated from this word *Karazomai* occur in all, only twelve times.)

"Forgiving one another. . . even as Christ forgave you. " (Col. 3:13.) "When they had nothing to pay he frankly forgave them both. ""He to whom he forgave most. " (Luke 7:42, 43.) Here are four instances in which it is FREE forgiveness, or PARDON. But notice it is not Jehovah, but Christ and the disciples who do the free forgiving. Jesus was in the very act of paying the ransom price of both Simon, Mary, and others, and realizing that Justice would be satisfied by his act, he, as the purchaser, could freely forgive them.

We wish that all our readers might hereafter be able to appreciate the difference between pardoned and forgiveness, or reconciliation toward us as based on our "redemption through his (Jesus') blood. " (Col. 1:14.) All will admit that God is JUST; and if so, he did not inflict too severe a sin penalty on man when he deprived him of life. Now, if that penalty was just, 6000 years ago, it is still a just penalty, and will be just for all coming time. If the penalty was too severe, and God pardons the sinner from further continuance of the penalty, it proves that God was then, or is now UNJUST. If it was right 6000 years ago to deprive mankind of life because of sin, it would be always wrong to restore the life, unless the sin were paid for--canceled. This could only be accomplished by another being of the same kind, whose right to life was unforfeited, giving himself as a substitute or ransom.

It is written: "There is none righteous --no, not ONE. "Therefore none, in the sight of justice, have a right to life; and God could not justly give pardon and life to those whom his own Justice had already condemned; to do so, would be to make Mercy and Love over-ride Justice, and such a warfare is not supposable in God's attributes. No, if the Love and Mercy of God would benefit men, it must be done in harmony with Justice. And it was; LOVE provided the ransom (1 John 4:10.)And MERCY uses the same ONE [Christ, head and body] as its agent in blessing the world of men.

> "Forever firm Thy JUSTICE stands,
> As mountains their foundations keep. "

This very principle of JUSTICE which underlies all of our Father's doings is the ground of our strong confidence in all his promises.

Our Father declares that He is the same yesterday, to-day, and forever; with Him is no variableness at all, neither shadow of turning. (Jam. 1:17.) If He were so changeable as to condemn to a penalty in Adam's day, and 6000 years after to revoke and annul His own decision, what security could we have that in 6000 years, more or less, He might not change again, and remand us to the prison-house of death by REVOKING THE PARDON of some or of all. And we have no foundation for hope, except in the fact that Christ died for us.

====================

THE
TABERNACLE
AND
ITS TEACHINGS

WITH NOTES ON

THE CLEANSING OF THE SANCTUARY

"For there was a tabernacle made...which was a figure for the time then present." But Christ being come an High Priest of good things--to come by a greater and more perfect Tabernacle not made with bands...by his own blood he entered in once into the [antitypical] Holy Place [Tabernacle] have obtained eternal redemption for us." Heb. 9: 2, 9, 11, 12.

SUPPLEMENT
TO FEB. MO
"ZION'S WATCH TOWER
PITTSBURGH, PA., U.S.A.
1882

THE

TABERNACLE

AND

ITS TEACHINGS

WITH NOTES ON

THE CLEANSING OF THE SANCTUARY

“For there was a tabernacle
made...which was a figure
for the time then present.” But Christ being come an
High Priest of good things--to come by a greater and
more perfect Tabernacle not made with bands...by his
own blood he entered in once into the [antitypical] Holy
Place [Tabernacle] have obtained eternal redemption for
us.” Heb. 9: 2, 9, 11, 12.

SUPPLEMENT
TO FEB. MO
“ZION’S WATCH TOWER
PITTSBURGH, PA., U.S.A.
1882

PREFACE

THIS pamphlet is prepared for thinking Christians especially those, who “by reason of use, have their senses exercised to discern both good and evil.” (Heb. 5: 11-14)

The author has sought to present not so much the details of the Tabernacle structure and its furniture, as an explanation of the teachings, and of the significance of the typical sacrifices. The former have-been frequently described at length by other writers.

In the interpretation of the types we accept as correct, only such interpretation, as is found in harmony with other features of the same type, and with the plan and Word of God in general. When we find this, and we believe it to be the case in those explanations offered in this little work, then we feel sure that we have the truth on the subject.

As many of the thoughts are new, the readers will generally be more benefited by a second or third reading than by the first.

This pamphlet is dedicated to the Priests and Levites of the Gospel Age--The body of Christ, and Household of Faith--praying the God of all grace that it may be blest to such as have an "ear to hear."

THE AUTHOR

Pittsburgh, Pa., U.S.A., February 1, 1882

THE TABERNACLE

CHAPTER 1.

A DESCRIPTION OF ITS FURNITURE -- ITS APARTMENTS--ITS PEOPLE.

The Tabernacle which god commanded Israel to construct in the Wilderness, and in connection with which, all their religious services and ceremonies were instituted, is, as Paul assures us, a shadow of good things to come. (Heb. 8: 5; 10:1; Col. 2:17). In fact the whole nation of Israel, with their laws and their religious services and ceremonies, was typical of the spiritual Israel, with their higher privileges, developed during the Gospel Age.

This being true, our understanding of the plan and work of salvation now in progress, as will as its future developments, cannot fail to be greatly increased and cleared by a careful study of that Jewish shadow, which they repeated year by year continually for our edification, who live in this Gospel Age. (1 Pet. 1:12)

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies, and worship, that we come to the investigation of this subject, but that we may be edified by understanding the *substance* from an examination of the shadow, as god designed in arranging it.

We would fail to attach sufficient weight and importance to the shadow, unless we realize how carefully God guided and directed all of its details: First, taking Moses up into the mount and giving him an illustration of just how things were to be made; Secondly, charging him to be very careful--"See, saith He, that thou make all things after the pattern showed thee in the mount." (Heb. 8:5, Ex. 25:40). So too, with all the minutia of the service; every jot and tittle must be performed in the type, because it illustrated something great and grand coming after. And in order that these shadows might all be *exactly* performed, and that the people might not become careless, the usual penalty for any violation was death:

For instance--2 Sam. 6:6, 7; Lev. 10:2; Ex. 28:43; Num. 4:15, 20: 17: 13.

Realizing God's care in making the "*shadow,*" should not only give us confidence in its correctness--that not one jot or tittle of it shall fail until all shall be fulfilled (Matt. 5:18)--But, it should also awaken in us so great an interest in god's plan, as would lead us to examine closely, and search carefully, for the meaning of those shadows: And this, with God's promised blessing we now propose to do, assured that among those who are truly God's consecrated ones--children begotten of the Spirit--"He that seeketh; and to him that knocketh, it shall be opened."

The Tabernacle represented spiritual (heavenly) conditions; the furthest--Most Holy--representing the perfect spiritual condition in which Jehovah's glory is seen. The glory within testified to the majesty of his presence, while the cloud without was a continual reminder of their separation from him.

The directions given to Moses for its construction may be found in Ex. 25 to 27, and the account of the performance of the work in Ex. 35 to 40. Briefly stated, the Tabernacle was constructed of a series of boards, "overlaid" or plated with gold and set on end into sockets of silver, and firmly fastened together by bars of the same wood (Shittim) also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long (Shittim) also covered with gold. It was covered by a large linen cloth, with figures of cherubic woven into it, in blue, purple and scarlet colors. The open end, or front of the structure was closed by a curtain of similar material to the covering cloth--called the door, or first vail. Another cloth of the same materials and colors, and similarly woven with figures of cherubs, call "the Vail" (or second vail) was hung under the taches, thus dividing he Tabernacle into two apartments. The first or larger apartment (15 feet wide and 30 feet long) was called "The Holy."*

The second apartment (15 feet wide and 15 feet long) was called "The Most Holy." Over this Tabernacle proper, was a tent to shelter it and protect it from the weather. It was made of a covering of goat's hair, another of ram skins dyed red, and another of badger skins--seal skins.

The Tabernacle was surrounded by a yard or "court" toward the rear of which, it stood. This court 75 feet wide and 150 feet long was formed by linen curtains suspended from silver hooks, set in the tops of wooden posts 7-1/2 feet high, which were set in heavy sockets of brass (copper) and braced like the test with cords and pins. This enclosure was all holy ground, and was therefore called the "holy place"--also the "court of the Tabernacle." Its opening, like the door of the Tabernacle, was toward the east, and was called "the gate." It also was of linen embroidered with blue, purple and scarlet. It will be noticed that the three entrance passages, viz.: "the gate" to the court or "holy place"--"the door" to the "holy" and "the vail" to the "Most Holy" were of the same material and colors. *Frequently this in our translation is improperly called the "holy place;" and in such instances the word *place* will be found in italics, indicating that it has been supplied by the translators, as for instance in Ex. 26:33. This error is quite confusing as "the court" was properly called "the holy place." When *place* is not in italics, "the court" is always means. See Lev. 14:13 and 6:27. In some instances "The Holy is termed "The Tabernacle of the congregation" and called "the Holy *place" (place* in italics.) Instances, Lev. 16:17, 20, 33. In our description we will call those apartments severally, "The Camp," The Court," "The Holy" and "Most Holy."

THE FURNITURE OF THE COURT

consisted of but two pieces: the "Brazen Altar" and the "Laver."

THE BRAZEN ALTAR

First on entering the gate and immediately in front of it stood the Brazen Altar. This altar was made of woodland covered with copper, it was 7-1/2 feet square, 4-1/2 feet high. It had various utensils belonging to its service--fire plans, called censers, for carrying the fire to the Incense Altar; basins to receive the blood; flesh-hooks, shovels, etc.

THE LAVER

Next, between the Brazen Altar and the door of the Tabernacle, was the Laver. It was made of polished copper which served as a mirror, and was a receptacle for water for the washing of the priests before entering the Tabernacle.

THE FURNITURE OF THE TABERNACLE

consisted of a Table, a Candlestick and a Incense Altar in the holly, and the Ark of the Testimony in the Most Holy.

THE TABLE OF SHEW BREAD

Within the Tabernacle on the right (north) stood a wooden table overlaid with gold, and upon it were placed twelve cakes of unleavened bread in two rows or piles with frankincense on top of each pile. (Lev. 24:6) The bread was for the priests; it was holy, and was renewed every Sabbath day.

THE GOLDEN CANDLESTICK

Opposite this table was the “candlestick” made of pure gold beaten work (hammered out) having seven branches and in each branch a lamp. It was the *only* light in “the holy,” for as we have seen, the natural light was obscured by the walls and curtains--there were no windows.

THE “GOLDEN INCENSE ALTAR”

Further on, close up the “the Vail” stood a small altar of wood, covered with gold, called the “Golden Altar” or “Incense Altar.” It had no fire upon it except as the priests brought it in the censers which they set in the top of this golden altar, and then crumbled the incense upon it, giving forth fragrant perfume.

THE ARK OF THE TESTIMONY

Beyond the vail, in the Most Holy, there was but one piece of furniture--the Ark. It was a rectangular box made of wood overlaid with gold, having a lid called the “Mercy Seat,” which was of pure gold. Upon it (and of the same piece) were two cherubs of gold--beaten work. Within this ark (under the mercy seat) were placed the golden bowl of manna, and Aaron’s rod that budded, and the two tables of the law. (Heb. 9:4) Upon the mercy seat, a supernatural light appeared shining out between the cherubim: This was the only light in the Most Holy.

It is noticeable that everything inside the Tabernacle was of gold, while in the court everything was of copper. Wood, which was used as the basis, and was covered by these metals was used, we believe, simply to make the articles lighter of weight, than if of solid metal. This would be an important consideration where they traveled continually. (The vessels of the Temple were of solid metals. 1 Kings 7:23, 48) These two metals, gold and copper, were used, we think, to represent two different natures--copper representing the human nature (in its *perfection*); and gold representing the *divine* nature--much alike in their appearance, yet different in quality, as the human is an image of the Diving Being.

It will be noticed that the arrangement of the structure formed three general parts--the

CAMP, COURT AND TABERNACLE

The Camp represented the condition of the world of mankind in sin, typified by all Israel. These were separated from all holy things by the curtains of white linen, which to those within represent a wall of unbelief which hinders their view of, and access to holy things within. The only view of, and access to holy things within. The only way to enter “the court” or “holy place” is to come through the gate--"I am the way...no man cometh unto the Father but by me." John 14:6.

The Court represented the condition of justification entered by faith in Christ, the "gate." Into this court, only Levites (type of *believers*) were allowed to come. These have access to the brazen altar and laver, and do service in the court, but have no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19,20) Here all things are of copper representing the perfect human condition.

The Tabernacle represented the condition of all who have changed their nature; that is, those who have consecrated their human nature to death, and have become partakers of the Divine nature by being begotten of the Spirit. And no human being, be he ever so full of faith, be he washed from every sin and in God's sight justified freely from all things--reckoned perfect, can have any place or privilege in Divine things; not even to look into them. ("The natural man receiveth not the things of the Spirit...neither can he know them because they are spiritual discerned.)" 1 Cor. 2:14

All things in the Tabernacle are of *gold* representing the Divine nature. Only those of the Levites who were consecrated to the work of sacrifice (the Priests) had access to the Tabernacle. So only those of the household of faith, who are *consecrated to sacrifice,* enter the Divine condition represented by the Tabernacle.

The court or justified human condition was entered by faith only; but while we must retain the faith that justifies, we must do more, if we would change our nature and become "new creatures"--partakers of the Divine nature. If we would enter the Tabernacle or Divine condition, we must crucify the justified flesh, presenting our human wills and bodies a living sacrifice to God; no longer to seek for human pleasure, honors, praise, etc., but to be dead to these and alive to the heavenly ones. Yet we come into this condition also, through Christ Jesus our Lord.

The two apartments of the Tabernacle, the Holy and the Most Holy, represented two phases of the Divine life. The Holy represented the *present condition* of those begotten of God through the Word. (Divine minded, "*new creatures,*" dwelling this side of "the vail"--in the flesh.) The Most Holy represented our perfected condition as new creatures. When born from the dead in the resurrection. Then being beyond the vail--the flesh, we shall have our glorious spiritual bodies, as well as our spiritual minds. We shall be like our Leader, our forerunner beyond the vail, who, having entered, hath consecrated *for us* this new and living way (to the new life) beyond the vail, that is to say his flesh. The spiritual minded creature in the Holy, by faith looks forward through the rent vail into the Most Holy catching glimpses of the glory, honor and immortality beyond the vail. (Heb. 6:19; and 10:20)

We see, then, that justification by faith, brings us into a condition of peace with God. Our sins being forgiven, we are a step nearer to God, but still *human*--in the court. If we would attain to the prize of our high calling which is of God in Christ Jesus, entering in through the Holy to the Most Holy, we must follow in

THE FOOTSTEPS OF JESUS

our Leader and Head--the High Priest of *our profession.* By faith in his ransom we have entered the gate to the court--the vail of unbelief is passed. By renouncing our human will and all our human aspirations and hopes, we pass the second vail, or vail of human mindedness, counting our human will as dead; henceforth not consulting it, but the will of God only.

We now find ourselves as "*new creatures*" in The Holy--in the first of the "the Heavenlies" or Holies (Eph. 2:6) E. Diaglott); and here we are enlightened by the Golden Candlestick, (God's Word) refreshed and strengthened daily with the truth as bread (lawful only for the Priests to eat). And thus enlightened and strengthened, we are daily offering up spiritual sacrifice at the Golden Altar, acceptable to God by Jesus Christ--a sweet perfume to our Father.

Thus, all such are in a heavenly or holy condition now--seated at rest and communion) with Christ in the first of those heavenly places" seated at rest and communion) with Christ in the first of those heavenly places" but not yet in the Holiest of all. No, another vail must first be passed: As the passing of the proceeding vail was the *death of the human will,* so the passing of the second vail is the death of the *human body*; and it requires both to complete our sacrifice: Both fleshly mind and fleshly body must first be passed before we shall be in the "Holiest of all"--made perfect--born into the Divine condition.

With these thoughts as to the three conditions represented by these three places--Camp, Court and Tabernacle, let us notice particularly the three classes occupying these conditions--viz., the World, Believers and Consecrated Believers; typified respectively by

ISRAELITES, LEVITES AND THE PRIESTHOOD

In understanding the significance of the Tabernacle service, it is necessary, not only to get a clear idea of the structure, its furniture, and their typical signification, but also of the actors and their significance, as types.

Israel is used in many instances to typify the Gospel Church. For instance: When they left Egyptian bondage, they were a type of

God’s children who hear his call to come out from the world and engage in his worship.

The wilderness journey represents the tedious pilgrimage through which many pass, seeking the promised Canaan--”Come unto me and I will give you rest.”

As in the type, so in reality, the promised Canaan of rest is not afar off, if they had faith enough to go up and *take it.* God has made abundant provision for them. Yet they journey through the wilderness of sin seeking rest, but finding none, because they lack faith in God’s promises. Some wander thus a long time; some never enter the Canaan rest because of unbelief.

But while Israel according to the flesh, is thus an in many other ways used to typify the spiritual Israel; yet, it is a totally different type, as we are now examining it, in its relations to the Tabernacle.

Here, Israel unquestionably typifies the *whole world of mankind.* The sin offering sacrifices, atonement, etc. Made typically for them (and them only) were typical of better sacrifices and atonement, made o n behalf of the whole world: “For He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (1 John 2:2)

In a word, *Israel* was a type, as well as the Tabernacle, Priests, Levites, and Sacrifices. And that which was there done in pictures, is, since the first coming of Christ, being carried out on a higher plane and on a larger scale. The latter the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites, we believe, typified the “Household of faith,” or all believers in Jesus and his ransom.

The Priesthood--one body under one chief of High Priest--was typical of the “little flock” who are to be--with their “Head” or “High Priest--Kings and Priests, to reign on the earth. (Rev. 5:10)

But before these members of the body of Christ shall be united to their Head and begin their reign, they must first “*suffer with Him”* in making the sacrifices, as we will shortly see. (2 Tim. 2:12)

Peter tells us who were typified by the priests, when addressing those who are *sanctified,* he says: (1 Peter 1:2 and 2:5,9) “Ye are ...an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. “*Ye* are...a royal priesthood.”

That the head or chief of this priesthood--”little flock”--is Jesus, is repeatedly mentioned by the apostles. We give but one quotation: “*Holy* brethren (the Royal Priesthood) partakers of the Heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus. (Heb. 3:1)

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of Levites (typical of believers, or those on the *justified* plane) existed for a long time before the priesthood was instituted. So in the antitype, *the royal priesthood began* with the anointing of Jesus (at baptism, Luke 3:22, Acts 10:38) but believers, *justified* by faith in Christ, had lived long before that. For instance--Abraham who believed God and was *justified* by his faith. (Rom. 4:2,3) Though even the type had not yet come in his day, yet Abraham as a justified believer was a member of the "household of faith," typified by the Levites--though not of the "royal priesthood."

CHAPTER II

ANOINTING THE PRIESTHOOD

In this ceremony as in every other, relating to the ordination and work of the priesthood, it will be well to notice that Jesus was the *first*--the Leader, Captain, Forerunner--teaching clearly that none *preceded* him, hence that none of the Patriarchs or Prophets are of the "little flock"--"the royal priesthood"--the Bride, the Lamb's wife." Though they will be greatly blessed as the Lord's ministers--Levites, it will not be so grandly high as the position of priests. "The narrow way to life "(Immortality) was not opened up until Jesus came. He was the first to walk on it. He "brought life and immortality to *light*." (2 Tim. 1:10) And though all believers (Levites) shall become possessors of *everlasting life*, [and the world (Israel) also, if they will accept it--during the Millennial age] yet, only the priesthood, who overcome and follow their Leader in the narrow way to life--sacrificing the human--thus seeking glory, Honor and Immortality, will ever become the possessors of that unlimited degree of life called Immortality, as yet possessed only by Jehovah and our Lord Jesus. (See "Food for Thinking Christians," page 134, or "Zion's Watch Tower," Sept. 1881, page 7--"The narrow way to life.")

Under the Law the anointing was the ceremony by which the Priests were installed in God's service. The Priests were anointed to their office with a peculiar ointment, called the holy anointing oil, used upon none but the Priests, and unlawful for any one else to have or to make under penalty of death. Ex. 30:25-33 This oil typified the Holy Spirit of adoption whereby we are sealed. Only the consecrated ones are ever to be anointed thus. Aaron, the typical High Priest, represented Jesus the head, and the church as members of the body of the great High Priest. Being but a sinful man he had to be washed in order to fitly represent the purity of the antitype. Aaron was then clothed with the holy garments of "glory and of beauty," (Ex. 28) and then the anointing oil was poured on his head. Each article of the glorious apparel was typical of qualities and powers of the Great Deliverer--head and body, which Jehovah discerned looking down to "the magnification of the Sons of God," and the fulfillment in them of his promises.

THE HIGH PRIEST IN GARMENTS OF "GLORY AND BEAUTY"

And these are the garments ...a breastplate, and an ephod, and an upper robe, and a broidered coat, a mitre and a girdle. (Ex. 28: 4)

The linen coat represents the High Priest's purity, while its embroidery showed the outgrowth of that character in works. The mitre, a strip of fine linen, worn around the forehead, to which was fastened with a blue lacer, the golden plate or crown, shows that the crown is righteously his. Upon the golden plate was inscribed, "Holiness to the Lord," thus proclaiming: This great High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown proclaims his royalty: He is to be "a priest upon his throne"--a priest forever (for the age) after the order of Melchizedek. (Psa. 110:4) The linen girdle indicates a righteous servant; linen--righteousness; girdle--servitude.

The upper robe, made of blue represents his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that his faithfulness bore fruit; the gold bells, that God witnessed to his faithfulness.

The ephod was made of a cloth of purple, blue, scarlet, white and gold threads; interwoven skillfully and beautifully. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. This ephod, we believe, typified two covenants: the Abrahamic represented by the front part, and the New Covenant represented by the back part, both of which are thus shown to be dependent on this High Priest.

They are laid on him; if he fails to support them, they must fall to the ground. But thank god, they are firmly clasped on him by the Gold clasps, (Divine power) as well as bound to him by the "Curious girdle"--a cord made of the same materials as the ephod. This girdle seems to say, this is a *servant;* and as this is the girdle of the ephod it tells us that this one is--The messenger (servant) of the Covenant whom ye delight in." (Mal 3:1)

The Abrahamic Covenant truly, is partly fulfilled in the person of the High Priest--who is *the Seed,* the spiritual seed, which is to bless all. But we have seen that the Abrahamic covenant has two phases: the Heavenly, *spiritual seed,* and the *fleshly seed*, the literal descendants of Abraham; the latter the only one recognized by

Abraham, the spiritual being hid in the natural. During the Gospel Age the spiritual seed develops and becomes members of *the body* of the High Priest growing up into the head. But after this spiritual seed has been developed, that phase of the covenant, understood by Abraham and all his descendants to this day, will be fulfilled. So say Paul: "As concerning the Gospel (the spiritual part of the covenant) they are enemies for your sakes; but as touching the election they are (still) beloved for the father's sake. For the gifts and callings of God are not things he will repent of. For this is *my covenant to them.* There shall come out of Zion (the spiritual church) the delivered, [this great High Priest,* the servant of the covenant--Jesus the head and the "little flock" his body] and shall turn away ungodliness from Jacob. Rom. 11:26-29

So then, after the body of Christ, the spiritual seed is complete, the Abrahamic covenant must have a fulfillment to the fleshly seed; that fleshly seed must become great "as the sand by the seashore" as the heavenly seed is likened to the "the stars of heaven." They must first be turned to righteousness and truth, and then become an agency through which the spiritual seed will operate to bless all mankind with truth and knowledge.

Thus the *earthly phase* of the Abrahamic covenant is seen still to depend on and to be upheld by the Great High Priest, who is also the mediator of the "New Covenant which God promises to make when the Day of Atonement is ended and he has taken away their sins. (Jer. 31:31, Ezk. 11:19 and 36:24), Rom. 11:27) This new covenant is typified by the back part of the ephod.

The scarlet, blue purple, etc., which composed the ephod, indicated the conditions of the covenant; the *scarlet* shows how god provides redemption from the Adamic curse through the blood of the ransom; the *white linen* indicated the restoration of man to his original purity; the *blue* vouchsafes to him the ability to faithfully maintain his righteous character; the *purple* proclaims the restoration of the royalty of earth as possessed by Adam, earth's first monarch. All of these blessings are woven together--made sure, by the Divine power of the anointed Priest, as shown by the interwoven *golden thread.* That part of the Abrahamic covenant referring to the spiritual seed, is represented as complete in God's sight. They all as Good sees them, are born of the spirit to the completeness of the Divine nature, represented by the gold, and in the person of the Priest.

Thus Jehovah has laid all these covenants upon one who is both mighty and willing to execute these glorious covenanted blessings--"in due time."

The Breastplate of Judgment was placed on the front of the ephod.

It was suspended by a gold chain from the clasps on the shoulders, and was fastened to the ephod by a lacer, through golden rings--this *fastening* being so concealed underneath, that to the casual observer it might appear to be a part of the ephod. (Exo. 28:26-28) This breastplate represents beautifully *the Law*. It was not a part of the *Abrahamic covenant* but “It was added” to it. (Gal. 3:19) As the Israelite regarded them, not seeing the hidden connection, the covenant to Abraham and “the law which was 430 years after,” were all one: but Paul shows us that there are two parts--two seeds--to this covenant: the spiritual, and the natural. The covenant and the Law were distinct “to the end that the promise might be sure to all the seed; not to that only which is of *the Law*, but to that *also* which is of *the faith.”* Rom. 4:16

This Law emblem (the breastplate) was one of the most beautiful of the High Priest’s garments; it was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was his delight to keep it. As a “breastplate” of righteousness” it was covered him. That which condemned all imperfect ones was his pleasure--”I delight to do thy will O my god; yea, thy *law* is within my heart.” (Psa. 40:8)

The breastplate was two spans long and one wide, folded in the middle, i.e., a span long and a span wide *double*. The size, a span, indicates that the Law of God is the full measure of a *perfect man’s ability*--Jesus, being perfect, was the only one who ever kept it literally, while his body has his righteousness imputed.

Its being *double* of the same size and measure represents the *letter* and the *spirit* of the law. The front part contained the jewels and was hung by the gold chain to the gold clasps of the ephod; the under part was fastened to the ephod. This latter, tied to the ephod (covenant) seems to represent the law in letter as presented to fleshly Israel. The former, or front part seems to illustrate the spirit of the law as kept by the true Israel--or *overcomers*--”the *righteousness of the law fulfilled in us*, who walk not after the flesh but after the spirit.” (Rom. 8:4) The law of love. Pure gold being a symbol of *divine* things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is kept by *divine* power; and so we know, it is by divine strength that we walk not after the flesh, but after the spirit. It is this phase of the Law which bears the “jewels” set in *gold* representative of the true Israel. “They shall be mine in the day that I come to make up my jewels.” Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that “the righteousness of the law is fulfilled in us.”

The equality of size, of the two parts of the breastplate seems to illustrate what we have seen to be frequently taught elsewhere in Scripture, viz.: that the Jewish and Gospel ages are of equal size and measure; the Jewish a type or picture of this age.

As Aaron stood there clothed in these typically glorious and beautiful robes and anointed with the holy oil, his head representing Jesus--the head of the priesthood, and his body representing the church complete in him, how impressive his significance, as a type of the World's High Priest, undefiled, and clothed with power and authority to carry out Jehovah's covenants. We see the body again typified individually by the under priests who wore bonnets covering their own heads to indicate that they were not the head of the Priesthood, but members of his body. God gave Jesus "to be the *head* over all things to the church which is his body." (Eph. 1: 22,23)

It is for this reason that Paul insists that a woman's head should be covered as indicating that she is not the head; the husband and wife being typical of Jesus and his Bride--the church of the first-born. These under priests were robed in linen garments, the imputed righteousness of Jesus, and girdled, showing that they were servants under their head.

As Aaron had the holy oil poured upon his head, so our head, Jesus was anointed with the antitypical oil--the Holy Spirit--when he was thirty years of age, on the banks of Jordan, at the time of this consecration. There He was "anointed with the oil of gladness above his fellows"--as *head* over all the joint heirs. A *measure* of the Spirit is given to every man who thus consecrates; but Jehovah gave "not the Spirit by measure unto Him." (John 3:34) John saw and bore record that our High Priest was thus anointed (John 1:32; Luke 4:1), and Peter adds his testimony (Acts 10:38) "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

The anointing oil was poured *only* upon the *head*. The under priests were not anointed individually. Since they were recognized as members of the High Priest's body, they received their anointing through the head.

The oil "ran down even unto the skirts of his garments" (Psa 133:2) thus representing how the members of his body, are all to be partakers of the same anointing *after* their head. "T anointing which ye have *received of him* abideth in you." 1 John 2:27) This oil began to reach *the body* on the day of Pentecost and flows on down through this Gospel Age, anointing all who are truly baptized *into Christ*, to be with their head, Kings and Priests unto God; to reign a thousand years. (Rev. 20:6)

We thus see that Aaron robed and anointed represented the entire Christ (anointed one)--"The seed" in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God’s standpoint, and with Him looking down to the time of his manifestation--the dawn of the Millennial day--when all the members have come into the body and when the “holy oil” has run down ”even to the skirts of his garments” anointing every member. Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest, we constantly pray--”Thy kingdom come, thy will be done on earth.”

CHAPTER III.

CONSECRATING THE PRIESTHOOD

Lev. 8:14, 33

This requirement of the Law was typical of the entire consecration of the human nature of Jesus and his body, to the will of Jehovah--his obedience even unto death; and the obedience of the members of his body suffering the same with him. All the body represented by Aaron’s sons, as well as the Head, represented by Aaron, are by the sacrifices now being made, consecrated for their future work as kings and priests, to restore and rule and bless mankind. When this consecration is made, they have given ALL they had. But their extremity is Jehovah’s opportunity, and when they have consecrated all they had to destruction, they are begotten of God to a new nature--the spiritual; and not only so, but to the highest order of the spiritual--the Divine nature; and as such they are owned as sons of God. (Gal 4: 4,7 and 2 Pet. 1:4)

The type now shows these two natures: the higher is represented by Aaron and his sons, while the human is represented by a bullock. The *bullock* for the sin offering was brought “and Aaron and his sons laid *their hands* upon the *head* of it, thus saying, this sacrifice represents our human nature. From that moment, all that happened to the bullock, represents what was to be done to Jesus and his body--the church--as human beings. The bullock is delivered up to “the Law”--(represented by Moses) to meet its demands. To thus meet the demands of the law, it must be slain--”And Moses slew it.” Then he applies the blood to the horns of the altar. The “*finger*” of the “*Law*” thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the *power of the altar* (Horns are symbols of *power*) must recognize *first* the blood which sanctified it. The blood poured at the bottom of the altar, shows that through the blood of the sacrifice (life given) even the *earth* was purchased back from the curse which sin brought upon it. See Eph. 114: “Unto the redemption of the purchased possession.”)

And Moses took the *bullock*, his hide, flesh, etc. And burned them with fire without the camp. (Vs. 17) Thus the humanity of the Christ complete--head and body--is made a sin offering, suffering the destruction to which the world was doomed, and from which, through the sacrifice, they shall ultimately be delivered. But while the human existence is destroyed, as represented by the burning of the bullock without the camp, God accepts the *loving zeal* which says, Lo, I come to do thy will O God.” “I delight to do thy will O my God”--as represented by the offering on the altar, of the fat and parts of the inward life-producing organism, as a sweet savor unto the Lord.

Other features of the same consecration are shown by the two rams mentioned in verses 18 and 22. The first mentioned is the ram for burn offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood sprinkled the altar; and Moses “cut the ram into pieces and wash the inwards and legs in water” and “burnt the head and pieces, and the fat.,” Thus Jesus and his body, the church are being presented before God on the altar, during the entire Gospel Age. The head was laid there first, and since, all who are “dead with him,” cleansed, as in the type, by the washing of water through the word. Its burning on the altar shows how God accepts this “as a sweet smelling savor.”

The *second ram,* “the ram of consecration,” shows what effect the sacrifice will have *upon us,* as the first showed how God received it. Aaron and his sons laid their hands upon its head--it represented them. And Moses slew it and took its blood--(*consecrated life* and put it upon each *separately*--(Consecration is an individual work). And he put it upon the tip of the right *ear,* thumb of right hand and great toe of the right foot. Thus, by our consecration, we are enabled to have the “*hearing of faith*” and to appreciate God’s promises as none but the *consecrated* can. Our hands are consecrated, so that whatsoever *our hands* find to do, we do it with our might as unto the Lord. Our feet are consecrated so that henceforth we “*walk* not as other Gentiles,” but “*walk* in newness of life,” *walk* by faith,” “*walk* in the spirit,” “*walk* in the light,” and even “as ye received Christ, so *walk in him.*”

The choice portions of the ram, inwards and fat, representing our *best powers,* were taken in t heir hands, and *waved,* passed to and fro, before the Lord representing the fact that a consecrated offering is not given the Lord for the moment, or day, or year, but continually we keep our affections and powers uplifted before our

Father, never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance shown by fire. When the love (*fat*) of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it be accepted by Him as *entire consecration*.

Upon this wave offering, while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both high and under priests.

The first unleavened cake, represented the actual purity of Jesus as a *man*, and the imputed purity of the church as men, as attested by the Law (Moses). The second unleavened cake mingled with oil, represented the indwelling spirit of God--Sanctification. The third wafer, mingled with honey represented our faith in the exceeding great and precious promises of Glory, Honor and Immortality. Honey, a type of the bliss of paradise, was never allowed to be burned in sacrifice; so it is earthly bless and pleasure only which we consecrate.

Without these three elements, it is impossible for our consecration to be acceptable, viz: *Justification (purity) Sanctification* by the Spirit through the belief of the truth and faith in the promised *Glorification.*

This consecration is in progress during the entire gospel Age; even when as individuals our offering has been waved and accepted, we are to abide in the Tabernacle, eating of the cakes, growing in grace and knowledge continually, by partaking of the assurances and promises of God's Word--for we shall live by the words (promises) which proceed from the mouth of God.

The boiling of the flesh of consecration [vs. 31] was no part of the sacrifice; it was merely the preparing of the portion which they ate. It was all to be disposed of [ver. 32], showing how we are to be entirely consecrated and none of our time or powers *wasted.*

The *seven days* of consecration [vss. 33 and 35] show again that we are consecrated to God's service not a part of our time only, but *all of it, for seven* is the complete number in Scripture and signifies *all* or *the whole* of whatever it is applied to. ("Seven Seals," "Trumpets," "Plagues," etc.) Ver. 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than now, to see to it that we "be dead with him," and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is it of interest to those who believe that very soon *all the members* of the body will be accepted with the *head*--a sweet savor to God, and the work finished. And if we fail to be among the priests now during the *time of consecration*, we cannot expect to be one of them when they begin their service for *the people* in the "ages to come-when these *same priests* (now despised of men, but a "sweet savor to God," shall have the tile of King added, and with their head--Jesus, rule and bless all nations. Do we wish to be among those who will sing to the praise of our great High Priest, "Thou hast made us unto our God, Kings and Priests and we shall reign on the earth?" If so, let us be fully consecrated now, for "If we suffer with him we shall also reign with him." (2 Tim. 2:12)

CHAPTER IV

THE GREAT DAY OF ATONEMENT

Lev. 16:3-33

In considering this type we must, to appreciate it, remember that it is a *picture* by itself, of one particular part, of the work of the World's High Priest, yet in the more full and complete sense he is the *head* and we the members of the body of the World's High Priest, just as Aaron was high priest or chief of the under priests, while in a general sense, the whole priesthood was *one*, designed to minister for Israel who typified the world. These Levitical pictures primarily referring to the Head, when fully considered refer to the body complete. For instance, the *ceremony of anointing* commenced with the "*Head*," but the anointing applied to all the body during the entire age as we have seen. As the *consecrating of the priesthood* includes all the members of his body, and requires all the Gospel Age to complete it, so also with the sin offering or the *sacrifice of atonement*: it commenced with the *Head* and we "fill up the measure of the sufferings of Christ which are behind," and therefore this suffering requires all of the Gospel Age. The atonement day, which in the type, was but a twenty-four hour day, we see then in the antitype, to be the whole Gospel Age.

So we see that all of these pictures are separate and distinct, and will all be complete at the end of the Gospel Age. And then shall the Great High Priest of the world (Jesus and His bride, made ONE, Head and members complete) stand forth *crowned* a King and Priest after the Melchizedek order.

There he will stand before the world (manifest, recognized but *unseen*) not only as King and Priest, but also as the Great Prophet--"A prophet shall the Lord your God raise up unto you of your brethren, like unto me, (Moses)...and it shall come to pass that the soul that shall not hear that Prophet, shall be destroyed from among the people." When brought to a perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life--the second death. (Acts 3:22,23)

There he will stand, Priest of the Most High God and King of Salem, i.e., "King of Peace"--"A Priest upon His throne.."

He came *typically* to the Jews in the end of their age as prophet, (teacher) as priest ("when he offered up Himself," Heb. 7:27) and as King (when he rode into their city at the close of his ministry). But they did not receive him in any of these offices. During the Gospel Age, his church or body has acknowledged him as "a teacher sent from God"--the great Prophet; as their High Priest and as their King or ruler. The word teaches however, that is not by the church only that he is to be accepted, but He (together with us as his body) shall be the Prophet *for the people,* the Priest *for all the people,* and the King over *all people, nations* and *languages;* Lord of *all*," Priest of *all,* Prophet or teacher of *all.*

In the type of the Priests' consecration, we saw Aaron and his sons representing Jesus and his body as "new creatures," and a bullock representing their humanity; but in the type now to be considered, we find Aaron representing the *entire anointed one* (head and body), and the two sacrifices, a bullock and a goat, representing the separateness, yet similarity in suffering of their humanity, as the sin offering. The bullock represents Jesus at the age of thirty years--the perfect man who died on our behalf. The High Priest as we have already seen represents Jesus, anointed to be the head, and also all whom God foreknew as members of his body. The distinction which is here made between the *human* and the "new creature," should be clearly understood. We understand that Jesus, the man at thirty years, was he who was previously rich (of a higher nature), but who for our sakes became poor; that is, became *a man* that he might give the ransom for men--a man's life. (1 Cor. 15:21)

Since the penalty of man's sin was death, he must become a man or he never could redeem man. A man had sinned and the penalty was *death* of *man,* and if Jesus would pay t he penalty he must be of the same nature, (but undefiled, separate from sin,) and die, that man might in due time be liberated from death. To do this Jesus made sacrifice of *all that was human*--glory as a perfect man, honor as a perfect man could claim it, comfort and ease as a perfect man could enjoy it, and finally *life as a man.* And this life, was all he had, having exchanged his life as a spiritual being, for the human, which he now makes "a sin offering" as typified by the bullock.

Such was the promise of Jehovah to him, viz: that he would highly exalt him above the human plane, and above his pre-human condition; above all angels, principalities and powers, to his own right hand, (condition of *chief* favor, next to Jehovah a partaker of immortality--the Divine nature. For these and other joys set before him, Jesus endured the cross, despising the shame and is set down at the right hand of the Majesty on high. (Heb. 1:3)

The *new* nature which was received instead of the human, and as a reward for its crucifixion, is what we understand to be here typified by the priest. While it is true that the sacrifice of the *human* was not finished until the cross, and that the *Divine* nature was not fully received until the resurrection, three days later, yet, in God's reckoning--and as shown in this type, the death of the human (the bullock) was complete when Jesus presented himself a *living* sacrifice at baptism--the type of his covenant of death. There he reckoned himself *dead*--dead to all human aims or hopes of human glory, honor or life, in the same sense that we are exhorted to reckon ourselves dead indeed to the world, but alive as *new* creatures unto God. Rom 6:11

This acceptance of Jesus by Jehovah as though dead indeed, was indicated by the anointing with the Holy Spirit--the earnest or guarantee of what he should receive when death had *actually* taken place.

Thus considered, we see that the death of the bullock typifies the offering by Jesus of himself when he consecrated himself. This is in harmony with Paul's statement, that when Jesus consecrated--saying, Lo I come (as in the volume of the Scriptures it is written of me) to do thy will O god--to die. There he took away the first, or set aside the typical sacrifices that he might establish or fulfill the real sacrifices for sin. (Heb. 10:9, 14) Yes, there the slaying of the bullock occurred, and the three years of Jesus' ministry showed that all *human will* was dead, and the body reckoned so from the moment of consecration.

The anointed Jesus--filled with the Spirit; was the *new divine* creature (though not *perfected* as divine--until the resurrection) and that relationship he always claimed, saying--the works that I do are not mine [as a man] but the Father that dwelleth in me, he doeth the works--the word which ye hear is not mine, but the Father's which sent me. (John 14:10, 24) Not my will [as a man] but thine [Father--the divine] be done [in and to this earthen vessel consecrated to death]. (Mark 15:36)

When the bullock was slain--when Jesus was consecrated, the work was done in "the Court" which we have seen typified the plan of human justification or perfection--the condition of faith in and harmony with God as *men*--a sinless condition--the highest attainment of the flesh. Jesus was in this condition, as a perfect man when he offered himself (the bullock in type) to God.

Bearing in mind these distinctions, let us examine the work of the typical Atonement Day, that we may more clearly understand the reality. Aaron was washed, in order to fitly represent the sinlessness of the "new creature" (no one who has been begotten of God practices sin; because his seed abides in him and he cannot sin, because he has been begotten by God." 1 John 3:9, Em. Diaglott) The new nature cannot sin, and it keeps a constant watch over the old nature reckoned dead lest it come to life again. He was clothed with the linen garments, emblems of purity--the righteousness of saints. The robe of linen was an earnest of the glorious robe to follow; the linen girdle represented him as a servant through not so powerful as when girdled with the curious girdle of the ephod; the mitre of linen being the same as that belonging to the glorious apparel, proclaims his perfect righteousness now as then.

So the High Priest--the Divine minded-spiritually begotten one, though not yet born of the Spirit, is able to accomplish the sacrifice of atonement. Aaron now brings his typical sacrifice as we read: "Thus shall Aaron come into the Holy Place (The Most Holy) with a young bullock for a sin offering and a ram for a burnt offering." And Aaron shall offer his bullock of the sin offering which is for (represents) himself, and make an atonement for himself (the members of *his body*--the under priests) and for his house" (all believers, the entire "household of faith"--the Levites. And he shall kill the bullock of the sin offering which is for (represents) himself: "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered] and bring it within the vail [the first vail "or door"]. And he shall put the incense upon the fire before the Lord." [The censer of coals of fire was set into the top of the golden altar in the "Holy" and the incense crumbled over it, gradually yielding a sweet perfume and smoke] that the cloud of the incense [penetrating beyond the second vail] may cover the mercy seat that is upon the testimony [or which covers the Law] that he die not." (Ver. 3, 6, 11-13)

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with the prophetic picture. When Jesus had consecrated, he immediately took the human life (blood of the bullock) to present it before God as the ransom for ours. But first before entering the "Most Holy" he must tarry in the "Holy' and make a sweet perfume before Jehovah. He therefore took with him along with the blood, fire from off the altar, and his two hands full of sweet incense which he crumbled over the fire to cause the perfume.

This illustrates how Jesus' life, after consecration was a sweet and acceptable perfume to the Father, attesting at once to the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small, represents the refined perfection of the man Jesus. The fire from the Brazen Altar represents the trials to which humanity is subject; and when the perfections of his being (incense came in contact with the trials of life, he yielded perfect obedience to the Divine will--a sweet perfume. Thus is shown his temptation in all points, yet without *sin.* It was all consumed in the fire; so he yielded all in obedience. It was his two hands full which he offered thus representing his full capacity and ability as being tested and required.

But while Jesus as a "new creature" was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the Court and yet further out, beyond the Camp and see another work progressing simultaneously. We last saw the bullock dead in the Court; now the fat of it has been placed upon the Brazen Altar and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke called "a sweet savor to God" rises, in the sight of all who are in the Court--Levites--believers.

This represents how Jesus' sacrifice appeared to *believing men.* They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice. They all knew well that with him, God was ever well pleased. They knew from what they saw in the Court (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight-in the "Holy"--a sweet incense on the Golden Altar.

But while these two fires are burning, in the Court and the Holy, and their perfumes ascending *at the same time,* there is another fire outside "the camp." There the body of flesh is being destroyed. (Ver. 27) This represents how Jesus' work was viewed by the *world;* to them it seem foolish to spend his life in sacrifice. They saw not the spirit of obedience which prompted, as the Father saw it; they saw not the loving perfections as the believers (in the court condition) saw them. No, nor did they see in him their ideal hero and leader; they saw only those elements of his character which condemned them, not being in condition to love and admire him. To them he was odious--and outcast--despised and rejected; they hid their faces from him.

Do we see then how Jesus' life for three and a half years fills all three of these pictures: His sacrifice of perfect manhood--in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense;"? Was entirely disposed of when Jesus cried, "*It is finished*--and died. Thus *the man,* Christ Jesus, gave himself.

The incense from the golden altar having preceded him and been satisfactory, the High Priest passed under the second vail into the "Most Holy." So with Jesus; having for three and a half years offered acceptable incense, he passed beyond "the vail, that is to say, his flesh." For three days he was under the vail--in death--but then arose in the perfection of the Divine nature and the "express image of the Father's person:" "Put to death in the *flesh,* but quickened (made alive) in *Spirit"* "sown a natural (human) body, raised a spiritual body." He was then in the "Most Holy," or perfection of spiritual being.

The next step was to present the blood (ver. 14)--The evidence of the redemption--for "yet were redeemed...with the precious blood (life) of Christ. (1 Pet. 1:19) This going into the presence of the Mercy Seat and sprinkling, or presenting the blood was evidently fulfilled by Jesus, when he, after forty days, ascended up on high, there to appear in the presence of God for us.

We now leave the High Priest before the "Mercy Seat" while we go out to "the court" to witness another work. We quote: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering. And he shall take the two goats and present them before the Lord at the *door* of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a *sin offering.* But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord to make an atonement with him, or let him go for the scapegoat into the wilderness." (Ver. 5, 6-10)

The two goats taken from Israel and brought into the "Court," represent true Christians: First, taken from the world condition, they are brought into the Court or justified condition. There they present themselves before the Lord--desiring to become dead with Christ as *human* beings, and to enter the heavenly or spiritual conditions as Jesus did--first, the spiritual mind, and secondly, the spiritual body.

But as all who say: "Lord! Lord!" shall not enter the kingdom, so too, of those who say, "Lord, here I *give myself* away." They know not what they ask, or what it costs or denial of self, to take up the cross daily and follow the *bullock*--to "go to him without the camp (to the utter disregard and destruction of the human hopes, etc.,) bearing the reproach with Him." (Heb. 13:13) So, we find in this type both classes of those who covenant to become dead with Christ--those who do really follow in his footsteps as he hath set us an example, and those who through *fear of* (this) death, are all their lifetime subject to bondage. (Heb. 2:15) The first is the Lord's goat; the second the scapegoat. Both of these classes (goats) as we shall see, will have a part in the *atonement* work--bringing the world into complete harmony with God and his Law, when this "Day of atonement sacrifice (the Gospel Age) is ended. But only the first class (the Lord's goat) who follow the Leader, are the first class (the Lord's goat) who follow the Leader, are a part of the *sin offering.* (Ver. 9) "If we *suffer with* Him, we shall also *reign with* Him." (2 Tim. 2:12)

The casting of lots to see which goat would be the "Lord's" and which the "scapegoat," indicates that God has no choice as to which of them shall win the prize. It shows that God does not *arbitrarily* select which shall become partakers of the divine nature and joint heirs with Christ our Lord. Whichever believer presents himself is acceptable, and he that keeps the covenant shall have the reward promised.

To return to the High Priest: He having sprinkled the Mercy Seat with the blood of the bullock seven times (perfectly) "*Then* shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood *as he did* with the blood of the bullock, and sprinkle it upon the Mercy Seat." (Vss. 14-15) In a word, that which was done with the bullock was repeated with the blood sprinkled just the same; its *fat*, etc., burned on the altar in the Court also. [It is worthy of notice that a prime bullock is always very fat, while a goat is a very lean animal.] Its body, was burned in like manner as that only those animals which were *sin offerings* were burned without (outside) the “Camp” (Heb. 13:11) and then he tells us to go to him without the camp bearing the reproach with him. (Heb. 13: 12), “The reproaches of them that reproached thee, are fallen upon me.” Psa. 69:9.

The Lord’s goat represented all of the “little flock,” they are all alike--they all came by the same *“narrow way;”* so what is true of the company as a whole, is true of each one in it; therefore the Lord’s goat typifies each one and his sacrifice, except that all must be complete and the sacrifice of each ended before the “blood” of the goat (representative of *all* the body will be presented on the Mercy Seat.

The blood sprinkled upon and before the Mercy Seat was in the design of a cross, with the top or head of the cross on the Mercy Seat. This is shown by the description: “He shall sprinkle it with his finger upon the Mercy Seat eastward (toward the “door”) and before (across, in front of) the Mercy Seat.” This is the full end of the sin offerings for the sins of the world. The bullock, as we have seen, was a *sin offering* for the “Household of faith” the under priests and Levites), and the goat, was the *sin offering* “for the people”--Israel--type of the (at present) unbelieving world.

Thus we see that this entire Gospel Age is an age of suffering and death, to those who crucify the human nature, to become partakers of the divine. Just as soon as the sacrifice of Jesus on behalf of his body and house was complete and presented before the Father, then came the evidence of its acceptance in the Pentecostal baptism. And this anointing (symbolized by the oil) which came upon the church, and continues ever since on all the living members of the High Priest’s body--this imparting of the *divine* mine to those consecrated ones, was the energy in them which *killed* each, as the “Lord’s goat.” Just as the Spirit of the Father enabled Jesus to kill the bullock, so it was the same spirit--the *spirit of God and of Christ in* the Lord’s goat company, which enabled them to crucify themselves as men--to kill the goat--in hope of the promised Glory, Honor and Immortality of the divine nature.

It was thus that Paul when possessed of the spirit of his Leader and *Head,* could reckon all things but loss and dross that he might win (a membership in) Christ, and be found *in Him.* Inspired by this hope and spirit, he could say: “I (the new creature) live, yet not I” (the old creature--the goat;) it is being burned with reproach and contempt of the world outside the camp. *My* earthly affections and powers have all been presented an offering to God--a living sacrifice; now it is Christ living in me, the hope of glory--*Christ's mind in me*--crucifying and keeping under the human nature.

While actually in the world, he was not of it. To such an extent was this true that he could say--"The *life* which I now live, I live *by faith* in the Son of God." Yes, by faith he had become a partaker of the Divine nature, and was in the "Holy," feeding by faith on the "holy bread," enlightened daily by the *light* from the Golden Candlestick.

Thus furnished with knowledge and strength, he was able to offer incense acceptable to God by Jesus Christ, and to keep the goat nature always *sacrifice.* So, too, the same thing has been done by the other members of this "Lord's goat" company since, though none have been so generally known--his sacrifice sent up a very rich perfume.

As the goat filled up that which was behind of the *Sin offering* after the bullock, so do we "fill up that which is behind of the afflictions of Christ." (Col. 1:24

The moment must sometime come when the last member of this "Lord's goat" shall have consecrated. [We believe that we are at just this point now, 1881--the door of opportunity *to consecrate* closed, though there is still time to carry out the consecration already made.] Then, soon after, when their sacrifice is consumed, as members of His body they shall pass beyond the second vail--beyond the flesh, in the perfection of the Divine nature already commenced in this mortal body--this earthly house. That passing of the second vail means to the *body* what it meant to the head--that we shall be made like unto Christ's glorious body, which is the express image of the Father's person. Oh! Blessed hope--"I shall be satisfied when I awake in Thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like Him--like unto Christ's *glorious body.*" If I may but win this prize for which I run--

Perish, every earth ambition,
All I've sought or hoped or known;
Yet how rich is my condition,
If winning Christ, I'm found in him.

The Most Holy reached, we there present the evidence of the sacrificed life as typified by the blood of the goat sprinkled on the Mercy Seat.

It will be accepted, as was that of our glorious Leader, and then the

WORK OF RECONCILIATION

will commence. Sacrifice--the *sin offering*--was the basis of reconciliation and at-one-ment between Jehovah and the world of sinners. Now, the blood of the sin offering being sprinkled on the Mercy Seat covering the *Testimony,* (the Law, it was satisfied. The ransom paid to Justice was abundant, and now reconciliation will proceed--of which more again.

"And when he had made an end of reconciling the "Holy" ["Most Holy"] and the Altar [in the "Court"] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat [scapegoat} and confess over him all the iniquities of the children of Israel [typical of the *world],* and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a *fit* man [anyone convenient] into the wilderness." (Vs. 20-22)

As before expressed, we understand this "scapegoat" which presented itself for sacrifice with the other, but failed to perform it, and to walk in the steps of the bullock, to represent a very large class of God's children who have made the same covenant as the others, viz: to become dead to the world, and to crucify their justified human nature, but have failed.

While this scapegoat class has existed throughout this Gospel Age, the one goat and the work done with it, at the close of the age is representative in a general sense of the dealing with each individual goat [person] of that company during the age.

Let us look first at the dealing with members of this company who will be living when the work of sin offering is complete--the last members of the scapegoat company--and *then* see how it will apply to the preceding members of the same class.

But let us first remind you that we are *now* dealing with things future: after the sin offering. The Lord's goat is not yet wholly consumer, consequently the "little flock," represented by the body of the priests, has *not yet* gone beyond the second vail into the *perfect spiritual condition*; and the work with living "scapegoat" is *after* all this.

Other scriptures show us (Rev. 7:9, 13-17 and 1 Cor. 3:15) that there will be a "great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, who do not *"so run"* as to obtain it; and that they, though "castaways" as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's affection and love, who, by his providences through the circumstances of life will cause them to come through "great tribulations," thus accomplishing for them, "the *destruction* of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5) Notice, they consecrated their justified human life, and God accepted of the consecration and *reckoned* them, according to their covenant, dead as human beings and alive as *new*--spiritual--creatures. But, by their failure to carry out the contract, they are cut off from the priesthood, from membership *in the body* of Christ--Every branch *in me* that beareth not fruit, he taketh it away." (John 15:2)

These are in a pitiable condition; they have failed to win the prize, therefore cannot have the divine nature, nor can they have restitution to perfect humanity with the world, for in their consecration, they gave that up for the opportunity to run for the *divine* nature. But the Lord loves them, and will *deliver* those who through fear of death, (fear of contempt--fear of the reproach borne by the bullock and goat, beyond the Camp--in the Wilderness, or separated, dead condition) were all their lifetime subject to bondage--bondage of fear of *men* and men's traditions and opinions which always brings a snare, and keeps back from obedience to God--even unto *death.*

Through the favor of the High Priest, this great company are to go into "great tribulations" and have the flesh *destroyed.* This will not place them as overcomers--the bride--the body of Christ--*on the throne* as Kings and Priests, but in a position "*before* the throne," as perfect spiritual beings (though not of the highest order of the spiritual--the Divine)--not possessed of the *Crown* of life, Immortality). They shall be like unto the angels. "*These* shall serve God *in* His Temple" though not members of that symbolic Temple which is the Christ. (Rev. 7:14,15)

Now however this class will be sent to the Wilderness condition of separation from the world, forced thither by "the man of opportunity"--adverse circumstances--there to be buffeted by adversity until shown the vanity, deceitfulness and utter worthlessness of the World's approval and until all human hopes and ambitions die; and they are ready to say--God's will, not mine, be done. The world is every ready to scorn and cast out the chastened and afflicted ones, though they so earnestly coveted it deceiving smile and its empty honors. The body of the scapegoat was not *burned* in the wilderness; only the sin offerings (bullock and Lord's goat) were burned. (Heb. 13:11) The burning of the sin offering represented the steady continuous submission of that class to the fiery ordeal of suffering--"faithful (willing sacrifices) unto death." Both classes suffer even unto death of the human will and body; but the first class die willingly, destroyed by continual crucifying of the flesh as shown by the symbol--fire, which burns continuously until thee is nothing more to burn. The second class is simply taken out to the wilderness and there left to die. Their love of the world's approval perishes with the world's neglect and scorn and reproach and their spiritual nature ripens and blooms into life. Both these classes have been developing side by side throughout the age.

While thus in process of fulfillment throughout the entire age, yet it will be most marked in the case of the last of that *scapegoat* class. When the "little flock" have all gone beyond the vail, the hand of the Lord will set free those bound ones "who, through fear of death (to the world), are all their lifetime subject to bondage," by the overthrow of the many false theories, creeds, traditions of men, and great *nominal* Church organizations, in and to and by which, they are held and hindered from hearing and obeying the Lord's voice.

Thus forced loose by "Babylon's" fall, while realizing that the *great* prize has been lost, they will then hear the High Priest's voice and find themselves forced into the Wilderness condition.

At no other time perhaps have there been so many *consecrated* ones bound as at present; but through all the age, there have been some.

Going back to Paul's day we find that there were some then, who had consecrated but did not perform their covenant, and speaking of them he says: "I verily as absent in body, but present in spirit judged already---to delivery such an one unto Satan, *for the* DESTRUCTION *of the flesh, that the spirit may be saved* in the day of the Lord Jesus." (1 Cor. 5: 3,5)

This one we may reasonably presume passed through severe afflictions--"great tribulations" in having the flesh destroyed.

Thus we see that both classes of (*goats)* consecrated ones pass through great trials and afflictions, yet to one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. It is a *willing sacrifice*, like that of the Head. To the other class, they are burdensome, great afflictions, almost without joy--an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of life's race.

"And Aaron shall come into the Tabernacle of the congregation ("the Holy") and shall put off the linen garments which he put on when he went into the Holy *place* ("Most Holy") and he shall leave them there; and he shall wash his flesh with water in the holy place ("the Court") and put on *his* [usual] garments [the garments of glory and beauty] and come forth and offer his burnt offering and the burn offering of the people, and make [having made] an atonement for himself [the body--the church--the "little flock"] and for the people." (Vss. 23 and 24)

These burn offerings were two rams (Vss 3 and 5,): one representing the Bullock and the other the Lord's goat. These being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep followers, that in God's sight they are all one sacrifice. "For both he that sanctifieth (Jesus) and they who are sanctified (the little flock) are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11)

This is further shown in the treatment of each of these sacrifices. The rams of "burnt offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned, making sweet perfume--a burn offering of sweet savor unto Jehovah. Since both rams were thus treated, it shows that in Jehovah's estimation, they are all parts of one sacrifice; the members joined to the head, acceptable as a whole, as the *atonement* for the sins of the World--thus satisfying the claims of justice and purchasing the whole world of sinners.

As the sin offerings illustrate the necessary crucifixion and death of the redeemer, so the burn offering illustrates God's manifested acceptances of the same sacrifice. Let us not forget that God does not *manifest his acceptance* of the "better sacrifices" than bulls and goats, until that sin offering is complete and the High Priest is robed in the honor and glory of his office.

It will be burned on the Altar in "the Court," thus teaching that God will manifest His acceptances of the sacrifice of the whole body (head and pieces) in the sight of all in "the Court" condition, viz: *all believers*. But before this *manifestation* to believers, of God's acceptance of the work, the "scapegoat company" are sent away, and the robes of the Priest changed. As the white robes worn throughout the work of sacrifice--which *covered the body*--represented the justification of *the body*--their purity in God's sight as new creatures, so now the glorious garments of glory and beauty represent the glories of position and work in the future, after the new creatures have been perfected--gone beyond the vail. The washing with water seems to show that though the white garments are laid aside--the body now clothed in majesty of power is still pure.

Thus ends this type of the development of the Priesthood and satisfaction of the world's sins.

We tarry to glance at a few verses of this chapter (Lev. 16) not directly connected with the narrative.

Vs. 17, "There shall b no *man* in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place* (sanctuary "Most Holy") until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." The Apostle Paul says--"The priests went always into the first tabernacle (the "Holy") accomplishing the service, but into the second (tabernacle--the "Most Holy") went the high priest alone, once very year" (on the "Day of Atonement," which was repeated annually).

The privileges of the tabernacle are only for those who are priests--members of the body of the Head Priest--so that whether we be now in the first of these heavenly conditions (spiritual-minded, new creatures in Christ Jesus), or whether we hope to enter into the second or perfected spiritual condition, it will in either or both cases be because we are *in* Christ Jesus, *new* creatures--no longer *men.* ""For yet are not in the *flesh* (human), but in the spirit (spiritual, new creatures), if so be that the Spirit of God dwell in you." (Rom. 8:9)

Vs. 28, "And he that burneth them [the bullock and goat of sin offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." This seems to teach that those who were principally instrumental in reproaching, reviling, and destroying the *humanity* both of Jesus (bullock) and his "little flock" (goat) will have no *special* punishment for it, as they did it ignorantly--at the same time accomplishing God's plan. "Father, forgive them, they know not what they do." They wash and cleanse and come into the camp--i.e., come into the same condition as the balance of the world, all of whom are sinners, and all of whom are ransomed from that Adamic depravity and sin.

Vs. 26, “And he that let go the goat for the scapegoat, shall wash his clothes and bathe his flesh in water, and afterwards come into the camp.” This teaches the same lesson relative to those who shall be instrumental in bringing the trouble, and consequent destruction of the flesh, upon the great company of those represented by the scapegoat.

In the type, the Day of Atonement thus ended; and all Israel are reckoned no longer defiled and separate from God, but all are now made at one with God. Justice no longer condemns, but bids them realize god’s reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

In the antitype, the day of atonement is this Gospel Age, during which, Jesus and his body, the Church, make sacrifices to Justice, in full satisfaction of the Adamic sin, thus purchasing the race of sinners. Because no longer condemned of justice, God will then recognize mankind condemned of justice, God will then recognize mankind and place his sanctuary among men. Then, will be fulfilled that which was written: “The Tabernacle of God (the glorified church) is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there by any more pain, for the former things [reign of Satan sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new.” Rev. 21: 3-5

But while all these blessings shall result from the establishment of God’s residence, or sanctuary among men [“I will make the place of my feet glorious”--”Earth is my footstool,”] yet its blessing will be a gradual work requiring the Millennial age for its full accomplishment; i.e., death, pain, and tears will be in process of destruction (wiping away), but not completed until the end of the Millennial Age.

The gradual process by which man will be brought into perfection of being and fullness of harmony with Jehovah, is well illustrated in the typical sacrifices of Israel, made after the day of atonement, the antitypes of which will be fulfilled during the next age.

To rightly divide and understand these typical sacrifices, it must be recognized, that the present Gospel Age is the day of atonement toward God *for* the general sin of mankind; and that all sacrifices coming after the day of atonement in the type, represent fulfillments or antitypes due after the Gospel Age is ended--during the Millennial Age--when the world of sinners may become reconciled to, or at one with God.

Thus we may see that *at-one-ment* has two parts--first, Justice *at one* with, and not any longer condemning and killing Adam and his children on account of his sin; and secondly, the sinner being brought to *at-one-ment* or reconciliation is brought about entirely by the Priest's sacrifice or what we shall term the *"Day of Atonement sacrifices."**

----

*The sacrifices relative to the consecration of the priests and parts of two types yet to be considered, we regard of course, as being the *same sacrifices* as those above mentioned as taking place on the Day of Atonement--they being merely different views or pictures of the same sacrifices.

The other--The reconciling of *the World* to God or the bringing of them into full *at-one-ment* and harmony with God, will be accomplished during the next age by the "Royal Priesthood" who, typified by Moses will be the Great Prophet whom the Lord will raise up to teach the people, to whom if they will not give heed, they shall be cut off from life--die the second death. (Acts 3:23)

This Priesthood is also typified by Melchizedek, King and Priest. These shall rule over to bless and represent before the Lord, all the families of the earth.

CHAPTER V

THE OTHER SACRIFICES

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices," illustrate offerings and sacrifices which belong to the Millennial Age.

As in the type, the day of atonement sacrifices preceded all others, and were a basis of general forgiveness and acceptance with God for all Israel, but were followed by sacrifices after that day, for individual sins, termed “Sin offerings,” “Trespass offerings,” etc., so in the antitype. After this day of atonement has brought the world into a justified condition, there will still be sins and trespasses committed, which will require confession and reconciliation of such transgressions afresh.

As in the *basis* of all forgiveness of sins in the next age, will be the “Day of Atonement sacrifices,” it would be appropriate for the sinner to bring some sacrifice, which would indicate a recognition of those sacrifices, as the ground for forgiveness anew. And so we find, that all offerings of the people after the Day of Atonement were of a kind which pointed back to, or recognized the sacrifices of that day. These offerings might be of cattle, or sheep, or fowl (turtle doves or young pigeons) or of fine flour, the article offered, depending on the ability of the offerer. But they all seem to be remembrancers of the atonement sacrifices.

During the Millennial age *all men* “will come to a knowledge of the truth” and be saved from the curse of Adamic death. (1 Tim. 2:4)

When we remember that this *death* includes all the sickness, pain, and imperfection to which humanity is now subject, we see that God’s plan includes a full restoration to human perfection; but perfection comes gradually and it will require the cooperation of the sinner’s will to ever reach it. He must do *what he can* to climb up again to perfection, and will have *all* the assistance *necessary.* This is shown by these sacrifices in general. They are to be according to every man’s ability. If very much degraded by sin and very imperfect, he must when he comes to a knowledge of the truth, present himself to God. If thus *poor* and degraded he may bring a *dove* or *pigeon*, if less degraded he is represented by a *kid;* if less degraded still, by a *goat;* and when *perfect* as a *man* his offering may be a *bullock;* just as a *bullock* was used to typify the perfect humanity (much fat) of Jesus’ sacrifice and as a goat (wayward and lean) was used to represent our imperfect human nature in the sacrifices of this atonement day, so those animals similarly represent the offerers (Israel--the world) in their sacrifices and consecrations.

When the whole world has been brought to *perfection* there will be no longer any who are *poor* in this sense--all will be perfect men and their offerings antitypical *bullocks.*

David speaking of this says: “Then shalt thou be pleased with the *sacrifices of righteousness* (of right doing), with burnt offering and whole burnt offering; then shall they offer *bullocks* (perfect sacrifice) upon thine altar." (Psa. 51:19) Yet that David's language should not be understood to teach the restoration of the literal bloody, typical sacrifices, is evident, for in the same connection he says, "Thou desirest not sacrifice," (the typical)...The sacrifices of God are a broken spirit; and a contrite heart O God, thou wilt not despise." (Psa 51:16-19) But all these sacrifices must be of the free will and desire of the offerer. (Lev. 1:3)

The entire consecration is shown by the death of the animal; that is each member of the race must consecrate his will; but it will neither be followed by the destruction of the human nature (burning of the flesh outside the camp) nor by taking of the life into a new nature,--shown in the case of the atonement sacrifices. No, when consecrated, they are accepted as human beings, their right to life as such, having been purchased by the Priesthood.

THEIR BURNT OFFERINGS

The burnt offering of the Priests was to be kept up continually on the Altar, and the fire never suffered to die out. "This is the law of the burn offering; it is (called) the burnt offering because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it...It shall not be put out, and the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it...The fire shall ever be burning upon the Altar; it shall never go out." Lev. 6:9, 12, 13.

THEIR TRESPASS OR SIN OFFERING

"If a soul (being) commit a trespass and sin through ignorance in the holy things of the Lord;...if he sin and commit any of these things which are forbidden to be done by the Commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity." "And he shall bring a ram without blemish out of the flock," and money according to the priest's estimation of the trespass, with a fifth more, and this shall be their offering. And the priest shall make an *atonement* for him. And if any sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent interest) and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord. (Lev. 5: 115-19; and 6: 1-7)

This teaches that for every wrong, restoration must be made with interest, and a repentance or asking forgiveness of the Lord through the Church; their recognition of their own imperfection and the value of their ransom, being shown by the ram presented.

Now notice the difference between the treatment of this sin offering and the sin offerings of the day of atonement: Those were offered to God (Justice) as the ransom or purchase price of sinners; these are offered to the Priests who purchased the people, their acknowledgments being to their Redeemer; while the Priest takes a part and offers it to the Lord as a memorial, or a recognition that the whole plan of redemption as executed on the Atonement Day [Gospel Age] was His.

The Atonement Day offerings, we have seen, were always burned, (Lev. 6:30, Heb. 13:11,) but these sin offerings are not to be burned, but eaten by the priests.--"This is the law of the sin offering:...The priests that offereth it for sin shall eat it:...All the males among the priests shall eat thereof." (Lev. 6: 25-29)

So the whole world, having been purchased with the precious blood (human life) of Christ (the anointed), will present themselves, for forgiveness of trespass, to the Royal Priesthood who paid their ransom price; and their acceptance of it will be the forgiveness. To this agree Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins yet retain (to them) they are retained." John 20:23

While this "ministry of reconciliation" belongs in its fullest sense in the next age--when all the sacrifices of atonement will be complete--yet even now, any member of the "Royal Priesthood" may say to those who believe: (the household of faith) "Thy sins are forgiven thee"--just as our Head said, by faith, looking forward to the completion of the sacrifices for sins, which sacrifice he had begun.

THEIR PEACE OFFERINGS

This offering must be of the herd or flock, and it might be made in fulfillment either of a vow (covenant) or as a willing "thank offering." Part of it was to be brought to Jehovah by the offerer--"His own hands shall bring the offerings of the Lord made by fire; the fat with the beast; it shall he bring," and the priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the priest's, also the shoulder. The offerer must eat the sacrifice. (Lev. 3 and 7: 11-18, 30-34)

This seems to show, that if any would come into a condition of full peace and harmony (as all are to do or be cut off--the second death), they must eat or fulfill a covenant before God, of entire consecration to him. If, after being thus perfected, they again become defiled with sin, they must die, (second death) as shown by the touching of unclean things. (Lev. 7: 19-21)

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy; and leavened bread indicating his acknowledgment of his own present imperfection at time of consecration--leaven being a type of sin. Lev. 7: 11-13.

THE MEAT OFFERINGS,

composed of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the priest. They probably represent praises and worship offered to the Lord by the world, through his church--"Unto him be glory in the Church by Christ Jesus throughout all ages." (Eph. 3:21) These were accepted by the priests; a sample being offered on the altar shows that it is acceptable to Jehovah.

CHAPTER VI

ANOTHER TYPE OF CHRIST'S SACRIFICES

LEVITICUS 9

This chapter seems to give a more condensed picture of the work and sacrifices of the Day of Atonement than the one already examined (sixteenth) and in addition, it furnishes certain features which, after the consideration of the sixteenth, will be of interest to us. It is another picture.

And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the Altar and offer thy sin offering and thy burnt offering and make an atonement for *thyself* [the members of his body required it] and for *the people*" [The World.]

This shows how Jesus [the bullock sacrifice for sins] was sufficient both to redeem his body, the "little flock," and also the whole world of mankind. Our share in the sin offering could have been dispensed with entirely, and we might have been saved from death just as all mankind will be--with perfect human being restored. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of His church which is His body, who, as well as their Captain, should be *made perfect as* SPIRITUAL *beings*, by suffering as sin offerings in the flesh.

Paul, referring to our intimate relationship to our Head, says: "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed *us* with all spiritual blessings in heavenly places [the "Holy" and "Most Holy"] in Christ; according as he hath *chosen us in him* before the foundation of the world...to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:4, 6) God "called you by our gospel *to the obtaining of the glory of our Lord* Jesus Christ," (2 Thes. 2:14,)

To continue--After offering his own once *for all*, he was to "offer the offering of the people [the goat], and make an atonement for them as the Lord [Jehovah] *commanded." [*The arrangement for our having part in the sacrifice of atonement, was a part of our Father's original plan as Paul also attests.]

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the horns of the altar; but the fat etc....he burnt upon the altar,... and the flesh and the hid he burnt with fire without the camp. And he slew the burn offering (a ram), and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him; and he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar, with the pieces thereof and the head." [Much the same as the account in the sixteenth chapter, and having the same significance.]

Thus the burnt offering of Jesus has been burning all through the Gospel Age, evidence to all in the "court" God's acceptance of him and the acceptance of all the members of the body--laid to the head, on the altar.

"And he brought the people's offering, and took the goat which was the sin offering *for the people* (only) and slew it and offered it for sin as the first," i.e., treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the scapegoat and other features being omitted in this more general view. It is, however, confirmatory of the teaching, that only those who follow the Lord's footsteps are participants in the sin offering. Who could take exceptions to this?

"And he brought the burnt offering and offered it according to the (usual) manner. And he brought the meat offering, and took a handful of it and offered it upon the altar beside the burnt sacrifice of the morning.

He also slew the bullock and the ram for a sacrifice or peace offering which was for the people." The peace offering, as already described, represents a vow of covenant. By this peace offering, made in connection with the sin offering of the High Priest, is signified the covenants and promises based on that sin offering. In the type, the *peace* was established between Jehovah and Israel on t his wise: The sin offering having been made, and the burnt offering showing the acceptableness of it to God, there was peace between Jehovah and Israel because their former original sin was typically removed; and they were obligated to now live obedient to a covenant based on their forgiveness--i.e., they were to keep the Law--that he that doeth those things should *live* by (or as a reward for keeping) them. But as our sin sacrifices are better than the typical ones, so with the peace offering or covenant established by those sacrifices; it is a better covenant. Thus in this sacrifice of peace or covenant offering, the Priest is seen to serve unto the example and shadow of *spiritual* things--the mediator of a better covenant. Heb. 8: 6-13.

"And Aaron lifted up his hand toward the people *and blessed them* and came down from offering of the sin offering, and the burnt offering and peace offerings."

Thus in the type we see illustrated the fact that though the *blessing* is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even *now* during the age of sacrifice, before we all go into the "Most Holly" or perfected spiritual condition.

"And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people."

This shows how, when this age of sacrifice is over, the Priest (head and body) appears before God, giving evidence of having met all the claims of the Law against the people (world). Moses' going in also, seems to say, the Law will be fully satisfied and its righteousness vindicated; and the Law (Moses) will testify on behalf of the world that it is *justified* to life through the sacrifices.

When presented, the sacrifices are “holy, acceptable to God”; and Moses and Aaron come out, and *together* they bless the people. So in the incoming age, the Christ will bless all the families of the earth (Gal. 3:8, 16, 29, Gen. 12:3); yet not by setting aside the Law of God and *excusing* sin, but by restoring men to the *perfection of humanity,* in which condition they will be able to keep the perfect Law of God, and be blessed by it. Now, by reason of our inherited imperfection, though the Law says--”He that doeth these things (obeys) shall live by them,” (shall have a right to continuous life)--yet none of the imperfect race can now have this everlasting life, because of inability to keep the Law. But, then, being made perfect and able to keep it, its conditions of *“do and live”* will be great blessings to all men, for whosoever will, may then obey and live forever in harmony and happiness and communion with Jehovah.

“And the glory of the Lord appeared unto all the people.” As the blessing progresses (restoring and elevating the race mentally and physically) the results will become manifest. The people--the world in general--will recognize God’s gracious love, more and more each day. Thus it will be that “the GLORY *of the Lord* will be revealed, and all flesh shall see it together.” (Isa 40:5) They will come to see gradually, the length and breadth and height and depth of the *love of God* which surpasses all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under priests; no, they were represented in the *blesser.* The blessing came on *all the people,* who, as we have seen, represented *the world.* It is this blessing of the world by the one seed--the entire Christ, after all the afflictions are filled up by the body, (Col. 1:24) that Paul refers to, saying, that “The whole creation (all humanity) groaneth and travaileth in pain together---waiting for the manifestation of the Sons of God” before they can experience deliverance from the bondage of corruption and restoration to the liberty of sons of God, as enjoyed by God’s first human son, Adam. (Luke 3:38)

It is doubtless this same blessing of all the people--salvation from death and its sting, sin--that Paul refers to, saying: “UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT (a sin offering), *unto salvation.”* (Heb 9:28) The world has seen the Priest--head and body--suffer as a sin offering during the age. Jesus was manifested to the Jews in the flesh (as a sin offering); and, as Paul could say, so can all the followers in his footsteps, viz.: Christ is manifest in our mortal flesh. (2 Cor. 4:11)

As the whole Christ has thus been manifest and suffered in the flesh, so they shall also be "glorified *together*" before the world; for the glory of the Lord shall be revealed, and *all flesh* shall see it together." ["Ye are not in the flesh." Rom. 8:9] When he shall *appear*, we also shall appear with him in glory. Col. 3:4.

But this great High Priest of the world, will be recognized only by them that *look* for him. If he were to appear in the flesh--or appear in the sky, it would be an appearance to *all*, whether *looking for him* or not but we have already seen that the Scriptures teach that the *head* has been perfected as a spiritual being, and that his "little flock" shall be "made like unto his *glorious body."* We have seen that the way in which the world will see the glorified church will be by mental perception in the same sense that a blind person may properly be said to *see.* In the same sense we see the prize, the "crown of life," while *we look* not at the things which are seen, but at the things which are unseen (by organic sight); for the things which are seen (thus) are temporal, but the things which are not seen (thus) are *eternal.* (2 Cor. 4:18) It is in this way that the entire church of this age has been "*looking* unto Jesus"--thus "*we see* Jesus." (Heb. 2:9 and 12:2)

This is the only way in which the human can see or recognize things on the spiritual plane. Jesus expresses this same idea to the disciples--They who recognized his spirit or mind and thus knew him, would be acquainted with the Father also in the *same* way. "If ye had *known* me, ye should have known my Father also; and from henceforth ye know him and *have seen* him." This is the only sense in which the world will ever see God, for *"no man hath seen God* at any time." ("Whom no *man* hath seen, nor can see")--the only begotten Son he hath *DECLARED* him." (1 Tim. 6:16; John 1:18) Jesus *revealed* or caused the disciples to *see* him by making known his character--revealing him as a *God of Love.*

It was in this same way that the Papal *system* was shown by Luther and others, and *seen* by many as *the ANTI-CHRIST*, or as Paul had foretold, that wicked system--the man of sin, was *revealed.*

Thus it is, that Jesus the head (now present to gather the Jewels) is being *now revealed* to the living of the "little flock," though all others continue to plant, build, etc. And *know not* of his presence. (Luke 17: 26-30)

And thus also it will be in the Millennial day, when the complete Christ--the Priest--is *revealed*, it will be only to those that *look* for him--only those shall *see* him. They will see him, not by organic sight, but as we now see all spiritual things--Jesus, the Father, the prize, etc.--by faith. Man will never see *the CHRIST* by organic sight, for the same reason that they will never see Jehovah--because on a different plan of being--one *spirit*, the other *flesh.* But *we* (the little flock) shall see him *as he is,* for we shall be like him--like unto Christ's glorious spiritual body, which is the express image of the Father's person. (1 John 3:2; Phil. 3:21; Heb. 1:3)

But though only those who *look* shall be able to recognize the Christ, as the deliverer who will save them from the dominion of death; yet this will embrace *all the world*, for the manner of *revelation* will be such that ultimately all must *see.* Every eye shall see him; and all in their graves, being raised to life--they that pierced him will realize that they crucified the Lord of Glory. He shall be *revealed* (in the sky? No) in flaming fire, (judgments) taking vengeance on those that know (recognize not God, and obey not (accept no) the gospel (good news--the deliverance). It will not take long for all mankind to recognize him under such circumstances. *Now* the good suffer; *then* shall ye discern between him that serveth the Lord, and him that serveth him not, for in that day a distinction will be manifested. (Mal. 3: 15-18) *Then* all, seeing clearly, may accept of him and have everlasting life; for "We trust in the Living God, who is the Savior of all men, specially of those that believe." (1 Tim. 4:10)

This the types illustrate--"And as it is appointed unto men (Aaron and his successors who were only types of the High Priest of the *new* creation) once to *die* (typically, as represented in the animals slain) and after that, (following as a result of those sacrifices) in the judgment (of God was manifested, as accepting the offering--the priest coming out to bless, for all whom he made atonement--all the people.) So Christ (head and body) was once offered (never will it be repeated) to bear the sins of many ("every man") and unto *them that look* for him, he shall appear the second time, without sin unto salvation." (Not again to be sacrificed for the sins of the people, but to bless them.) Heb. 9:27,28.

Many have been *looking* in an indefinite way for a good time to come, and the removal in some way of the curse, speaking of whom, Paul says: "The whole creation groaneth and travaileth in pain together until now, *waiting for the MANIFESTATION* of the

SONS OF GOD"--Jesus the Head or Chief, and all the *body complete in him.* (Rom. 8: 19,22)

"And there came a fire out from before the Lord, and consumed upon the altar the burn offering and the fat, which, when all the people saw, they shouted and fell on their faces"--worshipped. This is the same thought expressed in another form. The fire symbolizes God's acceptance; its being recognized by the people, shows that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave; and when they realize it, they will worship Jehovah and his representatives--the Priest.

How beautifully these types teach of a restitution, and a full ransom for *all the people*, and a blessing coming upon all. Nothing in the types seems to make a distinction between the *living* and the *dead,* and some may be inclined to say, well, perhaps when the sacrifices of the High Priest are over and the blessing commences, those who are then *living* will be greatly benefited. Nay, but we answer, in God's estimation the living and dead are alike--he speaks of them all as *dead*--all died in Adam, and all the little spark of life which any man possesses is really but one stage of *dying*. It is a *dead* race because of the sin of Adam (and Eve), and it will be a race *justified* to the same life then enjoyed and forfeited; and all who will, may have *it back*, whether they have gone all the way down into death, or whether they still linger on the brink--in "the valley of the *shadow* of death.

This is the object of the sin offerings--to release mankind from the dominion of death, to the perfection of being which is essential to perfect happiness and *at-one-ment* with his Creator. This is the blessing which comes to all the families of the earth through "*The Seed* of Abraham. This is the *good news* which was preached to Abraham, as we read: God foreseeing that he would justify the heathen (all mankind--Gentiles) through faith, preached before the gospel (good news) to Abraham, saying, In thee, and in thy seed shall all nations be blessed--(*justified)*...which *seed* is Christ--primarily the *head,* and secondarily the *body*--for if ye be Christ's (members) then are ye Abraham's seed, and heirs according to the promises (above referred to--viz.: that we may bless all the families of the earth.) But the *Seed* must be *complete* before the blessing comes, as shown in the type just considered: The sin offerings must be ended before all the blessings resulting can flow out.

While the sacrifices of the people (Israel--the world) belong to the next age and will then be presented to the priests, yet in a certain sense this has a very slight beginning now. Thus it is, that the worldly man who possesses wealth, and is in that sense a steward of God’s things, can use that “mammon” and with it make for himself friends. That when this age of Satan’s rule is no longer be the *Steward*, then, those whom he thus favored will bless him and minister to his necessities. If the worldly Stewards of wealth (the mammon or God of this age) were wise, they would use their means thus. For whosoever shall give a cup of cold water even, unto his reward when the kingdom of Christ is organized and rules. (Luke 16: 1-8 and Matt. 10:42)

On the contrary, the High Priest went in there often in after days. It was into the Most Holy that the High Priest went whenever he would inquire for Israel, using the breast-plate of Judgment and Urim and Thumim. Again, whenever they broke camp, which was often, the Priest went in and took down the Vails and wrapped up the “Ark” and all the holy vessels, before the Levites could carry them. (Num. 4: 5-16)

Again, whenever an Israelite offered a sin offering *unto the* priests (after the “Day of Atonement” sacrifices were over) they all ate it in the Most Holy. (Num. 18: 10) So with the antitype, after the present “Day of Atonement” is over we shall be in the Most Holy or perfect spiritual condition and there accept (eat) the sacrifices for sin, brought by the world, for all their own transgressions--not the Adamic sins which were canceled on the Day of Atonement. There in the perfect spiritual condition, the priesthood shall instruct as to all matters. (Urim and Thumin)

CHAPTER VII

OTHER SIGNIFICANT TYPES

In the preceding description we have purposely omitted an explanation of some interesting details which can be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its service, and their typical signification.

The posts which stood in the court and held up the white curtains, represent *justified believers.* They are in the “Court,” the proper place for such, as we have already seen. They are of wood, a corruptible material. This shows that they are not actually perfect as human beings; for since human perfection is represented by copper, those posts should be either made of copper, or covered with copper to represent actually perfect human beings. They were made of wood, but were set into sockets of copper, which teaches us that, though actually imperfect, their *standing* is that of perfect human beings. It would be impossible to more clearly represent *Justification by faith.*

The white curtain, well illustrates the same justification or purity. These justified ones should continually hold up the view of the world (the camp)--Christ's righteousness as their covering.

The silver hook, by which the posts hold up the curtain, are symbolic of truth; they can really and truthfully claim that Christ's righteousness covers all their imperfection. Lev. 27: 11-17.

The Posts at the entrance of the Tabernacle--at the door of the Holy--were covered by the first vail. They were totally different from the posts in the court, and represent the difference between the justified and consecrated, or sanctified conditions. The consecration to death of a *justified man,* we have seen to be the way into the "Holy." The way into the *new* nature is by passing through, *the death of the human will*--the fleshly mind--the first vail. Hence these posts should illustrate this change; and so they do: they were covered with *gold,* symbol of the divine nature. Being set in sockets of *copper,* represents how "we have this *treasure* (divine nature in earthen vessels" (2 Cor. 4:7)--I.e., our new nature is based upon and rests in, our justified humanity. This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, viz: our place or standing as new creatures, not yet *perfected.* (Exod. 26:37)

The Posts in the "Most Holy" were just inside the second vail, and represent those who pass beyond the flesh (vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as to fully illustrate this--covered with gold, representing divine nature, but no longer set in sockets of brass--no longer dependent on any human condition; they were set in sockets of silver (reality--truth) which seems to say to us: When you come inside this vail you will be perfect--really and fully *new creatures.* (Exod. 26: 32)

"Finish then thy new creation"

The Golden Candlestick was all of one piece, hammered out; there was one central shaft with a lamp on top, and three branches on each side of it, each bearing a lamp, making seven lamps in all--a perfect or complete number. Does not this represent the complete church from the Head, Jesus, to and including the last member of the "little flock." He is taking out from among men, to be partakers of the (gold) divine nature? Jesus says, "The seven candlesticks which thou sawest are the seven churches." Rev. 1: 20. Yes, that candlestick represents the entire church of the first born. Not the nominal, but the true church is here meant however--the royal priests--wholly consecrated.

The form of workmanship was beautiful--a fruit and a flower, a fruit and a flower following successively, shows us that the true church ("whose names are written in heaven") is both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which, we will see when considering Aaron's rod.

The oil for this lamp was the olive oil--beaten--refined; and the lamps were kept lighted always. It was for the benefit of the priest class only, and represents the *deeper spiritual* truths of God's Word, which are entirely hidden from the natural man (1 Cor. 2: 14), even though he be a believer--a justified man (a Levite). None are permitted to go or even to *see*, into this deeper royal priesthood. These *always* had access to the "Holy"; it was their right and privilege; it was intended for *them.* (Heb. 9: 6) The Levites could not see in because of the vail of human-mindedness which came between them and the *Sacred* things; and the only way to set it aside was to consecrate and sacrifice wholly the human nature. The lights were to be trimmed and replenished every morning and evening, by the High Priest--Aaron and his sons who succeeded him in office. (Exod. 27: 20-21; and 30: 8) So our High Priest is daily filling us more and more with the mind of Christ, and trimming off the dross of the old nature.

Are we sometimes puzzled to know why some who are in the church cannot see any but natural things--cannot discern the deeper spiritual truths of the Word? They can see Restitution for natural men, but cannot see our *heavenly* calling. These Tabernacle lessons show us why this is: "They are brethren, of the household of faith," but Levites--in the Court; they never *consecrated* as priests, consequently cannot enter the "Holy," nor see the things that were prepared for the priests only. The natural "eye hath not seen, or ear heard--neither have entered into the heart of *man* the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit [light of the Lamp], for the Spirit searcheth [revealeth] all things--yea, the *deep* [hidden] things of God." (1 Cor. 2:9)

The church nominal has always included both the justified and sanctified classes--Levites and Priests. In Paul's day certain parts of his letters were addressed to the justified class (Levites), who had not consecrated. Thus, after exhorting in Gal. 5, he winds up by assuring them, that the things he complains of, are evidences that they do not belong to the *body of Christ* (Priesthood); for, he says, "They that are Christ's *have crucified* the flesh with the affections and lusts." Verse 24.

In the same way he addresses the Romans (Ch. 12: 1): "I beseech you therefore, brethren [believers--justified by faith in Christ--Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice; [that you consecrate wholly thus becoming priests] holy, acceptable unto God." Being justified freely by faith in Jesus, God reckons you as sinless--holy--and has agreed to accept every such sacrifice--"With such sacrifices he is ever well pleased." By so doing you become priests--members in particular of the High Priest's body.

The succeeding verse tells them what will result from so consecrating--viz.: The transformation of their minds. Their wills being renewed, they will be priests--new creatures, possessing the spirit of Christ. The fact that at this time they have not the spirit of sacrifice--glad obedience to God's will, is an evidence that they are not members of Christ, he is none of His." (Rom. 8: 9) And it seems evident to us, that by far the larger proportion of the early churches (much more so of the modern worldly mixture--confusion--Babylon, of the present day) were merely Levites, doing the *service* of the Sanctuary, but not *sacrificing.*

Looking back at the type in the Law, we find that there were 17,160 Levites appointed in the shadowy *service*, while only five Priests were appointed for the shadowy *sacrificing.* (Num. 4: 36, 40, 44, 48; Ex. 28:1) It may be that this, as much as the other features of that shadow, was designed to illustrate the proportion of justified believers to self-sacrificing consecrated ones. Though now the nominal church numbers millions, yet when a fair allowance is made for hypocrites, and one in every three thousand of the balance supposed to be living sacrifices, (a correct proportion according to the type,) it seems quite evident that the Lord did not make a misstatement when He said, that they who would receive the kingdom (the Royal Priesthood) would be a “little flock.” (Luke 12:32)

The fact that we see believers who are trying to put away their sins, is not of itself evidence of their being Priests, for Levites, as well as Priests, should practice circumcision of the heart--”putting away the filth (sins) of the flesh.” Nor is a spirit of meekness, gentleness, benevolence, and morality, *always* a result of consecration to God. These qualities belong to a *perfect* natural man--(the image of God), and in occasional instances partially survive the wreck of the fall. These, when in the nominal church, not infrequently pass for the cream of Christianity.

Nor yet, when we see believers practicing self-denial in some good work of political or moral reform, is that an evidence of *consecration to God*, though it is an evidence of *consecration to a* WORK. Consecration to God says, *any* work, *any* where; Lo, “I delight to do *Thy* will, O God--*Thy* will in *Thy* way be done. CONSECRATION TO God, THEN, WILL INSURE A SEARCHING OF HIS REVEALED PLAN IN HIS WORD, that we may be able to spend and *be spent*, for Him and in His service.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle; only Priests can *see* them. The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the hidden bread; never offered the acceptable incense at the Golden Altar. No, for these they must pass the vail--in entire consecration to God.

The Golden Table bearing the shew bread, represents the church as a whole, including Jesus and the apostles--all “Holding forth the word of life.” (Phil. 2: 16) The great work of the true church during this age, is to feed and strengthen and enlighten all who enter the covenant--spiritual condition--The Bride of Christ is to make herself ready. (Rev. 19:7)

The Golden Altar seems also to represent the entire (consecrated) church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ. Here is offered to God the priest’s willing services--*our* praises, our willing obedience, all things whatsoever we do, to the glory of God. Those who thus offer incense acceptable to God by Jesus Christ our head (1 Pet. 2: 5), come very close to their Father--close up to the vail; and if they have requests to make they may be presented with the incense “much incense *with* the prayers of the *saints.*" (Rev. 8:3) The prayers of such *priests* of God are effectual. Jesus kept the incense continually burning and could say, "I knew that thou hearest me always." (John 11: 42) So we will be heard *always*, if we continually expect to have requests recognized who do not thus keep their covenant--"If ye abide *in me* and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you." (John 15: 7)

We have learned through types previously considered, something of the glory of the Most Holy (the perfect, divine condition) which *no man* can approach in Christ Jesus--partaker of the Divine nature, will finally come. We would now endeavor to learn what God has designed to symbolize by the "Ark of the Testimony," its only article of furniture. Its name suggests that it illustrates the embodiment of Jehovah's plan, which he had purposed in himself, before the lapse of ages had developed even the head of the Christ, or the minutest beginning of his plan. It represented the purpose of God to develop a little flock, to be partakers of the Divine nature. It contained the Law showing how the Christ should meet in full, all the requirements of God's perfect Law, and also that legal authority should be vested in him as the Law-giver.

The righteousness of the Law was actually fulfilled in our head, and it is also fulfilled actually in us *as new creatures* who walk not after the flesh, but after the Spirit; that is, who walk in obedience to the new mind. The infirmities of the old nature which we are daily crucifying, are not charged to *us* as *new creatures.*

When it is written that "the righteousness of the Law is fulfilled in us"--the end of our race--perfection is reckoned to us, because we are walking toward, or after the spiritual perfection, which, when we reach the Most Holy (Ark condition) will be completed.

Aaron's Rod that budded, shows the select character of all the body of Christ, as members of the royal priesthood. By reading Num. 17, the meaning of the budded rod will be seen to be, Jehovah's acceptance of Aaron and his sons--the head and under priests--as the only ones who might perform the priest's office of Mediator. That rod, therefore represents the acceptableness of the "royal priesthood"--the Christ, Head and body.

It budded and brought forth almonds. A peculiarity about the almond tree, is, that the fruit comes before any leaves appear; so with the "royal priesthood;" they sacrifice or bring forth *fruit,* before the leaves, or professions are made.

The Golden Pot of Manna represents Immortality as being one of the possessions of the Christ of God. Jesus doubtless refers to this, when he says: "To him that *overcometh* will I give to eat of the hidden manna.” (Rev. 2:17) Manna was the bread which came down from heaven--a life sustainer; so God provides life for all Israel (the world) that they may live forever--continually eating of it; but he offers to those who become joint heirs--members of the anointed boy (*all overcomes*) that they shall have a peculiar sort of manna, or life principal, the “*hidden manna*.” One peculiarity of this pot of manna was, that it was incorruptible; hence it well illustrates the immortal and *incorruptible* condition promised to all members of *the seed*-which is Christ.

Here then in the golden Ark, is represented the glory to be revealed in the Divine Christ; in the budding of the rod, God’s chosen priesthood; in the tables of the Law, the righteous law-giver; in the golden bowl of incorruptible manna, immortality in divinity.

Above this Ark, and constituting a lid, or head of it, was the Mercy Seat--a slab of solid gold, on the two ends of which, and of the same piece of metal were formed two cherubim, with winds uplifted as if ready to fly--their faces looking inward toward the center of the plate on which they stood. Here, between the cherubim on the Mercy seat, a bright light appeared, indicating Jehovah’s presence.

To our understanding that Mercy Seat, glory light, and cherubim, all together, represented Jehovah God. As with the Christ, so with Jehovah--He is here represented by things which illustrate attributes of His character. The *light* reminds us of Paul’s word: (1 Tim. 6: 16) God “only hath immortality, dwelling in light, which no man can approach unto.” Humanity cannot enter his presence; hence, the priesthood, head and body, represented by Aaron, must become *new* creatures, “partakers of the *divine nature* (having crucified and buried the human) before they can appear before that excellent glory.

The slab of gold or Mercy seat, we believe represents the underlying principle of Jehovah’s character--JUSTICE. His throne or mercy seat is based upon *justice*. “Judgment and justice are the habitation of thy throne.” (Psa 89: 14; Rev. 15:3; Job 36: 17 and 37: 23; Isa. 56:1)

The two cherubim represent two elements of our Father’s character as revealed in his Word--viz: mercy and love. These attributes--Mercy, Love and Justice, are in perfect harmony with each other. They are all made of *one piece*; they are thoroughly one: Neither Mercy nor Love can be exercised, until Justice is fully satisfied: Then they fly to help, to lift up and to bless--They were on the wing but waiting, looking inward toward the mercy seat--Justice, to know when to act.

Now, see the High Priest as he approaches with the blood of the atonement sacrifices; will he put it upon the *cherubim*? No, neither the Mercy nor the Love of God require the sacrifice; he need not, therefore, sprinkle the cherubim. It is the Justice of God that will by no means clear the guilty--It was *Justice* that said that the wages of sin is death. When, therefore, the High Priest would give a ransom for sinners, it is to Justice that it must be paid. Therefore, we see why he sprinkled the blood upon the Mercy Seat.

Love, led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it, by paying to Justice the ransom. So *Love* has been active, preparing for the redemption ever since sin entered--yet "from before the foundation of the world." (1 Pet. 1: 20)

"*Love* first contrived the way
To save rebellious man."

When the sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. As the blood is sprinkled, Justice cries, it is enough. Then must come Mercy's time to work for those whom God so loved; and Love and Mercy wing their flight to bless the *ransomed* race through the Redeemer--the "Lord's anointed." When Justice is satisfied, Mercy starts out upon her errand which is co-extensive with that of Love, and uses the same agency--the Christ.

The relationship and oneness of all of that *divine* family [Father, Son and his bride], represented by the Ark and its cover is shown in the fact that the Mercy Seat was the lid of the Ark, and hence a part--the top or head of it. As the head of the church is Christ Jesus, so the head of the entire Christ is God. (1 Cor. 11:3) This is the oneness for which Jesus prayed, saying: Father "I pray not for the world, but for those thou has given me"--"that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us--that the world may [then] believe." (John 17: 9, 21)

IT IS SIGNIFICANT ALSO,

that any member of the priesthood that had a blemish of eye, hand, nose, foot, or in any way, could not fill the office of Priest (High Priest); neither any man having any superfluity, such as an extra finger, or toe. This seems to each us all of the perfection of every member of that body-they are all “overcomers:” and furthermore, that when the body of Christ is *complete*, there will be no additions permitted--no superfluity. If then, we are not called; if we have heard the invitation to become members in particular of his body, and have accepted it, let us seek to make our calling and our election (as members of that “little flock”) sure, by so running to obtain the prize. If we miss the prize, some one else will win in our place, for the body must be complete; not one member lacking, no one superfluous. Take heed “that no man take *thy crown*.” Rev. 3:11.

It has been a matter of surprise to some, that the glories and beauties of the Tabernacle--its golden walls, its golden and beautifully engraved furniture, and vails of curious work--were so completely covered and hidden from view of the people; no sunlight from without even to illuminate its glorious beauty. But this is all in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under skins and curtains, so the glories and beauties of spiritual things are seen only when within by those who enter--the Royal Priesthood. These, too, enter a hidden glory which the world and all outside fail to appreciate. Their glory also and their standing as new creatures are hidden from their fellow men.

“Ah; these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised.”

CHAPTER VIII

THE CLEANSING OF THE SANCTUARY

THE ABOMINATION OF DESOLATION IN THE HOLY PLACE

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place," etc. Matt. 24: 15; Mark 13: 14.

In relating to his disciples the things which should come to pass before his presence, and before the end (harvest) of the Gospel Age (vss. 3-14), Jesus told them there would be many wars and commotions, etc., and that this Gospel must first be preached *for a witness* unto all nations. Then, calling their minds backward on the streams of time, he tells them of the great abomination of desolation, and indicates that it will be something very marked.

The words *holy place* in this text, and sanctuary in the corresponding passage in Daniel, signify *sacred place*. We believe that Jesus made a twofold use of it, referring to the desecration of the Holy Land and its desolation, and the giving over of that people (the typical sanctuary and the host) to their enemies. But we believe that the prophecy of Daniel, and also Jesus' reference to it, apply really and with tenfold emphasis, to things typified by that people and holy land, viz: a desolating abomination which would gain control over the Christian "host"--believers--and tread them down, while defiling their dwelling place--the Sanctuary of truth. We have seen that what to the Israelite was a holy *place*, is to the Gospel Church a holy condition; place being used to typify condition. Our condition is *sanctification* in the truth, and when the truth was corrupted by the introduction of errors which made void the Word of God, it was an abominable pollution of *our "Sanctuary*"--a desolating abomination which caused the overthrow of the Lord's people (the "host"--believers).

This double significance, we think, is true of very much of Jesus' teachings--as well as of the prophecies. The desolating abomination to the Holly Land was the Roman army under Titus, who destroyed and made it desolate literally; and the abomination which desecrated the Sanctuary of truth was Papacy, (the "Man of Sin"--the world united to the degenerated church, thy twain becoming one) which trampled the truth of God into the dust, and exalted the traditions of men. She, the harlot church, was made drunk with the blood of the saints and the martyrs of Jesus, and deceived all nations, and has so impregnated them with her *false doctrines*, that they must, with her, drink of the wine of wrath of God ere they will be prepared for the blessings of his kingdom. The latter is the *real* abomination in the *real* holy place, while the former is its shadow.

Jesus referred us to Daniel, therefore let us examine his works: Out of the Grecian Empire came forth (or after it) “a little horn” (Rome-pagan), and “it waxed great even unto the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.” (Dan. 8:).

Rome, became great and strong, and persecuted the true saints and cast down and abused some of them; both of the (stars) teachers and of the (host) believers.

“Yea, he magnified himself even unto the prince of the host” (vs. 11), i.e., Rome became Papal--the prince or head of the church. In the union of empire and church, the church (women) lost her personal identity and was recognized as part of the “Man of Sin.”

“And by him the *continual sacrifice* (Young’s translation) was taken away, and the base of his sanctuary was cast down.” (Vs. 11) By the influence of the empire the “Mass” --or *missa* was introduced in the fifth century. The significance of the *mass* is not generally understood by Protestants. Roman Catholics regard it as a *real sacrifice of Christ.* In what is called the doctrine of “Transubstantiation,” the Roman church teaches us that in the wafer and wine, Jesus’ body and blood are *actually present*, and that when broken and poured, the sacrifice of Jesus is accomplished afresh. They believe that only through the repetition of this sacrifice can the sinner approach God.

By the introduction of the “mass” or special sacrifices, they set aside the one real sacrifice which should be esteemed a CONTINUAL SACRIFICE. And thus the influence of the “horn” (empire) took away the “*continual sacrifice*” by introducing the “mass”; thus the base of his sanctuary (or fundamental underlying principle of truth) was cast down.” “And the host (nominal church) was given over (to this deplorable condition) for (or because of) the transgression against the “continual sacrifice.” (Vs. 12, Margin--Young’s trans.)

“And it (the Roman horn or power) cast down the truth to the ground, and it practiced and prospered.” It had great success (Vs. 12). Thus, this Roman power by overcoming the church, has defiled God’s sanctuary. This is that of which Paul speaks, concerning this same horn power, or “man of sin”: That he would oppose and exalt himself above all that is called (after the name of) God (God’s sons) so that he as God (the chief--instead of their head--or as Christ’s *vicar*) sitteth in the temple (church--sanctuary) showing himself that he is God (the ruler or head of the temple or church). (2 Thess. 2:3)

Then Daniel heard one inquire of another how long this abomination of error would continue to desolate and desecrate the sanctuary--”the holy” and the host, the nominal church. And he heard the answer: “Until 2300 days, then is the holy place declared right.” (Vss. 13, 14, Young’s trans.)

Since we are interested in ascertaining when the Sanctuary will be cleaned of defilement, we would count the number here given. Daniel did not understand, and made the vision a subject of prayer, in answer to which Gabriel is sent to give him a partial explanation (for *our* sakes) which is recorded in chapter (: 22-27. Seventy weeks (490 days) of this 2300 days would be of special interest to Daniel, as that part of it measured Israel’s favor. Sixty-nine of these weeks were to reach unto Messiah the Prince (Jesus’ baptism and anointing), and one to follow.

These were not literal days or weeks, but were *fulfilled as symbolic time* --each day a year: the 69 weeks reaching to the anointing; the 70th week reaching 3-1/2 years beyond the cross, October A.D. 36. Messiah was cut off--died--in the midst of the 70th week. All must be symbolic time, if a part was. If, then, 490 years of this 2300 years ended in A.D. 36, we can ascertain readily where the whole number will end. Deducting from A.D. 36, which, added, shows us that the 2300 days were full in October, 1846; and there the Sanctuary or “holy” should be “cleansed” or “made right,” or *purified* from the abominations and errors brought into it by the influence of the Roman Empire (“horn”.)

But the inquiry comes: In what sense was this cleansing from those errors accomplished in 1846? We look backward and see how the sanctuary of truth was defiled. The church, as established in the truth of God, was *all* wheat, but soon the enemy brought in false doctrines developing tares. This evil, Paul said, already began to foment and defile in his day, and would increase unto the more ungodliness, ultimately resulting in the harlotry of the church--her union with the world, etc., and the development thus, of the "man of sin" in the control of the Sanctuary, or holy things of the Lord. Paul also tells of the *Reformation*, when the power of this man of sin and his erroneous teachings would begin to *consume*--"Whom the Lord shall consume with the Spirit of his mouth." (2 Thess. 2:8) This--the Spirit of Christ's mouth--the truth--has been doing the cleansing work.

When Luther began to question the teachings of Papacy on various subjects, *venerable* with age, and *respectable* because of their almost universal acceptance among the people, and hallowed because of the superstitious reverence for the clergy of the Church of Rome, who advocated them--then the *cleansing commenced*.

We repeat that when Luther *and others*--as member of the "*royal priesthood*" began to see in God's holy place--*Sanctuary*--such abominations as the selling of "indulgences"--absolution of sins past or future for money; the doctrine of Transubstantiation or the *actual presence and repeated sacrifice of Jesus* in the Mass; the doctrine of the infallibility of the church and its creeds as the exponents of truth; the claim that the Pope is the head of the church, or Vicar of Christ, etc., they saw the defilement, and forthwith commenced its removal.

Luther claimed justification by faith and not by works; that Christ was the only *head* and all truly his are his members, and are brethren; that the Word of God in the only rule of faith and practice; and that any doctrine unsupported by it is unworthy of acceptance, though it be hoary with age. He pointed to Papacy as the "man of sin," or as shown in another symbol (Rev. 17) the woman seated o n, (controlling) the beast (empire), drunken with the blood of the saints and martyrs of Jesus; having a golden cup in her hand full of filthiness, the abominable errors of doctrine and practice) having in her forehead the name written MYSTERY (*of iniquity*)--BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH-- the abomination that defiled and made desolate, the holy place. And he began to overturn those filthy traditions and to cleanse the Sanctuary.

He did, perhaps, his share of the great work, but soon *reformation* ceased in the church he established. It rested from its labors self satisfied, that it had obtained all the truth, and got rid of all the *abominable error*. But still the *work* went on; one truth after another being discovered hidden under Papal error, and brought to light by new reformers, each in turn, however following the same course--organizing a sect contented and satisfied that they had all truth and no error.

Among the more prominent of these later reformations, which after developing a neglected truth, were themselves laid aside, because they became proud and sectarian and ceased to carry on reform, we might cite the following: Presbyterians and Congregationalists as among the most prominent exponents of the doctrines of Calvin. The principal value of the doctrines of Calvin as off-setting Papal errors, were we believe, the teaching of the necessity of applying rules of holy living to the people, as well as to the priests; the accountability of each to God direct, and the greatness, omnipotence and foreknowledge of God, and the immutability of his promises and plans.

The Baptists represented another long lost sight of doctrine, and called the attention of the world to how Papacy had changed the outward form of baptism, from immersion to sprinkling.

A later reform was instituted by a people calling themselves "Disciples" or "The Christian Church," organized in 1827. The leader was Alex. Campbell, and the reform advocated was in respect to church organization, discipline, creeds, and the abrogation of all titles for its ministers, etc. Its aim was to be as much as possible like the Apostolic arrangement, embodying simplicity and liberty. Its design was good and to some extent successful, but it ceased to carry forward the reform to liberty of teaching, and study of the word. Though bound by no written creed, yet respecting traditions and honors of men, it has also become a fixed *sect* which no longer *leads* in the search for truth, and the cleansing of the sanctuary from Papal errors, but is like others, self-satisfied.

While we mention only a few of these reform movements, let no one understand us as ignoring others; the reform has been general, and all earnest true Christians have participated in it to some extent.

But while all these reforms had been for good, and each had removed some of the musty and worshipped error, yet some remained until about 1846. Do not misunderstand us; much still exists, and is still worshipped by God's children; but there we think for the first time for nearly 1300 years, a little company of people got free from all of Papacy's snares of entangling error--The sanctuary of truth was cleansed.

This last reform received its first impulse from William Miller, in America, who having for some years studied the Prophetic Scriptures, and having convinced himself and some friends, that the Lord would come and the world would be destroyed by fire in 1843 or 1844, began to preach it. He attracted the independent thinking Christians from all denominations, and by his preaching greatly stirred them up to the private study of the Scriptures, and developed, and made strong, the right of private judgment, as to what are the teachings of Scripture. "The Bridegroom tarried"--their expectations were not realized; but that movement had a widespread influence nevertheless. The "*wheat*" among the disappointed ones had obtained some new ideas. They had learned that doctrines they had supposed fixed by the World of God, had no better basis than the decrees of a corrupt church which God called an "*abomination*." They had learned that the reformers had only uncovered a part of the truth; that truth had not all been revealed in past ages, but, that God had declared to the Prophets that some truths were "sealed" up and closed "*until the time of the end*," when knowledge should increase, and the (heavenly) wise should understand things "which from the beginning of the world hath been hid in God:" "even the mystery which hath been hid from [former] ages and generations." (Dan. 12: 4, 9, to; Eph. 3:9; Col. 1:26.)

This was a valuable lesson, as it led them the more to study God's Word, rather than follow the example of others, in studying the traditions and creeds of past ages. They had been freed from servility to honor and respect in the various denominations from which they had been cut loose by their obedience to their convictions, in regard to Mr. Miller's teachings. Honesty to convictions of duty, always brings some blessing: even as Paul going to Damascus, we meet the Lord on the way.

Hence, though disappointed in the Bridegroom's tarrying, they had been greatly blessed, and were prepared for *any truth* which could be found in Scripture, no matter how unpopular with men; or the rejection of any doctrine found unscriptural, however popular--a very necessary position to be in, to be taught of God.

Consequently we find them, or among them, some who took a more advanced stand than any who preceded them in the Reformation work, or cleansing of the *Sanctuary* of truth. Thus, 1846--the end of the 2300 days--found a company who not only agreed with "*The Disciples*" in simplicity of church government and abolition of all titles; with the *Baptists* relative to the outward form of baptism--immersion; and with Luther in his teachings that the Papal system was the “Man of Sin,” and the degenerate church, the “mother of harlots and abominations;” showing also the daughters which had engaged in their mother’s crime--adultery with the world; but also while recognizing Jesus as both Lord and Head over all, and a partaker of the divine nature, proved that the incomprehensible doctrine of Trinity, was of Papal decree, and without any foundation in Scripture save a part of a paragraph *interpolated* to prove the doctrine--so acknowledged by all students. (1 John 5: 7, 8) See New Translation.

But still another item of the abominable, sanctuary-defiling error, did they boldly cast out, viz.: the teaching of Papacy--without the slightest Bible proof--that man is by nature immortal. That is to say, that, though God can create a man (or an angel), when once created, he can never destroy him. Absurd as this doctrine may seem, that He who has power to create, cannot destroy, it is nevertheless accepted, by nearly all of the church nominal, as well as by the world who disbelieve the Bible entirely. In fact, it should be easier to believe it, while denying the Bible, because it distinctly affirms that God “only hath Immortality,” (1 Tim. 6: 16,) and holds it up as a reward to all who follow Jesus in self-sacrifice. (2 Pet. 1: 4)

The wide influence of this last named abomination of error cannot be fully appreciated, until we remember that it is the very foundation of Papacy’s *purgatory*, and of Protestantism’s *eternal torment*; neither of which, find support in Scripture, though the translators of the Bible being believers in these doctrines, have done what they could to have it support this, the most awful, most abominable, most God-dishonoring doctrine, of all which defiled the Sanctuary of truth. It contradicted Jehovah exactly; for when His Word declared that God “*only* hath Immortality,” it cast the lie in his face, and declared that all men possessed it. When he declared: “The soul (being) that sinneth, it shall die,” the reply of this abomination was a repetition of Satan’s words, “Ye shall *not* surely *die*” (Gen. 3:4), but ye must live forever in torment for ye are immortal. When Jehovah declared that the broad road leads to *destruction,* this error told God’s children: nay, God *cannot destroy* man--it must be understood to mean *preserve* in torment.

Jehovah says: “All the wicked (willful transgressors) will He destroy” (Psa. 145: 20), but the Devil delights to malign the character of God, and deceive “the host” into believing that such will be tortured, either by mental or physical pain, endlessly, hopelessly, forever and forever; with the heart of the Eternal so cold that he enjoys their misery, or the arm of the Omnipotent so weak that he cannot destroy them.

Oh yet, this was the greatest and most abominable of all the defilements of the Sanctuary of truth; and since its falsity and its lack of Scriptural support have been discovered, it lifts the vail which once shrouded so much of God’s plan. We see now, that death--destruction--was the punishment for sin--eternal, everlasting punishment--and it shows us the necessity of the “*sin offering*” and “Day of Atonement” to redeem all mankind from destruction. We can now see the great justice of God, and the inflexibility of his law, which was executed against the race, not withstanding. He “so loved the world.” It shows us, too, His love and mercy in making ample provision for the recovery and restitution of all who will receive it, to perfection and to his fellowship--in this “*at-one-ment*” sacrifice, which He provided, “Who *redeemeth* thy life from *DESTRUCTION*.” (Psa. 103: 4) “For ye were redeemed not with corruptible things...but with the precious blood (human life) of Christ.” (1 Pet. 1: 18)

As the teachings of Luther had been uttered before his day, but never amounted to much, so the subject of man’s non-immortality had been advocated by a few before this cleansing of 1846. One of the charges against the reformers of Luther’s day, was, that they stated that “All which had been said about the immortality of the soul was invented by Anti-Christ for the purpose of making the Pope’s pot boil.” The writings of Wm. Tyndale (translator of the first Bible published in the English language) show clearly that he believed the Bible statement--that *God* “*only* hath immortality.”

Of the 95 theses, or propositions of dissent, from the teachings of Papacy nailed on the door of the church at Wittenburg, October 31, 1517--the starting of the Reformation fires--the 27th objection was to this doctrine of man’s inherent immortality. Those propositions having been denounced as heresy by Pope Leo X., Luther in his reply (1520) denounces the teachings of transubstantiation, man’s immortality, and the Pope’s claim to be the Emperor of the world, king of heaven, and God upon earth, as monstrous opinions to be found in the Roman dunghill of decretals.

But nevertheless this item from the Papal dunghill was thought too precious to be discarded, and even those called Lutherans carefully avoid all reference to his 27th Thesis, and still hold to Papacy’s teachings, rather than the teachings of God’s Word. And thus does this like the other daughters, resemble the mother church.

The Evangelical Alliance of 1846, the exact ending of the 2300 days, composed of representatives from all the sects, clearly defining their belief in man's immortality and adding it as the ninth article to the common creed, thus shut out from fellowship all who do not hold to this Papal dogma. Thus were separated from others, a people who rejected even this last and strongest abominable desolating error, which defiled the sanctuary of truth.

The sanctuary of truth being thus totally cleared of papal and pagan rubbish, and cleansed from the defilements which desolated it, a way was opened for the replacing of many glorious truths which had been misplaced by those errors.

But strange to say, this last mentioned reformation, seems to have closely followed the example of its predecessors. Becoming somewhat numerous and seeking less odium, they have settled down to the believe that what they first learned was all that could be learned. They have rested and have made no progress since.

But if the rubbish was all cleared out in 1846, the time since should be a time for unfolding and developing the glorious plan of God, in place of the abominations removed. This work of opening up truth and seeing its beauty, is legitimately due now, and is being accomplished. We thank God for the privilege, of being engaged with others in this blessed work of bringing the golden vessels (truths) of the Lord, back from the captivity of "Babylon the Great," and replacing them in the Sanctuary; and we offer fraternal greetings to all co-laborers in the mine of truth, and members of the anointed body. Blessed those servants whom their Lord, when he has come, shall find giving meat in due season to the household. (Matt. 24: 45, 46 Let scholars critically note Greek text.)

"We are watching, we are waiting,
For the bright, prophetic day;
When the shadows, weary shadows,
From the world shall roll away.

"We are watching, we are waiting,
For the beauteous king of day;
For the chiefest of ten thousand,
For the Light, the Truth, the Way.

"We are waking, for 'tis morning,
And this beauteous day is dawning,
We are happy, for 'tis morning,
See! The shadows flee away.

Lo! He comes! See the King draw near!
Zion, shout, the Lord is here."

CHAPTER IX

ANOTHER DESCRIPTION OF THE DESOLATING OF THE SANCTUARY

DANIEL 11: 31 - 12: 13

Here the same things already referred to are described in other language. Verses 1 to 31 seem to correspond with verses 3 to 8 of chapter 8, in describing the changes preceding Papacy.

Daniel 11: 31--(Young's translation) reads: "And strong ones out of him stand up and have polluted the Sanctuary--the stronghold--and have turned aside the continual sacrifice and appointed the desolating abomination"--the system of Papal error. The strong ones here answer to the "horn" or Roman Empire of Daniel 8: 9.

"And such as do wickedly against the covenant [covenant breakers] shall he cause to dissemble." [Margin} That is, those who were anxious to unite with the world and get Imperial favor, did so in opposition to their covenant, which was, in effect, that they were to be *dead* to the world--"love not the world," etc. This class was ready to dissemble, or tied to serve both God and Mammon, and such were led astray, and became subject to the "abomination that made desolate," and defiled the Sanctuary of truth.

"But the people that do know their God shall be strong and do exploits; and they that have understanding shall instruct many: yet they shall fall by the sword and by flame and by captivity many days." (Vss. 32 and 33)

This shows that through those long years of persecution of truth, God never left himself without a witness, and many of them sealed their testimony for truth with their lives, for the "harlot" was "made drunk with the blood of the saints and the martyrs of Jesus." (Rev. 17:6)

"Now, when they shall fall, they shall be holpen with a little help." The Reformation was a little help which kept the truth from becoming totally choked out.

"But many shall cleave to them with flatteries [dissemblingly] and some of them of understanding [teachers] shall fall to [thus] try them, and to purge, and to make them white." Thus was foretold that even when the Reformation movement would commence, *many* would cleave to the old abominations--dissemblingly--and would fear to make a bold stand against all of those abominable errors--fail to cleanse the *sanctuary* of truth of all those defilements. And further, the trial would be increase by many of the great *teachers* thus falling back into a partial acknowledgment of those errors. But the effect of all this is, to make truth all the more valuable, that it might be hid from the worldly wise and prudent, and revealed unto the babes--the simple-hearted children of God. Thus God was separating, purging, and making white, a "little flock," while the multitude of His children wee still suffered to be deceived because not faithful to their covenant of entire consecration.

The spoiling many days (years) was to continue "till the end of the time--for it is yet for an appointed time." Vs. 35, Young) This "time appointed," is mentioned repeatedly--It is the 3-1/2 times (three and a half symbolic years=1260 years) of Daniel 12: 7, and of Rev. 12: 14. The same is referred to as 42 months and "1260 days" of Rev. 12: 6; and 13: 5; and 11: 3, all of which symbolize the period of time (1260 years) during which Papacy had persecuting power, and which ended in 1798, when Pope Pius VI, was taken a prisoner to Paris (where he died, and a Republic was established in Rome--the first government opposed to Papacy which was recognized by the people, from the time of Papacy's exaltation--or, when it was "*set up*." This is confirmed by the 36th and succeeding verses: We believe this describes Napoleon's career--he who overthrew Papacy (and subsequently restored it with some authority, as his agent). Napoleon disregarded the Pope (who claimed and was recognized by the people as being "Emperor of the world, king of heaven, and God upon earth." He magnified himself, and spake, by both word and act, marvelous things against this so-called God, or Mighty one of mighty ones--so much so, that when he crossed his will, he imprisoned him. (Pope Pius VII was also imprisoned by him, for disobedience.)

Neither did he regard "the desire of women:" At that time many sects (churches--women), had been born, and while they were glad of his treatment of their *Mother*--the Church of Rome--and would have desired so mighty a one to espouse their respective causes, yet he would not; he disregarded the desire of women; nor did he regard any God (ruler); he exalted himself as ruler of the world, and commanded obedience of all. The only God he recognized was the "God protectors" [marginal reading]--the army. He acknowledged it, and bestowed many favors upon it and his under generals. "Thus he did--in the strong holds--In the countries he conquered, he caused his generals to rule. Thus he "divided the land for gain"--or made a division of the honor, that was profitable to himself. In his conquests he went into Egypt, conquered it, and advanced into Palestine, and pitched his palatial tent among those time-honored mountains, one battle being fought at Mt. Tabor, supposed to be the Mount of the transfiguration o f Jesus. But Turkey (king of the south) and England (of the north) pushed at, or opposed him--1798. Finally, he returned to Europe, where his career ended and none helped him. (Dan. 11: 45)

Thus we see that the chain of prophecy reaches down to the year 1798--the year of the virtual canceling of Papal power, and describes minutely the career of the man who did it--the most notable character known to the pages of history.

THE 1260, 1290, AND 1335 PROPHETIC DAYS

Daniel heard further that it would be 3-1/2 times (years)=1260 symbolic days, to the end of *these* wonders. (Symbolic time allows 360 days to a year) Then all those things would be finished. It would be after Daniel’s people the Jews, had been completely scattered--*long after*, we now know. Dan. 12: 6, 7. This 1260 reaches back from the end, to 538 A.D., as the time when the abomination was “set up”--or brought into power; which agrees well with history.

Thus the 1260 of Daniel and Revelation becomes the key to these other mentioned prophetic periods, 1290 and 1335. They evidently have a common starting point.

The 1290 years, from 538, end in 1828. There, we believe, we entered what is scripturally termed, “The time of the end”--or the period until which, the vision was sealed and hidden, and since which, those led of the Spirit are coming to more and more clear understanding of these matters. So we read that Daniel inquired, “O my Lord, what is the *latter end* of these?” The angel said “Go, Daniel, for hidden and sealed are the things till THE TIME OF THE END”...”From the time of the turning aside of the perpetual sacrifice, and the giving out of the desolating abomination, are days a thousand two hundred and ninety.” (Vss. 9, 11) (Until *the time of the end* when the wise shall be able to understand. The wicked--those consecrated ones who do not keep their covenant--”wicked and slothful *servants*”--shall not be able to understand; but the wise shall understand. The wicked--those consecrated ones who do not keep their covenant--”wicked and slothful servants”--shall not be able to understand these things, even in “the time of the end.” The wise--those keeping their covenant of entire consecration--shall understand. [These *wise virgins* will all recognize the Bridegroom’s *presence*, and will go in to the marriage, while the foolish virgins will know not of his presence.]

Verse 12--”O the blessedness of him who is waiting earnestly [watching], and doth come to the days a thousand three hundred thirty and five!” [Young’s translation]

The 1335 days, by the same measure, would date from the same point, 538, and end with the year 1874. How many of us can exclaim in the words of the Angel: “O the blessedness” of those living since 1874, who are waiting earnestly--watching--who are keeping their consecration covenant, and who may all have understanding of the vision?

Other prophecies and New Testament utterances, show us that in 1874 the Lord Jesus became present to gather his jewels, and that the time since is called the “Harvest” which “is the *end* of the age” (Matt. 13:39)

Yes, the light of truth has shown out wonderfully since 1874, and is still shining and still there's more to follow. How glad we are that we are free from all bondage to human creeds and isms, so that we can receive and enjoy the "meat in due season." And we would love to see all of God's dear children rejoicing in these revelations of his glorious plan, who are yet hindered from seeing light in his light, because they are committed solely and only to a creed, made from 50 to 1300 years ago; who consequently cannot "grow in grace and knowledge," beyond those who formed the creeds.

We walk in the light when we follow our guide, but we only truly follow him when walking in the light of his Word. There is no other sure, safe light, to follow--"The true light."

But, not only was a blessing to be upon some of the living, when this "harvest" or end of the age should come, in 1874, but Daniel was told that *his hope* lay here. Sometime during this "harvest," (which commenced at the end of the 1335 days, and which from other prophecies, we learn will last for 40 years, or until 1914,) Daniel was to have a resurrection--"Go thou thy way till the end [harvest] be, for thou shalt *rest*, and stand in thy lot at the end of the days." (Verse 13)

CHAPTER X

THE SANCTUARY TRODDEN DOWN

REV. 11: 1-2

Here we have another picture of the same, defiling of the citadel of truth, or Holy City. "And there was given to me a reed like to a rod [a straight measuring stick], and the messenger stood saying, 'Rise and measure the sanctuary of God and the altar, and those worshipping in it; and the court that is without the sanctuary leave out--and thou mayest not measure it, because it was given to the nations, and the holy city [citadel of holy truth] shall they *tread* forty-two months.'" (Rev. 11: 1, 2 Young's translation)

For 42 symbolic months (1260 years), the desolating abomination of error, had not only "*made void*" the word of God by false traditions, but by claiming the decrees of the church to be infallible, they had measurably abandoned the Bible. Very few Bibles were written, and then only in dead languages, vailed--hidden from the *people*. As the next verse pictures it, the two witnesses--the Old and New Testaments--were clothed in *sackcloth* (a dead language) for 1260 years.

This continued in great measure until the end of those 1260 years--1798--when the *treading down* of the word of truth by tradition ceased, and there began the organization of almost all the Bible Societies, which since then have scattered Bibles like autumn leaves, in *every land gauge.* In that *Word of God*, thus set free and "exalted up to heaven" (Compare Matt. 11:23 and Rev. 11: 12)--to the adoration and esteem of all Christians, we believe we have the *straight* MEASURING ROD by which, in this day, we are to measure all creeds and doctrines and teachings. This measure is given to *John,* the representative of the last phase of the little flock who will be alive in the day of our Lord's *presence*:--"If I will that he (the *John class*, antitypical) tarry till I come"--John 21: 22.

The revelation of God's Word, as now made to the John class, is a more perfect measure than it ever was before: We have many excellent translations, some of them from very ancient manuscripts. (The writer has *eight translations*, which are valuable assistants.) And by these, as well as by numbers of valuable helps, such as English, Greek and Hebrew Concordances, a more perfect understanding of the text can be had, as well as of correlative passages, than was ever before possible to either learned or unlearned. The injunction to the *John class* is, "Rise (arouse yourselves to an important work, requiring all your effort), MEASURE the *Sanctuary*. Test, try, prove, by the rule given you, the sanctuary of truth--the position you occupy as the Lord's "royal priesthood." Prove all things, "hold fast that which is good," and reject all not up to the measure of your "*rod.*"

Not only measure the doctrines in which the church are standing, but measure *those who* WORSHIP *therein*. Let this Word, these two witness which the church is now worshipping, be heard. Let the Word of God be the only rule of FAITH, doctrine, teaching and also the rule of *practice*. Oh, how many worship these two witnesses in word, and worship *in heart* the degrees of councils and assemblies--the creeds and commandments of men. Whoever is on the Lord's side; whoever is on the truth's side; whoever is of the *John* class; to you, the word comes--Arise and shake thyself from the dust of the traditions of men. Rise, *measure* the Sanctuary of truth; and every worshipper, let him, measure himself with the Golden rod of Divine truth.

But he was also to measure the ALTAR--and, beloved, we have in this little work, been endeavoring to measure it. To the surprise of many (joyfully, we hope) we have seen the size of the Altar to be a hundred fold longer and broader than we had before supposed. Yes, the ALTAR is so large that on it is being laid during this Gospel Age, the burn offering acceptable to Jehovah as the RANSOM of the *whole* world. Yes, once we supposed that Jesus had provided only for the "little flock"; but now we find, since the *golden rod* is put into our hands, that "Jesus Christ, by the grace of God, tasted death for every man--to be testified in due time," and to prove of practical value and benefit to all. Once in our ignorance, misguided by the creeds of men, framed in the dark ages, we supposed that all probation would cease with this Gospel Age--that the "little flock" *only* would be saved. But now we measure it by our *Rod*, and learn that while yet sinners, God so loved *the world* as to give his only begotten Son to die *on their behalf* and as their RANSOM.

And by means of the knowledge afforded in measuring the Sanctuary and Altar, we have come to "*Trust* in the living God, who is the *Savior of* ALL MEN--especially of *them that* BELIEVE." And now, while seeking the great, grand prize of our (believers) HIGH CALLING TO the Diving nature, we can rejoice in the *love of God* in the general salvation of mankind, and their restoration to the *perfection of humanity*--IN DUE TIME. Oh, the length and breadth, the height and depth of the love of God which passeth all understanding.

Again, it was while we were engaged in measuring the ALTAR, that we came to see more fully, what sacrifice is expected of those who have *consecrated* to become followers in the footsteps of Jesus. We have covenanted to become dead with Him--living sacrifices--if we might be of the Royal Priesthood and reign with him, in the Millennial Age of glory to the church and blessing to the world.

"And the *court* that is without (outside) the Sanctuary leave out; and thou mayest not measure it, because it was given to the nations." The court class includes believers in general--the *nominal* church; it is not essential that these be measured by this rod. No, the nominal church is so wedded to the world--given up to worldly ideas, that the measuring rod of God's Word would be foolishness to them. When the "Gentile times" are ended, this class will be measured, as well as all mankind. (Luke 21: 24) Now, the work is to measure the *Sanctuary* and *Altar*, and the *truly* SANCTIFIED--the worshippers of truth. Amen.

"Now the world is full of suffering,
Sounds of woe fall on my ears,
Slights of wretchedness and sorrow,
Fill my eyes with pitying tears.

"Tis the earth's dark night of weeping,
Wrong and evil triumph now;
I can wait, for just before me
Beams the morning's roseate glow.

"I am waiting, hoping, praying
For Messiah's glorious reign,
For I know He'll rule in justice,
Right and truth will triumph then,

Worldly pleasures cannot win me,
While I wait for that bright day,
Worldly splendor cannot charm me,
While its light beams on my way."

ZION'S WATCH TOWER,

-AND-

HERALD OF CHRIST'S PRESENCE,

The above is the title of an Eight Page Monthly Paper, devoted to sacred literature and current events relating to the coming and Kingdom of our Lord Jesus, and kindred topics; designed for the unfolding and dissemination of the truth, as taught in the Holy Scriptures. It is independent of sect or party, yet strictly under law to Christ, the only Lord and Master; and controlled by a spirit of charity toward the entire household of faith.

TERMS

Fifty cents a year, ...	In the U.S.
Sixty-five cents a year	In Great Britain,

Free to the Lord's Poor who are unable to pay, and will ask for it.

Subscriptions should be sent by Money Order, Check or Draft.

ZION'S WATCH TOWER

101 FIFTH AVENUE,

PITTSBURGH, PA., U.S.A.

R324 : page 1

VOL. III.

PITTSBURGH, PA., MARCH, 1882.

NO. 9.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

===================

R324 : page 1

VIEW FROM THE TOWER.

The interest still continues over the entire Zion. Letters expressive of very deep interest come in daily in great numbers, and show that the people are being stirred to an examination of the Scripture as never before. We append a few letters for your benefit. Many of the best are too personal to admit of publication.

These expressions of gratitude to God for heavenly food and spiritual strength, received through a discernment of his plan and better understanding of His Word, are from consecrated children of God in various social stations, but not many, though some from the ministers of churches. It is strange indeed, that the ministers and people do not seize the joyful tidings and carry it with one glad shout of praise to God, o'er all the earth--wherever Christians dwell.

But while they are well aware that the various sectarian creeds contradict each other, and that many parts of Scripture are not in harmony with any of them, yet they are unwilling to examine these things which God is now opening up--because it is now due time for his plan to be understood by his children--and shun them as though they were poison instead of FOOD.

R325 : page 1

Poor things, they are afraid to read lest they should be unsettled; but the whole difficulty is, that they are already unsettled and their faith being built on the sandy foundations of human traditions instead of on the rock, they are in constant danger of the floods of skepticism and infidelity sweeping their little all, away.

Meanwhile, ministers seem to become alarmed, because the best elements in their flocks, give heed to and relish the "Food" now being provided the sheep by the chief Shepherd. Many of these ministers seeking "honor one of another" and the approbation of the worldly element of their churches, are far less prepared for this "meat in due season" than some--more humble--of their flocks. Even some good men in the ministry feel so confident that the Great "Babylon" that they have builded is all right, that they, without giving the subject study, join with others in saying: "Stop thinking," "Don't read it," ("Food for Thinking Christians,") "Burn the book." How strange--how pitiable, that men--Christian men--ministers of the Word of God, should treat thus, anything based solely on the Word of God and manifesting only the spirit of Christ.

Those who read and think are convinced, not by any confidence in the teachers of the "TOWER," but by the Word of God; and when such meet the Doctors of Divinity, their Scriptural knowledge is more than a match for the earthly learning of the latter. And thus "a little one may chase a thousand." See how fully Isa. 29:9,14, is being fulfilled in this, our day.

How much the present methods remind us of the way in which Papacy treated all Protestants and their writings. As the priests once claimed that none should have the Bible, because only the priests could understand or expound it; so Protestants now say: yes, read the Bible but you can understand only such small parts as we can expound. And even that small part each denomination construes differently, to the amusement of infidels and dismay of all thinking Christians. Yet so great is the reverence for CREEDS and traditions of men, that each party would prefer to see an opposing creed succeed rather than that truth should step in and furnish the connecting link, which would not only harmonize the creeds with each other, but also with the Bible.

Why this opposition? As seen from the TOWER, it appears to be because of a love of sectarianism. All are sectarian who love a Christian specially or more, because a member of their sect or division of the church, and whose time and interest is in the upbuilding of their division and not in the cause of truth. Such oppose our teachings because they realize that it opposes some features of their creed. And it is for this cause that we are hated of all men, (not new creatures) for Christ's sake, because our teachings are in opposition to some features of every sect. The world also hates us, because we are still more separate from it than the nominal church. But this is our work --"To bear witness to the truth." And blessed are those who are beheaded for the witness of Jesus and the Word of God, and who worship not the BEAST neither his IMAGE, but God only.

Another laborer goes into the vineyard this month, a Bro. Tackabury, of Ohio, a member until now of the M.E. Conference. Should he come your way bid him God-speed. God grant to use him much in his service and for the blessing of the household. We may expect occasional notes from his pen in the TOWER.

Favorable reports come from Lynn, Mass., and Ft. Edward, N.Y., where Bro. Keith has been preaching during the last month.

Bro. Sunderlin is nearly well again. (He has been laid up for nearly five months, by reason of over-exertion, incident to the arrangements for the distribution of the "Food" in Great Britain and Ireland.) He is busy in the vicinity of his home, to the extent of his present ability.

KEOKUK, Feb. 20th, '82.

"ZION'S WATCH TOWER"--Dear Friends:--Sample copies of the "TOWER" received, together with the "Tabernacle," and I assure you their contents pondered over and over, each time with increasing zest and delight. I cannot find language to express my thanks to the gentleman who, apparently in an accidental way, met and handed me a copy of "Food for Thinking Christians," at the same time asking me if I would read it if he gave it me, thereby exciting my curiosity to know its contents. May God bless him and all of you in the holy work of Love. To me it has been a feast--"Food" indeed. So much Bible truth, so many of its precious promises and utterances have been explained and brought into requisition that I never before had any use for, or appreciation of. Enclosed find "TOWER" subscription.

Yours truly,

NOTTINGHAM, ENGLAND

ZION'S W.T. TRACT SOC'Y--Brethren: --I have read with much pleasure the little book, "Food for Thinking Christians." I am indeed grateful to you for the manner in which you have explained several of the most difficult points in theology. God in His infinite goodness must have opened your eyes to see these wonders of His divine plan, and I am thankful that I have lived to see this day. I may say that I fully indorse a great deal of the new teaching, and shall adopt it for the future. I pray God to abundantly bless you for your great philanthropic resolve to bless the world by giving away these pamphlets.

I always reverenced the Bible as the Word of God--but since I have read your publications, I look upon it as my most PRECIOUS POSSESSION.

Yours most sincerely, __________.

MANCHESTER, KY., Feb. 20th, '82.

ZION'S WATCH TOWER--Dear Brethren:--I received the September No. "Food for Thinking Christians," and read it through four times and loaned it. I am much pleased with it and think the views correct as far as I am capable of judging. Recently, by request, you sent me the same in pamphlet form, which I keep loaned out. I also received a copy of the "Tabernacle and its Teachings," which I have read through three times, and can truly say, that I am more than pleased with it; also WATCH TOWER, for which I subscribe --am waiting to see if I can't get others to send with me. Please send me three copies more of "Food"; I will see that they are placed with those who will read them, and give the contents serious consideration.

Geo. O. Barnes, the Kentucky evangelist, held a series of meetings here last spring; he preached in part your views--"Love of God," first and all the time, and perhaps the mind of this community is better prepared to accept this Food than it otherwise would have been. May the Master speed and help in your work.

Yours, etc., __________.

CHARLESTON, S.C., Feb. 20, 1882.
ZION'S WATCH TOWER:--

I wish to express my appreciation, of the value of the two tracts--both of which I have perused with no little interest and pleasure. Their broad views and clearness on these glorious themes are equally as clear to the simplest understanding, as to the most metaphysical mind.

The "second coming of our Lord," has been a subject of the deepest interest to me for a long time; and the pamphlets (in their humble guise) contain to me the most Godly and enlightened views I have yet met with.

With the earnest wish that they might fall into the hands of all Christians, who may be walking in the narrow way, yet who may be like myself, often in the darkness, and longing for more light--to such I would say, "read, and ye shall find that for which ye seek."

Enclosed please find a contribution of two dollars for the Z.W.T. Society. Please send me two copies of "Food," and two of the "Tabernacle."

Respectfully,

===================

R325 : page 2

THE PASSOVER.

"Christ our Passover is sacrificed for us, therefore, let us keep the feast." 1 Cor. 5:7.

From the account of the instituting of the Lord's supper, furnished in Matt. 26:26,28, and Luke 22:7-20, and 1 Cor. 11:23-26; we incline to the view that it was designed to be a yearly remembrancer of our Lord's death, and that it is properly observed on its anniversary. Apparently it was instituted by Christ Jesus "our Passover," "The lamb of God which taketh away the sins of world," (John 1:29) as a substitute for the Jewish Passover.

For this reason we meet each year for its commemoration on the anniversary of our Lord's death. (The 14th day of the first month--Jewish time.)

We do not quarrel with any who prefer to commemorate more frequently, neither do we regard it as a binding or compulsory observance. We observe it because we rejoice thus to remember our ransom price-- "the propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world."

The time for the observance of the Lord's death this year will be after 6 P.M. of April 2d, which we believe to be the date corresponding to the time at which Jesus and his disciples ate of it; 3 o'clock P.M., the day following corresponding to the hour of Jesus death. Matt. 27:46-50.

Accordingly, there will be a meeting at the residence of J. L. Russell, No. 80 Cedar avenue, Allegheny City, at 7:45 P.M. of Sunday April 2d, for commemorating the breaking of the body and the shedding of the blood of Christ. Thus, "as oft as we do this, (on its anniversary) we do show the Lord's death till he come"--till the last member of his body being dead with him, shall be like him, glorified and perfected as a new creature. For "the cup of blessing which we bless is it not the communion [sharing by us] of the blood [death] of Christ? The bread which we break is it not the communion of the body of Christ [in his death]? For we being many are one bread [loaf] and one body." 1 Cor. 10:16. Hence, when we eat and drink, we show not only our interest in his sacrifice, but also express our own covenant to be dead with him, and to drink of his cup. (See, Matt. 20:22,23.)

These are always precious seasons here; and letters received from various groups of twos, threes, twenties and fifties last year, indicated that they enjoyed a similar blessing. "Christ our Passover is sacrificed for us, therefore, let us keep the feast"-- putting away all leaven of malice, envyings, etc., let us be of the unleavened loaf--the body of Christ --each member, not puffed up, but easily broken.

We generally use unleavened cakes (which may be purchased of any Hebrew family) and raisin juice.

R325 : page 2

TRUTH, when it is won, is the possession of the whole nature. By the action of the whole nature only can it be gained. The king must go with his counselors at his side, and his army at his back, or he makes no conquest. The intellect must be surrounded by the richness of the affections and backed by the power of the will, or it attains no perfect truth. --Phillips Brooks.

We have many questions, some of which will be answered in next issue.

===================

R325 : page 2

THE PROGRESS OF INFIDELITY.

It is acknowledged by all unprejudiced persons capable of judging, that infidelity is on the increase. Speaking upon this subject, the Chicago Tribune says: "It is idle for the people of a religious habit, and especially for those who are charged with nursing and promoting piety, to ignore the progress which infidelity has been making during the past few years. The contrast between the crowded auditorium in which Col. Ingersol delivered his lecture recently, with the sparse attendance which awaited similar appearances a few years ago, furnishes a striking evidence of its progress." The writer continues his theme, and very truthfully says: "The progress of infidelity, as signalized by Ingersoll's success, likewise denotes the growth and spread of irreverence. Perhaps this is the worst feature of the new order of things. The danger of irreverence is its invasive tendency. Beginning with its forms, it soon extends to the essence; starting with dogma, it is apt to proceed at a rapid rate to principle, society, and the family. The infidel must provide his own morality, and impose his own restraints. No man or sect is his guardian, and his code of ethics is of his own making. The modern spirit of progress is creating sad havoc with the traditions and precedents which might continue their influence even when the inspiration of Scriptures is doubted."

It is a very sad fact, that at this time, when God, His Christ, and His Holy Book are so ruthlessly assailed

R326 : page 2

by these godless, profane infidels, that the church has very nearly lost its power to withstand the oncoming tide. The finely written essays of her ministers are blank cartridges, when directed against such batteries. The pomp and glitter of modern worship, with sensational story-telling for Gospel, is as powerless to resist this overwhelming infidelity, as a shadow would be to stop a cyclone. The Tribune further says:

"There is naturally great diversity of opinion as to the effect of the palpable growth of infidelity that marks our age. The aggressive infidel like Ingersoll believes it to be an essential and valuable part of the world's progress. To him it denotes the downfall of superstition and the spread of reason and enlightenment. The conservative doubter is inclined to deprecate the contagion of infidelity. He believes himself and most of those who have exchanged their doubts with him to be capable of shaping their morals in the right direction, but fears that the removal of restraints will lead the masses to excess and riot of free thought and irresponsible actions. The churchman condemns without qualification the new departure as sacrilegious and wicked, leading to all the penalties in this life and the future which the strictest construction of the church tenants impose upon the infidel and the scoffer. These various sentiments can find no common ground upon which to meet, and infidelity must take its course, except as it may be restrained by moral and social influences, for the day of the rack and the thumb-screw, the terror of the cross and the stake are gone forever."

It would seem to be a cruel accusation to make, to say that the church has done much to produce this fearful increase of infidelity, but so it appears from what infidels and all unprejudiced writers say. Not that the church had intended any such thing, but many of her dogmas, such as unconditional election, man's inherent immortality, endless torture as punishment for sin, the endlessness of evil and rebellion against God, appear so unreasonable and arbitrary, and present the character of a just and merciful Creator and Ruler in a contradictory light, that these infidels, assuming that the teaching of the church is in harmony with the Bible, have, without critically testing these dogmas by the Scriptures, rejected the Church, the Bible, and its Author. If this be true, then the only antidote for this infidel poison is the presentation and adoption of the true Bible theology, by which God and His revelations shall be presented in their true character.

Brethren, the present period, with all the wonderful circumstances crowded into it, offers the most glorious opportunity to the loyal servants of Christ to defend Deity, Jesus Christ, and the holy Scriptures, that was ever offered to any generation of God's servants since the world began. The present hours are truly filled with grand opportunities, sublime duties, such as angels and prophets were amazed to see in vision, and such as holy men have desired to enjoy, but died without enjoying the grand privilege. May the God of all grace give us wisdom not to waste these golden opportunities in children's play, striving about personal, carnal things, catching motes, while golden crowns are within reach.--Selected.

====================

R326 : page 3

THE BRIDE OF THE LAMB.

In the world despised, neglected,
Deemed its refuse and its dross,
She whose Lord the earth rejected,
Shares his sorrow, bears his cross.

By the Dragon's fury driven,
Nourished in the desert drear,
Rocks and caves and stars of heaven,
All her lonely sighings hear.

In the worldlings' gay carousal,
How her bridal hope they spurn!
"Where's the vow of his espousal,
Where the pledge of his return?"

Yet, in all the gloomy midnight,
Sang her heart its virgin lay;
Watching, waiting, till the daylight,
"Till the shadows flee away."

From the wilderness returning,
Who is she with radiant face;
In the early dawn of morning,
Coming to her rightful place?

'Tis the Bride--the Lord's espoused,
Leaning on the Bridegroom's arm;
Shafts of error, words of malice,
Now are vain, to do her harm.

Then He's present--came the Bridegroom,
To escort her to his home?
Ended is her night of sorrow--
Has Millennial morning come?

Yes, He's present and in power;
Soon his glory all shall see;
For 'tis written, "Filled with knowledge,
All of earth, now soon shall be."

"In a moment"--Oh what wonder!--
"In the twinkling of an eye,"
Parted from the earth asunder,
She is with her Lord on high.

Come up hither! I will show thee
The Lamb's wife enthroned in light,
Sharing all his kingly glory,
Clothed with glory and with might.

He has kept the vow he plighted;
Praise the Lord in song and psalm!
Blessed they who are united,
By the marriage, to the Lamb.

--Repaired.

====================

R326 : page 3

WHAT IS MEAT?

"Who then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing." Matt. 24:45,46.

We understand these words to have been spoken to the disciples originally, but were for the instruction of the church throughout the Gospel age, but especially at its close.

As some of the times and events spoken of by our Lord have come and gone, and as Christians have marked these passing events with careful anxiety, because they gave corresponding indication of the ending of trial and trouble to the children of God, many of them, for some reason, seem to have come to think that the exact knowledge of the time of our Lord's coming was the most essential thing to attend to.

Far be it from us, in this connection to throw cold water upon the expectations of any who are watching for the revelation of the world's coming King; and far be it from us to join in the cry of objection so often urged: "O, we don't know anything about it; Jesus said, 'no man knoweth the day nor the hour;' I don't think we ought to pry into such things," etc. But, while we would do neither of these, let us carefully consider the words of our Saviour in the text quoted. In the preceding verse he says, "In such an hour as ye think not the Son of man cometh." Notice he is not speaking to the world now, but to the disciples, and doubtless to all those who should afterward "believe on him through their word." As much as to say, I have now answered your questions regarding these important events; you and the succeeding members of the body of Christ, the little flock, can mark by the fulfillment of these signs at different points in this good-news age, something near the time of my coming and presence. (They had been asking when there should not be "one stone left upon another" of these magnificent buildings, and what should be the sign of his presence, and of the end of the age.) See vss. 2,3. Though they were not to be overtaken as a thief (the world would be), nor to be in darkness regarding it (1 Thes. 5:4), yet they were not to know the hour, i.e., the exact time of his coming, yet if they were to watch closely they would not mistake the signs of his presence, viz., that it would be with the world as it was in

R327 : page 3

the days of Noah, careless and thoughtless, the whole attention given to fleshly desires, not understanding nor caring for the spiritual; verses 37,38,39, and saying "where is the promise of his coming." 2 Peter 3:4. But a very striking sign of his presence would be that the evil servant would be smiting his fellow servants and saying, "My Lord delayeth his coming" (presence).

The nominal church is now doing this, and it is cause for regret that it is not confined to it. But, while he charged them to watch that they might not be like Jerusalem, ignorant of the time of their visitation, and as a consequence unprepared, he follows it up with a question which embodies an exhortation to a still more important duty, which, while being done, should not leave the other undone, viz., "Who is a wise and faithful servant" ...giving "meat in due season" to the household? What household? The household of faith. Then it is spiritual things he is speaking of, similar to those spoken of in the sixth chapter of John, 53d to 63d verse inclusive. Please read those words, "they are spirit and they are life." Take them in at the expense of being called a spiritualist. If it is spiritual things that are spoken of, what must be the nature of the meat given to the household of faith by the faithful and wise servant? Jesus says 55th verse, "My flesh is meat indeed." But the words which he is speaking are spirit. Then he does not mean that his physical body is the thing spoken of; no, for "the flesh profiteth nothing" (O, that we could keep this in mind when studying the nature of Christ's coming, and his dealings with the household of faith), and yet just before--53d verse he says, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." Then the faithful and wise servant will be feeding the household of faith with the body and blood of Christ. Then, as this is a figure, it must be that somehow we take in, and take on, the nature, the character, and the life of Christ; if we "eat his flesh," is it not a strong mode of saying that we assimilate the essential principles that made up the Christ, and thus become like him?

Let us consider, then, the apostle and high priest of our profession, Christ Jesus, that we may find what those principles are.

What was the great work which he proposed to accomplish?

> "To save a world of sinners lost."
> How did he begin that work?

By laying aside the glory which he had with the Father. "Though he was rich, yet for your sakes he became poor." Humility, then, was the first blade that shot forth from the seed which was to become a tree, the leaves of which should be for the healing of the nations.

The "mighty" came down to man's estate, but the wondrous stoop was within sight, and so far as we have anything to sacrifice we are to imitate him. Then the faithful and wise servant will have the household partake of the humility of Christ. He will not be offering them bones of contention, nor setting them examples of arrogance and self-sufficiency; he will not by example nor precept have them partake of the spirit which on one occasion caused certain ones to contend "who should be greatest," and certain ones at a later date, who should be "leaders." If any are leaders, and Christ appointed, they will be partaking of this humility, and by every means causing the household to partake of it also.

After humbling himself by taking the body prepared for him, his first act (when the body was mature) was to formally deliver it up to death; and this he signified by making a living picture (his baptism) of his submission to death and consequent sufferings preceding it, and of his resurrection. Here is an important element, that the faithful servant will be giving to the members of the household, though some may think that they can live without it.

His next act was to submit to be led (but of the spirit) into the wilderness to be tempted, to be brought directly in contact with the powers of darkness. To stand as a man alone in the presence of the ruler of the darkness of this world to be tempted. But why was he tempted? It would not make him any purer nor better surely; he was without sin already.

He came down to the condition of the perfect man; he was the second Adam. The first Adam with no preference for evil, but having no knowledge of its terrible nature, was tempted and fell, the second Adam, with no preference for evil, but with a knowledge of its awful results, and of the power of God (By his knowledge shall my righteous servant justify many. Isaiah 53:11), was as really tempted, and triumphed. He evidently was free and could have yielded; in fact, he was tempted TO yield, but gloriously resisted and vanquished his foe.

Now again we ask, why did he pass through this ordeal? To show us how to overcome. Being the Captain of our salvation, the Leader of a little band of conquerors, his example was necessary, for through them "all the families of the earth" are to be blessed. "Now to Abraham and his seed were the promises made"...and that seed "is Christ." Gal. 3:16. Now, if we "be Christ's (if we feed on him and partake of his life), then are we Abraham's seed, and heirs according to the promise." Gal. 3:29.

Then here is a choice principle for the household to feed on; the knowledge of Christ, or Christ's knowledge. But, says one, his knowledge was divine, and though he was tempted, he knew he would not be overcome. That is just the point we wish to make prominent right here. He has opened for us the way to the same source of knowledge, divine word and spirit, and Christ's example to feed on. But, says one, if I could know, as he did, that I would come out of the conflict all right I could endure it too. But you would know that just as surely as he, if you would feed on his knowledge. Here is a bit of it, take it and let it strengthen thine heart when trial comes, as it did his: "God is faithful who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. This is divine knowledge, and just the knowledge that he had. If you believe it and appropriate it, (feed on it) you will triumph just as he did.

But there are many other portions of knowledge that strengthened him for his labor of love and life of suffering, terminating with death, and the same knowledge will so strengthen and support us.

These portions may be summarized under the general term of God's plan for the salvation of the world. O, how it fired him with love and zeal, and by parable and figure he held it up to the view of those whom he wished to have see it.

But, says one, did he not wish to have all see it? No, not then; he only wished to have those see it who would accept the blessed truth. See Matt. 13:13,14,15, and Matt. 7:6. It was for those referred to by Paul (Acts 13:26), when he said, "Whosoever among you feareth God, to you is the word of this salvation sent." There are yet many persons whose ears are dull of hearing, and such ones would and do trample upon these pearls. This bread of life they reject. Like the Pharisees of old, publicans and harlots will enter the kingdom before them.

This knowledge which so supported him will so support us. Modern Pharisees would withhold from us this love-begotten plan of God; but let the faithful servant give it plentifully to the household of faith.

We said he passed through this ordeal of temptation and suffering to show us how to overcome, giving us the same facilities for overcoming, i.e., knowledge of God's will and plan, and his Spirit to give us an understanding and to support us.

But was this example for all the world? O, no, not directly; comparatively few of the world know, or ever knew of it, and but few of those who do, care much about it.

But his mission was twofold, to redeem the whole human race from death by his death (the forfeit of sin), and to be the Leader of a "peculiar people" by his life, and through this "peculiar people" in the "ages to come," he is to show to the world "the exceeding riches of his grace." (Eph. 2:7.) His death for the world (including those who became heirs) entitles them all to life; the same kind of life lost in Adam; this is the "common salvation," Jude 1:3, and 1 Cor. 15:22, and his life vitalizes and raises to a high and glorious condition those who hear and believe (the little flock), those who feed on him, those who appropriate the divine which was in him, and thus are "made partakers of the divine nature." 2 Peter 1:3,4; Rom. 5:10; 2 Cor. 4:11.

We apprehend that the life of Christ by which we are saved (have life MORE abundantly) is the life principle which manifested itself in a series of loving labors and sacrifices for the good of others, that such a life taken in, lived (eaten), is the begetting (through the spirit) of a higher life--the pledge of immortality. This we understand to be "the faith once delivered to the saints." Jude 1:3. This is "the meat that endureth." Jesus said, John 4:34, "My meat is to do the will of him that sent me." That was his life, and if we partake of his life on earth, we shall be partakers of his resurrection life-- made "like unto Christ's glorious body."

R327 : page 4

Then let the humility, the sufferings, the trials, the labors, and the knowledge, which, by the spirit, supported him--in short, the CHRIST be our daily food; and the faithful and wise servant will be found giving it to the household in due season, and receive the approval of his Lord.

J. C. SUNDERLIN.

====================

R328 : page 4

A WORD FROM BRO. A. D. JONES, OF ZION'S DAY STAR.

Most of ZION'S WATCH TOWER readers will remember, that some time ago we took the position that it was more than probable that the "dead in Christ" were raised, or were then being raised, and we yet believe that the position was a true one. One thing is certain, that if Rev. 14:13, is now due [and it seems to be], then the other is true; for we will not be changed until the dead are raised.

We believe that the words, "from henceforth," are applicable at the present time. This being understood now, is strong evidence that the time of favor to come into the "little flock" ended this last fall. In harmony with the thought that the dead saints are raised, we refer our readers to Rev. 19:5-16 "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and true, and in righteousness he doth judge and make war." This verse introduces Jesus as present in power; and by reading Rev. 3:14 it will be observed that he is the "Faithful and true witness," as John spoke of him in addressing the Laodicean Church.

This will help us in fixing the time of the above scene, because the nominal churches not having been true witnesses were given up by him, spewed out of his mouth in the spring of 1878. While Jesus is represented in that spiritual condition of power, there are also others with him. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Verse 14. This company must be the risen dead, for the "fine linen" "represents the righteous acts of the saints;" (verse 8: E, D,) so that if Jesus is now present in the spiritual body [judging and making war in righteousness, verse 11], they must be also, for both are represented in the same spiritual [heavenly] condition.

According to the parallel, Jesus was due to enter on his Kingly office in the spring of 1878, and so when seen in power with his armies, "He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Verse 16.

While Jesus and the dead saints are shown as in the heavenly, spiritual condition, the living saints who are not yet changed, are used as his mouthpiece. "And a voice came out of the throne [through them], saying, Praise our God, all ye his servants, and ye that fear him, both small and great." Verse 5. Is it not significant that the teachings are now to the servants, believing, as we do, that the door is shut to the high calling? "And out of his mouth (the saints his mouthpiece) goeth a sharp sword, the word of truth, that with it he should smite the nations." Verse 15. And again, "How beautiful upon the mountains are the feet of him [the living saints his feet] that bringeth good tidings [restitution], that publisheth peace;...that saith unto Zion, thy God reigneth." Isa. 52:7.

"And his name is called the word of God," so we would proclaim no other word. Our teachings are not the "doctrines of men," but God's Word. Some may say we are not right in our teachings, for "he had a name written that no man knew but he himself." Verse 12.

No man [unregenerated] does know, but we (his body) may know, for the name written is "King of kings and Lord of lords." Do we not proclaim Jesus as now in this position, having entered on his

Kingly office--and moreover, that the dead saints are risen, "kings and priests" unto God, so that Jesus is King of heavenly kings?

But no man knew "but he himself." True, but we are of him, we are the members of his body: his "feet," therefore a part of himself. Dear saints, what a glorious position is ours. The nominal churches have been spewed out of his mouth, they are in darkness, and know not that Jesus has entered on his reign as King; and hence they know not the name written; nor do the servants yet know, for they are not of his body, not reckoned as part of Himself. What could more clearly set forth our relationship to him than those words which reveal to us that name? It also indicates that we shall soon enter on our reign with him and his armies.

====================

A WORD FROM BRO. J. B. ADAMSON.

BELOVED IN CHRIST:--After several months engaged in distributing and preaching the Gospel, you will doubtless be glad to hear from me again. I have had good opportunities for observing how this Gospel of the grace of God is received by the different classes in and out of the nominal churches. Only those who go forth into the world, with the real Gospel of gladness, can have a full idea of the joy and rejoicing of God's true people, when presented with these truths. And only such can realize how bitter is the opposition of many of the clergy (Scribes) and false religionists (Pharisees) who abound in the churches now, as they did in the Jewish.

I worked in nearly all the large towns of twenty states, being present also at nearly all the leading Camp Meetings, Conferences, and Assemblies of the year: distributing thousands of books, and addressing many people. At Camp Meetings it was impossible to give away books with much discrimination, but after the season for such gatherings ended, I found time and place for seasonable words about our hope, joy, heirship, and the restitution of the world at "the manifestation of the sons of God." I soon began to realize what a blessed work I was engaged in, and the glorious privilege of being a mouthpiece for the Lord.

The true people of God who are really making good their promises of entire consecration of all to the Lord, received me with every sign of gratitude and love, and praise to God for this message of grace and love, expressing surprise that the "Food" had reached them, and gratitude to God for "meat in due season." Limited in time, I devoted it principally to those who seemed to "have an ear to hear"--the truth hungry, passing by those who seemed to think themselves rich and increased in goods and needing nothing; thus following the example of our Forerunner--convinced that now, as then, no man can come into the light except the Father draw him by his Word and Spirit of truth. There is no inducement of a worldly character to lead one of the world-conforming, Babylon people into the narrow way and race for glory. On the contrary, this teaching is most repulsive to the larger portion of the nominal church, and those who deliver them are continually subject to contempt, reproach, and dishonor. Those who for years have been carrying the honors of the world with the name of Christ in self-indulgence, feel outraged by the teaching that glory, honor, and immortality will only be given to those who take up their cross, deny self, and follow their Leader in a life separate from the world.

Most bitter in their opposition are the clergy who doubtless feel their craft endangered--some of whom obtained the books from their people when I was gone and burned them. This was especially true among the sect calling themselves "Second Adventists," strange as it may seem. They greatly fear, that which they cannot gainsay.

I now gladly recur to the effect of the truths we hold, upon the dear sainted people of God who only are the church--yet for the present much mixed up in Babylon except to God's clear vision. These were glad to get out of her, and hailed the message and the result, as a deliverance from sin. Many infidels and worldly people got to hear the message also, and often spoke of God's plan in the ages, as something reasonable, and as demonstrating his Wisdom, Justice, and Love.

Being a willing instrument in God's hand, subject to any use I can be fitted to, I now try a preaching tour, and expect to meet many of the brethren and labor together with them. Again desiring your prayers, I remain your brother and fellow worker in Christ Jesus.

J. B. ADAMSON.

====================

R328 : page 4

SACRIFICE.

I entreat you, therefore, brethren, by the tender compassions of God, to present your bodies a living sacrifice, holy, well-pleasing, to God-- your rational religious service--Rom. 12:1. --Diaglott.

There is very much involved in the above quotation. In fact all that precedes it, to which the word therefore refers, as a reason why a certain thing should be done; but we will call especial attention to the term sacrifice.

It is translated from the Greek word, *thusia*, and means a slaughter, or an animal slaughtered.

We have natural--animal--bodies now--1 Cor. 15:44-46; and if we have accepted of Jesus as our ransom, they are not our own, but have been bought with a price; and we are exhorted to present them a living sacrifice, to be slaughtered--killed. But why give them?

There must certainly be a reason for so doing. The term bodies seems to include all there is of our earthly existence. Jesus gave his life a ransom for many--Matt. 20:28--and he gave his body--Heb. 10:10. All there was of the man Jesus, was given as ransom--1 Tim. 2:5,6.-- and we are exhorted to have the same mind that was in him. Phil. 2:5.

As he became obedient unto death, so ought we. Hereby have we known love, that as he laid down his life for us, we ought to lay down our life for the brethren. 1 John 3:16.

For the bodies of those beasts whose blood is brought into the sanctuary by the High Priest, for sin, are BURNED without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing the reproach-- Heb. 13:11-13.

To present our bodies a living sacrifice, then, means to be crucified with Christ; baptized into his death; dead with him as men; but alive unto God as new creatures.

The proclamations of Rev. 14:6-11 having been given; Paul's mystery, "we shall not all sleep," is now due. And from this time, "Blessed are the dead who die in the Lord," they shall not sleep--become inactive--but be changed in the twinkling of an eye, and while they will have ended the toil and weariness of this present condition of corruption, of dishonor and weakness, they will be changed to a condition of incorruption; glory and power; and "their works follow with them."

"Gather my saints together unto me; those that have made a covenant by sacrifice." Ps. 50:2-5.

Many seem to get the idea that all that is required, is to give a certain portion of our time and substance. Cain came with such a sacrifice, and it was not received. Abel offered an animal to be killed, typifying the better sacrifice, and it was accepted. If we present ourselves we will surely present all we have also.

B. W. KEITH.

====================

R328 : page 4

"WHAT IS MAN?"

"What is man that thou art mindful of him, and the son of man that thou visiteth him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field." (Psa. 8:4-8.)

We believe that a failure to rightly understand what constitutes A PERFECT MAN, is a fruitful source of error among Christians, and tends to shroud in mystery, many Scriptures otherwise easily understood.

It is the common view, but we think unsupported by a single text of Scripture, that a perfect man has never been seen on earth--in fact that all that is seen of man on earth is only the embryo, imperfect, undeveloped man; that to reach the perfection of his nature (perfect manhood) he must become a spiritual being like unto angels, etc. This view, we think, sadly mixes Scriptures, (as well as students) instead of developing harmony and beauty, by "rightly dividing the word of truth."

We understand the Scriptures to teach that there have been only two perfect men--Adam and Jesus-- Adam was created in the image of God: A fleshly image of a spiritual being; an image, in the sense that he possessed capacity for reasoning, planing, ruling, and protecting--for Benevolence, Justice, and Love, and ability to execute these, in earthly matters: characteristics which resembled his Creator. To such an extent he is an image, that God can say "Come, let us reason together."

As Jehovah is ruler over all things, so, man was made a ruler over all (earthly) things--"In our likeness, let him have dominion"--over the beast, foul, fish, etc. Thus as our text declares, God crowned him with

R329 : page 5

glory and honor and placed him (in dominion) over earth. Thus David agrees with the account in Genesis, as to man's high honors originally-- with all earthly) things under his feet, or subject to him.

Genesis tells us, that God recognized the man whom he had made (not merely commenced to make, but completed) and God considered his creature "Very good." David in our text expresses the same thought when he says: "Thou hast made him a little lower than the angels." (Not a little while, as if a matter of time, but clearly and distinctly a little lower in degree.) Should we say then, that because man was a little lower, it means that he was a little less perfect than angels? Nay, but they were totally different kinds of beings; the one a lower degree of spiritual being, of which Jehovah is the highest; the other, the highest degree of animal (or earthly--fleshly) being, of which beasts, fouls, etc., are the lower degrees. Yet the highest of these earthly creatures was "a little lower than the angels," or lowest order of spiritual beings-- Yet both were perfect, each according to his nature. Yes, God created man perfect and upright but he sought out many inventions through sin, by which he has woefully degenerated.

Ah yes, there is a wonderful contrast between man as we now see him, degraded by sin, and the perfect creature God called "very good." Sin has gradually exchanged the expression and features. Hundreds of generations of ignorance, licentiousness, and general depravity, have so changed humanity, that it is no longer an

IMAGE of the Divine. The moral and intellectual qualities are dwarfed and the animal propensities overgrown. He has lost physical strength to such an extent, that with all the aid of medical science, his average of life is about thirty years, whereas, at first, he survived nine hundred and thirty years under the same penalty.

Man, who was thus degraded and defiled by sin and its penalty death, working in him, is to be restored to his original perfection of mind and body, and to glory, honor, and dominion, during, and by, the Millennial reign of Christ; because his ransom has been found in the person of Christ; and "as in (or by) Adam all die, even so, in (or by) Christ shall all be made alive." (1 Cor. 15:22.) The things to be restored by and through Christ, are those things which were lost through Adam's sin. (Rom. 5:18,19.) Man did not lose a heavenly, but an earthly paradise. Under the death penalty, he did not lose a spiritual, but a human existence; and all that was lost is purchased back by his REDEEMER.

If any one be not yet satisfied that Adam was a perfect MAN, we can furnish conclusive proof that the perfect MAN is not a spiritual being, as follows:

Jesus in his pre-human existence, was, we are told, "in a form of God," i.e., he was a spiritual form or being, but since to be a ransom for mankind, he must be a MAN, and of the same nature as the sinner whose substitute in death he was to become, therefore it was necessary, for him to change his nature; and Paul tells us that he took not, or changed not, to the nature of angels, but to the nature of men--he became a man. (Heb. 2:16.) Now notice, that this teaches not only that angelic nature is not the only one on the spiritual plane of being, but that it is a lower plane or nature than that which Jesus was before he became a man. And Jesus was not then so high as he is now, for--Him hath God highly exalted: (Phil. 2:9), because of his becoming our RANSOM. He is now of the highest form of spiritual being --a partaker of the divine (Jehovah's) nature.

But, not only do we thus find that the Divine, Angelic, and Human natures are separate, distinct, and totally different; but this proves that to be a perfect MAN, is not to be an angel, any more than to be a perfect angel implies that they must become equal with Jehovah, for Jesus took not the nature of angels, but a different NATURE--the nature and form of men; not the imperfect human nature as we possess it now, degraded and marked by sin, but--A PERFECT HUMAN NATURE.

Jesus must have been a perfect man, else he could not have kept a perfect Law, which was the full measure of a perfect man's ability. He must have been a perfect man, else he could not have given a ransom for imperfect, sinful MEN; for since by MAN came death, by MAN also came the (right to a) resurrection of the dead." (1 Cor. 15:21.)

Now we have the question fairly, in another form, viz.: If Jesus in the FLESH was a perfect MAN, does it not prove that a perfect man is a human and fleshly being, full of the glorious IMAGE of his Creator, and crowned with glory and honor--"a little lower than the angels," and not an angel, not like angels, nor in any sense a being of their order and nature? Paul so teaches in Heb. 2:9. [I know your questions and texts and will answer quickly.] Let me go further, and say that if Adam was a perfect man, any subtraction or addition (except of knowledge) must render the manhood IMPERFECT, for perfection cannot be made MORE perfect.

Again, look at the second perfect man, Jesus: Possessed of all the qualities of perfect manhood, he could not be made more perfect as a man. He possessed all those qualities of perfection (shown but slightly in his sacrificial life), which could have commanded obedience of all imperfect men.

Under promise of an after high exaltation, from the human to the divine nature; to glory, honor, and immortality, he consecrated all human (earthly) hopes, aims, interests, pleasures, and with them human NATURE, too, to death. Because it is impossible to possess two natures at the same time, the human nature was given up to death before the divine nature could be received. The human ("form of a servant") was only taken for the purpose of becoming our ransom--"that he by the grace of God, might taste death for every man." (Heb. 2:9.)

He received the divine nature fully, when, having been put to death in the flesh, he was quickened, raised to life, in the Spirit. He received an earnest, or foretaste of this birth to the divine (Jehovah's) nature, when he was begotten of the Spirit. When 30 years of age, he commenced his ministry by consecration, typified in baptism, and was sealed as accepted to the divine nature, by the Holy Spirit of promise. (John 6:27; Eph. 1:13.)

And now, he who paid our ransom, and is to bless and restore man to perfection, and then to restore the dominion of earth to him--blessed with knowledge of good and evil to such an extent that he will be able always thereafter, to choose the good; this one, now highly exalted above angels and men, and of a higher nature than either, sharing the perfection of the divine nature, is selecting a "little flock" to share with him those honors, and to partake of that same divine nature. (2 Pet. 1:4.) They, as joint heirs, are, with him, to be engaged in blessing and restoring mankind to the perfection of their nature--the human, with all the earthly glory and dominion as at first, but with knowledge and appreciation increased.

Because the present age is devoted exclusively to the development of those who shall change their nature --Christ and his Bride; and because the epistles of the apostles are devoted to the description of the interests of the "little flock" and the prize for which they are now running a race, it should not be inferred that God's plans end with the completion of that choice company. Nor, on the other hand, should we go to the opposite extreme, and suppose that these choice things--divine nature, spiritual bodies, etc., are God's design for ALL mankind. No, to rightly divide the word of truth, we should see that the Scriptures recognize the perfection of the divine nature in the little flock, and of the human nature in the restored world, as two separate things.

The same Word of God contains earthly promises and "heavenly promises"; and it symbolically likens the earthly class to the "sands of the sea," and the heavenly class to "the stars of heaven." (Gen. 22:17.) Of the one class it is said: All the LAND which thou seest, to thee will I give it, and to thy seed forever. (Gen. 13:15.) "And they shall build houses and inhabit them; plant vineyards and eat the fruit of them and long enjoy the work of their hands." (Isa. 65:21,22.) To the other class, who will change their nature from human to spiritual--divine promises are made--"EXCEEDING GREAT and precious promises" (2 Pet. 1:4.)-- "heavenly promises." Theirs is a "heavenly calling," a calling to a heavenly or spiritual condition; it is a call to become joint heirs with Jesus, and to sit with him "in his throne." This heavenly calling is confined to the Gospel age; was never made before it, and will, as the Scriptures inform us, never be made after this age. The earthly call, was made before the high calling, and we are Scripturally told will follow after, the Gospel age. It is during the Millennial age that mankind will have the glorious opportunity of reaching human perfection, and earthly glory, honor, and dominion; their right to that restoration having been purchased by the sacrifice of the humanity of the Christ.

Now, who cannot see a distinction between these natures, and that, though both will finally reach perfection (except those who are "cast away" as unworthy), yet, because of different natures, the perfected creatures will be totally dissimilar, except that in common they will have dispositions to do the Creator's will. We know that they will be thus alike--in harmony--one, because the perfect human was made an image of the perfect divine.

The ancient worthies obtained a good report (record) through faith,

R330 : page 5

but received not the things God promised them, viz.: the land, peace, etc., "God having provided some BETTER thing, for us [the Gospel Church], that they [the faithful-Abraham, Samson, Moses, Isaac, Jacob, and Rahab, whose faith amounted to the hiding of the spies, etc.], without us, should not be made perfect:" (Heb. 11:40) i.e., These, to whom the earthly promises are made, cannot obtain their fulfillment until the Gospel Church is finished, and receives the spiritual things promised to it; then, through it, the earthly promises will be grandly fulfilled.

Beloved, it will help you amazingly to keep clearly in view these differences of calling and of nature. It will enable you to see why, we who would attain the high, spiritual promises should not look to Samson, Abraham, Isaac, or Jacob as illustrations of--crucifying the flesh--or following in the footsteps of Jesus; they were running for the earthly prize, we for the heavenly. Look unto Jesus as the pattern and illustration of how we ought to so run as to win the spiritual prize. He was the first to run for the spiritual prize, the "forerunner," the Leader. Look, too, to others who ran in his footsteps, Peter, Paul, James, John, etc. These are illustrious examples, of those who crucify the human nature and sacrifice it, if by so doing they might attain the new nature offered--the prize of our high-calling.

While your steps and mine may not shine so brightly as the mentioned apostles', yet the only difference in our sacrifices and work, should be those of ability and opportunity. Our wills should be as thoroughly sanctified as theirs; and if so, we may feel assured that our sacrifice is as well pleasing and acceptable to our Father by Jesus Christ, as was theirs.

But fall not into the error of supposing that crucifying the flesh means the putting away of sin. No, Jehovah would never accept sins as a sacrifice. Sins should be put away, shunned, exterminated to the best of your ability; but you sacrifice, when you deny yourself personal ease, comfort, pleasures lawful to the natural man, but which you relinquish, to do something which you recognize as the will of God. In our crucifying, etc., we are to follow in Jesus' footsteps. Did his sacrifice consist in forsaking sins? No, in Him was no sin to forsake; but he denied himself things lawful and proper to him as a man, even life itself--and thus sacrificed.

To show the contrast, we will look at Paul as compared with modern preachers. Many preachers of this day, choose the ministry as "a profession" which is honorable, has the respect of the world, and a comfortable and easy living, etc. Paul was called to the ministry by the grandeur of the "glad tidings of great joy"--he could not help preaching it, so overwhelmed was he by the "high calling," so anxious to obtain it for himself and to enable others to attain the same. He preached it despite the persecution, disgrace, and frown of the world--at the sacrifice of earthly opportunities, honors, ease, pleasures; and accounted it a pleasure to be permitted to preach, even though, instead of luxury, he was obliged to "labor, working with his hands" at very humble employment, and was often in hunger and poverty and danger. He was willing to endure all this, because he had a correct appreciation of the good tidings he preached, and of the prize it presented. And it is from a failure to apprehend either of these that the clergy of to-day deserve the severe

R330 : page 6

words applied to them by the prophet: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber: yea, they are greedy dogs which can never have enough--and they are shepherds that cannot understand; they all look to their own way [self-interest], every one for his gain from his quarter." Isa. 56:10,11. Because they hold the traditions of men, they cannot see the great prize of our calling. They have not "good news," but very BAD NEWS to tell--the very worst and most awful news that could be imagined, viz.: That the God of love, possessed of all power and all wisdom, prearranged for the eternal misery of nine-tenths of his human creatures.

Oh, when will God's children learn that their fear toward Him is taught by the precepts and traditions of men (read Isa. 29:10-14), and that his true character is Love? When will they learn that it is because "His mercy endureth forever" that he has provided for human restitution in the next age, and for the development of the little flock in the present age, through whom to communicate the coming blessings to earth.

====================

THE REVIVAL SEASON.

"The spiritual barrenness in our local churches has been the cause of great anxiety to the official and leading men in them, and has led to some prayer and efforts for the betterment of this condition of things. The net addition to the Presbyterian churches of the North during the last ecclesiastical year was a fraction of one convert to each church. In some parts of the country the Congregationalists have not had a dozen additions to their churches in the same number of years. Baptists and Methodists do a little better but not much. The net addition of Baptists to the 874 churches of their faith, in this State for the last ecclesiastical year, for instance, is only 286, which is about one-third of a member for each church. More than one-half of the churches had not a single convert. The proportion of Methodists is between two and three new members to each church of their order. In view of these facts and figures the Presbytery of New York, the Baptists' Association and the Ministers' Conference of both Baptists and Methodists have endeavored to increase the number and improve the quality of their church members and converts, by special efforts begun with the new year and continued with much regularity and interest since. Days of special prayer have been held and evangelists, male and female, have been brought hither from other cities and states." --New Yew Herald.

It might be added that nearly all of the additions above mentioned, few though they be, are from the Sunday schools; and many of them, so young as to be incapable of intelligent action. Few, very few, are converts in the true sense of the word.

Yes, the church is losing the worldly respect which for some years has been the great attraction for the worldly element. They, as well as the most pious of God's true children are getting ashamed of the hollowness of Churchianity. Nominal Zion, is beginning to lament her inability to bring forth children-- "Woe unto them that are with child in those days."

====================

R330 : page 6

SEVEN PORTRAITS OF THE MILLENNIAL KINGDOM OF CHRIST AND ITS WORK.

Revelation 20 to 22 contains eight portraits of the true Kingdom, just as we have seen that chapters 12, 13 and 17 contain repeated descriptions of the false Kingdom--Anti-Christ's.

This repetition of the same things from different standpoints, and with other details, is a principle which applies especially to this last book of the Bible. A failure to recognize this, is, we think one of the reasons why so many of those who study this book, fail to get sense from it.

The portion of Scripture we are about to consider, is frequently read as though it were one connected narrative, instead of several repetitions of the first statement. Because of failure to rightly divide, some get the thought, that the "great white throne" is to be established after the Millennial age, and after Satan is destroyed; consequently, are at a loss to know why the dead are raised at that time, or how they could have a probation after the Millennial Age, and are much confused generally.

To better illustrate the distinctness and harmony of these portraits, we have diagramed them as follows:

DIAGRAM OF REV. 20-22.

Satan (Evil) loosed a little season, after the one thousand (1,000) years.	**END OF THE ONE THOUSAND YEARS**	Satan Bound for a Thousand (1,000) years—Evil and Vice under thorough restraint.	**Rev. 20 1-3**
		Earthly Thrones cast down, and the Overcomers Reign with Christ a Thousand (1,000) years.	**Rev. 20:4,5**
Satan Loosed. The Evilly Disposed deceived and destroyed		The Holy and Blessed of the First Resurrection life and Reign a Thousand (1,000) years.	**Rev. 20: 6-10**
		The Great White Throne. Heaven and Earth Flee. The Dead Judged from Opened Books. Second Death.	**Rev. 20: 11-15**
Second Death, of the Unbelieving and Abominable.		New Heaven and Earth. The Holy City (Government). Its blessings to mankind—Pain, sorrow and death abolished.	**Rev. 21 1-8**
		The Bride—The Holy City—The Kingdom of God—come to Earth. The Light of the World. The good may enter the Kingdom.	**Rev. 21:10-27**
	🟩	The water of Life flows freely. The World's troubles healed. The Curse (Sin, and its result, Death) Destroyed.	**Rev. 22:1-3**

R331 : page 6

FIRST VIEW.

SATAN BOUND.--EVIL RESTRAINED.

Let us more particularly examine these pictures, all of which clearly pertain to the same period, the Millennial Age. The first, shows us that a restraint will be put upon evil, during that age of peace and blessing. This naturally commends itself to us, as the order for a reign of righteousness presupposes a restraint of unrighteousness. Satan is the best representative of evil principles, practices and persons, being the chief and leader in wickedness.

An angel is seen, with the key of the abyss, (covered, secret, hidden place,) and a chain. The key represents authority, and the chain represents strength. The word angel signifies messenger, and this picture shows us, that God will send some messenger with authority and power to subdue Evil--the adversary of truth and right. In this work of binding, many agencies will doubtless take a part--an increase of knowledge probably being one of the strongest. Yet all of these agents, are typified by the one messenger. There is that about this figure, which seems to indicate that Christ Jesus, and his body, the church of the first born, is the one in whose hand is the power and authority to bind and control Evil--"To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written--this honor have all his saints." (Ps. 149:8,9.) The language, too, reminds us of one who declares that he has the keys. (Rev. 1:18.)

The binding or suppression of evil during the Millennial Age, will result from the exercise of authority and power, by our Lord, when he shall take unto himself his great power and reign. (Rev. 11:17.) But we have reason to think that the manner in which our Lord takes his great power, and binds Evil, will differ much from the general conception of it. We believe that truth binds error, and error binds truth: like light and darkness, they are constantly opposed to each other. During this Age the powers of darkness and error hold control; but light and truth will come with the new rulership.

We believe that this New Ruler has already come, (visible only, as are all the glorious and spiritual things, to the eye of faith enlightened by the Word of God,) and that the binding is already commenced. As is God's rule--"Judgment [trial] must begin at the House of God." (1 Pet. 4:17.) Errors and evils-- the devil in the church, must be bound first, and truth set free, among those who profess to be children of the light; and then it will progress, overturning errors, injustice and bad government among the World's people --thus blessing both nominal church and world, though the experience may for a time, seem a curse to both.

Many may be the instruments used in this work; some fine and polished tools from the Lord's laboratory; some moral and upright Infidels, honest in their unbelief; and some God-dishonoring and defiant unbelievers; to displace errors and prepare a place for truth. So too, among the nations, he may make the wrath of man to praise him, and perhaps use bloody-handed Communists, as advocates of civil rights, and for the overthrow of evil and oppressive governments. But the result will be, that Satan shall be bound for a thousand years. The loosing for a little season, we will examine presently.

SECOND VIEW.

GOVERNMENTAL POWERS OVERTHROWN, AND SAINTS REST AND REIGN.

"I saw thrones and they sat upon them and judgment [Rotherham--judicial sentence] was given unto them." The thrones are those of earthly kingdoms at the present time, and all under the "prince of this world." (John 14:30) These are all condemned as unfit, and are to be overthrown, to give place to the kingdom of Christ. [The

Greek word rendered judgment here, is the same rendered condemnation in the following passages: Luke 23:40; Jas. 3:1; Jude 4.]

"And I saw the persons of them that were beheaded for the witness of Jesus, and for the Word of God." We believe that a few of this class are now living. It is not a literal beheading, but in keeping with other figures; it is a symbolic beheading. [Some suppose this to refer to all the martyrs of past ages-- but of them the fewest number were beheaded.]

Beheading, is to cut off from a head. There are many so called bodies of Christ: the Methodist body, Presbyterian body, etc., are common expressions. (The Scriptures, of course, recognize no such division into sects; but assure us that there is only one body and one head.) Of course, each body must have a head or authority, from whence comes its government and laws. These are Conferences, Assemblies, etc., and we predict that any one connected with any of these who will "witness for Jesus," as the only head of the church, and for the "Word of God," as the only standard of doctrine, will very quickly be treated as described--beheaded--cut off from those church heads. This is in harmony with the next clause

R331 : page 7

which says they worshiped not the Beast, neither his Image, neither received his mark. These, we saw in our last number, represent sectarian systems.

This Scripture shows that such as are of this bounden class, not separated --beheaded--cut off--from others than the true head, are not overcomers, while the class described, of all ages, who will live and reign with Christ a thousand years, are. "This is the first resurrection." (Vs. 5.--We omit the first clause of the verse, which, as heretofore explained, is wanting in several of the oldest MSS.)

This reference to the first resurrection, seems to indicate that it includes all of the first fruits company--both those who "sleep in Jesus," and the living who shall not sleep, but be changed at the moment of death.*

THIRD VIEW.

THE BLESSED REIGN AND END OF EVIL. REV. 2:6-10.

"Blessed and holy is he that hath part in the (chief perfecting) first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This seems scarcely to require comment. It shows the holiness, as well as blessedness of all that reigning company. Another thought is suggested, by the fact that these shall be priests to teach, as well as kings to reign. They will not only see to the execution of God's laws, but will give instruction and assistance to mankind, such as will enable them to render obedience. Yes, it is a blessed thought, that we will be both kings and priests, (Rev. 5:10) and reign with him a thousand years.

During this reign of the Christ, all will have been brought to a knowledge of the truth, (1 Tim. 2:4) the true light will have enlightened every man, ever born into the world. (Jno. 1:9.) All will have been brought to a recognition of Christ; those in heaven, (angels) those on earth (living men) and those under the earth, (those now in their graves who must be brought to life). All will have been brought to recognize the power of Jehovah's anointed; and unto him every knee shall bow, and every tongue confess. (Phil. 2:10,11.) And all nations that God ever made (Sodomites and all) shall come and worship before him. (Rev. 15:4.) All people shall be blessed by having an opportunity to reach human perfection, and consequent perfect happiness, and life ever-lasting. This kingdom over earth, after subduing all evil, will cease by being delivered up to God, even the Father (Jehovah), as Paul tells us: "He must reign till he hath put all enemies under his feet: [in subjection] The last enemy that shall be destroyed, is death." [The destruction of death implies the raising of mankind out of it, to perfection of humanity: abolishing death and all of its incipient stages of sickness, pain, etc. This will be a gradual process, requiring all of "the times (1,000 years) of restitution" for its complete accomplishment.]

It should be remembered, that to humanity the Millennial Age is not the perfect, but the perfecting age, to be followed by that which is perfect; even as to the Bride of Christ, the Gospel Age is not the perfect, but the perfecting period, to be followed by ages of glory and perfection, of which the Millennial is the first.

And when all things shall be put under him, then shall the Son, also, himself be subject unto him (Jehovah) that put all things under him [that gave him the power]; that God may be all in all." (1 Cor. 15:25,28.)

But since all things before presentation to Jehovah must be perfect, whatever their nature; and since no sin is to go beyond the Millennial Age; therefore, it would seem but proper, that those who had experienced the blessings of knowledge and restitution, should be proved or tested, before they should be considered sin-proof. Having then reached, perfection of being and having had a previous knowledge of sin and its results, perfect obedience should be expected. Therefore Satan --evil--will be loosed a little season, in order that it may be manifested,

whether their obedience results from a fear of the punishment of evil doing, or from a heart love of God, and a desire to do those things well pleasing to him.

As evil will be bound by the infliction of punishment on the evil doer, so we may presume, it will be loosed by allowing evil deeds for a time to go unpunished; much as it is during this age. (See Mal.

3:15-18.) With full liberty to do good or evil, the actions of each individual, will show his true disposition. Some will remain faithful, called holy ones (saints) others from among all nations. (The world will then be very populous-- "as the sand of the sea"), will join the insurrection of evil; and the two classes will thus be manifested. (Vs. 7-10.) Then fire--judgments--will come upon them, and they will all be cast into a lake of fire and brimstone, [fire representing judgment, trouble, and brimstone representing extinction of life--no life is proof against the fumes of brimstone--hence the force of the symbol, as a representative of extinction.]

The trouble and judgment into which the devil and those followers will be cast, is of the same sort as that into which the symbolic BEAST AND FALSE PROPHET, (image) are cast at the end of this Gospel Age. These we have seen to be symbols, representing, not persons but systems: and these systems are said to go alive (while they are yet active and powerful systems) into the same lake of fire or gehenna fire of trouble and destruction. This fire, is already burning we think; beginning to torment those systems and to cause pain to all who do not recognize their true characters, and the end God has marked out for them-- destruction.

The devil and those followers shall be tormented day and night for ever and ever; more properly--"unto" the ages of ages or "until" the perfect ages are due.

---

*The word anastasis, here rendered resurrection signifies--"a standing or rising up"--to bring to perfection. The bringing to perfection of mankind in general, will be a gradual work, requiring all of the Millennial Age, while the resurrection or bringing to perfection of the Bride of Christ--the little flock, will be instantaneous, and at the beginning of the Millennial Age. Remember, too, that though both reach perfection, yet one is a human and the other divine perfection.

The attainment of the divine perfection is called the first resurrection, and signifies the chief or best perfection. The same Greek word (protos) is translated best in Luke 15:22, and chief in Acts 13:50; 16:12; 17:4; 25:2; 28:7; 7:17, etc.

R332 : page 7

FOURTH VIEW.

THE THRONE OF RIGHTEOUSNESS AND THE WORLD'S TRIAL FOR LIFE. REV. 20:11-15.

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them."

The throne or kingdom of Christ will be a pure--a righteous one, here symbolized by white, the symbol of peace and purity. "A scepter of righteousness is the scepter of thy kingdom." (Heb. 1:8.)

The one who sat in the throne represents The Christ--primarily Jesus, the head, but also the overcomers who sit with him or share his glory and power (Rev. 3:21)--yet all one.

Now call to mind the definitions of the symbols, earth, heaven, and sea, given in our last issue; you will find them of service here: heaven--spiritual control; earth--organized society; sea--the turbulent masses without religious restraint. From before, or at the presence of, this enthroned Christ, all forms of evil oppression and injustice must flee--no place is found for them, indicating that they will be driven from one place after another, but can remain nowhere.

Earth--society--as at present organized, is a series of layers, or strata, or classes, each holding its position by oppressing those below it. (This class oppression is less in degree, in this land than in any other; yet even here, social caste is easily discernable.) The "lower classes" and "upper crust" are recognizable in the entire social fabric; both in the nominal church, and in the world. The upper classes are usually proud and haughty--the meek are oftenest found in the under strata, among the oppressed. The present system of society will pass away--not be permitted anywhere, when the throne of Justice is established in the earth; and a new earth (system of society) will take its place; viz.: the recognition of merit, not of pride and power. Then, love to God and mankind will be the ruling principle.

This change of (earth) society begins immediately on the commencement of the dominion of Christ's kingdom. (This, we understand the Word of God to teach, was due in the spring of 1878. If correct, the elements for the overturning should already be in preparation--and we believe they are.)

A symbolic statement by the prophet (Isa. 24:1,2) is in keeping with the above exposition, God says he will turn the earth up-side-down --the "upper crust"--the proud, will be debased and the humble and meek will be exalted.

Another prophecy, often mis-applied by "Second Adventists," and others, and supposed to mean that the earth will be melted by fire, and when cooled off, be a perfectly flat surface, without hills or mountains, and thus a new earth, is found in Isa. 40:4. "Every valley shall be exalted, and every mountain and hill shall be made low: the crooked (perverse) shall be made straight, and the rough places plain." This we understand to be but another way of showing that society (earth) is to be reconstructed and equality of classes obtain, in which individual merit will be recognized, blended with humility and benevolence.

But, not only does the present ("earth") society pass away, but also the present "heavens" or spiritual powers of control. Satan is declared to be "the prince of the power of the air" (heavens) who "now worketh (operates or rules) in the children of disobedience." (Eph. 2:2) This one called at present, "The prince of this world" (John 14:30), we have seen, is to be bound; consequently his control, or spiritual power, now exercised in favor of evil doing, etc., will cease, or pass away; gradually, because his binding, as shown by some prophecies, will not be fully accomplished for some 33 years.

The fact that the present "earth" and "heaven," are to be succeeded by, or give place to, a "new earth" (society), and a "new heaven" (new spiritual powers of control also unseen, good and not evil--of Christ and not of Satan), is not here mentioned, but is afterward.

"And I saw the dead, small and great (high and low--humble and proud) stand before God; and the books were opened--and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

That this will not be a marshaling of mankind in ranks, and rows, before a literal Judgment-bench, we have heretofore shown. We believe that the world of mankind, during their day (age) for trial of worthiness or unworthiness of perfect human life, will be tried in a similar way to that in which certain ones are now being tried and tested in this day (Gospel age), to prove whether worthy or unworthy of the perfection of the DIVINE nature. The Greek word here rendered judged, has the significance of tried or tested. Paul's use of the same word will prove this. We here give a quotation, in which he uses the same word (krino) three times: (We italicize the words translated from this Greek word.) "Dare any of you, having a matter against another, (1) go to law before the unjust, and not before the saints? Do ye not know that the saints (2) shall judge the world? and if the world (3) shall be judged by you, are ye unworthy to judge the smallest matters?" (1 Cor. 6:1,2.)

Here Paul refers to the coming trial of the world, when the overcomers of the present trial, shall be their judges--judges, who like their Head, Jesus, will not only be able to assist the world as the kings, but also to sympathize with them--having been themselves tempted, in all points.

The first illustration gives it clearly --"go to law"--or stand trial.

"The dead," includes all of the Adamic race, who, during this Gospel age do not escape from the condemnation that is on the world-- DEATH--by becoming partakers of spiritual life through Jesus. "By the offence of one [Adam] judgment came upon all men to condemnation," but there is "now no condemnation to them which are in Christ Jesus;" for the law of life in Christ made such free from the condemnation of death. (Rom. 5:18; and 8:1,2.)

As during this age a little fragment of humanity escapes condemnation (death), by obtaining spiritual life offered on certain conditions, so we understand the world are to be privileged to escape from the death condemnation, by obedience to certain laws of natural life. Their right to this privilege of running for life comes as a consequence of Jesus having ransomed them.

This verse relative to the dead,

R332 : page 8

shows us how all those death condemned ones, will be on trial before the White Throne. And so surely as it is a throne of purity and Justice, their trial, as ours now, will be full, fair and impartial. The Judge himself, has already become their bail, so that they shall have a full and sufficient trial before himself, to attain perfection of human life.

The books opened, according to the rulings of which they will be tried, we understand to be the books of the Bible. The church, now on trial, is being judged according to these same books--and none now are on trial, to whom those books are not to some degree opened (understood). This too, accords with Jesus' words: "My words shall judge you in the last day (period)--the Millennial day. John 12:48. (The word here translated judge is the same word as in our text and in 1 Cor. 6:1. And the same word is rendered "sue at the law" in Matt. 5:40.)

The words of Jesus will no longer be hidden under parables and dark sayings, that hearing the people might hear and not understand; but the secret things will be uncovered ("The mystery of God"--the church --being finished) the books will be opened, and the knowledge of the Lord shall fill the whole earth. For God "will have all men to be saved, [redeemed] and [then] to come unto the knowledge of the truth." 1 Tim. 2:4.

R333 : page 8

The succeeding verse is in harmony, and says that "the sea (masses of mankind not under religious restraint) delivered up the dead which were in it:" i.e. mankind will be taken out of that condition, and brought under the restraints of the White Throne. (Consequently, when all are restrained there will be "no more sea"--see Jude 13, Jas. 1:6.) "And death and the tomb delivered up the dead which were in them, and they were judged every man according to their works." (During that age or day.)

This trial includes all the world, (but, not the saints--John 5:24,) and is indeed the grand prospect held out before them. By means of that trial, the entire groaning creation, may be delivered from the bondage of corruption into the glorious liberty (freedom from death) of the sons of God. Rom. 8:21,22.

Another book--of life, was opened. This suggests to us that as there is a book (record), of life, in which the names of all the Gospel Age overcomers are recorded, who are worthy of divine life, so there will be a book or record kept in the next age of those worthy of perfect human life.

The book of life now about finished, will not be opened--the results or record will not be known until the full end of this age; then we will see those deemed worthy to be of the Bride the Lamb's wife: so too, the records of the next age, will not be opened until the end of that age, when those worthy of receiving back the dominion of earth, lost by Adam, will receive it.

Another feature of difference between the world's judgment of that age and ours of this, is, that though they will be required to have faith, yet their trial will be based on works --"judged according to their works." We, on the contrary, live in an age when perfect works are impossible, and our judgment depends largely on faith: According to thy faith be it unto thee, and works only according to our ability.

In the end of that age of trial, death and the tomb, and all not found written in their book of life, will be cast into the lake of fire--already described as representing wrath and destruction. That the lake of fire is symbolic, is readily seen, because death and the tomb are represented as going into the same--the tomb will be no more, and the Adamic death will be no more. (Isa. 25:7,8.) All men who are then judged unworthy of life, die: but it is the second death, and is attributable to willful sin on their own part; for the Adamic death and all its results will have been destroyed.

FIFTH VIEW.

THE HOLY CITY (GOVERNMENT)-- THE BRIDE-- GOD'S DWELLING AMONG MEN.

SORROW PAIN AND DEATH ABOLISHED. REV. 21:1-7.

This brings the glory side of this glorious Millennial Age to view. The former heaven and earth and sea passed away entirely, and the new are fully inaugurated at the opening of this scene. The new heavens (the spiritual dominion of Christ) and the new earth, (the reconstructed condition of society) being now established; as a matter of course there will be no more sea--people unrestrained.

The New Jerusalem coming down from God to earth, hereafter to be God's dwelling place, is a beautiful representation of the church as a kingdom or government over the earth.

As the false system, or church (anti-Christ) has during this age attempted to govern the nations of the earth, so the real church--made one with the true Christ, will possess the true kingdom over earth's nations. The one, is in Scripture called "that great City (government) that reigneth over the kings of the earth," and is also called "Babylon"; (confusion) so the other is to be a strong City called Zion and The New Jerusalem (or "the city of the Great

King"--King of kings and Lord of lords.) "God is in the midst of her, she shall not be (re-) moved."

Being the dwelling place of God-- it will be the place from which he will operate in blessing all the world; for "reconciliation for iniquity" having brought mankind into harmony, and having blotted out sin, it will be meet that God's power should be engaged in lifting up and blessing all --"as God has spoken by the mouth of all the holy prophets." (Acts 3:21.)

Yes, God himself shall wipe away all tears from their eyes. It was God's plan from the very first--God so loved the world that he sent Jesus: and so, of him and through him and to him are all things and we through him. (2 Cor. 5:18.) Not only do the past features of the plan indicate that God was in Christ reconciling the world to himself, (paying the ransom exacted by his own Justice,) but now we learn, that the Millennial work is still His. He it is, who will wipe all tears, etc. Yet, as in times past, he will use means and agencies--Christ Jesus and His Bride are to be the agencies; and as it has been all along it will still be, God in Christ and Christ in you.

How blessed the thought that we soon shall share in the wiping away of all tears from humanity. Yet this shall be our glorious mission work during that age, for wiping is a gradual work. And the tears will last so long as their cause--imperfection, pain and death exists; and these will not be fully removed until the end of that age--Then "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." All those evils are part of the curse--results of sin; and all being redeemed by him who was made a curse for us it is proper that in due time all should have these blessings, and the curse be forever removed.

"He that sat upon the throne said: Behold I make all things new."

Yes, for this cause he became a man, then gave his human life as man's ransom price from sin. And thus having bought him in his low estate, he by his new (divine) life is to bless him with full ability to regain his lost estate, as perfect man--the image of his Creator.

He that sitteth in the heavens has already declared--a "time of restitution" or making new--by the mouth of all his holy prophets, and he now tells John that promise is faithful and sure--"Write, these words are faithful and true." (margin.)

He is the A and Z, the beginner and ender of the great salvation of mankind. He surely will, as he has said, give to all that are ATHIRST of the water of life freely--all men who will, may come into harmony and live forever.

Those who are worthy of the perfect human life then, are called overcomers and "inherit these things"-- the earthly kingdom, just as the overcomers of this Gospel Age are called "overcomers" and inherit spiritual things, and the heavenly kingdom.

But those who do not then renounce fully the works of darkness, have their part in the lake of fire and brimstone--are subjects of the second death. This death is for their own sins, and is everlasting; will never be ended or interrupted by a resurrection. No, Christ dieth no more, and there is no ransom from that tomb, as there was from the Adamic death.

Then--sin blotted out--sinners extinct --all things in heaven and in earth shall sing praises and thanks, to the King eternal, immortal, invisible, the only wise God.

SIXTH VIEW.

THE NEW JERUSALEM THE LIGHT OF THE NATIONS.

REV. 21:19-27.

This view seems to come back to our day, as its starting point. John representing the living members of the Bride company, is shown the Holy City (government) coming down to earth. But before he could see it, he had to go, in spirit, as high as possible above the earthly level. So we, the anti-type, may now see the kingdom of God coming:--the rule of the Highest commencing to direct and overthrow earthly things, preparatory to the full reception of the will of God on earth as in heaven."

We can see his coming judgments as they circle all the earth,
The signs and groanings promised, to precede the second birth,
We read his righteous sentence in the crumbling thrones of earth,

Jerusalem come down! But all cannot see this kingdom as already on its way to earth--"coming down." To thus recognize it, we must get away from the world and its standpoint of view; we must go in spirit (by and by in person) to the great and high mountain (kingdom of God), i.e. we must come into full sympathy and loyalty to that heavenly kingdom before sharing the King's confidence, so as to be shown its glory and power, and our future position as the Bride of the King.

From our present standpoint, we can see what very few seem to see-- that that kingdom will be an all powerful one, a spiritual one--"Having the glory (majesty and power) of God."

We have here a symbolic description of this glorious government of earth. The entire city is of pure Gold--divine glory, an untarnishing glory--the glory of God. It has "walls of salvation"; (Isa. 60:18.) protection and security abide in it. Its walls will never crumble nor fall, for the foundations are built of precious jewels, and the wall itself of Jasper, clear as crystal--(probably a diamond). The salvation walls rest securely on the finished redemption --the completed foundations as expressed by Jesus, the Apostles, and Prophets. (Eph. 2:20.)

The city lieth four square, the height, length, and breadth being equal--a cube, a perfect figure. This is another way of showing its perfection; it is perfect toward God, as well as toward earth.

R334 : page 8

We have already seen, that when God's kingdom (dominion) is established on earth, mankind will be brought into harmony with it, and the literal earthly city of Jerusalem will be rebuilt upon her old heaps, and will again become the great city of earth and Israel (the children of Abraham according to the flesh), as God promised--the channel through which a blessing will flow to all the nations of earth, from the spiritual seed--Christ. (Gal. 3:16 and 29; compare Rom. 11:25-33.) And when we read that it has gates in every direction, and the names of the twelve tribes of Israel inscribed thereon, it seems in perfect accord, to show Israel's position as channels, gateways, by which the world may approach to the heavenly government, and through which may come the blessings to mankind. At the gates were twelve messengers (angels). This would seem to teach that Israel will in due time be the messengers to communicate the Love and Knowledge of the Lord to all creatures.

The city had no need of the Sun (Gospel message), neither of the Moon (the Gospel reflection--"The Mosaic Law") to shine in it; for it is filled with the glory of God. Now we know in part, and see as through a smoked glass dimly; then, we shall know even as we are known, being made perfect as divine beings, having the glory of God.

But the nations of earth will still need the symbolic also the natural) sun and moon. In fact, it is when "the books shall be opened," that the pure and full light of the Gospel and of the Law will shine out and bless mankind. The prophet says: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold (perfect) ...in the day that the Lord bindeth up the breach of his people [caused by sin] and healeth the stroke of their wound." (Isa. 30:26.) But not only will the knowledge of the Lord flow out from the opened books, but the city (government--ruling) will be such as to shed light upon them.

(Continued on page 2.)

R334 : page 2

(Continued from page 8.)

"And the nations shall walk in the light of it." [The words--"of them which are saved"--are omitted from the oldest Mss.]

And the kings [saints, Rev. 5:10] shall bring the glory and honor of themselves into the city. And they shall bring the glory and honor (the choice, bright, perfected) of the nations into the city. Thus we see that this government will at first contain the glory of the spiritual kings of earth, and afterward as the Millennial age progresses, the kingdom will embrace or include all of earth's pure and good--but only those counted worthy of life. Among them, will be found none defiled--for all who will, may by that time have been cleansed from all sin and defilement.

SEVENTH VIEW.

THE RIVER OF WATER OF LIFE. REV. 22:1-3,17.

This view begins after the city (government) of God is established in earth, and illustrates its blessings under still different figures.

A river of water of life is seen, and trees of life whose fruit sustains life, and whose foliage heals the people. How this calls our minds back to the Paradise from whence Adam was driven on account of sin, and to the tree of life in the midst of Eden, from which he was debarred, and from the lack of whose fruit Adam and his race died.

Oh, what a picture of the "restitution of all things, which God hath spoken"--the healing of all the curse, the blotting out of sin, and with it, of misery, pain, and death, because a ransom has been paid; and he who ransomed, is the one who gloriously restores.

The water of life which will there flow from the throne is a picture of the future; for not yet has the throne been established on the earth. We still pray "Thy kingdom come," and not until that prayer is answered, can that river of water of life flow. The water of life is knowledge--truth--for which mankind famishes now. It will flow out bountifully when the tabernacle of God is with men. Then thirsty humanity, groaning and in painful bondage to sin and death, will be refreshed and restored.

A type of humanity may be seen in the condition of Israel in the wilderness. Thirsty, they cried to the Lord for water; the rock was smitten, and from it came forth streams in the desert. So now mankind's prayers and groans (Rom. 8:21,22) have been heard of Jehovah and he has permitted the ROCK, Christ Jesus, to be smitten. Yes, and the smiting still continues, for we are permitted to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) And while one member is being smitten, it is true that the smiting is still in process; but when all the sufferings of Christ (head and body) are ended, then will flow forth streams of water of life, and whosoever will may drink freely and live forever. Typical Israel drank of the typical water from the typical rock; but the substance is of Christ and the whole world--whosoever is athirst may yet come to the river of life and drink freely. (1 Cor. 10:4.)

Knowledge of God (whom to know is life eternal) is now possessed to a limited degree by those now begotten of the word of truth, but it is as Jesus expressed it, in such, "a well of water springing up"; but in the next, the Millennial Age, it will be a full, broad river of truth and of the knowledge of the Lord. Now confined to the few--"a little flock," it will then be free to all. Then the little flock who now walk the narrow way to reach the grand prize of life --"Immortality"--will have reached and won the prize. The chaste Virgin now espoused to the Son of Heaven's King, will be united to the Bridegroom--no longer the virgin, she will be the Bride, the Lamb's wife and joint heir: and her future work as Bride is shown in verse 17-- "The Spirit and the Bride say come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will let him take of the water of life freely."

In the present Gospel age we (a) members of the espoused Virgins may be used by the Spirit, in the work of taking out (selecting) the one who shall shortly be the Bride, and share the Bridegroom's name and glory and work, and this is a grand privilege; but what comfort it brings to the heart of every one begotten of the Spirit of God (Love) to know that the very object of our present selection is to enable us to be in the next age co-workers together with the Bridegroom and our Father, in blessing all families of earth by causing the water to flow freely, and inviting them to drink into the knowledge and love of God and live forever.

Trees of life seem to symbolize saints, whose leaves--professions--teachings, will heal men, and whose fruit will be adapted to the changing conditions of men as they are brought upward toward perfection--fruit suitable for each changing season, thus restoring man, to man's estate.

"And there shall be no more curse" --the curse will be gradually removed and man gradually released, under the blessings of that glorious age. There his servants shall serve him, and reign unto the age of ages, when the kingdom shall be delivered to God even the Father.

===================

R334 : page 1

VOL. **III.**

PITTSBURGH, PA., APRIL, 1882.

NO. 10.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

R334 : page 1

VIEW FROM THE TOWER.

Everywhere the knowledge of the love of God and the grandeur of his plans seems to be spreading and deepening among his truly consecrated children. We think we rightly express the causes of its spread, when we say that not only has increase of civilization been gradually preparing mankind for a less heathenish understanding of the teachings of God's Word; but, as we recently informed a Methodist minister--all of our people are preachers, from the least to the greatest of them. They make the preaching of the "glad tidings" the chief business of life--all other business being considered secondary. Women as well as men, each according to his or her ability, preach Christ and him crucified, and the blessed results accruing to every man, for whom he died. Their preaching, though often in a humble way, shows the inestimable value of the ransom from death, far better than the flowery essays of three-fourths of the "clergy." We preach because we cannot keep the glorious news. It fires our own hearts with so much love and praise to our great God of love, that we must tell it.

I love to tell the story,
It did so much for me,
And that is just the reason
I tell it now to thee.

On the other hand, those who preach the bad tidings of everlasting misery to the race in general, can only be induced to do it by larger salaries than they could otherwise make with the same outlay of service.

We hope we did not overstate the matter when we said that all who believe "this way" make preaching the chief object of life--preaching by

R335 : page 1

word, preaching by letter, preaching by dress, and manner, and looks, and deeds. We know that as we were "all called in one hope," so we were all given the same commission: "Go ye into all the world and preach this glad tidings to every creature." We were all anointed by the same spirit, for the same work as our Head--"The Spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings to the meek." (Isa. 61:1.)

The glad tidings we preach is, that Jesus hath died, and there is remission; that Him hath God highly exalted "to be a PRINCE and a SAVIOR"; and that this Prince and Savior whose kingdom and work are soon to be recognized over all the earth, has all power in heaven and earth. He will, during his reign, exalt the meek, and bless the world by saving it out of death and sin. It is a message so grand that its opponents dare never state it fairly, lest all the world might see that, truly, "God is love"--that God's ways are not as men's ways, nor his thoughts (plans) as theirs.

Neither need you fear the influence of truth upon the worldly minded. Some delight to tell of God's plan to His children, but fear to mention it to worldly people, lest they, being freed from the fear of eternal torment, might be made worse. We believe that these things are mainly due to the saints, but have no fear of injuring any class with the truth. In the first place, people don't believe in such a place, and are seldom restrained by it. Secondly, the reason so few, except Sunday School children, become Christians now, is because they see through the shallowness of the teachings of the sects, much better than the unthinking members of those sects. They see that to claim that God possessed all WISDOM, all POWER, and all LOVE, and also to claim that nine-tenths of the race (or even one-tenth) will to all eternity wail in agony and anguish beyond all reach of God's WISDOM, POWER, and LOVE, is not only contradictory, but extremely absurd. The very thing that such need, is a glimpse at the real plan, and perfect harmony now unfolding from the Word of God. In fact, this is the only thing which can set at rest a reasonable and reasoning mind. God wants us to use our reason, and says, "Come, let us reason together."

An illustration of what we here mention occurred in this city, which we will relate. A Christian mother who had been attending our meetings and had become interested, had a son who felt little interest in Christianity. The mother endeavored to conceal from her son one of our pamphlets, which she had been reading; to her surprise and alarm, she one day found him reading it. She feared that if he got an idea that eternal torment was not a doctrine of the Scriptures, it might make him yet more careless of religion. Judge of her surprise when he remarked that this book was the most sensible thing he had ever read, and if that is what the Bible teaches, he thought he would like to be a Christian.

Again, remember the effect of these "glad tidings" upon your own heart, when first you came to KNOW the Lord in his true character of love; when first you tasted that the Lord was gracious. Then neither be ashamed of it, nor fear its effects. Truth cannot produce bad effects, as a good tree cannot bear bad fruit.

As seen from the WATCH TOWER, a book setting forth our present positions is needed, and will be ready as soon as possible. See notice of "Millennial Day Dawn," in another column. The announcement of the "Emphatic Diaglott," in this paper, at about one-third the regular price, will gladden some who need and desire this valuable work, but have been deterred from its purchase heretofore by reason of its cost.

The public laborers generally report progress. Meetings are being held in various localities. Bro. A. D. Jones is now giving a series of discourses in Newark, N.J., and is arranging for the same in New York City and in Brooklyn--The "Day Star" shines brightly and increasingly. Bro. Tackabury will travel some through western New York, holding meetings, commencing this month. We may also count among the public preachers Bro. Graves, who for many years has been not only a "commercial traveler," but a railroad train preacher and tract distributor. He is rejoicing in the shining present truth, and has done good in preaching it, distributing "Food" during the past six months. Bro. Boyer will, for the present, remain in Pittsburgh, where he will do some mission work among his numerous friends and former co-laborers in the temperance work, meantime giving much time to the study of the Word which is able to make us wise; preparing himself thus for more public work.

Bro. Keith, after having spent a pleasant and, we trust, profitable time with the saints at Lynn, Newark, and Chambersburg, and visited us at Pittsburgh a few days, started west for Elyria and Norwalk, O., Argos, Ind., and sundry towns in Mich. We are requested to announce his coming to the following places at the dates specified, where he will be happy to meet and commune with those joint-heirs who "seek for glory, honor, and immortality." He will be in season, for meetings on the dates below specified.

Buchanan, Mich., April 2d; Hartford, Mich., April 7th; Lapeer, Mich., April 15th; Almont, Mich., April 21st; Brockway Center, Mich., April 26th; Detroit, Mich., May 2d.

Bro. K. will be in season to commemorate our Passover Lamb's death with the Buchanan friends on Sunday night, April 2d. May the Lord bless and prosper his visit among you and cause that it work for your nourishment in spiritual things--your growth in grace, knowledge, and faith. We pray similar blessings upon the labors of the other brethren mentioned, as well as upon others who publicly minister, and upon the thousands who are in a more private way, as "living epistles" letting their light so shine as to glorify their Father in heaven.

We have many inquiries from England, relative to preaching--if there are among those interested in these things there, some who can declare them publicly, they have a great and grand field. Let us hear from you. Some one or two should be in London.

We are in possession of many refreshing and encouraging letters, but owing to a lack of space, we are unable to publish them in this issue.

====================

R335 : page 1

MILLENNIAL DAY DAWN.

This is the title of a new book we are about to publish. It will contain some matter already published, and much that will be new. It will contain a statement of what we understand to be the plan of God, an explanation of the most prominent symbols of the book of Revelation, together with comments on many of the "parables and dark sayings" of Jesus and the Apostles, and the Scriptural time proofs showing our present whereabouts on the stream of time, written in a clear and pointed, yet as condensed a manner as possible.

It will not only be such a book as you would desire to loan to interested ones, and would want to study yourself, but it will be arranged with a view to making it a

BOOK OF REFERENCE

on almost all theological subjects.

It will contain matter from the pens of several brethren well known to the readers of the WATCH TOWER, yet the work will not mention the name of any writer. We have thus arranged for several reasons: First, we shall thus have the benefit of the ability of several writers, each of whom may excel in his own peculiar channel; Second, such a method will serve to restrain personal pride and egotism, so often lamentably noticeable among men who have "written a book"; Third, it will be advantageous to you as readers, teaching you

R335 : page 2

to lean not on the words or opinions of any man, but to test all things solely and only by the Word of God --"that your faith should not stand in the wisdom of men, but in the power of God." Lastly and chiefly, we hope that by thus veiling humanity, the glory of truth's Divine Author may the more appear.

The price will be fixed at such a sum as will place it within the reach of all--just about cost and postage, probably 50 cents for cloth bound.

This work is made necessary, not only by reason of the edition of "Day Dawn," published in 1880, being about exhausted, but also from the fact that since its publication, many precious and brilliant jewels of truth have been found. By reason of our being in "The path of the just which shineth more and more unto the perfect day," no book could be written which would long be a fresh and full expression of the ever unfolding beauties of our Father's Word and plan.

And still new beauties shall we see,
And still increasing light.

The name which we have selected will distinguish it from the old "Day Dawn," and yet is sufficiently like it to identify it with the edition which we have advertised the world over in the "Food." However, after the present edition of Day Dawn is exhausted, you may, for abbreviation and convenience, use the same name for the new work, and it will be understood by us. We have on hand about 100 COPIES OF "DAY DAWN," cloth bound, the price of which, we will reduce to 50 cents each to close them out before the new work appears. Address, C. T. RUSSELL,

No. 101 5th Ave., Pittsburgh, Pa.

====================

R336 : page 2

THE SEVEN CHURCHES.

"The Revelation of Jesus Christ," which God gave to him, to show unto his servants things which must shortly come to pass, is a book of pen-pictures of events and of periods of earth's history--from Christ's first advent onward--usually in groups of seven succeeding stages; several of the groups running more or less synchronous, or parallel in time, with each other.

The seven messages to the seven churches, to be in harmony with the rest of the book, must also mark or be directed to seven succeeding periods in the history of the church. The remarkable harmony between the prophecy and that history not only leaves no doubt of this interpretation, but is an unanswerable proof of the inspiration of the book, and a pledge to our faith in what remains unfulfilled.

In Rev. 1:11 we are given the names of the cities to whom the messages are sent. Seven cities then existing, and which remain (some in ruins) until the present. Whether the condition of these local churches in John's time was such as would be specially and respectively blessed by these messages, we know not; but it seems evident that these cities were chosen from a peculiarity in their names which fitted God's purpose. We will notice this in due time. In verse 12 and onward we have a description of the appearance of the glorified Saviour and his surroundings, some feature of which seems to be peculiarly fitted to each church; and is quoted in the message to it, as if saying, remember who it is that speaks.

These churches are placed in Asia. The Roman province of Asia was a part of that district which we now call Asia Minor, and embraced only the southwest half of the peninsula.

The word Asia means muddy or boggy. Any one doomed to a long journey through a wild bog would, we think, before he got through, have a tolerably correct idea of the pathway of the church during the past 1800 years; especially if the greater part was traveled in comparative darkness--what with pitfalls and treacherous ground, with will o' the wisps and fog, it would prove a hard journey. True, the church has always had a polar star, but the mists of the Babylonian mystery had nearly hidden it.

"To the messenger of the assembly in Ephesus write." [Rev. 2:1.]

Ephesus was the capital or chief city of the province of Asia. Being the first or chief city of the province, and from or through which the laws, proclamations, etc., would go forth, it fitly represents the first period of the church. The church of Christ and his apostles. We believe implicitly the records left and the proclamations made by the messengers of that first church--Matthew and his three co-laborers, Peter, James, John, and Paul. But why? "These things saith he who is holding the seven stars in his right hand, who is walking in the midst of the seven lampstands --the golden." [Young's trans.] These, who were to be messengers to all the churches, were so held in the grasp of Christ that they could not waver or deviate. We accept the fact of their inspiration, and receive their writings as from the right hand of him who guided their pens.

We accept another fact, that only the spirit of him who in Spirit has walked with his church all the way down, can make clear the messages given in the Word. Moreover, we believe it is only because he is again personally present in his church, that such an abundance of light is now given--such as the church never had during his absence.

The Lord commends this church for its works, toil, and patience; and because "thou hast tried them which say they are apostles, and are not, and hast found them liars."

Why, in apparent opposition to the general command, "Judge not," are they commended at this and only this time for trying these false teachers? Because to the first church (and to her only) was given the supernatural power of discerning of spirits. The cases of Ananias and Sapphira, of Simon and Elymas the sorcerers, and others, reveal this power.

After those gifted ones fell asleep, the enemy, without hindrance, came and sowed tares among the wheat; and then the command was not to pull them up, but to let both grow together until the harvest. In opposition to Christ's command, the servants have, all the way down, been trying to pull tares; but of course they pulled wheat, just as our Lord had foretold. Now, in the harvest, the tares are being revealed and bound in sectarian bundles preparatory to the fire. Verses 4 and 5 show us that the "Ephesus" period reaches down to where the church began to lose her first love.

"Thou hatest the deeds of the Nicolaitans, which I also hate." Nicolans, in Greek, has the same meaning as Balaam, in Hebrew; and means a conqueror or lord of the people.

In the Ephesus, and also in the Pergamos periods, there were those who loved to lord it over the Lord's heritage. It was the old contention --who should be greatest in the kingdom? "Which thing I hate," emphatically says Christ. Those whom God makes leaders will be the last to boast of it.

"Him that hath an ear, let him hear what the spirit saith unto the churches." Jesus often used these words, evidently to show us that there are some messages sent which are not for all, but to those (overcomers) who are prepared to receive them. Our Lord recognizes two classes in the church all the way down--the nominal Christian, and the overcomer. To these last, who had gladly yielded up the pleasures of life for the truth's sake; who, like Paul, had spent their lives in hardship, even unto death, spreading the good news, there is a blessed promise of rest, a feast of life, and unending joy "in the Paradise of God."

[To be continued.]

====================

R336 : page 2

BIBLE STUDENTS' HELPER.

Many inquiries come relative to helps to Bible study, and doubtless many desire information on the subject who have not written.

To all such we would say that the most valuable publication of the kind known to us is the Emphatic Diaglott. It contains the New Testament in the Greek by Griesbach; also a word-for-word English translation of the same, placed directly under the Greek text, so as to be of greatest service to the student; it contains also an arranged version based on the readings of three very old Greek MSS. Altogether, we can say for it, that in our estimation it is the most valuable translation of the N.T., extant, for both the English and Greek student.

We have for some time felt that our readers would be much benefited by its aid, and have furnished them to you at the wholesale price, $2.95 (cloth bound), the retail price being $4.

Many, especially of the poorer of our readers, will be glad to learn, that we have come across a lot, new and fresh in every particular, and but slightly damaged in the fly-leaves. To all intents and purposes they are the regular $4 books--in no respect do they differ, except in the front "fly-leaves."

We have purchased the 83 copies of the above described, and will furnish them to our readers at $1.50 per copy (this includes postage). Those desiring should send at once as we are confident this number will not half supply the wants of subscribers. Orders will be filled in rotation.

Let us add a word: It is important that we should each provide ourselves with helps in study; better deny yourselves some of the luxuries of food or clothing (sometimes almost considered necessities), and be possessed of needed assistants for direction in the heavenly course.

====================

R336 : page 2

THE INVISIBLE LINE.

The restraint of the Gospel is the most perfect liberty. A divine hand holds us from evil that we may be free to do good.

When I was a child my nearest neighbor had occasion to repair some breaks in the roof of one of his barns. So he sent his "hired man" aloft to do the work. There was not a sign of any staging built nor so much as a cleat nailed on to steady himself by. But, catching a glimpse of the man, from our place, I saw him walking up and down the old fashioned roof as erect and unconcerned as if he were only pacing a parlor floor. So I was naturally curious to learn how he did it. But coming a little nearer, I saw a long, tough cord securely tied about his waist and extending over the ridge of the roof, while down in the rear of the barn stood the proprietor holding the cord very firmly with both hands. When the man wanted to walk down toward the eaves, he would sing out, "More rope, more rope!" Instantly the proprietor would hear him, though out of sight, and would begin cautiously paying out the cord, a few inches at a time. When the workman wished to return and ascend the steep roof, he again called out the proper signal, the rope would tighten, and he would walk up as leisurely as he would have mounted a broad stairway. Now this man was bound with the cord and firmly held by the power of another. But who can fail to see that this restraint was really what gave him liberty. The more carefully the cord was grasped and handled the

more complete the liberty of the workman--not to fall and to break his neck, but to go up and down and do the repairs in safety. The bond made him free.

So God gives men liberty, through the restraints of the Gospel. He throws the cords of his protection around the believer, allowing him to go up and down at will, scaling heights, treading paths of danger, passing securely anywhere in response to the call of duty. His bonds always, draw upward, never downward. The freedom which sin gives, of which so many boast, is the freedom which the breaking or the loosening of that cord would have given to the man upon the roof-- perfect freedom to loose his footing and to plunge into remediless ruin. He who is willing to submit his erring nature to the divine restraints of the Gospel, will forever "walk at liberty," unhampered by self, untouched by sin, and carry with him a witness of safety and of peace that armed guards and castle walls and munitions of rocks could not assure. --N.E. Methodist.

===================

MISTAKES will occur from various causes, and some of our subscribers fail to receive their papers. If you have subscribed and paid for the paper, or if you have asked to be put on "the Lord's poor" list, within a year, and do not receive it, be assured that if the fault is ours, it is unintentional.

All such will oblige us by sending a postal card, stating their case, and we will attend to it. The trouble is often caused by irregularity in country post-offices, and many times by incompleteness of address furnished us. Please be very particular, and on every letter or card give your full address. Write it very plainly; we have a number of letters, the addresses of which we cannot decipher, and on which much valuable time has been wasted.

IN consequence of our decision to publish the "Millennial Day Dawn," the Oct., Nov., and Dec., 1881, numbers of the WATCH TOWER will not be re-published as once proposed. The three leading articles of those numbers will appear in the book.

SUNDAY evening, April 2d, after 6 P.M., will be the anniversary of the "Lord's Supper"--that date corresponding to the time of its institution as mentioned in our last issue. We again remind you of it, and suggest the appropriateness of its celebration on that occasion. We would be glad of a card from all companies of three or more who meet and celebrate it.

====================

R337 : page 3

WE'RE DEAR TO GOD.

O, when Christians meet and part,
This thought is graved on every heart--
We're dear to God!
The future Princes in disguise
Each look on each with loving eyes,
All dear to God.

O, wonder! to the Eternal One,
Dear as His first beloved Son;
Dearer to Jesus than His blood,
Dear, since the Spirits fixed abode,
Yes, dear to God.

Though frailties cause each other pain,
Still does this thought our love retain--
We're dear to God!
When truth compels us to contend,
What love with earnest searchings blend,
Since filled with God.

When any glance from pilgrim's lot,
Back to earth's charms, forget them not,
But win them back with love and prayer;
And leave them not to perish there--
Those dear to God.

Shall we be there so near, so dear,
And be estranged and cold whilst here
If dear to God?
No, though by cares and toils oppress'd
We've found in God our perfect rest,

Love binds our hearts and heals our woes;
We cannot do enough for those
So dear to God!

R. W.

====================

R337 : page 3

WEALTH OF THE SAINTS.

While in this body of flesh accompanied with the frailties of our first parents, with our heritage of death ever present in mind, and a law in our members warring against the law of our mind, how easy it is for us to fall into the spirit of the world, and under value or fail to appreciate the riches which the "little flock" have as an inheritance through Christ, our head. The inestimable value of our riches through Him was aptly illustrated by a friend in a letter lately received. The illustration was something as follows:

Not long since, having become involved in debt, our creditor secured a judgment against us, and we were cast into prison. A friend of ours understanding the situation we were in, bought the claim against us and set us at liberty. Not long after he informed us, that having become acquainted with the location of a certain rich gold mine, and on inquiry finding that it could be purchased for one hundred thousand dollars, and he having just that amount, purchased it, knowing that when developed it would be worth as many and more millions, offered to make us (there were several of us), equal partners with himself, except that he would manage and be at the head of the concern, if we would put in all we had.

This was an offer of such uncommon, unheard of liberality, that it was almost bewildering in its nature, and with embarrassment we cast about to see if we could find anything of value to offer.

Finally we were compelled to admit that we were actually penniless, and all we had, (and that was not worth mentioning) was a few filthy rags, and that it was because of our extreme destitution that we were unable to pay the debt that caused the imprisonment, from which he had gained our release; whereupon he informed us that our riches consisted in our personal worth.

That he had paid for the mine, and now what was needed was willing, capable persons, who would put in their all of time and talent, and sacrifice every other interest to the development of the resources of this mine; that none would be more likely to be faithful and true than those who felt that they owed a debt of gratitude to the head of the concern, and none more capable, nor more acceptable.

At first it seemed too good to be true, and it was with some difficulty that we could bring ourselves to believe that he was really in earnest. We plead that we were indeed so poor that we could not clothe ourselves in proper attire to associate with a person of such wealth and dignity as himself.

In reply he said, that as for wealth, we should be wealthy like himself, and as for the apparel, he would clothe us with proper garments from his own wardrobe when the time came for us to be recognized as partners.

But an important pre-requisite was that we were first to go through a systematic course of education and training in order to fit us to be partners in a concern of such magnitude and significance, adding that the training would involve an acquaintance with the various elements of nature, earth, air, fire, water, &c., and that becoming acquainted with these, great danger and suffering would be incurred; but after that, the whole business would be to superintend the work, and would be most pleasant and profitable. We agreed to the terms and they were signed and sealed in the presence of witnesses.

In this parable, as it may be called, we can see the picture of man's poverty, bankrupt and in prison. Christ's love and sympathy for a lost race, and the price he paid for the mine, all he had, and the conditions of co-partnership with him; a giving up and sacrificing all we have.

In the offer of partnership, though to be preceded by disciplinary education and trial, even so as by fire, we see the conditions of our high calling held out to view.

But few will accept such conditions; but few will share in such glory.

But we are persuaded that the "sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. 8:18,19.

J. C. SUNDERLIN.

===================

R338 : page 3

THE WORD OF GOD.

JOHN 1:1-17.

The Greek word, *Logos*, translated word in John 1 and 14 of this chapter, would be properly translated by the words, intention, plan, purpose, or expression. Apply this definition to the following passages where the same word (logos) occurs: Acts 10:29. "I ask therefor for what intent (logos) ye have sent for me." Acts 4:29. "Grant unto thy servants that with all boldness they may speak thy word"--declare thy plan, purpose, or intention. Acts 8:4. "They that were scattered abroad went everywhere preaching the word," plan or purpose of God. Acts 18:11. "Teaching the word (intention, plan or purpose) of God among them." Mark 4:20. "Such as hear the word (intention, plan or purpose of God) and receive it." Matt. 24:35. "Heaven and earth shall pass away, but my words (plans or purposes) shall not pass away."

With this understanding then, we may thus read John 1:1. "In the beginning," before anything was created, and when none existed, but Jehovah, "was the word"--plan, intention, or purpose of God. Yes, God had a well defined, and matured plan, formed in his own mind before it found expression in the slightest development. The great Architect of the universe and Author of all life, first counted the cost, and reckoned that all should culminate to his honor and glory. (Luke 14:28-31; Rev. 4:11.)

"And the word (plan or purpose) was with God." So far, it existed only in his own conception; it was his own thought, intention, plan, purpose, not yet expressed.

"And the word was God." The term logos, not only applied to the plan existing only in the mind, but also to the expression of that plan. We understand this text then, to mean that the word--plan or purpose of God found its first expression in the creation of him, who was "The beginning of the creation of God"-- "The first born of every creature" (who afterward became the man, Jesus). Rev. 3:14 and 1:5. Col. 1:15; and who is now fully exalted to the divine nature, and still "His name is called the "Word of God." Rev. 19:13.

This being, in whose creation, Jehovah's plan began to find expression, is here called a God--"And the Word [expression of the plan] was God." The word God signifies mighty one; but not always the All-mighty One. It is the translation of each of four Hebrew words--*el*, *elah*, *elohim*, and *adonai*, all signifying the mighty, or great. It is a general name, often and properly applied to our Heavenly Father, as well as to Jesus, angels, and men. (Deut. 10:17. Gen. 32:24,30; Judges 13:21,22; Jer. 16:13, 10:11; Exod. 7:1.) In Psa. 82 the distinction of beings translated by the word God is very marked: "God (*elohim*) standeth in the congregation of the mighty (*el*); he judgeth among the Gods" (*elohim*). Here the first word, God, evidently refers to Jehovah, the All-mighty one, while the others evidently refer to other mighty ones--the church, the sons of God, of whom Jesus is the head or chief. Again vs. 6, "I have said ye are Gods (*elohim*); and all of you are children of the Most High (*el yon*, the highest God), yet ye shall all die like men." We, now, though sons of the Most High die and appear to men nothing more than the others. In us, as in our Leader and Head, God is manifest in our mortal flesh. (See John 10:35 and 2 Cor. 4:11.)

The Hebrew word Jehovah, is the distinctive name of the Almighty Father and is never applied to any other being--"I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty, (*el*--God *shaddai*-- almighty) but by my name JEHOVAH, was I not known to them." Exod. 6:3. In our common version (O.T.) its distinctiveness as a name is lost, being generally rendered the Lord.

"And the word was God." The Son of God (afterward called Jesus,) is here called THE WORD, because Jehovah revealed his word--plan or purpose, through him. It was an eastern custom for kings to have an officer, called the King's Word or Voice, who stood upon the steps of the throne, at the side of a lattice window, where there was a hole covered with a curtain. Behind this curtain the king sat and expressed his commands to this officer, who communicated them to the officers, judges and attendants. It is from this custom we presume, that the phraseology of the text is derived.

Primarily then, the word refers to the plan of God, and it is afterwards applied to the messenger of that plan --the Son of God.

John 1:2 and 3, "The same (being) was in the beginning (of creation) with God. All things were made by him, (as the agent of Jehovah) and without him was not anything made that was made." He then, as here plainly stated, being the first and chiefest of Jehovah's creatures, was honored by him, as the agent through whom all things, both animate and inanimate were afterwards created-- "Without him was not anything made."

Jehovah had no beginning but is "from everlasting to everlasting;" (Psa. 90:2) hence that which is here called the "beginning" must refer to the beginning of creation.

"In him was life." How brief this expression, and at first sight how simple and seemingly absurd. If the surface meaning were taken, the statement of such a self-evident truth would indeed be absurd--that in the Son of God, who was Jehovah's agent in the works of creation, was life. But let us look deeper, and we will see that it is just like God's grand and eloquent brevity. Since the accomplishment of the work narrated in verse 3, the Son of God had laid aside the glory of his pre-existent condition, and become a man. As a man, he had lived 30 years--the maturity of manhood, and had consecrated his human being to death. Here he received the earnest of his after, high exaltation--the begetting of the Spirit, to the Divine nature, to which he was born in the resurrection, when the consecration of the human being to death, was actually accomplished. In the Son of God--the Word--Jesus, then, from 30 years of age, was this Divine life which he never before possessed. (See "Narrow way to Life," page 134, of "Food for Thinking Christians.") "And the life (this divine life) was the light of men. And the light shineth in darkness, and the darkness apprehendeth it not." (E. Diag.)

John 1:10 and 11. He was in the world and the world was made by him; and the world (of mankind) knew him not. He came unto his own, (people--the Jewish nation) and his own received him not.

But, though the world knew him not, neither did his own receive him, yet, nevertheless--vs. 9, "That was the true Light which lighteth every man that cometh into the world." This Light has not yet enlightened every man. It now lights only those referred to in vs. 12--"as many as received him and believed on his name." To this class--believers-- "gave he privilege (margin) to become sons of God" (John 1:13, E. Diag., begotten...of God)--on condition that they follow in his footsteps, sacrificing the human nature. These, throughout the Gospel Age, "walk in the light," and like their Head, Jesus, are "lights in the world." (Phil. 2:15.) But still the world fails to apprehend the light, and will, until Jesus and all the members of his body--followers in his footsteps --constituting the Heavenly City (Rev. 21:2) are as "a city set on a hill (which) cannot be hid." (Matt. 5:14.) Yes, this heavenly city "shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it:" (Isa. 2:2.) "And the nations shall walk in the light of it." (Rev. 21:24.) Then this "true light (shining in its strength, from the exalted Divine Christ--head and body, will) lighten every man that cometh into the world."

R338 : page 4

That this interpretation of John 1:4 and 5 is correct, is proven by John 1:6,7,8, and 15. John came six months before Jesus' baptism, and begetting to the divine nature, bearing witness of the coming light, saying, "There cometh one after me, who is preferred before me."

Jesus had already come as a human being, and had, as John declared, existed before him, not as a man, for John was six months older than Jesus; but in his glorious pre-human condition. In what sense, then, did Jesus come after John's preaching? We answer that at the time of his consecration and typical baptism, he came as the Anointed One, the Christ, the divinely begotten Son of God, and consequent light of the world.

Vs. 14. "And the Word was made flesh and dwelt among us."

As in John 1:3, we are informed of the glory and power of the pre-existent Word, and in John 1:4, ignoring the subsequent human nature for which he left that glory, we are informed of that divine life which is ultimately to enlighten every man that cometh into the world; so John 1:14 goes back to tell how he left the glory which he had with the Father, gave up his spiritual being, and became a human being.

"And we beheld his glory (the glory of his perfect humanity), the glory as of the only begotten of a father." His perfect human nature shone with such lustre in contrast with all other imperfect men, that he seemed not to be a son of the fallen race, but the only begotten of some perfect being--and such he was, a new creation of God, the second direct human creation of God, just as Adam was the first, though Jesus was born of the virgin Mary, while Adam was formed from the dust of the earth.

Jesus, because a perfect man, was full of grace (favor) and truth. He lived in full and constant favor with God, and therefore God made known his truth--his plans--to him.

R339 : page 4

Vs. 16. "And of his fullness have all we (believers) received." Yes, of that same fullness of favor with God, which Jesus enjoyed because of his sinless perfection, have all we received because of our justification through faith in his blood. Thus Jesus lifts believers up to the plane which he occupied, into fullness of favor and communion with God--"justified freely from all things."

"And grace for grace," or favor on account of favor: that is, being lifted from the condition of rebels and sinners to that of justification by faith, was one act of favor; then that favor opened the way for another favor-- viz., the call to become partakers of the Divine nature, to become heirs of God and joint-heirs with Jesus by suffering with him.

Yes, with Paul, because of this grace (of justification) wherein we stand, we rejoice in hope of the glory of God (Rom. 5:2); reckoning that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rom. 8:18.)

John 1:17. "For the law was given by Moses, but grace and truth came by Jesus Christ." Here a contrast is drawn between the Jewish and Gospel Ages: In the former, only the Law (the shadow of good things to come in and after the Gospel Age) was given. But it could never give life, because none were able to measure up to its requirements. "But grace"--the payment of our ransom price, and not only so, but also the additional favor--"truth," or the knowledge of God's plan, and our high-calling as revealed through it-- both these favors came by Jesus Christ. "The appearing of Jesus Christ, our Saviour, brought life (the 'restitution' to perfection of humanity) and immortality (believers' high-calling) to light." (2 Tim. 1:10.) This special favor ("grace"), and this wonderful knowledge ("truth") then, are peculiar only to the Gospel Age.

In the brief space here considered what a glorious biography we have presented to us, of the once glorious spiritual, subsequent perfect human, and now "highly exalted" Divine, Immortal WORD. Here it stands on the sacred page in its simple, eloquent brevity as dictated by the spirit of Jehovah. Behold what grace the Father bestowed upon him--"That all men (and all created beings) should honor the Son, even as they honor the Father."

If all the world my Savior knew,
Then all the world would love Him too.

Thank God the happy day will soon dawn when this knowledge shall fill the whole earth.

Beloved followers in his footsteps, "behold what manner of love the Father hath bestowed upon us that we, (as partakers with him, and joint-heirs of the same things) should (also) be called the sons of God."

===================

R339 : page 4

TRUTH SPREADING.

At a meeting of the local Evangelical Association held in the First Presbyterian Church of this city, March 6th, Dr. Bittinger, of Sewickly, read an able essay on the "Eschatology of St. Paul," or the Apostle's teachings relative to death and judgment. The paper required more than an hour for its delivery. The last paragraph, which we quote below, gives the gist of the argument, and in our opinion shows a marked step toward truth, by an able and seemingly fearless man.

We would be glad to see more men of nerve, and of intelligent, untrammeled interest in the teachings of Paul and all the Scriptures. But so surely as they step upon the Word of God as a basis of faith, they will find, as did this essayist, that the traditions of men are sadly out of joint under the present rule of anti-Christ. Mark and ponder well the force of the argument of this brother just awakening to a realization of the shortness of the "bed" (creed) in which he has been resting. (Isa. 28:20.)

"In conclusion, accept a few remarks and reflections. I have been struck with the prominence which Paul gives to the coming of Christ, in his epistles, speeches, and sermons; the many direct statements of the dogma, and the still more numerous allusions and references to it. I am struck and startled by the practical value of this doctrine for exhortation, encouragement, comfort, warning, and vigilance. It is the farthest goal set for this life, and to appear blameless at Christ's coming is the highest aim of Christian living. It is evident that with Paul and the primitive Christians, Christ's coming took the place of our popular conception of heaven. We are refugees fleeing from a pursuing wrath; they were pursuers of hope, looking for a deliverer. We think, speak, and sing of going to heaven; the Apostles wrote and spoke of Christ's coming from heaven, and to this expectant King all David's psalms were set. We think of the judgment, with fear, trembling, and horror; they thought of it with solemn joy. I might mention other things, but these are enough to show that the modern Church does not conceive of Christ's second coming as the Apostolic Church did. As a practical doctrine, it has no place in our theology, no influence in our lives. Has the virtue all gone out of it, or have we fallen away from the faith once delivered to the saints?"

Truly a wonderful awakening of the people, relative to what is taught in the Bible is in progress. Thousands of letters from all parts of this country and Great Britain, give abundant evidence that people will no longer "stop thinking," or "burn the book" at the behest of self-satisfied sectarians, interested only in the upbuilding of their party and its views, and not in the elucidation of Bible truth.

Oh, how sad it is, that the so-called pastors care only to have their flocks asleep and dreaming, and will not lead them to the beautiful, fresh fields of living truth, and streams of living water. On the contrary, they seek by every means to prevent the sheep from eating

Food by raising the cry of POISON. Their flocks may drink deeply into pleasure of the world, or satiate themselves with worldly business, and it is all "very natural"; but let them seek to acquaint themselves with the teachings of their Father's Word, and they are the subjects of prayers, entreaties, expostulations, and threatenings. They are told that they are on the road to infidelity and hell, and that the only cure is to "stop thinking, and get at church work." If it is true that to be a Christian to-day means that we must "stop thinking," and be mere MACHINES, controlled by the theological schools, then is that Scripture out of place in which God says: "Come, let us reason together"--and again, "Search the Scriptures"--and again, the Scriptures "are able to make thee wise."

Yes, it seems to be one of the snares which Satan sets for the saints' feet: He gets them to work at holding fairs, festivals, and church lotteries, in the belief that that is working for Jesus. Perhaps it is to cancel a church debt which Satan prompted them to incur, to minister to religious pride. And we might add, much of the other church work seems to us conducive to evil results, and hence attributable to evil. For instance, it has become fashionable for nearly all churches to have three meetings on Sunday, and four or five during the week. This absorbs all the spare time of many, and leaves them weary of religious things, and without any time for Bible study, or thought on the "deep things of God."

The meetings do not give spiritual nourishment and strength, but merely soothe the minds of some who think that thus, they please God, work for Jesus and bear the cross, while instead, much of it is the merest nonsense, conducive to self satisfaction.

True Christians see through the hollowness, and endeavor to have their hearts fed by secret worship and communion, and conclude that because all Christians and ministers do and sanction this system, it must be right. Thus, this which is called work for Jesus, is in reality an arrangement with Satan to make people "stop thinking"--He puts them to work; since he cannot get them to do evil, he does get them to work so hard and so much that they can get little good and no truth.

We were struck with the operation of this plan as practiced by a minister of Allegheny city, recently. An elder of the church came twice to our afternoon meetings to get some "Food." He was spotted as a sheep likely to jump from the fold, and being a sheep of some means and influence, he must be penned again. Accordingly the minister was informed, and he visited the elder, who candidly said that he had gone to our meetings to hear for himself, and so far he had heard nothing which he thought was unChristian or unscriptural. He excused himself by saying, that he had gone because they happened to have no afternoon meetings in their church. Before the next Sunday a meeting was appointed for the afternoon hour and this poor sheep was made its leader.

If we are correct in judging, that much of the work, is arranged by and in the interest of Satan, and he has able helpers in many of the under-shepherds.

How does the chief shepherd regard such tenders of the flock, think you? As there are kinds of work owned and accepted of God, so there are exceptions among the ministers.

To any who doubt our conclusions we say, "Come, let us reason together," test your preacher and see whether he is able to show you how and where our Bible based teachings are wrong. But if he says "stop thinking," "burn the book," or any

R340 : page 4

other unChristlike or unreasonable thing, conclude that he cannot meet it fairly. If they offer theory, or if they speak disparagingly of those "of this way," remember that ours is only a repetition of the experience of Jesus, the Apostles, and of the reformers--Knox, Wesley, Luther and all who ever proclaimed advanced truth. Answer all opponents with a "Thus saith the Lord," or a "Thus it is written," and ask them for Scriptural proofs for their utterances. To this end, study to show yourselves workmen approved unto God, that you may be able to give to every man that asketh you, a reason for the hope that is in you with meekness and fear. (2 Tim. 2:15, and 1 Pet. 3:15.)

You will be sure to find that their titles and knowledge of their own line of theology, is the extent of their stock; and of Bible knowledge, they have very little--next to none. (Isa. 29:10-14.) Then, too, if ever so well posted in the Scriptures, there is very little which can be applied in harmony with their creeds.

Then, with charity for them, and love for all the sheep, go to the storehouse of the chief shepherd; there drink in the truth and give to others, fearless of infringement upon any theological patent, and God will bless you with refreshing draughts.

"Blessed are they that hunger and thirst after righteousness, (right and truth) they shall be filled," if they know the voice of the shepherd and follow him.

====================

R340 : page 4

LET THE SAME MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS.

Guard against impatience when any deny this doctrine, or call in question your experience of its blessings. There are very good men who do not understand this doctrine as we understand it. They have been led by education and training to look at it from a different standpoint, and consequently have arrived at different and opposite conclusions. To betray impatience when conversing with them, will help to confirm them in their unscriptural views and their opposition. Let this grace dwell in you so richly that nothing shall move you. Let the opposers of the doctrine see in your spirit a manifestation of its fruit.

Holiness and truth will not long exist without opposition; and the most perfect holiness, purest truth, will provoke the greatest opposition. Birds, when they can, generally peck at the choicest and ripest fruit; so the beak of slander generally strikes the holiest and ripest Christians. No matter how closely we may walk with God, or how blamelessly we may walk before men, some will charge us with imperfection, or perhaps with sin. To the blinded Jews and Pharisees, Christ himself was guilty of great imperfection and even blasphemy. And strange as it may seem, this opposition will come chiefly from professors of religion. "Those who love God with all their hearts," says Wesley, "must expect most opposition from professors who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world; these always oppose sanctification most." But opposition to the doctrine of entire sanctification, if the friends of it take care to exhibit it in their lives, will tend to spread it. Opposition should not be courted, but it should never be feared, and it should always be borne in a meek, sweet spirit. If we retaliate when an injury is done us, it shows that self is not dead.

Beware of disputes and quarrels with fellow-Christians. If any use sharpness of speech with you, and try to breed a quarrel, it is even better to answer nothing and suffer wrong than to become angry. There is an excellent antidote for this evil disposition in keeping fully employed in the Lord's work. "Work, full work for God," says Collins, "would leave us little time for quarrelling; and devotion, full devotion, would leave us no inclination." It is a great mistake, when evil is spoken of you, to be anxious to vindicate yourselves, "As they, who for every slight infirmity take physic to repair their health," says one writer, "do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it." "Take care of your spirit and conduct," says another, "and your reputation will take care of itself."

We often need charity exercised toward ourselves; let us not be slow in exercising it toward others. We do not think it just or fair towards us when our fellow-Christians overlook our general character, and pick out some imperfection and hold it up, and perhaps magnify it to our disadvantage; let us not do so in respect to them. Let us get completely under the sweet influence of the love of Jesus. With a heavenly unction constantly dwelling in the soul, we shall shrink from a censorious spirit, and shall have other work than to be constantly hunting after failings in our brethren. Those who find or profess to find, the most faults in others have generally the greatest number in themselves; and those who are loudest in trumpeting their own praise have usually the least in them deserving of praise.

Do not let your mind run much on opposers of the doctrine except it be to pray for them, or to consider how you may best present to them the truth. To think too much of their opposition may foster unkind feeling. To converse too much with others about it may beget evil speaking. You may thus loose your sweetness of spirit and your mind may become sour. Remember you were once standing on the same ground that others are standing on now. The light that now illumines your mind did not always shine upon you. The opposition you now meet with from others you once manifested yourself. You were as slow in coming to the truth as many around you are. These things should teach you charity, forbearance, clemency, and mildness.

Watch against any omission of the privilege and comfort of prayer and fellowship with the Father of spirits. The life of faith and holiness cannot be maintained without much prayer. Regular habits of secret devotion are indispensable. Each day should be begun with a season of close communion with God, that the heart may obtain new strength for new conflicts. The business of the day should not be entered upon without the clear sunshine of the Divine presence. There should be a deep consciousness that Jehovah is with us, and that He will abide with us through the day to sustain and protect us.

The purified believer, in his seasons of closet prayer, has not daily to begin such seasons with confession of sin, and intercession for pardon, but living in constant acceptance with God, the intercourse between him and God is always open. Dwelling in Christ, and Christ abiding in him, he realizes no condemnation. United to Christ, there will flow into his soul heavenly life-currents, and his life will be a Christ-life; it will be a life of health and strength, a life of fruit-bearing to the glory of the Father, a life of constant victory over the tempter, a life of calm and peace, and joy and hope. To pray, therefore, will be as natural as to breathe, and through the one Mediator he will be able to draw near to God at once.

--R. W.

====================

R340 : page 5

THIS SAME JESUS.

Probably no passage of Scripture has been the subject of more discussion and less understood, than Acts 1:11. "Men of Galilee, why do you stand looking towards the heavens? This Jesus, who is taken up from among you into the heavens, shall so come in the manner in which you saw him go into the heavens." (Emphatic Diaglott.)

It will not be necessary, for the benefit of those who are in the light, in regard to the "Tabernacle and Its Teachings," to say very much upon this subject. Those who understand the sacrifices, will certainly not be looking up into the heavens, expecting to see, with their fleshly eyes, Jesus coming in the flesh. They have learned that the eyes, with which we see in this age are the eyes of the understanding --Eph. 1:18; which are certainly the very best kind of eyes. And they have learned, also, that even though we have known Christ after the flesh, yet now we know him so no more. 2 Cor. 5:16. rev. ver. So we see that what is true of the members of his body, is true of him, as the head. Having given his (animal) body as a sacrifice for us, it must be dissolved, and to him was given a new body, a house not made with hands, etc.--2 Cor. 5:1.

Having sacrificed his human nature, there was given to him a new nature--the Divine.

Paul says: But some will say, how are the dead raised up? And with what body do they come? Oh, senseless man, that which thou sowest is not quickened--made alive--except it die; and that which thou sowest, thou sowest not the body that shall be, etc., but God giveth it a body as it hath pleased him, and to every seed its own body.

The world at large have been sown with the natural seed--human nature --and will be raised with the natural bodies; while the new--divine--nature, becomes a new seed, and requires a new body; and God giveth to every seed its own body, etc., 1 Cor. 15:35,38. Before his crucifixion, Jesus had that treasure--the divine nature in an earthen vessel--body-- 2 Cor. 4:7; in him dwelt all the fullness of the divine nature, in a body

R341 : page 5

--Col. 2:9 (Rotherham); so that new seed was sown in a natural body (earthen vessel); and raised in a spiritual body.

It should be noticed that the word same is left out of the passage under consideration, by the Em. Diaglott-- it not being in the Greek.

The blinding phrase is, in like manner. Let us examine the Greek term, *hon tropon*, rendered like manner, in Acts 1:11; giving all the passages where it occurs, and putting the English translation in italics; then let those who are so tenacious about the exact manner, be just as tenacious in all the passages where it occurs. Now as (*hon tropon*) James and Jambres withstood Moses, so do these resist the truth. 2 Tim. 3:8. Read Exodus, 7th and 8th chapters in regard to those magicians--Satan's mediums. Wilt thou kill me, as (hon tropon) thou didst the Egyptian yesterday? Acts 7:28.

Oh, Jerusalem, Jerusalem...how often would I have gathered thy children together, even as (*hon tropon* --like manner) a hen gathereth her chickens under her wings, and ye would not. Matt. 23:37 and Luke 13:34.

Will anybody claim the exact manner in any of the references given, especially the last? Is not the true idea that just as certainly as one thing has been done, another will be done?

As certainly as a hen gathers her chickens under her wings, so Jesus would have gathered Jerusalem's children; but we think no one would insist upon the exact way. Jesus said, If I go and prepare a place-- official position, by preparing us for it--for you, I will come again, and receive you unto myself, etc.--John 14:3. All the Angels could mean in Acts 1:11 (the only remaining passage *where hon tropon* occurs), is: ye men of Galilee why do you stand looking up into heaven? This Jesus has gone away as he said he would, and he will as surely come again, as he said he would.

Really there is nothing in the passage as to the manner of coming, but a positive declaration that he would come.

Other Scriptures teach the manner and time. We have taken heed in our hearts, to the sure word of prophecy; and the eyes of our understanding have been enlightened; because, as we see the "day star" --(phosphorus--light-bringer--E.D.) has arisen. 2 Pet. 1:19. It is contrary to the teachings of the types of the old and the positive statements of the new Testament, to expect that Jesus will come again in the flesh.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. 2:14.

B. W. KEITH.

====================

R341 : page 5

A VIEW FROM THE OTHER SIDE OF THE WATCH TOWER.

A few years ago the watchmen who were in the light, proclaimed that the "Day of the Lord" had come; that the King of kings and Ruler of rulers had arrived and is present; that he had taken unto him his great power, and had begun his reign. At that time there was little or no outward signs of any such stupendous event; and very naturally, as clearly foretold, there arose scoffers, walking after their own desires, who sneeringly asked, "Where is the promise of his presence? (See margin of New Revision)...all things continue as they were," etc. Walking by faith, and not by sight; trusting the infallible Word of God, the watchmen proclaimed further as to what means would be used by the Stone Kingdom in striking the kingdoms of earth; that oppressed peoples would rise against the governments and throw them down. It was announced that the "Times of Restitution" had begun; and the faithless asked, Where? It was also clearly taught that the time had come when God's ancient people, the Jews, (beloved for the Father's sake) would be stirred up to begin to return to their own land. Lastly, the proclamation went forth, "Babylon has fallen," "Come out of her, my people, that ye partake not of her sins, that ye receive not of her plagues."

As we said when these announcements began to be made, there were but few outward signs. It required implicit faith in the Word to believe that these things were to be fulfilled in "our day." Any believer almost was willing to assent to their being due two or three generations in the future.

While the world and a worldly church still lie in darkness, to those in the watch tower there has been increasing light. Already to any who have eyes to see, the outward signs are multiplying. Day by day we see all about us increased proof of our position. Compare 2 Tim. 3:1-7 with the days we live in, and see if the picture is not a faithful one. But such things have always been, says some one. True, to a certain extent, in accordance with verse 13; but are we not reaching a climax in wickedness? Judges, grand juries, and others who have opportunity to see and to know these things are alarmed at the prospect. The land is flooded with the vilest literature. The artist and the writer vie with each other in dishing up the horrid feast to the hungry army. And who compose this insatiate and ever-increasing multitude? Old and young, rich and poor--we had almost said saints [?] and sinners--we will simply say, church members. It is not in novels, story papers, etc., alone that the poison is found. If it were, we could easily keep it out of our homes. The reporters of the daily press have caught the infection, and news items that the briefest note of would be quite enough, are spiced and seasoned and served up steaming hot. If the facts are few, the reporter draws, without stint, on his morbid imagination for the balance. What kind of men and women will the rising generation make, fed on such slops? It is not difficult to see the result; it is already showing itself. Boys not yet in their teens are getting quite familiar with the revolver; a spirit of independence and lawlessness is revealing itself everywhere.

R341 : page 6

Enough of this picture; let us look at something else. It has been announced that the times of restitution have begun; and that Christ's kingdom now established, is about to overthrow the beastly kingdoms of earth. Be patient, it will take time. The forces are at work; see all over the earth the people are waking up and clamoring for their rights as never before.

Ireland is not alone. The Irish are only a little more demonstrative than some others: the feeling is universal.

The Czar of Russia has obtained the title of the Emperor Recluse, because he is afraid to go out amongst his beloved [?] subjects. He has not yet been crowned (it is a year since he became emperor). Plots have been discovered to blow up both him and his guests at the coronation, and it has been postponed. Failing to kill him, the

Russians have been amusing themselves robbing and slaughtering the Jews.

The stories that come to us of these atrocities read like Indian massacres, or something worse. We clip the following: "In Southern Russia alone L16,000,000 ($80,000,000) in property have been lost, 100,000 Jews rendered homeless, and in 45 places where reliable statistics could be collected there have been 40 murders and 225 women subjected to torture." We hope, and rather think that the reports are, as usual, exaggerated, yet there may have been much that we have not heard of. Many are fleeing to America, but many more are destitute, and piteously appeal for help to come.

What does this mean in the light of prophecy? It means that we have reached the period spoken of in Jer. 30:7. "It is even the time of Jacob's trouble; but he shall be saved out of it [read the context]. Their coming to America is, of course, not returning to their own land; neither will they go there in any such multitude at the first gathering. The prophecy says, "Ye shall be gathered one by one, O, ye children of Israel." Isa. 27:12. It is well to remember that there are over 30 years yet to accomplish this work. The recent developments and proposed improvements in Palestine, and all this trouble shows plainly that the present Lord has begun this work also.

What of Babylon? Are there any outward signs of her fall? Very many. People are waking up to investigate as never before. Reverence for old creeds is rapidly passing away. Among some this causes a searching to know the truth. (Blessed are those seekers.) Among others it brings nothing but skepticism, carelessness, and hypocrisy. Among the masses it produces infidelity --an utter disregard for many of God's laws, and contempt for all who profess his name. The trial of Guiteau has evidently been an instrument used to bring odium upon the Christian profession. The church is losing its power and falling into disrespect. The stars are falling: some one way, some another. Soon the lights will be all out--not even a candle left. Rev. 18:23. Already the merchants (priests) complain that "no man buyeth their merchandise any more." Read the clip from the New York Herald, in this paper, which shows that some of the denominations did not average one new member per church during the past year. The membership completely fails to keep pace with the growth of the population. One hopeful mission statistician is so pleased with the success amongst the heathen [where a chief commands and all his people are numbered in at once], that he asserts that if Christianity can only hold its own at home the world will in a few years be converted. What an

R342 : page 6

idea! It sounds like the derision of an enemy. It looks like an acknowledgment that what is now preached, though easily foisted upon and suited to the ignorant savage, is repudiated by the intelligent and civilized. And is there not much truth in this thought? Is it not a fact that the most intelligent and best of the people have outgrown the creeds? Some, unfortunately, failing to see the whole truth, have drifted off to sea; others are boldly attacking error with all the light they have. [See article "Liberty of Protestantism," in Zion's Day Star for Jan.]

One recent event should demonstrate to all that the house has been left desolate. Where in all the records of the past did a whole nation, almost as with one voice, cry to God in prayer without being answered? Did God ever do so with his chosen people? And did not all the orthodox churches in the United States pray that President Garfield's life might be spared? Even the infallible [?] Pope mingled his prayers with those of Ingersoll and the Protestant churches; and one proved as potent as the other.

If God has proved unfaithful it is the first time. Something is wrong. It evidently never happened before. One of two has become unfaithful. Is it the Unchangeable One? or rather, has not the hand appeared and written on the walls of Babylon, NUMBERED! NUMBERED! WEIGHED! DIVIDED! and above all in letters of fire, ICHABOD!

W. I. MANN.

====================

R342 : page 6

"THIS GENERATION."

"Verily I say unto you this generation shall not pass till all these things be fulfilled." Matt. 24:34.

This passage has puzzled us many times, and our experience may be the same as some others with regard to it, but we think we have the solution of it now. It may not be new to some, but it is to us. However, it is not because it is new, but because it is true (as we believe) that it satisfies us.

The disciples had been asking Jesus (ver. 3) about the destruction of Jerusalem, what should be the sign of his coming, and of the end of the world (age), and after answering their questions with regard to it, he adds the words referred to above. We understand some to think that this prophecy was fulfilled at the transfiguration; and a careless reading of Mark 9:1, with 2 Peter 1:17,18, might seem to justify that conclusion; but when we reflect that not alone was his coming inquired after, but the end of the age ("what shall be the sign of the presence and of the end of the age" [Emphatic Diaglott]) and in accordance with their questions he gave the signs all along up to the end of the age, and then says, "Verily I say unto you this generation shall not pass till all these things be fulfilled." This could not be fulfilled by any events recorded in the above scriptures, but Mark 9:1 was fulfilled "six days after," and is referred to by Peter.

We think Jesus, as he was not talking to the multitude, used plain language, no figure nor symbol, but that the whole difficulty centres in the meaning of the word generation. We think the key to it is found in Matt. 19:28. "Verily I say unto you that ye who have followed me--in the re-generation when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We understand that he used the word generation in distinction from the word regeneration; in other words, that he gave them to understand that he would be present before the regeneration, and before the people of this age should pass away ("this generation shall not pass till all these things be fulfilled") for (ver. 38) "as in those days, those before the deluge...thus will be the presence of the Son of man." E. Diaglott.

We consider this, in harmony with other scriptures, is clearly opposed to the post millennial view, and strongly in confirmation of the pre-millennial view.

Now, then, are "all these things" fulfilled? Are they nearly all fulfilled? This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Has that been done? Yes.

"Then shall the end (of the age-- The harvest is the end of the age. Matt. 13:39,) come." HEKO, have come, be here; (see Young's Analytical Concordance.) "Therefore let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb. 10:23,24,25.

The end of one day (Gospel day) having come, "another day," Heb. 4:8, is approaching. "He that hath ears to hear, let him hear."

J. C. SUNDERLIN.

===================

R342 : page 6

THE GREAT FEAST.

"A certain man made a great supper and invited many. And he sent his servant at the hour of the supper to say to those who had been invited, 'Come, for it is now ready.' And they all began with one accord to excuse themselves....And that servant, having returned, related all to his Master. Then the householder, being angry, said to his servant, 'Go out quickly (at once) into the open squares and streets of the city, and bring in hither the poor, and crippled, and blind, and lame.' And the servant said, 'Sir, I have done what thou didst command, and yet there is room." Luke 14:16-22. Diaglott.

Our Heavenly Father, kind, bountiful, and rich, is ever pleased to dispense of his bounties to those requiring and appreciating them. He tells us of a feast he will soon spread for all the world, when he will not only feast them on fat things, refined joys and pleasures, but he will "wipe away all tears from off all faces"--destroy death and remove the vail of ignorance from all nations. In the day of that feast it shall be said: "Lo, this is our God, we have waited for him, and he will save us;...we will be glad and rejoice in his salvation" (Isa. 25:6-9.) A salvation from the vail of ignorance, and from Adamic death. That will be a delightful feast, a blessed season for poor, wretched humanity. But before that feast can be spread, the MOUNTAIN or KINGDOM of the Lord must first be established (see vss. 6,7), that from and through it may come this blessed feast "unto all people."

The feast described by Jesus, though made by the same kind, rich Heavenly Father, is not the same feast above viewed. It applies, we believe, not to the next, but to the present age. It is not for all people, but for the "few selected" from among the "many invited" in the present age. (Matt. 22:14.) Those first invited were the leading representatives of the Jewish nation. "What advantage had the Jew? Much every way"--they being typically justified by typical sacrifices, were reckoned as being on a plane of friendship with God--having intercourse with him. To these, through the prophets, he had long ago intimated his intention of spreading a great feast, and when the time for it was come, he sent Jesus (who in turn sent others) "to those who had been invited," saying, it is now ready,--"The kingdom of God is at hand."

The call first reached the Priests, Scribes, Pharisees, and Doctors of the Law who sat in Moses' seat (Matt. 23:2), and were acquainted with the Law of the Prophets, and who knew that such a feast was proposed. "And the Pharisees also who were covetous, heard all these things, and they derided him." (Luke 16:14.) They had a plan and system of their own arrangement; they were busy and could not heed the message; they had no desire to have their own plans superceded by God's plans, or, in the language of the parable, to taste of his supper.

Jesus perceived that they received not the message, and gave most of his time and attention to the lower classes, "who knew not the law" (John 7:49), and had not heard the invitation.

He said to those who were originally invited, "Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you." (Matt. 21:31.) "Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and ye yourselves thrust out." (Luke 13:28) --You shall not taste of the supper.

"The common people (who knew not the Law, and had not heretofore heard the invitation) heard him gladly." (Mark 12:37.) But those first invited, who rejected, were grieved that he and his disciples taught the people (Acts 4:2), and invited them to the feast. Jesus therefore said, "Ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13.)

This application of the first two calls, is in harmony with the parable --first the merest mention to those already invited, then quickly, when they refused, an invitation was given to the morally blind, lame, and halt, of the same CITY (or government). Thus Jesus came to his own, and his own people received him not; but as many as received him (believed his message), to them (publicans, harlots, etc.) gave he power (liberty) to (come

R343 : page 6

to the feast) become sons of God. (John 1:12.) This second feature of the call to the Gospel feast, continued to be the only one, for some years, but there were not enough of the worthy ones there in Jewery to complete the number of guests--yet there was room.

Hence the servant (the body of Christ) was commissioned to go outside the CITY (outside Judea) to the highways and hedges--to the Gentiles, and constrain*--urge enough

R343 : page 7

to come in, to furnish this feast. "Go ye into all the world and preach the Gospel to every creature." (Mark 16:15.) The servant that calls the world is always the Christ, either head or body, while the servant that guides the Christ is always the Holy Spirit.

We, then, are of those blessed under the third call. We Gentiles were children of wrath--strangers from the commonwealth of Israel; but now, by the blood of Christ, we are made nigh to God and hear the call, Being justified freely from all things by faith, we are clothed with the robes of Christ's righteousness, and invited to come to the feast now spread. Here is food to satisfy every longing--more and better than we could ask or think.

The feast to which we are invited is a spiritual feast of future good things--joys and pleasures in the presence of the Lord. It has a beginning just as soon as we accept the call and come to it. We at once begin to enjoy and feast upon God's bounteous provision; by hope, by faith, we have a joyful anticipation and rich feast on the promises of God.

To come to this feast in any sense, either to the real feast of the future, or to the feast of hopes and promises of the present time, involves a leaving of worldly hopes, aims, and pursuits. In proportion as earthly things are abandoned, each may feast now. So the coming in and the feasting by faith and hope has continued during the entire age, until the door of opportunity closed Oct. 2d, 1881, since which time we do not understand that any may enter to the spiritual feast (--be begotten of the Spirit, and thus enabled to know and understand spiritual things). But there is still time for those in the guest-chamber to continue their preparation for the marriage. We rejoice to know, however, that, though the door to the marriage feast is closed, there is another feast in preparation for all people.

Because coming to this feast involves the leaving or sacrificing of earthly aims and pleasures, the world counts those who come, foolish, and it causes such the loss of the esteem of men. This is a mingling of bitter experience and sweet hope, and they are proportionate. As we eat his words --feast on his promises--we are strengthened, and will as surely have the cup of trial, death, presented after. Thus it was with our Head and Leader, and thus it must be with all his followers. After supper, he gives also the cup, saying: "Drink ye all of it," and again he said, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized." (Mark 10:39.)

To our understanding since, this third call ceased, it is no longer proper to invite to this feast. Those who have heard, and have accepted the call, came in and the door was shut--the opportunity of entering has ceased forever. Since all have come in, we know that the actual feast, the realization of the things we have long hoped for, is at hand.

---

*The word translated compel in the old version is, in the Diaglott, constrain; the same word is rendered constrain in Matt. 14:22; Mark 6:45, etc., of old ver.

====================

R343 : page 7

THE MARRIAGE FEAST.

"Jesus continuing to discourse to them in parables, said: The kingdom of the heavens may be compared to a royal person who prepared a marriage festival for his son; and he sent his servants to call those who had been invited to the festivities, and they refused to come. Again, he sent other servants, saying, 'Inform those who are invited--Behold I have prepared my entertainment; my oxen and fatlings are killed and all is ready; come to the festival. But they disregarding it, went away, one to his own farm and one to his merchandise, and the rest seizing his servants, insulted and killed them. And the king was indignant, and having sent his military forces destroyed those murderers, and burned their city.'" (Matt. 22:1-7. Diaglott.)

Some have questioned whether or not this parable is the same which Luke furnishes in very similar language, but with other details, previously narrated. But whether exactly the same or not, there seems to be no doubt that it covers the same period of time, viz: the Gospel Age. God has indeed prepared royal blessings for his Son, and has invited some to share these glorious blessings with him. (Eph. 1:4.) Jesus first invited Israel as a nation--as represented in the rulers and chief priests of his day, and in this work he employed his disciples but these servants were disregarded--they refused to come. A second message was sent them at Pentecost through other servants; (The disciples at first were simply justified men, but on and after Pentecost they were NEW creatures begotten of God. 1 Pet. 1:3.) but this message also they disregarded, and insulted and killed many of the Apostles. No wonder, then, that their polity (city) was subjected to (fire) wrath to the uttermost, and entirely overthrown--Titus' army desolating it in A.D. 70. In this view, as in Luke's parable, two invitations were given to the Jews; and here, as in that we shall find the third message to be to the gentiles-- the Gospel call during this Gospel Age.

The king said to his servants, the entertainment indeed is ready but those who have been invited were unworthy. Go therefore into the PUBLIC ROADS and whoever you may find invite to the marriage-feasts. And those servants went into the road and brought together all that they met, good and bad, and the feast was well supplied with guests." (Vss. 8-10 Diaglott.)

Here the public roads in which the call is made, represent the Gentile world, in which, for over 1800 years, the invitation to come to the spiritual feast has been made. All who hear and accept the invitation, may come to the banquet. The call does not come solely to the good, but all who have an ear may hear and come-- "good and bad." Since all guests are furnished a robe (Christ's righteousness) it matters not how poor or ragged they were when they were called; at the feast all stand on an equality, so far as their previous condition is concerned. All are acceptable at the feast if clothed by faith with the righteousness of Christ.

> Just as I am without one plea.
> But that thy blood was shed for me,
> And that thou bid'st me come to thee;
> O lamb of God, I come, I come."

As in Luke's parable, the feast is both a present one of hope and joy mingled with earthly bitterness, and also a future real feasting, or sharing of eternal joys with Jesus our Lord. In this account it is called a marriage feast. The King's Son--our Lord Jesus Christ is to be married, and the bride is found among those invited to the festivities. Yes, those who sacrificed much in proportion to what they had, in order to come to this banquet--these are the ones termed overcomers, who are to be united to the King's Son who was also an overcomer.

The full control of the feast is given to the Bridegroom, who has become the "heir of all things" and at this time enters office as a King. Before the marriage (union) he appears as King, and inspects or judges of the guests, and selects the overcomers (Rev. 3:21). Among those assembled there as guests, he discovers three classes, the overcomers or bride, the guests or friends, and one who had not on a wedding garment-- some who did not realize the necessity of having on Christ's righteousness, who did not recognize the necessity of being bought, redeemed, clothed with Christ's merit only, as a pre-requisite to a participation of the feast.

When the King arrives, he makes the two selections: The one (small class) not having on the wedding garment, is deprived of the privilege of guests--bound, and cast into the outer darkness of the world. To the overcoming class he gives his name and a share in all that he hath, by uniting them to himself. They thus become heirs of God, joint heirs with Jesus Christ, their Lord. After the marriage, in joyful praise a "great company" of the bride's loved companions shall say, "Let us be glad and rejoice, and give honor to (God), for the marriage of the Lamb is come and his wife hath made herself ready." Rev. 19:7.

These, though not of the overcomers, not of the Bride, are nevertheless beloved of both Bridegroom and Bride. They are the great company of Rev. 7:9, and in Psa. 45:14, are called, "the virgins, her companions which followed her," who also shall come into the palace of the King with gladness and rejoicing. (Vs. 15.) These will be the guests at the great supper, and after the marriage is accomplished, they shall enjoy the feast with the Royal Family, as it has been written to them, "Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19:9.)

Matt. 25:1-10, seems to show this closing end of the age, when some having gone in during the entire age, the Bridegroom King comes, and they of the living that were ready to go to the supper went in

R344 : page 7

with him and this ended the admittance --"The door was shut." Since the King came in we believe that the inspection of the guests has been in process. Now is an important time --a testing time. Who will be cast "into outer darkness"--the world's condition, on account of denying the Lord's having bought them--taking off the wedding garment? "Who shall be able to stand?"--be accounted worthy, as his bride to "stand before the Son of Man." Take unto you the whole armor of God, that ye may be able to stand."

In answer to questions of those anxious to be at the Marriage Supper, we would say: If you heard the call, i.e., the gospel invitation to the feast of good things God has prepared, and having heard, if you accepted and commenced to feast upon the promises before the call ceased by the shutting of the door (Oct. 2d, 1881), then, we understand the Scriptures to teach that you have yet opportunity to make your calling and election sure--even to the highest position as the Bride of the Lamb. Even now in the hour of inspection, let us lay aside every weight, and every besetment of earth, and run with patience the race for the prize of our high calling.

====================

R344 : page 7

QUESTIONS AND ANSWERS.

Ques. Please let me know by what name you people call yourselves? What denomination?

Ans. We are strictly unsectarian, and consequently recognize no sectarian name, believing with Paul, (read 1 Cor. 3:1-4) that where one saith I am of Paul, and I of Apollos, or I am a Baptist, or I a Methodist, etc., it is an evidence of carnality, and consequently in opposition to the Spirit of Christ. Did Paul or Apollos die for us? If so, let us call ourselves theirs. Were we baptized into the Methodist, Presbyterian, Baptist, or other denominational churches? If so, we are members of it, and should be properly recognized by those names. But if we were baptized into the one body or church of which Jesus is the one and only Head, then we are members in particular of his body, and the only name appropriate would be his; Scripturally called the "Church of Christ," "Christians," "Church of the first born," and such like general names. Again we would remark that ours is the only Scriptural basis of Christian union, viz.: We have no creed (fence) to bind us together or to keep others out of our company. The Bible is our only standard, and its teachings our only creed, and recognizing the progressive character of the unfolding of Scriptural truths, we are ready and prepared to add to or modify our creed (faith--belief) as we get increase of light from our Standard.

We are in fellowship with all Christians in whom we can recognize the Spirit of Christ, and especially with those who recognize the Bible as the only standard. We do not require, therefore, that all shall see, just as we do in order to be called Christians; realizing that growth in both grace and knowledge is a gradual process. Nor do we see reason to expect that any but the watchmen of Zion will "see eye to eye" (Isa. 52:8) until that which is perfect is come, when that which is in part shall be done away. (1 Cor. 13:10.)

If all Christians were to thus free themselves of prescribed creeds, and study the Word of God without denominational bias, truth and knowledge and real Christian fellowship and unity, would result. The Spirit of the Head would pervade the unfettered members of the body, and sectarian pride would vanish. Thus we believe, thus we practice, and thus we teach. It becomes our duty to denounce sectarianism and the God-dishonoring creeds of men which, while contradicting each other, unite in misrepresenting God's Word and character. Because these are bonds which hinder God's children from rendering him the homage due unto his name, hinder their knowing him, hinder their worshiping in spirit and in truth, and also hinder them from enjoying that joy and peace which their Father designed they should have. We "cry aloud and spare not."

Because we believe sectarianism to be a snare of the devil, and in opposition both to God and his saints, therefore we labor to set them free, and bring them into the liberty of Christ. That this has been so accounted before the present day by holy men of God, we quote you from the words of JOHN BUNYAN, whose

name is a household word, and one of whose books has been more read than any other ever written except the Bible--"Pilgrim's Progress." He wrote:--

"Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, a Christian; and choose, if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for those factious (or sect) titles of Anabaptist, Presbyterian, Independent, or the like, I conclude that they came neither from Antioch nor from Jerusalem, but from Hell and Babylon, for they tend to divisions: you may know them by their fruits."

JOHN BUNYAN.

John Bunyan was a Christian whose creed was the Bible (He was commonly called a "Baptist," though, then, and in a few Baptist churches now, the Bible is the only written confession of faith.) He was imprisoned in Bedford Jail by the English Church in 1660, because he thus believed. It was while there imprisoned that he wrote of "Pilgrim."

Ques. Was not the typical perfection of the Jews the perfecting of the human, to which their sacrifices pointed?

Ans. The sacrifices and people and reconciliation, were all alike typical of the real sacrifices, all people, and the reconciling of the world. To re-concile is to harmonize again. It of course means a reconciling of two already existent beings--God and man. Because of the ransom and reconciliation, man is to be liberated from death and restored to perfection. This certainly involves no change of either God's or man's nature. Hence, we argue that the benefits of Christ's ransom is to men, restitution of what was once possessed--perfect manhood. The change of nature (to become new creatures) is only made during this age, and results from self-sacrifice after justification.

Dear Brother R. I have not been a reader long and cannot understand how you harmonize, the article in the Dec. No., "The Blessed Dead," with "The Door Was Shut," article which appeared in a previous number of the Tower. Please explain.

Ans. To our understanding, all who died previously to Oct. 2d, '81, passed into a "sleep" or "unclothed" condition to wait for this time, when the sleeping should be awakened in resurrection by their Lord, or the unclothed be clothed upon of their spiritual body--their house from heaven. It has not been a blessing to die and thus fall asleep; but now since we live to the time when we may step from the earthly tabernacle into the heavenly (spiritual) body, without a moment's sleep, it is a blessing. To be thus "changed in a moment"--not unclothed for an instant, but translated from the natural to the spiritual condition instantly, is a privilege never before enjoyed. Since this glorious time is come, "Blessed are the dead which die in the Lord from henceforth," (Rev. 14:13,) because as Paul expresses it, they may now be "clothed upon with their house which is from heaven." (2 Cor. 5:1-4.)

The human is to die--the earthly form must be laid off, as Jesus our pattern showed us, (2 Pet. 1:14) but the new life hid with Christ will not die, though it slept until now. Now we understand that the exaltation of the members of the Christ who were asleep has taken place, and the exaltation of those who are alive and remain, is due; and the remaining members of the body will, each in his turn soon experience that glorious change, from this sleep to the perfection of life as immortal spiritual beings like himself--by investing or clothing them with their house from heaven. Thus it may readily be seen that we the living, left over unto the presence do not precede the sleeping ones, but they rise first: Then we shall be changed in a moment to the same immortal condition--like unto Christ's glorious body. As did Jesus so must we all, fully lose humanity, putting off this "tabernacle even as our Lord Jesus Christ hath showed." (2 Pet. 1:14.) This tabernacle--the flesh. It was consecrated to death and must fully die, but we, the new creatures who inhabit these bodies, do not die and will not need even to sleep, but instantly we shall become more alive than ever; or as Paul says, have "mortality swallowed up of life."

We tarry only as the mouth-pieces --Priests of God, to sound the trumpet notes of truth until the white robed Levites (advanced justified believers) learn to sing the song of restitution and the fullness of salvation, purchased through the precious blood of Christ. (2 Chron. 5:12-14.)

The door which shut was not the door into the kingdom, but the door into the guest-chamber--to the feast. (See article on Feasts.) We understand that though the marriage is not yet accomplished, it is just about to be. The present moments are occupied by the Bride in making herself ready, and no more guests are now admitted.

Ques. If the door to the "high calling" is now closed what should we say to any who now say, "Lord what wouldst thou have me to do?" If we are mouth-pieces of the spirit, we should have a word of the Lord for them--what?

Ans. If it be one who had already consecrated himself as a sacrifice and

R345 : page 8

entered covenant relationship as a new creature, we would say, proceed as before only more zealously to carry out your covenant and become dead to the world, that in the inspection by our King, he may be approved as one who has been faithful unto death.

If it be one who has never before covenanted, he stands in exactly the position of Abraham. He has the gospel or glad tidings of coming earthly blessings to all who love and obey God. This is the "Everlasting Gospel"--that sin's penalty has been paid, and all men may come into harmony with their creator and live. This was the very Gospel which God preached unto Abraham, saying, "In thy seed shall all the nations of the earth be BLESSED." (Gen. 22:18; Acts 3:25.) In this Gospel Age--as we speak of it, there is an addition made to the glad tidings which did not apply before it, and does not apply now, since the door is shut. We now know not only that all nations of the earth are soon to be blessed with opportunities of everlasting life and happiness, but during the Gospel age we have been privileged or invited to become members of that spiritual seed of him whom Abraham typified (Jehovah), and as such to be the cause or instruments of the coming blessing. (See Gal. 3:29, and Rom. 11:31,32.) This last call properly ends, when all the members of that seed have been selected from the world, and then the Gospel message stands just as it did to Abraham-- the privilege of joining the blessing seed being ended by accomplishment.

We would say then to such, Live good moral lives--lives of communion with God, engaging in, and promoting every good word or work according to your ability. But you are not now called upon to sacrifice yourselves nor your sinless pleasures and comforts. It is proper that they should abstain from sins to the extent of their ability, and realize that their ransom price covered all the unavoidable weaknesses which arise from the Adamic transgression. Let them thus trust in the Lord and do good, and soon they will share in the blessings of the reign of righteousness.

The glad tidings of justification and redemption, and the call to faith, repentance, and obedience, which we thus proclaim, is the same which the nominal church has been proclaiming all along, though so greatly mixed with error and superstition as not to be discernible to many as glad tidings. Very few have realized their privilege to sacrifice things, to which, as men, they have a legitimate right; very few have realized a begetting to a new nature. One prominent point of difference however, should be remembered: Our God is not a demon with a heart of stone, unjust, unmerciful, unkind; but a God of LOVE, plenteous in MERCY, who so loved the world, that he gave his Son that all might come to a knowledge of the truth, and be brought back to perfection of being and happiness. "And for this purpose are the ages to come," in which, to show the exceeding riches of his grace and his loving kindness. Eph. 2:7.

Ques. Please explain Matt. 25:46.

Ans. The punishment and reward are of equal duration. We are here told that the reward will be life, but in this passage the nature of the punishment is not specified. Readers generally take for granted that it means everlasting misery and torment. They infer this from some symbolic expressions used in the book of Revelations, which they confess they do not understand. But God's Word nowhere says that the punishment of sin is torment. If we admit what is here stated that their punishment will be equal in duration with the reward promised, and will then inquire of the Word--What is the nature of the punishment?--we shall soon have light. We read, "The soul (person) that sinneth, it shall die;"--"The wages of sin is death, but the gift of God is eternal life." So we find it quite harmonious. "These shall go away into eternal punishment death, from which there will be no release --no resurrection); but the righteous into life eternal.

The power to live comes from God, and he promises it only to the righteous. God has an unquestionable right to deprive all his creatures of life, if they will not use it in harmony with his righteous will. But none but a devil of worst stamp could perpetrate eternal hopeless torment and agony upon any creature. Satan has, from the first, been a misrepresenter of God's character and word, and in this matter seems to have succeeded in deceiving many of God's dear saints. Oh, that all might learn to study God's Word in the light which it throws upon itself, and not allow the creeds and traditions of men to twist and warp their minds, destroy their peace and their trust in God, by turning the Word of God into a lie.

To what extent the minds of men may be twisted, is illustrated by the teachings of New England's great preacher of former years--Jonathan Edwards. In preaching upon the eternal punishment of the wicked, which he said was misery and torture, he pictured it so frightfully, that some in the congregation sprang from their seats screaming, and caught hold of the pillars of the church as though fearful of being dropped into the yawning chasm. We quote his sentiments, and, as nearly as we can recall, his words.

Addressing the Christians present, he said: Your hearts then will not ache for, and throb in sympathy with your friends and children; you will look over the battlements of heaven and see them in that awful everlasting torture, and turn round and praise God the louder.

What a terrible, strong delusion possessed that child of God, that he could utter such blasphemy. It was a blasphemy against men as well as against the God of love, for if there is or ever was in all the universe of God, so awfully degraded a being that he could have everlasting joy at the expense of another's everlasting misery, that one is too miserable a wretch to be worthy even of the name of devil. If being made like our glorious and perfect Head would annihilate in this manner every spark of love, pity, and mercy, then should we earnestly pray and hope that we to his likeness should never attain. Take it home to your own heart, thinking Christian--Have you by death lost a loved and cherished son or daughter, brother, sister, father, or mother, or friend, whom you feel sure walked not "the narrow way to life"? Think, then, of what a change must come ere you could blend with their cries of anguish, your shouts of joy and pleasure.

But no longer will such preaching frighten the people; the picture is so wide of the truth that the unprejudiced thinker, both in and out of the church, sees it to be the very opposite to the character of a God of love. For this reason, though the Bible has not changed, nor their creeds, theologians have generally abandoned the fire theory, and now say the punishment will be a gnawing of conscience. Yet when wanting to alarm some one into love for God, they will add that the lashings of conscience will be even more terrible than flames.

No wonder that many sectarians, imitating their conception of a God, become loveless and hard, and in their families exalt the rule of fear, rather than the rule of love. No one knows how bad an effect is produced on civilized society by the monstrous ideas of God's character, as instilled by the traditions of men.

All heathen nations have horrible images of their Gods. All picture them horrible, with malicious power; and though Christians ignore pictures and images, yet they draw a mental picture of their God as dreadful. It surely needs much help to love a being such as they are taught he is. The wonder is that every intelligent person has not been driven into infidelity by it, and we verily believe that many more are skeptical than openly profess it: their actions speak loudly of it.

In God's Word we see how evil was permitted for good reasons, and that the "little flock" now being developed, instead of rejoicing in the misery of ninety nine one hundredths of their fellows, will be praising God and manifesting the exceeding riches of his grace in the ages to come, by blessing all the families of the earth.

====================

VOL. III.

PITTSBURGH, PA., MAY, 1882.

NO. 11.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

R345 : page 1

VIEW FROM THE TOWER.

Many letters received tell of much interest among our readers. As requested, a number reported the observance of the anniversary of our Passover sacrifice. It was very generally observed--reports coming from all directions. The largest of these small gatherings were at Newark, N.J., and in this city, the attendance at each of these being about the same--sixty persons.

The reports indicate that these meetings wherever held, were solemn and impressive--blessed seasons. Here, it was a very precious season. We recounted the scenes of the upper room at Jerusalem 1849 years ago. We looked at the type which Jesus and the twelve had met to observe. We saw through the shadow the substance. Through the type, we saw the antitype--our deliverance from the world through the death of Jesus our Lamb.

R346 : page 1

Then, we saw that the law shadow ceased, with that last observance of the Passover. That there the reality commenced by our Lamb being slain --the same day. We saw clearly that Jesus had not only substituted himself for the typical lamb, but had substituted his supper of bread and wine (emblems of our Lamb's body and blood) as instead of the flesh of the type. And we saw how, so often as we celebrated the anniversary with these emblems, we do show forth our Lord's death.

Then we commemorated the supper, examining as we did so, the import of the broken bread of which we partook, and of the wine of which we drank. We heard Jesus' words, that it was his body and his blood. Then we heard His further testimony--that if we drank of the cup, it meant that we were sharing or filling up the sufferings of Christ, as members of his body. Next we took Paul's testimony, 1 Cor. 10:16,17. (Diaglott.) "The cup of blessing for which we bless God--is it not a participation of the blood of the anointed one? The loaf which we break--is it not a participation of the BODY of the ANOINTED ONE? Because there is ONE LOAF we the many are ONE BODY; for we all partake of ONE BODY."

We endeavored to take in the full import of this teaching; to see how we must drink of his cup of suffering and death, in order to share future glory with him. The breaking of the loaf, represents our mutual strengthening of one another as members of the BODY. Each must do his share, according to his ability to strengthen and nourish and build up the body. We thought of the order, bread first, and then the wine. We saw that thus, our Lord gives us strength through the food--truth, before he passes us the cup of death and sacrifice. None can sacrifice, until strengthened by the exceeding great and precious promises.

We have regretted since our last issue that we recommended raisin juice, as a substitute for wine. Upon further reflection it seems to us that wine is the only proper emblem. All Scriptural references to wine indicate that it was of a sort that would intoxicate. In fact any wine which, when freely used, would not stupefy, (deaden) would not represent what is shown by the cup of which we are to partake. As we part-take of the cup of Christ's sufferings and death of the human will and nature, it gives a deadness to worldly things. At the same time it gives a blissful peace of mind. This is well illustrated by the symbol--wine. It produces the most thorough stupor or deadness to surroundings of any liquor. Now consider the Apostles words: "Be not drunk with wine wherein is excess; but (do that which would be symbolized by it) be ye filled with the spirit." If filled with the Spirit of Christ we will be dead to the world and daily desirous of drinking more and more into His cup, while at the same time filled with a peace the world knows not of.

At our Pittsburgh meeting, both wine and raisin juice were provided; but under the influence of the above considerations, all partook of the wine.

A correspondent inquires, why keep the supper since the Lord's presence, since Paul says: "Till he come." 1 Cor. 11:26? Since it is an emblem not only of the death of our Lord Jesus, but also of the death of His Church, which is his body, it is proper that we should thus signify our "participation of the blood of the anointed one." While any of his members are yet in the suffering, or crucifying condition, the sufferings of Christ are not ended. The head, and all but those of us still in the flesh, have, we believe, entered into the glory of power. The members who preceded us having finished their course, no longer need to declare annually their continued determination to share in his death; but until the Christ in the flesh has fully died, and the Christ--the New Creature has been completed, it is appropriate to show forth the death.

Our Brother Keith, whose trip through Michigan was announced last month, was suddenly called home by the death of a little one. Not, he writes for the sake of the dead, but for the comfort of the living--Sister Keith being quite ill. The Lord bless them and grant that this, as one of the "all things," may work for their good. Bro. K. writes, that the Lord willing, he will soon make a more extended trip in the direction intended, including other places. You will probably hear from him in due time. Any (in that North-Western direction) desiring him to meet with them, may address this office.

Bro. Adamson is holding some very successful, and we trust profitable meetings in Mercer county, Pa.

Bro. Leigh, who has been preparing for some time, is about to go forth.

The number of orders for "Food," which come in by every mail, indicates that some are doing effective preaching by loaning reading matter. We have still plenty of these pamphlets. Order all you can use to advantage.

We fear that the last supplement-- the "Tabernacle" tract has not had the deep study and care which such a subject requires. It is strong meat even for those who have had their senses exercised (Heb. 5:14), and requires thorough mastication. Read it at least twice or three times. Do not loan this last to any but fully consecrated Christians.

We subjoin extracts from a few of the many precious letters received.

LONDON, ENGLAND, April 5, 1882. Editor Zion's Watch Tower.

MY DEAR BROTHER:--The copy of the TOWER and "Tabernacle" came duly to hand, for which please accept my most grateful thanks. I have read carefully to see if I could find anything contrary to the precious word of truth, and confess if this is the mystery hid for the ages, it is magnificently grand and glorious, and worthy of our only immortal God and Father. It is blessed to contemplate as concerning man's future blessedness and wonderful salvation; in fact it seems to be the embodiment of justice, mercy and love. No wonder Paul exclaimed: "Oh, the depth of the riches and wisdom and knowledge of God!"

I have a brother, a D.D. in the Methodist Church, and have been always told I was called to preach the blessed glad tidings, but I never have felt satisfied with orthodoxy, although I have been a member for twenty-five years. I threw out the doctrine of natural immortality five years ago, the Trinity three years ago, and with the Em. Diaglott and Bible, with other helps, have been feeling after the truth. I left the Methodist Church three years ago, and though often asked to join that and others, never felt willing, the Saul's armor of the creeds did not fit, and it seemed to me I could not fight the good fight in them. I desire to fight the fight of Faith, and lay hold of everlasting life. I have held up the thoughts given in your works of "Tabernacle" and "Food" to some of Spurgeon's people, and they were unable to gainsay me. It does seem to be too good to be true, but nothing is too hard for God, and I confess I see a harmony between the infinite Creator and created (fallen) man, given in the Bible as brought out by the light from your exposition, that I never have seen before. It satisfies my understanding and my longing spirit. Can I with fair speaking ability be exalted by our dear Lord to the high honor of telling or preaching the glad tidings, which are to all people, that Jesus anointed tasted death for every man, and all may look and live? Whatever tracts and instructions you have in the divine mysteries of truth will you have the kindness to forward by return mail, as I may be required to leave London by the 1st of May, and please instruct me how and what to preach so as to accomplish the blessed work God wishes done.

Was this a revelation? Where did you get these clear ideas? They must have come from above, for all wisdom comes from God, and He giveth it liberally and upbraideth not. Pray that I may be led into the truth, and that I may be free indeed.

Yours in hope,

CALEDONIA, MISS., April 8, 1882.

DEAR BRETHREN:--The Emphatic Diaglott, mentioned in this month's issue of the WATCH TOWER, is the very book I want (or rather need). I do wish that some good friend would pay for it for me, as I am not able to at this time. I am a colored Congregational minister, and I am anxious to know the truth of God's word, but I am too poor to purchase the Bible helps I need. I have learned more from "Food" and "Tabernacle" in two or three weeks than from anything else in ten years. I am grateful to you for them, and for the paper also. I and all that

R345 : page 2

have seen and can understand them are much interested. I have no means with which to purchase, and I want them so much that I am forced to beg for them.

Yours in Christ, __________.

NOTTINGHAM, ENG., Feb. 24th, 1882.

DEAR BROTHER:--I thank you most sincerely for what I have received from you this last few days. The "Day Dawn," reached me on the 15th, and what I have already seen of it, has both pleased and instructed me. Like its fellow--"Food for Thinking Christians," it needs much careful thought; but I am sure it will amply repay it. Last evening I received the "WATCH TOWER" and "Tabernacle supplement," and I am looking for more blessing through the perusal of this valuable paper, as each month brings me something fresh.

Tears came to my eyes this morning, as I read the letters of your correspondents who had received so much help and comfort from the December number. To me also it was indeed a "feast of fat things." The article on the "Creative Week" and the one on the "Importance of

R347 : page 2

Baptism" was a great help to me.

In this number the articles on "Assembling Together"--"Consecration to a Work," and Mrs. Russell's Answers to Inquiries, are wonderfully pregnant and helpful. I feel as though I must read my Bible all over again, for the difference between Ransom and Pardon, pointed out in your closing article, had never struck me, though obvious enough when you put it before your readers. I wonder if it will ever be my lot to come over to some of your meetings. I very much long to see this happy type of Apostolic Christianity Revived --for such I think it must be--in the persons of its professors and preachers. The books and papers I regard as a blessing sent to my house; and which will bring forth fruit in my own soul, and I trust in my people also. Believe me to be,

Yours most faithfully in our Lord Jesus Christ,

__________. (A Minister.)

----

page 2

NEWARK, N.J.

DEAR BRO. RUSSELL:--Please accept my thanks for your kindness in sending the papers and pamphlet on the "Tabernacle," &c.

I am thankful to say that all my skepticism has fled away. The darkness is chased away by the light of truth that has shone around me for some time past.

We are having a very happy time in Newark, and I look forward to a number of people of this city being brought under the influence of the truth to rejoice with us in the great plan of salvation.

We had a very pleasant and instructive visit from Brother Keith. He has left a very good impression among the friends in Newark, and we shall be glad to see him again.

Yours in the truth,

SEVERANCE, KAN. Zion's Watch Tower.

DEAR BRETHREN:--It is with much feeling and thankfulness I send you my greeting for the benefit I have received from perusing your valuable publications. No one knows how I have yearned after the truths found in the Bible that are so much clearer to my mind since I read your valuable paper.

Yours in the cause of truth,

====================

R347 : page 2

OUTLINES OF SERMONS.

We have frequent calls for outlines of sermons on these glad tidings, by those in various places who desire to publicly make known the glories of our Father's plan.

To such we would say, we have now prepared suggestive outline notes for six sermons, explanatory of the "Chart of the ages." (This chart most of our readers have received as a supplement to July, '81 issue.) A copy of these notes will be mailed free, to those who are anxious to use them. You may order at once.

When you receive them, commence with the first, and with your chart placed in good position, thoroughly acquaint yourself with the first, and so with each of the succeeding ones in order, study much and thoroughly.

Then, when thoroughly conversant with them, lay aside your notes and give the discourses in your own language. Patient perseverance will enable you to place the plan before your hearers in a strong and convincing manner. Always bear in mind in study and presentation that "Order is heaven's first law."

The small charts (33 inches wide) will answer to begin with, and are well adapted to an audience of about a dozen. We will have larger charts for any who prove themselves capable of using them to advantage.

====================

page 2

A WORD TO ALL.

R347 : page 2

Your chart should hang in a much-used room; you should often run over it mentally, noting its various points, and thus be refreshed with the hopes illustrated, and prepared to give a general presentation of its significance to interested friends; an explanation of Chart is in "Food," p. 105. Our American readers may all have them by ordering--they cannot be mailed to Europe.

====================

page 2

THE EMPHATIC DIAGLOTT.

Had we not fortunately received more copies of this work than was announced in our last issue, many of your orders would have been unfilled. As it is, however, we have some yet on hand, of those but slightly damaged copies, which you may have at $1.50 per copy. (Postage paid by us.)

We repeat, these books are so slightly damaged (in the fly leaves) that many would not discover it. They are in all other respects the regular $4.00 books. We knew that many of you would need and want this valuable book; hence we purchased this entire lot. Order soon that you may the sooner have the benefit of this helper. Several may order together if they choose, but please order only for readers of the paper, at present. If any remain after our readers have been supplied, they will be offered to the public.

Any one purchasing one of these, may, if not satisfactory, return it in good order within seven days after receiving, and we will refund his money.

====================

page 2

ANOTHER HELP.

Every one in studying the Bible should have a concordance. One of the best, recently published is "Young's Analytical Concordance." It can be had of book-sellers in all large towns. If any cannot thus obtain it, we can purchase it for you here. The wholesale price, bound in sheep $3.80, in cloth $3.00, by mail--postage prepaid. By express 50 cts. less. All who can afford it should have some kind of a concordance.

====================

R347 : page 2

EXTRACT FROM A LETTER.

Paul, an Apostle of Christ Jesus, through God's will, to those saints who are in Ephesus, even to believers in Christ Jesus--favor to you and peace from God our Father, and from the Lord Jesus Christ.

Blessed be that God of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies by Christ, even as he chose us in him before the foundation of the world, that we might be holy and blameless in his presence; having in love, previously marked us out for sonship through Christ Jesus for himself, according to the good pleasure of his will to the praise of his glorious beneficence, with which he graciously favored us in the beloved One. By whom, through his blood, we possess the redemption--the forgiveness of offences--according to the opulence of his favor, which he caused to overflow towards us, in all wisdom and intelligence, having made known to us the secret of his will, according to his own benevolent design which he previously purposed in Himself in regard to, an administration of the fullness of the appointed times, to re-unite all things under one head, even under the Anointed One;--the things in the heavens, and the things on the earth--under him; by whom also we obtained an inheritance, having been previously marked out according to a design of him who is operating all things agreeably to the counsel of his own will; in order that we might be for a praise of his glory--we who had a prior hope in the Anointed One."--Paul's Letter to the Ephesians (Eph. 1:1-12, Diaglott).

====================

TRIBULATION AND PEACE.

Both are promised us: "In the world ye shall have tribulation, but in me ye may have peace," said Jesus. (John 16:33.) Do you have any tribulation? Yes? Then make sure that it does not arise from natural causes. Possibly you are being paid back in your own coin--possibly you deserve the tribulation which you receive. If so, be diligent to repent and reform. Let none of you suffer as an evil doer; yet if any man suffer as a Christian, let him not be ashamed. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you FALSELY, for my sake," said Jesus. "Rejoice and be exceeding glad, for great is your reward in heaven." So then, if we suffer for the cause of Christ and His word, we should thank God and take courage, and remember that by the sharing in His sufferings, our future reward is secured. If we suffer with Him, we shall reign with Him, said Paul.

Sufferings in the present time, for the truth's sake, we are to reckon a part of our wages, and all who think they are running for the heavenly prize of our high calling, should look for these wages as a proof that they are so running as to obtain that prize. (1 Cor. 9:24.) Do you experience but little or none of the sufferings of Christ now? Do you begin to count the time of suffering over, and are you building your hopes on the fact that in times past you suffered a little for Christ's sake? That is a serious mistake; it is one of the devices of your adversary to put to sleep the saints of God, saying peace, peace, while we are yet in the enemy's country. It is the fatal error with which he has lulled the nominal church to sleep, from whose condition we have just escaped. Jesus and Paul ran and suffered to the very end of the race, and Jesus said that the disciple or follower is not above his Lord and teacher; that if they called the master the prince of devils, they would call the disciples devils. "Whosoever will live Godly shall suffer."

Ne'er think the victory won,
Nor lay thine armor down:
The work of faith will not be done
Till thou obtain thy crown."

Then, beloved, if you do not suffer you have good cause for fear that you are not living up to your covenant --that you are not confessing Him and His word before men by word or act as you should do. If this is the case you are not overcoming the world, but are being overcome and silenced by the world. Of such, Jesus said: He that is ashamed of me and my words, in this adulterous and sinful generation, of Him will I be ashamed before my Father and before the holy angels. The present generation (church) is adulterous in that it is mixed up with and united to the world, while claiming to be betrothed to Christ. Under such circumstances it requires grace and strength to rebuke the Harlot mother or daughters, and to declare boldly for the true Bridegroom's rights and his words. But all who are thus ashamed of Him cannot be a part of His Bride. He is not ashamed of her. Yes, if faithful, you may expect it. "In the world ye shall have tribulation"; and you may expect it to come as it has always done--through the world's church--the nominal systems. Thus Jesus and the apostles and the early reformers all found it, and thus some of us find it to-day.

But it is not tribulation only, which we are to get, though that is all we expect of the world. No, Jesus says, in him we may have peace. We may have both the tribulation and the peace at the same time. We get a peace which so overbalances the tribulations, that we may say, we reckon the present afflictions and scorns of the world as light indeed, when weighed with the hopes of coming glory on which our peace is builded.

Do any of the faithful in tribulation for Christ's sake yet lack the peace? It is because you lack faith to lay hold of the promises--the exceeding great and precious promises made to those who take up their cross and follow in His footsteps-- suffering with him. To such we would say:

Soul, then know thy full salvation;
Rise o'er sin, and fear and care;
Joy to find in every station
Something still to do or bear.

Think what spirit dwells within thee;
Think what Father's smiles are thine;
Think that Jesus died to win thee;
|Child of Heaven, cans't thou repine?

R348 : page 3

But if you have peace without the suffering, while all men speak well of you, BEWARE! That is the peace of a sleep in which one dreams that he is filled and crowned and awakes to find himself empty. That is the peace of a dead calm on the ocean:

Blest be the sorrow, kind the storm,
That drives us nearer home.

Unless you get your vessel into the winds, and be tossed about on a tempestuous sea, you may never reach the port for which you set out. Hence we say to some, Beware! to other, Take courage! and to all we repeat the words of Jesus: "Be thou faithful unto death, and I will give thee a crown of life."

Sure we must fight, if we would reign.
Increase our courage, Lord;
We'll bear the cross, endure the pain,
Supported by thy word."

===================

R348 : page 3

FULL CONSECRATION.

O sacred union with the Perfect Mind!
Transcendent bliss, which Thou alone canst give.
How blest are they this Pearl of price who find,
And dead to earth, have learned in Thee to live.

And thus while dead to human hopes I lie,
Lost and forever lost, to all but Thee:
My happy soul since it hast learned to die,
Hath found new life in Thine infinity.

With joy we learn this lesson of the Cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in human death, the life of God.

--Selected.

====================

R348 : page 3

PAROUSIA WELL DEFINED.

The Sabbath Advocate, in an article opposing our views relative to the personal presence of Jesus unseen, during the "harvest" or end of this age, in a recent issue said:

"Some try to make it appear against our view of the personal coming of Christ by saying that the Greek word from which the word coming is translated is *parousia*, which means presence, and is sometimes so rendered, even in the common version. But this is an extraneous or overdone effort, for when the word *parousia* is used with reference to the Savior's coming it has the understood meaning of presence after having come; so when the coming of Christ is expressed by the word *parousia*, it means his presence after his having come; so it implies his personal and actual coming first in order to have his presence."

We admire the candor of the above statement. We could not ask to have it better stated. The writer admits our claim that *parousia* signifies presence, and always so when used in connection with Jesus' second coming. But he evidently thinks that he quite overthrows our argument when he says: "It means his PRESENCE after having come." Why, brother, that is what presence always means; it is for this reason that we insist that the word coming is an improper translation of the Greek word *parousia*. Coming signifies an incomplete action--if Jesus is coming then he has not arrived; if he has arrived he cannot longer be said to be coming, but to be present; hence the force and importance attaching to the word *parousia*. The difficulty and hindrance of many in the appreciation of this word lies in their preconceived idea that presence always implies physical sight. Suppose your room were filled with gas; as you enter, your physical sight could discern nothing, but the presence of the gas would become known to you by the sense of smell. You might discern the presence of a friend by the sense of hearing, though entirely deprived of the sense of sight; or you might know of his presence if informed by good authority in which you have confidence or faith.

Jesus manifests his presence now, to some of us; not to our natural organs of sight, hearing or smelling, but to the spiritual eye and ear of faith. God speaks to us through His Word about our Lord's presence, just as he tells us about all other spiritual things. If we have the hearing of faith, and walk by faith and not by sight, we may know of the Lord's presence thus, just as surely as we can know of the crown of life promised. If we have the eye of faith we can look about us and see the very things now transpiring which God's Word assures us will take place in the presence of the Son of Man. Thus, by two lines of proof, we may know: First, The positive statements of the prophets, and teachings of the Law shadows. Second, The fulfillment of things now as foretold would be in his presence. The character of this evidence proves also that only the faithful watchmen --the little flock--will be able to receive it, until he is revealed in judgments upon the nations.

Let us look at some of the texts in which *parousia* (presence) occurs, and let them speak for themselves: remembering, that as the "devil goeth about" "up and down on the earth," unseen during the Gospel Age, so the new Prince or ruler of the world will be present and active and unseen during the Millennial Age. Present as the angels have been during the Gospel Age--(Heb. 1:14)-- yet like them also unseen and unseeable to the natural eye except by a miracle. The reason of this similarity between our Lord, angels and devils is, that they are spiritual beings and not human. Let us remember that though we have known Jesus after the flesh--as a man--yet now know him so no more, but as the perfected NEW CREATURE--the express image of the Father's person, whom no man hath seen nor can see. Heb. 1:3 and 1 Tim. 6:16.

One illustration of presence and power, manifest only by effects, is Electricity. It is present in that telegraph wire, and carries a message with rapidity and force. Your eye sees nothing, but put forth your hand, touch the wire, interrupt its course, and you will know of its presence and power. Again, the same invisible fluid, brought into contact with a "carbon" produces an "Electric light." Again, the same invisible electric fluid unbridled in the clouds, we call lightning because, under certain circumstances, it produces a flash of light. It is there present, and is the same fluid, and has the same latent force before the flash indicated its presence and demonstrated its power.

This is one of the illustrations used by our Lord to bring us to understand how he will be present in the end of the Gospel Age. He says (Matt. 24:27) that if any shall attempt to define a location, and say he is here in such a house, or in yonder desert, believe it not. He will come in no such way--but "as the lightning ...so shall also the presence (*parousia*) of the Son of Man be." Not--he will come like the lightning, but he will be like the lightning after he has arrived and is present. Luke 17:24 puts it yet more forcibly, saying: "As the lightning that lighteneth" (it is the electric fluid that lighteneth or causes the flash; then let us read: "As the electric fluid which causes flashes of light)...so shall also the Son of Man BE in His day." He will be present in power and force, invisible, except as his judgments flashing out upon the corrupt systems of earth (State and Church) shall overturn and destroy them.

Thus, as we have heretofore pointed out, the Lord says he cometh with clouds--a great time of trouble. The governments of earth never saw so many black, heavy clouds. In every kingdom the rulers and the ruled are fast approaching open rupture, in which the storm will be clearly recognizable. The lightning force will be found against the "rulers of the darkness of this world" (Eph. 6:12), bringing light and knowledge to the poor, degraded and often oppressed subjects, thus preparing them for the new Prince of the power of the air (spiritual power)--the Christ--and for a better earthly government under the rule of Abraham, Isaac, Jacob, and all the prophets--raised to human perfection.

Already the light is flashing upon the waking ones in the church. They can see the light shining from the present Lord, making manifest various things which, during the darkness of this Gospel night, might have been before unnoticed--unfolding in a wonderful manner flash by flash the beauties of his Word. The clouds are gathering and the storm must soon burst, which shall, by its loud, crashing thunder awaken one by one the sleeping--those at ease in Zion. Thank God for that, even though they awake to find themselves in terror in the storm. The Millennial morn is already here, but it is early--not yet light except to the prospective waking, watching Bride, who receives the light of the Morning Star. (2 Peter 1:19; Rev. 22:16.) It will be some time before sunrise, and the weeping must endure for the night, but joy cometh in the morning. When the sun of righteousness shall arise with healing in his wings he will turn their mourning into dancing, and put off their sackcloth and gird them with gladness. Psa. 30.

Matt. 24:37 says: "As the days of Noah were, so shall also the presence (*parousia*) of the Son of Man be." This informs us that we may expect here in the end of this age,

R349 : page 3

during the PRESENCE of Jesus, a similarity to Noah's time before the flood. Now, note closely and see what resemblance will exist. The clear statement is, that as in Noah's day, the people did not know of the coming flood, and did not believe in such a thing, so when our Lord is present they will not know and will not be aware of the impending deluge of trouble. As then they knew not, but attended to the ordinary affairs of life, so here and now, people know not of Christ's presence. They complain of us for arousing the slumbering church by saying that Jesus is here, and that the testing and trial is now begun at the house of God, and that the nominal, sectarian institutions are even now spued from his mouth (Rev. 3:16), and the true children of God called out. The parallel passage in Luke 17:26 says: "As it was in the days of Noah so shall it be also in the days (in the presence) of the Son of Man."

Do we find that with the brighter shining truth our hearts are being established--our faith well founded and settled? If so, it is just what Paul expected. He wrote to the end that our hearts might be established "unblamable in holiness before God, even our Father at the PRESENCE (*parousia*) of our Lord." 1 Thes. 3:13.

Peter tells us of some who, at the present time, would deny that there is such a promise as we have just pointed out, viz.: that Jesus would be present while all things would continue as they were--the World eating, drinking, planting, etc., unconscious of his presence. He says: "There shall come in the last days [of this age] scoffers walking after their own lusts [desires--plans] and saying, Where is the promise of his presence? for since the fathers fell asleep all things continue as they were from the beginning of the creation. 2 Peter 3:4. Thus we see that there must needs be just such scoffing in the days of Jesus as was in the days of Noah. Ye overcoming, covenant-keeping saints, lift up your heads, your redemption draweth nigh. At his presence he first inspects his household and rewards his faithful, saying: Thou hast been faithful over a few things, I will make thee ruler over many things; and then he chastises his enemies. The inspection is now in progress; soon the new rulers will be made manifest, shining forth as the Sun in the kingdom of their Father. Brother, sister, seek with all diligence to make your election sure. Study to show thyself approved unto God, and be not only a student, but a doer of his will.

===================

R349 : page 3

"AN ANSWER TO EVERY MAN."

"Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Let us notice in this passage some things in connection with our hope. And while we give our principal attention to things relating to it, let us not overlook the importance of sanctifying the Lord God in our hearts, that is, set apart and "make the means of holiness." Let Him be the sacred presence to whom we shall, bring all the issues of the heart, and the pattern to which we shall make our whole life and character conform. As we are reasonable beings, we should use our reason for God-given purposes, notwithstanding that the "wise and prudent" assume to monopolize the freedom of its use.

It is but reasonable to suppose that men will ask us a reason of the hope that is in us, especially as we are supposed by many, to have such a peculiar hope. It may not be amiss, then, first to state what hope in general is, and then what our hope in particular is; after which we will give a reason for entertaining such a hope.

Hope, in general, looks to the future for some good, with, at least, some expectation of attaining it, or with the belief that it is attainable. It presupposes that the present position, condition, or whatever, is undesirable.

For our present purpose, we will assume what is an obvious fact, that the condition of the world and of man is one that it is not desirable to have continue forever. The pains, and groans, and tears, and dying struggles, the separation and estrangement of friends, the sufferings caused by ignorance and wickedness; all are good and sufficient reasons for dissatisfactions and causes of unrest. But we have hope.

When we look about us and see how selfish man is, without the knowledge and love of God, as the majority are; when we see human beings come into the world diseased from the first, physically and morally, and environed with evil influences, borne down with a load of woe too great to stand upright under, and finally sinking under its weight and disappearing in death; when, on account of this accumulation of individual distress and misery society becomes foul and corrupt, breeding moral pestilence, and growing "worse and worse;" when, on account of all this aggregated evil, governments become weak and tottering, when wide-spread ruin seems to be inevitable and certain, when all hearts fail and all cheeks pale, when skeptics speculate, and many professing Christians doubt, and all, most all, are perplexed; when the "whole creation groaneth" under the effects of the curse of sin we have hope.

Our hope is that the curse of sin will be removed, that the reign of

R349 : page 4

evil will come to an end; that governments now under the control of the powers of darkness, shall be brought under the sway of the Prince of Peace; that where evil, in all its hideous forms now holds carnival, righteousness and peace shall have dominion; that all hearts shall be made glad; that the crooked shall be made straight, and the rough places smooth.

We have hope that not only the living of this or the succeeding age shall see this condition of things, but that all who have ever lived shall see it together.

That a great jubilee shall come, and all men shall be set free from the captivity of death.

We have hope that the earth itself shall feel the change, and that instead of thorns and thistles and poisonous plants, healthful productions and life-giving fruits shall take their place.

We have a hope that to insure all that and make it permanent and lasting, God will establish a government in the heavens which shall rule over all in truth and righteousness, that this government shall so thoroughly bring under subjection every hitherto evil and turbulent element, in fact melt them, that men will have no use for instruments of death, but shall fashion them into instruments of agriculture and the useful arts.

We believe that the ministers of that government are being disciplined and educated for this high and important work now, and that this is the principal work which the Almighty is accomplishing in this world or age; that this special work is about complete, and that soon the new arrangement and order of things will commence, and that when fully inaugurated, all men will know what is duty and be able to perform it, having all hindrances, such as hereditary taint, and evil surroundings removed; man will be free to do the will of God, and from past experience with evil, willing to do it, that this will be the rule at least; that the rulers in this government will be composed of such as have been men, but who through sanctification of the spirit, and knowledge of, and belief of the truth, came into the possession of power, or privilege to become "SONS OF GOD," "NEW CREATURES," proper instruments with which God is to accomplish His grand and glorious designs for the sons of men in the ages to come.

Now we know this is hoping a great deal, but we are "ready always" to give "a reason" of this hope "with meekness and fear," (fear lest we become a castaway).

First, then, we will give briefly our reason for believing the Bible to be the word of God, for upon it all our other reason of hope is based.

Certain Jews, called prophets, without knowing what was in the future, undertook to tell a long time beforehand what would come to pass. If they had been disposed to gratify a selfish or ambitious feeling, of course (supposing that they could prophecy at all, with such a nature) their prophecies would be the foretelling of events which they wished to have come to pass; whereas, much of the burden of prophecy is of a nature not at all in accord with the spirit of the Jew, and of such a nature that when it did come to pass it was rejected by the Jews.

That their utterances, many, many years before were strikingly fulfilled, we shall presently show. We believe and assume that the general character of these men was good, as men, that "holy men of God spake as they were moved by the Holy Ghost." --2 Peter 1:21. But God, knowing "what was in man," and how liable poor human nature is to warp and distort things to conform to its own understanding, did not commit all these sacred things to their understanding, for they did not understand their own utterances at the time, see Dan. 12:8; Zech. 4:5, and 1 Peter 1:10,11,12.

Then, too many of their prophecies, not being in accord with the hope of the Jews, could not have been written to gratify their ambition. If the prophecies had been uttered in accord with the spirit and expectation of the Jews, nothing, we

R350 : page 4

may well assume, would have been said about the humiliation of Christ, nothing about the ignominious character of His sufferings and death.

One thing is certain, Christ was rejected by the Jews when he did come, and this was also foretold.-- Isaiah 53:2,3; John 1:10,11.-- and put to death by them because he was not acceptable to them.

That such a man did live and die, that such a man was "born in Bethlehem of Judea, in the days of Herod the king;" that He did strikingly fulfill the predictions made hundreds of years before concerning such a character, we think very few, if any, will be found, who are informed on the subject, that will deny it.

How marvelously he fills the picture drawn in the 53d chapter of Isaiah, and in the latter part of the 9th chapter of Daniel, also in Isaiah 7:14, and 61:1; and in Jeremiah 31:22, and Hosea 6:2. This last we understand to have, like many of the prophecies (and that is evidently one reason why they were not better understood by the prophets themselves and by the Jews) a double signification, that one phase of this prophecy applied to Christ in person, and that has been fulfilled in His resurrection, and is the pledge that the other phase of it will be fulfilled in subsequent resurrections. These passages referred to, we believe to have been fulfilled already, and are a reason for our hope, in that we believe the Bible.

Now, let us notice, briefly, how signally prophecy has been fulfilled in regard to the Jews themselves. From the 15th to the 68th verse of the 28th chapter of Isaiah, is one of the most marvelous pictures of the condition of the Jews which has had and is having its fulfillment, that the mind can conceive. Also in Jer. 34:17.

These, with many other prophecies relating to the Jews, have had their fulfillment, and so wonderful are they that the Jews, some of them at least, acknowledge it now--they have done so in conversation we have had. We understand that nearly all the prophecies relating to the downfall of the Jews have been fulfilled, and that those relating to their rise and establishment remain to be fulfilled, and really are beginning to be fulfilled.

Thus far we see, and it is "the substance (foundation) of things hoped for, the evidence of things not seen." Without dwelling further upon the truth of the Bible we shall assume that it is the word of God, and found our hope upon it; this we are satisfied to do. Let us examine our hope then that the condition of the world of mankind will be improved. But first, there must be a universal desire for a change. Many have that desire now, but many have no such desire, they are satisfied with it as it is; "their eyes stand out with fatness," they have all they wish, but the oppressed of all nations now long for a change; but we understand from the Word, that the present governing power will become so burdensome, and so inefficient, and incapable of promoting the happiness of mankind, and really so conducive to evil that all men will clamor for its overthrow and desire its removal. Already this condition of things begins to be manifest. Already, agencies for the overthrow of governments are taking on organized forms and making themselves felt, to the dismay of kings and peoples. But the agencies which are being put in such active operation for the overthrow of the present governing power, are themselves so full of evil, that instead of bettering the condition of mankind, they will only make it worse, until the whole world will be satisfied that the wisdom of man is folly, and will long for a king who shall reign in righteousness.

We think that the rapid increase of moral corruption (now so apparent to those who are "looking") will quickly ripen the harvest of iniquity that is now so nearly matured, and culminate the general ruin in a comparatively short time, and that then "the desire of all nations shall come."--Hag. 2:7.

That the condition of things generally will grow more distressful and appalling until the world shall be tired out, "dissolved," (be "burned up") with the legitimate result of sinful rule. (God permits the "fire of his jealousy," to turn the hearts of men to himself.)

That Satan is now permitted to rule, see John 14:30; Eph. 6:12, and 2:2, also Joel 3:9-16. "Proclaim ye this among the gentiles (nations) prepare war, wake up the mighty men, let all the men of war draw near, let them come up, beat your plowshares into swords and your pruning-hooks into spears," &c. "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, (the natural result of sin,) for all the earth shall be devoured with the fire of my jealousy."--Zeph. 3:8.

See Isa. 13:6-12 and Zeph. 1:14-18. Read carefully, and may the Lord give thee understanding. Should some one say: "But these prophecies are concerning Judah and Israel," &c., we should answer: God's "wrath is revealed from heaven against all ungodliness and unrighteousness of men," and it is evident that when the prophetic eye was opened, the prophet saw in rapid succession God's dealings with sin and iniquity clear through to the end of his indignation, and recorded it in that mystic way: and it requires the same spirit in the minds of the readers to understand that rested upon the minds of those who wrote. The light that shines out from prophetic utterances is only recognized by the eye of faith; for "none of the wicked shall understand, but the wise (but not according to the wisdom of this world) shall understand." Dan. 12:10.

This is some of our "scriptural reasons" for believing that a time of trouble will precede a time of righteous rule and restoration (regeneration). Matt. 19:28. Now, we know this is not the teaching of the "wise and prudent" (of this world or age), but God says he will "bring to nothing the understanding of the prudent, and these things are hid "from the wise and prudent." 1 Cor. 1:19; Matt. 11:25. We know that we who hold these views are nothing, according to the wisdom of this world, not having "even a name," but God has said he will take the "things which are not to bring to naught things that are, that no flesh should glory in his presence." 1 Cor. 1:28,29.

Now, the wise (of this world) say the world is growing better and better. Let us look at that for a moment and see if there are no indications of storm.

We will ask the questions, and you can answer them for yourselves. Can men leave their buildings open now more safely than formerly? Are there less locks and safes sold? Is there less murder and bloodshed than usual? Are there fewer prisons and convicts, less theft and arson? Are the instruments of war fewer and less formidable, are there less revolvers sold? Do men, by their actions, show that they love each other better than formerly? Do they legislate to benefit the poor more? Do capitalists make it easier for the laborer? Do they love the laborer (or his labor) and give him a nice, large slice from their loaf? Does the laborer love the capitalist, and do they work for each other's interest? Are the churches purer and better and less worldly, plainer and more simple, and true and good, so that the worldly man is rebuked by their good works, and has he confidence more than formerly in church members? Are there no grasping monopolies; if so, are there less of them, and are they working for the general good of mankind? Is it real easy to get honest, self-sacrificing men to hold the reins of government and stand at the helm of state? Are there less "election frauds" than when we were boys? Is purity and chastity--but we will go no further now in the slimy catalogue. Let those who think the world is growing better wade on through the sickening pool. Now, let us notice the scriptural reasons for hoping that there will be a better condition of things to succeed this. In Isaiah, second chapter, we read-- but, says one, that was "concerning Judah and Jerusalem;" yes, we know it did concern them, and concerns them yet, and concerns us, too, now. May the Lord give thee understanding: "And it shall come to pass in the last days that the mountain (government) of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills (will be the ruling power), and all nations shall flow unto it, and many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His way, and we will walk in his paths, for out of Zion (glorified) shall go forth THE LAW, and the word of the Lord from Jerusalem," and "He shall judge among many nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." "In that day I will make a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will

R350 : page 5

make them to lie down safely." Hosea 2:18. See also Isa. 11:6-16.

"And I will come near to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right, and fear not me saith the Lord." Mal. 3:5. Then through the judgment (swift retribution of this ruling power) abroad in the earth, they will "learn righteousness." Isaiah 26:9.

Does some one say, "I wish I could live when that time comes?" You will, my friend, according to our hope; for "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Isa. 40:5. Yes, we hope for the World's "restitution," and why not when it is so

R351 : page 5

desirable and is spoken of "by the mouth of His Holy Prophets, from of old." Acts 3:21 E.D.; Eze. 16:44,63; Matt. 11:24,25.

We can come to no other conclusion from these scriptures referred to, than that the nations of earth, including Sodom, are to live again, and that when restored will profit by past experience, and be ashamed of it; that it is the design of our Heavenly Father to restore, through Christ, all that was lost in Adam; that hence "there shall be a resurrection of the dead, both of the just and of the unjust," Acts 24:15; that this is the age of generation, and that the one to follow is the age of regeneration:--Matt. 19:28--that this generation all die on account of Adam's sin, but will all live again on account of Christ's righteousness. 1 Cor. 15:22;--Rom. 5:18,19. But not that all will be brought to the same kind of life finally, for those who will give up the natural with Christ and fill up the afflictions which are behind, shall be made "partakers of the divine nature." That there is clearly a difference we can but conclude from 1 Cor. 15:23,48. Here Paul is evidently speaking of both resurrections; that is, of the dead, and of those "from among the dead," though we distinguish the former from the latter by the term restoration, and that is the word used in the revised N.T., and in the Diaglott in Acts 3:21.

We have hope that as Christ came to lighten "EVERY MAN that cometh into the world," so every man will be enlightened; not one in a hundred or thousand, but EVERY ONE. John 1:9; that Sodom and Tyre, who did not have as good an opportunity as Capernaum and Bethsaida, will, in the regeneration, find their condition even better than theirs. If any one disbelieves this we shall have to differ, for we would sooner believe Christ's words: Matt. 11:21,22,23,24,25.

This is a part of the "reason" of our hope, and this hope grows stronger the more we examine the subject and see the evidence brought in. Christ was raised from the dead, according to the Scriptures, and so we have the "first fruits of the spirit."

Some, who are in the light, told us that if our reckoning was correct, favor would begin to be shown to the Jews in the spring of 1878. This was told as early as 1876, though no one at that time dreamed of the source from whence it was to come; but it came at the expected time through the "Berlin treaty." The strangeness of the matter (according to human reason) was that just at the proper time a Jew was PREMIER of England, a government upon whose dominions the sun never sets; and "who knoweth whether" he, like Esther, had "come to the kingdom for such a time as this?" Esther 4:14. And now the Jews, for the first time since the destruction of Jerusalem, are permitted to return to their "sacred city" and worship as they please, and now we are told the temple is being rebuilt!

But some one may say: "But they are not shown much favor in Russia and Germany." No; but that is also according to Scripture.--Jer. 49:5,6: "Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out from men right forth, and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith the Lord." Again, in Micah 4:6,7: "In that day, saith the Lord (and we think that day is dawning), will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halteth a remnant, and her that was cast off a strong nation, and the LORD shall reign over them in Mount Zion from henceforth, even forever." These are but a few of the Scriptures bearing upon this point. We cannot, in an article like this, consider but a small portion of the evidence.

But we have a still greater and more glorious hope, and that is the one in which all the others center and are bound up. It is the hope of being made perfect in Christ, of being made partakers of the divine nature. It is the hope of completing our adoption as sons of God. Eph. 4:5,6,7; John 1:12; 1 John 3:1. For this hope the world is anxiously waiting. Rom. 8:19. It is nothing less than the hope of "obtaining the glory of our Lord Jesus Christ." 2 Thes. 2:14. But before we can come into the possession of this hope there is much suffering and trial to be endured; there is the "dying daily" until we are dead with Christ.

But we are willing, and do count all things but vile refuse, so that we may gain Christ and be found in Him. Eph. 3:8,11 E.D. Now, the following passage will enable us to test ourselves with regard to this hope, for it is a high calling, a glorious hope, and we must examine ourselves closely:

"He that hath THIS hope in him purifieth himself even as He is pure." 1 John 3:3. The fine linen must not be mingled with other material, and must be kept clean and white.

May we hold fast this hope till it shall be lost in full fruition.

J. C. SUNDERLIN.

====================

R351 : page 5

THE SEVEN CHURCHES.

[CONTINUED.]

THE MESSAGE TO SMYRNA.

["And to the messenger of the assembly in Smyrna write" Rev. 2:8.]

The name Smyrna means myrrh. Our word myrrh is from the Arabic *marra*, to be bitter. The Hebrew word *mara* is the name given to the first water found by the Israelites in the wilderness. Ex. 15:23. It was also the name chosen by Naomi in her affliction. Ruth 1:20.

The symbolic meaning of the title here would be, To the church in bitter affliction. This agrees perfectly with the condition of the Smyrna phase. The chronological location is evidently from the end of the Ephesus period or earlier, to the beginning of the reign of Constantine. It was the period covered by the terrible pagan persecutions.

The message is sent by one who announces himself as "the first and the last; who was dead, and is alive."

This was in itself a message of comfort and hope to these suffering martyrs. It was as if he said: "Fear not, my faithful ones; I was before all these persecutors; I shall be when they are forgotten; I shall take care of you. I, too, was put to death by this same power. Fear not to follow in my steps. See! I have risen in glory, in power, in immortality. Follow me! I know thy works, and tribulation, and poverty (but thou art rich)." This is an interjection with an emphasis. It is as if he said: You poor? No, no; you are looking at the things which are seen. Look up; the kingdom of heaven is yours. This is the cross, that is the crown.

He reminds them that he, too, has heard the blasphemy of those who claimed to be the favorites of the gods, and to whom he now applies the true symbolic and appropriate name by which they should afterwards be known--Satan, Devil, &c. Ver. 13; 3:9; 12:9. "Fear none of these things which thou shalt suffer; behold the devil (this pagan power) shall cast you into prison, that ye may be tried; and ye shall have tribulation ten days." This is, of course, symbolic time--a day for a year. It clearly refers to the most cruel persecution under Diocletian. It began Christmas day, A.D. 303. We extract the following from Wilson's Outlines of History: "During ten years the persecution continued with scarcely mitigated horrors; and such multitudes of Christians suffered death that at last the imperial murderers boasted that they had extinguished the Christian name and religion, and restored the worship of the gods to its former purity and splendor." Through all this the faithful flock, as they looked forward to a martyr's death, could see above, spanning the heavens like a glorious bow of promise, the living words in letters of light: "Be thou faithful unto death, and I will give thee a crown of life." "He that hath an ear"--listen. "He that overcometh shall not be hurt of the second death."

W. I. MANN.

[The article in our last number headed THE SEVEN CHURCHES was also by Bro. Mann, unintentionally his name was omitted.]

====================

R351 : page 5

AN INFALLIBLE TEST.

Any view of a subject that harmonizes with, or naturally takes in all the known facts in the case, must be substantially true. The most difficult and abstruse problems in science are solved in this way. Any theory of Christianity, therefore, that is in harmony with all the plain declarations of Christ and the Apostles, and the customs of the primitive churches, is substantially true; but any theory that requires the suppression of plain passages of Scripture is dangerous.

Now, let all Christian teachers apply the foregoing test to themselves, and when they meet with a plain declaration of Scripture which they cannot reconcile with their adopted theory, let them not suppress or ignore such passage, but at once correct their own false theory. If all who profess Christianity would faithfully apply this rule, it would soon result in the overthrow of all human inventions and false doctrines.

D. WIDNER.

====================

R352 : page 5

"THIS SALVATION."

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the work of this salvation sent." Acts 13:26.

These are peculiar words, spoken at a peculiar time, and under peculiar circumstances. It seems that Paul and Barnabas, in their journeying, had came to Antioch, in Pisidia, and went into the synagogue on the Sabbath day and sat down in the audience as listeners; but the rulers of the synagogue very courteously invited them to speak, if they had any word of exhortation for the people, to which Paul responded, and among the things spoken by him at that time were the words quoted above.

We notice they are addressed to "children of the stock of Abraham, and whosoever among you feareth God." The word fear, as used here, signifies to be in apprehension of evil; to be afraid.

The law was very strict, and to transgress the letter of the law meant a curse. Every member of the stock of Abraham must have been conscious of his inability to keep the whole law, and so must have been fearful of the consequences. Many of them, no doubt, were anxious to keep it, and were terrified at the thought of their repeated failures; many of them, too, had an additional fear "taught by the precept of men," and under the influence of both, must have realized something of the fear that hath torment in it.

Now, to such, trembling under the terrors of the law Paul addressed himself.

"The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt."

They must have thought that such a statement was a strange introduction to his speech, and would listen out of curiosity to what was to follow.

How little had they thought that their fathers were exalted while serving as bondsmen in Egypt, and yet it was so, as the subsequent unfolding of God's plan clearly shows, for their whole ritual and all God's dealings with them, from first to last, were the significant expressions of Deity by sign-words ("shadows") of his grand and glorious designs for the whole race of mankind in the ages following.

Paul then goes on to touch the mountain tops of God's dealings with them, and in a brief outline brings them up to the time of Christ, and then adds, as we have said, "children of the stock of Abraham, and whosoever among you feareth God, to you is the word of THIS SALVATION sent."

Your rulers knew him not ("He was in the world, and the world knew him not") nor yet the voices of the prophets which are read every Sabbath day, and yet "they have fulfilled them in condemning him" (27th ver.), but God raised him from the dead (30th ver.), "and we declare unto you glad tidings" (32d ver.) The promise made of God unto the fathers is beginning to be fulfilled; in fact, it is the same as though it were fulfilled, "in that he hath raised up Jesus again."

Paul and Barnabas saw the hope of Israel and the hope of the world, and very wisely and carefully unfolding to their view the glorious things belonging to "this salvation."

Paul did not, in this discourse, tell them plainly all the nature of "this salvation," but only hinted at it, and

R352 : page 6

left it in such a shape as to excite their desire to hear more. (People seldom are aware how strong their own prejudices are, and how careful the preacher has to be, to not feed too much and too strong feed at first; but Paul well understood this, as is manifest in the way he presented the subject, and in the way he left it at that time). He evidently wished to set before them, as they could bear it, the importance of this salvation, and to have them understand that it was a very different salvation from anything they had conceived of, for it had been "brought to light through the gospel," and though it had been spoken of by the prophets, yet they "did not know the voices of the prophets."

Some seem to think that they were to blame for not understanding the nature of Christ's coming and kingdom. No doubt they were to blame for the evil which they cherished in their hearts, but how otherwise could they be blamed for not understanding the nature of that salvation spoken of by the prophets, when the prophets themselves did not understand it? Peter, referring to this same thing, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what (things) or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." They were made to understand that "not unto THEMSELVES, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."--1 Peter 1:10,11,12, "This salvation" seems to be the salvation which Jude (3d verse) found it necessary to exhort the brethren to earnestly contend for, when he was writing to them concerning the common salvation. This salvation is once for all (only once) "delivered to the saints." It is a prize which will be held out to view but once; that is, in only one age; there is no "second chance" for it; only once can it be earnestly contended for. This is the salvation which Paul meant when he said to Timothy: "Therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men (to natural life the common salvation), specially of those that believe." 1 Tim. 4:10.

In this statement we understand that a general and a special salvation are referred to, and the special is "this salvation" to which he was calling the attention of "whosoever among you feareth God." By "this salvation" "all that believe are justified from all things from which they could not be justified by the law of Moses." (39th ver.)

This must have been good news to a people apprehensive of evil because of their shortcomings under the law, and at this point they must have been getting anxious to hear what Paul had to say further on the subject. Perhaps some of them were beginning to think that they could live very loosely, released from the servitude of the law.

(Alas for poor, weak human nature; how readily it would cling to its moral corruption were it not for the apprehension of evil in consequence?)

But Paul evidently anticipated such a construction, and said: "Beware, therefore, lest that come upon you which is spoken of in the prophets." (40th ver.)

We can imagine the look of surprise on the faces of those law-abiding fathers who had begun to think of the policy of believing in Christ, that they might be justified not "from" but in "all things."

Is it not to be feared that many now get almost if not quite as limited a view of "this salvation?" To such let the "Beware, therefore," of Paul ring out clear and distinct.

Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in nowise believe, though a man should declare it unto you. (41st ver.)

Here Paul ended his talk for that time, and it is quite certain that they had not yet seen the "offense of the cross," for the next Sabbath "almost the whole city" came out to hear him. But let us notice the prophecy in connection with the last sentence of Paul's speech, above referred to: (Don't lose the connection; the passage is in Isaiah 29:14.) "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

What! Is it possible that "this salvation" is of such a character that the wisdom of their wise men fails to comprehend it? And cannot the understanding of their prudent men grasp it? No, indeed, it cannot; IT is (for the present) THE "stone of stumbling, and for a rock of offense to both the houses of Israel."--Isaiah 8:14. And the failure of their wise men to see (recognize) this, and the nature of the work itself, are facts, which Paul said they would not believe, though a man should declare it unto them. It is a pretty hard matter to conclude that the wisdom of their wise men has wandered so far from the truth that their counsel amounts to nothing, and is perished; but that is what the prophet said would come to pass at a future time, and is what Paul gave them to understand was imminent then, and is what we understand to have taken place in its full import now. The wisdom of their wise men has perished, and the understanding of their prudent men is hid.

Wherein? does some one ask. In that their conclusions and teaching make confusion of His Word, and imply a failure of God's designs or "plan." They allow that God provided for the salvation of all men; that is, he planned to accomplish that, but the subtlety of the enemy and the perversity of man were so great that his purpose is but partly accomplished; that is to say, that only a few will receive any benefit from the death of Christ. That though Christ came to "destroy the works of the devil," yet demons and lost spirits will forever exist in conscious misery, and that it is imprudent to teach otherwise. Is this not equivalent to saying that the plan of God fails of accomplishment; and is it not a confirmation of the prophetic statement that "the wisdom of your wise men shall perish?"

The word teaches that "in the last days" (of this age) "evil men and seducers shall wax worse and worse" (2 Tim. 3:1,13); but their wise men tell us the world is growing better and better, and yet a late secular paper of some note said that crimes were becoming so frequent that they, in their weekly issue, could only make a statement of them, not having room for particulars.

R353 : page 6

It is a fact, not an assumption, but a solemn fact, that we are now living in a time when crime and corruption have assumed prodigious proportions, not only in the lower grades of society, but in what are called the upper grades. Even all the machinery of church and state seems to be so rotten that many are exclaiming, without knowing that their utterances are the fulfillment of the spirit of prophecy: "I don't know what we are coming to!" Thus already their hearts are beginning to "fail them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

No sane man to-day, unless he is trying to sustain a creed, fails to see (recognize) that thrones stand unsteady, and that throughout the world there is a feeling of distrust among all classes; there is "perplexity." Luke 21:25. Verily, the foundations of the earth do shake. But it is only the beginning of God's "controversy with the people." Plain as these things seem to those who are looking, yet the "wise" (?) men say "peace and safety."

"All things continue as they were from the beginning of the creation." 2 Peter 3:4.

Not very long ago we were speaking in a public place about the application of the prophecy in Isaiah 2:4, and showing that it had its application in a coming age and under a different ruling power, and the teacher (preacher) present said that it was now, in this age. We told him we thought if so it should read in the last clause of the verse "and they shall learn war more and more" instead of "no more," for earth trembles with the thunder of cannon and shock of contending armies, and millions fall in this lake of fire and brimstone. Wonderful improvements in instruments of death are frequent. "Prepare war" (Joel 3:9,10) is the prophecy to apply now, and is beginning to have its fulfillment, but the understanding of the "prudent" (?) men does not discern it. It is a fact which the spiritually minded plainly see, that the portion of prophecy which is having and is about to have its fulfillment is as completely hidden "from the wise and prudent" of this time as it was from the wise and prudent at the time of Christ's first coming. Now, if the prophecies relating to earthly matters of this time are so utterly misunderstood by the wise and "prudent" men, shall we wonder that but few will see the grandeur and glory of "THIS salvation" until the accumulation of evidence shall be so great that the "sons of God" shall be MANIFEST?

Some of our former friends may think we are not very prudent nor modest because "we use great plainness of speech," and may be ready to say: "No doubt ye are the men, and wisdom will die with you," to which we would reply that the wisdom spoken of above, and that God by the mouth of the prophet said should perish, the wisdom of this world (age) has died with us; we have no reputation for such wisdom and make no pretensions to it. What we have seen has been shown to us in the Word because we were simple "babes." Matt. 11:25.

The next Sabbath Paul and Barnabas waxed bold, and let the secret out to those who were simple enough to understand. In the 47th verse the eye of faith discovers "this salvation." "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles that thou shouldst be for salvation to the ends of the earth."

In Isaiah 42:6,7 the same mystery is spoken of. "I the Lord have called thee in righteousness, and will hold thine hand, and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison house."

Let him that readeth understand.

In Isaiah 49:6 that which the wise and prudent call an impossibility and absurdity, viz.: restitution is called a light thing for the Lord, and then he tells what he will also do.

"It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be for salvation to the ends of the earth."

"Therefore, having girded up the LOINS of your MIND, and being vigilant, do you hope perfectly for the GIFT to be brought to you at the revelation of Jesus Christ? As obedient children do not conform yourselves to the former lust in your IGNORANCE; but as HE who CALLED you is holy, do you also become holy in all your conduct. For it has been written, you shall be holy because I am holy." 1 Peter 1:13,16 (E. Diaglott.)

"He that hath ears to hear let him hear."

J. C. SUNDERLIN.

===================

R353 : page 6

"MILLENNIAL DAY DAWN."

We desire to correct an error into which some of our readers have fallen, relative to this work, which we hope soon to put in press, and a notice of which appeared in our last issue. We wish you to understand that this work is not a revision of the book called "DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY." It will be a totally different book, except that some of the same subjects will be treated, among others. We would have the new work and all our publications judged on their own merits, as in or out of harmony with the Word of God; therefore would not wish to have them confounded with others.

Our object in calling our forthcoming publication, "MILLENNIAL DAY DAWN," is this: The pamphlet "Food for Thinking Christians," published in England and in this country, and circulated to an enormous extent, contains a reference to a book called "Day Dawn." The work we desired to commend to them by that notice was the old "Day Dawn," the edition of which is now almost exhausted. And we now desire that notice to apply to the "MILLENNIAL DAY DAWN." To secure to the readers of "Food" and others, a work in harmony with the teachings of that pamphlet, is the object in publishing our new work; and to associate the advertisement and the book we desire the readers to have, is our object in including in its name the old name.

There is a book published called "DAY DAWNING," and we learn of one soon to be published entitled "DAY DAWN OR GOSPEL IN TYPE AND PROPHECY"--"REVISED EDITION," advanced sheets of which, we have received. Neither of these works are in harmony with the book "Day Dawn," advertised in "Food," nor with any publications issued from this office. We make this statement in order that none shall confound MILLENNIAL DAY DAWN" with any other.

We still have a number of copies of old "DAY DAWN," cloth bound, at the reduced price of 50 cents each.

R353 : page 7

We have written, suggesting to the Christian brother who is about to call his new work, "Day Dawn," etc., that some change should be made in its title, as it is liable to be confounded with the original work of that name. Since the two works will be fundamentally different, each should stand on its own merit.

Should the author persist in calling his forth-coming work by precisely the same name, he should not be surprised if the inference drawn, is, that he desires to appropriate the world-wide advertisement given the original "Day Dawn," both by its publisher, Bro. A. D. Jones, and through the WATCH TOWER publications. WATCH TOWER publications gave over sixteen hundred thousand (1,600,000) free notices and warm commendations of "Day Dawn" without money or price, because of the TRUTHS which it contained. (Not that we have ever considered it free from all error, but because of its many and fundamental truths.)

We question both the justice and propriety of calling any new work by precisely the same name as an old one from which it so widely differs-- the reputation of which name has been built up by those who agreed with the principles of the original.

====================

R353 : page 7

THE CHILDREN OF CHRIST.

We have heretofore noticed that one of the titles of Christ is "The Everlasting Father." We saw that to be a Father at all, implies that there must be children. We looked to see where and when and who, these children may be. We found that Jesus is not the Father (life giver) to the church which is his body; but that "The God and Father of our Lord Jesus Christ, hath begotten us." (1 Pet. 1:3.) We found that Jesus for this cause was not ashamed to call US brethren, saying: "I will declare thy name unto my brethren." (Heb. 2:11,12.)

We found, however, that when Jesus and his brethren, or, Jesus and his bride, or, Jesus and his body, are made ONE--the Christ complete: then that anointed ONE, will be the restorer of life to humanity. That ONE will be the Father (life giver) to the race. We found many Scriptures in harmony with this, and now notice another which we believe is explainable in no other way, viz: "Instead of thy Fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.)

R354 : page 7

The context brings to our attention, the King of Kings--Jehovah; the King's Son, our Lord Jesus; and a number of the King's daughters, all pure and honorable women. The word King's is in the possessive singular form, and refers to Jehovah, though it is mistranslated in the plural. (See "Young's Concordance.") Chief among these her companions, is the Bride of the King's Son. Concerning this Bridegroom and his Bride, this Psalm principally treats.

We read, "Unto the Son, He (Jehovah) saith, Thy throne, O God (mighty one) is forever and ever, a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God (the mighty one above even thee,) hath anointed thee with the oil of gladness above thy fellows"--or as head over his brethren and fellow heirs. (vs. 6,7. and Heb. 1:8,9.)

The "little flock" of overcomers, of this age, now "espoused to one husband, even Christ," will soon be "the queen in the gold of Ophir"--clothed in the glory, honor and immortality of the divine (gold) nature. She will be at the "right hand" of her Lord --the place of favor.

She is addressed in her present espoused condition, and told how she may best prepare for her high calling and future station--

"Hearken O daughter (of Jehovah) and consider, and incline thine ear"--Give attention to Jehovah's instructions--search the Scriptures--learn of him. "Forget also thine own people and thy father's house"--forget the world, its vanities, its smiles, its frowns, its praises and its scorn--Be dead to the world. "So shall the King greatly desire thy beauty." Have respect only to His approval, His smile, His praise and His frown; "for He is thy Lord and worship thou him."

Another description of the "queen" is given: "The King's (Jehovah's) daughter is all glorious within: It is beauty of character). Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins her companions (the "honorable women") that follow her, shall be brought unto thee." The victors and overcomers of past ages, as well as those of the "great company" of this age, (Rev. 7:15) shall be brought into the King's blessings; but they follow the queen. "They without us shall not be made perfect." (Heb. 11:40.)

Then follows the words we have under special consideration, addressed to the united one--the Christ; "Instead of thy fathers, shall be thy children, whom thou mayest make rulers (princes) in all the earth."

The term "fathers" was a very common one among the Jews, and generally referred to the head or chief men of that nation, and to the Patriarchs of the preceding age, and would be but another way of saying Abraham, Isaac, Jacob and the Prophets. This is a clear and forcible statement of what we have found taught by other Scriptures. We found that Jesus is the Head, Leader and Forerunner of all who ever reach the Divine nature as his bride and joint heirs; that the overcomers of the preceding age, though heirs of some "gifts," "callings" and "promises of God," which are sure to be accurately fulfilled, were not heirs of the "high calling."

It is readily seen who were the fathers; but how--in WHAT sense can they ever become the children of the Christ? We reply, they (as all mankind) will receive their restored, perfected human life directly from the glorified Christ, who in this respect will become their father or life giver. And if the Christ thus become their father, they are the children of the Christ. Thus the fathers become instead, the children. The promise toward these is, "whom thou mayest make princes (rulers) in all the earth." What a grand position that will be for those tried and tested worthies. How necessary too, in harmony with the general plan, will be these "princes" of earth on the earthly plane, as the agency through which the spiritual company will bless all nations.

Thus too, will be fulfilled God's promise to Abraham: "In THEE," and "in thy SEED shall all nations be blessed." (Gen. 12:3 and 22:18.) The seed is the Christ, but Abraham was no part of that seed--but he as well (and as we have just seen, under and as the child of Christ) is to share in the work of blessing. This perfecting of the fathers, and making them the rulers on the human plane, will, to our understanding, be the beginning of the earthly phase of the kingdom of God. That kingdom shall ultimately fill the whole earth and include all men. Those not assimilating with it, will be cut off during the Millennial age--the second death.

But does some one inquire: if the fathers become children, does it not imply that the children also, will partake of the Divine nature and lose the human? No, we answer, to be a father or to give life, does not imply that the children will partake of their fathers nature; for instance, Jehovah is the life-giver or Father of men, also of angels and also of the "new creatures" of which Jesus is the head. But these represent three different natures--human, angelic and Divine. To all of these, Jehovah is Father, yet only one of them is of his own Divine nature. (Luke 3:38; Job 38:7; Matt. 3:17; 1 John 3:2; 2 Pet. 1:4.)

In the case now considered, the Christ becomes the father not by a direct creation, but by restoring life lost, to a race already created. To be a restoration, it must become perfected in the same nature in which it was originally created--human nature.

This making of the children princes in all the earth, calls to mind another scripture which harmonizes beautifully with it, viz: "A King shall reign in righteousness and Princes* shall rule in judgment"--to "act as magistrates"--Young. The Divine family are all Kings: Jehovah is the "King of Glory," the "King eternal." The entire company of Jehovah's anointed--The Christ--will be kings. "Thou hast made us unto our God Kings and Priests." (Rev. 5:10.) And their head and captain, Jesus is "King of Kings."

Tell the whole world the blessed tidings,
Speak of the time of rest that nears;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years.

A thousand years, Earth's coming glory,
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foretold in times of old."

---

*Jesus is called a Prince several times; but in both Greek and Hebrew the words mean, not prince but leader.

====================

R354 : page 7

PALESTINE AND THE JEWS.

Writing to the Jewish World, "a Russian Jew" says his brethren in Russia "are bent on emigrating at the earliest opportunity," but they do not wish to change the Russo-Jewish question to an American or Spanish Jewish question, but endeavor, with God's help to solve it once and for always in a manner promising to be permanent." "Unmistakably," he says, "their goal is the colonization of Palestine. In almost every town in Romania, and in some of the principal cities of Russia, there have been formed Palestine Emigration Societies with funds of their own; and although the Russian government has not yet expressed its opinion on the movement there is a strong hope that it will not run counter to it. Long ago the wish had taken root among them, and having waited some time in vain for their Western brethren to take the initiative in the enterprise, they have at last of themselves taken the matter earnestly in hand. They have chosen Palestine, not on account of any wild dreams of ambition in the immediate future, but because it alone promises to supply the felt and universal requisite of a permanent abode, besides its possessing other qualities, such as the absence in it of undue competition, its proximity, to Russia, and the traditional friendliness of the Turkish government toward the Jews."

Mr. Lawrence Oliphant, in a letter to the Times, dated 11th of February, also mentions the existence of the Romanian societies referred to, several of which have made appeals to him to aid them in their plans. He says:

"The dominant idea of the Eastern Jew, whatever may be that of his co-religionist in Western countries, is to return to Palestine. This sentiment is not confined to the poorer classes, many of whom may wish to go there in order to share in the charity which their richer co-religionists dispense all over Europe for their support; but the desire to return to the land of their forefathers is extremely strong, even among the more wealthy members of the community, whose highest ambition is to become landed proprietors on the soil endeared to them by the most cherished traditions. They are deterred from doing so partly from fear that they might be subject to extortions from the local officials, and partly by their ignorance of agricultural pursuits. Nevertheless, more than one wealthy Jew is carrying on farming operations successfully in Palestine, and a colony was formed about five years ago near Lydda."

"In regard to Russia," he says, "The correspondent of the Jewish Chronicle, in a letter dated Jerusalem, 27th January, writes: 'The movement for emigration to this country appears to extend more and more in Russia. From divers places envoys have arrived here charged to secure eligible sites for their brethren,

R355 : page 7

who are to follow next spring. A Russian gentleman has assured me that many Jewish capitalists of his country were firmly resolved to settle at Jaffa, in order to erect factories there. I have seen letters from old rabbis of the strictest orthodoxy, declaring that whoever puts his hand to the working of the soil of the Holy Land acts more meritoriously than he who passed his time day and night with the study of the Beth Hamedrash.'"

The Times supports his appeal to some extent in a leading article, from which we quote a sentence or two:

"The Jew is in many countries not a stranger; in Syria and Palestine his race is at home. Palestine is a land of rocks and wilderness, which it would tax a wealthy empire to reclaim, but with intervals of the most fruitful soil, waiting only the husbandman to be converted from a waste into a garden. Religion forbids the Jew to ever forget Judea. He has always longed to see colonists of his race return to it. The men are available, through the savageness of a mob, to take up the Hebrew inheritance. Resources seem also fast flowing in, through the pity of civilized nations, sufficient to replant the Jew in the seat of his forefathers. Such is the scheme which Mr. Oliphant presents to us."

We have before expressed our opinion that some portion of the Jewish people would be replanted in their ancient city and land without having been converted to belief in the claims of Jesus to be their Messiah, and would be in course of time subjected there to a final invasion and siege by their Gentile enemies, from which they would be delivered by "Him whom they had pierced." (Zech. 12:9-10.) It is not our province to say by what means this partial resettlement is to be brought about. But we watch and record with ever-increasing interest those events of our time which seem bringing it nearer the range of actual fulfillment.--Messenger.

====================

R355 : page 8

QUESTIONS AND ANSWERS.

Ques. Bro. R. I have been reading in "Food" pp. 125 to 130, and cannot understand how a resurrected being will possess knowledge of past life, unless there be something more than body and life. I think there must be an unexplainable something which does not die--which people generally call soul.

Ans. Read it over two or three times very carefully with this thought, viz: Being, or individuality, or what some call soul, is that conscious existence which comes as a result of the union of life principle with organized matter. Let us illustrate: Suppose a steam pump; without the steam it is motionless. Turn on the steam and the motionless machine begins to perform its work--the water flows. If you shut off the steam, or break the pump, the water ceases to flow. If you repair it again and connect perfectly, water will flow again to the pump's capacity. The pump represents the human body. The steam represents life as a principle or power. And the flowing water, represents thought which is the result of the combination of life with the finest and most delicate physical organism --the brain.

The illustration would be the same applied to lower animals than man, for we may suppose various sizes and qualities and capacities of pumps.

Ques. Please explain more fully the method of counting the number of the beast and image. I could not fully comprehend this part of the January number.

Ans. We gave several of the names of the Beast and Image. Each of those names will be found to contain exactly 18 letters, or three sixes, which written numerically, form the number 666. This corresponds with the number designated (Rev. 13:18.) and proves that we have a correct application of the symbols (Beast and Image) of this chapter.

Read in the January number again, and be sure you see it clearly enough to prevent your being of those worshiping the Beast or his Image, or receiving his mark, or the number of his name. Those who are worshipers and marked thus, are not reckoned of the overcomers who shall sit with Christ in his throne. See Rev. 20:4.

Ques. (No. 1.) A recent writer says, (not a WATCH TOWER writer,) on the 9th page of a pamphlet, that the text (Eph. 1:5.) "The adoption of children by Jesus Christ unto himself," means, that during the ages to come, Christ will be the Father, and the Church the Mother of the nations, by the law of re-generation. Eph. 1:5 does not seem to teach this to my understanding. Please give me your view.

Ans. That the Christ (head and body complete) is Scripturally called the "Everlasting Father" of the human family in general, we believe, and have expressed in a previous issue, under the heading "The Everlasting Father." The same is also treated in this paper--"Children of Christ." However, we agree with your criticism of Eph. 1:5. That verse, if read in its connection, will be clearly seen to teach, that we are children of Our Father Jehovah-- through or by means of Christ Jesus. We refer you to the Diaglott rendering of this verse--see "Extract from a Letter," in another column (page 2).

Ques. (No. 2.) The same writer says, that "The Papal Church system, as a counterfeit, represents the true church. As the counterfeit existed before her complete union (marriage) with the kings of the earth, and their joint reign began; so the true church exists before her complete union (marriage) with the true king of earth and their joint reign, begins. The union in either case involves the exaltation to power, in contrast with the former subjection and suffering. Additions were made to the Papal Church after her exaltation, and during her reign. If this has been so of the counterfeit-- will it not be so of the true? There was a thousand years reign of the Papal system during which she was adding to herself, before she gave birth to her daughters in the Reformation. So there will be a thousand years reign of the true church," etc.

What I would like to ask is--How do you understand this? How far is it safe to follow a counterfeit as a guide? Is not a counterfeit to be detected by its difference or variance from the genuine? If Papacy was exactly what the true kingdom should be, who can know that it is not the genuine?

Ans. Your question is long but good. We must answer briefly.

We long since called attention to Papacy as a counterfeit, and as a harlot "mother of harlots." But when did the harlotry begin? Certainly not until united with the Roman Empire. So also, there was a time when she began to be a counterfeit, and ceased to be of the true virgin of Jesus. The counterfeit, we think, consisted not in counterfeiting suffering as this writer would teach, but in counterfeiting our coming glory and reign. Yes, Papacy assumes that since her exaltation to power, she as the Bride of Christ, is reigning over earth. It is thus she counterfeits the true reign of the true bride soon to commence.

This carrying of a type or counterfeit too far to make it prove a theory, is an error to which humanity seems very liable. Let us see how absurd it would be to follow the plan suggested by the article you quote. Suppose it for the moment:--Additions were made to the counterfeit church; therefore additions will be made to the true church when she is exalted. The members of the counterfeit church died, even the head (Popes) being displaced by death; therefore in the real kingdom the true church will be subject to death --yea, even the head of it (Jesus) also. The counterfeit abused the power she possessed; therefore the true will do so. The counterfeit finally became so corrupt that uproar and a Reformation movement, led to the establishment of reformation churches who opposed and Protested against the errors of the mother church; THEREFORE the true church will become corrupt, have the same experiences and similar daughters. At the end of her 1,000 years' reign Papacy got into terrible trouble, and lost her power and authority; THEREFORE--What? The legitimate conclusions are manifestly absurd.

We would think it a poor plan to make genuine dollars like counterfeits in every respect. It would be far better to look for the original outline which the counterfeit in some respects had copied, and from it, form our ideas.

One general mistake made in judging of the Papal church is to suppose that it is "Congregational," i.e., that the congregation is any part of the church. It is what is known as "Episcopal," i.e., there is a church hierarchy, which rules over the laiety. The Roman church represents the very extreme of Episcopacy. It recognizes three classes; first the hierarchy or church proper, which consists of Bishops, Arch bishops, Cardinals, and the Pope; secondly, the priests or brethren, who are the direct servants of the church; thirdly, the people, who are called the children of the church.

This outline of their government, resembles what we are told of the true church glorified: First will be the Hierarchy--the overcomers with Christ at their head, all reigning. (So in the Roman church, Cardinals and Bishops have the Pope at their head--yet all are in authority.) Second, the "great company" before the throne, who serve--the second company not overcomers, who come to spiritual conditions "through great tribulation." (Rev. 7:14,15.) These will be brethren. (These correspond to the priests--the brothers--servants

R356 : page 8

of the Roman church or hierarchy.) Third, the people of earth, as fast as they come into harmony with the kingdom, will, we have seen, be regarded and called the children of the church or hierarchy. (So Papacy calls its adherents the children of the church.)

Ques. Please explain David's words: "Let them go down quick into hell." (Psa. 55:15.) It seems to teach that there is at present a hell for the wicked; but David does not seem to have much love for his enemies.

Ans. The word here translated hell is sheol, and signifies the condition of death or the tomb. Both good and bad people go to sheol (tomb); Jesus went there. David says, speaking prophetically for Jesus--"Thou wilt not leave my soul (me) in hell" (the tomb) Psa. 16:10, compare with Acts 2:27, where Peter explains. The Greek word there translated "hell" is hades, and has the same meaning as sheol--the tomb. David sees the doings of the wicked, and prays that they may soon die, and thus cease to work mischief. Had David prayed that they might go to a place of torture it would indeed reveal a dreadful condition of mind, and no wonder you might feel shocked. But remember that if it would seem wicked in David, it would be ten thousand times more awful for Jehovah to provide such an endless torture as some suppose. It must be modern theology that is at fault, for Jehovah, David, and Paul seem to have the same mind on this subject. Paul said, "I would that they were even cut off which trouble you"--i.e., let them go down quick into death, and Jehovah says, "I took them away as I saw good." The key is found in the fact that the age for the world's trial is the coming one, when all shall be made to know God and his truth under favorable circumstances. See Psa. 136:1 to 26.

Ques. Dear Brother--Please explain 2 Thes. 1:9.

Ans. Verses 7 to 10 should be read in connection. The last says it will be "in that day," which we understand to refer to the Millennial day--the seventh (1,000 year) day-- "the last day" of sin, in which it will be forever wiped out.

Now the saints may be troubled, and God may seem careless of their interests in allowing their enemies to prosper and oppose them. But there comes a time in which it will be different; the Lord, at his coming, will exercise his power; the saints will rest, and all ungodliness will be brought under subjection. In that day the knowledge of the Lord will fill the earth, and any who then fail to know (appreciate his character) shall be wilfully culpable, and any who accept not the "glad tidings" will themselves be to blame. All such shall be "punished with everlasting DESTRUCTION." Destruction means preservation in misery just as much as death means life in misery, and no class but theologians would so twist and turn words so opposite in their significance. Thus do they wrest the Scriptures, defame their Author, torment his children, and make infidels of the world--ignorantly (?), while boasting of their scholastic learning.

DANVILLE, P.Q.

Ques. DEAR BRO. R.:...I am laboring as the Lord's servant among Christians in general, making my church home specially with the Episcopal Church. Is not this right? Am I not doing as Jesus did when he went into the Jewish synagogues? If not right, why not?...

Ans. We believe that every member of the body of Christ is, like the Head, anointed to preach the glad tidings. Not all publicly, but each according to his or her ability. We are to preach Christ by every word, look, and act of life. But what are we to preach with reference to the Christ now? Is there a special message at this time? Yes, it is harvest time, and the ripe wheat of the Gospel Church is to be separated from the tares, just as the ripe wheat of the Jewish church was separated from the chaff. Those thus gathered out are to complete the body of Christ. If you want to work in harmony with the Lord's plan, and if you find a field of wheat in the English church, even though mixed with tares, boldly make use of the sickle of truth. As you enter, being filled with the Spirit, you may be received and welcomed as was Jesus before the truth began to cut. Luke 4:15. But if you are faithful in proclaiming the truth, which is sharper than any two-edged sword, it will not be long before they will do with you as they did with Jesus. Luke 4:28,29.

Thus Jesus forewarned us that we would be treated--Matt. 10:17; Mark 13:9; John 16:2; Matt. 10:24,25. He taught in various synagogues, carrying the same message, which always had the effect to draw the few and repel the many. The Jewish Church was not left desolate until five days before his crucifixion; so the Gospel church was spewed out of his mouth at the parallel point of time, 1878, since which time the call has been, "Come out of her, my people." As the disciples of Jesus met thereafter from house to house, but if bold for the truth, were no longer permitted in the Jewish synagogues, so we no longer meet with the Nominal Gospel church, which is now so overrun with tares, that the wheat cannot flourish. And wherever we find a grain of wheat still standing among the tares in the Nominal Church, we say by word and example, "Come out" where the storms of opposition, the sunshine of truth, and the showers of grace, may strengthen, develop, and ripen you.

===================

BACK NUMBERS.

As some have not understood, we repeat the notice, that the Oct., Nov. and Dec. issues of the WATCH TOWER are exhausted. And instead of re-publishing them as at first proposed, their leading topics will be treated in the forth-coming book Millennial Day Dawn.

====================

R356 : page 1

VOL. III.

PITTSBURGH, PA., JUNE, 1882.

NO. 12.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

VIEW FROM THE TOWER.

The view is encouraging. The realization of our hopes seems to draw on apace with the gloom and perplexity of earth. Statesmen are alarmed at the fearlessness of anarchists. The representatives of Great Britain have been butchered in daylight in Ireland. In Russia the Nihilists are so bold and so numerous that the coronation of the present Czar has been postponed until now, and only with the greatest caution, are the arrangements now being made. Two attempts on the Czar's life have already been discovered and frustrated, one being to cause an explosion by use of electricity, and another prepared caps filled with explosives to be worn by Nihilists and thrown at the Czar during applause. The persecution of the Jews still continues in Russia and they are fleeing the country. The government has neglected to interfere boldly, probably because it hopes to thus appease the restless element of the population.

Prussia which only a few years ago expelled the Bishops of Papacy, now feels the restlessness of socialism among her people, and is receiving back the Church of Rome with open arms, hoping thereby to maintain a stronger hold upon the people.

France is threatened with serious difficulties through strikes--capital and labor coming more into conflict than heretofore.

In this land, free from the extravagance and oppression of kings, there is no little trouble and perplexity. Capital and Labor are daily arraying themselves against each other more decidedly. Men of low estate, view with suspicion the rapid growth of large corporations and monopolies. Strikes are the order of the day and capitalists are sore distressed. Used to large incomes and intent on wealth and luxury, they feel that they cannot yield the laborer a larger share of the profits. Workmen covet a larger share of luxury and are groaning for what they cannot get until "Gentile Times" have ended and the kingdom of Christ is established in the earth. Yes, "the whole creation groaneth and travaileth in pain together"..."waiting for the manifestation of the sons of God"--waiting until the "little flock" is glorified and shall deliver them from the bondage of sin and death, into the liberty of sons of God. (Rom. 8:19-22.)

We can sympathize with all these troubled classes--with kings in their supposed divine right to rule; with the restless peoples in their desires for liberty; with capitalists in their desires to have all the advantages which their wealth gives, and in their endeavor to maintain a superior social standing; and we can sympathize with the mechanic in his belief that all men are created free and with equal rights to the blessings of heaven; we can but agree to his logic also, that to obtain his rights from the world, he must insist on them.

But while selfishness is the controlling motive among men, their different interests must necessarily conflict; and not until the kingdom of God is established can the rights of men be properly adjusted.

The Church--both Papal and Protestant --is largely controlled by the influence of governments and wealthy men. It will rapidly become the tool and mouthpiece of these, and they all will go down together, fighting against God and liberty. (Rev. 19:19-20.)

When these things now beginning to come to pass were published by us in 1876, men scoffed and asked if we were prophets. We answered no, but that God's Word as a telescope showed all these things and more, to the eye of faith. At the same time we showed that God's special favor was due to pass away from the nominal

R357 : page 1

Gospel Church though it would still continue to really consecrated individuals; and that the favor would return again in some form to the Jew in 1878 as foretold by Paul and the Prophets. (Rom. 11:25, Jer. 16:13,14.) At God's appointed time a Jew happened to be Premier of England; the famous Berlin conference happened to take place in that very year; and it happened that by that conference, Palestine was put under the protection of Great Britain; and since then it has been free to the Jew so that he may be a land-owner. Thus in the very year, it happened (?) that privileges and favors came to the Jew which he had not enjoyed for over 1800 years. Now they are being persecuted and driven out by various peoples, and many will go and are going to Palestine.

Yet bear in mind, "Gentile Times" do not fully end as scripturally shown until 1914 A.D.; consequently their overthrow may be less rapid than would now seem probable. The trouble may be expected as birth pangs to a mother--each succeeding one more severe until full deliverance. This is Paul's illustration of it. (1 Thes. 5:3) It is in fact the birth of a new era or age; and its birth involves pain and death to the present age and its corrupt systems and customs.

Let us remember, too, the words of Jesus, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Hence, if Gentile Times end in 1914, the Jews will not have an independent national existence before then. This furnishes ample time for their regathering and Jerusalem's rebuilding on her old heaps.

As it has always been, so now the teachings of God's Word are not recognized even when thus strikingly fulfilled, except by those "taught of God." How true today--"Who hath believed our report (doctrine--teaching) and to whom is the arm (power) of the Lord revealed?" Only to a few--a little flock--his special favored friends, have the plans of the Great Architect been shown.

As we look inward at the progress of truth, we find much to encourage and strengthen us. Among the hundreds of letters recently received one from the West tells how, from a torn fragment of ZION'S WATCH TOWER found wrapping a store parcel, nourishment and strength was gained, and an appetite for more produced--how by and by a letter from a friend in Massachusetts mentioned the same and gave our address. Now, they in turn have some to loan to neighbors. So it seems with all, who now hear the "glad tidings." Just as with the early church, all love to tell the story. It so warms and fills our own hearts that it becomes our greatest privilege and chief employ to--

> Tell the whole world the blessed tidings,
> Speak of the time of rest that nears;
> Tell the oppressed of every nation,
> Jubilee lasts a thousand years.

It is wonderful, too, how ripe some seem to be for the message, by their promptness and obedience quite putting to shame some who have had far more instruction and privilege. We recall two instances of this sort reporting this month, the prompt obedience of whom, we can only attribute to full consecration to GOD. One brother in Texas, a Steward and Class-Leader in the M.E. Church, says he received and read "Food" very carefully. He felt convinced as to his duty, and had already resigned his connection with the church and become a free man in Christ, stepping out from the barriers of creeds to study the Word of God unbiased by human traditions.

The other was a minister in the M.E. Church: He writes that he had received from some one, and read, the December and January numbers of the WATCH TOWER. Careful study of those papers and his Bible, convinced him that "the dear old Methodist Church is a part of the 'Image of the Beast;'" and while he loved it much, he loved Christ Jesus more and must obey God rather than men. He has cancelled his obligations to the M.E. Church and engaged as a servant (minister) of the Church "whose names are written in heaven." He says that Satan suggested that he retain his "parchment" as evidence of authority and right as a minister, but he gained the victory and concluded that a commission from the Lord was of superior value.

Our efforts being mainly directed to the feeding of the sheep and lambs (those already in the fold--starving) we seldom learn of the effects of this "strong meat" upon the worldly. Three notable cases we might mention: One wrote to us from England, how, having lost all confidence in religious professors, he had become a scoffer and was on the downward grade. He received a copy of "Food," and became enraptured with the real beauties of God's character and plan. He donated $25 to the tract fund and has given and loaned many of the pamphlets to others where he feels sure they will do good. Two of other cases report this month; one had been, he writes, profane and unbelieving but the reading of "Food" had been greatly blessed to him and he will henceforth be a reformed man. We make an extract from the letter of the other.

Reports from the brethren laboring in a public way, are encouraging. Bro. Sunderlin reports interesting meetings near Arlington, N.Y. Bros. Leigh and Spears have started on a trip down the Ohio river in a small boat belonging to the latter. They purpose (D.V.) to visit all the river towns between here and Cincinnati or St. Louis, spending about a week at each. This will require all summer or longer. The Lord bless them and their hearers, as also all the brethren holding forth the word of life--the glad tidings of great joy. We subjoin extracts from a few letters.

NOTTINGHAM, ENG., April 13, 1882.

MY DEAR SIR:--I should esteem it a favor if you would send me a dozen copies of "Food for Thinking Christians" and about the same number of "Tabernacle Teachings." Eternity alone will reveal the good these books are doing, and several of my friends here are hungering for more information upon these great themes.

I lend my WATCH TOWER every

R357 : page 2

month, and look eagerly for each new one. May God continue to bless the work. Yours in Him,

__________. (A Minister.)

MULHOLLON, N.Y.

DEAR BROTHER:--I received the book safely. I am very glad to say that I am very much interested in the truth, and I feel thankful that it has been placed within my reach. I call you brethren because I feel you are such. These glorious teachings have brought me from the broad road to destruction and have placed me on the road that leads to life. I have been for a few years back a poor drunkard and a profane swearer, till about a year and a half ago, when, through God's loving kindness Bro. Keith came here and declared the glorious teachings of God's Word. And I thank God that I now have been begotten of the spirit; and I am willing to present this life and this body a living sacrifice to God. I am willing to give my all for Jesus and the glad tidings. I thank God that I am what I am and he is helping me to understand His Word.

With kind wishes, your brother,

----

page 2

ROSEVILLE, ILL.

MY DEAR BROTHER:--I sincerely thank you for advice and encouragement in your last letter. My deepest gratitude, however, I owe to our Heavenly Father, for I begin to realize how he uses his agencies in the manifestation of his love. If Jesus condescends to recognize so unworthy an object as me, I will rejoice and continue to strive, so to run, as to obtain the prize of the high calling.

The "Tabernacle Tract" and January number of ZION'S WATCH TOWER were rich feasts of spiritual food to my hungry soul. My feelings can best be described by the language of the two Apostles, who unknowingly had talked with Jesus, on their way to Emmaus after his resurrection: "Did not our hearts burn within us." Oh what joy to the Christians' heart, is the hope that we shall reign with Jesus evermore. All the Tracts and papers you sent me I have tried to loan judiciously. The Tabernacle tract and January number of TOWER are so excellent, I want you to send me some of each; also about ten copies more of "Food." Enclosed find ($10.00) ten dollars to be added to the Tract Fund. May the Lord greatly magnify your efforts for good, and lead all his children to an action of duty, through the spirit of love and obedience. Hoping and striving for increased light and knowledge of the Scriptures and to be aided by your efforts, I remain your brother, through fellowship in the Spirit.

R357 : page 2

The colored minister who desired a Diaglott has been supplied. Four persons sent pay for him. We like this; it is the right spirit. As requested, the overplus was added to the tract fund.

====================

R357 : page 2

"CHANGE YOUR MINDS."

MATT. 3:2.

(See Young's Concordance under word repent.)

Stability of character and purpose are qualities which we all admire. We like the man upon whom we can depend. To know that a man is what is commonly termed fickle, is to make us distrustful; for the course which he will pursue to-day, is not an index of what he will be or do tomorrow. With such a man we cannot do business with pleasure, and so will have no more to do with him than we are obliged to. Of such a man it is said, "He has no mind of his own," he has no settled character; he is driven hither and thither by circumstances, so takes no root and withers away. Such a man has not much influence, because people do not know where to find him, nor what to expect of him.

Again, the man who never changes is a hard man to deal with; you know where to find him always, to be sure; he is fixed; he has a purpose of his own, and if it is not like yours, the reason, in his mind, is, that yours is good for nothing. You need not undertake to move him, he is settled, he is established, he has become fossilized. The world moves on and leaves him behind. You may go to the spot where you left him, though it be a decade after, and there you will find him glorying in his unchangeable nature. "He is wise in his own conceit." Not willing to "receive instruction," he is not bothered with having to change his mind; such a man will have to learn by some other mode than precept. Let us be glad that our Heavenly Father has provided more than one mode of instruction.

Now, both these characters are wrong, they are extremes, and it is hard to tell which is the most to be shunned; perhaps the latter, for he may be always wrong, while the former will be right at least part of the time; but a not over sanguine temperament would better comport with limited knowledge, and a sufficient

R358 : page 2

amount of firmness would meet and repel evil assault.

Change of mind is a necessary operation with all finite creatures, so far as we know, because their knowledge is imperfect. An important part of man's work in this world should be, at proper times, to change his mind. Show us a man who never changes his mind, and we will show you a man who never makes any additions to his knowledge, or else is a bigot, which is usually about the same.

There is but one character in the universe who never changes his mind, i.e., the Almighty, Allwise, and Eternal God. Because his knowledge is perfect he need not change his mind, or perhaps more properly, he need not change. "But," says some one, "the Bible says he repented because he had made man. How is that?" Though that is a little irrelevant, we will stop a moment to consider it, as it is often brought up by skeptics. How could God's change of conduct toward man be expressed to him, in the childhood of the race, in other and better language? Some have said in explanation that it meant that he changed his purpose; but this answer was not satisfactory for the reason that it did not change the meaning, but only the word.

Let us use an illustration; our Heavenly Father provides them in abundance. Suppose that a little boy having no knowledge of horticulture should see his father planting apple-seeds, and after awhile should see him trans-planting the young trees; he might inquire, Father, what made you plant your apple-seeds there? Why didn't you plant them where you wanted them to remain? The father might reply, I did want them there then, but now I do not; I have changed my mind; now I want them to stand where they will have more room, etc. It would be difficult to explain to the child-mind the broad plan of the father, but he can be made to see clearly that there has been a change. In this illustration the father changed one part of his plan as it related to another part of the same plan, i.e., there was, to one not understanding his plan, an apparent change of purpose, and one, too, not in harmony with the original design, and yet it was all in the mind and design of the father from the first. So with our Heavenly Father. He communicates with us according to our understanding, and if our hearts were right, we should not so readily misunderstand him. He speaks of things as they seem to us, and not always as they really are, and we do the same, and think it all right enough when we do it. He speaks to us of the sun's rising and setting, and we do too, whereas we know that it is only apparent; let us reason the same with this word repent, and we shall have no further trouble. So we increase in knowledge and grace, we shall understand him better, and in just the proportion that we grow in knowledge, we change our minds, or "repent"; at least that is what we should do. By this we do not wish to be understood as saying that we should ignore all that we have passed over, or that a change of mind involves a condemnation of all our former opinions, but that our minds should change something as the trees change from small to large, from a few to many branches, and from blossom to fruit; and in doing this we gradually put away the former things; for the tree had to pass through its sappling condition, before it could extend its far-reaching branches. So we pass through the transitions of mind and character.

There are special seasons when important changes should take place both in the physical and moral world. This time in which John was speaking was one of those seasons. The fullness of time had come and God had sent his Son into the world to realize to the world the signification of the "types and shadows" of the Jewish ceremonial. For many centuries these shadows had been indicating "good things to come"; but now they were to be lost in the glory of the brighter and better day.

He whom they pointed to was present. The passover lamb was to be superseded by the lamb of God, of whom the former was but the figure.

At the time John made the proclamation above referred to, the Jewish church were more strict to observe every particular of the ceremonial law than perhaps at any time in their history; they were scrupulous to pay tithe of mint and anise, plants like or identical with our dill and caraway; when we consider that their tithe was a tenth part, we can see how nice they were to observe the letter of the law where it did not so directly affect the heart and life. They could be strictly scrupulous in regard to the slightest ritual performances, while having but little remorse for the grossest immoralities. It is not at all likely that they understood the deep spiritual import of most of the forms that Paul calls "shadows of good things to come." At this juncture John makes his appearance and exhorts them to "repent (change their minds; see Young's Concordance, and Emphatic Diaglott, reform) because the royal majesty of the heavens has approached." In these forms, or in the observance of them, they thought they had eternal life; (John 5:39) but now he who was to bring light and immortality to light had come; now John had given them more definite instruction upon these weighty matters, and with increase of knowledge there should be a corresponding change of mind, so he makes the announcement in accordance with the facts.

We think the nominal Christian church of to-day occupies, in many respects, a similar position; each different section or sect being very strict to observe the letter of their law, and thinking that in them they have eternal life; but that law, or those laws, instead of being God's requirements, are the formulated laws of the leaders of the various societies, supposed to be based upon God's law or word; they have built upon this foundation, but with hay, wood, and stubble. (1 Cor. 3:12.)

Now some seem to think when you speak to them about this matter, that it is of no particular consequence if they are only upon the right foundation. Jesus showed that it was important to be founded upon a rock (Matt. 7:24,25), and Paul shows that it is important also to build with good material. Some seem to think that if they are only saved, that is enough, but would not reason so about their earthly matters; though they might think it fortunate to escape from their burning house, yet they would think it better to have a house that would not have taken fire; thus showing that "the children of this world are wiser in their GENERATION." If a member of any one of these societies should be arraigned for misdemeanor, the law of that society ("Discipline," "Regulations," or whatever) is the standard by which the misdemeanor is measured and weighed.

During the time of the church's wanderings, through the dark ages, while walking in adulterous union with the world, the light that was in it "became darkness," and how great was that darkness. Man came to use the word of God as a medium of worldly gain, and when once begun, there seemed to be no limit to which the enemy would lead in distorting the truth, for the truth had to be the means of giving acceptability to the counterfeit. So now the nominal Christian church is in a condition strikingly similar to that of the Jewish church then, i.e., "rich and increased in goods, and having need of nothing," according to their opinion, but as the Lord sees, "poor and blind and naked," and their doing similar to that described in Mal. 1:13.

So the proclamation of John comes with equal if not greater force": "change your minds," "reform because the royal majesty of the heavens has approached."

But, says some one, what has our church to repent of? Do we not teach that men must repent of their sins to be saved? Yes, but what idea do you give them of salvation, and of their friends who do not obtain the salvation which they are told about? Is not the salvation which you tell them of, embraced in the idea of songs of praise to God, and word-worship and glorification of his wondrous majesty, and possibly some idea of learning more of his glorious attributes? All this is included in the "great salvation," but it is a meagre representation of it from the Bible standpoint as we (we say it humbly) view it. Then those who do not attain to this salvation, it is said, God will miserably torment without end of duration.

Now we cry aloud that the effulgent glory shed abroad by the approach of "the royal majesty of the heavens," throws such light upon his word, that we repent, and call upon all who hold such ideas of God and salvation to "change their minds" and actions accordingly.

J. C. SUNDERLIN.

[TO BE CONTINUED.]

====================

R358 : page 3

OUR PATH TO GLORY.

We journey through a desert drear and wild,
Yet are our hearts by such sweet thoughts beguiled
Of Him on whom we lean, our strength and stay,
We scarcely note the sorrows of the way.

Thoughts of his glory--on the prize we gaze,
And in it see the hope of coming days;
Beacon of hope, which, lifted up on high,
Illumes with heavenly light the tear-dimm'd eye.

page 3

Thoughts of our gathering--of that joyful day,
In patient hope we tread the narrow way;
The dawn draws nigh, and from the watch-tower see
Millennial day dawn--and the shadows flee.

Thus while we journey on, our Lord to greet,
Our thoughts and meditations are so sweet
Of Him on whom we lean, our strength and stay,
We scarcely note the sorrows of the way.

B__________.

====================

R359 : page 3

THE SEVEN CHURCHES.

THE MESSAGE TO PERGAMOS.

"And to the messenger of the Assembly at Pergamos write." Rev. 2:12.

Per is an article of emphasis, frequently equivalent to very. Ga or gee [g hard] is earthy. Thus the name Perga [Acts 13:13] very earthy. Pergamos means earthy height or elevation. It was the name given to the citadel of Troy.

The Pergamos of John's day, and to which literally the message is addressed, was a celebrated city of the Roman province of Asia. Here parchment was first perfected. It had a library of 200,000 volumes; also a famous temple of Esculapius, the mythological deity who presided over medicine.

The Pergamos period dates from the time that Constantine professedly embraced Christianity; which, being thus popularized, soon became the nominal religion of the people. The church of this period was exceedingly exalted, but only from an earthly point of view; she was "exalted in the earth."

Persecution having ceased, the policy of the Emperor became the policy of both priests and people; and the nominal Christian church soon filled with the popular time-serving crowd. Masheim tells us that while the great zeal of many good men, the purity of their lives, the many translations and expositions of the Scriptures made at this time, and the intrinsic beauty and value of Christianity as contrasted with Paganism must have had their influence; yet it is evident that a desire to please the great emperor and his successors, and to be on the popular side, were the chief reasons for the sudden and great increase of the nominal church.

Many pagan philosophers finding that it would be policy to join the ranks of the rising religion, set about paving an easy way to it by trying to discover correspondencies between Christianity and Paganism, and so to blend the two together. They succeeded only too well. Many sought "to form to themselves a middle kind of religion, between the ancient theology and the new doctrine that was now propagated in the empire; and they persuaded themselves that the same truths which Christ taught had been for a long time concealed by the priests of the gods under the veil of ceremonies, fables, and allegorical representations." [Mosheim.] As the old theology had a number of chief gods, with many demi-gods of both sexes, the Pago-Christians [if we may coin a word] set themselves to reconstruct the list for the new theology. At this time, therefore, the doctrine of three Gods was invented --God the Father, God the Son, and God the Holy Ghost. Also the Goddess Mary. To make the list as respectable in numbers as the long line of pagan deities, they canonized the dead apostles and an unlimited number of martyrs, angels, etc., real or imaginary.

Mosheim says of this period: "The public processions and supplications by which the Pagans endeavored to appease their gods, were now adopted into the Christian worship, and celebrated in many places with great pomp and magnificence. The virtues which had formerly been ascribed to the heathen temples, to their lustrations [ceremonial cleansings by water, etc.], to the statues of their gods and heroes, were now attributed to Christian churches--to water consecrated by certain forms of prayer, and to the images of holy men."

"The propensity of rude and uneducated converts [?] from Paganism to cling to the festal rites of their forefathers proved to be invincible, so that it seemed to be necessary to adopt the old usages to the new worship, rather than to abolish them altogether." [Encyc. Brit.]

We feel safe in asserting that all the vile doctrines that have saturated the papal church, and that still permeate Protestantism had at least their origin in this period.

The philosophy of Plato was engrafted, a parasite upon the Scriptural stock. This vile fungus, planted by Satan in Eden [Gen. 3:4], watered by the Egyptians, and brought to an increase by a pseudo-Christianity, has borne an abundant harvest of errors, and exhaled an influence more deadly than the repas tree. Purgatory, Eternal Sin, Eternal Torment, Mariolatry, Saint Worship, Transmigration, Mohammedanism, Swedenborgianism, and Mormonism are some of its legitimate fruits, which could not have existed without it.

The Pergamos message opens in the words, "These things saith He who hath the sharp sword with two edges." The speaker is Christ himself. It seems as if the little company of faithful ones, beset on every side by the enemy, were earnestly looking amid all the noise and strife for their Leader, when, suddenly, the great Captain appears by their side, and waiving his sword on high, shouts, Attention! Company!

The two-edged sword is the Word of God. [Eph. 6:17; Heb. 4:12.] This weapon is formed both for offensive and defensive warfare. It is sharp, and while one edge is presented toward the enemy, there is another toward him who wields it. Christ has given it to the church to be used in his service: woe to him who handles it unskillfully. Our Lord's words are a warning to those of that age who were exercising this spiritual weapon.

"I know thy works." They were many. The faithful of this period were very zealous, and were hard workers against much opposition.

"And where thou dwellest, where Satan's seat is." The home and stronghold of Paganism; which, in course of time, with a change of little else than name and names was rechristened Papacy.

"Thou holdest fast MY NAME, and hast not denied my faith." Their fidelity is more particularly noted because of their adverse surroundings. At this time there were many teachers, and more controversy than ever before. Light was darkened by words, and truth with sophistry. During this period also arose the old dispute of "who should be greatest?" The bishops, or Patriarchs, as they preferred to be called, of Rome, Antioch, Alexandria, and Constantinople, had acquired a degree of pre-eminence over the others, and there was a long-continued rivalry between them; the supremacy being finally divided between Rome and Constantinople. The nominal church was split in two, chiefly over the question of image-worship; the idolaters ranging under the bishop of Rome, who received the name of Pope [Latin, papa--the father], while the image-breakers, as they were called, formed the Greek Church under the Patriarch [chief father] of Constantinople. A remembrance of this controversy will help us to understand the passage which follows:

"Thou holdest fast MY NAME... even in those days in which ANTIPAS was my faithful witness; who was slain among you, where Satan dwelleth." Anti, in Greek, means opposite or against; papas is father. In the usual manner of forming words, Anti-pas would evidently mean against the father, or opposed to the Pope or Patriarch; as we use the name anti-christ, the opponent of Christ. It is clear, then, that our Lord here commends the faithful hand who, "holding fast" the endearing name of our "Father," in obedience to the command, "Call no man Father," opposed the development and establishment of the Papacy, with its attendant heresies of a class of holy [?] and Rev. [?] fathers [Matt. 23:9], who, being called by the church--or the almighty dollar--or the love of honor and ease, as the case may be, profess a superior sanctity, privilege, and authority for the exposition of God's Word.

"But I have a few things against thee. Thou hast there them that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things offered to idols, and to commit fornication."

Num. 22 and onward tells the story of Balaam. The kings of Midian and Balak, king of Moab, found themselves unable by force of arms to subdue Israel. They hired Balaam to curse God's people. He found it impossible, but knowing why they had the Lord's favor and protection, he advised Balak to lead them into sin; which succeeding, brought upon them a plague which destroyed 24,000 of them.

From what has been said, the spiritual meaning of the Balaam teaching should be easily seen. The blasphemous doctrines of eternal torment, and the endless existence of sin and sinners; also the fiction of the short line from the death-bed to heaven, and kindred fancies, have always been a "stumbling-block" to the church. The homage given to pagan rites, ceremonies, festivals, etc., Christianized [?] such as prayers to the dead, sacred places, days, and persons; union with earthly powers and with those who do such things, would in our opinion be Baal-am service.

The doctrine of the Nicolaitans, noticed in the Ephesus message, found its development in this age; and has been a burden to the church ever since. Nicolas means a conqueror of the people. In the church of Rome the laity or people are as much the subjects of the Pope, both in spiritual and temporal things, as any of earth's conquerors ever dreamed of demanding. This, in the face of Christ's plain statement that there is but one Lord, one Master, one Father, "and all ye are brethren." [Matt. 23:8-12.] The command "Search the Scriptures," was intended for every one; the commission to "preach the good news" to all who have received the Spirit; and if any one has not the Spirit of Christ he is none of His, and can only be a blind leader of the blind.

"Repent, or else I will come unto THEE quickly, and will fight against THEM with the sword of my mouth." Notice thee and them in this passage. The words are evidently used like you and them in 1 Thes. 5:1-4. The Lord speaks directly to his church as thou or you; but of the world, as they or them. He came to his own, and

R360 : page 3

in a sense delivered them out of Babylon; bearing them up on eagles' wings [Rev. 12:14], and carrying them into the wilderness; "into her place, where she is nourished."... from the face of the serpent, Satan. To them--Babylon, he comes with the sword, and by the sword they are cut into two--the Roman and Greek churches.

"He that hath an ear, let HIM hear what the Spirit says to the churches."

"To him that overcometh, to him will I give of the hidden manna." The manna recalls the story of Israel in the wilderness. Hidden would point as an index finger to the golden bowl full of manna laid away in the Ark of the Covenant as a memorial of the faithfulness of Jehovah, who led and "nourished" his people in the wilderness. It is a pledge to the Pergamos church that he who watched over literal Israel in their journeyings would care for them in the weary march that was about to begin.

The manna, of course, typifies spiritual food, the word of God. Perhaps some were enabled to see a deeper meaning, that it referred not only to the written word, but to the living Word; the true Bread of Life who came down from heaven to give life to the world. [John 6:47-51.]

It was a promise in the face of desolation and death, of a life that should be hid--from all the power of persecution --with Christ, in God.

"I will give him a white stone, and upon the stone a new name engraved, which no man knoweth but he that receiveth it."

What a blessed assurance to the church during those 1260 years of trial, outcasts from the world, branded as heretics by the church, to realize that God's seal was upon them; to remember that "the Lord knoweth them that are his."

The signet or seal--evidently referred to--was the emblem of authority. See Gen. 41:41-42; 1 Kings 21:8; Esther 3:10-12; 8:2-8, etc. To present any one with the signet ring was to invest them with all the power and authority of him who owned it. This is, therefore, one of the exceeding great and precious promises of joint heirship with Christ, given only to the overcomers.

The color of the stone would indicate the purity of the reign. "A scepter of righteousness is the sceptre of thy kingdom." However precious the jewel, it was made much more so on account of its use; it was therefore the symbol of that which was most highly esteemed. See Haggai 2:23; Sol. Song 8:5-6.

The name on the seal is significant. We believe it is the name assured by our Lord on taking unto him his great power and beginning his reign. A name now revealed to the members of his body, since the reign has begun. [See article of Bro. Jones in March No. ZION'S WATCH TOWER, page 4.] A name peculiarly comforting to the persecuted saints during the reign of Anti-christ--the name of our beloved

KING OF KINGS, AND LORD OF LORDS.

W. I. M.

====================

R360 : page 4

ANASTASIS.--RESURRECTION.

"For since through a man there is death, through a man also there is a resurrection (*anastasis*) of the dead; for as by ADAM all die, so by the ANOINTED also, will all be restored to life." 1 Cor. 15:21,22. Diaglott.

Recognizing death as a reality, we have long seen, and often pointed out, that a resurrection of dead ones, is God's remedy for the removal of this sin-curse. Not until very recently, however, did we recognize the full force and deep scope of the word resurrection.

We have been accustomed to regard it as meaning the giving to a dead person of a spark of life--the very faintest spark of life, such as the act of Elijah to the widow's son, (1 Kings 17:22) or the act of Paul to the young man who fell from a window, (Acts 20:9,10) or the act of Jesus to Jairus' daughter, to the son of the widow of Nain and to Lazarus. (Mark 5:41,42, Luke 7:14,15, John 11:43,44.) We had considered and called these, resurrections of the dead. But an examination proves that these restorations of a faint spark of life, are never called a resurrection in Scripture. An examination of the Greek word from which resurrection is translated (*Anastasis*) proves that its meaning is broader and fuller than we had supposed, and that we have been in the habit of misusing it, when applying it to such partial restorations of life as above mentioned.

Liddell and Scott's Greek Lexicon defines the word *anastasis* to mean-- "a setting up again"--"REBUILDING" --"RESTORATION." Let us then look at the resurrection in the light of this standard definition, and also, in the light of our text.

Mankind is the subject of Paul's discourse. Mankind as a race, had forfeited all right to life by the disobedience of Adam. The existence forfeited, was the one given by God to our representative, Adam. It was a perfect being or existence, and all the imperfections under which we as a race now labor, have come as a result of sin, and are a part of the death penalty. We are now, and have been for 6,000 years a dying race, growing weaker and weaker and dropping faster and faster into the tomb. Adam in his perfection did not lose the last spark of life for 930 years. We, less perfect, are born with but a spark, the average duration of which is 30 years. This condition in which we now are, is Scripturally called death, even before we enter the tomb. We are all walking in the valley of the shadow of death and are now far down below the mountain tops of life and perfection. (Psa. 23:4; Matt. 8:22; 2 Cor. 5:14.)

Now let us ask the question-- Where was our race when it began to fall--when death began to oppress, degrade and conquer? The answer is: Man was perfect, on the mountain tops of life, and not at all in the valley of death; not only perfect in being but in full communion with his maker who considered his handiwork "very good." Then as death means a falling from all this perfection, resurrection means "a setting up again"-- "rebuilding"--"restoring" of humanity from every vestige of death to the perfection of their nature as represented by their head, Adam.

Now notice our text closely, and see the second clause, explaining the first, defines resurrection (*anastasis*) to mean restored: "Through a man there is death"--"by Adam all die." Then it states the remedy provided: "Through a man also (Jesus) there is a resurrection of the dead"--"by the anointed will all be restored to life." To restore life means to give back, or offer a thing which was lost or taken away. The thing lost by our race was perfect being.

But while resurrection means to restore, there is nothing connected with this word which limits it in time. All of the race shall be resurrected, but not necessarily all in a moment; on the contrary Scripture teaches us, that there are "times (years) of restitution," and another shows us that it will be the work of a thousand years. It will be seen then that the resurrection ("rebuilding--setting up again --restoring") of humanity will be in process, but will not be complete until the thousand years are ended. [This may furnish another explanation of the first clause of Rev. 20:5, to those who think there is a shadow of proof of that clause being genuine; and not as we believe an interpolation.]

But Paul proceeds in the consideration of the *anastasis*--restoring, upbuilding, perfecting; he explains that there are two conditions of perfected ones. In answer to the question-- With what body do they come to life again?--he explains (vss. 36-38) that as with the development of grain, so with mankind, the body sown is not the identical thing which springs up, though the same nature will be found in that which springs up, and the same identical personality, able to recall its former degraded condition, (Psa. 22:27; Ezek.

16:61; Zech. 12:10.) and to glorify God for the blessed change. But we inquire; will there be any difference in the resurrection-- will all be raised alike? Paul replies that there will be a difference: As in the sowing there are different kinds of seed, so in the resurrection there will be different kinds of bodies, just as we see it illustrated in nature; when we sow wheat we expect wheat to spring up and so will every seed develop its own kind. The large majority of the race are sown (die) human seed; a few--"a little flock" have changed their nature, been begotten of God. They are sown spiritual seed, and in the resurrection, God will give "to every seed its own body as it hath pleased him." (vs. 38.) The human seed will have a human body, but the spiritual seed will have a spiritual body; "as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (vs. 48.)

According to the illustration given, the human being will rise in a body like that which went into decay and death, but not formed of the very same atoms of matter that composed it. (vs. 37,) "Thou sowest not that body that shall be." But to those begotten of God--of the spiritual seed, Paul says, "as we have borne the image of the earthy, (human nature --but having given that up to become 'new creatures') we shall (when born in the resurrection) bear the image of the heavenly"--the spiritual body.

Again some inquire, what is a spiritual or heavenly body like? It doth not yet appear what we shall be (like), but we know that...we shall be like

R361 : page 4

him (Jesus; not as he was, but as he is) "for we shall see him as he is." (1 John 3:2.)

We can form a tolerably clear idea of what the race in general will be when perfected (resurrected), knowing by experience that were it not for the imperfection it would be "very good."

And though we cannot fully comprehend what the new creature shall be when perfected (resurrected), because "it doth not yet appear, what we shall be" in all particulars, yet our Father's word informs us of some of the qualities of those "new creatures" "of the Divine nature" when perfected. He says: "It is sown in corruption, it is raised in INCORRUPTION; it is sown in dishonor, it is raised in GLORY; it is sown in weakness, it is raised in POWER; it is sown an animal body, it is raised a SPIRITUAL BODY." [1 Cor. 15:42-44, Diaglott.] Thus we get a very meager view of the excellent glory of the new creatures-- like Christ Jesus, the express image of the Father's person; "whom no man hath seen nor can see." (1 Tim. 6:16.) No wonder Paul said it doth not yet appear; no wonder God has not given us a more full account of the future glory; with the little glimpse we have, it almost over-awes us. We ask ourselves how searching must be our trial, if we would be accounted worthy of such divine honors? "What manner of persons ought we to be in all holy conversation and God-likeness" --"He that hath this hope in him purifieth himself even as he is pure."

This perfecting, Paul shows, is not what the world is to get, but is a special thing. In 1 Cor. 15:42 he says, before giving the foregoing description --"Thus is THE resurrection of THE dead" i.e. the CHIEF perfecting of the CHIEF class of the dead. This CHIEF resurrection (anastasis--perfecting) began with Jesus, the head of the church which is his body--the head of THE CHRIST. Having proved himself worthy of this great glory by obedience even unto death, he was made perfect--MADE PERFECT through (by or on account of the) suffering" of death. (Heb. 2:10.) Jesus' resurrection was the first, no one before him had ever been raised completely out of death's control into perfection either of human or divine nature. He was "a first-fruit of those having fallen asleep." (vs. 20.) This is called "His (Jesus') resurrection," because if members of his body we shall share the same with our head. It is Scripturally illustrated by natural birth; Our head was born--delivered over 1800 years ago; the body is not yet fully delivered. We, "the feet of him," are still in the condition in which we "groan within ourselves waiting for the adoption, to wit, the redemption" in full of the entire body of the Christ. (Rom. 8:23.) (Will God cause to come to birth and not deliver? Will he deliver the head and not complete the work? (See Isa. 66:9.) The "little flock" of overcomers of the world--the blessed who shall "have part in the first (chief) resurrection" (*anastasis*--lifting up to perfection) and who shall "reign with him a thousand years," (Rev. 20:6.) will have part in "His resurrection" and experience the same changes and perfecting which he underwent, when God highly exalted him above the angels next to himself in power and glory--"the right hand of power."

Such is our, and such was Paul's hope. For it we suffer the loss of all things and do count them but dross that we may win Christ and be found in Him (as members of the body of Christ)...that we may know him (fully) and the POWER of HIS RESURRECTION." This desirable sharing in the power of HIS *anastasis*--raising to perfection, we hope to attain by sharing "the fellowship of His sufferings, being made conformable unto his death; if by any means, (by all these earthly sacrifices) we might attain unto the EX-anastasis (the out-resurrection) from the dead"--the chief perfecting. Phil. 3:8-11.

Let us consider next, the

ORDER OF RESURRECTIONS.

We have already seen that the best or chief perfecting--that of the Christ, comes first, and the bringing of mankind to human perfection follows during the Millennial age: But let us follow Paul's argument on this point and note that this is his argument exactly. After telling in the words of our text that "by Adam all die, so by the Anointed also will all be restored to life," he adds--"But each one in his OWN rank; Christ a first-fruit, afterwards those who are Christ's at his *parousia* (presence)." Here are two ranks, or orders of *anastasis*, Christ (the anointed head and body) first. Theirs, as we have seen, is the first and chief *anastasis*, the first to come to perfection and that the Divine perfection. Afterwards, during his presence, another class or order will be perfected. His presence will continue during the Millennial age, for he comes to reign and to put down all authority, all opposition to right and to bring all things into harmony with God and His laws. Then "he must reign"--must be present until all of this work is accomplished; and he shall reign a thousand years. (Rev. 20:6.) consequently that entire age is the time of His presence. During his presence he shall bless mankind with truth and knowledge and restore all things. Then all, who during that blessed reign, will, may come into harmony with him and "Hail Him Lord of all," thus becoming His. This class we understand to be referred to by Paul when he says--"afterwards those who are Christ's at (during) his presence." These shall be raised up to the perfection of their (human) nature.

The raising up, the perfecting, may be either an instantaneous, or gradual work so far as the meaning of the word *anastasis* is concerned. We have seen that the perfecting, or the raising of the world in general to full perfect human being, will require a long period. During that period they will learn valuable and lasting lessons in overcoming evil under the superintendence of able helpers and teachers. But there are two general exceptions to this rule; these two have learned these lessons in the present life under the dominion of evil. They have been made perfect through discipline endured here, and being thus prepared, are counted worthy to attain their perfect condition in the instant of return to life.

The first of these classes and the chief, are the members of the body of Christ, who have fought a good fight and finished their course of training and work of sacrifice, by obedience even unto death, and there is prepared for such, a crown of righteousness-- the reward. The *anastasis* (raising up to perfection) of this class, though not coming to all of them at the same instant, will be an instantaneous perfecting to each one. The dead in Christ shall rise, be perfected, first; then we which are alive and remain, shall share in the same *anastasis*, the same perfecting, without sleeping for a single moment in death.

We shall be changed or translated in a single moment, lifted in the twinkling of an eye, instantly, out of the earthly tabernacle or house (which will dissolve in death) into our house (body) from heaven--our glorious spiritual bodies, whose glory doth not yet appear. But both the raising of those who sleep in Jesus, and the

R361 : page 5

changing of the living members into new conditions, as well as the resurrection of Jesus, together constitute the first (chief) *anastasis*. "Blessed and holy is he that hath part in the chief, first resurrection-

-perfecting; on such the second death hath no power, but THEY shall be priests of God and of Christ and shall reign a thousand years." (Rev. 20:6.)

The second class, though less notable are highly esteemed of God, and in their sphere were overcomers and fought the good fight though a different one from ours of this Gospel age. We refer to the Prophets and Patriarchs of preceding ages. Though they never had our "heavenly"--"high calling"--though never invited to change their nature from human to Divine, yet they were faithful and laid hold of the earthly promises set before them. Moses verily was faithful as a servant over all his house (of servants) but Christ was faithful as a Son over his own house, whose house are we, if--(Heb. 3:6.)

All those ancient worthy faithful ones, died in faith without receiving a fulfillment of the promises made them, yet were confident to the end of life, trusting God to give them at some time the things promised them. [Abraham had been promised all the land of Canaan, but had never received so much as to set his foot on, yet he died trusting God for what he had promised. Acts 7:5.] Instead of at once giving to Abraham, Isaac and Jacob and all the Prophets the earthly kingdom and dominion promised them, God let them rest; they "fell on sleep," while he developed the Gospel Church through the "better promises," even the heavenly --that it should be a kind of first fruits of his creatures. (Jas. 1:18.) Hence Paul, referring to these ancient worthies, states that God having provided some better thing for us, (the Christ) they without us (our instrumentality) shall not be made perfect. (Heb. 11:39,40.)

The *anastasis* of the Christ must take precedence to that of all others, because it is through The Christ that all things are to be restored. We believe, however, that the *anastasis* or perfecting of Abraham, Isaac, Jacob, the Prophets and overcomers of past ages, will be a rapid or instantaneous perfecting of the human nature. And we understand that it is as perfected men ruling over imperfect men, that these of the fleshly seed, will bless all the families of the earth as the agents of the spiritual SEED which is Christ--the express image of the invisible God. (Col. 1:15; Heb. 1:3.) Through the Christ primarily, the blessing of restoration comes.

===================

R362 : page 5

EUROPEAN ARMIES.

It is the theory of a large number in the nominal church, that the Millennium of peace, when nation shall not lift up sword against nation, neither shall they learn war any more, is drawing near, and is to be brought about by present Christianizing influences. We also claim it "nigh, even at the doors," but to be accomplished by a totally different process, viz: by the setting up of that kingdom for which we were ever taught to pray, "Thy kingdom come (that) thy will may be done on earth as it is done in Heaven." We believe also, that the setting up of the kingdom, involves first, the presence and exaltation of the new King (the Christ complete, who will dethrone and bind the former Prince of the power of the air --Satan, and accomplish the final overturning (Rev. 20:2; Psa. 149:8; Ezek. 21:27.) and the complete destruction of the present evil, unjust and oppressive governments and institutions. By the tumult of contending factions, he will dash them in pieces as a potter's vessel. Psa. 2:9; Jer. 13:14.

We seldom mention the outward evidences which support our views, and expectations. It has been our desire to direct your attention not so much to "the things which are seen," but mainly to "the things which are not seen" by the natural eye but discernable only by the eye of faith--in the Word of God. This knowledge it is, which enables us to see things which are coming to pass, but which are not yet discernable by the world. It was this favor of seeing further into the future than the world could look, which Jesus referred to, saying that the spirit of truth would guide us into truth and show us things to come. (John 16:13.) It is both a comfort and a strengthener of faith, to see how Scripture is being gradually accomplished. Therefore we give below some interesting and carefully collected facts regarding the present condition of European nations.

The peace footing of the standing armies of Europe, is as follows: Russia 715,000, France 498,483, Germany 427,274, Austria-Hungary 252,535, Italy 202,271. Those of the lesser powers, Turkey, Spain, Norway, etc., etc., aggregate 643,000 and Great Britain has an army of about 250,000 men. Thus it will be seen that Europe has a standing army of about 3,000,000 men, besides a navy which numbers 250 iron-clad and several hundred wooden vessels.

In addition to these regular armies there are reserve forces of drilled men, ready for immediate call in case of war, as follows: In Russia 2,252,126, Germany 1,500,000, France 1,230,000, Austria-Hungary (army and navy) 1,220,000, Italy 664,105. Great Britain and smaller powers about 2,500,000. This gives the enormous army of over 12,000,000 men ready for immediate action, composed only of trained soldiers in the prime of life. Truly it has been said "Europe is a huge standing camp." "All Europe stands ready for war."

How dreadful, how heart sickening the sight; 12,000,000 men trained in the use of the most devilish instruments of death, stand prepared to slaughter one another at the beck and nod of Emperors, Czars and Kings.

And yet it seems that in our Father's sight,
'Tis well that men should learn the evils now of war by bitter taste;
That when hath been o'erturned these governments of evil men,
All then might come to love the peaceful reign,
Of Him who's called "the Prince of Peace.

And yet some tell us that these are Christian governments; and all their Kings claim the right to rule--to be of God's authority and appointment. This idea of God's appointment was given by Papacy. Papacy placed in power the ancestors of most of those now reigning; Papacy claimed that in so doing it represented God, and that in fact it was "the Kingdom of God" and had the power and right to appoint the rulers of earth. The earthly governments still cling to the claim of divine appointment and use it as a mighty chain to bind the people under them. Their proclamations are signed, as for instance, King William of Prussia "By the grace of God."

Papacy, claiming infallibility, cannot but sustain the general principle of their appointment, and being now without temporal power, dare not offend one of these rulers.

Protestants unthinkingly and ignorantly uphold the decisions of Papacy on this matter, not seeing that thereby, they acknowledge the anti-Christ. This is just as the Word of God foretells--viz: That in the struggle between the people and their Papal appointed rulers just at hand, while the people will be struggling for freedom and their God given rights, the nominal churches will unite with the governments which they appointed and recognize, to help keep the people in thraldom. (Rev. 19:19-20.)

How absurd anyhow to say that the present governments are of God's appointment, or Christian governments in any sense. Surely everything indicates, that they are Satan's governments --appointed and sustained by their prince "The prince of this world." (John 14:30 and 12:31.) This their actions clearly demonstrate. Being the Kingdoms of Satan, they must be demolished to give place to the Kingdom of God. How great will be the change, when these, give place to a righteous pure government under the true prince--the "Prince of peace." "In his day the righteous shall flourish." (Psa. 72:7.)

Mankind now groans under these evils, Satan and Anti-Christ appointed governments; but the groaning will soon be over. Satan will soon be bound; (Rev. 20:2) his earthly empires overturned (Ezek. 21:27.) and the kingdom will be given unto the people of the saints of the Most High under Christ. (Dan. 7:27.) The whole creation groaneth and travaileth in pain together until now--waiting for the manifestation of the sons of God. (Rom. 8:22,19.)

The church now is commanded to be subject to the powers that be for "The powers that be are ordained of God." (Rom. 13:1.) Yes, God, during the "present evil world" (age) not only permits Satan to be its prince, (John 14:30) but also permits the earthly governments of his appointing. He leaves his church and all men for a time under their control, assuring us through His word that shortly the prince of this world shall be bound, and "the kingdoms of this world shall become the kingdoms of our Lord and his anointed"--during the sounding of the Seventh Trumpet. (Rev. 20:2 and 11:15.)

The Church must not resist the powers that be except in matters of conscience. But now that "Gentile Times" have nearly run their ordained course, their overthrow is at hand. To this end God is raising up His great army, the masses of the world, to overturn all forms of evil and oppression. His army here, as in the overthrow of Jerusalem A.D. 70, will know not God, yet will fulfill His purposes. (Rev. 19:19.) God's army is now being marshaled and His church should stand aloof from both the governments that be, and their opposers. We should remember that "we are not of this world"--"our citizenship is in heaven." (John 17:16. Phil. 3:20.)

The time for the fulfillment of Joel 3:10-16 is nigh at hand and the sooner it comes the sooner will another (Isa. 2:2-4) be accomplished. But first look not for these. First must be gathered from the earthly plane--the little flock --the bride of Christ. And in this gathering of the little flock from out the mass--the mass called by men the church, there will be a shaking, rooting and complete overturning of that mass so full of tares--corrupt with worldly pride. Thus saith the word of God: Judgment must begin at the house of God.

====================

R362 : page 5

"THE WAGES OF SIN IS DEATH."

How clear and simple is this statement. How strange it is that so many who profess to receive the Bible as the Word of God persist in contradicting this positive statement, and affirm that they believe, and that the Bible teaches, that the wages of sin is everlasting life in torment.

They realize that this is an awful thought, and affects the interests of every human being--because all have sinned and come short. Yet it is what they have been taught from infancy. It is what their church creed still teaches, and they are taught that it is one of the first steps to infidelity and perdition to doubt the eternal torment of all who are not true Christians. They suppose that, since their church creed teaches it, it must be one of the fundamental teachings of Scripture.

A very large majority of Christians (We say it with sorrow and shame) have never searched the Scriptures which are able to make them wise. (2 Tim. 3:15.) They have merely learned a few texts, which, construed in the light of their church creeds and instructions, tend to convince them that those creeds are in harmony with the Bible, and that eternal agony awaits a large majority of our race, foreseen and foreknown and pre-arranged by our Creator and Father, who, despite this terrible plan, they must call a God of love--who, despite his malevolence, must be worshiped and adored as the benevolent, loving One, the Author of every good and perfect gift. This One they must thus worship and try, or pretend, to love, lest they be of that eternally tormented multitude. No wonder so many draw near to God with their lips, while their hearts are far from him. No wonder that some who come to lose the fear of such torment, become blasphemous infidels, denying all things sacred, and regarding all religion as fraudulent, when they lose their dread of this fundamental teaching of the religion of to-day.

R363 : page 5

The difficulty is that the traditions of men are given the authority which belongs only to the Word of God. God says that he gave us our existence, and has the power to deprive us of it if we do not use it properly; (Ezek. 18:4; Eccl. 9:5,10; Psa. 145:20; and 146:4,) that the wages which he will pay to sinners will be DEATH--the extinction of life; and the wages he will pay to those who use life in harmony with his will, will be, everlasting life--life unceasingly. "The soul (being) that sinneth it shall die," but none other. (Ezek. 18:20.) Again we read, "I have set before you life and death"--blessing and cursing; "therefore choose life." (Deut. 30:19.) Choose it by complying with the condition, on which God says we may have it. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn ye and live." (Ezek. 18:32.)

Nor can any one find a reasonable objection to death--EXTINCTION of being--as the punishment for sin. Man (as a perfect being when created) was capable of appreciating good and evil, and of developing a character in harmony with the one he chose. God gave him this free agency, telling him which is His will, and which is best, and what the consequences of his choice will be to himself. He said to Adam regarding a forbidden thing, "In the day thou eatest thereof, dying thou shalt DIE." (Gen. 2:17, margin.) So he tells us that the wages of sin is death; that we must shun sin if we would avoid its penalty.

R363 : page 6

All of God's plans and laws are the very best, and any other course than obedience is sure to bring some evil consequence. The interests of humanity are so much in common, that evil and its consequences in one member produces more or less evil and distress to others. It is a wise and blessed provision God has made, that none will be allowed to live whose misuse of life would be an injury and source of misery to themselves and others. And who would not admit that God's dealings with the sinner as thus explained by His Word, are not only Just, but Merciful?

One cause of much of the confusion on this subject, arises from the fact that death happens alike to saint and sinner, hence many conclude--It must be some other kind of death than the death of the individual as we see it all about us, that the Scriptures refer to as the wages of sin. And giving their imaginations full play, they conclude that the DEATH which is the wages of sin, must be a life in torment, or, as some describe it--a death that never dies. In attempting to explain this, modern theologians fall into grievous errors, and begin to talk mysteriously about a number and variety of deaths. They must find as many beings to die as they find deaths. Hence, they not only tell us that there are many deaths, but that man is a combination of a number of beings. They explain that what God said to Adam, and what happened to him when he had sinned, was spiritual death; that nine hundred and thirty years after was physical death, and that then he was liable to eternal death--a condition of torture --a death that never dies.

We will first state our objection to this theological division of death into three, and proceed to explain the question under discussion from our standpoint. We object first to the division of a man into three parts-- spiritual man, physical man, and something after which survives both of the former. The supposition that man could lose spiritual being arises from a confusion of thought concerning human and spiritual beings. Scripture teaches us that human beings and spiritual beings are different orders of beings, there being far more difference between a man and spiritual beings (angels, etc.), than between a fish and a horse. Adam, as a human being, was "of the earth, earthy." (1 Cor. 15:47.) And this was God's design in his creation-- viz.: to make a different order of beings from angels--spiritual beings, which he had already created--an order of beings adapted to the earth by nature. That God had succeeded in making man different from angels --spiritual beings--is evident from the fact that he called him "very good," and gave him dominion over earth and all earthly things. (Gen. 1:26; Psa. 8:6.)

If, then, Adam was human and not spiritual by nature, he could not lose spiritual nature or spiritual life; and those who hold that he did lose it, are unable to point to a single Scripture which so declares. We suggest to make it forcible to your minds, that it would be as reasonable and as sensible to talk of a fish dying to a horse's life or nature, as to say that man died to a nature totally different from his own.

Adam died only as a man. From the time he sinned and was driven from the Garden of Eden, he gradually began to die as a man; he began to lose those grand perfections of mind and body which constituted him the superior and ruler of the lower animals. This dying process continued by reason of his strength and perfection for a long time--930 years--then the dying process was complete--Adam was dead--lifeless. So far as he knows or feels he is "as though he had not been" created.

Thus, in him was illustrated God's word--the wages of sin is death.

But the query comes--would not Adam have died anyhow, whether he had sinned or not?--if not, how could he ever go to heaven? We reply, no; if Adam had not sinned, he had not died, but would have lived on, on earth. God never promised anywhere in his Word to take Adam to heaven. Adam had no such hope or desire. His desire was in harmony with his earthly or human nature--to live on the earth and to enjoy it. And this, as we have shown, was God's will also--to make an earth to be inhabited, and to make a creature to inhabit and use and rule it in harmony with God's will.

It should be clearly held in mind, that while God does purpose and is to accomplish the lifting of a "little flock" of humanity from the human nature to a spiritual--the Divine nature,--as new creatures--yet this is not a change of God's original plan, when he said let us make MAN. God's plan relative to having the earth peopled with a race of perfect MEN, still continues, and will, ere long, be accomplished. It is only during this Gospel Age since Jesus was (at resurrection) highly exalted to the DIVINE PLANE of being, that God is calling out from among men, some to become partakers of the Divine nature, and sharers of glory as spiritual beings--joint heirs with Jesus Christ their Lord. The condition upon which we may claim those promises as ours, is, that becoming dead to earthly aims, hopes, motives, and pleasures, we render the human nature (not its sins) a living sacrifice.

But another inquires--if Adam would not have died had he not sinned, does it not prove that he possessed immortality? Not at all, (You will see the distinction between immortality and everlasting or continuous life by reading "Food," pp. 11 and 134,) his life would have been continued by allowing him to continue to feed on the trees of life in the Garden of Eden. There was nourishment in their fruit which sustained human life. God executed the penalty, death, by separating man from those nourishing trees; Adam's life forces were exhausted in labor, and the products of the cursed earth were insufficient to supply the waste. The earth was cursed for man's sake-- that it might not sustain his life.

But now the previous question. If physical death is the penalty or wages of sin, why is it that all--saints and sinners alike--die? We answer in the words of the apostle, death is passed upon all men in that all have sinned. The reason you die is because you are a sinner--you were born a sinner. It was not your fault that you were thus born, but it resulted from a law which God established in the creation of the race to which we belong. It was a part of his law or plan that this race should propagate its species. Thus Adam was to multiply and fill the earth with beings perfect and sinless like himself --in God's sight "very good" men. But when Adam began to decay and to lose his grand perfections as a part of the penalty of disobedience --dying--he began to lose the ability to produce sinless and perfect offspring. A pure, perfect and sinless race could not come from a sinful and decaying head, and thus when Adam sinned, all his unborn posterity partook of the evils or wages of sin--death.

At first glance it seems unjust and harsh that we should be condemned and punished for an act in which individually we had no share. But when we take God's explanation of it, all is clear and satisfactory: He condemned all through, or on account of one man's sin, in order that he might have mercy upon all and redeem all by one sacrifice, which he had purposed in himself, before the foundation of the world. (Rom. 5:18,19; and 11:32.)

As we have before shown, had each man been given a trial, such as Adam had, the probabilities are, that more than half of the billions of his children would have done just as he did. And each one who did so, would have been condemned to death, and to redeem them all, would have made necessary the death of just as many substitutes or ransoms; causing pain and death to as many sinless (willing) redeemers. All of these redeemers must have first come down to earthly conditions, and become men, that they might taste death for the sinner and pay his penalty.

But how much wiser and better was the plan which God took. He condemned all through one representative, that he might justify through another--a representative redeemer. "Oh, the depths of the riches, both of the knowledge and wisdom of God."

The reason, then, that all die, is, that by nature all are sinners. And, though the ransom of believers has been paid by the death of Jesus, yet those believers are not yet saved from

R364 : page 6

the penalty of sin (death), but are merely assured by God's promises that their ransom has been paid, and in His due time, they will be saved out of death by a resurrection.

The advantages which now accrue to believers are not actual for they share the miseries of the curse with the world, but they are by faith, "For we are saved by hope" only, and not in fact. (Rom. 8:23,24.) We have a basis of hope for future life, in God's promise of a resurrection, which none but believers in those promises can have. Thus we have hope as an anchor which keeps us from the drifting doubts of the world. We have more also as believers in the efficacy of Jesus' ransom. We realize that while before as sinners, God could not recognize us at all, now as those whose sins have been paid and canceled by Jesus' death, we can come to God as sinless--"justified from all things." (Acts 13:39.) We can again, as Adam did before sin, call God Father, and be recognized by him as human sons. (Luke 3:38.)

But, as we have seen, the penalty of sin--death--is allowed to continue until the full close of this Gospel or Sacrificing Age. During this age so many of the believers as desire may join themselves to Christ in sacrificing their humanity, and become thereby sharers with him of Divinity. When this work shall be accomplished --which pays in full the ransom price of the world-- then comes the time for SALVATION in the actual sense. The church--the new creatures-- will be the first to be saved from death. Theirs is called the first (chief) resurrection, because they are raised to the divine--spiritual plane. Blessed and holy are all they that have part in the first (chief) resurrection. This first (chief resurrection) began with our head, Jesus, and will be completed in raising to the same condition the church, which is his body. As Paul aimed, so we also aim to have a part in that chief resurrection, for only the "little flock" --his body--are of it. (Phil. 3:8-11.)

Then will follow the actual SALVATION of the world from death, by a resurrection. (See article "Resurrection.") So we see that death is not complex but a simple thing. The man died, and God's plan is to save him from death by paying his ransom, and then giving him back his life, in hope, that being better able to appreciate its value, he will "choose life and live" in harmony with God's laws.

At some future time we will answer and explain the various passages supposed to conflict with the above explanation of sin's wages.

====================

R364 : page 6

THEORETICAL vs. PRACTICAL CREEDS.

Who has not been struck with the difference between the practice and theory of those who adhere to the creeds of the various sects. They preach positively and repeatedly that crimes and sins will be surely punished in everlasting torture from which there is no chance of escape, and no hope of mercy or pity ever helping them. They preach that "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it,"--and that therefore, the great mass of mankind are on the broad road, which they say, leads to the irrevocable doom of eternal torture.

And yet those who profess this, contradict it by their acts. Parents whose children are walking any but the narrow way, are careless and seemingly indifferent. Ministers who preach thus, eat, drink and are merry, and feel content to preach on "The beauties of nature"--"Anti Mormonism," or "Longfellow our great poet" --all of which seems very inconsistent with their professed belief. But they all have a way of solacing their minds by saying: God will do right; he will have mercy on my sons and my daughters, and all my relatives and my friends. The great centre of hope seems to be that sometime, perhaps just the moment of death, they will say or think --may God forgive my life of sin.

A forcible example of this was recently furnished in the case of "Jesse James," the notorious outlaw, robber and murderer, who, for a number of years, at the head of a band of his kind, has been the terror of Missouri. He was very recently shot, and it is said never after spoke and was conscious but a short time. He was buried from a Presbyterian Church, three ministers officiating. They detailed some of his honorable and manly (?) traits of character, and hoped that God would have mercy upon him --for possibly in his conscious moments after being shot, he might perchance have said, "God be merciful to me a sinner."

Now we object, not to the benevolence which could desire for Jesse a place more tolerable than that the church has drawn and painted for the sinner, but we do ask in the name of common sense--Where is the consistency of such conduct?

We see their difficulty to be an endeavor to make peace and harmony, between the traditions of men framed into church creeds in the dark ages, and enlightened common sense and reason of to-day. But how sadly they fail to reach any reasonable conclusion. If they could but leave human creeds and take God's Word, allowing it to interpret itself, how it would all become clear and plain, and grandly harmonious and consistent.

====================

R364 : page 7

HUMAN TEACHERS NECESSARY.

"He gave indeed the Apostles and the Prophets, and the Evangelists, and Shepherds, and Teachers, for the complete qualification of the Saints for the work of service; in order to the building up of the body of the Anointed one; till we all attain to the unity of the faith and of the knowledge of the Son of God to a full grown man (till the body is complete)--to the measure of the full stature of the Anointed one." Eph. 4:11-13.

This teaches us that we may be saints (consecrated ones) before we have come to full harmony with God's plans, or reached our full development in knowledge and faith. It also shows us that it is the will of God that we should not continue babes in Christ but should "grow in grace and knowledge, growing up (as members) into him in all things, who is the head of the body, even Christ; (Eph. 4:15,) striving and aiming continually for the perfection of knowledge and faith-stature of the anointed pattern, our head. This increase and growth must not stop until we ALL (the entire body) have been thus schooled "for the work of service."

To assist us, God has provided helpers--Apostles, Prophets, Evangelists, Pastors, Teachers. Those whom God selected for these positions in the primitive Church, were not selected because of their learning or worldly wisdom, nor because of their natural gifts; but evidently, largely because of their entire consecration to his will and service.

In selecting his ministers, Jesus passed by the "Theological Seminaries" --their "Schools of the Prophets," and their Doctors of Divinity, and their students too, and chose unpretentious "Israelites indeed." Among those chosen, being some rather illiterate fishermen. Thus he has ever chosen the weak things to confound the mighty. "Even so Father, for so it seemed good in thy sight." It should be remembered too, that God has always provided his church with ministers and helpers. It may help us also, to remember that Jesus always gives his ministers their commission, which may be known and read of all the saints--viz. His spirit of self sacrifice for the sheep, and ability to feed them by expounding to them the Scriptures harmoniously.

That God does set apart or raise up teachers for the Church, is not only evident from the Scripture (1 Cor. 12:27-31 and 2 Tim. 2:2.) but also from his dealings. It is a fact that during this Gospel age, it has pleased God to make use of some men far more than others in the work of teaching and edifying the body of Christ. Jesus was a teacher sent of God. The disciples were sent to preach and teach and baptize. And while we believe that every consecrated member of the body of Christ is a MINISTER in some sense, and all are "anointed to preach the glad tidings," yet there are various members adapted to different parts of the work, just as there are different members and offices in the human body, which Scripturally is used to illustrate the body of Christ--the Church.

The head of the body is gone from earthly to spiritual conditions. In him centres all the knowledge and wisdom which must direct the affairs of (his flesh) the members on the earthly plane. This is accomplished by delegating various qualities of the head to some members of the body. The highest offices entrusted by our head to members of the body for the use of the entire body, are the qualities of the Eye, the Ear and the Mouth. The two former are channels of information, and the latter of expression. These correspond with certain of the chief offices in the church. First the Eye to see: John and Paul were two members of the church, who enjoyed more than any others perhaps, this grand quality of the head. It was a gift in which they greatly rejoiced. Jesus received a wonderful revelation from the Father relative to coming events (Rev. 1:1.) and true to his body, he sent and signified it to John who thus stood as the eye of the Church and through him we can see as fast as due, the unfoldings of that revelation. Paul too, had this gift or office in a remarkable

R365 : page 7

degree, being in visions and revelations of the Lord more abundant than they all. (2 Cor. 12:2-4. Gal. 1:12; 2:2.)

Paul is the clearest eye the Church has ever had. Though he was not permitted to make known what he so clearly saw, (2 Cor. 12:4) yet it is evident that the things seen, so deepened and widened his own knowledge of God's plan and love as related to the past, present, and "ages to come," that his writings have a rich depth, fullness, and golden coloring, possessed by no other New Testament writer. He seems to come to the very verge of those glorious revelations while explaining Rom. 11:25-33, concerning the plan of God relative to the casting off of fleshly Israel and their future restoration to his favor through the agency of the church--when the church is complete --when they shall obtain mercy through your mercy. How anxious he seems to tell plainly all about those future dealings--what was not due to be clearly known until now. "O the depth of the riches both of the wisdom and knowledge of God."

Note again the value of the sights shown to that celebrated eye of the church--concerning the development of the body of Christ and its future work in coming ages--Eph. 2:6,7 and 3:3-6. Yes looking through those Apostolic eyes of the body (church) we can see wonderful things.

But several "gifts" were bestowed upon some of the Apostles: The ear quality was another gift less honorable than the eye, yet very desirable. This gift was possessed to some extent by nearly all the Apostles, and by some of the members of the body throughout this age. It is the gift or quality of understanding and appreciating the Word and plan of God. It was by the exercise of this gift that Paul, Peter and the others were able to point out the fulfillment of Prophecies, and to have understanding of the deep things of God.

The mouth (utterance) is another quality belonging to the head which is delegated to members, for the benefit of the body. This gift though possessed by perhaps all of the Apostles, was specially notable in Peter and James. Paul, though a great reasoner and possessed of the eye and ear qualities was inferior to Appollos and some others in oratory. (See 1 Cor. 14:3; Acts 18:24; 2 Cor. 11:6.)

These qualities belonging to the head, are still in and with the true members of the true body of Christ. God is still pleased to use some such channels through whom the whole body is to be blessed and edified; yet we should always remember that their honor consists in doing greater service for the body and head than other members. Now, as in Paul's day, "to each is given the manifestation of the Spirit, for the benefit of ALL," (1 Cor. 12:7) and not alone for themselves individually. And, as even Paul, who possessed the chiefest gifts in chief measure, guarded himself, lest after having preached to others, he himself should be a "castaway" from the high calling; so now, it is no positive assurance of our final victory, that we have been used as ministers of the body.

But there are other good positions with honor, in the body of Christ. There are members which belong properly to the body and not to the head, viz: the hands and the feet etc. The feet make progress and represent the mission work of Evangelists. The hands care for, protect, assist, and feed the body, and thus answer to the work of Pastors; then the trunk of a human body represents the mass of the church. The working together of the whole system is to build itself up and to strengthen the laborers--the hands and feet, and to prepare the entire body for the doing of the will of the head. So the entire body of Christ builds itself up and grows strong by the use of the spiritual food; and it imparts its force and strength to those members which minister to it--viz: Prophets, Teachers, Evangelists, and Pastors.

This Scriptural insight into the proper condition and active office of the various members of the body of Christ, forces the conclusion that the real members of the real body are very few. That it was the design of our Father that the body should be formed of such real members, and that every member should contribute to the upbuilding of all, is very clear. And it is none the less clear, that all the real members are thus performing their part, as fast as they perceive their ability and privilege.

God is not merely expressing how he would like to have the body grow, but how it must grow, and is growing up to the full stature of the anointed one. It behooves us each then, to examine ourselves, and thus see if we are abiding in the anointed body, and as active living members, contributing to the general health and activity of the body.

The great worldly organizations, claiming the name of Christ, yet refusing his headship, leading and control, and the teachings of his word, has nothing in common with the real followers in Jesus' footsteps. They have their heads and prophets and pastors, but not the true (Isa. 9:15; 29:9-13 and Jer. 23:16-32.) They have large flocks but they are not all sheep. They have their teachers, but the time has come when these great flocks of nominal sheep will not endure sound doctrine; but after their own desires, they gather to themselves teachers having itching ears (for the world's applause) and they turn away their ears from the truth, and are turned unto fables. (2 Tim. 4:3-4.) But let us watch that we be not deceived by all their form of Godliness, lacking the power, (2 Tim. 3:5) which if possible would deceive the very elect. But let us faithfully endure afflictions and fully accomplish our service.

The true body of Christ is indeed a mystery from the world's standpoint --a visible company with no visible head; a company bound and cemented to each other by no visible bond or interest, but by the invisible spirit (mind) of their head, which unites them in a labor of self-sacrifice, each member doing according to his ability to bless and benefit the body and honor the invisible head.

In this body are still to be found the representative qualities of the head. They have eyes, for they look through the eyes of the Apostles at the plans and works of God, and have not left these for the traditions of men. The true church has ears; it is still being blessed with members specially used to unfold to it the prophecies and dark-sayings, and to direct it to the "meat in due season." It still has those who esteem it a privilege to serve, and feed, and care for the body as pastors. And it still has faithful ones (and equally members of the body and beloved of the head) who, though not thus special workers, are nevertheless, strengthening the hands and the knees and glorifying the head by supporting these by their means and by their prayers, and by their influence.

Oh that each might fully value his privilege and opportunities as body members. All cannot be the eye, nor all the ear, nor all hands nor feet. Some are honored with one service, and some with another; (1 Cor. 12:14-20.) yet let us each remember to seek earnestly the best gifts, but rather that we may prophecy--expound the Word. (1 Cor. 14:3.)

Let us remember that the basis of all promotion from a lesser to a higher opportunity of work in the body, will be the faithfulness with which we use our present abilities. Again let none despise his office of Steward of this world's goods. If this is your opportunity use well your office, and perhaps you will be promoted by our head and become a dispenser of spiritual things. [We commend the plan suggested by Paul to all, even the very poorest; those who have never learned to give, have failed to rightly appreciate one of our choice privileges and pleasures. Read 1 Cor. 16:2, and 2 Cor. 8:1-8; and 9:1-9.]

====================

R365 : page 7

A CRITICISM CRITICISED.

A gentleman who read in "Food" concerning the first clause of Rev. 20:5. --"The rest of the dead lived not again until the thousand years were finished"--that this passage is spurious, and not found in any MSS. written previous to the fifth century-- possibly questioning the correctness of our statement, or at least desiring to have additional testimony, wrote to the "Bible Banner," a Second-Advent publication, inquiring the correctness of this statement.

In reply Eld. D. T. Taylor published the following in the "Banner" of May 4th, 1882:

The words, "But the rest of the dead lived not again until the thousand years were finished," Rev. 20:5, are omitted, and not found in the Sinaitic Codex, which was probably made A.D. 331-350. It is the oldest N.T. MSS. known. But Tischendorf says its omission is "a mere error." The Alexandrine MSS., written about A.D. 450, has the text, and merely omits the words "but" and "again." The Vatican MSS., made about A.D. 350, omits no part, but contains the entire text, as now in our Bibles. Hence it is not true, as some writer has said in the "Banner," that this verse "is not found in any MSS. written previous to the fifth century.

We must answer this, and if we answer it satisfactorily we hope our opponent will give a proper retraction to his remarks above quoted, at an early date.

First then, the brother says: "The Alexandrine MS.--A.D. 450--has the text." We reply, that any one understanding the subject, knows that

R365 : page 8

the fifth century commenced with the year 401, and ended with the year 500. Just so the fourth century began with the year 301 and ended with the year 400. So too, we say since 1801 that we are now living in the nineteenth century and may properly use the expression until the end of the year 1900. Now we admit freely that the text is found in

R366 : page 8

the Alexandrine MS., but we still claim, and every scholar will support us in it, that if the Alexandrine MS. was written in A.D. 450, or any time after the year 400, it was not written previous to the fifth century.

But it is claimed, that the passage is found in the Vatican MS. of about the year 350. This we most positively deny. Every authority on the subject bears witness that this Vatican MS. supposed to have been written about the middle of the fourth century, contains the New Testament only so far as Heb. 9:14, "from which verse to the end of the New Testament it is deficient; so that not only the last chapters of the Hebrews, but the Epistles to Timothy, Titus, and Philemon, as well as the Revelation are missing." [We quote from C. Tischendoerf, perhaps the best of all authorities on ancient MSS of N.T.]

While the above mentioned is the MS., which is generally understood by the name "Vatican MS.," yet as a matter of fact there was more than one MS. of the New Testament in the Vatican Library; but none but the one above, is sufficiently ancient to constitute it an authority. The Emphatic Diaglott is principally compared with the "Vatican MS. No. 1209," the ancient copy; but for the lacking book of Revelation the Vatican MS. No. 1160 is used, the author giving it a preference over the "Alexandrine MS.," though it was written about the eleventh century. (See "Diaglott" note to Rev. 1:1.)

But even if brother Taylor got mixed on the two Vatican MSS., he is still at fault, for Vat. MS. 1160 does not contain the disputed clause. See Diaglott note on Rev. 20:5.

But it is claimed that Tischendoerf, the finder and translator of the very ancient and most authentic of all Greek MSS., excuses the fact that this clause does not appear in his "Sinaitic MS." by saying that it is doubtless "a mere error." To this we reply that we fail to see what weight this has on the subject. The finder of a book knows no more than any one else about whether or not the omission of this clause was a "mere error." We claim again, that the absence of this clause from all MSS. written prior to the fifth century, as well as the fact that it would contradict other Scriptures, which teach that the "Restitution of all things" is due at the coming of Jesus and before he shall finish his reign--prove the disputed clause to be spurious--an interpolation. (Acts 3:21.)

The Syriac-Peshito version of the New Testament (the mother tongue of Jesus and the Apostles) was written in the latter part of the first or early part of the second century, and is therefore of earlier date than any Greek MS. extant. This most venerable authority, also repudiates the disputed first clause of Rev. 20:5.

====================

THIS is the last number of Vol. III. All readers who have not subscribed since July last, should notify us at once whether they desire the paper continued or not. This applies also to names on the "Lords' Poor List."

LEAFLET SUPPLEMENT--We send you a sample of some matter for free distribution, as a supplement. Order as many as you want, we will print 100,000 copies. They are on thin paper, convenient to enclose with letters. May they be a part of the hail of Isa. 28:17.

====================

QUESTIONS AND ANSWERS.

Ques. Do those who die in childhood ever obtain spiritual bodies?

Ans. If the child was begotten of the spirit it will be in the resurrection, born of the spirit to perfect spiritual being. If not, it still retains the human nature, and in due time will have a part in the restitution of all things and may with all mankind, if it will, reach full human perfection.

Since the begetting of the spirit is through the word of truth, (James 1:18.) it follows that children who cannot understand at least the first principles of the doctrines of Christ, could not be begotten by those principles, or influenced to a consecration--sacrifice of their human nature.

Ques. Does not the "Greek Church" as well as the Church of Rome have a place in prophecy?

Ans. God of course could have given us a history of all the governments of earth. Yet as a matter of fact he has confined his prophetic declarations to a few--as outlined in Daniel's image and four great beasts. The declarations relative to present governments being almost exclusively confined to the nations of Europe-- the remnants of the Roman Empire.

Probably for similar reasons God has measurably confined those prophetic utterances which apply to religious systems, to that system which was given the seat of the beast (Rev. 13:2.) --The Church of Rome and her daughters (Rev. 17:5.) and passed by almost unmentioned, the other, and some of them larger, religious systems, such as Confucianism, Buddhism, Mohammedanism and the Greek Church.

Ques. Please explain Rom. 6:10. "He died unto sin once."

Ans. The Diaglott reads "by sin;" Murdoch's Syriac "for sin." We think the signification is that Jesus died for, or on account of, or by reason of sin. So it is also with those who as members of the body of Christ, are sharing in his death. (vs. 11.) With the body as with the head, it is not a dying to sin in the sense of presenting cut off sins as a sacrifice to our Father. No, Jesus "knew no sin" and his death was a sacrifice, giving up, not of sins, but of a sinless nature for the sins of others. So too with his body--we were sinners even as others, but we were redeemed, bought with a price, even his precious blood (life); and now with every sin stain cancelled, we as he did--present a sinless offering. (In God's estimation sinless and it should be so esteemed by us.) We present this sinless nature to share in his death--thus having fellowship in his sufferings and death which fills up that which is behind of the afflictions of Christ, and complete the World's ransom price.

Read succeeding vs. 11-13. Reckon that the dead or sinful nature was buried when Christ died for your sins; reckon that as justified human beings you became alive when he rose; but go further and as justified beings present yourselves to God (living sacrifices) and yield your members to God as his instruments in doing all of his good work.

Ques. Please explain Phil. 3:21. "Who shall change our vile body that it may be fashioned like unto his glorious body." Does not this Scripture contradict the thought which you have so often expressed, viz: that the bodies of saints will be in the resurrection spiritual bodies, and totally "new creatures"--not formed in part by and out of the earthly bodies of the human nature? Does not this Scripture positively assert that the new body will be merely this vile body changed?

Ans. The body to be changed, here mentioned, does not refer to our personal bodies, for then it should read "change our vile bodies that they &c." But it is our vile body; one body (the body of Christ) composed of many members that is spoken of.

It will help, in this as in every case if we examine the context. Paul is drawing a contrast between two classes claiming to be Christians. He sets himself as at the head of those who are living properly, and exhorts all true followers of Jesus running for the prize to follow and imitate him, and concludes by saying, "Brethren be followers together of me," vss. 15-17. This company constitute members of the true body of Christ, because they follow in his footsteps of self-denial.

On the other hand he mentions the false ones saying, vss. 18 and 19, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly (appetite) and whose glory is in their shame, who mind earthly things."

Now contrast with this body which falsely claimed to be a body of Christ, but which sought and gloried in and minded the very earthly things to which Jesus was crucified--contrast these, I say, with the aims, joys, and mind of the true body. Paul details the experiences,

&c., of the true body in vss. 7-15. (Read carefully.) He says that the true body instead of glorying in earthly things and pampering earthly desires, counts all earthly glories and honors and gains as loss and dross, and casts them away as detestable compared to the glories and joys anticipated in the future with its head. Then he concludes his argument by assuring them that though this true body of Christ has become very poor, miserable, outcast, and vile, from a human standpoint, yet the time is coming when they will be owned and accepted to a condition of glory as his body by the true head. In consideration of this coming change from a condition of degradation to glory, he exhorts "Therefore my brethren...so stand fast in the Lord my dearly beloved." (Ch. 4:1.)

We give here, Murdoch's translation from the "Syriac," "Our concern (interest) is with heaven; [We are not minding earthly things,] and from thence we expect our vivifier, our Lord, Jesus the Messiah; who will change the body of our abasement that it may have the likeness of the body of His glory."

Ques. Please explain 1 Kings 17:22.

Ans. The Hebrew word here translated soul, is nephesh; it signifies being, or life, or existence. Now read it: "the child's life came into it again"; and all is clear. The word soul has been shrouded in mystery by theologians, and helps to deceive themselves and others with the idea that it is an intelligent person which lives in a man. There is no excuse however for any one who has even a slight knowledge of the Hebrew, or is possessed of any of the "helps" of our day--there is no excuse for such persons making this mistake, as this same word nephesh, is repeatedly used with reference to the lower animals and fish, &c. But this is hidden from the general reader by the English translation. The translators, when nephesh is used in referring to fish and lower animals, generally translate it "breath" or "life," and sometimes where nothing else will make sense they translate it "breath"

R367 : page 8

or "life" in connection with mankind. But wherever the mystifying word soul can be used to give seeming support to the teachings of theology, it has the preference.

Ques. What about baptism now; should it still be performed?

Ans. Baptism into Christ, we regard as no longer possible since Oct. '81. All however who previous to that time had performed the real baptism into death; (consecration) we would still urge to perform the outward illustration of it, i.e., immersion into water.

It should, however, be remembered that the "Baptism of John" was an outward sign of repentance and turning (being converted) to God. This symbol of sin washing, may still be performed on any who desire it. This last form is all that is generally recognized by Christian professors of today --"Knowing only the baptism of

John." Very few know of the higher baptism into Christ's death, and thus into membership in his body.

Ques. If God never cursed man for sin, why was it necessary for Jesus to die?

Ans. God did curse man. The words of the curse were: "Dying, thou shalt die." We cannot make this subject more plain than we have done in "Why evil was permitted." Read it again. Those who are so anxious for truth as to be willing to sacrifice other things to get it, are the ones for whom God prepared it. If thou searchest for her as men search for silver, then shalt thou find the knowledge of God and his plans. (Prov. 2:2-11.)

Ques. Isa. 13:9-13. This will be answered with other similar statements in "Millennial Day Dawn."

Ques. Relative to explanation of Matt. 25:46 in March WATCH TOWER, permit me to inquire the Greek word there translated punishment and its critical definition.

Ans. The word is kolasis. Young defines it to mean restraint; Liddell and Scott say it means pruning, and B. Wilson in the Diaglott renders it "cutting-off." These are the best authorities on Greek. Thus it is clearly evident that the punishment referred to is--everlasting restraint or cutting off from life, of which they had proved themselves unworthy.

As to when this destruction is due, read more particularly March number and see it to be at the close of the Millennial age.

Ques. Do you claim that the Bible does not teach that there are three persons in one God?

Ans. Yes: On the contrary, it does tell us that there is one God and Father of our Lord Jesus Christ of whom are all things (or who created all things). We believe then in One God and Father, and also in one Lord Jesus Christ whom God hath highly exalted, and given a name above every name. But these are two and not one being. They are one only in the sense of being in harmony. We believe also in a spirit of God called also the spirit of Christ and spirit of truth. But it is no more a person than is the spirit of devils and the spirit of the World and the spirit of Anti-Christ. The one represents the influence or power or will of God, and the other the power or influence or will of Satan and of the World. The biased views of the New Testament translators has led them to translate it when they could, as though it were a person. More on this again.

===================

R367 : page 1

VOL. IV.

PITTSBURGH, PA., JULY, 1882.

NO. 1.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

===================

page 1

THOSE who cannot send money, but who send their subscriptions in stamps, will please send one and two cent stamps during July and August. Usually we prefer three cent stamps, but are short of ones and twos now.

--Foreign subscribers will please remember that foreign stamps are useless to us.

--Subscribers who remove, should mention old as well as new address.

--MILLENNIAL DAY DAWN is progressing as rapidly as possible, but is not yet ready for press. We still have the old "Day Dawn"; paper covers, 25c; cloth, 50c, the reduced prices.

BRO. BOYER has prepared and mailed to our readers in Great Britain, letters of introduction wherever two or more reside in the one town. Each of London's five districts are treated as distinct cities, and listed accordingly. This was requested by many, and we doubt not will be beneficial to all, enabling them to assemble together and edify one another. The Lord bless, comfort, and strengthen you, and build you up in the most holy faith. May the Comforter comfort your hearts with an understanding of the exceeding great and precious promises. Be strong in the Lord--in his truth, and in the power of his might--yea, be strong. ----------

SOME want the June ZION'S WATCH TOWER in tract form, others want January and February numbers. We cannot do this yet. We have neither the time nor means to do all that you and we could wish, to spread the truth. We are doing all we can.

--THE outlines of six sermons have been in greater demand than we had expected. They are not designed for any except those who have fully determined to give a part of their time to public preaching. Some who wrote for them, we thought, had misunderstood this, and we did not send to all, but endeavored to judge who could use them to profit. If we have made any mistakes, please correct us. Those who received them, but will not use them, will please return them to us, as we have very few left, and there will be use for more than we have.

====================

R367 : page 1

VIEW FROM THE TOWER.

This is the first number of a new volume. It opens our fourth year. Thanking our Father in heaven for progress made in the pathway of light, and in the understanding of his Word, given during the past, and looking to him as the fountain from which comes all truth and every good gift, for continued supplies during the year now begun, we go forward. We expect, according to his Word, that the light will not oppose, but harmonize with past light; that it will not be light of a different character, but more of the same sort.

And still new beauties may we see,
And still increasing light."

No previous year ever had so favorable an outlook. Though opposition on every hand increases, so do the encouragements. The spread of truth and liberty among God's children more than compensates for the stigma and opposition. The persistency of Satan in spreading error is more than compensated for, in the brighter shining of the truth in contrast. "Praise God from whom all blessings flow."

More interesting letters, show that the interest in the study of the Scriptures is increasing. The light from our Lord's presence is breaking upon the sight of others of God's children, and the effect upon one and all is, rejoicing, with growth in grace, knowledge and love of God. As we come to see light in God's light, it lifts us up above earthly things, and more than compensates for the loss of human friendship, which it surely involves.

During June two ministers came to see the force of the truth so clearly as to ask for a supply of "Food" for their congregations, and one reports that he never saw people so hungry. He expects to withdraw from the M.P. Church, and thinks that a number of his congregation will follow. The other minister is a Lutheran.

Many from North, South, East and West are asking for preaching. It is impossible to fill those applications which come from afar, but we make notes of such and will remember you when we can. We cannot remind you too often that we are all commissioned to preach the glad tidings: --"Go ye also into my vineyard"--is to every consecrated one. Go, do all you can, and seek at the fountain wisdom and grace by which you can do more and be further used in blessing those around you with the heavenly light.

There is a disposition on the part of all, to be together and have the comfort and support of fellow travelers in the narrow way. But, beloved, this does not seem to be God's plan; we are scattered, so that we may let our light shine. If we should get to one place, we would probably be scattered as were those mentioned in Acts, 8:1.

If you feel the "glad tidings" filling your heart, and wish that others could also hear the message? Gather from this that you may and should, let your light so shine as to glorify your Father in heaven. God is able and willing to use you, if you will let him. See then at once that your consecration is complete, and begin at once to tell the message the best you can, praying for more ability, and digging for it in God's Word, and you will become daily a vessel of greater honor as you are daily more filled with the spirit of truth and used by our Master. But remember that to be used of the Lord, we must be very humble--"Broken and emptied vessels for the Master's use made meet." "The Lord abhorreth the proud, but giveth grace [His favors] to the humble."

Dear Bro. Sunderlin is again sick and confined to his bed. He writes to give his love to you all; says he will continue his last article sometime, if the Lord will. He rejoices even in pain, in the knowledge that "all things shall work together for good." Other brethren report progress of the truth against much opposition from the world, flesh and devil. Brethren and sisters, we hope all these dear ones have your sympathy and prayers; as Paul expresses it, "Brethren, pray for us, that utterance may be given us." (Eph. 6:19.)

Bro. Keith sends word that he is enroute for his Michigan trip which was before interrupted: He will be with us at Pittsburgh shortly. Bro. Lawver of Missouri, starts about July first, for a trip through Kansas and Texas. Letters, requests for preaching, may be addressed to this office.

The Chicago friends will be glad to know that Bro. McCormack is about to remove there. Chicago is a good field, and our Brother and his wife remove there in the hope of being used by the Master for the blessing of the household of faith, by disseminating the truth. When he calls on you, receive him well--he is a brother in Christ. Let meetings be commenced at once, and the Lord bless you.

The subject of the holy Spirit has been much inquired about, and we devote much of our space this month to its examination, which we trust will be of interest and profit to you.

We have about twenty-five questions yet unanswered, and as space is limited, they must come gradually. We like them; they indicate thought and study. However, many are already answered, if you would reread papers and pamphlets which you have. Never give away back numbers; frequent reference to them is necessary. Loan, but do not give away.

page 1

We make a few extracts from the many encouraging letters received--

KIRKWOOD, MISS.

DEAR SIR:--I gratefully acknowledge the reception of your letter. In reply I would inform you that I was brought up a Congregationalist, but when I entered upon my profession I took holy orders in the Protestant Episcopal Church. I have been more than forty years in the ministry. I have regarded the P.E. Church as the most liberal and scriptural of all the Protestant organizations. Still there have been some points, held in common by all, of which I have had my doubts and misgivings, such as the day of judgment and the eternal punishment of a large portion of the human race who had no opportunity of being benefitted by the Gospel. The reading of your publications has dispelled my doubts on those points. I have been deeply interested in the discussion of these points and of many others also, particularly the restitution. I have been struck with the aptness and cogency of the interpretation which extends throughout the publications. There are some points upon which I am not yet altogether satisfied, but presume that further investigation may clear my vision. I am now reading the Prophecies and Revelation with more interest than ever before. I am watching with intense anxiety the present movements of the Jews, and the ominous condition of Europe. Most of my reading for the last few months has been your publications, and I may say, with a most absorbing interest.

Hoping that we may all attain to glory and immortality as the bride of the Lamb, I remain,

Yours in Christ.

SUNDERLAND, ENG.

MY DEAR SIR:--I see that by last number of the WATCH TOWER that the pamphlets are indeed bearing fruit, notwithstanding all the opposition, not only in America but here. Now, could you not arrange some plan by which we, who rejoice in the same blessed truths, might have the opportunity of at least corresponding with each other, on this side of the Atlantic? You see there may be

page 2

others only a short distance from me who, like myself, are yearning to find some with whom they may hold sweet communion on our blessed hope. May I ask for a few copies of the "Tabernacle" to send after "Food" to Australia?

With kindest love to all who are looking for the glorious hope, I remain, dear brother, yours faithfully.

A brother writing from Sunderland, England, says:

We are not idle here, since I last wrote; we have now a Bible-class every Monday at 7 P.M. "The Food" we keep circulating in "good ground," so far as human judgment can discern; and it is delightful to hear their expressions of surprise and gladness at our kindness in thinking of them. One brother here tells me he lent the "Food" and "Tabernacle" to one of their ministers, and the subjects have laid hold of him.

I have greater pleasure now than ever in reading the dear old Chart, having (thanks to my American brethren) struck a new vein of hidden treasure. Strange, is it not, that the light should work West first?

The WATCH TOWER is never idle; it is regularly read by several, and is returned to the shelf, carefully patched at all the foldings.

Remember us in your prayers as we do you.

====================

R368 : page 2

THE PROPHETIC ASPECT OF THE JEWISH PERSECUTION.

The following is extracted from a letter in an English paper by Mr. Charles Reade, the well-known novelist, whose remarkable conversion occurred last year:

"The Jewish nation, though under a cloud, will eventually resume their ancient territory, which is so evidently kept waiting for them. The prophecies are clear as day on two points: That the Jews are to re-possess Palestine, and, indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes leading to a vast improvement in the condition of poor suffering mankind and of creation in general. Now, we have here in prospect a glorious event as sure as the sun will rise to-morrow. The only difference is that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day. No doubt it is the foible of mankind to assume that an uncertain date must be a distant one. But that is unreasonable. Surely it is the duty of wise and sober men to watch precursory signs and lend their humble co-operation, should so great a privilege be accorded to us.

"This sudden persecution of the Jews in the very nation where they are most numerous--may it not be a precursory sign, and a reminder from Providence that their abiding city is not in European Tartary? I almost think some such reminder was needed; for when I was a boy, the pious Jews still longed for the Holy Land. They prayed, like Daniel, with their windows opened toward Jerusalem.

"Yet now that the broken and impoverished Saracen would cede them territory at one-tenth of its agricultural and commercial value, a cold indifference seems to have come over them. I often wonder at this change of sentiment about so great a matter, and in so short a period, comparatively speaking, and puzzle myself, as to the reason.

"Two solutions occur to me. 1. Dispersed in various nations, whose average inhabitants are inferior in intelligence and forethought to themselves, they thrive as individual aliens more than they may think so great a multitude of Jews could thrive in a land of their own, where blockheads would be scarce. 2. They have for centuries contracted their abilities to a limited number of peaceful arts and trades; they may distrust their power to diversify their abilities, and be suddenly a complete nation, with soldiers, sailors, merchants, husbandmen, as well as financiers and artists.

"But it is now proved that sojourning among inferior nations has more drawbacks than living at home. True, the Russian yokel has for years been selling to the Jews his summer labor in winter, and at a heavy discount; but the improvident Russians have turned like wild beasts upon them, and outwitted, lawfully, have massacred them contrary to law. Palestine can be colonized effectually from Russia alone, where there are three millions of Jews trembling for life and property; and the rest would follow. As to the second objection, history is a looking-glass at our backs. Whatever Jews have done Jews may do. They are a people of genius; and genius is not confined by nature, but by will, by habit or by accident. What have these people tried and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen; and supreme in all! In this history repeats itself.

"They shall be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help from any other nation at starting, blessed will be the nation that proffers it; and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance this recent outrage should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money-- whatever we are asked for. It will be a better national investment than Egyptian, Brazilian or Peruvian bonds."

====================

R368 : page 2

THE FINISHED MYSTERY.

"In the days of the voice of the seventh angel, when he shall begin to sound [i.e. in the forepart of his sounding,] the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:7.

Looking backward, who cannot see that our heavenly Father has been pleased to keep some part, and that the very cream or riches of his grace, measurably hidden? In the Patriarchal and Jewish ages only a mere fragment of God's plan was revealed, and that the inferior or earthly part of his plan--the part properly belonging, to those who are to be inheritors of earthly blessings.

Thus, the Apostles tell us of "The mystery of Christ which in other ages was not made known unto the sons of men, as it is now [since Pentecost] revealed unto his holy apostles and prophets," "even the mystery which hath been hid from ages and from generations, but now is made manifest to HIS SAINTS. To whom God would make known what is the riches of the glory of this mystery." Eph. 3:4,5; Col. 1:26,27; and 1 Pet. 1:10-12. God's plan was complete and perfect from before the foundation of the world, and needs no adding to; but he has kept his plans covered and hidden from the world, and has revealed them only gradually to his church--his saints. Thus while the unfolding of the mystery of God commenced in the days of the Apostles, it will not be finished until the end of this Gospel Age--under the sounding of the seventh trumpet as shown in the Scripture cited above.

We claim no new revelations, for to our understanding the revelations of God to his saints are completed and finished by the records of John on Patmos. But while God's revelation, in the sense of utterance ended eighteen hundred years ago, yet revelation in the sense of understanding those utterances has continued down through the age.

It is revelation in this sense, that Jesus referred to when about to leave the disciples. After having told them many precious things in parables and dark sayings, he said, "I have yet many things to say unto you, but ye cannot bear them now: howbeit when he the spirit of truth is come, he will guide you into all truth." "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 16:12,13; and 14:26. Thus during this age the true followers of Christ have been led into a more and more full understanding of God's truth, and a fuller unfolding of the mystery of God, which was entirely hidden from past ages and is to be finished under the seventh trumpet's sounding in the end of this age.

As our readers are aware, we understand that we are now living in the days of the voice of the Seventh Angel. The evidence has already been furnished (and will appear again --in the forthcoming Millennial Day Dawn,) that these trumpets mentioned by the Revelator and by Paul (1 Cor. 15:52; and 1 Thes. 4:16; and Rev. 11:15), are symbolic of a series of events. The sixth of these, we believe, ended Aug. 11, 1840, since which we have been living under the "seventh trumpet," or "last trump," or "trump of God," which continues until the kingdoms of this world, by a great time of trouble, become the kingdoms of our Lord. (Rev. 11:15.) This, prophetic Scriptures show, will not be fully accomplished until A.D. 1914. This is called the Trump of God, probably because during its period of time God exercises his great power over the nations, breaking them in pieces, and grinding to powder the abominable systems of error which have so long flourished and made desolate and void God's Word of truth. And another thing, God, during this period, will finish the mystery by letting his saints (Col. 1:27) come to a full appreciation of his glorious plans. It is thus that we account for the great, beautiful and harmonious light, and the strengthening food now being given us as members of the body of Christ, of which Jesus is the glorified Head.

But there is another sense in which the word mystery is used in Scripture. It is used in the same sense as the word church. Thus the true and false churches are called, "The mystery of God," and "The mystery of iniquity." This is altogether fitting, since the true church is the very embodiment of God's plan, and the false church an embodiment of error and Satan's plan. The mystery of iniquity began in Paul's day, and developed into Papacy and her daughter organizations --which system of errors is to be consumed and destroyed by truth in his presence. (2 Thes. 2:7,8.) The mystery of God began in our Head--Jesus--and is being added to by every true member of the vine or body whose names are written in heaven. This is the mystery of which Paul says--"This MYSTERY... is Christ (the anointing) in you." Col. 1:27.

"This is a great mystery; but I speak concerning Christ and the church." Eph. 5:32. The mystery commenced when God was manifest in the flesh of Jesus. The world could not see how he could be any different from other men; yet the spirit of the Lord God was in him, anointing Jesus with power in expounding the truth, and in sacrificing himself, etc. So, too, the same anointing abideth on all the true church, and as he was, so are we in the world--a mystery to the world which "knoweth us not, because it knew him not." (1 John 3:1.) The world does not recognize in the saints, "sons of God"--"new creatures," "partakers of the divine nature."

R369 : page 2

Very shortly now, this mystery of God, this company of divinely-begotten sons, will be FINISHED--completed: "The church of the first born" of which Jesus is the head, will soon cease to be, God manifest in the flesh. The entire company shall be glorified together, and "shall shine forth as the Sun in the kingdom of their Father." (Matt. 13:43.) They shall arise in power and strength to bless all the families of the earth. "The Sun of Righteousness shall arise with healing in his wings"--for the Jew first, and also for the Gentile.

It is for the completion of this church that we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of the body of Christ; the ending of the mystery part of God's plan, in the full glory of Millennial brightness and joy. It is for this event also that the world's release from pain and death waits. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the Sons of God. Rom. 8:19-24.

The necessity of the vailing of God's mysterious purpose with reference to the church is very evident. If the religious rulers of the Jews had known that Jesus was really the anointed of God, they would not have crucified the Lord of glory. (1 Cor. 2:7,8.) And had the rulers of the world and of the nominal church, recognized the Lord's anointed body during this age, they would not have had the privilege of suffering with their Head.

Again, Paul tells us that God gave him wonderful revelations concerning the mystery, "To make all see what [are the conditions of] fellowship of the mystery." (Eph. 3:3-6,9.) And it is to Paul as our Lord's instrument that we are indebted more than to any other Apostle, for a clear record of the conditions on which we may become members of this mystery band, and as such be in due time revealed in glory of power. He tells us that we must have fellowship in the sufferings of Christ, if we would have share in His coming glory. We must with our head become dead to the world, its ambitions, its prizes, if we would become heirs of the glory which God hath in preparation and reservation for this mystery church of which Jesus is the Head.

We believe that we are just on the eve of the finishing of this church, or mystery. You and I, my brother, are, by our covenants, candidates for a crown of life and a position in the throne of the coming kingdom. Let us make our calling and election to that high position sure, by so running our race as to be approved of God, as living sacrifices for the gospel of truth. We have full little enough time to fulfill all our covenant; let us lay aside every weight and all besetting sins, and run, with patience, the race for the prize of our high calling, that when the church is complete-- the mystery finished, we may be among the glorified members. Then no longer the mystery--we shall be Jehovah's agents in blessing all the families of the earth.

====================

R369 : page 3

BE VIGILANT.

Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in--
Oh, watch and pray!

Clear hath the voice been heard, Behold, I've come--
That voice that calls thee to thy glorious home,
That bids thee leave these vales and take swift wing,
To meet the hosts of thy descending King;--
And thou may'st rise!

'Tis a thick throng of foes, afar and near;
The grave in front, a hating world in rear;
Yet flee thou canst not, victory must be won,
Ere fall the shadows of thy setting sun:--
And thou must fight.

Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine.
Win thou the crown.

--Selected.

====================

R369 : page 3

"HEAR, O ISRAEL! JEHOVAH OUR GOD IS ONE--JEHOVAH."

Our readers are aware that while we believe in Jehovah and Jesus, and the holy Spirit, we reject as totally unscriptural, the teaching that these are three Gods in one person, or as some put it, one God in three persons. The doctrine of the Trinity had its rise in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time, particularly Hindooism.* The only text in Scripture which was ever claimed to prove, or affirm, that the Father, Son and Spirit are one, is a portion of 1 John 5:7,8. This appears only in Manuscripts written since the fifth century, and is acknowledged by all Trinitarians to be a "forgery." So undisputable is this, that the translators of the "Revised Version" recently published, omit the clause without note or comment, though those Revisors were themselves believers in Trinity.

Like some other doctrines received by Protestants through Papacy, this one is received and fully endorsed, though its adherents are aware that not a word of Scripture can be adduced in its support. Nay more, any one who will not affirm this unscriptural doctrine as his faith, is declared by the action of the Evangelical Alliance to be nonorthodox--a heretic.

However, it behooves us as truth seekers, to deal honestly with ourselves and with our Father's Word, which is able to make us truly wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles. (2 Tim. 1:13.)

Let us inquire of these "standards" and "authorities" of the true church, what is truth on this subject. Paul answers clearly and forcibly--There is "one God and Father of all." (Eph. 4:6.) And again he says, (1 Cor. 8:5-6.) "There be gods many and lords many, but to US there is but one God, the Father, of whom are [or who created] all things, and we in him: and one Lord Jesus Christ by whom are all things, and we by Him." We believe this exactly: All things are of our Father; he is the first cause of all things; and all things are by our Lord Jesus. He "the beginning of the CREATION of God," (Rev. 3:14.) has been the agent of Jehovah in all that has since been done--"Without him was not anything made that was made." (John 1:3.) Jesus' testimony is the same; his claim was that he was "a Son," an obedient son, who did not do his own will, but the Father's who sent him--"Not my will but thine be done." Again Jesus said he could do nothing of himself--"The Father that dwelleth in me, He doeth the works." (John 5:19 and 14:10.) True he said, I and my Father are one, but he shows in what sense he meant they were one, by praying that just so His disciples all might be one. (John 10:30 and 17:11.) It is a oneness which results from having the same mind or spirit; it is the same oneness that should exist between a heart union of man and wife; they twain are one.

It is far from honoring the Master, as many appear to think they do, when they contradict his direct teachings, affirming that Father and Son are one and the same being, equal in all respects. No, says Jesus, "My Father is greater than I." (John 14:28.) And he also says, he is not only his Father but ours:--"I ascend to my Father and your Father, to my God and your God." (John 20:17.) A more correct translation of Phil. 2:6 settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor. 15:28 and John 14:28. The Emphatic Diaglott translation is, "Who though being in a form of God, yet did not meditate a usurpation, to be like God." The idea here, is the very opposite of equality, as conveyed in the King James translation: Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort. Isa. 14:12-14. He said, "I will exalt my throne above the stars of God...I will be like the Most High."

Jesus said: Ye call me Lord and Master and ye do well, for so I am; but call no man on earth Father, for one is your Father, which is in heaven. (Matt. 23:9.) Peter also carries the same thought, saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3 and Eph. 3:9-11, Gal. 1:3,4, Rom. 16:25-27.) How clear and harmonious are these words of our standards, and we could quote much more in perfect harmony.

Briefly stated then, we find the Scriptures to teach that there is but one Eternal God and Father--who is "from everlasting to everlasting" (Psa. 90:2 and Rom. 16:26,27.)--that

R370 : page 3

the beginning of his creation, since called Jesus, was inferior to the Father, but superior to all subsequent creations, in which work he was the active agent of Jehovah. A redeemer was needed for mankind. In harmony with the Father's wish, but not of compulsion, the first created Son of God had his life principal miraculously transferred to the womb of Mary, was born and grew to manhood--a perfect man. Hence his life principle was not derived from the human channels, and was not that forfeited by the sin of Adam.

He was a fully developed, perfect man, according to The Law, at the age of thirty years; and immediately consecrated himself as a man to the Father's will, offering himself a living sacrifice on our behalf--at baptism. The sacrifice was accepted, and he was imbued or filled with the holy Spirit of the Father. (Matt. 3:16,17.) The power of God came upon him there. (Acts 10:38) This power of God in him was that to which he continually referred. It was the same power that was afterward manifested through Peter, Paul and others, though in Jesus' case it was more marked, because he being a perfect man, could receive the spirit without measure, whereas all imperfect members of his church, may have a measure of the spirit only.

When Jesus' sacrificial ministry was over--ending at the cross,--he had finished his work. When he arose he was no longer a human being, but a "new creature" perfected. We understand that since his resurrection, Jesus is a partaker of the divine nature, hence he must be of the same essence as the Father.

This, the present highly exalted condition of Jesus, we understand Paul to teach, was given him as a reward of obedience to the Father's will. See Phil. 2:8,9.

This Scripture implies that Jesus' present glory is greater than that he possessed before becoming a man, otherwise it would not have been an exaltation. Now, having the divine immortal nature, he could not die.

He is immortal, and consequently could not die now, which proves that it is a higher plane than that our Lord occupied before he endured the cross, becoming obedient unto death. It was the risen Jesus, not the sacrificing one, that claimed power of his own, saying, "All power in heaven and in earth is given unto me."

How straightforward and simple is the scriptural statement, compared with human traditions. For instance, into what a muddle of contradictions do they find themselves, who say that Jesus and the Father are one person. This would involve the thought that Jesus acted the hypocrite, and only pretended to address the Father in heaven, when he himself was the same Father on earth. Such must conclude too, since we read that God tempted not, neither is tempted of any, that the temptation of the devil (Matt. 4.) was only a sham and a farce. So with the death of Jesus, if God is immortal he cannot die, and if Jesus was the Father, then he must only have pretended to die. Then all the statements of Jesus and the prophets and apostles relative to Jesus' death and resurrection are false, and they false witnesses in testifying that God raised Jesus from the dead, if he never died.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are one in person, when the person Jesus died, they must all have died. If they all died, who raised them to life? This, too, would conflict with the statement of Paul (1 Thes. 1:10.) that the Father raised up Jesus from death; for if the Father and Son are the same being, then the Father was dead.

Shall we thus contradict the Apostles and Prophets and Jesus himself, and ignore common sense and reason, in order to hold on to a dogma handed down to us from the Dark Ages by a corrupt church? I tell you nay. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) We thus see that Father and Son are two separate and distinct persons, though one in mind, purpose, aim, etc.

THE HOLY SPIRIT.

But next we inquire, What saith the Scriptures relative to the holy Spirit? The nominal church, both Papal and Protestant, affirm that the holy Spirit is a person, and in the same breath they also say that these three persons are at the same time one person--a great mystery. Yes, truly it is a mystery, such as is characteristic of that Babylon, confusion system. But to those who turn away from Babylon's traditions to the Word of God, all is clear and plain. We suggest, that whatever definition of the term holy Spirit will meet all known conditions and harmonize all passages of Scripture bearing thereon, may be understood to be the true meaning. We shall first give our definition and explanation of the term holy Spirit, and then glance at a number of Scriptures bearing on the subject, which are supposed by some to conflict with the views we entertain. These texts were sent to us for explanation by a Baptist minister of Philadelphia, and may reasonably be supposed to be pointed.

We understand the Scriptures to teach that the holy Spirit is not a separate and distinct person, but that it is the divine mind or influence--the motive power of Divinity exercised everywhere and for any purpose, at His pleasure. God exercises his spirit or energy in a great variety of ways, using various agencies, and accomplishing various results.

Whatever God does through agencies is as truly his work as though he were the direct Actor, since all those agencies are of his creation; just as a contractor for a building is said to build a house, though he may never have lifted a tool towards it. He does it with his materials and through his agents. Thus, when we read that Jehovah --God--created the heavens and the earth, (Gen. 2:4.) we are not to suppose that he personally handled it. He used various agencies--"He spake, and it was done; he commanded, and it stood fast. (Psa. 33:6-9.) It did not spring instantly into existence, for we read that time was used in creation--six days, which we think from other Scriptures, were each seven thousand years long, or in all, forty-two thousand years.

We are told plainly that all things are of, or from, the Father--by his energy or spirit; yet that energy was exercised through his Son. The Son of God, afterward called Jesus, was used in the creation of the world. (John 1:3; Heb. 1:8-12.) And when we turn to Genesis, we find it stated that the power which created was God's Spirit: "The Spirit of God brooded over the face of the waters." (Gen. 1:2.) Hence it is a reasonable inference that it was the spirit or mind of Jehovah, active through his Son-- the plan of God, executed by the Son.

Another way in which God's Spirit was exercised was through the prophets; They "spoke as they were moved by the holy Spirit"--by the mind or power of God, (2 Pet. 1:21.) though generally they did not understand the import of the words they used. 1 Pet. 1:12. That is, God used them to express his mind, though his mind, his spirit, his thoughts, were not in them. Though they expressed it, they could not understand his mind. (1 Pet. 1:12.) God's spirit acted upon, but not in, them. In that servant age (Heb. 3:5, Gal. 4:4-7) the faithful servant carried the Lord's message as it was laid upon him; but the sons of God during this Gospel age are brought into fellowship with their Father and made acquainted with his plans, thus receiving of his mind or spirit. And having his mind, they become co-workers together with him in carrying out his plans. "The servant," though faithful, "knoweth not what his Lord doeth," but the confidential son is made acquainted with the plans and partakes of his spirit in the work.

The masculine pronoun he, is often applied to the holy Spirit, and properly, because God, whose spirit it is, is recognized as masculine--indicative of strength. It is called the holy Spirit, because God is holy, and because there are other spirits--powers, influences, similar in operation, which

R370 : page 4

are evil. God is true and righteous, hence the Spirit of God is called the "Spirit of truth." It is thus contrasted with the spirit of error, or the influence which error exerts. (1 John 4:6.) Satan is recognized as the chief or prince of evil during the present time, and his influence or spirit is exercised in his servants, in much the same way that the spirit of God works in his children. This is "the spirit which now worketh in the children of disobedience." (Eph. 2:2.) The number seven is often used to represent perfection or completeness. So we read of the seven spirits of God. (Rev. 1:4, and 3:1.) And in like manner we read of seven wicked spirits. (Matt. 12:45.) The spirit or influence of evil proceeds from the "father of lies"; and the spirit or influence of truth proceeds from the heavenly Father. (John 15:26.)

Man is to some extent independent of either of these influences. He has a mind or spirit of his own, (1 Cor. 2:11.) but he is so constituted as to be subject to influences from without, either good or evil. In the present time God permits evil to triumph to some extent, for the testing and development of the "body of Christ," and also for the discipline of mankind in general.

Now the spirit of evil oft transforms itself into an angel of light (truth), and what wonder if he puts forward the children of disobedience, in whom the spirit of error works, and palms them off for saints? (2 Cor. 11:14,15.) What wonder if, under the guise of greater honor to Jesus, he succeeds in deceiving many into unscriptural doctrines; thus beclouding the mind and covering many glorious truths. During this age, when the human mind is surrendered to God, it instantly, under the influence of his spirit of truth, begins to change into

R371 : page 4

a holy or God-like mind. Thus we are transformed (made new creatures) by the renewing of our mind by the holy Spirit of God. Thus we are changed from glory to glory, as by the Spirit of the Lord. (Rom. 12:2; and 2 Cor. 3:18.) This is termed the begetting of the spirit: that is, it is the beginning of the divine life. As in Jesus' case, the moment of consecration is the moment of the beginning of the divine life. Such, God says, he recognizes as sons. In surrendering the mind, the whole being is surrendered, since the mind is the controlling power.

Those who resign themselves are "led of God," "taught of God," and can "serve the Lord in newness of spirit." They will have a "spirit of meekness" and the God of our Lord Jesus Christ, the Father of glory can give unto them the "spirit of wisdom" and revelation in the knowledge of him, the eyes of their understanding being enlightened; that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. (Eph. 1:17,18.)

By contrast too we can see that Satan is the adversary of God and his saints, and his plans to usward, his spirit--influence, would be exercised to oppose the church. He does not oppose openly, but under guise of the Spirit of God. As the "spirit of fear" he attacks many, and if they follow him, they never make progress, but become unfruitful in the knowledge and love of God. The spirit of fear says, it is a great mistake to think that Christ died for all, and it is presumption to believe that all will eventually be released from bondage to death. The same spirit of fear says, your own sins are not forgiven; you are still a miserable sinner. Thus does the spirit of "error," and "fear," and "bondage" give the lie to the statements of the spirit of truth, which says, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. Rom. 8:1.

As the spirit or mind of God leads to peace, joy and faith in the promised glories, the spirit of error leads to faith in unpromised things, joy in earthly pleasures, and peace in slumber; as we read it is a "spirit of slumber," and alas, how many have been deluded into this condition. Because the influence of the spirit of error is exerted in this underhanded way, it is called a "seducing spirit;" and the Apostle assures us, that "The spirit [of truth] speaketh expressly, that in the latter times some shall depart from the [true] faith, giving heed to seducing spirits. (1 Tim. 4:1.) To what extent Satan has succeeded in seducing God's children, and supplanting truth with his spirit of error, all must judge by noting the testimonies of the word of truth. "The spirit of the World" is another name for the spirit of error, the world being largely under the control of the prince of this world: This spirit or influence works in the children of this world. And the spirit or influence of the world, is one of the mighty levers wherewith the prince of this world opposes the spirit of truth.

Alas, how great an influence and how strong, is exercised by these evil spirits or influences.--The spirit of bondage--of fear--of the world--of pride, of Anti (against) Christ. Hence the injunction, that we test or try, the spirits--prove them; not by their claims and outward appearances, but by the word of God. "Beloved believe not every spirit, [influence--doctrine] but try the spirits, whether they be of God"--and know "the spirit of truth" from "the spirit of error." (1 Jno. 4:1 and 6.)

Those having the mind or spirit of God, are said to be heavenly or spiritually minded, in contrast with those who have the spirit of the world --the worldly or carnally minded. The spiritually minded are so transformed, so entirely different from their former earthly minded condition, that they are called new creatures or new creations. However, the new mental creation, is still identified with the human body--the body of its humiliation. But when the earthly house is destroyed, we have a building of God--a new house--a glorious spiritual body, in harmony with, and fit for the indwelling of the new mind. (2 Cor. 5:1.) As in Jesus' case, the new body will be received in the resurrection; not by all, but by those now mentally or spiritually begotten of the spirit of truth.

The resurrection is the birth of the new creation. Jesus was the first born. (Rev. 1:5.) Thus we reach the perfect spiritual condition--spiritual beings, mind and body. Thus we shall be like unto the angels and like God. God is a spirit--a Heavenly Intelligence, or a spiritual being, with superior capacities and qualities. Such things as pertain to the heavenly condition and can be seen only by the eye of faith through God's word, we call spiritual things.

Now we are prepared to understand Paul's teaching in 1 Cor. 2:9-16. "Eye hath not seen, nor ear heard, neither have entered into the heart of man (the natural man) the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." That is, having the mind or spirit of God, that new mind prompts us to search into the deep things of God--to study that we may know and do his will, as obedient sons. Having the mind or spirit of our father, we will take heed to his word and plans, that we may work in harmony with him. "For what man knoweth the things [mind, plans] of a man, save the spirit [mind] of man which is in him? Even so, the things of God, knoweth no man, but the spirit of God."

"Now we have received the spirit [or mind] of God, that we might know the things that are freely given to us of God." But "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." They are understood only by those who have the spirit or mind of God. These learn, not by comparing spiritual things with natural things as the natural man does, but by "comparing spiritual things with spiritual."

"He that is spiritual judgeth all things"; he is able to understand and properly estimate both human and spiritual things, and as a result of the comparison, he sacrifices the former, counting it but dross that he may win the latter. "Yet he himself is judged of no man." No natural man can understand or judge of the motives which prompt the spiritually minded "new creature" to sacrifice things valuable to the natural man. Hence we are counted as fools by the worldly minded. (1 Cor. 4:10.)

This mind or spirit of Christ is the same as the spirit of God, for Christ sacrificed his own spirit, and was filled with the spirit of God. "For even Christ pleased not himself." (Rom. 15:3.) Jesus said, "The words that I speak unto you, they are spirit and they are life." That is, they express the mind of God, in giving heed to which, is life. It is for this cause that Jesus said, "Search the Scriptures." We are not to merely read them as a duty, but, as a privilege. We must search them diligently, to the intent that we may know the spirit or mind of God. If we would be filled with the spirit of God we must drink deep of the fountain of truth--his Word. Our earthen vessels are very imperfect and leaky, and it is easy to let the spiritual things slip, (Heb. 2:1.) and very soon the spirit of the world, which is all around us, rushes in to fill the vacuum. Therefore, it behooves us to live very close to the fountain, lest the spirit of God be quenched, and we be filled with the spirit of the world.

But if constantly filled from the fountain of truth, we will not receive the spirit of the world, but the spirit which is of [from] God. And it is thus that we may know the things which God hath in reservation for us --even the deep things of God. Thus, we see (vs. 16) that what the natural man could not know, we, receiving the mind, influence, or spirit of God, may know. Therefore, "Let the same mind be in you which was also in Christ Jesus," for "if any man have not the spirit of Christ he is none of his." (Rom. 8:9.)

The holy Spirit or mind should not be confounded with the fruits of the spirit or the gifts of the spirit. Its possession always yields fruit--patience, meekness, charity, etc. In the beginning of this age its possession was often accompanied not only by fruit, but also by miraculous gifts of teaching, tongues, miracles, etc. (1 Cor. 12); but these have largely passed away, as well as their necessity --the gift of teaching being one of those remaining needful to the body.

Believing that the foregoing is a consistent and correct statement of the Bible teachings on this subject, which the scriptures quoted, we think, prove, we proceed to examine the texts supposed to conflict with this understanding; and we will see that they do not oppose, but sustain the above. It should be born in mind, however, that the translators of the Scriptures from Greek into English were trinitarians, and naturally translated as much in harmony with their belief as they could.

OBJECTIONS CONSIDERED.

Before proceeding to the texts suggested by our brother, we will examine three which we think important, which he has not mentioned.

(a) "Quench not the spirit." (1 Thes. 5:19.) To quench signifies to extinguish, as to extinguish a fire or a light. The Greek word from which it is translated occurs eight times in the New Testament, and in every other text it refers to quenching fire or light. Carry the thought with you --By reason of having God's holy mind or spirit, we are called "the light of the world" (Matt. 5:14); but if we should be seduced into worldliness by the spirit of the world, our light would be quenched, or extinguished. "If the light that is in thee become darkness [be extinguished], how great is that darkness?" (Matt. 6:23.)

R372 : page 4

(b) "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4:30.) To seal, is to mark or to designate. The children of this world may be distinguished by certain marks, and so may the "new creatures." The mark of the one class is the spirit (mind) of the world; in the other class the seal or mark is the spirit (mind) of God. From the moment of true consecration to God, the evidence, or marks, or sealing, may be seen in words, thoughts, and actions. These marks grow more and more distinct daily, if we keep growing in grace, knowledge, and love. In other words, the spirit (mind) of God, becomes OUR mind or spirit, if the same mind be in us that was also in Christ Jesus our Lord. Hence, our new mind is a holy or God-directed mind.

In this text the Apostle urges that we do nothing which will wound our conscience. "Grieve not the holy spirit [mind] of God [in you] whereby ye are sealed," etc.

(c) The spirit of truth--"shall not speak of himself; but whatsoever he shall hear, he shall speak, and he will show you things to come." (John 16:13.) The disciples, as Jews and natural men, had been looking at things from an earthly standpoint, expecting a human deliverer and a human kingdom. Jesus had talked of the kingdom, but not until now had he explained that he must die, and must then leave them to go into a far country to receive the kingdom and to return. (Luke 19:12.) Comforting them, he assures them of another who would lead them and teach them--a Comforter that the Father would send in his name, or as his representative for a time. They must not get the idea that the coming Comforter is to be another Messiah, or Leader, or a different Teacher; hence he says: "He shall not speak of himself"; that is, he shall not teach independently and out of harmony with my teaching. "But whatsoever he shall hear, that shall he speak. That is, the same things which I have taught, or which have been heard, he will elaborate and teach more fully--"He shall glorify me, for he shall

R372 : page 5

receive of mine, and shall show it unto you." "All things that the Father hath are mine (His plans and my plans are all one); therefore, said I, that he shall take of mine, and shall show it unto you." The new teacher will not turn your minds from me to himself--but all the teachings of the coming Comforter will be in harmony with my teachings--and to show you more fully that I am the Messiah. Neither might they doubt the truth of the Comforter's teachings, for it is the Spirit of truth, and proceeds from the Father. (John 15:26.) This Spirit of truth will be my messenger to communicate to you my matters, and shall show you things to come.

It has been so--the Spirit of truth has been showing to the church during this age more and more of the coming glory and glorious work of Christ, and the depth of the riches of God's plans to be fulfilled in him. Thus, he has been glorified in the Church.

Objection 1. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:26.)

The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. (See 1 Cor. 14:32.) Ghost is but another and bad translation of pneuma, generally rendered spirit. Only those who have followed in the footsteps of Jesus, sacrificing the human will and receiving the mind or spirit of God, can understand the import of these words of Jesus. To the natural man, an explanation of this text is impossible; but he who has the mind of Christ realizes that it is a comforter indeed. No matter how painful the crucifying of the flesh may be, we have learned to view it all from God's standpoint, and to esteem present afflictions as light, compared with the glory that shall be revealed in us.

The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth: Thus the spirit of truth works in us. It also acts upon us by helping our infirmities and enabling us to comprehend his Word, that we through patience and comfort of the Scriptures, might have hope while enduring present afflictions. (Rom. 8:26 and 15:4.)

(2) "And they were all filled with the Holy Ghost [spirit] and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:6. In this case, not only were the disciples filled with the Spirit or mind of God, which was God working in them, but God, or the Spirit of God acted upon them, conferring special gifts, for a special purpose. It must seem absurd to every one to talk about a person being in several hundred persons, but many feel compelled to say so, because of their unscriptural theory. In thinking of it, every intelligent thinker has to think of the power or influence of God in those men, no matter how stoutly they say that it was a person who was diffused into a number of persons.

(3) "But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3.) Satan had filled Ananias' heart with his spirit of covetousness. God had filled Peter with His spirit, and one of the gifts of God's spirit conferred upon Peter, was the gift of "discerning of spirits." (1 Cor. 12:10.)

In verse 3, the lying is said to be unto the Holy Ghost (spirit or mind of God), and in vs. 4, it is said to be unto God. The idea is the same and defines the term Holy Ghost or Holy Spirit to be the mind of God, whether in the Father, or in his representatives and agents.

(4) "Then Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord." (Acts 5:9.) As with Ananias, so with his wife, their lying was reckoned to be not to Peter and the church as men, but to God whose agent and representative through the Spirit, Peter was.

(5) "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Read context--Jesus had just exercised the power of God by casting out a devil. The Pharisees saw the miracle and could not deny it; but, to turn aside its force, they said that it was by the power of the devil that he had cast out the devil, and not by God's power. But in answer, Jesus claims that he cast out devils by the Spirit [influence or power] of God. (Vs. 28) Then he upbraids them for being so malicious --a generation of vipers, so set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. It was so plainly evident that the power which opposed and cast out evil must be good, that they were inexcusable in ascribing it to Satan. They might and would be freely forgiven for supposing him, as a man, an impostor, and hence blaspheming him; but they were wholly inexcusable for that gross prejudice which would ascribe such a good deed to the power of Satan. This, their sin, would not be among those forgiven. It must be punished; it will neither be forgiven in the present life, nor in the next--the Millennial Age; it indicates more than Adamic depravity, and must have stripes. (See "Food for Thinking Christians," page 50--The Unpardonable Sin.)

(6) "The Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29. We fail to see in this anything demanding another God. We think that the influence or spirit of God could indicate this to Philip in a variety of ways. In what way he was influenced is not stated. It is immaterial to us.

(7) "The Spirit said unto him, Behold, three men seek thee." Acts 10:19. We would make the same criticism of this, as of the former objection. It is immaterial how the power or spirit of God addressed to Peter this information; possibly it came as an inspired thought into his mind--possibly guided by the men's voices and the three visions.

(8) "The Holy Ghost said, separate me, Barnabas and Saul, for the work whereunto I have called them." Acts 13:2. We are not told in what manner the holy Spirit said or indicated the setting apart specially of these two. It is probable however, that they were "called," and "set apart" by the holy Spirit in much the same manner that all true ministers of God are now called and set apart. All fully consecrated--begotten-- children of God are called to preach; each according to his ability. The Spirit says to us all, "Why stand ye idle...go, ye, also into the vineyard." But, where special ability to teach or expound God's Word is possessed by any of the company, that special ability is recognized as a special call to the more public work of the ministry--as a call of the holy Spirit. In relating his call to the ministry, (Gal. 1:1.) Paul mentions his authority as from the Father and Son, but ignores the holy Spirit entirely; which would be inexcusable if the holy Spirit were a person, and, in fact, THE person actually appointing him. But it is consistent enough, when we regard the holy Spirit as the holy influence from the Father or the Son, or both conjointly, as their will and purposes are one. Gal. 1:1, says: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

(9) "For it seemed good to the Holy Ghost and to us," etc. Acts 15:28. The decision reached in the matter under consideration, seemed to be the judgment of the church and in harmony with God's will and plan.

James, the chief speaker at the counsel, gives the clue to how God's will or mind was ascertained then; and we find it the same method which we use to-day. He argues from Peter's statement of God's leadings in the matter of Cornelius; and from an unfulfilled prophecy which he quotes. The conclusion drawn from these, he and all the church accepted as the holy Spirit's teaching. (Read carefully vss. 13-18.)

R373 : page 5

(10) "And were forbidden of the Holy Ghost to preach the Word in Asia." Acts 16:6. Like the others, this text in no way indicates that the holy Spirit is a person. As to how God's power or influence was exercised to direct their course away from Asia we know not, but possibly by unfavorable circumstances, or a vision. No matter how, the lesson is, that God was guiding the apostles. An illustration of one of the Spirit's ways of leading them, is given in the context, vs. 9. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us"; and after he had seen the vision, immediately they endeavored to go into Macedonia assuredly gathering that the Lord had called them for to preach the gospel unto them." All these various dealings teach us that the methods by which God taught and led in those days were not so different from those now in use, as some seem to think.

(11) "Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." Acts 20:23. Nothing here indicates personality. As an illustration of the agencies by which the holy power of God informed Paul, see Acts 21:4,11,14.

(12) "The flock over which the Holy Ghost hath made you overseers to feed the church of God." Acts 20:28. Paul, addressing the church, not the world, says, "The manifestation of the Spirit is given to every man [in Christ] to profit withal"-- "GOD hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc.--"and there are diversities of operations, but it is the same GOD which worketh all-- in all." (1 Cor. 12:6,7,28.) This explains how God, through his holy Spirit sets apart men to various offices which he deems needful to the church.

(13) "Thus saith the Holy Ghost," etc. Acts 21:11. See explanation number 11.

(14) "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."...(15) "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:10-13. (Read context) This we have already found to prove that the holy Spirit or mind of God in us as His children, enables us to comprehend his plans, etc., even the deep things of God, by coming into full harmony with him through his Word. We have also noticed the context vs. 12, where Paul, in explaining the subject, tries to make it plain by comparing "the SPIRIT, which is of [from] God," in us, with "the SPIRIT of the world," which influences "the natural man." It is clear that the spirit of the world is not a person, but a worldly mind. The spirit or mind of God in his children, is no more a person than is the spirit of the world with which it is here contrasted.

(16) "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Vs. 14. This is a forcible statement of what we have already seen in numbers 14 and 15, viz. A man who is filled with the worldly spirit is unprepared to see the "deep" and glorious things of God--the things which God hath prepared for them that love him. This is a close test if applied. Have you the Spirit of God? Have you been taught by it [through the Word] any "deep things" which the natural, worldly man cannot appreciate?

Alas! how often we have felt the force of this distinction between natural and spiritual as we have talked with some of the professed teachers of to-day, the great majority of whom are blind leaders of the blind, when they confessed and sometimes boasted of their ignorance of "the things which God hath prepared for them that love him." Thereby they proclaim that they have not the mind of God, do not know his plans, have not much of his Spirit. The test here given of our possession of the Spirit is our knowledge of his plans and deep things which are hidden from the worldly--"God hath revealed them unto us by his Spirit."

INEXPRESSIBLE GROANINGS.

(17) "The Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts, knoweth what is the mind of the Spirit. Rom. 8:26,27.

How much this expression of our Father's loving care has been misunderstood by his children! Who has not wondered that if the holy Spirit is a person--a part of the infinite God, and, as the catechism states it, equal in power--why, if all powerful, should it be impossible for the holy Spirit to utter groans? Many a Christian brother has endeavored to make up for this supposed weakness or inability of the holy Spirit to express itself, by redoubled groanings.

But it would be equally strange if it be understood to mean that the holy Spirit, as the influence or power of the Almighty Jehovah, is unable to express itself. We know how, in past ages, this influence found abundant expression by words and deeds of prophets. We know how, in this age, the apostles all attest of its power over them. What can it mean, then--"The Spirit itself maketh intercession for us with groanings which cannot be uttered"? The mistake is, in supposing that it is God's Spirit which supplicates. It is the spirit of the saints which supplicates and often cannot express itself.

R373 : page 6

Let us look at this text with its connections, and this will be evident. Paul has just been speaking of sin and death-burdened humanity groaning in its fetters. He assures us that they shall be given liberty from this bondage when the church is selected from the world, and as sons of God manifested in power; the great deliverer whom Jehovah raises up to bless all the families of the earth. (Vss. 19-21.) He then passes from the groaning of the world to the present condition of the church, in which we groan: "Ourselves also, which have the first fruits of the spirit, even we groan within ourselves, waiting for the adoption." (Vs. 23.)

Our renewed, transformed mind or spirit, once worldly, is now spiritual and holy; but our bodies are still human, and have the Adamic imperfections. Hence, we, as new creatures, are burdened by the flesh, and groan for the deliverance into Christ's likeness. Paul explains how we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves saved now--"Saved by HOPE. (Vs. 24.) Then, having seen how we may view ourselves, he tells us how the matter is viewed from God's standpoint--God reckons us "new" and "holy"--"spiritual" beings--and he recognizes only those deeds of the flesh as ours, to which our minds consent. God knows when your holy spirit (new mind) is willing and your flesh weak.

As the receiving of the new mind brought us into a new relationship to God, and into new hopes, so "likewise the spirit (our new holy mind) also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] what we should pray for as we ought; [much less are we able to do] but the spirit itself [our holy mind] maketh intercession [for us--omit] with groanings which cannot be uttered. And he that searcheth the hearts [God], knoweth what is the mind [Gr. phronema --inclination] of the [our] spirit; because he [it] maketh intercession for the saints according to the will of God." It is God's will that the heart-desires of his children shall be accepted, both in prayer and service, and not the imperfections of their earthen vessels.

O, how comforting is this thought! How often you have experienced it. You were perhaps overtaken in a fault, entrapped by the weakness of the human nature, or trouble, and almost disheartened, you went to your Father in prayer. You had no words for utterance, but you groaned in spirit to God--"being burdened." God heard you and blessed you, answering your unuttered prayer and giving strength. Paul's conclusion is ours; we have every cause for rejoicing. What shall we say then? "If God be for us, who can be against us?" (Vs. 31.)

THE WITNESS OF THE SPIRIT.

(18) "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16.

Nothing in this text teaches that the holy Spirit is a person, but the contrary; it indicates that as each man has a spirit or mind, so God has a spirit. Read this text in the light of 1 Cor. 2:11,12, thus comparing Scripture with Scripture, and it is easily seen that it does not teach a personal holy Spirit. But, though not pertinent to the subject, it may be of interest and profit, for us to see how the Spirit beareth witness with our spirits on this important subject of our being God's children. On few subjects have Christians in general, felt more disturbed. Thus, the Calvinist, repudiating the idea of positive knowledge of sonship, sings:

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His, or am I not?"

This comes from a misapprehension of the doctrine of Election. Other Christians, equally misunderstanding the Scriptures, lay hold of this text relative to the witness of the Spirit, and claim that when they feel good, they have the witness of sonship. Because the Scriptures say, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," they judge of their sonship solely by their peace, and often by their prosperity. They lose sight of the words of Jesus--"In the world ye shall have tribulation, but in me ye shall have peace."

When things move smoothly they feel good, and consider this the witness of the Spirit. But when they look at the heathen and at the worldly, and see them have peace of mind too, their supposed witness proves insufficient. Then the dark hour comes--a Gethsemane--and they say, How easy a matter to be deceived, and sing--

> Where is the peace I once enjoyed,
> When first I found the Lord?

They are in torment lest they have grieved the Spirit--for "fear hath torment." This is all because of the unscriptural view taken of the Spirit and its dealings and witnessings. Let us take the Bible view of the witness of the Spirit (mind) of God, with our spirit (mind), and we can sing--

> How firm a foundation, ye saints of the Lord,
> Is laid for your faith in His excellent Word.

As we would know of a man's mind or spirit, by his words and dealings, so we are to know of God's mind by his words and dealings. God's word is, that whosoever [consecrates] cometh unto God by Jesus is accepted. (Heb. 7:25.) Then, the first question to ask yourself is, Did I ever fully consecrate myself to God--my life, my time, talents, influence,--all? If you can candidly answer before God--Yes, I gave myself wholly to him; then I assure you on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God--a member, a branch of the true vine. (John 15:1.) This is an evidence, or witness that you have joined the true church, which is Christ's body.

Whether you are abiding in him now, depends on whether you have grown as a branch, and are bearing fruit: "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bring forth more fruit." Here is stated the rule in our Father's family--chastisements, pruning, taking away of dross, and a development of fruit-bearing qualities. If you lack these indications of parental care, and personal growth in grace, you lack one evidence that you are a child. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then are ye bastards and not sons." (Heb. 12:8.) Afflictions and troubles come upon the world as well as upon the Lord's saints, but are not marks of sonship except to those who have fully consecrated to his service. Nor is the pruning and chastising in the Divine family always the same. As with earthly children, so with God's children; to some, a look of disapproval, to others a word of rebuke is an all-sufficient reproof. Others must be scourged repeatedly. An earthly parent rejoices most in the child so obedient and submissive that a look or word is sufficient to prune off evil; and so does our Father in heaven. Such are those who judge themselves, and therefore need less of the chastening of the Lord. (1 Cor. 11:31.) To be of this class, requires a full consecration; and these are the overcomers deemed worthy of being joint heirs with Jesus Christ their Lord, whose footsteps they thus follow.

Here is one testimony of the Spirit then--that every true child or branch needs, and will have continual pruning. Are you being pruned? If so, that is an evidence of your being a branch; in this, the Spirit of truth bears witness with your spirit that you are a child.

Again the Spirit witnesseth that "whosoever is born [begotten] of God sinneth not." (1 John 5:18.) Such may be overtaken in a fault, may err in judgment, be overpowered by the old nature not yet under control, but will never sin wilfully--will never willingly transgress God's will. Now can your mind answer that you delight to do God's will, and would not willingly violate or oppose it? If so, the witness of your spirit, or mind, agrees with the spirit of truth, indicating that you are a child of God.

The witness of the Spirit is that the true branches of the vine, like the vine, Christ Jesus are not of the world--"If ye were of the world, the world would love his own, but because ye are not of the world...therefore the world hateth you." "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Does your mind testify that it is so in your experience? If so, then the Spirit of God again witnesseth with yours, that you are a child. Remember that the world spoken of by Jesus, included all worldly-minded ones, all in whom the spirit of the world has a footing. In Jesus' day, this was true of the nominal Jewish Church. In fact nine-tenths of his persecution came from professors of religion. Marvel not if you should have a similar experience. It was the chief religionists of his day, that called Jesus Beelzebub--a prince of devils; and he tells us, "If they have called the master of the house Beelzebub how much more shall they call them of his household." (Matt. 10:25.) If Jesus had joined hands in their Pharisaism he would have had no "hate" nor "persecution." Even had he kept quiet and let their hypocrisies, shams, long prayers and false teachings alone, he would have been let alone and would not have suffered. So with us.

The Spirit witnesses that whosoever is ashamed of Jesus and his words, of him shall he be ashamed. (Mark 8:38.) Does your spirit witness that you are one whom he will confess? If so, rejoice; you are a child and an heir.

The Spirit witnesseth that "Whosoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.) Is this your experience? To overcome indicates that you are not in harmony with the world, its spirit, and its methods. Have you this witness that you are overcoming the world? Wait a moment--you are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome the world by teaching a Sunday class, or joining a sectarian church--no; but by your faith. If an overcomer, you must walk by faith, not by sight. Looking not at the things that are seen--popularity, worldly show, numbers, denominational greatness, etc.; but looking at the things which are not seen--the crown, the throne, the church whose names are written in heaven--the eternal things. (2 Cor. 4:18.)

Again, the Spirit witnesseth that if you are a child of God, you will not be ignorant of his Word, and will not only be in the light as to present truth, but should know something about "things to come." The maturing child will grow in grace, knowledge, and love, adding daily the graces of the Spirit--faith, virtue, knowledge, charity, etc. And "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, etc...for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:5-11; compare John 16:12-15.) Ask yourself whether you have this witness of progress--growth, and this sort of fruit mentioned. Remember too, that you cannot grow in love faster than you grow in knowledge; and you cannot grow in favor, except by complying with God's instructions. This instruction, this knowledge, is found in his Word. Hence, "search the Scriptures," that you may be thoroughly furnished unto every good word and work. (2 Tim. 3:17.)

This is the witness of the Spirit by which we may know perfectly just how we stand. You may be a young sprout in the vine; then, of course, God does not expect much fruit instantly; but there should be the budding at once, and soon the fruits. And if you are a developed and advanced Christian, every testimony of the Spirit above cited should witness with your spirit--mind. If in any of these testimonies of the Spirit, you find yourself lacking, give diligence, give earnest heed, that you may possess every experience described. Then you will no longer sing--

"'Tis a point I long to know," but will know, and be rooted and grounded, built up and established in truth and love.

When darkness seems to vail His face,
You'll rest in His unchanging grace;
His oath, His covenant, and His blood,
Supporting 'neath the whelming flood."

SANCTIFIED BY THE SPIRIT.

"Ye are washed--sanctified-- justified, in the name of our Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11.

Sanctification means a setting apart or separating. Those who are sanctified, or set apart to God--fully consecrated --must first be justified or cleansed from Adamic sin by accepting in faith the testimony of God, that "Christ died for our sins according to the

Scriptures." Being then justified by faith, we have peace with God, and can then approach him and begin to do works acceptable to God by Jesus Christ. The evidence which we have of acceptance is the testimony of the spirit of truth in the Word, and the "seal" and "witness" in ourselves --our transformed mind.

Sanctification is of two parts--first a consecration, and second the performance of that consecration in our daily life. The power which enables us to live up to our consecration vows is the Spirit or mind of our God

R375 : page 7

of which we receive--The Spirit of truth received by the study and obedience of our Father's words, gives needed strength for the overcoming of the human nature and the spirit of the world.

To this agree other Scriptures. Paul prayed: "The very God of peace sanctify you wholly"; Peter says, Ye are "elect...through sanctification [setting apart] of the Spirit, unto obedience." Again, that the sanctifying power, or spirit in us is the spirit of truth, is shown by Paul's statement, that Christ sanctifies and cleanses the church by the Word. Eph. 5:26. Jesus prayed: "Sanctify them through thy truth; thy Word is truth." (John 17:17.)

All thus sanctified are reckoned new creatures in Christ, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2.) That it is by reason of our sanctification of spirit that we are one, is shown by the statement: "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11.) Thus it is that we are "washed--sanctified--justified in the name of our Lord Jesus, and by the Spirit of our God."

THE SPIRIT WILL REPROVE THE WORLD.

"When he ['the Spirit of truth'] is come he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8-11.)

The spirit of God is not in the children of this world. Theirs is "the spirit of the world." The "spirit of the world," or "the carnal mind is enmity against God." The Spirit or mind of God is in believers only. Hence wherever we find it, it is a seal, or mark of sonship. "By whom also ye were sealed after that ye had believed, the Gospel of your salvation." (Eph. 1:13.) "If any man have not the Spirit of Christ, he is none of his." The Spirit of God by means of its fruits, and its witness through the Word, is the evidence of our begetting to the family of God, it is "the spirit of adoption whereby we cry, Abba Father." (Rom. 8:15.) It must be evident to all then, that the Spirit in us, is not the spirit which is in the worldly.

Then the question arises, in what sense does the Spirit of God--the Spirit of truth--the Spirit of Christ-- in us reprove the world? We reply that being in us, it constitutes us (the true church) the light of the world. It is the light which shines from the true Christian, which reproves or condemns and opposes the darkness of this world. Jesus when anointed of the Spirit of God declared "I am the Light of the world." And again, "As long as I am in the world, I am the light of the world." (John 8:12 and 9:5.) Addressing his church of this age, sanctified by the same holy Spirit, he says "Ye are the light of the world"--let your light shine before men. (Matt. 5:14-16.) Paul addressing the same body of Christ, says, Ye were once "darkness but now are ye light in the Lord; walk ye as children of light." (Eph. 5:8 and 1 Thes. 5:5.) "For God... [the spirit of God, the spirit of truth] hath shined in our hearts to give the light of the knowledge of the glory of God." (2 Cor. 4:6.)

Thus we see that it is the light of God's truth or mind shining in our hearts, which shines out upon the world--We are to "do all things without murmurings and disputings; that we may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." (Phil. 2:15.)

It is thus seen, that not directly but by a reflex light--through those who possess it, the spirit operates upon (but not in) the world: for the natural man receiveth not the things of the Spirit of God neither can he know them. (1 Cor. 2:14.) The Apostle thus explains the reproving of the world by the Spirit in the saints, saying, "Walk as children of light,... and have no fellowship with the unfruitful works of darkness but rather reprove them...All things that are reproved are made manifest [shown to be wrong] by the light." Eph. 5:8-13.

The light which shines from a saint's sanctified life--sanctified through (not without) the truth, is the holy Spirit-- the mind of Christ dwelling in you richly, and working out in harmony with, not in ignorance of, the plan of God. This light reproves the darkness of the world--convincing those who see it, as to what is sin, and showing what is righteousness, and they will reason of a coming judgment, when righteousness will receive some reward and sin some punishment.

But "if the light that is in thee [become] darkness, how great is that darkness?" This is the condition of the nominal systems of "Babylon." Because they have taken the creeds and traditions of men, they have the "spirit of fear" and of "bondage." Because they have neglected the words of the Lord--the word of truth, they have lost the "spirit of truth" and received the "spirit of error." Because they have lost the spirit of truth, they have lost that sanctifying (separating) power, and have become imbued with the "spirit of the world" and the spirit of error; hence the light to reprove the world no longer shines out from them. As a natural result, the worldly feel themselves very slightly reproved by the nominal church and superior to a large majority of nominal Christians. Is it then any wonder that conversions have almost ceased?

The true church always has been a light in the world; but as with its head, the light has shined in the darkness; and though the darkness recognizes the reproof of its presence, it comprehends it not. Therefore they have always persecuted the lightbringers, because they knew not our Father, nor our Lord, nor his body (John 16:3.) It has always been its mission to shine out truth and reprove evil. And its reproof has always been chiefly to nominal systems and professors.

We believe that in most of these "bundles"--sects, (Matt. 13:30.) there are still some grains of wheat, some consecrated ones in whom the spirit of truth still has some residence. But such, should see that their influence for truth, and their light is hidden among the worldly mass. For such God is now raising up in every direction, a voice, saying, "Come out of her my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.) God's Spirit through His Word, has shown us as a people, that the reason this message is due now, and was not due before 1878, is, that we are now in the "HARVEST" which "is the end of the age:" and the time for executing the command--"Gather my saints together unto me, those that have made a covenant with me by (self) sacrifice --is now come. This has been clearly shown from the Prophecies to which we do well that we take heed as unto a light. These will be elaborated more fully in the forthcoming "Millennial Day Dawn."

A COMMON ERROR.

A common error among God's children to-day, and one arising from an improper conception of the holy Spirit, is the supposed necessity for frequent baptisms of the Spirit. We are told, "Be ye filled with the Spirit": and we would urge the necessity of constantly receiving supplies of grace to help our infirmities. We need constantly to go to the fountain to replenish, because our "earthen vessels" are very defective, and the spirit of Christ easily slips out, being under constant pressure from the spirit of the world. But to be filled with the Spirit is something totally different from the Baptism of the Spirit.

So far as we are informed, there have been but three baptisms of the Spirit in all: First, Jesus was so baptized; second, the disciples at Pentecost were similarly baptized; third, Cornelius and his family were so baptized. These three baptisms were in reality but one, as already shown from the Levitical type. The holy anointing oil was poured upon the head and ran down over the body. The same Spirit given to our Head --Jesus--descended on the church at Pentecost, and has since been running down over and anointing all that are his. In these three cases, it was an outward manifestation which witnessed specially that God recognized such as his. To convince the natural man, the reception was accompanied by various "gifts." (1 Cor. 14:22.) To them, these gifts were the evidences of the possession of the Spirit and acceptance with God.

The Spirit, or mind, of God is now received without the gifts, and without outward manifestation. Those manifestations and gifts being now recorded in the Word of God, and not (or with few exceptions) in the persons and deeds of his children. Paul testified that he might have gifts, or be acted upon by the Spirit, and yet be almost destitute of the Spirit of love and sacrifice itself-- and thus be but "a tinkling cymbal" (1 Cor. 13:1.) Thus we see that the gifts were not a mark of special favor toward those exercised by them. What we may have of the "witness" of the Spirit, is a far better criterion of our spiritual condition, than if possessed of the mountain-moving, tongue-speaking, and miracle-working power, without the internal witness of harmony with God's Word.

Since Cornelius, there have been no such baptisms or OUTWARD MANIFESTATIONS of God's favor; but instead, the inward unseen witness of the Spirit of truth with our spirit, that we are children and heirs.

Nor should we wonder at this: the church was like two rooms, hitherto unopened--locked up. The one room represents the Jewish believers in Jesus; the other the Gentile believers. Both were to be henceforth thrown open and used. There must be an opening and demonstration, after which, the doors standing open, needed no further re-opening. Peter unlocked or opened both of these doors. At Pentecost he did the opening work to the Jews who had believed. (Acts 2:14-41.) And when about three and one-half

R376 : page 7

years after, it became God's due time to receive the Gentile believers into the same privileges of sonship, Peter was again used to open that door-- being sent to Cornelius, the first Gentile convert. (Acts 10.) Thus he used the "keys of the kingdom of heaven" (church), and opened the way as Jesus had foretold. (Matt. 16:19.) Keys represent power and authority. He needed more than one, because hitherto Jew and Gentile were totally distinct, and the Gentiles were not fellow heirs, and of the same body.

If this acceptance of Jewish born believers was indicated once for all at Pentecost, why should God repeat it to others now? If the acceptance of Gentile born believers was clearly shown in Cornelius' case, why should a repetition be asked? There is nothing in Scripture to indicate that such baptisms were ever repeated.

Some now meet and agonize and pray for a Pentecostal baptism of the holy Spirit. They look back to that with special longings, thinking that it was something not now possessed by the saints, whereas the things not now possessed are merely the gifts of the Spirit. This is wrong--it is looking from the standpoint of the natural mind. It is looking at the things that are seen, and not at the things unseen and eternal for a basis of faith. They were just coming out of the fleshly into the spiritual dispensation, and must needs have something which the natural man might recognize, to mark the new era. We repeat, the GIFTS were in the church not to convince the saints of their acceptance with God, but to convince the natural man. (See 1 Cor. 14:22.) The WITNESS of the Spirit was for the saints.

The church in general had the gifts, but they did not all receive those gifts at Pentecost, nor by a baptism of the Spirit. The eleven apostles, with Paul, the Lord's choice for the place of Judas, possessed the special power of communicating those gifts by laying on of hands (compare Acts 8:13,14,17-19); but those who received the gifts from their hands could not re-communicate it to others.

But, while it is entirely out of harmony with God's Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. The Father in heaven is more willing to give the Spirit to those that ask him, than earthly parents are to give good gifts to their children. (Luke 11:13.) When we ask for anything, it implies that we want it, and if wholly consecrated, we should want to receive the holy Spirit in the way God wishes to give it. We pray for daily food, and properly, but if we do nothing more than pray, God might let us starve. He puts within our reach the needful means of procuring the food, and we say the food comes from him from whom cometh every good gift. When we pray for the Spirit, and desire to "be filled with the Spirit," it is well. God has already provided all the means necessary to the fulfillment of our request. The "Spirit of truth" stands ready to give us the filling we desire, but we must partake of--eat--the feast, or we will not be filled. He who will not eat of a full table will be empty and starve, as truly as though there were no food. Neither will the asking of a blessing on food fill you; you must eat it.

The Spirit of truth speaks to us (through the Word) and by obedience to those words, we shall be filled with the Spirit. It was Jesus himself who said "The words that I speak unto you, they are spirit and they are life." (John 6:63.) And of those who are filled with the Spirit it is true as spoken by the prophet,

R376 : page 8

"Thy words were found and I did eat them." (Jer. 15:16.) It is useless then, for us to pray, Lord, Lord, give us the Spirit, and neglect the Word of truth from whence that Spirit is to be supplied. It is for this reason that many who meet often and pray much for the holy Spirit, are "still but babes in Christ," and many seek the outward signs as proof of relationship, instead of the inward witness with the Word of truth.

It is because, as we have just seen, we have something to do if we would be filled with the Spirit, as surely as we have something to do if we would have natural food, that the Apostle addresses us--"Be ye filled with the Spirit" (Eph. 5:18.)--indicating that it rests ENTIRELY WITH US, since the doors were opened at Pentecost and at Cornelius' house.

"He shall baptize you with the Holy Ghost and with fire." Matt. 3:10-12. These words were spoken to the Jews as a nation, and Jesus was the one who would do the baptizing. So many of that nation as received Jesus were baptized of the holy Spirit at Pentecost, and the remainder were baptized with fire--trouble. The time of trouble which finally, in A.D. 70, destroyed that nation, was the fiery baptism so oft foretold concerning them by the Prophets, and now repeated by John. The three verses here connected (10-12) refer to the same fire. The unfruitful tree cast into the fire, and the chaff burned, represent those of that nation who "knew not the time of their visitation."

ANOTHER FUTURE OUTPOURING.

There is to be another future outpouring of God's Spirit, accompanied by remarkable and demonstrating gifts. But this will not be the same as the previous outpouring in all respects. The baptisms and gifts at the beginning of this age were indications that those who received them were sons of God on the spiritual plane--new creatures. The next outpouring will be a sign of relationship to God as human sons, not as "new" or spiritual ones.

It has frequently been shown that God's design is, through Christ, in the coming age, to restore all of the human race who are willing, from the condition of human sinners, back to the condition of human sons--the position occupied by Adam before he sinned. (Luke 3:38.)--this is the great Restitution mentioned by Peter, Acts 3:21. But we have seen that before thus restoring the human sons to their proper position and glory, as such on earth, God is now taking out a number of sons who change their nature, and in the resurrection will become perfect spiritual beings, no longer earthly. Since both of these families are sons, it is proper that God should indicate his recognition of them in some way. Hence he has already at the beginning of our age indicated our acceptance, and so, or similarly, he will indicate the acceptance of the fleshly sons when their age is opening--and it should be indicated soon, we think.

The Prophet Joel mentions both of these outpourings of the Spirit and the gifts attendant. (Joel 2:28-32.) Peter recognized Pentecost as a fulfillment of this, and so it was. Most, and the chief part of the prophecy, was fulfilled there, but not all of it. There God poured out of his Spirit upon his servants and handmaidens; but did he pour it out upon all flesh? Certainly not; only on those who received Jesus and became sons of God by consecration.

Yet, like other things of God's Word, it is so written that the full import remained covered--hidden-- until due time. The hiding consists in stating the first fulfillment last, and the last first. And such is God's custom: He gave the natural seed of Abraham and its promises first, and the spiritual and chief seed last; yet in the full completion of his plan, the spiritual seed must be glorified before the natural can have its promises fulfilled.

If we transpose the words of Joel we can see the two outpourings of gifts, etc., clearly--thus: "And also upon the servants and handmaids in those days will I pour out my Spirit." [This was fulfilled in the Lord's servants at Pentecost.] "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, [declare] and your old men shall dream dreams, and your young men shall see visions." In the receiving of these earthly sons, Israel will be the first--"To the Jew first, and also the Gentile." And in harmony with this we read, that in that day--the day of the Lord--God will pour upon them the spirit of grace and supplication: and they shall look upon him whom they have pierced. (Zech. 12:10.)

It is eminently proper, that man should and must come again into harmony with the mind or Spirit of God. Man was created in the image [mental likeness] of God. Sin has marred it, until he is more the [mental] image of Satan. But in the incoming age, coming under the influence of truth and the rule of Christ, the hearts of stone shall become hearts of flesh [proper fleshly minds] (Ezek. 11:19.) and the likeness of Satan, will give place to the original likeness of God.

Those who have the Spirit of God and its witness then, will neither be called to suffer nor to reign as we are, who are now called to the heavenly inheritance.

The Spirit will witness to them that the "marriage of the Lamb is come" (accomplished)--that the "little flock" selected to the spiritual plane of being, is complete, and is the power, which with its head Jesus, is blessing them. As the Spirit now witnesses to the new creatures that they are to suffer while the wicked flourish; it will witness to those of the next age, that the body of Christ has filled up the measure of suffering. Instead of witnessing to them as to us, that houses and lands must be forsaken to gain a heavenly inheritance; it will witness to them, that he that serveth God shall be blessed, and build houses and inherit them, plant vineyards and eat the fruit of them, and long enjoy the work of their hands, (Isa. 65:22) and that the righteous shall flourish and the wicked [wilful sinners] be cut off from life.

This change in the order of things after the body of Christ has been selected, will be due to the fact, that then the Christ will have taken his great power, and the reign of the kingdom of God will have begun. This is forcibly shown in Malachi 3:14-18. "Now we call the proud, happy, etc. [This causes perplexity until the reason is seen--but when the Jewels have been selected--then there will be a change.] Then shall ye return [things shall be changed] and ye shall discern between the righteous and wicked, etc." Then the whole order of things will be different; the proud will be debased, and the meek exalted; the wicked will be cut off from life, and in "His day the righteous shall flourish."

---

*It was not until the beginning of the fourth century that the Trinitarian views began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it "with the belief of the church in one GOD." "Out of the attempt to solve this problem sprang the doctrine of the "Trinity."...Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian Mythologies."--Abbott & Conant's Religious Dictionary, page 944.

====================

R377 : page 8

QUESTIONS AND ANSWERS.

Ques. Please permit me two questions --If the door to the High calling closed in 1881, how is it that conversions still take place? Again, the Sanctification movement among Methodists still progresses--is this not the same that we term the "High calling?"

Ans. (No. 1.) We never claimed that conversions would cease with Oct. '81. On the contrary we have claimed that the conversion of the World in general, is a special work of the incoming Millennial age.

What is conversion? It is a turning from one thing to another. To convert a good man would be to make him a bad man. To convert an unbelieving transgressor, is to make him a believing servant. Of the world in general it is true that they are the servants of sin, and to convert them is to make them servants of righteousness. It is in order that all men may be converted to God (become his servants) that Jesus died and that the glad tidings are to be testified to all men in due time. Therefore conversions do not belong to the Gospel age alone, nor can the door to conversion close before the end of the Millennial Age. The nominal church because lacking in truth and abundant in error is losing its power over the world, even to convert to morality. Almost all the recent additions to the nominal churches, are Sunday School children.

Conversion, not only is not the door but it has nothing to do with our "High Calling" except that it is a necessary step which each sinner and unbeliever must take before he can enter the "strait gate" and "narrow way" to the great prize, offered during this Gospel age. Thus we read "Repent and be converted (turned) that your sins may be blotted out." (Acts 3:19.) After you are freed from your sins--"justified by faith" from all things, then you are on the sinless platform and so long as the narrow way and gate were open, you might enter and run for the prize to which it leads. That narrow gate might be entered (while open) by any one who having been made free from sin by faith in Jesus' ransom, would present himself "a living sacrifice" to God.

The first to enter this gate and run the race was our Leader and Forerunner --Jesus. He needed not to wait for a ransom for his sins, being "Holy, harmless and separate from sinners"--"In him was no sin." Jesus entered the gate to run for the same prize, when he consecrated himself a living sacrifice to God, at Baptism. That narrow way stood open ever since, till Oct. 1881, and every justified believer has had the invitation to come take up his cross and follow the Leader--share his sufferings and be made conformable unto his death. "Few there be that find it," because (through lack of study or faith in the Word) few appreciate the grand prize so highly, as to be willing to share the cross despising the shame and contempt of the World.

Our understanding is, that all justified believers who had, prior to Oct. '81 consecrated their all, of mind and body to God, are on "the narrow way" and should continue to "so run (according to their covenant) as to obtain" the prize. It is for this perfecting of the members of the body now in the narrow way that we wait in our present humiliated condition, expecting that when the trial is finished, the Lord our head will glorify his BODY. To thus perfect us and ripen us rapidly, the light of truth [the harvest Sun] shines brighter than ever before. [See Jan. No., page 5.]

Ans. (No. 2.) Sanctification means, set apart or separated. There are many and various ideas on the subject of sanctification. One trouble is that many are sanctified to error and almost destitute of truth. They are set apart to carry out some plan or scheme of their own, begotten through the traditions of men.

The only sanctification recognized in Scripture as the good, acceptable and perfect will of God, is a Sanctification of the spirit (mind) through the belief of the truth. (2 Thes. 2:13.) That was Paul's inspired idea of sanctification. Jesus taught the same truth, praying: "Sanctify them through thy truth: thy Word is truth." (John 17:17.) James taught the same. Jas. 1:18.

We conclude then, that there is much spurious Sanctification. Some, we doubt not, are sanctified through less truth than we have received; but if children, it is only reasonable to suppose that the Father will provide such with the "meat in due season." One thing seems sure, that all consecrated ones who have any measure of the spirit of truth, will feel and manifest a desire for, rather than an opposition to, more advanced truths.

To such as have been sanctified through a little truth and have truly given their minds and bodies to God's service, we, as his ambassadors urge, that they gird up the loins of their minds (Being girt about with truth,) and run with fresh vigor the race for the prize of our high calling--that they throw off all entanglements of earthly organizations, and run as Christ's free men. But while we still would urge justified believers (who have never yet consecrated) to now consecrate their time and powers to God's service, we cannot hold out as a hope, the heavenly prize. We point such to the same prize for which Abraham and all prior to Jesus ran, viz: future earthly blessings.

Ques. Why do you say in February issue that the reformers were untitled men? History records that Martin Luther was a Doctor of Divinity before he became a leader in the Reformation.

Ans. Yes, he was a D.D. before he reformed, but was called a Heretic after it.

Ques. (No. 2.) You say that Luther's 27th Thesis showed that he did not believe in man's natural or inherent immortality. I have looked up the 27th Thesis of the Lutheran Church and find no such thing.

Ans. The Lutheran Church has changed those Theses, and though they have a 27th, it is not Luther's 27th. They dropped his out, because it taught just as we said, that man by nature is not immortal. Immortality is promised only to overcomers. See "LUTHER'S WORKS," vol. 2, pp. 106 and 107.--His defense of his XXVII. Thesis.

Ques. Jesus has not been called Immanuel (God with us) yet, has he? Does not this name apply to the complete Christ--head and body--when exalted and present with the world?

Ans. We think that it is similar to the title--"The Everlasting Father." As we have heretofore seen, "The God and Father of our Lord Jesus Christ hath begotten us," who constitute the members in particular of Christ's body (1 Pet. 1:3); consequently, we are members of the body of that "Everlasting Father" or life giver to the world. So also with the title Immanuel. Like these, is another title, "The Prince of Peace" --we are members in particular of the body of that Prince--joint-heirs with Jesus Christ our Lord and Head, if so be that we suffer with him.

===================

R377 : page 1

VOL. IV.

PITTSBURGH, PA., AUGUST, 1882.

NO. 2.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

R377 : page 1

VIEW FROM THE TOWER.

A prominent point of interest now engaging the minds of all, is the Egyptian War. War has commenced --Alexandria, the capital, is in ruins --the rebelling Pasha of Egypt is fortified at Cairo, and it is reported that a Mohammedan Messiah has arisen, and is marshaling numbers of Mohammedans, and marching to the defense of Cairo. It has but begun, and no one can tell where, or when it will end.

"Second Advent" papers abound with exciting comments on this war, claiming that it is the battle or war "of the great day of God Almighty." (Rev. 16:14.) Many of our readers doubtless sympathize, to some extent, with this view. It is but natural that expectation should make haste to reach fulfillment; but we suggest to all--have patience, this is not the war of Rev. 16:14. It may, indeed, have some bearing on the future, not at present discernable; but it is not the war which closes the great day of God Almighty. That battle is the seventh plague, and is brought about as a result of the six plagues which precede it.

In our next, we expect to show that the first six plagues will be upon the nominal church--Babylon--the results of which will be to "gather," or array the people and their rulers against each other, and that this general conflict between priest and people, rulers and ruled, capital and labor, is the "battle" or conflict represented by the seventh plague--the conflict of the great day of God Almighty, in which all oppression and bondage shall cease, by the overthrow of the great and mighty in church and state; (Rev. 19:18-21) a preparation for the true King of earth to exercise his authority. This will not be fully accomplished, as we read prophecy, until A.D. 1914.

But our part in the conflict of this "great day of God" has already commenced. We fight not with flesh and blood, but with gigantic systems of error, with spiritual wickedness in exalted positions, against falsities honored by time and wealth and earthly learning--against great Babylon, mother and daughters. Are we each fighting a good fight--are we overcoming and getting the victory

R378 : page 1

over the symbolic Beast and Image-- or are we being overcome and kept in bondage by them? (Rev. 20:4.)

To be an overcomer now, requires close application to the one thing in hand--the conflict. Hence, it is necessary that our time and attention be kept as much as possible free from the thronging cares of life, which, if permitted, would swallow us up. It is to this special time that Jesus directs our attention, saying: Take heed, lest your hearts be overcharged with the cares of this life. (Luke 21:34.) To overcome, we need the armor which God has provided. We obtain it from the Word of God, and it requires time and care to fit it and learn to use it. We cannot, therefore, spare our valuable and needful time to attend to worldly things, plans, and speculations; but only the things needful. All else must be laid aside--every weight--while we take to ourselves the whole armor of God, that we may be able to withstand in the conflict of this evil day. (Eph. 6:13.)

During the warm weather some of the preaching brethren are finding open-air meetings very advantageous, and the minds and hearts of some are thus being reached. We commend the plan to all others. Get a shady lot, or park, or market place, as the Master did, and thus speak to the people. The common people now, as then, will hear gladly the "Glad tidings of great joy which shall be to all people." Tell them why you thus come to them--to bring them joy and peace, through the knowledge of the real character and plan of God. Tell them why you are not and cannot belong to any of the sects or divisions, and can recognize only the ONE CHURCH of Christ. Point out how their teachings are confusion, Babel, contradiction. Show the contradictory teachings on "Election" and "Free Grace"; and show the proper position of both of these doctrines in the true plan of God from the Word. Show up the errors of the sects in all their naked deformity, by which they distort the truth of God, and turn it into a lie; but do it all in the spirit of love, showing that the systems, and not the true Christians bound by those systems, are denounced by the Word of God, and condemned to overthrow. (Rev. 18:2,3.) Show that the call of the Lord to all who are truly his is to come out of Babylon (Rev. 18:4) into joy, peace, and liberty in Christ. Let your speech at all times be seasoned with grace (favor), and as ye go, preach--the kingdom of God is at hand.

A St. Louis brother writes that he purposes, while off on a vacation, to hold some public meetings, and read sundry WATCH TOWER articles. This is a good suggestion for many who have no practice in preparing sermons. The suggestion is offered, also, that at evening meetings, when twos and threes and dozens assemble, it would be far better to take up and discuss with the Scriptures bearing thereon, one and another of the articles in the TOWER. It would be vastly better to thus study God's Word, than to spend so much time, as some do, in vain repetitions and telling of "experiences." Try it, brethren and sisters; and let all take part in the search for truth, and seek diligently till you find it--clear, beautiful, and invigorating.

Precious letters still come, showing that others of our Father's children are coming to rejoice in the light, and to be refreshed by the truth. God be praised: He is his own Interpreter, and he will make it plain to all who have an ear for the voice of the Lord, our Shepherd. We are glad to see how much some are trying to spread the glad tidings, and we are sure our Father is well pleased also. Freely we have received; freely let us give. We subjoin extracts from a few of the letters received.

OAKLAND, CAL., June 29, '82. DEAR BRO. RUSSELL:--

I would like to have those outline notes for six sermons, with the chart. I am doing what I can for the truth. One brother in my class has embraced the truth, and is rejoicing in it, and is hungering for more; others are inquiring the way. My heart burns within me as the Lord opens to me the Scriptures. I see new light and new beauty in his Word as never before. My wife has been reading the "Tabernacle," and rejoices with me in the truth. I want to instruct my children in the right ways of the Lord. Please send eight or ten more of the "Tabernacle," also ten "Food." I enclose $5 for Tract Society.

Your brother in Christ, __________.

R378 : page 1

PHILADELPHIA, PA. DEAR BROTHER IN CHRIST:--

I have some good news to convey to you. For years my dear husband has been so opposed to churches and ministers, that I have had to endure a great deal on account of them, and I knew the greater part he said was true, but I never said anything one way or the other; and for some years I have felt that the Saul's Armor of Creeds did not fit; the yoke chafed me very much. I never was that kind of a Christian that took in all I listened to without thinking for myself; and because of this, I have been considered peculiar; but thank God it is the peculiar people God is gathering to himself. I have been struggling to be free for some time, but yesterday I died the death, to Sectarianism. I sent in my resignation to both my Sunday class and church. I did not even ask for my certificate of membership. I counted the cost, and already it has been said I had accepted false doctrine. Bless God for such a doctrine!

I told my husband this morning, and I said, "Now, I would like to have a Bible-class in my own home, something I have wanted so long." I knew if God would use me in that way he could bring his mind into accord with it. He consented, though once he said I should never have a prayer meeting in his house. Where shall I begin to praise God for his goodness. Now, I intend to use all my efforts in the good work; pray that God will teach me how.

Your sister in Christ, __________.

----

page 1

DANSVILLE, N.Y., July 11, 1882. DEAR BROTHER:--

I returned home last week. While absent, I met with a few of the dear ones in their homes; and the result was renewed strength and more courage to "press toward the mark for the prize of the high calling of God in Christ Jesus." O, what a privilege to be permitted to have part in the great work just dawning upon us.

Two sisters came in on Sunday, and we read the article on, "The Holy Spirit," in last ZION'S WATCH TOWER. I would like, if I could, to express the feast it was to us; we forgot all else for almost five hours.

I was led to ask myself, Am I doing all I can? and the answer came, no. I resolved that a portion of every day should be devoted to a special effort in the Master's work, either by word, deed, or pen. There are some dear ones near me I shall visit this week. My time, talents, and all I have are Christ's, and he is mine. I desire, most of all things, to be in complete subjection to our Head.

Your sister in Christ, __________.

ST. LOUIS, July 4th, 1882. DEAR BROTHER:--

I am doing all I can to spread the "glad tidings"; perhaps have been the means of doing some good by talking, and use of the little books. For some time I have been attending Bible reading of the Y.M.C.A. I am seeking an opportunity to speak at some of these meetings. Many of these young men think they are doing a great work for Jesus. They seem very sincere; they pray and strive for what they are taught to suppose is the Spirit of Jesus. Their chief exercise is to pray and give what they suppose is testimony for Jesus, apparently without any correct understanding of it. Their practice is to stop

R378 : page 2

persons on the street, and abruptly demand to know if they are Christians, or saved, as they call it. There is a wonderful power here, if it could be properly used. But patience! patience! it will come all right, just as soon as their eyes are opened. As soon as possible we will get a small society of the consecrated ones as a nucleus for extending the truth. In my own case, truth seems to develop wonderfully, and I have a strong desire to make it known. Yes,

I love to tell the story,
It did so much for me."

I expect to travel a couple of months, starting soon. If so, I will read in public some articles from the TOWER, in towns where I may stop a few days, and may do some good as the agent of our Father and our Lord Jesus.

Your brother in the Anointed One.

SULLIVAN COUNTY, MO., June 26, '82. BRO. RUSSELL:--

Last Saturday I received a sample copy of ZION'S WATCH TOWER-- I don't know how you came to send it to me; I can hardly understand it, but in the supplement to it I see something grand. I am teachable, and if I get your meaning, that the restitution of all things means also the salvation of all men, I want to learn more about it. Send me the paper and other reading matter; I will carefully read them. I have been preaching twenty years, but I want to know all truth and God's plans, etc.

Oh, how the church is wrapped in darkness! For fifteen years I have been trying to get the light, and how little do I know yet.

Yours, in search of truth. __________.

[As you read more, you will understand better how we anticipate a salvation of all men from the Adamic death. When saved, they may live forever if they will; or die the second death for their own willful sin against knowledge and ability.--EDITOR.]

CHANDLER, KANSAS. DEAR BRETHREN IN CHRIST:--

We are here on the frontiers of Kansas. We have never regretted sending for the WATCH TOWER. It has brought light into our minds, and it has so perfectly explained some portions of the Scripture, that it seems as though the dark clouds are passing away, and the true light is shining upon us for the first time in our whole lives. We have been church members for forty years, but we have learned more from the WATCH TOWER than we ever learned from the pulpit. There are some here who are inquiring for the truth, and we think that if we had some pamphlets or papers to circulate through this country, it would be sowing the precious seed of God's truth. This is the time when the true followers of Christ should work, for it seems to me that the churches are all asleep. They are starved to death. Please send some of the "Food for Thinking Christians," and we will circulate them.

__________AND WIFE.

PHILADELPHIA, July 15, 1882. DEAR BRO.:--

Enclosed please find a small sum ($5), for the purpose of spreading the "glad tidings" of salvation from death, for all of our race. The more I read of the plan of salvation the better I like it. I am but a babe yet, but I am learning. I am doing what I can with tongue, papers and books. Hoping many may be enabled to see the light, and that I may be the means of doing some good, I remain,

Yours, &c., __________.

===================

FAITH HEALING.

Mr. Boardman, a minister of Philadelphia, records the following faith cure, as related to him by a Dr. R__________, of that city:

"I do not like to speak of it to people generally, they are so unbelieving; but I can tell you. The children were jumping off from a bench, and my little son fell and broke both bones of his arm below the elbow. My brother, who is a professor of surgery in the College at Chicago, was here on a visit. I asked him to set and dress the arm. He did so; put it in splints, bandages, and in a sling. The child was very patient, and went about without a murmur all day. The next morning he came to me and said, 'Dear papa, please take off these things.' 'Oh, no, my son, you will have to wear these things five or six weeks, before it will be well.' 'Why, papa, it is well.' 'Oh, no, my dear child, that is impossible.' 'Why, papa, you believe in prayer, don't you?' 'You know I do, my son.' 'Well, last night when I went to bed it hurt me very bad, and I asked Jesus to make it well, and he did make it well, and it is well.'

I did not like to say a word to chill his faith. A happy thought came; I said, 'My dear child, your uncle put the things on, and if they are taken off, he must do it.' Away he went to his uncle, who told him he would have to go as he was six or seven weeks, and must be very patient; and when the little fellow told him that Jesus had made him well, he said, 'Pooh! pooh! nonsense,' and sent him away. The next morning the poor boy came again to me, and plead with so much sincerity and confidence, that I more than half believed that he was really healed, and went to my brother and said, 'Had you not better undo his arm, and let him see for himself? then he will be satisfied. If you do not, I fear, though he is very obedient, he may be tempted to undo it himself, and then it may be worse for him.' My brother yielded, took off the bandages and splints, and exclaimed, 'It is well, absolutely well,' and hastened to the door for air to keep from fainting.

He had been a real, simple-hearted Christian, but in his student days wandered away; but this brought him back to the Lord. Strange, if it had not. To all this I could say nothing, if I had been ever so much disposed, in the way of accounting for it, upon any other hypothesis than that of the little fellow himself, that Jesus had made him well."

This account seems to come in such a way as to be reliable. No Christian can doubt the ability of the Lord to heal at the present as well as in the past. The fact that such cases are more seldom than in the apostles' days is nothing, when we remember that the gifts of the spirit in the early days of the dispensation, were to convince, not saints, but unbelievers. (1 Cor. 14:22.) Now the world has many proofs of the truth of Christianity which then it did not have, and which made miracles and gifts necessary, as a proof that the teachings were of God. However, let no one confound the above or similar answers to prayer, with the "gifts" of the primitive church; they are not the same. Those who possessed the gift of healing, did not pray, but commanded the healing.

The above is more like what James mentions (5:14,15.)--The prayer of faith. It has been the privilege of the church throughout the entire age-- in sickness, as in every trouble, to--

"Take it to the Lord in prayer."

But which cases shall we take to the Lord--every case? It could do no harm to take the smallest scratch or pain or bruise to the Lord in prayer, yet, certainly we cannot understand James' teaching to apply to such trivial affairs, else the "elders of the church" would be kept busy with one or two large families. James' prescription, it seems to us, applies to a case where, what can be done, has been done, and the sufferer is at death's door. If it please our Lord to give so marked a healing as the one above recorded occasionally, we rejoice with those that rejoice.

We expect that such manifestations of favor may become more frequent from this on; but we would call attention to the fact that those who have consecrated life, strength, mind, and all to God--a sacrifice which he has accepted--cannot, with propriety, ask to have back what they are sacrificing.

R379 : page 2

This thought is strengthened when we recall that neither Jesus nor the apostles were ever the subjects of miraculous healing. The power of Jesus was exercised in healing the people; but when he was weary, instead of seeking a supernatural supply of strength, "he sat on the well." (John 4:6.) When the multitude hungered, he fed them by supernatural power; but when he himself hungered, he would not command stones to become bread, to satisfy his hunger, but rather sent his disciples to a village to buy meat. (John 4:8.)

Jesus, by asking, could have had more than twelve legions of angels to protect his life from death, but would not ask. (Matt. 26:53.) Because he had consecrated himself to death, he could not ask nor use supernatural means to retain his hold on life. To such an extent was this true, that even his enemies remarked it, saying of him when on the cross: "He saved others, himself he cannot save." No, we thank God that he did not save himself, else we should have had no Redeemer. And we pray that all those who have consecrated themselves to God--to be "conformed to his death" (Phil. 3:10.)--may be enabled, not only to not keep back any part of the price, but to see so clearly the dependence of glory with him, or the suffering with him, that they will not ask physical healing for themselves, however much they may ask it for the people.

God's favor to us in Christ is not to be measured by our physical, earthly blessings, but by the spiritual favors which we receive from him. Thus it was when Paul asked at one time, the removal of a physical difficulty --"a thorn in the flesh"--God refused to remove it, but told him that his favor (grace) would more than compensate him--"My grace is sufficient for thee," is the language of the Lord to all who suffer with him that they may also be glorified together. (2 Cor. 12:9.)

====================

R379 : page 2

THE Jewish relief committee of this country announces that it can render no more aid to the Jewish refugees from Russia--their funds are exhausted. Any steamship company hereafter bringing paupered cripples will be liable for their return according to Law.

The poor creatures who arrive here are truly pitiable, and unable to make themselves understood, even to their Jewish friends. Sixty started back to Europe on July 22d. This is indeed "the time of Jacobs trouble, but he shall be saved out of it."

====================

R379 : page 2

QUESTIONS AND ANSWERS.

Ques.--I am told that it cannot be proved that the Hebrew name Jehovah, is the distinctive name for the Almighty Father; but that it is applied only to Christ. Can you give a satisfactory answer to this statement?

Ans.--It is the opinion of some that the Hebrew word el applies to our Heavenly Father, while the name Jehovah applies to Christ. This is just the reverse of the truth, however. The Hebrew words el, and elohim, are general terms, meaning mighty ones. They are applied to Jehovah, to Jesus, to angels, and to men. (See April No.--"The Word of God.") Not so with the word Jehovah, however. We cite a very few out of the many, to prove that this name belongs alone to the great first cause of all things: Isa. 42:8. "I am the Lord (Heb. Jehovah); that is MY name, and my glory will I not give to another." Exod. 15:3, "The Lord (Jehovah) is a man of war; the Lord (Jehovah) is his name." Exod. 6:3, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God (*el*) Almighty (*sheddai*); but by my name JEHOVAH, was I not known to them." Psa. 83:18, "That men may know that thou, whose name alone is Jehovah, art the Most High over all the earth."

Jehovah is frequently represented as the Savior of mankind; that is, he was emphatically the Savior in that he provided a Redeemer in the person of Christ. Thus we read, Isa. 43:3,11, "For I am the Lord (Jehovah) thy God, the Holy One of Israel, thy Savior."..."I, even I, am the Lord (Jehovah), and beside me there is no Savior." Hos. 13:4, "I am the Lord (Jehovah) thy God, from the land of Egypt, and thou shalt know no God but me, for there is no Savior beside me." Jesus is also called our Savior, and properly so, in that he was the willing agent for the accomplishment of Jehovah's plans.

We confidently assert that the name Jehovah is never applied in Scripture to any but the Father. It is for those who claim the reverse to give a text, and show its applicability to Jesus or any one else than the Father. Here is a way to prove the matter conclusively --the New Testament writers quote much from the Old Testament; do they ever quote a passage in which the word Jehovah occurs, and apply it to Jesus? We claim that they do not. On the contrary, we will give one out of many similar quotations, in which it is clearly applied, not to Jesus, but to the Father. Psa. 110:1. "The Lord (Jehovah) said unto my Lord (*adon*--master) sit thou," etc. Note carefully the application of this by Jesus (Luke 20:41-44), and by Peter. (Acts 2:34-36, and 33.) This one text is sufficient until answered. If any one can twist it, we have others ready.

Ques. Please explain Rev. 20:8. Is it to be understood that Satan, at the close of the Millennial age, will deceive a multitude as the sand of the sea?

Ans. It says he went out to deceive --to deceive all: all were a great multitude, as the sand of the sea. We are not informed what proportion of all he succeeded in deceiving.

====================

R379 : page 2

AN edict signed by the czar and published in the official Gazette of St. Petersburg virtually bankrupts every wealthy Jew in Russia. It provisionally suspends all payment for contracts or debts due to Jews, prohibits them from settling outside towns and villages, and otherwise provides for their speedy extirpation throughout czardom.

====================

R379 : page 3

LET US GO FORTH.--Heb. 13:13.

HORATIUS BONAR.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile;

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What, though with weariness oppressed--
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near,--
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home;
A little space--yet more or less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

====================

R380 : page 3

HUMAN TEACHERS UNNECESSARY (?)

"You have an anointing from the Holy one; you all know it." (Rendering of Sinaitic and Vatican MSS.) "The anointing which you received from Him abides in you, and you have no need that any one should teach you, but the same anointing teaches you concerning all things and is true." (1 John 2:20,27. Diaglott.)

Some have gathered from this, that among those who are fully consecrated to the Lord and have received the anointing (that is the mind, will or spirit of God--the same mind which was also in Christ Jesus our Lord) no teachers are to be recognized and that none are needed, as all shall be taught of God. To this we object, that God hath set in the Church apostles, teachers, &c., for the edifying of the body. We suggest that if the teachers be of divine appointment, those taught are divinely taught. See (Eph. 4:11-16; 2 Tim. 4:2-5; John 13:20.) We believe that John does not contradict other Scriptures which show that God had appointed teachers in the church. We believe the proper understanding of his language may be found from its connections.

John tells the church that there are some of the nominal church who have become Anti-christ--i.e., opposers of Christ. He urges them not to be in any way connected with such, nor led away by them. (1 John 2:18,19.) He concludes his argument by assuring them that he has confidence in them, and that as they have the Spirit --mind of Christ, they will be competent to judge between these sophisms of men, and the truth. Having themselves the anointing, or mind of the Lord, they can easily discern a different spirit under whatever form or guise it may present itself, even without any special teacher to point out the doctrinal flaws of their arguments. He says: "I have written these things to you concerning those who (would) deceive you. But the anointing which you received from him, abides in you and you have no need that any one should teach you; but the same anointing teaches you concerning all things, and is true." (vss. 26,27 Diaglott.)

We have often remarked how some, almost intuitively, discern truth or error. It is because the Spirit of Christ (the spirit of truth) abides in them, that truth has an attracting, and error a repelling influence. We would not be understood as favoring a following of impressions and a neglect of the appointed means of instruction. No, but we believe that in addition to the Word and its God appointed expounders, it is essential that we have also the mind of Christ, the spirit of consecration and sacrifice, which is also the spirit of truth, else we might be deceived into a misconstruction of the plainest statements of God's word. But if we keep close to Jesus as his followers, drinking more into his spirit of sacrifice and love, and searching the Word to know the Father's will, then we may be proof against all the attacks of error.

Note the principle in operation in the nominal churches. Having lost the spirit of sacrifice--the spirit of Christ, and having contracted a spirit of ease and pleasure loving--the spirit of the world, she soon convinced herself that the sufferings were past, and the reign of glory and conquest begun. Papacy thus developed, accordingly bent her energies to the obtaining of power and the persecuting of all opposers. The various Protestant sects sprung up with a measure of the spirit of self sacrifice and crucifixion-- deadness to the world, but these soon began to covet a joint reign with the kingdoms of earth. They sought power, influence, and wealth. They too gradually received of the spirit of the world as they lost the Christ spirit of sacrifice. Thus losing the anointing, it is no wonder that as sects they drifted into error. As a consequence of having lost the spirit of truth, they find it easy to satisfy their minds relative to the Word of God, and laying it aside, they teach for doctrines, the traditions of men; claiming of course that it has Scriptural support.

One of the natural results of such looking at spiritual things with the spirit of the world, is to get God's dealings and plans distorted and confused. So much is this the case, that intelligent people of the world see its weaknesses and cannot honestly support that which involves so many and glaring absurdities. Intelligent Christians can only accept of church theories and creeds, by shutting their eyes and ears and determining not to think on religious things. Thus the loss of the spirit of truth, caused the loss of the truth itself, and turning the truth of God into an apparent lie, it has become the chief cause of the wonderful growth of Infidelity both in and out of the church.

Let us see to it that we receive the truth in the love of it--and drink into its spirit, as the sure preventive of all the assaults of error.

N.B.--Read in connection with "Human Teachers Necessary," in June issue.

===================

R380 : page 3

THE JEWS.

[From the New York Herald.]

LONDON, June 6, 1882.

At a meeting of the Mansion House Committee for the Relief of the Russian Jews, it was stated that the amount of L.82,458 had been collected, of which there remained L.25,000. It was resolved to send commissioners to Hamburg to superintend the departure of the emigrants.

THE REFUGEES IN TURKEY.

Our Constantinople correspondent sends the following:--"Turkey is about to share with the United States the honor of providing an asylum for the Jewish fugitives from Russian and Romanian intolerance and persecution. Mr. Lawrence Oliphant and Mr. James Alexander--the Moses and the Aaron of the situation--are now here, and several hundred half-naked and starving men, women and children, forming the advance guard of the exodus, have already arrived in Constantinople. All the emigrants with whom I spoke expressed their joy at getting out of Russia, and declared that they had left behind them thousands of their co-religionists whose only immediate object in life was to get out of Russia, no matter how, even if they knew they must die of want in any other country. A general influx of Jewish refugees in Constantinople would involve the greater misery and suffering where there is already great privation and want among the poorer classes of the regular inhabitants. Such an influx is, however, deemed inevitable, and the only hope is, that the general stampede toward Constantinople can be retarded for a few months, when preparations of some kind can be made to lessen the suffering. In the meantime the Jews already arrived are provided with food by means of local subscriptions, and the Mansion House Committee has been applied to for funds. Besides an exodus from Russia, we are threatened with an exodus from Romania.

MR. OLIPHANT'S MISSION.

"Mr. Lawrence Oliphant, who recently arrived here from Jassy, states to me, that although no violent outbreak has yet occurred in Romania, nevertheless the entire Jewish population is in hourly dread lest the outrages which spread like a contagion from Balta to Bessarabia shall in turn extend to Romania, where, within the past few weeks, the Jews have been deprived of almost all their civil rights--where they cannot hold land, nor pursue their trades or ordinary occupations, nor even peddle their wares in the street, and where life has become intolerable. There are over two hundred and sixty-five thousand Jews in Romania, and Mr. Oliphant believes that over two hundred thousand of them will emigrate. Sentiment and reverence for the traditions of their race draw them to Palestine rather than toward America. Last week the Central Jewish Committee, which represents forty-nine local committees, met at Jassy, and 200,000f. were at once subscribed to start an exodus fund. The Romanian Jews added to the Russian Jews, will so augment the numbers coming to Turkey that all preparations for caring for them will probably prove inadequate; and Mr. Oliphant issued circulars from Jassy begging and imploring them to delay their departure for at least four months. The Sultan does not want to have another imperium in imperio in his dominions, and consequently will never consent to the formation of any autonomous colonization scheme in Palestine. He has, however, expressed his warmest sympathy with the oppressed Jews, and the Turkish authorities are instructed to issue Ottoman passports to all Russian and Romanian Jews who express a desire to settle anywhere in the Ottoman dominions, with the sole exception of Palestine."

CONSTANTINOPLE, June 7, 1882.

A deputation representing over forty Russian and Romanian Jewish communities, waited on General Wallace, earnestly urging him to exert his good offices with the Sultan to enable them to colonize Syria in groups of 200 to 500 or 1,000. The Jewish refugees here are starving, and more are still coming. General Wallace has asked for instructions from Washington.

====================

R381 : page 3

THE SECOND DEATH.

If there is to be a second, it implies that there has been a first. Not only so, but the second must be like or similar to the first, or it would not be a second. Neither an apple nor a pear would be a second peach; so the second death, like the first, must be a cessation of life or being. The second death is spoken of with reference to humanity; and, since the first death--Adamic--passed upon all men, it follows as a matter of fact, that the first death must be abrogated or set aside in some manner, before the second death would be possible.

Death is the wages of sin. The first--the wages of Adam's sin--passed upon all men. He, having forfeited his right to life, began to have the penalty executed on him-- "Dying thou shalt die." He could not, of course, give to his posterity that right to, and perfection of, life which he no longer possessed. Hence all partake of the depravity both mental and physical, and all partake of the penalty--Dying we die. In fact, we are born in a dying condition, or under the rule or dominion of death. This universal death, we call Adamic death, because our father Adam was the direct cause or source of it.

Were it not that this Adamic death is to be destroyed by Christ, there never could be a second death. Life once forfeited, could not be forfeited a second time, unless it first be restored. This restoration to life is called a resurrection (Gr. anastasis-- a setting up again--rebuilding-- restoring.) Jesus obtained of Justice the right to restore mankind to life, by giving himself a ransom for them --a full satisfaction to the claims of justice. He bought us with his own precious blood. (1 Pet. 1:19; and 1 Cor. 6:20.) Hence it is that he can say, "O, death, I will be thy plagues; O, grave, I will be thy destruction." (Hos. 13:14.) He presently, when united with his Bride, will begin the work of destroying death by raising all mankind out of it--"There shall be a resurrection both of the just and unjust."

In the resurrected condition in the Millennial Age, each member of the human family will have an individual trial, testing his willingness to be obedient to the will of God. And the hope is, that the large majority will "choose life and live," being helped in their choice by the bitter experiences of the present Adamic death. Nevertheless, Scripture reveals the fact, that in that age some will sin against light, knowledge, and liberty, and die the second death--the wages of their own, and not of Adam's sin.

The Lord shows the above differences between the first and second death, and the present and future age, in Jer. 31:29,30. "In those days they shall say no more, 'The fathers have eaten a sour grape, and the children's teeth are set on edge.

R381 : page 4

But every one shall die for his own iniquity: Every man that eateth the sour grape, his teeth shall be set on edge"--"The soul that sinneth, it shall die." (Ezek. 18:2,4.) This is a pointed Scripture; it shows that in the coming age the parents' sins will not be upon the children; consequently it describes a time when the first death has been abolished. But it tells of a second death too, for it informs us that then, after release from death once--then, the soul (person) that sinneth, it shall die. This could be no other than the second death.

The first, or Adamic death is an extinction of being, but is called a sleep, because God had foreseen and forearranged that in due time all should be made alive. hence, while really dead, and returned to the dust from whence they came, yet not so in God's sight--they "all live unto him." From the standpoint of his plan and power, they shall all awake again to life. They only sleep until the great Millennial day. But the "second death" is not a sleep, because there is no hope of a resurrection from it. Nowhere in Scripture is there any promise of release from it --"There is a sin unto death (a sin against light and opportunity). I do not say that ye shall pray for it." (1 John 5:16.)

The first, or Adamic death, was accompanied by pain and distress in dying; but all pain and consciousness ceased when the death was complete. So with the second death, it doubtless will be accompanied by a certain amount of agony, but the agony will be at an end when the second death is accomplished. Because there will be no resurrection from it, because the second death will never be destroyed, therefore it is called ever-lasting punishment. The punishment or wages is death, and the second death is everlasting, because it will never be undone.

Does some one say--death shall be destroyed--there shall be no more death? We ask which death will be destroyed?--is it not the first; the death that passed upon all for Adam's sin? Yes, and its destruction was often foretold, and the ransom to be given for the Adamic transgression was often typified in the sacrifices of the four thousand years previous to Jesus' sacrifice--the Lamb of God that taketh away the sin of the world. Having taken away their sin by paying their penalty for them, he obtained the right to take away that death which was on the whole world as the punishment of Adam's sin. But Scripture is silent regarding any ransom from the second death. On the contrary, it says of those who sin willfully against full light and truth, that "there remaineth no more a sacrifice for sins [We would no longer have any of the benefits arising from the sacrifice]. Henceforth such are exposed to the full penalty of their own sin--the second death. (Heb. 10:26,27.)

But by taking a full Scriptural view of the subject, we may readily convince ourselves that the second death will never be destroyed.

Call to mind the fact that a Savior from the Adamic sin and Adamic death was necessary, for "Without the shedding of blood there is no remission" of sins. (Heb. 9:22.) Call to mind also, the Scriptural teaching that every sinner requires a Savior, and you will see that if a thousand persons sinned thus individually, it would require the death of a thousand redeemers to set them free from the second death--one for each. This was God's reason for condemning the entire race in the person of one man, viz.--that they should require only one redeemer; and only one redeemer was provided. The race which was condemned to death because of one man's sin, could, with justice, be released from death through the one Redeemer. (Rom. 5:18,19.) Witness herein the economy which pervades all of the Divine plans. Truly he condemned all in one that he might have mercy upon all through another one. "Since through a man there is death, through a man (Jesus) also there is a resurrection of the dead." (1 Cor. 15:21.)

Some, overlooking the fact that God is just as well as loving, have arranged a theory for the ultimate eternal salvation of all men; and, anxious to hold their theory, they are in danger of neglecting the Scriptural doctrine of a second or everlasting death, for which there is no sacrifice and no promised redemption. These tell us that the "second death" is a symbol, and is used in speaking of symbols; hence, it cannot be understood as applying to mankind, but to systems.

It is a matter of regret, that a desire to uphold a theory should lead any one to take this ground, for it is not true. Nowhere is second death applied to symbols or systems. We demand a Scripture for such an assertion. As a proof of its use relative to systems, we are referred to Rev. 20:14,15; and 21:8. We recognize the fact that this book is full of symbols and word-pictures, but its pictures are full of meaning; and it abounds also in literal statements. This is no excuse, however, for ignoring its teachings as meaningless. If systems are mentioned as dying a second death, it would prove that such systems had once existed, died, revived, and then died again. Many false systems now exist, which must die with this evil age. But will such evil systems come to life again, and flourish during the Millennial reign of Christ, and need at some future time to die a second death? Nay, verily. But all should notice that the expression "second death" or any equivalent expression is never used in the Bible with reference to systems.

There is not the semblance of a system connected with the account of the second death in the above references. One reads: "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."

Here the words "lake of fire," are used symbolically, as elsewhere, to represent destruction; but no systems are mentioned as being destroyed here. The scene is laid in the Millennial Age, when, under the reign of Jesus and his Bride, Satan is bound, and the

White Throne (reign of righteousness) is established in the earth. Then the dead, small and great, being brought forth from death and hades, are judged or tried by the opened books--the Scriptures. Then a record will be made of all worthy of ever-lasting life as God's human sons--called a book, or record of life, or of those worthy of life.

[A book or record of life is made during this Gospel Age also--but a different one entirely. The one now being made is of those accounted worthy of the new nature--to be changed from human to divine beings. Hence we see that there are two books of life--one for the overcomers of this age--new divine creatures, and "another" book of life for those who are counted worthy in the next age.]

As the work of raising mankind out of the Adamic death and the tomb progresses--they (death, and hades--the grave) are said to be destroyed or "plagued," or cast into a lake of fire--cast into destruction.

R382 : page 4

When the last one has been delivered from the power of Adamic death and the tomb, then the lake of fire [the judgment] will have destroyed death. But while the judgment of God (symbolized by fire) will thus destroy the Adamic death, it will also be the agency for destroying all men unworthy of life. And thus it is that it is to them the second death, as we read--This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." (Rev. 20:14,15. Rev. version.)

In the succeeding chapter we have a pen-picture of the Millennial Age, in which the church and her Head-- Jesus--are in glory, and the throne or kingdom of God is established among men. Through this glorified church, God dwells with men, and the Millennial Age of blessing progresses. During that age the former things (sorrow, pain, and death as results of Adamic sin) pass away, and death (Adamic) shall be no more. (Verse 4.) This is accomplished by him that sits in the throne--the Christ, head and body; hence it cannot in any sense belong to this age, when we pray, "Thy kingdom come, thy will be done on earth." It must belong to the coming age, when the words of the Master will be fulfilled: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Speaking of those of that Millennial Age who overcome, or are found worthy of life, we read that they shall be God's sons--earthly sons, as Adam before he sinned was an earthly son. (Luke 3:38; and 1 Cor. 15:47,48.) Then, speaking of the class found unworthy of life in the close of the Millennium, after having enjoyed all its privileges and favors, we read --"The fearful, unbelieving, abominable, murderers, fornicators, and sorcerers, and idolaters, and all liars --their part shall be in the lake that burneth with fire and brimstone; which is the second death." The judgments of God which shall devour these, are here, as elsewhere, represented by the two most destructive agencies known. (Fire is everywhere a figure of destruction, and burning brimstone is the most deadly agency known. It destroys every form of life.) This is the second death, because as we were just informed (verse 4) the general death--Adamic--was no more--it had been completely destroyed by taking out of it the entire race.

Who can object to this decree of Justice, that all who will not come into harmony with the God of love and his loving plans when full knowledge and ability are possessed, should be cut off from life--die for their own sins--the second death. God will have a clean, sinless universe, all harmonious, all perfect; and to accomplish this he must either coerce men, or destroy those who would require coercion. He tells us that the latter is his plan, and it becomes us to assent to it. Does some one say that God's mercy endureth forever, and he will raise men from the second death, and give them further opportunity? We answer that if sin is willfully and persistently pursued regardless of knowledge, regardless of ability to do right, regardless of punishments, it would be useless to repeat the same operation. Besides this, we have shown that a ransom price and redeemer would be necessary for each sinner, and God reveals no such plan in his Word. Is it best to attempt to be wise above what is written? Does not every Scripture bearing on the subject teach that Christ and his Bride will reign a thousand years, and that in that thousand years all evil and every enemy of righteousness shall be destroyed --even death [Adamic] the great enemy? Then the entire earth and its nations--all whose names are in the second book of life (the others being destroyed by the second death) will be delivered up to God, even the Father. 1 Cor. 15:28; and Rev. 20:4. Though Lazarus and various others who were brought to life, died again, theirs was not a second death, because they were never fully brought from under the dominion of the first, or Adamic death. They were merely aroused for a time from the unconsciousness of death, to a small measure of life, soon to relapse again to sleep until the morning when Adamic death shall be swallowed up in victory.

===================

R382 : page 4

THE SIN UNTO DEATH IN THE GOSPEL AGE.

We have treated the subject of the second death above, from the standpoint of the next age entirely, applying it only to those who, during the next age, will first be actually set free from the dominion of the Adamic death, and then, by willful sin, bring death upon themselves--the second death. But it is used in Scripture with reference to this Gospel Age also. Now, those who have an ear to hear, and who believe God's Word, are informed of his purpose to bring all men to life again through the resurrection, and it is our privilege to anticipate that perfect, or restored and sinless condition of the next age now. By faith in God's Word and power, we reckon ourselves and are reckoned of God, as justified freely from all sin--no longer under the Adamic curse, but free from all the curse of Adam's sin, and from its penalty--death. By faith we see Jesus to be the full satisfaction of the claims of justice. Thus we reckon ourselves as alive from the dead. Death had passed upon all, and upon us among others; but now we know that we were bought with a price, and we think of ourselves as free from Adamic death--as human beings having perfect life again.

But this is all an imputed or reckoned perfection--not actual. It is so reckoned by God and by ourselves, because of the efficacy of the ransom price. It is by faith only, that we realize it--we believe God that our life has been ransomed by him who gave himself a ransom for all. So far as sight goes, we have no evidence of a restored right to life. Aches and pains and death continue with us, as with others, but "we walk by faith, and not by sight." Do you ask, what good the knowledge does us, since we experience no physical benefits more than the worldly? We reply, the knowledge of our redemption is valuable; it gives us hope and joy; it enables us to come to God as our reconciled parent--reconciled 1800 years ago by the death of his son-- reconciled while we were enemies and sinners. Thus it opens up communion and intercourse between us and our Heavenly Father. But more; when we come into communion with God, he tells us of his plans, and he

R382 : page 5

offers to make us co-workers with him if we prove ourselves worthy of so great a privilege. To prove ourselves worthy of being co-workers with him, we must consecrate ourselves to death, and follow the example of Jesus, presenting our bodies living sacrifices to God.

We must become dead to the world and to all its earthly ambitions, honors, etc. If we do so, we thus consecrate ourselves to the second death. How? In this way: With all others, we were subject to and already under the dominion of the first or Adamic death. (Don't forget that all our steps since are steps of faith--walking by faith and not by sight. What we receive and do by faith, is counted as instead of the actual.) Thus we became free from Adamic sin and its penalty--death. Then, by faith, we gave our justified humanity a living sacrifice to God. When the sacrifice ends, we will be dead--"Be thou faithful unto death." When such justified and consecrated ones die, it is their second death. Now, hear Jesus' words: "Be thou faithful unto death, and I will give thee a crown of life...He that overcometh shall not be hurt of the second death."

Does not this teach us that some will, and some will not be hurt, by passing into the second death? The overcomers of this age will not be hurt by it. Nay, they will be benefited by it. Jesus, we are told, took our human nature in order to die for us, and when he laid it down in death --a sacrifice to God--the human nature was gone forever, but he was born from the dead, of the Spirit, and in his resurrection was perfected in the Divine nature and likeness. What the sacrifice of Jesus did for him (Phil. 2:8,9), our sacrifice is to do for us. Unless we lay down the human nature in complete sacrifice--even unto death--we cannot become partakers or sharers of the Divine nature.

Jesus did not die the second death, because he was not under the Adamic penalty. We were of the condemned race, and being justified by his ransom, we become sharers in HIS death, which was not the Adamic. Thus we shared by nature in the Adamic death, from which we flee, and rejoice to be delivered; but we seek and rejoice to be "dead with him" that we may also "live with him" on a higher than human plane of being. (Rom. 6:8; and 2 Pet. 1:4; Phil. 3:10.) Thus we prefer to sacrifice our humanity because of our faith in God's promise of a higher nature, rather than to share with our human father, Adam, a restitution to the perfection of human nature.

Ah, yes, we can thus see a force and depth in Jesus' words: "He that overcometh shall not be hurt of the second death." But there are some who will be hurt--badly hurt by the second death--it will be to such, the end of all life and hope and being--everlasting death. We have seen the class who will thus die in the end of the Millennial Age--for their own sins; now, let us look at a class who, during this Gospel Age, die the second death, and will have no resurrection from it. This class is spoken of in 1 John 5:16. There are sins not unto death, and there is a sin unto death; I do not say that ye should pray for it. The Apostle is not referring to the Adamic sin and death,

R383 : page 5

for it passed on all. Consequently, he must have reference to an individual sin and its penalty--the second death. As he does not define what the sin is, we will seek further light on the subject. But here we remark that this sin could be committed in this age, only by one who had been justified by faith from the Adamic sin and death, for they could not die for their own sin until they had been reckoned free from the Adamic penalty.

Paul gives us a description of the sin unto death, and shows us that none could commit it (now) but those who have been justified and consecrated themselves. The Apostles could commit it; we could commit it, or any one who has already enjoyed by faith, all the blessings due him as a member of the redeemed race. Paul says: (Heb. 10:26, Diaglott) "If WE should voluntarily sin AFTER having received the knowledge of the truth (a thorough understanding), there is no longer a sacrifice left for sins." [The share of such, in the sacrifice of Jesus, is exhausted--he died to redeem and liberate us from Adamic sin and its penalty, which came upon us without our will or choice: His sacrifice is abundant to cover every weakness and imperfection arising in any way from that source; but his ransom does not cover our willful or determined sin.]

Voluntary sin does not mean the relapse for a time, through the weakness of our will power, into what we now see to be sinful; but, as explained by the context, it is an open apostasy --an ignoring of their share in the sacrifice. Verse 29 describes the willful sinner against light, as "having trampled on the Son of God, and esteemed as a common thing [lightly esteemed] the blood of the covenant by which he was sanctified, and insulted the spirit of favor."

As to what is meant here by trampling on the Son of God and esteeming his blood a common thing, we leave to the reader to decide for himself. The only way in which we can conceive of this being done, is a method now springing into popularity; namely, the disclaiming of the necessity of Jesus' death as our ransom price from the just penalty of sin-- death. Sin is a reality, its penalty--death--is a reality, and a release from it is obtained only by the giving of an equivalent for us. This was done by him "who loved us and gave himself for us"--"For ye were redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ." Those who realize themselves bought with this price, value the blood, or sacrificed life of Jesus as "precious"; while those who claim that we are not thus redeemed or purchased out of death, set aside the value of Jesus' death, and count it as the death of any one else--a "common" or ordinary thing, which paid no penalty for us.

This view, that Adam's sin needed no atoning for, other than man can give, and hence that Jesus' death purchased no release, has long been held by Universalists, Unitarians, and others, but the force of the text quoted, is not applicable to those who never saw the value of Christ's ransom. It refers to a class who, having once seen its value, and been sanctified thereby, turn about and begin to underrate its value and esteem it a common thing. "My soul come not thou into their secret."

Here we see who can in this age sin (individually) the sin unto death --the second death. It is not the poor blasphemous wretch steeped in sin and death, who has never yet tasted that the Lord is gracious; nor the ignorant religious professor who loves and serves mammon, and knows God only enough to fear him; but it is the well enlightened, who were once partakers of the spirit of adoption-- the spirit of Christ--and who have been sanctified or consecrated. These only can now commit a sin unto death --it will be their second death, since by faith they had been justified and released from the condemnation of the first, the Adamic death. We expect no resurrection for these. The same Apostle, speaking of this class elsewhere, (Heb. 6:4-6) indicates that, having taken this step of willful sin, it is impossible to move them to repentance afterward. This class, like a similar class in the next age, will be badly hurt of the second death--They lose all.

Peter says of such--"If, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior, Jesus Christ (their ransom), they are again entangled therein, and overcome, the latter end is worse with them than the beginning. It had been better for them not to have known the way of righteousness." (2 Pet. 2:20-22.)

===================

R383 : page 5

LORD SHAFTESBURY ON THE RETURN OF THE JEWS FROM RUSSIA TO PALESTINE.

The following is the greater portion of a speech by this venerable nobleman at the recent anniversary meeting of the Society for promoting Christianity among the Jews:--

"You express your sympathy with the persecuted people of the Jews-- persecuted under circumstances more atrocious, more vile, more greedy, more grasping, more covetous, more detestable in every sense of the word, than any other persecution that I have ever heard of in modern times. This persecution has been governed by greed from beginning to end, and it has exceeded in anarchy and spoliation and bloodshed, the records of almost all the persecutions that I have read of, even in Roman history. I cannot but believe that a very serious issue awaits the Russian empire. I remember my learned and valued friend, Dr. McCaul, once quoting to me a passage which I could not understand in the Book of Isaiah. Speaking of the Jews as a nation, the prophet uses the words, "terrible from their beginning hitherto." I could not understand that passage, because the Jews have seldom gone beyond their boundary for the purpose of aggression; but the Doctor gave me the true interpretation--I have held it ever since, and I hope every one of you will hold it. "Aye," he said, "they are 'terrible from the beginning hitherto,' because no nation ever injured the Jews without smarting for it."

Now, there is a kindred feeling to that shown by Russia, though it is restrained in expression and in operation; there is a strong anti-Semitic feeling among the Germans, but it rests on totally different grounds. A vast number of the Germans are deeply hostile towards the Jews, and I heard the solution of that only a few months ago, having suspected it before. A friend of mine being in Berlin, got into conversation with a very great man there, a man who knew what he thought himself, and who also knew what others thought. My friend said to him, "What is the history of this strong anti-Jewish feeling which you have in Berlin and throughout Germany?" He replied, "Do you want to know?" "Yes." "Then," he said, "I will tell you. These Jews, if they go into commerce, become the first merchants; if they go into the banking line, they become the first bankers; if they go into law, they become the first lawyers; or if they go into literature, they beat us all. Whatever career they undertake, they drive out the Gentiles; and I tell you, sir, we won't stand it." There is, in fact, a great jealousy of that wonderful people who are now coming to the front. And what a sign of the times it is, that wherever the Jews are, they are either the most prominent people to be persecuted, or the most prominent people to take a lead in all the various professions!

WILL THEY RETURN TO PALESTINE?

Now, the question arises, "Will the Jews return to their own land?" A great number of them are going to America; they will go anywhere if they can there find freedom from persecution, and ease to pursue their career. I do not think there is, so far as I can make out, any great desire among the Jews as a nation to return to their own land. And this I know from authority, that the wealthy Jews of England--I do not know whether this is the case with the wealthy Jews of other countries--are very adverse to it. I had it from an influential Jew's own lips, that the wealthy Jews of England do not wish that any Jew whatever should return to the land of his forefathers. But there are many ready to go, and it will depend upon the contributions made by faithful Christians whether they shall be enabled to go in greater or smaller numbers.

WILL THIS PERSECUTION CEASE?

Another question arises, "Will this persecution cease?" I do not believe it will. It may cease for an interval but it will recur in successive periods. And there is every reason why it should do so. The persecution of the Jews in Russia and Poland does not depend upon religion or nationality. These have nothing whatever to do with it. The Russians would persecute any people in the same position as the Jews. Bear this in mind, that the Jews hold in mortgage a very considerable part of the landed property of Russia; that they hold in their debt a very large proportion of the peasantry, and very many of the shopkeepers in different parts of the empire. Every single opportunity which now presents itself to the Russian people for plunder and spoliation of the Jews is almost sure to be seized. In the destruction of the Jews, and of their papers, Russians get rid of documents by which they are bound, and which might be brought as evidence against them; and so long as there is property to be laid hold of, so long will you find the Russian people rising against the Jews.

RUSSIAN HATRED TO THE JEWS.

The Russian people would not, perhaps, if left to themselves, be so greedy or so violent; they are encouraged by the officials of the Russian

R384 : page 5

empire, many of whom are indebted to Jews. This I had on official authority, that at the very last outbreak in Balta, while the Jews were being persecuted, the police stood by and would not allow the Jews to protect themselves, while they, at the same time, encouraged the peasantry to come in with their carts and wagons to carry away the plunder from the Jewish houses. It has been shown that the Government is paralyzed --that part of it, I mean, that wished well to the Jews. I believe the present Emperor to be a humane man; I believe him to be a just man; but, although he is a despot, he is as perfectly inefficient for the government of his empire as though he

R384 : page 6

were a baby two years old. He has no will of his own, and is surrounded by officials of an anti-Semitic character. The Russian empire is lost in profligacy and wickedness and every description of vice. Whatever else it may be, this persecution is a sign of the end--I should rather say, perhaps of the beginning of the end--of that great end which, God be praised, cannot be far off."

===================

R384 : page 6

REMARKS ON THE FOREGOING.

Thus, we see the attention of the whole world is being drawn to the restitution of the Jews, now commencing. The attention of all thinking Christians is being drawn to it. The leading religious papers--such as the "Independent"--find the interest in the subject so great, that, though hitherto they have shown opposition to Millenarian views, yet now they are calling attention to this marked fulfillment of prophecy now in progress. Yet, though they see this, they fail entirely to grasp the import of it. Lord S., in closing his remarks, came much nearer the real import of the Jewish exodus than do most thinkers on the subject, when he said, "This persecution is a sign of the end --of the great end, which, God be praised, cannot be far off." Yes, it is a sign of the end--the end of this age, and the beginning of the age of restitution --the Millennium. It is a sign of the end of "the present evil world," or dispensation of evil. It is the precursor of the World to come--the dispensation of truth and righteousness, in which Jesus and his Bride-- the spiritual seed of Abraham (Gal. 3:29.) --shall reign over, and bless all the families of the earth, through Israel, after the flesh, who must first be restored to influence, and power.

Israel is the anti-typical "fig tree," cursed and blighted by the Master, because it bore only leaves; and it is Israel that he refers to again, saying, When ye see the fig tree putting forth leaves, then know that summer is nigh--then lift up your heads and rejoice, for your redemption draweth nigh. (Luke 21:28-31; Mark 11:13,14.) Note the wonderful adaptation of the fig tree as an illustration of Israel's returning favor. It puts forth its fruit before its leaves appear; and when the leaves appear, the fruit is ripe. It is a staple article of food, and also possesses medicinal qualities. So Israel begins to show marked signs of the approaching summer. And when the rich foliage of God's favor covers Israel, and is manifest to all, she will be ripe and ready for the work of blessing, feeding, and healing the nations according to God's plan. Jesus, seeing the leaves on the fig tree, had a right to expect ripe fruit, especially as the "time for (harvesting) figs was not yet" fully come. So with Israel, when cursed, they were full of leaves, or professions and appearance of faithfulness; but when searched in their harvest time, were found lacking fruit--and cursed for the age.

Yes, Earth's winter time, with its cold, and blight, and storms, is nearly over; the gracious, and fruitful, and beautiful Summer is nigh. Spring has come; the fig tree is "putting forth"; yet we must look for more storms, more trouble, just as in nature, the Spring equinoxial storm is one of the most severe. Jacob (Israel after the flesh) is to be delivered during a great "time of trouble, such as never was since there was a nation." "It is even the time of Jacob's trouble, but he shall be saved out of it." (Jer. 30:7; Dan. 12:1.)

It is very remarkable that Christian people cannot appreciate Paul's statement, that the fleshly house were cast off from God's favor during the time his favor has been manifest to the spiritual house. How strange that they cannot see from this return of favor to "Jacob," that the end of favor toward the spiritual house has come--that the end ("harvest") of the Gospel age is now upon us.

Like some of old, the church today cannot "discern the signs of the times." (Matt. 16:3.) But it was then, as now, the nominal church which discerned not. Those truly taught of God are, to that extent, not in darkness." Ye, brethren, [brethren in Christ, holding communion with God, through his Word, which is able to make wise] are not in darkness." (1 Thes. 5:4.)

The great mass of the Church see the signs now taking place, but are so blinded by their creeds and traditions, that they cannot "discern" or understand them. How clear to the unfettered and discerning mind are the words of Paul: "I would not, brethren, that ye should be ignorant of this mystery...that blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so [then] all Israel shall be saved." [No one can question that Paul refers to the blinding of fleshly Israel, and consequently to the saving, or bringing back to God's favor, of that people. But one of the most pointed things in this expression is, that this saving of fleshly Israel, will not be "until the fullness"--full number "of the Gentiles be come in." In other words, the restoration of the fleshly house to the earthly promises, cannot take place until the Gospel call to the heavenly promises has ended, by accomplishing the work of selecting a people for his name--the Bride of Christ.] Paul proceeds, and adds to the strength of his own statement of God's plan, by quoting from the prophets: "As it is written, there shall come out of Sion the Deliverer [the Christ, head and body complete--the Bridegroom and Bride made one--the great Deliverer, both of Israel and the world, who will set at liberty the captives of death], and shall [first] turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins." Rom. 11:25-33. Compare this with James' statement, Acts 15:14-18. After referring to the taking out of the Bride from the Gentiles--"a people for his name"-- James quotes a prophecy, which will be due to be fulfilled after the Bride, for his name has been selected, saying: "After this, I will return [cause my favor to return to Israel], and will build again the tabernacle [house --nation] of David, which is fallen down; and I will build again the ruins thereof, and I will set it up [Note well why God will rebuild Israel], that the residue of men might seek after the Lord."

Truly, then, the re-gathering of Israel is a sign of the end of this age --a sign that we are living in the harvest time, for "the harvest is the end of the age." (Matt. 13:39.)

Let those who deny the restitution of all things which God hath spoken by the mouth of all his holy prophets, take notice that the restoration of the Jew to the Canaan land of promise, is only a beginning of the work of restoring all nations and all things. "For the Lord will save the tents of Judah first." (Zech. 12:7.) The restoration of the living is only a first part of restitution, for "all nations shall come and worship before thee." This will include the dead--"There shall be a resurrection (*anastasis*-- bringing up to perfection) of the dead, both of the just and the unjust." (Acts 24:15.)

But as Israel was thirty-seven years in falling, viz., from A.D. 33, when Jesus gave them up and left desolate their house, to A.D. 70, when their national existence ended; so we expect that they will be thirty-seven years in rising, or from 1878 to 1914, the end of the times of the Gentiles. This time of their re-gathering and restitution to favor, will be a time of great trouble--it is even the time of Jacob's trouble, but he shall be delivered out of it. As when they came out of Egypt over three thousand years ago, it was in the midst of great trial and distress; so now their deliverance will be, not without its distress, as it is written--"According to the days of thy coming out of the land of Egypt will I show unto him marvelous things: the nations shall see and be confounded at all their might." (Micah 7:15.)

But we are also told, that the exodus now from among all nations, will be so much more a marked manifestation of God's favor than that from Egypt, that the latter, which has heretofore been the great and marked feature of Israel's history, will sink into comparative insignificance, when compared with the coming deliverance from among the nations. Thus we read: "Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north [Russia], and from all the lands whither he had driven them. And I will bring them again into their land that I gave unto their fathers." Jer. 16:14,15.

====================

R385 : page 6

TAUGHT OF GOD.

Jesus said, "No man can come unto me except the Father draw him." (John 6:44.) And the Prophet Isaiah replies, "They shall be all taught of God." Yes, says Jesus, "And every man (so taught) cometh unto me." (John 6:45.)

God, however, does not teach all in the same time, and way. For 6,000 years he has been teaching the world the exceeding sinfulness of sin and its bitter results, permitting them to remain in ignorance of his love. By and by, he will teach them the blessedness of virtue and holiness, and reveal to them his loving character. When? we enquire; and Isaiah replies, When "the glory of the Lord (through the Christ--Rom. 16:27) shall be revealed...all flesh shall see it together." (Isa. 40:5.) Before the glory of the Lord can be revealed in the Christ, a special course of training is necessary to develop that body. It is to be composed of a little flock of human beings who sacrifice their humanity and are exalted to divinity. These, all of whom except the head, (Jesus) were found under the curse of a broken law, to be finally lifted to that amazing height, require a special course of training.

The Scriptures tell us that the holy Spirit specially guides, instructs and comforts this special class in their narrow and difficult way.

Since we are of those called to walk that pathway, it becomes a matter of intense interest to understand what is the holy Spirit, and what the object and manner of our training? The Scriptures reveal the holy Spirit as the influence or power of Jehovah. And, since the Christ also partakes of the Divine nature, it is called the Spirit of Christ. The holy Spirit of the Father will dwell richly in the Son and daughter--Jesus and his bride. Nor should we, as the prospective bride of Christ, fear to claim our title as the daughter of the King. (Psa. 45:13.) Is Jesus "the express image of the Father's person?" (Heb. 1:3.) --We shall be like unto his glorious body. But though we shall be thus highly exalted to the same nature, the superiority of relationship--the headship of Father over Son, and of the Son over his bride, will always exist. (1 Cor. 11:3.)

A being may be controlled by the holy Spirit willingly or unwillingly, known or unknown to himself, yet not partake of the Divine life--not be begotten of the Divine spirit. All beings are so controlled; even Satan and his host, though unwillingly. Prophets and holy men of old were willing subjects who spoke as they were moved by the holy spirit. Angels are the willing subjects of the holy Spirit, yet unto which of the Angels said God at any time, "Thou art my son, this day have I begotten thee!" But "when he bringeth the first born (the Christ complete, head and body glorified into the world,) he saith, 'And let all the angels of God worship him.'" Why? Because he has become a partaker of the Divine nature. It is fitting that all other forms of life should worship Divinity.

The holy Spirit is exercised in the creation of various orders of intelligent beings, each perfectly adapted to the end of its existence; but one small class only, the "little flock," will be given that form which will be "the brightness of (God's own) glory, and the express image of His (own) person," and "filled with all the fulness of God." (Heb. 1:3; Eph. 3:19.)

The Divine power or holy Spirit of God is not only exerted in creating, but also in upholding, directing and controlling all things which he has created, whether animate or inanimate. But the holy Spirit is exercised in a marked degree, in behalf of those now begotten, and finally to be born into the Father's express image. It directs the newly begotten creatures through the pathway of the suffering and death of their humanity, and upholds them by becoming their "comforter," by unfolding the exceeding great and precious promises of God's Word--"For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4.) It shapes and controls all circumstances, so that they all work together for their good.

Now with this idea of the holy Spirit--that it is not a separate person from God, but rather that it is the mind, influence, or power of Jehovah, let us notice its object, and means, of preparing those who shall be of the anointed body. In Eph. 4:12, we learn that the object is, the complete qualification of the saints--the body of the anointed--for the work of service. (Diaglott.) From other Scriptures we learn that this service is to consist in redeeming, restoring, ruling, and blessing all the families of the earth, during the incoming age of a thousand years. In what further developments of God's plans, they may be afterward engaged, we are not yet informed. But the Divine family will always be gloriously engaged in carrying out the will of its Head--Jehovah--our Father.

R385 : page 7

With such an object in view, what means are being employed for its accomplishment. We have seen that it is a little flock of human beings who are being chosen for the high office. Though not all, yet many of the human race were called, yet few of those called, will be chosen, because not obedient to the call. Are we of those called? Yes. Our calling was made manifest by the appearing of our Savior, Jesus Christ, who brought immortality to light through the Gospel. (2 Tim. 1:10.) And the holy Spirit was given as a guide and comforter of the heirs of immortality, ever since Jesus was glorified. (John 7:39.)

Though the little flock is now human, when they become Divine, like God, they cannot longer retain their humanity, for God is not a combination of Divinity and humanity-- different natures are necessarily separate and distinct. Human nature is all we have, and when we consecrate that to death nothing remains. But the instant we completely consecrate ourselves to death, we are begotten by the spirit of God to the new, divine nature. Since that time, old things (human hopes, ambitions, desires etc.) have passed away; behold all things are become new. We are now embryo "new creatures."

This new nature, begun at the time of consecration, must continually develop until born into the perfection of the divine nature. As the new continues to develop, the human gradually dies, until the death of the one, and the perfection of the other is complete. As "new creatures," we have a measure of the life, spirit, mind of our Heavenly Father. This energizing spirit enables us to carry out that which we covenanted to do-- viz. to make subject, and keep under, our mortal (human) body--crucifying its desires daily, so that its will shall not rule, and these bodies reckoned dead indeed unto their own desires, are made alive unto God--compelled to do the will of the "new creature." Thus while the old mind is treated as if dead, the effect of the new mind is to quicken these mortal bodies, counted dead, making them the living active servants of the new mind. Thus, Paul explained that if Christ (the Christ spirit) be in you, the body is dead to sin, but the dead body is quickened into life (made active in the divine service) by his spirit which dwelleth in you. (See Rom. 8:10,11, Diaglott.)

The results of this new sap (the new mind, the spirit, power, or will of God, dwelling within) introduced into the dead tree, is seen in the fruits. Now the fruits of the spirit are love, faith, diligence, patience, humility, etc.; in short, Godliness (God-likeness) and "if these things be in you and abound, they make you that you shall neither be barren, nor unfruitful in the KNOWLEDGE of our Lord Jesus Christ." (2 Pet. 1:5-8.) Such a spirit we are told (John 16:13) will guide us into an understanding of all truth due. It will guide the body as a whole, into all truth.

If we are thus led of the Spirit, we will take God's standpoint of view in every matter. Our love, will beget a desire to know that we may do his will; our diligence and patience, will leave no means unemployed to gain that knowledge; our faith in God, will lead us to place implicit confidence in his word regardless of all the traditions of men to the contrary; our meek humility, will cast out pride and love of self exaltation; enabling us to accept of truth through whatever channel it may flow. Such will cherish no preconceived ideas of their own, when found inharmonious with God's word though their names are connected with them. No, the Spirit of God in us enables us to take his standpoint and to desire TRUTH, for the upbuilding of the "new creature."

This is the sole object of truth. It is not given merely to gratify curiosity, nor simply to reveal God's character, but by that revelation to transform us into his likeness. Therefore God has so carefully provided us with means for ascertaining truth when due, with such certainty that not the shadow of doubt may linger about it. He has given us the holy Spirit (spirit or mind of Christ) as our infallible guide, in the understanding of his written word. The measure of the Spirit first received, leads us into some knowledge of God, and that knowledge enables us to drink more and more into his Spirit. Thus we continue to grow in knowledge and favor with God.

For all so led of the Spirit, God has expressed his truth, and only such will understand it.

While the exceeding great and precious promises revealed by the Spirit inspire with joyful hope, we find it to be God's will, that for the present we must tread the thorny path of suffering, even unto death. But in this, the Spirit of God becomes our "comforter," not by removing our distresses and trials, but by unfolding the glory, honor and immortality promised in God's Word. Thus we are indeed comforted and enabled to esteem them light afflictions, not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) And again, who possessing the Christ spirit has not found wonderful comfort in the blessed rest from pride, envy, strife, and vain glory? While enabling us to take God's standpoint--with him viewing the necessity of present evil, and the all-sufficient

R386 : page 7

remedy to be developed and manifested in due time--we rejoice in hope of the glory of God. Truly we have "meat to eat that the world knows not of," and a peace and joy which the world cannot give nor take away.

The indwelling of the Spirit of God then, we see to be the first, and all important agency, in acquainting the body of Christ with the revelation which God has given relative to his plans and purposes, and in building up the "new creature." It is not God's plan however, to build each member up in the knowledge of the truth independent of every other member. No, each member of the body must perform its part toward the building up of the whole body; and no one member can say to any other member, I have no need of thee. Some members of the body may be able to do greater service than others, but the least is necessary. Paul tells us that God appointed some of the members as Apostles, (the specially sent founders of the faith,) and some Prophets, (Interpreters of his Word) and some Evangelists, (Proclaimers of the good news) and some Pastors and Teachers. (Feeders, care-takers, teachers of truths learned, to the sheep and lambs.) All these, he tells us, are chosen for the perfecting of the saints for the work of the ministry, (a ministry to the world, in the coming age) for the edifying (building up) of the body of Christ.

How beautiful and how necessary is such an arrangement, that the whole body may be "knit together in love," and fellowship of spirit.

Paul says we should all earnestly desire, or seek to cultivate, the best gifts of the Spirit. (1 Cor. 12:31.) But in vs. 29 he intimates that all may not obtain the same gifts--"Are all Apostles? Are all Prophets? Are all Teachers, etc.?" But though some of us may possess none of these gifts, yet as the Lord's sheep we may all be full of love ("charity") and love is the greatest gift of all. Without it the others prove worthless. Therefore let us follow after love; and desire (seek to cultivate) the other gifts that thereby we may render greater service. Even the different sheep promptly and lovingly obeying the voice of the great shepherd, now present, and feeding in the rich green pastures to which he has led them, by their example invite other sheep to do the same.

But some inquire, How shall we know what is truth when different members differently interpret the Word? We answer that just here is where we must apply the test.-- Which interpretation brings harmony --which confusion? If we have been careful students, walking in the shining pathway, we need not long hesitate in discerning truth. We should avoid following human teachers as leaders. Their teachings should be received only so far as they harmonize with the word of truth. Who can tell but that an able teacher might become puffed up with a fleshly mind, and thus losing the spirit of truth, soon get far out of harmony with the Word.

The Spirit of God in us, will enable us to discover that such are permitting the old nature to come to life; and to such extent as that old nature triumphs, will the light of the new nature become darkness. If the old nature is not speedily subdued, more and more of error will come in, until the light that was in them becomes total darkness--and "How great is that darkness." No increase of light through such, should be expected, until the old nature has again been crucified. Nor will the indwelling Spirit of truth permit us to follow such, though they may have been right-hand members. We will not love a right hand more than the Head. Therefore we should always look to God as our Teacher while making use of all the helps and agencies through whom he is pleased to bless us.

Thus the members of the "one body of Christ," all "taught of God," "called in the one hope of their calling," being "knit together in love" and "holding the Head" in supreme reverence, shall "all come in the ("full assurance" and) "unity of the faith" and of the knowledge of the Son of God, unto a perfect man (the Christ complete) unto the measure of the stature of the fulness of Christ." Thus complete, they will be perfectly prepared "for the work of the ministry" --restoring, ruling, and blessing the world in the incoming age.

MRS. C. T. R.

===================

R386 : page 7

THE Jewish exodus from Russia has assumed such large proportions as to furnish a no mean parallel to that famous ancient one of the same race from Egypt. The great body of them are poor, in fact are wholly destitute of means, but Providence seems to be with his chosen people now as of old, and through moving into activity the sympathies of the charitable, is furnishing the manna necessary for their subsistence. Baron Hirsh, the well known Jewish banker at Paris, has contributed 1,000,000 francs toward their support. --Pittsburgh Times.

====================

R386 : page 7

A FEARFUL THING.

"It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

Why should this be esteemed a fearful thing--surely "God is love"; and to fall into his hands must be to fall into loving hands?

It is doubtless because of our present imperfect, dying condition, that we are seldom able to reason clearly on any subject, examining all sides of a question. This difficulty confronts us continually. One mind grasps only "election"; another sees only "free grace": One sees God, only as an austere tyrant, cold, pitiless, and just; another sees Him only as kind and loving, and too tender to be just.

While our tendency to one-sidedness in such reasonings is more to be pitied than condemned, yet it becomes all who realize this weakness, to guard against it, and to lay aside all prejudice, and take into account every side of such subject, as presented in God's Word, that we may "see light in his light."

Thus viewed, we find the doctrines of Election and Free Grace, both taught in Scripture, and as heretofore shown, beautifully harmonious. And thus we have found God perfect both in Justice and in Love. "The Lord is very pitiful and of tender mercy"-- "God is love." It is equally true that there is no unrighteousness with God--"Justice is the habitation of his throne." He will not condemn the righteous; and he will by no means clear the guilty. Every deed must receive a just recompense of reward, whether it be good, or bad. As we continue this investigation, we shall find that this uncompromising, impartial justice of God, no less than his love, is the firm, strong foundation upon which our hopes of the future must build.

Our conceptions of God, and of his dealings, are based largely upon our own methods. Because we imperfect beings exercise our pity and love often at the expense of justice, therefore we are apt to suppose that God's methods are the same.

You frame a law for your children based on their supposed ability to obey. You may find that you have made an imperfect law--one too severe for the ability of your child; therefore, when your child violates it, your sense of justice, as well as of love, calls for a remission of part of the penalty. Or your law may be none too severe, and you may be so lacking in justice and proper government, that when the child disobeys, your mercy tramples upon your own law, and you fail to punish. But with God it is different. His mercy and love can never trample upon his justice. "True and righteous are thy ways, Lord God Almighty. Judgment (wisdom) and Justice are the habitation of thy throne."

> Forever firm Thy Justice stands,
> As mountains their foundations keep."

God deals only with perfect things. As God created man, he was good-- "very good"--perfect. (Deut. 32:4.) God being perfect, could give only a perfect law for the government of his creatures. That perfect law, in brief, was obedience to his will. God made one penalty for violators of his just law: It was that such being should be deprived of existence-- "Dying thou shalt die"--"dust thou art, and unto dust shalt thou return." (Gen. 2:17; and 3:19.) This penalty could not be remitted, because it was just, and to remit it would be for God to act unjustly. It was not too severe a penalty, for God

R386 : page 8

is too wise to err. We may see, as God does, that anything short of perfect obedience to his perfect will and law, would create trouble and general discord not only to the sinner, but to all associated with him; therefore, it is a merciful provision for the good of all God's creatures, that "the wages of sin is death."

The same attribute of Justice which was a guarantee of his communion with his Maker, and which provided the bliss of Paradise to Adam while obedient, became the avenger of the broken law, inflicting the penalty by driving man out of the garden, and cutting off his communion and fellowship with God. We cannot doubt that Adam sought anxiously to have his sin of disobedience forgiven, and to be reinstated to a right to life in Paradise, and to favor and communion with God. But the law of God was inexorable. God could not excuse the sin, for he cannot look upon (the least) sin with any degree of allowance. (Hab. 1:13; Psa. 5:4,5.) He could not grant him a free pardon, for he was justly guilty, and he could "by no means clear the guilty." (Exod. 34:7.) The penalty (death) had to be inflicted, and it was.

To have pardoned Adam, God would have made himself a liar, for he had said: "In the day that thou eatest thereof, dying thou shalt die." Had God broken his word and law in that instance, our confidence and trust might well be shaken in every subsequent promise of his Word. The absolute unchangeableness of

R387 : page 8

God is the firm foundation upon which all his loving promises rest. For the same reason, we know that God can never pardon sin.

[Recall the distinction heretofore shown between pardon and forgiveness. The word pardon does not occur in the New Testament, and in the Old Testament it should be translated forgive.] God's verdict is that "the wages of sin is death," and since he is the same yesterday, to-day, and forever, therefore, death will always be the wages which his justice will inflict on sinners. If he changes not, he will never look upon sin with any degree of allowance, and there could be no stronger proof of a time coming when evil and evil-doers shall be no more.

But does not this unswerving justice render God's Love and Mercy powerless--is not the sinner therefore, hopelessly lost in death, even beyond the reach of infinite love? No, God's wisdom and love have provided a way by which he can be just, and yet forgive and receive the sinner back into his favor. This is the glad tidings--that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Then we see that while God could not pardon, or excuse sin, and could not remit its penalty unconditionally; yet, in some way, he was able to do it through Christ. How, through Christ? Could Jesus do what Jehovah could not--could he unconditionally remit our sins? No, but "he bore our sins in his own body on the tree" (1 Pet. 2:24)-- that is, he bore the punishment of our sins there--death. The Father "laid upon him the iniquity of us all." (Isa. 53:6.)

This was not unjust on God's part. There could be no injustice in laying our stripes upon Jesus, provided Jesus was willing to suffer--"the Just (one) for the unjust, that he might bring us to God." (1 Pet. 3:18.) We are assured by any number of Scriptures, that Jesus did share in the Father's plan for our "ransom from the grave." (Hos. 13:14.) One text will suffice for proof of this: "Consider him (Jesus) who, for the joy that was set before him, endured the cross, despising the shame." The joy set before Jesus was, doubtless, the promise of his exaltation to a place of honor and power higher than he ever before enjoyed. (See Phil. 2:9-11.)

Thus we see that the Justice of God did not render his love powerless, but each adds to the brilliancy of the other. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9.)

Now, what Jesus did for the race was to redeem, ransom, or purchase them. "Ye were not redeemed with corruptible things...but with the precious blood of Christ." (1 Pet. 1:18,19.) "Ye were bought with a price." (1 Cor. 6:20; 7:23; and 2 Pet. 2:1.) But we hear an objector--You are using the word bought in its ordinary sense--this is too much of "a commercial idea." We inquire, what other way could we use the word, without wresting the Scriptures? The word has only one signification. The Greek word from which bought is translated, is *agorazo,* and conveys the "commercial idea" in the fullest sense; it means to purchase in open market. It occurs twenty-one times in the four Gospels in connection with buying food, linen, fields, meat, etc.

If the commercial idea is correct-- if we were bought, something was given for us, and to some one. Paul says--"The man, Christ Jesus... gave himself a ransom (*antilutron*-- an equivalent price) for all." (1 Tim. 2:6. See also Matt. 20:28; Mark 10:45.) In answer to the question, to whom he paid the price or gave himself, the Apostle tells us that "Christ...through the eternal Spirit, offered himself without spot, to God." (Heb. 9:14; and 7:27.) The sacrifice lasted for three-and-a-half years, ending at the cross; but it was presented before God on our behalf when Jesus ascended. The Holy Spirit, since Pentecost, has been a witness of our forgiveness for Christ's sake--on account of Christ's ransom. It is most abundant proof that Jesus' sacrifice was acceptable and well pleasing to God. Since then, remission of sins and resurrection from death are preached in his name. This was never preached before, because, until then, our ransom price had not been paid. (Luke 24:47; Acts 5:31,32; and 13:38; and 3:26; Matt. 28:18,19.) Though some were permitted to commune with God before that, it was only after a sacrifice had been offered, typical of Jesus' better sacrifice.

From what were we purchased, or redeemed--from eternal torment? No, let Scripture answer--"I will ransom them from the power of the grave; I will redeem them from death." Hos. 13:14.

Justice held the race in the prison of death, and to purchase their release was the object of Jesus' death. We were in death because of sin, and he died for our sins, that by taking our place in death, we might go free. And now we wait, during this Gospel Age, until the Bride shall be selected, and expect that then all the prisoners in Adamic death will be set at liberty--restored to life.

Then if Jesus is our Purchaser, all men belong to him and are under his control, subject to his authority. He may do what he pleases with the race; hence we read, "Ye are Christ's, and Christ is God's." (1 Cor. 3:23.) If he is their purchaser and owner, he has a right to do for them what he pleases. His plan is briefly expressed by Paul: "Who will have all men to be saved (saved from Adamic death) and (then) to come unto the knowledge of the truth." (1 Tim. 2:4.)

Thus we see why it is that "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22.) It is because the Father has already judged all in Adam, and condemned all to death, and could not treat with sinners except through a Redeemer who became a mediator (go between.)

The mediator is in full harmony with the Father's law, and designs bringing all mankind who will, to a knowledge of the truth, and to perfection of manhood. When this work is accomplished, he will cease to act as a "mediator," and the responsibility of the perfect restored man will be direct to God, the Father, as it is written: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power... and when all things shall be subdued unto him, then shall the Son also, himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. 15:24-28.)

From this standpoint we can see how and why "it is a fearful thing to fall into the hands of the living God." It is because, if in his hands, though loving, he is just, and cannot look upon sin with any degree of allowance. If in his hands we know that the slightest imperfection must condemn us to death, how graciously, then, has God provided a "cleft rock" for our shelter, a perfect covering for our nakedness, in the person of Jesus our Lord.

When Adam sinned, and prayed that God would excuse his sin, and not inflict the death penalty, as no doubt he did, and when he found his entreaty vain, then he, and all his race, found that it was indeed a fearful thing to fall into the hands of the living God.

But Paul's language implies that some might again, a second time, fall into God's hands, and again find it a fearful experience. He has graciously placed us all in the hands of Christ, and has committed the judgment or trial of all to him, in order that whosoever will, may come to perfection again, and live forever in harmony with his law, which in their present fallen condition they could not keep. A way by which we could now fall into the hands of the living God, is by coming out from under the covering of our cleft rock, ignoring the ransom price, and "counting the blood of the covenant a common thing." Any who thus withdraw themselves, are exposed to a second condemnation to death, at the hands of God--the "second death," for which "there remaineth no more a sacrifice." Truly, then, for anyone not absolutely perfect, and able to keep God's law perfectly, this leaving of the covering of Christ's ransom is a fearful thing."

This is the evident teaching of this Scripture and its connections; but only those who have come to a knowledge and recognition of Jesus as Lord and Redeemer, who have accepted of justification through his ransom, and have thus come under him, into his hands and from under the curse of Adam's penalty, could again fall into the Father's hands, for all unjustified are yet in the Father's hands, and under his condemnation. Only those who are justified by faith have escaped the condemnation, consequently only these could be again condemned, or fall again into the hands of God. (Rom. 8:1.) Note the context: It teaches that the falling into the hands of God, is the second death. Verses 26-29 (Heb. 10) show the class to be the willful sinners, who sin against knowledge, do despite to God's favor, count the blood of Christ a common or ordinary thing, and fail longer to recognize it as their ransom or covering. Such take off the garment of Jesus' righteousness, and have only the filthy rags of their own righteousness in which to present themselves to God. The condition of such, is a fearful one. When Adam had sinned he made aprons of fig leaves, to cover himself, but God provided coats of the skins of animals. This was but a figure of the condemnation of the race and our need of a covering for sins. Our righteousness is like the fig leaf apron--flimsy, worthless, and unable to cover us. The skins provided by God, typify the robe of Christ's righteousness which God has provided. Giving the robe to Adam cost the life of the animal; so the robe of our justification, cost the life of Jesus. Our redemption was bought with a price, even the precious blood of Christ as a lamb slain.

R388 : page 8

Verses 28 and 29 contrast the penalty for forsaking the true mediator, with the typical penalty under the law for forsaking the typical mediator, Moses. "He that despised Moses' law, died without mercy:" ..."of how much sorer (worse) punishment...shall he be thought worthy, who has trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified, an unholy (common) thing"? The penalty under the type was DEATH, without mercy; but was only a cutting off of a life which at most could continue but a few years. It was only a hastening of a death penalty already impending, and from which penalty God has provided a redemption for every man. But they who knowingly despise the anti-typical Moses and the anti-typical sacrifices for sins, will have a much more severe penalty, in that they will suffer the second death, from which there is no redemption, no salvation, no resurrection, promised in God's Word.

All who see the force of this Scripture will realize the necessity of keeping under the cover of the blood of sprinkling, our ransom price, our substitute, who gave himself a ransom for all--who is the propitiation (satisfaction) for our sins (the church's) and not for ours only, but also for the sins of the whole world.

The Scripture everywhere keeps up the distinction between the church and the world, as in the foregoing text, and note the fact, that there will be two distinct presentations to the Father. First, the church, when perfected at the end of this Gospel Age, will be formally presented to God, as we read: "Unto him (Jesus) that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God (Jehovah) our Savior (through Christ) be glory and majesty and dominion and power," and "The trial of your faith (shall) be found unto praise and honor and glory at the appearing of Jesus Christ. (Jude 24,25; 1 Pet. 1:7.) Secondly, those of the world, who, after trial, during the Millennial Age, are found worthy of life, will then be presented to the Father. (1 Cor. 15:24.)

===================

VOL. IV.

PITTSBURGH, PA., SEPTEMBER, 1882.

NO. 3.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

page 1

THOSE who remit and cannot send money, check, or money order, will please send one or two cent U.S. postage stamps.

WE have some copies of the EM. DIAGLOTT on hand, damaged on inside of cover slightly; price to ZION'S WATCH TOWER subscribers, $1.50, to others, $3.00. This is a valuable work for all Bible students.

====================

R388 : page 1

The October number of ZION'S WATCH TOWER will partake of a missionary character. We will be sending out a very large issue to new readers--about two hundred thousand in all. If you desire you may share in the work of scattering the "good tidings of great joy," by sending copies of this missionary number to your Christian friends. Order as many as you can use judiciously, or send us their addresses and we will supply them.

====================

R388 : page 1

VIEW FROM THE TOWER.

The battle between truth and error still rages fiercely. Time-honored errors are worshiped, and earnestly defended, while new unfoldings of truth, as well as the old foundation principles of true faith, are being attacked on every hand, not only by the enemies of God, but by those who verily think they are doing God service. Surely we are in the "evil day," of which we were forewarned that it would be very difficult to withstand the assaults of error. (Read Eph. 6:11-18.) This should forearm and prepare us. The prophet Malachi says (Mal. 3:2) of this "Day of the Lord" in which we are living-- "But who may abide the day of his coming (presence, after arrival), and who shall stand when he appeareth (a presence made known, but not necessarily by natural sight. Thus, Jehovah appeared to Abram; i.e., made known his presence, the same Heb. word, *raah*, Gen. 17:1), for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver (symbol of truth --he shall purge out error from truth dross from silver) and he shall purify the sons of Levi" (typical of believers).

Seeing from the TOWER how the enemy endeavors to lull some to sleep with ease, comfort, and prosperity, in the matters of this life; how he perplexes and overcharges others in this world's busy cares; and how he seeks to draw others from the truth by error, we lift up the voice and cry aloud to those who have an ear to hear, saying: "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Let us renew our vigilance, lest even now, when the "goal" is almost won, we should be deceived and allured from our racecourse. Let us, dear brethren, lay aside every weight and hindrance of earthly kind, and run with patience for the heavenly prize--unseen but eternal. What manner of persons ought we to be who have so much light on God's Word and plan, and such grand anticipations for the future; how separate from the world and its aims and ambitions?

To stand--to maintain our standing --to keep on the armor of God--we need to have much and close communion with God, not only in the way of talking to him (prayer), but also and especially by listening to what he says to us (through his Word).

We would suggest the following plan to you all, viz: that during the next six weeks you take up the following important subjects, both for your private study and more public discussion at your meetings:--

(1) Was a "sin offering" or sacrifice necessary to man's reconciliation to God?

(2) Did Jesus the Lamb of God put away sin by the sacrifice of himself?

(3) If a sacrifice was necessary and was given and accepted, are we pardoned or are we ransomed?

(4) Justification--are we not justified, old creatures (human), before we become sanctified, new creatures (spiritual)?

(5) "You know your calling; brethren" --"What is the hope of our calling"?

(6) Who had this, our hope, before Pentecost? Who, walked this narrow way to life before Jesus our Leader and Forerunner?

Our view of the Scripture teaching on the above subjects you will find in your back numbers of ZION'S WATCH TOWER. "The Lord will bless each in proportion as he earnestly and candidly seeks to know what saith the Scriptures. "He that seeketh findeth."

Bro. Sunderlin, you will be glad to know, is gradually improving, though still quite weak and unable to write or preach.

page 1

We are obliged to omit samples of interesting letters this month for lack of room.

===================

R388 : page 1

THE SEVEN CHURCHES.

THYATIRA. Rev. 2:18-29.

"And to the Messenger of the Congregation in Thyatira write."

It is claimed that the name Thyatira means "sweet savor of labor." We think it applies to the first part of the period during which the church was said to be in the wilderness; the time also in which the papacy was in power. It would thus cover the period during which the true church, purified by persecution, relieved of its ordinary load of lazy dead-heads, and untrammeled by the class who always choose the popular side, was fully harnessed and faithfully laboring in the Lord's work. Many evidently had more zeal than knowledge, but they were faithful to the light they had.

"These things sayeth the Son of God."

This is a more emphatic declaration of who the speaker is, than in any previous message. It was necessary. A usurper had arisen, who, as foretold by Daniel, had "a mouth speaking great things." Claiming to be the Vicar of Christ, he assumed to speak as the mouth-piece of God.

Our Lord here announces himself as speaking through his written Word--his only authorized authority. This declaration would call to mind the words of Paul: "If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Eyes as a flame of fire." Expressive of their piercing brightness. Despised and persecuted for the truth, as the little faithful company were, by those who claimed to be the church of God, it was a cheering thought to know that their exalted head "seeth not as man seeth"; but "the Lord knoweth them that are his."

"His feet are like to polished brass." The description here is very like that of the spiritual being seen by Daniel [10:6]: "Eyes as lamps of fire, and his arms and his feet like in color to polished brass." This metal was perhaps the most useful and enduring known to the ancients. It seems as if he would say to them: Fear not in

R389 : page 1

all your terrible journey of 1260 years in the wilderness, lo! I am with you; we shall walk together; I will be your companion and guide.

"I know thy works, and thy love and faith and service and patience, and thy last works are more than the first." This is generous praise, and shows the Lord's appreciation of the faithful labors of the true church of this period. The language is quite similar to that used in addressing the first church, with the apparent recognition that works of Thyatira were even more abundant than those of Ephesus.

"But I have against thee that thou sufferest the woman Jezebel, who calls herself a prophetess, and she teaches and seduces my servants to commit fornication, and to eat things offered to idols."

The Bible is a wonderful book. We find in it a faithful record of human history, and many curious events, sometimes so strange as to be almost or quite disbelieved by the natural man. Various attempts have been made to prove the Bible unhistorical; that while it taught spiritual truths, it was not intended to teach history, science, etc., and was in those directions entirely unreliable. The light of modern research and criticism is fast scattering such infidelity, and proving, day by day, the antiquity and reliability of the Book of books. Not only is its historical and scientific truthfulness shining out clearly, but there also appears a strangely deeper vein of truth which seals its supernatural origin, by revealing the astonishing fact, that that history was a living, speaking, prophetic pantomime --a prophecy acted out in type by living characters. Even their faults and misdeeds faithfully noted (to the disgust of some over-particular people) being apparently necessary to fill up the anti-type.

The history of Elijah, and his relations with Ahab and Jezebel, is one of these prophetic pictures, seen not in vision, but in real characters. As this type is familiar to many of our readers, and will be treated fully soon for the benefit of all, we only take space to note a few of the prophetic features.

Jezebel, as the nourisher and protector of the prophets of Baal, is the type of the Papal Church, the mother of abominations. 1 Kings 18:19; 2 Kings 9:22. Ahab, her husband, the king of Israel, represents the kings or kingdoms of Europe who committed spiritual fornication with the "mother church."

The Elijah of Malachi 4, is evidently the Gospel church in its militant condition, and which must be fully come--filled up. Rom. 11:25-- before the trouble spoken of can fairly begin, seeing that they assist in pouring out the plagues. The three-and-a-half years of drouth and famine foretold by Elijah (during which he was miraculously fed) were typical of the three-and-a-half "times" or symbolic years of spiritual drouth and famine foretold by Amos (8:11), during the combined reign of the Babylonian Jezebel and her kingly paramours.

R389 : page 2

If we compare Dan. 7:25; 12:7, with Rev. 11:2,3,9,12, and 12:6,14, we will find that they measure the same length of time. In symbolic language a "time" is composed of twelve months, of thirty years each (a day thus symbolizing a year). A symbolic year is 360 literal years, and 3-1/2 of these years, or 3-1/2 times 360 is 1260. Also 42 months multiplied by 30 days to a month is 1260 symbolic years. There is abundant proof that this is the way God intended us to calculate symbolic time.

We thus see that the flight of the true children into the wilderness, from the face of the false church during 1260 years, while the harlot reigned a queen, and lived deliciously with the kings of earth, was clearly foretold in Elijah's flight from the face of Jezebel, and the 3-1/2 years of famine. 1 Kings 19:3, also 17:1--with Luke 4:25.

The description of Jezebel in this message exactly fits the teaching of Rome. "To eat things offered to idols." How could the Pagan ideas taught by the Papacy, and clung to by Protestantism, be better described? The natural immortality of all men, as first taught by the most beastly of idolaters--the Egyptians--the eternity of sin; and, worst of all, the character of God so degraded that no heathen monstrosity ever invented by pagan priest-craft could compare with it. Instead of a loving Father, a vindictive Giant, kind indeed to his followers [are not the heathen so?], but infinitely cruel to, not his enemies alone, but also to those who, never having heard of him, could neither like nor dislike him. True, we were told that he--or rather his Son--was love personified; but this idea was so mixed up with the hideous doctrine of "eternal torment" that the result was Babylon [confusion].

"She teaches and seduces my servants to commit fornication."

Churches are continually typified in the Scriptures by women, so the teaching alluded to is the following and union with some of the daughters of Babylon. So successful has been this seduction that Protestants generally would rather associate with an immoral member of an orthodox church, or a member of the body of anti-Christ, than a faithful and consistent Christian, who has thrown off the fetters of sectarianism.

Rome has claimed to teach the doctrine of "one church"; but the direct result of her teaching has been the various creed-bound sects which still hold captive the spiritual Zion.

"And I gave her TIME that she might repent; and she willeth not to repent of her fornication. Behold, I cast her into a bed, and those who commit adultery with her into great tribulation [see Rev. 2:21,22] if they repent not of HER works." [Sinaitic, Vatican, and Ephraim MSS., and other best authorities: "HER WORKS."]

The time given for repentance must date, we think, from the dawn of the light of the Reformation. Strange to say, just about 365 years have passed away since Luther began to preach against the errors of Rome. On the 31st day of October, 1517, he placed his ninety-five theses on the door of the church in Wittenberg. In a few weeks the theses were known throughout Christendom, having been translated into several languages. This is considered the beginning of the Reformation in Germany. Now, we see the force of the language of our Lord in this message.

"I gave her [a] time that she might repent." A "time," 360 years from the first clear rays of light through Bro. Luther, brings us to the hour when our Lord said to the nominal Gospel Church--as shown by the parallels--"Your house is left unto you desolate." If we read the signs of the times aright they have already entered the "affliction" promised.

"And I will kill her children with death; and all the churches shall know that I am he who searcheth the reins and hearts; and I will give to you every one according to your works."

Rome, in the days of Thyatira, endeavored to kill Thyatira's children with literal death; and the Lord cheers them by the assurance that the reverse would finally take place; and that while those who had imbibed that persecuting spirit of Jezebel would be stricken with spiritual death [the anti-type of the 450 priests of Baal whom Jezebel fed, and whom Elijah destroyed], she (all having the spirit of Thyatira) would receive the glorious reward according to your works. This changed condition of things will also reveal to "all the churches" who it is that is doing the sifting work.

"But to you I say: to the rest which are in Thyatira, as many as have not this teaching; who know not the deep things of Satan (as they say); I put upon you no other burden; but that which ye have, hold fast till I come."

It will be noticed that there is a peculiarity in the use of the expression "deep things." There are apparently certain ideas which "they" call deep things [of God] which our Lord calls by their proper name: "deep things of Satan."

When we speak to a certain class about God's dealings with mankind, and of the justice [?] of consigning the ignorant to everlasting misery, as imputed to our heavenly Father, we are at once told that we cannot fathom God's purpose in allowing all this sin and misery; that he has not revealed his plans; that our reasonings are mere speculation, the whole matter belongs to the "deep things" of God, which he has not revealed. "Eye hath not seen, ear hath not heard," etc.; not knowing that Paul continues: "but God hath revealed them unto us by his spirit."

Although knowing that anti-Christ has loaded "Our Father's" name with odium, and his character with infamy, they still persist in asserting that it is not our business to attempt to clear him; he will do that himself on the day of judgment, when, according to their theology, it will be too late to do anybody any good.

We, who see the plan of the ages, might be content to wait; but we have a right to expect that those who believe that the world is now on probation should do all in their power to place God's character and dealings in a proper light before the world. We would be ashamed to treat an earthly friend so, how much more the "friend above all others"? Thank God we have not learned this "voluntary humility."

I love to tell the story,
Because I know it's true.

R390 : page 2

To the faithful laborers in Thyatira he lays no other "burden." He began his message by commending them for their "works" and "service." He ends by telling them to patiently carry this burden, holding fast what they have "till I come." We think we know some still living who have the Thyatira spirit.

"And he that overcomes, and he that keeps my works until the end, to him will I give authority over the nations; and he shall rule them with a rod of iron, as the vessels of a potter are they dashed to pieces, as I also have received of my Father."

The promise to the overcomers of the Thyatira age is peculiarly appropriate. Rome, the false church, was at this time in the height of her glory, claiming to be the kingdom of God; that Christ's reign had begun-- through his vice-gerent, the Pope. Claiming, of course, the promises given to those who reign with Christ, she did literally rule the nations with a rod of iron, dashing in pieces whom she would.

The type (in a sense) of the iron rule and great power of the true kingdom was thus signified [made signs of--shown by signs--Rev. 1:1] before their eyes; making even their terrible persecution a reminder of the glory and power they were called to inherit.

"And I will give him the morning star."

These who would continue to "work" in harmony with God's plan (which they could only do by walking in the light of present truth), are promised not only increasing light, but advanced light--as if before it was due; also the first sure proof of "Day Dawn," and of the approach of the glorious Sun of Righteousness who shall rise--not to bring DARKNESS, (Is John 1:9 fulfilled?)--not to destroy, but with healing in his wings. "The leaves of the tree were for the healing of the nations." "He that hath an ear, let him hear what the Spirit saith unto the churches."

W. I. MANN.

===================

FAITH'S ALCHEMY.

Some statements of the Bible seem as startling and impossible as the dream of the philosopher's stone. Surely, it is as easy to turn all things into gold as to verify the promise that "no good thing will God withhold from them that walk uprightly." Where are the people who possess all good things? Not the adherents of any favored sect, for then all controversy would cease, and faith give place to sight. Shall we take refuge in the limitation of the promise to those who walk uprightly, and reply that until we find persons who never waver, stoop, or stumble, it cannot be said the promise has failed? But it is addressed to fallible mortals, and by the upright must be meant those who, in spite of failing, honestly and habitually try to be right with God. Do persons enjoy all things generally regarded as good? This is not the teaching of the Bible. It is unfair to interpret any book or document by the meaning we choose to place on some sentence opposed to the general tenor of it. The Bible in all its teachings and narratives shows that "many are the afflictions of the righteous." No one is invited to be a Christian by the bribe of receiving all the things the world accounts "good."

What then, is the meaning of the promise? That is good which is for our complete and lasting advantage. A bed in a garden may be cultivated, a wing of a house decorated, a member of the body cared for, so as to entail injury on the whole. It would not, therefore, be a good thing. A child may be gratified by a berry or a toy, which may prove a fatal injury. Bitter medicine, a painful operation, a difficult task, though regarded by the child as very evil, may be good things, no wise parent would withhold. As the physical nature is developed by exercise, and the mental by education, so the spiritual by the discipline of trial. If thus, we are trained to the conquest of self-will, to filial submission, and confidence toward God, it is a good thing of supreme value.

The present life is the childhood, the training time of eternity. If, then, a transitory grief helps to fit us for everlasting bliss, it must be good, and not evil. But who can tell what is thus good? We feel present pain and pleasure, but cannot see their spiritual results. It is not necessary, it is not possible that we should. God does, and he has the power so to overrule all things as to secure the desired end. We do not argue the matter with unbelievers. They point to our poverty, sickness, disappointments, desires unsatisfied, prayers apparently refused; and in the faith God's Word warrants and his Spirit produces, we reply with Faber:

> Ills that God blesses are my good--
> All unblessed good is ill;
> And all is right that seems most wrong,
> If it be His dear will."

This is the alchemy that turns sorrow into joy, sickness into health, death into life. It is illustrated in the history of God's children. We see it in the case of Joseph, Moses, David, and Asaph. (Psa. 73.) St. Paul learned to glory in the thorn in the flesh.

Things are not what they seem. God alone perceives their true value and lasting results. He is infinitely wise, and cannot err; infinitely strong, and cannot fail; infinitely kind, and cannot neglect. He will keep back nothing that is good, nor give us what would injure. This is our culture time.

That is best which promotes the fruitfulness in which God delights, and which will be our own true glory by his grace. Christians must not judge of things as men do whose possessions and hopes are limited by the present. We are pilgrims, and must estimate circumstances in view of their influence, not so much in making us comfortable on our way as in helping us home. Nobler aims involve severer toil; fiercer conflicts, costlier sacrifice. If we seek a nobler goal, let us not envy others their smoother path. If we would win a richer prize, we must fight a sterner battle. If we would attain a loftier height, we must clamber up sharper crags.--Newman Hall.

====================

R390 : page 2

HE WAS A LIAR FROM THE BEGINNING.

Many despotic and evil governments have tried to hold themselves in power by misrepresenting what would result from a change of government. Thus Satan--"the prince of this world"--has deluded mankind in general, teaching that, though they indeed have a hard lot now, it would be a thousand-fold worse if Jesus were to come and establish his kingdom. Hence, not only the worldly fear the coming into power of earth's rightful Ruler, but many of God's children, too, fear, instead of love, that for which they pray--"Thy kingdom come, thy will be done on earth as in heaven."

Thus, in everything it has been the deceivers' policy to misrepresent our loving Father's works and plans. It is astonishing, too, how much more readily even Christians receive Satan's lie than God's truth. And God allows his character to be traduced-- probably designing that when, in coming ages, "the knowledge of the Lord shall fill the whole earth," then the magnitude of his love shall shine with increased splendor by contrast with Satan's slanders.

====================

R390 : page 3

WAIT ON THE LORD.

Wait, O thou weary one, a little longer,
A few more years--it may be only days;
Thy patient waiting makes thee all the stronger;
Eternity will balance all delays.

Wait, O thou suffering one, thy days of sorrow
Bring to thy soul its richest gain.
If thou a Christian art, a brighter morrow
Will give thee ten-fold joy for all thy pain.

Wait, O thou anxious one, the cloud that hovers
In gathering gloom above thy aching head
Is sent of God in mercy, and He covers
Thee with His heavenly mantle overspread.

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.

Be patient and submissive; strength is given
For every step along the weary way,
And for it all thou'lt render praise in heaven,
When dreary night gives place to perfect day.

Yes, perfect day, the day of God, eternal,
When not a shadow shall flit o'er the scene;
In that fair land where all is bright and vernal,
And we will be with Christ, and naught between.

Wait, then, dear heart, control thy sad emotion,
God will subdue each angry wind and wave,
And when the voyage ends across life's ocean,
Into the haven of sweet rest will save.

--New York Observer.

====================

R391 : page 3

"LINE UPON LINE."

"Being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5:1.)

Though a familiar text, we would that its full import were grasped more clearly by all God's children. It would be a source of pleasure and continual rejoicing to them all. It would be a firm foundation upon which the other teachings of God's Word would rest immovable, secure --a foundation which could not be moved, and from which our faith-building could not be shaken by every wind of doctrine.

What is a justified condition, but a condition of guiltlessness? The act of justifying is the clearing or purifying or cleansing from sin. Any one who is pure, clean, perfect, or righteous needs not a justifier, for such are just of themselves.

There has been but one "Just One" among men--our Lord Jesus. All others were sinners by nature, having inherited condemnation through Adam. All were unjust. Being unjust, they were all under condemnation to death. Being unclean, all are cut off from fellowship and communion with the holy and righteous God. The whole world lieth in condemnation --condemned to death. (Rom. 5:16,18.)

Christ died the just (one) for the unjust (many) that he might bring us to God. (1 Pet. 3:18.) He brings us into harmony and fellowship with God by restoring us to the just or sinless condition, which Adam, our representative, lost for himself and us. Thus, Jesus becomes our Justifier, and justifies us from all things. (Acts 13:39.) Thus "being made free from sin," we may have communion with God, and can do works acceptable to God through Jesus Christ. (1 Pet. 2:5.)

But it is objected--the text says we are justified by FAITH, and it does not say that our justification from sin required anything but FAITH. The text says nothing about the Just One, Jesus, dying to justify the unjust many.

We reply that if any single text contained all the truth, the balance of Scripture would be useless--that one text would contain all the value. No single text contains all the truth. It is one of the fruitful causes of grievous errors that the Bible is not read more as a connected whole. But you are mistaken, our text does teach the necessity of a Redeemer to justify the unjust. Read the last clause: "justified...through our Lord Jesus Christ." Yes, we were all sinners--we could not justify ourselves. We could only be justified by one who would pay our penalty for us; then we might go free. It was for this cause that Jesus died, "the just for the unjust."

Do you inquire then, What has faith to do with the justification? We reply: Faith is the acceptance or belief of something. To be a proper faith, the thing believed must have proper and substantial reasons as a ground or basis of faith. A sound basis of faith is the Word of God. In our text, faith is the handle by which we accept of justification. We know that we are justified--or cleared from all Adamic condemnation --and reckoned of God as perfect, because he says so. He says, "There is, therefore, now, no condemnation to them which are in Christ Jesus." There was, and still is, condemnation to death resting on all others. We escape the condemnation, by reason of Jesus having paid the penalty of sin; and his redemption becomes applicable to every man as he comes to a knowledge of it, and accepts of it. That is, as soon as we accept of Jesus' death as our ransom price, that soon we realize or believe ourselves "justified from all things"; that soon we may know ourselves as no longer condemned sinners and aliens from God, but as his children, freed from condemnation by the full and sufficient ransom.

Would to God, dear ones, that you all could realize yet more fully this "no condemnation," full "justification," this unblamable condition in which we stand who believe that Christ "was delivered (to death) for our offences, and was raised again for our justification." (Rom. 4:25.)

The justified by faith are very few, because for various reasons few believe that they are justified. Some who believe in the reality of sin, that all are sinners, and that Christ died for our sins, and redeemed us from the condemned condition, cannot realize themselves as being now, on that account, free from sin having no condemnation, and as pure and spotless as the snow in God's estimation. The only thing these lack, and it is an important lack, without which they cannot have full peace with God, is faith to realize or accept of the righteousness of Christ as the covering of all sin. Let us remember that "without faith it is impossible to please God," (Heb. 11:6.) or to "have peace (rest) with God." (Rom. 5:1.)

Another class who are not treated of by our text, and who have no right to comfort from it, do not believe that the race is under condemnation, and regard sin as a myth. These cannot be justified, because they do not recognize themselves as unjust.

Another class to whom this text does not apply, includes those who admit that man is a sinner and needs to be justified, but who claim that sinners are justified unconditionally by the Father. That is, that God concluded that he would revoke his original sentence of death, and by his mighty power turn all sinners into saints. But if this were God's plan there would have been no necessity for the death of our Lord Jesus--the Just for the unjust. That this is an unscriptural faith, is readily seen, when we find that nowhere does God say that he will unconditionally pardon sin. Those who hold this view have no need of the last clause of our text--Justified...THROUGH Jesus Christ our Lord.

Another class to whose theory this text would not fit, claim, that while all are sinners, and need to be justified or cleared from their sin; yet that this is effected not by unconditional pardon by Jehovah, nor by a ransom for sin, and the payment of sin's penalty by Jesus, but that each man in the act of dying, will pay his own penalty, and therefore be free from sin. They who hold this view have no right to use our text, for it speaks of justification (cleansing from sin) "through Jesus Christ"--something Jesus has done for us, and not something for us to do for ourselves, is the basis of the hope and peace of our text.

Truly, it has been written that the wisdom of God is foolishness with men, and the wisdom of this world is foolishness with God. (1 Cor. 2:14; and 3:19.) Thus it has ever been. Men have been searching for centuries to prove that man is susceptible of a moral training which would bring him into harmony with God; or that he could make satisfaction for his own sins by means of penance now, or by the act of dying, thus restoring himself to favor with his holy Maker who cannot look upon sin with any degree of allowance. Others rely on the love of God, vainly hoping that his infinite love will override his infinite justice, causing him to revoke his own original decree.

All these, while they may lead astray good, candid minds, and, by their human sophistrising, may overthrow the faith of some in Jesus as the Redeemer, who "bought us with his own precious blood," they can never make void the testimony of God's Word, nor permanently lead astray those taught of God through his Word. These see in Jehovah a God infinite both in Justice and in Love--so just that he will "by no means clear (pardon) the guilty," (Exod. 34:7) yet so loving that he gave his only begotten son to die for our sins, and to redeem us from death, the sin penalty.

Let us hold fast to the blessed Bible doctrine of Justification (freeing from condemnation) through our Lord Jesus Christ, accepting of it by faith. As it is written, so we believe that Jesus "put away sin by the sacrifice of himself"; and "without shedding of blood there is no remission (no "putting away," or "justifying"). (Heb. 9:22,26.)

Thus upheld in our faith by Jehovah's Word, we will not be carried about by every wind of doctrine which Satan stirs in this "evil day" to lead us from our anchorage in Christ. Let us now look at the subject from another standpoint of view:

DID CHRIST DIE IN VAIN?

It is an indisputed fact that "the man, Christ Jesus," lived and died; but various are the views held as to why, and the value or utility of his life and death.

Of so-called Christendom, probably one-half believe that Jesus was merely an imperfect (sinful) man like other men, except that he had more than ordinary ability--a man superior to his day--a man who, as a teacher of morals, properly ranked with Confucius, Socrates, and Plato, though, they think, less philosophical than the two last. His death they regard as remarkable for cruelty and injustice, but aside from the fact that he was a martyr to principles of truth, they recognize no merit in it. He died, say they, as any other man dies, and for the same reason. As a member of the same human family, he would have died as any other man sooner or later, anyhow. They say, the value of Jesus' life and death consists entirely in the moral teaching, influence, and example which it affords mankind, showing to all men that they should lead pure, moral lives, and rather sacrifice life than principle. Of this view are almost all connected with the "Universalist" and "Unitarian" denominations, as well as a large proportion in all other denominations, sometimes called "Liberal" and "Independent" Christians--"advanced thinkers," etc.

These scout the idea that Christ died the just for the unjust; that "Christ died for our sins, according to the Scriptures"; that "with his stripes we are healed"; that "the Lord (Jehovah)...laid on him the iniquity of us all"; (Isa. 53:5,6.) that "he was delivered (to death) for our offences." They endeavor to explain away these and a hundred

R392 : page 3

other similar Scriptures. Failing in this, they give us plainly their idea; viz.: that such texts and such ideas of the object of Jesus' death, while good enough in past ages, will not stand the "light" and "thought" of this nineteenth century.

With claims of superior wisdom and benevolence, they give us three advanced views on the subject. First, God is too benevolent, too loving, to require a penalty for sin of his poor weak creatures. [They overlook the fact that the God of love has permitted the evils and miseries of the last six thousand years to come upon the race, as part of the "wages of sin."]

The second view is, that the act of dying and being entombed pays the sin penalty--that thus each pays for his own sin, and is then entitled to life, and needs no redeemer to die for his sins, or to ransom him from the power of the grave. (Hos. 13:14.) [An absolute proof of the falsity of this view is furnished in the case of Jairus' daughter (Matt. 9:18,23-25), the widow's son, and Lazarus (Luke 7:11-15; John 11:44), all of whom having died, and thereby, according to this theory, paid their own penalty, should be free from death after Jesus had restored life to them. But they all died again. This is proof that the death of the condemned does not make reconciliation for sin, nor entitle to a release from its penalty. The just must die for the unjust; the Lamb of God must take away the sin of the world ere they can have a right to everlasting life.

The third view, though also incorrect, yet by far the most near to the Scriptural view, is, that the ills of the present life, coupled with a sufficiency of punishment in a future life, to be just and effective, and to reward each, will be the wages of sin.

We wish every reader to note carefully that the "nineteenth century light," of which these so-called "advanced thinkers" boast, is an earthly light. It is such intellectual philosophy and science, falsely so called, against which we are warned. (1 Tim. 6:20.) It not only ignores, but opposes the heavenly light--THE

WORD OF GOD. Among the strong advocates of this view are Henry Ward Beecher and many of the great; and adherents with these

R392 : page 4

are the rich and the wise, according to this world; but they cannot boast the words of Jesus, or Paul, or James, or Peter, as proving or harmonizing with their "light." No; but they are the ones to whom we refer for our faith. Their united testimony is, that "There is none other name under heaven given among men whereby we must be saved" than the name of Jesus. (Acts 4:10-12.) How sad that some who once stood with us in full reliance on the ransom--the precious blood of Christ--as the basis of forgiveness of sins and future RESTITUTION from its penalty, have recently fallen into this grievous error.

The argument of this large class of "advanced thinkers" is completely overthrown by the legitimate conclusions of their own arguments. Assuming that Jesus died, not to pay a penalty for us, they say he simply became our leader and example. They all claim that Abraham, Isaac, Jacob, David, and others, who lived and died before Jesus' day, are saved in the same sense, in the same way, and receive as great blessings and rewards as saints who live since Jesus set the example. Do they not thus believe? You answer, yes. Then we inquire, what advantage resulted from Jesus' example? If they of preceding ages got along just as well without it as we who have it, and if his death did not satisfy any penalty or legal claims of justice against us as sinners, we should be forced to the conclusion that Christ died in vain. If God had been as wise as these teachers, and had possessed some of the nineteenth century "light," the inference is that he would not have sent his only begotten Son to become a man, and to "taste death for every man."

The regular and attentive reader will notice that the foregoing is not our view of the teachings of Scripture. We believe that by the death of Christ the human nature of all before and since his day is justified to life; but that we living since his day, have the advantage, that by following his example in sacrificing the human nature, we may become partakers of a higher nature, viz.: a spiritual--even the divine nature. We merely used the argument of the opposition to overthrow their own theory.

But while we oppose, and always expect to oppose, above every other and minor heresy, the views which, as above mentioned, deny that our Lord bought us with his own precious blood (1 Cor. 6:20; 1 Pet. 1:19; 2 Pet. 2:1,2), and every other theory which ascribes salvation from death to any other name than Jesus, and by any other means than that "he died for our sins--the Just for the unjust; yet for very many who hold these views, we have much sympathy; in fact, we admire many of them. Controlled by benevolent reasoning powers, and confronted by the unreasonable and unscriptural doctrines of so-called orthodoxy, they could scarcely avoid an opposite extreme. It is the inclination of our present demoralized human nature to fly from one extreme to another. We only get the golden mean of truth when we let the human will and human wisdom cease, and accept God's word as its own interpreter.

The views from which these generally fled, represent the faith of about the other half of Christendom, and are termed "Orthodox" views. The belief of this class, in a few words, is as follows: Sin is an awful reality, entailing upon all, through Adam, a penalty which must be paid, or not one of the race could ever be restored to life or communion with God. God, foreseeing that none of us could pay the price of our own or of each other's sins (because all were condemned), provided a ransom or substitute (Both words have the same meaning.) in the person of "the man, Christ Jesus, who gave himself a ransom for all," and "redeemed us" by dying "for our sins"--"the Just for the unjust."

To all this we agree; thus far we have Scripture; but we can go no further with "Orthodoxy," for when they come to explain the nature of the penalty which Jesus paid for us, they leave both divine and human wisdom. They claim, unscripturally, that the wages of sin is everlasting torture and misery; some believing that it will be mental torture, and others that it will be physical--that God, before he had created man, had, in some distant locality, fitted up a place where the sinner may be tortured throughout eternity in surging billows of fire and flame.

Somewhat less awful is the view of Papacy--that purgatory is a place of dreadful torture, which will end when the culprit has had sufficient punishment. Papacy found it necessary to use strong and forcible arguments when she undertook to convert the whole world; and Protestantism sought to make the inducements of Christianity still more striking by preaching an endless torture.

Any benevolent mind, unbiased by prejudice, even though unenlightened by revelation, must see that there is something wrong in this theory; and positive proof of its falsity is furnished, when the fruitless attempt is made to harmonize this endless torture theory of men, with the substitution or ransom teaching of Scripture. By holding and mixing this truth (substitution) with this error (eternal torment), the truth is made to appear untrue. Thus, if the wages due to sinners was eternal torture in hell, and if Jesus became the sinners' substitute or ransom--then what? Then Christ is in hell suffering that torture, and must forever thus suffer to all eternity. Then he is not in heaven, at the right hand of God. (Mark 16:19.)

This conclusion is, of course, preposterous and unscriptural; every logical mind sees this, and to escape the dilemma, some claim that Jesus suffered more agony in the few hours of his crucifixion than all men (over a hundred and forty billions) would be capable of suffering unitedly throughout eternity. Others seeing that this is as absurd as the former view, discard both the eternal torment and the substitution or ransom, and become disbelievers in the Bible as God's revelation.

Still others, to compromise with reason, discard substitution, but roll the human tradition of eternal torment and purgatory as a sweet morsel under their tongue, determined to hold it at all hazards. A few, of whom we thank our Father it is our privilege to be, let go of the human tradition of eternal torture, but hold fast to the Bible teaching of Substitution, viz.: That Jesus "gave himself a ransom (Greek--antilutron--an equivalent price. See also "Webster's Dictionary.") for all" mankind. (1 Tim. 2:6.)

Now, briefly, let us see why Christ died. We see that others either make out that his death was in vain, or, by tacking on eternal torment as the penalty he paid for us, they make void the Word of God by their traditions.

First, then, we accept of substitution in its fullest sense, and claim that when "Christ died for our sins"-- "the Just for the unjust"--when "the chastisement of our peace was upon him"--when "he was wounded for our transgressions and bruised for our iniquities," he took the place of the sinner before God, and suffered exactly the penalty of our Adamic sin-- exactly what otherwise the entire race must have suffered. But now comes the question, What are the wages of sin which he must meet for us, in order to be our ransom or substitute? The Scriptures reply, "The wages of sin is DEATH." (Rom. 6:23.) Not life in torment, but the extinction of life is death.

To this conclusion all Scripture harmonizes, viz.: that his death was the ransom which justifies all mankind to life, and makes possible (in God's due time) the resurrection of all that are in their graves. (John 5:28.) It was not the sufferings of Gethsemane, nor the weariness of his three-and-a-half years' ministry that

R393 : page 4

redeemed us--it was his death. "The Son of man came to give his life a ransom for many." (Matt. 20:28.)

The Just one might have suffered ten times as much as he did, yet had it not culminated in death, it all would not have redeemed the unjust. The wages of sin was not torture, but death; hence to be our substitute, he must die, thus paying exactly our penalty. For this cause Christ died, the just for the unjust.

The death of Jesus might have been accomplished in a less painful way, and it would have been equally our ransom price; but it pleased the Father that he should be not only the Redeemer, but also the Restorer of men. Hence, he must have an experience in our sufferings, in order to be able to sympathize with us, "For it became him (Jehovah)...in bringing many sons unto glory, to make the Captain of their salvation (Jesus) perfect (on the spiritual plane) through sufferings." (Heb. 2:10.)

Beloved, let no one take from you, by any means, this fundamental teaching of Scripture, this basis of all our hopes, as well as the basis of the world's hope of restitution. If Jesus did not become our ransom--our substitute--if the sacrifice of his humanity was not the "equivalent price" necessary to recover Adam and all who lost life through him as their representative head, none need expect to go free from death: Then our hope of a resurrection of the dead is vain. If the penalty of our sins is eternal torment, then Jesus did not pay it, and we must each expect to suffer it. But if, as the Scriptures teach, though so few believe it, the wages of sin is death, then we know that Jesus did pay our penalty. He died, or was cut off from life, "not for himself," but for us, to give his life a ransom for many. (See Dan. 9:26.)

This is Paul's argument, and when he would mention the very fundamentals of Christian faith, he says: "I delivered unto you first of all... how that Christ died for our sins, according to the Scriptures." (1 Cor. 15:3.)

Referring to the preceding article, we would remark that no one can have a proper or full comprehension of Justification, unless he sees that as a race, we were in a condemned condition --condemned to death, not to torment; and now we are made happy by the Gospel (glad tidings) that Jesus was delivered (to death) for our offences, and was raised again for our justification." (Rom. 4:25.) We now know that since our penalty has been paid by our Redeemer, "God (the Father) is just to forgive us." He will not be unjust to withhold that right to life which has been purchased for us according to his own plan.

Notice how firmly Paul stood on this doctrine of a full release or justification, and notice that he bases it, not on Jehovah's rescinding the penalty, but on the fact that Christ died. Paul's argument is that it is the same Jehovah who once condemned us, that now declares us freed from sin-- justified--and he accomplished our justification by not sparing his own Son, but freely delivering him up for us all. He says "Who shall lay anything to the charge of God's elect? It is God that justifieth. [Consequently, if God justifies, no one has a right to condemn us.] Who is he that condemneth? [Tell such an one that] It is Christ that died." Tell such that we are redeemed from death--the penalty of sin--because "Christ died for our sins." (Read Rom. 8:32-34,1.)

===================

R393 : page 4

AN ASYLUM FOR THE EXILES.

[From the N.Y. Herald.]

Our Constantinople correspondent sends the following:--Since the days when Sultan Bajazet offered an asylum to the Spanish Jews flying from the stakes and scaffolds of Ferdinand II., there never has been promise of such a wholesale migration into the Ottoman dominions as there is at present. Already upward of a thousand Russian Jewish refugees are wandering homeless in the streets of Constantinople, and this, in spite of all efforts to stem, or rather to delay, the stampede until proper arrangements can be made to receive them. The two pilot fish of the exodus--Mr. Lawrence Oliphant and Mr. James Alexander--have made Constantinople their headquarters. As to the sincerity, and as to the disinterestedness, both pecuniary and personal, of these two gentlemen in their efforts to repatriate the Jews, there is not the slightest doubt. But as to the method of realizing the philanthropic object that both have at heart, Mr. Oliphant, and Mr. Alexander hold somewhat different views. It will be remembered that two years ago Mr. Oliphant in his work, "The Land of Gilead," advocated a beginning of the repatriation of the Jews by a settlement, under the auspices of a sort of joint-stock company, of a number of Jews from Eastern Europe and Asia in an agricultural colony situated in the territory which formerly belonged to the tribes of Reuben and Gad--a district comprising about a million and a half acres of rich alluvial soil, and bounded on the west by the Jordan and the Dead Sea. This most favored portion of Palestine is scarcely inhabited. It was once a portion of the great Hittite Empire of Western Asia, whose very existence had already been forgotten as far back as the days of classical antiquity, and whose greatness is only now just beginning to be revealed by modern research. Comparatively recent relics may also be found in the isolated eminences of this region, which contain reservoirs and cisterns constructed in Scriptural times, and which have fallen but slightly out of repair.

ISLAM'S OPPORTUNITY.

Mr. Oliphant's scheme warmly commended itself to the Sultan as an opportunity for proving that Islam could be more tolerant to a persecuted race, and hence more compatible with modern civilization, than some of the foremost nations of Christendom; and also as a means of obtaining a well secured and increasing revenue from

R393 : page 5

a province that from time beyond memory had yielded nothing to the imperial exchequer. Mr. Oliphant was even feted at Yildiz Kiosque, and the signature of the Sultan to the firman repatriating the Jews was hourly expected. At this promising stage of the negotiation Mr. Oliphant's work, "The Land of

Gilead," unfortunately appeared. The Sultan at once thought that he saw the germs of Jewish autonomy, backed by England and France, springing up in his already dwindling dominions. Naturally suspicious, and prone to see a "nigger on every fence," Abdul Hamid remembered that Mr. Oliphant was an Englishman, strongly backed by the late Lord Beaconsfield, by the Marquis of Salisbury, and by M. Waddington. Moreover, one of the numerous orthodox Moslem habitues of Yildiz Kiosque, singularly enough, translated to the Sultan various stirring passages from George Eliot's "Daniel Deronda," where the hopes and possibilities of a great Hebrew kingdom are so vividly portrayed. The wily sheik could have hit upon no better device to arouse the suspicions of the mystic, visionary mind of his imperial master. There was no longer any question at Yildiz of the repatriation of the Jews in Palestine; and Mr. Oliphant was henceforth regarded as a wolf in sheep's clothing, whose real mission was to insert an additional wedge in the already strained fabric of Ottoman autonomy. Three weeks ago Mr. Oliphant again appeared upon the scene. English influence being at the lowest known ebb at Constantinople, he is now urging the United States Minister--who is at present a persona gratissima at Yildiz Kiosque--to advocate the colonization scheme to Palestine; whither the Jews, for sentimental reasons, much prefer to go, and whither they can be transported at much cheaper rates than to America.

MR. ALEXANDER'S VIEWS.

The modus operandi of Mr. Alexander is somewhat different. Mr. Alexander--himself an Israelite--represents Mr. Cazelet and other well known Jewish capitalists in England, Germany, and France, who believe that all purely humanitarian efforts must fail unless established upon a sound commercial basis. Mr. Alexander demands of the Sultan a concession, allowing him to construct a railway, tramways, and ordinary roads within the vilayets of Aleppo, Tripoli, and Damascus. The length of the railway from the ancient port of Tripoli to Damascus would be about two hundred miles; and it is proposed to obtain a grant of the uncultivated land along the entire length of the line for a distance extending two miles on each side of it, whenever such land belongs to the government. The whole of the profits accruing from the proposed railways are to go to the government. The opening up of such a route would speedily develop the wonderful resources of the country. The estimated cost of the line is about $50,000 per mile; $10,000,000 for the whole distance. For the construction of the railway, and the occupation of the conceded territory, which would amount to eight hundred square miles, employment and a resting place would be found for a large number of Jewish refugees. Should the government refuse to grant land in the above named vilayets, then the promoters of this scheme would take any other concession of land suitable for colonization purposes. M. Alexander and his backers are practical business men, and they are fully aware that any wholesale migration of Jews into Asia

R394 : page 5

Minor or Syria would involve the greatest misery and privation, unless immediate employment be provided for them beforehand. M. Alexander and his agents have lists containing several thousand names of Russian Jewish artisans and mechanics who desire to emigrate to Turkey. The moment that the concession is granted these men and their families will be transported by special steamers to Syria, and upon their arrival will at once receive their wages. The Grand Vizier sent a few days ago a most favorable report upon M. Alexander's scheme to the Sultan, and last Sunday the Minister of Foreign Affairs received the delegates of the Jewish artisans and mechanics of Odessa, and assured them that a peaceful home denied them in Russia would be accorded to them in Turkey.

AN OFFER OF REFUGE.

The following is the translation of the letter of instructions written by the Porte to the Turkish Consuls:-- "In all cases when Russian Jews express a desire to establish themselves in Turkey, the following conditions, which the Ottoman government imposes upon this immigration, shall be made known to them:-- 1. The immigrants must be established in separate groups, and they are at liberty to settle anywhere in the Ottoman dominions with the exception of Palestine. 2. Without any exception or reserve whatever, they shall be subject to the laws of Turkey, and shall become Ottoman subjects." It should be remembered that the legal status of the Jews in Turkey is exactly the same as that of all other Ottoman subjects, whether Moslem or Christian. They have their own *hakam bachi*, or chief rabbi, who is the head of their nation in the whole Empire, and its official representative at the Porte. The *hakam bachi* enjoys the same rank and privileges as the Greek and Armenian patriarchs. It is a curious fact, that whenever the Jews have been oppressed in Turkey, the oppression has come, not from the Moslems, but from Christians; and then not from rivalry in commerce, but from fanaticism. Jews cannot remain in Greece on account of bad treatment; and thus far the Turkish government has proved itself to be the only Oriental government capable of maintaining order between the Christians and the Jews. During Easter week at Jerusalem, the Turkish authorities are obliged every year to send two regiments of infantry to prevent the Catholics and the Greeks from tormenting and killing the Jews, and in all Turkish towns the Jews are specially placed under the protection of municipal councils. In Constantinople it is by no means rare to find Jews intrusted with high official functions, and many of them form part of the Sultan's Privy Council; and of all other subjects of the Porte, the Jews have always been the most peaceful and easily governed.

====================

R394 : page 5

THE DRIFT.

[From "The Christian" London.]

THE JEWS IN RUSSIA.--The vast populations here now, for the most part, have but one word on their lips, and that word is--Palestine. Newspapers and pamphlets are issued daily, not only in pure Hebrew, but also in the Jewish dialect, so everyone may be able to get information on this all-absorbing topic. Books are offered for sale to learn the Arabic language; Hebrew maps of Palestine are hung up in shops, and Jews study them with great avidity. I have visited Russia on several previous occasions, but never have I witnessed before such a yearning for the land of their forefathers.

My friend, Dr. Benzion, agent of the British Society for the Jews, who is esteemed and beloved by many out of the 70,000 Jews that know him in this town, is rendering me invaluable assistance in my work. We have Jews with us from morning till evening; some come for the Gospel, others for information about Palestine, willing to place themselves under our leadership.

With reference to the persecution my brethren have suffered, it is difficult for human pen to describe the awful things that have taken place. I visited Balta, accompanied by my friend, Mr. Benzion; we were most cordially received by the leading Jews of the town. The Rabbi and principal members of the community called upon us, and gave us the names of the persons who have suffered so dreadfully. It was the hand of Providence alone that saved the Jews in that town from utter destruction. In their deeds of darkness, the persecutors spared neither age nor sex, and to give instances of the foul wrongs committed would only be revolting to humanity. I trust the authorities will bring the perpetrators of these crimes to condign punishment.

A. STERNBERG.

Hotel du Nord, Odessa, Russia, June 5.

A private letter from one who has recently visited the persecuted Jews in Russia, whose numbers are counted there by millions, tells not only of their suffering, but of their deep desire to return to the land given to Abraham and his seed forever, and from which they have been long strangers because of their sins. We would fain hope that these sorrows are part of the plan of their tender, faithful God, of "alluring them into the wilderness and speaking to their hearts." (Hos. 2:14.) Truly, the ways of our God are past finding out.

OBSTACLE IN THE WAY OF THEIR GOING TO PALESTINE.--A letter in the Times of May 31, by Mr. Lawrence Oliphant, on the emigration of Russian Jews, is of much interest at the present critical juncture in the history of the "nation scattered and peeled." Writing from Constantinople, after having visited Gallicia and Romania, he testifies to the strong and prevalent desire cherished by the mass of Russian Jews in favor of "wholesale emigration to Palestine." This desire is not confined to the poor, but is equally shared by the wealthy Hebrews, some of whom are prepared to subscribe largely towards the expense of transfer to the land of ancient promise.

An unexpected obstacle, however, has arisen, which, for the present, is likely to paralyze the national movement toward Palestine. Russian Jewish refugees are permitted to enter the Ottoman Empire only on condition that they will become Turkish subjects, and that they will not settle in that "province to which they are most strongly attached by religious association." Mr. Oliphant, after deploring this restriction, thus concludes his letter:--

Meanwhile, whether owing to unfounded suspicions, or to some still more occult reasons, the fact remains that no Jew is allowed by the Turkish Government to enter Palestine from Russia. In what manner the British nation can come to the relief of at least a million of people prepared for an exodus, but who are trembling in panic-stricken suspense till the way is opened for its accomplishment, it is for them to consider.

EMIGRATION TO SYRIA.--The terrible outrages upon the Jews in Russia have led to the formation of a Society for their relief, specially for the purpose of assisting them to North Syria. Of this Society the Earl of Shaftsbury is President, and the Viscountess Strangford, Lady President.

Mrs. Finn, widow of H. B. M., Consul at Jerusalem, said in a recent address: "Now, what is to be done for this persecuted people? We know that the Mansion House Fund was established for their immediate relief, and to send to America, but families are returning because they are obliged to eat forbidden food; and they say, we would rather die of persecution in Russia than disobey God's laws. Now, we have opened a fund with the purpose of sending them to Syria. The Sultan will not allow them to go to Palestine, by which he means Jerusalem and a little of the adjacent countries, so we may still send them to Syria and fields further abroad. But we want the money to buy this land. The other day I was offered L.500 to buy land, and L.200 extra to build houses on it; but we want (and can we not have?) at once L.10,000 for this purpose. The Christians of England have only contributed one-ninth of the Mansion House

Fund; is that what is expected of us? I entreat you all, the Christian women of England especially, to give something, be it ever so small."

====================

R394 : page 5

THE WORLD IN ARMS.

The aspect of the world at large is as portentous of destructive wars today as at any period of its history.

England, resting securely in her island home, a republic in fact, a monarchy in form, and an empire in the vast extent of her possessions, is rocking with internal agitation. Ireland is almost a unit in determined aim and desperate plans to disfranchise the owners of her soil, and to free herself from British rule. Distress, terror, and pauperism mark her whole population, and assassinations, the most atrocious, are the exhibition of her weakness and her hate. The "no rent" cry is to some extent echoed through England, and communism is ripe through all the British realms.

France is constantly changing her cabinets, and her Republican Government is hated by rival claimants to the crown, of Napoleon, of Orleans,

R395 : page 5

or of the Bourbon. Communism, crushed out a few years since in seas of blood, is lifting again its defiant head, while the national revenge is nursed against Germany, and the determination fostered, to wipe out the disgrace of Sedan, and recover Alsace and Lorraine. At the same time, her designs on Tunis, and her precarious hold on Algiers, awaken the suspicions of Italy and Turkey, and cause divisions amongst her people.

Germany, under the rule of Bismarck, the man of "Iron and Blood," is restive. His tendency to absolute government, his disregard of the political and civil rights of the people, his far-reached policy, and almost satanic WILL, make him hated and feared by his countrymen, and to a great extent by the surrounding nations. Old Kaiser William is in his eighty-fourth year. His throne, in the nature of things, must soon become vacant. It is doubtful

R395 : page 6

whether either in Germany or in England, another monarch will occupy the throne. Republicanism, if not communism, abide their time in both countries, to assert their rights and show their power.

Russia is a dark waste where terror reigns. The crushed worms turn on the iron-heeled oppressors, and plot in secret and stab in darkness, and drive the tyrant and his minions into their guarded palaces, haunted by horrors.

Italy has a dread skeleton in the midst of her capital. The Pope is a continual menace to her stability as a nation, and the security of her government. At any hour papal fanaticism may burst forth like a cyclone and spread desolation through all his domain. The votaries of the Pope, in almost all Catholic countries, are ready at the call of the "Holy Father" to rush to his rescue--or, in other words, drive out the Italian king and government, and place the Pope on the throne of his predecessors.

In the meantime, Egypt, the most ancient of kingdoms, and, as predicted of her when at the height of her power, "the meanest of nations" starts to the forefront and arrests the attention of the world. The Khedive, a foreign prince, under the nominal sovereignty of the Sultan of Constantinople, trembles on his throne, and "bows to the will of the nation." That will is the exaltation of Arabi Bey, his enemy, to the control of all the citadels and forces of Egypt. "Egypt for the Egyptians," is the war cry of the natives, and for once in thousands of years the foreigner is flying from the Egyptian.

England and France have sent their war ships to the mouth of the Nile. But menace has had no effect on the leaders of the Egyptian army. Torpedoes have been laid along the channel of the harbor of Alexandria, and resistance to all foreign intervention has been fiercely avowed.

But while England and France have undertaken to settle the affairs of Egypt, the Sultan of Turkey has been playing a double game. He has given public assurances to the Khedive of support, while he has secretly encouraged the insurgents. And then Russia, Germany, Austria, and Italy, claim to have a voice and a part in the settlement of Egyptian affairs as a European question--indeed a world-wide one.

What the outcome of all this will be, no human foresight can determine. But a half million of soldiers, armed with breech-loading rifles, in each of the countries named--all ready for action--the rulers of those countries anxious to divert the discontented peoples by forcing wars--the mutual jealousies of these rival powers, and the difficulties of adjusting the "Eastern Question," now centered in the Egyptian crisis--all are portentous. The world is in arms. A crisis is impending. Lord, haste the day when he whose right to reign shall come, and peace and joy and righteousness shall clothe the earth in beauty.--Christian Repository.

===================

R395 : page 6

"Let us remember that all our safety depends upon our cleaving, with full purpose of heart, to the slightest manifestation of Christ's wishes. Thus the many voices there are in the world will not move us from our steadfastness, nor will the unstable sea of deceitful, carnal interest be permitted to overwhelm our bark, nor hide from our eyes the light of heaven."

===================

R395 : page 6

THE SEVEN LAST PLAGUES.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; [last] because by them the wrath of God was to be completed." Rev. 15:1. DIAGLOTT.

Among the pictures of this wonderful book of symbols, this one of the pouring out of the "seven vials of wrath" stands out in marked prominence. As its name indicates, it is understood to be the closing act in the drama of this age. An important difference exists between our view and that of many others, however, in that they suppose the end of the age to be accompanied by the destruction of the people, and of the earth itself; while we understand that it is the ending of the present reign of evil, and a necessary preparation of mankind for the reign of righteousness. The connections in which we find the vials mentioned in the record, are in harmony with our views, and contradictory to theirs: it is followed by the symbolic pictures of the new age --new Heaven and Earth, binding of Satan, and reign of Christ.

The great source of error in understanding these, as all of Revelation's symbols, is a too literal interpretation. It is read as though it were a statement of facts, instead of a statement of symbols. Before proceeding to the account of the plagues, the inspired penman records another symbol--the "sea of glass." This indicates that it stands related to the plagues, hence we will consider it first. From all the connections, we understand that it immediately precedes the plagues.

"And I saw as it were a glassy sea, mingled with fire, and the conquerors of the Beast, and of his Image, and the number of his name, standing on the glassy sea, having harps of God."

Who these are, is shown by what they overcome--viz., the Beast, Image, and Number. Here we see the importance of an understanding of the symbols of chapter thirteen; for unless we understood what those symbols meant, we could not understand who is overcoming their influence. In this way God has made his Word self-interpreting. The understanding of one part or symbol is the key to an understanding of another. In harmony, then, with Rev. 13, we understand the overcomers here referred to, to be those Christians who are free from Papacy--the Beast--

and from organized sectarian Protestantism --the Image--and from all who bear the characteristics of the number --that is, free, to the extent that these have not the slightest influence over our actions, professions, or thoughts --free indeed.

This serves, too, to show about when the plagues are due, and when this sea of glass condition may be reached; for, if, as seems clear, the Image was formed by the organization of the "Evangelical Alliance," in 1846, then it is equally clear, that the overcomers of the "Image" could not occupy this position of favor and exaltation prior to that date. This furnishes a general reason for believing that the plagues must commence this side of the date mentioned, since it is during the pouring out of the plagues that the overcomers occupy this "sea of glass" condition.

Having, then, ascertained who these overcomers are, and about when they thus stand, we pass on to consider the sea of glass mingled with fire, on which they stand. Sea, as heretofore explained, we understand to symbolize the masses of the people, and fire to symbolize judgments, or trouble. We therefore interpret this to mean --the people in trouble, under the judgments of God. Above the troubled people are the overcomers --calm, serene, untroubled. Their position shows that their standing is by faith. (Matt. 14:29.) To the eye of faith all is transparent.

These overcomers sing a song. A song is a beautiful and harmonious expression. It is the song of Moses and the Lamb. That is, the song or preaching of these overcomers is in perfect accord with the Law and the Gospel. It is the same which Jesus (the "Lamb") taught, and which Moses taught in the Law and types. Not only does the description of the overcomers indicate that they are but a little fragment of the nominal church, but the words of this song teach us the same--that the class who proclaim these things are few. The words of the song are given, or the leading points of the preaching which will be done by the overcomers-- "saying, Great and wonderful are thy works, O Lord God, the omnipotent."

Alas! how few are sufficiently acquainted with God's plans to recognize the fact that they are great and wonderful. Very few can sing this first note of the song, and fewer yet can sing it to its close. The second note is, "Righteous and true are thy ways, O King of the nations." [Diaglott.] Look at this; we can sing of the righteousness and justice of God's dealing with the nations, since we have come to see how he has permitted evil and death to come upon all, as a lesson to teach us to appreciate life and righteousness. We can see righteousness, justice, mercy, and love in God's dealings, since we see in his Word that there is to be "a restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began." (Acts 3:21.) Who, but those who see the restitution to be accomplished in the next age, could sing this part of the song? Not one; Christendom in general fears to think of God's justice in dealing with the nations in general, the great majority of whom have gone down into death without any knowledge of the only name whereby we must be saved. The righteousness, and justice, and love of God's dealing, can only be seen by looking at the work of the next, as well as at that of present and past ages. Yes indeed, we rejoice to proclaim to all who have an "ear to hear"--Just and true are Jehovah's ways in ruling the nations.

The next note is in perfect harmony with the last--"Who shall not fear, O Lord, and glorify thy name? Since thou alone art bountiful." Our great Creator's every dealing is an act of favor--even the evil which man was permitted to bring upon himself is to be overruled for good; and we ask ourselves the question, Who shall not fear and glorify God when, in the coming age, his wonderful goodness is manifested, and when the knowledge of the Lord shall fill the whole earth. We would be inclined to believe that every one should praise his love everlastingly, were it not that Scripture clearly discloses a second death, which tells of some who will be accounted worthy of it.

"For all the nations shall come and worship in thy presence, because thy righteous acts are manifested." This is the last note of the song, and is full of force and meaning. How few are proclaiming, either publicly or privately, this part of the song. Some believe that many of the nations now dead are in a place of mental or physical torture, there to remain to all eternity. Others claim that they are dead, and will never again have life; others that those who are dead, will be raised from death to pass a mock trial, and be destroyed. But how few can sing this song of restitution, declaring that all nations shall yet come from death, and shall worship their Lord and Redeemer, when brought to a knowledge of the truth. (1 Tim. 2:4.) Even Sodom, a nation long since destroyed, shall come and worship. (Ezek. 16:48-63.)

Another symbol is the "harp of God." The song is sung in tune and harmony with the harps. The harp of God we believe to be the Bible, its many strings or chords are the Law, the Prophets, the Psalms, the Gospels, and Revelation. Many Christians have the "harp," but few have it so strung and tuned that they can bring forth harmony enough to accompany the song of Moses and the Lamb. The overcomers have the harp well in hand--in fact, without it and the inspiration of its music, they never could have been overcomers. They have them tuned, too. How forcible this picture! Truly, it would have been incomplete without the harp of God.

Another thought is suggested-- the overcomers not only have the harp, and know how to sing this song of restitution, but they do sing it. There are some of God's children who have their harp considerably in tune, and who know the song, but who do not proclaim the glad tidings of coming restitution; they fear to face the opposition which this course would bring--the unpopularity which would attach to anything outside the religious rut of so called orthodoxy. These are not among the overcomers; they have not yet got a victory over the influence of the Beast and Image; they are yet in some bondage. All of the overcomers sing the song. Each of us should inquire of our own hearts whether we are tuning our harps and singing this song--Now is the time.

Many of the Lord's dear children in mystic Babylon's captivity, have sat down beside her rivers so defiled by the mire of worldliness, and wept when they remembered God's favor to Zion in times past. They laid aside the harps of God, hanging them on the willows that weep over the grave of truth in Babylon. They that carried them away captive (the Babylon system) require of them a song and mirth, saying, "Sing us one of the songs of Zion." Yes, Babylon would like to see Zion's captives happy beside her muddy streams; and in the midst of her worldliness, would like to hear an occasional song of Zion, that she might boast of the Lord's favor. But "how shall the captive daughters of Zion sing the Lord's song in a strange land?" (Psa. 137:1-6.) To all such we cry: Take down your harps from the willows; flee out of Babylon into full liberty of thought and expression; tune your harps and sing the song of Moses and the Lamb. Sing of God's mighty love and the "restitution of all things which God hath spoken by the mouth of all the holy prophets."

The next thing shown to John is the coming of the seven messengers out of the temple to pour out the plagues. Since it is the saints who are "to execute the judgments written," (Psa. 149:9), we interpret this "seven angels" to mean the saints. The living saints being the representatives or active agents of the entire anointed company--as "the

R395 : page 7

feet of Him." It is the feet, or last part, who sing the restitution song of Moses and the Lamb, upon the glassy sea mingled with fire. How beautiful are the feet of Him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth. (Isa. 52:7.) These same feet, as representatives on earth of the entire body, are to pour out the seven vials, or be associated more or less directly with the judgments coming. These are clothed with white linen; these have kept their wedding garments; they are robed in the righteousness of Christ--"justified by his blood." They are the servants of God; the girdle representing a servant, and the gold of it representing divinity. They, as the servants of God, have a divine service to accomplish.

When they had all gone forth from the temple it was filled with smoke, so that none could enter it. The temple symbolizes the church. The coming of the messengers out of the temple, symbolizes the coming of the overcomers out of the nominal church. When all such have come out, the temple (church) will be so full of smoke, (confusion) that no man would care to go into it. The messengers are now nearly all out, and already the smoke, or confusion, in the church, is considerable. Few care to enter even now, and recent reports of various sects show that the increase has been very slight for the past year. When we remember that the large proportion of new members received is from the Sunday School, we can realize how, even now, very few men (persons of mature thought) enter the nominal temple. The nominal church will be in this confusion until the seven plagues are poured out; during that time the Babylon, or confusion element, will be destroyed, and the cleansed temple of truth be again opened to receive justified believers--then as heirs of the earthly promises.

[TO BE CONTINUED IN NOVEMBER NUMBER.]

====================

R396 : page 7

THE KINGDOM OF GOD.

An article recently published in a contemporary magazine, is sent us by a reader of the TOWER for an answer and criticism. The article in question claims to find a great deal of "Dispensational difference" between the expressions "kingdom of heaven" and "kingdom of God."

The writer endeavors, but signally fails, to prove that "kingdom of God" means a kingdom in men's hearts, and that the "kingdom of heaven" means the Millennial kingdom. While a great mistake made by Christians in general, undoubtedly is to ignore "dispensational statements" of truth, yet we believe it to be equally erroneous to go to an opposite extreme, and make differences where none really exist. It is difficult to estimate which of these extremes are the most injurious to truth. To sustain this theory, the writer is led to claim that Matthew's is "the Jew gospel," while the others, especially John's, are "the Christian's gospel."

What absurdity--were not those writers--Matthew, Mark, Luke, and John--merely historians? Do they not witness merely, or record the things which Jesus said and did? How, then, could one write a Jewish, and another a Christian gospel? The usual view is that each of these evangelists wrote independently of the others, except John, whose gospel is supposed to have been written partly to supply points remembered by him, which had been omitted by the other writers. Each writer evidently has used some license in the use of words, hence no two give their accounts in exactly the same words.

In the matter in question, Matthew uses the terms, "kingdom of heaven" and "kingdom of God" interchangeably, while the other writers use only the one, the last term. The word heavens signifies high, hence the kingdom of heaven is the high kingdom-- higher than earthly dominions, and of course that is the "kingdom of God." We give more space to the consideration of this subject than we really think it worthy of, because quite a good many called "Brethren" hold tenaciously to it, and because we would like to prove to all that a theory based on a twist or turn of a word, and not on a general principle of Bible teaching, is unworthy of our consideration.

That the two expressions are used interchangeably, will be seen by examining the following Scriptures:

In Luke 19:11,12; and 21:31. The kingdom of God is mentioned in such an unequivocal manner, that none can doubt that the Millennial Reign is referred to. This of itself would destroy the theory quoted; but we will give some unquestionable proof that the expressions are interchangeable ones. In the following Scriptures, Matthew uses the words "kingdom of heaven," while other evangelists use "kingdom of God."

Matt. 4:17: "Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." Mark 1:14,15 reads, "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand."

R397 : page 7

Matt. 13:11: "It is given unto you to know the mysteries of the kingdom of heaven."

Mark 4:11: "Unto you it is given to know the mystery of the kingdom of God."

Matt. 19:23. "A rich man shall hardly enter into the kingdom of heaven." In verse 24, we have proof that Matthew uses the expressions interchangeably, for he there says "kingdom of God." The same language is quoted in both cases, kingdom of God, in Mark 10:24,25, and Luke 18:24 and 25.

Matt. 19:14: "Suffer...for of such is the kingdom of heaven." Mark 10:14, and Luke 18:16, read "kingdom of God."

Matt. 13:31: "The kingdom of heaven is like to a grain of mustard seed." Mark 4:30,31: "Whereunto shall we liken the kingdom of God...it is like a grain of mustard seed." Luke 13:18: "Unto what is the kingdom of God like?...It is like a grain of mustard seed."

We shall offer no further evidence, though more could be presented; we believe the above sufficient to convince any unprejudiced mind, and it is useless to write for others.

The theory which the foregoing view is required to support may be shown: How else, they inquire, can the church now be the kingdom of God in its present time of suffering; and be the kingdom in a still different sense during the Millennial reign, unless the present condition be called the kingdom of God, and the future the kingdom of heaven? We answer, no such distinction is needed. The church is the kingdom now, only in the prospective sense that a babe is a man. The kingdom is now ours by faith, in the same way that we have every other heavenly blessing. When we are exalted and glorified with our Head and Bridegroom, Jesus--that will be our exaltation, or the kingdom of God, the heavenly kingdom, "set up." (Dan. 2:44.)

But they question--How is it that Luke says of the kingdom of God, it shall be within you, and cometh not with observation? We reply, you misread Luke 17:20. It speaks not of a kingdom present within those "Scribes and Pharisees--hypocrites," but of the manner in which the kingdom would come--It "cometh not with observation, neither shall ye say, lo, here! nor lo, there!" for it will be among men--a present, but invisible, power or government.

In due time it will bring mankind into harmony with itself. Then the kingdom of God will be "among men"; then men will be visible representatives of the invisible or spiritual kingdom. To this agree the words of John 3:3,5, and 1 Cor. 15:50. Thus considered, the record is harmonious, without straining out a gnat and swallowing a camel, as our brother whom we criticize has done.

====================

R397 : page 7

THE BODY, THE BRIDE OF CHRIST.

We are always sorry to differ with those we love; yet, when necessary for the truth's sake, we must do it in the spirit of meekness--the spirit of love--the spirit of Christ. We believe that it is our Lord's wish that we "contend earnestly for the faith once delivered to the saints"; therefore we "have not shunned to declare unto you all the counsel of God." We find that among the Apostles there were differences. (Acts 15; Gal. 2:11; 1 Tim. 1:19-20; 2 Tim. 2:16-18.) Hence, we need not be surprised if such should be the case in this day. But should the faithful servant ignore doctrinal differences to maintain peace? Did Paul do so? No; as faithful servants, we should contend earnestly, at the same time striving to maintain unity of spirit in the bonds of peace, yet never sacrificing truth for either unity or peace, else we should not be able to grow in grace and knowledge--up to a stature of perfection in Christ.

In its last two issues, Zion's Day Star presents, as new light, the idea that the body of Christ--the church --is different from the Bride of Christ --the church. They claim that the "body" means those who overcome the world following the example of Jesus, their Head (which we always held); but deny that the bride is the same class of overcomers. They claim that the body, with the head, constitute the Bridegroom, who, in due time, will be united to the Bride; and they claim that the Bride company, through weakness of the flesh, are not overcomers of the world, but are overcome by the world [the class whom both they and we have always heretofore recognized as the servant company of Rev. 7:9-17].

The question arises, is this true-- have we heretofore labored under a misapprehension? We are not to conclude that because it is different from what we had thought, therefore it is erroneous; neither are we to conclude that because it is new, therefore it is new light. It might be new error. It might be darkness. Neither should we judge of its truth or falsity by the measure of our love for those who advocate or oppose the view. This is a lesson which all need to learn: that while human teachers are necessary, and should be esteemed very highly for their work's sake (1 Thes. 5:13), yet they are to be respected and heeded only so far as they can show us a thus saith the Lord, for their teachings. Let us, then, inquire of the Lord what is truth on this subject, and receive his reply from his Word.

When Jesus would teach the nature of the kingdom of God, he gives a number of parables or illustrations:-- The kingdom of heaven is likened unto a merchantman seeking pearls; it is like to a man seeking a treasure in a field; it is like a young nobleman going into a far country to receive a kingdom; it is like to a grain of mustard seed; it is like to leaven hid in meal, etc., etc. Shall we conclude that each of these pen-pictures represents a different kingdom? If so, how many kingdoms of heaven there are, and how different from each other! But no; we all recognize the fact that these are different views of the same kingdom; that different illustrations are given to show more clearly different features of that one kingdom.

Again, in Rev. 20 and 21 we have seven different pen-pictures of the operation and results of the kingdom established--(1) Satan bound for a thousand years (vss. 1-3); (2) Earthly thrones cast down, and the Overcomers reign with Christ a thousand years (vs. 4); (3) The holy and blessed of the first resurrection live and reign a thousand years with Christ (vss. 6-10); (4) The great white throne--Heaven and Earth flee--The dead judged from open books (vss. 11-15); (5) New Heaven and Earth--Holy City--its blessings to mankind (chap. 21:1-8); (6) The Bride, the Holy City--the kingdom of God come to earth (vss. 10-27); (7) The water of life flows freely-- the world's troubles healed--the curse destroyed (chap. 22:1-3).

Should we conclude that these are seven different kingdoms in operation, or, that they picture seven different thousand years? No; these views present to us from various standpoints the work of the one kingdom during the one thousand years. The saints live and reign at the same time that Satan is bound; and the dead, small and great, are brought to a full trial before the great white throne of justice during the same time, etc.

When we read the many different titles of Jesus--the Prophet, Priest, King, the Son of God, Son of man, Man of sorrows, the Lamb of God, etc., should we conclude that these titles belong to different beings? Or, do they not belong to the same, and do they not all represent, from different standpoints the "Son of God"?

So, if we look at the various names given by inspiration to the church of Christ, we find them many; we find, too, that each of these illustrative names serves to show some feature of our work, or of our relationship to Jesus better than any other title.

The church is a company of soldiers fighting a good fight--overcoming the world under the leadership of the "Captain of our salvation." It is also a "royal priesthood"; each overcomer is a priest, and all regard Jesus as the High or Chief Priest of our profession. This shows the life of sacrifice. Another illustration is that of pupils or disciples learning and copying from their Master's example and precept, for "He hath left us an example that we should follow in his steps." (1 Pet. 2:21.)

Another illustration of the church's position and relationship to Jesus, is furnished in the figure--the body of Christ. This illustration does not show the sacrifice, as does the priest illustration; it does not show the battle with the world, as does the soldier illustration; it does not show the following of Christ as our pattern and example; but it does show a feature which does not appear in any

R397 : page 8

of the other illustrations, viz.: the very intimate and close relationship which exists between Jesus and his church, and among all the members of the church. As every member of the human body moves under the control of the head, so every member of Christ is controlled by the will or spirit of our Lord, the Head of the church. As every pain or suffering of each member of the human body is known and shared by each other member, and especially by the head, so each member of the body of Christ is in sympathy with the other, and the Head, Jesus--"knows our every weakness."

Our head is quickly touched with a feeling of our infirmities, and applies the relief, using one or another member of the body to bind up and comfort and bear the burdens of the injured member.

R398 : page 8

But, while this last is one of the most beautiful of the many illustrations of our relationship to Jesus, still each of the others are necessary.

The temple is another figure and name given to the church. 1 Cor. 3:16.) At one time each Christian is compared to a temple, in which God, by his spirit, dwells; and again, each Christian is compared to a living stone in the one great temple which God is building during this age, and from which his blessing is to flow to the world during the next age. This last figure shows the growth of the church as the other figures do not show it. Neither the soldier figure, nor the priest figure, nor the disciple figure, nor the body figure, none of these show the growth of the church as a whole; but the temple figure does show it. We, as living stones, are cut, polished, and builded, and so through this age, the temple "groweth," until Jesus, the top-stone, shall crown it. Then it will be perfect and ready for its great Millennial work.

How necessary, then, are all these figures. Consider, for a moment, that if any figure were omitted, much would be lost. If we had only the figure of "the body," how would additions be shown? Suppose a body which received additional members--one joint, one toe, one finger, one eye, one ear, one member, at a time, it would be an absurd figure, and would not illustrate the addition of members to the church, as the temple figure does, though it (the body figure) well illustrates the oneness and perfection of the entire living church at any stage of its existence. It shows the possibility of the perfect thing growing or maturing in perfection. Thus, we are perfect in Christ from the very first, yet we are to grow in grace, etc. "Let as many as are perfect be thus minded." (Phil. 3:15.)

And now we come to another figure of the church, viz.: that of the Bride, the Lamb's wife. This is the figure which our brethren think should be regarded as representing a different company--not the overcomers --not the body of Christ. Their argument is, If we are the body of Christ, we cannot be the Bride, because, say they, the body of Christ is to be married to the Bride of Christ.

At first sight there is a plausibility here, but let us remember that each of these figures stands separate and alone, and the moment we begin to blend any two of them we get confusion. Now, let us see; suppose we were to say, We are to be members of the body of Christ, hence when we read of Jesus as the Captain, we should conclude that we are not the soldiers fighting the good fight, for we are members of the Captain's body. Or, when we read of Jesus as the Master, who set his disciples an example to follow in his footsteps, should we conclude that we are not disciples or followers, because we are of his body; and say we could not walk in his footsteps because we are members of his feet, making the footprints, and therefore could not follow them? Or, should we say that we are not members of the holy temple, because we are members of his body, and reason that a body could live in a temple, but could not be a temple? This would be as wise as to say that we could not be represented by the bride figure, because we are represented in the body figure. Who would disclaim being of the "royal priesthood" because another figure shows that we are members of the body? (1 Pet. 2:9.)

Thus we see that if we try to blend these figures, we get confusion. Yet, who will claim that each of these figures represent different classes? No one; they each represent some special feature of our relationship.

We next pass on, to notice that there is a relationship between Jesus and his church better illustrated by the Bride and Bridegroom figure, than by any other. Jesus went away, saying, "I go to prepare a place (home) for you, and I will come again and receive you unto myself." How beautifully this is illustrated by the earthly marriage relationship. The time for marriage is not yet; the intended husband goes to a far country, promising to return and claim his faithful betrothed, and cause her to share his wealth, his name, his honor, etc., and to make her joint-heir to all his inheritance.

The one condition on which all is promised is love and faithfulness--a love which overcomes the painfulness of lonely waiting, and surmounts the difficulties of the way, ever praying "Come, Lord (husband) Jesus, come quickly."

What other illustration would so clearly and faithfully represent the relationship between the church and her Lord during the time of his absence? The body figure fails entirely to represent this. Suppose a head cut off and separated far from a body, yet both alive and longing for union. It would be an absurdity. But when we take the figure of the church, so repeatedly presented a virgin (pure woman), espoused to Christ, we can see how the absent Bridegroom and the waiting Bride look forward to the time of their union. The loving devotion of each is beautifully pictured here. And, as a true bridegroom desires for his bride, one whose love could overcome the obstacles in the way, so Jesus will claim for his bride only such as overcome the world, the flesh, and the devil, which together conspire to allure her from her absent Lord. The inspiration of the promise --"Faithful is he that calleth you who also will do it"--will keep his faithful Bride "unspotted from the world."

Note how plainly the Scriptures teach that Jesus, personally, is the Bridegroom, and not Jesus and the overcomers. John speaks of Jesus personally as the bridegroom. (John 3:29.) Jesus also speaks of himself individually as the Bridegroom (Matt. 9:15; Mark 2:19; Luke 5:34.) In Matt. 25:1,5,6,10, the Bridegroom is four times mentioned, and who will say that any of them could be applied to other than the individual Bridegroom, Jesus? No virgin went forth in any sense to meet a multitudinous bridegroom. The midnight cry was not, Behold, a multitudinous bridegroom cometh, nor did a multitudinous bridegroom in any sense tarry.

The glory, the honor, the power, all came directly to the man, and the woman obtains joint-heirship by marriage (covenant union with him). So Jesus was the heir of all things (Heb. 1:2) and we inherited none of them, until called by the Father, we become his betrothed, and now we are heirs unitedly with him, for "He (the Father) that spared not his own Son, but delivered him up for us all, how shall he not with him, also freely give us all things?" Therefore, by union or marriage with him who is the heir, "all things are yours."

To this view all the Old Testament types harmonize: Man was formed first, then woman was developed, and became his companion and joint-heir to the dominion of earth. So Jesus was first perfected, and since then the church is being prepared as a bride for her husband, and hopes to enter the joys of her Lord (husband). Adam's sleep and the rending of his side did not directly produce Eve, but merely the rib from which Eve was formed by God's power. So Jesus' death did not produce the church directly, but it produced a justified humanity (a rib), which, by God's power, is transformed into the glorious divine likeness of the second Adam, and she henceforth becomes his bride and help-meet.

It will not do, to say that Adam was the type of the body (church), as well as of Jesus, for Paul tells us that he was a type of Jesus personally. He says, "The first man was of the earth earthy, the second man was the Lord from heaven." That Paul meant Jesus who had already been perfected on the plane of glory, is evident from his subsequent remark--"As we have born the image of the earthy, (Adam) we shall also bear the image of the heavenly," (Jesus, the anti-type). As Adam alone represented our Lord and Adam and his wife were unitedly called Adam, (Gen. 5:2,) so Jesus alone was the Christ, (anointed) yet when we as his wife are united to him, the one name stands for the united ONE--The Christ of God.

Look too, at the striking type of Isaac and Rebecca. Abraham the type of Jehovah, sends his servant a type of the Spirit, to take a bride for Isaac, who typified Jesus, the Son and heir. Isaac was the rightful heir of Abraham without any bride, but when she was united to him she became a joint-heir. So Jesus was first and individually appointed "heir of all things" by Jehovah (Heb. 1:2); and since then we are invited to be heirs of God, also joint or united heirs with Jesus Christ our Lord.

When we read--"We brethren, as Isaac was, are the children of promise," we must remember how we became as Isaac. Not that we were created heirs and joint-heirs, but that we become such by reason of our espousal (covenant--marriage) with Jesus. Rebecca was an heir of Abraham and joint-heir with Isaac while journeying to his home, and yet it was by hope and faith, and depended on her completing the journey; so we are now heirs of God and joint-heirs with Jesus by hope, by faith; but our full realization of it depends on our following on in the narrow way. We are "heirs of God, joint-heirs with Jesus Christ our Lord (husband) if so be that we suffer with him," etc. Rom. 8:17.

Again, if the Bridegroom class, according to the Day Star, was not yet complete, how could Paul, in his day, addressing the church, say, "I have espoused you to one husband that I may present you as a chaste virgin to Christ"? Since every type of the Bridegroom and Bride shows that the Bridegroom was completed or perfected before the Bride was even called to union and joint-heirship, this is out of harmony with the view presented by our brethren. But it is entirely harmonious with the view we have all heretofore held, for Jesus was perfected in glory before the Spirit at Pentecost began to call the chaste virgin to be the "Bride, the Lamb's Wife."

No one can gainsay the fact that Jesus and Paul and Peter all recognized the calling of the Bride of Christ as in progress during the past eighteen

R399 : page 8

hundred years, and this of itself should be proof that the Bridegroom was Jesus, who alone was perfected on the spiritual plane, before the call of the church to be his bride.

Paul's use of the two figures is clearly shown in Eph. 5. Here he does not blend, but links these illustrations --the body and bride, and shows them to refer to the same class. He is here addressing "the saints which were at Ephesus, and the FAITHFUL (overcoming ones) in Christ Jesus." (Chap. 1:1.) In chap. 1:23, he likens the church to the human body, of which Jesus is the Head; and in chap. 5:22-33, speaking to the same persons, he likens the church to husband and wife, exhorting husbands to love their wives, and wives to reverence their husbands, and thus exemplify the beautiful relationship between Jesus and his church. Verse 28 compares the wife to the body, saying, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hateth his own flesh, but nourisheth it and cherisheth it, even as the Lord the church." "For we (the same company--the church --the prospective bride) are members of his body, of his flesh, and of his bones." "For this cause (thus representing the heavenly union) shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh (one body). This is a great mystery, but I speak concerning Christ and the church." Could words express more plainly that the figures body and bride are used interchangeably, referring to the same class--the overcomers?

When it is claimed that the title bride belongs to the class who are overcome by the world, and who do not keep their garments, etc., we object; we call attention to the fact that the Bride of Christ is everywhere spoken of as a "chaste virgin," and never as impure or in unholy alliance with the world (a harlot). But it is claimed that she comes out of Babylon! True, and who that is out and free did not come out of the Babylon or confusion? All, just as in the type all of typical Israel went into captivity, into literal Babylon, so here. It is well to read carefully the text, Come out of her (Babylon), my people, that ye be NOT PARTAKERS of her sins, and that ye receive not of her plagues. (Rev. 18:4.) This shows that the class who are called out and obey are not partakers of Babylon's sins, but overcomers.

In conclusion, since the Apostles urged the church as soldiers, as a priesthood, as disciples or imitators, as the body members, as living stones of the temple, and as "a chaste virgin, espoused to one husband--Christ,* we believe that all of these expressions were but variations of the same call, and to the same class, because during this Gospel Age there has been but one--the high calling; and all are "called in ONE HOPE of your calling." Hence these distinctive titles refer, not to different classes, but to the same.

---

*1 Tim. 6:12; Heb. 3:1; 1 Pet. 2:9,21; Eph. 4:15,16; 1 Pet. 2:5; 2 Cor. 11:2.

===================

R399 : page 1

VOL. IV.

PITTSBURGH, PA., OCTOBER AND NOVEMBER, 1882.

NO. 4.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be sixty-five cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

====================

R399 : page 1

SUNDAY SCHOOL SUPERINTENDENTS.

Inasmuch as this number of ZION'S WATCH TOWER will go to each of the ninety thousand Sunday School Superintendents of all denominations in the United States, it is proper for us to introduce our paper to them specially.

The special mission of ZION'S WATCH TOWER is to clearly and forcibly elucidate and present truth on all religious topics, without fear or favor of any except our heavenly Master. It is strictly unsectarian and follows no formulated creed. Its method--comparing Scripture with Scripture, we believe to be the correct one for the elucidation of truth. Thus getting God's own explanation of His will and plan, we realize that

> God is his own interpreter,
> And He will make it plain.

While desirous of the esteem and fellowship of every child of God and loath to offend any, we yet stand ready to offend all, if a clear and forcible presentation of any Scriptural teaching shall have that effect. We discuss all Bible doctrines, not shunning the most abstruse--an uncommon thing among Christian journals. This feature makes our paper valuable to Sunday School Superintendents and Bible teachers, and advanced Bible scholars, in this day when infidelity is challenging nearly every doctrine held by the churches. Surely there never was a time when an open and fearless examination of every point of doctrine was so much more needed than practiced. An intelligent understanding of Scripture was never more necessary than now.

We desire to assist in this great work, and with others to raise up the standard of truth against error in every form. We make no claim to defend every theory and creed of Christendom--this would be impossible, since many of them contradict each other--but we endeavor to draw direct from Scripture its uncolored and unbiased teaching on all questions. Believing that the true basis of Christian Union is a correct understanding of God's Word, rather than an ignoring of differences, we seek for this.

This sample copy is sent you in order that if desired, it may be one of your assistants in seeking for Scriptural truths. We will send it on trial.

THREE MONTHS FREE.

to all Sunday School Superintendents, teachers and Bible scholars. We therefore invite you to send in your names at once.

====================

R399 : page 1

VIEW FROM THE TOWER.

The fulfillment of Scripture prophecies as marked by the beginning of the return of Israel to Palestine, continues increasingly to have the attention of thinking Christians.

The following is extracted from a letter in an English paper by Mr. Charles Reade, the well-known novelist, whose remarkable conversion occurred last year.

THE PROPHETIC ASPECT OF THE JEWISH PERSECUTION.

"The Jewish nation, though under a cloud, will eventually resume their ancient territory, which is so evidently kept waiting for them. The prophecies are clear as day on two points: That the Jews are to repossess Palestine, and indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes leading to a vast improvement in the condition of poor suffering mankind and of creation in general. Now, we have here in prospect a glorious event as sure as the sun will rise to-morrow. The only difference is that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day. No doubt it is the foible of mankind to assume that an uncertain date must be a distant one. But that is unreasonable. Surely it is the duty of wise and sober men to watch precursory signs and lend their humble cooperation, should so great a privilege be accorded to us.

"This sudden persecution of the Jews in the very nation where they are most numerous --may it not be a precursory sign, and a reminder from Providence that their abiding city is not in European Tartary? I almost think some such reminder was needed; for when I was a boy, the pious Jews still longed for the Holy Land. They prayed, like Daniel, with their windows open toward Jerusalem.

Yet now that the broken and impoverished Saracen would cede them territory at one-tenth of its agricultural and commercial value, a cold indifference seems to have come over them. I often wonder at this change of sentiment about so great a matter, and in so short a period, comparatively speaking, and puzzle myself, as to the reason.

Two solutions occur to me. 1. Dispersed in various nations, whose average inhabitants are inferior in intelligence and forethought to themselves, they thrive as individual aliens more than they may think so great a multitude of Jews could thrive in a land of their own, where blockheads would be scarce. 2. They have for centuries contracted their abilities to a limited number of peaceful arts and trades; they may distrust their power to diversify their abilities, and be suddenly a complete nation, with soldiers, sailors, merchants, husbandmen, as well as financiers and artists.

But it is now proved that sojourning among inferior nations has more drawbacks than living at home. True, the Russian yokel has for years been selling to the Jews his summer labor in winter, and at a heavy discount; but the improvident Russians have turned like wild beasts upon them, and outwitted lawfully, have massacred them contrary to law. Palestine can be colonized effectually from Russia alone, where there are three millions of Jews trembling for life and property; and the rest would follow. As to the second objection, history is a looking-glass at our backs. Whatever Jews have done Jews may do. They are a people

R400 : page 1

of genius; and genius is not confined by nature, but by will, by habit or by accident. What have these people tried and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen; and supreme in all! In this history repeats itself.

"They shall be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help from any other nation at starting, blessed will be the nation that proffers it; and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance this recent outrage should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money --whatever we are asked for. It will be a better national investment than Egyptian, Brazilian or Peruvian bonds."

Thus we see that from every quarter thoughtful minds are beginning to note the evidences of another great dispensational change. It is to be a gradual change from the Gospel Age into the Millennial Age. The former closes with a night, the latter commences as a dawning day. It is the day foretold by prophets when the earth and groaning creation shall be blessed and liberated from the effects of sin-blight, and death. It is the day in which "the Sun of righteousness shall arise with healing in his wings"--when the great physician shall heal and revive sin-bitten humanity. In him shall all the families of the earth be blessed.

> A thousand years, Earth's coming glory,
> 'Tis the glad time so long foretold;
> 'Tis the glad day of promise given,
> Prophets foresaw in times of old."

The Gospel Age ends, not because it has failed, but because it has accomplished its object. It's object was to call out, select and perfect a small fragment of Earth's people--a "little flock" of overcomers of the world, accounted worthy to be exalted to a spiritual plane of existence and to share as the Bride of the

Lamb of God, in his glorious work of blessing mankind in general during the incoming age.

Fleshly Israel was cast off from all special favor of God when this age began, and Paul assures us that when the work of selecting the spiritual church is complete, God's favor will again cover them as a people. (See Rom. 11:25-32.) The fact that favor is now beginning to come to them, is therefore an incidental proof of our position--that we are in the lapping time of the two ages.

Encouraging reports of the progress of truth come to us from every quarter. Infidels and backsliders, and wholly consecrated saints are studying the Bible more than ever before, to see if these things in which we rejoice are the teachings of the Word of God, and are coming to say of the beauty and grandeur of God's plan and word, as the Queen of Sheba said of Solomon -- The half had not been told me. No, dear friends, we do not pretend to have told you half of the goodness and love and power of our infinite Father, the God of all grace. We merely try to point you to the Word as the inexhaustible fountain of truth and knowledge, that together we might be able to some extent, to comprehend with all saints, the love of God which passeth knowledge. The more of our Father's character we see, the more we feel like exclaiming with Paul, "O, the depth of the riches both of the wisdom and knowledge of God."

And the more we come to appreciate God, and His Word and plan, the more our hearts burn with a desire to make it known to all men; especially to those dear children of our Father, who are yet as we ourselves once were, blinded by ignorance of the true teachings of His Word, and dwarfed and fettered by the traditions of men, the creeds and theories of the sects. Praise God that the light is shining more and more, and others as well as we are being blessed by it.

As we each come to see the truth, if it has its legitimate and intended effect upon our hearts and lives, it will be our delight to use all possible effort in making known the glad tidings to others: Blessed is that servant whom his Lord when he cometh shall find giving meat in due season to the household. (Matt. 24:45,46.) We should be specially interested in making it known to every consecrated child of God, many of whom are almost starved. You may have for the asking abundance of reading matter for free distribution.

A very large edition of this issue has been sent out in hope of awakening thinking Christians from the lethargy and worldliness which has so largely overspread Christendom. The topics presented will be new to many of them, and we trust that all thoroughly consecrated readers will test it, and decide on its truthfulness, not by their prejudices, not by any sectarian creed, but by the Word of God, the only proper and infallible test;

remembering, that the cause of divisions or sects is, that each party defends its creed, instead of laying aside tradition or accepting the harmonious testimony of Scripture.

We subjoin a few of the many letters constantly coming to hand, that you may know of the deep interest being felt among thinking Christians.

NOTTINGHAM, ENGLAND.

MY DEAR SIR--Permit me, though a stranger, to assure you that I can never feel sufficiently thankful that out of the thousands of copies of your book, "Food for Thinking Christians," distributed in this town, a copy fell into my hands; apparently it was the merest accident; but really I regard it as a direct providence. It has thrown light upon subjects which have perplexed me for years, and has made me feel more than ever what a glorious book the Bible is, how worthy of our profoundest study. At the same time, I came from the study of your book with the conviction that a very large proportion of the theology of our churches and schools is the merest scraps of human notions, and that our huge systems of theology, upon the study of which some of us have spent so many laborious years--only to be the worse confused and perplexed--are infinitely more the work of mistaken men, than the inspiration of the allwise God.

However I may differ from the book in a few minor details, I found the main argument to be resistless, commending itself to both my head and my heart. Again let me thank you on my own behalf for the good I have received.

I find at the close of it you make an offer to send copies to any who have reason to believe they can make a good use of them. In my church and congregation there is a number of intelligent persons who are interested in the second coming, and who would be only too glad to read your book. I could distribute seventy copies with advantage. You say, "Ask and ye shall receive." I have faith in your generosity. Believe me to remain

Yours most faithfully,

LOUISVILLE, KENTUCKY.

GENTLEMEN--Having read with the most profound interest your publication entitled, "Food for Thinking Christians," and being fairly dazzled by the wonderful light it reveals on the great subject, I find myself thirsting for more knowledge from this seemingly inspired pen.

Therefore in accordance with the invitation extended by you on the cover of this little work I ask that you send me a few copies of "The Tabernacle and its Teachings."

With reference to the first-named book, permit me to say that I have never yet read or heard anything equal to that little volume in its influence upon my heart and life; and, to my mind, it answers most grandly and conclusively the great question, "Is life worth living?" Such views as it sets forth are bound to find response in the minds and hearts of all unbiased thinking Christians, for they bear the stamp of something greater than mere human conception. I only wish we could hear it from the pulpits; but I think this must shortly follow. It is good seed, and in its "due time" will come forth.

Believe me, I am

Very truly yours,

MIXERVILL, INDIANA.

"ZION'S WATCH TOWER"--My dear good friends:--Your kind favor, "Food for Thinking Christians," reached me in due time. To say that it is an exceeding welcome gift but feebly expresses my appreciation and gratitude. I have learned what I never knew before, and it has brought to me such a flood of light that I am amazed at the grandeur of the scheme and plan of redemption. To allow the phrase, I have literally devoured it, and my soul is ravished with the indescribable excellency and magnitude of God's plan of salvation. Oh, how dull and blunted does now appear the common method of Christian instruction. Who can read these things and longer doubt and waver about the truth, beauty and inspiration of the Bible, or the manner in which its glorious truths should be inculcated and demonstrated. I trust and believe that the great Author of the Word will prosper and bless you abundantly. Whatever else you have of like nature for grateful hearts I trust you will favor your present correspondent with.

Yours truly,

AUSTINTOWN, O.

DEAR BRO.--The publication entitled "Food for Thinking Christians," was duly received a few weeks ago, and I have carefully distributed the greater portion of them among such as would appreciate such teachings; and they all speak volumes of praise. It is indeed food for Christians--rich food. Would to God we could only have the whole world read and fully understand. May God bless the work, and may the blessed seed sown sink deep in each and every heart, and bear much fruit to the honor and glory of God.

Yours, etc. __________

MT. CARMEL, INDIANA.

MY DEAR BROTHER--I have long felt a desire for some communication in reference to those blessed matters that make us one in our Supreme Head. I have been made better acquainted with the way of life recently. The new food has revived my slumbering spirit and given me a keener desire for a knowledge of the Word of God, and better understanding of his ways and dealings. I have been so absorbed with these delightful matters that the things of this present life sink into comparative insignificance. I can now comprehend the Apostle's exclamation, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his righteous acts and his ways past tracing out." How privileged and responsible are those who are made watchmen upon the towers of Zion, to give warning, guidance and instruction to those who are seeking and willing to accept truth at all hazards; pointing out to us the dangerous reefs and rocks, and the hidden shoals and sandbars.

O that all would search for and receive present truth, with all its joyful satisfaction and the comforting assurances and instructions constantly afforded--the near or full completion of the Body of Christ to spread universally the "good tidings of great joy;" the presence of the glorious Head of the Church, the grand parousia, the returning. Blessed thought, can anything be more exhilarating than these and other kindred blessed assurances, and the ineffable glory of the whole church which is to follow. Haste, haste, thou blessed time of glory, when the anointed one shall reign and all powers but his shall end....

Truly your brother in the Lord.

====================

R400 : page 2

GOD'S "LITTLE WHILE."

Because of the shortness of human life, we act quickly ourselves and expect others to act so, and we can scarcely avoid carrying the same thought with us when we go to the investigation of God's Word.

We read--"Yet a little while, and He that shall come, will come." Heb. 10:37, We think, as we look back at the eighteen centuries which have elapsed since our Lord's first advent, that it is not a "little while." No, to us it is a long while. Our ideas of long and short periods are drawn from our experience. When you were a child you thought as a child; you impatiently looked at an hour as a long time, and a year seemed an age if it intervened between you and some coveted object or enjoyment. Since you have grown to manhood or womanhood years are short; how quickly they fly. Your plans and arrangements reach out and embrace numbers of them.

We see then that a long time and a "little while" are accommodative terms, to be understood in harmony with the standpoint of the one using them. When Paul used these words he was God's mouthpiece, therefore the word is God's--and it is from His standpoint, in whose sight "a thousand years are but as yesterday," and "as a watch in the night." If we remember that He is from everlasting to everlasting, we can readily see, that eighteen hundred years are but "a little while" to Him. In His sight it is only "a little while" since He created Adam. Let us not be so impatient; there is plenty of time in eternity.

If we can get this standpoint of time-- God's standpoint--it will assist us to see how "the Lord is not slack concerning His promises." When God promised Eve that her seed should bruise the serpent's head, she doubtless supposed that God's promise had failed when one of her sons was slain and the other had become a branded murderer; and when Seth was born, as his name indicates, she thought him the promised seed. She came to death, and yet saw not God's promise fulfilled. Ages rolled on, generations came and went, Moses and Israel read the promise, but saw no fulfillment. Had it failed? No, four thousand years after Jesus appeared on earth; suffered, died, arose, ascended. Was the promise fulfilled? No, only in part. Satan's head (vital part) is not yet crushed; he rears it higher than ever; his control is greater perhaps than ever before. Does God's promise mean less than it says? No, give Him more time; it is only "a little while" since he promised, and "in due time" it will all be fulfilled. Because He saw that we would wonder whether He is "slack concerning His promises;" and because Jesus counts us His friends ("I have called you friends; for all things that I have heard of my Father I have made known unto you." Jno. 15:15), therefore He kindly gives us through Paul, a clue as to how and when this promise will be fulfilled. Rom. 16:20, reads: "The God of peace shall bruise Satan under your feet shortly."

This is the same promise made to Eve, and though Jesus had died, Paul well knew that Satan was not yet bruised.

But God has not forgotten his promise; He will perform, but when? "Shortly." Ah, God's "little while" again. But why say under your feet? What had the Christians at Rome to do with bruising Satan? Had God's Word not said the seed should do it? And was not Christ this seed? Yes, Jesus is the head over this seed, but we are members of the body under this head, as we read: "The God of our Lord Jesus Christ...gave Him to be the head over all things to the Church, which is His body." Eph. 1:17-22. He is the head...that in all things He might have the pre-eminence. Col. 1:18.

Satan was permitted to bruise Jesus, the head. "He was bruised for our iniquity." He was made perfect through suffering, and we, the members of the body, must suffer with Him if we would be made perfect. We must "fill up the measure of the afflictions of Christ." The head suffered most, but we must be sharers of the suffering, if we would be glorified together.

Therefore, "count it all joy," and "think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when ("a little while," "shortly") His glory shall be revealed, ye may be glad, also, with exceeding joy." 1 Pet. 4:12,13. Yes, we shall share in the "glory that shall follow," and part of that glory shall be to crush the serpent. Now he bruises our heel. (Ours are not vital wounds, they will all heal.) We shall crush his head (a vital part, indicating the utter extinction of evil--when death shall be destroyed, and "him that hath the power of death, that is the devil.") As this has required time for its accomplishment, so have almost all the promises of God. Take

THE PROMISE TO ABRAHAM.

God had promised and sworn to Abraham that his seed should be as the sand of the sea --innumerable--and Abraham believed it; but as years rolled on he and Sarah thought it a long time. They were getting old, and yet had no child. Finally, they concluded to help God to fulfill his promise. How many Christians want to FORCE a construction on prophecy, in order to help God out of a supposed dilemma, and help him to fulfill his word. Let us rather wait on the Lord.

> God is his own interpreter,
> And he will make it plain."

Yes, they would help God to keep his word, and as Sarah was too old, her maid must bear the promised seed. This was a human way to fulfill, but God waited fifteen years until they were both old, so that both Abraham and Sarah laughed when they were told that they should yet have a son Isaac. "After I am waxed old shall I have pleasure my lord, being old also?" But the answer was: "Is anything too hard for the Lord? At the time APPOINTED... Sarah shall have a son."

O, that we could learn that--

> "It may not be my time,
> It may not be thy time,
> And yet in His own time,
> The Lord will perform.

Ages have rolled around, yet the seed of Abraham, although a nation and partially possessing Canaan for a time, have never yet had those promises to Abraham FULFILLED.

"I will establish my covenant between me and thee, and thy seed after thee." "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession."

But Paul shows us that there was a deeper meaning than the surface promise couched in the utterances of God to the seed of Abraham. Not only the fleshly children, but the children of faith have a share.

"Now, to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, 'And to thy seed'--which is Christ."...And if ye be Christ's (if you have been "baptised into Christ, put on Christ," become "members of His body," if ye be the antitypical bride of the Lamb"), then (and only then, no other way), are ye Abraham's SEED and HEIRS; according to promise." Gal. 3:14 and 29. Jesus individually is the heir of all, and we by nature have no claims of heirship, but by our union (marriage) with Him we become heirs--joint-heirs (united) with Jesus Christ our Lord or husband.

Here again we realize that God's "little while" is to man a great while; but surely and steadily the members of the body of Christ are being developed, and in due time they will be united to their Head, and with Him glorified--constituting in the complete sense "the seed"--and then, never fully until then, can it be true of Abraham and his seed:--"In thee shall all nations be blessed." (Gal. 3:8.) Then "A king shall reign in righteousness and princes shall rule in judgment and under that righteous reign and rule "all the families of the earth shall be blessed," for then "the knowledge of the Lord shall fill the whole earth." But there, are

PROMISES TO THE NATURAL SEED,

as well as to the spiritual. They never have and do not now possess Canaan as an "everlasting possession." The prophets tell us that "the Lord shall yet choose Jerusalem." Zech. 1:17. "I will dwell in the midst of Jerusalem;" it "shall be called a city of truth." "The streets of the city shall be full of boys and girls playing." "If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes, saith the Lord of hosts?" Zech. 8:3-6. "In that time....I shall bring again the captivity of Judah and Jerusalem." "Then shall Jerusalem be holy." Joel 3:1-17.

James shows that these promises lacked fulfillment. Acts 15:16. After showing the object of the Gospel age to be the taking out of the Gentiles, a people for His name--the Bride--His body, the seed, after recounting this, James says: "To this agree the words of the prophets [or this is in harmony with prophecy."] "As it is written, 'After this' [after the seed is taken from among the Gentiles] 'I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof.'" Yes, God has good things in reserve for his ancient people, and as Paul says, though they were "blinded" and "cut off" from the first position of heirs of those promises, yet, "God hath not cast away His people whom He foreknew." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel." How long, Paul? "Until the fullness of the Gentiles be come in." [That is, until the entire Church, which James says God is taking out of the Gentiles, have all been taken out and gathered into full sonship, as the seed of promise.] And if they are blinded only until that time, it is evident that at that time the blindness will be removed. But Paul continues, "and so all Israel shall be saved," [not saved eternally as individuals, but saved--rescued nationally --brought back to power and grandeur.] But Paul goes to the prophets as his authority. "As it is written, there shall come out of Zion the Deliverer [the seed, the Christ, head and body], and shall turn away ungodliness from Jacob [fleshly Israel] for this is my covenant unto them." Paul then gives us his reasons for speaking so confidently, "For the gifts and calling of God are without repentance." God's giving us the high calling, and the promises on the higher plane, does not interfere with or hinder His keeping His promise to the fleshly seed, but all the more guarantees it.

Then he explains how it is that we, who were once Gentiles, had God's mercy and truth revealed to us, when and because natural Israel was blinded; so we obtained mercy through their unbelief; so these have not believed that through your mercy they also may obtain mercy. Through whose mercy? Yours, the Church's, when the Church is all taken out and glorified, she is with Christ, her head, her husband, to mercifully and justly rule the world; then Israel shall obtain your mercy. Rom. 11:2-25.

O, that we could realize that every promise of God is sure, in His own due time; it would give us childlike trust and confidence for everything; and not to accept them as all sure is to make God a liar.

Paul, as he looked forward and realized how in due time every jot and tittle should be fulfilled, and saw the greatness and majesty of God's plan, breaks forth in ecstasy and exclaims, "O, the depth of the riches both of the wisdom and knowledge of God!" "Who hath known the mind of the Lord?" [Who knew that God's plan was so comprehensive and full?] And our hearts can say, Amen.

God knows the end from the beginning, and looking at the great clock of the ages, declares to us that the things we so much desire shall be "shortly," "yet a little while," and the glory, power and blessing of the promised Seed will be revealed to all. Let us look at things from his standpoint, and so

Let the little while between
In its golden light be seen.

===================

R402 : page 2

KNOWLEDGE IS LIBERTY.

When Luther discovered how fully Papacy filled the picture given by Paul in 2 Thes. 2:3-8, and the symbols of Rev. 17, he felt justified by that knowledge in publicly denouncing that system. The knowledge gave him the liberty to thunder the truth of God with all its power against the Vatican. God gave the liberty by giving the knowledge, and Luther would have been unworthy the knowledge and the honor of being the Lord's mouthpiece, had he been too cowardly to speak, though Papacy was the system then recognized and respected by the world.

Knowledge of the truth and law, was the ground of Jesus' liberty in denouncing the doctors of divinity in his day as "blind guides," etc. It was Paul's knowledge of Christ's having made an end of the law, that gave him liberty to announce the end of the necessity of circumcision in the flesh, and that authorized him to say of the Jewish holy days and Sabbaths that they were merely shadows. (Col. 2:17.)

And some wonder at our liberty in speaking of many things similar to the above, viz., that as an organization the nominal Gospel church is rejected of the Lord, as was her type, the Jewish church; that we speak so confidently of the tribulation coming upon her, and apply the words "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"; that we apply some of the symbols of Revelation without a question to her; that we so unhesitatingly and fully accept the exceeding great and precious promises of Glory, Honor, Immortality and Divinity. They wonder that we brethren are not in darkness, as most are, relative to "the day of the Lord" in which we live (1 Thes. 5:4); that we lay any claim to a knowledge of "things to come" which Jesus told us would be an evidence of our being sons, led by the Spirit of God. (John 16:13.)

But the liberty which we exercise is inspired by a knowledge of and belief in the word of God. "Ye shall know the truth, and the truth shall make you FREE." (John 8:32.) And as in Luther's and Paul's day, so now those too indolent or too cowardly to express truth which they see, prove both by word and act that they are unworthy of the knowledge, and consequently they are left in darkness. Jesus says, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

===================

R402 : page 3

"HOW READEST THOU?"

LUKE 10:16.

Tis one thing now to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

Whilst others read it without common care,
With no regard to how they read nor where.
Some read it as a history to know
How people lived three thousand years ago.

Some read to bring themselves repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read--or rather in it look,
Because, perhaps, they have no other book.

Some read the blessed Book--they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.

Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the book they bend
To make it suit that all important end.

Some people read as I have often thought
To teach the Book instead of being taught.

====================

R402 : page 3

NOT ASHAMED OF THE GOSPEL.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." --Rom. 1:16.

These words like all of Paul's words in general, are fitly spoken and are like "apples of gold in pictures of silver." Gospel signifies good tell, good news, glad tidings, something to make one rejoice and be glad; it must have been something of very great importance, something far-reaching in its nature, something supremely grand and glorious, for it had wrought a most wonderful change in Paul. He had not always been of the opinion which he now expresses, for he had persecuted those of "this way" even unto strange cities, and when they were put to death, he gave his voice against them.

What had caused this change in the mind of the apostle?

Surely the gospel had not changed in its character; no, but he had become better acquainted with it. That is the way it ever is with the world: the better they are acquainted with the gospel of Christ, the better opinion they have of it, and the higher they value it. Paul was expecting soon to visit Rome, that imperial city, the mistress of the world, and of course if he spoke in public he wished to talk about something which he was not ashamed of, and this he declared was the thing: "I am not ashamed of the gospel of Christ." Paul proved the truth of his assertion not only by his words, but by his actions as well.

The mighty mind of Paul, in its natural sweep immense, saw THAT in the gospel of Christ which was infinitely above and beyond everything else. If he could have seen how man, through the blinding effects of pride, and superstition, would have finally come to consider the gospel of Christ--if he could have stood upon the orthodox platform of our day and have looked out upon the pile of "wood, hay, stubble," which is built on the foundation, Christ, can any one suppose he would have been able to say he was not ashamed of it? If the "mother church," which is proud of calling

R403 : page 3

him her patron saint, and after whom many of her churches are named, should through some of her dignitaries expound to him the doctrines of penance, papal succession, confession of sins to the priest and absolution, the state of the dead in purgatory, etc., can we suppose that he would indorse them and say of them, "I am not ashamed?"

If some one were to represent to him the doctrine of predestination as held by our Calvinistic brethren, and undertake to prove it by Paul's own writings in Rom. 8:29,33: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son," etc., and again in Rom. 9:15,24: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," etc., and conclude from it that God from all eternity planned to bring into being a few, favored with advantages of every sort-- birth in a Christian land, surrounded by Christian influences, and upheld by Christian associations and the particular favor of God; but the large majority by the same eternal decree were born in the darkness of corrupt hereditary taint and association, and although they may have dim perceptions of God and truth, and may desire to know him, yet, though they may groan and strive, and turn their tear-dimmed eyes toward heaven, with untold longings, yet they shall go into a night of eternal anguish, "without one cheering ray of hope, or star of glimmering day," and the righteous from their exalted seats in glory shall look on this display of God's wisdom, and justice, and power, and praise him for this manifestation of his love.

This has its good features. It shows God's omniscience. This would be our ideal of a great God were it not that it lacks three essential qualities of greatness, viz.: mercy, love, and justice. None of these qualities would be manifested in bringing into the world billions of creatures irrecoverably damned before they were born and mocked with protestations of love.

Is it possible that any thinking man can suppose that Paul would endorse this-- that this was what he was not ashamed of? But would he look with more favor upon the view of our Arminian brother, who should say to him: that although the decree was made as our Calvinistic brother has stated, yet the provision was for all to be saved, the ransom was provided for all, but the secret of it is in the words of Jesus, ye "will not come unto me that ye might have life." The table was spread and bountifully provided for all, but they "would not and made light of it;" not taking into account the fact that more than nine-tenths of them never knew that there was any supper provided for them, that is to say, that infinite wisdom decreed that a certain number only should be informed of it, and be at the table, but had it set for ten times as many as he knew would be there to sup, and because they were not there, consigned them to eternal torment. Acting upon this basis of reasoning, if such it is, our Arminian brethren have sent as many missionaries as possible to tell the starving millions that there is a supper provided so that the poor creatures who are fortunate enough to hear of it may come and welcome, but those who do not must starve.

But this when looked at squarely, our Arminian brethren cannot see to be very good news, and so sometimes they conclude (though not in a very orthodox way) that these unfortunate millions who never heard of the gospel, will be provided for "in some way or other," (a good conviction). Can we think this is the gospel which Paul had in mind when he said, "I am not ashamed of the gospel? Nay, verily!

But there is still another view that has seemingly strong scriptural support, and this includes all men; this surely is a free gospel and universal, and Paul is supposed to be its strong supporter, for he has given that which is the key note in the promulgation of it, viz.: "As in Adam ALL die, EVEN so in

Christ shall ALL be made alive." 1 Cor. 15:22. So our Universalist brother infers from this that in some way, in the hour of death, or before, or after, by some means, whether sinful or holy, everybody, everywhere shall be saved; and why not? He says, did not Christ by the grace of God taste death for every man? And if so did he die in vain for any man? But our brother of this opinion would not probably dwell with as much satisfaction upon the passage, Without holiness no man shall see the Lord, Heb. 12:14, and would prefer that murderers and pickpockets should occupy a separate apartment in the "many mansions." (Here again conviction almost arrives at truth).

Now candidly, can we suppose that these views, which we think, in a plain-spoken way, we have fairly represented as being the views held by the churches in general, regarding the gospel, are the views held by Brother Paul when he uttered the words we have referred to? We cannot think so, and we do think that few, if any, who reflect are perfectly satisfied that either of these were the views which he held. Then do you stand back aghast and say: Can it be possible that all this is error that we have been taught so long, and that has so much seeming support from the Bible? Do you say, impossible? Then which is your choice, and which is good news to you? Can you walk out beneath the starry heavens at night and looking up into illimitable space among the exhibitions of infinite wisdom and power, and there alone in the presence of God lay your hand upon either one of these dogmas and say, I believe THIS is the gospel of Christ, of which Paul was not ashamed?

Well, my dear brother or friend, these dogmas are not all errors, neither are they all truth. Like the confederation of States, to which has been proudly attached the gospel of which Paul was not ashamed are "E Pluribus Unum," i.e., one composed of many. We understand then that the gospel, of which Paul spoke, embraces in its scope many of the ideas held by each of our brethren to whom reference has been made, and for whose opinions we have respect, but we cannot think that either of them is complete alone, and we believe that either of the churches who think that its plan or creed is the only and true one, while so much at variance with the others, has done much to make the man of the world who is uninformed reject the instrument (the Bible) upon which he thinks so many variant tunes can be played. With force then the question recurs to us: what was the gospel or good news of which Paul was not ashamed? What was the great and glorious thought connected with the gospel that he had in mind?

Paul's was a critical and calculating mind, and his inspired thoughts were stamped with that peculiarity. He "reckons" about his sufferings; he "counted all things loss," etc., etc. In this case he is "not ashamed of the gospel," for (the reason that) it is "the power of God," something above and beyond all human institutions, something that the world, the mind of the natural man never would have thought of, something supernatural, yes, and something from which the mind of man (if left to itself) would soon wander; and that is evidently why these truths have been torn asunder, and the different parties in the church have each taken a piece, and upon it built a superstructure of its own, much of it, the "wood, hay, and stubble," to which Paul refers in 1 Cor. 3:12. Each of these, according to our understanding, has already begun to be swept away or to be burned up, and "the day" which "shall declare it" is even now begun we fully believe, (vs. 13). We feel convinced that the fire which is to consume the world (of error) is even "now kindled."

But, says one, where is the disagreement? Do we not all believe that this gospel is the power of God unto salvation? (To every one that believeth, our Arminian brother breaks in, but he must wait a little). Well, they say so, but in practice deny it. Our Calvinistic brother says "unto salvation," and adds (in creed) of a few, and unto damnation of the many, i.e., power to save all, will to save a few. Our Arminian brother can emphasize the will of God to save, but whispers the power, for O! man opposes His will. Our Universalist brother can declare aloud both will and power, and take all into glory.

Let us illustrate the difference between our brethren, and suppose three natives of some foreign land, who were totally unacquainted with the design or nature of the national emblem, "the stars and stripes," were to call at different times upon the American Consul in that land, and he was to present to one a portion of the flag as a memento, having only the red, at another time, to another one, a portion having only the white, and still another having only the blue, each might suppose that his portion represented in color the whole, and contend that because the representative of the nation gave it to him, he was sure that was the true color, and so of each of the others, while the fact would be that each was right in supposing that he had the true color, but erred in the supposition that he had the only color, when it was composed of "red, white, and blue," and that in a specific proportion.

Now, our Calvinistic brother sees so clearly that predestination is taught in the scriptures, that he cannot see that there is a universal salvation; and our Arminian brother sees so clearly that there is salvation provided for all, that he cannot see that there is clearly taught the doctrine of predestination and election; and our Universalist brother sees so clearly that all will be saved, that his conception of God's Love overrides that of His Justice.

But, says one, you seem to agree with each, and disagree with each; how is this? They cannot all be right and wrong at the same time. Well, not altogether right, but partly so, as in the illustration. We are glad to see that each has enough ground for his belief to awaken our sympathy and respect. Respect for what Paul would have been ashamed of? No, we did not say that

R404 : page 3

Paul was ashamed of these brethren, but of the doctrines or creeds that have come to be considered the gospel.

Well, says our Calvinistic brother, is not Predestination or Election clearly taught in the Scriptures?

Yes, my brother, yes. Well, says my Arminian brother, is not free will as clearly taught? Yes, my brother; we so understand.

And is not universal salvation as clearly taught? says my Universalist brothers and we answer, we think and believe so.

Perhaps all of these brethren, including the Papist brother, cares to hear no more; if so, perhaps some "fool for Christ's sake" will, so we will say on and consider the last question first. We consider our Universalist brother's text, "As in Adam all die, even so in Christ shall all be made alive, 1 Cor. 15:22, as unanswerable as regards the universality of salvation: If there were not another text in the Bible to teach it, that would. It seems to us that nothing can be plainer, and for this reason other Scripture somewhat obscure must in some way harmonize with it, and so of each of the other texts quoted by our brethren as teaching the doctrines of "Election" and "Free will," or Arminianism. In the above text, we think no one would undertake to make the word "all" in the second place mean less than in the first, especially when the first is followed and the latter preceded by the words "even so." The misunderstanding seems to be as to the kind or mode of life. "As in Adam all die;" how do all die by Adam? To answer it correctly, first conclude how all lived by Adam. Not spiritual life, was it? Human life and its continuance CONDITIONED on obedience, was it not? Then he (and all represented in him) lost no more than that, and "even so" he (and "all" represented in him) will be made alive by Christ, the second Adam. But, says one, is that all the life we get through Christ? That is all the universal salvation we can find held out to mankind in the Bible, and that we think is "very good." God said it was, but thank God there is something more, but if any wish to stop there, God has predestinated to let them, but if they have heard of the higher life, and neglected so great salvation, theirs will be an irreparable loss.

Then you think, says one, that there are different degrees of salvation? O, yes; let us read on a little further (23d ver.): "But every man in his own order, Christ the first fruits, afterward they that are Christ's at His coming."

Having seen that there are orders or ranks of being, as is also shown by the apostle in the 39th verse and onward, we can see that it does not follow that because all are made alive through Christ, they will therefore come finally to the same kind of being, but are brought to life and take position according to "order," for "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." (ver. 48).

With this view, that there are different orders, and that all are brought to the restoration of what was lost in Adam, we can see how there may be a will in man to gain a position in any given order, and how there may be a selection, "Election," or "Predestination" (whichever you choose to call it) of God from among his creatures of those who are qualified or fitted for the different grades, orders, or ranks of being. He has predestinated, or established a law, that, "to those who by patient continuance in well doing SEEK for glory and honor and immortality, eternal life" shall be given. Rom. 2:7. "But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish to every soul of man that doeth evil," (verses 8 and 9). Now who disobey? Those who know the truth surely. You do not consider your child as disobedient until it transgresses a known command; neither does God, for "like as a father pitieth his children so the Lord pitieth them that fear him." Many fear him who do not know much about him, and do not know what is commanded, or whether he has commanded anything or not. Such cannot, of course, obey the truth, nor come under wrath, but will come to life (not eternal), the life lost in Adam without any will or choice of theirs. It was for this purpose that "He by the grace of God should taste death for every man." Heb. 2:9. And God commendeth his love toward us, in that while we were yet sinners Christ died for us. Yes, "WHEN we were enemies we were reconciled to God by the death of his Son." Rom. 5:8-10.

But does some one say, very well, but Paul says here of the gospel, that it is the power of God unto salvation to every one that believeth?

Ah, but brother, now you are reaching that point in the mind and teaching of the apostle in which is embraced another rank or "order": the power of GOD UNTO; we do not imagine that the power of God is staid at all when man is brought back to the Adamic condition; that is, to a reconciled condition; he lost that life without previously

R404 : page 4

knowing the nature of sin or death. True, God told him, but like children without experience, they disobeyed, and his posterity die for it, or because of it; whether they sin or not they all go down in death because of the sin of Adam which "taints us all," and come up because of the righteousness of Christ that restores us all. We die on Adam's account, and live again on Christ's account. Now brought back to the Adamic condition we are reconciled to God. Well, is there anything more for us? Yes, hear the apostle again: "Much more being reconciled we shall be saved by his life." 10th verse. What! Saved more? Yes, much more by the power of God unto salvation. Will all men be saved much more? We are sorry to part company with any, but though this is a blessed restored condition, yet we shall have to leave on this plane those who do not believe, for this much more salvation is to every one that believeth. Now my Calvinistic and Arminian brothers stand by and see the beauty of those texts which you have had to stretch and twist so. You need not stretch them now; they are all right and true. "Whom he did foreknow" would be fitted by desire, and faith, and continuance in well doing, each and severally for the different orders, "He predestinated" them to, and so this gospel, GOOD news is the power of God unto salvation to every one that believeth--to the Jew first and also to the Greek." Why to the Jew first? ("He is not a Jew which is one outwardly," "but he is a Jew, which is one inwardly." Rom. 2:28-29), because he believes first, here, in time to reach the great salvation. Dear brethren, let us desire more, study God's word more, believe more, and have the "much more" salvation. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. 2:9-10.

J. C. SUNDERLIN.

===================

R404 : page 4

THE ROYAL PRIESTHOOD.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2:9.

"Unto him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. 1:5,6.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

The above scriptures clearly teach that a part, at least, of our work in the future will be to officiate as the priests of God. As the work of a priest is one of intercession and of instruction in righteousness, they clearly prove that the glorious work of evangelization will go on after the resurrection has taken place. The fact that these offices of "king" and "priest" will exist, logically implies that there will be subjects to rule and learners to teach; otherwise the names would be meaningless and the titles an empty sound.

It is held by some that the reign of the saints will consist of a very brief "reign of terror," during which--with Jesus at their head--they will trample their enemies into the dust and utterly destroy them. We thank our dear Lord for a better hope. Our work will not be one of destruction, but of salvation. We shall rule as kings, even with a rod of iron; but the grand object will be to humble the nations, and so fit them for the reception of truth. "For, when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

What a blessed prospect! what a glorious calling! A royal priesthood!

Who that is imbued with the spirit of the Master; who that has but tasted that the Lord is gracious, could desire more agreeable employment than to show forth the praises of our Savior King, to those sitting in darkness? to bind up the brokenhearted? to proclaim liberty to the captive? to give beauty for ashes and the oil of joy for mourning?

> To tell the old, old story
> Of Jesus and His love?

R405 : page 4

To fit us for such an exalted and responsible position we require a peculiar training, and we feel warranted in claiming that the trials, temptations and discipline of this present life are for that very purpose.

Many a struggling believer, trying hard to overcome, buffeted by the enemy, tried by friends, weighed down by hereditary weaknesses in self, discouraged and faint, has cried out, from the depths of a loving heart: "Why, O! why this suffering? why this severe chastisement?" Let us glance for a moment at the pathway trod by the Master--our forerunner--and we shall find the answer.

"So, also, Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art my son...Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that He feared: Though He were a son, yet learned he obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation unto all them that obey Him." Heb. 5:5-9.

"For it became Him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Wherefore in all things it behooveth Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:10,17-18.

"For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:15,16.

The reason, then, that the Church is called on to fill up that which is behind of the afflictions of Christ is, that all the body, in like manner to the Head, may be trained to perfect sympathy and to perfect obedience through suffering. In this present time, we in all our troubles come to our compassionate High Priest with boldness, realizing that He, having been partaker of flesh and blood, can truly feel for us and pity us; so in the age to come, we, the promised seed of Abraham, through whom all the families of the earth shall be blessed (compare Gen. 12:3; Gal. 3:14,16,29;) shall go forth a royal priesthood, according to the order of Melchisedec, fully prepared to sympathize with the nations, to lead them to the paths of righteousness, and to encourage them in the way of life.

Shall we shrink then from our cross? Shall we seek to put away the bitter cup that is sometimes pressed to our lips? Surely not. 'Tis a loving hand that presents it, 'tis a loving heart (infinitely loving) that sees the need of it. It is but the Master fitting us for His work; training us for the priesthood; teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we shall be given authority. (Luke 19:17,19.)

Courage, then, my Christian brother or sister, seeking with weary step to run the narrow way. Heed not the rugged course; it is all hallowed and sanctified by the blessed feet of the Master. Count every thorn a flower; every sharp rock a milestone, hurrying you onward to the goal. Let every advancing step be a "Nearer to Thee": every hillock in the road an "upward toward heaven." Keep your eye fixed on the prize. Soon--very soon--you may wear the Crown.

"It is a faithful saying: For if we be dead with Him, we shall also live with him; if we suffer, we shall also reign with Him."

W. I. MANN.

===================

R405 : page 4

CONSECRATION TO A WORK.

Among Christians there is much which passes for "entire consecration to God," which is in fact a consecration to some self-imposed work.

Some are consecrated and are living sacrifices to business, some to their families, some to the temperance work, some to building up a denominational church or Sunday school, some to ministering to the poor and the sick. Some of these works are good enough in their way, but none of them are the proper consecration for a follower of Jesus.

Our consecration, like that of Jesus, should be to do the will of our Father in Heaven. Jesus says he came not to do his own will, but the will of Him that sent him. (John 6:38.) The fact that you have any choice or preference as to what you shall do, is an evidence in itself, that your will is not dead--that your consecration to God is not complete.

Consecration to a work of our own choosing merely, will never bring us to the great reward. "I beseech you, brethren, that ye present your bodies a living sacrifice, holy and acceptable UNTO GOD." Then, if He sends you into the "temperance work," or into any other work, it will be acceptable as unto the Lord.

If seeking only to do his will it will bring us to His Word much and often, to learn that will, and "He that seeketh findeth." We leave the subject here, merely suggesting that thus seeking, after thus consecrating, some who are now--laboring chiefly for "the meat that perisheth" or Temperance and moral reforms in the world, or for the extension of sectarian church influence, would find directions something like the following:

This is the will of God even YOUR sanctification. (1 Thes. 4:3.) Do good unto all men [in any way] as you have opportunity especially to the household of faith. (Gal. 6:10.) The great harvest field of the Gospel Age is white to harvest. This is the "special" work of the hour, and every one who realizes it fully, will rejoice in the privilege of being numbered among the reapers as well as among the reaped. Forsake not the assembling of yourselves together (Heb. 10:25.) but meet for the purpose of "BUILDING UP YOURSELVES on your most holy faith." (Jude 20.)

====================

R405 : page 4

A SHORT SERMON FROM A FAMILIAR TEXT.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

We learned this text so long ago, some of us in childhood, and have heard it so often, that we are now apt to read or hear it without noticing its breadth and depth.

"God so loved."

Is this true? Orthodoxy says it was Jesus that so loved the world. The Father did not love them; no, he was angry, very angry with them, because Satan was too smart for him [We feel ashamed to have to write such an idea]; but Jesus loved us, and threw himself between us and his angry Father, and thus received the fatal blow; at least it would have been fatal to us, but Jesus being God, could not really die, and so arose when he wished to.

How much better to believe that "God commendeth his love toward us, in that while we were yet sinners [enemies, verse 10] Christ died for us." (Rom. 5:8.) "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10.)

"God so loved the WORLD."

What! the world? the whole world? This would be blessed news indeed, if true. How is it? The nominal church teaches that only those who believe before the second coming of Christ--probably not one in one thousand of the world's inhabitants so far--can be saved. God's Word tells us that through the Abrahamic seed shall "all the families of the earth be blessed." (Gen. 12:3.) What if the promise has not been fulfilled as yet? Can we not wait God's time? Paul tells us that God "will have ALL men to be saved [from the Adamic death] and to come unto a knowledge of the truth." What truth? That Christ Jesus "gave himself a ransom for ALL, to be testified in due time." (1 Tim. 2:4,6.)

"He gave his only-begotten Son."

This phraseology brings us into conflict with an old theory, viz., Trinitarianism. If that doctrine is true, how could there be any Son to give? A begotten Son, too? Impossible. If these three are one, did God send himself? And how could Jesus say: "My Father is greater than I." (John 14:28.)

"Whosoever believeth in him."

Whatsoever is not of faith is sin; and the promises are only to believers. But does it seem reasonable that God so loved the world and yet made provision for only one out of a thousand, allowing the rest to remain in heathenism to perish? The Word says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14.) They could not, but our loving Father has provided a teacher in that glorious Anointed One--Head and body--who is the true Light which lighteth EVERY MAN that cometh into the world." And thus shall all men "come unto a knowledge of the truth." Understanding this, Paul could say: "The Scripture, foreseeing that God would justify the heathen through faith, preached

R406 : page 4

before the gospel [good news] unto Abraham, saying: "In thee shall all nations be blessed." (Gal. 3:8.)

This is good news indeed.

"Should not perish, but have everlasting life."

So-called orthodoxy would paraphrase this sentence thus: Should not live forever in hell, but have everlasting life in heaven. Webster gives the primary meaning of "perish" as "to die, to lose life in any manner." But, says some one, Jesus did not speak English, and the translators may not have given us a good equivalent for the Greek. Well, Liddell and Scott define the original word "to destroy utterly, kill, slay, murder." The text really defines its own meaning by placing "perish" as the opposite of "life." Life, everlasting or eternal, is promised only to the pure. Our Father intends to have a clean universe, and has commissioned the Son to do the work for him. This he will do, throwing light into every dark corner, washing, scouring, and polishing every vessel that can be made available for the Master's use, hanging every one in its proper place, sweeping out and "utterly destroying" the rubbish, but evidently saving and blessing with life everlasting by far the greater portion of mankind, so that the saved will be the rule, and the lost the exception--else would Satan triumph over God, which is impossible.

W. I. MANN.

====================

R406 : page 4

RUN TO DEATH.

I was lately passing along the streets of a large city, when my attention was attracted to a fine large engraving hanging in one of the shop windows. (It was in Fleet street, London.) It represented a scene in one of the ancient Isthmian games. Two persons nearly divested of apparel, with distended muscles, occupied the course, stretching every nerve, while around, evidently excited with deep interest, was the "great crowd of witnesses."

They were well along in the course, but the attention of the one somewhat in advance of the other is diverted for a moment by a flower or some shining object that has been thrown into the arena by some one of the many witnesses, by which they are "compassed about."

An effort is made to grasp it; evidently the prize for which they are running is lost by this one, and no trace of sympathy is noticeable on the countenances of the spectators, but great rejoicing is apparent among the multitude, at the persistency with which the victor has reached the goal: Ignoring everything else, keeping the prize only in view he finally won it. I thought, that is a true picture of the Christian race which Paul has so faithfully and vividly painted in words, and which we see acted upon the stage of life. But how appropriately and timely the emphasizing of the thought just now. How faithfully that little shining object, whatever it may be, represents the besetments in the path of the one who is running for the prize of our high calling.

How insignificant compared with the prize and the honor at the end of the course. But unless watchful we shall hesitate; one moment may cost all, and may make delay sufficient to reach the Judge's stand too late.

What's that in your path? A little worldly praise? Disdain to notice it, it is of no value whatever; you are worse off with it than without it. At another point do you see an avenue to wealth? Never mind; it would not be abiding if you had it. Press on.

Again; do you begin to think of some of the "weights" of value (?) left behind, fearing you will never see them again? Don't think of them, only to hope you will never be encumbered with them more. Do you say or think: "I fear this race will be the ruination of all my worldly prospects?" Of course it will so far as having any pleasure in them is concerned.

You will be a very foolish man to divide your energies now, or thoughts either. Press on.

But do you say: "Why there's my reputation right there in the dust." Poor fellow! how sorry I am you noticed it; but it's only the reputation you once had. Don't you know that none of those who are noted racers on this course have any reputation? The greatest racer who ever stepped on it "made himself of no reputation."

But do you say: "This awful run will be the death of me? Yes; of course it will; but you are a poor culprit under sentence of death anyway, and if you undertake to save your life you will lose it, but run yourself to death and you'll have a life that is life everlasting, and more--immortal. Don't be foolish now. Press on.

A heavenly race demands thy zeal
And an immortal crown."

J. C. SUNDERLIN.

====================

R406 : page 5

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart
On the changing shores of time,
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," said the merry World,
"And walk with me this way";
But the good Church hid her snowy hands
And solemnly answered "Nay,

I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;

Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;

The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
To travel side by side."

|Half shyly the Church approached the World
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low,

"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure, white garments drifted away,
And the World gave, in their place,

Beautiful satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."

So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there.
Gleaming in purple and gold;

Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasts were heard
In the place that was meant for prayer.

There were cushioned pews for the rich and the gay,
To sit in their pomp and pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?

Go take your money and buy rich robes,
Buy horses and carriages fine,
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wines;

My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

R407 : page 5

Then the Church held fast the strings of her purse,
And modestly lowered her head,
And simpered, "Without doubt you are right, sir;
Henceforth I will do as you've said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.

Then the sons of the World and sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said
"I am rich and my goods increase;
I have need of nothing, or aught to do,
But to laugh, and dance, and feast."

The sly World heard, and he laughed in his sleeve,
And mocking said, aside--
"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame.

And a voice was heard at last by the Church
From Him who sat on the Throne,
"I know thy works, and how thou hast said,
'I am rich;' and hast not known

That thou art naked, poor and blind,
And wretched before My face;
Therefore I from My presence, cast thee out.
And blot thy name from its place.

--SELECTED.

===================

R407 : page 5

THE EKKLESIA.

This is a Greek word which is translated church. It signifies a company, assembly or body of people bound or compacted together.

To-day there are many organizations claiming to be the church, and having various bonds of union; but we wish to know, upon the authority of God's Word, what *ekklesia*, body, or church, Jesus established, and what are its bonds of union; secondly, we wish to show that every Christian should belong to that church; thirdly, the injurious effects of joining the wrong *ekklesia* or church; and fourthly, having joined the right church, what are the results of losing our membership.

First then, the church which Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost after their ransom price was paid, was the little company of disciples who had consecrated earthly time, talents and life a sacrifice to God. They were organized and bound together as members of one society, and as such had laws and government, and consequently a head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows, and aims of one were those of the other; and thus they had a far more perfect union of heart than could possibly be had from a union on the basis of any man-made creed. Thus their organization was of the Spirit; their law for the government of each was love, and all as a whole were put under obedience to the "law of the Spirit" as it was expressed in the life, actions, and words of their Lord. Their government was the will of him who said, "If ye love me keep my commandments."

Thus we see the early church organized, governed, and in perfect unity and harmony under the rulership or headship of Jesus. Contrast this church organization with what now affects to be a continuance of the same--viz.: the various denominational organizations, each of which binds its members to a mental union on the basis of some creed or dogma of its own (many of them anything but love-ly) and each having its own laws.

These laws emanate from their heads, or rulers and law-givers; so it is clearly seen that these present day churches, have and recognize as heads, or directing, ruling powers over them, the ancient founders of their various creeds, each contradicting the other, while their clergy, in conferences, councils, synods and presbyteries, variously interpret and enforce the "traditions of the elders" which "make void the Word of God." These take the place of the true head of the church--Jesus--and the true teacher and guide into all truth, the Holy Spirit. Hear the Prophet Isaiah express it. (chap. 9:15.) "The ancient and honorable, he is the head, and the prophet that teacheth lies, he is the tail." And the whole nominal system is described in the Revelation as "Babylon"--confusion--Papal mother and Protestant daughters.

Will they own this to be so? No, for the lukewarm nominal church of today believes herself to be rich and increased with goods, having need of nothing; not knowing that she is wretched and miserable, and poor, and blind, and naked. (Rev. 3:17.)

"These are hard sayings, who can receive them?" But these are not our sayings: it is the warning voice of the "sure word of prophecy...whereunto ye do well that ye take heed." And it is a loving voice for again our Lord declares: "As many as I love, I rebuke and chasten."

There are two senses in which the true church of Christ may be considered: All who like the early church were fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other --these saints, from the beginning of the Gospel Age down to its close, when all of this class are sealed, constitute the "CHURCH OF THE FIRST BORN," whose names are written in Heaven. These are all one in aim, hope and suffering, and in due time will be joint-heirs with Jesus Christ to the great inheritance--heirs of the kingdom which God hath promised for them that love him.

The other sense in which this same class is recognized, is by counting a part for the whole; thus all the living of this class may be spoken of as the church; or, again, any part of this class of living followers who may meet together may properly be called the church; for, by the word of Jesus we know that wherever two or three are assembled he will be among them, consequently that would be a church meeting--an assembly of the "church of the First Born." The general assembly will be, when all the church are made like, and glorified with, their head--Jesus.

Such, then, is our definition of the church of Christ; it is perfectly illustrated by Paul (Rom. 12:4,5) when he compares the church to a human body. In this figure Jesus represents the head, and all who are his constitute the body, over and through which the head rules. Jesus has been and always will be the head over his church as a whole; he is likewise the head and ruler of the entire living church, and in every assembly where two or three meet in his name he is the head, ruler, and teacher.

If it be asked, in what sense does he teach? we answer, by exercising the qualities of the head, or teacher; by using one or more of those present as His mouthpiece in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of your body can call upon one member to minister to another. But here a word of caution: If one becomes as useful an instrument as a right hand, he should take care that he aspire not to become the head. Be not puffed up; pride will paralyze and render useless. "Be not ye called Rabbi (master, teacher) for one is your master (head) even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary"-- "God hath set the members every one of them, in the body as it hath pleased him."

How simple, beautiful, and effectual is God's plan of organization!

This brings us to our second proposition, viz.: that all Christians should be joined to this organization. In the light of what has just been said as to the class constituting the church which Jesus organized, it is evident that if you have given up all your will, talent, time, etc., you are recognized by Jesus as a follower, and member of the ekklesia, or body of which he is the head, whose names are written in heaven. Thus we join Jesus' church and have our names recorded as members by consecration. But says one: Must I not join some organization on earth, assent to some creed, and have my name written on earth? No; remember that Jesus is your pattern and teacher, and neither in his words nor acts will you find any authority for binding yourselves with creeds and traditions of the elders, which all tend to make the word of God of none effect, and bring you under a bondage which will hinder your growth in grace and knowledge, and against which Paul warned you, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

But say some: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible organization of our own? Yes, this is what we have--an organization modeled after that of the early church. We think we have come back to primitive simplicity. The Lord Jesus alone is our head or lawgiver; the Holy Spirit is our interpreter and guide into truth; our names are all written in heaven; we are bound together by love and common interest.

Do you inquire--how shall we know one another? We reply, how could we help knowing one another when the Spirit of our Master is made manifest in word and act, and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? --these stand ready with consecrated time. Does the Lord's work require money?-- these stand ready with consecrated means. Does his work bring upon them the reproach of the world, and of a degenerate nominal church--these have also sacrificed reputation--all--all to God.

But again, do you inquire how shall we deal with one who walks disorderly in our midst; if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as Jesus and Paul directed.

Now, as in the early church, there are various degrees of advancement among the individual members, and Paul says (1 Thes. 5:14,) some are feeble-minded, comfort them; some are weak, support them; but while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them; nor for the feebleminded, and support them, but patiently, lovingly, warn the disorderly. Whom does he call disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did--work that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others. He warns us also against immoral and unjust persons and those who wrest (twist) the Scriptures and thus turn the truth of God into a lie. Then again, vs. 14: After you have warned such a one, if he "obey not...note that man, and have no company with him, that he may be ashamed. "Yet, count him not as an enemy, but admonish him as a brother."

Again Jesus gives explicit directions where there is a matter of offence between two brethren, Matt. 18:15,17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: (the company of brethren who assemble together), but if he neglects to hear the church, let him be unto thee as an heathen man and a publican." If, under the organization of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren.

This organization has its evangelists, pastors and teachers appointed and directed by the Lord. They need no laying on of hands by the so-called Apostolic succession; for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the body to exercise his office for the edification of the other members. How complete is the organization of the church of Christ with its heaven-written, love-bound and Spirit-ruled membership, and how sad the error of mistaking the nominal for the real church!

The importance of our fourth proposition need not be urged. It would indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But if filled with love (the love that prompts to sacrifice) and clothed with humility, and under cover of the redeeming blood, we are safe in the church (body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church--the "little flock"-- now treading the pathway of humiliation and drinking the bitter cup of death. The glory that shall be revealed in us, doth not yet appear except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.)

Thus Paul warned others and thus he feared, lest (even after) having preached to others, he himself should be a castaway. (1 Cor. 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitefully use you and say all manner of evil against you falsely, or they may seek to win you back by flattery, saying they cannot afford to lose your influence--you could do so much good by remaining among them. Oh, how necessary in this "evil day" is the faith--

That bears unmoved the world's dread frown,
Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage" --not even in the slightest degree.

====================

R408 : page 5

THE DAY OF JUDGMENT.

"God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained"--"Jesus Christ the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son." (Acts 17:31. John 5:22.)

The word judgment sometimes signifies merely the execution of a verdict, or decision reached, but it means in a fuller sense the process of trial, including also the decision or result of trial. The human race represented in its head, Adam, once stood on trial before God. It failed to prove itself worthy of life, and in Adam all were condemned, the penalty or verdict being death.--"Dying thou shalt die." (Gen. 2:17 --margin.)

Seemingly, Jehovah had forever sealed the final doom of his creatures, the trial being ended and they all condemned to death. But not so; he had thus condemned all through one representative (Adam), that he might have mercy upon all through another representative--Christ Jesus (Rom. 5:19).

In due time Jesus was placed on trial as a second representative man. He was in all points tempted (tried) like as we are, yet without sin (Heb. 4:15). In his trial Jesus was a victor; he was thus proved

R408 : page 6

worthy of life according to his Father's law. Then by giving himself (his humanity) a ransom for all (1 Tim. 2:6), he purchased all of the fallen race from, or out of death. The object of the ransom was not to justify sin, nor to bring back the sinner to continue a life of sin, but to afford each an individual trial for life in hope that all, having had a taste of the bitterness of sin, might return to harmony and communion with God through Jesus, and live. It is for this reason that the world is to be judged again. They were tried and condemned once already through Adam, as we have shown, and a second chance for life comes to all the race through Christ Jesus--an individual chance.

The second judgment or trial of the race, unlike the first, will be an individual trial, when every man who dies shall die for his own sin and not for Adam's (Jer. 31:29,30). This individual trial will be under the most favorable circumstances, and will decide their final everlasting destiny. But before they can have such a trial, they must first be redeemed from the consequences of the first trial.

It should be remembered that the church selected from the world during this Gospel age is not reckoned as a part of the World. Jesus said, "They are not of the world, even as I am not of the world." (John 17:16.) This Gospel age, has not been the World's day of trial or judgment, but the church's only. Only a small part of mankind have yet been blessed with knowledge sufficient for a full, fair trial as individuals. But we thank God that he has "appointed a day (period) in the which he will judge the World in righteousness"--fully and fairly, as our text affirms.

Our hearts rejoice with gratitude and praise as we realize the blessings to come to all mankind, when the knowledge of the Lord shall fill the whole earth, for all must have full knowledge in order to a full and righteous trial. God could have had the World's trial-day begin where ours did, (the church's) at Pentecost, but it pleased him to permit six days of evil (six thousand years) to pass, and then to bring in a seventh day of rest from the dominion of evil (the millennium, or seventh thousand years), in which the World should have a more favorable individual trial under the reign of Jesus. All who will, may then have back all that was lost through Adam's sin--human perfection

R409 : page 6

of life and happiness.

As heretofore shown, the trial of the church, now in progress, is not a trial of men to see whether they are worthy of human life and perfection eternally, but it is a trial of new creatures. Certain ones, justified from sin by faith in Christ, have presented themselves as human sacrifices to death--the death of all human aims and hopes and being. Their trial is to see whether they will fulfill this their covenant. If they do it, they will be doing with their humanity what Jesus did with his, and such shall share with Jesus, their Lord, the glory and honor of the divine nature.

The trial of the World when Satan and evil are bound (Rev. 20:2) will be less severe and the prize for which they will be running (a right to existence as perfected human, or earthly beings) will be less glorious than that for which we run. Theirs will be a gloriously satisfying portion, however, since the natural man cannot receive the things of the spirit, for they are spiritually discerned. What a loving and wise provision! All will be perfectly satisfied-- they on the earthly plane, we on the heavenly.

When the World is on trial (during the millennial age), not only Jesus will be their Judge, but his Bride--the overcomers now being selected, then made one with him, will sit with him in the throne and judge the world, as we read: "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.)

====================

R409 : page 6

THE DAY OF THE LORD.

"The great day of His wrath is come, who shall be able to stand?" Rev. 6:17.

"The day of the Lord" is a scriptural name for a period of time, during which the Gospel and Millennial ages lap; the one ending, the other commencing. Concerning it we read--"Shall not the Day of the Lord be darkness and not light, even very dark, and no brightness in it?" (Amos 5:20.) "Ho (improperly translated woe; see Young's translation) you that desire the Day of the Lord: The Day of the Lord is darkness and not light." (vs. 18.)

It is "The great day of His wrath." This dark day is at once the closing scene of the night of weeping, and the dawn of the morning of joy. We desire your attention not merely to the Scripture evidence that there will be such a day, or time, but especially to the events that will transpire during that day, and their chronological order.

This time of trouble comes first upon the nominal church. We read, "The harvest is the end of the world" (age). It includes the sifting of the true wheat from among the tares in the nominal church, and the burning of the tares. This work has been rapidly progressing in our midst during the past seven years. The sickle of truth has been gathering and separating from the world, the truly consecrated children of God who faithfully follow the leading of truth, and such shall be accounted worthy to escape the tribulation coming (Luke 21:36), while lukewarm and merely nominal Christians shall share it with the world.

This separation of truth from error, and of truth-seekers from time honored systems of error, brought about by the unfolding of truth now due to the household of faith, causes great trouble and final overthrow to those systems. The light reveals and condemns the darkness, and the real "children of light" rejoice in it, while those not in the light "weep and lament," as foretold in Rev. 18. The tottering and overthrow of the nominal church is the beginning of the trouble on the world, since the interests of the church and world are so closely linked. The Church, both Papal and Protestant has exerted a mighty influence upon the masses of the people, and has greatly aided governments in controlling them. Therefore the great, the mighty, and the rich, will weep and lament her fall.

The trouble of the nations during "the Day of the Lord," is a natural consequence of the transfer of authority and rulership from the Devil, who is the prince of this world--age (John 14:30), to "Him whose right it is"--Christ--who, in the beginning of the Millennial Age, "takes to himself His great power and reigns;"--"And the nations were angry and thy wrath is come," read along connectedly. Rev. 11:17.

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by evil, selfish, corrupt men, the agents and representatives of the "Prince of Darkness," who do his will. When the new Prince takes control, the dominion is to be given into new hands, and the Lord proclaims: "I will overthrow the throne of the kingdoms and I will destroy the strength of the kingdoms of the Gentiles." Hag. 2:22.

Thus by "breaking in pieces"--throwing down--"the kingdoms of this world become the kingdoms of our Lord and of His Christ," "and he shall reign forever." Rev. 11:15. Under the new rule there will be new rulers, and we read, "The saints of the Most High shall take the kingdom, (dominion) and possess the kingdom forever," Daniel 7:18. "All peoples, nations and languages shall serve Him." At present they do not, and they must be brought to submission by chastisement; and this is accomplished in "The day of the Lord." The overthrow of nations and society will necessarily involve individual trouble. But, when the judgments of the Lord are in the Earth the inhabitants of the world will learn righteousness. Isa. 26:9.

This trouble is graphically described by the Prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess. I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. Neither their silver nor their gold shall be able to deliver them, in the day of the Lord's wrath." Zeph. 1:15,18. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Zeph. 3:8,9.

So extreme is the trouble here described, that the world is symbolically said to be burned up by the Lord's anger--yet it has a good effect, for after all the indignation against, and destruction of governments, the people remain [The destruction is that of government life,] and having experienced the misrule of the "Prince of this World" they are prepared to have the Lord take His great power and reign, and to "serve the Lord with one consent."

We expect that this distress and trouble, will all come about in a very natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by a rising of the people, goaded to desperation by the oppression of unjust governments. Such a rising and overturning, Socialists, Communists, and Nihilists of to-day are organizing for, and will gladly bring about when they can.

Now, while Scripture recognizes wrong and oppression as existing in the nations, and foretells this as the way in which they will be overthrown, and says: "Go to now ye rich men, weep and howl for your miseries that shall come upon you; ye have heaped treasure together for the last days. Behold the hire of the laborers, which is of you kept back by fraud, crieth." Jas. 5:1.-- yet it does not recognize this Communism as right, but the contrary, rather instructing believers to "obey the powers that be" as long as they last, saying to us--be patient therefore, brethren, unto the coming (presence) of the Lord."

Rev. 6:15, figuratively describes that time of falling of kingdoms when every mountain (kingdom) and island shall be moved. The kings and chief ones as well as bondmen will recognize in this trouble that "The great day of his wrath is come," and will seek to be covered and protected by the great mountains (kingdoms) of earth, and to be hid in the great rocks of this world (secret societies). But they shall not be able to deliver them in the day of the Lord's anger, for all the kingdoms of the world shall be thrown down, and instead of these mountains (kingdoms) "the kingdom of the Lord becomes a great mountain, and fills the whole earth." Daniel 2:35,45.

Malachi 4:1, describes the coming day of trouble and sees the anger of the Lord there displayed--"the fire of God's jealousy." "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by "calves of the stall." vs. 2.

Peter (3:10,12) describes this "Day of the Lord," and under symbol of heavens, refers to the governments. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, [overthrow of governments with great confusion] and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up." [The elements of the (heavens) governments as well as of (earth) society in general, will be dissolved in the great trouble (fire) of that day. The word here translated elements is the same that Paul uses in speaking of "the beggarly elements" of this world. [Gal. 4:9.]

R410 : page 6

Scripture teaches that in the Millennial age fleshly Israel will be the chief nation, "the joy of the whole earth." And we find that whilst other nations fall during the day of the Lord, they gradually come into prominence until in the latter part of that "day of wrath;" when "the battle of the great day" is fought, we find Jerusalem safely inhabited, her people having much cattle and goods. (Ezek. 38:12.) They will doubtless go to Palestine, not through respect to promises of God, nor with the expectation of restoration to national power, but with true Jewish perception they will realize before others the dangers to which property, etc., will be exposed during this overthrow of order; and they will choose to be far away from the strongholds of communism. Yet even there they will not be entirely secure, for God and his bands say, "Come, let us go up to take a spoil and prey," and they come against Jerusalem a great company to pillage and rob the wealthy Jews there gathered from all quarters of the globe. (Ezek. 38:8,12.)

Zech. (14:1,4) describes the battle then fought. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity." Here God interposes and defends them, and here they come to recognize Jesus as the Son of God, for "the Lord my God shall come, and all thy saints with thee."

In Zech. 12:3, God declares that he will deliver them, "though all the people of the earth be gathered against them." Verse 10 describes the recognition of him whom they have pierced, and their sorrow when, in that day, God "pours upon them the spirit of grace and supplication."

Here are a number of events: The "time of trouble such as was not since there was a nation,"--the return of the Jews to Palestine and the reorganization of the Jewish nation, though not independent --the gathering of great wealth to Jerusalem, which tempts the hordes of Gog, Togomar, and many peoples, to go up "to take a spoil"--"the battle of the great day of God Almighty," fought at Jerusalem-- the partial success of the invaders, and in the hour of darkness to the Jew, the power of Messiah manifested, in some way effecting their deliverance and their recognition of the long waited for Messiah, with the cry, "Lo, this is our God, we have waited for him and he will save us." Then they will recognize him as the one whom they had once rejected, and as they look upon him "whom they have pierced" when God will "pour upon them the spirit of grace and supplication," and they shall mourn for their sin, and be accepted again into fellowship with God. The Day of the Lord is "the day of Jacob's trouble, but he (Israel) shall be saved out of it." These events we expect in about the order mentioned. We believe that the word of God furnishes us with indubitable proof that we are now living in this "Day of the Lord," that it began in 1874, and is a day of forty years' duration, as was "the day of temptation in the wilderness," when Israel proved God, and saw his works "forty years." (Heb. 3:9.)

And it is astonishing how very rapidly these things, once looked at as absurd and impossible, are becoming realities. When we, with a few others, declared these things a few years ago, and called attention to the fact that Scripture taught that this trouble would be occasioned by a rising of the people and the overthrow of governments --Communism--the idea was ridiculed. Communism was at that time little known or felt; but to-day every nation is in dread, and Nihilism, Communism, and Socialism are household words, and we see "men's hearts failing for fear and for looking after those things coming on the earth, for the powers of heaven (governments) shall be shaken." (Luke 21:26.)

Of recent years the Jew has been coming into prominence, furnishing the world as capitalists and statesmen, such names as Rothschild, Disraeli, Gambetta, and Montefiero, while yet more recently, complications of other nations are placing the control of Palestine in the hands of Hebrews, and opening it to them as a people for their home, whither the poorer classes are now flocking in great numbers from Russia, where one-third of the race are said to reside. And what can be more probable than that the wealthy ones, as already suggested, should flee there to escape the anarchy and insecurity of earth's falling empires?

Thus there is abundant evidence for all who will "take heed to the sure word of prophecy," and who are found watching for its fulfillment, that the Day of the Lord is indeed upon us--"Who shall be able to stand?" "Blessed is he that watcheth and keepeth his garments."

====================

R410 : page 6

THE LAW OF GOD.

Christians are in the habit of looking at "the law" as a great enemy. Why? Because it does not countenance the least sin. It says, "walk before me and be thou perfect." Is that not right--could a perfect God recognize or make a law in any way imperfect? Surely not. The reason men count the law their enemy is that all have sinned, and ever since the disobedience of Adam they have been in the condition known as "sinful flesh." Prior to sin's entrance, the law was Adam's friend, and justified him; but the condition of death obtained after sin had entered, and man in this fallen condition of death finds it utterly impossible to so live and act in harmony with his Maker, that God's perfect law would not condemn him. And since all are sinners, of course none but a defective law could recognize such persons as perfect. The law of God has condemned all, and every one who has reasoning faculties seems to recognize that he is not perfect.

God has always had a law; even before the giving of it at Mount Sinai. Since God always has been perfect, His laws always have been perfect and condemned and opposed even the slightest sin. Abel, Noah, Abraham and all the patriarchs recognized the fact that they were sinners when they made altars and sacrificed thereon, before attempting to hold communion. Thus they acknowledged themselves sinners and unable of themselves to approach God. How different from the way Adam and God walked and talked in the Garden! No sacrifices or offerings for sin were there needed, for Adam was justified, or recognized as right by God's law. Thus we see that what the patriarchs knew of God's law condemned them.

The giving of the full law from Sinai did not take away man's sin. No, it only showed it the more fully. Did the keeping of it ever justify any of them? No; "By the deeds of the law shall no flesh be justified

R410 : page 7

in His (God's) sight." Was the fault in the law, or in the people? "The law is holy," and God's commands "holy and just and good." (Rom. 7:12.) The imperfection was with mankind. Since, then, the law did not justify them, it must have condemned them, even as it had condemned the patriarchs. Not any more really (for there is only one penalty--death) but more loudly. They were no greater sinners than those of the Patriarchal Age who had not had the full law given them, but they were shown their condition as sinners more clearly. Why? That they might see their own fallen and imperfect condition and learn the exceeding sinfulness of SIN. (Rom. 7:13), and by this knowledge be prepared for the Redeemer.

We have seen that God always has had a perfect law which condemned every sin in every being, and how it was shown in different degrees to the patriarchs and Israel, yet that the effect was the same-- condemnation--only more fully realized by those who saw the law most clearly. Now, how about the great heathen world? Surely a righteous law could not say: The heathen are RIGHTEOUS; unless they live in harmony with God. And if you thought they were living in harmony with God you would not send missionaries to them. No, they too, are condemned by God's law. And as Paul says: These that have not the law (the full written law as given to Israel) "show the work of the law written in their hearts," a spark of that principle of justice and knowledge of right and wrong which must have been an important part of the natural organization of the first perfect man, Adam; a spark merely, not quite extinguished by the degrading effects of sin.

What did this spark of conscience do for them? It sometimes justified, and sometimes condemned. But if their spark of conscience condemned them only ONCE during their lifetime, it showed that they were imperfect--sinners--hence subject to the sin penalty, death.

Now, "all unrighteousness is sin," and "sin is the transgression of the law," and "the wages of sin is death." So we see that the only voice of the law of God to any who hear it, is: You cannot live. "All have sinned and come short of the glory of God": Therefore must "every mouth be stopped and all the world become guilty before God." (Rom. 3:9,19.)

There lay the whole human family dead and dying through sin, the law hanging up before them, they admit, is grand, "just" and "holy." They were told that "The man that doeth these things shall live." (Rom. 10:5, Gal. 3:12.) But O, they could not do them. Some tried hard, as Paul describes, Rom. 7:14-24. When with their minds they resolved to "do those things and live," they found sin in their members hindering and preventing. When the striving ones found they could not deliver

R411 : page 7

themselves from death, they exclaimed: "Wretched man that I am, who will deliver me from this body of death?" (Diaglott) or, from the sin and death which has gotten possession of me. When he so cries out, he has reached the place God wanted to bring him to, i.e., to realize that he can NEVER deliver himself from death and sin. But some one asks: If he dies does not the act of dying fill all the requirements of the law, and could he not, after thus dying, be raised up by God? No, you err in supposing that the act of dying is the penalty. Man has been dying ever since sin entered the world, but the penalty will not be entirely inflicted until all are dead. The penalty is, that sinners shall have life no longer; they forfeit their right to live.

But when will the law of God release the sinner from the bondage of death? Never; if he could not obey the law while partially dead, he certainly cannot when completely so. Ever since the "fall" from perfect manhood through sin, man has been in a dying condition, sometimes spoken of as already dead (see Matt. 8:22). And none but a perfect man could keep a perfect law. But, says one, did not God send his Son into the world to show us how we could work our way up to spiritual life--appearing among us on the lowest round of the ladder, did He not point out to us the way; he being thus "our forerunner?"

This view in many respects is held by a great many, mostly "Unitarians" and "Universalists" and like many other views has a mixture of truth in it; but as a whole is far from being "the truth" on this subject. Jesus did indeed "lay aside the glory which he had with the Father, before the world;" He did appear to "set us an example that we should follow in his footsteps" and to be "our forerunner," but more, he is also our "Redeemer" from the curse of the Law. The curse of the law upon us as sinners is death. How did he redeem us from death? To redeem is to purchase back. He therefore is said to have "bought us with his own precious blood." Blood represents life--"The life of the flesh is in the blood" (Lev. 17:11), therefore shed blood represents death or sacrificed life. "He gave his life;" "He shed his blood;" "He tasted death;" all have the same meaning. But how could his life purchase or redeem or buy ours? He as a man, a perfect man, kept the perfect law; and was therefore uncondemned by it. Therefore the same law which was the sinners' enemy condemning us to death, was his friend and guaranteed life to him. But was he not born into the world under condemnation of death, as much as any other son of Adam? No, he was a direct creation of God--"made in the likeness of sinful flesh," but "in him was no sin." If he had done sin or been born a sinner, his life would have been forfeited as was ours.

If born under condemnation as other human beings he would have been as much a sinner as we, and as such would have been obliged to die for himself and consequently would have nothing to give as a ransom for our life. But he was perfect, kept the law, had a right to perfect human life forever; "But for the joy set before him," by the promise of the Father to raise him from the dead a spiritual body, he renounced the natural, human life, and gave it for our ransom.

But when he arose from death, was not that a taking back of the price? Yes, if he had taken back the same life which he had laid down; but he did not take back the human; he was quickened by the Spirit --"made a quickening Spirit," raised a "spiritual body." There is a natural, human body and there is a spiritual body.

Thus "by his precious (valuable) blood" (life), we were "redeemed from the curse of the law"--death. To what kind of life were we redeemed? The same which man had before death (the curse) came; the same kind that Jesus gave for us, i.e., human life. But we are promised spiritual life, and that we shall be made like unto Christ's glorious body? Yes; it is a part of God's offer to us (during the Gospel age), that if we die to earthly and fleshly-- natural--life, we may be reckoned as "members of his body," and partake of the same kind of life as our Head. If we leave our Father's house (the human) we may become espoused to the Lord of glory as His Bride. In this arrangement, we are reckoned as being justified to the perfect natural life first, else we could not give our lives. Being justified to life, Jesus says to us, you can either have this natural life, or, if you will renounce this natural, as I did, and become dead to the world, you shall have instead, the spiritual life and body. "If we be dead with Christ, we shall live with him." Rom. 6:4-8. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." 2 Tim. 2:11. "Ye are partakers of Christ's sufferings." 1 Pet. 4:13. "Joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

And it is because God thus waits until the elect number, the bride, the body, the Church, has "filled up the measure of the afflictions of Christ, which are behind," that the "restitution of all things," purchased for the world by the blood of Christ, is delayed and yet future. The Head suffered and died over eighteen hundred years ago; but all of the suffering and death of the body are not yet completed. Not noticing this, has caused wonder on the part of almost all, that the benefits and results of the ransom have not sooner come. (See typical sacrifices, in the Tabernacle Tract.)

But would it be right for God to reckon the one righteous life given, as a full payment for the lives of the millions of sinners who have died? Does not the price--one, for a billion or more--seem like a short payment?

This is a reasonable question, and we will allow Paul to give it a reasonable answer. He is a logical reasoner, as well as an inspired Apostle, and argues that, as God had seen proper to condemn all men to death on account of Adam's disobedience, so he had a right to reckon the second Adam a representative man, and justify to life all the race, in return for the sacrifice of this one perfect life. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. "Therefore as by the offense of one, judgment came upon all men to condemnation," (condemned to suffer the penalty of sin, death,))"even so by the righteousness of one, the free gift came upon all men unto justification to life." Remember that none now enjoy life; our condition is a dying one. "Dying thou shalt die" was the penalty pronounced on Adam.

The condition of perfect life as it was enjoyed before death came, is what all men are justified to, by the obedience of "Jesus Christ who, by the grace of God, tasted death for every man."

"For as in Adam (or by Adam's sin) all die," so "in Christ (or by Christ's obedience, etc.) shall all be made alive." As the first Adam's bride was a party to the sin, so we see the second Adam's bride is made a party with her Lord in the removing of the curse. Oh glorious plan, of our all wise and loving Father, and the exceeding riches of his grace toward us, in Christ Jesus.

But says one, I thought that Jesus had nullified, set aside and destroyed the law; and that therefore mankind could approach God. Oh no, that was a great mistake. Would it not be strange indeed if the Father made a law, which we have seen was "just" and "holy," and in fact the only one he could give because perfect and holy himself, would it seem proper even to think of Jesus as setting aside and destroying that "just" and "holy" law or in any way making a league with sin or sinners? No, no. He came to do the Father's will and the law is the record of that will. Jesus kept it himself and taught the true meaning of it to be higher than the letter, and that to be "angry with a brother without a cause" was to violate the command "Thou shalt not kill." No, says Paul: "Christ magnified the law (made it larger and more minute) and made it honorable," showed in fact that, that law could not be set aside or broken. He showed too, by keeping it perfectly himself, that God's law was just, and not beyond a perfect man's ability.

But we read, "Christ is the end of the law." What can that mean? The trouble is you have not quoted the connections. The text reads: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4.) To whom is he this? To believers. How? Righteously, not by breaking it, but by righteously fulfilling its requirements, and we in him are just before the law. Because we in Him are reckoned dead to the world and alive toward God through Him--our new life, another similar text reads: "There is therefore now no condemnation to them which are IN Christ Jesus." Why are those in Christ not condemned? Because, since coming into Him by faith they have received of His spirit, and with Him can say, "I delight to do thy will, O my God: yea, thy law is within my heart." (Ps. 11:8.) They are then alive spiritually though yet living in the dead body of sinful flesh which they are supposed to, and which by the holy spirit given they are enabled to "crucify." These walk not after the flesh, but after the spirit, and to all so walking in Christ, there is no condemnation from the law.

And in the glorious millennial age, when all shall know God from least to greatest, when, "the knowledge of the Lord shall fill the whole earth;"--"the times of restitution" --there will be the same "holy and just" law, and under the "Royal Priesthood" after the order of Melchisedec (the order of an endless life) poor fallen humanity will be helped back again, to that perfect condition from whence Adam fell; a condition in harmony with God's law, and therefore in harmony with God.

But will they receive no punishment for misdeeds of the present life? They will

R412 : page 7

receive punishment, "stripes" in proportion as they had light and lived contrary to it. As our Master explained, "It shall be more tolerable for Sodom," in the day of judgment (in the age of trial) than for the Jews to whom He spoke, because the Sodomites had sinned against less light. (Matt. 11:24.) There will be many or few "stripes," in proportion to the amount of light they have had, and the use made of it.

There will be rewards given to some during that age also; "for whosoever shall give to one of these little ones (of the little flock) a cup of cold water only in the name of a disciple, shall in no wise lose his reward." (Matt. 10:42.) And when the King shall sit "on the throne of his glory" (during the Millennial age), some will be rewarded for having ministered to the members of his body. "Inasmuch as ye did it unto one of the least of these" (in the throne) "ye did it unto me." Matt. 25:40.

===================

R412 : page 7

WHEN we announce, as a part of God's plan of salvation, now due to be understood, that the Sodomites (Ezek. 16:48-63) and all men who have never yet come to a knowledge of the truth (1 Tim. 2:4) are to be saved out of Adamic-death, brought to life again by reason of Jesus' ransom; and that they may then be made acquainted with the truth and have an opportunity by obedience to that knowledge, to reach perfection as men, and live forever, it seems as strange to those who hear it, as did the announcement of the apostles in the end of the Jewish age, that from that time God would call and accept of Gentiles as his spiritual sons--Gentiles who but shortly before, had been treated as strangers and aliens and children of wrath.

This shows the importance of our apprehending dispensational truths, and ever searching God's Word for the ever increasing light on "the path of the just."

As in the Jewish age, so it is in the end of this Gospel age of which it was a shadow or type. It was not until the ending of the Jewish age that God sent light upon the Gospel age and its broader work. Thus it is now also; not until the very closing hours of the Gospel age does light shine out clear and strong upon the now dawning Millennial age and its work for mankind in general.

===================

R412 : page 7

EVIDENCE OF FRIENDSHIP.

"Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, [his plans, etc.] but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:14,15.

The end of Jesus' earthly ministry was come. During those three and a half years he had uttered truths which served to test his followers, which proved to some a cause of stumbling--to all who were not "Israelites indeed:"--truths which had brought the opposition of the nominal Jewish church, and of which, even some of his followers, had said: "This is an hard saying; who can hear it? and walked no more with him." But now this work of separation was all over; even Judas had gone out, and Jesus and the eleven are alone. He has been telling them some things regarding their new and high privileges, their new relationship toward God about to be purchased by his death, into the enjoyment of which they should enter after he should ascend to the Father, and His work of redemption be recognized as perfect. Then would come the "power from on high"-- the Spirit which would endue them with ability to understand spiritual, or heavenly things.

It may have escaped the attention of some that at this time the disciples were not begotten of the spirit, (John 7:39) though they were justified by faith. They were justified human beings, but not begotten new creatures, consequently Jesus' teachings contain little reference to the highest things, except in parables; he explained little concerning the "high calling" of the Bride, but said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the spirit of truth is come, he will guide you into all truth." How this corroborates Paul's statement: "The natural man receiveth not the things of the spirit of God,...neither can he know them because they are spiritually discerned." 1 Cor. 2:14. Though justified men, they must be begotten of the Spirit to comprehend things above the human plane.

After telling them of the future unfolding of truth and of his words, he tells them why his revelations are for them, viz.: because he will henceforth treat them as friends and reveal all things to them.

There are two important lessons conveyed in these words of the Master, as applicable to us as to the eleven Apostles: first, the rule by which He judges who are his friends--"Ye are my friends if ye do whatsoever I command you." If we submit our wills completely to his will, thus becoming dead to the world and alive toward God-- then he reckons us friends; second, the rule by which we may judge whether he reckons us among this class of special "friends," viz.: If he reveals his work and plans to us, even all things which he has heard of the Father.

Now apply these rules to yourself. If you can say, "Not my will but thine be done;" not my plan of saving the world; not my plan relative to the preaching of the Gospel; not my will regarding the nominal church; not my will regarding myself and what I shall do or be, but "Thy will be done" in all these things, then you are a "friend" in this special sense spoken of by Jesus. Now try the other rule: Have you evidence that you are a special friend? Is the Spirit leading you daily into more and more of an understanding of his words and plan--revealing more and more of the "mystery" kept hid in former ages, and showing you "things to come?" Do you say yes? Very good, then yours is the blessed experience of heavenly wisdom, which at the same time is a proof that you are a special "friend." Continue your consecration,

R412 : page 8

continue your sacrifice, and you shall continue to abide in his love and to have fresh evidences of his friendship by growth "in grace and in knowledge."

If the Word and plan of God are not opening before you: If you are not being led of the Spirit into all truth--if he is not showing you "things to come," (John 16:13.) then it looks indeed as though you were not of the special friends, and it should be your first work to gain this divine friendship by self-surrender--consecration.

All who believe themselves acceptable servants of our Master should look for, and not be satisfied without this witness of the Spirit that they are Christ's friends.

====================

page 8

LETTER FROM BROTHER SUNDERLIN.

FORT EDWARD, N.Y. "Greatly beloved" brother Russell:

Yours of the 18th came to hand Monday evening, 21st inst. I accept with gratitude the sympathy and love expressed, and I know that you will rejoice with me on account of returning health; in the Lord's good time I have been directed to the remedy ("Compound Oxygen") that is now working great good to me.

I always feel like chiding myself when I begin to be lavish of special praises to God for health, or any of those things that men regard as blessings. It is "Our Father," and sick or well, pain or ease, his infinite all abounding love is the same, and by each and every means, and all his dealing with me, he is "treasuring up his bright designs."

This has sustained me, and though he let me down, down, DOWN, to a lone dreary waste of mind and spirit, where I had no strength, I was able by his grace always to gasp "Thy will be done." Amen! It must be best; proceed O Lord with thy good pleasure in me, and burn up all the dross.

I thank you and appreciate the kindness that prompted you to send me the medical formula, and the doctor from whom it came also; but it so happened (?) that just before it came I had written to doctors in Philadelphia, regarding my case, and though they gave me no particular encouragement, but said: "We don't see how you live," I had confidence in the OXYGEN, and though I felt as though I could not afford the price, I sent for it. Before it came, I was much worse, and it found me in a direful condition; but it has just raised me right up-- no guess-work about it.

One week ago last Saturday, it came about noon. I was so bad that night that it took five or six doses of morphine to quiet me, the next night one, and none since. The third night after it came I slept sweetly without any anodyne.

One week ago, Monday, I could not sit up to have my bed made, but got to one side to have it stirred and regulated--four days after the "Oxygen treatment" came I rode out. At first getting up I hobbled about on crutch and cane--I now walk about the yard a little thus, and can walk about the house with cane only. Of course it is a new strength, a sort of infantile life; but I am thankful for it, while my dear Lord understands that I do not undervalue my sickness and pain and sorrow and darkness and gloom, which though intended for evil by the enemy, is among the "all things" working for good.

I had hoped to finish my last article for "Z.W.T." but shall not be able to, in time for next issue. It is yet hard work to think and write, but I do not now feel the labor of hanging on to life.

With much love to yourself and dear sister Russell, and wishing to be remembered to all yours and ours, I am as ever,

Yours in Christ Jesus,

J. C. SUNDERLIN.

Our readers will be interested in the above. Brother Sunderlin has been in the furnace of affliction for several months and unable to write for the TOWER. (His articles in this number, were written before his illness.) You will all be glad to know of his recovery, though since he has caught cold and got a set-back.

Regarding the remedy he mentions: It is called "Compound Oxygen treatment," and is prepared by at least two firms in Philadelphia, Pa. Thinking that a remedy which has done our brother so much good might be of benefit to others, we wrote to see what terms we could make for our readers.

We have made arrangements by which you can have what are termed "Home treatments," for seven dollars and fifty cents, the usual price of which is from ten to fifteen dollars. You can either address Drs. Feltwell and Fondey, Philadelphia, Pa., saying that you are a Watch Tower reader; or you can send your order to us and we will attend to it for you.

This remedy is specially recommended for Consumption and Nervous Debility and Spinal Weakness. By enclosing stamp for postage, and addressing as above, some printed descriptive circulars will be sent you.

EDITOR.

===================

R412 : page 8

QUESTIONS AND ANSWERS.

Q. If I understand your teachings, you claim that God intends to restore all mankind to the original perfection of manhood in which he created Adam. I can see that you have a strong argument in the fact that Jesus tasted death for all, and thus paid our Adamic debt, which was the cause of death and imperfection. Particularly strong is the argument when we remember that only a fragment of the race ever heard of the only name given under heaven or among men whereby we must be saved. I admit, then, that the ideas advanced are consistent with both Justice and Love; that the arguments and inferences are strong, and the entire plan Godlike, but my question is, Is there any positive statement of Scripture to the effect that man will be restored to Edenic perfection and bliss and life?

A. We claim that the teachings on this point are positive, and not merely inferential; that only the strong prejudice of early training hinders Christians from seeing it to be so. Only this prejudice and training leads any one to suppose that God will punish willful sin with a life of torment when he positively declares, "The wages of sin is death" (cessation of life), and that "all the wicked will he destroy." (Psa. 145:20.)

We inquire how else could Jesus be the true light that lighteth every man that cometh into the world? (John 1:9.) How else could the news of a Savior be "good tidings of great joy to all people? (Luke 2:10.) If only a few have yet heard the "good tidings" in any sense, must there not be a restitution to life as well as a future proclamation of the only name given? Otherwise, God's plan is a failure. But we have the positive statement that "God will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4.) Notice, they are to be saved first, saved from the Adamic death through the efficacy of the ransom price, and afterward brought to a knowledge of the truth under the favoring circumstances of the reign of Christ.

For a pointed text in support of restitution we refer you to Acts 3:19-21. Here Peter not only tells of the "times (years) of restitution of all things spoken by the mouth of all the holy prophets," but he points out that this restitution cannot and will not take place until Christ our Lord comes. And he comes when his church or bride has been selected, to receive her unto himself.

This restitution is mentioned by all the Prophets. Some refer to one feature and

R413 : page 8

some to another. Isaiah, Jeremiah, and Ezekiel, tell much of the restoration of fleshly Israel to favor and to their own land. This, which is a part of the general restitution, a slight beginning, is already commencing, and, as we have heretofore shown, was due to commence in 1878. There, in fact, the favor did begin in the decree of the Berlin conference, which placed Palestine under English protection and opened the door for the restoration now beginning. And before long it will be found that the results of the recent Egyptian war will accrue yet more, to Israel's favor, and their repossession of Palestine.

The Prophet Job, in his own experience, is made a type of the restitution. He first lost all earthly blessings--human health, wealth, friends, etc.; then he had all these restored to him exactly as at first, except that the wealth was increased. So humanity was degraded to the dunghill, but is to be restored to its "former estate," and will have increase of pleasure and wealth in the increased blessings of knowledge, invention, etc.

The Prophet Moses taught restitution in type. In the same way (in type) he wrote of Christ as Jesus said: "Moses wrote of me." (John 5:46.) Every fiftieth year was a jubilee year to Israel, in which land and all possessions lost, were fully restored. Thus this Prophet spoke pointedly of the coming restitution of all things, for which, unconsciously and ignorantly, "the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22.) Read Lev. 25.

Ezekiel not only speaks of the restitution of living Jews, but tells of the restoration of the dead ones to their former estate. Among them he mentions the Sodomites, and says they will be restored. We remember Jesus' statement, that "it rained down fire and brimstone, and destroyed them all." (Luke 17:29.) Hence we know that Ezekiel's prophecy is concerning men, dead for nearly a thousand years before he prophesied. Nor need we be surprised at the restitution when we remember that Christ died for their sins as well as for ours, and that in his estimation the Sodomites were far less guilty than some of the Jews of his day who had greater light. (Matt. 11:23.) The time of their restitution will be the time of their trial or judgment; and Jesus says it will be more tolerable for the Sodomites than for some of the Jews, in the day of judgment --the Millennial or judgment (trial) age of the world. [See article--The Day of Judgment--in another column.]

Read very carefully the Lord's words through Ezekiel, on the subject of restoring to a former estate (chap. 16:48-63), remembering that Jesus by the grace of God tasted death for every man, to be testified in DUE time. (1 Tim. 2:6.) It is evident that the due time to receive this "glad tidings" never yet came to the Sodomites and billions of others, but there can be no doubt that it will come "in DUE TIME"--in the times of restitution of all things.

As we saw in the June number of the TOWER, there is a meaning in the word RESURRECTION, little appreciated until recently by any of us. We there saw, that the Greek word *anastasis*, from which our word resurrection is translated, means to raise, or lift up to perfection. We saw that the saints would be lifted up to the perfection of their nature--the DIVINE (2 Pet. 1:4), while all men who then submit themselves to God will be lifted up to the perfection of their nature--the HUMAN. We saw that Lazarus and others who were raised to a measure of life only, as a consequence, did not experience a resurrection, and that this is never called a resurrection in Scripture. Jesus was the first being, resurrected. (Col. 1:18.) If this, the proper meaning of resurrection, were recognized, how much obscurity would be removed. "There shall be a resurrection (raising up to perfection) both of the just and unjust." (Acts 24:15.)

Yes, restitution is abundantly and clearly taught in God's Word, if we but get ourselves freed from the bondage of prejudice and of man-made church creeds, so that we can "see light in His light."

But understand us clearly, we do not teach everlasting salvation for all men. Our claim is that Scripture teaches a salvation of all men from Adamic-death and its attendant weaknesses, in order that each shall have a full opportunity to secure everlasting life by obedience.

Q. You say that you are not a sect--that you claim no name but that of Christ, and object not to be called Christians, though not of the denomination so called. But are you not as much of a sect as any of the others, only without a name and without a limited and written creed?

A. No, the word sect means a division, or a separation. Every sect separates itself from all other Christians by a doctrinal fence or creed. Any who would be of them must go inside their pen, believe what they believe, deny what they deny, and be called by their sectarian name. This practice has become so common that many suppose it to be God's arrangement; and any one found outside all of these numerous pens, is supposed an enemy of God and of truth.

We are opposed to these pens, but love the many children of God, whose growth in grace, and knowledge, and love, is hindered by these restraints. We are opposed to these sectarian pens, because they are not of Jesus, nor of the apostles, but of Satan and Anti-Christ. They prevent the Lord's sheep from feeding in the green pastures of truth which the true shepherd has provided.

We stand outside of all these fences and recognize the Lord's sheep, whether in or out of the nominal churches, as our brethren and sisters; and we urge all in the name of our Master to come out--jump the fence or break it down, and come out into the liberty wherewith Christ hath made us free, and be not entangled with any yoke of bondage. Thus free, we find his yoke easy and our burden light. If all denominational lines and fences and names were obliterated, all Christians would stand just where we stand now, each taught of God through his Word, and each one a brother who exhibits the Spirit of the Head.

All of these sects are condemned to destruction, and the hour of their downfall has come. It will cause pain and distress to all who are worshiping and serving these systems of men, instead of God; but it will be a blessing in disguise, for thus they will be liberated and brought to a refreshing knowledge of God. "Come out of her, my people, that ye be not partakers of her sins," and that ye receive not of her plagues." Rev. 18:4.

Thus you see we are not a sect, and that if all Christians would do as we do in this matter, all sects (divisions) would disappear, and we would be all one in Christ. Soon under the lead of one Master and Teacher, Jesus, we should all come to see things from his standpoint.

Q. If men are to be restored to perfection, and the earth is to become as the Garden of Eden, I suppose that you teach that men will not go to heaven, but that God created the earth for man, and man for earthly existence?

A. Yes, but do not forget that the church changes its nature, from animal to spiritual, from human to divine. These are called "new creatures"--a new creation. The new creatures when perfected will be like and with Jesus--spiritual beings, and in a heavenly or spiritual condition--a height of glory incomprehensible to the human mind --an exhibition of the exceeding riches of God's grace. The earth then blossoming as the rose, will be all that could be wished for, by those possessing the human nature. See chart in "Food for Thinking Christians," page 105.

===================

R413 : page 8

"MILLENNIAL DAY DAWN."

In answer to numerous inquiries we would say that this work is progressing, and will issue as soon as possible, though doubtless that will not be for some time. We desire that when issued it may be not only a book for study, but valuable for reference on all Bible topics. We request your patience.

page 8

BIBLE STUDENTS' HELPS.

Realizing the necessity of helps in Bible study, as needful as tools to the mechanic, we have for some time past made it our business to seek and negotiate for some of the more indispensable helps at wholesale rates or less, for the benefit of our readers, very many of whom could not afford a large outlay.

We have heretofore mentioned the superior value of The Emphatic Diaglott, a literal translation of the New Testament, which furnishes in addition the Greek text, and a word-for-word English translation of the same--very valuable to a Greek scholar, and doubly so to the student who is not. We still have some copies of this work slightly damaged on inside of cover (scarcely noticeable) which we can mail you for $1.50 per copy, the usual price of which is $4. This we consider superior to all other helps.

Cruden's complete Bible Concordance, well known standard work, very useful in finding Scriptural passages, we can mail for $1.20 per copy, cloth bound.

"Young's Bible Concordance" gives each word in order under its Hebrew or Greek original, with the literal English meaning of each. A very valuable work for careful students. By express, $1.75; by mail, 51c. extra for postage. Cloth bound.

Oxford Teacher's Bibles.--We can supply you with any of these at the wholesale price. We have one job lot of these at $1.30 per copy. They contain partial concordance, maps, etc. Limp cover, gilt edge, small sized type.

The "Millennial Day Dawn," when ready, will prove, we hope, a very valuable helper.

R413 : page 8

WATCH TOWER TRACT FUND.

We have a fund which is spent as fast as it accumulates, in printing and distributing tracts, slips, and extra-sized editions of the "TOWER," such as this number, free. We state this in order that if any have a money talent and think favorably of this method, they may have the privilege of sharing with us in these methods of preaching the "good tidings of great joy."

EXTRA SIZED 400,000 EDITION.

This October number is a little larger than our usual issue. We send out this month 400,000 copies, and as it will be read by many totally unacquainted with the views presented, we desire to give them sufficient mental food to excite an appetite for more, which we will be glad to furnish on application.

Order all you can use of this number for judicious free distribution.

TRACTS FOR FREE DISTRIBUTION.

"THE TABERNACLE and its teachings," a treatise on the meaning of the typical offerings and sacrifices.

"FOOD FOR THINKING CHRISTIANS.-- Why evil was permitted, etc."

"THE MINISTER'S DAUGHTER," a leaflet suitable for awakening thought on the love of God. This is the best tract for general distribution, and for enclosing with a letter to a friend.

The above can be had FREE on application, for free distribution.

====================

VOL. IV.

PITTSBURGH, PA., DECEMBER, 1882.

NO. 5.

==========

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY. 101 Fifth Ave., PITTSBURGH, PA.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he can not and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper-money or three cent stamps to the amount of two dollars by mail at our risk. Larger amounts by Check, P.O. Money Order or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps as we can make no use of them. Remittances may be made by Postal Money Orders.

N.B.--This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it.

===================

page 1

--THOSE who must send postage stamps for subscription, please send one or two cent ones.

--WE have been so delayed by the extra issue of October that we have omitted the November issue. Subscriptions will last one month longer.

R414 : page 1

TO NEW READERS.

The TOWER comes to you as unpretentiously as the ministers of the early church. We present no list of titled and world renowned contributors --none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements and your obedience to its requirements, and thus to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various divisions (sects) of Christians, into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a self interpreter.

In our last number you saw some scriptures applied more pointedly than you have been accustomed to apply them, and other scriptures quoted for which you never before could find a place of application without distortion. It would be but natural that you should wonder how these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the Justice, Wisdom and Love of our Heavenly Father.

In answer to your supposed queries, we suggest that if a broad view of God's dealings be taken, it shows that He has a plan with reference to men. While he was pleased in past times to reveal an outline of that plan, it was nothing more; no details were given. The details of the plan began to be recognized since Pentecost. The light of revelation shines with special brightness on the ends of the ages. Upon the ending of the Jewish age which was the beginning of the Gospel Age, glorious light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before, but which were never before appreciated and understood. Matthew Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place and due to take place in their day --the opening of the Gospel Age. The prophecies had been there for centuries, but the revelation or understanding of them, was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so it does. Search and see. Gem after gem of precious truth now glows with unparalleled luster to the diligent searcher because God's due time has come for such to understand it. Soon the blessed bow of promise shall span the whole heavens, and weeping earth shall dry her tears and shout for joy.

It is no more surprising that these truths relative to God's plan for the blessing of all mankind should have been but dimly seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18. Eph. 3:5,6. Gal. 3:29.) should have been but dimly seen until the Gospel Age began to dawn. We can understand prophetic Scriptural statements only as they become due. Thus--"Light, (knowledge, was long ago) sown for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the household--that the servants shall bring forth things both new and old, and the household have meat in due season.

The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until 'tis perfect day. Therefore many Christians of to-day make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

O, that all would turn away from musty church creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others take the Bible and search it only for the purpose of seeing how nearly they can make it to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside all human teachings as authoritative and hereafter judge all you hear or read by the statements of Scripture. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good and cast away all else.

The action of the nominal church to-day relative to the light now shining clearly resembles that of the Jewish church relative to light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so enwrapped with their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious efforts that they cannot discern the plan of Jehovah.

Satan indeed is doubtless interested in the promotion of the Babel confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus he hinders their hearing Jehovah's voice, saying, "Be still and know that I am God, (the mighty one); I will be exalted among the heathen; I will be exalted in the earth." (Psa. 46:10.) The power to do this is with our Father and not with us. When he gives the saints with Christ their Lord, the heathen for an inheritance--when He gives the kingdom under the whole heavens to the people of the saints, THEN, and not by poor human effort, will God's kingdom come and His will be done on earth as it is in heaven. (Dan. 2:35,44 and 7:18,27.)

====================

R414 : page 1

VIEW FROM THE TOWER.

Notwithstanding many discouraging circumstances and the severe trial of faith which has been, and is still testing the household of faith, we rejoice in the assurance of our Father's Word that "The Lord knoweth them that are His," and we know that all things shall work together for good to them." His Word repeatedly assures us that in the days of the Son of Man--during the presence of Christ--we must expect that He will sit as a refiner and purifier of silver to purify and purge of all dross. We have before seen that this purifying relates to all things--to questions of governments and subjects, capitalists and laborers, masters and servants; in a word it is the purifying of all things, political, social, scientific and religious. Scripture affirms that this testing and purging commences with the Church--God's Temple." (Read carefully Malachi 3:1-4.)

If then, we are living in the transition period which closes the Gospel Age and introduces the Millennial Age, called "The day of the Lord," should WE be surprised at these tests of the Refiner, whom we recognize as being now present? "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ (not as evil doers) happy are ye, for the spirit of glory and of God resteth on you...The time is come that judgement must begin at the house of God." 1 Peter, 4:12-17. (The word judgment sometimes refers to the process of trial, and sometimes to the result of trial--the sentence. In the first sense the judgment of the church began with the beginning of the Gospel Age; in the latter sense it belongs to the end or harvest of the age. This testing now going on separates the true and the false, the wheat and the tares in the nominal church, and already the welcome "well done" begins to be realized by the faithful, who even here begin to enter into the joy of their Lord as the light of His Word reveals the glorious future.)

We should be arming ourselves with the whole armor of God's Word, and bracing ourselves for our own final testing, by girding up the loins of our minds with the girdle of truth, that we may be able to withstand in this evil day, For "a thousand shall fall at thy side and ten thousand at thy right hand." (Eph. 6:13; Psa. 91:7.)

And some of them of understanding shall fall to try and to purge and to make white. (Dan. 11:35) This will shake loose from all earthly supports and confidence in man's wisdom. It will have the effect of binding some still closer to the Master's teachings, and to a more close inspection of every thought advanced or received to see whether it be God's teaching they are building with, and whether they are firmly built upon the foundation-rock that Christ died for our sins.

R415 : page 2

In the midst of this testing time however, the Lord sends many encouragements for which we praise Him. Among others are many encouraging words from the faithful in Christ Jesus, telling us how they continue to grow up into Christ; how they daily become stronger and better able to overcome the allurements of Anti-christ and the spirit of the world.

A brother writes from London, Eng., of his visit to Spurgeon's Tabernacle, as follows:

"It was on an occasion in which his audience was supposed to be entirely of strangers, and we were very gently led to suppose that possibly if we were not brought to the light in this age, there might be a chance in another, but that after all it is better to be converted at once so as to make sure of it. This man has vastly changed in regard to what he preaches since I have known him. He has evidently read the book "Food" and is breaking it gently. It may be bias, though I think not, but I fancy that the "Food" must have been read in many thinking quarters, because I very distinctly recognize in many of the leaders of pulpit thought, the spirit of the work. I believe that the fruit is ripening.

Another from Titusville, says-- he thinks the influence of this truth now permeates to a greater or less extent, every pulpit in that region. We mention these things that you may be encouraged, for often we might feel like Elijah that we are measurably alone; but like him should know that there are others who do not bow either to Baal or Babylon.

Many letters must go unanswered, and many must wait a long time. If the letter does not seem to need an answer, or if some printed matter will answer its queries, we simply read, fill its orders, and omit special answering. You will not be surprised at this when we inform you that of this present edition we print 20,000 copies, and that the letters received have for some time past, averaged from 500 to 600 per week. To answer every one would be impossible. There are at present four persons engaged in answering letters, besides what the Editor answers personally, and even then we can only attend to the most important ones.

However, we are always glad to hear from you, if you will take the public letters of the Editor in the TOWER as your answers, except on special matters. But know that every letter receives attention.

We published 200,000 copies of the last number of the TOWER, and issued them from New York City for the sake of economy and dispatch. On our return to Pittsburgh we met much to encourage us--kind words and donations, etc.,--some small sums, and some larger. The Master knows, not we, which were the largest, for sometimes he reckons a widow's mite as more than the larger offerings of those who have more abundantly.

One German brother who sent $100 did not sign his name; we hope he will send his address that he may receive the paper regularly. These things gave encouragement, which doubtless the Lord saw we needed, and we at once made arrangements for an issue of another 100,000 edition of the same October number, which will hereafter be without date, as a missionary number. When these have gone out upon their mission, carrying to God's children "Glad tidings of great joy, which shall be unto all people," which will be in about a month, we hope to be ready to send forth still another 100,000.

We wish that those especially who have contributed to the "Tract Fund," could read some of the letters which come from children of God in whose hearts there has for a long time been pent up the flame of ardent love to God--almost smothered by false ideas of his justice as viewed from an unscriptural standpoint.

There are thousands of saints preaching the glad tidings by loaning the TOWER, and reading and explaining it to others. We have plenty of the October number, and you may order all you can use judiciously, without charge.

Below are extracts from a few of the many good letters:--

STANWOOD, MICH.

DEAR BRO.--The "Foods" you sent me have been distributed and are doing good work for the blessed Master. A number have been brought to the light through reading them. The truth is setting us free in this section, and we feel in our hearts that it has been instrumental in God's hands in doing much for us.

The question with me has been how to present this truth to others in the most effectual manner. I am trying to speak to the people every week two or three times, but I feel my incapacity to such an extent that the cross is heavy at times. I have often thought I would not speak any more in public until I was better qualified if I could have my own way about it. What shall I do, who is sufficient for these things?...Praise the Lord for his mercy endureth forever.

Yours in hope of being one of the Bride company.

["My God shall supply all your need." "Study to show thyself a workman approved unto God, rightly dividing the word of truth." Phil. 4:19; 2 Tim. 2:15. EDITOR.]

BERNE, PA.

DEAR BRO.:--Please try and publish a German tract, setting forth the "glad tiding of great joy;" thousands are waiting for such a tract. I could distribute thousands of copies with advantage. Yours,

(We would be very glad if some German brother with necessary ability, would volunteer to translate Oct. Z.W.T. into German. A Swedish translation is also much called for. Would be glad to hear a similar report from some capable Swedish brother. Here is a place in the harvest field for some one.--ED.)

====================

R415 : page 2

LOVE DEFINED.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Love is that tender solicitude and affection with which anything commanding admiration and respect, is regarded. That which is not lovely never can be loved in the true sense of the word. A degenerate nature may desire and find a morbid satisfaction in that which is unlovely, but that is not love. Love wherever found is a gleam of the divine likeness, and is spontaneously awakened by the presence of that which is noble and pure and good. This wonderful principle binds in holiest and most delightful union and harmony all intelligent beings controlled by it. God is the most glorious exhibition of its nobility and grandeur. It is the law of his being, and shall ultimately be the controlling law of all his universe.

But one inquires, if only that which commands admiration and respect can be truly loved, how could God love sinners and tell us to do the same? We reply that God never loved sinners as such; he loved the jewel he had brought into perfect being because it was truly lovely; and when, under temptation it lost its excellence and glory, his love for its perfection pitied it in its fall, while his justice condemned it; and that love devised the wondrous scheme for its recovery.

Let us here note the attitude of Jehovah towards those whom he so loved as to give his only begotten Son to redeem them. For six thousand years he has permitted their adversary to have dominion over them: Famine and pestilence have stalked abroad; hatred and strife, and war and bloodshed, have filled the earth with untold agony and woe, until the grave closed over generation after generation. Six thousand years, but no deliverance yet; God still stands off, and still the king of terror reigns. When the long promised Deliverer comes, it is to rule with a rod of iron --to dash in pieces as a potters vessel the kingdoms of earth, which from human standpoint seem necessary for protection against greater evils. In fear and dismay men look upon God as an enemy, and seek to hide from his presence; yet "God is love," and

> He knows, not they, how sweet accord
> Shall grow at length from out this clash
> Of earthly discords, which have jarred
> On soul and sense: They hear the crash,
> But do not know that on His ear,
> Breaks harmony--full, deep, and clear.

Now the love of God is vailed, but soon it shall be revealed in the glorious restoration to Edenic perfection and bliss. Soon "the redeemed of the Lord (all mankind) shall return and come with singing unto Zion, (the church in kingdom power,) and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away." Thus viewing God's dealings, we see that his wisdom often veils his love.

True love while it seeks to shield and protect, will justly judge and endeavor to eradicate a fault--expose it, let the light shine on it and show it up to those affected by it, that it may be removed, and grace and beauty take its place.

A very false notion of love obtains among the majority of Christian people, and under this false notion our adversary endeavors to shield some of the most dangerous and deadly errors that seek to sap the very foundation of the Christian's hope. Let this deadly thing which the adversary dares to present to God's children be touched by the sword of the spirit which is the Word of God, and he who wields it is said to be uncharitable, loveless. But does this make it so? By no means. Jesus was full of the love of God, but he spoke most emphatically against evil-doers:-- "Ye blind guides which strain at a gnat and swallow a camel;" "Woe unto you for you shut up the kingdom of heaven against men; ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13-33.) And again he said to erring Peter, "Get thee behind me Satan, (adversary) thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." (Matt. 16:23.) But how differently the Lord's rebukes affected his loving disciples and the proud pharisees.

Paul was a noble pattern of his Master's spirit in his zeal for the truth, and his care for fellow members of the church. His usual manner toward all, like that of Jesus, was kind, generous, and affectionate, but did Paul cover the truth, shield error, or fail to warn an erring brother or the flock of God against the encroachments of the enemy? If he had so done, as an unfaithful steward he would have lost his stewardship. Though Peter was a noble soldier of the cross and fellow servant in the Lord, Paul withstood him to the face when, by giving way to the old nature for a time, he was to be blamed. (Gal. 2:11.) Note in connection with this, the sympathy and love existing between these brethren; (2 Pet. 3:15.) evidently the rebuke was accepted in the spirit of meekness. And again we find Paul faithfully warning the church against some ("many") who had become the enemies of the cross of Christ. (Phil. 3:18.)

Does some one object that we must "judge not that we be not judged?" We reply that to exercise human judgement in condemning others would be wrong; but to apply the judgement of God as expressed in his Word is right. We are commanded to do so. And the various descriptions of evil deeds, false teachings, and seducing doctrines, are given that we may judge--"That the man of God may be thoroughly furnished," for reproof, for correction of error and instruction in righteousness. (2 Tim. 3:16,17.) It is therefore the duty of every child of God to judge what is right and what is wrong, what is true and what is false. That against which we are cautioned is judging by other standards than the Word of God--condemning on our own, or any other human authority. That Paul judged according to God's Word and taught the church to do the same is very clear. (See 1 Cor. 5:3; Gal. 2:11; 1 Thes. 5:21; 2 Tim. 4:2; 1 Cor. 6:2,3. Note also Paul's prayer that love might abound in judgement, Phil. 1:9,10).

No doubt Paul's faithfulness in seeking to build up and establish the church in purity of doctrine and life, was often misunderstood, and failed to be appreciated by them. This is very apparent from 1 Cor. chap. 4. "But (he says) it is a very small thing that I should be judged of you, or of man's judgment. He that judgeth me is the Lord." Then speaking of his labor and suffering for them, he says: "I write not these things to shame you, but as my beloved sons I warn you." (Read the chapter throughout.)

Jesus said: "By this shall all men know that ye are my disciples, if ye have love one toward another," and Paul says: "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." When contending with an unseen, but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger.

The new creature in Christ is a jewel of infinite value, "and every one that loveth him that begat, loveth him also that is begotten of him." (1 John 5:1.) Dearly beloved, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another;" "Reprove, rebuke, exhort (each other with all long-suffering and doctrine." Give and receive in the spirit of meekness, remembering that "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly (unbecomingly) seeketh not her own, is not easily provoked, thinketh no evil."

By this mutual love, and this care one for another, will all men be able to discover who are Jesus' disciples-- "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." So shall you "be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."
MRS. C. T. RUSSELL.

====================

R416 : page 3

OUR NEW NAME.

Thy name, Oh, Heavenly Bridegroom!
Can we ever hope to bear?
Shall we see Thy matchless glory,
And in Thy kingdom share?

With smiles of loving welcome,
Wilt Thou say to us, well done?
When our pilgrim days are ended,
And our race for life is run?

Yes, I hear Thee sweetly saying,
In words of love divine,
"If now with Me thou'lt suffer,
My glory shall be thine.

If now with Me thou'rt crucified,
New life to thee I'll give,

And through eternal ages,
My bride shall with Me live."

Oh, glorious fount of blessing!
We will haste without delay,
Our little all to Thee to give,
Who dost such joys repay;

We care not, Lord, for earthly fame,
Its honors, or its pride,
But let us bear Thy sacred name,
And own us as Thy bride.

Thy name above all others grand,
Which Thy waiting bride shall own;
When Thou shalt call her to Thy side,
And share with her Thy throne;

Through realms of fadeless glory,
Shall all its power confess;
And every tongue on earth shall praise,
"The Lord our righteousness."

MRS. A. AGENS, N.J.

====================

R416 : page 3

A BIBLE READING.

THE ATONEMENT.

This subject is again coming up for consideration, and we would not hinder it if we could. Rather would we be found aiding in the investigation. When we know that a doctrine rests on the Word of God we can rest on it without fear. Many of God's children, though walking in the light, are inclined to lean too much on the arm of flesh; and if we mistake not God is going to shake them loose. Blessed will they be who are standing on the rock of his truth.

All do not have equal facilities for searching the Word, so we wish to help. We would say, however, that there is but little excuse for the most of us, seeing that good reference Bibles are so cheap. A teacher's Bible and a full concordance, a prayerful heart and an honest mind, with time and patience, are all we need-- God will give the rest.

Study carefully and prayerfully the following texts; use them as starting points with your reference Bibles; you will find plenty more. Keep a list of all you find; compare any theory of the atonement, no matter where it comes from, with every text on your list; if it agrees, believe it; if not, reject it. Let God's Word be the end of all controversy between you and every doctrine brought before you. Don't be afraid to investigate. "Light is sown for the righteous." "Prove all things, hold fast that which is good."

Here are some of the things that Jesus did for us in the atoning work:

- He died for us. 1 Thes. 5:10; Rom. 5:8.
- He died for all. 2 Cor. 5:14,15; John 11:50-52.
- He died for our sins. 1 Cor. 15:3; 1 Pet. 2:24.
- He justified us. Gal. 2:17; Rom. 4:25.
- The law could not. Gal. 5:4; Rom. 3:20.
- Our works could not. Gal. 2:16; Rom. 3:27,28.
- Faith in his work justifies. Gal. 3:13,14; Rom. 4:24.
- He bought us. 1 Cor. 6:20; 7:23.
- He redeemed us. Gal. 3:13; 1 Pet. 1:18-20.
- He ransomed us. Matt. 20:28; 1 Tim. 2:6.
- He washed us. Rev. 1:5; 1 John 1:7.
- He sanctified us. Heb. 13:12; Eph. 5:26.
- He saves us. 1 Cor. 1:21; 1 Tim. 1:15.
- He was an offering for us. Heb. 9:28; 10:10.
- He was sacrificed for us. Eph. 5:2; 1 Cor. 5:7.
- He knew no sin. 1 John 3:5; Heb. 4:15.
- He was made sin (a sin-offering) for us. 2 Cor. 5:21; 1 Pet. 2:22-24.
- The just died for the unjust. 1 Pet. 3:18; consider also the meaning of the sacrifices of 4,000 years.
- His blood bought us; 1 Pet. 1:2. Purchased us; Acts 20:28. Redeemed us; Rev. 5:9. Justified us; Rom. 5:9. Washed us; Rev. 1:5. Sanctified us; Heb. 13:12. Saves us; Acts 4:12.

"A little Scripture is better than a good deal of reasoning."

W. I. MANN.

====================

R417 : page 3

MAN'S INHERITANCE.

When God created man, he endowed him with qualities of being like his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. Such is a brief description of earth's first king-- Adam. An image of his Creator, (not physically, but mentally and morally,) he is to be invested with authority over earth and its affairs, like as God is ruler over all, as we read: After our likeness let them have dominion over the beast of the field, the fowl of heaven and the fish of the sea. [Gen. 1:26]. Thus was he installed lord of earth. He was but another form of creation, a step lower than angels, as lower and under him, came the brute creation. Accordingly we read: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet." [Psa. 8:5-6].

All of this glory, honor and rulership was invested in him, to be used in harmony with his nature, which being perfect, was in perfect harmony with the will of God. This was his inheritance, but

HE LOST IT.

As God had foreseen, man disobeys his superior ruler, the King of Kings and Lord of Lords. This cannot be allowed to go unpunished. He had been informed from the first that disobedience to God would be sin, and that its legitimate punishment and effect is death. While man always was mortal, i.e. liable to death, if disobedient to God's laws, yet the loving Creator had made every provision necessary to his welfare, in the garden prepared for his trial. And not only had He arranged that the soul (person) that sinned should die, but also that if obedient the person should continue to live. The means for life's continuance was in "every tree of the garden," i.e., the food provided for man's sustenance was amply sufficient to meet all the wastes of his system, and would have preserved the freshness and vigor of his perfect being forever. This would be everlasting life.

When man became a sinner the penalty "death" must be executed. It mattered not so far as the penalty was concerned, whether Adam should die the same moment that he disobeyed, or the same year, or a thousand years after. He must die. The word "day" used in connection with the penalty, is the general term used now as well as in past times, for a period or epoch of time, as: "The day of temptation in the wilderness --forty years;" the days of creation, etc. The marginal reading clears up the meaning: "In the day that thou eatest thereof, dying, thou shalt die." [Gen. 2:17]. This was fulfilled not by God's striking Adam dead with a thunderbolt but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly an angel drove Adam from the garden and prevented with flaming sword, his access thereafter to the tree (trees or woods) of life. [Gen. 3:24].

Thus was the Lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "cursed" conditions. The garden which we are told was "prepared" was doubtless an illustration of what the whole earth will be when man and his perfect conditions are restored--in "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets."

Thus thrown upon his own resources for obtaining by sweat of face, elements to sustain life, Adam found it a hard lot, and by its effects was enabled to know what evil is, and the exceeding bitterness of sin. And oft, no doubt, he desired, perhaps prayed, that he might be permitted again to dwell in Eden, and promised that with his present knowledge of sin and evil he would more highly prize the good things there enjoyed and more fervently love and obey Him "from whom cometh every good and perfect gift." But though God's plan was no less loving than this, it was broader, wiser and more comprehensive. God's plan was to let, not only Adam, but also the entire race, learn just this same lesson of the bitterness of sin and disobedience which each must individually learn to fully appreciate. Then bringing all back to the Eden condition, sin might be forever banished, and the entire race live in harmony with God.

Toil and care told in time upon even the perfect physical form of a perfect man, resulting finally in his complete overthrow and wresting from his grasp the last shred or spark of life. He is dead. After nine hundred and thirty years of struggle with his foe--death--he is conquered. The penalty of sin was inflicted and continues, to this moment, since he still is one of the prisoners in the great charnel house of death, which has since swallowed up the race, and will hold them all until the second Adam, who ransomed the race, and who declares, "I have the keys of hell and death" [hades--the grave] [Rev. 1:18] shall take his great power and reign, releasing "the prisoners of the pit" [grave], "the captives" of sin and death.

But not only did the casting out from the life-preserving fruits of the garden tend, to the impairing of Adam's physical powers, but of his mental qualities also. It was not possible that he should retain perfect mental vigor, when he became physically impaired, thought being the product of the mental organism made active by the physical vitality.

We see then that Adam's mental powers decreased with his physical deterioration, and the moral qualities of his mind suffered the most. While the energy of body and mind were taxed to their utmost to take care of self, it is but reasonable to suppose that the quality of benevolence (love) which as he was in God's image, must have been one of the ruling characteristics of his being was crowded out, and the qualities of acquisitiveness (selfishness) and combativeness were developed instead. This same idea followed out would show us that all the higher, grander, nobler qualities were suffered measurably to decline, while all of the lower ones (common to the lower animals) were the more developed.

As man lost the grandeur of his being, and its powers decreased, his rulership over the lower creation, as well as over self gave way, until today we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernable in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we see the result: "By sin came death." In the expressive language of Paul,

"DEATH REIGNED"

King of Terrors under "him that has the power of death, that is, the devil" --"the prince of this world." All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet, to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until the entire race is reduced to the condition of lifelessness. But Jehovah foresaw all this, and in his plan has

A DELIVERER PROVIDED.

Such a ransom and deliverance was a part of God's plan from the first; and we read "for this purpose the Son of God was manifested, that He might destroy the works of the devil"--sin and death. [1 John 3:8.] And not only so, but also, "him that hath the power of death, that is, the devil." [Heb. 2:14], and thus release from his grasp all of the race.

But as Satan and death are acting in harmony with a law of the universe, viz: that no sinner shall be permitted to live, and that every creature shall be perfect in its own plane of existence, the one who would deliver the race from his authority must satisfy these claims of the law of the universe. This the fallen ones could not do for themselves, as God had from the first foreknown and arranged for in His plan. Carrying out this plan He had already condemned the entire race on account of one man's disobedience. His purpose from the first being that he would provide another man, who, being without sin, should give himself "a ransom for all" the race--that "as by one man's disobedience [the] many [all] were made sinners, so by the obedience of one shall [the] many [all] be made righteous" (justified from sin and death). Rom. 5:19.

But who is the one righteous, pure, holy, sinless, one? How could there be such an one among a race all of whom were condemned. "There is none righteous, no not one," the scriptures answer. But when mankind had learned effectually his own weakness and inability to deliver himself from death, his extremity became

R417 : page 4

God's opportunity, and "God's eye pitied, and His arm brought salvation." The very chief of God's creation higher than angels and archangels [Heb. 1:5-8], He who is called "the beginning of the creation of God" [Rev. 3:14] is selected as the one who shall undergo the labors of redeeming humanity. We are not to suppose this was an irksome or unwilling work, for we cannot suppose a being in perfect harmony with Jehovah who would not take delight in doing his will. Nor would obedience be the only motive which would actuate, partaking as all perfect beings on whatever plane they exist must, of the divine quality--love--he would love to do the work for the sake of its benefits to mankind, releasing them from death. This no doubt was a part of the joy set before him, for which he, endured the

R418 : page 4

cross despising the shame. [Heb. 12:2].

Aside from this joy at the opportunity to release the human race from death, was that of "bringing many sons to glory," i.e., a part of the race "a little flock." "To these gave he power to become sons of God." "For, as many as are led by the spirit of God, are the sons of God." These, according to God's plan, may, by intimate association with him be reckoned as the bride of Christ and as such enter the heavenly family. To these sons this mighty one would be a leader or "captain of their salvation." And yet another part of this

"JOY SET BEFORE HIM,"

was that He himself should, because of his obedience, labor, sacrifice, etc., be accounted worthy of still higher honor and more intimate relationship and communion with Jehovah--the object of his supreme love and devotion, than he had ever yet possessed, even to partake of his divine nature. So we read: "He became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him and given him a name which is above every name," [Phil. 2:8-9], "that all men should honor the Son even as they honor the Father." [John 5:23].

But how shall this redemptive work be accomplished? We have seen that God's plan was, that since by man came death, by man should also come the resurrection of the dead. [1 Cor. 15:21]. Then to redeem man, this mighty one must become a man in every particular. He must partake of "flesh and blood," [Heb. 2:14], and consequently must have all the qualities of the fleshly race, not the sinful and depraved qualities with which we now are burdened, but he must be a perfect man, standing exactly where Adam stood, except that he would know more perfectly the exceeding sinfulness of sin and its dire effects which he saw everywhere about him, and also for what purpose he had come. He took not the nature and form of angels, for that would not have answered, but he took the nature and form of a man.

All things are now ready. "In the fullness of time, God sent forth his Son, born of a virgin," "born not of the will of the flesh but of the will of God"--in a word, as much of a specially creative act on God's part as was the creation of Adam; the difference being that the one could say, "The earth is my mother," the other was "born of a woman." Had he in any way been a descendant of Adam he would have been under the curse of death, as are all other members of that race. He would have been as unable to keep the law as other men in whom sinful dispositions and depraved human nature are born. But while of the same (human) nature he is a new being, distinct from the race. He is born, grows in wisdom and in stature but manifests powers beyond others because he is perfect, they imperfect. Now he has reached maturity (according to the law) at thirty years of age. He knows as no one else does the great work for which during those thirty years he has been coming--his body preparing --it was "for the suffering of death" --that he "should taste death for every man"--"that through death he might destroy death," and liberate the dead race--"in due time." Now he is come, the second perfect sinless man, and offers this perfect life as a ransom for the race--"Lo, I come, (as) in the volume of the book it is written of me, to do thy will, O, God." [Heb. 10:7]. This was his covenant, to die, as he afterward expressed it, saying: "For this cause came I into the world." And here in type he was buried in the water and rose again, thus making the picture of that which he covenanted to do.

Now as the perfect one he has done all that he can do, given himself up to die as the Father may will, but though the death has not actually occurred (at baptism) it is so reckoned, (as with us when we covenant), and the new nature's powers and will, which belong to the spiritual body, which he is to be when the work of death is complete; ("raised a spiritual body,") these powers and qualities were given him as soon as the human --earthly--body was consecrated. This was at his baptism when the spirit descended and a voice from heaven acknowledged His begetting again to the spiritual plane and to the Divine nature. "This is my beloved Son in whom I am well pleased." [Matt. 3:17]. Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being were daily spent for the good of others--a body already given up to death.

The new being within--the Divine nature--was the spirit power of God. And in this he is the pattern and leader of "all who come unto God by Him," "who become partakers of the Divine nature"--the "little flock" called his bride--His body. We must surrender ourselves to God--be baptized into his death--in order to be begotten of the spirit and receive the earnest of our new spiritual being, the fullness of which will be received when we are completely delivered from this fleshy condition to our spiritual bodies.

Thenceforth he "did not his own human will" but was "led of the Spirit," and the actions now were of God, as Jesus testified: "The word which ye hear is not mine, but the Father's, which sent me." [John 14:24 and 17:8]. "The Father that dwelleth in me, He doeth the works." [John 14:10]. If we as our head "are led by the Spirit of God"--even unto death--we also become "the sons of God," [Rom. 8:14], who will also "work in us to will and to do of His good pleasure." [Phil. 2:13].

And we who are now "new creatures (in Christ Jesus") should take courage from the life of our beloved master; as Paul says:

"CONSIDER HIM

who endureth such contradiction of sinners against himself, lest ye be weary and faint in your minds." If you sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of Him weeping in Gethsemane, condemned before Pilate, crucified as a malefactor, forsaken and denied by his loved ones, "yet He opened not His mouth." And if your human nature sometimes shrinks, although reckoned dead, think again of Him. Remember that He was tempted in all points like as we are, (yet without sin), and can and does sympathize with us, and though you may sometimes cry out, as he did: "Father, if it be possible, let this cup (the ignominy) pass from me," forget not to add, as he did, "yet not my will but thine be done." The human will of Jesus though given up at consecration-- baptism felt the crucifixion so that He needed the heavenly "grace to help in time of need" to keep the human will perfectly obedient to the will of the new being--the divine.

This dying process continued during the three and one-half years of His ministry, from the moment of His consecration and acceptance at baptism, until on the cross He cried: "It is finished." But what was finished there--the work of atonement? No, the work of atonement signifies the making at one of two parties. In this case God was one and humanity the other party. Man's sin had brought upon him God's curse, death, instead of his blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his maker, that he no longer took "delight in the law of God," but in sin, and it will be readily seen that there was much work necessary to bring about full reconciliation between God and man. First--Justice must be met, a ransom must be given for the sinner, else God could never, to all eternity, recognize him as having a right to live. Secondly--Man must be brought to his original condition of perfection--in God's image--before he can be of himself perfectly in harmony with God's perfect will and law. Now, while this work, as a whole, was Jehovah's plan from "before the creation of the world," its accomplishment only began with Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down (destroyed) all opposition to God's laws, (sin). 1 Cor. 15:24-28.

When Jesus cried, "it is finished," he referred only to the first mentioned part of this work of atonement, viz: The giving of the ransom; this was now complete; the penalty of Adam's sin was now met, for "Christ died for our sins according to the Scripture" --"gave himself a ransom for all to be testified in due time." "Who is a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." [1 John 2:2.]

Having thus "purchased us from death with his own precious blood," all the race belongs to him. A race of sinners they were having no right to life; a race of ransomed beings they are against whom justice has no claim, who may be restored to perfect life at the pleasure or will of Jesus their redeemer, who proclaimed, that in due time "all that are in their graves shall hear the voice of the Son of Man and come forth." And again: "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell [hades-- the grave] and of death." [Rev. 1:18]. Yes, says Paul: "For this purpose Christ was manifested, [in the flesh] that he might destroy death, and him that has the power of death, that is the devil."

But while we are thus informed of the plan of God to destroy "death" yet, nearly two thousand years have passed since the ransom was paid and still death reigns. Why does not the purchaser take possession of "the purchased possession?" Ah, he has a grand plan with regard to some of the race he has purchased--He will by trial of faith and patience develop

R419 : page 4

and separate from the world "a little flock" whom he will associate with Himself as His bride. They will be a peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature --will and body--receiving instead the Divine nature--will and body.

When the church--body--of Christ is made perfect through sufferings and trials, and united with Him [which event we believe to be so close at hand], then the great work and reign of earth's new monarch--the second Adam--begins. Though possessing the power over evil ever since He rose from the grave its victor, yet he has not exercised that power up to the present time because evil is necessary to the development of his body. But when we are complete he shall take to himself his great power and reign. [Rev. 11:17]. This statement is applied as having its fulfillment at the end of the gospel age during the sounding of the seventh (symbolic) trumpet.

Now let us enquire, how long will Christ reign--or exercise authority and rule? Answer. "He shall reign forever and ever," [Rev. 11:15], that is, being associated with the Father, Christ (and we in Him) shall always belong to the reigning and ruling power--Jesus at the Father's right hand (next in authority) and we at his right hand, consequently "above all principalities and powers." But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs to a condition of at-one-ment or harmony with God, the Father, as Paul expresses it:

"HE MUST REIGN TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET.

The last enemy that shall be destroyed is death." For "He (the Father) hath put all things under his (Christ's) feet," but it is evident that the Father did not put himself under the control of Christ. "And when all things shall be subdued unto Him, then shall the Son also, himself, be subject unto Him (the Father) that put all things under Him, that God may be all in all," (or above all).

Man having been restored to his original dominion, every inferior creature will recognize him as its Lord, and every human being will recognize "Christ as Lord to the glory of God the Father." [Phil. 2:11]. And thus will be completed the great work planned before our creation, commenced at the baptism of Jesus and ending with the close of the millennial reign. [Rev. 20:6] viz: At-one-ment.

Then, "the knowledge of the Lord shall fill the whole earth," and His "will be done on earth as in heaven."

That this is God's plan, is implied in the term "Restitution," and is the legitimate conclusion to be drawn from Paul's argument. [Heb. 2:6-9.] He starts out with the original plan of God in creating man perfect --"Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of Thy hands. Thou hast put all (earthly) things in subjection under his feet." But as we have seen, sin has marred all this

R419 : page 5

glory and honor, and has degraded us far below angels; taking the dominion out of our hand and permitting "death to reign." And if we look about us we will say with Paul that it seems as though God's plan were a failure, for though six thousand years have passed, "We see not yet all things put under him" [man]. But is there any hopeful sign to indicate that man may yet be restored to his honor and glory, and set over the earthly works of God's hand? Yes, we have the assurance that ALL God's purposes shall be accomplished, [Isa. 14:24], and that a "seed of the woman" should yet destroy the serpent--evil--and "bless all the families of the earth." And though this work is not yet accomplished yet we see a beginning of it. As Paul says, "we see Jesus, who was made a little lower than the angels," [the condition of a perfect man], for the suffering of death...that He, by the grace of God, should taste death for every man." Thus far had the plan progressed in Paul's day, and if he were living now, he would doubtless add, as we can, that the church, as his body, is about complete; that the gospel age of suffering with Him and "filling up the measure of the afflictions of Christ which are behind" is ending and the millennial age in which we shall "live and reign with Christ a thousand years" is dawning.

As those who expect to be of the bride--the body--of Christ and be glorified together with Him, we rejoice to think that the time is so near at hand when we shall be changed, leaving forever the human form and nature, and being made "like unto Christ's glorious body." But one thing which adds much to our interest and rejoicing is the thought of the necessity of our development and changing, as the body of the great deliverer, before death can be destroyed and the race liberated and brought to the liberty of the sons of God, as Adam and angels--free from the bondage of corruption--death. For we know that "they without us shall not be made perfect." We must be perfected on the spiritual plane as divine beings before they can be perfected on the earthly plane as human beings.

Seeing then what high honors and glory await the overcoming sons of God, and the blessings awaiting the world through us, can any one wonder that we long for the happy moment of change? Surely not, and not only we, but the world, also, are waiting and hoping [though ignorantly] for a good time coming, for the whole creation groaneth and travaileth in pain together until now waiting for the manifestation of [the Church] the sons of God, (Rom. 8:22,19)-- the sun of righteousness which "arises with healing in his wings" to heal, and perfect, and restore all things to the perfect will of God.

Thus earth will have had, when man is restored, the following great

OVERRULING POWERS:

First--Man under God.

Second--Death and evil, under Satan.

Third--Righteousness under Christ.

Fourth--The first restored, i.e., man under God.

In the second and third of these dynasties, viz.: The reigns of Satan and of Christ, the active rulers are invisible to humanity and their powers only recognizable by the effects and results. The devil is called "the prince [ruler] of this world."--"him that has the power of death, that is, the devil." The effects of His reign and rule have been, as we have seen, to degrade man in every way. How wonderfully successful he has been is evident as we look about us. Sin, misery and death are on every hand, and yet Satan, the ruler, is invisible, seen only through his agencies, and he has plenty of them, for "his servants ye are to whom you render service." We claim, then, that all persons, or institutions, or governments, which aid in the work of death and degradation and oppression of right and truth, are Satan's agents.

God classes all present governments of earth as Satan's. "The prince--ruler--of this world" would not permit any government which would not act in harmony with him, as long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled among the nations for ages, except the one nation, Israel, of which God says: "You only have I known of all the [nations] families of the earth." (We have seen that they were used thus as a type of the higher spiritual Israel, the church, which was to be in the world, but not of it.) The time came, however, that God gave over even this nation as the others when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the kingdom] until He come whose right it is, and I will give it Him" [The Christ]. Ezek. 21:27.

At the same time, God indicated that the government of earth was given over to depravity's rule, and pictures it to Nebuchadnezzar as

A GREAT IMAGE

illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the head; the succeeding, Medo-Persian government represented by the breast and arms; and the belly and thighs representing the third or Grecian government; while the fourth and last part, the legs and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by Messiah's Kingdom--the kingdom of heaven, which "shall break in pieces and consume all these kingdoms [not people], and it shall stand forever." Danl. 2:44.

Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. Extolled in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of love. Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor because he had butchered greater numbers of his fellow-beings, and made more widows and orphans and more misery. No wonder that when God pictured the same four earthly governments to the holy prophet Daniel, he gave it as a beastly picture. (Danl. 8). They are indeed beastly governments. How perfectly they represent, in their evil and death-dealing power, their master, the devil. The picture, or likeness of the fourth

R420 : page 5

(Roman power) to Satan is so strong that Jesus, when presenting it in symbol in Revelation, almost invariably calls it "the dragon," "that old serpent, which is the devil and Satan," &c., thus using the names of its prince as a name for the kingdom.

While God thus permits evil to triumph now, seemingly without restraint, and uses it as an agency for punishing sin, yet it is under an over-ruling guidance by which God "causes the wrath of man to praise Him, and the remainder He will restrain."

The inventions and arts of the last three centuries (machinery, printing, application of steam, electricity, etc.,) have come about gradually, but we believe are none the less of God-- His agencies now in preparation for the blessing of humanity during the coming reign of righteousness. These scientific attainments, which will so fully bless in the future, are even now exercising a powerful effect upon humanity, enlightening the understanding, and, by increasing the dependency of one upon another, it naturally tends to promote sympathy, affection, and fraternity between the various members of the human family.

But all of these blessings, while they serve to lift mankind in a measure out of evil, are only temporary helps. Satan is still equal to the occasion, and though he could not now induce millions of men to follow for years a leader for his glory's sake, he can foment angry strife between nations upon pretexts of honor, etc., and, though men do not now fight as incessantly as of old, yet the "arts of war" more than keep pace with those of peace, so that to-day the standing armies of earth are far larger and far better prepared for mutual destruction than ever before.

The progress of science and art fails to bring now the blessings which will result in the future, because avarice (selfishness) has crowded out love and benevolence. Capital and power combine to oppress the poor, and they in turn despise and envy the rich.

Nor can we wonder if the masses of mankind notice this condition of affairs; and that as knowledge increases among them, they should seek to band themselves together for self-protection, especially if they see, as in Europe, kings, emperors, nobles, and landlords rolling in wealth and luxury, while some of them barely eke out an existence on the commonest necessaries of life, without luxury or comfort. All that they can earn more than will purchase meal, potatoes, and salt, with coarse fabric for clothing, is required as tax to support these corrupt governments, which, like great boils, absorb the strength and vitality of humanity. So we see that Satan is still ruling over earth. Satan may change tactics according to the necessities of the hour, but he is ruling still.

God's Word informs us that, by the general uprising of humanity and overthrow of governments, the new age will be introduced. In the coming struggle the two spiritual powers, Christ and his saints, and Satan and his angels, will each have earthly armies whose causes they will support and advance. Satan's will be the kings, chief captains, rich men, and mighty men, [Rev. 19:19] while Christ will espouse and bring to victory the cause of the oppressed, who, inspired by justice and right, will be used to some extent as agents to their own liberation from the thraldom of evil and oppression.

How we see the preparation for this time of trouble in the world, going on all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death. In this country, less oppressed and in every way more blessed than others,

CAPITAL AND LABOR

are arraying themselves against each other as if against enemies; labor fearing that capital will grind the life out of it unless it organizes and protects itself; capital fearful of losing the upper hand of labor. Look abroad and see the Nihilists of Russia, the Land Leaguers and Liberals of Great Britain and Ireland, and the Socialists and Communists of Austria, Germany, and France, and tell me, do not all of these things, visible to our natural eye, corroborate what our spiritual eye of faith has seen by the light of the prophetic page--that "the day of the Lord is a day of trouble," and that we are now in the "harvest" of the gospel age, the chief reaper present, and the work of separation going on [in the church] between wheat and tares?

THE RESTORATION.

The third dynasty of earth, like the second, will be the ruling of an invisible power through seen agencies of earth. As now Satan reigns unseen, then "The Christ of God" will reign and rule unseen. As now sin abounds, so then the opposite--righteousness --will rule. As Satan now has agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, [Dan. 2:44,] will be re-established on principles of justice and equity, based upon the golden law of love to God and men.

The chief nation of earth during that age, the Word informs us, will be fleshly Israel, in glory and prominence exalted above all other nations --"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the Kingdom of God. Thus will the light of knowledge and truth emanating from the spiritual city--the church --the New Jerusalem, [Rev. 21.] bless all nations, and result in healing and blessing all mankind, until ultimately, having put down all opposition, and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which is the first restored, viz.: man over earth its lord and himself in perfect obedience to the King of Kings and Lord of Lords. Thus, "God [will be] all in all." Amen. "Thy kingdom come, Thy will be done, on earth as it is in heaven."

====================

R420 : page 5

CHRIST OUR PROPITIATION.

It has been claimed by some, as disproving the necessity of Jesus as our Ransomer, and his blood (death) as our ransom price, that the word propitiation, used by the apostles, merely means that Jesus was the channel through which God exercised pardon--the mercy-seat or place of mercy--and that therefore the accepted idea, that Jesus made satisfaction or appeasement for our sins is erroneous, and not the proper meaning to attach to the expression, "propitiation for our sins."

In proof of the above, they call attention to the fact that in Rom. 3:25, the same word is rendered propitiation which in Heb. 9:5 is rendered mercy seat. Here they leave the matter, evidently considering it proved.

We object, that in so construing it they are at variance with the Greek scholarship of the world. We read-- "He (Jesus) is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"; and again--"Herein is love, not that

R420 : page 6

we loved God, but that he loved us, and sent his Son--the propitiation for our sins." (1 John 2:2 and 4:10). In both cases the Greek word rendered propitiation is hilasmos. Its definition by able Greek scholars is-- "What appeases"--"What propitiates."

These are the only instances in which this Greek word (hilasmos) is used in Scripture, and we know of no translation which uses any other word than propitiation as a translation of it. As the word propitiation is but vaguely understood, we here give you Webster's definition of its meaning-- "The act of appeasing wrath and conciliating the favor of an offended person"--"atonement or atoning sacrifice." Read the above texts in the light of this definition, and you will see that as John understood the subject, there was need of a redeemer and a ransom.

Concerning Heb. 9:5, and Rom. 3:25, we would say: The Greek word here used is entirely different from the above; it is hilasterion; nevertheless, it stands related to the former. Young translates it "place of appeasement." In the Tabernacle was the Ark, and the top of it, a solid lid of gold, was the spot upon which the High Priest sprinkled the blood of the sin-offering, which God accepted as the satisfaction for sins of the under Priests and of Israel (typical of the church and of the world also). This slab of gold forming the cover of the ark, was therefore called the "Mercy-seat" (or spot) because there, by God's arrangement, mercy was obtained. In the Hebrew the word is kapporeth, meaning--"place of (sin) covering"; and in the Greek, hilasterion, meaning--"place of appeasement."

With this explanation, we trust all will be able to see the true meaning of "propitiation," and "place of propitiation or appeasement" (mercy-seat), and not allow any one to cover the meaning of these very forcible expressions.

Rotherham's translation of Rom. 3:25 reads thus: "Whom God set forth to be a propitiatory covering through faith in his blood," etc.

====================

R421 : page 6

CONSIDER HIM.

The attention of all mankind has been turned with perplexity and questioning to Jesus of Nazareth. For four thousand years men expected, Prophets wrote, and Poets sung of a coming deliverer; and for nearly two thousand more, all eyes have been turned to Jesus of Nazareth saying, Can this indeed be he?--a babe of humble mother--a boy of marked intellectual ability and moral integrity --a young man of thirty years just emerging from obscurity. Three and a half years more gathered about him a few disciples who hung upon his words, almost persuaded that this was indeed the sent of God, until his young and beautiful life was suddenly and ignominiously terminated in death. Then hope was blighted and sadly they turned away saying, "We trusted, it had been he who should have redeemed Israel."

In the short period of his public career (three and a half years) when the eyes of all men were centered on him, they all marveled at the gracious words that proceeded out of his mouth, saying, "never man spake like this man." Some thought he was one of the Prophets risen from the dead--others that he was that great Prophet whom Jehovah had promised to raise up. Some said he was an impostor and a fanatic, but he claimed to be the Son of God-- the Christ--the promised deliverer.

No other character on the pages of history ever attracted such universal attention for so great a time, yet his career was so brief and he was distinguished by none of this world's marks of greatness. The spirit of Jehovah gives us the history of this wonderful being and to his Word alone we turn for the answer to our questionings.

In the first chapter of John's Gospel, we find the most concise and comprehensive sketch, therefore let us consider its teaching. (N.B. Read with open Bible referring constantly to it.)

The Greek word, logos, translated word in vss. 1 and 14 of this chapter, would be properly translated by the words, intention, plan, purpose, or expression. Apply this definition to the following passages where the same word (logos) occurs: Acts 10:29. "I ask therefore for what intent (logos) ye have sent for me." Acts 4:29. "Grant unto thy servants that with all boldness they may speak thy word"--declare thy plan, purpose, or intention. Acts 8:4. "They that were scattered abroad went everywhere preaching the word," plan or purpose of God. Acts 18:11. "Teaching the word (intention, plan or purpose) of God among them." Mark 4:20. "Such as hear the word (intention, plan or purpose of God) and receive it." Matt. 24:35. "Heaven and earth shall pass away, but my words (plans or purposes) shall not pass away."

With this understanding, then, we may thus read John 1:1. "In the beginning," before anything was created, and when none existed, but Jehovah, "was the word"--plan, intention, or purpose of God. Yes, God had a well defined, and matured plan, formed in his own mind before it found expression in the slightest development. The great Architect of the universe and Author of all life, first counted the cost, and reckoned that all should culminate to his honor and glory. (Luke 14:28-31; Rev. 4:11.)

"And the word (plan or purpose) was with God." So far, it existed only in his own conception; it was his own thought, intention, plan, purpose, not yet expressed.

"And the word was God." The term logos, not only applied to the plan existing only in the mind, but also to the expression of that plan. We understand this text then, to mean that the word--plan or purpose of God, found its first expression in the creation of him, who was "The beginning of the creation of God"-- "The first-born of every creature" or better translated "born before all creation" (who afterward became the man, Jesus). Rev. 3:14 and

1:5. Col. 1:15; and though now fully exalted to the divine nature, still "His name is called the "Word of God." Rev. 19:13.

This being, in whose creation, Jehovah's plan began to find expression, is here called a God--"And the Word [expression of the plan] was God." The word God signifies mighty one; but not always the All-mighty One. It is the translation of each of four Hebrew words--*el, elah, elohim,* and *adonai,* all signifying the mighty, or great. It is a general name, often and properly applied to our Heavenly Father, as well as to Jesus, angels, and men. (Deut. 10:17. Gen. 32:24,30; Judges 13:21,22; Jer. 16:13, 10:11; Exod. 7:1.) In Psa. 82 the distinction between beings referred to by the word God is very marked: "God (*elohim*) standeth in the congregation of the mighty (el); he judgeth among the Gods" (*elohim*). Here the first word, God, evidently refers to Jehovah, the All-mighty one, while the others evidently refer to other mighty ones--the church, the sons of God, of whom Jesus is the head or chief. Again vs. 6, "I have said ye are Gods (*elohim*); and all of you are children of the Most High (*el yon,* the highest God,) but as men ye die." We, now, though sons of the Most High die and appear to men nothing more than others. In us, as in our Leader and Head, God is manifest in our mortal flesh. (See John 10:35 and 2 Cor. 4:11).

The Hebrew word Jehovah is the distinctive name of the Almighty Father and is never applied to any other being--"I appeared unto Abraham, unto Isaac and unto Jacob, as God Almighty, (*el*-God *shaddai*- almighty) but by my name JEHOVAH, was I not known to them." Exod. 6:3. In our common version (O.T.) its distinctiveness as a name is lost, being generally rendered the Lord.

"And the word was God." The Son of God (afterward called Jesus,) is here called THE WORD, because Jehovah revealed his word--plan or purpose, through him. It was an eastern custom for kings to have an officer, called the King's Word or Voice, who stood upon the steps of the throne, at the side of a lattice window, where there was a hole covered with a curtain. Behind this curtain the king sat and expressed his commands to this officer, who communicated them to the officers, judges and attendants. It is from this custom, it is thought, that the phraseology of the text is derived.

Primarily then, the word refers to the plan of God, and it is afterwards applied to the messenger of that plan --the Son of God.

Vss. 2 and 3. "The same (being) was in the beginning (of creation) with God. All things were made by him, (as the agent of Jehovah) and without him was not anything made that was made." He then, as here plainly stated being the first and chiefest of Jehovah's creature, was honored by him, as the agent through whom all things, both animate and inanimate were afterwards created-- "Without him was not anything made."

Jehovah had no beginning but is "from everlasting to everlasting;" (Psa. 90:2) hence that which is here called the "beginning" must refer to the beginning of creation.

"In him was life." How brief this expression, and at first sight how simple and seemingly absurd. If the surface meaning were taken, the statement of such a self-evident truth would indeed be absurd--that in the Son of God, who was Jehovah's agent in the works of creation, was life. But let us look deeper, and we will see that it is just like God's grand and eloquent brevity. Since the accomplishment of the work narrated in verse 3, the Son of God had laid aside the glory of his pre-existent condition, and become a man. As a man, he had lived 30 years--the maturity of manhood--and had consecrated his human being to death. Here he received the earnest of his after, high exaltation--the begetting of the Spirit, to the divine nature, to which he was born in the resurrection, when the consecration of the human being to death, was actually accomplished. In the Son of God--the Word--Jesus, then, from 30 years of age, was this Divine life which he never before possessed. (See "Narrow way to Life," page 134, of "Food for Thinking Christians.") "And the life (this divine life) was the light of men. And the light shineth in darkness, and the darkness apprehendeth it not." (Diaglott.)

Verses 10 and 11. "He was in the world and the world was made by him; and the world (of mankind) knew him not. He came unto his own, (people--the Jewish nation) and his own received him not."

But, though the world knew him not, neither did his own receive him, yet, nevertheless--vs. 9, "That was the true light which lighteth every man that cometh into the world." This light has not yet enlightened every man. It now lights only those referred to in vs. 12--"as many as receive him and believe on his name." To this class--believers--"gave he privilege (margin) to become sons of God" on condition that they follow in his footsteps, sacrificing the human nature. These, throughout the Gospel Age, "walk in the light," and like their Head, Jesus, are "lights in the world." (Phil. 2:15.) But still the world fails to apprehend the light, and will, until Jesus and all the members of that overcoming company --followers in his footsteps-- constituting the Heavenly City (Rev. 21:2) are as a "city set on a hill" which "cannot be hid;" Matt. 5:14. Yes, this heavenly city "shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it: (Isa. 2:2.) "and the nations shall walk in the light of it." (Rev. 21:24.) Then this "true light shining in its strength, from the exalted Divine Christ--head and body, will enlighten every man that cometh into the world."

That this interpretation of vss. 4 and 5 is correct, is proven by vss. 6,7,8, and 15. (Note what positive proof.) John came six months before Jesus' baptism, and begetting to the divine nature, bearing witness of the coming light, saying, "There cometh one after me, who is preferred before me, FOR HE WAS BEFORE ME."

R422 : page 6

Jesus had already come as a human being, and had, as John declared, existed before him, not as a man, for John was six months older than Jesus; but in his glorious pre-human condition. In what sense, then, did Jesus come after John's preaching? We answer that at the time of his consecration and typical baptism, he came as the Anointed One, the Christ, the divinely begotten Son of God, and consequent light of the world.

Vs. 14. "And the Word was made flesh and dwelt among us."

As in verse 3, we are informed of the glory and power of the pre-existent Word, and in vs. 4, ignoring the subsequent human nature for which he left that glory, we are informed of that divine life which is ultimately to enlighten every man that cometh into the world; so vs. 14 goes back to tell how he left the glory which he had with the Father, gave up his spiritual being, and became a human being.

"And we beheld his glory (the glory of his perfect humanity), the glory as of the only begotten of a father." His perfect human nature shone with such lustre in contrast with all imperfect men, that he seemed not to be a son of the fallen race, but the only begotten of some perfect being--and such he was, a new creation of God, the second direct human creation of God, just as

R422 : page 7

Adam was the first. Jesus was born of the virgin Mary, while Adam was born of the virgin Earth.*

Jesus, because a perfect man, was full of grace (favor) and truth. He lived in full and constant favor with God, and therefore God made known his truth--his plans--to him.

Vs. 16. "And of his fullness have all we (believers) received." Yes, of that same fullness of favor with God, which Jesus enjoyed because of his sinless perfection, have all we received because of our justification through faith in his blood. Thus Jesus lifts believers out of condemnation and sin, up to the plane which he occupied, into fullness of favor and communion with God--"justified freely from all things."

"And grace for grace," or favor on account of favor: that is, being lifted from the condition of rebels and sinners to that of justification by faith, was one act of favor; then that favor opened the way for another favor-- viz., the call to become partakers of the Divine nature, to become heirs of God and joint-heirs with Jesus by suffering with him.

Yes, with Paul, because of this grace (of justification) wherein we stand, we rejoice in hope of the glory of God--a further grace. (Rom. 5:2.)

Vs. 17. "For the law was given by Moses, but grace and truth came by Jesus Christ." Here a contrast is drawn between the Jewish and Gospel Ages: In the former, only the Law was given, (the shadow of good things to come during and after the Gospel Age.) But it could never give life, because none were able to measure up to its requirements. "But grace"--the payment of our ransom price, and not only so, but also the additional favor--"truth," or the knowledge of God's plan, and our high-calling as revealed through it-- both these favors came by Jesus Christ. "The appearing of Jesus Christ, our Savior, brought life (the "restitution" to perfection of humanity) and immortality (believers' high-calling) to light." (2 Tim. 1:10.) This special favor ("grace,") and this wonderful knowledge ("truth") belong only to the Gospel Age.

In the brief space here considered what a glorious biography we have presented to us, of the once glorious spiritual, subsequent perfect human, and now "highly exalted" Divine, Immortal WORD. Her it stands on the sacred page in its simple, eloquent brevity as dictated by the spirit of Jehovah. Behold what grace the Father bestowed upon him--"That all men (and all created beings) should honor the Son, even as they honor the Father."

> If all the world my Savior knew,
> Then all the world would love Him too.

Thank God the happy day is dawning in which this knowledge shall fill the whole earth.

Beloved followers in his footsteps, "behold what manner of love the Father hath bestowed upon us that we (as partakers with him, and joint-heirs of the same things) should (also) be called the sons of God."

Turning again to the Scriptures, we inquire,

WHY THIS EXALTATION

of one of God's creatures so far above all others? Paul replies--Hath not God power to make one vessel unto more honor--what if God wills to show the riches of his glory on the vessels prepared unto glory; Who art thou that repliest against God?--Shall the thing formed say unto him that formed it Why hast thou made me thus? (Rom. 9:21-23,20.) No, Paul, we would not question Jehovah's absolute right to do what he will with his own. If he has created angels perfect and glorious on their own plane of being, and men perfect and glorious on another, a little lower, and Jesus still higher, the Lord over all, each rejoices in the perfection of his being, and all redounds to the glory of God.

But we would inquire why the additional glory of Jesus, and his exaltation to the divine nature?

Paul would here point us to a principle in God's government as expressed by Jesus and Peter--viz.: that "God resisteth the proud, and giveth grace to the humble"--"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." And again Jesus intimates that if any of God's creatures are exalted above others, it is for the blessing and service of all-- "He that is greatest among you shall be your servant." (Matt. 23:11,12.)

Paul seems to have in mind and to contrast the pride and ambition of Satan with the humility and obedience of Jesus. The former aspired to exalt himself above the stars (sons) of God, even to usurp Jehovah's throne. But of Jesus, Paul says that "though being in God's form (a mighty spiritual being), yet (he) did not meditate a +usurpation (of God's authority) to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross." (Phil. 2:6-8. Diaglott.) Here we see the grandest intelligence next to Jehovah, recognizing his rightful authority, and bowing in meek and loving submission to his will.

"WHEREFORE"--on this account, says Paul--"God hath highly exalted him."

In his glorious exalted condition and divine nature, we now see Jesus prepared for the work of blessing. Of this he informed his disciples after his resurrection, saying, "All power in heaven and in earth is given unto me;" and Prophets and Apostles, in types, and symbols, and wonderful sayings, tell of the glory that shall follow. Now taking Jehovah's standpoint of view, which his word reveals, we look away back to the dim and distant universal void, and beholding the former glory of the first-begotten, we exclaim in the sublime words of the poet--

> The mighty God, from out whose hand,
> The planets rolled like grains of sand.

And who can estimate the exceeding, and ETERNAL WEIGHT of that glory to which he is now exalted, and which the revolving ages shall accumulate.

And yet this was not Jehovah, but only his honored agent, looking up to him as his rightful Lord, and rendering implicit obedience to his will.

Now we are prepared to understand the words of Jesus to John on Patmos. (Rev. 1:8,11,18.) "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty"-- Almighty since Jehovah had given to him all power in heaven and in earth. And again he declares, "I am alpha and omega, the first and the last; I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of *hades* (the grave) and of death." In or through him as here declared, we see the whole plan of Jehovah consummated. Beginning with creation we have seen him as the alpha of the plan, and faith looks into the revealed future and beholds him as its omega.

With such an example before us as Jesus' humiliation and consequent exaltation, let us, as the Apostle says, consider him lest we be weary and faint. Let us call to mind our high calling to become his bride, and as such to be joined in heirship with him whom God hath appointed heir of all things. To appreciate this wondrous calling is to lay aside every weight and hindrance. To make its fulfillment sure, is to humble ourselves under the mighty hand of God that he may exalt us in due time to be "the Bride, the Lamb's wife." (1 Pet. 5:6. Rev. 21:9.)

With such a hope clearly in view, who would not gladly trail his bit of earthly reputation in the dust, and take joyfully the spoiling of his earthly treasures, while he is counted the filth and offscouring of the earth? Dearly beloved, keep the prize for "him that overcometh" before you; keep your garments unspotted from the world; make your calling and election sure by being "faithful unto death."--"Consider Him."

---

*A father is a life-giver--The life which comes to us through Adam is an impaired and forfeited one; but the life which Jesus had, was not received through Adam, but from his Father--God. He was no more contaminated with sin by his association with Mary, than was Adam by the dust of the earth from which he was formed. God was directly the Father of both Adam and Jesus, therefore the life of both was perfect and unforfeited.

+The Greek word harpagmon, here rendered usurpation being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples: "Who did not think it a matter to be earnestly desired."--Clarke. "Did not regard as an object of solicitous desire."--Stuart. "Thought not a thing to be seized."--Sharpe. "Did not eagerly grasp."--Kneeland. "Did not violently strive."--Dickenson. "Did not meditate a usurpation."--Turnbull. This last is adopted by the Emphatic Diaglott. It is the clearest expression of the same idea which is conveyed by all.

===================

R423 : page 7

AN UNPLEASANT DUTY.

Duty is not always pleasant but it would be sin to shirk it.

Less than a year ago, and frequently since, we warmly commended to our readers a publication called "Zion's Day Star." This we now regret, because that commendation makes necessary a statement to the opposite effect concerning that paper.

We are not of those who disfellowship Christian brethren on account of some differences of opinion, but when it comes to the point of denying the very foundation of all Christianity, we must speak out and withstand all such to the face, for they become "the enemies of the cross of Christ." (Phil. 3:18.) This opposition to the cross, the world has always had. The thought of "redemption through his blood" has always been to the Greek (earth's wise) foolishness, and only the faithful have recognized the cross as the power of God unto man's salvation from death.

"Zion's Day Star" at the time of our commendation was in fullest accord on the fundamentals of Christianity; teaching that the death of Jesus was the ransom price paid for our liberation from sin and its penalty, death--that "Christ died for our sins according to the scriptures." And its editor was then so true and faithful to the foundation doctrines, that he refused the articles of a valued correspondent in Michigan, because said correspondent had repudiated the Rock foundation, viz: our being "bought with a price, even the precious blood of Christ." But we are pained to say, this is all changed, and the "Day Star" has locked arms with those who deny that the Lord BOUGHT them.

Not only so, but as though anxious to lead in the race for open infidelity, the "Day Star" openly affirms that Jesus was the Son of Joseph as well as of Mary, thus implying that he was as much a sinner through partaking of Adamic imperfection and curse as any other man. It not only implies but asserts that he by nature was a child of wrath even as others; and then adds, "By and by as the truth (?) shines more clearly, it will be seen that the difference between Jesus, and the members of his body, is not so great as has been supposed." This it characterizes as a "grand truth."

One wrong step leads to another, so we are not so much surprised to find an attempt made to cast discredit on the first chapters of Matthew and Luke, giving the impression that they are Papal interpolations to prove the doctrine of the "Immaculate conception."

We protest against such misleading statements*. Many who have no access to proofs on these matters, might reasonably suppose that there existed some good ground for questioning the authority of the scriptures referred to, while the truth is, there is no ground for the statement whatever. All of the oldest and recognizedly reliable MSS. contain these chapters which record the fact of Jesus' miraculous conception and birth, a fulfillment of the prophecy: "A virgin shall conceive and bear a son and shall call his name Immanuel." Such a method, of saying of any text which does not fit human theories--it is evidently an interpolation--would soon destroy the Bible as a teacher, for thousands of people know thousands of texts which oppose their theories, and which they would like to think and to have others think spurious. We are very glad that few are so bold as to make such claims where they have no foundation whatever in fact.

The fact that the "Day Star" does not advocate the more open and blasphemous forms of infidelity, makes it none the less poisonous and injurious. The Apostles say little about the general unbelief of the world, but they do warn us repeatedly of those who will privately bring infidelity into the church. Peter says: "among you will be false teachers who will privately introduce heresies of destruction, even the having bought them, Sovereign Lord, denying." (2 Pet. 2:1, literal Greek rendering of Diaglott.)

We are well aware that the foregoing remarks will be misunderstood by some, and credited to wrong motives. It will be thought uncharitable and unkind. To such readers we can only say, that personal feelings for the Editor of the "Day Star" are warm and strong, and it gives us more pain to thus write, than you to read. But it becomes a matter of duty to God, and to His children to show errors in their true light, particularly when so fearfully destructive. We can only say with Paul when writing under Similar circumstances. "It is a very small thing that I should be judged of you,"

---

*We purpose, the Lord willing, to perfect arrangements by which any of our readers who desire, may possess at small cost a copy of the N.T., which will give the various readings, omissions, etc., of the three oldest and best Greek MSS. of the N.T., viz: the Sinaitic, Vatican, and Alexandrian. Those who have the Emphatic Diaglott will find the various readings of the Vatican MSS. in the foot notes. The Diaglott was ready for press before the readings of the Sinaitic, the oldest and last found MSS. were obtainable in full.

R423 : page 8

(your human judgment.) "Yea I judge not mine own self" (by my own human judgment.) "He that judgeth me (and all of us) is the Lord," and his judgment is expressed in his Word.

True, there are several other publications teaching very nearly the same things, which we do not thus publicly oppose, nor have we ever publicly commended them. Should the "Day Star" at any time alter its course, and return to the rock foundation of faith--the ransom given for our sins--we shall gladly and warmly welcome it back, and in that event, you may expect that its name will again be mentioned in the TOWER approvingly.

One word more--regular readers are well aware that while we are neutral on no doctrine, we believe that liberality should be exercised by all Christians, to all Christians who are building on Christ the Rock, even though they are building poorly; but we call you all to witness that the differences above alluded to, are most vital. They assault the foundations of Christianity, who deny the ransom price. It became a question of whether we would be faithful to God in defending his truth, or be acceptable to men by passing quietly by and ignoring error. The latter course would have been the easiest and most agreeable to the flesh, but the former was duty and has been performed to the best of our ability.

====================

R423 : page 8

THE ENEMY.

We have been asked what we meant by our sickness being intended for evil by the enemy, and who the enemy is, referred to in our letter, which appeared in October number. At first we were inclined to be surprised at such a question, but when we considered that people have long been taught that sickness and death are manifestations of God's providence, and that it is not an uncommon thing to hear the officiating clergyman at a funeral speak of the "singular providence which has taken the deceased out of the world," we concluded that possibly others might wonder at the statement referred to. To such we reply:

The letter was not worded as carefully as it would have been, had it been intended for publication.

We said we did not under-value our sickness, and pain, and sorrow, and darkness, and gloom, which though intended for evil by the enemy, is among the "all things" working for good.

We suppose, what puzzled the inquirer, was, that we should set a value upon what came from the enemy, or if good, how could it have come from an enemy.

First, then let us make sure that the things spoken of, (sickness, pain, &c.,) are the work of the enemy, Satan.

In the first chapter of Job you will see how Satan wished to have God afflict Job, thinking, doubtless, thus to spoil Job's trust in God. Did God do it? No, but he allowed Satan to do it, while he (God) comforted and strengthened him.

In Acts 10:38, we are told that Jesus healed certain ones "that were oppressed of the devil." In 1 Peter 5:8, it is said "be vigilant because your adversary the devil as a roaring lion, walketh about seeking whom he may devour." In Hebrews 2:14, we are told plainly that the devil has the power of death. We think this is sufficient to prove that he is our enemy, and that he is the cause of sickness, pain, death, and ought always to have the credit (?) of it. But do you say: how is it that through affliction he does us good? He does not do us good in any sense whatever.

What any of God's agents do, (according to God's estimate, Matt. 5:28, 1st John 3:15), is what they intend to do, and not what they accomplish. If our Heavenly Father were to leave us where Satan has done his work with us, our case would be truly hopeless, but Our Father's infinite love and wisdom takes us out of the ruin, out of death.

Satan's work, disease and pain when finished is death; all tends that way, and is so intended by the arch enemy. It is our faith in Our Father's wisdom and love that sustains us, that causes us to hope, and enables us to profit by our afflictions. This is what Paul meant when he said: (2 Cor. 4:17,18), "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things which are seen."

So let us never say, nor intimate by word or deed, that sickness, pain and death are manifestations of God's providence, when a great share of Jesus' time was spent in undoing that same. They are manifestations of Satan's envy and malice. So Satan's

R424 : page 8

work is utter ruin, and all our hope is in the resurrection. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

We have a guarantee of the final destruction of the enemy, and of our liberation from death, in the resurrection of Christ, and also in the support which we receive from the Spirit while suffering at the hands of the enemy. This is the "earnest of our inheritance until the redemption of the PURCHASED possession." Eph. 1:14. If an enemy should come along and pull up a young fruit tree of mine, thinking to kill it, and I should immediately transplant it and graft better fruit into it, there would be no thanks due him; he intended to ruin it.

Perhaps some one suggests that Paul says: (Hebrews 12:6), "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Yes, chasteneth, i.e. "instructs, trains up;" he comes in with the comforting influences of his spirit and turns our sufferings into blessings.

But there are times when we wander or neglect to do what he teaches us is duty; we then feel that he "scourgeth every son that he receiveth." We have no rest of spirit; we smart under the rod;

we weep and mourn; we turn again and do his will and receive his smile; we have been "corrected." But that our Father administers corporal punishment; that he sends pain and death, we find no warrant in scripture for believing. But does not the prophet say: (perhaps one would ask), speaking of Christ, that "he was smitten of God and afflicted?" No, he says: "surely he hath borne our griefs and carried our sorrows, yet we did esteem him smitten of God, and afflicted." Isa. 53:4.

Just so, now those who suffer with Christ, those who bear with patience, pain and sorrow, and are thus disciplined, and accept it as such, and thus fill up the afflictions which are behind," are often thought to be "smitten of God." This is what Job's friends thought.

Now we claim, (and we hope you will examine scripture to see if it is not so), that all physical pain which the "body of Christ" are visited with, comes from Satan, but is turned into instruction and discipline, (chastening), and accrues to the good of the world in the coming age; the future rulers having been touched with a feeling of the world's infirmities.

J. C. SUNDERLIN.

====================

R424 : page 8

COLONIZING PALESTINE.

The movement is irresistible. If we cannot stem the tide, let us at least guide it into fruitful channels. We cannot suffer ourselves to stand by with folded hands when this new exodus is taking place. We Jews have held for nearly two thousand years, that the consummation of the ages of suffering we have passed through will only be reached when we again possess the land of our fathers. Is that trust to die away just at the moment when it appears about to be fulfilled? Or, is it to be expected that the return will be brought about by means so mysterious as to be beyond the co-operation of human beings? God works his will through the wills of men, and if the prophecies are to be fulfilled, it will be because they are to be fulfilled by human wills and energies. These may seem to be high topics to drag into connection with a practical plan for placing a few Jewish colonies in Palestine. But it is from small beginnings, such as these, that great events often arise, and the return of a small body of Jews to the Holy Land can never fail to bring to mind the possibility and the practicability of the larger return to which all Jewish history and all Jewish aspirations have hitherto pointed. --Jewish Chronicle.

====================

R424 : page 8

JESUS died, not to permit us to sin willfully, but to release us as a race from the condemnation and weakness which came upon us unwillingly-- which came as a result, directly or indirectly, of Adam's fall. His sacrifice for sin atoned for the Adamic sin; that is, for all sins directly traceable to weakness and ignorance, resulting from Adam's transgression; all this is covered--fully covered--by the precious blood of Christ. But when once justified, and made free, and sanctified by his blood, if then we sin voluntarily, there remaineth no more a sacrifice for sin; that is, such an one, having already received his full share in the benefits of that sacrifice for sins, need look for no further interest in the blood, which, with knowledge, he has counted "common," or ordinary; nor need he look for further favor from the one he knowingly and willingly trampled under foot. (Vs. 29.)

Dear brethren, we can hold out no hope to any, either in this age, or that coming, who, after being fully enlightened, after tasting of the good Word of God, and the powers of the coming age, shall sin willfully--become knowing and willing rejectors of the Son of God and his cleansing blood. No; such, we believe, merit the second death, and with a thousand chances would probably be the same adversaries of God--just as Satan, who, despite all the manifestations of God's goodness and love during ages past, remains an adversary still.

====================

R424 : page 8

DR. ABBOTT ON "CONDITIONAL IMMORTALITY."

Dr. Lyman Abbott, the well-known editor of the Christian Union, in an editorial in a recent number of that paper, announces his belief in the probability of the doctrine of conditional immortality and of the annihilation of the incorrigibly wicked. As the article is lengthy and contains much relative to other points than those above mentioned, only that part of it relating to these particular doctrines is here given. After mentioning the final triumph of Christ over all things and the consummated glory of the redeemed, he says:

"In the New Testament picture of this hour of triumph I see no shadow of scowling faces, of angered and unrepentant rebels; in the New Testament echo of this song of the redeemed I hear no interrupting of wail or wrath from any far-off prison-house of despair. After the last enemy is destroyed, shall sin, worst of all enemies, still live, and work his ruin eternally? When God hath put all enemies under Christ's feet, shall this worst of all enemies still rule in triumph over some remote, reserved corner of creation?...The more I study my Bible, the more unscriptural seems to me the conception of endless sin; the nearer I come into fellowship with God my Father, my Savior, my Comforter, the more intolerable grows the thought of it to me. And I thank God for the good hope in His Word, which permits me to look forward to and haste toward the day when this terrible tragedy of sin and pain will come to an end. If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom of love, I must believe in the annihilation of the incorrigibly wicked ...Fire in the Bible is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell-fire of the New Testament is the fire of Gehenna, kept burning outside of the walls of Jerusalem to destroy the offal of the city; here was the worm that dieth not and the fire that is unquenched; emblems of destruction, not of torment. ...I find nothing in the new Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes through Christ a partaker of the divine nature, and so an inheritor of Him 'who only hath immortality,' that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy--this is the most natural, as it is the simplest, reading in the New Testament."-- Selected.

====================

R424 : page 8

QUESTIONS AND ANSWERS.

Ques. Should we vote or hold public office?

Ans. "Render to Caesar the things which are Caesar's, and unto God the things that are God's." (Matt. 22:21.) If we have changed our allegiance from this world to Heaven--if we "are not of this world"--if "our citizenship is in heaven" (John 17:16. Phil. 3:20.) then we are aliens, pilgrims and strangers and not citizens of this country, and should claim and use only such favors as are accorded to aliens. If we are wholly consecrated to God, we have neither time nor influence to devote to politics. If we see clearly that present governments are those of the "prince of this world" and must all be shattered and give place to the Kingdom of God for which we pray, "Thy kingdom come," then we shall have no further desire to be mixed up with them in any way.

The "little flock" is so small and insignificant anyhow, that their votes would not turn the scale. Let the world manage its own government while we wait for ours.

====================

R425 : page 1

VOL. IV.

PITTSBURGH, PA., JANUARY, 1883.

NO. 6.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT 101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

POSTAGE STAMPS are inconvenient to us, but if it is impossible for you to send us paper money, you may send 1 cent or 2 cent U.S. Stamps. Foreign stamps are useless to us.

R425 : page 1

"MILLENNIAL DAY DAWN" is not ready. It has been hindered by the extra labor attendant on the recent large issues. We hope to have it ready by Spring. The edition of old "Day Dawn" is exhausted.

----

page 1

GREAT care should be exercised in writing addresses plainly. Many neglect to sign their letters. Many more neglect to mention name of town or state. Sometimes we can guess by the aid of the postmark, but even then much valuable time is wasted. Please be very particular.

WE offered the TOWER three months on trial, free. Many availed themselves of the offer and others sent us lists of names of friends they thought would be interested by the papers. With this number we complete the three numbers to about ten thousand such trial readers. [Oct., Dec. and January.] All of these who are interested, we hope to hear from at once. The Lord's poor who are interested, but unable to pay, should remember that they are welcome to the TOWER free, but must ask for it. We have extra copies of these three issues.

R425 : page 1

NEW YEAR GREETING.

We take this opportunity of expressing publicly our thanks to our Heavenly Father for the blessings enjoyed during the year just ended. To us it has been a year of growth in grace, knowledge and love toward God. The path--the same path--shines more and more. It is the old path which our Father in love marked out before the world began. And the light is the same, but it, according to His promise, continues to shine "more and more unto the perfect day." We hope that the experience of our readers has been similarly blessed. As under-shepherds, we feel a deep interest in the welfare of every member of the flock of Christ--over whom, circumstances under divine supervision hath made us overseers--to feed the Church of God, which he hath purchased with His own blood. (Acts 20:28.)

The New Year suggests new resolutions. We trust that you have each resolved to do your share toward having the year 1883 bring an increase of spiritual strength and development, by a yet closer study to show yourselves approved unto God. Laying off yet more fully the things of the old nature-- self-love, self-esteem, self-gratification, self-exaltation, and the fear of man which bringeth a snare, and putting on the elements of the Spirit of Christ-- self-denial, humility, brotherly kindness, charity and boldness for the truth. While we seek God's blessing upon the year commenced, let us remember that "The Lord resisteth the proud, and giveth grace (favors) to the humble." (1 Pet. 5:5.) Let us thus resolve, and thus perform, and we will surely have, our wish both for you and ourselves--a joyous and blessed New Year.

R425 : page 1

OUR NEW DRESS.

The TOWER appears this month in a new dress--larger size, wider and longer columns, and new type, giving you over a page more matter. We hope it will give general satisfaction. Our printers urge that you will blame them lightly for the delay which these changes have necessitated.

====================

R425 : page 1

VIEW FROM THE TOWER.

There are two sides to every question, so also there are two views from the TOWER. The one is glorious, bright and encouraging, the other dark, and would be discouraging were it not that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." (2 Tim. 2:19.)

The dark outlook is that we see from the TOWER that another testing is in progress, and the adversary--Satan-- presents errors under the guise of "light," and as his custom (Matt. 4:6) uses Scripture to accomplish his object --wresting it from its proper meaning. We are not surprised at this in one sense, because we have long seen that we are living in the "Evil Day" of which Jesus and apostles and prophets forewarn us, saying "that it will be difficult to stand--and not fall before the attacks of the enemy. (Luke 21:36; Mal. 3:2; Eph. 6:11,14,13.) Paul is very specific, and warns us that we will need the whole armor of

God, because the conflict will not be with men (flesh and blood), but with the prince of darkness himself, whose "wiles" or deceptions he carefully mentions. (Eph. 6:11,12.) Thus divinely forewarned of what we might expect in this day, we have been calling attention to the coming storm and dangers for some time, and endeavoring to have all the saints armed with the panoply of God, in order that whatever the test might be, ye might be able to withstand all the wiles and fiery darts of the enemy, and having done all, to stand.

We have not the gift of prophecy, and could not tell you in what form, nor from what quarter the testing would come, for our adversary, the devil, is sure to bring the test from an unexpected quarter. This has ever been his policy.

Our surprise is that some whom we had supposed to be well grounded upon the Rock foundation--our ransom-- should be at all assailable from the standpoint of our redemption, and the nature of our Redeemer. Paul expresses the same surprise concerning some in his day, saying: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another, but there be some that trouble you and would pervert the Gospel of Christ." (Gal. 1:6-8; notice also vs. 11,12.)

As we had anticipated, our article, "An Unpleasant Duty," in last issue, was misjudged by some, as three letters received indicate. They hinted that our "DUTY" was too pointedly expressed, and that if we had said that we took a "different view" of matters, in a mild and very gentle way, it would have been more in the spirit of Christ. Our reply is, that our usual method is mild, especially when discussing differences of opinion relative to Christian faith, but when the foundations of all our faith are assailed by some among us attempting to teach, it is, in our judgment, the spirit of Christ to lay aside mildness and cry aloud so as at once to arouse all Israel to the danger of the hour. (Ezek. 33:6.)

Jesus did not hesitate to call doctrines and people by their true names. Please recollect that many of his utterances were far from "mild and gentle." While his utterances are devoid of all malice and hatred, they were often full of force and keenly to the point. Fear to speak the truth finds no place in the spirit of Christ. We feel sure that no candid reader can trace malice or hatred in our article referred to, and subsequent developments prove that we stated the matter none too strongly.

Others, we are glad to know, rightly judged both of our motives and the necessity of the article. We extract a sentence from a letter of the latter sort, of which we received several:

"Best thanks for the WATCH TOWER for December, in which you have performed 'An Unpleasant Duty,' as agreeably as possible, and respecting which it would have involved a serious sin not to have called attention to the present teaching of the 'Day Star' after having recommended it."

The importance of the subject is our excuse for devoting so much of the space of this number to its consideration. We trust that it will be helpful to you

R426 : page 1

to fully realize--

> How firm a foundation, ye saint of the Lord,
> Is laid for your faith in His excellent word;
> What more can He say than to you He hath said,
> You who unto Jesus for refuge have fled.

It may be that the subjects treated will be very valuable to new readers and help to establish them firmly on the Rock. A testing on first principles seems peculiar at this late hour, yet, from present appearance, it seems to us that this will be the general line of attack in which the entire nominal Church is to be overwhelmed--in which "a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee, because thou has made the Most High thy habitation." We hope that all will take their Bibles and refer to every text quoted in this issue and note the contexts.

But we have very much to encourage and refresh us. Thousands of hungry hearts are upturned to God in thanksgiving for the blessed light now shining on and revealing the precious plan and promises of God. Thousands of letters tell of renewed faith in God and quickened lives resulting from even a first glimpse of "the riches of His grace," and the grandeur of the great plan of God for the salvation of all who die in Adam, based on the grand old rock of truth that we were "redeemed"--that "Christ died for our sins." Yes, praise the Lord, the general prospect was never so encouraging as now. But these new readers will find their love of truth and their reliance on and consecration to the Lord tested also. All must be tested; we are in the testing time; you should know to expect, that though these truths be in your mouths sweet as honey, yet after partaking of them you must expect to encounter bitter opposition from your old nature and your former friends. (Rev. 10:10.) Though you rejoice greatly in the strong meat of God's Word, yet you will find your after experiences with it to be bitter--friends and dear ones will oppose, and "ye shall be hated of all men for my sake and the Gospel's," yet rejoice and be exceeding glad, and

> Bear the cross, endure the shame,
> Supported by God's Word.
>
> Let us, then, stand the storms,
> It will not be very long,
> We will anchor by and by."

We present you herewith extracts from a few of the many similar letters received daily:

DEAR BRO.:--I have now mastered the "Food" after seven months' hard study, and believe it to be no more nor less than a revelation from our Heavenly Father. Next Sabbath I shall begin to preach for the first, on these blessed truths, regardless of friends or enemies.

Send me 400 TOWERS (Oct. No.) and as many "Food" as you can spare, and I assure you that they will do as much good as any you ever had distributed heretofore. I am satisfied that I can get 500 subscribers in Orange and 500 in Rockland Counties. You shall hear soon.

I shall use six months of my time now, just to distribute tracts and get subscribers for the TOWER. Help me by prayers and prompt returns. The "Food" and TOWER I distribute only to those whom I believe to be zealous Christians.

Yours in the work,

Dec. 25, 1882.

DEAR BRO. RUSSELL:--The books ("Young's Concordance" and "Diaglott") came duly, and have proved a valuable help to me in studying the Bible. Heretofore I have been without a concordance, and have depended too much on the writings of others as a guide. Now I can judge for myself. I enjoy the study of the Bible more and more as the opportunities are increased for studying, and my love for my Savior is increased by the knowledge that I may be permitted to prove my following and "help fill up that which is behind of the afflictions of Christ."

Yours in brotherly affection,

AUGUSTA, ME.

DEAR BRO.:--I write this to thank you on behalf of both my wife and myself for the papers sent her, and also for the copies of "Why Evil was Permitted." That little book has done more than anything I ever read to resolve and remove my doubts about

the Old Testament Scriptures, and by its help and the help of the Holy Spirit I am indulging a hope that I may yet come into the kingdom. For thirty years I have been one of those who could see nothing in Christianity but a bone of contention between differing professors and churches, but now, thank God, I am able to look beyond professors and churches, and to believe that

"Christ came to seek and to save that which was lost." Thank God for me and pray for us both.

Yours in faith and trust,

====================

R426 : page 2

WATCH TOWER TRACT FUND.

At the commencement of another year it is proper that you should have a report from this fund. It will be found below. We regret that it shows us to be so much in debt. An error in our bank account misled us, else we should not have published the last 100,000 edition of the Oct. Z.W.T. However, they are printed and most of them in the hands of new readers and we have reason to believe, from the letters constantly coming to hand, that they are seeking out and nourishing truth-hungry saints. So what is the fund's loss is their gain. Then, too, perhaps our Father designed testing our faith. In everything let us give thanks.

As will be seen below, the Fund is in debt over $2,500, and of course no further work can be undertaken by the Fund until this debt is paid. We regret this exceedingly, and partly because in our last issue we held out a hope to some, who have long desired it, that we would soon issue the October TOWER in German and in Swedish.

A plan suggested to us is the only way out of the difficulty which we can see. It is this: We can start two sub-funds, one for the German and the other for the Swedish papers, and those desirous of contributing specially to these can thus do so. A Swedish brother has already sent $8.50 for the latter, and a German sister $3 for the former fund. When either of these funds shall amount to $200, we will commence to print and go as far as we can. Meantime we will, by the assistance of brethren, have translations prepared.

STATEMENT.

Total amount expended up to Jan. 1, 1882.$35,336.18
Amount expended during 1882……………. 5,945.20
Receipts during 1882……………….......… 3,373.86
--------- Deficiency or amount owing..…....2,571.34

Amount expended for year 1882.……...….... 5,945.20
Total amount expended up to Jan. 1,1883...$41,281.38

As the result of this year's expenditure we have to report the
publication of "The Tabernacle" pamphlet........... 15,000 copies
Extra issues of Z.W.T. for use as tracts............... 347,000 copies
Leaflets, "The Minister's Daughter" …………… 100,000 copies
------- Total (nearly half a million)..... 462,000 copies

Of the above publications we have on hand about 40,000 copies, nearly all of which are the October (Tract number) of the TOWER.

During the year we mailed about 15,000 copies of the "Food" pamphlet, but as these were accounted for in last year's report, they are not mentioned above.

When it is remembered that the very large majority of our readers are of the "poor of this world," it will be seen that their interest in spreading the truth extends to their pockets, and of some at least it is true, "She hath done what she could." We hope as you view the above statement you will be able, notwithstanding the fact of our large debt, to thank God and take courage. If you could be in this office but one hour, and read some of the letters received, it would cause a renewal of your zeal and a redoubling of your efforts to spread the glad tidings, and thus preach the Gospel.

C. T. RUSSELL.

[N.B.--In this connection we would remark that the supply of "Food for Thinking Christians" and "The Tabernacle" pamphlet is nearly exhausted. We urge, therefore, that you use the October TOWER when giving reading matter to truth seekers, and if after reading it, they are anxious for more, loan them "Food," and afterward, "Tabernacle." Beware of choking "babes in Christ," therefore give only one tract or paper at a time. Remember Jesus' example in this respect--"I have many things to tell you, but you cannot bear them now."]

====================

R426 : page 2

CHRISTIANITY AND ISLAM.

"A writer in an eastern publication, who is not supposed to aim at a support of heterodoxy, in his work, attempts, in an elaborate manner, to show that of all religions, Christianity to-day is most assailed, and most in danger of overthrow, though it be not subject to the religious wars which afflict some nations professing other religions.

The writer points to the fact that while Buddhism, Mohammedanism, and Judaism hold a firm grasp upon the nations which profess them, Christianity is assailed by the ablest minds of the world in its very midst, and atheism, or rather agnosticism, is rapidly increasing in every so-called Christian country. He points to heterodox rule in France, atheism in Italy, the almost general unbelief among the educated classes of Russia, the skepticism of Germany, increasing liberality of England and Scotland, and the remarkable latitude allowed to infidels in America, where the laws make no distinction on account of religious belief. And he concludes from this that Christianity is likely to fail and die sooner than the older faiths whose devotees hold to them blindly and unquestioningly."

We clip the above from a recent issue of the Pittsburgh Dispatch, as showing that thinking Christians, though unacquainted with the fact that the nominal Gospel church is rejected of the Lord, and therefore failing to discern the cause, are nevertheless noting its rapid decline. The world sees it; thinking Christians see it; and only the blind worshipers of these gigantic and corrupt systems fail to see it.

The Editor, commenting on the above, remarks that, "The very fact that infidelity has so rapid a growth among Christians, where it could so easily be crushed out by law or force, is evidence that the devotees of Christianity are conscious of the strength of their belief, and that its ultimate destiny is to conquer the world--not by arms, but by gentle means. A religion which cannot tolerate opposition that pretends to be founded on reason, is a miserable faith, and can only be maintained by the grossest illiberality and persecution. Buddhism and Mohammedanism are like the old Inquisition. The infidel is hunted out of society or murdered outright. Christianity invites all fair and sensible opposition and reasoning. That Christian theologian who does his whole duty will never flinch from intelligent disputation; and if there is one fault to be still found with Christianity in its most liberal form, it is that it is yet too liable to apply opprobrious epithets to antagonists, instead of inviting them into the pulpit, there to give them an equal hearing. Too many Christian ministers act as though they fear the infidel speaker--fear that he can offer a more

R427 : page 2

specious argument than they, and fear that he will commend himself to a Christian audience more strongly than they. This is a deplorable weakness." He then adds, "Nothing is plainer than that liberal Christianity has itself brought forth infidelity, and that Christians will yet be compelled to abandon portions of their creed. Sectarianism will have to melt away. And when that point of development is reached where the simplest reason cannot see anything left that does the plainest violence to reason, the goal of Christianity will be reached. Then atheists and infidels in all guises will have to give up their extreme position and the factions can clasp hands in the common cause of advocating precisely those things that were taught by CHRIST, and not the forms and follies that are attributed to him by so-called Christians, who have no comprehension whatever of the real character of Jesus."

We agree with this Editor that the clergymen who try to defend their creeds fear and tremble before the infidel, whose reason leads to conclusions so opposite to their time-honored traditions, for which no basis can be found, either in reason or in the word of God. An infidel is an unbeliever. It is one thing to be an infidel to the nominal Church, and quite another to be an infidel to Christianity. Many so-called infidels are much nearer to both the truth of Christianity and the practice of its principles than so-called Christians.

All are really infidels who attempt to set up their own theories, and to twist some portions of the word of God to support them while they bury its plain statements to the contrary. The effort to do this has given rise to the Babylonish confusion in the Churches, all of which, though most opposite in doctrine, claim the Bible as their support. And finding that in order to gain a position of influence and respectability before the world, it is necessary to present an imposing appearance, they unitedly agree to term themselves the exponents of Christianity, and as far as possible to ignore doctrine.

It is, indeed, no wonder that this so-called Christianity, with its mass of contradictions, and its hideous misrepresentations of the glorious character of the blessed God, has made so many thinking people infidels. Neither is it surprising that this house, divided against itself, is about to fall.

Infidels conclude that as these are the exponents of Bible Christianity they want nothing to do either with Christianity or the Bible; and that any book which will support such gross contradictions, and whose teachings produce characters little or no better, and often worse than the world, must be a worthless, if not a positively harmful book, unworthily carrying an influence with it, because of its claim to be a revelation from God. And so, many conclude to discard the Bible entirely, and, as Mr. Ingersoll expresses it, to make the best of this world, and if they light on another, to likewise make the best of it, and to be happy and enjoy themselves as best they can, and let others do the same.

The whole nominal system claiming the name of Christianity is out of harmony with Scripture teaching, and her creed-worshipers are all infidels to the Bible. They dare not open the book before a candid searcher after truth, to whom God says--"Come, let us reason together"--lest it reveal truth which will overturn their cherished creed. Shame and confusion of face is coming upon, and will cover, such God-dishonoring hypocrisy. No wonder that those "who teach for doctrines the commandments of men" tremble and cower before the reasoning infidel, as well as before the earnest truth-seeker, who persistently demands a "Thus saith the Lord" for his faith. Opprobrious epithets and denunciations become their only stronghold, while they warn others of the danger of using their reason and diligently searching the Scriptures lest they become infidels. Infidels to the Bible? No--infidels to church creeds.

We praise God that by his grace we have been able to shake off the shackles that bind so many. Yes, we dare stand erect "in the liberty wherewith Christ hath made us free," and, defying the anathemas of a lifeless Church, we declare to the world that the Bible is indeed the revelation of a glorious plan, well worthy of an infinite God, that the nominal Christianity of to-day is a gross misrepresentation of its teachings, and that the ideal character of the Bible is never even approximately illustrated by any, except those who are truly students of its sacred pages, and imitators of its grand example. Let all true children of God search the Scriptures, and be able to give a reason for their hope. Then the goal of true Christianity will be reached.

====================

page 2

"YOUNG'S BIBLE CONCORDANCE."

To the Bible student, we can scarcely speak too highly of this work. It certainly ranks next to the Diaglott as a help to Bible study. In fact the help which these two works afford to persons possessing an ordinary knowledge of the English language is more valuable than two years spent in the study of Greek and Hebrew.

This Concordance gives every English word in our Bible under its proper Greek or Hebrew heading, together with its literal meaning. Mr. Young, the author, is acknowledged to be one of the ripest Greek and Hebrew scholars living.

We wish that all Bible students who read the TOWER might have this work, and thus be able to convince themselves of the significance of Bible terms in the original. To this end we have for some time been endeavoring to procure for you this work at a low price. Within the past week we have succeeded far beyond our expectation, and are glad to state that we can now furnish you "The Students' Edition"--the latest revised and most complete edition of this work published--(white paper, cloth bound, regular price $3.50) at half price, viz., $1.75, by express. If sent by mail, 51 cents extra, for postage. Those living at greater distance than 800 miles from Pittsburgh, or in places not very accessible for express, would probably find the mail the cheapest method.

We still have some copies of the "Emphatic Diaglott" at $1.50, postage paid by us.

====================

R427 : page 2

THE JOYOUS RESULT.

In due time. After that ye have suffered awhile. In due season the Lord trieth the righteous. Hereby qualities are produced and brought out that otherwise were hidden and non-existent. The process is severe, afflictive, terrible sometimes, but the fruits, if we endure faithfully, are precious, grand, glorious--worth all they may cost, and how much more only eternity will reveal. We should not know all the pity and tenderness of the Savior, did we not suffer in the furnace. Are not our most exquisite religious enjoyments born of, or at least administered during severe trial? It was during Jacob's flight from his murderous brother--and himself was by no means blameless-- that he had the vision of the ladder and angels. It was when Elijah was so distressed and disheartened that he wished to die, that the angels repeatedly awakened and fed him, and then the wonderful vision at the cave was added. It was right in the hottest possible furnace that the Hebrew children found the form of the fourth beside them. And Daniel, did it not pay for him to pass a night with the lions to find them turned into lambs by the power of a heavenly keeper? I judge Paul and Silas never regretted the inner prison and stocks after their miraculous deliverance.

But have we not an experience of our own to tell us that it is in time of greatest extremity that heaven's richest grace is vouchsafed? We may have waited for the due time and become somewhat exhausted and disheartened, but the time of the singing of birds did come, and they sang never so sweetly!

Fighting, waiting, struggling, trusting,
Is He sure to bless?
Prophets, fathers, martyrs, Christians,
Answer yes.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not!

Always hath the daylight broken,
Always hath He spoken!
Better hath He been for years,
Than thy fears.

--"Words of Faith."

====================

page 2

"COMPOUND OXYGEN."

In reply to the question, Whose preparation of "Compound Oxygen" did Bro. Sunderlin use? we answer, it was that of Messrs. Starkey & Palen, No. 1117 Girard St., Philadelphia, Pa.

On learning of the benefit derived from its use by Bro. S., we at once sought reduced prices with a view to introducing it to your attention cheaper than the regular rate. The above firm would make no concession (their price being $15), while with Messrs. Feltwell & Co. we were able to make arrangements so as to offer it to you at one-half the above price ($7.50).

There is an immense profit in it, and if we had time, we believe we could have it prepared so as to furnish it to you for $3. It is not patented.

====================

R427 : page 3

"THY KINGDOM COME."

There's a work to be accomplished,
Such as earth has never known;
There are mighty forces gathering,
And their power will soon be shown.

They are choosing such material,
As will serve their purpose true;
And when this shall be perfected,
Glorious work on earth they'll do.

They'll beat back the powers of darkness,
They will overturn false creeds;
They will work for truth and justice,
Human rights and human needs.

Tyrant rule they will abolish,
And oppression's galling chain
Will be broken once forever;
For the Christ on earth will reign.

His an everlasting kingdom
Which shall never pass away;
And its principles eternal
Must o'er all the earth bear sway.

Mighty minds, through all the ages,
Have been working for the plan
Surely to be consummated;
"Peace on earth, good will to man."

Yes, there dawns a brighter era;
We can see the rising day,
When man, freed from error's teachings,
Soon will learn the better way.

Superstition's darkening forces,
Which so long have forged their chains,
Every day are losing power;
Only seeming strength remains.

428 : page 3

Not the work of worldly wisdom,
Not the selfish schemes of man,
E'er will execute this purpose;
'Tis a higher, nobler plan;

Supervised by the immortals,
Who can clearly see the true,
And who know the wiser methods,
And the time, their work to do.

You who see the day-star rising
And can read the passing signs,
Watch, and ready stand for action;
Follow wisdom's high designs.

Trust no selfish, vain pretension,
For the work is all divine;
And the kingdom, power and glory,
Are, O Lord, forever Thine.

--MRS. E. G. LAKE.

====================

R428 : page 3

YOUR BUILDING.

"Other foundation can no man lay than that is laid which is Jesus Christ." "But let every man take heed how he buildeth thereupon." "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (1 Cor. 3:9,11,10-15.)

The individual Christian faith is a building, and as such must have both foundation and superstructure. Every principle of truth or error adopted becomes a part of our faith-building. A building made of wood, and thatched with straw, may look well and for a time protect, but it will not endure like a better and more costly structure. So a faith building, constructed of men's traditions, may for a time look passably well, be less costly and more quickly finished than one built of the precious truths patiently quarried from God's Word. The former is easily swept away with the storm of infidelity which does not even shake the latter. The one will stand the test of fire and protect its owner, the other will but feed the flame and endanger the owner.

The building of our faith God leaves largely with us. He furnishes a mine of truth, places the tools within our reach, and urges us to build well of enduring materials, adding faith to faith, virtue to virtue, knowledge to knowledge. Thus he would have us grow in grace and knowledge and love, following examples of building which he has furnished.

"Other foundation can no man lay than that (which) is laid--JESUS CHRIST." This statement of the importance of Jesus as the foundation of all faith toward God, is in full accord with the statement that "There is none other name under heaven given among men whereby we must be saved." No other basis of faith will do --"Other foundation can no man lay."

Those who are building on this foundation rock are Christians no matter how poor a faith they build thereupon. Even though they build entirely with the wood, hay, and stubble of men's traditions, yet as builders upon the Rock they are Christians. Though in this DAY OF THE LORD into which we have now entered their works shall suffer loss, yet such themselves shall be saved so as by fire. That is, though God has arranged that a fierce trial of faith is coming upon all who profess to be on the Rock, Christ Jesus, which will burn up, eradicate, destroy every vestige of error, every thing which is of man and not from God's Word, yet all who truly recognize the Rock and are built on it shall be saved.

Those who build on the rock with the gold, silver, and precious stones of God's revelation by reason of this good and proper faith-building, are enabled to overcome the world and carry out their consecration acceptably to God through Jesus Christ. "This is the victory that overcometh the world, even your faith." These overcomers who now "follow the Lamb" shall in due time be everlastingly united to Him whom "God hath appointed heir of all things." As such they are sometimes called Jesus' brethren, and sometimes by that close and endearing name --"The Bride, the Lamb's Wife," and as such we are to be heirs of God, joint heirs with Jesus Christ our Lord.

Those who build with poor stuff, the wood, hay, and stubble of human traditions, we understand to be those who do not overcome the world, but who are ensnared and bound by the spirit of the world and hindered from carrying out their consecration. Having only the traditions of men, they lack protection against error, and the strength necessary to overcome the world which is obtainable only from the truth. All, then, should recognize the value of truth in enabling us to carry out our consecration vows of death to the world and its ambitions.

If all Christians valued truth properly all would buy it and never sell it, though it cost time, inconvenience and self-denial to get it, and reputation and sacrifice to hold it.

The class who, though consecrated, are building a flimsy faith of man's wisdom, we understand to be the "great company" (Rev. 19:6; 7:9-17) who will come to spiritual conditions, but through great tribulation brought on them by their erroneous faith, all of which dross of error must be consumed. Thus they will be saved by that fire or purification. This is the class which follows the Bride company (Psa. 45:14,15) as Rebecca's maids followed her (Gen. 24:61). This is called the servant class in distinction from the royal class which reigns. These shall "serve God in His temple" and be "before the throne." Thus in symbol we see a distinction represented between this class and the overcomers, the royal bride who shall reign with Jesus in the throne. Notice that the different rewards of these two classes (both spiritual) are shown by many scriptures (see Rev. 7:9,10,13-17; 19:6,7; Psa. 45:10-15). Therefore let all who seek the prize of our high calling take heed how (with what material) they build their faith even though on the sure foundation.

====================

R428 : page 3

ON WHAT ARE YOU BUILDING?

What we have just seen regarding faith structures is important, but our present question is yet more so, because if not on the rock foundation, Jesus Christ, all our faith is vain and all our hope delusive.

To believe that Mohammed once lived and died on earth does not constitute us Mohammedans, nor give a basis for faith and hope of a future life; neither does the simple belief that Jesus once lived and died on earth constitute us Christians, nor give a basis of faith or hope of a future life. But the belief that Jesus died as our Redeemer-- "died for our sins according to the Scriptures," "gave himself a ransom for all;" that "the Lord laid on him the iniquity of us all, and that by his stripes we are healed," does constitute us Christians and give a firm foundation for faith that our sins are cancelled, and that in his due time all may be released from sin's penalty--death.

Some build on right doing as a basis of hope that God will grant them eternal life. These build not on the Rock, Christ Jesus, but upon their own works. Of this class were the Jews, who sought to justify themselves. But Paul assures us that they had not a good foundation; for "By the deeds of the law shall no flesh be justified. (Rom. 3:20.)

Others build their hope of salvation on the love of God. They feel sure that because God is very pitiful and of tender mercy, therefore he will ultimately, eternally save every one from death. Such seem to forget that God had the same love for mankind for the past six thousand years, yet he has permitted mankind to go down lower and lower into misery and death. We suggest to these that if God has so long kept love subservient to justice, and never overruled his original sentence of death, their hope rests on a sandy foundation; for his word declares "With him is no variableness, neither shadow of turning" and "He will by no means clear the guilty." (James 1:17; Exod. 34:7.) Such are not Christians because they build hope and faith on the love of God and not on the only foundation, CHRIST JESUS. The LOVE of God provided the foundation, but the love of God is not the foundation of Christian faith.

Others build on the justice of God and boldly declare that God is bound by principles of justice, to save all men out of Adamic death. Their argument is that God placed man in his present condition of sin and misery and death, and that in justice to his creatures he must restore them. To those who thus reason and build their hopes of future life on God's JUSTICE, we would suggest that if this reasoning is correct, the many Scriptures which tell us that by grace (God's favor) we are saved, are all untrue, because if He is compelled to save men on principles of justice, then salvation is not of grace, but of justice. We suggest further, that if God is bound in justice to save all men out of death, it is proper to infer that God has

R429 : page 3

been unjust toward man for six thousand years. The inference, then, would be that God will sooner or later be compelled in justice to change his methods and do right--do justly by his creatures.

You never said it thus? We presume not. Perhaps you never thought of the God-dishonoring conclusions to which your false, though seemingly plausible, premise would lead. If you had, doubtless you would not be building your hopes on God's justice--outside of his plan to redeem through Christ Jesus--for if he has been unjust for six thousand years, he might continue to be unjust indefinitely.

None of these theories are scriptural, hence none of them are proper foundations for faith, and any building reared thereon is doomed to destruction. We ask the question, Can those who build on these sandy foundations be properly termed Christians? Is not a Christian one whose hopes of future life are built solely and only, on the rock foundation which God has laid--Jesus Christ? "Thus saith Jehovah, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28:16.)

Paul also declares the foundation of all Christian faith, saying, "I delivered unto you first of all that which I also received (first of all), how that Christ died for our sins according to the Scriptures." (1 Cor. 15:3.) In the two preceding verses Paul tells us that this was the Gospel which he preached, which they had received, and by which they might reckon themselves saved. This is not all of the Gospel--good tidings--no, there is much more, but it all comes as a consequence of this fundamental or foundation truth; and without this faith in Jesus as our Redeemer, who died and gave his life a ransom for our lives, which were forfeited through Adam's sin, we must see that we are still guilty and condemned before God's law and could have no scriptural grounds for expecting future life.

It is in vain that any tell us that they are building on Christ because they acknowledge Him as a leader and noble pattern. All men--yes, and devils too must acknowledge the grandeur and perfectness of Jesus' life; all must admit that he is a noble example, but to acknowledge Jesus as the foundation of faith in a future life, is to recognize the fact that all men are sinners, and as such JUSTLY condemned to death, and that Jesus is "the Lamb of God that taketh away the sin of the world;" and that thus, by paying the penalty of man's sins--death--he procured for all a release from death, a right to life. He justifies them, or makes them worthy of life, which in His due time he will give them.

The plan of God, looked at from the standpoint of the inspired Word of God, recognizes the impartially just trial of Adam, his deliberate violation of God's just and easy requirement, and the justice of enforcing the penalty which God had threatened, viz., DEATH (not life in torment, but a loss of life totally). "In the day that thou eatest thereof--dying thou shalt die" (Gen. 2:17, Margin). God's foreknowledge of the consequence of Adam's sin cannot be urged against the justice of his trial, as the trial was the same and had the same results, as though God had not foreknown its result.

God is not responsible for all the mental and physical imperfections of our race. These are traceable as results of sin to Adam their progenitor. Here is a thought not generally recognized, that God creates only perfect beings such as Adam was before sin; and all fallen, mentally and physically imperfect men and women, are not God's creation, but the offspring of the fallen Adam. These imperfections, therefore, are not chargeable to God, but to Adam's sin. All die, therefore, as a result of Adam's unrighteousness and not of God's injustice. If, then, God was just in condemning Adam, and in no way responsible to Adam's offspring, it must have been as Scripture states, "By God's grace (unmerited favor) we are saved." Yes, while we were in just condemnation as enemies and sinners, God so loved and pitied us that he gave his Son, that he "by the grace of God should taste death for every man." To this agree the words of Scripture--1 Cor. 15:22; Rom. 5:12,17,19, and 11:32,33. If, then, the Scriptures are true, the theory that Jehovah has dealt unjustly by the race in condemning all to death, and the argument that he is bound in justice to restore them to life, falls.

Looking from the standpoint of divine revelation, instead of purely human reasoning, we see that while love is a prominent factor in all God's plans and an element of the divine nature, yet his foreknowledge and omnipotence make it unnecessary for his love to come into conflict with his justice. God having justly condemned man as unworthy of life, love could not step in and reverse the decision and set the prisoner free without first satisfying the claims of justice. Should God do so we should properly consider him changeable; and not only so, but we should all see that either the first or the last decision was unjust, for if the first decision was just, then the reversing of it was unjust, and if the last decision be just, the first must have been unjust. God is just and true; in him is no variableness; He will by no means clear the guilty. The guilt of all our race was laid on Jesus, and the claims of justice were satisfied in his sacrifice. If we say we have no sin (and hence no need of a Savior to redeem from the consequence of it-- death), "we make him a liar," for he declares, "There is none righteous; no, not one."

When all were in this condition of sin and condemnation in which we could neither help ourselves nor each other, because all being from Adam were under the same condemnation, then God's love carried out a plan (already conceived) by which he could clear the guilty race and restore them to life and at the same time do it justly. He so loved the sinner, whom he had justly

R429 : page 4

condemned, that he gave his Son that he should taste death (our penalty) for every man; that he should be a propitiation (satisfaction) for our sins (the Church's), and not for ours only, but also for the sins of the whole world. (1 John 2:2.) Thus God's love and wisdom, operating in harmony with his justice, succeed in clearing the guilty without any injustice. Thus only can God be just and the justifier of sinners who accept of the ransom "when brought to a full knowledge of it." (Rom. 3:26; 1 Tim. 2:4.) An earthly judge, before whom a criminal had been convicted and justly sentenced, could not justly set the prisoner free, nor declare him guiltless in the eyes of the law. But if some one came forward and paid the imposed penalty for the prisoner, the Judge could be just in justifying (declaring right in the eyes of the law) him whom he had formerly been just in condemning.

We feel satisfied that few have seen into the "depths of the riches both of the knowledge and wisdom of God." In wisdom and love all were judged according to the one representative whose example nearly all would undoubtedly have followed if they had been individually tried. If each of the one hundred and forty billions of human beings estimated to have been born into the world had been individually tried, and had yielded and been condemned as Adam was, it would have required as many perfect human beings to die for them, and thus pay their penalty and redeem them.

But looking at it from God's statement, we see a depth of divine wisdom and economy in the plan adopted--the condemning of all through one man's disobedience, that he might have mercy on all through the sacrifice of another one as a sin offering. Note the force of the following Scriptures from this standpoint and their meaninglessness when otherwise viewed: "As in Adam all die, even so in Christ shall all be made alive." "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous....Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, by a sacrifice (see margin) condemned sin in the flesh." "God hath concluded them all in unbelief, that he might have mercy upon all."

"O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out!... Who hath known the mind of the Lord, or who hath been his counselor? Of him, and through him, and to him are all things; to whom be glory forever." (1 Cor. 15:22; Rom. 5:18-21; 8:3; 11:32-36.)

In conclusion: On what are you building your faith, my brother, my sister? On the sands of men's opinions and theories, or on the one rock foundation which God himself has laid?--Jesus Christ, "the Lamb of God which taketh away the sin of the world"--who "died for our sins."

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

His oath, his cov'nant and His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

On Christ the Solid Rock I stand;
All other ground is sinking sand."

====================

R430 : page 4

IT IS a good deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Lighthouses don't ring bells and fire cannons to call attention to their shining--they just shine.--Moody.

====================

R430 : page 4

HENRY WARD BEECHER.

In a recent issue we called attention to Mr. B.'s theology, criticizing it sharply, but not unkindly. A reader of the TOWER thinks we were misinformed through the meagre press reports of Mr. B.'s recent utterances before the Congregational Association, and has kindly sent us a full report of the same, revised and corrected by Mr. B. himself. It is our desire to do justice to all. We have examined said reports and here make some extracts and comments.

Mr. B. says: "I believe miracles are possible now; they were not only possible, but real, in the times gone by-- especially the two great miracles--the miraculous conception of Christ and his resurrection from the dead. When I give those up, the two columns on which the house stands will have to fall to the ground."

On the subject of the atonement he says: "I am accustomed to say that Christ is in himself the Atonement; that he is set forth in his life, teaching, suffering, death, resurrection and heavenly glory as empowered to FORGIVE SIN, and to transform men into a new and nobler life who know sin, and accept him in full and loving trust." "The Scriptures declare that the sufferings of Christ SECURED the remission of sins." "The Apostles continually point to Christ's sufferings. They inspire hope because Christ has suffered. They include in their commission that their joyful errand is to announce remission of sins BECAUSE of Christ's work." "I regard the statement in Rom. 3:20-26 as covering the ground which I hold, and as including all that is known." [Please read.]

If we consider Mr. B. from the standpoint of these remarks alone, we should have some reason to say that he is sound on the subject of redemption through the blood of Christ. But when we notice that throughout the whole statement of his views, the oft repeated Scriptural terms--ransom, bought, redeemed, propitiation (satisfaction)--are conspicuously absent from his confession of faith; that in the statement quoted he refers to the sufferings and work of Christ as the cause of the remission of sins; and that he says that nowhere does he find in Scripture statements of why the sufferings of Christ were necessary, or how they opened a way for sinners, it causes us still to doubt whether he appreciates the value of Christ's death as a satisfaction for sins, and causes the less wonder that reporters never correctly represent his views.

We are still in doubt as to whether Mr. B. believes that "Christ died for our sins;" that he "gave himself a ransom for all;" that we were "bought with a price, even the precious blood of Christ." We wonder from his own expression whether he believes the text he quoted (Rom. 3:20-26) as covering the ground which he holds. Does it cover all and more than he believes, when it says of Jesus, "Whom God hath set forth to be a propitiation (appeasement or satisfaction) through FAITH IN HIS BLOOD to declare his righteousness for (in) the remission of sins that are past"?

Again, Mr. B. says: "Man is a being created in imperfection, and seeking a full development. Second, I believe him to be sinful." "No man ever lived, and no man ever will live, that is only a man that was not a sinner." Thus he charges the sin to the Creator and not to Adam, through whom the Scriptures affirm all were made sinners, and on account of whose disobedience all were condemned. (Rom. 5:18,19.) This Scripture doctrine of hereditary taint and condemnation he characterizes as "spiritual barbarism" (page 5), while on page 20 he makes what seems to our mind a complete contradiction of this when he says, "It is far easier for some to rise than others. Heredity has a powerful influence."

We think we see the cause of this stumbling in Mr. B.'s case. As a man he is noble, fearless, reasonable and benevolent. We see him struggling manfully with the theology of to-day, vainly endeavoring to patch it up, and make it conform to his sense of justice and benevolence. Personally we can but admire and love such a character, but we would that he, and all such, would lay aside all theological creeds and begin afresh the study of these subjects, using God's Word as the only standard.

We suggest that he might find, as we have, that God CREATED only our first parents, and that they were perfect and sinless as narrated in Scripture. That our imperfection, and consequent sin through inability to observe God's perfect law, is chargeable, not to God's having imperfectly created our first parents or ourselves, but to the fact that we derive our existence in a natural way from Adam and Eve since their fall by God's arrangement, and hence we have the hereditary taint and imperfection originally from Adam, increased or decreased by each generation, but without hope of ever being able to extricate ourselves from this condition of sin and death.

With this view it is easy to see why Christ died. It is easy to see that he came into the world, not to patch up God's imperfect creation and help to get it into good shape, but he came into the world to redeem from sin and its specified punishment--death--the race which, in its progenitor, God had created perfect and upright in his own moral likeness, but which, through sin, had lost all right to life. Since Jesus paid the very penalty which was against all--death, the sacrificing of his perfect humanity--how clear it is that all men are redeemed, or bought back from death, and re-established in a right to life (resurrection) through the ransom price given by our substitute, even the precious (valuable) blood (life) of Christ, which was "shed for the remission of sins that are past"--Adamic sins.

How much in harmony with this are the statements of Rom. 5:12,18,19. "By one man sin entered into the world and death by (as a result of) sin; and so death passed upon all men for that all have sinned." "Therefore as by the offence of one judgment came upon all men to condemnation (condemning them as unworthy of life), EVEN SO by the righteousness of one (Jesus) the free gift came upon (to) all men, unto justification of life. (Life became a free gift because we had as a race forfeited our right to the life originally given to Adam.) For as by one man's disobedience many (all) were made sinners, so by the obedience (even unto death-- Phil. 2:8) of one shall many be made righteous." Paul regarded this fact that God had condemned all in Adam and justified all in Christ as a master piece of wisdom, and we should so mould our faith according to God's Word as to have it so in our estimation. If our theology does not make it appear so, we should conclude that something is wrong with our theology, and at once set about the prayerful closet study of the Bible to have it made right. God will reveal his gloriously harmonious plan to every diligent and fully consecrated searcher. "Light is sown for the righteous."

If Mr. B. considers himself misstated, and desires to correct our present understanding of his views, we shall be glad to furnish him as much space in a future issue as this article occupies. "Let God be true."

====================

R430 : page 4

PRESENT DANGER.

"Blessed is he that watcheth and keepeth his garments."

The day of the Lord, in the beginning of which we are now living, is everywhere throughout the Scriptures referred to as a time of special trouble-- beginning first on the Church. But why should it begin with the Church? or rather, why should not the Church be entirely exempt from it? Let us look first to see what is the cause of the trouble, and the question may be readily answered.

The day of the Lord is the day when Jesus takes to himself his kingly power. The first work of the new king is the binding of Satan, the present "prince of this world," for "how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? then he will spoil his house" (Matt. 12:29); and "For this purpose was the Son of God manifested, that he might destroy the works of the devil." (1 John 3:8.) Satan's reign has been one of terror under cover of the darkness (ignorance) of this world. But the present domination of evil is to end, and the prince of darkness (Satan) is to be bound. The kingdom of Christ is to bring joy and peace, and the nations shall walk in the light of it. (Rev. 21:24.)

As the light of truth increases darkness (ignorance) must flee away, and Satan to that extent must lose his power. Light--truth, will be the chain which will bind evil in the coming age under the reign of Christ. And when the knowledge of the Lord fills the whole earth as the waters cover the sea, then Satan will be completely bound. Now, it will be clearly seen that the Church--those walking by the light of the lamp of truth--are the first to escape from the kingdom of darkness. Over them Satan first begins to lose his power, and he here discovers that the binding influence is at work. Since our Lord and King has come, the light of truth has been shining as never before.

R431 : page 4

It is not a supposable case that Satan will give up his dominion without a struggle, and this terrible struggle between light and darkness, truth and error, is now going on specially in the Church. Every new truth is confronted by some seemingly plausible error, and every old truth is assailed and unsettled in the minds of those not fully equipped for the fearful contest. Lukewarm and merely nominal Christians are little troubled about these things, and as long as they sleep on, ignoring the light that has come into the world, Satan can afford to let them alone.

One of the devices of the adversary now, so closely resembles his policy in Eden, that if God's children will note it, they can but indignantly repulse his audacity. He first presented a temptation to Eve, attempted to prove the advantages of partaking of the forbidden fruit; reasoned that God was unjust in depriving them of it, etc. Eve replied, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." But Satan said, "Ye shall not surely die." The act of disobedience in eating that fruit was sufficient to accomplish the work of death. Obedience was the rock on which they stood in harmony with God, having the promise of everlasting life, but they left the rock and thus lost life and all claim to it.

Death to all eternity, was the result of that act had not deliverance been provided through a Redeemer, who became man's substitute in death, thus ransoming him from the power of the grave. Faith in the efficacy of our ransom price --the precious blood of Christ--is now the only means of access to God's favor, the only sure foundation, the rock on which we may now stand. Those who come to a full knowledge of the truth in this age, may now be justified and at peace with God, standing on this rock by faith. All the world shall in the next age come to the knowledge of the truth, and can find favor with God only through acknowledging and resting on the merit of the Redeemer. And now Satan is again at work seeking by every means in his power to undermine and unsettle this foundation of our faith, trying to show that we need no Redeemer, and that he who claimed to be our Redeemer was a sinful man even as we; that his life was a forfeited life coming down from Adam through Joseph, instead of a new creation, perfect, from God his Father. Ah! but we reply, "God hath said," "There is no name given under heaven, or among men, whereby we must be saved, but the name of Jesus." "In him was no sin," and we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

Oh, says the adversary, that is not to be taken literally; those are only figurative expressions, and do not mean what they appear to. If you were only spiritually minded you would see that they mean the very opposite. Here is a sly appeal to the old pride which we had covenanted to crucify. Again, we reply, but God hath said, that if those who were once enlightened count the blood of

R431 : page 5

the covenant wherewith they were sanctified an unholy (common) thing, such draw back unto perdition (destruction), there remaineth no more a sacrifice for sins (Heb. 10:26-29)--such shall surely die. No, says the deceiver, ye shall not surely die, and then he quotes a text where it does not belong, saying, "God will have all men to be saved." This is true of the Adamic death--"God will have all men to be saved" from the first or Adamic death, and then to be brought "to a knowledge of the truth;" and after that, if they sin wilfully, etc., they die a second time, and there remaineth for such no more a sacrifice for sins. The ransom given was for Adamic sin, and releases only from the death which came by Adam. There is no ransom given and no redemption promised from the "Second death," which is the punishment for wilful sin after justification and enlightenment.

The world is not thus enlightened yet, only God's children are. We, are already reckoned of God as having passed from death unto life, since justified by faith in the precious blood of Christ. And not only so, but being thus justified, and having presented ourselves as living sacrifices acceptable to God by Jesus Christ, we have access into this grace wherein we stand as "new creatures." Thus all our hope will be seen to depend entirely on our acceptance of Jesus as our Redeemer, Ransom, Substitute, his payment of our penalty. And, therefore, to all the dear household of faith we would say, Beware of the deceiver! This is his old battle-plan, and all should be able to recognize it. He still claims that the wages of sin is not death--"Ye shall not surely die." And be assured that if this policy does not accomplish your overthrow, some other device will be tried.

Let not the storm of his wrath sweep you off the Rock; keep your building on this foundation, and continue to build with the gold and silver and precious stones of truth. Most of those in the nominal Church have been building on this rock, but the material they have used was mainly the wood, hay and stubble of men's traditions. But the trial of this day shall try every man's work of what sort it is. The storms, and the floods, and the winds, and the hail shall beat upon your house, and the fiery trial shall prove all. "Who shall be able to stand?" All on the rock shall stand, though any whose building is of wood, hay and stubble shall suffer loss, and they shall be saved, yet so as by fire. Remember, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

> Ne'er think the victory won,
> Nor once at ease sit down;
> The work of faith will not be done,
> Till thou hast gained thy crown.

Since our sins were laid upon Jesus, and we by faith accepted him as our Redeemer, his righteousness has been laid upon us. Yes, his righteousness is our glorious dress. "Blessed is he that watcheth and keepeth his garments."

MRS. C. T. RUSSELL.

====================

R431 : page 5

IN DEFENCE OF TRUTH.

In our last issue, in the article headed "An Unpleasant Duty," we called attention to the "Day Star," a paper which we once warmly commended to our readers, and which we were pleased to recognize as a co-laborer in the spread of divine truth.

We called attention to the fact that the "Day Star" had recently left the basis of Christian hope, viz.: Redemption from sin and death by the ransom price--Jesus' death--and that it was evidently seeking to lead in a race for open infidelity by endeavoring (without cause) to throw discredit on the first chapters of Matthew and Luke, in order to support the erroneous claim that Jesus was the son of Joseph, and altogether born in sin and shapen in iniquity as much as any other man, having descended from the fallen Adam.

As we stated then, we repeat now, that this has been to us a very unpleasant duty. We are sorry to lose the company of the "Day Star," which for nearly a year gave promise of being a faithful co-worker in the spread of "good tidings of great joy."

Our grief is two-fold, however, for we not only mourn the loss of a fellow laborer, but we behold in it an "enemy of the cross of Christ," whose spread and increase means opposition to truth and increase of error. Nor have we any hesitation in saying that the fact that it still retains some of the truths of restitution will but aid in the overthrow of the faith of some, by reason of whom the way of truth shall be evil spoken of. (2 Pet. 2:2.) Restitution will be the bait, error will be the hook, and sophistry the line by which the unwary will be drawn into infidelity. Sadly we mourn our loss.

We called attention to the "Day Star" because we wanted to put all on guard, for we well knew that all would not at once recognize the deadly mixture which is being presented to them under the cover of some truth.

We knew, too, that many had been so long starved in Babylon, that having come to taste and see the goodness of God and the beauty of His plan for the restitution of all things, their appetite for truth was so sharpened that they could easily be poisoned if not shown the error--hence our word of caution.

Arsenic is white and resembles sugar. If it were presented to you by a friend marked sugar, you would perhaps use it and be poisoned. The "Watch Tower" was the friend which handed you sample copies of the "Day Star" marked sugar, and now we find that it is changed to poison, though mixed with the sweets of restitution. Surely, then, if we did not cry aloud and properly label it poison, we should be guilty before God. (Ezek. 33:6.)

Druggists are accustomed to put the label, "POISON," on all poisonous drugs, not to prohibit their use, but to prevent any from using them in ignorance of this true character. So with us, we do not seek to prohibit our readers from reading the works of Paine, Voltaire or Ingersol, or the "Day Star," but we want the latter as well as the rest labeled infidel. All except the latter claim to be

R432 : page 5

infidel, i.e., rejecters of the Bible's teachings. The latter, claiming to be a believer, is "privately" (i.e., under cover) denying the redemption, seeking to undermine the nature of the Redeemer, and to overthrow confidence in the value of the New Testament generally.

In its last issue the "Day Star" takes notice of our "Unpleasant Duty." It affects a tone of injured innocence, and claims that our saying that it was seeking to "lead in a race for open infidelity" is unjust; but in the same paper it shows that our statement had the best of foundation, for in another column we find that it not only rejects those chapters of Matthew and Luke which teach that Jesus was born of a virgin--conceived in her by the power of Jehovah--but rejects the inspiration and value of the New

Testament Scriptures totally. We quote the following sentences from it: "We feel confident that the acceptance of the Old Testament writings and the rejection of those of the New Testament, not in accord with it, will free us absolutely from Babylon's isms." "We have more confidence in the authority of the Old Testament writings taken as a whole, and of their importance in arriving at the truth, than we have in the reliability of all the New Testament Scriptures." "We repeat, that all who would GROW must rid themselves of the childish idea that it is wrong to question the sense or application of a Scripture, even though it be made by an apostle."

Why, this is just what Ingersol and all other infidels would say of the New Testament; the only difference is that they would say the same of the Old Testament. And at the present rate of progress, the "Day Star" will soon pronounce the Old Testament as unreliable as the New Testament. Already we regret to learn its Editor scoffs at the narrative of Noah and the Ark as recorded in Genesis.

And yet the "Day Star" states that it is misrepresented by us when we say it is on the race for open infidelity. Does our contemporary know the meaning of the word infidel? It signifies unbeliever--one who rejects the special inspiration of the New Testament--or one who denies that the man Jesus had Jehovah for a father. Since this is the unbelief of the "Day Star," why object to calling it by its true name, infidelity. It is those errors which are brought in "privately" (secretly under cover of truth) which the Scriptures call "damnable heresies."

But we are not satisfied fully yet. The "Day Star" tells its readers that we misrepresent it when we say it denies that the Lord bought us; and it contends that it does believe and teach that "Christ died for our sins according to the Scriptures."

The "Day Star" has fallen into a habit common to some other publications, of quoting certain passages of Scripture and claiming that they believe them, and giving the impression that those Scriptures are favorable to their theories, when such is not the case. For instance, such texts as the following are often quoted: "Who gave himself a ransom for all" (1 Tim. 2:6). "Christ died for our sins" (1 Cor. 15:3). "Ye are bought with a price" (1 Cor. 6:20). "Ye were redeemed ...with the precious blood of Christ" (1 Pet. 1:18). Then, in the very same paper, the idea of our being "bought" will be scouted as ridiculous.

This conduct attempts to excuse itself by saying, "We do not believe that Christ died for any man's sins according to men's theories." Now, we ask, has any one the right to use the words ransom, redeem, bought, etc., and put a private interpretation on the meaning of those words in order to say he believes them? We think not. The "Day Star" is published in the English language, and common honesty demands that those words be used according to their true meaning and not according to the convenience of any theory. There are standard authorities on the meaning of both Greek and English words, and according to these the "Day Star" does not believe, nor teach, that Jesus was our "ransom," our "Redeemer," nor that we were "bought with a price."

It has been shown heretofore in these columns, not only that these English words (ransom, bought, redeem) mean the giving of one thing instead of, or as a substitute for another, but also that the Greek words which these are used to translate are, if possible, still stronger expressions of the same idea. We have shown scripturally that Jesus was a perfect man, and though born of a woman, his life came not from man, but from God. "The angel said unto Mary (Luke 1:35), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: THEREFORE also that HOLY THING which shall be born of thee shall be called the Son of God." He is here and elsewhere declared holy, undefiled and separate from sinners, even from his birth. Then he did not partake of the condemned or forfeited life of Adam through Joseph, but of a life as directly from God as was the first Adam's. We have shown that because thus born "holy," or sinless, he had an unforfeited life which he could give for the life of Adam and all who died in him. This he did. "He came to give his LIFE a ransom (exchange) for many" lives. (Matt. 20:28.) (See Rom. 5:18,19.)

Of course when the "Day Star" claims that Jesus got his life from Joseph, and was as much born in Adamic sin as any other man, it must needs deny the meaning of the word ransom, because one sinner cannot ransom another.

Now, we wish the "Day Star" to tell us, not what it does not believe, but what it does believe on this subject: Why did Jesus die? How does it effect our sins? How did he put away sin by the sacrifice of himself? In what way did he give "himself a ransom (Gr. antilutron --an equivalent price) for all?" In what sense was he a propitiation (satisfaction) for our sins? In what sense were we "bought with a price"? We desire an answer to these questions full and explicit for the truth's sake, and any evasion of them we will regard as an admission of the "Day Star's" inability to answer. These questions relate to the very foundation of Christianity.

We have put these questions so pointedly that we hope the "Day Star's" private and peculiar and new use of English words will hereafter be understood. We esteem that method which attempts to palm off error under guise and cover of scriptural words and phrases, while ignoring their meaning, as the most insidious and injurious form of infidelity. We do not like to see the label "sugar" put on arsenic and handed to God's children without our emphatic protest and exposure of its true character. We are glad to know that some by use, have had their senses so exercised as to be able at once to distinguish between the truth concerning the restitution and the deadly error handed with it, which takes away the very and only basis of restitution--the ransom price. Put on the proper label, and then let every man who wants to use it do so, but so far as possible keep it out of the reach of babes.

===================

R432 : page 5

CHANGE YOUR MINDS.

[CONCLUDED.]

At the dawn of the Gospel dispensation, when the star of Bethlehem had arisen, and was about to be manifested to Israel, John cried: "Reform, (change your minds), because the Royal Majesty of the heavens has approached." (Diaglott). His audience was made up of all classes dwelling in and about Jerusalem at that time, and doubtless all, or nearly all, were more or less under the influence of the teaching of the Jewish church.

But was not the teaching of the Jewish church correct up to that time? asks some one: No, not altogether.

True they had the law given by God to Moses, and it was "holy, just and good," but those Jewish doctors had, by their traditions, added to and taken from to such an extent that the minds of the people were corrupted, being taught "for doctrines the commandments of men."

The nominal Christian church of to-day occupies, in many respects, a position similar to the nominal Jewish church at that time. The idea that "salvation is of the Jews," was a deeply rooted one, but lacking the grand and glorious significance which attached to it in the mind of Jesus, when he gave utterance to the words. (John 4:22.) There is no doubt that the Jewish teachers of that time had taken great pains to instill into the minds of the people at large the idea that if they would enjoy a blissful hereafter they must attach themselves to the Jewish church; in fact, Jesus said they "compassed sea and land to make one proselyte." (Matt. 23:15.) But that their teaching was not of a nature to greatly improve their morals, we infer from the remainder of the passage just quoted.

What was their doctrine and teaching, then, we may aptly inquire?

Briefly, we may say, among other things, the Pharisees believed in the immortality of the soul, and in the eternal suffering of the wicked. The Sadducees, another class, disbelieved in the resurrection; neither did they believe in angel or spirit. How striking the similarity and effect of the teaching of these fundamental doctrines by the nominal church then and now!

Both classes of Jews, by their traditional teaching, did away with the need of a resurrection; and though the Pharisees professed to believe it, yet they practically denied it; and the Sadducees, denying a future life, of course had no use for the doctrine of the resurrection.

The tradition of the Pharisees that man does "not surely (really) die," but

R433 : page 5

only changes his mode of existence, could claim great antiquity, having been promulgated in the garden of Eden. (Gen. 3:4.) That our blessed Lord, when warning the disciples against the "doctrine of the Pharisees and of the Sadducees" (Matt. 16:6-12,) had especial reference to the state of the dead, we cannot doubt, for it is primary.

If, to use the language of orthodoxy, "the soul lives after the body dies," then Satan's statement would not have

R433 : page 6

been a very killing thing, and the worst we could say of it would be, that he did not tell the whole truth; but Jesus said he was a murderer from the beginning, and that he is the father of lies. (John 8:44.) What was the first lie, if this was not it? We conclude, therefore, that he did a killing thing, that he told a murderous lie when he said "thou shalt not surely die," and this in flat contradiction to God's words: "In the day thou eatest thereof dying thou shalt die." One thing is noticeable; let the statements mean what you will, they do not agree. Which will you believe?

What is the popular teaching upon this subject now?

Just exactly what Satan taught then: man does not surely (really) die; his body dies, his soul still lives.

Upon the capital which this statement furnishes, Satan has done business for thousands of years; but the light shines, day dawns, "the Royal Majesty of the heavens has approached," blessed be his name, and though man dies, he shall live again. Glory be to God!

Knowing that the wages of sin is death, it is the greatest importance for us to find out how we can be saved from death, not from dying; for as all have sinned, all must die.

Our inquiry is answered by Paul in 1 Cor. 15:22. As in Adam all die, even so in Christ shall all be made alive; "but every man in his own order." Ver. 23. This reveals the fact that there are different orders or grades of life. See also 1 Cor. 15:39-42, and "Food" page 134. And the term "salvation" is properly applied to either grade, because before they reach either order, they must have been saved from death. This shows that when speaking of salvation we should use some discrimination, as to what order or rank of salvation we refer to, and leads to the conclusion that those who are not in a given order of life are not necessarily eternally damned, nor cut off from every kind of life, but may be found in some other rank or order. After examining much scripture evidence upon this point carefully, we conclude that all men die, and that all men will live again; and therefore we change our mind as to there being but one order of life among the sons of God, redeemed from Adam's fall, and that only a few share in any manner in the merits of Jesus Christ's death.

We once believed that only a few were brought to blissful life, and that all the rest were consigned to a miserable life, and in this misery were immortal, and this we called death. Now, as God's Royal Majesty has approached again, the darkness is being driven away, and we repent, (change our mind), regarding this doctrine, which has been made the evil instrument of getting money from the poor, who are made to believe that their dead friends are alive, and that a few prayers, paid for with their money; would get them from one rank of miserable life into an order of life more desirable. Into how many multiplied forms of evil this beginning of lies has grown; but we are glad we find space for repentance, and are permitted, "by patient continuance in well doing, to seek for immortality."

We said Satan has for a long time done business upon the capital growing out of this first murderous lie.

Let us notice a few points:

First; if men are dead they are not in torment, (this truth would ruin that slander upon God's mercy and justice), neither are they in heaven--hence; second; they would need a resurrection; and third; to have a resurrection there must be some one to raise them (a Savior), all of which might be dispensed with if man did not die. Thus the adversary has made many believe that they do not need a Savior, and that they receive communications from their dead friends. But says one: "Our Savior saves his people from their sins, and when saved from sin, they are saved from death. Ah, no, my orthodox (?) brother, your being saved from sin does not save you from death. Read more carefully, think closely. You are now living, your fathers have been living in an age where men do not die for their own sins. Adam, who lived in "the world that was," died from his own sin, and we have "sprung from the man whose guilty fall corrupts his race and tints us all." "The fathers have eaten a sour grape, and the children's teeth are set on edge." (Jer. 31:29.) If you were to live a sinless life from the moment your sins were forgiven, you would die, but in the resurrection you would come up in a different order from what you would, if they had not been forgiven in this age. Do you say: "Well, if I am not saved from my sins in this world, I never shall be?" Then we should say, that will depend upon how incorrigible you are under the "many stripes" which you will certainly get, if you do not forsake sin in the coming age, for in that age every man who dies, dies for his own sin. (Jer. 31:30.) Now, as we said, you die on account of Adam's sin, and perhaps a little sooner on account of your own, but you must die anyhow; but in the age to come, if you will be obedient to the heavenly messengers (for then they shall all be taught of God), you may live forever. Perhaps you say: "Well, I don't believe we shall have any second chance for salvation if we are not saved here." My dear brother, "of which salvation" are you speaking? Do you say you do not know but one salvation?

In the sense of there being salvation only through Christ, it is true there is but one salvation, but in the sense of there being degrees or orders of life, it is plain there are more than one. The prize held out to view now, is, that under certain conditions we may be partakers of the divine nature, that prize can only be reached in this world (or age), for the very good reason that a part of the conditions can only be met in this age. Those who wish to be made like Christ, and receive the "great salvation" (become immortal), must suffer with him, must "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) Those who are of this class, are chosen "through sanctification of the Spirit and belief of the truth." (2 Thes. 2:13.) May we be "kept by the power of God through faith unto (this) salvation?" Yes, this is the salvation now about to be revealed, of which the prophets have inquired and searched diligently, who prophesied of the grace that should come unto us, a salvation embracing things which the angels desire to look into. 1 Peter 1:3-12.

Those who would be Christ's, can only become members of his body in this age: members of that anointed company of which Jesus is the chief or head. "Do you not know that the saints shall judge the world?" (1 Cor. 6:2.) Surely they are not judging the world now? Does some one say, "Well, then, what is meant in John 12:31, "Now is the judgment of this world?" Read on a little further, "Now shall the prince of this world be cast out." Who is the prince of the world? He is the one who now rules in the children of disobedience." (Eph. 2:2.) Is he cast out? No. Well, the same "now" that applies to judgment," applies to being "cast out." Then the words of Jesus must have meant this: "now," i.e., by this arrangement of Christ's incarnation and death Satan is to be cast out. By this means will finally be accomplished the judgment of this world. The saints (partakers of the divine nature), are judged now, and will not come into judgment again. "He that heareth my word (they do not all hear who are spoken to), and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5:24. R.V.) Does our orthodox (?) brother say "There, now stop right there; does that not prove that if we are saved from sin we are saved from death?"

Well, let us see. How is he passed out of death into life? By judgment.

O yes! he is judged out, and cannot have another judgment passed on him. It is a legal proceeding, then, by the highest tribunal, and is a conclusive argument to prove that a judgment day is now in progress, and that this judgment will be executed (realized) when he stands up in the "first resurrection" with Christ's likeness, the conflict being over. He will then be immortal, and "cannot die any more," and will be in a fit condition to judge the world and angels. (1 Cor. 6:2-3.)

"And it shall come to pass in that (judgment) day, that the Lord shall set his hand again the second time to recover the remnant of his people." (Isa. 11:11.) Then Satan will be cast out, obstacles will be removed, "all shall be taught of the Lord" (the judicial body, the complete Christ), and doubtless nearly all will, under such circumstances, obey and accept of life. This will be everlasting human life in harmony, peace and filial obedience to God--the blessed estate which Adam lost--a gloriously satisfying portion to the natural man who cannot now, and never will comprehend spiritual things, because he never is to have them.

A word more.

Let us earnestly entreat those who by consecration have become "new creatures," (spiritual) and as such, are hoping for the prize, to remember Paul's words (and they may be emphasized now), in this time of worldly pressure and conflict. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the HIGH CALLING of God in Christ Jesus." Now is the special time of instruction for earth's future rulers.

"Be wise now, therefore, O ye kings, be instructed ye judges of the earth."

Satan's first lie believed, would blind us to the whole line of God's truth and plan. We did believe it, but we now repent.

J. C. SUNDERLIN.

====================

R434 : page 6

ANCIENT N.T. GREEK MSS.

In our last issue we found fault with a contemporary's desire to set aside the first chapters of Matthew and Luke, and showed that its claim that the authenticity of these chapters was questioned by scholars, was untrue--which we repeat. We said that these chapters were recognized by the very best authority, viz., the three oldest Greek MSS. of the N.T.--the Sinaitic, Vatican and Alexandrine --whose value and age is in the order mentioned; the Sinaitic being the oldest and most complete.

Replying to this, our contemporary, still attempting to set aside Matt. 1, and Luke 1, endeavors to cast discredit on the entire N.T., as well as these chapters. It attempts to show that these three most reliable MSS. are widely at variance, some omitting whole passages and books which others contain, and no two omitting the same chapters, verses and books, giving on the whole the impression that the whole matter is so mixed that it is totally impossible to reach any satisfactory conclusion as to what was, or was not written, by the Apostles. To prove this confusion of testimony, numerous quotations are made from the preface of Tischendorf's New Testament.

We shall not consume our space with extracts from Tischendorf's preface, for, as promised, we shall arrange shortly that all who desire shall have opportunity of procuring these various readings and the explanatory preface complete.* Suffice it for the present for us to say that our contemporary so quotes and so argues as to give a false impression in this matter. If this is done knowingly it is a crime against truth-- if done ignorantly it is a shame.

Mr. Tischendorf favors the Sinaitic MSS. His claim is that the Sinaitic MSS. is not only the oldest, but also the only old MS. of the New Test. which is "perfect, without the loss of a single leaf." In proving this he refers to the Vatican MS., and says that from Heb. 9:14 to the end, the N.T. is missing from it. Referring to the next oldest MS., he shows the superiority of the Sinaitic over it, also, by calling attention to the fact that it is imperfect also, parts of the MS. parchment having been lost or destroyed during the twelve hundred years preceding its bringing from Alexandria. He shows that all of Matthew up to chap. 25: verse 6, is missing; also about two chapters in John, and nearly eight chapters in Second Corinthians. But he is not showing that these MSS. contradict each other, which is our contemporary's object, but that these chapters are missing; and hence he proves the Sinaitic most valuable, since not a single leaf of it is missing. It is truly remarkable that MSS. of such an age should be so well preserved.

We repeat, then, that the narrative of Jesus' miraculous conception as recorded in the first chapters of Matthew and Luke, has the very best and oldest Greek MSS. to support it. The Sinaitic and Vatican, the oldest and best, contain both chapters, and the Alexandrine MS. contains the account in Luke; that in Matthew was missing--not omitted.

The doctrine of the "Immaculate Conception," as held by papists, relates not to Jesus, but to Mary, his mother. Papists claim that Mary was immaculate (pure), free from Adamic sin, by reason of her mother's miraculous conception of her. It is one of the strong evidences of the purity of the old N.T. MSS. and of God's care in their preservation, that they are free from the doctrines peculiar to the "Mother of Harlots"--even though unwittingly one of them was hid in the "Vatican Library."

---

*The New Testament, with various readings of these oldest MSS., will be duly announced in the TOWER as soon as ready. Some have already ordered and sent money for it. Please do not do so until it is ready and announced.

===================

R434 : page 6

CANON OF THE NEW TESTAMENT.

"The prophets" in the Christian Church, speaking themselves, under inspiration, and those having the Spirit's gift, "the discerning of spirits," acted as checks on the transmission of error orally before the completion of the written word. Secondly, it was under their inspired superintendence that the New Testament Scriptures were put forth as they were successively written. (1 Cor. 14:37.) "If any man...be a prophet or spiritual, let him acknowledge that the things that I write... are the commandments of the Lord." Thus, by the two-fold sanction of inspiration, that of the authors and that of the judges, the canonicity of each book is established. By God's gracious providence most of the books of the New Testament were in the Church's possession years before the death of leading apostles, all of them before the death of John. If spurious books had crept into the cycle of professedly inspired books, they would have been at once removed by apostolic authority....The earliest notice of a collection is in 2 Pet. 3:1-6, which speaks of "all the epistles" of Paul as if some collection of them then existed, and was received in the churches as on a par with "the other Scriptures." The earliest uninspired notice is that of the anonymous fragment of "The Canon of the New Testament" attributed to Caius, a Roman presbyter. It recognizes all the books except Ephesians, Hebrews, James, the two epistles of Peter, and perhaps 3 of John. It condemns as spurious "The Shepherd, written very recently in our own times at Rome by Hermas, while his brother Pius was bishop of the see of Rome"--i.e., between A.D. 140 and 150. Thus the canon, in far the greater part, is proved as received in the first half of the second century, whilst some of John's contemporaries were still living. In the same age the Peshito or Syriac version remarkably complements the Muratorian fragment's canon, by including also Hebrews and James. In the latter part of the second century, Clement, of Alexandria, refers to "The Gospel" collection and that of all the epistles of "The Apostles." The anonymous epistle to Diognetus still earlier speaks of the "Law, the Prophets, the Gospels and the Apostles." Ignatius, of Antioch, a hearer of John, terms the written gospel "the flesh of Jesus," and the apostles, i.e., their epistles, "Presbytery of the Church." Theophilus, of Antioch, and Irenaeus term the New Testament writings "the Holy Scriptures." Tertullian uses for the first time the term, "New Testament," and calls the whole Bible "the whole instrument of both Testaments."

R434 : page 7

Thus there is a continuous chain of evidence from the apostles down to the third century. The quotations by the fathers (of whom, Origen quotes at least two-thirds of the New Testament), and the oldest versions, the Syriac, Latin and Egyptian, prove that their Scriptures were the same as ours. Eusebius, the ecclesiastical historian (A.D. 330), mentions all the 27 books of the New Testament, dividing them into the universally acknowledged and the debated; the latter the Ephesians, James, Jude, 2 Peter, 2 and 3 John, and Apocalypse "received by the majority," and at last received by all the churches when the evidence had been more fully tested. A third class he calls "the spurious," as the "Shepherd of Hermas," "the Epistle of Barnabas," "the Acts of Paul," which all rejected. Moreover, all our oldest Greek MSS. of the epistles contains those epistles once doubted by some; so do all the versions except the Syriac; see above....The transition from oral to written teaching was gradual. Catechizing, i.e., instructing by word of mouth, was the mode at first, and "faith" then "came by hearing" (Luke 1:4; Romans 10:17), in which, however, there was always an appeal to Old Testament Scriptures (Acts 17:11). But that the orally taught might know more fully "the (unerring) certainty of those things wherein they had been instructed," and to guard against the dangers of oral tradition (illustrated in John 21:23,24), the word was committed to writing by apostles and evangelists, and was accredited publicly by the churches in the lifetime of the writers. The approach of their death, their departure to foreign lands, their imprisonment, and the need of a touchstone to test heretical writings and teachings in their absence, all made a written record needful. The cessation of miracles and personal inspiration was about the same time as the written inspired word was completed. Bishop Kaye (Eccles. Hist. 98-100) observes that Justin Martyr, Theophilus, etc., only make general assertion of miracles still continuing, being loathe to see what seemingly weakened their cause, the cessation of miracles; but they gave no specific instance....With much good that is in the apostolic fathers, their works "remind us what the apostles would have been had not they been inspired, and what we ourselves should be if we had not the written word" (Wordsworth, Canon Scr., page 137).

So far from there being a gradual waning of inspiration from the writings of the Apostles and Evangelists to those of succeeding Christian writers, there is so wide a chasm (the more remarkable as the early fathers had the apostolic writings to guide them) that this alone is a strong proof that the Scripture writers were guided by an extraordinary Divine power. Their previous habits (as being some of them illiterate, and all bigoted Jews) prove that nothing but Divine power could have so changed them from their former selves as to be founders of a spiritual and worldwide dispensation (see Luke 24:25-49), utterly alien to their Jewish prejudices. Their style accords with their supposed position, simple and unlearned (except Paul's), yet free from aught offensive to the polished. If it be asked why we do not receive the epistles of Barnabas and of Clement, the Acts of Paul and Thecla (one of the earliest apocryphal writings),

R435 : page 7

etc., we answer, not because (as Rome would have us say) the Churches could not err in judgment in rejecting them, but because, as a matter of evidence, we believe they did not err. These works were not received by contemporary Christians who had the best of opportunity of knowing evidences of authenticity and inspiration. If one or two cite them, it is an exception, not invalidating the otherwise uniform testimony against them. The internal evidence of their style is fatal to their pretentions. So "the Acts of Paul", Tertullian testifies its author was excluded by John from the office of presbyter for having written it. The New Testament is a complete organic whole, so that even one book could not be omitted without loss to the completeness of the Christian cycle of truth.--Fausett.

====================

R435 : page 7

WORTHY OF ALL ACCEPTATION.

From quotations given in another column from a contemporary, it will be seen that it boldly advances the teaching that the New Testament will not compare with the Old Testament as an authority; that if it be received as sacred Scripture at all, it is to be completely subordinated to the Old Testament, and that any doctrine or statement of the New Testament not supported by a similar statement in the Old Testament is unworthy of acceptance and belief.

The basis upon which these conclusions are built is, that the Apostles were not inspired as were the Prophets, and hence they could judge of truth and error only as we do.

If this be true, if this be new light, then we have all along been in darkness, and the poor Jew which Paul says was blinded was really in the light all the time, and the Christian Church, instead of walking in the path of light, has been in darkness from the Apostles down. Why, this is the exact teaching of Judaism. From such new light (?) we pray to be delivered.

We wish to reply to the above, and to show that the basis is false, and the deductions consequently erroneous. First, however, let us remark, that if the above be true, if we are to believe only what is taught in the Old Testament, then our faith is vain, for in the Old Testament we find nothing concerning our HEAVENLY hopes. There is not in it a promise of a heavenly crown, not a promise of a spiritual body, not a promise to the "Royal Priesthood," not a mention of the "new creature." No, its choicest promises are all earthly, like that given to Abraham--"Lift up now thine eyes and look...for all the land which thou seest, to thee will I give it, and to thy seed after thee." (Gen. 13:14,15.)

No, nothing was seen of the spiritual blessings in reservation for you (the gospel Church) until "our Savior Jesus Christ brought life and immortality to light through the Gospel." (2 Tim. 1:10.) These are not found in the Law nor in the Prophets' writings, but only in the New Testament. No, the very most we can say of the teaching of the Old Testament relative to "our high calling," is that it gave fleshly shadows of some of our blessed hopes. And these we should never have been able to understand any more than did they, but for the keys furnished by the Holy Spirit through the Apostles.

Paul tells us that he had special revelations from the Lord (2 Cor. 12:1-7; Gal. 1:12, and 2:2; Eph. 3:3), and claims for his writings that they are specially inspired. (1 Cor. 14:37.) He even mentions those items of his teachings which were not "by commandment of the Lord." (1 Cor. 7:6.)

The book of Revelation opens with the statement, that it is a revelation which God gave, not to the Prophets, but "to Jesus Christ." Such a revelation would have been superfluous if the Old Testament contained all needful information. Peter also claims special inspiration, power and knowledge as an Apostle over and above the Prophets. (See Acts 5:2-5; 1 Pet. 1:10-12.)

We claim, furthermore, that the operation of God's power--Spirit--on the Prophets was so different from the operation of the same Spirit upon the Gospel Church, that the humblest Christian may know more of God's plan than could the greatest prophet. Though there had not arisen a greater prophet than John the Baptist, yet the "least in the kingdom of heaven is greater than he." (Matt. 11:11.) The prophets belonged to the fleshly house, we to the spiritual. "Moses (a prophet) verily was faithful as a servant over all his house (of servants), but Christ as a Son over his own house (of sons), whose house are ye--if, etc." (Heb. 3:5,6.) Jesus tells us of our special privileges over the prophets and others, saying, "To you it is given to know the mysteries of the kingdom of Heaven," and "Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." (Matt. 13:11,17.)

Paul tells the same story of how God had revealed to the Gospel Church that which had not been known previously. He says: "If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge of the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets (teachers) by the Spirit." (See Eph. 3:2-10.) Peter adds his testimony, saying: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace (favor, knowledge) that should come unto you. Searching what, or what manner of time, the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom (the prophets) it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven." (1 Pet. 1:10-12.)

If we reject the foregoing testimony of the apostles regarding the special revelation made to them, whereby they were able to give us a knowledge of the mystery hid from other ages, we should reject all of their teachings on every subject, since men who will lie are not to be trusted at all.

Furthermore, we claim that though this favor of greater knowledge and revelation is to the humblest member of the Church, yet it came to us directly through the Apostles; and their writings are the basis of proper Christian faith to-day. We read that God hath set in his Church various members with various gifts for the edifying of the body of Christ, but first (chiefly) Apostles. (1 Cor. 12:28.)

The Spirit has raised up in the Church evangelists, pastors, teachers, for the edifying of itself; but it never gave more than one head--Jesus--nor more than the original twelve Apostles. These are enough, they are still with us; we have their words of reproof, correction and instruction to-day, even better understood now than by those whom they more directly addressed.

True, Paul was not of the original twelve, neither was he the one the eleven mistakenly appointed to Judas' place (They did it before the Pentecostal blessing); yet he not only informs us that he was specially appointed to be an apostle, but his teachings prove it.

Paul, who had more abundant revelations than all the apostles, knew more about the "mystery" of the Gospel than he was permitted plainly to express to the Church then living--it being meat not then in due season. This he himself expresses, saying that he had learned "things not lawful to be uttered." But though he was not permitted to utter all of "the deep things of God," nevertheless the fact of his possessing a knowledge of those deep things cast such a reflection upon all that he did write, that his words have been the basis of almost all the "meat in due season" furnished to the Church since. He himself tells us that an affliction was permitted (a thorn in the flesh) lest he should be exalted above measure by God's revelations to him. (2 Cor. 12:7.)

As it has been affirmed that the Apostles evidently made mistakes of quotation, and misapplied prophetic statements, we want to consider that feature of the subject. For this purpose let us have a careful

BIBLE READING.

We want to refer you to a number of prophetic statements, and have you note the connections closely and see that the statements which met a fulfillment in Jesus were so mixed up with other statements not specially applicable to him, that you or I or the Jew might have readily stumbled over them and never have thought of applying them to Messiah, had not the Holy Spirit brought these things to the attention of the Apostles. In fact, we know that the disciples understood not these things and saw not their true application until after Jesus was risen. (See John 12:16.)

Turn to Micah 5:2, and see how obscurely the birthplace (Bethlehem) is mentioned. The birthplace is mentioned, and the humiliation, yet in so

R436 : page 7

disconnected a manner that though the Scribes and Chief Priests understood of his birthplace (Matt. 2:4-6), yet they could not see that as the Judge of Israel he would be smitten "with a rod upon the cheek." (Matt. 27:30.)

Take another. Turn to Hosea 11:1 and find the record: "I have called my Son out of Egypt." Nothing about the context would ever lead you to suppose this to apply to Jesus. It altogether seems to relate to Israel as an infant nation brought from Egypt. But when our attention is once called to it, we can see how the name Israel (prevailer) applied well to Jesus; and not only so, but that the coming of the nation Israel out of literal Egypt and the coming of Jesus out of literal Egypt (Matt. 2:20) are types of the coming of the entire Israel (the Church) out of the antitype of Egypt, viz., the world.

Jer. 31:15 introduces Rachel weeping for her children in an entirely disconnected manner, and it could not be understood until fulfilled (Matt. 2:17). Rachel was the mother of two of the tribes--Joseph and Benjamin. Bethlehem was in the country apportioned to Benjamin, which tribe, with Judah, occupied Palestine at the time of the first advent.

Look at Psalm 22. Any one might read that Psalm throughout and not doubt but that David was speaking of himself. And we doubt not that David thought the same; but Jehovah guided his utterance and made him thus to represent Messiah.

Read Psalm 118:22,23,26, about the stone which the builders rejected, etc., which our Lord applied to himself (Matt. 21:42); yet these prophetic statements of Messiah evidently stand mixed up with David's own experiences.

Look, also, at Isaiah 61. Here the prophet personates Christ, saying: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach," etc. To all appearance the prophet was the person meant, yet when Jesus points out its fulfillment in himself (Luke 4:18) we see that in him its conditions were fully met.

See Zech. 11:12. Here Zechariah was sold for thirty pieces of silver, and nothing in the connection indicates that he was a type or representative of Jesus, who was afterward sold for thirty pieces.

But we must notice one Scripture which has been cited as specially misapplied by Matthew in chap. 1:23, viz., Isaiah 7:14, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." The objection is made that because this promise had a typical fulfillment at that time, as mentioned in chap. 8:3, therefore it could not have a reference to Mary and her son Jesus. We reply that its partial fulfillment at the time is no argument against its application to Mary as made by the Apostle. It would be equally consistent to argue that because thirty pieces were actually weighed out for Zechariah, therefore that prophecy could have no reference to Judas' sale of Jesus.

On the contrary, it was not uncommon for Jehovah to deal in this very way--causing a typical fulfillment of a prophecy to transpire, and thus attract attention for a time away from the actual fulfillment. In this case of typical fulfillment we suggest that the prophet represented Jehovah, the prophetess represented the Virgin Mary, and their child represented Jesus. But is it objected that Mary's son was called Jesus, and not Immanuel? We reply that such shortsighted reasoning would make nonsense of both Old and New Testaments. How about the names given in Isaiah 9:6? "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Must we set aside this prophecy also, because the child was called Jesus, or shall we recognize the fact that many names, as well as many offices, are his? In answer we would say--his name has been called Immanuel. We

R436 : page 8

call him Immanuel (God with us), and the Church in general has recognized him by that name for eighteen hundred years. And in the incoming Millennial Age, when the knowledge of him shall fill the earth, all shall recognize him by his various and significant titles.

In closing, we want to give one more illustration of a prophecy which has had one literal fulfillment, and is about to have its second or higher fulfillment-- just as Isaiah's prophecy, above referred to, had one fulfillment in his day and another hundreds of years after at the birth of Jesus. Our illustration is Babylon. It was the chief empire of earth in Jeremiah's day, and his prophecy records in strong language its overthrow. It has been overthrown as foretold; but were it not that we see that there is a mystical, "Babylon the great, the mother of harlots," for whom the severest language applied to literal Babylon is intended, we should wonder indeed.

Those who saw the fulfillment of Jeremiah's prophecy in the fall of the city of Babylon, doubtless concluded that a very strong description had been given of so commonplace an event as the overthrow of a nation; and having seen that one fulfillment, few realize that the real force of the prophecy is to mystic Babylon.

We refer you to but one chapter out of many, in which statements once fulfilled are to have a second and larger fulfillment, just as Isaiah's prophecy of Immanuel had a second and complete fulfillment in Jesus' birth. Compare the following:

Jeremiah 51:6 with Rev. 18:4.
Verse 7 with Rev. 17:4 and 14:8.
Verse 8 with Rev. 14:8 and 18:2,9,11,19.
Verse 9 with Rev. 18:5.
Verse 13 with Rev. 17:1,15.
Verses 48,63,64 with Rev. 18:20,21.

We conclude, then, that the New as well as the Old Testament--the writing of the apostles as well as that of the prophets--is worthy of all acceptation as divinely inspired.

====================

R436 : page 8

THE GIFT OF HEALING.

There is nothing strange in the fact that men of the world, people who have not become new creatures (by faith) in Christ Jesus, should doubt the power of God to heal diseases without any visible agency; but that any who have been "chosen through sanctification of the Spirit, and belief of the truth," should doubt it, is strange.

We can hardly believe that any who are thus chosen do doubt, either God's power or willingness to heal in answer to the prayer of faith, without any visible remedial agent. Why should the child of God limit the power of Him "in whom we live, and move, and have our being?" But perhaps some who do not doubt the power of God, doubt that He has the will, or that He does in these days heal the sick in answer to the "prayer of faith."

For our part we do not doubt the power, nor the will, nor the fact that He does thus heal in answer to the prayer of those who are inspired with faith to ask for it.

But as it is very desirable to be healed when suffering with diseases, the question naturally arises, "May all be thus healed?" We think we may safely answer, that if all men were thus inspired with faith, they might. By the term "inspired with faith," we mean, to be animated by the Spirit of God with faith.

We will not here enter into a discussion of the different meanings of the word faith, which are so various, but only say that, as it is used here, it means confidence.

Confidence or faith in what? In God's word. But, says one, "faith cometh by hearing." Yes, and "hearing by the word of God," and when the Spirit of God speaks the word to us, as it does sometimes, it inspires us with faith.

How shall I then obtain that much to be desired object, inspiration of faith for healing? Find out if possible if it is God's will to heal you. But, says one who is very enthusiastic, surely it is his will to heal us, if we only will to have him, for "whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.) But notice, it is as if he had said, "whatsoever things ye desire when ye pray," see that those desires are in accord with the Spirit and word of God, so that ye may have a foundation to "believe that ye (are entitled to) receive them, and ye shall have them." If one were desiring to offer a petition to some earthly potentate, the proper thing would be to find how it could be done in harmony with His laws; and it is fully as important when offering a petition to the "King of kings."

The apostle says, "Ye ask and receive not, because ye ask amiss." (James 4:3.) This is what Jesus wanted those to whom he was speaking to guard against, viz., careless asking; that whatsoever they desired there should be sufficient ground for believing they would receive, and when such was the case they would receive it. An all-sufficient ground for believing would be to know that it is His will.

The leper offered a very good prayer (Matt. 8:2.) when he said, "Lord, if thou wilt thou canst make me clean." He was inspired with faith as far as his knowledge went, and Jesus graciously supplied the missing link by saying, "I will."

Now, let us suppose we are diseased and suffering. We wish to be healed. But are we sure that we do? The confiding child of

God, he who has faith in His wisdom and love says, "If it is His will; He knows better than I do what evils I am exposed to, understands my

R437 : page 8

nature better than I do myself, knows what influence I would exert in whatever condition. If it is His will to rebuke the enemy now, Amen."

But shall I try to find out what His will is in the matter? Certainly, for how can I ask "according to His will" (1 John 5:14,15) unless I do?

Then I will inquire if it is God's will that all diseases, and death even, should be removed now in this age? Manifestly not, for they are the penalty of sin, and the penalty must be executed (Gen. 3:16,19.) All the descendants of Adam must die, all must become acquainted with the exceeding sinfulness of sin by experiencing the sorrowful effects of it. Then only in exceptional cases can it be asked "according to His will." What are those cases then, those exceptions? Under what circumstances may I ask my Heavenly Father, in the name of Jesus, to heal or cure? Under the same circumstances that Jesus did.

He was invested with the power of God (John 5:30), and used it to do miracles and thus attest His divine commission and glorify God in the fulfillment of the Scriptures (Matt. 8:17), giving to the world the assurance that in the fulness of time (Eph. 1:10), this same power manifested in the sons of God (Rom. 8:19), complete in him, should restore fallen humanity to its sinless, painless, physically and morally perfect condition.

But does He not heal for any other purpose now? None that we know of. What is done now we understand to be done to attest to divinity and give assurance that He will "show the exceeding riches of His grace in the ages to come." (Eph. 2:7.)

What, attest to divinity now? Yes, divinity operating through the chosen members of the body of Christ. (Eph. 1:22,23.) Then, shall we expect that every member will be invested with the power of healing, and that this is an only evidence of membership in the body? Oh, no, certainly not, that which should be satisfying to us is that the gift of healing is retained in the body.

We have many members in one body, and all members have not the same office, so we being many, are one body in Christ, and every one members one of another." "Having, then, gifts differing according to the grace given unto us." (Rom. 12:4,5,6.) "Now there are diversities of gifts, but the same Spirit. For to one (member) is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit." (1 Cor. 12:4,8,9.)

But do you ask, "Will my prayer of faith heal the sick, either myself or others"? Yes, your "prayer of faith" would, if you are an individual belonging to that member to whom the gift of healing is given. But if I am not, then how? In that case the Apostle James gives the best advice we know of: "Call for the elders of the church (congregation) and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up."

But when he calls for the elders he should use discrimination.

As in the physical body we would not make use of the foot, to perform the work of the hand, so now; send for those elders who have the "gift of healing" if you know of any such, if you do not, you might as well not send for any. Those having the "word of knowledge," or the "word of wisdom," or the "discerning of spirits," though imparted "by the same spirit," would be of no service to you for healing, and you should not feel like chiding them for not possessing that gift, or for not being an individual belonging to that member whose office it is to heal.

We have reason to believe that when the Lord is about to do through any member of the body, a supernatural work, he will make it known beforehand to that member through whom the work is to be accomplished. (Amos 3:7.)

"The Spirit of truth will declare to you the coming things." (John 16:13. E.D.) We understand by this and other Scriptures, that the Spirit of truth shows, not only the things of the coming age, referred to in God's Word, but impresses the member or members through whom God would do a work, that he is about to do it; and this is what we mean by being inspired with faith; and it is this inspired prayer, we think, which the Apostle James calls "the prayer of faith."

Let us not fall into the error of thinking that any individual constitutes a complete member of the body of Christ, for it cannot be that there are so many members as there are individuals; but all those having "the same office" constitute one member, and those having another office another member, and so on, and herein we see the significance of the provision made in the promise that two (or more) shall receive what they are agreed in asking (according to His will of course). (Matt. 18:9.) We see the beauty of many members constituting one body, let us not lose sight of the beauty of many individuals constituting one member; as there are in the natural body individual muscles, tendons, nerves, veins, &c., constituting one member. If we should bear this in mind, we should not feel any uneasiness because certain individuals of some member had not the qualities belonging to the individuals of some other member, but would allow the mind to dwell with delight upon the necessary difference between the individuals constituting the members, and the difference between the members themselves, and yet the beautiful oneness of the whole. One individual may sometimes represent a member, but it requires more than one to constitute a member. Therefore we can see that the different individuals in a member should be united in their petitions, and because the greater share of our spiritual wants are in common.

It is no cause for discouragement, that we can see, because more have not the gift of healing, any more than it would be, that one person does not have more than two eyes, or a greater number of any members in the natural body. But it is blessed to know that the body of Christ is thus in connection with the throne of God. It is blessed also to know that there is yet an active member in the body, having "the word of wisdom," and another having "the word of knowledge" imparted by the same Spirit, and so of other gifts and graces, and to each (member) is given the manifestation of the Spirit, for the benefit of all" (the members.) (1 Cor. 12:7 E.D.)

So if one member, or individual of a member, has not a certain gift, for instance, the gift of healing, it may be benefited by some member that has. If one has not the word of knowledge it may be benefited by some member that has, and so on.

Let us not despise each other's gifts, nor wish that we belonged to some other member, for "all these things performs the one and the same Spirit, distributing to each in particular as it will." E.D.

Neither should we despise our own gifts, and thus undervalue what God has given us. "If the foot should say because I am not of the hand, I am not of the body. Is it, therefore, not of the body?" We are glad and rejoice that the gifts of this Spirit are still manifested in the body, and among them, "the gifts of healing," but let us not all desire the gifts of healing, nor find fault with those who have them not, for "now hath God set the members, every one of them, in the body as it hath pleased him," and "if they were all one member where were the body?"

So we see the need of a diversity of gifts. Hence "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This is the work of the members now, "till we all come in (into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We are sorry to think that any should doubt that the gift of healing is still an office belonging to a member of the body of Christ, and we are somewhat surprised to see that some individuals of that member should think that any, or all of the other members, might, or should, have the same office.

"But you earnestly desire (are we not too apt to?) the more eminent gifts, and yet a much more excellent way I point out to you," (in the thirteenth chapter of 1 Cor.)

J. C. SUNDERLIN.

====================

R437 : page 8

SOME OF YOUR DIFFICULTY.

It may be that you do not have advantage of attending meetings where special and definite instruction is given upon holiness, it may be there is no one near you to whom you can open your heart fully and freely as to your religious experience, and thus your heart-longings and spiritual problems are kept in your own heart and closet. When you read or hear of the clear instruction and victorious experience that others have you feel like pining. Remember that this very solitude of soul may in the end work out for you a deeper and stronger experience in Divine things.

page 8

You are shut away from human help, God compels you to draw very near the original fountain of light; His loving voice penetrates your heart, calling you to be holy; the luke-warm souls about you have little or no interest in that which engrosses your thoughts; yet God's providence has put you in your present locality and sphere; He has His finger upon all your circumstances, and in answer to your tears and prayers He is making your deprivations and perplexities work out for your good.

R437 : page 8

Do not try to run away from your circumstances; some other place or surroundings may seem enchanting to your mind, and you fancy you could be holy much easier were your lot cast there or yonder. You forget that wherever you fly you must carry your poor self along with you, and those fancied circumstances of easy piety might prove your utter ruin. In your solitariness of soul you are drawn away from human aid that you may more truly be as a little babe with God and learn directly from His Spirit. Oh, lonely seeker after holiness, let nothing deter you; give yourself and your present surroundings utterly into God's hand; spend every hour in doing His will as it is revealed to you, and He can turn your apparent disadvantages into a throne of triumph. --GEO. D. WATSON.

====================

R438 : page 1

VOL. IV.

PITTSBURGH, PA., FEBRUARY, 1883.

NO. 7.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT 101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

ADDRESSES should be very carefully written. When an address is changed, the former as well as the last address, should be mentioned.

TAKE NOTICE: Those of our subscribers from whom we have not heard for over a year, will find a blue mark on their paper (thus [check mark]). Many of these will receive no more until we do hear from them, that they desire the visits of the TOWER continued. Those on the Lord's poor list, of which there are about two thousand, must also apply. There are few so poor that they cannot send a Postal Card. Those who do not value it enough to ask for it yearly would probably waste or destroy it--hence our particularity. We have no desire to keep a single saint from the Lord's table--the heavenly food--therefore let not the "Lord's poor" fear to ask--"ask and ye shall receive." See terms above. Any failure to receive your papers ordered, should be promptly reported.

====================

R438 : page 1

VIEW FROM THE TOWER.

The battle between truth and error-- between Christ and Anti-christ still continues, and daily grows more desperate; but it is only beginning-- "the battle of the great day of God Almighty." For the Lord hath a controversy with the nations (Jer. 25:31,32).

Many of Anti-christ's followers are saints of God who have been deceived by the success and growth and almost universal power and influence of Anti-christ for 1300 years past. Though they find much contrary to the Word and Spirit of Christ, they are overawed and fear to question the authority which holds them in bondage. They enlisted in the various regiments (sects) supposing that this was necessary to the Lord's service. And, indeed, some of the enlisting officers (ministers, etc.,) are equally deceived, and verily think they are doing God service. The delusion of their chief--the adversary--by which he holds them under his control, is, that he advocates a form of Godliness, and keeps up a religious drill so incessantly, as to weary and prevent any, from even hinting at a scarcity of true religion, and to leave no time for Bible study.

But Jehovah has an army--small at present, but increasing, which is daily liberating some saints from the bondage of Anti-christ, who when they find themselves by truth set free, become noble soldiers on the side of the Captain of Jehovah's hosts. It is because our Captain was so long absent (1800 years), that the Anti-christs became so powerful and deceived so many by their claim to be our Captain's representatives and to have the right to command his faithful. But our Captain is to take his great power and reign (Rev. 11:17). He has come at last, and a few armed and liberated by his truth have recognized him and are assembling to his standard. In the present phase of the battle carnal weapons have no part; it is at first the gathering of the Lord's bright ones (stars)--the assembling to his standard of the "outcasts" of nominal, spiritual Israel (Psa. 147:2-6). "Your brethren that hated you, that cast you out for my name's sake said, let the Lord be glorified; (we cast you out for the good of the cause of [anti]-Christ) but he shall appear to your joy and they shall be ashamed" (Isa. 66:5). "I wot that through ignorance they did it, as did also their rulers" (Acts 3:17).

The saints in the Babylon company of Anti-christ, are kept from deserting by fear--fear that their Lord's cause will suffer, not seeing that they are using their influence against the Lord's cause by giving aid, comfort and strength to those who have the form of godliness only. But the "Herald's of Christ's Presence" are going among them and some are hearing the joyful message, despite the drumming and excitement kept up to hinder, and despite the call of officers that each must support the sectarian standard under which he is enlisted, and the cry that to desert these banners means to desert the Lord; yet those whose eye can see the real standard (God's Word) are preparing to put themselves under the proper flag, and under the true Commander and Captain, Christ Jesus.

The picket lines are already engaged and soon every soldier must be under fire on one side or the other--on the side of truth or error--on the side of the Lord or on the side of human systems and creeds. Every true soldier, deceived by the pretentions of Anti-christ will have an opportunity of placing himself under the command of the true Lord; and He that doeth his will shall know of his doctrine and shall not be in darkness. (See TABERNACLE Teachings"--last part).

In this work of announcing the King's presence, and calling out our enslaved brethren in the vast army of Babylon, each of us has a duty which is a privilege --even though they revile us at the time, the message must be given and the wheat will be selected. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." (Psa. 50:5.)

The cry is, "Babylon is fallen, is fallen (no longer recognized of God). Come out of her my people that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4) The Lord seeketh such to serve in his army as serve in spirit and in truth--heartily.

Be not like dumb, driven cattle;
Be a hero in the strife.

***

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

The progress of the truth is encouraging. Very many ministers of Christ associated with the nominal Churches are becoming interested, and are coming to see a vast difference and distinction between what men call Churches and the ONE CHURCH mentioned in Scripture, "whose names are written in heaven." We have now reached, we believe, fully nine-tenths of all the ministers in the United States with our October sample copies. By many, the truth is recognized as "Manna," and daily the mail brings many orders for "FOOD." In the last six months we have heard from about five hundred ministers, and how many more are drinking from the fountain of truth, aided by our little goblet, we know not. And how many write who do not inform us of their ministry, we know not. At all events, TRUTH is being presented even inside sectarian fastnesses, and is influencing, to a great extent, the pulpit utterances of to-day, even among those who have not the courage to openly assail error from "bread and butter considerations;" or who have not yet seen clearly that the entire nominal Church is spewed from the Lord's mouth--no longer his mouth-piece--and that loyalty to Him, demands the use of all their powers in tearing down the systems of error their tongues and influence once helped to establish.

We rejoice to note this interest among ministers, not because we think them better or more acceptable to God, but because they have often special influence and powers which they can use; but, we confess, it is all the more difficult for these to overcome.

page 1

We make extracts, as usual, from letters received, which will give you some idea of how some receive and rejoice in the light.

Lynchburg, Va.

DEAR SIR:--It would be impossible to exaggerate the blessing I have derived from reading this truth. How it causes the scheme of God's plan to expand in glory and beauty is simply wonderful. May you be kept from error and stagnation.

Yours in Christ,

Americus, Kans.

DEAR SIR AND BROTHER:--I received a number of the TOWER, and am well pleased therewith. As per your request, I send my name, and request you to send me a few copies on trial. Would like also to have a few copies of "Food for Thinking Christians." I want the truth, though it knocks "my Church" to pieces. Have been a Methodist minister for twenty-five years. I trust you may accomplish great good.

Fraternally yours,

Other letters unexpectedly crowded out.

====================

page 1

LETTER FROM BRO. ADAMSON.

I desire to note a few points of experience that may serve to comfort, cheer and strengthen the saints.

Of godly parents, I had always a religious turn, but I failed to get as clear an idea of consecration as I wished. I never believed in lukewarm or disobedient Christians, but I had no wise, loving saints to confer with in my early religious experience. Few or none thought of the Bible as the only rule; therefore, I was sometimes cast down and discouraged. I never could join a church, or enter the ministry, though I had tempting offers of the necessary funds. And recognizing God's tender, guiding hand in all my leadings, I thank him that I never joined the nominal Church, nor entered the ranks of its ministry. And yet, I always worked heartily in all churches, Y.M.C.A., or other revival work.

Two years ago I came to Columbus, Ohio, and found a copy of ZION'S WATCH TOWER at the Y.M.C.A. rooms. I was attracted at once, finding in it so much Gospel (good news) and so much better than I had. I went to Pittsburgh, and found the WATCH TOWER office; and in my inquiries for it among various religious newspapers, I found it had Scriptural marks of saintship--being ignored, "cast out," and "suffering reproach" for Christ's sake.

I could hardly follow Bro. Russell in his explanations and see at once that there really is a plan of God in the Ages, and that all the Scriptures fall into line and harmonize with it. It was too good.

Men are sometimes dazed by a bright natural light, and so also by bright unfoldings of the word. This was my case, and still pondering these things in my heart, I went East to attend Dr. Cullis's training school, and finding it unsuitable for me, I went on to Providence, where I acted with the Y.M.C.A. in a revival; thence to Bridgeport, Conn., where I attended the Mission revival services. From that I purposed to return to Boston again, but there was no opening except toward Pittsburgh.

The six months of absence had been valuable to me, I had practiced consecration, and was better fitted to hear spiritual teaching than at my first visit. [How wisely our Father deals with his inexperienced children, and how necessary is the entire surrender of self to the reception of his truth.] I then saw that there is a grand, glorious Plan of God. For eight months I have been preaching this glorious Gospel in private houses, halls, street corners and Fair grounds. Sometimes the Lord would open a free hall, or one so cheap that I could pay the price. People listen eagerly from two to four hours to the Gospel which "God conceived at the first, then hid, then revealed" (Eph. 3:9,10). Even upon Fair grounds, some classes would listen hour after hour; then proceeding to the town or city, I would preach in its streets for hours to eager listeners. I reach specially three classes:

1st. Consecrated Christians, whether in or out of the Churches;

2d. Moral men who see the contradictions of prevailing theologies, and never would join a church;

3d. Infidels.

It is blessed to deal with the first class--"preaching the Gospel to the meek." It is also blessed to guide this second class in the true way. These, at least, are honest "poor," to whom Jesus said the Gospel is preached. And, third, how blessed to have the infidel come and say, "I will henceforth do reverence to the God I once despised, since I behold him merciful, just and loving." Surely none are dumb who have learned to sing the "Song of Moses and the Lamb"; for out of the abundance of the heart the mouth must speak.

No one who knows the song well will say, I am not gifted. It is hid from the gifted class, and revealed to babes--the meek, who tell it whether gifted or not. Even if present rewards alone are weighed, I would not exchange places with the most eloquent man living, who knows not God's Plan in the Ages, and so cannot honor him fully. I have now a quiet, restful, unwavering faith and confidence in God in my work. I aim to do the very best I can, but not on the high-pressure principle some think so needful. I have no interest of my own, but find my all in God. Success, as the world counts it, will never follow preaching the real Gospel. Then, since my earthly fortunes can only change for the worse, and since God knows what his cause needs, and that his sons are working along, lovingly, as for a loving Father, why unrest? Let all who hear tell the good news to others and you will see how much more precious is this Gospel of Peace.

Earnestly desiring the prayers of all the saints,

Your brother in Christ,

J. B. ADAMSON.

====================

R438 : page 2

INSPIRATION.

A beautiful landscape might inspire the artist or the poet, each in his talent. Circumstances, audiences, etc., may be said to inspire a public singer or speaker. Murder is sometimes inspired by jealousy, etc., etc. And the child of God should be so inspired by the teachings of Jesus, the Apostles, and Prophets, as to act and teach in harmony with them.

But let no one forget that these, though proper uses of our English word inspired, yet, when used in Scripture the word has a much deeper meaning. It there means, that the "Scriptures given by inspiration of God" are given not by inspiration of circumstances, nor by inspiration of the teachings of others, but are a special inspiration, or infusion of knowledge direct from God. Thus only Apostles and Prophets ever spoke to the Church.

====================

R438 : page 2

RESIST THE DEVIL.

"Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil."--Eph. 4:26.

This text has been misconstrued and very generally misunderstood. The common idea of what constitutes saintship is a life in which patience and calmness are about the only graces. The above text, among others, is supposed to favor a condition of drowsy indifference, frequently misnamed patience. Those who hold such views of saintship gauge their Christian standing by their ability to have no feeling upon any subject. To such, "overcoming" means in substance bridling their tongues and feelings--or never getting angry.

We protest against this as another of the adversary's soothing drugs to lull the saints to sleep when they should be awake and on the watch. This is not the overcoming referred to in Scripture, and those who think so are deluding themselves, and need to be waked up, that they may "finish their course with joy" (Acts 20:24).

Do not misunderstand us. We recognize patience as one of the Christian graces--a grand quality--but it is not the chief grace; it is not the ruling or controlling grace. And patience ceases to be a grace entirely when exercised towards wrong and injustice. No, "brotherly kindness," godlikeness and charity (love) are all its superiors, and as such should control it (1 Cor. 13:13). Paul mentions three of the chief graces, saying: Now abideth faith, hope and charity (love), but the greatest of these is LOVE.

Yes, LOVE is the chief grace, and should control all who are Christ's. This accords with Jesus' saying, "A new commandment I give unto you that ye LOVE one another." And when explaining what would fulfill all the law, he explained that it would be Love to God and to men. Amen. Then let the grace of LOVE rule, for "He that loveth not, knoweth not God, for God is love."

R439 : page 2

But again, we must object to what is usually called LOVE. Love, scripturally considered, is not that easy-going indifference which, while self is comfortable, merely says: "I wish you no harm, and hope you'll find things to your liking"--which calls everybody brother and sister, and delights to be thought very broad and liberal on all subjects. No, scriptural love is of a far less general character than this. Less of the general "good luck" and more of the particular and careful love.

Jesus and the Apostles recognized the grace of love as a special thing. Jesus loved all mankind--not in the sense of wishing them no harm, but to the extent that he "tasted death for every man." But among men he had his special loves. "Now Jesus loved Martha and her sister and Lazarus" (John 11:5). And among his disciples there was both "that disciple whom Jesus [specially] loved" (John 21:7), and the "devil," or adversary, Judas (John 6:70).

It should be recognized by all who study the teachings of Jesus and the Apostles that love was in them the controlling principle. First, love to God; second, love to the Church; third, love to all men. Jesus' love for the Pharisees did not hinder his exposing their true character, for he loved more the truth and the earnest, humble Israelites, indeed, who were seeking for truth. Hence his scathing rebukes to the nominal Jewish Church and to the error-blinded doctors of divinity of his day, whose teachings were misleading the people. Jesus' words of rebuke: "Ye blind guides," "hypocrites," etc., were doubtless supposed to be unloving, harsh and impatient expressions, but we can see that love was the principle which controlled him and prompted those remarks --love for truth and for the truthseekers --true Israelites.

When Paul (mildly?) said to a certain one, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10), some would say Paul lost his patience and sinned, and that he allowed his love to give way to anger at having his teaching interfered with, etc. But we claim that true LOVE was the cause of the anger--love for truth, love for God, whose ambassador he was, and love for the people who were being deceived by the error. This view is sustained by the preceding verse, which says Paul was filled with the Holy Spirit when he uttered these sharp words of rebuke. Note, also, other similar expressions of Jesus and the Apostles: Matt. 23:13-33; 16:23; Gal. 2:11; Phil. 3:18.

"BE YE ANGRY."

This is the counsel of Brother Paul; but "let not the sun go down on your wrath"; that is, let not your anger amount to bitterness, malice, hatred, but let it be only such as is controlled by love. "Neither give place to the devil." Let not truth fall in the streets and error triumph over it. Every loyal soldier should lift high the royal standard of truth and right and valiantly defend it.

Is it an evidence of saintship never to be angry? It is rather a sign of imbecility and lazy carelessness, for no one can live in the present age, in which the prince of this world (Satan) has control, without finding just cause, and that which should arouse a righteous indignation. Injustice and wrong should be met with indignation and rebuke by God's true children.

If, as we pass through the streets, we see a dumb animal unjustly and wantonly abused, we should, if we possess a spirit of justice, feel angry. What action we should take depends on circumstances. If we are able to rebuke the offender, it should be done. It would be sin not to do so; it would be giving place to the devil. And if right to be angry over injustice done to a dumb brute, how much more sinful to give place to the devil by allowing injustice or wrong to be done to a fellow human creature! And if our love prompts to defend these, how much should LOVE to God prompt us to CONTEND earnestly for truth and to reprove error, especially such errors and perversions of his word as would tend to overthrow the faith of God's children!

But beware. Note the word of caution: "Be ye angry and sin not." Anger prompted by love should be controlled by love. It must know no malice nor bitterness toward the individual who offends. Righteous indignation or anger, while it will pointedly and forcibly "reprove" and "rebuke," will yearn to see penitence and repentance.

The danger is in extremes. Some get angry to the extent of bitterness and personal hatred. We are cautioned against this sinful extreme, as well as against the other sinful extreme of giving place to the devil and permitting personal expediency, or convenience, or indolence, to hinder us from nobly upholding the right.

GOD'S ANGER.

We should notice that anger, though always having the same signification, viz., displeasure and opposition, will lead to various actions, according to the nature of the being exercised by it.

When we speak of an angry beast, it calls to mind the idea of mad ferocity and destructive, unreasoning rage. So, if we speak of an angry man, the impression of the effect of anger will depend on the extent to which the man is depraved.

A perfect man could be angry at evil or injustice and his anger would be controlled by reason, justice and love. The more depraved the being, the more unreasonable and unjust will be his anger and the expression of it.

If we think of a Christian as one filled with the spirit and love of truth and right, and under control of Christ's example and teaching, as being angry, we will conclude at once that his anger is a Godlike displeasure and opposition to something wrong, and that the anger is both caused and controlled by LOVE.

So, when we think of an angry God, we look to his general character and nature in order to learn what effect anger would have on him and how he would deal with those with whom he might be angry. When we come to know Jehovah's character--that He is love, very pitiful and of tender mercy, and that justice is the foundation of his throne-- it assures us that all of his dealings must be in harmony with these elements of his character. Thus we see, that though repeatedly expressed in Scripture, "God is angry with the wicked," yet his anger is not the anger of injustice or malice, as of depraved men and devils, but an ANGER, displeasure, or opposition inspired by the LOVE of right and love for the creature which is injured by wrong and sin.

God's anger, too, must be controlled by his justice and love. The punishment for sin must be neither more nor less than right--a just punishment.

Now glance hastily at God's dealings with our representative Adam. God placed him on trial with the very simple arrangement that if he lived in harmony with, and obedience to, his Maker, he might live forever, and if he disobeyed he should die--lose his life and all right to it. How just this arrangement! God gave him life, and certainly had not only the power but the right to withdraw the life and allow the man to become extinct--"as though he had not been." This would be a reasonable punishment, yet a great loss, as Adam found, when, after enjoying life for a season, by a dying process, he finally lost it. Love could agree to this verdict of justice, because a life out of harmony with God must bring ever increasing trouble on the man and on his descendants.

God's love and justice thus agreed to the penalty--cutting off from life the rebel who otherwise would have increased his own misery, yet it is apparent to all that malice or bitterness toward his creature is not shown. Nor could God be so, since his character is love. We have elsewhere shown that after having justly sentenced man to death--taken from him all right to live--God in LOVE marked out a plan by which whosoever will may again have life by a resurrection from the dead. This plan, as already shown, does not SET ASIDE the justness of God's opposition and displeasure and sentence of death on the sinner, but vindicates his justice and love by permitting the Lamb of God to take away the sin of the world by giving his life a ransom (equivalent price) for all.

How grossly Jehovah's character has been misrepresented and his anger misunderstood for malice and bitterness by nearly all the nominal Churches of to-day! It is generally agreed, except by Calvinists, that Jehovah had none but good designs toward his human son Adam when he made him perfect and upright and placed him in Eden. When Adam sinned, all are agreed that God was angry, displeased, or opposed to his creatures. But more, it is claimed that his malice and hatred pursued them even beyond the tomb, and that when they died Jehovah exerted special power and continued their lives in some other place, generally called a "lake of fire" (by those who do not understand that expression in the book of symbols-- Revelation). There, it is claimed, Adam has been kept in torture for over five thousand years.

All will agree that no being could continue to burn so long without burning up; but it is claimed that God has become so angry about the sin that he will keep Adam alive forever in order to torment him. No one can assume that justice would require such a penalty for Adam's transgression, and certainly love finds no place in such dealing. Nay, more, it would be, as all who can and do reason must admit, a gross injustice, and if it were true it would give the lie to every expression of the love and justice of God in Scripture. But this is all a dark nightmare, conjured in dark ages of Papal priestcraft and without foundation in the words of inspiration.

R440 : page 2

What a blessed relief to awaken now in the morning dawn and see, as we now do, the justice and love displayed in the anger of the Lord--how all men were justly consigned to the state of death (*sheol* and *hades*, improperly translated hell in the Bible), and that because love has redeemed all, therefore all shall be resurrected and come back into life again (Rom. 5:18,19).

How blessed to think of such a God whose justice and love have been exemplified in both our condemnation and redemption.

Let us emulate our Father: "Be ye angry and sin not; let not the sun go down upon your wrath, neither give place to the devil."

====================

R440 : page 2

GLAD TIDINGS.

In him all the fullness or perfection dwelt, and of his fullness have all we received. (John 1:16) They who get none of his fullness--have none of his righteousness imputed to them--reap no benefit from his sacrifice for our sins, and are poor and naked indeed-- covered with the filthy rags of their own righteousness. Surely such are in the very gall of bitterness and bond of iniquity; yet, not realizing their condition, some such claim, that it will "be seen after all, that there is not so much difference between Jesus Christ and us." The Lord have mercy upon them!

The same paper endeavors to show, in addition to the above, that Jesus was the son of Joseph, and by nature, consequently, as much a sinner as other men; that the account of the Shepherds and wise men coming to worship the babe, and angels singing at his birth, "Glory to God and peace toward men," is all nonsense; that the Apostles who claimed to speak as the "oracles of God," by special divine "revelation," were no more inspired than its Editor, and consequently their claims were false, and they were impostors and deceivers. This paper, after devoting about three-fourth's of its columns to this stuff, and about one-fourth to quotations and treatises on "The high calling," "The heavenly calling," "The body of Christ," etc., on which subjects it is inconsistent enough to quote from the very Apostles it considers liars and impostors, and no more inspired than its Editor, then names this mass, "Glad Tidings," and calls for help in spreading it before thinking people.

====================

R440 : page 3

A FREE SALVATION.

ROMANS 3:24.

Nothing to pay? No, not a whit;
Nothing to do? No, not a bit;
All that was needed to do or to pay,
Jesus has done it His own blessed way.

Nothing to do? No, not a stroke;
Foiled is the captor, broken the yoke;
Jesus at Calvary severed the chain,
And none can imprison His free man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot;
Christ is my peace, and I've nothing at stake;
Satan can that neither harass nor shake.

Nothing to settle? All has been paid;
Nothing to anger? Peace has been made;
Jesus alone is the sinner's resource;
Peace He has made by the blood of His Cross.

What about judgment? I'm thankful to say
Jesus has met it and borne it away;
Drank it all up when He hung on the tree,
Leaving a cup of full blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of His grace.
My peace is most sweet, and it never can cloy,
And that makes my heart bubble over with joy.

Nothing of guilt? No, not a stain;
How could the blood let any remain?
My conscience is purged, and my spirit is free;
Precious that blood is, to God and to me.

What of the law? Ah, there I rejoice;
Christ answered its claims and silenced its voice.
The law was fulfilled when the work was all done,
And it never accuses a justified one.

What about death? It hasn't a sting;
The grave to a Christian no terror can bring;
For death has been conquer'd, the grave has been spoiled,
And every foeman and enemy foiled.

What about feelings? Ah, trust not to them;
What of my standing? "Who shall condemn?"
Since God is for me, there is nothing so clear--
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring
To God, as a holy, acceptable thing;
For that is the temple where Jesus abides,
The temple where God by his Spirit resides.

What of my future? Tis glorious and fair,
Since justified, sanctified, His glory I'll share;
By his blood first redeem'd; by his grace then enthron'd,
Side by side with my Lord, his Bride I'll be own'd.

What, then, dost thou ask? O, glory shall follow;
Earth shall rejoice in the dawn of the morrow.

To rule and to bless comes that kingdom and reign;
Flee then, shall sorrow, death, crying and pain.

--Selected.

====================

R440 : page 3

JUSTIFICATION DEFINED.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."--Rom. 5:1.

The word justification has two meanings which are closely related; one is to prove that a thing is right, the other to make a thing right which is wrong.

Webster defines the word justify thus: 1. "To prove or show to be just or conformable to law, right, justice or duty--to vindicate as right." 2. "To pronounce free from guilt--to absolve."

These terms are used in these two senses in Scripture. As illustrating the first definition, viz: proving or showing to be just and right, notice that our Heavenly Father is said to be justified and Jesus also. When John preached repentance for sins, the people who believed justified God; i.e., they acknowledged that God had been just in condemning and punishing them as sinners --his dealings were vindicated as being right. Jesus as a man was tried or tested in all points (the world, flesh and devil) as we are, "yet without sin" --"In him was no sin." He was "holy, harmless, separate from sinners." Jehovah was his judge, and he justified, i.e., declared him to have been proved right and just. He was vindicated as being right, or, as we read, he was "justified in spirit and received into glory." (1 Tim. 3:16.)

His unspotted humanity he gave up to death, to pay for us the penalty of Adamic sin--death. Thus his death was not for his own sins but for ours. "He bore our sins in His own body on the tree." "Jehovah (in harmony with his own desire) laid on him the iniquity of us all." The man Christ Jesus gave himself (his manhood) a ransom for all. And one of the best evidences that in God's sight he was free from all sin, is found in the fact that though he gave his humanity as a ransom, yet God, while accepting the human sacrifice for our sins, raised Jesus to life on a plane far above the human. Had he been a sinner, this would have been impossible, for God's law condemns every sinner to death.

Now notice the second meaning of justification--the making right of something which is wrong. This is the sense in which the term is applicable to us, who by nature are wrong and sinful.

God cannot say arbitrarily, you are wrong and sinful as a violator of my just laws, but I will declare you to be right. No, he must be just--justice is the foundation of his throne;

everything rests upon it. If you are imperfect and sinful he cannot say that you are righteous. If you were righteous he could not declare you a sinner, nor treat you as such.

Do you remind us that there is none of the Adamic race righteous--no, not one--and urge that, therefore, God cannot justify any of us? We reply that he cannot justify us in the first sense of the word, as seen above, but there is a way which God's love and wisdom have

R441 : page 3

devised by which he can be just and the justifier of those sinners who believe in or accept Jesus. (Rom. 3:26). Thus our justification is in the second sense explained above; that is, we who are wrong, sinful, and condemned before God, are made right by having our sins and shortcomings settled by another--by having the perfections of another set to our account. Thus, we who were sinners were justified by God's favor, by the acceptance of the merits of Jesus as an offset to our demerit.

But some one may raise the question as to what is the cause or basis of justification. One claims that it is by Jehovah's grace, and not because our ransom has been paid, and quote Titus 3:7, "Being justified by his grace." Another claims that we are justified, not by grace, nor by a ransom, but by faith, and quote Rom. 5:1, "Being justified by faith," Another claims the ransom as the basis of all justification, and refers to Rom. 5:9, "Being now justified by his blood" (death). Are there three ways to be justified? No, answers Jesus, I am the way....No man cometh to the Father but by me.

What can there be about believing in Jesus? Why not believe in Peter or Moses or Sampson or Isaiah or Jeremiah? Why could not God justify those who believe in these as well as those "who believe in Jesus?" There must be something special and peculiar about Jesus, something different from all other teachers and prophets that we may be justified through faith in him, and not by faith in them.

Again, what is it to believe in Jesus? Is it merely to recognize the fact that such a person once lived in Judea and died on a cross? Surely not; many prophets perished in Judea; many persons died on crosses.

In explanation, we suggest that if the context be studied these texts will be found harmonious. It is by Jehovah's grace or favor that we are justified, for

Grace first contrived the plan
To save rebellious man.

We are justified by faith, too; that is, we must by faith grasp the agency of God's grace--the ransom--before we can realize its full blessing. But down under all is the ransom--Jesus' death--the basis of all justifying faith--the channel of God's grace. These three things: the value of the ransom as the power of justification, the grace which provided it, and the faith which appropriates it are all beautifully joined by Paul (Rom. 3:24,25). "Justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood."

The secret is, that Jesus died for our sins. But, does some one suggest, that as sin is the cause of all death, therefore Isaiah, Jeremiah, Peter and others died because of sin as well as Jesus. We answer, yes; they all died because of sin: all but Jesus died because of their share in the sin, because they were descendants of the condemned Adam, whose life was forfeited by sin. (Rom. 5:18) Thus all but Jesus die because of the inherited taint. Jesus died because of sin, too, but not because of inherited taint or personal guilt. His life came direct from God and was unforfeited; but he died for our sins. "Jehovah laid upon him the iniquity of us all." "Him who knew no sin (either personal or inherited) He made a sin offering (treated as a sinner) on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, Diaglott.)

Ah, now we see why God justifies believers through Jesus and not through themselves, nor through apostles or prophets. Now we see why there is no other name given under heaven or among men whereby we can be saved from the penalty of the fall--death. It is because he gave his sinless, perfect humanity a RANSOM--substitute for ours.

Did God unjustly lay upon the willing substitute the iniquity of us all? Ah, no; for the joy set before him he endured the cross, despising the shame. Therefore his present exaltation and glory. Wondrous wisdom of the infinite Jehovah! Who can find a flaw in his glorious plan or charge him with injustice?

Now we see what it is to believe in Jesus. Not merely believing that such a man lived and died, but that he lived and died free from all condemnation and sin--attested and approved of God --and that his death was for our sins. And thus we see how God can justly justify those who believe in and accept of that sacrificial offering of the humanity of Christ Jesus. Now we can see that the sins and frailties of the Adamic family were cancelled by the ransom price which the second Adam gave. The first Adam's sins were imputed to the second, and the second Adam's human purity is imputed to the first and his children--when they believe.

It is blessed to realize, too, that the spotless one who bought us with his humanity is now highly exalted to the spiritual condition and power, and thus as a new creature--partaker of the divine nature--he will continue to carry forward the Father's plan. Soon he will bring from the prison-house of death those whom he bought, that they all might be (thus) saved (from the penalty of Adam's sin) and come to a knowledge of the truth, viz.: that they, by faith in Christ, are justified freely from all things and may come to perfection and harmony with God as Adam before sin.

How Paul brings out this doctrine of justification in Rom. 5:18,19, showing the condemnation to death on all through Adam, and the justification out of death to life through Jesus Christ our Lord, to whom be glory throughout all ages. Amen.

Justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation (satisfaction) through faith in his blood; to declare his righteousness (right doing) in the remission of sins that are past....To declare, I say, at this time his (God's) righteousness: that he might be just and the justifier of him which believeth in Jesus. (Rom. 3:24,25.) [Those who will study the chart in "Food," page 105, will be helped in the understanding of this subject.]

====================

R441 : page 3

YOUR SANCTIFICATION.

Order is indispensable in the study of the word of the God of order. Order is heaven's first law. Through lack of order many Christians confound sanctification with justification. Sanctification is a distinct, separate work, and never precedes, but should follow justification. The term sanctification means setting apart for a special work or office. It is partly our work and partly God's work. When justified from sin through faith in the ransom, we may consecrate, sanctify or set ourselves apart to the will and service of God. Then, when God accepts our consecration, he sanctifies or sets us apart to whatever work or office he pleases.

This double work is made very plain in the language of Lev. 20:7,8: "Sanctify yourselves, therefore, and be ye holy"; and again, "I am the Lord which sanctify you." Compare, also, Rom. 12:1 with 1 Thes. 5:23.

It always has been and always will be a thing acceptable in God's sight for justified persons to sanctify or fully set themselves apart to his will and service. During the Gospel Age sanctification is a special privilege. The service to be performed and the office to be filled by those sanctified during this age is the grandest service and the highest office in the gift of Jehovah--grand in its privilege of scattering universal blessing.

No one can be sanctified who is not first justified by faith in Christ Jesus; for "God heareth not sinners"--the unjustified.

Such cannot approach him. "No man cometh unto the Father but by me," are the words of our Lord. All who, during the Gospel Age, sanctify or set themselves apart to do the will of God find it his will that they "present their bodies living sacrifices unto God," which being justified, free from sin, holy, Paul assures us, will be acceptable unto God by Jesus Christ (Rom. 12:1).

It is only when made whiter than snow by the redemption that is in Christ Jesus that any sinner can have communion with God or set apart himself in acceptable service. Thus we offer up* sacrifices acceptable to God by Jesus Christ (1 Peter 2:5). In a word, nothing imperfect or sinful is acceptable to God in sacrifice. Hence the necessity that all who would sanctify must be justified or freed from sin first; then, being made free from sin, you can bear fruit, you can do works acceptable to God by Jesus Christ.

Thus we see that the ransom for our sins--Jesus' death--does not sanctify us, but it is the means of our justification, and justification must precede, or be a stepping-stone to sanctification. This relationship is clearly shown by Paul, who says: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace [sanctification] wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1,2). Every divine favor we enjoy comes by Jesus. Justification first, as the direct result of his death, then the acceptance of our sacrifice and consequent hope of glory, honor, immortality and joint-heirship with Jesus.

If, then, our sanctification be the presenting of our justified humanity as a sacrifice or offering to God, when may it be done? We answer that it--the sanctifying for the high calling--could be done by justified believers at any time since Jesus died and rose and ascended, until the "royal priesthood" is entirely selected. The selecting of this priesthood commenced not with Aaron and Moses--no, these were only types

R442 : page 3

and shadows of the real--it began with Jesus, the High Priest of our profession. He was first selected as our Leader, Forerunner and Captain, and not until he had fully sanctified himself and sacrificed the human nature, thus finishing his course and opening for us a new and living way by justifying us--not until then did any follow him in sanctification and sacrifice.

---

*The oldest Greek text--the Sinaitic MSS.-- omits spiritual here. The propriety is seen when we remember that it is our human nature which is being sacrificed, as with Jesus.

Even the disciples, though they had consecrated fully and had forsaken all to be his disciples--though they had thus done their part of the work of sanctification, yet God did not accept of their sacrifice until Jesus had actually paid their ransom price and ours, and presented it upon the "mercy seat." But immediately, when their justification was fully accomplished, the Pentecostal blessing--the sealing acceptance of their sacrifice--came.

This Gospel Age, then, has been "the acceptable year (time) of the Lord"--i.e., the time during which God has accepted as candidates for the priesthood every heart presented in sacrifice --coming in the only name given. This acceptable time, to our understanding, is now ended--since October, 1881. The present time we believe to be not a

R442 : page 4

time for consecration with a view to the high calling, the priesthood, but rather the time for those who have so consecrated to finish their course with joy by fully carrying out their covenant of sacrifice. Soon the sacrificing and sufferings of the Church will give place to glory when she shall be united to her Lord, and when one with him she shall be Jehovah's channel for blessing the world.

Yes, we believe that the quarrying of living stones for the temple is ended-- we wait till the few now being finished and polished shall be perfected and fitted to their places, and then the structure will be completed; and the headstone shall be brought forth with shoutings of grace, grace unto it (Zech. 4:7). May the privilege

Of the little while between
In its golden light be seen,

and let all the consecrated run with renewed vigor the remainder of their course.

The present time, we repeat, is for the perfecting of those who have consecrated all to the Lord. It is a harvest rather than a sowing time, a gathering rather than a planting time. It is mentioned thus by the Prophets: "Gather my saints together unto me--those that have made a covenant with me by sacrifice"; "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Psa. 50:5; Mal. 3:17).

But while sanctification is spoken of as though it were completed at the moment of consecration, yet it actually is a progressive work to all whose earthen vessels were marred and tainted by sin. Even after the human will is subjected to the divine, we need, as did Paul, to keep our bodies under (1 Cor. 9:27).

SANCTIFIED THROUGH TRUTH.

To enable us to be and to continue sanctified, God has provided a means, viz., truth. Not every truth--not historic or scientific truth--but as Jesus said, "Sanctify them through thy truth." Other truths are very good in their place, but it is a mistake to suppose that they sanctify. But what is God's truth? Jesus said, "Thy word is truth." God's word through the prophets? Yes, we have a sure word of prophecy to which we do well to take heed; and not only so, but God's more recent words through the Apostles also, for "all Scripture, given by inspiration of God, is profitable."

But does some one inquire of the necessity of the New Testament and suggest that Jesus was sanctified by the word of God through the prophets? Our reply is, Not so; for Jesus himself was the living word--"the word made flesh." It is nowhere said that he was sanctified by the word of the prophets. They testified of, but not to, him. He was sanctified by the truth, but he himself said, also, "I am the truth" (John 14:6); and again, "I sanctify myself" (John 17:19). Ah, beloved! "This" is the living bread ("truth") which came down from heaven, without which all the words of prophets would have been meaningless and tasteless husks.

For sanctifying power, Jesus pointed us forward to the truths to be revealed by the Spirit through the Apostles, saying: "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). He shall take of mine and show them unto you (John 16:14). Any reference to the prophets was rather as corroborative of his own higher teachings (Matt. 24:15; Dan. 11:31). And thus all students have found it; the prophets' words are valuable as showing many of the interests of the Jew and natural men and events, but, except in types and shadows, discernable only by the Spirit's revelations through the Apostles, they contain little spiritual food. This is that bread which came down from heaven--this "grace and truth came by Jesus Christ"--and since his ascension it has been revealed through his Apostles, who "preached the gospel with the Holy Spirit sent down from heaven"--to take of Jesus' things and show them unto "the sanctified in Christ" (1 Pet. 1:12; 1 Cor. 1:2).

Since God's truth is the sanctifying power, how important that we should live "by every word which proceedeth out of the mouth of God" (Matt. 4:4). Let us seek and feed upon God's word in its purity, remembering that sectarian creeds and catechisms are so many attempts to "teach for doctrine the commandments of men" (Matt. 15:9), and that the result of even mixing truth with error is confusion--Babylon.

===================

R442 : page 4

SANCTIFYING THE WORLD.

Because we find that Jesus and the Apostles kept church and world separate in their teachings, we endeavor to do the same. We have just considered "your sanctification" (the church's) and now we glance at the world's privilege in this direction. The two are alike, yet different. Alike, in the sense that sanctification means consecration; different, because the consecration differs under the different attendant circumstances.

The two occur at different times. The Church's consecration first in (this) the Gospel age; the world's afterward in the next or what is often called the Millennial age. Hence Jesus in the beginning of this age, though he loved the world so much as to die for them, and desired their sanctification as well as that of the Church, yet, knowing God's order, that the Church must first be gathered and perfected on the spiritual plane of being before the world on the earthly plane could be blessed through their ministration, prayed thus: (John 17:9,21,22), "I pray not for the world, but for them which thou hast given me" (specially selected by the magnet of truth to become Jesus' bride and joint-heir) "that they all may be one...as thou Father art in me and I in thee; that they also may be one in us...that they may be one even as we are one" (partakers of the divine nature" 2 Pet. 1:4), "that (when these are thus perfected in the divine nature) the WORLD may believe.

Yes, deep hidden riches of grace for the world are at present obscured by the exceeding riches of God's grace and lovingkindness toward us who are in Christ Jesus (Eph. 2:6-8). The "royal priesthood" have consecrated to sacrifice during this Gospel age. The anti-types of the "Levites," who consecrate to service but not sacrifice must be fulfilled in the Millennial age. (See Numb. 8:24.)

During the Gospel age the call has been, who will take up the cross and follow me (Jesus)? Who is willing to deny (ignore) himself and suffer with Christ in hope of reigning with him? Who will present his body--his human nature--a living sacrifice and become dead with him that he may also live with him? (2 Tim. 2:12; Rom. 12:1 and 6:8.)

In answer to this call for severe service, yet "reasonable," when the reward is considered, few--a "little flock", a "royal priesthood"--have during 1,800 years heeded the call and been selected. How few, or who they are, we know not --God knoweth; but we know that Jesus is the high-priest of their profession, and those who shall be with him are called and chosen through sanctification of the Spirit and belief of the truth, (2 Thes. 2:13) and faithful. We know, too, that it includes all and only those who have made and kept a "covenant by sacrifice" (Psalm 50:5; Rev. 17:14.)

The conditions of consecration for mankind in the next age will be not sacrifice of things lawful and right and good for the natural man, or the laying down of the human existence, but obedience to God and his law of love, which offers on the surest foundation everlasting life and blessing. Thus the prophets express it: "Serve the Lord with fear (respect) and rejoice with trembling." (Psa. 2:11.) "Hear (obey) and your soul shall live. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:2,7.) In a word, obedience to God will be the only requirement from all who, being justified by faith in Christ, would consecrate themselves fully to God. Nor would sacrifice, crucifixion, death be possible to those in that age, seeing that evil in all its forms is to be suppressed and all things brought under the control of good and right. It is because, in God's arrangement, evil (Satan) now rules the world, that

R443 : page 4

right-doing, truth and goodness are bringing reproach, crucifixion, and suffering: and this we have seen is to permit the sufferings and sacrifice not only of Jesus the high priest who, without sacrificing the human, could never partake "of the divine nature," by which they are clothed with power to bless and restore mankind. It will be apparent to all, then, that when the present triumph of evil gives place to the lasting triumph of righteousness, the very circumstances which now make sacrifice necessary to the overcoming of the world will be gone, never more to return; consequently the opportunity for sacrificing for right and truth will be gone. When the time foretold shall fully come, when "A king shall reign in righteousness and princes shall execute judgment in the earth"--then "In his day the righteous shall flourish" and the evildoer shall be cut off (Ps. 72:7; 37:9).

The original appointment of consecrated priests under the typical system numbered five, while of the Levites there were seventeen thousand one hundred and sixty appointed. (Num. 4:36,40,44,48; Exod. 28:1.)

The proportion of these numbers toward each other probably typifies the much larger proportion of those saved and consecrated in the next age as men, as compared with the "little flock" selected under the trying ordeal of sacrifice during the Gospel age to become spiritual beings,--"new creatures"--and to be made unto our God kings and priests to reign on the earth (Rev. 5:10). For a fuller treatment of this phase of the subject, see "The Tabernacle" pamphlet.

It will be seen then, that if our time for consecration to sacrifice as priests is ended, the time for consecration for the Levite class is due to commence. How important, now in the little while which remains, that those who have thus consecrated to sacrifice with Jesus should make their calling and election sure by compliance.

It may be asked, What is the practical difference between the two consecrations as they affect our daily life and actions? We reply, that the consecration or sanctification of the Levite class is merely to abstain from sin and do those things which are right, while those who consecrate as priests deny themselves those things which are rightly and properly their privilege as men. For instance: It is right that men should seek, by every lawful and proper action, to make themselves comfortable and happy in the world, to have a "good name;" to rightly value the esteem of their fellow-men, and to accept public office; to spend time and talent in science, music, art, etc. All these things, if sought in a sinless way, are proper to consecrated MEN--Levites--but not for the new creature, not for the royal priesthood. The latter is to be careful for nothing: ease, comfort, reputation, honors of earth, are not to be considered, except to remember that these are as dross when compared to the higher office and honors promised to the sacrificers. This class --the priests--have no time for concerts, games, science, art, music, etc., even though they be sinless, (except such as are necessary to health) because all their time, money, and talents are consecrated to be sacrificed from self to the Lord's service. "As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter." "In all these things we are more than conquerors through him that loved us"--"Heirs of God, joint heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings (losses, deprivations, self-denials) of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:17,18,36,37.) These distinct consecrations are further shown in article, "Two Baptisms," in another column.

===================

R443 : page 4

"WHOSE SON IS HE."

MATT. 22:42.

It seems as though evidence of the presence of Christ Jesus is every day accumulating.

It is a curious fact that the same thing which was the cause of division during the ministry of Christ Jesus on earth, is the cause of division now. The same questions which were agitating the people then are agitating them now. It seems as though the sifting is going on from one grade to another. What does not cause separation at one time is only reserved to cause separation or division a little farther on. The question, a short time ago, was, When and how does Christ come? Then, a little after, Has he come? Is he present?

There was a test question then, but it was the test for that time--for that sifting. Now, there is another test, and it is a noticeable fact that the present test is the one which occupied the minds of the people about six months after the third Passover which was observed by our Lord; that is, about six months before his crucifixion. It was at the Feast of Tabernacles, "the last great day (the eighth) of the feast." (John 7:37.) Some said one thing and some another, some thought he was the Christ, and some did not (verses 40,42). "So there was a division of the people because of him" (verse 43).

About that time, in a conversation with the Pharisees, Jesus said (John 8:18,) "The Father that sent me beareth witness of me." "Then said they unto him, Where is thy Father?" (vs. 18,19.) Jesus answered, "Ye neither know me nor my Father; if ye had known me, ye would have known my Father also." If JOSEPH had been his father, this would not have been the fact, for his ("supposed") "father and mother" they knew. (John 6:42.) "He being (as was supposed) the son of Joseph." (Luke 3:23.) Some suppose the same thing now, and remind us very much of those Pharisees then, who, after a lengthy conversation, (in which Jesus refers to the fact that they were "doing the deeds of their Father") said, "WE have not been born of fornication; we have One Father, God" (John 8:41). (See E.D. for text and rules of emphasis), which evidently was a sarcastic intimation that he had been born of fornication, which if Joseph were his father, would have been true. But even if Joseph was not his father, yet if he came into the world by natural generation, it would have been true, for he was conceived before Joseph had taken Mary as his wife.

Suppose, as the editor of the "Day Star" teaches, that Jesus was brought into the world just as other men are, i.e., according to natural laws, can its editor give us any good reason from the Old Testament writings or the new, why God should have chosen to have his son (or, as perhaps the editor of the Star would say, he who was to become his son) enter the world in a way that would seem to give sanction to the violation of his own moral law?

The editor of the Star uses three columns of his paper to meet an argument which, we should think, no careful Bible scholar would offer, viz., that the sign, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," was given to Ahaz in particular; whereas the prophecy reads, "Hear ye now, O house of David." He quotes from Young's Concordance showing that it was "announced to Ahaz and the people of Judah as the sign that God would give them deliverance from their enemies" (the italics are ours), and then says that "the birth of Jesus, which occurred in the neighborhood of 700 years after Ahaz slept with his fathers, could have been no sign to him that

God would protect him from the two kings who purposed doing him evil. Now, is it possible that this editor supposes that this remarkable sign was given to Ahaz particularly (and when he would not ask for it) and related only to his difficulty with those two kings?

No, he evidently does not, though the above has that look, for in another place in the same article he says, "Because of their desire God promises a sign, which

R443 : page 5

is to be a son conceived of a virgin, whose name is to be called Immanuel." He moreover says, "that wayfaring men' though fools," should see that to be any sign to Ahaz, the child must have been born shortly after the prophecy was given." Now, any intelligent, careful reader can see that such a use of language as this would render much that Jesus said of no use to us now. Such words as "ye," "you," and "we," used by Christ and the writers of the epistles, would only have reference to those present at the time the words were spoken, e.g., "Go ye and teach all nations;" "lo, I am with you always." But as he does not believe that the birth of Jesus was a fulfillment of that prophecy, but believes that it was fulfilled in time to be a sign to Ahaz touching those "two kings," Will he tell us (we do not want to "challenge" him) when that prophecy was fulfilled? Surely the fulfillment of so remarkable a sign as that, which he allows God promised, (and this, too, in "the O.T. writings,") would not fail to be plainly recorded. We shall wait with interest for his answer.

Again, in the same article, he says the child "was to eat butter and honey, that he might know to refuse the evil and choose the good" (ver. 15.) "Now," he continues, "to be consistent, we must admit that the honey represents good and the butter evil, or vice versa," (we do want to be consistent and will admit it,) "and further, that if the child was to eat both, then IT FOLLOWS that he must participate in both good and evil DEEDS." Hold! If that is what you call consistency we did not understand the meaning of the word, for this is illogical, the inference is wrong.

He then adds: "If this is applied to Jesus, then it makes him a sinner." Now, we will admit, that "if this is applied to Jesus" in that way "it makes him a sinner," but we would not wish to endorse

R444 : page 5

so lame an application as that. He still further adds, that this "places him in exactly the same position as Adam, who had to do wrong in order to know good and evil." Now, we will try to be consistent and admit that such an application would do all that; but the application comes from the illogical deduction that evil necessarily implies evil DEEDS, which requires no argument to refute. We regard it as impossible to have placed "Jesus in exactly the same position as Adam," except as to purity, for Adam had no view of misery and death which Jesus had. Jesus felt the evils of sin without sinning; he "ate butter and honey," good and evil, but not evil deeds. He suffered on account of others (not as a substitute in suffering) who evil entreated him, who, on account of their blindness, occasioned by the fall, misapplied his teaching, etc. There were many ways in which he "ate" (experienced) evil. Lazarus, his friend, died on account of the fall, and that caused Jesus to sorrow; and the hard heartedness of the Jews, as shown at the grave, caused him to "groan in spirit."

Now, with this long line of evil, misery, pain, dead and dying men before him, must Jesus "participate in both good and evil deeds in order to be able to choose between the two?"

Can any one think this is so, and Jesus living by faith too? Considering, too, that he understood the Scriptures (Old Testament writings) so well that he puzzled the doctors when he was only twelve years of age, and yet did not know how to refuse the evil and choose the good, but, like Adam, (who had no such exhibition of the effects of sin) "had to do wrong in order to know good and evil?" Now, must we admit all this "to be consistent"? Would such admission be consistent?

The article from which the above quotations are made is not inaptly headed "Misapplications."

In the same number, under a subheading of "Childish Idea," the writer says: "When Jesus said Sanctify them through thy truth, thy WORD is truth' (John 17:17), He must have referred to the OLD TESTAMENT WRITINGS, for the New were not then, nor for some time afterward, in existence."

Now, let us turn to the first chapter of John, where exactly the same word in the original is used, and let us read, in parenthesis, this application: "In the beginning was the Word (Old Testament writings), and the Word (Old Testament writings) was with God, and the Word (Old Testament writings) was God. The same was in the beginning with God. All things were made by (or through) him" vs. 1-3. "And the Word (Old Testament writings) became flesh and dwelt among us,...full of grace and truth" (verse 14).

It goes on to say: "This is authority sufficient for us, for Jesus was also sanctified by the truth" (John 17:19). Now, is it not strange that it should make such a statement as that, and then give a scriptural reference as though the Scripture referred to substantiated the statement? But, on looking at the 19th verse, we find Jesus saying: "And for their sakes I sanctify MYSELF (i.e., set apart, consecrate), that they also may be sanctified in truth." [See E.D.--R.V., and Rotherham's translations.] In harmony with John's statement quoted, is another statement of Jesus (recorded by John 14:6), "I am the Way and the Truth and the Life," and we can see that through him, "the Word," and "the Truth and the Life," they were sanctified, while he sanctified himself.

While it is true that we should search the Scriptures (Old Testament writings) for they are they which testify of Christ Jesus, let us not forget that they are God's written word, and could not be fully understood until God's living Word (Jesus Christ) came and stood beside them, showing their signification, and what would be accomplished for the world when the body, (the Church) of which he is the head, should be complete.

While we have been writing the above, our heart has gone out in loving sympathy and tender regard for him whom we love, yet see to be in error. We have not written to be sharp or sarcastic, nor bitter; but there are many things lately put before the public in the "Day Star" that are made to appear crooked, and, with such applications as those referred to, cannot be otherwise than crooked; and have a tendency to mislead, and, as we have been asked more than once, in person and by correspondence, for an expression of our views, we have felt it necessary to define our position as to these things.

We can but hope that the editor of the "Day Star" will yet see, how hard it is to harmonize Scripture on that line.

If any will admit the supernaturalness of the Scriptures, and of Jesus who was the fulfilling of them (Old Testament writings), letting go of naturalism, and not reasoning after the method of the materialistic school part of the time, and as a Christian part of the time, we think he will see that the first man (Adam) was of the earth earthy, and that the second man (Adam) was the Lord FROM heaven; and that, with the POSSIBILITIES which he possessed of transmitting a perfect race, he gave himself (thus sacrificing all the POSSIBILITIES of a sinless man) as a ransom for the race, who had suffered the penalty of death, for their sins, and could only rise when there should be "found a ransom." HE took their place. "Wherefore God also hath HIGHLY exalted him"--"glorified him with (in addition to) the glory which he had with the Father before the world was."

We would seriously ask the editor of the "Star" to give us a good reason why the peculiar language--"I will put enmity between thee and the woman, and between thy seed and her seed," (Gen. 3:15; Gal. 4:4), and "Made of a woman"--if there was nothing of more than ordinary significance attaching to it? Is it not obvious that if Jesus came into the world, just as "we all" have, there would be no force to this language and no occasion for using it?

So we say, in answer to the question which we have used for the heading of our article, "Truly this WAS the Son of God" (Matt. 27:54).

J. C. SUNDERLIN.

----

page 5

"Preach the Word; be instant in season and out of season [i.e., when it suits your convenience and when it does not]; reprove, rebuke, exhort, with all longsuffering and doctrine." (2 Tim. 4:2.)

====================

R444 : page 5

TWO BAPTISMS.

Although this subject has already been treated at length in these columns, the many inquiries from new readers make its consideration again necessary.

Immersion or baptism (Greek--dipping) in water, as practiced by John the Baptist and afterward by our Lord and his disciples, had a different significance at first among the disciples from what it came to have after the Spirit dispensation was fully opened and its teachings received.

John came and his disciples, preaching repentance of sins, and used immersion as a token or sign of the putting away of sin by the repentant one. Not that the immersion put away the filth of the flesh--sin--but it illustrated it. Jesus' disciples did a similar work among the people (John 4:2). And after Pentecost, even, the Apostles, for a time at least, used the emblem in this same way. For instance, Acts 2:38,41; 8:12,13,38. In each of these instances open sinners were to exemplify the putting away of their sins, and this, indeed, is the usual significance of the ordinance among Christians to-day.

But baptism came to have a new and very different significance to the Apostles, under the guidance of the Spirit, as they came to discern its deeper meaning as illustrated both by the words and act of Jesus. In Jesus' case, surely, it did not typify a putting away of the filth of sin, for the question he put, but which his opponents never answered, was, "Which of you convinceth me of sin?" and the record is that "in him was no sin."

Jesus' baptism or immersion into water typically expressed his death, into which he voluntarily went for our sins. It represented the full consecration of his will to the Father's purposes and plans for our redemption. It was when "Jesus began to be about thirty years of age"--manhood according to the law --and therefore, the proper time for him to sacrifice his fully-developed manhood. And the act of baptism represented in the one act of going down into the water and rising from it, his going down into death, and his trust in the Father's promise that he should not be left in death, but should have a resurrection. (Psa. 16:10; Acts 2:31)

When Jesus presented himself to John--regarding it, and properly, as the symbol of repentance and reformation --John was surprised and said, "I have need to be baptized of thee, and comest thou to me?" He recognized Jesus' sinlessness and knew that he needed no repentance. Jesus answered, "Suffer it to be so now, for thus it becometh us (the church of which he was the head) to fulfill all righteousness." And his death, which his immersion symbolized, was indeed the fulfillment of all the righteous demands of justice against the condemned race of Adam.

That which was expressed in that brief, symbolic act, was fully carried out in the three-and-a-half years of his ministry--for during that time he died daily, or was continually giving his life strength--sacrificing himself--for the sake of the Lord's truth, the Lord's children, and humanity in general. The act of immersion meant in symbol all that sacrifice which, commencing at Jordan, was completed at Calvary, and also his triumph as a new creature in the resurrection. Baptism into death meant sacrifice and suffering unto the end, both to Jesus and his followers--all who would share the present sufferings and the final glory.

R445 : page 5

To all who would share the heavenly glory, the question comes as it did to James and John, "Are ye able to be baptized with the baptism that I am baptized with?" (Matt. 20:22). And if we have indicated our willingness, we have the promise that the ability shall be supplied; for our leader is our surety. And again, Jesus says: "I have a baptism to be baptized with, and how am I straightened until it be accomplished" (Matt. 20:22; Luke 12:50). All must see that not the watery-symbolic death, but the reality, is here referred to.

After Pentecost, under the leading of the Spirit, the Apostles came gradually to apprehend this deeper and more forcible significance of baptism when applied to Christians--to those who sought to follow the Master's footsteps of self-denial and crucifixion of the flesh to heavenly glory--the first resurrection. If by any means they might know him and the power of his resurrection (to spiritual conditions) and the fellowship of his sufferings, being made conformable unto his death (Phil. 3:10). They came to see that to be baptized with his baptism meant much more than John's, much more than putting away the filth of sin; that it now meant consecration--to sacrifice--of that which already was justified in God's sight. Hence it is that we find Paul so ably teaching and exhorting believers, who were already justified from sin by faith in the Redeemer, to put on Christ by baptism; to become members of the "little flock"--"members of his body"-- by being immersed into Christ. We quote his words:

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized (immersed) into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"--walk as those having heavenly, not earthly, hopes and aims. How different is this meaning to the saints from that conveyed by John's baptism? So different, indeed, that the Apostles soon came to see that John's baptism, though the same in outward form, did not at all represent a baptism into Christ, and some who had been once baptized with the idea of putting away sin-filthiness were commanded to be baptized again, and thus express the new and deeper meaning to baptism (Acts 19:1-5 and 10:48).

From these few brief testimonies we hope that all will be able to recognize the two baptisms (two in import; one in outward form). All may add to the evidence by the use of Bible references or a concordance. And let all clearly distinguish between the heart-work which is the real, and the watery-type, which is the shadow. All should see, too, that the outward form has even greater weight and is the more proper to be observed by those who see the reality. We must not only believe with the heart, but also confess with the mouth--a symbolic act.

The immersion, which typifies a death of the human nature, we regard as being no longer proper, except for those who, in heart, had already made the consecration--presented themselves living sacrifices, as shown in preceding article on Sanctification--but who may not before have seen the beauty, significance and propriety of the symbol. But immersion, as practiced before the Gospel dispensation--called John's baptism, or the baptism unto repentance, as indicating a change of life, and thereafter a putting away of the filth of the flesh--is now in order again, as illustrating the very consecration that natural men should make to come into full harmony with God.

Does Paul dissent from this statement concerning two baptisms when he says, we have "one baptism?" No, he addressed the Church, those following in Jesus' footsteps, being baptized, not unto John's baptism, but into Christ-- into the anointed company of which the anointed Jesus is the head. Some inquire, Who could properly administer the ordinance? We answer, any one, it matters not who, but all our preferences would naturally lead us to prefer that the administrator should be a brother in Christ. The formula of words, which it is our custom to use toward those being immersed into Christ, is as follows: "Brother__________, in the name (by the authority) of the Father and of the Son and of the Holy Spirit, I baptize thee into Christ." Our formula for those now covenanting to renounce sin and pursue righteousness is, "Brother__________, in the name of Jesus Christ, thy sins be forgiven thee; go and sin no more."

"If ye continue in my word...ye shall know the truth." (John 8:31.)

====================

"BEFORE ABRAHAM WAS, I AM."

The spotless purity, the marked intellectual superiority, the humble dignity, the meek gentleness, the bold and uncompromising sense of right, linked with benevolence and untiring self-sacrifice, marked Jesus as a man peculiar and separate from all other men. In his day "he taught as one having authority," and men said, "Never man spake like this man." Whatever others may think or say of him, he claimed to be the sent of God, saying, (John 6:38), "I came down from heaven." "I am the living bread which came down from heaven." (verse 51.) The Jews disbelieved this claim, and said, "How can this be?" And many of his disciples, when they heard it, said, "This is a hard saying, who can hear it?" (verse 60.)

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of Man ascend up where he was before?" But "from that time many of his disciples went back and walked no more with him" (verses 61-66), because of this claim of heavenly origin and pre-human existence.

Again, we find him before the Pharisees declaring the same truth, saying, "I know whence I came and whither I go....I am from above, I am not of this world;...I proceeded forth and came from God; neither came I of myself, but he sent me....It is my Father that honoreth me, and if I should say I know him not I shall be a liar" (John 8:14,23,42,54,55). Then said the Pharisees, "Art thou greater than our father Abraham?" Jesus answered, "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [Abraham had been dead two thousand years.] Jesus said unto them, "Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM." (John 8:53,56-58).

There is no mistake about that expression. The Son of God had not yet tasted death; the birth of the human was only a transference of the life-principle from spiritual to human conditions; the being, the individuality, was the same. Jesus as a man recognized himself as the same being--the Son of God. (See "Food for Thinking Christians," chap. "Narrow Way to Life.") "I AM" expresses his continuous existence, and identifies Jesus of Nazareth with the "only begotten" and "first-born of all creation." Did the Jews believe this wonderful truth? No, they took up stones to stone him. Jesus' teachings only convinced the meek. ("The Spirit of the Lord hath anointed me to preach good tidings to the meek."--Isa. 61:1.)

Referring again to the saying of Jesus (John 6:62), "What and if ye shall see the Son of man ascend up where he was before?" and comparing it with Mark's statement (chap. 16:19), "He was received up into heaven and sat on the right hand of God," we can only conclude that before his advent to earth he occupied the right hand (or chief position) on the heavenly or spiritual plane; not the Father's position, but the chief position at the Father's right hand-- right hand signifying the chief place of favor and power. But the right hand position before his advent to earth was not so exalted as his present position at the right hand of Jehovah; for because of his humiliation and obedience even unto death "God hath highly exalted him" (Phil. 2:9), and given additional honors and glory; and those honors shall magnify and multiply with the revolving ages.

Again, Jesus had been explaining the truth to Nicodemus, but Nicodemus was slow to believe, and Jesus by way of reproof remarked, "If I have told you earthly things and ye believed not, how shall you believe if I tell you heavenly things?" Then he intimates that no one else could teach him those heavenly things; for "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man",* consequently no one else knew the heavenly things. Then Jesus proceeded to explain that "God so loved the world as to give his only begotten Son" (a son on that higher plane before he was sent) to redeem men (John 3:12-17).

If Jesus had been conceived and born in the usual way, that is, in sin, even as others, we must conclude either that he was an impostor who sought to delude his followers into thinking him some great one, or else conclude with the Jews that he had a devil and was mad (insane). But in him was neither guile (deceit) nor any other sin. Therefore, with confidence, we mark and weigh his words when again we hear him say (Matt. 11:27), "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

Strange language! Did not the disciples know Jesus as a man? Yes, but as we have seen, they understood not the secret of his wonderful being--his pre-human

R446 : page 6

glory and the mystery of his incarnation. Jesus was just beginning to reveal himself to them as they were able to receive the truth. And he had yet many things to tell them which they were not then able to bear, but which the promised Spirit through the Word has since made plain. Whence that intimate knowledge of the Father which he here claimed? We find answer in the texts we have just considered. But look again and we shall find further testimony. (The same knowledge is alluded to by the Prophet Isaiah, chap. 53:11, "By his knowledge shall my righteous servant justify many.")

----

*The oldest and most authentic Greek MSS., (Sinaitic and Vatican) omit, with evident propriety, the words "which is in heaven" after this text.

Turning to Prov. 8:22-30, we find that this same Jesus whom Isaiah calls "The Wonderful, Counsellor," etc. (the same being, though known by many names,) Solomon speaks of as Wisdom personified, saying: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above; when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Would any inquire-- of whom born? Let the Psalmist answer, "From the womb of the morning" (Psa. 110:3).

In what perfect accord is this with the statements of John 1:1-18, (See Dec. issue "Consider him"--read it) which not only shows his intimate acquaintance with Jehovah and knowledge of his plans, but exhibits him as his honored agent in their accomplishment.

When we consider the length of time that must have elapsed during the creation of the material universe (See art. "The Creative Week," in a former issue --read) we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son." And again, "O righteous Father, the world hath not known thee but I have known thee." (John 17:25.)

The key to his knowledge of heavenly things is furnished us in John 3:31,32. "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth." No wonder that some said, "Whence hath this man this wisdom." It was his knowledge of heavenly things, as well as his faith in the Father's promise, which enabled him to overcome the world and present an acceptable sacrifice for our sins. As it was written, "By his knowledge shall my righteous servant justify many."

"O that all of God's dear children would be more earnest in studying the Scriptures, for, said Jesus, "These are they which testify of me." (John 5:39.) As we are able to bear it, the glories of Father and Son, and our promised glory through them, will be made very clear to us. "He (the Son) was in the world, and the world was made by him, and the world knew him not," and still does not know him. Only those who humbly walk by faith in the light of the sure word will know him, until his glory and power shall be revealed, so that all flesh may see it together.

Very soon we know that his power shall be universally felt, and the Psalmist intimates that his power, displayed in restoring and perfecting all things, will at least equal his power, as Jehovah's agent, in creating them. "Thou hast the dew (freshness, vigor) of thy youth." (Psa. 110:3.)

With all this united testimony of the Holy Scriptures before us, What child of God could longer doubt the pre-human existence and glory of our blessed Lord, or the sincerity of his own prayer, "Father, glorify thou me with the glory I had with thee before the world was?"

In no other way can we understand how "He was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. 8:9.) As a man he had none of this world's goods. True, he was rich in wisdom, grace and understanding; but did giving these make him poor? Did he become poor in wisdom or grace for us? By no means. No, Jesus and the Apostles tell us of the glory he had with the Father before the world was. There was the wealth which he left--humbling himself and taking the form of a servant, etc., (Phil. 2:7) that we through that real poverty might become rich.

In no other way can we understand Jesus to be the Alpha and Omega, the beginning and the end, the first and the last, as he claims in his revelation to John, (Rev. 1:8; 3:14; 21:6; 22:13) than as the Scriptures harmoniously teach, that as Jehovah's agent he is the beginner and finisher of the wondrous plan, though not its author. In a word, he was the only direct creation of Jehovah, all other creations being through him as his agent or representative; as we read: "To us there is but one God --the Father--of whom are all things and we in him: and one Lord--Jesus Christ--by whom are all things and we by him." (1 Cor. 8:6.)

"He is the first-born of every creature; [born before all creation] for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers; all things were created by him and for him: and he is before all things and by him all things consist. And [he is also the first to partake of the divine nature,] he is the head of the church, who is the beginning, the first born from the dead--that in all things he might have the pre-eminence." (Col. 1:15-18.)

Bride of the Lamb, here view your Lord,
His glory's veiled to other eyes than thine;
For other ears--came not the word;
They'll know, when in his glory thou shalt shine.

MRS. C. T. RUSSELL.

====================

R446 : page 6

A FORMER PASTOR'S LETTER.

C. L. CONNELL,
Townsendville, N.Y.

Dear Brother: Your note, stating that you and the Church of which you are the pastor, desire me to write to you, is at hand. Not doubting the general interest of yourself and those for whom you speak, in the welfare of a former pastor whose relations were mutually of the most amicable kind, I still suppose that it is particularly on account of my having withdrawn from the ministry and membership in the M.E. Church that you desire to hear. To those who listened to my preaching during my pastorate at Townsendville, it is unnecessary to state that I was at the time a Methodist. My notions of the teachings of Scripture were gained while yet a child. They were taught me by Methodist parents, in Methodist Sunday-schools, from Methodist pulpits.

I find that years before I was capable of forming for myself intelligent opinions concerning even the general scope of Scripture teaching, they had already been moulded, and I had unquestioningly accepted the opinions of others and made them my own. I am now disposed to believe, however, that it was with some degree of mental reservation that I accepted some of the doctrines of orthodoxy. How else could I, while professing to believe in endless torment for the unrepentant, associate with them, accept their many kindnesses, and speak to them from the pulpit on themes often tending to divert their attention from, rather than attract it toward, so horrible a fate. I believe, however, that by the churches I served I was adjudged faithful to my duties; and though coming short of my own model of what a minister of Christ should be, I have the happy consciousness of having ordinarily walked up to the degree of light I possessed. To relate my varied and peculiar experiences after resigning my pastorate at Townsendville, would transcend the limits of an ordinary letter, and perhaps would be without interest to those for whom I write. Suffice it to say, that after about two years of such experiences, there fell into my hands, providentially as it seems to me, a publication which was the means of a decided change in my understanding of much of God's Word; a change, however, which led me to much more exalted views of the character of God, and served to harmonize many passages in his Word, which before appeared either unmeaning or contradictory.

Though disposed to look with much suspicion on all that cast a doubt on orthodox teachings, I nevertheless found them so fatally assailed by God's own Word, that my prejudices one by one yielded, and the foundation, having given way, the superstructure crumbled and lay in a mass of ruins at my feet. You are now ready to ask, which of these doctrines appear to me to be out of harmony with the teaching of the Word. The present opportunity will allow me to speak of but few of these, and I will select such as I trust will appear plain to you. Orthodoxy teaches that the present life irrevocably determines the future condition of every human being. Though it is nowhere stated in Scripture that there is not for any a probation after this life, it is

R447 : page 6

preached and enforced much more vigorously than many things which the Bible does affirm.

If it be true, as preached, that there will be no probation after this life, then surely much the larger part of the human family never have a probation. No person can be said to have a probation until made acquainted with that for which he is to be held accountable. Besides, if there be no future probation, many passages of the sacred Word, are to me unmeaning; nay, more, are positively contradictory. Please notice Luke 2:10: "Behold I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE."

We are all aware that a large majority of the PEOPLE who have lived and died, even since these words were uttered, never heard of the event here referred to. In what sense, therefore, has it been GREAT JOY to them? What possible advantage can they have derived from it?

Again, in John 1:9, it is stated of Jesus, "That was the true light which lighteth EVERY MAN that cometh into the world." How, permit me to ask, has he lighted those millions of the race who never heard of him? How can this be true, unless there is to be a trial for them in the future in which this light shall be received? Again, in 1 Tim. 2:6, it is stated that Christ Jesus gave himself a ransom for ALL, to be testified in DUE TIME. Now, we all know, that it has not yet been testified to ALL.

But, if this Scripture be true, it will be; so we can reach no other conclusion than that the DUE TIME--God's DUE TIME--for much the larger part of the

R447 : page 7

human family to receive this testimony will be FUTURE.

I might cite many other passages that are susceptible of a rational interpretation only in this light, but surely they will occur to your minds.

But, you may ask, why is it not taught in the Scripture, if there is to be an opportunity for those who have never heard of him of whom it is declared, "There is no other name given under heaven, among men whereby we must be saved?" To this I answer, it is so taught, and not in a single text merely, but in many Scriptures. Before referring you to such teachings, however, permit me the remark, that the doctrine of a future probation for the world is not more strange to nominal Christianity to-day than was that of a salvation for the Gentiles to the Jewish Church at Christ's first coming. In illustrating my position, I will call attention to a single instance from Scripture; not because it does not contain others, but because the limits prescribed me will not permit their notice. This one instance, however, will be sufficient, I trust, to answer every reasonable objection.

We will select what is usually regarded as the most marked illustration of Divine wrath, viz.: the Sodomites. Now, if we can show from the plain statements of God's Word that these people are to come back to life, in order that they may have an opportunity of having it testified to them that Jesus Christ gave himself a ransom for all, of believing this testimony if they will, and of receiving the benefits of belief, viz.: justification: if we make this plain, then we think the case of the others will appear, at least, very hopeful. But, first, let us learn from the Great Teacher, who "knew what was in man," what he thought of these Sodomites.

In his preaching he compared them with the Jews, and particularly with the people of favored Capernaum (Matt. 11:23,24.) Jesus here says, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Thus we see that it was for want of light that these people were destroyed. We see also that Jesus teaches a time of retribution--future--which shall be tolerable for ALL, even for the people of CAPERNAUM, who rejected Jesus and his miracles; and yet MORE TOLERABLE for the SODOMITES that perished in ignorance. Are we not all ready to say, this is surely, as we have a right to suppose God would deal, with those to whom in their lifetime he had never given light and knowledge?

Now, turn if you please to the prophet Ezekiel, 16th chapter, and see that God is teaching the Jews of their final restoration to the "land of promise," as he had long before promised to Abraham.

Please bear in mind that the prophet is writing about 1,000 years after the destruction of this people, and that Jesus says (Luke 17:29), "It rained fire and brimstone from heaven and destroyed them ALL." Notice now, that in the 46th verse the prophet refers both to the people of Samaria and to those of Sodom, and in the 53d and 55th verses plainly states that these people who were ALL destroyed SHALL RETURN to their FORMER ESTATE. In the 60th and 61st verses it is again stated that God will establish with Israel an everlasting covenant, and that he will give to her Samaria and Sodom for daughters (that she may instruct them and bring them into harmony with God's plans). Thus we see that the promised blessing to Israel is not alone for herself, but that she may be God's agency in extending light and knowledge to "ALL PEOPLE."

How well this comports with Peter's words (Acts 3:21), in which he declares the "times of restitution of all things, God hath spoken by the mouth of all his holy prophets since the world began." A careful study of these holy prophets can scarcely fail to discover this glorious doctrine of a restitution of all things interwoven in all their writings. We are able in this light to comprehend John's definition of God's character--(1 John 4:8) -- "God is love." Is it not notably the case that the fear of future torment is the principal incentive held out to induce men to come to God? John says, however, that--"He that loveth not knoweth not God."

Another teaching of the nominal Church, which I believe to be at variance with the teaching of the Word is, that all believers are to be of the body or Bride of Christ. The Bible teaches that the result of belief is justification to that condition which Adam forfeited by his disobedience. He forfeited human perfection; moral--mental--physical. Belief in the atonement is the one condition to its final recovery. The conditions to the high calling of God in Christ Jesus (Phil. 3:14); the holy calling (2 Tim. 1:9); the heavenly calling (Heb. 3:1), are far different. These require not only justification, but that their justified human nature shall be presented to God a living sacrifice--conditions which never were required until the narrow way to life was opened up by Jesus Christ (Heb. 10:20; Matt. 7:14). Those who follow Jesus' footsteps in this narrow way are promised immortality "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5:26); and we (his body) shall be like him (1 John 3:2), spiritual beings, no longer human, but partakers of the Divine nature.

By rejecting the Bible doctrine of a future probation--after the dead shall have heard the voice of the Son of God and come forth, as illustrated in the case of Lazarus, the widow's son and others-- by rejecting this and other Bible teachings, the nominal Church has been thrown into confusion and led into many errors.

That this confusion and these errors have largely contributed toward bringing about a rapid increase of infidelity, both within and without her own pale, I firmly believe. What is the spiritual condition of the Church to-day? Where are the wonderful revivals of former years? Alas, they exist only in name, or are the result of the efforts of a few professional revivalists. The barriers that formerly separated between the Church and the world are mostly swept away, and the man of fair worldly prospects, with whom she refuses to share all her privileges, must fall below the world's standard of morality.

These, dear brethren, are some of the causes which led me to sever a connection, which I once so highly prized, and to accept doctrines which, though they may bring reproach and obloquy, I believe to rest on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone.

Commending you to God, who is able to make all grace abound toward you, and trusting that this letter may lead you to a more careful study of His Word, which only is able to make you wise unto salvation, and to trust less in human creeds and traditions, I remain,

Your servant, for Christ's sake.

S. T. TACKABURY.

Fostoria, Ohio, Feb. 6th, 1883.

====================

R447 : page 7

"THE WORLD'S HOPE."

An exchange by this name comes to our table. Its hope for the world is very much confused. It falls into the error of supposing that a perfected human nature would be a "Divine nature," and evidently does not see that the "Divine nature" is higher than the "nature of angels," though both are spiritual. It seems blinded by its theories to all differences of nature among spiritual beings.

From this false premise it gets into a terrible confusion relative to man--his past and future condition. It fears to say, as the Scriptures teach, that Adam was perfect, lacking experience, because this would prove that a perfect man could never become more than a perfect man--could not increase in perfection by becoming a spiritual being, any more than would the perfecting of a dog cause him to become a man. Such conclusions it cannot reach, simple and logical though they be, because it has a theory that a perfect human nature is a

R448 : page 7

spiritual nature, which is a divine nature --the absurdity of which needs scarcely to be mentioned. If a human nature is a spiritual nature, why does Scripture mention them as distinct and separate?

Its conglomerate theory seems to be, as nearly as we can arrive at it by its illogical deductions--that God made men bad,--evil,--imperfect,--about as all are now; and that he fettered man with this evil nature, in order that he might develop strength by breaking his own chains, freeing himself. And this is really its hope for the world--that each individual (the devil not excepted) will eventually succeed in breaking the chains in which God had fettered him, and that finally all will unite around the throne in heaven as partakers of the perfect (human--spiritual--divine--which?) nature.

In this theory there is no need of a Savior to redeem or ransom men. No, each must fight his own way through,-- or, as this paper expresses it, each must destroy the enmity for himself. According to this unscriptural theory, Jesus was a benefit to men only by setting a good example as a pattern. But, tell us, Why would not the good example of Abel, or Enoch, or Isaiah, or Jeremiah have been equally forcible? These were noble, self-denying heroes for truth, and suffered even to being stoned and sawn asunder. Their examples of how to live and how to die, for truth and righteousness, were good.

But we need not dwell on the inconsistencies of such a theory; it must be apparent to all familiar with Scripture, that such a theory gives the lie to the teachings of the Apostles relative to the introduction of the present condition of sin, imperfection and death. They teach that "by one man's disobedience many (all) were made sinners," and that death and misery is the result, and not that it is the result of God's having imperfectly done his work in creating man. In harmony with this, too, is the Apostle's statement, that Jesus by his death destroyed the enmity (curse) for all who had been cursed in the first man's disobedience. He was "made a curse (he suffered as an accursed one) for us" (Gal. 3:13. See Rom. 5:17-19).

Our object in calling attention to this contemporary is, that we wish to awaken and put on their guard, any of its readers whom we may reach, against its teachings on the fundamental doctrines of our Christian religion, as pointed out in our last issue under headings--"Your building," and "On what are you building?"

This paper denies and ignores the very basis of true hope for the Church or the world--viz.: The Ransom--our being "bought with a price." It claims that the Adamic race needed no ransom. This, as we have heretofore shown, is the impending avalanche of unbelief, denying that the Lord bought them (2 Pet. 2:1). This is the rock which Christendom is even now striking against and being broken in pieces. (Matt. 21:44)

If this contemporary plainly stated itself as numbers of others do, we should have no special need to single it out among others for criticism. But it does not. It covertly attempts to steal the hearts of God's children and engraft this "damnable heresy" (2 Pet. 2:1) upon their minds, by quoting freely enough of the passages which contain the words "bought with a price," "redeemed," "ransom," etc., disclaiming, without attempting to disprove their meaning, or to deny their genuineness.

It insinuates and argues in such a way as to rob these words of their correct import in the mind of those who possess no English dictionary, or are too careless to use it; or who presume, that the English words may have a different significance from the Greek ones which the Apostles used, but which they do not understand.

We have heretofore shown that the Greek words rendered "bought," "ransom," "redeem," etc., in referring to the work of Jesus for men, are no less pointed, but, if possible, more so than their English equivalents. So far, then, from being an exponent of the world's hope, or the church's either, our contemporary is being used by the adversary in a covert, and therefore all the more dangerous way, to undermine the only hope held out for the world in Scripture--the ransom.

To put this matter fairly before its readers, (to most of whom we send a copy of this issue) we shall propose to it the same questions which in our last we propounded to the Day Star, and which it has not answered--probably because it did not wish so plainly to show its real belief. We are well aware that neither of these contemporaries will relish these questions.

We have tried to so state them that any attempt to dodge the real issue, will, we hope, be so apparent as to attract the attention of any who might be inclined to think our criticisms too severe.

The questions are as follows:--

(1) Why did Jesus die?

(2) How does it affect our sins?

(3) How did he put away sin by the sacrifice of himself?

(4) In what way did he give "himself a ransom (Greek, *antilutron*--an equivalent price) for all?"

(5) In what way was he a "propitiation (satisfaction) for our sins?"

(6) In what sense were we "bought with a price?"

Now, fair warning; if our contemporaries do not answer these queries fully and squarely, it can only be construed as moral cowardice, and certainly will substantiate our claim that they are dealing underhandedly with their readers, and "handling the word of God deceitfully." (2 Cor. 4:2) The questions at issue are not trivial--not such as brethren might honestly differ on; for they are the very foundation of Christianity, without which the whole doctrinal structure reared by the Apostles falls.

But let it be remembered, that we have nothing but kindly personal feelings toward the Editors of these two papers; with both of whom we are on intimate and friendly terms. It is error and falsity which we oppose, not men. This is true of Mr. Ingersoll also. Personally, we esteem him a polished gentleman, while we cannot but gainsay his infidel teachings. We take the side of inspired record as against every phase of infidelity; but we cannot but admire most, those opponents who honestly differ, and honestly state their differences, instead of using a Scriptural form of words and denying the power and meaning thereof.

====================

R448 : page 7

DID PAUL MISQUOTE?

A contemporary, whose editor considers himself as much inspired as Jesus and the Apostles, points us to a misquotation of prophecy by Paul as a proof of his unreliability.

The claim is, that Heb. 1:10 is a misquotation of Ps. 102:23-27. Heb. 1:10-12 reads, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Paul quotes these words from the Psalms, with others, to prove that Jesus was not only superior to other men, but higher than angels also.

Our contemporary has recently been employed in attempting to prove that Jesus was no more than any other man, and, as the Jews had said, the son of Joseph. Of course, if our contemporary is right, Matthew and Luke and Paul and all the Apostles were wrong. If Joseph was his father, he of course had no pre-human existence, and Jesus' reference to having had glory with the Father before the world was, was so much untruth and deception. Therefore, it well suits our contemporary's purposes to try to prove that Paul was a blunderer, no more inspired and not nearly as smart as our contemporary, for it is sure it has found one of Paul's "mistakes" in quoting. It generously says that Paul got most of the quotations correct, but thinks he needed its superior wisdom to settle the above quotation properly.

This is an important point. If Paul made "mistakes," let us know of them,

R448 : page 8

for, of all the Apostles, he expresses most pointedly all our hopes concerning the future glory and reign with Christ. But if we find Paul in error, let us set it down that he was either a deceiver or a deceived man himself when he tells us that he spoke by God's authority. In either case all his teachings should be cast aside as unworthy of our study or faith. If his statements are untrue on one point, it must be that he is uninspired; and, if so, he is unworthy of being quoted as authority on any subject. But if, on the other hand, we find Paul right and our contemporary wrong, then let our contemporary give up its claim of superior ability and discernment over Paul, and let it admit that it is not inspired, as he was, to express the truth. And, in that event, let it also admit that Jesus had a pre-human existence, at which time he was Jehovah's honored agent by whom he "laid the foundations of the earth."

The argument is that Psalm 102:19-27 refers to Jehovah as the one who laid the foundations of the earth, etc., and does not refer to Jesus at all. Let us look and we will see that it does apply to Jesus, and that the Apostle was correct in his application of the statement. We quote Psalm 102:19-27, punctuating to give proper sense.*

----

*It should be borne in mind that punctuation is a modern invention, and not inspired. The Scriptures were previously without any punctuation. The punctuation is manifestly wrong in several places. The above is one instance.

R449 : page 8

"For he hath looked down from the height of his sanctuary; from heaven did Jehovah behold the earth. To hear the groaning of the prisoner, to loose those that are appointed to death: To declare the name of Jehovah in Zion and his praise in Jerusalem, when the people are gathered together and the kingdoms to serve Jehovah. [Now Jesus is represented as speaking at the time of crucifixion.] He weakened my strength in the way, He shortened my days. I said, O my God, take me not away in the midst of my days. [Hear Jehovah's answer to that heart prayer.] Thy years are throughout all generations. Of old thou hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: As a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end."

Paul is correct; we will stand by his exegesis.

====================

R449 : page 8

THE PRIVILEGE AND BLESSEDNESS OF GIVING.

The provision of the gospel, that is, the catalogue of blessings enumerated in the "good news" is so extensive, that the partakers of them, if not somewhat cautious, are likely to overlook some of the best things, and so deprive themselves of some advantages which they might otherwise enjoy.

Another way in which we lose rich blessings is through the error of judging (weighing and measuring) them according to worldly standards.

The position of those "of this way," those who, by "searching the Scriptures daily," have found that "these things are so," is so changed from what it was not very long ago, that they have not always, perhaps, comprehended the situation, and so have not perfectly adapted themselves to circumstances.

The calls upon us for pecuniary aid, when attached to societies having a salaried ministry and costly services, were so extensive, and sometimes so burdensome (Matt. 23:4), that when the burden was removed, there was a tendency to run to the other extreme, and carry no burden at all, whereas we should not forget that we are still to "bear one another's burdens, and so fulfill the law of Christ."

The fact that our public services are conducted, and our assemblies convened and dismissed without any collections to defray expenses, may have caused some to conclude, without much thought upon the subject, that there are no expenses, but a little thought will at once dispel such a conclusion and show that some are bearing so much pecuniary burden, for the sake of others, that their financial sinews are shrinking from over-work and exhaustion, and thus their usefulness is impaired; and not only so, but those who have not been conscious of the surroundings and have not fully taken in the situation, have been losers from lack of exercise in that direction.

It has been our lot to be so situated during a good portion of the last three years, as to become somewhat acquainted with the working of some parts of "this body," and so have come to the conclusion that very likely many of the individuals who make up the members of this body would, if their attention were called to it, cheerfully contribute that which would be for the growth and perfection of the whole, which is "knit together in love"

(Col. 2:2,19). When we consider the glory and extent of the blessings which the great Head of the Church has wrought out for the world, and then remember that we are now walking by faith and not by sight, it is not hard to fully concur with the statement made by the Spirit through Paul, that it is more blessed to give than to receive. (Acts 20:35). It is a blessed truth that the entire employment of the true Church, "which is his body," may be summarized in the word giving.

When the glorious import of the Good News comes to be understood and fully comprehended, and we accept of the conditions of the "high calling," and receive the "adoption of sons," we then begin our everlasting, blessed and eternal employment of giving. Having given ourselves freely and fully, we do not find it hard to give everything else that we have, following the example of him who gave himself for us, and of his Father who gave the Son, and will "with him also freely give us all things." In fact it is our glory to give, and we shall never be impoverished while the Almighty God is pouring into the vessel from which we are taking out. The princely endowment of his body, the Church, is such, that its grandeur and glory are manifested chiefly, if not wholly, through its munificence. Let us, then, consider a few thoughts bearing upon this subject which are important at this time.

We notice from the statement made in the last WATCH TOWER, that the expenditures of the last year have overrun the receipts well toward one-half, which, it is fair to suppose, would not have been the case if the brethren generally had been fully aware of the needs of the "Tract Fund." We were much surprised at the statement furnished; for, knowing some things in connection with the publishing department, we had supposed the expenditures must be considerably more, and also that the receipts would have been proportionate.

As it has been brought to our notice thus in the Jan. number, it is right to expect that the deficiency will not long exist; but lest we might, in the multiplicity of our cares and other thoughts, forget it, it will be well for us to write upon our memory some scriptural reasons for giving, together with a few thoughts naturally growing out of them. "Freely ye have received, freely give." (Matt. 10:8). This was said to those who were sent out to "the lost sheep of the house of Israel," and referred to the gift of healing, etc., which had been imparted freely to them, and which they were to freely use for the good of their fellowmen; but, on the other hand, they were told to make no provision for their own physical necessities; (9th and 10th verses) showing, we think, that they were expected to be so thoroughly engaged in that work, together with proclaiming "the kingdom of heaven is at hand," that they would not have time to "labor for the meat that perishes," and would be provided with what their physical needs required by those to whom they ministered. This illustrates the present condition of things; we are again in the harvest time; theirs was the harvest of the Jewish age, ours the harvest of the gospel age.

Some of our brethren are giving their whole time and available means to the work, some traveling and preaching the good news, some distributing tracts and papers, and some superintending the publication of papers and tracts, but all for the same purpose, "for the edifying of the body of Christ," which is an indispensable work, especially at this time. Surely we will not let it lack efficiency for want of pecuniary aid. We have a precedent for helping our preaching brethren on their way, in the example of Paul, who expected to be brought on his way by the brethren at Rome. (Rom. 15:24). Now, we would like to make a suggestion which was suggested to us while reading Luke 11:7-9, and Luke 10:7; it is the propriety of our traveling (teaching and lecturing) brethren laying aside all reserve and asking our brethren where they are ministering (serving) for such things as they need, and for those others needing where they minister in other places. We think the brethren served would be pleased to have them do so, and we think their needs would be promptly supplied; for it would be understood that it is not asking alms--"for the laborer is worthy of his hire"--and if the laborer is not hired, if the labor is desired and is accepted, it is equivalent to hire.

Any one who is teaching by accommodation of the brethren, would not, in our opinion, be infringing upon any rule of courtesy if he should, in an unobtrusive manner, make his needs known.

Some, perhaps, might be found who would think that because Paul labored sometimes with "his own hands" to supply his needs and those who were with him, our preaching brethren might do the same. No doubt that every one of these teachers or preachers would be quite as willing to labor with hands as head, if the will of the Lord was so, but the time, of course, would have to be taken from that which otherwise would be filled with gospel work; so, to the brethren visited, whether by person or papers and books, it would prove an actual loss.

We think Paul refers to this fact (of "laboring with his own hands") as a gentle reminder that he had found it necessary to do so, else his needs would have been unprovided for, thus showing their duty.

Whether they felt any compunction or not for laying this necessity upon him, and realized the loss which they had thus sustained, they doubtless felt no less sad on account of the mention of it in connection with the thought that they should "see his face no more," and it might have had something to do with their weeping as they "fell upon his neck and kissed him." (Acts 20:34,37).

But how can the requirements of the laborers and the expenses of publications be met? For "not many mighty" (nor rich), "not many noble are called," and "God hath chosen the poor of this world, rich in faith." How can better directions be given in answer to the last question than are given in the 16th chap. of 1 Cor., 2d verse? "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings (collections) when I come."

In connection with the expenses spoken of, there are the Lord's poor,

R450 : page 8

who are poorer than we, and who, in connection with the ministry of the word, should not be forgotten. How appropriate this direction of Paul's to be systematic in the work of giving, and systematic in the manner of providing the means to give, and systematic as to the time of "laying by the funds for that purpose."

There are very few so poor as to be unable to contribute something which shall help to spread the good news of God's plan to save the world; the glad tidings that the works of the devil are to be destroyed. If we cannot give much, let us not deliberately conclude that we cannot give anything, but let us be encouraged with the thought of the value which the Master set upon "two mites," if we cannot give more. (Luke 21:2,3,4).

It is blessed to think that the Lord does not estimate the amount we give according to a worldly standard, but according to the intent and desire of the giver.

There is a good lesson and much truth conveyed in the story of the wealthy old Scotchman, who, when the contribution box was passed, put in what he supposed to be a penny, but which proved to be a gold piece of some considerable value; when he had made the discovery, but too late to correct it, and wished credit for the amount actually put in, the shrewd deacon told him they could give him credit for no more than the Lord did, which was only for that which he intended to put in.

Some might be inclined to think that was unfair of the Lord and the deacon, but the Lord balances the account by reversing the order, and giving credit for more than is put in where the desire exceeds the ability.

The writer's desire is that our minds (his own as well) may be refreshed upon this subject, and "stirred up by way of remembrance." "If ye know these things, happy are ye if ye do them." If, therefore, ye have been unfaithful in the unrighteous mammon, Who will commit to your trust the true riches? (Luke 16:11). How can we expect to be entrusted with heavenly things while we set a higher value on earthly things? To be entrusted with treasures that wax not old while we cling with tenacity to treasures that decay? We who have been so sumptuously fed, both by visitation of the teaching brethren and through the medium of the publications, would sadly feel it if those sources of supply were cut off and withdrawn from lack of funds to be carried forward.

But we will not anticipate any such thing, feeling sure that the bare mention of the matter will quicken us, and cause us to obey an injunction which, perhaps through carelessness, had been neglected, but which is as imperative as other divine precepts. We are persuaded that these suggestions will be carefully considered and acted upon, and that all will cheerfully do what they can as an evidence of their love of the truth, for "the Lord loveth a cheerful giver" (2 Cor. 9:7). "He that giveth, let him do it with simplicity (Rom. 12:8). Some additional thoughts upon this subject may be had by reading the last short article in "Food for Thinking Christians." That the Lord will help us all to see the privilege and blessedness of giving is the prayer of the writer.

J. C. SUNDERLIN.

[We are not beggars--none of God's children should be; and we have studiously avoided the "dunning," so common among others. Yet, we have felt that some of the saints were in danger of losing the blessing above mentioned. When the above article from Bro. S. came to hand (unexpectedly to us), we concluded it to be expedient for you, as well as providential, and hence publish it. But remember that Jehovah is not impoverished, and his cause shall not suffer from lack of funds, even though he so arrange as to make our assistance seem needful. "He will carry it through," and the blessing will be to those who are faithful stewards--faithful in little or faithful in much.--ED.]

===================

R450 : page 8

PITTSBURGH CHURCH MEETINGS.

The place of meeting has been changed, and is no longer at "Curry Institute Hall," but has removed to the "Grand Army Hall," No. 101 Federal St., Allegheny City, just across the river. Readers and friends will be warmly welcomed at our new and more comfortable hall. Preaching every Lord's day afternoon at 3 o'clock, and Bible reading at 7:30 P.M. of the same day.

----

page 8

SAMPLE COPIES of the Tower, will be sent to those who request them. Order all you can use judiciously. Any new reader who desires to have the Tower on trial three months FREE, can have it on application.

THIS ISSUE fairly represents what we design shall be the future appearance of the Tower. It is an improvement over every former issue.

====================

R450 : page 1

VOL. IV.

PITTSBURGH, PA., MARCH, 1883.

NO. 8.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R450 : page 1

"THE PASSOVER."

For some years past it has been our custom to meet on the anniversary of the typical "Passover," to commemorate the real Passing over of the Church of the First-Born because of the death, the shedding of the blood of the real Paschal Lamb--Jesus.

This we do in compliance with our Lord's request: As often as ye do this do it (henceforth) in remembrance of me (the real lamb, and your consequent passing over, or justification through his blood).

Reckoned according to Jewish time, Lord's day, April 22d, is the Passover, the anniversary of Jesus' death. It will be celebrated by the Church here, and, we doubt not, that the twos and threes scattered abroad will suitably commemorate it by meeting and considering Him, while they use the bread and wine which emblemize his broken body and shed blood--the price of our ransom --"shed for the remission of sins."

The subject will be more fully treated in our next issue.

====================

R450 : page 1

TISCHENDORF'S NEW TESTAMENT.

This work is the common version of the New Testament, with the various readings of the three oldest Greek MSS. at the foot of each page. Its value, in determining the reliability of any disputed passage of Scripture, will be recognized at a glance. The Sinaitic MS. is beyond all question the very oldest and most correct of all MSS. It is the highest authority for the genuineness of every passage which it contains, and its comparison with others more recently written, shows that while our commonly received text is wonderfully free from corruption, it, nevertheless, contains many trifling errors, as well as a few important interpolations. This work contains as well, a history of the finding, etc., of these old MSS.

As promised, we have made arrangements by which we can furnish you with this valuable work at a reduced price. We can mail to you, post-paid, a complete copy, in paper covers, on receipt of 35 cents--at once. We have written to the foreign publishers of a cloth edition, and will be ready to report the price of cloth bound in a month or so more.

====================

R450 : page 1

VIEW FROM THE TOWER.

His servants ye are to whom ye render service. (Rom. 6:16.) If a man shall say I am a servant of God and a laborer in His vineyard, yet, if he be engaged in sowing error, in teaching traditions of men, etc., he is really serving the adversary--the Devil.

Thus it was with Saul: He verily thought that he did God service in persecuting Christianity, yet, when he came to know better, he found that he was one of Satan's foremost servants in opposing truth and the Lord and His Church.

So with Peter; when he began to dissuade Jesus from complete sacrifice, saying, "Be it far from thee, Lord," Jesus recognized Peter as the agent or servant of Satan, tempting him, and hence replied to him, "Get thee behind me, Satan; for thou savorest not the things that be of God but those that be of men." (Matt. 16:23.)

So with us: let us remember that not every one that saith, Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father which is in heaven. How important, then, that we not only feel favorable to the cause of truth--the cause of God--but that we let our good feelings influence our actions and words, so that we shall not merely not oppose truth, but make sure that we are servants of truth, else we may be really servants of error.

Would that all would awake fully to a realization of the importance of guarding every little deed of life, and not only know that they are busily engaged in the vineyard, but make sure that

R451 : page 1

their labor is such as the Master will approve. Beware, then, that Satan does not get possession of your talents, and, under the guise of working for Jesus, really use your powers against the truth. This is the position of many in the nominal systems, called churches, and of many also who have become measurably free from them. Do you speak of the unfolding truths of God's word?--then seek to have it as pure and free from error as possible--only wheat. Do you seek to scatter reading matter to give enlightenment?--then be sure as possible that it is clean seed-- not largely mixed with error; for while truth sown will bring forth good fruit, error sown will bring forth very evil fruit. To the extent that we sow truth we are God's servants, and to the extent we spread error, we are the devil's servants. His servants ye are to whom ye render service. Let us keep this in mind--it will double our usefulness as servants of God; for, as seen from the TOWER, many to-day verily think they do God service, who really are opposing God's way, plan and truth; though with Peter we might say, "I wot that through ignorance ye did it." (Acts 3:17.)

Most of our readers have read the pamphlet issued from this office over a year ago, entitled, "The Tabernacle and its Teachings"; but reading on this subject is not enough: it requires study. If all could see the force and meaning of the typical sacrifices for sins, they would be much better able to appreciate the anti-typical sacrifices which really put away sin. If all would fully equip themselves with the armor of God, they would be much better able to withstand all the fiery darts of the adversary, and would be in no danger of having their faith in our ransom overthrown.

Let us, then, urge upon all the absolute necessity of devoting time to the study of those types, which we are able to understand and appreciate, by reason of the light thrown on them by the Apostles' writings. All who have not had the "Tabernacle" should order it. (It is Free.) And be not content with reading it once or twice, but study till you do comprehend the lessons of the Tabernacle. You will find that every feature of the glorious plan of God is very clearly presented in these Tabernacle types; in fact, the minuteness of the portrayal must astonish all. We know of no more strengthening and nourishing spiritual food than is afforded us in the study of these wonderful pictures.

Instead of remarking on the condition of the work, we herewith present to you more than the usual number of letters from various sections, which tend to show the interest and progress of the truth better than we could otherwise express it. These are but a few of many of similar expression:

Gold Hill, N.C.

BRO. RUSSELL:--I am thankful for sample copy of Z.W.T., which I received a few days ago. I am a minister of the M.E. Church. For years I have believed denominationalism was a positive disadvantage to the work of Christ in our own midst, much more so in heathen lands. In fact, I cannot see how they succeed among them at all with so many advocates of such a diversity of creeds. Surely there is a more excellent way. The positions you take are certainly tenable; the elucidations of Scripture are clear and forcible. I think you have struck the key-note, and all the truly pious will hear. Those who like their creeds better than they do their Lord, will surely feel and lament.

Truly yours,

Nicholas, W.Va.

DEAR FRIENDS:--I write this morning to thank you for your part in bringing to me precious words of life and encouragement through your publications. Yes, "the truth has become very bitter," though exceeding sweet at first. I am utterly alone here, having nothing for my portion but God's truth. But a rich portion it is, embracing, as it does, a mighty and a perfect Savior, who is able and graciously willing to break the bands of slavery and set the captive free; yet, as the fires are being kindled around me, I feel that I still need encouragement that my faith, under the heavy trials, may not grow weak or fail. The prospect is, that there will be none with whom I may worship (unless, perhaps, my wife), and that my name will be cast out as evil and my words as a snare. But the Lord hath comforted me; and I write more particularly for your encouragement, that you may the more effectually labor in the blessed work of feeding the hungry, comforting the depressed, setting free the captive, giving light to those sitting in darkness, and saving the perishing, by publishing the glad tidings of salvation to all. My dear wife is yet in darkness, but I hope that, by the tender mercies of God, she, too, may be released from bondage. She says it is "getting light." Let us thank God.

Rupert, Vt.

C. T. RUSSELL:--Dear Bro.:--Many thanks for the WATCH TOWER. I am among those who, having come out of Babylon, (confusion) are trying to proclaim the "glad tidings." Called of God to the ministry in my boyhood, studying with that object in view, lack of means, failing health, disappointment, years of doubt and conflict, constant conviction of duty--"Go, preach the word" ringing in my ears day and night--I said, "Lord, I cannot preach in connection with sectarian creeds or churches." O, how at that point I cried to God for light! and, praise his dear name, the light came. Like the breaking of a summer morning, it illuminated my soul. The Bible became a new book to me. In the light of its truths, I saw God, a being worthy of worship. Then came the TOWER and other publications --God sent them--and more and more the way of salvation opened to my understanding. I had been like a lost child, wandering in the forest at night, hearing Father's voice, but not knowing which way to go. Now I can better understand why God has thus led me. The way has been dark, but morning cometh! With the same divine commission, free, thank God, from the mazes of theology and sectarian influence, and with a gospel of which I am NOT ashamed, how the future glows before me! For the light of PRESENT TRUTH, thank God! thank God!!

Can you furnish me with a chart large enough for use in church or lecture-room?

Have scattered some sample copies of THE TOWER you sent me, and can use more in that way.

Believing that the Master has work for me in the great harvest-field of the gospel age, I do desire to work in harmony with him, along the line of "present truth." Should like to become better informed regarding your methods of work, etc., for "in union there is strength."

Yours for Jesus,

R451 : page 1

Baltimore, Md.

DEAR SIR AND BROTHER:--I have carefully read and re-read "Food for Thinking Christians," and I have become deeply interested in the soundness of your position. I am a "converted Jewish teacher," and have been laboring independently among my "brethren of the flesh." I certainly believe that "much good" may be done among the people with whom I daily have to do by a judicious circulation of such wonderfully clear Bible truth among them. Please send me, if convenient, "The Tabernacle and its Teachings." I hope soon to introduce publicly these teachings among the people, and will earnestly endeavor to interest them in these clear and telling facts.

May God bless your every effort to propagate Bible truths.

Your brother in Christ, __________.

Missionary to the Jews.

page 1

Birmingham, England.

DEAR SIR:--I have just been reading your "Food for Thinking Christians," and am delighted to see therein the mysteries of God's Word so lucidly explained, as to be clearly understood by an average, careful reader. The book was put into my hands last winter as I

page 2

passed up a main thoroughfare in the above town, on my way home from work, and just scanned over and put aside to make way for more interesting literature as I then thought. But, the other day, having no other book handy, I picked it up and had not read two pages before I was convinced it was no ordinary book. Indeed, for the last fortnight, I have been absorbed in its contents at every spare moment. Seeing your generous offer to forward a few, if they can be judiciously disposed of, I would request you to kindly forward me a few of this, or "The

Tabernacle and its Teaching," which I would like to distribute among my friends.

Thanking you for this first one and any others you may send, I remain, Yours very gratefully, __________.

Hillsboro, Ills.

DEAR BROTHER:--I have received and read the little work, "Food for Thinking Christians." I am perfectly astonished. Can it indeed be true? I am trying to read my Bible as I never have read it before. I have been a Christian forty-one years, and a Baptist all that time. I never heard of such a gospel before. It causes my heart to rejoice in gratitude to the great Father for his love, with my eyes only partially open.

Respectfully,

Goshen, N.Y.

DEAR BRO. RUSSELL:--I now send you another week's work--lists for the TOWER. The interest of the people here at the reading of Z.W.T. is great. I feel like going from county to county the coming year, and scattering "God's truth." As I cannot afford to buy a horse, which I much need, I have to go on foot; but I am no better to go thus than the Lord was. I meet with the best results and the worst together. I have set my face like flint to the world, and shall keep on until I reach the prize (immortality). I expect every issue of our county paper to have some express themselves against the WATCH TOWER; but I have looked in vain so far. More speak well of it than I expected would. I am trying to get one hundred yearly subscribers here soon. I am out of "FOOD," but shall wait until it can be sent me. Some here are so much interested with the reading matter that they send word by mail to have me call and explain the blessed truth more fully. Last night two families met, where they sent for me, and when I opened my mouth the Lord filled it with the restitution of all things. Night before last I was at Bro.__________'s for the first time. He said he was so glad that God's plan was now so plain; that he wished to make my acquaintance, and hear from human lips the blessed truths; and when the time came to part, he said, O, glory to God, we could talk about this until morning and would not get weary. It is good news! To-morrow I have three calls to make upon anxious inquirers for the truth. So, you see, I work both day and night. I had better tell you how it is with me. I am, or was, a Baptist preacher. My name still appears on the list of ministers of their Association. But when I got the "Food," I began to read it, and it was food; and so I kept on eating, and am never done. My name will undoubtedly soon be erased from the Association. My brethren begin to lament my fall; but, glory to God, I rejoice in my rise. Yes, I am much higher than I ever was. I see God's love, and not hatred. Above all you do, Brother Russell, "keep little and humble," and to God be all the praise. I pray for you. Pray that God will open the way that I can scatter the truth more abundantly. With much love and prayer, I am

Your brother in Christ,

Yankton, Dakota.

DEAR BRO.:--"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Having been much given to fasting and prayer for divine illumination, and for wisdom to more fully understand the blessed word, God is wonderfully answering our prayers through the Z.W.T. publications. I never shall be able to sufficiently praise God for the light we have received. Three days ago I received five more "Foods," which are being fed to hungry souls, some being sent to Minnesota, Montana, Iowa, &c., to those who will prize them, read and distribute to others. Some we have heard from are bearing glorious fruit. How quickly holy souls receive and believe when they see the precious truth of God! How ashamed we are and abased before God to think we have dishonored his word all these long years; but glory, honor and praise to Him who, in answer to prayer, has enlightened our minds with the truth. Our hearts are full of praise day and night that it has reached our ears. And now we want everybody to know the truth. Let us keep humble and fully consecrated.

New York.

BRO. C. T. RUSSELL:--I have once before--last year--received a number of "the Watch Tower," and a tract, "Food for Thinking Christians;" but at that time I could not appreciate the truth and cast them away; now I love it, as far as I can see it and know it.

I had entered the Theological Seminary in this city to prepare myself for the ministry; but to-day I make up my mind to leave it: I feel constrained now as before, to drop Theology and turn to the Word of God alone. I will rather be a simple servant of God than a minister, though that has been my ambition since my youth. God bless your labors.

Yours truly,

New York.

MY DEAR BROTHER:--You are so overburdened with letters that I scarcely know whether I ought to write you at all. I have been a regular minister for more than thirty years. Ever since I heard Bro. Wm. Miller (I was quite young then) I have been deeply interested in the blessed idea, "Our dear Lord will soon come again." Some years ago, before you commenced the publication of the WATCH TOWER, I was among those who were looking and hoping. And now I want to say my heart is in deep and happy sympathy with the doctrines so ably advocated in the paper you publish. Though when I came to this place but very few here knew or cared anything about these things. I may say the most spiritual-minded of my people have come to hold the "like precious truth," and I freely teach and preach our glorious belief.

The bundle of the October issue you sent me has been distributed to those who seem hungry for the truth. I could easily dispose of more than twice as many more to good advantage. May God most abundantly bless and reward you! For the past few years I have had a great many more calls than I could possibly fill, and often get letters of inquiry to which I can best reply by sending some of your papers or tracts.

Yours in the Master's service,

R451 : page 2

Palmyra, Ill.

MR. C. T. RUSSELL:--My Brother in Christ:--I would not have you regret that you published so many good tidings that it caused you to come out in debt. God will surely provide a way out of the difficulty. If you had published less, perhaps I might have been one that would have received less. With this I send my mite as expressive of the deep gratitude I feel; and if I could send the whole amount of the indebtedness, that could not express the thankfulness I feel that I have been brought into a knowledge of the truth. If you could know how low in the slough of despond I was, through sickness and the loss of loved friends, and then know the ecstasy of joy I now feel, you could then realize the value of this truth to me. I cannot describe to you the darkness I was in when I first took up the "Food." I read a little while and then said it could not be true. I laid it aside but only to take it up again, and as at last the beauty and symmetry of God's plan dawned upon me, I was filled with love and praise to him. I have been a professed Christian for many years, but now I feel as if I had all my life been wandering through a rubbish heap, searching for something I hardly knew what. At last I have found it. My treasure that was lost is found, and it is free from rubbish. And, as though to make my joy complete, my loved companion has also been brought to a knowledge of the truth, and, together, we study God's blessed Word and praise His name. Our Bible is a new book. Only last night my husband said, "Well, if I did not know we had the same old family Bible, I should think we had a different translation." But I could not tell you the half if I wrote all day. I can only say, "Praise God from whom all blessings flow."

We carefully distribute and loan all extra papers and tracts we receive, and pray that they may fall on good ground and bring forth abundantly to the glory of God. May His blessing rest continually on you and your work.

====================

R451 : page 2

THE ENEMY.--NO. 2.

We have received some questions relative to statements made in an article in the December number under the above heading, which it will be a pleasure to answer, that we may remove misapprehension, though we had hoped that the pointed Scriptures referred to would have been sufficient to meet all objections to the position taken. It seems to be thought by some that the position taken by us leaves our destiny, and the destiny of our children, irrevocably in the hands of the enemy, which, of course, would be an awful thought, and as far from the belief of the writer as it evidently is from the teachings of the Scriptures. Our friends who object to the statement "that he (Satan) is our enemy, and that he is the cause of sickness, pain and death, and ought always to have the credit (?) of it" (blame of it), say nothing about the plain statement in Heb. 2:14, to which we referred, and which we think there is no possibility of explaining away.

If he (Satan) "has the power of death," as the Apostle declares, no amount of cavil will change it, and we must seek for its harmony with other Scriptures without changing it, and must conclude, we think, that sickness and pain are also in his power. Now, let us briefly ask our friends to carefully re-read the article referred to, and compare Scripture with Scripture, bearing in mind the following thoughts: The account in Job to which our attention has been called, beginning with the first chapter, is a statement of a conversation between the Lord and Satan. (Job 1:7-12.) The writer of the book of Job, whoever he was, tells us what the LORD said, what Satan said, and what Job (2nd chap., 10th verse)

R452 : page 2

said. Now, Job evidently knew nothing about the conversation between the LORD and Satan, else he would have known that Satan was afflicting him, and that God had consented to let Satan and the world, through succeeding generations, know of his (Job's) integrity and faithfulness. Not knowing of the arrangement to prove him, Job attributes it (the evil) to the Lord, though in his devotion he is assured it is for good. His three friends also attribute it to the LORD, but consider it a judgment upon him, while Job claims his justification before the LORD.

Now, the first thing for us to do, in deciding as to the correctness of the position, is to decide as to who afflicted Job. Did not Satan ask the Lord to? (1st chap., 11th verse.) Did the LORD consent to it? Is the 12th verse of the 1st chapter obscure or plain when it says, "ALL that he hath is in thy power"? Then in the 2d chapter, 4th to the 6th verse, Satan is permitted to lay his hand upon Job's person, but, during this transaction, to spare his life. Now, the conclusion, and the only one we can arrive at from the evidence, is that this whole transaction was for the especial purpose of showing the integrity of Job, and of displaying to the world his faithfulness to God. The conviction was rooted deep in the mind of Job that God was his friend, and would in the end protect him, though evil might for a time seem to prevail over him. In this Job was right, and did "not charge God foolishly."

We conclude, also, that Satan cannot afflict God's children beyond what is the penalty for sin, except by especial permission, and that permission will not be given except where it will result in greater good to the subject and greater glory to God, as was this case with Job.

But the good result is not of Satan, but of God, who "will not suffer us to be tempted above that we are able." We understand these Scriptures, in harmony with others, to teach that the LORD, in his general dealings with mankind, has permitted or allowed Satan, the adversary, to be the willing medium through which the penalty of sin should be meted out; that, while he "has the power of death" (Heb. 2:14), it is an under or subordinate power which he has grasped as an usurper--just such a power as Jefferson Davis had during the Rebellion; that in due time God will "destroy him that hath the power of death"; that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.

Then our children shall come again from the land of "the enemy." (Jer. 31:16.) "Blessed be the name of the LORD."

J. C. SUNDERLIN.

====================

R452 : page 2

CHRIST SHALL MAKE US FREE.

GALATIANS 5:1.

If any class of men in the world are free, it ought to be the Christian.

But that which is freedom to one, is bondage to another, as men are bound, some to one thing, and some to another. Is there a remedy for this evil, and what is the cause? We are what we are by education, being governed to a greater or less degree by our surroundings; imbibing both truth and error with equal zeal, according to the faith reposed by us in our guides and teachers. And while in many instances these divers opinions may not be of vital importance, it is a question of truth and error, and where two differ, one must be wrong, and sometimes both; we are not accountable for having imbibed errors from our teachers, but we are accountable for rejecting a truth when it is properly presented.

Dear reader, to what age, or class of men, or code of tenets, have you obligated yourself in your religious or irreligious opinions? Wisdom did not die with any particular age or class of men. To-day we have the same Bible, and with it, revisions by the ablest scholars. It is not only our privilege, but absolute duty, to read it; not "as through a glass darkly," where all seems mystical and uncertain, but by the light of the noon-day sun, which is free as the blessed Word itself. No longer is the Bible chained as Luther found it; no longer should our conscience or affections be chained to any creed, written or unwritten. Who is our master? To whom are we bound? Is freedom, then, a myth, a mockery? Can we, with an open Bible before us, shift our religious responsibilities upon our would-be teacher, and sit dreaming under the sound of his monotonous discourse, just as a man will buy a through ticket and take passage on a train for a strange country, consigning himself wholely to the care of the conductor? Is this freedom? Is it "fighting the good fight of faith?" Is this you? Wake up.--Investigator.

====================

R452 : page 2

NOTE THE DRIFT.

THE Presbyterian Journal asks:

"Do the editors of The Independent and the Mirror and any other Congregationalist ministers hold the need of a probation in the future for those who die in infancy? We Presbyterians believe in the salvation of the infant dead, though often charged with the contrary view."

We believe that, if any infants die without having come in this life to an age of moral accountability, they will be held to moral accountability as soon as they begin to distinguish good from evil in the next world. If then they choose good, as we believe they will, with the light of eternity upon them, they will be saved; if they choose evil, they will be lost. If that is future probation, we are willing to have it called so.--The Independent.

====================

R452 : page 3

HIS WILL, NOT MINE, BE DONE.

O thou of little faith! why dost thou fear?
Didst thou forget that Jesus was so near?
And hast thou thought that thou must walk alone,
Forgetting that His arm was round thee thrown?

Aye, more than this, thou'rt held within His hand,
And 'twas Himself that hath thy trial planned!
There was a need be seen by Eye Divine,
Although, perchance, not visible to thine.

And wherefore would'st thou see? Thou canst not tell
If what thy heart contends for would be well;
Perhaps thy hopes fruition would be vain,
Or prove a life-long discipline of pain!

Hast thou not seen in retrospective life,
That will of God, which caused thee bitterest strife,
Hath turned to sweetness--while the thing He gave
To suit thy will, grew darker than the grave?

There's rest supreme for souls that choose His will;
A blest security from every ill;
The things God chooses for us never fail!
They have their anchorage within the veil.

--Mrs. H. W. Brown.

====================

R452 : page 3

THE THRONE OF DAVID.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder:....Of the increase of his government and peace there shall be no end: upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever."-- Isa. 9:6,7.

This prophesy seems to be a continuation of that in Isa. 7:14-- "A virgin shall conceive and bear a son." And thus we read, Matt. 1:21-23; also, in Luke 1:27-35. "Behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

R453 : page 3

and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore, also, that holy (sinless--undefiled-- pure) thing which shall be born of thee shall be called the Son of God." Peter asserts that David knew "That God swore to him, with an oath, that of the fruit of his loins he would cause one to sit upon his throne." (Acts 2:30.-- Diaglott.)

Two leading questions are propounded to us on this subject, which we will answer in their natural order:

(1) If Messiah was to be of the fruit of David's loins--of the seed of David --the heir of David's throne--was it not needful that he should have a human father of the Davidic line?

We answer, No! The propounding of this question shows a misunderstanding of the laws of generation which any physiologist or the most illiterate physician should be able to explain. Inheritance and royalty to-day, as always, is reckoned through a mother as well as through a father. Thus it was with Jesus; his mother was a daughter of David--of the seed and loins of David --hence her offspring was not only her son, but through her the son of David.

A good illustration of this principle of inherited royalty through a mother, is furnished in the heir apparent to the throne of Great Britain--the Prince of Wales. He is heir of all that inheritance not through his father, but through his mother, the present queen.

In Jewish genealogies it was customary to reckon lineage through either parent. According to their custom, and indeed, among all civilized people to-day, at marriage the wife becomes a sharer in the interests of the husband; she leaves her father's house and name to share that of her husband. Mary was thus a sharer with Joseph when Jesus was born (though not when he was conceived--Matt. 1:18) hence, the genealogy of Joseph is given in Matt. 1:1-16 --the son of Solomon the son of David.

Another custom of that day was to reckon the genealogy through the wife's ancestry and treat her husband as in her stead the son of her father. (To-day we would call such--a son-in-law.) The seed of Abraham and David is thus traced, through Mary's ancestry, in Luke 3:23; and here Joseph is called the son of Heli, Mary's father, who was the son of Nathan the son of David.

(2) The second question propounded is: If Jesus is to "sit on David's throne," Does it not prove that in his Millennial reign he will be a fleshly being --a glorified man?

We answer, No! "Though we have known Christ after the flesh, yet now henceforth know we him no more" thus. (2 Cor. 5:16.)

The inquirer should candidly ask himself, What is meant by the "throne of David"? Does it mean the seat or bench upon which David sat, and which ages since has crumbled into dust? Assuredly not. While the royal seat is often called a throne, yet in reality it only represents the sovereign power and dignity of office, which is really the throne. Thus, we say that Queen

Victoria is on the throne of England, referring to her office of power and rulership as the head of the government.

Thus, Christ Jesus shall become, not only the recognized ruler and governor of Israel (over which David's throne extended), but more--over all the nations and families of earth. Hence, we read of "the increase of his government" over that of David; and his government, unlike David's, shall not be disturbed by rebellions, etc., but it shall be at peace and in control of all. In all the increased government he shall have lasting peace, and his government not come to an end forever, (to the age) i.e., until he shall put down all opposition and subdue all things to his will. Then, in the end of the Millennial age, he shall deliver up the kingdom (control) to God, even the Father--presenting to him the justified and perfectly restored of the human race, who thereafter shall be directly amenable to the Father. (See 1 Cor. 15:24,25.)

The dominion or rulership of earth was first bestowed on Adam. Jehovah crowned him with glory and honor and set him over the works of his hands, saying: "HAVE DOMINION over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28 and Psa. 8:5,6). The father of lies seduced Adam into disobedience and death, and robbed mankind of the DOMINION, and he thus became "the prince (ruler) of this world," making the once rightful monarchs of earth his slaves and emissaries--led captive at his will.

But the great Jehovah had foreseen all this, and was not taken unawares. Although he has permitted the usurpation of earth's dominion for 6000 years, his design is to "set at liberty the captives," breaking the chains of sin and death in which "the whole creation groaneth and travaileth in pain together," DESTROYING (in a legal manner) the great captor--death--and him that has the power of death, that is, the Devil. (1 John 3:8; Heb. 2:14.) To this end a Savior--a Mighty Deliverer --was provided who, in the days of his FLESH, gave his flesh--his human nature--a ransom for the condemned human race, that thus the captives might legally be set free (from sin's wages--death). Having thus redeemed (bought back) the inheritance (earth) and the inheritor (mankind), this mighty Savior is about to put those whom he bought with his own precious blood into possession of their lost dominion--this will be the salvation of the world. The deliverance only tarries until the appointed limit of evil has been reached, which was necessary to discipline the world and develop a peculiar people for his name, to be the Bride, the Lamb's wife, and, by union with him, joint-heirs of His inheritance.

When thus exalted, Will they be visible to men? We reply, that, to be a ruler, does not imply being seen. The Queen is Empress of India--she rules it through the agents of her government.

Millions of her subjects respect and recognize her authority that have never seen her. Could it not be thus with Christ's kingdom? They who will receive Christ's representatives will be receiving him, even as those who received him received the Father who sent him. (Matt. 10:40.)

The word see has a fuller meaning than eyesight. It is to know--to recognize; thus Jesus told the disciples of the Father, "whom no man hath seen nor can see," (1 Tim. 6:16) saying: "He that hath seen me hath seen the Father," and "from henceforth ye know him and have seen him." (John 14:7,9.) The disciples could come to a knowledge--recognition--of the Father by a recognition of his attributes in Jesus. So the world will all come to see or recognize Christ and his government as exemplified through the earthly agents of the kingdom. Thus it is that even the blind can see--recognize; thus we now endure as seeing (recognizing) him who is invisible to our natural eyes.

We have heretofore shown that Jesus is not a glorified man now. If we want to see a glorified man and a sample of what all men may become in the restitution, we must look back to Eden and see Adam before the fall, crowned with glory and honor, and only "a little lower than the angels" (Psa. 8:5); or, look back about 1800 years, and we see another perfect,--sinless,--glorious man: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9.)

He was a glorious man when on earth, having left a higher glory thus to redeem us. But, though put to death in the flesh--a glorious man,--he was raised to life by the Father--a quickening spirit--a spiritual and not a human or fleshly being. [See "FOOD," page 56.] Now he is a new creature, and instead of having the glory of a man, (which is a little lower than the angels) as before, he now is a sharer in the glory of the Divine nature, "Being made so much BETTER than angels, as he hath by inheritance obtained a more excellent name than they." (Compare Heb. 1:4 and Phil. 2:7-9.)

Earth's king for the Millennial Age will be a spiritual ruler, invisible to the natural eye of men--visible only to the eye of their understanding as they shall become able to recognize him.

The present prince of the world-- Satan--is a spiritual being; hence his kingdom is invisible, except as it operates through earthly governments and individuals as its agents. So, also, is the new empire, the kingdom of God.

The differences between the two empires we need scarcely mention. One presents temptations, and leads into sin, misery, degradation and death; the other will deliver, enlighten, elevate and restore men to happiness, life and glorious manhood's first estate and dominion.

David's throne or dominion over Israel was a type of Christ's subjugation of the world and his dominion over it. We have seen that the dominion of earth was given to Adam, who was robbed of it by the present usurper-- Satan. While it was yet in Satan's control, God separated one small nation from others. Of Israel he made many types. Their Levites typified the justified; their priests typified the little flock or royal priesthood; and Israel itself is often used to represent the world of mankind.

God established his kingdom in the hand of David, first over Judah (type of all fleshly Israel), and secondly over Israel as a whole (type of the whole world); for thus shall it be in the establishment of the real kingdom of God which David's shadowed forth. It will be over Judah first (over Israel according to the flesh), and afterward the whole world shall receive and own him Lord of all.

====================

R454 : page 3

WAITING FOR JESUS' COMING.

Many Christians to-day are waiting for Jesus' coming. A similar class lived at the first advent who, nevertheless, when he had come, could not believe it. They received him not, but rejected and slew him, because he came not in accordance with their earthly ideas.

Similar earthly ideas blind the eyes of most Christians now. They, like the Jews, are looking for an earthly king. It seems strange that they cannot realize that, since his resurrection, he is "the express image of the Father's person" --"whom no man hath seen nor can see"--for "God is a Spirit," (spiritual being) and "a spirit hath not flesh and bones." You could not see an angel (spiritual being) without the performance of a miracle to reveal him, though he might be personally present unseen. Then, why claim that Jesus could not be personally present, yet unseen? The difficulty arises from the confused ideas held on the subject of animal (human) and spiritual bodies. "If there is an animal body, there is also a spiritual body," says Paul (1 Cor. 15:44 --Diaglott), and we wish that all could realize this. They are distinct and separate. You cannot have both at the same time; they belong to two different natures. The one body and nature is the earthly; the other, the heavenly, is promised to the overcomers; and the promise of it is properly called a "heavenly calling." (Heb. 3:1.) We do know what the earthly is, while we do not know what a heavenly, or spiritual body, is. "It doth not yet appear what we shall be"--hence it must be very different from our present animal body. (1 Cor. 15:38-44; and 1 John 3:2.) Jesus and angels are spiritual beings, and it is by reason of the difference between their nature and ours that we cannot see them with our natural eyes unless they appear to us (manifest their presence by a miracle.)

It is, or should be, well known to all of our readers, that "ZION'S WATCH TOWER" is a HERALD OF CHRIST'S PRESENCE. We do not mean in any mythical sense; we do not mean that he is present by his spirit or will, as exercised in and over his Church, as throughout the entire age; but we mean that he is present now in the manner and sense promised throughout Scripture; present not without a body, but a spiritual being.

We know of his presence, not by the light of human science, but by the light of God's Word. We know of his presence, not as men recognizing a man, but as new creatures recognizing our Head, our Captain, our Bridegroom. We see him not by human sight, but the eyes of our understanding, being opened and enlightened by the light of our lamp, we see him, whom we love and adore, present to test those who claim to be his, and to select his "faithful," "undefiled," "chaste virgin"--to "make up his jewels": those who are accounted worthy to "follow the Lamb whithersoever he goeth," and to be his joint-heirs, glorified together with him "the Bride, the Lamb's wife." (Comp. Rev. 14:4,5 and 21:9.)

He is present, not only to establish his kingdom and glorify his saints, but also to break in pieces and consume all earthly kingdoms, and to bind Satan by overthrowing his power. Thus he will liberate mankind--the Jew first and also the Gentile--and bless all the families of the earth.

None, familiar with Scripture, will question that this is the order of the Lord's work as therein revealed. By a parable he showed that he would first reward his faithful ones, and then proceed to deal with the world. In the establishment of his kingdom he first comes, secondly organizes his own kingdom, thirdly uses his kingdom power to overthrow evil and error and present kingdoms of earth, at the same time beginning the restitution of Israel as a first step in "the restitution of all things spoken."

But while this is plainly the Scriptural order of Christ's work, and while we see Israel's restitution commencing, and the nations on the brink of overthrow, while the nominal Church has been passing through the time of trial and testing, which is rapidly sifting out the true and ripe wheat, gathering the jewels--the virgin of Christ--yet many are hoping that Jesus will come soon. "Ye fools and blind," can ye not discern his presence by these things transpiring all around you? These are the signs (evidences, indications) of the Son of man. They indicate that he has come and has already commenced his work.

Though the signs of the times add increased light, yet, by the light of the Word, we discerned his presence years

R454 : page 4

before any of these outward signs corroborated its teachings. Thank God that we have a more sure word of prophecy (surer even than these outward signs), whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place, until the day dawn. (2 Pet. 1:19.)

====================

R454 : page 4

"CONDEMNED SIN."

"For what was impossible for the Law in that it was weak through the flesh, God having sent his own Son in a form of the flesh of sin-- even by an offering for sin--condemned sin in the flesh; so that the righteousness of the Law may be fulfilled by us who are walking, not according to flesh, but according to spirit."--ROM. 8:3 --Diaglott.

The common version of this text is frequently misconstrued by some. It reads: "God sending his own Son in the likeness of sinful flesh," etc. Some, who have a theory to support, would have us understand this--God sent his Son in the sinful likeness of flesh--and have us draw the inference that he took a sinful nature and was with us under the same condemnation. That this is not the teaching of the Apostle should be obvious to every intelligent and candid reader. The imperfections of mind and body, now so common to our race, are the direct traces and marks of either personal or inherited sin; while we know that Jesus had neither. In him was no sin, hence no evidence or marks of it.

The likeness (or form) of sinful flesh simply means not angelic or divine, but the human form. Among the imperfect representatives of human likeness to-day there is much variety; there are many degrees of imperfection; the perfect human being is the standard; yet all are said to have the same likeness as Adam, who was perfect before sin. Adam had the human likeness--the same likeness that sinful flesh yet has: hence Jesus, also, as a perfect man, had the same likeness or form as sinful flesh --the human.

Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. He suffered for and with those around him, and made use of his own vitality in healing their diseases. Doubtless, on many an occasion, it might have been recorded, as in Mark 5:30; Luke 6:19 and 8:46, that the power or virtue which healed the sick "went out of him." Thus, he "himself took our infirmities and bare our sicknesses." (Matt. 8:17.) It is the most refined and perfect organisms which can suffer most.

To appreciate the drift and force of the Apostle's teaching in this passage, we must remember that he is explaining the value and use of the Law given to Israel, through Moses, and its relation to Christians. He handles it fully, for he writes to those who know the Law. (Chap. 7:1.)

Glancing back we find his argument to be that the slightest command of God is a Law, and the smallest violation of Law is sin; and the wages of the smallest sin is death--the extinction of existence. (Ch. 6:23.) Thus, it will be seen, that to be imperfect in the smallest degree meant inability to keep God's Law, which meant sin and its punishment. Hence only one man was tried, and that on only one point of Law. When he disobeyed in a very small thing--his was not a flagrant crime--he was a violator of Law--a sinner--under condemnation of death. All his offspring would, of course, partake of his imperfection, sin and death. (Ch. 5:18.)

This fact of inherited sin and imperfection, and the necessity of an atoning sacrifice to God on account of it, and as a clearing from its condemnation and punishment, is recognized in every sacrifice offered by the Patriarchs.

But mankind did not really recognize the depth of degradation into which they had been plunged by sin working in their nature; and lest any should say, Would that Jehovah would clear me from the guilt of Adam's sin, for then would I show myself approved unto God worthy of life; therefore God gave an exhibition of the perfection of His Law, and showed before angels and men that it is impossible for any imperfect being to keep a perfect Law. He gave Israel a typical "Day of Atonement," and a typical justification from Adamic sin, by typical sacrifices for sin, which could never (really) take away sin; and then, at the hands of Moses, he delivered to them the Law at Sinai, declaring that "whosoever doeth these things shall live"--by reason of their obedience would never die. (Chap. 10:5; Gal. 3:12; Lev. 18:5.) Israel was jubilant, and eagerly promised --"All that the Lord hath spoken we will do." (Exod. 19:7,8.)

But, alas, for poor humanity's self-confidence; that which they thought would be a means of gaining life, was found to emphatically condemn all under it to death, as transgressors unworthy of life. (Chap. 7:10-13.) As throughout that Jewish age, hundreds and thousands attempted to keep the "Law ordained unto life," but were unable, it proved either one of two things: either that the man was as God claimed, unable to help himself back to

R455 : page 4

perfection, even if justified from Adam's sin, or else that the Law given was too severe.

Paul's argument is to show that the Law was not too severe. He claims that the Law is holy--the commandments of the Lord holy, and just, and good for man: that the trouble is that man is imperfect--depraved--sold under (into slavery to) sin by his forefather's transgression. (Ch. 7:12-18.) The question was, then, Would God modify his just, holy and good Law, so as to excuse a certain amount of sin, and let those live who were imperfect? We answer, No; this would have been a violation by God of his own Law--such a Law would have been imperfect-- such a course would have been to justify sin instead of justifying the sinner from the sin. And thus Paul argues, "If a Law could have been given which would have given life" back to man, then undoubtedly God would have provided man with that Law, and not have sent his Son to be our ransom and the propitiation for our sins. (See Gal. 3:21.) But God is the author of only right and perfect Laws. He cannot look upon sin with any degree of allowance; hence the Law still remains, and will to all eternity--"The soul (being) that sinneth it shall die"--be cut off from life.

But, seeing how many had tried to justify themselves before God, by attempting to keep His Law, and, realizing that some of these were indeed excellent men, it would not be surprising if men should feel that their natural depravity was not so very great, and surely the Law must be too severe. To give man unquestionable proof of the justness of his Law, and the possibility of a perfect man's keeping it, was a part of Jehovah's plan in connection with the redemption of sinners.

Hence, when Jesus came to redeem men, he was tempted (tested) in all points--by the world, the flesh and the devil. He was born under the same Law which had been condemning others for over 1,800 years. And the fact that he as a man--a perfect man-- did keep the perfect Law, is a part of the proof Jehovah offers us that the Law was not too severe, but the fault had been that all were under the curse --imperfect--and therefore could not keep it.

This is exactly Paul's argument where our text is found. Jesus' life, instead of proving that the Law is imperfect, and that, therefore, God should cast it aside, proved the very contrary--it set the seal or mark of approval and righteousness to the Law, and of condemnation to the race of sinners. But notice, Jesus not only sanctioned the Law and met its requirements by his own obedience to it; but more, he met its requirements upon the condemned race by giving himself (as a spotless human being) a ransom for them. Thus he purchased the Law's claims upon the entire race. And it is elsewhere declared to be his plan--in due time to assume control of his "purchased possession," and to subdue and restore whosoever will of the race to the original perfection, where they shall be able to keep God's perfect Law perfectly, and have a right to life as a result. When he shall have done this, he shall deliver up the kingdom (dominion) to God, even the Father.

Now, note the fullness and power of our text. What was impossible for the Law [to do for us, viz., give us a right to life] in that it was [powerless, owing to the weakness and imperfection of our sin-stricken flesh,] God accomplished in another way--not by giving another, an imperfect Law, but, on the contrary, proving the Law given to be just and holy--by sending his Son in a human form--the same form as that of the sinners who had been condemned--a second MAN. He not only proved the Law to be just and good, but then, by an offering FOR our sins, condemned sin in the flesh, so that the righteousness of the Law may be fulfilled in us [who accept of his sacrifice for our sins,] who walk not after [in pursuit of] the flesh, but after [in pursuit of] the spirit [meaning or intent] of the Law.

====================

R455 : page 4

CHRIST IN YOU.

Those who accept of Christ's teachings and follow him in entire consecration of every power and talent to God's service, become infused with the same desire to do the will of their Father in heaven. These have the same mind as Jesus--a mind, or will, to sacrifice self in the carrying out of God's plans--a spirit, or mind, dead to the praises and scoffs, the hopes and fears of the world, but alive and active to the heavenly smiles or frowns, prizes or losses.

The spirit or mind of Christ thus received, bears fruit in every action, word and thought; some of which are mentioned by Paul--love, joy, peace, gentleness, meekness, patience, godliness (God-like-ness).

These graces, these fruits grow gradually --the rapidity of the growth depending upon the nature of the soil, the purity of the seed, (example followed) and the amount of moisture and sunlight of truth (the Word) with which the ground and seed are supplied.

If we would have increase of the spirit of Christ and bear much fruit, how important that we be particular to have pure seed--following only our Master--and that we keep out from the shadow and shelter of all human creeds and let the sunlight of heaven and the refreshing dew of truth into our hearts, by lifting them to heaven for these, as do the flowers for the natural. Such shall receive from the heavenly store--the Word.

This continual and increasing growth of the fruits is not only expressed by Jesus as above, but the Apostles urge the "increase of the fruits of your righteousness," and that we be "filled with the fruits of righteousness." (2 Cor. 9:10; Phil. 1:11.)

As it is natural for a good tree to bring forth good fruits; so all who have received really of the spirit of Christ will ultimately show it. It was Jesus who said, "By their fruits ye shall know them."

Christianity is much misunderstood to-day, and many that bear thistles are members of the nominal Church and thus pretend to be members of the "true Vine"; but by their fruits ye shall know them. "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9.) This is a searching test for all; let us each apply it to ourselves. Do I, as Jesus, "do not mine own will," but God's? Do I seek to please not myself, nor my fellows, but God only? Do I present myself daily and hourly a living sacrifice, for right and truth, and in just the way God's Word (not my feeling) directs? If so, this is Christ in me, and is a good basis for the "hope of glory" promised to those who walk in his footprints.

This spirit of Christ--or renewed mind--is the anointing which ye have received, and it is an evidence to you and to others that your consecration is complete; that you are begotten to the higher (divine) nature which God has promised to those who so walk in the Spirit; that you are members of the Christ (the anointed body, of which Jesus is the head).

So, then, Christ is manifest in your mortal body. (2 Cor. 4:11.) When the world sees you it sees a member of the Christ, not in glory, but in the flesh; and in us as in our Head, only to a less degree, it is still true--God is manifest in the flesh. (1 Tim. 3:16.)

Thus, for "me to live is Christ" (Phil. 1:21). In this sense, Christ in the flesh is still in the world as its teacher and reprover--illustrating the word and love of God. All the body following the Leader have been "despised and rejected of men." There is no beauty in any of them that they should be desired of the world. Soon, when manifested with the Head, as the agency for blessing the world, they will desire them. They desire deliverance from the bondage of corruption into the liberty of sons of God, and will soon come to know him whom, for 1800 years, they ignorantly rejected, thinking him weak and powerless. Then, "The Desire of all nations shall come" into power and glory for their deliverance.

During all the ages we find it true, and an evidence that we are in the Leader's footsteps, that the world loveth us not. Jesus said, "Marvel not if the world hate you: ye know that it hated me before it hated you." "If ye were of the world, the world would love his own." "In the world ye shall have tribulation." And "Whosoever will live godly shall suffer persecution."

Any who think they are being carried to glory on "flowery beds of ease," should awake to the fact that our Master trod the narrow, thorny way. Now is not the time to glory in ease in the lap of the world, but a time to "fill up that which is behind of the afflictions of Christ."

We suffer as members of the Christ of which the Prophets spake when they testified beforehand the sufferings of Christ (during this age) and the glory that should follow.

To him that overcometh--self, ease, the world--even unto death,

"Shall be the victor's crown."

====================

R456 : page 4

SANCTIFIED AFFLICTION.

"Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen."

This little adverb while is the hinge on which the door of entrance to the glory hangs.

Our afflictions do not work out for us this glory, because we are continually looking at our business, our family, the world and its pleasures, and the many other things the enemy places about us, on purpose to keep us from looking at the things unseen by mortal eyes. When our Father permits the enemy to try us by unusual suffering, whether in mind or body, then we are compelled to cease our anxious chase after the things seen. When fever racks our brain, and Satan assaults us with doubt as to the character of our living Father, then our spirits are drawn by unusual power to cry out: Lord save from the evil--raise thy standard against him who hindereth me.

What are these unseen things we are to look at, which have such charming power, such a quieting and peaceful influence over the whole man?--"Looking unto Jesus" the author and finisher of our faith. This passage answers the question. He is unseen by the man dead in trespasses and sins, but clear to the eye of the new creature, begotten by God through the operation of the Holy Spirit. Wonderful begottenment --life in death--growing daily by looking at the things unseen.

Lord Jesus, whom have we in heaven but thee, and there is none on earth we desire beside thee. Sweet belief. We may lay all our loves, all our gifts, at the feet of such a giver, and worship Him. Looking at the things he does for us compensates even now for all the suffering we endure. We look at Him and think of his declaration: "Where I am, ye may be also." He is our Prophet. "If I be lifted up I will draw all men unto me."

I think of him thus as my High Priest, not taking the blood of others, but presenting his own life as a sacrifice --a ransom--a propitiation--which

R456 : page 5

unites fallen man with heaven--a glorified being, unblamable, complete, wanting nothing, and perfectly holy, in the presence of our Father.

I think of Him as King, having left our Father's throne, and about to sit on his own throne, conducting us, his bride, to share in regal glory, all the Father hath given him, from the rising of the sun to the setting of the same.

And surely every earthly good, every earthly love, fades into insignificance while WE look thus at the things unseen by mortal powers, and we sigh for the hours to speed on to that One, so near, when we shall see Him as He is, and be satisfied.

"We speak that we do know, and testify that we have seen;--and sanctified affliction, in late serious sickness, has enabled us to write our testimony with that of our Bro. Sunderlin, to wit: Our Father ordered it for good, while Satan meant it for evil. "Looking unto Jesus," we rejoice in tribulation, when it worketh such weights of glory.

W. V. FELTWELL.

====================

R456 : page 5

PERFECTING THE NEW NATURE.

"For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."-- Heb. 2:10.

Jesus was not made perfect as a man; for as such he was perfect, else he could not have been our ransom. One imperfect being could not redeem other imperfect beings. As shown in the typical sacrifices for sin under the law, the sacrifice must be without blemish. So, too, with the antitype--the real sin-offering --the Lamb of God, that took away the sin of the world, was perfect-- without a single blemish--"a lamb without spot."

God only created two men--the first man Adam; and the second man, the Lord from heaven--the man Christ Jesus, who gave himself a ransom for all. Both men were perfect. The first lost his perfection through disobedience, and involved his race in ruin. The second retained his perfection and right to life by obedience--but laid down or sacrificed those rights as a ransom for the life of the first man and his race--thus justifying the Adamic race to the human life and perfection lost.

To suppose imperfection in Jesus, as a man, is to suppose sin in him, because imperfections are marks of sin. And, on the contrary, if he was perfect as a man, he could not be made perfect as a man; hence, we say, he was not thus perfected.

To appreciate how he was perfected, we must recognize the fact that there are various planes of being in God's universe, and perfection on each plane. Thus, there is a perfection of the Divine nature, another perfection of the angelic nature, another of the human nature, another of the dog's nature, and another of the fish, etc. These various natures are sometimes divided into two general classes: All earthly natures are called "animal," though each animal has a perfection of its own; all heavenly natures are called spiritual, though each grade of spiritual being has a perfection of its own.

The lowest grade of spiritual beings known to us--angels--is superior to the highest grade of earthly beings--man. (Psalm 8:5.) The highest plane of spiritual existence--the Divine nature-- is superior to all other grades of spiritual nature, as the highest grade of animal nature--the human--is superior to other animal or earthly natures. (See "Food"--page 134.)

Jesus, before he became a man, was a spiritual being, of a nature superior to angels, because, when he was about to humble himself and lay aside his glory to become man's ransom, "he took not on him the nature of angels," but came still lower, and "was found in fashion as a man." We know, too, that though he had "a form of God" (a spiritual form), yet he could not have possessed the Divine nature then, because the divine or immortal nature is deathless-- death-proof. It is an impossibility for an immortal being to die. Jehovah cannot die, and we know, therefore, that had Jesus been a partaker of that nature he need not have come into the world to die for our sins; for, if immortal, the most he could have done would have been to pretend to die and pretend to be raised to life again. Such an idea would be charging Jehovah and our Lord with hypocrisy and deception.

The divine nature was part of the reward for our Lord's sacrifice. His gaining the divine nature depended on the sacrificing of his human nature. As the sacrificing of the human rights and privileges progressed, his right to the divine was increased; when the sacrifice ended at Calvary, the full right to the divine nature was secured. To this agree the words of the Apostle: He was obedient even unto death--"Wherefore, God also hath highly exalted him, and given him a name above every name." (Phil. 2:9.) Here we see the perfecting--it was the divine nature being perfected by the obedience of the already perfect human nature. See also, "Jesus Made Perfect"--Z.W.T., Jan., 1882, page 3.

Let us add, that such, also, is the perfecting now in progress in the "Church which is his body." We are called in him, as joint-heirs, to share this high calling--the divine nature. (2 Pet. 1:4.) We seek not and expect not the perfecting of the human nature, but, realizing its justification by our ransom price--Jesus--we sacrifice it to obtain the other: We are new creatures in Christ Jesus, and, as such, labor and wait for that divine--immortal--perfection promised us, when we shall be like him who is "the express image of the Father's person."

The next age will witness the perfecting of the human nature and blot out all the marks of sin and imperfection, and man will again be very good in the sight of the perfect Creator.

====================

R456 : page 5

WHAT IS DUTY.

Fairview, Pa.

DEAR BROTHER IN CHRIST:--I presume you have but little time to read letters of a personal character. I will, therefore, beg pardon for this intrusion and ask your attention for a few moments. First of all, many thanks for the TOWER. Personally, you are unknown to me, yet known as I see you in your words--asking our Lord daily to guide your pen and lead you by His Spirit into all truth.

About two years ago I was lead to seek earnestly for a higher type of Christian life. I sought, through study of His Word, asking for the teachings of the Holy Spirit. I was not disappointed. When the "Food" was distributed in Erie, I found a copy which had been thrown aside, and, I bless God, it met the exact wants of my soul. The book harmonized with views held for years, but held under proscription. Yet I have still maintained my Church relations.

This brings me to the point: Shall those whom God thus enlightens, and brings out of the bondage of creeds and confessions, remain in these cold, lifeless organizations? While in the

R457 : page 5

Church we must study its peace and harmony--here is the rub; if these advance views are touched, a ripple is started which runs through the body, and Bro. A. is disturbed and Sister B. is disquieted. Finally it gets to the preacher's ears; he thinks he sees the wolf coming, so he takes his gun (discipline of his Church) and starts out to quiet the restless one. All this can be borne, but what is duty? Shall we remain and drop down to their level; for as sure as face answereth to face in water, just so sure "like priest like people."

But, says one, The Church is a mighty power for good in the world, stand by her. Yes, but consider God's dealings with the

Jews--the charge of Moses and Joshua--that the perpetuity of the Jewish nation was conditioned upon its devotion to God. They forsook Him and He abandoned them. Other cases might be cited from His Word, but space forbids. Evidences of national decay were apparent for years with the Jews; and in the Church now, certainly if anything is visible it is spiritual dearth--decay--a pale, sickly light shed from a lamp obscured by creeds and catechisms, devoid of spirit and power. It is a fact that the Church is falling off in membership, to say nothing of spirituality. If I were to say she has a name to live and is dead, would it be too strong? Now, shall the man or woman whose heart God has aroused to leave past experiences, and press forward after new attainments in the divine life, be entangled and tied to this dead body in hope of awakening it to life? Or shall he step out into the liberty of a son of God? Please give me your opinion, and may the Spirit direct your words.

Yours in Christ, __________.

Many letters of similar import to the above have come to us recently. In replying to this brother publicly we answer all.

First, we would say, that we would never have any feel that their correspondence is an intrusion. Though time will not permit prompt replies, and some must remain unanswered personally, every letter is carefully read in order that we may know the necessities of our fellow-travelers in this difficult way, and, by the grace of God, be enabled to reach a helping hand where most needed. The assurance, also, of your prayers and sympathies, and that the truth is building you up and making you free, as well as the many suggestions and queries received, which send us to dig deeper into the wonderful mine of truth--all working together-- tend to strengthen and cheer us and to edify the Church. Therefore, let us hear from you, but let love and patience have their perfect work.

In answer to the above question we would say: To all who realize the Babylon (confusion) condition of the nominal Church, give earnest heed to the words of our glorified Lord, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Rev. 3:15-17 is an exact pen picture of this last phase of the Gospel Church. Their lukewarm condition is the most undesirable, because most dangerous. If the mass of the nominal church were "hot"--full of warm and loving devotion to God--she would be a delight to the Lord and a power in the world. Or, if she were "cold"--making no pretensions whatever to be exponents of his truth--she would not dishonor and misrepresent him. But, alas! she is lukewarm, and therefore she is spued out of his mouth.

Some tell us they cannot understand how the organizations formed by such good men as Wesley, Calvin, Luther, Knox and others can be properly considered parts of Babylon. "Were these not earnest and devoted followers of the Master?" Yes, we reply, we esteem all those our brethren who fearlessly stemmed the tide of popular opinion and braved persecution on every hand for the truth's sake. We believe they received and walked in the light due in their day. And so far as we are able to judge, the Reformers as well as many in humbler stations, whose names have not come down to us, were overcomers --part of the "little flock" whose names are written in heaven. But in the vast organizations who now call themselves their followers, how much do we find of their spirit of sacrifice, of love of truth, of humility and separation from the world? Alas, it takes little discernment to see that only a form of godliness remains.

We call attention to this fact as foretold in our Lord's Revelation to John (Chaps 2 and 3.) Notice, that to every stage of the Church except the last, the Master has some word of commendation, but in this--the Laodicean stage--he finds nothing to commend. Do they point to their mighty works? Yes, says the Lord, "I know thy works;" nevertheless, "I will spue thee out of my mouth." They say they are "rich and increased in goods and have need of nothing," and know not that they are wretched and miserable and poor and blind and naked." She is counseled to "buy" (at the expense of reputation and worldly interests) "gold tried in the fire" (divine treasure) "and white raiment," (justification by an intelligent faith in Christ as the Redeemer) and to anoint her eyes with eyesalve (the spirit of humility and teachableness) that she may see. And he says, "Behold I stand at the door and knock:" (I am present) "If any man" (in this great system so completely joined to the world and overcome by "the abundance of her delicacies") "hear my voice and open the door, I will come in to him and sup with him and he with me."

Notice, that this is an individual matter now. It is not the church nominal which is to be fed; they are not hungry. But it is the individual Christians of the true Church, the eyes of whose understanding have been opened by the eyesalve. Such only hear--recognize the knock which indicates the Master's presence. Such only open to him, and such only he feeds.

Though, as a system, the nominal Church is cast out as was her type, the Jewish Church, in the harvest of their age (Matt. 23:38), here as there our Lord recognizes the true wheat which he has permitted to grow together with the tares until now. (Matt. 13:30.) And just as surely as we are in the harvest, so surely is separation now due and is taking place. The command, "Come out of her," was not given until after the announcement, "Babylon is fallen."

Look again at Babylon. As you suggest, if you remain there you must submit to its fetters. Your very presence binds your influence to its systems. You dare not declare the whole counsel of God, lest it condemn them and call you out from among them. But this is just what he would have us do-- "Declare the whole counsel of God," and "come out from among them and be separate." (2 Cor. 6:14-18.)

When our Lord says, "Come out of her, my people," who are we, that we should enter our protest, and say, It is expedient for the good of others that we should stay in? We cannot stay in after we have heard the Master's voice calling us out, without partaking of her sins--specially that one of rejecting His truth. It is not enough that we come out in spirit, while personally we remain there, giving it our influence and support. Obedience to his command, both in spirit and in letter, is well pleasing in his sight. And not only so, but prompt obedience. We note our Brother Paul's noble example in this respect: "Immediately I conferred not with flesh and blood, but went," etc.

It would be useless, indeed, to attempt to prop an institution which God has doomed to destruction. And just as surely as we now see the marked evidences of her spiritual dearth and decay, so surely shall Babylon fall into utter ruin. Let us rather trust the Lord's judgment as to expediency, and boldly step out into "the liberty wherewith Christ hath made us free."

> Trusting him we cannot stray,
> We can never, never lose our way.

You were right in answering we belong to the Church of Christ. His espoused virgin Church should own no other name than his.

One brother says, I don't exactly see how you can get along and accomplish good without organization. Why, our dear friends, we have the most complete organization, in perfect working order. It is fully under the direction of our present Lord and Head. (See article, "The Ecclesia" in October issue.) And it is accomplishing grand results. Saints are being cheered, strengthened and inspired with new zeal in running the heavenly race and in proclaiming the good tidings; thousands of Christians are searching the Word of God as never before. Helps to Bible study are in increasing demand. Many infidels are looking with astonishment at the book they so long discarded and saying, After all it must be true. And already the light is beginning to shine out on the world, and many are saying, This God of love shall have our love and service in return.

Let us not be afraid to step out on God's plan. It is sure of success. Work in harmony with him, though

R457 : page 6

you may not see the end from the beginning. The end will be glorious.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

Your sister in patient waiting,

MRS. C. T. R.

====================

R458 : page 6

QUESTIONS AND ANSWERS.

Q. Wherein consists the difference between "the Bride" and the great company if both have spiritual bodies?

A. Angels are spiritual bodies; but "unto which of the angels said God at any time, Thou art my son, this day have I begotten thee?" (Heb. 1:5.) But "when he bringeth the first-born (Jesus) into the world (first-born from the dead, to the divine nature, at his resurrection) he saith, "Let all the angels of God worship him"--render the homage due to his nature and office. (Heb. 1:5,6.) He became a partaker of the divine nature, and it is fitting that all other forms of life should worship divinity. "God hath highly exalted him (Jesus) and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven (heavenly beings--angels) and things in earth, (men) and things under the earth, (the dead when raised to life) and that every tongue should confess that Jesus Christ is Lord (master, ruler) to the glory of God the Father." (Phil. 2:9-11.) From 1 Cor. 15:40,41 we learn that there are different degrees of glory on the celestial, or spiritual plane, illustrated by sun, moon, and different stars, just as verse 39 calls attention to the fact there are different degrees of glory on the terrestrial, or earthly plane.

Though both companies will be spiritual beings, the Bride is joint-heir with her Lord, who is "appointed heir of all things; being made so much better than the angels, (other spiritual beings), as he hath by inheritance obtained a more excellent name than they." (Heb. 1:2-4.) Thus, though the "great company" will be the companions of the Bride, spiritual beings, (Psa. 45:14; Rev. 7:15) there will be a very great difference in the degrees of glory. (See "Food," page 134 and 121.)

Q. What is the work of the Bride in making herself ready?

A. The Bride, as we have seen, is a company composed of many members. Paul says, "Ye are the body of Christ and members in particular"; and again, "Ye are members one of another"; and one is not to say to another, I have no need of you: The foot member must minister to the hand and the hand to the foot, and all, by a mutual and vital union of spirit with the Head, are to build each other up. (Jude, verse 20.) All the members have one aim, one joyful hope, one work of preparation-- adorning for the marriage. She is to put on the spotless robe of Christ's righteousness (imputed to her by faith in the ransom) and to keep the same "unspotted from the world." And not only so, but she is to adorn it with fine "needle work." (Psa. 45:14.) The Christ-like character is to be wrought out in her life. As Paul expresses it, she is to "add to her faith" the various Christian graces. We must help one another in this important work.

Each member has a work to do in the making ready: Some may travel and preach, some may write, some publish the grace of God by printing it, some may teach more privately, some may publish it by furnishing of the Lord's funds entrusted to their care, some may seek out the "meek" (see Isa. 61:1) and put words in their ears and reading into their hands, and the work of all is thus to build up yourselves in the most holy faith. It is thus that the "Bride makes herself ready." It was by the faithfulness of some of the other members that these "glad tidings" ever reached your ears and gladdened and sanctified your heart; and now you, if a member of that company, are doing what you can to "make ready" others. To be ready to help each other, we must diligently hearken and incline our ear to the word of truth, forget the world and worldly associations. (Psa. 45:10.) "So shall the King greatly desire thy beauty; for he is thy Lord." (verse 11.)

Q. Please explain 1 Pet. 3:19,20. I have not gotten clearly in mind what becomes of the spirits of men from death until the resurrection.

A. (By Bro. Smith.) Does not the Scripture you quote state the condition of "spirits in prison"? The first question that would naturally occur, in examining this passage, would be, When did Christ preach to them? We find the answer in verse 20: "When once the patience of God waited in the days of Noah." Gen. 6:3 refers to Noah's days: "The Lord said, My spirit shall not always strive with man." It is not unreasonable, then, to say he was at that time striving with man.

The general belief, that Christ preached to these spirits during his death, we think, unscriptural, for then other spirits than those of Noah's day could have heard him.

None knew better than Jesus that Scripture: "There is no knowledge nor device in the grave;" hence he would never go there to preach. Isa. 42:7; 49:9 and 61:1 state that Christ is to deliver death's prisoners. He did not do so at his first advent (excepting the temporary deliverance of Lazarus and a few others), but will in due time set at liberty all the captives and open the prison doors of hades (the tomb) to all captives.

Our understanding, then, of 1 Pet. 3:19,20 is this: Those of Noah's day who were disobedient, and to whom Christ preached by Noah, are NOW in prison. If any Scripture teaches otherwise, we shall be glad to have our attention called to it.

Q. "Would not an earnest, aggressive organization (or sect), built upon scriptural lines, be the best means of spreading and publishing the real Good Tidings? We must have fellowship and sympathy. Union is strength. It is not the skirmishers that win the battle, but the disciplined and solid battalions."

A. We believe that a visible organization, and the adopting of some particular name, would tend to increase our numbers and make us appear more respectable in the estimation of the world. The natural man can see that a visibly organized body, with a definite purpose, is a thing of more or less power; therefore, they esteem the various organizations, from which we have come out, in obedience to the Master's call. But the natural man cannot understand how a company of people, with no organization which they can see, is ever going to accomplish anything. As they look upon us, they regard us simply as a few scattered skirmishers--a "peculiar people"--with very peculiar ideas and hopes, but not worthy of special notice.

But, though it is impossible for the natural man to see our organization, because he cannot understand the things of the Spirit of God, we trust that you can see that the true Church is most effectually organized, and in the best possible working order. (See the plan of our organization, as stated in October issue, under the caption "The Ekklesia.") The Apostle Paul urges all to unity of faith and purpose (Phil. 3:15,16-- Diaglott.) All led by the same Spirit may and do come to a knowledge of the same truth. Under our Captain, all the truly sanctified, however few or far separated in person, are closely united by the Spirit of Christ, in faith, hope and love; and, in following the Master's command, are moving in solid battalions for the accomplishment of his purposes. But, bear in mind, God is not dependent upon numbers (See Judges 7, as an illustration).

Recognizing this organization, which is of the Spirit, and desiring no assimilation whatever with the worldly, who cannot see or understand it, we are quite willing to bear the reproach of a peculiar people. We always refuse to be called by any other name than that of our Head --Christians--continually claiming that their can be no division among those continually led by his Spirit and example as made known through his Word.

We disown none of our Lord's dear children. The weakest child of the household of faith (in Christ, our Redeemer) we gladly recognize as our brother. Some, in ignorance of their privilege of the communion of saints, are mixed with the various worldly organizations, to their great detriment. Though we cannot follow them there, we gladly welcome them when they come among us. Wherever we have hope of finding any such, in the various nominal Churches, etc., we tell them the "good tidings of great joy," and, by word and example, say, "Come out from among them (the worldly, though professing Christians) and be ye separate." How could we deliver this message if we were not obeying it? We have unbounded faith in our Captain; and this perfect organization, invisible to the world, marches on to certain and glorious victory.

From victory unto victory,
His army he shall lead;
'Till every foe is vanquished,
And Christ is Lord indeed.

====================

page 6

FROM BROTHER BLUNDIN.

MY DEAR BROTHER RUSSELL: I am hungry, not, however, for the carnal things of this life--for I have no pleasure in these now and rejoice not in them--but rejoice in the truth, for I have tasted of the Good Word of God and have found it rich food. Oh, so rich that I cannot but hunger for more! and our beloved Father continues to give me the blessing promised to those that "hunger and thirst after righteousness; for they shall be filled." Join me in saying, Glory to his name, for he hath revealed unto us, who are not the great men nor the wise men of this world, his purposes in Christ, hid from the ages, but now made manifest unto us who are living in the end of this Gospel age. To him be the glory and the honor for the power of that grace given unto me, to "Comprehend, with all saints, what is the length and breadth, and know the love of God which passeth all knowledge," and, by the power of his grace working in me, every thought and every action of my being is being wrought on and brought into subjection to his will--for "Whatever is not of faith is sin."

He has captivated my being, and day and night (when awake) I adore and bless him, and rejoice in the hope set before me, which is so supremely grand that I can now thank God that I was ever born, and that it is my privilege to walk in the footsteps of my Lord Jesus, that I may be partaker with him in bringing the world into unison with the mind of our God. And, by the strength of the grace given unto me, I am ready to bear all things that I may attain to that grace (favor) that shall be brought unto us at the revelation of our Lord Jesus; for "his reward is with him (for us who shall reign with him) and his work before him;" (Isaiah 60:10) "for all the ends of the world shall remember and turn unto the Lord." (Psa. 22:27.)

I not only constantly pray, but earnestly seek, that the will of God may be wrought in me to the uttermost, that his name may be glorified in me, and he does graciously grant unto me opportunities of manifesting his name, by unfolding these beautiful truths that we have been feeding on for sometime past, to those who have an ear to hear; and the word is received gladly by those who intimate, by their manner or express themselves in words, as desirous of receiving more instruction in these good things "God hath revealed... unto us by his Spirit;...yea, the deep things of God" (1 Cor. 2:10)--The eyes of our understanding being enlightened ...(we) know what is the hope of our calling. (Eph. 1:18.) And I "lay aside every weight"... and "run with patience the race set before me;" and I seek not the praise of men like myself, but I do earnestly desire the approval of the incorruptible God, and I know that I have passed from death (in Adam) unto life, (in Christ), because I love the brethren" with an unfeigned love: Beholding my Lord in his Word, I am being "changed into the same image;" "I shall be satisfied when I awake in his likeness;" when I shall have received the end of my faith, the salvation of my soul (being). Unto him that hath washed me be the glory and the honor and dominion forever.

S. O. BLUNDIN.

====================

R458 : page 6

THE INSPIRATION OF THE BIBLE.

Extracts from a Lecture by H. L. Hastings, before the Massachusetts Annual Convention of Y.M.C. Associations.

The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of this land. What are we to do with this book? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false one? Is it God's book, or is it man's book?

Over and over again this Book says, "Hear ye the word of the Lord." Now, the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or else it is a cheat, a swindle, a humbug, a fraud.

R459 : page 6

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good.

But while you say, "He was simply one of many remarkable men," He says, "I came forth from the Father, and am come into the world;" and again, "I leave the world, and go to the Father." He says, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Now, do you say he was a good man and yet he told lies? What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies is a good man. Perhaps you do, and if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other, is a good book; and I do not want any one to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an impostor.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well-dressed and has plenty of money; but after a while they find out that he is the son of a blacksmith, down in the next town. Now I do not want you to tell me how well he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his deportment. The fact is that he is a liar, a fraud, and a scamp. He has come under false colors, and palmed himself off on the community under false pretenses; and the more good things you may say about him the less I think of him; because if he is such a well-educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and his claims entirely, or else we must reject the whole gospel as an imposture, and as the grandest, most stupendous fraud the world has ever known.

Now, do not be fooled by this talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:--

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you overturn it again, it is right side up still. They overthrew the Bible a century ago, in Voltaire's time --entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will be swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A

R459 : page 7

century has passed away. Voltaire's old printing-press, it is said, has since been used to print the word of God; and the very house where he lived has been packed with Bibles from garret to cellar, as a depot for the Bible Society. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book yet shows signs of considerable life.

I hear of a man traveling around the country exploding this Book and showing up "The Mistakes of Moses," at about two hundred dollars a night. It would be worth something after hearing the infidel on "The Mistakes of Moses," to hear Moses on the mistakes of the infidel. When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and sank like lead beneath the waves. Jannes and Jambres withstood Moses, and it is said were buried in the Red sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.*

But, after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors which had been made by copyists in transcribing the book, at last the book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that Book a little in advance of its publication; and the morning it was published the streets of New York were blockaded with express wagons backed up and waiting for copies of that Book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that Book were sold as fast as they could be delivered. They telegraphed the whole of that Book from New York to Chicago, for the sake of getting it there to print in a newspaper twenty four hours in advance of the mail.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country. This old book seems to show some signs of life yet.

It outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than Bunker Hill Monument. Now and then a man goes to work to refute the Bible; and every time it is done, it has to be done over again the next day or the next year. And then after its enemies have done their worst, some of its professed friends torture and twist and misrepresent it. It lives through all that. Infidels have been at work for nearly eighteen hundred years, firing away at it, and making about as much impression upon it as you would shooting boiled peas at Gibraltar.

The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in from between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore and you will find the Book there before you.

Every one knows that where this Book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. If it were a bad book, you would expect a man to have a revolver in one pocket and a New Testament tucked away in another.

What makes the book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas of that subject. I recollect in Marlboro, Mass., I read in a paper an article written by an infidel, which stated that the Council of Nice in the year 325, compiled the New Testament. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get up on the communion table and the bad ones stay on the floor; and that was the way the present New Testament was compiled.

And that very statement can be found in infidel books now published in Boston. This writer said that this account rested on the authority of Papias, an early Christian Bishop. I replied in a lecture, that there was one difficulty about that story--that Papias was dead and buried a hundred and fifty years before the Council of Nice was held. The man rose to explain, and said that this was not the right Papias, but that it was another Papias, an obscure Christian Bishop of the fourth century. I told him I thought he was obscure, so obscure that no one ever heard of him before or since. On investigation it was learned that a German dominie, named John Pappus, preacher in Strausburg, and a professor at Munster, who died in 1610, discovered this story in an old Greek manuscript entitled "Synodikon," which was written by some one down in the dark ages, about the year 900; for it relates things which occurred as late as 869, or five hundred years after the Council of Nice was dead and buried. And this story, written nobody knows when, where, or by whom, has been swallowed, believed, and published by infidels far and near, as an account of the origin of the New Testament.

I have on one of my library shelves, between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote before A.D. 325, when the Council of Nice was held. These books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same books from which we quote.

Origen, who wrote a hundred years before the Council of Nice, quotes five thousand seven hundred and forty-five passages from all the books in the New Testament; Tertullian, A.D. 200,

----

*It would be interesting to hear a military leader and legislator, like "Moses the man of God," who, after he was eighty years old, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning "the mistakes" of a "Colonel" of cavalry, whose military career is said to have included one single engagement.

R460 : page 7

makes more than three thousand quotations from the New Testament books; Clement, A.D. 194, quotes three hundred and eighty passages; Irenaeus, A.D. 178, quotes seven hundred and sixty-seven passages; Polycarp, who was martyred A.D. 165, after having served Christ eighty six years, in a single epistle quoted thirty-six passages; Justin Martyr, A.D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A.D. 150, and Porphyry, A.D. 304, who referred to and quoted multitudes of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century actually found the whole of the New Testament, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who believed it. And now infidels talk about the Council of Nice getting up the New Testament. You might as well talk about a town-meeting getting up the Revised Statutes of the State of Massachusetts, because they happened to say they accepted or received them. The Council of Nice did nothing of the kind. The books of the New Testament were received from the Apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.

Says Tertullian, A.D. 200, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very authentic letters are recited, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Phillippi and Thessalonica; if you can go to Asia you have Ephesus, but if you are near to Italy we have Rome."

These apostolic churches received the Gospel at the hands of men who wrote them; and the epistles were given and signed by men whom they well knew. Paul wrote, "The salutation of me, Paul, by mine own hand, which is the token in every epistle, so I write."

Now, what did these writers testify? They testified things which they knew. The Apostle John did not say, "That which we have dreamed, imagined, or guessed at, that thing do we declare unto you;" but "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of Life." (1 John 1:1.) This was their testimony. They testified that they saw Christ in his life and in his death; that they saw him after his resurrection, and they knew these things and testified of them. They preached Christ, who had died and risen again. These Apostles suffered the loss of all things, and imperilled their very lives in proclaiming truth; and they left their testimony on record in this Book. Then, the apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain head.

"But," says one, "I think the Bible may be a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of divinity. A skeptic will tell you what a race of sinners we read about in the Bible! Do you suppose that if the Bible had been revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Jacob's cheating, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the cause." If a committee of such eminent divines had prepared the Bible, you would have got a biography of men whose characters were patterns of piety and propriety. Sometimes a man writes his own diary, and happens to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can ever think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many who would want their lives printed if the Almighty wrote them.

When the Lord undertakes to tell his story of a sinful man he does not select a poor, miserable beggar, and show him up; he does not give even the name of the guilty woman who bathed the Savior's feet with her tears; but he takes King David from the throne and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out all my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the dark, damning record of his crimes, and the king on his throne has not power nor wealth or influence enough to blot the page; and it goes into history for infidels to scoff at for three thousand years. Who wrote that?

You find a man who will tell the truth about kings, warriors, princes and presidents to-day, and you may be quite sure that he has within him the power of the Holy Spirit. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults and failings and sins, and among all the men described in that Book, every man whose life is recorded has some defect, some blot, save one, and that is "the man Christ Jesus."

Men say there are difficulties and absurdities and errors and contradictions in the Bible. After speaking once in the city of Boston, an infidel came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for about a month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this "quail story;" giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the six million Israelites, each Jew would have 2,888,643 bushels of quails, which they were to eat during the month, giving each poor Israelite 69,620 bushels of quail to eat at each meal during the month; and therefore the Bible was not true! I answered that the Bible did not say any such thing. He insisted that it did. "Well," said I, "find it!" He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits high," or about three feet high upon or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if some one should say that a flock of geese flew as high as Bunker Hill Monument, and we should insist that they were packed solid from the ground up, two hundred and twenty-one feet high! This is a sample of the arguments to prove that the Bible is not true!

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This Book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next President. They may tell a great many things that are past. They may tell you who your grandmother was, and may copy the inscriptions on your grandfather's grave-stone, and may tell things which were written in the family record. They may reveal many things in the past--for the devil knows about the past--but they cannot foretell the future.

The revelations of prophecy are facts

R460 : page 8

which exhibit the divine omniscience. So long as Babylon is in heaps, so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course--so long we have proof that one omniscient mind dictated that Book, and "prophecy came not in old time by the will of man."

We call this Bible a book, but here are sixty different books, written by

R461 : page 8

thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter or with that." Suppose you do? If you were on trial for murder and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty-five left; impeach another, and you still have sixty-four left; impeach another, and you have sixty-three--enough to hang you up if you are guilty. Do you not see that you cannot impeach this Book unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits; and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This book is built to stay together; it is inspired by one Spirit.

The authorship of this Book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, and in shepherd's tents, in "green pastures" and beside "still waters." Among its authors we find the fishermen, the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges--men of every grade and class. The authorship of this Book is wonderful beyond all other books.

And what a book it is--filled with law, ethics, prophecy, poetry, history, genealogy, sanitary science, political economy. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other opathies, bind them all together, and then undertake to doctor a man according to that book! What man would be fool enough to risk the results of practicing such a system of medicine? Or, suppose you get thirty-five editors at work writing treatises on politics, and then see if you can find any leather strong enough to hold the books together when they have got through.

But again, it took fifteen hundred years to write this Book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old: but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire another from Massachusetts, and so on from each state, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who had never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole Book, one voice speaks in it all, and it is the voice of God.

Again, I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics, but did you ever hear a man say, "I was an out-cast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; but since that time I have been as happy as the day is long; I feel like singing all the time, my soul is full of triumph and peace; and health and blessing have come to my desolate home once more." Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was broken hearted and dejected; my children fled from the sound of their father's footstep; I was ruined, reckless, helpless, homeless, hopeless until I heard the words of that Book!" And since that word entered his heart he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that the Book has done the work. Now, this Book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, bring it out. But for the present, while we are waiting for you, as we know this Book will do the work, we propose to use it until we can get something better.

Christians sometimes try to defend the word of God, but it is its own best witness and defender. The best thing for us to do is to bring out the word of God, and let "the word of the Spirit" prove its own power, as it pierces "even to the dividing asunder of soul and spirit."

The Book is its own witness. It bears its own fruits and tells its own story. It is a sorrowful fact that you can hardly go into a prayer-meeting but you are likely to hear a quotation from Scripture that is not in the Bible and never was. You may hear, "In the midst of life we are in death," from the Prayer-book; "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatsoever comes to pass," from the Catechism; accompanied by passages misquoted, misunderstood, and misapplied, which show that the people do not study their Bibles and do not understand them. We need to read the Bible, to search it, study it, believe it, and obey it, and we shall find that it is the word of salvation to the perishing, and that it is filled with sanctifying power.

But, says one, "I do not understand the Bible. I read it, but I cannot make anything of it." "How do you read your Bible?" "Oh, I read a chapter now and then; I read it here and there." Suppose your boy comes home from school and says, "I can't make anything of this arithmetic; it is all dark to me." You say to him, "How did you study it?" "Oh, I read a little at the beginning, and then I turned to the middle and read a little here and there, and skipped backward and forward. But I don't understand it; I can't see into it."

You say to him, "My son, that is not the way to understand arithmetic. You must begin with the simplest elements, and master every principle, learn every rule, solve every problem, and thus the whole book will open to you as you go on."

Take the Bible, and read it from beginning to end, and see how it comes out? You will find it the grandest and most thrilling story the world has ever known. Begin at the beginning, and read until you find out who is the hero of the story. You will find that the presence of one person pervades the whole book. If you go into the British navy-yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little colored thread which runs through the whole of it-- through every foot of cordage which belongs to the British government-- so, if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You may separate it into a thousand parts, and yet you will find one thought--one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage--"the seed of the woman" that shall crush the serpent's head; the seed of Abraham, in whom all the nations of the earth shall be blessed; the seed of David, who shall sit on David's throne, and reign forever; the despised and rejected sufferer, the "man of sorrows," "the Christ of God," born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole book revolves. "To him give all the prophets witness;" and this Book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate his mighty work.

God's Word declares the end from the beginning. It is not only the chart which guides every weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the first of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow, no sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse, but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this Book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a Book which unfolds the divine purpose, and reveals not only the way of salvation, but it marks the pathway of the people of God through this wilderness, and reveals the destiny of the world and the church.

When we look at these facts we see that this is no man-made book. When Columbus discovered the river Orinoco, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this Book comes, not from the empty hearts of impostors, liars and deceivers; it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the Divine Mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord!

====================

BIBLE STUDENTS' HELPS.

For a time we were unable to fill orders for the EMPHATIC DIAGLOTT at the reduced rate, but we can now do so. Remember--but slightly damaged on inside of cover--$1.50.

YOUNG'S CONCORDANCE: We wish that all our readers had this very valuable work while we can furnish them at the reduced rate, (i.e., half the usual price; $1.75 by express, or 51c extra for postage, if sent by mail--the latter is cheapest for those at a distance from Pittsburgh). The price at which we furnish them is less than wholesale price. This is the latest revised and most complete edition published--the "Students' Edition." This work is at once a Greek and Hebrew Lexicon, giving the meaning of the original terms in English, and also a Concordance giving each word of Scripture and the words which they translate. The value of such a work is becoming more apparent daily, as theorisers attempt to palm off a private interpretation under guise of "a better definition of the original."

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto, 1094 pages.

A similar work, "Englishman's Greek and Hebrew Concordance," (3 vols.) sold at $22, in cloth binding, only seven years ago, and usually reached only the hands of scholars; but the present work, by one of the ripest scholars of the age, (Prof. Young, of Edinburgh, Scotland) has been printed in immense quantities, and at a price bringing it within the reach of all students. Indeed, it seems providential that it should be provided so cheaply at a time when it can be of so great service to truth seekers. At the price at which we furnish it, even our English and Scotch readers can save considerable by ordering them at this office. No Bible student can afford to be without a copy. It is of more value than two years' study of the Greek and Hebrew languages.

====================

"FOOD" AND
"TABERNACLE TEACHINGS."

We still have some of these pamphlets for those who have not yet read them. We desire, however, to keep them for those whose appetite has been sharpened by first reading the October number of Z.W.T. Let such order them, but for loaning or giving to uninterested ones the October paper is best. We can send you as many of the latter as you can use.

FOOD FOR THINKING CHRISTIANS is a pamphlet of 162 pages. "THE TABERNACLE AND ITS TEACHINGS" contains 96 pages. Both are published from the Tract Fund and are FREE.

====================

R462 : page 1

VOL. IV.

PITTSBURGH, PA., APRIL, 1883.

NO. 9.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT 101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

NO 3-CENT STAMPS--paper money preferred. We cannot pay for Diaglotts, or Concordances, or Printer's bills with stamps, and are at much inconvenience and loss of time in trying to exchange stamps for money.

TISCHENDORF TESTAMENTS.--The orders for this work have been in excess of the present supply. We expect more in a few days, when the orders will be promptly filled.

GATHERINGS FOR PASSOVER.

The Church at Newark, N.J., send word that they will meet at Room No. 1, Library Hall.

At Philadelphia, Pa., at the residence of Bro. R. H. McMunn, corner Third and W. Norris streets.

The church at Pittsburgh, Pa., at Hall over "Third National Bank" No. 101 Federal Street, Allegheny (second floor).

All consecrated Christians, trusting in the value of the "blood shed for the remission of sins," are cordially invited to meet with us.

Meetings will of course, be held in many places of which no announcement is publicly made.

The hour of meeting will be 7:30 P.M., Saturday, April 21st.

====================

R462 : page 1

VIEW FROM THE TOWER.

The Lord is granting us much to encourage us lately, and no doubt his all-wise eye saw the time encouragements were most needed.

Nothing encourages us more than the excellent letters which daily come to hand in great numbers. It is pleasant to hear from those freshly interested in the truth, as a newly-found treasure long hid, even though we realize that some may be "stony-ground" hearers, who have not much root, and when persecution or distress ariseth, because of the Word, by and by may be offended and wither away as rapidly as they sprung up.

It is specially encouraging to hear of those who are growing both in grace and knowledge, enduring hardness, trials, persecutions; as good soldiers, fighting the good fight of faith, and laying hold on eternal life.

There could be no better evidence of progress and searching for truth than the many orders constantly coming in for the helps to study--a desire to take advantage of the various helps which seem to be providentially provided now.

====================

R462 : page 1

THE SON OF GOD.

The character of our Lord Jesus Christ has not only been the admiration of all his true disciples and followers since he passed that wonderful life narrated by the evangelists, but it has often been the theme of wonder and approbation on the part of many who were never ranked among his devoted adherents. It is only our purpose in this brief article to quote some of these expressions of admiration and praise as they have been drawn from different ones in contemplating the divine nature and character of the Son of God.

The oft-quoted and well-known eulogy of Rousseau, shows how he esteemed that perfect personage who is the subject of gospel narrative, as well as what impressions those extraordinary narratives made upon his mind. He says:

"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims; what profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness, and without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

On one occasion Napoleon said: "From first to last Jesus is the same; always the same--majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. Sublimity is said to be an attribute of divinity: what name then, shall we give him in whose character was united every element of the sublime? I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his Gospel, the singularity of his mysterious being, his appearance, his empire, his progress through all centuries and kingdoms--all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above comprehension--great with greatness that crushes me. It is in vain that I reflect--all remains unaccountable! I defy you to cite another life like that of Christ."--The Restitution.

Humanity seems bent on extreme views; like a pendulum, they are on one extreme or the other till they stop. Men rush to one or the other extreme according to their temperament, till they stop making a way or plan of their own, and accept of God's way--God's plan --then they reach the center of truth.

So on this subject of the Son of God; one class will affirm that he was an imperfect man, born under the curse like all other men, while another class will go to the other extreme, and claim that he was JEHOVAH himself. Both pass the center of truth while reaching the opposite extremes of error.

On the contrary, how guarded are the Scriptures on both these points-- guarding us against both extremes and setting forth the truth, both beautiful and harmonious. On the one hand it assures us that there is the one supreme being--Jehovah: "Hear, O Israel, Jehovah our God is one Jehovah" (Deut. 6:4 --Young). To this testimony Jesus and the apostles give assent. Jesus declares, "I came...not to do mine own will, but the will of him that sent me"--"My Father is greater than I"-- at the same time assuring us that he and the Father were one in harmony and interest. The Apostle declares the same thing, saying, "There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:6.)

And, again, the head of the woman is the man, the head of every man is Christ, and "the head of Christ is God" --the Father (1 Cor. 11:3 and 15:24).

On the other hand it assures us that he was without spot or blemish--undefiled, separate from the race of sinners --in him was no sin; he was holy

R463 : page 1

from his birth; that he lost not the right to live as do we, through Adam's sin, but that "in him was life," and no cause of death was found in him; and hence his death was a voluntary offering, as a payment of the penalty of our sins.

Yes, it is the plain teaching of the Word that he who had a higher form became a MAN--not an imperfect man, but a MAN--a full, perfect representative of the highest order of earthly beings. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor" (Heb. 2:7,9). Compare, also, Phil. 2:6-11. Dia. When this perfect man consecrated himself at baptism, he was begotten to a new nature, higher than human, higher than angelic, higher than the nature he had laid aside to become a man--the Divine nature --"so much better than angels."

But this divine nature in Jesus was not attained until the consecrated human nature was fully dead--only an earnest of the coming nature could the man Jesus receive.

When Jesus was among men, the natural superiority of a perfect man, the natural crown of "glory and honor"-- attaching to an unblemished Lord of earth--caused him to shine among men, so that his enemies said, "Never man spake like this man," and the multitudes hung on his words, and, if he had not hindered, would have taken him by force and made him a king. Even as a lad he was able to confound the most learned of his nation. So much, at least, may be said of Jesus as a perfect man. Added to these natural powers were the special gifts of miracles which were given him as attesting that he was owned of God. Yet, it should be remembered, that it was not the miracles which specially marked him as above other men; for miracles, and even raising of the dead, had been done by Prophets centuries before. That which impressed the above writers, and all thinking people, when studying the record of Jesus, is the grand perfection of his being--of his acts and his teachings.

Nor, should we so much wonder at this, if it were but borne in mind that the perfect man was an earthly IMAGE (in qualities and powers) of the Creator.

While, then, truth--a right appreciation of our Lord Jesus--is desirable at any cost, we can see more reasonable excuse for that extreme error which would denominate him Jehovah, than for that other extreme which would class him among the sin-cursed, imperfect and depraved race from which Scripture declares he was separate.

Lest some should forget previous expressions on the subject, let us state that we hold that when the sacrifice of the perfect human nature was ended, the Father highly exalted Jesus to the perfection of the Divine nature, far above angels and every other order of creation --next to the Father.

====================

R463 : page 1

WE ANSWER FOR THEM.

It will be remembered, that in discussing the erroneous teachings of two contemporaries --"Zion's Day Star" and "The World's Hope"--we called attention to the fact that they used the scriptural terms "Ransom," "Redeem," "Bought with a Price," etc., dishonestly. We proposed to test them before their readers by putting a few straight forward questions, which, in answering, we had hoped their true position would have been manifested.

Both Journals have had abundant opportunity, and neither has attempted an answer. We, therefore, propose to answer them for them--no, not for them, but for their reader's benefit. This we could have done before, but preferred to give them first an opportunity to state themselves, lest some should think we misjudged or misunderstood them. It must now be manifest to all, that, as we claimed, they have been practicing a deception upon their readers--putting their own private interpretation upon the words and ideas referred to, when they quoted them. Is not this deception? and is not a religious deception the worst species of fraud?

To bring the question before you, we quote from our February issue as follows:

"If this contemporary plainly stated itself as numbers of others do, we should have no special need to single it out among others for criticism. But it does not. It covertly attempts to steal the hearts of God's children and engraft this "damnable heresy" (2 Pet. 2:1) upon their minds, by quoting freely enough of the passages which contain

R463 : page 2

the words "bought with a price," "redeemed," "ransom," etc., disclaiming, without attempting to disprove their meaning, or deny their genuineness.

It insinuates and argues in such a way as to rob these words of their correct import in the mind of those who possess no English Dictionary, or are too careless to use it; or who presume that the English words may have a different significance from the Greek ones which the Apostles used, but which they do not understand.

We have heretofore shown that the Greek words rendered "bought," "ransom," "redeem," etc., in referring to the work of Jesus for men, are no less pointed, but, if possible, more so than their English equivalents. So far, then, from being an exponent of the world's hope, or the church's either, our contemporary is being used by the adversary in a covert, and therefore all the more dangerous way, to undermine the only hope held out for the world in Scripture--the ransom.

To put this matter fairly before its readers, (to most of whom we send a copy of this issue) we shall propose to it the same questions which in our last we propounded to the Day Star, and which it has not answered--probably because it did not wish so plainly to show its real belief. We are well aware that neither of these contemporaries will relish these questions.

We have tried to so state them that any attempt to dodge the real issue will, we hope, be so apparent as to attract the attention of any who might be inclined to think our criticisms too severe.

The questions are as follows:--

(1) Why did Jesus die?

(2) How does it effect our sins?

(3) How did he put away sin by the sacrifice of himself?

(4) In what way did he give "himself a ransom (Greek, *antilutron*--an equivalent price) for all?"

(5) In what way was he a "propitiation (satisfaction) for our sins?"

(6) In what sense were we "bought with a price?"

Now, fair warning; if our contemporaries do not answer these queries fully and squarely, it can only be construed as moral cowardice, and certainly will substantiate our claim that they are dealing underhandedly with their readers, and "handling the Word of God deceitfully" (2 Cor. 4:2). The questions at issue are not trivial--not such as brethren might honestly differ on; for they are the very foundation of Christianity, without which the whole doctrinal structure, reared by the Apostles, falls.

But, let it be remembered, that we have nothing but kindly personal feelings toward the Editors of these two papers; with both of whom we are on intimate and friendly terms. It is error and falsity which we oppose, not men. This is true of Mr. Ingersoll also. Personally, we esteem him a polished gentleman, while we cannot but gainsay his infidel teachings. We take the side of inspired record as against every phase of infidelity; but we cannot but admire most, those opponents who honestly differ, and honestly state their differences, instead of using a Scriptural form of words and denying the power and meaning thereof.

To answer these queries, let us take them in order. We state the import of the teachings of these papers which are in harmony on this question, whatever difference there may be between them on other less vital points.

(1) Why did Jesus die?

Their answer: Because he was an imperfect man, and hence as liable to death as any other member of the Adamic race, and "death passed upon all." (See Rom. 5:12.)

We object and answer, "that no cause of death was in him"--"in him was life" and not death. In him was no sin, hence on him the punishment of sin-- death--could have no power. His death was a free-will sacrifice as our redemption price. He could have sustained life as a perfect and sinless man forever, but he "gave his life a ransom for many."

Paul substantiates our position, saying: "Christ died for our sins according to the Scriptures" (1 Cor. 15:3.)

(2) How does Jesus' death affect our sins?

Their answer: It has no direct effect upon our sins. We die for our own sins and thus pay our own penalty. Jesus died for himself and thus paid for his imperfection (which they do not care to openly call sin). The indirect effect of his death was, that he furnished us an example, or illustration of fortitude and endurance, etc., and thus his death was valuable to us only as an example of how we should suffer and die for truth and right.

We object and answer, that while it is true that Jesus' life and death were valuable examples, yet they were more --much more than this, or else scores of Scriptures are meaningless and false. The prophets, who, because of their witness for and loyalty to truth, were sawn asunder, stoned to death, etc., and the Apostles, who were crucified and beheaded, etc., these all were valiant for truth, and full of faith, and are all good examples, and are so recognized in Scripture (Phil. 3:17). But where is it claimed that by their examples they

R464 : page 2

redeemed or ransomed or bought us with their blood?

The penalty of our sin was death, and we could never have been freed from that great prison-house--we could never have had a resurrection to life had not some one done more than set us an example. The question would still be, "Oh, wretched man that I am, who shall deliver me from the body of this death?" And the answer points out only the one able to deliver from the condemnation of death. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "For to this end Christ both died, rose, and revived that he might be Lord [Master--or have authority over] the living and the dead" (1 Cor. 15:57 and

Rom. 14:9). We answer this question then: "He bore our sins in his own body on the tree" (1 Pet. 2:24).

(3) How did Jesus put away sin by the sacrifice of himself?

Their answer:--By his example and teaching he taught men to put away sin for themselves, and thus, in a sense, it might be said that he put the sin away.

We object, that Moses and the prophets had taught men to abstain from sin; hence, if Jesus put away sin only by precept and example, he did no more than others. And, if it is true, that "In him was no sin," how could he be an example of how to put away what he did not have? But note, the question is a quotation from Paul (Heb. 9:26), and it reads that he put away sin, not by precept and example of his life, but "by the sacrifice of himself." Read the connections, and try to view the matter from the Apostle's inspired standpoint, and unless you think, as one of these contemporaries does, that Paul often made mistakes and misquotations, you should be convinced of his meaning when penning these words.

Remember, too, that when Moses, as a type of Jesus, taught men to abstain from sin, he, too, did more--he typically made a sin offering--a sacrifice for sin. And the antitype not only taught purity, but did more--made himself a sacrifice for sin--the true sacrifice. "The Lamb of God which taketh away the sin of the world."

(4) In what way did he give "himself a ransom (Gr. *antilutron*--an equivalent or corresponding price) for all?"

To this question they can give no answer except by denying the meaning of the word, which any one may see by reference to Young's Concordance. The significance of the original is very pointed. Jesus not only gave a price for the ransom of the Adamic race, but Paul says he gave an equivalent price. A perfect man had sinned and forfeited all right to life: Jesus, another perfect man, bought back those forfeited rights by giving his unforfeited human existence a ransom--an equivalent price. Read now Paul's argument (Rom. 5:18,19): "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

(5) In what way was he "a propitiation (satisfaction) for our sins?"

This is another question which they cannot answer. They would like to declare that he was not a satisfaction in this sense, or not a satisfaction in that sense, or not a satisfaction in some other sense; but the question, In what sense was he a "satisfaction for our sins?" they cannot answer.

We answer, that this text is in perfect harmony with all Scripture. The Law of life (obedience) was broken by Adam, and both he and his posterity were condemned as unfit for life. Jesus became our ransom by paying our death penalty, and thus justifying us to life, which in due time comes to all, to be again either accepted or rejected. Yes, we are glad that the claims of the Law upon our race were fully satisfied by our Redeemer.

(6) In what sense were we "bought with a price?"

Their answer: Bought is not a good word; it conveys too much of the "commercial idea"; they would say, rather, ye were taken, etc.

We object; by such false reasonings the Word of God would be robbed of all its meaning. Words are useless unless they carry some idea. What other meaning is there in the word "bought" than the "commercial idea"? It has no other meaning or idea to it. But Paul was a lawyer, and his teachings, more than any other Apostles', are hard to twist; and in this instance he guards well his statement, by saying, not only that we were "bought," but he says it was with "a price;" and then, lest some one should claim that the price was the ministry and teachings of Jesus, Peter is caused to guard it by adding--"With the precious blood of Christ, as of a Lamb without blemish and without spot." (1 Cor. 6:20; 1 Pet. 1:19).

In conclusion, let us say in a few words, what they do think of the value and preciousness of the death of Christ. They believe and have privately expressed, and it is the covered import of their public teachings, which they do not yet wish to state boldly--not until they get false premises and conclusions engrafted first, as a basis on which to place it,--that Jesus' death no more paid your ransom price than did Paul's or than my death would; nay, put it stronger, that his death was of no value in redeeming us.

As before pointed out, this denial of the ransom we believe to be the great rock upon which the nominal Church is even to-day being dashed.

The doctrine of the substitution of Jesus, in settlement of the sinner's guilt and punishment, is being scoffed at among the "great preachers"; and the doctrine, so plainly taught by the apostles, that the death of Jesus was the price of our release from death, is falling into discredit and disrepute among the "worldly great," and hence also among some who would like to be of that class.

The reason of this is evident: it is the story of the two extremes over again. Satan had engrafted on the Church the doctrine of eternal torment, and, to be consistent, led on to the thought that Jesus bore eternal torment for every man. This involved eternity of suffering by Jesus. This evidently was untrue; so it was explained, that when in Gethsemane and at Calvary, Jesus suffered as much agony in a few hours as all humanity would have suffered in an eternity of torture. Now, it does not take a very smart man to see that something is surely wrong in such a view of Jesus' substitution. It seems to be Satan's policy now to lead to the opposite extreme and deny substitution entirely. Instead of casting away Satan's libel on our Heavenly Father's government-- the doctrine of eternal torment--most men seem to hold on to it and roll it as a sweet morsel under their tongues, and discard the teachings of the Apostles relative to Jesus' death being our ransom price--the price or substitute for our forfeited lives.

Would that all might see the beauties and harmonies of God's Word. Man condemned to death--extinction; Jesus, man's substitute or ransom, died for our sins and thus redeemed or bought us back to life, which redemption will be accomplished by a resurrection to life. Jesus, as a man, is dead eternally; his humanity stayed in death as our ransom, and he arose a new creature--a spiritual instead of a human being--put to death in the flesh, but quickened (made alive) in spirit. "Though we have known Christ after the flesh, yet now henceforth know we him (so) no more."

Beloved, let us stand firm on the foundation of all hope--the ransom-- and now, when the enemy comes in like a flood, be not afraid to act and speak for truth boldly if you would be recognized by him who lifts up a standard for the people (Isa. 59:19).

====================

R465 : page 2

SEVEN STAGES.

A BIBLE READING.

Perfection.--

Man formed by God.--Gen. 1:27.
In God's likeness.--Gen. 1:26.
With all wants supplied.--Gen. 1:29.
With dominion over all earthly things.--Gen. 1:28.
Pronounced very good.--Gen. 1:31.
Made upright.--Eccles. 7:29.
Under law.--Gen. 2:17.

Disobedience.--

Hearkened to another rather than God.--Gen. 3:17.
Brake God's command by eating.--Gen. 3:6.
Transgression of law is sin.--1 John 3:4.
Sin by Adam entered the world.--Rom. 5:12.
Adam's posterity in his likeness.--Gen. 5:3.

Many dead by the offence of one.--Rom. 5:15.
Scripture concludes all under sin.--Gal. 3:22.

Imprisonment.--

The wages of sin is death.--Rom. 6:23.
Adam driven from the tree of life.--Gen. 3:24.
Completed his death in 930 years.--Gen. 5:5.
All die in Adam.--1 Cor. 15:22.
Death as a jailer.--1 Pet. 3:19.
Death an enemy.--Jer. 31:16.
Death controlled by Satan.--Heb. 2:14.

Hope.--

Help from the Lord.--Isa. 41:14.
God will come to save.--Isa. 35:4.
Redeemer shall come.--Isa. 59:20.
He shall redeem Israel.--Ps. 130:8.
Graves to be opened.--Ezek. 37:12.
Grave to be destroyed.--Hosea 13:14.
Death to be swallowed up.--Isa. 25:8.

Deliverance.--

Brought by God's own arm.--Isa. 63:5.
A Savior. Glad tidings to all.--Luke 2:10, 11.
Christ redeems from the curse.--Gal. 3:13.
Christ's blood cleanseth from all sin.--1 John 1:7.
A free gift to all men.--Rom. 5:18.
Christ lighteth every man.--John 1:9.
God in Christ reconciling the world.--2 Cor. 5:19.

Consecration.--

Of body.--Rom. 12:1.
Of mind.--Rom. 8:9.
Of influence.--Phil. 3:7.
Of reputation.--Luke 6:22.
Of time.--1 Peter 4:2.
Of talents.--Rom. 12:6.
Of substance.--1 Cor. 16:2.

Exaltation.--

In name.--Acts 15:14.
In power.--2 Tim. 2:12.
In position.--Rev. 3:21.
In influence.--Rev. 3:12.
In privilege.--Rev. 2:7.
In honor.--2 Thess. 2:14.
In condition.--1 John 3:2.

J. F. SMITH.

[It will be noticed that the first five of these stages belong to both the Church and the world. The last two apply only to the Church, the world being restored or brought back to the first condition eventually.--ED.]

====================

R465 : page 2

BIBLE STUDENTS' HELPS.

We have discontinued the sale of "Cruden's Concordance" in consequence of being able to furnish "Young's Analytical Concordance" at so low a price. There is no comparison in values. To the discerning student, who wishes to know the original word and its English meaning (by one of the ablest living scholars), there is no other such work published.

page 2

In answer to numerous questions, we would say: The one we furnished recently is not the "Book Exchange" edition, which contains many inaccuracies and is on poorer paper, but is the "students' edition"--the latest revision and most complete edition of the work. Our price is $1.75 by express, or 51 cts. extra, for postage, if by mail.

We still have some copies of "The Emphatic Diaglott," as previously announced.

We have no more of the $1.30 "Oxford Bibles."

We procured a few copies of the "Variorum Bible," at a special sale, much below the regular price. We can send them by express at $4.25. The regular price of this work is $7.50. (By mail, 25c extra for postage.) This is the latest "Teachers' Bible" published--by Eyre & Spottiswoode. Its special peculiarity over others is, that it gives the various readings of the ancient Greek and Hebrew MSS., including the valuable Sinaitic of both Old and New Testaments.

We cannot take postage stamps in pay, as we must pay cash.

====================

R464 : page 3

THE POTTER'S HAND.

To the Potter's house I went down one day,
And watched him while moulding the vessels of clay,
And many a wonderful lesson I drew,
As I noted the process the clay went thro'.

Trampled and broken, down trodden and rolled,
To render more plastic and fit for the mould.
How like to clay that is human, I thought,
When in Heavenly hands to perfection brought;

For Self must be cast as the dust at His feet,
Before it is ready for service made meet.
And Pride must be broken, and self-will lost--
All laid on the altar, whatever the cost;

But lo! by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah, yes; yet how strange,
The Potter has wrought so marvellous a change!

Not a trace of the earth, nor mark of the clay,
The fires of the furnace have burned them away.
Wondrous skill of the Potter--the praise is his due,
In whose hands to perfection and beauty it grew.

Thus with souls lying still, content in God's hand,
That do not His power of working withstand.
They are moulded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.

--M. F. Clarkson.

====================

R465 : page 3

THE PASSOVER.

This was and yet is among Israelites one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the doorposts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the first month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born children of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage--free--therefore, by God's command (Exod. 12:14), they commemorated it every year on its anniversary.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not the Holy Spirit of God given us the key to its meaning by inspiring the Apostle to write the words (1 Corinthians 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US; THEREFORE LET US KEEP THE FEAST."

Our attention being thus called to the matter by the Spirit, we find other Scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that his death was as essential to the deliverance of "the Church of the first-borns" from death, as was the death of the typical lamb to the first-borns of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is very exact, and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact that in God's plan Jesus was to die at that time. And, it is remarkable, that God so arranged the reckoning of time among the Jews that it was possible for Jesus to commemorate the Passover with the disciples, and himself be slain as the real "Lamb" on the same day. [The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening.] Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died--thus every jot and tittle should be and was fulfilled.

Just five days before his crucifixion Jesus presented himself before them, to be received or rejected--when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the lamb must be received into the houses five days before the time of its killing (Exod. 12:2). Thus Jesus made his last presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany.... On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem,...went forth to meet him (John 12:1,12,13). Then it was that their king came unto them--sitting upon an ass's colt." Then it was that he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38,39).

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples, they could not have understood, or appreciated his explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until justified from Adamic sin--passed over, or reckoned free from sin by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer--death.

Thus alone--treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader --what wonder that His heart at times was exceeding sorrowful even unto death. When the time had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God" (Luke 22:15,16). Doubtless he longed to have them understand how it would BEGIN to be fulfilled, a little later on in that very day, by the slaying of the real Lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent they could receive it; for, "As they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take (eat), this is my body" (Mark 14:22). "This is my body, which is given for you: THIS DO in remembrance of ME." "And he took the cup and gave thanks and said, Take this and divide it among yourselves.

R466 : page 3

...This cup is the new covenant, in my blood, which is shed for you" (Luke 22:17-20).

We cannot doubt that the design of the Master was to call their minds from the typical lamb to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the lamb. Thus considered, there is force in his words, "This do in remembrance of ME"--no longer kill a literal lamb in remembrance of a typical deliverance; but, instead, use the bread and wine, representatives of my flesh and life--the basis of the real deliverance --the real passing over. "Hence, let as many as receive me and my words henceforth do THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the Passover as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the dominion of the Law, and must observe its every requirement. Since he made an end of the Law, nailing it to his cross, we are free from Law, as relates to either the Passover or the Lord's Supper--its substitute--but we are of those who esteem it a privilege to celebrate each year the anniversary of our Lord's death; to DO THIS in remembrance of him--"for even Christ our Passover is slain, therefore LET US keep the feast."

It would be difficult to determine just when or why this impressive season for the commemoration of our Lord's death was ignored, but it was, doubtless, as an "expediency." Doubtless zealous teachers thought that the great Teacher had made a mistake, and that it was "expedient" to have it oftener than once a year; and all seem to have understood Paul to teach that it made no difference how often it was observed when he said: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26). But a careful study of all Paul said on the subject should convince all that this was not the case. In the context he tells them (verse 23) that he delivered to them that which he also received of the Lord: "That the Lord Jesus, the same night in which he was betrayed, took bread," etc. Here notice not only that the time selected by Jesus seemed the most appropriate, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted the night he was betrayed.

How often could the Church break that bread and drink that cup as a proper memorial of the Lord's death? Surely only on its anniversary. In the same way, when American independence is celebrated, it is on its anniversary --the Fourth of July. It would be considered peculiar, at least, if some should neglect July fourth and celebrate it at sundry inappropriate times. And if speaking of the fourth of July, we should say, as often as ye thus celebrate ye do show forth the nation's birth, who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every First-day. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. But is there any evidence that the bread was broken as a remembrancer of the Lord's death? If so, why was it never called the Lord's Supper, and why was the wine omitted? Was the cup not as important an emblem as the bread? Because it is written that Jesus was known to the two disciples at Emmaus (Luke 24:30) in the "breaking of bread," who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week, or Lord's day, would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a glad day--a day of rejoicing and hosanna's, saying, "THE LORD IS RISEN INDEED." Hence its name and general observance by the Church as a day of wor+ship and praise.

The seeming custom of breaking bread every Lord's day, perhaps had its rise in the fact that disciples were few and came sometimes long distances to meet together on the Lord's day, and socially ate a meal together. Perhaps, too, a blessed association of thought and interest lingered round the breaking of bread on the first day, when they remembered how repeatedly

Jesus manifested himself to them on that day-- after his resurrection--and how it was while they were eating that he made himself known (Luke 24:35).

Even the faint traces of this once established custom in the Church--of celebrating the anniversary of the Lord's death and resurrection--which the Roman and Episcopal Churches still observe, after an accommodated fashion, on "Good Friday," has been almost lost sight of by the other sects.

It has been the custom of many of the WATCH TOWER readers to DO THIS in remembrance of our Lord's death on its anniversary. Believing that it properly takes the place of the type-- the Passover--we reckon it according to Jewish, or lunar time, and hence frequently on a different date from "Good Friday," which is reckoned on solar time. The Passover this year comes on Lord's day, April 22d, at six P.M.; hence the time answering to the hour of Jesus' death would be three o'clock, P.M., of that day, and the time for the eating of the Lord's Supper would be about seven to eight o'clock of the Saturday evening preceding April 21st. It should be remembered that the Lamb was slain the day before the Feast of Passover commenced. It will be celebrated as usual. We should, as heretofore, seek to follow the example of the first Communion service--using unleavened bread* and wine--whilst we talk together of their significance and value.

THE IMPORT OF THE EMBLEMS.

It might be profitable to some to point out the significance of the broken loaf and the cup.

Of the bread, Jesus said: "It is my flesh"--i.e., it represents his flesh-- his humanity which was broken or sacrificed for us. Unless he had sacrificed himself--his humanity for us--we could never have had a resurrection from death--could never have had a future life; as he said, "Except ye eat the flesh of the Son of Man...ye have no life in you" (John 6:53).

Not only was the breaking of Jesus' body thus the providing of a bread of life, of which if a man eat he shall never die, but it was also the opening of the narrow way to life and the breaking, or unsealing, of truth, as a means of aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the way, the TRUTH and the LIFE; no man cometh unto the Father but by ME" (John 14:6).

Hence, when we eat of the broken loaf, we should realize that had he not died--been broken for us--we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and death, and should never have been made acquainted with the way, the truth, the life, or the Father.

Another thought: the bread was un-leavened --without leaven. [Leaven is corruption, an element of decay or decomposition.] Leaven is a type of sin and the decomposition, decay and death which sin works in mankind; so, then, this type declares that Jesus was free from sin--a lamb without spot or blemish--"holy, harmless, undefiled." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been leavened, as are all other men, by Adamic sin; but his life came direct from God--hence he is called the bread from heaven. (See John 6:41). Let us, then, appreciate the bread as pure, unleavened, and so let us eat of him; eating and digesting truth, and especially this truth; appropriating by faith his righteousness to ourselves by which we realize him as the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning of the bread, and shows that not only did the loaf represent Jesus, individually, as our head, etc., but that, after we have partaken thus of him, we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and become food for, the world. (1 Cor. 10:16). This same thought of our privilege as justified believers, sharing now in the sufferings and death of Christ, and thus becoming joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the Church to the loaf now being broken as a whole, as Jesus was individually, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is one loaf we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a participation of the body of the Anointed one?" (1 Cor. 10:16,17--Diaglott).

The wine represents the life given-- the sacrifice--the death. "This is my blood (symbol of LIFE given up in death) of the new covenant, shed for

R467 : page 3

many FOR THE REMISSION of sin;" "Drink ye all of it" (Matt. 26:27,28).

----

*Unleavened bread may be procured through any Hebrew family.

It is by the giving up of his life as a ransom for the life of the Adamic race,

R467 : page 4

which sin had forfeited, that a right to LIFE comes to men. (See Rom. 5:18,19). Jesus' shed blood was the "ransom for all," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood--death] of the Anointed one?" (1 Cor. 10:16--Diaglott). Would that all could realize the value of the cup, and could bless God for an opportunity of suffering with Christ that we may be also glorified together." (Rom. 8:17.)

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, He answered them: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" Wine is also a symbol of joy and invigoration: so we will share Jesus' glories, honors and immortality--when we drink it new with him in the kingdom.

Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do, and see to it that we feed on Him; and, when strengthened by the living bread, let us drink with him into his death. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him." (2 Tim. 2:11,12).

WHO MAY COMMUNE?

Every member of Christ--even one alone with the Master may commemorate --but, so far as possible, all members of the one loaf should meet together. Ceremonious formality would be out of place--but, "Let all things be done decently and in order."

Another thought: while it is proper that we should thus commemorate "Our Passover," or its anniversary, yet it should not be forgotten, that in a sense we eat and drink, and have this sacred fellowship with our Lord every day and every hour. The night in which Israel ate of their Passover lamb, with "bitter herbs," typified the entire Gospel Age; and their deliverance from Egypt followed in the morning. So with us, we eat of our Lamb with the bitter trials and afflictions of evil in the present age--but joy cometh in the morning--our deliverance from earth and the dominion and oppression of evil. The morning already is dawning, let us hasten the more to "fill up that which is behind of the afflictions of Christ."

The Apostle Paul seems to enforce the ideas we have just presented relative to the meaning of this ordinance, and shows the necessity of a proper appreciation of its meaning. He warns (1 Cor. 11:27-30--Diaglott), that "whoever may eat the bread and drink the cup of the Lord unworthily will be an offender against the body and blood of the Lord. But let a man examine himself, and thus [with an understanding and appreciation of its significance] let him eat of the bread and let him drink of the cup; for he eats and drinks judgment [condemnation] to himself who eats and drinks not discriminating [appreciating] the Lord's body. Through this [lack of a proper appreciation of the true import--that it signifies our sharing in the sufferings and death of Christ--for this reason] many are weak and sickly among you, and many sleep."

The truth of Paul's remarks we can each bear witness to. Many in the Church, not only of the nominal Church, but many members of the true Church, "whose names are written in heaven," are weak and sickly, and many have gone asleep entirely, become dead to spiritual things, and, as dead branches, are cut off from the vine--the overcoming Church (John 15:2).

If, then, we would become strong and full of spiritual vigor, and "not sleep as do others," when we annually ratify our covenant, let us examine ourselves, and thus let us partake of the sufferings and the emblems, that in due time we may partake of His glory also.

====================

R467 : page 4

WHAT THINK YE OF CHRIST?--WHOSE SON IS HE?

The editor of a contemporary answers the above question in a very unsatisfactory manner. Rejecting, with undisguised contempt, the doctrine of the "immaculate conception," and laboring to prove unworthy of credence the simple story of the fulfillment of Isaiah's prophecy relative to it, found in Matthew and Luke, boldly assumes the position that Christ is the natural son of Joseph. But will he accept the legitimate consequences of this position? We shall see.

That Christ is the son of David the Jews, blind as they were, understood perfectly; but, having no faith in his immaculate conception, they were utterly unable to answer the final question: "If David then call him Lord, how is he his son?" Can our contemporary do better than they from the same standpoint?

But Israel's Messiah, the Christ of the Bible, is not only the son of David, but he is the divinely-appointed heir to David's throne. The purpose for which I write is to show from the Scriptures that if Jesus of Nazareth is the natural son of Joseph, he can never sit on David's throne, and, consequently, is not the true Messiah.

If we can believe the Record (and, if not, we know nothing about the matter), Joseph must trace his descent from David, back through that long line of kings beginning with Solomon. This question, then, demands an authoritative answer. Can the real heir to David's throne come in that line? The careful Bible student will learn two things:

1. If Solomon had obeyed God as did David his father, the throne of David would have been established in his line forever; consequently, the deathless heir to that throne would have come of his seed just as certainly as of David's. Proof: "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore" (Psa. 132:11,12). But in what line? "And of all my sons (for God hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel....Moreover [beyond all this], I will establish his kingdom forever if he will be constant to do my statutes and my judgments as at this day" (1 Chron. 28:5-7).

2. Had they been thus obedient, the throne of David would not have been overturned, nor his crown profaned "by casting it down to the ground," but there would have been an unbroken line of kings from David to Christ. Proof: "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee [be cut off from thee, from the throne--margin] (said he) a man on the throne of Israel" (1 Kings 2:4).

It is a principle, the correctness of which few will question, that whatever is clearly promised on condition of obedience is forfeited if that obedience is not rendered. On this ground alone we must conclude that David's throne and kingdom cannot be established forever in Solomon's line. If we are right in this conclusion, the Scriptures will sustain the position. "To the law," then, "and to the testimony": "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart....If thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever." (1 Chron. 28:9). Again, "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel....Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee...I will surely rend the kingdom from thee....Notwithstanding, in thy days I will not do it--for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake and for Jerusalem's sake, which I have chosen" (1 Kings 11:9-13). Thus, ten out of twelve parts of "the kingdom of the Lord over Israel" was rent away from Solomon's line immediately after his death, and the remaining portion was retained, not for his sake, but for David's and Jerusalem's sake.

Let us now listen while God declares his purpose concerning the two last kings in Solomon's line: "Thus saith the Lord of Jehoiakim, king of Judah, He shall have none to sit upon the throne of David" (Jer. 36:30). Of Jeshoniah, or Coniah as he is sometimes called, we read: "As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence.... Is this man Coniah a despised, broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting on the throne of David, and ruling any more in Judah" (Jer. 22:24-30).

R468 : page 4

Two things seem very certain: 1. If Christ is the son of Joseph, he came in Solomon's line; and if the kingdom is restored to that line, it was just as really rent away from David, who obeyed God, as from Solomon, who disobeyed him-- all his promises and threatenings to the contrary notwithstanding. 2. If he is Joseph's son he not only came in Solomon's line, but he is "this man's" seed; and yet the whole earth is called to hear the solemn declaration, "NO MAN OF HIS SEED SHALL PROSPER, SITTING ON THE THRONE OF DAVID, AND RULING ANY MORE IN JUDAH" (Jer. 22:30).

I think I have fully sustained the position taken at first, that if Jesus of Nazareth is the natural son of Joseph, he can never sit on the throne of his father David, and, consequently, is not the true Messiah. But he is not the son of Joseph; and I am not disposed to leave this subject until I have shown, not only that he did not come in that line, but that it was predicted that he should not so come. But, first, let me quote a prophecy which is very suggestive, coming as it does immediately after the last one named above: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper....In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called (by), JEHOVAH--OUR RIGHTEOUSNESS." [See Young's translation.] (Jer. 23:6.) Compare these two prophecies and draw your own conclusions. But I wish to make a point here. The editor, before referred to, thinks Matthew's application of Isaiah's prophecy is extremely absurd. "And the fact that Isaiah names the child Immanuel, while the angel names Mary's child Jesus, is proof that the two are entirely different, and bear no relation to each other whatever." Will he also claim that this Branch, raised up unto David, bears no relation to Mary's child, because the latter was named at his birth Jesus, and not "OUR RIGHTEOUSNESS"?

Even the long-suffering of God has a limit, and Solomon's line of kings reached it at last. This is the record of it: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord, Remove the diadem and take off the crown: this shall not be the same [how shall it be then?]; exalt him that is low and abase him that is high." Every one must admit that Solomon's royal line is the high branch of the Davidic house. This, then, must be abased, and a low branch exalted, when, after the predicted overturning, the throne, the kingdom and the crown shall be given to him "whose right it is." Mary seemed to catch the inspiration of this truth when she exclaimed: "He hath regarded the low estate of his handmaiden; for, from henceforth, all generations shall call me blessed. He hath put down the mighty from their seats and exalted them of low degree." If you will turn to Luke 3:23 and onward, you will find that, while Joseph came of the royal line, as Matthew testifies, Mary came of that obscure one beginning with Nathan.

In conclusion, let me say, that whatever others may do in regard to this question, it is my purpose to "Let God be true," if it makes all men liars.

MRS. L. R. K. BISHOP.

====================

R468 : page 4

SPEAK TO INDIVIDUALS SINGLY.

It will be well for us to learn to speak to individuals singly. "A congregation of one" may be large enough to call forth all our powers in proclaiming the great news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire engine and hose and play over the heap, especially if the corks were all in, but you would be likely to take a single bottle by the neck, extract the cork, and then, by means of a funnel, turn in a little water at a time until it was filled; and then take another and repeat the process. You would get more bottles filled that way than with a hose and fire engine playing upon them. So you may be able to accomplish more by working single-handed than in crowds. You may preach the word by the wayside or by the fireside, for people need the same Gospel indoors as out.

We need to have the peace of God in our own hearts before we can do much good to other people's hearts; and unless we can rule our own spirits we shall not accomplish much in molding the spirits of others. We notice a blacksmith uses a cold hammer to bend a hot iron; and after working with his tools a little while he plunges them into cold water. So, if you are to influence others, you must keep cool yourself; if you get your hammer hot you will not be able to bend the iron. It is useless to undertake to fight the devil with fire....You know the story of the old French general, who, when he had besought the king to spare the Christians from persecution, and had been refused, said: "Sire, God's Church is an anvil that has worn out a great many hammers." Now, if you are filled with the Holy Spirit, you can stand a great deal of hammering, and the world will mock and sneer at you in vain. If you keep near the Lord you will ever triumph in His grace.

H. L. HASTINGS.

====================

R468 : page 4

BE TRUE TO GOD.

"They loved the praise of men more than the praise of God."

The want of moral honesty is the principal impediment to the progress of religious truth now, as in the days of the Nazarene. Many who heard him speak and beheld his prodigies, were convinced of the truth of his claims as a teacher "sent from God"; but his doctrines so conflicted with the popular customs they could not be accepted, only at the cost of social position. The integrity of his hearers was put to the test; and the honest among them made the requisite sacrifice, and publicly accepted his teaching; but those who loved the praise of men more than the approbation of God, suppressed their convictions, and hypocritically adhered to the popular multitude. It is just so now in regard to all attempts to reform the absurd and conflicting creedal systems of our age. A large majority of modern preachers, and of the intelligent lay members of the churches, are as fully convinced of the fallacy of modern theology, and the impotency of modern pulpits in reforming the world, as the writer; but their love of popularity and ease, and lack of trust in God, cause them to remain through life in a false and hypocritical position--their life a continuous lie.

Christ said to his disciples, "Ye are the salt of the earth; but if the salt has lost its savor, it is fit for nothing, but to be cast out and trodden under foot." Here we have the estimate Jesus placed upon those Christians who suppress their convictions for the sake of popularity. He compares them to a man who lights a candle and puts it under a cover to conceal its light. He says, "Woe unto you when all men shall speak well of you; so did their fathers to the false prophets." "Ye are they who justify

R468 : page 5

yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). But to those who are ostracised for defending the truth he says, "Blessed are ye when men shall hate and revile you, and separate you from their company, and cast out your name as evil for the Son of Man's sake. Rejoice, for great is your reward in heaven."

D. WINDER.

====================

R468 : page 5

"LORD, TEACH US TO PRAY."

In Luke 11:1,2 we are told that as Jesus "was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples. And he said unto them, When ye pray, say, Our Father who art in heaven."

Before we ever saw the plan of God in the orders of salvation (1 Cor. 15:23), we often found ourselves confused in our manner of addressing the Deity; and, since we saw the plan, it was a long time before we were able to get the subject clear in our mind as to the proper form of address.

We have noticed that others, apparently, have the same difficulty, for we have heard them address the Father and the Son, indiscriminately, in the same prayer. While we recognize the fact that "God hath made this same Jesus...both LORD and Christ" (Acts 2:36), we see the importance of discriminating between the FATHER and the SON, and of addressing a throne of grace, not only in the spirit, but with the understanding also.

Some may think it unimportant, but, if this were so, Jesus would evidently have told the disciples so when they made the request quoted above; but,

R469 : page 5

instead of making such a statement, he answered the question in the manner referred to. We have earnestly desired that God would be pleased to teach us how to address him, for we did not wish to dishonor the Father nor the Son, nor to grieve the Holy Spirit in our addresses at the throne. We hardly think we should have arrived at the conclusion which we have, had it not been for the understanding of the plan. Jesus says, "No man cometh unto the Father but by me" (John 14:6). There is a significance in the words, so often sung, which perhaps are not as often understood: "Come to Jesus." "Come, ye sinners, poor and needy." God (the Father) heareth not sinners (John 9:31), but Jesus does. He says, "Come unto me, all ye that labor and are heavy laden [with sin], and I will give you rest" (Matt. 11:28).

Then, before justification, while getting a sight of our sin and corruption, we cry unto Jesus--he is our way unto God. The faith of the repentant soul hears him say, "Neither do I condemn thee; go and sin no more." After being justified, but before sanctification (consecration of the justified nature), we are reckoned sons of God on the earthly plane, but candidates for heirship with Christ. Now we are reckoned perfect human beings, like Adam before he sinned, and like Jesus before baptism.

We understand that Jesus was a perfect human being from his birth, having a body "prepared" for him (Heb. 10:5); while we, from the moment of forgiveness, are reckoned so in honor of our faith in the sacrifice which he made, which sacrifice was for the purpose of redeeming the lost race; of placing in the prison house a "representative"--a "substitute"--that the represented might go free, the forfeit being paid, the penalty met in the person of Christ, and the demands of God's holy law vindicated.

Because we have repented of our sins and believed on the Lord Jesus Christ, who "taketh away the sin of the world" (John 1:29), on him who is "the propitiation for our sins" (1 John 2:2), and, as our desire is to be perfect, we are so reckoned on his account, i.e., "for Jesus' sake;" and the beseeching invitation comes to us who are now "brethren" (of Jesus, before his consecration to death) to present our "bodies (plural) a living sacrifice, holy, acceptable to God" (Rom. 12:1). We are told that if we do this, and "suffer with him, we shall also reign with him," we shall be made possessors of immortality, shall be made like unto Christ's glorious body, be made partakers of the divine nature. And when we make this covenant of death with Jesus, we are reckoned as partaking of the divine nature--"begotten again" (not again spiritually, i.e., twice spiritually, as some have said that we say). We had been begotten of the flesh, now we are begotten again, but this time of the Spirit, adopted into the divine family, legally becoming divine sons, having an "elder brother." He was the "first begotten," and of course at that time the only begotten (God gave his only begotten Son to die for us); but the seed has multiplied, many have believed into him, and with him sacrificed the human, "for which cause he is not ashamed to call them brethren (Heb. 2:11), but would hardly have called them brethren before, or for any other reason.

We now belong to the royal household, and are permitted to approach God by the ordinary name, "Our Father," "Abba Father," i.e., Father, Father, having been legally justified in the flesh, and, after consecrating it, "received up into glory." Coming by this "new and living way" into the holy place, opened up for us by Jesus, we approach with humble boldness "unto a throne of grace" (Heb. 4:16; 10:20).

From these considerations we conclude that the man of the world, when first getting a view of his lost condition, should "come to Jesus."

After his justification he comes to the Father in Jesus' name. A reckoned son on the plane of the restored Adam, he antedates "the restoration" of the race to the Adamic condition.

If he accepts of the invitation to the higher life, and consecrates himself to death with Christ, he is still a reckoned son (though begotten of the Spirit) on the divine plane.

While a reckoned son on either plane, we understand that it is proper to address the Father in Jesus' name; "and in that day (when he sees us again [John 16:22] and we see him and are like him) ye shall ask me nothing." "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23.)

Now, the betrothed asks in the name of him to whom she is betrothed; "in that day" she will ask in the same name, but, lo! it will be her name.

> Precious name, O how sweet!
> Hope of earth and joy of heaven.

Perhaps some one is ready to ask, "But is that promise (John 16:23) to be fulfilled before the resurrection"?

We think not in its fullness, but is so far as we "ask anything according to his will" (1 John 5:14); but, it is evidently impossible, "seeing through a glass darkly" (1 Cor. 13:12); to always "ask according to his will;" but then, being "like him," there will be no mistake. "Whatsoever ye shall ask" will be granted. "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full" (John 16:24). It is evident that our imperfect prayers now have to be revised by our Advocate (1 John 2:1), and the revised prayer might not always contain all the things asked for, but would contain all that is good for us; but this need not be any cause for discouragement, but rather for encouragement. God help us to pray more, praying "with the Spirit and with the understanding also." (1 Cor. 14:15.)

> Were half the time that's vainly spent,
> To heaven in supplication sent;
> Our cheerful songs would oftener be,
> Hear what the Lord has done for me.

J. C. SUNDERLIN.

===================

R469 : page 5

PALESTINE.

The houses of the common people of Greece and Rome were full of statues of deities; there was not one in a Jewish house in Palestine. That there is a God, that he is one God, that he is a righteous God, and that he rewards the righteous and punishes the wicked, these beliefs were more than a part of the Jewish creed; they were the part of the very fiber of the Jewish character. It is from the land thus educated, through the long discipline of centuries, that have gone forth the influences which have made all other lands theistic, which have successfully banished the idols from the churches and the homes, the licentious gods and goddesses from the imagination, and godless philosophy from the intellect. The Grecian has given the world art, the Roman law, the Anglo-Saxon commerce, the Jew religion. Greece is sacred to the artist, Rome to the statesman, England to the worker, Palestine to man. Its hills and valleys, its lakes and rivers and sea-coast, are indissolubly connected with the history which has exercised a more powerful influence on the destinies of the race than any other province of equal size. --Lyman Abbott.

====================

R469 : page 5

A HARMONIOUS VIEW.

Among Christian people there are three leading views relative to Christ's coming. We briefly state them:

First, those called Second Adventists, look for Christ's coming, expecting that soon he will appear--a fleshly being-- in the sky, when instantly the Church will be caught up into the air above the earth and there remain with him, while fire and brimstone are rained upon the earth, burning it to a cinder. During the time it is burning, and until it cools off (probably thousands of years), Christ and the Church will be waiting in the clouds.

These will then take possession of the earth, which will become as the garden of Eden again. There they expect to "build houses and inhabit them, plant vineyards and eat the fruit of them, and long enjoy the work of their hands." There they expect to reign with Christ as kings and priests--over whom none can tell (unless it be over one another), since all the rest of mankind must have long since perished in the burning earth.

Second, those terming themselves Pre-Millenarians, expect Christ to come unawares and gather the Church, and with them leave the world and go to heaven for a few years. During the absence of Christ and the Church, the world will be full of trouble, distress of nations, pouring out of the vials of wrath (more or less literal), etc. This trouble and distress will destroy or subdue unruly sinners, and then Christ Jesus and his church will return to earth and inhabit a new Jerusalem City which will (literally) descend from the sky.

Christ and his saints--all glorious fleshly beings--[called SPIRITUAL as a compliment to Paul (1 Cor. 15:44-50), though held to be really fleshly] will then reign over the few of the nations

R470 : page 5

which have survived the trouble. This reign will last a thousand years. Then the dead, so unfortunate as not to live during the Millennial age, will be brought out of a "lake of fire" to earth, and arraigned for mock trial and condemnation before Christ Jesus and his Church. All will speedily be condemned and sent back to hell for never ending ages; then Christ and the Church will go to heaven and deliver up the kingdom to God, even the Father, and the world will be set on fire and melted--possibly to become, at some future time, again a stage for combat between new races of men and devils; or possibly to continue to roll through space a blackened cinder, a lasting memorial of the lost cause of man's dominion, and of God's lack of wisdom in undertaking to establish an earthly government of which man should be king. (Psa. 8:6.)

Third, Post-Millenarians, by far the largest class, including nearly all so-called orthodox Christians, claim that the foregoing views are too gross and materialistic. They claim, and with good reason we think, that it would be very absurd to think of the glorious Christ and his Church (spiritual beings) either building houses and planting vineyards and enjoying the work of their hands, or reigning and living in a city in Palestine. They think this would be progress backward and not forward. During this age, say they, the church walks by faith and not by sight. To bring in a new age, in which it would walk by sight, would prove it to be a dispensation on a lower plane and not progression.

They claim that the Millennium, or 1000 years' reign of truth and righteousness, will be marked by no visible manifestation of Christ to men's natural eyes, but that the Church, in her present condition, will stem the tide of evil and cause righteousness to prevail, and that thus God's kingdom--church--(which they claim is now reigning) will conquer the world, and bring about the foretold blessedness and happiness to fill the earth. All this is to be accomplished without Jesus' personal presence here, though they claim that the Church will have special spiritual help and power from him in the great work. When the point is reached where all evil and wrong is subjected to right, the plan ends (i.e., if so aimless a supposition can be called a plan at all), and then Jesus comes and the mock trial and condemnation of the ignorant and unfortunate billions, who lived before the Millennial light had fully blazed forth, are re-consigned to endless woe and the earth destroyed by fire, much as Pre-Millennialists believe.

We cannot find words to express our thankfulness to our Father that we have been led into a much more harmonious and reasonable understanding of his plan than any of these views present. These are the human reasonings on the Word of God before the true light was due. Many still tenaciously hold these ideas of the past, but those who walk in the path, which shines more and more, are led into a more reasonable and harmonious view. We rejoice to be of those free from fetters of human creeds --free to search and believe God's Word --free to be taught of God. Hence, as the Millennial morn is breaking, we are prepared to see light in God's light.

The truth seems to lie between--the last two views being the extremes--Second Adventism being, in our judgment, the grossest and farthest from truth, except on the one point of man's condition in death.

Now, let us state briefly a fourth view of this subject, as seen from ZION'S WATCH TOWER, the scriptural proofs of which have frequently been presented in our columns and hence are now omitted. We ask a careful comparison of it, not only with the three above, but with God's Word as a whole.

THE FOURTH VIEW.

This view recognizes plan, system, purpose in all God's works, reading them in his statements and in his doings.

Jehovah formed the earth--not to burn it, but "to be inhabited." "He created it not in vain; he formed it to be inhabited" (Isa. 45:18). He created various orders of creatures adapted to the earthly home, of which man was the Chief--Lord--Ruler--King (1 Cor. 15:40; Psa. 8:6).

This is Jehovah's plan, and must ultimately be accomplished, but its accomplishment requires the work of seven thousand years.

Man, to be in any degree a likeness of God, must have a free will, and, in order to the proper use of his will, he must have knowledge. This, God could have given him without, but permitted him to gain by, experience. When he sinned by the exercise of his free will, God inflicted a righteous punishment and withdrew the life, and thus death reigned by sin, and man for 6000 years has been experiencing "the exceeding sinfulness of sin" and the bitterness of its fruit.

During all this time Jehovah's plan did not change. Man knew not of it, nor angels, for "angels desired to look into these things," but were not permitted (1 Pet. 1:12). Meanwhile God gave laws, and caused types and shadows of his plan to be enacted in a nation which he chose for this purpose (Israel). These shadows showed the leprous character of sin and pointed to the slain Lamb of God--as the means and agency for its removal--and in the type, too, was presented the blessings to follow its removal.

In due time Christ Jesus came and "gave himself a ransom (equivalent price) for all." Did he come too soon, since sin must reign the full 6000 years? No, our Father had another part of his

R470 : page 6

plan hidden in this plan for earth! It was to select "a peculiar people," "a little flock," "the Bride," who should be lifted out of the human nature entirely and become new creatures--partakers of the Bridegroom's Divine nature. Thus the sacrifice of the Lamb of God, which taketh away the sin of the world, was not too soon, but in "due time." All must be bought before any could be selected, and there was just sufficient time for the selection of the Bride before the due time should come for giving the human family a knowledge (experience) of good, and bringing in everlasting righteousness, and restoring to such as would have it--the lost dominion.

We are now in the early dawn of the Millennial day. It is the day of all man's week (7,000 years) the best; the only one in which right will rule and wrong be fully subjected, and man will be restored by natural processes to the perfection once lost by the disobedience of one man, but the right to which has been redeemed by the obedience of the man Christ Jesus (Rom. 5:18).

During this Millennial age Jesus and his Bride, spiritual beings--no longer men--will be personally present, directing and overruling the affairs of earth, but invisible to men, as angels have been in the past. As Satan and his angels (present--invisible--yet ruling among men) have used Rome as so willing an agent that it is scripturally called by his name--the devil and Satan--so this spiritual kingdom of God will operate through restored fleshly Israel, and find in it so willing an agency that it will be properly called also the kingdom of God, and will extend its borders righteously, as the Roman counterfeit has attempted to do unrighteously, until the kingdom shall fill the whole earth. Then shall be fulfilled the prayer of the Master, "Thy kingdom come: Thy will be done in earth as in heaven." And man restored shall plant and build and long enjoy the work of their hands, for "the earth abideth forever." God "made it not in vain; he made it to be inhabited."

When sin and Adamic death are wiped out, and all its traces removed, and the incorrigible destroyed in the second death, then man, being in the condition in which he was first created --an image of his Creator, and possessed of an experimental knowledge of both good and evil--will be in proper condition to receive and rightly use the first dominion. Then the dominion will be delivered up to God, even the Father, by the accountability of men being made thereafter directly to Jehovah, instead of to Jesus as during the Millennial age (John 5:22). During that age the Father judgeth no man, but hath committed all judgment unto the Son, his agent--man's purchaser --Redeemer.

Thus we get a glimpse of God's plan for bringing many sons to glory--some to the glory of the human nature and some to the Divine nature. But the glory of the terrestrial (earthly) is one thing and the glory of the celestial (heavenly) is another thing entirely (1 Cor. 15:40). Surely we can say that it is a plan worthy of our God--full of Wisdom, Love and Power. "Oh, the depths of the riches both of the knowledge and wisdom of God!"

We understand that now we are in the dawn of the glorious day--it is not yet sunrise--(the shining forth of the Church, Matt. 13:43), but the "Day Star" (Jesus) has arisen in our hearts-- we know of his presence--and the sunshine will, ere long, dispel the darkness and storm with which this day opens. That this Millennial era commences with a time of trouble, and the pouring out of symbolic plagues and vials, we believe and teach; and we incline to the belief that the trouble and distress will be of a sort at first little appreciated by many. First, the nominal Churches--systems--having filled their mission are due to be destroyed. Secondly, earthly kingdoms, having served their purpose, are vessels of wrath fitted for destruction (Rom. 9:22); and mankind, long held in bonds of ignorance, under oppression and superstition, is to be released and prepared for their experience with good during Messiah's reign.

As this Gospel age is the time for trial of those called to the heavenly nature--the Church--so the Millennial age is to be the time of judgment--trial of mankind--to determine who of them are worthy of human perfection and the dominion of earth. It will be the time of trial of earth's dead, as well as those living, when that age begins.

===================

R471 : page 6

FORETOLD AND FULFILLED.

It would not be difficult to form a tolerably complete dictionary, of the meaning of the Apocalyptic symbols, by placing over-against each, passages of Scripture in which the same symbol is employed in contexts which indicate its meaning; or in historical narratives, ceremonial observances, or legal enactments, which throw light upon it. To search the Scriptures, is to find the solution of many a difficulty in this book, for it is more closely related to the rest of the Bible than would by superficial readers be supposed.

We proceed, however, briefly to examine two of the leading prophecies of the Revelation, a clear understanding of which is, of itself, sufficient to determine its whole scope and character.

They are two of the most important symbolizations in the entire series, they occupy several whole chapters, and are alluded to in others; they are closely related to each other, and one of them is divinely interpreted. This is the vision of BABYLON THE GREAT, in the seventeenth chapter of the book, a prophecy which, by its synchronical connection with almost all the other predictions of the Apocalypse, furnishes a most valuable clue to the meaning and application of the whole series of visions. This prophecy has besides, a solemn practical importance, rendering it peculiarly needful that it should be rightly interpreted.

Immediately prior to the fall of Babylon, described in the 18th chapter of Revelation, a voice from heaven cries, "Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Is it not all-important that Christian people should be very clear as to the system thus solemnly denounced by a voice from heaven? And similarly, immediately after the fall of Babylon, "a great voice, as of much people in heaven," is heard saying, with reference to it, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up for ever and ever."...

The depravity attributed to "Babylon the Great," the peculiarly solemn adjuration to God's people to come out of her, and the utter and awful destruction denounced against her, all combine to attach great practical importance to the inquiry, what system is intended by this symbol?

A perusal of the 17th and 18th chapters of the Book of Revelation shows that "Babylon the Great" represents a system which should last long, exert a subtle and extensive influence, and be guilty of exceeding iniquity and cruelty. This system must still be in existence, seeing its destruction takes place simultaneously with "the marriage of the Lamb," an event which we know to be still future; and seeing also that up to the moment of its destruction, or very nearly so, children of God will be found more or less connected with it, so that a need will exist for the urgent call, "Come out of her, my people."

This system is prefigured as a cruelly persecuting one, as one that would "shed the blood of saints and martyrs of Jesus," one on whom the Lord God would "avenge the blood of his servants." The Lord Jesus Christ, who loves his Church, foreseeing the existence and career of this terrible system, forewarned, and thus fore-armed her by this prophecy. He furnishes her with abundant marks whereby the foe may be recognized, and solemnly warns her against making any truce or compromise, while he stimulates and encourages her for the long and bitter conflict by a view of the final result. He would have his people in no perplexity or doubt on so momentous a question, so he has made this prediction peculiarly clear; has placed it in marked and intentional contrast with another prophecy, which makes its meaning still clearer; and he has added besides, an explanation which leaves no room for the candid student to err.

Let the reader note the contrasted features of the two symbolic prefigurations:

"THE WHORE THAT SITTETH UPON MANY WATERS"
"BABYLON THE GREAT"

"There came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will show unto thee the judgment of THE GREAT WHORE that sitteth upon many waters.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, BABYLON THE GREAT, the mother of harlots and abominations of the earth.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. 17:1-6).

"THE BRIDE, THE LAMB'S WIFE"
"THE HOLY JERUSALEM"

"There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee THE BRIDE, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and showed me" (the bride, the Lamb's wife, under another symbol). (Rev. 16)

"To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19:8).

"This Bride is described as 'THE HOLY JERUSALEM descending out of heaven from God, having the glory of God: and her light like unto a stone most precious" (Rev. 21).

The dragon "persecuted the woman," and "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:13-17).

R472 : page 6

As to Babylon John adds, "when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman. ...The seven heads are seven mountains, on which the woman sitteth. The waters are peoples, and multitudes, and nations, and tongues....And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17:7).

These prophecies present two broadly contrasted women, identified with two broadly contrasted cities, one reality being in each case, doubly represented as a woman, and as a city. The harlot and Babylon are one; the Bride and the heavenly Jerusalem are one.

It is evident that the true interpretation of either of these double prefigurations must afford a clue to the true interpretation of the other.

The two women are contrasted in every particular that is mentioned about them; the one is as pure as purity itself, "made ready" and fit for heaven's unsullied holiness; the other, foul as corruption could make her, fit only for the fires of destruction.

The one belongs to the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast, and with the kings of the earth, who ultimately hate and destroy her.

The one is clothed with fine linen-- righteousness; the other is attired in scarlet and gold, in jewels and pearls, gorgeous indeed, but with earthly splendor only.

The one is represented as a chaste virgin, espoused to Christ; the other is mother of harlots and abominations of the earth.

The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, seated on a beast which has received its power from the persecuting dragon.

The one sojourns in solitude in the wilderness, the other "reigns in the wilderness" over peoples, and nations, and kindreds, and tongues.

The one goes in with the Lamb to the marriage supper, amid the glad hallelujahs of heaven; the other is stripped, insulted, torn, and destroyed, by her guilty paramours.

We lose sight of the Bride amid the effulgence of heavenly glory and joy, and of the harlot amid the gloom and darkness of the smoke that "rose up for ever and ever."

It is impossible to find in Scripture a contrast more marked; and the conclusion is irresistible, that whatever one may represent, the other must prefigure its opposite. They are not disconnected visions, but a pair--a pair associated, not by likeness, but by contrast.

Now, Scripture leaves us in no doubt as to the signification of the emblematic bride, the Lamb's wife, the heavenly Jerusalem. We read, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "For we are members of his body, of his flesh, and of his bones." The purpose of Christ's love, as regards his blood-bought church is, that she should be with him, and be one with him forever; that she should behold and share his glory, being perfectly conformed to his image. Here, in prophetic vision, we see this blessed design accomplished, and the complete and perfectly sanctified church, clad in spotless robes of righteousness, brought to the marriage supper of the Lamb. We see her persecuted like her Lord, and like her Lord and with her Lord, glorified. Beyond all question, the New Jerusalem bride represents the true church of Christ.

What then must the contrasted symbol, the Babylonian harlot, represent? Surely some false and apostate church, some church which, while professing to belong to Christ, is in reality given up to fellowship with the world, and linked in closest union with the kings of the earth; a worldly church, which has left her first love, forgotten her heavenly calling, sunk into carnality and sin, and proved shamelessly and glaringly faithless to her Lord.

Be it observed, that these symbols, a woman and a city, prefigure definite systems, corporate bodies, not merely a multitude of similar but disconnected individuals. The tares of a wheat-field, the bad fish in the net, may represent such; but here we have neither true Christians nor worldly professors, as individuals, but two corporations, two definite bodies. The true church of Christ is a body; its members are united in the closest union to their Head and to each other; one life animates them: "Because I live, ye shall live also;" one spirit dwells in them; they are one habitation of God. The link that unites them is, however, a spiritual one; the body is consequently visible as such. A false church can have no such spiritual link. The bond that unites it must therefore be carnal, outward, visible; the church represented by Babylon must be a visible church, an earthly corporation, and as such capable of being discerned and recognized.... The woman and the city are one--if we can discover the name of the city, we shall be able to identify the church intended.

The last words of the angel to John seem to leave no possibility of mistake as to the city. "The seven heads are seven mountains on which the woman sitteth....And the woman which thou sawest is that great city which reigneth over the kings of the earth." What city was that? There was but one great city which, in John's day, reigned over the kings of the earth. It was ROME: and Rome is the only city that was great then, has been great--in one way or other ever since, and is so still. And Rome was seated on seven hills--"the seven mountains on which the woman sitteth." Her common name with the classic writers of St. John's age, is "the seven hilled city;" an annual festival used to be held in honor of the "seven hilled city;" every Latin poet of note, during a period of five hundred years, alludes to Rome's seven hills. The medals and coins of the day represent Rome as a woman sitting on seven hills; and her titles show, with sufficient clearness, how thoroughly she reigned. She was styled "the royal Rome;" "the mistress of the world;" "the queen of nations." Her sway was all but universal. She was the metropolis of that fourth great empire which Daniel had foretold would break in pieces and subdue all things, "dreadful and terrible and strong exceedingly;" and, at the time of the Apocalyptic visions, her power was at its height. Rome, and no other city, can be intended here; the woman is in some way identified with Rome. We previously saw that she must represent a church; now we know what church. The harlot is the Church of Rome; for simple minds there seems no escape from this conclusion. "The woman which thou sawest is that great city" "which reigneth over the kings of the earth."

The question, however, naturally suggests itself, If the woman be identified in some way with ROME, why is her brow emblazoned with the name of BABYLON? The answer is evident; the Apocalypse is a book of mysteries; things are represented by signs; realities are veiled; and it would have been altogether inconsistent with the whole style of this prophecy to have written ROME on the harlot's brow. The woman is a figure of the church, a corrupt, idolatrous church; that is, the symbol seen by John was suggestive of something widely different from itself; so the name with which the symbol was stamped, was also suggestive of something widely different from itself, though mysteriously similar. The harlot is "Mystery, Babylon the Great."

The above extracts are from the pen of an English writer. We supplement them as follows:

Names were formerly given as expressions of character or work; as, for instance, Mary was commanded to call her child's name Jesus, which means deliverer or Savior, because he should save his people from their sins. The name Babylon, applied by the Spirit to the Church of Rome, expresses her character for Babylon means mixture-- confusion (see Lev. 18:23). This union of the woman (church) with the beast (empire) constitutes the spiritual harlotry of which she is guilty.

But the same (Babylon) applies to her entire family; her daughters inherit both her nature and name, for she is a "mother of harlots," and her works they do. Some of her daughters have followed very closely in her footsteps, in mixing Church and State. Such are "The Church of England" and other State Churches. And such would other daughters be, also, if they could find empires willing to support them.

The same spirit of confusion--the Church walking in unlawful union with the world--is seen on every hand. The Church (nominal) and the world walk hand in hand, unite their interests, and make merry together. It is the worldly element and its wealth that is sought by every sect to support and sustain the Church in the degree of luxury she wishes to enjoy. Alas, the name Babylon is emblazoned on the brow of every sectarian system the world over! Yet they all, like the mother system, hold forth "a golden cup (the Word of God) full of abomination for (Greek, kai.) the filthiness of their fornication," without a blush for their shame, and, in fact, ignorant of the fact that it condemns them.

But the cup of Divine indignation is now full. The Lord will have pity and patience no longer, and though, until this harvest time, he permitted wheat and tares to grow together, the imperative command now is, "Come out of her, my people." The magnet of truth is gathering out the Jewels, and the reproaches of the world and the nominal Church are refining and fitting them for

R473 : page 7

the Master's use.

He is thus seeking out the "little flock"--the true Church--whose names are written in heaven, who, during his absence, have waited for him, searched carefully every letter of his, which would inform them of his coming and glory, and of his will concerning them; those who have made and performed the sacrifice of earthly interests, to secure with him the higher and more enduring pleasures and honors than any which the world can offer. Yes, "They shall be mine, saith the Lord, in that day when I make up my jewels" (Mal. 3:16,17).

Cyrus, who conquered the typical Babylon, and set free the typical Israel in bondage in her, is undoubtedly a type of Christ. In the overthrow of the type, not only was the capitol city (Babylon) overthrown, but the empire with all its provinces and cities. So, too, Babylon here is to fall, and it implies not merely the great city--the capitol and leading system of the apostate Church (the Roman Church)--but all under the rule of the world--all of the mixture, all of the confusion-- mother and daughters.

It is Babylon that falls and is dashed in pieces in this day of the Lord, but the true and faithful virgin shall be gathered and made perfect, and, as the Bride and joint-heir, shall share Christ's glory.

Dear is this Church to God,
Her walls before him stand;
Dear as the apple of his eye,
And graven on his hand.

====================

R473 : page 7

THE CONSUMMATION OF OUR HOPE.

Some of the Lord's dear children, sorely pressed by the adversary and longing for the glorious consummation of our hope, anxiously inquire how long must we tarry here, and in what manner shall we go? For these, and for refreshing the memory of all, we briefly review what the Scriptures teach on this subject.

It has been an old and cherished idea with Christian people, and ourselves among others, based on a misunderstanding of some scriptures, and an overlooking of others, that those who remain unto the coming of the Lord should not pass through the ordeal of physical death. We took more interest in this thought than other Christians, because we had learned that we were living in the day of the Lord's presence. We never claimed this as new truth, however; it was simply an old idea applied to the time in which we learned we were living, which idea we had not discovered to be erroneous until a little over a year ago.

The scriptures upon which that idea has been based, when critically considered, do not (in our judgment) support the thought; and other scriptures seem to teach positively that all who will be members of the body--Christ-- must like their head, example, forerunner, die physically. Carefully examine the subject in the light of the following remarks on texts usually regarded as the basis of the idea that some will be exempted from physical death:

In 1 Thes. 4:15,17, we read: "That we which are alive and remain unto the coming (parousia--presence) of the Lord shall not prevent [precede] them which are asleep. For the Lord... shall descend...and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together [or also] with [or to] them, &c."

Now we do not claim that anything here mentioned indicates that the saints, as new creatures, who remain over to this time of the Lord's presence will die; but we do claim that nothing in this text teaches that their human bodies will not die. This scripture does not mention what change they will undergo before being joined to the Lord; in fact the change is not mentioned here at all. But the same apostle elsewhere informs us that a change must take place, because "flesh and blood" cannot inherit the kingdom of God--we must all be "changed" to spiritual bodies.

Let us next look at 1 Cor. 15:51, for it mentions the change particularly, and let us notice carefully whether Paul says we shall be changed without dying, as we have always supposed he does. We read: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye;...the dead shall be raised incorruptible, and we shall be changed." We received the impression that our earthly body would not die, from the above statement regarding sleep, but the human body might be dissolved and we--the new creatures --be delivered from it so quickly, clothed upon with our spiritual body, that not a moment for sleep would intervene. If time should intervene between the dissolution of our earthly house (human nature) and the receiving of our spiritual body, we should be obliged to sleep, as the apostles and "all who sleep in Jesus." But that sleep has always been an undesirable thing; therefore with the Apostle we can say that we are anxious, not to be unclothed (asleep without either human or spiritual body), but we prefer, if the will of God be such, that we should be of the class alive when the Lord has come, so that, instead of being even for a moment in the unclothed (or sleep) condition, we might be clothed upon, or receive the spiritual at the same moment we part with the old human house. And this in substance Paul here states--all will not sleep, for to some the change will be in a moment, in the twinkling of an eye.

One thing is sure, we must leave the flesh sometime, and whenever or however it may be, it will be the death or dissolution and end of the human to all who become full recipients of the divine nature.

Now, notice the words of Jesus concerning John. John, we have long since seen to be a type or representative of the last part of the church--those who are alive and remain unto the presence of the Lord and who shall be changed. Jesus said of our representative, John: "If I will that he tarry till I come, what is that to thee, Peter? Then went that saying abroad among the disciples, that that disciple should not die; howbeit, Jesus said not that he should not die, but if I will that he tarry till I come," &c. (John 21:22). Just so, dear brethren, it has been with the company typified by John; the saying has gone abroad and has been generally received that this part of the church will not die. Howbeit, when we examine the evidences, we find that neither Jesus nor the apostles said we should not die, but that we would tarry till the Master's presence and be changed in a moment and not sleep.

Now, notice the positive teaching that all of "the body" will die, and then mark the necessity of death. It was no less an authority than Paul who said: If we be dead with him we shall also live with him; and if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection, therefore we are to be made conformable unto his death.

Does some one object that these words are applicable to the daily life of Paul and of us and suggest that we are to be "living sacrifices?" Very true, but while our dying commences at our consecration, it does not end there. As in the case of our "Captain," it does not end until the human is dead. While we begin, as "living sacrifices," yet, when the sacrifice is finished, all that is human is dead. The thing that dies at once is the human will, and when this is accomplished we reckon ourselves dead; but the death actually is in progress day by day until the sacrifice is complete. We cannot receive the spiritual mind unless we surrender the human mind or will, so also we cannot receive our spiritual body unless the earthly body is surrendered. Remember that Jesus said to all the churches: "Be thou faithful unto death and I will give thee a crown of life."

It is in harmony with these thoughts that we understand the words of Jesus (John 11:26): "Whosoever liveth (at this time) and believeth in me [or is one of the faith-ful] shall never die." The class referred to are reckoned dead to the human will, nature, hope, etc., and are alive toward God as new creatures. Such new creatures who are now living will not sleep--will not die--but immediately, in the twinkling of an eye, will be transferred to their new body like unto Christ's spiritual body. What matters it to us, if the earthly house of this building be dissolved in death, we shall not be unclothed but clothed upon with an heavenly one.

Now, as we have seen, that in Jesus' case the human was surrendered to death forever, (He was "put to death in the flesh but quickened in spirit"), and that, had he taken back the human nature, it would have been taking back our ransom price, so we have seen that it is a privilege granted to us as his body, to fill up that which is behind of the afflictions of Christ--to share in the world's redemption, with him who loved us and bought us with his own precious blood--to suffer with him, being made conformable unto his death. In a word, if Jesus must needs be obedient even unto death, and if he says to us: "Be thou faithful unto death," then it is clear that the dissolution or death of the human being is necessary.

But we find still more positive teaching on this point. Turning to Psa. 82:6, we read: "I--I (Jehovah) have said God's ye are, and sons of the Most High all of you; but as man ye die, and as one of the heads ye fall" (Young's Trans).

Our high calling is so great, so much above the comprehension of men, that they think we are guilty of blasphemy

R474 : page 7

when we speak of being "new creatures" --"partakers of the divine nature." When we claim, on the scriptural warrant, that we are begotten to a divine nature and that Jehovah is thus our father, it is claiming that we are divine beings--hence all such are Gods. True, we are only in the embryo condition, now spiritually minded, but by-and-by we shall be perfected. Thus there is a family of Gods, Jehovah being our father, and all his sons on the divine plane, being brethren and joint-heirs: Jesus being the chief or first-born.

Nor should we wonder that so few discern this grand relationship, into the full membership of which we so soon hope to come. The apostle tells us that "the natural man receiveth not the things of the Spirit of God... neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Just so it was when our great Head and Lord was among men. Having consecrated the human at 30 years of age, he was begotten of the spirit, and became a part-taker of the divine nature. When Jesus said he was a son of God the Jews were about to stone him, reasoning thus, that if a son of God, he was making himself to be also a God, or of the God family. [Just what we claim: "Beloved, now are we the sons of God"--"The God and father of our Lord Jesus hath begotten us."] (1 John 3:2 and 1 Pet. 1:3.)

Jesus does not deny that when he said he was a son, he implied that he was of the divine nature, but he quotes to them the above passage from the Psalms as being good authority, and it seems as though it satisfied them, for they did not stone him. Jesus said, "Is it not written in your law, I said ye are Gods?" Then he proceeds to show that the "Gods" there mentioned, are the ones who receive obediently his words and example, and concludes his argument by asking whether if God calls such ones as receive his (Jesus') teachings, Gods, whether they think that he, the teacher, whom the Father had specially set apart as the head of those Gods, could be properly said to blaspheme, when he claimed the same relationship as a son of God (John 10:35).

These sons of God, like him from whom they heard the word of truth by which they are begotten, are yet in disguise; the world knoweth us not for the same reason that it knew him not. Our Father puts no outward badge or mark of our high relationship, but leaves each to walk by faith and not by sight all through the earthly pilgrimage --down into death. His favor and love and the glory and honor which belong to our station, we can now see by the eye of faith; but soon it will be realized in fact. Now we appear like men, and as men all die, even as others; but in the resurrection we will rise in our true character as Gods--partakers of the Divine nature (2 Peter 1:4).

It doth not yet appear
How great we shall be made;
But when we see him as he is,
We shall be like our Head.

How forcibly this is expressed by the prophet, and how sure it is, too! Jesus says--it cannot be broken.

Then the whole Christ--head and body--are addressed as one, as they

R474 : page 8

will be under Christ their head, saying: "Arise, O God, judge [rule, bless] the earth; for thou shalt inherit all nations."

We, as new creatures, who are living in this favored time of the Lord's presence, expect to be translated, or changed to our own spiritual condition, but we expect the change to take place at the moment of the death of the "earthen vessel"--we will not be obliged to sleep as did the new creature Paul and others, but will be "changed in a moment."

Of this favored time Jesus told us in words never understood until due, saying: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; but their works follow with them" (Rev. 14:13--E.D.).

Uniformly throughout the Bible, except in this one instance, death is represented as a dreadful disaster, a terrible enemy, a devouring monster, and the grave as a great prison, permitted of our loving Heavenly Father, only because men had become sinners and must be destroyed. And the great hope held out before the world has been, that Christ, having given himself a ransom for the sinners --having "tasted death for every man --the just for the unjust--will soon commence the great work of destroying death by restoring all mankind to life. Thus will he "swallow up death in victory." (1 Cor. 15:54).

When he has exalted his church to the glory of kingdom (symbol, mountain,) power, then he will spread before all people a great feast, and, through this kingdom, (mountain) he will destroy the vail of ignorance and the covering of death--i.e., "He will swallow up death in victory" (Isa. 25:6-8). Then he will break open and abolish the great prison-house of death and set at liberty all the captives. Of this deliverance to the captives and opening of the prison doors to them that are bound, Jesus preached, saying, The day is coming in the which all that are in their graves shall hear the voice of the Son of man and come forth (John 5:28).

Paul recognizes death as the greatest of all enemies, and, speaking of Christ's Millennial reign, he says: "He must reign till he hath put all enemies under his feet: The last enemy that shall be destroyed is death (1 Cor. 15:25,26). It is the same Apostle who, speaking of the object of Jesus' coming into the world and dying for our sins, says that he took the human nature, that "through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). It is also affirmed that he will open the prison doors of them that are bound (captives of death) and proclaim liberty to the captives (Isa. 61:1).

In view of the general expression of enmity to death in the Scriptures, the above solitary text, speaking of it as a blessing, is rather peculiar, until we notice, that the application is limited by the word "henceforth." Not always, but henceforth, death may be a blessing. But, notice another limitation. It will not henceforth be a blessing to all mankind, but only to those "in the Lord"--members in particular of the body of Christ, the little flock, to whom it is the Father's good pleasure to give the kingdom--to all others death will continue to be an enemy until its final destruction in the Millennial reign (Hos. 13:14).

Again, it is unusual to speak of those already dead as dying; but the Spirit uses this seemingly incongruous expression, evidently desiring to limit the application of the death blessing to a certain class: "Blessed are the dead [those dead to the world--crucified with Christ --"Ye are dead and your life is hid with Christ in God,"] henceforth who die in the Lord."

Now, we are full of interest to know when, from what time forward, will it be blessed, for the special class mentioned, to die. These words were written for our edification, and we should be able to know when they apply, especially if we are in the Lord and dead to the world; for it was part of our Master's promise that the Spirit should guide us into an understanding of the truth, and show us things to come (John 16:13). If, as we believe, the last members of the body of Christ are now living -- "The feet of him"--it is time that we had an understanding of this passage, which clearly refers to the feet.

We look backward at the context to ascertain if possible when this blessing is due. The seven preceding verses give, we think, very clear testimony on the subject. They mention three specific messages which must be proclaimed in the church (symbol, heaven) which, we believe, have been in process during the first seven years of harvest just ended, from 1874 to 1881. The first message embodies not only the agelasting good news (Gospel) but also the time element. "The HOUR of his judgment is come." This is precisely what was preached by quite a goodly number of us, viz.: that the glad tidings of great joy should yet be unto all people, and that the "harvest," or time of trial, (judgment) commenced with 1874, and would last for forty years--the first seven years being specially devoted to the church for the harvesting of the first-fruits.

You will recall that up to 1878, though Restitution was the key note, and entire consecration was always urged, yet the time element was one of the most prominent features always. Since 1878, however, though the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of time has almost stopped among all the preaching brethren--and this, too, without any preconcerted arrangement, and without any other reason than that other elements of truth came into greater prominence.

It was in the spring of 1879 that, seeing clearly the parallelism between the nominal Jewish church and the nominal Gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spued out of his mouth (Rev. 3:10), no longer to be his mouthpiece. We saw that this was due in 1878, as the parallel of the rejection of the Jewish church, when Jesus, just prior to his crucifixion, wept over them and said: "Your house is left unto you desolate." The Jewish church was there likewise cast off, or spued from his mouth.

We were led to see very clearly that the nominal church of the Gospel Age is Babylon, (the confused, mixed condition of worldly-mindedness and lukewarm Christianity), described in Rev. 18:2-4.

This spuing out, or casting off, of the nominal church as an organization

R475 : page 8

in 1878, we then understood, and still proclaim, to be the date of the commencement of Babylon's fall, as recorded there. And since then we feel ourselves led of the Spirit, through the unfolding of this portion of the word of truth, to say, in the name of the Lord, to all God's true children in Babylon: "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues" (verse 4). This seems to accord wonderfully with the second message, "Babylon is fallen" (Rev. 14:8).

The third message (14:9-11), was that concerning the worshipers of the Beast and his Image--showing the nominal church in the colors in which the Word of God paints it, pointing out how all who remain in her, either in spirit or name, in opposition to the Word of God, saying, "Come out of her," will be subject to torment and vexation so long as they are worshiping creeds and doctrines and organizations of men, the remembrance of which distress (smoke of torment) will never be forgotten.

As with the preceding two, so with this third message--it could not have been more accurately fulfilled than it was. [And here we would remark, that the resemblance of the teachings of our company, to the messages here given, was only noticed after they had been proclaimed]. All three of these messages yet continue, and will doubtless continue to be repeated by others so long as they contain truth due to the Lord's children; but, as special messages in the sense referred to in the prediction of the Revelator, they had all been given before the fall of 1881, and this was the time which corresponded with the end of the seventieth week of Daniel's prophecy. Since then we are in the time of patient waiting for our "change" described in verse 12. And here it was in the fall of 1881 that, for the first time, we were able to read understandingly the words, "Blessed are the dead who die in the Lord from henceforth." Evidently the blessing is to the members of the Christ now living.

But, we inquire, in what respect will death be a blessing to us now? We answer, that now we shall not sleep, but we will be instantly invested with our heavenly (spiritual) bodies, being changed in a moment, dropping all that is human and earthly, and being clothed upon with our heavenly condition. In the case of Jesus, there were nearly three days of sleep--the unclothed, unconscious, dead condition between the times when the earthly body was resigned and the heavenly body was received. Paul and others have been nearly two thousand years waiting "unclothed," or "asleep in Jesus," and this is one of the principal reasons why death was undesirable even to Christians. We don't wish to be unclothed, even for a moment, but we do desire to be clothed upon, or to have the change an instantaneous one (1 Cor. 15:52).

Herein consists the blessing to those of the body now taken. Death to the human will be instantaneous with the perfecting of the divine nature, hence it will be a blessed "change." "Yea, saith the Spirit, that they may rest from their labors; but their works follow with them."

To the class thus "blessed," there will be no interruption of work. Already dead to the world and alive toward God, their work is in harmony with the kingdom work now going on, and they merely step to their higher plane of "divine" perfection and power, and there continue the same work. It is only the labor (toil,) incident to the mortal body--the frail "earthen vessel" which ceases. Not so highly favored in this regard was the lot of any of the members of "the body" which preceded us. Quite a period elapsed in Paul's case between sufferings and glory. When he had fought a good fight and finished his course he looked forward, not to a change in a moment, but to a sleep from which he would be awakened to receive his reward in the kingdom. So he expresses his hope. "Henceforth there is laid up for me a crown of life which the Lord, the Righteous Judge, shall give me at that day" (2 Tim. 4:8).

"How beautiful are the feet of Him," how many favors and blessings are for us. Truly, "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works follow with them." Rejoice and be exceeding glad --but

Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done,
Till thou hast gained thy crown.

The human must be entirely sacrificed before the divine is perfected-- "Be thou faithful unto death and I will give thee a crown of life," are the words of our Lord and Forerunner in whose footsteps on the narrow way, we must follow, to gain the prize of our high calling--"Glory, Honor and Immortality."

====================

R471 : page 8

STRING OF PEARLS.

Now abideth faith, hope, and charity.-- 1 Cor. 13:13.

Behold this string of pearls, the coronet of diamonds. Each pearl sparkles with the luster of its own individuality. Of the three it is written, "Now abideth faith, hope, love." Of love it is declared, "But the greatest of these is charity." Love the most brilliant of the group; more exalted than her companions: yet Faith, Hope, Love, all essential to vital godliness. There can be no religious experience without these. One cannot be substituted for the other. Like a railroad permit, or passport, they are not transferable. These three graces have their places in the experience of every child of God.

Notice the order. Faith is foundational. Hope and Love resultant. This is the Divine arrangement, this God's order. A man is according to his Faith. It is the root of this tree of experience; the vehicle God uses to reveal himself by his Spirit to man's interior nature. "According to your Faith be it unto you." "Without Faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Simple as Faith is in the abstract, yet God has been pleased to honor it with results which are glorious. A little girl was asked once the question, "What is Faith?" to which she replied, "Trusting God and asking no questions." That simple, brief answer gives a correct idea of the simplicity of Faith, and, when exercised, brings results. A Scripture or two: "Therefore, being justified by Faith, we have peace with God through our Lord Jesus Christ; by whom, also, we have access by Faith unto this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience: and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:1,5). The apostle Paul prayed for a certain church that their faith fail not. He knew if their Faith was gone, all would be gone. The apostle Peter regarded Faith as the basis of character, and the unit in spiritual addition, and besides this, giving all diligence, "add to your faith virtue, and to virtue (courage) knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8). How needed the injunction of holy writ, "Have faith in God." Hope springs from faith, and waits for the accomplishment of faith's object. "Faith cometh by hearing, and hearing by the word of God." Hope comes by experience. A man without hope is like a world without the sun. Hope flings a bow upon the stormiest cloud, kindles a fire in the coldest bosom, and blooms in every soil. While I breathe I hope--is the motto of the race. To expect, when circumstances are at their worst, that they will become better--aye, and better at their best--is as natural as to breathe. The object of the hope referred to in this wonderful group is the appearing of Christ to receive his bride, and transform them into his likeness. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:13-14).

O what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers,
And ante-date that day,

We feel the resurrection near,
Our life in Christ concealed,
And with his glorious presence here,
Our earthen vessels filled.

--Words of Faith.

====================

"WHEN a false theory for salvation has been endorsed for some time is it not best to part with it and make way for the truth, even if the separation hurts or even kills the old carnal nature?"

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

====================

R475 : page 1

VOL. IV.

PITTSBURGH, PA., MAY, 1883.

NO. 10.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R475 : page 1

VIEW FROM THE TOWER.

It is written in the Word: "My people are destroyed for lack of knowledge." Students of science expect to study assiduously the scientific textbooks and to put their knowledge in practice. And thus it should be with those who come to the study of the greatest of all sciences--God's Revelation. Our text-book, the Bible, inspired by the Great Creator, should engage our profoundest thought and most diligent study.

While the readers of the TOWER are, perhaps, more studious of the Scriptures than most Christian people, yet we cannot but feel that the special tests and trials of faith in this Day of the Lord, in which we are living, would be much more easily withstood if each saint would study both the Word and plan of God about four times as much. The trial of your faith is much more precious than that of gold, and if you are building with other than truth every such beam or support of error is a real weakness of your faith-structure, and will assist the enemy in his attack upon you. Every error held is weakness, every truth clearly and firmly held is a power--a part of the power of God unto your salvation. Hence when we pray for power and strength to overcome the world and its spirit, we should eat and thoroughly digest the spiritual food which God has provided for this purpose. Thus God answers our prayers. Just as in the natural things we receive strength from God by eating of natural food which he provides.

We desire again to mention the helps to study--the pamphlets Food and Tabernacle--and suggest that if you have not read them within six months, you would, doubtless, be profited by re-reading them--especially chapters 6 and 8 of "Food." We know this, from the many questions contained in your letters which are fully answered in those chapters.

Oh, how needful the panoply provided by our Captain, but we must needs put it on and use it, or it will be useless to us. Bear in mind that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12); and that every effort to veil and obscure the truth, whether done by a willing, or deceived and unwitting agent, is the device of our unseen adversary to retard our progress in the narrow way.

Our adversary not only makes the attack more fiercely in this Day of the Lord, but also increasingly surrounds us with "cares of this life," and presents deceitful views of earthly allurements, that thus he may engage our every moment and talent, and hinder our putting on the armor, and weaken us for the conflict with error. Realizing this, well shall it be with us if we profit by our knowledge.

Truly the hour of his judgment is come--Who shall be able to stand?-- He that hath clean hands and a pure heart. And how can this condition be reached except under the influences of the Word of God and its exceedingly great and precious promises. Hence the indispensableness of a true and well-founded faith to a saintly life.

We almost tremble as we realize that, in this hour of trial, it begins with the house of God. (1 Pet. 4:17.) It has begun with us, and error after error is being promulgated, and our adversary seeks to appear as an angel of light--a messenger of truth. Who shall be able to stand? It shall deceive, if it were possible, the VERY ELECT. But, no; they shall stand, having their loins girt about with truth--having on the breast plate of Christ's righteousness-- the helmet of his salvation--the shield of faith in his blood by which we have redemption, even the remission of sins. They are shod for this narrow path with the preparation which comes from a proper appreciation of the glad tidings. They are, also, armed with the Sword of the Spirit which is the Word of God. Yes, these shall stand--the elect through the foreknowledge of God, through sanctification of spirit (mind) and belief of the truth. (1 Pet. 1:2; 2 Thes. 2:13.) This implies that God foreknew and forearranged that those should be chosen to this high calling who, believing the truth, were sanctified by it. This implies the searching for truth as for hid treasures. Let so many of us as would be perfect, be thus minded, and stand complete in Him.

R476 : page 1

Hold fast that thou hast: let no man take thy crown. If you are one of the sanctified in Christ Jesus, there is a crown laid up for you until you may finish your course; but if any man draw back he shall lose his crown; for the Lord shall have no pleasure in him, neither delight thus to honor him--and the Lord can find another to wear his crown.

We have been struck with this thought recently. There seems to be so many consecrated ones coming into greater knowledge of the truth, and prepared, seemingly, for crowns, we have wondered if any others were in danger of losing theirs through the wiles of our adversary.

Letters are constantly coming to hand, from out of way places, telling how truth has been recognized and appreciated and is feeding the consecrated ones wherever they may be. We cannot doubt that every consecrated child will be brought in contact with the light now shining on the sacred page. During the past month we have heard from two deeply interested Indians, one of them a preacher; also, from a missionary in China. It is glad tidings of great joy to the ends of the earth, wherever God has children unfettered by traditions of men.

There are many inquiries for preaching --many from out of way places where we could not send. All should remember that, the fact of a necessity for preaching, is a call to those who have truth, to freely give what they have freely received of God. It is a call to preach, of the genuine sort, and each child of God is a witness--a light bearer. Let your light so shine as to glorify your Heavenly Father.

There are a number of ways of preaching. Among the most telling methods is private conversation, backed up with well chosen articles marked for their reading and study. One sister writes us from Virginia that she began to tell what she had recently been learning to a few neighbors privately, and so many came that presently a schoolhouse was needed to accommodate them, and it even was crowded. So, each one willing and anxious to labor in the vineyard, will find the master ready to use his service, and a door of some sort will open. Make use of small opportunities, and greater ones will come in due time. Only, be sure you do all in the love of the truth, and not in a spirit of combativeness. Then assuredly you will be blessed while blessing others.

We append extracts from some letters which will interest you:

page 1

Galt, Ontario.

DEAR BROTHER:--The copies of "Food for Thinking Christians," also copy of "The Tabernacle and its Teachings," duly reached me, and I am now endeavoring to feed the "Heavenly Food" to my hungry fellow-Christians. Two others and myself are meeting three or four times per week to make ourselves more thoroughly acquainted with these great truths, and to satisfy ourselves that these teachings are based on the Word of God. As soon as we get through this, we intend to begin a systematic course of teaching out of "Food for Thinking Christians" for all in this place whom we can interest and who are hungering and thirsting after the precious truth of God.

Hoping I soon may be able to report good progress in our teaching, and praying that the Lord will greatly bless you in your glorious work.

I am, very gratefully, your brother in Christ,

R476 : page 1

Chefoo, China.

EDITOR OF ZION'S WATCH TOWER: DEAR SIR:--A few days ago a number of your paper was brought in to me as a curiosity. I am somewhat out of the orthodox ruts and fancy I may read your paper with profit and pleasure. If you will send me the paper I will try and get the subscription to you in some way--for, though a self-supporting missionary, I cannot quite call myself one of the "Lord's poor" to whom you offer the paper gratuitously, for Our Father has bountifully supplied all my needs, since I gave up my salary, three years ago. I think I can get a few subscribers among my friends in China, for I find not a few who are trying to reconcile the "mercy that endureth forever" with the final irrevocable doom of all who, since the fall, have died without a knowledge of the Redeemer of the world. We have no "Post-Office Order" arrangements here, else I would send the subscription at once.

page 1

Lisbon, Iowa.

C. T. RUSSELL, EDITOR--Dear Bro.: The papers I sent for came all right, for which you have my thanks. I have already distributed some of them, but am careful not to place them where they will not be appreciated. I am glad to tell you that I find among church members, when seriously conversing on the matter of the old theology, a growing sentiment of being tired of it, having out-lived it, and thought ahead of it. They boldly say a reformation must come, and soon, or the Church is dead. Several are carefully studying the TOWER, Tabernacle, and Food. I tell them all to test them by the Bible. As a beginning, we are about to start a Bible class, to study with your papers and books. None of us have as yet left the Churches of which we are members (Methodist and Baptist) but shall not hesitate as soon as we can properly master these views of God's plan for man's salvation. For thirty-three years I have been a member of the Methodist Church, and a worker, but for years have been restive. My heart is with you in the work. Yours in Christ,

R476 : page 1

Rome, Pa.

BRETHREN OF ZION'S WATCH TOWER: I have been a Bible student for many years, and for more than a quarter of a century I have been trying to show my fellow-men the way to life in a public capacity. Many a time I have been at a loss to make one passage of Scripture agree with another. I am done with human creeds forever, for I consider them an unmitigated curse, a greater plague than any that fell upon the Egyptians; but the light begins to dawn. The other day I came across your little book, "Food for Thinking Christians." It is a rich treat and food indeed to my hungry soul.

My only ambition for years has been to know what the Bible teaches--Now, brethren, if so I may call you, as you have set my soul athirst for solid, sober, study of the sacred Word. I look to you to supply the want. You say, "ask and ye shall receive."

I can find a place and use for anything you send me that will illustrate and explain the Scriptures. I leave the matter with you as to what you send-- anything you may think I need the most.

Yours in the truth,

Later from the same Brother:

BROTHER RUSSELL:--Your letter of a recent date has been received. To say I thank you for the favors you have sent is poorly to express my feelings. I am learning at the age of sixty what I ought to have learned forty years ago. Well, never mind, the past can't be recalled, and I am thankful that your book fell into my hands even now. I have literally devoured both "Food" and "Tabernacle," and while reading them, find myself exclaiming with wonder and astonishment, "strange," "strange" indeed that I could not have seen all this long ago.

I have been a student of the Bible for more than forty years, can read the Hebrew, Greek and Latin Scriptures, yet the creeds of men blinded me for

R476 : page 2

many years. Well, I will rejoice and be thankful that light and comfort has come at last.

I wish that others may see and feel what I have seen and felt--"The Truth" that makes us free indeed.

Yours truly,

====================

R476 : page 2

THE PASSOVER.

By appointment in our last issue, the anniversary of the slaying of the Passover lamb, which typified the death of the Lamb of God which taketh away the sin of the world, was celebrated by saints in various places on Saturday evening, April 21st. We have heard from several meetings, and from others whose insolation prevented communion with other saints except in spirit.

The Pittsburgh assembly numbered about one hundred. We had the pleasure of greeting two brethren from New York State, one from Illinois, and one from Missouri, besides seven from different sections of this State. We believe all felt it good to be there; and in our communion with the Master, the lonely and scattered ones--members of the same body and fellow-heirs of the same glorious promises--were all remembered.

We broke and ate the unleavened bread thinking of its antitype--the true and living bread which came down from heaven to give life to the world--the pure and sinless (unleavened) Jesus. As we broke it we thought of his body as broken for us--How "Christ died for our sins according to the Scriptures." In the cup of wine which we drank, we recognized the blood of Christ shed for many for the remission of sins--the blood of the New Covenant--and we appreciated it as the blood of the covenant wherewith we were sanctified. It was to us no common thing, as we esteemed his death no ordinary death. It was viewed as the precious blood of Christ, as a lamb without spot or blemish, whose blood speaketh better things for us than the blood of bulls and goats --even the remission of sins for ever.

And looking further, under direction of the Word, we saw that these emblems meant still more--the sharing of them represents how we as his church, after justification through his blood, are permitted to share his sufferings and his death. It is thus that we have fellowship and communion with him--"filling up that which is behind of the afflictions of Christ."

As we reflected on this symbolism as expressed in Paul's words (1 Cor. 10:16,17): "The cup of blessing which we bless, is it not the communion of the body of Christ? For we, being many, are one bread [loaf] and one body: for we are all partakers of that one bread." We rejoiced that the plan of God was such as to enable us, after partaking of the sin-cleansing benefits of Jesus' death, to sacrifice our justified humanity with his, and thus become heirs of the divine nature--joint heirs with Jesus Christ our Lord. Thus we esteemed it our privilege to count the present trials and offense of the cross all joy, knowing that they shall work out for us a far more exceeding and eternal weight of glory-- if we are rightly exercised thereby.

Brother Sunderlin, who was present, called to mind Jesus' words at the first supper--"Verily one of you which eateth shall betray me"--and remarked, there have been many such betrayers since. Then he asked, and doubtless all questioned, Lord, Is it I? and prayed, Forbid it, Lord. We remembered, too, that to the most earnest disciples that hour of trial was severe. All forsook the Lord, and some denied him. We prayed, "Lead us not into temptation," yet felt that we were really stronger in his power because of our recognized weakness in our own strength.

Our communion was very sweet indeed, and long to be remembered. Then we sang a hymn and went out thinking of the scenes and circumstances attending and succeeding the first supper --the garden of Gethsemane, Pilate's judgment hall, Herod's soldiers, Calvary.

It will not be out of place to remark that what we celebrate is not the feast of the Passover, which, with the Israelite, lasted seven days, but we celebrate the killing of the lamb which precedes the feast. The church feasts daily and

hourly during the Gospel dispensation on the blessings resulting from the death of Christ. Such feasting was not possible before the Lamb was slain: at Pentecost this antitypical feast began. Hence, too, it was that our celebration was on the evening preceding the Feast of Passover season as observed by the Hebrews.

===================

"LET HIM BE UNJUST STILL."

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still." (Rev. 22:11.)

To some minds the text here quoted is considered strong evidence against the position taken by the WATCH TOWER favoring a future probation for the world.

Indeed, it seemed to us so, for a long time after we saw from other Scripture (1 Tim. 2:4; Ezek. 16:48 to the end of the chap; Matt. 11:24,25; 12:32; Eph. 2:7; John 11:9; 1 John 3:8, and many others) that a future probation was a doctrine of the Bible.

Although so many Scripture texts seemed plainly and unmistakably to establish the doctrine of a future probation, still this one seemed to be an unyielding argument against the position; and yet we did not feel satisfied, for the stronger reason that as an argument against future probation (or judgment, trial, for the world, John 1:24--R.V.) it would be out of harmony with the teachings in the Scripture texts referred to. The thought that God would give permission to be unjust under any circumstances, is out of harmony with his past dealings with men, and out of harmony with his own character as well as his word. Ever since we saw clearly that God is "of purer eyes than to behold evil" (with allowance) we have been convinced that he will not forever permit the vile thing to pollute his universe.

He will not "let" nor consent to endless transgression of his law. But what is meant, then, in the text we have called attention to? That we may understand it better, let us go back to the first verse, and find, if we can, what events are to transpire at the same time, which may help to an understanding of this.

In connection with the scenes spoken of in the first and second verses, it is said (in the third verse) "there shall be no more curse" (the Adamic death having been destroyed); this, then, is at a time when, if a man dies, it will be for his own sin; now all die on account of Adam's sin. "By one man sin entered into the world and death by sin" (Rom. 5:12). "By one man's disobedience the many were made sinners" (19th verse), though a man may shorten his life by violating the laws of the physical nature. At the time spoken of here, too, the truth of God (1st verse), "clear as crystal," is flowing to the nations without obstruction directly from "the throne." It is, moreover, at a time when "the leaves of the tree (wood, or trees, plural--Young's trans.) are for the healing of the nations." As the nations are not yet healed, and will not have been healed when Christ takes the kingdom (Rev. 11:15,18,) it must be at the time spoken of here, which is after Christ comes to judge (give trial, probation to) the world. And notice that "the time ("for the healing of the nations," "and [when] there shall be no more curse") is at hand:" and just at this time "he that is unjust, let him be unjust still," etc.

We ask would the popular construction put upon it, namely, that it signifies that the condition of the wicked when Christ comes, is to eternally remain the same, i.e., that as they were found in that condition at his coming, they are forever to remain in it with his decree of "let"; we say would that be in harmony with the preceding part of the chapter, saying nothing about the Scriptures referred to above? How very inconsistent it would seem in connection with the statement, "There shall be no more curse;" but with the generally received opinion regarding it, there would be an unspeakable, indescribably awful curse still resting upon the world of mankind.

But perhaps some one is ready to say "that is a description of the city of the New Jerusalem, and it is in the city that there is to be no more curse." Well, let us read on a little; leaving the 11th verse we will begin with the 14th: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"; the city (kingdom of our Lord) will finally absorb all except the "death and hell" element of the 15th verse, including whosoever loveth and maketh a lie, which dregs shall finally be disposed of in the "second death" (chap. 20:14). 16th verse: "I, Jesus, have sent mine angel to testify unto you (John) these things in the churches."

Now, we submit this understanding of the 11th verse. During this Gospel age, the standard of judgment concerning our acts is God's revealed word; by it the saints (God's children, the elect) judge themselves, and when the righteous rule of the next age is inaugurated, and the curse removed, even with so great a change in some important respects, "still" the same law will continue in force, and will be the standard of judgment.

He that is unjust by the standard of judgment in this age, will ("let him") be unjust still. Justice being one of the attributes of

God, there can be no other standard, and he who is unjust must, by his holy law, i.e., according to it, forever be declared unjust. Not that he must remain unjust; but that while he is unjust he will always be declared, or judged so, by this standard. And he that is judged holy by that law now will then (in the age or "ages to come") be holy still. Mark well now, that when the statement in 11th verse is in force, the 17th verse is also. "And the Spirit and the Bride say come (this must be after the marriage of the Lamb): And let him that heareth, say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

--J. C. Sunderlin.

====================

R477 : page 2

THE THEOCRATIC KINGDOM.

Brother G. N. H. Peters, of Springfield, Ohio, is an old acquaintance and friend. He is a believer in the redemptive work of Christ, and hence a Christian brother. He is a believer in the future reign of Christ and the saints, for which cause sake he has suffered the loss of some things--some of the esteem of the nominal church. We regret to have it to state, however, that he is not free from Babylon's shackles, being yet identified with the Lutheran sect--hence has been hindered from a fuller development in grace and knowledge of the word and plan of God than if he stood in the full liberty wherewith Christ hath made us free.

Our brother has spent a large part of the past thirty years in preparing a very comprehensive work on Eschatology, entitled --"THE THEOCRATIC KINGDOM." It treats of the kingdom of God to be established, from the standpoint known as "Pre-millenarian." It gives voluminous reports of the hundreds of views entertained on this subject--advocating in the main the so-called "Pre-millenarian" view. While the author does not ignore the teachings of the Apostles, he lays greater stress and value on the opinions of the "Fathers" (the Christian teachers of the first five centuries) than we could acknowledge as proper.

The work will comprise three volumes of about 600 pages each. The publisher says that the price should be $5 per volume, but if sufficient orders--or promises at $3 per volume--are received in advance to justify, then that will be the price.

While we cannot recommend it to you more than as above, to briefly state the facts and circumstances, yet if you should conclude to order it or a prospectus of it you should address our brother and friend as above.

====================

page 2

THE VARIORUM TESTAMENT.

As already announced, we made considerable effort and inquiry to procure for our readers the readings of the Sinaitic MS. of the New Testament as a basis of knowledge of what was originally the accepted Scriptures, and showing the few errors and interpolations which crept into the volume during Papal dominion. Its readings are most valuable because, 1st, it is complete, without a missing page; 2nd, because it is the very oldest MS., written about 325 A.D., before Papacy or any other sect had reached dominant influence, which would enable them to tamper with or alter the text. Thus its superior value is apparent.

We procured and supplied some with an American edition, paper bound, but have at last found what we take pleasure in offering you--"THE VARIORUM TESTAMENT"--A New Testament with the ordinary "King James'" text, with marginal references, and containing as FOOT NOTES any variations in readings made by the five most authentic Manuscripts extant, chief among these being the Sinaitic.

The Testament is printed from the plates of the Variorum Bible, which retails at $9.00 in best binding. It is cloth bound, and retails for $1.25. Such a work is little appreciated except by careful and earnest Bible students, such as are many of our readers; hence the work has not met with ready sale, and the Importers closed out all they had of them to us at much less than cost. We bought them for your benefit, and can furnish them for 50 cts. each. (This pays for postage also.) They are now ready for mailing.

====================

R477 : page 2

GOD KNOWS WHAT IS BEST.

Things are not what they seem. God alone perceives their true value and lasting results. He is infinitely wise, and cannot err; infinitely strong and cannot fail; infinitely kind and cannot neglect. He will keep back nothing that is good, however we may depreciate it; nor give us what would injure, though we beg for it with outstretched arms.

If the vine were sensitive and could speak it might utter a cry at the stroke of the pruning-knife; but, if it were wise and gloried in its fruitfulness, it would acknowledge that if the vine-dresser had cut it less, he would have withheld a good thing. If the cornfield were sensitive and could speak, it would not, if wise, ask to be spared the plunging plow and the torturing harrow.

This is our culture time, in view of the great harvest. That is best which promotes the fruitfulness in which God delights, and which will be our true glory by his grace. Christians must not judge of things as men do whose possessions and hopes are limited by the present. We are pilgrims, and must estimate circumstances in view of their influence, not so much in making us comfortable on our way as in helping us home. Nobler aims involve severer toil, fiercer conflicts, costlier sacrifice. If we seek a nobler goal, let us not envy others their smoother path. If we would win a richer prize, we must fight a sterner battle. If we would attain a loftier height we must clamber up sharper crags.

The easy path of the lowland hath little of grand or new;
But a toilsome ascent leads on to a wide and glorious view.
Peopled and warm is the valley, lonely and chill the height;
But the peak that is nearer the storm cloud is nearer the stars of light.

--Newman Hall.

====================

R478 : page 2

WAS IT AN ERROR.

In our February issue the argument of a contemporary, that Paul made mistakes and misquoted, we answered by quoting and properly punctuating the Psalm referred to. Our contemporary, in its last issue, effects to treat the argument lightly, and pretends to quote our argument. It appears to do so, but strangely enough omits the very pith of the quotation, upon which our argument rested. Was this a mistake--an accident--or did our contemporary think it would be more like a misquotation thus? Charity bids us hope it was a mistake.

====================

R478 : page 3

THE DIVINE WORD.

BY MRS. LIZZIE FENNER BAKER.

"Heaven and earth shall pass away, but my words shall not pass away."

Dearer with every passing hour
Is God's sweet word to me,
To its blest truths as to a tower,
In troubled times I flee!

For while the heavens and earth shall last
Its promises are sure--
Yea! when they both are with the past
Its glories shall endure.

The word of Him who cannot lie,
Who by His own will stand,
When the swift whirlwind sweepeth by,
And in the desert land,

Who sendeth out his angel guard
Above his loved ones' way,
And turneth, by his rod of power,
Their darkness into day.

Whose blessings, promised to the meek,
About their pathway rise,
Like blossoms in a wintry-waste,
Or stars in storm-tossed skies.

O, I have proved each word of thine,
My God, as gold is tried--
Never to tear or prayer of mine
Was thy strong help denied.

I bless thee for each step I've trod
By the dark waves of woe;
With faith and peace my feet were shod
Through the wild flood to go!

Hast thou not said, "But for a night
The weeping shall endure--
Joy cometh with the morning light"!
O, promise sweet and sure!

Where is my joy?--to dwell apart
From earth's poor bonds set free,
Hidden within thy faithful heart,
To find my all in Thee.

--Guide to Holiness.

===================

R478 : page 3

"THIS ONE THING I DO."

Human experience, as well as the divine word, attest the importance of concentrating energy upon some one thing if we would achieve the best results.

It was Jesus who said, "No man can serve two masters."--"Ye cannot serve God and Mammon." It was James who said, "A double minded man is unstable in all his ways."

To-day the keenest business men of the world are endorsing this teaching of Scripture by applying the principle in their business. In the various trades as now conducted, one man does a part of the work. In the making of shoes, watches, pianos; in fact in everything it is found expedient to subdivide the work, so that each man may do a certain part only and thus become more proficient. This one thing he does and thus becomes proficient in it.

The same principle is becoming recognized in the higher walks of life. A successful business man not unfrequently fails utterly when he attempts to branch out into politics. Where two prizes are aimed at, neither will be fully achieved. The man who seeks the top-most round of both wealth and politics will fail of one and most likely of both. --No man can serve two masters. Recognizing this, we find the successful men pursuing some one object or aim in life.

If this be true as regards earthly things, how much emphasis it places upon the words of Jesus and the Apostles as relating to spiritual things. And not only their words but their lives attest the principle. The words of Paul-- "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14)--has only an empty sound until we thoughtfully consider what things he had left behind, and what was now the aim or prize for which he was running. And since we are exhorted to follow his example in the race, it may be well for each to examine himself to see how like, or unlike, his course is to that of Paul (Phil. 3:17).

Looking back we find that Paul had superior advantages and prospects as a man. He had "much learning," having been educated under one of the best teachers of that day, "Gamaliel." Education was more rare then than now and more costly. Consequently the opportunities and influence of educated men were proportionately greater.

Paul was a Doctor of Divinity, or, as they were then called, "Doctor of the Law" --a member of the Sanhedrin. Being thus a "Master in Israel," all may see that he occupied a place of great influence and dignity among his fellow countrymen. Add to these honors the fact that by birth, he inherited "Roman citizenship," and we find a man with brighter prospects than one in ten thousand of his countrymen for gaining a place of pre-eminent distinction either in the State government or in the nominal Jewish Church.

Whether or not Paul also inherited wealth we are not informed, but it is reasonable to suppose so. At all events his "Roman citizenship" was worth "a great sum" (Acts 22:28).

But, summing up all these possessions, the ambitions which they stimulated and the prizes which they pointed out, Paul turned his back on them all when his eye caught sight of the heavenly prize of the high calling in Christ Jesus. He counted them all but as dross when compared to the true jewel. It is when reviewing this course of action that he uses the words of our text.

Whatever things were gain to me, these I have, on account of the Anointed One, esteemed as a loss. But then, indeed, I esteem all things to be a loss on account of the excellency of the knowledge of the Anointed Jesus my Lord; on whose account I suffered the loss of all things and consider them to be vile refuse, so that I may gain Christ, and may be found in him:...to know him and the power of his resurrection, and the fellowship [sharing] of his sufferings, being conformed to his death.

Not that I have already received it, or have been already perfected, but I pursue, if, indeed, I may lay hold on that for which I was laid hold on by Christ. Brethren, I do not reckon myself to have attained it, but one thing I do--even forgetting the things BEHIND and stretching forth towards the things BEFORE, I press along the line towards the PRIZE OF THE HIGH CALLING of God by Christ Jesus.

"As many, therefore, as are perfect should be of this mind; and if in any [other] thing you think differently, God will also reveal this to you" (Phil. 3:7-15 --Diaglott).

Though Paul had sacrificed so much, there is no evidence that he ever regretted it, or desired to have those things back. On the contrary, his ambition seems to have been such that he could have wished that his possessions and hopes had been yet larger in order that his sacrifice might thus have been the greater. In his case there was no "looking back" like Lot's wife, but a forgetting of those things which he had sacrificed. He thus avoided a temptation common to many to-day, who, though they have left very little, comparatively, continually look back at it and recount to themselves how much they have suffered and lost, thus hindering a completion of the sacrifice and race begun. Let us take a lesson from this, and forget, too, the things behind--forget our old hopes and earthly aims and ambitions, and fill our minds only with those aims and hopes which are before--laid up, in reservation for us. But what was the one thing which Paul did? We are apt to forget that Paul and the other Apostles were men much like ourselves. And though the common affairs of life are scarcely mentioned, but only the more public ministrations, nevertheless all of these entered into their life experiences much as with us. Remembering this will enable us the better to appreciate their examples. Hence we answer that the one thing which Paul was doing was not preaching,

R479 : page 3

nor writing, nor singing hymns, nor traveling, but the one thing he did was, as Jesus expressed it--doing the will of God. It was in harmony with this will of God that Paul traveled, preached, made tents, was persecuted, imprisoned, etc.; and it was necessary, as Paul knew, to lay aside and forget all the aims and masters in order to render acceptable service to him who declared, "No man can serve two masters."

Looked at thus, beloved, if we would be acceptable to our Master and win the prize of our high-calling, we must determine also--"This one thing I do." Did you once have an ambition for wealth and luxury? You must forget that, as one of the things that were, but are not. Were you ambitious for fame, worldly honor, or office? Let these all fade away in the light of the greater honor and glories now before you in prospect, for which you are now running and striving--"A far more exceeding and eternal weight of glory." This is the one thing to be sought now, and all our doings must be with reference to it if we would win it. To divide our attention would be to lose it.

But, does some brother or sister say, Alas! then I can never win this great prize? I cannot give all my attention to doing this one thing; I must spend time and strength daily, laboring for the meat that perisheth. Ah, brother, I am glad you mention it. I can encourage you on this point I hope. Let me remind you that Paul made tents for a living--"labored, working with his hands." Now, I ask you, was he not as truly in the service of God while making tents as while preaching? Was he not as really doing the one thing? The fact that you have less time, and doubtless less talent to spend in declaring the unsearchable riches of Christ, does not change the matter. God knows your circumstances and necessities, and he declares it to be his will that you care for those whom his providence has placed under your care. Hence, in thus caring for them, you are doing his will who declares, That "if any provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than an infidel" (1 Tim. 5:8).

But, on the other hand, let us see that our attention to earthly things is limited by necessity. There is danger that our necessities be too liberally considered, thus tending to cultivate pride and desire, and to hold us back and hinder our race. There is always danger lest the needful affairs of this life develop into matters of aim and object which would interfere and conflict with the one aim before us.

In a word, then, whether we eat or drink, or whatsoever we do, let us do all to the glory of God. If we find certain food to incapacitate us and interfere with--this one thing we do--then we should deny ourselves of it. Can we glorify our Father more by great plainness of dress, or great plainness of speech? Then that alone and not our convenience or will, but His will be done. This is doing the same one thing and seeking the same prize in the same way exactly as did Paul. This, too, is what Jesus meant when he said, "Seek ye first (chiefly) the kingdom of God." All other seeking must be subordinate to this if we would win this prize.

It will be noticed in Paul's argument, as above quoted (Phil. 3:15), that he concludes that as many as are standing complete in Christ, should have "this mind" to seek the one thing--the prize before and to forget those behind. And when he adds, "And if in any [other] thing you think differently, God will also reveal this unto you," it seems that he meant to have us understand, that wherever this entire consecration to the will of God exists, based on the ransom as expressed in verse 9, such consecrated ones are in the right way; and though they might, perhaps, hold minor errors, it was only a question of time when they would come to appreciate the truth. Beloved, let us who claim to stand complete and perfect in Christ Jesus, be thus minded, and thus, in all we do, press along the line, keeping in view only the one aim and prize of our high calling.

====================

R479 : page 3

CONFIRMATIONS OF THE TRUTH OF THE BIBLE.

In Deut. 27:11-13, and Josh. 8:32-35 we are told of the blessings pronounced on the children of Israel from Mount Gerizim, and the curses from Mount Ebal; the full record of which may be found in the 28th chapter of Deuteronomy. It has doubtless seemed strange to many how these utterances could be heard from one mountain to the other; but here we have an explanation of it.

"Dr. Faunce said that he stood on Gerizim and his travelling companion, G. W. Gardner, now of Iowa, stood on Ebal, and alternately read these blessings and cursings, while others stood in the valley and responded 'amen'; and that all could hear every word distinctly, although the readers were a mile apart."

These mountains or peaks are eight hundred feet high, and are separated by a green, well-watered valley of five hundred yards wide. What a grand auditorium this valley was; and how admirably arranged by nature's great Architect, that "blessings" and "cursings" could be heard from cliff to cliff and from the valley below. How impressive the scene must have been!--Selected.

====================

R479 : page 3

"THE INVISIBLE THINGS OF HIM."

While it is true that the child of God must walk by faith and not by sight, it is blessed to find that the wisdom and love of our Father has provided crutches for us to lean upon when faith is weak or lame; for, "Like as a father pitieth his children, so the Lord pitieth them that fear him," even though they may be weak and lame, as we all are, more or less, owing to the hereditary taint of sin. We need help according to the exigencies of the hour and the times in which we live.

Under the Jewish dispensation men had to contend against flesh and blood; and though that is still true to a certain extent, yet our chief warfare now, during the Gospel age, is "not with blood and flesh," but "with the potentates of this darkness, with the spiritual things of wickedness in the heavenlies." (Eph. 6:12. --Dia.) This began to be the case when Paul made this statement, and it is growing more emphatic every hour.

The time was when the foe of man was visible, and, though some forms of evil are still visible, yet, as we said, the great conflict of the Christian is with an invisible power. The foe is growing more subtle and more intangible, but not the less real, for he knows "he has a short season" (Rev. 12:12); therefore, those who conquer must do so "through the BLOOD of the LAMB and through the word of their testimony" and "love not their life to death" (11th verse). Anciently, when God communicated with man he made use of some visible means, and when he sent the Redeemer into the world he took the form of man, having "a body prepared" for him. But now, though some of his agencies are still visible, yet the mighty powers are invisible, and the visible agencies have but little power, comparatively, and would have none, were it not communicated by the invisible.

Some men have no faith in the invisible, and can look only at the things which are seen. They have but little faith in an invisible, intelligent, Almighty personality called God, and none in an invisible, intelligent, mighty personality called Satan; and yet the invisible things of both are "clearly seen, being perceived by the things which are made."

Some who have a little faith in the invisible occasionally look away to the unseen, and feebly believe in them, while their principal interest and faith centers in the seen, the material, the temporal.

Man has always had some helps for his faith in the invisible, but our Father has graciously provided more of such helps as the time approaches for us to enter the unseen "house not made with hands."

We are already beginning to live, to a goodly extent, in the invisible. We do not now refer to our thoughts of God and invisible things in the sense in which it is said by the Apostle--"Our conversation is in heaven"--nor to supposed intercourse with spirits, but to the fact that we are standing not only where the "ends of the world" (ages) meet and blend, but where two domains, the visible and the invisible, mingle. The door of the invisible stands ajar, and we peer into the domain of unseen things. Many of the affairs of this

R479 : page 4

life are now being conducted by means of invisible powers.

It is but little more than a century since invisible forces came into practical use in the ordinary affairs of life, if we except the unseen power called life, which animates all living beings. But now these unseen powers have become such constant companions that we seem to be familiar with them, and they are so intimately associated with visible things that we almost forget that they are invisible, having never been seen by mortal eye, and probably never will be.

R480 : page 4

When we are rapidly drawn from place to place by the power of steam, we hardly realize that it is an invisible and silent power. We think we see and hear it; but when we see it, it is dead, and what we hear is its dying groan. Its effects may be seen and heard, but the power is silent and invisible.

The mysterious power of electricity which is supposed to pervade space, and is thought by some to be the secret principle of life, has lately been our newsboy, is now our speaking-trumpet, by which we hold a pleasant conversation with our friends a thousand miles away, and the aged and infirm may, at home, listen to the church services in a distant city. This same power now gives us almost the light of day in our streets and dwellings, and proposes to be general house servant and detective.

Who can step up to the telephone for the first time and converse with a friend a hundred miles away as easily and pleasantly as though he stood by his side, hearing all the modulations of his voice and his subdued laugh in such a manner that he recognizes that it is his friend, and not feel as though he stood in the open door-way leading to the "unknown land?" Though we cannot demonstrate the connection between these wonderful developments and the stately steppings of our God, yet there are so many things which so strongly indicate the connection that it is easier for us to believe it than to disbelieve it.

There seems to be a striking coincidence between the words of Jesus in Matt. 24:27 and what has and is taking place at this time, when those who are looking for the fulfillment of his words discern that "the time is at hand." "For, as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of man be."

Father Miller, upon whom so much reproach has fallen (but who was a devoted Christian man of irreproachable Christian character), saw that there was an important, prophetic point in about 1843, and supposed that Christ was to personally and visibly appear to the world at that time, and that it would be the closing up of earthly affairs; but, when disappointment came, unlike many of his followers, he was not despondent, but believed that the Lord would lead his people to a further understanding of his word and designs, and that in the fullness of time he would come.

That awakening set many Christians to examining the Word with extreme care, the result of which is that many interesting parallels between the Jewish and Gospel ages have been discovered, and it is now convincingly known that the first step toward the second advent did take place at or about that time, but not in the manner that Father Miller had expected. If he had understood "the plan of the ages," he would have known better why Christ was to come again, and that God's first lesson to the world, that of making known the exceeding sinfulness of sin, had not yet been finished.

That which was "finished" upon the cross being the reconciling of the world "to God by the death of his Son," after which, "being reconciled, we shall be saved by his life." If he had understood that God was in Christ reconciling the world unto himself, and that from among the reconciled ones he was "taking out a people for his name," and that when taken out he would "come again and receive them unto himself," and that this had all been done for a purpose, which would be made known "in the ages to come, showing forth the exceeding riches of his grace; we say if he had known this (not then due, as we understand), he could have had a better understanding of the manner of his coming, and would not have expected him to come in a manner which would make it proper for men to say "lo, here is Christ or lo, there." (See "Food," pages 27 and 56: "Why will there be a second advent," and "How will Christ come.") In connection with what has been said above, including the words of Jesus referred to (Matt. 24:27), let us see if any notable events mark the time of expectation.

In 1833 "Father Miller" began to lecture upon the second coming of Christ, and premised that it would take place in the fall of 1843. In 1832 the electro-magnetic telegraph was conceived by Morse while on a transatlantic voyage, and it was born in 1835, "when he put up a half mile of wire in coils around a room and exhibited a telegraph in operation."

"In the morning of March 4th, 1843, he was startled with the announcement that the desired aid of Congress had been obtained in the midnight hour of the expiring session, and thirty thousand dollars placed at his disposal for his experimental essay between Washington and Baltimore. In 1844 the work was completed and demonstrated to the world.

In 1843, it is believed, occurs the first suggestion of the project of the Atlantic Telegraph (American Cyclopedia, Vol. II, page 850), and a few years after was realized the fact (whatever bearing it may have upon the subject) that real lightning, conveying intelligence, shone from "the East" to "the West," and vice versa.

While we would not be fanciful nor morbidly imaginative, we would not be too slow to mark the striking coincidence of events which seem to indicate the fulfillment of prophecy. Could any one who is most familiar with the railroads of the present day give, in so few words, so clear and vivid a description of locomotives and railroad carriages as is given in the second chapter of the prophecy of Nahum in these words? "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like the lightnings." But, says one, that is a prophecy concerning Nineveh. Very true, but like most or all of the prophecies, it doubtless has a two-fold significance.

Like the prophecy concerning Babylon, which is generally understood to refer to the apostate Church of Rome as well as to the ancient city of that name, so this prophecy is understood by some, and with good reason, we think, to refer to the world, and to conditions affecting both the church and the world, and has an application in this time. But whatever may be thought concerning it, one thing is evident, that no carriages or chariots in Nineveh, nor anywhere in the history of the world, would so well answer to the description here given.

See how they "rage in the streets"; notice how, at their "couplings," they "jostle one against another in the broad ways"; and how, in the night time, they "seem like torches," and the very same forceful, though exaggerating term, is used by the prophet to convey an idea of their speed: "They shall run like the lightnings." So the modern term has been applied to a fast train, "the lightning train."

But, is some one saying, "How about the 'fir-trees,' are they not as symbolical as the rest?" Certainly. In Rev. 2:7 there is an evident reference to Jesus Christ as being "the tree of life," harmonizing with the statement which he made in John 6:55: "My flesh is meat indeed, and my blood is drink indeed." So these fir-trees, referred to by the prophet, we understand to be a class of people, and as the fir-tree is spoken of in scripture as a "goodly" tree and "choice," and is evergreen, and as the Lord's people are spoken of in Isaiah 14:8 as "fir-trees," we conclude that in this prophecy his people are represented by the fir-trees; and, we ask, are not these "fir-trees terribly shaken" just now?

Ye "trees of righteousness," who are being bent and "terribly shaken" before the storm blast, begin the 61st chapter of Isaiah and dwell with loving gratitude and joy upon the 3d verse. In harmony with this, we find in Daniel 12:4 the statement that in "the time of the end many shall run to and fro and knowledge shall be increased."

But, some say, that is only a general statement; men have always run to and fro, and knowledge has been increasing from the beginning. Very good, but do not events particularly emphasize that statement just now? You know very well that men never could run to and fro as they can now; in comparison, they had to crawl to and fro.

No longer ago than when "Father Miller" and his contemporaries were boys it would have taken a man as long to travel from New York to Ohio and back as it does now to travel around the world; and only one decade ago, with all the helps for faith in unseen things which were in the world then, if any man had soberly stated that within ten years we could sit in our easy chair in New York City and talk, not by signs, but by word of mouth, to friends in Cleveland, Ohio, it would have been said that he was extravagant in thought, or deprived of reason.

The telephone, substantially as it is now, was first practically introduced in the fall of 1877, and the following spring of 1878 was the time when, we understand, favor to Israel was due to begin, and, according to the Berlin treaty, actually did begin.

Three thoughts are (to "the watcher") noticeable here, whether significant or not. The Jewish year commences in October, and in the same year and at the time which marks the ending of the age, according to our understanding of the chronology, two noted events took place, whether they have any connection or not, they are historical events; the introduction of the Electric Telephone and the Berlin Treaty. Those at least who love his appearing are pleased to note in these things the fulfillment of at

R481 : page 4

least one prophecy: "Many shall run to and fro and knowledge shall be increased." ..."Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." They see, also, that these things have been "closed up and sealed until the time of the end."

In conclusion, we would say with another (H. Grattan Guiness), that we "would strongly deprecate the false and foolish popular notion, that all study of prophecy is unpracticable--a notion too often propagated by passing, but mischievously influential allusions to the subject, from pulpit, platform and press, made by those who know little either of it or of its effects.

It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea, to recall the facts, that one-third of the Bible consists of prophecy, and that our Lord and Master said, "Search the Scriptures"-- not a portion of them only.

The apostle Peter expressly tells us that we do well to take heed to the "More sure word of prophecy, as unto a light shining in a dark place, until the day dawn and the day star arise."

Is it unpractical to make use of a good lantern in a pitch-dark night in traversing a dangerous road? Or is it not rather unpractical and unreasonable to attempt to dispense with it? Noah was a student of unfulfilled prophecy, and Scripture presents no more practical preacher of righteousness than he was. All the prophets were students, too, of their own and of each other's predictions, and especially of their chronological predictions.

"The prophets inquired and searched diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify" (1 Peter 1:10). Daniel was a student of unfulfilled prophecy, yet he was not only a practical statesman, but a man of singular holiness, classed with Noah and Job as one of the most righteous of men. There is everything in the nature of the study to make those who pursue it both practical and holy. It imbues the mind with the counsels and judgment of God about the affairs and the events of earth; it reveals what shall be, and thereby lessons the inordinate power of that which is now, bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble, and to faith and love peculiar stimulus and enjoyment.

Without intelligent acquaintance with the teaching of the prophetic word, no man of God is or can be thoroughly furnished to all good works, for it is a part of the "all Scripture" given by inspiration, and is profitable for the purpose of rendering him so.

Perhaps one reason for the prevailing neglect of prophetic exposition and preaching will be found, on reflection, to lie, not in the fact that it is unpractical, but rather in the fact that it is so peculiarly practical that few have the boldness and courage to face the ridicule, opposition and contempt it is sure to incur in the world. So far from the study and exposition of the prophetic word being profitless and vain, we believe it is impossible to estimate the loss sustained by the church, or the injury done to the world, by the very general and unjustifiable neglect of it. Is it not our duty to declare the whole counsel of God? Those who have carefully looked into this subject, solemnly and with good ground, believe that the word we are commanded to preach is full of evidence that the long predicted and long delayed judgments on all the powers of evil which are not only already begun, but are fast accomplishing before our eyes, are to issue, and that speedily, in such a burning of Babylon the Great as will light up all Christendom with the lurid glow, the accompaniment of the glorious advent of the King of kings; yet multitudes of

Christian teachers, without even taking the trouble of examining into the subject, still preach the contrary, or imply it in their preaching, not from well-grounded convictions of its truth, but from educational prejudice or mere force of habit.

Is this right? Ought not every minister of the Word to study for himself the teachings of Scripture until he is satisfied that he has attained the truth on this momentous theme?

For, if we are right, if there be unequivocal evidence in the inspired volume, evidence that no previous generation of Christians was in a position to appreciate, as Christians can now, that the day of Christ is at hand--if we be right in believing that scarcely a single prophecy in the whole Bible, relating to events prior to the second advent of Christ, remains unfulfilled--if we be right, then surely every pulpit in the land should be ringing with timely testimony to these truths; surely these solemn and momentous facts ought not, in the preaching of any of God's faithful ministers throughout the world, to be passed by in silence. And who, that has not studied the subject, can be in a position to say that we are not right-- that these things are not so?

May such a spirit, as the Bereans of old had, be granted to the Christians of this generation, that they may diligently search the "more sure word of prophecy," and draw direct from that sacred fountain the truth as to the fast approaching future which God has graciously revealed.

It seems hardly necessary for us to add that no faint and feeble efforts in the study of the Word will be sufficient to "thoroughly furnish" us, for many will and do seek it in that way, and no man who shall "strive to enter in at the straight gate," who does not take pains to understand his "Master's will" so as to "strive lawfully," can expect to be crowned (2 Tim. 2:5).

J. C. SUNDERLIN.

----

page 4

"NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

====================

R481 : page 5

REPRESENTATION--SUBSTITUTION.

The "World's Hope" is at hand, and complains that we misstated its teachings. It finds it easier to cry "unfair" than to answer a few pointed questions regarding the very fundamental principles of Christianity, which we presented as a test of its faith or unbelief in the death of Jesus as the ransom for our guilt and penalty. Our contemporary, if it still belongs to the household of faith, seems to have forgotten the exhortation of the Apostle to be able to give a reason for the hope that is in it, with meekness. Whether it has forgotten this injunction, or had no reasons to give, or was not able to give them, we are yet in doubt; for instead of offering even now an answer to the questions, which would have set at rest all "mis-representation," and what it terms "unfair" statement, it raises a dust of mixed and confusing statements, some of which we quote below:

We are sincerely glad to note, however, that even though it be under great pressure, yet it seems to be getting nearer the truth on the subject of ransom, bought, etc., and seems reluctantly to admit now that Jesus was man's representative IN DEATH, which is just what we claim in the fullest sense. It says: "Let the full light of His representative relation to the race be seen, and it all becomes plain. If he STOOD FOR--or was reckoned to be the world of mankind-- then the sin, all the sin of the world, must have been on Him." And again, "That Christ was thus made the sin-bearer is shown by many scriptures; and, in order to bear the sins of the world, he had to become the world-- the man."

We are glad to note this approach toward a full confession of truth, and pray that it may go on. At the same time we must criticize a little, and say that the expression relative to Jesus becoming the world is certainly very ambiguous. We, and doubtless most of its readers, will understand this to mean that Jesus was a representative, substitute, or ransom for all the world. But if our contemporary meant this, why did it not state itself plainly? We wonder if it has anything to hide under this ambiguous expression, or, if it did not like to use words so nearly the expressions of the TOWER, which it seems to regard as an enemy, which it is not. Like Paul, when such momentous questions are in dispute, we must for the good and safety of each other, and all the flock, use great "plainness of speech." Let us remember, that without a child-like and humble spirit we are not well pleasing to our Father, and that the spirit of truth is to acknowledge an error if we find that we had fallen into one.

Again, it says: "A most clear prophecy of this sin-bearing relation of Christ to us, is given in Isa. 53. "Surely he hath borne our griefs and carried our sorrows:...He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him, and by His stripes we are healed. All we (sinners, 'every man,' Heb. 2:9) like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." This Scripture is surely in fullest harmony with the thought of Jesus being our ransom, substitute, or representative, in receiving for us the wages of our sins--death.

But, stop! we read further: Some "may think because we believe he is the World's Sin-bearer, that we are virtually maintaining the doctrine of Substitution-- the punishing of the innocent instead of the guilty." Why, of course, we would--who could think otherwise? Does it fear that its readers will draw this legitimate conclusion? It seems so, for it continues: "But nothing is

R482 : page 5

further from our thought if we understand the meaning of words or have any idea of justice. We place Representation AGAINST Substitution."

We must confess that we are puzzled. Our contemporary has evidently some private meaning for words, and when, in the above quotations, we hoped we were getting at agreement, supposing it used the word representative the way other people use it; but now we are entirely lost as to its meaning, for, by its Dictionary, representation and substitution are opposites--or against each other in meaning.

If every writer should adopt a special meaning for his words, it would be useless to read at all, for the reader would never know what the writer meant. It is for this reason that people adopt some general standard by which to determine the meaning of words. We suggest Webster's Dictionary as a standard, and here give its definition of the words our contemporary understands to be opposites, or against each other in meaning, that all may see how very closely the words are related in meaning, and how far from being opposites.

WEBSTER'S DICTIONARY.

REPRESENTATIVE.--An agent, deputy or substitute, who supplies the place of another.

SUBSTITUTE.--One who, or that which is substituted, or put in the place of another.

SUBSTITUTION.--The act of substituting or putting one person or thing in the place of another; as the substitution of an agent, attorney, or representative.

Now, we ask, what two words in the English language could more nearly mean the same thing? If our contemporary is so astray on this point, may it not be equally in error as to what constitutes a proper idea of Justice? Who can show that God was unjust in permitting Jesus to become man's substitute, ransom, or representative, or that, in laying upon Jesus--the willing Ransom--the iniquity of us all, there was anything cruel, unkind, or contrary to Justice or Love.

Again, arguing against Substitution, it says: "If the premises were correct, Christ, being the substitute for man, should not have been raised at all." We answer, that it is important to keep in mind the distinction between the man Christ Jesus who died, and the new creature Christ Jesus who was raised and ever lives. It was the man that was substituted for mankind, as Paul tells it: "Through a man (Adam) there is death, through a man also (Jesus) there is a resurrection of the dead." (1 Cor. 15:21--Diaglott).

Again, our contemporary says: "We admit that Jesus was not raised in the same, but in a much higher condition than that in which he lived before; but, to say that he was a substitute for man because he laid down a condition, and was then raised to a higher, is to make the condition and not Christ himself the substitute for man." We reply that this is just exactly the Scripture teaching and our claim, viz: That the pre-existent one who was in a spiritual-- mighty--form, took upon him the form or CONDITION of a man--became a man--that he, by the grace of God, should taste death for every man-- (Phil. 2:7,8). In due time he gave that human condition (with all its rights) a RANSOM for all--as the price for all-- and thus a right to perfect human conditions, was bought for every man. Now, did he in the resurrection take back again the human condition--human nature? We answer, no. He was "put to death in the flesh--quickened in Spirit" (1 Pet. 3:18). "Sown an animal body, raised a spiritual body." (1 Cor. 15:44-- Diaglott.) Hence our contemporary admits our position exactly, if the expression last quoted conveys its real meaning. We do not claim, and never have claimed, that Christ Jesus the new creature, the Spiritual being, was our substitute, but the reverse; it was the man Christ Jesus who gave himself a ransom for all, and who, because of this work, was highly exalted by the Father to his present divine nature and excellent glory (Phil. 2:8,9--Diaglott).

Does any one suggest that our last position, being true, proves that the leaving of the spiritual condition for the human condition was a death or a sacrifice also? We answer that Paul shows that the leaving of the previous condition and becoming a man was a part of the "humbling" connected with the sacrifice. But recall, that life was not given up or lost there, or "laid down" even for a moment, but was transferred to the Babe of Bethlehem; hence, that was not the sacrifice or death, but only an incidental preparation for death as a man. On the contrary, when he died--at Calvary--life was given up, lost, laid down completely, for he was dead three days--all existence was at an end--He gave "all that he had" (Matt. 13:44). After three days he received life as a new creature, as a "gift of God," as a reward of obedience; but he took not again the human nature or CONDITION, and never can do so. For if he were to take that back, it would be taking back the price, with which he bought us.

From some of the foregoing quotations it will be seen that our contemporary is either really, or seemingly, again approaching the truth on this very important doctrine, and we would not in the slightest hinder the work of reformation, but rather bid it God-speed, and welcome back again to the sure foundation him who, in times past, was a true "yoke-fellow." But, true reformation should be accompanied by repentance and a very plain, correct restatement of things misstated.

Lest some should think that we were, as it claims, unfair and misstated its teachings, on the subject of the ransom, in our last issue, we will below give some quotations showing that we were not.

It will be seen by the following quotations from our contemporary's January issue, page 59, that, referring to the sacrifice which atones for our sins and reconciles to God, it teaches that by the destruction of sin by each individual in himself, each thus RECONCILES himself to God by the destruction of the enmity [sin, or curse] in himself. Each sinner thus reaching a condition of at-one-ment with God, instead of as Paul states it: We were reconciled to God by the death of His Son--while we were yet sinners (Rom. 5:10). We quote:

"The shedding of the blood of the beast represented the killing of the life principle of the lower nature--the enmity, the carnal mind, the will of the flesh--and was required, because nothing but the complete RECONCILIATION, which the destruction of the enmity involves, could satisfy law or justice and yet save the man." Again: "As the carnal mind cannot be subject to God's law (Rom. 8:7), ITS destruction is a necessity to man's salvation, so this killing sacrifice is the RECONCILING ACT." If this does not directly deny, it does entirely ignore the reconciling act mentioned in Scripture, viz: "While we were sinners, we were reconciled to God by the DEATH OF HIS SON." Again, it says: "What the Law could not do,--set man right--the GOSPEL of Christ accomplishes."

Here is just the point. It claims that man's salvation is a moral reformation, hence, whatever leads men to reform, saves. We claim, on the contrary, that before reformation could be of any value to men, they must be redeemed, ransomed, bought. The Adamic sin must be canceled, and the condemnation too, and death must be lifted by the sacrifice of man's ransom, substitute, or representative --the man Christ Jesus. Then comes the gospel--the good news--that man is ransomed, and it is the love of God thus manifested in our redemption which leadeth men to repentance and reformation. Yes, the gospel is that which Paul preached, saying: "I delivered unto you first of all that which I also received [first of all], how that Christ died for our sins according to the Scriptures" (1 Cor. 15:3).

In our contemporary's issue of Dec. last it says, speaking of the death of Christ: "The real death which he died, and which gave him such power to draw men to himself, was that of which the physical death on the cross was but a shadow." "He died out of the old dispensation of law into the dispensation of grace. Being the first, He established that dispensation. He died out of the Adamic LIFE (?) and rose into the perfect life of the second Adam."... "He will, therefore, draw men out of law into grace; out of the life (?) of the first Adam into that of the second Adam." Again, page 42: "Christ died to the old relation which he had COME INTO by Adam's sin." And again, "The blood which must be shed, without which there is no remission of sins, IS that which is the evidence of the death of the ENMITY WITHIN US --death to sin."

These quotations, we think, can be construed only as we did construe them in our last issue--"WE ANSWER FOR THEM." However, we will say this: If our contemporary does attach a proper weight to the death of Jesus as our ransom, it is not well expressed in the above quotations from its columns; and we further suggest, that it can set at rest the entire question by clear and straightforward answers to the six questions on the subject, proposed in our February issue, which we answered in our last. Let the truth be known.

As in contrast with the utterances of our contemporary, we wish to present to its readers and ours, an article from the pen of its Editor when he was a "true yoke-fellow," a valued correspondent of the TOWER, and defender of the value of the ransom as the price of man's release from death.

The article is on this very topic, and it should be noticed that it is a clear, straight-forward statement of the scriptural views as still held and presented by the WATCH TOWER. It does not abound with ambiguities and non-understandable expressions, as present theories of this writer seem to make necessary--such as "He became the world," etc. The article below is a reprint from "ZION'S WATCH TOWER," October, 1879. Would to God that he might return to this foundation. For this we most earnestly seek and pray.

====================

R483 : page 5

ATONEMENT--RESURRECTION.

"For if, when we were enemies, we were reconciled to God by the death of his Son much more, being reconciled, we shall be saved by his life."--ROM. 5:10.

One of the prominent features of God's plan, by which his love is manifested, is Christ's death.

Perhaps no other feature has been opposed so much as the idea that the death of Christ should have anything to do with man's salvation; and much effort has been made by some to explain it away, or so modify the teachings of the Bible on this subject as to make it palatable to the natural mind.

The bold and reckless spirit that declares, by word or action, that we will believe nothing unless it accords with our reason, may be characteristic of the age in which we live, but it does not savor of the meek and quiet spirit that trembles at the word of the Lord. We do not oppose the searching and comparing of the Scriptures to ascertain what they teach. That is really the disciple's work. And it is right also to bring all theories to the test of God's word--to "prove all things [by that standard] and hold fast that which is good." And in all this we shall find room for the exercise of the faculty of reason; but if in our searching we find a fact stated, the philosophy of which we cannot see, it is hardly becoming in a Christian, to ignore or belittle the fact.

We may fail of seeing for two reasons --either because God has withheld his reason, or because we are still ignorant of some other revealed fact which in due time will be made plain. Better, if need be, to say, "I do not understand," than to deny the facts.

No careful student can fail to be impressed with the stress that is laid on the death of Christ. That some have overlooked other truths, and so laid too much stress on the death, we will not deny; but that is no excuse for our belittling the death by overexalting other features. A morbid desire for something new and peculiar, should be checked by a careful reading of the context before using a verse, or a small part of it, in proof of a new theory.

"When we were yet without strength, in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died

R483 : page 6

for us" (Rom. 5:6-8). How can Christ's death show or commend God's love to us unless that death meets a necessity in the sinner's case?

To do for us what we could or must do for ourselves would not be an expression of benevolence. To say that he died to meet our necessity would be a strange thing indeed, if it were only his life that could help us. But verse 10 shows us the value of both the death and the life, and should forever prevent us from confounding the two or ignoring either one. "Reconciled [atoned] to God by the death of his Son,...saved by his life."

That there is an atonement by the death of Christ the above passage clearly teaches, and is so translated in verse 11. And even if the salvation by his life is elsewhere called reconciliation, or if there should be discovered a dozen other reconciliations, still it remains true that we are "reconciled to

God by the death of his Son," and it is an expression of God's great love for the world of sinners.

That this atonement, by the death of Christ, has no reference to the breaking down of the middle wall between the Jew and Gentile, is clear, because the apostle goes on to explain, and shows as plain as words could make it, that the atonement secures to mankind what was lost through Adam.

"Wherefore," in the 12th verse, relates back to the atonement of verse 11, and it is stated that as by one man all men were condemned to death, so by the atonement all men are justified to life. To overlook this is to ignore the "wherefore" and "therefore" of the apostle, verses 12-18. We do not overlook the fact or value of Christ's obedience any more than we overlook Adam's sin. Sin brought death, and righteousness brings life. But that the death of Christ, the righteous one, was a necessity, is the idea for which we here plead.

Now, if any one can read carefully the whole passage and not see that Christ's death secures to man recovery from DEATH, it will prove that the human mind is greatly biased by its own determinations.

It is not an isolated text, however, that teaches the recovery from death by the death of Christ.

ATONEMENT IS THE BASIS OF RESURRECTION.

The apostle has shown us that Christ's death is the atoning act. We shall, therefore, expect to find the death of Christ associated with man's recovery from death.

We are not forgetting the resurrection of Christ, nor overlooking its value as the entrance of the Head into endless life, and, therefore, as the key of immortality for mankind; but we are seeking to give his death its place as the PRICE of redemption or recovery.

Certainly man's recovery from death is one thing, and the gift of immortality is another, and they should be so considered, though they are intimately related to each other. The former is the basis of the latter, and the latter is the object for which the former is accomplished; hence it is said, "Reconciled by his death, saved by his life."

"He died for our sins." It is not said that he rose for our sins. He is the Lamb that taketh away the sin of the world. The world's sin is Adam's sin. "In whom all have sinned" (Rom. 5:12--marg). "He bore our sins in his own body on the tree." He became a curse for us." "Wounded for our transgressions." "By his stripes we are healed." "Christ sent me not to baptize, but to preach the gospel--not with the wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. 1:17). If Christ's death in itself does nothing, then it is of no effect. The cross must refer to the death and not to the after life. "The preaching of the cross is to them that perish foolishness, but to us that are saved it is the power of God" (verse 18).

"The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified" (verses 22,23). "I determined to know nothing among you save Jesus Christ and him crucified" (Chapter 2:2). From what he said in the first chapter, we know Paul made a specialty of the death in his preaching.

The cross is the basis of all the glory. He laid down his life for the sheep. "No man taketh it from me. I lay it down of myself." To Pilate he said, "Ye could have no power at all were it not given you from above."

After the hour for the Passover (he being the antitype, and it must be fulfilled on time) he no longer sought to protect himself, nor allowed others to protect him, but gave himself into their hands. His hour had come; then and not till then "they killed the Prince of life." "He gave his life a ransom for many"--"A ransom for all, to be testified in due time." Hence, being redeemed-- "bought with a price"--we are not our own.

That Christ died in the same sense in which men die, and in which men are counted dead before they die, must be true, or there would be no relation between his death and theirs. Here, again, the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead (not all actually dead, but counted dead)--"death (sentence) passed on all." His death was of the same kind, MET THE CLAIM AS A RANSOM, so that all are his, and counted alive, for the object as stated, "that he died for all, that they who live should no longer live unto themselves, but unto him who died for them and rose again." The idea is here suggested that he gained the right to control all for whom he died....

This work of redeeming by death, is not to be confounded with the work of the second Adam, which is to impart spiritual life.

CHRIST DID NOT BECOME THE SECOND ADAM UNTIL HE WAS MADE A QUICKENING SPIRIT.

That our Lord Jesus is the antitype of Adam, as Head of a new race, is true, but he is more than that. Adam, besides being head of a race, was lord of all [the earthly] creation. So, too, Jesus died and rose again that he might be Lord both of the dead and the living (Rom. 14:9). So, too, the uttermost parts of the earth are to be his possession (Psalm 2). That this is not a baseless assumption is shown in Heb. 2. There we learn that the very purpose for which Christ took our nature was, that "by the grace of God he might taste death for every man."--"That through death he might destroy him that had the power over death, i.e., the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage." He binds the strong man, the prison-keeper, and delivers the captives. He delivers them from the death of which they were afraid during their lifetime. They never had a spiritual lifetime, and never dreaded a spiritual death. Christ took the natural that he might redeem the natural, and possesses the spiritual that he may impart the spiritual, is the evident teaching of the Bible. The same thought of his having power over the dead is brought to view in Rev. 1:18. "I am he that liveth and was dead: and behold I am alive forevermore; Amen; and have the keys of Hades and of death."...

This is in keeping with all the rest. Christ died that we might live, and lives that we might live forever. This view of the subject does not shut God out of the work and plan, for it is his plan to work in and by the Lord Jesus. That the terms death and life are used figuratively, sometimes, we freely admit, and the context will determine it; but when speaking of the penalty of sin and resurrection from it, the death of Christ must serve as the key. Thus, as well as

page 6

otherwise, we can glory in the cross of our Lord Jesus Christ.

Brethren, let us beware of anything that belittles or sets aside the death of Christ as the offering and PROPITIATION FOR SIN, not ours only, but also for the sins of the whole world. The simplicity, nature, object and extent of this RANSOM will be testified--made known in due time.

J. H. P.

====================

R484 : page 6

THE COUNCIL OF NICE AND THE CANON OF SCRIPTURE.

BY H. L. HASTINGS.

A portion of the skeptical class of the community are intelligent and somewhat candid, but unfortunately are not familiar with the subjects about which they talk, and hence are led into most egregious errors.

There is, perhaps, no statement more current among infidels at large, whether of high or low degree, than that the canon of New Testament Scripture was defined and settled by a vote of the bishops assembled at the Council of Nice, in the year A.D. 325. Over and over has this assertion been made and reiterated. And many infidels have settled it as one of the articles of their faith, and upon this basis proceed to deride Christians for their folly and superstition.

I recollect meeting this story in Marlboro', Mass., where it had been written out by a leading infidel, and printed in a newspaper. The writer declared that this account of the origin of the New Testament rested upon the authority of Papias, an early Christian bishop. I replied that there was one little difficulty about that story, namely, that Papias had been dead and buried 150 years or more before the Council of Nice was ever heard of; but suggested that, as they might have obtained their information from "the spirits," the fact of his death was no insuperable difficulty in the way of their theory. The skeptic arose to explain, and said the person alluded to was not the right Papias, but that the one he referred to was an "obscure Christian bishop of the fourth century." The writer replied that he was no doubt very "obscure," so obscure that no one had ever heard of him before or since.

It seemed desirable, however, that this statement about Papias should be looked up, and so, turning to a well-known infidel book written by an English author, and published at the office of what has long been the leading infidel paper of America, these words were found:

"The following fact, mentioned by Pappius in his 'Synodicum of the Council of Nice,' is however, worth all the preceding, valuable and curious though they be. Pappius informs us of the manner in which the true Gospels were selected from the false at that memorable council: 'This was done,' says he, 'by placing all the books under a communion table, and upon the prayers of the council, the inspired books jumped upon the table! while the false ones remained under!' What a test of truth! What a proof of inspiration! It is quite a stirring argument. Who, after this, will venture to doubt the authenticity of the Scriptures?.... And if these councils are not to be depended upon, we have no means of ascertaining which of the immense numbers of Gospels, Acts, Epistles, and Revelations, are really genuine, or if any are so. All is confusion, doubt, and uncertainty. A curious state of things when a book is said to be of divine origin."

Similar statements are found in numerous infidel publications, and are received with unquestioning confidence by infidels who taunt Christians with their credulity in believing the Bible. This story, as quoted above, was referred to as "an historical record translated from the Greek," in an article published in a Boston infidel paper.

Briefly stated, the Council of Nice did nothing of the kind during its sessions, as this question did not come up for consideration there. This foolish story occurs in a book entitled "Synodikon," which was printed from an old Greek manuscript, first discovered by John Pappus, a German theologian, but written no one knows when, where, or by whom; but as it refers to events which occurred in the year A.D. 869, we know it must have been written at least 544 years after the Council of Nice was held. Pappus probably discovered this romancing old document in some library, and printed it as a curiosity; and infidels have swallowed it whole, as if it were the authentic history of an eye-witness.

We propose now to show briefly, the absurdity and falsity of the assertion that the New Testament was concocted by a pack of priests, or an ecclesiastical council.

Robert Phillip's "Life, Times, and Missionary Enterprises of John Campbell," the African Missionary traveler, contains (pp. 215-216) the following anecdote by Mr. Campbell:

I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scottish judge. I had it from the late Rev. W. Buchanan, one of the ministers of Edinburgh. I took such interest in it that, though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's words:

"I was dining sometime ago with a literary party at old Mr. Abercrombie's, father of General Abercrombie who was slain in Egypt at the head of the British army, and spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?'

"The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

"'I remember it well,' said I, 'and have thought of it often, without being able to form any opinion of conjecture on the subject.'

"'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven (or eleven) verses, (I forgot which,) which satisfied me that I could discover them also. 'Now,' said he, 'here was a way in which God concealed or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who tried to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.'

"The labor of effecting this feat must have been immense; for the gospels and epistles would not be divided into chapters and verses as they are now. Much must have been effected by help of a concordance. And having been judge for many years, a habit of minute investigation must have been formed in his mind."

The Ante-Nicene Library, published by T. & T. Clark, of Edinburgh, comprises some twenty-four octavo volumes, averaging about five hundred pages each. In these 12,000 octavo pages of printed matter, which stand on a shelf by my side as I write, are comprised nearly all the extant writings of some fifteen or twenty of the most eminent Christian authors who lived before the year A.D. 325, when the Council of Nice was convened. One of these volumes also contains such remains of those spurious, uncanonical and fictitious Gospels, Acts, etc., as have come down to us from early ages. In these twelve thousand pages, all of which are accessible to skeptics in the English translations, and which can be compared with the originals by those who are

R484 : page 7

competent to do so, will be found an avalanche of evidence upon the question of the origin of the New Testament Scriptures.

These men, some of whom were contemporary with the Apostles, and others who, as their immediate successors, were well acquainted with their associates and contemporaries, give in these writings the most positive and unmistakable evidence as to the New Testament books which they received, and as to the estimation in which those books were held. They quote passage after passage and page after page of the same Scriptures that are quoted to-day and read in every Christian assembly. They quoted the books which we quote; they quoted them as we quote them; they received them as we receive them, and this, long before the Council of Nice or any other council had anything to say about the canon of the Scriptures.

Polycarp, who was martyred A.D. 155 or 156, after having served Christ eighty-six years, and who was, during some thirty years of his long Christian life, contemporary with the Apostle John, whose disciple he was, quotes in his epistle to the Philippians, nearly forty passages from our New Testament; Justin Martyr, who wrote about A.D. 140, or some forty years after the decease of the Apostle John, quotes again and again the very words which we now read in the New Testament; and in the writings of Irenaeus, A.D. 178; Clement A.D. 194; Tertullian, A.D. 200; and Origen, A.D. 230, are to be found

8,728 quotations from the New Testament, including every book which we accept as canonical.*

---

*TERTULLIAN, in the thirty-sixth chapter of his work, "Against Heretics," written about A.D. 200, when the parchment writings of the apostles, being less than one hundred and fifty years old, should, with ordinary care, have been in perfect preservation, thus speaks concerning the authentic writings of the apostles, then read in the churches: "Come, now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very chairs of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, in which you find Corinth. Since you are not far from Macedonia, you have Philippi, you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from whence comes, even into our hands, the very authority" [of the apostles].

R485 : page 7

Dr. Alexander Keith, in the sixth chapter of his "Demonstration of the Truth of the Christian Religion," records the number of quotations from the New Testament which can be found in works which are still extant, by the writer whom we have named. He reports seven hundred and sixty-seven (767) passages quoted by Irenaeus, from every book in the New Testament except the third epistle of John and the epistle of Jude; three hundred and eighty-nine (389) passages quoted by Clement from every book except the epistle of James and the second and third epistles of John, and the epistle of Jude; eighteen hundred and two (1802) passages, or, if repetitions are included, more than three thousand passages, quoted by Tertullian, from every book in the New Testament except the epistle to James, the third of John, the second of Peter, and the epistle of Jude; while the works of Origen yet extant, contain five thousand seven hundred and sixty-five (5,765) quotations from the New Testament, including every book contained therein, and excluding all of the so-called apocryphal books, about which infidels sometimes talk so freely. Many works of Origen and other authors of those times have perished, but it is probable that if Origen's entire writings had been preserved, if the New Testament had been lost, it could have been reconstructed from them alone.

These authors which we have named comprise but a portion of the authors who wrote before the Council of Nice; but these are sufficient to settle forever this question of the authenticity of the New Testament Scriptures.

The fact that councils, at a later date, published to the world lists of books which they received as of divine authority, may be important to the council, but is of no importance to the books themselves. A town meeting or a village caucus might publish to the world the volumes they receive as the statutes of the state or the general laws of the nation, but their publication of the fact has no possible connection with the authority of those laws. If they receive them as authoritative, well and good; if they do not receive them, other people do; and the government is abundantly able to enforce them. So this talk about councils and priests concocting the New Testament out of a jumbled-up lot of doubtful and questionable books, is an evidence of that skeptical credulity which is so abundant among infidels as a class.--The Armory.

====================

R485 : page 7

QUESTIONS ON SUBSTITUTION.

Ques. If Jesus was man's substitute in death, why should men continue to die since his substitution of his life for ours? Is it not an argument against his view that men continue to die? For, if God be just, he could not hold both the sinner and his substitute for the same Adamic sin.

Ans. It is not only a scriptural statement that Jesus "died for our sins" as our representative or substitute, but also that "He bought us;" and, to appreciate the matter fully, we must give this its weight also.

Jesus was man's substitute in the sense that he met in his own person the penalty which God's broken law had charged against us. Consequently, God no longer CONDEMNS, because Christ died (See Rom. 8:34). This much, then, is settled--the condemnation. But now comes the question, if the Law is satisfied why is not the executioner, who has the power of death (the devil--Heb. 2:14), stopped at once? To solve this question, we must remember that while all the work and will of Christ is that of the Father, yet, in the legal aspect of the case now being considered, we see that men are not now amenable to the Father, but to His Son who bought them. The fact, then, that the enemy is not interrupted in his work is in no way chargeable to injustice of Jehovah; and as to the purchaser, Jesus, while he has announced his intention to exercise his authority and release all in his own due time, yet, who shall find fault with Him who bought for us a right to life, if he does not bestow it immediately. Surely we may know that he has some good reason for the delay, even if we cannot know the reason; for we remember that he loved and pitied us; for "greater love hath no man than this, that a man lay down his life for his friend."

But while we could trust his wisdom and love in ignorance of the wherefore, as thousands of our brethren in past ages have done, yet, we thank God that we are living in the time when it is pleasing him to reveal to us more of his plans, and to show us why death is permitted still to reign, even after Jesus has legally conquered it, and has "the keys (power to open) of death and hades" (Rev. 1:18).

It is because God has purposed, not only the restitution of mankind to the perfection of their nature as it existed before marred by death and its cause-- sin--but also the selecting out from among men of a "little flock," who, by a change of nature from human to divine, should be "new creatures," like unto Christ Jesus the Lord in his exaltation, and sharers of his work and glory-- especially in that of restoring mankind.

Now, all can see that this little flock --the Bride, who shall share his throne and work--must be selected FIRST, before "the times of restitution" begin, else she could not share. And if Jesus, immediately on having redeemed men, had begun to restore them--as soon as he had (the keys) "all power given unto him," (Matt. 28:18)--then it would have precluded the selection of the chaste virgin to be his Bride and helpmeet in the work.

We are glad, very glad, that it was in the plan of God that Jesus should delay using his great power, trusting that, by the grace of God, when he shall take to himself his great power and reign, we too shall be glorified together with him and share in the exercise of his power as he has promised, saying, "Greater things than these shall ye do," referring to his miracles which were mere shadows of the coming restitution of all things.

It might be asked, Why did Jesus not delay his first coming until the Bride had been selected and the restitution work had become due? As it is closely connected with our previous question under discussion, we here answer it:

Not only was it needful that we should sacrifice with Jesus the human nature, in order to share with him the divine nature and glory, but our human nature, being imperfect and already condemned through Adam, it was necessary that it should be redeemed, or bought from the condition of condemnation, before it could be an acceptable sacrifice for Jehovah's altar--upon which must come no blemished offering. It will be seen, then, at a glance, that the sacrifice of Jesus, as our ransom from sin, was necessary BEFORE the call could come to the Church to share his sacrifice and glory.

Notice further, that it was not only needful that time should elapse between the ransom and restitution, in which time the little flock may share in his sacrifice, but it was necessary that, during this time, EVIL should rule. Consider for a moment, that if our Prince were ruling now, and right-doing were rewarded and evil-doing punished, etc., it would be impossible for the little flock to be tried and tempted by evil, hence impossible for them to sacrifice themselves for truth and right. So, too, with Jesus' sacrifice; had it not been for the reign of evil, his witnessing for truth would have needed and brought no reproach, rejection, thorns, or cross, or death.

In the Millennial age, under the reign of Christ, it will be no longer possible to "overcome evil with good," for the dominion of evil will be ended and the reign of righteousness begun.

Those who regard the putting away of sins as the sacrifice (the discontinuance of evil practices, drunkenness, profanity, etc.,) will not appreciate our position. But those who see sacrifice to be something far beyond--the surrender and sacrifice of human rights, privileges, comforts and welfare--will appreciate the statement that such sacrifice can only be accomplished while there are evil conditions making them possible.

It is thus that the Gospel age is termed "The acceptable year of the Lord." It is the time during which God will accept of all sacrifices properly presented. No such opportunity was offered before this age except in type. It was not possible, because the ransom was not yet given; all were yet legally under condemnation of death as sinners. True, some believing God's plan of favor, looked forward, discerning the better sacrifices for sins, and in faith accepted the results. But that God did not treat sin as actually cancelled until Jesus had finished his sacrifice for sins, and presented it as the ransom price of our sins, is evident from the fact, that even the disciples of Jesus were not accepted by Jehovah as sacrifices until then--until Pentecost.

Jesus was an acceptable sacrifice, because in him was no sin. Those during this age, who accept of his ransom, share now in the benefits of his sacrifice, and are reckoned free from sin and its condemnation. Such, being made free from sin, may also become acceptable sacrifices--acceptable through the beloved--so long as the "Acceptable year of the Lord" lasts. When the "little flock"--the Bride, the Lamb's wife--has been selected according to this law of purifying and sacrificing (or justification and sanctification), then the special call to change nature by sacrifice, termed our high-calling, heavenly-calling, etc.--will cease.

The conditions of trial during the next age will be much easier than now, and the crown, though gloriously grand, will be less so than the one for which

R486 : page 7

we are running. Their aim, the perfection of the human nature; ours, the perfection of the divine--one a heavenly, and the other a glorious, earthly image of it. For the glory of the heavenly is one thing, and the glory of the earthly is another thing. The glory and dominion given to the first man (and his Bride), which is to be restored, placing him again but a little lower than the angels (Psa. 8:5), will but feebly illustrate the superior glory of our Lord-- the second Adam (and his Bride)-- made so much superior to angels, that to him every knee shall bow and every tongue confess. (Compare Psa. 8:5; Phil. 2:9,10; Heb. 1:4 and 1 Cor. 6:3.)

====================

R486 : page 7

FOREKNOWLEDGE AND PREDESTINATION.

These two words have been the cause of a great deal of controversy among various classes of religionists, and many strange positions have been taken in regard to their Biblical meaning. Generally speaking foreknowledge is made to mean that unlimited wisdom of God which he possessed before the world was. We do not question but what God knew all things from eternity, but does the word foreknowledge, as used in the Scripture, refer to that unbounded intelligence which characterizes the infinite, or does it refer to that system which is revealed to us in the prophets? To us it appears plain that the two words foreknowledge and predestination, have no reference to the infinity of God's wisdom, but have specific reference to the plan of redemption made known in the promise, in type and in prophecy. In other words, the things written in the prophets. Foreknowledge refers to the things foretold. In order to make this point plain, we will refer to the Bible proofs:

Take for example Peter's words on the day of Pentecost. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23.) The above text seems to be well explained in the next chapter. "But those things which God before had showed by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled." In strict harmony with the above, see Luke 24:44. "And he said unto them, these are the words which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets and in the Psalms concerning me."

The reader will notice that Jesus does not refer to any pre-arranged plan beyond that mentioned in the Holy Writings. Indeed, all that is said upon the subject of foreknowledge of God seems to refer to that which was written. It is a matter of relief to feel that the things revealed in the promises, types and prophecies of the Scriptures are referred to by the word foreknowledge. Now, as knowledge precedes plans or actions, it therefore follows that predestination and election merely refer to that pre-arranged system or plan by which God will save all who conform to the image of his Son through the gospel. We do not offer the above in a dogmatic spirit, but as suggestive of a possible solution of a much abused and misunderstood subject.--Our Rest.

====================

R486 : page 7

WHAT DOES IT MEAN?

We clip the following item from a daily paper of recent date:

"The Pope will attend the coronation of the Czar. The coming together of these two heads of the different wings of the Catholic church, one of which recognizes the Pope as the supreme authority, and the other the Czar, is one of the most important religious events in the history of this century. It indicates a radical change in the prejudices of these two great religious bodies, the Roman and the Greek Church, that has been accomplished in the Protestant Church by the Evangelical Alliance."

What does it mean? Is it possible that this is to be the first open step toward a re-union of the Greek and Catholic churches? Is the breach of such long standing about to be closed? Originally, as is well known, the Church was one, with Constantinople as the residence of the Emperor, and the recognized

R486 : page 8

center of religious power. Afterward, a breach occurred, the Church became divided, the Bishops of Constantinople and Rome antagonized each other, and all attempts to heal the wounds and close the breach were fruitless. From that day to this the two have been apart. Rome maintained its supremacy, while Constantinople was wrested from its Greek professors, and has been held by the Mohammedans to this day. It is confidently expected, however, that it will ere long pass into the hands of Russia, and again become the recognized center of the religion of the Greek Church, of which the Czar is at present the recognized head.

In view of the marvelous changes through which the Roman Church has passed during the last twenty-five years, and the recent experiences of the Czar in his own dominions, may we not expect that the differences of the past will be buried, concessions made, and a reunion of the two Churches effected so as to give united strength to the work of restoring order, and checking, if possible, the dreaded opposition so rapidly coming to the front in all parts of Europe. That some change must take place, and that right early, is manifest.-- Our Rest. [Ans. See Isa. 8:12-16.--ED.]

====================

R486 : page 8

ETERNAL TORMENT.

Many Christians there are, both in and out of the Churches, who cannot endorse the doctrine of eternal torment. They reason, if God, as the Scriptures teach, is the source or fountain of love; if love is his chief characteristic, he little shows it by consigning thousands to endless pain, and thus exercising his unlimited power over helpless humanity. The doctrine, too, though formerly, and even yet by many, considered fundamental, is quite neglected in the pulpit, there being comparatively few who now defend it. Nevertheless, there are some apparently direct assertions of the Word of God which somewhat stagger earnest seekers after truth. A few of these passages will engage our attention at this time.

Among the most prominent, cited in support of this doctrine, is Mark 9:43-50. We think our Lord had in mind, while speaking these words, the literal Hell or Gehenna, which was located in one of the valleys near Jerusalem. Into this were cast all kinds of refuse and unburied bodies of animals and criminals. This mass was consumed by fires which were kept burning continually. It does not require a very vivid imagination to picture the place as one to be shunned. The ignominious end of the wicked is likened to this place of destruction. The language here used is figurative. A literal eye, or hand, or foot could not cause one to stumble in such a way as to affect his eternal welfare. Christ was addressing his disciples, not the world, and when they covenanted to follow him they were to have an eye to his glory, to the coming of his kingdom. There are eyes of the understanding as well as natural eyes. Eye is used as a representative of design or purpose--"Is thine eye evil because I am good?"--"If, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness."

The eye is the director of the hand and foot, and whatever these latter represent, is under the control of the former. It is not an uncommon thing for many who have professed to have an eye for the glory of God, to have a much larger eye for business, for literature, for fame, etc. This larger eye is causing many to stumble, and the consequence will be, loss of the prize, the God-life. Better, indeed, would it be for such were they to pluck this eye out entirely, that they might have a single eye to the glory. Christ sought to teach his disciples that things most highly esteemed, those thought by mankind to be necessary, should be given up if they in the least hindered our progress. Paul echoed the same spirit when he said, "I count all things but loss," etc. "Let us lay aside every weight--and run."

Another scripture, misunderstood by many, is Matt. 25:46. A proper understanding of this is dependent, we think, upon the context. When the event occurs is all important. In verse 31 we are told, it is "When the Son of man shall come in his glory."

This is at the coming of Christ, after the exaltation of the Church, when the glory reign has begun. During that reign those who have suffered with him in this age are to sit with him in his throne, while the sheep and the goats represent the world--the nations-- whose trial will then be due. With us in this age the test is faith, but with them the test will be works. "Inasmuch as ye have done," or "have not done." The separation of men into the two classes, symbolized by sheep and goats, will be the work of that age, and, by its close, all shall have come to a knowledge of truth, and had opportunity to come to favor, or right hand position, as sheep. Those wilfully wicked, represented by the goats, will go down into destruction, symbolized by fire. All should see that fire is as

R487 : page 8

much a figure as sheep and goats. The interest centres in verse 46. "These shall go away into everlasting punishment, but the righteous into life eternal." The words everlasting and eternal here are the same in the original, and are used to express the continuousness of both reward and punishment. The reward is life, and will continue forever; the punishment is what--torment? No, it does not mention here what the punishment is, except in the symbol fire, which represents destruction. Other scriptures inform us that "the wages of sin is death." "The soul that sinneth it shall die." This is everlasting destruction, or a destruction or death from which there shall be no resurrection. Thus, we see, the reward and punishment are opposites--life or death, and the trial being over, these conditions are endless or everlasting.

Again, Rev. 14:10,11 is a cause of stumbling. In the study of Revelation we should always bear in mind that it is a book of symbols. The "things which were shortly to come to pass" were signified unto John. A red light on a railroad is not in its self dangerous, but it is the signal of danger, and so of the signals in Revelation. The smoke and noise, the fire and water, etc., are not dangers but indicators. In the passage under consideration fire and brimstone signify destruction. It is no secret that the fumes of brimstone are destructive to life. It is frequently used as a disinfectant. The mention of it here, in connection with fire, is positive proof of utter destruction.

But "the smoke of their torment ascendeth forever." Anything annoying is tormenting. Individuals, with a desire to cling to the "traditions of the elders," are to-day annoyed by unfolding truth, and the same is true of all systems of religion. The confusion already existing in and among these systems and individuals, because of their departure from truth, is well symbolized by smoke which will become more and more dense. All those who are finally brought out of these systems will forever remember how they (the systems-- "Beast," etc.) were tormented.

The parable of the rich man and Lazarus, recorded in Luke 15, may be thought by some to have a bearing upon this subject. Our Lord spake in parables, "that seeing they might not see, and hearing they might not understand." Had they understood them his design would have been frustrated. If a literal interpretation were allowed it would not have been difficult for those who heard to understand, and Christ would have had no occasion to explain even the few that he did.

The general view of this parable breathes so much of the spirit of his satanic majesty that we would marvel at its almost universal acceptation, were it not for the fact that he who was a liar from the beginning remains so to this day, and seeks above all things to deceive the very elect. We think the proper view of this parable is that found in "Food," page 154, to which we refer any who may desire information. The above selections are probably the strongest cited in defense of this doctrine of eternal torment. Others there are, of similar import, to which the foregoing can be applied.

J. F. SMITH.

====================

THE MOSLEM UPRISING.

A telegram from London says: "The report of the capture of El Obeid excites uneasiness here. The fall of that post will probably be followed by an attack on Khartoum, and as the Egyptian government has neither money nor men for carrying hostilities on a large scale in the Soudan, it is feared that England may find herself drawn into an expedition to save Southern Egypt from being overrun."

The Editor of the Boston Herald, in commenting upon the news, says: "There is good reason for apprehension. If El Obeid has really fallen, the false prophet is master of the province of Kordofan. Only a few days back the capture of Bara by his forces was reported. The surrender of Bara and El Obeid is a heavy blow to Egypt, for the garrisons of the two posts numbered 5,000 men. Nor is that the worst of the situation. There is another Egyptian force, some 4,000 strong, in Darfur, to the west of Kordofan and, as the victorious army of the false prophet commands the communications between Darfur and Khartoum, it appears probable that this body will also be compelled to surrender. In that event the Egyptians may count upon having to fight, not for the reconquest of Kordofan, but for the maintenance of the Soudan."

Why does this news produce a sensation in London? Because the English government has undertaken to support the feeble and bankrupt government of Egypt; and if the Egyptian forces in

Upper Egypt are not able to stop the onward march of the false prophet in Soudan, it is perfectly evident that he intends to march his army into Lower Egypt, where it is known that a large majority of the people are Moslems and would be ready under favorable circumstances to join the prophet's forces and fight the English as infidel invaders of their country. But this is not the most alarming feature of the subject to England. She understands that, if her army is brought into collision with the army of the false prophet, all the Moslem world will be excited to mortal revenge; for it would be considered a direct war between the Mohammedans and Christians.

Such a conflict coming at this particular time, when all the Moslem nations, according to their accredited prophecy, are looking for just such a war, could not, we think, fail to produce more religious antagonism than any which has been experienced for a thousand years. It would doubtless produce a formidable uprising in India, and would so involve Turkey as to cause the Christian nations of Europe to strike for a partition and final settlement of the "sick man's" estates.

The present position of all the Great Powers is certainly very ominous, and indicative of a rapid progress towards a final collapse, when Christ will appear on the scene to grind into powder human kingdoms and establish his glorious eternal kingdom under the whole heaven. This is heart-cheering news to all the followers of the adorable Jesus. Our heart cries out Come, blessed Savior! Come and stop this cruel strife! Come and gather thy lambs to thy bosom, and let thy Bride stand at thy side in thy heavenly palace!

The entire Roman Catholic world has been taught that the present period is the time especially designed by God for that Church to crush all obstacles to its triumph and full restitution of the Papal prerogatives. The Russian nation and entire Greek Church also have been in high expectation since the predictions of Peter the Great, that about the present time the Russian sword will drive the Grand Turk from St. Sophia, and give the Greek High Priest once more the opportunity to celebrate mass at the ancient Christian altar.

It is no secret that the Republicans of all nations believe that the present period is the fore-ordained time for monarchical governments to give place to universal republics. Communists declare that the set time has come for all governments, civil and religious, to fall before the imperious demands of Communism.

The Protestant pulpit and press publishes the tidings that the prophetic time has come for the evangelization of the nations and the commencement of a "golden age." The Atheistical world adds its testimony to the universal proclamation that this is a specific transition period, during which the Bible and religion must cease to be, and the godship of nature and man must henceforth rule the universe.

Amidst these varied expectations of coming change the Hebrew proclaims the present time as the period for the appearing of his Messiah.

Among the loud voices of this jargon surpassing Babel, a shrill voice is heard from the Arabian deserts and African wilds, from the Turk's dominions and the vast fields of India, sounding a fearfully prophetic note, commanding the millions of Islam to rally to the standard of their coming prophet, who, according to their faith, will appear at the head of a conquering army the present calendar year. This announcement is produced by an interpretation of a prediction of the Koran, and contains no divine authority, and is unimportant only as it is believed by a hundred and seventy-five millions of Mohammedans. This faith is certainly likely, and has already commenced to produce a formidable movement, which certainly is very threatening to the peace of the world.--Prophetic Times.

The latest news from Mehdi is that he has been defeated in battle and is a prisoner.

====================

R487 : page 8

THE BATTLE HOT.

The warfare between good and evil waxes intense. Right and wrong are struggling for the mastery. Every individual child of God is beset with countless snares and dangers. Temptations and lusts surround them on every side, and--

The meanest foe of all the train
Has thousands and ten thousands slain.

And yet we need not despair. The Captain of our salvation is able to deliver us, for he himself has met and vanquished every foe. In him we are safe, under him we shall be victorious. He maketh us always to triumph in him. He subdueth our enemies under us. "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Without him we shall surely die, but trusting him we shall never perish, and no one can pluck us out of our Father's hand.

Fear not, brethren, joyful stand
On the borders of your land.
Jesus Christ, our Father's Son,
Bids us undismayed go on.

-The Observer.

====================

R487 : page 1

VOL. IV.

PITTSBURGH, PA., JUNE, 1883.

NO. 11.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R487 : page 1

VIEW FROM THE TOWER.

Looking out in every direction, we note like a grand panorama, the changing affairs of Church and State fulfilling the "sure word of prophecy." Every development in the affairs of the nations or the nominal Church systems, or the true saints seems to confirm the teachings of Scripture, that we are living in the Day of the Lord. The saints seem to be having a more thorough sifting and testing, which eventually shall separate every tare and garner every grain of wheat. The nominal systems are in distress at the spread of intelligence and thought among their supporters; and the nations in uneasiness are endeavoring not only to form alliances of power, but to protect each other's dominion from revolutionists.

Wonderful things are spoken concerning this dark day--this "Day of the Lord" in which we are living. The student who will take his concordance and reference Bible and search out what is said of "that day" will be astonished. Note the following as an example and see if you can find the application, and whether you think the description begins to fit the facts in passing events:

"As I live saith the Lord God, surely because my flock became a prey and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock; therefore, O, ye shepherds, hear the word of the Lord: Thus saith the Lord God; behold I am against the shepherds, and I will require my flock at their hand, and cause them to CEASE from feeding the flock. Neither shall the shepherds feed themselves any more, for I will deliver MY flock from their mouth, that they may not be meat for them.

"For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in THE DAY that he is [present] among his sheep that are scattered: so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek. 34:8-12).

This is having a fulfillment in the gathering of the sheep of both folds-- the natural and the spiritual Israelites-- out of their respective bondages and dispersions, and how pointed and applicable are some of the references to shepherds--they shall feed the Lord's sheep no more--they cannot. This is due too at that day--into which we have already entered some nine years.

The report from Bro. Seagrin, who for some six months has been travelling among his fellow countrymen, the Swedes, preaching the "Glad tidings," will be of great interest to you all. Our brother has only seen these beauties and harmonies of the Word about a year, but the seed seems to have found good ground--prepared--in which it is bringing forth much fruit, as already he has been instrumental in helping about two hundred out of darkness into this marvellous light, wherein we stand and rejoice in hope of the glory of God. Of course this means two hundred preachers of "this way" among that nationality.

All this goes to demonstrate the necessity of some tract issues in the Scandinavian tongue and the German, but especially the former, who are a more religiously inclined people. We know that it will surprise many of our readers to learn that there are in this land nearly two millions of people (Swedes, Norwegians, etc.), who speak the Scandinavian language, and of these there are very few indeed who can read or understand English. We shall not give up the hope of issuing the tract papers for these as proposed some time since, but must wait until the Lord provides the means. Our regular Tract Fund is still behind, and the special SWEDISH TRACT FUND, started some time since, has not flourished thus far and contains less than thirty dollars. It would require about three hundred dollars to issue a proper edition. Our Master is rich-- he owns the cattle upon a thousand hills, as well as the hills themselves, and all the gold and silver are His. If he deems the work necessary he will make the necessary provision. The German Fund has made even less progress, but as the interest in that direction is less we shall for the present be most interested in the Swedes. We deem it proper to thus inform the household of faith and especially the contributors to the Tract Fund.

We here give you extracts from a few of the many good letters which continue to come to our office. May they

R488 : page 1

strengthen and encourage each of you as they do us, is our prayer.

Fayetteville, N.C.

DEAR BROTHER IN CHRIST:--For sometime I have been thinking of writing to you. I found in the March number of Zion's Watch Tower, for 1883, a communication under the caption, What is Duty? which answered my inquiry satisfactorily--perfectly. I have been a searcher after truth from youth up. Joined the Baptist Church at the age of 22 years, am now 49. I have been preaching over 20 years, but everything seems new to me since I have read your books. Why is it that such light has not been revealed by some of the so-called wise and great before this? I suppose the time for it had not come. I have not language sufficient to express my gratitude. May the Lord increase you in strength physically and mentally to go on in this great work until thousands like myself shall be able to see the light and beauty of the Bible.

I am determined to heed the words of Paul not to confer with flesh and blood, but to go out of Babylon lest I be partaker of her sins. Last Sabbath I preached from John 6:68, "Lord to whom shall we go?" I expect to preach my last sermon for them as their elder, from Numbers 22:18, as my course is beginning to be talked of among my friends. I don't know what they will say more, but they will not say worse of me than they did of our Savior. They said He had a devil. I rejoice that I am accounted worthy to be reproached, and to bear stripes for his (Jesus') sake.

Yours in the love of Christ,

page 1

Boston, Mass.

DEAR BRETHREN:--The "Z.W.T." is a great blessing, there is spirit and life in it; it is not like the dead theology that abounds; it helps and strengthens me wonderfully. But it would make my heart leap to meet a brother in this hope, for I am all alone, and what is precious wisdom to me is foolishness to all my brethren here, yes, an unknown tongue to them. How wonderful it seems to come out into the sunlight, to feel the mind and heart expand under God's love and truth, and to realize that we have an unassailable position, not dependent upon the wisdom of man for its defence. Truly that which can bring heart and mind into perfect unison, so that they shall work together as one, instead of antagonizing one another, must be the wisdom and the power of God. How we ought to thank God that he has so led us out of the mists and fogs of Babylonian theology. It is a great privilege to preach these things, and I count that man thrice blessed who can do it, but we can't all be preachers in a large way; and not every man's lips are "touched with fire." But as God wills, if the Spirit shall lead me to leave my work here-- a quiet and humble one-- and go elsewhere, to any large work I trust he will give me the necessary strength.

May your work be to the praise and glory of God.

Your brother in the hope,

P.S. If the work needs money I shall count it a privilege to help in that way so far as God shall bless me from day to day. I have nothing laid by for myself.

Seguin, Texas.

DEAR FRIENDS:...From seventeen to the present time, sixty-seven years old, as I look back my spiritual experiences, all the varied relations in life, locations and interests, seem to have opened my spiritual vision, aspirations and longings, for the coming of our dear Lord, our Beloved.

Though a member of the Presbyterian Church in New York City, carefully taught in its doctrines by a most faithful elder in one of the oldest churches, I never could acknowledge the interpretations of divine truth, as just to God's great character and purposes, as truth demanded. So with all the formulas of our orthodox churches, but the cornerstone was there, and I thought the wood, hay, and stuble would be replaced by the living light coming from the same Divine source as the corner-stone, on which the church was built. Patiently I have been watching, and of late I have been filled with joy and ardent expectation, and have wanted to proclaim the blessed news, though I am a retiring woman. I recognize our Lord by the description His herald gives us. His name is called the Word of God, and out of his mouth goeth a sharp sword, that with it He should smite the nations. That is our Beloved: that sword is the one the dear searchers of the Word are aided by. Soon the truth will replace the wood, hay and stuble of creeds. This continual searching is to bring forth golden nuggets never dreamed of. Heretofore this searching has been committed to ministers, and too frequently men paid them for doing the searching, while they bowed to the shrine of mammon and unquestioningly assented to whatever conclusions their ministers suggested. Now all must for themselves search for the truth. I have studied for years the Bible by reference, always for fear the pure truth would be watchful, diluted by human reasoning. Now I seem so filled with its light and truth, I long and pray the Holy Spirit with mighty power to open all eyes to the glorious light of God's word.

With loving sympathy, your sister in Christ,

====================

R488 : page 1

BROTHER SEAGRIN'S LETTER.

DEAR BROTHER RUSSELL:--I became acquainted with you through reading Zion's Watch Tower publications, some time since, but as I have never given you a very particular account of myself, and endeavors to spread the glad tidings among my fellow countrymen, I do so now, believing that you will be encouraged thereby.

Some time ago finding my Bible teaching one thing and sectarianism quite another, I determined to go out as a lay

Evangelist to preach the truth as nearly as I could understand it, among my own countrymen, the Swedes, and in my own language. While traveling and laboring in this way I met a friend in Iowa who had a copy of "Food for Thinking Christians." As he did not fully understand part of its teachings, he brought it to me to know my opinion of it.

In answer to his questions I spent a whole evening trying to explain away its teachings, and afterwards retired to spend much of the night in thinking over the subject. The next morning I got the "Food" and my Bible, and began in earnest to compare the two to see if these things were really true-- after careful study of the Bible I came gradually to see the beauty of this real glad tidings.

I began in my preaching to introduce the teachings; yet to avoid reproach and secure the favor of men, I was tempted to limit or explain away these glorious Bible truths. Once on a text involving Restitution I had begun to explain it in the old manner, but the Spirit cut me off; I then thought to avoid saying anything to the point, but God did not forsake his Jonah-like servant. I saw at once the evil of so doing, and conquering the tempter, I did plainly preach "the restitution of all things spoken by the mouth of all the holy Prophets since the world began." I have never since compromised with error.

I find many who will listen for hours

R488 : page 2

with close attention. Some reject the truth, but many hear with joy. Some that I thought slow to receive it were only trying the foundations thoroughly, and some of these are becoming its most firm and able defenders, many of these humble teachers with their Bibles in hand, are able to overthrow the wise and learned preachers of traditions.

For nearly a year I have preached this truth with more or less fullness as I gradually came to a knowledge of it. I have suffered much reproach and some trials and persecution for the truth's sake, but never since the time mentioned have I faltered or mixed truth with error to make it palatable to formal Christians. I find some infidels who, hearing the truth, are beginning to think the Bible is true, and some have accepted the truth and are telling the good news to others, showing that the Bible is reasonable when understood.

During the time that I have preached this truth some two hundred Swedes have received it and are rejoicing in it and telling it to others.

As an incident of the work, I mention the fact that in my congregation at one place were two noted infidels, who doubtless came from curiosity, but they listened and evidently had an ear to hear, for the next morning they came to see me very early. I asked them, Well, now do you want to have anything to do with Jesus? They said, Yes, since we have heard of these glad tidings of God's love we do want to have some interest in Jesus. We prayed together, and since I have received a letter from one stating how he had gone to the infidel club room and told them of the new Jesus he has found.

Some places, the preachers coming after the people have heard these glad tidings, find it hard work to interest them again in the terrible and unscriptural doctrines which bound us and blindfolded the eyes of our understanding for so long. In one place a brother got up after the service and advancing to the desk said, You did not tell us the truth, your sermon was unscriptural; hereafter when you preach we want you to give us God's Word and quote it from the Bible.

The established ministers, called orthodox, sometimes oppose me and would hinder me from preaching if they could, but the Lord opens up some place, and the truth hungry are fed and rejoiced. Leaving one such place recently, several brethren bade me good-bye, and with tears in their eyes said, Bro. Seagrin, whatever happens let nothing hinder you from boldly proclaiming this glad tidings, that others may be blessed as we have been.

Many of our nation seem to have an ear to hear, and "He that hath an ear to hear let him hear." I urge my Swedish brethren who have been favored with truth, that has brought such joy and strength to them, to try to explain to others that they may rejoice and be strong also; searching out those saints who can discern truth and comforting and stimulating them to run well for the rich prize before us.

Pray for me, dear brother, while I try to labor among our Swedish brethren, and if it shall please our Lord to send the Swedes the October number of the Tower in our own language, as you proposed some time ago, I shall be so glad. If we could have Food in Swedish also it would be of great good under the Lord's blessing.

Brother, pray for me that I may be able to do my part of the work acceptably to our Father.

Yours in Christ, CHAS. SEAGRIN.

===================

VARIORUM BIBLES.

We have obtained more of this special lot of Teacher's Bibles; called Variorum, because in addition to the matter in other Bibles of the sort--concordance, maps, index, etc.--it has foot-notes giving the readings of the old MSS. where they differ from the ordinary text, also the opinions of various scholars, on the translation, where it differs from the usual rendering.

We can furnish these to our readers at about half the usual prices, viz., plain French Morocco, $3.25, and best Turkey Morocco--Divinity circuit, $5.50 (Retail rate, $9.00). These are published by Eyre & Spottiswoode, London. Postage 25 cents extra--registered 10 cents additional.

We still have the Variorum Testaments mentioned particularly in our last, cloth bound, 50 cents, post paid. Those who cannot afford the Bible, should avail themselves of the opportunity to get these Testaments at this price.

====================

R488 : page 2

THE SERVANT HEIR.

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all."-- Gal. 4:1.

We have heard these words frequently quoted to support the theory that Jesus was in no essential respect different from other men.

That he belonged to the fallen race; that he redeemed himself as well as the rest of mankind; that he was in "all things" (not excepting his moral nature) just like other fallen men. Another text which is used to support the same idea is that "in all things it behooved him to be made like unto his brethren" (Heb. 2:17).

We regard these texts as strong as any we know of to support the doctrine, referred to, but that, we reckon, is no support at all, when carefully examined. In the first place the passage under consideration, including the second verse, is a general statement, and by itself alone has no reference to Jesus Christ as an individual, but to the Church of Christ; and in the third verse the Apostle makes an application, saying, "Even so WE, when we were children, [speaking of the Church while under the shadows of the Jewish age] were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his SON, made of a woman, made under law." Now, how did it happen that he was under the law? Was he there in the same way that all Adam's race were? No. All the descendents of the first Adam were under law on account of sin; they were there because they could not help it, they were there by descent, their father was a bondman, and their lives were all forfeited; the law was to teach them that, and their need of a Redeemer and Savior.

Jesus Christ was "made under law" for a purpose, not of necessity, but of grace, viz., that he might redeem ("buy off"; see Diaglott, interlineary trans.) those that were under the law, that we being then (afterward) called might, receive the adoption of sons.

The Apostle's argument as he advances to the 9th verse is to show that

R489 : page 2

the law is but the rudimentary part of God's redeeming scheme, and that up to the time of the close of the Jewish economy, the plan of God, and all those embraced in it AS SUBJECTS OF REDEMPTION, was immature. He is not speaking of individuals, but of a system (in which individuals are included), which was yet in its childhood, and he uses the text to illustrate the subject.

That the Apostle is referring to the immaturity of the joint-heirship and plan in its unfoldings during the age of shadows, is apparent from the connection between the last clause of the 3d and 9th verses; wherein he speaks of the time when they "were in bondage under the elements (rudiments) of the world," and of their tendency now to "turn again to the weak and beggarly elements."

It is very evident that this statement of the Apostle has no reference to Jesus, for the reason that as an individual he differed in many essential respects from those whom he came to redeem; because he bought them with himself: gave himself; whereas if he had been in all respects, sin included, like them, he too would have been a debtor to the law; and COULD NOT redeem them.

Though a servant, he was not an "unprofitable servant," which he told the disciples to say they were when they had "done all which was their duty to do." Luke 17:10.

But a "righteous servant" who could redeem the rest, would be a very profitable servant, according to our way of thinking.

But it may be asked, how does that harmonize with the sentiment that he was "made in all things like unto his brethren?"

We answer that we think it harmonizes well, when we consider his own statement regarding who his brethren are. "He that doeth the will of my Father which is in heaven, the same is my brother," &c. (Matt. 12:50.) "For both he that sanctifieth, and they [notice] who are sanctified, [set apart, consecrated] are all of one, for which cause he is not ashamed to call THEM brethren" (Heb. 2:11).

It is such "as are perfect," i.e., whose will is in perfect accord with the will of "our Father in heaven," who are reckoned sons of God and "brethren" of Jesus. We are reckoned, what he ACTUALLY WAS.

He "did no sin" (1 Peter 2:22), and to the reckoned sons, Jesus' brethren, no sin is imputed. Herein is the blessedness of "the man to whom the Lord will not impute sin" (Rom. 4:8).

In view of the gradual development of the "joint-heirs" during their minority, but who are to become one by virtue of their union with "the heir," how appropriate the illustration made use of by the Apostle in the text quoted.

J. C. SUNDERLIN.

====================

R489 : page 2

SECRET PRAYER.

Secret prayer has the sanction of lofty examples. Isaac went out into the fields to meditate at eventide. In his chamber, Daniel knelt upon his knees three times a day, and prayed and gave thanks before the Lord his God. Jesus saw the devotion of Nathaniel under the figtree. Peter was at prayer on the housetop when he received his commission to preach the gospel to the Gentiles. Jesus withdrew from the multitude and from the presence of the disciples, and retired to the mountains, or to the desert to pray. Sometimes He spent the whole night in prayer. How often did Olivet witness the devotions of the Man of Sorrows the last rays of the setting sun, as they fell upon the mountain, revealed Jesus on its summit, kneeling and when the morning dawned He was still there, his locks wet with the dews of the night.

Secret prayer is a test of sincerity. Public worship may be attended from various motives, good or bad. But private devotion, secret prayer--what can induce it but the motives pure and lofty, the desire heaven-inspired and heaven aspiring, the thirst after righteousness, the love of God! Who that loves not God or desires not to love Him, can have any business with Him in private or will seek a private interview? The hypocrite may pray in public, and he may pray in his family. Here others see him. But he will not pray in secret. If he attempt it, he will soon abandon it, for he expects from it neither profit nor pleasure. There is hope for a man as long as he is mindful of his secret devotions. He may have left his love, and the things which remain may be ready to die. But the fact that he still feels after God in secret places, if happily he may find Him, is evidence, first of his own sincerity; secondly, that the Spirit of divine grace is with him, and drawing him to the fountain of life.

The closet removes all the external restraints to devotion. The sentiments of the public service are suited to the general sympathy; and this measure of emotion is not transcended, except in cases of overwhelming power and overflowing feeling, when the impetuous tide breaks through all restraints. But there are no restraints whatever in the closet. There, no feeling need be suppressed. The tear may flow. The passion of penitence may be indulged. The agony of prayer may be exercised. There are none to be annoyed, none to pass the harsh judgment, none to ascribe your feeling to weakness or hypocrisy. In that lone place there is no ear but God's to hear. And are there not confessions to be made which no ear but his should hear? In that lone place there is no eye but God's to see. And who but God can understand and sympathize with your secret sorrows? He is thy father--thy father in heaven. "Cast all your care upon him, for he careth for you." And this is the promise of Jesus: "Him that cometh unto me I will in no wise cast out." A father loves his sick and sorrowful child most. So Jesus has an especial love and sympathy for him that has no helper. "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted."

The closet is favorable to devotion. It not only removes hindrances, but it furnishes helps. It shuts out things visible. We leave the dusty and crowded thoroughfare of the world, and turn aside to rest a little in the sweet shade of the tree of life--to drink of the spring that gushes from the rock to commune with God and think of heaven. The world is not there, pride is not there, passion is not there. Eternity is there, God is there, Jesus is there, the Holy Spirit is there, angels are there. We feel as Jacob felt as he lay down to sleep on the rocky knoll, and awoke in the midst of hovering angels. "And he said, surely the Lord is in this place, and I knew it not. This is none other but the house of God, and this is the gate of heaven."

Secret prayer prepares for all public services. The Christian comes forth from his closet refreshed with grace, filled with the Spirit, his graces shining, like the face of Moses when he came down from the mount of communion; active to labor, patient to suffer, ready to serve his generation, and prepared to finish his course with joy.

"The Father which seeth in secret shall reward thee openly." His blessing shall rest manifestly upon you. It will appear in your experience, and in the daily walks of life. It will be manifest to yourself, and visible to others. The Spirit of Jesus shall be with you and in you. It will appear in your voice, in your very looks, and in all your conversation. God will give you the necks of your enemies--the world, the flesh, and the devil. You shall run and not weary, walk and not faint, and mount up with wings like an eagle.--Selected.

====================

R489 : page 2

THE HANDWRITING ON THE WALL.

The Catholic Mirror caustically remarks:

"When Protestantism began, it was to create a new era in the religion of the world. 'Rome' was to go down with all sorts of crashes, the 'superstitious dogmas' of the Middle Ages were laid aside forever, and a rational creed was to rule the future. Loud and fierce rang the triumphant war shouts of the champions of the new order of things. But soon--wonderful spectacle!--protests began to be entered against Protestantism. At first, feeble and lost in the blatant roars of the blind giants who were hurling things to pieces, they gradually grew louder, as the triumphant cries grew weaker. Time went on, bringing its silent revenges. 'Rome,' so far from being down had recovered her ground in Europe and extended her spiritual empire in other parts of the world. And, meanwhile, Protestantism was splitting into an infinite variety of sects, each powerful in respect of wealth, considering members, but powerless on account of the want of cohesion.

"So the matter stands now. Decidedly, something is the matter. Our beautiful concern is decaying. Protestantism is sick. So, call in all the wise doctors; let's have consultations, conferences, evangelical alliances, and what not. But the end, friends, so far as we can see, is an abundant flow of gabber and endless waste of ink in all sorts of 'symposiums' (vide the North American Review), and nothing else. And, indeed, it needs no great insight to pronounce upon the disease's issue, since even James Anthony Froude, its special champion in the past, writes: 'Protestantism is dead.' There is the epitaph in three words. It is dead as a moral force that counts in the world, and slowly the little disintegrated forms are withering around the spirit that gave them life, but now lies mute."

====================

R490 : page 3

THE TEMPTED AND TRIED.

Tempted and tried, Oh! the terrible tide
May be raging and deep, may be wrathful and wide;
Yet its fury is vain, for the Lord will sustain,
And forever and ever Jehovah shall reign.

Tempted and tried, yet the Lord at thy side,
Will guide thee, and keep thee, tho' tempted and tried.
Tempted and tried, there is one at thy side,
And never in vain shall his children confide;

He will save and defend, for he loves to the end,
Adorable master, and glorious friend.
Tempted and tried, whatever betide,
In his secret pavilion his children shall hide,

'Neath the shadowing wing, of eternity's King,
His children may trust, and his children may sing.

Tempted and tried, yet the Lord will abide,
Thy faithful redeemer, and keeper and guide,

Thy shield and thy sword, thine exceeding reward,
Then enough for the servant that he be as his Lord.
Tempted and tried, the Savior who died,
Hath called thee to suffer and reign by his side.

If his cross thou wilt bear, his crown thou shalt wear,
And forever and ever, his glory shall share.

--Selected.

====================

R490 : page 3

THE ARCH-ANGEL.

This term signifies chief-messenger, and occurs but twice, Jude 9; 1 Thes. 4:16. It is never used in the plural, and altogether seems to teach that there is but the one chief-messenger of Jehovah.

While we are not directly told who is Jehovah's chief-messenger, except that his name was called Michael, the thought suggests itself, Can it be that he who was called Michael--Jehovah's chief-messenger--was none other than our Lord in his pre-human condition? He who "did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in likeness of men" (Phil. 2:6,7 --Diaglott), and whom Jehovah in consequence highly exalted and gave "a name above every name; that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father"? (Phil. 2:10,11.)

We call to mind that Jesus was called "the messenger of the covenant" (Mal. 3:1), and from what we learn of his pre-human glory (see Dec. issue, "Consider Him"), we conclude that HE must have been "chief messenger." Surely we may well reason that Jehovah's first-born, the beginning of the creation of God, would be the chief. And the thought gathers force as we remember that he was the "only begotten of the Father"--the only being whom Jehovah directly created, and in this sense the Alpha and Omega, the beginning and ending of Jehovah's creation, who "was before all things, and by whom [as Jehovah's agent] all things consist" (Col. 1:16,17), "Without him was not any thing made that was made" (John 1:3).

Surely chief-messenger would be a fitting title for this being. And we inquire, If he was not the chief-messenger, who was his superior?

In the above quotation (Phil. 2:6), Paul seems to suggest an inference not directly stated; that he is contrasting the course of the pre-existent Jesus with that of Satan--the rebel-angel--the chief of "those messengers which kept not their first estate." In Isa. 14:12-15 we seem to have an account of how Satan did meditate a usurpation of Jehovah's honor and power, saying in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God. ...I will ascend above the heights of the clouds; I will be like the Most High."

In his pre-human condition, Jesus, as the first-born and chief-messenger, must have outranked Satan, whose rebellion must have been directed against His, as well as against Jehovah's authority. Thus Paul's language inferentially shows that the very exaltation which Satan sought by pride and rebellion, and failed to reach, is in substance obtained by the chief-messenger who humbled himself and has now been exalted to the Divine nature.

One expression in Scripture may at first sight seem to conflict with this thought that Jesus and the arch-angel are identical. It is Heb. 1:13: "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?" Unto none of the angels, we answer, but to Him who was superior, a chief over angels--the only begotten of the Father. Thus seen, this Scripture not only does not oppose but supports this view.

Examining the various connections in which the word is found should teach us something. We find Jude using it (vs. 9) with profound respect, as of one in superior control. In Daniel 10:13-21; 12:1, Michael is again mentioned in great respect, and as the superior of Gabriel, who himself was one of the most honored angels (Luke 1:19). Further it is significant, that in the announcement of the conception of Jesus, Gabriel was sent (Luke 1:26), a fact which can scarcely be accounted for otherwise than as we now do, by supposing that it was the chief-messenger whose existence was transferred from being in a form of God (a spiritual being), to the babe of Bethlehem, to become a man. Doubtless the chiefest messenger remaining in the courts of glory was sent on that most marked and notable occasion.

In Dan. 12:1, the prophecy touches the Day of the Lord and its events--the very time in which we are living--the time of resurrection, etc., and instead of saying, Then shall Messiah set up his kingdom, etc., it says, "At that time shall Michael stand up [begin to exercise his power and dominion]--the GREAT PRINCE, etc." We reason that this Great Prince--Michael--Jehovah's chief-messenger, is none other than the Lord of glory, whose presence we are now proclaiming.

But the key to the whole matter seems to be in our hands when we learn that the name Michael means: "Who as God," or "Who is like God."

Who is like God but him whom God hath highly exalted and given a name above every name; who is partaker of the divine nature, and "the express image of the Father's person," of whom it is written, that "All men should honor the Son even as they honor the Father," also--"And let all the angels of God worship him"? With the meaning of the word Michael in this last text how significantly it reads: At that time shall he who is like God stand up-- come into power--the Great Prince. Yes, he shall take to himself his great power and reign. (Compare Dan. 12:1,2; Rev. 11:17,18.)

Paul's mention of the Arch-angel is in harmony. "The Lord himself shall descend from heaven with a shout, with the voice of the chief-messenger and the trump of God, and the dead in Christ shall rise," etc.

Yes, beloved, we believe that the great chief-messenger is present, and is even now standing up or assuming control and organizing his kingdom; hence the unrest among the kingdoms of earth, which are tottering to their fall--the voice (of command) from the chief messenger is now distinctly heard by those who have an ear to hear, hence the dissolution of present systems. "He uttered his voice, the earth melted"-- symbolically. (Psa. 46:6).

====================

R490 : page 3

THE SEVEN CHURCHES.

We began some months ago a series of articles on The Seven Messages to the Churches, of Rev. 1 to 3.

Absence from home and other reasons have hindered their continuance. We have already examined the first four, but it is suggested that we partially review these before proceeding.

We hold that the book of Revelation is a book of symbols. We are told that our Lord "sent and signified [made signs] by his angel unto his servant John" (Rev. 1:1).

We know that the book abounds in symbols or signs, and we are satisfied that these are the rule, and the literal-- when unavoidable--is the exception.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic: and as the book is chiefly "history written beforehand," they must also symbolize seven successive stages in the history of the Christian Church; covering the period between the first and second advent of Christ. The fulfillment, we think, proves the correctness of this position.

In the first chapter we have a description of "one like unto the Son of man,"

R491 : page 3

as seen in a vision by John. Some one or more of the features of this description are peculiarly appropriate to each of these successive stages of the Church; and in each case he who sends the message is thus described.

The names of the churches are also characteristic, as we shall see when we come to look at them.

The last part of each message, or the promise to the "overcomers," is also peculiarly adapted to the different periods.

To give a sort of birdseye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the Apostles; Smyrna during the time of the Pagan persecution, reaching to about A.D. 323, when Constantine became sole Emperor of Rome, and declared in favor of Christianity. Pergamos embraces the transition period in which the Papal Church had its rise; Thyatira the space during which the true Church was in the wilderness, and the mother of Harlots sat as a queen, cohabiting with the kings of the earth. Sardis takes in a short interval just before the Reformation. Philadelphia, from the Reformation until recent times; and Laodicea, the nominal Church of to-day.

Ephesus means, first, desirable. In this period our Lord "holdeth the seven stars in his right hand," etc. (compare chap. 1:20). The messengers of the Churches (Paul, Peter, John, etc.) during that period were so powerfully led and kept in the grasp of the Lord Jesus that we accept their teachings as we accept his, believing that their words were really his. This Church is commended for its faithful, patient labor, and its discernment of truth and teachers (Acts 20:28-30, 1 Cor. 11:19). It was a characteristic of that period that "they forsook all and followed him"; they took joyfully the spoiling of their goods; they sold what they had, and gave to those in want. Though often deprived of the bread of this life, they not only had the living bread, but the promise of "the tree of life which is in the midst of the Paradise of God."

Smyrna means bitter, [Myrrh and Marah (Ex. 15:23) are kindred words.] It was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. "The devil [Pagan Rome] shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days" (last and most severe persecution, A.D. 303 to A.D. 313).

Those who have read the history of this period can understand the depth of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period.

The call was for faithfulness "unto death"; the promise was "a crown of life." Also "he that overcometh shall not be hurt of the second death."

Pergamos means an earthly elevation. The speaker is he who has "the sharp two-edged [Greek, two-mouthed] sword" --the Word of God. During this period, while the nominal Church was growing popular, the true Christians were tested by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence among the people, sought to bend their theories to fit the new religion; and while nominally professing Christianity they brought many of their ideas with them; which were eventually engrafted upon the true stock. Thus the Church was led into error, evil practices, and away from God. This is what is alluded to in the reference to Balaam and Balak. Balak tempted Israel to sin, and thus brought about what he could not accomplish by his own powers (Num. 31:16). So these priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of God's wrath.

The doctrine of the Nicolaitanes seems to be the theory of lordship or headship in the Church. Nicholas means a lord. The strife as to who should be greatest existed among many of the Patriarchs (fathers) of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many wanted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome, were most prominent. The first two dropped out, but the strife continued several hundred years between Constantinople and Rome, and was only settled by a division of the Church: the Eastern, or Greek Church accepting the Patriarch of Constantinople for its head, and the Western, or Papal Church acknowledging the Bishop or Pope (Father) of Rome.

Many of the true in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man Father" (Matt. 23:9), and of course received the persecution promised (2 Tim. 1:12). This class in Pergamos our Lord commends under the symbol of "Anti-pas my faithful martyr." In the Greek, anti means against, and Papas, father; so in the usual formation of words Antipas would mean an Anti-papist, one who protests against the Pope or Father.

In this age also those who sought to be popular received the emoluments of the Church, but the promise to the overcomers is of pleasure and honor that shall be eternal.

Thyatira seems to mean "The sweet perfume of a sacrifice." It was the period of the Papal persecution. The Antichrist had seated himself in the temple of God, announcing himself through his minions as "Our Lord God the Pope," ruling the nations and the churches with a rod of iron; dashing in pieces like a potter's vessel those who would not acknowledge his authority. The virgin church was enduring the hardships of the wilderness, while the harlot, reveling in her lewdness, sat on the throne of her royal paramours.

The message is sent by one who has "eyes like a flame of fire" to watch over his faithful ones as they wandered through the dark valleys, or hid in the darker caves of earth; and "feet of hard brass" to walk by their side as they scale the rugged mountains, or wander footsore and weary seeking a place to plant the seeds of truth. An allusion is made to a faithful old prophet who had to flee for his life into the wilderness from the idolatrous wife of a king. The picture is from the history of Elijah, Jezebel and Ahab. Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and a half years was evidently a type of the "time, times and a half"--1260 years--of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord" (Amos 8:11). "And I gave her space [chronos, time] to repent....And she repented not. Behold I will cast her into a bed [sleep, stupor], and them that commit adultery with her into [the] great tribulation." A symbolic "time" is 360 years, as the three and a half above. Her time for repentance has been, of course, since the light of the Reformation dawned upon her. On Oct. 31st, 1517, Luther nailed his ninety-five propositions on the church door in Wittemberg. The news and light spread rapidly. Dating the beginning of this "time" from the spring of 1518, allowing the intervening months for the light to spread, 360 years bring us to the spring of 1878; when, according to the parallels, the announcement was made, "Your house is left unto you desolate"; and the fall of Babylon was due to begin. The "world" who supported her are also already entering the "time of trouble." "And I will kill her children [daughters] with death." Spiritual death is what ails the Churches of to-day. The Physician has given them up and the spiritual gangrene is surely doing its work. [See article Seven Last Plagues, by ED., 1st Plague, in this issue].

The characteristic of this Thyatira

R491 : page 4

period was the reign of the false church, therefore the promise to the overcomers is, "To him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

The false Church claimed infallibility, that she alone could interpret the Scriptures; but to the faithful is here promised not only light before the day, but the same proof of the time of night and of the dawning--"I will give him the morning star."

W. I. M.

===================

R491 : page 4

THE SEVEN CHURCHES.

SARDIS, REV. 3:1-6.

"To the messenger of the congregation in Sardis write." Sardis is said to mean--that which remains; as if it were perhaps a useless remnant; or something out of which the life or virtue had gone. "I know thy works, that thou hast a name that thou livest, and art dead." They had the appearance of being what they were not, having the form of godliness without the power. Hypocritical, perhaps, without knowing it. A kind of carnelian, Sardian stone, is found near Sardis, from which it received its name. It is of a blood-color, sometimes covered with a thin layer of white. Thus it may look like purity, but a close examination will reveal the deep red or flesh-color below the surface. To outward appearance and by profession spiritual, but in heart animal, fleshly, carnal. Sardis was the remains of the true Church which had been driven into the wilderness; but when persecution began to abate, her zeal also subsided. Persecution has always developed the life and vigor of the Church: ease brings languor. Thyatira was specially commended for her works (Rev. 2:19). Sardis for the

R492 : page 4

opposite--"I have found no works of thine fulfilled before my God" (REV. VER.)

Their love and understanding of the Scriptures had evidently decreased. They were warned to "Remember how thou hast received and heard, and hold fast and repent." God's Word is spiritual food. He who continually feasts upon it will grow vigorous, healthy and powerful. He who neglects to eat, or fails to digest this living bread must be weak and sickly; remaining at best only a spiritual dwarf, powerless to discern "the signs of the times," ignorant of what the Lord is doing, or what his plans are.

Many having the Sardis characteristics are living to-day; to such there is a fatal warning in the declaration: "If perchance, then, thou mayest not watch, I WILL HAVE COME as a thief, and in nowise mayest thou get to know during what kind of hour I SHALL HAVE COME upon thee." (Rotherham's trans.)

They do not expect him to come "as a thief," stealthily, silently. Seven times his coming is so described. To those only who are watching is the thief's approach known. Those who are in bed know nothing of his whereabouts until after he has entered the house. Those asleep will only be awaked after he has taken full possession. As he progresses in his work of destruction they gradually wake up. They wonder what that noise means. They rouse themselves, but it is too late; they have been "overtaken." Thus he will be present--invisible and unknown (except to the watchers) for some time (years) after his arrival, and will only be recognized by the sleepers as the noise gradually increases, and they slowly realize what it is. The reason many cannot comprehend his presence now is that they are looking for, first, a fleshly Christ, visible to the fleshly eye, and with an imposing demonstration, which they cannot mistake; secondly, they suppose that from the moment of his coming there will be commotion in nature and among men. Thus they are unable to understand "the signs of the times." Failing to recognize the fact that spiritual bodies cannot be seen (without a miracle) by human eyes, they cannot understand HIS PRESENCE while all things continue as they were since the beginning of creation.

"But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white, for they are worthy." Here are a little flock who are pure all the way through; these are entitled to wear a covering of spotless white: they are what they appear to be. "He that overcometh shall thus be arrayed in white garments; and I will in nowise blot his name out of the book of life, and I will confess his name before my Father, and before his angels." Having been once cleansed and having our name written in the book of life is no guarantee that we shall always retain this position. We may become so defiled that our Lord will be ashamed of us, and drop our names from the record. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

When the Lord would revive his work and bring to an end "the dark ages" by giving increasing light and knowledge in spiritual things, he did not give it to Sardis. She was "dead." He went into the stronghold of idolatry, and called one out who, like Abraham, cared not whither he went so long as he knew he was led of God. Luther came out of Rome.

It was easier to start a new tree from fresh and vigorous seed, even in a "Romish dunghill," as he called it, than to cause to sprout a decayed and lifeless stump. Even so it is now. The nominal Church has become too proud to represent the Meek and Lowly One, who humbled himself and preached the gospel to the poor. The Lord is calling out those who will speak his truth and do his bidding without consulting Babylon.

W. I. M.

====================

R492 : page 4

TWO REIGNS CONTRASTED.

It may help some, to grasp the scriptural teaching relative to the coming reign of Christ and the present reign of Satan--the prince of this world--to contrast them as below.

God placed man in dominion of earth; Satan beguiled him and made him his willing slave, and thus become ruler of earth--"the prince of this world" (John 12:31). His power and dominion is to cease in due time, and though so long as it continues he seeks to oppose the will and law of God on earth, yet, under the guidance of our all-wise God, even the rule of evil is made to work out an ultimate blessing.

SATAN'S REIGN.

EFFECTS ON SINNERS.

"And now we call the proud happy--yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15.)

"And judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity cannot enter." (Isaiah 59:12.)

"I have seen the wicked in great power and spreading himself like a green bay tree." (Psa. 37:35.)

"But as for me, my feet were almost gone, my steps had well nigh slipped: For I was envious at the foolish when I saw the prosperity of the wicked.

"They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish.

"Behold, these are the ungodly who prosper in the world; they increase in riches." (Psa. 73:2,3,5,7,12.)

EFFECTS ON SAINTS.

"Men shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 5:11,12.)

"He that departeth from evil maketh himself a prey." (Isa. 59:15.)

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.)

"The disciple is not above his Master." (Matt. 10:24.)

"In the world ye shall have tribulation." (John 16:33.)

"If the world hate you, ye know that it hated me before it hated you....If they have persecuted me they will persecute you." (John 15:18-20.)

"If we suffer with him, we may also be glorified together." (Rom. 8:17.)

"We fill up that which is behind of the afflictions of Christ." (Col. 1:24.)

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

Would that all of God's children appreciated the teaching of His Word relative to what constitutes marks of his friendship and favor--during this present age. They might then realize that earthly prosperity and wealth are not marks of divine approval and favor --that whom the Lord loveth he chasteneth often, and that the wealth of the saints in this age consists of our abundance of grace and knowledge of God.

But now contrast this treatment of the righteous with their favor and exaltation under the incoming reign of the Prince of Peace who will make wars to cease unto the ends of the earth. (Psa. 46:9.)

THE REIGN OF CHRIST.

EFFECT ON EVIL DOERS.

"In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. [The Adamic sin and curse being cancelled by the Redeemer, men will be freed from that condemnation.] But every one [who dies--the second death] shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29,30; Ezek. 18:2-9.)

"The workers of iniquity ...shall soon be cut down like the grass and wither as the green herb;...for evil doers [those who persistently sin against the high and helpful influences of the Millennial Day] shall be cut off." (Psa. 37:1,2,7,9.)

"For yet a little while, and the wicked shall not be." (Psa. 37:10.)

EFFECT ON RIGHT DOERS.

"Then shall ye return [turn around--everything will be turned around] and [ye shall then] discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:18.)

"To you that fear my name shall the Sun of righteousness arise with healing in his wings." (Mal. 4:2.)

"In his days shall the righteous flourish."

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." (Psa. 72:7; 92:12.)

"Those that wait upon the Lord shall inherit the earth." (Psa. 37:11.)

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace." (Psa. 37:11.)

Amen. Thy kingdom come thy will be done on earth, as in heaven. The whole earth shall be filled with thy glory--and all nations which thou hast made shall come and worship thee--when the kingdom is the Lord's and He is the governor among the nations. (Matt. 6:10; Psa. 72:19 and 22:27,28; Rev. 15:4.)

====================

R492 : page 4

"FOOLS HATE KNOWLEDGE."

"When the wise is instructed he receiveth knowledge."--Prov. 21:11.

In this age of advancement investigation and proofs, truth and falsehood, light and darkness are engaged in a hand to hand struggle for supremacy; old theories, old creeds, and refuse of the dark ages, are being weighed and found wanting. Truth also is being assailed, twisted and distorted by the enemy of all truth and those whom he has only too well succeeded in blinding; therefore, "Prove all things, hold fast that which is good." The struggle is a vital one; none should be indifferent; and especially those who claim to be soldiers of Christ should not be unarmed, for we war not against flesh and blood, but against spiritual wickedness in high places, therefore take the whole armor of God--"The sword of the Spirit," "the shield of faith," "having your loins girt about with truth," by which only can we "fight the good fight of faith," "Till we all attain to the unity of the faith and of the knowledge of the Son of God....So that being truthful

R493 : page 4

in love we may grow up in all things into him who is the Head, the Anointed One" (Eph. 4:13,15). While fools-- those who act foolishly, wickedly--love not the truth, hate knowledge, the wise love the truth and seek it diligently. And none of the wicked shall understand, but the wise shall understand.

To know God we must gain knowledge of him, and knowledge is assured belief, enlightenment, acquaintance with or understanding of God, his plans and purposes as revealed in Christ, for it hath pleased the Father that in him all fulness should dwell, therefore he could say, "I am the way [to the Father] and the truth [relating to him] and the life" [from him], "the light of men." John 1:4. "No man cometh unto the Father but by me; if ye had known [understood] me ye would have known [understood] my Father also." John 14:6,7. "Ye are my friends if ye do whatsoever I command you....I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:14,15. If he is not making known his plans to us we cannot be his friends, "for the servant knoweth not what his Lord doeth." "But God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. 2:10. And "if any man have not the spirit of Christ he is none of his." "And his sheep hear his voice [obey his word] and follow him, for they know his voice. A stranger will they not follow...they know not the voice [word] of strangers." Many who profess to follow him are being led by the "voice of strangers," words of men, and abide in darkness, but "the path of the just is as the shining light, which shineth [with knowledge of God] more and more unto the perfect day." These take heed unto the sure word of prophecy, as a light that shineth in a dark place until the day dawn. 2 Pet. 1:19.

Christ is become unto us who have received him, all things--"Wisdom and righteousness and sanctification and redemption." 1 Cor. 1:30. Wisdom is the right use of knowledge, however small, and the putting forth of determined effort to find more, and the maintaining of the teachable spirit that will receive instruction in God's way; for, "If thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver and searchest for her as hid treasure, then shalt thou understand the fear of the Lord and find the knowledge of God." Prov. 2:3-5. Many who lift up their voice--pray for knowledge--do not seek it as "hid treasure," therefore they do not find it.

To know God we must know his Son. He is the word, the mouth-piece or declaration of the Father. "He hath declared him," manifested his name, his power and character. He that receiveth him, receiveth him that sent him, and "this is life eternal." John 17:3. And as Christ reveals the Father, the written word reveals him, and we, "beholding as in a glass the glory of the Lord, are changed into the same image" or likeness to his character; and when born of the Spirit--born from the dead--likeness to his person, for "we shall be like him."

But "though I understand all mysteries and all knowledge,...and have not love, I am nothing:" (1 Cor. 13:2), "for he that loveth not, knoweth not God, for God is love." 1 John 14:8. We cannot know God without loving him and those who bear his likeness, for we "are taught of God to love one another." "He that saith he abideth in him ought himself also to walk as He walked." (1 John 2:4,6). And verily he pleased not himself, but delighted in doing the Father's will. Knowing that it was the Father's will that he should give his humanity a "ransom for all." "He was obedient unto death, the death of the cross." Phil. 2:8. For "without shedding of blood is no remission." ..."So Christ was once offered to bear the sins of many." (Heb. 9:22-28). And because of this willing obedience to the Father's will he could say, "Therefore doth my Father love me, because I lay down my life that I might take it again [in resurrection he took it on a higher plane--a spiritual].... I have power to lay it down and I have power to take it again. This commandment (or authority to say this) have I received of my Father." (John 10:17,18).

Since we are to be co-heirs and partakers with him, members of the body of the anointed when we shall be united to him (for no virgin, 2 Cor. 11:2, is a member of the body of her espoused husband until united to him in marriage --then the twain become one flesh) we should also be sharers in his sufferings, and show the same willing obedience that he did, for "he is the author of eternal salvation to all them that obey him"--continue in his word--in his teachings--in the truth. "And the truth shall make you free" from deceptions of men, who are deceiving and being deceived; and from the snares of the world, "For the fruit of the Spirit is in ALL, goodness and righteousness and truth" (Eph. 5:9). Truth is the mirror in which we behold--recognize --understand God, and we are sanctified through it. "Sanctify them through thy truth, thy word is truth."

R493 : page 5

(John 17:17). But if we take one-sided views we do not behold the image of the glorious God; but are suffering ourselves to "be turned out of the way."

"God our Savior will have all men to be saved [from the Adamic fall] and to come unto the knowledge of the truth." (1 Tim. 2:4). In no other way but by the reception of the truth when testified to them can the world be saved. Conscience cannot save them, for Paul was chief of sinners "in all good conscience," nor can the deeds of the law, for "By the deeds of the law shall no flesh be justified in his sight." But when the living and the dead will be brought to a knowledge of God "the Lord alone shall be exalted in that day," (the millennial day) and the prophecy will be fulfilled, "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad....His lightnings [truth] enlighten the world...the heavens [heavenly rulers--the saints] declare his righteousness and all the people see his glory" (Psa. 97:1-4).

S. O. BLUNDEN.

====================

R493 : page 5

"THE EARNEST OF OUR INHERITANCE."

The inheritance of the saints is the crowning theme of all the messages to the Church since the day of Pentecost. Before that time no mention of it was made. In all his teachings Jesus never referred to it, but it was one of the many things he had to tell his disciples, which they were not then able to bear, because the Spirit had not yet come. (John 16:12.)

To the readers of the Tower, it is not necessary here to point out, the grandeur of the prize for which we are striving; it has been our central theme from the first up to the present time. The Tower has endeavored to continually hold it before the Church as the goal of their aspirations, and to point out with precision and care the "narrow way" which leads to it, and the dangerous snares of the adversary to arrest their progress.

Some with anxious solicitude now inquire, Is it possible for me yet to attain the High Calling, since the acceptable year of the Lord ended in the fall of 1881, as we have learned that any consecrating since that time, though acceptable to the Lord, are not acceptable as sacrifices, as candidates for the High Calling--the reign with Christ? Of all such inquirers we would ask, Have you "the earnest," or pledge of the inheritance, which is the Holy Spirit? If so, then you must have received it "after that you believed" (Eph. 1:13)--after you were justified and when you consecrated yourself entirely to God, as has been frequently explained, whether you can recall the time of your consecration or not. If, then, you have the earnest, or pledge, in due time you may have the inheritance also.

Addressing the consecrated ones Paul says, "Having [first] believed, ye were sealed with that holy spirit of the promise" (Eph. 1:13). The natural man, we are told, receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned (1 Cor. 2:14). Now, if we are able to appreciate the High Calling to such an extent that we find our hearts filled with an intense desire to obtain it, and a disposition to drop all the weights of earthly treasure and run with patience the narrow, difficult way, then we may be sure that this desire receives its impulse, not from the natural man, but from the new creature begotten of the Spirit. The old things--old aims, old ambitions and desires--you find have passed away, and you are reaching out after the things unseen and hitherto unknown.

Your ambition now is to share with Christ, not only in his glory, but also in his sacrifice and humiliation. Now, Paul says those who have thus received the spirit (intent or meaning) of the promise have in that fact a pledge of its fulfillment. By the Spirit which we have received, and which enables us thus to comprehend the magnitude of the promise, he says we are sealed-- marked off--stamped as sons of God, adapted to the spiritual plane. If we find others who cannot understand or rightly value the High Calling, it is because they are natural men, and we should not upbraid them for not running for that which they cannot see or value. And as few can appreciate our hopes, we must expect to be a peculiar people and to be misunderstood by others.

In the light of these scriptures, any may readily know if they are sealed with the Spirit or not; and each time they contemplate the grandeur of the prize, they should gather courage and strength from the thought that this is an earnest or pledge of their inheritance.

R494 : page 5

Praise God for such an anchor to our faith!

But one inquires as he discerns this blessed assurance, Is it now settled beyond all peradventure that I shall obtain the inheritance? Well, let us see how Brother Paul regarded it. He certainly understood and rightly valued the High Calling, when, as he said, for it he "suffered the loss of all things," if "by any means" he might attain it. Yet, though he had this pledge of the inheritance, he says, "Brethren, I do not reckon myself to have attained it; but one thing I do, even forgetting the things behind, and stretching forth towards the things before, I press along the line towards the prize of the High Calling of God by Christ Jesus." (Phil. 3:8-14 --Diaglott.)

To illustrate--a son becomes heir to his father's inheritance, and as a pledge or earnest of that inheritance he receives from his father a deed signed and sealed; yet he may lose that pledge by carelessness, or in an unguarded moment, having his senses stupefied by intoxication, he may barter it away, and so never come into possession of the inheritance to which he once was lawful heir.

In the same way, it is possible that though we realize that we are sealed, stamped, marked out as heirs of our Father's inheritance, we may nevertheless, through lack of care, lose it, or becoming intoxicated with the spirit of the world, and our spiritual senses becoming stupefied, we may barter it away for a trifling gratification of the old nature. Let us, like Paul, watch and continue to press "along the line" marked out--the line of sacrifice, even unto death.

R. W.

====================

R494 : page 5

CONVERTING A SINNER.

"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."--Jas. 5:20.

Some have supposed that this scripture conflicts with the teaching that there will be a restitution of all. They reason that if the converted ones are saved from death, then death must be the unalterable doom of all not converted. This seems a logical conclusion; but let us view the statement as it stands related to the context, and we will see that, instead of applying it to the world, James applies it to backsliders from the truth. This will be seen by reference to the preceding verse. It is more clearly expressed in the Emphatic Diaglott; therefore we quote from it: "My brethren, if any one among you wander from the TRUTH, and some one turn him back; know you that he who turns back a sinner from his path of error will save his soul from death and will cover a multitude of sins."

From this we may see that the converting, or turning back, is of one who has once been enlightened and tasted the good word of God--the truth--but who had wandered into error. If men had penned this they probably would have said, wander from morality, or wander into vice. Few would think of laying so great stress upon what some would term "merely getting the head wrong on some doctrinal matter."

It is far from our aim to speak lightly of vice, or to declare "that it matters not what a man may do if he has a correct theology"; but we do say that the two, faith and character, are very intimately related, and we caution all against the too prevalent view that "it matters not what you believe [truth or error] if you live morally." This is a device and snare of the devil, by which he hinders many from searching for the truth, and thereby hinders the complete sanctification which is impossible without a knowledge of the truth.

Jesus attested that knowledge of truth was indispensable to entire sanctification; when he prayed the Father for his disciples, "Sanctify them through thy truth; thy Word is truth." And our text implies that to lose the truth, to wander into error, will result in the loss of the sanctifying power--hence a loss or cessation of their sanctification, which, if it continue--if they be not turned back from error--must result in death.

This does not apply at all to "the world of sinners." To turn such from a life of sin to one of morality and virtue would not "save a soul from death." No, none can thus save himself by a moral reform, for if so Jesus would not have died for our sins. It does apply to those who, having been justified freely from the Adamic sin and reckoned free from Adamic death (the first death), have become candidates for the divine nature and are reckoned as having begun life again as "new creatures." Yes, it is these, our "brethren," and it is the more impressive when we remember that it is the new life which might be forfeited, or the second death incurred, by turning aside from the truth.

Looked at thus, with what carefulness should we hold fast the truth ourselves, and with what earnest solicitude should we endeavor to help the brethren who have "wandered from the truth," and to shield the flock of Christ from the snares of error!

The word "wander" well expresses how all errors gradually grow and stealthily intrude upon the sanctified. Seldom or never does our Adversary commence with open error or direct infidelity; but the danger lies in the fact that Satan seeks to clothe himself with a mixture of truth, so that as "an angel of light" he may cause the unguarded to wander. (See 2 Cor. 11:14.)

While many are seeking to turn the world to God, few are claiming the promise of our text by seeking the wanderers of the flock.

While watchfulness against the encroachments of the enemy has been very necessary all through the age, it is specially so now. As a "roaring lion" he has gone about in times past terrifying and persecuting the Church, but they fought the enemy in the open field, and many sealed their testimony with their blood. But in these last times our enemy, still the same, pursues a different policy. Assuming the garb of an angel of light, a messenger of truth, he seeks to poison the food of the hungry household of faith. The slow and cautious steps by which error has been introduced indicates the subtlety of our foe, and should put all on guard and lead them to note with care all the warnings of the Word.

Those who are drawn into the "snare of the fowler," and who unwittingly become his agents in disseminating error, are doubtless honest in a way, being first deceived themselves ("deceiving and being deceived"). And since error fast subdues the new nature and brings into prominence the proclivities of the old, it will not be strange if the endeavor to pluck them from the net of the enemy and to expose the danger to others, will, at least for a time, be misunderstood and bring the wrath of the Adversary upon the faithful servants of God. But if in the face of the foe a soul may be saved from death (the second death) that should be sufficient reward.

We cannot better express our feelings here than in the language of Paul: "We would that ye knew what great conflict we have for you [whom we address through the Tower] and for them at Laodicea [the Lord's children still in the 'spewed out' nominal Church], and for as many as have not seen our face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God. ...And this we say, lest any man should beguile you with enticing words: ...As ye HAVE RECEIVED Christ Jesus the Lord, so walk ye in him: rooted and built up in him and established in the faith....Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ" (Col. 2:1-8).

We can readily afford to let the work for the world wait God's due time while we spend all our little talent in ministering to the pressing necessities of the household of faith (Gal. 6:10), in view of the fact that this age is about ended and that the testing and proving for the new nature will soon be over, and the opportunity for gaining the divine nature forever ended--in view also of the fact that the "overcomers" will soon be invested with power, and cause the knowledge of the Lord to fill the earth: thereby accomplishing the turning of all men unto God. In view of both these facts it is pre-eminently our privilege and work to use our utmost endeavor to turn back the wanderers to the truth, and thereby to the sanctification upon which the new life depends. While thus employed, we rejoice to know that some benevolent human hearts sympathize, and some loving hands minister, to the temporal necessities of the suffering world; now "groaning and travailing in pain waiting for the manifestation of the sons of God." (Rom. 8:19-22.)

In conclusion, we remark that there are many truths. There are philosophic, and historic, and scientific truths, but from all these we may wander without loss of life. These are all good and valuable, and furnish excellent employment for the natural mind, and both in this and in the coming age will tend to bless and elevate. But these are not the truths commended to the sanctified in Christ Jesus. No, it is divine truth. "Sanctify them through THY TRUTH. Thy word is truth." We question whether it be possible to be proficient in more than one line of truth. Hence the propriety of following the examples set us, and giving all diligence to make our calling and election sure, receiving truth, which working in us, will sanctify us to the service of him who is "The Truth."

====================

R495 : page 5

OUR CONTEMPORARIES.

We mean those with whom we have had recent discussions on the nature of our Redeemer and of the redemption which he has effected. These contemporaries seem to be puzzled by the six simple questions recently propounded to them in these columns, and doubtless feel annoyed because of the weakness of their theories, which will not permit an answer to them without showing to all their readers their untenable position, and in fact that their theories make void the plain statements of Scripture relative to our ransom and purchase with the precious blood of Christ --which scriptures they quote frequently and thus prevent the lameness of their theories from appearing too prominent.

These theories, however different in some respects, are alike in that they ignore the ransom, which we have already noted as being the coming and fast-growing form of infidelity among Christians, which Satan seems to be stirring up in these last days. Another paper has recently been started in defence of this no-ransom theory, called The Millenarian. This is the third paper in advocacy of this error started within a year and a half. Our Adversary seems able to supply both talent and money for the promulgation of such blasting and blighting heresies. But his power shall continue only for a little season--"He knoweth that he hath but a short time," for

"He who was slain on Calvary's mountain,

Soon shall reign a thousand years."

Now, since they cannot answer our questions in a straightforward manner without showing their theories in their true light, they endeavor to turn the attention of the flock away from the real issue--the importance of the truth in question--by seeking to enlist sympathy, as though they were being personally abused. And one throws out the inference that it is a martyr, and

R495 : page 6

that it is more difficult to hold its peace than to reply, but says it will answer the question, on which they have already been deliberating for months--in time.

We answer, that if a man be suspicioned of any crime and be questioned regarding it, if he is innocent, it is his duty to state the facts, to answer the questions, that thereby he might clear himself. And what would be thought of such a one if, instead of answering, he should claim that he could answer, but thought it more noble and martyr-like to stand accused, merely claiming that the accusation was untrue, but refusing to give the evidence and so clear himself by plain answers? We answer, that to the mind of every right-thinking person he would stand justly condemned as guilty. Who would crown such a one with a martyr's laurels? But if such a course be condemned in an individual matter, what shall we say of a periodical which attempts to be a religious teacher, a feeder of the flock of Christ, who is accused of mixing poison with the children's meat?

Regarding personal attack, we would say that we have been no more personal than were our Lord and the Apostles, and that it would be impossible to so point out the error and danger that all the flock may be able to recognize it, without plainly mentioning the periodicals containing those errors. The names of the editors have never been mentioned, though if it were necessary for the truth's sake, we should not for a moment hesitate. Our personal solicitude for these is as great as for any of the flock, though we greatly fear the baneful tendency of their present course and error on themselves. It is a fearful thing to deceive others, but it generally begins in self-deception and then progresses in blindness. We believe that all these errors originate with the great Adversary; therefore we claim that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"--places of influence.

We have mentioned pointedly your Adversary (the devil) and those whom we believed to be forwarding his cause by publicly spreading error. His servants ye are to whom ye render service. (Rom. 6:16). Among others we have mentioned Mr. Ingersoll, the out-spoken denier of the RANSOM, and Mr. Henry Ward Beecher, The Day Star, and The World's Hope, and The Millenarian, as those who quoted scriptural phrases and arrayed themselves thus in a "garment of light," while they really made void the doctrine of the Ransom by their unscriptural theorizing. These are all public teachers, and the flock of Christ could in no way be guarded against their wily twisting of Scripture, without mentioning them so as to be unmistakably understood. The truth, and especially this truth, the Ransom, never needed more to have the sword of the Spirit unsheathed in its behalf by every true soldier of the cross than now, and by the grace of God we hope to fight a good fight until called higher.

And now, relative to their claim that they will answer these six troublesome, yet simple questions, in time, we feel that it will be in the interest of truth for us to tell their readers how we interpret this: It means that when they think their readers have forgotten the points of the questions and their relationship to each other, then they will take them up one at a time, and devote a whole article to each little question, weaving the web of sophistry (false reasoning) around them, so that when they have read it none will be quite sure just what is meant. Their expressions will be so carefully guarded that none could find a single quotation which would show their true position. We thus judge from the past.

We protest. This is not the right way to deal with any subject, much less a religious one. A child, a babe in Christ, who had nothing to cover or conceal, nor any theory to sustain, should be able to answer those questions in one column or less. That the fundamental character and simplicity of these questions may be remembered, we repeat them here, at the same time declaring that by the grace of God we will agree to answer any six questions which they will propound on the fundamental doctrines of Christianity. And on any more advanced subject we are willing to give A REASON for the hope that is in us with meekness, in our OWN WORDS.

The questions were as follows:

(1.) Why did Jesus die?

(2.) How does it affect our sins?

(3.) How did he put away sin by the sacrifice of himself?

(4.) In what way did he give "himself a ransom [Greek, antilutron--an equivalent price] for all"?

(5.) In what way was he a "propitiation [satisfaction] for our sins"?

(6.) In what sense were we "bought with a price"?

The answer to these six simple questions would promptly decide the matter of our contemporary's faith or lack of faith in the ransom. It must not forget that it is on trial before its readers, and it must have little confidence in the intelligence of its readers to suppose that they will not discern the weakness of its policy. In the light of facts we can call its dealing nothing but policy--such as is indeed common among secular papers on political subjects, but which should not be once named among you as becometh saints.

The few changing expressions of our contemporary in its recent issues we cannot regard as an indication of reform on this subject. We could have no confidence in a reform unaccompanied by an acknowledgment of past errors. The retraction should be as public as the original statements. This appears to be God's unalterable law. Until it shall make a full, clear, unequivocal statement of its position, such as the answer to the questions propounded would involve, we must question whether the recently changed expressions mean anything more than that it is more guarded as to its phraseology since our criticism.

We quoted from its teachings in our last, and now we give some extracts from its very first issue (October, 1882) as proof that its teachings did deny that the Lord bought them; did deny that we were bought with a price, even the precious blood of Christ. Under the heading ATONEMENT it sneers at the doctrine of substitution, claiming that it places our Father "in the UNGRACIOUS attitude of demanding the full payment of the sinner's debt before he will forgive." Is this an attempt of our contemporary to appear more gracious than Jehovah, who says he "will by no means clear the GUILTY," and who for this very reason "sent his only begotten Son that he should BE A PROPITIATION [satisfaction] for our sins," and who "by the grace [favor] of God tasted death for every man"?

Our contemporary continues to sneer at what it terms "the gross injustice of transferring the consequences of sin from the guilty to the innocent, allowing the innocent to suffer instead of the guilty." We answer that we are thankful that Satan has led us into no theory which would incline us thus to contradict the word of His testimony who bought us, who redeemed us, who "died the just FOR the unjust." My soul, come not thou into their secret who call good evil, and who find it needful to traduce the Almighty's character for justice in order to prove their theory, that we were not bought with a PRICE; which they claim has too much of a "commercial idea" to suit their aesthetic tastes and theories, and who deny and make light of those precious words:

Jesus died and paid it all,
All the debt I owe.

Now, hear its own statement of its faith. Our contemporary continues: "Repentance--complete change of heart and life--and forgiveness are the Lord's cure for the difficulty [sin]; and when this is accomplished 'the enmity' [see Eph. 2:16] is surely destroyed and the man RECONCILED TO GOD." No one can mistake this statement; and what is it? It is another and a different gospel from what the Apostles delivered. (See Gal. 1:8.) THIS gospel has no need of the death of Jesus as our ransom from

R496 : page 6

the wages of sin. It has no place for Rom. 5:18,19: "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It claims that repentance is the thing which saves men--that if they repent God will FORGIVE, and it calls this the Lord's CURE. We call this a man's remedy and theory, and in the name of Jehovah declare that

These for sin could not atone;
Christ must ransom, he alone.

This was the "Apostles' doctrine," viz.; that Jehovah laid upon Him (Jesus) the iniquity of us all--and "by His stripes we are healed.

Notice again that in the above statement of its faith, our contemporary says that repentance and forgiveness destroy the enmity, but note how contrary this is to the teaching of Paul, who says that the enmity was destroyed by the cross. It declares further that man is reconciled to God by repentance and forgiveness, but Paul says: "When we were enemies we were RECONCILED TO GOD by the death of His Son" (Rom. 5:10.)

Truly the justice, rather than the love of God is manifested by His rewarding sin with death--but the LOVE, the great love wherewith he loved us, even while we were yet sinners and under proper condemnation of his just laws, is manifested by the death of his Son to release us from that just condemnation --opening up a way by which God could still be just yet the justifier of sinners who believe in Jesus as their ransom. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

The child of God who can feel an indifference on this most vital point of all the Gospel, this attempt to ignore, deny, and remove the very foundation upon which the entire temple of God fitly framed, is builded, shows either that he does not appreciate the importance of the question, or else that he possesses so little of the spirit of Christ as not to have the zeal for the Lord's house and work and Word swallowing up all other considerations and interests. An appreciation of the value of the death of Christ is all important as a basis of entire consecration; hence the prominence given it in the Word. It is very important as a part of the truth without which we cannot be sanctified.

We commend to all a careful study of chapters VI and VIII, in "Food for Thinking Christians" as a help on this subject.

In conclusion--we have done our duty by those of our readers who are also readers of our contemporaries. "He that hath an ear, let him hear"; and we feel convinced that only such will hear with proper force and power the Word of the Lord on this topic. We have dealt with this subject at the greater length because we believe that this, which now assails those of "this way," is but a ripple of the mighty wave of unbelief in the cross of Christ which is even now beginning to sweep over the entire nominal Church. It is clearly described by the Apostles as the form of error which would be prevalent in the last days of this age. Our hope has been and is, that by clear, forcible and plain statement, we might help some to forearm themselves for the conflict--putting on Christ as their helmet, breastplate and shield.

====================

R496 : page 6

WORSHIPING ANGELS.

"Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:18,19.

The word angel signifies messenger. All of God's children become messengers of truth when they tell the glad tidings to others. All the members of the Church of Christ are taught to help one another. No member of the body of Christ is so insignificant as to be of no service to the others. If any lay away their one or two talents, neglecting to use them, they soon become paralyzed members of the body--dead branches of the vine, and must be cut off. If one member of the body has more talents than another, in carrying out his consecration he will faithfully bring them all into active service.

Just here our warped human nature is apt to run to either one of two extremes, against both of which we are faithfully warned. Some who have many talents are tempted to become puffed up, and to think of themselves more highly than they ought to think; and that weed, Pride, if not promptly dealt with, may soon gain full control and sink its possessor in ruin and death. Others are naturally timid, and neglecting to use their one talent or two, they rely solely upon other members. The latter class is by far the most numerous.

The danger to this class must be very apparent when we call to mind the words of Paul (Acts 20:30): "Of your ownselves shall men arise, speaking perverse things to draw away disciples after them." And in the above text he says they will "vainly intrude themselves into those things which they have not seen" --attempting to wrest scriptures which they do not understand and apply them to their own theories, in their desire "to draw away disciples after them," being "vainly puffed up by their fleshly mind." Such, ministering to their own exaltation as teachers, would lead the flock into dangerous paths.

How strange that it should be so! but the flock of Christ is not left without warning, and a way of escape, narrow though it be, is open to every faithful follower of the Lord. How natural is the disposition to worship, to give undue honor to the messengers of truth. While we should honor and love all of God's messengers, we should ever bear in mind that all truth comes from Him, and that no human skill ever discovered the hidden treasures of infinite wisdom, until, in God's due time, He has chosen to reveal it. All honor and praise to him; and we may love for their work's sake the humblest instrument he may chose to make his messenger.

John, the Revelator, who typified the living Church in the last days, when he had received in symbol the truths now made plain to the saints, made the same mistake that many now are prone to make. He fell at the feet of the messenger to worship him. But the faithful messenger said: "See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; for the testimony of [concerning] Jesus is the spirit [import] of prophecy --worship God." (Rev. 19:10.)

Yes, we are all servants one of another and messengers of the glad tidings as fast as we receive them; and we are all brethren who have received the testimony of the Scriptures concerning Jesus. Our worship must not be one of another, but of the great giver and author of the wondrous plan. Who can tell which brother messenger will prove faithful to the end, neither becoming puffed up, discouraged, overcome or weary in well doing? Indeed we are told some will run well for a time and then fall away, becoming the enemies of the cross of Christ; if worshiping or leaning on such messengers how insecure would be our standing.

Many think it is a mark of humility to discard reason and blindly follow others. It is against such "voluntary humility" and worshiping of messengers that Paul warns the church, saying that in so doing there is danger of losing the reward--the High Calling.

To the Master we look for example and direction, though not ignoring each other, for all help that comes through our brethren and fellow servants comes from him. But while we esteem them very highly in love for their work's sake, rejoicing in the talents through them given to the whole body, the little flocks should ever remember to hold our Head, our Bridegroom in highest esteem as our redeemer and guide.

MRS. C. T. RUSSELL.

====================

R497 : page 7

THE SEVEN LAST PLAGUES.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues: [last] because by them the wrath of God was to be completed."--Rev. 15:1. DIAGLOTT.

Among the weird pictures of this wonderful book of symbols, this one of the pouring out of the "seven vials of wrath" stands out in marked prominence. As its name indicates, it is understood to be the closing act in the drama of this age. An important difference exists between our view and that of many others however, in that they suppose the end of the age to be accompanied by the destruction of the people, and of the earth itself; while we understand that it is the ending of the present reign of evil, and a necessary preparation of mankind for the reign of righteousness. The connections in which we find the vials mentioned in the record are in harmony with this latter; it is followed by the symbolic pictures of the new age--new heaven and earth, binding of Satan, and reign of Christ.

The great source of error in understanding these, as all of Revelation's symbols, is a too literal interpretation. It is read as though it were a statement of facts, instead of a statement of symbols. Before proceeding to the account of the plagues, the inspired penman records another symbol--the "sea of glass." This indicates that it stands related to the plagues; hence we will consider it first. From the connections, we understand that that which this symbolizes immediately precedes the plagues.

"And I saw as it were a glassy sea, mingled with fire, and the conquerors of the Beast, and of his Image, and the number of his name, standing on the glassy sea, having harps of God."

Who these conquerors are is shown by what they overcome--viz., the Beast, Image and Number. Here we see the importance of an understanding of the symbols of chapter thirteen; for unless we understood what those symbols meant, we could not understand who is overcoming their influence. In this way God has made his Word self-interpreting. The understanding of one part or symbol is the key to an understanding of another. In harmony, then, with Rev. 13, we understand the overcomers here referred to, to be those Christians who are free from Papacy-- the Beast--and from organized sectarian Protestantism--the Image--and from all who bear the characteristics of their Number--that is, free, to the extent that these have no influence over their actions, professions, or thoughts --free indeed.

This serves too, to show about when the plagues are due, and when this sea of glass condition may be reached; for if, as seems clear, the Image was formed by the organization of the "Evangelical Alliance," in 1846, then it is equally clear, that the overcomers of the "Image" could not occupy this position of favor and exaltation prior to that date. This furnishes a general reason for believing that the plagues must commence this side of the date mentioned, since it is during the pouring out of the plagues that the overcomers occupy this condition upon the "sea of glass."

Having, then, ascertained who these overcomers are, and about when they thus stand, we pass on to consider the "Sea of glass mingled with fire," on which they stand. Sea, as heretofore explained, we understand to symbolize the masses of the people, and fire, the judgments, or trouble. We therefore interpret this to mean--The people in trouble, under the judgments of God. Above the troubled people are the overcomers --calm, serene, untroubled. Their position shows that their standing is by faith. (Matt. 14:29.) To the eye of faith all is transparent as glass.

These overcomers sing a song. A song symbolizes a beautiful and harmonious expression. It is the song of Moses and the Lamb. That is, the song or preaching of these overcomers is in perfect accord with the Law and the Gospel. It is the same which Jesus (the "Lamb") taught, and which Moses taught in the Law and types. Not only does the description of the overcomers indicate that they are but a little fragment of the nominal Church, but the words of this song teach us the same--that the class who proclaim these things are few.

The words of the song are given, or the leading points of the preaching which will be done by the overcomers-- "Saying, Great and wonderful are thy works, O Lord God, the omnipotent. Alas! how few are sufficiently acquainted with God's plans to recognize the fact that they are great and wonderful. Very few can sing this first note of the song, and fewer yet can sing it to its close. The second note is, "Righteous and true are thy ways, O King of the nations." (Diaglott.) Look at this; we can sing of the righteousness and justice of God's dealing with the nations, since we have come to see how he has permitted evil and death to come upon all, as a lesson, to teach us to appreciate life and righteousness. We can see righteousness, justice, mercy, and love in God's dealing, since we see in his Word that there is to be a restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began." (Acts 3:21.) Who, but those who see the restitution to be accomplished in the next age, could sing this part of the song? Not one; Christendom in general fears to think of God's justice in dealing with the nations in general, the great majority of whom have gone down into death without any knowledge of the only name whereby we must be saved. The righteousness, and justice, and love of God's dealing, can only be seen by looking at the work of the next, as well as at that of present and past ages. Yes indeed we rejoice to proclaim to all who have an "ear to hear"--Just and true are Jehovah's ways in ruling the nations.

The next note is in perfect harmony with the last--"Who shall not fear, O Lord, and glorify thy name? since thou alone art bountiful." Our great Creator's every dealing is an act of favor--even the evil which man was permitted to bring upon himself is to be overruled for good; and we ask ourselves the question, Who shall not fear and glorify God when, in the coming age, his wonderful goodness is manifested, and when the knowledge of the Lord shall fill the whole earth? We would be inclined to believe that every one should praise his love everlastingly, were it not that Scripture clearly discloses a second death, which tells of some who will be accounted worthy of it.

"For all the nations shall come and worship in thy presence, because thy righteous acts are manifested." This is the last note of the song, and is full of force and meaning. How few are proclaiming, either publicly or privately, this part of the song. Some believe that many of the nations now dead are in a place of mental or physical torture, there to remain to all eternity. Others claim that they are dead, and will never again have life; others that those who are dead, will be raised from death to pass a mock trial, and be destroyed. But how few can sing this song of restitution, declaring that all nations shall yet come from death, and shall worship their Lord and Redeemer, when brought to a knowledge of the truth. (1 Tim. 2:4.) Even Sodom, a nation long since destroyed, shall come and worship. (Ezek. 16:48-63.)

Another symbol is the "Harps of God." The song is sung in tune and harmony with the harps. The harp of God we believe to be the Bible, its many strings or chords are the Law, Prophets, Psalms, Gospels, etc. Many Christians have the "harp," but few have it so strung and tuned that they can bring forth harmony enough to accompany "the song of Moses and the Lamb." The overcomers have the harp well in hand--in fact, without it and the inspiration of its music, they never could have been overcomers. They have them tuned, too. How forcible this picture! Truly, it would have been incomplete without the harp of God.

Another thought is suggested--The overcomers not only have the harp, and know how to sing this song of restitution, but they do sing it. There are some of God's children who have their harp considerably in tune, and who know the song, but who do not proclaim the glad tidings of coming restitution; they fear to face the opposition which this course would bring--the unpopularity which would attach to anything outside the religious rut of so-called orthodoxy. These are not among the overcomers; they have not yet gotten a victory over the influence of the Beast and Image; they are yet in some bondage. All of the overcomers sing the song. Each of us should inquire of our own hearts whether we are tuning our harps and singing this song. Now is the time.

Many of the Lord's dear children in mystic Babylon's captivity, have sat down beside her rivers so defiled by the mire of worldliness and error and wept when they remembered God's favor to Zion in times past. They laid aside the harps of God, hanging them on the willows that weep over the grave of truth in Babylon. They that carried them away captive (the Babylon system) require of them a song and mirth, saying, "Sing us one of the songs of Zion." Yes, Babylon would like to see Zion's captives happy beside her muddy streams; and in the midst of her worldliness, would like to hear an occasional song of Zion, that she might boast of the Lord's favor. But "how shall the captive daughters of Zion sing the Lord's song in a strange land?" (Psa. 137:1-6.) To all such we cry: Take down your harps from the willows; flee out of Babylon into full liberty of thought and expression; tune your harps and sing the song of Moses and the Lamb. Sing of God's mighty love and the "restitution of all things which God hath spoken by the mouth of all his holy prophets."

The next thing shown to John is the coming of the seven messengers out of

R498 : page 7

the temple to pour out the plagues. Since it is the saints who are "to execute the judgments written" (Psa. 149:9) we interpret these "seven angels" to mean the saints--the living saints, they being the representatives or active agents of the entire anointed company--as "the feet of Him." It is the feet, or last part, who sing the restitution song of Moses and the Lamb, above the sea mingled with fire. "How beautiful are the feet of Him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth." (Isa. 52:7). These same feet as representatives on earth of the entire body, are to pour out the seven vials, or be associated more or less directly with the judgments coming. These are clothed with white linen; these have kept their wedding garments; they are robed in the righteousness of Christ--"justified by his blood." They are the servants of God; the girdle representing a servant, and the gold of it representing divinity. They, as the servants of God, have a divine service to accomplish.

When they had all gone forth from the temple it was filled with smoke, so that none could enter it. The temple symbolizes the nominal church. The coming of the messengers out of the temple, symbolizes the coming of the overcomers out of the nominal church. When all such have come out, the temple (church) will be so full of smoke (confusion), that no man would care to go into it. It was "filled with smoke from the glory of God and from his power": that is, the glorious harmony and beauty of truth as presented by the overcoming class, shows the deformity and confusion of man-made creeds. As the truth though rejected, shines out with increasing glory, the whole nominal temple is seen to be full of smoke-- confusion and darkness; and all who remain in it become so blinded by it, that they cannot see the glory of God either as displayed in his Word or its fulfillment in passing events.

The messengers are now nearly all out, and already the smoke, or confusion in the church, is considerable. Few care to enter even now, and recent reports of various sects show that the increase has been very slight for the past year. When we remember that the large proportion of new members received is from the Sunday-School, we can realize how, even now, very few men (persons of mature thought) enter the nominal temple. The nominal church will be in this confusion until the seven plagues are poured out; during that time the Babylon, or confusion element, will be destroyed, and the cleansed temple of truth be again opened to receive justified believers--then as heirs of the earthly promises.

"And I heard a great voice out of the temple saying to the seven angels, GO YOUR WAYS and pour out your vials of the wrath of God upon the earth."-- Rev. 16:1.

The nominal systems are anxious to retain every member, for each one counts, and their boast is in numbers and wealth; but when they find any who count all earthly considerations but loss and dross, and who will not be fettered and bound by man-made creeds they thrust such out, saying, Go, then, do your worst, "GO YOUR WAYS."

The unfettered, the overcoming class, have nearly all gone forth, we believe, now. These do not require the plagues since the truth has made them free. This little flock by no means constitutes the whole house of God. No, the house of God--the household of faith--is a large class, the majority of whom are still in the nominal Church, fettered by its creeds and dwarfed by its worldly conformity. For their sake--that they may be brought into the liberty of the sons of God, even through great tribulation

(Rev. 7:14)--we are told that "judgment must begin at the house of God." They must be liberated first, and the overcoming class shall be the instruments in striking off the shackles of error. The plagues are really blessings in disguise, just as an amputation is a blessing though a trying ordeal of suffering to those who require it.

====================

R498 : page 7

THE FIRST PLAGUE.

"And the first went forth and poured out his bowl on the LAND; and there came an evil and malignant ULCER on those men having the mark of the BEAST, and on those WORSHIPING HIS IMAGE." --(Chap. 16:2. Diaglott.)

These evils, called plagues or bowls of wrath, are designed to rid the world of every form of evil and wrong. The class symbolized by the land or earth, we understand to mean all people under religious restraint, of whatever name or order. Land or earth as a symbol represents settled, organized religious society, as sea represents the restless irreligious, unsettled masses of humanity. Those having the mark (characteristics) of the Beast (Papacy) and those worshiping his Image (Protestantism), as hitherto shown, are the great mass of non-overcoming and nominal Christians.

It is upon this class that the trouble first comes. While Roman Catholics constitute an important proportion of this earth class, yet the trouble does not affect them at first, as shown from the fact that the ulcer is not upon those worshiping the BEAST, but on those worshiping the IMAGE and having the marks or characteristics of the Beast (Papacy), which indicates clearly the various shades and degrees of Protestantism.

Their trouble is compared to an ulcer --"an evil and malignant ulcer." To appreciate the symbol let us consider the literal: An ulcer is a running sore; it is an evidence of constitutional disorder, and very painful. A CANCER in its worst stages, becomes a malignant ulcer. An ulcer is a cankerous sore, that is, one which eats, corrupts and destroys. Now carry the thought--what an ulcer or bad cancer is to a man will illustrate the character of the consuming, life-draining trouble coming upon the systems constituting Protestantism, so called, which ultimately will destroy it. It arises from within itself; it is a constitutional disorder, caused by the errors inherited and retained from the "Mother of harlots and abominations." There is no cure for this evil --the blood is poisoned, it has permeated

R498 : page 8

the entire body, and death must ensue.

There was a time--in the days of Luther and reformation--when the daughters might have been radically healed, but her false ministers "healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." (Jer. 8:11.) Now there is no balm in Gilead, there is no physician there--therefore she is not healed. Her King is not in her, she is spewed out of his mouth. (Jer. 8:22, Young's Trans. See also Rev. 3:16 and 18:23.) There is no remedy, these systems must die. The disorder comes from within. Already these disorders have broken out, and though the canker is carefully concealed, the bad odor and distress are noticeable.

===================

R498 : page 8

THE SECOND PLAGUE.

"And the second poured out his bowl into the SEA; and it became blood, as of one dead, and every living soul died --THOSE IN THE SEA."--Vs. 2.

Bear in mind that the sea symbolizes the irreligious masses of mankind-- those not under religious restraint.

To appreciate the trouble upon this class we must study the symbol. Blood in a living creature is full of vitality, but the blood of a dead person is the very reverse. After death, the blood rapidly begins to separate into two parts--a watery liquid called serum and a more solid substance termed clot. As soon as this separation has been accomplished the CLOT begins to PUTREFY or corrupt. Applying this, we understand it to teach that a great and thorough disintegration will occur in this large class of humanity, after which, one element will rapidly corrupt and putrefy. Among the irreligious masses have been numbered such noble specimens of humanity as Stephen Girard, Geo. Peabody, and Peter Cooper, besides many less notable, honestly skeptical souls. The result of the commingling of such with the masses imparted a life principle and vitality. But reading this plague, we realize that a separation of these two elements is due, the result of which will be decay and death to every principle of morality and virtue in this class--when every living thing (active element of virtue and benevolence) in this sea class will perish. In other words, remove the element which advises prudence, morality, and right-doing, from the counsels of the restless masses--from the Labor Leagues and other associations, and let the lower element control itself, and the result would quickly be the destruction of life, property, laws, and peace--a grand reign of anarchy in the name of communism.

From other Scriptures we are taught to expect just such an uprising--which eventually shall overthrow the kingdoms of earth. But the beginning of this is all we must look for now--the separation of the serum from the clot--of the vital from the corrupting element. This seems to be now in progress. Men of noble minds who realized the oppression of the masses by money and governments and desired to assist in their amelioration, are forced to withdraw because of the spirit of recklessness which pervades the mass, leading to assassinations, etc., in other countries and threats of the same in this land. In England Mr. Gladstone, Mr. Parnell and others, have attempted to provide some relief for Irish oppression, but must disown all fellowship and sympathy with the dynamite and assassination policy of hot-headed leaders among the masses.

But we should remember that the full results of this evil or plague will not be felt for many years; it has its beginning only, now. It is well also to remember that one plague or evil goes on increasingly, after a second and a third, etc., are added, until in the end the entire

R499 : page 8

seven forms of evil will be operating simultaneously.

====================

R499 : page 8

THE THIRD PLAGUE.

"And the third poured out his bowl into the RIVERS and into the FOUNTAINS of waters and they became BLOOD. And I heard the angel [messenger] of the waters saying--Righteous art thou, the one who is and who was, the bountiful one, because thou hast judged these. Because they poured out the blood of Saints and Prophets thou gavest them also blood to drink; they deserve it."--vs. 4-6.

This third element of trouble results from the turning of the rivers and fountains of water into blood. Running waters symbolize truth. The river channels through which water (truth) has flowed, symbolize the various sects or denominations. The fountains symbolize the founders and schools of these various systems--the places or men in whom these channels had their start or beginning.

For a long time, water--truly very muddy in some, but nevertheless a mixture of water has flowed in these various systems, of which many have partaken and have been refreshed. But a change comes, and that which once refreshed, will (gradually) become loathsome as blood. [Blood has been advised as a medical remedy, but in such cases it is taken immediately on being drawn from the animal, else it would be poisonous for its change is rapid--hence a river of blood could symbolize only loathsomeness and death.]

This we understand to be a picture of a change rapidly taking place in religious channels--their creeds, though containing as much truth and error as ever, they are coming to regard differently. General enlightenment is greater, and what was once received without question, is now becoming loathsome and death-like. As in a similar plague (literally) upon Egypt, the people digged wells for water because they could no longer drink of the bloody rivers, so here--independent thinkers are digging for themselves, for purer waters than the regular channels afford. Truly this turning of the waters of their channels into blood, is among the causes of anxiety and great annoyance to the sectarian, but only the few yet realize this trouble.

The angel of the waters--or the messenger of the REAL truth--is able to see in this a righteous judgment of God against those systems, as expressed in vs. 5 and 6. The direct cause of this trouble is mentioned--they had poured out the blood of the saints and prophets.

Is it inquired in what sense this was done? We answer that blood in a person is life and to pour it out is to waste it. The life of the saints is truth--God's word--as it is written: "The words that I speak unto you, they are spirit and they are life," and "The testimony of Jesus is the spirit [vitality, life] of prophecy." Hence to have wasted the life-principle of saints and prophets, would be to have wasted the words and testimony of Jesus. This they did by neglecting his word, and receiving instead the traditions of men, which errors have corrupted and defiled the truths they possess to such an extent that the thinking ones are fast coming to that condition where they cannot drink from those channels.

In these very channels, or systems, where the teaching of Satan has been preserved, viz.: that man has an existence which can never cease, and hence must continue forever (Gen. 3:4), nine-tenths of them in misery, in these same channels, the teachings of the Prophets, that the wages of sin is death, but that God has provided for "times of restitution of all things, spoken by the mouth of all his holy prophets since the world began" (Acts 3:21) is neglected, cast aside, WASTED. And hence it is that they will get blood to drink shortly. The creeds of these systems being so mixed with error by the retaining of Satan's lie and the rejection of the Lord's testimony, both through the words and example of prophets and saints, they will soon come to recognize them as too obnoxious and nauseating to be palatable to either themselves or the world.

"And I heard the ALTAR saying, Yes, O Lord God, the omnipotent, true and righteous are thy JUDGMENTS," verse 7.

The altar represents the class of prophets and saints whose testimonies for truth were sealed with their lives, the testimony of whose lives had been wasted. These speak not audibly, but in that figurative way in which Abel's blood is said to have cried out. The testimony of these condemn the present systems as worthy of having this trouble or plague; because of their previous disregard of truth. While nominal Church systems have become great and popular in worldly favor, both in the days of the prophets and ever since, in the days of the saints, yet now as ever, this success and popularity has been the result of an alliance with the world and a participation of its spirit. Since, as well as in the days of the prophets, to live separate from the world and to boldly advocate the truth in opposition to the worldly mixture of error, has cost persecution and either literal or symbolic beheading--or cutting off. The testimony of every sacrifice for truth acceptable to God is here represented as condemning the course of these systems and justifying the retribution represented in this third plague--"FOR THEY ARE WORTHY."

===================

R499 : page 8

THE FOURTH PLAGUE.

"And the fourth poured out his bowl on the SUN, and to him [it--ROTHERHAM'S TRANSLATION] it was given to burn men with fire. And men were burned with great heat, and they blasphemed the name of that God who has authority over these plagues, and they reformed not to give him glory."--vs. 8,9.

Here the misery of some is caused by an increase of sunlight. As the moon symbolized "THE LAW," so the sun symbolizes the GOSPEL LIGHT. The former was but a shadow or reflection of the latter, and the relationship of the two to the Church (the woman) is beautifully symbolized in Rev. 12:1. The increase of the sunlight means an increased brilliancy of Gospel light and knowledge.

This increase of light is to affect all classes, as is indicated by its not being limited to a certain class as are the other plagues are limited; to "sea," "land," "rivers," etc. It comes upon men--mankind in general and upon representative leaders of men, in particular. It is the increase of light--knowledge-- which is causing independence of thought and action among all classes of society. It causes differences between kings and subjects, between capital and labor, between clergy and laity; the increasing light is doing it all. It is Gospel light too; for no matter how Infidels may scoff at the Bible and affect to have superior liberty to that which it teaches, it nevertheless remains a fact, that the grandest liberty is that where Christ makes free; and the essence of Gospel light is in the Master's words, "Ye shall know the TRUTH and the truth shall make you free." It is truth that is spreading--truth on every subject: truth relative to the rights and authority of kings; truth relative to the rights both of capital and labor; truth relative to the claimed superiority and lordship of a self-elevated class termed the clergy.

The conflict is between truth and superstition --light and darkness; it will be a severe struggle, but TRUTH is mighty and shall prevail; debasing the proud and exalting the humble. Those whose deeds are evil--who are in the wrong,--hate the light, is the Master's testimony. It would curtail their power and lower their position to elevate all others to equality. These are scorched or troubled by the increase of light, and none more so than religious lords, for it is the increase of light which doubtless helps to turn the waters of their cherished channels into blood--corruption --making their doctrines and creeds, which emanated from fountains of the sixteenth century, distasteful and obnoxious.

After preaching for years doctrines which called God just and loving, but proved him to be worse than the gods of the heathen--after having defended for years their sectarian isms, some of which teach that God has foreordained the salvation of a "little flock" and their children, but has also foreordained eternal misery as the lot of the great mass of humanity and their offspring-- thus teaching, that "there are infants in hell not a span long," etc.--no wonder that such who worship and honor their sect and such teachings, more than they do God and His Word, would feel scorched and annoyed with the great light and heat of truth, as it is now beginning to shine out and reach them.

"And they blasphemed the name of that God." Blasphemy, as the word is used in Scripture, does not signify profane swearing, but rather a misstatement of character. For instance Jesus was accused of "blasphemy" because he said he was the Son of God (John 10:33). These zealous sectarians become so angry against present unfoldings of truth which prove the Love and Mercy of God as well as his Justice, that they go to the very extreme of opposition and grossly misstate God's character and often wrest his Word from its true import to sustain their theories.

This, which is a plague to others, is a wondrous boon to those who are out of Babylon and humbly enjoying the leading of God's Spirit from the one fountain direct--the Word of God. This increase of Gospel light, and consequent increased light thrown upon the Law shadows--showing the true teachings of the Tabernacle and its services and sacrifices, are pointedly foretold in symbol by the prophet (Isaiah 30:26) who says: "The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." It is the same day (period) in which He assembles the outcasts, and makes up His Jewels.

===================

R496 : page 8

We hail thy bright beams,
O morn of Zion's glory;
Thy blessed light breaks on our sight
O hail, happy day!

The day that brings a sweet release,
That crowns our Jesus Prince of Peace,
And bids our sorrows cease!
O hail, happy day!"

R496 : page 8

THE lily is my symbol of fortitude, white and pure and royal, even as I have seen some dear children of God triumphant though in darkened chambers, and on beds of pain. The mignonette, most unobtrusive, yet most tenderly subtle, of all things in the floral world, is my emblem of patience. Its perfume pervades its neighborhood.-- M. E. Sangster.

====================

R500 : page 1

VOL. IV.   PITTSBURGH, PA., JULY, 1883.   NO. 12.

==========

page 1

ZIONS

Watch Tower

AND

HERALD OF CHRISTS PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please

send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lords poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--`ISAIAH 55:1,2`.

====================

R500 : page 1

VIEW FROM THE TOWER.

There is nothing special to report. The outlook is much the same as at last writing, hence we shall give the more space to extracts from letters, as they furnish news from various pickets of the Lords camp, of the welfare of the "little flock."

In the TOWER office every spare hour is being devoted to the promised "Millennial Day Dawn"; but such a work, to be comprehensive and clear, must not be too much hurried. We know your need for it, and many inquires show your desire for it; and we are doing all, that the necessities of other features of the work will permit, to hasten it.

The following extracts from correspondents will cheer and encourage you, we trust:

Macon Depot, N.C.

DEAR BROTHER RUSSELL:--The three numbers of "ZIONS WATCH TOWER" have long since been received, and several times read with much interest, for which I thank you heartily. I also received the "FOOD." This I have studied carefully, I think for about four months. Its doctrines and teachings I fully endorse. With the aid obtained from it, the study of the Scriptures is more interesting, its teachings plainer, and its truths perfectly harmonious. In its doctrines, however, I meet with opposition from ministers and nominal Church lights; but they, in every instance, fail--while maintaining their creeds--to harmonize the Scriptures.

I have been trying to preach the Gospel for some time, but have not been able to preach this year except by the fireside, but I hope, God willing, to commence soon to preach the doctrine and views taught in the Scriptures as shown in the "TOWER" and "FOOD."

Yours in the work, with brotherly affection, __________.

R500 : page 1

Kerville, Texas.

DEAR BROTHER:--Through a good brother, I have been reading "ZIONS WATCH TOWER" for nearly a year. I am so much edified that I cannot think of doing without it. I am nearly seventy-eight years old, and have been in the service of the Lord for fifty years; and, through misfortunes, I am one of the Lords poor, but I rejoice that you have made me welcome to light and truth through the WATCH TOWER. If you will send as many copies for distribution as you can see proper, I will do what I can in this way.

Yours in Christ, __________.

Sterling, Fla., June 4, 1883.

C. T. RUSSELL:--Dear Sir and Bro: I am a Baptist minister, young, comparatively, "in the cause;" have been preaching about three years. Yesterday, at meeting, a friend handed me a couple of copies of "ZIONS WATCH TOWER." I brought them home and have been reading them. I am amazed! I am delighted! Can such, indeed, be true? Yet you have Scripture to sustain you.

Please send me right away "FOOD FOR THINKING CHRISTIANS," and any other reading matter. I want to investigate. I am not satisfied with so-called orthodoxy. I pray constantly for light, and it seems to me my prayer is about to be answered. I am astonished to find some things in your paper which I have been preaching, it seemed to me, alone by myself, with none to sustain me but Gods Word. I am poor, very poor, but I must have your valuable paper. If you can, you can send it now, and in a short time Ill send you the money. Surely, surely, you must be right.

Yours in love, __________.

page 1

DEAR BRO. RUSSELL:--I send you another list of names for the TOWER. In my work last week I was called upon to explain the teachings of Z.W.T. publicly. After doing so, a lady remarked that the plan was so very plain that she feared to accept it, thinking that Gods plan must be more obscure than the "Chart of the Ages" in "Food" teaches.

I explained to them, that there are two reasons why many of Gods children

are not able to accept the truth.
First, early training; and second, denominational pride and fear. Had their parents been Roman Catholics, and taught them in that faith, in nine cases out of ten they would have been Roman Catholics. For the same reason, many cling to the Baptist and Methodist sects and the thousand isms of to-day. When we come to any of these sects and present a truth from God, the first thing they do is to inquire if it is the teaching of their church. When they are satisfied that it is not, as a general thing they at once stop their ears and determine not to heed it.

In a meeting, just a short time ago, after I was through preaching, one of the leaders of the people exclaimed, "Id rather go to hell than not be a Methodist." Surely he was very zealous --For the Bible, or the truth of its teachings? No; he was zealous for Methodism. See what denominational pride and fear is driving people to do in these days. They only know each other by their colors, not by the spirit of the Master displayed in each other.

Jesus Christ only established one Church--one body. The Church of 1800 years ago was not known as Baptist, Methodist, Presbyterian, etc. Our Lord gave us our creed and discipline --the Bible--which is profitable for doctrine, for correction, for reproof, etc. But it is in these closing days of the Gospel Age, as it was in the last days of the Jewish Age, the mass of the nominal Church reject the commandments of God that they may keep their own traditions. Now, when we read from the Bible that the worlds resurrection will take place when our Lord Jesus comes, as foretold by all the holy prophets, and, by turning to the prophet Ezekiel, we read that he will bring Sodom and her daughters to their former estate, whom God took away as he saw good; if, in view of these plain statements, we stop our ears to the fact, we are not worthy of so great salvation.

Thank God some were convinced and persuaded to walk in the Lords footsteps and not with a worldly church. O Bro. Russell, if the dear Lord has only used your pen to bring me into light, it is worth ten thousand worlds to me. You are dear to me. I am running for the prize. It is hard work for me. Pray for me that I might crucify myself and keep humble.

Your brother in Christ,
G. A. ROSE.

R500 : page 1

DEAR BRO. RUSSELL:--By a kind Providence a number of the "WATCH TOWER" fell into my hands, and it met my views so well that I sent for it for one year. Then you sent me "FOOD FOR THINKING CHRISTIANS," and it was very rich food indeed. I have read it through three or four times, and it seems richer every time. I cannot express the thankfulness I feel. I am now sixty-three years of age. For some time I was a minister of the Protestant Methodist Church, but the study of the Scriptures led me farther from their creed. I finally withdrew, and for the last eighteen years I have stood outside of the nominal Churches. They have desired me to unite again, but I could not join with any sectarian organization. I felt and still feel called upon to come out from among them and be separate.

I cant think of parting with the WATCH TOWER. There are a number here who are waking up to the truth. If I had sample copies to distribute among them, I think it would do good. My heart is filled with strong desire to spread the good news.

Yours in patient waiting for the full development of Christs kingdom and glory, __________.

====================

R500 : page 1

A LETTER AND ITS ANSWER.

DEAR SIR:--It seems to be the work of kind providence which has put into my hands both of your pamphlets, "Food" and "Tabernacle," and two numbers of the TOWER, from all of which I obtained some of the most beautiful explanations of Scripture that I ever met with. The system of Gods plans as therein presented is grand and sublime indeed; yet in some respects I think it to disagree with my Bible.

I respectfully invite your attention to some points of seeming disagreement, with an humble desire that you may be able to harmonize them. They are:--

First. Your system of interpretation appears destitute of reasons for sinners to "flee from the wrath to come."... We find in the Bible a beautiful equilibrium and balancing, of Gods love and mercy on the one hand, and His holiness and justice on the other. "Felix trembled"--God "will in no wise clear the guilty," etc. These statements your system of interpretation seems to ignore and render impracticable.

Second. The Bible positively declares a second apostasy, or falling away (`Rev. 20:7-9`), after the Millennium; this your system of interpretation ignores and would render impossible.

Third. Scripture positively places the general resurrection, not only after the

Millennium, but even after the second apostasy, while the harmony of your teachings demands it during the Millennial age.

If in those three points (so far as I have now noticed) your system could be shown to be in harmony with the Bible, I should joyfully embrace your teachings as a grand advance in theology, and, according to my opportunity and ability, I should preach it, the balance of my days.

Hoping soon to see the requisite explanation of these matters from your pen, either by letter or through the TOWER, I remain,

Yours respectfully, __________.

Stones Prairie, Ill.

OUR REPLY.

It gives us pleasure to answer the queries of those whose letters savor so much of the Spirit of Christ, and believing that this communication may be of interest to others, we answer through the TOWER. To save space we will not repeat the questions. Please keep them well in mind.

In reply to your first proposition, we assure you that we do preach a "wrath to come," and more than that, we preach that the "Day of vengeance of our God" has already come. We refer you to "Food for Thinking Christians," Part IV.; also pages 51-53, 72-74 and 120-124. We very much question if this subject of wrath and trouble, coming upon the nominal Church and the world, is referred to half as often in any other publications. But you mean, Why do we not teach, as the mass of Christians do, an eternity of pain and agony to all except the saints?

We answer, because Gods Word does not teach it. We teach "a just recompense of reward"; but the difficulty is, that under the heathenish doctrines which, during the dark ages, became engrafted upon Christianity, a just punishment for sin has been lost sight of, and the Church has coined out of the symbols and figures of Revelation and some of the parables and dark sayings of Jesus, such a fiendish doctrine on this subject, and have so constantly held this libel on the character of God and his Word before the mind, that it takes some time for a thoroughly indoctrinated person to be able to come back, to a proper appreciation of justice and to scriptural ideas concerning the nature of the wrath to come.

It is exactly our teaching that God "will in no wise clear the guilty." In harmony with his condemnation, "DEATH passed upon all men" [but not eternal LIFE in torment]. In this was manifested the justice of God, and that holiness which could not permit an imperfect thing to exist. His love for his creature was there, also, but was not yet manifested. Four thousand years later--in the fullness of time--the love of God was manifest in the gift of his Son, who paid our penalty (DEATH), and all men are thereby justified to live again, and he tells us that in his due time "all they that are in their graves suffering the penalty pronounced--DEATH--[but not torment] shall hear his voice and come forth, some to life [perfect life, having

R500 : page 2

been justified by faith and passed their trial or judgment in this present life] and some to judgment [krisis--TRIAL].

"Felix trembled," but not from any recorded words of Paul relative to eternal torment. No, we claim that Paul taught, as we are teaching, that the time is coming in which every wicked act and every good act will receive a JUST recompense of reward. Felix knew, doubtless, of crimes and injustice of which he had been guilty, and he therefore trembled.

But another thing should be borne in mind when judging of our teachings: It is that we are living in a peculiar time, when some of the special features of the gospel are properly made more prominent than others, by all the faithful and wise servants whom our Lord has appointed to give to His household "Meat in due season" (`Matt. 24:45`). We stand where the severity of God has been made too much of, and His goodness and love almost overlooked; hence it is that our teachings have seemed to some at first sight, to show only the love of God. A reference to the present issue of the TOWER and previous ones under the head of "The Plagues," etc., will show that we give evidence

also of the severity of God. But a correct understanding of the just severity of God gives no indication of the fiendish character ascribed to him by the current theology of the various sects. We find in his word, and therefore teach, that Gods punishments are designed as corrective, and that only the finally incorrigible will be destroyed with the Second Death.

Again, from our standpoint we see that the special work of separating from the world and from mere believers a "peculiar people" to follow in the footsteps of Jesus, and thus to become joint-sacrifices and joint-heirs with Him, is ended; and it only remains to encourage and assist the living members of this peculiar people, to persevere in the fulfilment of their consecration vows: and to testify to the world, to all that will hear, the breadth and scope of this great salvation for ALL mankind; that the Kingdom of Heaven is indeed at hand, not in its incipient stage, as was the case in the beginning of this age, but in its actual completeness and glory, it is even now coming into power. This special work now, finds its parallel in the special work of Jesus at the close of the Jewish age. His ministry did not aim to present the penalties of the Law, since he was about to bear that for them, but to introduce and prepare his followers to receive the blessings and favors of the Gospel age.

Your Second proposition is, we think, an unintentional misstatement of our position. We do believe, in what you term the apostasy of `Rev. 20:7-9`, though quite likely we do not teach it as you have been inclined to look at it, owing to the bias you have received from current theology. We now refer you to "Food," page 124, lines three to eight from top. We give that Scripture the less mention because we believe that none whom we address will be there.

Your Third point is a very general error, we think, and arises from a misunderstanding of the symbols and general arrangement of the Book of Revelation. Commencing with `chapter 20:1`, and continuing to `chapter 22:5`, we believe to be six different views or presentations of the same period of time--the Millennial age. All these views are valuable, as they present different sides or phases of the same glorious kingdom of God. The first shows the restraining of evil for a thousand years, and its little season of permitted triumph at its close (`Rev. 20:1-3`). The second view (`Rev. 20:4-10`) shows the exaltation of the saints, their reign of a thousand years, and the destruction of the incorrigible at its close.

The third view (`Rev. 20:11-15`) is a representation of the trial of the world before the white or pure judgment seat. It is at the establishment of justice and right in the earth that the present (symbolic) heavens and earth flee away, giving place to new heavens (governments) and new earth (society). Then the books (Scriptures) will be opened, made plain, so that a "wayfaring man, though a fool, need not err therein"; and the knowledge of the Lord shall fill the whole earth as the waters cover the sea; then the world will have its trial--being "judged according to their works" instead of by the standard of the Churchs trial, now in progress--"according to your faith." Here another "Book of Life" is opened--the one now being filled--with the names of the heirs of GLORY, HONOR and IMMORTALITY; and the new Book of Life is the record of those of the world, who, during their trial, will be accounted worthy of perfect human existence everlastingly, all others being cut off in the second death, symbolically termed the lake of fire.

The fourth view (`Rev. 21:1-8`) represents the blessedness of the Millennial age when the New Jerusalem (the glorified Church--the Bride) will be among men as their government and Gods representative: to remove their sorrows, pains and troubles by making all things new, resulting in the giving of the water of life to the obedient, and second death to the disobedient, as in the preceding views.

The fifth view (`Rev. 21:9-27`) shows this glorified church more especially;

and the fact that the light (truth) which shines from it will be the guide of the nations (`v. 24`), the sequel to this view being that those improving the opportunity will come into, or become associated, in the Kingdom of God--the earthly phase of it--while workers of iniquity are destroyed, as in the other views--their second death.

The sixth view (`Rev. 22:1-5`) shows, under the symbol river, that the blessing of the Lord is to be through the spread of truth to mankind during that Millennial age. It will proceed from the City of God--the glorified Church--and results in the complete blotting out of the curse and the restoring of mankind to communion with God.

In conclusion, we would refer you to `Prov. 2:4,5`. "If thou seekest truth as silver, and searchest for her as for hid treasures, then shalt thou...find the knowledge of God."

The Lord will bless every real truth-seeker --every Israelite indeed--for such alone truth was written, and to such alone it will be revealed. May you know the truth--be filled with its spirit, and be made free by it; then, indeed, you will be a minister of it, both now and in the ages to come.

====================

R501 : page 2

THE DISPUTED CLAUSE.

`Rev. 20:5`, first clause, which reads, "But the rest of the dead lived not again until the thousand years were finished," is the subject of dispute. We showed conclusively that the above text has no support from any authority older than "the middle of the fifth century." It is not found in any of the older MSS.--it is not in the Syriac--and the confessedly oldest, most complete and best of all Greek MSS. of the New Testament--the Sinaitic--does not contain those words. It is wanting, too, in several of the more recent MSS., among which is the Vatican, No. 1160, a MS. of special clearness and harmony with the most ancient ones.

An exchange calls attention to the fact that Prof. Tischendorf, the finder of the Sinaitic MS., while admitting that the clause is not found in it, says that he thinks its omission accidental, "a mere error" of the scribe in copying. Our exchange thinks this all-sufficient--we should accept of that clause because Prof. T. thinks--guesses--that its omission was a mistake.

But we must inform our friends that we cannot accept of Prof. T.s guess on such a matter; he may guess for himself, but, in our opinion, the finder of a MS. written nearly sixteen hundred years ago has no better opportunity of judging what it should contain than anybody else. The favor which Prof. T. has conferred on Bible students consists in the finding and publishing of this wonderfully correct MS., and not in guessing something into it. The wonderful and uniform correctness of this MS. of itself casts great discredit on Prof. T.s guess, which would imply great negligence in the copying.

Let us have the very oldest manuscripts of the Bible, and if they throw out and omit manifest errors, let us not hold on to those errors and guess that they should be in, and that their omission was a mere error. To do so would be to make the finding of such ancient MSS. useless; each party in whose favor an error had been made in copying, either by accident or intention, would be at liberty to claim that the omission of such clauses was "a mere error." It is Gods Word that we want, and we thank Him for the valuable Sinaitic MS. furnished through Prof. T. But we will not permit the esteemed Professor to doctor it for us. We cannot admit his authority to "add to the words of the prophecy of this book."

We regret to have it to note that the justly celebrated Variorum Bible and Testaments (with which we have supplied many of our readers), when attempting to give the readings of the Sinaitic MS., has in the case of this clause taken the word of a fallible man as being infallible--It fails to show that the Sinaitic MS. does not contain the clause in question.

In view, however, of the full meaning of the word anastasis (resurrection) set forth in our issue of June, 1882, this clause, EVEN IF GENUINE, would be in harmony with our general teaching--that all men will come forth from the tomb and have a trial (judgment) during the thousand years (millennium) mentioned in `verses 3,4,6,7` of this same chapter (`Rev. 20`). We there showed that to come out of the tomb, as in Lazarus case, is not resurrection (anastasis)--not a raising up to perfect life. The condition of life enjoyed by Adam before sin, none of his posterity have ever possessed. We have all been in death--"in the valley of the shadow of death"--and to enjoy an anastasis, or lifting up to life, as Adam had it, includes not only the coming forth from the tomb, but all that process of restitution which will be in operation during that reign of Christ. And since perfection --the full attainment, of the full measure of life--will not be reached by the world until the end of the millennium, it would be in harmony to say:
The rest of the dead lived not again

[did not fully return to perfect life] until the thousand years were finished.

But we stand by the record, and claim that this clause fits the truth rather by accident than inspiration, as shown by the foregoing evidence. This interpolation, doubtless, occurred by some scribe of the fifth century making a marginal note on his MSS. of his thought on the subject.

===================

R502 : page 2

INTERNATIONAL S.S. LESSONS.

"Thank God for the great improvement in Bible study which has followed the introduction of the uniform lesson system! Seven millions of youth of North America looking into the same passage of scripture each week! What a volume of study! How majestically strong is Gods truth, to stand such investigation and not disappoint, not fail, a single soul."

The above is from an exchange. We wish it were true. But, alas! like many other of Satans delusions by which he deceives, it is false--a gilded bubble--outwardly bright and good, but really a form full of emptiness. The spread of intelligence and thought has led to the necessity of presenting more than sectarian creeds; some authority higher than mans words must be offered. There is nothing to offer but the Bible, and neither Papacy, Protestantism, nor Satan could expect to hold control of man without recognizing to some extent this demand.

To meet this demand, yet to keep people from independent study of the Scriptures, seems to be the object of all parties. They well know that their systems would soon fall to pieces if the people would study the Bible independently. To meet this popular demand for authority on religious subjects, each prominent sect prints "Lessons Leaves" with questions and answers to suit its own creed, and at the same time, by mutual agreement, the same verses constitute the lesson among all denominations, thus giving the impression to many, and especially to the children, that Christian union is very strong and that all denominations are agreed as to the import of the lesson taught.

The writer has served in the capacity both of teacher and superintendent in the Sunday-school and long since became convinced that all the good there is to this system is on the surface. Who that has ever been connected with the Sunday-school in recent years, does not know that it is a grand system of exercises and not of Bible study? Singing, calling the roll, giving reward tickets, returning and selecting library books and Sunday-school papers, taking up collections and talking about the Christmas treat; or the next picnic, or a summer vacation, takes up almost all the session until the bell rings for closing exercises and putting on wraps. Now, what a fraud to call this "a great improvement in Bible study!" What a delusion for that unconverted young woman who has taught (entertained) such a class, to suppose that she has been serving Christ and teaching his religion by such exercise! I tell you, nay; she is hardening her own heart by the deception, and convincing herself and her pupils that religion is an empty sham. Instead of seven millions of youth in North America being Bible students, they are--especially the boys--taking first lessons in religious shams, which beget in them doubts concerning the

Bible as well as of Christianity. This is the great evil; and our experience leads us to believe that fully one-half the boys in the Sunday-schools are young infidels, largely made so by the shams of sectarianism and its false representation of the Bible; while to the girls, the Sunday-school has become the nursery of pride, love of display in dress, and an increasing desire for amusement.

But this system of uniform lessons serves Satan and the sects still better in another way. There was a time when thoughtful Bible class teachers met their adult classes every Lords day to study the Bible and to learn of its teachings. The teacher and class selected the subjects of interest for study, and even though bound by denominational yokes and prejudices, there was some opportunity for the Word of God to be heard, and for truth to shine forth: and sometimes considerable truth was thus fed to a thinking class. But this would never do, it would soon break up the Babylon systems if such Bible study were permitted; those who studied would soon be far beyond those who relied on creeds of the fifteenth century, and would leap the sectarian fences for the green pastures of Gods Word and the liberty wherewith Christ had made them free. Hence the necessity you see of uniform lessons, to hold back such classes and teachers, giving them such questions about the geography of Palestine, the manners, customs, dress, etc., of the people, mixed with a few simple questions on morality, such as could open up no general discussion, could lead to no appreciation of truth or error, but merely keep in the beaten path of the traditions of the elders, especially of the elders of their church.

What a delusion and a snare is thrown about these adult classes, which leads them to believe that the twenty minutes thus spent each Lords day is a compliance with the Great Teachers Word: "Search the Scriptures." They are able to make thee wise, but the traditions of men will blind thee. "Come out of her, my people," partake not of her sins and receive not of her plagues.

====================

R502 : page 2

LET us guard against the negative form of evil-speaking, generally the most thoughtless. Absalom was an example of this. Who could quote any actual evil-speaking against his royal father? Who could charge him with speaking evil of dignities? And yet by insinuations, by his way of putting things, by his very manner, he wrought a thousand-fold more cruel harm than any amount of evil-speaking out could have possibly done. Oh to be watchful as to such omissions to speak well, as amount to speaking evil? Watchful as to the eloquence of even a hesitation, watchful as to the forcible language of feature and eye.

====================

R502 : page 3

A WORD TO CHRISTIANS.

"That they may all be one."--`John 17:21`.

In vain ye say, "Let sects and systems fall,
And Jesus precious name be all in all";
In vain ye say, "By His blest name alone
His members should, while here on earth, be
known";
Yet cling to what that gracious Jesus pains--
Sectarian union and sectarian names.

And can it be that "Baptist" sweeter sounds
Than the dear name which each believer owns?
Does "Independent" tell of Jesus love,
Or efficacious in conversions prove?
Is "Bible Christian" Gods appointed term
By which Hed have mankind His own discern?
Or does the spirit in "the Word" insist
Their being known by "Friend" or
"Methodist"?
That word is silent--not one single name
Of all the multitudes which now obtain,
Is sanctioned there, but His, whose precious
blood.
Has sanctified the family of God.

Say not, "How otherwise shall we be known?"
Did Paul or Peter such distinctions own?
Say not, "Names nothing mean"; alas! we see
How oft they move the heart to jealousy.
Say not "theyre harmless," for too well we
know
How under them what fierce contentions grow.
They gather to their standard--not the Lord:
Enforce their own enactments--not "the Word."

Just think of heaven, where happy oneness reigns,
A gathering place for parties, sects and names!
Ah, no! twould dim the glory of that place,
Twould throw a cloud oer every saved ones
face.
One name ALONE the heavenly hosts adore;
Nor is there space or room in heaven for more.
Jesus is there,--His name alone is sung,
His blessed names the theme of every tongue,
Jesus is there--no other name they know;
Why should we hear of other names below?

Survey the vast profession of the day;
How many men--how few the Lord obey!
Mens systems, rules, and principles abound,
While cleaving to "the Word" how few are
found.
"Our cause" now takes the place of Jesuss fold,
"Our church" the place of church of God of old,
"Our pastor" now is bound by space and time,
And paid accordingly--is that divine?

Oft fills his place in priestly robes arrayed,
Spurning alike the vulgar dress and trade,
Before his name the prefix "Reverend" stands,
Which God, in Scripture, for himself demands;
Usurping thus the title due alone
To him who sits on the eternal throne!
(O how unlike the noble few of old,
Whose labors were for souls, and not for gold;
Distinguished by their spirit, not their dress,
Patterns of godlike, holy loveliness!)

For these majestic edifices rise
Of every character, and shape, and size;
Gorgeous in their structure, costly in their plan,
Majestic mentoes of the pride of man!

These buildings reared are called "the saints
abode,"
The "sanctuary" and the "house of God";
The "place of worship," and the "temple" too.
Names so applied, the Apostles never knew.
Alas! tis earthly worship that they teach,
And hinder souls that would beyond it reach;
Keeping at distance those love bids draw near,
To worship in their priestly character,
Within the temple pitched by heavenly hands,
Where Christ, our Great High Priest, our surety
stands.

There is the only proper "saints abode";
The purchased Church, the only "house of God";
Where Jesus is, our joy it is to know,
Our "place of worship" is, and not below.

No grand conception of the builders mind--
No taste or elegance, howeer refined
No lofty eloquence, that charmeth so--
No sounds harmonious that from organs flow--
No "dim religious light"--no high degrees,
Nor gorgeous vestments--can the Father please,
Ah, no! man looketh to the outward part,
But God surveys the secret of the heart;
And that, by man esteemed perfections height
Is but abomination in His sight.
No mans invention can adorn the cross;
Tis all abomination in His sight.

Christian, go search the Word of God, and see,
How far the statements here with them agree,
Let not these things unheeded be, I pray,
I speak as to the wise, judge what I say.
R. COSSAR.

====================

R503 : page 3

DESTROYING THE ENMITY.

For He is our peace who made both one and the middle wall of the enclosure broke down; the enmity, in his flesh [even] the law of the commandments in decrees bringing to nought; that the two he might create in him into one man of new mould, making peace; and might fully reconcile them both in one body unto God, through the cross--slaying the enmity thereby.--`EPH. 2:14-16`. (Rotherhams translation.)

The Apostle is addressing Christians --converts from heathen nations--Gentiles, and is showing that the difference, in Gods estimation, between Jew and Gentile, has now ceased. The Jew once had special favor, brought about by the typical sin offerings, though it was only typical of the real favor with God, which the gospel church enjoys--brought about by the better sacrifice (which needeth not to be repeated year by year) and the better covenant than the law. This contrast of their former condition as Gentiles, from the former condition of Jews, is referred to in `vs. 11-13`. But now, in Christ Jesus, ye who at one time were afar off [from Gods favor] are made nigh by the blood of Christ.

This shows how the Gentiles were brought into favor and communion with God--"by the blood of Christ." Now, the Apostle proceeds to show how the Jew got a blessing through the same "blood" of Christ--they who had been favored by the Law ordained to life. [The favor under the Law covenant was, that if any Jew could keep the Law he should have a right to life, and should never die. `Rom. 10:5`. `Gal. 3:12`.] But that Law which seemed a promise or covenant by which they could have life--hence regarded a blessing --was found to be of no advantage, but rather a curse, because it did not give life to a single one of them. This was not because of faultiness of the Law, for the Law was holy and just and good. (`Rom. 7:12`.) The fault was in the Jew who, because of sinful propensities and imperfect organism, inherited through the fall of Adam, could not keep the Law, and hence could not claim the life promised under that Law covenant. Thus, it will be seen, that the Law which was to bless them was found to curse or condemn the Jew, and was for this reason reckoned his enemy --called "the enmity," or OPPOSITION, or CONDEMNATION.

What advantage had the Jew, then, do you ask? He had the first opportunity of the Gospel high calling, and will have the first call under the restitution. Then, too, some out of that people were developed into fitness for the spiritual kingdom, and some for the earthly kingdom.

The Apostle having shown, as already explained, that those who had been Gentiles, without the Law, received their adoption and favor through the blood of Christ, now shows that the Jew had received an equally great blessing from the same one sacrifice, saying, "He is OUR peace." He settled the curse or condemnation of the Law which was upon us Jews. Not only did he settle fully the original claims of the Law violated by Adam, which condemned both Jew and Gentile, but he did even more for us Jews; he removed from us the galling yoke of the Law covenant under which we could never have attained life, and has offered us life as a gift or favor. Thus both the original curse or enmity between God and us Jews, as well as the secondary enmity or curse of our Law, which, as a partition, formerly separated us from you Gentiles; this was all taken away, so that both you and we may now have access to God through him who, by his blood--by his cross--destroyed all curse or enmity.

The design is, that ultimately there shall be not Jew and heathen, but that all men shall be made new--re-created of a new mould. The old Adamic mould was spoiled by sin in the very outstart, but through Christ mankind is to be perfectly restored--re-moulded.

Let it be noticed that the enmity or opposition was of God and toward men; men did not condemn God; but God did condemn men on account of sin. It was not Adam who became angry and offended with Jehovah and left the Garden of Eden. It was God who said, Cursed is the ground for thy sake, and who condemned (cursed) both man and woman to labor, sorrow, pain and ultimate death. Hence the enmity or curse which Jesus destroyed by tasting death for every man, was the enmity or curse which was the penalty of the broken law. When, therefore, we are justified to freedom from that condemnation or curse of death, by our ransom, it follows that we are justified to life, happiness, etc., such as was possessed before the curse came. And as surely as Jesus bought all, so surely will he in due time provide a deliverance for all by a resurrection.

In this connection, it is well that all should remember that the Bible presents God to us in various characters. He is the FATHER that pittieth his children, and also the JUDGE of all the earth who will do right, and by no means clear the guilty. It is in the aspect of a Judge that God is represented in the matter of sin and its penalty.

Now, a righteous judge must decide a case according to the law; and, where law is violated, he must condemn the violator according to the penalty mentioned in the law, no matter who the culprit may be, whether a near relative or the judge himself. [In Pennsylvania this really happened last month. A judge unwittingly violated a State law, condemned and fined himself according to the prescribed penalty.] Thus with Jehovah, when his loved child and creature Adam violated law, he must condemn him. Since the law was, "In the day that thou eatest thereof dying, thou shalt DIE," the Judge must execute the penalty, and sent the cherubim, drove the condemned ones from the garden of life-sustaining trees into the barren land outside, (where they would be unable to sustain life and must die), the sterile and unprepared earth; left in that cursed or barren condition because God foreknew its necessity as the prison or work-house in which man should exhaust his condemned life and realize the bitterness and evil of violating Gods law.

The prisoner who is guilty, and who hears his sentence uttered by the judge, may often think of the judge as his pitiless ENEMY and may seldom know of the sympathy and love of the man existing behind the stern look of the magistrate who represents THE LAW.

So, too, some who appreciate not the love element in the character of the Judge of all the earth, and see not the wise provision of the Law which cuts off from life the disobedient, and will not permit them to live forever in sin, such think of God only as the unbending and severe Judge. It is only those who have caught a glimpse of Gods plan for the liberating of the guilty prisoner whom He himself had justly condemned--only these can realize the great love wherewith the Judge loved us while we were yet sinners, while he was condemning us, and while he was permitting our deliverance into the great prison-house of death.

The Judge did not show much of His love for quite a while, but merely thundered forth the disapproval of Law against sin and its penalty, against sinners, sternly declaring that the Law cursed all such--was at enmity or opposition to them. Thus did the Judge convince all of the exceeding sinfulness of sin, and then in due time He showed His love for the prisoners by himself providing the ransom. In this was manifested the love of God toward us,

R504 : page 3

because that God sent his only begotten Son into the world, that we might live through him (`1 John 4:9`). Now, all may see that this causes the character of the Judge to shine out the brighter. His great love and pity is seen the more clearly as we mount it upon the background of unbending justice, which could in "no wise clear the guilty," even though pitied and loved.

This furnishes the key to an appreciation of the statement: "If when we were enemies [convicts before the Judge] we were reconciled to God [our penalty paid] by the death of His Son; much more being reconciled [guiltless--acquitted by the Judge who once condemned us] we shall be saved by His life" (`Rom. 5:10`). He who paid our ransom for us will bring us out of the prison-house of death, and the Judge will not object, but approve of our liberty.

Again, speaking of his confidence, that his condemnation had given place to approval and justification, Paul introduces this same judgment scene, and shows that there need be, can be, no mistake about it. He asks: "What shall we then say to these things?" [He has been arguing justification as a basis or step to glory and heirship] "If God be for us, who can be against us?" [If the Judge who once condemned us says our ransom price has fully met the demands of the Law against us, why should we be in doubt about it? There could be no better evidence.] "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? "Who shall lay anything to the charge of Gods elect? It is GOD that justifieth." [There could be no higher court to which to appeal, and the Judge pronounces us justified--freed from the condemnation of all inherited weakness and sin.] "Who is he that condemneth?" [Dare anyone claim that I am still guilty? If so, he must be ignorant of the ransom paid, ignorant that our substitute tasted death for every man. It should be a sufficient answer to such a one to tell him that] "It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (`Rom. 8:31-34`).

This same subject--the sinfulness of

all, God their condemning Judge, Himself also their deliverer by providing a ransom, and the CONSEQUENT righteousness of God in cancelling the sin--is forcibly set forth in `Rom. 3:22-26`: "For there is no difference [between Jew and Gentile], for all have sinned and come short of the glory of God. Being justified [cleared of guilt] freely by His grace [favor] through the redemption that is in Christ Jesus: Whom God [the Judge] hath set forth to be a propitiation [satisfaction--for Adamic sin] through faith in his blood. To declare His [the Judges] righteousness for [in] the remission of sins that are passed through the forbearance of God." [i.e., the Judge sent his Son and paid the claim against the condemned race, in order that he might set them at liberty without violating his own laws]. "To declare, I say, at this time His righteousness: that he might be JUST and [also] the justifier of [sinners] him which believeth in Jesus" (`Rom. 3:22-26`). So then, that which was "enmity," which once hindered approach to God, which once condemned, was removed by virtue of the blood of the cross, and now all may come unto God realizing that our ransom settled the claims of justice once and forever. Indeed, since Jesus became the propitiation for our sins, instead of refusing to receive or commune with the condemned, the Judge and Father is sending out messengers during this gospel age, and will continue the same during the next--to inform them of his reconciliation, as we read: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christs stead, be ye reconciled to God" (`2 Cor. 5:20`).

===================

R504 : page 3

THE SEVEN CHURCHES.

PHILADELPHIA.--`REV. 3:7-13`.

"To the messenger of the congregation in Philadelphia write." The meaning of this name is well known--"Love of a brother." This stage in the churchs history evidently began at the great Reformation; and there are many still living who possess the characteristics described.

We may understand the message better if we recall the condition of Rome when the Reformation began. She claimed to be the only holy and true. She claimed to have the sure mercies of David, the throne of the kingdom of the Lord; with power to bind or loose; to open or shut the gates of heaven; to be the only true synagogue; the only true recipient of the favor and love of God; to be the city of God; the only one having a right to bear his name.

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shall shut; and shutteth, and no man shall open."

He who speaks has not given his prerogatives to fallible men. He lent the keys to Peter to open the doors to both Jew and Gentile. Peter preached the opening sermon to the Jew on Pentecost, and to the Gentiles in Ceasarea probably three and a half years after. (`Acts 2:10`.) But Peter fell asleep and

R504 : page 4

the Master holds the keys. He it is

who shall unlock the gates of hades and of death and shall free the long bound captives. No "successor of St. Peter" ever has or even can. If they had the power they would have tried it long ago.

"I know thy works." It is a brief mention but emphatic, and carries with it this encouragement: "Behold, I have set before thee an open door, which no man can shut." There is considerable similarity between the work begun on the day of Pentecost and the work of Luther and his friends. The Reformation was, in a sense, the beginning of a new era; a dawning of light where all had been darkness; the separation of the true from the false and a new start in the way of truth and life. It was the beginning of a mighty work. No doubt all the powers of Satan and his human allies were exerted to close that door--we know they tried hard; but "He that is true" had said--"which no man can shut." The "little flock" of reformers had but "a little strength" compared with the mighty hosts of their enemies; but they knew they had the truth, and fully trusted the Giver. Thus the Master could say, thou "hast kept my word, and hast not denied my name." Luthers declaration at the Diet at Worms, as he stood alone before the princes of Germany and the stern emperor Charles V., are worthy of a Paul, and illustrative of the text. "Unless," said he, "I shall be convinced by Scriptures, (for I can put no faith in popes and councils, as it is evident that they have frequently erred, and even contradicted each other); unless my conscience shall be convinced by the Word of God, I neither will, or can recant, since it is unworthy of an honest man to act contrary to his own conviction. Here I stand; it is impossible for me to act otherwise--so help me God."

We do not understand that this symbolic period is restricted to those early days. That was the beginning. The conflict is not over. The proud and boastful churches of to-day are persecuting and would fain "wipe out" those still living of the Philadelphian band. The work is the Lords, he will take care of it, and man cannot hinder it.

"Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This is very plain language regarding the opposers of the truth, who claim to be the church of God. They would say we were calling them dreadful hard names if we were to use language half as expressive. When "the hour of trial, that which is to come upon the whole world, to try them that dwell upon the earth," has humbled their pride, they will learn who were the chosen, and come and render obeisance at their feet. The faithful ones will be kept from the power of this great trial; and the reason is given, "Because thou didst keep the word of my endurance." (Rotherham.)

Those who have been disciplined, and have been wholly consecrated, and are in a crucified condition when this trial comes, will be far above its power. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked" (`Ps. 91`; `Luke 21:34-36`).

"I come quickly; hold fast that which thou hast, that no one take thy crown."

Numbers have believed for many years that we have been living in the "quickly" time; but failing to recognize the manner of his coming and the condition of his presence, they still look for him, and congratulate themselves on their patient waiting and watching for his return. They say, "When he comes, we expect to know it." When asked how, they triumphantly quote: "This same Jesus"--failing to appreciate the fact that the same Jesus was not recognized after his resurrection by those who had seen him daily for years. Mary and his disciples might talk to him and mistake him for a stranger, but these will recognize him instantly--miles away.

Since he ascended he has been glorified. He allowed Saul of Tarsus to catch a glimpse of him in his new condition. It took him three days to get over it, and even then his sight was only restored by a miracle. Not until we are like him shall we be able to see him as he is (`1 John 3:2`).

R505 : page 4

Let those who thus cling to the fleshly, lest, fear while still looking for him in an earthly condition, he may come as the thief cometh, silently, and in a spiritual --therefore unseen--body, and, in his distribution of rewards, give the crown to another (`ver. 11`).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God; and my own new name."

In the Philadelphia period, especially during the first and last phases of it, the faithful have either been obliged to come out of the nominal temple to find liberty, or they have been "cast out" for their straight testimony.

The reward is that they will be, not simply an unimportant piece, but a vital part--a pillar in the true and eternal temple--a part that cannot be taken away or cast out while the structure exists. During their trial, their names were cast out as evil; they were branded as infidels and heretics; they were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. The Lord knoweth them that are his, and in due time will fully and eternally acknowledge them. W. I. M.

===================

R505 : page 4

THE SEVEN CHURCHES.

LAODICEA.--`REV. 3:14-22`.

"Unto the messenger of the congregation in Laodicea write." Laodicea is interpreted as "a tried, or judged people." The description shows us that they were tried and found wanting. "These things saith the Amen." This is the word so often translated "verily" in the gospels, and used by our Lord as a kind of affirmation or solemn prefix to some important announcement.

From the peculiar use Jesus made of it, we should at once recognize the speaker and perceive that he is about to send a message of more than ordinary interest and solemnity.

"The beginning of the creation of God." If we understand Christs meaning here this message is sent particularly to those who profess his name but deny the truth he here himself presents. Let those who do so, read with special care this special message.

"What think ye of the Christ? Whose Son is he?" (`Matt. 22:42`) is a question that has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not a single reasonable text to support it when the well-known interpretation of `1 John 5:7` is discarded and `John 1:1` is understood. We suggest that any one who does not see this subject clearly should read carefully and prayerfully `John 17`.

Another class--Unitarians, etc.--take away from the dignity and honor of our Lord, beside contradicting much Scripture, by denying that he had an existence before his conception in Mary. We ask such, to compare the following texts: `Matt. 22:45`; `John 1:14-15`; `3:13`; `8:58`; `2 Cor. 8:9`--`Col. 1:15-17`; `Phil. 2:6-7`.

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Here is a picture of the nominal Church of to-day as our Lord sees her. They are not cold in one sense; they have a good deal of zeal; but it is not according to knowledge. They have, with much labor on the part of some, organized their armies, developed their machinery, and multiplied their stores; but yet the enemy does not fall before them. They claim that their principal object and aim is to convert sinners; to (spiritually) beget children. The prophet puts these words in their mouth when they awake to a knowledge of the situation: "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy PRESENCE, O Lord. We have been with child, we have been in pain, we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth come to (spiritual) life." This is said after they have realized the presence of the Lord.

Neither hot nor cold, they incite disgust and are cast out as a hateful thing from being the mouthpiece of the Lord.

To be a minister or priest in the nominal Church of to-day, one must bring with him a plentiful store of that which Paul despised and left behind, namely, human wisdom (`1 Cor. 1:17`; `2:16`). There is a wisdom learned by the mature, "even the hidden," "which the Spirit teacheth." This is not taught "in the schools," neither can it be learned there, but it is "freely given to us of God." Ministers are no more called of God with them. They are made as newspapers are made. Blank paper (sometimes very blank) is put into a machine, impressions are made on it, and it comes out finished. It is wrapped and stamped and is ready to be sent away. We may search the Scriptures in vain for an instance of Gods sending through such a channel.

He hath raised up a new mouthpiece. He sheds increasing light to a little flock who are willing to receive it, and spread it abroad without fear. To those who humbly and prayerfully search for the truth; having but one aim, the glory of God; one desire, to do his will; one hope, to share that glory--according to his promises.

We should not look for light where little remains but the fading reflections of a former glory. That sickly hue which now appears is but the smoke illuminated by the piercing rays from the part of a hand which, high on the wall, is writing, MENE, TEKEL, UPHARSIN.

"Because thou sayest I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable, and poor, and blind, and naked."

"I am rich." I have all the spiritual light that exists in the world. I have gotten riches; have still more enriched myself; have much goods laid up for many years. All others are too poor to add to my store. I have all that is worth having, and need no more. "I sit a queen, and am no widow, and shall in nowise see mourning." Of course she cannot recognize her own picture, she is "blind." "And knowest not that thou art the wretched one," etc. Just as the Jewish house fell, because they knew not the time of their visitation (`Luke 19:44`) so, must their counterpart of this dispensation. The visitation (presence) of the Lord is as a stone of stumbling and rock of offence to both the houses of Israel (`Isa. 8:14` and `Heb. 3:5-6`). The fleshly house failed to recognize his presence in the flesh; the spiritual house refuse to acknowledge his presence in a spiritual body. Just as he could be seen by the eye of flesh in his first visitation, so he must be recognized in this only by the eyes of our understanding--the only spiritual eyesight we now possess. When we are made like him, bye and bye we shall see him as he is.

If she is so blind that she cannot recognize her own condition and location, how can it be expected that she should see his. When she has learned his, she will realize her own, and it will be "pitiable, and poor, and naked."

"I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich;

and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Some may say, How can this be a description of the Church of God? Is it not founded upon the Rock, Christ? We answer, the majority of those who compose the Churches of to-day know nothing about that Rock. Moreover, those who are founded upon Christ, if they refuse to do his bidding, must suffer the consequences. His call is, "Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues."

Even though we are built on Christ, yet, if instead of building with gold, silver and precious stones, we daub together wood, hay and stubble, we shall suffer loss; for the fire (of his jealousy--`Zeph. 1:18`) shall try every mans work; and such "shall be saved, yet so as by fire" (`1 Cor. 3:11-15`).

The gold that is needed is the wisdom that cometh from above; the white raiment, the righteousness of Christ; the eye-salve, the Spirits help in the understanding of the Word.

These will stand the fires, and enable those who have them to stand before the Son of man.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

The words translated rebuke and chasten, are in the Greek much more forcible than here appears. The first means reproach, disgrace; put to shame, dishonor. The latter, to train or educate like a child or youth. What a call! No wonder that the proud and conceited teachers of popular churches cannot hear the call. No wonder that some who have seen and heard refuse, to follow "the path their leader trod." "As many as I love, I disgrace and train: be zealous, therefore, and repent.

"What poor despised company
Of travelers are these,
Who walk in yonder narrow way
Along the rugged maze?
Ah, these are of a royal line,
All children of a King!
Heirs of immortal crowns divine,
And lo! for joy they sing."

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

R506 : page 4

Unknown to the Laodicean Church, the Lord has returned. He stands at the door. He could not do this if he were not present. He has not been always there as some think. To Sardis he said, "I will come"; to Philadelphia, "I come quickly"; to Laodicea, it is rap, rap, rap. Awake; let me come in. Do they hear? `Solomons Song 5:3`, gives the answer.

Why has this little company had such a continuous feast of truth? Why does the light and glory stream down upon us in ever increasing brightness? It is because the Master has come in, and has girded himself, and made us sit down, and has himself served us. It is because the Sun of Righteousness has arisen, and those on the mountain and on the house-tops are already bathed in its glorious beams, for

"The glory of the sunlight
    Of the bright Millennial day,
Scatters all the powers of darkness;
    Lights the gloom with healing ray."

"If any man hear my voice." There is nothing here said about being deaf. If they had been awake they would surely have heard. Jesus clearly foretold that he would come as a thief, but did not tell them the hour. His orders were simply, "Watch." They failed, and fell. "If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through." He slept on guard.

While the nominal Church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member (it will not be so long, in the eyes of many), the little flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up that she may have the greater fall.

The decree has gone forth; the fall has begun; while "to him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."

The nominal Church has a vague

idea of a kind of throne (composed principally of white cloud) somewhere, beyond the bounds of time and space, in the third heaven (counting upwards) where they shall sit forever; principally engaged in making music, and reigning (?) over their own passions (their passions being buried out of sight with their bodies). Strange work for eternity. Gods agents, as far as we can see, are always in activity.

Christ does not always sit on the Fathers throne; he has one of his own. He will occupy it. And those who have followed him, by the way of the cross, shall share it with him. "He that hath an ear, let him hear what the Spirit saith unto the Churches." W. I. M.

====================

R506 : page 5

THE THIEF.

"He said to Jesus, Remember me when thou comest in thy kingdom. And he [Jesus] said to him, Indeed I say to thee this day, thou shalt be with me in Paradise."--`LUKE 23:42,43`.--Diaglott.

Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, see in this narrative the doctrine of election exemplified--Jesus, being pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should roast to all eternity, unpitied, unrelieved. Truly if God has made salvation such a lottery, such a chance thing, those who believe it to be such, should have little to say against church lotteries, and less against worldly ones.

But this is not the case. This scripture has evidently been much misunderstood. To get its true import, let us take in the surroundings and connections.

Jesus had just been condemned, and was now being executed on the charge of treason to Caesars government, in saying that He was a king; though he had told them that his kingdom was "not of this world." There upon the cross above his head was the inscription of his charged crime, written in three languages: "THIS IS THE KING OF THE JEWS." All knew of his claims and derided him, except one of the thieves crucified with him. Doubtless he had heard of Jesus and of his wonderful character, and said in his heart: This is truly a strange and wonderful man; who can know that there is no foundation to his claims? He certainly lives close to God; I will speak to him in sympathy; it can do no harm. Then he rebuked his companion, mentioning the innocence of Jesus, and, turning to Jesus, the conversation noted above took place.

We cannot suppose that this thief had any correct or definite idea of Jesus--nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. To give him credit for more would be to place him in faith ahead of all Apostles and followers of Jesus, who at this time had left him and fled, and who three days after said: "We [had] trusted that it had been he which should have redeemed Israel."

We can have no doubt as to the import of his petition; he meant that whenever Jesus reached his kingdom power he desired favor. Now, note Jesus answer. He does not say that he has no kingdom, but, on the contrary, by his response he indicates that the thiefs request was proper. The word translated "verily," or "indeed," is the Greek word "amen," and signifies "so be it," as you have asked: "I say to thee this day [this dark day, when it seems as though I am an impostor and about to die as a felon], thou shalt be with me in Paradise."

Now, the substance of this is, that when the Lord has established his kingdom, the thief will be remembered and be in Paradise. Notice that we have changed the comma from before to after to-day. This makes it perfectly clear and reasonable. Jesus might have told the thief more if he had chosen. He might have told him that the reason he should be privileged to come to Paradise was because he was paying his ransom then and there--dying for his sins. He might have told him further, that he was dying for and ransoming also the other thief, as well as the whole gaping and deriding multitude before him; as well as the millions yet unborn and millions then entombed. We know this, because we know that "Jesus Christ, by the grace of God, tasted death for every man," and that as in Adam, or on his account, all die, even so in Christ, or on his account, shall all be made alive and be privileged to come back to that Edenic condition forfeited by the first mans sin, redeemed for men by Christs righteous sacrifice.

As already shown, the garden of Eden was but an illustration of the perfect and beautiful earth when fully released from the curse. The word Paradise is of Arabic origin, not Greek--it signifies a garden. The Septuagint renders `Gen. 2:8` thus: "God planted a paradise in Eden." When Jesus has established his kingdom, bound evil, etc., this earth will become a paradise, and the two thieves and all that are in their graves shall come into it. And by becoming obedient to its laws they may live forever in it. We doubt not, however, that the kind words spoken in that dark hour to the Lord of glory, will no more lose a suitable reward than the gift of a cup of cold water, or other small kindnesses done to those whom this King is "not ashamed to call his brethren."

But have we the right to change the comma? Certainly, the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense and harmony with all other Scriptures. This harmony and sense is obtained only by the punctuation we have given above. To read it as usually punctuated, it would teach that Jesus and the thief went away somewhere that day, which is contrary to the following scriptures, which read carefully: `Luke 24:46`; `John 20:17`; `John 3:13`. In the latter text note that the words, "which is in heaven," are an interpolation as shown by the oldest MSS.

===================

R506 : page 5

ENRICHED BY MANHOOD.

In the columns of an exchange we read this explanation of why Jesus became a man:

"One, whom we may call brother, has brought the language down to us, and knowing our language, is able to teach it to us. How short his earthly life! How infinite its results! The everliving, irrepressible Word, worked out a fitter abode and re-ascended to God ENRICHED BY THE POSSESSION OF MANHOOD."

This statement is almost too absurd to criticize. If it were true, why should not angels be thus enriched? Nay, if it so enriched the Son of God, why should not the Father also thus enrich himself? Truly our exchange has a higher estimate of manhood, and a lower estimate of spiritual nature, than we can find taught in Scripture. We read that a perfect manhood, as illustrated in Adam and again in Jesus (See `Psa. 8:5`, and `Heb. 2:9`), is a little lower than the nature of angels, though they are the lowest order on the spiritual plane.

But again, notice the reason given for Jesus becoming a man--that he might become acquainted with our language and teach us of heavenly things. Now, it is true, that Jesus did teach some

R507 : page 5

heavenly things, though very little, as he said: "If I have told you earthly things and ye believe not, how shall ye believe IF I tell you of heavenly things?" (`John 3:12`). The fact is that the revelation of heavenly or spiritual things dates from Pentecost, after he was gone, as it is written: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you....I have yet many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth, is come he will guide you into all truth." (`John 16:7,12,13`).

It follows, then, that the writer of the above is not only in error about Jesus being enriched with manhood, but is in error also as to why he became a man. He could and did teach us heavenly things while he was in heaven; hence the object of his becoming a man must be something else.

Let us inquire of Paul on this matter, and let us remember that a little Scripture is better than a great deal of theory, whether it be the old musty theories expressed in the fifteenth century creeds or in modern theorizings such as the above. The Apostle says that Jesus humbled himself in becoming a man, and that the object of so doing was to redeem men, to give himself a ransom for all, to taste death for every man. This being accomplished he was exalted again to the spiritual plane, yea to the highest grade on that plane of being--He has been made a partaker of the Divine nature. (`1 Tim. 1:15`; `Matt. 20:28`; `1 Tim. 2:6`; `Acts 20:28`).

He was "put to death in the flesh, but quickened in spirit." And "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more." (`1 Pet. 3:18`; `2 Cor. 5:16`). His humanity was all dropped, and so must ours be, for "Flesh" and blood cannot inherit the kingdom of God." (`1 Cor. 15:50`.) Therefore we must be changed to his likeness, which is not human, but "The express image of the Fathers person." Let us keep natures separate, and remember that apples, potatoes and peas cannot be blended: nor can horses, dogs and fish; because they are of different natures. So the human and the divine natures cannot be blended because they are different natures. See Pauls definition of the distinctness of natures--"There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." `1 Cor. 15:38-41,48`.

But in this same exchange the editor asks, "Why will any contemporary hold the editor responsible for expressions of correspondents?" Now we should say that the above expression is not editorial matter, but what of it? We do not criticize the editors writings only, but the statements of the PAPER. It is the paper which goes forth as a Teacher. Unless said editor endorses the above expression of nonsense he has no right to publish it. Is there no responsibility to either the Church or the head of the Church connected with his position of editor?

What should we say of the cook, who would serve up to the table a dish prepared by a subordinate, knowing it to contain deleterious and poisonous food?

====================

R507 : page 5

THE DIVINE RIGHT OF KINGS.

During the Jewish age Jehovah was Israels king, the Most Holy apartment of the Tabernacle, and afterward of the Temple, representing his throne, from which he delivered his rulings through the priesthood. This arrangement was, doubtless, typical of the arrangement for the coming age of restitution.

But we read that the people murmured, and desired a king like the heathen nations about them; and God complied with their wish, giving Saul, David, etc. But while appointing these, God merely allowed them to represent him, as we read: "Solomon sat on the throne of Jehovah as king instead of David his father." (`1 Chron. 29:23`.) Because of sin, God removed his throne from them (`Ezek. 21:26`), but promised that Messiah should come as the true King for Jehovahs kingdom, not only over Israel, but over the whole world. When he came to his own they, as a nation, received him not, as foretold. He then gave them up and turned from them to take out a cabinet of official assistants for the kingdom from among the other nations of earth whom they called Gentiles.

These who are called out of the Gentiles are to be the Bride, the Lambs wife, and joint-heir in His kingdom, but are told that now they cannot reign, but, instead, must suffer and be cast out and despised for their Lords sake, and be subject to, or under the power of, the earthly authorities; UNTIL the "time comes for the saints to take the kingdom," when "the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (`Dan. 7:27`.) But this may not be, until the Lord takes to himself his great power and reigns. His kingdom shall break in pieces and consume all these present evil governments. As the vessels of a potter shall they be broken to shivers. (See `Dan. 2:44`; `Rev. 2:27`; `Psa. 2:1-9-12`.)

For awhile these governments persecuted the church--the saints--as Jesus had foretold should be the case, saying, "Whosoever will live godly [as God directs] shall suffer persecution." But some thought to improve on Gods plan, and, instead of suffering, got the church into a reigning position; so, by a combination with earthly empires, they succeeded, and as a result Papacy was exalted and became the "MISTRESS and Queen of nations" (`Rev. 17:5` and `18:8`).

Results show, how much wiser was Gods plan than mans. Everything was changed; instead of suffering came honor; instead of humility came pride; instead of truth came error; instead of being persecuted she became the persecutor of all who condemned her new and illegal honors. Soon she began to invent sophistries and theories to justify her course, first deceiving herself, and then the nations, into the belief that the promised Millennial reign of Christ had come, and that her Popes were His representatives.

It was but another step to declare the Church infallible, and but another step to claim that the Pope, as the head of the Church, Christs vice-gerent, must be infallible also. Thus, for centuries, she continued to add to her claims and to invent theories of tortures, purgatories, etc., to add to her influence and to give support to her authority, until "She made all nations drunk" with her erroneous doctrines. (`Rev. 17:2`.) She succeeded in convincing, for the time, the whole world of the truthfulness of her false claims. Then the kings of earth could not accept of a crown without her permission, unless her ministers performed the ceremony, and thus gave it her sanction. Thus she crowned the kings of Europe, and her head, the Pope, blasphemously claimed the proud title of "King of kings and Lord of lords"--the infallible.

When Protestantism sprang up it protested against many of her vices, and spurned her indulgences, disregarded her anathemas, but the right to rule over and appoint kings, and thus reign, was too sweet a pleasure to be cast aside. It proved a snare which hindered the Reformers from seeing that it was one of Papacys boastful assumptions, hence they clung to this among other marks of the Beast. Protestantism soon began to sanction and appoint earthly potentates in the name of God, thus continuing and countenancing this invention and assumption of Papacy. Following the example of the mothers unlawful union with the world, the Protestant sects were also termed harlots. (`Rev. 17:5`.)

The recent crowning of the Czar of Russia by the authority, and as the head of the Greek Catholic Church, is an illustration of this principle. Every crowned head in Europe reigns by sanction of some religious system. Indeed, since none object to the principle, it follows that present rulers and their claims are sanctioned by every prominent sect.

What are their claims? Blasphemies! They claim that they reign "by the grace of God"--that Gods favor to the nation is shown by His appointment of these to rule their respective

States. In the name of God wicked men are often raised to power; in His name they both make and break covenants; in His name they declare war against each other, slaughter thousands, and fill thousands of homes with misery. In Gods name they attempt to overthrow each other, whom they admit were appointed of God as much as themselves.

We complain not at their appointment, we interfere not in their exercise of their power, remembering that now we are commanded to be subject to the powers that be, which God has permitted. But say not "By the grace of God,"--countenance not in the name of Christianity those whose appointment comes direct from the prince of this world--SATAN--and whose interests they advance. (`John 14:30`.)

R507 : page 6

This grand fraud, practiced in the name of Christianity, goes almost unquestioned among Christians, and puts their interests and sympathies on the side of oppression, rather than on the side of human freedom. But the question cannot long lie dormant; the irreligious will soon begin to use their reasoning powers on this question and others, and will act out their convictions so much the more as they realize the imposition practiced by religionists in the name of the Prince of Peace and God of Justice.

As an evidence of the development of thought on this subject, we quote the following from the N.Y. Post of recent date. It says: "Among all the strange beliefs of the race, there is none stranger than that which made God Almighty select with care some of the most ordinary members of the species, often sickly, stupid and vicious, to reign over great communities under his special

R508 : page 6

protection--as His representatives on earth."

To see this evil, or other evils, and not to expose them, is to be partaker in the evil deeds, for silence is CONSENT. We well know that some would counsel prudence, for FEAR of evil results from any change. Yes, fear is a great snare. True, it is the beginning of wisdom to fear the Lord, but even this soon gives way when we come into harmony with Him; for "perfect love casteth out fear." As for prudence, as generally exercised by the world, it has greatly hindered the truth always. It is better termed policy; we want none of it; for we read that God hides His wisdom from the wise and prudent, and reveals it unto those who will utter it unreservedly. (`Luke 10:21`.)

As for a change, that must come, for the mouth of the Lord hath spoken it. We could not prevent it if we would, and those who really appreciate the blessedness of the change, from the dominion of the prince of darkness to that of the Sun of Righteousness, can only desire it.

====================

R508 : page 6

IS YOUR SACRIFICE SALTED?

"For every one shall be salted with fire, and every sacrifice shall be salted with salt."--`MARK 9:49`.

There are few, if any, words in the Bible that have a wider range of symbolism than the word salt. It is used as a symbol for fidelity, friendship, incorruption, barrenness, perpetual desolation, preservation, etc.

Most every one knows that salt will quickly penetrate vegetable and animal matter; it has the remarkable quality of diffusing itself through the mass, and prevents animal matter from becoming putrid and offensive to the smell.

If we were obliged to consider the above Scripture from an orthodox standpoint, we should rather let it alone than to have anything to say about it; but considered in connection and in harmony with the rules of the "high calling of God in Christ Jesus," as seen by the light of the rising sun, we see that which is intensely interesting, and which should engage our careful thought and earnest attention, and which should incite us to the greatest diligence to make our calling and election sure.

In order to get the connection of the subject complete we must go back to the `43d verse`. We there find that Jesus had been teaching the disciples the necessity of separating themselves from everything which should hinder them from meeting the requirements of the law of life, no matter how dear or valuable that object might be. We need only refer to these verses for the connection, as Bro. Smith in the May TOWER, under the head "Eternal Torment," very interestingly treats these verses, to which we refer the readers of this article.

Jesus is not now speaking to the multitude, but to the little company, to those whom he had chosen, for he says, "He that is not against us is on our part, for whosoever shall give you a cup of cold water to drink in my name," etc. Now, these are the same persons referred to by the words "thy hand, thy foot," etc., (`verses 43,45 and 47`). It is better to cut off half of the offending powers which these organs symbolize, than to retain twice the number to make your destruction complete (for we understand Gehenna, translated hell here, to symbolize complete destruction); "for every one shall be salted with fire, and every sacrifice shall be salted with salt."

We must not fail to notice the intimate connection between the `49th verse` and the former verses by the little word "for," which shows the relation of the statements to each other.

Take the first clause of `verses 43,45` and `47`, and connect them with the first clause of the `49th verse`, reading, for illustration, as though that between the clauses were in parenthesis.

We then read thus: "And if thy hand offend thee, cut it off": "For every one shall be salted with fire, and every sacrifice shall be salted with salt." As God will not accept of a divided heart, nor of divided service, if a part of your powers, symbolized by "hand," "foot," etc., cause you to offend (see margin and R.V.), it would be much better for you to cut it off and to have a single one (for they must be one as to harmony) to enter into life with, than to have two working in opposition, and resulting in utter destruction. "For every one shall be salted with fire."

That this expression is used to describe the condition of the one who should obey the injunction here, to cut off and separate from all offending things, is evident, not only from the connection of the passage to what precedes it, but from a kindred passage in `Luke 14:34`. In this passage several of the oldest and best manuscripts (among which are the Sinaitic and Vatican) insert after the word salt, the word then. With this thought in mind, let us read the 34th and 35th verses of the

`14th chapter of Luke`. "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt, then, is good; but if the salt have lost its savor, wherewith shall it be seasoned?"

This "forsaking all," in order to be a disciple of Christ, we understand to be the salt of fiery trial and separation with which "every one," especially those who will be disciples of Christ, who will follow him fully, "shall be salted"; but it "is good," if the salt have not lost its savor, its strength.

If you are clinging to the world, and worldly ways, and worldly thoughts, and worldly associations, or to a worldly church organization, or to anything that is foreign to the word and spirit of Christ, if such things are at all pleasing to you so that you feel an affinity for them, feel as though you would like to abide there, that you feel more at home there, then the salt is losing, if it has not already lost, its savor.

"Whosoever he be of you, that forsaketh not all that he hath (will not submit to be salted with fire), he cannot be my disciple."

The Master was so salted, and "it is enough that the disciple be as his Master." It is as though he had said, every one who will follow me, must go through the fiery trial of amputation, must have the dross of base desire consumed, must allow the separating work of the Word to have its course with him, even though it "pierce to the dividing asunder of the soul and spirit (separating worldly life from divine life), of the joints and marrow." If you lose your worldly and sectarian life, if they are bound up together, you have lost that which is gain, for "he who will save his life, shall lose it."

If there is a single ligament or nerve

through which affinity with the world, with falsities or evil of any sort, is kept up, let "the sword of the Spirit, which is the Word of God," divide asunder; and while this painful work is going on, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you, but rejoice, inasmuch as (in so far as) ye are partakers of Christs sufferings."

You are not undergoing these as a means of your reconciliation to God, for you were reconciled, to God by the death of his Son" (not sons); but after "being reconciled, you are saved by his life," which lives and thrives in you after the offending part has been (legally) cut off.

Now, after this obnoxious and corrupting part has been separated and taken away, let us observe the Apostles exhortation, and "present our bodies (now reckoned, perfect human) a living sacrifice"; but when presenting them, let us remember that in the type, SALT was required to be offered with the sacrifice. "With all thine offerings thou shalt offer salt" (`Lev. 2:13`). Here it is, doubtless, used as a type of, and in the text under consideration, as the symbol of fidelity, loyalty and incorruption.

When we present our bodies as a sacrifice, though it be a living sacrifice, it is understood that it is consecrated to death; it is thenceforth counted ("reckoned") dead indeed unto the world. Let, then, the salt of fidelity and loyalty be sprinkled well over it and diffused well through it; let that fidelity keep watch over it; that no unclean birds of prey may swoop down upon it, nor wild beasts of passion carry it off. Let it lay there before God, so well salted that it shall not become corrupt before him and a stench in his nostrils. While it is so kept, it is a "holy" sacrifice. It is not a lame lamb, nor a blind one, that we are offering by faith unto him, but it is one that meets the requirements of his holy law, and is holy and acceptable unto God.

Christ Jesus gave himself for us "an offering and a sacrifice to God for a sweet-smelling savor." It was sweet-smelling, because it was well salted with fidelity, he being "faithful to him that appointed him." Let us also be faithful to him that appointed us.

But if we become careless and neglect the salt, the sacrifice, which otherwise would have been acceptable, will become offensive unto him on account of corruption (unfaithfulness), then, instead of receiving a blessing, we should receive a curse (`Mal. 1:14`).

Let us be glad that we are permitted to see the radiant symbolism of Gods Word; and may we not only submit to, but volunteer to be "salted with fire," then we shall be prepared to offer an acceptable sacrifice that shall be "salted with salt."

Thus saith the Lord, "I will bring the third part (not necessarily one-third) through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, it is my people; and they shall say, the Lord is my God (`Zech. 13:9`).

J. C. SUNDERLIN.

===================

R509 : page 6

THE BREAD AND THE WINE.

EDITOR WATCH TOWER:--I read your article in the April number upon

"The Passover," and am well pleased with it. I believe the Lords Supper is the Christians substitute for the Jewish Passover, and should be observed annually; but upon one point you did not speak out. I refer to the kind of wine to be used in this Supper. You suggested that "unleavened bread" be used, which I think is perfectly correct, but I ask, What kind of wine should be used? You teach correctly, I think, that leaven is the type of sin, etc., and therefore not a fit type of Christs purity. I think the same of fermented, or leavened wine. It is not pure, and therefore not a fit emblem of Christs blood! But you did not teach us that we ought to use fresh, pure wine instead of the kind that "biteth like a serpent and stingeth like an adder."

Can any substance be a proper emblem of Christs pure and precious blood after that substance has fermented and becomes poisonous? I conclude that good wine is just as important to a proper celebration of the Lords Supper as unleavened bread. Hoping you will think and speak of these things, I am yours truly. P. D. LANE.

OUR RESPONSE.

In our desire to do nothing to hinder the cause of Total Abstinence, with which we sympathize, we have heretofore refrained from commenting specially on the subject mentioned above, but a number of inquiries, recently, show that the subject is active and needs a reply.

We remark first, that there are many things about our climate and the restless, excited methods of our day, which almost inevitably lead men to excessive use of intoxicating liquors when once its use is commenced. Not only so, but it seems evident that most of the intoxicating liquors, manufactured at the present time, are drugged and adulterated in a manner that greatly increases the dangers and evils resulting from their use.

For these reasons we give the Prohibitionists our sympathy, either in the enforcement of the present laws against those who adulterate liquors, or we should rejoice if they be able (which we doubt) to procure the enactment of new laws which would entirely stop its manufacture and sale. But this, we think, will not be accomplished until the prince of this world--Satan--is bound.

But notwithstanding our sympathy --notwithstanding also our knowledge of the fact that the sympathies and prejudices, too, of a majority of our readers is on the side of Total Abstinence --yet, if we speak, it must be what we consider truth--truth, no matter whose idol is broken or whose theories suffer; and here it is:

The claim is often repeated by zealous temperance advocates, that the Bible never countenances the use of intoxicating wine. They say that the wine Jesus made and drank was simply grape juice and not wine, and that a different Greek word is used when referring to these different liquors. We answer that this is a mistake. The Greek word gleukos, which means grape juice or "new wine," occurs but once in the New Testament (`Acts 2:13`), and its use there indicates that, if used to excess, it would confuse the mind. The word from which wine is translated, in every other instance in the New Testament, is oinos, and signifies grape wine of the usual sort, which always intoxicates when used to excess.

As to whether oinos will intoxicate

please note the following texts: "Be not drunk with wine, oinos, wherein is excess." `Eph. 5:18`. See also `1 Pet. 4:3`; `Luke 1:15` and `7:33,34`.

But, it is suggested, that if wine contains the elements of leaven it would prove that it was not what Jesus used in instituting "the Supper." We will admit, that if this were so, it would prove what is claimed; but it is not so. Temperance orators may and do, make this statement, doubtless often ignorantly, but scientific men recognize quite a difference between alcoholic or vinous fermentation and putrefactive fermentation. The result of the former process is to cast out impurities and produce a sweet and pleasant liquid as in wine, while the other process produces sourness and ultimately rottenness. This last process is employed in leavening bread, the decay or fungus growth being arrested in its very early development by baking.

So far as the Jewish custom is concerned, it disproves instead of proves the claim that wine contains the leaven quality, for the Jews use wine at the Passover and put away leaven. They use the REAL wine. The claim that unfermented grape-juice was what the Lord used, we can see to be incorrect in another way: The vintage season in Palestine was September and October, and the Passover was about six months later. The wine made in October would of necessity be fermented before April.

The testimony of Jesus is that old wine is better than new (`Luke 5:39`; `John 2:10`); and the fact that the wine they used did ferment, is shown by the parable concerning the putting of new wine (in which alcoholic fermentation was not finished) into old bottles [skins] which had been used before, and, having lost their elasticity, would burst under the expansion of gasses caused by the ferment.

But, as before remarked, the circumstances, climate, etc., here, as well as the purity of the liquors, differ much from those of Jesus and the Apostles; and if any one should feel himself endangered by tasting wine at the remembrance of our Lords death, we would

R509 : page 7

recommend that such a one should use raisin-juice instead, which, though not wine, is certainly a "fruit of the vine." We provide the raisin-juice every year, but it was used by only one person at our last celebration of the Supper.

===================

R509 : page 7

The Seven Last Plagues.

CONCLUDED.

THE FIFTH PLAGUE.

And the fifth poured out his bowl on the THRONE of the BEAST and his KINGDOM was DARKENED, and they bit their tongues because of the pain, and blasphemed the God of heaven on account of their pains ["and their ulcers" is omitted by Sinaitic MS.] and they reformed not ["from their works" is omitted by Sinaitic MS.]--`Rev. 6:10,11`.

This pictures to us trouble coming upon Papacy (the Beast); not so much upon the masses of Romanists as upon those in authority, its rulers--the throne power--their clergy. Papacys walls are higher, its claims are stronger, and its claims to divine authority and infallibility of longer standing than those of the Protestant system--her daughters; therefore she the longer escapes the increasing light of this "Day of the Lord," and hence the longer escapes the trouble consequent to her errors.

But she shall not escape the trouble. It comes on the throne or ruling class, and their kingdom is filled with darkness --uncertainty--absence of former unity and harmony, and in their trouble the pain will be increased by tongue-biting. The tongues of Papacy are its decrees and utterances, past and future. To bite, then, in pain, implies contradiction and denial of former utterances. Whether this signifies a contradiction and reversal of previous utterances of the Papal hierarchy, or whether it means controversy and differences between the living rulers of the Church, we may not decide, but it will probably include both of these difficulties, and in their attempt to justify their contradictory teachings, Gods character will be further dishonored, misrepresented, or blasphemed.

As an illustration of this symbol, "biting their tongues," we note Papacys present humiliating concessions and contradiction of her former teachings, in her present recognition of the Protestant governments of Europe, which Papacy not only did not create, but actually cursed, and encouraged her faithful to use every means to destroy. This biting is occasioned by the pain and humbled condition in which Papacy finds herself. She has lost all temporal power, and to maintain long her spiritual influence, feels that she must not antagonize the governments which she can no longer claim the right to

control.
When we remember that it was this same Papal system which in its prosperity had "a mouth speaking great things" (`Dan. 7:8-25`; `Rev. 13:5`), making boastful claims, it should not surprise us that God should ordain as part of its reward that it should eat its own words.

===================

R509 : page 7

THE SIXTH PLAGUE.

"And the sixth poured out his bowl on the GREAT RIVER--the Euphrates; and its water was dried up, so that the way of those kings who are from the sun-rising might be prepared." (`v. 12`).

Literal Babylon was built upon the river Euphrates. Its wealth, supplies and sustenance came largely from this source. It had immense walls and strong gates over the river. Within the city, in bondage, were Israelites, Gods covenant people, and to overthrow Babylon and deliver these God appointed Cyrus the Median General. (`Isa. 45:1-5`; `Dan. 5:30,31`.) He, coming to this strong city, did not attack it directly, but, by digging another channel for the waters of the river, he dried up the old

R510 : page 7

channel, through which he marched his army under the gates and captured the city.

That this historic fact is used as the basis of a symbol in Revelation, none can question. Babylon and her fall are frequently mentioned, and here the drying up of the Euphrates adds to the correspondence. While "Babylon" is used as a general name for the entire nominal Church, it is used and is specially applicable to that portion of it called "the mother of HARLOTS." This sixth plague, or form of evil, is upon Babylon, the mother, and while other systems have channels, or rivers, her system is built upon the "GREAT RIVER." "And in her forehead was the name written BABYLON THE GREAT, the mother of harlots and abominations of the earth." (`Rev. 17:5`.) Following the literal, and applying it to the symbol, we reason that the waters of this great river represent the people who, by their influence and money, support Papacy--from which Babylon the great draws her revenues. And to this agrees the explanation by the angel: "The waters which thou sawest where the harlot sitteth are peoples and multitudes and nations and tongues." (`Rev. 17:15`.) The millions of Papacys subjects are of every tongue and clime, and this symbol shows that a disaffection is to spring up between the subjects and the church authorities which will turn aside her support and "dry up" her revenues, and thus speedily lead to Babylons complete destruction. "The drying up" will probably require years for its accomplishment.

The direct cause of the drying will be the relationship existing between Papacy and the kingdoms of earth. Papacy, under the claim that it was Christs vice-gerent--His representative--in the days of her prosperity claimed the right to appoint the kings of earth, and did so; and subjects had a right TO REBEL against any government or king not thus recognized by Papacy. Since she has lost her power over the kingdoms of earth, she does not press this old claim, but would rather conciliate all the kingdoms; both those which she appointed and those appointed and sanctioned by other daughter churches. In this she is arraying herself directly on the side of these kingdoms, and in opposition to the increasing desire and effort of the people for liberty. Therefore, when present tendencies have produced a closer affiliation of religion and State than has existed for some time, it will result in leading the masses to throw off the yoke of the Church as well as the State, since both will be leagued against their cherished ideas of liberty and equality. The support of the people--the waters of the Euphrates --being thus withdrawn, the Babylon Church organization will become weak and helpless, by reason of the drying up of the waters from its channel.

A hint in this direction is furnished in the history of the past month. Though the rulership of Great Britain is not of Papacys appointment, and in fact was created in violation of her laws and claims, yet the Pope has issued a "bull" or edict to its faithful in Ireland commanding both priests and people to desist from hostility toward the laws and government of England. Not to speak of the merits of the question, this action is certainly contrary to the previous claims and theories of this Church; and from their words it is evident that some of the Irish people are not slow to see this. At a public meeting held to consider the Popes edict, a famous orator among them (Charles OBrien) said, "The Irish people will neither be ruled by Rome nor Westminster." [The Protestant Irish are mostly Presbyterian, ruled by the principles of the "Westminster Confession of Faith."] And among the masses it was freely proposed to "Boycott the Pope" by refusing to pay "Peters pence" (a regular collection among

Romanists, the world over, for the support of the Pope). Does not this look like a beginning of the turning away or drying up of one of the tributaries of that "great river"? As surely as God has given the symbol, so surely will it be fulfilled, and even now it hasteth greatly.

The "drying up" is "to prepare the way of the kings from the Sun-rising." These kings we understand to be the saints--those who, with Christ, will be "kings and priests" to reign over the earth. (`Rev. 10:5`.) They come, not to the Sun-rising, but from the Sun-rising. They come bringing light with them. This is a beautiful symbol of how "the righteous shall shine forth as the Sun in the kingdom of their Father." They bring with them light, liberty and joy to the groaning creation, for "The Sun of Righteousness shall arise with healing in his wings." The object of all these changes is to prepare mankind for the rule of righteousness--the kingdom really of Gods appointment which is to take the place of these which Anti-christ has attempted to authorize.

"And I saw out of the MOUTH of the DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the FALSE PROPHET, three impure spirits like frogs" (`verse 13`). The DRAGON, as before explained, symbolizes civil government (especially that which once constituted civil Rome). The BEAST still and always, means Papacy. The FALSE PROPHET is a new symbol, and takes the place of both the "two-horned beast" and "the image of the beast," and, we believe, is a still more comprehensive symbol, representing all systems teaching error--those called "orthodox" as well as many considered heterodox. These three classes will all give forth one kind of teaching, called symbolically unclean spirits (impure, erroneous teaching), like frogs.

This harmonious teaching in which these can all unite, we believe to be the dogmas of "the divine right of kings," the "authority of the clergy," and the claim that mankind is bound to submit to these and be controlled by them. Many of these--kings and clergy--and many of those who will recognize their claims, will doubtless be honest, but will be thus in opposition to God, because they know not that they are in the hour of his judgment, and that the time for the displacement of these Anti-christs, and the governments of their appointing, has come. It is a blessed fact that these beastly governments will eventually give place to the kingdom of God; that the times of the Gentiles will END by being FULL-filled; and while this is now due to be understood and appreciated by the saints--those entirely consecrated to Gods word and will--yet "none of the wicked shall understand": hence they will be found fighting against God and his arrangements.

Frogs have a very wise look, large mouths, are much puffed up, and utter only croakings. These doctrines, called spirits in symbol, which are to be common to these three classes, frog-like--much puffed up--are proclaimed with great swelling words, with a show of superior wisdom--wise look--and with much croaking.

In brief, this indicates that when these systems give forth these unclean spirits or doctrines of the divine rights of kings and clergy and submission of the people as to God, it will be with boastfulness, an attempt to overawe with dignity, superior wisdom and ability, and with continual allusion to the disasters which must attend any change of present arrangements. This croaking, already beginning, as this darkness of trouble draws on, will increase with it. It will be heard from every mouthpiece, large and small, religious and political, officers and press. In fear they will be uttering warnings and threats, and few will be the independents to plead the cause of right, or to show that the time for the reign of righteousness has come, and hence the conflict.

These are the "spirits of demons, working signs," i.e., doctrines of devils --the devils theory relative to present evil governments, indirectly of Satans appointment, through his agencies. These doctrines show signs in proof of their authority. They will give evidences and seemingly plausible reasons for the rights of kings and clergy; chief among these will doubtless be Gods appointment of kings and priests over fleshly Israel--which, however, was typical of the church and not of worldly systems (`1 Peter 2:9`).

These unclean spirits, erroneous doctrines, "go forth to the kings of the whole habitable earth, to gather them together for the war [conflict between right and wrong] of the great day of the omnipotent God." (`verse 14`.) The kings of the whole world may properly be supposed, in symbol, to include not only kings, but princes, generals, also those termed financial kings and merchant princes, and the GREAT ONES among religious teachers. These classes influence and encourage each other with this impure doctrine of Satan--hence they gather or unite them all together on the one side of the conflict already drawing nigh. Were it not for this harmony and unity inspired by this teaching, each of these classes of kings and rulers would have felt the weakness and erroneousness of their claims, and truth might have prevailed more easily against them; but in their union they find strength and hope for success in retaining their hold upon the people.

"And THEY gathered them together into THAT PLACE which is called in Hebrew ARMAGEDDON" (`verse 16`). Armageddon means mount of DESTRUCTION; and this describes what will be the result of this doctrine. It will unite all these systems in one cause as against the masses of the people and their liberties, and the result will be the total destruction of all those erroneous systems of Church and State. They shall fall.

The `fifteenth verse` is abruptly thrown in as a parenthesis. It reads literally thus: "Lo, I come AS A THIEF! Blessed the one WATCHING and keeping the garments of himself; so that not naked HE may walk, and they see the shame of HIM." This is very significant. It declares that at the time when this evil doctrine will be apparently uniting all upon the side of law and order--upon the side of kings and clergy--our Lord will then be PRESENT, but secretly and unknown except to the watching ones.

Only those who are truly his and watching in the light of his Word will not be deceived by this impure teaching, but will realize his presence and the necessity of the foretold fall of all these things, because the rightful king is present to remove these out of the way of his kingdom.

The position of this declaration--thrown in disconnectedly--is significant. It teaches that our Lord will be present before the impure teaching begins to GATHER them to their destruction.

===================

THE SEVENTH PLAGUE.

"And the seventh poured out his bowl on the AIR; and there came forth a LOUD VOICE from the TEMPLE OF GOD [Sinaitic MSS.] saying, IT IS DONE."

Seven is often used as the symbol of completeness; so this seventh plague completes the trouble coming, and will result in the complete unveiling of Satans deceptions and the binding or destruction of his power and influence.
The result of this trouble brings conviction to some. This is shown by the great voice from the Temple, saying, "It HAS been done!" (Literal translation.) When last we saw the temple, or the nominal church, it was filling with smoke and casting out the faithful messengers of truth, saying, "Go your ways; pour out the plagues; do all you can" (`Rev. 15:8`; `16:1`). Boastfully relying on internal strength; but now, when the seventh has been poured out, we hear this nominal temple saying, "It has been done"; we are now convinced of the truths uttered by the faithful messengers whom, in our ignorance and pride, we cast out from us: Who told us that we were in darkness and great distress was coming upon us, and that our systems, which we so fondly cherished, were to crumble into dust. It has been done even as they declared; Babylon is utterly destroyed; as a great millstone cast into the sea, she shall rise no more.

This temple class, which finally recognizes Gods dealings when these systems are entirely destroyed, is the same which we have found elsewhere mentioned in Scripture, and which we have designated the second company, who, though losing the prize promised to overcomers of the Beast, etc. (`Rev. 20:4`), are "saved so as by fire [these severe judgments] in the day of the Lord Jesus." This blessed result upon this second company gives us an intense interest in and longing for the destruction of the enslaving systems mentioned

R511 : page 8

in `succeeding verses` as the result of this seventh trouble.

"And there were lightnings and thunders and voices." This describes the general effect on mankind; lightnings signifies diffusion of knowledge. "His lightnings enlightened the world" (`Psa. 97:4`). Voices signify proclamations and general discussion of subjects by those being enlightened. Thunderings signify tumults accompanying the increased enlightenment.

"And there was a great EARTHQUAKE; such as was not since a man was on the earth, such an earthquake--so great. And the GREAT CITY became three parts, and the city [Sinaitic reading] of the nations fell down" (`v. 18`).

An earthquake would symbolize a revolution, and here brings to our attention the greatest revolution which ever has or ever will take place on earth. This is the great revolution mentioned by the Prophet, in which every mountain and hill (the high ones) should be brought low, and the valleys (humble ones) be exalted, bringing all humanity to a common level as a preparation for the righteous reign of the Lords Anointed. Each of the previous plagues has tended toward this end, and this last results in the utter overthrow of the triple alliance or association between the Beast (Papacy), the False Prophet (other religious systems teaching error), and the Dragon (civil power), shown under the sixth plague.

The Great City here evidently represents these united three elements which attempted in union to rule over or control the world. This union and power will continue for awhile, but, as here shown, they will again separate--be divided into three parts. Seeing that their alliance and mutual support has failed to control and keep subject the restless and turbulent masses, each will attempt to adopt an individual policy in their effort to adjust and settle society. But their efforts will be fruitless, and will only hasten the crisis of the hour. As a consequence, we read: "The city of the nations fell down."

But, though the kingdoms shall fall, the religious element of the union shall not escape. Under the name Babylon they all seem to be included (as elsewhere), saying, "Babylon the great was remembered before God, to have given her the cup of the wine of the indignation of the wrath" (`verse 19`). This signifies that the fiercest of the trouble--the wine or extract of the wrath--will be upon the Babylon systems more than upon the political division.

"And every ISLAND fled and no MOUNTAINS were found." (`verse 20`.) [Islands seem to symbolize Republican governments--organizations of people slightly above the "sea" level.] This would be the natural result of the overthrow of monarchies or kingdoms, symbolically called mountains, as indicated in `Psa. 97:5`. "The hills (literal, mountains) melted and flowed down like wax at the PRESENCE OF THE LORD, at the presence of the Lord of the whole earth." This is a grandly expressive illustration of the passing away of earths dominion. In this day of the Lord--

the day of His presence, the day of the establishment of his kingdom in the earth--some of the mountains [kingdoms] will melt, or gradually come down to the level of the people, by the fire and great heat, caused by increase of truth and knowledge, while others remaining firm will be overwhelmed--by the "sea" --in revolutions. This last form is described in `Psalm 46`, which seems to give a complete picture of this seventh plague. It reads thus: "God is our refuge and strength, a very present help in trouble; therefore will we not fear though the earth [society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [overthrown by the ungovernable masses]: Though the waters thereof roar and be troubled [in great commotion], though the mountains shake with the swellings thereof." Then follows a more literal statement of the same things. (`verse 6`.) "The heathen [lit. Gentiles] raged, the kingdoms were moved; he uttered his voice, the earth melted."

While kingdoms [mountains] shall give place to republics, [islands] so the islands in due time shall also flee away, as we find it here recorded. (`Rev. 16:20`.) That is, the spirit of liberty will overleap all bounds and order, and end in anarchy. But notice that when the republics are swept away, it will be after kingdoms have all been overturned, as indicated by the expression--"No mountains were found."

It is in a similar manner that the Master speaks of the "sea and waves roaring" as the beginning of trouble and cause of fear. And Peter refers to this time of trouble, which shall burn as an oven, as the time when the earth and all earthly elements shall be consumed and give place to a new earth [society] and new heavens [government], then there shall be no more sea [people not religiously restrained].

"And a great HAIL, as if weighing a talent, comes down from heaven on men; and men blasphemed God on account of the plague of the hail, because the plague of it is exceedingly great." (`Verse 21`.)

Hail is solidified water. If water or rain, causing fruitfulness and refreshing to earth, be a symbol of truth, refreshing and causing gracious fruits in humanity, then hail must signify truth delivered in such a way as to be dangerously destructive to things with which it comes in conflict. These will be heavy--a talent each--about the weight of a man --sufficient to break down everything before it. This recalls the symbolic use of this same word by Isaiah "And the hail shall sweep away the refuge of lies and the waters (truth) shall overflow the hiding place." (`Isa. 28:17`). Untruth --error--falsity, is the bane of the world, and the time of trouble would be incomplete, and the world still unprepared for the reign of righteousness, were it not for this hail. Recalling a similar plague which came literally upon Egypt, we find that it injured only those Egyptians who had not respect to the words of Jehovah (See `Exod. 9:19-21`); and we may safely reckon the same of this symbolic hail; it will smite down and subdue only those who are in opposition to it, and that for their good.

We need not suppose that this hail comes last, for in giving an account something must be mentioned last if all occurred simultaneously. These various things described will occur, or be in process at once--voices, thunderings, hail and lightning among the people, causing the earthquake, fall of Babylon, and mountains, etc. This is more than hinted at, in the fact that these same

events, mentioned under the seventh
seal and seventh trumpet, are mentioned
indiscriminately as one event.

The hail, be it remembered, "comes
down from heaven": heaven, as already
defined, symbolizes spiritual powers,
but not any longer corrupt and vitiated
spiritual powers, for these have passed
away. Babylon has been cast as a
millstone into the "sea" to rise no more.
This is the new "heavens" which shall
gradually take the place of the old, which
is to "pass away with a great noise" or
tumult--voices, thunderings, &c. Yes,
thank God, he that in `verse 15` announces
his presence as a thief will have not
only broken down the kingdoms of the
present, but will also have set up that
kingdom for which our Lord taught us
to pray: Thy kingdom come; thy will
be done on earth as in heaven. "Sing
unto the Lord, O ye saints of his, and
give thanks at the remembrance of his
holiness; for his anger endureth but a
moment; in his favor is life: weeping
may endure for a night, but joy cometh
in the morning." (`Psa. 30:4,5`).

"Blessed be his glorious name forever;
and let the whole earth be filled
with his glory. Amen and Amen."

====================

R512 : page 8

WHAT DOES THIS FOREBODE?

During the session of the Ninety-Fifth
General Assembly of the Presbyterian
Church of the United States, held recently
at Saratoga, Dr. Herrick Johnson,
of Chicago, in his opening address,
speaking of the peril within the Presbyterian
body, said:

"The Church is rapidly approaching
calamity. It is threatened with a famine

of preachers. Our Church numbers 5,741 congregations, and by no possible figuring can ministers be made to match churches. Take in every stated supply and retired minister, and still 500 churches are pastorless. When the taper burns at both ends look out for darkness. There are no grounds of hoped-for relief in the colleges and theological seminaries to supply the demand. The trend is continually the wrong way. Of the students in twelve colleges in the last decade, only nineteen per cent entered or proposed to enter the ministry. The loss has gone too far not to injure the Church. Unless it be retrieved, disaster follows."

This is indeed, a gloomy outlook, and we do not wonder that the Moderator of the Assembly views it with alarm. This is the more reasonable when we consider that the Presbyterian body within the past few years has not grown to any extent numerically stronger. It indicates a growing apathy among its members to take an active interest in the teaching and propagation of the Presbyterian tenets. But this apathy, this lack of vocations to the ministry is not confined to the Presbyterian body; the same wail of grief comes from the other denominations in the Protestant fold. The young men who enter their course of studies ostensibly for the purpose of becoming the exponents of the particular tenets of their respective creeds, are drawn away by the attractions of the world and embrace other avocations. While this dearth in the ministry exists, medicine, law and other professions are overcrowded, and while the aspirants to worldly honors are nominally members of the Protestant congregations, they, as a rule, take no interest in church affairs beyond attending service when it suits them and contributing liberally to the support of their pastors and their Church institutions.--Catholic Mirror.

===================

R512 : page 8

PALESTINE A NATION.

While men are absorbed in their little cares, alternately moved by hopes and fears, the grand and stately march of human events progress onward and irresistibly to completion in the fulfillment of an inevitable law which controls all human action. Men here and there raise their puny voices as if to stay this tide of advancement, arrest this fiat of the Eternal. As well might they attempt to stay the law which governs the universe. Races have as fixed a course to run as have the stars that dazzle in the blue vault above us, and the race of Israel is the bright fixed star amongst them. In all its wanderings it has been true to its course. Its mission has been foreseen and foretold and its final restoration to the Holy Land prophesied.

That this prophecy is being fulfilled the signs of the times indicate. It is being accomplished so quietly and so gradually that only those who have given the subject attention realize the importance of the work done. Our readers are to-day presented with a comprehensive statement of acts, facts and opinions in regard to this historic enterprise which cannot fail to interest all thoughtful minds. The picture presented has in it the essence of romance. It is at once real and ideal. Aside from the prophetic features of the subject, the political importance is of the deepest significance.

Palestine is a political necessity to the

Jewish race. The founding of a nation in the Holy Land once more, means an exaltation of all Israel. It places her as a nation amongst the nations of the earth. It gives to the Jew that political power and sovereign right which means protection. It makes him a citizen of his country, and gives him a passport amongst the nations of the earth.... This may look impracticable to the man in the counting-room absorbed in his books, to the man in his store absorbed in figuring up his profits and losses, to the man steeped in the bliss of social pleasures, but it is as clear as the noondays sun to whoever makes a study of the political horoscope.

The political autonomy realized, the Jews scattered throughout the world will not flock to Palestine in a body. There are 300,000 Jews in Asia, 400,000 in Africa, and 5,000,000 live in Europe. It is from these that Palestine will draw its life of restoration. The American-born Jew will undoubtedly remain an American, and if he should ever visit the Holy Land it would be for pleasure and travel and to see a land so famous as the chief birthplace of his heroic race.

It may be said that geographically speaking Palestine is too small to exert much influence as a political, intellectual or moral power among the nations of the earth. We reply that in ancient times Greece was a power, and that in modern times the little island of Britain is a power. Geographically speaking, what are they? It is intellect, moral force and pride of nationality that make nations great, and not extent of territory. It is intellect and moral power that will make Israel renowned among nations.--Jewish Messenger.

====================

R512 : page 8

OUR BESETMENTS.

This is a trying period for those to whom the light comes. Satan seems to use every art to hinder a thorough investigation of the truth. Some he crowds with business. To some he opens up what would seem like good chances to success. Others he crowds with household duties and cares. He draws many into small reforms, and urges them to give more and more of their time and energies to the seemingly noble work. He fills up the spare time of others with social enjoyments or little recreations or relaxations. Anything and everything to keep us from giving ourselves wholly to the most important work that any have ever had the privilege of doing. To keep up with advancing light will require much study. We need to test every call upon our time by the questions, Will it be more to the glory of God that I do this than to study his Word? If it is necessary, How can I best hasten it so as to leave more time to devote to his work?

W. I. M.

===================

R512 : page 8

A HIGH CHURCH Episcopal paper in Chicago contains the following advertisement:

"A young man, unmarried, in Priests Orders, energetic worker, vigorous preacher, and who can say or sing and celebrate in a Catholic manner the Offices of the Church, wishes to become the Rector of a Parish, or an Assistant. Address," etc.

You pay your money and you take your choice, whether you will have him "say" those Offices in a Protestant manner or "sing and celebrate them in a Catholic manner."--Independent.

====================

VOL. V.   PITTSBURGH, PA., AUGUST, 1883.   NO. 1.

==========

ZIONS

Watch Tower

AND

HERALD OF CHRISTS PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please

send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lords poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--`ISAIAH 55:1,2`.

====================

R512 : page 1

VIEW FROM THE TOWER.

This number commences Vol. V., and from the Tower we look backward over the last few years, and as we see the pathway shining more and more, we rejoice, thank God, and take courage.

"Looking back, we praise the way
God hath led us--led us, day by day."

Each step on the shining path brings us nearer and nearer the perfect light of day--nearer to the perfect appreciation of truth in all its parts and relationships--the whole truth.

Our confidence in our Leader is strengthened too, in that while we have endeavored to make no paths for ourselves, but to follow his leading implicitly, we can look back and see that he has led us in a straight and progressive course. We have not been blown about by every wind of doctrine, but have been piloted in a course direct toward the light, "as the needle to the pole."

Let us glance backward a few years and trace again, our guided footsteps in this shining way; we all need the encouragement which such manifest leading of the Lord affords.

"Then well see what God hath wrought:
Let us PRAISE HIM--praise Him as we ought."

So short a time ago as 1870 we saw, in addition to the first principles of the Gospel, only the two bare facts--the Lords second coming and the Restitution --and these but vaguely; for though we then saw restitution taught in Scripture, we were much in doubt as to its comprehensiveness, questioning often whether it would include all the billions of the dead whom the god of this world had in the present life blinded. And

R513 : page 1

concerning the Lords second coming, while we realized that he is no longer a man, but is now the new creature--the express image of the Fathers person-- a quickening spirit, yet we failed somehow to make a proper application of this to his second coming, and unthinkingly and ignorantly, rather expected his coming to be as a glorified man, than as a spiritual being. It was not until about 1874 that these things became clearer, so that we realized that when Jesus should come, it would be as unobserved by human eyes as though an angel had come; and that it could be known only by some miracle, by some manifestation or demonstration.

About the same time the completeness of the Restitution to be brought about, came clearly to our vision. It was in this way: we had seen the various Scriptures which spoke of the Sodomites return to a former estate (restitution), and Israels return at the same time, and how all the families of earth were to be blessed through Christ, when he should take his great power and reign, etc., etc. But all these failed to convince us of restitution for all, because we could see that God could in perfect justice, take away the lives which he had given--could entirely blot men out of existence as easily as he could bring them into being. And we felt much inclined to believe that many of the dead billions would never be brought into existence again, until we came to see more fully the value of the Ransom Price given for our sins, "and not for ours only, but also for the sins of the whole world."

When we came to scrutinize Gods dealings, we found that He showed no mercy on sin, but in justice condemned it and executed the penalty of death against all; that justice must be met and fully satisfied, before mankind could go free from that death penalty; and that Gods mercy was displayed, not in opposing and setting aside his justice, but in providing a Redeemer or ransom price which fully met all the claims of His own just laws against us. This convinced us that the various Scriptures which predicted the saving of all men from the curse--death--meant literally all they said: That when Paul said, "He gave himself a ransom [antilutron --equivalent price] for all" (`1 Tim. 2:6`), it involved the necessity of a release from death of all who were thus bought. It gave a depth and scope to many scriptures, such as `Rom. 5:18,19`: By one mans sin came death upon all; and by our Lords righteousness and obedience unto death (our penalty) comes life to the same all; for as through or by Adam all die, even so by or through Christ shall all be made alive. (`1 Cor. 15:22`.) Thus our faith in the ransom, that it was an equivalent price for ALL, was the rock into which entered as an anchor our hope for a "restitution of all things."

Next our attention was drawn to the subject of the TIME of our Lords coming. Before this we had strenuously ignored time, partly because of its being made so much of by "Second Adventists," and because of the frequent failures of their expectations. Moreover, the fact that they claimed the destruction of the world to be the impending event, and used the periods of time mentioned in Scripture to mark the time of that destruction, was another reason why we were disposed to ignore the subject of time. Their erroneous theory of the destruction of the world cast discredit on the time which they associated with it.

When, however, the manner of our Lords coming was seen in the light of what he is--a spiritual, and no longer a human being--then we saw that our Father had provided TIME in the Bible, that thus we might know, or see with the eye of our understanding, what we could not see with our natural eyes--viz., the Lords presence. A careful study of times and seasons taught in Scripture convinced us that the Lord was due to be present in 1874, and other time teachings of the Word showed that in the spring of 1875 the restitution of all things was due to commence.

This conclusion was rather startling, and surprised us thoroughly. It would have seemed so much easier to believe had the prophecies pointed twenty years ahead and shown us that then Jesus would come--be present and do a separating work in the nominal Church, and during a time of trouble should so order the truth that it, as his word, would smite down evil and error of every form, including "the kingdoms of this world," under "the prince of this world." We re-examined every point carefully, and every part fitted to every other with a completeness that bore the stamp of truth, and with a strength which testified that the calculations came from and were the testimony of Gods chronometer.

Very cautiously every expression of Jesus and the Apostles and Prophets was scanned, to see whether their testimony would correspond. Gradually we found them, one after another, to be in fullest accord; for instance, Jesus words (`Matt. 24:37`), "As the days of Noah were, so shall also the coming of the Son of man be." Examining this passage we found that the word coming does not convey the proper meaning. The Greek word Parousia signifies PRESENCE --that the person has arrived, and is no longer in the act of coming. Another text we will mention (`1 Thes. 5:1-5`): "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know that the Day of the Lord so cometh as a thief in the night [stealthily, quietly], and when they [the world] shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief; for ye are all children of the light." The children of light walk in the shining path enlightened by the Lamp--the sure word of prophecy, from which the light shines out, showing them that the time is fulfilled, that the harvest and its events are commenced, and that the Reaper is present in his day--the Day of the Lord.

[The Millennial Day-Dawn will contain these various TIME PROOFS. It is being prepared as rapidly as other duties will permit.]

Engaged in searching and teaching thus, time sped on till 1878 had come. While our previous leading into truth was blessed and sweet, yet since 1878, has come the richest feasting and most blessed growth in favor and knowledge --for it is since then, that the Lord has given us to see the deep things of God, at some of which we shall now glance briefly. All having been published, and being fresh in your memory, it is needless to now treat them in detail.

(1). It was there, that our "Lamp" showed us that the nominal church was cast off from favor, spued out from being the Lords mouthpiece, and from that time the message has been freely given, "Babylon is fallen! Come out of her my people." And as we look at her present condition of decay and falling, looking back we see that she began to fall at the time indicated on the prophetic dial.

(2). Next the rays of divine illumination fell on `Rev. 12` and `13`, opening up before us, with marked clearness of detail, the history of Papacy--the Beast, and Protestantism its image--and the great control these would possess in the Church, ultimately causing the masses of the Church to mark or name themselves so as to indicate a support of their claims and systems; and prohibiting and forbidding the right of buying and selling--the free exchange of truth --by those who do not recognize these systems. This left no doubt as to the mind of the Spirit toward those systems here termed the "Leopard Beast," "the two horned beast," and the "Image of the Beast," and their ultimate destruction by the bright shining of truth from the present one. This in turn helped us to appreciate more clearly that an important part of the overcoming expected of us, is to get free from the binding and blinding influences of these systems--as shown in `Rev. 20:4`.

(3). Following this, came light upon the short bed and narrow cover of `Isa. 28:20`, which we saw was the uncomfortable and unsatisfactory creeds in which a babe in Christ might, but a developed man could not stretch himself or find any rest. All who are "weaned from the breasts" and are no longer babes in Christ (`verse 9`), to these God will teach his doctrines and then they will speedily get out of the short trundle-bed creeds, and, instead of vexation, find rest in the liberty wherewith Christ makes free.

(4). Then the bed of `Luke 17:34` was seen to be the same as the short one mentioned by Isaiah, and the shining of the one cast light upon the other and its surroundings. Thus we saw that the one taken and the other left in the presence of the Son of man, referred not as we had once supposed, to a change from natural to spiritual bodies, but to a translation out of the domain or kingdom of darkness into the light and liberty of the kingdom of light: in short, to the gathering of some out of short creed-beds to follow the Lord, and the leaving of others in their uncomfortable position.

The same ray of light, shining on the connected statements, showed those grinding at the mill to represent teachers seeking to prepare food for the household of faith--some of these will be taken, others left to grind on at the unsatisfying husks and chaff. The taken ones went--where, Lord? Jesus answered, "Wheresoever the body [carcass --food] is, thither will the eagles be gathered together." Thus we see that the class gathered in the presence of the

Son of man--in the day when he is
being revealed (`verse 30`)--will be gathered
to the real food--to a satisfying
portion. And all the saints whom the
truth has called out of the short bed
and from grinding the husks of human
tradition, to the heavenly food now
provided for us, can truly say, it is "a
feast of fat things."

(5). While it is difficult at such a
feast to decide which is the richest food,
yet we believe that what we are now
about to mention is of all the food the
best, viz: The appreciation of the

R514 : page 1

sacrifices of Leviticus--especially of the
Day of Atonement for sins, as pictured
in `Lev. 9` and `16`. Nothing ever showed
us so clearly the necessity and value of
a sacrifice for our sins, and not for ours
only, but also for the sins of the whole
world. We feel confident that no one

R514 : page 2

who has a clear understanding of the
details of these sacrifices for sin, can
ever question the ransom. Here is
clearly shown the sacrifice of Jesus as
the bullock and the "little flock" who
follow him, represented by the Lords
goat. Nowhere else is our share with
our Lord in the work of sacrifice "filling
up that which is behind of the
afflictions of Christ" (`Col. 1:24`) so
clearly shown. But we need not tarry
with this topic--you have it in detail in
the Tabernacle pamphlet, which we
trust you have not only read, but studied
in connection with the Scripture.

(6). Shining through this appreciation
of the sacrifices for sins, came greater
light upon a number of subjects related
to the fellowship of the "little flock" in

Jesus sufferings. We saw now a greater depth in Baptism, and as the light from Leviticus shone upon `Rom. 6:3-5`, we saw that Baptism into Christ, by a baptism into His death, meant much more than an immersion or burial in water, though that is a beautiful figure and symbol; appropriate as an outward sign or symbol of our consecration to death as sacrifices with Christ. And looking through this open door we saw the meaning of being dead WITH Christ that we might also live WITH him--suffering with him that we might also be glorified together--having fellowship (or part) in His death that we might have fellowship also in His resurrection.

(7). Following now in order, came light to discern the difference of natures --that animal or earthly beings, were distinct and separate every way from spiritual or heavenly beings; that while both were bodily conditions, yet as explained by Paul they are distinct and separate, one earthly, the other heavenly. "There is a natural [animal] body and there is a spiritual body." (`1 Cor. 15:44`.) Thus we saw that as there are various orders or grades of earthly creatures--beasts, birds, fishes and the chief of all these man, yet each is a distinct nature. So also on the spiritual plane there are various orders or degrees, the chief of whom is Jehovah; yet those on the spiritual plane do not blend, hence the angelic nature never will develop into a divine nature, because they are distinct and separate natures, even as man and fish are separate natures.

We were aided in seeing this by the light from `Lev. 16`; for in it we saw that those who sacrificed surrendered a human nature (represented by the bullock and goat) to partake of a new nature (represented in the Priest); this being in harmony with much of Pauls testimony concerning the same class of sacrifices, that as the natural man perished or was sacrificed, they were developing as "new creatures." The transformation at first being merely a mental one--from a natural or earthly mind to a heavenly or spiritual mind--will at the resurrection be complete, for then the new or spiritual mind will be joined with a new or spiritual body--thus completing the change now begun from animal to spiritual beings. But this change of nature we saw was not designed for all mankind--no, only for those who sacrificed the human nature with Jesus, that they may gain a promised share with HIM, in life as spiritual or heavenly beings--highly exalted, not only above the human nature, but also above angelic nature. For know ye not that when exalted we shall judge or govern angels, and be joined in heirship with him who has been made so much better than the angels?

(8.) Then came--"The narrow way to Life," and we saw as never before the meaning of Life--Immortality--and the narrowness of the way which leads to it. It is narrow; there is no room to lug along worldly hopes and ambitions; it is steep and rugged, and every step is a denial and sacrifice of the rights and comforts of the human nature. The steps in this narrow way are not merely conflicts with sin. No, that may be done anywhere by the justified only, as well as by the sanctified, and all who enter this "narrow way" have already been justified from all sin in Gods sight by the ransom price given by Jesus. On the contrary, the steps are of sacrifice: sacrificing those things to which as men they have a right.

As the steps are very difficult ones, which few would ever find, and fewer yet would care to walk in if they did find them, so it is but reasonable to infer that the prize at its further end is of wondrous value. The prize is Life --not merely existence, but Life in the superlative degree--i.e., independent of all conditions, as God has "life in himself," and not dependent on surrounding circumstances and elements. Life in this degree belongs not to angelic or human nature, but to the Divine nature only. And the fact that the narrow way which few find, leads to this Life, proves that on it is the class who seek for "glory, honor and immortality," and to whom are given "exceeding great and precious promises, that by these they might become partakers of the Divine nature." (`2 Pet. 1:4`.) With joy we saw too, that though few find this "narrow way," and few would gain that prize of life--immortality --yet these few were to be the instruments of God in the restitution of human existence to the WORLD, which, if used in harmony with Gods will, may be everlasting existence.

(9.) With the light shining from a better appreciation of the distinctness and separateness of human and spiritual natures, we soon began to see clearly the two phases or parts of the kingdom of God--the spiritual phase composed of Jesus and His Church over all and above all, and the earthly phase composed at first of Israel after the flesh, restored to favor and ruling and teaching men as the earthly representatives of the spiritual kingdom, and gradually gathering into union and harmony with it all the families of the earth, except a few incorrigible ones who shall be destroyed.

(10.) In turn, this discernment of the

two parts or elements of the one kingdom, led to the appreciation of many Scriptures previously obscure, and enabled us to see how Abraham, Isaac and Jacob, and all the prophets, would be in the kingdom of God (human phase), though having lived and died before the Spirit-dispensation began--before the narrow way to LIFE was opened up by Jesus our Guide and Forerunner in it.

(11). Next light flashed out upon the words of Jesus (`Rev. 2:11`). "He that overcometh shall not be hurt of the second death." Never before had we realized that we are called to go into the second death, but promised that it should not be a permanent injury or "hurt." Now we saw that what is termed the first death is the Adamic death, which would have been the utter end except for the ransom given, which bought all out of its grasp and control. The actual recovery of mankind out of death (i.e., restitution) awaits for its accomplishment the glorious reign of Him who "bought us with his precious blood." But now we are told to reckon ourselves, free from sin and pure, and to reckon ourselves freed from Adamic death, which is the penalty of sin. Thus one death is in the past to us, and this reckoned-restored life we present to God asking that our justified humanity be permitted to share death with Jesus spotless sacrifice. This would be our second death. First we were under and in Adamic death, but were lifted (by faith) out of that death that we might become dead with Christ.

Hence though death came to Jesus but once and was his first death, to those who become dead with him it is the second death, because Jesus was not in the Adamic death while we were.
But the overcomers shall not be hurt

of the second death. Ah, no; they will be greatly blessed by it, for if they thus become dead with Him they shall also live and be glorified with Him (`Rom. 6:8` and `8:17`).

But to all who enter the second death as a punishment for their own wilful sins, after being enlightened by the Spirit of truth and not as justified sacrificers with Jesus, it will be a great hurt, a severe loss, the loss of all hope, the extinction of all life, in which there is no hope of a resurrection; for Christ dieth no more; and for such there remains no further share in the sacrifice for Adamic sin, and which released from Adamic death (`Heb. 10:26`).

(12). Next we saw that the living members of Christ--those that are alive and remain in the presence of Christ--these have a special work to do, in introducing the present King. We had long since seen that among the many figures used to represent the union and fellowship which exist between Jesus and his Church, one of the most forcible is that which represents all as one person, Jesus the head, and the Church the joints and members of the body. In this figure the last members would be the feet; and while there has been a hand and foot class all along in every age of the Church, yet of the Church, as a whole, the last members are the feet. Hence if we have the right appreciation of the Word, the living members are the feet of the anointed body--the Christ.

And just in harmony, we here found the Prophet testifying, "How beautiful are the FEET of Him that bringeth good tidings of good...that saith unto Zion thy God REIGNETH (`Isa. 52:7`). We found not only that the living saints were the feet class, but that we were making this very proclamation to

Zion as foretold by the Prophet, saying, "Thy God reigneth"--the Lord is present--the kingdom is being set up and is beginning, in its own quiet way, the breaking in pieces and consuming of every opposing thing.

(13). About next in order came, "The blessed dying," mentioned in `Rev. 14:13`, and we saw for the first time that the evidence is clear, that all who become sacrifices must die. The difference between those who remain unto the presence of the Lord and those who "fell asleep in Jesus" previously, being

R515 : page 2

that we shall not sleep. The overcomers in these days of his presence will not sleep, for in the very moment of death they "shall be changed" from human to spiritual beings. Hence, "Blessed are the dead who die in the Lord from HENCEFORTH; yea, saith the Spirit, they shall rest from their labors, but their works follow with them."

This in turn led to the appreciation of `Psa. 82:6,8`: "I have said ye are GODS; all of you children of the Highest: but ye shall all die like MEN." This was very confirmatory of what we had seen of the distinctness of nature between men and the "new creatures," between human nature which we have from Adam, and the divine nature promised to those who follow the captain in sacrificing the human nature.

Of the light shining during the past year--on Revelation, on the invisible things of God, the increasing evidence of the presence of Christ both in the condition of the Church, and the continued preparation of the world for a conflict, by uniting into societies, are fresh in your memory. Also the evidence presented of the credibility and authenticity of the New Testament Scriptures, called out by the claim of some that they were as competent, and better able to understand and express truth than the Apostles. Also the discussion in all its phases of that important question, "Whose Son is He?" We found no lack of evidence that he was the Anointed Son of the living God, and that his life was "from above," and came not through the sin and death-tainted line of Adam. We thus disproved the claims of some who asserted that he was the son of Joseph; and not only so, but proved that, if a son of Joseph, he would have been of the line of Solomon and hence not the heir to "Davids throne," since the promise to Solomon was on condition of loyalty to God, and he was cast off, that the true heir should come by another of Davids sons--Nathan--from whom Mary descended. And with many truths has the Lord fed us, making very clear, we trust, to all the little flock that the basis of all hope to the Church or the world is the favor of God exercised by and through a Redeemer and a ransom price. Lastly, we have seen that the "Arch-angel"--the chief messenger of Jehovah--is now our highly exalted Lord of all, the Redeemer of the world, the Head or Bridegroom of the Church.

And now, commencing another year, we trust that it will refresh and strengthen you all, to look back at the way that God hath led us.

"He leadeth us; oh, blessed thought"!

What better evidence could we have that we are on the shining way to perfect Day, than by glancing back. Ours has truly been a shining path--shining more and more. Each new ray of light has added to, instead of contradicting that previously received; and thus we may expect it to continue until the full blaze is reached--when we shall know as we are known--if we continue to follow humbly the Masters leading.

Truly, this is not only an evidence of the Lords leading but His presence, for thus he told us it should be, when he would come and knock; blessed would be those servants who would be watching and open unto him immediately--He would come in to them and cause them to sit down to meat (food--refreshing and strengthening truth) and come forth and serve them (`Luke 12:37` and `Rev. 3:20`).

We would not presume on past leading as a proof of leading during another year now beginning, but would keep in mind that as the natural branches were broken off because of boastfulness and unbelief, so we should be in danger if we ceased to "hold the head" in proper reverence. But by the grace of God we start upon another year trusting the same promises, that "He that seeketh findeth, and to him that knocketh it shall be opened." We shall expect more meat in due season from the Master who is feeding us--yet doubtless there will be trials and testings of courage and faith, to see whether we have made proper use of the meat already given us. Beloved, let us give more earnest heed, lest at any time we should let those things slip; but, laying aside every hindrance and weight, let us, afresh with vigor, lay hold upon the great hopes set before us in the Gospel--glory, honor and immortality--the divine nature.

Let us bear in mind that the Presence of Christ, and Whose son is he? were the tests at the first advent, and over that stone the fleshy house of Israel stumbled, as now in His presence a second time, the same questions are asked and discussed, and over the same stone now present in the path many are falling, for "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel" (`Isa. 8:14`. and `1 Pet. 2:5-8`).

R515 : page 2

Below will be found some extracts from

INTERESTING LETTERS.

Birmingham, England.

DEAR BRO. RUSSELL:--The Emphatic Diaglott received this morning, for which many thanks. I have now pleasure in forwarding my yearly subscription and a small contribution to the Tract Fund; should rejoice if it were more.

For twenty years, and indeed until the advent of "Food" twelve months ago, the United States was of all places in the world the last that I should have thought of for receiving spiritual instruction and consolation from; and the smile of pity, or amazement, or incredulity with which the mention of these glad tidings, or the presentation of "Food," is received by the image worshipers here, appears to indicate that it is the last place they wish to receive it from.

The good news appears to be most acceptable to "Dissenters," and still more so to those who are sectarians in name only, but to the "Orthodox" ones it is most objectionable....A great stumbling block to many is the fact that we have no sectarian badge, and while seeing but little truth in many so fettered, they cannot realize any in those who are absolutely free. I thank my Lord that this great light has shone upon me, and I pray that I may be enabled steadfastly and faithfully to walk in the light until death.

Your article in January WATCH TOWER, as to the solitariness and loneliness

R515 : page 3

of individual believers has, doubtless been felt by many besides myself, but though sometimes wishing for kindred companionship, I rejoice in the deliverance from the bondage of the multitude; and although I should be glad to meet with others for instruction and communion, I often think this severance is preferable, lest a sectarian spirit should spring up.

O how clear is the Word from the new teaching, and how harmonious; how vividly at times is the truth revealed, and what a comforting change from the doubts and misgivings, and the continual unrest and disquietude of former days! I thank the Lord for all these mercies, and pray that he will bless and prosper and enlighten and keep steadfast in his truth those who are disseminating his Word.

I am, Dear Brother,
Yours faithfully in the Lord,
__________.

page 3

Omaha, Neb.

DEAR BRO. RUSSELL:--Many warm thanks for your publications, which besides the "Concordance," reached me in due time. I think they are inestimable in value, as they explain the blessed Word so that all that "have an ear to hear" ought to hear.

I have thrown aside all literature except the Bible, and even that single book would now take more time to study than I really can get. While in the past I never studied so much as now, and while the reading of other books occupied most of my time, yet I thought to know the doctrine of the Bible by heart. Whenever I read a chapter, it seemed to me so old and indifferent that I never could delight myself in reading it. But now everything is new, all is full of life and fire, which warms my heart up to devotion and praise, so I can thank God now that I ever was born. Especially I adore Him that I have the privilege to live in this grand time, when knowledge is increased, and that I am found worthy to suffer with our Lord, that I also may be exalted with him.

I have observed through your paper the sound position which you hold, and my constant prayer is, that the God of all grace might give you more wisdom, and build you up more and more. Surely you have a very difficult position, which requires constant watchfulness, and especially prayerfulness, in order to escape the snares of the adversary.

I am enabled, by Gods grace, to say that I am leaning on Gods Word, feeding in the pleasant pasture of peace, drawing water out of the wells of salvation, and rejoicing in hope of glory. My faith is unwavering, my prayers fervent, and I have the assurance that God the Father accepts my sacrifice. Though only five years in this country, only 20 years of age, I have seen hard times, experienced many things, and have been led wondrously by the hand of my heavenly Father; and my will in the future is to live only for our Redeemers cause, come what will.

I have a perfect knowledge of the German language, and I am meditating upon what I could do. When the German people are won, they are faithful. I am assured there will be a way opened to them by our divine Lord somehow. To Him be praise, honor and glory, both now and forever.

Yours in Christ Jesus, __________.

Covington, Pa.

C. T. RUSSELL, DEAR SIR:--Last October I received a copy of "ZIONS WATCH TOWER." I do not know what I thought of it then, but recently I came across it in looking over old papers, and for two days I have been reading and re-reading it very attentively.

There are many thoughts which strike me with a force that forbids their dismissal as bare speculations.

I am a Presbyterian greatly interested in Bible study, but for years I have felt that I was barely clinging to the verge of the true light yet to be revealed. And yet, enough has been graciously vouchsafed to me by breaking away from denominational theories, and comparing scripture with scripture, to satisfy me that richer, greener pastures are within reach of every Christian than the great majority are ready or willing to feed in. With the slight advance I have made by striving to sink self-will in the Divine will, and trusting and believing in the Holy Spirits power to enlighten my mind in the study of the Word, I find many, in pulpit and pew, whom I know have little sympathy in what they deem departure from "old landmarks." But that is all nothing to me. I have exulted in the restfulness and joy that certain new unfoldings have brought to me, and from the remaining restlessness and discontent, I know I am not yet fully anchored upon the solid foundation, cleared of the "hay, wood and stubble" of human building, and am looking, fully expecting the clearer understanding of "things to come" which Christ has promised to his "friends." Will you please send me "Food for Thinking Christians."

Yours very sincerely, __________.

Newburg, N.Y.

DEAR BROTHER RUSSELL:--Last week I made two hundred calls here; and after exhorting each one to "test" the "WATCH TOWER" by Gods own word, and not by old sectarian ideas, I left them the Oct. number, with the understanding that should they become interested in the themes of that number, they should have more truth on the same line. I see that God has set me right in the very best channel for doing good. I find it to be very humiliating to the natural man to thus suffer as I do, but to the spiritual it is a holy highway in which I walk, carrying armfuls of "FOOD" to starving saints. I think if every city could have a true, suffering and competent saint to go from house to house with this "BREAD," that many of the enslaved ones would soon see deliverance coming, and thus be lifted out of the fearful snare of the devil, from which I have been picked and set at liberty.

I have stood in the pulpits of different denominations, exhorting sinners to escape eternal torment, and I thus scared many into the church. Thus I went from town to town and city to city telling the people of the eternal pain and anguish they must surely expect except they took my advice. And all that time I did not know whether eternal torment, or heaven would be my everlasting abode. I used to say these very words to my hearers: "A moments space removes me to that heavenly place, or shuts me up in hell." But where are my scared hearers now? Their religion turned out to be a forced profession through fear of hell, and not LOVE to God. And nearly as soon (and sometime before), I left them they got back again as before. But now, how changed is all this! I have now spent nearly a year going from town to town scattering the real truth--this blessed Gospel. I now no longer wonder why Jesus came 4,000 years too late. Thank God he has tasted death for all; and, as Peter said, in the TIME of restitution he will set the captive free. O how I long to see it come! Your brother in Christ,

__________.

Alameda, Cal.

DEAR FRIENDS:--Paper and Tabernacle Tract at hand, for which accept my thanks. O what joy thrills my heart at the receipt of anything from your office! I never had anything like it in all my life. When I read in TOWER about your celebration of the Lords Supper, I was overcome with an inexpressible joy that I couldnt read the article for tears for some time. When I reached the point where Bro. Sunderlin called to mind Jesus words, "Verily one of you which eateth shall betray me," I thought, O how often I had denied the dear Lord in the past through ignorance of the true teaching of His Word. O, what a Gospel feast now!

"Wonderful things in the Bible I see."

How He feeds me on the Bread of Life! His flesh is meat indeed, and His blood is drink indeed.

The ground seems very hard and sterile here. I see so little fruits of my labors that sometimes I feel lonely and sad; but when the WATCH TOWER comes, I seem to be on an oasis for a while, and I dive afresh into the great mine of truth; and I know not how many times I say, "Glory to God," before I get through my feast; but I sow in great hope, for I know it is good seed and must take root somewhere.

I expect to take a trip in the country next week, the Lord willing, and shall publish salvation as I go. Wife joins me in much love to you and all the brethren.

Yours in the blessed Christ, __________.

P.S.--My health is poor now, but O, what peace is upon me!

R515 : page 3

Delhi, N.Y.

DEAR BROTHER:--The time is come when a remittance is due. I enclose $15. Last year I took ten papers in the hope of interesting and doing good to some. I find some actually refuse them; others refused to be interested; and as I do not believe in forcing men, nor think it proper to cast pearls in an unseemly place, this year you may send me five copies. It would give me pleasure to increase rather than decrease the number, but when Jesus says, "Let them alone," I obey. Please send me a Variorum Bible, and, if you can, send me two more of "Food for Thinking Christians," and two more "Tabernacle Teachings," as a reserve for opportunity to do good. I know that the others I got have done good. What remains of the remittance place where you think best. I think the claim of the Swedes is good.

Perhaps you would like to know who I am or what I am. I am over seventy years of age; what the world would call a poor man, a shoemaker, or rather a shoemender. But I bless God for his goodness to me. I was brought up a Presbyterian; came to this country forty-four years ago. From conviction I became a Baptist; afterwards in 1845 or 46 George Storrs sermons were the means of a great theological revolution with me. The hand of fellowship was withdrawn from me, because I believed I had no immortality now, but rejoiced I had it as a PRIZE BEFORE ME, and also because I believed that Jesus Christ was the Son of God. The Bible then seemed to me like a new book, and I bless God it has been brighter and brighter all along.

As proof texts for the restitution of the human race, although I have no remembrance of seeing them alluded to, I would quote `Ps. 90:3`. "Thou turnest man to destruction; and sayest, Return, ye children of men," I used to look upon the word return, as to return to dust, but I was forcibly impressed by noticing that word marked by a capital R as being an emphatic word--and the reason assigned in the `following verse`, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." God is not limited by years nor ages for the accomplishment for his gracious purposes.

Again, `Jeremiah 12:15-17`: "And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of, my people to swear by my name the Lord liveth; (as they taught my people to swear by Baal;) then shall they be built up in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." By carefully reading the `preceding part of the chapter`, I came to the conclusion these promises are yet in the future. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Yours in love,

__________.

page 3

New Hampton, N.Y.

DEAR BRETHREN:--I have read the "Food" in connection with the "Tower" and, owing to the clearer light obtained, find much pleasure therein. Thanks to Bro. G. A. Rose, who introduced them in this section. In response to the statement, that you have other reading matter for earnest inquirers, I write in the hope of obtaining.

It seems as if the dense night that has enshrouded us is at last dissolving, and the glorious light of the Word is slowly but surely breaking upon our benighted minds. We open our eyes in a convulsion of fear, just as the horrid nightmare is about to crush us with eternal torment, and lo, we are surrounded with the full radiance of day! A sweet sense of relief fills us with unutterable joy. But millions more are still blindly agonizing with their dreams, fearing to open their eyes lest they should find the awful vision real. This view is sad enough, but the break of day is near.

Surely God will prosper your undertaking. Continue your work; rouse the erring ones to their duty; bring them back to the fold.

Yours sincerely,

__________.

Hobart, Kansas.

DEAR BROTHER RUSSELL:--... The Food and Tabernacle have been at work. We have been calling the attention of our neighbors and friends to read, but have only found one or two that want to learn. As for me and my house we are fully determined to follow after the truth, and lay aside our church creeds and rely on the Word of God. I am over sixty years of age; and have been very active in the cause of Christ for 40 years, but my light was dim until I got the WATCH TOWER and pamphlets. I held the office of deacon of the Baptist church here one year ago, but have come out of her, and, with one or two more, we stand alone. I have but very little of this worlds goods, but I feel truly rich to think that I have found the light and truth even in my old age. It is more pleasure to me now to read Gods Word than it was before.

Your brother in the Lord,

__________.

===================

R516 : page 3

THE INTEGRITY OF THE BIBLE.

"We hear so much said of this suspected text, and that doubtful passage; of this probable interpolation from the margin, and of the long quarrel which scholars have waged over that Greek letter, mark, or accent, that we sometime forget that God, in his constitution of the Bible, has made it impossible to seriously pervert it. Of course there will be erroneous transcriptions. The hand of the scribe is not inspired. Of course there may be, here and there, insertions, or marginal note written into the text. Of course there may be a word dropped out, or a vowel omitted, in one passage or another. The eye of the scribe will sometimes fail to discern distinctly what it sees or what it omits; and there must be of necessity more or less liability to minute error in making of so many writings. But the great course of doctrine cannot be eliminated from the Scriptures, except as you tear the whole fabric into tatters. It is interwoven, each part with every other-- story, law, precept, proverb, the biographies of Christ by the evangelist, and the argument of Christ by the Apostles, and the vision of Christ in Apocalypse; until, if you throw away one part, you must equally throw away many others. You may get rid of the story of Balaam; though, if you do, you will miss one of the most picturesque and impressive stories in all the Old Testament. But, what then will you do with the reference to him in Micah, in Peter, and in Revelation? You may get rid, perhaps, of the miracle of the passage of the Red Sea, and suppose a mere shift of the wind when Pharaohs army was divinely destroyed. But, what then are you to do with the Song of Moses and of Miriam? and what with the seventy-sixth Psalm, and the one hundred and fourteenth? and what with the Song of Moses and the Lamb, in the crowning book of the Apocalypse? They are inter-braided, like threads that have been woven so closely together that you cannot tear them apart without destroying the fabric. You cannot extract one and leave the rest, with any ingenuity or by any force.-- H. L. Hastings.

"LOVING words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain."

====================

R516 : page 4

"WHO LOVED ME."

"Who loved me, and gave himself for me."--`Gal. 2:10`.

Three little sunbeams, gilding all I see:
Three little chords, each full of melody;
Three little leaves, balm for my agony.
WHO?
HE loved me, the Fathers only Son;
He gave himself, the precious spotless One;
He shed his blood, and thus the work was done.
LOVED!
He LOVED, not merely pitied, here I rest;
Sorrow may come--I to his heart am pressed;
What should I fear while sheltered on his breast!
ME!
Wonder of wonders, Jesus loved ME!
Wretched--lest--ruined--sunk in misery.
He sought me--found me--raised me--set me free.

My soul, the order of the words approves--
Christ FIRST, me LAST, nothing between but LOVE!
Lord, keep me always down, thyself above!

Trusting in thee, not struggling restlessly,
So shall I daily gain the victory.
I--"yet not I"--but "Christ"--"WHO LOVED ME." --Selected.

====================

R516 : page 4

"HAVE THEY NOT HEARD"?

"But I say, Have they not heard? Yes, verily their sound went into all the earth and their words to the ends of the world." `Rom. 10:18`.

By many, this scripture is understood to mean, that in Pauls day the Gospel had been preached everywhere and heard by everyone. This is a mistake, as we shall see. To make such a statement, would not only contradict Pauls utterance in the `fourteenth verse` of this same chapter and elsewhere, but it would also contradict facts, for we know that the Gospel was not preached before Jesus came, and that, since then--during the few years after, when Paul wrote this epistle--it never reached in the remotest sense, one-tenth of all the world. It could not have reached the vast countries then undiscovered and unknown--America, Lower Africa, Further Asia, Australia, etc.

The Apostles meaning will be clear when his discourse is considered as a whole. The `ninth`, `tenth` and `eleventh` chapters should be taken together, and studied as one subject. Then it will be seen that the apostle, by reasoning from the Old Testament Scriptures, is showing that the Gospel is to be preached to all the world, and not to Israel only, as some had imagined. To support his argument he repeatedly quotes from the Prophets. This is not clearly shown by the ordinary translation, in reading which it is difficult to discern which are Pauls words and which the statements of the Prophets.

It should also be borne in mind that the Prophets seldom speak of things as future, but instead, they take a future standpoint and speak of things future as though they were accomplished in the past. Thus Isaiah, in referring to the birth of Jesus--a thing then future--spoke of it as though already accomplished, saying, "Unto us a child is born, unto us a son is given." (`Isa. 9:6`.) Thus also "went," in the above text, should be understood; and the real meaning of the passage is seen to be "Verily their sound shall go into all the earth." In harmony with this custom of the Prophets, our translators should have rendered Pauls expression as future also. It would then read: "But I say, Shall they not hear? Yea, verily their sound shall go into all the earth." The same Greek word here translated heard (past tense) is in `Acts 3:22,23`, and elsewhere translated shall hear (future tense).

To set our view of Pauls argument clearly before you, we will briefly paraphrase `Romans 9:30 to 11:36`, placing Pauls quotations from the prophets in italics.

[`Rom. 9:30-33`.] What must we conclude, then, concerning Gods dealings with Israel and the Gentiles? We conclude that though Israel has been seeking to be right and justified before God for over 1800 years, and the heathen nations were indifferent to and ignorant of it, yet now that it is offered, Israel will reject and the heathen accept the Gospel. Why? Israel, as a nation, is really hindered because they expect it by works, while the heathen will be better prepared to accept it by faith in Christs finished work. Israel, feeling so confident that she can approve herself to God by works of obedience, stumbles at the simplicity of the Gospel and cannot believe that

"Jesus died and paid it all,
All the debt we owe."

Therefore, instead of accepting of Christs ransom, they stumbled over and rejected the only way to God. This was foreshown by the prophets words: "Behold I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed."

[`Chap. 10:1-4`.] Though I speak

thus plainly about Israel and their stumbling, do not understand me to rejoice in their fall, for I desire and pray that they might be saved. I do not accuse them of indifference and willful unbelief; nay, they have great zeal for God, but they have a plan and way of their own, and are thus blinded and cannot see Gods way and plan of justifying through a ransom. Hence they are striving to keep the Law in every particular, which in their degenerate condition is an impossibility, and are rejecting Christ, who before the tribunal of justice became the ransom, substitute, or representative of all who will accept of his service; and for all such he met and fulfilled the claims of the Law--DEATH.

[`Vs. 5-10`.] Moses explains (`Lev. 18:5`) that the man who does right according to the Law shall continue to live, and not die; but in all the time since Moses thus wrote, none have succeeded in meriting life--death claimed all. It is therefore useless to longer look to works. We are proclaiming that Christ is the end of the law for righteousness to every one that believeth. Jesus death settled the claims of the law upon all who accept his ransom, and this is the glad tidings which we now proclaim, that a right to life may be had by accepting of the redemption provided through Christs sacrifice for our sins.

But, my brethren, as Moses also said (`Deut. 30:11-14`), this thing is not hidden from them, neither is it far off, difficult to understand, and those who banish prejudice and exercise faith will not say, Who ascended into heaven to bring Christ down from above, or who descended into the grave to bring Christ back from the dead? But what will faith say? Faith will say just what Moses said (`Deut. 30:14`). The word (that is, the truth which we preach), is nigh thee, even in thy mouth and in thy heart--it is reasonable and plain that you may understand. Faith accepts of the coming of Christ from above, his death, his resurrection and ascension, and finds abundant foundation in the words of Jesus, the Prophets and Apostles--unimpeachable witnesses. Unless you believe this, you of course cannot accept of his sacrifice as being the end of the law and the cancelling of its death-penalty against you as a violator of it.

But if you would lay hold of this great salvation, you must publicly and openly confess that Jesus is Lord--your Master; that by his death he purchased you and thus became your owner; for "To this end Christ both died and revived, that he might be LORD [owner, master] both of the dead and living." (`Rom. 14:9`) And you must not only own and believe that he is your purchaser, Redeemer and LORD, but also that he is a living LORD--that God raised him from death and highly exalted him to a higher nature than that which he gave as our ransom. To believe and thus confess is acceptable with God, and to such believers it will be plain that Christ settled all the condemnation of the Law against them, and such may have joy and peace in thus believing. After all, it is with the heart that men believe. No matter how much their minds may be convinced of the truth, if their hearts are stubborn they will not believe. Brethren, get your hearts right, and then you will be able both to believe on and confess Jesus as your Lord.

[`Vs. 11-13`.] This general principle of faith and release from condemnation in Gods sight, is proved by the prophets words to apply not only to Israel but to all mankind, viz: "WHOSOEVER believeth on him shall not be ashamed." This shows that no matter how much preference was shown the Jew under the Law, there is to be no difference shown under the Gospel, for the same Lord over all is rich enough to settle the claims of all that come unto him and ask for a share in his ransom. We have proof of this in the prophecy which says: "WHOSOEVER shall call upon the name of the LORD shall be saved."

[`Vs. 14-17`.] And this brings us to another question, namely: Is it not very proper to preach the glad tidings of ransom and salvation through Christ to the Gentiles or heathen, as well as to Israel? Certainly, the quotation last made implies this; for how could all call on Christ as Lord without believing? and how could they believe on him except they should hear? and how could they hear without a preacher? and how can preachers go forth truly unless commissioned and sent of God. Hence it is evident that God meant this glad tidings to be preached to the Gentiles and to every creature. Not only can we reason it out logically thus, but we find a positive statement that the glad tidings will be preached, which implies that the Law will be at an end to every one who heareth and believeth. The prophets Isaiah and Nahum testify of this preaching, saying: "How beautiful the feet of them that preach the gospel of peace [reconciliation through his blood--the remission of sins] and bring good tidings of good things," which come as a result.

But we must not hastily suppose that when preached all will receive the glad tidings; for the Prophet, speaking of things future as though they were past, again testifies of the result of the preaching,

saying: "Lord, who hath believed
our report?" Which implies that the
real believers and confessors would be
few, at least for awhile. But this proves
that faith is to be the result of hearing
--hearing Gods truth.

[`Vs. 18-21`.] Now we inquire, Will
the fact that few will believe prove that
the testimony will reach all, in proof of
which I again quote from the Prophet.
He says: "Their sound went [shall
go] into all the earth, and their words
to the ends of the world." This proves
that the Gentiles shall yet have this
Gospel preached to them. Now how
about Israel? Shall not they as a people
come to know--understand and appreciate
--the glad tidings? Yes, but
not for a long time; they are yet a
stiff-necked and stubborn people. As
Moses said, God will (have to) provoke
you to jealousy by them that are no people,
and by a foolish nation will anger
you.

But Isaiah speaks yet more pointedly
of Israels rejection of the message and
the acceptance of it by the heathen,
saying: "I was found of them that
sought me not, I was made manifest
unto them that asked not after me."
And speaking of Israel he says, "All
day long I have stretched out my hands
to a disobedient and gainsaying [or self-willed]
people."

[`Chap. 11:1-5`.] In view of these
declarations of the Prophets showing
that Israel will have to be thus
dealt with and disciplined, I ask:
Hath God utterly cast away his people
Israel? God forbid; for I also am an
Israelite, of the seed of Abraham, of
the tribe of Benjamin. God hath not
utterly cast away his people whom he
formerly recognized and favored. Call
to mind Elijahs prayer against Israel,
saying: "Lord, they have killed thy

prophets and digged down thine altars, and I am left alone, and they seek my life." But what was Gods answer? "I have reserved to myself seven thousand men who have not bowed the knee to Baal." Even so at this present time there is a remnant who through Gods favor will accept the glad tidings and will not stumble. I, Paul, rejoice that I am of that favored remnant.

[`Vs. 6-8`.] But now another point; this remnant is not saved by the works of the Law, nor because they almost kept it, but by accepting of Gods favor through Christ. While Israel as a nation fails to receive the blessing sought by works of the Law, the chosen ones, the remnant of Israel and those of the heathen who receive the glad tidings--these get the blessing. These being justified, not by works, but by faith in Christ as their Redeemer (substitute), thereby gain the privilege of becoming sons of God in the divine plan and joint heirs with Jesus Christ in the coming kingdom. The rest, both of Israel and the nations, will be blinded to the Gospel glories. The God of this world will blind them all except those who by faithfulness make their selection sure--a "little flock."

[`Vs. 9,10`.] David also foretold Israels stumbling, saying: "Let their table be made a snare and a trap and a stumbling-block and a recompense unto them" [i.e., their downfall shall be over the very blessings which God gave them; over their blessings they shall stumble. God had given them food such as he gave to no other people--to them God had committed the oracles of truth, the prophecies and the types which shadowed forth the sacrifice for sin, and the blessings following that atoning sacrifice; yet becoming proud and vain of the honors conferred; they thereby stumbled over the very graciousness of Gods plan shown to them in types.] Thus their eyes were darkened, and they were bowed down to see only the earthly promises.

[`Vs. 11-14`.] But now we come to another question--admitting that Israel will and is stumbling as foretold--I ask: Have they stumbled to fall irrevocably --will they ever again come into fellowship with God? God forbid that they should forever remain cast off; the significance of their fall is rather to be a blessing to the Gentiles than a permanent injury to Israel. And we may reason that if their fall from favor results in riches to the world--the Gentiles --then their restoration to favor, which Gods promises guarantee, will imply an abundance of divine favor both to Jew and Gentile. I speak to you Gentiles thus, because being the apostle to the Gentiles I desire to show the importance of the Gentiles in Gods plan, and to stimulate my countrymen to emulation, and thus recover some of them from blindness.

[`Vs. 15-21`.] Thus is seen the breadth of Gods plans. We know that there are certain promises made to Israel which must yet be fulfilled; and if they be temporarily postponed and a blessing unexpectedly given to the Gentiles, it argues that Gods plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews; for if the casting away of them opens a door of favor to the Gentiles, what shall the receiving of them be but life from the dead. That is to say, Gods promises to Israel are such as imply their resurrection from death --their restitution--and now that we learn that the World in general is reconciled to God and their sin atoned for by the ransom, we may reasonably conclude that "life from the dead"--restitution --will come to all the heathen as well as to Israel. We see Israel to be merely a first-fruit of the world, the first favored; and if God has a blessing for them as promised, it follows that he has the same blessing for other nations, for if the first-fruit, or sample, be holy --acceptable and blessed of God--so also the mass which it represents.

If the root or original promise of God made to Abraham and Israel retain its life, it must bring forth the promised fruit--the blessing of all the families of the earth. The root of these promises is Abrahamic and Israelitish, and though some of the natural branches or offspring were broken off, and wild heathen branches grafted in instead, with them to partake of the life from the root--yea, the very fatness of the promise--yet they should not be puffed up against the broken off branches, but humbly and thankfully remember that they are occupying the place originally belonging to the natural descendants. Walk humbly, for if because of pride and unbelief they failed and were cast off, God would be as likely to cut off the wild

R516 : page 5

branches under similar circumstances.*

[`Vs. 22-24`.] Here we find two prominent characteristics of our Heavenly Father illustrated--his love and his justice --his goodness and severity. He is abundant in mercy and goodness, but will by no means clear the guilty. His goodness is manifest by the promise and the blessings it contains and his severity or justice in the cutting off from those favors of all the unfaithful. But even in cutting Israel off, God is merciful and kind; and even though cut off they may be re-engrafted, if they exercise the needful faith.

THE MYSTERY.

[`Vs. 25-27`.] Here is a point not generally known; it is a secret as yet--a mystery--and will show you that Gods plan is more comprehensive than you have yet appreciated; and by showing you that you have not all wisdom, it will enable you to keep humble and to search for the further unfoldings of Gods plans. The mystery is this: The blindness and breaking off of Israel will not continue forever, it will only last until the choicest, fittest branches from the Gentiles have been properly engrafted on the root--the Abrahamic promise. Then the broken off branches shall be reunited to the root. The fact is, the root or promise contains a double set of branches first: the select branches (natural and engrafted) the spiritual seed of Abraham --the Christ which is to bless all nations; and secondly, a lower order of re-engrafted branches (Israel restored) --the natural seed of Abraham through which the spiritual seed will principally operate in blessing all nations.

Thus seen, all Israel will be saved FROM THEIR BLINDNESS in due time, and shall yet share in the very blessings they expected when they were broken off, viz.: the natural or earthly part of the blessings--the better or spiritual part of the Abrahamic blessing being conferred upon the elect, the chosen, who through much tribulation and crucifixion of the flesh and following of the Master are counted worthy of the chief honor--the spiritual blessings. In proof of what I state as to the recovery of Israel from her cast-off condition, I quote Jehovahs words by the prophet: "There shall come out of

Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins."

[`Vs. 28-30`.] This prophetic statement shows us, beloved Gentile grafts, that though the natural branches are treated as enemies for the present, and for your exaltation, yet really they are still beloved of God, and he has blessings yet in store for them, as promised to their fathers; for any free gift and promise which God makes is sure of fulfilment. He knew all about this temporary lopping off, before he made his promises concerning them, and knowing the end from the beginning makes it unnecessary for him ever to repent of a promise made to any.

Let us now analyze this prophecy and see that it implies what we have before suggested to be Gods plan, viz., to bring the natural branches again into Gods favor. Jacob clearly means fleshly Israel, and from these ungodliness is to be turned away--but not until God himself shall "take away," or "put away," or "blot out" their sins. As elsewhere shown, the sins of the world are not put away, until the close of the Gospel age, until the sufferings of the body of Christ are ended. During this age, only the sins of those who now believe are cancelled or put out of sight by God. But he who now justifies believers will then justify them, as believers in the ransom, and he will thus take away their sin through the ransom which he gave for sin--even his Son.

In turning away ungodliness a Deliverer is made use of. This is none other than Christ, the great Deliverer whom Moses promised. He shall deliver from all evil, from death, from pain and sickness, from ignorance and blindness, from every oppression of the

Devil. He shall bind Satan and set free his captives, for he is Jehovahs Deliverer. This deliverer is the complete Christ, the members of the body with the Head united, complete--no more twain, but one. This deliverer comes out of Zion; it is the first-born of Zions offspring--the overcomer and heir of all things. Hence, before the promised blessings come to Jacob (fleshly Israel) the heir of the spiritual blessings must first be developed.

Nor should we suppose that the blessings and deliverances will stop with Jacob, for, as already shown, they are but a first-fruits of restored mankind, and when they are turned to God, they shall become a channel through which the Deliverer will bless and release "all the families of the earth."

[`Ver. 31`.] Lift up your eyes and take now a comprehensive view of Gods dealings with Israel--both spiritual Israel and "Israel after the flesh"--and see how grand and large is the plan of God which as yet is only budding. As for a long while you (Gentiles) were strangers and aliens from God, and seemingly unloved and uncared for, yet now have obtained mercy and favor, while fleshly Israel is cut off, even so these of the fleshly house are now unbelievers and cut off, that by and by they may obtain mercy and find favor through you: that is to say, God is blessing them at the very time he is cutting them off, for in blessing you and preparing the spiritual seed and Deliverer, he is making ready to bless them through you, when you as the body of Christ are complete. (`Gal. 3:29`.) Thus through the mercy which God now shows you, he is also providing mercy for them, to be manifested in his due time.

[`Ver. 32`.] God treated Israel as a

nation of unbelievers, and cast them aside nationally in order that he might have mercy upon them, and bring them as a people to inherit the earthly promises made to them.

Looking at the deep workings of Gods plan thus, in the light of what he tells us is future, as well as past, we can but exclaim: Oh, the rich depths of Gods wisdom and knowledge! how useless for us to try to discover his dealings except as he is pleased to reveal his plans to us. His doings are all mysteries to us except as enlightened by his Spirit. Who knew this gracious plan, so much beyond human conception? Who helped the Lord to arrange such a plan, think you? This is not human wisdom and supposition. God only could be its author. A Jew never would have planned to graft in Gentiles to share the chief blessings of the promise! A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the plan is clearly of God, and illustrates well both his goodness and just severity. Of him is all the plan, through his power it is all brought to pass, and to him be all the glory forever.

When the Spirit of Pauls argument is caught, it can be clearly seen that he quotes from Isaiah the words "Their sound went into all the earth and their words to the end of the world," not to prove that the Gospel had been universally published, but that it would be in due time.

---

*How we see this fulfilled in the breaking off of the Gentile branches--the nominal Church--now blinded and cast out and only the elect few branches, "the little flock," remaining. They are no more respected than were the natural

branches, and are broken off for the same cause.
--`Rev. 3:15-17`.

====================

R516 : page 5

PREACHED FOR A WITNESS.

"And this Gospel of the Kingdom shall be preached in all the world for a witness [testimony] unto all nations, and then shall the end come."--`Matt. 24:14`.

We have seen from many evidences heretofore pointed out that we are now living in the time of the end of the Gospel Age, and that the special work of the present hour is the reaping of its harvest of ripened wheat under the direction and leading of the Lord of the harvest now present. Realizing this fact, not only from the testimony of the Word, but also from the actual work of harvest progressing before our eyes, and by the clearer light now shining, discerning as never before the blessed import of the glorious Gospel, we inquire, Has this Gospel been preached in all the world? We find that darkness still covers the earth and gross darkness the people; and the great nominal Church, the professed light-bearers and heralds of the Gospel of the Kingdom are also in darkness, and few either preach or realize fully this message of the kingdom. But if we consider for a moment what constitutes the Gospel of the Kingdom we will be assisted in realizing that this Gospel has been preached to every nation.

The work to be accomplished under the Kingdom or reign of Christ, is the restoration of all mankind to perfection of being and consequent eternal life, and this reign and work will be possible, because all have been redeemed from the curse of death by our Ransom or Substitute--because all were bought with a price, even the precious blood of Christ.

Though the Gospel or good news of the kingdom embraces all that can be known of Christs dominion over evil, and subjection of it, and while but a few have seen the deeper and more secret parts of Gods plan, and who therefore have appreciated the "good tidings" more fully than others, yet the central element of the "good news" has been published throughout the world to every nation. Though much beclouded and dimmed by the traditions of men and the deceptions of Satan, and so transformed as to rob it of much of its goodness, yet, we repeat, the central and vital point of the good news of the kingdom has been preached in all the world. That central point is, that "Christ died for our sins"; that by him "we have redemption through his blood, even the remission of sins"; that by the death of the Just One, many are justified freely from all things; that as we were condemned and delivered to the destroyer, now we are bought back with a price, even the precious blood of Christ, and are in His hands who promises to deliver the groaning creation into the liberty of sons of God; and that all accepting of Christ are to be blessed in his kingdom. This central element and first principle of glad tidings has certainly been preached in all the world, and is a fulfilment of this prediction of our Lord.

Whatever of error the nominal Church has held, this kernel of truth--redemption through the precious blood of Christ--has so far been maintained and widely heralded, though its mixture with error has greatly hindered its proper reception. Not only has the living teacher gone forth as a herald to every nation, but the Word of God, printed in every language, has been scattered like autumn leaves.

But though the good news that Messiah has come and paid our ransom price, has been so widely published, the world still shows no signs of being converted to God, and many who looked for this result are greatly disappointed. Such have entirely misapprehended the object of this dispensation in supposing it to be the conversion of the world to God, and therefore, notwithstanding the marked and foretold signs of the end, they cannot believe that we are really in its closing days.

The general object, of the preaching of the Gospel during this age, as expressed in the above text, is "for a witness unto all nations." Our Lord knew beforehand, that under the present reign of evil--under the blinding influences of the "god of this world"--the message would not convert the world, as many of his disciples have erroneously supposed; hence, instead of saying that the Gospel would be preached in all the world for its conversion, he said it would be "for a witness." [As heretofore shown, there is also in addition to this a special object for the preaching of the Gospel, elsewhere, but not here expressed, viz: the selecting of a little flock of consecrated believers, to be joint-heirs of the Kingdom with Jesus.]

But while a witness or testimony has been offered to the nations, it has not been received except by a few. "Who hath believed our report? and to whom is the arm of the Lord [Jehovah] revealed?" (`Isa. 53:1`) (Jesus is Jehovahs arm stretched down to ransom and restore men.) If the Gospel is to be a witness to any, they must be able to see or accept of the testimony, or witness; and we see that though it has been preached to the nations FOR a witness, they were so blinded that they

R517 : page 5

could not receive it. But when their blindness is taken away, as we are told it shall be, then the present testimony will serve its purpose as a part in Gods plan; for in due time the good news is to be testified to every individual, and the due time for opening the blind eyes, etc., so that the witness or testimony can be received, is in the Millennial Age, as we have seen.

Next let us see how the preaching of this Gospel during this age will serve as a witness in the coming age: When earths dead millions are again restored to life, this same Gospel--good news--will be testified to all, viz: that their restoration has been brought about as the direct result of Jesus death. Thus we read (`1 Tim. 2:4-6`); "God our Saviour will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all, to be testified in due time."

All the restored nations having heard of this ransom will recognize the fact. Israel will remember how with wicked hands they slew the Lord. They shall remember and be ashamed; they shall look upon him whom they have pierced, and mourn over it as over the only one. (`Zech. 12:10`--Young; `Ezek. 16:61`.) Those who lived in that day will testify that Jesus did come in the fulness of time as foretold by the Prophets, and that he was as a lamb without spot, that he was led as a lamb to the slaughter, and that as a sheep before her shearers is dumb, so he opened not his mouth. They will also remember his claim of a coming kingdom and great power.

Others down the centuries of the Gospel Age will say, Yes, we heard of that event. Zealous disciples of the Lord went everywhere telling it; it was an unmistakable fact of history; but we heard it so often and yet saw no results from it, that it seemed like an idle tale, and we paid no attention to it.

Still others, all along the centuries preceding the advent and sacrifice, will say: We remember how we were required to offer bloody sacrifices to God for our sins; and that we could not approach him in any other way. We often wondered what it all meant, but as Paul since our day has explained, we now see, that they were all intended as types of the only acceptable sacrifice which should actually "take away the sin of the world," which the blood of bulls and goats typified, but never accomplished. Now we see that our sins have really been cancelled by his sacrifice, for as a result we are actually released from sins penalty--death.

That marked event will thus stand out in bold prominence before all peoples and nations, and the proclamation now made will thus serve its purpose. Thus all the redeemed millions of earth, as they again step upon the stage of action, will become witnesses to the fact that the precious blood of Christ has accomplished their redemption. Thus will the Gospel--the good news that Christ gave himself a ransom for all--be testified to all and by all, in due time. Thus "the knowledge of the Lord shall fill the whole earth." Thus "he shall turn unto the people a pure language, that they may call upon the name of the Lord to serve him with one consent."

(`Zeph. 3:9`.)

Heretofore the word preached has generally fallen upon deaf ears, and the sacred page has been opened before blind eyes, but soon, ignorance and prejudice being removed, the blind eyes shall be opened and the deaf ears shall be unstopped. (`Isa. 35:5`.)

Men will then recognize that the risen and glorified Christ is again present to restore and bless all the families of the earth, and that he is the great Prophet (teacher) whom Jehovah hath raised up, and they will be ready to hear and obey, as saith the Prophet Isaiah: "And many people shall go and say, Come ye

R517 : page 6

and let us go up to the mountain of the Lord [i.e., let us submit ourselves to the authority of his kingdom], to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths,...and all nations shall flow unto it." (`chap. 2:2,3`.)

How comparatively weak and ineffectual upon the world are the efforts now put forth, and how few can discern the blessed hope in the joyful message we carry! But when the great Prophet, Priest and King shall fully take to himself his great power and dominion, not only shall the prince of darkness be restrained, but all his works of darkness shall be destroyed by the bright shining of the Sun of Righteousness.

Nevertheless we see that it was necessary and expedient that the message should go unto all nations, though they did not receive it. The few who did receive it thereby received "power to become sons of God"--"partakers of the divine nature" and joint heirs of the kingdom (`John 1:12`; `2 Peter 1:4`; `Rom. 8:17`), while it also served as a witness to the nations.   MRS. C. T. R.

====================

R517 : page 6

THE PRESENT JUDGMENT.

"Now is the judgment of this world; now shall the prince of this world be cast out."--`JOHN 12:31`.

The meaning of this text and a class of parallel texts, has been, like much other Scripture, comparatively obscure until of late. As the seals one after another have been opened, each has cast light upon the others.

We think it is fair to infer that the prophets understood less about what they were writing than the apostles did, because they were inspired more to write than to understand, and had to study their own prophecies after they had written them, in order to understand them, and they were inspired to write them more specially for the benefit of those who live now, than for their own benefit. (`1 Peter 1:10,11,12`.) [This the regular readers of the WATCH TOWER know, but we repeat it for the possible benefit of those who are not regular readers.] We use the word "now" in the preceding sentence to cover a period of time embracing the entire Gospel age.

The Apostle Peter uses the word us, in the passages referred to, in a similar sense to embrace the Christian body living not only at that time, but at any time during the Gospel age.

We conclude, also, that as the prophets understood less of their own writings than the apostles did of those same writings, so the apostles understood less of what they heard Christ say prophetically

than the members of Christ who
read them now at the close of the age.
This we say of the present living phase
of the body and not of any individual.

Not that the members living now are
more inspired, nor more consecrated,
nor anything of that kind, but they
have passed more mile-posts along the
way, have seen the fulfillment of much
that was foretold by Christ and the
apostles, as one after another of their
sayings have been verified from that
day to this. We (all consecrated
Christians, members of the body of
Christ) have had the benefit of most of
the things which the revelator saw in
vision.

We have seen most of the things
spoken of by our Lord in `Matt. 24`th
chapter fulfilled. We have seen those
magnificent buildings thrown down, and
"not one stone left upon another."

We have seen the "falling away" and
the man of sin revealed, the son of perdition
spoken of by Paul (`2 Thes. 2:3`)
in his waxing and waning power. We
have seen Israel scattered among all
nations without favor, under the withering,
blighting curse of God, a distinct
people but not a nation. We have seen
"Jerusalem trodden down of the Gentiles,"
and remember that the condition
was to continue "until the times of the
Gentiles be fulfilled" (`Luke 21:24`). We
have seen the beginning of their gathering
"out of all countries" to their
own land. We have seen the gospel
"preached in all the world for a witness
unto all nations." We have seen the
parallels of the ages, and looked with
wondering gratitude into the plan of
God, and now recognize the dawning
of the day of the Lord, the presence
of the Master.

Having been permitted to see these
things (some of which probably Paul

saw but was not permitted to utter plainly then, as it was not then due to the world, neither is yet, our principal work being to "build each other up") we are enabled by the light thrown upon them, to see other things, among which is the statement of our Lord quoted at the beginning of this article.

It will be noticed by the thoughtful reader, that this statement is not in harmony with the popular theology, which places the judgment of all men in the future. For that reason it is a troublesome text to all those who would have all Gods purposes regarding the probation of mankind accomplished in this world, age or dispensation.

What can such say to a statement like this, "Now is the judgment of this world," or, as most authorities have it, "Now is a judgment of this world"? But what could our Lord mean by saying that? What kind of judgment is it, who are judged now, and what is meant by the term "now"? How strange and yet how comforting it is, to find many of these passages which have so long been so troublesome, now as the temple approaches completion, are the very stones needed to complete the work.

To appreciate the sentence, let us take a look back and see what had been done for the world, in the way of redemption, at the time these words were spoken. We find upon examination that absolutely nothing had been done except to promise. That was enough, to be sure, to base a hope upon, for Gods promises are "yea and amen," but actually there had not been anything done to redeem the race from death, and those who were the chosen people of God, chosen for a purpose, supposed

R518 : page 6

that they were the only people that the Lord cared anything about. The Lord had said so much to them about being his chosen people that they got the idea that he could never choose any other people.

He has said, "Ye are the children of the Lord your God;" "Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth" (`Deut. 14:1,2`), and very many times he expressed himself in a similar manner; but if they had known that they were not chosen so much for their own sakes as for Gods "holy name sake" (`Ezek. 36:22`), which means for the sake of love to all men, they would not have arrogated so much to themselves. But with all their perverseness they were a very fit instrument for the purpose for which they were chosen, else they would not have been chosen by infinite wisdom, of course.

"Unto them was committed the oracles of God," and they kept them very well, the same as a son would keep the "last will and testament" of his father written in a language which he did not understand, but which he supposed conveyed the whole estate to himself.

At the time the words were spoken, to which our attention is now directed, they had accomplished about all that was required of them at that time, and the further purposes of God were of such a nature that they were unfit instruments to be used for the accomplishment of them, and as God would not use instruments unadapted to his purpose, of course they had to be set aside. But why were they unfit? Because they had purposes of their own to accomplish which were not in harmony with the further purposes of him who had chosen them to be his people. They had agreed to be his obedient people, and that he should be their God (`Josh. 24:22`), but they had broken their agreement, they had made another choice, they had elected in their hearts that they would not follow the lead of any except he be a mighty one of earth, a chief among men, one who would lift them up to a condition of grandeur upon the earthly plane; it was earthly glory and honor that they wanted, and as the "prince of life" considered all such things of secondary importance, and made humility and self-denial requirements of the first importance, they chose to be under the leadership of the "prince of this world," who had offered to bestow the kingdoms of this world upon Christ if he would fall down and worship him.

True, the prince of this world was a usurper, but he was nevertheless ruling this world, and for the time being had control. He had usurped the rulership of the world for four thousand years, a long reign, and it would seem claimed it by possession, but the lawful "heir" had come, and was preparing to take it, but until he actually did take it, he would not be its ruler or prince, and he never so styled himself, nor is he so called by the Apostles, but on the contrary he expressly says to Pilate, "My kingdom is not of this world" (Kosmo, arrangement); it was to be quite a different arrangement. So, if his kingdom was not of this world, he could not be the "prince of this world," then his language could have no reference to himself as some suppose, thinking perhaps that there is ground for that opinion in `Matt. 21:33-45`; but though that parable had regard to his lawful heirship, there is no intimation that he was the prince or ruler, and, as we have said, his words to Pilate are in direct contradiction to any such thought.

Then we must seek for the meaning of these words somewhere else. We said there had nothing been done, actually toward redeeming the race. There had been sin-offerings, so-called, and various kinds of sacrifices, but none of them could redeem the race from death, none could make atonement for sin; they were all "shadows of good things to come." All that the house of Israel had and did was typical, and was to be superseded by others. Their sacrifices pointed to "better sacrifices," their promises to "better promises," their covenant to a "better covenant," their hope to a "better hope," and their testament to a better testament." (`Heb. 7:19-22`; `8:6`; `9:23`.) But when would these better things be? When the prince of this world should be cast out. But Jesus said "now shall the prince of this world be cast out," and we do not see things very much better yet.

Then we had better examine that little word "now," and perhaps now is as good a time for it as any. Let us first look at some passages of Scripture where the word is used in a similar sense, which will perhaps give us a clue to it, making the sense more readily recognizable.

Paul says (`1 Cor. 13:12`), "Now we see through a glass darkly." "Now I know in part." That was true then and is still true, though, as it is a little lighter, this much farther along we can see better. Yet we still see through the same glass somewhat darkly; it is still "Now." In `Matt. 3:10` we read: "Now also the axe is laid [applied] unto the root of the tree," etc. The same axe of Gospel requirement, reckoning the intention for the act (see `Matt. 5:22-28`), still lies at the root of the trees. This is the real circumcision, and cuts off the "old man," whose place is supplied by the new creature. The old requirement (or axe) lopped off some of the branches; but "now," throughout the Gospel age, it is applied at the root. There must be an utter destruction of the flesh; there must be a "new lump." The past experience with the old has shown to the world that there must be a "new man," a new house, and that house is now being built up "a spiritual house."

That "now" is not yet quite complete. In `Rom. 3:20,21`, we read: "By the law is the knowledge of sin; but "now" the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The same is still true with regard to the same things; it is still the same "now."

Again, in `Rom. 8:22`, we read: "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruit of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (the church, which is his body), not bodies. We are still groaning, we are still waiting, the same "now" is not expired.

We understand that our Lord uses the word now in the same sense that it is used in these passages; that is, it applies to the whole time from Christs first to his second coming at least, and covers the Gospel age up to the time that Christ with his saints takes the kingdom.

As though he had said, the time to begin the work of salvation has come. There is now no further use for "bleeding birds, and bleeding beasts," the

reality which these typified is now to
take place, the "better sacrifices" now
begin to be offered as the head laid
next to the body is placed upon the
altar. (`Lev. 1:12,13`.) "Now" the
real work commences, and in it is included
a judgment of this world, and
the overthrow, casting out of its prince.

"The royal majesty of the heavens
has approached," "The kingdom of
heaven is at hand," "The hour is at
hand," "My time is at hand."

The result of that which is now beginning,
is that the ruler of this world
shall be cast out, and it will be at the
desire of his own subjects. And even
though he may seem to triumph because
I am "lifted up from the earth,"
yet by that very means I will draw all
unto me. "Now is the judgment
(krisis--accusation, condemnation) of
this world; and "judgment (krima,
which includes law) must begin at the
house of God." What do we see? The
old house of God, the house of Israel,
was condemned and "left desolate";
and even that was a type, for that which
has happened to the second house is the
same, and it is from the remnant of both
houses that the new house is formed.
Compare `Isa. 11:11`; `Rom. 9:27`; `11:5`;
`Eph. 2:15`. See, also, `Isa. 8:14`. "The
remnant [of both houses] of Israel shall
not do iniquity, nor speak lies; neither
shall a deceitful tongue be found in
their mouth." (`Zeph. 3:13`.)

This remnant of "both houses of
Israel" (how significant is the meaning
of Israel: RULING WITH GOD; see
Youngs Con.) judge themselves; and
"when we are [thus] judged we are
chastened of the Lord, that we should
not be condemned with the world."
(`1 Cor. 11:31,32`.) He who is among
this class "cometh not into [future]
judgment, but has passed [legally] out

of death into life." (`John 5:24`, R.V.) "There is therefore now no condemnation [consequently no future judgment] to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." (`Rom. 8:1,2`, R.V.)

While thus judging themselves they judge (condemn) the world the same as Noah did (`Heb. 11:7`), and their "judgment is just" because they seek not their own will, but the will of their Heavenly Father.

Another sense in which we should consider the words, "Now is the, or a judgment of this world," though a secondary sense, is yet an important one, and though it is not a legal judgment, because rendered by those who are themselves legally dead (under sentence), yet it is a fact that such a judgment is being passed--i.e., this world is now passing judgment upon its rulership and condemning it, and the result will be in harmony with the judgment of the other class. The world (by acclamation) will cast out the prince of this world, and the universal desire will be for a different ruler. There are yet but a few comparatively who desire a righteous ruler, but the oppression of the present power will become so great that the universal desire will be for a king to rule in righteousness. Then the "Desire of all nations shall come," and the glory of this latter house (rulership) shall be greater than the former." (`Hag. 2:7-9`.) Who, especially among those who are watching, cannot see the discontent prevailing with regard to the rulership of this world? Communism, Nihilism, and all that element, is the result of this judgment of the world, who suppose that they can bring this prince to terms. But, ah! they can neither bring him to terms nor cast him out, because they operate upon the same principles that he does. They can express their judgment and dissatisfaction, but that is all they can do; they cannot even bind him. But the "Prince of life" is getting things ready, and when all is complete Satan will fall from his present position as ruler "like lightning." This Jesus saw in vision (`Luke 10:18`). But oh, the terrible events connected with his overthrow! What tongue or pen can portray them?

Probably no more vivid description could be given than is given in the Book of `Zephaniah`. You should read it all carefully; and let those who are not familiar with these things, and yet desire to have truth and righteousness prevail in the earth, dwell upon the `third verse of the second chapter`; and let all those who have sacrificed with Christ rejoice in what is said in the `third chapter, from the 16th to the 20th` verses, inclusive.

There are some (they are "a solemn assembly") who see many of these things, but they follow afar off, for "the reproach is a burden" to them; but when the tribulation gets heavy enough they will be separated and gathered; this is reason for our comfort concerning them (`18th verse`).

Another argument which we would present against the thought that the words "prince of this world" might refer to Christ himself and "the judgment of this world" refer to his trial before the Sanhedrim and Pilate, is this: Paul says (`1 Cor. 2:7,8`): "The hidden wisdom which God ordained before the world unto our glory, none of the princes of this world knew, for had they known it, they would not have crucified the

Lord of glory."

This would preclude his being either the, or a prince of this world. Jesus made the announcement, "The kingdom of heaven is at hand," and authorized his disciples to proclaim the same, but soon after said to Pilate, "My kingdom is not of this world."

This is a dark and disorderly arrangement; it has been a night of sin all through the reign, but "the night is far spent, the day is at hand"--the kingdom of heaven is at hand."

These terms are all of similar import and were true then; indeed, that work of Jesus and his disciples was the beginning of the end, it was the first part of the period embraced in the word "now," and we are in the last part of the same period.

Some persons who are not Christians, and some who are, now think that because Christ said, and the disciples proclaimed, the kingdom of heaven at hand, the disciples thought it was to be set up during their life-time. There might be such a seeming to one not familiar with the Scriptures bearing upon this point, but to the careful Bible student, who compares scripture with scripture, there would be no trouble, for Paul says: (`2 Thes. 2:1,2`) "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him, to the end ye be not quickly shaken from your mind, nor yet be troubled, either by spirit or by word, or by epistle as from us, as that the day of the Lord is just at hand ("has set in"; Rotherhams trans.) Let no man beguile you in anywise, for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition." (R.V.)

Peter understood what our true guide about this was, when he said, "We would do well to take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn" (`2 Peter 1:19`). So we see the day had not dawned then, although it was at hand, but not "just at hand," that is, not as near as the dawning. The night is far spent when we have past midnight, but the dawning is the beginning of day.

We understand that we are in the last part of the period embraced in the word "now," in the text. The "more sure word of prophecy" assures us that this period is nearly filled up. We understand that the servants of God are being "sealed in their foreheads"; the last thing before the "four angels" "hurt the earth and the sea" (`Rev. 7:2,3`); that we are just about entering the time of trouble, of which the destruction of Jerusalem was but a type.

Many are being "purified and made white and tried." A judgment is in progress now, and there is still another to come, and the associate judges for that tribunal are being prepared (`1 Cor. 6:2,3`); and when the prince of this world is cast out, they will enter upon their further work of judging the world. One thought more. How much this class need to study and become familiar with "the books," according to which the judgment both now and then is to be given (`Rev. 20:12`). Yea, and how much we need to have the testimony of Jesus, for the testimony of Jesus is the spirit of prophecy."

J. C. SUNDERLIN.

====================

R519 : page 7

MR. OLIPHANTS VIEW.

Mr. Oliphant, the great advocate and mover in favor of the restoration of persecuted Jews to Palestine, says:

"That one of the first countries which must be affected by an independent Egypt, is Palestine, which lies on its borders, is certain; that it must of necessity become the first upon which the destinies of the adjoining countries must turn is no less self-evident. As our (Englands) policy in Egypt develops--as, under the pressure of circumstances it is inevitably bound to develop, the assurances of the government notwithstanding --with the virtual administration of the country by England, the national susceptibilities of France, Russia, and Italy, already strained almost beyond bearing, will find active expression. Compensations will be demanded, which must infallibly be the prelude to conferences, or wars, or both, when the Europeans will have to consider French claims in regard to Syria, Italian claims to Tripoli, Russian claims to Armenia, and the problem of Palestine and the holy places will present itself as the first for solution. We shall not, therefore, have long to wait before the fate of Palestine will become a burning question."

====================

R519 : page 7

MOSES MONTEFIORE AND THE JEWS.

On October 24th, 1884, Sir Moses will, if he should live, have reached the hundredth year of his age. The comparatively near approach of an epoch so interesting to all friends and co-religionists of the still hale and hearty philanthropist has attracted attention abroad as well as at home. A movement is on foot among the Hebrews of New York to prepare a suitable testimonial to Sir Moses Montefiore on the expected centennial of his birthday. An ardent advocate of the old faith, he did not let the toils of money-getting blind him to the unjust political disabilities under which the British Jews labored in his early days nor to the benighted and unfortunate condition of his brethren abroad, particularly in Palestine. In 1827 he made the first of a series of trips to Palestine with a view to personally investigate the cause of the abject state of his brethren in that land. The result of the first visit was the founding of the Palestine fund, of which he has since constantly been the administrator. In 1862 his beloved wife and helpmeet died. Her death marked an epoch of princely charities and donations by Sir Moses. Though grief burdened his soul and physical debility bowed his whitened head, it did not prevent him from immediately proceeding to Morocco in the following year, 1863, to plead the cause of the prosecuted Jews of Port Saafi, who were being massacred and tortured by the Spanish on a trumped-up pretext that the Spanish council had been murdered by the really inoffensive and innocent Jews. The venerable man succeeded once more in throwing oil on the troubled waters and restoring peace and happiness to his persecuted brethren, and also securing valuable privileges for resident Christians there from the Grand Shereef of Morocco. In 1875 he made his seventh and last visit to the Holy Land, the land of his love. Upon his coat of arms is a flag staff, and therefrom flowing a banner, on which, inscribed in Hebrew characters of gold, is the word Jerusalem. To see Palestine the seat of a Jewish state, with Jerusalem as its capital, is and has been the fond ambition and dream of his life--never to be personally realized in his time, as he himself is fully aware. But to the consummation of this wished-for end he has bent the best efforts of a longer life than is usually allotted to man.--London Christian Herald.

===================

R520 : page 7

A GREAT WORK PROPOSED.

"The latest proposition is to build a maritime canal through Palestine, and an English company, with the Duke of Marlborough at its head, has been formed for the purpose of making investigations and preliminary surveys.

So far as at present proposed, the work will include, in the first instance, a canal twenty-five miles in length, from Halifax, in the Bay of Acre, through the plain of Esdraelon to the valley of the river Jordan. The depth of the proposed canal is to be forty feet, and its width 200 feet. This work will bring the Mediterranean into the heart of Palestine, and go far toward making a seaport of Jerusalem. It is further proposed to construct a canal 100 miles in length from the head of the Gulf of Akaboan to the Dead Sea, and thus unite the waters of the latter with the Red Sea. If these things were successfully performed it is expected that an inland sea about 300 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. There are some matters besides engineering difficulties which may hinder the execution of this project.

The consent of the porte is indispensable, and certain European Powers would undoubtedly oppose the granting of a firman conferring upon England the exclusive right of way by water through Palestine. The Holy Land also has sacred associations for Christians throughout the world, and a wide-spread sentiment among all churches and sects would doubtless be raised in opposition to the innovation."
--London R.R. News.

====================

R520 : page 7

THE BIBLES PLACE IN THE WORLD.

Thinking men are coming to place a higher estimate upon the value of Scripture history than formerly. It was fashionable, a few years since, for the literati of Europe to talk of myths of the Bible, and to speculate largely as to their probable origin "on the hazy horizon of the morning of time." But these morning fog-banks of antiquity have been lifting, and to the astonishment of these philosophers, these fancied myths are fossil facts. The same research and marvelous developments in the East that have done so much for the credibility of Herodotus, have also riveted mans faith to the Bible.

The uncovering of Nineveh alone has wrought wonders. Nineveh, that great city. Nineveh, buried so long ago that Herodotus, the Father of History, knew nothing of it, not even its name; so long ago that Xenophon led his immortal ten thousand over its very site, utterly unconscious of the fact that a vast city was smouldering beneath their tread; so long ago that Volair dissolved the name into a mere film of mythology

--Nineveh suddenly looms up into the gaze of the world with its vast palaces, its massive mausoleums, its gorgeous galleries of art, and libraries whose rock volumes and historic scrolls are but the faithful duplicates of many of the Scripture annals. The Nineveh of the Bible is there, and from her tomb of Jonah, from her place of Sennacherib, from her very stone archives, there comes a thousand voices attesting the authenticity of Bible history. In the library of the royal palace, besides the numerous treatises on ancient science, and grammars of Assyrian dialects, there are the annals of the empire, giving minute details of extended conquests, and siege and capture of walled cities, the fate of captives, the levying of tribute, and, in fact, all the concomitants of successful war.

Among other campaigns, those into Judea are given with a carefulness of detail that is surprising. The names of Jerusalem, Samaria, Libnah, Lachish, Gaza, Ascalon, and others--of Jehu, king of Israel, of Hazael, Menahem, Hezekiah, Rezin, Omri, Hiram, king of Tyre, Illulous of Sidon, were evidently as familiar to the students of Assyrian history as they have ever been to Jewish or Christian readers of any age. They are perpetually recurring in many of the inscriptions. In a lengthy document is given the Assyrian history of "The Battle of the Kings," recorded in `Genesis 14`. The names of most of the kings who took part in this first important raid are given, together with the names of many of the cities of the plain.

Corresponding to the Bible account (`2 Kings 18`), is the siege and capture of Lachish, which is amply illustrated on the walls of the palaces, and full particulars given. Over the head of the king, in one of the illustrations, is the following inscription in the cuniform or wedge shaped characters: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish. I give permission for its slaughter." In immediate connection with this inscribed on a massive cylinder of stone, is a confirmation remarkable indeed. The inspired record says: "Sennacherib came up against all the fenced cities of Judea and took them," (`2 Kings 18:13`), and that when Hezekiah desired to purchase a peace, the invader demanded of him thirty talents of gold and three hundred talents of silver. The Bible also informs us that Hezekiah gave all the silver that was found in the house of the Lord and of the royal treasury, and that he also cut off all the gold from the doors and pillars of the temple, and sent to the haughty monarch. But only emboldened by this submissive spirit of Hezekiah, the scripture says that after repeated insults, Sennacherib advanced for the destruction of Jerusalem, but was discomfitted by the angel of the Lord, who slew in one night 185,000 men, compelling the haughty Assyrian to return to Nineveh.

The two histories discovered are paralleled in a remarkable degree. The inscription on the monuments make Sennacherib to say: "Because Hezekiah, king of Judah, did not submit to my yoke, forty six of his strong fenced cities and innumerable smaller ones which depended upon them, I took and plundered, but I left to him Jerusalem his capital." The scripture account is a sufficient explanation for this fact. (`2 Kings 19:32`.) "And because Hezekiah still refused to do me homage I attacked and carried off the whole population, fixed and nomadic, which dwelt around Jerusalem with thirty talents of gold and eight hundred talents of silver--the accumulated wealth of Hezekiahs court, and of his daughters, with the officers of his palace. I returned to Nineveh and I accounted their spoil for the tribute which he refused to pay me."

The only apparent discrepancy (for it is apparent, not real,) in the whole of both accounts is in regard to the number of the talents in silver. The Bible states the amount demanded--the rock-records the amount carried off. The Bible gives the amount demanded of Jerusalem alone--the Assyrian the amount obtained from the whole of Judea.

A confirmation still more remarkable is given in reference to the humiliation of Nebuchadnezzar--his being driven forth to dwell with the beasts for a season --an event which least of all we should expect to find recorded in the annals of an Eastern satrap. On a tablet now in the East India House, in London, is an inscription which may be regarded as the official report of that amazing calamity. Breaking off abruptly in the midst of the narration of the kings achievements in the architectural decoration of Babylon and Borsipa, the historian suddenly denounces the Chaldeans and astrologers, and then goes on to say: "The kings heart was hardened against them. He would grant them no benefactions for religious purposes. He intermitted the worship of Merodach, and put an end to the

R520 : page 8

sacrifice of victims. He labored under the effects of enchantment." There is much more that is obscure in this episode, and yet at its close the architectural narration is as abruptly closed. What clearer account of that awful visitation could be expected from a nation pre-eminent for haughty pride and vain-glorious pomp.

So deeply was one of the infidel editors of the Boston Investigator impressed with the evidence of Layard, that he said in his columns in 1859: "Hereafter, whatever we freethinkers may have to say of the divinity of the old Book, not one of us shall ever question the genuineness of its history."--Extracts from Chautauqua Lectures.

===================

R520 : page 8

QUESTION COLUMN.

Ques. If our debt is paid, Why is it said in Scripture that we are forgiven our trespasses?

Ans. It would be useless for a sinner to approach God asking to be forgiven, because he also forgives trespassers against him. This would be no ground for forgiveness and is never held out thus in Scripture. The prayer referred to--"Forgive us our trespasses as we forgive those who trespass against us" --is not for sinners. Jesus said, "After this manner pray YE. Ye who recognize in Jesus, "the Lamb of God which taketh away the sin of the world"--ye who were once aliens, but are now made nigh by the blood of Christ--Ye may say to Jehovah, "Our Father who art in heaven." And having made a covenant of self-sacrifice, if ye, through temptation, sometimes fail of perfectly keeping it, ye may pray to your Father forgive; and "whatsoever ye shall ask the Father in my name, he will give it you (`John 16:23`). The world may not call God Father, but we "have received the spirit of adoption whereby we cry

Abba, Father" (`Rom. 8:15`.) "He that abideth in the doctrine of Christ hath

R521 : page 8

the Father" (`2 John 9`).

Ques. Can a man who has made full consecration to the Lord remain a member of a secret society?

Ans. We cannot speak from personal experience, never having been a member of any such society. But if we should even take for granted that they are in no way opposed to the doctrines of Christ, and that they cultivate morality (which is at least questionable), still we should feel that we were out of place in them. We believe that neither consecrated time, money, nor influence could be thus devoted without interference with the saints consecration vow to use all their time, all their money, all their influence, not only not against the Lord but in his service. Since this Journal addresses specially the consecrated class, we feel it unnecessary to do more than point out this confliction with the consecration vow. The same argument holds true exactly against every sectarian society called churches. Consecrated time, money and influence, cannot be thus wasted without injury to the cause, and violence to the vow, in our opinion. The wide scope of our consecration should, to the thoughtful saint, settle all the minor details of its fulfilment.

Ques. Again, can such consecrated ones consistently insure either life or property?

Ans. It is certainly a teaching of Scripture that we should "do good unto all men," and that, if even an enemy hunger, we should feed him. Insurance of life or property, like poor-houses and hospitals, is merely the putting

of the teachings of Christ into a
business form. It is the creating of a
general fund by a large number, for the
assistance of any one of their company
in an extremity.

We see nothing in this out of harmony
with the Masters teachings. Life
Insurance is equivalent to the laying
aside in a savings bank of a small sum,
regularly, for the benefit of some dependent
ones. We believe that such a
provision by a father for a dependent
family is not contrary to the spirit of
Jesus words, when he said, "Lay not
up for yourselves treasures upon earth."
A treasure is that upon which the heart
is set, and many people make treasures
of things of less use and value than
money quite frequently--reputation,
dress, pleasure, relics, etc.

To the truly consecrated no earthly
thing should be treasured, all must be
counted as dross in comparison with the
heavenly things promised. All must
be lightly esteemed, so that, at a moments
notice, we shall be ready and
willing to sacrifice them to the will of
the Lord or, heavenly interests. Some
statements by Paul should be understood
to be in harmony with our Lords
words. He exhorts the Church to lay
up money every week for the Lords
family--the Church (`1 Cor. 16:2`); and
if right to lay up for this, would it be
wrong to use reasonable precaution in
laying aside whatever might be reasonably
spared from the demands of the
present for the future necessities or
emergencies of an earthly family entrusted
to your care by the same Lord?

But while remembering the words,
that "He who provideth not for his
own household, hath denied the faith
and is worse than an infidel" (`1 Tim. 5:8`),
let us also beware of the much more
common error, of grasping miserliness

which hoards, denying the necessities of the present in their families, and robbing them of the privilege of sharing in the furtherance of the Lords work--one of the greatest privileges we can deprive ourselves of.

Ques. If those who die in infancy are to be restored to perfection on the human plane, please explain Jesus words: "Of such is the kingdom of heaven"?

Ans. The import of this text evidently is: Of such like is the kingdom. This will be better seen by reading the next verse (`Mark 10:15`): "Verily, I say unto you, whosoever shall not receive the kingdom of God AS a little child, HE shall not enter therein." See also Matthews account of this, `ch. 18:1-6`.

This shows that Jesus is representing the gentle, teachable, guileless, humble disciple by a little child. How beautiful the thought--"children of God!" "Howbeit, in malice be ye children, (having none) but in understanding be men." (`1 Cor. 14:20`).

Ques. Please explain `Heb. 12:8`?

Ans. The Diaglott renders this passage thus: "But if you are without discipline, of which all have become partakers, then truly you are spurious and not sons." The apostle shows that during the present time those who are called of God to the new nature, must anticipate trials and temptations and oppositions, such things being necessary to their preparation for the grand and glorious future work for which God designs them; the overcoming of evil being a proper test of all who are designed to be sharers of Gods kingdom power.

Paul in the context shows, that to be a follower of Jesus, is not to be carried to glory on flowery beds of ease; not to reign, but to seek to win a right to the kingdom; not to put on the dress of a racer merely, but to so run as to obtain the prize, which implies weariness, difficulties and obstacles to be encountered. He points out that thus it was with the first runner of this course--Jesus, our leader, captain and forerunner--who opened up this "narrow way" to us by giving himself a ransom for us. Paul argues that we should look to Jesus as a pattern: if his was a race of trial, discouragement and conflicts with evil, we should expect the same, and not be surprised at fiery trials. Was his name cast out as evil--was he hated without cause--did his brethren disown him--was he cast out of the synagogue because he told the truth--and were all these things grievous rather than joyous --discipline rather than pleasure? If so it was with the example and pattern, so it will be with every true follower. Instead, then, of regarding such sufferings of the present time as evidences of disownment by the Lord, we should look for and receive them as evidences that we are accepted as sons, and in training for the promised royal honors. To be without such evidences would indicate that we had never been "begotten by the word of truth." (`James 1:18`.)

Though they might have been begotten to some other hope by the word of traditions of men, promising a kingdom, etc., on other conditions--such would be spurious and not real heirs of the kingdom.

Ques. What will become of those who hear the Gospel and reject it?

Ans. We would say first, that many are supposed to hear the Gospel who really never do hear it. Jesus said, "Him that hath an ear let him hear." But the God of this world (Satan) has stopped many ears and blinded many eyes, so that they cannot recognize the joyful message we bear. We have the promise, however, that in due time all these deaf ears shall be unstopped, and the blind eyes shall be opened, and then this Gospel in its fulness shall be "testified to all."

If you do not refer to this class (which includes the great mass of the world), but to a class who have actually heard and received the fundamental truth of the Gospel, that Christ died for our sins according to the Scriptures, and who were actually justified by faith, but who never consecrated themselves as living sacrifices to God, and thus rejected the good news of high calling, we would say of these that they lose their privilege of joint-heirship and reign with Christ.

But if you refer to still another class, viz., those who having heard the Gospel, and having been justified by faith in it, have also covenanted to become living sacrifices, and who afterwards reject the Gospel and become the enemies of the cross of Christ, counting the blood of the covenant wherewith they were sanctified a common thing; for such the Scripture says there remaineth no more a sacrifice for sin. Such are, indeed, in a sad condition. In their justification, such had received by faith the benefits from Jesus death which the world in general will actually receive soon; then they gave up that justified human hope for a hope of sharing the divine nature. Now if they cast aside the only anchor, and "count the blood of the covenant wherewith they were sanctified, an unholy [common, ordinary] thing;" such having had the full benefits of the ransom, and having then cast it aside, for such there remaineth no more an interest in that sacrifice, and, since Christ dieth no more, they are without hope. For such, death will be the second death, i.e., not the one on account of Adams sin, but for their own.

Q. Please explain `Matt. 23:33`.

A. This expression was addressed to the Pharisees as a class, and to the scribes or theologians among them, who zealously promulgated the traditions of the elders. They were looking for a future life as a reward for keeping the Law--or rather the traditions of the elders. Jesus, denouncing their hypocrisy, points out their real character, and, expressing his just indignation, exclaims: "Ye serpents, ye generation of vipers, how can ye escape the damnation (judgment) of hell (Gehenna). That is, how can ye escape the judgment to destruction. Gehenna was a place, outside the city of Jerusalem, for the burning or destruction of offal and the bodies of criminals. Jesus here uses it as a symbol of destruction, to which they were justly condemned.

Think not, however, that they were the poor degraded outcasts of society. I tell you, nay. They were the most strict religionists and the most popular and refined theologians of their day--having a form of godliness, but denying the power thereof. But, though they shall not have a resurrection to life as a reward, as they expected it, and though they were justly condemned to destruction, with all the rest of mankind, they shall have a resurrection, because he whom they rejected and slew bought them with his own precious blood.

===================

R522 : page 8

ETERNAL TORTURE.

A brother who was at one time pastor of the "Christian Church" in Boston, and whose attention had been directed to the doctrine of eternal torment, thus writes of the sympathetic view of that doctrine. We give you extracts:

"In pursuing the subject [eternal torment] I found no relief from the arguments or considerations advanced by the advocates of eternal woe respecting the sympathies of the righteous. Take for example the sentiments uttered by Jonathan Edwards:

"The woes of sinners in hell will not be a cause of grief to the saints in heaven--but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness, and a conformity to Christ. At the judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet the Lord, and not less joyful for the horror in which they see you. When THEY HEAR YOU GROAN and SIGH and GNASH YOUR TEETH, these things will not MOVE them to pity you. After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery. The torments in hell will be immeasurably greater than being in a GLOWING OVEN, A BRICK KILN, OR FIERY FURNACE."

"My soul sickened at such sentiments. It seemed to me that none but a monomaniac upon the subject could so write or believe. Scholastic theology may calmly reason of eternal woe; but when we examine the subject in the light of the fact that we, our families, friends, and fellow-men, as beings of sensitive natures, keenly alive to mental and physical suffering, are exposed to such a peril as the dogma of eternal misery asserts, one may indeed attempt to receive, or imagine it as true;

but as Bp. Newton has well said, "Seriously believe it you cannot!" It would be a perversion of human nature to do so, to say nothing of the spirit of Christianity.

"Our Heavenly Father has taught us by both precept and example to be "kind to the unthankful and unholy" in this life, and our hearts are easily roused by the sufferings of our common humanity. But we are told, in the world to come we shall behold countless myriads of the lost in the torments of hell, as in an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture, and not feel one sympathetic emotion, or our happiness be for a moment marred by the terrible scene!"

====================

VOL. V.   PITTSBURGH, PA., SEPTEMBER, 1883.   NO. 2.

==========

ZIONS

Watch Tower

AND

HERALD OF CHRISTS PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please

send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lords poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--`ISAIAH 55:1,2`.

====================

SEND the names of any to whom you think sample copies of the TOWER would be a blessing; or we will send you samples for your neighbors--Free.

POST OFFICE CHANGES.

The post office authorities now refuse all papers not properly addressed. This will account for some not getting their paper lately. When the name of your village or town is different from the name of the post office be sure to send the latter.

The safest way to send money is by "POSTAL MONEY ORDER." The rates have recently been reduced.

THE EMPHATIC DIAGLOTT.

We again have a full supply of this very valuable work. For the benefit of new readers we would state that it is a Greek Testament having under each Greek word the corresponding English word, and is thus the most literal translation of the New Testament. Besides this, it has in another column alongside a very clear and emphatic translation, showing the emphasis of the Greek which is generally lost to the English reader.

As we have said before, we repeat now, we know of no more valuable help than this in the study of the Scriptures. If we could not get another, we would not take ten dollars for the copy we use.

The regular price for the work in cloth is four dollars--which, everything considered is not too high; but by special arrangements we have been enabled to offer it at $1.50 per copy to our subscribers.

===================

R522 : page 1

VIEW FROM THE TOWER.

We see darkness lifting in certain directions and with certain classes. The dawning light of truth which soon shall flood the world and permeate the present recesses of error and sin, is even now growing a little more grey as the darker shadows flee.

The interest in truth in general, upon all subjects, is spreading daily, and upon the most weighty and important subject of religion it is making rapid strides. Of course this does not apply so fully to the more advanced religious truths. But even of these advanced truths we may say, that they are making rapid strides among the truly consecrated, i.e., among those consecrated to God only, and not to a sect.

The TOWER goes into over 10,000 families monthly, and though some in those families bitterly oppose it, it is steadily commending the truth to the consecrated, and hundreds of hearts and hands are daily contriving ways for spreading its message of the justice, wisdom, power, and love, of our God.

The TOWER goes monthly to about 800 ministers of various denominations, and though some take it in secret and send us the names of fellow ministers to whom to send sample copies, who would not be known as the sender; and some preach long and loud against the "glad tidings," yet the truth is spreading and is affecting, directly and indirectly to some extent, the utterances of probably one-third the pulpits of this land and many in England. There is no resisting it; for it is of God. The King is present and is leading his truth, long trampled in the dust, to certain victory.

We mentioned in a recent issue that there are nearly two millions of Swedes in this country, among whom are many earnest Christians some of whom are becoming interested in "this way." We mentioned also the desire to furnish such, a tract similar in substance to our issue, No. 4, Vol. 4, of TOWER, and the establishment of a FUND for this special purpose. Some are now inquiring about it, and though we have to report but a small sum, yet it was mostly subscribed during August; and a few more months similar would enable us to publish at once. The fund now contains $153.08. We lay before you as usual extracts from a few

INTERESTING LETTERS.

Marion, Iowa.

DEAR EDITOR:--A gentleman called at my study a few days ago, and I received of him a little pamphlet entitled, "Food for Thinking Christians." I did not think the pamphlet of much importance at the time, but from curiosity more than anything else, I began to read it, and I soon found that the title was not a misnomer, but that it was indeed food for thinking Christians. I have not finished reading it yet. Some facts, I think, will bear re-reading. I find in it many new and valuable ideas, and, as I am bound by no man-made creed, I am at perfect liberty to receive them.

Many of the positions are new to me, and as beautiful as they are new. Part VIII., on "The Narrow Way to Life," advances some new thoughts in regard to Christ that thoroughly revolutionize my former notions.

Well, I simply thought I would drop you a line to say I am being greatly profited by this little pamphlet, and I wish you God-speed in the good work of teaching the living oracles.

In the one Hope, __________, M.D.

Pineville, Mo.

MY DEAR BRO. RUSSELL:--By a fortuitous circumstance, which, however, I regard as providential, ZIONS WATCH TOWER was brought to my attention, and I was much astonished to think I had lived so long on the outskirts of civilization without knowing what was going on. I have been waiting and trusting, a little like the old prophet Elijah, almost thinking I was left alone, when to my astonishment I learn from the TOWER that a work is going on, and thousands are yet in existence who do not bow the knee to the image of Baal or Babylon.

I have passed my three-score years

and ten, and three over. I was indoctrinated into the faith of Christ and consecrated to the service of God in my twenty-third year. Having drank deeply at an early period of the sentiments that seem to pervade the TOWER, I turned away from the doctrines of men, and regarded myself measurably as standing alone. I have written much upon the heavenly theme, as well as spoken much, but, to all appearances, to no avail. I appeared to address an unappreciative people. But now, as two drops of water, if placed in close proximity, will flow together by the law of affinity, so is my joy enlarged, and my heart goes out to you, my brother.

Having waded through many vicissitudes through a long life, and now standing on the verge of the grave, as it were, I cannot expect to reach the period which will usher in the reign of the Christ of God. But, be this as it may, I have a well-grounded hope that, whether living or dead, I shall stand in my lot at the end of the days; when all tears shall be wiped away, and when his suffering and waiting saints--the body, the bride of Christ--shall be received and installed into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Will you please send me the TOWER? Being decrepit with age, I am unable to work much, and can scarcely meet the demands of nature, food and raiment, and if you will so regard it, I am one of the Lords poor. From what I can learn, the circulation of the TOWER is great, and what astonishes me is to think that a work of such magnitude and of such a character has grown up without my knowledge. I wish to learn more of it, and would be exceeding glad if you could spare the time from your pressing duties to correspond with me, giving a full detail of matters. You speak of the flock as being small; this, however, is not strange to me, but how small or how large are matters of my present solicitude....

Your brother in Christ, __________.

page 1

Nottingham, England.

MY DEAR SIR:--I am glad to say the work here is progressing amongst my own congregation, and also amongst outsiders. "The kingdom of God cometh not with observation," and so the work makes no great show at present, but it is advancing in many minds. I have little trouble with those people who have been accustomed to go straight to Gods Book and abide by that, and who are truly walking with God. To let go old prejudice is comparatively easy to a mind made receptive by the Spirit of God. I have endeavored to act wisely, and not to ride roughshod over old views, as that might have aroused opposition and have defeated my object, which is to "lead into the light." Acting upon this method, I think I am finding my reward in a more ready reception of the truth than one might have expected.

Yours ever truly in our Lord Jesus,

__________.

R522 : page 1

Moes River.

BRO. RUSSELL--Dear Sir: While visiting friends, not long since, I saw the WATCH TOWER for the first time. My friend gave me some numbers of the TOWER, also "Food for Thinking Christians." I am highly delighted with them.

I am, and have been for twenty-five years, a minister of the Gospel, but have not dug after truth as much as I might.

I want to know more of these things. O, what good, blessed gospel truths I find in "Food for Thinking Christians." Will you be so kind as to write me as soon as possible, and send me as many papers as you can, not only for myself, but for others, who are just now hungering and thirsting after righteousness?

I am yours, &c., __________.

Brayfield, Ill.

DEAR BRO. RUSSELL:--I have been reading your publications about twelve months; have compared with Scripture and find nothing to conflict. I have been a Baptist for several years, and have been reading and searching for truth; and I confess that I have received much light, and been led through many dark places, through the WATCH TOWER. I can read and understand the Scriptures better than ever before. I endorse the teachings of the TOWER. God has laid wide the gap through your publications, and seeing it, I have walked out of sectarian bondage, believing it better to obey God than man. I am not preaching in a public way, but am doing all I can in other ways to get men to see and understand the truth, though I meet with some opposition.

Yours truly, __________.

Topeka, Kansas.

DEAR BROTHER:--I feel as though I stood alone here in Topeka in regard to these teachings; but it has inspired in me a better hope and a more abiding peace and love for God and man and the holy Scriptures than I ever had before, and I would rather stand alone throughout this harvest time, than to stand with and be of those whose faith is in the teaching of the nominal church.

I feel that it is a sore trial to be so bitterly opposed by those, even of my own household, and to be misjudged by them.

I do rejoice in a bright hope that ere long, I may be gathered with all those that are entirely Christs, and be ever with him; and I do pray that the WATCH TOWER may be blessed to all those that are hungering and thirsting after righteousness.

Yours truly, __________.

====================

R523 : page 1

SHACKLES BREAKING.

The following is the brief report of a sermon of a Presbyterian minister of this city, delivered to his congregation not long since and clipped by us from a Pittsburgh daily paper. It serves to show the drift of intelligent thought on certain subjects. Though this Brother shows in this sermon no evidence that he understands Gods plan or has any special insight to the teachings of Scripture on the subjects, yet it does show that he has a reasonable mind and is honest enough to express his convictions in a manner which, to say the least, must endanger his title, honors and salary in Babylon.

We pray that the Lord may guide him into the truth more and more. As he gives evidence of some reason and candor, two indispensable qualities for growth in grace and knowledge, if he also be wholly consecrated to the Lord and not to a sect, or creed, so that he shall rejoice to sacrifice all for the truth, counting not his life dear unto him,

R523 : page 2

then doubtless he will be owned and esteemed of God proportionately as he becomes disowned and dishonored by a worldly system, called the Church, but which is now given up and "spued out." The extract is as follows:

"Yesterday morning the Rev. E. R. Donehoo delivered a sermon which is at variance with the old and accepted idea of the future life. The following extracts give an idea of the Reverend gentlemans views:

"For the work of a man shall he render unto him and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."--`Job 34:11-12`.

The old doctrine of the literal hell of fire and brimstone is not very strenuously urged even by the most rigidly orthodox in these days. Nor has the surrender of this idea been followed by a declining confidence in the authority of Scripture. It cannot be denied that in proportion as the harsh and cruel dogmas of Christian doctrine, which once were the constitutional elements of every pulpit discourse, are abandoned, the beauty and harmony of Divine truth begins to appear. There was a time not very far distant when the chief argument employed in persuading men to give up sin, was in so picturing the condition of the lost in hell as to inspire the impenitent with terror and thus drive them through sheer fright into the fold of believers. The idea of present reward, from the pursuit of that which is in itself good and true and virtuous was scarcely ever brought into view. Through the influence of such instruction, it became the settled conviction amongst a large class that one or the other fate awaits every one immediately at death: Hell with its unmitigated miseries or Heaven with its unmingled joys. To have failed of the heavenly standard, even in the slightest degree, is to plunge into the deepest and most hopeless abyss of hell eternally. To have spent a lifetime in open and defiant rebellion against God, and yet in the final hour to have repented and sued for mercy is to escape every torment of the damned and to attain to all the bliss in store for the righteous.

Such are the teachings with which sinners have too often been terrorized and saints regaled. All this may be good theology, which I doubt, but of this I feel perfectly assured that it is out of all proportion to the ordinary views of justice and equity, and utterly out of accord with the dictates of enlightened reason. If human courts should undertake to administer the law on any such principle, the judges would be held up to public scorn and society would rise up with the one common impulse to protest against such a partial, unjust and inhuman method of procedure. The punishment must have some relation to the enormity of the offense before the community will quietly acquiesce in its infliction.

The great error with too many religious teachers has been that they have constructed their theology, so far at least as heaven and hell are concerned, not from the word of God, the only reliable authority at hand, but from the distorted and ghastly visions of Dante, or the equally grotesque and wholly unreliable imaginings of Milton, or the monstrous conceits so characteristic of the revivalists of the last century.

The rule laid down by Christ is the safe one and in harmony with every portion of revealed truth: "Unto whomsoever much is given, of him shall much be required." The application of this rule should set at rest forever the delusion so often entertained that God will dispense indiscriminate rewards to His friends and indiscriminate punishments to all who have broken his law. The doctrine taught by Christ is that the more light the greater will be the punishableness of sin. To the Pharisee of his time he said: "If ye were blind ye should have no sin, but now ye say we see, therefore your sin remaineth." And James bears like testimony: "To him that knoweth to do good and doeth it not, to him it is sin." Knowledge carries corresponding responsibility. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." From this we learn that a knowledge of the gospel brings with it a responsibility to accept it.

While increased knowledge brings with it increased responsibility it must not be therefore inferred that mere ignorance will of itself constitute an excuse. The ignorance may be self-incurred, it may be guilt, neglect of available opportunities to inform oneself, in which case no mitigation in the punishment may be expected.

What is true of punishment is as true of rewards. The reward will be in proportion to the service done and work rendered and character sustained and duty discharged. Each man here and now is determining for himself what degree of misery or happiness shall be meted out to him in the eternal world. And however strictly the great Judge will punish every transgression, I have no fear that Satans dominions will bear any proportion to those of an omnipotent King. After sin has been thoroughly punished and every rebel consigned to his doom the redeemed shall be made up of all ages and climes, innumerable

as the sands of the sea shore,
not one excluded from heavens joys
in the end, but those who deliberately
invoked their awful doom."

===================

R523 : page 2

FRUITS OF THE SPIRIT.

"If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."--`2 PET. 1:8`.

Good works and knowledge are so closely related that it is useless to think of separating them; they are produced by the same Spirit. Believing this, the TOWER seeks to present the deep things of God not to a worldly class, but to the consecrated, in whom the fruits of the Spirit are being produced, realizing that the natural man [the unconsecrated] receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.--(`1 Cor. 2:14`.)

Wherever, therefore, and in proportion as we find the fruits of the Spirit, we expect to find the Spirit which produced those fruits. And all possessing this Spirit and using it, will be able not only to grow in grace but in knowledge also, and shall be neither barren nor unfruitful in the KNOWLEDGE of our Lord.

This statement of the inspired Apostle, that a man cannot be fruitful in the graces and barren in the knowledge of the Lord, may and should astound some who boast of their graces and freely admit their ignorance of the Lord and his plans.

Many who seem to be religious have

only a form of godliness, a form of faith, a form of patience, a form of charity, a form of brotherly kindness. May we not, on Peters authority, safely set it down that those graces are like clusters of grapes tied on to thorn bushes and not the real fruit of the vine, if we find not with them that essential favor of God--a "knowledge of the Lord Jesus Christ?" May we not conclude that such, if ever purged from sin by faith in the sin sacrifice, have been blinded by the God of this world, and "cannot see afar off"--cannot grasp or appreciate the things future in the unfolding of our Fathers plan. (`Verse 9` and `Jno. 16:13`.)

The Apostle continues, `verse 10`: "Wherefore the rather, brethren, give diligence to make your calling and election sure." As though he said on this account you must criticise yourselves very closely to see that you are developing the real fruits of the Spirit, remembering the test I have given you, that the real fruits will have among them, prominently, an increasing knowledge of our Lord--a close, intimate acquaintance and communion with him-- in which he will reveal himself to us by showing us "things to come."

Nor can the knowledge fruit be obtained independent of the other fruits-- [though a parrot-like form of knowledge might exist without the others, it should be thus recognized as only the form]--because these various fruits are results of the same spirit or sap. And if one of these fruits withers and dies, it indicates that the supply of sap is being cut off, that the spirit is being lost by that branch, and surely indicates that all the fruits are withering and dying. Let all these fruits be in you and abound; quench not the Spirit. "For if you do [bear all] these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (`Verses 10,11`.)

R524 : page 2

But, does some one suggest, that thus making knowledge one of the necessary fruits of the Spirit would exclude from the spiritual class many ministers and others? We reply, that while knowledge is essential, it does not follow that the knowledge must be perfect. It has pleased our Father to permit a veil of error to be drawn across his plan--

"Which veils and darkens His designs."

And only as it becomes due time does he remove that veil gradually, finally completely finishing "the Mystery of God." Hence, knowledge as a fruit of the Spirit, could never heretofore reach the same size which it now may and should attain. God expects the size of this fruit to be proportionate with its opportunities and possibilities. As an illustration--we refer you to the words of Albert Barnes, quoted in another column. These prove that what he knew of Gods character, as revealed through nature and in our Lord Jesus, had won his heart, so that, in comparison, the errors of that man-made theology were irreconcilable. As the due time for these mists to be cleared away has come, we should expect all such to advance in the shining path.

====================

R524 : page 2

ACCEPTABLE WITH GOD.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."--

`PSA. 19:7-14`.

In the midst of the trying scenes of this day of the Lord how necessary that all the little company of consecrated ones should continually breathe this prayer. Doubtless all feel the almost overwhelming force with which the tide of innumerable temptations are brought to bear against them. To some the world presents unusual attractions, to some business brings increasing cares, to some error presents its most plausible and deluding forms, and to others weariness in the conflict with temptations within and without calls for rest and inactivity; and because iniquity abounds the love of many waxes cold.

The inspired Psalmist not only puts this prayer in our mouth, but he suggests the means by which we may be acceptable to God, recommending the Word of the Lord as able to bring about this desired result, saying: "The law (margin--doctrine) of the Lord is perfect, converting the soul"--bringing us back to a condition of harmony with God. Without a close study of the teaching of our Fathers Word it is impossible to do or think those things that are pleasing in his sight. "The testimony of the Lord is sure, making wise the simple." Those who come to the Word of the Lord in simplicity of heart, with no other desire than to know his will, shall surely obtain the heavenly wisdom.

"The statutes (precepts--teachings) of the Lord are right, rejoicing the heart --imparting the necessary stimulus to enable us to stem the tide of opposition. "The commandment of the Lord is pure, enlightening the eyes"--giving us the right ideas of justice, love, etc. "The fear of the Lord is clean, enduring forever." Filial fear of the Lord, which dreads to do anything to break the existing

harmony, is a right and proper
fear, not a slavish fear; and this loving
fear will endure forever between those
whose hearts are thus in harmony with
God.

"The judgments of the Lord are
true and righteous altogether." His
judgments as to right and wrong in any
matter are always correct. If we cannot
trust our own warped and erring judgment,
we may always find a clear and
unmistakable expression of our Fathers
unerring judgments in his precious Word.

"More to be desired are they than
gold, yea, than much fine gold: sweeter
also than honey and the honeycomb."
We should thus appreciate and search
for our Fathers judgments, our Fathers
expressions of justice and right and
truth. "Moreover, by them is thy servant
warned, and in keeping of them
there is great reward." We are warned
against the danger and errors into which
our own warped and erring judgment
would lead us; for "Who can understand
his (own) errors?" Let our prayer
ever be, "Cleanse thou me from secret
faults. Keep back thy servant also
from presumptuous sins." If we presume
to set up our judgment against the
Lords judgment in any matter, as expressed
in his Word, we fall at once into
the snare of the adversary.

In view of these things, let us humble
ourselves under the mighty hand of
God, meditating much upon the precepts
and teachings of his Word, that
through them we may be imbued with
their spirit. And thus the words of our
mouth and the meditations of our heart
shall be acceptable in the sight of the
Lord, our strength and our Redeemer.

MRS. C. T. R.

====================

NOAHS ARK.

The following item is clipped from the Chicago Tribune of August 13th:

"London, August 9th. A paper at Constantinople announces the discovery of Noahs ark. It appears that some Turkish Commissioners appointed to investigate the question of avalanches on Mount Ararat suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiries of the inhabitants. These had seen it for six years, but had been afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper window. The Turkish Commissioners, however, are bold men, not deterred by such trifles, and they determined to reach it. Situated as it was among the fastnesses of one of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded. The ark was in a good state of preservation, although the angles--observe, not the bow or stern--had been a good deal broken in its descent. They recognized it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which, as every one knows, grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions fifteen feet high. Into three of these only could they get, the others being full of ice, and how far the ark extended into the glacier they could not tell. If, however, on being uncovered it turns out to be 300 cubits

R525 : page 2

long it will go hard with disbelievers in
the book of Genesis."

The gopher wood of which the Ark was built, is generally supposed to be the cypress, famous among the ancients, and frequently mentioned in Scripture. It is remarkable for durability. Instances are related of doors and posts made of this wood which had lasted 1,100 years.

Remembering, also, that Mt. Ararat is covered with perpetual snow and ice for more than 3,000 feet below its summit, and that an earthquake which shook it in the beginning of the present year (1883) broke loose tremendous quantities of this ice, burying under the avalanches whole villages, we cannot but think that the foregoing article is not so unreasonable as might at first appear. The same wise God who placed the Great Pyramid "in the midst and in the border of Egypt," for a sign, now but commencing to speak to men of science, may have hidden away Noahs Ark, burying and preserving it in ice, ready to be another witness to the most illiterate. We can only say, it would be "just like God," and in perfect harmony with our teachings, that the outward evidences of the truth of the Bible, for the instruction of the natural man, should begin to increase; and we expect that these will multiply during the coming thirty years.

====================

R524 : page 3

PRAISE OUR GOD.

"All nations whom thou hast made shall come and worship before thee, O Jehovah, and shall glorify thy name."--`Ps. 86:9`; `Rev. 15:4`.

Arise all down-cast souls, arise,
No longer sit in mournful gloom;
Go forth to meet your risen King,
Who comes victorious to the throne.
Rejoice, rejoice, glad songs of praise
To Gods eternal glory raise.

Lo! Satan vanquished from Him flies,
The "powers of darkness" dread the light;
The grave is opened by His power,
The bruised Serpent yields the fight.
Rejoice, rejoice, glad songs of praise
To Gods eternal glory raise.

Alone he fought the glorious fight,
Alone he conquers every foe;
Then unto him let anthems rise,
And songs of love forever flow.
Rejoice, rejoice, glad songs of praise
To Christs eternal glory raise.

Earth then as Eden--man restored--
All bright and happy here below;
Saints glorified and with their Lord,
Who shall not praise thee then, O God!
Rejoice, rejoice, glad songs of praise
To Gods eternal glory raise.

From "Zions Watch Tower" now we see
So near, that grand and glorious day;
The thousand years of jubilee,
When love once more mankind shall sway.
Rejoice, rejoice, glad songs of praise
To Gods eternal glory raise. R. C.

===================

R525 : page 3

OUR GOSPEL HID TO SOME.

"Therefore having this ministry, even as we received mercy we faint not; but have repudiated the secret things of shame; not walking in craftiness, nor falsifying the Word of God; but by the exhibition of THE TRUTH approving ourselves to every mans conscience in the sight of God.

But if, indeed, our Glad Tidings be veiled, they have been veiled to those who are perishing [lost], to those unbelievers whose minds the God of this age blinded, in order that they might not [or, so that they cannot] see clearly the effulgence of the Glad Tidings of the Glory of the Anointed One who is the likeness of God." (`2 Cor. 4:1-4`).

The above rendering in the Diaglott brings to the surface of this passage a beauty and meaning, more difficult to grasp from the common translation. How true and forcible this expression, and how applicable to the Glad Tidings as now seen shining out in fullness and beauty, declaring our Father perfect, not only in Wisdom and Power, but also in Justice and Love.

Very much of what is preached today as Gospel, is far from being glad tidings. Instead of revealing the glory of Gods character, a vast amount of what is taught, like rubbish, almost conceals the truth held, and dims and tarnishes Gods justice and his love by misrepresentation; and though instilled into men from childhood, it does not commend itself to the conscience of even its advocates. In proof of this, we quote the following from the pen of that good man, Albert Barnes, who, alas, was much blinded by the deceptions which the Prince of this Age had engrafted on theology before his day. Were he living now and brought in contact with the glad tidings now shining, probably he would rejoice in the light from the Word of God."

Mr. Barnes says:

"I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and dead, and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects that has given a moments ease to my tortured mind, nor have I an explanation to offer or a thought to suggest that would be a relief to you.

"I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit that I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and grave-yards, upon the world of woe, filled with hearts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens;--when I look upon a whole race, all involved in this sin and danger; when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark, dark to my soul, and I cannot disguise it."--Albert Barnes Practical Sermons, p. 124.

Of the Glad Tidings which we proclaim --some publicly, some privately--it is true that we repudiate the darkness and traditions of men brought from the "dark ages"--"not walking in craftiness [substituting traditions for Gods Word], nor falsifying the Word of God--[wresting, twisting and ignoring Scripture] but by the EXHIBITION of the TRUTH approving ourselves to every mans conscience. Not that all will acknowledge the force, grandeur and harmony of our teachings, but we may be sure that "in the sight of God" all who hear and carefully weigh these Glad Tidings will in their hearts approve it as reasonable and beautiful; unless, as the Apostle here remarks, the God of this age [Satan --`John 14:30`] has blinded their eyes. If our glad tidings be hid--veiled, obscured--it is not the fault of the glad tidings, for to all who can see, it is glorious, harmonious and bright. Where it comes and cannot be seen, the fault is not in the light but in the eye.

As originally created, man was in his Creators mental likeness: Justice, Mercy, Love, etc., in man were the same in kind as in God: so much so that they could and did, even since the fall, reason together on these subjects (`Isa. 1:18`). But from the very outstart Satans policy seems to have been to blind men. He blinds and obscures and obliterates, as far as possible, these God-like qualities in them; and in addition seeks to misrepresent Gods character, and thus hinder their recognition of these qualities in Jehovah.

Looking about us to-day we see people thus blinded everywhere, and from various causes. Some worship the work of their hands. In them the moral qualities--justice, love, etc., are almost extinguished. These retain scarcely any of the image of God, in which man was created. They are almost totally blind: yet in their blindness they are "feeling after God, if happily they might find him," as Paul expresses it (`Acts 17:27`). Another class he blinds in an opposite way--with pride and liberty of earthly wisdom, science falsely so called. Vainly puffed up by their own wisdom, this class often become fools, who say in their hearts "There is no God" (`Psa. 14:1`).

Another class who escaped his arts as applied to the two classes just mentioned, Satan seeks to blind in yet another way: this class has caught some glimpses of Gods character; they see a little of his power, but to his justice, wisdom and love, they are blinded by Satan who, by mixture of dishonoring falsehoods with their little truth, conceals the grandest elements of the divine nature. Those thus blinded cannot appreciate the glad tidings. This is no less true of many called Christians today, than of religionists in past centuries.

When Jesus wanted to point out the blind in his day he did not mention the heathen, but the favored people of Israel, and especially the Pharisaic Doctors of the Law. It was to these he said that they were "blind leaders of the blind" (`Matt. 15:14`). Satans method by which he blinded the Pharisees, was the same which he now uses with such effect on a similar class. Jesus mentions their cause of blindness--"Ye have made the commandment of God of none effect through your traditions" (`Matt. 15:6`). Satan could not get Israel to forsake the law and become idolaters, therefore he took the opposite course, and by multiplying the forms and ceremonies of religion, he satisfied their consciences, while he blinded them to the spirit, or true meaning of the Law. So now, with the spread of general intelligence, Satan keeps changing his tactics to hinder the light of the glad tidings from being appreciated.

For a time, through Papacy in the dark ages, Satan had succeeded not only in blinding men by religious forms, but in almost extinguishing the glorious light; for he had almost destroyed the Lamp itself--"Thy Word is a lamp." Bibles were destroyed until it was supposed that none remained. But God, though permitting the prince of this world to reign, did not leave men in total darkness, and soon the fires of the reformation began to light up the world and scattered much of the darkness.

But our wily foe, unable to restrain the light (the truth) transformed himself into a seeming angel of light (messenger of truth). He led the reformation into success, pride, and worldly honor, and introduced a worldly spirit so as to blind them in an opposite direction. As Israel had the Law, these have the Bible; but they glory more in printing Bibles, owning Bibles, and reading Bibles, than in studying and understanding them. Bibles are bought and worshiped and occasionally read; but the creeds of past ages and traditions of the Fathers are studied and practiced. Satan now, unable to hinder the publishing of Bibles, endeavors to have them read through creed-tinted spectacles. These will blind them so that the light of the glorious glad tidings can scarcely be discerned.

Many who have been led to see some light, are blinded by fear; they fear to let their light shine; they fear to let any one know that though once blind, now they begin to see. These wear their goggles when others are in sight, and take them off a few moments when alone. They have the spirit of bondage and fear which bringeth a snare and blindness upon them again. Such are not worthy to be of the Bride, the Lambs

R526 : page 3

wife, as Jesus said: "Whosoever is ashamed of me and of my words... of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels" (`Mark 8:38`).

Let the dear saints who by the truth have been translated out of darkness into this glorious light wherein we stand and rejoice, give special heed to another blinding influence. We have known some who had clean escaped from all those snares and blindings, and who had seen much of the glory of the glad tidings, who were still pursued by the adversary, and again brought into bondage and darkness, being led into spiritual pride and ambition; and such the adversary harnesses into the service and blinds to the truth, by engaging them in manufacturing and spreading fancied new light which has foundation and support neither in hoary tradition nor in Scripture, and whose only passport is that it is new.

Of such are some of the modern theorizings on the Atonement, which strike at the very foundation of the Christians hope, and are blinding and overturning the faith of some.

Some others are blinded by prosperity: Satan throws them handfulls of gold, and their eyes become so fastened on it, that soon the glories of the glad tidings begin to fade from view, and they, too, are in outer darkness. Others are blinded by the cares of this life. They are made to appear necessities, so that all the energies of life may be absorbed in the things which perish; and that the heavenly things, being neglected, may fade from view. Let us beware of every blinding influence and keep the one thing constantly before us, saying as did Paul: "This one thing I do, forgetting the things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (`Phil. 3:13-14`).

THE PERISHING BLINDED ONES.

Thus seen, the blinded ones, not only embraced nearly all of Jesus day, but nearly all of every age since; and the Apostle says they are the perishing --the lost. What does he mean? Some tell us he means that all these billions of blinded ones are going to a place and condition of eternal torture because blinded by Satan. We answer, no; they and we were ALL lost--perishing in death because of Adams sin--and the difference between those who SEE by faith the glorious promises of God, as though already fulfilled, and those who are blinded by Satan so that they cannot see, is, that those not blinded have joy and peace through believing, and are reckoned SAVED both by God and themselves, while the blind are still in the lost condition--still under condemnation, even though Christ died for them. The benefit of Christs death becomes applicable to each, as he by faith grasps Christs sacrifice as the "propitiation for our sins." The blinded ones are unable to realize the ransom, hence are still among the lost or condemned.

But we inquire, Shall it be thus forever? Will Jehovah forever permit the god of this world to blind men, so that, though the sacrifice for sin has been given, the blinded cannot see and take the benefit of it, by accepting their share in it?

Oh, no; there comes an end to the reign of "the god of this world." He who redeemed men is commissioned to "put down all rule and all authority and power" other than that of Jehovah (`1 Cor. 15:24,25`). The great clock of the Ages has just tolled the close of Satans 6,000 years reign: the appointed "heir of all things," Christ--Jehovahs vice-gerent--is present, and the binding of the great blinder--the prince of this world, the prince of darkness--is commenced. When he is bound and shut up for a thousand years that he may not deceive and blind the nations during the reign of Christ, think you will the mass of the world be blinded still? If it required his continued arts to prevent the true light of the gospel from being seen, what will be the result of his binding? Surely it will be, sight to the blind.

To this agree the words of the prophet: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart be strong, fear not: Behold your God shall come with vengeance, even God with a recompense; he will come and save you." "THEN the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

The RANSOM for sin will then be clearly seen, "and the ransomed of the Lord (all who will accept of Christ as the propitiation or satisfaction for sin), shall return (from the lost and perishing condition) to Zion (Gods fortress) with songs and everlasting joy upon their heads; THEY shall obtain joy and gladness, and sorrow and sighing shall flee away." (`Isa. 35`.)

Does some one inquire why the god of this world was so long permitted to blind mankind to the glories of Gods character and plans? We reply that it was not long in Gods estimation. A thousand years are to him but as one day--as a watch in the night. Then, too, he had an object in permitting Satans reign. It furnished bitterness and distress to men in their experience under sin, which prepares them to appreciate the true light and reign of righteousness when due. And the blinding of the many served to develop and select the choice first-fruits unto God and the Lamb, the "little flock," who are to be joint-heirs with Jesus Christ their Lord, who shall share with Christ the glories to follow. They are to share in the bruising of Satan (`Rom. 16:20`) and in blessing and restoring of sight to the blind.

It was referring to this future healing of the deaf and opening of blinded eyes of the understanding, that Jesus said to the disciples: "Greater works than these shall ye do." Thus far Jesus disciples have never done greater works than his for the blind and lame and sick but in the dawning Millennial Day, they with him shall do the greater works--they shall not only heal the bodies but the minds of men.

In fact Jesus miracles were also types of spiritual blessings yet future, as we read: "These things did Jesus, and manifested forth (showed beforehand) his glory" (`John 2:11`). The glory of Jesus is still future and will be shown "when he shall come to be GLORIFIED IN HIS SAINTS, and to be admired in all them that BELIEVE IN THAT DAY." (`2 Thes. 1:10`). That coming glory was foreshadowed by his miracles. When it is remembered that very many of his miracles, in fact most of the notable ones, were done on the seventh or Sabbath day, it will be seen that this also was typical, and foreshadowed the fact that the great healing time would be the seventh thousand years--the Millennium--the

R526 : page 4

great Sabbath of rest in Christ, in which the world will be reinvigorated and perfected for the eternal ages of sinlessness to follow.

====================

R526 : page 4

"JUDGMENT TO COME."

It is a common thing to hear people talk of "the judgment day," as though there were but one judgment day, and that was in "the world to come;" or, if we were to state it according to the popular theology, we should say the world to which we go, meaning by the word we, all mankind. We understand this misconception to come from not "rightly dividing the Word of truth."

There is no doubt that there is another world, or state or being, to which Jesus our blessed Redeemer and Lord has gone "to prepare a place" for us, and, when so prepared, "will come again" and receive us unto himself. (`John 14:23`.) But the word us does not apply to the world in the sense of embracing the whole human race, as is clear from a following `chapter (16:20`): "Verily I say unto you, that ye shall weep and lament (at his absence), but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Again, in the `15th chap., 18 and 19` vers., Jesus says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

We think no one can fail to see a clear distinction made here between "the world" and a class for whom Jesus was about to go and "prepare a place." He was to prepare the place, and they were to be prepared for the place through the teaching of the Holy Spirit, "the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."

They (the disciples) were to become acquainted with the Spirit of truth, not the letter only, but the very nature of truth, the truth itself, should be their guide (`John 14:17,26` and `15:26`), enabling them to judge themselves according to the "law of sin and death," and according to "the law of the Spirit of life in Christ Jesus." They see that, according to the law of sin and death, they are condemned to death because the account of sin stands against them in "the books," and it is a just account, and they acquiesce in it; but the Spirit of truth reveals to them the glorious fact that, by the law of the Spirit of life in (through or by) Christ Jesus," they are redeemed (liberated) from the law of sin and death; that the race is to live again in a coming age on account of this ransom; but that now (during the gospel age) those who hear and believe this may stand clear of the account, "made free from the law of sin and death," (because if they believe it, they will love the Redeemer, and condemn sin) and be reckoned NOW, what the world shall realize in fact, alive in (by, on account of Christ. (`1 Cor. 15:22`. --Diaglott.)

R527 : page 4

But here a seeming difficulty arises; it is asked, how it is that they are made free from the law of sin and death and yet have to die? But, it must be remembered, that they are already dead under the law of sin (i.e., legally), but they are to be saved from (out of) death, not from dying. This is to be a fact with the world in the coming age, and, to him who believes it now, it is now reckoned, i.e., he is reckoned as having suffered the penalty of the law of sin, and as having been restored to life by "the law of the Spirit of life in Christ Jesus." His faith causes him to walk according to "the Spirit of life." "There is, therefore, NOW no condemnation" to such an one.

Such have ears to hear the gospel invitation to the higher life, the "high calling," which involves the consecration of that redeemed and restored nature, to death, with Christ. This call to the higher life, to be made a "partaker of the divine nature," is not a command, but is a "holy invitation," a glorious privilege, to suffer and die with Christ that we may be also glorified together.

This, then, is a part of the present judgment (trial) of this world, the judgment which is now in progress among "the elect," and this judgment will exempt them from any further judgment ("condemnation"). (`John 5:24`.)

But there is another order of judgment going on now (to which we referred in the last number) in which the rulership of this world is being judged, and is about to be cast out, and then will follow the judgment to come. (`Acts 24:25`.)

But, does some one ask, if the human race are judged twice? We answer, most certainly they are. A little thought will convince any one who is familiar with the Scriptures that this is the case, for all men have been judged once already; for "it is appointed unto men once to die;" that is, one judgment; for man would not have been condemned to death unless judged to be transgressors of some law, and "after this (still another) judgment." Not for the same transgression surely. What was the first judgment and sentence of the race for? For the sins of the fathers. The "fathers ate the sour grapes and the childrens teeth are set on edge." (`Jer. 31:29`; `Deut. 5:9`.) For the whole human race suffer now for the fathers sins, or because they sinned?

Yes, in a certain sense, (i.e., in Adam) yet not altogether for their individual sins, but the nature of the fathers, being polluted by sin, is transmitted to the children who come under the sentence of death for having the nature (disposition) to do just as the fathers did; as rebels in heart, they are under sentence of death. Then it is not for actual transgression that men die? Not for that only, but it is for the disposition to transgress. (`Matt. 5:28`.) The inherited taint renders them unfit to live, because with such a nature they cannot keep Gods law. (`Rom. 8:7`.) Then, will the judgment to come consign them to eternal death, or eternal suffering, because they did not keep Gods law in this age or life? Surely not; for it was their inability to keep it that caused their death, and called forth the mercy and love of God the Father and Son, who found a ransom for them, and brought them from death again, and restored to them what they lost in Adam.

But will all that was lost in Adam be restored? Certainly; there will be a restitution of all things which God hath spoken by the mouth of all his holy prophets." (`Acts 3:21`; `Ezek. 16:44-63`; `Jer. 31:16`, &c.) But if all that was lost in Adam is to be restored to all men, does some one ask what is the incentive to a holy life now? The incentive is exceedingly great; it is even an opportunity and the only one--we see no "second chance"--to attain unto the divine nature--IMMORTALITY.

During the gospel age is the accepted time for that (`Luke 4:19`; `2 Cor. 6:2`); and if any one receiving an invitation to that "high calling" fails to make his "election sure," it will be an eternal loss, one which can never, NEVER be retrieved, though it should be "sought carefully with tears."

All men will be restored to what was lost in Adam, unconditionally, "for since through a man, there is death, through a man also there is a resurrection of the dead; for as by Adam all die, so by the anointed also, will all be restored to life" (`1 Cor. 15:21,22`.--Diaglott.) But to this "high calling" there are "hard" conditions; it is a reaping where he "had not sown." The conditions are so hard that but few will accept them, for the conditions are even sufferings and death; not of the old nature, already under sentence of death, but of the perfect human, like what Jesus had, and with which the believer is credited. But those who accept these hard conditions do so "for the glory set before" them, and are passed from death (legally, out of) into life (`Mark 8:35`), and shall not come into condemnation" (process of judgment) again. (`John 5:24`.) But all the rest of mankind will come "after this" into judgment.

That they will have a future trial, i.e., probation and judgment, is clear from several scriptures to which we have referred, and from the fact that man suffers the penalty of sin (death) before the "judgment to come;" hence the judgment to come must be after probation to come; for how can judgment (krima, an accusation charge) be brought concerning a transgression for which penalty has been suffered, and from which the subject has been redeemed? They were cast into prison (death, the penalty) till they should pay the "uttermost farthing." A redeemer paid it, and they are free. Who shall now condemn again for that? But now, with a knowledge gained from bitter experience, may come another probation which shall be a success. The first probation was in a representative,

Adam, by whom all die; another,
Christ, represented them, and by him
all live again, (in a resurrection) and
from that onward the probation is
every man for himself. Herein we discern
the thought of Paul when he said
(`1 Tim. 5:24`): "Some mens sins
are open beforehand, going before to
judgment, and some they follow after."

The works of the little flock composing
the mystical body of Christ are
manifest, and are judged beforehand
(the first and second man, the man
Adam and the perfect man in Christ
Jesus, are both judged beforehand, i.e.,
before the "restitution" race are).
"There is, therefore, now no condemnation
of (judgment against) them
which are in Christ Jesus," (the little
flock) nor will there ever be, for the
rule by which men will be judged in the
coming judgment will be the same as
that by which they are judged now,
viz.: the law of God as embodied in the
holy Scriptures, which will then be
"opened" to the understanding of all
and no longer sealed (`Rev. 20:12`);
so that he who is unjust or unholy according
to that law, will forever stand
so judged by it, until he becomes
changed or restored in his nature.
And let no one vainly think that in the
judgment to come there will be any
other standard, for he who is unjust
now, by the same standard, will "be
unjust still." (`Rev. 22:11`.)

But there is one notable element that
will necessarily be left out of the "judgment
to come;" that is, the element of
redemptive or propitiatory sacrifice, or
representative suffering. Christ having
offered one sacrifice (of this kind) for
sins, forever sat down on the right hand
of God, from henceforth expecting till
his ENEMIES be made his footstool,"
(`Heb. 10:12,13`), i.e., as we understand,

instruments of service, not members
of his body. So, we understand,
there will be no more offerings of this
kind, hence no more forgiveness of
sins; every one who shall be subject to
that judgment (trial) shall expiate his
own sins. Stern justice will preside
then. Christ having died to save that
which was lost, namely, the ability to
keep the law, that, being restored, man
will be required to keep it or be beaten
with many or few stripes according to
the extent of his transgressions. These
stripes will not be vindictive but reformatory.
Verily "it is a fearful thing to
fall into the hands of the living God;"
yea, "Fear him, which, after he hath
killed, (and brought again from death)
hath power to cast into hell; yea, I say
unto you, fear him." (`Luke 12:5`.)
This is the "fiery indignation which
shall devour the adversaries" ("eat up"
opposition). (`Heb. 10:4`.) Who
among us shall dwell with the devouring
fire?

The Christ of God "will not fail nor
be discouraged till he have set judgment
(right) in the earth (`Isa. 42:4`);
and yet he will not break the bruised
reed nor quench the smoking flax, but
will bring forth judgment unto truth
(right according to truth). None will
suffer for the sins of their fathers then
as is now the case. (See `Ex. 34:7`;
`Deut. 5:9`, and human experience all
around.) It will then no more be said,
"The fathers have eaten sour grapes
and the childrens teeth are set on edge,"
but "the soul that sinneth it shall die."
"The son shall not bear the iniquity of
the father, neither shall the father bear
the iniquity of the son." (`Ezek. 18:20`.)
No one will die again on account of
another; no one live again on account
of another.

But the inquiring mind naturally

asks, Why was not this course pursued with man in the first place? We answer that God is just, and it would not have been according to his law of justice to imperil and hold man to such a strict account, without a possibility of redemption, UNTIL he had had experience with sin, and become acquainted with its awful results; but now, after having learned the exceeding sinfulness of sin, (which is the great lesson now being taught to the world,) and having (when brought again from the dead) ability given to keep the law, it is but justice to require it, and to attach a penalty, as at first, to the violation of it.

In the beginning the judgment was, "In the day thou eatest thereof thou shalt surely die," and then and there a Saviour, Redeemer was provided, a city of refuge for him who had unwittingly forfeited his life. But we are not told of any such Saviour, city of refuge, in the age to come. True, "Saviours shall come up on mount Zion to judge the mount of Esau" (`Obad. 21`), but these saviours we understand to be

R528 : page 4

typified by those who judged Israel, and will be leaders and guides, kings and priests, but not Redeemers.

So, a similar judgment is to be given in the coming age, that was given in the beginning, for violation of Gods law, viz.: death. This is the "second death," from which we are told of no resurrection; at least, if so, we are not aware of it. But he who in this present age having died with, or in Adam, is awakened of the Spirit and consecrates himself to death with Christ (this would be his second legal death), is not hurt of it, for he shall "find it" again in the first resurrection. (`Mark 8:35`; `Rev. 2:11`;

`20:16`.)

O, blessed thought, that "Righteousness and judgment are the habitation (base) of his throne."

"O, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

J. C. SUNDERLIN.

===================

R528 : page 4

"AFTER DEATH THE JUDGMENT."

We believe that to the great majority of mankind (to all except the Church), their judgment or trial will be after death--after the Adamic death--has been legally cancelled, and is being swallowed up of life, as is well expressed in the foregoing article by our brother; but the text at the head of this article so frequently used as it is by our brother, in the foregoing article, as the proof of that coming judgment, we object to, because it is used by the Apostle to teach a totally different thing, as may be seen from a careful examination of the entire argument in which these words were used. (`Heb. 9:6-28`.)

Pauls argument is to those who were familiar with the typical service of the typical sanctuary. In their typical service, there was a remembrance made of sins each year; and each year on the Day of Atonement a typical sacrifice was offered which never actually put away sin, but which was merely typical of the real work to be done afterward by Christ. For the blood of bulls and goats could never put away sin, and they were merely figures or illustrations for the time of the real sacrifice, "The Lamb of God which taketh away the sin of the world"--who "put away sin by the sacrifice of himself."

It was arranged of God, that the entire process of atonement for mans sin should be presented in types or patterns for our instruction, that the man of God should be thoroughly furnished. Accordingly, they had the Most Holy to represent the presence of Jehovah--heaven itself; and the death of Christ was illustrated by the priests every year --they using animals to represent themselves in death. When the bullock, which was "for," or represented the Priest, was killed, it represented the death of the priest, and thereafter the priest represented Christ as a "new creature," and took the blood--the evidence of his sacrifice of his former self --with him into the Most Holy, to present it as the ransom price for the peoples sins, and thereby to procure for the people Gods forgiveness of their sins and future favor.

R528 : page 5

But, as these men in this work were to typify Christ and his perfect work, that must be shown; hence the law, that if the priest failed to offer exactly the proper sacrifice, and in a proper manner, he would die at the second vail and not be permitted to enter the Most Holy, and hence would fail to make atonement for the peoples sins, and to come out to bless them. But, if every thing was perfectly done, the priest and his sacrifice were accepted of Jehovah, and the blotting out of sins and blessings of the people followed. It will be seen, then, that with these men who for years had typified Christ in the consecration or killing of the animals which represented them--after this representative death--came their judgment or trial. Was it perfectly done in all respects?

If so, their judgment would be favorable, and they would come forth to typically absolve the sins of the people and bless them.

As thus in type it is appointed for these men (priests) to die representatively, etc., SO ALSO Christ was once offered--died really--to bear the sins of many; and it was needful, as shown in the type, that he must go to have the sacrifice accepted in the Most Holy. We have evidence that he lives in that Most Holy, or perfect spiritual condition, which is proof to us that his was an acceptable sacrifice, and that in due time he will come forth with a blessing for all, for whose sins he paid the ransom price--his own life.

The Apostles reason for making this argument is obvious. The Jews derided the idea of a Saviour dying without saving them, expecting that Messiah would reign in great earthly power and splendor. Paul shows them that Christ must needs first suffer to purchase --redeem--before he could save and bless, and that this had all been shown in the types of the Law. As it is appointed unto men (your priesthood) first to die and then to go into the Most Holy, etc., BEFORE the blessing could come, SO ALSO it is with Christ, of whom your men were but types or shadows. (See also "TABERNACLE" pamphlet, p. 61, and TOWER of October, 1880.)

====================

R528 : page 5

THE UNMERCIFUL SERVANT.

`MATT. 18:23-35`.

This parable has been urged by some

as in opposition to the necessity of Jesus death as our ransom, or substitute, in the settlement of the Adamic penalty. They argue that this parable teaches the contrary, that God FREELY FORGIVES all Adamic sin, and hence neither requires men to pay it, nor yet that Jesus should pay it for us, the just for the unjust. But this is a false presentation of the teaching of this parable, and results either from having a theory which they seek to prop with some seeming scriptural evidence, or from a too careless examination of the parable.

The parable does not relate to dealings between God and the world of sinners; but between God and his covenanted children, called here, as elsewhere, "bond-servants." They are those who have already been justified from Adamic guilt by Christs ransom, and who have consecrated themselves to God to be his servants forever. These are acquainted with the will of their king and know how, through weakness of the flesh and temptation, they have failed to render to God all which their covenant calls for, and when they have gone to the Father and asked [as members of the body of Christ--in the name of their head] for mercy, they have always found him very merciful and he forgave them and said, Go in peace: as Jesus said, "Whatsoever ye shall ask of the Father in my name, He will do it."

In return, it is expected that such shall be ready to exercise the same leniency toward their fellows. If they do not, they need not expect any leniency from their Father in the matter of their covenant keeping, but must be kept to the strict letter of it, and will be delivered over to trouble and distress in the present life sufficient to make them sympathize with the weak and erring.

The same lesson is taught in the

Lords prayer. Forgive our trespasses as we forgive those who trespass against us. It is the church which prays "Our Father"--the church already made free from Adamic guilt.

===================

R528 : page 5

`REVELATION--CHAP. 4`.

"After these things I saw, and behold a door opened in heaven, and the first voice which I heard, as of a trumpet, speaking with me, saying: Come up hither and I will show thee the things which must come to pass hereafter. Straightway I was in the Spirit." [Revised Ver.]

When we listen to the description of a scene, as told by two or more observers, it is of much importance that we know both the time and the standpoint of the different witnesses. The chapter we are about to examine comes under this rule.

In the Book of Revelation we believe that John, personally, always symbolizes the beloved disciples--the faithful in the Church--who are alive at the time required by the events described. We think the Master referred to this in `John 21:22`: "If I will that he tarry till I come, what is that to thee? follow thou me." "This saying, therefore, went forth among the brethren that that disciple should not die; yet Jesus said not unto him that he should not die, but if I will that he tarry till I come, what is it to thee?" If we observe the standpoint from which John sees each vision we will know that of the class he represents.

Verse first tells us that the vision is of things "after" the events of the preceding chapter. The last period was while the Lord stood at the door knocking [being present, of course,] and when he is about to spue out of his mouth the present proud and worldly Church.

R529 : page 5

That process has begun, so that it is now due that the class symbolized by John should, in a symbolic sense, be caught up and enabled to see things from a purely spiritual standpoint.

In Johns first vision, while he is given a glimpse of hidden things, he remains on the Isle of Patmos. Patmos means mortal. This symbolizes that the Church of Johns day could only see coming events from a mortal standpoint. Now he--rather we, whom he represents--are "caught up" in the spirit of our minds, and see spiritual things from an exalted position never attained to before.

Johns vision, then, as described in this chapter, shows events as seen by us, or rather so many of us as have attained to this standpoint or spiritual position. This is in a sense the beginning of Johns visions. At the first revelation made to him he saw only our Lord and the lamp-stands; the messages were delivered to him in words. From this time forward he is allowed to see events and conditions in a series of vivid pictures--the clearest way of representation.

He sees an open door in heaven. What heaven? When Paul was shown visions of things to come he was "caught up [better, snatched away] to the third heaven." (`2 Cor. 12:2`.) John also saw at last the third heavens and earth fully established. As most of our readers know, the progression of these so-called heavens is not upward, but onward. The first heavens and earth were before the flood; the second, this present evil world and its ruling powers (first and second are under Satan); the third, the new heavens and earth, wherein dwelleth righteousness. The third will be under the rule of Christ and his saints. It is during this latter that all the glorious promises of peace and prosperity will be fulfilled. "His rest shall be glorious." This dispensation of the kingdom of God is symbolically termed a new heavens (government) and new earth (subjects) in contradistinction from the heavens and earth which now are, "The present evil world," or order of things. It was to this Millennial kingdom that Paul was caught away in vision (`2 Cor. 12:2`).

As the powers of the third heaven take possession, the powers of the second are "shaken" until they are destroyed. (`Matt. 24:29`; `Heb. 12:26`.) The Lord tells us in `Matt. 24:31`, that after he has come he "will send forth his angels with a great trumpet, and they shall gather together his elect from the four winds." (See also `1 Thess. 4:16,17`.)

It is evident, then, that the open door which John saw was the entrance to the third heaven--the first step toward the place of power for those whom John represents. What brings them there? John says that the first voice which he heard was as of a trumpet, which said: "Come up hither."

During the sounding of the seventh trumpet, under which we now are, the announcement was made: "The kingdoms of this world are become those of our Lord and of his Christ." (`Rev. 11:15`.) The prophetic word has shown us that the Christ has come, that he has entered upon his reign. Believing this, and knowing what the result would be in the earth, business has been sacrificed and pleasure relinquished that we might know and spread the truth. Every new truth received and cherished has been a stepping-stone upward. The Lord has been our Guide, and we have been led into "green pastures."

The first object to meet the gaze of John is that of a glorious King seated on his throne. This is the Father, the "Ancient of Days." He is "to look upon like a jasper and a sardine stone." The jasper is supposed to mean the diamond. It is described as "most precious" and "clear as crystal." Being the most brilliant of all the gems, it fittingly symbolizes the glory of God; the light (luminary, or source of light) of the New Jerusalem. (`Rev. 21:11-23`.) The sardine is a stone of a red color. We think it here symbolizes love, which is the underlying element in all Gods actions--tinging the glory through which it shines.

The throne is encircled by a rainbow "like unto an emerald." A rainbow is the "token" of a covenant. (`Gen. 9:12-17`.) The queen or emerald color probably symbolizes freshness and vigor; that Gods plans are, like nature in the spring-time, filled with life, and continually developing and unfolding--blossoming into luscious fruit for the sustenance and pleasure of His creatures.

We are now introduced to

THE TWENTY-FOUR ELDERS.

Around the throne of God are seen twenty-four thrones, on which are seated twenty-four elders. Many opinions have been given in regard to who these symbolize. With present light we present the following: It is clear that, being symbolic, they cannot be individual saints. It cannot well be the Church of the first-born, as they appear under another symbol. It is unlikely that they represent angels.

There have been, as we count, twenty-four prophets that have prophesied of "things pertaining to the kingdom of God." Their testimonies here seem to be personified, exalted and enthroned. The two witnesses of `Rev. 11:3-12` are evidently the Old and New Testaments thus personified, as we think we can clearly show when we come to them. They, too, were exalted to (symbolic) heaven--the place of honor and authority in the Church.

These twenty-four witnesses for God, while now more or less despised and disbelieved, will yet be proved true and faithful, and will thus be similarly exalted in the sight of all men. (Comp. `Luke 10:15`.) As yet, we only are enabled thus to see them. They are clothed in white, denoting purity. The crowns of gold symbolize their divine authority.

At the present time the Church, in a great measure, ignores their witness--failing to understand it. In the future reign both the Church and the world must bow to their authority, as they will then have lost the privileges that were promised in the New Testament.

"Out of the throne [of God] proceed lightnings and thunderings and voices." These refer to the mutterings of the tempest which is already gathering over the Church and the world. Others beside ourselves see the approaching storm, but they fail to recognize from whence it comes.

Before the throne are seen seven lamps of fire burning, which are the seven spirits of God--the seven (perfect or complete number) channels through which God is about to manifest his power. If we compare carefully `Rev. 1:4,12,20`;

`2:1`; `3:1`; `5:6`, we find that they are the church of the first-born. These were called from the beginning "the light of the world," but from henceforth they are to "shine forth as the Sun in the kingdom of their Father." (`Matt. 13:43`.) These, too, are to be the honored instruments by which he will smite the nations, pour out his plagues, and shed light and truth upon mankind. "This honor hath all his saints." (`Ps. 149`.)

In full view of the throne is also seen "a sea of glass." This sea is soon to be mingled with fire (`Rev. 15:2`). From our standpoint it is transparent. The sea represents the unfettered, irreligious masses of the people. We are enabled to see clearly the internal forces that control them, what they are about to do, and why they do it. We can see that the fire is "already kindled." We see it smouldering in their breasts, ready to break out, a wild, unquenchable whirlwind of flame, when the due time comes. The whole matter is clear as crystal from the standpoint of those who are walking in the light.

Around and in the midst of the throne are seen the four cherubim or living ones, here translated "beasts." Before we can understand what they represent here, we must take a glance at what is revealed in regard to them in earlier times.

THE CHERUBIM.

These strange creatures are first brought to view in `Gen. 3:24`, where they appear with flaming swords as the guardians of the way leading to the tree of life. They are next seen at each end of the mercy-seat on the ark in the wilderness (`Ex. 25:18`). In the most holy of the temple two new representatives of immense size were placed, between which the ark was set. (`1 Kings 6:23`.) They were seen in vision by `Isaiah (6:2-6`) and by `Ezekiel (1:5-16`; `10:1-21`). They are always connected with the immediate presence or with the throne of God. Evidently at the entrance to Eden they represented or accompanied the presence of God. (compare `Gen. 4:3,16`.) Isaiah and Ezekiel saw them as supporting or carrying the throne or chariot of Jehovah.

Looking at the mercy-seat as representing this chariot or throne, the same idea is expressed in the relation of the cherubim to the ark--both in the tabernacle and temple. (See also `1 Chron. 28:18`. `2 Chron. 3`.) Jehovah is frequently spoken of as dwelling between or above the cherubim. (`Ex. 25:22`; `Num. 7:89`; `1 Sam. 4:4`; `Ps. 18:10`; `Isa. 37:16`.

Some who have failed to recognize them as symbols, have supposed that they were a high class of angels, a kind of body-guard of the Most High. He has no need of such. He dwells amid admiring and adoring worshipers.

What, then, do the cherubim symbolize? We think they personify the attributes of God. Scholars have suggested a number of attributes. We think that there are just four which are fundamental, namely: Power, Wisdom, Justice and Love. These four include all others. For instance: independence, omniscience, holiness and benevolence are dependent on or similar to the above mentioned in their absolute perfection as God has them. On these his throne is represented as being supported.

When the way back to Eden was closed by "the cherubim," it was not

R530 : page 5

only the act of his power and justice;

it was also done by wisdom and love. "Cursed is the ground for thy sake" was the utterance of love and wisdom. Idleness destroys; activity develops. The latter made the Greeks, even in a rugged country, a finely developed people; while idleness ruined Rome, with the treasures of the world at her feet.

In the tabernacle two small cherubim appear. They are a part of the mercy-seat and seem to grow out of it. Before we can appreciate this picture we must remember that the tabernacle represented things as they exist during the Gospel age: the temple, as they will be during the Millennial age. Again, the picture is not as seen from Gods standpoint, but from that of the church. The mercy-seat in a sense represents Christ. Many who cannot see the love and justice of God apart from Christ, believe that they are somehow bound up in him. These two attributes of God are very indistinct to them; they cannot see them; except that in some manner, too deep for their understanding, they are blended in Christ. Again, previous to the advent of Jesus, even the love is hidden; only the "stern" justice appears. The love was in Christ, but was not yet made manifest. Previous to the atoning sacrifice the picture appears like this. The mercy-seat is the place of justice--but man has been proved guilty. Until satisfaction has been made there is no hope. Power and wisdom--the two cherubim--stand at either end, their wings uplifted as if ready to fly to the rescue, but their feet are held by justice. They cannot move. They look expectant toward the mercy-seat, waiting, watching for the blood of atonement which shall set them free to do their willing work. But these cherubim are said to over-shadow the mercy-seat. This is also true, for if the blood of atonement is not forthcoming, they stand as the guardians of justice and the terror of the evil-doer.

In the temple, which represents the church in the Millennial age, two new and very large cherubim were made. [Probably nearly twenty-one feet high.] They are represented as standing on each side of the ark, their outer wings touching either wall, and their inner wings touching each other, thus filling the whole expanse. (`2 Chron. 3:10`.)

These two new cherubim would seem to represent the other two attributes that had been so obscure before, but are now made glorious by the additional light of the new dispensation. [There was one lampstand in the tabernacle and ten in the temple.] The chief work of the Millennial age will apparently be to show that these two glorious attributes --love and justice--are not lame or impotent; they stand upon their own feet; they are independent, yet in perfect harmony, and that they are "of one measure and of one size." (`1 Kings 6:25`.)

We cannot in this follow minutely the description of the cherubim as seen by Isaiah and Ezekiel, neither have we sufficient light as yet, but we will notice a few points that are easily seen. These two prophets seem, like John, to represent the living saints. To them "the heavens were opened." (`Ez. 1:1`; `Rev. 4:1`.) They see "visions of God," and Jehovah sitting upon a throne." (`Isa. 6:1`.) They see the cherubim around and under the throne. They hear them rest not from crying, "Holy, holy, holy," etc. That is, we now see that all of Gods attributes are in perfect harmony, and that in ceaseless chorus they are sounding forth his praise, and revealing the fact that "the whole earth is full of his glory,"--to those who have their eyes opened. We are sent to preach, as the Lords new mouth-piece, a message that is offensive to "a rebellious house," even to those who believe themselves to be the "Israel of God." It is a message of "lamentations, mourning and woe." (`Ez. 2:10`.) We are given the book to eat. [What a blessed feast it is!] It is "like honey" in our mouths; but having been digested, it leads to self-denial, to crucifixion, to death. (`Ez. 3`; `Rev. 10`.)

We realize our weakness, but when the hot coal from the altar touches our lips, we are ready to answer, "Here am I, send me." The message is, "Go and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not." "Declare fat the heart of this people, and its ears declare heavy, and its eyes declare dazzled," etc. [Youngs trans.] "Then, said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (`Isa. 6:5-13`.) At the voice of the cherubim the door posts of the temple move, and the house is filled with smoke (`Isa. 6:4`; `Ezek. 10:4`; `Rev. 15:8`.) [For an illustration of this see "Seven Last Plagues," ZIONS WATCH TOWER, June, 1883. The four faces of the cherubim will be treated when examining `chap. 6`.]

In `Rev. 4:9-11`, John hears the cherubim "give glory and honor and thanks to him that sitteth on the throne," and immediately the twenty-four elders fall down before him, saying, "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they are and were created" [`Rev. 4:11`].

When we can hear the power, wisdom, justice, and love of God proclaiming in perfect harmony the glory and honor of our Father, then indeed his twenty-four witnesses ring out his praise as never before, and we realize that he created all things, both good and evil, and that they exist by his permission and shall ultimately work out his pleasure. W. I. M.

====================

R530 : page 6

`REVELATION--CHAP. 5`.

"And I saw in the right hand of Him that sat on the throne a book written within and on the back [or outside] close sealed with seven seals, and I saw a strong angel proclaiming with a great voice, Who is worthy to open the book and to loose the seals thereof? And no one in the heaven, or on the earth, was able to open the book or to look thereon."

From Johns exalted stand-point he is enabled to look both backward and forward over the landscape; and that he may better understand Gods dealings he is shown the unfolding of the plan from the first. Hence the events of this chapter carry us back to the beginning of the Christian dispensation.

When Ezekiel and John are said to have received the scroll, or book, it was open (`Rev. 10:2`; `Ezekiel 2:10`). At this date, but at the stand-point of this view, it had not yet been opened. The book signifies the plan and purpose of God as written in the law and the prophets. It was sealed perfectly (with seven seals) until Christ began to open it.

When the disciples asked our Lord,

after his resurrection, in regard to the plan, he answered: "It is not for you to know the times or the seasons which the Father hath put in his own power, [or grasp] but you shall receive power [to understand] after that the Holy Spirit is come upon you." (`Acts 1:7-8`). Life, immortality and sonship have only been seen since that time (`2 Tim. 1:10`; `John 1:12`). A mighty angel, with a great voice, cries: "Who is worthy to open the book, and to loose the seals thereof? And no one in heaven or on the earth [symbolic] was able to open the book or to look thereon." Probably this angel symbolizes the Law, which, from the time of its deliverance through Moses, had been proclaiming as unworthy all who sought to overcome by it.

The faithful are represented as weeping because of the obscurity and want of knowledge in regard to the plan. "And one of the elders said unto me, Weep not, behold the Lion of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof." This elder proves to be the old patriarch Jacob, who made the prophecy on his death-bed when blessing his sons. (`Gen. 49:8-12`).

John now sees "in the midst of the throne" and of the living ones and the elders "a Lamb standing, as though it had been slain." We recognize at once the One whom John the Baptist introduced to the Jews as "The Lamb of God who taketh away the sin of the world." He comes and receives the scroll out of the right hand of the One sitting on the throne. Not until he had passed the last test, had endured "to the end," had risen in victory a spiritual body, had been caught away in glory, did he receive the wonderful scroll which "the angels desired to look into."

Ten days after our Lord ascended,

the Holy Spirit was given, which at once began to unfold the truth to the church. When this took place John saw the four living ones and the twenty-four elders falling together before the Lamb, each having a harp, with which they sing a new song, saying, "Worthy art thou to take the book and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood [men] of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests; and they [shall] reign upon the earth."

When it was seen that these all acknowledged and testified of Jesus, it was indeed a new song and a glorious one; and when we listen to the beautiful harmony as the melodious chords ring out from all the golden harps, our prayers and thanksgiving go up in the sweet incense from the golden bowls they have brought us. It is glorious news to the called of the Gentiles. Many are striving hard to find a way to prove themselves Israelites after the flesh. How much more glorious to belong

R531 : page 6

to the spiritual family who shall inherit the divine nature and attain to the rank of the royal priesthood "after the order of Melchisedec"!

As the vision of the restitution of all under the dominion of Him who "shall be a priest upon his throne" (`Zech. 6:13`), rises before John, he seems to turn and look down the stream of time to the glorious consummation of the plan of salvation; and, lo, the messengers that are in the presence of the throne, even myriads of myriads and thousands of thousands, he heard saying with a great voice, "Worthy is the Lamb that hath been slain, to receive the power and

riches and wisdom and might and
honor and glory and blessing." And
as the wave of thanksgiving and praise
floats out over the world, the whole
creation catches the strain and joins in
the song: "And every created thing
which is in heaven, and on the earth,
and under the earth, and on the sea, and
all things that are in them, heard I
saying, Unto Him that sitteth on the
throne, and unto the Lamb, be the blessing
and the honor and the glory and the
dominion for ever and ever. And the
four living ones said, Amen. And the
elders fell down and worshiped."

W. I. M.

===================

R531 : page 6

THE OBJECT OF OUR LORDS RETURN.

DISCOURSE I.

[At the request of some of the readers, we will publish reports of six discourses delivered by the editor in Allegheny City in 1878, published at that time in some of the public prints. The edition of "OUTLINES OF SERMONS" published some time ago is exhausted. To those whom we have been obliged to refuse we suggest, that this series may meet the approval of some of you and to some extent serve your purpose. Below is the first one of the series.]

Why does the Lord return? We do not ask if he will return, for as every Christian student of the Bible well knows that is one of the central themes of the Apostles teaching--the coming of our Lord and our gathering together unto Him. It was repeatedly used by Jesus to comfort the disciples--"I will come again and receive you unto myself."

But while all are agreed as to the fact --the manner and the object are subjects upon which there is great difference of view. As we are now dealing with the latter--the object--let us examine the various leading views on the subject, of which there are six. Four of these views make the coming of Christ "a coming" in name only--devoid of a personal advent. The other two views hold that the coming is a personal presence, but differ regarding its object, etc.

First--Among the former, we find the chief to be, that death is the coming of Christ. The holders of this view scarcely know why they think so. Simply, they have that idea. This is the most unscriptural of all views, for while not a single text supports it, there are hundreds to contradict such a thought. The church is everywhere taught to look for and "love His appearing," while death is pronounced an enemy. "The last enemy which shall be destroyed is death." "For this purpose Christ was manifested that He might destroy death." Substitute the second coming of Christ for the word death in this passage, and what would you have?

A second view is--That the power manifested on the day of Pentecost evinced Christs return as having taken place, and to be a coming in spiritual power and energy to His people. Such forget that Jesus characterized this as the coming of another, consequently not of himself, when he said, "I will pray the Father, and He shall send you another comforter, even the Spirit of Truth." There is a sense in which the Spirit represented Christ during his absence. For instance Jesus declared that he would be present with the twos and threes gathered in

His name (`Matt. 18:20`). This He has done by the Spirit; comforting those who came seeking His blessing. In the same spiritual sense He has abode with His church all the way down; as he said, "Lo, I am with you always, even unto the end of the age." `Matt. 28:20`. Yet, personally, he was to be absent until the end of the age, as he taught.

A third view is--That Christ came at the destruction of Jerusalem, because Jesus mentions His coming in the same conversation in which He refers to the destruction of Jerusalem. Overlooking the fact that three distinct questions are asked by the disciples, (`Matt. 24:3`), which received separate answers. Jesus gave them to understand that His coming was not imminent; there would be wars, etc., but the end is not yet. He said, "Nation shall rise against nation, and kingdom against kingdom," (`Matt. 24:7`). This was not fulfilled before the fall of Jerusalem, for until that time and for long after the Romans held the nations in the quiet and peace of servitude. Again, he says, "These good tidings of the kingdom shall be preached in the whole inhabited earth (NEW VERSION) for a testimony unto all the nations; and then shall the end come." This has only been fulfilled during the last few years. America, Australia and some other large portions of the world were probably unknown to the early church. Then He mentioned certain signs and said, "When YE see ALL these things then know that it is nigh, even at the door." This generation (the one seeing these signs) shall not pass away until all these things are fulfilled. The generation then living did not see all those signs.

Further, John the Revelator, who wrote some 26 years after the destruction of Jerusalem, was ignorant of Christs having come, and Jesus himself also, for while one says, "Behold! I come quickly," the other answered, "Even so, come Lord Jesus." (`Rev. 22:20`).

A fourth view is--That Christ comes in conversion of sinners; so continually coming, more and more. This cannot be what Jesus referred to when He said, "All the tribes of the earth shall mourn and wail because of him when they see him coming." Do they mourn and wail when a sinner is converted? The chief objection to the four views just mentioned is that the real personal coming is ignored. Of the two classes who hold to a personal coming of our Lord, one is called Pre-millenarian [before the Millennium], and the other Post-millenarian [after the Millennium].

Of the latter class are most of so-called orthodox Christians. They believe that he has been coming all the way down in the growth of the church and the advancement of science and civilization, but that he will also come personally to crown his triumphant church, when she shall have put down all opposing authority and power; and that he, through her efforts, will put all enemies under her feet. Others, who claim only a personal coming, believe, in about the same order of events; that through the missionary labors of the church the world will be converted and thus usher in the millennial age, at the close of which the Lord will come, wind up earthly affairs, reward believers and condemn sinners. They have much scripture which, if taken disconnectedly, seems to favor this view. But even these we believe, when Gods word and plan are looked at as a whole, will be found to favor the view we are advancing, viz: That Christ comes before the conversion of the world; that the church is now being tried, and that the reward

promised the overcomers is: that they
shall share in this reign:--"To him that
overcometh will I give to sit with me
in my throne." (`Rev. 3:21`.) "And
they lived and reigned with Christ a
thousand years." (`Rev. 20:4`). "Ye
which have followed me," etc. (`Matt. 19:28`).

R531 : page 7

"If we suffer with Him we
shall also reign with him." (`2 Tim. 2:12`).
There are two texts in particular used
by our Post-millennial brethren to which
we would refer. One is, "This gospel must
first be preached in all the world for a witness.
Then shall the end come." They
claim this to mean that the gospel will
convert the world before the end of the
gospel age. We, Pre-millennial believers,
claim that witnessing to the
world does not mean converting the
world, that the object of the present witnessing
is principally "To take out a
people for His name," the church, who at
Christs coming are united to Him and
receive His name. (`Rev. 3:12`.) The
`other text` is--"Sit thou on my right
hand, until I make thine enemies thy
footstool." The thought generally gathered
from this Scripture is, that in
heaven God has a throne on which He
sits continually, and then when "Christ
sat down on the right hand of the
Majesty on High," He sat down also
upon the same throne. This is a misconception.
The throne of God as referred
to is not an ivory or golden seat,
but refers to His supreme authority
and rulership, for "Heaven is my throne
and earth is my footstool," and Paul
says, "God hath highly exalted Him
(Christ) and given Him a name above
every name," etc. He has given Him
authority above every other, next to
the Father. If Christ sits upon a material

throne until His enemies are made His footstool, (all subdued) then of course He could not come until the Millennial reign was fully inaugurated. But if it means the exalting to power, it

R532 : page 7

would not interfere with His coming and subduing all things unto Himself."

"Right hand" signifies the chief place --position of excellence or favor. And the words of Jesus to Pilate agree with this thought: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (`Mark 14:62`). He will be on the right hand when coming and remain at the right hand during the millennial age.

These two last named views demand a thorough examination. There are able arguments possible on both sides; yet both are not true. We propose, therefore, to take a glance at the plan of God for saving the world, believing that in so doing we shall find the relation and bearing of both the first and the second comings, and know where to locate the latter.

First, then: Has God a plan? All must agree that He has; although, almost all are inclined to think and talk of His dealings as though He were dealing by a rule of chance, and governed entirely by circumstances. No; He that would condemn a man for building a tower without first counting the cost, shall He build and people a universe without matured plans and due forethought? No, brethren, "known unto the Lord are all His ways from the beginning." God has a plan or purpose, and we know that "all His purposes shall be accomplished." But how shall we find that plan? It is revealed to us in Gods Word. "Search the Scriptures," as Paul says. "Compare Scripture with Scripture," for

"God is His own interpreter,
And He will make it plain."

We are too much inclined to ask What does my church say?, about any question, instead of "What saith the Scriptures? Too much theology is studied and the Bible not enough. With the thought, then, that "The Scriptures are able to make us wise," that the "Testimonies of the Lord are sure, making wise the simple" (teachable), and that "all Scripture given by inspiration of God is profitable, that the man of God may be thoroughly furnished," let us study.

Notice first that the Scriptures divide human history into three great successive periods, called "The world that was," (the age ending with the flood), "The present evil world," (the age commencing at the flood and ending with the coming of Christ a second time), and lastly, "The world to come," (the age commencing with the second coming of Christ) the endless age, or "World without end." This arrangement is not mere fancy, but is strictly scriptural. A proper understanding of these ages enables us to "rightly divide the word of truth," and it seems impossible to understand his plan without first recognizing them.

Peter mentions all of them. (`2 Pet. 3:6,7,12`.) Paul speaks of "the present evil world, and of the world to come." Jesus also distinguished between them, and calls the devil the prince of this world, (`John 14:30`), and promised reward to His faithful followers "in the world [or order of things] to come, etc.

While Christ has all power in heaven and earth, for wise purposes, He has not heretofore made use of it, permitting evil to reign and measurably control the world, and the devil to be "prince of this world," or order of things. But the time is promised when "He shall take to Himself His great power and reign," exalting His church and giving her "power over the nations," so that instead of as now, being "subject to the powers that be," she shall "rule the nations."

But when will He thus assume control? When the Gospel church, "His body"--Ecclesia--is complete, evil now being permitted, for the trial of faith, and the perfecting of the saints. This time is synchronous with the sounding of the "seventh trumpet." (`Rev. 11:15`.) Here the mystery (church) of God is finished--and "the kingdoms of this world" become the kingdoms of our Lord and His anointed (church). Now, we inquire, is this transfer of authority from Satan to Christ caused by the conversion of the nations to Christ through preaching the Gospel? We answer, no; at this time the nations are not converted. See the `eighteenth verse`: "And the nations were angry, and thy wrath is come." If converted, they would not thus be hostile, neither would Gods wrath come upon them. On the contrary, God teaches in many Scriptures that a great time of trouble will come upon the nations. "Come, behold the desolations which the Lord hath made in the earth; He maketh wars to cease unto the ends of the earth." (`Psa. 46:8-10`). This is the way God tells us He will make wars to cease. The next clause informs us that then He "Will be exalted among the heathen and in all the earth." This chastisement of nations is designed for their good, and is as necessary to them as chastisement to the children of God now, and it will have this effect; for "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness. (`Isa. 26:9`). It is in this new dispensation that, with Evil or Satan bound, the knowledge of the Lord shall fill the whole earth as the waters do the sea." The conversion of the world, instead of being due now, while the devil is "prince of this world," will, David says, be "When the kingdom is the Lords and He is the Governor among the nations, (then) all the ends of the world shall remember, and turn to the Lord, and the kingdoms of the nations shall come and worship before Him." (`Ps. 22:27-28`).

"The present evil world" contains three separate ages; the Patriarchal age, lasting from the flood to the death of Jacob; the Jewish age, lasting from the death of Jacob until the death of Christ --when He gave them up, wept over them, and said: "Your house is left unto you desolate." (`Matt. 23:38`.) The Gospel age, lasting from Christs baptism and anointing until the full company of "the church of the first born" is complete, and He comes--the "sounding of the seventh trumpet, the resurrection and reward of saints and prophets." (`Rev. 11:16`.)

We know not how many ages may be in "The World to Come," but that there is more than one we are assured, for Paul speaks of "The ages to come." (`Eph. 2:7`.) The first of these alone is dealt with in Scripture--the millennial age, during which the saints shall live and reign with Christ a thousand years. (`Rev. 20:4`).

Having gotten an outline, let us look more particularly at Gods doings and sayings; and now, I will astonish you, doubtless, until you reflect, when I say that, according to His word, God is not now trying to convert the world, nor has

He been during past ages. What has He been doing? "Taking out a people --Church--for His name." Dont think this wonderful, as it is only putting in a striking form what all Calvinists believe, among whom are Baptists, Presbyterians and others, viz: That God is now electing--or choosing His Church out of the world. Yes, and all our brethren who believe in free grace must admit that if "all His purposes shall be accomplished," and "Gods word shall prosper in the thing whereto it was sent"; if these Scriptures are true God did not purpose the conversion of the world during the past 6,000 years, else it would be accomplished. Neither did He send His Word to convert the world up to the present time, else it did not prosper in the thing whereto He sent it. These two views have been dividing points in the churches for centuries, viz: Election and Free Grace.

We believe the Scripture to teach both, but that it requires the observance of "Heavens first law," order, to rightly divide the Word of truth on this subject.

There is no scriptural account of Gods giving mankind any law, nor but very little light of revelation during the age preceding the deluge. One promise shines out: "The seed of the woman shall bruise the serpents head"; but even this required future revelation to be comprehended. God had, however, a few faithful servants, some of the patriarchs, who had light above the masses; these shone as lamps in a dark way.

The Patriarchal age had increase of light. It was now revealed that this seed was not only to crush evil (the serpent) but to "bless all the families of earth." Still Gods church was represented by but one man at a time--Noah, Abraham, Isaac, etc.

These Patriarchs were elected or chosen. "God called Abraham, and said," etc. Abraham and his kin was called. His parents were idolaters. He had many sons and daughters, but only one son was chosen. "In Isaac shall thy seed be called." "Of Isaacs two sons, only one was chosen, "as it is written (says Paul, `Rom. 8:11 and 12`), Jacob have I loved, but Esau have I hated" (loved less). God chose before they were born, "That the purpose of God according to election might stand." Now, remember, I do not say that God elected one to go to heaven and the other to hell. Far from it. We will talk of Esaus portion and the non-elect on a future occasion.

At Jacobs death another advance step in Gods plan is taken, and typical or fleshly Israel is formed. From this time one man no longer represents God in the world; but a nation; all the sons of Jacob and their posterity. And now we have an elect nation or church, and God gives all His special blessings to it. Other and larger nations--Egypt, Chaldea, &c.--are passed by; left without light and without knowledge, while these are given to Israel. "What advantage then hath a Jew? Much every way, chiefly because to them was committed the oracles (laws and testimonies) of God." This is Pauls statement. (`Rom. 3:2`). God speaking to them says: "You only have I known of all the families of the earth." (`Amos 3:2`). This people alone was recognized, and this continued until Christ came,

R533 : page 7

and after that--until for lack of faith they were given up and their house left desolate.

During Christs ministry he preached

to them and would not suffer His disciples to go to any others, saying as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? "I am not sent save to the lost sheep of the house of Israel." All His time was devoted to them until death, and here was his first and grandest gift, not for Israel only, but for all; for Jesus Christ, by the grace of God, tasted death for every man. (`Heb. 2:9`). And now, also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored than others with the Gospel (which is free to all who hear). Contrast yourself with your privileges and knowledge with yonder heathen man who never yet heard the call.

When this called-out company (called to be the "sons of God," "heirs of God and joint heirs with Jesus Christ our Lord"--"our high calling") is complete, then the plan of God for the worlds salvation is only beginning. Not until then can THE SEED "bruise the serpents head" and bless all the families of the earth. For the seed is not Jesus, the head alone, but the church also, which is His body, as Paul informs us (`Gal. 3:29`), "Which seed is Christ; and if ye be Christs, then are ye Abrahams seed, and heirs according to the promise." The same company are to bruise the serpent. (`Rom. 16:20`.) "The very God of Peace shall bruise Satan under your feet shortly."

The Gospel age makes ready the chaste virgin (church) for the coming bridegroom. In due time the bridegroom comes and they that are ready are united. The second Adam and the second Eve become one, the new creation and the glorious work of elevating mankind in the world begins. The river of living waters will flow from the New Jerusalem--the symbol of the glorified church (`Rev. 22:1-3`). Then the conversion of the world will be due. The church, now the "espoused virgin," will then be "the Bride, the Lambs wife," and, with her Lord, she shall share in ruling, teaching and restoring mankind from the curse. Then shall the Spirit and the Bride say, come! and whosoever will, let him take of the water of life freely." (`Rev. 22:17`). What is now a "well of water in you," will then be a bountiful river--enough for all. Thus seen, the object of the Lords return is to exalt and glorify his Bride--the elect church--and with and through her to "bless all the families of the earth."

====================

R533 : page 7

CHRISTIANITY VS. CHURCHIANITY.

We are living in an age of shams and counterfeits. Satan seems to have abandoned the hope of crushing out the Christian Church by a process of undisguised hostility, and now seeks to destroy her efficiency by stealthily draining off her vitality, and robbing her of every supernatural element. He "transforms himself into an angel of light," and often assumes to be the special friend and guardian of the Church. Craftily he infuses his deadly virus and inculcates his plausible philosophy, until the moral perception is obscured, the conscience is distorted, and policy runs nearly the whole ecclesiastical machinery. Thus a popularized religion--which costs nothing and is worth nothing--is readily accepted, while the old religion of the cross is utterly discarded. The consequence is, that there is religion enough, and Churchianity enough, but a great famine for real Christianity. We meet with thousands all over the land who, if catechised in regard to their spiritual condition, reply with much self-assurance that they are members of such a Church. They assume that the Church is an ark of safety; and, once ensconced within her enclosures, all further anxiety ends. Let us try to unmask this dreadful delusion of the devil.

There is a difference, we may premise, between the real and the nominal Church of Christ. The former is composed of all true Christians. Its boundaries are therefore invisible, as no man can tell exactly where to draw the lines. The latter is composed of those who assume the Christian name and practice the ordinances of Gods house. It is commonly called the visible Church, because its boundary lines are known. The epithet may apply to a single local society of a given denomination, or to the aggregate of local societies of all denominations. We use the term, in this paper, to designate the outward or visible Church.

1. Christ and the Church are not identical. There may be ten thousand Churches, but there is only one Christ. Nor can all those Churches supply the place of our one, blessed, all-sufficient Saviour. A man may be saved without the Church, but he cannot be saved without Christ. A man may be in the Church and not be saved; but he cannot

be in Christ without salvation. Sinners sometimes become members of the Church; but only saints are members of Christ. A person may live in the Church for years, with the old heart of carnality and selfishness; but "if any man be in Christ, he is a new creature."

The requirements of the Church are often wrong and ruinous; but the claims of Christ are always reasonable and right. The Church may become a sink of pollution; but Christ is ever the perfection of purity. The Church may be rent with divisions; but Jesus Christ is not divided. The Church may become terribly entangled in mysticism and error; but Christ is always the embodiment of light and truth. The Church may change her name and her nature; but Christ is "the same yesterday, to-day, and forever." The Church may be a crutch to walk with, but she is a poor Christ to trust in for salvation and eternal life.

2. Christian worship and Church worship are not identical. Vast multitudes cling to some Church establishment as a drowning man would cling to a life-boat. They bow obsequiously to her priestly and official mandates, and imagine that the blind servility which they tender to the Church will be accounted acceptable service offered to Christ. The simplicity of the Gospel is lost in the imposing forms and glittering accompaniments of modern churchism. Splendid church edifices attract the eye. Splendid music charms the ear. Splendid prayers are addressed to the CONGREGATION. Splendid sermons please the fancy, and leave deluded sinners to slumber on. Church rivalry has achieved a glorious success, if success consists in gorgeous temples, tall steeples, loud-sounding bells, thundering organs, ostentatious dressing, theatrical singing, pointless praying, rhetorical preaching, careless hearing, and unscriptural practicing!

Much of the current worship is done

by proxy. Lazy religionists surrender their sacred rights to others. They take it for granted that the preacher is on the right track, and readily swallow whatever may be doled out from the pulpit, without using their own brains in searching for the hidden treasures of truth. Thus religious ideas are transmitted from generation to generation, until tradition exerts a more powerful influence than the Bible in molding the sentiments of men. There comes to be a fashionable faith, as well as a fashionable dress. To embrace a certain stereotyped circle of doctrinal views entitles a man to the claim of "orthodoxy"; but let him not venture one step out of the beaten track, if he would not be denounced as a deluded heretic! But few have the moral courage to question the decisions of the Church, much less to discard what she has labeled as "orthodox." The verdict of a few leading denominations has thus grown up into a threatening tyranny; and the multitude cannot think of stemming the mighty tide. So they bow down in their narrow enslavement and worship this curiously-fashioned but pious-looking idol--the Church! Since all idolatry is an abomination to God, we have no more right to worship a church than we have to worship a golden calf! We rob the Lord of his rightful honor, and ourselves of the highest bliss of Christianity, by looking to the Church too much, and "looking unto Jesus" too little. What can be done to deal a staggering blow to this cruel church-worship of the day, and at the same time give us more exalted and ravishing views of Jesus Christ? There is a grand failure to carry out the ultimate design, when the appliances of the Gospel result only in the production of Churchianity. Our perception, our prayers, our faith, and our adoration must overleap the narrow precincts of the outward Church, and rise up to the eternal throne! "Worship God!"

3. Christian fellowship and Church fellowship are not identical. The followers of Christ are called upon to "love one another with a pure heart fervently." Indeed, this is one of the Scriptural tests of discipleship. "We know that we have passed from death unto life because we love the brethren." All Christians constitute one family, and love is the golden tie designed to bind their hearts together around the common cross. But love is a tender plant that needs to be reared with a hand. Hence the many exhortations of Scripture to "consider one another" --to "be kindly affectioned one to another"--to esteem others better than ourselves--to "bear one anothers burdens" --to exercise a forgiving spirit-- to "let brotherly love continue"--to "endeavor to keep the unity of the Spirit in the bonds of peace." All such injunctions point out the danger of alienated feelings and poisoned affections, and show the importance of making a special effort to promote Christian unity and love. How disastrous are the results of not regarding these Gospel precepts!--A. A. Phelps.

===================

R534 : page 8

QUESTION COLUMN.

Ques. A Brother writes to heartily endorse our expressions in last issue relative to the Inter. S.S. Lessons, etc., and asks, Can we not have a lesson leaf for children which would rightly present the Scripture teachings to them?

Ans. In our opinion Sunday-schools and all kinds of schools are good and useful in proportion as they teach anything valuable or useful. Let children be taught morality of every sort, and instructed in the first principles of the Gospel, and all they can understand concerning Gods character, and of the harmony between Gods two revelations--the book of nature and the book of revelation. Thus they will be prepared for useful and honest lives as men and women --loyal and obedient to their Creator and Redeemer.

But we who are in training for the high calling cannot turn aside from the special work of this age--the work of preparing "the Bride, the Lambs wife." The Bride is to make herself ready; and just at the present moment, when the last touches of adornment are being put on preparatory to the wedding, every members service is required in this all-important, present work. Soon our exalted position of heavenly power with the Lord, will enable us to render substantial aid to all work, for the blessing and elevating of humanity. The very work for which we are now in preparation is the restoring and blessing of all the families of the earth.

To all saints who have a talent for teaching and explaining, and who see the truth clearly, we suggest that you "cast your net on the other side of the ship" and become fishers of men and women rather than of children; and fish for one class only, viz.: the consecrated in Christ Jesus, and to these do as did Aquilla and Priscilla to Apollos --show unto them "the way of God more perfectly." (`Acts 18:26-28`.) It is the eleventh hour, but go ye also into the vineyard, and whatsoever is right shall be your reward. It is too late now to expect fruit for this vintage from new slips, but you may be of service to the older fruit-bearing branches by tearing off some of the old withered leaves, and thus letting in the sunlight of grace and truth with power to ripen their fruit.

Ques. Is it possible for a parent to cast all care on Jesus and not be worried about the future condition of grown children, who, though members of the nominal church and free from gross sins, yet manifest much love for the world and have no appetite for spiritual things?

Ans. We think that a proper appreciation of the Lords character and plans, while it would not lead to carelessness in using every opportunity to reach him that hath an ear to hear, yet would be free entirely from worry. Under all circumstances let us give thanks.

In the first place, probably your sons and daughters, like thousands of others, are not new creatures in Christ--old things have not passed away and all things have not become new to them; hence they would not be heirs of spiritual, heavenly things. For this reason God does not reveal to them things which they cannot have. No such human eye hath seen, nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for those that love him [the consecrated "new creatures"]. But God hath revealed these things to the new creatures by his Spirit. (`1 Cor. 2:9-10`.)

Being of the earth earthy, they shall in due time be blessed by being restored to the perfection of the earthly condition, and to a perfect enjoyment of earthly blessings, because redeemed by the precious blood. In their resurrection (or perfecting) they shall come fully to the image of the first man, "very good"; but those who, through consecration, have changed their nature, will be no longer men, but "new creatures"--spiritual beings--and shall bear the image of the Head of the heavenly house when perfected. As was the earthly one, Adam, such like will they be also that are earthly: and as is the heavenly one, Jesus, such like will they be also that are heavenly.

The difficulty is, that the church, having misconstrued the Gospels present mission to witness to the world, and to develop a "little flock," came to the conclusion that she must NOW convert the world, hence she has bent her energies in that direction, and almost ignored the deeper work upon the "little flock." The work of converting the world being slow, she naturally concluded that she must not be too particular as to whom she received, else she would seem to make no progress. Accordingly she lowered her standard. Therefore many persons have been told that they are Christians, and invited to join church, who never were converted, and know nothing about entire consecration. Such are not new creatures, and, consequently, cannot sympathize with the rules of self-sacrifice laid down in Scripture for the little flock. As such constitute, probably, three fourths of the membership of the nominal church, it is not surprising that spirituality and spiritual truths are at such a discount in it.

Again, we say, rejoice--rejoice that you may overcome and be of that spiritual seed which shall bless and restore the nations. Rejoice that your children are moral, and do all that you can to supply them a basis for morality in the expression and illustration of Gods character in your words and conduct. Rejoice as you think of the blessings to come upon them and all mankind when the kingdom is the Lords and he is the governor among the nations. Rejoice evermore, and in everything give thanks: "For he is good--His mercy endureth forever." "Blessed is the man that trusteth in him."

Ques. Please let us know your opinion of the very distinct physical features of the present day, such as cyclones, sun spots, etc. I know your position concerning political and religious changes as fulfilling the scriptural statements of the shaking of the heavens, earthquakes, etc., but not concerning these physical phenomena?

Ans. We understand that great physical as well as political and religious revolutions are now in progress. Just what these are, may not be very clearly seen, but these are as certain to bring a blessing to earth as the others, though, like them, the change may be attended with distress and temporary confusion.

It seems certain that to make the earth into a paradise like Eden, such as the prophecies picture, and a fit place for the restored race, some great changes of climate, etc., must occur. Looking back, we find that some important changes of climate, etc., took place at the time of the Deluge; a change which at once affected the longevity of humanity, for before that life averaged 500 to 1,000 years, but immediately afterward it was shortened. (See `Gen. 6:3`; `9:29`; `11:32`.) Furthermore, we learn that until the flood, there had been no rain on the earth, it being watered by a mist instead. (`Gen. 2:5,6`.) These changes occurred at the end of the first world or dispensation--at the beginning of "The present evil world," or dispensation--and we think that a proper time to expect another change to a better condition would be at the close of the present evil dispensation, at the threshold of "The world [dispensation] to come," wherein dwelleth righteousness. That these changes will be sudden we do not believe, but think that the all-wise Director of the work has so planned that physical and higher changes run parallel and keep pace with each other.

As we find the forty years, from 1874 to 1914, A.D., prophetically marked out as the time for the change of earths administration, it would seem not unreasonable to suppose that the proper physical changes might occur during the same period. "Not that we expect all changes to be completed in the specified forty years, but that by that time the new systems and arrangements will be thoroughly introduced, which will be gradually improving, and will reach absolute perfection at the same time that mankind in general will reach absolute perfection by restitution. Thus the perfect earth and its perfect Lord (man) will both be prepared to enter upon the ceaseless ages of perfection into which shall never enter sin, death, pain or sorrow.

So, then, to us let the physical contortions and quakings and tempests and angry waves, speak of the better condition coming, just as the social revolutions speak of a more blessed time coming to the groaning creation who shall be delivered into the liberty of sons of God. (`Rom. 8:21`.)

Whirlwinds or cyclones are disturbances occurring in the air or heavens--caused by disorders therein, and which exercise a baneful influence upon the earth. These physical disorders illustrate the origin of much of the worlds trouble; it will be caused by disorders in the symbolic heavens or church normal. Notice how this trouble and whirlwind are symbolically mentioned by `Jeremiah 25:29-36`. Notice how the chief distress is specified as coming upon the nations [governments] and upon the shepherds and principal of the flock--nominal.

Ques. Why was the brazen serpent used as a type of Christ?

Ans. Undoubtedly to teach and develop faith. But we presume you to mean, Why was the serpent used as a symbol of Jesus? We answer, that the serpent represents sin, evil--the curse and brass (copper) represents the human nature. (See Tabernacle Tract.) This was a fitting type of Jesus, because as a man he was made sin (i.e., reckoned and treated as the personification of all the evil and sin of the race, as their representative or substitute) for us (He) who knew no sin.

===================

VOL. V. PITTSBURGH, PA., OCTOBER, 1883. NO. 3.

==========

ZIONS

Watch Tower

AND

HERALD OF CHRISTS PRESENCE.

PUBLISHED MONTHLY AT

101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lords poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--`ISAIAH 55:1,2`.

====================

THE safest way to send money is by "POSTAL MONEY ORDER." The rates have recently been reduced.

SEND us the addresses of all the moral and religious Swedes and Norwegians you can gather; for samples of the Swedish paper.

SEND the names of any to whom you think sample copies of the TOWER would be a blessing; or we will send you samples for your neighbors--Free.

"YOUNGS CONCORDANCE" cannot be sent by mail to foreign countries except Canada on account of excessive weight. Expressage to Europe is costly, hence foreign readers can probably purchase them there to best advantage.

THE post office authorities now refuse all papers not properly addressed. This will account for some not getting their papers recently. When the name of your village or town is different from the name of the post office be sure to send the latter.

====================

R535 : page 1

DARKNESS COVERS THE EARTH.

"Behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee and His glory shall be seen upon thee. And the Gentiles (heathen) shall come to thy light."--`Isa. 60:2`.

The above diagram is powerfully suggestive of the statement of the prophet: "Darkness shall cover the earth." It was published here by the "WOMENS PRESBYTERIAN BOARD OF MISSIONS" and is termed "A Mute Appeal" on behalf of foreign missions, and was first issued by the "LONDON MISSIONARY SOCIETY."

Each square of this diagram represents ten hundred thousand human beings. The lights, shades and blackness tell of the darkness and blindness which has overspread the earth, while sin and evil have ruled mankind, and cause us to look longingly for the bright Millennial Day when the Sun of Righteousness shall arise with healing in his wings, causing the knowledge of the Lord to fill the whole earth and to bless all mankind.

The Watchman--the "Y.M.C.A." journal of Chicago--published this same diagram, and commenting on it, says: "The ideas of some are very misty and indefinite in regard to the worlds spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to its spread; and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth.

It is estimated to-day that the worlds population is 1,424,000,000, and by studying the diagram we will see that considerably more than one-half--nearly two-thirds--are still total heathen, and the remainder are mostly either followers of Mohammed or members of those great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity--a darkness, if possible, deeper even than that of heathenism, and how many are blinded by superstition or buried in extreme ignorance.

So that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who hear His name have apostatized from His faith, 170 millions more bow before Mahomet; and the vast remainder of mankind are to this day worshipers of stocks and stones, of their own ancestors, of dead heroes, or of the devil himself; all in one way or other worshiping and serving the creature instead of the Creator, who is God over all, blessed forever.

Is there not enough here to sadden the

heart of thoughtful Christians?"

Some might suppose at first that the view is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestant is far in excess of the true number. Sixteen millions would be fully sufficient, we believe, to include every professing church member, and ONE MILLION would, we fear, be far too liberal an estimate for the "sanctified in Christ Jesus," who "walk not after the flesh but after the Spirit."

It is, indeed, a sorrowful picture of ignorance and darkness and sin from any standpoint; but, viewed from the so-called "ORTHODOX" standpoint, it is truly

AN AWFUL PICTURE.

If we hold "Orthodoxy" to its own creeds, it believes that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to everlasting torment. And not only so, but all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder, then, that those who believe such awful things of Jehovahs plans and purposes should be zealous in forwarding missionary enterprises--the wonder is that they are not frenzied by it. If we believed such things it would rob life of every pleasure and shroud in gloom every bright prospect of nature.

That we have not misstated "Orthodoxy" on the subject of the fate of the heathen, we quote from their pamphlet --"A mute appeal on behalf of Foreign Missions"--in which the diagram was published. Its concluding sentence is: "Evangelize the mighty generations abroad--the ONE THOUSAND MILLION SOULS who are dying in CHRISTLESS DESPAIR at the rate of 100,000 a day."

But another peculiar thing is, that the "Mute Appeal" on behalf of Foreign Missions is issued by the WOMENS PRESBYTERIAN BOARD OF MISSIONS." The peculiarity is that a denomination which in its creed declares its faith to be, that God did from all eternity predestinate some to knowledge and salvation, and all others to ignorance and damnation, should so disregard their "old landmarks" and prejudices as to attempt to change the arrangement which they declare was predestinated.

But, really, we rejoice at this as an evidence that creeds of the darker centuries are losing their power over thinking people of every sect. We are glad, too, that their hearts are better than their creeds, and that they are superior to their estimate of God; for while they think that God looks calmly and unmoved upon this mass of humanity going down to hell at the rate of 100,000 a day, and never exercising His power to give them the needed knowledge, they are superior in that they are moved to pity and to benevolent action by the sight.

The great difficulty with "Orthodoxy" is, that they fail to recognize plan and method in Gods word and dealings. Such will, perhaps, gather from our foregoing criticism, that we have no care for, nor interest in the heathen; but we can most heartily assure them that this is not the case. The reason why they would thus judge us, would be the same if they applied their judgment to the actions and teachings of Jesus. He went not to the Gentiles (heathen), and commanded the disciples likewise. (`Matt. 10:5`.) He did not cry aloud nor "lift up his voice in the streets," shouting to and exhorting sinners or heathens to beware of eternal torture; neither did any of the apostles.

In his preaching, Jesus said of some, "No man can come unto me except the Father, which hath sent me, draw him." (`John 6:44`.) The disciples he

R536 : page 1

taught specially, saying, "Unto you it is given to know the mystery of the kingdom of God, but, unto them that are without, all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time

R536 : page 2

they should be converted." (`Mark 4:11,12`.) But when we

RECOGNIZE THE PLAN AND ORDER

revealed in Gods word all is clear, beautiful, reasonable and harmonious.

We claim that, as Jesus said, the Gospel in this age is a WITNESS to the world and not designed to now convert all. All must agree with us that if God intended it to be a converting power to the world in this age, his plans have most signally failed, as the above diagram proves. But let us take Gods plan as he presents it, viz: to elect or select a church--a "little flock"--who shall be taught, tried, tested, polished and made ready for his service in an age to follow this; when through this spiritual seed of Abraham, all the families of the earth shall be blessed and enlightened. (`Gal. 3:29`.)

How strange it does seem that these dear Christian brethren and sisters who issue the "MUTE APPEAL," and others who seem so zealous and anxious for the salvation of men and the spread of the knowledge of the "only name" as a means to that end, should feel such an opposition to the teaching of the Apostles concerning the coming TIMES OF RESTITUTION of all things spoken by the mouth of all the holy prophets.

Can they not see that Gods missionary enterprise is much grander and more comprehensive than theirs? Theirs, even if their prayers and desires were to be answered this very year, by the conversion of every living being on earth to the love and service of our Lord; this surely would not answer the cravings of sympathizing, loving hearts, and they would still pray: O, Lord, extend thy mercy and thy love to those in everlasting torment; and they would plead that those billions of the dead far outnumbered the millions of the living.

How strange that they will not allow the Lord to tell them of HIS WAY of carrying on mission work, and how much comfort and peace they lose, and how many burdens they bear, because they have no ear to hear when He speaks through his word.

Gods plan is to first select a "Royal Priesthood" during this age and have that priesthood teach and rule and bless the world in the next age.

Now we are just at the threshold of the age of glory. The midnight shadows of the diagram are just beginning to flee before the "Sun of Righteousness," and the printing and scattering of millions of Bibles in the past 87 years is one means toward the great work. In a word, then, these dear friends stand at our side in hope of the spread of truth, the great difference being that they expect to do it in their present weak, humble, mortal condition;

and we expect to be glorified and clothed upon with heavenly form and power, as a means to the desired end.

One of the great stumbling blocks which hinders "Orthodoxys" reception of Gods grand missionary plan, of a special age in which the world (including those in their graves) will be taught and blessed by the knowledge and merit of the ransom, is their false idea of what constitutes DEATH. They have accepted Satans first lie, "Thou shalt not surely die," instead of Gods statement that men do die; hence they do all in their power to convince themselves that Satan was the truth-teller, and will not believe that when men die they lose life. They will not believe the Scriptural testimony. (`Rom. 6:23`; `Eccl. 9:10`; `Psa. 6:5`; `Job 14: specially vs. 1,10 and 21`; `2 Tim. 4:8`.) Hence they are forced by their adherence to Satans theory, to claim that when men die they go to a place of woe or happiness and continue really to live, though they admit they seemed to die.

If they would take Gods word simply and lay aside traditions, they would see that all men go to ("sheol," "hades") the condition of death, and that the power is with God to bring them to life again, to bring them up out of their GRAVES. (`Ezek. 37:12`.) Then they would see the reasonableness of death as the penalty of sin and of the RANSOM from it, by the death of our Redeemer, who substituted his life for ours and died the just for the unjust. Thus he bought for all the right to a return to life (resurrection--restitution) when at the hands of the Royal Priesthood it shall be testified to every man that Christ died for ALL. (`1 Tim. 2:6`.)

While God has foretold the gross darkness now covering the world, let none overlook the fact that he also foretells by the same prophet that when the government shall be upon the shoulders of Him called "Wonderful," the rod of the oppressor (Satan) shall be broken, and the people who walked in darkness shall see a GREAT LIGHT. (`Isa. 9:2,4,6`.)

By the same prophet the Lord again says of Christ (head and body), "I will preserve thee and give thee for a covenant of the people, to establish (order, rule) the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners (in death--in hades) Go forth; to them that are in darkness, show yourselves." (Come to the light--the truth.) (`Isa. 49:8,9`.)

Soon it shall be manifested that not in name only, but in deed and in truth, Jesus is "the true light which lighteth every man that cometh into the world." (`John 1:9`.) "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord." (`Isa. 29:18`.) Surely we are now entering "that day," and for it thank God.

====================

R536 : page 2

CHURCH GOVERNMENT.

The article in a back issue of the TOWER (Vol. 4, No. 4), entitled "The Ecclesia," furnishes our understanding of what constitutes the Church of Christ and the spirit of love and truth which binds and unites the saints of all ages. But we have inquiries from a number of ministers and others who are coming back from sectarianism to the original and only true church which includes all

SANCTIFIED believers in the ransom, asking whether we recognize local organizations such as the Apostles established in every city (`Titus 1:5`), having elders and deacons, etc.; and if we do not have such, Why? Is such organization not as proper now as in the Apostles days? And if there are no such organizations, how is the work of the ministry and teaching conducted successfully?

We reply, that the circumstances now differ from those of the Apostles day in that their work was more to organize and lay the foundation for an age of work just beginning, while our work is the reverse almost of this; it is the ending or harvesting of this age; and the methods of then and now might be as different as are the methods of a farmer and the implements he uses in sowing seed and in reaping his harvest.

The methods of Jesus, in harvesting the Jewish age, furnish a better guide to present work. It is with us much as it was with him: His mission was not to bring peace but a sword--division (`Matt. 10:34`.) In some respects, dividing and tearing down are not as agreeable employment as building up; but if we are anxious to do the Masters will we have no other wish, and especially if he has shown us the necessity of the separation in order to the glorifying of the saints and the bringing in through them of an age of blessing to the world in general. Seeing this, harvesting becomes the most enjoyable work in the vineyard.

For the same reasons that Jesus did not organize congregations while present with his disciples in the Jewish harvest, we do not consider expedient or necessary organizations even simple and unsectarian as those established by the Apostles. Our Lord is again present, not again in the "form of a servant," in the flesh, but a spiritual being; and he, being present, is in all things the guide and director of every laborer.

But, though no earthly organization is attempted, yet we are as one--all united to the one head and following the leadings of his Word and Spirit. If we see any among us turn aside and "err from the truth," each other member will feel a loving duty to do what he can to restore such a one to the truth; yet we feel that the further responsibility of disciplining, etc., is with our present Lord, who also will do it. We labor to do his will and leave results to him.

Our ministers, if assembled, would contrast nearly as strongly with those of the nominal "church" as did Jesus followers at the first advent contrast with the Scribes and Pharisees.

The ministers of the nominal Church seek for and receive the popular approval; and for their labor they have their reward, being abundantly supported and honored. In fact, a young man of talent finds no easier or more direct road to the honors, ease and comforts of life than to enter the ministry of the Nominal Church. But far different is it with those who, for the love of the truth and the glory of God, go forth to declare the whole counsel of God whether men will hear or forbear. These are by no means salaried lords of Gods heritage, but, like their Master, they are despised and rejected of men; but they esteem it a privilege to receive the wages of persecution, hardship, and trial of the present time, while joyfully looking forward to the glory to be revealed. They use whatever talents they possess to the best advantage, whether they be many or few.

R537 : page 2

Some, through the columns of the "TOWER," are stirring up the gift that is in them; and some, who have the opportunity, travel from place to place preaching by word and printed matter, while others, whose field is not so wide, are thus engaged in their own immediate neighborhood. Few can give all their time directly in the Gospel work: the mass of them, in order to "provide things honest in the sight of all men," are obliged to "labor, working with their hands."

The majority of these ministers [servants] of Christ do their work by searching out the "saints," for whom present truths are meat in due season, and by conversation on these subjects and the loaning of a paper containing some article which they have marked, they endeavor to build them up in the most holy faith, helping them to understand the word of God more perfectly, as did Aquilla and Priscilla with Apollos (`Acts 18:26`), and each doing with his might what his hand finds to do, using whatever talents he possesses, seeks thus to glorify God in body and spirit which are his. It is the mistake of very many Christians, however, and one which all should guard against, to suppose that they are serving the Lords cause when they are indiscriminately distributing anything which claims to be a religious tract or paper. The careful servant will be judicious and discriminating in this and in everything he undertakes. Such are the simple methods of the majority, and their work, under Gods direction, is mighty in the pulling down of strongholds. Here a little and there a little, Babylon and her wall of errors is crumbling before the truth. Another question in connection with this subject is:

WHAT CONSTITUTES "A CALL TO THE MINISTRY?"

All who consecrate are led of the Spirit (if they will follow) into more and more of an appreciation of Gods goodness and loving plans; and as they become filled with the spirit of love and see those about them needing the precious truth which they so freely received of God, and which so blessed and helped them, they realize that this very condition of things is a call from God to declare it to them, using their best talents in their heart-work, and letting their light so shine as to glorify their Father in heaven.

Of every member of the anointed body it is true as of the Head--"The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto THE MEEK." (`Isa. 61:1`.)

The Master is saying even now to every consecrated one: Go ye also into my vineyard--why stand ye idle? Reading matter for judicious use we will supply free. Sample copies of the TOWER will be sent free to those you think might be interested if you send us their addresses. We consider this one of the means in our hands for spreading the good news.

===================

R537 : page 2

WHERE DID MOSES GET THAT LAW?

An infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible; and," he continued, "I will give you my reasons: Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever, "at the New Testament?" "No," said the elder, "at the beginning--at Genesis."

One evening the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study; of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

"I have been thinking," he proceeded "where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."--Selected.

====================

R537 : page 2

IMMOVABLE FOR CHRIST.

The old Lollards were called "Holdfasts," not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness unusual with him: "What does not withstand has no standing-ground." "Hold fast, then, the form of sound words, in faith and love, which is in Christ Jesus." Be modest, unostentatious in all that is your own, willing to concede everything you have a right to yield, but be scrupulous and immovable about all that is Christs.--Selected.

----

page 2

SINCE three cent stamps are less useful than formerly, if you have more on hand than you know how to use otherwise, we will accept such during this month in payment of subscriptions.

====================

R537 : page 3

HOW TO LIVE.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest, who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being thrown away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream:
Tis but to be, and not to live.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Masters steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe food of life below.

Sow truth, if thou the truth wouldst reap;
Sow peace, and reap its harvest bright;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvests bright;
Sow sunbeams on the rock and moor,
And reap a harvest home of light.
--Horatius Bonar.

===================

R537 : page 3

OUR SECT.

Webster defines sect to mean "A part cut off," "Hence a body of persons who have separated from others by virtue of some special doctrine, or set of doctrines, which they hold in common."

Since we hold to a set of doctrines delivered to the saints by Jesus and the Apostles, and since we separate and cut ourselves off from all other religious jurisdiction and control, therefore it follows that we are a SECT. We "separate from sinners" and "have no

R538 : page 3

fellowship with the unfruitful works of darkness." (`Eph. 5:11`; `2 Cor. 6:17`). Because there is no concord between Christ and Satan, nor between a believer in Christ and an unbeliever in his ransom and Lordship, therefore we obey the Lords command, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (`2 Cor. 6:17,18`).

In doctrine we hold firmly to the glad tidings preached by Jesus and explained by the Apostles, and will receive none other, even though it should be delivered by an angel from heaven.

It is briefly stated by Paul thus: "I delivered unto you first of all, that which I also received [first of all], how that Christ died for OUR SINS according to the Scriptures." (`1 Cor. 15:3`). This is the basis; and built upon it, is our realization that we are justified and cleansed from all sin in Gods sight, by his offering or sin-sacrifice who "died the just for the unjust." Realizing this, "we have redemption through his blood, the forgiveness of sins." (`Eph. 1:7`). All who accept of their share in this atoning sacrifice are properly termed Christians.

This was the faith of the early church. True, they progressed beyond these first principles to the use of the "strong meat," and to a comprehension, with all saints, of the deep things of God; but the "babes in Christ," and those "who, by reason of use, had their senses exercised," were all one family--"all one in Christ Jesus." The more advanced in grace and doctrine bore the infirmities of the weak, each and all seeking to grow in grace and knowledge more and more. Where this apostolic rule was observed there could be no sect, no division in the body. It was only when error began to develop in the congregations that Paul wrote to some: I hear that there are divisions (sects) among you, and I partly believe it; for it is evident from what I learn of the worldliness and error coming in among you, that there would of necessity be divisions; for those true to the Lord could not have fellowship with such unfruitful works of darkness, but must rather reprove them. (`1 Cor. 11:18,19`).

But while divisions were objected to in the true church, while all the apostles taught that there was one Lord, one faith, one baptism and one body--

church of Christ--yet this church was a sect itself--a split off from the Jewish church--which was cast off and left desolate, and it was also separated from the world. It was "the sect everywhere spoken against." (`Acts 28:22`). Thus, we see, that Christians are a sect or separated class--separate from the world--separate from sinners--separate from all others, in that they accept of Jesus, and salvation through his blood. But there should be no schism or division of this sect; all who are of it should be one. There is one fold and one Shepherd. (`1 Cor. 12:25`).

It is not remarkable that Satan should seek to divide and separate the sheep and to put up fences, such as the denominational creeds prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living truth. This would be but wisdom on his part. But it is strange that he should be able to fetter the reason of so many, that they should think it a mark of spirituality to say, I am of Luther, a Lutheran; I of Calvin and Knox, a Presbyterian; I of Wesley, a Methodist, and so on; while Paul, on the contrary, to some of his day, who were in danger of this spirit of sectarianism, said: While one saith, I am of Paul, and I of Apollos, and I of Peter, are ye not carnal? Is it not in direct opposition to the spirit of Christ to think or act thus? "Is Christ divided?" Did Paul or Peter or Knox or Calvin or Wesley or anyone else than Christ die for your sins and redeem you? They, as servants of Christ and the church, should be esteemed very highly for their works sake, but to name the Bride after any other than the Bridegroom is manifestly improper.

Oh, that all could see that in Gods sight there is but one church--whose names are written in heaven--and that God cannot and does not sympathize with or recognize any split in the real church. He does not recognize the narrow creeds in which so many of the sheep are confined and starving. As we have shown, he has placed but one fence around his fold. Inside of it there is plenty of room, both for the lambs and the fully matured sheep of Christ, to feed and grow continually.

A PARABLE.

Fix in your mind a picture of a fine large pasture surrounded by a strong and high fence--the Law of God--which surrounds and keeps all the sheep within, but which recognizes no means of access to that fold--justified condition--except Christ, the door, faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for his sheep, for whom he once laid down his life. Into the true fold of Christ quite a flock of sheep have entered. They belong to the true Shepherd; but as we look before us at the grassy slopes, only a few sheep, a little flock indeed, seem to be enjoying the liberty of the fold--the liberty wherewith Christ hath made them free.
Where are the others? We look and see inside the door, on either side of the pathway, small enclosures. Over each is written its peculiar name--Presbyterian, Methodist, Baptist, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc.
Looking at these pens we find them to differ. Some are built like prisons with iron frames and bars and chains, others less strong, and some are merely marked

out "dead lines" over which the sheep understand that they must not go.

These pens are full of sheep, but they are weak, delicate and sickly for lack of proper exercise and fresh, nourishing food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when first they entered the fold, and some have become blind. Strange to say all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape.

Perplexed to know why these should thus submit to be penned, we watched to see how they were induced to enter the various enclosures. As the sheep entered by faith the fold of Christ through the only door, under-shepherds who had been appointed to help the sheep to find and appreciate the pastures of the entire fold, had conceived that they knew better than the Chief Shepherd how to manage the flock, and accordingly they had constructed these various pens. Each class stood at the door of his own, and as the new sheep came in, they tried to impress upon each, both by manner and voice, first of all the necessity of getting into some of the many pens; and secondly, each one tried to show the superiority of the one he represented. As a consequence, nearly all the sheep which entered got penned, and only a few passed on to enjoy all the liberty of the fold. The under-shepherds sought continually to impress upon their sheep that the free sheep were heretics and en route to destruction.

We watched to see what would be the end of this matter, for we learned that the Chief Shepherd was expected by some, and we knew that his coming would soon demonstrate whether he approved of this dividing and imprisoning His flock. The under-shepherds mostly claimed that he would not come for a long time yet.

Presently among the free sheep we heard great rejoicing. We looked and found that the Chief-shepherd had come quietly, unobservedly ("as a thief"), and was now recognized by some of the sheep, and hence the rejoicing. Some of those imprisoned heard the Shepherds voice; they looked and listened, yet could scarce believe. It was indeed, the voice of the shepherd as he tended and ordered his flock. All who were his true sheep seemed to hear his voice condemning the penning process and saying unto his sheep: "Come out, my people."

Some leaped the fences and gained liberty and food from the Shepherds hand. But some were so weak and faint for lack of nourishment that they trembled with fear and dreaded the under-shepherds too much to come out. We noticed outside the fences that some of the free sheep brought food to the bars, and thus some of the weak ones were strengthened and then came out. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep the control of their (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; and others redoubled the customary exercises, the "forms of godliness."

We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison pens all destroyed, and the fold used as designed --the flock one, its name one, and its head Christ Jesus.

===================

R538 : page 3

"LEARN WHAT THIS MEANETH."

"Go ye and learn what this meaneth, I desire mercy and not sacrifice."--`Matt. 9:13`--R.V.

This injunction is just as pertinent now as it was when Jesus gave it, yet we cannot but think, according to our experience and observation, that if he were to make the same remark now to those who, "after the most straitest sect" of their religion, live Pharisees, it would be met by some such words as the following: "Why, Lord, do you ask us to learn the meaning of those old sayings of the prophets? They are expressed in language that is highly figurative and are so full of symbols

R539 : page 3

and metaphors that it is impossible for us to understand them; indeed we think we ought not to pry into such things."

But this was an important lesson, and Jesus wished to call their attention to it. His friendship with publicans and sinners seemed to them to be out of order and so they were questioning the disciples, doubtfully, regarding it, and this called forth the statement of Jesus quoted above.

It is doubtful if they ever learned that Gods work in Christ was not to sacrifice the world, but to save it, for, says Jesus, "The Son of man is not come to destroy mens lives but to save them." (`Luke 9:56`). When Christ Jesus speaks we may see at the time but one phase of what is meant, while he causes the word spoken to span the everlasting relations of the subject.

When Jesus, in `Matt. 12:7`, referred

to these same words of the prophet (`Hosea 6:6`), he did so in connection with the question of the observance of the Sabbath, saying, "If ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless." This was equivalent to saying that they did not know its meaning. Then, rather peculiarly comes in the words, "For the Son of man is Lord of the Sabbath."

In both these cases it was the lovingkindness of Jesus that disturbed their pharisaical natures and called forth their opposition. It is the mercy of God in Christ toward the world that distressed the Pharisees of Jesus time, and distresses the same generation now; for "this generation" of vipers (this kind or class) has not yet passed away and will not have passed away until all the prophecy of the twenty-fourth chapter of Matthew is fulfilled. (`Matt. 24:34`).

Those who are not in spirit with Christ Jesus have ever been opposed to having mercy shown to the world in a limited way and time, professing to believe that Christ came to save the world, but yet that only a small proportion of them will be saved in any sense; that Jesus came to save men from the calamity which befel the race in Adam, but will only half, or not half, succeed.

They think that when men die in Adam they pass a line beyond which mercy and the power of Christ to save, cannot go, thus limiting the wisdom and the power of God, "who will have all men to be saved and come to the KNOWLEDGE of the truth." (`1 Tim. 2:4`).

It is "a thing incredible" with them that God should raise the dead, though they profess to believe in a "resurrection of the dead, both of the just and unjust," but still if one talks about the real resurrection of all men to actual life and hope again, "this generation," like their fathers who so beset Jesus, cry out in disgust, and act as though they thought of us as they did of Paul when he spoke of being sent "far hence unto the Gentiles," "away with such a fellow from the earth, for it is not fit that he should live." (`Acts 22:22`.)

How strange it seems to us, that the love of God so strikingly manifest in the gift of his Son, should be so buried up under papal rubbish as to make it seem to have no existence.

That the restitution of all things, spoken of by the mouth of all the holy prophets," should be entirely dropped out of the teaching of the nominal church, and the destruction of most things substituted, shows the need of their "learning what this meaneth, I desire mercy and not sacrifice: for the Son of man is Lord of the Sabbath." But it also shows, as Jesus said, that these things are hid from the wise and prudent and revealed unto babes. In the Sabbath just now approaching, that mercy will shine forth in "the exceeding riches of his grace." But many do not wish to "learn what this meaneth." How full of meaning were Jesus words! J. C. S.

====================

R539 : page 3

OLD LANDMARKS.

Some whose attention is drawn to the clearer light now shining on the word of God, fear as they say, to leave old landmarks. This is a false veneration, bred of fear, and it requires only a moments reflection to show this.

We asked such an objector, recently, how much he meant by old. Did he mean creeds formulated fifty years ago? Would he go further back to the Wesleyan movement? Even that is but recent. Perhaps he had better go further back to the "Presbyterian" movement, or to the "Lutheran" or "Episcopalian," to find old landmarks. Still there is the same difficulty. All of these are but comparatively recent landmarks, and if a really old creed is wanted, the Roman Catholic certainly should have the preference on the score of age.

He saw, finally, his mistake and acknowledged

R539 : page 4

that he had been looking at matters from a false standpoint, and that the only OLD LANDMARKS worthy of confidence, are the inspired teachings of our Lord and the Apostles--the very ones to which we always appeal as the only True Standards of the Church whose names are written in heaven.

In this connection we take occasion to make some extracts from a recent number of "The Scotsman" (published in Edinburgh, Scotland,) in which it reviews a lecture by Dr. A. F. Mitchell, Prof. of Ecclesiastical History. It serves well to show how the thinkers of even old, slow Scotland are awakening to the absurdity of some of the doctrines which have separated the children of God into sects and denominations, and have largely succeeded in substituting the creeds and traditions of men for the Word of God. The extracts are as follows:

"THE WESTMINSTER ASSEMBLY; ITS HISTORY AND STANDARDS: BEING THE BAIRD LECTURES FOR 1882.

Readers will find in Dr. Mitchells lectures an intelligent and exceedingly well informed account of the origin, purpose, history and results of the famous Westminster Assembly, by one who has made a special study of the subject.

The intrinsic importance of the Westminster Confession, and its position as a test for our University Theological Chairs, cause us just now to turn with more interest and curiosity to its origin and authorship. In June, 1643, an ordinance was issued by Parliament calling that Assembly which met to settle a pure faith for England and framed those Standards which were adopted in Scotland. The principle on which representative divines were chosen was, that two should be elected from each English county, each University, and the Channel Islands, one for each county in Wales, and four for the city of London; while Scottish Commissioners were only invited to be present. In all, about 160 divines and laymen were appointed, each member who attended receiving four shillings a day for expenses. Although in the list of those called we find a few names of reputation for learning and ability, it is impossible to say that they represented the best scholarship and most cultured views of the age. We miss in the roll several men, famous still for ripe learning, high theological attainments and grasp of intellect, who would have been fittest to join in this memorable Synod, though they would have opposed many of its decisions; while in the number are a host of estimable but utterly obscure men, whose support gives no weight and adds no value to one dogmatic conclusion of the meeting.

It is evident that the orthodox see nothing absurd, nothing humorous in the opinions of these men being binding on after generations of clergy and all future theological Professors in our universities, centuries after these respectable gentlemen themselves, having quitted their fleshy tabernacles, have peradventure discovered, to their surprise, in another and better world, that they have been quite mistaken, and the General Assembly of the firstborn does not hold or enforce any Calvinistic creeds on its elect members. Even when they were deliberating on most weighty articles, the attendance was so small that the three committees were reduced to a quorum of six each; and we find in full Assembly only forty out of a hundred and fifty voting on a dogma, which has henceforth been imposed on the minds and consciences of millions of Presbyterians. Yet these worthy members confidently discover the hidden decrees of God and decide the fate of men, of angels, of devils and of infants: they interpret the most debatable parts of Scripture, and the most perplexing parts of Pauline dialects and simile; they formulate the most mysterious purposes of Providence.

It is marvelous to think that these decisions by men whose opinions on the simplest points of politics, agriculture and physics, we would not listen to, should be binding on the nineteenth century, though the whole tide of thought has left them dry behind. Criticism has shown that it supports conclusions on corrupt texts, and on misinterpreted passages. Science has proved that it makes assertions which are profoundly erroneous. Advancing civilizations and higher cultivation have shown that its views of the purpose of God can be contrary to the true humanity on which we base our elementary ideas of the nature of the Deity. If the Assembly, whose views were discarded by the English Church a few years after, had been held a hundred years earlier, it would have been Roman Catholic; if it had been held fifty years later it would have been Arminian; what, then, gives perpetual authority in Scotland to this Calvinistic parenthesis in ecclesiastical history and doctrine? It is difficult to see why the theological views of the seventeenth century should be taught in our university chairs any more than the scientific opinions of that age.

Suppose it had been laid down that every Professor of Medicine and Surgery

R540 : page 4

in future should conform to the standard of an association of doctors of 1643, we should find them now teaching the most ghastly methods of therapeutics, insisting on drugs which ruin the carnal constitution, and practicing phlebotomy, which drains the human being of his blood, increasing insanity by the means taken to cure it, and denouncing the circulation of the blood as a flagrant heresy. If, in our Chairs of science, the opinions of the Royal Society, founded in 1660, were still binding we should find in natural philosophy, in geology, in chemistry, opinions taught, as in Roman Catholic institutions, as purest science and undoubted facts, which research has exploded and sent long ago into the limbo of extinct notions and curiosities of by-gone credulity and ignorance. Why, then, should the notions, on far more difficult, obsolete points, by this Assembly, be held as sacred and imperative, and entitled to hold the minds of posterity under the fatal law of intellectual mortmain?

Still, must each Professor teach, under the yoke of their "dead hand," the inspiriting doctrine of total depravity, which holds that man is so corrupt that he can do no good thing, and yet that he will be damned if he does not do it; that he deserves eternal torments for sin; that millions are doomed for not accepting a gospel which they never heard; that it is the duty of the civil power to punish and extirpate heresy; that the world was made in six days, although the geological Professor in the same college will tell his students that the world was millions of years without a human being. That it is the "elect infants" only who are saved; that "God as a righteous judge doth blind and harden" the wicked. Such doctrines are denied by the vast majority of civilized people, and discarded by the highest, clearest minds and hearts in Christendom; yet still Professors of Theology are bound by these standards, are forced to shut their eyes and mouths to all that speculation, learning, science have taught for centuries, and are endowed by the State to teach the opinions of a few estimable but erroneous gentlemen, who, after much prayer and contention, agreed upon them more than two hundred years ago.

Dr. Mitchell, whose views are interesting only as specimens of other admirers of the Confession of Faith, is not unconscious of some difficulties in maintaining some dogmas which are contrary to fact, science and humanity; and he has his "answers to objections," which he gives with an air of profound satisfaction and with complete unsuccess. The Confession says the creation of the world took place in six days, "which now almost all orthodox divines grant it did not." We therefore naturally conclude that these "orthodox divines," as regards the Confession, are heretics. Not at all, says Dr. Mitchell, who is in the same case; these words, he argues, are almost identical with those in Scripture, and therefore must be interpreted in the same non-literal, non-natural sense, as divines conveniently, but uncritically, put on those in Genesis. Now, can the lecturer deny that the Westminster Assembly meant them as six literal twenty-four hour days? Can the lecturer deny that these words are given as the statement of an historical fact, and are not a quotation which may be accepted as metaphorical or poetic, if we please? It is nothing to the point to show that some writers--Dean Colet or Philo--had previously regarded the "days" in a figurative sense; and it is ridiculous to say that the Assembly showed their intention not to exclude such a fanciful interpretation because they did not write "six natural or literal days."

If we are allowed to treat the standards when we choose as metaphorical, on the ground that the Scripture passages they paraphrase are figurative, we shall be led into a delightful chaos, and have a most comprehensive Church. The phrase, "Son of God" is figurative; "redemption" is a Pauline metaphor from Greek law; "adoption" a metaphor from Roman law; "everlasting" and "eternal" punishment have been interpreted in various ways in Scripture; may we, therefore, explain them for ourselves with corresponding variety in the Confession? and if not, on Dr. Mitchells theory, why not? What is allowed to the Calvinist may be allowed to the Universalist and the Unitarian.

But, in fact, the whole notion is absurd. The Standard is a formal, prosaic, legal document, to be interpreted by what it says. The lecturer, further, in argumentive despair maintains that when it is said, "elect infants dying in infancy are saved," it is not to be inferred from these words that there are any who are not elect! If so, we would have fancied these divines, so shrewd as not to say "literal days," would have been equally shrewd to omit "elect," in order to prevent a misconception, seeing that the opinion was so prevalent that there were infants non-elect, and therefore lost. Besides, this notion that all dying infants were humanely elected to life because they should die before they have power and time to sin, is contradictory of the article in the Confession, which says that when God elects to salvation it is without any foresight of good works,... or any other thing in the creature, as conditions or causes moving him thereto." We greatly fear that Dr. Mitchell should be looked after. If he had lived in the Puritan age, he would have been violently denounced as a heretic, denied Church privileges by the ministers he reveres so deeply, or put in jail by the civil magistrate whose authority he respects so highly, and reduced to be an "ambassador in bonds."

How is it that with so many disputable and denied doctrines in a Standard containing about 16,000 propositions, that in successive generations ministers accept and sign it without any hesitation, though ordinary men cannot agree together on twelve questions? It is a curious problem which we can only explain by supposing that perfect belief is required only when we swear to one or two articles, but that a reduction is allowed, as by grocers, on taking a quantity. Dr. Mitchell has issued a useful work, proving the urgent necessity for the abolition of tests in our Universities if we desire to see freedom of thought, honesty of assertion, and progress of religious opinion and theological knowledge.

====================

R541 : page 4

RESTITUTION.

The restoration of the world to their "former estate" (life on earth) is a doctrine held by few Christians to-day through lack of seeing the glorious "plan" of salvation" God has revealed to us in his word. When once you get hold of restitution as a starting-point, you will soon find that God has a "plan", and diligent study of Scripture will open your eyes to see Gods love and wisdom, if you will only believe what God says, and not "human traditions." "Seek, and ye shall find; knock, and it shall be opened unto you."

We read in `Acts 3:21` of the times (years) of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. And in `Rom. 8:21`, "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Yes; the man Christ Jesus gave himself a ransom for all (`1 Tim. 2:6`). By the righteousness of one the free gift came upon all men unto justification of life" (`Rom. 5:18`). "For as in Adam all die, even so in Christ shall all be made alive" (`1 Cor. 15:22`.)

All praise be to God, Christ has bought the "world," and in due time will deliver them all from the prison-house of death, for he says, I have the keys of hades and of death (`Rev. 1:18`.) But every man in his own order: Christ (the first-born from the dead,) the Head, then his body--the Church--after the Church has been glorified--the "world"--to their "former estate." For the earnest expectation of the creature waiteth for the manifestation of the sons of God (`Rom. 8:19`). Waiting and groaning (though ignorantly) for the Son of Righteousness to arise with healing in his wings. Then the promise to Abraham will be fulfilled: "In thee and in thy seed (The Christ) shall all the families of the earth be blessed." (`Gen. 28:14`.)

Let us look at what the Prophets say about this glorious day (one thousand years.) Please read carefully the following: `Ps. 96:10-13`; `Isa. 11:1-10`; `61:4-11`; `65:17-25`; `Jer. 31:31-40`; `Ezek. 16:48 to end`; `28:25 and 26`; `34:24-31`; `Hos. 2:14-23`; `Rev. 21:3-5`. After the world has been restored to their "former estate" under the righteous reign of "The Christ," it will be their "Judgment Day" (before the great "White Throne" of Truth), on trial for Eternal Life, having had a complete experience of good and evil in this present age, and then having full knowledge and power to obey. If they then willfully sin, they will die the second death--die for their own sin. (`Jer. 31:30`; `Acts 3:23`; `Rev. 21:8`.)

Truly we who see Gods plan can sing, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: For all nations shall come and worship before thee--for thy judgments are made manifest. Amen. Thy Kingdom come. (`Rev. 15:3 and 4`.)

R. COSSAR.

====================

R540 : page 4

HIS WILL, OUR MEAT AND DRINK.

The language of very many grateful hearts, who have realized their sins forgiven through the precious blood of Christ, has been, Lord, I will follow thee whithersoever thou goest. But very few, perhaps none at first, actually realized the full meaning of that covenant or promise; nevertheless the Master declares, "Him that cometh unto me I will in no wise cast out." (`John 6:37`). But he would have us understand that it is no easy thing to follow him, for his was a thorny, difficult way, promising no gratification to the natural man.

When on one occasion one came to Jesus, saying, "Lord, I will follow thee whithersoever thou goest," he replied: "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." (`Luke 9:57,58`.) That is to say, Are you willing, if need be, to be thus homeless and comfortless that thereby you may render greater service to our heavenly Father. It is my meat and drink to do his will. Shall it be yours also? It might be and sometimes is the case, that some can serve the Lord better by having a home and using its hospitality in the service. When, as was generally the case, the work in which Jesus was engaged called him about from place to place to preach in public, heal the sick, etc., he went, regardless of personal comfort. When near the homes of his disciples he often tarried with them; thus the home of Martha and Mary and Lazarus was often blessed with his presence; but most frequently after the toil of the day he sought repose for the night in the wilderness or on the mountains. Sometimes, however, when the interests of the work required it, he chose a regular dwelling place, for we read (`John 1:38,39`) that on one occasion two men were following Jesus, and

R540 : page 5

he, turning and seeing them follow him, said to them, "What seek ye?" And they said unto him, Master, "Where dwellest thou?" They wanted to have a personal interview with him, and therefore sought the retirement of his dwelling. Jesus said unto them, "Come and see. They went and saw where he dwelt and abode with him that day."

We find the same principle governing the actions of the Apostles. As the work generally required them to be traveling, they not only gave up the comforts, but bravely endured the hardships, dangers and fierce persecutions that everywhere awaited them. At times now it might be expedient for the truths sake that the disciple have a home, as Paul found it expedient for the work, to abide in his own hired house for two years, where he received all that came unto him, preaching the kingdom of God, etc. (`Acts 28:30`). It should likewise, be our meat and drink to do our Fathers will, as the necessities of the work may require it, homeless and friendless, to follow Jesus; or, if expedient to have a dwelling place, to use it in his service, having it entirely consecrated to his work.

Another desiring to follow Jesus, even though, as he had just explained, it would be at the expense of great self-denial, said, "But suffer me first to go and bury my father." And "Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God." Doubtless this young disciple dreaded to realize what was so generally the result with those who left all to follow Jesus, that their foes were they of their own household. He dreaded to incur his fathers displeasure and

R541 : page 5

thought to wait till his father was dead. Possibly his otherwise praiseworthy ambition was to add to the comfort and perhaps to the support and luxury of his declining years.

Such an ambition would seem plausible and has proved a snare to many. They have permitted earthly ties to fetter and hinder them, saying, my family or my parents--those dear to me by human ties--shall have all the comfort, ease and luxury that my time and labor can supply. This has been my ambition in the past, and should I now withhold any part of that which they have come to expect at my hand, in order that I might follow the Master, my motive, my love would be misinterpreted.

Under this pressure, many come to the conclusion that they will wait until these hindrances are removed, until such no longer need their care; but this is only a device of the adversary, who well knows that procrastination is not only the thief of time, but also of interest and inclination to heavenly things. Now, while our Lord would not have us ignore our natural responsibilities, and teaches that he who does not provide for those naturally dependent upon him is worse than an infidel, an unbeliever, he does teach that our consecration should be to God, and whatever of human responsibility devolves upon us should be discharged as unto him.

Thus, in all we do, whether it be in "providing things honest in the sight of all men" for those of necessity depending upon us, and thus honoring our Master, and improving every available opportunity which, by economy of time and means, may be gained for spreading the good news--the Gospel of the Kingdom; or whether it be possible, by self-denial, to gain all our time, and utilize all our efforts in directly and widely proclaiming the Gospel, if we would follow our Lord it will be our meat and drink to do our Fathers will. "Let the dead bury their dead." All the world is reckoned of God as dead, being still under condemnation. Let them attend to their own affairs, work out their own ideas and think what they will of our peculiar ways. We must expect to be misunderstood, misrepresented, and to bear the reproach of Christ. But dont let that hinder us; it is our business to preach the gospel by every talent and opportunity we can command.

"Another also said, Lord, I will follow thee, but let me first go and bid them farewell which are at home at my house. But Jesus said, No man having put his hand to the plough and looking back is fit for the kingdom of God." This one, though also desiring to follow Jesus, cast a lingering look behind to the things and friends once dearest. He thought he was willing to sacrifice earthly comforts and endure hardness as a good soldier; he did not desire to procrastinate and not begin to follow Jesus until his Father was dead, or the prejudices of his earthly friends were overcome. No; he only wanted to bid them farewell, to confer with them, and to gain their approval of his course. To follow Jesus was not yet the chief and all-absorbing thought.

Jesus does not say it will be impossible for such a one to reach the kingdom, but that in that condition of mind he is unfit. And the strong probabilities are, that unless such a one takes a prompt, firm and decided stand, turning his back entirely to present allurements, and setting his face resolutely towards the prize of the high calling, he will soon become permanently unfit for the kingdom.

May those who have consecrated all, and thus put their hand to the plough, be enabled to keep their eye on the heavenly prize, that its glory may keep them from looking back, and that the fascination of former human ties may not hold them in bondage. Like our Lord, may it be our meat and drink to do Jehovahs will. MRS. C. T. R.

====================

R541 : page 5

"SALVATION UNTO THE END OF THE EARTH."

Before leaving his disciples our Lord said, "I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth"...and will show you things to come;...he shall receive of mine, and shall show it unto you." (`John 16:12-14`.)

After his death and resurrection, when the waiting Church were baptized with the Spirit, at once the things which the prophets had written and which they had hitherto been unable to understand, began to be made plain to them.

Peter did the opening work and called attention to the glad tidings as shown by the Prophets. He first quoted the prophecy of Joel (`chap. 2:28,29`) concerning the promise of the outpouring of the Spirit upon Gods servants and handmaids and upon all flesh. His next reference was to

Davids prophecy of our Lords exaltation. And the Spirit calling to mind the glowing language of the various Prophets, he boldly proclaimed the restitution of all things, declaring that it was "spoken by all the holy prophets since the world began" (`Acts 3:21`).

This was the work of the Spirit as the comforter, bringing to their remembrance the statements of the prophets, and revealing the significance of those statements, thus instructing and comforting them by showing them things to come. We would naturally expect that joy would fill all hearts at the sound of such blessed tidings; but it was not so. The religious teachers of that day were grieved at this teaching and sought to silence them, but Peter and John, being filled with the Spirit, replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard"--what we know of Gods plan.

We find exactly the same condition of things to-day. While those who are filled with the Spirit rejoice with joy unspeakable and full of glory, the lukewarm professors turn a deaf ear to the truth and are grieved that the people are being taught these things.

Since Peter has called our attention to all the prophets as heralds of the good news, we have been noticing particularly some of those uttered by Isaiah. Some will reluctantly admit that some time in the distant future there will be a restoration of Israel to their own land--that is, of all those living in that day; but for what purpose or advantage, either to themselves or others, they seem to have no idea. But Isaiah makes it very plain that the great restitution refers to nothing so insignificant. In the `following text` Jehovah is addressing our Lord Jesus, saying, that to raise up or restore Israel is "a light thing," only a small part of the work. The restitution spoken by the mouth of all the prophets since the world began, means "salvation unto the end of the earth." "And now, said Jehovah, it hath been a light thing that thou art to me for a servant, to raise up the tribes of Jacob, and the preserved of Israel to bring back; and I have given thee for a light of nations, to be my salvation unto the end of the earth" (`Isa. 49:6`--Young).

This implies a resurrection--restitution--of all the living and dead ones as Peter preached. In the light of this declaration from the mouth of Jehovah himself--that Christ shall be for salvation to the end of the earth--we read in `Isa. 35` the glowing description of that time, now near at hand, when "The wilderness and the solitary place shall be glad for them." "They (earths redeemed millions) shall see the glory of the Lord and the excellency of our God," then made so manifest to all. In `chap. 26, verse 19`, God emphatically declares: "Thy dead men shall live...Awake and sing ye that dwell in dust...and the earth shall cast out the dead." And Jeremiah adds his testimony, saying: "They shall come again from the land of the enemy"--death (`Jer. 31:16`). Such tidings seem almost too good to believe, but the Lord reminds us that it is He who has declared this, saying: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts [plans] than your thoughts [plans]....For ye shall go out [of the prison of death] with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (`Isa. 55:8-12`).

Those whose faith staggers not at the promises of God, are commissioned to encourage those of weaker faith (`Isa. 35:3,4`): "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance (to bind the adversary--Satan--and destroy his works--`Rev. 20:2`; `1 John 3:8`), even God with a recompence; he will come and save you." `Verse 5`: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," for "The knowledge of the Lord shall fill the whole earth as the waters cover the sea" (`Isa. 11:9`), and all will be able to see and hear the truth. Streams of water (truth) shall break forth in the desert, "And the parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons where each lay, shall be grass with reeds and rushes." When, under the reign of Christ, truth shall thus refresh the earth, error and vice (symbolized by dragons) shall give place to the rapid and healthy growth of virtue.

`Verses 8 to 10` show the particularly favorable circumstances under which the world, during the next age, will be disciplined and restored. The way by which they will be led back to human perfection, is here called a high way, not a narrow way, such as that in which the consecrated of this age walk to gain the prize of the high calling to immortality, the Divine nature. We who are running for this prize find ourselves hedged about continually and sorely pressed by the adversary who, during the next age, will be bound. The easy and gradual ascent of the high way will be clear and plain to all, so that "the wayfaring man, though a fool, shall not err therein," for all the stones--stumbling blocks--shall be gathered out (`Isa. 62:10`). Present temptations to evil will be removed when Satan is bound and men will be saying, Come, let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths (`Isa. 2:3`).

The work of restitution will be a gradual work, the awakening from death being only the beginning of it; it will require the whole thousand years to fully complete it. Those years are therefore called "the times (years) of restitution" (`Acts 3:21`). Only those who flee from the defilements of sin shall go on this high way of everlasting continuance of life. `Verse 9`: "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." All obstacles to growth and development of perfect manhood shall be removed, but the redeemed --all mankind ransomed from death by the precious blood of Christ--shall walk up to perfection if willing to forsake their sins.

`Verse 10`: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." When we realize that this salvation extends to all the families of the earth, we see the force of Jehovahs statement: "It hath been a light thing that thou art to me for a servant, to raise up the tribes of Jacob, and the preserved of Israel to bring back." Not only shall that work be accomplished, but, in addition to that, Christ is also given for a light to all nations, and for "salvation to the end of the earth." R. W.

===================

R542 : page 5

THE TEN COMMANDMENTS.

A correspondent writes: I understand you teach obedience to the commandments of God. Do you wish us to understand the Ten Commandments written on stone, delivered to Moses at Horeb?

We reply, No; we are not under the law of commandments written on stone, in the sense of hoping to justify ourselves before God in keeping them. Israels experience when they were put under that Law is sufficient to prove to us, as Paul expresses, that, "By the deeds of the Law shall no flesh be justified in Gods sight." (`Rom. 3:20`.) Hence we are very glad that we are "not under the Law, but under Grace" --favor. (`Rom. 6:14`; `11:6`; `Gal. 5:4`; `Rom. 3:19-26`.) We are glad that the Gentiles were never put under that Law as the Israelites were, for in mans present imperfect condition it must and does condemn every one under it and justifies none. We are glad for Israel too, that when Christ Jesus died and thus fulfilled the claims of the Law against all under it, that he thus became "the end of the Law for righteousness (or rightly terminated its dominion) to every one that believeth." (`Rom. 10:4`, and `Gal. 3:23,24`.)

But lest some should claim that these scriptures quoted, refer to what some designate the "ceremonial" law, we

will give Scripture proof that it included
the laws written on tables of stone--the
Ten Commandments. These were
given at Horeb or Mt. Sinai. (See
`Exod. 19:20 and 34`) and are termed
the "covenant" of the Law. (See `Deut. 5`.)
Paul tells us that that covenant
justified only Jesus, who, by his sacrifice,
justified believers, bringing them
under a new covenant, not of law, but
of favor, by his blood, and, being thus
justified, enables us [the Gospel Church]
to inherit the first covenant--the one
made to Abrahams seed--which Paul
declares the Law (covenant), made four
hundred and thirty years after (at
Sinai), did not disannul, but merely
hindered until removed and fulfilled by
Jesus. (See `Gal. 3:17-19`.)

`Romans 7:7` proves that the Ten
Commandments were part of the Law,
which Paul in the `preceding verse` and
the entire chapter shows that we are
delivered from. There can be no question
that THE LAW which said, "Thou
shalt not covet," is that contained in
the Ten Commandments, and this is
the very law which Christ made Paul
free from--by fulfilling its claims for
him. (See `Rom. 8:1-4`.)

"Do we then make the Law of God
of none effect [useless] through [the
doctrine of] faith, [which we are now
preaching]? Nay, "we establish the
Law." (`Rom. 3:31`.) First, we are
proving that Gods law is nothing short

R542 : page 6

of perfection, and that none but a perfect
person could keep it, and that it
was given to prove to Israel their imperfection,
and thus as pedagogue to lead
them to Christ, from whom to receive
as a gift, by faith in his blood, that life
and perfection which they found they

could not claim or obtain under the LAW. (`Gal. 3:24-29`.)

Secondly, our Head Christ Jesus who made us free from that Law under which Israel was placed, gave us another instead, saying, "A new commandment I give unto you that ye LOVE one another." (`John 13:34`.) This law of LOVE under which we are placed, contains the spirit of the Law to Israel--the Ten Commandments, and even more. This, the Apostle James terms the "royal law." (`Chap. 2:8`.) And the same apostle who wrote that we are "delivered from the Law," (`Rom. 7:6`), and called it "Moses Law," (`Heb. 10:28`), and that "Christ is the end of the Law for righteousness to every one that believeth," (`Rom. 10:4`), and that now "we are not under the Law," (`Rom. 6:15`), said also that he was not without law to God, BUT UNDER THE LAW to Christ, (`1 Cor. 9:21`) [i.e., our responsibility is transferred from the Father to our Lord Jesus who bought us, hence we are no longer under Jehovahs Law given at Sinai, but under a new law or arrangement --"under Law TO CHRIST." Yet, since Christ is Jehovahs agent in making the new arrangement, and since his law is in harmony with and built on our Fathers law, as a temporary help for us, until we are restored to perfection; therefore, we may say with Paul, that we are not without law to God, even though "the Father judgeth no man but hath committed all judgment unto the Son."]

R543 : page 6

The Law under which we come through Christ differs from "Moses Law" in this--that the latter judges men by the deeds of the flesh, while the former (Christs Law) judges by the intents of the mind or will. Under Moses law, all men being imperfect through Adamic sin, none could DO perfectly, however much they might desire; hence, by deeds, no flesh was ever justified by that Law--all were condemned. (`Rom. 3:20`.) But now, under the new law of love, we walk by spirit or mind after this new law. We may not always succeed perfectly in doing all which we wish or will to do, but under this law the will is judged and not the deed. Hence all believers consecrated to God can fulfill this "Royal law," even though the new mind is in an imperfect "earthen vessel."

And while thus excused from the letter of the law, all "believers"--united to and one with Jesus--have fulfilled it, i.e., so long as we in heart observe Jesus law, so long we may abide in him; and abiding in him, we have share in the actual fulfillment of the LETTER OF THE LAW as accomplished by him. Thus the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the spirit.

It can readily be seen that two laws would be useless. And, since all in Christ are under the law of Love, they cannot also be under the Law of Moses. The law under which we are makes allowance for all the imperfections of each, whereas "Moses Law" required actual obedience and made no allowance; for it does not read, he that willeth and trieth to do, but "The man that doeth these things shall live," and "cursed is every one that continueth not in all things which are written in the book of the Law to DO them." (`Gal. 3:10,12`.)

Where LOVE is the law of the mind, it influences and, to a great extent, controls the imperfect and weak body. None thus actuated by love have any desire to violate the law of commandments. It is useless to say to such a one, "Thou shalt not steal"; "thou shalt not kill"; "thou shalt not bear false witness against thy neighbor." He has no desire to do those things, for love prompts to an opposite course. And if, through weakness of the flesh, such a one realizes that on some occasion he has failed to exemplify the law of love, no one is more grieved than himself.

But some man will say: What is there in the "Ten Commandments" which any one cannot keep perfectly? That you so regard them proves that you, like the Pharisees, look not at the full measure or spirit of those commandments. If we will take the Masters teaching on the subject, we find that these Ten Commandments demand absolute perfection of thought and deed for their fulfillment. Jesus summarized their teaching, saying: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law. (`Matt. 22:37-40`.) Now let us see, is this a hard commandment? Yea, verily; none but perfect men could keep it. To love God thus is to subject every other thing and interest to his pleasure. To love a neighbor thus would insure that you would neither kill him, nor steal from him, nor covet his goods. Besides, look at Jesus definition of the sixth and seventh commandments. (`Matt. 5:22,28`.)

Viewed from this standpoint, we see why none of the Jews ever could keep the Law and why we need to get into

Christ, in order that the righteousness of the Law might be fulfilled in us.

THE THIRD COMMANDMENT.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any work, etc. (`Exod. 20:8-11`.)

If this is a part of the Law whose control over us was removed by Jesus death, and which never was given to the gospel church, but whose righteousness (or right-meaning) is fulfilled in us, then all may see that, to any recognizing the liberty wherewith Christ hath made us free, there can be no bondage to the observance of any day. And in harmony with this thought is Pauls statement that "one man esteemeth one day above another; another esteemeth every day alike: Let every man be fully persuaded in his own mind." (`Rom. 14:5`.) And if he shall make up his mind on this subject, from the foregoing statements of the Apostle relative to the Law, he will, doubtless, be persuaded with Paul and with us, that since Jesus has blotted out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way nailing it to his cross; therefore, henceforth, no man should judge us in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come. Wherefore, if we are dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (`Col. 2:14,16,17,20`.) To those in Christ there is no law on the subject except that of LOVE. They may celebrate any or no day as their love to God and man, and their judgment of what would glorify God and bless men may direct.

The fact that the Law compelled a rest every seven days, and that mankind seemed to require it, is an excellent reason why such a day should be observed. And love to God and a desire to worship him and to commune with his children is one of the best reasons for observing such a day. As to which of the seven days should be the best to observe, the church very early in its history decided that the first day of the week would be very appropriate, since on it Jesus arose from the dead and met with them and caused their hearts to burn as he expounded unto them the Scriptures. (`Luke 24:27,32`.) Accordingly, we find that to meet on that day was very common among them, even before they came to appreciate fully their liberty, and while they still, to a great extent, observed the seventh day also. (`Acts 2:1`, Pentecost came on the first day of the week. `Acts 20:7` and `1 Cor. 16:2`.) Paul was the Lords special agency in leading the other apostles and the Church in general into true liberty, and as he taught that every day was alike, so he practiced; and we find that sometimes he met with the Church on the first day, and sometimes went into the synagogues on the Sabbath, or seventh day.

The question of Sabbath-keeping, like that of circumcision, is one that depends on the spirit or intent of the observer. As Paul testified to those who practiced circumcision in his day, so we testify to Sabbath (or seventh day) keepers now, viz.: If they keep the seventh day or any other day as under "Mosess Law," and in hope of keeping that Law and gaining its promised blessings, they are fallen from grace, and at present Christ is profiting them nothing, for the Jew did just so before Christ came. (`Gal. 5:2-4`.)

We cannot gain life by keeping the Law, for none can keep it perfectly, and to keep the third commandment and to fail in any other point, deprives of life and condemns to death under the Law covenant just as surely as though the whole law were violated, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (`James 2:10`.) Hence that entire covenant was set aside on account of human imperfection, and the "new covenant," written and sealed with the blood of Christ, takes its place--the covenant which speaks of favor, life and peace through the righteousness of him who bought us with his own precious blood.

Let us remember that under the Law the seventh day was commanded for rest only, and Paul gives us the key when he declares that "WE WHICH HAVE BELIEVED do enter into REST"; for he who trusts in Jesus as his justifier RESTS from attempting to do the work for himself and accepts it as a finished work--a gift of God through Jesus Christ our Lord. Those who thus rest in Jesus, do as God the Father did; for having created man, whose sin and fall he foresaw, Jehovah rested the entire matter in the hands of Christ to redeem men and destroy sin and death during the seventh day. (Seven thousand years from Adam till the end of the Millennium.) [See article "Creative Week" in back issue--of which we have no more on hand.] (`Heb. 4:3-10`.) Whosoever thus believes in Jesus, as the propitiation for his sins, has "joy and peace (rest) in believing" (`Rom. 15:13`)--a rest not transitory but permanent; not partial, but complete; not of one day, but of all, and which was well illustrated in the seventh day which typified it; for seven is the symbol of completeness. Since this REST is the gift of Gods love, and since we enter it when we come under the "royal law," is it not, therefore, fulfilled in love? for love is the fulfilling of the Law--to all in Christ Jesus who appreciate their standing and walk as becometh saints.

(`Rom. 8:1`.)

====================

THE OBJECT OF OUR LORDS RETURN.

DISCOURSE NO. 2.

We continue to-day our subject of last Sunday--"The object of our Lords return." To briefly review: We found that past ages and the present Gospel age have been but steps which God is taking toward the conversion of the world; that although He has not sought directly to bring all men to a knowledge of Himself (which is essential to salvation) but has confined that knowledge to a small proportion of His creatures who were thus elect, or chosen; as for instance the patriarchs of early ages, fleshly Israel of the last or law dispensation, and until the present century to but a small number of earths millions, even during this Gospel age. Yet, all of this was but a means toward the desired end--"The reconciling of the world unto

Himself."

We see that all Gods promises center in this Church, now being selected; that she is now as "the body of Christ" filling up the measure of His sufferings, and that when all the members have been selected from the world, and have been "made perfect through suffering," the Church will be joined to Christ Jesus, "whom God gave to be head over the Church, which is His body," or, as expressed in another simile, the "chaste virgin," will be united to the heavenly Bridegroom, and they twain become one, and this one--the Christ complete --is to be the heir of all things.

This new creation (the Christ) we found to be the promised seed which is to "bruise the serpents head"--crush and destroy evil. So we read, "The very God of peace shall bruise Satan under your feet [under Jesus and his church] shortly. This same "seed of Abraham" (which seed is Christ) is the seed "in whom all the families of the earth shall be blessed." "And if ye be Christs, then are YE Abrahams seed and heirs." (`Gal. 3:29`). We found that the end of this age does not close the Churchs mission; that though now, while wheat and tares grow together until the harvest, the end of the world (age), her light shines but feebly, yet, when separated from the tares, and exalted with her Lord, then, with him she shall "shine forth as the Sun in the kingdom." This is the "Sun of Righteousness" which "shall arise with healing in his wings."

We glanced at the glory of that Millennial day, wherein "there shall be no more curse," and "the knowledge of the Lord shall fill the whole earth," scattering the darkness of sin and ignorance and causing "wars to cease unto the ends of the earth." These are the "times of restitution," of which Peter speaks (`Acts 3:17,19`), which are due to begin when Christ comes. "For this, the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (`Rom. 8:22,19`)

But let us leave this bright and pleasant picture of the coming day, of which, with the poet, we could say:

"Haste thee along, ages of glory,
Haste the glad time when Christ appears,"

and turning look at a dark picture. While it will be so favorable to those who may live in the "Millennial Age," what about those who have died before the plan of God has thus reached its fulness? During the 6,000 years since creation, there have lived on the earth about 143 billions of human beings. Of these the very broadest estimate that could be made with reason, would be that less than one billion were Saints of God. What of the 142 billions who died out of Christ--what is their condition?

The Atheist answers: They are eternally dead. There is no hereafter; they will never live again.

Calvinism answers: They were not elected to be saved. God foreordained and predestinated them to be lost, to go to hell, and they are there now, writhing in agony, where they will ever remain without hope.

Arminianism answers: We believe that God excuses them on account of ignorance, and that if they did the best they knew how, they are as sure of being a part of the "church of the first born" as is Paul himself.

To this last view the great majority of Christians of all denominations hold from a feeling that any other view would be irreconcilable with justice on Gods part.

But, we inquire, What do the Scriptures teach on this last point?--that ignorance is a ground of salvation? No; the only condition known in Scripture is FAITH. "By grace are ye saved through FAITH." Justification by faith is the ground-rock of the whole system of Christianity. When, on the day of Pentecost, Peter was asked, "What must we do to be saved?" He answered: "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved."

Again, he says (`Acts 4:12`): "There is none other name under heaven, given among men, whereby we must be saved," than the name of Jesus.

Paul reasons that a man must hear the Gospel before he can believe: "How shall they believe on Him of whom they have not heard?" This, Gods plan--that men shall be saved on account of faith--Paul says was to the Jew a stumbling block (because they expected salvation as a reward of keeping

the law), and to the Greeks (the worldly wise) foolishness; but, nevertheless, it has "pleased God by the foolishness (in the eyes of men) of preaching to save them WHICH BELIEVE."

We want to scripturally close you in to the thought, that all who have not heard could not believe, and not believing, could not be a part of the Bride of Christ. And this is not out of harmony with those first two chapters of Romans where Paul teaches that the heathen, having not the law, are a law unto themselves, etc. Many seem to misunderstand Paul, and represent him as teaching that the law which their conscience furnishes is sufficient in some cases to justify them. But this is a great mistake and far from Pauls meaning. Pauls argument everywhere is that "all the world is guilty before God," and that had he not known the law, he had not known sin. For by the law is the knowledge of sin." The law given to the Jew revealed his weakness, and was intended to show him that he was unable to justify himself before God. "For by the deeds of the law shall no flesh be justified in his (Gods) sight." As the written law thus condemned the Jews, so Paul says it is with the Gentiles also. Though ignorant of The Law they had light enough of conscience to condemn them--not to justify them--and so every mouth is stopped and all the world is proved guilty before God. (`Romans 3:19`). And when this is realized, eternal life is seen to be "the gift of God, through Jesus Christ our Lord," to every one that believeth.

Well, say some, the Bible to the contrary, I believe and insist that God wont damn the world for ignorance. Now, let us see. Do you practice what you declare? Why do you assist in sending missionaries to the heathen at a cost of thousands of valuable lives and millions of money? If they will all be saved, or even half of them, through ignorance, you do them a positive injury in sending a preacher to tell them of Christ when you know that only about one in a thousand believe when the missionary does go to them. If your idea be correct, it were far better that no missionaries should ever be sent. Before, as you believe, nearly all would have been saved on account of ignorance, but now because of knowledge nearly all will be lost. In the same way we might reason, that if God had left all in ignorance ALL would have been saved. Then, instead of the gospel being good news, it would be more properly named bad news.

But when this theory is carried to its legitimate consequences, you do not believe it. No, my brethren, you do believe that there is no other name given whereby we must be saved. Your actions speak the loudest--and speak rightly.

Now, suppose we look at things just as God tells us of them and leave the clearing of His character to Himself.

WHAT HAS BECOME OF THE 142 BILLIONS.

First, we answer that you may be sure they are not now in hell suffering, because the Scriptures teach that full and complete reward is not given to any until Christ comes, and He shall reward every man, and the unjust are to receive their deserts then also. Whatever may be their present condition, it cannot be their full reward, for Peter says: "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished," and He is doing so. But the thought of so many of our fellow creatures at any time, being lost, without having had the knowledge which is necessary to salvation, seems terrible indeed to all who have a spark of love or pity. Then, too, there are a number of Scriptures which seem hard to harmonize with all this. Let us see. In the light of his dealings, How shall we understand the statement, "God is Love," or "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him might not perish?"

Ah, Lord, it seems to poor, frail humanity that if you loved the world so much, you might have made provision not only that unbelievers might be saved, but also that all might hear and thus have a chance to believe.

Again, we read: "This is the true light, that lighteth every man that cometh into the world." (`John 1:9`). Lord, all our reason seems to say, not so, we cannot see how Jesus lighted more than a few of earths billions. Yonder Hottentot gives no evidence of having been so enlightened, neither did the Sodomites and myriads of others.

Once more we read that Jesus, by the grace of God, tasted death for every man. (`Heb. 2:9`) How, Lord, we ask? If he tasted death for the one hundred and forty-three billions; and from other causes it becomes efficacious to only one billion, is not his death comparatively a failure?

Again: "Behold I bring you good tidings of great joy which shall be to ALL people." (`Luke 2:10`). Surely it is to but few that it has been glad tidings and not to all people.

Another is: "There is one God and one Mediator between God and men,

R545 : page 7

the man Christ Jesus, who gave himself a ransom for all." (`1 Tim. 2:5`). A ransom, then why should not all have some benefit from Christs death?

Oh, how dark, how inconsistent do these statements appear, when we remember that the Gospel church is a "little flock." Oh, how we wish it would please God to open our eyes that we might understand the Scriptures, for we feel sure that did we but understand, it must all seem clear. It must all declare in thunder tone "God is Love." Oh, that we had the key! Do you want it?--are you sure you do? It is in the last text we quoted, "Who gave himself a ransom for all, to be testified in due time." (`1 Tim. 2:6`). Due time, ah, now we see; God has a due time for everything. He could have testified it to this 142 billions in their life time; then that would have been their due time; but as it was not so, their due time must be future. We know that now is your due time and mine, because it is testified to us now. Christ was a ransom for you before you were born, but it was not due time for you to hear it until years after; so with the Hottentot; Christ was his ransom at the same time that he was yours. He has not heard it yet and may not in this life; but in Gods due time he will.

But does not death end probation? one inquires. We answer there is no Scripture which says so, and all the above and many more Scriptures would be meaningless or worse, if death ends all hope to the ignorant masses of the world. A Scripture often quoted to prove this generally entertained view, is: "Where the tree falleth, there it shall be." (`Eccl. 11:3`). If this has any relation to man and his future it indicates that in whatever condition of knowledge or ignorance he enters death, he remains the same, until he is raised up again.

But, how can knowledge ever reach these billions in their graves? It never will, "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." (`Eccl. 9:10`.) "For in death there is no remembrance of thee (God): in the grave who shall give thee thanks." (`Psa. 6:5`.) God has provided for the resurrection of them all. For "as in Adam all die, even so in Christ shall all be made alive." (`1 Cor. 15:22`.) As death came by the first Adam, so life comes by the second Adam. Everything

that mankind lost in the first
Adam is to be restored in the second:
hence the age following Christs second
coming is spoken of as "The times of
restitution."

Life is one of the things lost, and is
to be one of the things restored. Mark,
I do not say eternal life is given them;
no, Adam never had eternal life to lose.
The continuance of his life was conditioned
on his obedience. Life as a human
being was lost and this will be restored
by the second Adam, and with it
the ability to render obedience. This
is the general salvation that Christ accomplishes
for all, but the "great salvation"
which believers receive is entirely
different. This enables us to use another
text, which is little used except by Universalists,
and although we are not Universalists,
yet we claim the right to use
all Scripture. It reads: "We trust in
the living God, who is the Saviour of
all men, especially of those that believe."
(`1 Tim. 4:10`.) All men are saved or
rescued from the loss entailed on us
through Adam, by having all those lost
things, including natural life, restored to
them. He is also the "especial Saviour
of them that believe now--during this
age--for they are privileged to become
sons of God on a higher than human
plane, even to be partakers of the divine
nature.

Now we see that "the testimony in
due time" explains all of those hitherto
troublesome texts. In due time it shall
be "good tidings of great joy to all
people." In due time that "True Light
shall lighten every man that cometh
into the world." And in no other way
can these Scriptures be used without
wresting; we take them to mean just
what they say. Paul carries out the
line of argument with emphasis in
`Romans 5:18,19`. He reasons that as

all men were condemned to death and suffered it, because of Adams transgression, so also Christs righteousness justifies all to life again. All lost life, not of our own will or choice, in the first Adam, and all receive life at the hands of the second Adam equally without their will or choice, with the privilege of forever retaining it on specified conditions.

When thus brought to life, and having the love of God testified to them, their probation, their first chance begins, for we do not preach a second chance for any.

But Peter tells us that the restitution is spoken by the mouth of all the holy Prophets. They do all teach it. Ezekiel tells us of the valley of dry bones, "These bones are the whole house of Israel," and God says to them: "I will open your graves and cause you to come up out of your graves and bring you into the land of Israel," (`Ezek. 37:11,12`.) This agrees with Pauls statement, `Rom. 11:25,26`. "Blindness in part is happened to Israel until the fulness of the Gentiles, (the Gospel Church, the elect company "taken out of the Gentiles") be come in, and so all Israel shall be saved," or brought back from their cast-off condition. For "God hath not cast away His people which he foreknew." (`Rom. 11:2`). They were cut off from His favor while the bride of Christ was being selected, but will return to favor when that work is accomplished--`vs. 28 to 33`. The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. This does not refer to restorations from former captivities in Babylon, Syria, &c., for the Lord says: In those days they shall say no more, The fathers have eaten a sour grape and the childrens teeth are set on edge; but every man shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." (`Jer. 31:29,30`.) This is not the case now. You do not die for your own sin but for Adams. "In Adam all die." He ate the sour grape and our fathers continued to eat them, entailing more sickness and misery upon us all. The day in which "every man shall die for his own iniquity," is this Millennial or Restitution day. But, when restored to the same conditions as Adam, will they not be as liable to sin and fall again as he was? No, they will have learned the lesson which God designed to teach to all during the first 6,000 years, viz: "The exceeding sinfulness of sin." They will be prepared to appreciate the good and shun the evil; and the Gospel church then glorified will be "The kings (rulers) and priests" (teachers) of that new age, for "Unto the angels hath he not put in subjection the world to come; whereof we speak." (`Heb. 2:5`.)

But are we sure that God intends these blessings for any but the "people whom he foreknew"--the Jews? Yes. He mentions other nations also by name and speaks of their restitution. Let me give you an illustration that will be forcible--the Sodomites. Surely, if I find their restitution mentioned you will be satisfied. But why should they not have an opportunity as well as you, or the Jew, to obtain eternal life? True, they were not righteous, but neither were you when God gave you your opportunity. Christs own words tell us that they are not as guilty in His sight as the Jews who had more knowledge: "Woe unto thee...Capernaum, for if the mighty works which have been done in thee, had been done

in Sodom, it would have remained unto
this day." (`Matt. 11:21,23`.) Thus
Christs own words teach us that they
had not had their full opportunity.
Remember Christ says of the Sodomites
that "it rained fire and brimstone from
heaven and destroyed them all." (`Luke 17:29`.)
So, if their restoration is spoken
of, it implies their resurrection. Let us
look at the prophecy of `Ezek. 16:48`
to close. Read it carefully. God here
speaks to Israel and compares her with
her neighbor Samaria, and also with
the Sodomites, whom he says, "I took
away as I saw good." (`Ezek. 16:50`.)
Why did God see good to take away
these people without giving them a
chance of eternal life through the
knowledge of "the only name"? Because
it was not their due time; they
will come to a knowledge of the truth
when restored. He will save them from
deaths bondage first, and then give
them knowledge, as it is written: "God
will have all men to be saved, and to
come unto the knowledge of the truth."
(`1 Tim. 2:4`.) When brought to the
knowledge, then, and not until then, are
the preparations for Eternal life. With
this thought, and with no other, I can
understand the dealings of the God of
love with those Amalekites and other
nations, whom he not only permitted,
but commanded Israel to destroy utterly,
and leave neither man, woman or
child, sparing not even the little ones.
How often my heart has ached and
yours too, as we sought to reconcile
this seeming wantonness on Gods part,
with the teachings of the new dispensation
--"God is love," "Love your enemies,"
&c. Now we see that the entire
Jewish age was a type of the higher
Gospel age; Israels victories and conquests
merely pictures of the Christians
battles with sin, etc. These Amalekites

and Sodomites and others might just as well die so, as of disease and plague, and it mattered little to them, as they were merely learning to know evil, that when on trial "in due time" they might learn good and be able to discriminate and choose good.

But let us read the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing them worse, `v. 53`, says, "When I bring again the captivity (In death all are captives; and Christ came to set at liberty the captives and to open the prison doors of the grave) of Sodom and Samaria, then will I bring thy captives in the midst of them." These will be raised together. In `verse 55` this is called a "return to their former estate"--restitution. But some one, who cannot imagine that God really could be so good or just, suggests: God must be speaking ironically to Israel, and saying, He would just as soon bring back the Sodomites as them; but has no notion of either. Let us see; read `vs. 60-63`: "Nevertheless I will remember my covenant with thee; I will establish it to thee." Yes; says Paul, "This is Gods covenant unto them--they are beloved for the fathers sake. For the gifts and callings of God are without repentance." (`Romans 11:27-29`.) The `63d verse` concludes the argument, showing that the promised restitution is not based on the merits of either Israel, the Samaritans, or the Sodomites --"That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, SAITH THE LORD GOD." When God signs his name to a

R546 : page 7

statement in this way, I must believe it. And no wonder if they are confounded, when "In the ages to come He shows forth the exceeding riches of his grace." (`Eph. 2:7`.) And many of Gods children will be confounded, and amazed also, when they see how "God

R546 : page 8

so loved THE WORLD." They will be ready to exclaim with brother Paul: "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"
(`Romans 11:33`.)

But some will inquire, how comes it that this has not been seen long ago? We answer, God gives light and knowledge to his people just as it is due.
The world was left in almost entire ignorance of Gods plan until the Gospel age, when Christ came, bringing life and immortality TO LIGHT through the Gospel. The Jews up to that time supposed that all the promises of God were to and for them alone, but in due time God showed favor to the Gentiles also. Christians, generally, have supposed that Gods blessings are to the church, but we begin to see that God is better than all our fears, and though he has given us the "exceeding great and precious promises," He has made some to the world also.

"The path of the just is as a shining light that shineth more and more unto the perfect day," and the fact that it now shines so brightly; and that we are able to see more of the beauty and harmony of Gods word, is to me a strong presumptive evidence that we are nearing that glorious Millennial Day when we shall know even as we are known. (`1 Cor. 13:12`.)

But we promised to harmonize those doctrines of the Church generally supposed to be opposed to each other, viz: CALVINISM, or Election; and ARMINIANISM, or Free Grace. Perhaps you already see how they harmonize themselves, by simply recognizing the order of the ages, and applying each text to the place and time to which it belongs. Let me then point out to you

THE INCONSISTENCY OF EITHER CALVINISM OR ARMINIANISM.

when separated from each other. In doing so, I do not wish to reflect on those who hold these doctrines. I shall merely call your attention to features which their warmest advocates must confess to be their weak points.

First--Calvinism says: God is all-wise; He knew the end from the beginning; and as "all his purposes shall be accomplished," He never could have intended to save any but a few--the true Church, the little flock. These He elected, and predestinated to be eternally saved; all others were equally predestined and elected to go to hell, for, "known unto the Lord are all His works from the foundation of the world."

This has its good features; it shows, and properly, Gods Omniscience. This would be our idea of a GREAT God were it not that the three great essential qualities of greatness, viz., MERCY, LOVE and JUSTICE are lacking, for none of these qualities find place in bringing into the world 142 billions of creatures damned before they were born, and mocked by protestations of love. No, no; "God is Love," "God is Just," "God is Merciful."

Second--Arminianism says: Yes, God is love, and in bringing humanity into the world He meant them no harm;

only good. But Satan succeeded in tempting Adam; thus "Sin entered into the world and death by sin." And ever since, God has been doing all he can to deliver man from his enemy, even to the giving of His Son. And though now, six thousand years after, the gospel has only reached a very small portion of those creatures, yet, we do hope and trust, that within six thousand years more, through the energy and liberality of the Church, God will have so far remedied the evil introduced by Satan, that all may at least know of his love, and the knowledge of God be co-extensive with the knowledge of evil.

The commendable feature of this view is, that it accepts the statement that "God is Love." But, while full of loving and benevolent designs for His creatures, He lacks ability and foreknowledge adequate to the accomplishment of those designs.

While God was busy arranging and devising for the good of his newly created children, Satan slipped in, and by one stroke, upset all Gods plans, and in one moment brought sin and evil among men to such an extent that even by exhausting all his power, God must spend twelve thousand years to even reinstate righteousness to such a degree that man will have an opportunity to choose good as readily as evil; and the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are lost to all eternity, in spite of Gods love for them, because Satan interfered with his plans as God had not foreseen. Thus Satan gets, in spite of God, one hundred into hell to one God gets to glory. This view must exalt mens ideas of Satan, and lower their estimation of Him who "spake and it was done; commanded and it stood fast."

But how refreshing it is for us to turn from these fragments of truth, as separately considered, and see how harmonious and beautiful they are when united; how, during the present and past ages, God is electing, or gathering, by the preaching of His word the Gospel church; how he wisely permitted evil to come into the world in order that He might develop His church, which, thus being made perfect through suffering, might be prepared for her gracious work in the future; and how the mass of mankind, though not now on probation, are nevertheless getting a knowledge and experience, by contact with sin, which he foresaw they would be the better of. And, furthermore, how he took occasion, in connection with this, His plan, to show us His great love, by so arranging that the death of Christ was necessary to our recovery from sin, and then freely giving Him to be "the propitiation for our sins, and not for ours only, but also for the sins of the whole world," and then in the next dispensation--"The new heavens and earth," (`Rev. 21:1-9-10` and `22:17`.) "The spirit and the bride say come, and whosoever will may come and take of the water of life freely." Then "Free Grace" will be shown in the fullest measure. This is the teaching of Gods word. Men would not have thought of such a glorious plan of salvation. Truly God has said: "My thoughts are not your thoughts, neither are your ways my ways: For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (`Isa. 55:8,9`.) Hereafter when we address "Our Father," may it call to our mind that His love and compassion are far greater than the pity of earthly parents; and while we study His word more and more, and seek to "grow in grace and in the knowledge and love of God, let us ever remember that

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter
And He will make it plain."

Having seen how much of the great plan of God awaits the coming of Christ for its accomplishment, and having, we trust, found why Christ comes, we will next Sunday take up another branch of truth connected therewith, and inquire the teaching of Scripture as to the judgment of the Church, and of the World, the reward of Faith and that of Works.

====================

R543 : page 8

OUR INFLUENCE.

Why has Christian influence so little effect upon the unconverted? Can it be for want of knowledge of Christian duties, or why is it such a barren and fruitless thing to be a Christian? Truly we need not expect that the whole world will be converted because they see beauty in the confession of Christians, for Christ himself has said, "If they will not hear my words, they will not hear you." Yet the Spirit of God is fruitful, and will multiply when it has free access into the hearts of his Spirit-born people.

There is, indeed, a great fault in Christian professors in our day. The motive is not pure. Either from love of the world, or from lack of true repentance, the heart is not wholly given to God, and for this reason God cannot use it for his purpose, namely, for his temple; therefore old things remain, and

the creature is not renewed in spirit
and mind, and knows not how to adorn
his profession, and remains only a
stumbling block in the eyes of the world,
because he professes to have the spirit
of God, and has it not, or walks not according
to it. Oh, Christians! let us be
careful how we profess Christ, lest not
only the sin of hypocrisy be required at
our hands, but also the blood of our fellow
creatures, who turn away from Christians,
and say there is no reality in religion.
It is truly good to be a Christian,
to enjoy the Spirit of God, the love
of Christ, and the many blessings that
are manifested through the Spirit as
well as the promised glory and blessings.
--Selected.

====================

R546 : page 8

QUESTION COLUMN.

Ques. Are there any other papers than the TOWER which teach as it does that Jesus is now present?

Ans. We know of none other which teaches the personal presence of Christ Jesus. Most of those whose attention has been given to the subject of the second advent, fail to see the distinction between the human nature which Jesus laid down in death as our ransom, and the new nature given him by the Father as a reward for so doing. (`Phil. 2:9`.) Therefore, such generally expect that Jesus will be a human or fleshly being at his second coming. But though we have known Christ after the flesh, yet now, henceforth, know we him no more after the flesh but as a spiritual being--the express image of the Fathers person, and consequently as invisible to human eyes (without a miracle) as the angels, and as the Father "whom no man hath seen nor can see." (`2 Cor. 5:16`; `Heb. 1:3`; `1 Tim. 6:16`.)

The fact is, that to be consistent with their theories, none could teach Christ Jesus presence who do not recognize the distinction and total difference between the perfect human and the divine natures. (Study very carefully the Chart and its explanation in "Food," p. 105.) If Jesus is now merely a glorified man, then when he comes he would be seen by the natural eye, and there would be no special necessity for taking heed to the sure word of prophecy; nor would those Scriptures be true, which represent his presence to be "as a thief," discernable only by those watching. If he is now merely a perfect, glorified man, then those who claim this, to be consistent, should also claim that at his first advent, before he was "highly exalted," he was an imperfect man. But, on the contrary, Scripture teaches that at the first advent, Jesus was undefiled, sinless, perfect--a man FIT to be a ransom for other men--and at his resurrection perfected as a new creature and again a spiritual being.

R547 : page 8

If change of nature is impossible, as some seem to claim, how did Jesus change from a form of God (a spiritual form) and become a form of flesh, or a human being? And if he changed thus to take our lower nature (`Phil. 2:7`), why should any deny that he could be given a nature, not only higher than men (the human), but higher than that he laid aside to become a man. If any have theories that would compel Jesus forever to be a man, we think such theories had better be sacrificed than the Scriptures which teach that human and spiritual beings are dissimilar, though on certain conditions some during this age are offered a change of nature.

From the standpoint of those who recognize the distinction between human and spiritual beings, the invisible, personal presence of Christ is not unreasonable. Such realize that, "Though we have known Christ after the flesh, yet now henceforth know we him no more" after the flesh. The human being, restored, will be a glorious and perfect man; while the "new creature," perfected, will be entirely different--a perfect spiritual being--and it doth not yet appear what such shall be like. Of Jesus we read that he is now "the express image of the Fathers person, whom no MAN hath seen NOR CAN SEE. He was put to death in the flesh (as a man) and quickened in spirit (as a new creature).

It is this Jesus, raised in glory and power, a spiritual body and not an animal or human body--perfect as a new creature--that we teach is present, and whose power and presence is now exercising so marked an effect upon the affairs of both the Church and the world. It is his glorious presence as a reaper (`Rev. 14:14`) of his ripening harvest, whose sharp sickle of truth is now separating the true from the false, and the matured from the immature wheat. Yes, the Lord has come to make up his chosen and polished jewels. We are living even now in the presence of the invisible Lord, whose lightning flashes of truth are even now enlightening the world (`Matt. 24:27`; `Psa. 97:4`). The first flashes are bringing terror and dismay to the world, disclosing also the gigantic proportions of evil and oppression; but shortly the full glory, the bright shining of his presence, will be recognized by all (seen by the eye of their understanding) and will bring healing and blessing.

The present, invisible, spiritual prince of this world (Satan--`John 14:30`) will then be fully cast out, when the new, invisible, spiritual Prince (Christ) shall fully take to himself his great power and dominion.

===================

R547 : page 8

MAKING US WHITE.

"What have I done that I must suffer so?" "Must I always bear such humiliation?" We answer that God puts a high estimate upon "the riches of the glory of his inheritance in the saints." A proprietor pulls down his old house and tears up the lilacs and cherry trees, and plows and seeds his ground anew, to make a fitting place for a better home. But how would the green grass sob, and the shrubbery shriek, could its story be heard. Suffering is not always a penalty. It is often corrective. It is educative. Purifying, training and glorifying, in its nature, it must go forward until the end. An old captain on an ocean steamer says, "A little head wind is good; it makes the furnace draw." Patience is beautiful and useful, but it means something to be patient about. It is like the night blooming cereus; it comes only to perfection in darkness, and when midnight is densest. At one end of yonder paper machine is a pile of beautiful white paper. How the rags would scream at their scouring, and grinding, and pressing, and crushing. But see the result! So, Christian, see what blessed things are intended to reward your trials.--American Wesleyan.

====================

VOL. V.   PITTSBURGH, PA., NOVEMBER, 1883.   NO. 4.

==========

ZIONS

Watch Tower

AND

HERALD OF CHRISTS PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please

send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lords poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--`ISAIAH 55:1,2`.

====================

page 1

SEND us the addresses of all the moral and religious Swedes and Norwegians you can gather; for samples of the Swedish paper.

THE safest way to send money is by "POSTAL MONEY ORDER." The rates have recently been reduced. "POSTAL NOTES" are no safer than money.

====================

R547 : page 1

VIEW FROM THE TOWER.

The Swedish tract fund reached such a sum as to justify the publishing of a sample copy of the TOWER in the Swedish language, to be used as a tract, among the Swedish and Norwegian

Christians, here and in Sweden. The notice in our last issue, that we were ready for lists of addresses of religious Swedes and Norwegians, brought to us many responses, and we will be mailing sample copies to the same, about the time you receive this paper. Whether there will be in the future, a regular edition of the TOWER in Swedish, will depend upon the interest awakened amongst that people by these sample copies and upon the supply of needful means for the additional expense involved. It is in the Lords hands and we cannot doubt that He will overrule it to his own glory and the blessing of His Swedish Saints.

It cannot fail to give pleasure to each one who has contributed even "two mites" to the fund which published these sample copies, that they have helped to preach the "glad tidings of great joy" among over 20,000 Swedish brethren and sisters. All who appreciate the "good tidings," seem to feel as did the early church, that it is a thing so precious, so good, that they cannot refrain from declaring it.

Though our Father is rich and will not permit a single one of his saints to go hungry for the bread of life through the unfaithfulness of any of us, yet if we do not improve the privilege granted us, of ministering to the saints, the loss will be ours. While we rejoice to see that some of the consecrated are growing in grace by the exercise of this talent of distributing to the (spiritual or temporal) necessities of others, we fear that some are depriving themselves of this blessed privilege and means of growth in grace. We have no disposition, nor do we intend this as fault-finding. We mention it as an aid to self-examination. May the Lord help us all, to faithfully judge ourselves, regarding the fulfillment of our covenant.

We shall not beg for Jehovah for he is rich; he says, "The silver is mine, and the gold is mine," "and the cattle upon a thousand hills." `Hag. 2:8`; `Psa. 50:10`. Yet while so rich, he has deposited a little here and there, more or less, with us; giving us the control of it. Then he leaves his own work, the very things in which he is interested most, measurably dependent on us, in order that we might have the privilege of using the means intrusted to us in ministering to the necessities of the saints and being thus co-workers with God.

Are we not right in saying that this is a great privilege? Are we not right too, in supposing that few appreciate highly enough their stewardship? Do we always remember Jesus words? "He that receiveth you receiveth me, ...and whosoever shall give to one of these a cup of cold water only, shall in no wise lose his reward. `Matt. 10:40-42`. Do we always remember that the Lord as represented by every saint who is a member of His body, is still to be found, still to be ministered to? Let us remember too, that the real members will seldom ask, except of the Father, because they possess the spirit of their head--the spirit of trust which looks to their heavenly Father for whatsoever he sees best, to send, and by whomsoever he sees fit to send it. But how great is the privilege of being fit and used in Jehovahs service.

If it is a privilege to feed and clothe the "earthen vessel," how much more blessed is the privilege of feeding the spiritually hungry with "the bread of life," and clothing them with the "wedding garment" of Christs righteousness, by scattering the truth. God has so ordered matters--inventions, etc., that to-day the greatest influence and the most forcible preaching, is done through the medium of the printing press. Thus, for instance, each copy of the TOWER contains about eight sermons, and these are brought before an average of about 20,000 readers at each issue, the majority of whom have "an ear to hear," which is not the case with the ordinary congregations of nominal Christians. Thus the TOWER under the Lords blessing, is able to spread the truth more widely than 200 traveling preachers could do.

We call your attention to this matter so that you may appreciate more fully, the lever of power within your own grasp, for the spread of truth. Some, are recognizing and improving these latter day advantages in one way and some in another. Some call together companies of their friends and neighbors and read them a discourse; others write to us for sample copies, which they loan to such as seem to have an "ear." Others, endeavor to introduce the TOWER among Christians, as a regular preacher.

R548 : page 1

The present issue of the Swedish paper, will we hope, help to open the Lords storehouse, to the hungry of that people. This is well, but let us not stop, while others are crying for "bread." Our German brethren and sisters are still in want, because of the famine (`Amos 8:11`) and it is our happy privilege to be among Jehovahs agencies in answering their prayer--"Give us this day our daily bread." Let us give the "meat in due season." Freely we received, let us freely give to others the heavenly food--manna. "Blessed is that servant whom his Lord when he cometh shall find so doing."

`Matt. 24:46`.

To this end, we propose that while we shall still remember the regular Tract Fund and the Swedish Fund, we shall give some special attention to the German Fund. It will be remembered that this fund was started some time ago and then permitted to rest until the Swedish Tract-paper should be issued. Now we are ready, so far as in us lies to preach the glad tidings to our German brethren and sisters also. The German Fund contains about $25. When it grows to about $300. we shall begin to make a start, in this direction.

Though it is right enough that those who preach the gospel should live by it --or be supported by it, (`1 Cor. 9:11-15`,) we are glad, that the "Chief Shepherd" has so arranged for us that we are not thus supported. Rather, we labor working with our own hands, that we might not be chargeable to any, but might have the privilege of helping, together with all saints, in supplying the lack, both temporal and spiritual, of others. (`1 Cor. 4:12`.)

For this reason we may freely speak to you of this privilege, with the less danger of being misunderstood. And yet we realize that many of our readers will feel, if they do not express it, a wish that the TOWER would confine itself to teaching "The love of God," "Restitution," etc., and occasionally touch upon and condemn profanity, or intemperance and not talk so much, of entire consecration, sacrifice, and self-denial. To this we reply, that the mission of the TOWER is specially to the "little flock"--to aid those who are consecrated, to sacrifice. To those of its readers who are fully consecrated, its words of counsel, reproof, and exhortation are directed. Of those who are not consecrated, and who are therefore not running for the prize of the "high calling," we should not expect so much, though such, if they give even a cup of cold water, shall in no wise lose their reward, when the time for rewarding comes. (`Matt. 10:42`.)

With the Lord, it is not His poverty, but his desire to give us an opportunity of being co-workers with him, that is the cause of the seeming poverty of many of his saints and of his treasury. So, we can heartily say to you, that our interest in this question of your sacrifice, is a desire to see the truth spread and saints fed, but chiefly, for YOU WHO HAVE CONSECRATED; lest you should fail to perform your sacrifice. We even fear that a false modesty on our part, has been an injury to the flock over which our Lord hath made us to some extent "overseers." We have for some time, seen the necessity of sacrifice on the part of all who would win the great prize, and though we have repeatedly set forth the necessity of entire sanctification of mind and body; our time, reputation and money--all: That this death to earthly things as symbolized in our water baptism is absolutely essential to our becoming joint-heirs with Jesus Christ our Lord. (`Rom. 8:17`.) Yet we have realized all along that selfishness --love of self, its ease, honors, etc., so powerfully counteracted the clear teachings of the Word, that it had but slight practical effect.

We desire to do our duty and to warn the flock against selfishness, our most iminent danger--our greatest enemy. (`Ezek. 33:6,7`.) Each one who is running the race for the great "prize of our high calling" should look the issue fairly in the face, and ask himself the question, What am I sacrificing? I have time, money and influence, some of each: am I so arranging my affairs that as large a proportion as possible of these, is used directly in the Masters service? How much of my influence have I sacrificed, in an attempt to honor and advance the truth? How much sacrifice--self-denial, have I made, in ministering to the saints and others, either the earthly or the heavenly food and clothing? How much of my time has been sacrificed from self and spent for the good of others--doing good unto all men as I have opportunity, especially to the household of faith?

We must not attempt to excuse ourselves, by saying that we know of none of the saints that are starving or naked, else we would help them; and if the Lords treasury should become bankrupt, we would then come forward, and contribute. This is an old excuse and evasion suggested by our adversary. Let us remember that if we wait for such opportunities we will never find them.
God will never allow his treasury to be bankrupt; He will never allow his saints to starve. Our experience in this matter corroborates that of David (`Psa. 37:25,26`.) "Yet have I never seen the righteous (saints) forsaken, nor his seed begging bread. He is ever merciful and lendeth; and his seed is blessed." The Lords children, and work will get along without us; but alas what a loss of opportunity and blessing, we should sustain.
"Take heed that no man take thy crown." If we fail to use our privileges, some more worthy will enjoy them and receive the reward.

To be a sacrifice at all, it must be a willing offering and not one forced from us by extraordinary circumstances. Let no man who thus gives time, money, or influence, consider that he offers a sacrifice.

But some one who has considerable, willing to justify himself, may inquire, How much should I give, of my time, money and influence? Possibly you made a mistake--a common one however --for if you are running for the high calling, you should rather have asked, "How much may I use for myself?" If you gave yourself and all, to God, then none of the things you have are yours but Gods; and you are his agent or steward, to spend all as you understand to be His will, regardless of your own preferences for self.

How much you ought to spend, on yourself and family, how much you should spend on the poorer, and how much you should spend in spreading the truth, are weighty and important questions, which we must leave each steward to decide for himself; merely suggesting Pauls advice, that in all these matters your aim should be to provide things "decent." You should attempt to do for the poor so as to have them "decent;" yourself and family should be "decent;" and the cause of truth should be supported on the plane of decency; but on none of these have you a right to waste the Lords goods, by extravagance.

R548 : page 2

The warp in our "earthen vessels" is such, that do the best we may, we shall probably find self, more and better provided for than our poorer brother, or the work of our Father. Knowing this to be our disposition, and seeing how it differs from that of our Father as displayed by our Elder Brother, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich (`2 Cor. 8:9`), we should be constantly on our guard; and while beholding his image (his disposition) as in a mirror we should see to it that we are being changed, daily and hourly to the same image, from glory to glory--by the spirit of the Lord. (`2 Cor. 3:18`.)

But does another say, "I have nothing to give!" Alas my brother, then you are indeed in a bad condition. If you have nothing to give, then you cannot sacrifice anything. Then you may as well reckon yourself out of the present race for the great prize, for all who attain that goal are sacrificers, and have something to offer. (`Heb. 13:15,16` and `1 Peter 2:5`.)

But are you sure--very sure, you have nothing? search carefully for none were "called" to this honor, to whom one talent or more, had not been given. If you have hidden yours, so that neither you nor others can see it, we urge you to dig it up quickly and make the more active use of it, lest the King should speedily finish his reckoning with the servants, and instead of saying "Well done, thou good and faithful servant" to thee, should say "wicked and slothful servant."

No saint has so little, that he has nothing to spend, for the glory and honor of Him who did so much for us. And, in this connection it is well that we should remember, that the less we have, proportionately greater is the sacrifice when we give. Jesus showed his appreciation of amount and motive, for when the rich were casting into the Temple treasury, He saw a poor widow cast in two mites and said that she had sacrificed more, than all the others. (`Luke 21:3`.) The two mites principle applies to influence and time as well as to money. Be assured that if you have been led of the Lord to consecrate your all, you surely have a way before you to perform, for it is written: "It is God that worketh in you both to will and to do of His good pleasure." (`Phil. 2:13`.)

The true principle of sacrifice, seeks not the poorest and leanest part of our sacrifice to offer before the Lord, but the fat--the freshest hours, the choicest talents. Let us learn more and more to economize time and money, so that much of it may be directly used for His glory.

Now, with an exhortation that you shall read carefully Pauls words to the saints at Corinth--`2 Cor. 8` the chapter and especially the `ninth chapter`; marking carefully `verses six to twelve`; we feel that we have discharged a duty toward you and shall leave the matter with you, praying that the Word of God which is sharper than any two-edged sword, may

in this as in all things, be toward you living and powerful; piercing even to the dividing asunder of the soul (the human nature) and the spirit (the new nature): Thus enabling you to separate and judge even the thoughts and intents of your own hearts. (`Heb. 4:12,13`.) And, the very God of peace shall work in you, both to will and to do, of his good pleasure, while you let the same mind be in you, which was also in Christ Jesus our Lord.

For your joy and encouragement, we present below some--

EXTRACTS FROM INTERESTING LETTERS:

Coon Rapids, Iowa.

MR. RUSSELL:--Dear Bro.:--I enclose pay for the "Variorum Testament, the balance is for the Tract Fund. It is only a trifle, but I will have to be content with sending a little at a time, and hope that it may be more the next. But I can never hope to pay for what you have sent to me. It was through these publications that I was brought to know of the priceless prize, that it is even my privilege to run for. It found me a poor, overburdened, discouraged woman, although loving my Lord, still afraid to trust him. But I was looking and longing for His coming, and praying for light, and it came through your tract "Food for thinking Christians." God sent it. I always receive these papers as from him. I have tried to interest others in them, but have found none in sympathy with me, not even my husband and children; and I have so longed for them to enjoy these things with me. But still I find even here a great joy; my Master was alone; did he not long for those he loved to understand and sympathize with him? I pray for my loved ones as he did for his. I am trying to sacrifice my life and all I have to Him, but find it a daily struggle to overcome. THE TOWER always sends me to my Bible, and, O what wonders, what comfort, what joy I find. I dont get time to read anything else. Excuse me for writing so long a letter, but it tells so little. My love and prayers are with you. __________.

Ellisville, Mo.

DEAR FRIENDS:--As a humble servant I am still trying to distribute and promote the truth, and am oftentimes refreshed by meeting from a very unexpected direction those who seem fully prepared to receive the good news. I had the pleasure of meeting some such the other evening and we were so much interested in the glorious subject, that we were surprised to find it near midnight when we finished. But I more often meet those who seem both deaf and blind to such blessed truths; this, formerly was very discouraging, but with increasing light and a more correct understanding of Gods plan, I can but sympathize with and pity them, and am often reminded of our Saviours prayer on the cross, for with their minds thus darkened they know not what they reject, or in so doing what they are losing. I have been thinking of forming a Bible Class, for searching the Scriptures in connection with the WATCH TOWER, as a help to the few who are willing to receive the light. It is a cheering thought to me, that I am entering my spiritual work, at about the same mature age as did my Saviour, and may I ever prove a vigilant and faithful servant is the continuous prayer of my heart.

Please send me anything you have on hand for distribution, as I think I see some new chances for doing good. You will find enclosed something for the Tract Fund--hope I can send more the next time. Yours in faith,

__________.

R549 : page 2

Chicago, Ills.

DEAR SIR:--You will permit me, though a stranger, to say that I have received knowledge for both head and heart that years of searching had failed to accomplish, and so with the hope of seeing others freed from sectarian darkness, I, too, will be glad to be counted among those who are helping to distribute the meat in due season. I know whom I trust now, thanks be to God. The "Food", came just when I had lost hold, because there was nothing to hold me in the churches--for I searched Baptist, Methodist, Free Methodist, Congregational and Presbyterian denominations till I became satisfied that the Lord had something better for me to find: Then "Food" came--it seemed accidentally--but now I see it was providentially. Let me heartily thank you--or rather thank God for giving you the ability to open the way to the light. Great is the surrounding darkness and we are desirous to have others see their way clearly. If you can send us some reading matter, we can drop it into good soil. A dear old child of God left our house in great sorrow and perplexity of mind last Sunday evening. He has been a deacon in the Baptist church for thirty years. Said he, "O, I have studied these matters until I just find, that the more I give my mind to these things the less I know; and now I just know nothing and have made up my mind to let it go, for God will bring it out all right; and what can I do but wait Gods own good time. When we get over there, we will see face to face." I endeavored to persuade him to expect the mystery to be explained. Said he: "O bring me anything. I want the best the Lord gives. I know God is love and I hate this "Hell doctrine!" The minister in a little church here, is in a quandary: he is a thinking man, only he is in the "iron bedstead." Please send reading matter, if possible,--these two at least feel their need.

Yours in Christ,

__________ and wife.

Hamilton, Scotland.

DEAR BROTHER IN JESUS:--Since writing you on the 26th ult. I have received "Food for Thinking Christians," and I beg to say that I never in all my life read any book with the same relish. "Praise God from whom all blessings flow." I have got such a blessing from it that it is like a new conversion to me. I cannot tell you, how it has filled my soul with rapture and thanksgiving to

God. I am sure it will bless all who read it. It contains much I have not been in the habit of hearing or seeing, before, and still the same was in the Scriptures before me for my searching out, as you have done. There is a great depth of truth through the whole book, and it is written in a way that even those who have not studied their Bible much will be able to grasp the most of its precious teaching, and also, I trust, make them, as it has done with me, fall down on their knees and thank God. I wish you to send me the TOWER regularly. I am only a poor man in this worlds wealth, but I have faith in God. I cannot in my present circumstances, say how much I will be able to give towards the Lords work during the year, but you shall receive according as he prospers me: However, I enclose my small mite for the present. Trusting you will be enabled to still carry on the good work you are in, by our Heavenly Father moving the hearts of those who have plenty, to give of their abundance, also those who have less, to give in proportion. I see from your paper, and the book I have referred to, that I will be more able in the future to preach the Gospel than I have done in the past; and also to correct some things wherein I can now see plainly from Scripture that I was wrong in. But I taught according to the light I had.

Your brother in the Gospel,

__________.

Ozark, Ark.

DEAR BRO. RUSSELL:--"Food for Thinking Christians" received and read; it is now going the rounds of the village as a great curiosity. Some denounce it as the work of the devil, as did the Jews the miracles of Christ; others say its dangerous doctrine, it antagonizes their Church creeds; others rejoice that the "glad tidings of great joy" can be made so plain. To me I believe it a great blessing, for I now read the Bible ten times more than ever before; partly to see if these things are true, partly to see what more can be found with this new light; and because the more I know of God and his Word, the more I love him.

To say that I heartily thank you for this little book is but a feeble expression of my gratitude, and while I do not yet endorse all of your teachings, I am anxious to know what more you have to say in harmony with them, and take this opportunity to ask you to send me the "Tabernacle Pamphlet."

May God assist you in reflecting the true light. Yours in the love and search of the truth, __________.

Farland, Kans.

DEAR BRO. RUSSELL:--Allow me to call you Bro. and thank you for your kindness in sending me a copy of "Food for Thinking Christians," and two copies of the WATCH TOWER. Your favor is greatly appreciated. The pamphlet I have studied, and read to others, and talked the subject over with still others, with varying results. Some, with myself, value it highly as supplying a want long felt. It treats on subjects which I have long thought about, and desired to understand. It is more valuable to me than its weight in gold. A dear old mother in Israel, a confirmed invalid and not far from the river, with her son who is an Elder in our church and his wife and mine (five persons), delight to meet together to read it and converse about it. Another Elder and his wife say I have got hold of a dangerous doctrine;

yet they are good people, but the Food is too strong for them. Others cannot understand its teachings at all, but cling to hell-fire and brimstone.

But oh, what a glorious subject it is to those who can appreciate it, and the more we study it the more interested we become. I have been talking with some of the brethren and I see that I can form a class of interested inquirers after the truth.

I have started a spirit of inquiry. Please send another copy of Food for Thinking Christians for the dear old mother before mentioned, she has my copy and can hardly allow it to leave her. We should dearly love to hear preaching on the subject. We belong to the Christian or Campbellite church, but at present are without preaching, our pastor having left for more profitable pastures.

Yours in Christ, __________.

===================

R549 : page 2

BURDENS.

In the last chapter of the Epistle to the `Galatians` are these two sentences: "Bear ye one anothers burdens, and so fulfill the law of Christ," and "Every man shall bear his own burden."

It is a burdened world. Every shoulder has its load, the carrying of which often becomes exceedingly tiresome. This is so far true as to make the invitation of Jesus, "Come unto Me, all ye that are heavy-laden," a universal invitation.

There are real loads, and there are fictitious burdens. There are some things which a man ought no more refuse to bear than a ship should refuse to carry its freight. He was made to carry just such burdens. It is unmanly to strive to shirk them. But, sometimes, people take on themselves that which there is no need for them to bear: and then they make great complaints against fate, or God, or whatsoever or whomsoever they suppose to be at the head of universal affairs.

A little study of the two sentences we have quoted above, which occur very near one another in the same chapter, may be of assistance to us.

Their contiguity exposes them to the suspicion of being contradictory. In one breath the Apostle teaches us to bear one anothers burdens, and in the next breath tells us that every man shall bear his own burden.

There are two things to be noticed here. One is, that whereas we have the same English word in both sentences, in the Greek there are two different words. In the first quotation the word translated "burden" means that which tires; in the second, it means that which loads. Whatever makes a man grow weaker and weaker is the first kind of burden. Whatever is needful to carry--such as a soldiers kit, or a ships freight--it is the meaning of the second kind of burden.

Moreover, we are to consider the occasion of the employment of these phrases. A Christian man is overtaken in a fault, through some infirmity of character or temperament. He is not to be thrown away, therefore, any more than a brave soldier who has not the strength to carry his heavy knapsack and gun must be thrown out of the ranks, simply because, for the reason, he is too weak to bear his burden. His comrades must come up and restore such a one, in the spirit of meekness; for that comrade, spiritual as he is, and strong now, may sometime hereafter become tired, by either an increase of what he was carrying, or a decrease of his strength. Now the stronger comrade must assist the infirmities of the weaker comrade, and so fulfill the law of Christ.

Those who are spiritual ought to be considering their Christian brethren all around them, to see how they can help the weak; but every Christian man ought, as far as possible, to bear his own burdens and discharge his own duties so as to throw nothing on his brother. The burden ought to be sought by the stronger; it ought not to be shirked by the weaker. If there be burdens which I cannot bear, and have no neighbor to assist me, then I have a comfort which is afforded me in `Psalm 55:22`.--Dr. C. F. Deems.

===================

R549 : page 3

LET US GO FORTH.

`HEB. 13:13`.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the worlds wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,

No thought of yielding or of flight;
No love of present gain or ease,
No seeking man or self to please.

No sorrow for the loss of fame,
No dread of scandal on our name;
No terror for the worlds sharp scorn,
No wish that taunting to return;
No hatred can to hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodoms plains,
No listening still to Babels strains;
No tears for Egypts song and smile,
No thirsting for its flowing Nile.

What though with weariness oppressed?
Tis but a little and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again;
Night is far spent and morn is near--
Morn of the cloudless and the clear.

Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun,
Ere morn our joy may be begun!
--Horatius Bonar.

====================

R549 : page 3

FULL PROOF OF HIS MINISTRY.

After our Lords resurrection and ascension, the little company of a hundred and twenty disciples, according to the Masters command, were together awaiting the descent of power from on high--the Holy Spirit. While waiting they very properly spent the time in prayer and in searching of the Scriptures, and while thus engaged (`Acts 1:13-26`) Peter found that passage in Davids prophecy which mentions the appointment of another to the office of Judas the betrayer of our Lord; and calling the attention of the company to it he said: "Men and brethren, this Scripture must needs have been fulfilled ...which David spoke concerning Judas who was guide to them that took Jesus, for he was numbered with us, and had obtained part of this ministry.... It is written in the book of Psalms, "Let his habitation be desolate and let no man dwell therein, and his bishopric let another take."

R550 : page 3

Commenting on this, Peter urged that it was their duty to select one of their number to be a successor to Judas, saying, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. Peters counsel seemed good to all the disciples, and accordingly they appointed two whom they esteemed the most proper persons, and asked the Lord to make a choice between them, agreeing to cast lots, and to accept the one on whom the lot should fall as the Lords choice of an apostle to fill the place of Judas.

Now, though Peter and the rest of the disciples were very zealous and anxious to do the Lords will, they evidently made a great mistake. In the first place, all that they were told to do was to tarry, to wait at Jerusalem until they should be endued with power from on high. In the second place, their human judgment was unwittingly attempting to direct the Lord, even before they were baptized with the Spirit; and not only so, but to limit his choice to one of two disciples. It was just like impetuous though zealous Peter to make such a proposition, and the erring human judgment of the balance of the disciples to approve and accept it. But the Lord, knowing their hearts, simply ignored their error, and let time prove to them that he was abundantly able, without their assistance, to make his own choice and to direct his own work.

Of Matthias, on whom the lot fell to be an Apostle, we never hear afterward. He was with them at Pentecost, and was one of the hundred and twenty who received the baptism of the Holy Spirit, but his record ends there. The special mission of the Apostles is clearly defined in `Acts 1:8`--our Lords last words before his ascension: "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth."

While this, in a general sense, applied to the whole company of those early disciples, and while in fact by their faith and example, as a company who had actually seen the Lord both before and after his resurrection, they have been witnesses to all the world; yet in the strictest sense, it applied to those specially chosen as public teachers and witnesses; and those same twelve Apostles still speak through their writings, and shall continue to do so until the knowledge of the Lord shall fill the whole earth.

Since to be an Apostle was to be a witness of the Lords resurrection, none could be Apostles except those who had seen Jesus after his resurrection, hence the eleven felt confident that the one for Judas place should be chosen from the company present, but Jehovah had another plan and was preparing an instrument of his own choosing in the person of Saul of Tarsus. Saul of Tarsus? The disciples would never have thought of him. He was the most noted and dreaded persecutor of the church known to them, not only in Jerusalem, but pursuing them even unto strange cities; neither had he seen the Lord after his resurrection. Nevertheless Saul of Tarsus was a chosen vessel of the Lord, to bear his name before the Gentiles, and kings and the children of Israel; (`Acts 9:15`) and his after course gave full proof of his Apostleship. Though Saul was not among those who saw our Lord as he appeared--in the flesh--after his resurrection, this was no barrier to Gods plan under which he was "chosen from his mothers womb" to be an Apostle. Hence we read, "Last of all he was seen of (by) me also." (`1 Cor. 15:8`.) While the other Apostles saw Jesus as he appeared after his resurrection, in various human bodies, Saul saw him as he is--a glorious spiritual body shining above the brightness of the noon-day sun. The effect of the personal glory of the Lord as seen by Paul, was to strike him blind, and only by a miracle was his sight restored.

As Paul saw Jesus--a glorious spiritual being--so all the little flock shall see him when born of the Spirit--in the resurrection. As at their conversion and consecration, they are begotten of the Spirit, in the resurrection they are born of the Spirit. When we see him "as he is," it will not have the effect on us that it had on Paul, for he saw him "as one born out of due time" (more properly before the time); but we (and Paul also at that time) shall see him as he IS, for we shall be changed and be spiritual and glorious beings like him, being fashioned like unto his glorious body.

In view of the benefit to be derived from such an example as Paul, it would be well to note in what a marked way the Lord gave proof of his calling. Some at the present day, in looking back to the early church, appear to think that they, unlike the church of to-day, moved along very smoothly, and that because they had actually seen the Lord and heard from his own lips, there was little or no trial of faith, and no differences of opinion among them; that having the Apostles directly appointed of the Lord and present with them, their teachings were all received without doubt or questioning; and, in short, that all was harmony, save the trials that came from the outside world, from those who did not profess to love or follow the Lord Jesus.

But this we find is far from the facts in the case. Immediately after the baptism of the Spirit at Pentecost, all were of one mind and full of hope and joy--"And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." (`Acts 6:7`.) And many gladly received the word and were baptized --as many as three thousand in one day. These were genuine conversions too, and not the result of excitement and impulse, for they continued steadfastly in the Apostles doctrine and fellowship, and gave evidence of a spirit of sacrifice. Such were added to the Church daily. (`Acts 2:41-47`.)

While rejoicing in the truth, the fierce persecutions from without, only served to more firmly unite them in love and sympathy, and in defense of the truth against a common foe. But soon difficulties arose among themselves. Some began to "depart from the faith once delivered to the saints," to be "corrupted from the simplicity that is in Christ," and their evil influence was great.

It was in the very beginning of the outcroppings of error, that Pauls clear teachings and manifest leadings of the Spirit marked him as the very chief of the Apostles, a teacher of teachers, the special mouth-piece of the Lord.

Immediately after his conversion, Paul began to preach the Gospel, traveling from city to city, principally among the Gentiles, preaching the remission of sins through the redemption that is in Christ Jesus, to all that believe on him both Jew and Gentile. As a result of his labors, little companies of believers were gathered in almost every place he visited. For a time he was encouraged by their faith and zeal, but the time of trial came to every one of them, testing every saints fidelity to his consecration. The trial came not only to the Church in general, but to the Apostles also, and here we see Pauls clear faith and bold self-sacrificing zeal defending the entire Church against the assaults of error.

In his preaching, as was characteristic of him, without fear, neither soliciting the favor of men, he presented the truth in clear and unmistakable terms. It was clean cut and pointed so that all understood just what he meant. He taught that all, both Jew and Gentile, might be justified simply and only by faith in Christ; that the sacrifice of Christ as a substitute for us, fully met all the claims of the law of God against us, and that therefore we have life through him; that since Christ had thus made a full end of the claims of the law against us, there is now to believers no condemnation and no necessity for observing the ceremonies of the law heretofore enjoined upon Israel, and that in fact to longer observe those typical ceremonies by which Israelites had vainly thought to justify themselves, would now be wrong, and would indicate a lack of full faith in the ransom through Christ Jesus.

The other Apostles at Jerusalem as yet did not seem to see this matter so clearly, for they and the church at Jerusalem still adhered to some of the law ceremonies--circumcision, etc.--and when the Gospel went to the Gentiles they at first thought that they should be circumcised. Neither did they for some time seem to realize the force of their commission that the Gospel should go "to the uttermost part of the earth"--to the Gentiles. They had grown in grace and knowledge less rapidly than had Paul, being more or less retarded by the force of their surroundings and of old ideas.

After a time certain persons went out from Jerusalem to the various Gentile churches, teaching contrary to Paul, that they should be circumcised and obey the law of Moses, while Paul had taught them that they were justified by faith in Christ "without the works of the Law." To counteract Pauls teachings, these Judaizing teachers evidently sought to cast discredit on his authority as an Apostle, claiming that he was not really an Apostle, that the real Apostles who were appointed by the Lord were all up at Jerusalem.

On account of this difference of opinion the churches were more or less unsettled in their faith. Some evidently began to say, We dont know after all whether this Paul is any authority; it seems that he was not one of the twelve of the Lords appointment, and we dont know that he has any right to teach differently from all the other Apostles at Jerusalem, that we ought not to obey the Law of Moses.

As this error began to spread among the churches, Paul began to find it necessary for the truths sake to not only

oppose the error and re-affirm and prove the truth, but also to prove to the Church that he was as much an Apostle, chosen of the Lord, as were the others.

To the church of Galatia he wrote: "I marvel that ye are so soon removed from him (Paul) that called you into the grace of Christ, unto another Gospel: which is not another; but there be some that trouble you and would pervert the Gospel of Christ." But now let me tell you; "Though we (Paul and his associates) or an angel from heaven preach any other Gospel unto you than that we have preached,...and ye have received, let him be accursed." (`Gal. 1:6-9`.)

And let me say further, brethren, that the Gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (`vs. 11,12`.) I Paul am an Apostle, not of men, neither by mans appointment, but by Jesus Christ, and God the Father who raised him from the dead. (`vs. 1`.) You heard of me in times past how I persecuted the Church of God and how

I wasted it and how zealous I was for the tradition of my fathers. (`vs. 13,14`.) [And he verily thought he did Gods service. `Acts 26:9`.] But when it pleased God who from my birth called me by his grace, to reveal his Son in me; immediately I conferred not with flesh and blood, but went forth at once to preach the faith which once I persecuted. (`vs. 15,16,23`).

To prove to you that I received my commission and authority direct from the Lord and not from them which were Apostles before me, let me tell you that I did not go up to Jerusalem until three years after my conversion; and then I went to see Peter, and abode with him fifteen days; but other of the Apostles saw I none save James, the Lords brother. (`vs. 17-19`.) Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation --the Lord sent me--not to learn of them, but to communicate unto them that Gospel which I preach among the Gentiles. (`Gal. 2:1-2`.) The other Apostles, fettered in a measure by the Judaizing influences around them, and not making sufficient progress in the knowledge of the truth, Paul was sent by the Lord to strengthen and assist them. But to show that he did not go about it boastfully he says, I communicated "privately to them which were of reputation, lest by any means I should run in vain (`v. 2`), lest I should fail to have them see the depth and fulness of the Gospel revealed to me."

When Paul went to Jerusalem he was cordially received of the Apostles and elders and the church at Jerusalem. Though they had one of their own choosing to fill the place of Judas, and though they did not seem to understand his selection and peculiar course

in preaching to the Gentiles, yet recognizing
in him the spirit of the Master,
and hearing how he had been owned
and blessed, and of his devotion, zeal,
and self-sacrifice, they had enough of
the spirit of Christ in them to accept
and receive him gladly, and they soon
began to realize that he was the Lords
choice. They saw that the Gospel of
the uncircumcision was committed unto
Paul, as the Gospel of the circumcision
was committed unto Peter, (for he that
wrought effectually in Peter to the
Apostleship of the circumcision, the
same was mighty in Paul toward the
Gentiles) and when James, Cephas and
John, who seemed to be pillars, perceived
the grace that was given unto Paul,

R551 : page 4

they gave to him and Barnabas the
right hand of fellowship. (`vs. 7-9`.)

After his private interview with the
various Apostles referred to in `ver. 2`, we
read of the public conference of the
Apostles and elders and the church at
Jerusalem. (`Acts 15`.) Peters speech
(`vs. 7-11`) shows how he was convinced
that not only should the Gospel continue
to be preached to the Gentiles, but also
that faith in Christ the Redeemer, without
the works of the Law, was all that
was necessary for justification either for
Jew or Gentile, reminding them of the
fact that God had given the Holy Spirit
to the uncircumcision as to the circumcision,
making no difference.

James speech (`vs. 13-21`) was to the
same effect. And the result of the conference
was expressed by letter to the
various churches (`vs. 22-29`) commending
to them their beloved brother Paul
and the truth he had been preaching.

But to return to Pauls experience in
withstanding error and proving his

apostleship, he shows that he was soon met with a new difficulty. Doubtless his visit to Jerusalem and the harmony of spirit and of faith greatly comforted and cheered him, but it seems that notwithstanding the decision of the Jerusalem church as a whole in this matter, there were a few who were determined to hold on to the error and to exert their influence in advancing it; and their influence was felt in retarding the progress of truth even among the Apostles at Jerusalem. After a time Peter came to Antioch, and at first he very properly treated the Gentile Christians there as brethren, on equal footing with Jews; but afterwards when some of these came down from Jerusalem, not wishing to offend them, he separated himself from the Gentiles and ate with those who still adhered to their Jewish customs, for under the law a Jew might not eat with Gentiles. Very soon Peters example had its effect on Barnabas and other Jews in the church at Antioch, who before that, had been led to see that there is no difference between Jew and Gentile, but that all are one in Christ Jesus.

This aroused Pauls righteous indignation, and he withstood Peter to the face, because he was to be blamed for thus acting deceitfully, and he says--right before them all, I exposed his deception and let them know that he had eaten with the Gentiles before they came, and that though he now wanted to appear to be in harmony with their ideas, he had been acting to the contrary by living as do the Gentiles--eating with them, etc. (`Gal. 2:11-21`.)

Thus, he says, I had to contend for the faith in Antioch, and now (`chap. 3`) "O foolish Galatians, who hath bewitched you that ye should not obey the truth? This only would I learn of you, Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? having begun in the spirit are ye now made perfect by the flesh? (`vs. 1-3`.) As many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in ALL THINGS which are written in the book of the law to do them." But that no man is justified by the law in the sight of God is evident. Our only hope then, is in that Christ hath redeemed us from the curse of the law, being made a curse for us--our substitute. (`vs. 10-13`.)

Thus with much reasoning did Paul seek to re-establish the faith of the Galatian church, in the breadth and efficacy of the ransom, and in the reliability of his teaching as an Apostle truly called of God to minister unto them. He then exhorted them to stand fast in the liberty wherewith Christ had made them free, and not be again entangled with a yoke of bondage.

But these difficulties did not end with the Galatian church. Paul also found that the Corinthian church had been beset by these false teachers, and that as a consequence their faith in his Apostleship and teaching was somewhat shaken. He therefore found it necessary to write to them; for, said he, I fear lest by any means your minds should be corrupted from the simplicity that is in Christ. (`2 Cor. 11:3`.) Now if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or, in short, if they present another entirely different Gospel, better than that you have received, ye might do well to hear them (`v. 4`); but these do not pretend to bring you a different and a better Gospel, but rather to pervert the Gospel ye had received of us.

"Such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light (as a messenger of truth). Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (`vs. 13,15`.)

Now as to my Apostleship, I reckon that I was not a whit behind the very chiefest Apostle. But though I be unpolished in speech, yet not in knowledge, as you have had opportunity to know. (`vs. 5,6`.) Truly the signs of an Apostle were wrought among you. (`chap. 12:12`.)

In further proof of his Apostleship, Paul speaks of the special revelations he received which the other Apostles had not received. One very notable one is referred to in `chapter 12:2-4`. He was caught away to the third heaven--Paradise--the new Millennial epoch--and saw things so vividly, that he could not tell whether physically, or merely mentally, absent from surroundings. This vision showed him more of the length and depth of Gods loving plans for his creatures than he had ever before known; in fact more than was then DUE to be known, and for this cause said to be "unlawful to utter;" i.e., the vision was for his own personal instruction and not to be made known to the Church in general, because not yet due time.

It seems evident that Paul saw clearly the very same things shown to John in symbolic visions--called Revelations--the present unfolding of which (because now due time) is shedding such an effulgence of light upon the entire word and plan of our Father.

But though not permitted to tell or

utter the deep things seen, it yet proved a blessing to the Church, for Pauls mind being thereby clearly and strongly guided into truth, he was enabled to write so powerfully and so clearly on every point of Christian doctrine, that his letters are the tribunals before which all error is uncovered and reproved. The glories of that great revelation or vision doubtless tinged and guided the

R552 : page 4

expressions of every letter and every discourse, and are now helpful in the understanding of the opening symbols of the "Revelation" by John.

Truly, as Paul said, he was "not a whit behind the very chiefest of the Apostles," for he had more abundant revelations of Gods plan than they all. But of these he did not boast, though he referred to them as special proofs of his calling, and for the strengthening of their faith. Neither did he boast of the greater work he had accomplished over and above the others in making converts, and in establishing churches. But, he says, "Most gladly rather will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake." (`Chap. 12:9,10`.)

But, he says, you Corinthians have thought me a fool for glorying in these things, but you ought to have commended me, for in nothing am I behind the very chiefest Apostles, though I be nothing; (it is Christ in me.) (`v. 11`.) You doubtless, thought I sacrificed the dignity of the office of an Apostle by the things which I suffered for your sake. "Have I committed an offence in humbling myself that ye might be exalted, because I have preached to you the Gospel of Christ freely?" I have taken wages of other churches to do you service. (`Chap. 10:7,8`.) (He also labored with his own hands rather than be chargeable to those who had not yet come to appreciate the value of the Gospel and its ambassador. (`1 Cor. 4:12`.)

"Seeing that many glory after the flesh, I will glory also," but I will glory in the things I have suffered. "In labors I have been more abundant, (than the other Apostles) in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? who is offended and I burn not? The God and Father of our Lord Jesus Christ which is blessed forevermore knoweth that I lie not. (`10:18-31`.)

Surely Paul gave full proof of his ministry and Apostleship, which consisted not only in proclaiming the glad tidings, but also in defending the truth against the assaults of the adversary to overturn it. We find him also exhorting Timothy to preach the word without fear of men, to be instant in season and out of season, (when it suited his convenience and when it did not,) to reprove, rebuke and exhort with all long-suffering and doctrine," telling him also that in his own first endeavor to withstand false doctrine, no man stood with him, but all forsook him. "Notwithstanding," he says, "The Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear." He also warns Timothy against Alexander the coppersmith, saying, "He did me much harm, of whom be thou aware also, for he hath greatly withstood our words." (`2 Tim. 4:2;14-17`.) As we thus view his record, from his conversion to the end of his life, we must say that Paul was not only the greatest Apostle, but, next to our Lord, he is the most perfect model of a self-sacrificing spirit that shines on the sacred records. Without doubt his great usefulness, as well as his knowledge of Gods plan, was due to the fact that with such persevering effort, he carried out the consecration he had made.

While, as we have seen, the other Apostles did not grow so rapidly in grace and in knowledge, because more or less fettered by former ideas, and because at first they did not have an eye so entirely single to the glory of God as did Paul, yet we would not be understood as underrating in the least, the authority of their writings, which beyond all doubt were divinely inspired, and probably frequently beyond their own understanding. Neither would we desire to under-value the piety and zeal of any of the Apostles. Impulsive Peter seemed to gain more self-control, and later we find him boldly and freely endorsing the teaching and course of his "beloved brother Paul." (`2 Pet. 3:15`.) We find him also afterward warning the Church against false teachers who would privately endeavor to subvert the fundamentals of the Gospel, even denying that the Lord bought them, bringing upon themselves swift destruction, saying that many would follow their pernicious ways, by reason of whom, the way of truth would be evil spoken of. (`2 Pet. 2:1,2`.)

We also find John writing to one of the churches and to the "beloved Gaius," warning them against the evil influence of Diotrephes, who, "loving to have the pre-eminence among them," received not the Apostles, speaking against them with malicious words; and having gained influence over the church in that place, cast out those who received the Apostles. (`3 John 9:10`.)

We also find Jude writing to the churches warning them against certain men who had crept in unawares, turning the grace of God into self-exaltation, taking advantage of the spread of truth to add to their own influence and apparent wisdom, and introduce their own false teaching. He wrote to put them in remembrance of things which they already knew, but from which they were in danger of being turned aside by these false teachers, exhorting them to "contend earnestly for the faith once delivered to the saints;" and while he would have them shun the evil influence of these he exhorts the Church to make a difference between these wilful enemies of the truth, and those weak saints who had been partially overcome by them--"pulling them out of the fire" (destruction) to which their course was tending.

Though all the Apostles were not so prompt in self-sacrifice as was Paul, time and discipline proved and polished them, and enduring hardness as good soldiers, they are ensamples as well as Apostles to the flock. May all the dear flock consider well the examples and divinely inspired teaching left us, that we also may war a good warfare, and so run as to obtain that to which we also have been called. Let us learn from these examples, that those who most thoroughly lose sight of self and become lost in Christ, and in the seeking and doing of his will, will be most clearly taught and most abundantly used of the Master. Paul was the chief of the Apostles because he sacrificed more, and with greater promptness than the others: "Whosoever of you will be the chiefest, shall be servant of all."

===================

R552 : page 4

TURNED INTO HELL.

"The wicked shall be turned into hell, and all the nations that forget God."--`Psa. 9:17`.

This statement of the Lord recorded by the Psalmist, we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" were true this would be indeed a fearful thought. Hell, to them, means a place of unmitigated woe, where untold millions of human beings writhe in anguish, tortured by literal fire or the gnawing of conscience, which, say some, is even worse. Under this fearful sentence they see the vast majority of mankind hastening, as they believe, to their dreadful doom; yet feeble indeed are the efforts put forth to rescue them. Babylon still has plenty of time for social enjoyment and festivity, which according to their belief should be spent in an almost frenzied endeavor to save the perishing. And she still has plenty of money to spend in gratifying the pride of life and the lust of the eye which might be applied to the same purpose; but instead, witness her costly temples of fashion, her grand organs, her costly apparel, her contempt of the poor, her greed of gain and strife for worldly honors.

But let us look at the true meaning of the word hell, into which God says he will turn the wicked and forgetful nations. We find that it is the translation of the Hebrew word sheol, which simply means the state or condition of death. There is not in it the remotest idea of either life or torment; and no scholar can by any manner of twisting or turning make it to mean anything else. Suffering of any kind would be impossible where there is no consciousness, no life. The Psalmist says, "In death there is no remembrance of thee: in the grave (sheol) who shall give thee thanks?" (`6:5`.) And again it is written: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest." (`Eccl. 9:10`.) The corresponding Greek word is hades, which also means the state or condition of death, and no other can properly be attached to either. Every minister, unless he be very ignorant indeed, knows that this is true: and ignorance on this subject is in no wise excusable in these days when books are so plentiful and so cheap. But still they go on preaching this false idea of hell, which is nothing short of a slander against the character of God, as though they were still enveloped in the ignorance of the dark ages. This very text which we are now considering, is quoted and preached from over and over again by men who ought to know, and many of whom do know the true meaning of the Hebrew word sheol, and who nevertheless in their attempt to uphold the

R552 : page 5

frightful doctrine of eternal torture, knowingly pervert this Scripture.

R553 : page 5

Well, you inquire, How, then, did this idea first originate, and then obtain such universal acceptance? We answer, that it originated with Papacy, and was a part of her scheme for raising money from her ignorant and deluded subjects. Papacy taught that this place of torment was prepared for all who did not seek the protection of THE (Papal) Church. All heretics were sure to go there; while those of THE Church not counted worthy of heaven, were permitted to tarry in purgatory, there to suffer reformatory punishment, which might be shortened and relieved by the liberality of their friends in securing the prayers of the priests.

No other doctrine of the Romish Church ever did so much towards holding her captives in the bondage of fear, and increasing her revenues. The Protestant Churches in emerging from Romanism, rejected the doctrine of purgatory, but retained the worse doctrine of eternal torture in hell. Though the increase and spread of knowledge has proved it to be false, yet like Papacy, finding it to be such a powerful agent in binding her subjects, and exacting her revenues, she is loathe to part with it; and since reasoning and enlightened minds are beginning to question this dogma, her policy now is, to put the brakes on reason, and to hurl her anathemas against investigation. If this bondage of fear were once broken, and Gods children relied entirely on His Word, these great systems of Babylon would soon dissolve.

If we substitute the true meaning of the word sheol, our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but who are the wicked? In one sense all men are wicked, in that all are violators of Gods law, but in its fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin and the remedy provided for their recovery, wilfully persist in sin and refuse the remedy.

As yet few, only consecrated believers, have come to a knowledge of God; the world knows him not and the nations cannot forget God until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith, to understand the deep and hidden things of God, which, though expressed in his Word, appear only as an idle tale and foolishness to the world, but which to the consecrated believer reveal the glory of Gods character.

But, as we have hitherto seen, it will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (`Isa. 11:9`.) Much that we now receive by faith will then be demonstrated to the world by sight. When he who has ransomed man from the power of the grave (`Hos. 13:14`) begins to gather his purchased possession back from the prison-house of death (`Isa. 61:1`.); when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen by previous investigation, that the gradual ascent of the Kings Highway of Holiness in that age will be easy and possible to all, when all the stones--stumbling blocks--shall have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ--will truly be the wicked. And every loyal subject of the kingdom of God will approve the righteous judgment which turns such a one again into sheol--the condition of death. Such a one would be unworthy of life, and were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the SECOND DEATH, from which there shall be no resurrection. Having been ransomed from the first or Adamic death (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sins." (`Heb. 10:26`.) "Christ dieth no more; death hath no more dominion over him." (`Rom. 6:9`.) This second death should be dreaded and shunned by all, since it is to be the final end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like the first death, it is the extinction of life: in fact it would not be called a second, if it were not like the first. The work of Christ is to destroy the Adamic death.

It is because mankind had, through sin, become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. For this purpose Christ was manifested, that he might destroy death. (`1 John 3:8`; `Heb. 2:14`.) Death is a cessation of existence, the absence of LIFE. There is no difference between the condition in the first and second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adams sin, while the second death can be incurred only by wilful, individual sin, and can come only upon those who have first been released from the first death--either reckoned or actually released.

That this last proposition is true is evident, since a man cannot lose his life (die) twice, without having it restored once in the interim. The world will in the next age have existence actually restored to them by resurrection, and then, unless obedient to the favorable arrangements of that time, will merit and receive the second death, or death a second time. (Compare `Ezek. 18:2-4` and `Jer. 31:29,30`.) During this age only those can be liable to the second death, who first by faith in Christ have been justified and reckoned as free from the Adamic death. These can become liable to the second death by sinning willfully, counting the blood of the covenant wherewith they were sanctified a common thing. (`Heb. 6:4-6` and `10:29`.)

But the application of our text belongs to the coming age, when all shall be set free from sheol or hades, for saints and sinners all go into sheol now, and this scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, "Know thou the Lord," for all shall know him from the least to the greatest of them. (`Isa. 11:9`; `Jer. 31:34`.) Again, we find that the Hebrew word shub, which in our text is translated turned, signifies turned back, as to a place or condition where they once were. They once were in sheol, and were redeemed by the precious blood of Christ, and will be brought out of sheol; but if then they are wicked, they, and all who forget God, shall be turned back to sheol.

===================

R553 : page 5

SELLING INDULGENCES.

In the dark ages, when Papacy held control of mens consciences and few dared to think, one method which she practiced to supply herself with money was the sale of indulgences. The indulgence was a permission to sin and yet be free from its consequences. Like all great evils it came in gradually, and at first consisted in the forgiveness of sins and remission of the penalty to all who would fight the churchs battles--holy wars as they were called--waged against all within her reach whom she deemed "heretics" and infidels. Heretics included all classes of Christians who differed from and did not support Papacy. Infidels were those who disbelieved in Christianity, such as the Mohammedans. Against these she waged her wars, and those who engaged in them and died in battle were sure of heaven, no matter what their previous course of life had been. This cancellation of sins was offered on account, not of repentance and faith in the ransom, but for what they termed the "good work" of slaughtering the churchs enemies in the crusades, etc. Thus indulgences got under headway.

Afterward succeeding Popes and councils became still more bold, and argued that if they had a right to remit sins for service to the church, they had also the right to remit them for money for the church, and, if right for the living, it was right also for the dead. By and by they went still further and concluded that if they had a right to remit past sins for money, they had the same right to remit, or excuse, or grant indulgence for sins of the future.

We could not object to this course of reasoning if its premise or starting point were right. If Papacy had one of these rights, we must conclude that she had the others also. But what right has any man to consider any sin cancelled except upon the conditions God lays down--not works, not money, but faith in the redemption which is in Christ Jesus.

Some of these indulgences expressly mentioned the very sins which might be committed. Some mentioned the number of years that the torments of Purgatory would be shortened to the indulged one. Of Pope John XII. it is recorded that he granted "ninety thousand years of pardons for deadly sins" for the devout repetition of three prayers written in a chapel in Rome.

It was the sale of these future indulgences for money which awakened and aroused a few such honest souls as Luther and gave rise to the Reformation movement, called Protestant, because of their protests and objections to this and other evils recognized in Papacy.

The crisis was reached when Julius I. and afterward Leo X. published indulgences to those who should contribute money to the erection of the world-renowned St. Peters cathedral at Rome, commenced A.D., 1506. The collecting of these funds from the sale of indulgences was committed to monks of the "Order of St. Dominic," among whom was the notorious Tetzel. According to Luthers account they sold indulgences in the streets, market-places and taverns, teaching that every contributor, if he paid on his own account, opened to himself the gates of heaven, and, if on account of the dead, he instantly liberated a soul from purgatory.

Tetzel traveled in state from town to town, bearing the official document or "bill" of Leo X. on a velvet cushion proclaiming to the credulous multitudes: "Indulgences are the most precious and sublime of Gods gifts; this red cross has as much efficacy as the cross of Jesus Christ. Draw near and I will give you letters duly sealed, by which even the sins you shall hereafter desire to commit, shall be all forgiven you. There is no sin so great that indulgence cannot remit. Pay, only pay largely, and you shall be forgiven. But more than all this, indulgences save not the living alone, they also save the dead. Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, ye young men, hearken to your departed parents and friends who call to you from the bottomless abyss:--We are enduring horrible torment; a small alms would deliver us, you can give it, will you not? The moment the money clinks in the bottom of the chest, the soul escapes from purgatory and flies to heaven. With ten groshen you can deliver your father from purgatory. Our Lord God no longer deals with us as God--he has given all power to the pope."*

The following is the form of the indulgences, the blanks being filled to suit circumstances:--

"Our Lord Jesus Christ have mercy on thee;...and absolve thee by the merits of his most holy sufferings. I, in virtue of the Apostolic power committed to me, absolve thee from all ...excesses, sins and crimes, that thou mayest have committed, however great and enormous they may be, and of whatever kind....I remit the pains thou wouldst have had to endure in purgatory....I restore thee to the innocence and purity of thy baptism, so that at the moment of death, the gates of the place of torment shall be shut against thee, and the gates of Paradise open to thee. And if thou shouldst live long, this grace [favor--indulgence] continueth unchangeable till the time of thy end. In the name of the Father and of the Son and of the Holy Ghost. Amen. The brother John Tetzel, commissary, hath signed this with his own hand."

A scale of prices was so fixed as to draw heavily from the rich and yet not overlook and miss the pennies of the poorer. For instance, the royal crime against the laws of the Church, of marriage with a first cousin cost $5,000, while the terrible sin of wife-murder or parricide cost only $20.

The advantage of Papacy in the promulgation of the doctrine of eternal and purgatorial torture is here manifest, and truly they left no power of eloquence unused to prove those awful doctrines, one of which--the worst--Protestantism has resolutely held on to, and as a sweet morsel refuses to give it up, though found contrary to Gods character and Word.

No wonder that such deep depravity brought its own overthrow, so that even the church of Rome subsequently found it necessary to condemn it at the council of Trent. But even yet the same principle is in force, though more carefully guarded.

When Protestantism first stepped out it was upon the platform of "Justification by faith," and not by money, prayers or works. However, as we have seen heretofore, the lines of protest are gradually disappearing, and in many ways many of the sects are closely approaching a likeness of their mother. Even in this matter of "Indulgences" we find the spirit of the mother in the daughters. Not that they go to the same extent of depravity in the matter: that would be impossible, for the Father of lies is too crafty to attempt to deceive men in so open a manner in this enlightened nineteenth century, but it is, nevertheless, a fact that indulgences are sold for money in Protestant churches in very many localities.

It is so changed now, that a membership in the so-called churches is reckoned a passport to heaven. And memberships may readily be gained by those who are far from being saints, if they bring influence and money into the church. And even though they be known to be guilty of crimes against their church creeds, or worse, against the laws of God and men; if they have money which can be drawn from to build or furnish a little "St. Peters," or to clear a church already built, of debt, they are unrebuked and continued in membership with all its implied rights of heavenly rest and happiness at the end.

As the unblushing indulgences of Papacy aroused the indignation of unfettered minds three centuries ago, so this modern phase of indulgence is arousing the contempt of the saints and of the outside world. But here, as there, good is resulting, for men are coming to see that while a membership of the true church, "whose names are written in heaven," is a sure guarantee of eternal life, etc., membership in earthly institutions, called churches, is a totally different matter.

---

*Words of Tetzel--by H. Guinness.

===================

R554 : page 5

OUR LORDS PRESENCE.

The question is coming up again, "Is he present?"

Some are asking the question, while others are asserting that he is not present, that those who are teaching the presence of the Son of man are drawing largely upon their imagination; that there is no good ground for believing that Christ is now actually upon the scene of action among men.

Prejudice is very strong, begotten of early teaching and strengthened with years of training; so we may not expect to apprehend the truth all at once, nor expect our friends will do so. To expect it would be to expect something different from the general experience of

R554 : page 6

mankind. So we must be patient and wait for the seed to grow and bear fruit.

Then, as to whether he is or is not present, let us ask first, Is it time to expect him? That is, is the time for his second advent, toward which the prophecies point, fulfilled? Is it generally supposed by those who study Gods word closely and carefully, and have His spirit, (others could not understand,) that the time has arrived when he should be expected? Has there not been special inquiry and expectation regarding his second coming, similar to that which existed at his first coming? Has not the time toward which the prophecies were supposed to point arrived and passed?

We think that not a few who would not like to follow out such an admission to its conclusion, would yet feel constrained to answer the above questions in the affirmative. (See "Times and Seasons," "The Jubilee Cycles and the Two Dispensations," in Day Dawn, [out of print]; also, "How will Christ Come?" in "Food for Thinking Christians"; and the forth-coming "Millennial Day Dawn.")

For those who have read or shall read the articles referred to, and who yet are troubled with the words of the angel as recorded in `Acts 1:11`, we subjoin a few thoughts.

When we say that Jesus presence is a spiritual and personal presence, though invisible, we are asked if he was not a spiritual being at the time when the men of Galilee stood "gazing up into heaven?" And we answer, yes; but it was not his spiritual nature which they saw, and whatever it was, whether the very same body that was nailed to the cross, or another that resembled it, though the former is probable, it was brought into service at this time simply to convey to their minds the evidence that he was alive and had power over death, having risen from the dead. That this was the case, and that they did not see his spiritual being, is evident from what Jesus said to the disciples (`Luke 24:39`), "A spirit hath not flesh and bones as ye see me have; so it was the flesh and bones which they saw, and we think this is indisputable evidence that, as a spiritual being only, he would be invisible to natural eyes, and this is farther verified by the fact that he WAS invisible most of the time during his forty days stay upon earth after his resurrection. Why not doubt his presence then simply because he was invisible?

Several times during that stay he became suddenly visible and again invisible in their presence. His object, then, in giving us evidence that he had risen from the dead, was at that time fully accomplished and is now no longer needed.

We see that his occasional visible manifestations during his forty days stay were exceptions, and that as a rule he was invisible. There was a declaration that he would "so come in like manner" as they had seen him go, but there is no statement that he would be seen again in like manner, as in those exceptional cases. But, says one, If he come in like manner, why can he not be seen in like manner? Let us illustrate. Suppose your friend leaves his home at noon, riding in a carriage; he says I will return in like manner as you see me go. He returns in the early morning before it is light, and you are asleep, Has that any connection whatever with his manner of return? Certainly not; neither is it necessarily implied in this passage that he would be seen again in like manner.

But what have we? We have the express declaration of Christ himself that "If any man shall say to you, Lo, here is Christ, or there; believe it not." Why? Because false Christs and false prophets will arise, and they will be

R555 : page 6

visible and will deceive many. If he were to appear to the natural eye, surely there would be no harm in believing it, and instead of warning us to not believe it, we should expect to be exhorted to believe it, and to give good heed to those who should announce, Lo, here is Christ.

But his answer was in harmony with the question (`verse `3), "What shall be the SIGN of thy coming?" (parousia, presence. See E.D. and R.V. margin; also Rotherhams translation, which reads, "And what the sign of thine arrival and conclusion of the age.") What sign would be needed of Christs presence if he were visible? Surely the natural man could ask for no better evidence of his presence than to look upon him, but the child of God at this hour requires, and is furnished with better evidence than that, for modern science and invention can deceive our eyes, but the sign of his presence is such that Gods children can rest with unshaken faith in it, and the enemy cannot wipe it out. After narrating the course of events which were to precede his coming, he says: "Wherefore, if they shall say unto you, behold, he is in the desert; go not forth; behold, he is in the secret chamber (materialized), believe it not." After narrating events still farther, up to the time of his presence, he says (`30th verse`), "And then shall appear (the glorified human body of the crucified Redeemer? No) the SIGN of the Son of man in heaven." Ah! then only those who can understand the SIGN would know of his presence; for it is not a sign that he is soon to come, but a sign of his PRESENCE.

But, says one, it says, "Then shall all

the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven." But it is not at the same time, nor it is the word idou, as in `Luke 17:23`. The root word is horao; to discern, i.e., they come to apprehend, to recognize the fact that he is indeed present; in no other way do we see how it can be made to harmonize with the preceding statements.

Now, let us read: "Then shall appear the sign of the Son of man in heaven; and THEN (still farther on) shall all the tribes of the earth mourn, and they shall (finally) see (recognize) the Son of man coming in the clouds of heaven;" all of which was understood at the first by those who could read the sign.

The troublous times cause them to mourn, and doubtless they discover that sin is the cause of all the trouble, and this would lead them to investigate, and thus finally they are led to desire as well as to recognize him.

Now let us notice the concurrence of some of the events at the time of his presence. The good news will have been "preached in all the world for a witness, and then shall the end (of the age) come," (heko, be here.) Has that been done? If not, then the end of the age has not arrived, and Christ is not present. Let such as doubt look up the evidence and see if this was not accomplished some few years ago.

There is an intimation given in the `48th verse` that an evil servant will be saying, "My Lord delayeth his coming." This would not be likely to be said until some one had said he had come, nor would it be delay until after he was due to come. Both of these statements are now being made by two parties. One party says he is present, another says he delayeth to come; and they who deny his presence, smite their fellow servants, because they declare his presence.

In the `50th verse` we are told that "the Lord of that servant shall come (heko, be here) in an hour that he is not aware of. In `2 Peter 3:10` we read: "The day of the Lord will come (heko, be here) as a thief," and in `1 Thess. 5:4` it is said: "But ye, brethren, are not in darkness that that day should overtake you as a thief." Again in `2 Peter 3:4` we are told of a class who will be saying, "Where is the promise of his coming, (parousia, presence. See R.V. margin, E.D., also Rotherhams Translation and Youngs Concordance,) for since the fathers fell asleep, all things continue as they were from the beginning of the creation." You say Christ has come and is now present? Pooh! The idea! Simply ridiculous! Why, everything is just as it always has been!! I dont see any difference. Dont the Bible say that he will come in the clouds of heaven with power and great glory? Yes; and dont it say that every eye shall see him? Nonsense, then, to say he has come when nobody has seen him!

Thus men talk, and their aggregate sayings and doings are the fulfillment of the prophecies, and we think constitute the sign of the Son of man in heaven. (Government or rule.)

The elements are already taking fire, the friction between the contending moral and social forces is so great. The morning of the day of the Lord is cloudy, and thick darkness vails the face of nature, and only those who have light can see, and not until high noon will every eye be able to see (perceive, understand) that he is present; and when "every eye" sees him every one will be holy, "without which no man shall see (horao, discern) the Lord."

J. C. SUNDERLIN,
Fort Edward, N.Y.

====================

R555 : page 6

"FAITH COMETH BY HEARING."

"Without faith it is impossible to please God." --`Heb. 11:6`.
"Faith cometh by hearing and hearing by the word of God."--`Rom. 10:17`.

A clearly defined understanding of faith will show the theory of Theologians, who assert that God is now trying to save the world, to be not only at variance with his word, but also totally opposed to his attributes--wisdom, power and love. All wise, his plans are arranged for the accomplishment of his purposes; all powerful, he knows no such feeble word as trying to save, but can do whatsoever he will, and his will is, love to mankind. "He so loved the world." Therefore, Jesus, his representative, "shall see of the travail of his soul and be satisfied."

The word of God declares faith, a necessity to harmony with the mind of God; and its reasonableness will be apparent, when it is seen that it could not be other than impossible, to be at peace with God without it; and not only so, but it will then appear beautiful in its simplicity, as part of the grand plan of the ages, for the gathering together in one all things under Jesus.

Faith in any creed or system of religious teaching, not wholly founded on Jesus, as the purchaser, or redeemer, and expression of God, is a delusion. Jesus is the way, the truth, and the life (`John 14:6`), therefore, there is no other way to God. "No man cometh to the

Father, but by me"--Jesus; no other truth concerning him--"He hath declared him;" no other through whom and by whom life is provided, "Neither is there salvation in any other--for there is no other name under heaven given among men whereby we must be saved." (`Acts 4:12`.) "By grace (favor) are ye saved, through faith" in Jesus; --"faith toward (or in) our Lord Jesus Christ" (`Acts 20:21`) is the unquestioning acceptance by belief in, and conformity of life to Gods plan for the redemption of the world, as revealed in Jesus.

There is no merit in faith; it is not righteousness; nor does it justify us; but we are justified through faith, and it is "counted for righteousness." (`Romans 4:5`.) It is "precious faith" to those who are the called according to his purpose, because it takes hold of and appropriates the "exceeding great and precious promises" of his word to them, having obtained an "inheritance among them that are sanctified by faith that is in me"--Jesus. (`Acts 26:18`.) These are the sons, or "children of God; and if children, then heirs of God, and joint heirs with Christ, (to the inheritance of a world,) if so be that we suffer with him, that we may be also glorified together (`Rom. 8:17`); that we should be a kind of first-fruits of his creatures. (`James 1:18`). But if the Church be a "first fruits," there must of necessity be a great ingathering after the Church--"the mystery of God, should be finished"; otherwise it is no first fruits, nor could it be said in any sense, "that we should be to the praise of his glory who first trusted in Christ, (`Eph. 1:12`), if the world will not trust in him when the Church--"the body of Christ"--is completed. And not only so, but God hath for this very purpose "raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus." (`Eph. 2:7`.) All this comes within the range of "faith in Christ." To those who recognize this in Gods word, it becomes part of that faith, without the exercise of which, it is impossible to please God.

Again, the purport of Jesus prayer for those who should believe and have faith on him in the Gospel dispensation, conveys the same idea: "Neither pray I for these (disciples) alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they may be one in us; that [when they are made one] the world may believe [in the next dispensation,] that thou hast sent me." (`John 17:20,21`.) "For he hath purposed in himself that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. `Eph. 1:10`.

The love of God was manifested in giving his Son, not to redeem a few, as Calvinism would have us believe, but to redeem a world; for he commendeth

R556 : page 6

his love towards us, in that, while we were yet sinners, Christ died for us. (`Rom. 5:8`.) "He died for all." (`2 Cor. 5:15`.) He gave himself a ransom for all. (`1 Tim. 2:6`.) "My flesh I (Jesus) give for the life of the world" lost in Adam; therefore there shall be a "resurrection of the just and of the unjust" --"the resurrection of judgment"--trial.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (`John 3:16`.) And we love him, because (we believe) he first loved us. (`1 John 4:19`.) Nor could God recognize as children those who do not love him; and they cannot love him without faith, for it is not possible for a child to love a father in whose word he has no confidence; therefore, "without faith it is impossible to please God." Nor can any man ever come into harmony with the divine will without faith.

Arminianism, in claiming that the heathen who have not heard the Gospel, are saved by the natural law of conscience, are in direct conflict with Gods word, which declares it "impossible." Will God save those who do not please him? By no means, and they cannot please him without faith. No man ever has, or ever can be saved, either by the law of nature--conscience--or by the written law. Paul declares he was chief of sinners in all good conscience, and if he could be the greatest of sinners in good conscience, how can there be hope for any by obedience to conscience?

If man possessed the necessary ability to obey the law, and thus through the law become righteous, Jesus need not have died: "For if righteousness come by the law, then is Christ dead in vain, i.e., died to no purpose; but, instead of its being a means through which he could become righteous, it became, because of mans weakness and inability to fulfill it, a means whereby he could realize his helpless and hopeless condition in Gods sight. For what things soever the law saith, it saith to them (all the world except those in Christ) who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by law is the knowledge of sin. (`Rom. 3:19,20`.)

It is apparent, that "all the world" includes not only those who have the written law, but also those who, not having the (written) law, are a law unto themselves:...their thoughts the meanwhile accusing or else excusing" them; (`Rom. 2:14,15`), thus making "all guilty." "There is none righteous, no not one." Jesus said: If a man loves me, he will keep my commandments.

It is evident, therefore, that the billions of men who never heard "the truth" could not have faith in it, and could not rejoice in it, and consequently cannot have known God, and how could they love him? The carnal (depraved) mind is enmity against God, it is not

R556 : page 7

subject to the law of God, neither indeed can be; so then, they that are in the flesh (depraved) cannot please God." None are exempt from the condemnation of law. God hath concluded (shut up by law) them all in unbelief that he might have mercy on ALL. (`Rom. 11:12`.) Not, however, by saving them in ignorance; provision has been made by Jesus ransom whereby God can be just and the justifier of him that believeth. But how can they believe on him of whom they have not heard? for faith cometh by hearing...the word of God. Because Jesus by the grace (favor) of God tasted death for every man (`Heb. 2:9`), the "good tidings of great joy ...shall be to ALL PEOPLE" (`Luke 2:10`) in order that they may have the requisite faith.

Only a comparatively small portion of the race has heard the "tidings" in this life, and, if they do not hear, when raised from the dead, the promises of God never could be fulfilled, but we are assured he "will have all men to be saved (from the consequences of Adams sin--death) and to come into a knowledge of the truth." (`1 Tim. 2:4`.) In no other way can Gods word, and Gods dealings with mankind be reconciled. Think of the ignorance, of the "only name" in this enlightened day, as shown by the most recent statistics of the population of the globe, which we append, classified according to religious creeds:

Roman Catholics	212,000,000
Protestants	124,000,000
Greek Church	84,000,000
Israelites	7,000,000
Mohammedans	200,000,000
Brahmins	163,000,000
Buddhists	423,000,000
Hindoos	230,000,000

The Protestant missionary societies claim that they are able to reach 100,000,000 of this vast host of heathens, which would leave a balance of about 900 millions who have never heard the name of Jesus.

Think you, in view of these figures, that God is now saving the world by faith? If he be, this is a sad showing. Only one hundred and twenty-four million Protestants, of whom about twenty millions are said to be members of Protestant churches, which includes hypocrites and deceived persons. Truly the whole world is either apostate, Christian, Mohammedan, or heathen. If we accept the teaching called "orthodoxy," we must reject Gods character or word, but we are safe in concluding erroneous that which conflicts with

Gods word, character, and our reason. In what contrast with this do we find the Bible doctrines, that the church is now being selected from among mankind, and, when made partakers of the "divine nature," shall be Gods instrumentality in causing "the knowledge of the Lord to fill the whole earth!" How sublime the thought--how Godlike the provision for all his intelligent--that all may have a chance to come to knowledge of and harmony with Him.

S. O. BLUNDIN.

====================

R556 : page 7

ELIAS SHALL FIRST COME.

The history of Elijah the prophet, called in the New Testament Elias, is one full of interest to us, not only because it is a history of a courageous and faithful servant of God, but because we believe that he was also a type, and that, through the medium of his life, God has given us illustrations of some of the deep things of His word.

Before touching upon Elijah as a type we wish to call attention to the peculiar prophecy with which his name stands connected--the last words of the Old Testament:

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (`Mal. 4:5,6`.)

This was a prominent prophecy in the mind of the Jews, and they therefore expected that before Messiah should come, Elijah would first appear and prepare them. This matter was thrust at the early disciples who believed in Jesus, and truly Jesus answers gave them but little light on the real significance of the prophecy; probably because it was among the many things he had to tell them which they could not yet bear.

Let us look at Jesus statements: He seems to apply this prophecy in some measure to John the Baptist.

"His disciples asked him, saying, Why then say the Scribes that Elias [Elijah] must first come? And Jesus answered and said unto them, Elias truly SHALL FIRST COME and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (`Matt. 17:10-14`.)

But when in another place Jesus says of John: "IF ye will RECEIVE IT, this is Elias which was for to come," (`Matt. 11:14`,) it causes us to consider: What had their receiving or rejecting of Johns work to do with the matter? Would not John the Baptist (great as he was) and his ministry of six to twelve short months, confined in influence to a very small part of little Judea, be a rather small fulfillment of the great work, etc., prophecied of Elijah? It surely would. Then, again, was it to be Elijah resurrected that the prophet meant? No; but we think the prophecy referred to the coming of another faithful reprover of sin, such as Elijah was in his day, one ready to denounce popular and respected sin and sinners, as Elijah did the priests of Baal in his day. With this thought, we see how John, indeed, exercised the same godly boldness in reproving sin in his day. Thus he rebuked the Scribes and Pharisees, the great religionists of his day, saying, "O generation of vipers, who hath warned you to flee from the wrath to come?" (`Matt. 3:7`.) And as part of Elijahs work was to point out the true and acceptable sacrifice of Jehovah, so it was a part of Johns work to point out the antitype of those sacrifices, saying, "Behold the Lamb of God which taketh away the sin of the world." (`John 1:29`.)

This begins to look more reasonable, but is it in harmony with the Scriptures? We answer, yes; thus it was foretold in the announcement of Johns birth: "He (John) shall go before him (Jesus) in the spirit and power of Elias... to make ready a people prepared for the Lord." (`Luke 1:17`.) This, evidently, is the significance of this prophecy --that before the coming of the

R557 : page 7

great and dreadful day of the Lord some power or agency would be raised up, which would act as a bold teacher to arouse those in a proper condition.

But still the question arises, Was Johns ministry sufficient to fulfill all the predictions concerning the Elias? Do not Jesus words: "Elias truly shall first come and restore all things," seem to indicate a greater work than John accomplished? What if John the Baptist stood for or represented a multitudinous Elijah, as Jesus stood for and represented a multitudinous Christ, of which he was the head and his church glorified the body?

This, we believe, is the proper solution of the matter. We have seen heretofore that the Christ of power and glory, foretold in Scripture, is not only Jesus Christ, but all those, also, who being justified by his sacrifice have become joint-heirs with him, and fellow members of the same body, over which Jesus is the head, God blessed forever. (`Eph. 1:22`; `Rom. 9:5`.) So it does not surprise us that as John, in the bold and noble spirit of Elijah, introduced and made ready the way of Jesus at the first advent, so a greater than John--a company whom he represented--in the same bold Elijah spirit, will prepare the way for the reception of the glorious and complete Christ.

Then, the Elias (John) and the Christ (Jesus) failed of a full accomplishment of the restoring and reigning foretold of the Elias and the Christ; but the Elias and the Christ complete shall fulfill all the prophetic predictions.

To be brief, we understand that Elijah and John represented the true and faithful witnesses of this Gospel age, whose testimony and labors, under the blessing of God, shall prepare the way for the reign of the glorified church and its glorious head, by making ready a people prepared (the "little flock") for the Lord. (See `Luke 1:17`.) As John, in the spirit of Elias, in the end of the Jewish age called attention to Jesus, and thus prepared those who heard to receive Jesus and be exalted at Pentecost to the higher spiritual plane, so here, the Elijah class will in the end of this age call attention to the present Christ, that those prepared of the Lord to be exalted to glory may be made ready.

But if we look backward and compare the life of Elijah with the history of the true church of overcomers, we shall see such a marvelous coincidence as will convince us of the correctness of our supposition that he was the type, and the church the real Elijah. That the comparison may be the more readily made, we place some of the leading points of similarity in the history of Elijah and the church in parallel columns.

ELIJAH.

I.
Elijah persecuted for righteousness sake.

II.
His principal persecutor was Jezebel, the wicked Queen of Israel, who is mentioned by name as the type of the enemy of the saints. (`Rev. 2:20`.)

III.
Jezebels persecuting power was exercised through her husband, Ahab, the king.

IV.
Elijah fled from Jezebel and Ahab, into the wilderness, to a place prepared of God, where he was nourished. Fed by the ravens and by the widow. (See `1 Kings 17:5,9`.)

V.
Elijah was "three years and six months" in the wilderness, and during that time there was no rain, and a great famine was in the land. (`James 5:17`; `1 Kings 17:7`, and `18:2`.)

VI.
When Elijah returned from the wilderness, the errors of Jezebels

priests were manifested
and the true God honored,
followed by copious
rains.
(`1 Kings 18:41-45`.)

VII.
The king and the
people at first rejoice
and Elijah and his God
are honored, but the
spirit of Jezebel is unchanged
and she still
sought Elijahs life, and
he was again compelled
to flee to the wilderness.
(`1 Kings 18:40,45,46`;
`19:1-4`.)

VIII.
Elijahs career ended
by his being taken from
the earth.

THE CHURCH.

I.
The Saints suffer for
the truth.

II.
Their principal persecutor
was the apostate
Church of Rome, which
claims to be a "queen"
and ruler over spiritual
Israel. (`Rev. 18:7`.)

III.
Papacys persecuting
power was the Roman
Empire, to which she
was married.

IV.
The true Church fled

into the symbolic wilderness --or condition of isolation--to her place, prepared of God, where she was miraculously sustained. "The earth helped the woman." (See `Rev. 12:6,16`.)

V.

The church was three and a half symbolic years (a day for a year --1260 literal years) in the wilderness condition, during which there was a spiritual famine because of the lack of truth--the living water. (Comp. `Rev. 12:6`; `11:3`; `Amos 8:11`.)

VI.

At the end of the 1260 years the power of the truth and its witnesses was manifested (1798 A.D.), and since then the truth has flowed out and is deluging the world at the rate of millions of Bibles every year.

VII.

The teachings of the Bible have brought such blessings that the empires of earth recognize the Lords hand, yet they have almost gone back to the principles of Papacy (Jezebel), with so-called "Protestant" sects, and the saints are again compelled to

flee for the preservation
of their spiritual life,
and are again in the
wilderness condition.

VIII.
The saints will be
changed from earthly to
heavenly beings.

These are striking coincidences, and we believe are not accidental, but with Jesus, we believe that to those who could "receive" Johns testimony, he to such filled the office or work of Elias, which the church more fully accomplishes.

The expression, "turn the hearts of the fathers to the children, and the heart of the children to their fathers," is a peculiar one, and the sense of the Hebrew is even less clear; but we have it repeated by the angel as recorded by `Luke 1:16`, in a manner which makes it plain--"to turn the hearts of fathers to children, and the disobedient to the wisdom of the righteous." In a word, to restore harmony between Israel and "the fathers," (the patriarchs, etc.) and, in the fuller sense, the world whom Israel typified or represented, shall come into a condition of harmony and peace with God, similar to that of the "fathers."

When in the foregoing prophecy it is said: "He shall turn the hearts... lest I come and smite the earth with a curse," (`Mal. 4:5,6`,) it apparently teaches that the mission of Elijah would be successful--that he would turn the hearts. But looking at the ministry of John the Baptist, and also at the ministry of the church, we find that neither SUCCEEDED in turning any considerable proportion of men to the Lord.

This seeming discrepancy causes us to look again at the word of the Prophet, and looking more closely, we find that it is a CONDITIONAL statement. If Elias succeeds, the earth will not be smitten with a curse, but if he succeeds not, the curse will come.

This harmonizes exactly. If John had been heeded in the Jewish church and had succeeded in turning that institution to the Lord, so that they had recognized the present Saviour, then that Jewish church would have received Him and He would have exalted it; but, on the contrary, they (as a church) rejected the teaching of Elias, rejected the greater one whom he announced, and, as a consequence, they as a people received THE CURSE mentioned by the prophet. Their polity was overturned in utter destruction. Now let us look at the larger fulfillment. Representatives of the Elijah class--the saints--have rebuked sin and censured sinners, and professing Scribes and Pharisees, and sought to turn the people, and finally announced the presence of Christ; but now as then, there are few turned so that they recognize the presence which they had expected so differently. And here, as in the Jewish prototype, the rejection of the Elijah message brings the curse mentioned by the prophet--the overthrow both of the church (nominal) and also of the civil powers to which she is wedded. This curse or wrath of the "Day of the Lord" has already been shown as commencing A.D., 1878, lasting 37 years, to 1914, A.D.--as the curse upon the nominal Jewish church was of 37 years duration, from A.D. 33, where Jesus gave them up and left their house desolate, till the utter destruction of their city and nation, A.D. 70.

However, the work of Elias--the church glorified--will be successful. "He shall restore all things"; hence, while the curse comes and overturns much, it shall not be "utterly" cursed and forever destroyed, because the exalted Elijah--Christ--shall put down all opposition and then restore and bless.

The two characters, Elijah and John, are both needed to fully illustrate the closing work of the saints. The circumstances of the close of Johns career, combined with those of Elijahs, seem to fill out the picture completely. According to Johns experience, we should expect that as his reproval of Herod for having an unlawful wife (`Luke 3:19`), led to his imprisonment, so here, the reproval of the church and world for their unlawful union, provokes the displeasure of both and leads to the ostracizing (beheading) of the faithful reprovers.

Then, too, John died, but Elijah was taken to heaven, and thus they two represent the last class of the saints. The moment of the death of the flesh, will be the moment of translation to the new nature.

ELIJAHS SUCCESSOR--ELISHA.

Before translating Elijah, the Lord arranged that he should prepare and instruct his successor, and sent him to Elisha as such. (`1 Kings 19:16`). So, if we have found Elijah to represent the overcomers, the "Bride" or "Body" of Christ, we might reasonably infer that Elisha is the representative of those who shall succeed the overcomers, as the Lords mouth-piece on earth; hence our interest in his career.

From the time of his call to be the successor, Elisha followed Elijah. The latter expected to be translated, and the former did not, but knew that Elijah was to be. On the route, Elijah went to various villages apparently expecting to be taken at each, and seemingly an effort was made to test the interest of Elisha by inviting him to tarry behind;

R558 : page 8

but he evidently represents a persevering and faithful company, for he would not be discouraged nor leave Elijah.

There are some things which seem to indicate that these various stopping-places to which they went, but at none of which the desired translation occurred, represented or foreshadowed various points in the time-proofs where, with the then imperfect views of the plan, order, etc., it was thought the translation of the saints might be due. As these various stoppings were, doubtless, a test of the faith of Elijah and Elisha, so, doubtless, these time-points have served to test, and separate, and leave behind, all not properly belonging to the Elijah and Elisha classes.

The translation took place when all those stopping-places were in the past, and at no definite or fixed point. "It came to pass, as they still WENT ON and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." (`2 Kings 2:11`). So, also, it is now: all those time-points are in the past; none of them were times of translation, and we are going on without any definite points of expectancy, and the two classes are now communing together of the work, and now it is that we believe the change is taking place; that is, some are from time to time being "caught up"--"changed" from human to spiritual beings--with the Lord; as men dying, like John, as new creatures, translated the same instant to the heavenly or spiritual condition. (`Psa. 82:6,7`;

`Rev. 14:13`).

We have heretofore shown the Scriptural teaching that the overcomers, or Elijah class, will be a "little flock," and that there is also developed another class--"a great company"--and this last seems to be represented in part by Elisha. While Elijah remained, Elisha was merely a disciple and not a teacher, but in view of his work, as Elijahs successor, a double portion of Elijahs spirit--energy, force, power to teach, etc."--was to be upon him, upon certain conditions, viz.: "If thou shalt see me taken from thee, it shall be so unto thee; but, if not, it shall not be so." (`2 Kings 2:10`.) And we are informed that, to see this, will be a "hard thing." The significance which we attach to this is, that it will be a very difficult matter, even for those expecting the event, to see [recognize] the change of the Elijah class. Since "ye (the saints, the Elijah class), shall all die LIKE men," it will be only by close affiliation and an opening of the eyes of the understanding, and the exercise of implicit faith in the promises, that these will be able to know of the glorious, spiritual rapture which occurs in the instant of death. In view of this fact, how transparently pure and faithful must be the life of each member of that Elijah class. Absolute perfection need not be expected while we have this treasure in imperfect earthen vessels, but perfection of purpose, aim and effort, should be manifest to those about us, that when we are taken they may know it. "He that hath this hope in him purifieth himself even as he is pure." (`1 John 3:3`.)

Only such as do recognize the change of the Elijah class, can fill the teaching position. The "sons of the prophets" (theologians) will disbelieve; but upon this class who shall see, a double portion of the Elijah spirit comes. No wonder if this class becomes awake to the grandeur and importance of their work, when they realize the establishment of the kingdom--the glorifying of the Elijah class. And this is shown in type. Elisha received the double portion of Elijahs spirit, and if he be, as we judge, a type of the second company, its career will be a grand and glorious one.

Filled with the Spirit while mourning his loss, he returned, smiting the waters with Elijahs mantle in the name of "the Lord God of Elijah, so that even the sons of the prophets [nominal teachers] recognized his power, saying: "The spirit of Elijah doth rest on Elisha" --yet they believed not that Elijah was taken; thus illustrating how the world (including the nominal church) will be as ignorant of the glorification of the true church, the body, as it was of the glorification of our head at the commencement of this age.

Thus far we have been merely fitting the testimony of Gods word with the records of the lives of these men; and the harmony is so great as to forbid our regarding them as anything less than designed types. But, should we look into the future and attempt to read the progress of the Elisha class, from his acts we would be upon less firm ground; hence, we merely suggest that possibly Elishas healing of the waters with salt in a new cruise cast into the spring, may mean that the channel (river) of truth will be cleansed and purified at its very fountain by new dispensational truth being cast into it, by the Elisha class. (`2 Kings 2:19-21`.) The increase of the widows pot of oil until every available vessel was filled by which her sons were saved from bondage (`chap. 4:1-7`), may represent the increase of the spirit so that every ready and emptied vessel shall be filled--the pouring out of the spirit upon all flesh. (`Joel 2:28`.) The healing of the mess of pottage for the sons of the prophets, so that they ate of it unpoisoned, may represent a healing of the food of theologians and the putting of an antidote into their poisonous mess. (`2 Kings 4:38-41`.) The increase of food for the people (`verses 42-44`) may represent a feast of truth for the people. The healing of Naamans leprosy may represent the healing and restitution from the blight of sin of which leprosy is a symbol. To be made clean, will require not ordinary washing, but a seven-fold or perfect washing in the God-appointed place, and will require faith, as also saith the Scriptures.

If our application be correct, we should understand the Elisha class to belong to the spiritually begotten family and not to the human, hence at their death the change from human to spiritual conditions would also take place. There seems to be an intimation of this in the record of Elishas death. (`2 Kings 2:12`; `13:14`.) Of him the same words were uttered which he had used concerning Elijahs taking, viz.: "O, my father, my father, the chariot of Israel and the horsemen thereof."

In view of the statement:--"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (`John 3:13`), some have wondered in what sense Elijah "went up into heaven." In reply, we suggest that the atmosphere, the air, is sometimes called heaven: thus the expression --"fowls of the heavens." Into the air heavens Elijah certainly went: where, we are not told, and it would be useless to surmise--of his death we are not told; indeed, since we see him to be a type of the changed saints, it would have spoiled that type had his return to earth or his death, been recorded; and yet we are sure that "death passed upon all men," and hence had dominion over him, and he could not have been free entirely from its grasp anywhere, until Jesus had given the ransom price.

Moreover, we may know that Elijah did not go to the heaven promised the saints, because not being begotten of the Spirit--not being a new creature--he was still a human being. [Jesus was the first begotten to the spiritual--new nature and the Leader and FORE-RUNNER of all who enter the heavenly or spiritual condition.] And as a human being, we cannot but suppose that Elijah would have been as uncomfortable out of, or away from this or some world, as a fish would be out of its element.

And in harmony with this reasoning, from known Scriptural teaching, is the above statement: "No man hath ascended up to heaven but he that came down from heaven." In harmony with this thought also, are those other Scriptures: "No man hath seen God at any time," and "Whom no man hath seen nor can see." (`1 Tim. 6:16`.) Only those who, during this Gospel age, change their nature from human to spiritual, shall see him as he is, because they shall be like him who is the express image of the Fathers person.
Men can only see God as manifested through his works and revelation.

R558 : page 8

MOSES AND ELIAS.

The transfiguration of Jesus in the presence of three of his disciples is a point of interest to many, not because they see its lesson and significance, but because they do not see them. We read that there "appeared" to the disciples, Moses and Elias talking with Jesus. (`Matt. 17:1-9`.) Jesus was transfigured [changed in appearance]--his face did shine as the sun and his raiment was white as the light. A bright cloud overshadowed and surrounded them, and a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." "And when the disciples heard it they fell on their faces and were sore afraid. And Jesus came and touched them and said, Arise, be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only."

We might wonder and speculate about how Moses and Elijah came to be on that mountain, how the disciples, who never saw either of them, could know them, etc., etc., but all such speculation is set at rest by Jesus telling the disciples that they had seen a vision. "As they came down from the mountain, Jesus charged them, saying: "Tell the vision to no man, until the Son of man be risen again from the dead." (`Matt. 17:9`.) To the disciples the vision seemed a reality, just as to John at

R559 : page 8

Patmos, the various visions recorded in Revelation were clear and distinct, but Jesus certainly knew all about it, and we will rest on his testimony that it was a vision.

To think otherwise would involve the contradiction of sundry plain Bible statements; for instance, Jesus was not yet crucified, hence had not risen from the dead, and we know that he is the "first-born from the dead." But if

Moses had been resurrected, then Jesus was not the first. The case of Lazarus and others brought back to a measure of life, we have heretofore shown is not called resurrection, because they were not entirely delivered from the power of death--but died again.

But let us see, if we can, what lesson was taught or what important truth was illustrated by this transfiguration scene or vision. Doubtless in that way we shall see a reason for the presenting of Moses and Elijah in the vision.

Peter, who was one of those present on the occasion, mentions it in his letter long afterward. He says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his MAJESTY. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: "This is my beloved Son, in whom I am well pleased." And this voice we heard, when we were with him in the holy mount." (`2 Pet. 1:16-18`.)

We understand Peter to tell us then, that the transfiguration vision was an illustration or presentation in vision of the "majesty" and "power" of his (parousia) presence, [here translated coming]. It is, then, to be understood as representing the establishment of The Kingdom at Jesus second presence. Therefore, from our standpoint, it is an illustration of the present time, in which Jesus is present and the kingdom being established. Moses, we have seen, represents the human element of the kingdom: ("Moses, verily, was faithful in all his house as a servant." `Heb. 3:5`.) while Elijah, as we have just been seeing, has stood for, or represented the entire Gospel Church--the spiritual--the house of sons. Elsewhere we have seen that there will be these two classes in the kingdom--an earthly and a heavenly--over all which and the orderer of both phases, will be Jesus; and this fits perfectly with the vision--Moses and Elias, with Jesus in the midst, transfigured and shining.

So now, in his presence, we not only see the evidences of the spiritual kingdom in the harvesting and sifting of the wheat, but also preparation being made for the establishment of the earthly or perfect human phase of the kingdom. This is no cunningly devised fable, and was not only shown to Peter and others in vision, but "we have also a more sure word of prophecy," which bears the same testimony, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (`2 Pet. 1:19`.)

===================

THE Post-office authorities now refuse all papers not properly addressed. This will account for some not getting their papers recently. When the name of your village or town is different from the name of the post-office be sure to send the latter. Write addresses very plainly and thereby save our time and your annoyance.

SEND the names of any to whom you think sample copies of the TOWER would be a blessing; or we will send you samples for your neighbors--Free. Do not part with your own papers, you will need them for reference.

THE MILLENNIAL DAY DAWN is enlarging entirely beyond our first expectations. It is not yet ready. We will give ample notice in these columns, when it is.

====================

R559 : page 1

VOL. V.   PITTSBURGH, PA., DECEMBER, 1883.   NO. 5.

==========

ZIONS

Watch Tower

AND

HERALD OF CHRISTS PRESENCE.

PUBLISHED MONTHLY AT
101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send paper money to the amount of two dollars, by mail, at our risk. Larger amounts may be sent by Drafts, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please

send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lords poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--`ISAIAH 55:1,2`.

====================

page 1

SEND us the addresses of all the moral and religious Swedes and Norwegians you can gather; for samples of the Swedish paper.

THE safest way to send money is by "POSTAL MONEY ORDER." The rates have recently been reduced. "POSTAL NOTES" are no safer than money.

====================

R559 : page 1

VIEW FROM THE TOWER.

We wish it distinctly understood that no arrow from this TOWER is aimed at the Lords children; neither at the weak, nor at the strong. God forbid that we should at all wrestle with flesh and blood--especially that we should fight against our own kindred, the family of God.

Our arrows, are aimed at errors not men; at systems, not individuals. We wrestle against princedoms and powers in exalted positions of influence (`Eph. 6:12`), chief over which is Satan.

We write thus because a letter from one of the readers recently, suggests the thought that our words have been somewhat misunderstood. This brother points us to the success, influence, charities, and missions as now witnesses of Gods favor to the various sects, and warns us against saying anything against Gods children therein.

To this we reply as above, that against Gods children we have said nothing, but against the errors which have divided them and which keep them divided into sects contrary to the word and Spirit of the Lord. We have said something and by the grace of God assisting, we will say more, and say on, until the last of Gods children shall be freed from her enchantments and bondage, and regain the liberty wherewith Christ hath made them free.

A casual glance, or even a steady gaze if from a worldly standpoint of view, would show the various daughters of the harlot as creatures of grace and beauty; would grasp only the outward marks of prosperity, and not notice the inward dearth of the true Spirit of Christ. Outwardly whited and garnished, inwardly full of pride and corruption.

We have already seen that the Jewish Church at the first advent is a likeness of the Gospel Church at the second advent. Then, the scribes and Pharisees represented "orthodoxy" so-called, as Jesus testified: "The scribes and Pharisees sit in Moses seat. (`Matt. 23:2`.) That was a time of great prosperity in the Jewish Church. Never before had it been more prosperous outwardly. The Temple was more grand than the one Solomon built; their charity was noted of the Lord; they gave a tenth of all their possessions, even to the smallest items of their harvest. (`Matt. 23:23`.) They gave much alms in a way to be seen of men; they prayed much and long and were not ashamed to do it publicly; they sent missionaries throughout all the civilized world, and had missions in all the principal cities of the earth. Jesus testified to this also, saying, "Ye compass sea and land to make one proselyte"--convert. (`Matt. 23:15`.)

Had our Lord joined the Pharisees and been "orthodox" (?), we cannot doubt that his life would have been quite different from what it was. That path would have led to honor and praise of men, but not to Calvary, and the praise of God. To have done so, would have been hypocritical as he testifies that they were. He shows that their hypocrisy consisted in pretending to do for Gods glory what was really for their own honor among men. (Doubtless in some measure self-deceived while deceiving others). Is not this much the case with the nominally "orthodox" sects of to-day? That their donations and labors and sacrifices are more for their sect than for Gods Church, few will deny. Each sect worships, serves, honors and advances itself, hence it is hypocrisy of the worst form--an attempt to deceive God as well as men.

We honor the spirit of sacrifice wherever we find it, whether among Protestants, Roman Catholics, Mohammedans or Infidels; but when it is remembered that the hospitals, schools, churches, etc., are still retained as the exclusive properties of the sects, we wonder whether the name charity is applicable to a gift made to ones self.

We are much pleased at the spirit which publishes Bibles by the million and scatters the surplus profits in cheap copies among the very poor, even though it is more zealous in printing than in believing or teaching its doctrines.

We are in close sympathy with the missionary spirit, but not with missionary effort as at present operated by the nominal church. Ours is in the fullest sense a missionary work. We admire the sacrifice, especially of early missionaries, who went abroad without guarantee of every comfort and luxury and of good salaries. We should esteem it a great privilege to co-operate with such now, if we knew of any who as they went preached the "GLAD TIDINGS of great joy, which shall be unto all people." But we cannot countenance present missionary labor, for the same reason that our Master could not approve of that of the Pharisees. The poor heathen will be better off to hear nothing in this age and wait for the age to come to spread true knowledge of God, than to be confused and prejudiced against God by the usual misrepresentations of his character and plans.

Neither should numbers deceive us--"Two or three assembled in Christs name in a small room are as much a church as a cathedral with as many thousands, and they are more likely to have their table furnished with living bread. If numbers are an evidence of Gods blessing, then Jesus had not much success as a preacher. If numbers prove anything in this age when the prince of darkness reigns, it usually means his favor and smile, for error and errorists abound and predominate as shown in the October diagram. Think not of numbers, better is the communion of two or three saints, than the emptiness and formality of a gathering of the worldly minded.

We want to suggest that those who feel hurt at such a statement as this, are we fear closely related to some of the systems denounced; perhaps partakers of her sins and therefore sharers in her pain. The seven thousand in Israel in Elijahs day, who had not bowed the knee to Baal, did not--could not feel hurt at the prophets words against Baal. Israelites indeed, in Jesus day did not or should not have been hurt by his sharp reproof of those blind leaders who were leading the blind people. It is as much the duty of the body of Christ now, to point out present hindrances to growth in grace and knowledge --the teaching and theories and mighty influences of the nominal church--as it was the duty of our head to point out

R560 : page 1

that the Church in his day would neither enter, nor permit others to enter the kingdom. (`Matt. 23:13`.) The Lord help us each to see clearly the truth on this subject and to do his will fearlessly. But may we be preserved from any spirit of bitterness and malice so that "Speaking the truth in love, we may grow up into Him in all things which is the head--even Christ. (`Eph. 4:15`.)

page 1

We subjoin extracts from some

INTERESTING LETTERS.

Reed City, Mich.

DEAR SIR:--Last week ZIONS

WATCH TOWER was sent to me, and I find it just the paper I want. Brought up in the strictest sect of United Presbyterians, I find this new message is like cold water to my thirsty soul, and I wish to learn more of the glad tidings. Enclosed find one dollar for one years subscription and for the rest send me as many copies of the October number as you can, I want to send them to my friends to whom it will prove glorious news.

I am studying my Bible with new interest and it is wonderful that I have been so blinded to Gods glorious promises all these years. I shall trust to clergymen no longer for I find them small help in time of need.

I am truly grateful to the unknown one who sent me your paper. It is just what I have gone mourning for, for years, not knowing God was preparing "deliverance to the captives." May he bless you in the good work. __________.

Kahoka, Mo.

DEAR BROTHER:--Your highly esteemed and welcome letter of the 8th inst. was received and read with much pleasure. It gave me so much strength that opposition and persecution seem but trifles. I have received and used the copies and samples of "Food" and "TOWERS" you sent me. My wife and I are working in a private way just now, deeming it better than public work under the present circumstances.

Only a few out of the many seem willing to receive any new light on revealed things, so thick is the veil of prejudice drawn over their mental vision. But as I suggested, there are some who are willing to read and compare spiritual things with spiritual.

I lend the papers rather than give them, and to such as seem to be sincere, those consecrated ones of the household of faith. The papers and books are falling into the hands of even the unregenerated and by them are highly commended. It seems strange to me that such marvelous light should spring up in this our day, presenting truths that I had never dreamed of before. Because they are so startling is one reason why people do not receive them.

May the Lord of heaven bless you in the glorious work. We will help all we can directly and indirectly. We herewith send enclosed four names with subscriptions for the TOWER. You shall hear from us and our work as often as we have anything special to write.

Yours fraternally, __________.

New Haven, Conn.

DEAR SIR:--I see by looking over my papers that my subscription has nearly expired, so I hasten to renew it. I do not want to be without it. I watch for it eagerly and enjoy it. I had never heard much of this subject until about a year ago, but as soon as your book, "Food for Thinking Christians" fell into my hands I knew it was just what I wanted. It seemed to me that I only needed to tell my friends who believed, to have them rejoice with me. But I have been chilled and disappointed. A few have seemed to have some light but some of my friends think I am going to extremes.

I have wanted to write and let you know what a comfort your books and papers have been to me, but hesitated knowing that you received so many letters. But during the years I have been trying to serve Christ, I have been led in such a way that it seemed impossible for me to open my heart to any one about me, and for years I struggled through a thick darkness of doubts and fears. I wanted to serve God and to please him, but he seemed so far off. Then I heard the Advent Doctrine, and then came the first ray of light, but for many years after that the light was very dim, but still the Lord led me, and my heart cried out for him constantly, until finally about five years ago he gave me rest. Then I said: "Though he slay me, yet will I trust him." Since that time I have not once doubted him. Every day I have grown nearer to him, until to-day I can look back over my life and thank God for every step of the way he has led me.

The past year has been the richest, most blessed year of my life, although it has been a time of sharp trial. I think it has taken all the faith I had to enable me to endure, but I feel stronger than ever, and I thank God that the light is shining so clearly now; and I thank him that it is shining on me.

I hope I have not written too long a letter, but my heart is full and I longed to open it. __________.

Corunna, Mich.

MY BROTHER:--Twice you have responded and sent me of your literature, which I have read; at first with some fears of becoming entangled, but now with a confidence of being led in the right direction: and having a craving desire to study with you Gods Word, I

subscribe for the ZIONS WATCH TOWER one year.

Your reading matter has made my Bible many times clearer and dearer, even in a short time, and I thank God for seeing even through a glass darkly.

Very Truly yours, __________.

Eglington, Canada.

DEAR BROTHER RUSSELL:--The late number of ZIONS WATCH TOWER containing the Diagram illustrating the population of the earth, in the religious divisions, I saw first in a paper from Mr. Guinness, of Harley House, London, where young men are trained for the mission field. It is one of the most striking evidences of the failure of human power with all its enlightenment, to convert the world, and to increase the desire and prayer of the believer in Jesus, that he may "come quickly" to "make all things new." The signs of the times are ominous that a great crisis is not remote. The persecution of the Jews in Europe seems like an evidence of the truth taught by the Saviour in the parable of the Rich Man and Lazarus. "Dead" and "buried" as a nation, they are suffering now, more than ordinary, the "torments" predicted by the Saviour.

In a late letter received from England, I see that the Society of which Earl Shaftesbury is President --the "Syrian Colonization Fund," designed to aid the Jews desiring to settle in Palestine to escape the cruelty of their persecutors, has met with difficulties, arising from political causes. A number of Jews intending to settle in Palestine or Syria were not allowed by the Turkish government to enter the promised land, but obtained permission from the British government to settle in the island Cyprus. In the letter, to which I allude, the writer says: "Our Jewish colonists find that the land which the governments has granted is of excellent quality and in a healthy situation. They are clearing the ground and digging their wells; also doing needful work in road making. We have not yet raised enough to establish them, but the funds are coming in, and we are encouraged to hope that the effort will prove successful. As to Syria and Palestine the case stands thus: Until lately the Sultan and his government were friendly to Jews, and would have encouraged their settlement in Syria, but political intrigues on the part of foreigners has been exerted. The Sultan has been led to think that England is endeavoring to get hold of Syria by means of the Jews; and thus, at the beginning of this year, the Turkish authorities discouraged Jewish immigration or settlement. Jewish pilgrims coming to die in Jerusalem were allowed to land. But then even these were for a while prohibited. This state of things can scarcely last. There are numbers of Jews in the Holy Land, and the most of them are in extreme poverty," (as Lazarus had been in the parable.) To these relief is being sent according to the means that are received.

The foregoing information cannot fail to be of interest to believers: The Diagram of the six classes of religionists in the world which appeared in the last number of the WATCH TOWER, is one of the best means of exhibiting the hopelessness of the worlds conversion to God, [by human agency] when up to the latter part of the 19th century only 116 millions of nominal Protestants stand up out of the 1424 millions of the population.

I am desirous to use the Diagram to awaken interest in the coming of the Lord among professing Christians. In Toronto the ministers of religion generally stand opposed to this doctrine. In "McMaster Hall," the theological hall of the Baptists, not one of the Faculty believed in the Lords coming to reign upon the earth. This was evolved by a student who believed the doctrine, at a meeting specially called to consider it.

May the Lord greatly bless your labor of love.

I am Yours fraternally, __________.

Tangerine, Orange Co., Fla.

MY DEAR BROTHER IN CHRIST:--Nearly a year ago I happened upon a copy of ZIONS WATCH TOWER. How it came to be in this out-of-the-way place I know not, but I saw in it light on many things on which I had pondered much and had inquired much about, among the leaders of all sects, without being satisfied. Many of those things I wished to know more about. I was poor and afflicted and I was and am hard pushed to feed my family; but seeing your offer to send it to any of the Lords poor who would write for it, I wrote and requested it, hoping to be able some day to pay for it. I have since passed through much sickness and write this upon a bed of sickness. Whether I will now be restored to health or not I cannot tell, but God knoweth best what is good for me. I know I am unworthy of the least of His favors and whether He decrees that I shall or shall not live to receive more of the light that he is bestowing upon His children I can but say, His will be done. And how I wish I could be assured in this dark day of all others, while I lie here and watch the dark clouds that reach from the ocean to the gulf, and while time passeth so heavily, that I have an interest in your prayers. I feel it would do my soul good to know or learn personally that those who have caused me so much comfort in affliction had indeed made an afflicted and unknown brother a special subject of prayer. I have written now more than I thought to write, but not the half of what I could write if my strength permitted. Would I be intruding upon your kindness to ask of you to send me a few more copies of the October number of the TOWER? Will you please continue to send it to me? Perhaps it will not be long till I can do something for the cause, and if so, I will, surely.

Yours in deep affliction,

__________.

Buffalo, N.Y.

DEAR BRO:--I herewith enclose my subscription for the dear Watch Tower. I cannot tell you how I appreciate its monthly visits with its deep living truth from Gods word. How it warms and cheers the heart and strengthens and encourages us in our pilgrimage, unfolding Gods plan of salvation and the presence of Jesus. I feel thankful to my Heavenly Father for the privilege of feasting on these glorious truths for it is by his favor that I am what I am. May our Fathers richest blessings rest on all those loved ones who are feeding the household of faith.

I know your time is limited and therefore I do not expect you to correspond, but I never forget you at the throne of grace, and may the blessing of the Lord rest on you all, is the sincere prayer of your sister in Christ. __________.

====================

R560 : page 2

WAS IT DOCTORED?

We desire to ask the attention of the readers of ZIONS WATCH TOWER to some considerations bearing on the authenticity of the New Testament Scriptures. It is claimed that the Roman Catholic Church, the "Mother of Harlots," having had in her possession exclusively, for a length of time, the original manuscripts, corrupted those manuscripts by interpolations and additions, in order to give an appearance of divine sanction to her corrupt doctrines and teachings. It is admitted, of course, that there are several passages in the New Testament which are marked as doubtful, and some, known to be spurious, have been rejected altogether; but it is not shown that those passages originated with a design to corrupt the original text. The explanation is offered (and there is nothing better, so far as we are aware), that those passages first appeared probably in the shape of marginal notes, and that ultimately, in the process of copying, either through carelessness, ignorance, or possible dishonesty, they were finally embodied in the text. But, be that as it may, we propose to show, by various considerations, how incredible, almost impossible, it is that any such attempts as claimed could have been made to corrupt the original text.

You are aware that the Roman Church teaches that Mary is "ever a virgin." It is one of her "infallible" dogmas that Jesus was her "only son." And, yet, with surprising carelessness, the manuscript doctors have allowed the text to read: "She brought forth her first-born son," implying, of course, that she brought forth other sons afterward. And, as if that were not enough, and to put caviling at rest forever, they permit the original text to tell about "his mother and brothers, and sisters." (See `Matt. 1:25`; `Luke 2:7`; `Mark 3:31`; `6:3`.) All this, rendered into plain English, goes before the world, while the infallible dogma of the Church is never so much as hinted in any part of the Book.

Again, the "infallible" Church teaches the doctrine of the Trinity. A recent writer said in his paper, endeavoring to show how she had corrupted the Word of God, "Where else than in the New Testament did she get her doctrine of the Trinity?" That writer ought to have known (for he has sufficient intelligence) that the doctrine of the Trinity is not to be found in the New Testament, that spurious passage in `1 John 5:7` not even directly affirming it, and that is the only text which has the faintest semblance of teaching the doctrine. But in view of the fact that those crafty manuscript corrupters took in hand to make the original text teach their dogma, what inconceivable blindness, on their part, to have allowed Jesus to say: "The Son is not able of himself to do anything!" (`John 5:19`), and "My Father is greater than I." (`14:28`.) And how could they have suffered an Apostle to testify that "he is the first-born of all creation," (`Col. 1:15`), and the Revelator to say, "he is the beginning, or chief, of the creation of God." Not to have stated their own dogma with any degree of clearness, and at the same time to allow such positive testimony in condemnation of their dogma to go out from under their hands was, certainly, bad work for the "doctors," wasnt it?

The Roman Church teaches the doctrine of "purgatory," but when they were tinkering the manuscripts they must have forgotten to put that in--the passage in `1 Pet. 3:18,19`, read in the light of common sense, not giving the least countenance to such a notion.

Then, again, the old Mother teaches "eternal torment." But is it not wonderfully strange that when she was "corrupting the manuscripts" she should have left out so completely the very foundation doctrines of her system? For while she teaches eternal torment (not from the Scriptures of truth, but from tradition, and by unwarrantable interpretation of certain texts,) these very manuscripts which she is said to have corrupted, are allowed to testify in the most unqualified terms that "death is the wages of sin;" and that the final punishment will be "everlasting destruction." (`Matt. 10:28`; `Rom. 6:23`; `2 Thess. 1:9`.) So, also, her dogma of the immortality of the soul. Why did she not put that in manuscripts when she was "doctoring" them to suit her false teachings? You know as well as I know--and I know to an absolute certainty--that that pet doctrine of Romanism is not so much as named in the Scriptures, neither in Hebrew, Greek nor English: and yet we are asked to believe that that corrupt Church has so extensively tampered with the original manuscripts, in order to sustain her abominable system of falsehood, that it is usually unsafe to trust them; that they cannot be relied on at all to tell the truth! However, while she teaches that immortality is inherent in all men, they teach that immortality is a glorious prize to be sought for, and to be obtained only by the elect of God through Jesus our Lord. (`Rom. 2:7`; `6:23`; `1 John 5:11,12`; `John 10:27,28`.)

"The Church" prays to saints, while the manuscripts testify against her--"I, Jesus, am the way--no man cometh to the Father but by me;" (`John 14:6`) and "there is one Mediator between God and men, the man Christ Jesus." (`1 Tim. 2:5`.) So, also, in her teaching of the merit of works, the testimony of those manuscripts is directly against her. She teaches that the faithful, by their good works, may merit the favor of God, while they teach that works are entirely excluded, and men are "justified by faith." (`Rom. 3:27,28`; `4:1-8`; `Eph. 2:9`.)

Illustrations might be multiplied. But

from those already noted, it seems fair to conclude that, inasmuch as the "doctors" did not corrupt the text in those places which teach doctrines exactly contrary to their own teachings, the passages which are known to be spurious must be accounted for on some other hypothesis than a deliberate design to corrupt the original text.

It is certainly true that the teachings of the Scriptures in what are usually regarded as "fundamental" truths are in direct contradiction of the dogmas of the Roman Church, as well, also, as those of the Protestant sects. And it is no less certain that the teachings of the Scriptures are in full harmony with themselves throughout, from first to last. Take, for example, the story of the miraculous conception and birth of Jesus, which some in these days find so hard to believe. Compare the case of Sarah, (`Gen. 18:9-14`) [Is anything too hard? --wonderful--for Jehovah?] of Hannah, (`1 Sam. 1:5-27`,) of the Shunamite, (`2 Kings 4:14-17`,) of Elizabeth, (`Luke 1:18,20,24`.) In all of these cases there is the miraculous interposition of divine power, quickening the natural forces, where they had been dormant and inoperative, or entirely suspended; and it seems to us the miracle is not less notable in these cases than in that of Mary, where the same divine power attains its object, by its own energy directly applied, regardless of the usual operation of natural law. For, surely, He who established natures laws, is able to act in any given case by other means, if he should see fit so to do. And that He did do so, is, as we have said, the testimony of the Book, in harmony with itself. R. WAKEFIELD.

Newark, N.J.

===================

CONVERTED BY A TELEGRAM.

A young telegraph operator in a provincial town was anxious about his soul. But he could not have guessed that a message would reach him as it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart uttering the publicans prayer. The sunny weather and beauty of summer scenery did not engage him, for he was longing for that peace of God which the Christian feels.

Absorbed with his desire, he continued to pray, "God be merciful to me a sinner," and was constantly repeating the words, when the click of the signal told him that his office was called. He took his place at the instrument, and quickly and with unusual emotion spelled his message, from "Herbert," at Windermore, to "J.B.," at Warworth:

"Behold the Lamb of God, which taketh away the sins of the world." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Such a telegram as that the young man had never known to pass the wires before. It was sent to a servant girl who, in her distress of mind, had written a letter to her brother, "Herbert," but it proved a double blessing, for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw and rested in the Lamb of God.--Selected.

====================

Some one has said that the fruit of the Spirit is all in one word--"love." It speaks in Galatians about love, the fruit of the Spirit being love, joy, peace, gentleness, long-suffering, meekness and temperance. The way this writer has put it--and I think it is very beautiful --is, that joy is love exultant, peace is love in repose, and long-suffering is love enduring. It is all love, you see, and gentleness is love in society, and goodness is love in action, and faith is love on the battle-field, and meekness is love at school, and temperance is love in training.--Moody.

In our last issue we stated that DAY DAWN [the work mentioned in "Food"] was out of print, since which we find that there are still some copies remaining. Though we advise waiting on "Millennial Day Dawn," we would say that if you desire the former we can still supply a few copies. Price 50 cents.

===================

I AM THINE.

Though a cloud of pain and sorrow
  Sometimes hide thy face from me;
Though my steps are slow and weary,
  Father, still I trust in thee.
If my way is dark and lonely,
  And no stars above me shine,
Through the darkness that surrounds me
  Still I whisper, I am thine.

When in hours of grief and trouble
  Tears have almost dimmed my sight,
When the tempter tries his weapon
  Sometimes in a robe of light--

If I lift my eyes to heaven
Yet I see thy love divine,
Like a sunbeam through the shadows,
And I feel that I am thine.

So my Father, earthly sufferings
Cannot veil thy love from me,
And if worldly joy and pleasures
Try to win my heart from thee,
Then I look beyond the shadows
To the crown that shall be mine,
And I see the day is dawning,
When Ill be forever thine.
--K. Lundin.

===================

R561 : page 3

WHEN WAS JESUS BORN?

The subject of ancient chronology is confessedly a very difficult one. Of many early and important events there are no reliable dates; of others, different authors assign widely different periods. As we search backward, the further we go the less reliable is the history, until --outside of the Scriptures--we finally reach the fabulous age, where all is myth and imagination.

There are a number of reasons for this condition of things.

1. Chronology was, apparently, very little used in the earlier ages.
2. Different eras in starting points were used by different authors, and by the same author at different times.
3. Several ways of reckoning time were used.
4. Printing being unknown, and original documents unattainable, much was written from tradition and conjecture.
5. We do not in many cases have the first or actual record, but only second or third-handed and often conflicting

statements.

6. Where the original records exist, as in Egyptian hieroglyphics or Babylonian bricks, we are still dependent on meagre and conjectural translations.

The Bible, so far as it gives chronology, seems to be the only reliable source, but of course it is reliable, in the fullest sense, only to those who have faith in it.

Between one and two hundred different systems of chronology have been formed; most of them, too, by men of learning and research; so that it is not wise to become dogmatic over the date of ancient events which rest on profane, and therefore possibly unreliable history. Much less does it become a professed Christian to attempt to undermine the Scriptures by combatting them with data which are acknowledged to be only approximate.

The date of the birth of Christ is one which has been in dispute. In the 6th century it was proposed that Christians should use that date as an epoch from which to reckon time. As it was still less than 500 years from the days of the apostles, the date should have been placed with tolerable accuracy.

In the beginning of the seventh century an event occurred which led to doubt concerning the accepted date. In December, 1603, a conjunction of the planets Saturn and Jupiter took place, and, about a year after, a new and bright star appeared, which shone above a year and then disappeared. The conjunction was not strange, as it occurs regularly every few years, but the new and evanescent star was rather unusual. To a famous astronomer then living, it occurred that if such an event had happened just before the birth of Jesus, it would have been noticed by a people that believed in astrology, and that IF the men who came from the East, seeking for the King of the Jews, had been of this class they might have thought something unusual was going to occur, and IF a new star happened to appear at that time also (a very unlikely thing) they might have supposed it to be--etc., etc.

How such a star could travel before them from Jerusalem to Bethlehem, and then stand still over the place where the babe was, does not appear; nor why such a star should appear at each and every recurrence of the meeting of the two planets; but it so happened that one of the conjunctions was found to have taken place in B.C. 4, and the conclusion was jumped at that PERHAPS a new star also appeared at that time and acted in the very unstarlike manner suggested. Believers have been and still are anxious to have the events noted in Scripture verified by external evidence, but an attempt to prove more than is warranted may do more harm than good.

Canon Farrar, in his "Life of Christ," has the following to say on the subject, after explaining the argument: "The appearance and disappearance of new stars is a phenomenon by no means so rare as to admit of any possible doubt. The fact that St. Matthew speaks of such a star within two or three years [note the indefiniteness] at the utmost of a time when we know that there was this remarkable planetary conjunction, and the fact that there was such a star 1,600 years afterwards, at the time of a similar conjunction can only be regarded as a curious coincidence...We are, in fact, driven to the conclusion, that the astronomical researches which have proved the reality of this remarkable conjunction are only valuable as showing the possibility that it may have prepared the Magi for the early occurrence of some great event. And this confident expectation may have led to their journey to Palestine on the subsequent appearance of an evanescent star."

We accept the conclusion so far, but must believe that the star was purely supernatural, prepared for the occasion and circumstances; and, therefore, not dependent on the planetary conjunction. If so, it might have occurred the same year or a dozen years afterward, and astronomy could not help us place it.

That the conjunction did more than Farrar suggests is, we believe, accepted by no scholar, excepting, perhaps, those who, professing Christianity, deny the supernatural.

Some, who could not accept the star theory supposed that the movements of the planets themselves might have led the Magi, but this theory requires more faith [?] than to accept the miraculous appearance of a star, or, what the Magi supposed was a star.

While these notions prevailed, and the early date (B.C. 4) was accepted, historical events and dates were bent to harmonize, and other events were hunted up in support of the theory. Among the latter was an eclipse of the moon, said by Josephus to have occurred a short time before the death of Herod the Great--the monster who, as a drop in the ocean of his atrocities, slew the babes at Bethlehem.

All we know of the eclipse is as follows: Herod had placed a large golden eagle over the gate of the temple. Two illustrious Jews, named Matthias and Judas, persuaded the young men to pull it down. They did so, and some were arrested and executed. To make the matter clear, Josephus relates that there was another Matthias who was at that time high priest, but was not directly concerned in the sedition. He then says: "But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive, and that very night there was an eclipse of the moon."

Now as there occur from one to four eclipses of the moon every year, it is evident that except, under peculiar circumstances, the record of an occurrence proves nothing. Where the time of the year, the time of night, and the amount of obscurity are all given, as has been done in several instances, the record is of the greatest value in fixing dates. In the case under consideration there is nothing of the kind, therefore the record proves absolutely nothing as far as chronology is concerned. Josephus does speak of a fast as having been kept before the event, but what fast or how long before, is not stated.

As it happens there was only one eclipse of the moon in B.C. 4, while in B.C. 1, there were three. The eclipse of B.C. 4 was only partial (six digits, or only half of the moon being hidden) while it is rather remarkable that all three in B.C. 1 were total eclipses, that is, the entire moon was obscured, and of course for a longer time; causing the event to be much more likely to be noticed.

If the eclipse theory, then, has any weight, it is in favor of B.C. 1.

Of those who follow the early date, some suppose an eclipse that occurred in the fall of B.C. 5 to be the one recorded; others give B.C. 3 and 2 and still later, according to their understanding of Josephus and other historians.

Josephus gives the age of Herod at some important periods in his history, and the date of some of the events but they are not considered trustworthy. Some of them certainly seem to teach that Herod died as early as B.C. 4, but others cannot be reconciled with that date.

For instance, he is said by Josephus to have died at the age of 70. He was made governor of Galilee in B.C. 47. Josephus says (Ant. 14.9:2) that at that time he was 25 years of age. This would place his birth in B.C. 72. (47 + 25). His death at 70 would then be in B.C. 2.

It is well to note that Fausset, in his Bible Cyclopaedia, gives his age when made governor at about 20 years. Chambers Cyclopaedian and Smiths Bible Dictionary (See article Herod,) give his age at 15, which is certainly too young. The first would bring his death in A.D. 2, and the latter two would thus place his death in A.D. 6.

As to the reliability of Josephus, we quote from Appletons Cyclopaedia--article Chronology: "Josephus also gives dates, but he is altogether too careless to be taken into account."

We think the most reliable date is obtained in another way, even, if slightly roundabout. The greater the person or the event the more likely are historic facts in regard to them known and recorded.

Herod was but the usurper of the kingdom of Judea, a comparatively insignificant province of Rome. We have a chronology that is based on a greater man and event. The death of Augustus Caesar, the Emperor of Rome, and who made Rome the glory of the world, is what might be called established as occurring in A.D. 14. His successor was Tiberias Caesar. Now `Luke tells us, chap. 3`, that in the fifteenth year of his reign John the Baptist began to preach. John evidently baptized for six months before Jesus met him at the Jordan. Jesus then was about 30 years of age--

the age also of John when he began--

R562 : page 3

according to Jewish law and custom. (`Num. 4:3`.) Fifteen years, added to A.D. 14, bring us to A.D. 29, in the spring of which, evidently, John began his ministry. His work is recorded in `Mark 1:5`. In the autumn Jesus was baptized; and he had gathered some disciples about him before the Passover of the following spring, as recorded in `John 1` and `2`. After that, Jesus preached three years; or three and a half years from his baptism; and was crucified on the Passover in A.D. 33, "in the midst of the week," (`Dan. 9:27`,) aged about thirty-three years and six months.

Look now in the margins of your Bibles at the last chapters of each of the evangelists, and you will find A.D. 33 the correct time, yet if you look at the time of Jesus baptism you will find them dated two years too early, and at his birth four years too early. The reason is this: The B.C. theory compelled the editors of our translation to assume that Jesus preached for six or seven years--a theory without support, and now entirely discarded.

The marginal dates at the two ends of the first three Gospels do not agree. The B.C. 4 theory has made all the confusion--discard it, and we have harmony. The birth, then, should be placed B.C. 1, the baptism A.D. 29, and the crucifixion where it is, A.D. 33. W. I. M.

[We hold that the reckoning of time commonly used is substantially correct, as shown above. The difference which we claim as between it and the true date calculated from Jesus birth is about three months. "Christmas day," which is reckoned the anniversary of Jesus birth (January 1 representing the date of his circumcision eight days after) is mid-winter, and evidently does not comport well with the account of the shepherds being out with their flocks (`Luke 2:8`.) It is supposed by some to have been placed December 25 in order to the better take the place of and transform an old heathen festival at that date, into a Christ-commemorating one--at about the time so-called Christianity becoming popular with emperors, was embraced by thousands of the heathen people.

Our method of reckoning the day of Jesus birth is based upon Scripture, and is as follows: According to the law and custom Jesus could not begin his public ministry until the age of thirty; and we may reasonably suppose that his desire to be about his "Fathers business" would induce him to commence his work as soon as he was thirty years old; hence we shall suppose that he was baptized on his birthday. The period of seven years onward from his baptism is distinctly marked in prophecy --the seventieth week, in the midst or middle of which he should die or "be cut off" from life. (`Danl. 9:27`.)

His death, then, on the fifteenth day of the Jewish month Ab, was on a day just six months from his birthday, which consequently would be about October 2d--about the beginning of the Jewish year--or about three months earlier than A.D. 1 is usually reckoned.--EDITOR.]

===================

R562 : page 3

PROPHETIC PEN PICTURES

OF OUR DAY.

Nowhere do we find more striking and forcible figures and similes than in Jehovahs words through the prophets. We here consider some statements of `Isaiah 28`th and `29`th chapters relating to the church nominal. It is described under various figures--Ariel, Jerusalem, Babylon, Ephraim, Zion, etc.--each representing some special feature.

DRUNKARDS OF EPHRAIM.

(`Isa. 28:1-8`.)

Here the Prophets illustration is Ephraim, probably because like Ephraim the Nominal Gospel Church was to increase in number and influence, and become proud and corrupt. The name Ephraim came to be applied to the ten tribes who revolted against the kingdom of the Lord and established a different mode of worship. So the prophet very aptly uses it here as an illustration. He recognizes the fact that it has what is considered a glory and beauty, and fruitfulness, but shows that their glory is really their shame, and that their proud and haughty spirit must have a fall.

The nominal church is represented as crowned with pride and overcome with wine--intoxicated with the spirit of the world and its pleasures. They are not on the mountain or hill top enjoying their privilege of communion with God, but they are down reveling in the fatness of the valley, the pleasures of the world. And Jeremiah says: "Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures. (`Jer. 49:4`.) But says the Lord, Woe to the crown of pride, to the drunkards of Ephraim. The crown of pride the drunkards of Ephraim shall be trodden under feet. `vs. 1,3`.

"And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. `vs. 4`.

The glory of the nominal church is in numbers, wealth and worldly prosperity. She has been more anxious to have a show of growth, prosperity and fruitfulness before the world, than to have fruit acceptable and well pleasing to God. Gods plans work out slowly, and come to maturity not by sudden spasmodic efforts, but by slow and steady development,

"The bud may have a bitter taste,
But sweet will be the flower."

But the nominal church was not satisfied with Gods plans, and in her haste she has discarded his and adopted plans and theories of her own. The result

has been great fruitfulness of a certain kind. Moral and philanthropic enterprises have been undertaken on a gigantic scale and the church has rapidly grown to immense proportions, and has gained a most prominent and influential position and name among men. Seeing this hasty fruit and regarding it good, the world with its spirit of pride has greedily swallowed it. The spirit of the world has swallowed up all the benevolent enterprises and stamped them all with pride and boastfulness. And so also its fruit in numbers, is swallowed up by the spirit of the world.

Again he says (`vs. 7`.) "The priest and the prophet have erred through strong drink; they also have erred through wine, and through strong drink are out of the way, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment."

What a picture of the present condition of things: Not only are the people of the Church intoxicated with the spirit of the world, but the priests, the clergy also. And because of this intoxication they err in vision and are unable to discern the truth; and they stumble over the plain statements and marked fulfillments of Gods Word.

This condition of things is true of the whole nominal church of every denomination, so that "All tables are full of vomit and filthiness so that there is no place clean." `v. 8`. The tables, which should be laden with the bread of truth, are instead, covered with a repulsive mass of mingled traditions and abominable errors.

The Lord has permitted the unfaithful stewards for a long time to pursue their own plans and accomplish their own desires, but it shall not always be so, for the Prophet declares: "Behold the Lord hath a mighty and strong one which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under foot." (`vs. 2,3`.)

The Lord has mighty agencies preparing for and already beginning this very work, as we have seen, for the nominal church is already being cast down. But while calamity and destruction awaits the great nominal church; and while their pride is to be humbled in the dust, it is not to be so with the little flock of faithful ones to whom the Lord has called, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."

Of these he says: In that day--the very day of Babylons fall--shall the Lord of hosts be for a crown of glory, and for a diadem of beauty to the RESIDUE of his people. (`verse 5`.) And not only so, but the Lord will be "for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." He will give judgment, discretion, to those of his children who are endeavoring to judge, to discern between the right and the wrong, the truth and the error, and who bring all things new and old to the test of his Word. His strength also will be furnished to all who battle against the forces of error.

"WHOM SHALL HE TEACH?"

If such is the condition into which the Church has fallen; if the priest and the prophet and the people are all thus intoxicated and out of the way, Isaiah raises the question, "Whom shall he [God] teach knowledge? and whom shall he make to understand doctrine?" and answers, them that are weaned from the milk and drawn from the breast." `v. 9`.

Here the illustration of an infant is used, which Paul so forcibly applied to newly consecrated saints, whom he terms babes in Christ. (`1 Cor. 3:1`.) And Peter also says that such should as new born babes, desire the sincere milk of the word that they may grow thereby. `1 Pet. 2:2`.

These testimonies agree then, that while the doctrines or revelations of God are for his children, yet until they have passed the infant stage, and appropriated

R563 : page 4

the milk of first principles, they cannot be taught of him the deeper things. Alas! how few to-day make such use of the first principles as to grow thereby; and how applicable to many are the Apostles words--"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles [doctrines] of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil."

We find that for this very reason, because they do not grow but continue babes, many are so weak and helpless that in the day of the Lord they will have great distress in their inability to understand the Lords dealings.

"For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." (`v. 10`.)

Because God deals with us as a wise parent, with his children knowing that we need our food little by little, and the lighter diet before the strong meat, therefore his truth is so arranged as to meet our necessities: A little of the truth on any subject is placed here and a little more there; and as we take these littles and put them together we gain strength and are able to appreciate the whole of it. As we deal with children, so God deals with us, giving us line upon line, and precept upon precept--the same truths repeated over and over from different standpoints, thus enforcing his teachings.

"For with stammering [despised or scorned] lips and another tongue will he speak to this people--to whom he said, This is the rest wherewith ye shall cause the weary to rest, and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little--so that they go and have stumbled backward, and been broken and snared and captured." `vs. 11-13`. [Young.]

Though the word of the Lord has been thus plain and sufficient for the instruction and growth of his children, they have disregarded it and gone backward, substituting their own theories in its place, and in their attempt to substantiate their own theories by a reckless and often deceitful handling of the Word of God, they have wrested the Scriptures, and so stumble over its plain and harmonious teaching. The Lord had said, This plan for the redemption, restitution, and blessing of mankind, as revealed in my Word, is the comfort wherewith ye may cause the weary to rest. But the nominal church has refused to hear, and priest and people are alike deaf. Therefore the whole church nominal has gone backward, is taken in the snare of the adversary and must fall and be broken.

But though the great system of religious organization must fall, we rejoice to know that the saints who are blinded and deceived by it, shall be delivered by its fall. Though the false teachers whom they have heaped to themselves, having itching ears for worldly praise (`2 Tim. 4:3`) saying peace, peace, when there is no peace, (`Jer. 6:14`) have misused their office, the Lord will raise up other servants who will faithfully proclaim his truth. They will not seek to please the ear with soft words, nor to lull the drowsy, but will proclaim the unvarnished truth exposing hypocrisy and deception. With stammering [despised or scorned] lips and another tongue will he speak to this people. He will not choose the most approved and pleasing instruments to human fancy, but the scorned instruments in his hand shall be mighty in exposing the error and proclaiming the truth.

The great rock of truth on which both the houses of Israel fall, is Christ as the worlds Redeemer. This was the rock over which the typical Jewish house did fall, and true to the type, we find the Gospel house (nominal) ready to stumble over the very same rock. No small number of the influential in the church nominal have already declared, and boldly teach that Christ was not our ransom or substitute, bearing our death penalty for us, in our room and stead. But notwithstanding all the deceptive sophistry that men may use to establish their theories, the plain simple statement of Gods Word is that "The wages of sin is death"--not everlasting dying but everlasting deprivation of life--and that "God sent his Son to be the propitiation [satisfaction] for our sins...and not for ours only, but also for the sins of the whole world" (`1 John 2:2` and `4:10`); that by his paying our penalty we might be released from death--have a right to life--to a resurrection.

This is the only foundation of the rest wherewith we may cause the weary to rest, and whosoever accepts of the ransom through the precious blood of Christ, may securely rest in full assurance of hope: Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

But as with the Jew, so now, men object to Gods way and desire a way of their own; and the plainest statements of Scripture and experiences of life are twisted and mystified, and the church is found bolstering up Satans lie--"Thou shalt not surely die." Their belief concerning the future condition of the righteous and wicked is expressed in the following verses and many others of similar import:

"It is not death to bear
The wrench that sets us free,
From dungeon chain to breath the air
Of boundless liberty."

And again:

"What to be banished from the Lord
And yet forbid to die,
To linger in eternal pain,
And death forever fly."

If eternal pain and deep despair are the wages of sin, they do not believe that Jesus became their ransom, substitute, assuming that penalty and thus liberating them.

The cross of Christ loses its power and value in their sight as soon as they begin to reason and mix the truth with their false traditions. The ransom was to the Jew a stumbling block, and to the worldly wise of to-day it is foolishness; but to us who believe, it is precious, and in its merits we rest. With such a belief they are unprepared to see that Jesus death as a man was the settlement of the indebtedness of mankind incurred by Adams sin; and error on this point blinds to every other doctrine of Scripture built upon it. This is the very first principle of the Gospel and to those who are unskillful in this, how can God teach his doctrines or plans based on this? It is because they fail to use his lines and precepts that they fail to grow, and are weak against the besetments of the adversary in this day of the Lord. Who shall be able to stand? (`Mal. 3:2`.) We find the great mass of our beloved fellow-Christians in just the position described where they shall be ensnared and captivated by error; hence we cry aloud and spare not.

It is not Gods fault that such stumble and are ensnared by the adversary. The Scriptures abound with testimony as to the reality of death and the necessity and value of our ransom. The blood marks may be traced from Genesis to Revelation. By Apostles, Prophets, and types, the Lord has shown that, "without the shedding of blood there is no remission of sins"; and those who stumble on this subject are without excuse.

The nominal church, as a whole, has not yet reached this climax of unbelief, but their course lies in that direction, and such will be the inevitable result.

As soon as the spirit of inquiry which is abroad, forces them to think, they will see the dilemma in which they are placed between the doctrine of ransom and the theory of eternal torment. And so tenaciously do they hold to the latter, that they will prefer to deny the former when pressed for a reason for their belief.

To the unfaithful teachers of to-day, Isaiah calls, "Wherefore hear the Word of the Lord ye scornful men that rule this people which is in Jerusalem, [another symbol of the church] because ye have said, We have made a covenant with death and with hell [sheol--the tomb] we are at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." `Verse 15`.

This is rather to be understood as the Lords opinion. He terms their theory that "Death is the angel God has sent," an agreement with death, and their system of false theories, a refuge of lies.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." `V. 16`. Other foundation can no man lay than that which God laid--Jesus Christ, who died for our sins--the just for the unjust. There is no other real foundation, and faith built upon any other is not recognized nor owned of God. They who build upon their own works, and they who build their faith on the changeableness of the unchangeable God and suppose that he who once condemned man as unfit to live, will reverse his decision and bring him to life again, build upon the sand and have no foundation; for God lays but the one foundation--Christ,

R564 : page 4

who by the favor of God tasted death for every man.

Some in their "haste" pass by the ransom and its legitimate fruit the resurrection--restitution. This is too slow a process for them. They have a speedier way by which that which God terms "the last enemy"--DEATH--becomes a near and hasty road to glory. But he that believeth Gods testimony "shall not make haste;" such, taking Gods plan instead of hastily constructing theories of their own, are resting on the sure foundation. They await in hope and trust the time when the value of the ransom will be shown in the release from death of all for whom Christ died--every man. Such find it as the Lord promised: "This is the rest wherewith ye shall cause the weary to rest and this is the refreshing."

"Judgment also will I lay to the line

and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." For centuries God has permitted the God of this world, Satan, to blind men and to mystify and obscure the truth. He has permitted good to be called evil, and evil good. He has permitted his own character and plans to be misrepresented. But now comes the time when woe will be unto them which call evil good and good evil and pervert the way and word of the Lord. He will mark out clearly and definitely with line and plummet, the right and wrong, the crooked and the straight. Everything wrong must be overthrown and the crooked made straight. The more firmly error is rooted the greater will be the shock. This will apply to truth and error on every subject and especially in the greatest of all--religion. Already the shock begins to be felt both by the church and the world, but more especially by the former.

Water symbolizes truth and hail represents hard, cold forcible truths, or truths put in a forcible way, as judgments. Thus we are shown that when Gods time comes, all error and deceit, every refuge of lies will be swept away and destroyed, for God will have all men to come to the knowledge of the truth, that they may avail themselves of its advantages.

The burning up of all the hay, wood and stubble, errors of those building on the rock of Jesus the ransom, is shown by Paul, (`1 Cor. 3:12`.) and the overthrow of all systems which reject the only foundation is well illustrated by Jesus in his simile. (`Luke 6:48`.) The difference between building on the rock, and building in the sand alongside the rock is very great when the floods come and beat upon such a faith.

"And your covenant with death shall be disannulled and your agreement with hell [sheol, the tomb] shall not stand; when the overflowing scourge [whip, rod--chastisement] shall pass through [in the Day of the Lord], then ye shall be trodden down [oppressed] by it.

R564 : page 5

From the time that it goeth forth [in its very commencement] it shall take you; for morning by morning shall it pass over by day and by night; and it shall be a vexation [distress, perplexity] only until he shall make you to understand doctrine." [See margin.] `Verses 18,19`.

Because the church is so largely composed of babes uninstructed in the word of the Lord, and therefore unable to understand his dealings, therefore in this time of judgment--testing and sifting such will be discouraged, vexed, and much troubled as they shall witness the overthrow of many things which they had deemed essential to the progress of Gods cause in the world. They do not see that the separation of wheat and tares, and of the ripe and unripe wheat is now due. They do not see that those building on the sand must be manifested and distinguished from those who build upon the foundation which God hath laid, hence their distress as their wood, hay and stubble faith is consumed, and when they see the "refuge of lies" which they mistook for truth, entirely swept away. But this overthrow and destruction of venerated theories shall be a vexation to them until they are made to understand the true doctrine revealed in Gods word. When thus liberated they will rejoice in the overthrow of every form of error and its replacement with truth.

"For the bed is shorter than that a

man can stretch himself on it." A bed is a place for rest and refreshment and symbolizes a faith--a creed. God provides the good and suitable resting place or faith in his word; saying, "This is the rest wherewith ye shall cause the weary to rest and this is the refreshing." Rejecting his, they have made beds to suit themselves--sectarian creeds--but God condemns them; they are so short and contracted that only babes can stretch themselves therein--those who are more developed--men ("In understanding be ye men." `1 Cor. 14:20`) being cramped and uncomfortable, can find no rest in such, and are getting out of them.

"And the covering is narrower than that he can wrap himself in it." The assurances offered by the nominal Church are so vague and unsatisfactory that those in such beds find it difficult to cover or assure themselves. Their knowledge of God is so narrow and meager that they know not the meaning of "full [wide; ample] assurance of faith." (`Heb. 10:22`.) The uncovered, shivering and doubting condition of the great majority is expressed in some of the familiar hymns from which we give some extracts:

"Tis a point I long to know,
    Oft it causes anxious thought;
Do I love the Lord or no,
    Am I his, or am I not."

"When thou my righteous Judge shall come,
To take thy ransomed people home,
    Shall I among them stand?"

"But can I bear the piercing thought
What if my name should be left out,
    When thou for them shalt call?"

"Thy pardoning voice O let me hear,

To still my unbelieving fear,
Nor let me fall I pray."

God declares--"Their fear toward me is taught by the precepts of men." (`Isa. 29:13`.) The nominal church in its "haste" to convert the world has exaggerated and wrested parables and symbols in using them to threaten the world, and to frighten them into their beds for promised rest; but their unlawful "haste" has worked to their own unrest, for they have so convinced themselves of Gods injustice that they find it difficult to satisfy themselves of their own security, fearing lest by some thoughtless word or act they should endure eternal torture. Hence saints who have grown so as to discover the shortness of the bed and the narrowness of the covering cry out:

"A point of time a moments space
Removes me to that heavenly place,
Or shuts me up in hell."

"A half-awakened child of man
An heir of bliss or pain,
A worm of earth, I cry"--

"Eternal things impress!
Give me to feel their solemn weight
And tremble on the brink of fate."

"What after death for me remains?
Celestial joys or hellish pains
To all eternity!

"How then ought I to live on earth?"
"My sole concern, my single care,
To watch, to tremble and prepare
Against that fatal day."

Our hearts are full of pity for these whose fear and distress is caused by their short beds and narrow covering, and we urge them to come out into the broad place, and to rest with us in the testimonies of God alone.

Those who rest in Gods word are described in `Psalm 149`. While the others are in anguish and fear, these "Sing aloud upon their beds." The high praises of Jehovah are in their mouths--the new song; and their security, his word is in their hands--the sword of the spirit.

"For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act." (`v. 21`.) The cases mentioned as illustrations of the destruction of this day are remarkable. At Perazim the idol-worshipers who came against Gods newly anointed king, David, to oppose the establishment of his kingdom, met the power of Jehovah whom he represented. (`2 Sam. 5:20,21`.) At Gibeah there was a great slaughter by the Lord with hailstones from heaven of those who attempted to interfere with Joshua and Israel in taking possession of the promised land. (`Josh. 10:10,11`.)

The Lord warns that those who oppose the establishment of his anointed in the real Canaan, shall similarly bring upon themselves destruction. "Now, therefore, be ye not mockers lest your bands be made strong; for I have heard from the Lord of hosts a consumption

R565 : page 5

even determined upon the whole earth." (`v. 22`.)

Some seem inclined to treat lightly the predictions of overthrow or consumption of the present order of things and the introduction of the new order. Such feel so confident as they look at the perfection of Babylons ramparts of defence, and as they look at the formidable armament of nations, that they need the caution of the Lords words, "Be ye not mockers." To take a position of opposition is to make the fall so much the more severe when it comes. Those who reject and mock at the truth are more tightly bound by Babylons cord of influence and prejudice--their bands are made strong. The consumption or destruction of hoary and venerated systems of error both civil and religious, is "the act--the strange act," which the Lord will shortly bring to pass. It is a strange act to all those not instructed from his word, and who so highly esteem these false systems which are doomed to destruction.

(TO BE CONTINUED.)

===================

R565 : page 5

GO TO THE FOUNTAIN.

Water is water, wherever it is found; but there is a great difference between water which is drawn from the fountain, and water dipped from a stagnant pool. The one refreshes, the other nauseates; the one is life giving, the other brings poison and death.

The Word of God is a fountain of living water, but how often this water becomes stale, adulterated, and defiled, in passing through the various channels of fallen humanity. There are sermons which have many of the thoughts of man, and few of the thoughts of God. Multitudes of men content themselves with a second-hand gospel, which is stale, flat and unprofitable. They do not search the Scriptures, they do not study the living Word, but they depend on commentaries, sermons, interpretations and misquotations, and thus are led into gross errors, and are deprived of the freshness and vitality which resides in that Word which liveth and abideth forever. The Word of God is living and powerful. We are to be cleansed "by the washing of water by the Word;" but that water must be living water. No stagnant pool of human tradition, no turbid current of doctrinal controversy, can refresh and cleanse the souls that thirst and pant for the living streams which flow from the throne.

Those who would have living water must learn the way to the living fountain --the Word of God itself. A writer tells of two wells of the Doge of Venice: the water of one of them is brought in barges from a distance, and few care to taste the insipid draught; the other is a delicious natural well, cool and refreshing, and the people strive to obtain water from this fountain.

Ministers of the gospel, who long to be of use in this world, must not content themselves with being mere sponges to absorb and then give out the thoughts and ideas of others; they must, on the contrary, draw water for themselves out of the wells of salvation, and know the virtue of those streams that make glad the city of our God. Let us turn away from the turbid waters which men have fouled and defiled, and let us learn to drink from the living fountain, that which shall be in us a well of water springing up into everlasting life.--Sel.

====================

R565 : page 5

FULL OF SELF.

Of all the empty people, there are few more pitiable than those who are filled with self. Who has not seen persons who seemed to know nothing but self, and whose first ambition on meeting strangers, seems to be to inform them where they had been and what they had done, and how much they knew. Good old John Bunyan tells us of a man named Ignorance who came "from the country of conceit;" and surely this country has furnished a very large emigration of self-filled egotists.

We never shall amount to much in this world or the next so long as we are filled with self. If we think that we are the central figures in the universe, and that everybody is interested in hearing our talk and of our exploits, we shall win the pity of the judicious, and the contempt of the less considerate. Who has not seen grave, godly, intelligent men and women sit in painful silence and listen to the empty rattle of some conceited person, who could only talk of himself and of things which personally concerned him. He who has only himself to talk about, may very properly question whether he had best talk at all, and may find that, much as he values the privilege of speech, his reputation would be enhanced by judicious bursts of silence; which would allow people to collect their thoughts, and listen to those who might have something to say worth hearing.--Christian.

===================

R565 : page 5

A MUCH READ TRACT.

There is a tract that all men read--that tract, dear Christian reader, is yourself--you are an epistle "KNOWN AND

READ OF ALL MEN." If you are washed in the blood of Jesus, and sealed with the Holy Spirit, the life of Christ becomes your life; you have to go forth into the world, bearing witness to the truth, by your word and by your life. You have, by Gods grace, so to reflect the image of Jesus, that those who refuse to receive your word, may, by beholding your heavenly life, be led to glorify your Father which is in heaven.

What harm is done with inconsistencies in a Christians life, by thoughtless conduct, foolish conversation, levity of manner! We know how the sun goes on shining, and the world goes hurrying on around it. Daily it exerts an influence for good, by its light and warmth, and few take any notice of it. But only let a spot appear upon the sun, at once every eye and finger is towards it, and people are writing to the newspapers to say there is a spot on the sun. It is just so with the Christian; the world is hurrying on about him, and as it passes, though few take any notice of him, he can exert his influence for good. But only let him stumble--let him show any inconsistency of conduct, and then the world will point and scoff at him, and his influence for good is hindered. Think of this, my dear Christian brother or sister.

You can do something for your Saviours glory. Do what you can by word, but above all, live as those who are washed in the blood of Jesus, and keep yourselves unspotted from the world. So shall men see that the life which you now live in the flesh you live by the faith of the Son of God, who loved you and gave Himself for you.

R. HILL.

====================

R565 : page 5

OVERCHARGED.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

These are the words of Jesus as recorded by `Luke 21:34,35,36`.

One would suppose that words so full of warning, and of such deep significance, spoken by Jesus to his disciples, for the benefit of those who should be living in the trying time of which he speaks, would be kept constantly in mind and not for a moment forgotten by those who are running for the "prize of the high calling."

One of the strongest evidences which we have of the truth of the prophecies spoken in connection with these words is, that at the very time when they are being fulfilled by rapidly succeeding events, at the very time when his people should be lifting up their heads knowing that their "redemption draweth nigh," at the very point where expectation should be on tip-toe, we find many who have been enlightened, so busied with a multitude of other things that they cannot attend to preparation for the coming kingdom.

They are so overcharged (there is no more fitting word to use) that they have not time to heed the caution and derive benefit from the injunction given in the scripture to which we have referred.

To the lover of Jesus, and who expects to be everlastingly and intimately associated with and united to him, there is, perhaps, no more deeply interesting scriptures than the `twenty-fourth chapter of Matthew`, the `thirteenth of Mark`, and the `twenty-first of Luke`. The more deeply interesting because they define more particularly, the events which are to immediately precede the coming of him in whom their "soul delighteth," and so mark more clearly the time when the bridegroom and bride shall be united, and introduce the glorious reign of righteousness and truth.

R566 : page 5

The fact that a deeply trying time is to immediately precede the coming of the bridegroom, should put every expectant soul on the alert. But what are the principle dangers of the hour?

We find they are the liability of being deceived. Four times in the `thirteenth of Mark` we find Jesus saying, "TAKE HEED!" His first caution is, take heed lest any one deceive you, `5th ver.`; next, take heed to yourselves, be careful what you do and say, be circumspect, `9th ver.`; again, take heed to what I have told you, `23d ver.`; and last, take heed, watch and pray, `33d ver.`

While there is a similarity in the general narration, as given in these three chapters, yet each narrator gives some points more prominence than the others; and so we find here, in the text quoted, more explicit directions given regarding ourselves. Take heed lest your hearts be overcharged."

There are three things here mentioned with which the heart is especially liable to become overcharged--surfeiting, drunkenness, and cares of this life. Perhaps some who read these pages may think they are not troubled with the first two. If there are any let them take heed and see if they are among the number spoken of by `Isaiah 29:9-14`. But many, no doubt, feel the force of the last, and are exerting themselves to overcome; while still many more, who are really "overcharged," are not fully conscious of it; but the words of Jesus are very peculiar if we will notice them. He does not simply say you will have a great deal of worldly care, but says, "Take heed that your HEARTS be not overcharged with the cares of this life." Now, it is possible for a man to have a great deal of worldly care requiring his attention, and yet not have his heart much affected or influenced by it. He may have just all he can attend to, and yet his heart be quite free from the

R566 : page 6

burden. Why? Because his heart is not in it as much as his head. If he is doing all as unto the Lord, there will not be much danger of his heart being overcharged. We need right here to "take heed" and not delude ourselves with the idea that our hearts are with the Lord, and that we are in full sympathy with him and his work, if we do not find, or make, or take time to commune with him and feast upon his word, and partake of his Spirit. So it is the heart that is in danger. This being the case, what are the methods most likely to be made use of by the enemy to load down our hearts to the extent of being "overcharged"? We may be sure that he will not for a moment think of inducing us to be recreant to our trust.
O no, not at all; he would be the last one to suggest anything like unfaithfulness; he would have us "diligent in business, fervent in spirit, serving (?) the Lord." If we were likely to forget

that passage he would quote it to us, but not with as much stress upon the last part as up on the first.

O yes, we must be diligent in business so that we can provide for our own families, for he who provides not for his own house has denied the faith and is worse than an infidel. (`1 Tim. 5:8`.)

O yes, provide for your own house, certainly, and see that your family have a good house, and a large one; see that it is full as good as your neighbors; no matter if it is a little better, let no one get the idea that you are not providing well for your own house.

Now, if we were to picture the whole truth to the life, and show to what an extent the enemy is leading many who mean to be the Lords children, it would look absurd enough. In accord with our desire to be faithful, the adversary is crowding overmuch work upon us, all of which is claimed to be duty, though the demands are so numerous that we have insufficient time for the accomplishment of them all. This crowding upon us more than we can possibly do, is evidently the enemy, and is intended to keep us from the most important of all work, the study of Gods word, through which we are enabled to grow in grace and in the knowledge of the truth, and by which we are thoroughly furnished unto every good word and work. Are we not, in our over-burdened condition, forgetting to "seek first the kingdom of God and his righteousness"? There is manifestly no work so important as to keep the love of God burning brightly upon the altar of our hearts, and no means so likely to accomplish this as the study of the word of God, and prayer. Of course we do not mean that these shall be done to the exclusion of good works, but we do mean that good works should not be allowed to exclude these.

We verily believe that just now the enemy is more than usually active in his efforts to keep all classes of Christians so busy that they shall not have time to look after the truth and watch for the sign of the presence of the Son of man. (See `Matt. 24:3`--Diaglott.)

Some who could not be induced nor pressed into worldliness, he will keep busy looking after the welfare of others, to the exclusion of their own growth in the knowledge of the truth. Some casting out devils; some relieving the distressed, and all engaged more or less in doing "many wonderful works"; but while doing wonderful works they are leaving undone that which is of greater importance, i.e., fitting themselves for union with Christ, and for efficient service in the worlds great seed time and harvest in the age to come.

Work done in the Lords vineyard now and not done according to his plan will be superficial and need doing over again.

So-called revival work has to be repeated. Not that we are opposed to revivals, in the true import of the term, but the work done in the way it is done, has to be done over and over; devils cast out do not stay out; souls converted have to be re-converted, "reclaimed" as it is called, until the wonderful part of the "wonderful works" is, that there is as much demand for the "shoddy" as there is, though the demand for it is less in proportion as people come to understand Gods word.

We do not question the sincerity of those engaged in such work to the neglect of the Lords work in their own souls, for in their sincerity they will say to the judge, "Have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works?" But they will find that such works will be no more appreciated then than they are getting to be now.

They will find that their wonders were performed under the influence of a zeal without knowledge. Love of the truth would lead to the exposure and rejection of every religious sham, and there would be no demand for the superficial. Love of the truth would lead us more and more into the truth, would make business cares and anxieties give place and stand aside while we take a sufficient amount of time to study Gods word and worship him in spirit and in truth.

When we are in any doubt about the amount of time we should take for the purpose of feeding upon the bread of life, let us put into one scale all our worldly cares and worldly demands upon our time, and into the other these words: "Seek ye first the kingdom of God and his righteousness." "How shall we escape if we neglect so great salvation?" J. C. SUNDERLIN.

Fort Edward, N.Y.

===================

R566 : page 6

FAITH AND WORKS.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.--
`Heb. 6:9,10`.

This expression refers us back to the `preceding verses of this chapter` and the `latter part of the fifth`. Paul was disappointed in those he addressed, in finding less growth in grace and knowledge than he had reason to expect. They were still merely at the "first principles" of the doctrine of Christ, and not even very firmly rooted in them. And with his characteristic plainness of speech, Paul told them that for the time they had spent, as pupils in the school of Christ, they ought now to be teachers, but instead they needed some one to teach them again which be the first principles of the doctrine. They were still babes, having need of milk, and unable to receive the strong meat. For strong meat (advanced truth) belongs not to babes, but it is necessary to those more matured.

Paul then exhorts them to leave the first principles and go on unto perfection, and not to be forever laying the foundation of Christian character by repentance and faith in the plan of God for their redemption, and renewing their consecration; this they had done long ago, and now their faith should rest in the ransom--the foundation (provided) of God which standeth sure. (`2 Tim. 2:19`.) And they should diligently proceed in the work of building up a symmetrical Christian faith and character on this sure foundation. He proceeds to show the hopeless condition of those who FALL AWAY after having once been enlightened on these first principles--having tasted of the heavenly gift (justification through the precious blood of Christ) and being made partakers of the Holy Spirit of adoption as spiritual sons of God, and as such brought to a knowledge (an understanding) of the good word of God, and the powers of the world to come, or Gods plan and power in the coming age. "If they fall away--reject the truth from its very foundation--"it is impossible to renew them again unto repentance, seeing they crucify unto themselves the Son of God afresh, and put him to an open shame; having thus, by open profession, been marked as sons of God and representatives of Christ in the world.

In `chap. 10:29`, Paul terms this esteeming the blood of the covenant, by which we are sanctified, a common or unsacred thing--an insult to the Spirit of favor. And who could otherwise regard it? Much as we might desire to reclaim such, Paul says: It is impossible to renew them again; and we are of those who believe that Paul was inspired to write, and made no mistake in this matter. And since he says "it is impossible," the stubborn facts may be expected to corroborate this statement. All sin has its hardening effect, and we cannot tamper with it with impunity. No sin is so hardening as that which is wilfully committed in the face of clear knowledge. The favor of God in Christ, our propitiation, once received, its necessity seen, its justification and other benefits accepted and partially enjoyed, seems to make an after rejection of these first principles inexcusable.

These having had such a clear experience as well as plain instruction on the subject, are reckoned guilty of ignoring the Lamb of God which taketh away the sin of the world. And having once professed him, this is rightly called putting him to an open shame. Thus they cast from them the favor of God, even their part in the redemption which is in Christ Jesus.

Pride and ambition harden the heart and darken reason, and leave no room for a wedge of truth to effect an entrance. Where pride and ambition have progressed to the extent here mentioned, in the very nature of the case recovery would seem "impossible," and when a reasonable amount of time, and patient, studious effort has been expended to recover out of the snare of the adversary those who seem to be stumbling into this sin; if they still wilfully pursue their course, we can but leave them where they place themselves--in the hands of a just God, unsheltered by the precious blood of Christ, in whom alone is redemption. (See `Ex. 12:13,22,23`.)

Thank God we have no fear of an eternity of torture for such, nor for any. No, to be eternally deprived of life and its blessed privileges is the final punishment of the disobedient. But O that all would esteem this favor of God, in the gift of his Son, and live. Paul says it is a fearful thing, thus out of Christ, to fall into the hands of the living God. The punishment of those who violated Moses law was death, but from that death there was deliverance through the ransom; but of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God and esteemed as a common thing the blood of the covenant, and insulted the Spirit of favor. This sorer punishment is the second death, from which there is no resurrection; for there remaineth no more a sacrifice for sins. `Heb. 10:26,29`.

With reference to this sin unto death, we think that many make a great mistake. It is supposed by very many, that open, bold infidels, who blaspheme, and reject, and ridicule the Word of God entire, have come about the nearest of any to committing the sin unto death; but, by reading carefully Pauls description, we see that it does not at all apply to such, nor does it apply to what are often termed backsliding Christians.

Very few Christians, even, have ever tasted much of the good word of God; they have had considerable of the perverted word of God, but Paul does not mention that. Very few know anything about the powers of the world (age) to come--Gods plan in that age. No, it is not the weak and erring ones, partially overcome by the world, the flesh and the devil, and many of whom sin contrary to their will, that it is impossible to reclaim. God still loves and pities such, and will discipline them in the furnace of affliction, or however he thinks best. These have not knowingly and wilfully insulted the Spirit of favor, and for these there is good hope of recovery.

But while showing the necessity of a firm establishment on first principles, and the impossibility of reclaiming such as had left them entirely, the Apostle assured the church that he believed they had not rejected the favor of God, for he says: "We are persuaded better things of you, though we thus speak."

These words were to guard them on a dangerous point, and to show them the uselessness of constantly disputing with rejecters of first principles. It is useless to spend valuable time and effort in the fruitless attempt to reclaim such. Therefore, having these things once established, settled, made plain, they should go on unto perfection: Not that we should fail to give first principles or milk to babes, or to help a weak or stumbling brother by re-enforcing him with the power of truth, which he may have let slip, for that should be our constant aim and effort: but that is quite different from wasting valuable time and effort in fruitless attempts to reclaim wilful rejecters mentioned by Paul, which it is "impossible" to reclaim.

All should make sure that the first

principles are correct, and firmly established by the word of God; but if we go no further, we will never reach perfection. If a man, after laying a foundation for a building, should always be digging it up and turning it over and trying to fit the stones in some other way, how soon would the building be completed? There must come a time, and that before we begin to build, when we feel sure that the foundation is good and properly laid; and, in full confidence in that foundation, we may proceed with our building --go on unto perfection.

In the few `verses following`, Paul shows that the hope of the High Calling depends on our works--built, of course, on the finished work of Christ, the sure foundation. For God is not unrighteous to forget your work and labor of love." Is it possible, we sometimes say, that God will thus esteem our poor, imperfect works? And what are they? They seem so small that we feel ashamed to mention them; and yet it is our little all; rendered with carefulness according to our covenant, and though imperfect, it is rendered acceptable through him whose imputed righteousness makes up all the deficiency.

Our small influence is all cast on the side of truth, both by word and example; our little reputation we gladly part with in our effort to advance the truth and obey it; our few talents for preaching the truth, we use to the best advantage, according to our best judgment; perhaps some of us have no ability to tell the blessed story straight ourselves, but such can read it to others, or give it to them to read; and all can show its moulding and transforming effects in daily walk and conversation; we may have very little money, possibly no more than what will meet the bare necessities of life for ourselves and those dependent on us, and leave but a mite for the spread of the truth; yet if our all is consecrated to the Lord, and used with an eye single to his glory, it is acceptable and well-pleasing to him--"in the beloved."

Paul here mentions specially their labors of love in ministering to the saints. Many Christians seemingly fail to appreciate their privilege in this direction, and spend their principal effort for the world, forgetting the injunction: "Do good unto all men as you have opportunity, especially to the household of faith." The time is coming, and is not far distant, when there will be abundant opportunity to do good to the world; but the opportunity to do good to the saints, the body, the bride of Christ, will not long continue. Soon they will be glorified and no longer need your ministrations.

Remember the Masters words: A poor woman had brought a box of very precious ointment and poured it on his head as he sat at meat; and when his disciples saw it they said, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." But Jesus answered, "The poor ye have always with you, but me ye have not always; she hath wrought a good work upon me." (`Matt. 26:7-13`.)

So, the body of Christ will not always be here to be ministered unto. Whatever we can do now for our fellow members of the body of Christ, the Head will reckon as done unto him. And our Father will not forget our labor of love in ministering to the saints. It is needless for us to suggest that as God is not unjust to forget labors of love for the saints, neither is he unjust to credit us with them, if we have done no labors for such--if we have not ministered. Paul urges that we continue to be very diligent in this labor of love, and suggests

R567 : page 7

that continued diligence will give the full assurance of hope.

O, how great is the inheritance which our little insignificant labor of love secures, when supplemented by the all-sufficient merit of our Lord! Let us appreciate our privilege of ministering to the saints in whatever way we find it possible, whether in temporal or spiritual things. In the language of our beloved brother Paul: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." Since our covenant is to sacrifice and spend ourselves completely, full assurance of receiving the reward can only come by diligence in self-sacrifice --ministering.

Let us see to it that we have a right faith, rooted and grounded in the infallible word of God; and being thus assured, let us leave the firmly established first principles of the doctrine of Christ, and go on to perfection--work out our salvation as new creatures--rendering the justified human in exchange for the promised divine nature.

====================

R568 : page 7

RELIEF OF PERSECUTED JEWS.

Violent persecution of Jews in Christian countries has again broken out. The newspapers daily report fresh outrages --here the burning down of a Jewish village--there the destruction by a furious mob of the Jewish quarter of a large town; in another place, a mere village, an attack made by twenty peasants armed with hatchets, cudgels, and scythes, upon an old man, very poor, whom they murdered, driving the women of the family into the fields. Well is it said that "nothing short of madness seems to have seized upon the people of Hungary and of South Russia," the ignorant peasantry who not only rob and murder, but destroy, wholesale, the property of villages, towns and districts.

It was estimated by Russian Government authorities that during the anti-Jewish riots of 1881-1882, above twenty-two million pounds worth of property had been destroyed, and now the same insane work is being revived in Russia, and carried on in Hungary. Millions worth of property is annihilated; life is sacrificed in a thousand ways by the mob, and in Russia the State--the Government itself--is helping forward the work of destruction by closing to the Jews industry after industry; here ruining by one stroke of the pen 20,000 Jewish agriculturists by abolishing their leases; there driving thousands of manufacturers into bankruptcy by a sudden edict commanding them to dismiss all their Christian employees. Because "the employment of Christians by Jews proved, on the one hand, to be opposed to the national spirit of the Russians; and on the other hand, a lengthy intercourse between Christian employees and Jewish employers is found to be subversive of the religious feelings of the workmen, who become indifferent to religious ceremonials, and are even found to absent themselves from church on Saints days and festivals!" This is a quotation from the official Russian document.

During the whole of last year, riot and plunder, massacre and expulsion, were brought to bear upon sixteen out of eighty-six districts in Russia, where alone Jews may dwell. In one town 6,000 persons were driven out during an outbreak lasting only a few days; in another large city 20,000 Jews were systematically expelled, and so on, until it became wearisome to read the repetition of similar occurrences in hundreds of places, large and small. The last twelve months have been remarkable for the promulgation of new and grinding edicts, which multiply tenfold the disabilities under which Jews have hitherto existed. And now the acute symptoms of persecution with violence have reappeared. There is one most grave feature now to be observed in South Russia and in Hungary. Special agitators are going about stirring up the ignorant people and leading the mob against the Jews. In Hungary bands of peasants, from 100 to 1,000 strong, have appeared in various parts of the country, usually led by some one who, though dressed as a peasant and wearing a mask, betrays himself by his style of language and deportment as belonging to the better classes. There is good reason to believe that the money and the emissaries who act thus are provided by the German Anti-Semitic Party, who have long been preaching an active crusade against the Jews. Shall we say, as some do, that the Jews have brought all this upon themselves by their usury, their greed, and their fraud, goading to madness those whom they have oppressed?

Long acquaintance with the Jewish people, and acquaintance with their habits, convinces me that in these matters they have been unjustly accused. It is well to remember that neither race-hatred, religious fanaticism, brutish ignorance of the masses, nor all of these combined, can account for what is now going on. Not only in barbarous Russia and uncivilized Hungary, but in enlightened Protestant Germany, are to be found thousands who hate Jews with a blind, unreasoning hatred, and combine to do them harm.

We feel that the causes lie deeper than those alleged in the newspapers of the day. The hand of Divine Providence can be traced in the convulsions which are shaking the Jews out of the lands of their dispersion, and preparing them, even by the sufferings which they are enduring, for return to their own land.

To succor those ready to perish is a Christian duty. "Relief of persecuted Jews in token of Christian sympathy," is felt to be one means of softening the hearts of the sufferers towards Christianity. Amid all the distressing accounts of cruelties inflicted by Christians it is comforting to turn to the record of Christian effort to relieve, to hear of the refugees placed in safety in Cyprus, even though but a few families; and that a beginning has been made, and that under British protection Jewish hands are at this moment at work upon the land granted to them at the instance of Lord Shaftesbury, that they have begun to dig their wells, and to prepare for sowing their seed in that island--known to us chiefly by its New Testament history.--Watch Tower.

===================

R568 : page 7

WILLING AND WILLING.

It is one thing to be willing to have the will of God be done and quite another TO WILL to have it done.

Christians everywhere pray "Thy will be done." All Christians must acquiesce in his will and yield a ready and full submission to the will of God. But it is quite an advance from that passive submission TO WILL, with all the strength and power of our souls and the energy of our lives to do his will and see to it as much as in us lies, by all the effort of which we are capable that others also do his will. It is his will that all men come to the knowledge of the truth. It must also be our will, not only passively but we should by every means in our power, be constantly WILLING to bring about this glorious consummation. MRS. E. H. DAY.

===================

R568 : page 7

THE JUDGMENT DAY.

DISCOURSE NO. 3.

Prosecuting our study of the teaching of Scripture regarding the second coming of Christ and its object; we call attention to the harmonious statements of David and Paul: David says, "He cometh to judge the earth," (`Psa. 96:13`.) And Paul says, that "God...hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained"--Jesus Christ. (`Acts 17:30,31`.) And again, "The Lord Jesus Christ, shall judge the quick (living) and dead at his appearing and kingdom." (`2 Tim. 4:1`.)

The view generally entertained regarding the day of judgment has been, that Christ will come seated upon a great white throne, and will summon before him saint and sinner to be judged, while all nature is convulsed with earthquakes, opening graves, rending rocks, and falling mountains. The trembling sinner will be brought from the depths of everlasting woe to hear his sins rehearsed, and be again remanded to his eternal and merciless doom; and the saints are brought from heaven to witness the misery and despair of the condemned, and to hear again the decision of their own case. All according to the prevailing theory, received their sentence and reward at death, and the general judgment is merely a repetition of it, but for no conceivable purpose. The whole time occupied for this work is thought to be a literal twenty-four hour day.*

These views we believe to be at variance with the general teaching of Scripture, and we will, therefore, present what we believe to be the Scriptural view of the subject.

The term day in the Bible, as elsewhere, is frequently used to cover a long but, definite period of time, as we would say this or that event occurred in Martin Luthers day. Thus, we read of "the day" in which "Jehovah God made the earth and the heavens" (`Gen. 2:4`): and the forty year day of temptation in the wilderness. (`Heb. 3:8`.) No one familiar with the number and variety of events which the Scriptures teach are to transpire in the day of the Lord, or judgment day, could possibly believe it to be a twenty-four hour day. Much more reasonable is Peters explanation that a day with the Lord is as a thousand years with men, and a thousand years with men as one day with the Lord. (`2 Pet. 3:8`.) This agrees also with Jesus statement to John (`Rev. 20:4`) that his day or reign is a thousand years--at the end of which day Paul says he will deliver up the kingdom to God the Father.

(`1 Cor. 15:24,25`.)

Quite as vague and indefinite an idea also prevails in regard to the term judgment. The word judgment signifies more than simply sentencing, or the execution of a sentence: It includes the idea of trial, and a righteous decision based on that trial. Thus Moses judged the people, (`Ex. 18:13`); Samuel judged Israel forty years, (`1 Sam. 7:6`); and Paul appealed to Caesars judgment

----

*A recent discourse of Mr. Talmage, delivered in the Brooklyn Tabernacle, and published in some of the daily papers, gives quite a detailed account of this common view of the general judgment scene begun and completed within the limits of a single literal day.

R569 : page 7

seat to have his case tried before Caesar. (`Acts 25:10`.) Just so all both quick and dead will have their case tried before Christ, the great Judge, in due time. (`Rom. 14:10`.)

A righteous judge is something greatly to be desired by all, since the mission of such a one is to deliver from wrong and oppression and to bring liberty, peace and happiness to the oppressed. All mankind have been oppressed by sin and the great deceiver, Satan, but we read that Christ comes to give liberty to Satans captives, to let the oppressed go free, and to destroy Satan. (`Isa. 61:1`; `Heb. 2:14`.) He is the righteous judge before whom all will have a fair and impartial trial. He shall not fail nor be discouraged till he have set judgment (justice) in the earth. (`Isa. 42:4`.) The world and the church, (nominal) deceived by unscriptural theories, think of the day of Christs presence and judgment as something to be dreaded; but we get a very different idea from the expressions of the inspired Psalmist. He says:

"Let the Heavens be glad
And let the earth rejoice:
And let men say among the nations,
The Lord reigneth.
Let the sea roar and the fulness thereof:
Let the fields rejoice, and all that are therein;
Then shall the trees of the wood sing aloud
At the presence of the Lord,
Because he cometh
To judge the earth.
O give thanks unto the Lord,
For he is good;
For his mercy endureth forever."

For this blessed day of righteous judgment Paul says the whole creation groaneth (`Rom. 8:22`); yet ignorantly, for as yet they know not the righteous and merciful Judge who redeemed them with his own precious blood, and is, therefore, soon to claim his purchased possession.

Since this coming judgment day is the day of the worlds trial for everlasting life, it is evident that the mass of the world are not now on trial. But while the Scriptures plainly teach that the thousand year day of Christs reign, will be the worlds great judgment day, they also teach that the judgment or trial of the Church is now in progress, and will be completed during this Gospel Age, before the worlds trial begins.

Judgment began with the church eighteen hundred years ago, as Peter said: "The time is come that judgment must begin at the house of God"--church--"whose house are we?" (`1 Pet. 4:17`; `Heb. 3:6`.) During the Gospel Age the churchs trial progresses, and at its end the overcomers receive the reward offered during this age. The judgment, trial, began with the Head of this "house of God"--Christ Jesus--who was tempted (tried) in all points like as we are. So Paul, Peter, and all the church have been tried and some have not yet finished their course. This is why the Lords children suffer now, while evil doers prosper. During this age Satan is permitted to be the Prince of the world--to rule as he will; therefore it is the ungodly that now prosper in the world, and increase in riches. (`Psa. 73:12`.) But "all that will live godly shall suffer persecution." (`2 Tim. 3:12`.)

O, how often have the Lords children wondered why this was so: but all is made plain when we learn that the trial of our faith and patient endurance now, is to result in "praise and honor and glory at the appearing of Jesus Christ" (`1 Pet. 1:7`); that it is now our Judgment Day, and that we are being judged now, in order that we may not be judged with the world in the next age. (`1 Cor. 11:32`.) The great reward of those who finish their course successfully during this age is, that they, joined with Jesus their head, are to be the kings and priests who are to reign during the next age. And to be thus joined in dominion and heirship with Jesus, we are to partake of his divine, immortal nature, being raised spiritual bodies like unto Christs glorious body. `2 Pet. 1:4`; `Phil. 3:21`.

Peter urges, then, that we think not strange concerning the fiery trial that is to try us as though some strange thing had happened unto us (`1 Pet. 4:12`); and Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (`Heb. 12:6`.) It is a wonderful privilege which the church now enjoys, to have their trial in this age that they may enjoy the exceeding great and precious reward in store for the faithful overcomers "at the appearing of our Lord and Saviour, Jesus Christ." We do not believe, according to the prevailing theory of the nominal church, that each member of the body or church of Christ receives his reward at death, else Paul should certainly have received his there, but with him we believe, that from the time that each one successfully finished his course in death, from that time, there was "laid up" for such, a crown which the Lord, the righteous Judge, shall give them at that day--the day of his appearing. (`2 Tim. 4:6-8`.) Trial, then, is what the church should expect now, and for their strengthening they should continually bear in mind that the trials of this present time are not worthy to be compared with the glory which shall be revealed in us--at his appearing. (`Rom. 8:18`; `1 Pet. 1:7`.)

But while the present Gospel Age is the churchs judgment day, Jesus declared that

THE WORLDS JUDGMENT DAY

is not during this age, when he said: "I came not to judge the world, but to save the world." At his first coming Jesus redeemed or purchased the world from death; but the second time he comes to judge the world--to liberate his purchased possessions from the prison of death and to give them their trial for everlasting life. "With righteousness shall he judge the world, and the people with equity." (`Psa. 98:9`.) In this judgment of the world, the saints, those whose judgment is successfully completed in this age, take part, for "Do ye not know that the saints shall judge the world?" (`1 Cor. 6:2`.) They live and reign with Christ during the thousand years--the worlds judgment day. (`Rev. 20:4`.)

It is the mistaken idea of some that great calamities, such as earthquakes, famine, pestilence, etc., are judgments of God visited upon the world. We do not so regard them; Jesus corrected this false impression among the Jews when they told him of some of the Gallileans whose blood Pilate had mingled with their sacrifices; "and Jesus answering, said unto them, suppose ye that these Gallileans were sinners above all the Gallileans because they suffered such things? I tell you nay... or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay." (`Luke 13:1-5`.)

It is very seldom, indeed, that God visits punishment upon the world in the present time. It is still true, and will be so long as Satan is the prince of this world, that the wicked spreadeth himself like a green bay tree. Their eyes stand out with fatness, they have more than heart could wish. Widows and orphans cry, but oppressors flourish. But "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (`Psa. 37:35`; `73:7`; `2 Pet. 2:9`.) And Paul says: "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness and will make manifest the counsels of the hearts." (`1 Cor. 4:5`.) Yes, God hath appointed a day in which he will judge the world by Jesus Christ.

Our next inquiry naturally is, Will there be forgiveness of sins in that judgment age? Jesus answers, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, (Gr. aion age) neither in the world (age) to come. (`Matt. 12:32`.) Jesus teaching was, that "unto whomsoever much is given, of him shall be much required." (`Luke 12:48`.) And the opposite is also true--that where little is given, little is required. During this age the world does not possess the full knowledge of the truth; and only a small proportion of the world have as yet received any of the light; therefore they are not on trial, and the sins which they now commit through ignorance and inherited weakness, shall be forgiven, because of the ransom through the precious blood of Christ. And during the next age, as knowledge will be acquired and strength developed gradually, all imperfections and shortcomings will still be forgiven because of the redemption through Christ, until men reach perfection.

The world when on trial will be affected by their present life just to the extent that they had light, and used, neglected or misused that light. Jesus said: "I am come a light into the world," and since then "Ye (the church) are the light of the world." Men are responsible in proportion as they have knowledge--as they see the light; but "This is the condemnation, that light is come into the world, and men love darkness rather than light." The punishment will be--"They that sin with much light will receive many stripes," with little light, "few stripes"--

"a just recompense."

The greater the light rejected, the more will be the stripes received. In harmony with this statement is that saying of Jesus, that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those who would not receive the Lords disciples --the bearers of greater light than Sodom and Gomorrah enjoyed. (`Matt. 10:15`.) And again, "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you (Capernaum) ...for if the mighty works,

R570 : page 8

which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (`Matt. 11:22-24`.)..."The men of Nineveh shall rise up in judgment with the Jews and condemn them, for they repented at the preaching of Jonah, and a greater than Jonah is here --more light, more stripes; the Queen of Sheba will be there, and, by her anxiety to obtain wisdom, put to shame the Jews who attended not to the wisdom and words of a greater than Solomon. The Jew with more light has greater sin and sorer punishment.

But not only will every evil deed, committed against light, receive its just punishment--stripes--but every good deed will also be correspondingly rewarded. Every one is to receive stripes or favor "according to that he hath done, whether good or bad." (`2 Cor. 5:10`.) Many worldly men believe little of Gods word and make no profession of being his children; yet have large hearts full of pity for the weak, poor, and helpless, and take delight in giving a cup of cold water or more to a disciple of Christ. He is as sure of a reward for these good deeds as of punishment for the evil ones. Jesus particularly states and illustrates this, saying: "When thou makest a dinner call not thy friends and rich neighbors, but the poor, maimed, blind, etc.; they cannot recompense thee. Thou shalt be recompensed at the resurrection of the just." (`Luke 14:14`.) Not that those works will justify any, but being then justified by faith in the ransom, then made so clearly manifest, these shall be rewarded for those good deeds done before the light of truth was made so clear--for the improvement they made according to the measure of light they had.

Though in the next age full faith in and reliance upon the redemption through the precious blood of Christ will be required of all, yet works according to ability will be the ground of reward. Under the favorable circumstances of that age, it will be possible for mankind to do Gods will more perfectly than we now can, in our present imperfect and oppressed condition, therefore more perfect works will be required and duly rewarded; whereas now, with our limited ability to do Gods will, our faith in the ransom and our effort and purpose to do that will is counted to us for righteousness, and accordingly rewarded.

But Jesus states that there is one sin that shall not be forgiven, viz., the sin against the Holy Spirit. The Holy Spirit, whether manifested in the acts of Jesus or his followers, is the great enlightener --of the church now, and of the world in the age to come.

In `Luke 12:47`, Jesus explains that willful sinners against a measure of light, shall be punished, not forgiven. "That servant which knew his Lords will and prepared not himself, neither did according to his will, shall be beaten with many stripes." This punishment is not destruction, and all other punishment, is designed to be corrective. But if this sin against the enlightenment of the Holy Spirit be continued, to the extent of willfully rejecting the redemption provided through Christs sacrifice, when the Spirit has made that truth plain, this willful sin is unto death--the second death--for having rejected the one Saviour in whom alone there is redemption, "there remaineth no more a sacrifice for sin." (`Heb. 6:4-6`, and `10:26-29`.)

But this sin, which is unto death, cannot be committed without full and sufficient enlightenment of the Spirit, which neither the world nor many Christians have yet received. Therefore, though many of the worldly have committed sins which cannot be forgiven, and which are therefore unto stripes, yet we know that none of them have committed the sin which is unto death, because none of the world are yet fully enlightened by the Spirit.

Thus will the world be tried, and judged in the age to come--their judgment day. And the same principle applies to the Church in this, our judgment day. To whomsoever much is given, of them is much required. A faithful following in the light of the Spirits leading will bring us to perfection as new creatures, and in the resurrection we shall be in the likeness of our Lord, "fashioned like unto his glorious body." If, because of inherited weakness, we fail to do perfectly what, as new creatures, we desire to do--the will of God--we are forgiven through the redemption provided in Christ Jesus. And if we become measurably willful, not fully submitting ourselves to the Lords will according to our covenant, as his children, we are now chastened with few or many stripes as may be found necessary to reclaim us.

But if we, the Church, being enlightened by and made partakers of the Holy Spirit, and having tasted of the good word of God, and the powers of the world to come, should now willfully reject the truth thus received, even to the ignoring of the ransom through the precious blood of Christ, counting the blood of the covenant wherewith we are sanctified a common or unsacred thing, (`Heb. 10:29`), we should thus become subject to the second death--since "Without the shedding of blood there is no remission of sins," and there remaineth no more a sacrifice for those who reject that once provided. This sin is not simply a falling back into a condition of lukewarmness, though that is a dangerous condition, nor is it a sudden relapse under great temptation, but it is open and deliberate apostacy--a willful rejection of the only foundation of hope.

The churchs judgment day is now almost ended, and the trial of faith and endurance shall soon bring its rich reward to the faithful, and the beginning of the worlds judgment day will immediately follow the reward and exultation of the saints.

While looking at the judgment of the world, let us not forget that ours is still progressing, and let us remember that though we are now part of the Church, we may never "sit with him in his throne"--but that high position is open to any of us, and we may make our calling and election sure. That which is most apt to clog and interfere with us in this race, is mentioned by our Master as a warning to us: "Take heed lest your hearts be overcharged with the cares of this life." Let us then "lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us."

"Neer think the victory won,
Nor once at ease sit down,
Thine arduous work will not be done
Till thou hast gained thy crown."

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. (`Rev. 20:6`.)

===================

R570 : page 8

PREACHING TO DOCTORS.

The Rev. Dr. Gatty recently preached at Sheffield, England, to the members of the British Medical Association, during the annual meeting. We give the following suggestive extract from his discourse upon the appropriate text: "They that are whole need not a physician, but they that are sick."

"Some of the smaller philosophers of our own time regard the Bible as the sacred book common to all forms of religion, and so far to be respected, but only to be trusted when it does not clash with their own deductions. That man should have come perfectly formed, by an act of creation, from the hand of his Maker, is to them less credible than that he should be the slow result of a process of evolution, no satisfactory traces of which can be shown, while all palpable experience contradicts the doctrine. I do not know where science gives a more reliable history of the generation of man than is to be found in the `139th Psalm`.

So far as the records of the bygone world extend, they exhibit man, both intellectually and physically, as quite equal to his descendants at the present day. Moses was at least as great a law-giver as the first Napoleon. The biography of Joseph and his family, written more than three thousand years ago, has literary merit, surpassing in its own style of simplicity and pathos any authorship of any other age or country. David has shown us in his Psalms that he knew human thoughts and feelings quite as profoundly as Shakespeare himself; and if the sermon on the mount and the parables of Christ are not unique and supreme in sublimity of expression as well as doctrine, I want to know why all the religious teachers of the world have failed to produce what we can listen to with the same life-long attention? Is there, nevertheless, a fossil still deeply hidden, but not beyond the final reach of discovery, which will prove that grapes once grew on thorns, and figs on thistles; or, in other words, that man, by some internal effort, protracted through ages, released himself from the form and nature of a lower brute, and has since advanced to the position of being able to tell the history of their own origin? There is, however, one degrading vice peculiar to man, and at the present time a national disgrace, which is certainly no inheritance from any lower animal. The drunkard is only to be found in the ranks of humanity, and this terrible moral stain brings to the candid mind an assurance that what revelation tells us must be true--that God made men upright, but they sought out many inventions, by which the noblest handiwork of the Creator has become damaged and debased."

====================

BIBLE STUDENTS HELPS.

We have discontinued the sale of "Crudens Concordance" in consequence of being able to furnish "Youngs Analytical Concordance" at so low a price. There is no comparison in values. To the discerning student, who wishes to know the original word and its English meaning (by one of the ablest scholars), there is no other such work published.

In answer to numerous questions, we would say: The one we furnished recently is not the "Book Exchange" edition, which contains many inaccuracies and is on poorer paper. A great conflict has existed for some months between the American and English publishers of "Youngs Concordance," on account of which we were enabled to offer one of them (the American) at the low price heretofore mentioned, $1.75; but now the English firm has bought the electro plates of the American edition and destroyed them, thus giving the control of the trade to the English edition called The Authors Edition, because this edition is the only one sanctioned by the author, Prof. Young, D.D.

The plan now is understood to be to put this valuable and large work at its proper value, $5--this will doubtless be done soon. As a precaution we have procured a lot of the Authors Edition, which we can furnish you at $2.00 by express, or 51 cts. extra, for postage, if by mail.

We still have some copies of the Variorum Testament, giving various readings and renderings in foot-notes. Price 50 cts. post-paid: less than half the usual price.

We have no more of the $1.30 "Oxford Bibles."

We procured a few copies of the "Variorum Bible," at a special sale, much below the regular price. For description and price see our June issue.

We cannot take postage stamps in pay, as we must pay cash.

THE EMPHATIC DIAGLOTT.

We again have a full supply of this very valuable work. For the benefit of new readers we would state that it is a Greek Testament, having under each Greek word the corresponding English word, and is thus the most literal translation of the New Testament. Besides this, it has in another column alongside a very clear and emphatic translation, showing the emphasis of the Greek, which is generally lost to the English reader.

As we have said before, we repeat now: we know of no more valuable help than this in the study of the Scriptures. If we could not get another, we would not take fifty dollars for the copy we use.

The regular price for the work in cloth is four dollars--which, everything considered, is not too high; but by special arrangement we are enabled to offer it at $1.50 per copy to our subscribers.

YOUNGS GREEK, HEBREW AND ENGLISH CONCORDANCE.

We very much wish that all our readers possessed this very valuable work, for we consider it next in value to the DIAGLOTT.

The regular price was for a time depressed by competition, but now the English publishers have obtained full control and put the price at $5, which they claim is but half its value.

Knowing beforehand of the advance, we have made such preparation as enables us to offer about 100 copies to our subscribers at $2.25 each. If sent my mail, the postage should be added, viz.: 54c., and 10c. additional if you wish it "registered." This is the latest revision.--"THE AUTHORS EDITION."

We cannot send these to our European subscribers, because too heavy for the mail, and too expensive by express.

This work is at once a Greek and Hebrew Lexicon giving the meaning of the original terms in English, and also a Concordance giving each word of Scripture and the words which they translate. The value of the work is becoming more apparent daily, as theorists attempt to palm off a private interpretation under a guise of "a better definition of the original."

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto, 1094 pages.

A similar work, "Englishmans Greek and Hebrew Concordance" (3 vols.) sold at $22, in cloth binding, only seven years ago, and usually reached only the hands of scholars; but the present work, by one of the ripest scholars of the age (Prof. Young, of Edinburgh, Scotland), has been printed in immense quantities, and its present price brings it within the reach of almost all self-sacrificing students. Indeed, it seems providential that it should be provided so cheaply at a time when it can be of so great service to truth-seekers. No Bible student can afford to be without a copy. It is of more value than two years study of the Greek and Hebrew languages.

====================

PITTSBURGH CHURCH MEETINGS.

The place of meeting has been changed and is no longer at "Curry Institute Hall," but has removed to the "Grand Army Hall," No. 101 Federal street, Allegheny City, just across the river. Readers and friends will be warmly welcomed at our new and more comfortable hall. Preaching every Lords day afternoon at 3.30 oclock, and Bible Class at 2 oclock of the same day.

====================

R571 : page 1

VOL. V.

PITTSBURGH, PA., JANUARY, 1884.

NO. 6.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT

101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely

we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

SEND US the addresses of all the moral and religious Swedes and Norwegians you can gather; for samples of the Swedish paper.

THE safest way to send money is by "POSTAL MONEY ORDER." The rates have recently been reduced. "POSTAL NOTES" are no safer than money.

====================

R571 : page 1

VIEW FROM THE TOWER.

With the opening of another year we look backward over the past and forward into the future.

The year just buried will be one long remembered by quite a number of our readers, as the one in which they first gained a knowledge of God's word and the gracious plan therein revealed. To some it has been full of trial, as the great Refiner and Purifier has had them in the furnace to separate the dross from the gold, and to cause them to reflect his image (Mal. 3:3). Happy are they who, being tried by the fire, have not been found wanting, but have had their hearts more firmly established in the truth, and who have let go of the traditions of men and taken hold more firmly than ever of God's gracious favor in Christ Jesus our Lord.

Looking forward, we can but expect the same work to continue until every part of our faith-building is tried, and the wood, hay and stubble all consumed; for "the day that cometh [is now present] shall try every man's work of what sort it is." (Mal. 4:1; 1 Cor. 3:13-15.) If in the past your building has stood the test and not been destroyed, rejoice; but still with trembling, remembering that the trial is not all over yet. "Be not high-minded, but fear." "Let him that thinketh he standeth take heed lest he fall." If there is in your building anywhere that which will not stand the test of fire, it must go--replace it quickly by that which will abide.

If there is anything lacking in your consecration--if in anything you have a will not surrendered to and harmonized with God's will--take heed to it, for he will discover it. If, as one of his jewels, you are being polished to radiate his light, take heed that in you there shall be no self-will, which as a grit might cause a flaw and mar your beauty and acceptableness with him when making up the number of his jewels.

It is not probable, that trials, besetments and difficulties in the "narrow way" will be less in the year begun than in the one ended. The furnace gets hotter rather. Yet, let us remember that the greater our difficulties the greater the supply of "grace to help in every time of need," for which it is our privilege to call at "the throne of the heavenly grace." Call to mind the words: "My grace is sufficient for thee," and, "Count it all joy when ye fall into temptations," knowing that if exercised thereby they will work out for us an exceeding and eternal weight of glory.

The past year has made us acquainted with a larger number of sacrificers (Priests--1 Pet. 2:9--the Levites did not offer sacrifices) than we had before known. Men and women who not only hazard but spend, of their consecrated time, money, talent and reputation, in spreading the "glad tidings of great joy, which shall be unto all people." Through these consecrated agencies the truth is reaching other sheep of the flock, who were famishing and ready to perish by the way for want of its sustaining power. And these methods and exertions are being abundantly blessed, not alone in feeding and refreshing the hungry, but also in the growth and development of those so engaged. Every exertion in the Lord's service, and done unto the Lord, is sure to bring a compensating reward and blessing upon the heart of the laborer.

The year commenced offers fresh opportunities for sacrificing service. None should feel discouraged at opposition, and because few will believe our report --our Gospel. It is the few who have "an ear to hear" that we should expect to reach. If you at any time feel discouraged, call to mind the Master's experience. If the majority heard his words, you might expect them to hear yours; but if as a mass they rejected his words, they will reject yours also. If they have called the Master Beelzebub, what more should we expect? It is sufficient that the disciple be as his Lord. (Matt. 10:25; John 13:16.) Then, with thanks for the past and present, and earnest prayer and confidence for the future, let us go forth with the whole armor of God girded on yet more securely, with the girdle of truth and trust; and grasping yet more firmly our shield of faith in his protecting care, and with the sword of the Spirit--his own Word--in hand, let us fight a good fight until we finish the work given us, that we may be of those accounted worthy to enter into the joys of their Lord.

- - - - - - - - - -

A HAPPY NEW YEAR.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for thy day;
New notes of thanksgiving, new chords of delight;
New songs in the morning, new songs in the night.

New wine in thy chalice, new altars to raise;
New fruit for thy Master, new garments of praise;
New gifts for His treasures, new smiles from His face;
New streams from the fountain of infinite grace.

New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance, radiant and dear!
All this be thy joy in the happy New Year!"

====================

We give below extracts from some

INTERESTING LETTERS.

Prospect, Pa.

DEAR BRO. RUSSELL:--I called at your place about ten days since, but you were not in, and as I had not time to wait to see you, although I should like very much to have a conversation with you, I scribbled a little note to you on the back of an envelope. I appreciated the November TOWER very highly, especially the revelation regarding Elijah. I can well conceive how this all appears foolishness to the world; but, thank God, my heart is open, and it is sweet to believe. Many antagonize our faith, but this very harsh, angry, blind, antagonism, both of those within and out of the Church, convinces me, or is to me another strong proof, of the correctness of our faith. How blind the world is! Even the educated will not believe. Why are we regarded with such contempt and our paper cast out as an evil thing? Surely it accepts the whole Scriptures, has the most thorough faith in Christ and his work, and only teaches holy living and more entire consecration to God. Thank God for the light he has granted to me, for the increased peace he is granting to me day by day! Not for the whole world would I be back again in the blindness and worse than Egyptian bondage of the church (nominal). I now feel free--as if a great burden had been lifted from me. Oh, that people would open their eyes to see! But God's will be done.

The TOWER is condemned without a thorough reading; this is plain to me from it being classed with the Day Star. Please let it be well known that there is no similarity between them. We build on the rock Christ Jesus, the Son of God, and affiliate with none who do not acknowledge him as such.

It is so lonesome here! There are none with whom we may hold Christian communion and fellowship; with whom we may converse on this glorious theme and plan. God grant us patience till the glorious day when all these crooked things shall be made straight! At present, here as elsewhere, the Church, or image, is engaged in the worship of that certainly good man, Martin Luther, to the exclusion of all else, at the same time giving warning to any other who may attempt to throw off the yoke as he did.

Affectionately yours, __________.

Mountain Valley, Va.

MR. C. T. RUSSELL, Sir:--I have been carefully reading the copies of the WATCH TOWER which you sent me, and have gained much information therefrom, but I am much perplexed as to how I should proceed. In the first place I am not a Christian; and have never made any profession, although I have been desiring to become a Christian for some time. I have listened with great attention to all the preachers who preach in this country, mostly "Cambellites," "Baptists," "Missionaries" and "Methodists," but up to the present time they have failed to convince me of the truth and harmony of their teachings. Since I have seen the TOWER, I have become very much interested, and would like very much to have some preaching from you, or from one of your belief. Yours is entirely a new doctrine in this neighborhood and but very few have read any of your papers. Some, but they are few, say they would not read them if they had them. I would like very much to read your "Food for Thinking Christians," as also would many of my friends. And now I have one question to ask, If I should become convinced that this is the true doctrine, how am I to become a Christian? In other words "What must I do to be saved?" Please answer this by letter for my benefit as I need advice. Awaiting your answer I remain

Yours truly,

[We print this to show the effect of these doctrines upon the worldly.--Ed.]

Yankton, Dakota.

DEAR BRO. RUSSELL:--For several months I have been corresponding with one of the most zealous opposers of this "nameless sect" as he says they are called. He and his son, as general Bible agents, have traveled extensively over northern Indiana, Illinois, Iowa and Southern Dakota. In canvassing for Bibles, they have found the people greatly interested in these new truths and have opposed them with all their might, having gathered and destroyed over 300 copies of "Food for thinking Christians," thinking they were full of error of the most dangerous kind.

Having explained its beautiful harmony in the main, with the Bible, as well as I was able, he promised to study it carefully and prayerfully; he writes me that having studied it faithfully for five months, he now has digested the most of it and believes it to be God's truth. He regrets exceedingly that he has destroyed the books. It is his intention to go to Chicago soon. He is much interested in the "Watch Tower" and says he will subscribe for it when he settles in Chicago.

Your Brother in Christ.

.

R571 : page 1

Brunswick, Maine.

DEAR BRO. RUSSELL:--I have read THE TOWER from January last with absorbing interest. God bless and speed the good work. I have long believed in a pure consecrated and holy ministry and church. But never have I so fully enjoyed my privilege as for the past few weeks and especially since Aug. 30, 1883. I spent forty years, five months, and ten days in the wilderness; but glory be to God I then entered Canaan. I am an evangelist and have been preaching the truth as I understood it for many years. I intend to keep on doing so. God has been wonderfully opening to me the Scriptures of late. I find a few hungry ones everywhere I go.

Yours truly,

page 1

Basham's Gap, Ala.

DEAR BROTHER RUSSELL:--The ZION'S WATCH TOWER was received with a hearty welcome; it is being read and re-read with increasing interest. For the past thirteen years I have been a member of the M.E. Church, adhering strictly to its discipline till within the past year. I read the Bible closely to see if they kept in close connection with the Word, but I found they did not. Then I sought to understand the will of God from his Word. I began to earnestly seek after truth, I compared the teaching of the Bible and the creeds together and I found that they would not stand the test as they are built principally of hay, wood and stubble. I looked to Jesus for help seeing what must be the end of all these man made creeds, yet I saw no way of escape. At last the TOWER was handed me and thank God the mist of darkness has been removed

page 2

and rays of light are being thrown upon the work of God, which I now read with more interest and understanding. To-day I stand upon holy ground trusting in God's Word to guide me into all the ways of truth and soberness, believing in Jesus my Saviour, praying for my fellow travelers to be freed from Babylon's captivity, teaching all those I am competent to teach, distributing the TOWER to earnest seekers, wading through trials, bearing patiently the reproach of men, denying myself worldly gains, and trying to follow the footprints of Jesus. I have not language to express my gratitude for the help already received from your stand-point, and stand ready to receive more of the food for which my soul is earnestly hungering.

Yours in Christ,

Westmoreland Co., Pa.

DEAR BRO. RUSSELL:--My wife and I have been very much interested in reading a second time the articles in June, July and Sept. Nos. of the ZION'S WATCH TOWER on "The Seven Churches" and "The Seven Last Plagues." We have also been reading again Feb. and July Nos. the articles "Before Abraham was I am" and "Hear, O Israel! Jehovah Our God is one God."

Oh how the truth has opened up to our understanding. We cannot help but believe, and accept it, for it is now so clear to our own vision. We don't accept just because our brethren in Christ say--this is so, or that is so-- but when we search and examine using God's word as our standard of measure and when we find that the explanations given stand the test, we feel like rejoicing.

We feel glad that the light is shining so brightly, and that those to whom the truth is being revealed so liberally and wonderfully are freely giving, as freely they have received.

I wish we--of this way--were able to have some of the articles, in the Nos. above referred to, published in tract or pamphlet form. But it might be, like many of the other pearls (of truth) which we have scattered--they would be trampled under foot, often by our dearest friends whom we had expected and hoped might appreciate them.

I have felt lately that the Lord has been using me. This affords me great satisfaction. But the Devil has been trying every artifice to hinder me, and obscure my vision, and cause me to stumble. He knows where I am most easily beset. It does take watching. How weak I am. My temper and my pride I find hard to control. When I have fought well and gained a victory for the Lord's cause, even while I rejoice, the devil steals in and before I know it I am puffed up, and therefore I almost fear to rejoice. I try to be meek and humble and to empty myself of "self," of "pride"; but how often I catch myself, even when contending for the truth--even while I rejoice and am feeling thankful to God that he has opened my understanding, revealed to me the truth, and given me ability to use my talents. Even while thus rejoicing and giving God thanks, the adversary steals in and endeavors to puff me up. This has been a great stumbling block to me from the beginning of my Christian experience.

While a member of the M.E. Church I could never speak nor pray in public on account of this "fear" of what people would think of my remarks or prayer, or that I might make a blunder. My thoughts would get confused as soon as I would begin to anticipate that I might be called on. Thus you see how the devil takes advantage of my natural weakness, want of self confidence, and my fear of making a blunder--the root of which I think is "pride." Oh what a hindrance, what a thorn this weakness has been to me all my life, not only hindering me from publicly speaking for Jesus, but it has hindered me from speaking in public on all subjects.

How can I overcome it? The weakness is perhaps constitutional. Will the Lord remove it?

Your brother in Christ,

["Resist the devil and he will flee from you."--Editor.]

====================

R572 : page 2

THE SCHOOL OF CHRIST

In the hope of strengthening the children of God, who have placed themselves in the school of Christ, we would offer a few practical suggestions on methods of study and discipline. And first we remark, that none should expect to make progress in the truth who do not devote time and patient, persistent effort to it. Who would expect to become proficient in any branch of mathematics, science, or philosophy, without such study? And how much more important is Bible study.

The Bible seems to be an unfailing mine of wealth, at least none have ever yet exhausted its treasures; and we must give it patient, faithful study, if we would attain that degree of proficiency in it which the great teacher has a right to expect, and which the exigencies of the time in which we live necessitate. If Paul said we should need the whole armor of God to be able to withstand the fiery darts and wily arts of the adversary in this evil day, in all probability we shall not be able to stand, with much less than the whole armor.

We well know the difficulties and disadvantages under which many labor. We know the business, household and family cares that press upon the majority, but did you ever think that this very pressure of seeming necessity, is permitted to give you an opportunity to overcome and to sacrifice? If all the hindrances were taken out of the way your privilege of running the narrow way for the high calling would be gone. The Lord says, Be not overcharged with the cares of this life (Luke 21:34,) and again Paul says, "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

If, then, you are strongly tempted to be overcharged with the cares of life, know this, that such is not the will of God, and look out for the way of escape which he indicates. We are all more or less the creatures of habit, and generally we cling to them long after the necessity which first demanded them has passed. The brethren generally have their hours of labor fixed by the prevailing business customs, and have their evenings left free from care for study, but if they should find business demanding all their time and all their effort for any length of time, this is not the Lord's will; they are being overcharged and oppressed of the devil for the very purpose of retarding their spiritual progress; and a way of escape by change of business, or otherwise, should be sought with the Lord's assistance.

With the sisters the case is somewhat different; they have their time and arrangements more at their own command, but habit and early training prompt them to spend all available time in care for many things which ought to be dispensed with. Habits of close economy prompt many to do things which might be done by others, long after the necessity for such economy is past. And so they carry burdens themselves long after their children are able to share them. That daughter will be much better prepared for the after duties of life who early learns to share a mother's cares; and so, also, that son who learns early to feel and share the father's cares. Thus, much valuable time may be gained and utilized in the study of the word of God.

We know also that many have not formed habits of study and consecutive thought, yet all these difficulties may be overcome. It should be borne in mind also, that mere reading is not study. To take a Bible or a paper and sit where we are subject to interruptions, etc., is not study. Your children could never prepare their lessons for school in such a way. How then, you ask, shall we study? First, we would say, have some regular place, and time also, if possible, as free from interruptions as you can make it. Let the helps for study all be there. Then read critically, searching out references, and endeavoring to bring the subject in hand clearly before your mind. Take one subject at a time and master it before you leave it. Keep a file of your old papers on hand and within easy reach, and make an index of subjects. We are sorry to find that some have given away back numbers, which cannot now be replaced, but we hope none will do so in future. If you want sample copies for friends you can send for them.

After studying any subject, take pencil and paper and write out your understanding of it. This will greatly aid you in thinking and searching out all the evidence supplied in the Word on every subject. As you thus study you will be surprised to find how beautifully the Scriptures will fall into harmony on the line of truth, and how lack of harmony will reveal and expose error. Some will think they cannot do this because they have not been used to so studying, but the sooner you get used to it the better. It is possible for all, and your ability will increase with practice. You will then have a certainty of knowledge beyond the painful shiftings of doubt--a full assurance of hope well worth your most careful effort. The Spirit also will help our infirmities and lead such into all truth. "He that seeketh findeth."

MRS. C. T. R.

====================

R572 : page 2

THE LESSON TAUGHT BY A SWISS GUIDE.

Sarah Smiley, in her account of a tour in the Alps, recounts a touching incident and gives a beautiful illustration of Scripture-teaching concerning the generous help of our great burden-bearer. "In the summer of 1879," says the writer, "I descended the Rhigi with one of the most faithful of the old Swiss guides. Beyond the service of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulder. In doing this he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement, but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction he led the way. And now, in my freedom, I found that I could make double speed with double safety. Then a voice spoke inwardly: 'O foolish, wilful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them.' I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain side, I said within myself: 'And even thus will I follow Jesus, my Guide, my burden-bearer. I will rest all my care upon Him, for He careth for me.'"--Selected.

====================

R572 : page 2

GOD'S RICH SUPPLY

Human nature is a mass of wants. The earliest cry of infancy means want of food, or sleep, or relief from pain. The silent appeal of old age in its arm-chair, is for a daily supply of daily necessaries. Columns of our daily journals are filled with the catalogue of "wants." The chief purpose of all trade, manufactures and commerce, is to supply the various needs of humanity; and God's grandest ministration of love is to supply the endless necessities of his dependent children.

What a glorious promise that is which Paul records in his letter to the generous Phillippians. They had been kind to him, and he writes back to them, "My God will supply all your need according to his riches in glory, by Jesus Christ." That is a divine promise, made to be kept. I can put that away where I put my U.S. bonds, with a comfortable certainly of no defalcation. This passage is one of the "Government Securities" of heaven. It is my God who issued the promise; my own personal Father. He does not bind himself to give me all I may lust after; no, not even all I may pray for. Many of my wants are purely artificial, and born of selfishness. I may crave wealth, and he may see that my soul would be richer if I were poor. I may ask for some promotion, and he may know that my way to holiness lies through a valley of humiliation and disappointment. So he only agrees to give me what I need, which is a very different thing from what I may be craving.--T. L. Cuyler.

====================

R572 : page 2

THE BLOOD FOR A TOKEN.

God said to the children of Israel on that dark night down in Egypt, that the blood should be to them for a token, and when He should see the blood he would pass over.

You will remember that the first-born in all the houses in Egypt were to be killed, but God was going to pass over every house where the blood was upon the door posts and lintels. What blood? The blood of the lamb. They were to be perfectly safe if the blood was there, for God had said it. (Read carefully the account in Exodus 12.) The lamb's blood pointed to Jesus' blood to be shed long years after, and just as the children of Israel were perfectly safe on the dark night sheltered by the blood of the lamb, so every one sheltered by the blood of God's lamb, Jesus, is just as safe as in the presence of God. As many as received Him, (Jesus) to them gave he power to become the sons of God, even to them that believe on his name. --Selected.

====================

R573 : page 2

STAND.

When you can do no more, stand. "Having done all things, stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to foe. Stand watching, waiting, victorious. "Stand still and see the salvation of God." Stand not in your own caprice, or by human order. Even though Red Sea barriers lie across your way it may be the will of God that you go forward without a halt. It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But "they also serve who only stand and wait." Patience and fortitude are precious in the sight of God, and "to obey is better than sacrifice." Where patience can have her perfect work, whether in the stress and strain of conflict, or in the trial of waiting, there it is good to be.--Selected.

====================

R573 : page 2

"BEHOLD THE LAMB OF GOD."

"Look at the time of Moses. Every morning, perhaps at 9 o'clock, a sermon was preached, (we may say an object-lesson was given), of which the text was The Lamb slain. And there might be twenty other offerings going on at the same time, and others continuing all day. In the evening the same sermon was preached from the same text. For we may regard the morning and evening sacrifice of the lamb as the same sermon daily repeated for 1500 years. I wonder what people would say if we gave the same sermon, the same heads, the same illustrations, year in and year out? We need not do exactly that, for there is abundant variety in the Bible; but the subject for our preaching is one that never changes--the Lamb of God that taketh away the sin of the world; the Lamb in the midst of the throne."-- Dr. A. A. Bonar.

====================

page 2

MR. SPURGEON once said to his people: "Many church members think that if they do nothing wrong and make no trouble they are all right. Not at all, sir, not at all. Here is a chariot, and we are all engaged to drag it. Some of you do not put out your hand to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "I do not hinder you." You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor--my Master, let it never be! Sooner let me sleep among the clods of the valley than be a hindrance to the meanest work that is done for thy name."

====================

R573 : page 3

CHRIST OUR ALL.

A living Christ, of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad his holy light
Through the deep gloom of sin's dark night.

A dying Christ, whose precious blood
Seals the poor sinner's peace with God;
And fills the soul with fullest love,
Like to the joy prepared above.

A Christ ascended--all is done,
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.

A living Christ our spirits need,
A loving Christ our souls to feed;
A dying Christ, our ransom he,
A risen Christ to set us free.

This too our need--a Christ within,
A life with God, afar from sin;
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.

--Selected.

====================

R573 : page 3

HIMSELF TOOK OUR INFIRMITIES AND BARE OUR SICKNESSES.

Matt. 8:17.

Since it is repeatedly stated in Scripture that Jesus was free from sin, both personal and inherited, that "in him was no sin," (2 Cor. 5:21,) that no cause of death was found in him (Luke 22:23), etc., some have wondered how these statements can be reasonably harmonized with others and with the facts of Jesus' life.

We know well that death and all its accompaniments of pain and sorrow are the direct result of sin, and that if any man were actually free from sin, he would be free also from sin's penalty, death. We know that the same law which guarantees that the disobedient shall die, guarantees also that the obedient shall live. (Rom. 10:5; Gal. 3:12.) The question, then, is not an unreasonable one: If Mary's child did no sin and did not receive the imperfect and condemned Adamic life through a human father, but a perfect, unimpaired and uncondemned life transferred from his pre-existent condition, should he be born an imperfect, blemished, pained and dying human being? We answer, no, he should not, and if Jesus was thus born we should assuredly claim that it was an evidence either that in him was sin, and over him death had power and dominion because of sin dwelling in him, or that God's law had been violated and the innocent compelled to suffer the penalty of guilt. But as either of these views would be opposed to the character and word of God, we reject both as erroneous.

Jesus being free from all sin was equally free from all penalties or wages of sin. Were it otherwise he could not have given himself a ransom--an equivalent price--for the sin of the first Adam and its consequences. Had he come into the world under condemnation of death he would have had no life to lay down for ours, as our redemption price. To be an acceptable sacrifice he must have been (as shown in the types also) a "Lamb without blemish and without spot." (1 Pet. 1:19.) And "the Lamb of God which taketh away the sin of the world" (John 1:29) was without blemish, and was therefore an acceptable sacrifice. And let it not be forgotten that this sacrifice was not made in the change of nature from spiritual to human, but was made after he had become a man-- "A body hast thou prepared me" for the suffering of death. (Heb. 10:5.) Hence it should be clear to all, that death in no sense had any claim upon him until he offered himself--a man for men (1 Cor. 15:21), and "became obedient unto death." (Phil. 2:8.)

Doubtless the desire to sacrifice himself and thus redeem men, was in the mind of the youthful Jesus long before he reached manhood, and presented himself in consecration to death in the symbol of baptism. But he could not do so until then, for though he had been coming to manhood all those thirty years, he had not come until thirty years of age according to the Law. There, finding himself a man, "he became [by consecration] obedient unto death," and conducted himself in such a way also as to exhaust and use up his perfect life.

If this reasoning be correct and scriptural, it proves that the man Jesus was a perfect being--a PERFECT MAN; hence he possessed not only vitality, but every other quality of body and mind, in a way not possessed by the Adamic race enslaved for centuries to sin and groaning under the bondage of corruption (death). In a word, Jesus at the time of his consecration must have had that perfection of form and feature, of mind and body, originally possessed by Adam before sin and death blighted and withered his crown of glory and honor. (Psa. 8:5; Heb. 2:7.) And the same glorious perfection must have been in the man Jesus which will be found in all the restored race when in the close of his glorious reign, their Redeemer shall have wiped away all traces and marks of sin and pain and death. (Rev. 21:4.)

We know that Jesus received a special anointing of the Spirit at the time of his baptism, and it may not be possible for us to accurately determine how many of his miracles were the result of this anointing, and how many of his wonderful works were merely the exercise of powers belonging to all perfect men, undegraded and in full fellowship with God. We find to-day progidies among men, some representing to a greater degree than their fellow-men, one or another human quality; yet it must be apparent, that if one man could be imagined, who possessed the great qualities and powers of all great men, he could be no more than a perfect man, and doubtless then would be found very imperfect, if compared with either of the two perfect men, Adam and Jesus.

Let us remember that the first man lost great dominion, glory and honor which belonged to human nature, when he sold himself to sin (Psa. 8:5; Rom. 7:14.) Let us remember, too, that Jesus possessed that same humanity, and all its crown of glory, honor and dominion, when he became a man. (Heb. 2:9.)

Before considering further Jesus' power as a perfect man, let us examine a scripture usually supposed to teach that Jesus was one of the most disfigured and hideous of men, without a trace of beauty or anything to cause men to admire

R574 : page 3

him. This view is the very opposite of the one we are presenting. We claim that the face and form are the very index to the heart and life. So surely and to the extent that dissipation and sin have hold on a man's mind and body, so surely will his face declare it. And as surely as purity and grace reign within, the face will indicate it. If Jesus was a perfect man he must have been as far from physical deformity and imperfection as the east is from the west. Instead of horrible, we believe him to have been "altogether lovely."

The scriptures in question are found in Isa. 52:14 and 53:2. Please refer and read. Concerning these statements we would say, that the translation of Isa. 52:14 in the common King James' version is not as clear as in others. The Douay translation of verse 14 reads: "So shall his visage be inglorious among men and his form among the sons of men." Young's translation has it: "So marred by man, his appearance and his form by sons of men." In all, the passage has evidently one of two meanings: It might refer to the marring of his beauty with the thorns, nails and sorrows. If he had no beauty he could not have it marred, and the more perfect his feature and form, the more it could be marred; hence if he was "altogether lovely" his beauty might be marred more than others because he had more to mar, and yet not be after all inferior to others in appearance.

Or it may refer to his character, as suggested by the Douay translation. He was deficient in those qualities which the world esteems--inglorious and ignoble in their depraved sight. Depraved man has come to admire many things which in his perfection would have seemed horrible, and he has come to despise that which is good and truly grand. The Jewish people looked for the Saviour and deliverer promised, but looked from the depraved standpoint. Their conception was a mighty warrior who, by plunder and butchery, should accumulate a great army, and with carnal weapons should conquer the world, and thus save them from their enemies roundabout. They overlooked the fact that their Saviour must conquer death first, before subduing all things unto himself; in order that his might be an everlasting dominion.

Hence when Jesus and a few humble disciples walked through Palestine declaring "the kingdom" at hand and Jesus the king, and all eyes were attracted to him, they DESPISED him. He was a young man and most of his followers the same. He had no army, and no wealth with which to collect one; neither had he any influence among the great. And when he said, "Love your enemies, do good to them that persecute you," "Lay not up for yourselves treasures upon earth," and, "If thine enemy hunger feed him," they concluded that such a one was the least likely to be the long-looked-for DELIVERER.

Even the purity and love and gentleness, blended with firmness and manly fearlessness, which marked his face and bore witness of his sinlessness, were to their depraved taste marks of effeminacy. They would have much more admired the deep set marks of sin, ferocity, passion, with words of malice and hatred, coupled with boasts and threats against their enemies. So when they beheld him his "visage was inglorious among men, and his form among the sons of men."

This last, is our view of the meaning of this text, and it seems to agree perfectly with the context succeeding, which we will now consider--we give the Douay translation (Isa. 53:2-12)--our comments in brackets.

"And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: [His appearance and surroundings seemed unfavorable; he was an unlikely king.] There is no beauty in him nor comeliness; and we have seen him and there was no sightliness that we should be desirous of him." [We found not in him those qualities generally found in earthly conquerors, and preferred to have a robber and murderer among us--Acts 3:14] v. 2.

"Despised and most abject [shunned] of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and despised, ["As one hiding the face from us" (as in weeping) --Young's translation,] whereupon we esteemed him not." [Jesus' weariness and sorrow and weeping, etc., were construed by men to result from weakness, instead of as it really was, from that perfection of organism which enabled him to sympathize with the sufferings about him and to alleviate it, at his own loss. The more perfect the organism, the more sympathetic, the finer its quality, the more easily is it pained, and more deeply wounded. You who have never suffered severe privation, but have things comfortable and clean about you, if you will go into some of the garrets and cellars of the large cities, will meet with such squalor, filth and wretchedness, that you would feel that death would be far preferable to life, under such conditions; yet there you will find men, women and children who are so accustomed to such conditions that they can laugh and sing and be merry, even there. The cause, is that their senses and tastes are coarser, more depraved than yours.

Think, then, of how the world must have appeared to the perfect man Jesus, as he saw men grovelling in sin, misery, sickness and death. He had sorrows indeed, but they were ours which his sympathy laid hold of, and by which he was impressed more than others. In his sympathy and love he gave of his own vitality to many of those groaning, dying ones about him. It is a fact coming daily to be more recognized among scientific men, that some persons possess greater vitality than others, and possessing more can communicate it to others who have less; though such are liable to feel for a time the weakness which is cured in the weaker one. Jesus being perfect had an abundance of sympathy; consequently he continued to heal those who came unto him, though each time he was touched with a feeling of THEIR INFIRMITY while they were refreshed and revitalized by his strength.

Few seemingly have noticed; that this is the teaching implied in the Scripture narrative of many of Jesus' miracles. We, therefore, quote some instances. A poor woman, who had been sick twelve years touched his garment and was healed, and "Jesus, immediately knowing in himself, that VIRTUE [power, vitality, strength] HAD GONE OUT OF HIM," said "Who touched me?" (Mark 5:30.) Luke (8:43-46, and 6:19) declares that "The whole multitude sought to touch him: for there went VIRTUE [strength, vitality, power] OUT OF HIM, and healed them all." Matthew 8:17 gives the same testimony: that when Jesus healed the sick it was in fulfillment of Isaiah's prophecy which we are now considering, "Himself took our infirmities and bare our sicknesses."

What wonder, then, that such a man is said to have been a man of sorrows and acquainted with grief? But let us never forget that if sorrows and pain left its impress on that noble face and form, it was not because of his own weakness; it was not because pain and sickness and death had hold of him, but that it had hold of our race, and he, full of love and sympathy, was bearing the burdens of others. Oh, how far short of such perfect, boundless love do we find ourselves! It is only when we measure ourselves by such a perfect standard, that we can realize how great was the fall which our race experienced through Adam's disobedience. No wonder we long for the restoration of mankind to such a condition, where each will love his neighbor as himself, and be glad if necessary to share each others' woes; but it will not be necessary then; for when sin and its effects are all removed, its penalty, pain, sickness and death will be removed also.

Our conclusion above, that the sorrow and infirmities which Jesus bore were those of our race, and not his own, is the testimony of the prophet, v. 4, "Surely he hath borne our infirmities and carried our sorrows; and we have thought him, as it were, A LEPER, and as one struck of God and afflicted." [Leprosy is in Scripture a type of sin. The implication here is, that men considered Jesus one contaminated with sin because he was bearing its penalties, not discerning that it was ours which he carried. They thought him smitten of God, righteously punished, and saw not that in him was no cause of punishment, and that he took the infirmities of his own free will.]

"But he was wounded for our iniquities, he was bruised for our sins. The chastisement of our peace was upon him, and by his bruises we are healed." (verse 5.)

"All we like sheep have gone astray, every one hath turned aside unto his own way, and the Lord hath laid on him [the willing burden-bearer] the iniquity of US ALL." ["Jehovah hath caused to meet on him, the punishment of US ALL."--Young's translation.]

"He was offered because it was His own will, and he opened not his mouth. He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth." [He shall be nonresisting] verse 7.

"He was taken away from distress and from judgment [wickedness]: who shall declare [to] his generation, because [or why] he is cut off from the land of the living? For the wickedness of my people have I struck [smitten] him." [His death would be of so ignominious a nature, that few could realize that he was suffering the just for the unjust.]

"And he shall give [himself among] the ungodly for his burial, and [be with] the rich for [in] his death; because [or although] he had done no iniquity, neither was there deceit in his mouth; and the Lord [Jehovah] was pleased [willing] to bruise him in infirmity: [For] if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord [Jehovah] shall be prosperous in his hand." [The object

R575 : page 3

of his sacrifice was two-fold. He desired to do the Father's will, and he desired to be the "everlasting Father," and to bring many sons to life in the re-generation; bringing them to freedom, liberty, perfection and honor.] "Because his soul hath labored, he shall see [the

R575 : page 4

good results of his sacrifice] and be filled" [or satisfied]. verses 8-10.

"By his knowledge shall my just servant justify many, and [or while] he shall hear their iniquities. Therefore [because of his faithfulness and sacrifice] will I distribute [or give] to him very many [inheritances; He becomes sole heir of the inheritance of each one whom he purchased with his own precious blood--very many--all men.] And he shall divide the spoils of the strong." [The strong prince of this world has obtained much spoil from mankind, leaving him destitute; but this great deliverer shall not only bind the strong man, but then shall he spoil his house (Matt. 12:29), and during his reign he shall divide or distribute the spoil to mankind, until at its close they shall be very rich in glory, honor, and dominion of earth, as at first. He shall be enabled to do all this] "BECAUSE he hath delivered his soul unto death, and was reputed [reckoned] with the wicked: and he hath borne the sins of many and prayed [interceded] for the transgressors." verses 11-12.

We conclude, then, that this very prophecy which was supposed to teach that Jesus had an ungainly, disfigured, and hideous appearance--more than any other man, teaches the very reverse of this, that his perfection was ignoble in the sight of depraved men; and that whatever of care, or sorrow, or pain marked that perfect lovely face, was the self-imposed weight of our infirmities and sin.

And, if we recall the various little incidents of his ministry mentioned by the Apostles, as it were by accident, they all bear witness to the fact that he was a perfect man, and far superior to those about him. In childhood's days he was a prodigy whose questions and answers astonished the Doctors of the Law. As a public teacher he has never had an equal among men. What other teacher ever had five thousand people leave their employment, and negligent of food, follow him three days in the wilderness, marveling at the gracious words that proceeded out of his mouth? (Matt. 14:13-21, and 15:29-39.)

Call to mind the testimony of his enemies, when they came back to report-- "Never man spake like this man." (John 7:46.) Mark the wisdom of his replies when they sought to entrap him in his words. (Matthew 22:20-22; and 21:24,25.) Recall their remark, "Whence hath this man this wisdom?" (Matt. 13:54.) Remember, too, the loftiness of his teaching: although there have been great teachers in other days, and among the heathen, men who taught morality of a high type, yet never before was heard such perfection of teaching as that of Jesus. The morality which teaches truthfulness and justice, keeping of covenants and obeying of laws, had been taught, and it had been taught, also, "Thou shalt love thy neighbor and hate thine enemy;" but none had ever gone so far as to say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you and persecute you." "If thine enemy hunger, feed him, if he thirst, give him drink." Others had said, "Thou shalt not kill," but none before had taught that to hate a brother without cause was a degree of murder. And, with all his meekness and tenderness, he taught them as one having authority, and not as the scribes.

And Jesus' physical form can have been no less perfect and beautiful than were his mental qualities. Crowned with the glory and honor of human nature, he was by reason of his perfection a king among men, whose very look, calm and benevolent, impressed those about him with reverential awe.

Call to mind how the soldiers who came to take him in the Garden of Gethsemane, overpowered for a time by the majesty of his presence, were obliged to retreat before him, though he rebuked them neither in word nor act. (John 18:3-8.) It was much the same with another company sent to take him, who came away without him. (John 7:30,32,44-46.) When Pilate was beset with the Jewish rabble, headed and instigated by the priests, crying, "Crucify him," he tried various methods to restore order and spare the innocent: but as a last resort he brought Jesus himself before the people, and, as though confident that his glorious face and form would captivate the hearts of the multitude, he said, "BEHOLD THE MAN!" As though he would say, Is that the man you would crucify? If so, his blood be upon you. Nor can we suppose that anything short of the blinding of the god of this world--the prince of darkness --could hinder them from realizing that "he is altogether lovely," "the chiefest among ten thousand."

And even then, had he chosen to give them a reproving look--to speak and to rebuke their sin--again the multitude would doubtless have said, "Never man spake like this man," and again they might have determined to "take him by force and make him a king." But he was there, not to clear himself and prove his innocence, but to suffer, to die, the just for the unjust, to bring us to God; hence he did nothing to interfere with his sacrifice of himself. "He answered him never a word." (Matt. 27:12-14.) He chose rather to give himself a ransom for all, to be testified in due time.

Behold the perfect man, Jesus, and reflect that through his ransom mankind in general has been redeemed from the present lost condition of degradation and death, and may again reach perfection through "the Lamb of God that taketh away the sin of the world."

If such be the glory of mankind--a little LOWER than the angels--what must be the glory of that high exaltation to which Jesus has attained as a reward for his obedience--the divine nature "so much BETTER than the angels." Then, while trying to grasp God's plan, remember that though we know not what he is and what we shall be, we do know that we shall see him and be like him as he now is--so much exalted above what he then was, grand as we have seen that to have been. Nor would we be understood to teach that all of Jesus' wonderful works were performed by the powers of manhood; many unquestionably were more than human powers--the direct result of his anointing with the Holy Spirit at baptism, the power of Jehovah in him.

In concluding this subject, we desire to lay before you another translation of Isa. 53. It is by a Hebrew, and is the English translation accepted among that people. From such a source one would not unreasonably expect that every item would be turned as far from fitting the general application of it to Jesus as the language would permit: yet it is clear and strong, and it seems wonderful that in its clear delineation the poor Jew cannot read the life of Christ Jesus our Lord. We give a literal quotation:

ISAIAH 53.

"Who would have believed our report? And the arm of the Lord--over whom hath it been revealed? Yea, he grew up like a small shoot before him, and as a root out of a dry land: He had no form nor comeliness, so that we should look at him, and no countenance, so that we should desire him. He was despised and shunned by men; a man of pains and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not."

"But only OUR diseases did he bear himself, and OUR pains he carried; while we indeed esteemed him stricken, smitten of God and afflicted. Yet he was wounded for OUR transgressions, he was bruised for OUR iniquities: the chastisement of OUR peace was upon him; and through his bruising was healing granted to us."

"We all like sheep went astray; every one to his own way did we turn; and the Lord let befall him the GUILT OF US ALL."

"He was oppressed, and he was also taunted, yet he opened not his mouth; like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb, and he opened not his mouth."

"Through oppression and through judicial punishment was he taken away; but his generation--who could tell, that he was cut away out of the land of life, (that) for the transgressions of my people the plague was laid on him?"

"And he let his grave be made with the wicked and with the (godless) rich at his death. Although he had done no violence and there was no deceit in his mouth, but the Lord was pleased to crush him through disease. When (now) his soul hath brought the trespass-offering, then shall he see (his) seed live many days, and the pleasure of the Lord shall prosper in his hand."

"(Freed) from the trouble of his soul shall he see (the good) and be satisfied: through his knowledge shall my righteous servant bring many to righteousness, while he will bear their iniquities. Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered, while he bore the sin of many; and FOR the transgressors he let (evil) befall him."--Isaac Leeser's translation.

====================

R576 : page 4

PROPHETIC PEN PICTURES.

(CONTINUED.)

CONSIDER GOD'S WAYS.

(Isa. 28:23-29.)

"Give ye ear and hear my voice; hearken and hear my speech: Doth the ploughman plough all day [always] to sow? doth he open and break the clods of his ground? When he hath made plain [prepared] the face thereof doth he not cast abroad the fitches and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For his God doth instruct him to discretion, and doth teach him."

Because of their short-sightedness, men are apt to think of God's works as aimless, and lacking definite object and time; but the Prophet shows us that God's times and seasons and plans are definite and methodical. Here he presents the familiar scenes of farm life, saying that as God instructs the farmer to observe order in his work, so he also observes the same order in his plans and methods. He first prepares the soil of humanity and breaks it up and makes it ready for the seed of truth. Then follows the sowing of seed and the harvest of each in its season.

This Gospel Age has been a sowing time. He that sowed the good seed is the Son of Man (Matt. 13:37), and his disciples have assisted under his direction. It will be followed by a "harvest," as it was preceded by an age of breaking up and preparing men by the plow and harrow of bitter experiences with sin and Law. So, too, there are as many harvests as there are kinds of seed (1 Cor. 15:38-44), but order governs all.

But while all recognize that there is a proper time to sow, it is generally forgotten that a reaping time, a harvest, shall come. But for the same reason that God did not forever prepare the soil, he will not forever be sowing the seed, but in due time will give his attention to reaping and threshing.

This is the point of the illustration: the time of trouble coming upon the Church should be recognized as the harvest, the threshing time, the time for separating the real grain from the chaff and tares. The harvest represents two general classes, with some variety in each. The fitches and cummin (verse 27) were small aromatic seeds used sometimes for food, but more commonly for medicinal purposes. These grew in little pods very easily crushed, and hence required gentle threshing with a rod or staff to separate them. These, we presume, represent a class of saints who, not being closely wedded to the world and its systems, can be quickly and easily separated from it.

The other grains mentioned, of which much larger quantities are grown, all cling closely to the chaff, some more so than others; and hence it was necessary to use rougher means to thresh it free. Cart wheels were passed over them repeatedly until the separation was effected. So some of the Lord's children cling so closely to the world, its forms and institutions, etc., that they must be put through the severe ordeal; and every true grain shall be saved by some process (1 Cor. 3:15).

This is more clearly shown in another translation: "For the fitches shall not be threshed with a threshing instrument [with saw-like teeth], neither is a cart wheel turned upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. But bread-grain [though it ultimately] shall be broken small [or ground]; but [yet] the thresher shall not thresh it forever, neither shall the cart wheel hurt it, nor break it with its [thresher's] teeth. This also cometh forth from the Lord God of hosts to make his council wonderful and magnify justice." (Vs. 28,29.)

This shows us that though the Lord will use severer and stronger measures to separate some of his children than is necessary with others, yet it is not his design that the time of trouble shall destroy them, but rather to bless them by thereby making them fit for his future service.

To realize that such is God's orderly plan enables us to understand the present threshing and sifting among God's children, and thereby to be co-workers with him, rather than to be found fighting against his work, now due and in progress. To realize this, is also, to catch a glimpse of God's goodness and justice.

WOE TO ARIEL.

(Isa. 29:1.)

Here, again, the coming distress upon the nominal church is illustrated, its necessity is shown, and also God's compassion afterward.

"Woe to Ariel, to Ariel, the city where David dwelt! Add ye year to year; let them kill sacrifices." (Ver. 1.) Jerusalem was the city of David; and as Jerusalem is sometimes used to represent the nominal church, so Ariel here and Zion in verse 8 refer to the same thing. The prophet here declares that woe, distress, trouble, is about to come on the nominal church. But though the nominal church, as a system, has become corrupt, the Lord still permits her to add year to year, to prolong her existence a few years, that his truly consecrated children may complete their sacrifice. One important part of their sacrifice is to separate from the nominal systems and to stand connected only with the true.

"Yet," Jehovah declares, "will I distress Ariel, and there shall be heaviness and sorrow." (Verse 2.) Although the Lord will distress Ariel, the nominal church, yet he will remember that many within her are his own dear children; some of them weak, erring and negligent; and the very object of this distress is to awaken them and to liberate them from their bondage and worldly conformity. The fact that God will thus remember his own is clearly taught in various scriptures, and is suggested in the latter clause of this verse--"and [although I will thus distress it] it shall be unto me as Ariel"

(Jerusalem or Zion). His own children now held in the bondage of the doomed systems are still dear to him; and he will save them, though with the majority it will be-- "so as by fire"--through "great tribulation."

The Lord here describes the overthrow necessary to separate the true Ariel--Jerusalem, or Zion--from the multitude of the worldly and unregenerate which she has received as her children, and because of whose presence in her she is sometimes termed Babylon, or confusion. He says: "I will camp against thee round about [O Babbler-- Young], and will lay siege against thee with a mount [camp]; and I will raise forts against thee [bulwarks to hide myself from thee]. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Already the pride of the nominal church begins to be humbled. Once she loudly and boldly proclaimed her teachings of eternal torment, the damnation of non-elect infants, etc.; but now her voice is low, and she merely whispers these teachings in her writings, or cautiously from the pulpit.

She has been puffed up by what she esteems her success--her wealth and members. Worldliness has filled her

R576 : page 5

heart, and the Spirit of Christ has been choked. Woe to Zion, for she shall find the Lord arrayed against her, and he shall bring down her pride to the earth, that she may be humbled and cry unto him from the dust.

"Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones [tyrants--Leeser's trans.] shall be as chaff that passeth away"; "and this shall be at unawares--suddenly" (verse 5 --Leeser's trans.). The principal cause of nominal Zion's distress is her multitude of strange children--the children of the world, unregenerated, who compose the greater part of her numbers. These she has come to consider her strength, her power. Their wealth, their influence and their standing in the world, she is trusting in; and by these she has been puffed up.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and with great noise, with storm and tempest, and the flame of devouring fire" (verse 6). These are symbolic expressions of the great storm of trouble now gathering and soon to break with force on nominal Zion. The thunder and noise indicate controversy, and we find infidelity in its most subtle form springing up in the midst of the Church. Its most marked feature is the denial of the ransom given by Christ our Lord. This error, which strikes at the very foundation of God's truth, is boldly proclaimed by some of the most prominent of the nominal church, and many are following their leading. Under the general and widespread spirit of doubt and unbelief, it will soon be discovered that none are able to give a reason for their hope, and that much has been taught which is entirely without support. Dogmas hitherto unquestioned will be brought to the test of reason, which, unguided by the Scriptures, will surely lead to open infidelity, and the nominal church systems, with their clashing creeds, will become more and more lightly esteemed, as men throw off the yoke of superstition, and yet fail to consult the word of God, and to recognize the true Church. A fearful storm and tempest is thus gathering, and the condition of the mass of the nominal church, when it fully breaks upon it, is here fitly symbolized by an "earthquake." The "devouring fire" is an apt symbol of the certain destruction that in the end shall surely consume these false systems.

Before this fearful storm the multitude of strangers--the worldly--who come into the Church for respectability, society, business interests, popularity, etc., shall, as verse 5 shows, be scattered

R577 : page 5

like the fine dust. "And the multitude of the terrible ones [tyrants--Leeser's trans.--the leaders, priests, rulers, or clergy] shall be as chaff that passeth away." Many have entered the ministry of the nominal church for popularity, ease, money and respectability; and these lord it over God's heritage, strengthen the bondage of fear, fetter thought and retard growth in grace and knowledge, while they exact and devour her revenues. But when these systems cease to be popular and financially successful, these too will soon be scattered like chaff. But while many of the clergy are of the stamp here described by the prophet, we rejoice to know that among these, as well as among the laity, some true wheat exists, yet few compared to the whole, and these are rapidly being separated.

Those who are not of the Lord's true children shall be swept away in the coming storm, when the Lord's sharp threshing instruments shall have separated them as chaff from the grain in this day of harvest and separation. The chaff and dust will be speedily removed from the chastened of the Lord, who shall be brought to the lowly and humble condition from which they should never have departed.

"And the multitude of all nations that fight against Ariel, even all that fight against her and her munition [bulwark], and that distress her shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold he eateth; but he waketh and his soul is empty: or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite [thirst]: So shall the multitude of all the nations be that fight against mount Zion." (vs. 7,8.)

In the Lord's controversy with Zion the infidel and worldly of all nations will be ready and willing instruments for her chastisement, and for the overthrow of her errors. But though like Satan (another of his agent, whose wrath is made to praise Jehovah), they shall for a time seem to succeed, yet it shall be only seemingly, for out of the nominal Zion arises the true, stronger and better for her visitation and purification. And those who fought against her munition or stronghold--the Bible--and who for a time will think that they have completely destroyed her stronghold, will find only the wood, hay and stubble of human tradition gone, and the original bulwark impregnable. Their victory will prove to be but the delusion of a dream, when they shall have accomplished a work in which they are used as the Lord's instruments.

It is not surprising that in their blindness, the unfaithful children of God in nominal Zion mistake their most faithful friends, for enemies. Through some of his chosen ones "the Lord hath a controversy with his people." (Micah 6:2.); and these must obey his command --"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." (Isa. 58:1.) These faithful reprovers are generally abused as enemies; and to oppose the false systems that blind and fetter the true Zion, is generally looked upon as infidelity.

But the Prophet draws the line clearly and distinctly, showing who are the real enemies referred to. It is the multitude of the nations not even professing to be the children of God, but who boldly, not only fight against Zion (God's children, however strong or weak), but also against her munition, her bulwark, --the Bible. This is just what the hosts of infidelity are endeavoring to do; not only to overthrow the nominal church systems (in which work they are unwittingly the Lord's instruments), but they are also endeavoring to demolish the Bible--the blessed fortress of truth in which even the weakest child of God shall find a sure refuge. To these enemies of Zion and of God, it shall even be, as described in vs. 7 and 8.

The valiant for the truth, have ever been considered enemies by the nominal mass. Thus to Elijah it was said, "Art thou he that troubleth Israel?" (1 Kings 18:17.) He was so considered because of his zeal for Jehovah and his opposition to the worship of the images of Baal. So Jesus was called by those termed "orthodox" of his day, a perverter of the people, Luke 23:2,14; and Paul was esteemed by the same class "a pestilent fellow and a mover of sedition" Acts 24:5. Hence all who endeavor to withstand error in its popular forms must expect to bear the same reproach, and for a time be esteemed the troublers of Israel.

====================

R577 : page 5

LIGHT IN DARKNESS

"And it was a cloud and darkness" to the Egyptians, "but it gave light by night" to Israel. Exod. 14:20.

How differently matters appear from different standpoints. That which rejoices us as being evidence of our Lord's presence--the separating of wheat and tares and the falling of some earth's gigantic systems, is to others a dark cloud. That which to us is a token of dawn of the Millennial Day--the unrest of nations--the raging of the tribulant waves of the sea, are to others dark clouds which put the time of blessing afar off. This is well illustrated in the following item clipped from a secular paper. The writer and the world in general look at the cloud from the standpoint of the Egyptians--it is very dark. Our readers we trust can see it from the standpoint of Israel. Since the storm is to scatter the powers of darkness and let in the healing rays of the sun of righteousness the sooner it comes the better. We quote as follows:

EVIL OMENS.

Europe at the present time is full of signs and premonitions of a coming crisis. Visibly she is drifting upon another of those cataracts of events which break the course of history; each one of them a series of rapids, down which the past has descended into the present, and the present will plunge into the near future. Far be it from us to dispel the comforting dream of that "Millennial" time when the nations shall rest in amity, cultivating the arts of war no more. Doubtless it will come, but the world is a long way from that happy goal.

"Speaking of the thoughtful classes, it is no exaggeration to say, that all over Europe there is a sensation of disquietude, rising in some quarters into anxiety and serious apprehension. In national as well as individual life, a vague and blind presentiment of evil has at times portended a disastrous conclusion; but at present the presumption is not blind. There are visible grounds for this disquietude; yet no man can tell the exact shape which the present will assume: still less--and this is the worst part of the disquietude--what will be its magnitude, or where will it end. That danger is ahead--danger to the peace of Europe, or more--hardly any intelligent reader of the newspapers can doubt."

"In these days, is not the thought too shocking to be entertained that, despite all our progress, and much vaunted civilization, the closing years of the century may yet witness as bloody and momentous a contest as that by which the century was ushered in? Is it not to be told that Europe is waiting for another Waterloo, ere it can hope to reattain a new epoch of equilibrium and peace?

"How humiliating, too, is the thought that, after all, and when (as it may seem) we have all but perfected Law, Government, and Society, the dangerous classes, and 'dissolving forces' are becoming more formidable than ever, and that the 'social revolution'--Atheistic Communism and Nihilism--may yet shake to its foundations the entire system of civilization which modern Europe has been so slowly perfecting as the highest product of the Aryan Community of nations.

"On the continent it is no exaggeration to say that there is not a Cabinet, nor even a Parliament, that does not sniff gunpowder in the air, or does not quake at the thought of secret plans and machinations of state-craft which are believed to be at work in the dark, slowly or swiftly working to an explosion --Governments are quietly but eagerly keeping watch upon each other, as if on ground which they suspect is undermined.

"How different this some twenty years ago, when the great Great Exhibition of London was inaugurated.

"It was the 'Palace of Peace'--the 'Palace of all Nations,' a 'World's Fair,' where all peoples and races came together in peace and prosperity, making rivalry. War was to be a thing of the past, and instead of the conquests of monarchies, and the fiery collision of armies, there was to be a brotherhood of nations, and the only rivalry, a series of Great Exhibitions all over the world.

"Happy delusion! fond dreams of statesmen and philanthropists, how rudely have they been swept away!

"Nor are the signs of trouble all external, or confined to the attack of State upon State, or of race upon race. Most pitiful of all is not Civilization itself upon its trial? The fabric of society, which under the guidance of Christianity Europe has been slowly building up since our continent emerged from the dark ages,--even it--our boasted and highest achievement--is not exempt from the coming perils--and though we may recoil from the thought, that our modern civilization may perish as utterly as Nineveh and Babylon, of the Pharaohs, and of mighty Rome herself; still he is an ignorant man who does not know that in the garden of the world, there are no plants of perennial growth,-- and a blind one, if he does not mark how widely the red fires of destruction

R578 : page 5

already smoulder,--threatening to burst forth and consume our social civilization, the stately fabric of European society.

"Is it possible to conceive a greater contrast than that between the Europe of 1851 and of 1883. Again we ask, What does it all mean?

"Viewed in the most practical of fashions, what does it imply and forebode? An English philosopher has suggested, as a possibility, that a whole nation may become insane at times even as individuals do. And there is not a little in history that supports such a conjecture. Yet hardly a whole continent, or, even, as it now appears, a still larger mass of the varied population of the globe! But even assuming a well-nigh universal insanity among the human race, as the explanation of the present startling phenomena, at least be it remembered that it is an insanity of war, and one which is only too likely to lead to and end in, a stern, and an appalling reality."--Blackwood's Magazine.

===================

R578 : page 5

GROANING CREATION.

The Rev. Robert Laird Collier, formerly a prominent minister in Chicago, but now a resident of England, in a letter to a Chicago daily paper says, "England is panic-stricken. Dynamite, dynamite, dynamite everywhere. The queen dare not move from Windsor Castle, which is doubly guarded, and the public for the first time in years are debarred entrance upon these royal precincts. You have heard of the arrests in Birmingham and London of the men who have been manufacturing nitro-glycerine in such large quantities, and who have been caught just in time to save London from wide-spread and horrible disaster. But you have not heard across 4,000 miles of land and water the echo of the feeling in England. The feeling is very complex. The public press suppresses this feeling, as it deems, in the interest of social order. All sober minded persons look upon this Fenian plot to carry on assassination wide-spread, with detestation and horror. The full power and penalty of the law must be used and enforced. All this goes without saying. But the dominant conviction is that we are just at the beginning of a European political and social revolution. The old regime is drawing to its close. It is given out, that never again will a crown be permitted to be placed upon a head in Europe. Men who are sober and prophetic as was Isaiah, solemn and as pathetic as was Jeremiah, call the world to order. "Halt!" All along the lines these men are shouting "Halt!"

Education, steam, electricity have introduced man to man all over Europe. Man is in solemn conclave. In London --in its streets, its clubs, its galleries, among all sections of society, men are propounding questions in social statics that no philosophy can answer, except just one: Social revolution!

The wrongs of Ireland are venerable and heinous. England has been strong and confident. The wrongs of Ireland have been recognized and redress promised. As far back as 1842 a royal commission reported to parliament in favor of certain reforms in Ireland. Bill after bill has for these forty years been introduced looking to reformatory legislation, and they have either been defeated or dropped.

Englishmen own Ireland. These few thousand land owners have, up to now, exacted every farthing of rent in good years and bad years, and have spent their money in England. Ireland has been villainously governed and socially ill-used. So to the end, would Ireland have been governed and ill-used had she not made her voice heard in the land. But really the Irish question, momentous as dynamite is causing it to be, is but a small factor in this general European revolution.

Within gun's shot of Buckingham palace men and women are dying-- not figuratively, but actually--of starvation. What redress have the people? How can they make themselves heard? Parliament is the legislature of the rich, and men who oppose these venerable wickednesses are counted as eccentric, as agitators, as dangerous.

There is no newspaper of influence in London, if in England, that raises its power against these legislative wrongs. The tongues of the platform, and the

R578 : page 6

press, and the pulpit are bribed by social considerations.

Dynamite is horrible. Assassination hideous. These are one way that men are making themselves heard. The press, the platform, the pulpit are closed to their cause."

====================

R578 : page 6

THE MANNER OF THE SECOND ADVENT.

To all who love and look for our Lord's appearing, it is of utmost importance to be acquainted with the Scripture teaching as to the manner of his coming, that we may know how to expect him, remembering that Israel after the flesh stumbled over his first advent, because they had false ideas of the manner of his coming. Briefly stated, we believe the Scriptures to teach that Christ will not again as at the first advent appear in the flesh; for says Paul, (2 Cor. 5:16) "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more." He is now the highly exalted spiritual being--a spiritual body (Phil. 2:9; 1 Cor. 15:44) the express image of the Father's person." (Heb. 1:3.) We must not expect him then to reappear in the body which he took for sacrifice, but in his glorious body.

As a basis then for further investigation, we will inquire, what is a spiritual body--what powers are theirs, and by what laws are they governed? We are here met by the objections--We have no right to pry into the hidden things of God; and, "Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him." To both of these propositions we assent, but believe we cannot find out by studying God's Word--and our investigation will be confined to it--what he has not revealed. The above quotation of scripture (1 Cor. 2:9) refers to the natural or carnal man, and by reading it, in connection with the three verses following, the objection vanishes; for, says the apostle, "God hath revealed them unto us by his Spirit," which was given to us "that we might know the things that are freely given unto us of God;" and in the last clause of v. 13, he gives us the rule by which we may know, viz: "Comparing spiritual things with spiritual." We are very apt to change this rule and compare spiritual things with natural, and thus get darkness instead of light. Let us, then, use the Apostle's rule.

There is a spiritual body as well as a natural body; a heavenly as well as an earthly body, a celestial as well as a terrestrial. They are distinct and separate. (1 Cor. 15:38-48.) We know what the fleshly--natural body is, for we now have such; it is flesh, blood and bones. "That which is born of the flesh is flesh," and since there are two kinds of bodies, we know that the spiritual must be different, and Jesus said that a spiritual body is not composed of flesh, and bones. (Luke 24:39.) It is a spiritual body, and "that which is born of the spirit is spirit." But as to what a spiritual body is made of, we know not. "It doth not yet appear what we shall be; but we shall be like him," Christ. (1 John 3:2.)

Angels are spiritual bodies. Christ was raised from the dead a spiritual body. This was his second birth. First, he was born of the flesh a fleshly body--for, "as the children are partakers of flesh and blood, He also himself likewise took part of the same." (Heb. 2:14.) He was "Put to death in the flesh but quickened [made alive] in the Spirit." He was raised a spiritual body. This resurrection was his second birth. He was the "first-born from the dead," "the first-born among many brethren." The church are those brethren and will have a second birth of the same kind as his--to spiritual bodies by the resurrection, when we shall arise in his likeness--being made "Like unto Christ's glorious body." But, this second birth must be preceded by a begetting of the spirit--conversion--just as surely as a birth of the flesh is preceded by a begetting of the flesh. When begotten of the flesh we are born of the flesh in the likeness of the first Adam, the earthly; but when begotten of the spirit at conversion, and born of the spirit in the resurrection, we shall be in the likeness of the heavenly, the second Adam. "As we have borne the image of the earthy we shall also bear the image of the heavenly." (1 Cor. 15:49.)

By examining facts recorded of angels, and of Christ after his resurrection we may gain some general information with regard to spiritual bodies: First we learn that angels can be, and frequently are present, yet invisible: "The angel of the Lord encampeth round about them that are his, and delivereth them;" and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14.) Baalam's ass saw the angel on the way. (Num. 22:23.)

Second, angels can and have appeared as men. The Lord and two angels appeared as men to Abraham, who had supper prepared for them, of which they ate. (Gen. 18.) An angel appeared to Gideon as a man, but afterward made himself known. (Judges 6:12,22.) An angel appeared to Samson's mother and father; they thought him a man until he ascended up to

R579 : page 6

heaven in the flame of the altar. (Judges 13:20,21.)

Third, spiritual bodies are really bright and glorious in their normal condition: The countenance of the angel who rolled away the stone from the sepulchre "was like lightning." (Matt. 28:3.) Daniel in a vision saw a spiritual body whose eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, his voice as the voice of a multitude; before him Daniel fell as a dead man. (Daniel 10:6.) Saul of Tarsus saw Christ's glorious body. It shone above the brightness of the sun at noonday. Saul lost his sight and fell to the ground. (Acts 26:13; 1 Cor. 15:8.)

Thus we find spiritual bodies truly glorious; yet without a miracle, either by the opening of our eyes to see them, or their appearing in the flesh as men, they are invisible. This conclusion is further confirmed when we examine the more minute details connected with these manifestations. The Lord was seen of Saul alone, "the men that journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7.) The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them and they ran and hid themselves. (Dan. 10:7.) Again, this same glorious being declares: (Daniel 10:13) "The prince of Persia withstood me one and twenty days." "Daniel, the man greatly beloved" of the Lord, falls as dead before this one whom Persia's prince withstands one and twenty days! How is this? Surely he did not appear in glory to the prince. No, either he was invisibly present with him, or else he appeared as a man.

Christ is a spiritual body since his resurrection. During the forty days of his presence before ascension, he appeared some seven or eight times to his disciples; where was he the remainder of the time? Present, but invisible. Notice, also, that in each instance he is said to have appeared, or he showed himself, language never used of him before his change from a natural to a spiritual body; now, as angels had done, he appeared. Not only so, but he appeared in different bodies; as the gardener to Mary; "after that, he appeared to the two disciples as they went into the country" (Mark 16:12.); afterwards he appeared in a body, either the same or like the one crucified, having the marks of the spear and the nails. "He came and stood in their midst, the doors being shut." On these various occasions he appeared and talked with them, then vanished out of their sight. He came and went, as invisibly as the wind; and they could not tell whence he came nor whither he went. "So is every one that is born of the Spirit." (John 3:8.) When we are born of the Spirit (at the resurrection) we can do so also. All spiritual beings exhibit this same power. But Jesus said: "handle me, for a spirit [pneuma] hath not flesh and bones, as ye see me have," and he ate with them. True, I believe it. So did the angels [pneuma Heb. 1:7] appear as men in flesh and bones, and they ate also; their spiritual bodies did not eat, nor were they flesh and bones, but the body in which they appeared was flesh and bones, and it ate. The disciples did not see Christ's glorious spiritual body, but they saw him as he appeared in a fleshly body.

Paul teaches us distinctly that Christ was raised from the dead a life-giving spirit [pneuma, the same word used by our Lord.] (1 Cor. 15:44,45.) But where did he get the various bodies in which he appeared? I cannot tell you; but I believe, and you do also, other things which we cannot understand. I cannot understand how that grain of wheat grows. Yet I know that it grows. I know not how Christ turned the water into wine, or raised the dead, yet I believe that he did these things. Can you tell me where he got the clothes he wore after his resurrection? "They parted his raiment among them, and for his vesture they cast lots"--the old were gone, and the linen clothes lay in the sepulchre. Is it more difficult for spiritual beings, with their powers, to create a covering of flesh than a covering of cloth? No; the same power can and did do both.

Thus we have found Christ's spiritual body like those of angels, glorious, yet invisible to mortals, with power to manifest the glory, or appear as a man, or in any form he may choose. In the resurrection we shall be like the angels in this respect, and "like unto Christ's glorious body." Now bearing in mind that "though we have known Christ after the flesh, yet now henceforth know we him no more," after the flesh, with what we have learned of the powers of that spiritual body, we are now prepared to understand other statements relating to the manner of the second advent.

To John, on Patmos, Jesus said, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments" etc. (Rev. 16:15.) He comes secretly and unknown to the world, but those believers who are taking heed to the sure word of prophecy which shines as a light in a dark place (2 Pet. 1:19), shall, because of its light, not be in darkness that that day should overtake them as a thief. (1 Thes. 5:2-4.)

He comes "as a thief" for the church --the waiting virgins; both them "that sleep in Jesus" and those "who are alive and remain." This gathering time at his appearing is the harvest time of the Gospel Age, and as in the harvest of the Jewish Age, the prepared ones were gathered out to become co-workers with the Lord in introducing the new dispensation of the Gospel Age, so those who are found ready and watching at his second appearing, shall likewise discern his presence and become co-workers with him in introducing the new dispensation of the Millennial Age. And not only are these to be co-workers in introducing the new dispensation, but as soon as they learn of the special work of the hour, they are engaged with him in completing the harvest work.

But in all this change of dispensation the world will go on as usual. They will say, "Where is the promise of his coming (Greek--parousia--presence); for since the fathers fell asleep, all things continue as they were from the beginning." (2 Pet. 3:4.)

The second advent, like the first, covers a period of time, and is not the event of a moment. The first lasted nearly thirty-four years. The second advent, as we have seen, lasts much longer. It includes the millennial reign, and as prophecy foretold the object, manner, etc., of the first advent, so it also covers all the prominent features of the second advent and reign. Christ comes to reign --must reign until he has put down all enemies; the last being death. (1 Cor. 15:25,26.)

In the application of prophecy to the events of the first advent, we recognize order. Christ must be the "child-born and son given," before "the man of sorrows and acquainted with grief." He must die before he could rise from the dead, etc. So also in studying prophecy referring to the second advent we must recognize order, we must judge of the order somewhat by the character of the event. As the wife is the glory of the husband, so the Bride is the glory of Christ, for we are to be "partakers of the glory that shall be revealed, (1 Pet. 5:1,10); and as the "glory shall be revealed in us," (Rom. 8:18), we know that Christ could not come in the glory of his kingdom [church] until he has first gathered it from the world. And in harmony with this thought, we read --"When he shall appear, we also shall appear with him in glory." (Col. 3:4.)

The Prophets foretold the sufferings of Christ [head and body] and the glory that should follow. If the sufferings were of the whole body, so is the glory; we suffer with him that we may be also "glorified together." (Rom. 8:17.) "Enoch prophesied, saying--The Lord cometh with ten thousand of his saints." (Jude 14.) Again, we read--"The Lord my God shall come and all the saints with thee." (Zech. 14:5). Thus we learn that when he appears in glory we are with him, and of course, we must be gathered to meet him before that.

We have further evidence to offer, proving that he comes unknown to the world; but attempt to answer the two supposed objections first, viz: "This same Jesus shall so come in like manner as ye have seen him go into heaven," (Acts 1:11), and "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise." (1 Thes. 4:16.) These texts are supposed to teach that Christ will come in a manner visible to every eye, while the air is rent with the blast of the archangel's trumpet; at which, amid reeling tombstones and opening graves the dead will come forth. It certainly has that appearance on the surface, and doubtless was not intended to be rightly understood until due; but look at it again; would that be coming in like manner as they saw him go? He did not go with the sounding of a trumpet and outward demonstration. It does not say you shall see him coming, nor that any one would see, but--he shall so come. When he arrives it will be privately. He comes to gather and to set up his kingdom. He comes to be glorified in his saints in that day. (2 Thes. 1:10.) The world saw him not, after his resurrection; they did not see him ascend. And we remember that Jesus said, "Yet a little while and the world seeth me no more, but ye see me." (John 14:19.)

What, then, does the trumpet mean, if there is to be no open demonstration? Let us see. The church is to be rewarded "at the resurrection"; it surely will not be rewarded or resurrected more than once; hence we conclude that the "Trump of God" (1 Thes. 4:16) and the "Last Trump" (1 Cor. 15:52), are the same, differently expressed; the same events are mentioned as occurring at each, viz: the resurrection and reward of the saints. And for the same reason we believe the "Trump of God" and "Last Trump" to be the "Seventh Trump" of Rev. 11:15-18. Under it also the dead are judged

R580 : page 6

and the prophets and saints rewarded. Then the "Seventh Trump" is the "Trump of God," and the "Last Trump."

There is a series of these trumpets evidently the same in kind, but what? "The seventh angel sounded." A sound on the air? No, no more than the six which preceded it. They are each said to sound, and Sir Isaac Newton, Clark, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in events upon the earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh.

If the seventh trump were to make a sound on the air, it would be out of harmony with the other six of the series. That it covers "the great day of his wrath," the time of judgments upon the kingdoms of the world and of the pouring out of the "seven vials" of God's wrath, and the "time of trouble such as was not since there was a nation" seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations.

We see, then, that the sounding of the

R580 : page 7

trumpets, and so coming in like manner, do not conflict but rather add force to the fact that he comes "unawares," "as a thief" and steals away from the world his treasure, his jewels. Remember too that this is Christ, the spiritual body, that could not be seen without a miracle, that was present yet unseen during thirty-three days after his resurrection.

The world will not see the saints when gathered or gathering. When changed (in the twinkling of an eye) to spiritual bodies, like unto Christ's glorious body, they will be as invisible as he and as angels. The world will not see the graves open and the tombstones thrown down, for a spiritual body is not of the earth, earthy. But do not forget that only the church is to be raised spiritual bodies. All others are to have a restitution, a restoration to the original human perfection.

PRESENCE OF CHRIST BEFORE THE RAPTURE OF THE CHURCH.

Christ's personal presence and ministry of three and a half years at the first advent, he called a harvest. It was the harvesting of the

Jewish age. Christ was present as the chief reaper, and his disciples as under-reapers. Their work was the gathering of wheat into the higher or Gospel dispensation. That harvest was the end of that age. Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." "I sent you to reap that whereon ye bestowed no labor; other men have labored [the prophets] and ye are entered into their labors" (John 4:38). That work was not general, nor for the world. Jesus confined their labors to Judea, and the work to them did not entirely cease until the end of their harvest A.D. 70. But after his resurrection Jesus sent the disciples to "preach the Gospel to every nation." But this was no longer a harvesting but a seed sowing: Paul plants, Apollos waters, God gives increase, etc. But there is to be a harvest in the end of this age, as illustrated in the parable of the tares and wheat, and taught in the explanation of the same. Notice that both wheat and tares are in the kingdom of heaven--the church--and that this parable, as also the other six of the series, refers not to the non-professing world, but to two classes in the church.

The Son of Man planted the church pure, good seed. During the days of the Apostles there were special "gifts of the Spirit" such as "discerning of spirits," etc., by which they were able to prevent tares getting in among the wheat --hypocrites getting into the church, (Instance 1 Cor. 5:3.--"Simon Magus" --"Ananias and Sapphira," etc.), but when the Apostles were dead, "while men slept"--the enemy began to sow tares among the wheat. Paul declares that the mystery of iniquity had begun to work even in his day. Now they grow side by side in all churches. Shall we separate them, Lord? No; we might make some mistakes and pull up wheat and leave tares. "Let both grow together until the Harvest." (Matt. 13.) "The harvest is the end of the world." [aion, age]. "In the time of harvest I will say unto the reapers, 'gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Notice, this harvest is the end of this age, yet, like the one ending, the Jewish age, it is a period of time,--"In the time of harvest." Secondly, there is order-- "gather first the tares." There must come a time, then, in the end of this age, when the reapers will be doing some sort of a separating work in the church. That we are now in this harvest we have abundant proof, and yet, as in the harvest of the Jewish age, the mass of the church and the world are wholly unconscious of it. The separating work is accomplished in both cases by the sharp sickle of truth and the spirit of sacrifice.

Some may have confounded these remarks concerning the presence of Christ as a spiritual being with the presence of the Spirit of Christ; but they are quite distinct. The latter never left the church: consequently in that sense he could not "come again." Of his presence by his spirit he said: "Lo, I am with you always, even unto the end of the world." We refer to the personal presence, which did go away, and will come again,--a spiritual body. (John 14:3.)

The Greek word parousia frequently translated coming--invariably signifies personal presence, as having come, arrived, and never signifies to be on the way, as we use the word coming. This fact is recognized by many who are looking for the Lord, but the error under which the Church in general is laboring, is that of supposing that presence implies sight--manifestation--appearance. In the Greek, however, other words are used to express revelation, appearing, and manifestation, viz.: phaneroo--rendered shall appear in "when he shall appear"--and apokalupsis --rendered, shall be revealed. (2 Thes. 1:7.) "When the Lord Jesus shall be revealed." But we have Christ's own words to prove that he will be present in the world, and the world will know not of it. In Matt. 24:37, we read: "As the days of Noah were, so shall also the parousia (presence) of the Son of Man be." The presence of Christ is not compared to the flood, but to the days of Noah, the days that were before the flood, as verse 38 shows; as then they ate, drank, married, etc., and knew not, so shall also the presence of the Son of Man be. The resemblance here mentioned is that of not knowing--they will not know of the presence of Christ. They may have been wicked then, doubtless were, and may be similarly wicked now, in his presence, but wickedness is not the point of comparison. As then they ate, drank, married--proper enough things to be doing, not sinful, so shall it be in Christ's presence, they will attend to the usual avocations of life unconscious of his presence, the harvest and change of dispensation. Now, look at Luke 17:26. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Verse 27 tells how it was in the days of Noah; they were eating, drinking, marrying, etc. "So shall it be in the days of the Son of Man." Surely the days of the Son of Man are not before his days any more than the days of Henry Clay could be days before he was born. No, the more we examine, the more we are convinced that the world will go on as usual, and know not, until "the harvest is past, the summer ended," and they are not in the ark, nor with the little flock "accounted worthy to escape the great tribulation." Watch therefore and take heed to the sure word of prophecy as unto a light in a dark place, that knowing of his presence and the changes then due, you may be found in harmony with the king, working wisely in his vineyard, that you and your labor may be approved of him.

Forget not the Master's words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unaware. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:34-36.)

===================

R580 : page 7

IS ALL REALLY HIS?

Men and women sing, "My body, soul and spirit, Jesus, I give to thee," and yet we see them living to themselves; they sing, "Were the whole realm of nature mine, that were a present far too small," and yet the offering which they make to God is the merest fraction of their possessions. Reader, how much do you give to the Lord? Have you ever taken the position of being yourself the Lord's, and therefore all you have His property? Then how much is it consistent for you to appropriate to the Lord? Is your business the Lord's, do you conduct it for Him or for the making of a name and a position for yourself? Do you train your children for the Lord, and care that their education shall be such as shall most serve the purpose of your God? Are your household arrangements such that they are elastic when the work of God calls for a change of meal-times, etc.? Is God first in the house? Is He considered above all others? Is your position in society the Lord's to be used or neglected just as it serves God's purpose? Do you make a practice of being faithful to those in your own position in life, letting them clearly see that God is first with you, caring nothing for the contempt in which they hold you? Is your money the Lord's, so that you practice the strictest economy in board, lodging, clothing and traveling, that you may have all the rest for Jesus? If not, are you not keeping back "part of the price?"--Selected.

====================

R581 : page 7

QUESTIONS AND ANSWERS.

Ques. Please explain Luke 12:4,5.

Ans. These words are addressed to the "friends" of Jesus, to those who believe in a future existence secured through Jesus, the life-giver. The killing of the body represents the loss of the present measure of life, but casting into Gehenna (translated hell) represents utter destruction and extinction. Because of God's favor all are redeemed from the first or Adamic death, and those who believe and appreciate this will realize that the present spark of existence is as nothing compared to the future life made possible through our Lord and Redeemer. Therefore such should lightly esteem the present life and fear not to lose it in any righteous cause. Should such circumstances arise, as they do, where the favor of men and the welfare of this present life on the one side, stand opposed to the will of God on the other, we should seek God's favor at any cost, knowing that "in his favor is life" (Psa. 30:5), the future existence, and that in his hands is the power of utter extinction, the "second death" represented here by Gehenna.

Ques. A brother writes saying, "I find so few who can or will receive the truth, or what seems such to me, that I am left to do my thinking and studying almost alone. Orthodoxy, so called, has leveled its guns at me, and in the church where I was honored and looked after my name has been cast out. But there is something of more importance to me than this. It is the question, Is my experience as an outcast in this present evil world fitting me for the Master's service? I can bear this, if sure that I will not be rejected also by the Master in the gathering of his jewels. Fears sometimes arise within me that I have caught at the shadow and missed the substance, and that would be loss indeed. Help me, if you can, to an answer to this question in harmony with Scripture. Another question, Think you that the world can see the beauties set forth in the Scriptures?

Ans. Unquestionably the world will in the coming age see much beauty in Scripture; for much of it is devoted to natural or earthly things, and it abounds in glorious earthly promises; and even now some who are not consecrated see much beauty in God's grand and benevolent plans. So, then, the fact that you see in God's character and plan that which is grand and good is not a sufficient evidence that you will be among his jewels. Not all who believe in him and pray to him--"Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) God's will for this Gospel age is to select such as believe his promises for the future so fully that they will give up the present in sacrifice to obtain it.

The fact that you have already sacrificed one of your dearest treasures--"a good name"--for the sake of your love of the Lord and of his word marks you as having become a partaker of the Master's spirit; for no man will sacrifice for such things without assistance from on high. Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you....But let none of you suffer as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian [for his adherence to the doctrines of Christ] let him glorify God on this behalf." (1 Peter 4:12-16.)

We hope that the Spirit of God may thus rest upon you to such an extent as to cause you to suffer the loss of many other things once counted precious, when you looked at the things that are seen. Remember when the Lord marked out Paul for special favor and special service how he said of him, "I will show him how great things he must suffer for my name's sake." (Acts 9:16.) May the Lord also show both you and I and all that are in Christ Jesus daily how much more it is our privilege to suffer for his sake!

If, dear brother, you desire evidences of your acceptableness with God, they are found in what he permits you to suffer for his and for his truth's sake. Increase the sacrifice daily, and you increase the proof daily that you are his; and such as are his he gathers.

If you are suffering with him, and like him for the truth's sake, you have many exceeding great and precious promises. Some of these read as follows:

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you FALSELY FOR MY SAKE. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 5:11,12.)

"It is a faithful saying, For if we be dead with him, we shall also live with him. If we suffer we shall also reign with him." (2 Tim. 2:11,12.) "As many as are led by the Spirit of God, they are the sons of God," and "The Spirit itself beareth witness with our spirit that we are the children of God" [i.e., our willingness to suffer with Christ proves our harmony with the Spirit of God, thus proving that we are the children of God.] "And if children, then heirs--heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together. For...the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:14,16,17,18.)

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (v. 28.) "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For...neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (vs. 35-39.) "The eyes of the Lord are over the righteous, and his ears are open unto their prayers. And who is he that will harm you if ye be followers of that which is good? But if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled. 1 Pet. 3:12-14.

For all the tempted and tried ones-- the faithful followers of our Lord--our Father's Word is full of cheering and helpful promises, which we should often call to mind for needed strengthening and encouragement.

Ques. Cannot the real church of Christ be identified; that is, Can we not tell where to draw the lines? Again, Can a man be in the church of Christ and not be in Christ?

Ans. The church of Christ in its widest sense includes all believers in the "redemption through his blood." In a more restricted sense it is such of the above as have made a covenant to sacrifice earthly interests for heavenly interests. And in the most restricted sense it is such only of this last class, as fulfill their covenant and accomplish the sacrifice, who constitute THE CHURCH which is HIS BODY (Col. 1:24) otherwise termed "The Bride the Lamb's wife." (Rev. 21:9.)

Each of us may definitely decide

R581 : page 8

whether we have taken the first two of these steps, and whether we are now taking the third. We may know of each other's position regarding the first two steps, by profession, and fruit; but regarding the last step while we should know absolutely concerning self, we should use great care not to decide without positive proof, that any who have taken the two preceding steps, are not taking the last also: for there may be many circumstances of which we may be ignorant, to obscure from our sight the fruit and evidences of their sacrifice, known only to God and themselves.

During this age those who belong to any of these classes are reckoned as in the church. The church nominal is composed not only of these genuine classes, but also of hypocrites. The harvest is the time for separating and gathering the grain, and then each class of the genuine will be separated. In the day when the Lord shall make up his jewels, he will gather such as have completed the covenant of sacrifice (Psa. 50:5), and these only will constitute "THE CHURCH which is his BODY."

During the Millennial age, there will still be a church in the world--a church of BELIEVERS in "the redemption which is in Christ Jesus"; and under the blessed and enlightening influences of the reign of Christ, that church will spread and increase and bring the entire world under the influence of the truths then due. And the knowledge of the Lord shall fill the whole earth.

Ques. When in Rev. 22:9, the angel said to John who was about to worship him: "See thou do it not, for I am thy fellow servant and of thy brethren the prophets," does it not prove that the prophets who died became angels, and that this angel who talked with John was one of them?

Ans. No, the book of Revelation is a symbolic book, and as shown in this journal sometime since, both John and the angel represent classes in the church now living. John represents the disciples living at the time that the scenes of the Millennial age begin to unfold at the second presence of Jesus, as was implied in Jesus' words concerning John, applicable not to John himself, but to the class whom he represents in Revelation --"If I will that he tarry TILL I COME." (Jno. 21:22.)

While John represents the entire company of living saints; the angel (messenger) who showed the things to John, represented those of the John class who are used as God's instruments in drawing attention to the coming glory, and causing all of the John class to see them

R582 : page 8

with the eye of faith. As John fell down to worship the messenger so there is always a danger that human weakness in the John class might lead some of them to over-esteem, and almost worship those through whom God has been pleased to send them a knowledge of his plans.

The action and words of the angel, show the way in which the true messengers of God will treat such honor. They will not be puffed up and receive the homage and praise, but will say, All wisdom comes from God, worship not us but Him. We are your brethren and fellow-servants, and fellow-servants with the prophets, and with all that keep the sayings of God--worship God.

===================

R582 : page 8

BE TRUE TO GOD.

"They loved the praise of men more than the praise of God."

The want of moral honesty is the principal impediment to the progress of religious truth now, as in the days of the Nazarene. Many who heard him speak and beheld his prodigies, were convinced of the truth of his claims as a teacher "sent from God"; but his doctrines so conflicted with the popular customs they could not be accepted, only at the cost of social position. The integrity of his hearers was put to the test; and the honest among them made the requisite sacrifice, and publicly accepted his teaching; but those who loved the praise of men more than the approbation of God, suppressed their convictions, and hypocritically adhered to the popular multitude. It is just so now in regard to all attempts to reform the absurd and conflicting creedal systems of our age. A large majority of modern preachers, and of the intelligent lay members of the churches, are as fully convinced of the fallacy of modern theology, and the impotency of modern pulpits in reforming the world, as the writer; but their love of popularity and ease, and lack of trust in God, cause them to remain through life in a false and hypocritical position--their life a continuous lie.

Christ said to his disciples, "Ye are the salt of the earth; but if the salt has lost its savor, it is fit for nothing but to be cast out and trodden under foot." Here we have the estimate Jesus placed upon those Christians who suppress their convictions for the sake of popularity --He compares them to a man who lights a candle and puts it under a cover to conceal its light. He says, "Woe unto you when all men speak well of you; so did the fathers of the false prophets." "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:15.) But to those who are ostracised for defending the truth he says, "Blessed are ye when men shall hate and revile you, separate you from their company, and cast out your name as evil for the Son of man's sake. Rejoice, for great is your reward in heaven."

D. WINDER.

====================

R582 : page 8

CHRIST'S GLORY IN HIS SAINTS.

"He shall come to be glorified in his saints, and to be admired in all them that believe."-- 2 Thess. 1:10.

"It is necessary to remember the double meaning of that word "glorify." Christ glorifies us by making us glorious. He sheds radiance and lustre from himself upon us. We glorify Christ by the exhibition of that reflected and derived light. If we help any dim eye to apprehend his goodness and truth, his perfect fairness and infinite beauty, then we glorify God. In this latter sense the word is employed here where the apostle is speaking about the wonderful things that are to accompany that great event, the coming of Jesus Christ. Like the eastern sun rising above the horizon, and compassed with rose-tinted clouds that derive all their lustre and color from his brightness, he in the midst of thousands of them that love and serve him, shall pour out a flood of glory upon the waiting and wondering world.

He shall come to be recognized as glorious, and to manifest forth his glory in his saints, and to be wondered at amongst all them that believe. Such shall be the illustrious beauty and strange perfectness of character with which Christ's servants shall be arrayed at his manifestation, that all the universe looking at them will receive a loftier impression of what Christ himself is. That is the thought of the passage put into more modern though far weaker words. The idea that runs all through the New Testament is this--that so absolutely and indissolubly one are Christ and Christian people as that his destiny is their destiny and his character their character. There is a time coming when all who are in Christ shall be manifested in glory before the universe as part of the manifestation of Jesus Christ. When the hidden Christ, that is now lost in the blaze--the privacy of that inaccessible light, is manifested forth, then will all that love him shine forth, too. The light that was hidden below the obscuration and limitations of flesh--the life that was almost smothered by this animal and natural life--the life that was only faint and dim while in the world--that life shall blaze out free from all the obscurity and limitations, and with him be manifested in glory.

The present is like a dark lantern with the slide scarcely up at all, while that to which we are looking forward, is like the same lantern with the slide up. This is a wonderful metaphor in which the Master himself puts it--"Then shall the righteous blaze out like the sun in the kingdom of the Father." You have seen the thing our Lord refers to. Some cloudy and dark day, with no color in the grass and flowers, the birds all silent, everything cold and gloomy, all at once some gust of wind or some thinning of the air canopy comes, and out streams the glad light, and everything awakens, scents and sounds; music of the birds, the grass gleams green again, and the waves of the sea glance in the sun as it blazes out upon it. So says Christ--the hidden light we carry shall gleam out in its true properties.

All that we are in the depths of our desires, and the imperfect but often infinite aspirations of our better selves-- all that we are, shall blaze forth before all that are there to look. In the manifestation of the sons of God, the depths of their nature shall be brought visibly to all men, like the depths of some pure sea where you can behold the sun at the bottom sparkling upon every little bit of rock that may lie there."--Alexander McLaren.

====================

R583 : page 8

DID NOT KNOW IT WAS THERE.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said: "Poor widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team, but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you will read the first three verses of the forty-first Psalm before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

====================

R582 : page 8

POWER OF CHRIST'S LOVE.

When St. Paul appeared so entranced and overmastered by the claims of the Gospel that some accused him of being beside himself, this, you remember, was the only explanation he offered for his spiritual intensity: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then all died." "If one died for all." Oh, this is the fact in the history of Jesus Christ that touches the heart and draws it to God! The life of Christ inspires us; the example of Christ elevates us; the teachings of Christ convict us; but beyond all things else, it is the death of Christ that draws us. And yet here is a point where evangelical religion finds a sharp issue springing up between itself and other forms of belief. "Divine love we insist on as strongly as you do," says the objector, "as the only true motive-power for drawing souls to God; but in defining that love we take a wider sweep than you do. We find its presence and its inspiration in every flower, in every star, in every mountain and hill and valley, in the purple clouds and in the deep-voiced sea--these are its articulate voices. And if you recall us from nature to the Bible, even there we take a broader range than you do.

In the life and example of Christ, in his works of mercy and beneficence, and in the gracious words that proceeded out of his mouth, we find the highest exhibition of divine love. Isn't it somewhat narrow in Paul to shut himself up so closely to the cross for the source of his inspiration and enthusiasm? Isn't it somewhat narrow in you to insist on the death of Christ on Calvary as the great motive to love?" Narrow, I admit. But I remember, also, that sometimes narrow things are the most powerful. I recall a stream with which I am familiar, which at one point broadens out for miles into a wide and beautiful expanse of waters. Nothing could be more lovely than the tranquil flow and calm, majestic sweep of the waters

R583 : page 8

at this place. But a little farther down the stream gathers itself up and plunges through a narrow gorge between the hills. There is far less of beauty here. But here is the place of power; here is where the huge wheels of industry are placed; here is where the factories, with their ponderous machinery, have been reared. So we admit that nothing could be more majestic than the life of Jesus Christ; nothing could be more beautiful and inspiring than his lofty teachings; nothing could be more quickening to our love than the study of his works of mercy. But, after all, it is the cross where the love of Christ culminates and manifests its greatest power. There the current of divine love gathers itself up and pours its mighty tide through one act--the greatest and most powerful which the universe has witnessed. There is where great souls, like Paul, have placed themselves to get the fullest sway and sweep of the love God.--A. J. Gordon.

===================

page 8

THE Post-office authorities now refuse all papers not properly addressed. This will account for some not getting their papers recently. When the name of your village or town is different from the name of the post-office be sure to send the latter. Write addresses very plainly and thereby save our time and your annoyance.

R575 : page 8

SEND the names of any to whom you think samples of the TOWER would be a blessing; or we will send you samples for your neighbors-- Free. Do not part with your own papers, you will need them for reference.

====================

VOL. V.

PITTSBURGH, PA., FEBRUARY, 1884.

NO. 7.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT

101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely

we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

THE recent floods delayed this issue about a week.

WE are having many complaints about the delay and non-delivery of mail recently. Never let a month pass entirely without sending us a card if you fail to get your paper.

REQUESTS for the Swedish paper continue to come in. We cannot publish it regularly until about 1,500 subscribers are pledged. We have plenty of sample copies however, so continue to send for them.

====================

R583 : page 1

VIEW FROM THE TOWER.

Accounts of the widespread and destructive floods of this past month, with their accompanying distress, have ere this reached you through the daily press. Such like events as floods, fires, earthquakes, tornadoes, pestilences, cyclones, etc., have always elicited much comment both from press and pulpit regarding their cause. The most commonly attributed cause is, that God has sent the calamity as a special punishment for supposed greater wickedness of the people of the suffering districts, and as a warning to others.

Another and growing view is that it just happened so from natural causes; and that, if there is a God, he either cannot help such things, or does not care to do so.

For our part, we cannot endorse either of these views. We quote from the daily press notices of some of the sermons preached in this city. The editor's comments we consider good:

"THE FLOOD IN THE PULPITS.

"The flood, which lapped the doorsteps of a number of churches last week, overflowed into several of the pulpits yesterday. Quite a number of preachers found texts for their sermons in different phases of the disaster. The lessons they drew from it were various.

Rev. Mr. Eaton rejoiced that the worst is past without involving us in total destruction; pictured man's impotence to combat the pitiless force of natural elements, and drew a parallel with the floods of temptation which threaten all of us and overwhelm many. Rev. Mr. Prugh dwelt upon it as a proclamation of God's personal presence and power. Rev. Mr. Sands, while giving due recognition to the potency of a heavy rain, combined with the sudden thawing of a deep snow, as flood-creating factors in their way, maintained that God was back of it all, with a purpose of his own in the calamity. The exact design of Providence he did not presume to fathom. Rev. Mr. McCrory took altogether a sterner view of it. He saw in it a visitation of Divine wrath for our multiplied sins, and called upon us to take comfort in the thought that we have not been given nearly the chastisement we deserve.

"There is no question but this last will be the most popular view of it--in the hill wards. To those who dwelt upon the high ground, and so escaped the flood, it will be positive satisfaction to know that the deluge was a punishment sent upon the lowlanders on account of their desperately wicked hearts. The folks who have water in their cellars, however, will probably cling to a more materialistic view--that the high-water line was drawn in accordance with natural topography rather than comparative depravity."

The reasons which lead people in general to suppose these calamities to be "special judgments" are founded, we believe, mainly on the dealings of God with Israel, upon whom he sent calamities, captivities, etc., as national punishments for national sins. But let us remember that Israel was a peculiar people, chosen of God for a special purpose, and, like the saints of the Gospel age, dealt with in a peculiar manner, different from the world. To them he said, "You only have I known of all the families of the earth." (Amos 3:2.) Israel was the only nation which Jehovah directly governed: therefore he chastised their sins, and made his promises to them, while other nations were left under the dominion of Satan, the prince of this world, until he whose right it is, shall have come and established the kingdom of God under the whole heavens.

While remembering that God has used calamities, such as the Deluge and the destruction of Sodom, as punishments and examples of an overthrow of the ungodly, it should not be forgotten that those were examples of those who should afterward live ungodly. And these examples are not examples of God's dealings in the present time, but are examples of the punishment or destruction awaiting the finally incorrigible during or at the close of the Millennial judgment period, or day. That Peter so applies those calamities as examples of the future, see 2 Pet. 2:4-9.

In Jesus' day some had the same impression, that great disasters indicated God's special displeasure; but Jesus corrected them, saying: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent ye shall all likewise PERISH."

These words of Jesus contain the key to what we believe is the correct view of this subject in the last word, perish. The fact is that the great calamity, DEATH, of which pestilences, earthquakes, floods, etc., are only incidentals, has passed upon ALL MEN, because all are sinners. (Rom. 5:12.) We have become so accustomed to death, the great calamity which is rapidly swallowing up the whole race, that it, the greatest of all losses, and the cause of all others, is looked upon as a proper and natural matter. If, however, things were properly considered, death as a whole would be seen as the great calamity, and the floods, etc., which only hasten it to a few, would be of comparatively little importance.

As death, the great calamity and curse, was caused by sin, so all of these calamities spring from the same cause, and are under the control of him that has the power of death, that is the devil (Heb. 2:14), whose dominion and power, thank God, is soon to be taken away and given to the Prince of Peace. As death is the result of sin, so are pestilences, tornadoes, etc.

By one man's disobedience, death with its numerous channels of sickness and disaster passed upon all men, and those who meet it in one way avoid it in others; but all meet it in some form.

This will be apparent when we remember that when Adam became a sinner, not only did the curse of death fall upon him, but the entire dominion of his kingdom--the earth--suffered, and is in a cursed condition. (Gen. 3:17.) For a time Satan is permitted to usurp the dominion of earth, and while seemingly working out his own plans, he at the same time acts as the agent of justice, to execute the penalty of sin. This being true, he is the one who by permission exercises the destructive power upon the earth; and Jehovah does not interfere because mankind has justly come under the curse of a violated law, death; and because man is gaining a valuable lesson under the present dominion of evil and death, which will benefit him when the curse is lifted not only legally, but actually, by the Redeemer who for this cause was manifested, "that he

R584 : page 1

might destroy DEATH [the great catastrophe in all its forms] and him that hath the power of death, [and who brings to pass the various calamities] that is, the devil."

As soon as the new prince, Immanuel, takes possession of the kingdom a great change will begin, both in the world of nature and of mankind. The curse being cancelled will be removed, and the blessings purchased by the "precious blood of Christ" will be bestowed. So great will be the change under the new administration, that in symbol it is called a new heavens [new spiritual ruling power]. Behold he will make all things new: he will re-new or restore all things to harmony with God, and to a condition which from God's standpoint, is "very good."

Hence we regard those disasters, not as special punishments, but as parts of the general curse, results of sin; but all working out in harmony with God's design an ultimate good to those rightly exercised thereby. We have heretofore seen that the prophet Job was made a type of mankind; that the disaster and trouble and losses which befell him illustrated the losses sustained by mankind, and that his restoration to favor and after-blessing, foreshadowed the "restitution of all things" to mankind. (Acts 3:19). And we call to mind that the source of his trouble was Satan (Job 1:12), whom God in wisdom permitted to have power over him. As then the whirlwind, etc., was the agent of Satan, so we claim it is to-day. So, too, it was in Jesus' day. Jesus did not go about opposing the Father's will. If the Father had caused the death of Lazarus, would Jesus have opposed him by undoing his work? If Jehovah had caused the storm on the Sea of Galilee, which nearly overwhelmed the Lord and his disciples, would Jesus have been justified in stilling that tempest? But if the sickness and death and storms which Jesus counteracted were the work of Satan, the present "prince of the world," then all is clear, and we and all creation groan and travail and wait for the glorious reign of the new prince, whose relief was foreshadowed by the acts of his earthly ministry, praying, "Thy kingdom come, thy will be done on earth."

When the night of sin and suffering and weeping is over, and the Son of Righteousness arises with healing in his wings for the various troubles of man and of earth, the mists of ignorance will be dispelled, and it will be seen that not Jehovah, but man's sin and his present prince, Satan, has been the direct cause of earth's woe and sorrow.

====================

EXTRACTS FROM LETTERS.

Palmyra, Ills., Feb. 13, 1884.

MR. C. T. RUSSELL--Dear Brother: The papers and pamphlets received all right; to say we thank you for your kindness in ministering to our necessities but feebly expresses our feelings, we know your reward is sure, but it is not now. We are free, pray that we may have strength to walk according to our light. Our appetites increase with the use of the strong meat we receive and we feel deeply the responsibility of walking according to his will.

May you have all knowledge and boldness to do His will.

Your sister in the Lord,

Howell, Mich., Feb. 13, 1884.

BRO. RUSSELL--Dear Friend: There is a great inquiry after "Food" and I have loaned and given away all I have and hope they are doing good. We find considerable opposition to some of the interpretations given to the Bible texts, but we find as a rule, that consecrated Christians, who are "hungering and thirsting" after righteousness, hail it as a blessing, and grow in the light that it gives.

Can you send us more copies?

Your Bro. in Christ,

[We send some sample papers for new readers and only two of "Food;" we are sparing them for those whose interest is awakened by the tract papers. "Food" and "Tabernacle" are not so plentiful as they used to be, hence our carefulness, but the papers sent are even better adapted to new readers. The Lord give you grace and wisdom to preach the glad tidings both by the papers and your words and by your lives the living epistles known and read soonest by your friends and neighbors.-- EDITOR.]

New Hampton, N.Y.

DEAR BROTHER RUSSELL:--I received the papers and pamphlets in due time and in good condition, but did not write until I should know something of the results of my labors for the Master.

In spite of the opposition I have encountered, I am happy to state that my labors have not been in vain. Occasionally I have been encouraged by meeting a hungry soul, one willing and even anxious to partake of the bread of life.

As to the "Tabernacle," it gives me great pleasure to state that God in his mercy has allowed me the privilege of accepting, understanding and fully enjoying its teachings. Studying the Word in connection with this pamphlet surpasses any pleasure I have yet known. Every part of the Word becomes pregnant with new significance. No human policy mars its splendor, but it becomes as a mirror, in which God

R583 : page 2

and his attributes are distinctly discerned by the "eye of faith." While, under this new influence, the sinner is startled into the consciousness that God is a pitying friend.

Surely the luminary of truth is at last shedding its rays on the sleeping masses of mankind. But how shall men be enabled to comprehend it? And how, except by divine interpretation, can the scales of prejudice be taken from their eyes, in order that the pure light of the gospel may shine in?

Truly it is an important time. The wonders of God's word are being revealed. The prophecies that have held the world in awe for centuries, are at last being fulfilled; but, alas! how few realize that it is the "fulness of time." Let us continue to proclaim the "glad tidings of great joy...unto all people, and trust the results with the common Master, the Lord Jesus Christ.

Yours sincerely,

R584 : page 2

Hillsboro, Oregon.

MRS. C. T. RUSSELL--Dear Sister: I have some precious names to place before you, to whom please send samples of the TOWER. Yes, I think truly God sent me here to break the chains of poor captives. About two weeks ago I heard of a lady in this place who was a great Bible student. I called, found a plain, quiet, middle-aged woman in the midst of her family. In the corner of the chief room was a stand with a large Bible and some histories, showing me instantly that mind and heart were at work. I cautiously introduced the burden, I should say joy, of my life--the better way--and found she was of the Christadelphian flock. I did not in any way condemn them, but after gaining her heart by my appreciation of her student life in the midst of cares I took up her Bible, well marked in the direction of a night of eternal darkness from a material standpoint, and I quickly found some dawning light and sunshine. I brought smiles to her face, and tears, not of sorrow, but of joy, to her eyes-- Oh how gladly she drank in the goodness of God. Love is so much better a master than fear.

Since then she comes to see me, and we feast from the deep unfailing fountain in the great storehouse. I have loaned and given away most of my WATCH TOWERS. This lady wants to study these things now, and she is a rapid student for she is so earnest. She wishes now to go to her brethren, some fifty miles away, and tell them what great things the Lord has done for her --God willing I will go with her. In my weakness my Master will show his power.

Yesterday a farmer brought us some produce and took dinner with us. I found him quite scholarly, but without faith in the God of resurrection. Nature is his book. I improved the time in showing the goodness of the God whom we love and serve. He was surprised that I did not get angry or defend popular theology, and said he had not read the Bible for twenty years. I know he must be earnestly seeking truth, but how far he goes away from it. When he got his team ready, he came in and asked me if I could go out to his place and stay a few days and teach them in our way. He said he would bring his wife and the hack and take my boy Robbie and I out if my husband could not leave. Oh how earnestly I pray that my words may be blessed. Oh, to bring joy and gladness into the regions of darkness.

It seemed almost like inviting persecution to introduce the subject of Restitution in the "Disciple" prayer-meeting. I earnestly prayed that if I was to speak there the Lord would open a door for me. Elder__________led, and read Matt. 11:20-30, and spoke somewhat on the subject referred to. Then he very nobly and earnestly invited all present to present their views. I waited until almost all present had done so. Nearly all reflected what the leader had said. Dare I let this rare opportunity go? I did not, and God gave me strength and clearness of expression.

I find Jonah's prototype in preachers of to-day. How offended they get to think God is going to be so good to the great mass of mankind. The East wind is blowing. Thank God it comes from sun-rising and not sunset, and all shades (gourds) will wither and blow away, even though the sun beat on the intellect of these college owls who blink in the sunshine.

I gave a copy of Z.W.T. to a missionary of Alaska and will get the address of some men in Portland, whose homes are in Abbysinia, Greece and Sandwich Islands.

Dear lovely Texas (my former home) I pray the truth will find a voice there. I will write to a friend in Brownwood--She is an Episcopalean but not satisfied. Who knoweth if she be come into the kingdom for such a time as this. She is good, strong, and true with a joyful spirit but painful body. I am lovingly your sister in Christ.

MRS.__________.

===================

R584 : page 2

OUR NAME.

New readers in all parts of the country are constantly inquiring: By what name do you call yourselves? Are you "Primitive Baptists"? Are you "Missionary Baptists"? Are you "Universalists"? Are you "Adventists"? Are you "Primitive Methodists"? etc., etc. We have several times tried to make clear our position, and now endeavor in a few words again to do so.

We belong to NO earthly organization; hence, if you should name the entire list of sects, we should answer, No, to each and to all. We adhere only to that heavenly organization--"whose names are written in heaven." (Heb. 12:23; Luke 10:20.) All the saints now living, or that have lived during this age, belonged to OUR CHURCH ORGANIZATION; such are all ONE church, and there is NO OTHER recognized by the Lord. Hence any earthly organization which in the least interferes with this union of saints is contrary to the teachings of Scripture and opposed to the Lord's will--"that they may be ONE." (Jno. 17:11.)

By what name may this Church be called? We answer, By the name of its founder and instituter--Christ. Hence it is the "Church of Christ" or "Church of God," for God founded it on the Rock Christ Jesus; or "Christians," as they were known in early times. (Acts. 11:26; 26:28, and 1 Pet. 4:16.) But because Paul and the other disciples were not followers of Calvin's teachings, therefore they were not called Calvinists; because they were not followers of Luther's teachings and example, therefore they were not called Lutherans; but because they followed the ONE example and teachings of CHRIST only, therefore they gladly acknowledged it when they were called "Christians."

What think you, do we not occupy the only ground of union? Suppose that all man-made creeds, and forms, and prayer-books, and liturgies, and names were laid aside, or that all Christians met in the one name of Christ, and in earnest simplicity studied HIS words under the direction of God's Spirit and the explanations furnished in the Apostle's writings, would there long be serious differences even of opinion in the Church?

Was not that old saint, John Bunyan, who lay for years a prisoner in jail in Bedford, England, because he preached the doctrines of Jesus and the Apostles, in opposition to certain doctrines of the Episcopal Church, right when he said: "Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, a Christian; and choose if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for those faction (or sect) titles of Anabaptist, Presbyterian, Independent, or the like, I conclude that they

came neither from Antioch, nor from Jerusalem, but from Hell and Babylon, for they tend to divisions: you may know them by their fruits."

But is it asked, Was not Bunyan a Baptist? We answer, yes, in the same manner that we are Baptist. He was a "Christian" and because in God's Word he was taught immersion, or baptism, and not sprinkling, and because he practiced with other humble saints his, faith, therefore by Episcopalians or the worldly such were, in derision, termed "Baptists," &c. So some now say that we are Baptists because we believe in the doctrine of baptism. Some incline to call us Calvinists because we believe what we find taught in Scripture, that the Church is elect according to the foreknowledge of God through sanctification of spirit and belief of the truth. (1 Pet. 1:2; 2 Thes. 2:13.) Some call us Adventists because we find taught in the Scriptures, and therefore believe, that the heavens received Jesus, only until the restitution of all things." And so, by whatsoever names men may call us, it matters not to us; we acknowledge none other name than "the only name given under heaven and among men"--Jesus Christ. We call ourselves simply

CHRISTIANS and we raise no fence to separate from us any who believe in the foundation stone of our building mentioned by Paul: "That Christ died for our sins according to the Scriptures"; and those for whom this is not broad enough have no right to the name Christian.

====================

R585 : page 2

"BRETHREN, PRAY FOR US."

In the midst of all the cares, vexations and trials of life, how blessed the assurance that some of the saints are bearing our names before a throne of heavenly grace! We should never forget that this is our judgement day, and that we have almost reached its final hour. Let each one ask himself, How do I appear before God? It is comforting to know that we are not being judged by the actual success of our efforts, but by the efforts themselves and the motives which inspire them; the actual fulfilling of the law being accomplished by our Redeemer and Substitute, in whom we trust.

The searching eye of our Judge is now scanning us each, with a view to the final decision, soon to be pronounced-- as worthy, or unworthy, of the glorious reward of the faithful. It is a close, just, scrutinizing gaze: who can stand before it? None need fear because their best efforts produce imperfect fruit; but they have abundant cause for fear who discover in themselves a relaxation of effort, or that motives of a worldly character begin to supplant the true. Not one of the saints who is still running for the prize of our high calling should expect to be exempt from the Refiner's testing now. As we each realize our own and each other's position, and the great possibilities that hinge on the present moment, how earnest and unceasing should be our prayers, both for ourselves and for our fellow-pilgrims. Let us watch thereunto with all perseverance, and supplication for all saints.

But not only for our own personal welfare should we pray, but also for the work of spreading the Gospel in the face of the current of opposition brought to bear against it. How strengthening to those laboring in public ways, and thereby facing the full force of the current against the truth, to know that here and there and yonder are saints upon their knees praying for their success--that they be not overcome by the foe in open conflict; that they be not surprised and overcome by sudden and overwhelming forces; that they be not deceived and taken in a snare at some unfortified point.

Do all the saints indeed realize the active conflict now waging with the powers of darkness, and the great issues at stake. If you do not, ask God to help you to realize it; to sleep or be idle at your post of duty is dangerous indeed. Our unseen foe is subtle and wily: therefore let us be sober and vigilant, ever watching unto prayer, but remembering that our prayers, as well as our faith would be vain if accompanied by indolence and inactivity.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified; praying also that God would open yet a wider door of utterance, to make known the mystery of Christ. 2 Thes. 3:1; Col. 4:3.

And this we pray: That your love may abound yet more and more in knowledge and in all judgement. That ye may approve things that are excellent; that ye may be sincere and without offence in this day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Phil. 1:9-11.

MRS. C. T. R.

====================

R585 : page 2

WHAT GOD WOULD HAVE US BE.

Be sound in the faith. Be established with grace. Be ye doers of the Word. Be not unfruitful. Be ready to every good work. Be filled with the Spirit. Be a vessel unto honor, sanctified. Be an example of the believers. Be holy and without blemish. Be not conformed to this world. Be dead indeed unto sin. Be it unto thee even as thou wilt. Be not overcome by evil. Be ye therefore sober. Be not high-minded, but fear. Be not entangled again. Be not as the hypocrites. Be without dissimulation. Be not wise in your own conceits. Be not deceived. Be led of the Spirit. Be instant in season and out of season. Be ye also patient. Be of good courage. Be strong in the Lord. Be not weary in well-doing. Be gentle unto all. Be discreet and faithful. Be diligent and sober. Be blameless. Be dead with Christ. Be found of him in peace. Be ye also ready.

====================

R585 : page 2

PRAYING AND LIVING.

"Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth.--John 9:31.

"If I regard iniquity in my heart, the Lord will not hear me."--Ps. 66:18.

Ever labor to live suitably to thy prayers. It is to no purpose to begin the day with God and then spend it with the devil; to be a saint in the morning in thy closet, and then a sinner all day in the world.

Having prayed against sin, be sure you watch against it, avoiding the occasions and temptations thereto; for otherwise you will fall before it. Having prayed for holiness of life, labor to live holily.

Having prayed for humility, labor to walk humbly. Having prayed for sobriety and temperance, labor to live soberly and temperately. Having prayed in the Spirit, labor to walk in the Spirit. Ever bear in mind that to pray for one thing and live for another is a contradiction and an impiety. The whole course of one's life should savor of one's prayers. He who hath all his religion in his prayers, hath no religion at all.--Selected.

====================

R585 : page 2

ONE of the keenest replies ever given by a liberal religious newspaper to a bigoted advocate of future punishment was lately given by the Christian Register to the Examiner. Rev. Joseph Cook, in one of his lectures, declared that no living man knows anything about the theory of probation, and expressed an opinion that the charitable view of the question was, that probation after death would be granted those who failed to accept the gospel in this life. The Examiner denounced this liberal doctrine and declared there was no hope for those who failed in this life to accept the gospel. The Christian Register thereupon, in reply, suggested that the Examiner print its edition on black paper with a small margin of white, that its color might correspond with its theology and doctrine.--Sel.

====================

R585 : page 2

"THOSE who are weary and are heavy laden in any sense, who are tired of the world, and of false teaching, and long for the truth; they who have consciences burdened by a sense of sin, and are ready to hear glad tidings, can hear them from Him. Only to such can the gospel be glad tidings, or good news. Only to such can it give rest. Rest is what such want, and he can give it to them and will."

====================

R586 : page 3

WRATH.

The wrath of God is love's severity
In curing sin--the zeal of righteousness
In overcoming wrong--the remedy
Of justice for the world's redress.

The wrath of God is punishment for sin,
In measure unto all transgression due,
Discriminating well and just between
Presumptuous sins and sins of lighter hue.

The wrath of God inflicts no needless pain,
Merely vindictive or himself to please;
But aims the ends of mercy to attain,
Uproot the evil, and the good increase.

The wrath of God is a consuming fire,
That burns while there is evil to destroy
Or good to purify; nor can expire
Till all things are redeemed from sin's alloy.

The wrath of God is love's parental rod,
The disobedient to chastise, subdue
And bend submissive to the will of God
That love may reign when all things are made new.

The wrath of God shall never strike in vain,
Nor cease to strike till sin shall be no more,
Till God his gracious purpose shall attain,
And earth to righteousness and peace restore.

--F. G. Wilson.

====================

R586 : page 3

THE CURSE LIFTED.

A curse signifies an opposition, an evil, a bitter punishment. Ever since the representative of our race was tried in Eden, and transgressed God's commandment, the curse of that broken law has rested upon him and upon all whom he in trial represented--all the Adamic race. That this is so, we need not stop to prove at length; we merely refer you to the many scriptures which declare it, and the many others which declare that it will be removed.

But if the Scriptures were silent on the subject, our experience proves that a curse rests upon mankind. The anguish, sorrow, distress, and death which attend us from the cradle to the tomb, all tell us that a curse rests upon us. Surely we would be justified in reasoning, that if man were in full harmony with his Creator, something much better than he has, would be his portion. And looking into God's Word this thought is corroborated. We find that when man was sinless and in harmony with God, there was no curse, no sorrow, no weary laboring, no pain, nor dying, but joy, peace, life and communion with God. All this distress is included in the term death, because they all surely lead to it. And this curse--DEATH--passed upon all men in that all had sinned in the person of their representative Adam.

It was God's law that cursed us. And since the law is the expression of God's mind, or decision, it was God's curse that was on us. Every law, to be of any force, must contain a penalty or curse for its violation. It is the penalty or curse of God's law that is causing so much misery and distress in the world, because all are subject to its curse through its violation by Adam. This curse is elsewhere termed by the Apostle an "ENMITY," which word has much the same meaning as curse. Enmity signifies an opposition to--a resentment.

Let us look at the subject fairly and fully, for not only has God and his law a just and righteous opposition and enmity against sinners, but the sinners have since come to have an opposition or enmity toward God. Cast off from communion and fellowship with his Maker, man went headlong into evil, and the more evil he became, the more opposition and enmity he had toward that which is good and holy and right. "The darkness hateth the light," and the darker the hearts of men became, the more enmity they felt toward God.

Now, if God and man ever again come into harmony, and are made at-one, he who makes the at-one-ment must remove entirely this enmity. The enmity of man toward God and his law can be removed by making known to men the real character of God and of his law. They will then see and admire the righteousness and justice of both. This work toward the world will be accomplished during the next--the Millennial age. The knowledge of the Lord shall fill the whole earth, and all shall know him. And it is of that time that we read: "There shall be no more curse." (Rev. 22:3.)

But what will bring about this abolishment of the curse of the law? What will compensate for man's violation of the Law which brought the curse? Some would have us believe that the only curse is that opposition which man has against God and his law, the only enmity, that which man feels in opposition to God and righteousness; but such surely see but one side of the subject. What about God's opposition to the sinner, which drove him from Eden into sorrow and death? Any theory which fails to recognize this, fails entirely; for there have been some of the race in all ages who felt no enmity toward God, but desired the blessings of his favor--Eden life and joy in his fellowship: yet such never were brought back to the original condition, and any with whom God designed at all to commune, were made to feel that His enmity, his opposition, his curse as a barrier still separated between them as sinners, and himself as holy. This was shown in various ways, but in none more emphatically than in the sacrifice for sin which each must offer before he could have any communion with God.

In these sacrifices there was remembrance or acknowledgment of sins, and since they were repeated it proved that they never really took away sin (Heb. 10:3,4), never really removed the curse; but these were typical of a better sacrifice, which God himself provided in due time, which did once for all and forever, remove the sin, the curse, and the enmity on God's part (vs. 5-10.)

The idea that the enmity is all on man's part, carried to its legitimate end, leads to the very absurd conclusion, that man got angry with God and went out of Eden full of enmity; that he would not commune with God, etc., etc.; God remonstrates and pleads with him to return and have his communion and fellowship; man refuses, and turns his back on his Maker. God sends prophets and teachers, but man spurns them. Finally God concluded to make a great sacrifice to men to appease THEIR wrath and to win their love. This theory would have God say: I have been too severe, if I had it to do again I would not be so strict; I would forgive instead of condemning you; I would bless instead of cursing; my love for you has conquered my justice. Come, now, see what an evidence of my repentance I am willing to give. My son shall die merely to show and assure you that your sins are pardoned, and that I am anxious to have your good will and esteem. What a God that would be! Both men and angels would have in contempt such laws and such a lawgiver.

How different from this is the truth on this subject! Jehovah declares his JUSTICE as unalterable as his LOVE, and that infinite wisdom and power make possible the harmonious operation of both. He assures us that justice is the very foundation of his throne; that the empire of the universe, and the laws for the government of the same are upheld by justice. Righteousness and justice are the prop of thy throne. (Psa. 89:15. Leeser.) While Justice was reading to Adam the penalty of the broken law--THE CURSE--love was telling him that there would be a deliverance. Man might have supposed that God would relent, and not long enforce the penalty; they might have supposed that God's enmity or opposition to sinners expressed by the curse of the law would be forced aside by his love; but if they did thus imagine, the long years of death's reign must have shattered such hopes, and when finally God declared that he changes not, and will never clear the guilty (Mal. 3:6, and Exod. 34:7), such false expectations might well be extinguished. If God's justice could never yield, how could his love help them? they might well have asked.

Infinite WISDOM was equal to the emergency, and God removed the enmity of his own just law by providing a ransom, a representative or substitute to take man's place before the law, to suffer the just for the unjust; and thus while he did not destroy that law which was just and holy and good, Jesus destroyed its enmity or opposition to the Adamic race, by himself enduring its enmity and curse, as it is written: "He was made a curse [i.e., he was cursed or bore the penalty of the curse--death--destruction] for us." (Gal. 3:10-13.)

Because Jesus was our representative or substitute, [See Webster's definition] therefore the curse belonging to us fell on him, and the enmity or opposition against us, was reckoned against him. He was cast off to die out of communion, as an enemy, as a sinner, and we recall his dying words, "My God, my God, why hast thou forsaken me"? Yes--"He is our peace who hath made both (Jew and Gentile) one and hath broken down the middle wall of partition, having abolished IN HIS FLESH the enmity."-- "That he might reconcile BOTH unto God [Jew and Gentile needed to have a work done for them which would make them right before God; not to make God right in their eyes; not to atone for an injustice on God's part, but for unrighteousness on man's part] in one body by the cross--having slain the enmity [opposition of the law against both Jew and Gentile] thereby." "For through him we both have access, by one spirit

R587 : page 3

unto the Father." (Eph. 2:14-19.)

There was no "access unto the Father" as long as the enmity (opposition) of his just law barred us out as sinners; but when Jesus became our substitute and suffered the condemnation or enmity for the unjust--absorbed it all--received its full measure on the cross, he thus abolished --destroyed--all claim and enmity of the law against us on account of Adam's disobedience. "Now therefore ye are no more strangers and foreigners, and outcasts from the Lord and his communion, but are "made nigh BY the blood of Christ." (vs. 13,19.)

Jesus offered himself as a sacrifice, not for God, unto men, to appease their enmity or opposition, but unto God, for men, to remove the righteous enmity and curse of God's law which was against men because of their sin.

But note, the LAW has not been changed; right is still right and wrong is still wrong, and will ever so remain; but mankind has been purchased out from under the dominion and curse of the law. Mankind is reckoned as now belonging to him who bought them with his own precious blood. The claims of the law being all settled by him, the entire control of men is delivered to the Lord who bought them. Whatever now shall be done with them he shall do it. He may do what he will with his own-- thenceforth "the Father judgeth no man, but hath committed all judgment unto the Son"-- "He is Lord of all." (John 5:22; Acts 10:36.)

Having delivered mankind from the dominion and curse of the perfect law, and abolished the legal opposition--the curse of death which was against them-- the next work of Messiah is to men, and not toward God; and for this work he takes to himself great power and will reign. The object of his reign will be to destroy man's enmity to God and his law, and to re-engrave that law upon their consciences. The work of reconciliation toward God for man's sins, was quickly accomplished, for the Lord waited to be gracious, but towards men it will require an age--the Millennium --to accomplish it.

The reason of this is apparent: It will require all of the Millennial age to rewrite the law of God upon the hearts of men. When perfect, before the fall, the law of God was so thoroughly imprinted in man's nature that no written law upon tables of stone was needed. Man, a moral image of God, had a conscience so delicately adjusted that it would decide instantly what was right and what wrong. His difficulty, as we have already seen, was that he did not appreciate the evil or curse or enmity which was the penalty of wrong-doing.

But cast off from the fellowship and communion of God by reason of sin, the law became more or less obliterated, and instead there sprung up an enmity or opposition to the law which they acknowledged as good, but found themselves less and less able to observe. Paul refers to this blotting out of the image and knowledge of God and his law, saying: "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." (Rom. 2:21,28.)

About two thousand years after the fall, and when the original law was well nigh erased, God selected a small nation --Israel--and made covenants with them based on their keeping his law, which became so erased from their hearts, was expressed to them in commandments on tables of stone. But, as God foreknew, the law in stone only condemned, for none could render full obedience except with it written in their hearts, as a part of their very being. They must be constitutionally right and just and loving, "else they would be constantly warring against themselves and unable to obey." (Rom. 7:20-25.) But that law served to give them an idea of their need of divine help--the need of having the penalty paid for them, and then having the law rewritten in their hearts. (Gal. 3:23-25 and Gal. 4:5-7.)

Though Satan and sin have done a terribly degrading work in man, putting darkness and error for light and truth, yet we may still find traces of the original law in the most degraded of men, the world over. Even barbarian savages have some ideas concerning right and wrong, justice and injustice, however crude they may be. Paul testifies to this also, saying of the heathen: "These having not the [written] law are a law unto themselves, which show the work [some evidence] of the law written in their hearts, their conscience also bearing witness." (Rom. 2:14,15.)

It is because this law has been so nearly blotted out of the once perfect human nature, that it will require so long to restore it to perfection. This law must gradually be again interwoven into human nature before it will again be an image of God, and at one with him. When so restored to God's image, all doubts as to what is right and what wrong, and all preference for the wrong, will be at an end. With his whole nature right, the law of God written all over him, as the law of his being, man will be prepared to do right, not from fear, nor from reward, not because some one would see or some one would not see, but because right is right--the very same motive of righteousness and justice which governs all of our Maker's actions.

Then God and men will be entirely at one, in perfect harmony. Then it will be seen that God's laws are only blessings, and the only prevention of evil which is a source of misery. When thus harmonized, Christ the mediator who died to redeem, and reigned to restore men to God, will "deliver up the kingdom to God, even the Father." (1 Cor. 15:24.) All enmity and curse will have been destroyed. The enmity of God's law having been met and settled, and man's enmity to the law removed by a restitution to original perfection, the image of God.*

In harmony with this is another Scriptural statement: "While we were enemies, we were reconciled to God [and the opposition and curse of his violated law was lifted] by the death of his Son, much more being reconciled we shall be SAVED [brought back into that condition of perfection and harmony with God and His law where we will be no longer condemned but approved] by his life." (Rom. 5:10.) This is another brief statement of the same glorious truth by the Apostle. When the work of Christ is fully accomplished, "Then there shall be no more curse;" "for the former things [the evil incurred through Adam's transgression] are passed away." (Rev. 22:3; 21:4.) put away legally by the "sacrifice of himself (Christ);" and put away in fact by his glorious reign. "Behold the Lamb of God that taketh away the sin of the world." For "Christ hath redeemed us from the curse of the law, being made a curse for us."

---

*We have here dealt with the great mass of the world and purposely omitted mention of two comparatively small classes--the church selected in the gospel age, and the finally impenitent of the Millennial age. Because previously mentioned, it is unnecessary to interrupt the statement of the general plan as relates to the great mass of mankind.

===================

R587 : page 4

THAT THOU DOEST, DO QUICKLY.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night." We have been particularly interested in the first part of the watchman's answer; but is there not also in the second part a message for us?

The night cometh. For about ten years we have heard the cry, "The night cometh." We see the signs increasing day by day, "On the earth distress of nations, in perplexity for the roaring of the sea (restless and unrestrainable humanity) and the billows (the active and impetuous leaders); men fainting for fear (witness the crowned heads of Europe to-day), and for expectation of the things which are coming on the inhabited earth: for the powers of the heavens (governments) shall be shaken." They are shaking everywhere. Why? They have ruled by oppression. In many cases they trample on human rights. Their subjects are their slaves. If they choose to make war, these slaves must either go out and kill their brothers, or languish in prison--fortunate if they escape with their lives. In peace they must pay to keep up a vain pomp, and a small army of courtiers and useless pensioners. The many must live without life's comforts, and frequently even without its necessities, that the few may live like hogs. Surely only the blind may fail to see that this cannot last long. Already the masses are waking up to their rights; and when fully awake, they will rise like a maddened giant, and woe to the puny arm that will oppose them then!

When the conflict fairly opens, we may expect to see a repetition of the reign of terror which has characterized such outbreaks in the past. In fact, even if prophecy did not clearly portray the terrible scenes, we ought to see that outbreaks in the past would be tame compared with the grand final conflict. Not only will this one be universal, spreading itself over the civilized world, and possibly everywhere, so that there will be no place of refuge, but the destructive agents which will be used will make it seven-fold worse. Dynamite and nitroglycerine are now the favorite agents. To them conflagration, with all its horrors, is as nothing. It is like comparing the electric telegraph with the stagecoach, or the work of the thunder-bolt with the slow toil of the wood-chopper. The recent attempts in Great Britain are only samples of what we may expect, on a grand and successful scale, when the ball opens.

R588 : page 4

Pittsburghers remember the results of two days of destruction in July, 1877. Scores of locomotives and hundreds of cars were pillaged and burned; travel was suspended and business was demoralized. Imagine this condition in all the great centres--railroad, telegraph and mail communications all cut off. No letters from either friend or foe. No papers --not even ZION'S WATCH TOWER, then. No provisions, except as the Lord may provide for his own. All chaos, tumult and terror.

What opportunity will we then have either to study together or to spread the light already received? Probably nothing to compare with the present. If papers or books could be published, how could they be sent? What we do, we must do quickly. Now we have every facility. Let every one feel the responsibility of the position.

The cause needs help. There are but few who have the light. Let every one earnestly pray, "Lord, what wilt thou have me do?" Keep praying, and keep doing; but see that you are directed of the Lord. Let neither time, talents nor money be uselessly employed. The truth and the time demand sacrifice. The Lord requires a sacrifice. The way to the cross--the only way--means a sacrifice. Are you sacrificing? Is all on the altar? If you have laid it there, have you let go of it, and turned your back upon it? Do you count it no more yours, but the Lord's?

The time to rest is not at the beginning of the work, but at the other end. If these bodies get used up, we have better ones waiting. The present life has duties that cannot and should not be avoided; but let the earthly be subordinate to the spiritual.

Remember, we are now living in the day of the Lord. It has come as a thief in the night. Soon, as Peter describes, "The heavens (governments) will pass away with a great noise (moral as well as physical dynamite), and the elements (component parts and principles of the governments) shall be dissolved with fervent heat (Jer. 23:29; Mal. 3:2; 1 Cor. 3:13-15), and the earth (organized society) and the works that are therein (oppression, fraud, deceit, pride, etc., and probably includes also social institutions and business,) shall be burned up. Seeing that these things are thus to be dissolved, what manner of persons ought ye to be in holy living and godliness?"

"That thou doest, do quickly." "The night cometh, when no man can work."

W. I. M.

===================

R588 : page 4

WHAT IS YOUR JUDGMENT?

"For the love of Christ constraineth us, because we thus judge: That if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."--2 Cor. 5:14,15.

Paul here offers a reason for his zeal for God. Some thought his mind unbalanced because he endured so much for the sake of preaching Christ and him crucified, but he assures us that from his point of view he did none too much. His reasoning and his ideas of right and justice demanded all that he was doing, and more, if he were able. Then he tells us the process of reasoning from which he judges thus: "Christ died for all"; if so, then all must have been dead, either actually dead and buried, or else under sure sentence of death, which would ultimately be executed. If Christ died to purchase for all the right to return from death, then, argues Paul, it is evident that the purchased life belongs to the purchaser; and I "thus judge" that all such should not henceforth live unto themselves, but should render that life in service to their Redeemer.

Do we agree with Paul? was his reasoning or judgment good? If so, let it be our excuse also for earnestness and sacrifice in the service of our Redeemer. Paul regarded it as a matter of simple justice, and not a favor on his part to render service; he judged it right to do thus.

This scripture shows clearly the doctrine of Christ Jesus being a substitute or representative for all in death. [We might remark that neither substitute nor representative are words which occur in the English translation of the Bible, but let us remember that the Bible was not written in English, and that in translating there is a certain liberty accorded the translator, which permits him to select such English words as he may choose, to express the meaning of the original text. The meaning of substitute and representative is found abundantly in Scripture, though translators have not happened to use these words in translating. The thought is generally conveyed by the words ransom, redeem, bought, etc., and, by this word "FOR"; one of the meanings of which and the principal one is, instead of, as a substitute or representative stands FOR or instead of those whom he represents.]

When the reading of the two oldest Manuscripts (Sinaitic and Vatican) is observed, the force of this word for is clearly manifest. Those MSS. read it thus: "Because we thus judge, that one died FOR all, consequently all were dead."

Nor should we fail to apply the lesson of verse 15, that since Christ died for all, they which live by his purchase should render life-service to him? It is not enough that we call ourselves by his name and say we are his servants, but His servants we are TO WHOM we render service.

Let us remember that faithfulness and obedience are qualities absolutely necessary to a good servant. While we may or should be ambitious to render important service to our Lord, let us ever remember to heartily say, Thy will be done, O Lord. If the Master has placed you in such position that you cannot render great service, do not neglect what he has given you, to do that which he has not given you to do. Remember that his method is, to test us in small things before committing to us greater, on the principle that he that is faithful in that which is least, will be faithful also in that which is greater. To him who improves the talents and opportunities given, comes a blessing and increase of opportunity, and finally the "well done, good and faithful servant thou hast been faithful over a few things, I will make thee ruler over many things."

===================

R588 : page 4

PROPHETIC PEN PICTURES CONTINUED.

THE SEALED BOOK--ISA. 29:9-14.

"Stay but still and wonder; turn your eyes away, and be blinded: they are drunken, but not with wine; they stagger, but not with strong drink." (V. 9, Leeser's trans.) With a touch of irony the Lord here addresses nominal Zion. The unfoldings of his truth at the time here referred to (the time in which we are living) are so marked, forcible and clear to faithful students of the Word, and observers of its fulfillment, that only those could be blinded, who deliberately turn their eyes away from the truth, and determine to sit still, enveloped in the darkness of human tradition. And in their darkness they wonder at what they think the strange course of the Lord's dealings.

Their staggering is the staggering of indistinct vision and weakness, the halting and vacillating of bewilderment and confusion. They are not drunken with wine. The wine here referred to is that which symbolizes their consecration-- that of which Jesus said, "Drink ye all of it," and "Are ye able to drink of the cup that I shall drink of?" (Matt. 26:27; and 20:22.) While this wine of sacrifice exhausts the human nature, it invigorates and makes strong the spiritual nature. It is not because of this wine or strong drink of sacrifice, then, that nominal Zion staggers, but because, as shown in the preceding chapter (verses 3-7), they have partaken of the intoxicating spirit and pleasures of this world.

"For the Lord hath poured out over you the spirit of deep sleep, and hath closed your eyes: (over) the prophets, and your chiefs, the seers, hath he cast a vail." (V. 10, Leeser.)

Since they have turned their eyes away from the truth, God permits them to sit in darkness and to be overcome with sleep. Who cannot see the spirit of lethargy and drowsiness regarding spiritual things which pervades nominal Zion. They are not asleep on temporal subjects; they are awake to all worldly ambitions--to the rivalry of numbers, of pulpit oratory, church music, imposing edifices, etc.--but to the teachings of God's Word they are asleep. Over the teachings of the Prophets, and of Jesus and the Apostles, a vail is cast. "And the vision of everything [the revelation of God's truth through these] is become unto you [nominal Zion] as the words of a book that is SEALED." (V. 11, Leeser.) This they themselves admit, and therefore seldom attempt to expound the Scriptures, but merely take an isolated passage, and from it draw some moral lesson. Nominal Zion has discarded the teachings of the true Prophets and Seers of the church, and has taken instead the decrees of human councils and synods, while the decrees of the real Head and teachers of the church are neglected. Hence they know not what to think of the present, and are still more confused if they think of the future.

R589 : page 4

"Which [book--the Bible] men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." (Verses 11,12.)

The prophecies of the Old and New Testaments are sealed against their learning, for they have studied only at the feet of science and sectarianism, and have neglected the school of Christ and the study of its text-book, the Bible; hence their learned ones lack the true wisdom, and the true spirit, which alone will enable any to appreciate the deep things of God. (Compare 1 Cor. 2:5-14.) The unlearned, accustomed to look to earthly learning for instruction in heavenly things, and not to the testimony of Prophets and Apostles, will not even attempt to understand.

"Wherefore the Lord said, Forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Verses 13,14.)

Formality of worship and service has taken the place of heart service. When the service was from the heart, the Lord's plans were searched for, as for hid treasure. His Word was studied that the mystery of God might be appreciated as fast as his ripening and unfolding plans would permit. It was a longing such as Daniel experienced when he searched and fasted and prayed for weeks, that he might know whatever of God's plan he was pleased to reveal. It was the longing desire to comprehend with all saints the length and breadth and depth and height, and to know the love of Christ, and be filled with all the fullness of God. (Eph. 3:18,19.)

But the worldly spirit soon cast out this thirst for truth and knowledge, as the heart became interested in worldly aims and plans. Though the forms of godliness have continued and increased, the real worship and submission to God has ceased, and interest is bent to man-made plans. While they draw nigh to God with their lips, saying, "Thy kingdom come," and "Thy will be done," they are endeavoring to have their own wills done, and to establish their own sectarian dominions in the world. Their fear of God and their unrest in view of his supposed decrees, is not the result of the study of his Word, but is taught by the precept of men. Alas, how pitiable this condition! Yet they are ignorant of it, and say, We are rich and increased in goods and have need of nothing, and know not that they are poor and blind and miserable and naked. (Rev. 3:17.)

Seeing it is thus, what shall the Lord do with them? Will he utterly cast them off? Will he leave them in their blindness? No. He says, "Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (V. 14.)

As this already becomes evident to many, what a marvelous thing it seems to those accustomed to look to the professed leaders and teachers of the nominal Church. As the light of truth begins to dawn upon many minds from other sources, how often we hear the remark, "How strange that we do not hear these things from our ministers!" But the Prophet makes answer: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The heavenly wisdom is hidden from those who are wise and prudent after the world's fashion, and revealed unto those who are babes in simplicity and meekness. (Matt. 11:25.)

God will not leave his erring children; he will attract their attention back to his plans, causing all their plans to wonderfully miscarry and fail. Thus they shall see the folly of attempting to lay plans for God; and when their plans fail, they will look up, and lo! the Lord's plans, which in their "haste" (Isa. 28:16) they discarded, will, like the century plant, suddenly burst forth in glory and beauty and perfection.

Meantime, while the "marvelous work" (v. 14) of overthrowing the present great systems of men (which, like the tower of Babel, is an attempt on the part of men to work their plans regardless of the Lord's) is in progress, the Lord's warning is, "Woe to them that seek deep to hide their counsel [schemes, plans,] from the Lord, and their works

R588 : page 5

are in the dark, and they say, Who seeth us, and who knoweth us?" (V. 15.)

It is possible to deceive fellow-men, and to convince them that certain plans are not different from, but in harmony with, the Lord's plans. Yea, a man may also deceive even himself thus (2 Tim. 3:13); but he cannot deceive God. He knows that the controlling principles of sectarianism are earthly and selfish. He knows of the dark works and secret conspiracies in wrong, not only of the Jesuits, but also, in a less degree, of Protestants, who to accomplish their plans are willing to, and do resort, to many schemes and devices to raise money and to have their systems seem to flourish, which they would not care to have generally known among men, and which they seem to think God seeth not. How often reports are doctored to make a good impression. How often subscription lists are headed with prominent names and large sums of money only for effect, and never expected to be paid. (This not infrequent custom was illustrated recently by the course of the officials of a prominent Brooklyn church, freely criticised by the public press.) All this is ostensibly to forward the Lord's work, but really to accomplish their own plans.

"Who seeth it? Who knoweth it?" The Lord seeth in secret; in vain do they hide it, and tell him that they are laboring for him. Woe unto these, for their counsel shall come to naught; their cherished plans shall fail, and their pride will be humbled in the dust. The woe, distress and trouble coming upon the nominal Church will be in reality a blessing in disguise to the individuals that compose it; but it will be considered as calamity and trouble, until they are brought to understand and to come into harmony with God's plans.

But all this scheming will not succeed; for the Lord says, "Surely your turning of things upside down [perverting of the Lord's plans and doctrines] shall be esteemed as the [effort of the] potter's clay [to oppose the potter]. For shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He hath no understanding?" Surely the Church is God's creation;

it is "his workmanship" (Eph. 2:10), but the spirit of the nominal Church is to look to other framers. Some look to Peter, some to Luther, some to Calvin, Knox and Wesley. And indeed, as they at present stand, this is true, for while THE CHURCH is God's workmanship, the division of that Church into fragments is the work of men, and may say to God, Thou hast not made me. And the fact that men to-day argue that the division (sectarianism) of the Church is an advantage, and to the advancement of the truth, is the equivalent of the thing framed saying to God, "Thou hast no understanding"; we know better how to frame and organize; you said that we all should be one, and that there should be no division among us (John 17:11,22; 1 Cor. 12:25); but we have learned better --that divisions are a great blessing and advantage.

Verily the great Potter shall have the schemes of the clay in derision, and shall break in pieces their workmanship [the systems or organizations, not the people] as vessels of wrath fitted for destruction, and shall show forth in glory of kingdom power his vessels of more and of less honor. What if God, willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory? Surely the present overturning of the Lord's arrangements shall be brought to naught.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed a forest." (Verse 17.) Mount Lebanon, with its tall and stately cedar trees, will here represent the majesty and dignity of the nominal Church, and the reverential esteem with which its ministry is regarded. The fruitful field might well represent the humble and lowly saints. In "a very little while" things shall be reversed; that which is now proud and majestic shall be cut down and plowed, and become humble and fruitful, while that which is now humble will be exalted as Lebanon to heavenly conditions, majesty and power.

This change, and this overthrow of the present systems, is at the time of the exaltation of the saints to spiritual glory and power, at the introduction of the Millennium. In harmony with this we read: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." What a blessed prospect is this for those who at present are so stumbled by Babylon's confusing traditions! Not only will it bring blessing to those whose vision is obscured, but also to those totally blind and deaf and utterly ignorant of the precious information of God's Word. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel; for the terrible one [Satan] is brought to naught, and the scorner is consumed, and all that watch

R590 : page 5

for iniquity are cut off: that make a man an offender for a word [spoken contrary to them], and lay a snare for him that reproveth in the gate [publicly], and turn aside the just [the righteous] for [or, as] a thing of naught." (V. 21.)

This is in that same "DAY" that fleshly Israel shall be restored to favor under the direction of glorified spiritual Israel, their holy one. "Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob: Jacob shall not now [at that time] be ashamed, neither shall his face wax pale. But when he seeth his children, the work of my hands [the Christ, the spiritual seed] in the midst of him, they [fleshly Israel] shall sanctify my name [Jehovah], and sanctify the holy one of Jacob [Christ], and shall fear the God of Israel." (Verses 22,23.)

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (V. 24.)

====================

R590 : page 5

GUIDANCE.

Should not God's own word satisfy every inquiring mind touching divine guidance all the way through life?

Has He not said, "Acknowledge Him in all thy ways, and He shall direct thy paths."--Prov. 3:6.

"The Lord will guide thee continually." --Isaiah 11:58.

"He will be our guide, even unto death."--Psalm 48:14.

"Thou shalt guide me with thy counsel." --Psalm 73:24.

"The meek will He guide in judgment." --Psalm 25:9.

This guidance in judgment will be God's guidance for the knowing of His will. As we honor him by perfect obedience and submission of spirit, he takes into his own hand the direction of our way, and calls on us only to follow the leader, who will make plain paths for our feet through all the journey.

How shall I know the voice as God's voice?

As well ask, how know the voice of a most intimate friend or companion? Has not intimacy with that friend in familiar converse, as you have walked in companionship together, made the voice to be as well known as your own? Cultivate, then, like intimacy with God; walk with him and talk with him hour by hour, and in the freedom you have with a personal friend. Cultivate such a sense of His living presence that you will learn to speak to Him, as well as of Him, most freely and without embarrassment. Living thus in companionship with God, for companionship implies converse, you will learn to know God's voice when he speaks; and as you bring all your thoughts into captivity to the obedience of Christ, habituating yourself to speak to him of all that you do, holding nothing back, you will find it most easy to lay down the task in which you may be engaged, at any moment, to hold intercourse with Jesus as your loving friend. Living thus, you will not fail to know God's voice when he speaks to you.

Then, again, with your soul baptized in love--in the love of the Lord Jesus-- you will live in such an assurance of God's love to you, that there will be no questioning in your mind as to his responding to the longing desire of your heart to know his will. Thus, thus, you will be at rest, assured He will no more fail in this than in giving you your daily bread. As well may you question your receiving salvation as divine guidance, and that up to the full measure of your faith in His own words of promise, for they are as full and complete.

Again. How recognize the voice as God's voice amid the confusion that comes from another spirit than the good Spirit of God. John bids us "try the spirits, whether they are of God," and in referring us, in the trying, to the Word itself, we are told that the Spirit's confession of Christ--exaltation of Christ-- in the exhibitions of His love, unerringly declare it to be of God's good Spirit, so moving the heart that the voice will be known as God's voice. God speaks, then, not only by His Spirit, but by His Word, and with the eye single and the heart fixed on knowing His will, it will be revealed as His voice through the light the blessed Spirit sheds upon the Word.

If, then, there be in the heart a desire for guidance in any of the relative duties of life, divine light will be shed upon every step of the way through the Word, under the illuminating power of the Spirit. God's words are made living words, and will be spoken afresh as His voice expressing His will, as certainly as we ask, expecting to know it. In singleness of eye for God's glory the Holy Spirit purifies the vision; the scales fall; we see clearly; we know God's will, for the voice is His to us, and in the consciousness our steps are ordered of the Lord we testify that "He leadeth us."

The result, then, of carrying "everything to God in prayer," everything pertaining to this life, that you may know His will, desiring obediently to do it, will beget such a susceptibility to hear the slightest whisper that you will learn to know it as clearly as the father of our race knew God's voice, spoken to him in the cool of the evening, as he walked in the garden of Eden.

And then, in the depth of your consciousness, you will find yourself learning to catch the reverberation of His voice in every sound of nature, in the intervals of thought, as they come in the occupations of life. If you have the first lessons to learn in divine guidance, read the eighth and tenth verses of the 143d Psalm, and with those on your lips take the matter on which you would have light to God. Ask Him to guide you; and with no will of your own, no choice as to the pathway, trusting everything to God, while silently waiting to hear his voice, as God is true it will be given you to know His will. You will hear it saying, "This is the way; walk ye in it." As you enter upon the doing of it, opposing obstacles will disappear, for the voice of God's providence is in unison with that of the Spirit and the Word.-- Selected.

===================

R590 : page 5

FLIGHT IN WINTER.

MATT. 24:20.

From inquiries which we now and then hear made regarding duty, we are made aware that to "line upon line," another line should be added.

It is dreary work to take a journey-- on foot--in winter; but under some circumstances, it becomes necessary; nevertheless, it is desirable to avoid it if possible.

If we know we have a journey to perform, it is much better to attend to it when circumstances are most propitious.

Jesus, when speaking to the disciples concerning the destruction of Jerusalem, says, "Pray ye that your flight be not in the winter." The careful and unprejudiced Bible student sees that the destruction of ancient Jerusalem is a type of the dissolution of the nominal Christian Church; that the latter is due at the end of this age, according to prophecy, even as the destruction of Jerusalem was due at the close of the Jewish age: that what was an historical fact regarding the former, is a spiritual fact, further on, concerning the latter; that the latter is the counterpart of the former, and so treated by Jesus in the 24th of Matthew; so much so that many have found it difficult to tell where his predictions concerning the one ended and the other began.

How many, recognizing that the summer of "the Church's" prosperity is ended, and the "harvest past," are getting uneasy as the winter approaches and the love of many waxes cold; and their unrest is increased in proportion as they come to realize the shortness of the bed, and the narrowness of the covering.

Then again the contraction of these necessary comforts of a cold winter's night become the more apparent as they come to "understand doctrine." (See Isa. 28:19,20. margin.) However strange and unreasonable this dissolution of the nominal Church system may seem to some, the Lord will "bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong." (Isa. 28:21,22.)

There has come to be so much "vain worship," because "teaching for doctrine the commandments of men," (Matt. 15:9), that the removal of the "candle-stick out of his place," has become a necessity. (Rev. 2:5.) "The light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." (Rev. 18:23.)

Who are they that get uneasy in the churches? Are they those who do not study their Bibles much? Mind, we say study; not look over the S.S. lesson and prepare one's self to answer the geographical and historical questions, but who wish to know what is "between the lines," and "under the letter." Are not the uneasy "troublers of Israel" the ones who "inquire and search diligently"? "Searching what or what manner of time the Spirit of Christ which was in them (the prophets) did signify, when it testified beforehand the sufferings of Christ and the glory that should follow"?

Is it not plain enough to all of us, that anyone who, in the Church, shall persistently

R591 : page 5

make such inquiries will be reproved for "prying into things which are not for us to know"? Now it is not for us to tell individuals what is their personal duty. It is our place to speak of principles in their general application and each must judge about the particular application to himself. Jesus spoke very plainly about the condition of the Jewish Church in that time, and of a certain class, but seldom or never of any one individual in it. His condemnation was of corrupt principles and corrupt classes, and was in public.

He says concerning his teaching, "In secret have I said nothing." (John 18:20.) But why should Jesus, or we, condemn the Church, either Jewish or Christian? Did not God institute the Jewish Church? Yes, and for a purpose. That purpose was to shadow forth, through the law, which was committed unto them, "good things to come"; for they "could never with those sacrifices which they offered year by year continually make the comers thereunto perfect: for then would they not have ceased to be offered ...for it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:1,2,4.) "The way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience." Heb. 9:8.

But there came a time when the Jewish Church should have known that its mission in that particular phase was ended; but, owing to its pride, love of self, having an imposing ceremonial service and love of the "applause of men," it overlooked God's purposes, and "knew not the time" of its "visitation," and Jesus, in sorrow, said, "If thou hadst known, even THOU (mark well the words, "even THOU") at LEAST in this THY DAY, the things that belong unto thy peace, but now they are hid from thine eyes." Luke 19:42,44.

The nominal Christian Church, instituted by Jesus, is in a similar condition of unconsciousness regarding the time of her visitation, and for similar reasons.

She has purposes of her own, and thinks, or supposes they are God's purposes, but so intent is she upon self-aggrandizement, that she cares not to review the lessons of the great teacher, lest she should be under the necessity of modifying her views, and that would wound her pride. SHE modify her views!! Is she not infallible? "As is the mother, so are the daughters."

Undutiful children, they speak lightly to the gay world of the egotistic assumptions of their aged mother, while their assumptions are in some respects greater and fully as absurd.

They are not slow to speak of a certain aged woman as a "mother of harlots," while everybody knows that that same old lady is their mother. The same record that tells us of the disreputable character of the aged matron, gives us no intimation that she had any daughters of a different character. And while they are thus traducing the character of their mother and expatiating upon their own purity, the gay world turns its face aside to avoid the corrupt breath, and takes a furtive glance at the scanty garments that scarce hide the shame of their nakedness. (See Rev. 3:18.)

Some may say as they read these lines, "O what bitterness and hate of the Church," to which we answer: not at all: far from it. We are saying, in the same way, in the same spirit, and for the same purpose, that which the Spirit said through John "unto the churches." In fact, we believe the same Spirit prompts us to repeat the same things, and though plain and straight, they are in love. Rev. 3:19,20,21,22.

The same "head of the corner" is present and being "rejected" by the builders now, that was rejected by the builders before. To be sure, they did not know that they were rejecting Him, (Luke 23:34) but they did not want to know. They "desired none of his ways." If anyone who is still in fellowship with any of the "daughters" referred to, and are becoming aware of "the presence" of him in whom their "soul delighteth," think we are in error about the churches rejecting him, just let them announce that he is present, "at the door"; let them offer to "open the door," and their uncertainty will soon vanish. They will soon discover not only what is duty, but what is necessity, for they would have to hold their peace or change their relation, that is, if the fact is an example for the future.

The question, "What is my duty?" resolves itself into this: Do I love more the one who stands at the door knocking, or the Church who is refusing him admission, and who is saying, "My Lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat and drink and to be drunken?" "The lord of that servant will come (HEKO, BE HERE) [will have come. Rotherham's trans.] in a day when he looketh not for him, and at an hour when he is not AWARE." (Luke 12:45,46.)

The drunkenness referred to is of the spirit and mind, and its effects are described in Isaiah 29:9-16.

However "the Church" may question "the presence" of Christ, if you who are inquiring as to duty have studied the Old and New Testament prophecies carefully, you have a strong conviction of what is truth.

You understand that the word come in Matt. 23:36; 24:14; 24:50; Luke 12:46; Heb. 10:37; Rev. 3:3, and some others, is in the Greek heko, and signifies "to have come, be here," not future tense, but present. And in Matt. 24:3, "Parousia, a being alongside, presence.

What shall be the sign of thy coming (presence.) "WHERE is the promise of his coming?" (presence.) This very inquiry, prophetically given by Peter (2 Peter 3:4), is most literally fulfilled; almost the exact words being used by those who sneer at his presence.

They see no evidence of his presence; "all things continue as they were." They profess to be spiritually-minded, but reason according to the fleshly mind. Professing spiritual sight, they reason (?) about seeing Jesus with their physical sight.

"If ye know these things, happy are ye if ye do them." Do not imagine that the winter is over, because we have had some cold weather (do not forget that we are speaking of spiritual things); for be ye assured it is just coming on; and though you may have put off "your flight," yet the longer you defer it, the harder it will be for you.

One of the greatest trials will be the desire, augmented by the exhortation, to look after spiritual children (proselytes to "the Church"); but Jesus said, "Woe unto them that are with child, and to them that give suck in those days. A failure to observe God's orderly method brings disaster, even if it is a desire to make a nice sacrifice to him. See Sam. 15:15-17,22, "To obey is better than sacrifice."

Our choice was, that as he could not come in, we would "go out to meet him," for we loved him best. It cost us a hard struggle, but it was a struggle once for all, and we have not seen an hour in which we would undo it if we could. How much we see now in connection with him, which we never could have seen but for nearness to him. We had no ill-will for any individual in "the Church," and that made it all the harder. But "the Church" was "making the Word of God of no effect" through their tradition, and we knew it. Should we stay, and by staying say to the world that we endorsed its teaching?

In conclusion we would say to any who are inquiring, "What is my duty?" that if you believe "the Church" is teaching "present truth," and is approved of the Lord, we would advise you to remain in it; for under such circumstances you would be as well in it as out of it, and temporally, probably better. If you belong to the Church in spirit, there is no reason for leaving it. It all depends upon which life you are most desirous to save. If you desire, above all things, to save your present social and ecclesiastical life, including reputation, then by all means stay where you are, for that is the way to do it (Matt. 16:25), but should you count these as Paul did, "but loss for the excellency of the knowledge of Christ Jesus," you must expect to have your name cast out as evil, but with this will be connected a blessing. (Matt. 16:22.) Then you can fulfill, as we do, the following verse, 23d.

In connection with this subject let us study carefully the 18th chapter of Revelations, with parallel Scriptures, and see that we get an understanding of them. "After these things." (1st verse.) What things? After all the things related up to that point had been accomplished. Now, study the whole chapter, and be sure to get the "mind of the Spirit." But should some one say to you, "There is no use studying Revelation, no one understands that; there is no use reading it," then read to them the third verse of the first chapter of the book, and tell them that by the grace of God you will at least TRY to get an understanding of it, for you are after that blessing.

J. C. SUNDERLIN.

====================

R591 : page 6

SPARE NOT.

The Christian Church as a witness for God in the world has failed, like the Jewish nation, and became apostate. There is a little flock, there is a true Church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal; they are called, and chosen and faithful, who follow the Lamb; they are those who have turned to God, from idols, to serve the living and true God, and to wait for His Son from heaven; they are those who have not the form only, but the power of godliness; those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing church, and the Lord knoweth those that are His--"They shall be mine, saith the Lord of hosts, in the day when I make up my jewels."

But for the rest--for the vast professing body which bears the name of Christ, it has not continued in the goodness of God; it has turned his grace into licentiousness; its sentence is gone forth, it must be "cut off." The longsuffering of God has been abundantly manifested; it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of becoming God's witness on earth, which belongs to it. It is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old, it stands as the great obstruction, neither itself entering the kingdom, nor suffering those who would to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it is become darkness, and great is that darkness! The Church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth--it is the hot-bed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete than that between the Church as Christ intended it to be, and the Church as it now exists in the world! An end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven and God hath remembered her iniquities.--H. G. GUINNESS.

===================

R592 : page 6

THE DAY OF THE LORD.*

DISCOURSE NO. 5.

"The great day of His wrath is come; who shall be able to stand?" (Rev. 6:17.)

The "Day of the Lord" is a term which, strictly speaking, refers to the whole period during which Christ will be present, or the entire Millennial Age. But it is generally applied in the Scriptures to the coming or beginning of that day; to the period of time during which the Gospel and Millennial Ages lap, the one ending and the other commencing.

Concerning it we read, "The day of the Lord is darkness, and not light." (Amos 5:18.) It is "the great day of his wrath." This dark day is at once the closing scene of the night of weeping and the dawn of the morning of joy. And we would invite your attention, not merely to the scriptural evidence that there will be such a day, but especially to the events that will transpire during that day, and their chronological order.

This time of trouble comes first upon the Church, and afterward upon the world; but in our examination we will consider first the trouble of the nations during the day of the Lord. This trouble will be the natural consequence of the transfer of rulership from the Devil, who is the prince of this world, (John 14:30) to "him whose right it is"--Christ. (Ezek. 21:27.) And referring to that time, it is said, "And the nations were angry, and thy wrath is come." (Rev. 11:18.)

Unquestionably the kingdoms of this world are loyal to their prince. They are mainly controlled by selfish, and frequently by corrupt men, who, though unconsciously, have become the representatives of the prince of darkness, working his will. But when the rightful King takes control, he declares, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the nations." (Hag. 2:22.) And thus "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." (Rev. 11:15.) First they must be brought to submission by chastisement, and then we read that all people, nations and languages shall serve him. (Daniel 7:14,27.)

The trouble is graphically described by the Prophet: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess....I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord....Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." (Zeph. 1:15-18.) "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. 3:8,9.) So extreme is the trouble here described that the world is figuratively said to be burned up by the Lord's anger. Yet the effect is good, for after this indignation against and destruction of kingdoms, the people remain, and are so affected by the trouble that "they serve the Lord with one consent."

We expect that this distress and trouble will all come about in a very natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by an uprising of the people, goaded to desperation from a sense of injustice, and seeking relief from oppression. Such an uprising and overturning, Socialists, Nihilists and Communists of to-day would gladly bring about if they could. Though the Scriptures recognize wrong and oppression as existing in the governments of the nations, and foretell this to be the means of their overthrow, yet they do not authorize God's children to oppose them. They show us that some agencies not in themselves good, will be made use of in destroying present evil governments, thus accomplishing the Lord's purpose, though they will not be aware that they are being so used. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10.)

In harmony with this are the words of the Apostle James (5:1-4, Diaglott)-- "Come now, ye rich, weep and howl for your miseries that are approaching. Your riches have decayed, and your garments have become moth-eaten. Your gold and silver have become rusted, and the rust of them will be for a testimony against you, and will eat your bodies as fire. [The rich will share in the trouble of the nations because so closely identified with them]. You have laid up treasures for the Last Days. Behold! that hire which you fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered into the ears of the Lord of Armies."

Rev. 6:15-17 describes the distress of that time, saying, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" The powers of earth will seek to make alliances with one another for self-protection, and to hide themselves from the sure-coming storm. And individuals will seek to be covered and protected by the great mountains (kingdoms) of earth, and to be hid in the great ROCKS (protective secret societies). But they shall not be able to deliver them in the day of the Lord's anger; for all the kingdoms of the world shall be thrown down, and instead of these the kingdom of the Lord becomes a great kingdom, and fills the whole earth. (Dan. 2:35-45.)

Malachi (4:1) describes the coming day of trouble, and sees the anger of the Lord there displayed--the fire of God's jealousy: "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be

---

*The article in last issue entitled THE MANNER OF THE SECOND ADVENT, should have been headed, DISCOURSE NO. 4.

R592 : page 7

stubble: and the day that cometh shall burn them up." Here the wicked are symbolized by stubble, God's wrath by fire, and the righteous by calves of the stall (verse 2).

R593 : page 7

Peter describes this day of the Lord (2 Peter 3:10), and under the symbol of heavens refers to the governments-- the higher or ruling powers. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise [overthrow of governments, with great confusion] and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." The elements of the (heavens) governments, as well as of (earth) society in general, will be dissolved in the great trouble (fire) of that day.

The Scriptures also teach that while other nations fall during the day of the Lord, the long cast off nation of Israel will gradually come into prominence and be established in the land promised to their forefathers. They will doubtless go to Palestine, not through respect to promises of God of national restoration, but with true Jewish perception they will realize before others the danger to which property, &c., will be exposed, and choose to be far away from the strongholds of communism. Persecution and various other circumstances will also serve to drive them thither.

Yet even there they will not long remain secure, for the Lord shows us through the Prophet Ezekiel (chap. 38) that when gathered out of all nations and dwelling safely, having silver and gold and cattle and goods, many nations shall come up against them to take a spoil and a prey; but the Lord shall deliver them with a marked deliverance, as in the day of battle in former times. And in this deliverance they shall recognize his hand and the Messiah, their deliverer.

Zech. 14:1-4 describes the battle then fought. "Behold the day of the Lord cometh, and thy spoils shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled, and half of the city shall go forth into captivity." Here God interposes and defends them, and here they come to recognize Jesus as the Messiah. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle"--as he fought for them in olden times. They will recognize the Lord in their miraculous deliverance from their enemies. He shall be revealed in flaming fire taking vengeance. (2 Thes. 1:8.)

In Zech. 12:3, God declares that he will deliver them, though all the people of the earth be gathered against them. Verse 10 describes their recognition of Him whom they have pierced, and their sorrow when, in that day, God "pours upon them the spirit of grace and supplication."

THE DAY OF THE LORD TO THE CHURCH.

The Church's trial or judgment, which has been going on during this age, ends in this day of the Lord. Paul points to this day as the time for the consummation of the Church's hope, saying: "He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6.) He expected to rejoice in the day of Jesus Christ that he had not run in vain, neither labored in vain; and he urged the Church also to so labor and so run, that they might share in the same rejoicing in that day. (Phil. 2:14-18.) And when about to die he pointed forward to the day of the Lord as the time when he might expect his reward, saying: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Again this is called the Day of Redemption, and the saints are said to be sealed unto the day of redemption. (Eph. 4:30.) And the Holy Spirit of promise which we received after that we believed, is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. (Eph. 1:13,14.)

What is the purchased possession? It is all that Christ bought with his blood; it includes the world of nature-- "I will give thee the uttermost parts of the earth for thy possession." (Psa. 2:8.)

It includes the world of humanity, who are brought back by the Second Adam to all they lost in the first; for "Jesus Christ, by the grace of God, tasted death for every man."

But evidently the purchased possession here referred to is the Bride of Christ--"Christ loved the Church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing." (Eph. 5:27.) This is the special possession, which he purchased, which still awaits redemption--for "we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body"--the body of which Christ is the head. (Rom. 8:23.)

The end of this dispensation to the Church is a harvest which chronologically precedes the world's troubles. This harvest is in the day of the Lord--after Christ has come personally a second time.

The parable of the wheat and tares (Matt. 13) gives us a sketch of the Church's history from beginning to end. Jesus and the Apostles planted the good seed (truth), which sprang up and brought forth wheat. But while men slept the enemy brought in tares, until now the Church nominal abounds with tares, and a great separation becomes necessary, that the true wheat may be separated from the false. And this separating and gathering time is termed a harvest.

The Lord foresaw and intended that wheat and tares should grow together, for he said, "Let both grow together until the harvest." In the time of harvest the separating work is to be accomplished. When the division is accomplished, the wheat alone will represent the kingdom or Church of Christ, while the Church nominal will fall and be broken.

We are led to believe from various Scriptures that this fall of the great mass of the Church nominal, will be caused by the spread of infidelity, which seems to be described, in Psalm 91, as a great pestilence. There will be but one class that will be exempt from its evil influence, and that will be those Christians who have made the Most High their habitation, and who are acquainted with the Word of God. A thousand shall fall at their side, and ten thousand at their right hand; but the pestilence shall not come nigh them, because they have taken HIS TRUTH, and not human tradition, as their shield and buckler.

This answers the question of our text --"Who shall be able to stand?" This is the company, but it is only a little flock, as our Lord foretold it would be. These shall be accounted worthy to escape all those things coming on the world, and shall STAND in the presence of the Son of Man. (Luke 21:36.) "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." (Mal. 3:17.)

But there is a class mentioned, and I fear they are not few, who, while servants, are not faithful servants, waiting for the Lord, but who are engaged in revelry, eating and drinking with the world. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of the teeth." (Matt. 24:51.)

These are not hypocrites, but unfaithful servants, who thereby lose the reward to which the faithful attain; but through the Lord's mercy they may come up out of great tribulation by washing their robes (Rev. 7:14); and though not privileged to be the bride of Christ, to which high office they were called, they are invited to the marriage supper of the Lamb. (Rev. 19:9.) Alas! it would seem that there are many such virgins, but not wise--wheat, but not ripe wheat, not ready to be garnered. They are living far below their privilege, and will suffer great loss.

Unlike these will be the "little flock" who obey the Master's injunction to "watch," and who follow his example of self-sacrifice. He did not tell us just when the dawn of the day would come, for he wanted to keep us continually on the watch. But when the time should come, he shows that such watching ones would know it. Referring to the signs of his coming and the end of the age, he said, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

Paul says, in 1 Thes. 5:1,2, "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night" --to the world, as the next verse shows. The world will know nothing of what is coming, and will be taken unawares; and many of the Lord's servants having fallen asleep, are not watching as commanded. Some are overcharged with the cares of this life, and some are intoxicated with the spirit of the world; only a few are watching. Will these know? Yes, "Ye brethren are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day; we are not of the night nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober." (1 Thes. 5:4-6.)

We have a steady lamp to guide our feet, a sure word of prophecy unto which we do well to take heed as unto a light shining in a dark place until the day dawn. Let us keep our lamp trimmed and burning, and ourselves awake and watching. Our lamp shows that the great day of the Lord has already come, that the harvest work is progressing under the direction of the Lord of the harvest, now present. The faithful bride is even now making herself ready, and soon will enter into the joys of her Lord.

===================

R594 : page 7

DECLINE OF FAITH.

The invisible, the supernatural, the divine, seem to be unloosing themselves from our grasp, dissolving into unrealities and uncertainties, which we are fain to call mysteries in order to persuade ourselves that we have not quite lost all, or at least that we have got something in their place! Invisible personalities lose all reality, and Him who is infinitely personal, the King eternal, immortal, and invisible, we often find the most difficult of all to realize.

Faith thus ceases to be faith, even when retaining the name; for faith is the recognition of truth as certainty, not as probability. It is no longer the substance of things hoped for, or the evidence of things not seen. At the best it is but a struggle to believe, a struggle against some adverse power that is unconsciously drawing us backward. With many it seems rather a desire not to believe, a secret preference for doubt, as nobler and more independent than faith. We grope, and pray, and strive, and weep, but the reality comes not; nay it seems to recede farther from us every day.

The age tosses, like a fevered man upon his sick-bed, seeking rest but finding none. It tries variety, as men in quest of health try change of air. It rejects finality or completeness, as associated with mental weakness, boasts are into the region of uncertainty, not of certainty; into the domain of hypothesis, not of induction and demonstration. They vanish successively in vapor, and leave only pestilence behind them. The guesses at truth, numerous as they are, often plausible, sometimes beautiful, are the results more of fermentation than of life or growth.

Along with the believing heart the desire for its return has gone out with many, and the materials for faith are silently disappearing. Faith itself is regarded rather as a prison-house than a palace--a restraint upon thought, not an instrument for its development--linked with bondage, not with liberty. We see, and hear, and touch, and taste, but do we believe. We deal in make-believes, and fill up the hollowness thus created with pleasant dreams, for thorough believing would be limitation and finality, unworthy of intelligent humanity--subjection to a superhuman will and a mind outside of our own. The recognition of anything as true beyond the circle of our senses would land us in the supernatural; and the supernatural is fast becoming to multitudes but a wondrous day-dream--a fable of the mystic ages, like Homer's Olympus, or Virgil's Elysium.

The believing faculty of the age seems to be undergoing a change, or as our modern thinkers would say, "undergoing repairs." Its sphere is considered to have been too wide on some sides, and too narrow on others. Is it safe to credit what lies beyond the sweep of scientific vision? is the question that has broken in upon us with much earnestness. To deliver oppressed humanity from the trammels with which the faith of centuries has fettered it, is reckoned the chief mission of modern culture. This deliverance is to be achieved by first landing us in doubt, that out of that or unbelief a truer, nobler faith may grow. The Christendom of the past has been, it is supposed the Christendom of credulity; the Christendom of faith is now dawning. The credulity of the middle ages accepted miracles in thousands without evidence. Will the new faith of the nineteenth or twentieth century signalize itself by rejecting miracles, though certified by all the proof that the most trusted history has to rest upon? The founder of the new Christianity, the introducers of the Christ that is to be, think the supernatural a defect or blot upon the Bible. The defenders of the old Christianity, the believers in the Christ that is, cannot conceive of a Bible without the supernatural, and would deem the absence of the supernatural from any professed revelation a sufficient proof that it could not have come from God.--H. Bonar.

====================

R594 : page 7

INFIDELS NOT MARTYRS.

Modern infidelity waxes eloquent over the Romish and sectarian persecutions. We have no objections to this when the transactions are properly located, and duly credited where they belong. But there is a wholesale way of throwing all the iniquity in one direction, and quietly appropriating all the honors of martyrdom, which is not only unjust, but absolutely untruthful.

How quietly, for instance, the French revolution with its unparalleled horrors is slipped over by infidel orators and writers. The evident reason for this is that it was solely the work of infidelity. The infidel legislature of France declared, "There is no God but reason." They wrote upon the church-yard gates, "Death is an eternal sleep," and proclaimed liberty of conscience to all; but, inside of forty-eight hours, with genuine infidel consistency, they began to lead to the rack or the guillotine every man or woman who dared to assert that liberty.

"Infidelity is liberty;" yes, liberty to destroy, liberty to defame, liberty to crush all true religion; and when it holds the reins of power here as it held them in France, the purest blood of the nation will run through our streets as it ran through the streets of Paris in 1792 and 1794. History declares that 2,730 murders were committed in the name and for the sake of infidelity, during the space of sixteen months.

Nero was an infidel, and we commend the history of his reign to the attention of every man and woman. Tacitus tells us that Nero inflicted the most exquisite torture upon the Christians. He says they "died in torments, and their torments were imbittered by insult. Some were nailed upon crosses, others were sewed up in the skins of wild animals and exposed to the fury of dogs, others again were smeared over with combustible material and used as torches to illuminate the darkness of night." Says Gibbon, "The most skeptical criticism is obliged to respect the truth of this most extraordinary fact, and the integrity of this celebrated passage from Tacitus."

Domitian and Caligula were infidels, and every historian is aware of the fact that panoramic views of their reigns are

R594 : page 8

horrible companion pieces to the reign of Nero. Says Prof. Tyndall, "The sufferings of the early Christians and the extraordinary exaltation of mind which enabled them to triumph over the diabolical tortures to which they were subjected, must have left traces not easily effaced."

And yet a prominent skeptic declares in the face of an intelligent public, "You have burned us at the stake, roasted us upon slow fires, torn our flesh with irons; you have covered us with chains, you have filled the world with fear, you have taken our wives and children from our arms," etc.

We ask in the name of simple truth and common justice. Who is it that have suffered these things? The answer comes from every page of history, that it is the followers of Christ who have clung to him through the fires of persecution and floods of misfortune. They were believers in the Bible who went to the stake, else why were Bibles burned with them in the flames? Men do not go to the rack, the stake, or the guillotine rather than renounce their faith when they have no faith to renounce. Men and women do not choose to be placed in red hot iron chains, rather than to deny a Lord on whom they have never believed. Men do not submit to have their tongues cut out, to be thrown to wild beasts, or to perish in slow fires, in preference to recanting from a position which they have never assumed.

Celsus was not crucified. Porphyry was not banished. Julian did not suffer, save at the hands of his own conscience. Voltaire was not thrown into a caldron of boiling oil. Paine was not burned at the stake, and modern skeptics are not placed in stocks or whipped in the streets.

It was men, women, yes, and children, who clung to the written word, when fire and flame and irons and lash were the reward for their fidelity. They have been driven to mountains and caverns, to wander in sheep skins and goat skins, they of whom the world is not worthy.

The same hands burned Christians that burned Bibles. They sought to crush the book and its believers by the same means. But the old book lives on unmindful of the waves that beat against the unfailing foundations.

It is still the "pillar of cloud" by day, and the "pillar of fire" in the nighttime of persecution, and thus it will ever be until the weary feet of God's little ones find rest upon the evergreen shores of eternal life.--Mrs. H. V. Reed.

====================

R594 : page 8

BISMARCK has taken many a long step toward practical socialism; France has tried more than one fearful experience to save herself from the dangers of communism; American cities are trembling in the presence of a growling imperative proletaire. We may now close our eyes and ears against the claim of the laboring man, but we cannot do so long. Laborers may be unreasonable, may "strike" and fail as signally as the telegraphers did a few weeks ago, nevertheless they will yet force capital or State to hear them and to hear very thoughtfully, too. The property of the country is passing increasingly into the hands of the few; the voting power is in control of the many. The time will probably yet come when either the State or the parties themselves will determine that labor shall have a larger share of business profits than it now receives, or the laborers will take it by force!

This is one of the initial problems of the present; it will be the dangerous problem of the future, unless we begin to study it and to solve it at once. The pledge given in the Republican platform to labor that "the American workingmen shall have a fair day's wages for a fair day's work" is as essential as any other in that platform, and it will be as faithfully kept. It is a point of honor and of safety on which there will soon be but a single voice and purpose among the American people. We are now in the period of discussion, we shall soon be in the midst of experiment and of action.--Sel.

====================

R595 : page 8

MY PRAYER.

Being perplexed, I say,
Lord, make it right!
Night is as day to Thee,
Darkness is light.

I am afraid to touch
Things that involve so much.
My trembling hand may shake,

My unskilled hand may break;
Thine can make no mistake.

Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way,
Which would be vain?

I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee--
Lord, make it clear to me.

--Selected.

===================

R595 : page 8

THE UNION OF PROTESTANTS AND CATHOLICS.

In the February number of the Century magazine, just published, there is a suggestive article in the editorial department discussing the possibilities and probabilities "of a reunion in the future between the Roman Catholic and Protestant bodies."

The discussion of that subject in such a place is peculiarly significant, because the Century, though a secular periodical, has always been conducted with special reference to meeting the tastes and steering clear of the prejudices of the average Protestant public. Its original editor, Dr. Holland, was a strict Calvinist, and its chief owner and manager, Mr. Roswell Smith, is a prominent and pronounced Presbyterian.

The Century takes for its text the celebration of the four hundredth anniversary of Luther's birth, which, it says, brought to view the fact that "the religious reformation of the last four centuries has not been confined to the churches of the Reformers. A constant reformation in discipline, if not in doctrine," it thinks, "has been going on in the Church assailed by Luther."

So premising, this Protestant exponent shows that bonds of sympathy are now joining Catholics and Protestants to a degree which twenty-five years ago could not have been anticipated. It sees especially the growth of a feeling that these two great bodies of Christians need to be united to resist the onset of modern infidelity.

"As the conflict with Materialism and Agnosticism has been waxing hotter and hotter," to use the words of the Century, "it must have become evident to intelligent Protestants that they have in the Roman Catholic theologians a strong body of allies, with whom they ought to maintain friendly relations. It is not the Papacy, nor Calvinism, nor Trinitarianism, nor any other secondary Christian dogma, that is now on its trial," it says further, "but whether there is any such thing as religion--whether there is a conscious God and a life beyond the grave, and a free will, and a moral law."

The Century also renders just tribute to the exalted ethical standards of the Roman Church, and also to its courage and consistency in maintaining them against all efforts at compromise. It acknowledges, for instance, that "the Roman Catholic doctrine and practice regarding divorce are much closer to the law of the New Testament than those of the Protestant Churches have been." It speaks also of the "earnest effort at the present time to bring the practice of the Protestant Churches a little nearer to the Roman Catholic standard."

All this is in line with what we have repeatedly said. It becomes more and more evident every day that the civilized world is dividing into two classes, the believers and the unbelievers, the Christians and the Agnostics. The separation between them is not like that between Catholics and Protestants, which is caused by difference of dogma and ecclesiastical practice, while both agree on fundamental points of theology. It is total; for modern unbelief does not attack portions of the faith only, but rejects the whole, abandoning faith altogether. In its view, Christianity has no more supernatural basis than the mythologies which it has succeeded.

The ultimate union of all the forces of faith and theology to meet such an enemy, steadily increasing in numbers and audacity, seems therefore to be inevitable. Protestantism needs an alliance with Roman Catholicism to enable it to stand up against the current of modern skeptical thought. It requires the aid of the more steadfast and uncompromising body the more because many of its leading exponents and some of its chiefs who have hitherto been most trusted, are opening the gates of the fortress of faith to the hosts of infidelity. Even if they are not doing that, they are parleying with them, when there can only be war to the knife between the two.

There is no possible compromise between theology and modern infidelity. The Church must understand that, at the beginning. One or the other must triumph, and its victory will mean the utter destruction of the conquered. While the great contest is going on, intestine divisions must weaken the arm of faith, and we are not surprised that intelligent Protestants desire to heal them.--N.Y. Sun.

The above we clip from The Catholic, of this city. It goes to substantiate the teachings of the TOWER that the difference between the various daughters and the "mother" is more in forms, ceremonies and interests rather than in real differences of faith. The daughters have adhered so closely to the general plans, precepts and methods of the "mother" in their housekeeping that you can readily recognize her "marks" throughout. (Rev. 13:16.)

As for reform, while there has been some moral reform and advancement in the nominal Church, as well as in the world, yet so far as doctrinal reform goes, there has been practically none. The creeds of the daughters, as well as of the mother, are cast-iron--they cannot bend: they must break, or else those held by them continue in bondage to the views of the sixteenth century. Under such circumstances a doctrinal reformation is impossible, both to Protestants and Roman Catholics. That which is absolutely true and perfect cannot be reformed; and is not every creed of every sect held up as being the truth in full? If not, why make it a test of fellowship at all? Why subscribe to and bind yourself to believe and sustain that which does not claim to be the truth?

It is for this reason that we (and God's Word also) are opposed to formulated creeds. They fetter and bind the children of God, preventing growth "in grace and knowledge," and thereby hinder the reformation of doctrine, which should continue until we all come to a full appreciation of the revelation of God to man. Thus alone can we walk in the path of "the just," which "shineth more and more unto the PERFECT DAY."

On the contrary, as heretofore shown, the doctrines taught by Luther on many subjects were far in advance of those held by the body of Christians calling themselves by his name. Unknown to the majority of Lutherans, several points of Luther's original PROTEST nailed to the church door of Wittemburg are intentionally omitted by the "authorities" in that sect from the articles now handed them as the original teachings of the HEAD of their Church.

Doctrinally and practically, Protestantism has been drawing closer and closer every year to the parent system. They have made "an image" (Rev. 13:14) which so closely resembles the original that few points of difference are discernable, either by themselves or by the world. But what a wide difference exists between both these systems and the doctrines and practices of the Apostles' day!

====================

R595 : page 8

MINISTERIAL AUTHORITY OF TO-DAY.

We doubt whether any change in the training of clergymen will enable them to take that position of authority among men which would have been accorded to them unsought fifty years ago. People have learned in the meantime to prove all things and all men; to look through all fictitious claims; to go below costumes and office and rank, to the human soul underneath. They will not learn the lesson. The man in the pulpit will be to them always, as now, a fellow-sinner with the man in the pew. Presumably the clergyman is struggling to find the right road upward. If he has found it he is accepted as a guide. If he has solved any problem of the day his words will be listened to with respect and gratitude. But it will be because he has solved the problem, not because he stands in the pulpit. Authority has largely left the office, but it has descended with double force upon the man.--Exchange.

====================

R601 : page 8

CLARKE says in his comment on 1 Cor. 15: "One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now!" How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect.--Sel.

====================

page 8

SEND the names of any to whom you think samples of the TOWER would be a blessing; or we will send you samples for your neighbors-- Free. Do not part with your own papers, you will need them for reference.

====================

R596 : page 1

VOL. V.

PITTSBURGH, PA., MARCH, 1884.

NO. 8.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT

101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely

we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R596 : page 1

VIEW FROM THE TOWER.

The "lenten season" as observed especially by the Roman Catholic and the Episcopal Churches, is upon us, and despite the extravagant excesses practiced by these ceremonious friends, the season calls before the memory of all thoughtful saints, pictures of the last days of Jesus. One thing is certain, the remembrance of that time and of our Lord's sufferings and death are not calculated to overthrow faith in the ransom, nor to lead men to deny that the Lord bought them.

It was the custom of the early Church to celebrate the Lord's Supper and death on the anniversary of the same, every year, and the observance yet of "Good Friday," by some, is what yet lingers of the original custom of the Church.

We can but recognize the appropriateness of celebrating any event on its anniversary, and for several years past we have enjoyed the privilege of thus commemorating the antitypical Passover Sacrifice--the Lamb of God which taketh away the sin of the world.

The appropriateness of the time has always heightened the interest and rendered it more impressively, solemn and real. As we partake of the emblems of his shed blood and broken body, it impresses upon us the words and scenes of the first Supper, and of the sacrifice for sins which it illustrated, and gives us to realize more fully the value of the "precious blood" that cleanseth from all sin.

The Lord's Supper is a reminder of his death, as the Passover was a type of it. Jesus fulfilled the latter and instituted the former in the same night in which he was betrayed, and told his disciples that hence forth they should DO THIS in remembrance of him--not now in remembrance of the typical Lamb's death and its results, but in remembrance of ME--the true Lamb of God whose sacrifice procures still a greater passover and deliverence for the Church of the first-born.

We purpose commemorating the Lord's Supper on its anniversary this year also; and suggest to the saints everywhere observance of the Master's words--"THIS DO in remembrance of me" (Luke 22:12). We can assure you it will be a blessed season of communion to all the household of faith, and especially to those who are of the "first born" class. Around that hour the memories of the year will cluster while the heart sings:

> "Sweet the moments rich in blessing
> Which before the cross I spend,
> Life and health and peace possessing
> From the sinners dying Friend."

The Jewish "Feast of Passover" commenced on the fifteenth day of their month Nisan (answering this year to our April 9th) and lasted seven days. This we do not commemorate, but the acts of a day preceding it--the killing of the lamb on the 14th of Nisan, which beginning at six o'clock Tuesday evening April 8th, will end with six o'clock Wednesday evening April 9th, 1884.

The church at Pittsburgh will meet at 7:30 P.M. Tuesday evening in the upper room of No. 101 Federal Street, Allegheny City, and break the bread and drink the fruit of the vine in remembrance of our Lord and Redeemer, and go forth remembering Gethsemane, and Pilate's court, and Herod's soldiers and Calvary, where the sacrifice was "FINISHED" at three o'clock P.M. following (April 9th) over eighteen hundred years ago.

For a more detailed account of our view of this matter we refer you to the TOWER of April last year. We trust to hear of the enjoyment of this season by the ones and twos and tens scattered everywhere, for "even Christ our Passover is sacrificed for us" (1 Cor. 5:7).

====================

R596 : page 1

INTERESTING LETTERS.

Pittsburgh, Texas, March 3, 1884.

DEAR BRO. RUSSELL:--I am always thirsting for the literature of the TOWER before it comes to me every month. Having been excluded from the nominal Church about eight months ago for endorsing the doctrines as advocated by you, my comfort is in reading the Bible with the helps published by yourself.

As a young minister of the Baptist Church, my preaching was very acceptable until I saw the glorious doctrine of restoration, and preached it, when I was excluded from the Church which I was serving. I pray earnestly, "Thy kingdom come." May God bless you (as part of the new mouth-piece, the old being spewed out) in your effort to spread the glad tidings of great joy which shall be to all people. I get a very clear view of the glorious teachings of the shadowy service, believing its glories. "The Tabernacle" tract is unsurpassed as an explanation of the Bible on that subject. Still I have doubts of my being among the priesthood--the way is so exceedingly narrow. Yet I often rejoice when my doubts temporarily remove with joy inexpressible and full of glory. I think

I love my Bible better since the light of the "due time" begins to shine on its sacred pages, than ever before.

My humble prayer and burning desire is that I may be among that immortal band. I praise the name of God for the possibility of such.

Yours in brotherly love, __________.

Chicago, Ills.

DEAR FRIENDS:--Having picked up one of your little books on the street, called "Food for Thinking Christians," and "Why Evil was Permitted," I became deeply interested in it. It seems very good for thinking sinners as well as Christians. I am a reformed man now, having been down in the gutter many a time through intoxicating drink, though I have not tasted any now for over a year, may God help me to keep from it. Having just read the little book, I see that you will send others, and by so doing you will oblige me. I would like to lead a better life, and become a Christian. I cannot see fully into the reality of religion, but may the Lord open my heart and eyes to the great love he has for them that fear him. I will try to make good use of anything you send.

Brooklyn, N.Y.

DEAR SIR AND BROTHER:--I thank you for sending me the TOWER. It has given me much light and comfort. I presume my time for reading will soon close, as I have entered my eighty-fifth year; but if you will be kind enough still to send it, I shall be much pleased, and will pray for God's blessing to attend you in your labors of love.

I would gladly circulate tracts or leaflets that you may have on hand if sent, as I have not much to do at present, and would like to work a little in the Lord's vineyard while here, by circulating that light which is so freely offered. If you have any tracts on hand, I should like much to get a few. I have lent and given away all that I had to parties that will make good use of them, and there are others that I should like to have read them. I always use caution "not to cast pearls before swine" to trample on or destroy.

I am, dear sir, yours truly, in the bonds of Christian love.

Duncansville, Pa.

DEAR BROTHER:--I feel very thankful to God for the light of the truth I received from the TOWER and FOOD you sent me. I bless God I can rejoice in the truth, but we had a struggle to go through. I had been a Methodist for forty years, and my wife and daughter members of the Baptist Church. We have withdrawn our names from them, and are now forming a little true church in our own family. The Baptist minister came to see us, and denounced it as all wrong. I gave him my "Food" to look at. He said he wanted to get some points out of it. Some of my Methodist friends will not speak to me since I withdrew. I do thank God for the comfort I feel. I have been for many years trying to live wholly to glorify God, but I can now feel an assurance I never knew before. My companion is happy in the truth. I shall from henceforth work to bring other bound ones out into the large pastures. Pray for us, and may God bless you, and make you the means of setting many free.

London, England.

DEAR SIR:--I am rather late in ordering the TOWER for another year. The reason is, we have had sickness and death in the house, and I have been almost dead myself. You may reckon that I am dead, when you cease to hear from me once a year. But I hope some of my friends would let you know in that case for I should wish to thank you at the last minute for all the light and joy and comfort I have received through you, and those who have helped you.

If I gave up the "Tower" views I should also let you know that and the reason why, but I am still so interested in it that I always pray for its safe arrival, and not one has missed in two years, and each one has brought some fresh light. Since I prayed at all, I have always prayed that I might understand the Scriptures, and now the windows of heaven are opened and there is such a blessing being poured out that I have not room to receive it. He said "prove me now herewith," and I say it is actually a fact.

I am able to report a little progress for the last twelve months.

Our meeting is the most liberal that I know of; brethren who are expelled other meetings for change of belief find refuge amongst us.

I have gained the attention of two young men, who live near me, and they visit me two or three evenings a week, to enquire "what is truth?" One comes oftener than the other and makes more progress. He goes and spreads the good news as a steward of the manifold grace of God. These two enclose subscriptions with me for the TOWER.

Some time ago I heard read in my presence in a most solemn manner 2d Pet. 2:1, in condemnation of "Food for thinking Christians." If I had not seen the TOWER explanation of the "image of the beast" I should have been frightened out of my wits.

Your publications have removed more difficulties from my mind than any thing else has done. I never could understand why some Christians had no appetite for spiritual things, and didn't want to know any more truth than that Jesus died for sinners, and why to deny themselves for the truth sake, or love a Christian because he was a Christian, seemed to be out of the question. I thought if we all fare alike in the end, we are "fools for Christ's sake" indeed, and got nothing for it. But now it is as clear as daylight.

Your brother in Christ, __________.

Cuba, Kansas.

DEAR FRIENDS:--I hope to find in some of the papers that you send, when our Passover anniversary will occur this year. I expect to keep it all by myself. The wine I can buy, and I can make unleavened bread myself.

I am very lonesome sometimes when I cannot find any one to converse with me about the glorious news proclaimed in the Bible and made plain in ZION'S WATCH TOWER through the Holy Spirit. Pray for me, that I may be ready when the Lord gathers his jewels. Sometimes a fear fills my heart lest I might be left, but I love the Lord, and he will not forget me.

Franklin, Ind.

MY DEAR SIR AND BROTHER:--We have taken the WATCH TOWER during the past year, and I am glad to tell you that it has been to us meat in due season. I value it more, very much more, than all the preaching and reading I get from any other source. No paper or book is read by me so carefully and repeatedly as it is. Nothing I read seems to satisfy like it and the "Diaglott." I am compelled to believe its teachings in the main, although I cannot grasp fully all it contains. How often do we (myself and wife) wish we could hear such things from the pulpit! I often read from the TOWER or DAY DAWN, and hunt up the references, instead of going to church, and I am sure we are blessed in so doing.

How easy it is, to see the true condition

page 2

of the Church with the light as it now shines! I am trying to understand what it is to be a truly consecrated Christian. I earnestly desire to belong to the body of my blessed Lord. I am watching and hoping; but, oh! the promises are so great! the reward so glorious! I fear I can never reach it, so unworthy and so unfaithful have I been all these years. The battles of life have been hard to fight, many of them. But if my beloved Master will give me the very lowest place in his kingdom, the reward will be exceedingly great and glorious. I pray to be kept humbly watching and waiting for the time when he shall call me.

I often see the answers to questions I would ask, having been asked by others. Please make me a subscriber for another year. I would not be without the paper for ten times its cost. Enclosed please find $5 to help to spread the glad tidings.

Yours in Christ, watching and waiting,

Mt. Lookout, Va.

DEAR BRO. RUSSELL:--I have been reading the WATCH TOWER about one year. I believed some of its doctrines before I read, and I have adopted some since; but it advocates some that I am not fully prepared to accept.

I am a Baptist preacher, and live in a Baptist community. I have been circulating specimen copies of the TOWER and "Food" among thinking Christians, with a request to take the Bible for the standard of truth. Many have done so--two are Baptist preachers--and they are all astonished at the new revelations of the Bible. With this class I have no trouble; they are sincere Bible students. But there is another class among us who are so certain that they are right, and that these teachings are wrong, that they will not examine the Bible. This class is in the majority here, and is troublesome. I am alone, or have been almost alone, for one or two years past, but the Lord has helped me very recently by opening the understanding of a few of my brethren. I was once blinded with denominational prejudices, but I think I am clear of that now. I am determined to seek for the truth, and follow it whithersoever it leads me.

Will you please continue to send the WATCH TOWER to me, or anything else that you may think proper? May the Lord bless you and guide you in your work.

Fraternally yours, __________.

====================

R596 : page 2

"THE UNION OF PROTESTANTS AND CATHOLICS."

We quote from The Catholic of this city, its reply to the editorial under the above caption in the Century Magazine which we noticed in our columns last month. Truly the gathering storm is bringing to the Nominal Church fearful apprehensions of danger and utter wreck. The loud boastings of both these hoary headed and decaying systems of error, are only the efforts of each to conceal their unrest and to guard against what the fearful forbodings of some term "a religious panic."

"The Catholic" says:

"Protestantism,--which was and is, a revolt against the divinely established authority of the Catholic Church, is seriously alarmed by the revolt of one of its own very legitimate children --Materialism, Agnosticism, Infidelity, or whatever else the thing may be known by--against itself. Having sown the wind it is at last reaping the whirlwind. Thoughtful minds are beginning to see and recognize the dimensions of the coming storm, and are anxious to save themselves from its strength and fury, by an alliance offensive and defensive, with the Catholic Church. In the February number of the Century Magazine, there is a very suggestive article in the editorial department, discussing the possibilities and probabilities of "a reunion in the future between the Roman Catholic and Protestant bodies. There is a peculiar significance in the discussion of such a subject in a periodical, which though secular in tone, yet has for its original editor, Dr. Holland, a strict Calvinist; and its present chief owner and manager, Mr. Roswell Smith, we understand, is a prominent and pronounced Presbyterian.

We can forgive the "Century" writer, because of his earnestness and honesty

R597 : page 2

of purpose, which can be traced from the beginning to the end of the article, the many serious errors into which his ignorance of Catholic teaching and practice, has doubtless led him.

The four hundredth anniversary of Luther's birth, and the discussions that its celebration called forth, supply the writer with a text. He says that the Lutheran celebration brought to view the fact that "the religious reformation of the last four centuries has not been confined to the Church of the reformers. A constant reformation in discipline, if not in doctrine," he thinks, "has been going on in the Church assailed by the German ex-monk." We need hardly remind our readers of the two very grave errors in this passage. There can be no reform of doctrine in the Catholic Church. Catholic faith is unchangeable, whilst a disciplinary reform is always in order, not only during the last four centuries, but constantly, from the very beginning.

But we are more interested, if possible, in the admissions which the writer makes, and the present tendencies of Protestantism that he notes, than in dealing with the well-meaning mistakes he falls into on the Catholic side of the question. This Protestant exponent shows that the bonds of sympathy are now joining Catholics and Protestants to a degree, which twenty-five years ago, could not have been anticipated. He sees the growth of a feeling that these two bodies of Christians need to be united to resist the encroachments of modern infidelity. Protestantism, twenty-five years ago, was boastful and disdainful of the Catholic Church, to-day it is powerless and helpless, when its own children--modern infidels--are using against itself the very weapons which itself has been using for the last four centuries against the Catholic Church. This makes all the difference in the world, and our Protestant friends are desirous, quite naturally so, of calling to their assistance the aid, sorely needed, of their Catholic neighbors. Hear the language of the "Century" editor: "As the conflict with Materialism and Agnosticism has been waxing hotter and hotter, it must have become evident to intelligent Protestants that they have in the Roman Catholic theologians a strong body of theologians with whom they ought to maintain friendly relations. It is not Protestantism, nor the Papacy, nor Calvinism, nor Trinitarianism, nor any other secondary Christian dogma, that is now on trial," proclaims the writer further on, but "whether there is such thing as religion--whether there is a conscious God and a life beyond the grave, and a free will, and a moral law." For the last four centuries, Catholic theologians and writers have been in vain telling Protestants that their principles would land them exactly here. The early so-called reformers denied free will, and by their doctrine of justification by faith alone, practically discarded a moral law.

The "Century" readily acknowledges and pays a just tribute to the exalted ethical standards of the Catholic Church, and to its courage and consistency in maintaining them against all efforts of compromise.--For instance, it openly lays down that "the Roman Catholic doctrine and practice respecting divorce are much closer to the law of the New Testament than those of the Protestant Churches have been." It also speaks of an "earnest effort, at the present time to bring the practice of the Protestant Churches a little nearer to the Catholic standard." Luther and Henry of England made short work of the New Testament law regulating the marriage contract. And whilst leading Protestant ministers openly countenance and recognize the looseness, not to say, shamelessness, of modern divorce law and practice, there is little reason to hope that the Protestant Churches will be brought any nearer to the Catholic standard.

Whilst we fully recognize the kind disposition and earnestness of the writer, who is, doubtless, alarmed by what he, in common with many others, is daily witnessing in Protestantism and its tendencies, it is simply folly to think of any feasible plan of union between Catholics and Protestants, such as this well-meaning writer would propose. The only union that can be effected, is for our Protestant friends who are desirous to escape from being submerged by the deluge of modern infidelity, to seek safety in the divinely fashioned ark--the Catholic Church. Against this stately, wonderfully, supernaturally constructed vessel, the winds and the waves, and the fierce storms of nineteen eventful centuries have beaten in vain, because of the abiding presence of Him therein, "whom the winds and the sea obey."

====================

R597 : page 2

ASSEMBLING TOGETHER.

Paul says, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Heb. 10:24,25.

The necessity for assembling together for mutual edification, encouragement and strengthening, has been very generally acknowledged among Christians, yet we doubt if this most desirable end is very frequently attained, because we think, in most cases, God is not permitted to speak among them, or if so, he is limited. The assemblings together most frequently take the form of prayer and experience meetings, unless there is one of the number who is able to preach, and then the tendency is to depend upon that one to a greater extent than is profitable. We think that in meetings of Christians, much time should be given to the study of the Scriptures.

The writer attended one of these experience meetings among those professing the higher life, where God was almost shut out, and poor, weak humanity, ignorant of its weakness as it always is, had abundant opportunity to boast itself. At the beginning of the meeting, one text of Scripture was read, the context of which all were ignorant of, and consequently its true application could not be understood. The dear old book was closed and reverently laid aside, and a prayer was offered, after which, one after another told how he or she felt and acted. One told how before rising in the morning she received her morsel of food (a single text of Scripture) on which she fed all day. How many do so--taking a text that happens to be stored in memory, often interpreting it out of all harmony with the context, because they fail to examine it closely, taking a little crumb of comfort when the Lord has spread his bountiful table and invited them to feast at it.

Over an hour passed, and the human spirit had magnified itself greatly, while the Holy Spirit (Godlike mind) of the "new creatures" (for such we believe they were), was almost quenched. A brother seemed to perceive that something was wrong, and said, "What these meetings want is more prayer," and then proceeded to pray for everything he could think of, ignorant of the fact that he asked for many things in direct opposition to God's expressed will. And so the meeting closed without attaining the object for which they met, because God was shut out.

Again it is the aim of some in their undue desire for harmony, to avoid the investigation of any subject which might provoke controversy. This, we think, is manifestly wrong. Shall we sell the truth to purchase harmony? and are we so puffed up as to be offended if God's word should overthrow our former convictions? Or shall we limit God to five or ten minutes, and take the remainder of two hours to listen to each others experiences, which in nine cases out of ten would be better untold? Why not open the doors wide, and let the blessed Master come in and lead our meetings?

It matters not whether there is any one learned or talented among you. Let each one bring his own Bible, paper and pencil, and avail yourselves of as many helps in the way of a Concordance, Em. Diaglott, old and new versions of the New Testament, etc., as possible. Choose your subject; ask for the Spirit's guidance in the understanding of it; then read, think, compare scripture with scripture, and you will assuredly be guided into truth. "And the truth shall make you free"--free from error, superstition, and the corruption of our perverse nature, and the Holy Spirit (mind of God and Christ) if entertained will liberate you from formality as well as from self-exaltation.

Our prayers need not be long or vain repetitions of the same thing, since we are not heard for our much speaking. In few and simple words we can make known our wants as far as we can estimate them; but God has so much more to tell us than we have to tell him. Let him speak much and long and often through his Word. "Sanctify them through thy truth," thy word is truth, was Jesus' prayer; and his admonition, "Search the Scriptures, for these are they that testify of me." (John 17:17, and 5:39.) So will we learn to delight ourselves in God's Law; it will be our meditation by night and by day. (Ps. 119:97.) So, also, will he work in us to will and to do of his good pleasure. (Phil. 2:13.)

R. W.

====================

R598 : page 3

THE DAY IS AT HAND.

Poor, fainting spirit, still hold on thy way--
The dawn is near!
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest:
Yield not to slumber, though with toil oppressed.

The night of life is mournful, but look on--
The dawn is near!
Soon will earth's shadowy scenes and forms be gone;
Yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

Joyful through hope," thy motto still must be--
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet:
The way is dark and long; the end is sweet.

--Selected.

====================

WHEN WILL CHRIST COME?

(DISCOURSE NO. VI.)

In our last two discourses we think we proved scripturally that our Lord's second coming will be of such a character that at first it will not be recognized by the world. They will eat, drink, build, marry, etc., as usual, and will not know that the day of the Lord has come. Since his presence is that of a spiritual body invisible to human eyes, he cannot be discovered by the sight of the eye. And to guard against the deceptions of antichrist, Jesus warned the Church not to expect him in any such way, saying, "Wherefore, if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chamber, believe it not," because he does not so come. How important to bear in mind the manner of his coming, as we considered it last Lord's day.

At the first advent he did meet with them in the secret chamber and in the wilderness; he was then the word made flesh; he was then in the form of a servant for the suffering of death. But at the second advent he comes in the glory of his Father (a spiritual body) which no man hath seen, nor can see. (1 Tim. 6:16).

Jesus said, "As the lightning, so shall the Son of Man be in his day." (Matt. 24:27; Luke 17:24). Man can see by the destruction it leaves, where the lightning has been: so, in the day of the Lord, men will come to recognize by the national trouble and overturning that the great day of his wrath is come.

But while the world moves on in ignorance of the fact that the Lord is again present, should we expect the Church of Christ to be in the same darkness with reference to a fact of such interest to them? Certainly not. We should expect, however, that the great mass of those claiming to be of the Church, yet unfaithful to God, would be under the same veil of ignorance that covers the world. Those who are faithfully watching unto the "sure word of prophecy" will know of his presence. "Ye brethren are not in darkness that that day should come upon you as a thief." (1 Thes. 5:1-5).

We have already answered objections against inquiring into the time of Christ's coming; and merely remark now that whereas neither Christ's disciples, nor angels, "neither the Son," knew of the time of his coming when Christ spoke those words, yet, when "he comes, with all his holy angels," those angels will know, Christ himself will know, and all of the Church who are not in darkness, shall know. But, "if thou shalt not watch, thou shalt not know." The Christian who does not watch will be overtaken of that day just as the world is overtaken.

The prophets foretold things which they did not themselves understand; for instance, Daniel, having seen a vision reaching away into the future, upon making inquiry as to the time, was told:

"Go thy way, Daniel, for the words are closed up and sealed till the time of the end;" then knowledge shall be increased, and the wise shall understand, but none of the wicked shall understand." (Dan. 12:9; 4:10); neither shall the unwatching servant and the unwise Virgins, adds our Lord. (Matt. 25). Peter speaks of this, and said that the prophets inquired and searched diligently as to what time, or what manner of time the Spirit did signify [i.e., whether the time given them was literal or symbolic time], unto whom it was revealed, that not unto themselves, but unto us [the Gospel Church] they did minister. (1 Pet. 1:10,12). They were used as God's mouth-pieces simply, and laid up treasures of wisdom and knowledge which are developed and made manifest during the Gospel age, a little at a time, as "meat in due season", by the Holy Spirit sent down from heaven, whose office is to guide the faithful Church into all truth."

Our God is a God of order. Everything that God does is in accordance with a definitely pre-arranged plan, and the times and seasons are no insignificant part of that plan. Notice that Christ was born on time--"In the fulness of time" God sent his only-begotten Son. (Gal. 4:4). Not before, nor after, but just when the time was full. Christ's first sermon was on time. He came preaching and saying, the time is fulfilled ...repent and believe the Gospel." (Mark 1:15). "In due time, Christ died." (Rom. 5:6). He rose again the third day, according to the Scriptures." (1 Cor. 15:4). During his ministry they frequently sought to take him, but could not "because his hour was not yet come." And just as sure as there is a due time for the Second Advent, and if now be the due time, the Spirit will guide God's faithful children into the truth on this subject. First, however, as we shall go largely to the Old Testament Scriptures, we stop for a moment to inquire: Have we anything to do with these Scriptures, or are we to derive all our instruction from the New Testament? I am almost ashamed to raise such a question, and would not, but that I am satisfied that many Christian people hold this opinion. One of the pastors of this city, a few days since, reproved a member of the flock for quoting as of any force a statement of the prophets. For shame! O, for shame!! To what did Jesus refer, when he said, "Search the Scriptures." Surely to the Old Testament, since not one word of the New was then written. What Scriptures did the Bereans search daily? The Old Testament. What Scripture did Christ explain to the disciples going to Emmaus when their hearts burned within them while he opened unto them the Scriptures? The Old Testament. In which was "Apollos mighty," and of which did Paul say to Timothy, "From a child thou hast known the Holy Scriptures." And again, "All Scripture, given by inspiration of God, is profitable; that the man of God may be perfect, thoroughly furnished unto all good work." And one reason why some men of God are so imperfectly furnished is that they lay aside more than two-thirds of God's word, the Old Testament, which Paul says would be profitable to them. So highly did Peter esteem the prophecy of the Old Testament, that he considered it better evidence than his own sight; and after telling of Christ's transfiguration "on the holy mount," and that it was given him as an evidence of the coming kingdom of Christ, he says, (2 Pet. 1:19) "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

Peter corroborates Paul's statement that it is profitable; and informs us that it will continue to be useful "until the day dawn." The Old Testament is a great treasure-house in which God has locked up and sealed items of great interest and value to his children, and the New Testament is the key by which we gain access to them. Let us now examine what the sure word of prophecy says on the time of Christ's coming. There are several prophetic claims to which I desire to call your attention-- one shows the length of the Gospel dispensation; but not directly; it does not read right out, the Gospel dispensation will close in A.D.--. No, that would not have been "sealed up" at all, and not only wise and watching, but all could understand that without difficulty.

No, it is not told so, but while just as plain as that, yet it is under cover, and you will see that it could not be understood without the New Testament key.

God has linked together the history of the Jewish and Gospel Churches by the peculiar tie of type and anti-type; and this typical character of the Jewish dispensation was frequently referred to by the Apostles under the direction of the Holy Spirit.

From them we learn that it was typical in all its features--its laws (Heb. 10:1), its ceremonies (Heb. 9:9), its sacrifices (Heb. 10:11), its sacred days, its times and seasons (Col. 2:16,17), and also the exact length of its duration, as we shall see.

R599 : page 3

If God has thus, in the Jewish dispensation, given us an exact pattern of the Gospel dispensation, that pattern is itself a prophecy. And what a clear revelation of truth should it be to us, who stand amid the closing scenes of the Gospel age, when nearly all of that prophecy has passed into history! With the keys furnished in the New Testament, the faithful student may now clearly read the times and seasons indicated.

Paul shows that the blind, cast-off condition of Israel is to continue until the fulness of the Gentiles be come in (Rom. 11:25). Their casting off from God's favor, and consequent blindness, began at the end of the Jewish age, and will terminate at the end of the Gospel age. So if we find the time of returning favor to fleshly Israel clearly indicated, we may know that the fulness of the Gentiles has been gathered in. [Into what or where will be a question for future consideration.] In other words, the end of the Gospel age will have been reached.

We have already seen the teaching of the word of God to be that in the next, commonly called the Millennial age, Israel is to be restored, Jerusalem rebuilt and reinhabited, and that the Jewish nation is to become the chief nation, and "Jerusalem a praise in the whole earth." When will this be? Do the prophets tell? Yes. The prophets teach that Israel, once God's specially favored people, who had "much advantage every way, to whom were committed the oracles [O.T.] of God," would reject Christ, and, in consequence, would become outcasts from God's favor as a chastisement for their national sin, and for the same length of time that they had had his special favor; after which time they should again return to God's favor and forgiveness. Now let us briefly glance at their history and then I will refer you to the prophecy which so predicts.

The nation began its existence at the death of Jacob, in Egypt. While he lived they were not counted a nation, but a family, and in his dying blessing for the first time they are called tribes. The promise of national blessing and favor was given through Judah. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [Christ] come." This God fulfilled, and though He often chastised them, and allowed them to go into captivity for their sins; yet he always showed them favor, brought them back, and preserved their national existence through Judah, as he had promised, and did not utterly cast them off from him until they had rejected and crucified the Lord of glory, a period of 1,845 years. Since that time, as they themselves say bitterly, God has shown them no favor; they have been outcasts "a reproach and a hissing among all people." (Jer. 29:18). Since their chastisement was to be of the same length, as the favor previously shown, it will be 1,845 years. It began with the crucifixion of Christ, A.D. 33, and the 1,845 years of their punishment, consequently ended in 1878. But we must not expect too much in a day. As they were 37 years in falling nationally--from A.D. 33, to A.D. 70, when their national existence terminated: so their rising again to favor and national prominence will require the same length of time, and will therefore not be complete until 37 years after 1878, or until the close of 1914. We also find another and distinctly separate line of prophecy (which we will give at another time), teaching that they will not obtain full control, of Palestine until A.D. 1914, which gives a period of 37 years for their rising, or a parallel to the time of their falling. Where is the Scripture which proves that their chastisement is equal to the favor that they once enjoyed? you ask. Turn with me to Jer. 16:13-18 and read: "Therefore [because of sins before mentioned], will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there ye shall serve other gods [rulers] day and night; where I will not show you favor." This was not the Babylonian captivity, for Abraham came from Ur of the Chaldees. Neither could the Syrian captivity be thus referred to, for Jacob was a Syrian (Deut. 26:5), and this was to be "a land that ye know not, neither do ye nor your fathers." This was to be their punishment: They were to receive no favor from God, but were to be driven out of their own land, and, as the next verse shows, were to become exiles in every land, just as we now find them.

They have always looked back to their deliverance from Egypt as a great and marvelous sign of God's favor to them; but their deliverance, now soon to be consummated, will be so much greater, that it will quite eclipse the former one. Let us read--"Therefore, behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the North [Russia, where the greatest number of them are found], and from all the lands whither He had driven them: and I will bring them again into their land, that I gave unto their fathers; and first (before I so bring them back) I will recompense their iniquity and their sin DOUBLE"-- verse 18.

The word here translated double is the Hebrew word mishneh and signifies, a repetition. The repetition can refer to nothing else than the time. It was not a repetition of the same method of dealing with them; for he just states that he will deal differently--he will cast them off and show them NO favor, etc. And it is now a fact of history that the time of their cast-off condition has been an exact repetition in length of their time of favor, that is 1,845 years ending in 1878. They had 1,845 years favor and 37 years fall. They have had 1,845 years without favor, and will have 37 years of rising. But, some may think we base a great deal upon that one prophetic statement, and inquire, Are there other evidences? Yes, there are; but I dare to trust to one statement, of one prophet; for he is a mouthpiece of God, who cannot lie.

Let us hear Zechariah (9:9), he will tell us the very day they were cast off. Just five days before his crucifixion, Jesus rode into Jerusalem on an ass in fulfillment of this prophecy. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having salvation; lowly and riding upon an ass and upon a colt the foal of an ass." Nationally, they did not receive Him with shouts of rejoicing; but the multitude shouted, Hosannah! for "if these should hold their peace, the very stones would cry out." The prophecy demanded shouting and must be fulfilled. "Turn you to your stronghold, ye prisoners of hope:" Christ was their stronghold, had they but received Him; but they rejected Him, and therefore comes the denunciation. "Even to-day do I declare that I will render double unto thee." [Literal--The other half.] This agrees with Jeremiah, and tells us the very day the favor toward them ended. Yes, says Paul, "because of unbelief they were blinded." Jesus wept over them, and said "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes." This was their blindness. Then he begins to foretell the trouble coming. (Luke 19:41-44). But another prophet has a message on this subject--Isaiah 40:1. Here are the three principal prophets, all explaining to us about Israel, but they take different standpoints of observation. Jeremiah says, looking down future, "I will cast you out, etc." Zachariah's standpoint of prophecy was beside Jesus on the colt, and he says, "Even to-day." Isaiah

R599 : page 4

takes his stand away down here, where you and I live, after they have had their equal time of punishment. Hear him: "Comfort ye, comfort ye my people saith your God; speak ye comfortably to Jerusalem, and cry unto her that her appointed time [margin], is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

"Believest thou the prophets?" I do. And when Jeremiah foretells that because of sin and iniquity they would have double, and Isaiah that that double having been ended the sin and iniquity is pardoned, I cannot help believing it. But let us inquire whether 1878 brought any outward sign of God's returning favor? I answer yes. The fig tree, which was withered up from the roots (Israel), is beginning to "put forth leaves." The year 1878 witnessed an end of Turkish oppression in Palestine, and by the treaty of Berlin a Hebrew, as Prime Minister of one of the greatest of nations, assumes its protection and guarantees its peace. And recently the statement is published that the Rothchilds, Sir Montefiore, and other wealthy Hebrews, have arranged for the purchase and colonization of Palestine. And Russian persecutions are now driving many thither. Truly, favor seems to be returning.

But where is the measure of the Gospel dispensation? Paul furnishes us the key for this in the text before mentioned (Rom. 11:25): "I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in"--that is, Israel will remain blinded until the full company of the Gospel Church--the Bride, being taken out from the Gentiles for His name--have been selected, or have come into covenant relation with him, and thereby separated from the world. To express the same thought differently: while the Jews were cast off as a people for 1845 years, from A.D. 33 to A.D. 1878, was the time appointed for the selecting of all who will be part of the Bride of Christ.

But as favor continued to individual Israelites, after that house as a whole was rejected, so after the rejection of the Gospel house (the nominal Church) as a whole, special favor to individual saints is still continued. The Apostles and early disciples, the "remnant" of Israel (Rom. 9:27) received the increase of knowledge and high privileges then due to the Gospel age, while all the rest of Israel were blind to them. So here, the

R600 : page 4

same class, the meek and faithful of the Gospel house, receive the increase of knowledge due in the dawn of the Millennial Age, and by means of this clear apprehension of the truth are being completed and perfected for their place in the glorious kingdom shortly to be made manifest.

Since the two houses of Israel--the Jewish and Gospel houses--stand in relation to each other as type and antitype, let us notice some of the parallels:

The law was a shadow of good things to come, and in the Gospel dispensation we find the substance which cast those shadows. We must bear in mind also that the shadow is not the substance, but that it has strongly marked features of similarity.

The Jewish house was a house of servants --"Moses was faithful in all his house as a servant." The Gospel house is a house of sons--"Christ as a son over his own house, whose house are we." (Heb. 3:5,6.) The founder of the typical house was Jacob, surnamed Israel; the founder of the anti-typical house was Christ, the true Israel of God. The typical house was founded on the twelve sons of Jacob, the anti-typical on the twelve Apostles.

In worship also they are pattern and reality. The pattern had a tabernacle into which the typical High Priest went every year to make a typical atonement. We have the true tabernacle, into which the true High Priest has entered for us. (Heb. 6:20.) And, as in due time the typical High Priest came out to bless the people typically, so the real High Priest will in due time come out to bless all the world.

There were under-priests there, who wore bonnets to indicate that they were not the head, or High Priest, while Aaron, their head, wore none. So we are told that the true Church, the body or bride of Christ, is likewise a priesthood, and that Christ Jesus is the head or High Priest of our profession. (Heb. 3:1.) As they offered typical sacrifices, so we may offer up spiritual sacrifices, holy, acceptable to God by Jesus Christ. 1 Pet. 2:5.

They had circumcision of the flesh; we, says Paul, have circumcision of the heart. (Rom. 2:29.) They had a temple in which God's presence was represented; and Paul tells us that we, the Church, are built together a holy temple for the indwelling of God through the Spirit. (Eph. 2:22.) In fact everything that they had was a type of what we have on the higher spiritual plane.

Their dispensation ended with a harvest, in which harvest-time Jesus was present in the flesh as Lord of the harvest, and the faithful disciples who followed in his footprints were privileged to be co-workers with him in reaping the fleshly house and gathering the ripened grain into the Gospel garner-- into the privileged condition of the Gospel saints. In the beginning of that harvest Jesus said to his disciples, "Lift up your eyes and look on the fields, for they are white already to harvest. I send you to reap," etc. John 4:35-38.

Just so the anti-typical or Gospel dispensation ends with a harvest, at which time Jesus is again due to be present, not now as then in the flesh, but in glory, a spiritual being, invisible to human eyes. Say not now that there are yet many years and then cometh harvest; but, ye faithful children of God, lift up your eyes and look on the fields now, for they are white already to harvest. And every faithful disciple who now follows in the Master's footprints has the privilege now of being a co-worker with him in reaping this harvest. Such are the angels or messengers referred to in Matt. 13:39, who are reaping under his direction. And he directs them through the Word by opening their understanding to discern the times and seasons there indicated, and the work to be accomplished therein.

Their harvest was a period of seven years, beginning with our Lord's ministry; and up to the time of his death (a period of three and a half years) special effort was made to enlighten the Jewish house, as a whole, with reference to its high privilege. But as a people their ears were dull of hearing, and they "knew not the time of their visitation." Though this was true of that house as a whole, yet there were scattered individuals here and there among them who were ready to believe and follow the Master as soon as the truth could be made clear to them. To this class the remaining three and a half years of harvest work was devoted. The sickle of truth presented to them separated them from the rejected and blinded Jewish house, and brought them under the Gospel dispensation of favor.

This seven years is the "seventieth week" of Danl. 9. Seventy weeks (symbolic time, weeks of years instead of days,) or 490 years, were set apart or determined upon Daniel's people, the Jews. Sixty-nine of these reach to Messiah, the prince. (Christ came as the Messiah at the time of his baptism, when he began his ministry, being thirty years old.) "In the midst of the week [the seventieth] Messiah shall be cut off [die] but not for himself." ("He was wounded for our transgressions.") But, though cut off, and though their Church was left desolate, yet, as the prophet had predicted, "He shall confirm the covenant [seventy weeks' agreement] with many for one week," i.e., until the full limit of the promised seventy. Accordingly, Jesus charges his disciples to "begin at Jerusalem" with the Gospel message, and it was confined to them until the seventieth week ended--three and a half years after Jesus' death.

So the Gospel dispensation is the anti-type of all this. Its harvest also is seven years, plus thirty-three, beginning in 1874, where another line of Scripture proves Christ's presence to be due, and continuing seven years, in which the ripe wheat is being garnered and separated from tares, and thirty-three of consuming and removing the nominal system. The fullness (the elect number and membership) of the Gospel Church was due to come into covenant relation with God in 1878, when Israel's time of favor was due to begin; and yet, although the nominal Church was then cast off, and that house left desolate, the chosen vessels yet in that house must be separated and gathered into the barn, a position of safety and security, above the trouble which is coming on the Church nominal. That favor, ending in the fall of 1881, found all true wheat separated, at least in spirit, from the rejected, lukewarm, fallen, nominal Church. And all such gathered into this separate condition, will be ready to separate from it in name and person as they discover this to be the Lord's will.

The time of trouble coming on the Church nominal is for the purpose of gathering out of his kingdom (Church) all things that offend. (Matt. 13:41.) They shall be swept out by the incoming flood of infidelity, overthrown by the winds of false doctrine, and finally burnt up by the scathing reproach of the world when it comes to fully discover Babylon's hypocrisy. Blessed is the man who has built his house upon the rock with the gold and silver and precious stones of truth. The floods may come and the winds may blow and beat upon that house, and the fire may test it, but it shall stand. Thus shall long-established and corrupt systems, claiming to be the Church of Christ, go down in complete wreck, and above its ruins the real, the true and faithful Church--a "little flock"--shall with Christ their head establish the glorious reign of righteousness.

If these things are so, we are living in an important time, and upon our present decisions and actions the weighty interests of our future hinge. It behooves us, then, to take heed lest our hearts be overcharged with the cares of this life. Let us lay aside every weight and run with patience. And seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness--as the prospective bride of Christ making herself ready.

====================

R600 : page 4

HAS THE MASTER NEED OF MY SERVICE?

It is a part of the economy of God, as well as of all right-thinking men, to seek to accomplish desired ends with the smallest possible outlay of expense. While in God, and in all his perfect creatures, there is a beautiful balancing of this principle with that of justice and benevolence, in fallen man it has generally overleaped the bounds of love and justice.

But in the proper use of this principle of our nature, it is right to inquire, Is there any use or necessity for this or that course? Recognizing this principle, God does not call upon us to do anything that is useless. Though we may not always be able to discover the design of his commands, it is a sufficient guarantee of their necessity and good to know that he commands. If then, he has called us into his service, it is because he has a definite purpose to accomplish through us. Since there is actual service to be accomplished, and God has chosen to use human instrumentalities in accomplishing it, there is then actual need of faithful service, though God's resources are by no means exhausted when you or I refuse the privilege. In that case the loss is ours, not his. When the toil and weariness and sacrifice are ended, we will have no need to say, I have labored in vain; I have spent my strength for naught.

Because there is need for actual service, we are exhorted to be faithful, diligent, obedient servants, always abounding in the work of the Lord, to make full proof of our own ministry, to so invest our one or many talents as to secure the greatest possible advantage to the Master's cause. It was because Paul

R601 : page 4

and others of similar mould realized the necessity and privilege of such service, that they so boldly undertook the great work of stemming the popular tide, and proclaiming the glorious Gospel at the risk of life and every earthly good.

Ah, says one, that is placing too high an estimate upon human effort. God is able to accomplish his work if I never touch it. Yes, that is very true; but, if you do not touch it, some one else will, and you will lose the privilege. Did you ever think of that? Beware! Let no man take thy crown! O, how easy it is just here to fall short of overcoming!

One will say, Well, I have only this one talent, and I have need to use that for myself. It would not bring a very large interest if I should invest it for the Lord. If, like some other brother or sister, I had many talents, it would seem to be of some use, and I would heartily invest nearly all for the Lord. Another, with more talents, will cheerfully render much, but hold back part of that which he covenanted to give, which was his all. Ah, say they, the Lord has no need of that little; he is rich, and can accomplish his work without it. Well, that is true with reference to others, but without your full and complete sacrifice of all, he cannot accomplish the work of bringing you to the glory to which you are called. And so far as others are concerned, he will raise up some other human agency through which to minister to them.

It is his purpose to accomplish the great work in hand, largely through human agents, under the direction and leading of his Spirit. And if one human instrument withdraws from the service, another will fill the gap. Whether the Lord could have accomplished his work through other means is not for us to surmise; but since this is the method that infinite wisdom chose, who are we that we could devise a better? Let us see to it then that we work in harmony with his plans, faithfully utilizing every available talent in his service. "Blessed is that servant whom his Lord when he cometh shall find him so doing." Matt. 24:46.

MRS. C. T. R.

===================

R601 : page 4

"SAY YE NOT, A CONFEDERACY."

ISA. 8:9-20.

A confederacy is a league or covenant, a compact or alliance for mutual support or common action. "In union there is strength," is everywhere the expressed sentiment of to-day. Confederacy --Union--is the watchword in civil, social, and religious circles. This sentiment now so common, has grown out of the felt necessities of the times, and the fear of coming trouble and danger.

The prince of this world (John 12:31) sees the approaching storm. He believes and trembles at the sure word of prophecy which indicates the overthrow of his power; but with characteristic genius, energy and presumption, he arrays himself to oppose, and if possible to thwart the plans of the Almighty. At present and for some time past he has been actively engaged in planning, organizing and arranging his unconscious forces. We are glad in one sense to say unconscious, for to be the conscious and willing servants of Satan would imply a fearful state of depravity. And yet we would that men were not so blinded as to be unconsciously led by their wily and deceptive foe.

Leagues or confederacies are forming all over the world. The kingdoms are forming alliances for mutual protection against the increasing independence and power of their subjects, while communism or socialism is secretly plotting and forming its world-wide confederacy to resist enthroned power. Capitalists are forming alliances with each other to protect their interests, while the laboring classes are also combining their forces for self-protection.

In religious circles we see the same policy pursued. The two great classes most bitterly opposed to one another are so-called Orthodoxy and Infidelity. Each is struggling for supremacy and power. On the orthodox side are Papacy and Protestantism, while the non-religious world stands in opposition. All the various sects of Protestantism have formed a confederacy--"The Evangelical Alliance"--for mutual support and common action, agreeing to

R601 : page 5

almost entirely ignore doctrine, and to preach simply morality, and the necessity of union with them, in order to be saved. And now friendly relations and proposals of union are beginning to be thought of even between Papacy and Protestantism. The latter is losing all sight of doctrine and sees no special hindrance to union in a lower standard of morality, while the former is not slow to speak of itself as one of the Christian denominations, and of others as their "Methodist and Presbyterian friends, etc.," while both agree and unite in branding as Infidel all who oppose their system, no matter how firmly their faith may be rooted and grounded in the word of God. Infidels are also uniting forming liberal leagues, and banding themselves together to resist superstition and to advocate morality and benevolence on a basis of common sense and expediency.

While all this seems expedient and necessary to these various classes in the world, while human reason says, Surely in Union there is strength, shall we as Christians who are by no means less interested in the final issues than others, act contrary to such reason, and battle singly and alone with the mighty powers of darkness? In this as in all matters, we look to the Word of God for instruction. And that instruction is given plainly and clearly--"For," says the Prophet, taking his standpoint down here in our time, "the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy to all them to whom this people shall say, a confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." Isa. 8:14.

Thus instructed we should have nothing to do with these confederacies either civil, social or religious. We are to walk separate from all these, joined only to the Lord and loyal to the kingdom of God as yet unrecognized by the world. We are to have no confederacy, no union with any other. The Lord's Prophet speaks most emphatically concerning the outcome of all these confederacies.

Thus we read (Isa. 8:9,10) "Associate yourselves, O, ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word and it shall not stand." How plain and forcible these expressions! They need no comment; and only the unbelief in the word of God--the spirit of infidelity-- in the church nominal, prevents them from understanding their import.

In the Lord of hosts alone is our sanctuary, our defence, and all who would walk with him must walk separate from the world. Those who thus walk with the Lord are so led into the knowledge of his plans, that those things which cause fear and trembling to others, are to them but the indications of the development of God's glorious plan.

> "Behind his frowning providence
> They see his smiling face."

While the Lord is thus our defence and rejoicing, he is a stone of stumbling and a rock of offence to both the houses of Israel--Israel after the flesh and the nominal gospel church. "And many among them shall stumble and fall, and be broken, and be snared and be taken." They stumble and fall over the truth and are taken in the snare of the adversary, their faith shattered and broken; and the great flood of infidelity will engulf the church nominal.

But the Prophet continues, "Bind up the testimony, seal the law among my disciples." This is equivalent to Daniel's prophecy "The wise shall understand" (Dan. 12:10); and David's-- "They shall walk O Lord in the light of thy countenance" (Psa. 89:15); and Paul's-"Ye brethren are not in darkness." (1 Thes. 5:4.) Yes, to those consecrated ones who walk with God separate from the world and worldly alliances, the law and the testimony is precious--a constantly unfolding treasure-house of blessed promises, inspiring such with glorious and blessed hopes which dispel all fearful apprehensions. But it is bound up and sealed among these, and none of the unfaithful shall understand their glorious import.

"Praise God from whom all blessings flow."

MRS. C. T. R.

====================

R602 : page 5

NO MAN BUYETH THEIR MERCHANDISE ANY MORE.

REV. 18:2.

There are already evidences of consternation and forebodings of disaster in the nominal Church, because of the general apathy and indifference of her membership and the falling off of attendance at her services. We hear reports far reaching of flocks without pastors, and pastors with rapidly diminishing flocks, and this state of things exists not only in this country, but also in Europe and elsewhere, as the following clipping from the New York Herald of January 6th will show:

PASTORS WANTED.

"Much is printed in the religious newspapers on the other side of the Atlantic regarding the scarcity of ministers in the United States and Canada. It appears that the disease complained of--pastorless flocks--is not confined to this continent alone. From a recent publication giving some religious statistics for France it is gathered that not less than 60,000 Protestants--nearly one-tenth of the whole Protestant population of the country--belong to churches which are without pastors. One of their churches has been without regular pastoral superintendence for twelve years. Eighteen churches have been deprived of their pastors during the year just ended. There is surely room for improvement here."

Not many months ago it was stated in the WATCH TOWER, as quoted from some other publication, that the Presbyterian Church was 500 ministers short, and from the Cleveland Leader of Oct. 25, 1883, we quote the following report of the P.E. Conference: "There are now in the United States 48 dioceses and 15 missionary jurisdictions, 67 bishops, 2,500 other clergy, 3,000 organized parishes, and more than 353,000 communicants: the report referred to the inadequate number of candidates for holy orders." This report shows the number of bishops to exceed the number of dioceses and missionary jurisdictions, while the number of pastors to parishes shows a deficiency of at least five hundred.

That there has been a much larger decrease in membership and attendance at services, we believe, but these cannot be arrived at by figures: Observation, however, and the statements of ministers and others go far to prove it to be in a very demoralized condition. The Rev. Dr. Collyer evidently thinks we are on the verge of a religious panic. We quote from his sermon preached on Feb. 3d, and published in the New York Herald of Feb. 4:

PANICS IN RELIGION AND LIFE.

Rev. Dr. Collyer on the harm done by faithless men in the Church.

"I notice," said the Rev. Dr. Collyer, in his sermon yesterday morning in the Church of the Messiah, "that when I talk with those who watch the world's great markets, they say that when there is an ever growing fever in the centres of business, if this continues we are going to have a panic. And I answer 'God forbid,' for I know of but few things in this world and life of ours so cruel and ruthless as a panic, or that take the manhood so completely out of men, leaving only a mob of poltroons and monsters. It makes no matter what form the evil and ugly thing may take, in a public hall or a theatre, or in a church where men go to worship God, or in Wall street; and it is no matter what our conduct may have been down to the day when we were confronted in a moment by this last and most terrible test of our manhood. If we have lost on that day the quality Herbert Spencer insists on as one of the choicest blessings we can possess--"the supremacy of self-control"--it is all over with us the rest of our lives.

I notice that my brethren in their conferences deplore the deadness in their churches. I do not wonder at this, but I do wonder a little that they should even by inference lay the blame on God and talk sometimes as if they believed with the priests of Baal that he was asleep in his heavens or had gone on a journey. Because if they only look deeper they will see that the whole trouble lies with the Christians themselves. I venture to observe, but with no mean spirit, God knows, that the most cruel and ruthless blows ever struck against our common faith have been made, not by men like Robert Ingersoll, but by deacons of good standing in their churches, and prominent persons in Christian associations. Where men I will not name do things I will not name under the mask of religion--the safest mask I know of--it is no wonder so many should go apart and say, if this is the fruit I do not believe in the tree. No wonder that so many should leave the churches and that we should have what we may call a religious panic. And when this panic occurs no words of mine or of any one else can estimate the damage it does to the world; for it means that men throw aside all religion, all morality, all that is really precious in this life. But such panics and desertions from religion will invariably take place when we see unworthy men who have no real religious life in them assume the high places in Christian councils."

The Rev. Wm. Loyd in a sermon (which we quote below) preached on the same day and published in the New York Herald, Feb. 4, takes a different and wider view of the situation: he regards, we think truthfully, the misrepresentation or malrepresentation of God in the horrible dogmatic theology of the dark ages, as the chief cause of all that is now transpiring within the walls of that "great city, Babylon."

HINDRANCES TO CHRISTIANITY.

Dogmatic theology driving people out of the Church and preventing its growth.

"Rev. Wm. Loyd, in the pulpit of the Central Congregational church, spoke with more than his ordinary vigor. His congregation was a large one, for it had been announced that the pastor was to talk very plainly upon the position of the Church and its relation to the public at large. Christianity, he declared, had not made the progress which it ought to have shown. To-day, after nearly twenty centuries of existence, the Christian Church had failed to make more than the slightest impression upon the world. The vast majority of the inhabitants of the globe were strangers to it, and even in countries where Christ was officially recognized fully seven-eighths of the people were not connected with the Christian Church. The intellectual and cultured classes had withdrawn almost wholly from the Church, and those who kept without its pale were not people to whose immoral habits and tendencies the teachings of the gospel were obnoxious, but people of the most blameless lives. These people refused to accept the assertion of the Church that Christ was really the Son of God, and that through Him there was salvation. They accepted the teachings of morality, but rejected all that was of real pith in fixing the divinity of our God and Saviour. The thinkers of the age, here and abroad, have in almost every instance held to these sceptical views, and now, in place of writing their views only for the few who read books of philosophy and obstruct thinking, these thoughts were embodied in the popular novel and through the current works of fiction, strongly put and attractively worded. There is no failure of Christianity in itself, but there is a failure of Christianity to get a secure hold upon the popular heart and become a guide and mentor in the daily life of the people.

In conclusion Rev. Mr. Lloyd considered the causes which had brought about this state of affairs. They were, he said, to be found within the Church itself. God had been malrepresented. In place of the forgiving Father for all, he had been held up in the frightful dogmatic theology of the past centuries as a Creator of countless millions of human beings who were from birth doomed to an eternity of suffering and woe. Christianity had suffered, too, from the secularization of the Church and from Church quarrels. One such dispute did more to hinder the progress of Christianity than a thousand sceptical tracts scattered abroad over the land."

Infidelity, skepticism and apathy to religion are but natural results of the bad representation of God by the nominal Church, notwithstanding that God has little by little, "line upon line," made known his true character as exemplified in a great and grand plan for the redemption of all his human creatures from the consequences of Adam's transgression. The different sects, Protestant and Romanist, have so distorted and falsified it at every stage that God, whom they say is all-wise, is made to appear unwise; and, though they proclaim him a God of love, they make his acts appear those of a cruel and vindictive monster, to be feared rather than to be loved.

This, together with the gathering unto her, as into a cage, every "unclean and hateful bird," and the love for and conformity to the world of her members, in church matters and in social life, have caused the Lord to spue her out of his mouth, and to leave her desolate. She is unfit to be any longer his mouth-piece. In her conformity to the world, and departure from the narrow way, she has sought out many inventions-- many questionable modes for raising money, ostensibly to pay the Lord's bills, but really to gratify worldly pride in erecting costly edifices, fine organs, and in general display. Her ministers delight in high-sounding titles, contrary to the express command of Him who only is the Head of the Church--"Neither be ye called masters, for one is your master, even Christ." Had these men whose significant remarks we have quoted, taken heed unto the words of the Master, they would have been able to discern the signs of the times, and would not be walking now as blind men. "They shall look unto the earth and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." (Isa. 8:22.) "And he shall be for a sanctuary [to the sheep that hear his voice], but for a stone of stumbling and rock of offence to both the houses [Jewish and Gospel] of Israel." (Verse 14.)

R603 : page 5

Jesus said the tares, the children of the wicked one, and the wheat, the children of the kingdom, would grow together until the harvest, and he explained that the harvest is the end of the age--consummation of the age (Revised version). And Paul says: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters,...high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power;...evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 1:5-13.) And again he says "the time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears," i.e., teachers who would have pleasure in hearing the praise of men.

Peter, referring to this same time, says, "And there shall come in the last days scoffers, in scoffing walking after their own lusts, and saying, Where is promise of his presence?" (2 Peter 3:4, Sinaiatic MSS.) We have here the testimony of Jesus, Paul and Peter as to what would be the condition of the nominal Church in the harvest, or last days, and we find this inspired testimony to exactly correspond with its present condition. And added to this we have the words of Jesus (Matt. 24:14) literally fulfilled now: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations then shall the end come," i.e., the end of the Gospel age. Every nation under heaven has heard the Gospel, and it was so declared by the Bible societies as far back as 1866. That the nations have not received the Gospel testimony is true, but witnessing to nations is not witnessing to individuals--not one in a thousand have heard, and most of those who have heard have not accepted it.

The nominal Church, in looking for the conversion of the world before Jesus comes, is totally at variance with the Scriptures. This falsification of the truth, and adulteration of that which should be the children's meat, has brought her to her present condition of barrenness and confusion. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird....The merchants [symbolic-- the clergy] of the earth shall weep and mourn over her; for [shortly] no man buyeth their merchandise any more:... the light of a candle [lamp--the Word] shall shine no more at all in thee; and the voice of the bridegroom [Jesus] and of the bride [the Lamb's wife] shall be heard no more at all in thee." Rev. 18:2,11,23. These are not our words, but God's denunciation--the final doom of a false system.

S. O. BLUNDEN.

====================

R603 : page 5

LOST AND SAVED.

For the Son of man is come to seek and to save that which was lost.--LUKE 19:10.

Nearly two thousand years ago Jesus, then present, affirmed this to be his mission; but as yet no visible evidence of its accomplishment appears. The world moves on in its downward course now, as then. Sin and misery triumph still, and century after century plunges successive generations into death. Have we failed to understand the import of the Master's words? or has he been unable to accomplish his purpose? or may it be that his purpose is so far-reaching as to be of future fulfillment? With these queries in view, let us consider the subject before us.

The words lost and saved have a common significance known to all: A thing lost is a thing once possessed, and a

R603 : page 6

thing saved is a thing once possessed and then lost and finally recovered. Jesus said the thing he came to save was the thing that men had lost; and the implication is, that since he had come to save the thing lost, men were unable to save it for themselves, which experience and many scriptures clearly prove. Now if we can determine just what man lost, we will know just what Jesus came to save. Man could not lose what he never had. Adam, who stood as the representative of our race, had a perfect human organism, and a right to everlasting continuance of life, on condition of obedience to God. He was privileged to enjoy all the delights of his Eden home, and the communion and blessings of God; in short, all the privileges that everlasting life under perfect human conditions is capable of enjoying and looking forward to.

All this Adam lost through sin, both for himself and his posterity. Home, happiness, communion with God, health, and life itself, were lost. Consequently, mankind lies in utter wreck and ruin, dead and dying. In having lost his right to life he fell under the dominion of death, whose successive steps of misery, depravity, sickness and pain, end in total extinction of being, from which he can never recover himself.

Jesus came then to save and restore that which was lost; to restore man to his original (human) perfection, and to communion with God, to give him back his paradise restored, and all the pleasing prospects of future blessings that accumulating ages can bestow, and that the powers of perfect humanity will be capable of enjoying. What! does some one say, Is so much implied in those words of our Lord? Yes; this is one way in which our Lord foretold the restitution of all things. All this is implied in the word saved. Think of it; could the words mean less than this? Certainly not; and, from this and many other scriptures, we have learned to trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10). There is a special salvation for some, as well as a general salvation for all men, as Paul here intimates, but we are not considering the special salvation now.

In the above text Jesus was speaking of the general salvation of all men--the saving of that which was lost. For God "will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4.) When men are actually saved, their restored existence will be as at first, dependent on obedience for its continuance, which obedience will be easy and productive of constant happiness when evil and temptation are fully removed, and the great deceiver and tempter is bound and finally destroyed, and when the law of God is written in their hearts. (Jer. 31:33).

But, we might inquire, when does our text indicate that Jesus would thus save the lost? However crude and indefinite the ideas of the

Jews and the early disciples at first were concerning the promised salvation, they had learned both from the prophets and from Jesus' teaching, that it would be accomplished when the kingdom of God should come. And when Jesus stated that he had now come to save the lost, they at once concluded that the kingdom of God should immediately appear.

Because they had drawn this inference, and, to correct their false impression, Jesus spoke a certain parable, the import of which was, that he must first go away and receive for himself the kingdom, and return; and that they, in the meantime, should, as faithful servants, occupy till he would come, using the talents entrusted to them according to his directions, and in the interest of his cause and of his coming kingdom, patiently waiting for their reward at his coming.

But Jesus implied that in some sense he came at that time, to save the lost-- "The Son of Man is come," etc. And in one sense it was true, for he then purchased them with his own precious blood, and though not yet liberated from the prison of death, they may be truly reckoned as saved ever since their ransom was paid, for their raising out of death was from that moment made sure. Just as you might say of a pardoned criminal that he is a saved man, although even he himself may not yet know of his pardon nor have yet experienced a release.

Though no one is actually saved now, yet the Scriptures speak of believers as now saved by hope, that is, by accepting of God's promises as unquestionably sure, they may reckon themselves as already fully saved; not as merely awakened from death, but as saved from the last vestige of death and sin--as made perfect. "We are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for?" We do not see our salvation yet, except by faith. "But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24,25.) Our hope and faith would indeed be vain unless salvation means much more than we now enjoy.

The Apostle's statements that "God is the Saviour of all men, especially of those that [now] believe," and that God "will have all men to be saved and come to a knowledge of the truth," as well as many other scriptures, prove to us that all men are to be saved by Christ from the degradation, misery and death now upon all through Adam's disobedience. And yet they show us two classes of saved ones--all mankind and the Church. While all are saved, one class is specially saved. That is, by special arrangement, some (all believers of the gospel age) are reckoned saved in season to run for the prize offered during this age. One class is not more saved than the other; both the Church and the world are and will be completely saved from sin and its penalty: and the mass of the world will realize this in due time in their restoration to perfect human life, while those reckoned saved now, as though they had already received the perfect human life, are privileged to relinquish their new claim and title to it, presenting it as a sacrifice to God, holy and acceptable to him when offered in the acceptable time (the gospel age). And being thus sacrificed with Christ, they will be privileged to partake with him of a new nature. (2 Pet. 1:4.) These will receive glory, honor and immortality

R604 : page 6

--the divine nature; while the world in general will receive the glory, honor and blessedness of the perfect human nature, which is an image of the divine. (Gen. 1:27.) The former class is thus specially saved, severely disciplined and highly exalted that through them the blessings of restitution may flow to all the world when God's due time shall come.

We see, then, that while the full import of our Lord's words has not been understood by many, and while many believe that he is unable to save the lost as he promised to do, that the fact is that his plan was so far-reaching that short-sighted, dying men could not measure or comprehend it. As now seen, the truth uttered in those few words required nearly three thousand years for its full accomplishment. At his first advent Jesus gave himself a ransom to save all (1 Tim. 2:6); during the centuries since, he has been developing the class who have in this time followed him in sacrifice, and who are to share with him in the work of saving or restoring all things, and within the coming thousand years the work of saving men will be completed. "If," then, "when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." (Rom. 5:10.)

Because in God's order men could only be saved by a payment of their penalty which would be the BASIS of their reconciliation and atonement with God, therefore, as a means to an end, we see that Jesus' mission at his first advent was to save in the sense of redeeming, while his second advent will complete the work by restoring to perfection all the redeemed--all for whom Christ died, and by the grace of God he tasted death [sin's penalty] for every man. (Heb. 2:9.)

There is one other thought of special importance in this text. It is that the Son of Man came to seek that which was lost. Now we inquire, Is there any evidence of very earnest seeking of lost ones on the part of our Lord? Some would think not. All men were lost, and this text implies, while John 12:47 clearly declares his purpose to save all; but he said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) He did not seek out any of the lost Gentiles, and charged his disciples not to do so for some years. But Jesus did seek out a certain class--the meek--who were waiting for the promised salvation; and it was his purpose to begin with Jerusalem, to save such as would believe, and to give to those of the seed of Abraham who believed, the first offer of the high calling. And during the centuries since, he has only been seeking out and saving (reckoning saved) the same class (the meek) among the

Gentiles, and making to such believing ones the same offer of the divine nature --a heavenly calling.

But a grander time of seeking is yet to come, for all the millions that are completely lost in death are yet to be sought out and saved. And where shall they be found? Notwithstanding the theories of men to the contrary, the Scriptures plainly teach that in death man's being is dissolved, that he is destroyed, blotted out of existence, that he is nowhere to be found. And with this fact in mind we might inquire with the Prophet Job, "If a man die shall he live again?" With men such a thing seems quite impossible, but "Why should it be thought a thing incredible that God should raise the dead?" (Acts 26:8.) He that was able to create is also able to re-create those once completely destroyed. And through the Prophet Isaiah the Lord speaks of the restitution as a new creation, saying, "Behold, I create new heavens and a new earth"--not the physical earth, for that abideth forever--but the world of mankind is to be re-created. And the Lord says: "Be ye glad and rejoice forever in that which I create." (Isa. 65:17,18.) That the restored or re-created being will recognize himself and also his neighbors of former acquaintance, is unquestionably proven by many scriptures (Ezek. 16:61,63; 20:43; 36:31; Zech. 12:10; Psa. 22:27), and illustrated in the few cases where the dead have been measurably restored, as Lazarus and others.

Job answers our question very clearly when he says (chap. 7:21), "Now shall I sleep in the dust; and thou shalt seek me in the morning, [the morning of the resurrection or restitution] BUT I SHALL NOT BE"--I shall be destroyed, blotted out of existence. But nevertheless, though thus destroyed, he says, "Thou shalt call and I will answer thee." (Job 14:15.) Like Lazarus, at the call of Jesus, earth's dead millions shall again spring into existence. David declares the same truth when he says, "Thou turnest man to destruction and [then] sayest, return, ye children of men." And with him we must say, "Bless the Lord, O my soul; who redeemeth thy life from destruction?" (Psa. 90:3; 103:1,4.) O that all the world could now realize the glorious import of those words of our Lord, "The Son of man is come to seek and to save that which was lost." It was a glorious truth to realize at his first advent, that the plan of God had so far developed that the promised Messiah had actually come to save men by the sacrifice of himself. But it is still more glorious now to realize that our Lord has come the second time, to apply the benefits of that sacrifice, to claim and restore his purchased possessions, to actually and completely save that which was lost.

While we have thus stated what we believe to be the Scripture teaching concerning the salvation of men, we would yet more particularly answer the inquiry of some--

WHAT MUST I DO TO BE SAVED?

Perhaps the reader already sees that he has nothing to do. All that was necessary to procure your salvation was done long ago, before you were born; and in consequence of the redemption provided, all mankind, whether they ever knew it, or believed it or not, are going to be brought to life again, are going to be saved from the Adamic death. God will have all men to be saved; and though they may never have known him before, to be then brought to a knowledge of the truth.

Well, we seem to hear some one say, that is a strange answer. I thought you would tell me to pray or to get some Christian friends to pray for me, that I must try to realize that I am the chief of sinners, that I must kneel at a mourner's bench, or something of the kind, but you have not even told me to repent or believe. You simply say that I am saved, and that I have had, and can have nothing to do with it.

No, friend, we do not say that you are saved, but that you will be saved; and that you have had, and can have nothing to do with the means which procured your salvation. It is a free gift of God, in consequence of which you will be saved in the coming age; but you are in no sense saved now unless you have come to believe in Christ as your Redeemer. If you do believe this Bible truth, then you may through that faith reckon yourself as saved now--saved by hope; but you must wait for the actual salvation until God's due time. (2 Thes. 3:5.) Of course faith in and reliance on Christ as your Redeemer implies a realization of your need of a Redeemer, and a repentance and turning from sin. You may have been one of the very chief of sinners, or you may not have been so bad as some others; however, you were bad enough to merit the just condemnation of God's law, for he who offends in one point is guilty of all. (James 2:10.) He is a violator of the law, and as a consequence is under condemnation. If you have always lived just as morally and as carefully as you could, you have fallen short of perfection, because of the weakness of your nature, inherited through Adam's fall. (Rom. 5:12.) But though nothing that you have done or could do could save you from death, that which Christ has done procures your release from it.

Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." This is the condition on which we receive the reckoned salvation now, and it will also be the condition on which the world will receive their actual full salvation in the ages to come. We must bear in mind that the awakening of men from death is only the beginning of their salvation. Not until they have, under the discipline of the next age, reached perfection, are they fully saved. Although we might truly say men are saved when first awakened from death, they are not "saved to the uttermost" until brought to full perfection of being. But none will be thus "saved to the uttermost" who do not accept of their release from death as the direct result of the sacrifice of Christ. And realizing this, they must repent of past sins and turn to God. Otherwise they die the second death, from which there is no release.

Well, says our inquirer, this seems true and Scriptural, but what advantage is to be gained by being reckoned saved now? Would it not be as well to wait and give ourselves no concern about it, but let God's plan take its course? O no, we answer, there is an advantage, a great advantage to be gained by prompt faith and obedience as soon as we can gain sufficient knowledge on which to base our faith and obedience.

The special privilege of those justified by faith (or reckoned saved) during the gospel age, has been their right to present themselves as acceptable sacrifices to God--joint-sacrifices with Jesus Christ, and thereby to become joint-heirs with him of all things. That privilege, we believe, began with the day of Pentecost and ended in October, 1881.* While this special privilege was not offered to any before or since that time, another special privilege was granted to believers before this age, and we see no reason why a similar privilege may not be granted to believers since the gospel age ended.

Those justified by faith in past ages will have no need of trial and discipline in the next age, for their judgment is past; and consequently in the instant of

---

*It may be proper, to guard against misunderstanding, to say that though all had sacrificed to the extent of CONSECRATION at that time, all have not yet completed the sacrifice and will not till actually dead.

R605 : page 7

their resurrection they will be raised to perfect human existence.

A similar blessing, we believe, is in store for those of the world who now repent of sin, believe on the Lord Jesus Christ as their Redeemer and rightful Lord, and wholly turn to God. As heretofore frequently shown, we find that we are now living in the Day of the Lord, in the beginning of the Millennial Age--the Times of Restitution. And since our Lord is present for the very purpose of restoring life and all things, we think it possible for such to remain without ever passing into death. It is just as easy when God's due time comes to keep men from going into death as it is to raise them out of it. This is not possible in the case of those who are to change their nature and become "new creatures"; it applies only to those justified ones who never started for the high calling. Therefore we should expect that such should in answer to prayer be healed from sickness, etc., but they cannot be brought to full perfection until the saints are first glorified; for "They without us shall not be made perfect." (Heb. 11:40.)

Probably very few will come to realize their privilege now. The tendency of the world is more and more towards skepticism, and few can claim this privilege; nevertheless; we believe it to be the privilege of any such who have faith to claim it.

In answer, then, to the question, What must I do to be saved? we would say, "Believe on the Lord Jesus Christ and thou shalt be saved." Your salvation may begin now, and progress until you are restored to the perfection of your being --saved to the uttermost. For he (Christ) is able to save to the uttermost all that come unto God by him." (Heb. 7:25.)

ED. D. R.

====================

R605 : page 7

QUESTIONS AND ANSWERS.

Question. Please explain Mark 16:15-20.

Answer. It is very important to observe the times and seasons indicated in the Scriptures. This commission was given in the spring-time of the Gospel Age, when the all-important work of the Church was seed sowing. The commission, Go into all the world and preach the gospel to every creature," indicated that it was no longer confined to the Jew.

But seed sowing was not the only work of the Church. They had something to do in the way of cultivating the tender plants which spring up from the sown seed.

The spring-time and the summer of the Gospel Age are both past, and the autumn with its harvest work is here. "Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth," etc.

Jesus spoke these words with reference to the harvest of the Jewish Age, but since that age was a pattern of this, it is as emphatically true here. The principal part of the sowing of this age was done by the early church, while all the reaping is our special privilege. But when the golden grain is all gathered in the faithful sower and the faithful reaper, who diligently observed the times and seasons, shall rejoice together.

Paul's counsel, "Do good to all men as you have opportunity, especially to the household of faith," should be continually borne in mind. While about our special business of reaping in presenting advanced truth to consecrated saints, we should improve every opportunity for dropping some seeds of truth among others with whom we come in contact.

But we should not make the mistake of expecting this new seed to flourish and come to maturity in this age. There are a thousand years ahead of us for this work, and it will be the special work after this harvest is ended. But it is consecrated believers only who may be developed and perfected now. He that believeth and is baptized with the baptism that Christ was baptized with--into death--shall be saved now to the high calling offered in this age. But he that believeth not shall be damned (condemned) as utterly unfit for the high office to which those saved in this age are called. But though thus condemned now, they will have abundant evidence for faith, and ample opportunity to be saved and brought to human perfection in the coming age, when the blind eyes shall be opened and the deaf ears shall be unstopped.

Verses 17 and 18 mention certain signs which should accompany believers, and verse 20 shows that the Lord did thus work with the early Church, confirming their word with the promised signs. But Paul shows us (1 Cor. 13:8-10) that when the necessity for such signs is done away they will no longer continue. They were a necessity in the introduction of Christianity, but we have now abundant and substantial evidence on which to rest our faith without them.

Q. Does Matt. 24:6 teach that "wars and rumors of wars" are a sign of the end of the Gospel Age?

A. No; we think not. Wars and rumors of wars have characterized earth's history, with varying frequency and cruelty, ever since the fall of man. But the Scriptures assure us that the time of the end of the Gospel Age, or end of the dominion of the "prince of this world," will witness a more general and wide-spread warfare than was ever known before, involving all the powers of earth. The indications of such an uprising we now see in the rapid and world-wide development of the principles of Communism. Already men's hearts are beginning to fail them for fear of those things that are coming on the earth, and the cloud, which continues to grow darker, is fast overspreading the whole heavens. Before many years the storm will burst in all its fury, "and there shall be a time of trouble such as never was since there was a nation." Dan. 12:1.

Jesus tells his disciples that they will hear of many wars and rumors of wars, but tells them not to be troubled about it, for all these things must come to pass. As long as Satan rules the world strife and war and confusion must reign, and you shall be hated and afflicted and killed for my name's sake. But amid all these troubles the saints, knowing that these things must be so for a time, and that "the end is not yet," must patiently endure until "he comes whose right it is" to take the kingdom from the usurper and reward his faithful saints.

So also famines and pestilences and earthquakes are not to be regarded specially as signs of the end. Though they will doubtless be frequent, and perhaps more so in the time of the end, like wars they have been a part of Satan's policy from the first. It is not to be presumed that the prince of darkness will suffer the binding influences of the new Prince, which are now at work to fetter his power without a struggle. Without a doubt his rage will spend its force in distressing mankind in various ways, for he knoweth that he hath but a short time.

Q. If the punishment of the wicked is merely a blotting out of existence, how do you understand that the punishment of the wicked is equal to the reward of the righteous?

A. The Scriptures nowhere state that there will be such equality. They do not teach that the misery of the wicked must tally with the glory and blessedness of the saints. That idea was promulgated by the adversary through Papacy, but has no existence in the Word of God. All other punishments except that of the second death are designed as corrective, and this final punishment shows that God in mercy takes away the being which could only be a source of misery to itself and others. In mercy God will blot such out of existence. But, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." (Ezek. 33:11.)

Q. Please explain 1 Pet. 4:17,18-- "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

A. The term judgment may be properly applied to the process of trial, or to the result of trial--the decision or verdict. In the former sense the judgment of the Church began over eighteen hundred years ago, and has been progressing ever since. But in the latter sense, it is due in the end or harvest of the Gospel Age. Hence the separating of wheat and tares, and also of the ripe and unripe wheat, now going on.

And if the judgment of the Church, as to who is fit or unfit to receive the Gospel prize offered to us, has begun, what shall the end or decision of this judgment be concerning them that obey not the Gospel of God?--not concerning them that never heard, or that had no ears to hear it (Rev. 2:11), but concerning them that had a hearing ear, that did once hear with gladness and appreciate the Gospel, and then, for various reasons, did not obey it--the ungodly, not necessarily vicious and in direct opposition and defiance of God, but those claiming to be his and yet not fully obedient. There are very many such. What shall the end of this judgment be to them?

Let the Psalmist answer: "They are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Psa. 1:4,5.) Like the chaff they will be carried away by the winds of false doctrine, or the storms of opposition;

R606 : page 7

they will not be able to stand the test, or counted worthy to be gathered with the faithful. But, "blessed is the man that walketh not in the counsel of [such unfaithful ones] the ungodly, nor standeth in the way of [these] sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Though in this judgment a thousand unfaithful shall fall at his side, and ten thousand at his right hand, he shall stand, and in due time will receive the great reward.

Verse 18 shows that the righteous, or those who pass the judgment of this age and win the prize of the high calling, will scarcely, or merely, be saved--that is, with difficulty. It will require all their faith, and all their effort: those who do not exercise faith and put forth all their effort will not be able to stand.

Q. Please compare Luke 6:29,30, with 1 Tim. 5:8, and tell me how both these principles can be carried out. There is a miserly and idle class who would completely strip the frugal and industrious if they would literally obey Luke 6:29,30; and before long we would find the command of 1 Tim. 5:8 impossible, while the class referred to would be encouraged in indolence and improvidence. What is duty?

A. This is a very practical question, and one not unfrequently forced upon many. We think, however, that Luke 6:31 settles the difficulty. It reads: "And as ye would that men should do to you, do ye also to them likewise." Mark, it does not say, as they would have you do to them, but, as you would have them do to you. This makes quite a difference. You, as a true child of God, are controlled by the highest principles of love and justice, and would therefore only desire the same of your neighbor. Love and justice would, if possible, feed and clothe your neighbor if he is unable by industry and economy to do it for himself. But neither love nor justice to him or to yourself would encourage indolence, prodigality or meanness.

Verses 27 to 30 are not in opposition to the principle expressed in the golden rule, but teach what should be our attitude towards our enemies who hate and despitefully use us. Their simple teaching is, Don't strike back or try to get even with them. Show them that you are willing to endure hardness, and even to suffer violence and injustice if need be. Verses 30-36 teach us to show a spirit of liberality that will shame their meanness, and a love and mercy that will win their secret respect even while they openly oppose us. The kingdom of heaven suffereth violence now, but in due time the reward will be realized.

Q. Please explain the following texts: (1) John 3:36--"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

A. It is proper to say that we have a thing either when we are in actual possession of it, or when we have a clear deed or title to it. Thus you might say you have a piece of property in Europe, though you are not there to possess it, but you hold the deed signed and sealed and made out in your name. Just so he that now believeth on the Son of God, the Redeemer who purchased us with his own precious blood, has now everlasting life; not that he is in actual possession of it, but he holds a clear title to it, signed by Jehovah himself and sealed with the precious blood of Christ.

In the next age, when brought to a knowledge of the truth, all the world must likewise recognize Christ as their Redeemer and Lord and trust in and submit to his authority, else they shall never see life in its fullness and perfection; and God does not recognize as life anything short of perfection. The wrath or condemnation of God abideth on all others, and will end in final destruction, if not removed, either in this age or the next. Only a few are yet free from condemnation (1 John 5:19), and many blind eyes must be opened and deaf ears unstopped before the mass of the world can believe, come into harmony with God, and have life everlasting.

Q. (2) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

A. He that believeth and is baptized in the likeness of Christ's death shall be of the special class saved during this age. The advantage to the class saved during this age is the high exaltation to a new nature--the spiritual. But he that believeth not shall be damned, or condemned, as entirely unfit to receive the favor offered during this age. Nearly all the world is so damned, or condemned, but they are not irrecoverably damned as unfit for any service; for we have seen that God has glorious favors in store for them when they shall have been brought to knowledge, faith and obedience--even restitution.

Q. (3) "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thes. 2:11,12.)

A. The preceding verses show that the reference here is to the development of the "Man of Sin"--Papacy. But, all who have been deceived by the great Papal system were not of the class who had pleasure in unrighteousness. The deceptions and errors of Papacy, still promulgated through Protestantism, even to-day continue to fetter many of God's children to some extent. But, however sincere were many of the ignorant and deceived ones who afterward formed a part of the Papal system, its "COMING was after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness." That is, those who were instrumental in introducing this system were men who, though they knew the truth, received it not in the love of it, but had pleasure in unrighteousness. They sought to pervert the truth for their own selfish ends, and in so doing they found able support in Satan, "the God of this world."

For this cause God left such, as he always does, where they placed themselves, in the hands of the enemy, who strongly deluded them into believing the lies they sought to propagate, that they all might be condemned who had pleasure in unrighteousness. We have often heard it lightly remarked that if one tells an untruth several times he begins to believe it himself. This is indeed a fearful fact, and an evidence of the increasing power of Satan over such. What a fearful condition to be in, especially for any whose judgment is in the present age, and whose trial must be completed in this life. [See article, "The Judgment," in December issue.] Perilous indeed is the condition of those who at any time pervert the truth of God for selfish ends; though they do it

at first with trembling and fear, they will shortly do it with boldness, and with a degree of sincerity which gives evidence of their strong and awful delusion.

Q. (4) "Thou believest that there is one God: thou doest well: the devils also believe and tremble." James 2:19.

A. Though it is true that "without faith it is impossible to please God," Paul here shows that faith is not the only thing necessary to please him. To believe that there is a God is well; that is a step in the right direction, but that is not enough. There is no special virtue in believing an evident truth; but it is lying and self-deception to disbelieve any truth of which we have clear evidence. The devils also believe and tremble at the word of the Lord because they know his power. Faith must be accompanied by obedience to God in so far as the imperfect earthen vessel is able to render it. The daily life must give evidence of faith in all God's promises, and of a love and gratitude which humbly and gratefully accepts his favors.

One other thought might be noted here, viz: that the faith of devils can only inspire trembling, dread and fear, for having presumptuously sinned against God in the face of truth and knowledge, so manifest to those dwelling in his actual presence, there remaineth no more opportunity for them. That was their judgment day, and in it they decided their final destiny, which is destruction. And knowing it, they tremble as the time draws near. (Luke 4:34; Matt. 8:29.)

But because of God's gracious promises our faith inspires us with hope and joy; for our judgment day is not yet past. But it is a solemn thought that it is passing with those who have been brought to a knowledge of the truth. And therefore it becomes us, while rejoicing in hope, to "take heed lest we fall."

Q. (5) "Then he [Jesus] said unto them [the disputing Pharisees], I go my way, and ye shall seek me and shall die in your sins: whither I go ye cannot come."

A. Jesus was going away to the Father, to a higher condition, the divine nature. Had these Pharisees acted differently, they might have followed him to that high exaltation. The privilege of following him was soon to be offered to the meek and lowly of heart. And as a mark of special favor it was to be offered to the Jew first; but these Pharisees, in their pride and unbelief, lost their opportunity. Not having faith in Christ, they were not even justified, and therefore they died in their sins.

But being blinded--at least partially so, as Jesus said they were (Matt. 15:14) --in the coming age their blindness shall be taken away, their pride will be humbled, and then will they seek Him whom they with wicked hands had crucified and slain, and will humbly acknowledge him as both Lord and Christ. And the forgiveness sought in Jesus' dying prayer will be granted; but the opportunity of following Jesus to the divine nature will have forever passed.

Q. (6) "And as many as were ordained to eternal life believed." Acts 13:48.

A. To ordain means "to set in order," "to arrange according to rule." (See

R607 : page 8

Webster.) To ordain, or set in order, for eternal life, is partly our work and partly God's work. God's part of the work was to provide the necessary sacrifice for sin, and to make known to us its efficacy and our privilege of sharing its benefits. Our part of the work is to believe God, to accept these benefits, and act accordingly.

If, when men hear, they are not disposed to be sincere and honest with themselves, but rather love darkness than light because their deeds are evil, they have not taken the first step toward the setting in order for eternal life. If they are not even disposed in favor of truth and righteousness, how can they believe? The sense of the passage, then, is that as many as were disposed, or inclined, toward truth and righteousness, believed. The idea is clearly expressed in Rotherham's translation-- "As many as had become disposed for age-abiding life, believed."

Q. Was the promise to Abram, Gen. 13:14-17, ever fulfilled? If so, when-- if not, when will it be, and how?

A. In Acts 7:5, we read that God gave to Abram none inheritance in the land of promise; no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him. And in Heb. 11:13, we read: "These all (Abram and others mentioned) died in faith, not having received the promises, but having seen them afar off were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." As heretofore shown, the promise will be literally fulfilled to Abram in the incoming Millennial Age, and will soon be realized; for already the fig-tree begins to put forth whereby we know, even if we had no other evidence, that summer is nigh.

Q. I have read in "FOOD," page 98, the answer to part of a query which arose in my mind while learning of the coming restitution, viz.: Would there be room for them on the earth if the billions of the dead were resurrected? But while that is fully answered, I still query, How would so large a population subsist?

A. Even if we could think of no way, it should be no obstacle to reposing faith in the positive promise of God. Remember Abraham, God's promise to him was most improbable (Gen. 18:10, and 22:2; 17:21), yet he "staggered not" at that, but believed God--so should we. But foreseeing this query on our part, our Father has explained how it shall be accomplished, saying, "The earth shall yield her increase"; "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." "In the wilderness shall waters break out and streams in the desert." (Isa. 35:1-6.) Thus we see that the changes which God has in contemplation, indicate that he has foreseen all the necessities of his plan, and will make provision for the needs of his creatures in what is termed a natural way, and at the same time let us remember that He shall be there to superintend who turned water into wine, and with two loaves fed five thousand.

Q. Since we read that God can "by no means clear the guilty," how shall we harmonize that with other statements of Scripture which show that our sins were imputed to Jesus and he died for them; while his righteousness was imputed to us, and we shall live on that account, or as elsewhere stated by His (Jesus') stripes we are healed?

A. Suppose a man found guilty of some crime is condemned to imprisonment or $1,000 fine. He has no money, and is imprisoned. His friends go to the Governor asking his pardon, and get his reply thus: I cannot and will not pardon any man who is really guilty. If you can show that the law was bad, or that the decision of the court was unjust, that would be a reason why I should do him justice by pardoning him, and setting aside the penalty. But if it is admitted that the "law is good," and the decision and penalty just, then I can by no means clear the guilty--I cannot pardon him.

Suppose, then, that you sold your property, and securing the amount of the fine, went and paid it FOR the guilty one. Would not this illustrate the sinners case? Jehovah does not clear or pardon them, but redeems them by providing the ransom for sin.

Q. When the Millennium begins, what becomes of those who are not Christians? Are all to die and then to have a resurrection, to be brought to Adamic perfection?

A. As you are doubtless aware we understand Scripture to hold out very different promises to the true Church of this age, from those to the world to be fulfilled in the Millennial Age. Hence we answer, your question supposes that you ask concerning the world, which, however, includes many nominal Christians who are in a general way believers in Christ, but who never have sanctified themselves, never consecrated, and who, therefore, are not new creatures, but still of the human nature and heirs with the world of those promises of restitution and blessing which shall flow to the natural man.

Among all these, light, knowledge, truth shall increase and bring attendant blessings and happiness. For a further answer to your first question, we refer you to article entitled "Sanctifying the World," in the TOWER for Feb., 1883.

From your second question we judge that you do not fully appreciate DEATH. Death has passed upon all humanity, and all are in death and under its control, even before the last spark of life becomes extinct. Strictly speaking, everything is in death which is perishing; hence only two men ever were fully alive--Adam through sin brought death. The sentence against him was, "Dying, thou shalt die" (Margin), and as soon as the sin had been committed the penalty began to take effect. And Jesus when he became a man, like Adam before the fall, had neither death nor cause of death (sin) in him, but "in him was life" which he gave as a ransom for ours. All others have been in the dead or dying condition.

Likewise we have seen that resurrection does not merely mean to lift men from the tomb with only a spark of life, but includes this and all the process following it, which brings them up entirely out of the dying condition to the perfection of their human nature.

Thus seen, there will be no occasion for others to enter the tomb when the kingdom of heaven has been fully established in the earth. [Which we understand will be about 1914 A.D.] The Great Physician--the Christ--will then be among men in power and the work of healing and restoring all things, but faintly foreshadowed by Jesus' earthly miracles, will commence. The resurrection work will progress both with those who are in their graves and also those not so far down in the dark "valley of the shadow of death," and all will have the strength and help provided, by which they may regain the mountain top of human perfection and life which Adam lost the right to through sin, but which right was redeemed for all by Christ.

Q. What am I to do? I am a Baptist. I cannot now agree with them, and cannot see how I can consistently remain in the Baptist Church--giving my influence and support to what I now see to be error, even though there are good people in it, and some seeming good moral influence is being exerted by it. Yet there is no Church here holding the views which the WATCH TOWER maintains. Should I withdraw?

A. We can only repeat to you the word of the Lord, quoted and expounded in other issues of the TOWER. If his command, "Come out of her (Babylon) my people," be not sufficient for you, what could we say that would have more weight with you?

We believe the "Baptists" to have as little error as perhaps any of the sects. Back in the days of Bunyan they were evidently very near the Apostolic arrangement of the Church, but it has drifted into the popular sectarian channel with the others--it now has its creed, boundaries and its titled ministry, and ignores the teachings of the Scriptures to teach human tradition, and is now as much a member of the "Image" (Rev. 13:14-17) as any other sect. We can see no other way for you to do than to withdraw your name, influence and support from the institution.

You are probably mistaken about there being no members of the Church of Christ [whose names are written in heaven] in your place; and as a member of that Church to whom God has given greater light, it is your duty, as it should be your joy, to let your light shine, and thereby bless the other members. There may be some of them with you in the Baptist Church, some in the Methodist, Presbyterian, and other sects, who, while really consecrated to the Lord, have been deceived as you were into rendering to sectarianism the service meant for God. Remember that Elijah once thought himself alone, and supposed that all Israel was worshipping Baal's image, but God informed him that there were seven thousand who had not. So it is to-day, the truth is daily seeking out those who are faithful and feeding them. All such will heed God's word, and are willing to face the frown of the popular sentiment of the nominal Church, and confess Christ and his teachings.

It should be our constant endeavor to seek out such. You know not how many starving saints may be hungering for the bread which you can supply. Don't expect to find them among the most popular Christians--the eminently pious--though there may be some such, but as a general thing it is now as it was in Jesus' day, that the poor of this world are the rich in faith. May God bless the humble messengers and receivers of his glorious truth.

Q. In the July issue you say "the Jew...could not keep the Law. Please tell us what portion of it they could not keep? You also mention "the life promised under that Law covenant --but what life was promised under that Law?

A. The Law is one whole law with ten divisions. To keep the Law was to meet the requirements of each of the ten items. The promise of life was to any who could keep the whole perfectly, and he who offended or violated one part was a violator of the Law, and had no claim on the life promised to the obedient. (Jam. 2:10.) The Apostles and Jesus assure us that none but Jesus ever kept that law inviolate, therefore he was the only one who had a right to life, hence it is that the Law did not demand his death, but when he died it was willingly a sacrifice for our sins. (See 1 Pet. 3:18; 1 John 3:5; John 6:51; 10:18.)

The life promised was a right to continue to live--human life.

Q. Please explain Rom. 8:14-17. You teach that the Spirit is not received by any until sanctification, but these brethren here addressed were seemingly unsanctified as shown by Rom. 6:19.

A. These two Scriptures are in harmony with our teaching, and with each other. Rom. 6:4,8,11,12,18, and 22, show that the persons addressed were truly consecrated in heart and mind to the Lord. The "presenting" vs. 13 and 19, refers not to consecration, but to the carrying out or fulfilling of the covenant already made. They had covenanted to render, or had presented their minds to the Lord, now they must not forget to spend the life and strength of every member of their bodies in his service.

Q. What became of Jesus' flesh when he as a spiritual being ascended to heaven?

A. See "Food for Thinking Christians," pages 61 and 62. If you have none you can get a copy free by addressing this office.

Q. Please explain Isa. 11:11. "And it shall come to pass in that day that the Lord shall set his hand again, the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

A. This prophecy of Isaiah seems parallel to that of Jeremiah 16:14-17. "Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north (Russia, north of Palestine, where the greatest number of that people are now found, and from which they are now being driven by fierce persecution), and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Yes, the deliverance from Egypt of the remnant of Israel, who lived to see it, was a deliverance they never forgot, but that deliverance will seem insignificant when compared to the great deliverance which the Lord will accomplish when he sets his hand again, the second time, to recover the remnant of that people living in the day of the Lord, here referred to. For proof that the day of the Lord is now upon us, see "Food for Thinking Christians," and note that these things are already beginning to come to pass. This day is this Scripture being fulfilled in your ears--whosoever hath an ear, let him hear.

===================

R608 : page 1

VOL. V.

PITTSBURGH, PA., APRIL AND MAY, 1884.

NO. 9.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY AT

101 Fifth Avenue, Pittsburgh, Pa.

C. T. RUSSELL, Editor and Publisher.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely

we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R608 : page 1

THE DELAY of the last two issues has been unavoidable; a variety of circumstances rendered it so. We hope the readers will excuse it. The same circumstances will still further delay the long-promised book, MILLENNIAL DAY DAWN, but we are doing the best we can.

CHANGE OF ADDRESS.

We have removed our business office to NO. 44 FEDERAL ST., ALLEGHENY CITY, PA. Hereafter all mail matter should be directed to the new office, but MONEY ORDERS should be made payable at Pittsburgh, Pa.

----

page 1

ROBBING THE MAILS.

Some one in P.O. employ has discovered that we often get letters containing money, and has been robbing us lately. The only SAFE way, therefore, will be for you to send by P.O. MONEY ORDERS, or REGISTERED LETTERS, or BANK DRAFTS. Please remember this.

R608 : page 1

APRIL AND MAY.

Our removal and other circumstances have so far delayed us, that we think it prudent to omit one number and let this one do for the two months. This will help to get matters straight in our office, and each subscriber can reckon his subscription as paying for one month ahead so that it will be no pecuniary loss to any of you.

====================

R608 : page 1

VIEW FROM THE TOWER.

The central point of interest during this month was the commemoration on the night of the 8th inst., of the death of Christ our Passover--slain for us. This has always been an interesting occasion, and this last was no exception, as indicated by our own experience here and the letters received from every direction from those of like precious faith.

In some places only two or three assembled, in others more, and some isolated individuals alone, but the general testimony is that the Master was present at least in spirit; and for aught we know was personally present. All seem to have felt, "It is good for us to be here."

The church at this place had a precious season, several from other parts making it convenient to be with us. The little company numbered about a hundred, and while we partook of the symbols of the body and blood of the Lamb of God--"our Passover"--we called to remembrance the import of the ceremony --the necessity that whoever would be of the first-born must be under the blood and must eat or appropriate the slain Lamb. The thought was impressive, too, that we not only partake of Christ Jesus' merit, but that, as shown in the supper, we commune with or share with him as members of the body broken, being made members or parts of the same loaf. We heard his words to those who asked for a place in the kingdom, "Are ye able to drink of the cup that I shall drink of?" And with them we answered, By the help of God we are able; and we heard the Master's response, "Ye shall indeed drink of the cup"--ye shall indeed share in my sufferings and be privileged to fill up that which is behind of the afflictions of Christ: "Drink ye all of it."

We tried to realize the privilege we enjoy during this Gospel age, in that we are permitted to share in the sacrifice without which we could not hope to be accounted worthy to sit with him in his throne. (Rom. 8:17.) After supper we sang a hymn and went to our homes remembering the scenes and incidents of the night and following day over eighteen hundred years ago, and rejoiced to realize that the sufferings of Christ are nearly ended and the glory to follow almost begun.

Many letters recently received ask for preaching, and truly the laborers are few. Pray ye the Lord of the harvest to send forth laborers into his vineyard, and as you earnestly pray you will come to the point where you will say, Lord cannot I do something?--Lord send me. Whoever seeks will find, and to those who knock a door of opportunity will open. Unwillingness to serve in an obscure and small way is the trouble with many. In the Lord's army as in earthly ones there are more privates than captains and corporals needed. Let us fall into line, put on the uniform of a Christian life, and engage in whatever branch of the service we find opportunity. If faithful in lesser things we may be advanced to service requiring still greater self-denial and sacrifice. Let each seek to put into active service whatever talents he possess; thus he will prove himself a good and faithful servant, and enter the joys of his Lord.

We present below extracts from

SOME INTERESTING LETTERS.

Peoria, Ills., April 11, 1884.

DEAR BRO. RUSSELL:--Your welcome letter received. I lecture twice Sunday and expect large audiences. Have made more visits and acquaintances than usual, and as usual found a few willing to listen, if not to hear.

Mrs. A. celebrated the Passover with me, using the elements, bread and wine. Although such a celebration had always greatly affected both of us as used in the nominal church, yet the two alone using Christ's words and symbols on the anniversary, enjoyed the feast as never before. We are so glad you suggested the observance even to the ones or twos. Our experience is, that upon proper preparation so as not to partake "unworthily" (not discerning the Lord's body) great benefit is received. For a day previous we read the proper Scriptures and ZION'S WATCH TOWER comments, and while communing we read, gave thanks, and conversed on the subjects connected. I hope none of the saints are so poorly instructed that they cannot think the thoughts, utter the thanks, and speak of Christ's work and glory in proper words. We are strengthened and rejoiced, having partaken of the bread--truth; and of the wine--the cup the Lord offers us.

As a result of the examination that the celebration calls up, I shall endeavor to be more fully alive to every opportunity to preach the gospel--even to the ones or twos. I thank God that I am willing to use the talents entrusted to me. A minuter search for the few grains of wheat in the mass of chaff I have often resolved to make. I must do more visiting and feeding of saints. It cannot be so very hard to part with the deaf and sightless, saying, "Nevertheless the kingdom of heaven has drawn near unto you." A few more rebuffs daily I can bear and I MUST.

Requesting your prayers, I am

Yours in Christ,

J. B. ADANSON.

P.S. I have my chart on the street in front of the house I board in, and many assemble around it; many talks and precious seasons when we find heart ears.

March 5, 1884.

EDITOR OF ZION'S WATCH TOWER: --Dear Sir--I am learning more and more of the plan of our Creator for the redemption of the world, and I am so glad that you sent us "Food for Thinking Christians," for it was what I wanted. I was a member of the Congregationalist church but not in sympathy with its teachings. I longed for something better. I thank God that I have it now. I am resting in Jesus and I am trying to let others know of the better way. My little book has been out a good share of the time, and it has been the means of setting some to thinking. I am all alone in this way of thinking, not even my husband sympathizes with me, and I suppose that I am considered very singular, but I am willing to suffer for the truth's sake. The papers that I received for distribution I have sent to those I thought would read and think too. Being an invalid, I seldom get away from home, so I do not know what effect they had. After having done all that lies in my power I am willing to let it rest in God's hand. I am nearly sixty years old, and am glad that I have found the truth even at this late hour. I ask an interest in the prayers of God's people, for I do believe in prayer. I want to be found among the faithful, not only on account of a future reward, but for the joy it gives me here to know that I am doing God's will.

R608 : page 1

Passaic Co., N.J., March 31, 1884.

DEAR BRO.:--The WATCH TOWER for this month has not reached me, and I think the subscription may have expired. Sister__________ paid it last year, I think, and it seems I ought not to be among "the Lord's poor" when I have the comforts of home, etc.; but I am flatly refused the amount for a paper that has been the means of my withdrawal from the M.E. Church, and even my postage and change are watched so closely that I have not been able to save even the small price of the subscription. However, I have the prospect of some change by washing, which I will send as soon as accumulated, with that of an acquaintance who is reading my "Food" and will be a new subscriber. Meanwhile please continue sending the paper, for it furnishes me more food than any reading matter I can get, explaining to me Scripture, and increasing continually my interest in God's Word. And in almost every case where I become puzzled or troubled over some text, the next paper (by direction of God I am sure, not chance,) furnishes the solution. I was troubled about "Let not your hearts be overcharged with the cares of this life." My cares are so numerous, my hands so busy, my head in such a state of confusion often, that Satan vexed me with the text; but your paper emphasizing "hearts" brought me such comfort that I was filled with praise that my heart is not in these things, though I find I have great need to watch. I am compelled to suffer much because of my non-relation to the nominal church, being accused of self-righteousness, etc., but I endeavor to count it all joy, treading alone, like Jesus, the wine-press. Pray that God may keep me in all humility, making my calling and election sure. Yours in Jesus, __________.

page 1

Russell, Kan.

DEAR BROTHER RUSSELL:--I thank God that you sent or rather that he sent me your publications. Through studying them God has shown me my position before him. I can look back on my past life and see how he has been preparing me for this very day, and O how my heart does swell in loving gratitude to him for his loving kindness towards me. I have not been connected with any church for the last twenty-five years, but when your publications came along I recognized the Good Shepherd's voice and you know how sweet that voice is to them that love him. I rejoice to know that he counted me worthy to be numbered with the flock; and this was a great surprise to me that he should call on one seemingly so unworthy. It was a long time before I could get to understand how I had consecrated before 1881 but it was made clear to me at last, and when I had this settled then I found that I had oil enough in my lamp to go to look for the Lord's second coming, and I have found him....

Your Bro. in Christ,

====================

R609 : page 1

WATCH YE THEREFORE.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

The careless, indifferent, and lukewarm may lightly heed the words of warning, and scarcely discern the necessity which prompted them; but the faithful saints earnestly aspiring to attain that whereunto they are called, realize the necessity and thankfully heed them.

We should bear in mind that our foes are unseen, wily, and deceptive, and that if there is a weak or unfortified place that is where the enemy will make the attack. We need therefore to study well our position, and to know every avenue by which the enemy may approach. First, last and all the time we need to watch that the spirit of Christ in us is not displaced by the spirit of the world which so continually surrounds and allures us from our chosen course. We need to watch that

R609 : page 2

we be not entangled with the cares of this life; we need to watch that no root of bitterness springing up may trouble us. We need to watch that the fruit of the spirit of God is manifest in all our actions. Have we got them, and are they being cultivated and developed in us daily? Let us read slowly and bring not our neighbors, but our own hearts to the test of God's word--"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance....And they that are Christ's have crucified the flesh with the affections and lusts.

What a glorious character yours must be if you have all these fruits in their perfection! But that I know you have not. The soil of your heart and mine is too poor to expect so much from it, but are we pulling up the weeds and doing the necessary pruning and cultivating; and in consequence are these fruits developing toward perfection? Is our love broad enough to make us patient with those whose Christian graces have not developed so rapidly as ours may have done? O how we need to watch here, and to guard against the roots of bitterness which may spring up!

Has our love for God and our desire for that goodness which so shines in his character, drawn us often to his word? and has our faith so laid hold upon its precious promises as to fill our hearts with joy and peace. We know this is the case with many, but this joy and peace may grow yet more by constant feeding on the word of truth. Watch here that you do not neglect to feed upon the word, and watch that in coming to it you may come with meekness, a simple childlike desire to learn God's ways, and not to establish your own.

While thus exhorted to set a vigilant watch over our Christian character lest it be dwarfed, withered or utterly destroyed, we are also told to "stand fast in the faith"; and in order that we may so stand fast, to equip ourselves and be strong, as men arm and prepare themselves for the battle.

Many make a great mistake in supposing that it is not a very important matter to stand fast in the faith; but Paul esteemed it of utmost importance. It is possible for every student of the Scriptures to have a clear, definite, positive faith, symmetrical and harmonious; and to be able to give to every one that asketh, a reason for the hope that is in him. If our faith is not thus definite and clear, we are just in condition to be blown about by every wind of doctrine. O how we need to watch here. Only those strongly supported by the truth will be able to stand in this evil day.

Finally, not only must we keep a vigilant watch over our faith and character ourselves, but if we would be strong, we must watch unto prayer, and thus keep constant and open communication with the heavenly grace and secure the necessary help in every time of need.

MRS. C. T. R.

===================

R609 : page 2

WHAT IS IT, AND WHEN AND HOW?

DEAR SIR: Please explain in your next issue the following sentence in the March WATCH TOWER, page 6, middle of second column, viz: "Those reckoned saved now, as though they had already received the perfect human life, are privileged to relinquish their claim and title to it, presenting it as a sacrifice to God, holy and acceptable to him when offered in the acceptable time. And being thus sacrificed with Christ," &c. This relinquishing their claim to salvation, and being sacrificed with Christ, What is it, and when and how?

Dear Sister: It affords us pleasure to endeavor to make still plainer the point referred to. Former ideas of salvation were so vague and indefinite that when now we speak as the Apostle did of a "common" or general salvation, and of a special one, many are confused. The central thought in salvation used to be to us, as with most Christians it yet is--an escape from everlasting torture. But now we have learned that salvation is an escape from death, and that it will be fully accomplished by a resurrection. And we find that while salvation has been purchased for ALL MEN by the precious sacrifice of Jesus, and that consequently all men will be saved out of death [which includes a release from all present imperfections of body and mind], yet we find that there is a special salvation to be shared only by the few, and that the salvation [resurrection] of these is called a chief or first resurrection, and that it is attainable only by a class, who, during this Gospel age follow the example set by Jesus in the beginning of the age --who suffer distress and reproach during this age for Christ's sake.

To come more particularly to your questions: What is this special salvation? we answer it is a salvation from death, and in that respect like the "common" salvation; but it is more, for while mankind in general get back "that which was lost" (Luke 19:10), viz.: human nature (a fleshly image of the divine) in all its beauty and perfection of mind and body, and a right as such to live forever, these esteemed worthy of this chief resurrection, this special salvation, will receive everlasting life as new creatures of the divine nature. Thus it is seen that salvation to both is from death and to everlasting life, but life as human beings to one class, and as divine beings to the other.

To answer your second question: When may this chief salvation be obtained? we answer, In the Gospel age. The invitation to run the race for the prize of our high calling was never made before the gospel age began. In fact Jesus was the first one to run the race. He was the first or fore-runner, and we seek to follow in his footsteps, as he hath set us an example. This is the age in which as a FAVOR some are called to "fill up that which is behind of the afflictions of Christ," and to enter into his glory, which is to follow when the sufferings are all filled up. Since, then, this age fills up or completes the sufferings of Christ, a share in which is the condition on which the new nature is bestowed, it follows that the attainment of divine glory is limited to the Gospel age. Now is the ACCEPTABLE year [or time] of the Lord, i.e., whoever during this time, while the sacrificing is in progress, presents himself a sacrifice to God, will be ACCEPTABLE provided he is one of those "called"; and none are called but those who are JUSTIFIED by faith in Jesus as a propitiation or satisfaction for their sins.

That only justified believers in Christ are acceptable sacrifices, and that only such are "called" or invited to become heirs of God and joint-heirs with Jesus Christ" by suffering with him (Rom. 8:17; 1 Pet. 2:20,21), is proved by many plain statements, and forcibly illustrated in the typical circumstance of Abraham calling a bride and joint-heir for his son. That is unquestionably an illustration for the calling of the Gospel Church as a chaste virgin (2 Cor. 11:2), to be the Bride, help-meet, and joint-heir with the true Isaac--Jesus. It has before been shown that Eliezer, the servant sent to select her, typified the Holy Spirit of God by which the Church is "called" and "led" to her journey's end. But the point to which we now call attention, is the particularity of Abraham about the class of people from whom this bride of Isaac was to be selected. The servant might not go anywhere --"Thou shalt not take a wife unto my son of the daughters of the Canaanites...but go unto my country, and unto my kindred, and take a wife unto my son." The teaching of this is clear--sinners (typified by Canaanites) are not called to be the Bride of Christ, no, the invitation is sent to those who are by justification esteemed to be related to God. In a word, it is those who by faith in the ransom have become justified as human beings--these are invited to a still closer relationship, to become joint-heirs.

Your third question is: How may this chief salvation be obtained? We answer: it can only be obtained by the sacrifice of the human nature. It must be "worked out," "run for" and "fought for;" we must suffer with Christ if we would reign with him. We must give up, surrender, sacrifice, the human nature and its rights and hopes purchased for us by our Redeemer, if in exchange we would have existence of the same duration, everlasting, but on a higher plane of existence, the divine nature. Though we must work it out and sacrifice to obtain it, yet when it is remembered that the human nature as we inherited it through Adam was forfeited and that the justified human nature which we exchange was a free-gift of God through Jesus, then it would be but proper to esteem that divine nature which we get in exchange for its sacrifice --as a GIFT also.

===================

R610 : page 2

DON'T UNCHAIN THE TIGER.

"Don't Unchain the Tiger!" was the trumpet blast that terrified triflers at a perilous period of the late war. It was the title of a fly sheet of warning which was not unheeded in those days.

The warning has again been heard: Don't unchain the tiger!

A warning to the fools of fortune, squatted on their golden piles amid the surging hordes of starvelings: Don't unchain the tiger!

A warning to the ruck of millionaires whose millions have been racked out of the men by whose muscle they were created: Don't unchain the tiger!

A warning to the huge, grinding, swindling corporations, which disregard all right and every man's rights in their vampirish lust: Don't unchain the tiger!

A warning to the gamblers in men's food, men's toil, men's land, and men's lives, who grind the faces of the people that fall in their tracks: Don't unchain the tiger!

A warning to all who live by the organized brigandage of the times: Don't unchain the tiger!

The tiger is gaunt and hungry, as he restlessly trails his chain.

The tiger got loose for a moment in New York, in the summer of '63, and we who remember the week of the draft riots are not likely to ever forget it.

The tiger got loose again in the summer of 1877--the year of the continental railroad strike--and it took a hundred thousand armed men to scare him back to his lair in the jungle. Don't unchain the tiger!

The tiger is not mankind, though he may lurk in the heart of the community. He is bred there by wrong; raised to life by it, and is stirred to action; he would have no being but for it.

The right thing to say to the wrong doers now under warning, is not, "Don't unchain the tiger," but don't breed the tiger; don't raise him to life; don't stir the hot-bed out of which he grows; don't let us have a tiger among us that needs to be chained; let us have neither tiger nor chains; away with the wrongs by which he is generated. Sure as death, in the long run, he will be here if they are not put away.

But what of the men who, in the interest of mankind, ought to put them away? Congress and the Legislatures are full of schemers who reck not of aught but their own ends, and think of naught but the bribe-giving corporations upon which they fatten.

The people themselves must take things in hand. Chain up wrong, and chain it strong, before it breeds the tiger. --John Swinton.

The above words by a well known representative of the labor interest, contains much truth. The Cincinnati riots during the past month have added another illustration to the ferocity of the "Tiger" when brought to life.

But though wise men and good men may cry aloud and warn of the dangers ahead, yet the warnings will not be heeded. The love of money will still further grind and the love of power will lead to still greater frauds until the Tiger, bred of almost despair, will devour and destroy his adversaries.

Yet this, with other evils, will work out for mankind a deliverance and under the guiding hand of the New King will prepare the way for the rule of righteousness, when Justice shall be recognized and the GOLDEN RULE govern among men.

That present governments will be overturned by this "Tiger" is the united testimony of the prophets. Thus God often causes the wrath of man to praise Him.--EDITOR.

===================

R610 : page 2

JOY UNSPEAKABLE.

A good story is told of a little blind child who once had a surgical operation performed that resulted in restoring her to sight. The oculist had skilfully pared off the integument which had prevented the light from passing through to the retina, and then the eyes were bandaged for awhile, until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially and temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself, who as yet had never seen. This child, when her eyes could bear the light, and she was permitted by her kind physician to open them, and for the first time to look out upon all the beauty there was around her, realizing indeed as no words could ever show "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight, "O, mother, why did you not tell me it was so beautiful?" The mother, bursting into tears, replied: "I tried to tell you, my dear, but the words wouldn't make you understand." Precisely; and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Ghost, and what is the excellency of the knowledge of that Christ for whom he would, if necessary, joyfully suffer the loss of all things.--Sel.

===================

R610 : page 2

INFIDELS AND THE BIBLE.

A German writer relates that at a literary gathering at the home of Baron von Holbach, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish and childish things with which the Holy Scriptures, as they maintained, abound. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying, "But it is wonderful, gentlemen, it is wonderful! I know no man in France who can write and speak with such ability. In spite of all the evil which we have said, and undoubtedly with good reason, of this book, I do not believe that you, any of you, could compose a narrative so simple, and at the same time so elevated and so affecting, as the narrative of the sufferings and death of Christ--a narrative exerting so wide an influence and awakening so deep and universal feeling, and the power of which after so many hundred years would still be the same." This unlooked for remark filled every one with astonishment, and was followed by a protracted silence.-- Selected.

====================

R611 : page 2

THE times are critical, not here alone, but all over the world. Prospering in purely material interests, as I fully believe the people at large have never done before, the elements to bring on the gravest moral changes are simultaneously at work everywhere. The problems now lavishly presented for agitation touch the very foundation of religious faith, of moral philosophy, of civil government, and even of human society. New forms of power are developing themselves, seriously menacing the solidity of all established institutions. Even that great conviction, ever cherished as the apple of your eye, and which really is the rock upon which our political edifice rests, the durability of representative government, bids fair to be sooner or later drawn into question on solid grounds. The collision between the forces of associated capital and those of associated labor is likely to make itself felt throughout the wide extent of human civilization.--Charles Francis Adams.

====================

R610 : page 3

CUMBERED WITH MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
This waiting attitude of expectation
He oft'times counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why the Lord has placed us
Within a place so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer--to endure.

Well, God loves patience; souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a part that every eye may see;
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty
Be sure to such he gives but little heed.

Then seek to please him, whatsoe'r he bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path he leads us,
If in it all we sought to do his will.

--Selected.

====================

R611 : page 3

FLESH AND BLOOD.

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life." "The words that I speak unto you are spirit and are life." "It is the spirit that quickeneth, the flesh profiteth nothing." Jno. 6:53,54,63.

It was a custom with Jesus to express truth under cover, in "dark sayings," and to many this is one of the darkest. When they heard it the Jews wondered, saying, "How can this man give us his flesh to eat?" and many of the disciples murmured, and said, "This is a hard saying, who can hear it?" And to-day, while it is generally recognized that Jesus did not mean that they were to eat his literal flesh, few have a clear idea of what he did mean.

Some have hastily concluded that because the Master said his words were spirit or spiritual, that therefore to appreciate them they must seek the very opposite of the literal meaning of the words; and such have concluded that the expression "flesh and blood" means a spiritual nature. They overlook the fact that Jesus did not say that the flesh was spiritual, but the words.

That the Lord did not refer to a spiritual nature when he used the words "flesh and blood," is easily seen when all of his words are remembered. Did he not say, "My flesh...I will give for the life of the world"? (ver. 51.) Did he mean that he would give his spiritual nature? If so, if he gave that for us, then he has not a spiritual nature now; for we remember that he "gave all that he had." (Matt. 13:44.) It cannot be that he gave away all that he had of the divine nature for the life of the world. Speaking of the same thing again he said, "This is my body broken for you...and my blood shed for many for the remission of sins." Who can for a moment suppose that the divine nature is here meant? Was it the spiritual that was broken and shed, or was it the human--the "body prepared" for sacrifice (Heb. 10:5) and taken for the suffering of death (Heb. 2:9)? Which think you?

In view of these and other statements of Scripture, let none interpret these words of Jesus to mean that his spiritual nature was broken, and that all are to eat it. Better far confess as did some of the Jews, "We cannot tell what he saith" [meaneth].

But some one else suggests that, possibly "flesh and blood" here is used as referring to MORAL PERFECTION, and that all must eat or receive moral perfection from Jesus or they have no life. This is as far from the import of Jesus' words as the other suggestion, for while it is true that to have everlasting life all must have moral quality, yet such is not the meaning of the words of our Lord now under consideration. Let us test it and see. Was Jesus' MORAL PERFECTION "laid down," "given," or "broken" for us? Assuredly not; to "break," or give up, or lay down moral perfection, would be to become MORALLY IMPERFECT. Hence it is clear that the "spirit" or MEANING of Jesus' words was not that we are to eat his divine nature nor yet his moral qualities.

What, then, is the spirit or import of the words "blood and flesh" here used? We answer, The same spirit or significance should be attached to these words here as elsewhere. Flesh and blood uniformly represents HUMAN NATURE as many Scriptures prove.*

Now, let us try this definition of "flesh and blood," and see whether it will fit and fill all the conditions. Was Jesus' human nature "laid down," "given" and "broken" for the life of the world? Yes, verily; he took our human nature, which is a "little lower" than the nature of angels, that he might give it as a ransom for all. He gave his human nature as a ransom for our human nature; he bought us with his own precious blood; he "gave all that he had" (Matt. 13:44) for us. And thus "as by a man came death, by a man also came the resurrection of the dead." (1 Cor. 15:21.) It was the man Christ Jesus that became our substitute or representative, giving his human nature a ransom for ours.

If, then, this definition is found to meet all the conditions under which the expression is used, it is thus proved to be the correct meaning or spirit of the Master's teaching.

But we inquire: In what sense can we eat Jesus' human nature? We must still remember to look for the spirit or meaning of the words, for the EATING is as much a symbol as the flesh and blood. To eat is to appropriate to one's self the life-giving properties of the thing eaten. Now, let us see, how does it harmonize to say, Unless you appropriate to yourself Jesus' human nature given, broken, and laid down for that very purpose, you have no life in you. This is in perfect harmony. Humanity lost all right to life through Adam, hence are now dying and dead, having in them no right to life; and though the ransom has been given, though the body has been broken, it is a part of God's plan that no man shall ever reach human perfection (life) again, except by a full recognition of the ransom price and an appropriation by faith of those rights which the man Christ Jesus secured by giving his flesh (human nature) for all. And as fast as we appropriate, God imputes; and thus the righteousness of Christ, and its right of life everlasting, are imputed to us.

Thus by faith we eat or appropriate to ourselves that which was sacrificed for us. Unless we thus eat or appropriate to ourselves the rights and merits of the man Christ Jesus, who was sacrificed FOR us, it is evident that we would have no life, nor right to life in us. It is in or by or through him that we obtain back again the life lost for us by the first Adam--neither is there salvation (life) in any other, for there is none other name under heaven given among men whereby we must be saved [from death]. Acts 4:12. How dangerous, then, is the position of those who deny the ransom and its necessity and value as the life-restoring power given for the whole world. Neither they nor any shall ever have life until they do eat or appropriate that which was sacrificed. Hence the Apostle marks as one of the most serious offences any attempt to depreciate that sacrifice, or deny its necessity, saying, "Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an UNHOLY [common or ordinary] thing."

So, then, the eating or appropriating to ourselves of the "flesh and blood" [human nature] of Jesus, JUSTIFIES us from sin and its penalty death--justifies us to human life and its privileges. (Rom. 5:18,19.) This is the "common," that is to say, general salvation. (Jude 3.) But to the "little flock" being selected or elected out from among the saved world--called to be saints, joint-heirs of God with Jesus Christ, there is a special salvation mentioned by the Apostle. (1 Tim. 4:10.)

These called to this "high calling," and to become "partakers of the divine nature," not only eat or appropriate life by appropriating the value of Jesus' sacrifice, but THEY do more. Having been justified to life as men, i.e., having obtained back again (in faith) the rights lost for them by Adam, the call or privilege of this class during THIS AGE is that they may sacrifice or "break themselves, laying down their lives as Jesus did, thus becoming "dead with him" in hope that thereby they shall be accounted worthy of the promise made to them, that they shall live with him, and partake of the divine nature bestowed on him as a reward for the sacrifice of the human nature.

It is thus that the Apostle refers to this class, not only as having eaten or appropriated Jesus' sacrifice to themselves, but also as having become associated with him in the sacrifice. He says of the Lord's Supper: "The cup of blessing which we bless, is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [sharing] of the body of Christ? [Is it not thus that we illustrate the "filling up of the afflictions of Christ"? Col. 1:24.] "For we being many are one bread [loaf] and one body [the body anointed] 1 Cor. 10:16,17.

So, then, in a word--one loaf of life-giving bread has been provided from heaven for all mankind, and during the Gospel age an opportunity has been offered to some of joining the body of Christ and sharing with him in sacrificing the human nature and inheriting with him the divine nature.

Thus we see that while to have eaten Jesus' flesh literally would have profited nothing, yet to appropriate the rights which he possessed and laid down for men, is to have a right to perfect human life and all its privileges. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

---

*Matt. 16:17; Jno. 1:14; Col. 1:22; Phn. 16; 1 Cor. 15:50; 1 Pet. 1:24, and 3:18, and 4:1.

====================

R612 : page 3

"WHO ART THOU THAT REPLIEST AGAINST GOD?"

ROM. 9:20.

It is the mistaken idea of some that justice requires that God should make no difference in bestowing his favors among his creatures; that if he exalts one to a high position, in justice he must do the same for all, unless it can be shown that some have forfeited their rights, in which case such might justly be assigned to a lower position.

If this principle be a correct one, it would show that God had no right to create Jesus higher than angels and then to exalt him to the divine nature, unless he intended to do the same for all the angels and for all men. And to carry the principle still further, if some men are to be highly exalted to be partakers of the divine nature, all men must eventually be elevated to the same position. And why not carry the principle to its extreme limit, and apply the same law of progression to the brute and insect creation, and say that since they are all God's creatures they must all eventually attain unto the very highest plane of existence--the DIVINE NATURE.

Perhaps none would be inclined to carry the principle--if principle it is--so far. Yet if it is a principle founded in simple justice, where could it stop short and still be just? And if such were indeed the plan of God, where would be the pleasing variety in all his works? All nature, both animate and inanimate, exhibits the glory and diversity of divine power and wisdom. The modest violet does not develop into a rose, the blade of grass does not develop into a tree, a bird does not develop into some other creature. But if progression from lower to higher natures were a part of God's plan, how inferior that plan would be to what it really is! If every blade of grass were to become a tree, or every flower a rose, and every forest warbler had ceased its song, what a weary, monotonous picture we should have!

But such is not God's plan; for as "the heavens declare the glory of God, and the firmament showeth his handiwork" in wonderful variety and glory, much more shall his intelligent creation exhibit the variety and superior glory of his power. So we conclude from reason, from the analogies of nature, and from the express teaching of the Word of God.

It is very important that we should have right ideas of justice. A favor should never be esteemed as a justly-merited recompense. If you bestow a favor, and it is received as an act of simple justice, as nothing more than you ought to do, you feel disappointed. An act of simple justice is no occasion for special gratitude, nor is it any proof of love; but God commendeth his great love to his creatures in an endless train of unmerited favors, which call forth their love and praise in return.

God had a right, if he chose, to make us merely the creatures of a brief space of time, even if we had never sinned. Thus he has made some of his creatures. He might have permitted us to enjoy his blessings for a season, and then blot us out of existence. It is only of his favor that we have an existence at all, but how much greater favor is the redemption of the existence once forfeited by sin.

And further, it is purely of God's favor that you are a man and not a beast; it is purely of favor that angels are angels, a little higher than men; and it is purely of God's favor that Jesus is made a partaker of the divine nature. It becomes all his intelligent creatures, then, to receive with humble gratitude whatever God may bestow. Any other spirit justly merits condemnation, and if indulged will end in abasement and destruction. It is a mark of gross ingratitude to say, My favor is of less value than my neighbors, and to aspire to attain a favor not promised. A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel a right to aspire to the divine nature, that never having been offered to them. This was the crime of Satan which brought his abasement, and will end in his destruction. (Isa. 14:14.) "Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted," (Luke 14:11), but not necessarily to the highest position.

Partly from this false idea of justice, and partly from other reasons, the subject of election as taught in the Scriptures has been the occasion of much dispute and misunderstanding. That the Scriptures teach election few would deny, but on just what principle the election or selection is based is a matter of considerable difference of opinion, some claiming that the election is an arbitrary, unconditional one, and others that it is conditional. There is a measure of truth we believe in both of these views.

An election on God's part is the expression of his choice for a certain purpose, office, or condition. We have just seen that God has elected or chosen that some of his creatures should be angels, that some should be men, that some should be beasts, birds, insects, etc., and that some should be of his own divine nature. We also see that their election to these conditions is not because of their own merit or demerit, but that it is purely of favor that they have existence in any condition.

But let us confine ourselves to God's elections among men. None, we presume, would question the fact that the election of Isaac rather than Ishmael, of Jacob rather than Esau, and of Israel rather than other nations of the world, to enjoy the special favors of God, were unconditional elections. And Rom. 9:11 makes the very plain and positive statement that the election of Jacob over Esau was made before the children were born, so that it might be evident that the election was not because of the merit or demerit of either, but of God's unconditional choice. So also Isaac, and the nation of Israel, were chosen before they were born.

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," or favor. (Rom. 9:16.) It was not because these chosen ones were better than others that God selected them, but it was because God had a

R612 : page 4

right to do as he pleased with his own, and because he chose to exercise that right for the accomplishment of his plans. If you owned a number of buildings, and chose to use one as a dwelling, to turn another into a store, and another into a factory, who could dispute your right to do so, since the buildings are your own property? So God asserts his right to do what he pleases with his various creatures. And "Who art thou, O man, that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus? Hath not the potter power over the clay to make one vessel unto honor and another unto dishonor [without honor]?" Rom. 9:21. From original nothingness all were created by the same divine power.

"Thus saith the Lord, the Holy One of Israel, his [man's] maker: ASK me of things to come. Concerning my children, and concerning the work of my hands, command ye me? I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord, and there is none else." (Isa. 45:10-12,18.) None have a right to dictate to him.

If God has established the earth, and if he formed it not in vain, but made it to be inhabited by restored, perfect men, who are we that we should reply against God and say that it is unjust not to change their nature and make them all partakers of a spiritual nature like unto the angels, or like unto his own divine nature? How much more becoming to come humbly to God's Word and "ASK concerning things to come," than to "command" or assert that he must carry out our ideas?

"Lord, keep back thy servants from presumptuous sins: let them not have dominion over us." None of God's children, we believe, would knowingly dictate to the Lord; yet how easily and almost unconsciously we may fall into such an error. We need to look into the glass frequently, lest such dispositions remain undiscovered.

The human race are God's children by creation--the work of his hands-- and God's plan with reference to them is clearly revealed in his Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy-- human--adapted to the earth. (1 Cor. 15:38,44.) David says that he was made only a little lower than the angels, and crowned with glory and honor, dominion, etc. (Psa. 8:4-8.) And Peter, and Jesus, and all the Prophets since the world began, declare that the human race is to be RESTORED to that glorious perfection, and are again to have dominion over earth as their representative, Adam, had.

This is what God has elected, or chosen, the human race for. And what a glorious portion! Close your eyes for a moment, if you can, to the scenes of misery and woe, degradation and sorrow, that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word, but love welling up from every heart to meet a kindred response in every other heart; benevolence marking every act. Then there shall be no more sickness, not an ache, nor a pain, nor any evidence of decay--not even a fear of any such thing. Think of all the pictures of comparative health and beauty, of human form and feature, that you have ever seen, and know that perfect men and women will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping, bereaved ones will have their tears all wiped away when thus they realize the resurrection work complete.

R613 : page 4

And this is only the change in human society. We call to mind also that the earth which was "made to be inhabited" by such a race of beings, is to be a fit and becoming abode for man. It shall no more bring forth thorns and briers, and require the sweat of man's face to yield his bread, but "the earth shall" easily and naturally "yield her increase." "The desert shall blossom as the rose," and the lower animal creation will be perfect, willing and obedient servants. All the grasses will not develop into trees, nor every modest flower into one monotonous form of beauty. No; nature with its pleasing variety will call to men from every direction to seek and know the glory and power and love of God, and mind and heart will rejoice in him.

Think you that with ungrateful heart man will turn from such loving favor to envy an angel's estate? No, not for an instant. We call to mind the expression of gratitude from an only child when Christmas morning displayed the special evidences of a mother's love. Viewing his treasures with childish delight, he said, "Mamma, did you do all this for one little boy?" Such will be the gratitude of perfect human hearts. Men will not then, as they now do, with restless, feverish pulse and morbid desire, crave and long for exciting change or greater variety. No, they will have learned and proven that "Godliness [God-likeness] with contentment is great gain." (1 Tim. 6:6.) This restless desire for something new, that now prevails, is not a natural, but an abnormal condition, due to our imperfection and to our present unsatisfactory condition. It is not God-like to restlessly crave something new. Most things are old to God, and he rejoices most in those things which are old, and have attained their perfection. So will it be with man, when restored to the image of God.

Well, says some one, will not Abraham and the Prophets, and others of past ages, who were so faithful to God, and who suffered so much for conscience sake, have a right to feel envious of the Gospel Church some of whom have not suffered half so much, and yet will be so much more highly exalted? Not at all. They will recognize God's right to do what he will with his own, and they shall be satisfied when they awake with God's likeness as Adam had it. (Psa. 17:15; 36:8; 63:5; 104:13; Jer. 31:12-14.) The perfect man will not know or understand the spiritual glory, that being wisely hidden from him; and he will be so absorbed and enraptured with the glory that surrounds him on the human plane, that he will have no aspirations for things unseen and not revealed. A glance at present experience will illustrate this--for how hardly, with what difficulty do those who are rich in this world's goods enter into the kingdom of God. The few good things possessed even under the present reign of evil and death so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises.

We notice also that the election of the Gospel Church is in a sense an unconditional election; for we read (Eph. 1:4,5) that it was chosen or elected "before the foundation of the world"--long enough before they were born, to prove that it was not of merit, but of favor. And moreover we read that "Whom he did foreknow he also did predestinate to be conformed to the image of his Son;...and whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

This shows that the election or choice of the Church was a pre-determined thing on God's part; but mark, it is not an unconditional election of the individual members of the Church. Before the foundation of the world God determined that within a specific time (the Gospel Age) he would offer a special favor to those living during that time. And the class he then intended to favor (and no others) he also determined to conform to the image of His Son, who is "the express image of the Father's person"--that is, he determined to change the nature of this class from human to spiritual, and the highest form of the spiritual, the "divine nature." (2 Pet. 1:4.)

And whom he thus determined to favor he called; but all who receive the call do not appreciate it. Some fail to make their calling and election sure, and therefore of the many called only a few are chosen. The class who actually receive the great favor offered "are called, and faithful, and chosen." (Rev. 17:14.) Their being called or invited to the high position is mentioned to show that they do not presumptuously aspire to it without invitation.

"And whom he called, them he also justified." The class whom God calls to this high position he first redeemed and justified through Christ. Such believers as appreciate and accept the invitation to the high position, were first JUSTIFIED through faith in the Redeemer--reckoned free from sin, sin being no longer imputed to them. Being thus divested of all condemnation, they are free to so run that they may make their calling and election sure. As long as we were in bondage to sin and death we could not move; but having by faith passed from death unto life, we are reckoned as free from sin as the world will be when actually made perfect, and therefore we may strive lawfully for the prize of our high calling. Since the privilege of running for the great prize was the only advantage to be gained by being justified during the Gospel Age, those who disregarded and did not appreciate the call are not reckoned justified.

"And whom he justified, them he also glorified" (Gr. doxazo, honored.) They are honored now by being set apart for this special position, separated from the world, and marked or sealed with his Spirit; and in due time they will be more highly honored in the full realization of the "exceeding great and precious promises."

All this wealth of favor predetermined on the Gospel Church was wholly unconditional --of God's own free will and choice. We never should have thought of seeking such a thing, nor dared to claim it on the strength of merit, nor to aspire to it without invitation.

But as to whether you and I shall be of that favored class is quite another matter. That is conditional, and if we would be counted in this class we must fulfill those conditions, all of which are well known to us. "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) While the great favor is not of him that willeth, and of him that runneth," it is to him that willeth, and to him that runneth.

Having thus, we trust, clearly vindicated God's absolute right and purpose to do what he will with his own, we would call attention to the fact that the principle which characterizes the bestowment of all his favors is the design of each for the general good of all. The highest exaltation is for the greatest service and blessing of all. Let meekness, humility and benevolence make ready the sons of God for their high service.

====================

R618 : page 4

WHAT SIN WILL DO.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul. It matters little how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerate one darling sin. Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by the strongest, but by the weakest link, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe, our virtues and graces might be the gates of entrance to our enemies. Oh, Jesus, if thou hadst indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.-- C. H. Spurgeon.

====================

R614 : page 4

"THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE."

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:6.

A reckless application of Scripture without due consideration of the context has ever been a fruitful source of error among Christians, and not unfrequently proves a stumbling block even to those considerably advanced in the knowledge of the truth. A single expression of any writer or speaker, when isolated from his line of thought or argument, might be construed to prove the very opposite of what he intended. This if done intentionally would be dishonest. But as a general thing it is merely the result of a reckless habit. A single text occurs to the mind from memory, and a meaning is attached to it without consulting the context to see if the line of thought there pursued will bear it out.

For this reason, a peculiar, and we think hurtful conclusion, has been drawn by many from the above words of the Apostle Paul. We would therefore inquire --the letter of what, killeth? and the spirit of what, giveth life?

Many presume that it is the letter of God's word and are therefore inclined to esteem the word lightly, while they attach all importance to the spirit. But the word is the voice of the spirit. An esteemed Christian friend expressed the sentiment of this class as follows: I look for divine guidance in three ways: through God's spirit, his providences, and his word, which I esteem in the order named. And some evidently mistaken leadings, entirely out of harmony with the Word, gave sad evidence that the supposed leadings of God's spirit were merely the fancies of the human spirit. "Sanctify them through thy truth, thy Word is truth," was Jesus' prayer; and his command, "Search the Scriptures...for they are they which testify of me." Again he says, The spirit shall receive of mine [those things written in the Scriptures] and shall show them unto you. John 16:14.

We have no intimation in the Scriptures that the Spirit of God leads his children through any other medium than that of his Word. In fact we have the express statement of our Lord to this effect, in John 16:13--"He will not speak from himself; he will speak whatever he may hear." (See Diaglott, R.V., Rotherham and Young.)

To speak from himself, would be to speak independently of the Scriptures and to render them of only secondary importance. God could speak to his children now in visions and dreams, as he did before the Scriptures were completed, but since these, his "two witnesses," the Old and New Testaments were prepared, he has honored them as the medium for the communication of his will.

We do not doubt that God sometimes impresses some scriptural truth or principle upon the mind both in our waking and sleeping hours, to thus arouse and quicken us; but if we have any strong impression that is not in harmony with the Word of God, we may be sure that it comes from another spirit, and not from the Spirit of God. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Just so we would also scrutinize the circumstances of life, lest that which is only a device of Satan, might be mistaken for the providence of God, and an indication of his will. We should call to mind the fact that in this age "the kingdom of heaven suffereth violence," that we are opposed by the powers of darkness at every step. How

R614 : page 5

often for instance when we would make some special effort to advance the truth, do we find one or a variety of circumstances conspiring against us. And if the adversary can only delude us into the idea that these circumstances are the providences of God indicating his will, how easily will he accomplish his purpose and our hindrance; whereas if we recognize their true source, as soldiers of Christ we will battle against adverse circumstances, and plant the standard of the heavenly kingdom in view of the world.

We should not expect to conquer circumstances without experiencing suffering, deprivation, and loss of earthly things; often we shall be wounded, and sometimes partially defeated and greatly discouraged. But if our purpose is founded in the truth, don't let us be deceived into the idea that the providence of God is against us, but let us look to the Captain for direction as to how we may master the situation. While thus bearing in mind the policy and deceptive arts of our great opposer, we also remember the comforting assurances that "The steps of a good man are ordered by the Lord," and that "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Psa. 37:23,24.

Yes, circumstances which are now largely in the hand of the enemy--"the prince of the world," such as sickness, business perplexities, loss of friends, strong opposition by the enemies of truth, and many things which may appear merely accidental, may even cause us to fall for a time partially defeated in our purpose to glorify God. But, blessed thought! though we may sometimes thus fall, we shall not be utterly cast down, for "the Lord upholdeth with his hand."

But without a full conviction that we are really doing the Lord's will in that which we strive to accomplish, it would be unwise thus to strive against opposition, and therefore we would inquire, Is there any way by which the soldiers of Christ may know and fully recognize the command of their Captain? In other words, How may we know when our steps are ordered or directed of the Lord, and that we are not being deceived by the enemy? The Psalmist, we think, gives the key to the answer, when he prays, "Order (direct) my steps in thy Word." (119:113.) Yes, just so we find it; the steps of a good man are all ordered or directed in the Word, and with "the law of his God in his heart, none of his steps shall slide." Psa. 37:31.

The Word of God furnishes principles, precepts and examples broad enough to indicate the Lord's will in the minutest affairs of life, but we must have constant recourse to it; and with full purpose of heart we must not only seek to know, but to obey it.

Seeing, then, that God has thus honored his Word as the channel for communicating his will to men, we cannot conclude that it is his Word that kills, while his Spirit, acting independent of it, and as a superior guide gives life. If this were our belief, we should cease to study the Word, and look for the leadings of the Spirit through dreams and visions and circumstances.

But referring again to 2 Cor. 3:6, we notice that Paul is comparing the Jewish dispensation with the Gospel dispensation. He shows that the law given to Israel, which was indeed ordained unto life, i.e., which guaranteed life to the obedient, was found to be unto death, because Israel was totally unable to keep it. The only condition of the law was, Obey! and he who fails in one point is guilty of all. If you can obey it perfectly, then you can have life. But though Israel with united voice said, "All that the Lord hath spoken we will do" (Exod. 19:8), doubtless greatly rejoicing in the prospect of everlasting life, yet not one was able to keep it. Why? Because they had only the letter of the law engraven on the tables of stone, and not the spirit of the law (which is love) written in their hearts. Therefore as death had reigned from Adam to Moses, so it continued to reign, for all were unable because of inherited weakness to keep God's perfect law. And so that glorious law ordained or arranged to perpetuate life, was found to be "the ministration of death."

But since the Son of God took our nature, being born under the law, fulfilling all its requirements, and thus having a right to life, gave his life as a substitute or ransom for ours, we are introduced into a new dispensation. We are no longer under law, but under grace. (Rom. 6:14.) God's requirement is not now do if you would live, but the good news now is, that "there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

In our present imperfect condition, no matter how much we endeavor to keep the law, and thereby merit life, we fail; it is impossible. The letter of the law condemned or killed every man that ever lived, except Jesus; and very many, inspired by its promise of life, tried to keep it in all sincerity. Verily, it has been abundantly proven that the letter of the law killeth.

But since we have been freed from the letter of the law by the death of Christ, he having fulfilled and settled our obligation, we have a new offer of life on a new condition, viz., if we walk after or strive to keep the spirit of the law. To such there is no condemnation. They may thus have life through Christ. The spirit of God's law is love. As Jesus and Paul taught, "Love is the fulfilling of the law." (Matt. 22:37,40, and Rom. 13:10.) We are as unable to fully keep the spirit of the law as Israel was, but we are only required to walk after or strive to keep it, and in so far as in our weakness we fail, the merit of Jesus supplies our deficiency.

It is then the spirit of the law (love) manifested in us, which, through Christ, gives or guarantees life. Even though that spirit be not fully developed, "he that has begun the good work in us is able to complete it." Our desire and effort to keep the very spirit of the law is reckoned as a perfect keeping of it, while our inability to do so is compensated for by the sacrifice of Christ. When men are restored to perfection, the law of God will be written in their hearts (Jer. 31:33), and its spirit of love will permeate their whole being, and its retention will be their guarantee of everlasting life. The letter of the law killeth, but the spirit of the law giveth life. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57.)

====================

R613 : page 5

"AS" AND "SO."

NEWELL. W. FIELDS.

"As thy days, so shall thy strength be." Deut. 33:25.

"As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm 103:11-13.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Psa. 125:2.

"As the heavens are higher than the earth, so are my ways higher than your ways. As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall prosper in the thing whereto I sent it." Isa. 55:9-11.

"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11.

"As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:57.

"As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:18,19.

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6.

"As Christ forgave you, so also do ye." Col. 3:13.

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John 4:17.

====================

R615 : page 5

THE PRINCE OF THIS WORLD.

When Adam was created it was that he might be the Lord of this world. To him was given "the dominion" [Gen. 1:28] after "the likeness" of God; to be an "image" or miniature representation of the Lord of all. When Adam fell, he, of course, lost his birthright--if we may so express it. His dominion and possessions passed into the hands of the crafty conqueror. Since then Satan has been the Prince and God of this world.

Paul calls him "the god of this world," "the prince of the power of the air," etc. Jesus recognized his position in the words of the title of this article. (John 14:30.) In the great temptation (Matt. 4:1-11), when Satan could neither make our Lord to doubt or tempt the Father, his last desperate stake was "the dominion." He evidently knew that the mission of the Christ was to win back "the kingdom" which he (Satan) now held and ruled through his minions, the blood-thirsty kings of earth. This offer was no farce; it was the climax of the temptations, the last resort of a baffled enemy.

Hades is--not the palace, but--the prison-house of Satan. His castle is in the air, his dungeon is the prison-house of death. Into this he has been packing his victims since Adam's fall. Into this Jesus himself entered, but he captured the kings, and will yet bind "the strong man," "spoil [rob] his house," and lead forth "a multitude of captives."

Sickness, disease, accidents and other mysterious dispensations of Providence (so-called) are but the instruments of Satan; and the messengers--not of light but of darkness--by which he gathers in his harvest.

The grim reaper, death, is Satan's Brigadier-General--not the Lord's. Can a house be divided against itself? Jesus was manifested that he might destroy death, and him that hath the power of death, THAT IS the DEVIL. (Heb. 2:14.)

The arch-deceiver, he who was a liar from the beginning, has carefully instructed his messengers to blame the God of love for all the misery that exists and comes upon the world.

When the cherished little rose-bud baby is secretly stricken by the arrow of the arch-enemy, it is said to be the Lord's hand who has transplanted it in Paradise. A very pretty thought, if there was any truth in it, although even this fiction (as was intended) does not reconcile the parents to the act of the spoiler. Frequently it is just the opposite. The widow and orphan in their anguish doubt the love and goodness of Him whom they blame for robbing them of their loved protector. This is just what the deceiver wanted.

When the prophet of the Lord would comfort the stricken he said, "Refrain thy voice from weeping, and thine eyes from tears." Why, Jeremiah? Are they in heaven, transported there as our and the Lord's jewels, to draw our hearts there, and lead us to follow them? Thus putting aside Jesus as our Leader and Desire? No, the prophet of the Lord says: "They shall come again from the land of THE ENEMY."

When the hidden shaft suddenly strikes some one who had been apparently well before, ignorance delivers the verdict, "Died by the hand of God." When a promising and useful member of society falls by the hand of a hell-inspired ruffian, we are told to bow to the decision of the All-wise.

If our Lord set up his kingdom eighteen hundred years ago and has been ruling ever since, would there not be an excuse for the citizens who sent the message: "We will not have this one to reign over us"? Can any one look calmly at the misery of the past six thousand years and not discern who has been the ruler of this world? Surely they would exclaim with Job: "The earth is given into the hand of the wicked one; he covereth the faces of [deceiveth] the judges thereof: if not, where and who is he [the rightful ruler]?

Let those who have the truth stand up for the character and glory of the Father and of His Son, who is about to take to himself His great power and reign.

Then, when the battle is over, we shall see a different order of things; when earth's sons may each sit fearlessly and peacefully under his own vine and fig-tree, rejoicing in the fruit of their own planting. (Micah 4:4.)

Then there will be no more appalling accidents [?] as are now so common-- caused frequently by a refusal to bear the expense of safeguards and preventatives.

Death is everywhere. Carelessness, recklessness, covetousness, drunkenness or devilishness may each be the instrumentalities, but Satan is the director of all. Let us give the Devil his due in the fullest sense, and bravely stand for the honor of the name of our Lord, praying, "THY KINGDOM COME."

W. I. M.

====================

R615 : page 5

JEWISH HOPES.

Referring to the future of Palestine and the hopes of the Hebrews centered therein, the N. York Herald says:

"While the great Christian Powers stand with mail-clad hands to grasp the coveted and tempting bit (Palestine) when the moribund Turk lets go his hold, a historic figure steps forward and declares, "The land is mine!" And when the Powers turn to look at the Speaker they recognize the Jew--the child of the patriarch who lived in Palestine when it was first invaded and who would himself fain be present to receive it as his own when its possession is disputed thirty-six centuries after!

What a wonderful coincidence! "Not so," says the Jew, "it is not coincidence, it is my destiny." Let us now briefly glance at the position of the Jew in this question of the future Palestine. Nations are born from ideas. From the idea of German unity grew the German Empire into actual fact, proclaimed to the world in Versailles, with French cannon to answer amen to German prayer for its welfare. From the cry of "Italia irridenta" was born the new Italy of to-day, whose thunder will again wake Mediterranean shores. From the tradition of ancient Greece the modern Greece was created. So Christians understand how the long cherished aspirations of the Jew may yet be realized; and while they fully concede that while to the Jew above all belongs Palestine, while he above all is specially qualified to develop the future of that teeming country, while his possession of it would solve the fears of the jealous Powers, the establishment of the Jew in it would be an act of justice, and a worthy atonement for the fearful wrongs perpetrated upon him--the martyr of history.

THE PROPHECY OF RESTORATION.

As for the Jews themselves, to say how they long for restoration is hardly necessary. On the 9th of their month Ab, they fast for the destruction of their temple and the national calamities attending those events. There is not a morning or evening but what they pray, "Gather us together from the four parts of the earth;" "Restore our peoples as of old;" "Dwell Thou in the midst of Jerusalem," and these words are uttered in every city where the Jew is found-- that means throughout the world. Such constancy is almost beyond belief. Their patriotism is beyond all bounds, and to this day the Spanish Jew in all lands (even in this distant country), put some of the dust of Palestine or "tierra santa," as they call it, on the eyes of their dead--a pathetic evidence of their love for the sacred soil.

"When the railway reaches Jerusalem,

R615 : page 6

Messiah comes," alludes to Isaiah 66:20, where the prophet in his vision sees the exiles returning by all manner of conveyances, among them what he calls "kirkaroth." The English version translates it "swift beasts," which is, of course, too indefinite, or "dromedaries," which is certainly incorrect. Philologists are not wanting who derive the word from kar, "a furnace," and kar-kar "to sway,"--asserting that the prophet sought thus to coin a word for what was shown him in his vision, a train in rapid motion. "When Nicholas reigns redemption comes" is in allusion to Isaiah 63:4, from which verse Hebraists evolve, by what they term "Rashe Teboth," the sentence, "All Judah shall hear and behold the fall of Nicholas, emperor of Muscovy, on account of the oppression of the children of Judah, and after happening our fall will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Gishbite prophet." These and such as these are important inasmuch as they indicate Jewish thought.

====================

R615 : page 6

THE LIBERTY OF THE SONS OF GOD.

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8:21.

At present none have liberty; the entire human race is under a fearful yoke of bondage. A bitter, relentless and merciless enemy holds the dominion, and leads his unwilling captives along the pathway of suffering down to the prison of death. By reason of this "the whole creation groaneth and travaileth together in pain."

But the earnest expectation of the creature waiteth for deliverance. Will it ever come? Six thousand years of tyranny and suffering has not obliterated earnest expectation and longing hope. All do not hope for deliverance because of the promise of God. With many the hope is begotten of desire. From the very earliest ages of history men have hoped for a "good time coming," a "Golden Age," in which a balm for life's various ills should be discovered. Groaning in pain, they waited and hoped, though they knew not, and know not yet, how their earnest expectation shall be more than realized. In some hope has almost died out in despair, or has become vague and uncertain; but believers in the Word of God, clinging to his promise, anxiously inquire, How long, O Lord, how long must we wait for its fulfillment? To this inquiry the inspired Apostle replies, that mankind must wait until the manifestation of the Sons of God; and the saints must wait until the entire "body" of Christ, of which they are members, is complete and adopted to the higher plane.

Again we inquire of Paul, Who are these sons of God, and how will they be manifested? His answer is that all those who are now led by the Spirit of God, and who have consequently received the spirit of adoption, are the sons of God, for whose manifestation the groaning creation waiteth (vs. 14,15). These adopted sons--adopted into the divine family, made partakers of the divine nature, and joint-heirs with Jesus--shall be manifested together with him. When he shall appear, then shall they also appear with him in glory. Col. 3:4.

For this glorious appearing of the divine sons and heirs of God the groaning creation must wait. But, thank God! we have the glorious message to bear that the manifestation and the blessing are just at hand. At present the world does not recognize the sons of God, for now they, in following the footsteps of their Lord, are as he was, despised and rejected of men. But shortly this will be reversed, and mankind will recognise their exaltation and glory. Already their Lord and head has come to gather and glorify his chosen ones.

The deliverance of the groaning creation, we are told, is to be into the same glorious liberty that these sons of God will then be enjoying. It will be a complete deliverance from the bondage of corruption. When all are fully delivered "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4.

It is the mistaken idea of some that deliverance into the liberty of the divine sons of God means a transforming into the same nature and condition. But deliverance, or liberty, has reference simply to a common bondage, in which both classes had been held, and from which both classes will be released, one class to the perfection of life as human beings, "a little lower than the angels," (Psa. 8:5,6), the other class to perfection of life in the divine nature--"so much better than the angels" (Heb. 1:4; 2 Pet. 1:4)--that is, the bondage of corruption, or death. As Jesus was delivered from the bondage of death, and as the church will be delivered from the bondage of death, so likewise will the whole creation be delivered from death. "Now Christ has been raised from the dead, a first-fruit of those having fallen asleep." And just as sure as the first-fruit came, so surely will all the after-fruits appear. All will enjoy the same liberty from death, and from all its accompanying distress and sorrow. All tears shall be wiped away.

But there is still something more implied in this expression, "the glorious liberty of the sons of God." It carries with it the idea that the liberty which God will grant will not be license to follow the bent of a depraved nature, but that it will be a blessed liberty from that depravity, and full freedom to follow the inclinations of a nature free from sin and in harmony with God, where the good of self and others will receive due and equal consideration. Surely that will be glorious liberty. Men sometimes call that liberty which is only Satan's license to trample on another's rights; but how different will be the glorious liberty of the sons of God! Though Jesus and his bride will be of the divine nature, while the mass of mankind will have a restitution to the perfection of the human nature, all will enjoy the same blessed liberty from the bondage of corruption (death), and the privilege of following the inclinations of their perfect being, which will be in harmony with and well pleasing to God.

One other statement of Paul in this connection--"The creature [mankind] was made subject to vanity [frailty-- Diaglott], not willingly, but by reason of him who hath subjected the same in hope." (v. 20.) That is, God, through the penalty of Adam's transgression, placed the entire race under death's dominion and bondage--made them subject to it. Not that man willingly came under the control of his captor, death, but contrary to his will and choice, God put him under it as a penalty for transgression.

Yet it was not a hopeless bondage, for when God condemned and gave mankind into death's control, he planned his redemption and ultimate deliverance again to the former liberty--the liberty or freedom from death and pain which is the common privilege of all God's sons on every plane of being. In hope also that his experience under bondage would be of future benefit, and forever thereafter deter him from evil.

For this very purpose--the delivering of the groaning creation--the sons of God, now being prepared, are shortly to be exalted to that nature and consequent position of power, which will enable them to accomplish the glorious work-- a "RESTITUTION of all things spoken by the mouth of all the holy prophets since the world began."

MRS. C. T. R.

===================

R616 : page 6

NO USE.

There is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up a motto, "The Lord will provide," while the father is shiftless, the mother is shiftless, the boys refuse to work, and the girls busy themselves over gew-gaws and finery. There is no use in putting up the motto, "The greatest of these is charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money clinks in the pockets of "the head of the household," groaning to get out to see the light of day. In how many homes are these mottoes standing--let us say hanging--sarcasms, which serve only to point a jest and adorn a satire! The beauty of quiet lives, of trustful, hopeful, free-handed, free-hearted, charitable lives, is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and the floss have faded, and the frames have rotted away in their joints.--Sel.

===================

R616 : page 6

SPIRITUALISM AND THE CHURCHES.

Dr. Sprecher, while pastor of the First Presbyterian church in Oakland, Cal., preached against Spiritualism, or at least in such a manner that Spiritualists could not claim him as one of their fraternity. But a sermon of his on Sunday evening, February 24th, in Calvary church, San Francisco, of which he is pastor, presents him in quite another aspect. It is true that in this sermon, or lecture, as it was called, he speaks against spirit mediums and materializations; but Spiritualists will care little for that while he endorses and pleads for all that is essential to the existence and growth of Spiritualism. That we are correct in this statement every reader must admit who has any knowledge of Spiritualism and of the claims upon which it is based, when he reads the following, which we clip from the Chronicle's report of his lecture:

"The subject of Dr. Sprecher's lecture last evening was, 'Do the spirits of the departed revisit this world, and do they manifest themselves to men at this day?' There was, he said, an almost universal belief in an intermediate state of spiritual existence between death and the day of resurrection, during which period the soul was conscious, but in a different state from that upon which it would enter after the final judgment. This caused some doubt, but it was difficult to see the reason why. The Scriptures speak of angels and ministering spirits, and there are also instances mentioned therein of the spirits of the departed reappearing, while there is not a word which prevents a belief in the power of a spirit to revisit the earth if it so desired. The probabilities were all one way, and it was not at all unreasonable that if in the spirit world we retain the affection for those we leave behind, which we entertained while on earth, that we should desire to see them again. The speaker believed that the affections did not die with the body, and that our friends, either as disembodied spirits or as spirit bodies, may visit and minister to us. This belief was not Spiritualism, as the term is generally understood, and was not incompatible with Christianity, and a Christian who held such a belief should not fall into the error that he had

R617 : page 6

forsaken his faith and must therefore seek refuge in Spiritualism."

We record our emphatic denial of the assertion that the Scriptures give any instances of "the spirits of the departed reappearing," and we invite any one to point out to us the texts wherein such reappearing is supposed to be given. We will examine them in our columns for the benefit of our readers.

But, aside from this, we remark that the doctor is right in saying that the belief he announces is "not incompatible with Christianity"--as he and his associates understand Christianity. But we insist that it comprises all that is vital to the existence of Spiritualism. And Spiritualists would no doubt rather have the doctor remain in his church and bring up the members to a recognition of spirit intercourse and spirit ministration, than to leave the church and professedly "seek refuge in Spiritualism," where his influence in favor of the assumed facts of that belief would not be so great as it now is, as pastor of a popular orthodox church.

And Spiritualists will not care much for his avowed disbelief in the reliability of mediums. They are always ready to admit that there are impostors among the mediums, and this admission robs the doctor's indictment of its force. But when he claims that his statements will apply to all mediums, then they will confront him with some millions who oppose their observation and experience to his, many of whom have put the mediums to the severest tests, and are fully convinced that there was no collusion or trickery in the manifestations. We give the doctor's position on this point as reported:

"He then turned to the second head of his discourse, and said that whether or not spirits did manifest themselves at the present day, was a question of fact which could be put to the proof. The modern Spiritualists assert that they can materialize spirits, and volumes on the subject have been written by men of science and of no science. If such a thing were true, it was the most stupendous subject of the age. It was a subject to which the speaker had paid a great deal of attention, and after carefully following up the records of all the most celebrated mediums of the world, he was unable to recall one who had not, sooner or later, been proven a fraud. Whenever any one was bold enough to seize the materialized spirit, it had turned out to be either the medium or an accomplice. This had occurred so often that there was no room for doubt in the mind of any one that the whole thing was an imposture. Again, if a medium could call up the spirits of the mighty dead they could tell us something new; but, although the spirits of the great masters of poetry and prose, great scientists and inventors, have been time and again materialized, they seemed to have left all their genius behind them, and know no more than the least gifted of mortals. And this could not be laid to any lack of expression or want of education on the part of the medium, for a great as well as a small thought could be expressed in defective language."

Thousands upon thousands have with him concluded that "if such a thing were true, it was the most stupendous subject of the age." And the great majority, having a greater love for popular error than for unpopular Bible truth, will take the premises assumed and laid down by Dr. Sprecher, and logically conclude that the thing is true. We do not believe that mesmerism, psychology or clairvoyance can be explained upon natural principles. We are aware that professed scientists have their explanations of these things, but, as one said to us when closely questioned on the subject, "That is our theory of the matter; but whether or not it is true we cannot positively say." But the number who have heard inexperienced and illiterate mediums, while entranced, speak in language which they could by no means command in their normal condition, is so large that the last part of the paragraph quoted above will have no effect at this day in overthrowing their claims to "spirit inspiration." The following paragraph concludes the report. As it is a noteworthy discourse on the subject, we thus give the report in full:

"There were many who believed in Spiritualism because they saw wonders which they could not account for on natural principles. But that was simply folly, for no medium had ever performed tricks equal to those of the professional jugglers of India, who disclaimed the agency of any supernatural power. They are simply illusions. Mesmerism and clairvoyance and mind-reading, which are agencies of mediumism, are all explainable upon natural principles, as is also the belief that many persons have that they see spirits. Medical works abound in instances of the latter, and prove that it is the result of an abnormal condition of the system, and that these supposed visions can be produced by mechanical appliances. The speaker had no faith in the habitual appearance of spirits, but there was one case in which it did seem possible for the spirit of one to communicate with another--at the hour of death. Many instances have occurred where a person has been apprised of the death of some dear relative or friend in that manner, and the fact of the death and the very hour and minute has been subsequently

R617 : page 7

confirmed, together with the circumstances as they appeared at the time. The power of the mind and will of one upon another in close sympathy of thought and feeling was very great, and it was possible that the soul in its extreme experience might communicate with a kindred soul. These occurrences could not be coincidences. But this was not Spiritualism. The communications came direct without the aid of a medium. The speaker concluded by warning his hearers against the danger of being led into grave mistakes by listening to the advice of mediums, who are often in collusion with those who sought not their welfare."

We cannot think he has shown his reasoning powers to great advantage, according to this report. First, every probability, and facts of Scripture, he claims as proof in favor of the spirits of the departed reappearing. Then he states his belief that the interest of the departed in the welfare of the living is not lessened by their death. And next he attacks the mediums, clairvoyants and materializers as humbugs, and finally claims the possibility of one spirit communicating with another at the hour of death. But "possible" has no more place in this connection than in the other cases, as phenomena are presented under other circumstances which can be accounted for only by admitting their supernatural origin. And if his premises are correct, then all the phenomena shown by the most pretentious mediums may be true or genuine. To admit his premises is to admit the possibility of every claim of the Spiritualists to be just.

Not long since we saw the belief expressed by a writer that Bishop Bowman is a Spiritualist. We heard the Bishop speak of the presence and ministrations of his departed in such a manner as to lead us to believe that he was a full believer in Spiritualism; and his disclaimer, immediately made, did not change our opinion, if he meant just what his words expressed.

These positions of well-known ministers are the positions of hosts of ministers in the land who are making Spiritualism popular, and preparing the way for its general acceptance by the churches. The churches and the Spiritualists are drawing more closely together. In a "reception" recently given to a Mrs. Lord, in Boston, she said, as reported in the Banner of Light:

"She remembered that in the audience before her were some who had not yet seen their way clearly to accept the light which was shining upon the pathway of mortals to-day. But why should the Christian Church deny the possibility of present as well as past inspiration. Though human tongues fall out of speech, would immortal love send back no echo across the waves of death? Could he who promised the full harvest forget the weeping sower? If such a bridge as that of Brooklyn could be reared by feeble human means across the pulsing tides, could not angel-minds plan and spirit-workers build a bridge of communion over the soundless waters of death? Spiritualism came to take away no one's faith, but to give knowledge to each and all--to make assurance doubly sure that the course of human life is an upward one, and the chain of being stretches through an eternity of progress."

This profession that Spiritualism came to take away no one's Christian faith, but rather to give knowledge of that which before was only belief, is "a new departure" for Spiritualists, but they are all fast advancing to that position. All now claim that Spiritualism is a religion, while very many claim that it is the Christian religion perfected. This is their part of the "compromise," while the churches are admitting the return of the spirits of the dead, and their intercourse with mortals, which is all that Spiritualists ask them to admit, and the members are assured that they need not leave their communions because of their entertaining such belief. If anything more is needed to place the churches and Spiritualists on common ground, we cannot imagine what it is. These main points admitted, minor questions will settle themselves.

These things are not unexpected to us. He who knows "what is man," and "who knows the end from the beginning," has placed on record in the "sure word of prophecy" just such a state of things. Miracles to deceive, yet professing a pious intention, are plainly spoken of in Rev. 13 and 16, as being done in the last days. Our Saviour, in Matt. 24, and Paul in 2 Thess. 2, speak of these things, and all place these deceptions

R618 : page 7

just before the second advent of the Lord. Why, oh why, will not Bible readers and professed Bible believers look at these matters candidly, and accept the warning message which heaven sends for our instruction at this time? If the multitude will follow in the broad way, and choose darkness rather than light, we pray that God will give zeal and power in the proclamation of the message, that a little flock, a remnant, may accept it and receive the kingdom as their reward. (Luke 12:31-37.)-- Selected.

===================

R618 : page 7

THE TRADITION OF THE MEHDI.

Oddly enough Mohammedans are the most stubborn of adventists, looking forward with full assurance of faith to the second coming of Christ. Closely connected with this article of Moslem belief is the doctrine of the Mehdi, who is to prepare the way for the coming of Christ and is to assist him in conquering an evil world. The universal acceptance of this doctrine by all Moslems is the source of the attention now paid in the Moslem world to the claims of any adventurer who calls himself a Mehdi.

Since the fame of the rebel chief of the Soudan has extended to the ends of the earth, it may not be amiss to group together the principal traditions accepted among Moslems as to those last days of the earth, of whose approach the coming of the Mehdi is to be a sign.

The Koran forms but a small part of the basis of the Moslem faith. It is explained and extended by a vast array of reputed sayings of the Prophets. These traditional sayings are authenticated by a long chain of evidence, and have among most Moslems equal force with the Koran itself. It is in these traditions that one must look for the full details of the prophecies by which Moslems are taught to forecast the approach of the end of all things. It is true that the traditions are often conflicting and abound in wonders. A Moslem divine once said to me frankly: "I am ashamed to speak of these things; for when men set about making a religion they always forget that their work will be criticised." But the traditions are accepted by the masses in Turkey; and he who should openly reject them would be accounted as worse than a blasphemer. The traditions are the main source of the Moslem religion as expounded in Turkey.

Mohammed is reputed to have said that the world was already in its last period when he entered upon his ministry. "Comparing your times with the times of past revelations," he said, "your epoch is the time between mid-afternoon and sunset." The Jews had the morning, the Christians the noon, and to the Moslems was given the perilous period of the decline of light. The duration of the Moslem era is fixed by tradition at more than one thousand and less than fifteen hundred years.

These signs of the end are to be of gradual development. There will be an increase of ignorance among the people. The exposition of the holy law will decline and cease. Doctors of the law will be wicked and oppressive. The people will drink wine. Ignorant men will sit in high places and be accounted wise. The fool and the son of a fool will become a ruler of the people, and men will give bribes to be delivered from his wickedness. Men will obey their wives and disobey their parents. It can easily be seen that the time of the end cannot be far off if these are its signs. New Yorkers had best look around them as they read among other tokens that "very high houses will be built, and love for musical instruments will increase," in the wicked last days!

There will be so great a scarcity of honest men that every trustworthy man will be famous far and wide, and those who are accounted wise and brilliant will not possess the smallest atom of faith in God. The people will hate, and try to destroy all who speak the truth, and missionaries of Anti-Christ will preach, in all the world, lies acceptable to men. Finally, most terrible of all, women will become rebellious, and will begin to put various sorts of curious things on their heads, and will begin to wear tight-fitting dresses. We may, perhaps, agree with the pious old Moslem who, long years ago, grouped these "signs" together-- "My brethren, the most of these evil customs are already in full vigor among you."

But these lesser tokens only lead up to the greater signs, without which the end of the world will not come. Prominent among these greater signs is the appearance of the Mehdi, or "Guide." He will be of the family of the prophet and his name will be Mohammed, son of Abdulla. He will be a perfect man, full of holy knowledge, and he will come at a time when there is no longer a Caliph. This provision, by the way, the Soudan Mehdi avoids by declaring that the Turks are not true Mohamedans, and that, therefore, their Sultan cannot be recognized as Caliph. The Mehdi will become the center about whom all true believers will be grouped. He will himself believe that which is true in the faith of all religious sects, and all true people of God will be united in him without sectarian differences. All these people he will lead to Jesus Christ. For about the same time with the coming of the Mehdi, Moslems believe that Dejjal (Anti-Christ) will appear. Some seem to regard him as a beast, but the best authorities among the Turks declare that this Dejjal will prove to be a one-eyed Jew from Khorasan. On his forehead will be written the word Kiafir (blasphemer) in letters which all true believers--and they alone--can read. Seventy thousand Jews will follow after him, and he will go through the whole world, visiting all countries, during a space of forty days. It should be remarked, however, that of these forty days the first is to be as long as a year, the second as long as a month, the third as long as a week, and the rest each twenty-four hours long. During the time of this Dejjal Moslems expect that Jesus Christ will descend from heaven for a period of forty years. He will slay Dejjal with a javelin, and then the whole earth will be filled with righteousness. Neither man nor beast will any more know hate, but everywhere happiness and equality will reign. So shall begin the last stage of the earth's existence. Then other great signs and wonders will occur. Gog and Magog will overrun the earth, and by their oppression of the people of God will usher in the last day. Then they will be miraculously destroyed, and God's true people will be translated in the twinkling of an eye, so as to escape the horrors of the age of fire.

Such is the tradition of the Mehdi and its chronological importance to Moslems. In Turkey, pious souls point out that the demoralization of the people is fully up to the mark that has been foretold. Immorality is rife. Men are crushed for speaking the truth. The one fixed rule for business is fraud. Ignorant men are put in high places. Courts of the holy law sell their decrees to the highest bidder. Women are discontented with their state of subjection, and they hate the uncouth envelopes which the law forces upon them in the place of a graceful dress. The year 1300 of the Moslem era has passed. According to the traditions, the world has less than two hundred years to live, and it is high time for the Mehdi to come. With an eagerness that arises from sincere faith in these prophecies, the Moslems of Turkey watch every obscure man who seems inclined to rise up and become a leader of the people. Any such man they are ready to hail as the Mehdi, if they can find for their faith the shadow of an excuse.

There is something pitiful in the sight of these multitudes, conscious of hopeless corruption, so enervated that they have hope of renewal only in a direct intervention of God, and yet so convinced that this intervention can only be through some visible agency that they are content mutely to drift along just as they are rather than risk taking steps which might be disapproved by him that is to come. But pitiful as the spectacle

R619 : page 7

is, there is in it much to stir the Christian's heart.

The followers of the false prophet are at last arriving at an epoch in their history when they are taught to expect enlightenment through Jesus Christ. Discount, because of their wrong idea of Christ, all we choose from this expectation of the Moslems; allow for their supposition that Christ will come to enforce the Koran upon the nations; remember their firm hope that Christ's first act on earth will be to put to the sword all the Christians of the present day; modify the picture of the faith of these people by all such considerations, and still you have the fact that the waiting millions of Islam believe the time to be drawing near when Jesus shall teach them the truth. To the Christian there is something thrilling in the thought that even now the Moslem nations are anxiously watching for a "guide" to lead them to Christ.--H. O. Dwight, of Constantinople, in N.Y. Independent.

===================

R619 : page 7

TENT-MAKING IN CORINTH.

Among the Jews in early times it was customary to teach all the children the full details of some useful calling.... And here now in a verse we learn that Saul of Tarsus had been reared to the trade of a tent-maker in his early years, and resumed it as an occupation when, as Paul the apostle, some necessities fell upon him to undertake the work of personal support. There will be profit in our contemplating him in this altogether new character as a working-man about his business.

I. Let us begin with a careful examination of the singular artisan life he lived in Corinth.

1. Our earliest point of notice is found in the fact that he chose a decent and reputable calling. This trade was an honorable one for the craft was composed of industrious citizens, and their products were useful and valuable. Now this explicity. Some occupations there are which no one can follow, and keep his Christian profession clean and clear. ...

2. Then we must observe that Paul sought consistent partners in his business. God guided him when he "found" such amiable people as Aquila and Priscilla already established there in the strange city...

3. But most of all, in these degenerate times of ours, we must notice that Paul pursued the work of his calling honestly. ...As this small,

tired man sat there, in the midnight and the noon, sewing industriously till his feeble eyes ached with the overstrain, talking meanwhile with Aquila and his bright wife, we have not the slightest doubt that he always knotted his thread when he took up his needle, that he pulled each stitch through conscientiously as in the sight of God, and that he fastened the end of it when he finished the seam. For we do not see how those people could have had family prayers, unless they knew they had been "doing successful business on Christian principles."

4. Once more: we must observe that Paul held his business cautiously in hand. No doubt his tents brought excellent prices, and it is likely the trade increased. But he looked on tent-making as a means to an end; and he did not set himself just to gain money. He never let his business run away with him, or interfere with his religious life.

5. Hence, we are not surprised to discover that Paul used his opportunities wisely even when hardest at work. We do not suppose that Aquila and Priscilla were Christians previous to Paul's arrival at Corinth....Probably Paul was the instrument in their conversion. Think of the glorious talks they had together!

II. So now we reach a second question: What was the effect of this apostle's working at his trade upon his profession as a Christian preacher? We answer, It gave vast force to it.

1. For one thing, it illustrated his often-repeated maxims concerning the

R619 : page 8

dignity of honest labor. If an able-bodied follower of Jesus Christ refused to work, he had no right to eat. 2 Thess. 3:7-13. This vigorous and busy apostle evidently believed that there remained no room whatsoever for drones in a Christian hive....If any further illustration is needed than is furnished in these words already quoted, think of his address down there by the lonely seashore, when he bade farewell to the elders of Ephesus. Oh, how that scene rises on our minds! See the worn man as he stands there on the sands; every line on his face shows labor and care: he is true and genuine, and can be trusted. Acts 20:32-35.

2. But now let us lay alongside of this another consideration: Paul's tent-work in the shop of Aquila added immeasurable force to his ministry, because it removed all ground of cavil as to his making a gain out of godliness. There was some reason for his peculiar solitude in this vain and fastidious city; we know he did not refuse money sent him from other places. It is worth our while to ascertain exactly what was Paul's whole doctrine on this subject. 1 Cor. 9:4-14. We understand from a passage so extensive and so explicit as this that Paul never intended to prejudice the rights of others, or surrender his own. He instructed his young friend Timothy to preach on this point. 1 Tim. 5:17,18. But when indiscreet men

caviled, Christians must avoid the very appearance of evil. So this cheerful-hearted preacher laid hold of his needle, pulled the silesia up over his knee, and went on sewing tent-coverings five days in each week. He afterwards told them frankly that he used some of the Philippians' gifts to him to help out that season. 2 Cor. 11:7-12. And he seems rather proud and glad as he tells them so.--Chas. S. Robinson.

===================

R619 : page 8

QUESTIONS AND ANSWERS.

Mechanicsville, Mo., April 13, 1884.

"DEAR BRO. RUSSELL:--...The Apostle, in writing about the Lord's Supper, says: 'Ye shew the Lord's death till he come' (1 Cor. 11:26). And the Lord said: 'Do this in remembrance of me,' evidently meaning, Remember me in my absence. To me the inference seems strong that the commemoration should now cease, because the Lord is now present. What think you?"

Answer. A careful reading of Paul's words quoted above, with the context, fails to indicate to us any prohibition of the observance after the Lord has come and is present. On the contrary, the Apostle's argument here is, that when we break the loaf, etc., we show our communion or participation with Christ in death, as members of the one loaf, the one body. Hence it is quite proper that we should, so long as we are in the flesh, and so long therefore as the sufferings of the body of Christ are not ended, and the measure of his afflictions not filled, it is both proper for us to fill them up and share the cup, and also to symbolize it.

Concerning our Lord's words, "Do this in remembrance of me," we do not think he meant, remember me during my absence. He was present at the first supper, and if it be improper to remember his death except during his absence, it was equally improper to remember it before his absence.

What Jesus did mean we think was this: The Passover as a type and a part of the law shall surely have a fulfillment. The fulfilling of it is now commencing. I am the anti-type of the lamb that was slain and eaten, and every other feature must be fulfilled--the entire type will be fulfilled when the kingdom of God shall have fully been established; when you, all my disciples who follow me, as parts of the first-born, shall be passed over, delivered from death, in the resurrection. Therefore, as oft as you eat this-- commemorate the Passover--look beyond the type and realize in me the anti-type of the lamb. Do this in remembrance of me, and no longer in remembrance of the typical lamb.

Q. Are Enoch and Elijah dead or living?

A. Of Enoch very little is told us, except that he walked with God (Gen. 5:24), and that God revealed to him some things relative to the kingdom of God, will be seen by reference to Jude 14:15. Gen. 5:24 tells us that "he was not [found], for God took him;" and Heb. 11:5 proves that he did not die. How, or where, God took him, or for what purpose, is not revealed. This seems to be one of the secret things which Moses says belong unto God. Deut. 29:29.

Elijah, we are told, went up by a whirlwind into heaven. The word here translated heaven is shamayim, meaning "heaved up," or "high things." It is sometimes applied to the firmament or region of the air (Gen. 1:8), and sometimes to the throne of God. When the latter is referred to, the term "heaven of heavens" is frequently used. (1 Kings 8:27.) We must judge of its meaning in this case by its harmony with other Scriptures. Jesus, after his resurrection, went to heaven, the throne of God; but John says (chap. 3:13), "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man." Hence we must conclude that the atmospheric heavens were the heavens into which Elijah ascended.

It is nowhere stated that Elijah did not die; and that he ascended into the air until lost to sight does not prove that

R620 : page 8

he did die. Neither does the vision on the mount of transfiguration prove that he is, or was then alive, since that was only a vision--as Jesus said, "See thou tell the vision to no man." As Elijah was a type of the Church, his ascension was also typical of the ascending bride, soon to meet her Lord in the air--not the literal air: air is symbolic of the universal kingdom. Heretofore Satan has been the prince of the power of the air; now Christ has come to reign, and Satan will shortly be dethroned. Soon the overcoming Church, being changed from human to spiritual conditions, will meet her Lord in the kingdom.

What became of Elijah's body we do not know, neither do we know what became of the body of Moses. Things not revealed belong to God.

Q. A class of people called Sabbath or Seventh-day keepers, claim that the Roman Catholic Church established the First day of the week as a substitute for the seventh. Is this true?

A. The claim of Romanists in this matter as in others, stands or falls with their other claim, that their Church was established in the first century by the Apostles--Peter being their first Pope. All this we deny, and claim that the Church whose "names were written in heaven," was the original and only Church established or recognized by the Apostles, and that is OUR CHURCH. Romanism was an apostasy from OUR CHURCH, as are also all other sects. As to the observance of the first day by our Church in early days and the teachings of the Apostles on the subject (who are the

STANDARDS of our Church,) see article "The Ten Commandments," in the October, 1883, issue. So, then, if the early Church was the Church of Rome, then they say truly, but if not, the claim that SHE instituted the change from the Seventh to the First day, Sabbath, is false like many others she puts forth.

====================

R620 : page 8

LIFE AT HOME.

For all of us our life at home must constitute a great part of that life in which, by patient continuance in well-doing, we have to seek for glory, honor and immortality; for many of us it practically constitutes the whole.

There are millions of women, millions of girls, to say nothing of little children, who have no life worth speaking of beyond the boundaries of the family. Whatever fidelity to God, whatever love for Christ, whatever justice, whatever kindness, generosity and gentleness they are to illustrate in their spirit and conduct must be illustrated there. And even men who have their business and their profession to follow during the greater part of the day find occasion in their home-life for forms of well-doing and ill-doing that are not possible elsewhere. I like a broad and rich life for myself--full of varied interests; and I should like to see the lives of most men, and of most women too, animated by the inspiration and refreshed by the free air of activities and interests outside their own home. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, ill-temper in the family; and the noblest public virtues have roots in the gentleness, the industry, of self-sacrifice and the truthfulness of which only those who are nearest to us have any knowledge.

====================

R620 : page 8

IMPORTANCE OF BEING ABLE TO DESPISE RIDICULE.

I know of no principle which it is of more importance to fix in the mind than that of the most determined resistance to the encroachments of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance? It is to toss courage and firmness to the winds to combat with the mass upon such subjects as these. But learn from the earliest days to insure your principles against the perils of ridicule; you can no more exercise your reason, if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel you are firm; resistance soon converts unprincipled wit into sincere respect; and no aftertime can tear from you those feelings which every man carries with him who has made a noble and successful exertion in a virtuous cause.--Bible Banner.

====================

R620 : page 8

WESLEY ON DRESS.

If you could be as humble when you chose rich apparel (which I flatly deny) yet you could not be as beneficent, as plenteous in good works. Therefore every shilling which you needlessly spend on your apparel, is in effect stolen from the poor! For what end did you want these ornaments? To please God? No!--but to please your own fancy or to gain the admiration and applause of those who were no wiser than yourself. If so, what you wear you are in effect tearing from the back of the naked; and the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His Gospel, stay your hand! Do not throw this money away. Do not lay out on nothing, yea, worse than nothing, what may clothe your poor, naked, shivering fellow-creatures.

Many years ago, when I was at Oxford, on a cold winter's day, a young maid (one of those we keep at school), called upon me. I said, "You seem half-starved. Have you nothing to cover you but that thin gown?" She said, "Sir, this is all I have." I put my hand in my pocket, but found no money left, having just paid away what I had. It struck me, "Will thy Master say, 'Well done good and faithful steward. Thou hast adorned thy walls with the money which might have screened this poor creature from the cold.' O justice! O, mercy! are not these pictures the blood of the poor maid? See their expensive apparel in the same light; thy gown, hat, head-dress!"

Everything about thee which costs more than Christian duty required thee to lay out, is the blood of the poor! O! be wise for the time to come. Be more merciful; more faithful to God and man; more abundantly clad (like men and women professing godliness) with good works. I conjure you all who have any regard for me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century.

Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation; only be more consistent with yourselves. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own souls. I pray let there be no costly silks among you, how grave soever they may be. Let not any of you who are rich in this world endeavor to excuse yourself from this by talking nonsense.

It is stark, staring nonsense to say, "Oh, I can afford this or that!" If you have regard to common sense, let that silly word never come into your mouth. No man living can afford to throw away any part of that food or raiment into the sea, which was lodged with him on purpose to feed the hungry and clothe the naked. And it is far worse than simple waste to spend any part of it in gay or costly apparel.

For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand "foolish and hurtful desires" which tend to "pierce them through with many sorrows." O God, arise and maintain thy own cause! Let not men and devils any longer put out our eyes and lead us blindfold into the pit of destruction.-- Sermon by John Wesley.

===================

VOL. V.

PITTSBURGH, PA., JUNE, 1884.

NO. 10.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 44 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

===================

page 1

WE have removed our business office to No. 44 FEDERAL ST., ALLEGHENY CITY, PA.

SOME one in P.O. employ has discovered that we often get letters containing money, and has been robbing us lately. The only SAFE way, therefore, will be for you to send by P.O. MONEY ORDERS, or REGISTERED LETTERS, or BANK DRAFTS. Please remember this.

WALL CHARTS.

Some time ago we published some charts suitable for hanging on the wall --about twenty-five inches long on rollers --otherwise a copy of the CHART OF THE AGES, found in FOOD FOR THINKING CHRISTIANS, page 105.

We know of no better method of studying the Plan of God, or explaining it to others, than by means of this chart. We have a few copies still on hand, and will furnish them free to any who are willing to pay Express charges on them.

THIS MONTH we shall revise our lists, and shall strike off quite a number of names--of such as we have not heard from for the past eighteen months.

This will include many of the LORD'S POOR LIST. We desire that the TOWER shall not go to those who are not interested in it, and feel sure that none are so poor that they cannot afford a postal card on which to accept of our proposal to put them on the Poor List for another year. Should we by mistake fail to send next month to any who have paid, or who have asked it free, please notify us promptly. Those ordering on FREE LIST will please state that they are the Lord's children and unable to pay. We do not wish to send it FREE to those who can but do not wish to pay.

R629 : page 1

WE work together, if far apart,
Hands in unison, heart to heart.
We work as having one common aim:
We work as bearing the same good name;
We dare not loiter, but still pursue
The work of the Master, with him in view.

====================

R621 : page 1

VIEW FROM THE TOWER.

"IT SHALL SURELY COME AND NOT TARRY."

"I will stand upon my watch, and fix my foot upon the Tower: and I will watch, to see what will be said to me, and what I may answer to him [the unbeliever] that reproveth me. And the Lord answered me [or gave me an answer for such] saying: Write the vision and make it plain upon tables that he that readeth it may run over it [be able to prove to himself its correctness.] For, as yet, the vision is for an appointed time, and it shall appear at the end, and shall not lie. If it [appear to] make any delay wait for it: for it shall surely come, and it shall not tarry." Habakuk, 2:1-3.--Douay Translation.

This command has been obeyed. By various means--Charts, Diagrams, Concordances and explanations the vision or revelation of God's word has been placed within the reach of the people; yet they are slow to believe that this Gospel age will ever pass away and give place to another; and they say as was foretold, "Where is the promise of His coming (presence)? for since the fathers fell asleep all things continue as they were from the beginning." (2 Pet. 3:4.) This indicates that the class who when the end comes are in darkness concerning it, are unbelievers of God's testimony. This is also further stated by this same prophet (verse 3) "Behold, he that is unbelieving, his soul [understanding or mind] shall not be right in himself; [It will be because he is not right at heart,] but the just shall live in his faith [not slow to believe all that God hath spoken by the mouth of all His holy prophets.]

When we and others called attention in 1876 and 1877 to the presence of the Lord, and showed that it was taught by the revelations of God's word, we found few ready to believe our report, and many said, "Where is the promise of His presence?" The only answer we could then give them was, that they should examine the Scriptural evidences offered. But soon outward evidences appeared which corroborate the Scriptures: the railroad riots of 1878 came, and Socialism in Germany, Nihilism in Russia, and Communism in France, began to put on a bold front, and it became evident that the governments of the whole civilized world are resting on the very edge of a smoking volcano, which at any moment might burst forth and destroy them.

In their haste some supposed that all things concerning this day of the Lord, were to transpire immediately, but no, the apostle shows that its trouble will come like spasms, like great waves following each other, each bringing nearer the grand climax stated by the prophet: "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations." (Hag. 2:22.)

These increasing spasms of trouble are referred to by the apostle under a striking illustration, when he says, it comes "As travail upon a woman," (1 Thes. 5:3, Psa. 48:6.) Indeed, the troubles of the day of the Lord are but the labor pains of the old, as the new dispensation is ushered into existence.

Just when men had almost forgotten the trouble of 1878 and Socialism, comes another pang--a semi-panic-- but not as previous panics have been, severest on the poor, but the very opposite, severest on the rich; the millionaires are suffering now.

The prophet proceeds to describe this feature of the day of trouble, saying: "As wine deceiveth him that drinketh it, so shall the proud man be [deceived], and he shall not be honored who enlargeth his desire as the grave and is like DEATH, which cannot be satisfied though he [death] gather unto him all the nations and assemble unto him all the people." (Ver. 5.)

What a photograph of to-day: Once to be extremely wealthy was to be "honored," but we have reached the time mentioned by the prophet when such as have no limit to their greed for gain, but like the grave would endeavor to swallow all yet never be satisfied, "shall not be honored," but rather the reverse.

As knowledge increases throughout the world among the masses, they are coming not only to question the rights of kings, and to inquire how and why one man is supposed to be born with the right to command and rule another, his equal or superior in ability, but they are inquiring also, "How comes it that these millionaires roll in wealth which they not only cannot spend, but cannot even know how to stow away, while so many others, their intellectual, moral and physical equals, barely have life's necessities? Since money stands as the equivalent of service, and since the possessors of vast wealth have never rendered the world extraordinary service, the logical conclusion is that they accumulated the excess of their wealth dishonestly, i.e., without giving an equivalent service to the world for it.

This verdict of the people is expressed by the prophet also, (vs. 6,7,) "Shall not all these take up a parable against him and a dark speech concerning him? And it shall be said, Woe to him that heapeth together that which is not his own. How long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee; and they be stirred up that shall tear thee, and thou shalt be a spoil unto them?"

This calls to mind a New Testament prophecy which corresponds to the above: "Go to, now ye rich men, weep and howl for your miseries which shall come upon you. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud crieth: and the cries of them which have reaped have entered into the ears of the Lord of armies....Be patient, therefore, brethren, unto the coming of the Lord." (James 5:1-8.)

This trouble upon the rich, it is expressly stated, will be among the events of the last days of this age; and not only so, but the apostle refers to it as taking place in the Day of the Lord-- when he has come. And these circumstances now transpiring corroborate exactly the testimony of the Scripture-- the vision "written and made plain upon tables," that we are now living (since 1875) in the beginning of the Day of the Lord.

All that is written of this day will not transpire at once, but each convulsive spasm will prepare for another until the climax is reached. The scriptural evidences of the Lord's presence were clear to some of us before these outward evidences commenced, and these only corroborate previous convictions, but as the Day of the Lord advances others who could not see it from the Scriptures will learn it from the transpiring events, until all--the rich men and the mighty men, and the poor men, the bondmen, and the free men, all, shall realize that "the great day of His wrath is come" and shall seek the protection of the great mountains (governments) and rocks (societies) to shield them from its trouble. (Rev. 6:15-17; Luke 23:30.)

Is it asked why the presence of the Prince of Peace should cause so much trouble? We answer that he is not only a peaceful governor, but a King of righteousness and there can be no true and lasting peace or happiness aside from principles of justice. In the establishment of his kingdom it is necessary to overthrow present kingdoms, because they are upheld by injustice and tyranny. For the same reason titles, and honors of birth, based upon fraud and injustice of the past ages, no less than the wealth and honor grasped dishonestly in our own day, must all fall under the condemnation of the new King who declares that the humble and lowly shall be exalted, and the proud and arrogant debased. During his reign, "the meek shall inherit the earth.

The present financial trouble among the rich is probably not yet ended, their weeping and howling will probably be yet greater, and it is not confined to this land alone, but seems to affect all the money centres of the world. Presently it will cease, to be succeeded by a still more severe trouble after another interval of rest.

Nor should we forget that the present prince, our Lord, is no more favorable to religious monopolies and boastful titles, etc., than to financial and political ones, and these shall no more than the others, escape destruction. The same proud and haughty spirit which leads the world to grasp titles and honor and to increase its wealth, has been and is leading the various sects of the nominal church; and the result to both is the same--"Pride goeth before destruction and a haughty spirit before a fall." Let us not be deceived; it is the same spirit which boastfully says, Our denomination is building at the rate of one church a day and hopes soon to double this, which during the past month introduced into a conference for the election of Bishops, the trickery and wire-pulling of a political convention, in the endeavor of the various candidates to be greatest while making a show of In honor preferring one another.

Yes all these fraudulent earthly systems, each claiming to be the true church, shall lose the honor and prestige they so much covet. Their falsities and shams shall be disclosed in this day that shall try every man's work of what sort it is. It will be a blessed deliverance from a man-imposed yoke, to many of God's dear children who are now in these sects, and who are influenced and bound by

R622 : page 1

their theories and customs, mistaking the nominal churches of earth for the true church whose names are written in heaven, and whose law is the word of God and not of men.

Yes this liberty, religious, financial, and political, is what mankind needs and longs for. It is a precious boon, but the path by which it shall be gained is steep and thorny. The

R622 : page 2

overturning of present gigantic systems and monopolies, religious, financial, and political, by the new King in this His day, causes "a time of trouble such as was not since there was a nation; no nor ever shall be. (Dan. 12:1; Matt. 24:21.)

Now the world is full of suffering,
Sounds of woe fall on our ears,
Sights of wretchedness and sorrow,
Fill our eyes with pitying tears.

'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
We can wait, for just before us
Beams the morning's roseate glow.

We are waiting, hoping, praying,
For Messiah's glorious reign,
For we know He'll reign in justice,
Right and truth shall triumph then.

Worldly pleasures cannot win us
While we wait for that bright day:
Worldly splendor cannot charm us,
While its light beams on our way."

====================

R622 : page 2

HABAKKUK'S PROPHECY.

Lest any should suppose the foregoing to be a forced construction of a portion of Habakkuk's prophecy, we here give below a general review of the preceding and succeeding context, which abundantly corroborates and emphasises the above. Our running comments are in brackets, and the translation is one gleaned from several authorities.

Chap. 1:2-4. "How long, O Lord, have I entreated, and thou wouldst not hear? How long shall I cry out unto thee because of violence, and thou wilt not save? Why hast thou shown me iniquity or grievance, and the robbery and violence that are before me? And there is a judgment, but oppression is more powerful. Therefore the law is powerless and justice cometh not forth victorious; for the wicked compasseth about the righteous: therefore doth justice come forth perverted."

[Certainly these words can well be applied to this "present evil world," when God seems to many to be indifferent as to whether good or evil succeeds, and permits evil to triumph, the godly to suffer persecution, and the wicked to flourish. In view of this, the prophet asks as the representative of all who love righteousness, "How long, O Lord," shall it be thus? When shall the present evil world give place to that wherein dwelleth righteousness?]

[The Lord answers the cry, declaring]: "Look ye about among the nations, and behold and be astonished and astounded, for I will fulfill a work in your days ye would not believe if it were only told you. [If you did not see some evidences you would consider the things impossibilities.] For lo, I will raise up the Chaldeans, that bitter and hasty nation [people], which shall march through the breadth of the land to possess the dwelling places that are not theirs (vs. 5,6). [The people who are to do the astounding work among the nations are here called Chaldeans, and represent, we believe, the masses of the peoples of earth who, under the names Communists, Nihilists, Socialists, etc., are organizing with the avowed intention of overturning present governments. Chaldeans is a fitting name. Literal Babylon was the capital city of literal Chaldea, a vast country, so symbolical Babylon reigns over the people of the civilized world, who, therefore, might in symbol be fitly termed the Chaldeans.]

"They are dreadful and terrible, and from them shall proceed the judgment upon these [evils and nations] and their burden" [or restraint].

"Swifter than leopards are their horses, and fiercer than the evening wolves; their horsemen spread themselves abroad, for their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat. They will all come for violence." [Horses represent doctrines in symbol, and horsemen teachers of those doctrines. The ferocity of the doctrines is here shown, and the rapidity with which they will spread, and the fact that the teachers of these doctrines will be foreigners.]

"Their faces will be set in opposition to the east." [The east is the direction of the sunrising, and here represents the dawn of the Millennial Day. Hence, the language here indicates that though these shall cause a measure of judgment to come upon evil institutions, yet they will not be in harmony with the true light, but in opposition to it; their mission is violence.] "And they gather the bounden ones as the sand."

"And they will make sport with kings and princes will be a play unto them: at every stronghold will they laugh, and they will cast up earth mounds and capture it. Then [by reason of their success] doth their spirit become arrogant and they are surpassingly proud, and offend, imputing this their power unto their God. [Not realizing that they have been used as the Lord's great army to overthrow oppression and to bring down the proud and to thresh the mountains (kingdoms), they shall boast themselves of the victory of Liberalism.]

"Art thou not from everlasting, O Lord, my God, my Holy One? We shall not die. O Lord, thou hast ORDAINED THEM for judgment; and, O Protector, THOU hast appointed them to CORRECT NATIONS. [This is the confidence of the saints, as here expressed by the prophet.]

In the third chapter of this same prophecy the standpoint is changed, and the prophet rehearses the trouble coming upon the world during the day of the Lord, from the Lord's standpoint, showing whose power it is that shall really shake the kingdoms and bring in everlasting righteousness. Primarily reference is made to the marvelous display of God's power on behalf of Israel in their deliverance from Egypt, but we must not forget that Israel's deliverance from the darkness and bondage of Egypt into fruitful Canaan, was but an illustration of the world's deliverance, to be accomplished in the establishment of earth's new kingdom.

Chap. 3:2. "O Lord! I have heard thy fame, and was afraid: O Lord! thy work--in the midst of the years of sorrow [or time of trouble] revive thou it; in the midst of the years make it known; in wrath remember mercy."

"God came from Teman, the Holy One from mount Paran. Selah. His glory covered the heavens, and of his praise the earth was full. His kingdom was like the sunlight; rays streamed forth out of his hand unto them, and there was the hiding [or secret] of his power." In truth, when realized properly, the Lord's coming and kingdom are blessings; for as the Sun of Righteousness he brings light and blessing and joy; when properly seen his every act (hands in symbol) sheds light and blessing. This is for a time kept secret and not recognized by men, though it is the object of his taking his great power.] Pestilence shall go before his face [moral pestilence shall flee, as darkness does when the sun rises] and burning coals went forth at his steps [dross and stubble shall be consumed as righteousness steps in.]

"He stood and measured [judged] the earth; He looked and melted the nations and the ancient mountains [governments] were crushed to pieces; there sunk the perpetual hills: his ways are everlasting. I saw the tents of Cushan [dwellings of darkness or blackness, symbolizing iniquity] in affliction: they trembled--the curtains [those who caused obscurity or darkness] in the land of Midian [strife].

"Thy bow was made quite bare; like severe rods of punishment goeth forth thy word. Selah: thou didst cleave [open] the rivers [truth-channels] of the earth"...."In indignation thou wilt tread the earth under foot; in thy wrath thou wilt astonish the nations. Thou wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked [Satan] and destroyed the foundation with the high towering walls." [It is a complete overthrow.] "Thou didst strike through with his own spears the chief of his warriors--them that came out as a whirlwind to scatter me."..."But thou didst pass along over the sea with thy horses, over the piled up billows of great waters." [The Lord's doctrines were enforced and conquered the great multitude--the "raging waves of the sea."]

"I have heard and my inmost parts tremble, at the report my lips tremble ...I trembled in myself that I might REST in the day of trouble."

In this "Day of the Lord" those only can REST who are built upon the rock foundation, who are strengthened by the heavenly manna, continually refreshed by the living water of truth, and in obedience to their covenant are following in the footsteps of Jesus. Such shall know the truth and the truth shall make them free. Such shall walk in the light and not be in darkness that that day should come upon them as a thief and a snare. (1 Thes. 5:1-5.) Such may rest in the remembrance that the trouble brings the chariots of salvation for the deliverance of the just.

====================

page 2

INTERESTING LETTERS.

FRIEND C. T. RUSSELL:--I have received the WATCH TOWER and the TABERNACLE which you sent me, and have gained more information from them than from all I have ever read before. I have been quite a Bible student; but very much of it was a sealed book to me. But since I have read the TOWER and your tracts, those very much perplexed questions are clear. Now I wonder why I did not see it before.

Since I have read Z.W.T. works, I have introduced some of the ideas gained therefrom into our Bible class, and it has produced a startling effect, and it has caused many to search the word of God. The doctrine is new, yet many are very much interested; but some few think it is heresy. I once preached what I supposed to be the Word of God, but I find that I did not understand the book then. I had not a proper idea of the plan of salvation. But thanks be to God, I begin to see its beauty and harmony. What was meaningless to me once, now prove to be a jewel of the rarest beauty and value. I cannot help thinking how blind the churches are; even the educated will not believe. I thank God for the light he has granted to me. I now see the truth of the expression, "God so loved the world," &c. I would be very much pleased to read your "Food for Thinking Christians," and I think that if it is equal to your WATCH TOWER it will prove a power to convince very many that are now in the wilderness of error.

Yours in hope of eternal life.

Moulton, Iowa, March 1, 1884.

DEAR BRO. RUSSELL:--I was buying some notions of a peddler, the other day, and they were wrapped with ZION'S WATCH TOWER. Wife and I took a liking to the wrapper--it has the right ring. Enclosed you will find our subscription. Please send the WATCH TOWER. From an old soldier --both spiritual and temporal, and if the TOWER don't slack its hold on the truth, you will hear from me again.

Yours in Christ.

Crawford Co., Kansas.

DEAR BROTHER:--We have the privilege of sending you a little mite for the Lord's work, hoping that God will bless it to the feeding of other hungry souls as we have been fed. The question has been asked, How much will you give? For our part we can give but little, only ourselves to the Lord, and then one another, but if the question were reversed--What would you take? it would be unanswerable. We would not exchange what we have learned for the world. We are not public speakers, but we tell the glad tidings to those around us, if it is only to one person at a time. Though we meet with persecution on the right hand and on the left, the Lord gives us more strength and boldness to stand up for his Word. I think we could use some extra papers, will you please send us some. Yours truly in Christ, __________.

Glasgow, Scotland, May 21, 1884.

DEAR BROTHER RUSSELL:--I send along with this letter my subscription for Z.W.T. The brethren and sisters in Glasgow met in my house on the evening of April 8th to celebrate the Passover; there were present altogether seven, and we had an evening precious to me, and I think they all could say the same. We thought of the upper room in Jerusalem, where our Lord met with his disciples, and the words he spoke to them. We also read the TOWER'S comments on the supper, and sang a hymn altogether. I have two new subscribers for the TOWER, to send along with mine. Yours in Christ, __________.

Harper, C. Palmas, Liberia,

April 29, 1884.

DEAR BROTHER:--Having accidentally met with the little pamphlet published by you, entitled "Food for Thinking Christians," and having carefully read it more than once, I am deeply interested in it, believing I get through it a clearer and more correct knowledge of the teaching of God's holy word than I ever had before. I am constrained to avail myself of your very liberal offer, and ask you to send to my address some copies for distribution among some of my friends and neighbors, who I think will make a judicious and profitable use of them. I should be also very thankful for a few of the tracts, entitled "The Tabernacle and Its Teachings." Wishing you abundant success in your efforts for the good of mankind, I beg to remain, with assurance of high esteem, yours very respectfully,

Washington Co., Ark., May 28, 1884.

DEAR BROTHER RUSSELL:--It is with pleasure I write you these lines, to let you know how much I appreciate the new (?) teaching. I have read several copies of the Z.W.T., the Tabernacle Teachings and the Food for Thinking Christians, and I am glad to say that they are the best expositions of the Teachings of the Spirit I ever met with. Surely, the Lord is with you, for this is the Lord's doings, and it is marvelous in our eyes. Thanks be to God for this unspeakable gift. I am a teacher in the Christian Church at present, but a sincere lover of Bible truth, and am willing to forsake all for it. And for this purpose I write you these few lines: I want to know the truth, and nothing but the truth. I am an invalid, and as for this world's goods is concerned may not be able to compensate you, but will endeavor to make the best use of myself for the Master. I am, your brother in the one hope,

A Brother writing from Kentucky, says:

Your sample copies of Z.W.T. have come to hand, and I like it well, so far. You will please find enclosed my subscription.

I have shown your paper; some like it and some don't; some say Infidel and some say Universalist, but I want to try it one year, if no more. I have been asked what denomination you belong to, and I tell them I can't tell by reading your paper; they must read and judge for themselves. I want you to send me your articles of faith, so they can all see who you are. As for myself, I think the TOWER explains the Scriptures more fully than any thing I ever read before.

Yours very truly,

Such testimony as the above has brought joy and comfort many times, when other circumstances conspired to discourage our efforts. And we thank God that human imperfection can stand unseen behind his truth and hold it up for the comfort and blessing of his dear children.

These words of our brother remind us of the words of another under similar circumstances. "Whether this man be a sinner or no I know not, but one thing I know, that whereas once I was blind, now I see." Our articles of faith are found in the Word of God. If you would know them, we invite you to study it with us. Whatever we can find taught therein we believe.

ADVERSITY is the trial of principle. Without it a man can hardly know whether he is honest or not.

====================

R623 : page 3

THE SECRET OF THE SAINTS.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;

In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait.

Upon the brow to bear no trace
Of more than common care,
To write no secret in the face
For men to read it there.

The daily cross to clasp and bless,
With such familiar zeal,
As hides from all that not the less
The daily weight you feel.

In toils that praise will never pay,
To see your life go past,
To meet in every coming day
Twin sister of the last;

To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you.

To woo no secret soft disguise
To which self-love is prone,
Unnoticed by all other eyes,
Unworthy in your own;

To yield with such a happy art,
That no one thinks you care,
And say to your poor bleeding heart,
"How little you can bear."

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;

But since we know the gate is low
That leads to heavenly bliss,
What higher life could God bestow
Than such a life as this?

--Selected.

====================

R623 : page 3

THE DOCTRINE OF ELECTION.

It is well known that for years past I have opposed the popular, or Calvinistic view, of election. That view is essentially this: "God did, from all eternity, unconditionally, elect a certain number of persons to be saved, and these cannot be lost; and, at the same time, did pass by all the rest of the human family and left them to eternal damnation"; i.e., He reprobated them to eternal torments, or death, leaving them in a helpless and hopeless condition.

Such an idea of election I have opposed for fifty years past, and shall probably oppose it to the end of life, as unharmonious with the character of God and his professions of "love to the world," and the fact that Christ "tasted death for every man," and "gave himself a ransom for all," and that "God will have all men to be saved [to live] and come to the knowledge of the truth" (1 Tim. 2:4-6; Heb. 2:9).

With this statement before my readers, I trust they will not mistake nor misconstrue what I am about to say on election. That there is a

Scripture doctrine of election it is useless to deny; and that it is a "Sovereign" one must also be admitted. God, of his own sovereign pleasure, elected the first Adam before he was created to be the head and representative of the human race in its animal nature. The same Sovereign will elected, "before the foundation of the world" (Eph. 1:4), the second Adam--the Christ--to be the head and representative of a spiritual race, to be developed in due time.

SCRIPTURAL ELECTION HARMLESS.

These elections are necessarily followed by a harmless reprobation, i.e., no other man can take either the first or second Adam's place in the plan of God relating to our race. Neither of these elections are designed to exclude any of the race from the favor or love of God, but both are ordained for the benefit of the non-elected, to bring life and well-being to the entire race. The first Adam was elected to the office or work of multiplying and replenishing the earth, by filling it with inhabitants and subduing it (Gen. 1:28). The second Adam was elected to the office or work of bringing out a spiritual element in men and subjecting them to the will of God, so that they should find their happiness and joy in "communion and fellowship with the Father and Jesus Christ," the second or spiritual Adam (1 John 1:1-3).*

These two heads (the first and second Adam) were each elected, in distinction from all others, for these special offices or works; but it was for the benefit of others in both cases, though all others were reprobated in the sense these were elected.

THE CREATOR'S RIGHT TO ELECT.

The sovereign right of the Creator to elect whom he will to certain offices, or to perform a particular work, is undeniable. To deny this would be to deny that he is God, the MAKER of all things; and to such the language of Paul is applicable --"Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). Without variety in the human family, what would society be, even in this life? If all were rulers, who would be the subjects? If all were subjects, who would be the rulers? It is evident to all that some men by nature are endowed with five talents, some with two, and some with only one; and each was thus endowed, not by his own choice or will, but by the will of the Creator. Each was elected, before he was born, to this capacity found in him by nature; improvement may increase this capacity in them all; but I speak now only of the election which gives them their place, at first, in the race-- all ordered in infinite wisdom for the highest good, improvement and happiness of the whole race.

Men claim the right to elect their own rulers; and the act of doing it is called "Election"--that is, certain persons are elected to fill particular offices, not for their own benefit or aggrandizement, but for the good of the whole community. From the offices thus filled all others, for the time being, are reprobated or rejected; but the reprobation is a harmless one; the election was designed to benefit all the reprobated; to watch over their interests and see that all were protected in their lawful pursuits, and to punish the disturbers of the peace. The elect rulers are armed with authority to enforce law and order, and under such a well-ordered administration the greatest amount of good will be possessed by all well disposed, both of rulers and the ruled. In this view election is stripped of its hateful aspects.

A CALM LOOK AT THE SUBJECT.

Let us now see if we can look calmly on the Scripture doctrine of election. In the first place, suppose it is an election of individuals, though that view may be modified as the investigation proceeds. For what are they elected, or to what? Is it to be saved, while all others are to be damned? Preposterous assumption! as unfounded in the Word of God as it is blasphemous. They are "chosen in Christ" and for Christ, to aid him in his work of blessing the race of Adam, for whom Christ "tasted death;" that is, "every man"--"every creature"--the "all" for whom Christ "gave himself a ransom," which will "be testified in due time" (Mark 16:15; 1 Tim. 2:6; Heb. 2:9). The elect are to become the "Bride of the LAMB"--his "joint-heirs" --to reign with him (Rev. 19:7,8; Rom. 8:17; 2 Tim. 2:12); and will sit with Christ on his throne in the regeneration (Rev. 3:21). Shall He not have the right to select his own Bride? May not He and His Father elect whom they will for the Bride of Christ? How can that be doubted? Her office is not to exalt herself, nor for herself. It is to exalt the Bridegroom and be workers together with him in blessing the race and carrying out God's great purpose of blessing "the world"--the whole human family.

Viewed in this light, what Christian's heart can object to the doctrine of election? No one is harmed by it; no one

R624 : page 3

is excluded from salvation or eternal life by it; but their ultimate possession of those blessings is more likely to be secured by it. There is greater hope for those who are not of this elect Bride than there would have been but for her being thus elected and prepared to bless the others of the human race. This election need not and should not cause any jealousy in the minds of the non-elect; for, first, it is for the benefit of the non-elect that this election has been made; and, second, these elected ones have, in this life, to "drink of Christ's cup, and be baptized with his baptism" of sufferings, sorrows and reproach, be despised, reviled, have their names cast out as evil, their motives misconstrued, endure persecution in some form; many of them even unto death, having "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goatskins, being destitute, afflicted, harrassed, maltreated, (of whom the world was not worthy): they wandered in deserts and in mountains, and in dens and caves of the earth" (Heb. 11:36-38). Such, in some sort or some measure, is the lot of the Elect Church of Christ, who, having been made partakers of His sufferings, will be sharers in his glory, having been fitted therefor by being perfected by sufferings like their Elect Head, Christ Jesus. They do not and cannot live as other men do in this present life. They are called out from the world, and live not for this world, but live above it, looking for a "kingdom prepared for them from the foundation of the world" (Matt. 25:34). Christ is not only their Redeemer, but their great Exemplar: to be Christ-like is the grand ruling motive; and this makes them separate from all other men in this life. They have taken Christ's yoke upon them, and are now learning of him who was "meek and lowly in heart."

These remarks lead to another branch of the subject. That the elect I have spoken of are a definite number, which can neither be increased nor diminished, is highly probable. But I shall not argue that point at this time, another question being of more importance--that is--

IS THE ELECTION ABSOLUTE AS TO PARTICULAR PERSONS?

Or, Is it an Unconditional Election of certain individuals to fill the position of Bride to the Lamb? That the offer of this honor is confined to a portion only of the human family is a self-evident truth; for only a few of the race have ever heard the proclamation of the grace of God in Christ. It seems to follow that only those to whom the good news has been preached are candidates for this high and holy calling. That this election is not absolute, i.e., irrevocable, seems clear both from the Old and New Testaments. Peter calls upon believers to make their "calling and election sure" (2 Pet. 1:10). Paul tells us, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27): and again he says, "I have suffered the loss of all things...that I may win Christ...that I may know him and the power of his resurrection ...if by any means I might attain unto the resurrection (exanastasin) out from the dead," or out from among the dead" (Phil. 3:11); which language shows that Paul did not consider his election to that honor was absolute; hence, his laborings and sufferings to "make sure" that result.

Thus it appears that election, though it may be of individuals, is not absolute; it may be forfeited by "transgression." Paul is clear on this point when he says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame" (Heb. 6:4-6).

Again Paul says, "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:26,27). Such testimonies go to show that individuals may be elected to run in the race for the offices of "kings and priests" unto God and the Lamb, and yet may "come short of" a confirmation or inauguration into those offices by failing to obtain that maturity and perfectness which God calls them to, and by non-improvement of the grace bestowed on them; hence, the apostle exhorts on this wise, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6:6).

The Scriptures are full of cautions against carelessness in the use of God's grace, and against quenching the Spirit, and admonitions not to grieve the Holy Spirit of God, all of which go to show that there is a danger, at least a possibility, of failing to "make our calling and election sure." Too many persons, while writing or speaking of election, fail to make the distinction between being elected to run a race, and being elected to receive the prize. All who believe in Jesus have been elected (from the foundation of the world, if you please,) to run in the race for the kingly and priestly offices of the Kingdom of God; but none have been absolutely elected to the possession of those offices; this last election is suspended on conditions to be performed; hence, says the apostle, "So run that ye may obtain" (1 Cor. 9:24): obtain what? "An incorruptible crown." This belongs "to him that overcometh" (Rev. 3:21).

GOD'S DESIGN BY AN ELECTION.

This view of election, while it acknowledges the sovereignty of God and his right to bestow his gifts according to his will, shows that all is done with the design to benefit the race of men, as a whole; so that while some are exalted to rule and teach, the others are blessed under and by their rule and instruction, thus uniting the whole family of man in a perfect harmony, diffusing perfect happiness and joy: "every man," ultimately, sitting "under his own vine and fig-tree," having none to molest or make them afraid, "for the mouth of the Lord of hosts hath spoken it" (Micah 4:4).

Such an election as here set forth, is a most powerful stimulus to holy living, deadness to the world, self-denial, patience in tribulation, watchfulness, constant reliance on God for help and support in all the conflicts to which we are exposed in this life: in short, it leads to that spirit of consecration to God and the Lamb which few professed Christians seem to have any idea of in these days, for most of them appear to be tolerably satisfied to be saved from hell or death; and a deep communion with the Father, and with his Son, Jesus Christ, seems of no great importance to them if they can only be saved. Saved they may be; but never gain a part in the company composing the Bride of Christ: they have not made that "calling and election sure," and hence, fail of being kings and priests unto God and the Lamb; though saved with an inferior salvation through the abounding love of God, they may be subjects but not rulers in the Kingdom of God; they are not heirs of the Kingdom, but they may share in the blessings which flow from the reign of Christ and his Bride in the Kingdom, when that reign is established over all the earth. How great their gain or loss will be, by their neglect to make "sure" their election, is a matter at present impossible to tell. Let each believer in Jesus see and feel that he or she is called, yea, elected to something more than to be saved; they are chosen to put on Christ; i.e., to become Christ-like, so as to be of his Bride, and occupy the place of kings and priests to God and the Lamb. Not to live for this end and office; to be satisfied with the idea of merely being saved somehow, is to undervalue their high calling and lightly esteem the exalted honor of being joint-heirs to Christ's throne, and possessing the intimate relation of Bride of the Lamb. It is too much like despising the birth-right, like Esau; or selling it for a mess of pottage. What are all the charms of this present age--its honors, its luxuries, its wealth and grandeur--compared with the eternal honor and pleasure of being of the number that "follow the Lamb whithersoever he goeth" (Rev. 14:4), and associated with him in all the wondrous works and glories of the "ages to come?"

Let all believers in Jesus "strive to enter in at the strait gate," and walk in "the narrow way," if they would make "sure" their "calling and election," and

R624 : page 4

not rest in the bare idea of being saved. The prize is before us: let us "so run that we may obtain" it.--Geo. Storrs.

---

*Some of our readers will recognize the writer of the above as a former soldier of the cross who laid aside the earthly armor some years since. The above, from the pen of our esteemed fellow-laborer, was written probably ten years ago, and before we had come to see that the election of the church, now in progress, is to a change of nature, from human to spiritual: hence, in the fourth paragraph, the writer speaks of Christ selecting a spiritual element in man, instead of saying, as we now would, that the Second Adam becomes the head of a new or spiritual race, and the restorer of the human race.

In the sixth paragraph also, under the light of further unfoldings of the same truth, we, instead of saying each was endowed with many or few talents "by the will of the Creator--each elected before birth to the capacity found in him by nature," we would say: Originally, the race in its perfect representative, Adam, was fully and perfectly endowed with a full range of talent; but, by reason of sin, and the degradation and imperfection consequent to the fall, the original range and scope of talents has been more or less interfered with and destroyed.

It affords us great satisfaction to recall how clearly our Brother Storrs, in the above and other writings, presented the conditions which we were elected to fulfill if we would be joint-heirs of Christ's glory--that we must suffer with Him if we would be also glorified together.--EDITOR.

====================

R624 : page 4

SONS OF GOD AND DAUGHTERS OF MEN.

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose...And they bare children to them, the same became mighty men, which were of old men of renown." (Gen. 6:2,4.)

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth;" but the present spiritual rulership [under Satan, "the prince of this world,"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

These three worlds mentioned by Peter (2 Pet. 3:6,7,13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" (heavens and earth," or that order of things) passed away at the time of the flood, it follows that it must have been a different order from the present, and hence the prince of this present evil world was not the prince of that which preceded this--not the prince of the world or dispensation before the flood.

Just what was God's plan and method under that first dispensation has not hitherto been so clearly understood. Recently, however, several scriptures have been brought to our attention which seem to throw light on God's dealings during that time, and we think give a further and clearer insight into his plan and purpose as a whole. The thought suggested by these is that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteous and the enduring character of the future rulership of the world, saying, "The world to come hath He not put in subjection to the angels"--no, it is put under the control of Jesus and his joint heirs, and hence it shall not only be more righteous than the present, but it shall be more successful than that of the angels was. (See Heb. 2:2,5.)

In their original estate all the angels seemed to possess the ability to appear in earthly forms--Satan appeared to Eve as a serpent, other angels frequently appeared as men, thus performing their ministry, appearing or disappearing as the work demanded.

It was at this time, we believe, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan and his angels occurred before man's creation. We are told that Satan was a murderer [man killer] from the beginning (Jno. 8:44.) Certainly not from the beginning of his own existence, for every creation coming from God's hand is perfect, nor can we think any other beginning referred to than man's beginning in Eden.

The ambition of Satan to become a ruler seems to have developed as he beheld the first human pair with their procreative powers. He probably reasoned that if he could obtain the control of this man he should have the dominion over all his offspring, and be in power and influence above others, a rival of Jehovah, and his growing ambition said, "I will be like the Most High." (Isa. 14:14.)

Measurably successful, Satan gained a great influence over the race, but not complete, for in competition with him was the great company of angels who as guardians, instructed and ruled mankind for a time in harmony with the will of God. But presently came a great degeneracy among those rulers of men. Man's corruption was contagious, and some of the angels left their own habitation or condition as spiritual beings, keeping not their first or original estate. They misused the powers which they possessed of assuming a human form and became of a reprobate and licentious mind, copying after the degenerate man, and according to our text started a new race of men in the world.

Some have endeavored to apply the Scripture at the beginning of this article to two classes of men--one class more righteous than the other, called "Sons of God," but such a position is utterly untenable, for why should it be considered a grievous sin for one man to take for a wife another man's daughter. Marriage among men is never condemned as sinful in the Scriptures. Again, if it were merely a union of two classes of the same race why should the offspring be "GIANTS" and specially "MEN OF RENOWN." If the righteous and the wicked marry to-day are their children therefore giants or renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body, but with the angels it is different. Their powers were still perfect and unimpaired, hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which kept not their first condition but sought the level of sinful men and left their own habitation or spiritual condition God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in any earthly form, human or brute. Hence, though we know that they did thus appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently as men, as a flame of fire and as a pillar of cloud, etc., as recorded in both the old and new testament Scriptures.

Having become depraved in their tastes and given over to a reprobate mind, and being debarred from all association with God and his works and plans, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in every form of evil. How wise and kind the Almighty hand which has restrained their power and influence over men by preventing their personal intercourse! Now they may indeed enter and act through any who invite their companionship, but no more can they do. Thus far shalt thou go, saith the Almighty, but no farther.

Some of this class, possessed by devils, Jesus and his disciples met in their ministry. Out of one he cast a legion of devils (Mark 5:1-15). Anxious in some manner to be associated with humanity, yet unable to assume human form because of their restraints, (chains), when they found a man willing to have such company, a legion crowded into him, making him thereby a maniac. Even when they perceived that Jesus would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

But our subject would be incomplete if we should omit the testimony of Jude (vs. 6,7.) After mentioning the angels who sinned, he says, Even as Sodom and Gomorrah....IN LIKE MANNER giving themselves over to fornication and going after strange flesh." Is not this conclusive evidence on the subject?

That God deprecates any mixture or blending of human and spiritual natures, and designs that each should keep its own original or first estate, we need scarcely remark is clearly taught here. (See also Lev. 18:23, and 20:15,16.) And that our race as it exists to-day, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression--"These are the generations of Noah: Noah was a just man and perfect in his generation, i.e., not contaminated in the manner before described (Gen. 6:9.)

Glancing back then we see the first epoch under angelic control, and the result, man's continued degradation, and its degrading influence upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. And God let them try it, but sadly they failed. Some joined the ranks of evil and the rest stood by and witnessed the terrible course of sin. Later we find them still interested and desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Peter 1:12.) Thus was proven both to men and angels the futility of angelic power to save men.

In the beginning of this present evil world, notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's anger at the deluge, the tendency was still downward, and soon the wickedness of a Sodom brought its destruction. Mankind was bent on an evil course, and God permitted them to take it. Then the ministration of angels, except to the few of God's children, was withdrawn. In this second dispensation God permits the world to select and obey the prince of its own choosing, to feel his galling yoke and to realize the real character of evil while he is selecting from among them a little flock, whose desire to do the will of God has led them to sacrifice the human interests and present things to share as joint heirs with Christ, the glories and honors of the new ruling power (new heavens). And when the prince of this world is cast out, and he whose right it is shall take his power and reign, then in him shall all the families of the earth be blessed.

God has now demonstrated to all his creatures that his plan was the only one which could accomplish the great work; and his plan has ever since the fall been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life.

If, then, we are candidates for so high an honor, is it not fitting that the Gospel church must be carefully tried and tested now to insure their fitness for the new dominion? Let us then with the Apostles rejoice that we are accounted worthy of being tested and tried, and laying aside every weight and every besetment, let us run with joy and patience the race set before us, looking unto Jesus our forerunner, the author and finisher of our faith.

===================

R626 : page 4

TRANSFORMED.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."--Rom. 12:2.

It should be noticed here that these words of the Apostle are not addressed to the unbelieving world, but to those whom he recognizes as brethren, as shown by the preceding verse--"I beseech you therefore, brethren,...that ye present your bodies living sacrifices, holy and acceptable unto God."

It is the prevailing idea among Christians that when a man is converted or turned from sin to righteousness, and from unbelief and opposition to God to faith, obedience and reliance upon him, that is the transforming Paul meant. Truly it is a great change--a transformation, but not the transformation that Paul here refers to. That is a transformation of character; but Paul refers to a transformation of nature promised to believers during the Gospel Age, on certain conditions, and was urging believers to fulfill those conditions. Had such a transformation of character not already taken place in those whom he addressed, he could not have termed them brethren--brethren, too, who had something "holy and acceptable unto God" to offer in sacrifice. Only those who are justified by faith in the ransom are reckoned of God as holy and acceptable.

This transformation of nature will result to those who during the Gospel Age present their justified humanity a living sacrifice, as Jesus presented his perfect humanity a sacrifice--laying down all right and claim to future human existence, as well as ignoring present human gratification.

The first thing to be sacrificed is our human will; and henceforth we may not be guided either by our own or by any other human will, but only by the divine will. Gradually then the divine will becomes our will, and we reckon the human will as not ours, but as the will of another, to be ignored and sacrificed. The divine will now having become our will, we begin to reason, to judge, to think, from the divine standpoint: God's plan is our plan, and God's purposes and ways are ours.

None can understand this transformation who have not in good faith presented themselves as sacrifices, and in consequence come to experience it. Hitherto we might enjoy anything that was not sinful, for the world and all its good things were made for man's enjoyment; the only difficulty was to subdue the sinful propensities. But the consecrated, in addition to the effort to subdue sin, must sacrifice the present good things and devote all their energies to the service of God. As through sacrifice we daily realize that this is not our rest, that here we have no continuing city, our hearts and hopes are turned to that "rest that remaineth for the people of God." And that blessed hope in turn quickens and inspires to continued sacrifice.

Thus through a sanctified will the mind is renewed, transformed; and the desires, hopes and aims begin to gravitate toward the spiritual and unseen things promised, while the human hopes, etc., die. Those thus transformed are reckoned as "new creatures," begotten of God and partakers to that extent of the divine nature.

Mark well the difference between these new creatures and those who are only justified. The latter class is still of the earth earthy, and their hopes, ambitions and aims are such as will be fully gratified in the promised restitution of all things. But the former class is not of this world, even as Christ is not of this world, and their hopes center in the things unseen, where Christ sitteth on the right hand of God. The prospect

R626 : page 5

of earthly glory, so enchanting to the natural man, would not now be a satisfying portion to those begotten of this heavenly hope--to those who are now sharers of the divine mind.

We see, then, that it is a mistaken idea, though a common one, that all good men, such as Abraham, Moses, and the Prophets, were begotten of the spirit.

This new divine mind is now the earnest of our inheritance of the complete divine nature--mind and body. Some may be a little startled by this expression, a divine body; but we are told that Jesus is the express image of his Father's person, and that the overcomers shall be made like unto his glorious body. "There is a natural [human] body, and there is a spiritual body," and we have no idea that either our divine Father or our Lord Jesus are only great minds without bodies. They are glorious spiritual bodies, though it doth not yet appear how great the glory, and shall not until we also shall share the divine likeness.

While this transforming of the mind from human to spiritual is a gradual work, the change from a human to a spiritual body will not be gradual, but instantaneous. (1 Cor. 15:52.)

It may be difficult for some to see in this change of mind the beginning of a change of nature; but a little consideration, we think, makes it very clear. That there is a change of nature for the church is scriptural truth; and it is also as clearly taught that the change of this class begins here and is completed in the resurrection. (2 Cor. 1:20-22; 1 Cor. 15:52.)

Now, as Paul says, we have this treasure (the divine mind) in earthen vessels, but in due time the treasure shall be in a glorious vessel, the spiritual body.

The Scriptures show us that the human nature is a likeness of the spiritual (Gen. 5:1). For instance, man has will, so have God and angels; man has reason, so have they; man has memory, so have they. The character of the mental operations of each is the same. With the same data for reasoning, and under the same circumstances these different natures are able to arrive at the same conclusions: hence God can say to men, "Come, let us reason together."

Though the mental faculties of both natures are similar, yet we know that the spiritual nature has powers beyond and above the human--powers, we think, which result, not from different faculties, but from the wider range of the same faculties, and the different circumstances under which they operate.

From all that we can gather, we conclude that the human nature is a perfect earthly image of the spiritual nature, with the same faculties, only confined to the earthly sphere, with ability and disposition to discern only so much beyond it as God sees fit to reveal for man's benefit and happiness.

The divine is the highest order of the spiritual nature; and how immeasurable is the distance between God and his creatures! We are only able to catch a glimpse of the glory of the divine wisdom, power and goodness as in panoramic view he causes some of his mighty works to pass before us. But we can measure and comprehend the glory of perfect humanity. Truly there is a vast difference between the divine and the human nature; but, as the Scriptures teach, there is a likeness, else God and man could have no communion, no fellowship. It is because there is not a likeness of God in the lower animals that they cannot know or commune with him.

With these thoughts clearly in mind, we are able to more fully understand how the change from the human to the spiritual nature is effected--viz., by carrying the same mental powers over to higher conditions. When clothed with the heavenly body we shall have the heavenly powers which belong to that glorious body. We shall also have the range of thought and scope of power which belongs to it. The change of mind from human to spiritual which we experience here we see is the beginning of that change of nature. True it is but a very small beginning, but the begetting, as this is termed, is always but a faint, a small beginning; yet it is the earnest or assurance of the finished work. (Eph. 1:13,14.)

Some have said, How shall we know ourselves when changed? How shall we then know that we are the same beings that lived and suffered and sacrificed that we might be partakers of this glory? Will we be the same conscious beings? Yes, most assuredly. The Scriptures declare that if WE be dead with Christ, WE shall also live with him. (Rom. 6:8.)

Changes which daily occur to our human bodies do not cause us to forget the past nor to lose our identity, so the promised change from human to spiritual bodies will not destroy either memory or identity, but will increase their power and range. The same divine mind that now is ours, with the same memory, the same reasoning powers, etc., will then find its powers expanded to immeasurable heights and depths, in harmony with its new immortal or incorruptible body, and memory will trace all its career from earliest human infancy, and we will be able by contrast to fully realize the glorious reward of our sacrifice. But this could not be the case if the human were not a likeness of the spiritual.

These thoughts may help us also to understand how Jesus, when changed from spiritual to human conditions, viz., a human body and earthly limitations, was a man; and though it was the same being in both cases, under the first conditions it was spiritual; under the second condition it was human.

Because the two natures are separate and distinct, yet the one is a likeness of the other, therefore the same mental faculties (memory, etc.) being common to both, Jesus could remember his former glory which he had before becoming a man, but which he had not when he had become a man, as his words prove--

R627 : page 5

"Father, glorify me with the glory I HAD with thee before the world was" (John 17:5), the glory of the spiritual nature. And that prayer is more than answered in his present exaltation to the highest form of the spiritual, viz., the divine nature.

Referring again to the words of our text, we notice that Paul does not say, Do not conform yourselves to this world, but transform yourselves into the divine likeness; but he says, "Be not conformed...but be transformed." That is well expressed, for we do not either conform or transform ourselves; but we do submit ourselves either to be conformed to the world by the worldly influences around us, or else we submit ourselves to the will of God, to be transformed by the heavenly influences exercised through his word and his spirit.

You that are consecrated, what influence are you submitting to? The transforming influences lead to present sacrifice and suffering, but the end is glorious. If you are developing under these transforming influences, you are proving daily what is that good and acceptable and perfect will of God. To such the will of God is made plain. May grace divine enable us to walk according to the will of God through suffering, until ushered into the promised glory--until fully transformed into his glorious image!

====================

R627 : page 5

"SEE THAT YE WALK CIRCUMSPECTLY."

Not long since, many who are now rejoicing in the light of present truth were under the cover of darkness, uneasily seeking rest in the short bed and narrow covering of Babylon's creeds. Some loved the darkness, but a few anxiously longed for the dawn of day.

To such a voice has come, saying: "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee." This light that has come is none other than the glorious light of our Lord's presence, for the long-promised second advent is due. At his first advent Jesus said, "I am the light of the world," and the early disciples were bidden to arise and shine, their light having come. But since he has come in the glory of power the Church is now bidden to arise and shine with increasing glory, her glorious light having come.

Few at our Lord's first advent discerned his light because the majority preferred darkness; the few gladly received the light, and through them it has been reflected all through the gospel age. Thus they in turn became light-bearers as Jesus said--"Ye are the light of the world....Let your light shine." (Matt. 5:14-16.) Had not the mystery of iniquity begun to work that light would long since have flooded the world with its glory. But it was a part of the plan of God to let the mystery of iniquity work, interposing its clouds of error and superstition, thus obscuring the light, that the world might not see until the "due time" had come for binding Satan and ushering in the reign of righteousness. (Rev. 20:2.)

So great has been the deception and darkness brought about through this agency of Satan, that but feebly have even the children of light been able to discern and follow it. In fact, as the mystery of iniquity increased in power, the whole heavens have been overspread with clouds and thick darkness, and nearly all of God's children have submitted more or less to the drowsy influence. But to the few who, feeling the discomfort and longing for the day have escaped from the short beds, the message, Let your light shine has increasing significance now that the great light, the glorious head of the Church, has come.

Yes, we have seen the light; we have felt its blessed influence; our drowsy sensibilities have been quickened into new life, and our hearts leap for joy as we recognize present truth and by faith discern the glory of the coming day.

Well, say some, If the Lord were indeed present would not the whole earth be filled with his glory? Yes, in due time it will be, but we remember that he comes as a thief, and for a time is unobserved by the world. The world will not see his light, neither will unfaithful, sleeping children of God discern it. The gross darkness of ignorance and unbelief will everywhere prevail and only the faithful few will discern Christ's second advent, until the day of the Lord is well advanced and the Sun of righteousness and truth shall have scattered the vail of gross darkness which now covers the earth. And to this the prophet's words agree--"Behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Seeing, then, that these things are so, what manner of persons ought we to be in all holy conversation and godliness?

Paul exhorted those who enjoyed the light of our Lord's first advent to be followers of God as dear children... "to walk circumspectly, not as fools but as wise, redeeming the time [securing the opportunity] because the days are evil." With still greater emphasis would the Apostle's words apply to those now enjoying the light of his second presence.

To walk circumspectly is to walk cautiously, with watchfulness every way, with attention to guard against surprise or danger, and not as fools or those destitute of understanding. In this evil day it is important that, having escaped from the former darkness, we be not again deceived and led back. Once started on the backward track, it is only a question of time how soon we reach the former, or a worse darkness.

We have for some time noticed, and called attention to the destructive tendency of the errors advanced in this day of the Church's final trial, as well as to the superior light which should enable her to contend against it. Every departure from the straight course of truth seems now to lead with unerring certainty and haste to a denial of the whole system of truth, even to its very centre.

There is special need now to heed Paul's warning to walk cautiously, with a constant guard against surprise or danger, and not as those destitute of understanding, or as those who have never been enlightened. To some, under the delusive snares of the adversary, we have noticed that the most unreasonable and most unscriptural assertions were received and held to with a tenacity which baffled all efforts for their rescue, while that which they once hailed with delight as the truth of God, seemed but an idle tale. To such we would again repeat Paul's exhortation, "Be not unwise, but understanding what the will of the Lord is." The glory of the Lord has risen upon thee; arise, and let it shine through thee! That is not truth, by whatsoever route it may lead, if its course leads away from the very center of our hope--redemption through the precious blood of Christ.

This blessed truth, on which hangs all our hope, has, like a well-grounded anchor, held God's children all through the gospel age. Other truths have been either mutilated or destroyed, but God has not permitted the devil in his wrath to throw away the Christian's anchor. Once let go your anchor and you find yourself drifting on an unknown sea. Thank God the anchor will never be destroyed, but you may lose your hold on it. Above the stormy billows of a tempestuous sea let our brother's words be heard--"Cast not away therefore your confidence which hath great recompense of reward." Hold fast to the anchor.

See that ye walk circumspectly, securing, or making sure, the present opportunity because the present evil day makes increased vigilance and steadfastness necessary.

R. W.

===================

`R627 : page 5`

"ONE SOWETH AND ANOTHER REAPETH."

JOHN 4:37.

"Order," it is said, "is heaven's first law." Certain it is that the great designer and framer of all things had regard to order in all his works. "He spake, and it was done; he commanded, and it stood fast." How sublime the utterance: how worthy its divine source. Not less sublime the progressive steps in creation, extending, perhaps, through thousands and tens of thousands of years, until the completed universe in all its perfection appeared.

Notice the order observed in the various organizations endowed with life. Whatever department in nature we select, we pursue the same intricate pathway through various gradations, till we reach the highest order in the class. The variety and perfection in both the vegetable and animal kingdoms excite our wonder and admiration. But, however great may be the interest in the lower orders, man, the crowning act of creation: man, made only a little lower than the angels, endowed with reason, privileged with communion with his Maker, absorbs all our attention.

Not less real, though possibly less conspicuous, is the order shown in the work of man's recovery from the withering blight of sin.

God having foreseen all that would befall his creature, devised a plan of redemption

R628 : page 5

which could by no possibility fail to accomplish the purposes intended. Just here is where many well meaning people are at fault. It seems to be a common belief among Christians that God's plans are not only liable to defeat, but that they usually are defeated.

Such belief, however, is dishonoring to God, and comes from a faulty interpretation of the Scriptures.

In the light that now shines on the sacred page, God's children are enabled to more fully comprehend his wonderful plan than was formerly their privilege. The faith of the just is as the shining light that shineth more and more unto the perfect day. (Prov. 4:18.) This light shining on the Word discovers in God's method a well-defined plan, embracing various steps or stages. It has been termed by some the "plan of the ages," because it embraces within its scope several different ages or dispensations, in each of which a special work was accomplished. We notice the patriarchal in which the knowledge of God was confined principally to one man at a time. The Jewish age during which this knowledge was confined principally to the Jewish nation; and the gospel age during which Christ is selecting a Church or bride to be associated with him finally in the work of blessing all the families of the earth. (Gen. 12:3.)

Scripture also mentions "ages to come," in which God will show the exceeding riches of his grace. (Eph. 2:7.)

R628 : page 6

These ages each have a definite time appointed them, and a definite work to perform. In each there is a seed time and a harvest. Christ came to harvest the fruit of the Jewish age. He sent his disciples forth, not to preach to the Gentiles, but only to "the lost sheep of the house of Israel." In this harvest he burned the chaff, but the wheat he gathered into the garner. As many as received him, to them gave he the power to become sons of God. (Jno. 1:12.)

The disciples were sent forth to reap where others had sown. The prophets were God's messengers to the people; they sowed the seed. When a sufficient time had elapsed, the reapers came to do their part of the work.

The gospel age, Christ informs us, is also to have a seed time and a harvest. After the resurrection he sent his disciples into all the world to preach the gospel of the kingdom. At the end of the world (age, dispensation), the Son of man will send the reapers, who will gather the wheat into his barn. (Matt. 13:30.)

Many laborers, though very anxious to be at work, seem not to know whether they are to sow or to reap. Perhaps we should rather say, they want to sow and reap at the same time. Failing to comprehend God's plan, or, more likely, failing to discover any plan at all, they work hap-hazard as they suppose God is doing.

Wheat and tares have been growing together in the field. To the casual observer it promised an abundant harvest, but to him who needs not that any should testify of man, because he knows what it is in man, it presented a very different view. The harvest is now in progress, and to all appearances the tares far outnumber the wheat.

As stated above, many who seem anxious to labor for the Master, have no conception of God's plan. They work on human plans, and as a consequence those whom they endeavor to instruct are confused rather than enlightened.

"If the blind lead the blind, both shall fall into the ditch." It seems to be true of this harvest, as of that of which Jesus spake, "The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

S. T. TACKABURY.

====================

R628 : page 6

LOVEST THOU ME MORE THAN THESE?

Of the company called to be the Bride of Christ, but one requirement is made, and that is, supreme love for the Lord which will recognize no rival.

You may have inherited a disposition which more or less continually wars against your efforts to please God, but that need not interfere with your acceptableness. The Apostle Peter was afflicted with two perverse elements of character, which doubtless often led to great discouragement and almost to doubt of his acceptance. He was naturally very desirous of the approval of men, and also very impulsive.

That Peter loved the Lord, is evident from the fact that he so far overcame these tendencies as to become an open and constant follower, thus sharing the reproach of Christ. But when the dreadful hour came that to the popular mind proved Jesus an imposter, and his disciples despised and blinded fanatics, that was too much for Peter, and pride and impulse, coupled with fear, led to an emphatic denial that he ever knew the Lord. Just a little before this, the same impulsiveness had led Peter to draw the sword in the Lord's defence.

Notwithstanding Peter's denial of the Lord when under severe trial, he sadly remembered Jesus' words and repented, as his actions show. He still kept in company with the other disciples, all of whom were greatly perplexed and disappointed. Love still cherished the blessed memory of the past, though sadly they said, "We trusted that it had been he who should have redeemed Israel."

When Mary learned that the Lord had risen, she ran at once to tell Peter, knowing it would be welcome tidings to him; and his impulsive love now bounded with joyful hope to find his risen Master.

When the Lord had met the few disciples and Peter, after ministering to their temporal wants in the old familiar way, which led all to recognize him, he addressed Peter, saying, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." A second and a third repetition of the Lord's question brought a second and a third assurance and emphasis of Peter's love and a second and a third repetition of the commission to feed the Lord's children--to preach the Gospel.

It should be noticed, however, that though Peter was thus commissioned to preach the Gospel, he and all the disciples were told to tarry first at Jerusalem until endued with power from on high. And in due time--on the day of Pentecost, they received the anointing which was the earnest of their inheritance of the divine nature and the pledge of their acceptance as members of the prospective Bride of Christ.

There is much encouragement for weak, yet earnest and loving, saints in the Lord's dealings with Peter. His impetuous, ardent temperament, while it yet overflowed with love for the Master, and could truthfully say, "Thou knowest all things; thou knowest that I love," was yet constantly a great disadvantage to him, even after he had received the spirit of adoption into the divine family.

The one most praiseworthy trait in Peter's character was his perseverance inspired by his ardent love. If he made a misstep, he was just as quick to realize it and to retrace it. He never deliberately and entirely turned away from the Lord or admitted another as a sharer of that supreme affection. If asked, "Lovest thou me more than these"? could you say with Peter, "Yea, Lord, thou knowest all things; thou knowest that I love thee"? Then, to the best of your ability, show your love by your works. Then, though you may fall or stumble, you shall not be utterly cast down, for the Lord upholdeth with his hand, (Psa. 37:24,) and in due time, by constant effort, you will be able at least measurably, to overcome the weaknesses of your nature.

But, lest we should become so discouraged with our repeated failures or only partial victories over old tendencies, we should ever bear in mind that all this imperfection of our old (Adamic) natures was imputed to Jesus Christ, and that his death canceled it, and that now his righteousness is imputed to us; and, therefore, through faith in him, and not in our own actual righteousness, we are acceptable and may have a well grounded hope of acceptance.

To him that overcometh is the blessed promise of eternal union with Christ-- but not to him that overcometh every perverted tendency of his human nature, and is able to present himself actually perfect. If that were the requirement, not one of us could meet it. But "this is the victory that overcometh the world, even our faith." (1 John 5:4.) If we have that love for the Lord which leads us to persevere in our efforts to show ourselves approved unto him, even though we persevere through great difficulty, and if our unwavering confidence abides in his finished work of our redemption, then we are overcoming, and in the end will be reckoned of God as having overcome, even though we and those about us will realize our human imperfection.

Courage, then, disheartened one! Go feed my sheep. I would not send thee on such important mission did I not know thy love supreme for me and mine. And all thus sent I will endue with power from on high--the spirit of adoption, which is the pledge of your great inheritance with me.

MRS. C. T. R.

===================

R634 : page 6

THE only perfect friendship subsists among those who resemble each other in virtue, because those who love their friends for their virtue, love them for what is not a temporary appendage, but a permanent essential in their character.

===================

R629 : page 6

OUR LORD'S PRESENCE.

"Art thou he that should come, or look we for another?" Matt. 11:3.

John the Baptist was a brave, devoted, faithful servant of God. He counted no privation or suffering too great if thereby he might serve and honor God. And the experience of John was very much like the experience of very many of God's children.

When he first started out on his mission full of zeal and enthusiasm, doubtless he had high hopes of great success --not success as it is often measured today, by popularity and fame for oratory, or a great salary, for he was content to live on locusts and wild honey and he wore no soft clothing. No, his great anxiety was to have men repent of sin and to be ready to recognize and receive the promised Messiah of whom he was the forerunner. To know that he was chosen of God to actually introduce to the world the Messiah, the great deliverer promised away back in Eden and expected for four thousand years must indeed have inspired him with deepest enthusiasm and zeal.

For a time John met with great success and great multitudes repented of sin and were baptized. And after six months of such effort John was permitted to point his disciples to the Lamb of God that taketh away the sin of the world. But it proved to be only Jesus of Nazareth, John's cousin. And many said, "Is this not Jesus the son of Joseph the carpenter, whose father and mother we know? and others said, "What good thing can come out of Nazareth?" Jewish expectation was indeed greatly disappointed.

John was not so popular after that; his influence began to wane and his bold faithful course soon led to prison. This was a severe test of faith. Doubtless John in common with other Jews had failed to comprehend the object of Christ's first advent, and began to think how strange it seemed that his own cousin, of humble birth and without worldly honor should be pointed out as the Messiah in whom the hope of the world should center.

In his discouragement and loneliness John's faith began to waver--had he indeed been deceived in this matter? Instead of this prison and this reproach among men, he might have been enjoying the honors and comforts of the world: had he in his enthusiasm made a great mistake?

Thus disturbed by doubts John sent two of his disciples to Jesus saying, "Art thou he that should come, or look we for another?"

At this time Jesus was publicly preaching and calling attention to the fact that according to the prophets the time was fulfilled and the kingdom of heaven was at hand. Mark 1:14,15. But in answer to John's question Jesus did not say, Go and tell John that we are now living in the beginning of the 70th week of Daniel's prophecy, (Dan. 9:24-27,) though that was true; nor did he furnish all the other prophetic evidence that pointed to him for fulfillment: But Jesus said, "Go and show John again, those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." (Matt. 11:3-6.)

Notice that the things they could plainly see and hear were evidence sufficient that this was indeed the Christ. When God would make known to us any great truth he does not confine himself to any one method of proving it, but gives evidence in various ways.

Just so it is that the great fact of our Lord's second presence is now made known. To those saints who now like John inquire, "Art thou he that should come, or look we for another?" our Lord sends answer, saying, "Go tell them again the things which ye do see and hear. And blessed is he whosoever shall not be offended in me."

At his first advent the people not only heard the proclamation, "The time is fulfilled," but they could see the actual fulfillment of those prophecies concerning Christ which were then due. The Prophet had said, referring to Christ, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." (Isa. 61:1).

It was to the fulfillment of this prophecy of his mission that Jesus called John's attention. He could not then say, This day is all prophecy concerning me fulfilled; but he could and did call attention to certain marked features of prophecy then being fulfilled which afforded sufficient evidence that he was indeed the Messiah: For instance--his preaching was especially to the meek, the poor. Unlike the professed teachers of the day, he did not court the favor and flattery of the rich and neglect the poor, but the very reverse. The poor had the good news preached to them, and if the rich desired to hear they had the privilege of coming on the same conditions and on the same footing, which would certainly incur the reproach of their rich neighbors and of popular religious sentiment.

Jesus also began to proclaim liberty to the captives of death, to teach that a time was coming when death should be no more, and to illustrate his power to liberate all by loosing a few from the bands of death: "These things did Jesus and manifested forth [before] his glory." (John 2:11.) Go and tell John again these things, said Jesus. He knows them, but needs to be reminded of them again. This was but a small part of the long line of prophetic evidence since made manifest to the Church, but it was evidence sufficient for strong, unwavering faith.

The same thing is true to-day. While all that is prophesied concerning the second coming of Christ is not yet due to transpire, yet we see that those things due in the beginning of his day are actually coming to pass before our eyes. Nominal Zion now, as at the time of the first advent, is proud, popular and corrupt, and it is only those who have come to realize this--those who mourn in Zion--who are comforted by the good tidings now brought by the great Head of the Church, whose promised presence was to bring new light. Now, as then, it is the poor--the meek, who receive him gladly and to whom his special attention is directed; these are receiving the exceeding beauty and glory of God's unfolding plan for the ashes of old human traditions, the oil of joy for mourning and the garment of praise for the spirit of heaviness.

The prophecy of Isa. 61:1-3 was only due to have a partial fulfilment at our Lord's first advent; its complete fulfillment is due in this, his day. But we should not expect all of its fulfillment in the first dawn of the day. The opening of the prison doors of death to those that are bound by it is not yet due, but will follow in its order. The "day of vengeance" foretold is now due, and every student of the signs of the times is able to recognize the gathering storm. As Jesus said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3.)

Doubtless the principal cause of John's doubts was the disappointment of his Jewish expectations as to the manner of Christ's coming, and this, we see, is a cause of stumbling to many to-day. Let us ever bear in mind Jesus' words-- "The kingdom of God comes not with outward show, nor shall they say, Behold here or there, for behold God's royal majesty is among you"--unseen by the natural eye, and at first undiscovered by the world. (Luke 17:20. Diaglott.)

"If anyone should say to you then, Behold here is Messiah, or there, believe it not....If they say to you, Behold he is in the desert! go not forth; or, Behold he is in secret apartments! believe it not. For as the lightning emerges from the east and shines to the west, so will be the presence of the Son of man. (Matt. 24:23,26-28.) The evidence of the kingdom being come is the fulfillment of the last part of this

R629 : page 7

prophecy of Isaiah, the former part of which Jesus gave as evidence of the first presence. (Luke 3:18-20.) The day of vengeance upon every form of evil, oppression, and sin, is here, and the evidences are ever thickening. We recognize his presence by these very evidences --the lightning flashes of truth. And where the truth--the food--is found there the eagle-eyed, far-seeing, hungry saints are gathering and are being fed and enlightened. (v. 28.) Yes, we see the flashes of light which attend and attest our Master's presence, and we are being richly fed at his table (Luke 12:37); but though Christ has been seen and known in the flesh, we expect to see him so no more, (2 Cor. 5:16), but we shall see him as he is when made like him.

===================

R630 : page 7

HUMANITY'S TRUE SUPPORT.

Father, thou knowest best,
This thought is all my stay;
I see but just the step ahead,
Thou knowest all the way.

To me, as on I walk,
The way seems all obscure,
But thou wilt guide my trembling feet,
And make my footsteps sure.

E'en though the darkness falls,
And hides the path from view,
Thy rod and staff direct me still,
And will my strength renew.

Father, the way seems long,
My strength is very weak,
Support me still by Thy right hand,
And words of comfort speak."

====================

R630 : page 7

THE WILL OF GOD.

"Who will have all men to be saved, and come to the knowledge of the truth."-- 1 Tim. 2:4.

The term "saved," in general signifies to deliver. What the nature of the deliverance is must be determined by the circumstances. It may be from dangers of any kind; it may be from enemies temporal or spiritual; from sin; from temptations; from death, temporal, spiritual, or eternal; it may be from ignorance, or a helpless state that prevents our attainment of good that our Creator has prepared for His creatures. In this case it is the removal of these disabilities, etc. These uses of the terms save, saved, and salvation, it is presumed will not be questioned by any one.

Two facts are stated in the text above: 1. God "will have all men to be saved," 2. God will have all men come to the knowledge of the truth." On these two facts rest the sum of the gospel. Without controverting the truth that the terms save, saved, etc., are used often in a restricted sense, or are applied to a deliverance which is conditional, I proceed to notice the first fact stated in the text:

1. "God our Saviour, who will have all men to be saved." Here is a salvation which is clearly unconditional, and depends alone on the will of God. It is equally clear that an ultimate or final salvation is conditional, based on the "belief of the truth" as well as through

"sanctification of the Spirit," (2 Thes. 2:13). Texts need not be multiplied on this point. The salvation in the text under consideration admits of no conditions, as we shall see; it depends entirely on the "will" of "God our Saviour; who will have all men to be saved;" not desires them to be saved: but has willed or determined they shall be saved.

The question then is, What is the nature of this salvation which is unconditional and certain? Paul answers: "As by the offense of one, judgment came upon all men to condemnation" [to death]; "even so, by the righteousness of one, the free gift came upon all men unto the justification of life: for as by one man's disobedience the many [all men] were made sinners, so by the obedience of one shall the many be made righteous" (Rom. 5:18,19). That is, as all men die by one man's sin --Adam's--so by one man's righteousness --Christ's--shall all men be made alive from the dead. This revival from the dead is to all men unconditional: but a revival to immortality and eternal life is conditional. The universal revival restores all men from the death that came upon them as the result of Adam's sin. In this respect, Christ has "abolished death"--annulled it; made it void, or powerless to hold one of Adam's race. This is the salvation "God will have all men" receive, irrespective of any will of their own. This will further appear as the examination of the second fact in the text proceeds.

2. "God our Saviour, who will have all men...come to the knowledge of the truth." This second fact shows why God will have all men revived from the dead. How else can innumerable millions ever come to the knowledge of the truth? They have died without such knowledge; but Paul, who received his commission and his message directly from the Saviour's personal manifestation, declares, "God our Saviour, will have all men come to the knowledge of the truth;" and in order to this, He "will have all men to be saved." Observe, the salvation is placed before coming to the knowledge of the truth, and in order that they shall have that knowledge; for, no man's final state is fixed till he has first had it. When I say "the salvation is placed before coming to the knowledge of the truth," I do not mean that in the order of the work all men must actually be saved or made alive from the dead before they receive that knowledge; but, that God's will to revive all men is based on the fact that in no other way can the mass of the race ever come to the knowledge of the truth, the reception or rejection of which is to determine their final state: and God's impartial "love of the world" is a pledge that "every man" shall come to the knowledge of that love in the gift of "His only begotten Son" to bestow life eternal on all who will receive him when made known to them.

It is a fact the gospel is to be preached "to every creature"; the gospel of God's love to the world, and of Christ as the LIFE-GIVER for all men: and until it is proclaimed to "every man," or, to each individual, that individual has not the proper probation and his final state cannot be fixed according to the gospel preached to Abraham and confirmed in Christ. Then, saith Paul, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. 10:26). Thus the Apostle keeps the two facts of the text in view, and shows that death must be abolished and all men saved from it or God's will would be defeated, and all men could not have the knowledge of the truth. But God's will shall be accomplished, and death cannot prevent it; he has taken care to see that that "last enemy shall be destroyed" (1 Cor. 15:26), so that no man who has died in ignorance of God's love and his provisions for their ultimate redemption from sin and all its final consequences, shall fail of eternal life except by a wilful rejection of the truth, when, or after, he has come to the knowledge of it.

Such is "God our Saviour's will"; and who or what can defeat his counsel so as to make his word void? Has he not said, "My counsel shall stand, and I will do my pleasure" (Isa. 46:10)?

That I have taken the correct view of the text the context shows. The Apostle says: "I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men ...for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved," etc.; "for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:1-6). Hence the absolute necessity that all men be saved from death, else God's will, that they shall "come to the knowledge of the truth," is defeated, and his "due time" will never be reached. The death by Adam is annulled, so that no man can be held by it. If held in death at all, it is because he has sinned "willfully after that" he has received the knowledge of the truth. Such exceptions no more affect the general truth of the salvation of all men from death, than the general truth that "death passed upon all men" is affected by the translation of Enoch and Elijah, or that of saints alive at Christ's return from heaven. The word all embraces the mass of the race; the exceptions are the few. Some may never be released from death, because, personally they have involved themselves in its dominion by a wilful rejection of the DELIVERER after he was made known to them.--Geo. Storrs.

====================

R631 : page 7

QUESTIONS AND ANSWERS.

Question. Your explanation as to how death is to be destroyed in the next age seems most reasonable, but there has ever seemed to be one scripture in the way, viz., "The child shall die a hundred years old." (Isa. 65:20.) This child must be one in process of restoration; how, then, can it die?

Answer. By reading the entire verse, especially as given in Leeser's translation, the thought will be more clearly understood. Verse 17 shows that the time referred to is under the new heavens (new ruling powers) and the new earth (mankind regenerated or brought to life again). Verse 20 reads: "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old."

The inference is plain. No infant shall be born to die in a few days, as many now do, but every one born in that time shall come to years of maturity. Now they die because the fathers have eaten the sour grape of sin, but if any die in that age it will be on account of their own sins, and not of their father's sins. (Jer. 31:29,30.) If he dies at all in that age, it will not be until he has reached the age of one hundred years; but he need not die if he will comply with the conditions for retaining life. If he dies at a hundred years, it will be because he is a sinner, because he will not submit to the easy yoke and light burden which is necessary for his development and perfecting. It will be his own fault, and cannot be attributed to any other. He dies for his own sin, not Adam's, and as Adamic sin has been cancelled so has Adamic death, and when he dies it is not Adamic death, but the Second death from which there is no redemption promised.

The shortest period of probation in the next age will be one hundred years. And such as refuse to make progress under those favorable conditions, will be cut off from life after one hundred years trial, but even then he would be but a lad comparatively.

But some might inquire, How will it be with those born in this age and regenerated or brought to life again in the age to come? Would the time they lived here count as part of their probation there? No, for the Prophet says, Neither shall there be an old man that shall not have the full length of his days, i.e., the full length of his days of probation, a hundred years. The old man who died, and who will be brought to life again, will have just the same chance as the infant in that age. He shall have the full length of his probation, and all who improve it may have everlasting life.

"True and righteous are thy ways, Lord God Almighty."

Q. Is it anywhere stated how long a time will intervene between the coming of Christ for his saints, and his coming with them to judge the world; and what will be the moral aspect of the Church and world during this period?

A. We have learned, as heretofore shown, that the coming of Christ for his saints was in the fall of 1874, and that the first work before him was the glorifying of the saints. There, the harvest time began--the separation of wheat from tares, etc. Since the fall of 1881 we learn that "Blessed are the dead that die in the Lord from henceforth" --blessed because they would not have to sleep, for to them the instant of death is the instant of change.

At that time we believe that the resurrection of the dead saints was due, because the living were not to be changed until first the dead are raised. (1 Thes. 4:16.) Rev. 14:13 (Diaglott) also informs us that those who thus find it blessed to die, "rest from their labors, and their works follow with them." That is, the labor and toil incident to the work here will cease, and they will continue their work untrammeled by earthly hindrances.

Of course, as soon as they are changed they are with the Lord, and like him are present but unseen, and engaged with him in the present work. This being true those engaged in the work on the earthly plane are co-workers together with them. The condition of the Church and world during this period, observation will show. "Behold," even now "the Lord cometh with ten thousand of his saints." (Jude 14.) Just how long it will be before the whole body of Christ is changed is wisely hidden from us to prove our faithfulness. It may be a very brief time, or it may be some years yet. Blessed is he that endureth to the end.

The theory that Jesus would divide the second advent into two parts, first to gather his saints and afterward to with them judge the world in righteousness, is a misleading theory which has gained some prominence of late years, being advanced by some people called PLYMOUTH BRETHREN. It seemed to them a necessary theory because of one truth and one error which they attempted to unite. They saw from Scripture that the Lord's coming would be as a thief unobservedly. They saw, too, that a separation of the true from the lukewarm and cold in the Church must take place, and the little flock be exalted to power before the world's trial commenced. These considerations and others led them to the correct thought, that Jesus would be present and accomplish a work for and in the Church before it would be glorified.

But we think that in holding to a visible fleshly coming of Jesus they erred, and to have a place for both thoughts they concluded that Jesus would go away with his Church all unseen to the world, and then all come together in the flesh visible to human sight--with observation or demonstration to establish a visible dominion in some spot of earth--probably Palestine. (Luke 17:20.)

To our understanding there is only one second coming. He comes to do a variety of work, and shall not leave it nor return until he hath accomplished to put down all power and authority. "He shall not fail nor be discouraged till he hath set judgment in the earth" (Isa. 42:4), having first selected and glorified his saints.

Q. Will infants come up infants in the age to come?

A. Since "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10), we believe that infants and all will be raised just as they went down, excepting infirmity and disease.

====================

R630 : page 7

DUTIES OF DAILY LIFE.

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us--with their infirmities, their bad judgment, their ill-breeding, their perverse tempers --to endure neglect when we feel we deserve attention, and ingratitude where we expected thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided on purpose for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusions, disturbance--in short, with whatever opposes our will or contradicts our humor--this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline.--Selected.

====================

R631 : page 8

WORDS AND DEEDS.

They do the least
Who talk the most:
Whose good designs
Are all their boast!
For words are dew.

They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true.

And if the heart
Be pure and good,
The life will be
Just what it should--
Not dew, but true.

--Selected.

====================

R631 : page 8

LET NOT YOUR HEARTS BE TROUBLED.

"Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (Jno. 14:1,2.)

Emboldened by his success in Eden, Satan attempted again to thwart the benevolent designs of God, by deceiving the second Adam.

He, therefore, boldly presented himself, and proposed a compromise, which would avoid the necessity of suffering and death on the part of Jesus, and enable him in another way to accomplish the purpose for which God sent him into the world, viz.: "that the world through him might be saved" (Jno. 3:17.)

Jesus, however, had the necessary knowledge to enable him to see that this suggestion was only to oppose the plan of God. He knew that as all human life had been forfeited by Adam's transgression, to purchase back--redeem that life--his own must be given, as written by the prophet (Isa. 53:11.) "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In harmony with this, Peter says, (1 Pet. 2:24,) "Who his own self bear our sins in his own body on the tree."

Jesus, knowing the Father's plan, and his own will being in entire harmony with that of the Father, went steadily forward to accomplish that will, even unto death.

There is no evidence that the adversary ever renewed the encounter of the wilderness. The "Forerunner" had given evidence that all Satan's arts were exercised on him in vain. But there was still hope; for the "followers" could be met one by one, and might he not be more successful with them?

Jesus knew what the plan of Satan would be, for God had given him a revelation of the things that must shortly come to pass "to his servants." Jesus foreknew that taking a new departure, the wily foe of God and man would henceforth seek to turn the "followers"

R632 : page 8

aside from the path-way, by transforming himself into an angel of light, and causing errors to be substituted for truth.

To acquaint the disciples with these "wiles of the devil," Jesus uttered the parable recorded in Matt. 13:24-43. He knew the enemy's subtle power, and that he would "deceive the very elect if possible." He foresaw the "falling away" foretold by Paul, (2 Thes. 2:3), and that man of sin revealed, and knew the artifice by which it would be accomplished.

He, therefore, affectionately warned his followers against giving heed to doctrines of devils, (so termed by Paul, 1 Tim. 4:1), assuring them that error could lead only into trouble and darkness.

The more effectually to fortify their minds against doctrines of seducing spirits, he explains that part of God's plan necessary to refute them, and says in the words quoted at the head of this article, "Let not your hearts be troubled." We now inquire briefly, what are these errors that were so surely to cause trouble to such as should be deceived thereby, and how a belief in Jesus could save from this trouble?

The first we name is that which Satan found so effectual in Eden--"Thou shalt not surely die." Out of this falsehood Satan has made more capital, seemingly, than out of all others combined. On it he has founded all those horrible systems of religion among heathen nations, the bare mention of which shocks the sensibilities of every human being. By this he has kept his seat firmly as the ruler of this world, and relentlessly caused his cruel mandates to be obeyed.

In Christian communities, with an open Bible where it is written, "Only God hath immortality," (1 Tim. 6:16,) this has been scarcely less prevalent; and may we not add, hardly less baneful in its effects. On it has been built the awful and God-dishonoring dogma of eternal torment, which teaches that the wicked are assigned, immediately at death, to endless torture, without a ray of hope that the wrath of God will ever permit them to relent. Strangely enough, those who teach this doctrine fix a day somewhere in the dim future, in which these millions of beings, with those who also, at the moment of death, entered the bliss of heaven, shall be summoned forth to judgment, to be rewarded or condemned to the very condition in which they have existed, some of them for thousands of years.

We can now see how necessary to Jesus' followers the many assurances of word, that all rule and all authority opposed to his will shall finally be subdued. Into what trouble, what anguish of heart, has a contrary belief cast multitudes of God's children.

To the mother who looks for the last time on the lifeless form of her wayward boy, believing him already enduring the torment of a world of woe, how like mockery seem Jesus' words, "Let not your heart be troubled."

Ask her to be joyful when one she loves better than life, is doomed to endless despair! It is impossible, and all the sophistry which theologians have made use of to reconcile Orthodoxy (so called) with the teachings of Jesus has signally failed. Happy they, who "come to Jesus" and find rest. Happy they, who so fully believe in Him as to be able to cast on Him every burden and every care.

But how can a belief in Jesus save from these errors?

We answer, a belief in Jesus comprehends a belief in Him as sufficient to accomplish the purpose of God, in sending Him into the world. A belief that He is stronger than the "strong man armed," and competent to bind and destroy him. (Matt. 12:29; Heb. 2:14.)

That "He gave His life a ransom for all to be testified (to them) in due time." (1 Tim. 2:6.)

Finally, to believe the words quoted at the head of this article, that in his Father's house (Kingdom) are many mansions (conditions of being) and that what he was going to prepare for his church was not all that is to be attained by God's creatures.

On the contrary, a kingdom had been prepared from the foundation of the world (Matt. 25:34) for the human sons, and though forfeited by man on account of disobedience, is to be restored as taught by all God's prophets, (Acts, 3:21) and all mankind brought back to life, (Jno. 5:28), and given an opportunity to come into harmony with God's laws and need no more.

Thus, as God's children come to a knowledge of his glorious plan, and are enabled to realize that his work is surely going forward to success, doubts and fears give way, rejoicing takes the place of despondency, and with the angelic choir they sing, "Glory to God in the highest, and on earth peace and good will to men."--(Luke 2:14.)

S. T. T.

====================

R632 : page 8

"FEAR HATH TORMENT."

So saith the Apostle. Some Christians are paralyzed for life by the monomania of fear. They fear to pray in public. They fear to be singular for right. They are afraid to give to the Lord's cause lest they come to want. They fear to rebuke a brother for his fault. They fear to confess Christ before men. They are afraid to leave an old church or party that has left the truth. They are afraid to espouse a good cause where it is not popular. They fear shadows and fail to secure the substance. They are like the invalid afflicted with the delusion that he was made of brittle clay and if struck would snap into fragments. He was cured by a friend deliberately upsetting him from his carriage, when he arose from the ground sound in mind as well as body. The cure for a foolish fear is faith and a forced obedience of duty. Just as there is one cure for selfishness --self-sacrifice; as there is one cure for spiritual laziness--work, there is one cure for timidity and that is to plunge into a disagreeable duty before the ague shiver has time to come on. Whatsoever thy hand findeth to do, do it with thy might.--Selected.

====================

R632 : page 8

A BEAUTIFUL THOUGHT.

Our Lord says, "I will guide thee with mine eye." The eye is very expressive of every emotion of pleasure or pain, and a loving nature, whose delight is in the favor of another, will carefully note the look of approval or disapproval, before a word of commendation or reproof is uttered. Thus our Lord would guide us, but only those whose DELIGHT is in the law of the Lord can be so led. To such loving ones reproof and exhortation are scarcely necessary; they may walk from day to day in delightful communion with God, and even while their human nature is being crucified daily, the new nature may rejoice with joy unspeakable and full of glory.

====================

R632 : page 8

THE COMING CONFLICT.

That there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State, and the ecclesiastics who represent the Romish Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of educator, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty--or that if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle-field, and decided in the most terrible of conflicts, a religious war.--Hon. John Jay.

====================

R635 : page 8

"Another indication of the conscious weakness and apprehension of danger in the nominal church, is seen in the effort of the High Church section of the Established Church of England to ingratiate itself with the leading disciples of British Socialism--doubtless desiring to hold the guiding reins of what it astutely imagines to be the force of the future. To this end a series of meetings has been organized in London, under the auspices of the "English Church Union," for the purpose of public discussion and advocacy of what it terms "Christian Socialism." The term is misleading, for the only true Christian Socialism is that union of Christian Believers in love and good works, and natural help and sympathy, taught and enforced by the Word of God, upon the basis of union with Christ. This, however, is very different from what is meant by the two parties it seeks to bring into alliance."--Bible Standard.

====================

R652 : page 8

"BIGNESS is not greatness; and he who judges of value by bulk will find himself seriously mistaken. A boulder is larger than a diamond, but is it as valuable? The passion for bigness is found in connection with public assemblies for divine worship. Meetings are held, and a great effort is made to increase their size. Men go for the "big meeting." They publish accounts of crowds which attend, until at last religious interest deteriorates, being overwhelmed by the tide of worldliness. A man who prefers to drink out of a big horse-pond rather than a little spring, might be pleased with such results, but spiritual and discerning Christians have very different thoughts."--Selected.

====================

R632 : page 8

AN EXCHANGE says: A man crossed the Mississippi river on the ice, and fearing it was too thin, began to crawl over on his hands and knees in great terror, but just as he gained the opposite shore, all tired out, another man drove past him gayly sitting upon a sled loaded with pig-iron. And for all the world that is just the way most of Christians go to the heavenly Canaan, trembling at every step, lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land.

====================

R632 : page 8

THE STOUTEST TIMBER stands on Norwegian rocks, where tempests rage, and long hard winters reign. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Even so the most vigorous and healthy piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has neither time nor room for evil, but, aiming at great things both for God and man, promptly and summarily dismisses temptations with Nehemiah's answer, "I have a great work to do, therefore I cannot come down."--Selected.

====================

VOL. V.

PITTSBURGH, PA., JULY, 1884.

NO. 11.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 44 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

ORDER as many sample copies of the TOWER as you can judiciously use-- FREE.

WALL CHARTS.--We still have some of these on hand FREE for all who will pay the Express charges on them. See description in last issue.

====================

R633 : page 1

VIEW FROM THE TOWER.

"Thus saith the Lord eternal, Behold, I will be against the shepherds, and I will require [take] my flock from their hand, and I will stop them from feeding the flock; neither shall the shepherds feed themselves any more. And I will deliver my flock out of their mouth that they may not serve them for food.

For thus saith the Lord Eternal, Behold, I AM HERE, and I will both inquire for my flocks and search for them.

As a shepherd searcheth for his flock on THE DAY THAT HE IS AMONG his flocks that are scattered, so will I search for my flocks, and I will deliver them out of all places whither they have been scattered, on THE DAY OF CLOUDS and tempestuous darkness." (Ezek. 34:10,12)-- Leeser's Trans.

The Good Shepherd who gave his life for the sheep has various flocks as intimated above, and by His own words: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (John 10:16.)

The above scripture not only relates to "Israel after the flesh," one of the flocks to be gathered and fed by the Shepherd, but it has special reference to the spiritual flock, the saints of the Gospel Age. As represented in Matt. 13:52, the under-shepherds whose duty it was to "feed the flock," bringing forth to them things new and old, have sadly neglected their office and devoted much of their time to feeding themselves upon the husks of science and man-made theology, and in honoring each other with the titles Rabbi, Master, Reverend, and Doctor, seeking not rather the feeding and strengthening of the flock in the knowledge of the truth, and that honor which cometh from God only.

As prophetically foretold in the preceding verses of this chapter: "The fat ye [shepherds] eat, and with the wool ye clothe yourselves; those that are well fed [that despite the neglect of the shepherds find pastures of truth, and feed, these] ye slaughter [not now, as a century or more ago literally slaughter, but slaughter their influence, casting out their names as evil]. But the flock ye feed not. Ver. 3.

"My sheep have to wander about on all the mountains, and upon every high hill; yea, over all the face of the land is my flock scattered." Ver. 6. The Lord's sheep are intermixed with various nations (mountains) and in various high hills (societies of earth--churches) "there is none that inquireth, none seeketh after them." The shepherds sanction the scattered and divided condition of the Lord's sheep, even claiming that it is the Chief-Shepherd's will that they should be separated in various sects.

But the words at the head of this article assert that at a certain time the Lord comes to the rescue of his sheep, and casts aside the unfaithful shepherds. Mark well that this will be when he is present "here" and "among his flocks that are scattered." Notice also that his presence "among his flocks" is in the "day of clouds and darkness"--in the day of trouble. Trouble on the nations and upon the unfaithful shepherds.

Surely we have evidence that we are now in this cloudy day--that the Chief Shepherd is present. If not, whence comes the food upon which we are feeding, and the refreshing rest of faith which we now enjoy. Is it not in fulfillment of what was written--"And I will feed my flock, and I will cause them to lie down. Ver. 15.

The same lesson is expressed through Jeremiah (23:1,4) and Isaiah touchingly refers to the Lord's care for even the weakest of the flock in the day of His presence, saying: "Like a shepherd will he feed his flock: with his arm will he gather the lambs, and in his bosom will he carry them." Isa. 40:11.

The Shepherd has been feeding us wonderfully during the past few years, and all who are being strengthened thereby should be aware that he is collecting his sheep, and though scattered over the hills of sectarianism, he calls His own sheep together into one fold--one church--as it was at first.

How strange it seems that some cannot realize this; but when they hear His call, "Come," "Come out of her, [Babylon--confusion,] they seem loath to leave, and unused to the liberty wherewith Christ makes free, they inquire, If we come out, into what shall we go?

They are so used to bondage to systems and forms and rules of men, that they cannot realize the strength of the fold which has no other bars than the Word of God; they cannot realize the ONENESS of that flock which is kept together simply and only by bonds of love one for another and for the Shepherd.

Looking from the TOWER it seems that there are many such sheep now, who, because of weakness of faith in the words of the Shepherd, and holding to the traditions of men, may lose the high honor of membership in the chief flock--a place among the overcomers. Let us take heed.

But the work of the Shepherd will be first directed to the assistance, feeding and gathering of the first or special flock, yet we thank God that this Shepherd will leave none who truly belong to his flocks to starve. "With his arm [power] he will gather the lambs," and lead them and feed them. Yes, when the arm of the Lord is revealed--when his power is manifest in the overturning of all false systems, then some will SEE, and hear, and obey, who have not the overcoming strength now.

It is of this class we read, "These are they which came out of great tribulation," and "The Lamb which is in the midst of the throne [then in exalted power] shall feed them and shall LEAD them." (Rev. 7:14,17.) They will then be ready to be led out of false systems to follow the Shepherd's leading.

Meantime, "Israel after the flesh" will not be neglected; for though of another flock, they are under the same Shepherd. Liberty and restoration to national union and favor will be granted to them, that in due time they may be fitting channels through which the truth of God may pass to refresh, revive and bless all the families of the earth.

====================

page 1

EXTRACTS FROM INTERESTING LETTERS.

Mich., June 21, 1884.

FRIEND RUSSELL:--The June number of the TOWER is received; it is a friend anxiously expected and most heartily received. It seems to me like news from home. Since I first saw the "Food for Thinking Christians," I have gained more information from it and WATCH TOWER than from all the works I ever read. I have been quite a Bible reader, and have attempted to teach its doctrines heretofore, but all passages outside of a certain line of doctrine were unintelligible to me. I preached what I supposed to be the Word of God, and I was quite successful, but I became dissatisfied with myself and quit preaching, because I was not sure that I was right; and now I know that I taught the doctrines of men for the commandments of God. I have began to introduce some of the ideas gained from recent reading, and they have produced quite an effect, and some ask, What new doctrine have you got now? I made a chart of the ages, and lectured from that, I am astonished at the result. And now please send me a Wall Chart; I think it is just what I want. I intended to get one painted. Please find the amount enclosed for the Z.W.T. one year, for __________, my friend, he has been a Disciple preacher for 25 years. He mourns to think he has stumbled so long. Please send him a Chart also. May God bless you abundantly now and hereafter. Yours, in hope of eternal life,

Bristol, Fla., June 12, 1884.

DEAR BRO. RUSSELL:--I received the "Concordance" and the "Emphatic Diaglott" in good condition. Please accept many thanks. I would not be without them for twice the cost of them. It is a real blessing to be able to obtain books of such value at so small a price. By the help of the Concordance, the Diaglott and your own publications, "Food for Thinking Christians," "The Tabernacle and its Teachings," and the WATCH TOWER, the Bible seems almost like a new book.

I would like very much to see the April number of the TOWER for 1883, as I did not have the pleasure of reading your article on the Lord's Supper. Two of us, myself and wife, took the bread and wine in remembrance of the death of our Saviour, but we missed the time, as we did not celebrate it until the evening of the 13th of April, "Easter Sunday"; but I hope the Lord will accept it, as in memory of Him who died for us. I remain yours, very truly,

Graves Co., Ky., April 25, 1884.

DEAR BRO.:--Through a good brother I have been permitted to read three numbers of ZION'S WATCH TOWER. I am so much edified I cannot think of doing without it. I am nearly 55 years of age, and have been in the service of our blessed Master nearly 25 years, and through misfortune I am one of the Lord's poor; but I rejoice that you have made me welcome to light and truth through the WATCH TOWER. I cannot pay you now, but will at my earliest convenience. Please send me right away ZION'S WATCH TOWER. I am praying for further knowledge of the truth, and it seems my prayer is about to be answered. I must have your valuable paper. I humbly pray God to bless your labors. Yours, in hope of immortality,

Louisiana, June 19th, 1884.

DEAR BROTHER:--I have received a copy of the WATCH TOWER of October, 1883. If it can be had, I want the preceding number....If still published, I desire to become a subscriber to the WATCH TOWER. Acquaintance with the paper through the number I have makes me long for all the back numbers, which I will order if they can be had. I thank God for the providence that has put the number I have into my hands. Yours fraternally,

Pastor Baptist Church.

Newark, N.J.

DEAR BRO. RUSSELL:--Accept of my heartfelt thanks for the "TOWER." It is a most welcome guest in my family. Although poor in the things of this world, the blessed prospect of immortality, as taught in your paper, enables me much more cheerfully to "endure hardship as a good soldier of Christ." I find the exposition of Scripture so clear and logical in the "TOWER," that strong faith has taken the place of doubt and instability. May the Lord abundantly bless you in your work and labor of love, and may you be permitted for many years to continue in the blessed service of enlightening the minds of those who are groping in moral darkness. Yours affectionately,

Antelope Co., Nebraska.

DEAR BROTHER RUSSELL:--It is with great joy that I write these lines. To say that my Saviour is blessing me is a poor way to express the joy and peace that he gives me, but I know of no other way. He is very near to me now, though the eyes of my flesh cannot behold him, but with the eyes of faith I can see him and hold sweet communion with him. I feel sure you understand this, but if I speak of this even to those who profess to know and love him they would think I was foolish and very peculiar. They keep trying to get me to

page 2

join the church and be one with them, but I tell them I do not want any church or creed but the one church whose names are written in heaven. I have lent or given away all the books and papers you sent me. Some say they are very good, and others say they cannot understand them. One old man to whom I gave a Food for Thinking Christians says he cannot part with it, it is so good. He came over from Scotland about a year ago, and is about 87 years of age; his daughter says he will sit and read Food for hours. May the Lord bless this reading to his soul is my prayer. His daughter gave me fifty cents to send for the WATCH TOWER for him and herself. The other mite please add to the Tract Fund. I wish with all my heart it were a hundred dollars, but my Heavenly Father knows all about it. May the Lord continue to bless you and make you a blessing to others is my daily prayer for you and dear Sister Russell, for I never can tell you how much good the paper does me. I am looking forward to the time, which I hope will not be long, when, if we are faithful, we shall meet in our Father's Kingdom, when we can tell one another of all the way the Saviour led us, and when we shall know one another even as we are known. Blessed thought to be ever with the Lord. Your sister,

====================

R633 : page 2

WORKING WITH GOD.

In an article in June ZION'S WATCH TOWER, page 6, by Bro. Tackabury, showing the advantages of understanding God's plan of the ages, and the importance of knowing the seasons--as seed time and harvest--that we may work in harmony with God's plan, we find this paragraph: "Many laborers, though very anxious to be at work, seem not to know whether they are to sow or reap. Perhaps we should rather say, they want to sow and reap at the same time. Failing to comprehend God's plan, or, more likely, failing to discover any plan at all, they work hap-hazard, as they suppose God is doing."

How true the picture--hap-hazard just expresses it--and the reason, "As they suppose God is doing." As I read, the picture Jesus gave us of these times came up, and the stupid and falsifying answer of the slothful servant: "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth," etc. (Matt. 25.) Instead of developing the talent confided to his care by the Lord, he buried it. Why? He was ignorant of his Lord's character and will. He imagined that the Lord was selfish and exacting, claiming more than he had any right to. Is it strange that the nominal Church should have the same spirit? Greedy, intolerant, haughty and boastful, she wants to reap without sowing, to gather where she has no right. She would rather fill the Church with the devil's children, (especially if they were rich,) that she might boast of her numbers and influence, than to have a few who are consecrated. In fact, the truly converted are not what she wants at all; they would, by their "old fogy" notions, keep out the very class she wants to have in.

Among her favorite songs are, "Gather them in," and "Whosoever will may come."

She seeks to reap without sowing. The plough and spade are not suited to her dainty hands. But she has reaping machines, and patent binding machines, and combined threshers and winnowers, that cast out the wheat and save the chaff; and recently she has borrowed from the politicians an elevating machine to store her treasures in the coveted places in her barns.

Seriously, the Churches have plenty of machinery, good facilities and well systemized work by many workers. Why, then, do not the nations fall before her? Some of their blind leaders, looking with pride upon their facilities, boast that it will take but a few years more to convert the world.

Looking from their standpoint, it is not unreasonable that they should think so. Surely such a vast amount of machinery and organized effort ought to accomplish wonders. Think of the Young Men's Christian Association, with its myriads of workers everywhere; the Women's Christian Temperance Union, rapidly spreading its numbers and influence; the Home Missionary enterprises of various kind; the International S.S.

R634 : page 2

system; the sermons, lectures, inquiry meetings, etc., etc.

Why is it that in the presence of this vast army of zealous, tireless workers so little is being accomplished? The accessions to the Church do not keep pace with the population, so that, instead of conquering the world, the Church is actually falling behind, and that rapidly. Secret skepticism and blatant blasphemy are steadily increasing; crime and corruption fill the newspapers, which, in many cases, are eagerly bought for the sake of their filthy record.

Why cannot some see that something must be radically wrong in this matter? Is God unable to give this army the victory? What of Gideon, and Samson, and David, and Nehemiah, and many others who fought the Lord's battles? If a handful working in harmony with God could do so much, what should be done through these millions?

There can be but one answer: their zeal is not according to a knowledge of God's plans--they are not working with God?

Jesus said: "He that is not with me is against me: he that gathereth not with me scattereth." (Matt. 12:30; Isa. 26:17,18.)

W. I. M.

===================

R634 : page 2

THE SALT OF THE EARTH.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matt. 5:13.

Salt is permeating in its character, and is a well known preservative against decay, and is therefore a fitting symbol of the principles of Christianity and those in whose life those principles are exemplified. The character of a child of God is known and read by those of the world who never think of reading God's written revelation, and it is emphatically true, that these living representatives of the principles of Christianity, are the salt of the earth.

If we would see the effect of this salt we have only to consider the difference between the so-called Christian and heathen nations of the world to-day. The superstition and ignorance of the latter impede progress in every direction. Take, for instance, China. In morality her standard is exceedingly low, and the mass of that vast nation seem to have lost those manly traits of character which distinguish the human from the lower orders of being; its system of education is a mere memorizing and inculcating of the old fables and superstitions of the past. These superstitions forbid any advancement in science, philosophy, art, and what is generally called civilization. Railroads and telegraphs can scarcely be constructed because they come in conflict with these old superstitions. Just so it is in India and in every heathen country.

"Yes," we hear many voices say, "this great progress in civilization in Christian nations is due to the influence of the Church;" and by the Church they mean that great organization, or rather union of diverse organizations which the Scriptures term "Babylon," (Rev. 17:18)-- the great development of the "Mystery of Iniquity." But this is a great mistake: Jesus never said, Babylon, or the Mystery of Iniquity is the salt of the earth; but "ye"--the true children of God--"are the salt of the earth."

Let us notice, then, how this salt of the earth has been working. But first, we object to the expression "Christian nations," for there is not a Christian NATION on the face of the earth. If such a nation did exist, it would indeed be the salt of the earth.

What is termed civilization is nothing more than the arrest of those elements of decay which are at work in the human family, and a preservation or salting of the good qualities which have not yet become extinct. And this, in so far as it has progressed, we claim has been done solely through the agency of the children of God, though hindered, not helped, by the great "Mystery of Iniquity." Every truth and principle that has been brought to light from the Divine Revelation, and exemplified in the faith and life of the saints, has made its influence felt to some extent on the world, and the aggregate of that influence is seen in the present development of civilization. Every martyred saint, and every persecuted, despised and rejected faithful one, who bravely defended the truths and principles of Christianity, has done his part in thus salting the earth, although the false or ignorant professors who persecuted them, did so in the name of the Lord, saying, "Let the Lord be glorified." Isa. 66:5.

As thus through the suffering, sacrifice and toil of the faithful few, sufficient truth has dawned upon the world to liberate them from the thraldom of superstition, they have enjoyed a greater degree of liberty. And in that blessed liberty and just to the extent that they have received it, has heart and mind expanded; morality has increased; philanthropic enterprises have been undertaken; and art, science, invention, and every branch of education has flourished. And yet the nations thus favored are not Christian nations; no, they have only been salted a little with the truths and principles of Christianity, though they do not realize from whence they received them, and generally consider these things as the result of their own wisdom.

This salt has, at least to some extent, penetrated all nations with results corresponding to the amount received. Since these who have been the salt of the earth, have grown up largely under the shadow of the Mystery of Iniquity, that great system has not only persecuted them, but it has claimed as the result of its own working, all the benefits which have accrued to the world as the result of their effort. But the real character of the great Babylon system has ever been to becloud the truth, advance error, promote superstition, fetter thought, and retard progress. Whatever progress the saints have made in gaining a knowledge of the truth has ever been against her strong opposition. Yet God permitted the true and the false, the wheat and the tares to grow together until the harvest. (Matt. 13:28-30.) And now, in the harvest time, the saints, the real salt of the earth, are being separated from the false ones in the Church, and shall soon be exalted to power, and through that power they will be enabled to thoroughly salt all nations. The blessed truths and principles of Christianity shall then permeate not only all nations, but all hearts. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9.

But there is another important thought in the text under consideration. Jesus inquires: If the salt have lost its savor, wherewith shall it be salted? and answers, "It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Here is a solemn fact that we should all lay well to heart. That which constitutes the saints, the salt of the earth, is the fact that they have been salted with the truth, and that truth received permeates their being, affecting their actions, thoughts and words.

But if these who are the salt of the earth lose their savor, (saltness,) that is if they lose those truths and principles of the gospel wherewith they were salted, wherewith shall they be salted again? There is no other gospel that can salt them, or preserve them from decay, putrefaction and ultimate death. There is no better gospel; there is no grander plan of salvation than that we have learned, and no better teacher and guide into truth than the Comforter we have received, and who has led us in plain paths since first we submitted implicitly to his leading.

Tell us then, if you can, "If the salt have lost its saltness, wherewith shall it be salted? Jesus said, "It is good for nothing." O, can that be the sad condition of any who once were enlightened and who rejoiced in and were sanctified by the truth? Were such a circumstance not possible, then surely the Master would not have warned of such danger. Let us, therefore, consider well, and beware, and be not too hasty to decide that the solemn warning is unnecessary and called attention to by the mere caprice of a brother who for some selfish end would put the breaks on the wheels of progress.

"It is thenceforth good for nothing." Lord, will it then be worthy of eternal life? Will God perpetuate the existence that is "good for nothing"? NO, it is to be "cast out and trodden under foot" --destroyed. Once esteemed of God as the salt of the earth, afterward "a vessel of wrath fitted to destruction." But while it is possible thus to fall, let us rejoice in the blessed assurance that none can pluck us out of our Father's hand, (John 10:29;) and "He that keepeth Israel shall not slumber" (Ps. 121:4). If the salt loses its savor it will be because we abandon the truth and turn unto fables, and not because God fails to supply it to his saints with abundant and convincing proof.

R. W.

====================

R635 : page 2

FELLOWSHIP WITH THE FATHER.

There is a story of a young man who, having some financial scheme which required a large amount of capital, called on a very wealthy banker to interest him in the enterprise. He declined to advance the funds that were needed for the undertaking, but promised to put him in a way to get them; and so, taking his arm they walked once or twice up and down the Exchange, conversing with him as they went. When they returned, he told him he could go among the bankers and get what he wanted. The young man found that the statement was true. The very fact of his being seen with that wealthy man gave him all the credit he wanted.

It is thus when men walk with men. The world is quick to see and draw inferences from our associations. But what must it be for a man to walk with God?

What do angels say when they see a weak, helpless, sinful, fallen, mortal taken into fellowship with their Master, and walking with him along earth's desert way? So Enoch walked with God many hundred years ago. Men knew him as one who lived a hidden, secret life, whose mystery they could not penetrate; the demons of darkness knew him as one clothed in armor which they could not pierce, and defended by One into whose presence they dared not intrude; but the angels knew him as a man who walked with God, and were not surprised when at last "he was not, for God took him."

To such fellowship and intimacy as this, Christians are called. We are invited to draw nigh to God, and have fellowship with him, to maintain such intimacy that the world shall know that we have been with Jesus.--Selected.

R635 : page 2

THE times are critical, not here alone, but all over the world. Prospering in purely material interests, as I fully believe the people at large have never done before, the elements to bring on the gravest moral changes are simultaneously at work everywhere. The problems now lavishly presented for agitation touch the very foundation of religious faith, of moral philosophy, of civil government, and even of human society. New forms of power are developing themselves, seriously menacing the solidity of all established institutions. Even that great conviction, ever cherished as the apple of your eye, and which really is the rock upon which our political edifice rests, the durability of representative government, bids fair to be, sooner or later, drawn into question on solid grounds. The collision between the forces of associated capital and those of associated labor is likely to make itself felt throughout the wide extent of human civilization.--Charles Francis Adams.

----

page 2

"WE would laugh at a man who should suppose his field of grain to be cut simply because he had whetted his scythe. No less absurd is it for a man to think that he can do his whole duty by merely praying."

====================

R635 : page 3

ST. JOHN, THE AGED.

I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with its weight of years. These limbs that followed Him--my Master--oft From Galilee to Judea! yea, that stood Beneath the cross and trembled with His groans, Refuse to bear me even through the streets To preach unto my children. E'en my lips Refuse to form the words my heart sends forth. My ears are dull, they scarcely hear the sobs Of my dear children gathered round my couch: God lays His hand upon me--yea, His hand, And not His rod--the gentle hand that I Felt those three years, so often pressed in mine, In friendship, such as passeth woman's love. I'm old; so old I cannot recollect The faces of my friends; and I forget The words and deeds that make up daily life; But that dear face, and every word He spoke, Grow more distinct as others fade away, So that I live with Him and holy dead More than with living.

Some seventy years ago I was a fisher by the sacred sea. It was at sunset. How the tranquil tide Bathed dreamily the pebbles! How the light Crept up the distant hills, and in its wake Soft purple shadows wrapped the dewy fields! And then He came and called me. Then I gazed For the first time, on that sweet face. These eyes From out of which, as from a window, shone Divinity, looked on my inmost soul, And lighted it forever. Then his words Broke on the silence of my heart, and made The whole world musical. Incarnate love Took hold of me and claimed me for its own. I followed in the twilight, holding fast His mantle.

O, what holy walks we had Through harvest fields, and desolate, dreary wastes! And oftentimes He leaned upon my arm, Wearied and wayworn, I was young and strong, And so upbore Him. Lord, now I am weak And old, and feeble! Let me rest on Thee! So, put thine arm around me. Closer still! How strong Thou art! The twilight draws space Come let us leave these noisy streets and take The path to Bethany; for Mary's smile Awaits us at the gate, and Martha's hands Have long prepared the cheerful evening meal. Come, James, the Master waits; and Peter, see Has gone some steps before.

What say you, friends? That this is Ephesus, and Christ has gone Back to the heavenly kingdom! Ay, 'tis so, 'tis so, I know it all; and yet, just now, I seemed To stand once more upon my native hills, And touch my Master. O, how oft I've seen The touching of His garments bring back strength To palsied limbs! I feel it has to mine. Up! bear me once more to my flock! Once more There let me tell them of the Saviour's love; For, by the sweetness of my Master's voice Just now, I think He must be very near. Coming, I trust, to break the vail, which time Has worn so thin that I can see beyond, And watch His footsteps.

So, raise up my head, How dark it is! I cannot seem to see The faces of my flock. Is that the sea That murmurs so, or is it weeping? Hush, My little children. God so loved the world He gave His Son: So, love ye one another. Love God and man. Amen. Now bear me back My legacy unto an angry world is this. I feel my work is finished. Are the streets so full? What, call the folk my name? The holy John; Nay, write me rather, Jesus Christ's beloved, And lover of my children.

Lay me down Once more upon my couch, and open wide The eastern window. See, there comes a light Like that which broke upon my soul at eve, When in the dreary isle of Patmos, Gabriel came And touched me. See, it grows! And hark! It is the song the ransomed sang Of glory to the Lamb! How loud it sounds! And that unwritten one! Methinks my soul Can join it now. But who are those who crowd The shining way? Say!--joy! 'tis the eleven, With Peter first! How eagerly he looks! How bright the smile on James' face! I am the last. Once more we are complete To gather round the paschal feast. My place Is next my Master. O, my Lord, my Lord! How bright Thou art! and yet the very same I loved in Galilee. 'Tis worth the hundred years To feel this bliss! So, lift me up, dear Lord, Unto Thy bosom. There shall I abide. --Sel.

===================

R636 : page 3

THE SPIRITUAL LAW.

The Law is spiritual, but I am carnal, sold under sin.--ROM. 7:14.

The ideas associated with the words carnal, natural and spiritual are various and generally confused. And before defining the above Scripture let us glance briefly at the meaning and scope of these words.

Natural signifies according to nature. Nature has two principal definitions-- "The sum of qualities and attributes which make a thing what it is as distinct from others"; also, "the regular course of things, the usual order of events."-- Webster. The first of these is the primary or strict meaning of the word, but from custom the latter is generally understood and used.

Using the word natural in connection with mankind in its primary sense, the strict meaning of the expression, the natural man, would be a man possessed of the sum of qualities and attributes which belong to human nature, i.e., a perfect man. According to this strict definition, there is not a natural man living in the world to-day; for there is not one who possesses in perfect measure all the qualities and attributes which belong to human nature. But the general use of the word natural, would define the expression, "the natural man," thus: a man in harmony with the regular, course of things, and after the usual order of mankind as it exists at present, which Scripture asserts is a fallen or depraved condition, and not the condition which belonged to, and was enjoyed by, the first of the race.

The word spiritual is used in two ways also. The strict or primary meaning is, "Consisting of spirit--a spiritual substance or being." A secondary meaning, and the one generally used, is, "Pertaining to the intellectual and higher endowments of the mind--as influenced by the spirit, controlled and inspired by the Divine Spirit." According to the primary meaning of the word, to become spiritual would be to become a spiritual substance or being. According to the second definition, it would be to have the intellect under the guidance of God's spirit.

The expression, "the law is spiritual," cannot be understood according to the first definition--the law is not a spiritual being--but according to the second. The Law appeals to the intellectual or higher endowments of men and represents the Divine mind or spirit.

In answer, then, to the question: "Can a natural man keep a spiritual law?" we answer, It depends upon what you mean by a natural man. If you use natural according to the second definition, your question would in substance be, "Can a man after the usual order of men [fallen and imperfect] as we see them about us to-day, keep the Law of God which is spiritual and represents his perfect will? And our answer to this question would be, No; the race has become imperfect in mind and body, and has lost the original likeness to such an extent that it is impossible for them either to fully appreciate that law, or to keep it. "There is none righteous; no, not one."

But if the question be changed so as to give the word natural its primary meaning, it in substance would be: "Could a man possessing all the qualities and attributes which BELONG to the human nature keep a spiritual law?" To this question we would say, Yes: God made man in his own image [endowed with like mental and moral qualities, though of less scope] for the very purpose of having him able to appreciate his law--which is spiritual, or which represents his mind. It is in this particular that man differs from, and is superior to the lower animals. He was made capable of appreciating fully the will of his Creator.

Sin and its consequences have warped and twisted man's intellect and judgment by which he was intended to apprehend God's dealings and laws, to such an extent, that now, with somewhat perverted judgment, he, in his present fallen state, is unable often to discern the righteousness of God's rulings, and cannot ever fully keep the requirements of His perfect law.

This agrees with Paul's argument in the connection in which this text occurs. He reasons that the Law was just and good--in fact, was spiritual, or represented the mind or judgment of the perfect Creator, hence, could not be wrong; and since he and others by nature (second meaning, i.e., in the condition usual or common to all) were out of harmony with that Law, and were condemned by it, it proved that they were imperfect and sinful. He then explains how it comes that man is out of harmony with the perfect law, saying: "I am carnal, [have a fleshly mind, or a mind conformed to the ordinary or depraved course of this world], sold under sin"--sold by the first Adam, for a momentary gratification, into slavery to sin and its train of consequent evils, terminating in death.

This is the reason that a variance exists between the perfect law and man as he is--under sin. Not that man, as originally created in the image of God, was at variance with the law of God and unable to keep it, but that, having lost much of God's image in the fall, and having become depraved through sin, he is unable to keep the Law now, because he is carnal--sold under sin.

The perfect man of God's creation-- Adam--had the full range of mental and moral faculties which constituted him God's image, but of practical knowledge he of course had none, the design of the Creator being that His (God's) knowledge should be accessible to the man. And so long as Adam was content to follow his Maker's instructions perfectly, that is, to be controlled by God's spirit, or mind, or will, so long he prospered and was happy. The fall was occasioned by his leaning to his own understanding or judgment, which, from lack of experience, was defective.

Losing the mind or spirit of God, he not only was condemned by the Law of God, which represents or expresses God's mind, but the race soon began to lose even that perfection of organism and mental balance, which at first enabled Adam to see and appreciate things from the standpoint of the Creator. Hence it is said that the mind which men now have is carnal--made up according to their earthly circumstances and surroundings--and not the mind of God.

OUR NEW MIND.

Believers in Christ, who realize through his sacrifice the forgiveness of sins, are exhorted to make a full surrender of their will (which in all, is carnal) to the will of God: that is, to cease to look at matters from the depraved standpoint, and to use every effort to look at things from God's standpoint. This is a much more difficult matter for us now, than it was for Adam, because of the bent which sin has given us constitutionally, which is offset to some extent by our knowledge of the circumstances as revealed in God's Word.

As we may become acquainted with the mind or spirit of our fellow creatures by attention to their words, so God has given us His Word that thereby those who desire to do so, may ascertain his mind or spirit. If we consecrate ourselves fully, and ignore our own will, to accept of God's will, then we are said to be spiritually minded. Then we stand in precisely the position which Adam occupied before disobedience --controlled by the mind of God. "To be carnally minded is death, [to be controlled by any other will than God's will, brings distress, misery, trouble, and eventually death, according to the perfect and unalterable law of God]; but to be spiritually minded is life and peace." (Rom. 8:6.) To have a mind in perfect harmony with that which is perfect and which is working all things according to the counsel of his own will, is the way not only to insure peace and happiness, but the only way to insure everlasting life; for God declares that all who will not be subject to his perfect will or law, may not live forever, since such lives would be an injury, both to themselves and others.

THE SPIRITUAL MIND TO BE RESTORED TO MANKIND.

Since this condition of spiritual mindedness was one of the things lost by mankind in the fall, it would surely be one of the things restored to men by the Redeemer and Restorer in the times of restitution of all things. Mankind may again come into God's likeness, and being freed from sin by the Redeemer, will in due time be freed from the carnal mind, (of opposition to God,) which is the result of sin.

This is expressed forcibly by the prophet, who says of the work of the Times of Restitution: "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." That is: I will remove the caloused and depraved elements of disposition--your carnal mind--and give you a mind such as you should have as men, such as belongs to perfect manhood, a heart of flesh. Again: "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Ezek. 36:26,27, and Jer. 31:33,34.)

Again it is stated:

"It shall come to pass AFTERWARD, that I will pour out my spirit upon all flesh." [After the Gospel age is ended, the spiritual mind is to be restored to all flesh, during the Millennial reign.] "And in those days I will pour out my spirit upon the servants and upon the handmaidens." (Joel 2:28,29.) [During the Gospel age none can receive God's spirit except they first become his servants by consecration, while in the next age, the carnal mind being removed by the process of restoration, the acquirement of the mind of the spirit will be without difficulty.]

R637 : page 3

THE SAME SPIRIT PRODUCES DIFFERENT RESULTS UNDER DIFFERENT CIRCUMSTANCES.

Since, then, the Spirit of God is one Spirit, and is to be in the world in the next age, as it is in the Church in this age, the question arises, Will it not produce the same effects in them (the world) that it now produces in the Church, and will not the results be the same? if the possession of the Spirit by the world gives evidence as with Adam, of perfect MANHOOD, does it not indicate that the highest aspirations of the Church under the same Spirit should be perfect MANHOOD? or, on the other hand, if the hope is well founded that the Church through the possession of the Spirit and as a result of it, becomes changed from human to SPIRITUAL NATURE (a spiritual body as well as mind), does it not prove that if the world comes under the influence of the same Spirit the result will be the same to them?

From a surface view one might answer, Yes. But we think we can give the best of logical, as well as Scriptural reasons for answering, No, the possession of the same Spirit or mind will not lead to exactly the same results because of the difference of circumstances during the two ages. The same Spirit, or mind of God, under the same circumstances, would produce the same results, but under opposite circumstances would produce different results.

The mind of God is always in harmony with justice and love, hence if we possess that Spirit now, during "this present evil world," while in contact with sorrow, trouble, pain, injustice, etc., we must of necessity oppose them, and use our influence against them, and this Spirit of God will lead us not only to sympathize, but to sacrifice, in our endeavor to bless and alleviate. As the apostles saw the dreary darkness of those about them, and knew the joy and comfort and peace of heart it would give them to know of a Ransom by Jesus and a coming blessing upon all through him, they sacrificed much to

"Tell the whole world the blessed tidings," Because led of the same Spirit or mind of God which prompted the Father to send the only begotten that the world through him might live, and which inspired our Lord when he "gave himself a ransom for all," therefore the apostle could exclaim even in the midst of tribulation, "Woe is unto me if I preach not the gospel." (1 Cor. 9:16.) Under the influence of that Spirit he could take pleasure in nothing else. Possessed of that Spirit, his own comfort, ease, pleasure, honor or wealth appeared as loss and dross, to be gladly abandoned for the privilege of being a co-worker with God, and joining his life in sacrifice to the Master's. And in proportion as WE possess the Spirit or mind of God, we will so view matters and so act, so long as ignorance, blindness, trouble and sin exist.

If the miseries, etc., of the present should continue during the coming age, the Spirit of God would ever prompt in the same way to its alleviation, and the results would still be sacrifice among all possessing the Spirit: but it will not be so. With the end of this age the predominance of evil will cease; and with it the

R637 : page 4

necessity and opportunity of suffering by opposing it, will cease. The time of suffering will have given place to the time of rejoicing and glory. Glory to God in the highest, glory to Christ and the Church, and on earth peace and good will toward men, with naught to molest or make them afraid. The Scripture will be fulfilled: "In His day the righteous [right-doer--those possessing God's Spirit] shall flourish." Whereas, now, "Whosoever will live Godly [according to the Spirit of God] shall suffer persecution."

Thus we easily and quickly show that the possession of the Spirit of God would have different effects according to the circumstances--one time necessitating and producing suffering, sacrifice and dishonor, and at another the very reverse, blessing and honor.

It only remains for us to show from Scripture, that different rewards result from the possession of and obedience to the Spirit of God, which we now proceed to do briefly.

When the difference of circumstances is kept in mind--the favorable circumstances of those in the coming age, when Satan and evil is bound, and blindness, ignorance, and depravity, are being removed, and when the full knowledge of the Lord is flooding the earth as the waters cover the sea, and the unfavorable circumstances of the present age, when Satan uses his blinding arts and ensnarements, when we must walk by faith and not by sight, when to have and exercise the Spirit of God demands self-crucifixion, self-denial, dishonor and adversity, are kept in mind, who can wonder that God has provided "some better thing for us" than for the world in general. (Heb. 11:40.) Not that the world's portion will not be good, yea PERFECT, but that our portion will be better inasmuch as it will be a perfection on a higher plane of existence than the human, even a partaking of the divine nature. (2

Pet. 1:4.) Do you question how both could be PERFECT yet one better than the other? Let us illustrate: When Jesus was "made so much BETTER than the angels," think you that it implies that they are degraded or imperfect? Nay every creation of God in its perfection is very good, though there are various orders or kinds, and the perfection of each differs from the other. So with the perfect man RESTORED to God's image and controlled by his Spirit, he will still be "a little lower than the angels" in comparison, (Ps. 8:5,) while the glorified Church like her Head and Lord will be "so much better than the angels," inasmuch as with her Lord she becomes partaker of the divine nature, which, though no more perfect than angelic nature, both being perfect, is nevertheless superior as a higher order of nature--above all.

The proof of a different reward for those who during this Gospel Age suffer with Christ is briefly stated thus: All the promises to Israel according to the flesh, and the world, which they in figure represented (the priesthood excepted, who represented the Church,) are earthly promises, adapted to perfect human beings, viz.: the land, fruitful fields, abundance of peace, restoration, etc. (Gen. 13:14,15; Exod. 20:12; Micah 4:4.)

The promises to the Church are the reverse--on earth suffering, poverty, affliction, persecution, self-denial, and in the future, heavenly glory, honor, power and association with and likeness to Christ Jesus. They have the privilege of not only suffering with him, but of sharing with him in the restoration of mankind.

"Rejoice and be exceeding glad for great is your reward in heaven."

====================

R637 : page 4

IS IT A CONTRADICTION?

"Ye shall see...all the prophets in the kingdom of God." (Luke 13:28.)

"But what went ye out for to see! A prophet? Yea, I say unto you, and more than a prophet.... Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:9-11.)

In the above Scripture we have what might appear to many candid students a contradiction in Jesus' teachings. The Jews regarded John as a prophet, and Jesus agreed with them, ("Yea,") showing that he was not only a prophet, but the greatest of them, in that he was the immediate forerunner of the Messiah. And notwithstanding his teaching on another occasion, that all the prophets, (which of course would include John,) would be in the kingdom of God, he now states that the least one in the kingdom would be greater than this greatest prophet. And this statement excludes John, as well as the other prophets, entirely from the kingdom.

One of two things is certainly true-- either this is a contradiction, or else Jesus was speaking of the kingdom of God in two different senses. The latter we find to be the case, and so these statements prove to be harmonious. As there was a fleshly house of Israel developed during the Jewish age, so a spiritual Israel has been developing during the Gospel age. (1 Cor. 10:18; Gal. 6:16.) The promises to the former were of an earthly character, while the promises to the latter were "exceeding great" and "better promises" of a heavenly or spiritual character. So the kingdom of God which is to rule the earth in the age to come, is to consist of an earthly, visible phase, and a spiritual phase which is higher and invisible to men. And Jesus affirms that the least one in this higher phase, shall be greater than the greatest in the visible, earthly phase of the kingdom.

Paul shows us further that those who shall have part in the earthly kingdom, shall partake of the earthly or human nature, while those who have part in the heavenly or spiritual kingdom shall partake of the spiritual nature:--

"Some will say, How are the dead raised up? and with what body do they come?...God giveth it a body as it hath pleased him, and to every seed his own body....There is a natural [human] body, and there is a spiritual body. ...As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." (1 Cor. 15:35-48.)

This exceeding great and precious promise, the spiritual kingdom, was

R638 : page 4

never made known until Jesus brought it to light, (2 Tim. 1:10,) and he as the head of that spiritual kingdom, was the forerunner of all that "little flock" who shall inherit it. It will be seen also that this high exaltation of the few, is for the blessing of the many subjects of the kingdom.

Upon the recognition of the two natures, human and spiritual, and the two corresponding phases of the kingdom of God, depends to a very great extent our ability to rightly divide the word of truth. If we fail to discern this distinction so clearly set forth in the Scriptures, we fail entirely to discern the high calling of the saints of the Gospel age, and all necessity for this age, as distinguished from the next.

MRS. C. T. R.

===================

R638 : page 4

"THE MAN OF SIN."

A. J. GORDON.

In a recent lecture on the "man of sin" mentioned in 2 Thess. 2:3, we took the ground that the mysterious power there foretold is that of the Papacy, springing up and holding sway in the Christian Church, alleging that this was the view strongly held by the Reformers, and by the best expositors from their time onward.

An honored brother, the editor of The Truth, who is strongly wedded to another view--viz., that the words refer to a future infidel, Antichrist, sitting in the rebuilt Temple at Jerusalem-- heard with astonishment that we used the following language, and wondered how any one laying claim to accurate scholarship could make such an assertion: viz., "The Greek for 'the temple of God' in 2 Thessalonians never, in a single instance elsewhere, means the literal Temple, but is always applied to the Church of God, which temple believers are. We used precisely these words, and are most glad to be called upon to reiterate and substantiate them.

Let us say at the outset, that in interpreting difficult passages of Scripture, we know of no sure method of finding their meaning except to give attention to the exact words and phrases employed, and then to collate these with the same expressions in other parts of Scripture; and so, by "comparing spiritual things with spiritual," to find out the teaching of God. Those who hold loose views of inspiration, say that the thought is the main thing; and that this phrase is equivalent to that phrase, provided it contains the same general idea. We do not admit this. We believe that the Bible is written "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth;" and that the Spirit is infinitely accurate in the use of language. Holding this in view, the interpreter can move forward with confidence; to him the words of Holy Scripture are "nails fastened by the master of assemblies," and he can hang his expositions upon them without fear of their giving away.

Now, in seeking to determine the character and seat of this mysterious "man of sin" predicted in Thessalonians, we use just this method, comparing the words here employed to describe him with the same words used in other parts of Scripture. And we have the uttermost confidence that this will give us the true solution of the secret. Let us seek to determine them,

I.--THE SEAT OF THE "MAN OF SIN."

"He, as God, sitteth in the temple of God, showing himself that he is God." The Greek phrase here employed for "temple of God," is "ton naon tou Theou." Now, from Matthew to Revelation this expression occurs seven times only. The following are all the instances:

1. "This fellow said, I am able to destroy the temple of God, and to build it in three days." (Matt. 26:61.)

2. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." (1 Cor. 3:16).

3. "If any man defile the temple of God, him shall God destroy." (1 Cor. 3:17).

4. "For the temple of God is holy, which temple ye are." (1 Cor. 3:17).

5. "And what agreement hath the temple of God with idols?" (2 Cor. 6:16).

6. "For ye are the temple of God, the living one." (2 Cor. 2:6).

7. "So that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. 2:4).

Of the first six of these passages, not one refers to the Jewish Temple, and, therefore, we believe that the seventh cannot. Our critic quotes the first, indeed, as so referring; but remembering that this was the language which Christ's enemies imputed to him, we have only to turn to his own words as recorded in John 2:19, to find the real meaning of what he uttered. It is there said, "But this he spake of the temple of his body." Thus we see that Christ's meaning corresponds exactly with that of Paul in his letter to the Corinthians--the temple of God being the body of believers, individually and corporately, as "the habitation of God through the Spirit," or, in other words, the Church of God, including the Head and the members, as indwelt by the Holy Spirit. This is the primary and literal usage of the phrase, thus far employed in the New Testament. And can we believe it possible that in this passage in Thessalonians the Holy Spirit uses the expression "the temple of God," with a totally different meaning from that which it bears in every other instance in the Gospels and Epistles? Is it credible that Paul in this place signifies the Jewish temple, when in every other use his language clearly means the body of the believer, or the Church of Christ? And this inquiry is especially pertinent when we remember that Paul, in the same Epistle to the Corinthians, wherein he five times calls the Church, individually and collectively, "the temple of God," has one clear reference to the Jewish Temple (1 Cor. 9:13), but in alluding to it employs a totally different term, simply to heiron, the word constantly used by Christ and his disciples of the Temple in Jerusalem.

If, now, we turn to the Revelation, we find this term three times employed: "Him that overcometh will I make a pillar in the temple of my God," (3:12); "And the temple of God was opened in heaven," (11:19). By general consent, these texts refer to the Church glorified, or the heavenly Jerusalem, and there need be no controversy about them. The other passage is the eleventh chapter, first verse: "Rise, measure the temple of God," etc. This, our critic considers, plainly points to the literal Temple at Jerusalem. But Alford holds that the naos tou Theou is here to be taken symbolically, and that so taken the words "can only bear one meaning, viz., the Church of the elect servants of God." With him agree the most eminent expositors of the Apocalypse, ancient and modern, from Mede to Elliot.

These citations exhaust the list of texts in which this inspired phrase occurs. Admit, if need be, that the last one is doubtful, and can, therefore, throw no certain light upon the significance of the others; then, excepting this as uncertain, the case would stand thus: First, that in applying the phrase naos tou Theou in 2 Thessalonians to the Jewish Temple, we give a name to that Temple which, in every other determinable instance in the New Testament, belongs to the Church of Christ, individual or corporate, on earth or in heaven; and, secondly in so applying language we give a name to the Temple at Jerusalem which the inspired writers of the New Testament, while making scores of allusions to that Temple, never in a single instance, apply to it. Undoubtedly the Jerusalem Temple was and is called "the temple of God," in popular phraseology; but we must interpret by the Spirit's language, not by the peoples language. And so interpreting, we contend that to apply this inspired phrase as our critic and those of his school do to the Hebrew Temple, is an instance of exegetical violence exactly like that of which they complain in those who take the Greek word for "leaven" uniformly meaning corruption in the New Testament, and make it signify, as used in the parable of Matthew 12:33, the gospel in its diffusion through society.

Thus we have measured "the temple" exegetically, as it stands before us in this Epistle to the Thessalonians, and it will be seen that we have not measured it "according to the measure of a man;" that we have not brought the passage to the test of current phraseology, but have tried it by the rule and the plummet of the Spirit's own words-- words which are employed, we believe, with more than human accuracy.

II.--THE ORIGIN OF THE "MAN OF SIN."

Led by our investigation thus far to look for the Evil One in the Church of God, we find all the other language of the prophecy pointing in the same direction.

The first stage in the predicted development of the wicked one is that of apostasy. Speaking of the return of Christ, Paul says, "For the day will not come except there come a falling away first." The Greek word for falling away is He apostasia--the apostasy. The word is very clear in its meaning, and, as used in Scripture, invariably signifies a spiritual defection. The exact noun is employed once in the New Testament, Acts 21:21, where Paul is charged with teaching the Jews apostasy from Moses by abandoning circumcision. It would

R639 : page 4

be impossible to find a word to describe more accurately the beginnings of the Papacy, which consisted in a forsaking of the simple faith and worship of primitive Christianity for Jewish rites and Pagan ceremonies. In 1 Tim. 4:1 we have the same words in its verb form: "But the Spirit saith expressly, that in later times some shall fall away from the faith" (R.V.) This refers not to the very last times, but "to the times subsequent to those in which the Apostle was writing." (See Alford.)

And when we note the salient features of this predicted falling away--"giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," etc.--

R639 : page 5

it requires no stretch of ingenuity to discover in them the great outlines of the Roman apostasy. And remembering that "the apostasy" is antecedent to the revelation of the "man of sin," preparing his way, and furnishing the condition out of which he emerges, we feel sure that we are on the right trail in finding the realization of this in the early corruption of the Apostolic faith. No blatant infidelity assailing the Church from without, no development of Jewish Antichristianism, can at all answer to the language. It is evidently a spiritual defection, the germs of which were already planting in secret, and which in later times were to appear in a manifest lapse from the faith. Thus, as a rigid verbal examination of the prophecy gives us the Church of Christ as the seat of the "man of sin," so the same method points, we believe, unerringly, to the Church of Christ as the place of his origin and development. Let us consider further:--

III.--THE PERSON OF THE "MAN OF SIN."

He is called the "man of sin," and this expression is qualified by another, "the son of perdition."

As before, we search the Scriptures to learn what use the Spirit has elsewhere made of this phrase, and we find it employed in only a single other instance-- John 17:12, where it is applied to Judas Iscariot. But how suggestive again of the character of an apostate, for which we have already been led to look! Judas was a minister of Christ before he became revealed as the "son of perdition." He was not an infidel, denying Christ, but an apostle confessing Christ, to the very end. He communed at his table while meditating his betrayal; he saluted him with "Hail, Master," just at the moment he gave him the traitorous kiss. It is not atheism, but hypocrisy, not the open iniquity that reviles the Lord, but the mystery of iniquity that confesses him while betraying him, which we find in this typical person, whom the Holy Spirit sets before us to describe the predicted "man of sin." We said that he was an apostle; we may add--what may startle the English reader of the New Testament--that he was a bishop. For not only does Peter say in the first chapter of the Acts, that "he was numbered with us, and had obtained part in this ministry," and that one must be chosen "to take part in this ministry and apostleship from which Judas fell," but he quotes the words, "which the Holy Spirit by the mouth of David spake concerning Judas"--"His bishopric let another take." Now, here is wisdom in a mystery. For who does not know that the apostasy--the one before which all others in the history of the Church pale into insignificance--appeared when the Bishop of Rome and his successors began to betray Christ while professing to serve him, perverting his doctrines and ordinances by mixing them with Pagan and Jewish corruptions, while yet formulating and defending much of pure orthodoxy. It was not the apostasy of open denial, but of false profession--exactly that which Paul warns against when setting forth the duties of a bishop, in his epistle to Titus, admonishing him of such as "give heed to Jewish fables, and commandments of men that turn from the truth, who profess that they know God, but in their works deny him."

Was Judas grasping for the temporal power of Christ in delivering him up, as so many have conjectured in explaining his conduct? Did he hope thus to bring on a crisis, and force the Lord to assert his kingship, and set up those thrones which he has promised to his disciples, as sharers with him in his reign? Here we have no intimation of Scripture, and can therefore express no opinion. But remembering that Satan has now entered into Judas, and that he was acting under his inspiration, this would not be an improbable conjecture: for this was exactly the temptation which the Devil set before Christ as he was entering upon his public ministry--the temptation to prematurely grasp his temporal power. "The Devil taketh Him into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give thee if thou wilt fall down and worship me." These kingdoms were Christ's by the Father's promise, but not yet. There must first be the cross, and the rejection by the world.

"The sufferings of Christ and the glory that should follow," is the divine order both for the Lord and for his mystical body. "Fear not, little flock," he says; "it is your Father's good pleasure to give you the kingdom." But to be content to be a little flock in this dispensation, waiting the Father's good pleasure to give us the kingdom in the next, to accept our present calling of preaching the gospel, in order to gather out "a people for his name," and patiently to wait till the Millennium for the universal conquest of the gospel--this has ever been the severest test of the Church's faith. And the constant problem has been to find some way of breaking over the bounds of this divine election. The Ritualist, by his sacrament, would bring all into the Church, without regard to a regenerated heart; the Broad Churchman, by a godless catholicity, would include the Greek and Roman apostacies, the Rationalistic schools, and the Brahma Somaj in one comprehensive Church; and the Evangelical, by his sincere assurance of "the conversion of the world," would prove by his computations that only a brief time is required before every one will become Christian under the preaching of the Gospel. What are all these theories but an unconscious grasping after a present universal dominion and glory for the Church?

Now, when "the Prince of this world" offered all the kingdoms of the earth to Christ, he declined the gift. Instead of receiving a present throne by yielding to the Evil One, He accepted a present cross and a present rejection, by yielding to his Father. But what the son of man refused, the Roman bishop, a few centuries after, accepted from the "princes of this world" and from "the Prince of this world." At the price of the spiritual chastity of the Church, he received the temporal power of the kings of the earth, and that shout of triumph, which belongs only to the Redeemer in his millennial glory, was taken by the apostate Bishop of Rome as early as the third century--"The kingdoms of this world are become the kingdoms of our Lord and of his Christ." This we believe to be the wicked one of whom Judas was the prototype --a bishop who, while communing with Christ, is consorting with the rulers of this world, enriching himself with their silver and gold at the price of crucifying the Son of God afresh, and putting him to an open shame.--The Watchword.

====================

R639 : page 5

THOSE SIX QUESTIONS.

It is now eighteen months since we proposed six pointed doctrinal questions to three contemporaries who were teaching that Jesus was not our substitute in his death. We claimed that they used the scriptural words, "Ransom," "Redeem," "Bought with a price," etc., unfairly, and put upon them a private interpretation calculated to mislead some who were not well acquainted with the true meaning of these English words, or the Greek words which they translate. We suggested then that the full answer of these six questions would show to all just what our contemporaries did believe on the subject.

One of these journals stated that the questions would be answered in due time, but has not yet answered them. Another (The Millenarian) proposed to answer in a year these questions, which a babe in Christ should be able to answer pointedly and scripturally at once and in brief space; and it has now completed the work, we presume, to its own satisfaction.

The third contemporary contented itself with quoting extracts from the answers of the second. And from the fact that it now seldom uses those texts which mention Ransom, etc., and throws discredit upon the inspiration of all the statements of the New Testament, we infer that it would no longer consider it necessary to answer, or to attempt to harmonize any of these with other New Testament statements. This we certainly think the more reasonable method of dealing with the subject. Either give words their proper import, or deny that they are inspired, and thereby take from them all weight by claiming that the writers of these scriptures had mistaken ideas on the value of Jesus' death.

We make some quotations from "The Millenarian's" answers to these questions.

R640 : page 5

In answer to the question, "Why did Jesus die?" it says:

"When this question is viewed from a physical standpoint, and we see Jesus exposed to crucifixion upon the cross, we are ready to decide at once that his [physical] system was not such as could long survive--death was inevitable. This evidently was the case with Jesus; as much so as it would have been by any other human being, or as it was the case with those crucified with him."

"It is claimed that Jesus had a life free from the penalty of death;...that he could have resisted death with success, but gave his life for his brethren in this sense." [All italics are ours.]

This shows that the writer appreciated the question at issue. It also shows that he was "ready at once to decide" with the Jews on the outward appearances and AGAINST the testimony of Jesus' words; for Jesus declared: "I lay down my life;...No man taketh it from me, but I lay it down of myself." (John 10:17,18.)

It continues:

"The great object of our Lord's mission was to teach the doctrine of a resurrection.... See the necessity of his own death and resurrection as a proof of his doctrine." "The great object of the mission and death of Christ being to give the fullest PROOF OF A FUTURE LIFE of retribution, in order to supply the strongest motives to virtue."

That Jesus' resurrection confirmed the promise of the resurrection of all, is true, but that the "object" of his death was to prove to mankind the possibility of a future life, is not true, and can find not one text of Scripture to support it. The incongruity of such a view must be apparent to all thinkers. If that was the object, does it not suggest a great waste of effort on God's part? That result could have been as fully accomplished by raising one of the Patriarchs or Prophets from the dead. Could not they, indeed, have served such an object even better, in that they would have presented the "proof" of a future life to millions who died before Jesus came.

But the weakness and falsity of such an argument is made still more apparent by its quotations from Scripture to sustain itself, as shown in the following extract from the same article:

"Hence the peculiar propriety of the Divine appointment explained by St. Paul (1 Cor. 15:21) That since by man came death by man should also come the resurrection of the dead."

There can be no question that such a Scripture used as a proof that Jesus died to illustrate the resurrection doctrine is very "peculiar"; so much so, that we cannot see how any reasonable mind could so use it. If Jesus merely gave proof of the possibility of a resurrection, then Paul would be made to mean that Adam merely proved the possibility of death. It would suit the theory of our contemporary if Paul had said, Since by man death was proved, by man also the resurrection was proved.

What the Apostle declares, is, that by a man came death, not an illustration of it, and that by a man came resurrection --not an illustration of it, in one case more than the other. In our opinion that is a miserable theory which in sustaining itself, so blinds the intellect, that the meaning of so plain a Scripture could not be discerned; or else in spite of intellect and reason, would prostitute Scripture and distort the truth.

Is it not very "peculiar," too, that all the sacrificial types which pointed to Christ's work, pointed to and illustrated his death, and in no way illustrated his resurrection? Truly this is "peculiar," if this writer's theory is correct, that the very object of Jesus' coming was to illustrate and "prove" a resurrection. Does this writer conclude that Jehovah was ignorant of the "object" and caused typical shadows to be made which illustrated the wrong thing? We suggest that he go slower, and learn from Bible statements and illustrations, that Jesus "made his soul an offering for sin," and "died for OUR SINS."

Again we quote:

"That Jesus did not die in the room and in the stead of humanity, or in his death become a substitute for humanity in any sense, appears to us, in the light of observation and reason, to be a self-evident proposition. But in the minds of some the question may arise, why not upon this point appeal simply to Scripture and to Scriptural language instead of to reason and observation?

Our reply is that we are in doubt of the meaning of certain texts, and to reason and observation we must appeal to learn what they do signify. For instance, when it is said that "He bore our sins in his own body on the tree," (1 Pet. 2:24,) are we to learn that our sins legally and literally were transferred from us to him as is generally supposed? Or are we to learn that as a son and as a descendant of Adam he bore our sinful nature--the Adamic nature--upon the tree?"

Upon the above we offer no comment, but remind our readers of an article in the January, '84, TOWER, under the caption, "HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES."

In replying to the third question of the series, "How did Jesus put away sin by the sacrifice of himself?" (Heb. 9:26), our contemporary says:

This position [of Z.W.T.] assumes that for, or on account of Adam's transgression, all humanity rests under death. This we consider, without any argument, accepting at once its claims. This position assumes further, which we believe to be correct, that this death is not the mere act of dying,...but the state of death, as the penalty upon Adam reads: "Dust thou art and unto dust shalt thou return." Then the text under consideration contemplates the putting away of this condition. But...how is this state of death put away, "borne away," or "blotted out?" and "to this work, what relation does the sacrifice of Jesus sustain? (Heb. 9:26).

To the first question no other reply can be made, than that it must be brought about by a resurrection from the dead. To the second question --...The sacrifice of Jesus was not commercial, was not representative, but moral; therefore it was only a pattern to which persons or the world must conform."

"Peter wrote of this work as the blotting out of sins....He did not here refer to the blotting out or putting away of the act of sin, or the fact of sin,...but to the penalty of sin--the death state."

In the above, mark well how the writer mis-states the question in order to prepare for the answer he wishes to force upon it. After pointing out the consequence of sin to be death, and in this agreeing with us and with Scripture, he attempts to exchange in the mind of his reader the consequence for the sin which produced it, by saying as above, "Then the text under consideration contemplates the putting away of this condition [death.] But how is this state of death put away, &c.?"

This text says nothing about putting away death, not a word; it treats of "putting away sin." Of course, when sin is put away or blotted out, its consequence, death, will be removed, as shown in OTHER Scriptures; but to remove the consequence of sin would not be the putting away or removal of the sin which produced those consequences. To illustrate: A man condemned as guilty, is imprisoned. If his penalty be paid, his guilt atoned for, he may go free as a consequence; but the settlement of his guilt and the freeing in consequence are entirely distinct: for suppose he were to gain his freedom while still guilty, would he not be liable to reimprisonment? So, with the Great Judge. His "condemnation passed upon all men"--all are guilty, and all are under the penalty of that guilt-- death. But should any be released from the penalty of sin without their guilt being canceled, they surely would be liable again to the penalty, if justice could reach them. However none could possibly escape. But "thanks be unto God for his unspeakable gift"--"The Lamb of God which taketh away the sin of the world"--for Christ died for our sins according to the Scriptures, and "gave himself a ransom for all." Thus our release is permanent and final, because it is legally accomplished by the cancelling beforehand of our guilt. In a word, the release from death the penalty, is a CONSEQUENCE of the release from guilt which caused it.

Our contemporary having wrested this Scripture to mean what it does not say, proceeds to use it in its distorted form, saying, "How is this state of death

R640 : page 6

put away?" "To this work what relation does the sacrifice of Jesus sustain?"

But even if its misstatement of the question were considered, it would demolish his answer; for if the sacrifice of Jesus "was only a pattern" to which persons of the world MUST conform," then one of two conclusions must be true:--either all "persons" who lived before the pattern was made, are lost in death forever, or else the sacrifice of Jesus as a pattern was entirely unnecessary.

We now come to the question answered last in the Millenarian, and with which it concludes its answer to the series. The question is number five in the list, viz:--In what way was Jesus "a propitiation for our sins"? (1 John 2:2 and 4:10.)

We are at a loss for fitting words whereby to express our righteous indignation at the shameful deception attempted

R641 : page 6

in the answer of this question. We say attempted, because we hope that at least some of the readers of that journal were sufficiently critical to notice it.

The ordinary King James' version contains the word propitiation three times; two of these are proper translations, and one is improper.

The Greek word *hilasmos* is correctly translated "propitiation." It signifies-- That which satisfies or propitiates. It occurs only twice. (1 John 2:2 and 4:10.)

The Greek word *hilasterio*n rendered "propitiation" in Rom. 3:25, is not a good translation. It should rather have been rendered Propitiatory. It signifies The COVERING on which propitiation is accomplished.

This Greek word occurs but one other time (Heb. 9:5) and is there more correctly translated "Mercy Seat," and refers to the golden lid which covered the Law, in the Ark, in the Tabernacle of the wilderness, (Ex. 26:34,) which was the propitiatory covering, in type-- that on which satisfaction was presented to God, and where, as a consequence, mercy was dispensed. Really, however, the word signifies no more a mercy-seat than a justice-seat; it was both. We here quote both the texts in which this word *hilasterion* occurs, from Rotherham's translation.

"The ark of the covenant covered around on every side with gold, in which was a golden jar holding the manna, and the rod of Aaron that sprouted, and the tables of the covenant [Law]; but over-above it the cherubim of glory overshadowing the propitiatory." (Heb. 9:5.)

"Whom [Jesus] God set forth as a propitiatory--covering through faith in his BLOOD." (Rom. 3:25.)

In a foot-note to the last quotation of Scripture, Rotherham says: "This complex idea we get partly from the word *hilasterion* itself, partly (as used in the Septuagint) from its association in Hebrew legislation. The mind of an Israelite would be carried back to the central word Kopher: the living, covered, shielded, saved by the dying. Substitution is there [i.e., suggested in the word]; appropriation also, and acquittal --all emanating from the propitiousness of Jehovah."

Hoping that all can clearly see the distinctness and difference of these two Greek words, and yet their relationship, it becomes our duty to point out the deception attempted by our contemporary.

Our question contained words from 1 John 2:2 and 4:10, which were in quotation marks. "A propitiation [satisfaction] for our sins," and our contemporary started out with the correct words. But after a roundabout reference to popular opinions, he befogs his readers by saying of propitiation:

"It occurs in the apostolic writings three times. We shall call attention to the first occurrence, and then from this one to the others."

Thus in a manner well calculated to mislead the unsuspecting, the writer starts out to discuss Rom. 3:25, saying:--

"The word propitiation as it occurs here [our italics] is from the Greek word "*hilisterion*."

And does the writer omit entirely the statement of the different Greek words in the two other places that the word "propitiation" occurs--the very text which he pretends to be answering? He does; and the only reference to them is at the close of the article, where he says:

"All this prepares us for an easy comprehension of the other occurrences [of the word propitiation], so much so that it is hardly necessary for us to write of them at all."

And he does not write of THEM at all. What perfidy is this, what deception and misleading, to attempt to confuse the English reader who has no knowledge of the Greek, by AN explanation of one word as a sample of a totally different one, and then, to make the deception complete, adding, "this prepares us for an easy comprehension of the other occurrences." Such treatment of Scripture is worthy of the Church of Rome. All should be on their guard against a theory which needs to resort to such false statements for support.

It is truly wonderful--the lengths to which men will go in support of this false doctrine--denying that the Lord bought them (2 Pet. 2:1.)

From what we have above shown of the real meaning of these two words hilasmos and *hilasterion*, we trust that all may clearly see that Jesus was our "*hilasterion*" or propitiatory covering (Rom. 3:25); that is to say, he is set forth by Jehovah as the expression of his propitiousness (his favor) in the forgiveness or covering of sins through faith in his blood--faith in his sin-offering.

And in order to be thus set forth as the one through which Jehovah's propitiousness is shown, it was necessary that he should first become our "*hilasmos*," our substitute, the satisfaction for our sins; and not for ours only, but also for the sins of the whole world.

In a word, then, *"hilasmos*" refers to that part of Jesus' work which is finished, (the sacrifice of himself,) while "*hilasterion*" refers to that work which results from the sacrifice. He now and ever will be the personal center through and from whom, Jehovah's favor will be obtainable, because he became the [*hilasmos*] propitiation or satisfaction for our sins, and not for ours only, but also for the sins of the whole world.

R641 : page 6

WE ANSWER FOR THEM.

It will be remembered that when two months after our questions were suggested, no answers were offered by our contemporaries, we answered them for them, from what we believed to be their standpoint. It was then, however, thought by some that we did not fairly represent their views. So now we repeat our answers FOR THEM, putting them side by side with our gleanings from the only one of the number which even attempted an answer. We hope you will carefully compare. We believe in a few words we did fully and fairly represent their ideas on this subject. We quote from our issue of April, 1883:

(1) Why did Jesus die?

Their answer: Because he was an imperfect man, and hence as liable to death as any other member of the Adamic race, and death passed upon all." (See Rom. 5:12.)

We object and answer, that no cause of death was in him--"in him was life" and not death. In him was no sin, hence on him the punishment of sin-- death--could have no power. His death was a free-will sacrifice as our redemption price. He could have sustained life as a perfect and sinless man forever, but he "gave his life a ransom for many."

Paul substantiates our position, saying: "Christ died for our sins according to the Scriptures" (1 Cor. 15:3.)

(2) "How does Jesus' death affect our sins?"

Their answer: It has no direct effect upon our sins. We die for our own sins and thus pay our own penalty. Jesus died for himself and thus paid for his imperfection (which they do not care to openly call sin.) The indirect effect of his death was, that he furnished us an example, or illustration of fortitude and endurance, etc., and thus his death was valuable to us only as an example of how we should suffer and die for truth and right.

We object and answer, that while it is true that Jesus' life and death were valuable examples, yet they were more-- much more than this, or else scores of Scriptures are meaningless and false. The prophets, who, because of their witness for and loyalty to truth, were sawn asunder, stoned to death, etc., and the Apostles, who were crucified and beheaded, etc., these all were valiant for truth, and full of faith, and are all good examples, and are so recognized in Scripture (Phil. 3:17). But where is it claimed that by their examples they redeemed or ransomed or bought us with their blood?

The penalty of our sin was death, and we could never have been freed from that great prison-house--we could never have had a resurrection to life had not some one done more than set us an example. The question would still be, "Oh, wretched man that I am, who shall deliver me from the body of this death?" And the answer points out only the one able to deliver from the condemnation of death. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "For to this end Christ both died, rose and revived that he might be Lord [Master --or have authority over] the living and the dead" (1 Cor. 15:57 and Rom. 14:9). We answer this question then: HE BARE OUR SINS in his own body on the tree" (1 Pet. 2:24).

(3) How did Jesus put away sin by the sacrifice of himself?

Their answer:--By his example and teaching he taught men to put away sin for themselves, and thus, in a sense, it might be said that he put the sin away.

We object, that Moses and the prophets had taught men to abstain from sin; hence, if Jesus put away sin only by precept and example, he did no more than others. And, if it is true, that "In him was no sin," how could he be an example of how to put away what he did not have? But note, the question is a quotation from Paul (Heb. 9:26), and it reads that he put away sin, not by precept and example of his life, but "by the sacrifice of himself." Read the connections, and try to view the matter from the Apostle's inspired standpoint, and unless you think, as one of these contemporaries does, that Paul often

R642 : page 6

made mistakes and misquotations, you should be convinced of his meaning when penning these words.

Remember, too, that when Moses, as a type of Jesus, taught men to abstain from sin, he, too, did more--he typically made a sin offering--a sacrifice for sin. And the antitype not only taught purity, but did more--made himself a sacrifice for sin--the true sacrifice-- "The Lamb of God which taketh away the sin of the world."

(4) In what way did he give "himself a ransom (Greek, antilutron--an equivalent or corresponding price) for all"?

To this question they can give no answer except by denying the meaning of the word, which any one may see, by reference to Young's concordance. The significance of the original is very pointed. Jesus not only gave a price for the ransom of the Adamic race, but Paul says he gave an equivalent price. A perfect man had sinned and forfeited all right to life; Jesus, another perfect man, bought back those forfeited rights by giving his unforfeited human existence a ransom--an equivalent price. Read now Paul's argument (Rom. 5:18,19): "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

(5) In what way was he "a propitiation (satisfaction) for our sins?

This is another question which they cannot answer. They would like to declare that he was not a satisfaction in this sense, or not a satisfaction in that sense, or not a satisfaction in some other sense; but the question, "In what sense was he a "satisfaction for our sins?" they cannot answer.

[See above that the Millenarian did not answer this text, but attempted to mislead its readers by substituting another.]

We answer, that this text is in perfect harmony with all Scripture. The Law of life (obedience) was broken by Adam, and both he and his posterity were condemned as unfit for life. Jesus became our ransom by paying our death penalty, and thus justifying us to life, which in due time comes to all, to be again either accepted or rejected. Yes, we are glad that the claims of the Law upon our race were fully satisfied by our Redeemer.

(6) In what sense were we "bought with a price?"

Their answer: Bought is not a good word; it conveys too much of the "commercial idea"; they would say, rather, Ye were taken, etc.

We object; by such false reasonings the Word of God would be robbed of all its meaning. Words are useless unless they carry some idea. What other meaning is there in the word "bought" than the "commercial idea"? It has no other meaning or idea in it. But Paul was a lawyer, and his teachings, more than any other Apostle's, are hard to twist; and in this instance he guards well his statement, by saying, not only that we were "bought," but he says it was with a price;" and then, lest some one should claim that the price was the ministry and teachings of Jesus, Peter is caused to guard it by adding--"With the precious blood of Christ, as of a Lamb without blemish and without spot." (1 Cor. 6:20; 1 Pet. 1:19.)

In conclusion, let us say in a few words, what they do think of the value and preciousness of the death of Christ. They believe and have privately expressed, and it is the covered import of their public teachings, which they do not yet wish to state boldly--not until they get false premises and conclusions engrafted first, as a basis on which to place it,--that Jesus' death no more paid your ransom price than did Paul's or than my death would; nay, put it stronger, that his death was of no value in redeeming us.

As before pointed out, this denial of the ransom we believe to be the great rock upon which the nominal Church is even to-day being dashed.

The doctrine of the substitution of Jesus, in settlement of the sinner's guilt and punishment, is being scoffed at among the "great preachers"; and the doctrine, so plainly taught by the Apostles, that the death of Jesus was the price of our release from death, is falling into discredit and disrepute among the "worldly great," and hence also among some who would like to be of that class.

The reason of this is evident: it is the story of the two extremes over again. Satan had engrafted on the Church the doctrine of eternal torment, and, to be consistent, led on to the thought that Jesus bore eternal torment for every man. This involved eternity of suffering by Jesus. This evidently was untrue; so it was explained, that when in Gethsemane and at Calvary, Jesus suffered as much agony in a few hours as all humanity would have suffered in an eternity of torture. Now, it does not take a very smart man to see that something is surely wrong in such a view of Jesus' substitution. [Either the penalty of sin is not eternal torture, or else Jesus was not man's substitute. One or the other is wrong, for Jesus is not suffering eternal torment.] It seems to be Satan's policy now to lead to the opposite extreme and deny substitution entirely.

Instead of casting away Satan's libel on our Heavenly Father's government-- the doctrine of eternal torment--most men seem to hold on to it, and roll it as a sweet morsel under their tongues, and discard the teachings of the Apostles relative to Jesus' death being our ransom price--the price or substitute for our forfeited lives.

Would that all might see the beauties and harmonies of God's Word. Man condemned to death--extinction; Jesus, man's substitute or ransom, died for our sins and thus redeemed or bought us back to life, which redemption will be accomplished by a resurrection to life. Jesus, as a man, is dead eternally; his humanity stayed in death as our ransom, and he arose a new creature--a spiritual

R642 : page 7

instead of a human being--put to death in the flesh, but quickened (made alive) in spirit. "Though we have known Christ after the flesh, yet now henceforth know we him (so) no more."

Beloved, let us stand firm on the foundation of all hope--the ransom-- and now, when the enemy comes in like a flood, be not afraid to act and speak for truth boldly if you would be recognized by him who lifts up a standard for the people. (Isa. 59:19.)

We ask now the question: Did we answer correctly for them, or are they able to answer these questions in as few words differently? Or can they object to our answers, and taking each up singly, can they show that it is not their view plainly stated, so that all may understand?

But we must remember that one of our contemporaries, "The World's Hope," though it has never yet answered these questions as it proposed to do "in due time," claimed that in the above we had not presented its view fairly. On that account we published an article in which we made extracts from its columns, and answered them, showing that it either used words in an improper sense, or else denied its own teachings. As we are repeating the answers, we repeat, in the article below, our criticism of its denial, that our answers may be seen to be entirely fair and applicable; and further, because the subject increases in importance as we see that in these closing hours of the Gospel age, our adversary is using every effort to remove the faith of God's children from the rock foundation--the only foundation upon which any faith-building can stand, without destruction, the storms of this Day of the Lord.

====================

R642 : page 7

REPRESENTATION--SUBSTITUTION.

The "World's Hope" is at hand, and complains that we misstated its teachings. It finds it easier to cry "unfair" than to answer a few pointed questions regarding the very fundamental principles of Christianity, which we presented as a test of its faith or unbelief in the death of Jesus as the ransom for our guilt and penalty. Our contemporary, if it still belongs to the household of faith, seems to have forgotten the exhortation of the Apostle to be able to give a reason for the hope that is in it, with meekness. Whether it has forgotten this injunction, or had no reasons to give, or was not able to give them, we are yet in doubt; for instead of offering even now an answer to the questions, which would have set at rest all "mis-representation," and what it terms "unfair" statement, it raises a dust of mixed and confusing statements, some of which we quote below.

We are sincerely glad to note, however, that even though it be under great pressure, yet it seems to be getting nearer the truth on the subject of ransom, bought, etc., and seems reluctantly to admit now that Jesus was man's representative IN DEATH, which is just what we claim in the fullest sense. It says: "Let the full light of His representative relation to the race be seen, and it all becomes plain. If He STOOD FOR--or was reckoned to be the world of mankind --then the sin, all the sin of the world, must have been on Him." And again, "That Christ was thus made the sin-bearer is shown by many Scriptures; and, in order to bear the sins of the world, he had to become the world-- the man."

We are glad to note this approach toward a full confession of truth, and pray that it may go on. At the same time we must criticize a little, and say that the expression relative to Jesus becoming the world is certainly very ambiguous. We, and doubtless most of its readers, will understand this to mean that Jesus was a representative, substitute, or ransom for all the world. But if our contemporary meant this, why did it not state itself plainly? We wonder if it has anything to hide under this ambiguous expression, or, if it did not like to use words so nearly the expression of the TOWER, which it seems to regard as an enemy, which it is not. Like Paul, when such momentous questions are in dispute, we must, for the good and safety of each other, and all the flock, use great "plainness of speech." Let us remember, that without a childlike and humble spirit we are not well pleasing to our Father, and that the spirit of truth is to acknowledge an error if we find that we had fallen into one.

Again, it says: "A most clear prophecy of this sin-bearing relation of Christ to us, is given in Isa. 53. "Surely he hath borne our griefs and carried our sorrows: ...He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him, and by His stripes we are healed. All we (sinners, 'every man,' Heb. 2:9) like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." This Scripture is surely in fullest harmony with the thought of Jesus being our ransom, substitute or representative, in receiving for us the wages of our sins--death.

But, stop! we read further: Some "may think because we believe he is the World's Sin-bearer, that we are virtually maintaining the doctrine of Substitution-- the punishing of the innocent instead of the guilty." Why, of course, we would --who could think otherwise? Does it fear that its readers will draw this legitimate conclusion? It seems so, for it continues: "But nothing is further from our thought if we understand the meaning of words or have any idea of justice. We place Representation AGAINST Substitution."

We must confess that we are puzzled. Our contemporary has evidently some private meaning for words.

In the above quotations, we hoped we were getting at agreement, supposing it used the word representative the way other people use it; but now we are entirely lost as to its meaning, for, by its Dictionary, representation and substitution are opposites--or against each other in meaning.

If every writer should adopt a special meaning for his words, it would be useless to read at all, for the reader would never know what the writer meant. It is for this reason that people adopt some general standard by which to determine the meaning of words. We suggest Webster's Dictionary as a standard, and here give its definition of the words our contemporary understands to be opposites, or against each other in meaning, that all may see how very closely the words are related in meaning, and how far from opposites.

WEBSTER'S DICTIONARY.

REPRESENTATIVE--An agent, deputy or substitute, who supplies the place of another.

SUBSTITUTE--One who, or that which is substituted, or put in the place of another.

SUBSTITUTION--The act of substituting or putting one person or thing in the place of another; as the substitution of an agent, attorney or representative.

Now, we ask, what two words in the English language could more nearly mean the same thing? If our contemporary is so astray on this point, may it not be equally in error as to what constitutes a proper idea of Justice? Who can show that God was unjust in permitting Jesus to become man's substitute, ransom or representative, or that, in laying upon Jesus--the willing Ransom--the iniquity of us all, there was anything cruel, unkind or contrary to Justice or Love.

Again, arguing against Substitution, it says: "If the premises were correct, Christ, being the substitute for man, should not have been raised at all." We answer, that it is important to keep in mind the distinction between the man Christ Jesus who died, and the new creature Christ Jesus who was raised and ever lives. It was the man that was substituted for mankind, as Paul tells it: "Through a man (Adam) there is death, through a man also (Jesus) there is a resurrection of the dead." (1 Cor. 15:21 --Diaglott.)

Again, our contemporary says: "We admit that Jesus was not raised in the same, but in a much higher condition than that in which he lived before; but, to say that he was a substitute for man because he laid down a condition, and was then raised to a higher, is to make the condition and not Christ himself the substitute for man." We reply that this is just exactly the Scripture teaching and our claim, viz: That the pre-existent one who was in a spiritual--mighty--form, took upon him the form or CONDITION of a man--became a man-- that he, by the grace of God, should taste death for every man. (Phil. 2:7,8.) In due time he gave that human condition (with all its rights) a RANSOM for all--as the price for all--and thus a right to perfect human conditions, was bought for every man. Now, did he in the resurrection take back again the human condition--human nature?

We answer, no. He was "put to death in the flesh--quickened in Spirit" (1 Pet. 3:18.) "Sown an animal body, raised a spiritual body." (1 Cor. 15:44-- Diaglott.) Hence our contemporary admits our position exactly, if the expression last quoted conveys its real meaning. We do not claim, and never have claimed, that Christ Jesus the new creature, the spiritual being, was our substitute, but the reverse; it was the man Christ Jesus who gave himself a ransom for all, and who, because of this work, was highly exalted by the Father to his present divine nature and excellent glory. (Phil. 2:8,9--Diaglott.)

Does any one suggest that our last position, being true, proves that the leaving of the spiritual condition for the human condition was a death or a sacrifice also? We answer that Paul shows that the leaving of the previous condition and becoming a man was a part of the "humbling" connected with the sacrifice. But remember, that life was not given up or lost there, or "laid down" even for a moment, but was transferred to the Babe of Bethlehem; hence, that was not the sacrifice or death, but only an incidental preparation for death as a man. On the contrary, when he died--at Calvary--life was given up, lost, laid down completely, for he was dead three days--all existence was at an end--He gave "all that he had" (Matt. 13:44). After three days he received life as a new creature, as a "gift of God," as a reward of obedience; but he took it not again under human nature or CONDITION, and never can do so. For if he were to take that back, it would be taking back the price, with which he bought us.

From some of the foregoing quotations it will be seen that our contemporary is either really, or seemingly, again approaching the truth on this very important doctrine, and we would not, in the slightest, hinder the work of reformation, but rather bid it God-speed, and welcome back again to the sure foundation him who, in times past, was a true "yoke-fellow." But, true reformation should be accompanied by repentance and a very plain, correct restatement of things misstated.

Lest some should think that we were, as it claims, unfair, and misstated its teachings, on the subject of the ransom, in our last issue, we will below give some quotations, showing that we were not.

It will be seen by the following quotations from our contemporary's January issue, page 59, that, referring to the sacrifice which atones for our sins and reconciles to God, it teaches that by the destruction of sin by each individual in himself, each thus RECONCILES himself to God by the destruction of the enmity [sin, or curse] in himself. Each sinner thus reaching a condition of at-one-ment with God, instead of, as Paul states it: We were reconciled to God by the death of His Son--while we were yet sinners (Rom. 5:10.) We quote:

"The shedding of the blood of the beast represented the killing of the life principle of the lower nature--the enmity, the carnal mind, the will of the flesh--and was required, because nothing but the complete RECONCILIATION, which the destruction of the enmity involves, could satisfy law or justice and yet save the man." Again: "As the carnal mind cannot be subject to God's law, (Rom. 8:7), ITS destruction is a necessity to man's salvation, so this killing sacrifice is the RECONCILING ACT." If this does not directly deny, it does entirely ignore the reconciling act mentioned in Scripture, viz.: "While we were sinners, we were reconciled to God by the DEATH OF HIS SON." Again, it says: "What the Law could not do,--set man right--the GOSPEL of Christ accomplishes."

Here is just the point. It claims that man's salvation is a moral reformation, hence, whatever leads men to reform, saves. We claim, on the contrary, that before reformation could be of any value to men, they must be redeemed, ransomed, bought. The Adamic sin must be canceled, and the condemnation too, and death must be lifted by the sacrifice of man's ransom, substitute, or representative --the man Christ Jesus. Then comes the gospel--the good news--that man is ransomed, and it is the love of God thus manifested in our redemption which leadeth men to repentance and reformation. Yea, the gospel is that which Paul preached, saying: "I delivered unto you first of all that which I also received [first of all], how that Christ died for our sins according to the Scriptures." (1 Cor. 15:3.)

These quotations, we think, can be construed only as we did construe them in our article--"WE ANSWER FOR THEM." However, we will say this: If our contemporary does attach a proper weight to the death of Jesus as our ransom, it is not well expressed in the above quotations from its columns; and we further suggest, that it can set at rest the entire question by clear and straightforward answers to the six questions. Let the truth be known.

The boldness of this form of INFIDELITY (which we consider more dangerous to the saints than that of Ingersol) is strikingly shown by the following paragraph, which we clip from an exchange:

MESSRS. PUTNAM'S SONS, of New York, have published "The Sacred Scriptures of the World," in which the author omits what he calls "objectionable" and "unnecessary" parts of the Bible, retaining such as are worthy of use for devotional and practical purposes. His alterations are bold enough. Thus, instead of "A man is not justified by the works of the law," he puts, "A man is not justified by formalistic piety." "Without shedding of blood there is no remission," gives place to "Without the life completely consecrated there is no remission." The expurgated Bible is said to be "designed for common use in pulpits and Sunday schools and homes," but it is not likely to be accepted. The author is the Rev. M. K. Schermerhorn.

====================

R644 : page 7

READING THE BIBLE.

The late Dr. Maitland, in an ingenious essay on impediments to the right understanding of the Scripture, introduces a man of business, who, with a sort of self-satisfaction, apologizes for his own shortcomings thus: "I am a plain Christian, worried with the cares of my business and family, and glad to catch half an hour to read my Bible. I must make the most of it. I must employ the little leisure I can match at intervals in devotional reading, and my object must be my own edification."

The reply made to him is: "To be sure you must read for your edification, but what is the distinction which you seem to draw between reading for your edification and reading with a view to learn all that God offers to teach?"

He answers: "Why, I mean that I must read the Scriptures with application to myself, to my own circumstances, to my own soul. If I come to a part which I do not understand, I have not time and learning to investigate its meaning; and when I attempt it I often find that the time which should have been employed in devotion has been wasted in turning over commentators, from whom, after all, I get, perhaps, no satisfaction as to the real meaning of the passage, though some of the more pious and practical among them may assist me in applying it to myself. Now, if I do not thus derive a personal application to myself, what use is there in my reading such a portion of Scripture at all?"

"The rejoinder which follows--and it

R644 : page 8

expresses the one great lesson we are anxious to impress--is this: "To speak plainly, I do not know that with your ideas there is much use in your reading such a part of Scripture, because, as soon as you have found that you cannot understand it, or make it apply to yourself as it stands, you set to work to make some meaning, which you do not yourself believe to be the real meaning, and to fetch out some doctrine or precept which the text does not contain; and this habit is so prejudicial that I believe it would be better for you only to read such parts as you cannot doubt do really apply to your own circumstances. It is not likely that you will reap any benefit from reading the rest of the Scriptures sufficient to counterbalance the injury which must arise from the habit of setting aside all inquiry as to the real meaning of the Word of God, and fancying that any imaginations of your own are more profitable than the mind of the Spirit."

If this method of treating Scripture, so graphically described, be common, and we fear it is, we may cease to wonder that so much of God's Word is unintelligible to the general reader. Any book, thus handled, must necessarily become so; for, the moment we allow ourselves to read with any other aim than to understand the meaning of the writer, we darken that which is before us so thoroughly that it is all but hopeless to expect it can ever become clear.

In reading Scripture, we are bound, and that most emphatically--no less by reverence for its Author than by integrity of heart,--to ask but one question: "What does it say?" And if, to get this question answered, it is necessary to ascertain, not only what the precise words are, but when and to whom they were spoken, to observe the connection in which they stand, and to note the circumstances under which they were uttered, we must neither grudge the labor that may be involved, nor imagine that we can evade its necessity by indulging in our own fancies, however ingenious they may be, or by prolonging meditation, however devout. When the true meaning of a passage is made out, and not till then, shall we be able to apply it with simplicity of purpose, or receive and realize as living words that which has been written.

In doing this, a thoughtful and intelligent reader will gladly avail himself of such helps as he can obtain. The Bible always takes for granted that readers are possessed of common sense--that they will give the same kind and amount of attention to inspired statements that they are in the habit of bestowing on ordinary writings; and that they will read its communications continuously, and as a whole.

No one who has not tried the experiment can imagine what a flood of light falls upon a Pauline Epistle when it is read through at one sitting, with quickened attention to its scope and purpose. In no other way can we perceive its lights and shadows, its tone and perspective, or get above the one-sided interpretations which are continually thrust upon us. And that which is true of the Epistles is true also in relation to other parts of the Divine Record.

Instead of treating Scripture in this way--supplicating the Holy Spirit for a right state of heart, and in harmony with that supplication struggling manfully against the impulses of prejudice and pride--too many never read the Bible at all, excepting under the limitations of chapter and verse; and thus, for the most part, with an utter disregard of the connection subsisting between that which they peruse and that which they omit. Prayer for Divine light seems to such persons all that is required in order to arrive at truth, however idle, or uncandid, or bigoted they may be.

In relation to private reading of the Word, we say deliberately that, if we would be honest before God, if we would shrink from sacrificing a true thought, in order to gain thereby the use of mere words in favor of some doctrine or practice to which they were never intended to apply, we shall feel that nothing can justify the use of any portion of God's Word apart from the consideration of the context, or in a sense different from that which it bears in the portion of the record from which it is taken.

It is this carelessness about Truth in the application of Scripture that has made "the fathers," with all their eloquence and piety, such untrustworthy interpreters. It is this which compels us, in perusing their writings, to pause and doubt, since passing events, party interests or the hope of polemical triumphs were to them a continual excuse for the most outrageous violations of the original meaning of the inspired volume.

Hence it is that patristic writers so often support a great cause "in a spirit alien to its own," sometimes adopting arguments that are unchristian in their ultimate grounds; sometimes resting upon errors the refutation of errors; and sometimes drawing upon the armories of darkness for weapons that, to be durable, ought to have been of celestial temper; now, it may be, trespassing against affections which furnish to Christianity its moving powers; and now against truths which furnish to Christianity its guiding lights. On behalf of God, they often seem determined to be wiser than God; and in demonstration of spiritual power, they do not scruple to advance doctrines which the Scriptures have nowhere warranted. The issue of it all was--THE ROMISH APOSTACY.

Extravagance in the use of Scripture must eventually lead either to ignorant credulity or to universal skepticism.

HINDRANCES.

Are occasioned whenever the words of Scripture are so used as to cloud their true meaning; when the reader, instead of being enlightened, is misled by biblical quotation; and when the mind of the Spirit, though professedly expressed, is really neglected or perverted.

Such is unquestionably the case when texts intended for one purpose, are applied to another; when warnings of temporal character are silently changed into threatenings of eternal woe; when promises of earthly good are transformed into predictions of spiritual blessing; and when Christ is supposed to be referred to in passages which clearly indicate that no such thought was in the mind of the inspired writer.

The habit of quoting passages of Scripture in ways which imply a meaning and application exceedingly remote from their genuine design, is not a trifling evil. It is pregnant with injuries to the cause of Scriptural knowledge and practical edification. It encourages among Christians a widely-prevailing practice of reading the Scriptures with little attention, and of applying detached passages in sentences entirely foreign to their proper meaning.

R645 : page 8

Let the object we have in view be steadily kept in mind--the promotion of a more intelligent reading of Holy Scripture, by pointing out and seeking to remove the various hindrances, and it will be seen at once that the "accommodations of which we complain, whatever may be the intention of those who make and defend them, do really "darken counsel," and so far tend to destroy the Divine testimony. Read with the impressions produced by careless expositions, the Bible, instead of being felt to be, as it really is, the most interesting book ever penned, becomes to the reader dull, because made dark; and hard to understand because treated as if it were a mere collection of disjointed fragments, to be interpreted by the aid of devout fancy.

EXAGGERATIONS OF SCRIPTURE.

By the exaggeration of Scripture we understand the use of passages in a sense stronger than that they were originally intended to bear, whether such "adding to" the Divine Testimony--for it is nothing less--arise from mistranslation, from the erroneous interpretation of imagery, or from general misconception as to the limits under which any given statement is to be received.

The misfortune is that these exaggerations prevail most on subjects in relation to which it is of all others important that the exact line of Truth should not be overstepped; that they are often winked at, if not encouraged, from an undue anxiety to produce immediate and salutary impression; and that commonly all discussion in relation to them is deprecated, on the ground that, as men are already far too little affected by the evil of sin, and far too careless respecting its consequences, anything which seems to lessen the terribleness of disobedience, even though it should be by the removal of error, must be practically injurious.

The result, in accordance with that great law of retribution which operates as surely in religion as in everything else, is that at the present time Infidelity plants its foot on these very exaggerations as the first step to confirmed unbelief; insinuates that truth, both in books and sermons, is commonly sacrificed to effect; that things are not exactly as they are represented; and that the most alarming appeals may be divested of much of their power by a careful examination of the texts by which they are enforced. So true is it that exaggeration, whatever may be its immediate effect, invariably weakens the cause it is intended to support.

Therefore, we warn all honest students of Holy Scripture to "take heed how they read"; to beware of interpretations which, however popular, can neither be sustained by the scholar nor justified by the devout; to dread especially those forms of unbelief which disguise themselves under the robe of earnestness, but which are really nothing better than expressions of that want of faith in Scripture as it is which is the curse of the Church.

H. DUNN.

====================

R645 : page 8

ENDURANCE.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."--James 1:12.

For some years past we have been led to see by faith, with increasing clearness, the great reward promised to the overcoming Church of Christ. When first its glory began to dawn upon our minds, inspired by it, many of us said, Yes Lord, we will follow thee whithersoever thou goest. Soon we found that the way leads through opposition, persecution and great self-denial. But, nothing daunted, we said, Yes, we know it and are ready for it; esteeming the glory to follow as worthy of all it might cost.

Under the inspiration of a living faith in the glorious promises, it was comparatively easy to strike off the fetters that bound us to the former customs and ideas, and to take the first steps in the race set before us.

All this was well--a good start. Our hearts were light and buoyant; God's Word was full of a new and blessed import; our sky was all aglow with glorious promise, and we scarcely heeded the thorns that began sharply to prick our feet. But how is it to-day? Some have been one, two, five, or ten years in the narrow way. Has a reaction followed the glowing enthusiasm of your first love? As yet the glory does not appear, except to the eye of faith, but the way grows more and more narrow, the feeble flesh grows weary in the difficult journey, and temptations all around call us away from the course of sacrifice to present gratification.

To those thus tried and weary with the burden and heat of the day comes the encouraging assurance of the Apostle James: "Blessed is the man that endureth." Everything now depends upon your power of endurance. Can you hold out to the end? It is not so hard to run well for a day, a week, a month or a year; but when the years lengthen and the end is indefinite, here is the test of endurance, of faithfulness; but O! with what joy shall that one meet his Lord who has for a long time patiently endured.

These daily trials that you meet are your testing; you stand every moment before the judgment seat of Christ. Every little victory, as well as every great one, will be in your favor in the final decision, as to whether you are worthy or unworthy of the high position to which you are called. And when you are tried, when your trial is complete, you shall receive the promised crown of life.

That we may be strengthened for continued endurance, the Apostle directs our attention to the word of truth by which we first received this glorious hope, (v. 18,) adding, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth [to do so], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

It is only by continual looking into God's word, and the continual putting in practice of that which we thus learn and keep fresh in mind, that we can hope to endure unto the end. If we keep continually looking and doing we will find that the same blessed hope will continually inspire fresh zeal in the way. It will strike its roots deep down in our hearts and its fruit will daily appear in our lives. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured." (Heb. 12:2.) "Faithful is he that calleth you who also will do it." (1 Thes. 5:24.)

MRS. C. T. R.

====================

VOL. V.

PITTSBURGH, PA., AUGUST, 1884.

NO. 12.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 44 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

WE have no more of the Variorum Testaments.

THE only SAFE way to send money is by P.O. MONEY ORDERS, REGISTERED LETTERS, or BANK DRAFTS. Please remember this.

WE have many questions from correspondents which may be found answered in back numbers of Z.W.T. "Food" and "Tabernacle Teachings," which we do not therefore answer again in Z.W.T. Please consult these before sending questions, that the questions may be of fresh and general interest to all the readers.

ADVICE TO LETTER WRITERS:--(1) Write plainly. (2) Give date, name and address in full. (3) Make each letter complete in itself, as we cannot always recall particulars of former letters. (4) Write orders on separate slip from the letter. (5) When desiring your address changed, give the old as well as the new address.

Compliance with the above suggestions will greatly facilitate our office work and save much valuable time. Quite frequently parties forget to sign their names, and addresses must be guessed at from a blurred post mark, which sometimes cannot be done.

If time would permit, we would gladly give more attention to private correspondence with the many whose welcome letters daily reach our office. We do all we can in this direction, and wherein we may appear to be delinquent, we trust the charity of our correspondents will be duly exercised.

====================

R645 : page 1

VIEW FROM THE TOWER.

Many interesting letters from various parts, both across the waters and in our own country, give evidence of the fact that though iniquity abounds and the love of many waxes cold, still the Lord has a people consecrated and endeavoring to carry out that consecration in their daily life.

It is comforting to those who stand isolated in their own neighborhood to realize this. There are many such isolated ones, and all have much the same experience--in the world, tribulation; in Christ, peace. It is also a source of encouragement to learn that while we realize that the harvest is great the laborers are being multiplied, and that so far as we can learn, the saints are realizing their call to make known the glad tidings, and that though their talents be many or few they are not to be folded away in a napkin. We have learned that there are as many ways to preach the Gospel as there are talents among the saints.

We rejoice with all these that we have been so enabled to comprehend the Gospel as to find that out of the abundance of the heart our mouth must speak; that the love of Christ and the knowledge of his glorious truth constraineth us.

But while we thus rejoice together, we can but rejoice with trembling as we realize the secret, subtle, and persevering efforts of the Prince of this world to overcome the saints. No artifice or effort is left untried: Opposition, ridicule, rejection, flattery, false reasoning to disprove the truth, cares of this world, bribery with the good things of this world, and allurements of various kinds, are all used as the necessities of the individual cases may require.

This being the case, how important that we give heed to the Apostle's instruction: "Take unto you the whole armor of God that ye may be able to withstand in the evil day." (Eph. 6:13.) Our prayers for ourselves and each other should be constant. To him that overcometh, is the glory that follows. May grace divine enable us to endure hardness as good soldiers.

====================

R646 : page 1

EXTRACTS FROM INTERESTING LETTERS.

England.

MY DEAR BROTHER:--The enclosed has been waiting the opportunity of my writing for some days past. I wanted to write a long note, but you will at any rate be saved the trouble of reading and answering a lengthy epistle, as I have not time to say all or ask all I should like, and I should not be surprised if, among so many, I had by this time slipped out of your memory altogether. However this may be, I have been diligently studying and searching the Scriptures.

I was most unwilling to give up the old belief, but I am not anything less than forced to do so. Every day's reading and study convinces me that you have the truth on your side. Indeed I am astonished at the amount of light shining and showing up the old sparkling diamonds among the accumulated rubbish of so many centuries. God's word is more sweet and precious now than it ever has been. Am doing my work in a quiet sort of way. Am no orator or speaker, but I can talk privately with thinking and sincere Christians. The real Bible students I can get along with best. The nominal Christian cannot argue from the Word; he can only say, "Well, I believe this and that," simply because others have done the same. Of course it is not worth while giving the time to such, but the more thoughtful will hear you again. I am more convinced every day that the time is very near when the musty dogmas must go down, and the truth as it is in Jesus prevail.

Very faithfully yours, __________.

Michigan, June 29, 1884.

DEAR BROTHER:--You may have wondered why I have not written you more often. It is not that I have felt no interest in the ZION'S WATCH TOWER and its teachings; on the contrary, I have been much enlightened through its instructions. Since my first acquaintance with the TOWER I have felt its magnetism of truth so powerfully that whenever it comes I can hardly lay it down until I have read it through and through. No paper of my life has given me such thirsting for Bible truth, and respect for it, as the TOWER. I held a connection with the Methodist Episcopal Church for over forty years. While there is much in it worthy of respect and imitation, yet I much regret the errors into which I have fallen through her teachings and doctrines. To-day she, in my estimation, sustains very much the same character as the Jewish church at Christ's first advent. My observations of her practice and teaching (though professing faith in Christ) compares with the Jewish quite well. True, she openly declares for Christ, but makes void much truth through her traditions. How millions of those who have died through Adamic taint are to come to a knowledge of the truth by the mode indicated in their teaching is what I can't comprehend. I have had many conversations with members of various denominations, nearly all expressing much surprise at what I say to them. While some are inclined to accept the truth, others shake the head and move on in ignorance. While I do not as yet feel that my knowledge is complete, still under the TOWER light I am able to see much more clearly than heretofore. Many passages with my former training meaningless are made plain and harmonious by the TOWER light. In a sense, I feel cut off from associations of Christians, since I find myself alone in my views, and the TOWER becomes my only companion and associate. I regret that I do not have some one to talk with personally who is in sympathy with us. I am fighting alone and single-handed, and thus far have met none sufficiently qualified to overthrow what to me seems clearly the truth. I see much in others good, and much that needs correction, and as I am subject to good and evil influences myself, and a partaker in common with others of their effects, my sympathies go to all suffering conditions of humanity. The thought that some powerful agency in its correction will be used, strongly impresses me. Since the nominal church is faulty and can exercise but a feeble power for good, and that she is the Image of the Beast, and the Babylon of Scripture, that some other agency must and will be used to bring about the needed reform, seems clear. How many in the days of Noah, before the flood, recognized the gathering storm? How many in the Jewish age recognized that their house was left desolate? How many in the Christian age realize a gathering storm? How many houses are now on a rock foundation? How many will stand the coming tempest? I see the gathering storm, and hear the muttering thunder. The forces are organizing for the conflict, and I must set my house in order. In Christian fellowship,

Alabama, June 18, 1884.

MR. C. T. RUSSELL:--Dear Sir:-- Some of your papers and a little book ("Food for Thinking Christians") have fallen into my hands. I find them decidedly interesting and instructive indeed, throwing light on hitherto seemingly unfathomable mysteries. I desire to further consult them because I have not yet seen enough of your views to indiscriminately endorse them, but I must say, how plain! how very reasonable your explanation of the Scriptures! Calvinism teaches that God is a tyrant. That everything is transpiring according to an eternal and fixed decree. In short, it might be called eternal fatality, while Arminianism teaches that God is trying to save the world, but can't do so without our help, and can only partially succeed with it; that he is neither all-powerful nor allwise. Each seems to leave out a link in the golden chain of truth, for a God that is not possessed of all these attributes in connection with others is not fit to be worshiped. They call your doctrine a "new doctrine," yet I'm persuaded that it is not entirely new to non-sectarian Bible students. I think I can distribute a dozen or so of each of your tracts to advantage. Of course I could distribute many more, but they will do the prejudiced no good, for they have a fixed opinion, and you know there is no use in "casting pearls before swine."

Yours, etc., DR. __________.

Iowa, July 18, 1884.

DEAR BRO.:--Please find enclosed $1, for which please continue to send the TOWER, by which I have been so blessed in knowledge of the Lord's doing. It seems to me that at the rate the clouds of darkness are drifting from off the pages of that great book, the Bible will stand clear of every questioning point. Well, I am doing the best I can to spread the true Gospel, and to help others to see the light. Must say a word of praise in regard to the article on the flood in the June number, showing that God had an object in the flood besides furnishing an example to all who would live afterwards, the crooks are being made straight.

Yours resp., __________.

London, England.

DEAR SIR:--About twelve months ago your pamphlet entitled Food for Thinking Christians came into my possession. It has been rich food to me and to others to whom we explain the truths contained therein. There are some who accept the truth and their faces lighten with joy at the perfect plan of salvation which is to all people; others reject it and me, like a pestilence. This we can bear for Jesus' sake. In my estimation the little book is next to my Bible. It has shown the grace of God in a clearer light, and with greater beauty than we ever saw it before. On the last page of food, there is the promise of more to follow, if we ask for it. We claim the promise and ask. Will you please send two or three copies of the Tabernacle and its teachings, for which we shall wait, with great desire, to be fed with more food from our Master's table. Will you please send also another copy of Food, because the one that we have is getting so much worn, that we have to paste some of it together. If we had many copies of it we could

judiciously give them away. We pray that the Lord will bless you more abundantly.

Though strangers in the flesh, we can say we are one in the bonds of the Lord Jesus. The grace of the Lord Jesus Christ be with you.

Yours faithfully, __________.

East Troy, Pa.

DEAR BROTHER RUSSELL:--I herewith send 50 cents, for which please send the TOWER to __________. This brother has been reading your publications the past year, and he says he has learned more real theology from them than he ever found before. He stands firm for the truth whenever opportunity offers. He and I are quietly working to scatter light, not without some hope of success. The ignorance of the masses of even the nominal church is truly surprising.

Very truly your brother,

N.Y.

DEAR MRS. RUSSELL:--Your card is at hand. Thank you for your kind wishes, and remembrance of me before God, for I am sorely persecuted by my best friends; yet I have a sweet, deep peace beyond all comprehension, feeling nothing but pity for the blind and deaf. I am told that I am taking slow poison; that on peril of my soul I must burn all your papers; but I would burn my daily bread sooner. How much that sounds like Catholicism! I have been one of those who worked without ceasing in the nominal church, hence they are determined to try to bring me to my senses. The deacon has refused to take my name from the church; but I have written a second time telling him from henceforth I stand with you and your company. Since I have taken a stand for the truth, God has revealed to me plainer than ever that this is the way in which I should walk. I feel at times like a rock, and as though my life were the forfeit. I will not dissemble in spite of all opposition. The seed is taking root in Kansas, my former home. I expect to return in about one year, then I hope by the grace of God to be able to lead some out of bondage, and strengthen the weak. I must not let what talents are entrusted to me rust out.

Yours in Christ, MRS. __________.

====================

R646 : page 2

PAUL'S EXHORTATION.

"I charge thee before God and the Lord Jesus Christ...preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine....Be thou sober in all things; suffer bad treatment; perform an evangelist's work; fully accomplish thy service." (2 Tim. 4:1,2,5, Diaglott and Common Tran.)

We have heretofore seen that the commission to preach the good tidings comes to all the anointed company--the body of Christ--and that for this very purpose we have received the anointing. That which was true of the Head is also true of the whole body--"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach." (Isa. 61:1.)

But while we who are consecrated and anointed realize that we are thus called of God to preach, it is of very great importance that we consider well what, when, how, where, and to whom, we may preach.

It is a great mistake, and yet a very common one, to go out to preach before being sent. Such, of course, cannot and do not preach the good tidings. Some presume that because Paul said, reprove, rebuke, and exhort, that must be the bulk and substance of their preaching, forgetting that he also said, "With all long-suffering (patience) and doctrine." Reproof or rebuke may sometimes be necessary, but it should never be administered merely according to our own whims or imaginations, but should in every instance be "with doctrine"--with sound and scriptural reasoning--that it may be recognized as a reproof from the Lord, though administered through the agency of a brother with brotherly patience, and not with an arrogance which forgets that we are subject to similar temptations.

Exhortation may also be necessary, but should never degenerate into mere coaxing without sound reason or doctrine. Exhortation without sound reasoning and the strong support of the inspired Word is weak and is not lasting in its effects. This is the method of preaching most common at the present day, but was never indulged in by our Lord. Of him it was said, "He shall not cry nor call aloud, nor cause his voice to be heard in the streets." Isa. 42:2--Leeser. His preaching, and that of his disciples, was reasonable, doctrinal, and was delivered with the dignity and meekness becoming to Jehovah's ambassadors.

Let us inquire, then,

WHAT ARE WE CALLED TO PREACH?

Paul answers, "Preach the Word," and Isaiah and Jesus call it "good tidings." Before we begin to preach, therefore, we should first be acquainted with the Word and have a clear, definite understanding of its "good tidings." Although as soon as we were anointed, we were called to preach, the Lord would not have us engage in such service until first we have received sufficient instruction. The first duty, then, of every one who would obey the call to preach is to become an earnest, faithful, diligent student of God's Word, that he may be able to minister grace to the hearer, having his speech seasoned with salt." (Eph. 4:29; Col. 4:6.)

You may be called to preach some time before you are sent out into active service. Jesus was "anointed to preach" at the time of his baptism, but he was not sent out until after he had endured the wilderness temptation. The early disciples were called, but were told to tarry until endued with power. For a special purpose in the introduction of the gospel, the power came upon the early church suddenly and miraculously as soon as they received the anointing, but this has not been the case with the church since then. Power in presenting the truth comes now to the anointed as the reward of diligent study of the Word.

To many study is distasteful; they have not been accustomed to it, and are not willing to give it the necessary time and labor, yet they want to obey the call to preach, and so they go forth to add to the general confusion of unintelligible preaching, and their work brings reproach and dishonor both upon themselves and upon the cause of Christ. The bearing of such reproach may be for Christ's sake, but it is not to Christ's glory, and the loss is the result of imprudence, and of not heeding the injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

Truth, rightly divided, and fairly presented, commands the respect even of its opponents. Its symmetry and beauty will irresistibly stamp itself upon the mind. Thus it was in the case of Jesus' preaching, when the very men that were commissioned to lay hands on him and deliver him to death returned, saying, "Never man spake like this man." (John 7:46.) So also Festus said to Paul, "Paul, thou art beside thyself; much learning doth make thee mad." "No," said Paul, with becoming dignity and due deference to the powers that be, "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things before whom I speak freely.... King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, 'Almost thou persuadest me to be a Christian.' And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." And the verdict of these unbelievers, in Paul's case, was, "This man doeth nothing worthy of death or of bonds." (Acts 26:24-31.)

Paul's eloquence was the eloquence of truth--the result of a thorough understanding and conviction of the truth, which carried force and commanded the respect of even its enemies. He was a diligent student as well as a preacher, and his hearers could not say, Paul, you don't know what you are talking about, nor turn with disgust from the sound of empty words.

When Jesus our great example went out to preach--to teach--the people listened with astonishment, and said "Whence hath this man this wisdom?" (Matt. 13:54.) And thus it is to some extent with all who follow in his footsteps. Acts 4:13.

Some zealous brother or sister may ask, How long must I tarry for preparation? and how shall I know when the Lord sends me out? To this we reply that when the Lord sends you out you will be sure to know it. You will be so filled with the knowledge of the truth, and so inspired by it that out of the abundance of your heart your mouth must speak. The good tidings will be too good to keep. You will not have all the truth God intends for you before you are sent out, but you will have a clear, definite outline at least. Just how long a time of preparation you will require will depend on circumstances--the amount of time you can devote to study, the degree of effort with which you undertake it, the faith and simplicity in which you receive it, etc. Some may be ready for active service sooner than others, but all require a considerable time for previous preparation.

But even when permitted to engage in active service, we should bear in mind the fact that we are to be constant students. To preach the Word, the good tidings, is our commission, and which of us can yet say, we have sounded all its depths, and measured all its heights, and have therefore nothing more to learn? To have a general outline of God's plan mapped out in our minds is very good, but we should have its various features so clearly fixed as to be able to show it to another; therefore review is very necessary.

When thus prepared and sent out to preach (and be assured you are not yet sent if you are not prepared,) Paul says, "Be instant in season" and "out of season." Does he mean to have us pay no attention to fitting and appropriate times? No, for that would be contrary to the Lord's teaching--"Be ye wise as serpents

R647 : page 2

and harmless as doves"--as well as to his own example. He must mean, then, to have no regard to our own convenience or inconvenience, but to be always ready to preach when we find fitting opportunity.

Injudicious breaking in upon the plans of others to teach them what we deem to be of importance, but which they do not yet so recognize, is almost sure to defeat our purpose and to engender prejudice and opposition which is not soon nor easily overcome.

Paul further enjoins that we be sober in all things; that is, that we handle the truth with becoming reverence and humility, living as examples of its influence, not carried away with excitement or self-exaltation, and that we patiently suffer bad treatment, which we should expect from those who love darkness rather than light, although measurably they secretly recognize the light we bring.

In view of the preparation necessary, none need be discouraged or despair of ever being sent out to preach. You may never be sent to speak to a public audience. God uses us according to the human talent we possess. Paul, Peter and others could preach publicly, but Aquila and Priscilla unable to preach in a public way to the many, could invite an Apollos to their home and explain to him the way of God more perfectly. And the devoted and eloquent Apollos, thus more perfectly prepared, went out to declare it publicly. (Acts 18:2,26.) Had Aquila and Priscilla not been students of the truth, what an opportunity they would have lost.

May the Lord's blessing rest upon all the preachers of the good tidings, whether in a wide or in a seeming narrow sphere; but let us not forget the fitting counsel, "Study to show thyself a workman approved unto God rightly dividing the word of truth." And be assured that when prepared, you will surely be sent to preach it to at least some one.

====================

R647 : page 2

CHRISTIAN FELLOWSHIP.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."-- 1 John 1:7.

True fellowship implies love, sympathy, a mutual sharing of good or ill, common principles, common interests, and a common aim. It may exist between parties on equal footing, or between those whose conditions are widely different. Where the latter is the case, benevolence on the part of the superior is shown in acts of favor and blessing, and on the part of the inferior, in gratitude and such returns in action as are possible.

Than such fellowship there is nothing more desirable and more helpful to the saints in the narrow and difficult way they are called to tread. But while we should ever seek and cultivate such fellowship, we need to be very careful to see that our fellowship one with another, is based upon correct principles, else that which was designed as a blessing, will be found to our great disadvantage.

Realizing this, the Apostle Paul admonishes us, saying: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness... or what part hath he that believeth with an infidel?" (2 Cor. 6:14,15.) "How can two walk together except they be agreed?" It is impossible. Let us see to it, then, that our fellowship is based upon the sure foundation referred to in this text--the blood of Jesus Christ that cleanseth us from all sin--and that our rejoicing and communion be of the increasing light as we walk together.

And this great blessing, the Apostle John tells us, it is our privilege to have. He says we may have fellowship with our Father, and with his Son, and also with other saints who are walking in the light--the truth.

"This then," says John, "is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." The truth is all clear and plain in God's sight, and he, by his Spirit, through his Word, will lead all of his children into light (truth) in its due season, if they are in actual fellowship with him. John states this very emphatically, saying, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (Ver. 6.)

Ah, John, says some brother, I think you are too severe; I know many very good Christians who say they are entirely consecrated to God, and only want to know and do his will, and truly they do many wonderful works, and yet they walk in darkness, knowing nothing of the blessed truths now made so plain to us. And not only so, but they refuse to hear it and do not want it. Yet they claim to have fellowship with God; how is it? John's answer is very plain and may seem to many, severe, yet we apprehend it is the severity of truth. He says, "They lie, and do not the truth." They don't want to know it, because they don't want to do it.

God speaks to his children through his Word, and he is acquainted with all our circumstances and hears our prayers, but it is a great mistake to imagine that we have communion and fellowship with

God, when we only speak to him in prayer, and never examine the Word to hear him speak to us. We may speak and then listen, but we need to hear much more than we say. Thus we have communion, interchange of thought, fellowship. None can thus commune with God without becoming acquainted in some measure with his truth, and if they are in harmony and fellowship with him, his plans and purposes will become theirs. If they do not desire to obey the truth, they will deceive themselves in an endeavor to disbelieve it, and to substitute something else in its place. And while doing this many hold to the form of sound words while denying their import.

But if as children of the light we walk in the light, not only shall we have fellowship with our Father and our Lord, but we shall also have fellowship with other saints who are walking in the same narrow way.

R. W.

====================

R656 : page 2

"IF you are seeking the comforts of religion rather than the glory of our Lord, you are on the wrong track. The Comforter meets us unsought in the path of duty."

====================

R647 : page 3

THE SECRET OF HIS PRESENCE.

In the secret of His presence
How my soul delights to hide:
Oh, how precious are the lessons
Which I learn at Jesus' side.

Earthly cares can never vex me,
Neither trials lay me low,
If when Satan comes to tempt me,
To the secret place I go.

When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring,

And my Saviour rests beside me,
As we hold communion sweet;
If I tried, I could not utter
What he says, when thus we meet.

Only this, I know, I tell Him
All my doubts, and griefs, and fears;

Oh, how patiently He listens,
And my drooping heart he cheers.

Do you think he ne'er reproves me?
What a false friend He would be,
If he never, never told me
Of the sins which he must see.

Do you think that I could love Him
Half so well, or as I ought,
If He did not plainly tell me
Of each sinful word and thought?

No! for He is very faithful,
And that makes me trust Him more,
For I know that He does love me,
Though sometimes he wounds me sore.

Would you like to know the sweetness,
Of that secret of the Lord?
Go and hide beneath His shadow,
This shall then be your reward.

And whene'er you leave the silence
Of that happy meeting-place,
You must mind and bear the image
Of your Master in your face.--Selected.

====================

R648 : page 3

IS THE SECOND DEATH A BLESSING!

"The wages of sin is death."--Rom. 6:23.

"He that overcometh shall not be hurt of the second death."--Rev. 2:11.

Many are the ingenious devices of our great adversary for overthrowing the faith of the saints in the foundation principles of the Gospel of Christ. Among them is the widely accepted notion that death is really part of an evolution by which mankind must reach perfection. The thought is clearly expressed in the following lines of a popular hymn:

"Death is the angel God hath sent
To bear us to the sky."

Out of this theory, as a starting point, many grievous errors have grown. The fact that death is the penalty of sin is ignored, and the necessity of a ransom is denied by many; and even the second death, notwithstanding the plain Scriptural teachings and warnings with reference to it, is represented as a blessing.

In harmony with this error is the idea now prominently advanced, that the first, or Adamic death, is merely a death to righteousness, and that the second death is a death to sin. Thus it is said, Adam and all mankind died to righteousness and became alive to sin; and that a man's conversion is the second death-- a death to sin and a becoming alive to righteousness.

On this unscriptural hypothesis a theory is built which, to the undiscerning, has an appearance of plausibility; and it is a sad fact that only the few search the Scriptures, and still fewer "try the spirits" (doctrines) by comparing scripture with scripture, and therefore, error has always found it expedient to quote the Scriptures in its support.

In our Lord's temptation in the wilderness the same deception was attempted: Satan quoted, saying, "It is written..."; but Jesus answered, "It is also written...." So should the disciple be as his Lord, and endeavor to rightly divide the word of God--to apply it as the Spirit designed, and not as every wind of doctrine might twist it out of harmony with its context.

Before proceeding to examine any theory the careful student will first inquire, How strong is the foundation on which it rests? for if the foundation of the theory be wrong, all that can be built upon it must be wrong. This is a short, sure, and safe test; the theory must stand or fall with its foundation.

In carefully examining the foundation of this view, it will be found first, that it has no Scriptural basis; and secondly that it is directly opposed to the clearly expressed statements of the Scriptures on the subject. The Scripture quoted above shows that death is always the wages of sin; but this theory would make it sometimes the reward of righteousness, when it claims that to become righteous is to die to sin. This alone is clear proof that the theory is based upon an interpretation of death out of harmony with the Scriptures, and hence unworthy of further consideration.

The passage relied on to prove the position, is Rom. 6:10--"In that he [Jesus] died, he died unto sin." And as he was our example, therefore it is argued, that all mankind must likewise die unto sin and become alive unto God, or become righteous. But let us see if the harmony of the Scriptures will warrant such an interpretation of this passage. First we ask, Can that which is not alive be said to die? Certainly not. Then unless Jesus was alive to sin, that is, a person living in sin, he could not in that sense die unto sin. And just here we call to mind the question of Jesus himself, "Which of you convinceth me of sin?"

If those Scriptures are true which say that Jesus was holy, harmless, undefiled and separate from sinners, and knew no sin, does it not prove that the theory which makes this passage teach that Jesus died unto, or ceased from sin, is a false application of the passage, since he could not cease from that which he never began, never knew, but was always separate from?

That this is a misapplication of this Scripture is made positive by a glance at the preceding verse, which refers clearly and pointedly to the actual death of Jesus, and his actual resurrection-- "Christ being raised from the dead, dieth no more; death hath no more dominion over him."

But let us see how this text may be interpreted in harmony with the context. In this verse the word unto expresses the idea much less clearly than the word "by," as given in the Diaglott translation. The thought is that Jesus died by or on account of sin once. His death was "the wages of sin" as all death is, but not by reason of, nor on account of, nor as the wages of sin which he committed; but as elsewhere stated, "Christ died for our sins according to the Scriptures" and "Jehovah hath laid upon him the iniquity of us all." (Isa. 53:6, and 1 Cor. 15:3.)

The Apostles' reasoning in verse 11, can only be grasped by one who has clearly in mind his reasoning preceding, as presented in the fore part of the Epistle. Chapter 1 begins the subject away back before the Deluge, when men knew God but glorified him not, but yielded to their own vain imaginings and their foolish heart became darkened. (ver. 21.) Chap. 2:1 shows that all men have come into some measure of the same darkness, and that the Jews as well as the Gentiles, are all worthy of condemnation, and are all condemned, because "There is none righteous, no not one." (Rom. 3:9,10,19,20.)

Having thus proved that "all the world" has "become guilty before God," Paul introduces the work of Christ as the remedy for all this guilt; for though "all have sinned and come short of the glory of God," he has JUSTIFIED them freely by his favor, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood [the life he gave to redeem ours], to manifest God's righteousness in condemning to death, and to accomplish a remission of sins. vs. 24,26.

In chapter 4., the Apostle continues to further emphasize the justification from sin and death, to life and a condition of righteousness, accomplished as he has shown by Jesus' death, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (vs. 7,8), and repeats his testimony that the forgiveness and covering of our sins was through him "who was delivered FOR OUR OFFENCES and raised again for our justification. (v. 25.) Chapter 5. carries the topic further and shows the result of justification, that it brings the condemned sinners back to a standing where they can have peace with God through our Lord Jesus Christ (v. 1). And yet more, not only are we justified, but through Christ and through the justification which he accomplished for us, we have access into a still further favor of God-- access into this favor wherein we stand and rejoice, in hope of the glory of God. (vs. 1,2.) Not only then was our human nature justified, and a right to the glory of manhood restored, but a door was thereby opened to us by which we may have a hope of reaching the glory of God--the Divine nature.

And not only have we obtained a hope of future glory, which causes rejoicing, but as we realize that that "glory of God" is promised as a reward for the sacrifice of the justified human nature, it enables us to rejoice in the tribulations by which alone that heavenly glory can be obtained. (v. 3.)

After showing that the sacrifice of Christ was a full settlement of all condemnation and imperfection resulting directly and indirectly from Adam's transgression (vs. 15-21), he inquires (chap. 6:1) What shall we say then? If the sin of Adam has brought forth so much favor from God, shall we continue to sin in hope that still further favor would be manifested on our behalf? --and answers: God forbid. How shall we who have died by sin live any longer therein?

The we here mentioned is the same class mentioned in Chap. 5:2,3, and 1:7 a class of saints who not only have been justified by faith in Jesus, the Redeemer, but have obtained by consecration, sacrifice, access into "THIS GRACE"--the begetting and promises of the divine nature--"the glory of God." This class had died, that is, had consecrated to death, and now reckoned themselves dead indeed. This was as a payment for sin, as death always is the wages of sin. But in this case it was not a payment of the wages of their own sin. No; they had been justified from their own sin by the death of Jesus, and had afterward consecrated to death, and that death was to apply for the sin of others just as Jesus had died, not for sin of his own, for he had none, but "for our sins." So these saints consecrated to die, not for their own sins, for they had none, since justified from all sin by Jesus death.

But, says some one, does not the death of Jesus alone constitute the redemption price for the sins of the whole world?

We answer, the merit of Jesus is the only merit which cancels the sin of the whole world; but whether that merit is applied directly to the world, or indirectly through "the Church, which is his body," is the question. This is the favor which is specially offered to the Gospel Church, viz.: to share with Jesus in making the sacrifice for sins, being first ourselves justified through HIS SACRIFICE. This is the Apostle's teaching when he speaks of filling up that which is BEHIND of the afflictions of Christ, (Col. 1:24,) and it was the teaching of Jesus when he said to the disciples: "Ye shall drink indeed of my cup [suffering] and be baptised with the baptism that I

R649 : page 3

am baptised with" [death] (Matt. 20:23.) And that the Apostle is carrying out this same line of thought in the epistle we are now considering, is evident. How [with what consistency] can we that have died [consecrated to death] by sin [on account of or as sin sacrifices], how could we consistently live any longer in sin, or have any fellowship with that which we are dying to destroy or remove. "Know ye not that so many of us as were baptized INTO Jesus Christ [into membership in that body of which He is the head] were baptized [plunged, swallowed up, buried] into HIS DEATH?" His death was not Adamic death, but a ransom or substitution for it, and we share in his death, and hence share in the results of his death--the putting away of the sins of the whole world.

"We have therefore been entombed with him by the immersion into that DEATH [in order], that as Christ was raised from the dead by the glory of the Father, so also we should walk in a new life." Our condition is a reckoned one, and if we reckon ourselves justified by Christ and then dead with Christ, we should go yet further and reckon ourselves as though we had been resurrected and were now actually spiritual beings, as Jesus now is, and we should act accordingly, abstaining from sin and rejoicing in communion and glory, as though we had been made already perfect as spiritual beings. "For [this is the reason why we should so reckon] if we have been planted together in the likeness of his death [or, in the like kind of death--sacrificial], certainly we shall be also in that of his resurrection" [we shall share a like resurrection; that is, a resurrection to spiritual perfection]. "Knowing this [remembering in this connection], that our OLD man [our departed, sin-inclined selves, when under condemnation] was crucified with [more properly "in"] him [that is, was represented in Jesus when he was crucified], so that the body of sin might be destroyed [Jesus in his own person represented sin as a whole, and as such he was "made a curse for sin"], that we may no longer be enslaved to sin; for he who died [and only he who died thus representatively in Jesus death, that is, who accepts of the divine statement that Christ died for his sins, only such an one] has been justified from sin" (vs. 6,7).

"And if [after being thus as sinners represented in Jesus' sacrifice, and justified thereby] we [as justified persons] died with him, we believe that we shall also live with him; knowing that Christ being raised from the dead, dies no more; death no longer lords it over him. For the death which he died, he died by sin [our sin imputed to him], but the life which he lives he lives by [the favor and reward of] God. Thus do you account yourselves dead indeed unto sin [as sharers with Jesus of the penalty of the world's sin], but [as] living by [the favor or reward of] God in the anointed Jesus." (vs. 8-11--Diaglott.)

In view of these facts, "Let not sin therefore reign in your mortal body, that ye should obey its desires; neither present your members to sin as instruments of iniquity; but [according to your consecration, and in the carrying out of that death which you already reckon accomplished] present yourselves to God as if alive from the dead [just as though you were risen actually, and possessed your promised immortal, spiritual body complete], and present your members to God as instruments of righteousness" that you may be used of him as his agents and mouthpieces.

====================

R649 : page 3

NOT HURT OF THE SECOND DEATH.

From the foregoing it will be seen that the death of the saints as a sacrifice with Christ, as members of his body sharing his death, is their second death. It was reckoned that our death as sinners in Adam was accomplished in the crucifixion of Jesus, and our resurrection as justified men, as accomplished in Jesus' resurrection, as shown above. One death was therefore in the past, hence when we, as justified persons, presented ourselves as living sacrifices, to be baptized with Jesus' baptism of death and to fill up that which is behind of the afflictions of Christ, we then and there were covenanting a second death, and day by day, if obedient to our covenant, we are dying, and soon the second death shall have swallowed up this justified human nature.

But will it be a great loss? It would be a sad and irreparable loss of our existence forever, were it not that the Father, who highly exalted Jesus, our Head, to the divine nature, has covenanted similarly to exalt all the members of his body--"So many of us as were baptised into Christ," "baptised into his death."

These, who during this age follow in the footsteps of the Forerunner, are the overcomers of the world mentioned in our Lord's promise--"He that conquers, in no wise shall be injured IN CONSEQUENCE of the second death." (Rev. 2:11 --Rotherham's translation.)

Shall we conclude then that the second death would injure no one? Nay; death is everywhere presented as the destruction of whatever it is applied to. It is the wages of sin always; the first or Adamic death which passed upon all men was the penalty of one man's disobedience entailed upon all whom he represented in trial, and it is because Adamic death is to be removed through Christ, that any could die again. But

R649 : page 4

the second death shall not be a continuance of the first, a dying on account of Adam's sin, but it will be the result of an individual and deliberate act of each one who suffers it. It shall no more be a proverb, "The fathers ate a sour grape [sin] and the children's teeth are set on edge"; but then, every man that dieth the second death will die only for his own wilful sin, against full light and power to do otherwise. "The soul that sinneth, IT shall die." (Ezek. 18:2-4; Jer. 31:29,30.) And not a single reference of Scripture, in which the second death is mentioned, ever refers it to any but a class of wilful sinners, who, in spite of knowledge and ability, love sin and hate righteousness, except this one, which hastens to assure us that though this class will suffer death aside from the Adamic, and, therefore, the second, they will not be injured in consequence. The unavoidable inference is, that all others than this class--the overcomers of the Gospel church--will be greatly injured by the second death.

Since each one who dies the second death will have had a full individual trial, it follows, that to recover them from death would require the death of a Redeemer for each. And not only are we told that Jesus dies only once for sin, and will die "no more," but we can see that a ransom from the second death would be useless, since there could be no more favorable opportunity presented than that which they shall have experienced under the Millennial reign, before being condemned to the second death.

As the first death, or wages of Adam's sin, was not torture, but a destruction of being, (Psa. 90:3,) so also the second death, the wages of wilful, individual sin, is a destruction or blotting out of being forever, but is not torture. As Adamic death would have been everlasting in duration without a ransom and resurrection, so the second death will be everlasting because of no ransom and no resurrection from it. "The wages of sin is death, but the gift of God is ETERNAL LIFE through Jesus Christ our Lord."

====================

R649 : page 4

SPECIAL LIGHT FROM HEAVEN.

The notion of a special light [beyond or different from that contained in the Scripture, is evidently the brother's meaning. --Ed.] being vouchsafed to the prayerful reader of Scripture, is as destructive of the divine record itself, as it is of man's responsibility in rejecting it; for if God, by his Spirit, communicates directly with the minds of men now, as an Interpreter,* such communications will assuredly control any words given to mortals eighteen hundred years ago.

So men who hold to this sort of divine aid, are already beginning to reason: "Are we," it is now said--not by skeptics only, but by evangelical teachers,-- "to bring down the word inspiration to a use merely narrow and technical, asserting it only of prophecy and other Scripture writings, and carefully excluding from it all participation by ourselves, in whatever sense it might be taken?' Are we to 'become a class unprivileged, differing from the anointed men of Scripture and Scripture times--shut down to a kind of second-hand life, feeding on their words?' Is it to be believed that they were inspired, while we in no sense can be? If so, there is no relief for us, but in a recoil against inspiration itself, even that of the Holy Scriptures; for who will credit that men were inspired long ages ago, when now any such thing is incredible?" [Rev. Horace Bushnell, D.D.]

[*The manner in which the Holy Spirit acts as a guide into truth, we believe to be, first, by purifying the moral nature--removing such obstacles as pride, prejudice, etc., and secondly, by directing the careful student through a comparison of Scripture, into such channels as to show its wonderful harmony with every other part of the Divine Revelation, and with a reasonable idea of the character of an all-wise God. What the author here combats is the prevalent claim of numerous careless readers of the Scriptures, that their fanciful imaginings--which cannot be proved in harmony with the divine record, are given by the Spirit of God.--Ed.]

R650 : page 4

The recoil thus spoken of as inevitable, finds its expression in those later forms of criticism which are now issuing from the great seats of learning, according to which the inspiration of the first century, is to bow before that of the nineteenth; the miraculous is to be expurgated; and if, as a necessary consequence, the Bible loses its authority, the result may be regretted, but it must be considered as inseparable from progress.

The root of these terrible errors, is the notion that the Holy Spirit enlightens the mind by other means than by the purification of the nature. This is evident from the ground taken by Dr. Rowland Williams, who boldly asserts, not only that inspiration is a permanent power in the Church, but that the Bible always supposed in its readers, "an illumination kindred to its own." In explaining what he means, he quotes as an authority, St. Basil, who speaks of the Holy Spirit as an intellectual light, affording illumination to every rational faculty in the investigation of truth; the light which clears mental perplexities, and the secret energy through which every organ discharges its functions aright.

In the faith of this doctrine it is asserted the creeds were developed, doctrine was drawn from doctrine, liturgies were collected, and gentile customs were adopted.

But what follows? Why, of course this: that as the Comforter at present acts within the bounds of our capacities, leaving us liable to error and the shortcomings of our generation, so [the deduction would be] it is in harmony with the Divine dealings to suppose that while Apostles and Prophets enjoyed a larger measure of illumination, they, too, were left liable to shortcomings in knowledge or humanity in reasoning. The argument culminates in the question, What then is the authority of the Scriptures apart from what good men approve, and from what fair historians think credible? The answer implied is, Nothing at all.

Such are the consequences involved in a doctrine which is to this day cherished with the utmost tenderness by all evangelical churches.

But this is not the doctrine of Scripture. The "illumination" there supposed is a spiritual, not an intellectual gift. It is light proceeding from love. It is moral sympathy leading to the recognition of the Divine Word. It is, in short, reason, enlightened and sanctified by the Holy Spirit, and thus made capable of appreciating divine truth when it is presented to the mind.

We lay it down then as

A FIXED PRINCIPLE,

That he who would understand the Bible must believe, first, that God in giving it, has not withheld anything necessary for its comprehension, so far, at least, as present duty is concerned; secondly, that to seek to CONTROL the inspiration of Prophets and Apostles by any fancied inspiration of our own, is a miserable delusion; and thirdly, that as a consequence, whether we approve or not, we must either feed on the words of men who wrote as they were moved by the Holy Spirit eighteen hundred years ago, or wither in our pride. And this, not because the Apostles and other Scripture writers are set between us and God, to fence us away, but because the action of the Spirit of God on man, when not exercised miraculously, as at the planting of the Christian Church, and as in the case of the Apostles and other Scripture writers, is on the moral nature only, and never directly on the intellect; that the Holy Spirit enlightens, not by a process of addition, but by one of subtraction; by removing moral obstacles to the free and healthy action of the natural faculties.

The contrary view, however spiritual or consoling it may seem, destroys all tangible distinctions between inspired and uninspired communications; favors mysticism; lowers the authority of the written Word: and justifies, so far as anything can do, the most fanatical interpretation of Scripture. For it is evident that if a man's understanding of Holy Writ depends on anything else than the right use of the faculties God has given him (which of course implies their non-perversion by dislike or prejudice) it must be interpreted by a light, which, try to explain it as we may, can never be more or less than a personal inspiration, in which case, such personal teachings must be supreme.

It is both curious and instructive to observe how error changes its form without changing its nature. It would really seem as if Protestants, like Romanists, believed that A DIVINE REVELATION without an INFALLIBLE INTERPRETER was no revelation at all. Dr. Whately has well shown that this craving for infallibility, than which there is no more powerful principle in human nature, not only predisposes men towards the pretensions of a supposed unerring Church, or of those who claim or who promise immediate inspiration, but becomes the parent of no small amount of infidelity.

It is an error that falls in at once with men's wishes, and with their conjectures; it presents itself to them in the guise of a virtuous humility; and they readily and firmly believe it, not only without evidence, but against all evidence.

Vain, however, is it to hope that by any such means, we can evade our responsibility. What we really want is that blessed indwelling of the Holy Spirit --the only influence we are authorized to seek and to pray for--which is not intellectual, but moral; which is inseparable from candor, love of truth, and obedience generally; which manifests itself in growing sympathy with the divine character; and which therefore involves clearer perceptions of, and a deeper insight into, the divine mind and will as exhibited in the Bible, than can be obtained in any other way: For saith the Lord himself, "If thine eye be single, thy whole body shall be full of light."

H. DUNN.

====================

R650 : page 4

HO, EVERY ONE THAT THIRSTETH!

"Ho, every one that thirsteth, come ye to the waters."--Isa. 55:1.

In all of God's dealings with his creatures, one principle is marked and prominent, and that is the dignity with which he maintains his own prerogatives while granting freedom to his creatures, in the exercise of their God-given powers. Thus having made man in his own likeness--with reason, will, judgment, etc.--he does not afterward deface or ignore that image, but, on the contrary, he honors it.

God never demands of man a course of action out of harmony with his reason, at the sacrifice of his judgment, and in opposition to his will; but in every case he satisfies reason, appeals to the judgment, and leaves the decision subject to a free will, enlightened by an understanding of the inevitable final results in either case. He sets before us inducements or rewards to righteousness, and punishments for unrighteousness, but does not compel either course. With dignity and patience he awaits a sufficient time for our enlightened decision, and then carries out his own purpose with reference to us, in the event of that decision.

In accordance with this principle, is the above invitation through the Prophet Isaiah--"Ho, every one that thirsteth, come ye to the waters" (truth). Water is unwelcome except to the thirsty, and food produces loathing if forced upon one who is not hungry; so truth is obnoxious to those who prefer error. Therefore, God only gives his good things where they are desired, and never compels the acceptance of his favors. But blessed is the man that hungereth and thirsteth, for his soul shall be satisfied through the Divine bounty.

"Ah!" say some anxious Christians, "but there are so many who have no thirst whatever for the truth, and if we don't compel them to hear and accept it we fear they will never get it;" and so they attempt to force the truth upon them at unseasonable times and in obtrusive ways, and sometimes the anxiety to enforce one truth, or supposed truth, leads to a sacrifice and darkening of other truth. But the result is always the same--more harm than good. A loathing of truth is generally the result.

It will relieve such of much anxiety to call to mind what they have recently learned--that God's plan is so broad and generous that its gracious provisions cover all the interests of every creature. None are so small, or so degraded, or so mean, as to be left out. If at present they are so filled with the husks of human traditions, and the muddy waters of human philosophy, there is little use in trying to fill them with anything better. By and by (in the time of trouble) God will furnish them such an emetic that thereafter they will be prepared to receive the truth in its purity and in the love of it. It matters not, as we now clearly see, even if death should intervene, for all shall be brought to a knowledge of the truth under the favorable circumstances of the millennial reign of Christ, and have full opportunity to secure everlasting life.

While we may thus rest in faith upon the sure promises of God with reference to these, it is our privilege to herald the blessed invitation--"Ho, every one THAT THIRSTETH, come ye to the waters." And if they will not come, let them stay away until they are ready to come. In time they will be thirsty enough. A similar invitation is repeated in Rev. 22:17, as applying during the millennial age, after the espoused virgin church

R651 : page 4

has become the Bride of Christ--"Whosoever will [do not compel, but] LET HIM take the water of life freely."

God does not now compel any to accept his great favor to be made the bride of Christ, neither in the age to come will he compel any to accept the favor of everlasting life. But, if when it is offered, they will have it, O, how freely they may have it--"He that hath no money; come ye, buy and eat... without money and without price."

With a full conviction of the love and bountiful provision of God's plan for all mankind, Jesus could, during his ministry, ignore the Gentiles, and devote all his energies to Israel, and particularly to those among them who were anxious to know the truth; and he could tell his disciples to begin at Jerusalem and not to enter into any city of the Samaritans until first the Gospel had been proclaimed to Israel. So now, with equal composure and trust, we can devote ourselves to the work of the present, and carry no care about that part of God's work which lies beyond the present.

Wherever we find a thirsty, hungry soul, a hearing ear, and a meek and quiet spirit, there is our work. The harvest work (in which time we are living) is to seek out and minister to the necessities of such; and it is a work in which the humblest saint may engage. The few or many talents may be carefully utilized. But the love of God must be not only the constraining motive of him who would bear the glad tidings, but it must also be the constraining incentive presented to those whom we would have to receive God's favors. All God's blessings are favors, and will never be forced upon his creatures.

A zeal according to knowledge, will therefore never resort to those unreasonable and undignified proceedings which make religion a by-word, and bring upon the cause of Christ reproach. There is nothing in the religion of Jesus Christ which is out of harmony with the soundest reason and the most refined judgment. Its methods, according to the Scriptures, are not with sounding brass and tinkling cymbals; with extravagant words and actions that bring the children of God down to the level of those they seek to reach; no, its methods are as dignified, ennobling and elevating as are the precious truths it bears. And both the truth and the truth-bearer, who follows in the Master's footsteps, will command the reverence, even though they incur the persecution of men.

Of Jesus it was said: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Isa. 42:2.) We are not heard, either by God or men, for our much speaking (Matt. 6:7); therefore let us endeavor to present God's truth in all its native simplicity and beauty, and trust its inherent power to win its way in due time to every heart.

"Now, then, we are ambassadors for Christ, as though God did beseech by us"; therefore, as his faithful servants we should specially study and conform to his methods.

MRS. C. T. R.

R656 : page 4

"Rejoice evermore. Pray without ceasing. In everything give thanks."

===================

R651 : page 5

FALSE HUMILITY.

"Ever learning, but never able to come to the knowledge of the truth."--2 Tim. 3:7.

One of the most serious and dangerous besetments of the adversary is an exaggeration of the truth. It seems to be one of his most successful methods against the saints. Thus faith is exaggerated into credulity, reverence into fear, the wages of sin into torture, and humility into mental listlessness, doubt and uncertainty.

Under the influence of this false humility, how many take pride in saying on nearly all important religious subjects, "I tie to no man's opinion, and have none of my own--I want only the truth." They consider this a saintly humility, which never reaches any conclusion, for fear they should be considered bigoted. They say they are seeking truth, but if so, they never know when they find it, and might as well not have sought. These are covered by the language of our text--"Ever learning, but never able to come to [arrive at] the knowledge of the truth." Such, because not rooted and grounded in faith, are always tossed to and fro--"carried about with every wind of doctrine." (Eph. 4:14.)

But, says one, since I find that so much which I once believed is error, I never believe anything very strongly, and am afraid to become rooted and grounded, lest it be again a rooting into error. Besides, I see so many rooted and grounded in error so firmly, that the truth cannot shake them. Ah yes; it is the same snare of the adversary; in spite of him you have gotten free from some of the error, but he drives to the other extreme to hinder you from ever getting so grounded in truth that you would be able to stand the storm, let alone assist others to stand.

Can you not see the difference between being rooted and grounded in the teachings of a fallible church creed, a set of man-made doctrines and traditions, and, on the other hand, being rooted and grounded in the statements of God's Word, statements too, which do not contradict, but, by their harmony and oneness, support each other, and, by their reasonableness, appeal to your judgment as being the truth?

The expression of some--"I drive no stakes"--is bad. We should drive stakes; the man who will not do so will have his tent of faith overturned by the first windy doctrine the adversary brings upon it. They should be driven in well --"grounded" well--in the firm ground of God's Word. The Word of God certainly calls for faith, strong faith, settled faith, grounded and well rooted, and without such it is impossible to please God. All the Scripture writers had a positive faith and expressed it in a positive manner, and called upon us to receive the same and be established IN THE TRUTH.

But if those who seem to hold at least a measure of what we think Scriptural views, in common, shall differ on the minor details of truth, what then? We answer, that while we are in the flesh our surroundings may be such as to make some of the details of truth appear somewhat differently for a time, but as we each approach closer and closer to God's standpoint in viewing the matter, our ideas of the details will become more distinct and more harmonious.

It is harmony and fixedness on the FUNDAMENTAL features of truth that Scripture demands, with so much harmony on the other features as we can obtain by communion of saints in the study of the Testimony, and we have the promise of full harmony ultimately among all true watchmen in Zion. Our desire and vigilance to ascertain the mind of God on even the details must not be relaxed, else we cease to grow in knowledge, and cease to do our share in bringing the body of Christ as a whole into the perfection of knowledge most beneficial to it and most pleasing to God.

But if those who attempt to teach the Church differ, how shall I decide? says another.

That God has been pleased throughout the entire age to use some members of the body as channels through which to send truth to the body, is unquestionable; and that Satan has adopted much the same plan to deceive and spread error in the Church, is also evident, not only from facts, but from Scripture statements. It would be a serious error, then, to believe anything because a would-be teacher wishes you to. To do so, would be to throw away chart and compass and let your faith drift before the changing winds of prejudice and preference, and would, sooner or later, make shipwreck of faith.

A teacher is of value only as an instrument of the Spirit of God in bringing all things to your remembrance and notice, whatsoever things were written for our instruction in the Scriptures. Whatsoever is more than this cometh of the evil one and tendeth to evil. The duty and office of a lawyer is not to make laws, but to clearly set forth the law and present to the jury its bearing upon the case discussed; so also, the duty of a minister of the Gospel is not to make truth, but to cite the TESTIMONY, and quote the covenants, and show their bearing upon any subject discussed; and the duty of the Church as of the jury is to decide each for himself what is the mind of the written and established law.

True, this is not the common idea regarding the ministers (servants) of the church. On the contrary, their testimony is taken so implicitly that it takes the place largely of God's testimony, and thus the law of God is made void, and the traditions and theories of the teachers are received instead. It is because you had received and become rooted, and grounded in such teachings of men unsupported by the word of God that you had so much to unlearn and break loose from. We urge, then, that doctrines be received, not because of the teacher, but because tried and found to be the teachings of God's word. "Beloved, believe not every spirit [mind, or doctrine, or theory] but try the spirits [doctrines] whether they are of God." (1 John 4:1.) But mark well, that the Apostles words, Believe not every doctrine gives no support to that FALSE CAUTION which never fully believes anything, and is never grounded; for his other words, "TRY the spirits [doctrines] whether they be of God," shows that it is a duty to DECIDE whether the doctrine is Scriptural or unscriptural. To "prove all things" and to "hold FAST that which is good," is a statement of similar import. But some would rather be always unsettled than go to the necessary labor of "proving" by diligent study of the Scripture what is good and what is erroneous doctrine. Verily, they

R652 : page 5

have their reward. Their indifference will expose them to error, of which the adversary will not be slow to take advantage. If thou searchest for her as men search for silver then shalt thou find the knowledge of God. (Prov. 2:4.) "Light is sown for the righteous." (Psa. 97:11), but for no others; and that heart is not right, and that soul not really truth-hungry, which, knowing the necessity of labor to prove all things, neglects it.

The pathway of the just--of him who proves all things and holds fast that which is good--will shine more and more until perfect day is reached, but it is a sad mistake of some to suppose that they must be ever changing, ever discarding yesterday's light for to-morrow's. The light is added to, but never needs EXCHANGING. If we receive as light nothing which we do not first prove by the Testimony we will have nothing to throw away, but may both hold fast the good and add to the same daily.

====================

R652 : page 5

BE NOT QUICKLY MOVED.

"Continue in the faith, grounded and settled and be not moved away from the hope of the Gospel." --Col. 1:23.

This shows that the Apostle thought it necessary to guard the Church against the adversary's beguilements, by which he would have them "move away" their faith-building from the TRUE FOUNDATION. That there was a tendency in that direction, and that some did leave the true Gospel foundation, is evidenced by Paul's words to the Galatians (1:6-12). He here shows also that those teachers who were attempting their removal to "ANOTHER GOSPEL" were making him (Paul) the centre of their attack upon the true glad tidings. It is here that he uses that very positive language, "If any man preach any other gospel [present any other foundation for faith] unto you than that ye have received, let him be accursed."

It is evident that the Apostle did not refer to the Galatian Church as having received all truth on all subjects, nor all knowledge of God's revelation, for he always exhorts to study of the Scripture in order to growth in grace and knowledge. While all truth is related, and, therefore, all truth is "glad tidings," or Gospel, yet in the sense in which the Apostle uses the word, it has not so extended a meaning; but he refers it, evidently, to the FOUNDATION upon which all faith and hope must rest and build. Is it not evident, then, that he refers to the Redemption which is in Christ Jesus? the same which he elsewhere states as the sum of all his preaching: "I delivered unto you first of all, that which I also received [first], how that Christ died for OUR SINS according to the Scriptures." (1 Cor. 15:3.)

This is the kernel of all the glad tidings; for had it not been for the redemption through his blood, the forgiveness of sins, nothing else could ever be glad tidings. Hence we should take heed not to be removed from the Gospel-- this foundation of all hope and true faith.

We live in a time when the foundation is being attacked by some in the church. It is becoming popular to say I believe that Christ died, but not that he died for our sins. Then the attempt is made to ignore and turn aside those statements of Prophets and Apostles which tell how the Lord laid upon him the iniquity of us all, and that he died the just for the unjust to bring us to God. Meanwhile they will ask you to examine the beauty of another theory--built upon another foundation. They say, instead of the foundation that "Christ died for our sins, according to the Scriptures, let us substitute another--Christ died only as an example, according to our theory. Then they will proceed to show you how beautiful a theory they can build on this other foundation.

But every saint should answer, Stop! go no further; Before we can examine the theory built upon your foundation; we must be convinced that the Gospel foundation which Paul preached, and which we have received is WRONG. Then we must "prove" your foundation, and after that, if all things prove that the foundation which we have received, and upon which the saints of all ages have built, is faulty, and yours right, then we will be prepared to look at and prove the theory built upon it, but not before. But meantime we will "continue in the faith grounded and settled, and be not moved away from the hope of the Gospel" which we "have received"--even redemption through his blood, the forgiveness of sins, UNTIL you shall, piece by piece, examine every one of the many statements of which our foundation is composed, and shall have shown us that these statements are all unreliable or mean the reverse of what they say. We proved these testimonials once, and have been blessed of God in the development of a faith-structure thereupon, and we shall not even need to go back and unsettle faith to prove them again. If you CAN DISPROVE them, let us have that evidence, but none other until then.

Some of the foundation stones upon which the faith of the saints of all ages has been built, and from which we refuse to be "moved away" until these are crushed to powder--which we think will never be--are as follows:

Isaiah says--"All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on HIM the iniquity of us all....He was cut off out of the land of the living; for the transgression of my people was he stricken. And he let his grave be made with the wicked, and with the (Godless) rich at his death, although he had done no violence, and there was no deceit in his mouth. But the Lord was pleased to crush him through disease: when (now) his soul hath brought the trespass-offering, then shall he see his seed, live many days, and the pleasure of the Lord shall prosper in his hand. ...Through his knowledge shall my righteous servant bring the many to righteousness, while he will bear their iniquities. Therefore will I divide him (a portion) with the many, and with the strong will he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered, while he bore the sin of many, and for the transgressors he let (evil) befall him." Isa. 53:6-12, K.J. and Leeser's Translations.

Jesus said: "I lay down my life for the sheep."...No man taketh it from me, but I lay it down of myself." John 10:15,18.

Paul said: "I delivered unto you first of all, that which I also received [first of all], how that Christ died for OUR SINS according to the Scriptures. 1 Cor. 15:3. "Being justified by his blood, we shall be saved from wrath through him." Rom. 5:9. "We have redemption through his blood." Eph. 1:7. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13. "Since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:21. "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:5,6. "When we were yet without strength, in due time Christ died for the ungodly. ...For if by one man's offence death reigned by one, much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. For, as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous." Rom. 5:6,18,19.

"Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his blood," Acts 20:26-28.

John said: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:2. "The blood of Jesus Christ cleanseth us from all sin." 1:7.

Peter said: "Ye know that ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18,19. "Christ suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit. (3:18).

And the glorified overcoming church exclaims: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by the blood out of every kindred and tongue and people and nation." Rev. 1:5,6 and 5:9.

====================

R653 : page 5

READING THE SCRIPTURES WITH PRAYER.

An interview with the Pope, during which the claims of the Catholic Church had been earnestly pressed, closed with these words:

"Pray, pray for light from the Lord, for grace to acknowledge the truth; because this is the only means of attaining to it. Controversy will do no good. In controversy is pride and self-love. People, in controversy, make a parade of their knowledge, of their acuteness, and after all, every one continues to hold his own views. Prayer alone gives light and strength for the acquirement of truth and grace. For God wishes that we should humble ourselves, and he gives his grace to the humble."

Such is the process by which perverts to Rome are multiplied. Is there not something wrong about it? Are the words of Pius, after all, true? We think not. In similar tones and language,

R653 : page 6

many an old Rabbi would, in our Lord's time, have addressed a young disciple of Christ, in order to win him back to the old faith; and, in similar tones, many a self-satisfied religionist still warns and rebukes the inquiring spirit.

But wherein is it wrong? Is it not true that our first duty is to pray for light and grace? Unquestionably it is. Further; is it not true that, for the most part, in controversy there is much pride and self-love? and that men engaged in it often seek rather to display their acuteness than anything else? It cannot be disputed that such is too frequently the case. Wherein, then, lies the error? For if it be an error, it is one that is shared by thousands of Protestants in the present day, who are constantly teaching that all controversy is evil; that doubt is sinful; that free inquiry inevitably leads to skepticism; and that he who would arrive at Truth, must do so by abasing his rational faculties, and by reading his Bible on his knees, rather than in his library; in the light of devotion, rather than in that of research; with the intellect at rest, rather than alert and quickened; with prayer, rather than with careful study.

The error lies in the supposition implied, rather than expressed, that devout submission and intellectual activity are somewhat opposed to each other; that the two cannot, if each be quickened, co-exist, the one being destructive of the other; and that consequently, free inquirers must, as a rule, be a prayerless race. But is it true that the intellect and the devout affections are thus opposed? that research and prayer cannot really go on together?

The answer to the question must depend on the character of the prayer supposed to be offered. If, with some eminent modern divines, he regards the faith for which he entreats to be "a new faculty," "a Divine capacity," imparted only as a sovereign gift, it then follows, of course, that the more passive he is, the better; that creaturely activity, as it is sometimes called, is a hindrance to the reception of the divine blessing; and that prayer stands in direct opposition to the exercise of reason.

This has always been the doctrine of the Church of Rome. It manifests itself most in the most devout of her children. It is the distinguishing characteristic of the quietists and mystics in her communion of all ages; and it has always had a charm for devout Protestants of meditative temperament, who do not perceive the poison that it embodies. Protestants also, believing like the Romanists, that God requires them to pray and wait for a light above and beyond any that they can get by the use of their rational faculties, however much these may be disciplined by labor or purified by a right state of heart, try to lay aside reason, in order that they may passively receive from above "the truth as it is in Jesus." They never consider that, from the course they are taking, they will necessarily be acted upon by forces, which, however divine they may deem them, are really as human as any by which they are in other ways affected.

But let us suppose another case. Let us suppose that the praying man expects his answer from God in another form; that he has not the slightest expectation of obtaining light apart from the vigorous use of his faculties; that as, when he asks God for daily bread, he only expects to receive it in the form of a blessing on his industry, his skill, his perseverance, and his trust in God; so, in spiritual things, if, when he prays that the eyes of his understanding may be opened, he expects his answer only in the form of that eye-salve (humility) with which the eye must be anointed, if it would see (Rev. 3:18,)--in the form of purification from the various phases of evil that darken and becloud the faculties of a sinful man; if he bear in mind the words of his Lord--"If thine eye be single, thy whole body shall be full of light;" if he look, therefore, for his answer in growing freedom from prejudice, in a greater breadth of charity, in a more loving appreciation of truth and goodness; and consequently (a necessary consequence,) through the reception of these "fruits of the Spirit," to have a clearer intellect, a sounder judgment, a better balanced mind; the reverse of all we have stated then becomes true. Prayer and intellectual activity go on together, and as on the first supposition, they could not co-exist, so, on this, they cannot be separated.

But which is the true view?

For a reply we simply turn to the book and to the Master.

The Jews came to Christ with their doubts. What was his reply? Pray? No! It was, Search the Scriptures: they are they which testify of me. (John 5:39.) Again he said to them, "I am come in my Father's name, and ye receive me not. Why? Because ye do not pray? No! The cause of unbelief is thus stated, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God," (v. 44.) "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, (John 18:37.)

Paul, at Thessalonica, when dealing with unbelievers, does not call upon them to pray; but "as his manner was, went in unto them and three sabbath days reasoned with them out of the Scriptures," (Acts 17:2.) So, again, at Corinth, "he reasoned in the synagogue every sabbath day, and persuaded the Jews and the Greeks," (18:4.) Again at Ephesus, we are told "he entered into the synagogue and reasoned with the Jews." And so before Felix, he "reasoned of righteousness, temperance and judgment to come" till "Felix trembled." (24:25.)

Nor was his method different with believers. Complaining of some, that, when they "ought to have been teachers," it was needful to teach them "which be the first principles of the oracles of God," he adds, "Strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil," (Heb. 5:14;) i.e., their faculties exercised by practice in the distinguishing of truth from error.

How different in this particular was the conduct of the Apostle before his conversion. He then prayed and persecuted; while Stephen and other Christians, though ever living in the atmosphere of prayer, reasoned out of the Scriptures. Saul and the priests, like the popes, supplicated God and threatened man. Stephen the martyr studied, and quoted and followed the written Word. The persecutor would have nothing to do with controversy.

After his conversion, Paul, as we all know, became a great controversialist. Some of his epistles--that to the Galatians for example--are almost wholly controversial. Before his great change, we look in vain for a single argument against heresy; for then, like the Papal chief, he only "breathed out threatenings and slaughter." It was not till he became a Christian that he felt the necessity of giving "a reason for the hope that was in him," (Acts 17:2,17.)

Nowhere in Scripture, either from the lips of Christ or his Apostles, is prayer set before us as the medium by and through which divine light [truth] is to be obtained. Everywhere we are taught to pray for a right state of heart, for pardon, for purity, for temporal and eternal good, for friends, for enemies, for all men, for a blessing from above on faithful teachers of the Gospel; but nowhere for a new faculty, or that which amounts to the same thing. No such petition occurs in the prayer Jesus taught his disciples. Would we know God's will we are to be babes, as distinguished from the wise and prudent of this world; we are to be obedient children; to seek for a renewed nature; for a wise and understanding heart; for a single eye; for the fear of God; and for strength and assistance in the fulfillment of every duty.

Far be it from us to deny that, in one sense--the true and scriptural sense-- light from heaven is essential to all of us. Our ignorance is often felt to be oppressive, our perplexities so harassing, that it would be crushing indeed to one's spirit to feel that we were forbidden to pray for light. But not in the Pope's sense can we rightly do so. The light we need, and the light God warrants us to expect, is that of love and purity, freedom from pride, prejudice, self-interest, and sin--in short, the indwelling of the Holy Spirit.

In the Old Testament we are taught to "cry after knowledge, and to lift up our voice for understanding, but it is in connection with seeking after it as the miner seeks for silver, by long and unwearied toil.

[Instructed by a careful study of the Word, light will come in by the removal of obstacles, and by increasing faith in God's promises. Thus, the eyes of our understanding being opened, we may comprehend with all saints more of the height and depth, the length and breadth of God's love as exhibited in his plan and Word.--Ed.]

Paul prayed for his converts, that the word of Christ might dwell in them richly, (Col. 3:16;) that they might hold fast

R654 : page 6

that which is good, (1 Thes. 5:21;) that they might be filled with the knowledge of God's will, (Col. 1:9,10;) but all these petitions are but so many forms of desire for their sanctification, for increase of grace, and for the planting within them of holy principles and dispositions. In not a single instance does he direct them to pray for such blessings as direct gifts from heaven; but always to watch, to search, to be faithful to duty, to love truth, and to follow it at all risks, not doubting but that in this path they would find it.

We have said nothing as to the danger of praying over the Bible, with the unconscious desire to find ourselves right. Yet nothing is more common; and it is certain that he who does so, will generally succeed in obtaining the object of his wishes. It is the same with Philosophy. If you have a strong wish to find phenomena such as to confirm the conjectures you have formed, and allow that wish to bias your examination, you are ill-fitted for interrogating nature. So it is with the Bible. Revelation is to be interrogated not as a witness but as an instructor.

What, then, do we learn from the whole? We learn that in the acquisition of truth, prayer occupies precisely the same position that it does in relation to the acquisition of bread; that as God now showers not bread from heaven as he did in the wilderness, so he showers not truth upon our minds as he did upon the Apostles. And in each case for the same reason, because it is not requisite. The laborer has now what the Israelite in the desert had not,--the opportunity of gaining his bread by the sweat of his face; and the Christian has now what the Christian in apostolic days had not-- a complete revelation of the will of God in his hand, and nothing to hinder his understanding of it as it becomes due, save his worldliness, selfishness, and sin.

For the removal of these hindrances let us pray and labor earnestly, assured that only so far as they are supplanted by the Holy Spirit of God shall we be able to discern wondrous things in the Divine Law.

H. DUNN.

====================

R654 : page 6

PARABLE OF THE SHEEP AND GOATS.

MATT. 25:31-46.

It has been truly said, that order is heaven's first law; yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

As we have seen, God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there was a finishing up of that work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the first dispensation (from creation to the flood), which, as we have seen, was placed under the control of the angels, there was a finishing work--an exhortation through Noah to forsake sin and turn to righteousness, and a warning of certain retribution. And when the full end of the time allotted for that dispensation had come, there was a selection and saving of all that was worth saving and a clean sweeping destruction of all the refuse; and with that which remained a new dispensation began.

In the end of the Jewish dispensation the same thing is observed--a harvesting and complete separation of the wheat class from the chaff, and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new dispensation began; and now we find ourselves amidst the closing scenes (the harvest) of this Gospel dispensation. The wheat and tares which have grown together during this age are being separated. And with the former class, of which Jesus is the head, a new dispensation is about to be inaugurated, and these are to reign as kings and priests in that new dispensation, while the tare element is judged as utterly unworthy of that favor.

As a skilled mechanic or artisan puts on the finishing touches and brushes away the refuse materials from one part of his work preparatory to the beginning of another part, so God has made a full end of each dispensation, preserving the finished work and casting off the refuse.

While observing this order with reference to the dispensations past and the one just closing, our Lord informs us through the parable under consideration, that the same order will be observed with reference to the dispensation to follow this.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That this parable refers to the Millennial age is clearly indicated in verses 31 and 32 --"When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age, every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the nations) in the age to come. As in the present age, the trial of the majority of the individual members of the church ends, and the decision of their case is reached long before the end of the age (2 Tim. 4:7,8); so under the Millennial reign, the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in both ages there is a harvest or general separation time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ--not to receive an immediate sentence, but to receive a fair and impartial trial, under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.

The scene of this parable, then, is laid after the time of trouble and after the exaltation of the "little flock" to the throne, when the nations have been subdued, Satan bound (Rev. 20:2) and the authority of Christ's kingdom established. The Bride of Christ, ere this, will have been seated with him in his throne, and will have taken part in executing the judgments of the great day of wrath. Now the Son of man appears (is made manifest) to the world "in his glory," and together Jesus and his Bride "shine forth as the sun in the kingdom of their Father." (Matt. 13:43.)

Here is the New Jerusalem as John saw it, (Rev. 21,) "that holy city [symbol of government]...coming down from God out of heaven." During all the time of trouble it was coming down, and now it has touched the earth. This is the stone cut out of the mountains (kingdoms of earth) without hands, (but by the power of God,) and now it has become a great mountain, (kingdom,) and has filled the whole earth, (Dan. 2:35,) its coming having broken to pieces (Dan. 2:34,35) the evil kingdoms of the Prince of darkness.

Here is that glorious city, (government,)

R654 : page 7

prepared as a bride adorned for her husband, (Rev. 21:2,) and the nations are beginning to walk in the light of it. (ver. 24.) These may bring their glory and honor into it, but there shall in no wise enter into it (or become a part of it) anything that defileth," etc. (ver. 27.) Here, from the midst of the throne, proceeds a pure river of water of life, (truth unmixed with error,) and the Spirit and the Bride say, come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great judgment day--a thousand years.

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind released from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which Jesus, in this parable, likens to sheep and goats. These, he tells us, he will separate. The sheep class--those who are meek, teachable and willing to be led, shall, during the age, be gathered at the Judge's right hand--symbol of the Judge's approval; but the goat class, self-willed and stubborn, always climbing on the rocks--seeking prominence and approval among men--and feeding on miserable refuse, while the sheep graze in the rich pastures of truth furnished by the Good Shepherd, these are gathered to the Judge's left hand opposite the position of favor--as subjects of his disfavor and condemnation.

In the end of the Millennial age, in the final adjustment of human affairs, Jesus thus addresses his sheep: "Come ye blessed...inherit the kingdom prepared for you from the foundation of the world." What kingdom? Was not the kingdom under the whole heavens given to the saints? (Dan. 7:22.)

Yes, as we have heretofore seen, a "little flock," "the saints," the overcoming "sheep" of the Gospel age, having followed the Lamb (Jesus) whithersoever he went, through evil and through good report, even to the sacrificing of the human life, with him have been exalted to the divine nature, and to the throne of the spiritual, unseen kingdom, and He (the Christ, head and body) must reign, till he has put all enemies under his feet, (1 Cor. 15:25.) The saints shall reign with Christ a thousand years. (Rev. 20:6.)

R655 : page 7

Jesus calls believers of the Gospel age who know and obey his voice, his sheep. But he says, "Other sheep I have which are not of this fold (referring to those who should become his followers in the Millennial age,) them also I must lead (into truth and righteousness during that age,) and there shall be one fold and one shepherd. Jesus and the "little flock," the Bride, united as one, will be the Good Shepherd, who will lead mankind into the one fold of safety--harmony with God.

This gradual work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual as he comes gradually to a knowledge of God and his will, by conforming or not conforming thereto, takes his place at the right hand of favor, or the left hand of disfavor according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind (not the present Church) will have arranged themselves, as shown in the parable, into two classes. As in nature, sheep are far more numerous than goats, so we doubt not that with the perfect knowledge then possessed, the sheep company will far outnumber the goats.

With the end of that age is the end of the world's trial, or judgment, and final disposition is made of the two classes. The goats who have not developed the element of love--the law of God's being and kingdom--are not counted worthy of life, and must be destroyed, while the sheep who have developed, and by deeds exhibited God-likeness (love) are to be installed as the rulers of earth for future ages.

The work of restitution will not be quite complete until the great mass of mankind, having been restored to the perfect condition, is re-invested with the dominion of earth as possessed by Adam before sin entered, as God had said, "After our likeness let him have dominion over the fish of the sea, and over the fowl of the air, over the cattle and over all the earth,...and over every living thing that moveth upon the earth"--a ruler over earth, like as God is ruler over all things. And the Psalmist expresses the same idea, saying, Thou hast made man a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands. (Ps. 8:5-8.) The dominion is not to be over each other, for when the law of love controls human hearts, there will be no necessity for dominion over one another, though by mutual consent, prompted by love, regulations may be made among themselves for the common good and blessing of all.

This, then, is the kingdom that has been preparing for MANKIND from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results, misery and death, and in order by contrast to prove the justice, wisdom and goodness of God's law--love. Then it requires the seventh thousand years under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to inherit the kingdom prepared for him from the foundation of the world.

This kingdom in which all are kings, will really be a GRAND REPUBLIC, whose stability and blessed influence will be assured, by the perfection of every member, which result now so much desired is almost an impossibility. The kingdom of the saints is on the contrary a Theocracy which will rule the world (during the period of its imperfection and restoration) without regard to their consent or approval.

But the righteous will inquire why they are crowned with such glory, honor and dominion. And the Lord replies: "I was hungry, and you fed me; thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; in prison, and you came unto me."

"Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us notice who these are that Jesus calls his brethren, and in what sense the evils here named may be true of them. We observe, first, that Jesus is addressing all the sheep or the righteous class, in the end of the Millennial age. Then all of that class will have had opportunity to minister to the necessities of the Lord's brethren. Jesus calls the Church of the Gospel age his brethren (Matt. 12:49,50,) but all of the sheep class then addressed, will not have had opportunity to minister to those brethren. Millions of the sheep class will be of those who lived before the Gospel Church had an existence; and others will have been born during the Millennial age, after the Gospel Church has been exalted and no longer needs their ministry.

The brethren of the Gospel Church then are not the only brethren of Christ. All who at that time will have been restored to perfection, will be recognized as sons of God; sons in the same sense that Adam was a son of God. (Luke 3:38) --human sons. And all of God's sons whether on the human, the angelic, or the divine planes, are BRETHREN. Jesus' love for these, his brethren, is here expressed. As the world will now have opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, and raiment, and shelter. However great may have been their possessions in this life, death will have brought all to a common level; the infant and the man of maturer years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded, and all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then permitted the rejoicing friends to loose him from his grave clothes and clothe him and feed him.

Further, these are said to be "sick and in prison," (more properly, under ward or watch.) The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not an instantaneous work. Being not yet perfect, they may properly be termed sick and under ward. They are not dead, neither are they yet perfect; and any condition between those two is properly called sick. And they will continue to be under watch or ward until made well --physically, mentally, and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement.

Since mankind will not all be raised at once, but in separate ranks or orders (1 Cor. 15:23) during the thousand years, each new rank will find an army of helpers in those who will have preceded them. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous; they have simply come into harmony with God's law--love--and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love," so, when man is restored again to the image of God--"very good" --man also will be love.

Then follows the message to those on the left--"Depart from me ye cursed (condemned)"--condemned, as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these my brethren were hungry, and thirsty, naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (kingdom) for "there shall in no case enter into it anything that defileth." The decision and sentence regarding this class is, "Depart from me into everlasting fire [symbol of destruction] prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read in plain language that Christ "will destroy...him that has the power of death that is the devil." And the lake of fire is defined to be the second death (Rev. 20:14).

"And these" [the goats] "go away into everlasting punishment" [cutting off--Diaglott--cutting off from life] "but the righteous into life eternal." The punishment is as lasting as the reward. The reward is everlasting life; the punishment is to be forever cut off from life--everlasting death; a death from which there will be no redemption, no resurrection.

To the sheep it is said, "Inherit the kingdom prepared for you from the foundation of the world." But though God give it to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it except as under or in harmony with his supreme law. "Thy will be done in earth as it is done in heaven," must forever be the rule.

Man henceforth will rule his dominion in harmony with the law of heaven--delighting continually to do his will "in whose favor is life, and at whose right hand [condition of favor] there are pleasures forevermore." (Ps. 16:11.) O who would not say, "Haste thee along ages of glory," and give glory and honor to him whose loving plans are blossoming into such fullness of blessing.

====================

R656 : page 7

"BEWARE of evil thoughts. They have done great mischief in the world. Watch against them; pray against them. They prepare the way for the enemy."

====================

R656 : page 7

MUTTERINGS OF THE COMING STORM.

We clip from papers of recent date the following suggestive items, which give fresh evidence of the general unrest and forebodings of evil to come. Again and again we are reminded of the prediction of our Lord, that the powers of the heavens shall be shaken, and that men's hearts shall fail them for fear, and for looking after those things that are coming on the earth.

The problems of the present hour baffle the wisdom and skill of statesmen, and with an increasing emphasis demand their attention. Divine wisdom alone can adjust the tangled problem of human affairs. But we rejoice to know that after the storm shall have reached its climax and spent its force, men will be prepared for a better order of things, and then they shall recognize the Son of man coming in power and great glory; and will be prepared to submit to his rightful authority.

SOCIALISM--ITS DANGERS.

"Just how long the questions raised by American socialists and so-called land reformers of the Henry George stripe can be kept out of politics is more than can be told, yet it would be foolish to ignore their existence or keep ignorant of their nature. Socialism is a subject that has received very little attention from our students or legislators. Its aims are illy understood. The popular eye has seen little more than a discontented lot of fierce sans-culottes and the ear heard only their wild and incoherent ravings. About all that is known of them is that socialists would tear the present order of things to pieces if they only had the power. Sunday's Globe-Democrat contains an interview with T. V. Powderly, General Master Workman of the Knights of Labor, an organization of workingmen that bears 900,000 on its rolls, and has an active membership of full 600,000. 'Do you think that labor now enjoys the rights that belong to it?' questioned the reporter. We quote the reply:

'We do not. The condition of the working classes is truly deplorable in many respects, and I very much fear there is trouble ahead. Capital must learn to respect the claims of labor, and that soon. If not we shall have revolution. It is no use to be mealy-mouthed about the situation. Talk of communism! That amounts to nothing.

The relations between the capitalists and the workingmen are all wrong, and they must be righted. It is our mission to do as much to this end as we can. When Gen. Grant came back to this country after going abroad, he spoke of the asphaltum pavement. That he said was what was needed--that and Gatling guns, and then they could adjust these differences of capital and labor. Why asphaltum pavements? Because they can not be torn up and made into barricades."

The speaker's eyes flashed and his voice took on the lower tones as he continued: 'But we have a counter-irritant now. Dynamite! That will offset their pavement and their guns. We hope it will not come to this. There are other ways of settling differences, and our order is devoting itself to a peaceful and a rational solution of the problem.'

That all sounds like idle bravado, yet it may be the inner thought of a million workers. Men must have worked themselves to a considerable frenzy, when they even talk of dynamite as a means of avenging their supposed wrongs.

On the same day, in Chicago, there was a gathering of working men, and their theme was 'Socialists, What they Want, and How they want it.' This very comprehensive subject was discussed by Alexander Jonas, editor of the New York Volks Zeitung, Paul Grottkau of the Arbeiter Zeitung (Workingman's Paper), and a T. J. Morgan. Mr. Jonas is said to be very moderate in his views as compared with other apostles of Socialism, yet they contrived to say:

The object of socialists was that each man should be free to work as much as he thought he owed to the world, and take in return as much as he needed. He did not care for art and science as

long as millions were starving and in misery. Socialists did not want charity, but justice, and it was the duty of workingmen who were enlightened as to the aims of socialism to canvass their fellow-laborers actively and impart their own intelligence and knowledge to them. It had been asked why in Cincinnati the workingmen who all had rifles at home did not turn out and shoot. The reason was simply that they did not know enough yet. But the day would come when intelligent workingmen, formed into armed battalions, would turn out, and then, would capitalists and landlords see who was the strongest of the two! [Terrific applause.]

We see that the 'terrific applause' came in just at the point where blood became visible.

Morgan, who spoke in English, did not have a good show to unload himself, but said in substance that socialists demanded that their condition be measured by the possibilities that surrounded them. They were dissatisfied with the existing condition of affairs. At one end of the social system was Vanderbilt, and at the other the tramp. Both must be done away with, and to accomplish this, land, railroads, manufacturers, tools and machinery should be made the common property of the people, and not be controlled by a few.

This was entirely too tame a statement to arouse enthusiasm among the revolutionists, but he was followed by Grottkau, who pleased them better. In his opinion, socialists should attain their ends by a physical revolution, and should do so at once. He was opposed to their taking a part in politics, but wanted a revolution, pure and simple, with plenty of dynamite and gunpowder. Alexander Kempke believed in educating the working people in the principles of socialism, and in their participating in politics. A revolution must surely come about, but they were not prepared for it at present.

These are samples of teachings and expressions that are being inculcated and find utterance in most of our large cities. There certainly ought to be some definite information in the hands of the authorities as to the extent to which these sentiments are entertained among workingmen. We have an unfortunate habit of letting things run until they are practically beyond control.

The city of New York did so with the Boss Tweed Ring. The nation did the same with the propagation of States Rights doctrines, and it resulted in the most tremendous war of modern times. We have done the same with Mormonism, till now it is fairly entrenched in the heart of the continent, and is able to bid defiance to the Legislature and moral forces of the Republic. With these examples before us, it is certainly unwise to continue the laissez faire system with so active, seductive and dangerous a thing as socialism."

"THE DYNAMITE SCARE IN LONDON.

LONDON, June 22.--The Irish leaders in London just now seem to be anxiously awaiting some expected development of an extraordinary character. The fact that the Parnellities seem to be in a state of constant apprehension would indicate that they have a good reason to know that the 'Force Party' are on the eve of attempting to carry out some well-planned scheme of terrorism. The police are nervously active. London was never so thoroughly patrolled. Strangers arriving at any of the Metropolitan entrepots are closely scrutinized, and in many cases "shadowed" until proved beyond suspicion. All the Ministers are guarded by detectives to and from Parliament and the public offices. The entire detective force has been put on double duty alternately. When Parliament is in session visitors are discouraged from attendance and strangers are not allowed in the building at all. Before each sitting the Parliament buildings are searched by the police from cellar to roof, and immediately after each rising all people are ejected from the palace yard and the gates are locked and placed under guard. All the Ministers and a majority of the Troy leaders have adopted the custom of leaving Parliament in cabs, the Ministers making their exits through the private entrances. During each recess all the corridors and vaults of the Parliament buildings are constantly patrolled by special sentries.

The Thames Embankment has been placed under the care of special appointed watchmen. Nearly all the well-known Invincibles who recently were conspicuous in London have either disappeared or suddenly become quiet. Peter Tynan, long regarded as the mysterious "Number One," recently left London, leaving word that he was going to America. It has been ascertained that he went straight to Paris, and it is asserted that he was seen in the French capital recently. Capt. McCafferty is known to be there. It is generally feared that the leaders of the Invincibles are in secret session in Paris for the purpose of directing from there the expected developments which are awaited with a fear bordering upon panic."

===================

R657 : page 8

GOD'S LITTLE ONES.

"Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."--Matt. 18:10.

Some of the disciples had come to Jesus desiring to know who is the greatest in the kingdom of heaven; and Jesus called a little child to him, and setting him in the midst of them said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." What a charm there is in childhood's simplicity, faith, love, hope and its meek teachable spirit. It confidently takes your hand to be led where you please, and you may write upon its blank pages whatever you will.

Just so God would have men be, but it takes very thorough converting to bring them back to the simplicity of childhood. As they have grown to years of maturity hope has so often been blighted, faith so often betrayed, and love rebuffed, that the simplicity and meekness of childhood has been displaced by the art, the selfishness and the proud, haughty spirit which despises instruction.

But God comes with abundant proof of his love, and with promises to inspire hope and faith, and requires of us a return to childhood's simple faith, not in men, but in God who will never betray it. Those who have thus come to childlike faith and obedience to God, he calls his "little ones." And like as a father pitieth his children, so the Lord pitieth his little ones that love him. (Psa. 103:13.) He has pity and patience for all their weak, imperfect efforts to do his will, and his special care is over all his little ones, whether young or old in years.

God's special care and love for these is strongly expressed in the above words of our Lord. "Their angels do always behold the face of my Father." God has given his angels special charge of these. "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" (Heb. 1:14.) And these unseen ministers of the saints always have access to our Father. O how little we realize the wondrous care that is over us. Even "the very hairs of your head are all numbered (Matt. 10:30); an innumerable company of angels who have constant access to our Father watch over us continually, and no good thing will he withhold, while every seeming ill shall be made to work together for our good. Does poverty, sickness, loss of friends or any other ill distress you? ever remember and be comforted by the blessed assurance that none of these things can separate us from the love of God. (Rom. 8:35.)

Neither should any of these things separate God's children from one another. If they do, it is a sure indication that those so influenced are losing the spirit of God and turning back to the spirit of the world. Jesus specially warns us on this point, saying, that if God and all the heavenly hosts of superior beings so love, and esteem it a privilege to serve these little ones, see that ye despise them not.

We believe that there are many of these "little ones" yet in the nominal church who, because of adverse worldly circumstances, are despised and unnoticed by the proud professors of Christianity who occupy the prominent positions in Babylon. We would suggest to the many who have asked, What can I do in the Lord's service? that here is a wide field of usefulness open to the average talent.

There are doubtless those in every locality who are hungry for Christian sympathy and help. You can make it your business to seek them out and feed them with the precious truth which has so nourished you. If you have no ability to preach in a public way, how freely you can tell the blessed story in your own way, when heart to heart you can meet with some of the Lord's little ones. Many of them have become so accustomed to being despised and indifferently passed by, that your genial sympathy and help would be greatly appreciated.

A little special effort, or, perhaps, more than a little, may make you acquainted with many such, and you will find abundant opportunity for the use of your talents right in your own locality. We should not be too quick to decide that all who are in Babylon are of Babylon, else all effort will be paralyzed, and many precious opportunities of service lost. It should be our constant endeavor to be co-workers with God and with all his unseen hosts of ministering spirits.

But in all our efforts, let us remember the instruction to be wise as serpents and harmless as doves, not giving strong meat to those who are babes in Christ, but first the sincere milk of the word, and afterward stronger truth as they are able to bear it.

MRS. C. T. R.

===================

R657 : page 8

QUESTIONS AND ANSWERS.

Question. Please harmonize if you can Prov. 17:15 with Rom. 4:5. The first reads: "He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord." The second is: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Answer. Strictly speaking, no man can justify another, i.e., to make or truthfully pronounce him conformable to God's law. Yet it is quite a common thing for men to pronounce that right which is wrong, and thus they attempt to justify evil and evil doers. And the same disposition which leads them to do this, leads them also to condemn the just. Because they prefer evil, they attempt to deceive themselves and others into the idea that wrong is right and right is wrong. This is an abomination to the Lord.

But while God condemns man's attempt to thus justify the wicked, the second text shows that he can and does justify the wicked. How? Certainly not in the same way he has just condemned --by excusing wickedness, or attempting to make it appear right, and remitting the penalty which he had justly pronounced against it. No, but God devised a way by which he could be just, and yet the justifier of sinners who believe in Jesus (Rom. 3:26), viz.: By giving his only begotten Son who "for the joy set before him," became our willing substitute. Our sins having been laid upon or imputed to him (Isa. 53:6) if we believe on him, his righteousness will be imputed to us; and thus we are justified. Sin having been cancelled by the Redeemer, the sinner will in due time be made actually perfect.

Question. Was the prize of the high calling ever presented as an incentive to entire consecration? Is it not rather a spiritual truth revealed to the newly begotten creature--a truth which the natural man cannot receive?

Answer. We so regard it. Paul urges consecration to God on account of the mercies of God as displayed in their justification (Rom. 12:1). When the natural man out of gratitude and love surrenders his whole being to God, he does not understand that the will of God is the complete surrender of his humanity, nor does he understand how the new creature develops into his Lord's likeness. Truth relative to his high calling is unfolded to him by degrees.

====================

R657 : page 8

AFFLICTIONS are the rough touches and hard rubs that we get to polish us for use, and for shining.

R657 : page 8

"COMING to the Saviour we need not fear to place our hand of faith in His hand of power, for He is able and willing to lead from darkness into the marvelous light of love and grace."

R657 : page 8

"AS THE sunlight tints the flower and colors the rock; as it alternately sparkles in the dew-drop and shines in the broad ocean; so the true religious spirit should be present in the humblest bargain and the lowliest acts of life as much as in the great songs of Hebrew bards and the profound teachings of Paul."

R657 : page 8

"THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and eat it without injury. Oh, no; neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief--truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes."

====================

VOL. VI.

PITTSBURGH, PA., SEPTEMBER, 1884.

NO. 1.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 44 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

WE have removed our business office to No. 44 FEDERAL ST., ALLEGHENY PA., where we will be pleased to receive a visit from any of you, when in the city.

====================

TO NEW READERS.

The TOWER comes to you as unpretentiously as the ministers of the early church. We present no list of titled and world-renowned contributors--none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements and your obedience to its requirements and thus to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various divisions (sects) of Christians, into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a self-interpreter.

It would be but natural that you should wonder how these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the justice, wisdom and love of our heavenly Father.

In answer to your supposed queries, we suggest that if a broad view of God's dealings be taken, it shows that he has a plan with reference to men. While he was pleased in past times to reveal an outline of that plan, it was nothing more; no details were given. The details of the plan began to be recognized since Pentecost. The light of revelation shines with special brightness on the ends of the ages. Upon the ending of the Jewish age which was the beginning of the Gospel Age, new and special light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before, but which were never before appreciated or understood. Matthew, Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place and due to take place, in their day--the opening of the Gospel Age. The prophecies had been there for centuries, but the revelation or understanding of them, was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so it does. Search and see. Gem after gem of precious truth now glows with unparalleled lustre to the diligent searcher, not because of his superior ability to find it, but because God's due time has come for such to understand it. Soon the blessed bow of promise shall span the whole heavens, and weeping earth shall dry her tears and shout for joy.

It is no more surprising that these truths relative to God's plan for the blessing of all mankind should have been but dimly seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18; Eph. 3:5,7; Gal. 3:29,) should have been but dimly seen until the Gospel Age began to dawn. We can understand prophetic scriptural statements only as they become due. Thus--"Light, (truth, was long ago) sown for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the household of faith and the true servants shall bring forth things both new and old, that the household may have meat in due season. The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until the perfect day. Therefore many Christians of to-day make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

O, that all would turn away from musty church creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others take the Bible and search it only for the purpose of seeing how nearly they can make it to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside all human teachings as authoritative, and hereafter judge all you hear or read by the statements of Scripture. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good, and cast away all else.

The action of the nominal church today relative to the light now shining clearly resembles that of the Jewish church relative to light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so enwrapped with their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious efforts that they cannot discern the plan of Jehovah.

Satan is doubtless interested in the promotion of the confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus hinders their hearing Jehovah's voice, saying, "Be still and know that I am God, (the mighty one); I will be exalted among the heathen; I will be exalted in the earth." (Ps. 46:10.) The power to do this is with our Father, and not with us. When he gives the saints with Christ their Lord, the heathen for an inheritance --when he gives the kingdom under the whole heavens to the people of the saints, THEN, and not by poor human effort, will God's kingdom come and his will be done on earth as it is in heaven. (Dan. 2:35,44 and 7:18,27.)

====================

R658 : page 1

A FORMER PASTOR'S LETTER

TO THE PRESENT PASTOR AND HIS CONGREGATION.

DEAR BROTHER:--Your note, stating that you and the church of which you are the pastor, desire me to write to you, is at hand. Not doubting the general interest of yourself and those for whom you speak, in the welfare of a former pastor whose relations were mutually most amicable, I still suppose that it is particularly on account of my having withdrawn from the ministry and membership in the M.E. Church that you desire to hear. To those who listened to my preaching during my pastorate at Townsendville, it is unnecessary to state that I was at the time a Methodist. My notions of the teachings of Scripture were gained while yet a child. They were taught me by Methodist parents, in Methodist Sunday-schools, and from Methodist pulpits.

I find that years before I was capable of forming for myself intelligent opinions concerning even the general scope of Scripture teaching, they had already been moulded, and I had unquestioningly accepted the opinions of others and made them my own. I am now disposed to believe, however, that it was with some degree of mental reservation that I accepted some of the doctrines of orthodoxy. How else could I, while professing to believe in endless torment for the unrepentant, associate with them, accept their many kindnesses, and speak to them from the pulpit on themes often tending to divert their attention from, rather than attract it toward, so horrible a fate. I believe, however, that by the churches I served, I was adjudged faithful to my duties; and, though coming short of my own model of what a minister of Christ should be, I have the happy consciousness of having ordinarily walked up to the degree of light I possessed. To relate my varied and peculiar experiences after resigning my pastorate would transcend the limits of an ordinary letter, and perhaps would be without interest to those for whom I write. Suffice it to say, that after about two years of such experiences, there fell into my hands, providentially as it seems to me, a publication which was the means of a decided change in my understanding of much of God's Word; a change, however, which led me to much more exalted views of the character of God, and served to harmonize many passages in his Word which before appeared either unmeaning or contradictory.

Though disposed to look with much suspicion on all that cast a doubt on so-called orthodox teachings, I nevertheless found them so fatally assailed by God's own Word, that my prejudices, one by one, yielded, and orthodoxy crumbled and lay in a mass of ruins at my feet.

You are now ready to ask, which of these doctrines appear to me to be out of harmony with the teaching of the Word, that my prejudices, one by one, yielded, and orthodoxy crumbled and lay in a mass of ruins at my feet.

You are now ready to ask, which of these doctrines appear to me to be out of harmony with the teaching of the Word? The present opportunity will allow me to speak of but few of these, and I will select such as I trust will appear plain to you. Orthodoxy teaches that the present life irrevocably determines the future condition of every human being. Though it is nowhere stated

R659 : page 1

in Scripture that there is not for any a probation after this life, it is preached and enforced much more vigorously than many things which the Bible does affirm.

If it be true, as preached, that there will be no probation after this life, then surely much the larger part of the human family never have a probation. No person can be said to have a probation until made acquainted with that for which he is to be held accountable. Besides, if there be no future probation, many passages of the sacred Word are to me unmeaning; nay, more, are positively contradictory. Please notice Luke 2:10, "Behold, I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE."

We are all aware that a large majority of the PEOPLE who have lived and died, even since these words were uttered, never heard of the event here referred to. In what sense, therefore, has it been GREAT JOY to them? What possible advantage can they have derived from it?

Again, in John 1:9, it is stated of Jesus, "That was the true light which lighteth EVERY MAN that cometh into the world." How, permit me to ask, has he lighted those millions of the race who never heard of him? How can this be true, unless there is to be a trial for them in the future in which this light shall be received? Again, in 1 Tim. 2:6, it is stated that Christ Jesus gave himself a ransom for ALL, to be testified in DUE TIME. Now, we all know, that it has not yet been testified to ALL.

But, if this Scripture be true, it will be; so we can reach no other conclusion than that the DUE TIME--God's DUE TIME--for much the larger part of the human family to receive this testimony will be FUTURE.

I might cite many other passages that are susceptible of a rational interpretation only in this light, but surely they will occur to your minds.

But, you may ask, Why is it not taught in the Scripture, if there is to be an opportunity

R659 : page 2

for those who have never heard of him of whom it is declared, "There is no other name given under heaven, among men whereby we must be saved?" To this I answer, It is so taught, and not in a single text merely, but in many Scriptures. Before referring you to such teachings, however, permit me to remark, that the doctrine of a future probation for the world is not more strange to nominal Christianity to-day than was that of a salvation for the Gentiles to the Jewish Church at Christ's first coming. In illustrating my position, I will call attention to a single instance from Scripture; not because it does not contain others, but because the limits prescribed me will not permit their notice. This one instance, however, will be sufficient, I trust, to answer every reasonable objection.

We will select what is usually regarded as the most marked illustration of Divine wrath, viz.: the Sodomites. Now, if we can show from the plain statements of God's Word that these people are to come back to life, in order that they may have an opportunity of having it testified to them that Jesus Christ gave himself a ransom for all, of believing this testimony if they will, and of receiving the benefits of belief, viz.: justification: if we make this plain, then we think the case of the others will appear, at least, very hopeful. But, first, let us learn from the Great Teacher, who "knew what was in man," what he thought of these Sodomites.

In his preaching he compared them with the Jews, and particularly with the people of favored Capernaum (Matt. 11:23,24). Jesus here says, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Thus we see that it was for want of light that these people were destroyed. We see also, that Jesus teaches a time of retribution--future--which shall be tolerable for ALL, even for the people of

Capernaum, who rejected Jesus and his miracles; and yet more tolerable for the Sodomites that perished in ignorance. Are we not all ready to say, this is surely, as we have a right to suppose God would deal with those to whom in their lifetime he had never given light and knowledge?

Now, turn if you please to the prophet Ezekiel, 16th chapter, and see that God is teaching the Jews of their final restoration to the "land of promise," as he had long before promised to Abraham.

Bear in mind that the prophet is writing about 1,000 years after the destruction of this people, and that Jesus says (Luke 17:29), "It rained fire and brimstone from heaven and destroyed them all." Notice now, that in the 46th verse the prophet refers both to the people of Samaria and to those of Sodom, and in the 53d and 55th verses plainly states that these people who were all destroyed SHALL RETURN to their FORMER ESTATE. In the 60th and 61st verses it is again stated that God will establish with Israel an everlasting covenant, and that he will give to her Samaria and Sodom for daughters (that she may instruct them and bring them into harmony with God's plans). Thus we see that the promised blessing to Israel is not alone for herself, but that she may be God's agency in extending light and knowledge to "ALL PEOPLE."

How well all this comports with Peter's words (Acts 3:21), in which he declares the "times of restitution of all things which God hath spoken by the mouth of all of his holy prophets since the world began." A careful study of these holy prophets can scarcely fail to discover this glorious doctrine of a restitution of all things interwoven in all their writings. We are able in this light to comprehend John's definition of God's character--(1 John 4:8)-- "God is love." Is it not notably the case that the fear of future torment is now the principal incentive held out to induce men to come to God? John says, however, that "He that loveth not knoweth not God."

Another teaching of the nominal Church, which I believe to be at variance with the teaching of the Word is, that all believers are to be of the body or Bride of Christ. The Bible teaches that the result of belief is justification to that condition which Adam forfeited by his disobedience. He forfeited human perfection; moral--mental--physical. Belief in Christ as the Redeemer, is the condition on which it may be recovered. The conditions to the high calling of God in Christ Jesus (Phil. 3:14); the holy calling (2 Tim. 1:9); the heavenly calling (Heb. 3:1), are far different. These require not only justification, but that their justified human nature shall be presented to God a living sacrifice-- conditions which never were required until the narrow way to life was opened up by Jesus Christ (Heb. 10:20; Matt. 7:14). Those who follow Jesus' footsteps in this narrow way are promised immortality. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (Jno. 5:26); and we (his body) shall be like him (1 Jno. 3:2), spiritual beings, no longer human, but partakers of the Divine nature.

By rejecting the Bible doctrine of a future probation--after the dead shall have heard the voice of the Son of God and come forth, as illustrated in the case of Lazarus, the widow's son and others --by rejecting this and other Bible teachings, the nominal Church has been thrown into confusion and led into many errors.

That this confusion and these errors have largely contributed toward bringing about a rapid increase of infidelity, both within and without her own pale, I firmly believe. What is the spiritual condition of the Church to-day? Where are the revivals of former years? Alas, they exist only in name, or are the result of the efforts of a few professional revivalists. The barriers that formerly separated between the Church and the world are mostly swept away, and the man of fair worldly prospects, with whom she refuses to share all her privileges, must fall below the world's standard of morality.

These, dear brethren, are some of the causes which led me to sever a connection which I once so highly prized, and to accept doctrines which, though they may bring reproach and obloquy, I believe to rest on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone.

Commending you to God, who is able to make all grace abound toward you, and trusting that this letter may lead you to a more careful study of His Word, which only is able to make you wise unto salvation, and to trust less in human creeds and traditions, I remain,

Your servant, for Christ's sake.

S. T. TACKABURY.

====================

R659 : page 2

JUSTIFICATION DEFINED.

"Being justified by faith, we have peace with God through our Lord Jesus Christ."--Rom. 5:1.

The word justification has two meanings, which are closely related; one is to prove that a thing is right, the other to make a thing right which is wrong.

Webster defines the word justify thus: I. "To prove or show to be just or conformable to law, right, justice or duty-- to vindicate as right." II. "To pronounce free from guilt--to absolve."

These terms are used in these two senses in Scripture. As illustrating the first definition, viz.: proving or showing to be just and right, notice that our Heavenly Father is said to be justified and Jesus also. When John preached repentance for sins, the people who believed justified God; i.e., they acknowledged that God had been just in condemning and punishing them as sinners;

his dealings were vindicated as being right. Jesus as a man was tried or tested in all points (the world, flesh, and devil) as we are, "yet without sin"--"In him was no sin." He was "holy, harmless, separate from sinners." Jehovah was his judge, and he justified, i.e., declared him to have been proved right and just. He was vindicated as being right, or, as we read, he was "justified in spirit and received into glory." (1 Tim. 3:16.)

His unspotted humanity he gave up to death, to pay for us, the penalty of Adamic sin. Thus his death was not for his own sins, but for ours. "He bore our sins in his own body on the tree." "Jehovah (in harmony with his own desire) laid on him the iniquity of us all." The man Christ Jesus gave himself (his manhood) a ransom for all. And one of the best evidences that in God's sight he was free from all sin, is found in the fact that though he gave his humanity as a ransom, yet God, while accepting the human sacrifice for our sins, raised Jesus to life on a plane far above the human. Had he been a sinner, this would have been impossible, for God's law condemns every sinner to death.

Now notice the second meaning of justification--the making right of something which is wrong. This is the sense in which the term is applicable to us, who by "the fall" are wrong and sinful.

God cannot say arbitrarily, though you are sinful, a violator of my just laws, I will declare you to be right. No, he must be just--justice is the foundation of his throne; everything rests upon it. If you are imperfect and sinful he cannot say that you are righteous. If you were righteous he could not declare you a sinner, nor treat you as such.

Do you remind us that there is none of the Adamic race righteous--no, not one--and urge that, therefore, God cannot justify any of us? We reply that he cannot justify us in the first sense of the word, as seen above, but there is a way which God's love and wisdom have devised by which he can be just and the justifier of those sinners who believe in or accept Jesus. (Rom. 3:26.) Thus our justification is in the second sense explained above; that is, we who are wrong, sinful and condemned before God, are made right by having our sins and shortcomings settled by another-- by having the perfections of another set to our account.

But, some one may raise the question as to what is the cause or basis of justification. One claims that is by Jehovah's grace, and not because our ransom has been paid, and quotes Titus 3:7, "Being justified by his grace." Another claims that we are justified, not by grace, nor by a ransom, but by faith, and quotes Rom. 5:1, "Being justified by faith." Another claims the ransom as the basis of all justification, and refers to Rom. 5:9, "Being now justified by his blood" (death). Are there three ways to be justified? No, answers Jesus, "I am the way....No man cometh to the Father but by me."

What can there be about believing in Jesus? Why not believe in Peter or Moses or Samson or Isaiah or Jeremiah? Why could not God justify those who believe in these as well as those "who believe in Jesus?" There must be something special and peculiar about Jesus, something different from all other teachers and prophets that we may be justified through faith in him, and not by faith in them.

Again, what is it to believe in Jesus? Is it merely to recognize the fact that such a person once lived in Judea and died on a cross? Surely not; many prophets perished in Judea; many persons died on crosses.

In explanation, we suggest that if the context be studied, these texts will be found harmonious. It is by Jehovah's grace or favor that we are justified, for

> "Grace first contrived the plan
> To save rebellious man."

We are justified by faith, too; that is, we must by faith grasp the agency of God's grace--the ransom--before we can realize its full value. But down under all is the ransom--Jesus' death--the basis of all justifying faith and the channel of God's grace. These three things: the value of the ransom as the power of justification, the grace which provided it, and the faith which appropriates it are all beautifully joined by Paul in Rom. 3:24,25. "Justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood."

The secret is, that Jesus died for our sins. But, does some one suggest, that as sin is the cause of all death, therefore Isaiah, Jeremiah, Peter and others died because of sin as well as Jesus. We answer, yes; they all died because of sin; all except Jesus died because of their share in the sin, because they were descendants of the condemned Adam, whose life was forfeited by sin. Thus all but Jesus die because of the inherited taint. Jesus died because of sin, too, but not because of inherited taint or personal guilt. His life came direct from God and was unforfeited; but he died for our sins. "Jehovah laid upon him the iniquity of us all." "Him who knew no sin [either personal or inherited] he made a sin offering [treated as a sinner] on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, Diaglott).

Thus we see why God justifies believers through Jesus and not through themselves, nor through apostles or prophets. Now, we see why there is no other name given under heaven or among men whereby we can be saved from the penalty of the fall. It is because he gave his sinless, perfect humanity a RANSOM--substitute for ours.

Did God unjustly lay upon the willing substitute the iniquity of us all? Ah, no; for the joy set before him he endured the cross, despising the shame. Therefore his present exaltation and glory.

Wondrous wisdom of the infinite Jehovah! Who can find a flaw in his glorious plan or charge him with injustice?

Now we see what it is to believe in Jesus. Not merely believing that such a man lived and died, but that he lived and died free from all condemnation and sin--attested and approved of God--and that his death was for our sins. And thus we see how God can justly justify those who believe in and accept of that sacrificial offering of the humanity of Christ Jesus. Now we can see that the sins and the frailties of the Adamic family were cancelled by the ransom price which the second Adam gave. The first Adam's sins were imputed to the second, and the second Adam's human purity is imputed to the first and his children--when they believe, and thus they are justified to live again.

It is blessed to realize, too, that the spotless one who bought us by the sacrifice of his humanity is now highly exalted to the spiritual condition and power, and thus as a new creature--partaker of the divine nature--he will continue to carry forward the Father's plan. Soon he will bring from the prison-house of death those whom he bought, that they all might be (thus) saved (from the penalty of Adam's sin) and come to a knowledge of the truth, viz.: that they, by faith in Christ, are justified freely from all things and may come to perfection and harmony with God as before sin.

How Paul brings out this doctrine of justification in Rom. 5:18,19, showing the condemnation to death on all through Adam, and the justification out of death to life through Jesus Christ our Lord, to whom be glory throughout all ages. Amen.

Justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation (satisfaction) through faith in his blood; to declare his righteousness (right doing) in the remission of sins that are past....To declare, I say, at this time his (God's righteousness: that he might be just and the justifier of him which believeth in Jesus. (Rom. 3:24,25.) Those who will study the chart in "Food," page 105, will be helped in the understanding of this subject, and also the important subject of Sanctification, which should follow it, but cannot precede it.

===================

R660 : page 2

"THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual, than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health life? Oh, no! Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief--truth, God's truth, my brethren, is the only foundation on which you can safely rest your hope.

====================

R661 : page 3

A FREE SALVATION.

ROMANS 3:24.

Nothing to pay? No, not a whit;
Nothing to do? No, not a bit;
All that was needed to do or to pay,
Jesus has done it his own blessed way.

Nothing to do? No, not a stroke;
Foiled is the captor, broken the yoke;
Jesus at Calvary severed the chain,
And none can imprison his free man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot;
Christ is at peace, and I've nothing at stake;
Satan can neither harass me nor shake.

Nothing to settle? All has been paid;
Nothing to anger? Peace has been made;
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross.

What about judgment? I'm thankful to say
Jesus has met it and borne it away;
Drank it all up when he hung on the tree,
Leaving a cup of full blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of his grace.
My peace is most sweet, and it never can cloy,
And that makes my heart bubble over with joy.

Nothing of guilt? No, not a stain;
How could the blood let any remain?
My conscience is purged, and my spirit is free;
Precious that blood is, to God and to me.

What of the law? Ah, there I rejoice;
Christ answered its claims and silenced its voice.
The law was fulfilled when the work was all done,
And it never accuses a justified one.

What about death? It hasn't a sting;
The grave to a Christian no terror can bring;
For death has been conquer'd, the grave has been spoiled,
And every foeman and enemy foiled.

What about feelings? Ah, trust not to them;
What of my standing? Who shall condemn?
Since God is for me, there is nothing so clear--
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring
To God, as a holy, acceptable thing;
For that is the temple where Jesus abides,
The temple where God by his Spirit resides.

What of my future? 'Tis glorious and fair,
Since justified, sanctified, his glory I'll share;
By his blood first redeem'd; by his grace then enthron'd.
Side by side with my Lord, His Bride I'll be owned,

What, then, dost thou ask? O, glory shall follow;
Earth shall rejoice in the dawn of the morrow.
To rule and to bless comes that kingdom and reign;
Flee then, shall sorrow, death, crying and pain.

--Selected.

====================

R661 : page 3

THE LAW OF GOD.

Christians are in the habit of looking at "the law" as a great enemy. Why? Because it does not countenance the least sin. It says, "walk before me and be thou perfect." Is this not right--could a perfect God recognize or make a law in any way imperfect? Surely not. The reason men count the law their enemy is that all have sinned, and ever since the disobedience of Adam they have been in the condition known as "sinful flesh." Prior to sin's entrance, the law was Adam's friend, and justified him; but the condition of death obtained after sin had entered, and man in this fallen condition of death finds it utterly impossible to so live and act in harmony with his Maker, that God's perfect law would not condemn him. And since all are sinners, of course none but a defective law could recognize such persons as perfect. The law of God has condemned all, and every one who has reasoning faculties seems to recognize that he is not perfect.

God has always had a law; even before the giving of it at Mount Sinai. Since God always has been perfect, his laws always have been perfect, and condemned and opposed even the slightest sin. Abel, Noah, Abraham, and all the patriarchs recognized the fact that they were sinners when they made altars and sacrificed thereon, before attempting to hold communion. Thus they acknowledged themselves sinners and unable of themselves to approach God. How different from the way Adam and God walked and talked in the garden! No sacrifices or offerings for sin were there needed, for Adam was justified, or recognized as right by God's law. Thus we see that what the patriarchs knew of God's law condemned them.

The giving of the law from Sinai did not take away man's sin. No, it only showed it the more fully. Did the keeping of it ever justify any of them? No; "By the deeds of the law shall no flesh be justified in his (God's) sight." Was the fault in the law, or in the people? Paul said, "The law is holy," and God's commands "holy and just and good." (Rom. 7:12.) The imperfection was with mankind. Since the law did not justify them, it must have condemned them, even as it had condemned the patriarchs. Not any more really (for there is only one penalty--death) but more loudly. They were no greater sinners than those of the Patriarchal Age who had not had the full law given them, but they were shown their condition as sinners more clearly. Why? That they might see their own fallen and imperfect condition, and learn the exceeding sinfulness of SIN, (Rom. 7:13,) and by this knowledge be prepared for the Redeemer.

We have seen that God always has had a perfect law which condemned every sin in every being, and how it was shown in different degrees to the patriarchs and Israel, yet that the effect was the same--condemnation--only more fully realized by those who saw the law most clearly. Now, how about the great heathen world? Surely a righteous law could not say: The heathen are RIGHTEOUS; unless they live in harmony with God. And if you thought they were living in harmony with God you would not send missionaries to them. No, they too, are condemned by God's law. And as Paul says: These that have not the law (the full written law as given to Israel) "show the work of the law written in their hearts," a spark of that principle of justice and knowledge of right and wrong which must have been an important part of the natural organization of the first perfect man, Adam; a spark merely, not quite extinguished by the degrading effects of sin.

What did this spark of conscience do for them? It sometimes justified, and sometimes condemned. But if their spark of conscience condemned them only ONCE during their lifetime, it showed that they were imperfect--sinners-- hence subject to the sin penalty, death.

Now, "all unrighteousness is sin," and "sin is the transgression of the law," and "the wages of sin is death." So we see that the only voice of the law of God to any who hear it is: You cannot live. "All have sinned and come short of the glory of God:" Therefore must "every mouth be stopped and all the world become GUILTY before God." (Rom. 3:9,19.)

There lay the whole human family dead and dying through sin; the law hanging up before them, they admit, is grand, "just," and "holy." They were told that "The man that doeth these things shall live." (Rom. 10:5; Gal. 3:12.) But O, they could not do them. Some tried hard, as Paul describes. (Rom. 7:14-24.) When with their minds they resolved to "do those things and live," they found sin in their members hindering and preventing. When the striving ones found they could not deliver themselves from death, they exclaimed: "Wretched man that I am, who will deliver me from this body of death?" (Diaglott) or, from the sin and death which has gotten possession of me. When he so cries out, he has reached the place God wanted to bring him to, i.e., to realize that he can NEVER deliver himself from death and sin. But some one asks: If he dies does not the act of dying fill all the requirements of the law, and could he not, after thus dying, be raised up by God? No, you err in supposing that the act of dying is the penalty. Man has been dying ever since sin entered the world, but the penalty will not be entirely inflicted until all are dead. The penalty is, that sinners shall have life no longer; they forfeit their right to live.

But when will the law of God release the sinner from the bondage of death? Never; if he could not obey the law while partially dead, he certainly cannot when completely so. Ever since the "fall" from perfect manhood through sin, man has been in a dying condition, sometimes spoken of as already dead (See Matt. 8:22). And none but a perfect man could keep a perfect law. But, says one, did not God send his Son into the world to show us how we could work our way up to spiritual life--appearing among us on the lowest round of the ladder, did he not point out to us the way? he being thus "our forerunner?"

This view in many respects is held by a great many, mostly "Unitarians" and "Universalists," and like many other views has a mixture of truth in it; but as a whole it is far from being "the truth" on this subject. Jesus did indeed "lay aside the glory which he had with the Father, before the world;" he did appear to "set us an example that we should follow in his footsteps" and to be "our forerunner," but more, he is also our "Redeemer" from the curse of the Law. The curse of the law upon us as sinners is death. How did he redeem us from death? To redeem is to purchase back. He is therefore said to have "bought us with his own precious blood." Blood represents life--"The life of the flesh is in the blood" (Lev. 17:11), therefore shed blood represents death or sacrificed life. "He gave his life;" "He shed his blood;" "He tasted death;" all have the same meaning. But how could his life purchase or redeem or buy ours? He as a man, a perfect man, kept the perfect law; and was therefore uncondemned by it. Therefore the same law which was the sinners' enemy condemning us to death, was his friend and guaranteed life to him. But was he not born into the world under condemnation of death, as much as any other son of Adam? No he was a direct creation of God--"made in the likeness of sinful flesh," but "in him was no sin." If he had done sin or been born a sinner, his life would have been forfeited as was ours.

If born under condemnation as other human beings, he would have been as much a sinner as we, and as such would have been obliged to die for himself, and consequently would have nothing to give as a ransom for our life. But he was perfect, he kept the law, had a right to perfect human life forever; But "for the joy set before him," by the promise of the Father to raise him from the dead a spiritual body, he renounced the natural, human life, and gave it for our ransom.

But when he arose from death, was not that a taking back of the price? Yes, if he had taken back the same life which he had laid down; but he did not take back the human; he was quickened by the Spirit--"made a quickening Spirit," raised a "spiritual body." There is a natural, human body and there is a spiritual body.

Thus, "by his precious (valuable) blood" (life,) we were "redeemed from the curse of the law"--death. To what kind of life were we redeemed? The same which man had before death (the curse) came; the same kind that Jesus gave for us, i.e., human life. But we are promised spiritual life, and that we shall be made like unto Christ's glorious body? Yes; it is a part of God's offer to us (during the gospel age,) that we die earthly and fleshly--natural--life, we may be reckoned as "members of his body," and partake of the same kind of life as our Head. If we leave our Father's house (the human) we may become espoused to the Lord of glory as his Bride. In this arrangement we are reckoned as being justified to the perfect natural life first, else we could not give our lives. Being justified to life, Jesus says to us, you can either have this natural life, or, if you will renounce this natural, as I did, and become dead to the world, you shall have instead, the spiritual life and body. "If we be dead with Christ, we shall live with him." Rom. 6:4-8. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer we shall also reign with him." 2 Tim. 2:11. "Ye are partakers of Christ's sufferings." 1 Pet. 4:13. "Joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

And it is because God thus waits until the elect number, the bride, the body, the Church, has "filled up the measure of the afflictions of Christ, which are behind," that the "restitution of all things," purchased for the world by the blood of Christ, is delayed and yet future. The Head suffered and died over eighteen hundred years ago; but all of the suffering and death of the body are not yet completed. Not noticing this, has caused wonder on the part of almost all, that the benefits and results of the ransom have not sooner come. (See Typical Sacrifices, in the Tabernacle Tract.)

But would it be right for God to reckon the one righteous life given, as a full payment for the lives of the millions of sinners who have died? Does not the price--one, for a billion or more-- seem like a short payment?

This is a reasonable question, and we will allow Paul to give it a reasonable answer. He is a logical reasoner, as well as an inspired Apostle, and argues that, as God had seen proper to condemn all men to death on account of Adam's disobedience, so he had a right to reckon the second Adam a representative man, and justify to life all the race, in return for the sacrifice of this one perfect life. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. "Therefore as by the offense of one, judgment came upon all men to condemnation," (condemned to suffer the penalty of sin, death,) "even so by the righteousness of one, the free gift came upon all men unto justification to life." Remember that none now enjoy life; our condition is a dying one. "Dying thou shalt die" was the penalty pronounced on Adam. Death reigns.

The condition of perfect life as it was enjoyed before death came, is what all men are justified to, by the obedience of "Jesus Christ who, by the grace of God, tasted death for every man."

"For as in Adam (or by Adam's sin) all die," so "in Christ (or by Christ's obedience, etc.) shall all be made alive." As the first Adam's bride was a party to the sin, so we see the second Adam's bride is made a party with her Lord in the removing of the curse. O glorious plan, of our all-wise and loving Father, and the exceeding riches of his grace toward us in Jesus Christ.

But says one, I thought that Jesus had nullified, set aside and destroyed the law; and that therefore man could approach God. Oh no, that was a great mistake. Would it not be strange, indeed, if the Father made a law, which we have seen was "just" and "holy," and in fact the only one he could give because perfect and holy himself, would it seem proper even to think of Jesus as setting aside and destroying that "just" and "holy" law, or in any way making a league with sin or sinners? No, no. He came to do the Father's will, and the law is the record of that will. Jesus kept it himself, and taught the true meaning of it to be higher than the letter, and that to be "angry with a brother without cause," was to violate the command, "Thou shalt not kill." No, says Paul: "Christ magnified the law (made it larger and more minute), and made it honorable," showed, in fact, that that law could not be set aside or broken. He showed, too, by keeping it perfectly himself, that God's law was just, and not beyond a perfect man's ability.

But we read, "Christ is the end of the law." What can that mean? The trouble is you have not quoted the connections. The text reads: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4.) To whom is he this? To believers. How? Righteously, not by breaking it, but by righteously fulfilling its requirements, and we in him are just before the law. Because we in him are reckoned dead to the world and alive toward God through him--our new life, another similar text reads: "There is therefore now no condemnation to them which are IN Christ Jesus." Why are those in Christ not condemned? Because, since coming into him by faith they have received of his spirit, and with him can say, "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 11:8.) They are then alive spiritually though yet living in the dead body of sinful flesh which they are opposed to, and which by the Holy Spirit given they are enabled to "crucify." These walk not after the flesh, but after the Spirit, and to all so walking in

R661 : page 4

Christ, there is no condemnation from the law.

And in the glorious Millennial age, when all shall know God from least to greatest, when, "the knowledge of the Lord shall fill the whole earth;"--"the times of restitution"--there will be the same "holy and just" law, and under the "Royal Priesthood" after the order of Melchisedec (the order of an endless life), poor fallen humanity will be helped back again to that perfect condition from whence Adam fell; a condition in harmony with God's law, and therefore in harmony with God.

But will they receive no punishment for misdeeds of the present life? They will receive punishment, "stripes" in proportion as they had light and lived contrary to it. As our Master explained, "It shall be more tolerable for Sodom," in the day of judgment (in the age of trial) than for the Jews to whom he spoke, because the Sodomites had sinned against less light. (Matt. 11:24.) There will be many or few "stripes," in proportion to the amount of light they have had and the use made of it.

There will be rewards given to some during that age also; "for whosoever shall give to one of these little ones (of the 'little flock'), a cup of cold water only, in the name of a disciple, shall in no wise lose his reward." (Matt. 10:42).

====================

R663 : page 4

THE ROYAL PRIESTHOOD.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2:9.

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Rev. 1:5,6.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

The above scriptures clearly teach that a part, at least, of the Church's work in the future, will be to officiate as the priests of God. As the work of the priest is one of intercession and of instruction in righteousness, they clearly prove that the glorious work of evangelization will go on after the resurrection has taken place. The fact that these offices of "king" and "priest" will exist, logically implies that there will be subjects to rule and learners to teach; otherwise the names would be meaningless and the titles an empty sound.

It is held by some that the reign of the saints will consist of a very brief "reign of terror," during which--with Jesus at their head--they will trample their enemies into the dust and utterly destroy them. We thank our dear Lord for a better hope. Our work will not be one of destruction, but of salvation. We shall rule as kings, even with a rod of iron; but the grand object will be to humble the nations, and so fit them for the reception of truth. "For, when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

What a blessed prospect! what a glorious calling! A royal priesthood!

Who that is imbued with the spirit of the Master; who that has but tasted that the Lord is gracious, could desire more agreeable employment than to show forth the praises of our Saviour King, to those sitting in darkness? to bind up the broken-hearted? to proclaim liberty to the captive? to give beauty for ashes and the oil of joy for mourning?

"To tell the old, old story
Of Jesus and his love?"

To fit us for such an exalted and responsible position we require a peculiar training, and we feel warranted in claiming that the trials, temptations and discipline of this present life are for that very purpose.

Many a struggling believer, trying hard to overcome, buffeted by the enemy, tried by friends, weighed down by hereditary weaknesses in self, discouraged and faint, has cried out, from the depths of a loving heart: "Why, O! why this suffering? why this severe chastisement?" Let us glance for a moment at the pathway trod by the Master--our forerunner--and we shall find the answer.

"So, also, Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my son.... Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:5-9.

"For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Wherefore, in all things it behooveth him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:10,17-18.

"For we have not a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:15,16.

The reason, then, that the Church is called on to "fill up that which is behind of the afflictions of Christ" is, that all the body, in like manner to the Head, may be trained to perfect sympathy and to perfect obedience through suffering. In this present time, we in all our troubles come to our compassionate High Priest with boldness, realizing that he, having been partaker of flesh and blood, can truly feel for us and pity us; so in the age to come, the Church, the promised seed of Abraham, through whom all the families of the earth shall be blessed (compare Gen. 12:3; Gal. 3:14,16,29,) shall go forth a royal priesthood, according to the order of Melchisedec, fully prepared to sympathize with the nations, to lead them to the paths of righteousness, and to encourage them in the way of life.

Shall we shrink, then, from our cross? Shall we seek to put away the bitter cup that is sometimes pressed to our lips? Surely not. 'Tis a loving hand that presents it, 'tis a loving heart (infinitely loving) that sees the need of it. It is but the Master fitting us for his work; training us for the priesthood; teaching us to rule ourselves that we may know how to rule others; opening our eyes to the weakness of our own flesh, that we may have patience with those over whom we shall be given authority. (Luke 19:17,19.)

Courage, then, my Christian brother or sister, seeking with weary steps to run the narrow way. Heed not the rugged course; it is all hallowed and sanctified by the blessed feet of the Master. Count every thorn a flower; every sharp-rock a mile-stone, hurrying you onward to the goal. Let every advancing step be a "Nearer, my God, to thee:" every hillock in the road an "upward toward heaven." Keep your eye fixed on the prize. Soon--very soon--you may wear the crown.

"It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."

W. I. MANN.

====================

R663 : page 4

LOVE DEFINED.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Love is that tender solicitude and affection with which anything commanding admiration and respect, is regarded. That which is not lovely never can be loved in the true sense of the word. A degenerated nature may desire and find a morbid satisfaction in that which is unlovely, but that is not love. Love wherever found is a gleam of the divine likeness, and is spontaneously awakened by the presence of that which is noble and pure and good. This wonderful principle binds in holiest and most delightful union and harmony all intelligent beings controlled by it. God is the most glorious exhibition of its nobility and grandeur. It is the law of his being and shall ultimately be the controlling law of all his universe.

But one inquires, if only that which commands admiration and respect can be truly loved, how could God love sinners and tell us to do the same? We reply that God never loved sinners as such; he loved the jewel he had brought into perfect being because it was truly lovely; and when, under temptation it lost its excellence and glory, his love for its perfection pitied it in its fall, while his justice condemned it; and that love devised the wondrous scheme for its recovery.

Let us here note the attitude of Jehovah toward those whom he so loved as to give his only begotten Son to redeem them. For six thousand years he has permitted their adversary to have dominion over them. Famine and pestilence have stalked abroad; hatred and strife, and war and bloodshed, have filled the earth with untold agony and woe, until the grave closed over generation after generation. Six thousand years, but no deliverance yet; God still stands off, and still the king of terrors reigns. When the long promised Deliverer comes, it is to rule with a rod of iron-- to dash in pieces as a potter's vessel the kingdoms of earth, which from human standpoint seem necessary for protection against greater evils. In fear and dismay men look upon God as an enemy, and seek to hide from his presence; yet "God is love," and

"He knows, not they, how sweet accord
Shall grow at length from out this clash
Of earthly discords, which have jarred
On souls and sense: They hear the crash,
But do not know that on His ear,
Breaks harmony--full, deep and clear."

Now the love of God is vailed, but soon it shall be revealed in the glorious restoration to Edenic perfection and bliss.

R664 : page 4

Soon "the redeemed of the Lord (all mankind) shall return and come with singing unto Zion, (the Church in kingdom power,) and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Thus viewing God's dealings, we see that his wisdom often veils his love.

True love while it seeks to shield and protect, will justly judge and endeavor to eradicate a fault--expose it, let the light shine on it and show it up to those affected by it, that it may be removed, and grace and beauty take its place.

A very false notion of love obtains among the majority of Christian people, and under this false notion our adversary endeavors to shield some of the most dangerous and deadly errors that seek to sap the very foundation of the Christian's hope. Let this deadly thing which the adversary dares to present to God's children be touched by the sword of the Spirit which is the Word of God, and he who wields it is said to be uncharitable, loveless. But does this make it so? By no means. Jesus was full of the love of God, but he spoke most emphatically against evil doers:--"Ye blind guides which strain at a gnat and swallow a camel;" "Woe unto you, for you shut up the kingdom of heaven against men; ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13-33.) And again he said to erring Peter, "Get thee behind me Satan, (adversary) thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." (Matt. 16:23.) But how differently the Lord's rebukes affected his loving disciples and the proud Pharisees.

Paul was a noble pattern of his Master's spirit in his zeal for the truth, and his care for fellow members of the church. His usual manner toward all, like that of Jesus, was kind, generous, and affectionate, but did Paul cover the truth, shield error, or fail to warn an erring brother or the flock of God against the encroachments of the enemy? If he had so done, as an unfaithful steward he would have lost his stewardship. Though Peter was a noble soldier of the cross and fellow servant in the Lord, Paul withstood him to the face when, by giving way to the old nature for a time, he was to be blamed. (Gal. 2:11.) Note in connection with this, the sympathy and love existing between these brethren; (2 Pet. 3:15,) evidently the rebuke was accepted in the spirit of meekness. And again we find Paul faithfully warning the church against "some" who had become the enemies of the cross of Christ. Phil. 3:18.

Does some one object that we must "judge not that we be not judged?" We reply that to exercise human judgment in condemning others would be wrong; but to apply the judgment of God as expressed in his Word is right. We are commanded to do so. And the various descriptions of evil deeds, false teachings, and seducing doctrines, are given that we may judge--"That the man of God may be thoroughly furnished," for reproof, for correction of error and instruction in righteousness. (2 Tim. 3:16-17.) It is therefore the duty of every child of God to judge what is right and what is wrong, what is true and what is false. That against which we are cautioned is judging by other standards than the Word of God --condemning on our own, or any other human authority. That Paul judged according to God's Word and taught the church to do the same is very clear. (See 1 Cor. 5:3; Gal. 2:11; 1 Thes. 5:21; 2 Tim. 4:2; 1

Cor. 6:2,3. Note also Paul's prayer that love might abound in judgment, Phil. 1:9,10.

No doubt Paul's faithfulness in seeking to build up and establish the church in purity of doctrine and life, was often misunderstood, and failed to be appreciated by them. This is very apparent from 1 Cor. chap 4. "But (he says) it is a very small thing that I should be judged of you, or of man's judgment. He that judgeth me is the Lord." Then speaking of his labor and suffering for them, he says: "I write not these things to shame you, but as my beloved sons I warn you." (Read the chapter throughout).

Jesus said: "By this shall all men know that you are my disciples, if ye have love one toward another," and Paul says: "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." When contending with an unseen, but wily and powerful foe, what mere hypocrisy is that profession of love which fails to warn of immediate or approaching danger.

The new creature in Christ is a jewel of infinite value, "and every one that loveth him that begat, loveth him also that is begotten of him." (1 John 5:1.) Dearly beloved, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another;" "Reprove, rebuke, exhort (each other) with all long suffering and doctrine." Give and receive in the spirit of meekness, remembering that "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly (unbecomingly) seeketh not her own, is not easily provoked, thinketh no evil."

By this mutual love, and this care one for another, will all men be able to discover who are Jesus' disciples--"Let love be without dissimulation; abhor that which is evil, cleave to that which is good." So shall you "be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

MRS. C. T. RUSSELL.

====================

A BIBLE READING.

THE ATONEMENT.

When we know that a doctrine rests on the Word of God, we can rest on it without fear. Many of God's children, though walking in the light, are inclined to lean too much on the arm of flesh; and if we mistake not God is going to shake them loose. Blessed will they be who are standing on the rock of his truth.

All do not have equal facilities for searching the Word, so we wish to help them. We would say, however, that there is but little excuse for the most of us, seeing that good reference Bibles are so cheap. A teacher's Bible and a full concordance, a prayerful heart and an honest mind, with time and patience, are all we need--God will give the rest.

Study carefully and prayerfully the following texts; use them as starting points with your reference Bibles; you will find plenty more. Keep a list of all you find; compare any theory of the atonement, no matter where it comes from, with every text on your list; if it agrees, believe it; if not, reject it. Let God's Word be the end of all controversy between you and every doctrine brought before you. Don't be afraid to investigate. "Light is sown for the righteous." "Prove all things, hold fast that which is good."

Here are some of the things that Jesus did for us in the

ATONING WORK:

He died for us. 1 Thes. 5:10; Rom. 5:8.

He died for all. 2 Cor. 5:14,15; John 11:50-52.

He died for our sins. 1 Cor. 15:3; 1 Pet. 2:24.

He justified us. Gal. 2:17; Rom. 4:25.

The law could not. Gal. 5:4; Rom. 3:20.

Our works could not. Gal. 2:16; Rom. 3:27,28.

Faith in his work justifies. Gal. 3:13,14; Rom. 4:24.

He bought us. 1 Cor. 6:20; 7:23.

He redeemed us. Gal. 3:13; 1 Pet. 1:12-20.

He ransomed us. Matt. 20:28; 1 Tim. 2:6.

He washed us. Rev. 1:5; 1 John 1:7.

He sanctified us. Heb. 13:12; Eph. 5:26.

He saves us. 1 Cor. 1:21; 1 Tim. 1:15.

He was an offering for us. Heb. 9:28; 10:10.

He was sacrificed for us. Eph. 5:2; 1 Cor. 5:7.

He knew no sin. 1 John 3:5; Heb. 4:15.

He was made sin (a sin-offering) for us. 2 Cor. 5:21; 1 Peter 2:22-24.

The Just died for the unjust. 1 Pet. 3:18; consider also the meaning of the sacrifices of 4,000 years.

His blood bought us; 1 Pet. 1:2. Purchased us; Acts 20:28. Redeemed us; Rev. 5:9. Justified us; Rom. 5:9. Washed us. Rev. 1:5. Sanctified us; Heb. 13:12. Saves us; Acts 4:12.

"A little Scripture is better than a good deal of reasoning."

W. I. MANN.

====================

R664 : page 5

MAN'S INHERITANCE.

When God created man, he endowed him with qualities of being like his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. Such is a brief description of earth's first king--Adam. An image of his Creator, (not physically, but mentally and morally,) he was invested with authority over earth and its affairs, like as God is ruler over all, as we read: After our likeness let them have dominion over the beast of the field, the fowl of heaven and the fish of the sea. (Gen. 1:26.) Thus was he installed lord of earth. He was but another form of creation, a step lower than angels, as lower and under him, came the brute creation. Accordingly we read: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet," (Ps. 8:5-6.)

All of this glory, honor and rulership was invested in him, to be used in harmony with his nature, which being perfect, was in perfect harmony with the will of God. This was his inheritance, but he lost it.

As God had foreseen, man disobeyed his superior ruler, the King of kings and Lord of lords. This could not be allowed to go unpunished. He had been informed from the first that disobedience to God would be sin, and that its legitimate punishment and effect is death. While man always was mortal, i.e., liable to death, if disobedient to God's laws, yet the loving Creator had made every provision necessary to his welfare, in the garden prepared for his trial. And not only had he arranged that the soul (person) that sinned should die, but also that if obedient the person should continue to live. The means for life's continuance was in "every tree of the garden," i.e., the food provided for man's sustenance was amply sufficient to meet all the wastes of his system, and would have preserved the freshness and vigor of his perfect being forever. This would be everlasting life.

When man became a sinner the penalty "death" must be executed. It mattered not so far as the penalty was concerned, whether Adam should die the same moment that he disobeyed, or the same year, or a thousand years after. He must die. The word "day" used in connection with the penalty, is the general term used now as well as in past times, for a period or epoch of time, as: "The day of temptation in the wilderness --forty years;" the days of creation, etc. The marginal reading clears up the meaning: "In the day that thou eatest thereof, dying, thou shalt die," (Gen. 2:17.) This was fulfilled not by God's striking Adam dead with a thunderbolt but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly an angel drove Adam from the garden and prevented with flaming sword, his access thereafter to the tree (trees or woods) of life, (Gen. 3:24.)

Thus was the lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "cursed" condition. The garden which we are told was "prepared" was doubtless an illustration of what the whole earth will be when man and his perfect conditions are restored--in "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets."

Thus thrown upon his own resources for obtaining by sweat of face elements to sustain life, Adam found it a hard lot, and by its effects was enabled to know what evil is, and the exceeding bitterness of sin. And oft, no doubt, he desired, perhaps prayed, that he might be permitted again to dwell in Eden, and promised that with his present knowledge of sin and evil he would more highly prize the good things there enjoyed and more fervently love and obey him "from whom cometh every good and perfect gift." But though God's plan was no less loving than this, it was broader, wiser and more comprehensive. God's plan was to let not only Adam, but also the entire race, learn just this same lesson of the bitterness of sin and disobedience which each must individually learn to fully appreciate. Then bringing all back to the Eden condition, sin might be forever banished, and the entire race live in harmony with God.

Toil and care told in time upon even the perfect physical form of a perfect man, resulting finally in his complete overthrow and wresting from his grasp the last shred or spark of life. He is dead. After nine hundred and thirty years of struggle with his foe--death--he is conquered. The penalty of sin was inflicted and continues to this moment, since he still is one of the prisoners in the great charnel house of death, which has since swallowed up the race, and will hold them all until the second Adam, who ransomed the race, and who declares, "I have the keys of hell and death" [hades--the grave] (Rev. 1:18) shall take his great power and reign, releasing "the prisoners of the pit" [grave], "the captives" of sin and death.

But not only did the casting out from the life-preserving fruits of the garden tend to the impairing of Adam's physical powers, but of his mental qualities also. It was not possible that he should retain perfect mental vigor, when he became physically impaired, thought being the product of the mental organism made active by the physical vitality.

We see then that Adam's mental powers decreased with his physical deterioration, and the moral qualities of his mind suffered the most. While the energy of body and mind were taxed to their utmost to take care of self, it is but reasonable to suppose that the quality of benevolence (love) which, as he was in God's image, must have been one of the ruling characteristics of his being was crowded out, and the qualities of acquisitiveness (selfishness) and combativeness were developed instead. This same idea followed out would show us that all the higher, grander, nobler qualities were suffered measurably to decline, while all of the lower ones (common to the lower animals) were the more developed.

As man lost the grandeur of his being, and its powers decreased, his rulership over the lower creation, as well as over self gave way, until to-day we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernible in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we see the result: "By sin came death." In the expressive language of Paul,

"DEATH REIGNED"

King of Terrors under "him that has the power of death, that is, the devil"-- "the prince of this world." All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet, to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until the entire race is reduced to the condition of lifelessness. But Jehovah foresaw all this, and in his plan has

A DELIVERER PROVIDED.

Such a ransom and deliverance was a part of God's plan from the first; and we read, "for this purpose the Son of God was manifested, that he might destroy the works of the devil"--sin and death, (1 John 3:8.) And not only so, but also "him that hath the power of death, that is, the devil," (Heb. 2:14,) and thus release from his grasp all of the race.

But as Satan, in exercising the power of death, is the executor of justice, and thus unwittingly serving God's purpose for a time, his destruction is delayed for a season. The one who would deliver the race from death must first satisfy the claims of the law of God. This the fallen ones could not do for themselves, as God had from the first foreknown and arranged for in his plan. Carrying out this plan he had already condemned the entire race on account of one man's disobedience. His purpose from the first being that he would provide another, man, who, being without sin, should give himself "a ransom for all" the race-- that "as by one man's disobedience [the] many [all] were made sinners, so by the obedience of one shall [the] many [all] be made righteous" (justified from sin and death,) (Rom. 5:19.)

But who is the one righteous, pure, holy, sinless, one? How could there be such an one among a race all of whom were condemned?

"There is none righteous, no not one," the scriptures answer. But when mankind had learned effectually his own weakness and inability to deliver himself from death, his extremity became God's opportunity, and "God's eye pitied and his arm brought salvation." The very chief of God's creation higher than angels (Heb. 1:5-8,) he who is called "the beginning of the creation of God" (Rev. 3:14) is selected as the one who shall undergo the labors of redeeming humanity. We are not to suppose this was an irksome or unwilling work, for we cannot suppose a being in perfect harmony with Jehovah who would not take delight in doing his will. Nor would obedience be the only motive which would actuate, partaking as all perfect beings on whatever plane they exist must, of the divine quality--love --he would love to do the work for the sake of its benefits to mankind, in releasing them from death. This no doubt was a part of "the joy set before him, for which he, "endured the cross despising the shame." (Heb. 12:2.)

But in addition to this joy at the opportunity to release the human race from death, was that of "bringing many sons to glory,"--some to the lost earthly glory and some to heavenly glory. To a little flock gave he power to become sons of God of a higher than human nature--even to be "partakers of the Divine nature," and joint heirs with him of his own inheritance. These, according to God's plan are reckoned as the bride of Christ and as such enter the heavenly family. To these sons this mighty one is now the leader or "captain of their salvation." He leads them now through suffering, toil and sacrifice even unto death, which is working out for them an exceeding and eternal weight of glory. Another part of this

"JOY SET BEFORE HIM,"

was that he himself should, because of his obedience, labor, sacrifice, etc., be accounted worthy of still higher honor and more intimate relationship and communion with Jehovah than he had ever yet possessed, even to partake of his divine nature. So we read: "He became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him and given him a name which is above every name," (Phil. 2:8,9,) "that all men should honor the Son even as they honor the Father." (John 5:23).

But how shall this redemptive work be accomplished? We have seen that God's plan was, that since by man came death, by man should also come the resurrection of the dead. (1 Cor. 15:21.) Then to redeem man, this mighty one must become a man, in every particular. He must partake of "flesh and blood," (Heb. 2:14,) and consequently must have the exact nature of the fleshly race, but not the sinful and depraved dispositions with which we are now burdened, but he must be a perfect man, standing exactly where Adam stood, except to know more perfectly the exceeding sinfulness of sin and its dire effects which he saw everywhere about him, and also for what purpose he had come. He took not the nature and form of angels, for that would not have served God's purpose, but he took the nature and form of a man.

All things were now ready. "In the fullness of time, God sent forth his Son, born of a virgin," "born not of the will of the flesh but of the will of God"--in a word, as much of a specially creative act on God's part as was the creation of Adam; the difference being that the one could say, "The earth is my mother," the other was "born of a woman." Had he been a descendant of Adam he would have been under the curse of death, as all other members of that race. He would have been unable to keep the law as other men in whom sinful dispositions and depraved tastes are born. But while of the same (human) nature he is a new being, distinct from the race. He is born, grows in wisdom and in stature but manifests powers beyond others because he is perfect, they imperfect. Now he has reached maturity (according to the law) at thirty years of age. He knows as no one else does, the great work for which during those thirty years he has been coming--his body preparing--it was "for the suffering of death"--that he "should taste death for every man" --"that through death he might destroy death," and liberate the dead race--"in due time." Now he is come, the second perfect sinless man, and offers his perfect life as a ransom for the race--"Lo, I come, (as) in the volume of the Book it is written of me, to do thy will, O, God." (Heb. 10:7.) This was his covenant, to die, as he afterward expressed it, saying: "For this cause came I into the world." And here in type he was buried in the water and rose again, thus making the picture of that which he covenanted to do.

There then, as the perfect one he had done all that he could do, given himself up to die in whatever way the Father might direct. But though the death had not actually occurred (at baptism) it was so reckoned, (as with us when we covenant,) and the new nature's powers and will, which belong to the spiritual body, which he was to be when the work of death was complete; ("raised a spiritual body,") these powers and qualities were given to him in a measure as soon as the human--earthly--body was consecrated. This was at his baptism when the spirit descended and a voice from heaven acknowledged his begetting again to the spiritual plane, and to the divine nature--"This is my beloved Son in whom I am well pleased." (Matt. 3:17.) Henceforth the life of Jesus is that of a dual being, the outward form being

R664 : page 6

the man Christ Jesus, whose life and being were daily spent for the good of others--a body already given up to death, and a new being within--the Divine nature--the spirit power of God. And in this he is the pattern and leader of "all who come unto God by him," "who become partakers of the Divine nature"--the "little flock" called his bride--his body. We must surrender ourselves to God--be baptised in his death--in order to be begotten of the spirit and receive the earnest of our new spiritual being, the fullness of which will be received when we are completely delivered from this fleshly condition to our spiritual bodies.

Thenceforth he "did not his own (human) will" but was "led of the Spirit," and the actions now were of God, as Jesus testified: "The word which ye hear is not mine, but the Father's which sent me." (John 14:24 and 17:8.) "The Father that dwelleth in me, He doeth the works." (John 14:10.) If we as our head "are led by the Spirit of God"--even unto death-- we also become "the sons of God," (Rom. 8:14,) who will also work in us to will and to do of his own good pleasure." (Phil. 2:13).

And we who are now "new creatures (in Christ Jesus") should take courage from the life of our beloved Master; as Paul says:

"CONSIDER HIM

who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." If you sometimes find it hard to endure the frowns of the world and to be thought of and treated as a deceiver by your friends, think of him weeping in Gethsemane, condemned before Pilate, crucified as a malefactor, forsaken and denied by his loved ones, "yet he opened not his mouth." And if human nature sometimes shrinks, although reckoned dead, think of him. Remember that he was tempted in all points like as we are, (yet without sin,) and can and does sympathize with us, and though you may sometimes cry out, as he did: "Father, if it be possible, let this cup (the ignominy) pass from me," forget not to add, as he did, "yet not my will but thine be done." The human will of Jesus though given up at consecration--baptism--felt the crucifixion so that he needed the heavenly "grace to help in time of need" to keep the human will perfectly obedient to the new being--the divine.

This dying process continued during the three and one-half years of his ministry, from the moment of his consecration and acceptance at baptism, until on the cross he cried: "It is finished." But what was finished there--the work of atonement? No, the work of atonement signifies the making at one of two parties. In this case God was one and humanity the other party. Man's sin had brought upon him God's curse, death, instead of his blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his maker, that he no longer took "delight in the law of God," but in sin, and it will be readily seen that there was much work necessary to bring about full reconciliation between God and man. First--Justice must be met, a ransom must be given for the sinner, else God could never, to all eternity, recognize him as having a right to live. Secondly--Man must be brought to his original condition of perfection--in God's image--before he can be of himself perfectly in harmony with God's perfect will and law. Now, while this work, as a whole, was Jehovah's plan from "before the creation of the world," its accomplishment only began with Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down (destroyed) all opposition to God's law. 1 Cor. 15:24-28.

When Jesus cried, "it is finished," he referred only to the first mentioned part of this work of atonement viz.: The giving of the ransom; this was now complete; the penalty of Adam's sin was now met, for "Christ died for our sins according to the Scripture"-- "He gave himself a ransom for all to be testified in due time." He "is a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.)

Having thus "purchased us from death with his own precious blood," all the race belongs to him. A race of sinners they were, having no right to life; a race of ransomed beings they are against whom justice has no claim, who may be restored to perfect life at the pleasure or will of Jesus their Redeemer who proclaimed, that in due time "all that are in their graves shall hear the voice of the Son of man and come forth." And again: "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell [hades--the grave] and of death." (Rev. 1:18.) Yes, says Paul: "For this purpose Christ was manifested, [in the flesh] that he might destroy death, and him that has the power of death, that is the devil."

But while we are thus informed of the plan of God to destroy "death," yet nearly two thousand years have passed since the ransom was paid and still death reigns. Why does not the purchaser take his "purchased possession"? Ah, he has a grand plan with regard to some of the race he has purchased. He will by trial of faith and patience, develop and separate from the world "a little flock" whom he will associate with himself as his bride. They will be a peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature--will and body--receiving instead the Divine nature --will and body.

When the Church, the body of Christ is made perfect through suffering and trials, and united with him [which event we believe to be so close at hand], then the great work and reign of earth's new monarch--the second Adam--begins. Though possessing the power over evil ever since he rose from the grave its victor, yet he has not exercised that power up to the present time, because evil is necessary to the development of his body. But when we are complete, he shall take to himself his great power and reign. (Rev. 11:17.) This statement is applied as having its fulfillment at the end of the Gospel age during the sounding of the seventh (symbolic) trumpet.

Now let us inquire, how long will Christ reign--or exercise authority and rule? The Scriptures answer, "He shall reign forever and ever," (Rev. 11:15.) that is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power--Jesus at the Father's right hand (next in authority) and we at his right hand, consequently "above all principalities and powers." But in the especial sense of ruling over and subduing earth, the reign is limited to the period of time necessary to the restoring of all earth's people and affairs to a condition of at-one-ment or harmony with God, the Father. As Paul expresses it:

"HE MUST REIGN TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET.

The last enemy that shall be destroyed is death." For "He (the Father) hath put all things under his (Christ's) feet," but it is evident that the Father did not put himself under the control of Christ. "And when all things shall be subdued unto him, then shall the Son also, himself, be subject unto him (the Father) that put all things under him, that God may be all in all," (or above all.)

Man having been restored to his original dominion, every inferior creature will recognize him as its Lord, and every human being will recognize "Christ as Lord to the Glory of God the Father." (Phil. 2:11.) And thus will be completed the great work planned before our creation, commenced at the baptism of Jesus and ending with the close of the Millennial reign. (Rev. 20:6,) viz.: At-one-ment.

Then, "the knowledge of the Lord shall fill the whole earth," and his "will be done on earth as in heaven."

That this is God's plan, is implied in the term "Restitution," and is the legitimate conclusion to be drawn from Paul's argument. (Heb. 2:6-9.) He starts out with the original plan of God in creating man perfect--"Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands. Thou hast put all (earthly) things in subjection under his feet." But as we have seen, sin has marred all this glory and honor, and has degraded us far below angels; taking the dominion out of our hand and permitting death to reign. And if we look about us we will say with Paul, that it seems as though God's plan was a failure, for though six thousand years have passed, "We see not yet all things put under him" [man]. But is there any hopeful sign to indicate that man may yet be restored to his honor and glory, and set over the earthly works of God's hand? Yes, we have the assurance that ALL God's purposes shall be accomplished, (Isa. 14:24,) and that a "seed of the woman" should yet destroy the serpent --evil--and "bless all the families of the earth." And though this work is not yet accomplished, yet we see a beginning of it. As Paul says, "we see Jesus, who was made a little lower than the angels," [the condition of a perfect man], for the suffering of death... that he, by the grace of God, should taste death for every man." Thus far had the plan progressed in Paul's day and if he were living now, he would doubtless add, as we can, that the Church, as his body, is about complete; that the Gospel age of suffering with him and "filling up the measure of the afflictions of Christ which are behind" is ending and the Millennial age in which we shall "live and reign with Christ a thousand years" is dawning.

As those who expect to be of the bride--the body--of Christ and to be glorified together with him, we rejoice to think that the time is so near at hand when we shall be changed, leaving forever the human nature, and being made like unto Christ's glorious body. But one thing which adds much to our interest and rejoicing, is the thought of the necessity of our development and change, as the body of the great deliverer before death can be destroyed and the race liberated, brought to the liberty of the sons of God, as Adam and angels --free from the bondage of corruption --death. For we know that "they without us shall not be made perfect." We must be perfected, on the spiritual plane as divine beings, before they can be perfected on the earthly plane as human beings.

Seeing then what high honors and glory await the overcoming sons of God, and the blessings awaiting the world through us, can any one wonder that we long for the happy moment of change? Surely not, and not only we, but the world also, are waiting and hoping [though ignorantly] for a good time coming, for the whole creation groaneth and travaileth in pain together until now waiting for the manifestation of [the Church] the sons of God, (Rom. 8:22,19,) --the sun of righteousness which "arises with healing in his wings" to heal, and perfect, and restore all things to the perfect will of God. Thus earth will have had when man is restored, the following great over-ruling powers: First, Man under God; Second, Death reigned and him that has the power of death, that is the devil (Rom. 5:17; Heb. 2:14); Third, Righteousness under Christ; Fourth, The first restored, i.e., man under God.

God classes all present governments of earth as Satan's. "The prince-- ruler--of this world" would not permit any government which would not in a great measure, act in harmony with him, so long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled among the nations for ages, except the one nation, Israel, of which God says: "You only have I known of all the [nations] families of the earth." (We have seen that they were used thus as a type of the higher spiritual Israel, the Church, which was to be in the world, but not of it). The time came, however, that God gave over even this nation as the others, when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the kingdom] until he come whose right it is, and I will give it him" [The Christ]. Ezek. 21:27.

At the same time, God indicated that the government of earth was given over to the dominion of evil, and pictures it to Nebuchadnezzar as

A GREAT IMAGE

illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the head; the succeeding, Medo-Persian government represented by the breast and arms; and the belly and thighs representing the third or Grecian government; while the fourth and last part, the legs and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by Messiah's Kingdom--the kingdom of heaven, which "shall break in pieces and consume all these kingdoms [not people], and it shall stand forever." (Dan. 2:44.)

Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. Extolled in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of love. Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor because he had butchered greater numbers of his fellow-beings, and made more widows and orphans and more misery. No wonder that when God pictured the same four earthly governments to the holy prophet Daniel, he gave it as a beastly picture. (Dan. 7.) They are indeed beastly governments. How perfectly they represent, in their evil and death-dealing power, their master, the devil. The picture, or likeness of the fourth (Roman power) to Satan is so strong that Jesus, when presenting it in symbol in Revelation, almost invariably calls it "the dragon," "that old serpent, which is the devil and Satan," etc., thus using the name of its prince as a name for the kingdom.

While God thus permits evil to triumph now, seemingly without restraint, and uses it as an agency for punishing sin, yet it is under an over-ruling guidance by which God "causes the wrath of man to praise him, and the remainder he will restrain."

The inventions and arts of the last three centuries (machinery, printing, application of steam, electricity, etc.,) have come about gradually, but we believe are none the less of God--His agencies now in preparation for the blessing of humanity during the coming reign of righteousness. These scientific attainments, which will so fully bless in the future, are even now exercising a powerful effect upon humanity, enlightening the understanding, and, by increasing the dependency of one upon another, they naturally tend to promote sympathy, affection, and fraternity between the various members of the human family.

But all of these blessings, while they serve to lift mankind in a measure out of evil, are only temporary helps. Satan is still equal to the occasion, and though he could not now induce millions of men to follow for years a leader for his glory's sake, he can foment angry strife between nations upon pretexts of honor, etc., and, though men do not now fight as incessantly as of old, yet the "arts of war" more than keep pace with those of peace, so that to-day the standing armies of earth are far larger and far better prepared for mutual destruction than ever before.

The progress of science and art fails to bring now the blessings which will result in the future, because avarice (selfishness) has crowded out love and benevolence. Capital and power combine to oppress the poor, and they in turn despise and envy the rich.

Nor can we wonder if the masses of mankind notice this condition of affairs; and that as knowledge increases among them, they should seek to band themselves together for self-protection, especially if they see, as in Europe, kings, emperors, nobles, and landlords rolling in wealth and luxury, while some of them

R664 : page 7

barely eke out an existence on the commonest necessaries of life, without luxury or comfort. All that they can earn more than will purchase meal, potatoes, and salt, with coarse fabric for clothing, is required as tax to support these corrupt governments, which, like great boils, absorb the strength and vitality of humanity. So we see that Satan is still ruling over earth. He may change his tactics according to the necessities of the hour, but he is ruling still.

God's Word informs us that, by the general uprising of humanity and overthrow of governments, the new age will be introduced. In the coming struggle the two spiritual powers, Christ and his saints, and Satan and his angels, will each have earthly armies whose causes they will support and advance. Satan's will be the kings, chief captains, rich men, and mighty men, [Rev. 19:19,] while Christ will espouse and bring to victory the cause of the oppressed, who, inspired by a vague sense of justice and right, will be used to some extent as agents to their own liberation from the thraldom of evil and oppression.

How we see the preparation for this time of trouble in the world going on all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death! In this country, less oppressed and in every way more blessed than others,

CAPITAL AND LABOR

are arraying themselves against each other as if against enemies; labor fearing that capital will grind the life out of it unless it organizes and protects itself; capital fearful of losing the upper hand of labor. Look abroad and see the Nihilists of Russia, the Land Leaguers and Liberals of Great Britain and Ireland, and the Socialists and Communists of Austria, Germany, and France, and tell me, do not all of these things, visible to our natural eye, corroborate what our spiritual eye of faith has seen by the light of the prophetic page--that "the day of the Lord is a day of trouble," and "distress upon nations"?

THE RESTORATION.

The future dynasty of earth, like the present one, will be the ruling of an invisible power through visible agencies of earth. As now Satan reigns unseen, then "The Christ of God" will reign and rule unseen. As now sin abounds, so then the opposite--righteousness--will rule. As Satan now has agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, (Dan. 2:44,) will be re-established on principles of justice and equity, based upon the golden law of love to God and men.

The chief nation of earth during that age, the Word informs us, will be fleshly Israel, in glory and prominence exalted above all other nations--"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the kingdom of God. Thus will the light of truth emanating from the spiritual city--the church--the New Jerusalem, (Rev. 21,) bless all nations, and result in healing and blessing all mankind, until ultimately, having put down all opposition, and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which is the first restored, viz.: man over earth its lord and himself in perfect obedience to the King of kings and Lord of lords. Thus, "God [will be] all in all." Amen.

Whosoever in faith prays, "Thy kingdom come, Thy will be done, on earth as it is in heaven," let him watch for the evidences of the presence of the King and the manifestations of his power."

====================

R664 : page 7

THE ECCLESIA.

This is a Greek word which is translated church. It signifies a company, assembly, or body of people bound or compacted together.

To-day there are many organizations claiming to be the church, and having various bonds of union; but we wish to know, upon the authority of God's Word, what ekklesia, body, or church, Jesus established, and what are its bonds of union; secondly, we wish to show that every Christian should belong to that church; thirdly, the injurious effects of joining the wrong ekklesia or church; and fourthly, having joined the right church, what are the results of losing our membership.

First, then, the church which Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost after their ransom price was paid, was the little company of disciples who had consecrated earthly time, talents and life, a sacrifice to God. They were organized and bound together as members of one society, and as such had laws and government, and consequently a head or recognized ruling authority. The bonds, were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows, and aims of one were those of the other; and thus they had a far more perfect union of heart than could possibly be had from a union on the basis of any man-made creed. Thus their organization was of the Spirit; their law for the government of each was love, and all as a whole were put under obedience to the "law of the Spirit" as it was expressed in the life, actions, and words of their Lord. Their government was the will of him who said, "If ye love me keep my commandments."

Thus we see the early church organized, governed, and in perfect unity and harmony under the rulership or headship of Jesus. Contrast this church organization with what now affects to be a continuance of the same--viz.: the various denominational organizations, each of which binds its members to a mental union on the basis of some creed or dogma of its own (many of them anything but love-ly) and each having its own laws.

These laws emanate from their heads, and rulers or law-givers; so it is clearly seen that these present day churches, have and recognize as heads, or directing, ruling powers over them, the ancient founders of their various creeds, each contradicting the other, while their clergy, in conferences, councils, synods, and presbyteries, variously interpret and enforce the "traditions of the elders" which "make void the Word of God." These take the place of the true head of the church--Jesus--and the true teacher and guide into all truth, the Holy Spirit. Hear the prophet Isaiah express it. (chap. 9:15.) "The ancient and honorable, he is the head, and the prophet that teacheth lies, he is the tail." And the whole nominal system is described in the Revelation as "Babylon"--confusion-- Papal mother and Protestant daughters.

Will they own this to be so? No, for the lukewarm nominal church of to-day believes herself to be rich and increased with goods, having need of nothing; not knowing that she is wretched, and miserable, and poor, and blind, and naked. (Rev. 3:17.)

These are "hard sayings, who can receive them?" But these are not our sayings: it is the warning voice of the "sure word of prophecy...whereunto ye do well that ye take heed." And it is a loving voice, for again our Lord declares: "As many as I love, I rebuke and chasten."

There are two senses in which the true church of Christ may be considered: All who, like the early church, were fully consecrated to the doing of our Father's will, amenable only to His will and government, recognizing and obeying none other--these saints, from the beginning of the Gospel Age down to its close, when all of this class are sealed, constitute the "CHURCH OF THE FIRST BORN," whose names are written in heaven. These are all one in aim, hope, and suffering, and in due time will be joint-heirs with

Jesus Christ to the great inheritance --heirs of the kingdom which God hath promised for them that love him.

The other sense in which this same class is recognized, is by counting a part for the whole; thus all the living of this class may be spoken of as the church; or, again, any part of this class of living followers who may meet together may properly be called the church; for, by the word of Jesus we know that wherever two or three are assembled he will be among them, consequently that would be a church meeting--an assembly of the "church of the First Born." The general assembly will be, when all the church are made like, and glorified with, their head--Jesus.

Such, then, is our definition of the church of Christ; it is perfectly illustrated by Paul (Rom. 12:4,5) when he compares the church to a human body. In this figure Jesus represents the head, and all who are his constitute the body, over and through which the head rules. Jesus has been and always will be the head over his church as a whole; he is likewise the head and ruler of the entire living church, and in every assembly where two or three meet in his name he is the head, ruler, and teacher.

Is it asked, in what sense does he teach? We answer, by exercising the qualities of the head, or teacher; by using one or more of those present as his mouth-pieces in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of your body can call upon one member to minister to another. But here a word of caution: If one becomes a useful instrument as a right hand, he should take care that he aspire not to become the head. Be not puffed up; pride will paralyze and render useless. "Be not ye called Rabbi, (master, teacher,) for one is your master, (head,) even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary"-- "God hath set the members every one of them, in the body as it hath pleased him."

How simple, beautiful and effectual is God's plan of organization!

This brings us to our second proposition, viz.: that all Christians should be joined to this organization. In the light of what has just been said as to the class constituting the Church which Jesus organized, it is evident that if you have given up all your will, talent, time, etc., you are recognized by Jesus as a follower, and member of the ekklesia, or body of which he is the head, whose names are written in heaven. Thus we join Jesus' Church and have our names recorded as members by consecration. But, says one, must I not join some organization on earth, assent to some creed, and have my name written on earth? No; remember that Jesus is your pattern and teacher, and neither in his words nor acts will you find any authority for binding yourselves with creeds and traditions of the elders, which all tend to make the word of God of none effect, and bring you under a bondage which will hinder your growth in grace and knowledge, and against which Paul warned you, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.)

But some say: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible organization of our own? Yes, this is what we have--an organization modeled after that of the early church. We think we have come back to primitive simplicity. The Lord Jesus alone is our head or lawgiver; the Holy Spirit is our interpreter and guide into truth; our names are all written in heaven; we are bound together by love and common interest.

Do you inquire--how shall we know one another? We reply, how could we help knowing one another when the Spirit of our Master is made manifest in word and act and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the child-like simplicity, coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? --these stand ready with consecrated time. Does the Lord's work require money?--these stand ready with consecrated means. Does His work bring the reproach of the world, and of a degenerate nominal church-- these have also sacrificed reputation-- all--all to God.

But again, do you inquire how shall we deal with one who walks disorderly in our midst; if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer, Do just as Jesus and Paul directed.

Now, as in the early church, there are various degrees of advancement among the individual members; and Paul says, (1 Thes. 5:14,) some are feeble-minded, comfort them; some are weak, support them; but while you should be patient toward all, you should warn the disorderly, (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them; nor for the feeble-minded, and support them; but patiently, lovingly, warn the disorderly. Whom does he call disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, these he says should do as he did-- work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others. He warns us also against immoral and unjust persons, and those who wrest (twist) the Scriptures, and thus turn the truth of God into a lie. Then again, vs. 14: After you have warned such a one, if he "obey not,...note that man, and have no company with him, that he may be ashamed. Yet, count him not as an enemy, but admonish him as a brother."

Again Jesus gives explicit directions where there is a matter of offense between two brethren, (Matt. 18:15,17): "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, (the company of brethren who assemble together,) but if he neglects to hear the church, let him be unto thee as an heathen man and a publican." If, under the organization of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren.

This organization has its evangelists, pastors and teachers appointed and directed by the Lord. They need no laying on of hands by the so-called "Apostolic succession"; for the "Spirit of the Lord" hath anointed all the members of the body "to preach," (Isa. 61:1,) and it is the duty of every member of the body to exercise his office for the edification of the other members. How complete is the organization of the Church of Christ with its heaven-written, love-bound and Spirit-ruled membership, and how sad the error of mistaking the nominal for the real Church!

The importance of our fourth proposition need not be urged. It would, indeed, be a dreadful calamity to lose our membership in the true Church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But if filled with love (the love that prompts to sacrifice) and clothed with humility, and under cover of the redeeming blood, we are safe in the Church (body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true Church--the "little flock"--now treading the pathway of humiliation and drinking the bitter cup of death. The glory that shall be revealed in us, doth not yet appear except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.)

Thus Paul warned others, and thus he

R664 : page 8

feared, lest (even after) having preached to others, he himself should be a castaway. (1 Cor. 9:27.) We may have our names cast out as evil by those of the nominal Church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitefully use you and say all manner of evil against you falsely, or they may seek to win you back by flattery, saying they cannot afford to lose your influence-- you could do so much good by remaining among them. Oh, how necessary in this "evil day" is the faith--

> "That bears unmoved the world's dread frown,
> Nor heeds its flattering smile;
> That seas of trouble cannot drown,
> Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage"--not even in the slightest degree. Make sure that you are of the Church which alone is recognized in Scripture and cut loose completely from all the Babylon systems which it condemns--"Come out of her my people."

====================

page 8

THE CHURCH WALKING WITH THE WORLD.

The Church and the World walked far apart
On the changing shores of time,
The World was singing a giddy song,
And the Church a hymn sublime.

Come, give me your hand," said the merry World,
"And walk with me this way";
But the good Church hid her snowy hands
And solemnly answered "Nay,

I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;

Your path is thorny and rough and rude,
But mine is broad and plane;
My way is paved with flowers and dews,
And yours with tears and pain;

The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;

There's room enough for you and me
To travel side by side."
Half shyly the Church approached the World
And gave him her hand of snow;

And the old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,

Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,

And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;

Then her pure, white garments drifted away,
And the World gave in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;

While over her forehead her bright hair fell
Crisped in a thousand curls.:
”Your home is too plain," said the proud old World,
"I'll build you one like mine;

Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;

Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.

Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the gay,
To sit in their pomp and pride;

But the poor, who were clad in shabby array,
Sat meekly down outside.
"You give too much to the poor," said the World,
"Far more than you ought to do;

If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine,

Buy pearls and jewels and dainty food;
Buy the rarest and costliest wines:

My children they dote on all these things,
And if you their love would win,

You must do as they do, and walk in the ways
That they are walking in."
Then the Church held fast the strings of her purse,
And modestly lowered her head,

And simpered, "Without doubt you are right, sir,
Henceforth I will do as you've said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;

But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the World and sons of the Church
Walked closely hand and heart,

And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease and said
"I am rich and my goods increase;

I have need of nothing, or ought to do,
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve,
And mocking said, aside--

"The Church is fallen, the beautiful Church,
And her shame is her boast and her pride."
The angel drew near to the mercy-seat,
And whispered in sighs her name,

Then the loud anthems of rapture were hushed,
And heads were covered with shame.
And a voice was heard at last by the Church
From Him who sat on the Throne,

"I know thy works, and how thou hast said,
'I am rich;' and hast not known
That thou art naked, poor and blind,
And wretched before My face;
Therefore from My presence, I cast thee out,
And blot thy name from its place."--Selected.

====================

R670 : page 8

INSPIRATION.

A beautiful landscape might inspire the artist or poet, each in his talent. Circumstances, audiences, etc., may be said to inspire a public singer or speaker. Murder is sometimes inspired by jealousy, etc., etc. And the child of God should be so inspired by the teachings of Jesus, the Apostles and Prophets, as to act and teach in harmony with them.

But let no one forget that these, though proper uses of our English word inspired, yet, when used in Scripture the word has a much deeper significance. It there means, that the "Scriptures given by inspiration of God" are given not by inspiration of circumstances, nor by inspiration of the teachings of others, but are a special inspiration or infusion of knowledge direct from God. Thus only Apostles and Prophets ever spoke to the Church.

====================

R670 : page 8

WAITING FOR HIS COMING.

If in this world only we have hope we are of all creatures the most miserable. It is comparatively easy for the few of us who live in comfort, who have been refined by culture and thought till we can see how the shadows of time lend a new intensity and beauty to its lights, and how pain and suffering are a discipline in wisdom and goodness, to think this world a very tolerable one, and to regard human life as a grand, a sacred possession. But think what life is to the countless myriads of our race; think what the world is, and has been, as a whole. Remember how in all ages the vast majority of men have been plagued by toil, by care, by fear, by sordid penury; how they have been crushed under the bloody heels of tyrants who were bound to protect them, maimed and tortured, stultified and coerced, by the very priests who were bound to enlighten and emancipate them; how they have been decimated and degraded by war, by famine, by disease, by ignorance and superstition; and who can deny that, if this life be all, then human life taken as a whole, is the most fatal of blunders, of curses the most terrible? If the tragedy of human life be pregnant with no divine purpose, if there be no better time coming, no golden age of righteousness and peace-- if, in short, we can no longer believe in the advent and reign of Christ, then surely every thoughtful spectator of this vast tragedy must say, "It were better for men that they had never been born!"

But if we believe in this great promise, if we cherish this great hope, then can we with patience wait for it. And this is the very posture which our Lord enjoins. He would have us to be like servants who watch for the coming of their Lord, that, when he comes, they may open to him immediately. He would have us believe in, and look for, the advent of a better era, in which all the wrongs will be rectified. He would have us sustain ourselves under all the toils and sorrows of our individual lot, and under the still heavier oppression of the world's lot, by looking forward to that end and purpose of the Lord God Almighty which will vindicate all the ways in which we have been led, the painful discipline by which we have been tried and purified and refined. And whosoever holds fast this great hope for himself and for the world at large, he is a true believer in the distinct promise of the New Testament, viz., the second advent of Christ, and may use with sincerity all the words and phrases which it has expressed.--The Expositor.

===================

R664 : page 8

THE LORD'S JEWELS.

BY H. GRATTAN GUINNESS.

The Christian Church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true Church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal, they are the called and chosen and faithful who follow the Lamb, they are those who have turned to God from idols to serve the living and true God, and to wait for his Son from heaven; they are those who have not the form only, but the power of godliness, those who keep themselves unspotted from the world, and overcome through faith. They are found in every section of the professing Church, and the Lord knoweth those that are his--"They shall be mine, saith the Lord of Hosts, in the day when I make up my jewels."

But for the rest--for the vast professing body which bears the name of Christ, it has not continued in the goodness of God, it has turned his grace into licentiousness, its sentence is gone forth, it must be "cut off." The long suffering of God has been abundantly manifested, it is right that his holy severity should be again revealed. The professing Church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of being God's witness on earth, which belongs to it; it is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which life eternal lies. Like the Pharisees of old it stands as the great obstruction, neither entering itself into the kingdom, nor suffering those who would, to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it, is become darkness, and great is that darkness! The church is confounded with the world, and the true saints are strangers in its society; It is no longer the pillar and ground of the truth, it is the hotbed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete, than that between the church as Christ intended it to be, and the church as it now exists in the world! An end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of the existing apostasy of the professing people of God. Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven, and God hath remembered her iniquities.

====================

R664 : page 8

CONSECRATION.

Submission is a strong word, consecration still stronger. Surrender is cessation of resistance, consecration a transfer of all we are and have to Christ for active service. It covers person and property, talents and opportunities, and accepts of Christ as leader, manager, friend, and Saviour, present, active, and efficient in all the minutiae of life. There are degrees of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities, and opportunities rise and await disposal, and Christ is revealed in new relations, making new demands, offering new privileges, and these await trustful acceptance, so that ever and anon the proposition to devote all to Christ and receive all of Christ claims fresh attention. Many commit spiritual interests to his care, and worry on alone with temporal concerns; they trust Him to save their souls, but hesitate to ask His aid in business; accept daily grace, but doubt respecting daily bread; rejoice in Christ, as a Saviour, but fail to apprehend Him as a brother, a companion, a present constant friend. Consecration is not absolutely perfect until the fulness of our Lord is perceived and received, and the fulness of life is devoted to Him, for every revelation of Christ calls for new devotion from us. The consecration must be as broad as the apprehension, covering the fulness of Christ and fulness of man.--Sel.

====================

R670 : page 8

WHENEVER I meet with the will of God, I feel that I meet with God; whenever I respect and love the will of God, I feel that I love and respect God; whenever I unite with the will of God, I feel that I unite with God; so that practically and religiously, although I am aware that a difference can be made philosophically, God and the will of God are to me the same. He who is in perfect harmony with the will of God, is as much in harmony with God himself as it is possible for any being to be. The very name of God's will fills me with joy.-- Madame Guyon.

====================

R670 : page 8

PRAYER.--He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our traffic with Heaven, and fetches the most precious commodities thence. He that sets oftenest these ships of desire, that makes the most voyages to that land of spices and pearls, shall be sure to improve his stock most, and have most of heaven upon earth.-- Sel.

====================

R670 : page 1

VOL. VI.

PITTSBURGH, PA., OCTOBER, 1884.

NO. 2.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 44 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

NOTE the removal of our business office to No. 44 FEDERAL ST., ALLEGHENY, PA. There, we will be pleased to receive a visit from any of you, when in the city.

====================

R670 : page 1

VIEW FROM THE TOWER.

Every member of the Church (whose names were "written in heaven") in the early times was a preacher. We know this not only because it is recorded that they "went every where preaching the Word" (Acts 8:4), but because we know that no one then or now led of the Spirit of Christ could help being a preacher of the glad tidings. If the anointing of the spirit led Jesus to preach; if the same spirit in Paul led him to feel "woe is unto me if I preach not the gospel" (1 Cor. 9:16), wherever the same mind or spirit of Christ may be, it will have the same general effect, it will make a preacher of the one controlled by it as surely as it did of those referred to above. Of the Church whose names are written in heaven--every member is a preacher. Are you one? Are you faithful to your ministry?

The Greek word rendered "preach" in the above citations is euagg. It signifies --"To tell good news or tidings." --Young. One definition of our English word preach is, "To give earnest advice on moral or religious grounds." --Webster. From this, it will be seen that to confine the use of the word preach to a public discourse, as it usually is, is an error, begotten no doubt of the custom of having a special class do all the expounding of the glad tidings, while others feel themselves relieved from it.

The secret is this: The "glad tidings of great joy" which always did and always will kindle a flame of holy fire, which must find vent through tongue or pen, and to restrain which would be "woe unto me" if I preach not--has been so handled by Satan and his able assistant "Babylon the Great," that the "glad" element has been obscured, and the whole turned into "bad tidings" of great evil to ninety-nine in every hundred of the race.

It is greatly to the credit of the Church, that many have lost interest in the promulgation of the bad news. It makes evident, too, another thing, viz.: that the bad news, called gospel, now preached by those who are paid good salaries for so doing, must be a very different story from that which every member of the early Church preached for nothing. Nay, they got regular wages, but instead of money and titles and respect, they got stripes, imprisonments, and revilings, being accounted the filth and offscourings of the world-- driven from their homes, "they that were scattered abroad, went every where preaching the Word." (Acts 8:4.)

Ah, yes! with such exhibitions of self-sacrifice and devotion on the part of the preachers, could we doubt that their message was really "glad tidings of great joy which shall be to all people," and that the humblest of them felt, as Paul expressed it, that he was "not ASHAMED of the gospel of Christ." What wonder, too, that "under such a message" by such preachers--"the number of the disciples was multiplied"? (Acts 6:1.)

And now, when under the providence of God THE CHURCH is getting back to the "good tidings" as originally held by THE CHURCH in the days of the Apostles, and getting rid of the traditions of men under which it had been buried for centuries by contending sects and factions, we find that the real "glad tidings" has to-day the same effect that it had in early times upon all imbued with its spirit of truth. It is now, as then, impossible for anyone to receive the glad tidings and the spirit of it, without becoming a preacher of it, even though by so doing such meet with the same opposition as did their brethren in early times with the same glad tidings of the ransom for all and consequent resurrection hope for all.

Some inquire where are our Bishops, Apostles and preachers? We reply that Jesus is still recognized as the great Bishop (1 Pet. 2:25). And we have under-shepherds or overseers of the flock to-day as Timothy and others were in the early Church. We still have the words and teachings of the genuine Apostles--James, John, Peter, Paul, et al., and, judging from letters received there are not less than two thousand preachers and evangelists, who, being "scattered abroad, go every where preaching the Word," and referring those who "have an ear to hear," to the words of Jesus, Apostles and Prophets.

Beloved fellow-preachers, ministers (dispensers) of the grace of God which is through Jesus Christ our Lord, let us

R671 : page 1

make full proof of our ministry, that we may not be ashamed before the Great Bishop, when giving an account of our stewardship. The more we learn of the "glad tidings of great joy," the more we will feel with Paul that we would be in distress and woe, if you could not tell the joyful message: the more you will feel as Peter and John expressed it: "we cannot but speak the things which we have seen and heard." (Acts 4:19,20, and 5:29,40,41.)

Your zeal in the spread of this good news is very precious to us and we are sure also, that it is so to our Chief Shepherd. Probably one-half of all the letters received indicate that by one means or another the writers are preaching daily. The majority find their greatest success in preaching, to be by means of a wise circulation of special numbers of the TOWER, with special articles marked, and accompanied by "a word in season"--among those who seem to be "the meek," and to have "an ear to hear."

We repeat what some do not seem to have fully understood heretofore, viz.: that "ZION'S WATCH TOWER TRACT SOCIETY," (whose funds are voluntary donations only) provides reading matter for gratuitous circulation on these precious subjects, to all who will use discretion in circulating it.

During the four years of the Society's existence nearly two hundred million (200,000,000) pages of tract matter has been circulated, and the experience thus obtained is, that greater results proportioned to the outlay, are derived from the use of specially prepared numbers of the TOWER (the last number was one of these) than by any other form of tract. Hence, efforts are at present mainly aimed in that direction, and thousands of papers in English and Swedish are printed and sent forth continually. We mention this that you may know that you have a supply to draw from so long as the Master shall supply the funds. Order as many "sample copies for distribution," as you think you can use to advantage in preaching the "glad tidings of great joy which shall be to all people."

Though you may have a bountiful supply, use it not wastefully; but as wise stewards seek to use each paper or pamphlet according to the value of its message in your appreciation, and as men who shall render an account to a Master.

====================

R671 : page 1

EXTRACTS FROM INTERESTING LETTERS.

page 1

Callington, Cornwall, Eng.

DEAR BROTHER RUSSELL:--Your card received, also June number of the TOWER. I read and re-read the various articles, and compared them with God's Word, and I find it bears the test as far as I can see, and I am building with it upon the old rock; and it seems to be standing all right so far. I have had a few storms, but not a stone has moved, and I am, thank God, still finding plenty of good building material through your assistance from God's Word. I do not want to have to remove any of the building this time, for I am perfectly aware that if I get any of the devil's rubbish in, it will be sure to cause trouble. I wish to be very particular this time.

I may just say, by the way, that I found the good old rock about 14 years ago, and I at once began to raise a building. I continued to build on, up to the time I began to read the WATCH TOWER, and true I had raised a high building. I had gained a good name among most people that I was associated with; but when I through the TOWER was led to view the structure from bottom to top, I found I had made a lot of mistakes, and it did not look near so well in a clearer light; in fact I was ashamed to see it.

This was my mistake, I had put into my building, any kind of material that was presented to me, if it came from a good man. I did not ask the quality of it, but piled away, feeling confident it was genuine, and that if it was fit for these good men to build with, I might rely on it too. Thanks be to God, I see my mistake, and although my structure was standing all right up to this time, I saw from the clearer light, that it was doomed to destruction, and by his help whom I love, I took it all down; and my good name and high esteem, with many other things, is all gone, and I am now raising a new building. My name is Noah, and like Noah of old, I am building an ark to save myself, although laughed at and persecuted and counted a heretic; by God's help I shall go on with it. I feel rather lonely sometimes, having none save my wife that I can talk with freely on these subjects. Some say they would like to have a talk, and others are afraid, and I feel perplexed what to do, and grieved at heart to see the superstition and prejudice that prevails.

I trust that the dear Master may make my path clear, although it may be rough. I hope to be found among his jewels, when he gathers them. My prayer is that the good Shepherd may continue to lead us into green pastures and to living fountains of water. Your brother in Christ,

Duncanville, Pa.

DEAR BROTHER:--I received the papers you sent me, and am distributing them where I think they will do the most good. I have been a Bible reader --a Methodist--for forty years, and I thought I understood the Bible, and yet I was not satisfied, and was hungry for something that I had not. I made a consecration of myself to God, and promised by his grace to live to his glory; still I was in the dark, and prayed earnestly for light--for truth. It came at last. The first food I got was from a copy of the TOWER, and I began to "see men as trees walking." I continued searching and kept on reading the TOWER in connection with the Word of God, I also read "Food for Thinking Christians"; my eyes again being touched, I see now clearer, and now I am hungry and will search for food until I am filled. I thank God for the TOWER and little book. My wife is one with me, in searching for the bread of life. I am an invalid, have been for nineteen years, was wounded badly in the war. Please send the Tabernacle Tract, or anything you please to give me. I intend to work now for the Master. Your brother,

.

R671 : page 1

St. Louis, Mo.

DEAR BROTHER:--I am no longer young, but have a strong desire to do something in the Lord's vineyard. If I were of middle age, if competent, with the present light I would devote probably most, if not all, my time to making known the glad tidings. I believe, after due reflection, that many years ago I consecrated myself to God, but not understanding it, could not realize it as now. I have made a great deal of money, but have not so much of it now; it has mostly vanished. I never was a worldly man, but a hard worker, much devoted to my profession, which is now secondary. I may have some means to dispose of for the cause of truth, but cannot see clearly how it should be done. I think if your Tract Society had a charter, donations and bequests might be made with more freedom.

R671 : page 2

Sectarian preaching here is so insipid that I can have no patience to hear it. All seem to be busy worshipping the god of this age--the devil --in some form or other. Pray the Lord of the harvest that he will send more reapers. Please make some suggestions, if you can, and may God bless you in your labor of love.

Dr.__________.

page 2

London, Sept. 2, 1884.

TO THE PUBLISHER ZION'S WATCH TOWER--Dear Sir:--While listlessly looking over an old book stall I met with a small pamphlet, published by yourself, "Why is evil permitted," &c. I have read and re-read it, each time with increasing interest and delight. It affords an advantageous standpoint from which to view old truths in a new light, and, as it seems to my mind, puts the natural and unstrained interpretation upon the plain gospel declaration. It now seems difficult to understand why Christendom should for so long a time have distorted the full view by introducing many side lights, all tinged with formulas, creeds and traditions. I write to know where, in this country, I can obtain further publications upon which I and, I am glad to say, not a few friends might follow up the great train of thought which the little book has already been the means of producing. How fully would I bear out the assertion that the more we know of our great Father's plans the more our hearts glow with devotion to him, the more life's burdens seem lightened, the more manfully can we face a scoffing and incredulous world, and the greater our power for influencing for good those enthralled in the chains of sectarianism and those steeped in indifference. The more these views are enunciated the greater the possibility of obtaining ground upon which all who love our Lord in sincerity can meet and, by united efforts, work for the Master, and instead of sectarian strife, so unedifying to themselves and so hindering the influence of the good news to outsiders, they can unitedly press on and win the world for Christ. If you don't mind sending me a line or two about the expense, and also about the medium for getting more light, I shall be grateful to you. With my best respects and every good wish, I am, dear sir,

Your faithful servant, __________.

R671 : page 2

Milford, Conn., Sept. 3d, 1884.

MR. C. T. RUSSELL:--Dear Sir:-- I am more than pleased with the copy of "Food for Thinking Christians" which you so kindly sent me. I wish all my friends here could read this excellent little book. Think I could dispose of half-a-dozen copies to very good advantage if you could spare them. I should also like for myself other reading matter, such as is referred to in the book already sent. Have never seen the way so clearly presented, and shall look for further light.

As you advertise these little works to be sent free, may I not ask, is there not some way in which friends may assist in this good work?

Respectfully yours, __________.

[DEAR BROTHER: As you will see by this number we have a Tract Fund, to which any who may desire are welcome to give. The spirit of your letter --desiring and seeking a way to give is akin to that of the Lord, and is one indication that you partake of the spirit of those for whom the Lord prepared the present feast. As the Master sought the sheep and ransomed them unasked, so those who partake of his Spirit are ever on the lookout for opportunities to do and bear.--ED.]

page 2

Hot Springs, Ark.

DEAR BROTHER RUSSELL:--Will you be so kind as to send me the WATCH TOWER again? Circumstances have been so hard against me that I am not able to pay yet, but I am still wanting more truth. In my young years I was for a time a student in the Missionary College of Basel, Switzerland. While there I began to see into the inconsistencies of creeds. I therefore grew dissatisfied and studied a great deal. But finally meeting with so many apparent discrepancies, I gave up all study. For many years following I regarded the Bible as a structure of man, adapted to the wants and wishes of all sects and the gratification of one class, the clergy. Pre-election and predestination seemed to be the chief teachings. Yet I had consecrated myself to the Lord, and I would occasionally pray for light and faith. At last Food for thinking Christians arrived and passed through me like an electric current, bringing me to see the glorious harmony of God's plan. Possessing no Bible, I could not study Food and WATCH TOWER by references, but only by the remembering of former reading in German and French text.

Being desirous to do some good, I let my cup of "Food" pass from house to house until I at last lost sight of it. The last person who had it was a Campbelite preacher. I would therefore be very thankful for another one, also the "Tabernacle and Its Teachings." Could also use, say six or eight, to good advantage among inquiring friends. I hope the Lord will bless you and all his people, and enable me to proclaim his name and praise wherever occasion presents, but I am full of fears lest my garments have become so soiled through indifference and neglect that another may be about grasping my crown. But the Lord can extend his helping hand to me as once he did to Peter. Yours in the love of Christ,

====================

R670 : page 2

LEGAL INCORPORATION.

ZION'S WATCH TOWER TRACT SOCIETY, though it has already done a great work, and in the hand of God has been a power in publishing the truth, the influence which is being felt already on both sides of the Atlantic, has never yet had legal incorporation. Nor was such incorporation considered necessary by its friends, it having already all the powers necessary for the present work and similar to that of nine-tenths of other small societies.

But a new phase of the question has arisen. It seems tolerably certain that some of the saints will be in the flesh during a great part at least of the "time of trouble," and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded, for when the judgments of the Lord are "in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) Should those at present prominently identified with the work not be the last to be "changed," some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter.

Another matter also has been considered: Two or more who had already contributed to the funds of the society, suggested that as age was coming on and opportunities for earning a living decreasing they could not now give more largely without endangering penury and leaving themselves a burden on their friends, which they could not see to be the Lord's will; yet they are desirous that in some way they might be able to put the Lord's money (consecrated to Him) into His work. This naturally suggested the idea that there might be many others similarly situated and with similar ideas. Such moneys or other property donated by "Will" to the society it might be unable to receive or dispose of, unless it had a charter.

From all these considerations it was deemed best to apply for a charter; and this has been done. We expect that it will be granted without delay, and in that event you will learn more concerning the matter in our next issue.

====================

R671 : page 2

IT was out of the clouds that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom. Therefore he draws the cloud above us, not once in a lifetime, but many times. But less the gloom should appall us, he braids the clouds with sunshine; nay, makes it the object which gleams to our eye with the very fairest hues of heaven.--H. Bonar.

====================

R671 : page 2

WANTED, AT A BARGAIN.

The curse with its thorns and thistles, causing labor, weariness, and sweat of face, for the earning of daily bread, has tended to produce selfishness. In the endeavor to obtain the necessities and comforts of this life it seems almost a necessity that we shall endeavor to get as much as possible, in exchange for as little as possible, or in other words, to drive close bargains.

While selfishness is a weed always detestable, it is so common and so deep-seated in the fallen race, that it is to be found in every garden. Often it flourishes most in the heart of the rich and comfortably circumstanced, where its greedy fruit is not needed, whereas it could be measurably excused in the miserably poor.

It is not surprising then, that we find this one of the most difficult weeds to eradicate when we have become princes --children of the King of kings. How great is the inclination even of these to still permit this weed and to eat of its fruit. Would that we all could realize more fully how unbecoming it is in the Royal family. Oh that each of us day by day may become more remarkable in this respect before the world.

The worst form of the evil, however, is that which manifests itself toward God --his truth--his favors. Accustomed to getting as much as possible for the amount paid, or paying as little as possible for the thing secured in daily life, the same disposition often manifests itself in dealing with God for the "Crown of Life," for "Glory, Honor and Immortality."

R672 : page 2

God covenants with those justified by faith in the redemption which is in Christ Jesus, that if they consecrate and sacrifice themselves wholly to his service, He will give them at once, "exceeding great and precious promises," and in the future the realities.

Our little all is indeed a meagre pittance. How little remains of our threescore-years-and-ten! how little of mental vigor! how little of physical strength! how little of money and influence! and yet that little all, however great or insignificant it is to you, is all that God required in exchange for his great gift.

We confess that it is a great bargain --such exceeding riches and glory for a price so mean as to be not worthy to be compared with it, and yet how many, like Ananias and Sapphira are found endeavoring to keep back part of the price.

According to our covenant we should do our best to use in Jehovah's service "all our mind, all our soul and all our strength," which of course includes the products of these--all our influence, all our money and all our time as well. Yet how apt are we in action to say to the Lord, "I know it is cheap, but can you not take a little less? I think you will. I know you love and think you would not deny me the prize, even though I keep back part of the price."

Thus many desire a crown of life and glory, if they can get it cheap. Some would like to know the truth, if they could know it without the expenditure of much time and trouble in searching for it as hid treasures. Such would hold it very tenaciously, if it brought with it earthly honor and respect, and cost no loss of friends, influence, etc. But for such bargains you seek in vain. If seeking truth, and through it the crown, you must come prepared to pay for them.

In view of all the circumstances, is not selfishness while detestable always, especially so in relation to our covenant relationship to God? Let us rather be very ambitious to increase our capacity that we may thereby increase our service and sacrifice, saying with the Apostle: I count all things but refuse, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,...that I might know him and [experience] the power of HIS RESURRECTION [to spiritual being], and the fellowship of his sufferings, being made conformable unto his death: If by any means, I might attain unto THE [emphatic article in Greek --the special or chief] resurrection of the dead, [literal--Out from among the dead.] (Phil. 3:8-11.) "They that are with Him are Called and Chosen and FAITHFUL." (Rev. 17:14.)

===================

THOUGHTS.

BY ALEX. D. M'RAE.

Thoughts are a powerful factor, either for good or evil, in our influence upon our fellow beings. Figuratively, we should do our thinking as much as possible in the sunshine. Thoughts which are not regarded as wicked or filthy may yet have a most pernicious effect. Discontented thoughts may make as much misery for him who harbors them, and for his neighbors, as thoughts which are viciously impure. I have never known it to be established beyond doubt that discontent had actually soured the milk in the cellar, but I have seen a great many things in the house decidedly turned by it. Content on the other hand, sweetens and brightens all within its reach. The cheerful look, the happy, winning smile, the loving word and the kindly deed may all be traced to contented thoughts. If we have occasion to speak or write to a friend or brother we should never begin and enumerate our trials, necessities and woes, or bewail our fate, merely for the sake of doing so; better to throw a wet blanket on him at once. Let us rather recount God's mercies and help our friends to do likewise. Then shall we and they be blest with happiness and contentment and glory redound, through our thanksgivings, to the Giver of all good.

That terrible spiritual ogre, Temptation, seldom attacks a truly contented mind, for we are "tempted when drawn away of our own sinful desire and enticed."

Discontent can even have hard thoughts of the devil if he is not on hand with some first-class temptation when wanted.

It may be asked, Can we control our thoughts and keep them in the proper channel? Can we prevent evil thoughts from coming into our minds? Apropos to this, my mother used to tell me, "You cannot hinder the birds from flying around your head, but you need not allow them to build nests in your hair."

Paul, who kept his body under by the aid of a pure and vigorous mind, and by the spirit of grace, speaks of bringing every thought into captivity to the obedience of Christ. We can keep our minds pure and free by constantly putting pure, clean food for reflection into them. As a sack filled with wheat has little room for chaff or other refuse, so the mind that is stored with good things cannot harbor evil thoughts.

The Lord has surrounded us with good things in which we may labor, of which we may read and converse, and about which we may exercise our thoughts.

Therefore, "whatsoever things are true, honest, just, pure, lovely and of good report: if there be any virtue, and if there be any praise, think on these things."--Dawn of Morning.

====================

R672 : page 2

LIVING FOR OTHERS.--It is ten thousand times harder to live right than to die right. It is not difficult for a man to give his life up through the chamber of death. But to give this life while you hold it, yes, and to use it so that it is a perpetual benefaction all through--that is hard, and that is the special Christian duty. To live in such a way that, as from the moon by night and the sun by day, light and guidance are issuing, from you shall proceed an influence that comforts, cheers, instructs and alleviates the troubles and sufferings of life--this is the true following of the Lord Jesus Christ.--Sel.

====================

R672 : page 2

TWISTED TOGETHER.--Our word strength comes from a word signifying twisted together. "The Lord is the strength of my life;" "God is the strength of my soul." Then my life is twisted together with the Lord. God and my soul are as two strands twisted together. One may have no strength at all, but while twisted together with one that is infinite, the weakest shall not fail. Then with what confidence we may say, "The Lord is the strength of my salvation."

====================

R673 : page 3

LIFE ONLY THROUGH CHRIST.

"Pray, what is your life? It is even a vapor,
Appearing a moment, then passing away
Full soon it is gone, like the light of the taper,
Or melts like the stars at approach of the day.

Yes, such is your life; and no promise is given
That sin blighted man shall forever endure;
For ever since he from the Garden was driven,
Endurance of days is reserved for the pure.

And purity only is yours through the Savior,
No merit nor work of your own can make clean.
The stains of your wayward and evil behavior
Are still on the robe of self-righteousness seen.

If hope, then, of living forever you cherish,
Acknowledge at once it is hope in the Lord,
Apart from the Saviour each sinner must perish:
The life is in Him, as revealed in His Word.

Since present existence is truthfully likened
To vanishing vapor, or grey morning mist,
'Tis clear to conclude that the men who are quickened
To life everlasting--obtain it in Christ."

G. P. M.

===================

R673 : page 3

MORTAL AND IMMORTAL.

These words are usually given a very uncertain meaning. Wrong ideas relative to their meaning produce erroneous views of subjects with which they stand connected in general and in Scripture usage.

The definition of MORTAL is, a state or condition of being liable to death. Not a condition of death, but a condition in which death is a possibility.

The definition of IMMORTAL is, a state or condition not liable to death. Not merely a condition of freedom from death, but a condition in which death is an impossibility.

The common, but erroneous idea of MORTAL is, a state or condition in which death is unavoidable.

The common definition of IMMORTAL is more nearly correct.

The word immortal signifies not mortal; hence the very construction of the words indicates their true definition.

It is because of the prevalence of a wrong idea of the meaning of the word mortal, that so many are confused when trying to determine whether Adam was mortal or immortal before the transgression.

They reason that if he was immortal God would not have said, "In the day that thou eatest thereof thou shalt surely die"; for if immortal it would be impossible even for him to die. To this we assent; it is a logical conclusion.

On the other hand, say they, If he was mortal [their idea of mortal--a state in which death was unavoidable] wherein could consist the threat or penalty of the statement, "Thou shalt surely die"? since if mortal (according to their idea of the term) he could not have avoided death anyhow.

The difficulty, it will be perceived, is in the false meaning given to the word mortal. Apply the correct definition and all is clear and plain. Adam was mortal. [i.e., In a condition in which death was a possibility.] He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden, and so long as he continued in obedience to, and in harmony with his Maker, his life was secure --the sustaining elements would not be denied. Thus seen, Adam had life, and death was entirely avoidable, yet he was in such a condition that death was possible--he was mortal.

The question arises then, If Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of life. Since it was nowhere promised that, if obedient, he should have a prize, we are bound to leave all such speculations out of the question. He was promised a continuation of the blessings then enjoyed so long as obedient, and threatened with destruction if disobedient.

It is this false idea of mortal that leads people in general to conclude that all beings who do not die are immortal. Under this head are classed Jehovah, Jesus, angels, and all who are saved of mankind. We claim, however, that this is an error; that the great mass of mankind, those saved from the fall, as well as the angels of heaven, will always be mortal; that they will, though in a condition of perfection and bliss, always be of that mortal nature which could suffer the wages of sin--death--if they should commit sin. The security of their existence will be conditioned as it was with Adam, upon obedience to the all-wise God, for whose justice, love, wisdom and power, to cause all things to work for good to those who love and serve him, will have been fully demonstrated by his dealings with sin at the present time.

Nowhere in Scripture is it stated that angels are immortal, nor that mankind restored will be immortal. While, on the contrary, it is a quality which is ascribed only to the DIVINE NATURE-- to Jehovah, to Jesus in his present highly exalted condition, and to the Church, the "little flock," the "Lamb's wife" and "joint-heir," when glorified with him. And not only is this true of the English word "immortal" and its corresponding word "incorruptible," but it is equally true of the original Greek terms which these translate. Let every student prove this to himself by using his "Young's Analytical Concordance."

Not only have we the foregoing evidence that angels are not immortal, but we have proof that they are mortal, in the fact that the chief of their number is to be destroyed. (Heb. 2:14.) The fact that he can be destroyed proves that they, as a class, are MORTAL.

Thus considered, we see that when all sin and misery and evil are blotted out, immortal and mortal beings will live in joy and happiness and love. The first class possessing a nature incapable of death--having life in itself, (Jno. 5:26), the latter having a nature susceptible of death; yet, because of perfection of being and knowledge of the evil and sinfulness of sin giving no cause for death, they being approved of God's law shall be everlastingly supplied with those elements necessary to sustain them in perfection, and shall never die.

===================

HOW HE CAME TO SEE IT.

Some years ago a dear friend of mine in Yorkshire wrote to me, saying he heard I had taken hold of some strange views regarding the doom of the finally impenitent, and he would like to know what these were. I replied that it was quite true that my mind had been changed on this sad subject. I no longer believed in the eternity of future torment, but held that the wicked would be cut off everlastingly after the Judgment of the Great Day.* I said that this light that had broken out upon me from God's Word had made our Father in Heaven dearer to me than ever, and the Bible a clearer book than it had been before.

My friend immediately answered that he was satisfied with the Orthodox belief upon the matter, and he was sure I ought to be. In order to win me back to the old path he would like to have a debate with me by correspondence. And as I much appreciated his candour, kindness and Biblical knowledge, I at once asked him to begin the discussion by proving from the Bible the natural immortality of man. This would be the right course, I said, as he was going to take the side of Orthodoxy, and that affirmed that all men live forever.

In a day or so a note came, informing me that my proposal was accepted; that there were many passages in God's word which stated man was an immortal being, and that he would prepare a list of them for me. I knew full well that he could not produce such a list; however, waited patiently to see what he would further say.

About a fortnight after I received a letter inviting me very urgently to go and see my friend, for he found himself in dreadful difficulty regarding the task he had thus undertaken. Being able to arrange it soon, I paid the requested visit; and never shall I forget his look when he said that, to his amazement, he could not find a single verse in all the Book which declared man to be immortal: on the contrary, in his search many turned up which taught the mortal nature of mankind.

He further said that the few passages which at all gave plausibility to the ordinary view of future punishment appeared now most unsatisfactory to him: and a little further conversation revealed to me the fact that he already had received the truth of Immortality in Christ alone.

HOW HAD HE COME TO SEE IT?

Simply by searching the Scripture on the subject. "These," said Jesus, "testify of Me." My friend had gone to them with the theory that he had received from the instructors of his childhood, and had searched for it in vain. Throwing all prejudice then overboard he had sought for Truth, and was rewarded. He was by the truth made free from former error.

G. P. MACKAY.

---

*The Millennial Day.--ED.

====================

R673 : page 3

INFIDELITY VERSUS ORTHODOXY.

We make the following extracts from Mr. Robert Ingersoll's lecture delivered in Boston, Mass., May 11th, 1884, as published in the Boston Herald of the day following:

Ladies and Gentlemen: It is inconceivable that any man who believes in the Christian religion should attack it, for if he believed in it, he would believe he puts in peril the eternity of his soul. But it is conceivable that, in a country where the orthodox religion is a reward for hypocrisy, thousands pretend to believe who do not. The man says to himself: "If I tell my honest thoughts, I can have no office--I can never be President." He says: If "I attack this religion, I cannot keep my wife and children." I tell them, "Don't dress your children in rags for the sake of expressing your thoughts. Do not try to improve your fellow-men, they are not worth it, Go to church and say 'Amen' at the proper time if you happen to be awake, and I will do the attacking for you."

There was a time when the astrologer said he could read the stars, but now he has gone and the astronomer has taken his place. There was a time when the soothsayer held a place, but he has been superseded by the priest and the parson. They are the fruit of the same tree, born of fear and ignorance. Now the preacher must go and give place to the teacher. They die hard, but what else can they do? We have done with the supernatural. There was a time when the prophet foretold the future, but the philosopher has taken his place. The supernatural is dying from this world, and let me tell you that everything is liable to death excepting demonstrated truth. The allopath who first bled his patient near unto death and then tried to bring him back to life is a thing of the past, but he died hard, and for years you could have seen in some place or other some ancient members of his profession looking for a patient whom he could bleed. There is to-day the same warfare between orthodoxy and science as existed between the old stage-coach and the railroad. But the coach had to give way, and the religion of our fathers, with its cruel hell and tyrant God, must die--it is not for this day and generation. They tell me it dies hard because it is of supernatural origin. Let me whisper in the ear of the Protestant, Catholicism dies hard, because the people are ignorant and the priests are cunning. Let me whisper in the ear of the Catholic, Protestantism dies hard because of the same thing. Let me whisper to both that Judaism died hard although thousands of years older, and Mohammedanism dies hard because intelligence is a plant of slow

R674 : page 3

growth. Let me whisper to you all, infidelity is increasing every day.

We are past midnight. If the ministers would tell their honest thoughts, you would find that they do not believe much more than I do, or know much more of the subject. Do you know why the clergy dislike me? They know that I know that they know what they do not know. They have been telling me for years that I am fighting a man of straw; that the church does not believe what I have been saying of them, and that I have been misled in reading their creeds; that I have been misled by taking the Bible as it appears to me. I used to hope that I was mistaken, and that they believed what they said. A little while ago the Congregational churches appointed a high joint commission, composed of professors. They came together and recommended a creed to the churches. These were men of advanced thought, the ablest of the time, who pretended to know the sciences, and to have read Darwin and Huxley. I read their creed, and I found I was right. I was not fighting a man of straw. The orthodox churches still believe it is necessary for you to believe something you do not understand. They say: "We believe in one God, one Father Almighty, maker of heaven and of earth, and of all things visible and invisible." But nobody knows if that is true, or whether there is a God. They say he is maker of everything, but nobody knows it. What was he doing before he started? What does an infinite personality mean?

In the orthodox creed there is but one living and true God, everlasting, without body, parts or passions, but I defy any man to know it, and no man can write a better description of nothing. This God walked in the garden and talked face to face with Moses, and he loves the children of men who believe his book and damns to eternal flame of fire the man who expresses his honest thought. There may be such a God for all I know, for this is the only planet I was ever on. There may be another world, but if the ministers know no more of it than this, it is hardly worth mentioning.

The next thing in this wonderful creed is the providence of God, which is over all events of the world. Here is an infinite and wise God, the governor of this world; but what evidence have we that this world is presided over by this infinitely wise God? How do you account for Russia and Siberia? That means all the human heart can suffer. How do you account for all the horrors of slavery? How do you account for the holy martyrs? Why should God allow men to be burned for believing in him? What is such a God worth! Why does he allow all these ills in the world? He who allows it, having the power to prevent it, is criminal. Who is responsible? He who makes man as he pleases-- God. A man told me a little while ago that there was a special providence in his life. He was going to sail on a ship, but he was delayed, and he did not go, and that ship went down, and he really thought that God had looked out for his poor little withered life and let five hundred go down to the depths. What did he suppose the other five hundred thought about a special providence? Why, only the other night in Washington the lightning struck the Young Men's Christian Association building, and in the same block with my office, too. Special providence. What nonsense!

The Congregational churches believe in the resurrection of the body. How they can, I do not know. My God shall be my reason. It is the only torch nature has given me in the sad night called life. I will go where that light leads me and take the consequences, not only in this world, but in all others, no matter where.

I also find that this creed says: 'We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth, and love of righteousness and peace.' That may have been his object, but what did he do? What has been the result? All the cunning instruments of slaughter have been invented by Christian nations. Born of "universal forgiveness" is the Krupp gun throwing a ball of two thousand pounds weight. How do you account for the thirty years' war in Europe; the war in Holland, the persecution of Scotland and Ireland by England? At the bottom of nearly all is superstition and heartlessness born of this religion. They tell us in the creed that they believe in the ultimate prevalence of the kingdom of Christ over the earth. Is it so? You only convert a few thousand of the fifty millions born each year. Are you going to do this by your missionaries? You never converted an intelligent Chinaman or Hindoo. You cannot do it unless you go there and board them.

R674 : page 4

When the money stops, your Christianity ceases.

"They say when a man dies nothing remains but to damn him if he is not a Christian. Congregationalism makes hell as hot as ever. If their doctrine is true, Benjamin Franklin is in hell. He wanted to break chains here; he is a convict there. Thomas Jefferson has gone to his reward, as he did not believe in the doctrine. Nearly all the revolutionary heroes had not been born but once, and they are there. Old Ethan Allen adds to the joys of hell. The soldiers of 1812 went to hell long ago, and nearly all the soldiers of our civil war are in God's prison, compared to which Andersonville was a paradise. 'Great tidings of joy.' Every idiot goes to heaven, and the less brain you have the better your chance. Such men as Humboldt are in prison forever. They are damned long ago. They are crying for water. Any civilized man ought to be damned who subscribes another dollar for such preaching.

"They say I take away consolation when I try to put out the fire of hell. If all believed really in 'orthodoxy' this world would be a vast madhouse.

"Priests collect toll from fear and ignorance, and know nothing of an hereafter. I leave the dead under the feeling of hope, and I HOPE FOR JOY FOR THE WHOLE HUMAN RACE."

====================

R674 : page 4

TRUTH VERSUS ORTHODOXY AND INFIDELITY.

Such sentiments as the above are the natural conclusions of many a truly noble soul whose faith in the religion of the Bible has been destroyed by unfaithful professors of religion who are first and loudest in their denunciations of the open and avowed unbeliever. It is surprising, indeed, that there is not more infidelity than there is; but we apprehend that there is a great deal more infidelity in fact, than finds open expression.

But the time is rapidly approaching when all those who are really infidel will plainly declare it; and there are thousands of them within the nominal church, as well as out of it. The very same thing that keeps many who have seen much of the truth of God's Word and the errors of so-called orthodoxy from openly declaring their convictions, also keeps many who have not seen the truth, but who do see the errors and inconsistencies of orthodoxy, from openly declaring their infidelity; and that is the popularity and worldly influence of the nominal church--an influence which very largely affects both business and social interests.

Many dogmas are advanced as truth and enforced upon a credulous people on the asserted peril of eternal torment which have not the slightest foundation either in the Scriptures or in our God-given reason. And not only so, but there are thousands of those who profess to be guided in their daily life and conversation by the high principles of Christianity, while beyond a mere profession and appearance, there is nothing of it, and the unrenewed dispositions of a depraved nature have nearly full sway.

Those who claim to be the living epistles of God are known and read of men before they think of reading the written epistle, and if the world becomes disgusted and indignant with the former, it is not likely that they will esteem or consult the latter. Many a son goes out from a home whose inmates are professing Christians, but whose unbridled tempers, avarice, selfishness, pride and unholy ambitions, have proven to him the falsity of their claims and confirmed him in unbelief. And who can justly condemn such if they choose what seems to them a more excellent way? if they take as their guiding star the most noble power which they see--their reason--and follow where it leads and take the consequences?

We honor the man who is true to his convictions and to the highest principles of action of which he is aware. We believe, with Mr. Ingersol, that the so-called orthodox religion of to-day has outlived its usefulness; that orthodox Christianity is a sick man. Yes, it is dying, but it dies hard. Why? "Because the people are ignorant and the priests cunning."

We also believe, with Mr. Ingersol, that "We are past midnight,"--the midnight of superstition, ignorance, want and woe. But we do not arrive at our conclusions in the same way, nor from such uncertain data. He sees human reason struggling for freedom from oppression, and hopes, against a great barrier of doubt and uncertainty, for the good time coming when right and reason shall prevail and bring about a better order of things than we see at present.

If the barriers which unfaithful professing Christians have themselves erected could be entirely removed, reasonable and unbiased minds might see with us the satisfactory evidence contained in the Scriptures that it is a positive and unmistakable fact that "we are past midnight" and that a better day is beginning to dawn.

Mr. Ingersol, with thousands like him, stand away on the outskirts of God's great plan, too remote to see or hear the great Commander, and even doubting that there is a commander; yet they

R675 : page 4

note the direction in which the current of events is tending; and though they see not the almighty hand that moulds and shapes them, they realize that the tendency is toward a better state of things: that is a better time for future generations, but beyond a faint hope and desire, they know not that they also shall have part in it.

But, as sons of God, we have been privileged to know not only that He is, but that he is working all things according to the counsel of his own will. And while Mr. Ingersol may take his reason which he believes to be the only torch which nature has given him to light him through this dark night called life, (and a blessed God-given torch it is); and while by its glimmering light he can leave his dead under the feeling of hope; and while his benevolence can reach out beyond his own kindred and "Hope for future joy for the whole human race," thank God the Bible reveals the blessed fact that in due time this hope will be realized in the glorious restitution of all things; for that time the whole creation is groaning and waiting in ignorance. Yet not without hope do they groan and wait, who heed the light of reason's torch. (Rom. 8:22,19.)

But let us say to all such, If you can surmount the barriers in your way and throw away your prejudices, the faithful following of that very torch (God-given) will lead you straight to the Word of God, who says:

"COME, LET US REASON TOGETHER."

Let us do this. Here is a book which claims to be a revelation of God's will and purposes concerning man. How do we know its claim is true?

First, we would say that if it is true, we should expect it to bear the evidence of its truthfulness within itself, since, if it is the Word of God, in the very nature of things there could be nothing higher to bear witness to it. Outside evidences may and do corroborate its truth, but on its own internal evidence it must stand or fall; and we should bear in mind that nothing can be properly considered evidence which does not satisfy our reason. That is not faith, but mere credulity and superstition, which accepts as truth things contrary to all reason. Such a faith meets neither the reward or approval of God.

The Word of God was given to us through human agency, those agents being under the special direction of God. That we might be sure that it was not a scheme devised by men or under the direction of man, it was written by different men scattered over a period of two thousand years. Each writer supplies an important part of the great chain of truth, and all are in perfect harmony with each other. The book complete tells the one story--the purpose of God concerning men. Some of the writers tell it in types, some in symbols, and some in prophetic utterances which cannot be understood until the events prophesied actually transpire. And, standing where we do to-day, when by far the greater part of prophecy has passed into history, the plan of God becomes clearer than it ever appeared before.

While we agree with Mr. Ingersol in some things, we cannot agree with him when he says that the soothsayer of the past has been superseded by the priest and the parson, and the prophets of the past by the philosophers of the present. No, we think the soothsayer has been superseded by the philosopher who follows the torch of reason, while the prophet, divinely inspired to foretell the future, has been superseded by the historian recording the fulfillments. And it is the blessed privilege of our day to read them both by the combined light of reason and revelation.

The New Testament writers while adding their important links to the great chain of truth, also instruct us as to how, by comparison of scripture with scripture, history with prophecy, types with their antitypes, and reason with revelation, we may come to such an understanding of the truth as was not possible in earlier ages. Surely no other book can claim such authorship; and if reason in other things teaches us that for every effect there must have been an antecedent cause, we must conclude that the wonderful harmony of this wonderful book, written under such diverse circumstances, and by writers so remote from each other in time, must have been under the special direction of some master mind whose length of days is more than three score years and ten.

The Bible claims that its Author is also the Author of nature; that by his power all things were brought into existence, and that by the same power all things are sustained in existence. If this be true we should expect the testimony of nature and the testimony of revelation to agree perfectly when both are understood. If one reveals an author of benevolence and goodness, we should expect the other to do the same; and if some things in nature seem to be out of harmony with nature's general design, we should expect the clearer light of revelation to vindicate the wisdom and power of its Author in the permission of such lack of harmony.

And just so we find it. The general testimony of nature is that God is good, benevolent, loving, wise, and powerful; yet there are some things which seem strangely out of harmony. And as we turn to the written word we find that testimony repeated with emphasis and proved beyond the shadow of a doubt. It also shows that those things which seem out of harmony with the principles of benevolence, goodness, etc., are so because of sin; that the natural consequences of sin--suffering and death-- are for a time to be permitted, that men may learn a needed lesson from bitter experience, and that when that lesson is fully learned by the whole human family, all evil will be forever banished, and those who have suffered in gaining the experience shall be restored to life to reap the benefit of it.

Yes, it stands to reason that creatures of three-score-years-and-ten cannot understand the facts of the present, as they stand linked with the plan of God which began thousands of years before we had an existence, and reaches on into the distant future, unless he comes with a teachable spirit to the study of the written revelation. And it also stands to reason that we should expect such a revelation from a God who is wise and good.

But though Mr. Ingersol lays much stress upon reason, and promises to follow where it leads, we think that sometimes he forgets his torch and blindly stumbles into many foolish and absurd errors. For instance, he says, "Nobody knows whether there is a God." But how does he know that nobody knows? Perhaps he does not know, but why should he so confidently assume that others know no more? or why should he be in ignorance.

Reason never showed effects without competent causes. Mere chance was never known to produce anything but disorder and confusion, but we have spread out before us continually, worlds and systems of worlds, moving with perfect and exact precision according to fixed laws which admit of no variation or mishap. The elements of nature that surround us are beautifully adapted to human needs and human happiness, and with unerring finger every element in nature points to the great cause of all things. Who can think reasonably even of his own body, so wonderfully made, and conclude there is no God? Yes, nature's book alone, gives evidence conclusive that there is a God, powerful, wise, and good; and those who discard its testimony are without excuse, and should forever keep silent about "reason."

The taking of life which God commanded under the Jewish economy, as we now understand it, was a part of that great typical Object Lesson which in due time will be made clear to the world as it is now being made clear to the saints. God had a right to do this. Man's life was forfeited anyhow, and in a short time these must have perished in some way; if not by the sword, by wasting disease. If the purpose of God for the future good of mankind could be better served and the object lesson made clearer by taking them away with the sword, pestilence, etc., than by natural decay, who has a right to object? Even so he took away the Sodomites as he "saw good," (Ezek. 16:50.) In all these things God had a wise purpose, and in his own time he will make that purpose manifest to all, as he even now makes it manifest to his saints.

Again, Mr. Ingersol seems to think the idea of an infinite God a very absurd one, and says: "They say he is maker of everything, but nobody knows it. What was he doing before he started? What does an infinite personality mean?"

To this question we answer, All we know about it is what the Bible and reason teach. The Bible says that God is from everlasting to everlasting (Ps. 90:2); that he is immortal--self-existent-- not dependent on any other being, conditions, or circumstances; and though our finite mind cannot grasp and comprehend the infinite, our reason says, It must be so. Causes must always precede effects, and back of all the inanimate causes, such as nature's laws, etc., there must be an INTELLIGENT FIRST CAUSE. Our reason unaided by revelation would name that intelligent first cause "a mighty one"--a God, and even more, the All-mighty.

If God had a beginning, then he must have been produced by the operation of some laws of nature that preceded him, and those laws would also indicate an intelligent designer, and that designer would be God the first cause of all. And so if we follow reason alone, we cannot escape the conclusion not only that there is a God, but also that he is infinite.

And here he seems to have forgotten his other conclusion that his God should be his reason; for again he says, "the universe is God." This seems a little mixed, and we fear the gentleman would have some difficulty in harmonizing the statements. We prefer that he should stick to his torch and by-and-by we will hope for better conclusions.

R676 : page 4

As to what he was doing before he began his work of creation, we presume that since he has not told us, it is none of our business. And if in future ages he ever gratifies our desire to know more of him, we will reverently hear. As to the orthodox teaching that God is without body, parts, or passions, which we admit is a fair description of nothing, we have simply to say that in this as in many other things, they attempt to be wise above what is written. When we come to the end of what is written, it is better to stop and say, We do not know, than to indulge in speculation.

But further. If, as reason teaches, there is a God, we should conclude even without a written revelation that his ways are higher than our ways, and his thoughts than our thoughts (Isa. 55:9). In other words, we have every reason to have faith in the supernatural. To presume that the mighty God who created all things is limited and confined in his power merely by those laws of nature which our human understanding can see and comprehend is absurd in the extreme.

As to God's providence, which Mr. Ingersol thinks is such a ridiculous thing, we would say that in it we have unbounded confidence. As it is represented by Orthodoxy, however, it does appear no less ridiculous than Mr. I.'s illustration shows. But leaving Orthodoxy and

R676 : page 5

taking the Scriptural standpoint, viewing the wonderful plan of God, spanning the ages past, and reaching on through the ages to come, we gain an idea of his Fatherly providence which comports with the highest idea that reason can give us of God. (See "Food for Thinking Christians," and "The Chart of the Ages.") And while God's providence is thus over all his works, for special reasons (heretofore given) the Gospel Church is now the special object of his care.

"The whole creation is his charge,

But saints are his peculiar care."

Mr. Ingersol seems to think that the Orthodox Churches make a great mistake when they claim that he is

FIGHTING A MAN OF STRAW,

but we think that is the principal thing he is doing. He thinks he is fighting the Bible, and supposes it to be as their creeds (and in many instances their practices) represent it--a very bad book, a teacher of superstition, falsehood, and hypocrisy; but his principal effort is against the errors of so-called Orthodoxy, which the Bible itself show to be stubble which the wind shall drive away; and he is only helping to raise the breeze that shall do it; but the blessed old book shall not be moved. Whatever of truth men may have, whether they are in or out of so-called churches, will stand, but error must go down whether it be ignorantly or wilfully cherished. The selfish idea of God's providence which prays, "God bless me and my wife, my son John and his wife; us four, and no more," is bound to go down, together with that blasphemous falsehood against the character of God--eternal torment--when the wide range of God's loving providence shall be more clearly manifest.

The absurd idea of a resurrection of a body with the same identical atoms of matter that had been wasted by disease, eaten by worms, wild beasts or cannibals, burnt by fire, or which had entered into vegetable or animal life, must go down before a reasonable study of the subject of the resurrection as presented in the Scriptures. And God's purpose in the permission of evil for a time, when made clear to all, as it has been made clear to us, will amply vindicate the glorious character of our God.

Of course men who are so mixed and uncertain in their views of God, and so ignorant of the character of his Word, however well informed they may be concerning other matters, and so blinded and deceived by misrepresentations of it, we cannot expect to comprehend the great scheme of redemption planned by Jehovah and wrought out in Christ. But we thank God that the mists are being rolled away--that chronology and the march of foretold events, already prove, what Mr. Ingersol supposes, that already "we are past midnight." Soon the Sun of Righteousness shall rise with healing in his wings, and the blind eyes shall be opened and the deaf ears unstopped, and the knowledge of the Lord shall fill the whole earth. But until then we, with the lecturer, leave the groaning creation under the feeling of hope, KNOWING that a glorious future awaits the whole human race in God's due time. But this blessed hope finds no support save in the Word of God which abundantly proves it to reasonable, unprejudiced minds who will give it the necessary study.

====================

R676 : page 5

RECONCILED AND SAVED.

"If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."-- Rom. 5:10.

The misunderstanding and misrepresentation of the at-one-ment, or reconciliation Jesus effected between God and man by his death on the cross, have been fruitful sources of error and repulsive ideas of God; these have made an orthodox hell possible, instead of death, as the wages of Adam's sin, and the blood of Jesus a necessity to satisfy the wrath of God, instead of a substitution of his life in death for the forfeited life of the world: thus orthodoxy says,

> "Jesus Christ who stands between
> Angry heaven and guilty men
> Undertakes to buy our peace."

Such a representation of the "God (who) so loved the world that he gave his only begotten Son," is so abhorrent and revolting that it has had the effect of driving some to other extreme and equally false theories; among whom we may cite H. W. Beecher, who gave expression to his belief on this subject in a sermon preached before the Cornell University, on June 1st, published in the New York Herald of June 2d, viz.: "Christ's work on earth was not to restore a lost race--a fallen one--but to carry forward and upward a sinful one. He did not suffer in man's place nor mend a broken law and make it honorable. The conception that Christ came into the world to suffer for sinners is monstrous. He came to benefit a miserable race by making known the supreme idea of a God of love."

If Christ's work on earth was to carry forward and upward a sinful race, instead of to restore a fallen one, man must have been at creation worse rather than better than he now is, and therefore there never could have been a fall. But how did he become miserable and sinful? he could not have made himself so if he never fell. Did God make him as he now is, or worse? If Mr. Beecher is right, God cannot be other than the author of all man's sin and misery, and being therefore, the author of sin, he would undoubtedly be evil himself. In this view of the case, what was "the supreme idea of the God of love," and in what way did Jesus make it known? How Mr. Beecher can preach this God as a God of love, a great and good being, we cannot understand; but it is written, "The wisdom of their wise men shall perish and the understanding of their prudent men shall be hid" (obscured). (Isaiah 29:14.) Paul says, "Through one man sin entered into the world (in whom all sinned) and through sin death; so also death passed upon all men." (Rom. 5:12.--Diaglott.) Therefore, these men cannot be right and God's word true; one or the other must be wrong. But the time has come "when they [the people] will not endure sound doctrine; but after their own lusts [desires]...heap to themselves teachers having itching ears, and they [teachers] shall turn away their ears [understanding] from the truth and shall be turned unto fables" (2 Tim. 4:3,4), and "denying the Lord that bought them shall bring upon themselves swift destruction" (2 Pet. 2:1).

Every law, human or divine, must have a penalty attached to its transgression, otherwise it is no law, lacking force; the law of God demanded as a penalty the life of the transgressor, and Adam through disobedience having incurred this, all his posterity are heirs of death--life being forfeited. Therefore indeed as through one offence "sentence came on all men to condemnation (condemning all to death) so also through one righteous act (of Jesus) sentence came on all men to justification of life (justifying their living again)." Rom. 5:18.--Diaglott. "If one died for all, then were all dead" (2 Cor. 5:14). And "as in [through] Adam all die, even so (to the same extent) in [through] Christ shall all be made alive" (1 Cor. 15:22).

If, therefore, through one man and one offence, sin and death entered the world and passed upon all men there must have been a fall, and mankind is now in a fallen condition, and if by one righteous act of the man Christ Jesus judgment, decision or sentence came, that all men should be justified to life, or justly entitled to life, i.e., raised up from the fall-- resurrected--we ask what one act of Jesus could have accomplished this if not his death on the cross? The penalty, as we have seen, was death, not torment; therefore, he need not give more, nor could he give less; not only so, but it was because of his "obedience unto death--the death of the cross--that the Father hath highly exalted him."-- Phil. 2:8.

There is, however, a marked distinction between the death of Jesus and that of other men, and this distinctive feature is

R677 : page 5

not in the mode of death, but in the degree of life possessed by him. "In him was life" (John 1:4); not a deathless life, which could not die, but life everlasting, so that he would not die, had he not laid down his life. All other men are in bondage to corruption, and have no life in them by nature, but he being a perfect and sinless man, was not liable to sin's penalty--death; therefore, he could say, "I lay down my life,...no man taketh it from me, but I lay it down of myself; I have power (right) to lay it down." (John 10:18). Previously the "Jews sought to take him to put him to death," but "no man laid hands on him, for his hour was not yet come" that he should be put to death "the just for the unjust, that he might bring us to God." 1 Pet. 3:18. He commenced the sacrifice of his life at baptism, but had it not been completed in death, as it was on the cross, when he cried, "It is finished," all the rest would have been valueless, for "without shedding of blood is no remission," And when he said, I lay down my life, he immediately added, "I have power to take it again." Surely he could not have meant he had power (right) to take again the sacrifice of his life from baptism to the cross; this would be withdrawing his consecration to the will of the Father. Besides, how could he do this? Nor did he mean that he would take again the same condition of life--flesh and blood--to do this would be to undo the atoning sacrifice and take back our ransom price; but, thank God, he gave his life--parted with it forever on the human plane and was made alive on the spirit plane.

He was "put to death in the flesh." (1 Pet. 3:18) not to pacify divine fury against sinners, nor to mend a broken law and make it honorable; it did not need this; but he vindicated the justice of the law and satisfied its claims upon us by giving himself as our substitute, flesh for flesh--his life for the life of the world. If, however, he had been of the divine nature as he now is, he could not have laid down his life, for "Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:9); and if he had been a spiritual being under cover of flesh he could not have given his life for man, because his real life would be spirit, and therefore it would not be as required an equivalent or substitute for man.

That he did exist, a spiritual being with the Father, and that all things were made by (through) him, and without him was not anything made that was made (John 1:3) is evident, but he left--gave up the glory he had with the Father and "was made (became) flesh." (John 1:14.) Why should it be any more incredible that Jesus' nature was transformed from the spiritual to the human without retaining his former nature under cover than that the Church "shall...put on immortality" (1 Cor. 15:54) and yet not retain the flesh and blood nature? for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.)

Then, while we were yet "enemies, we were reconciled to God by the death of his son." (Rom. 5:10.) Reconciliation for the sins of the whole world was made (Heb. 2:17) for "he died for all," but all have not yet accepted the reconciliation through faith that they may be "saved by his life." "In due time," soon, we trust, the redemption and consequent reconciliation "shall be testified to all"--all shall "come to the knowledge of the truth" and to appreciate the precious redemption: and when they do, may we not reasonably infer that nearly all will accept the glad tidings and come into harmony with God? We have good ground to hope that the majority will be "saved by his life," as all were "reconciled by his death."

S. O. BLUNDEN.

====================

R677 : page 5

IS FAITH THE GIFT OF GOD?

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."--EPH. 2:8,9.

From this scripture it is generally presumed that faith is the gift of God, and that this is what the Apostle here meant to teach. And so, we often hear of Christians praying and waiting and expecting God to increase their faith, while they entirely ignore the means he has provided for its increase. As well might we fold our hands in idleness and expect food after praying, "Give us this day our daily bread."

We wish, therefore, to consider, first, whether this is the true and logical inference to be drawn from the Apostle's words; and, secondly, what is faith and how obtained?

It should be evident, we think, that Paul is not here speaking directly of faith, but of salvation. He is affirming that salvation is the gift of God; that it is not received as the reward of works, but that it is purely of God's grace and favor; and that though it is not procured by works, it is received "through faith." Yes, salvation is the gift of God, granted by his grace or favor, and grasped by us through FAITH; for actual salvation is not yet--now "we are saved by hope." This, we think, is the only logical inference which can be drawn from these words and their context.

Let us then, inquire, What is faith, and how may it be obtained? To have faith in any statement or doctrine is to have confidence in its truthfulness, and this should only be based on clear evidence. To have faith in any thing without evidence is foolishness; and it is equally foolish to be lacking in faith when the evidence produced is clear and convincing. To have faith in a statement or doctrine, then, it is only necessary to examine the evidence on which it claims to stand, and, if reasonable, accept the conclusion--have faith in it.

To have faith in a person is to have such a knowledge of his character, of his principles of action, and his controlling motives, as to warrant us in believing that those principles will always govern, and then to repose confidence in that knowledge.

In order, then, to have faith in a person, it is necessary to become thoroughly acquainted with him. The more thorough our acquaintance, the stronger will be our faith, if he is true. If we would "have faith in God," it is also necessary to acquaint ourselves with his character as expressed in his two harmonious books--Nature and Revelation.

The Apostle tells us that "without faith it is impossible to please God," and it is equally impossible to have faith without knowledge. It, therefore, becomes our duty to acquaint ourselves with God. We should be constant students of his character. God has sufficiently revealed his character to us to enable us to clearly discern the governing principles in all his actions, and, therefore, we may safely and confidently trust him, knowing from the evidence given, not only in his present and past dealings, but also in the statements of his word relative to his future purposes, that the Judge of the whole world will do right.

Faith is an act of our own, and the only way in which our faith can be strengthened by another, is by their supplying the necessary evidence on which to base it. Hence, we do not need to pray for its increase, but to pray and search for knowledge out of which it will grow, and for grace to resist pride and prejudice, that we may receive the truth into honest minds.

MRS. C. T. R.

===================

R660 : page 5

THE Roman Catholic Church was not organized, it grew. Many of its peculiar doctrines date back from a comparatively late epoch. Thus Papal infallibility was not claimed until about the eleventh century, nor dogmatically asserted by Council till the nineteenth; the celibacy of the clergy was not adopted till after the fourth century; penances were introduced about the middle of the third century; indulgences in the fourteenth century; there is no trace of the worship of the Virgin Mary prior to the fourth century, and it has been ever since then growing in extent; the very word transsubstantiation had no existence till the beginning of the twelfth century. Thus it will be seen that so far as Romanism is a system of doctrine, it does not in its present form date from the Apostolic days.--Christian Union.

====================

R678 : page 6

OPINIONS OF EMINENT THEOLOGIANS.

TAKE YOUR CHOICE.

MODERN VIEWS.

Talmage, D.D.:--

"I would that I could break up your sadness and halt the long funeral procession of the world's grief by some cheering and cheerful view of the last transition" (death).

"It is high time that the "King of Terrors" were thrown out of the Christian vocabulary. A vast multitude of people talk of death as though it were the disaster of disasters, instead of being to a good man the blessing of blessings."

Beecher, D.D.:--

"Do we, when we die, remain in a sleep till the general resurrection, or appear at once before the face of the great Jehovah?--There is no definite answer to these questions."

Beecher, D.D.:--

"Shall we know each other there?--I suppose so; but it is nowhere expressly stated."

Beecher, D.D.:--

"Christ's work on earth was not to RESTORE a lost race--a fallen one--but to carry forward and upward a sinful one. He did not suffer in man's place, nor mend a broken law and make it honorable. The conception that Christ came into the world to suffer for sinners is monstrous. He came to benefit a miserable race by making known the supreme idea of the God of love."

Beecher, D.D.:--

"The Bible is not an inspired book. It is a history of inspiration. It tells what is wrong in man himself. The theological Bible is fast giving way to the Bible of common sense, moral sense."

APOSTLES AND PROPHETS.

Paul--"By one man sin entered into the world and death BY SIN, and so death passed upon all men." (Rom. 5:12.)

"The last ENEMY that shall be DESTROYED is death." (1 Cor. 15:26.)

"The sting of death is sin." (1 Cor. 15:56.)

Jesus shall "destroy him that has the power of DEATH, that is the devil." (Heb. 2:14.)

"THEN shall be brought to pass the saying which is written: Death is swallowed up in VICTORY! O death, where is thy sting? O grave, where is thy victory?"

"Thanks be to God who giveth us the victory [over Death the king of terrors, our captor] through our Lord Jesus Christ." (1 Cor. 15:54,55,57.)

Paul--"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4:13,14.)

"We [the Church here addressed] shall not all sleep, but we shall all be changed...and the dead [the sleepers] shall be raised." (1 Cor. 15:51,52.)

Daniel--"Them that sleep in the dust of the earth shall awake." (12:2.)

Jesus--"Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death, but they thought that he had spoken of taking rest in sleep. Then said Jesus plainly, Lazarus is dead." (John 11:11.)

Solomon--"There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (Eccl. 9:10.)

Job--"Now shall I sleep in the dust, and thou shalt seek me in the morning [of the resurrection], but I shall not be [being or existence having ceased in death, nevertheless he adds] Thou shalt call and I will answer thee" (i.e. I will spring into being again, at thy word). (Job 7:21 and 14:15.)

Paul--"Then shall I know, even as also I am known." (1 Cor. 13:12.)

Jesus--"Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." (Luke 13:28.)

Peter and all the prophets testify that there shall be "times of restitution of ALL things," which necessarily includes the restoration of friend to friend and their mutual recognition. (Acts 3:21.)

Peter--"And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution (RESTORATION) of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Paul--"Christ died for our sins according to the Scriptures." (1 Cor. 15:3.)

"As by ONE man's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous."

"By the offence of ONE judgment came upon all to condemnation, even so by the righteousness of ONE the free gift came upon all men unto justification of life." (Rom. 5:18,19.)

Peter--"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. 3:18.)

Isaiah (42:21)--"He (Christ) will magnify the law and make it honorable." --[i.e., Christ kept the law in its minutest and in its widest sense, and proved it a just and perfect law, which a perfect man could keep, thereby proving the fault to be in man and not in the law.]

John (4:9,10)--"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love that he sent his Son to be the propitiation for our sins."

Paul (2 Tim. 3:16)-- "All Scripture divinely inspired is indeed profitable for DOCTRINE [theological instruction]... that the man of God may be thoroughly furnished unto every good work."

====================

R679 : page 6

TWO BAPTISMS.

Although this subject has already been treated at length in our columns, the many inquiries from new readers make its consideration again necessary.

Immersion or baptism (Greek--dipping) in water, as practiced by John the Baptist and afterward by our Lord and his disciples, had a different significance at first among the disciples from what it came to have after the Spirit dispensation was fully opened and its teachings understood.

John came and his disciples, preaching repentance of sins, and used immersion as a token or sign of the putting away of sin by the repentant one. Not that the immersion put away sin, but it illustrated it. Jesus' disciples did a similar work among the people (John 4:2). And after Pentecost, even, the Apostles, for a time at least, used the emblem in this same way. For instance, Acts 2:38,41; 8:12,13,38. In each of these instances open sinners symbolized the putting away of their sins, and this, indeed, is the usual significance of the ordinance among Christians to-day.

But baptism came to have a new and very different significance to the Apostles, under the guidance of the Spirit, as they came to discern its deeper meaning as illustrated both by the words and act of Jesus. In Jesus' case, surely, it did not typify a putting away of the filth of sin, for the question he put, but which his opponents never answered, was, "Which of you convinceth me of sin?" and the record is that "in him was no sin."

Jesus' baptism or immersion into water typically expressed his death, into which he voluntarily went as a ransom for our sins. It represented the full consecration of his will to the Father's purposes and plans for our redemption. Jesus was baptized when he "began to be about thirty years of age" --manhood according to the law-- and therefore, the proper time for him to sacrifice his fully-developed manhood. His baptism represented in the one act of going down into the water and rising from it, his going down into death, and his trust in the Father's promise that he should not be left in death, but should have a resurrection. (Psa. 16:10; Acts 2:31.)

When Jesus presented himself to John --regarding it, and properly, as the symbol of repentance and reformation-- John was surprised, and said, "I have need to be baptized of thee, and comest thou to me?" He recognized Jesus' sinlessness and knew that he needed no repentance. Jesus answered, "Suffer it to be so now, for thus it becometh us (the Church of which he was the Head) to fulfill all righteousness." (Matt. 3:15.) His death, which his immersion symbolized, was indeed the fulfillment of all the righteous demands of justice against the condemned race of Adam.

That which was expressed in that brief, symbolic act, was fully carried out in the three and a half years of his ministry --for during that time he died daily, or was continually giving his life strength--sacrificing himself--for the sake of the Lord's truth, the Lord's children, and humanity in general. The act of immersion meant in symbol all that sacrifice which, commencing at Jordan, was completed at Calvary, and also his triumph as a new creature in the resurrection. Baptism into death signifies sacrifice and suffering unto the end, both to Jesus and his followers--all who would share the present sufferings and the final glory.

To all who would share the heavenly glory, the question comes as it did to James and John, "Are ye able to be baptized with the baptism that I am baptized with?" (Matt. 20:22.) And if we have indicated our willingness, we have the promise that the ability shall be supplied, for our leader is our surety. And again, Jesus says: "I have a baptism to be baptized with, and how am I straightened until it be accomplished." (Matt. 20:22; Luke 12:50.) All must see that not the watery-symbolic death, but the reality, is here referred to.

After Pentecost, under the leading of the Spirit, the Apostles came gradually to apprehend this deeper and more forcible significance of baptism when applied to Christians--to those who sought to follow the Master's footsteps of self-denial and crucifixion of the flesh to heavenly glory--the first resurrection. If they would know him and the power of his resurrection (to spiritual conditions) it must be by means of knowing experimentally the fellowship of his sufferings, being made conformable unto his death. (Phil. 3:10.) They came to see that to be baptized with his baptism meant much more than John's-- much more than the putting away the filth of sin; that it now meant consecration --to sacrifice--of that which already was justified in God's sight, cleansed from sin by the "precious blood of Christ." Hence it is, that we find Paul so ably teaching and exhorting believers, who were already justified from sin by faith in the Redeemer, to put on Christ by baptism; to become members of the "little flock"--"members of his body" --by being immersed into Christ. We quote his words:

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized (immersed) into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"--walk as those having heavenly, not earthly, hopes and aims. How different is the meaning to the saints from that conveyed by John's baptism? So different, indeed, that the Apostles soon came to see that John's baptism, though the same in outward form, did not at all represent a baptism into Christ, and some who had been once baptized with the idea of putting away sin-filthiness were commanded to be baptized again, and thus express the new and deeper meaning to baptism. (Acts 19:1-5 and 10:48.)

From these few brief testimonies we hope that all will be able to recognize the two baptisms (two in import; one in outward form). All may add to the evidence by the use of Bible references or a Concordance. And let all clearly distinguish between the heart-work which is the real, and the watery-type, which is the shadow. All should see, too, that the outward form has even greater weight and is the more proper to be observed by those who see the reality. We must not only believe with the heart, but also make outward profession of our consecration and our consequent hopes.

Immersion, as typifying the death of the human nature, we regard as being no longer proper, except for those who, in heart, had already made the consecration --presented themselves living sacrifices--but may not before have seen the significant beauty and propriety of the symbol. But immersion, as practiced before the

Gospel dispensation-- called John's baptism, or the baptism unto repentance, as indicating a change of life, and thereafter a putting away of the filth of the flesh, is now in order again, as illustrating the very consecration that natural men should make to come into full harmony with God.

Our reason for thinking baptism into the body of Christ by baptism into his death no longer proper is briefly stated in another column under the caption, "Harvest Work Misunderstood."

Does Paul dissent from this statement concerning two baptisms when he says, we have "one baptism"? No, he addressed the Church, those following in Jesus' footsteps, being baptized, not unto John's baptism, but into Christ--into the anointed company of which the anointed Jesus is the head.

Some have inquired, Who may properly administer the ordinance? We answer, Any one, it matters not who, but all our preferences would naturally lead us to desire that the administrator should be a brother in Christ. The formula of words, which it is our custom to use toward those being immersed into Christ, is as follows: Brother or Sister __________, "In the name (by the authority) of the Father and of the Son and of the Holy Spirit, I baptize thee into Christ." Our formula for those now covenanting to renounce sin and pursue righteousness is, Brother or Sister __________, "In the name (by the authority) of the Father and of the Son and of the Holy Spirit, thy sins be forgiven thee: walk henceforth in newness of life."

===================

R678 : page 6

THE DAY OF ATONEMENT.

Monday, Sept. 29th last, was, according to the Hebrew calendar, "the tenth day of the seventh month"--the day of Atonement for sins. To the Jew it is the most solemn day of the year, and to all those who appreciate this feature of their law, and see its significant import, the day and its ceremonies are full of valuable lessons.

When God selected Israel to be his specially favored nation, through whom he would make types and illustrations of his gracious plans for the world and the Gospel Church, we find that he so arranged all their ceremonies and laws as to illustrate higher things, as a fulfilment is always higher than a type.

R679 : page 6

Because the removal of sin, and its consequences, was in God's plan the most important thing to be done for man, therefore, those ceremonies which illustrated and typified it, were the most solemn and momentous. More than any other type, the work of the Day of Atonement showed the process by which sin would be removed, and a consequent blessing come upon man instead of the curse which will be removed, and as a result the harmony and communion between God and man, lost at the threshold of Eden, will be restored.

The poor Jew busied in making the type saw not the typical nature of the work he performed. He saw not that their Priesthood represented the Little Flock of the Gospel age--the Royal Priesthood, whose Chief Priest is Christ Jesus, and that they as a people for whom the typical sacrifices making satisfaction typically for their sins, were offered, represented the world of mankind for whose sins Christ was set forth to be a propitiatory covering. They saw only the type and mistook it for the reality.

We cannot to-day step into their synagogues and see the ceremonies of the Day of Atonement performed, for nowhere in the world are they performed to-day as enjoined in their law. True, they observe the day by strict self-denial, fasting, abstinence from all business and pleasure. (Afflicting their souls. Lev. 16:29.) But since the law made the Temple or Tabernacle part of the type, it follows as a necessity that the Jew being without either cannot perform the type as specified in the law, hence must not attempt any part of it.

Looking back to Lev. 16, we find the detailed account of how the typical service was observed. And thank God, we, looking at the type lighted up with the revelations and instructions of the New Testament, can see the real, the antitypical Atonement Day, the anti-typical "sacrifices for sins," and the anti-typical priests performing the sacrifices, and the people in distress under sin. And by faith looking into the future, we can see the priestly garments of sacrifice changed for robes of glory and beauty, and the

R679 : page 7

coming forth of the Great High Priest with every member of his body [church] complete and the great blessing and raising up of the world, the atonement sacrifice for whose sins will be fully complete with this Gospel age--this anti-typical Day of Atonement in which not only Jesus [the bullock] dies for sin, but the priesthood in general [the Lord's goat] fill up, that which is behind of the afflictions of Christ.

In view of the fact that to suffer with Christ is not a necessity but a privilege to which is attached the grand hopes of wearing with him the glorious garments of honor and dominion, and of blessing fleshly Israel and through them all the families of the earth, "Let no man beguile you of your reward"! Let no man take thy crown"! Faithfulness-- "even unto death," is the condition upon which our exceeding great and precious promises hang. We are in the closing hours of the great anti-typical Atonement Day, and we beseech you by the mercy of God that you neither lose your hold upon your share in Jesus' atonement sacrifice nor relax your effort to fulfill your covenant to sacrifice with him, by presenting your bodies living sacrifices to God, on behalf of others.

====================

TEMPTED, LIKE AS WE ARE.

And Jesus being full of the Holy Spirit, returned from Jordan, and was led of the Spirit into the wilderness, being forty days tempted of the devil. (Luke 4:1.)

It would seem a reasonable assumption that Jesus, under the guidance, leading, or inspiration of the Spirit just received, retired to the wilderness for study and meditation relative to the great work to which he had just consecrated himself, represented in his baptism. Doubtless he there quietly searched the Scriptures, which after his anointing, would open before him deeper truths than ever before seen. He then probably saw more clearly than ever before the nature of the work before him, and this study opened the way for the presentation of temptations to do the work in some other way than that indicated in the Scriptures.

In the account of Jesus' temptation, we cannot presume that the four points of temptation mentioned cover every trial to which he was subjected during those forty days, but that of all the temptations of those days these that are mentioned are illustrations.

A careful examination and comparison will show that the Master's temptations are our besetments if followers in his footsteps.

When the devil had showed Jesus the kingdoms of the world he said: "All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou wilt worship me, all shall be thine." This people generally regard as a sham temptation, and say that he offered what he did not possess and could not give; that Jesus knew this, and hence the temptation was a mere farce.

But such reasoners are in error, because they hold that all the kingdoms of the world and the glory of them already belonged to Christ and were already ruled over by him. That such a view is erroneous is readily proven, not only by Scriptures, which speak of Satan as "the prince of this world," "the god of this world," "the ruler of this world," etc., and which speak of Christ's kingdom as future, a kingdom to "come" when he shall "take to himself his great power and reign," but the very facts of past and present history are sufficient to prove beyond a doubt that not a gracious God, but a fiend, a devil, has been working in and ruling over the nations. In no other way could we possibly appreciate the character and history of nations written as it is in blood and crime and injustice. Satan is now the prince and ruler of the nations, and gives the glory and honors of them to such persons as best suit his purposes. At the time in question Satan saw before him the perfect man Jesus, just anointed and imbued with the Spirit power from on high, and whose work as a Redeemer and Saviour he probably understood.

But even recognizing Satan's authority and power over the nations, the force of the temptation upon Jesus might be overlooked unless we remember other circumstances in connection with it. Some might ask, How would Jesus possibly be tempted to bow the knee and worship Satan? We reply that the thought is not of adoration and prayer, but of service--to follow Satan's directions --as though Satan had said to Jesus: I remember you before you became a man, when you were my superior in rank; I know why you became poor, taking a human nature, but Jesus you are laboring under a delusion. As your friend and well-wisher, let me tell you that you can never accomplish your object in the way proposed. You have come into the world to die for men, and thereby redeem them and restore them to perfection. But you never can do this; you may give your life for them, but it can never benefit them, for it would be impossible to restore beings once destroyed in death. Remember, too, that you lose your own life by the operation; for though God has promised to raise you from death again, that, I assure you, is an impossibility. Remember that no one who ever came under the power of death ever escaped from it entirely.

Now, hear my advice: I, as well as yourself, have felt sorrow at the misery and trouble humanity is experiencing, and would be glad to assist you to such a place of influence and power among men as will enable you to establish REFORMS both moral and physical. And for such a work of reform among men you are eminently qualified, being a perfect man. You can thus accomplish for the world what no other man can do, alleviating much of the present distress and suffering. Thus by moral reform you could lead the race gradually back to the original perfection.

Now, Jesus, I have shown you the impracticability of your plan of dying to redeem men and the reasonableness of my plan, that you live and reform them and thus restore them, and I appeal to your judgment, is not my way the most reasonable, most sure and most hopeful way to the object you have in view-- man's restoration?

Here was a strong temptation--all the appearances favored Satan's theory; yet Jesus walked by faith and held fast to God's promise of resurrection of himself and of mankind through him, and answered:

"Get thee behind me, Satan. It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Thus Jesus escaped this temptation not by arguing with Satan that God's plan was as reasonable, but by simply relying on the fact that it was right to obey God and wrong to disobey under all circumstances.

As we look about us and seek to see which temptations common to the followers of Jesus most resemble this one endured by the Head of the Church, we are struck with the similarity of the adversary's methods now and the great success he meets with in assailing saints from this standpoint, viz., temptation to turn aside from God's appointed course --self-sacrifice--and endeavor to begin the work of blessing before the appointed time.

It was this same temptation which beset the infant Church during the first five centuries, and which finally was successful. The persecuted and weary Church was beset by the adversary saying, Come, not so; I will show you a far better way than suffering, and tribulation, and persecution to accomplish your desires. Follow my wise counsel and all these kingdoms of earth and the glory of them shall be thine. The offer was accepted, and Satan, faithful to his promise, exalted the nominal Church, [the few who resisted the temptation being considered heretics and outcasts,] which resulted in placing over the world the Church of Rome as the head of both civil and ecclesiastical government.

When this handmaid of Satan became very vile and low, and her methods and shams very apparent, and as a consequence a Reformation movement came about naturally, Satan, equal to the emergency, presented the same temptation to the "Reformers," and again with success. His argument, successful upon Luther, Calvin and others, was: Your reform is a great and grand work, but now you must beware of fanaticism. Get about your great work systematically, so that it will be a success and abide and have a powerful influence in the world. First, then, the IMPORTANT matter is to secure the support and sympathy of the world--of its empires and its great and wise. In deference to public opinion, you must have an organization and a very sharply-defined creed, and you had best distinguish your church by some name; and since you are the organizers and originators of your church, you surely have a right to call it what you please.

Your Church must first of all recognize these governments of mine, and must call them Christian governments, no matter how un-Christlike may be their rulers and laws. Thus you must aid them in maintaining their hold upon the people, and they in turn will aid you, support you and protect you. Beware also that the long cherished traditions and theories of the Roman Church settled

R681 : page 7

by her ancient councils and firmly engraven by her upon the minds of the people be not in any wise tampered with, else your entire power and influence with the people would go and you would fail to make your Church the great one you so much desire.

Thus again power, dominion and the glory and pleasure and ease of them, allured the Reformers and nipped in the bud the Reformation which needed to be very thorough. Since then, various servants of God stirred by a zeal for truth, have broken over some of the barriers and again attempted a continuation of Reformation work, and invariably they have been met with the same temptation, by the same wily tempter; and in their day, or soon after, all reformation was swallowed up by the desire to please the world, sail smoothly, and to be great and influential.

But while this has been and is true of companies of men, it is true also of individual Christians. To us as individuals, this same temptation is one of the most difficult to withstand. It presents itself thus sometimes: It is useless for you to waste your time and influence advocating and helping to spread those unpopular doctrines, even though they be true. Associate yourself with some large and influential organization, and don't be eccentric and peculiar. Thus your influence among men will be greater, and more good will be accomplished than by advocating the truth and associating yourself with it. Alas! how many yield to this who should say to the tempter as Jesus did in his similar temptation: It is written: Thou shalt worship the Lord thy God and him only shalt thou serve. Nothing else under any consideration shall claim my attention or attract my service; his will, his plan and his truth must have my little ALL.

Sometimes the temptation is: Why spend time and effort in preaching that which is unpopular, yields small results and much persecution, rather let me engage in some other service, such, for instance, as the TEMPERANCE CAUSE, to do men good at once by moral and legislative reform. Why not seek by political agencies to relieve present troubles, rather than be thought a fool for preaching and preparing men for a coming reign of Christ when all these evils shall be remedied and all the race blessed. The temptation thus presented is often successful in removing from the ranks of the truth-bearers many of those who were anointed to preach the glad tidings. Others are tempted to think that they can serve God's cause and truth best by spending their best energies and talents in acquiring wealth, to be spent in spreading the Gospel. Deceitful snare! the getting of the wealth so enlists their best talents that they become dwarfed spiritually, and the wealth never reaches the object originally purposed. Thus Satan is successful with this class. He says, serve God and bless mankind and spread the Gospel, but do it my way, you will find it the most successful and most congenial way. But to heed is to reject God's way and to fall into the snare of the devil, and be led his captive and hindered from gaining the great prize.

COMMAND THAT THIS STONE BE MADE BREAD.

Another temptation presented to Jesus was, that he should use power just received at his baptism for his physical (personal, human,) gratification by making a stone into bread. To some it has appeared that there could have been no sin in so doing, and hence no temptation. For a man to use any or all his powers to satisfy hunger, would certainly under ordinary circumstances be no sin. But the circumstances were peculiar: Jesus had just consecrated himself as a man, and as a result of that consecration had special power conferred upon him in the anointing of the Holy Spirit. It was this newly acquired power that Satan sought to have him use for fleshly gratification, whereas it was given for a totally different purpose. To have bartered or used it for purely selfish ends would have been misuse--sacrilege indeed.

How many of Jesus' followers have temptations placed before them of a similar character, viz.: Use your consecrated talents and powers, and your office as God's children and representatives, in such a manner as to further your "bread and butter" interests. Are you a public minister and under-shepherd? --seek the flocks with the golden fleece, and especially procure and maintain the goodwill of the bell-sheep of the flock; and with all your service of God, be sure you use your office so as to first of all secure a bountiful supply of earthly comforts. Many a public minister has yielded to this temptation, and obtained the bread that perisheth, while he starved spiritually.

Are you a private servant and soldier in the Lord's hosts, whose service is less public? You are not, therefore, exempt from this temptation. The Adversary will, in some manner, present the thought that, by using your religious profession in a certain channel--by associating with a popular church system in Babylon, your bread and butter interests will be advanced.

All pilgrims following in the Master's footsteps, should meet this temptation as he met it, viz., by saying: "It is written, Man shall not live by bread alone." I am not afraid of starving, God has more ways and means for sustaining my life, than food; if I am faithful to my covenant, I can afford to trust the matter fully to his wise care.

Another thought comes with these words--one especially applicable to the sisters: In your daily life remember, that "Man shall not live by bread alone," and, therefore, that all your energies should not be spent in merely gratifying the palate. Undoubtedly, very much valuable time is thus spent by the Martha's a part of which, at least, might be profitably spent after Mary's example, attending to the words of Jesus--either receiving or giving to others, spiritual food.

CAST THYSELF DOWN.

The third temptation was, to recklessly and boastfully risk his life in an attempt to answer a banter. Satan took Jesus to the highest part of the temple. (Probably, the central part of the royal portico, which was very high and overlooked a deep ravine; of it, Josephus says: "The pillars of that portico were a hundred cubits high, and the valley below four hundred deep.") Here Satan suggested that Jesus should prove himself the Son of God, by leaping from this eminence, Satan intimating that thus he could at once prove his claims before devils and men, if he escaped injury.

But Jesus answered, "It is said: 'Thou shalt not try the Lord thy God.'" Such an act would have been reckless presumption and daring, and not the faith in God proper to all who put their trust in Him; hence for Jesus to have yielded would have been sin.

With the followers of Jesus, not infrequently the desire comes to make some show before the world, and thus to convince the ungodly instead of by the Lord's plan--simply the preaching of "the Gospel to the MEEK." It is this temptation which sometimes leads men to call upon God loudly, to come down in power and convert fifty sinners here this evening--convert every sinner in this house, and such like petitions. Such prayers are an attempt to force God by prayer to interfere and do by miraculous power what he has arranged shall be done by other means--by preaching-- teaching.

It is worthy of notice that finding Jesus able to quote Scripture, and to answer his previous temptations, Satan this time backs his temptation with a quotation from Scripture. Let this be a reminder to God's children that the adversary can use Scripture, and does use it often in the presentation of error. The quotation of a few words of Scripture should not be considered sufficient, but the context should be examined to see that it is properly applied. Truth misapplied is error.

The Scripture here quoted by Satan is part of the 91st Psalm, and at first glance the application seems correct. But in the light of the present unfoldings of God's word we see that it applies not to the feet of the man Jesus, but to the members of the feet class, or last members which complete "the body of Christ, which is the Church."

Throughout this Gospel age, the Church, the body of Christ, has been guarded by the angels of God: "Are they not all ministering Spirits sent forth to minister for those who shall be heirs of salvation"? But it is in the present "Evil Day," speaking of which, Jesus said, "Who shall be able to stand"? when thousands are falling at our side, that the body of Christ, now represented by the last members--"the feet of Him" needs to be specially helped. It is, then, with reference to the protection of the class of saints now living, that it is written, "He shall give his angels charge over thee to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

If then, we are the feet, what is the stone over which there is danger of stumbling? It is the chief corner stone of the true TEMPLE Jesus. Of him it was written, "He shall be for a stone of stumbling and for a rock of offence" to both the houses of Israel." We remember that the first or typical house--Israel after the flesh stumbled over that "stone of stumbling," in that they did not recognize his presence among them, and rejected his sacrifice as the basis of justification, holding instead to their own righteousness which in God's sight was as filthy rags. See Isa. 8:14; Rom. 9:32; 1 Pet. 2:6.

The very same stumbling-stone is NOW in the close of the Gospel age causing many to stumble, which caused so many to stumble at the close of the Jewish age, viz.: an unwillingness to be saved from the Adamic penalty by the redemption or purchase accomplished by Jesus. To-day everywhere, this question of salvation by faith in Christ's finished work is being contested. Numbers

R682 : page 8

of influential ministers and religious papers, under the guise of new light are endeavoring to show that Jesus did not give himself a ransom (Greek--antilutron, AN EQUIVALENT PRICE) for all, but was our example only. They talk about justification but know nothing of justification through his blood, and are not really justified. Wherefore? Because they seek it not by faith [in the ransom] but as it were by works of the law--their own works of righteousness. They stumble at the stumbling-stone. But whosoever believeth on him shall never be put to shame (stumble).

The context shows (Ps. 91:3-8) that there will be a great falling away from the truth, the pestilence of error, the arrow of sarcasm, and the destructive plague of infidelity, shall unsettle and overthrow the faith of thousands; yet in it all we are assured that all the truly consecrated, all the true, covenant-keeping members of the body of Christ--THE FEET, shall be kept by the power of God, through the ministration of his messengers, and delivered. And, finally, of the whole body it is written: Because he has set his love upon me, therefore I will deliver him: I will set him on high [exalt to glory] because he hath known my name, I will deliver him and honor him, with long life [everlasting] I will satisfy him and show him my salvation.

R677 : page 8

In God I have found a retreat,
Where I can securely abide;
No refuge, nor rest so complete,
And here I intend to reside,

I dread not the terror by night,
No sorrow can harm me by day;
His shadow has covered me quite,
My fears He has driven away.

The pestilence walking about,
When darkness has settled abroad,
Can never compel me to doubt
The presence and pow'r of our Lord.

The wasting destruction at noon,
No fearful foreboding can bring;
With Jesus, my soul doth commune,
His perfect salvation I sing.

A thousand may fall at my side,
Ten thousand at my right hand;
Above me His wings are spread wide,
Beneath them in safety I stand.

His truth is my buckler and shield;
His love He hath set upon me;

His name in my heart He hath sealed;
E'en now His salvation I see."

"Blessed is the man that endureth temptation, for when he is tried
he shall receive a crown of life."

====================

R682 : page 8

HARVEST WORK MISUNDERSTOOD.

A brother writes among other things: "Are you quite sure that the evidences warrant us in believing that the first seven years of the harvest was the limit of time during which the overcomers were separated and glorified? Is this implied in "FOOD," page 119?"

Dear Brother: We answer this portion of your letter through the TOWER in hope of thus benefiting others who may have the same queries.

Your understanding of the teaching of "FOOD" is in the main correct, but not so when you understand it to teach that the saints would be separated and changed to spiritual beings during the first seven years of the harvest. ("Food" was not published and circulated until the close of those seven years.)

The thought we wish to convey is, that the gathering, or separating of wheat from tares, is part of the harvest work and may be accomplished early in the harvest before the "fire" or judgments of that time come upon "tares," etc. When the ripe wheat is garnered or brought under the special care and labor of the Master, it requires some threshing, winnowing, etc., to fully prepare it for his service.

To our understanding, the seven years which ended in Oct. 1881, with the close of the Jewish sacred year, marked off the limit during which the harvest work and that of sowing of seed for the Gospel harvest, progressed together. In other words, while the harvest work was commencing and in progress, the "call," (Matt. 20:16; 2 Pet. 1:10,) to the "Divine nature" through opportunity to sacrifice, continued to go forth; and up to that time any believer in the ransom who presented himself a sacrifice to God was "acceptable," and reckoned a member of "the body of Christ," and a joint heir in the coming kingdom. But in October, 1881, we understand that the "acceptable year of the Lord" closed, and that the "call" to sacrifice and its promised reward is no longer authorized.

Not that sinners may not still turn from sin to righteousness and come into full reconciliation with God, for this is the very work of the Millennial age just dawning. But their call is to obedience, and faith in the ransom with its reward of continued, everlasting life--as human beings, but not to sacrifice and FILLING UP of the afflictions of Christ, which will be filled up by the Church which is His Body, already selected.

Again, while 1881 marked an important point in the harvest work, it has not completed the work for, much of the wheat already sown and ripening has yet to be reaped, threshed, garnered, etc. Since October, 1881, we understand that two distinct classes of work are in progress: One with the world, leading them to Faith healings, etc., etc., engaged in by many; and the work of perfecting of the saints, assisting those who have already consecrated, to realize their obligation more fully and thus leading them out of Babylon and bondage and darkness into the glorious light, liberty and enjoyment of their birth-right as heirs of God and joint heirs with Jesus Christ their Lord --if so be that they suffer with him that they may be glorified together. (Rom. 8:17.)

All branches of the Lord's service are grand, honorable and blessed, but to those who appreciate the plan, and who see that the fullness of blessing to the world will follow the completion of the Church and its exaltation to power, the force of the Apostle's words, "especially to the household of faith" will be apparent.

====================

R682 : page 8

ADDED BECAUSE OF TRANSGRESSIONS.

Please give an exposition of Gal. 3:19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." What I want to know is--What law was added, what was it added to, and on account of what transgression was it added?

The context shows that the law referred to is the law given to Israel at Sinai. (Compare verse 12 with Lev. 18:5, Ezek. 20:11 and Rom. 10:5.) It was added to the Abrahamic covenant under which they had been placed four hundred and twenty years previously. (See verse 17.)

As originally created, man was in God's image and had his law written on his heart--to appreciate right and to do right were natural and easy to the first perfect man, until sin blighted, blurred and, to a great extent, effaced the law and likeness of God. Adam having passed his trial and, being found unworthy of life, was condemned to death, and all his posterity was involved with him. Since all his children have inherited an imperfect organism, both morally and physically, it follows that it would be useless for them to hope that if they, in their present imperfect condition, were placed on trial under God's law, they would be able, so to obey that law as to be faultless before it, and thus worthy of its blessing--life everlasting.

God foreseeing the impossibility of man's ever bringing himself to a position of worthiness of life, had provided a way for his relief in "the Lamb slain from before the foundation of the world" --"the Lamb of God that taketh away the sin of the world"--and this, God's plan, was referred to in his covenant with Abraham. God, foreknowing his own plans that he would in due time justify the heathen, made known beforehand the glad tidings to Abraham, saying: "In thy seed shall all the families of the earth be blessed."

Thus we see that, under the conditions of this covenant, Israel and all other men had promise of a blessing. But because of inherited sin, not only Israel was unfit to be the "seed" that should BLESS, but all the members of the Adamic race were unfit.

But while God knew of their unfitness, it was not so apparent to the fallen race, and God undertook to prove to Israel and, through their experience, to prove to all the world that man was unable

R683 : page 8

to recover himself, or to give a ransom for himself or his fellow, (Psa. 49:7), that thus all might recognize in Jesus and the ransom price he gave for all, the only hope of blessing, and that there is no other name under heaven given among men whereby we must be saved ("blessed") than the name of Jesus.

So, then, the law of Sinai was added to the promise to Abraham because of and to convince men of, their sinful condition, and thus point them forward in expectation of the real Seed which should be perfect and able to keep the law and be approved of it as perfect--Jesus.

It may be asked in this connection, Are not the saints of the Gospel age as well as Jesus counted to be of this "seed"? And if so, in what sense can they be approved of the law who, by nature, are as condemned and fallen as the Jew?

By birth, by nature, we were children of wrath and condemnation and disapproval, even as the Jew and others, but all who are of that seed have their sins "covered"--"washed away," "blotted out" by the precious sin-offering presented on their behalf--"by faith in his blood," who bought us with his own precious blood. Their sins were imputed to Jesus, and he died as the unjust for them; his righteousness imputed to all who believe in him and accept of his sacrifice, constitutes "a propitiatory covering" for all those transgressions of God's law resulting from Adamic sin and weakness, so that the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit.

====================

R682 : page 8

CHRISTIAN CHARACTER A GROWTH.

It matters not if you cannot tell just when you became a Christian. If we sow a handful of wheat in our garden, we could not tell, though we watched ever so narrowly, the exact moment when it germinated. But when we see waving grain in the autumn we know it did germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain path; and the higher one climbs, the clearer the atmosphere and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and the night is therefore shorter than to the peasant who lives down in the valley at the base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up the heights--to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process-- not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.--Sel.

R682 : page 8

"WE cannot keep darling sins and work out salvation. We cannot harbor impure thoughts and then repose on the bosom of the All-pure. We cannot gratify our lust and attain to holy living. We cannot roll in the mire and then enter into the company of those who walk with him in white because they are worthy."

===================

VOL. VI.

PITTSBURGH, PA., NOVEMBER, 1884.

NO. 3.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 44 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R683 : page 1

VIEW FROM THE TOWER.

Many of the household of faith looking out can see the storm coming upon the world--the "time of trouble such as never was since there was a nation, even to that same time." (Dan. 12:1.) They can see the various brigades preparing for "the battle of the great day of God Almighty." There are the Socialistic "Regulars," and to their army is being added daily "Volunteers" from among the honest, well meaning mechanics, and laborers, of every kind, called together by various circumstances and with hopes of maintaining present advantages, or bettering their condition.

On the other hand as opposed to this organization, are the established governments, who seek to perpetuate their honors, titles, revenues, etc., by maintaining control over the people; and to these and their armies of paid soldiery dependent upon them, are being added volunteers also: The rich of this world see that their interests are closely linked with those of present governments to whom they must look for the protection of their interests.

The members of the true Church (whose names are written in heaven) imbued with the spirit of justice--the Spirit of Christ--can behold both of these gathering armies, see the wrongs of each, and the rights of each, and can pity and sympathize with both. They can sympathize with the poorer classes, those who have little, and have never had much, of this world's goods, and who under the clearer light of increasing knowledge on every subject, are beginning to believe that, all men were created free and equal, and to inquire why there is so unequal a division of the honors, power, and wealth, of the world as at present exists. They see that some men own tens of thousands and hundreds of thousands of acres of land, which, (notably in Europe) under the Landlord system, is rented out to the masses for as much as they are able to pay; and they inquire whether if the earth is a gift of the Creator to all men, some have a real right to so much more than they use, while others have none; and whether the land should not remain as free as God's other common gifts, air and water.

They see that something is wrong, and that the present arrangement is not entirely just and equitable. The study of their rights and the rights of others, lead them to the inquiry: How came our Landlord's right to ten thousand acres while we have none? The answer comes, it was handed down from father to son for several generations; and looking into the pages of history he finds that the present landlord's great-great-great-grand-father took it by force--or stole it --from his great-great-great-grand-father. Is it any wonder that he expects a restitution of some part of it? As surely as the earth is the Lord's and the fullness thereof--as surely as he gave it to the people in general, so surely when he whose right the dominion is, shall take his great power and reign, there shall be Times of RESTITUTION of all things, spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21.)

But they know not what steps to take to obtain rights, privileges, and comforts, which they believe are God-given. They see little hope of their condition bettering --rather, they fear that as mechanical inventions increase, the result will be merely to make the rich richer, which with the increased competition among skilled and common laborers, will result in bringing down wages and making the poor poorer--which means less honor, less power, less comfort.

In this condition men are easily led, by political demagogues and Socialistic enthusiasts, onward to the conflict of the "great day."

The true Church can sympathize also with the "kings, rich men, mighty men, and chief captains," in their view of the conflict. The kings and rulers of earth have so long felt themselves to be superior to their fellow men, that they find it difficult to believe that God "hath made of one blood all nations of men." (Acts 17:26.)

Did not "BABYLON THE GREAT" acknowledge their right to rule the people? Did not the Popes in crowning their ancestors, declare that they acted as God's representatives, and that really God had crowned them? Did they not declare that their reign was "by the grace of God"--a mark of God's favor to the people? Have not all the DAUGHTERS of "Babylon the Great" (all denominations of so-called Protestantism) endorsed this policy of the "Mother of Harlots and abominations"? Do not all religious people recognized as "Wise" according to the course of this world, endorse and support the same theory? Why then should these great ones give up the privileges which they esteem far more than life? Rather they will reassert and exert their power, and drive back the "common people"; if necessary, restraining them yet more, by restricting present liberties.

Surely in the conflict they will have the support of Babylon--mother and daughters, for not only are they committed to the support of the kings of the earth whom they have declared to be of God's appointment, but they are bound by closest ties of common interest to mutually support each other. Are not the nominal churches of Europe supported directly by the kingdoms of Europe?

The great and rich men of all countries are naturally led to join this same side in the battle. Their wealth, both in money and lands, has been accumulated by methods approved both by the governments and the nominal churches, whom they in turn support with it, and from whom they expect both moral and material support and protection now. They have, perhaps, inherited their lands and the income from them for many generations, and while they have no ill-will to the tenants, they have come to consider them as semi-slaves who belong to the land. If they are manufacturers they can truthfully reason that they run risks in business and have the trouble and anxiety of its management, which should entitle them to a greater proportion of the profits than the laborer who uses his muscle only and is free from responsibility. For these reasons the rich will be on this side of the battle.

But the true Church stands separate from both these armies--sympathizes with the feelings of both, but joins neither. But she has an interest, nevertheless, in their conflict, and instructed out of the Word of the Heavenly King, she realizes what few others do, that this conflict is "The battle of the great day of God Almighty," and that "the mighty man shall weep there bitterly." (Zeph. 1:14.) It will be a day of wrath--"The great day of his wrath." He will overthrow the throne of kingdoms. (Hag. 2:22.) It is the day in which the delusions with which earth's rich men, and chief captains, or kings, and the mighty men of the nominal churches who have deceived themselves in their own favor, will all be swept away, and true rights, full liberty (to do right) and progress need no longer be fought for inch by inch, but will be firmly and forever established by earth's new King, who, at this time, takes possession of the dominion under the whole heavens. (Dan. 7:27.)

Unknown to men, he has for some time past been holding back the winds --preventing the conflict until the servants of God were sealed in their foreheads (Rev. 7:3)--given an intellectual knowledge of the things coming and their relation to the plan of God in the establishment of his kingdom. The Lord reserved until its due time that which he had previously declared through the prophet, the means and agency in the overturning of the thrones of kingdoms --"knowledge shall be increased."

R684 : page 1

When ready to have knowledge increased, and through knowledge liberty, the Lord brought to men the art of printing, to which, more than any other perhaps, the overturning of every form of evil and oppression among men is traceable.

We see the various battalions now making ready; the battle-line becomes more and more apparent, and the hosts are marching to their respective positions, and soon the engagement will be general.

But what about the true Church? Has she no share in this conflict? Will she have no part in this battle of the great day? Ah! here is a weak point with many: while interested in watching the world's preparations, they neglect proper attention to their own share in this battle.

"Are there no foes for us to face?"
"Sure we must fight if we would win."

Yes! yes!! Awake! the battle is already upon you. It begins with the house of God real, extends to the house of God nominal, and ends with the world. Be sober, be vigilant; for the fiery darts of the enemy are even now falling thick and fast about you. The battle of the great day has already commenced. The grand efforts of the adversary now, is to disarm us of our faith in the cross of Christ as the power of God unto salvation, and if possible to convert us into enemies of the cross. The alarming extent to which he has already succeeded should bid every saint that thinketh he standeth take heed lest he fall. Never, by the grace of God, never let the banner of the cross be torn down. Evidently the "offense of the cross" (Gal. 5:11) has not yet ceased. Still, it is to the Jew [and the nominal Christian] a stumbling-block, and to the Greek [all the worldly wise] foolishness, that the death of Christ bought for mankind life and liberty. Up, soldiers of the Cross--

"Lift high the royal banner,
It must not suffer loss."

The preaching of "Redemption through His blood--the forgiveness of sins" (Eph. 1:7) has always been opposed by the adversary, and he has ever found able assistance but never with such persistent and deceptive effort as now.

It is well that we all should clearly see the Enemy's plan of attack. His soldiers appear clad in garments of light; they even wear aloft the name of Christ, and are divided into various companies, prominent among these being "Spiritists" and "Progressive Christians" so called, but all and everywhere they may be discerned by their opposition to the Cross. Some are more open and some more wily and mild in their opposition, but all deny the ransom--deny the very foundation of real Christianity--that we "were bought with a price" even "the precious blood of Christ." (1 Cor. 7:23; 1 Pet. 1:19.)

Will the battle be hot--will many fall? Alas! yes, a thousand shall fall at your side and ten thousand at your right hand. (Psa. 91:7.) A thousand to one is a very heavy slaughter, and marks the severity of the battle, but evidently pictures what we may expect before our share in the battle is complete. The thousand falling to one who will stand, is as real and truthful as the statements of the same prophet relative to the trouble coming upon the world.

Do you ask the cause of so many falling, and the means by which the few shall stand? We answer that they fall because the Apostles words have not been heeded--"Take unto you the whole armor of God that you may be ABLE to withstand in the evil day." (Eph. 6:13.) Alas! how many in the ranks have nothing but the shield of faith. The shield is very valuable, and if we could have but one piece of armor it would doubtless be the most valuable, but unless we have more we must surely fall as this conflict progresses--we will not be "able to stand" without more armor. Ah! how much we need sandals, the preparation of the Gospel which leads us to

R684 : page 2

expect and enables us to endure the sharp difficulties of the narrow way unflinchingly, as good soldiers. How much we need to be girt about with truth, with the precious promises of God's word, lest we become weary and faint. How much we need to have well in hand the sword of the Spirit which is the Word of God, that we may be able to keep the adversary at a respectful distance. How much need there is also for the breastplate of Christ's righteousness-- his merit recognized as covering our life, our vitals. How much need too, for the helmet, an intelligent hope of salvation-- a head-cover.

Those who are negligent about putting on the armor, and are relying solely upon their shield of faith, to meet every attack of the enemy, are making a great mistake--As the enemy's arrows ["bitter words," sarcasm, sophistry, etc.,] are showered upon you and he presses you close, you may lower your shield for a moment to note his position, and then unless you have an intellectual apprehension of the truth--a helmet--the enemy will be sure to succeed in striking you with an arrow of sophistry. Or if very guarded about your head, and busy seeking to protect your intellect by your shield of faith, you lift high the shield your breast will be exposed, and there the arrow of no ransom will strike, unless you have on the breastplate of Christ's righteousness.

Even armed with the whole armor you will barely be able to stand--so fierce the assault. With all the armor on there are chinks and openings of various sizes in our helmets (intellectual apprehensions) which demand that we still be on our guard and cast not away our shield.

Let every soldier of the Cross put on the whole armor and see well to it that it is true steel and not mere polished tin. See that it all bears the imprint and marks of the Royal Armory--the Word of God.

====================

page 2

EXTRACTS FROM INTERESTING LETTERS.

Walton Co., Fla.

C. T. RUSSELL:--Dear Brother:-- Please accept my thanks. I wish I could only tell you all I feel, but I cannot. The teaching of the TOWER seems to me to be the truth, and yet, so different from what I have been taught. I read, and am amazed and delighted, and frequently I am led to exclaim, Surely, surely, this must be the truth! My Father in heaven knows how I long to know the truth--I have prayed to be kept from error.

For some time I have not been satisfied with so-called orthodox teaching. It didn't seem to me to harmonize with God's Word, and although for a time I tried to keep "in the lines," I finally broke through and preached what I believed to be the truth. I have in consequence been persecuted and denounced as unsound in the faith. I became so disheartened that I meditated leaving the Baptist church. But where to go I knew not. When I came to examine, they all seemed to be afflicted with the same disease, and some worse off than my own denomination. Just then (it seemed an accident), a friend handed me, at meeting one day, a couple of Z.W.T., with the remark that as I was unsound, they would not hurt me to read them. Oh! how they stirred my very soul!

I am studying hard; if I become perfectly satisfied, I am done with sects and creeds. I have been lending the papers and circulating them about. Some of the strict ones are watching me. A storm is brewing for me, and I am all alone; but blessed thought, God will help. Yours in Christ,

Brooklyn, N.Y.

VERY DEAR BROTHER:--I am going to write you a few lines. More and more I esteem your special work. I have been feasting on "Food," and it is rich, spiritually. When first I read of the doctrine of the presence of Christ, it was too much for me--so contrary to all I had learned in days past--but now, after months of study and meditation, I see the truth, and it is a power to the believer. Your letter of April 11th has been perused over and over, and has been of great help to me. I again thank you. The one serious and important question, if you remember, was as to how much time I should give to the Lord and how much to business. Since then, the subject has been constantly in my mind, having given it the cool and careful consideration you advised (also my method), desiring to do exactly right in the matter, desiring above all to please our Lord, and to so decide that I should gain spiritually and be enabled to do the best for others.

Well, business takes the second place, and I will give more time in studying the Word and gaining from the Lord spiritual light and direction. The Lord is revealing himself to me more and more. I pray that I may so understand him as to do the most I can to honor him in this life, to do good to all men, and "to live and move and have my being in him." I pray for wisdom, direction and blessing for you, often.

With sincere regard, your brother in Christ,

Clay Co., Dak., Oct. 14.

DEAR BROTHER IN CHRIST:--May the Lord bless you, in your work, spreading the joyful tidings of our dear Master's presence. "O Jerusalem, that bringest good tidings, lift up thy voice with strength; say unto the cities of Judah, behold your God." I have often thought of writing to you; but being a foreigner, the English language don't come as natural to me. Have had the TOWER in our house for two years, and it has been the means of opening my eyes. My heart is full of gratitude to my heavenly Father. How gloriously the dawn is breaking after such a long night of darkness! For the last five years I have been earnestly looking for the coming of Jesus my Bridegroom. My path has often been narrow and difficult. Thanks to God, I can see it clearly now. What a great privilege it is to suffer with him here and share his glory there. When your paper and Food first reached me, it seemed to me I was like Peter, who was out along with the other disciples, fishing the whole night and caught nothing. When morning came, Jesus stood on the shore and they knew not that it was Jesus, but John was the first to recognize him, and told Peter, and we know the result. So it was with me, when you told me, "It is the Lord." I believed the John class, and swam ashore. Will you please send me three copies of each number of the SWEDISH WATCH TOWER; I would like to send them to Sweden, to some persons whom I know for sure are thinking Christians and Bible students. The mite enclosed ($5.00) will help pay some of the debt you are in for expense of the Swedish paper. I wish it could be more, but I am sure the Lord is able to provide in due time. "Be of good cheer," the help will come where we least expect it. I hope that some of my countrymen, or the Swedish saints, may be able to comprehend the glorious truth, and take an interest in the Swede TOWER. I know but two or three that really understand--they are old pilgrims. May God bless you abundantly, dear brother and sister Russell, is my daily prayer.

Your sister in Christ, __________.

Orangeburg, S.C.

MY DEAR BROTHER:--I am glad to tell you that I am cheerfully holding on to what I have learned of "the good (not spurious) Word of God," and am still anxiously reaching for more. I receive so much comfort from the teachings of the TOWER that I read the different issues over and over again. Indeed, so helpful is the paper to me, in the understanding of God's Word, that I look for it every time as I would for a dear friend. It is next to the Bible. I am alone as yet, but the light is certainly making some impression. Babylon is visibly unstable and corrupt; her corruption is becoming so enormous, that thinking men cannot much longer submit to it; she is actually closing her eyes and ears to known filth in her ministry, as well as laity, and her order is to "hold the fort" against the light now streaming from the Word.

Delta Co., Tex.

DEAR SIR AND BROTHER:--Some time ago, a copy of the WATCH TOWER accidentally (?) got into my house. I read it and became interested very much; have received several numbers since, and "Food for Thinking Christians." Well, what of it? I hardly know whether to accept it or reject it; in fact, I can't reject a part of it without rejecting the Word of God. I determined many years ago not to accept or reject any theory until satisfied that the Word of God sustained it. I need not tell you this motto has made me a little "weak-kneed" on some things in my church.

I have read all you sent and am thirsting for more. I handed some of the papers to friends, though that voice, "Let no man deceive you," makes me tread cautiously; yet, "by their fruits ye shall know them" partly dispels the fear. I shall be glad if you will answer this by letter, and answer the following questions: First. Should I become convinced that yours is the true Church, and wish to join it, how should I proceed? Second. In other words, would I have to subscribe to a certain set of doctrines, the mode and design of baptism included? Third. If you have a set of doctrines your ministry are bound to subscribe to and teach, what are they?--especially with reference to baptism, its mode and design, and the conditions of pardon? I think, from what I can gather from your book and papers, that we are agreed on these things--I hope so. Can you arrange for us to have preaching on these subjects? This is, I should think, a good field of labor. Our people are ready to hear and test by the only infallible guide--the Bible. Will you please to send us, as per offer, more reading matter, especially, "The Tabernacle and Its Teachings," and whatever else you think would be good for me.

With respect, &c., I am yours in Christ,

[Answers to the above questions will be found in the following articles of Z.W.T.:--"The Ecclesia," Sept., '84; "Our Sect," Oct., '83; "Justification Defined," Sept., '84; "The Two Baptisms," Oct., '84; "The Episcopal Church," this issue. When evidence is seen, "Be not faithless, but believing"-- then courageous and faithful.]

Palmyra, Ill.

MRS. C. T. RUSSELL:--My Dear Sister in Christ:--I have longed so often to write to you, but have refrained from anything only short letters to the TOWER, on what seemed necessary. But it is almost a year since I left the M.E. Church, and myself and husband were buried in baptism. It has been such a year of rest that I must write and tell you. Of course, we have had trials; those that once spoke well of us now say strange things, but you know all about that, for all are treated alike. We have stood on the "sea of glass" almost a year, and we are not tired yet! The Word tastes just as good--yea, it grows sweeter all the time. I do wish I knew some word to write that would express my intense love for the precious Word of God, precious because it is the revelation of himself. Several years ago I promised my Lord to do whatever I should see to be duty, regardless of others' opinions, and the Lord always gave me strength to do whatever he required. As to knowledge of Scripture, I had none only the most simple; I clung to what I had, but was afraid to try to learn more. I read my Bible just exactly as a Catholic counts his beads, in reverence and in ignorance. I was afraid to study it, because friends of mine commenced studying long ago, and, seeing the error in the church, left it, and left all. They saw the error in the church, but did not see the glory in true religion; they saw the failure of man, but did not see that God has a religion that is not, and cannot be defiled by man. I feared to study my Bible, lest I should deny the Lord that bought me, and then, of a sudden, I saw that I might study--yea, I could go down into the depths of the wisdom and knowledge of God, and he would aid me, and there was no fear of infidelity! Could I be disobedient to the heavenly vision? nay, nay, but I could praise him continually for the great joy he has given me, the unspeakable joy of knowing him. I wish we could oftener find listening ears, for it seems so selfish to have all these precious truths and not feast our friends too; but they are suspicious of us, it is seldom they will listen, and I find it a severe trial to be quiet and learn so much and say so little. We esteem the WATCH TOWER most highly, but I cannot tell you that we swallow them all instantly; sometimes we get too large a dose, and have to wait a while and apply the test, but we search the Scriptures daily, to see if these things are so, and it is wonderful what feasts we have, how could we have read the Bible so long and not know anything about it?

And now, dear sister, I have written this to you, because I love to commune with one of like precious faith, and hoping that it might prove a slight encouragement to you, if your arms are weary. I would help to hold them up, but the Lord will sustain you. We do not know each other, but we do know the same precious Saviour, and together we will praise him.

Your sister in the Lord, __________.

===================

R706 : page 2

NO OTHER NAME.

The healing of the lame man at the Beautiful gate of the temple, the wondering crowd which it excited, and the rulers who were enraged about it, and the more so because they could not deny the genuineness of the cure, all combined to afford the Apostles some rare opportunities to preach to the people. It was quite another thing to seize upon and make use of the opportunities which the miracle afforded. The Apostles, under God's power and guidance, were equal to both demands. This time it would seem as if God had guided the thoughts of the offended rulers to just those utterances which would prepare the way for the Apostles to give voice to some of the most fundamental and important truths they ever proclaimed. "By what authority and in what name have ye done this?" "In the name of Jesus Christ of Nazareth," came the answer. And then, as if forgetting the lame man and his cure, the people and their amazement, the rulers and their anger, together with all temporal and temporizing considerations, Peter swept on in thought to that larger, grander power of the crucified Nazarene to save men from the maladies and deformities of sin, and uttered those words that come ringing down to us through the ages. "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." Hear it, all ye that need salvation. Accept him, and learn that he is able to save to the uttermost all who come to God by him.--Selected.

====================

R684 : page 2

HOLY COURAGE.--Holy courage characterizes every true life. The possessor of this life looks at the right, and says, "With God's help I will do it." He never for a moment asks himself the question, "Will it affect my material interests?" but only, "Is it right?" If the reply to this question is "Yes," he moves right on in the sacred path of duty, though it leads through a "burning, fiery furnace," or a lion's den. The frowns of friends, or the threats of foes move him not. His position is taken, and from it he will not be driven. When he approaches the portals of the tomb, he exclaims, "I have fought a good fight"; and when he is lowered into the grave, the very remembrance of his heroism calls forth the word, "There he lies who never feared the face of man." Such are the men who triumph over every foe, and are more than conquerors through him that loved us.--Sel.

====================

R694 : page 2

COMMUNION with God must ever hold a higher place than service for God. Do we realize it?

===================

R684 : page 3

HAVE FAITH IN GOD.

When the stormy winds are blowing,
And the angry billows roll,
When the mighty waves of trouble
Surge around the stricken soul,
Have faith in God,
Who reigns above;
Trust in Him,
For He is love.

When the way is rough and thorny,
Danger all along the path,
When the foe is ever planning
How to crush you in his wrath,
Have faith in God;
His loving care
Shall keep you safe
From every snare.

When your eyes are dim with weeping,
And your heart is full of woe
For the loved that now are sleeping
In the cruel grave so low,
Have faith in God;
The dead shall rise
To meet the Savior
By and by.

Are you filled with eager longing
For the night to pass away?
Are you weary of the watching
For the dawning of the day?
Have faith in God;
He is our stay;
Soon will come
The perfect day.

Are you hoping and rejoicing
In the presence of the Lord?
Are you waiting for the kingdom,
And the glorious reward?
Have faith in God;
Our King is here,
And soon his glory
Will appear.

--Sel.

===================

R685 : page 3

TO WHOM WAS IT PAID?

"Jesus died and paid it all;
All the debt I owe."

We live in a day when the wherefore and why are sought on every question. It is, therefore, to be expected that when the grand old doctrine of a ransom for sin is being attacked and scoffed at, those who hold the doctrine should not only be required to give a "thus saith the Lord" on the subject, but also that when asked to prove the reasonableness of the statement, and show how, and why, and by whom, and to whom, and on what account the ransom for sins was given, we should be ready to show it.

While it should be to all saints, and is to us, SUFFICIENT that God's Word declares that we were "bought with a price," "redeemed with the precious blood of Christ," ransomed "from the grave" by Him who "gave himself a ransom for all," etc. Yet it is gratifying to us that we are able to "give an answer to every one that asketh" on this important subject.

Let us bow before the statements of Scripture, and let us also see that they prove logically

How firm a foundation ye saints of the Lord
Is laid for our faith in his excellent word.

Our opponents in an endeavor to make the ransom look unreasonable, ask and answer as follows, viz.: To whom can it be claimed that this ransom sacrifice of Jesus was presented or paid? To God? Surely God delights not in blood and death. God is love, why should the loving Jehovah need to be propitiated? (See "Propitiation" in July TOWER.) Was it presented to release man from death?--then it should have been presented to 'Him that hath the power of death, that is the devil.' (Heb. 2:14.) Did Jesus present the ransom sacrifice to the devil?"

By such questions and suggestions it is sought to ridicule the ransom, and thus to turn some from the plain statements of the Word. Before giving a solution of these queries, let us see how shallow is this method of reasoning. Suppose we did not know, and could not answer to whom the sacrifice of Jesus was offered, would that disprove the fact that he "was once offered to bear the sins of many?" (Heb. 9:28,) or the statement made by Jehovah that his was a "sacrifice for sin," "a propitiation for our sins, and not for ours only, but also for the sins of the whole world?" (1 John 2:2.) Surely not, ignorance of reasons or causes is no argument against facts in any sane mind.

If you were asked to give a full explanation of the power and agencies which hold this world in order while revolving in space, or of any other fact the philosophy of which you imperfectly understand, would you be obliged to disbelieve and deny the FACTS because you could not explain them fully? So with the doctrine of RANSOM. Is it sensible or reasonable to ask any child of God to disbelieve the plain statements of God's Word because he cannot fully explain its every reason in detail? You believe that a grain of corn grows when planted. You do not understand and cannot explain fully, how and what the process, but do you therefore deny the fact?

Let it not be forgotten either, that some of our opponents desire to seem to hold fast to the Scripture, and hence sometimes use and quote the word ransom in such a manner as to leave the impression with some that they are in harmony with the Scripture where it occurs, but they have never yet defined the word, nor explained the texts in which it occurs with the context. Beware of such deceitful handling of the Word of God.

Now we come to the questions. Let us consider them in the reverse order: Was the ransom-sacrifice of Jesus presented to "Him that hath the power of death, that is the devil?" We answer, No, assuredly not. Satan's power, though willingly exercised by him, could not be exercised were it not permitted by the great Supreme Jehovah. And Jehovah would have permitted Satan's power and the great calamity to be inflicted upon man, had it not been that by sin he had brought it upon himself as the penalty of Jehovah's violated law.

Hence Satan's power, like that of a hangman, is a delegated "power of death." The hangman is merely the servant of the Law to execute its penalties. And Satan as the servant of the Law laid down by the Supreme Judge of all creation, permitted and used for a time as the executioner of the sentence pronounced: "The wages of sin is death," "Dying thou shalt die."

If a prisoner's ransom or fine was to be paid, it would not be offered to the Jailor or Executioner, but to (the clerk of) the Court whose law demanded it. So likewise the ransom for sin should not be paid to Satan the executor of the penalty, but to the power which condemned sin, made the penalty, and ordered the execution of the guilty.

Thus we have already suggested the answer to the first question--Was the ransom-sacrifice presented to God? Yes. Not only as above shown is it reasonable to say, that the sacrifice for sin should be presented to the one whose laws were violated, but we shall now offer scriptural proof that Jesus did present his sacrifice to God.

The sacrifices for sin, under the Law, were sin-offerings unto Jehovah. See Lev. 4:3,4,23,24,27,31,34 and 35; Exod. 30:10; Lev. 5:11,12 and Lev. 9:2,6,7, and 2 Chron. 29:7-10,20-24. These were but shadows and types of the true sacrifices for sins by which the Lamb of God taketh away the sin of the world, putting away sin by the sacrifice of himself, and presenting himself without spot unto God. (John 1:29, Heb. 9:26; 1 Pet. 1:19; Heb. 10:4-9.)

The same thought is taught inductively by the following scriptures, Deut. 32:17; 1 Cor. 10:20; Psa. 68:20 and Rom. 12:1.

Having thus established by scriptural testimony, the fact that there was a ransom-sacrifice, and that it was presented to God, let us notice the objections implied in the question. Did God require blood as a satisfaction or propitiation for human sin? We answer, yes: and if Christians could take larger and fuller ideas of God and see the perfection of each of his attributes as well as the harmony of them all, the matter would appear perfectly clear and plain.

It is because Justice, Wisdom, Love and Power are all imperfect in us, that we are not quick to notice the perfect operation of these qualities in our Heavenly Father. In the fallen race Justice, Wisdom, Love and Power are continually antagonizing each other, but not so with our Father in heaven. With Jehovah, Wisdom first surveyed the field and laid out the best plan, Justice, Love and Power consenting to it, fully. Under Wisdom's direction man was placed at once, under a Law the penalty of which was the forfeit of his existence, and all the train of woes accompanying death. Wisdom foreknew man's FALL through inexperience, but felt justified in view of beneficial results--lessons, etc.

When man disobeyed, JUSTICE stepped forward, drove him from Eden and delivered him over to Satan to be buffeted by evil circumstances that the FULL PENALTY of the violated Law might be inflicted--"dying thou shalt die." While the Justice element of God's law (and character) was dealing with man, the Love element was not indifferent, but it was powerless for two reasons: first, it could not oppose Justice, and secondly, it could not at first relieve man by satisfying Justice and providing a ransom-sacrifice for sin, because that would have been in opposition to the plan marked out by infinite Wisdom: hence Love moved not to man's relief, except to encourage and instruct through promises and typical sacrifices, shadowing forth its future work. Thus was Love employed while awaiting the auspicious moment when under Wisdom's direction it might act.

Finally that moment came. It was in "the fullness of time" (Gal. 4:4,) and in the "due time" (Rom. 5:6) that God sent forth His Son, "that he by the grace [favor, love, bounty] of God should taste death, for every man." (Heb. 2:9). Herein was MANIFESTED the Love of God, in that while we were yet sinners, Christ died for the ungodly." (1 Jno. 4:9, Rom. 5:8).

Love, because exercised in harmony with the Law of God was not in conflict with Justice. Love's method was not an attempt to overrule and oppose the sentence, nor to interfere with its full execution, but to provide a substitute or ransom for man. By meeting for man the penalty inflicted by Justice (death,) Love forever releases mankind from the Adamic curse (death) inflicted by Justice. This was Love's triumph no less than the triumph of Justice. Its triumph was in the offering of the acceptable ransom-sacrifice which Jesus presented to Justice--the element of God's character which enforces his righteous decree and penalty.

But Love's triumph was not yet complete, Wisdom had marked out a course which not only should thus redeem man, but by which he should be lifted back to perfection, and that under circumstances favorable to his everlasting continuance in well doing.

The plan was no less than the selection from among the redeemed ones of a "little flock" which through much tribulation and severe trial should be "accounted worthy" to be associated with Jesus in the work of restoring mankind to its original and perfect state. Hence, Love is still at work and soon, aided by the Power of Omnipotence, will in the Millennial age, complete its work in the resurrection, restitution, blessing, of all the families of the Earth.

Thus it is seen, that in our Father's plan all his attributes take their proper part and place, and the result will be a grand triumph of all, demonstrating to angels and to men that His Justice, Wisdom,

R686 : page 3

Love and Power are each infinitely perfect and that together they work out harmoniously His benevolent designs.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works his sovereign will.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

===================

R686 : page 3

A RIVER THAT MAKES GLAD.

"There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved. God shall help her, and that right early."--Psa. 46:4,5.

The preceding and succeeding words of this Psalm indicate a time of great and wide-spread trouble and distress, which is here very graphically described in symbolic language: the earth is removed, the mountains are carried into the midst of the sea, the waters thereof roar and are troubled, and the mountains shake with the swelling thereof.

These things were not true, either in a symbolic or in a literal sense, in the day in which it was written, nor is it yet fully accomplished. The writer spoke as moved by the Spirit of God, and, like the other Prophets, uttered many things which he did not understand, they being written for our admonition and instruction, in whose day only the application is due.

The great bulk of prophecy was dark and mysterious, alike to Jew and Gentile, until Jesus and the Apostles, under the direct inspiration of the same Spirit that dictated them, gave us the keys to unlock their hidden meaning, never designed to be understood until God's "due time" should come; and then only by the consecrated in Christ Jesus. These will give their consecrated time and labor and patient thought in applying the keys to the various locks, and these alone receive the rich reward--the meat in due season.

We find that earth, in symbol, signifies human society as at present organized; that sea is a symbol of the unrestrained and uncontrolled masses of mankind not submissive to either civil or religious control; that mountains symbolize the great ruling powers of earth--the kingdoms of this world. We find that this interpretation of these symbols is applicable throughout the Scriptures wherever these terms are used symbolically.

In order to get the idea conveyed here, let us read verses 1 to 3, using the interpretation instead of the symbol: "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the present organization of society be dissolved, and though the kingdoms of earth be overthrown and swallowed up by a revolution of the people who will refuse to be longer ruled by them."

If a literal mountain were cast into the midst of the sea, it would quickly be swallowed by the sea; so will it be with the kingdoms of earth when overthrown by the turbulent masses of discontented people who are now mustering their hosts and disseminating their revolutionary principles under names now universally recognized--Communism, Socialism and Nihilism, etc.

This revolutionary spirit has not yet reached its climax; the earth is not yet removed; nor are the mountains yet carried thus into the midst of the sea: but the events of verse 3 have come to pass. The waters of the sea [the discontented peoples] roar and are troubled. We hear the roaring of the troubled waters from every quarter of the globe, and truly the mountains [kingdoms] shake with the swelling thereof. There is not a government on earth that does not realize that these are perilous times, and in consequence of this fact, each is taking special precautions to protect itself against the rising power of its own subjects--the roaring, troubled waves of the sea.

This is the extent to which the events foretold in prophecy have at present ripened, and the rising storm will, from present indications, require only a few years to reach its terrible climax, overthrowing and swallowing up in anarchy and confusion all the kingdoms of earth. A few more years and the prophecy of verse 2 will find its complete fulfillment, just as surely as we now realize the fulfilling of verse 3.

But who is it that finds a refuge of peace and safety in the very midst of the shaking and dissolving kingdoms? Evidently it is the class spoken of in verse 4 as "the city of God," dwelling in "the holy" of the tabernacle of the Most High. In symbol we find that

R686 : page 4

city represents a church, an ecclesiastical kingdom, true or false. The city of God, then, means the kingdom of God-- the Church. As referred to here, it is not the kingdom set up and glorified, else it would be represented as in the Most Holy. [See "Tabernacle Teachings," pages 5 and 11.] But it is the kingdom of God--the true Church, in its present condition--the wholly-consecrated children, not the mere outward professors. "There is a river," a river of truth, the blessed streams whereof makes glad this city of God.

How many of us have been refreshed, especially of recent years, by these blessed streams of truth! Though we hear the roaring of the troubled sea, the murmuring and threatening of discontented and oppressed people, and feel the shaking of the kingdoms with the swellings thereof; and though we know that the dreadful result will be universal anarchy and the complete overthrow of all governments, yet we fear not, for "God is our refuge and strength, a very present help in trouble."

But our peace and composure, in view of these things, is not a selfish condition which rejoices in its own security regardless of the woes of others. Ah no; for the streams of truth have brought to us the blessed assurance that

> "Sweet accord shall grow at length
> From out this clash of earthly discords."

Men fear and tremble as the storm approaches, and will be in utter dismay when it bursts, yet the Church [all truly consecrated saints] shall not be moved. "God shall help her, and that right early." Even now she is being strongly fortified with the truth which shall protect her. The Lord of Hosts is with us; the God of Jacob is our refuge.

In verse 8 the Prophet carries us down to the time, and bids us view the scene, when these things will have been actually accomplished, saying, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire."

What! is it the Lord that thus makes the earth desolate? Yes, Isaiah also expresses it so, saying, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." (Isa. 24:1.)

But have we not just seen that the trouble and destruction is to be accomplished by a general uprising of discontented and ungovernable people? by such a revolution as Communists, Nihilists and Socialists contemplate? Yes, as verse 6 states it, "The heathen [lit., nations] raged," and as a consequence "the kingdoms were moved." "He [God] uttered his voice; the earth melted."

Truth on every subject, however, or by whomsoever uttered, is the voice of God. And it is the dissemination of truth, the voice of God, among the masses of mankind, that is awakening them to a keen sense of the inequalities existing under the present social organization, and this prompts them to assert their equal rights with their fellows and to make desperate efforts to obtain them.

But human effort will not be able to accomplish that which is desired. The dreadful result will only be anarchy and wide-spread confusion, the earth will melt, organized society will be dissolved. And when human effort has spent itself, and men realize their own inability to rightly adjust affairs among themselves, God speaks through his prophet, saying, "Be still, and know that I am God." And wearied and discouraged at their own efforts, men will hear, for, it is written: "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.)

R687 : page 4

Then, too, they will learn that "The Lord of Hosts is with us," and that Christ is present to rule and reign, and he will be exalted among the nations, he will be exalted in the earth. They will realize that the God of Jacob is their only refuge.

"And many people shall say, Come, let us go up to the mountain of the Lord [let us seek protection and render obedience to the kingdom of the Lord], and he will teach us of his ways and we will walk in his paths." (Isa. 2:3.)

While the message, "Be still, and know that I am God," will have a special application to the world at the time just referred to, it is applicable to the Church now. Amid the clashing creeds of the many great organizations claiming to be the Church, and claiming the support of the Scriptures for their various theories, and yet denying and mystifying their teachings, God's voice comes to his consecrated children, saying, "Be still, and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

Those who obey, who bid their own wills, their prejudices, etc., be still, are learning now from God's word the blessed truth that the Lord's Anointed is even now present to set up his kingdom under the whole heavens, enforcing the will of God on earth as in heaven by abolishing evil and restoring the race to fellowship with God. Then all may partake freely of the river of truth, the streams whereof, even now, make glad the city of our God--the saints.

Another thought is suggested by this Psalm, viz., that some at least of the little flock who are to be joint-heirs with Christ will remain in their present condition, in the flesh, until the now threatening and rising storm shall have at least partially accomplished the overthrow of the present kingdoms--until the mountains be carried into the midst of the sea. This is also in harmony with what we have learned with reference to the part the same class take in pouring out the seven last plagues of Rev. 16. See, Z.W.T., of June and July, 1883.

====================

R687 : page 4

THIS PERSUASION.

This persuasion cometh not of him that calleth you....But he that troubleth you shall bear his judgment.--Gal. 5:8,10.

To persuade is to convince or teach. Every Christian should "be fully persuaded in his own mind"; that is, he should exercise his mind in the study of God's revelation, so as to know just what he believes, and the scriptural reason for his belief. Thus the Apostle responded and testified concerning "the kingdom of God, persuading men concerning Jesus, both out of the Law of Moses, and out of the Prophets, assisting the willing ones to make up their minds, and to recognize in Jesus the crucified, the one typified in the sacrifices of the Law, and referred to in the Prophets-- the Lamb of God who taketh away the sin of the world--putting away sin by the sacrifice of himself, being delivered for our offences, but raised for our justification, in which risen and glorified condition, he shall soon fulfill all the prophetic declarations of glory and blessing.

After summing up the evidence of God's love as revealed in the fact that "He spared not his own Son, but delivered him up for us all" and that since "It is Christ that died" for our sins, and thus became our ransom price from sin's penalty, the Apostle says no one has a right to condemn us, for surely God who has justified us through this offering of his Son, would not now condemn us. Then he concludes his strong argument by saying, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the LOVE OF

GOD which is in Christ Jesus." (Rom. 8:38.) All God's love and mercy and blessings come to the race in and through Jesus and his work--"through whom are all things, and we in him."

But in the Scripture under consideration, the Apostle refers to a teaching or persuasion which was being advanced in the Church, which he assures them is not of God. This shows the necessity of guarding our judgments, so that we be persuaded only of God, and not by the adversary, even though he should present his persuasion through some of those who have been recognized as teachers in the Church.

Let us closely examine this evil persuasion here referred to, that we may judge whether it is being now used to "trouble" the Church. The Apostle's argument as shown by the preceding context, is not against the Law. No, that is the common way of viewing the matter, but an incorrect view. The law was the law of God, hence could not be bad. It was the same law, of which the same Apostle declares: The law is just and holy and good. (Rom. 7:12.) It is manifestly incorrect then to suppose that he is here opposing the law. His argument is, that because of inherited condemnation and weakness, the law could not justify any to life: that is to say, no one would be counted worthy of everlasting life on account of right doing, (keeping the law,) because all are imperfect and sinful by inherited nature and none could keep the law perfectly.

It was because the keeping of the law could not justify (declare just, or righteous, or pure) any one, but on the contrary, reproved and condemned all, that Jesus came and gave himself a ransom for all, to thus redeem us from our inherited curse. Hence while the Law is good, it was useless as a justifier of sinners, for it condemned totally all who did not harmonize with it perfectly.

The Apostle was writing to Christians at Galatia, some who had been heathens. They had originally received the correct idea, that "Christ died for our sins according to the Scriptures," and that through his blood we have redemption [from the curse of sin] even the forgiveness of sins. (Gal. 3:1 and 1:4.) But their early trust in Christ's redemptive work had been disturbed by some Christianized Jews, who, while calling themselves Christians, were denying the very foundation fact of Christianity, viz.: that Jesus' death cancelled the sins of all who accepted of him as their Redeemer and Saviour.

They did not deny Jesus, else the Galatians would have been unmoved by their teachings. But calling themselves Christians, and confessing that Jesus was a notable and worthy EXAMPLE, they denied the ransom--they denied that there was "redemption through his blood, even the forgiveness of sins." (Col. 1:14.) They claimed that Jesus' example was good, yet if any would be saved, they must accomplish their salvation by good works, and observance of the law --circumcision, etc. That these were the facts, is evident from the Apostle's language throughout this epistle.

The very first chapter makes it very prominent: "I marvel that ye are so soon removed from him that called you INTO THE GRACE OF CHRIST unto another gospel, which is not [really] another [Gospel]; but there be some that trouble you and would pervert [turn] the gospel of Christ." (Gal. 1:6,7.) We should note the fact that the Apostle clearly and distinctly shows here that the true gospel was that of grace or favor through Christ.

The gospel says, Here, take salvation as a gift, a favor of God through Christ. Jesus has made of himself a propitiatory sacrifice for our sins; he died the just for the unjust and now presents us with the fruits of his sacrifice--free, for the taking of it. That which you could not win by your own service and merit, you may have free, it is the Lord's bounty or grace, a "free gift," purchased for you with his own precious blood. This was indeed glad tidings.

But this other gospel to which some invited them, Paul assures them was not really glad tidings at all; it was simply the Jewish law of salvation by merit and obedience, supplemented by the name and example of Jesus. But, as all may see, this would do little good, for the name of Jesus is nothing except as it means a Saviour from sin and its penalty. (See Matt. 1:21.) Jesus' example as a perfect man was so far beyond their ability to follow, that thus they must come short, for his example was nothing less than the fullest expression of their LAW, under which, their experience as well as the Apostle's words, proved that none could be justified to life. Hence it is that the Apostle declares, that merely linking the example and name of Jesus to the Law, did not constitute another Gospel or good news, for there was nothing in it which could give them life. Under it they would still be in their sins; hence still under the death penalty. He marvels that they should turn from justification through the sacrifice of Jesus, and attempt to justify themselves by following his example and keeping the law.

The Apostle argued against "this persuasion" or doctrine, which endeavored to base salvation upon the keeping of the law and following Jesus' example, instead of on the merit of his sacrifice freely imputed to all who would accept of it.

To present the matter very pointedly before them, he declares that they must choose one of two ways, for God had provided only the two and they could not be blended: Either they must hold to the law and hope for eternal life through obedience to it, gaining all the help they can from the examples of Jesus,

R688 : page 4

and prophets, etc., or else on the other hand renounce all these and flee to the merit of Christ's obedience and sacrifice alone. His words are, "I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing"--that is to say, the rite of circumcision, if practiced, is an evidence that you are hoping to justify yourselves by your own works, and not trusting to the merits of Jesus' sacrifice; and if not trusting in the merits of Jesus' sacrifice for your sins, then you are still under sin and its penalty as much as though that sacrifice for sin had not been made; for you are not grasping its advantages, and to be had, they must be laid hold of by faith in him as your sin bearer. "Christ is become of no effect unto you; whosoever of you are justified by the law; ye are fallen from grace [favor]. (Gal. 5:2,4.) You, who seek by works, to justify yourselves and free yourselves of the condemnation resting upon you, are relying upon that for salvation, whether you call yourselves Christians and follow his example, or whether you call yourselves Jews and follow the example of Moses and the prophets. The principle is the same. You are turning from and rejecting the grace--the favor--THE FREE GIFT of God through Christ, by endeavoring to obtain everlasting life without recognizing the ransom which God provided, and which Jesus freely gave.

PRESENT FORM OF THIS PERSUASION.

We know of none to-day who are turning to the law, as such, though they are turning to the law in the sense that they are turning to works, to good deeds, self-denials and Jesus' example (which was keeping the law and justification to life thereby) as the basis of hoped-for future life. They thus turn to an ungiven and unwritten law, which they think ought to insure God's favor and blessing of endless life, just as these Galatians turned to the Law given to Israel with its promises of life. Both these of to-day, and those whom Paul addressed, have forgotten or failed to see, that because of sin and depravity, we cannot render perfect works to God, and that God's great comprehensive law, as well as its brief synopsis given to Israel, condemns as unworthy of life--worthy of death--every creature which cannot, and does not, fulfill its every requirement perfectly. If they realized this, they would see the uselessness of presenting to God anything short of PERFECTION, with any hope of its acceptance and reward. Hence the Apostle assures us that "By the deeds of the law shall no flesh be JUSTIFIED." (Rom. 3:20.) This being true, there is no other "way" (John 14:6; 10:1) and "none other name under heaven given among men whereby we must be saved," than Jesus, and the way he opened up when he "gave himself a ransom for all," and thus opened up a new way to life. (1 Tim. 2:6.) The way of the Law (works) had been offered to the sinful and condemned Jew for 1800 years, and had never justified one of them, hence they should have been ready for the new way brought to their attention through the glad tidings, viz., that Jesus had cancelled the claims of justice against both Jew and Gentile by meeting all its requirements in his own person, on which account God could be just when he justified [declared righteous and worthy of life] those who, by believing in the ransom, had their sins blotted out and Jesus' righteousness imputed to them. (Acts 3:19; Rom. 4.)

O, thoughtless Galatians, who has deluded

R688 : page 5

you? [This might be fitly applied to those of our day who are turning from free grace assured by Jesus' ransom, to look for grace as the result of their own sacrifices,] before whose eyes Jesus Christ was previously represented as having been crucified and for our sins.

Beloved let us not forget that "This persuasion cometh not of Him that calleth you," through whomsoever it comes; even though it might come through an angel from heaven, it is from the Adversary. It "cometh not from him that calleth you." But while rejecting "this persuasion," "cast not away your confidence" in Christ and the promises which God has made, which have a great recompense of reward. Be fully persuaded in your own minds--not satisfied to accept of any testimony or persuasion not well sustained by the word of the Lord. Then with Paul you will be "persuaded" that God is "for us," and that his favor is manifest in that "He spared not his own Son, but delivered him up [to death] for us all" [as our ransom]. And if we are thus justified by God's own act, and through his own arranged sacrifice for sins, He certainly no longer condemns us. Who can condemn us while we know that "It is God that justifieth" us? Who could condemn us longer, when it is known that "It is Christ that died" on our behalf, "the just for the unjust"? Nor can anything separate us from such love.

====================

R688 : page 5

FAITH AND WORKS.

The relationship between faith and works is simple and clear when seen from a scriptural standpoint, yet very obscurely recognized by the great majority.

Works can never justify us, nor so long as we are under the imperfections resultant from sin can God recognize works at all. He is perfect, and cannot accept or enjoy that which is imperfect. Since of the Adamic race there are none righteous, no not one, it follows that Jesus' works only are well pleasing and acceptable to God.

But here comes in the province of FAITH. Jesus having "died for our sins," faith may grasp the fact that he bore our sins in his own body on the tree and appropriated to us the freedom from sin--justification which results. Thus we are justified and brought into fellowship with God, not by our own works, but by FAITH in the works which Jesus did for us; and as a result of our faith in the thoroughness of Jesus' work and its acceptableness to God as a "propitiation [satisfaction] for our sin," we realize that "there is now therefore no condemnation" resting upon us in Jehovah's sight. Our works alone could not accomplish this result, and to attempt to add them to the perfect work which Jesus did for us would be to doubt the perfection and completeness of Jesus' work--his sacrifice--and thus to lose all our interest in it; for it is imputed to us as a result of faith.

Thus it appears that our works are ruled out entirely, and have no share in justifying us to life. What, then, is the value and province of works on our part? We reply that when faith has grasped and appropriated justification through Jesus' work, then we reckoned of God as thus freed from sin, can bear fruit, i.e., perform works acceptable to God through Jesus Christ.

The works of many justified ones are really no better, and perhaps through a larger share in the Adamic fall and depravity, not actually so good as many others, yet from God's standpoint the works of those justified by faith in Christ's work are counted absolutely perfect, both the works and the person being acceptable to God by or through the implied or imputed merits of Jesus. On the contrary, he who accepts not of Jesus' ransom is not justified; hence, neither himself nor his works would be acceptable to God. He abides still under the condemnation [the same word elsewhere translated damnation]--that is on the world. (Rom. 5:18; Jno. 3:18.)

The whole world, as tried representatively in Adam, was found disobedient and condemned to the penalty prescribed, viz., excommunication from God and final extinction of being. This penalty still remains, and is strictly enforced. (Rom. 5:16.) Consequently the grand aim of all should be, not to avoid being condemned--it is too late for that, all are condemned. (Rom. 5:18.) Our object must be to escape [from] the condemnation that is on the world.

There is only one way to escape, and that is an absolutely certain and perfect way. God provided it. You cannot escape by your own righteousness [truly we have none; yours and mine are only "filthy rags,"] even as you were not condemned for your own sin. We are condemned on account of another's sin, and a way of escape has been provided through a ransom given on our behalf.

====================

R688 : page 5

ESCAPE FROM CONDEMNATION.

We got into condemnation without our choice, but cannot get out of it without our choice, but the conditions for escape are so simple and easy that all shall be without excuse. It is simply "Believe on the Lord Jesus Christ."

But to believe on him means more than at first appears, perhaps. It does not mean that men shall simply believe that such a man lived and died, nor even that, in addition, he rose again and is now highly exalted; nor that, in addition to these, he was a good man who set an excellent example. Nay, it means more. The names here given indicate it--Lord, and Jesus, and Christ. The belief which releases from condemnation sees him as Lord, or Master and Ruler. It sees him also as Jesus, Saviour, Deliverer, for such is the significance of the word. It sees him also as the Christ, the one anointed as Jehovah's representative.

R689 : page 5

Believers only have yet, in any sense, escaped the condemnation [damnation] that is on the world. "There is therefore now no condemnation to them that are in Christ Jesus." (Rom. 8:1.)

Christians frequently say to worldly people, "If you don't stop your course and reform, you will be lost," and receive the reply, "We are as good and honorable as many you think will be saved," and the entire argument is wasted and the truth obscured. Let the world know that it is lost--is "condemned already," and that Jesus came to seek and save that which was lost to make a way of escape from the condemnation already upon mankind. Show them the necessity of the ransom given and the real and blessed results of that ransom obtainable by faith in the Lamb of God, and it will have a convincing effect.

But does some one enquire, What! have believers actually escaped what the world is still under? We reply, They have escaped the excommunication, condemnation, which came upon man, and now they have access to God and "fellowship with the Father," things from which the sinner was debarred as soon as the penalty went into execution. Thus we, who had been far off are made nigh by the blood of Christ. (Eph. 2:13.) Our access is not complete yet, for outward manifestations of God's favor are not yet granted, only that which is by faith. But this is precious, and the other will shortly be ours.

Another result of the ransom, another part of the condemnation which believers escape, is death. We now by faith only realize on the strength of God's word and the evidence before us that Jesus bore the penalty of our sins in his death, and on the strength of the reconciliation already effected, as one of its results, BELIEVE and realize that we are passed from death unto life. Eventually this blessing shall be realized in full when we are perfected and like our Lord in glory. To this escape from condemnation we may invite all in the name of our Lord Jesus and through the merit of his sacrifice.

But do some enquire, If belief is essential to escape from condemnation, how will it be with those who have died without faith or knowledge of the redemption which is in Christ Jesus? If belief must precede escape, does it not seem that such have no hope?

We answer: Your difficulty arises from too narrow a view of the escape from death. You use it as though it meant to raise from the tomb, as for instance, Lazarus, Jarius' daughter and others, but its use in Scripture is more comprehensive, viz., a full, complete escape from all the penalty of sin; this would include the removal of pain, sickness, etc., as incidents to death and excommunication from God. The "widow of Nain's son" was raised, but not to perfection of life; he did not escape the condemnation; hence was still liable to pain and sickness, and again passed into Adamic death.*

But in the Millennial Age all the world is to be "raised" in like manner, and brought to a knowledge of the truth, and will thus reach a basis for faith, by the exercise of which they may escape completely from the condemnation, and come into the full perfection of being and communion enjoyed by Adam before sin.

Thus, it is evident from God's plan that all men shall be brought to a position where faith in the ransom will be possible, and it is equally clear that none will be covered by its "propitiation" who do not recognize and acknowledge it, for no man cometh unto [into communion and fellowship with] the Father but by Jesus.

---

*It is evident that those "raised" from the tomb, when they returned to it a few years after, did not experience the "second death." Yet, if they had been FULLY lifted out of the first, it would have been a "second death." This proves that RESURRECTION, or a complete recovery from Adamic death, means a full release from all its power, a bringing back or restitution to original perfection.

====================

R689 : page 5

THE CLEANSING MAINTAINED.

If our escape from sin and its condemnation is by a ransom for Adam's sin, what shall we conclude concerning errors, omissions and transgressions now committed by those who have escaped and who have been JUSTIFIED from Adamic sin? Would not the least sin on our part bring us again under condemnation? And would not this require another sin-offering to ransom us afresh and enable us to again escape from condemnation?

The lack of a reasonable answer to these reasonable questions has confused many on the subject of ransom. They say, If God can and does forgive recent offences without a ransom, why did he not do so with the original offence, the Adamic transgression?

The answer is simple and very clear: Our Lord's sin-offering cancelled fully the Adamic sin and all guilt which came by or through it in any way. Sin, as it is in the world, is entirely traceable to Adam's sin. The impaired moral and physical nature which you received from your parents (and they from them back to Adam) is the fruitful source of your besetments to sin, and the open door by which you are easily assailed by the adversary. Hence, when you would do good, evil is sometimes presented so as to mislead and entice your degenerated nature into sin. This sin is traceable to the

Adamic transgression; hence it is covered by the ransom. Whosoever, then, has by faith laid hold upon the ransom and escaped condemnation, finds ample assurance in our Father's word that the blood of Jesus not only covers the sins that are past, but also all those present and future, not willful, but occasioned by the inherited weakness of the flesh.

This grand truth is clearly expressed by the Apostle. (1 Jno. 1:7,8.) He is writing of himself and fellow believers, who by faith in Christ have been justified and have escaped the condemnation, and says: "If we say that we have no sin [i.e., actual sin; if we claim that our every word, thought and deed is perfect], we deceive ourselves and the truth is not in us." "But if we walk in the light as he is in the light, we [and Jehovah] have fellowship one with another [God and we], and the blood of Jesus Christ his Son cleanseth us from all sin."

What a beautiful thought--what a glorious truth! Though still actually imperfect, only reckoned righteous, still liable to and sometimes overcome by evil because of inherited weakness, yet, by walking in the light, we may maintain our communion with God, and may realize, on confession, the forgiveness of every sin and that the precious blood-- the ransom--keeps us clean from every stain of sin. Thus, and in no other way, can we "keep our garments unspotted from the world. (James 1:27.) Our robes of righteousness presented to us by our Lord as the fruit of his sacrifice, our wedding garment needful to a place at the marriage of the Lamb, would soon be defiled were it not for the continued efficacy of the cleansing blood.

To this, his plan, by which he can be just and yet justify him that believeth, God invites us, saying; "Come, let us reason together [I will make clear and plain to you how]: though your sins be as scarlet, they shall be as white as snow; though they be [deep] red like crimson [a fast color], they shall be as wool." Yes: "The blood of Jesus Christ, his Son, cleanseth us from all sin." (Isa. 1:18; 1 John 1:7.)

===================

R689 : page 5

RANSOM AND TESTIMONY: WILL THEY BECOME CO-EXTENSIVE.

1 TIM. 2:1-6.

The writer of this epistle was a large-hearted man. There was a special place in his heart for special believers, and another for his kinsmen according to the flesh, and room to spare for all other men without exception. "I desire (says he), that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men." His heart expanded with the right feeling, because his eye was fixed on the right model. "For this is good and acceptable in the sight of

God our Savior; who will have all men to be saved, and to come unto the knowledge, of the truth." And that he had the right conception of the right model was to him clearly demonstrated in the most matter-of-fact way. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." It is this matter-of-fact proof that God "will have all men to be saved," which at present demands the utmost attention. It is comprised of two parts--first, the fact and its meaning; and second, the testimony which is to be given respecting it.

I. The Fact and its meaning. The fact is one of our foundation facts--the death of Christ. The meaning of the fact is that he "suffered for our sins, the just for the unjust, that he might bring us to God"--he "died for our sins according to the Scriptures"--or, as here expressed, he "gave himself a ransom for all." At this point it may be asked,--

1. What is a ransom? It means the price paid to redeem from captivity or punishment. It is something which has been paid for something which has been forfeited; and the one is considered to be the equivalent of the other. Here another question arises,--

What was forfeited? To answer this question, we revert back to the cradle of our race. Adam, we are told, was "the son of God." He has no human father --he derived his life direct from its source. He was made in the image or likeness of God; and to him was given

R690 : page 5

dominion over all the earth and all that it contained. Head of the human race and Lord of its home, he was pronounced by the highest authority "very good." He was placed under law. It was plain and positive, and its penalty-- death. He broke that law, and immediately came under its penalty. The life thus forfeited was not his own individual life merely, but being the head of the race, the life of the entire race was forfeited in him. Human life then being the forfeit, and its extent universal,--

What of the ransom? It was equal to the forfeit, human life, and its extent universal. Every particular in which Adam was different from his progeny, Jesus was his equal. He was born of the virgin, Son of God, image of God, Lord of earth, federal head, the holy from his mother's womb. Here analogy between the two Adams seems to end. When tempted, the first Adam fell, and involved all mankind in his degradation and punishment.

R690 : page 6

When tempted, the last Adam resisted--resisted unto death, even the death of the cross, and involved all mankind in his righteousness and self-sacrifice. The most unimpeachable testimony was given to his sinlessness. He was "holy, harmless, undefiled, and separate from sinners," and "without spot" he offered himself to God. This was giving life for life--human life for human life--untainted human life for untainted human life. This was paying an equivalent price. Justice demanded this. It demanded no more. It could accept no less. The pre-existence of Christ is not forgotten, any more than his present existence, but these are not our present theme. It was not angelic life that was forfeited. Nor was it divine life (were that possible). It was human life. For this special purpose He took part of "flesh and blood:" and the demands of justice were fully met when the "Holy One" tasted death for "every man." Some have asked,--

2. How can the death of one man be equivalent to the death of every man? We may ask another question: How can the sin of one man be equivalent to the sin of every man? The answer to the one question will be the answer to the other. We know of only one way in which these questions can be answered. These two men--Adam and Jesus--were equal. They were federal heads; and the only two men who ever occupied that position. Through the sin of the one death fell upon our entire race, and through the death of the other that dread penalty was exhausted. By the one act the old Adamic account was opened, and by the other that account was closed. The account now stands square--the engagements on the one side being equal to the liabilities on the other. It is true that some of the engagements have not as yet matured, but, thank God! they are of such a nature that not one of them can fail. This is no human theory. There is no truth more plainly stated in the Divine Word. Paul is specially strong and clear on these points. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom (margin) all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous....That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:12,19,21). Another question arises here:

3. As the ransom of man has been paid, why do the living continue to die, and the dead remain dead? Because the resurrection hour has not come yet. In God's plan there is a time for everything. "When the fulness of the time was come God sent forth his Son;" "in due time" he paid down the price of man's redemption; and when the appointed hour comes round he will claim his purchased property. "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment." R.V. (John 5:28,29.) "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13:14.) Yet another question on this part of our subject claims an answer:

4. Seeing that Christ died a ransom for man, how was it that he did not remain dead? By rising again, did he take back the price of redemption? If he did, there is no hope for us. But he did not, thank

God! he did not. The life forfeited was human life--flesh and blood life. The life given in ransom was the same. That was never taken back. Peter makes this point very plain. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened in (R.V.) the spirit." (1 Peter 3:18.) Had he been quickened in the flesh, as some contend, there might have been the appearance of taking back the ransom. But he was not. He was quickened (made alive) in the spirit. The Apostles had known Christ "after the flesh," but a time came when Paul wrote, "even though we have known Christ after the flesh, yet now we know him so no more." (R.V., 2 Cor. 5:15.) At his resurrection he became the "first-born" of a new race. On one side of his grave he was "like unto his brethren"--flesh and blood, and on the other he is "the Lord the Spirit," "a life-giving Spirit," and so on. There is no ground here for reasonable objection, doubt, or even uncertainty. The ransom paid was equal to the forfeit; and having been once paid, it remains always paid. It is for those who have not as yet accepted this glad message to welcome it to their hearts now. You have no guarantee that ever you will hear it repeated; and it is for those who are not obeying "the Lord that bought them" to yield to his paramount claims now. No other lord has any such claim upon you. "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." This brings us up to the other part of our subject,--

II. The testimony respecting this great fact. The Apostle says, it is "to be testified in due time."

1. What is to be testified? That Christ gave himself a ransom for all. That great fact was never intended to remain a secret. In the divine plan means were devised for establishing it beyond the possibility of reasonable doubt, and for publishing it to all concerned. In the immediate context the Apostle writes, "whereunto I am ordained a preacher, and an apostle...a teacher of the Gentiles in faith and verity." As an Apostle, he bore witness to the fact; as a Preacher, he proclaimed the glad tidings based upon it; and as a Teacher, he expounded its meaning. These are some of the different aspects in which the same thing is viewed. To say that this fact is to be testified in due time, is, in other words, to say that its gospel is to be preached in due time, or that its doctrine is to be taught in due time. There are some six, or more, words used by the Apostles, each setting forth a different aspect of this one and the same thing.

2. Who is to testify it? It is sometimes called "the testimony of God," and sometimes "the testimony of Christ." Sometimes "the Spirit's" testimony, and sometimes that of the Apostles and Prophets. It originated in God, it was given in the power of the Holy Spirit, and its words were uttered by the Christ, the Apostles, and the Prophets. It varies as to time, and manner, and agent, and accompaniment, but it never varies as to origin. It is God's testimony. Hence John argues, "If we receive the witness of men,

the witness of God is greater ...he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 Jno. 5:9,10). It is well for man that it is God's testimony. This not only puts its credibility beyond a doubt, but it makes it certain that it will reach every one for whom it was intended. Referring to the word which goeth forth out of his mouth, God has said, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

3. Why is it to be testified? Because the testimony is as necessary as the fact itself. Without the testimony the fact would remain without any moral result. Physical results you can have without information, but to have moral results, information is absolutely indispensable. That the man Christ Jesus gave himself a ransom for all, is a stupendous fact; but it has no moral power except where it is known. Paul puts this matter beyond a doubt. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?... So then, faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-17.) There are, of course, other effects produced by the death of Christ than those to be found in the mind, heart and character of man, but the purpose of God in that death can never be fully accomplished until man is brought intelligently under its saving influence.

4. To whom is it to be testified? The obvious answer to this question is, to whomsoever it may concern. The ransom being for all, all are vitally interested in it, and therefore it is to be testified to all. Universal ransom and universal testimony are twin-elements of one scheme. Limit either of them and the scheme is mutilated. Formerly, many limited both. Now many admit the universality of the ransom, and deny that the testimony concerning it will ever become universal; but the two must stand or fall together. This point, however, is not to be settled by any inferential reasoning. The question for us is, what saith the Scriptures? and our quotations will be of the most familiar description.

R691 : page 6

In the preceding verse Paul says God "will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2,3,4.) This being so, the truth must be preached to all men. How else could all men come to a knowledge of it? In a succeeding chapter he says, God is "the Saviour of all men, specially of those that believe" (4:10). Here faith is the dividing line between all men and a class, testimony always precedes faith, therefore testimony must be given to all men. In writing to Titus, the same Apostle says, "the grace of God that bringeth salvation to all men hath appeared" (2:11). It being characteristic of the grace of God to bring salvation to all men, and that grace having appeared, it can never disappear until it has accomplished its mission. "Behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10.) The angel of the Lord says, that the good tidings shall be to all the people. Who is man, and what is he, that he dare say that the good tidings shall not be to all people? "And I, if I be lifted up from the earth will draw all men unto me." (John 12:32.) This, of course, is figurative, but the teaching is plain. Jesus says that he will draw all men unto him, men cannot be drawn until they hear of him, therefore, all men are to hear of him. "That was the true light which lighteth every man that cometh into the world." (John 1:9.) This, too, is figurative, and the teaching is equally clear. Jesus is the true light which lighteth every man, he cannot be light to any man until he has heard of him, therefore, every man is to hear of him. Whether, therefore, we appeal to Paul, or to John, to the angel of the Lord, or to the Lord himself, the evidence here given only in sample, is plain and conclusive. And as the words which are used proving the extent of the testimony --"all people," "all men," "every man," and so on--are the same as those which are used proving the extent of the ransom, the conclusion is inevitable that ultimately the testimony will become coextensive with the ransom.

5. And when is it to be testified? According to the A.V. the apostle says, "in due time;" but according to the E.D., the R.V., and other authorities, the word rendered "time" is plural; and therefore we ought to understand Paul as saying, "in due times, or seasons." Those times are partly past, partly present, and partly future. The Apostle Peter refers to prophetic testimony given respecting the redeeming work of Christ before he appeared in the flesh, (1 Peter 1:10,11.) God Himself more than once in an audible voice bore witness to His Son in connection with his work. And Christ himself, while upon the earth, testified respecting it. On leaving the earth he spake of other witnesses who were to continue this testimony. "When the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with me from the beginning." (John 15:26,27.) In the plentitude of the Spirit's power given unto them, the apostles prosecuted their mission while they lived. Several of them sealed their testimony with their own blood, and bequeathed it as their legacy to their children in the faith. Since the last of the twelve fell asleep, up to the present hour, this testimony has been repeated with varying success; and we expect a similar repetition of it up to the end of the present age. The question arises here. And what after that? Does this testimony end with the present age? We cannot believe it. Some tell us that testimony is being given in the "intermediate state," only they give us no evidence of its possibility; so we only look to the resurrection state for the completion of this testimony. Ransom is for all men; that is "to be testified in due times." A very large proportion of mankind have died without hearing the testimony; they cannot hear it when they are dead, and therefore they will hear it after they are raised from

the dead. The "due times" began when this testimony was first given to our redeemed race; they have been going on ever since, and they cannot end until every man has heard the gladsome sound. "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

III. In conclusion, permit a few words of caution and discrimination. First, as to the ransom:

1. Those who say that Jesus was literally "the son of Joseph," "tainted with sin," had to "offer up sacrifice, first for his own sins and then for the people's," and so on, should pause and ponder well their position. Were those and kindred propositions true, the ransom would not be equal to the forfeit, and therefore it could not in justice be accepted.

2. When men teach that Jesus rose as he died--"mortal," their doctrines seem to imply that the price paid for our redemption was taken back again. Were that so, it would leave us entirely without hope, as much so as though Christ had never died. Then as to the testimony:

3. Were the testimony respecting the ransom to end with the present age, that would prove the Gospel to be a failure. It cannot be shown, so far as I know, that more than one in 150, or one in 140 at most, of those for whom the ransom was paid have even so much as heard of it. If it is to end so, what else could it be than a failure? Let us take care lest we put arguments into the mouths of infidels, as to the love, the wisdom, or the power of the Most High.

4. Affirming that the testimony will ultimately become co-extensive with the ransom is no foundation for "Universalism." Sin is universal, death is universal, and the testimony will become universal, but there is no evidence to conclude that the acceptance of the testimony will ever become universal. On the contrary, history, experience, and prophecy, all prove that as it was in the beginning, it is now, and ever will be-- when the testimony is given to all, some will accept and others will reject it.

5. Contending that those who never heard the gospel before death will hear it after resurrection is no encouragement to rejecters of, or triflers with it now. It does not bear upon their case. We do not say who among the present hearers of the gospel are rejecters of it, but it cannot be too carefully noted that there is no evidence whatever to conclude that any deliberate and wilful rejecter of the gospel here will ever have its blessings offered to him hereafter. To all present hearers of the Gospel, now is their "due time." "Behold now is the accepted time; Behold, now is the day of salvation."

6. And as to our position generally. It affords--more than any other that I am aware of--harmonious views, not only of the justice, but also of the wisdom and the love of God. I well remember the time when I first heard of "the universality of the atonement." What peace and joy it brought with it. And I well remember another time

when I was worried with doubts and fears as to the possibility of the universal atonement being universally applied: and the latter well nigh counteracted all the blessedness of the former. Now, thank God! both are plain, as plain and clear as anything relating to the future can be. This is an unfailing source of peace and joy, and I invite all, more especially those who have been harassed as I was, to share its blessed assurance. On this position we seem to be most in unison with some of the grandest of old prophetic and apostolic utterances. "My

R691 : page 7

thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "O the depth of the riches, both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!" --Joseph Moffit.

====================

R691 : page 7

MOSES WROTE OF CHRIST.

"For had ye believed Moses ye would have believed me; for he wrote of me."--John 5:46.

Moses as both writer and prophet has the endorsement of Christ and the apostles. It is doubtless true that Moses wrote a large share of the Pentateuch,-- the first five books of the Bible,--but we are nowhere told by any Bible writer that he wrote all of them. Hence, it cannot be against either the genuineness or authenticity of these books, because one of them contains a record of Moses' death and burial, written, of course, by some one else, after Moses died.

It seems as applicable now as in the Saviour's day that the disbelievers in Moses are of necessity disbelievers in Christ. To reject Moses after Christ has endorsed him, is not characteristic of a believer in Christ, though there are those in our day who inconsistently reject Moses, overlooking or ignoring the endorsement. They seem to see no connection whatever between the gospel and Moses' writings. For this reason the Jews rejected Christ, though they trusted in Moses, while these of our day reject Moses though claiming to trust in Christ. Verses 45 and 46 make a clear distinction between trust and belief, and make the latter more important. To believe Moses, according to this statement of Jesus, involved an intelligent view of the meaning of his words. The Jews trusted in Moses and accepted the letter of his writings: but had they believed Moses, that is, if they had seen the spirit, or deeper meaning of his writings they would have accepted Christ.

This statement of our Saviour is equivalent to saying that in the deeper sense

Moses was a gospel writer. There is, it may be safely said, more gospel in Genesis than in Matthew. In this Matthew is not belittled. The full gospel covers all the ages until the whole world is saved. This fullness of the gospel was given in Genesis, in the sense that the undeveloped seed contains all that can be produced from it. The fulfillment of the gospel is like the process of development of what was before hidden in the seed. Matthew records the beginning of the fulfillment of the types and prophecies of the great plan of the ages. He tells an important, and fundamental part; but still not the whole which the seed contains.

The depth of Moses' writings, then, is the cause of their modern rejection, as it was also the cause in part at least of the Jewish rejection of Christ.

The Jews boasted of being Moses' disciples, and yet their ignorance was the ground of their inconsistency. The same inconsistency exists now. Does it not have the same cause? It is better doubtless to say inconsistency, than guilt, as ignorance is guilt only to the extent that it may be avoided, and it is not best for mortals to Judge the motives. Jesus did not say they were guilty, though He spoke of their ignorance, their inconsistency, and their low moral state,--not having "the love of God" in them. His words were not intended so much to blame, though severe, as to reprove and enlighten, by showing their low condition. Verse 39 is not a command to "Search the Scriptures," as is commonly inferred from this rendering. It was a statement of fact designed to reprove them. Other versions read in substance thus: "Ye search the scripture, for in them ye think ye have eternal life, and they are they that testify of me and yet ye will not come to me that you may have life." In the light of this statement their ignorance and consequent inconsistency of action were clearly reproved.

The moral state of the soul has much to do with the ability to receive truth, especially the deeper truth of the word. Jesus said, "If ye will do his will, he will know of the doctrine." Then loyalty of heart is one of the conditions of clearness of perception and understanding. Truth not understood has no saving or exalting effect. This makes stony ground hearers. There is no depth of earth. But Jesus says, the good seed, sown "in good and honest hearts," brings forth fruit.

The mission of Jesus among the Jews was that of a Divider and Reaper. He did not come among them to make proselytes from the Gentiles, but to prove and develop the qualities of the good and honest among them. These He called His "sheep;"--"My sheep hear my voice." These accepted of Jesus because they were in such a moral state that they could appreciate His teachings. The Divinity, the Father, in Him had an attraction for them, and thus they were drawn to Christ by the Father dwelling in Him; and in John 6:44, Jesus asserts, what from this standpoint appears a necessary fact, that no man can come to Him without the drawing of the Father. How then can any person be drawn to Christ who rejects His divinity? It should be observed that this was the point at issue when Jesus made this statement. Jesus had just asserted that He "came down from heaven;" while the unbelievers declared Him to be Joseph's son. They used this as proof that He did not come down from heaven, as some are still doing. And Jesus said, "Murmur not among yourselves. No man can come to me except the Father which hath sent me draw him." They rejected the divinity of Jesus for the same reason that they could not see him in Moses' writings--the subject was too deep for them. Let us beware lest we fall after the same manner of unbelief. (Heb. 4:11.)

The method by which Moses wrote of Christ, was not direct statement, but was by figure, type and allegory. Even in his most direct words he did not say Christ, though that was what he meant. "Her seed shall bruise thy head," which all admit refers to Christ and his work, and is therefore gospel,--it will be observed is highly figurative. When a prophet like unto Moses was promised, it was based upon a comparison, and, but for later developments, none could have applied it to the Lord Jesus. When the promise was given of blessing to all nations through Abraham's seed, the language was perhaps as direct as nay; but no one could have guessed from the wording of the original promise that the "seed" meant Christ. In the letter it was Isaac, and in the broadest literal sense included the fleshly descendants; but the Spirit in Paul takes the cover off and shows us that the seed meant Christ, and in the broadest view includes them that are baptized into Christ.--Gal. 3:16,29. Though the Old Testament did not say Christ, the New Testament shows that it meant Christ. What it meant was represented or typified by what it said. In this way we see that the gospel was covered or veiled by the Old Testament writings. The gospel was in the Old Testament as the kernel in a shell; and no one can understand those writings and say that Jesus is the Christ but by the Holy Spirit.

One who denies the authority of the New Testament writings has no means of proving that Christ is the seed. They should, to be consistent, reckon the seed, the covenant, the circumcision and everything else on the plane of the flesh, for that is all that the Old Testament teaches. But if the New Testament writings are discarded there is no proof that Christ has ever come, or that LIFE and IMMORTALITY have ever been brought to light. The promises and threatenings of the Old Testament are PURELY of an EARTHLY and TEMPORAL CHARACTER. Of course we refer to the letter of those writings.

The manner of the unbelief of the Jews was that of failing to see the spirit of their sacred writings. To them the truth was veiled, because of the veil upon their hearts. The carnal or fleshly state of mind is to the spiritual as the letter of the word is to its spirit, because only the mind in the spiritual state can discern the deep or spiritual things of the word. The more spiritual the degree of mind the greater its ability to understand the deep things of God. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. The same thing is true of all writings that have a surface and a deeper meaning, whether in the Old Testament or in the New.

"Light is sown for the righteous," and the love of God shows itself in the love of truth and righteousness. Spiritual truth is the test of spirituality; and the truth of God is a mine in which may be found jewels of all grades, adapted to all degrees of spiritual development, and in which the most advanced may dig with the assurance of finding inexhaustible treasures. "The letter killeth but the spirit giveth life" (2 Cor. 3:6) is a statement by Paul, showing the upward and downward tendencies of feeding on the two phases of truth. He draws a contrast on this principle between the law and the gospel and between the letter and the spirit of the old Testament writings, and shows that the bondage of the Jew was in reading the Scriptures with veiled hearts. They knew what the word said, but its spirit was hidden from them. "The same vail remains untaken away in the reading of the Old Testament....But when it shall turn to the Lord the vail shall be taken away;" that is, when the real truth, the gospel, in those writings is seen, it will no longer appear dark, but it will bring light and glorious liberty. "Where the spirit of the Lord is there is liberty." The effect of seeing and feeling the fullness of God's love for all the world as seen in the Mosaic writings can only be beneficial in making the mind like the mind of God. May the Lord anoint our eyes that we may see and be free indeed.

The above, clipped from an Exchange, we can most heartily endorse, but it is truly amazing that the writer of the above cannot go farther in the same direction and see that Moses wrote of Jesus as the ransom for all, to be testified in due time.

Moses wrote of the RANSOM in every sin-offering enjoined, the life of the beast which typified the man Christ Jesus being given as a propitiation [satisfaction] for the sins of the people whose sins it bore, and to make atonement for which its blood was shed.

Moses wrote of the RANSOM when he told of how God clothed the guilty pair expelled naked from Eden, with coats of skins to cover their nakedness instead of their own scanty fig-leaf covering. Therein Moses told of the uselessness of man's effort to cover himself with garments of righteousness that would not endure, and the need that God should do it for him; nay, more, of the fact that God would provide a covering, but at the cost of the LIFE OF ANOTHER.

Moses wrote that the one who would "bless" all the families of the earth must first redeem them with his own life, in that touching narrative of the offering of Isaac, in whom centered the promise, a sacrifice upon the altar.

Moses wrote that the New Covenant must be ratified, made operative, sealed, with the blood of the covenant, i.e., by the death of him who ratified it, by ratifying the typical covenant with blood representative of his own, as the Mediator of that typical covenant and type of Jesus, the Mediator of the New Covenant.

Moses wrote not only of the value of the blood of the Lamb of Passover, but of the necessity that all who would be of the first-born spared, must be under that blood of sprinkling AS WELL as have

R693 : page 7

the Lamb within. Thus he wrote that we must not only recognize Jesus as God's spotless Lamb, but must recognize the value of his death as our ransom price, and must sprinkle it outside --publicly declare the same.

Moses wrote of the ransom work of Jesus, and, in fact, described his whole mission, in the types of the Day of Atonement. There he puts the sacrifice of Christ in the fore-front, and makes it the centre and basis of all the blessings coming to the people, which he here shows to be the fruitage, result or consequence of the ransom-sacrifice. The blood (evidence of shed life, i.e., death) was sprinkled upon the mercy-seat to make an atonement to God FOR the sins of the people. The penalty of man's sin was death; hence the death of the animal (typical of Jesus) making satisfaction for man's sin. As a result of that giving of his life (typically) a ransom for all, the priest was granted the right to go forth to the people who were lying in the dust and, pronouncing their sins cancelled, bid them arise from the dust and again enjoy communion with God.

And Moses wrote further of Christ and the results of his ransom in the typical Jubilee year, for at that time, when the priest came forth from the sacrificial work of the Day of Atonement, he caused the trumpet to blow announcing the JUBILEE begun--the times of RESTITUTION of all things spoken by the mouth of all the holy prophets since the world began.

And what unbiased mind can ignore the fact of a coming restitution, if all "the promises and threatenings of the Old Testament are purely of an EARTHLY character." All the promises of the New Testament which mention anything more than blessings of earth and human nature, apply to and limit those superabundant blessings to the "Seed" specially selected during this age to be the instruments made use of in blessing all the families of the earth with the restitution (restoring to a former condition or estate) of all things spoken by the mouth of all the holy prophets. And what unprejudiced mind cannot see that this and this alone would be the work of Christ as expressed in the declaration: He came to seek and to save (recover) that which WAS LOST.

====================

R693 : page 7

THE EPISCOPAL CHURCH.

A sister writes us from New Hampshire that she cannot see why we speak of THE CHURCH (Episcopal) as we do of the other denominations. She says that they also object to "the sects." She wonders why we refer to THE CHURCH (Episcopal) creed as "shackles," and assures us that they have only the "Apostles' creed," and that she finds every item of it in our teachings. She feels indignant, too, that in a recent article we referred to THE CHURCH (Episcopal) as having been founded by Henry VIII, which idea, she says, was long since abandoned by well-informed people as being an "exploded" statement.*

The sister shows that her interest in the truth and her perplexity on the Church question are real, throughout the entire communication, saying in conclusion: "I wish your papers could be in the hands of every reading Christian, and that they would read them." And again, "You have come out and are living as you think you have been called to live, and yet whom have you among you? Some very nearly as bad as Judas, who deny the Lord that bought them, and this state of things is even worse than the first [sectarian condition] it seems to me, and your Church is no better than others in its mixture of good and bad. Can you not see reason for my perplexity?"

We answer these suggestions through the TOWER, because it is quite possible that others are similarly troubled and perplexed, and the subject is a weighty one.

Our objection to the Episcopal Church is the same as to all the systems which to-day claim to be THE CHURCH. All Christians will concede as a fact that there is but ONE Church of Christ. He and his Apostles established only one, hence it must be admitted that of all the organizations calling themselves the Church of Christ, not more than one can possibly be claiming truly. If this be so, it follows that all except that one are deceived themselves, and deceiving the world by claiming to be The Church, when they are not.

Going back to the days of the Apostles, we find congregations at various

R693 : page 8

cities, but all members of the one Church of Christ, whose names were "WRITTEN IN HEAVEN." Soon after the death of the Apostles various factions sprang up headed by those who wished to be greatest. This spirit was noticed even during the days of Paul, some saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," but this was promptly rebuked. (1 Cor. 1:12,13.) Finally the Bishop of Rome came to be recognized by the other bishops as a superior in authority; and under the claim that Peter had been the first bishop of Rome, and that his apostolic succession gave his right, etc., to every successor, authority and power was claimed and exercised over all then recognized as "orthodox," though there were large parties of the Church which dissented both from this authority, and from many of the doctrines then termed "orthodox."

The Papal system came more and more into temporal favor with the Empire of Rome, and under that favor it grew and by its power it crushed out all formal opposition, and for a time seemed about to restore the original idea of ONE CHURCH. But there were in Papacy honest minds, beclouded by her great success, which only needed some good reason to induce them to leave her fold. This occasion came, about the time Papacy's greatest corruption--manifested in the sale of "indulgences," etc. Then some of the bolder of the more enlightened ones ventured to protest against her doctrines and practices and the "REFORMATION MOVEMENT" set in, which has to some extent continued ever since, thank God. And though the work has been slow, those who are to-day in the work of reformation, are much closer to the doctrines, practices, and manners of the Apostles.

Bear in mind that it was while Papish ideas and doctrines were still firmly fastened on men's minds, that their consciences rebelled against some of the corruptions and brought about a partial Reformation. Hence the reformers had in general the same ideas and doctrines as the Mother, and each claimed that there was but ONE Church and that THEIRS was that one; that Papacy was the corruption of the true, and that in rejecting the corruption, they [the Reformers] became the original. It is for this reason and on these grounds that most of the older denominations claim that their beginning was in the APOSTLES' DAYS; that Jesus and the Apostles founded their Church [Episcopalean, Presbyterian, or Lutheran as the case may be], that it was corrupted for a time in Papacy, but was brought to light again in the days of the Reformation.

We see, then, that the ideas above expressed by this sister that the Episcopal Church is THE Church, etc., is the same claim made by other sister systems with equal force, for all such claims are false. The Apostles neither established the Church of England, nor the Church of Scotland, nor that of Germany. They all, as well as that of Rome are human fabrications; each contains good and bad doctrines and forms of godliness; each claims to be THE CHURCH, yet each in some respects opposes the true Church whose names are written in heaven, and the true doctrines of Scripture, putting a human doctrine and system instead of the true. Thus each of these human systems, assists in perpetuating the schism, increasing the confusion, and adding to the "perplexity" of earnest truth seekers.

The mistake was started and is kept up, by assuming that the "Church of Rome" was THE true Church before she became so openly corrupt, prior to the "Reformation." On the contrary, the "Church of Rome," as a system, was wrong from its commencement--contrary to the doctrines of Jesus and the Apostles. It was the "Mystery of Iniquity" from the first, and had in it, those errors which developed into the more ungodliness as time and opportunity permitted. The system was wrong; names written on earth attached to fixed written creeds prepared by men and endorsed by councils, are poor and improper substitutes for names written in heaven and the Word of God unlimited by man.

The fact that there are true Christians in all these denominations, and that there should be but ONE Church, and that in some sense all these really belong to one Church, though separated from each other by sectarian names, forms and rules, has long been recognized by thinking Christians. The question which they find it impossible to solve is, How to accomplish the union.

To reach this result "Union Meetings" and "Union Church" buildings have been attempted in small places, but sectish pride and vainglory has always sooner or later hindered and led to disruption. To accomplish the same result, The Evangelical Alliance was formed, which while claiming to have unified the sects holding sound faith, is really a TRUCE between the leading Protestant sects by which they agree not to war upon nor against each other, but to unite in opposing any views which conflict with their main points of agreement, and thus to establish a certain fixed unchangeable line of doctrines, good and bad, true and false, outside of which, all is branded "heretic," and inside which all is branded "orthodox."

R694 : page 8

This is the same result sought and obtained by Papacy at the inception of its organization, though brought about in a different manner. The several sects, while each is permitted to manage its own affairs, are organized or bound into one system and stamped "Orthodoxy;" but in (Rev. 13:14) it is called the very "image" of Papacy. This is a union on a false basis and hence is as far from the ONE CHURCH of Jesus and the apostles, as Papacy was in the days of her supremacy.

No union will succeed, and be productive of good, and favorable to growth in grace and knowledge, except it be accomplished in the proper manner and on a solid foundation: and the sooner this is realized the better for the saints and the worse for the great worldly tare-full systems which call themselves THE CHURCH of Christ, deceive the world and almost deceive the very elect.

True union, is not a bondage but a mingling of hearts and minds. To accomplish this organization, this union is the work of the Spirit of God. Where it rules there will be true fellowship with the Father and the Son and with all possessing it. The agency or means by which this union is accomplished is the truth--the Word of God.

Because of the inseparable union between God's Word and His Spirit, it is called "The Spirit of truth" and the only way to possess the full harmony and union of the spirit is by possessing a knowledge of the truth, hence Jesus prayed: "Sanctify them through thy truth, Thy word is truth." (John 17:17.)

This leads us to inquire, Is it not because of lack of knowledge of the truth through neglect of the Word of God, and the abundance of error, consequent to giving heed to the traditions of the ancients and to the various theories framed after and like unto those established by the mother of harlots, that Christians to-day find it impossible to unite head and heart as well as hands in the common cause?

This being conceded, it becomes the duty of the hour for every saint to not only cast entirely aside every human yoke of bondage, and stand free indeed, (Gal. 5:1,) but to assist other saints to the same blessed liberty. When thus liberated from sectarian bondage, the spirit of truth will be able to lead into all truth: and such only are able to follow. Would not the union of heart at once bind all these "free" ones? And would not the union of head under the "guide" of the Spirit of truth, soon be perfect? And would not union of labor be a natural accompaniment? We answer, yes! So surely as we comply with the conditions, we shall have the result follow, as promised by the Lord:-- "That they all may be one," and then the result of this will be also as he expressed it, "That the world may believe." (John 17:11,21.)

If then it is seen that all the present systems are improperly named "Churches," improperly organized, improperly bound together, and have improperly built upon the decisions of fallible and mistaken men, and are thus hindered from growth in grace and knowledge, and that these systems are not recognized by God at all, and never alluded to in His Word except to condemn them, then, duty is plain. "Come out of her my people," will not be disregarded by those anxiously seeking guidance, and cannot be disregarded without loss in knowledge as well as in favor of God. His sheep hear his voice and follow Him, and He leads them to green pastures.

One trouble which seems to beset many is this, They have become so accustomed to a fixed doctrinal fence of narrow limits on every side, that to place them in the green pastures of truth with its wide range of liberty, bounded only by the great fence of God's Word, alarms them, and they fear lest they should get lost with such liberty. They have heard that infidels roam in a large field without any fence whatever, and fear lest they should be getting into that field. Some have written to us saying that they see the error of and hindrance from union with systems misnamed THE CHURCH of Christ, and desire to come into the liberty, grace and knowledge of a larger place, but are at a loss to know what to join when they withdraw from present membership.

Ah! how the adversary would blind us to keep us from light and liberty! Can you not see that you, if really a consecrated child of

God, have already joined the true Church? You joined it when you made full consecration to the Lord. It was then that your name was "written in heaven" in the "book of life." You were then a member of the true Church, the true ecclesia, the body of Christ, of which Jesus is the only Head, the true flock of which Jesus is the great Chief Shepherd. Can you not realize this? Is this not as plain and clear as God's word can make it?

Getting you to join an institution of men, whose members' names are written on earth and which are named after their heads and founders, was a snare and delusion by which the adversary has robbed you of the use of the liberty wherewith Christ made you free, and as a consequence has kept from you, much of the grace and knowledge which, as the Lord's freeman and the King's son, were yours by right, both to use yourself and to dispense to others.

Hence, we have no space fenced off into which we invite you but into the great field of truth marked and bounded and perfectly and harmoniously squared only by the word of God. If we can be of assistance in pointing out to you any of the boundary lines, or calling your attention to the bountiful provision for your rest, encouragement and comfort within those boundaries, it shall be our pleasure as well as duty as under-shepherds and servants of the flock. Why cannot all come with us into this liberty and this untrammeled enjoyment of all that our gracious and bountiful Father has provided? There is nothing to hinder except sectarian pride, begotten of the adversary and opposed to the Spirit of Christ.

Some are held back from liberty and obedience to the Lord's call, "Come out of her," by a system of false reasoning. They reason thus, Surely the great bulk of the nominal church cannot be in error. I am at least safe while in the company of so great a majority. This is another delusion of the adversary. It was used in the days of Noah, Elijah and Jesus, as well as in the days of the (partial) Reformation. The great size and influence of Babylon misleads and causes many to forget that, though "All men shall be saved [from the Adamic penalty] and come to a knowledge of the truth" (1 Tim. 2:4), and though "a great company" shall reach spiritual conditions (Rev. 7:9), yet only a "little flock" of "overcomers" will be accounted worthy to share the "divine nature" by becoming the bride of Christ, joint-heir with him to the kingdom.

Do not forget that it was to give us this opportunity of overcoming, that God has permitted this great Babylon, anti-Christ system, to gain such influence in the world. The overcoming of the beast and his image is specially mentioned as among the needful qualifications to a share in the Millennial reign. (Rev. 20:4). Let us not deceive ourselves. God will never call those overcomers, nor reward them as such, who, in spite of his light and truth, "are all their lifetime subject to bondage," even though he shall eventually "deliver" them, by the complete overthrow of Babylon as a great millstone cast into the depths of the sea. (Heb. 2:15 and Rev. 18:21). Now is the time to overcome. Now is the time when your influence will tell most on the side of truth. Soon the Elect Church, the Bride, the Lamb's wife, will be complete, so if you are a candidate and are running for that prize, "take heed that no man take thy crown." (Rev. 3:11).

In reply to the suggestion that our Church is corrupt and full of false doctrines, even denying that the Lord bought us, we can only remind you that such are not "OF THIS WAY." If they ever were of us, they "have gone out from us." The true Church, as God recognizes it, does not include any but the redeemed; and if any such put off the "wedding garment" of Christ's imputed righteousness, such are cast forth into darkness. (Matt. 22:11-14).

That some whose names were once "written in heaven" as members of the Church of Christ can lose membership in OUR Church--the Church of Christ, and have their names "blotted out," is evident from the following, as well as other Scriptures, viz.: Rev. 3:5 and 11, Heb. 6:6, and 10:29-31. Thus it is clear that the true Church is kept pure by the great Head of the Church himself blotting out the names of any who may fall away and count the blood of the covenant wherewith they were sanctified a common thing.

As a proof that the Church now, as at first, is kept pure by the Lord, and that those referred to by this correspondent are not of us, we refer you to a similar departure from the faith recorded in 1 John 2:19. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest, that they were not all of us."

---

*The sister is mistaken, the fact remains, so long as history remains, and cannot be "exploded." It has, however, been very generally "dropped," because those who might refer to it, find that their own claims to being "the Church" are best supported by acknowledging the claims of "the Church of England."

====================

R694 : page 8

"If you wish to do good, do good; if you wish to assist people, assist people. The only way to learn to do a thing is to do it; and that implies, before you learn to do right you will do wrong. You will make blunders, you will have failures; but persevere, and in the end you will learn your lessons, and many other lessons by the way."

====================

R695 : page 1

VOL. VI.

PITTSBURGH, PA., DECEMBER, 1884.

NO. 4.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

WALL CHARTS.--We still have some of these on hand, FREE for all who will pay the Express charges on them. See description in August issue.

NOTE the removal of our business office to No. 40 FEDERAL ST., ALLEGHENY, PA. There, we will be pleased to receive a visit from any of you, when in the city.

====================

R695 : page 1

VIEW FROM THE TOWER.

It is a common proverb, and one very generally acted upon to-day, that, "In union there is strength." Both the Church and the world accept the maxim as correct; hence we find men binding themselves together in various unions, both social and religious.

From some standpoints the idea certainly is correct. How could labor resist the encroachments of capital, or capital protect its interests, without their respective unions? How else could Free Masonry and similar institutions have gained present power and influence? How could kingdoms maintain their authority and dominion? How could the churches, both Papal and Protestant, have gained or retained their mighty power, influence and authority, had they not each fortified themselves by a union of hands?

Looking out upon these great civil, social, and religious organizations, all must acknowledge that through their respective unions great strength has been secured. And the strength of each great party has helped to keep the other at bay. In other words, one uplifted arm of flesh has served to protect itself against another arm of flesh, as well as to exchange blows in the struggle for existence. And so the world to-day which has been banding its forces for centuries, and with increased energy during the last century, stands organized in companies of millions on opposite sides of almost every question of general interest.

And what does it mean? Where shall it end? When each great band having united its forces, feeling sure that in its union there would be strength, now turns to look upon the equivalent strength of its opponent, the outlook is truly appalling from every standpoint, and men begin to fear if after all, these unions have given them sufficient strength to withstand the approaching conflict, now so manifest to every reasoning mind.

While we have remarked the expressions and indications of fearful apprehension on the part of the great civil organizations, we also note the same indications on the part of prominent exponents of the great religious systems. While each secretly trembles for its own safety, yet outwardly boasts of its security, they note and delight to point out the elements of disintegration at work in each other.

As evidence of this we quote the following from The Catholic of Nov. 15th:

PAN-PRESBYTERIAN AND OTHER PROTESTANT COUNCILS.

"With Dr. McCosh, of Princeton, we believe, originated the idea of a Pan-Presbyterian Council. The Church of England people went through the form of holding a Pan-Angelical Convocation some few years ago in London. The Methodists at once followed the example set them by their Episcopalian friends, and attempted to gather together the representatives of Methodism from every land where 'the gospel,' as expounded by Wesley and his followers, had been preached, into a Pan-Methodist Conference. This Pan-Methodist Council was to be a wonderful affair; Methodism was a young, growing and intensely active religious organization; it reckoned its followers by the tens of thousands; it had made serious inroads, both in England and the United States, upon the older and established forms of Protestantism; hence, much was expected from the Pan-Methodist Conference that assembled in London a few years since. But it was the old story of Protestantism re-told. Instead of union and harmony prevailing in the councils of the Methodist body, there was a singular revelation of the lack of both those qualities so essential to the welfare and stability of the organization. There was no authoritive declaration on those important subjects of doctrine and polity which had split Methodism into different and contending sects. In a word, the Pan-Methodist Conference, like the Pan-Anglican Convocations, was a signal failure. It did not impress anyone, it may be questioned if it did Methodists themselves, with the notion that the Wesleyan system was an improvement upon those forms of Protestant belief which it had supplanted in many quarters.

"The idea of a Pan-Presbyterian Council was next taken up at the instigation of the President of Princeton, the able and learned Dr. McCosh. No sooner was the proposition put forward of holding a

Pan-Presbyterian meeting, than it was hailed with a "remarkable unanimity and with almost universal interest and joy" by the Calvanistic Churches. What a pleasing spectacle it would be to see the divided followers of Calvin and Knox coming together and holding mutual intercourse and counsel upon their common standards of faith! Outsiders might be somewhat skeptical as to the possibility of a Pan-Presbyterian Council, but a supreme effort should be made, through the leaders of that body, to convince the world of the 'real and effective oneness' of Presbyterians throughout the world.

"Accordingly a call was issued. And the first Pan-Presbyterian meeting was held in Edinburgh in July, 1877; a second in Philadelphia, September, 1880; and the third, and quite likely the last, was opened in the city of Belfast, Ireland, on the 2nd of July past. We have been reading lately some very unfavorable criticisms of this Belfast Pan-Presbyterian Council made by Presbyterians themselves. A paper was read before the United Presbyterian Ministerial Association of Philadelphia on the Belfast meeting by the Rev. Mr. Dales, from which we make some extracts.

"The Rev. Dr. Dales writes:

"'In looking, however, at the late meeting as we may now after the pleasurable excitements and varied entertaining, social and other interesting things connected with it are over, some matters may be noted which may be considered as grounds of apprehension in regard to it and the whole system of Councils as this one and its predecessors generally have been conducted--and apprehension as to whether any real and lasting good may be expected to flow from them--and apprehension also as to the desirableness, or possibly even the propriety, of their being continued.

"'The freedom and boldness with which, as at the meeting in Philadelphia and possibly in Belfast, speculative views at least were advanced to inspiration, the claims or pretensions of science, ritualism and other topics, and which could not be antagonized or properly controverted at the time or in the place, lest there might be developed some unseemly scene of difference, and, what the outside world might say, of strife among brethren of the same name. Thus more or less of serious error might go uncorrected and unrebuked.'

"Just so. There are most serious grounds of apprehension in the Presbyterian case, as well as in the Anglican and Methodist instances, of any "real and lasting good" likely to flow from such meetings. The elements are too discordant to be harmonized. And this critic goes on to say that 'there has been an unsatisfactory, and perhaps ominous, indefiniteness and uncertainty in those councils from the beginning.'"

From all this we gather that Presbyterians themselves do not believe in the utility or advantages to be derived from the holding of Pan-Presbyterian Councils; that the experiment is a dismal failure; and this for the simple reason: that "unless the Lord build the house, the labor of the builders is in vain." The Protestant fabric the Heavenly Builder certainly did not contemplate when he laid the foundations of the Christian Church."

Thus the "Mother Church" points out to her wayward daughters the error of their course in following the principle for which they parted company with her, viz.: the right of private judgment in the interpretation of the Scriptures.

And in their confusion they are beginning to heed her counsel, and by degrees are looking for the old paths-- not the old paths marked by the steppings of Jesus and the Apostles, but for the paths of the great apostate church of Rome.

As evidence of this, mark the spirit of intolerance which increasingly prevails throughout Protestantism: the authority with which they attempt now to silence private judgment, for which right they once contended; the emphasis with which they command their people to "stop thinking and go to work;" the effort to bind the people by fear, and to lead them to render undue reverence to men of like passions and frailties, who have assumed the right to lord it over God's heritage; and the indulgence they offer to men of the world who will advance their financial interests. Like Catholicism, they point to their age, their established clergy, trained and educated for their service, and their dignified presumption, as evidence of their divine authority.

In keeping with this growing disposition to admire and imitate the "Mother Church," was the proposition entertained in the "Protestant Episcopal Congress" recently held in Detroit, Mich., to establish Auricular Confession.

We append the following from the Detroit Evening News, showing the favor with which the motion was received and entertained:

"It must have been a little startling to the majority of Protestants hereabouts, to discover the almost unanimity with which the clergy of the Episcopal Church Congress favored Auricular Confession. Indeed, almost the only arguments urged against it were those of expediency and practicability. Its philosophical

R696 : page 1

basis was heartily approved, and its scriptural authority conceded. The Latin clergy themselves could hardly have spoken more eloquently of the benefits of the practice than did the reverend gentlemen who appeared as its advocates in the Episcopal Congress."

These and similar indications, manifest to every thoughtful mind, show the tendency of human schemes. Men were beginning to think they had built the tower of Babylon high enough to reach unto heaven, but, lo! the confusion of tongues! the discord among the builders! they cannot understand each other, and the various sections of the vast condemned structure are disintegrating, settling, falling. As an evidence that this is beginning to be realized, we quote the following from the Chicago Express which is part of an article written by Bishop Foster, of the Methodist Church. While traveling in Europe, he took occasion to speak of those forms of worship there which are supported by law, and the acts that led to such a state of things. He says:--

"That there is but little real, vital, personal religion in these lands, is among the most patent facts....I know of nothing more sad than the religious condition of Europe, and the saddest part of it is, that it is chargeable to the Church itself, and therefore the more hopeless. If something is not speedily done, the so-called Christian Church will drive Christianity from these ancient lands, if not from the whole world."

In speaking of the primary causes which led to this state of things, he says:--

"Did Constantine make the Roman mind Christian by abolishing paganism, and proclaiming the religion of the cross in its stead? and did creating the constituted Roman nation into a church, make the nation a Christian church? or did he not rather paganize Christianity?"

Speaking still further of the present state of things, he says:--

"By a false theory, the Church has been taken from the people, and converted into a priestly and political machine, and has ceased to be a Church of Christ, as much as the papal machine at Rome. ...This condition of things is the sad inheritance of the union of Church and State."

The editor of the Express in calling attention to the statements of the Bishop, says:--

"The Church in America has also very largely become a political machine, and has been used as a means of raising a campaign fund to retain and maintain the party in power, and return men to office, who have betrayed the people, and

R696 : page 2

sold them to the giant corporations of the land....How long, we would ask of Bishop Foster, does he imagine it will be before the Church in America, like the Church of Europe, will be forced to seek an alliance with the State in order to sustain itself, because of the indifference of the people, who perceive its iniquitous practices, and scoff at its pretended Christianity? Already a union of the two is a thing openly spoken of as desirable.

"We have before us at this moment a religious journal, the Sabbath Sentinel, which in its leading editorial warns the Church against the tendency. The rich men within the Church, who have taken shelter there against public condemnation of their crimes of extortion, are ready at any time for the union--more than ready. They would do with their taxes to the Church as they have done with their taxes to the State: frame the laws in such a way that the poor shall be forced to pay for them. Every one of the causes which produced the union of Church and State in Europe, exists either in full bloom or in embryo in this country; and here, as there, 'if something is not speedily done, the so-called Christian Church will drive Christianity from the land.' Again we say, with the Bishop, 'Let the Church of God come out from the world; let it be made of followers and disciples of Christ; let it represent righteousness and truth; let it cut loose from false and entangling alliances; let its priests be clothed with salvation, and its citizens be a holy communion; let it demonstrate its divine lineage,--let this be the watch-cry of Zion, and then it will be a power in the earth, and will silence the taunt of its enemies.'"

What then shall we conclude? Is there to be no union among Christians --shall brother forever stand divided against brother? Shall truth forever be so vaguely comprehended that God's children may not have full confidence in it? Is there no common bond of union?

Yes, assuredly there is a common bond of union--the spirit of truth promised --which is able, through the exercise of our free unbiased judgment in the study of God's word, to lead us into all truth, in its due season. And all thus led are united to each other and to Christ, the great invisible head of the church. And in that union there is strength, which no opposing forces can withstand, and before which all must fall.

Therefore, you who thus stand united to Christ, though you may stand alone among men, be of good cheer, contend nobly for the faith once delivered to the saints, though alone you contend against a host. Greater is he that is for us than all they that be against us. Babylon's massive walls shall crumble into dust, but the mountain (kingdom) of the Lord's house shall be established. Isa. 2:2.

As an example of a strong church system or union, Papacy is head and shoulders above all others. Her principle of teaching the infallibility of decrees of Popes and Bishops, and the utter ignorance of truth and subservience in all others, is the tried and most approved method of having union in error. Because of this, Papacy will probably survive the shock of the coming storm longer than any other section of Babylon. For the same reason limited monarchies will probably fall sooner than absolute monarchies in the same conflict between truth and error. Yet truth is mighty and shall prevail.

That union only will be lasting, which is based upon the liberties and restraints provided in the Word of God, and which recognizes it as the only infallible teaching.

===================

EXTRACTS FROM INTERESTING LETTERS.

Wayne Co., Pa., Oct. 23d, 1884

MY DEAR BROTHER:--A copy of the WATCH TOWER of October, 1883, has just fallen into my hands. There are several articles in that issue of such a character that, should the tone of the paper for 1884 be similar, I want to take it and circulate it as far and wide as possible. I am Pastor of the Christian Church of this place. Our people are liberal in sentiment and love the Holy Scriptures. Hence any paper containing so much candid research and Biblical exegesis as the above mentioned number, will find willing readers.

Please send me a sample copy.

Fraternally yours, __________.

Ayrshire, N.B.

SIR:--In the goodness of God I have got a look at your pamphlet, "Why Evil was Permitted." I have been deeply interested in the subjects therein presented for some time. Please to favor me with a copy of ZION'S WATCH TOWER with the supplement already mentioned, and any others of a like description. Christians cannot but note to what an extent the power of God is being put forth in the calling of one here and another there. In striking contrast is the way in which the devil, knowing that his time is short, is using every effort in his power, and so the conflict is going on, while the so-called Church of God is sound asleep. Let us realize our position. By faith having received the blessed Christ and realizing the guiding and teaching of the Holy Ghost, may we grow in grace and in the love of God.

Yours, most respectfully, __________.

Bellaire, O., Nov. 23, 1884.

C. T. RUSSELL, Dear Sir:--In sending a little order to you, allow me to make an explanation of causes that led me to this course.

A few weeks ago, on a pleasant Sabbath afternoon, I went for the first time in my life across the Ohio river here, to Wheeling. While visiting churches and other places of interest, I passed, it seemed by chance, the State House, where Elder J. B. Adamson was preaching to a group on the pavement. I staid so long to hear him that I saw little more of the city that day. I heard the Bible explained--I heard him "vindicate the ways of God to man," as Pollock says. I got the little book, "Food," etc. I felt then, and more ever since, that that day was a great crisis in my life.

Mr. Adamson was in this town afterward, and I "heard him gladly." He came, at my earnest request, to my room, and talked to me of this mystery--now made clear. Besides, the little volume is satisfying my mind wonderfully.

Please read the enclosed card, and then address it so that it will reach Mr. Adamson, if you know where he is.

Truly yours,

.

We give below the "card" referred to in the above.

Bellaire, O., Nov. 23, 1884.

J. B. ADAMSON:--Dear Sir:--I now send a few lines to tell you how fully I believe I have found the truth. I have not quite finished the little book "Food," and I have not read much of the paper yet, but everything is like the breaking of sunlight on a dark day. The darkest problems of my mind, that have confronted me for many years, are being clearly solved--so many of them. I tell my associates quietly but gladly, that I have found that for which I have longed. And I tell my near friends--the dear ones at a distance--that I have found peace with God. It was such a revelation to me: The Bible, the Saviour, the Church, and the world, all appear to me in such a different light from that in which I looked at them before. Yet truly my life's experiences have been preparing me for the immediate acceptance of these things. I feel that I have long known what self-denial is--indeed I have tried hard. Now though I feel how unworthy my powers of body and mind, are, I consecrate them to God. I am so anxious to attain to the highest and feel sorry to think of failing in that. How glad I am that my feet were led that day, past the Wheeling State House. May God bless you and your companion in your work--Mrs. A.

Yours in faith, __________.

The brother need not conclude that he is too late to attain to the "High Calling." Thousands of God's children have given themselves to the Lord long ago, who are now being led to more fully realize the full import of their covenant. They have learned and practiced self-denial, self-sacrifice, and are now being quickened by the truth to renewed energy in sacrifice and devotedness to God. And it is the privilege of all such to so run to obtain. How many sincere hearts have in solemn song or words or prayer declared to God--

"My all is on the altar."

"And the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And (unless they should forsake or despise their covenant John 8:31) they shall be mine saith the Lord of hosts, in that day when I make up My jewels." Mal. 3:16,17. None of us understood fully the extent of our sacrifice when first we made it. Each added day brings its opportunities for sacrifice, and God's word is now making clear to inquiring minds that it must be even unto death; and as we daily realize the death struggles of the old nature, glorious visions of the new burst upon our spiritual visions through the precious word. And thus we are impelled and helped in the way of sacrifice--even unto death.

Let all who see these incentives therefore be earnest in their efforts to make them known to other consecrated saints, that they too may be likewise inspired to make their calling and election sure.

Cheshire Co., N.H.

DEAR BRO. RUSSELL:--My wife has been receiving THE WATCH TOWER for several years past, and I have occasionally read an article in them without awakening any particular interest in my mind until about two months ago. Then my attention was especially called to them, and since that time I have read them eagerly and with very great delight.

I have read, also, "Food for Thinking Christians," "Tabernacle," etc., and find as a result quite a revolution wrought in my life and religious emotions.

I was in the Methodist ministry seven years previous to the last four years, and should probably be there now but for the different and changing views of my wife, as she has been a nominal (though not a real) Baptist till within a few years past, and now neither of us find a resting place in either of these or any of the other churches. We find ourselves in sympathy with the most of your writings, though I am unable, as yet, to measure fully up to some views you put forth. Nevertheless, the doctrines you hold wherein I cannot go with you do not concern particularly your main teachings, as I understand them.

My mind is in lively exercise just now as to what my work in the Master's vineyard shall be, and how it shall be done. That this "Plan of God" for the restoration of the race should be placed before those that are prepared to receive it, as also before the probably much larger company that would accept it if properly explained, I am fully convinced. But it is not so clear in my mind in what way this can be done with the best promise of success. "He that winneth souls is wise;" and this same wisdom is required in sowing the seed. Scarcely elsewhere than in the churches are there any prepared for such meat as this, and even there but few; and how even may they be best approached is a question.

I am inclined to start out to teach or in some way to proclaim this doctrine. My wife has been pondering this matter for several years, and is fully persuaded that it is the genuine teaching of Scripture. So she is ready to go out; but I am not so taught as to be confident of a qualification for the task.

In my ministry I professed and preached sanctification, but a little over two months ago I experienced an outpouring of the Spirit far surpassing anything I had previously known.

Then my wife, calling attention to the great consolation she had received from your writings, I began to see the harmony existing between your teachings and the Bible, and forthwith the wondrous wisdom and love of God became astonishingly grand and glorious beyond any former conception. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Your brother in Christ,

[We pray that the Lord may abundantly bless you and use you as a channel of blessing to others. We kindly refer you to some hints on preparation in our August issue.--ED.]

New York, Oct. 27, '84.

C. T. RUSSELL:--Dear Brother:-- You have been giving me considerable of your thought and time lately, and I appreciate this. Your last letter is very strong but perfectly clear to me, and accepted, as I know it is according to the spirit of scripture teaching.

Rejoice! I have entered into a new consecration. I have been drawing nearer to this for nearly four years, and had given up time that according to human foresight belonged to my business, and on which my future prosperity very much depends. I have long realized that nothing in the world is of much value to me and have truly realized all worldly employment or position or name as unworthy to be compared with the joy to be revealed to us through our Lord.

I am deeply impressed. I am a thinking man and from past experience (in my advancement toward full consecration) know the trials and sorrows that will encompass me, and no one with whom I am connected or personally acquainted to give sympathy--My family opposed. But these things do not hinder me. I have been led to look only unto the Lord God Almighty for guidance and sympathy and from thence it is unfailing.

I have given up my business--that is, I am where I am, it seems to me, by the will of the Lord, and I see no possibility of change that I could advantageously make at present, and I am convinced that when a change is to be made the Lord will give me a conviction of mind and opportunity to that effect. I have given up my family--that is they, as well as everything, stand second to the will of God and to his love.

As far as I know and can judge of my own heart or purpose or choice I believe that I truly desire to give my whole time and daily life to the Master--wholly for his service.

The impression on my mind is that he will give me a greater knowledge of his truth and then open a way for me to use it yet more fully. I really count my life as nothing if I may win Christ. My question or thought is not how to avoid trouble or pain, but "what is thy will O! God?"

I am yet lacking in many things, but the Lord will make me better and better acquainted with his truth and his will. It takes all my faith to keep me, but there is no wavering. I press forward.

Yours in fellowship and service,

====================

page 2

DESCRIPTION OF JESUS.

The following epistle it is claimed was taken by Napoleon from the records of Rome, when he deprived that city of so many valuable manuscripts. It purports to have been written at the time and on the spot where Jesus commenced his ministry, by Publius Lentelus, governor of Judea, to the senate at Rome--Caesar, Emperor. It was the custom in those days for the governor to write home any event of importance transpiring during his term of office.

"Conscript Fathers:--There appeared, in these our days, a man named Jesus Christ, who is yet living among us, and, of the Gentiles, is accepted as a prophet of great truth; but his own disciples call him the son of God. He hath raised the dead, and cured all manner of diseases. He is a man of stature somewhat tall and comely; with a very ruddy countenance, such as the beholder may both love and fear. His hair is of the color of the filbert when fully ripe, plain to his ear, whence downward, it is of more oriental color, curling and waving on his shoulders. In the middle of his head there is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate; his face, without spot or wrinkle, beautiful, with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair, and thick; not of any length, but forked. In reproving he is terrible; in admonishing courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men."

====================

page 3

The following poem is from a Bible standpoint, beautifully expressive of the prospects of the

R696 : page 3

GROANING CREATION.

BY J. G. WHITTIER.

Across the sea I heard the groan
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

I dreamed of freedom slowly gained
By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With corded muscles battle-strained
Shouting it from the fields of death.

I turn me, awe-struck, from the sight
Among the clamoring thousands mute.
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before His sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man.

Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers."

====================

R696 : page 3

SPIRITS IN PRISON.

N.B.--Before reading the following four articles the reader is requested to carefully re-examine an article in our issue of June last under the caption, "Sons of God and Daughters of Men."

"Christ also hath once suffered for sins, the just for the unjust, that he might bring US to God, being put to death in the flesh but quickened [in] spirit. By which also, [in addition to this work done for US] he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."--1 Pet. 3:18-20.

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying to themselves. Under the increasing light of the Lamp it is now becoming clear, to us at least.

The two views of the passage commonly held we shall state first, and then give our present views.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvians. It is part of this view that the antediluvian sinners were suffering torture in a place they call hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose, and surely it was not to merely mock and deride them; his preaching must have been a message of hope--a part of his blessed "good tidings of great joy." And if there is a future probation for the antediluvians, why may not our position be correct, that in Christ all the families of the earth shall be blessed?

This is the objection which consistency would urge against this view from the standpoint of those who hold it. But if we view it from the scriptural standpoint, and with the correct idea of death, we must reason that if Jesus was really dead during those three days, as the Apostles declare, then he could do no preaching, for "the dead know not anything," (Eccl. 9:5), and "there is no work, nor devices, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10.) Secondly, if Jesus had been an exception to the rule and could have preached, the antediluvians could not have heard, for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and out of harmony with the Scriptures.

The second view, and the one which seemed most reasonable to us until recently, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time are imprisoned in death. The objection to this view is that the preaching was not done to men, nor to the spirits of men, but to spirits, spiritual beings; and the preaching was not done by Noah, nor by the Spirit of God, but by the death and resurrection of Jesus.

As we at present see the subject, it seems very clear that the spirits are those spiritual beings whose disobedience took place during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges; even "those angels who kept not their own principality, but left their own habitation [or normal condition] he has kept in perpetual chains, [restraints,] under thick darkness, for the judgment of the great day." Jude 6.--Diaglott.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could Jesus preach to these during the time he was dead? We answer that it is not so stated. It was by the facts that he preached, as we sometimes say that "Actions speak louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, his course was preaching a grand sermon to those angels who once had been placed in control of man, and had themselves fallen instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward--resurrection --to spiritual being of the DIVINE NATURE. Such was the great text, and the lesson from it is stated by the Apostle in verse 22, viz., that Jesus was now highly exalted and given a name [title] above every name was "gone into heaven, and is at the right hand of God [position of highest favor]; ANGELS and authorities and powers being made subject to him." They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death and then his high exaltation came as a reward (Phil. 2:9). They must have felt keenly their loss through disobedience, cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts as they contrasted their course of disobedience and its results with Jesus' obedient course and its majestically grand results. We can fancy them saying, Would that we had realized before as fully as we now do the wide contrast between the results of obedience and disobedience. Would that we might have another trial; with our increased knowledge our course would be very different.

A clear distinction should be borne in mind as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him. His was not a temptation to sin from bad example in others, as was the case with the "angels who sinned" in the days of Noah, being led into evil by their contact with fallen man, for Satan is the father of lies and was a sinner prior to man's fall, and was man's tempter. With reference to Satan nothing is stated in Scripture to indicate a future trial; but, to the contrary, it is expressly stated that he is to be "destroyed." Heb. 2:14; Rom. 16:20; Rev. 20:10.

Here we start the inquiry: Is it possible that there may be probation for these spirits in prison who were formerly disobedient in the days of Noah, led into sin through man's bad example? We

R697 : page 3

answer that God's loving care over and for man, while we were yet sinners, and his impartiality would lead us to hope that he might as well have some provision for the spirits imprisoned in death. Though because of the different penalties upon the two classes the means of recovery may not necessarily be the same in all particulars: for instance, these angels not being condemned to death need not to be redeemed from death.

If those angels which sinned are to have a future trial--during the Day or age of judgment [or trial], it follows that there is hope for them. If then under the able instruction and assistance of the glorified church they forsake sin and lay hold upon righteousness, they shall be accounted worthy of everlasting life and happiness.

If we find no Scripture statement contradictory of this--no statement telling of their destruction, may we not have hope for them and search for some Scripture statements favoring that hope?

We find but two statements apparently contradictory; the one is (Mark 1:24; Luke 4:34; Matt. 8:29), "Art thou come to destroy us before the time?" This shows us that these imprisoned spirits had in mind destruction or torment as their final doom, but it by no means proves that their suppositions were correct, no more than for some of the so-called Orthodox to believe that nine-tenths of humanity will be everlastingly tormented would be a proof of it. The fact is that we find Satan, the master teacher who has taught men to thus blaspheme God's character through misrepresentation of his plans, was the master and chief over these cast-down spirits, and evidently had misrepresented Jehovah's plans to the imprisoned spirits as he has to men. He is the father of lies.

The second text is (Matt. 25:41), "into everlasting fire, prepared for the devil and his angels." This cannot be used as an argument against a hope for a probation for the imprisoned spirits, for though by force of circumstances and restraint from any other service, they are now, Satan's angels or messengers or servants, yet they may not always be such, IF an opportunity were granted for them to return to God's service and be angels of God. The passage relates to the "lake of fire" or destruction into which at the close of the Millennial age all are to be cast, who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein --all of whom, spirits or men, are reckoned to be on his side, his angels or messengers--evil doers shall all be cut off from life. To cut off such, and such only, was God's plan from the beginning, for such only, destruction and cutting off from life forever was designed.

====================

R697 : page 3

THE PROBATION OF ANGELS.

The preceding article naturally suggests the inquiry, Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful lesson from the ministry death and resurrection of Jesus, ever have any opportunity to profit by the lesson? will they ever have a chance to repent of their sin, to leave Satan's service, and return to loyalty to God?

If at first we thought that the Scriptures were silent on the subject, we have found that to be a mistake, and when God speaks we may reasonably conclude that there is something profitable for us to learn. Hence let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude informs us that those angels (verse 6) which "committed fornication and went after strange flesh" "also" "in like manner" to the Sodomites (verse 7), God is keeping under restraint, their (penalty or punishment) "unto the judgment of the great day." The great day is the Millennial Day and mankind is also waiting for this judgment [krisis-- trial]. Peter's testimony is in harmony 2 Pet. 2:4. And Paul settles the matter that these fallen and now imprisoned spiritual beings will have a trial as well as mankind, under the reign of Christ-- the Church, the kingdom of God in exalted power. Speaking of the propriety of their deciding earthly difficulties, he says, "Do you not know that the saints shall judge the world?...Know ye not that we shall judge angels?" 1 Cor. 6:1-4. The Greek word here rendered judge, is krino of the same root as krisis rendered judgment in Jude 6 and signifies, to govern; to test; as to mete out to each individual blessings of stripes according to the merit of their course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Hence it is thus seen that it will be a part of the work of the Christ to rule over and direct both human and angelic sinners, "to judge angels" and "to judge the world" of mankind--fallen men restrained unconscious in death, from which they have been redeemed, and fallen spirits restrained alive until this judgment or trial of the Great Millennial Day, when the saints under the headship of Jesus shall try their cause, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides we find frequent references to a work Christ is to do in subjecting heavenly or spiritual as well as human powers, when the church which is his body has been selected and the work of judging and blessing commences. For instance we read, Eph. 1:10 "In the dispensation of the fullness of times, to re-establish [under God's dominion and law] all things in Christ [the disordered] things that are in heaven [spiritual] and on earth [human], in him."--Douay translation. Again, "In him it hath well pleased the Father that all fullness should dwell, and through him to reconcile all things unto himself, making peace by the blood of his cross, both as to the things on earth and the things in heaven." (earthly and spiritual transgressors.) Col. 1:20--Douay.

In Eph. 3:8-10, it is shown that the length and breath of God's redemptive plan has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to men, the conditions upon which they might become sharers with Jesus in the execution of Gods' loving plans, and that the intent is, ultimately to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift-- His Son--and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:--

"To me, the very lowest of the saints, was this favor given--To announce among the nations the glad tidings--the BOUNDLESS WEALTH of the anointed one: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages, by that God who created all things; in order that now [henceforth] may be made known to the governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [church] the much-diversified wisdom of God, according to a plan of the ages," "which he purposed in Christ Jesus our Lord."

It would appear then, that God's bountiful plan and diversified wisdom, contains something of interest to the angels, and if of interest to any, of a special interest to those confined or restrained, and waiting a trial in the judgment of the great day. They see the saints and seek to look into things revealed by the spirit and Word to these, but in no other way can they learn of their future, or of what provision has been made for them in the boundless wealth and diversified wisdom of God, because it is to be "made known," "through the church."

These condemned angels have been learning much since the first text and sermon, (The lesson of Jesus' obedience and exaltation 1 Pet. 3:18-20 and 1 Tim. 3:16) for we read that we are made a spectacle to the world--both to angels and to men." (1 Cor. 4:9--Diaglott.) The spectacle and lesson is both to men and angels for the reason that both men and angels will shortly be judged by the church and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human) shall bow to Jehovah's anointed and confess him their Lord and Ruler and those who refuse his righteous authority shall be cut off as unworthy of life. Isa. 45:23; Rom. 14:11; Matt. 25; Acts 3:33.

R697 : page 4

The angels that sinned in the days of Noah have had a bitter experience since; no doubt death would have been preferable in many respects. Cut off from association with good angels and placed in the companionship of each other and Satan without God and having no hope they must have had a terrible experience, with sin's demoralizing effects, while they have witnessed in man its ultimate penalty--death. Surely many of them will be prepared for a return to their former estate and its privileges and blessings, on whatever terms a just God may prescribe.

We cannot forget too their respectful conduct toward Jesus and the Apostles, and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish church. While the latter scoffed and said, "Is not this Jesus the son of Joseph?" (John 6:42) The former exclaimed "Thou art the Son of God." Mark 3:11. While the former said thou hast a devil and art mad, the latter said, "I know thee who thou art, the HOLY ONE of God." Mark 1:24.

While they respected the true, they opposed the false saying to some who pretended to exercise power--"Jesus I know, and Paul I know, but who are ye? And the man in whom was the evil spirit was, leaped on them and overcame them." (Acts 19:15.)

The Jews and Gentiles beat and stoned the messengers of God when they came among them with the glad tidings of salvation, but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostles, saying: "These men are the servants of the most high God which show unto us the way of salvation." Acts 16:17.

THE BASIS OF THEIR HOPE.

But now comes an important question, Scripture shows us that our hope centres in the fact that a ransom price for our sins was given by Jesus, but what is the basis of the hope for these fallen angels? On what ground can they have a trial and hope of future everlasting life? Did Jesus die for them?

We answer that Jesus did not die for the angels--the ransom-sacrifice was human, a ransom for men. "Verily he took not on him the nature of angels," etc. (Heb. 2:16.) Furthermore they were not under condemnation of death, hence have never lost their life in any measure and would need no ransom from death, when they were not in, nor condemned to it. It was because DEATH had passed upon all men and they never could obtain life without, that Jesus' ransom was necessary in order that we might regain life. Those angels which kept not their first estate, were condemned, not to death, but to restraint and confinement, until a day of trial, when God will judge the world in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing their penalty as truly as man is suffering his, though they be very different in kind--"according to the much diversified wisdom of God."

And yet they had a great interest in Jesus' work, for though they were not being redeemed or bought by the precious blood, as was man, yet it was this Jesus, the Redeemer of men, who on account of this work, would be accounted worthy of high exaltation to the divine nature, and given all power in heaven as well as in earth. In the exercise of which power in heaven (or among spiritual beings) they may hope for their day of trial to come, when they as well as men may be released from the dominion of Satan.

Again, if we have the correct view of the matter, that these angels cast down, had been tempted and seduced by evil in men, which had become very great (Gen. 6:5) then we see how the reconciliation accomplished by the blood of the cross would apply to and cancel all guilt, both direct and indirect, which resulted from the one man's disobedience. So that now, in the words of the Apostle, "It pleased the Father...having made peace [propitiation-satisfaction] by the blood of his cross, by him to reconcile all things unto himself, by him, whether things [out of harmony] in earth, or things in heaven." Col. 1:20.

====================

R697 : page 4

GOD'S COMPREHENSIVE LAW.

God's wisdom, and love, and justice decide on what is best, and that decision is his will or law. But strictly speaking only so much of God's will as he expressed to his creatures is law to them. Hence while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure only to the divine nature of which they are but images. They all lacked experience, hence in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident that the spirit of his law is not to take advantage of some transgressive slip occasioned by lack of experience on the part of his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of His Word, is, "The soul that sinneth, it shall die"; that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such shall be cut off from life. But this is as it may be seen NOW; once it was not so clearly expressed, nor so clearly seen.

To exemplify this law fully, God caused man to be used as an illustration before the extreme penalty was placed upon the angels. So he placed upon him the full extreme penalty of his law--death, KNOWING that through inexperience he would violate that law and come under its penalty. But God purposed to make an illustration to all his creatures of the exceeding sinfulness of sin and the sure consequences, while at the same time his love and wisdom so marked out the plan, that man, the illustration, might not suffer loss, but be fully recovered from the penalty, and be himself blessed by being everlastingly guarded against sin by the lessons learned.

Nor should we forget that God's dealing with man was perfectly just. He had a perfect right to demand perfect obedience from a perfect creature, and the fact that he has not required it at first of the angels, was a FAVOR toward them, permitting them to acquire by observation of mankind, a knowledge of sin and its dire results, before being placed liable to its extreme penalty--death; even as toward man he has displayed his FAVOR also, though in a different manner, viz., through a ransom, and Saviour, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. Let us briefly

VIEW THE EXHIBITION

of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels. (1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom, and power, as commonly displayed by the fallen race, in dealing with each other, and with their children, is far from being perfect, far from being what it was at first, the image of those qualities in Jehovah. In consequence of the fall these qualities are constantly at war with each other, in our experience; sometimes love has a victory over justice, and sometimes justice has the victory over love.

But with Jehovah there can be no conflict, and neither ever gains a victory or ascendancy over the other; both are perfect, and work only in perfect harmony.

Before man was created, the justice, wisdom, love, and power of God held conference on the subject, and devised the plan which has since been developing. The plan was suggested by wisdom and concurred in by the other qualities, the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns of experience and benefit to man, and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love, and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let the man be dealt with by the strict law, "Thou shalt not--" "In the day that thou dost...dying thou shalt die." And it was so.

Man inexperienced and unused to controlling his liberty, violated it and experienced the full weight of Justice, as Wisdom had foreseen.

The lesson under Justice has been long and severe, but the lesson must be thorough, so that it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for his recovery. First, the angels were given rulership, (during the age before the flood), and made a miserable failure, for while man became more and more corrupt himself, his evil influence led to the fall of some of those who had attempted his assistance--"those angels which kept not their first estate."

With the Deluge that order of affairs passed away. Then, under the law, given to one selected nation, another and a different opportunity was offered, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, yet they would require a Restorer so that they could continue in harmony with God, even after being brought back. Hence sacrifices and offerings for sin were instituted, and God treated that nation AS THOUGH original sin and guilt had been removed, and then placed them under law to prove to them their inability (as degenerate creatures) to keep his law without a restitution to perfection--his likeness.

Meanwhile Love stood ready to act at the moment Wisdom should give the word. It would have acted at once but for two reasons; First, it could not oppose or interfere with the action of Justice in condemning man and delivering him over for the execution of the prescribed penalty--death. Secondly, Love might have acknowledged Justice and approved its action by promptly providing a ransom [an equivalent price], but Wisdom objected and would not permit this course at that time, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to act, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But finally when the right time had come, "in due time," "in the fullness of time," Wisdom gave the word and Love began to act in man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all," and it must be one not under the Adamic curse, who would lay down his life for the race, and whose sacrifice would meet all the requirements of justice, and therefore be acceptable as a ransom and propitiation for our sins. And Love's great exhibition was seen in the gift of the grandest, and greatest, and first of all God's creation, who became a man to redeem men, and "they called his name Jesus" when he became a man.

Ah! says one who judges by his own habits and feelings, Now comes Love's victory over Justice. We shall see that God is more loving than severe. Not so, my brother; God is not more loving than severely just, he is perfect in both respects. It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's paying the price demanded by Justice--a RANSOM, "an equivalent price."

Thus did the love of God magnify the justice and law of God, and "make it honorable," by acknowledging its claims in the payment of the very penalty demanded --man's death (Rom. 5:19).

We need scarcely say, that the love of God so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Saviour. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement] for our sins." "IN THIS WAS MANIFESTED THE LOVE OF GOD toward us, because that God sent his only begotten Son into the world, that we might LIVE through him." (1 Jno. 4:9,10.)

When Love had RANSOMED man, and was ready to reveal itself by restoring mankind to perfection and harmony with God, Wisdom forbade it and declared that a further development of its plan would ultimately enhance Love's glory, and perfect the work: that an interlude must occur [the Gospel age] in which should be selected some from among the redeemed; some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory, and be his associates in the execution of LOVE'S TRIUMPH in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored, yet all her labor will yet be lost, unless in due time Wisdom shall commission POWER to do its part in the great plan.

Power thus far has done almost nothing directly in man's relief. Wisdom forbade it until its due time, hence we see it but feebly expressed save in the resurrection of our Lord and in the miracles, which but shadow forth its coming work.

Now we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice, and Love, in crushing out sin and evil, and in legally removing the penalty of sin and the dominion of evil, cancelled through the ransom paid by Jesus. Oh, blessed day! The Lamb that was slain and redeemed us by his blood is now invested with POWER to restore and bless all whom he bought, and he is now about to take unto himself his great power and shall reign until he hath put all enemies in subjection (Rev. 20:6; and 1 Cor. 15:25).

> A thousand years earth's coming glory,
> 'Tis the glad time so long foretold,
> 'Tis the bright morn of Zion's glory
> Prophets foresaw in times of old.

Thus God has chosen the plan which most fully and grandly exemplified his unalterable justice and exhibited the exceeding riches of his grace--his love; and in the restoration of man from destruction and death to life and perfection will God's power be illustrated far more forcibly than in man's creation. And as men and angels come to recognize the full fruition of God's plan in the ages to come will they not with one consent exclaim with our brother Paul, as he caught a glimpse of it: O the depths of the riches both of the WISDOM and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind [plan] of the Lord? or who hath been his counsellor? ....Because out of him, and through him, and for him are all things. To him be the GLORY for ever." (Rom. 11:34,36.)

====================

R704 : page 4

"THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things."

R704 : page 4

"NEARNESS of life to the Savior will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections towards him."

====================

R697 : page 5

DIVERSIFIED WISDOM OF GOD.

"The much-diversified wisdom of God" (Eph. 3:10. Diaglott) which selected one course with reference to men, chose another course with reference to the angels and did not first deliver them over to Justice under the extreme penalty of the law, but pronounced a lesser penalty until they should have learned of evil and its consequences from the example or "spectacle" furnished them in mankind.

But the result of wisdom's course in either case is the same--The angels being perfect, and having had an example of the extreme penalty of the law will be able and doubtless glad to conform to God's law when again offered the opportunity. Man, who experienced the extreme penalty of the law, when restored will be able to appreciate forever good and evil, and to rightly choose that which is good. While both will then be liable to the extreme penalty--death-- neither need come under it because of a perfect appreciation. They will then, as God does, love righteousness because it is good and hate unrighteousness because it is wrong.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will generally be conceded that their experience was not less severe than man's.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (head and body) to the DIVINE nature, since his mission is to govern, direct, and bring to perfection, "whosoever will," both of spiritual and human beings. And does not the selection of this class, made different both from angels and men--of the divine nature --illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will?

====================

R700 : page 5

SHEEP AND GOATS.

Our answer to some inquiries awakened by the article under this caption in the August number, we publish, hoping that they may be of use to others who may not have written.

This parable cannot with any consistency be applied to anything which occurred at the first advent of our Lord. Its location is fixed by the introductory sentence--"When the Son of Man shall come in His GLORY."

Its location is further fixed by the rule of judgment or trial prescribed, viz., works. The positions assigned on the right hand or left, are expressly stated to be because (or inasmuch as) certain works were done or not done. The test of the trial or judgment of the church during the Gospel age is "not works, but faith." By grace are ye saved through FAITH. "Not of works lest any man should boast." "He that believeth and is baptized shall be saved." Mark 16:16.

The reason for this may be readily seen: To test men by works in the Gospel age while under the dominion of the Prince of this world, and greatly crippled by the imperfections of our fallen nature, would be a very unfair standard. Hence, though now works according to our ability must naturally follow faith, our justification and reward are according to our faith, and not according to our works.

In the coming age the circumstances will be very different. With Satan bound, evil and error restrained, the clear light of truth shining, driving away all obscurity, mist, darkness and error, and consequently driving away all room and opportunity for doubt, faith will become the possession of all mankind: all will know the Lord from the least to the greatest. Therefore we may see the reasonableness of the Scripture teaching that the test in the next age will not be faith, which none could then avoid, but works, which under those favorable circumstances should result from the knowledge and opportunities then afforded.

We know of no statement of Scripture relative to the world's trial during the Millennial age, which mentions any other test of approval than that of works. Of course, this will imply and include a previous faith in the ransom. Works will be the test of judgment in that age as faith is the test in this.

Works was the basis of the Law covenant, which with its mediator--Moses, was a shadow or type of the good things coming--the New Covenant and its mediator --Christ. And thus Moses wrote of Christ, saying: "A prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear in all things: and it shall come to pass that every soul [person] that will not hear [heed] that prophet shall be destroyed from among the people. (Acts 3:22,23.) This shows obedience (works) to be the basis of the antitypical covenant--the "New."

The Apocalypse teaches the same lesson regarding the world's trial in the Millennial age, when the present thrones

R701 : page 5

are cast down and the rulership of earth is handed over to the saints, (Rev. 20:4;) when Satan is restrained (ver. 2); when the glorious New Jerusalem (heavenly kingdom) has come to rule the earth in harmony with the laws of heaven; and when the nations are being guided and directed by the light of truth shed abroad from it, (Rev. 21:23,24.) When the books (of Scripture) are opened, and their teachings made clear and plain to all, and another book or record of those worthy of life-everlasting is open for recording the names of those who then shall be the Lord's "sheep," and worthy, as shown in the parable, to enjoy his favor and everlasting life;* when the GREAT WHITE THRONE, representative of purity, justice, fairness and impartiality of the TRIAL, when all the world--small and great shall be tried by Him that sitteth upon the throne, the basis of that judgment or trial is expressly stated in these words, "And they were judged every man according to their works." Rev. 20:13.

In perfect harmony then, is the teaching of Jesus in the parable under consideration. Love and its fruit, good works, will be the ground upon which the sheep of that age will be rewarded; and failure to develop and exercise these, under such favorable circumstances, is the peculiarity of the wayward "goat" class, condemned as unworthy of life--to be cut off--to die. God deems them unworthy of life, and our hearts and minds bow to his all-wise decision, "Every soul which will not hear that prophet shall be destroyed from among the people." Acts 3:23.

Let it not be forgotten that the Millennial trial according to works, and ability of those being tried to render works of merit and approval, is based upon their redemption from the Adamic curse, by Jesus, who gave himself a ransom for all. Had it not been for that redemption there never would be a Millennial age of blessing and trial for the dead race. There could have been neither awakening or trial had we not been bought with His precious blood.

Does not the reading of Matt. 25:41, indicate torture in literal fire as the merit of the "goat" class? No, not a word is mentioned about torture. The thought of torture has been added to the statement by some whose theories it fitted, without any authority, except that they infer torture as a result of contact with fire. But fire is not used as a symbol of torture, but of destruction. God under the Law shadows never permitted Israel to torture any creature, though he frequently commanded things and dead carcasses to be burned with fire as a symbol of utter DESTRUCTION. It is this significance that we attach to fire in this verse--destruction. To apply it literally would be out of harmony with the entire parable--the fire is not more literal fire than are the goats literal goats. Everlasting fire then would signify everlasting or non-ending destruction.

"PREPARED FOR THE DEVIL AND HIS ANGELS."

Is it true that this fire or DESTRUCTION which will take place at the close of the Millennial age and in which the "goat" class will share--was prepared or designed, for the Devil and his angels? Yes, thus it is written, and so we believe. It is stated in so many words. 1 John 3:8; Heb. 2:14.

"His angels"--the word here translated angels signifies messengers, and the Diaglott so translates it. We do not understand it to refer to those fallen angels now associated with Satan--"Those angels which kept not their first estate, but left their own habitation," etc., (Jude 6) but we apply the word on a more general principle. Satan will be bound at the close of the Gospel age, and all under his control will be released. But those who during the trial of the Millennial age will not become willing and obedient servants of the Lord, are reckoned His adversaries-- the messengers and accomplices [angels] of the great adversary, Satan; and into destruction such are cast--the devil and his angels. It was prepared for them. Such, and such only, did God from all eternity design to blot from existence as unworthy the boon of life.

Does the word everlasting in verse 46 indicate that the punishment will last forever? It certainly does. When some one told you that the Greek word aionian, here rendered everlasting, had not such a meaning, but always meant a limited period of time, they misinformed you, and merely applied a definition common to a sect called "Adventists," but nevertheless an error. It is true that the words aion and aionian sometimes are used to refer to a limited period of time--an age, epoch, or lifetime, but it is equally a fact that these words are used sometimes to represent an unlimited or "everlasting" time, and that it is so used in this verse there is no room for question or controversy. It is settled by the use of the same word to the righteous--they go into life EVERLASTING or "aionian"--the same Greek word being used. This fact is obscured in the common version by reason of the translators having used a different English word--eternal. The passage declares the same length of punishment (destruction, as shown above) to the goat class, as of reward to the righteous sheep, and if Adventists and Universalists claim that aionian here always means a limited period, they should, to be consistent, hope only for a life of limited duration for the righteous, since the same Greek word is used in reference to both.

Is it true that the word "cursed" in verse 41 in the original Greek means merely unblessed or less blessed?

By no means; the Greek word here translated cursed is kataraomai. It signifies the very opposite of blessing; it signifies a curse in the sense usually understood in the English. Webster defines cursed thus: Deserving a curse; execrable; hateful; detestable; abominable. Apply any of these synonyms in the place of cursed in the language of the text and see what kind of a blessing it would be. The same Greek word is used with reference to the cursed fig tree in Mark 11:21. Also in Luke 6:28, Rom. 12:14 and James 3:9. And the same root word, katara, is used three times with reference to the original curse or condemnation resting upon all who failed to keep perfectly the requirements of the law of God in Gal. 3:10-13. If the curse lifted by Jesus' death was severe, then the curse imposed by him upon those called "goats" in the parable, is severe, and in no sense a blessing. As a matter of fact, the first curse which came upon all men through Adam's disobedience was death--cutting off from life-- and to purchase for man a right to live again, Jesus needed to be and was "made a curse for us"--cut off from life, treated as the sinner, as our substitute, that we might be restored to life and made the righteousness of God through him. (2 Cor. 5:21.) If, then, the Adamic death was a curse from which none could be released without a Redeemer, what must it imply to receive the curse again, and from the lips of the Redeemer? It implies, what other Scriptures state, that those who shall refuse to hear and heed that Prophet shall be cut off. The fact that he who redeemed and will bless by bringing all to a knowledge of the truth, with full opportunity for life everlasting, will be the one to say "Depart ye cursed" declares plainly that their trial will then be ended. He redeemed from the curse once, but "Christ dieth no more." (Rom. 6:9.)

---

*Evidently the "other sheep" as also another "book of life" from that of the Gospel age. (John 10:16 and Rev. 20:12.)

===================

R697 : page 5

SHALL NEVER DIE.

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11:26.

These were Jesus' words of consolation to Martha. They state briefly man's future hopes in, and because of the redemption that is in Christ Jesus. Let us analyze the statement, and, if possible, gain its full import.

The first statement--"He that believeth in me, though he were dead, yet shall he live," teaches that only believers shall be resurrected--made to "LIVE." This may appear out of harmony with other statements of our Lord to the effect that ALL in their graves shall "come forth," until we recognize the full force of the words, RESURRECTION and LIVE. We have heretofore shown that the word resurrect signifies to lift or raise up again to perfection, and that since man's fall was from perfection, as represented in Adam, his resurrection would imply a bringing to perfection again. But many Scriptures indicate that while the gospel Church will be lifted to the perfection of the new nature in a moment, in the twinkling of an eye, the world will be resurrected, or brought to perfection of their human nature, gradually, the entire Millennial age being the times of resurrection, or restoration.

Now, we shall find in the scripture under consideration, that by recognizing a similar fullness of meaning in the word "LIVE," we have the statement clear and easily understood, and in harmony with all other Scriptures.

To LIVE means a great deal, in its full import. Adam and Eve lived, i.e., had life in perfect measure, before sin entered. When death entered and the dying commenced, it was a process of ceasing to live--so death, the opposite of life passed upon all men. Hence, looked at from God's standpoint, all are dead, and none alive. (2 Cor. 5:14; Matt. 8:22.) So then though it is true that all in their graves shall "come forth," they will come forth with a small measure of life, such as men now have, still measurably in death. [The most hale of the race today, enjoy but a fragment of perfect life,] in which condition all shall come to a knowledge of the truth, and whosoever believeth in the Ransomer though dead, "yet shall he LIVE." Belief in the ransom being necessary to the full acquirement of the favor purchased--LIFE.

In perfect accord with this view (and no other) is that peculiar statement of John 5:25: Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that hear shall LIVE." [Sinaitic MS. omits "and now is" in this text.] According to the general conception this should read, they that live shall hear, but this would not have been in harmony with the plan,--not true; hence the peculiar and guarded expression used, only appreciable as we come to see more deeply into God's plans for that coming age. All are dead--under death's dominion --it has passed upon all. The Redeemer has come, the ransom has been paid, and in due time all the dead shall hear [be brought to a clear conception of it] and they that hear [receive, or grasp it] shall [in due time] LIVE, reach perfection of life--being. A few who were of the dead class, have heard more or less distinctly in this age of the ransom price given for our release. Those who have heard it, could also AFTERWARD HEAR, of a prize or high calling

R697 : page 6

being offered during the Gospel age to believing sacrificers, and thus have "access into THIS GRACE, wherein we stand and rejoice in hope of the GLORY of God." But the due time in which the great mass of the dead shall hear, will be when the "little flock" has attained the glory, and as Members of the great Prophet shall teach and bless the people, bringing them out of their graves or opening sin-blinded eyes and prejudice-stopped ears, as it is written. (Isa. 35:5.)

Let us now examine the second part of Jesus' statement: "Whosoever liveth and believeth in me shall never die."

In the light of the previous statement, this one becomes very clear and simple. It is the Lord's assurance that any who reach the condition of LIFE, may retain it forever, if they shall forever continue believers. It is the promise of Everlasting Life.

====================

R701 : page 6

CLOTHED AND UNCLOTHED.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."--2 Cor. 5:1.

This is a blessed and comforting assurance to those consecrated saints who in fulfilling their covenant of self-sacrifice, realize daily that the "earthly house," or "earthen vessel" is dissolving. Such have a building of God [a new or spiritual body prepared for them] eternal in the heavens. But, this Scripture is only applicable to those who by sacrifice of the human nature have become "new creatures"--partakers of the divine nature.

To this class, the human body has become, as it were, a house or temporary dwelling place for the new mind, the begotten new creature. Of the world this is not true; they are not new creatures, and the body is part of themselves and not a house. They have no new nature to maintain in the human conditions for a time, nor are they ever to be clothed with a heavenly, the spiritual body.

The world is in due time to be delivered from its present bondage to sin and death, into the glorious liberty of the sons of God, i.e., into freedom from corruption (death), but not to the spiritual nature and body. Their hope is restitution to human perfection, while that of the Church is the completion of our change of nature from human to spiritual. Our new nature, is burdened by the frailties and imperfections of the human and longs for full perfection as a new creature, remembering that the full fellowship of the Lord cannot be obtained before that change. Hence walking by faith we long for the house from heaven, a spiritual body adapted to the desires, etc., of the new mind. "In this tabernacle [or house] we groan, earnestly desiring to be clothed upon with our house which is from heaven."

"For, we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The unclothed or death condition,

R702 : page 6

is not desirable though the majority of the Church had to remain in that condition for many years. Paul, when ready to be offered, must wait for the crown laid up for him, but not to be received until the day of Christ's appearing. (2 Tim. 4:8.)

"Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the spirit." We are begotten of God for the very purpose of being developed and born into the spiritual likeness, and the fact that we now realize that we have his spirit [leading us to sacrifice the earthly] is evidence that in due time we shall be born in the spiritual likeness--made like unto Christ's glorious body.

Therefore we are always confident and willing rather to be absent from the body and to be present with the Lord.

It is now, the privilege of the saints to be ushered into the presence of the Lord as soon as the earthly body is laid down, as we read, "Blessed are the dead that die in the Lord from henceforth." (Rev. 14:13. See TOWER for April 1883.)

Though this was the thing desired by all the saints during this age, it was not the privilege of any until this time of the Lord's presence. But it was the privilege of all to be always confident, knowing that after the earthly house should be dissolved--in God's due time, they should be clothed upon with the heavenly house, the spiritual body, swallowed up of life. Amen, so let it be. R. W.

===================

R702 : page 6

THE GOSPEL THEME.

"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." Matt. 11:12.

There is to-day more of what is commonly considered Gospel preaching than at any previous time in the world's history. From thousands of pulpits it is heard twice every Lord's day, and again at the mid-week meetings, while thousands of printing presses are preaching through weekly and monthly periodicals, and millions of tracts, pamphlets, and books. And added to all this, there are the extra efforts of what are termed lay-evangelists, Christian associations, salvation armies, etc.

But as we listen to the many, many voices, we hear sounds strangely out of harmony with the commission of the great Head of the church, whose leading these all profess to follow. It would seem that if the commission was ever heard by this great army of preachers, it must have been forgotten. What was it? Hearken again to the Master's voice: "Go...and as ye go, preach, saying, The Kingdom of Heaven is at hand." (Matt. 10:6,7.) And again "Let the dead bury their dead; but go thou and preach the kingdom of God." (Luke 9:60). And the Lord's disciples are taught also not only to preach--to publicly proclaim the coming of the kingdom of God, but to pray for it, saying: "Thy kingdom come--thy will be done on earth as it is done in heaven."

If that prayer is ever to be answered-- and it certainly will be, since he who dictated it could not err, and would not teach us to ask for anything out of harmony with Jehovah's will--then there will come a time, when the kingdom of God will be actually SET UP in the earth, and when as a consequence of the setting up of that kingdom, His will shall be done ON EARTH, even as it is done in heaven. You who have so frequently declared your firm belief in answer to prayer, do you believe this? Shall not this united prayer of all the saints for nearly nineteen centuries past, dictated by the unerring wisdom of our Lord, be answered? Most assuredly it will.

The coming of the kingdom of God, and the things pertaining to that kingdom --the death of Christ as the necessary preliminary work to its introduction, and the resurrection of Christ, the assurance and pledge of it, was the great theme of the Apostles' preaching, and the inspiring hope of the early church.

When John the Baptist came preaching repentance, it was with the strong incentive, never before offered, "The kingdom of heaven is at hand." Jesus preached the same truth, saying, "Repent, for the kingdom of heaven is at hand." And this was the spirit of the teaching of all the Apostles. Men generally desire to be in favor with the ruling power, and the coming kingdom of heaven meant a coming reign of righteousness, wherein the righteous would prosper and the wicked would be punished. If the kingdom was at hand, then how natural and proper to urge it as an incentive to repentance and righteousness.

Ever since the fall repentance had been preached: but none before John were commissioned to preach the kingdom of God at hand, and other truths relative to it. This is the Gospel, the good news not made known in other ages. As Jesus said, "The law and the prophets were until John; since that time the kingdom of God is preached" [Sinaitic MS. omits with evident propriety the words "and every man presseth into it."] But the law and the prophets though shadowing forth and foretelling the coming kingdom, could never be clearly understood until the Gospel unraveled their mysteries.

Was it in any sense a fact, that the kingdom of heaven was at hand in John's day? Nearly nineteen centuries have passed since, and still the powers of darkness reign and the kingdom of heaven is not yet SET UP. Still the wicked flourish and the righteous are oppressed. If we consider the expression as referring to the setting up of the kingdom in power and glory, it was true, and Jesus' words in John 16:16 will help us to understand the statement. To his disciples, when about to leave them, he said, "A little while, and ye shall not see me: and again, a little while and ye shall see me;" and the little while has been the entire Gospel age.

Ah yes, it is a little while from God's standpoint, with whom a thousand years is but as one day. (2 Pet. 3:8). From God's standpoint, and we are invited to take the same position of observation, it was but a "little while" to the second advent of Christ and the establishment of his kingdom. The kingdom was just at hand, and the king about to be anointed for his glorious reign. And if this was true in John's day, how emphatically true is it at the present time to which the prophecies point as the hour that just precedes the dawn of the glorious day of that reign! Jesus did not explain to the early Church just how long God's "little while" should be, as it would have seemed a very long time to them.

But it would seem that in some sense, the kingdom of heaven had an existence in John's day; for Jesus said, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." Since the kingdom when set up cannot suffer, but must reign triumphantly, we conclude that the text refers to those elements of the kingdom in existence, and being developed during this age.

In John's day, Jesus, the Lord's anointed, was present, and he and the few disciples who then received him as their Lord, were then the only elements of the kingdom; but during the Gospel age others have become subject to him; and his reign of righteousness has been over them to mould and fashion them according to the divine will. So far as the imperfections of the flesh permit, God's will is done by these as it is done in heaven. It should be clearly manifest that none but those who are entirely consecrated to God, are of this kingdom, though many claim to be and think they are of it, who do not claim entire consecration.

The subjects of Christ, the heavenly king, hearken to, and obey his voice. They do not turn every man to his own way and plan regardless of the Commander's instructions, though the command is to march through danger, privations, loss and suffering. But to those who recognize Jesus as king and become subject to him before his glory and power are manifested, there are exceeding great and precious promises, to be realized when his kingdom is set up. They shall be accounted worthy to reign with him. It was to give to this class the privilege of suffering and as a result, of reigning with Christ, that the kingdom began to be preached so long before it was to be actually SET UP or established in power.

Of this class only, are our Lord's words first quoted true. These suffer violence at the hands of the present reigning power of this world--Satan, and the subjects of his kingdom, and the pages of history from the days of John the Baptist until now, present the dark record of the violence suffered by those who are of the kingdom of heaven.

Violence persecuted and crucified our King, stoned Stephen his faithful martyr, beheaded Paul, crucified Peter, roasted others by fire, tossed them on piercing forks, and heaped upon them every indignity that fiendish wickedness could devise. And even in these days, when the "salt of the earth" (See July issue) has to some extent purified human society, and counteracted the terrible influence of Satan's reign, still the kingdom of heaven suffers violence. Their names are cast out as evil, they are despised and rejected; their business interests suffer, and they are counted as fools and fanatics. The violent take the kingdom by force--With overwhelming force of numbers and wealth they subdue the little handful of the saints, trample and crush their influence, and hinder the progress and spread of the heavenly kingdom. Thus by the dominion of evil, is made possible for the Church, a baptism into suffering, even unto death.

R703 : page 6

But is this all so, because the Heavenly King lacks the power, and is unable to bring victory to his faithful followers? This reminds us of the words of Jesus when about to perform the symbol of his death--"Suffer it to be so now, for thus it becometh us [himself and his church] to fulfill all righteousness"--the righteousness of God's law which required this sacrifice.

God is able, and will bring victory to the tried and faithful few who have been loyal subjects of his kingdom in these stormy times. These we are told are to be kings, and priests, and joint-heirs of the throne with Jesus Christ, when in due time the kingdom of heaven is SET UP-- placed in control. Though the violent prince of this world lays them all low in death, the power of the Almighty will bring them forth to certain victory.

We would call special attention to the date Jesus mentions in the text. It dates "from the days of John the Baptist."

Other children of God, preceding the day of John the Baptist, suffered in like manner as those who have suffered since. But notice, Jesus does not say, From the days of John the Baptist the children of God suffer violence, but the kingdom of heaven suffereth violence. Then those children of God who lived before that time were not of that kingdom to which Jesus referred--the kingdom of Christ. How could they be, when as yet there was no king anointed?

The kingdom of heaven then began to have an existence when Jesus was anointed to be the King--at the time of his Baptism--"in the days of John the Baptist," after which time as John said, he began to decrease (in influence) and Christ to increase. Though ever since then, his kingdom has been in existence, yet this has been the time of its humiliation and affliction; its littleness and poverty have made it the subject of contempt and ridicule, while its unwavering opposition to the spirit of the world, has incurred their hatred and persecution.

So it was also true in John's day that the kingdom of heaven was then at hand --about to come in the sense mentioned. But to-day it is true in a still more glorious sense; for the time for the setting up and exaltation of the kingdom is at hand. The prayer of these loyal subjects henceforth to be joint-heirs of the throne with Jesus, the king, is about to be answered. His kingdom is just about to come, in its glory and power, and the blessed outcome of the victory of that kingdom, will be, that God's will shall be done in earth as it is done in heaven.

If then, we would be faithful to him who has called us to preach, let us see to it that we preach the Gospel (good news) of the kingdom, and that we be not diverted from it by any side issues. The kingdom, and things pertaining to the kingdom--its character, its permanence, its sure foundation, its blessed influence, and the cheering and inspiring fact that its setting up in glory and power is just at hand, should be the theme of every true servant of God. And if we have been faithful disciples of the Master we cannot be ignorant of these things, and if we know them how can we refrain from telling them. "Go ...and as ye go preach, saying, the KINGDOM OF HEAVEN is at hand."

MRS. C. T. R.

====================

R703 : page 6

A JEWISH-CHRISTIAN MOVEMENT IN RUSSIA.

A most remarkable religious movement is in progress among the Jews in Southern Russia. It is nothing more nor less than the establishment of Jewish-Christian congregations among the Jews, which are to be in connection with none of the Christian religious communions as at present existing, but are to constitute a peculiar Christian association in close connection with Jewish customs and manners, and with the rejection of all Gentile-Christian dogmas. The soul of the movement is a Jewish

R703 : page 7

lawyer, Joseph Rabinowitz, a man of high reputation among his people. For many years the social and religious status of his people has been an object of deep concern to him, and in 1880 he published a program in which he advocated a complete reorganization of the Rabbinical system. He was further active in the work of a society for the promotion of agriculture among the Jews of Southern Russia; and during the days of persecution in 1882 earnestly advocated the return of his people to Palestine. During that period the change in his religious convictions took place. It was not the result of Christian mission work, nor is he a convert in the ordinary sense of the word. The change was gradually effected, and only after long deliberation did the thought of organizing Christian congregations of the Jewish nationality assume maturity in his mind. After his return from Palestine his conviction was: "The key to the Holy Land lies in the hands of our brother Jesus." In the words "Jesus our Brother" lies the kernel of his religious views. His work has been successful, and now there are no less than two hundred families adhering to this new Jewish Christianity, and recently the Pesach festival was celebrated in accordance with the liturgy drawn up by Rabinowitz.

Prof. Franz Delitzsch, of Leipzig, the leader of Jewish missions in Germany and editor of the Saat auf Hofnung, a quarterly devoted to this work, has just published a pamphlet of about seventy-five pages on this new religious development, the largest space in which is occupied by original documents, in both the Hebrew and the German translation, on this movement. These documents embrace thirteen theses: a confession of Faith of the National Jewish Church of the New Testaments; an Explanation of the Faith in the Messiah, Jesus of Nazareth, in the sense of this congregation; a Haggada for the Israelites believing on the Messiah, Jesus of Nazareth; and, finally, an Order of the Lord's Supper. As appendices are added a declaration of a teacher, Friedmann, to the Jewish believers in Christ, and a declaration adopted by a conference of the latter, held in March of the present year in Kischinew. The little pamphlet thus contains all the materials for a study of the new movement, as these are all original documents by its advocates.

The theses, which are to be regarded as the basis of the new faith, start out with the deplorable state of the Jews in Russia, and maintain that the endeavors at improvement on the part of the Jews themselves have proved futile. "There is need of a deep and inner moral renewal, of a spiritual regeneration. We must cast aside our false gods, the love of money as such, and in the room thereof must establish in our hearts a home for the love of truth as such, and for the fear of evil as such." For this, however, a leader is necessary. Who is he to be? In Israel none can be found. "The man who possesses all the qualifications of a leader--love of Israel, sacrificing of life, pureness, deep knowledge of human nature, earnestness in the exposal of the sins and evils of his people--we have, after careful research in all the books of the history of our people, found only in one man, in Jesus of Nazareth." The wise Israelites in his day could not understand him; "but we, in the present year (5644) can say with a certainty that he, Jesus, he alone has sought the welfare of his brethren. Therefore we should sanctify the name of our brother Jesus." "We should receive the gospel books into our houses as a blessing, and unite them with all the

Holy Scriptures which were handed down to us by our wise men." The last thesis reads: "We hope confidently that the words of our brother Jesus will bring us, as fruit, righteousness and salvation; and then the hearts of the people and the government will be turned to us in friendship, we shall have life and prosperity like other nations who live in safety under the shadow of European laws, framed in the spirit of our brother, who has given his life in order to make the world happy and remove evil from the earth! Amen."

The rest of these documents are in the same vein, and all show that the movement is, as yet, guided by an undefined and crude idea. The Jewish character is stamped on its brow; but who will deny that great possibilities lie, in germ, in it? It will, doubtless, be wise to heed Delitzsch's admonition to withhold judgment for the present and await further developments. He closes his preface to his pamphlet with the words, "Spoil it not. There is a blessing in it."--N.Y. Independent.

Bishop Titcomb, of the English church in Northern and Central Europe, in a letter to the London Times, mentions this same movement, and gives the following as one of the most noteworthy of a series of articles of faith which they have drawn up:

"According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the son of David, our king, when they heard the good tidings through the peace-promising messengers (Isaiah 52:7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ, and the nations in fullness have entered the kingdom of God. Now, too, the time of our fullness has also come, and we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac and Jacob, will take pity upon us and replant the branches which have been torn out, into our own Holy Root--Jesus. And thus all Israel shall share the eternal salvation, and Jerusalem, our Holy City, shall be rebuilt and the throne of David be reestablished forever and evermore."

====================

R704 : page 7

OUR JUDGMENT.

FROM THE DIVINE AND HUMAN STANDPOINTS.

For the time past...may suffice us to have wrought the will of the Gentiles...wherein they think it strange that ye run not with them ...speaking evil of you....For this cause the gospel was preached also, to them that are dead, that they might be judged, according to men--in the flesh, but according to God in the Spirit.--1 Pet. 4:3-6.

Our explanation of the above Scripture is asked. We understand verse 5 to be a parenthesis, and hence in arriving at the direct chain of the Apostle's argument, it should be for the time ignored. To bring the important points of the argument closer together, we have arranged the quotation as above.

The consecrated child of God has not only realized justification from sin through Jesus' imputed righteousness, but in his consecration he has given up --sacrificed--his justified human nature, and henceforth, according to God's instruction, he reckons himself no longer of the human nature, but a "new creature in Christ Jesus," a partaker "of the divine nature." And God so reckons him.

Hence God judges of such, not according to the flesh, but according to their spirit or mind, and as new creatures, spiritual; while by men this class is misunderstood, for they think of you as of other men--in the flesh--and hence think strange that you are not controlled by the same desires and ambition as themselves.

It was to produce this very distinction in you that the gospel was preached to you, who are dead to the world, that you might have Christ formed within you--his mind and principles, and that thus you might be so different from the world, that they, not appreciating the real cause of the change, but still regarding you as "of the fleshy nature," may think strange of you and misconstrue your motives, and hate you, and buffet you, and thus try you and make you meet for the inheritance of the saints in light. Nevertheless, remember that God recognizes you as a new creature, and will judge of all your course accordingly. You may know then, that your faith and patience he will appreciate, and that "your labor is not in vain in the Lord."

===================

R704 : page 7

A SECOND CHANCE.

A subscriber sends us the following extract from a paper, which attempts to demolish Peter's statement, that following our Lord's second advent there will be "times of RESTITUTION of all things, spoken by the mouth of all the holy prophets since the world began, (Acts 3:21). It says:

"Now the trouble about all this is found in the fact that such teachers as John the Baptist and our Lord appear to have known nothing about this "second chance." John's text was "Repent, for the kingdom of heaven is at hand." He spoke of the ax being laid at the root of the tree. He referred to One coming with a fan in his hand, gathering the wheat into his garner, but burning the chaff. Jesus took the same text, and indorsed the doctrines of John most positively. In his parable about Dives and Lazarus nothing appears looking to a "second chance": and, in the sentence pronounced in the Judgment scene, nothing favors the theory in question. One of two things is very certain: either Jesus and John knew nothing of probation after death, or if they did, they trifled with their hearers; for nobody who heard them preach, had any other impression than that now was the accepted time, and to-day the day of salvation."

If a man should pick up an almanac and read throughout, its description of the weather to be expected from January to December, and should apply all its predictions of frost, hail, snow, rain, and thunderstorms to a single July day he would obtain but an imperfect idea of the kind of weather to be expected. Yet not more mixed than this seems the indiscriminate use of Scripture statements by the writer of the above and others. Truths concerning the next age are mixed with those of the past and present, and the result is great confusion, and a selection of such parts from all as will best suit preconceived ideas. We cannot suppose that a man who had the first idea of what the symbols--ax, tree, garner, chaff, wheat, fan, etc., mean would apply them as they are used above, or blend them in any way with the parable of Dives and the Judgment scene of Matt. 25.

Let us pull straight the tangle before considering a "second chance."

Both our Lord and John were speaking of the Jewish polity, when they compared it to a tree at whose root lay an ax. The end of special favor to that nation had about come, and if in the little while of Jesus' ministry they should fail to bring forth good fruit, they would be cut off from the root of promise, and believers from the Gentiles would be grafted in instead, (Rom. 11:17). It was the harvest time; for their age had reached its full. Jesus was present to select with his "fan" of truth, the wheat from among the chaff and "garner" it in the Gospel age, while a time of "fire" or tribulation came upon the chaff remainder of the nation, and as a nation, burned them up.

Dives, a representative, in parable, of that people, so long peculiarly favored of God, faring sumptuously every day of God's special favors, has for some time been looking longingly for aid to the Gentile whom once he despised, but who now has been exalted to favor-- Abraham's Bosom--and though once wild and ungoverned, has become the favored branch out of the Abrahamic olive root of promise.

The Judgment scene referred to (Matt. 25), is the only point which bears at all upon the question of "second chance." It applies to the Millennial age, and is clearly described as being after the Lord has come the second time and established his kingdom (church) in power and great glory. Then the nations shall be judged or tried and rewarded, (Matt. 25:32.) When that scene has transpired, there will assuredly be no hope of further trial--no further chance.

Let us now hastily glance at the statement made in the above--"John the Baptist and our Lord appear to have known nothing about this 'second chance.'"

Our Lord certainly knew that because of one man's transgression, sin and death had passed upon all men (Rom. 5:16,18), consequently man's FIRST CHANCE in Eden had resulted in total loss. He failed and lost all in the first chance, being tried representatively in Adam. All were condemned. That Jesus knew this, and came into the world to redeem all men in order that all men might have a SECOND CHANCE, is clear, from his statement that he came "to seek and to save that which was lost."

As the expression, "which was lost," tells the tale of the first chance and its failure, so the words "seek and save" proclaim a second chance to all the lost.

Who can reasonably dispute that the opportunity which comes through Jesus is a second chance? You and I had nothing whatever to do in the first chance of life offered to the race; we have to do only with the second. If then, you and I, fellow-believers, got our present or second chance of life through the ransom that Jesus gave for our sins, redeeming us from the first loss, shall we say that he was a ransom only for the small minority of mankind who have thus far heard of it and believed? or shall we conclude that "He is the propitiation [satisfaction or covering] for our sins; and not for ours only, but also for the sins of the WHOLE WORLD"? (1 Jno. 2:2.)

Accepting this as the truth, is it not absolutely certain that the nine-tenths who have not yet heard, and hence not yet had the "second chance" Jesus' death was designed to provide, will surely have it in God's due time? Is not this fact clearly stated by the Apostle Paul when he says that Jesus "gave himself a RANSOM [equivalent price] for ALL, to be testified in due time"?

The gospel age now closing is not the world's due time; it is the time appointed for the selection or election of a little flock out from the world, who, with Jesus, shall soon take (the "purchased possession") the dominion of earth out of the hands of Satan, the present "Prince," and give judgment or trial to the world--its second trial--the great blessing so long promised. The great Prophet shall, in that Millennial day, speak to the people, and "they that hear shall live," becoming his sheep and coming to his right hand of favor; all others, as willful goats, being cut off, (Acts 3:22,23.) And none claim more strenuously than we, that now is the acceptable time. That the Gospel Age is a special season, during which the Christ --the world's deliverer shall be selected, proved and fitted for their great work as the Seed of Abraham (Gal. 3:29) to bless all the families of the earth. Now is the only time to secure this high calling. Now is the time of sacrifice, the only time when such sacrifices are acceptable to the Lord.

===================

R705 : page 7

ZION'S WATCH TOWER TRACT SOCIETY.

If our charter is granted in a few days as we expect, voting certificates will at once be issued to all whose donations to the Society's funds shall aggregate Ten Dollars or more. Each ten dollar donation representing one voting share according to our charter.

A few have evidently misunderstood the matter of obtaining a Charter and feared it was either an attempt to obtain protection or recognition, from a government of this world; or an evidence of lack of trust that God could and would carry forward his own work no matter who lived or died.

These are mistaken ideas. While we trust fully to the Lord's care of His own cause, it is our duty to so arrange our affairs and His, that in case of one death it would not require miraculous interposition to prevent disputes, and law suits from swamping the Society and annoying our successors in its management. So far as the Government is concerned we ask only those rights which it accords to aliens as well as citizens. And a charter such as we are asking for is such a right; it brings us under no obligation whatever.

====================

page 7

LANDS SELECTED.

The following plots of the donated Florida land have been selected: Please refer to last month's Supplement and cross them out:--viz. Plots No. 13, 14, 15, 16, 17, 18, 30, and 35.

====================

R705 : page 8

HOW READEST THOU?

The doctrine of atonement and reconciliation to God by the death of Christ implies that it was his death which constituted the reconciling act. It must be conceded that if the natural death of Jesus on the cross paid the penalty, then it was natural life only that man forfeited by disobedience. If both of these claims be true, then all men, according to Scripture, were, on the death of Christ, at some time entitled to a resurrection. Now, in the light of these facts, we should desire an explanation by substitutionists of 1 Cor. 15:17-18. There the Apostle is credited with saying: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If the doctrine of substitution be true, these two verses cannot be. If, as is claimed, the death of Christ paid man's penalty, then, whether Christ be raised or not, man could not justly be in his sins. Moreover, if

Christ's death entitled man to a resurrection, and this, substitutionists claim, then neither those in Christ nor out of him could have perished because of having previously fallen asleep. --Day Star.

OUR REPLY.

The force of this expression, "If Christ be not raised, your faith is vain; ye are yet in your sins: then they also which are fallen asleep in Christ are perished," lies in the fact that if Christ was not raised, he was dead, and could have no power to bless the families of earth, as he had purposed. The death of Christ as purchasing mankind, would still be a grand expression of his love, even though he had never arisen from the dead to dispense the blessings which his ransom-sacrifice gave the right to bestow; for "Greater love hath no man than this, that a man lay down his life for his friends." But it would have been waste and loss to purchase us had he not had in view a resurrection, which would enable him to bless those bought.

But again, according to the types of the sin-offering, If the High Priest performed his sacrifice in a manner acceptable, so that its sweet perfume filled the Most Holy, then he should LIVE beyond the vail and could come forth to bless those for whose sin he had made sacrifice; and if he lived not, it was an evidence that his sacrifice for sins had not been properly done, and was not acceptable to Jehovah, and no blessing nor remission of sins could come from such a sacrifice.

Thus seen, Paul's argument is this: Christian friends, you occupy an unreasonable, a ridiculous position when you say (verse 12) that a resurrection of the dead is an impossibility. If it is an impossibility, then is Christ not risen: and if so, why do you talk about being forgiven your sins and having hopes through him for the future? A dead Christ--one not raised from death-- can never bless you; wherefore, if you accept the good news of redemption and blessing through Christ, be consistent and admit also a resurrection of Christ and the resurrection for all through him.

Jesus' work for mankind is greater and grander than some seem able to grasp. He bought us with his own precious blood--substituting himself as a man for the race of men, tasting death for every man. But this purchase of mankind was only a means to an end-- he bought the race that (in due time) he might have the legal right to RESTORE it to perfection. Hence, both the death of Christ was necessary for our purchase, and his resurrection was essential to the carrying out of the blessed plan for our restoration to harmony with Jehovah.

Other statements of the same Apostle prove that he recognized fully the necessity both of the death to purchase and of the resurrection to confer the blessing upon those purchased. He says of Jesus, "Who was delivered [into death] for our offences, and was raised again for our justification"--i.e., in order that he might justify us. (Rom.

4:25.) And again, "If while we were enemies we were reconciled to God by the DEATH of his Son, much more [easily believed, is the promise that] being reconciled we shall be saved [recovered fully, from the imperfections and penalties of sin] by his life." (Rom. 5:10.)

It was impossible for the Apostle, as well as for us, to state every feature of the plan at once; hence, in treating of the resurrection in the passage above cited by our contemporary, he does not allude to the value of the death of Christ. But blind indeed must be the reader, if he has not seen that Paul and every other Apostle and prophet laid great stress upon the death of Christ as a ransom for all, the only BASIS of hope for blessings through him.

Here let us remind our readers that those who deny that Jesus "gave himself a ransom for all" should give some reason for his death--an adequate reason for so great an event. To say that he died as we die, because of sin and imperfection, is to deny the testimony of Scripture, that he was holy, harmless and separate from sinners, and had no cause of death in him. To claim that he died merely as our example (to show us how to die?) is to furnish an inadequate reason, for there are many noble examples furnished in Scripture of those who laid down their lives for the truth. (Heb. 11:37,38).

The only adequate reason for Jesus' death is repeated over and over again in Scripture, viz.: that we being condemned to death, he took our nature that he might "taste death for every man." "He died for our sins," "redeemed" us, "purchased" us, "bought us," giving himself "a ransom [equivalent price] for all."

====================

R706 : page 8

LET TRUTH PREVAIL.

Latrobe, Pa., Oct. 28th, 1884.

DEAR BROTHER R.:--I send you by this mail a copy of a paper loaned me by an infidel neighbor. When done with it please return it to me.

Read the article headed "Col. Ingersoll Catechized." Somehow I can not help feeling an interest in these honest, earnest, truth-seeking men far above what I can for the bigoted and superstitious upholders of orthodoxy. We believe much in common, and I can not help but respect such men as Putman, Ingersoll, and Chainey more than many of the preachers in Babylon. They show more candor, firmness and honesty. They are more noble. They manifest a better spirit, yes, such as Christians might well imitate. Notice Ingersoll's reply to the question, "Do you consider that churches are injurious to the community?"

What a moderate yet truthful answer is given, all of which we can accept save one word--"miraculous."

I don't know whether it would be prudent for you to publish the article referred to in Z.W.T., but I feel as though I would like every one of its readers to see it--knowing how they would appreciate the jewels of truth with which it abounds.

Truly, these are trying times for the Christian blinded by the creeds. I cannot see how any of them who will think, investigate, and read, can escape infidelity. They can't answer it from their standpoint.

How glad I am that my eyes were opened in time, else certainly such men as Ingersoll could have converted me to infidelity. The only safety for the intelligent church member is his bigotry and blindness. It keeps him orthodox, but as WE see orthodoxy, it is little better than infidelity. In fact both are the result of Spiritual blindness. I guess the blindest of the two and the most bigoted, is the stickler for orthodoxy.

Since my return from our pleasant visit with you, I have betimes felt homesick. I long to behold him in glory. I long for the reign of him who will scatter darkness and ignorance, and bless all with truth.

I have written in haste. "Mid scenes of confusion and creature complaints, How sweet to my soul is communion with saints."

Yours etc., __________.

We clip the paragraph referred to by our brother from the published interview between Mr. Ingersoll and the Editor of the San Franciscan. This is a fair sample of the spirit of the entire interview:--

Question:--Do you consider that churches are injurious to the community?

Ingersoll:--In the exact proportion that churches teach falsehood; in the exact proportion that they destroy liberty of the thought, free action of the human mind; in the exact proportion that they teach the doctrine of eternal pain, and convince people of its truth--they are injurious. In the proportion that they teach morality and justice and practice kindness and charity--in that proportion they are a benefit. Every church, therefore, is a mixed problem--part good and part bad. In one direction it leads towards and sheds light; in the other direction its influence is entirely bad.

Now I would like to civilize the churches so that they would be able to do good deeds without building bad creeds. In other words, take out the superstitious and the miraculous, and leave the human and the moral."

The following letter from another of this class, shows how the spirit of candor and reasonableness is appreciated. And we rejoice to know that others of doubtful hearts have been and are being led through careful study of the harmonious plan of God, as we now see it, to exclaim with us "My Lord and my God," and to trust in his precious promises. We wait with patience the promised hour when all the doubting Thomases will be given tangible evidence of the truth of God.

Behold we bring good tidings of GREAT JOY which shall be to ALL PEOPLE.

New York, Oct. 18, 1884.

C. T. RUSSELL:--Dear Sir:--My wife is a subscriber to your "Watch Tower." I am a free thinker: But I want to thank you for the impartial way in which you have treated your opponent Col. Ingersoll, in the issue of this month. You have done what I have never before seen in a religious journal-- before passing criticism on what Col. Ingersoll said in his lecture on "Orthodoxy," you have squarely, honestly and in a manly way printed what he said, and for this act of fairness, I for one wish to express my thanks. I am sir,

Very truly yours,

__________.

Truth is truth, from whatsoever source it may come; and he who loves and cherishes the fragments which he is able to discern amidst the rubbish of prevailing error, is ever worthy of our respect and esteem. Would that all "Free-thinkers" were free indeed. "The truth shall make you free"--"If the Son shall make free ye shall be free indeed."

===================

R706 : page 8

THE RIDICULOUS SITUATION.

The following preamble and resolutions have been adopted by the Chicago group of the International Association;

Whereas, many thousands of people in Chicago are hungry because of a so-called over production of food products.

Whereas, There are many thousands of people of Chicago in rags because of a so-called over production of clothing.

Whereas, There are many thousands of people in Chicago who have no employment, because a few have no need of their services.

Whereas, The gamblers in bread on the Board of Trade propose to raise the price of bread by feeding the surplus wheat to hogs, sheep and cattle; therefore,

Resolved, By the International Working People's Association, that the hungry, naked, and unemployed, should organize and take some action by which they can remove the so-called "overproduction," which subjects them to the evils that make existence precarious and life miserable.

The Chicago Alarm, in referring to the foregoing preamble, says:

"The ridiculous situation that requires men to freeze because there is too much coal in the country, and starve because there is too much bread in the country, and go naked because there is too much clothing in the country, and lie out-doors because there are too many houses in the country, cannot always continue, especially when we know that the natural ingenuity of invention is constantly and rapidly increasing this over-supply, glutted markets, and forced idleness."--John Swinton's Paper.

====================

R705 : page 8

"IT IS MY WAY."

Many people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it?

The Lord says, "Amend your ways." --Jer. 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn again unto the Lord."--Lam. 3:40. The Lord calls us to consider our ways. (Hag. 1:5,7.) By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways, should be no excuse for retaining them, but rather a reason for rejecting them. If we should honor God, we would not do our own way, (Isa. 58:13). "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."--Isa. 55:8. Of the wicked he says, "Destruction and misery are in their ways."--Rom. 3:16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed."--Ezek. 16:61. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word."--Ps. 119:9. His own experience is given in verse 104: "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule let us not extenuate nor follow them, but "ask for the old paths, where is the good way, and walk therein."--Jer. 6:16.--Sel.

====================

R705 : page 8

"The nearer a soul is to God, the less its perturbations, as the point nearest the center of a circle is subject to the least motion."

"WHATSOEVER we bestow let it be given with a cheerful countenance; a man must not give with his hand and deny with his heart."

ARE we growing in the knowledge of what Christ is to us? It is a happy life this; for it is not a mere self emptying, it is a process of Christ filling."

====================

BIBLE STUDENT'S HELPS.

YOUNG'S GREEK, HEBREW AND ENGLISH CONCORDANCE.

This work is at once a Greek and Hebrew Lexicon giving the meaning of the original terms in English, and also a Concordance giving each word of Scripture and the words which they translate. The value of the work is becoming more apparent daily, as theorists attempt to palm off a private interpretation under a guise of "a better definition of the original."

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto, 1094 pages.

A similar work, "Englishman's Greek and Hebrew Concordance" (3 vols.) sold at $22, in cloth binding, only seven years ago, and usually reached only the hands of scholars; but the present work, by one of the ripest scholars of the age (Prof. Young, of Edinburgh, Scotland), has been printed in immense quantities, and its present price brings it within the reach of almost all self-sacrificing students. Indeed, it seems providential that it should be provided so cheaply at a time when it can be of so great service to truth-seekers. No Bible student can afford to be without a copy. It is of more value than two years' study of the Greek and Hebrew languages.

The regular price was for a time depressed by competition, but now the English publishers have obtained full control and put the price at $5, which they claim is but half its value.

Knowing beforehand of the advance, we have made such preparation as enables us to offer about 100 copies to our subscribers at $2.25 each. If sent my mail, the postage should be added, viz.: 54c., and 10c. additional if you wish it "registered." This is the latest revision.--"THE AUTHOR'S EDITION."

We cannot send these to our European subscribers, because too heavy for the mail, and too expensive by express.

There is an imperfect edition of this work on the market. Hence all should see that they get the "AUTHOR'S EDITION."

THE EMPHATIC DIAGLOTT.

For the benefit of new readers we would state that this is a Greek Testament. Under each Greek word the corresponding English word. It is thus the most literal translation of the New Testament. Besides this, it has in another column alongside a very clear and emphatic translation, showing the emphasis of the Greek, which is generally lost to the English reader.

The regular price for the work in cloth is four dollars--which, everything considered, is not too high; but by special arrangement we are enabled to offer it at $1.50 per copy to our subscribers.

We cannot take postage stamps in pay, as we must pay cash.

LEESER'S O.T. TRANSLATION.

The Hebrews have prepared recently an English translation of the Old Testament Scriptures which we commend to those desirous of a critical translation for COMPARISON in studying. We have procured a small lot and can furnish them at $1.65 postpaid, which is less than the usual price.

===================

PITTSBURGH CHURCH MEETINGS.

The place of meeting has been changed and is no longer at "Curry Institute Hall," but has removed to the "Grand Army Hall," No. 101 Federal street, Allegheny City, just across the river. Readers and friends will be warmly welcomed at our new and more comfortable hall. Preaching every Lord's day afdternoon at 3.30 o'clock, and Bible Class at 2:30 o'clock of the same day.

===================

VOL. VI.   PITTSBURGH, PA., JANUARY, 1885.   NO. 5.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

===================

NOTE the removal of our business office to No. 40 FEDERAL ST., ALLEGHENY, PA. There, we will be pleased to receive a visit from any of you, when in the city.

OUR TERMS are, IN ADVANCE. Some whose subscriptions are a year or more in arrears, will be dropped this month, the supposition being that they are not interested in the teachings presented. Should any who still desire it, or who have already paid for it, be missed, it will be but an accident. Such will please notify us at once.

WALL CHARTS.--We still have a supply of the "Chart of the Ages," such as appears in FOOD FOR THINKING CHRISTIANS, page 105, only enlarged--33 inches long, mounted on rollers. These we will send free to our SUBSCRIBERS who are willing to pay expressage on the same. Express charge is 15 cents each by special contract, either by Adams or American Express.

====================

R707 : page 1

VIEW FROM THE TOWER.

The opening year finds the whole world in a state of financial depression which will doubtless be worse before improvement comes. Since we are advised in Scripture that the Day of the Lord's presence will be a time of trouble such as was not since there was a nation, some may be inclined to anticipate too much, too speedily. This is a tendency which all need to guard against.

We should not for a moment lose sight of the apostles striking illustration of the trouble of this day, as recorded in 1 Thes. 5:3. From this illustration we should expect spasmodic trouble and distress of nations: and that these will become more frequent and more serious until they reach the climax stated by the prophet, and result in the death of present systems and the delivery of the children of this world into the New and better, the "golden" Millennial age, in which the King of righteousness shall rule and reign Lord of all, blessing all the families of earth.

To those who have made the Lord even the Most High their refuge and habitation, we would say: "Trust in the Lord and do good;" "He shall bring forth thy righteousness as the light and thy judgment as the noonday." In this connection we commend to your careful study Psalms 37:1-19 and 91 entire. Strengthen yourselves, arm and equip yourselves with the whole armor of God, remembering your part in the conflict of this day, that it is not with flesh and blood but with the spiritual darkness, and spiritual wickedness in high (controling or leading) places and the fiery darts of the wicked one. Thus so much the more as ye see the day drawing on "strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a feeble heart, BE STRONG! FEAR NOT! Behold your God will come with vengeance, even God with a recompense; He will come and save you." The signs then of the days of vengeance and recompense are sure signs of the Lord's presence, and that our redemption, deliverance, and exaltation, and the blessing of the world, are nigh at hand.

===================

R707 : page 1

EXTRACTS FROM INTERESTING LETTERS

New Orleans, La.

C. T. RUSSELL:--Dear Brother:--I am by birth a Norwegian. My prayers of late have been that the Lord would raise up some one in my Norway home to explain the Glad Tidings as it is in Jesus. To-day the thought has come to me to contrive to have the pamphlets "Food" and "Tabernacle," with October number of the TOWER, translated into that language. You see the interest your publications have found among the Swedes. Now, I believe that the Norwegians are a still more religiously inclined people than the Swedes in general. In short, I believe the truth would meet with a still better reception among them. You will probably question: "Do not the Swedish publications meet the demand of the Norwegians also?" I answer, "No; the two languages differ so much that the Swedish number of the TOWER is almost of no use to the Norwegians, and will hardly be read by any of them." There is also a little prejudice existing between the two nations. I pray God to open a way to have it published in Norwegian. The "Food" and the "Tabernacle" would, I know, be a great blessing to the saints in Norway.

I have an instrument for the work with me now, in the shape of a young man--a relative of mine--thoroughly versed in both English and Norwegian, and he would gladly undertake the task, if I could find the means to keep him with me long enough for the work. But, then again, comes the publication, which requires a great deal of money.

Submitting this thought to your kind consideration, I will make it a subject of prayer. If it is our Father's will, the means will be forthcoming.

My friends in Norway have been desiring me, for a long time, to come home. Would it not be a precious work to republish the WATCH TOWER in Norway, and distribute the Glad Tidings over there? Your brother in the hope,

__________.

[This and similar expressions of interest and effort remind us of the Macedonian cry, except that it comes now from all quarters, wherever a few of the saints have been led into the light--Come over into Norway, Sweden, Germany, and let us have the truth in our own tongue. As rapidly as opportunity and means offer, we shall heed the call. --ED.]

page 1

Cumberland, Ind.

ED. WATCH TOWER, Dear Friend:--

Many, many thanks for the November

number of your paper; also for the back numbers of March and July. I am, indeed, deeply grateful that they ever came into my hands, and for your kindness in continuing to send them. Since reading them, the Bible has seemed a new book to me, and I might almost say I have found a new heaven and a new earth. Surely it betokens His presence when such glorious light is shed on His word. I am more and more amazed at the feast of knowledge. The grand truths displayed in their simplicity one after another, until I am compelled at times to stop reading, and think and ponder on it a little at a time; it is so wonderful, and one of the greatest of all wonders is that I--surely, if a saint--the least of all, should have been brought to this light. Blessing and honor, and glory and power, be unto His Holy Name! Amen, and Amen! And may you, the honored instruments of His royal bounty, receive the blessed reward promised to his faithful ones. I hope soon to send your subscription price--such a mite for so much. Oh, if I only possessed any of this worlds goods beyond the merest necessaries of life, how freely would I lend my aid in dispensing the glad tidings! But he knoweth best. Yours most gratefully, __________.

===================

R707 : page 1

ZION'S WATCH TOWER TRACT SOCIETY.

A charter of incorporation for Zion's Watch Tower Tract Society was granted December 13th, 1884. In accordance with the same, Certificates have just been sent to each contributor to the Fund, whose donations (all told) amounted to Ten Dollars or more. Each ten dollars representing one voting share.

The certificates are neatly printed and bear the Society's seal upon the face. On the reverse side is a brief statement of the object and past efforts of the Society, the time and mode of electing its officers, etc. The Incorporators are the Directors, named below, from among whom the officers indicated have just been elected for the year 1885:

DIRECTORS.

C. T. RUSSELL, Pres., W. I. MANN, Vice Pres.,
M. F. RUSSELL, Sec. and Treas., J. B. ADAMSON,
W. C. McMILLAN, J. F. SMITH.

====================

R708 : page 1

TRACT FUND REPORT.

This report is for two years, none having been made last January.

Indebtedness January 1, 1883	$2,571.34
Total expenditure for publications during 1883 and 1884, including those in the Swedish language	2,366.10
	$4,937.44
Total cash receipts, voluntary contributions, including those of German and Swedish funds	2,491.43
*Balance owing	$2,446.01

It will be remembered that in order not to allow the debt to hinder the publication of missionary papers in foreign languages the proposition was accepted, to start a German and also a Swedish fund, which, though included in the general work of the Society, should be specially applied to publishing matter in those languages.

We have to report that the total donations to the German fund amounted to $126.54. The total receipts on account of the Swedish fund amounted to $360.14.

We published nothing in German, the fund being insufficient for even a start, but, growing gradually, it may be of use some day; meanwhile, we have obtained the addresses of some, able and willing to assist, by translating, when we are ready.

In Swedish we published four numbers of the same size as the English TOWER, containing selected articles--translations from English numbers. Many among the Swedes were deeply moved by the truth, and we regret that the number of such (about 800) would not justify at present the regular publication of the TOWER in that language. However, the truth is spreading among them, and it may not be long before this will be practicable and possible. The total amount expended on this account was $744.16, or $384.02 more than the receipts on account of the same.

Aside from the mailing of several thousand copies of "Food for Thinking Christians," etc., already published and accounted for, we published, paid for and distributed, since last report:--

 39,000 Swedish Missionary papers and
 79,000 English " "

118,000 in all; equal to about four and a half millions of tract pages of the ordinary size.

Those who have assisted in the work, both by donations and in circulating--by giving and loaning literature to those supposed to have an "ear to hear," are too numerous to mention. It is one source of great encouragement to us to note the holy and pure zeal which inspires so many to labor and sacrifice to give to others, so soon as they taste of the "good word of God" themselves.

It seems to be an unvarying rule, that light and opportunity afforded by the truth must be used, or these talents for service will be taken away. We must let our light so shine as to glorify our Father in heaven, else it will become darkness.

After all, the principle of our Father's dealing with us--allowing us to be light-bearers to others, seems to be as much or more to develop and bless us through the incidental labor and sacrifice, as to bless those to whom we bear the light; for unquestionably God could spread the truth without our feeble aid.

The Lord has so placed us that our sacrifices must be free-will offerings, and the measure of our sacrifice and self-denial, in whatever form, must in our Lord's sight be the measure or gauge of our love and appreciation of his favors and exceeding great and precious promises.

When presenting themselves before the Lord in the parable of the Talents, each one was approved equally, who had used what talents he had, few or many, "every man according to his several ability." And our Lord showed that it was the spirit of sacrifice which he appreciated when he said of the poor widow who cast two mites into the Lord's treasury, "She hath cast in more than they all." She, in her penury, had made a greater sacrifice than some who had given much more.

Some, and probably most, of the money accounted for in the above

---

*We here remark that the Florida land donated to the Society, is not included in the above account, as it did not come into the Society's possession before the close of 1884. When it has all been sold we hope to be more than out of debt, so that virtually we may so consider the matter now.

R708 : page 2

statement was "hard-earned," and only sent by a similar self-denial to that of the widow mentioned by Jesus. Such gifts only as cost us self-denial in some form are sacrifices, whether it costs us friendships, or conveniences, or luxuries, or ease.

Let us make sure of the Master's "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." Such, having sacrificed with Christ, shall enter into the joys of the Lord. May it be true of us as of Mary, "She loved much"--"She hath done what she could."

====================

R708 : page 2

AN INCONSISTENT CONTEMPORARY.

We have not an inch of space to waste, nor a moment of time to devote to mere contention or argument, hence omit many of the moral reform topics which though good, are not vitally important to our readers, the majority of whom we trust are past the necessity for such exhortation. In any event these themes have abler advocates than us, to set forth their claims.

But as we long since (1880) pointed out, a great and severe trial of faith coming with increasing force upon the church--"the fire of that day" which "shall try every man's work of what sort it is." We saw that this fiery trial then coming, aimed to destroy the very foundation of Christian faith and hope, the first principles of the doctrine of Christ --"How that Christ died for our sins according to the Scriptures" (1 Cor. 15:3) and that he thus redeemed, ransomed, bought us with his own precious blood.

And because truth on this subject is the "meat in due season" for the household of faith now, as well as because there are few to publicly champion this truth which is now being attacked on every hand, therefore, we feel that time and space spent in criticizing and exposing the arguments and sophistries of those who would make the Cross of Christ of none effect, is most necessary. Hence if to any there seems to be an excuse or apology necessary for the pointed and critical analyzing of the utterance of contemporaries on such subjects, our apology is, our zeal for the truth; that its force may be seen in contrast with error: and for you, that you may be strengthened, prepared, and armed against all the wiles of the devil, and that thus, many may be able to answer and refute his sophistries; thus helping and strengthening themselves and others also.

The recent issue of a contemporary devoted to the NO RANSOM theory, presents in its leading Editorial some glaring inconsistencies, in its effort to make use of Scripture phraseology, and at the same time to discard the doctrine of redemption and remission of sins through

the blood of the cross. We were about to say--and at the same time maintain its theory--but conclude that its theory, severely pressed for arguments, is changing and it would be difficult now to state what the exact theory is, except that the unchanged purpose is still plainly evident --the denial of the ransom.

Before pointing out its sophisms, we place some of its open and palpable contradictions side by side, thus:--

----

"We not only claim that

He was Lord when He gave
himself a ransom; or when
he "bought us with a price,"
but we also claim that an appreciation
of His divinity
and lordship as the express
image or manifestation of the
Father's substance is necessary
to a just estimate of the
nature and value of the great
atoning sacrifice which he
made. The advocates of the
theory that the divine law
was satisfied with the substitution
of one mere human
sacrifice instead of the billions
of human beings must
have strained ideas of equity
and justice; must ignore the
statement that man cannot
"redeem his brother nor give
to God a ransom for him."
Psa. 49:7....
"The extremely literal materialist
may exclaim in horror,
Can Divinity die? Oh
no! it cannot die, in the
sense in which you are
thinking of death. He cannot
lose his existence. But your
idea of death is at fault."...
"The GROSS MATERIALIST
could he but revise his theology
and open his eyes,
might see a sublime truth in
this mystery of life imparted
instead of extinguished by
means of death. THIS is the
grand MYSTERY of the cross
of Christ."

"It seems as if the
idea of God accepting
an innocent substitute
for the life of

the guilty criminals is so grossly inconsistent with both love and justice that instead of winning to God it must have repelled many thinking minds from Him. It places God in the attitude of demanding all men owe, instead of in the gracious attitude of extending mercy and forgiveness to the helpless sinner. What is fully paid for, cannot be accepted as an expression of the Father's love and grace."

In a former issue the same contemporary gave the following explanation (?) of the nature and value of the death of Christ, viz.:

"Christ died to the old relation which he had COME INTO by Adam's sin." "The blood which must be shed, without which there is no remission of sins, IS that which is the evidence of the death of the ENMITY WITHIN US--death to sin."

If this contemporary had more than one

editor, we should suppose that they were of opposite minds, and that by some accident, the writings of the two had gotten mixed. But the mixture is the more deplorable, as it gives evidence of a fierce struggle between a theory and Scripture, in which the former has the control. Judging from the conflicting arguments advanced and tried, our contemporary's plan and policy seems to be:--Any argument to get rid of the RANSOM--as a "corresponding price."

Extreme indeed must be its need of supporting argument, when it finds it necessary to claim as above, that life is imparted instead of extinguished by death. The very meaning of the words is the reverse. Does this contemporary endorse Satan's lie in Eden and contradict Jehovah? (Gen. 3:3-5). And then call it: "a sublime truth"--"the grand mystery of the cross of Christ"--"this mystery of life imparted instead of extinguished by means of death." Would it claim that DEATH is a great blessing and that Satan by whom it was introduced and "who has the power of death" (Heb. 2:14) is really the one who imparts life, instead of extinguishing it? If so it should at once claim that Satan is the one by whom all the families of the earth shall be blessed!

The new mixture is shown in the left column; and as we have heretofore shown the views of the other column to be unscriptural, we now merely note the expression above--"What is fully PAID FOR cannot be accepted as an expression of the Father's love and grace"--and remark that if our contemporary cannot accept of the Father's grace and love and gift, in and through the ransom sacrifice of Jesus, we fear it can never accept it at all, for "there is none other name, under heaven, given among men whereby we must be saved." (Acts 4:12.) In this was manifested the love of God, that he sent his Son to be the propitiation [covering] for our sins. (1 John 4:9,10.)

We now pass to a hasty review of the expressions of the left column. The idea that it was necessary for a God to die, as the "great atoning sacrifice" for a man's sin, cannot be called new, even if it should by some be considered light. It is the commonly held, inconsistent, unscriptural, and "mysterious" view of the atonement, handed down from the dark ages, which we thank God we got rid of years ago.

The peculiarity of fallen human nature to go from one to the other extreme like a pendulum is remarkably illustrated in the treatment of this subject--it either wants to say that there was no ransom necessary, and none given, or else, that the penalty was so great that nothing short of the sacrifice of a God could be an "atoning sacrifice" for human sin.

In its confusion our contemporary says both. (See the contrasted statements of the two columns.) Would to God it had the courage and humility to acknowledge its confusion and accept the favor of God in His appointed way.

How contrary to this is the teaching of Scripture, that the penalty of human sin was the forfeiture of HUMAN EXISTENCE, and that in order to be man's ransom and give a "CORRESPONDING PRICE" it was necessary that Jesus should become a man, that as by MAN came death, by a man ALSO the resurrection or restoration of the dead might be accomplished. (1 Cor. 15:21.) And therefore, He who ransomed us, left his former glory and spiritual "form of God," and humbled himself to our nature and was "MADE FLESH," (Phil. 2:6-8, and John 1:1-3,14), and gave himself a ransom for all. And the apostle distinctly tells us, that "the MAN Christ Jesus" who "gave himself" was therefore highly exalted, and given a "name above every name"--Lord of all. Phil. 2:5-11.

This fact, that Jesus' right, and power, and control of men as their Master and Lord, was gained by his sacrifice as a MAN, hence not as claimed above, is clearly stated by the apostle, thus: "For to this end, Christ both died, and revived, and rose, THAT HE MIGHT BE LORD both of the dead and living." Rom. 14:9.

The statement above concerning one MERE human sacrifice, is not a quotation from the columns of the TOWER. Our contemporary does not thus favor us. The expression, "MERE man," would convey to many minds the idea of an imperfect man; hence we would not use it. When Jesus "WAS MADE FLESH" it was neither on "the lowest round of the ladder," nor on any other than the very highest, a glorious perfect image of God, in the flesh. Had he been one whit less perfect than the first perfect man, he could not have been the Redeemer of what Adam lost for himself and his race. Had he been one whit higher than PERFECT MAN, he could not have given himself as "a corresponding price." See YOUNG'S GREEK HEBREW and ENGLISH CONCORDANCE for definition, under head of Ransom, 1 Tim. 2:6--antilutron "a corresponding price."

By reason of the "fall" of its representative, Adam, the whole race is now depraved, imperfect, ungodlike, and all condemned to death; HENCE all being under the same condemnation, "None can by any means REDEEM his brother, nor give to God a ransom for him." (Psa. 49:7.)

This text is most too much for the views presented in the right-hand column. If it means anything, it proves that God's law did demand a RANSOM, that he would not excuse sin in the way that can be "accepted" by our contemporary "as an expression of love and grace." No, he will by no means clear [excuse] the guilty." (Exod. 34:7.) But when the guilty had proved the futility of their own efforts to redeem and cleanse themselves, God in great mercy and love ransomed us by giving His Son to be a propitiation [covering] for our sins--"In this [way] was manifested the love of God." (1 John 4:9-10.)

At the time of his consecration, at baptism, Jesus offered up himself--a man to redeem men--and there he received special power from on high, by which he was enabled not only to carry out his consecration by a life of self-sacrifice even unto death--even the death of the cross, but by which also, as a foretaste of his future power [as a partaker of the DIVINE nature, by which he could restore all things, and have all power] he was ennobled to do the "many wonderful works" with which those three and a half years abounded.

Farther on in the same article, after the query--"Does not 'redeem' 'ransom' or 'price' imply substitution?"-- it answers that question thus:--"The terms are commercial in common usage, but have also another use not uncommon. The means NECESSARY to secure any end are commonly and properly spoken of as the cost, or price of the object thus gained. The pioneer labors to secure a cleared farm; the cost is great, but he will be well repaid. The son costs his mother labor and pain, but his true manhood is her joyous reward. The means are the price and are adapted to secure the desired end."

Very good! But cannot all see that the cost of each item had to be substituted or given up for each result specified, before it could be had? The same principle is involved whether you pay a dime for a loaf of bread, or pay a year's labor for a clearing. This is nothing short of the commercial and only usage of the word bought.

The cost is whatever is NECESSARY to procure the thing desired, whether it be a son, a farm, or a race. Jesus bought us with his own precious blood [his sacrificed life] whatever may have been the attendant circumstances, by which this result was accomplished [such as leaving the heavenly glory, humbling himself to become a man, etc.,] the fact remains, that all those incidentals were not the price; they merely enabled, or were the necessary preparation, for giving the price. The price was his death--He "suffered [death] the just for the unjust TO BRING US TO GOD. (1 Pet. 3:18.)

The question arises, Did Jesus give too much? Did he give more than was needful to procure the results attained--the liberation of man from sin and death. To say that the sacrifice of Jesus--his death--was not necessary, is not only to charge him with folly, but to deny those Scriptures which state that the giving up of his life was the price of one ransom.

If the thing given was the price, then our price or cost of our liberty from death was Jesus' death. Now follow the train of reasoning--The reason he died, was that we as a race were all under the dominion of death and his aim was to set us free from sin and death. Why did he not set us free without becoming a man? Because Jehovah's just penalty, death, rested upon us all, and his justice is as unalterable as his love. Why did not Jesus die as a spiritual being without becoming a man? Because it was men, who were condemned and God's law demanded a corresponding price. Why then did Jesus become a man? It was that he by the grace [favor, love, kindness] of God, should taste death for every man. Was this an equivalent or corresponding price for an entire race? Yes, when God condemned all because of one man's transgression, it was in order that as a result of one man's [Jesus'] obedience even unto death, he might deliver the race from condemnation which was upon all through one man's sin. Was not the death of Christ an example of resisting evil? It was that, but it must have been more; for many prophets and righteous persons resisted evil unto death, and they would have answered for examples, if nothing more had been needed. What more was needed than to be shown by a good example, to refrain from sin? Much more, for even if it were possible for all men to live spotlessly, still there was the penalty of sins that were past--which came upon all and continued upon all until Jesus "bare our sins in his own body on the tree." Could not something else meet the requirements and lift from men the penalty? No, without shedding of blood there is no remission of sins. Heb. 9:22.

So then, Jesus gave none to great a price, but one which corresponded exactly, with the penalty, viz.:--man's death. "Wherefore God also hath highly exalted him and given him a name [power, and authority, and honor] which is above every name." "He [now] is Lord of all." Phil. 2:9; Acts 10:36.

Again we quote our contemporary: "Paul says that Christ redeems us from all iniquity (Titus 2:14). Now, if to redeem from death means to give death a substitute, then to redeem from iniquity means to give iniquity a substitute. Will any one claim that Christ gave himself a substitute for iniquity?"

Such sophism is not really worthy of refutation. Sin and iniquity are two names for the same thing. When death passed upon the race, it brought with it depravity--a liability to sin--an inability to refrain from sin. It brought in a word not only physical disease, but also moral degradation--iniquity--hence, in redeeming us from death, it was at the same time a redemption from iniquity of which death was the wages or penalty. The price or cost of iniquity was death, and to redeem us from its dominion, Jesus, as our substitute, paid that penalty, that in due time we might be made free from it. He made his soul [his being or existence] an offering for sin, to redeem us from all iniquity.

And now in view of the many sides of this question which this contemporary advances, arguing in one column that there is no ransom, no price, no substitution, and in the next column of the very same article that there was a price, a ransom, &c., but a spiritual and divine one, we candidly and seriously advise it to either abandon its various theories of no corresponding price being given in man's redemption, or else discard the Bible altogether as a text book; for the crudity and inconsistency of the above statements must be apparent to the most obtuse, not to mention the effect upon intelligent Bible students.

===================

R708 : page 3

HOW CAN I KEEP FROM SINGING?

My life flows on in endless song,
Above earth's lamentation;
I catch the sweet, the glorious hymn
That hails a new creation:
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul,
How can I cease from singing?

Though earthly joys and comforts die

The Lord, my Saviour liveth:
What though the darkness gather round?
Songs in the night he giveth:
No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?

I lift my eyes: the cloud grows thin;
I see the blue above it;
And day by day this pathway shines
Since first I learned to love it:
The peace of Christ makes fresh my heart,
A fountain ever springing,
All things are mine since I am his--
How can I keep from singing?
--F. J. Hartley.

====================

R710 : page 3

THE SIGN OF HIS PRESENCE.

"What shall be the sign [indication] of thy presence, and of the consummation of the age?" Matt. 24:3.--Diaglott.

Perhaps remembering that Jesus' first advent had been obscure and unrecognized by many, so that even John who baptized and announced him sent and inquired, "Art thou he that should come, or look we for another?" the disciples may have been wondering whether the second coming of Jesus would be likewise obscure and unrecognized, and whether some might not at the time of the second presence, as in their day, be ignorant of the Lord's presence. Or, their query may have been suggested by Jesus' answer to the Pharisees when questioned about the kingdom to come--"The kingdom of God cometh not with observation [outward demonstration and show], neither shall they say, Lo here! or there! for lo, the kingdom of God is in the midst of you." Luke 17:20,21. R.V. margin.

Whatever induced the question, it is evident from the Lord's answer, that they suspicioned that he might be present yet unrecognized by the world, and possibly by even his saints, unless some expected sign should indicate his presence.

Some who overlook the Lord's statement that the kingdom of heaven cometh not with outward demonstration, and who think that the second advent of Jesus will be accompanied with wonderful outward demonstration, put a very forced construction upon this word sign, and look for some visible manifestation in the sky. With their ideas of the manner of Christ's coming, no sign would be necessary. But such an interpretation of the word sign is out of harmony with common as well as Scriptural usage. Clouds are a sign of storm and rain; smoke is a sign of fire; frost and snow may be signs of cold weather; falling foliage is a sign of autumn. Likewise when the Lord is present, and the specially appointed work of his presence is in progress, those works will, to those who can appreciate them, be a sign of his presence.

All Christians should be most deeply interested in this question, What shall be the sign, indication or evidence of the Lord's presence and the closing of our age? In his answer, the Master's first aim was to put us (for his words were specially for all the Church) on guard against some who would assume his name (Christ-ians), and deceive many by saying that the kingdom of God has come; that they are the DELIVERER or Messiah, and that their dominion is the kingdom of God. He says: "Beware that no one deceive you, for many will assume my name saying, I am the Messiah." (Matt. 24:5

--Diaglott.) They say, We are Christ's vice-gerents, his representatives; our Church is the body of Christ, and his rightful and promised representative to rule and conquer the world.

As the Lord forewarned, we can see that many have assumed his name, claimed to be his body, and as such the right to rule, and that his kingdom had come. We see this taught not only by Papacy, but by all her daughters--especially those united with the governments of Europe, and who claim that in them God's kingdom has come. In harmony with this claim is the addition made to the original Lord's Prayer, by which it was made to read, "For thine IS THE kingdom, and the power and the glory forever." These words do not occur in either the Sinaitic or Vatican manuscripts.

Passing on, Jesus tells that a long period must elapse, with its wars, and commotions, persecutions, betrayals, false teachers, etc., and that "the love of the many will cool" (become lukewarm, Rev. 3:16), and that patient endurance to the close of the race is needful for all running for the prize held out in this Gospel age. Before this age shall have fully ended the glad tidings of the kingdom will be published in the whole world for a testimony to all the nations, and then will the end come.

These remarks of the Master are in place and needful, but we must remember that they are only a preface to his answer to the question asked, which he now proceeds to answer, saying: "When ye therefore shall SEE the abomination of desolation spoken of by Daniel the prophet stand in the holy place" (v. 15). Here was to be a sign, which when seen, would be an indication of time for a certain action, because, as we shall see, it will be a part of the evidence, or sign of the presence of the Son of man.

The setting of the abomination is not the sign, but the recognition, or discernment of the abomination as such, and of its improper place, is a sign that greatly increased light is shining, that knowledge is increased, which is elsewhere stated to be evidence of "the time of the end," Dan. 12:4.

R711 : page 3

The abomination spoken of by Daniel, and again by Paul, is the false system of systems which, assuming the name of Christ, have misrepresented the character, plans and Word of God, and deceived many. It includes not only the mother system, Papacy, but the daughters as well, for she is the mother of abominations as well as an abomination herself; and the entire abomination system being ONE, and of the same spirit, it is so referred to by Jesus, Daniel and Paul. It is "Babylon the great," "the mystery of Iniquity," the "Abomination of the earth." Rev. 17:5 and 2 Thes. 2:7, Dan. 12:11.

The "Mystery of Iniquity" came into place gradually, and it was not until it had sat for a long time in the holy place, ruling and governing it, that its abominable and detestable character was seen, and still it is not seen by all the saints, many of whom still bow to the teachings and commands of that system which God calls abominable.

The god of this world--Satan--has by many devices blinded the eyes of many, while exalting and keeping in power this system, which is "after" or like him, whose child it is. When his power begins to fail, because the stronger than he begins to spoil his house (Matt. 12:29), then this system will begin to be seen, to be revealed and recognized in its true character as "The Mystery of

Iniquity." Of this time when the abomination shall be seen occupying and ruling in the Church, the apostle says: "Then shall that wicked be revealed [literally uncovered or exposed] whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" [literally--destroy with the bright shining of the present one]. 2 Thes. 2:3-6.

This accords perfectly with Jesus' words: "When ye shall see the abomination;" that is, when the mask shall be pulled off and you shall be enabled to see "The Mystery of Iniquity" as such, then you may know that you are in the consummation of the age, in "the time of the end." Your knowledge will be the sign of this.

The significance of the statement, "Then let them which be in Judea flee," etc., we do not here refer to, as it has already been explained, merely pausing to remark that this prophecy evidently referred to more than the destruction of Jerusalem and the time of trouble which came upon that land in A.D. 70. Proof of this is furnished by comparing verse 21 with Danl. 12:1. This greatest time of trouble is at the close of the Gospel age unquestionably, though the closing features of the Jewish age were typical of it.

"Then [in "the time of the end"] if any man shall say unto you, Lo here is Christ, or there, believe it not.... Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not" (vs. 23,26). Why should not Jesus' disciples at such a time [now], knowing that they are living in "the time of the end" expect Jesus? Why not then be waiting for a Philip or a Peter to meet us and say, We have found the Lord, Lo here, or lo there? The answer is, that at his second advent he will not be a man limited to place, but a spiritual being, personally present, yet invisible because spiritual, as all spiritual bodies are invisible to human sight. As the lightening (the electric current or fluid) unseen, yet powerful, its presence widely manifested by the light which it causes, "so shall also the presence (improperly translated coming) of the Son of man be." ver. 27.

In verse 28 Jesus teaches that instead of going out to seek him in the wilderness, etc., we shall be gathered together, not physically, but mentally, that all who are his shall come to recognize his presence by the instinct of their new nature, being brought together by the mutual apprehension of the truth as eagles would be drawn to their food.

"And he shall send his angels [messengers --servants] with a great sound of a trumpet [the "seventh trump," or "trump of God"], and they shall gather together [into union and oneness] his elect from the four winds, from one end of heaven to the other. [The church nominal is the present heavens; the little flock, when by-and-by exalted, will be the new heavens.] The little flock as eagles are being gathered from out the present "heavens." "From the four winds" from every direction; from all denominations. Matt. 24:28 and 31.

Immediately after the tribulation of those days shall the sun be darkened, etc. (v. 29). Verses 29 and 30 go back to take up the chain of events belonging to "the time of the end" as they relate to the world. That the tribulation referred to is that of verse 9, and not that of verse 21 and Dan. 12:1, will be evident as we proceed. [In those days before they end, 1798], but after the tribulation of those days--as Papal persecutions and that of other abominations (systems) began to draw to a close--in 1780 the "Dark Day" occurred, concerning which we read:

"May 19th, 1780.--The darkness commenced between 10 and 11 A.M., and continued until the middle of the next night. The wind was from the south-west, and the darkness appeared to come with the clouds, drifting from that point. It covered the country from New Jersey to Maine, and appears to have been greatest in Massachusetts and the adjoining portion of New Hampshire; yet it was intense in Connecticut and Rhode Island. It was much less in New York, and in New Jersey it was not particularly noticed. Where it most prevailed it was impossible to read ordinary print, or read the time by a watch or clock, or do ordinary business without artificial light. An intelligent observer says: 'Candles were lighted in the houses; fowls retired to roost; the cocks were crowing all around as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night.'"--Library Universal Knowledge, page 647.

Again we quote:

"The Dark Day, May 19, 1780.--So called on account of a remarkable darkness on that day extending all over New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous the wind had been variable, but chiefly from the south-west and north-east. The true cause of this remarkable phenomenon is not known."--Webster's

Unabridged Dictionary Explanatory and Pronouncing Vocabulary, p. 1604.

Herschel says: "The Dark Day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment day was at hand."--Tract No. 379 of American Tract Society, Life of Edward Lee, of Massachusetts.

The moon was correspondingly darkened at this time from the same causes, whatever they may have been.

In 1833 came the falling of the stars. Not the falling of "fixed stars," truly, for that which can fall is not fixed. Neither could stars many times larger than this earth fall upon it as a fig-tree casteth her unripe figs when shaken by a mighty wind (Rev. 6:13). Hence it is very evident that Jesus could not have meant these. But a remarkable meteoric shower, just such as fills the description, and the like of which is not recorded in history, did occur in November, 1833.

We quote the following account from "The American Cyclopaedia," Vol. XI., page 431:

"The year 1833 is memorable for the most magnificent display on record. This was on the night of November 12, and was visible over all the United States, and over a part of Mexico and the West India Islands. Together with the smaller shooting stars which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fire-balls, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees. These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Leonis Majoris; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the East. The source whence the meteors came was thus shown to be independent of the earth's relation, and exterior to our atmosphere."

Following this, we have had violent shakings of the heavens, or wind storms, the cyclones, etc., of our own day, which answer well to the statement, "The powers of the heavens shall be shaken."

But though we recognize in the events mentioned a literal fulfillment of Jesus' words, it is far from our opinion that this was their complete and only fulfillment,

R712 : page 3

or even the most important one. Though the literal meaning is real, and prominently marked, yet none the less real and marked is the meaning conveyed through these words as symbols. The darkening of the sun (symbolic) is the obscuring of the great central light of the gospel, which, even in the dark ages, never ceased to shine--and that central thought is the Ransom. It has been in the past, and to the little flock will continue to be the centre of light and life, around which every other interest revolves, and from which springs every living hope, and which is the author and mainspring of every green and precious promise. No discerning mind can fail to note the fact that in our day this great central fact of the gospel, the Ransom, is being darkened.

R712 : page 4

So called "advanced thinkers," in all denominations, are fast either ignoring the Scriptures altogether, or else--far worse--mutilating them by wresting from them the cross and the ransom, attempting to "climb up some other way" and inviting others to do the same.

As we have heretofore shown, this error will prove very successful, and cause many to fall. Many of the brightest stars, the most eloquent and most esteemed in the present heavens, will fall. Alas! has not this begun?

The shaking of the heavens, as the Apostle indicates, "signifieth the removing of those things that are shaken, as of things" that are imperfect and of human construction (Heb. 12:27). So the present nominal church system shall be "shaken," says Jesus; be "removed," explains the writer of Hebrews; "pass away with a great noise" [commotion], adds Peter; Babylon shall be "cast as a great millstone into the sea," adds John the Revelator (Rev. 18:21); and thus all agree.

"THEN shall appear the sign [evidence] of the Son of Man in heaven." Some have imagined that the events mentioned above [the literal darkening of the sun, etc.] were the sign, but the language is explicit; after these events comes the sign here referred to. But notice: it is a sign to the world, not to the saints; they will have had evidence of the Lord's presence long before. Then shall appear the sign [evidence of the presence] of the Son of Man in heaven, in the new heavens--new spiritual powers then coming into control and supplanting the old shaking and falling spiritual powers. The passing away of present nominal church influence and power, will seriously affect all the tribes of earth. Already the wise and mighty of this world, such as Prince Bismarck, are beginning to see the value of the nominal church, with its threatenings of eternal torture, as a restraint upon the people; and as these systems are "shaken," it becomes the precursor of the overthrow of kingdoms and all organized society, for earth shall be shaken as well as the heavens. Heb. 12:26.

These shakings in the church nominal, and the raising up of new heavens or spiritual powers, BECOME A SIGN to the peoples of earth, that their course in evil, oppression and injustice is surely and swiftly drawing to a close. They see with dread the changes coming, being unable to discern what shall be the outcome. They see the mighty overturning power and mourn because of him (Christ) long before they realize that it is the Lord's doings, or that he wounds to heal and smites to bless.

But long before this--yes, before Babylon shall have completely fallen, and before these outward signs shall have convinced the world that great changes are in process--the saints, by taking heed to the sure word of prophecy, know of the presence of the Lord. He has not left them in darkness, that that day should come upon them as a thief (1 Thes. 5:4). And in this same connection the Lord tells us that as the fig tree putting forth leaves would be a sign of summer nigh, so likewise, when these things begin to come to pass, at the very first we should be in such a watching attitude that we would note the first indications of the new rulership and the overturning of the institutions and systems condemned by our King.

What, then, is the sign of Jesus' presence? To some, sign was unnecessary; they being instructed by the sure word of prophecy were awake and looking, and when they saw the mystery of iniquity, Babylon, in the holy place, and heard from the Scriptures that she was cast off from favor, they said, This as well as prophecy tells me that the King is here, for this is his first work, to separate in the Church the wheat from the tares, and to "cast away" or "spew out" the unfit. Hence the words, "Babylon is fallen, is fallen; come out of her my people," became corroborative of the Lord's presence, who shall destroy her by the bright shining of his presence (2 Thes. 2:8). The evidence of the King's presence is increasing, and soon all will be able to recognize that a new ruler has the control.

OTHER SIGNS.

One of the signs which Jesus gave John when he asked, "Art thou he that should come?"--a sign that he, the true Messiah, was then present, was, "Go, tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me." Luke 7:20,23.

And when we remember that the first advent was but a foretaste of the blessings which the second advent was to bring in fullest, grandest measure, we cannot but suppose that similar manifestations will accompany Jesus' second presence in this world. Since now he is a spiritual being, and no longer human, we might reasonably expect that human agencies would be the channels by and through which the lame would be made to walk, the blind to see, the deaf to hear, and the poor to have the real gospel, "good tidings," preached to them.

And is not this the case? Are not eyes and ears long closed by prejudice, superstition and human tradition being opened? Are not those who have long been lame, and who have halted between the service of God and the devil, been healed by the truth? Is not the gospel, "good tidings," being preached to the poor and to them that have no money? Truly yes; the work now is the same as at the first advent, but in harmony with every other part, it is on a higher plane.

Undoubtedly those prophecies which refer to the blessings of the Millennial age, which tell of the blind eyes being opened and the deaf ears unstopped, refer primarily and chiefly to the opening of the eyes of the understanding, and the removal of the impediments of ignorance and prejudice from the hearing of faith, yet we know that restitution will bring with it also physical healing, and the two, mental and physical healings will go hand in hand throughout the world blessing the sin-crippled of earth in the name of him who bought them with his own precious blood.

This being the case, it should not, and does not, surprise us that now both phases of healing are in progress, and being blessed each to its class. Nor should it surprise us that different messengers or agencies are used in the different branches of the work. The one carrying a natural blessing to natural men, and the other bearing spiritual blessings to the spiritual. To every man his work.

And so it is. While we are busily engaged ministering the spiritual blessings, we note with pleasure the progress of physical blessings to natural men--the beginning of restitution. Truly wonderful and very gracious manifestations of God's power are the faith-healings of which we now so frequently hear, and in contact with which we are sometimes thrown, though to us not so precious, nor so refreshing, nor so frequent as the evidences of spiritual blessing with which we come in contact daily.

We call attention to the fact that the nominal church is entirely ignored, and stands unused of the Master in the distribution of either the physical or spiritual healings. She is neither cold nor hot, and is spewed out of the Lord's mouth and is no longer used as his agency or mouthpiece. Would that she could see her blindness and would put on the eye salve, that she might realize her poverty and nakedness; but instead, she says, "I am rich and increased with goods, and have need of nothing." Rev. 3:17.

Notice again, that the physical healings now, as at the first advent, are not performed upon the saints, but rather upon those not consecrated to sacrifice, and even among the worldly. Note the class now healed physically, and then read of those healed by Jesus and the disciples; they are alike. Jairus' daughter, the widow's son, the ruler's servant, the men at the pool, the ten lepers. Lazarus even is not mentioned as a disciple; none of the disciples were ever miraculously healed. Paul's sore eyes were not healed, though he besought the Lord on the subject thrice; Timothy had "often infirmities" (1 Tim. 5:23); Epaphroditus was sick nigh unto death (Phil. 2:25,27), and Trophimus also (2 Tim. 4:20); yet there is no record of any faith-healing or miracle for their recovery. The saints have been treated physically, much as other men.

The reason of this is not difficult of apprehension. As with the Master it was said, "He saved others, himself he cannot save," so it may be said of the saints: They may pray for and be the instruments in healing others, but themselves they cannot heal. They follow the Master's foot steps of sacrifice even unto death.

If Jesus had attempted to save his own life after having consecrated it to death, he would thereby have lost it, as well as have failed to become Redeemer of the race, since to violate his covenant would have been sin. So with those

who, being purged from sin, justified as men by Jesus' ransom, and who then have presented their justified manhood a living sacrifice--joining it in sacrifice with that of Jesus, to thus become sharers in the bearing of the sins of the world. They are then bound to and by their covenant, and when in harmony with that covenant, human honors, pleasures, comforts, health and life are surrendered, it would certainly be an attempt to take back our sacrifice should we ask for human blessings and privileges to be restored to us, though we may ask these human blessings for any who have not consecrated them in sacrifice. Thus is it true of the body as it was of the head, "He saved others, himself he cannot save." "As he is so are we in this world." 1 Jno. 4:17.

TO ALL WE WOULD SAY.

We are living in a favored and precious time, for though it is the hour of trial coming upon earth (Rev. 3:10), it is to those who can discern the Lord's presence, etc., a precious and favored time correspondingly. Jesus' first advent was a time similar--of trial to all Israel, and of special favor and blessing to every Israelite indeed. In reference to his presence Jesus said: "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16,17.

Their privilege to hear from Jesus' lips "dark sayings" and "parables" was great, but how much greater is the present privilege of having the Master gird himself and cause us to sit down to meat and come forth to serve us (Luke 12:37), disclosing to us the mystery hid from ages and generations, and expounding to us his parables and dark sayings. Truly, the bright shining of the present one shall not only consume and destroy Babylon and all other systems of error which enslave the redeemed, but also enlightens, cheers and refreshes all in harmony with truth.

Now, as at the first advent, those who most quickly conform heart and life to Jesus' teachings will be soonest and most blessed, while those who like the Pharisees will not see, but on the contrary pervert the truths now due and oppose them, shall have their portion with the hypocrites in the fire of trouble now kindling.

The words of inspiration now applicable are, "Be wise now therefore, O ye kings, be instructed ye judges of the earth. Serve the Lord with fear, and rejoice before him with trembling. Kiss the Son lest he be angry, and ye perish from the way when his anger is kindled but a little. Blessed are all they that put their trust in him." Psalm 2:9-12. The kingdoms of earth that would stand should know that the present is but a brief space--a moment as it were before the conflict. Now or never (as nations) they may recognize the new King by abandoning oppression and establishing justice--righteousness. Now is the time to concede to all men their natural rights, restore and remunerate for past wrongs, and agree with their adversary quickly. It is almost too late now to fill the chasm which the torrents of human passion daily make wider. But they will not heed, and shall be dashed in pieces as a potter's vessel (Rev. 2:27). The word of the Lord does not profit them, not being believed. Nevertheless it has been unto them "line upon line," and "precept upon precept," "that they might go, and fall backward and be broken, and snared and taken." Isa. 28:13.

===================

R714 : page 4

HOLINESS.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

Seeing the cold, lifeless formality that increasingly prevails in the Nominal Church, the evident lack of growth in grace, and its growing disposition to imbibe the spirit and conform to the customs, ideas, etc., of the world, many of God's children, still fettered in a measure by her supposed divine authority, are becoming interested in what is generally termed the holiness movement. Holiness meetings, holiness camp-meetings, conventions, etc., as well as holiness periodicals, are becoming quite common.

That the movement is one actuated by right motives, and measurably in the right direction, we do not question; yet, were these courageous enough to cast off all the slavish fetters of Babylon, and to walk out fearlessly into the liberty wherewith Christ hath made them free, trusting in him alone, they would come much nearer the true idea of holiness. Holiness means a setting apart, sanctifying, separating from the world, by divine authority, and for the accomplishment of the divine purposes. That holiness means separation from the world all will agree, though few consult the Scriptures sufficiently to know to what intent the Lord would have them separate.

May we not be separate from the world and still be far from the narrow path to which we have been called? The class termed holiness, people generally believe that their single aim should be to so subdue sin in themselves as to be able to stand approved of God, being in complete conformity to all his requirements in thought, word and deed. Some claim to have reached this desirable perfection, while others, painfully conscious of their weakness and discouraged by their repeated efforts and failures, are almost in despair of ever reaching it. And not discerning the Lord's purpose in calling them to separation from the world, they fall into the error of looking upon these efforts as a means to their salvation. Many become self-righteous and boastful of their attainments, and consequent hopes of salvation, while the more humble discouraged almost lose faith in God and entertain but a faint indefinite hope of salvation.

After all the lessons given, it should be plain to all that no imperfect man is able to keep blamelessly God's perfect law. The law is the full measure of a perfect man's ability, and Adam and Jesus were the only perfect men, and hence the only two who could keep it. Israel tried it for nearly two thousand years, and though that people have furnished us many worthy examples, not one of them was able to merit life by keeping the law, save Jesus only. The very object of the giving of the law to men who were unable to keep it, was to convince of shortcomings, and to lead to trust in Christ, alone, for salvation. It is only self-deception to claim actual perfection, though the weakest child of God clothed with the imputed merit of Christ, is reckoned perfect by our Father.

This trusting in the merit of Christ, and striving to live in exact harmony with his revealed will, which implies the diligent searching of the Scriptures to know what that will is, is the true life of holiness--of separation from the world --and of union and communion with God. Such cannot help bearing fruit.

It should be borne in mind that the statement of Heb. 12:14 is addressed to the Church. The Church were taught to look for the Lord's appearing, which Paul explained would be in a manner unobserved by the world, and as a thief in the night. When his presence is due, only those will be able to see (Gr., horao--discern) it who are separate from

R714 : page 5

the world in spirit, and who are searching the Scriptures to know the signs of his presence. Without holiness [separation, setting apart to God's service] no man shall see [discern] the Lord.

But a time shall come when many who are not holy will discern the Lord's presence; for we are told that "every eye shall see him." The world will see --recognize him, when his judgments make his presence manifest to all.

Isa. 26:9.

This text has very frequently been misused in urging the world to become Christians. Christian people who have not carefully considered its meaning tell the world that without holiness they shall not see the Lord; and then, when controverting the truth as to the manner of Christ's coming, the very same class will confidently quote, "Every eye shall see him." Do they believe that all shall become holy? No; this is far from their thought. Where then is the harmony? Is there discord in the statements of God's word? To believe so is to believe the Scriptures unsound and unworthy of confidence. But such is the sad confusion into which the teaching of the nominal church has led, and such the results which its too careless handling of the word of God has brought about. The confusion is fast ripening into open infidelity.

May God help those of his children who are still within her to see her confusion, and then courageously to come out and pursue holiness, without which no man shall now be able to discern the Lord's presence.

MRS. C.T.R.

===================

R713 : page 5

AFTER THE ORDER OF MELCHISEDEC.

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." Psa. 110:4.

A priest, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony. To accomplish this work the mediator must be one who is acceptable to both parties; otherwise the work of reconciliation cannot be accomplished.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God, a whole race of beings condemned to death, and already dead or dying. Hence this priest must of necessity be "mighty to save." (Psa. 89:19.) He must have both right and power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam, and the race through him, fell. To secure this right, he must first satisfy the demands of Justice, which required the extinction of the human race; and these demands of Justice could only be met by a sacrifice of equivalent value--a human life for a human life. The life of Adam, and all represented in him, might only be redeemed by another perfect human being. And so it was--"Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence, then, the right of the priest to restore is secured.

But beyond the right, or privilege, of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence, is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability, to guide a race so destitute, back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even

Jesus, "the Anointed one, did not glorify himself to become a High-Priest," but he has "been declared by God a High-Priest according to the order of Melchisedec." (Heb. 5:5,10, Diaglott.) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his anointed one, been chosen as the Chief or High-Priest, but the "little flock" who follow him in sacrifice now are called to be "joint heirs" with him in the same honor. If we suffer with him we shall also be glorified together.

Jesus alone is the priest, but when redeemed by his death and associated with him in sacrifice now, and in divine power hereafter, we are counted in with him, and together with him constitute the great prophet, priest and king promised to bless the groaning creation --the seed of promise.

From these considerations it should be plain to all that the real priest is just as truly a king, in whose hand absolute power is vested. And in looking back to the types or illustrations God has given us, we find just such an illustration in Melchisedec, who was "a priest upon his throne." Other illustrations of Christ as a priest are given in the Aaronic priesthood, where the special features of the redemptive sacrifice are shadowed forth--its perfection, its completeness, its acceptableness, as also the share which the little flock has with him in that sacrifice.

Christ was not constituted a priest after the Aaronic order. The Aaronic priesthood sprung from the tribe of Levi, while "our Lord (according to the flesh) sprung from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his body are chiefly chosen from among the Gentiles. As a man, Jesus was not a priest, neither as men are the saints members of the royal priesthood, but as "new creatures" they shall hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (which he was from the time of his baptism) was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice before he became the priest, but the anointing was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. The human nature, when sacrificed, could do nothing more; it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth." Matt. 28:18.

The new nature (the priest) is not of the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage is not recorded, and thus is typified the endless life of Christ. In this type the work of sacrifice is not shown, as he represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7, this Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless the "friends of God" on the human plane.

"Wherefore he [Christ] is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" [of the divine nature]. Heb. 7:25,26. And this blessed assurance of such a priest, so mighty to save, is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation then may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah

R714 : page 5

hath sworn, and will not repent. Thou are a priest forever after the order (or manner) of Melchisedec." What believer, then, may not read his title clear to the promised restitution? and what justified one who has offered himself as a living sacrifice may not read his title clear to joint-heirship with the Head in that glorious anointed body.

"Wherefore, holy [justified] brethren partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus...for we have become associates of the Anointed if indeed we hold fast the beginning of our confidence, firm to the end." Heb. 3:1,14, Diaglott.)

We conclude, then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, yet, as a system, it does not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial Age; and for this cause Melchisedec was presented that thus might be shown his glorious office of priest while king--a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but in the ONE, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests, but in the future glory, all will be united as represented in Melchisedec alone.

===================

R714 : page 5

"TO US THERE IS ONE GOD."

John Wesley preached a sermon on, and in support of, the Trinity, from 1 John 5:7. In that sermon he quotes the words of Servetus, viz., "I scruple using the words Trinity and Persons because I do not find those terms in the Bible." His belief in the doctrine of the Trinity was based upon 1 John 5:7. Said he, "I would insist only on the direct words, unexplained as they lie in the text." Had the Sinaitic Manuscript (the oldest, most complete and most authentic MS.) been found in Wesley's time, would he have believed in the union of three persons in the Deity? We think not. He labored hard to prove this doctrine because he believed that 1 John 5:7 was genuine.

There is a good bit of sophism in some of Wesley's argument, as there always is where men attempt to make error appear as truth. He asks--"How do the rays of light from a candle brought into the room, instantly disperse into every corner? Again, here are three candles, yet there is but one light. Explain this, and I will explain the three one God."

(1) We would suggest, bring three hundred or three thousand candles into the room and there is but one light, in just the same sense that the rays from the three candles make but one light. (2) Bring a candle, an oil lamp, a gas lamp or an electric lamp into the room; would not their light blend into one?

Of these light-givers, might not one be greater than all the others, and yet the light, or rays of light, blend so as to be one light? The lamps are not one lamp, yet they may be one in the sense of giving one light, because their rays of light so agree, or harmonize as to blend into one. Therefore we believe

the Father and Son are two, and not
one being.

They are one, only in the sense of being in harmony. So far as light or truth is concerned, that which shines from the Father, through the Son [For said Jesus, "I can of myself do nothing." "I seek not mine own will; but the will of him that sent me," John 5:30. "The Son can do nothing of himself," etc., John 5:19.], and through the saints blends into one, and is one light.

In this sense Christ is one with the Father, and his followers are one in him, even as he is one in the Father. (John 17:11,21,22,23.)

R715 : page 5

The truth, like light, always blends and harmonizes, through whatever medium it shines. Whether you bring into the room three hundred candles, or whether the rays of light shine from various objects--the candle, the oil lamp, the gas jet, or the sun--the light will blend and harmonize, thus forming but one light.

All light being of the same nature, it blends and harmonizes into one, yet the objects from which the rays of light shine may differ in their capacity to transmit it. Then if all light and all truth is the same, may not all life be the same, and do not these all issue from the same fountain? Is not God that fountain?

None of these mediums through which light is given have any exhaustless supply in themselves. So with life. None but God possessed underived, unlimited, exhaustless life. The word in Scripture used to denote this independent life is immortality. It signifies death-proof. Scripture ascribes it to God, as it is written, "God only hath immortality," etc. (1 Tim. 6:16, and 1:17.)

But, again, we read that the Father who alone possessed this independent life, has bestowed this same nature upon our Lord Jesus Christ. "For as the Father hath life in himself (God's life being in himself and not drawn from other sources or dependent upon other things), so hath he given to the Son to have life in himself," John 5:26. Thus we see that the Father gave to the Son to possess immortality.

And again, we see that God purposes to call out of the human race a few, a "little flock," who by obedience to certain conditions shall become "sons of God," "new creatures"--partakers of the divine nature.

Thus we see that immortality was given to the Son, and is also promised as a gift to those believers in and followers of Christ, "who by patient continuance in well doing, seek for glory, honor and IMMORTALITY" (Rom. 2:7); who "fight the good fight of faith (and thus), lay hold on eternal life, whereunto thou art also called." 1 Tim. 6:12.

Christ's followers, the "little flock," the "bride" company, when united to him will be given immortality--become partakers of the divine nature, be adopted into the divine family of God, thus becoming heirs of God, and joint heirs with Jesus Christ--being made one with him in the same sense that the Father and Son are one. John 10:30, and 17:11,21,22,23. Thus will their lives harmonize and blend, yet the Father will be greater than all (John 10:29), even "the Son himself being subject unto him, that God may be all in all." 1 Cor. 15:28.

Let us not attach a meaning to one portion of Scripture that will flatly contradict another. That the Father and Son are one we acknowledge, but not in a sense that contradicts the words, "My Father is greater than I" (John 14:28);

"my Father is greater than all" (John 10:29), and many other scriptures.

"To us there is one God, the Father, of whom are all things, and we unto him, and one Lord Jesus Christ through whom are all things, and we through him" (1 Cor. 8:6), and if there be one hundred and forty-four thousand heirs of God, and joint heirs with Christ (partakers with him of the divine nature), yet all these may be one, in harmony with the Father, but not in person, as taught by the creeds of men.

WM. C. MACMILLAN.

===================

R715 : page 5

SUGGESTIONS TO BIBLE STUDENTS.

A brother writes, inquiring, "From what source are the meanings of the Bible symbols derived?" and says he cannot get away from their wonderful aptness and the remarkable light they throw on the word, but that he cannot always trace their derivation. And again he inquires, "How do you know which is symbolic and which literal? Where does the one end and the other begin?"

These queries suggest to us the propriety of calling attention to several items which we think should be observed by students of the Scripture:

First, we should remember that the Scriptures were intended to be the theological text book, and the statement and interpreter of divine law for all the world; that it was written from a standpoint of scientific knowledge and prophetic foresight beyond the knowledge of men either in the past or present, and that, what is prophecy to one age becomes history to a future age. It was not God's purpose to disclose all his plans to man at once, nor yet to leave him in total ignorance; hence truths relative to the future are generally expressed in types and symbols and dark sayings.

Secondly, we should always observe the various classes to which the epistles, gospels, prophecies, &c., are specially addressed; for although all the Scriptures will in the future be profitable to all men, certain portions of them have special reference to special classes now. For instance, the law given only to Israel to bring them to, or to prepare them to accept Christ, will in the future be to all men, to bring them to perfection. So also the instructions now given specially to the gospel church, pointing out their stormy pathway of suffering, will in the future, show the world how well the Christ is prepared to sympathize and succor all those then striving to overcome evil, and grow up to perfection.

If we carefully note the opening address of each of the epistles, of the Acts of the Apostles, and the Revelation, we will notice that, with one exception (the epistle of James), each is addressed to the saints, the sanctified in Christ Jesus, either as a class, or, as in a few cases, to individual saints, the contents being applicable to the entire church. It will also be noticed that the teaching of Jesus, as recorded in the four Gospels, was not an effort to persuade men to be his disciples, but rather to confirm the faith of those who had already become his disciples. He opened his mouth in parables and dark sayings to the multitude, and explained them privately to his disciples. So we find the O.T. abounding in types, symbols, and many peculiar items of history, which to the world, at the present time, have little or no interest except as matters of jest and ridicule, but which by the consecrated Bible student are found to contain concealed links of truth which form parts of the one unbroken chain of the divine testimony.

In the present time the Bible proves therefore to be of special interest and profit, only to consecrated students, and vain is the hope of converting the world by opening its pages before eyes blinded by prejudice and pride. Within the present century, Bibles have been printed by the million and scattered over the world like autumn leaves, but they are not read by the million, and they are not studied even by those who are so zealously engaged in the commendable work of publishing them. All except consecrated saints are in profound ignorance of the mass of its precious truth.

Is it then asked, How is the world to be brought to a knowledge of the truth? We answer, through the agency of the living teacher. By this means, either directly or indirectly, the first interest is always awakened. It has been so in the past; it is so in the present, and it will be so in the future. And for this reason God has never left himself without a living witness in the world. Paul said, How shall they hear without a preacher? (Rom. 10:14.) And again he said, "Ye are our epistle known and read of all men." The world will read the living epistles, when they will not read the written one.

For this reason Jesus said, "Ye are the salt of the earth," and again, "Ye are the light of the world"--"Let your light shine." If men see our light, they will in time believe in it, and will be attracted to the fountain whence we received it--the word of God. This explains why the Scriptures are directed so expressly to the saints. The great Prophet, or Teacher of the next age--

the Christ, head and body--(Deut. 18:15) is now being prepared, educated, disciplined and instructed for a great missionary work. The school of Christ in this age is preparing the teachers of the world for the incoming Millennial age.

Thirdly, we should notice that spiritual truths, or those truths relating to our "high calling" to a spiritual nature, have only been brought to light since Pentecost; and whatever reference is made to these spiritual truths in former writings, was only shadowed forth in types and symbols, and dark sayings, impossible to be interpreted until the spirit (mind) of God, through the Apostles' writings, revealed their significance to the saints. Even Jesus did not teach this line of truth, except in parables and dark sayings, for the time had not yet come. He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit when he the Spirit of truth is come, he will guide you into all truth." (John 16:12.) Consequently we find those portions of the Scriptures written after Pentecost devoted largely to the expounding of the O.T. Scriptures, as well as adding new elements of truth in the light of which other dark sayings and symbols become luminous. The New Testament thus becomes the key to the old.

Let us look, for instance, at a few illustrations as to how the key is used. Paul declares (Heb. 9:8-10, and 10:1) that the Tabernacle, and its service and ceremonies were typical. This key throws open a wide door for investigation; and following the Apostle's exposition, we see the deep significance of

R716 : page 6

its many ceremonies. [See "Tabernacle Teachings."] We are also shown that the rule in interpreting types and symbols is their exact fitness to their antitypes and their perfect harmony with every principle and statement of the inspired writers. If our interpretation of any type or symbol jars in the least with any other statement of the word, we have no right to use it. We may be sure we are not correct.

Take, for instance, the symbols earth, sea, mountain, hill. We know that they are used in a symbolic sense when they have a fitness as symbols, and when, if understood literally, they would be out of harmony with the context, or with other portions of Scripture. Thus, in Rev. 21:1, "I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." If this were literal it would be a contradiction of Eccl. 1:4 "The earth abideth forever." But being elsewhere informed that society, as at present organized under civil and so-called religious restraint, but really held in slavery under Satan, the prince of this world, is to be dissolved, and that the elements of tyranny, ignorance and superstition, which heretofore bound them are to melt away (2 Pet. 3:10-12; John 12:31) we see that the expression, "the first earth passed away," would be a fitting symbol of such an event, and that the new earth would strikingly symbolize the new organization of society under "The Prince of Peace." And we find that this application fits, in every instance, where earth is used as a symbol.

While earth thus represents organized and settled society, sea, in contrast with it, fittingly represents the more unrestrained and ungovernable masses of men easily stirred and influenced by the storm, hence the fitness of the statement that under the new heavens there shall be no more SEA.

As mountains and hills tower above

the earth, so the civil powers of earth are aptly symbolized by them, mountains being the great powers, and hills the lesser. "Therefore, will not we fear though the earth be removed, and though the mountains [present governments] be carried into the midst of the sea"--overthrown by a general uprising of the people. (Psa. 46:2.)

These will serve as illustrations. They might be multiplied beyond the limit of our space. The fitness of their application, and their harmonious fitness in every instance where they are used symbolically, is clear evidence of the correctness of their application. In fact, symbols, types, parables and all dark sayings of Scripture, are subject to this same test. When asked to interpret one of his parables, Jesus replied, "Know ye not this parable? and how then will ye know all parables?" (Mark 4:10-13.) He expected them to think if they would see the point in his sayings. He, therefore, only explained the one parable and left us to find the significance of the others by study, comparison and observation of his methods and principles. Any interpretation which is out of harmony with the general principles laid down in the Scriptures, or at variance with any plain, direct statement, may be set down as incorrect, whether we see a better one or not.

Since it is necessary to have the mind or plan of God clearly before our minds; and to do this requires sympathy and harmony; and since to have sympathy of thought, and to be able to appreciate God's plans, is requisite to our preparation for the study of the symbols of Revelation and the types of the Old Testament, it is evident that these symbols are not, at the present time, given to, nor for, any but the saints: "To you it is given to know the mysteries of the kingdom of heaven." It is further evident that these revelations of God's plans, etc., are not given to produce sanctification (consecration), but to strengthen, and confirm, and upbuild, those who are sanctified (set apart)--"that the man of God may be perfect, thoroughly furnished unto all good works"--that such, being acquainted with the divine designs, may be thus enabled to work and sacrifice in harmony with the progressing development of that plan.

Hence the appreciation of the fitness of the symbols and types, is the result of possessing the spirit or mind of Christ; and this spirit of truth guides quietly into one truth after another, as each becomes due. With that guidance the fitness is manifest; without it, it is undiscernable.

MRS. C. T. R.

===================

R716 : page 6

TELESCOPIC AND MICROSCOPIC VISION.

The human eye is beautifully adapted to human needs and human enjoyment, yet only when aided by the telescope, and the microscope, do we discover those wonders of nature which hold us in mute astonishment. The naked eye gathers in much of the glory that surrounds us, but unaided it cannot explore the seeming secrets of nature.

Assisted by the telescope men view the distant heavenly bodies, and study their order of arrangement, magnitudes, distances, motions, periods of revolution, eclipses, etc., and the causes of their various phenomena, and aided by the microscope we are enabled to study forms of earthly life and agencies of power invisible because of their minuteness. Thus telescopic and microscopic vision together display the glory of God's work. But suppose the eye were so formed as to have naturally both the telescopic and microscopic vision, would it be to human advantage? No, the vision of immensity, were it continually spread before us, would be wearisome to eye and brain, and leave no field for investigation and the joy of finding something new; and the constant vision of infinitesimal matter and life would mar almost everything of beauty.

As the natural eye is aided by the telescope and the microscope, to behold the wonders of the material universe, so we find the Word of God furnishing both the telescope and the microscope of divine truth. By the aid of the divine telescope we have been enabled to view God's plan as a whole, and to see that it contemplates the highest glory, perfection and permanent establishment of all things in the heavens and in the earth. By its aid we are enabled also to study the order of God's plan, to estimate the relative magnitudes of his various promises, to compute the distances in time, to observe the orderly motions in the various parts of God's plan, to mark the periods of the revolution of each part, and also to discover the causes, by which such changes are brought about.

You who have learned to use it, adjust your telescope again, that you may view the wondrous plan of God, which is wide as the material universe which he created, and includes in its gracious provisions all of his creatures both heavenly and earthly.

Viewing it as a whole, we have seen its order to be, first, creation; secondly, discipline and development; thirdly, perfection, blessedness and eternal glory. We first find that Jehovah's direct creation began and ended in his Son, our Lord and Saviour. He was the first and only begotten, and by him as Jehovah's agent, is all the divine purpose to be accomplished (Rev. 1:8).

The Father's delight is in the Son, and the Father's glory is manifested in him. Yet just as truly does it teach that it is Jehovah's work, since it is his plan and power exercised through his Son.

Leaving our observations of his creative work, we turn to view the great plan for the discipline and development of his intelligent creatures. We have seen that all were created perfect, yet free to choose good or evil, and that for wise and benevolent purposes in God's economy, evil has been permitted to run its dreadful course in the human race and among some of the angels. We see also that the great plan for human redemption and restoration, is so far reaching in its results as to finally settle the great controversy between good and evil for all time and for all creatures. Evil is now permitted to exist and flourish for purposes of discipline and development, and when this is accomplished it shall be forever banished, never again to mar the face of God's finished work.

If God's creative work declares his glory, with at least equal force, will his work of discipline and development declare it when fully comprehended.

But again, leaving these observations, turn your telescope to the still more distant future. Dimly outlined because of its greater distance, the glorious future of eternal blessedness bursts upon our enraptured vision, beginning at the close of the millennium with the great jubilee of jubilee--the jubilee of the universe--when Christ shall have put all enemies under his feet. 1 Cor. 15:25.

Having taken these telescopic observations of the outlines of God's great plan, we note the order of its development, and from the data furnished in the Scriptures, and our observations of passing events, we are enabled to compute the distance in time, even to the final consummation--to the great jubilee of jubilees. We have already marked the completed revolution of several great dispensational periods, and now realize that we are in the ending of another and just approaching the dawn of the day of Christ, whose blessed reign shall wipe out the last vestige of evil and usher in the universal jubilee.

As we study these great revolutions in their minor details, we discover the principles and causes of their movements. We see that the first dispensation under the ministration of angels, completed its revolution at the time of the flood, proving the inability of angelic power to rescue man; we see the law dispensation closing at the first advent of Christ, proving the inability of

R717 : page 6

man to save himself by obedience to the law; now we see also the gospel dispensation ending, completing the selection of God's anointed priest who alone can accomplish the great work. At the same time we see the dominion of evil completing its course. In all these great and the many minor movements of the various agencies of God's plan which have been brought to our attention, we see the one central and unchangeable purpose of God--the final, permanent establishment of righteousness, peace and everlasting bliss on a basis which recognizes the freedom of the individual will, yet by the tender cord of love links that will indissolubly to the divine will as the only condition of everlasting life and favor.

Seeing thus the grandeur of the work to be accomplished through our Lord Jesus, and the high honor bestowed upon him by the Father, we are enabled to estimate, to some extent, the exceeding great and precious promises made TO

US as members of his church--the "eternal weight of glory" to be shared by us, his joint-heirs. And indeed this is the chief object and value of these glorious telescopic visions of the divine purpose; and that we may be encouraged to pursue the narrow way to its end, we should take frequent observations. Astronomers, as they study the material universe, become completely absorbed in it, and seem to live in an atmosphere and be filled with a joy above other men; but how much more inspiring are the views which we have been permitted to take, and the wonderful truths and calculations deduced from them! Here is a science which towers above every other, and a philosophy which, divinely directed, probes the hitherto hidden things of God.

But none can enter the watch tower of Zion, or use the divine telescope, who do not come with meek and teachable spirit, with consecrated hearts, and a student's purpose to know the truth. To such the Lord will blessedly disclose the riches of his grace.

But what of the microscope? Thus far we have only been glancing briefly at the telescopic visions of God's Word; but what, in comparison, we may term the microscopic views, also wondrously declare the glory of God. They declare his glory most emphatically to the natural man, for they are such as the natural man can more readily grasp and accept. These relate to the natural man, and his restoration to human perfection. The telescopic views are chiefly for those

who are "new creatures" and heirs together with Christ. We turn the telescope heavenward, the microscope earthward; and the latter discloses the promises of restitution. Close examination shows the blessedness of that restored estate--perfect manhood--and the necessary discipline to lead the race to it; the judgments of God in the punishments of the wicked for their correction, and rewarding the righteous; and the doom pronounced against present evil systems, ecclesiastical, civil, and social, which, defying the power of the Almighty, bind and oppress mankind.

These microscopic views disclose to the vision of faith a physical earth that shall be man's Paradise restored--"The wilderness and the solitary place shall be glad...and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon....And the parched ground shall become a pool, and the thirsty land springs of water." It points to the fact that all obstacles shall be removed from the way to holiness--"No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there." It shows that all eyes and ears shall be opened to receive the truth, to be instructed in the right ways of the Lord--"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb sing."

It tells of the joyful progress of mankind towards perfection under that wise beneficent reign of Christ--"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35.)

Thus these microscopic views reveal the blessed transformation which not only awaits mankind, but which also awaits the earth, which was "made to be inhabited."

"And still new beauties do we see,
And still increasing light."

Let every child of God dig for these treasures of divine truth, long buried by divine wisdom, for our present comfort and joy, and proclaim to the world the blessed assurance that its paradise is to be restored, and that the great Restorer is soon to begin the glorious work.

Truth on every subject, has always met with opposition. Science and philosophy have had to contend for every inch of footing gained. The use of the telescope and microscope were once condemned as improper, prying into God's secrets. And none the less is the searching of the Scriptures, this making use of the Divinely-given telescope and microscope, opposed to-day on the very same ground--an improper prying into the mysteries of God. Blinded indeed is that child of God who cannot discern such sophistry, and the dark source from whence such suggestions come. Does our Father give us a revelation of his will and purposes, and forbid our study of it? Let us search and see, and be filled with the spirit and inspiration of these blessed truths; so shall we be enabled to run joyfully and with patience the race set before us.

MRS. C. T. R.

===================

R717 : page 7

THE PROPHETIC ASPECT.

Babylon is fallen, is fallen. Rev. 14:8; 17:5; 18:2. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which never can have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain. Isaiah 56:10,11.

The words here used by the Prophet and Revelator to describe the last or Laodicean (Rev. 3) stage of the gospel house and her ministers (watchmen) are evidently now fulfilling in the demoralized condition of the nominal church, and in her culpable negligence and wilful ignorance of the character of God, and the plan of redemption. This is shown by the tenacity with which she holds to theories of the dark ages established on false premises, borrowed from heathen fables without a shadow of foundation, and out of harmony or in direct conflict with positive Scripture testimony; and more recently by the endorsement and adoption of Evolution and other devices of Satan which ignore by inference or positive statement the fall of man and his redemption, and yet professedly and with great inconsistency maintain that the Scriptures are the word of God, as was done recently by the directors of a Presbyterian Theological Seminary, as reported in the Toledo Blade, which we quote below:

EVOLUTION ENDORSED BY PRESBYTERIANS.

Report of Dr. Woodrow's Address--The Creation of Adam--Four Synods to Adjudicate the Matter.

COLUMBIA, S.C., Sep. 20.--The annual meeting of the Board of Directors of the Theological Presbyterian Church has adjourned. The directors had an exhaustive discussion of the recent address of Prof. James Woodrow on "Evolution," which has attracted so much attention and discussion, and which consumes a large portion of nearly every Presbyterian publication in the United States, and especially its

State Synods, which control the Seminary. The following was finally adopted --eight to three:

The Board having carefully considered the address of Dr. Woodrow, published in pursuance of the request of this Board, adopts the following:

First--That the Board does hereby tender Dr. Woodrow its thanks for the ability and faithfulness with which he has complied with their request.

Second--That in the judgment of this Board the relation subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly and satisfactorily set forth in said address.

Third--The Board are not prepared to concur in the view expressed by Dr. Woodrow as to the probable methods of the creation of Adam's body, yet in the judgment of the Board there is nothing in the doctrine of evolution as defined and limited by which it appears inconsistent with perfect soundness in faith.

Fourth--That the Board takes this occasion to record its ever-growing sense of the wisdom of our Synod in the establishment of the chair of the "Perkin's Professorship of Natural Science, in Connection with Revelation," and of the importance of such instruction as is thereby afforded, that our ministry may be better prepared to resist the objections of infidel scientists and defend the Scriptures against their insidious charges.

The minority then entered their protest against the action of the Board in refusing to enjoin one Prof. Woodrow not to teach that evolution is God's plan of creation, and that the body of Adam was probably evolved from lower animals. The matter will be carried before the four Synods controlling the

Seminary, and be adjudicated by them. These are the Synods of South Carolina, Georgia, Alabama and Florida.

There are two theories of evolution both equally false and subversive of God's word. The older, and that from which the other has probably proceeded, is known as that advocated by Darwin, Huxley and others, which teaches that man was evolved or developed from the lowest order of animal life. The other, which seems like an attempt on the part of theologians so called to accept evolution as a fact only in a modified sense, claiming that Adam was not evolved from the lower animals, but from lower races of men, is said to be based on the dissimilarity of languages, because of which it is claimed mankind could not have sprung from one common parentage, and that the Caucasian or European, the highest type of man, only is the offspring of Adam. This they endeavor to make more plausible by misapplying the promise of God to Abraham, "In thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14), as being fulfilled in the civilizing influence exerted by this so-called Adamic seed over the rest of mankind. But that this promise could have no fulfillment whatever through men in the flesh, is conclusively shown by that great theologian who never assumed the titles of Doctor of Divinity or Reverend.

Paul says, To Abraham and his seed were the promises made;...he saith not, and to seeds, as of many; but as of one...which is Christ....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise, i.e., heirs to the promise of being made a blessing to all families of the earth; and we shall cease to be heirs when we obtain the promised inheritance. But the advocates of this theory not only misapply this promise and ignore or reject the "fall" and the Ransom, but they either twist or limit Moses' account of the deluge and the confusion of tongues, as recorded in Genesis: "All flesh died that moved upon the earth...every living thing that creepeth upon the earth, and every man...and every living substance was destroyed... both man and cattle...and Noah only remained alive and they that were with him in the ark" (Gen. 7:21-23).

If, as is asserted, the word earth means land, and the distinction was limited, did God then destroy the highest of mankind excepting only Noah and his family and spare the lowest entire? For it is evident all were equally sinful and depraved, and because of this God destroyed them. Of Noah's posterity assembled in the plain of Shinar to build Babel, it is said, "The whole earth (all mankind) was of one language and of one speech.... the Lord did there confound the language of all the earth (Gen. 11:6-9). Therefore the confusion was not in that which did exist, but was the result of the introduction of new elements--strange languages. And as a type it is very significant, and more particularly so now, because fulfilled in its anti-type, the Babel of the nominal gospel church, that has said, as in the type, "Let us make us a name" (Gen. 11:4). Catholic, Methodist, Episcopal Baptist, Presbyterian, etc.: into which have been introduced new elements--traditions and precepts of men which make the word of God of no effect; all this the Lord calls "Babylon the great" (the great confusion).

We further add to this the testimony of Jesus and his Apostles that the last days or end of the gospel dispensation would be characterized by general declension in religion, and especially by the falling of pastors or teachers from the truth, of such Jesus said, as spoken by Isaiah, "In vain do they worship me, teaching as doctrines the precepts of men" (Matt. 15:9); and adds: "Leave them; they are blind guides: and if the blind lead the blind both will fall into the pit" (verse 14, ED.). These words, though applied by Jesus to the Jewish house, were also intended to apply to that of which it was the shadow, the gospel house, and corresponds with a like command to those who would be faithful to the Lord in her. Come out of her, my people, that ye be not partakers of her sins (Rev. 18:4).

This very evident blindness and apathy of the teachers of the nominal church, and their consequent unfitness to minister to the "sheep," are well illustrated by the prophet in likening them to "blind watchmen." The blindness charged is evidently not the lack of natural vision so necessary to watchmen, but of mental perception; "they are ignorant" of the character and purposes of God, therefore they cannot speak--and are contemptuously compared to "dumb dogs that cannot bark" faithfully for the Master, but love to lie down in slumber--self-gratification and ease. They have turned away their ears to fables and science falsely so called--"every one their own way" or ism: and "as greedy dogs which never can have enough," the majority seek high sounding titles and lucrative church appointments--"every one for his gain" (Isaiah 56:10-11). This application of the prophecy was undoubtedly intended and is fully sustained by Jesus in his charges against the seventh or last stage of the gospel house--"in Laodicea."

First, by declaring himself "the faithful and true witness, the beginning of the creation of God," he implies that she is not a faithful witness for the truth, and in acknowledging the supremacy of the Father as his Creator, shows his opposition to the man made dogma of the trinity. He then amplifies his charge by declaring her "neither cold nor hot": I would that thou wert (he prefers open hostility to half-heartedness), so then, because that thou art lukewarm and neither cold or hot, I will spue thee out of my mouth, i.e., I will no longer use you to give expression to my word... thou art the wretched, and miserable, and poor, and blind, and naked one. (Var. Rend. Rev. 3:14-17.) Her misery and wretchedness is caused by her blindness and unnatural alliance with the world by which she is being overcome. The Lord informed his disciples in strong negative language, that few rulers would be found giving to the household of faith meat in due season at his coming (presence). "Who then (at this time) is a faithful and wise servant, whom his lord hath made ruler over his household, to give them MEAT IN DUE SEASON? Surely not these unfaithful 'watchmen.' Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:45,46).

In fulfillment of the Master's words, the rulers of the nominal church have not only not given them the meat now due, but have positively warned them against tasting it, and continue to feed their flocks on milk mixed with the muddy waters of tradition on which Babylon is built. And this pitiable condition is very contrary to the self-satisfied opinion she entertains and statements she makes concerning herself.
The Lord says, "Thou sayest I am rich

...and have need of nothing" (i.e., I have all the truth--I am Orthodox--Evangelical--I need nothing more), and knowest not, etc. is not aware of her true condition (Rev. 3:17).

We quote below some very startling statements made at a recent meeting of the Evangelical Alliance, held at Copenhagen, published in the Cleveland Leader September 30:

"Professor Christlieb, of Bonn, Germany, read a paper before the recent meeting of the Evangelical Alliance at Copenhagen which contained some very startling statements. According to the statistics of the last twenty years, he said, there has been a large falling off in attendance upon religious services throughout Europe, and this has been followed by an increase of crime. Paris has more atheists to-day than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts of Berlin there was only one church to every 59,000 of the population. In New York there were 200 places of public worship; in Berlin only 50. Besides this, out of the whole population of Berlin, nearly 1,000,000, only 20,000, or 2 per cent., attend divine service. Hamburg was even worse, for, out of a population of 400,000, public worship on Sundays was attended only by 5,000. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes, and in the middle and upper classes hundreds are led away by the influence of scientific discovery and invention."

These calculations embrace a period of twenty years, and show that the great river Euphrates (people), on which

Babylon is built, is being dried up--"a large falling off." Her epitaph is written, --"The ordinary religious teaching... is quite dead." They received not the love of the truth; and for this cause God is sending (Sinaitic MSS.) them strong delusion, that they should believe a lie." The father of lies has been permitted to delude them into building on falsehood and making lies their refuge, and now "none speaketh publicly in truthfulness (Var. Rend.), nor any pleadeth for truth. They hatch cockatrices' (adders') eggs...he that eateth them dieth, and that which is crushed (analyzed) breaketh out into a

R718 : page 8

viper (Isaiah 59:5). The adders' eggs are Satan's (the serpent's) lies, these men made systems have hatched them; thinking minds, unable to see their origin, have analyzed them, and the vipers, Infidelity and Spiritualism, the progeny of Satan, have come forth. The application of these and other Scriptures to the times we live in, to those who are wakeful and watchful, confirm the accuracy and truthfulness of the prophetic records as being from God; but to those who are not taking heed unto the "sure word of prophecy," everything is doubt and uncertainty;

page 8

and notwithstanding that they say "peace and safety" and give assurances of growth and prosperity, the facts are to the contrary. The Bishop's report at the last General Conference of the M.E. Church, shows an increase of less than four to each church in four years, or less than one to each church per year; and this includes probationers; and if only one in each church goes back to the world per year, which would, we think, be a very small number, probably far below the average, then as a result there is not only no increase, but there is a positive falling off. We have quoted these Scriptures and applied them with no uncharitable or unkind feeling to anybody, but in a spirit of love, that we might confirm the faith of some, and that we might, if possible, awaken others to the signs of the times as confirming the words of prophecy.

S. O. BLUNDEN.

===================

R719 : page 8

AIONION--EVERLASTING.

New Jersey, Jan. 6th, 1885.

DEAR BROTHER RUSSELL:--May I take the liberty to express my surprise on reading some of your remarks in answering questions relating to "Sheep and Goats?"

Answering the question does the word everlasting in verse 46 (Matt. 25.) indicate that the punishment will last forever? You say "It certainly does," and add, "When some one told you that the Greek word aionion here rendered everlasting, had no such meaning, but ALWAYS meant a limited period of time, they misinformed you, and merely applied a definition common to a sect called "Adventists," but nevertheless an error." And further on you say:--"If Adventists and Universalists claim that aionion here always means a limited period, they should, to be consistent, hope only for a life of limited duration for the righteous, since the same Greek word is used in reference to both.

The surprise is that you should say such things of the "Adventists." I have known them, and was among them, one of them for more than thirty years. They have always admitted that the same Greek word used with reference to both the righteous and the wicked in this place, must have the same force in each case, as to duration; that the "everlasting" punishment of the one class will be just as long as the "eternal" life of the other. And they have always claimed it not a question of duration, but of the nature of the punishment, and it has been very common among them to explain Matt. 25:46, by quoting Paul's language in 2 Thess. 1:9, making the everlasting punishment in the one text the exact equivalent of the everlasting destruction in the other, absolutely without limit. And they have constantly emphasized the utter hopelessness of the punishment by explaining that the Greek word is kolasin, which means, literally, to cut off, or lop off, as when a limb, or the branches of trees are cut or lopped off; this being everlasting, could not possibly admit of the idea of limitation.

I am perfectly sure, dear brother, that you would not knowingly misrepresent any one's views.

Yours in Jesus,
Our glorious Lord and Living Head,
R. WAKEFIELD.

P.S. I would add, that the Adventists, in speaking of the "everlasting fire," v. 41, claimed that, even if forced to allow that the fire was everlasting, the same word, aionion, being used, still, the office of fire being not to preserve, but to destroy, it would prove beyond a possible question, that the wicked being cast into the fire, they must inevitably perish. And further, as it was well understood that aionion has, sometimes, a limited signification, it was suggested that the fire having done its work of destruction might then (supposing it to be literal) be permitted to go out, in perfect harmony with the sense of the passage.

We are thankful to our Brother for the above correction. We probably had in mind when writing the paragraph referred to, a class of people who might be termed--"Universalist-Adventists." The Brother is right, we would not willingly misrepresent any. The definition given above is entirely satisfactory to us.

It occurs to us that our views on the meaning of the word aionios were not fully apprehended by some. We were controverting the view--that this word always means a limited period. We have never claimed that it always means never ending but rather a space or epoch of time upon which no limit has been placed. Thus in the Old Testament the corresponding word olam is used with reference to laws and regulations then in force "This shall be a statute unto you [olam] forever" i.e. it has no limitation it would last until for some cause God its mandator should replace it with another.

Apply this same definition (continuous --unlimited) to the word aionios in Matt. 25:46, and it would read the righteous into continuous life, but the wicked into continuous [i.e. uninterrupted] punishment, [elsewhere shown to be the second death.] Whatever is claimed for the word aionios toward the one class must be admitted toward the other.

To our understanding, the "fire" of Matt. and of Rev. is figurative of destruction, to the evil class spoken of as cast into it. Hence substituting the definition for the figure it would read everlasting destruction--the second death.

====================

R719 : page 8

FLESH AND BLOOD.

It is claimed by some that the words "flesh and blood" when used concerning Jesus, are to be spiritually understood. Without stating what the spiritual meaning of flesh and blood could be, they adopt an old style and cheap method of reasoning (?) by intimating that the natural and worldly minded should not be expected to appreciate this statement, but that all spiritually minded should see it at a glance.

If we test this theory by the word of God, it soon proves to be unscriptural, as well as illogical. The words flesh and blood used over and over again in the Scriptures, always refer to human nature. Take your concordance and verify this. It is impossible to conceive of any spiritual meaning to apply to this expression which will meet all the demands of the case, and probably it is for this reason that our contemporary did not attempt it.

The text chosen, from which to teach this idea, is John 6:51, "My flesh I will give for the life of the world." This, without other evidence, is quite sufficient to refute the idea; for if by Jesus' flesh and blood "given for the life of the world," we are to understand Jesus' spiritual nature, then Jesus cannot now nor ever be a spiritual being, seeing he has given that FOR the life of the world. This is the logical conclusion whatever way you look at it: If the common (unscriptural) view of the wages of sin be taken, viz.--spiritual death [or estrangement from God and deadness to all that is holy and good and pure] it would prove that Christ gave up his harmony with God, his holiness, and purity, that we might come to enjoy such spiritual life as he gave for the life of the world. If on the contrary we take the more Scriptural view of death, viz., extinction, and apply it to spiritual (?) "flesh and blood," "given for the life of the world," the case would stand thus: Jesus gave [hence ceased to possess] life as a spiritual being, [became extinct] in order to procure life for man. To this we answer that if his spiritual existence were given for man's he could not now possess a spiritual existence, having forfeited or "given" it for mankind. The fact that Christ Jesus does live--a spiritual being--is clear proof that it was not his spiritual existence that was "given for the life of the world," and hence proves that the "flesh and blood" given, in no sense represents a sacrifice of spiritual being.

Is it asked, Could not Jesus have "given" a part of his spiritual being and retained part? We answer, No, not if he is to be believed; for he says, that when he was a man, he gave ALL THAT HE HAD to effect the purchase. (Matt. 13:44.)

R720 : page 8

On the contrary how simple the argument and how logical and scriptural, that He who was in the form of God (spiritual) became or was "made flesh" [human] in order that he might give "a corresponding price," substitute or ransom for the condemned fleshly race. (See the definition of RANSOM--Greek, antilutron, 1 Tim. 2:6, in Young's An. Concordance.) Yes, the man Christ Jesus gave himself--all that he had, a ransom for all, for "as by man came death by man also came the resurrection of the dead." (1 Cor. 15:21.) And to this definition the facts all agree, for he never took back the "flesh and blood," he never will take back our ransom price. Though put to death in the flesh, he was quickened in the Spirit. 1 Pet. 3:18. Diaglott. For a showing of how we "eat and drink," or appropriate by faith that human perfection which was "given" for us, and through the (eating) appropriation of which we obtain justification from all the imperfections of the fall, which justified condition is the basis or platform from which the Gospel Church is called to sacrifice and to obtain the divine nature, see the article under this same caption in our issue of April '84.

This latest device to obtain a Scriptural hook upon which to hand the no-ransom theory--that we were not bought with the precious blood of Christ as an equivalent price, is certainly a weak effort, though a bold one.

====================

R719 : page 8

IMMORAL LITERATURE.

A people's standard of intelligence and morality is invariably regulated by their standard of literature. If of a low, trifling, immoral type, such will be the character of the people among whom it circulates. All history, experience, and observation demonstrates this fact. It is to be found in the rise and fall of men and parties, nations and dynasties. Deprive a people of their literature and they degenerate into barbarism. Limit them to immoral literature, and debauchery and crime are sure to overtake them sooner or later.

It costs no more to feed people on sound philosophy, draped in proper language, than it does to surfeit them with cheap romance adorned in rags and polluted in filth. But another objector replies that the public taste requires such literature, and the papers would not sell without it. If this be true, it simply proves that the public taste is perverted and public reform is seriously demanded. The pernicious influence of this standard of literature may not be so readily detected in the adult population as among the youth. In the one case character is formed and habits are fixed, while in the other character is in process of formation, and habits may be changed or improved. If the family table or library is loaded with indecent literature and sensational trash, the youth of the country are not to be blamed if they grow up to be desperadoes and land in the penitentiary or on the gallows. Censure belongs not to the wrong-doers, but to the parents or guardians who placed such temptations in their way. There is a prevailing tendency to ignore the wholesome restraints which characterized the culture of children at an early period in our history, and the increase of crime in our land is largely attributable to this neglect in the education of children. No feature of domestic discipline should be more scrupulously guarded than that which limits the selection of family literature to such papers and books as produce a sound, healthy, moral social and political influence on the youth.--Selected.

===================

page 8

FLORIDA LANDS.

Of the Florida Lands donated to the TRACT SOCIETY, described in the November Supplement, the following plots have been taken: Nos. 4, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 30, 33, 34, 35, 38, 39, 40.

Those who have written saying that they are going soon to see these lands, are advised that the steamer is not yet running between Cedar Keys and Disston, therefore the best route, at present, is via Jacksonville, Sanford and Tampa to Pinellas.

====================

R706 : page 8

THE LORD'S POOR LIST.

As stated in our TERMS on first page, we send this paper free to all who cannot pay for it and apply to be entered on the LORD'S POOR LIST. Such should apply at the beginning of each year, that we may be assured of their continued interest.

Modesty is a Christian virtue, and while no true Christian gentleman or lady will rudely order us thus "Send me the paper," none on the other hand should feel that they are begging of the publisher in accepting this offer. They are merely accepting through us one of God's numberless blessings. If you appreciate the food found in the TOWER and cannot pay 50 cents a year, you must not be ashamed to receive it of the Lord gratis--this would indicate pride and such pride must sooner or later give way, if you ever receive the greater "gift of God--everlasting life--through Jesus Christ our Lord," who gave himself a ransom for all. Let us remember that it is all of God--His gift through whomsoever, or in whatever way, it is sent.

====================

R730 : page 8

"DILIGENCE in Christ's service is a sure method of gain and growth in grace."

"A WISE man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen."

"You censured your friend for his seeming coldness and indifference in his treatment of you in your time of extreme grief and trial. You did not know then that he was wrestling with a similar, or even greater trial. 'Now we know in part.' We therefore should judge charitably and moderately the conduct of others."

====================

R720 : page 1

VOL. VI.

PITTSBURGH, PA., FEBRUARY, 1885.

NO. 6.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Foreign Postage being higher, our terms to foreign subscribers will be 65 cents a year. Please send us no foreign money or postage stamps, as we can make no use of them. Remittances may be made by Foreign Postal Money Orders.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R720 : page 1

VIEW FROM THE TOWER.

The cry is peace! peace! but there is and can be no permanent peace until the Prince of peace is Lord of all. Until he has taken his great power assumed control and put down oppression, injustice, and every error and wrong.

Storm clouds are gathering thick over the old world. It looks as though a great European war is one of the possibilities of the near future.

Overproduction has for the moment clogged the wheels of trade the world over, and a halt is called by producers from fear of loss. The result is first felt by the wageworkers, so many of whom live "from hand to mouth." Unrest is now more quickly developed than formally in this class because of a wider range of knowledge. Large gatherings of men have assembled in London and Paris lately demanding that some Public improvements be prosecuted to afford them work and wages.

Such crises tax the ingenuity of statesmen and not infrequently help to foment contentions and war. At present we find all the prominent powers of Europe intent on colonization schemes and the acquirement of increased territory. The object of this is two fold perhaps: to furnish employment and diversion for the thousands of regular paid soldiery and maintain among them the martial spirit without jeopardizing a revolution at home while at the same time these civilized (?) nations hope to take such advantage of poor ignorant barbarous tribes as may henceforth increase the home treasury by heavy taxes wrung from these heathen people for their protection (?)

France the liberal Republic which claims for itself and each citizen freedom, has on hand a war in Africa caused by the rebellion of some people who want their own freedom but whom France wants to govern and squeeze wealth from. She has another war with China growing out of the attempted annexation of Annam.

England's king long ago took possession of Ireland and divided it among his supporters who as Lords have since drawn large revenues from that little island to be squandered in high living in England. The sons of these Lords are now Lords in the British parliament and hold tightly to every ill-gotten acre. General education among the Irish peasantry has begotten bitterness against injustice which is leading to shocking outrages in London--dynamite explosions, etc. Unable to cope with their master and oppressor otherwise, leads some to attempt to justify this course by pointing out when and how Britain with less cause destroyed a thousand times as many innocent lives. Selfishness, greed and injustice are the causes of all this evidently.

Greed, a desire to "protect British interests" and to hold to other conquered countries from whom directly and indirectly large revenues are obtained led the great Christian (?) government of Britain which boasts that on its empire the sun never sets, into a war with the most ancient nationality of the world-- Egypt. Failure to attend to its own business and let Egypt attend to her's has already cost much money and many lives, and the war seems to be but beginning.

Germany, more cunning, though equally selfish and, unscrupulous, rejoices to see her strongest competitors scattering their treasures, armies and ships afar and attempts to take the position of Umpire and calls conferences relative to the affairs of Egypt and the Congo country of Africa, and asks for a share of the spoils. Meanwhile Portugal has sent an army and forcibly taken possession of the congo country without conference.

Russia meanwhile is not idle, she has been building railroads and massing troops in the direction of the Indian Ocean with evident desire to be in a position to injure England's vast interests in India should the latter offer objections to the long nourished Russian scheme of taking possession of Turkey.

Thus one thing leads to another and somewhat so only worse and worse it will be throughout the "time of trouble such as was not since there was a nation" until these present governments with their prince (Jno. 12:31 and 14:30,) falsely called "Kingdoms of God" shall fall before the true kingdom, and the dominion under the whole heavens shall be given to the people of the saints of the most high God. No wonder then that those who appreciate these matters truly, should and do pray "Thy Kingdom come--Thy will be done on earth as it is in heaven." No wonder that those in ignorance should groan for a better government than any their present Prince has ever provided. "The whole creation groaneth and travaileth in pain together until now waiting [ignorantly] for the manifestation of the Sons of God" clothed with heavenly power to lay justice to the line and righteousness to the plummet. Then "a king shall reign in righteousness and princes shall execute judgment [justice] in the earth." Then "all the families of the earth shall be blessed," and every man may sit under his own vine and under his own fig tree with none to molest or make him afraid. Micah 4:1-4.

While looking forward to the World's emancipation day, let us not forget that though the coming trouble is the preparation for that lasting peace, yet, the saints have no share in any conflict with carnal weapons. Our foes and besetments in this same "evil day" are of another, though not less dangerous character. Combined with and a part of these kingdoms which call themselves Kingdoms of God, are church systems calling themselves churches of God whose doctrines on religious subjects are as much a libel on God's truth as the earthly empires with which they are associated are libels on God's Kingdom. The two go hand in hand. The soldiers and guns and swords to compel submission, taxes, etc., and false doctrines to bind and fetter the poor heathen with fears of hell more awful than even their barbaric minds had ever conceived, and to uphold and defend the action of their kingdoms, as of God's appointment and the enslavement and robbery of the heathen as a mark of God's grace.

For these so called kingdoms of God and their armies, prayers are offered to God in the name of him whose command is peace good will toward man, and who announces himself as the one who shall set at liberty the captives and proclaim love, peace and liberty throughout the earth to all--for whose liberty he died.

Thank God the emancipation proclamation is going forth; shackles theological and political begin to break, and the groaning creation must shortly be delivered into the true liberty of sons of God under the dominion of Immanuel.

===================

EXTRACTS FROM INTERESTING LETTERS.

Blackburn, Eng., Jan. 13, '85.

DEAR BROTHER:--I am happy to be able to give an evidence of the hope that is in me. I had been a teacher for fifteen years in the Sabbath school in connection with the Church of England, but I had taught myself fast; in fact I taught things I neither believed nor understood, but like the majority of weak-minded Christians, I tried hard to persuade myself that the clergy were more likely to know than me. And so my reason overcame my belief, and I should have been an infidel, but I thought this and other planets could not work as they do, without some first cause. I was deeply perplexed, and often prayed If there is a reality may the First Cause of all things reveal it to me. In this state of mind "Food for Thinking Christians" came to me. I need not explain the result.

My friends who have received the teachings of "Food," &c., have had a similar experience. But those who are asleep in Zion have not an ear to hear, and look on us as fallen from the faith (?). But we count it as nothing if we may only gain the favor of Christ.

Spiritism is gaining a good hold on the people of Blackburn (our market town.) They are building a large (shall I say) church, to hold meetings in. They have hired the Science and Art School nearly two years, but it is becoming too small. The nominal system has laid the foundation and they build thereon.

The WATCH TOWER has scarcely been heard of in this part of Lancashire. I have no doubt many would gladly accept its teachings, if they only had them explained, and I can do but little in this matter. Pray for me and my brother in the faith here. Please send me eight copies of WATCH TOWER hereafter regularly, as I can use them to advantage, I think. I hope I shall soon be able to use twelve as the good news spreads.

Yours, etc.,

__________.

Ambia, Ind., Jan. 28, 1885.

DEAR BROTHER: I sent you fifty cents about the first inst. intending it as a contribution, but I find that my subscription to the TOWER expired about that time, so here is twenty-five cents more, as I want to do something in the good work of disseminating truth. Wish I could make it as many dollars, but "Silver and gold have I none." Such as I have I will give. If I lack in contributions I will try to make it up in service.

I will no longer spend my money for that which is not bread by giving it to the Nominal Church to be used for worldly display and rivalry in the mission work, pretending to desire the spread of the gospel, when in reality they only care to increase the power and influence of their own particular denomination. Hereafter, what I may be able to give will be given for the spreading of the "glad tidings, which shall be of great joy to all people." At present I know of no other way to do this other than to help support the TOWER in its good work of "breaking the loaves" for the disciples, who then receive of the broken, prepared bread and distribute to the fifties (and the ones and twos) that the multitudes may be fed. I know a few good people who are not satisfied with the husks of orthodox preaching who I think would gladly receive the "true bread" if presented to them. There are a good many Swedes here, among whom I know two or three families that are religious; indeed, exemplary Christians. In order that these may be fed, I would like two or three copies of the TOWER in Swedish, and I would like a few copies in English.

I will just state that since my withdrawal (January 1) the Sabbath School has been reorganized, and my successor to the superintendency is a non-professor, and an admirer of Ingersoll, and the owner of a Skating Rink and Dance Hall, a society man, "popular." "To the work; to the work," is a favorite song, but the kind of work: getting up entertainments and benefits ostensibly to pay the bills, but really to gratify worldly pride! Deplorable indeed!

Although "straightway commended" by the head of the council (the presiding elder) "not to teach" my doctrine, I was chosen by the worthy (?) superintendent to teach the Bible class in the U.B.S.S. I accept, feeling that "the angel has opened the prison doors and bids me, Go, stand and speak in the temple all the words of this life." This I will do, the Lord helping me, until "Jerusalem shall be filled with this doctrine," or until the "council be called together and I am sent for." Pray for me that I may be "counted worthy to suffer shame for his name." (Acts 5.) Yours in Christ,

__________.

Mead, Saunders Co., Neb., Jan. 30th, '85.

DEAR BROTHER:--I am highly interested in the teachings set forth in ZION'S WATCH TOWER, and I am studying the Bible as much as my time allows me to see if these things are so, and I must confess that the truth of God is growing more and more simple, plain, effective, harmonious and estimable with me in the light of the REDEMPTIVE PLAN of God, which seems to be the corner-stone of your teaching. I thank God that he brought light to me on these subjects. I am a Swede, and regret very much that the publication of the Swede's Tower had to be discontinued, but I hope that God will in the near future provide for its continuance. These truths, considered new, have caused a sensation among the Swede congregation at this place, and persecution in the form of ridicule and slander have already fallen on me from the more reverenced among them.

Your brother in Christ. __________.

Thank God for the privilege, my brother, and that you are counted worthy. See Acts 5:41.--EDITOR.

London, W. England, Jan. 1885.

DEAR SIR AND BROTHER:--I have much pleasure in ordering the "TOWER" for another year (1885). I continue to enjoy it much, am very grateful to you, and all those whom the Lord is pleased to use for the blessing of others through ZION'S WATCH TOWER.

I thought the past year was going to be unfruitful with me, and it seemed to be so till August. Then I had the pleasure of finding a man preaching in the Park, who had been a member of a chapel 8 years, and had left it and despaired of finding a church what it ought to be. He was preaching against the hypocrisy of the Church of England, and the oppression of the poor. Two or three views from the WATCH TOWER was what he wanted and he was so delighted after about two hours conversation, you would think he had had a fortune left him. He preached TOWER views the following Sunday, read parts of Food for thinking Christians to them, showed them the plan of the ages, and quite interested the people generally. "The Christian Evidence Society," sent out to oppose him, but they had no good news for the people, and as he had, they were anxious to hear it. He was about emigrating to Australia, so we did not have his company more than three weeks. He told the people how he would spread the "glad tidings" in Australia and borrow a barn or shed to keep the rays of the sun off himself and his hearers. As soon as he is settled there he will write to you and order the WATCH TOWER. Unfortunately I cannot preach so as to attract out of doors, nor assume sufficient authority against noisy opposition. We have interested another in the TOWER, who is now in Liverpool. He has ordered and received it. We have some profitable times, about a dozen of us, but have not yet begun to preach or lecture to the public, although our hall will hold about three hundred.

As I am out of employment for the second time since this time last year, I am sorry I cannot send a donation for the "Tract Fund."

With Christian love ever yours,

__________.

R720 : page 2

Liberia, Africa, Dec. 23d, 1884.

MR. C. T. RUSSELL:--Dear Sir:-- About twenty-eight years ago I became a Bible reader, and preached for twelve years, but I never understood it so clearly and plainly as I now do, when reading it with "Food for Thinking Christians," etc. I would be under many obligations to you if you would be kind enough to send me half a dozen copies of the following: "Zion's Watch

Tower," "Food for Thinking Christians," "The Tabernacle and Its Teachings," or any of your periodicals that may have been recently published.

Very truly yours,

__________.

We are glad to hear that the "Food" has gone far off to Africa's sunny land. May the Lord enable you to let the light so shine there as to honor His name by making known His glorious plans.

Latrobe, Pa., Jan'y. 20th, 1885.

DEAR BROTHER RUSSELL:--Some of my experience recently reminds me of Brother Paul's anxiety and astonishment as indicated by his earnest words to the Galatians, Corinthians and others.

I think I am beginning to realize, at least to some extent, the patience which not only Paul, but all saints, have had and still have need to exercise toward others of the household of faith, who are just beginning to throw off their yokes of bondage.

We also have reason sometimes to feel both anxiety and astonishment at those who, after having received with joy, the truth through Christ, become dull of hearing and turn away, some even perverting the Scriptures, and accepting some other gospel (which is not another) than that taught the Apostles, through a revelation from Jesus Christ and preached by them. Says Paul, "though we or an angel from heaven, preach any other gospel unto you let him be accursed. Gal. 1.

Most assuredly those who accept any other set of doctrines than that delivered to the Apostles, are being deceived. Sad indeed when those whom the truth has made free, turn back, becoming again entangled with the yoke of bondage; becoming followers of false teachers by reason of whom the way of truth is evil spoken of. (2 Pet. 2.)

But how very easy it is for any of us to become overcharged with the cares of this life; (Luke 21:34) and how very easy to become unskilled in using the "two edged Sword" if we do not continually exercise our senses in the daily use of it.

It is useless for us to pray "Give us this day our daily bread," whether for natural or spiritual bread, if we do not use our senses, and make effort to obtain that for which we are hungry. Then we need daily to partake, not alone of the natural, but also of the spiritual bread, that we may be able to walk according to the Spirit; that we may be able to overcome "through him who loved us" and bought us, keeping ourselves in subjection to his will, not stumbling at affliction or persecution on account of the word, nor letting anything separate us from that love of God which is in the anointed Jesus our Lord.

Since writing the above I have received, and have been reading the January number of the TOWER. You therein mentioned what seems to you an unvarying rule, viz.: "that light and opportunity afforded by the truth must be used, or these talents for service will be taken away. We must let our lights so shine as to glorify our Father in heaven, else it will become darkness."

Yes, Brother, this also has been a part of my experience. Truly we all need to heed the warnings given, that we may not be found "asleep" nor "drunken" (intoxicated with the spirit of the world). Therefore, let us watch and be sober.

Your brother in Christ, __________.

====================

R721 : page 2

CHRIST OUR PASSOVER.

"For even Christ our Passover is sacrificed for us: therefore let us keep the feast." 1 Cor. 5:7,8.

The Passover feast lasts seven days with the Jews, commencing this year March 31 and ending April 7, and typifies perfect and everlasting purity and joy to all who partake of the Lamb slain. Paul teaches that as Christ our passover [lamb] is slain, so many of us as have by faith partaken of his imputed merit should henceforth continually rejoice before God and feast upon the truth, putting away completely all leaven of sin; malice, hypocrisy, etc.

The death and eating of the Passover lamb was with Israel the cause or basis for the "Passover Feast" which lasts a week. The lamb was slain the day preceding the feast week, and was the type of Jesus' death. Hence the anniversary of the crucifixion this year [Jewish time] will be March 30, between noon and 3 o'clock P.M.; and the evening before, viz., the Sunday evening March 29 (the same day by Jewish time, their day beginning at 6 o'clock in the evening) between 6 o'clock and 10 o'clock, was the time spent in killing, preparing and eating the Passover supper, and after it the supper of bread and wine, representing our Lord's body and blood broken and shed for us, which he here introduced to his disciples as thereafter taking the place of the literal lamb; these emblems being representative of himself the antitype --"The Lamb of God which taketh away the sin of the world."

When the Lord, after giving the disciples the bread and wine as emblems of his body and blood, and telling them to partake of them, said, "This do in remembrance of me," (Luke 22:19,) we understood him to teach that henceforth the Passover anniversary should be commemorated not by eating the typical lamb, but by partaking of these emblems of the anti-typical lamb. Not in remembrance of the deliverance from Egyptian bondage, but in remembrance of our deliverance from the bondage of sin and death. The anti-type should be recognized as begun in every sense.

And when the Apostle says, "As often as ye do this ye do show the Lord's death till he come," we understand him to teach, that as often as this anniversary is observed [at its yearly recurrence] we should thus show the Lord's death as the basis of all our joy, purity and hope. Nor do we understand the words "till he come" to limit us and make its present observance improper, since the evident meaning is-- until the Lord's kingdom shall have come, and he shall have called you to share with him the new wine (the joys, rights and privileges of the divine nature), in that kingdom. See Mark 14:25, Luke 22:16.

For the sake of our many new readers, we mention that it has for some years been our custom to "do this" "as often" as its anniversary recurs; preserving so far as possible the simplicity of the early church and of the first occasion as instituted by our Lord. The Church in this city will meet at our usual place, the "Upper Room" of No. 101 Federal street, Allegheny City. We shall, as heretofore, welcome all who are the Lord's disciples--all who appreciate the broken body and shed blood, to meet with us, that we may together commemorate our ransom.

We cannot all meet here, but we can all meet with our Lord, and in the communion of heart we shall have fellowship one with another and with our Head and with our Father, while realizing that the blood of Jesus Christ cleanseth us from all sin. Where two or three are met in Jesus name, the Head will be present and a blessing ensue.

As we break the bread which represents our Lord's body, let us not forget that by his appointment we are now members of His body, and as such are to be broken also. As we drink of the emblem of his sacrificed life by which we are justified, let us not forget that we are called to share the cup with him, thus partaking in symbol of his death. By his grace we shall indeed drink of his cup and then share his glory. Matt. 20:22,23.

It is to this, the Apostle refers in 1 Cor. 10:16-18. Those priests who ate of the sacrifice, were the ones which did the sacrificing and whom the sacrifices represented. "The cup of blessing which we bless is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [sharing] of the body of Christ? For we being many, are one bread [loaf] and one body: for we are all partakers of that one bread [loaf]." Let none partake thoughtlessly of the emblems but with attentive, earnest hearts let each endeavor to realize not only his share in the benefits resulting from Jesus sacrifice, but also as a result, his share afterward with Jesus in sacrifice.

Our meeting will be at 8 o'clock at the location mentioned above, Sunday evening March, 29.

====================

R721 : page 2

"GOD gives you the best nourishment, although not always the sweetest to the taste."

COMPARE Rev. 17:5, with 1 Cor. 6:15,16, and decide whether you are joined to one of the daughters: Then judge of the Lord's will concerning the matter.

====================

R721 : page 3

OUR MASTER.

WHITTIER.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years:--

But warm, sweet, tender, even yet,
A present help is He,
And faith has still its Olivet,
And love its Galilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

Thou judgest us. Thy purity
Doth all our lusts condemn.
The love that draws us nearer Thee
Is hot with wrath to them.

We faintly hear, we dimly see,
In different phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

Our Friend, our Brother, and our Lord,
What may Thy service be?--
Not name, nor form, nor ritual word,
But simply following Thee."

====================

R721 : page 3

FUTURE RETRIBUTION.

While from past study of the Scriptures we have found that not the present age, but the age to come, is the world's judgment or trial day, the questions have doubtless occurred to many: To what extent are men of the world now accountable for their actions? and will their present actions be considered in their future trial? Will those of the world's children who are moral, honest, honorable, and even benevolent and charitable (for there are such) receive no reward in the future? and will those who are immoral, dishonest, selfish, and even criminal, receive no punishment for their evil deeds?

These are important questions, especially to the world, and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection and living forever if they will: "There shall be a resurrection of the dead, both of the just and of the unjust" (Acts 24:15). The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life on the conditions which God requires--obedience to his righteous will. We have no intimation whatever in the Scriptures that in the awakening there will be any change in the moral condition of men; but we have much, both in reason and in revelation, to show, that as they went into death, so they shall come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing. The Millennial Age is the time allotted for the world's awakening, discipline and trial under the reign of Christ.

R722 : page 3

While strictly speaking, the world is not now on trial: that is, the present is not the time for their full and complete trial, yet men are not now, nor ever have been, entirely without light and ability, for which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue.

At the advent of Jesus an increased measure of light came to men which increased to that extent their responsibility, as Jesus said: "This is the condemnation, That light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). And for those evil deeds which men have committed against what light they had, or which it was their privilege to have, whether of conscience or of revelation, they will have to give an account, and receive a just recompense of reward in their day of judgment. And likewise to the extent of their effort to live righteously, they will receive their reward in the day of trial (Matt. 10:42).

The age of Christ's reign will be a time of just judgment, and though it will be an age of golden opportunities, it will be a time of severe discipline, trial and punishment to many. The deeds of the present life will have much to do with the future. Paul taught this very clearly when, before Felix, he reasoned of justice and self-government in view of the judgment to come, so that Felix trembled (Acts 24:25. Dia.).

If men would consider what even reason must teach them, that a time of reckoning, of judgment, is coming; that God will not forever permit evil to triumph, but that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. "Woe," saith the Prophet, "unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14. He "will bring to light the hidden things of darkness, and make manifest the counsels of the hearts." 1 Cor. 4:5.

That the judgment will be fair and impartial, and with due consideration for the opportunities of each, is also vouchsafed by the character of the Judge (The Christ--John 5:22; 1 Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power, and by his great love as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of a favorable individual trial.

The varied circumstances and opportunities of men in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words, although they have been entirely unaware of it (Prov. 5:21), and he declares that "Every idle ["pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water given to one of his little ones, shall in no wise lose its reward (10:42). The context shows that the pernicious words to which Jesus referred were words of willful and malicious opposition spoken against manifest light. Vs. 24,31,32.

Jesus also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity. Matt. 11:20-24.

In the very nature of things, we can see that the future punishments will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult, and consequently sins willfully indulged now will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which their case demands-- the second death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the age to come. And while this is true of the world, the same principles applies now to the consecrated children of God in this OUR judgment [trial] day. We now receive God's favors (through faith) while the world will receive them in the next age, viz.: instruction, assistance, encouragement, discipline and punishments. "For, what son is he whom the Father chasteneth not? But if ye be without chastening, whereof all are partakers, then are ye bastards and not sons."

Therefore, we when we receive grievous chastisement, should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Read Heb. 12:4-13.)

How just and equal are God's ways! Read carefully the rules of the coming age--Jer. 31:29-34 and Ezek. 18:20-32. They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways, for why will ye die?" Ezek. 33:11.

If men in this life repent of sin, and as the term repentance implies, begin and continue the work of reformation to the best of their ability, they will reap the benefit of so doing in the age to come; they will in the resurrection age be to that extent advanced towards perfection, and their progress will be more rapid and easy, while with others it will be more slow, tedious and difficult. This is implied in the words of Jesus (John 5:29,30 -- Diaglott), "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life" [those whose trial is past and who were judged worthy of life will be raised perfect--the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings], and "they that have done evil, unto the resurrection of judgment." [These are awakened to receive a course of discipline and correction--judgment--as the necessary means for their perfecting.]

The man who in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty, and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. It will be a severe chastisement and bitter experience with many to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age lasting contempt. And who can doubt that when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion from others. When the man that stole is required to earn and refund the stolen property to its rightful owner, with the addition of twenty per cent. interest, and the man that lied, deceived, falsely accused, and otherwise wronged his neighbor, is required to acknowledge his crimes and so far as possible repair damages, on peril of an eternal loss of life, will not this be retributive justice? See the clear statement of this in God's typical dealings with Israel whom he made to represent the world. (1 Cor. 10:11 and Lev. 6:1-7; also "Tab. Teachings," page 52.)

"But they that be wise"--the little flock who are wise enough to accept the present favor of God which permits us now to be joint-sacrificers, and by and by joint-heirs with Christ, these "shall shine as the brightness of the firmament" --the Sun. These shall shine forth as the sun in the kingdom of their Father." Dan. 12:2, and Matt. 13:43.)

And there will also be some others who have endeavored to live in this life according to the light and opportunity granted them, and who tried to turn others to righteousness. Of this class were the prophets and other justified faithful ones of past ages, and some others, such as Socrates, Plato, Aristotle and Confucius, who enjoyed only the waning light of nature, but were faithful to that little light: These shall shine as the stars forever and ever. They will be notable, honorable and advanced because of faithfulness. These will always

R723 : page 3

be bright ones--men and women of special honor because of their noble efforts to stem the tide of evil when the full force of the tide was against them.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet (Isaiah 28:17.) We may also see the wholesome influence of such discipline. Parents in disciplining their children realize the imperative necessity of making their punishments in proportion to the character of offenses; and so in God's government, great punishments following great offenses are not

R723 : page 4

greater than is necessary to establish justice and to effect so great a moral reform.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, and knowing the outcome of his plan, we can well afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantage. Therefore "Recompense to no man evil for evil." (Rom. 12:17-19.) "Let this mind be in you which was also in Christ Jesus our Lord."

The present order of things will not always continue; a time of reckoning is coming, and the just Judge of all the earth says, "Vengeance is mine, I will repay"; and Peter adds, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." And as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view,--man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41,42; Luke 6:35; Rev. 22:12; Rom. 14:11,12.

====================

R723 : page 4

FORGIVABLE AND UNPARDONABLE SINS.

In view of the foregoing review of Future Retribution, some may inquire, If for every pernicious word and every willful misdeed, an account must be rendered and a punishment inflicted, wherein consists the forgiveness of sins, of which so much is said in Scripture? Does Scripture teach a difference between sins--that some are forgivable and others unpardonable?

We answer, that under the provisions of God's law of life, no sin is excusable; perfect obedience--righteousness, is the only condition of perfect life and happiness. Under this law the entire race was judged representatively in Adam, and through his willful disobedience, condemned to death--destruction--as unworthy of life, and the penalty--death-- passed upon all. (Rom. 5:12.) They cannot be excused nor pardoned. The penalty is the just expression of the will and the law of God toward man--"The wages of sin is death."

But to give exercise to His love without varying or impairing his justice or his righteous and wise law, God arranged the plan by which Jesus as His agent became the Redeemer or Purchaser of the race, by becoming a man and tasting death FOR every man and thus gaining the right to set at liberty all the prisoners, in his own time and way, without opposition to or hindrance from Justice and its requirements.

Having obtained control and right to be master, owner, and Lord of all, Jesus will exonerate or grant forgiveness and remission of sins to all the race. He will however, require each individual to apply for the exoneration for himself, in order that each may fully realize his necessity and dependence, as well as the Lord's bounty in this free gift of justification, which he purchased for them with his own blood. He did all the purchasing; to them it is free for the asking and accepting.

This then is the forgiveness presented in the Bible--the free gift of God THROUGH Jesus Christ our Lord. Jehovah does not set aside his law to forgive: He could not: to revoke or set aside his laws, would be to unsettle his kingdom by the King antagonizing its laws himself. But his great gift to sinners, was Jesus, whose sacrificial death bought or ransomed man from death.

But for what did Jesus die? Not to grant sanction and license to sin and sinners. Not to permit men to continue to sin, but to release them from the injuries and penalties of their representative's failure; and in hope that the experience thus gained, might help each individual in the new trial, which by virtue of the ransom given, he wills, and has the right to give them--an individual trial.

If this be true, the sacrifice of Jesus while covering "many offences" (Rom. 5:16) covers and is the basis of forgiveness to only such offences as come more or less directly as a result of Adam's disobedience and fall. Hence it does not cover such sins as are not the results of Adamic weakness. It does not cover WILLFUL SINS, against light and ability.

While, therefore, we recognize this clear distinction between the two classes of sin, we must not forget that the depravity resulting from the "fall" and impairment of the moral as well as physical qualities of human nature, furnishes a tendency toward willful sin, even when the surrounding circumstances do not entirely mislead the judgment. Not being able to fully appreciate the weight and influence of circumstances, and depravity, is one reason why we may not decide against some whose professions and actions widely differ; we must, therefore, "judge nothing before the time."

Nevertheless Scripture lays down certain marks by which we must judge those whose professions and actions are at agreement. "Out of thine own mouth will I judge thee." The Lord in Matt. 12:31, and the apostles in Heb. 6:4,6, and 10:26-29 and 1 John 5:16 point out unforgivable sins, and in the light of our foregoing remarks we trust all may be able to see to why these sins can not be forgiven, and do not come under the class for which a ransom was given by Jesus.

Our Lord addressed the Pharisees; in their presence he had healed the sick, cured the blind and lame, cast out devils, and even raised the dead; and though depravity through the "fall" might have so blinded them that they could not accept of Jesus as the promised Messiah, they were certainly inexcusable for saying as a last resort when they could find no fault--"We know that this man hath a devil" and casts out devils by the power of Beelzebub the prince of devils, v. 24. Such a manifestation of hatred, malice and opposition to light came not through the "fall" and cannot be forgiven as such, and so Jesus informs them: "All manner of sin and blasphemy [malicious words of opposition v. 36] shall be forgiven unto men, but the blasphemy against the holy spirit shall not be forgiven unto men." They might reject Jesus and speak evil of him, misunderstanding him and his mission; but when a demonstration of the power [spirit] of God in doing a good work was manifested, though they might not have received it as a proof of Jesus' claims, they were inexcusable for attributing it to Satanic power.

If then, that blasphemy shall not be forgiven them, neither in this world [age --Jesus miracles and preaching were the commencement of the Gospel age as he is the head of the Gospel church] neither in the future, [age occurs but once in this text], what shall we say of those Pharisees, have they no hope for future life? We answer, they are not without hope; the blood of Christ was still applicable to cleanse from all Adamic sin, and though they shall never be forgiven for this willful opposition to, and blasphemy of God's holy power they may expiate that sin. That is to say they shall receive "stripes" or punishment in proportion to the willfulness of each of them.

A prisoner condemned to one year's imprisonment applies to the Governor for a pardon; it is refused; nevertheless when the limit of his condemnation has expired he will be released, having expiated his offense. This serves as an illustration of how a sin might be expiated and the sinner survive. It should be noted however that if the penalty were death there could be no survival.

Next comes the question can all unforgivable sins be thus expiated and the sinner survive? We answer, No. The penalty for the Pharisees' willful sin was stripes and not (second) death, because, though sinning against light, it was not against full and perfect light and knowledge. To have acted and spoken as they did under full appreciation would have been punishable only with the full "wages of sin--death."

To some it may occur that they were "blinded" by sin and Satan, and hence not at all responsible for their course. To this we reply, that while it is freely admitted by all, and the Scriptures plainly declare, that blindness in part is upon all the children of Adam through the fall, yet from Jesus' words we must conclude that these Pharisees were not totally blind. None except idiots and maniacs are totally blind. It was to these same Pharisees that Jesus said "If I had not done among you the works which none other man did ye had not had sin." "This is the condemnation -- that light is come into the world and men love darkness rather than light." (Jno. 15:24, and 3:19.) If you were blind totally you would not have been responsible but now you admit that you see some, therefore you have sin. Jno. 9:41.

The sacrifice of Christ will be applicable to cleanse from and forgive, all sin and results of sinful influences which are the results of Adam's fall. A ransom was provided because Adam and his race

R724 : page 4

had not fully appreciated the results of sin "in hope" (Rom. 8:20) that many after having experienced would appreciate and shun sin and its wages. But these Pharisees and the entire race have by experience obtained that knowledge. That they were blinded by their own willful prejudice beyond that prejudice engendered by the fall, is evident, because while they ascribed Jesus' works to Satan, others no less depraved, asked, "Can a devil open the eyes of the blind?" "For no man can do these miracles... unless God be with him." Jno. 10:21, 3:2.

Their sin was incomplete--not unto death because, first, they had not yet come in contact with all the light, truth and evidence which God considers necessary to a trial for LIFE; and secondly, because of a measure of blindness, they had not fully appreciated, the light against which they sinned. Hence, we repeat, the sin of each of them was proportioned to his wilfulness in opposing what he did discern, and this is unforgivable in any age.

Others may suggest, that if the Pharisees shall and may expiate or suffer the penalty of their measure of willful sin so may others. Just so, we respond, and it is because the world will be thus punished that Scripture informs of the many and few stripes (Luke 12:47,48), in the age to come; and that "God knoweth how to reserve the unjust unto the day of judgment to be punished." What we need constantly to have in mind however, is, that the punishment will be a "just recompense of reward" upon every soul that doeth evil.

But if such sins against only a measure of responsibility and light may be expiated, why might not such a course have been adopted with Adam? why might not he and others have expiated sin by sufferings and thus no ransom price have been needed? Has God changed? Does he now say sin may be expiated by the sinner and did he then say, Sin cannot be expiated, the very EXISTENCE of the sinner is the penalty?

No God has not changed--neither his laws which represent him--"I am the same and change not." (Mal. 3:6.) The difference is this: Adam was perfect, not fallen, not blinded in the least degree, and in his purity, innocency and holiness had no sectarian system to uphold and no proud theory to maintain: the Pharisees were greatly fallen, very imperfect, and much blinded. Adam had full intercourse and communion with Jehovah, witnessed his power in his own perfect talents, and had the law of God inwrought in his very nature--was a moral image of God in flesh. The Pharisees had in common with all others of the fallen race lost the intercourse and communion: The moral image was well-nigh effaced, the heart of flesh had turned to stone and the law of God written thereon had been almost obliterated.

Hence, for the perfect Adam to sin wilfully against perfect and unquestioned evidences was in the fullest sense sin, and justly received the fullest penalty--not stripes, but death--extinction. He has been under that penalty ever since condemned to it. The penalty commenced with the process of dying, and for over five thousand years he has been subjected to the full penalty of his transgression, death. He would have so continued, dead to all eternity, had not a substitute given himself a ransom, and taken his place in death. And this is true of all the race whom Adam represented in the first trial.

Just so with the second death. It is the penalty of full, complete and willful transgression against full, complete knowledge and ability. It is evident, then, that the Pharisees did not commit sin unto death because of lack of light and ability, and just as evident that any one through the acceptance of the ransom fully recovered out of the degradation and imperfections resulting from Adam's transgression and brought to a full, realizing sense of his relationship to God, etc., COULD commit the sin unto death--the second death, by willful sin against light and ability, or by a willful rejection of the ransom-sacrifice, through faith in which, they had once been released from Adamic guilt and penalty.

In view of the foregoing the question arises, could anyone commit the willful sin and come under the penalty of the second death until they had first been entirely freed from every result of the Adamic death? Could such willful sin against full knowledge, ability and light be committed in the Gospel age--must it not belong exclusively to the Millennial age?

It would seem so, at first thought. But the Scriptures point out a small--very small class, which could commit this sin now. That it is a very small class in the church, is evident from the apostles description of the advantages and knowledge they must first have enjoyed, as recorded in Heb. 6:4-6. Those who

R724 : page 5

have been once enlightened [whose eyes have been opened]; who have tasted of the heavenly gift [realized and enjoyed forgiveness of sins through the redemption in Jesus, whom God gave to be a propitiation for our sins]; who have been made partakers of the holy spirit [and thus come to appreciate God's holy will and have full fellowship and communion with him as Adam had before the fall]; who have tasted the good word of God [appreciating the richness and sweetness of its promises--which but few yet do]; who have tasted also the powers of the age to come [come to realize the powers which will in the next age hold sway and restore and bless the dead race--both in and out of the tomb]; If such shall fall away, it is impossible to renew them again unto repentance.

They have fully enjoyed all the blessings and privileges secured to any by the ransom, and have made no use of them. Such would really be making the redemption provided through Jesus sacrifice of no value to themselves by failure to make use of the privileges and blessings offered. Thus in act they put Christ to an open shame, as though they said: You died and redeemed us but we spurn and reject the privileges and opportunity thus afforded. Such do wilfully what the Roman soldiers did ignorantly viz., reject and crucify him who laid down his life on their behalf.

Is it asked, How could these described by the apostle be said to have enjoyed fully all the blessings resultant from Jesus ransom, during this age? We reply that here comes in the province of faith. By faith they grasped the heavenly gift and realized that they were redeemed by his precious blood. By faith they tasted and appreciated the goodness of the promises of God's Word, realized the powers of the coming age and partook of the mind or spirit of God. All the imperfections resultant from the Adamic fall were reckoned covered, with the perfection of their Redeemer who gave himself for all; and every good endeavor, ever so imperfect in itself was reckoned as a perfect work when presented covered with the righteousness of the Redeemer. His righteousness imputed to our sanctified efforts makes them acceptable as perfect before our heavenly Father. Without his merit attached our efforts and sacrifices would be unacceptable as shown in the argument of the same apostle, Heb. 10:26,29.

He here shows another class liable to the second-death. He addresses still the saints and speaks specially of those who have fully received by faith the privileges accruing through the ransom. He assures them that any who reject the blood of Christ--the price of their redemption --counting the blood of the covenant wherewith they had been sanctified common and ordinary and not specially sacred and precious, attempting to stand in their own righteousness ignoring Christ's ransom, have no longer any interest in the sacrifice for sins. If the rejection of the typical mediator, Moses, was worthy of death, of how much sorer [greater] punishment will such as despise the sacrifice offered by the great antitypical Mediator be thought worthy? is the apostles query.

The despisers of Moses' arrangements [see Lev. 10:1-3] who attempted to present themselves before the Lord with unauthorized incense of their own instead of that authorized, which represented Christ's righteousness, perished-- died. But this was merely a hastening to completion of the Adamic death penalty already in force against them, hence not so serious as the matter which it typified--the rejection of the real incense or merit of the better sacrifice and its penalty the second-death from which there is no hope of a resurrection.

In view of this argument which he presents, no wonder the Apostle concludes that, "It is a fearful thing to fall into the hands of the living God." (v. 31.) God has expressed to us his abhorrence of sin and his intention to utterly root it out, at the same time providing a ransom, a way of escape by which we may be freely justified: but, if we after coming to a full knowledge and appreciation of His gracious provision wilfully ignore and reject the sin-offering which God provided for us, we dishonor God and the Lamb and go out from the protection provided, into the fiery indignation which devours [destroys] God's adversaries.

Nor can the reasonableness of this, God's plan, be questioned. Such as are once fully enlightened, as described Heb. 6:4-6, and then wilfully reject God's favors whether by open sin or by a denial of the value of the "blood of the covenant," could not evidently be benefitted by a continuance of God's favor, seeing they have had, full and abundant opportunity. Besides this, the Apostle declares: "It is impossible to renew them again unto repentance." What is impossible could not be accomplished in a million ages, and would not be attempted by our God of infinite wisdom.

Now, casting our minds backward and keeping in mind the DIVERSIFIED WISDOM OF GOD (See Dec'r. issue.), let us notice that God could have dealt otherwise than as he did with man, but not according to his wisdom.

We cannot but suppose that "Those angels which kept not their first estate" sinned wilfully against light and knowledge, and therefore, that they, as well as the Adamic race, had both been put under the same law, would have been punished also with death. This must not lead us to suppose God's laws variable or unequal, for as shown in our Dec. issue, it has always been God's mind that willful sin shall be punished with death, but thus far this law has only been placed over mankind--they being made a "spectacle" or example to angels, who, meantime, have not been placed under the full and final penalty of the law. But they shall eventually be under the same law after they have witnessed the full outworkings of good and evil, obedience and disobedience, as illustrated in mankind.

We also saw in that issue, that the favor of God granted to "those angels," in giving them experience with sin and an illustration of its final results, before placing them under the full law and its penalty, was amply compensated for or balanced by his favor to man in granting him a redemption and recovery from his first offense, through Christ Jesus a ransom.

In conclusion, the sin unto death is not one act of one moment. None could happen to commit it. It is not a "slip" or a "stumble" which constitutes the sin unto death. The slips, happenings and stumblings are evidently occasioned by our inherited imperfection; they are among the injuries occasioned by the Adamic "fall," and are all fully covered and fully forgivable, and cleansable by the application of the precious blood of "the Lamb of God which taketh away THE sin of the world." Every evil, whether in act, word or thought, or every propensity toward evil inherited by us, is fully atoned for by Jesus already. (Rom. 5:19.) And all that remains is for us to acknowledge his ransom work and apply for our share in its results.

The sin which is unto death is a complete rejection of God's favors, against full light and understanding; and only the very few, the saints, could possibly do this at present, because only they have the light and appreciation necessary. In due time all shall come to this full knowledge, and then whosoever will, may obey and live forever.

====================

R725 : page 5

WILLFUL SINS.

It may be asked, What if in business or on any other account, one should tell that which he knows to be untrue and not from Adamic weakness, etc., but wilfully and deliberately, to misrepresent-- Is such a sin unforgivable?

We answer No. To our understanding such a sin is not covered by the ransom. But we doubt if there be such sins as this often committed, if ever. It is usually in the heat of discussion, or in the anxiety to make a trade, that for the moment the more depraved elements of the being carry away as by storm the better qualities which in the fallen condition are the weaker.

Notice the reasonableness of this. If the man should sin wilfully, and premediatedly, and should thus gain five dollars and should apply to God for forgiveness and remission of his sin because of Jesus' sacrifice, and if it should be thus forgiven, and if he continue so to do, it would be making Jehovah and Jesus parties to and abettors of his evil deeds--an evident absurdity.

On the contrary, no man or woman can wilfully commit sin while under the control of the Spirit of Christ. And should such be overtaken in a fault; it would certainly be the result of the weakness of the flesh. When such would discover the error of their way, they would not only apply for remission through the precious blood of cleansing, but would under the exercise of true repentance confess and repair the wrong to the extent of their ability. Wrong doing under such circumstances would be too expensive to be willingly indulged.

====================

R725 : page 5

SATAN'S OUTLOOK.

Some are inquiring: If there is hope for "those angels who kept not their first estate" may there not be hope for Satan that he may yet be reclaimed? If not, why not?

We reply that it is for any who so think to produce the passage of Scripture which holds out one ray of hope for Satan. It is not incumbent on us to prove that he will not be saved, for this may reasonably be assumed if no hope is held out for him in Scripture. Nevertheless we believe our position so strong, that we will take the offensive and say that it can be demonstrated from Scripture that Satan will not be permitted to exist beyond the Millennial age.

Does some one suggest that as we once thought there was no hope for "those angels," yet were mistaken, so we may be mistaken about Satan? We reply that it was the very positive declarations of Scripture about the utter destruction of Satan, that we applied ignorantly once to "those angels," not rightly dividing the word of truth." Those Scriptures still stand unchallenged, against Satan. We must not throw away Scripture because once too widely applied. So too we once too widely applied Rev. 20:8, and supposed that Satan's host, of finally impenitent ones at the close of the Millennium would be a great multitude "as the sand of the sea," but a closer examination and better division of the word of truth convinces us--not that Satan will have no followers or "goats," (Matt. 25:33) nor that this Scripture is at fault, but that the words "the number of whom is as the sand of the sea" refers not to those whom Satan will lead into sin and destruction, but to the whole population of the earth at that time, all of whom, Satan shall attempt to mislead. He shall be successful only with the goat class, which will thus be manifested and separated for the destruction mentioned in the succeeding verse.

Regarding Satan: From the curse on the Serpent his agent and representative in nature, down to the vivid pen-pictures of the apocalypse, every statement regarding his destiny, either pointedly or plainly as in Heb. 2:14, and Rom. 16:20, or symbolically, as in Rev. 20:10,15; and Matt. 25:41,46, all tell the one story, viz.: The proud, haughty prince of evil, whose rebellion and evil intent God has used and overruled to his service, is, in the end of the Millennial age, when good can no longer be served through his permitted existence, to be totally and forever destroyed.

Nor can a judgment illuminated and guided by Scripture do otherwise than approve this sentence.

The fact of Satan's opposition to good seems to some an evidence that he was either created a devil, or has undergone a moral change which should be corrected. But an examination will, we think, show the incorrectness of both suggestions.

First, God in the very nature of things could not create a devil, for the same reason that a good tree cannot bring forth evil fruit. Therefore Satan in his first estate must have left the Creator's hand perfect. We should remember that God's method in the creation of intelligent creatures, is to give full freedom of choice to do good or evil, that such may, like himself, do right because it is right. Thus the first and representative man had full freedom of choice to do good or evil. His rejection of what God told him was good and choice of the reverse, has proved to many of us the wisdom of God's judgment concerning good and evil. When restored to perfect manhood at the close of the Millennium, the restored race will again have the choice of good or evil before them and finally. (Rev. 20:7-15.)

Secondly, Satan so far as we are informed has undergone no dying or deteriorating process, hence is as perfect as when created, and could not be restored to a perfection not lost. A perfect, intelligent being by the same perfection, can either love or hate, and can use his powers in harmony with either good or evil. Thus Christ, before he became a man, had the same liberty and ability that Satan possesses, to either do good or evil. This liberty is indicated by the Apostle in Phil. 2:6. Who, being in the form of God, [spiritual] did not meditate a usurpation [of Jehovah's power and authority] to be equal with God, but [on the contrary, and in direct opposition to such a self-exaltation, he] humbled himself [in obedience to the divine will], etc.--Diaglott.

Nothing is clearer from this, than that he could have chosen the opposite course of self-exaltation, which Satan chose. The Apostle's language here suggests

R725 : page 6

the contrast between the courses of these two perfect spiritual beings. One sought to exalt self, saying: "I will be AS the Most High;" the other, willingly took a lower, a human plane of being, to accomplish obediently the will of the Most High. Pride was Satan's choice and course; humility was the course and choice of him who was the beginning of the creation of God. Both will find the fruit God foretold. "God resisteth the proud, but giveth grace unto the humble." (James 4:6.) Him (Jesus) hath God highly exalted. By a right use of his perfect powers, in harmony with Jehovah's will, Jesus has gained the very

R726 : page 6

thing--the high exaltation to be as [like] the Most High, which Satan coveted and endeavored to grasp, while he, God says, shall get the reward of his course--Pride leadeth to destruction.

Does some one suggest that Satan ought to have another trial? What advantage could he have that he does not possess? We ask, If none, what could be the object or benefit of such other trial? Man will be benefitted by being restored to a perfection lost, but so far as we can judge from Scripture, Satan has not lost any of his powers, hence could not have them restored and could not be thus advantaged. Man has learned valuable lessons of the sinfulness and injuriousness of sin and disobedience, and all the human race labors, groans, waits and hopes for the better day promised. Their experience with sin, counterbalanced by an experience in righteousness, will evidently convince the large majority that "righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34.) And when the Lord's standard is set up in that Millennial Day many shall go and say: "He will teach us of his ways and we will walk in his paths." But of Satan what shall we say? He has seen the evil which he brought upon man. He has witnessed the sin, depravity, suffering, wretchedness, and death working havoc for four thousand years, yet pitied and repented not, but the reverse. When, then, the Redeemer appeared, to give himself a ransom for all, he beset him and endeavored to dissuade him and tempt him and cause him to fall.

Not only the head but the members of the body he has beset and opposed. He so completely controlled and used the Roman Empire that symbolically it is sometimes called by his name--the devil and Satan; and thus and through its successor, Papacy, he wielded a terrible persecuting power against the saints of the most high God. He is the same still, opposing through all whom he can use in his service, (1 Pet. 5:8,) "the Lamb of God that taketh away the sin of the world." (John 1:29.)

This is what we know of his course, past and present. It is one unbroken course of evil, in opposition to the blaze of light and knowledge. And what we might have surmised of his future, judging by his past course, the sure word of prophecy clearly foretells, viz.: that when restrained from evil-doing for the thousand years of Christ's glorious reign, and made to witness the grand benefits conferred upon men through their Lord and Redeemer, all this not only fails to lead Satan to repentance, but upon the first opportunity, immediately that the restraint is removed, he engages afresh in his former work of exalting himself and opposing God and his laws. Then shall the full penalty of God's law be let fall upon him who richly deserves it--destruction. (Rev. 20:15.)

It should not be forgotten that the Apocalypse is a symbolic prophecy. It tells of things not as they may happen to come to pass, but accurately--as they shall surely come to pass. Hence it is not its teaching that Satan might not change during the Millennial reign, but it absolutely shows that he will not repent or change. This prophecy of our risen Lord (Rev. 1:1) is no less sure of fulfillment than the statements of any other prophet. Hence we conclude, there is no doubt or question possible on this subject, except it be to question the divine record.

====================

R726 : page 6

AGES TO COME.

But questions some one, How do we know that there are not other, perhaps many ages of probation, beyond the Millennial age? Does not Paul mention it thus in the plural--"The ages to come"?

Yes, Paul mentions ages in the plural, but neither Paul nor any Scripture writer, speaks of probation during ages to come. It is as grievous an error to be ignorant of what the Apostle says of those ages, as to be as so many are, ignorant of the fact that future ages are mentioned.

Paul says that God--In the ages to come will show the exceeding riches of his grace and loving kindness toward us in Christ Jesus. During this age God tells us of his love, but he has not yet "shown" or manifested it. He loves all, and will show his love for all, but The Church, head and body--all in Christ-- are greatly beloved, and in and on and to these he will manifest the exceeding riches of his favor and loving-kindness exalting and honoring this anointed body. It will commence with the Millennial age, and when its work is complete, man and his earth home made perfect and the kingdom delivered up to God (1 Cor. 15:27,28,) then, says the Apostle, there is yet more honor and glory to be revealed upon and through this glorious Christ, each step in God's plan, each age opening up a further development of God's unending programme, and furnishing fresh opportunity for the display of more and more of the exceeding riches of Jehovah's grace and loving-kindness toward us, in Christ Jesus.

But nothing in those words mention probation, and nothing in Scripture even hints of it, beyond the "times of restitution" --the Millennial age.

If God has appointed times (or years) of restitution and limited their number to one thousand, and declares that then Christ will deliver up the kingdom to the Father (1 Cor. 15:27,28,) who could not accept of anything imperfect, then on the reliable authority of these statements, we may assert most positively that there will be no probation beyond that time.

We believe that none can produce a single passage of Scripture that will contradict these Scriptures, or by any reasonable interpretation set aside their plain significance.

God's revelation closes with the symbolic presentation of the blessings of that age, and winds up by showing that during it, all who will to have life, shall have it, freely, and those who will not conform to God's law shall be utterly destroyed. And as though to make it doubly clear and to prove to us beyond question the end of evil and its train of pain and misery and death, it is written: There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Rev. 21:4,5.)

===================

R727 : page 6

A METHODIST BISHOP'S OPINION.

Brother MacMillen, in a private letter suggests the following points which are worthy of notice. He says:--

"What think you of Bishop Foster's sermon (about eleven columns long) delivered before the Centennial Conference. Is it not a little gold and much clay? He utters some facts which we who have no titles would be denounced for saying. He says, 'I have the most profound conviction that one of the most crying needs of the Church of God today, if not the greatest, is a revival of the spirit and fervor of religion in the pulpit, and sorry I am to say it, in no pulpit is it more needed than in our own. The people are hungry, and for bread they are fed on HUSKS--worse than that often, mere wind and sound.'

Well do I remember when I was severely criticised for uttering almost the same words. After speaking of the spiritually half-dead pastors and churches, the Bishop exclaims--'Oh for the awakening of the pulpits of Christendom!'

In speaking of the creeds he says: 'We are safe in saying that up to date there is no perfect creed--we even doubt if there ever will be.' Then a little farther on we are surprised to hear him say, 'The Church has no treasure which it must so carefully guard as its creed. It is its Sheet-anchor, its foundation, its life blood, its very soul.'

This to my mind is nothing less than an acknowledgement that the creed or foundation, or life blood, or soul of the nominal church is imperfect and impure.

I would like to suggest to the Bishop that the true Church has a perfect creed, viz.--the Bible--that it has no treasure that can be compared to God's Word.

The Bishop is beginning to see (using his words) 'Signs that our Protestant Christianity is losing hold of what are called the masses, drifting away from humanity'--that it--'can no more be disputed that it has a tendency to separate poor and rich at the altars of God'--that it--'is the religion of the respectable.'

This sermon is a wonderful mixture of clay and gold.

There are points both good and bad to which I would like to call attention, but time and space forbid."

====================

R726 : page 6

THE LORDSHIP OF CHRIST.

Lord signifies master, ruler, governor. Lordship signifies dominion, power, authority...."For to this end Christ both died and rose and revived, that he might be Lord, both of the dead and living." Rom. 14:7-9.

1. The fact is stated "Christ is Lord of both living and dead."

2. How he became Lord: By death and resurrection.

3. Our responsibility: Being his we ought to obey him.

The reference in this text is to Christians, Christ DIED FOR ALL, and therefore has a claim upon the obedience of all. A Christian is one that recognizes the claims, and yields obedience.... His power over mankind is secured by the Ransom. Definition:--

Ransom (verb), to recover by paying the price.

Ransom (noun), the price paid for recovery.

The ransom has relation to the thing bought as its equivalent. Note the value of Christ's death. "There is one God, and one Mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all to be testified in due time." 1 Tim. 2:5,6. Human for human is the legal ransom. He became a man that he might "give his life (Gr., psuchee--the natural life), a ransom for many." Matt. 20:28. It was the human life. "We see Jesus, who was made a little lower than the angels, for the suffering of death;... that he by the grace of God might taste death for every man. Heb. 2:9.

"He took not the nature of angels, but he took on him the seed of Abraham." Ver. 16.

This enabled him both to sympathize with and to redeem. "Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same (not that he might die for himself, as one of us, but) that through death he might destroy...the devil and deliver" from death those who, while they lived, were afraid to die. (See verses 14,15.)

It was not the pre-existent life; but, "A body hast thou prepared me.... Lo, I come to do thy will, O God.... By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. 10:5-10. "Since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made "alive." 1 Cor. 15:21,22. The making "alive" of the 22d is clearly the raising "of the dead" of the 21st.... He hath "abolished death (by the ransom) and brought LIFE AND IMMORTALITY to light." 2 Tim. 1:10. He gives life to all, "And became the author of ETERNAL salvation unto all them that obey him." Heb. 5:9.

Truly, Christ is Lord of all--angels, men, conditions and things. God in Christ is our Redeemer and Saviour. Our dependence is well established by the Word.

R727 : page 6

He has the highest claims on our hearts and lives, on account of the RANSOM PAID and the glorious expression of his love in this and all else he does for US.

May a "patient continuance in well-doing" secure for US the "glory and honor and immortality" which he has promised. Rom. 2:7.

J. H. PATON.

[The above is a reprint from our issue of December, 1879. It gives evidence that the teaching of the TOWER on this fundamental doctrine of the Ransom is now the same that it was then. It should be remembered also, while contrasting the statement above with some quoted in our last from "An Inconsistent Contemporary," that the definitions given above, once true, cannot change with the changing theories of men. We hope the above extract will have a second careful reading, as it treats an important subject truthfully and forcibly. --EDITOR.]

====================

R730 : page 6

DR. NEWTON says: If there were no enemy, there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith and love are weapons, and weapons imply foes and encounters, and relying on my weapons I will glory in my sufferings.

THE river of life is pure and clear as crystal. Is the doctrine offered to thee so, or is it muddy and mixed with the doctrines of men? What water is fouled, is not water of life. Wherefore, if thou findest it not right, go up higher toward the spring ahead, for the nearer the spring the more pure and clear is the water.--Bunyan.

====================

R727 : page 7

THE DRIFT.

The pastor of ALL SAINTS MEMORIAL CHURCH, New York City, is reported by the public press to have preached as follows on Sunday, Jan. 18th, 1885:--

"It is a remarkable phenomenon, which our country has witnessed during the last few days, the brilliant and eloquent lecturer going through the length and breadth of the land lecturing in your churches and halls on Sunday evenings to crowded audiences, with a sweeping attack upon all that is understood to constitute the Christian religion. No one questions his rare ability. All confess that whatever destructive work he does he is constructive in this at least--that he would build up happy homes, and plant within them men and women living sanely and nobly. Let us be thankful for this. I count it a signal illustration of the advance which has been made in the so-called infidelity, that the spirit is clean and pure.

"Further than this, let me frankly own to you that I believe Mr. Ingersoll in his rough attacks on religion is doing a real service to the cause of enlightened religion. It does not look so to the devout believer; but he who knows the extent and depth of the obscurantism which prevails within the churches will be forced to admit that even such coarse attacks upon the faith of Christendom, have their part in forcing forward the growth of reasonable religion. One may long for a wiser, calmer and more reverential mode of doing this needful work, as I, for one, do most deeply, but none the less must one, who sees the fact of our situation to-day, admit that there is a work for even such an audacious iconoclast. Nature is not even nice in picking her instruments when she sees a great job of demolition before her. Out of such stinging attacks there must come a deeper conviction on the part of the Church that there is that in the body of its beliefs which lays it open to such trenchant blows. Consider what is meant by such a system of thought as Calvinism. Consider what awful blasphemy the doctrine of hell really is. Consider what a fetich men have made out of the Bible. Having admitted all this in simple justice to the man and in simple truth to the facts of our situation, I may speak more frankly of the bad side of Mr. Ingersoll's work. The essential defect of his work is, that while doing a very needful work of destruction, he is decidedly overdoing it. That which more than anything else shocks me in the work of our eloquent lecturer is, that he seems to leave no feeling of reverence unsmirched by the hand of coarse humor. The brilliant lecturer gives the Christian Church and Christianity itself hard thrusts. Let us admit that in the Church are manifold and serious defects; grave and shameful faults. Let us be glad that so doughty a foe as this great Goliath of the Philistines walks up and down before the armies of Jehovah, ridiculing their feebleness, for we may thus be aroused to make civilization the Christian society which it is in name, but which it is not in fact. Before we cast away rashly our Christianity let us consider well what it has done for humanity."

The above is not unreasonably expressed. It illustrates what we have frequently claimed, that the world in general is beginning to think. The great danger with all who will use reason at all, on religious subjects, seems to be that they speedily incline not only to throw away the falsities and absurdities of the faith of Christendom, but supposing that these falsities of the Church are correctly based on Scripture, the general tendency is to discard everything in the Bible which does not square with their reasoning ability. The effect of this is to leave such reasoners without Chart or Compass. Their reasoning ability gauges their faith and will soon destroy it, for as soon as the Inspiration of the Bible is denied, the reasoner is an Infidel whatever he may call himself.

This is perhaps the chief curse of all "Church creeds and confessions"; they draw attention from the Bible to themselves as the sense and teaching of the Bible, hence when a church creed is convicted of errors and inconsistency all of the worldly and nearly all of the church-members are led to suppose that the Bible is the authority for the errors and inconsistencies. And the Bible like a telescope is not so constructed as to be looked into from the wrong end. Its beauties and value cannot be appreciated by any other than the guided and trained eye of faith.

As a result of seeing the inconsistency of Creeds supposed to represent the Bible, and then looking at the Bible from the skeptical standpoint, some of the brightest intellects in the Nominal Church are being lead into what is called "Rational Christianity," and leads the gentleman quoted above, to remark, "Consider what a fetich [object of adoration and reverence] men have made out of the Bible." Doubtless the celebrated M.E. minister of the same city who recently characterized the Old Testament as a batch of "Old wive's fables" reached his conclusions by a similar process of reasoning.

But a true reasoner looking from the standpoint of faith, will own that the entire book is so hinged and bound together that it stands or falls together. Either Christianity and the Bible, its basis, is a great fraud and deception, or else it is what it claims to be, a Revelation from God to man of some of his plans and purposes relating to him. Jesus was either a great teacher and the Son of God as he claimed, or he was a false teacher, deceiver and blasphemer as the Jews who crucified him claimed; hence we must reject all or none of his teachings.

So with Jesus' disciples, they were either good men who declared the truth when they recorded the ministry, death, and resurrection of Jesus and taught under the direction and by special revelations from the Lord, or else they were deceivers who foolishly wasted life and talents to teach untruths; and few who can appreciate the logical reasoning of the apostle to the Gentiles, could reasonably consider him, who was more abundant in revelations and stripes and imprisonments, and who witnessed his reasonable faith by a reasonable service, could either doubt his sincerity or suppose him a fool.

R728 : page 7

To those whose eyes are anointed with eyesalve, to see the truth of Scriptures and to realize the intricate, but harmonious and sublime plan therein traced, in its past, present and future accomplishment, it would be as impossible to deny the Bible as to deny the Sun at noonday because clouds were visible.

There are features such as Isaac on the Altar, Isaac and Rebecca, Noah and the Ark, Jonah and the great fish, Moses and Aaron with the Magicians of Egypt, Elijah, Samson, etc., which to the masses seem devoid of teaching and much like fables. Such let us guard against a hasty rejection of these, by reminding them that all of the above are vouched for by Jesus and the apostles in the New Testament repeatedly. Hence to hold the one is to hold the other, to reject the one is to deny the other. Already, we are seeing from the TOWER with the Telescope of faith great and important lessons in these things, which while actual occurrences were specially valuable as lessons and types of doctrines to the Gospel Church, and in the Age to follow, when the knowledge of the Lord and an appreciation of His plans shall fill the whole earth and none need say unto his neighbor, know thou the Lord, for all shall know Him.

====================

R728 : page 7

A WIDE DIFFERENCE.

Seeing that the Scriptures teach that all who shall be of the "body" of Christ must follow the example of the Head, and sacrifice--even unto death; all who think at all, must form some idea of what is meant by the command. And those who fail to get the Scriptural view of it, get an unscriptural one which must more or less becloud their views of the entire plan of God.

The Scriptural view of our sacrifice must harmonize fully with the Scriptural teaching regarding the nature and value of Jesus' sacrifice. And therefore any view of our sacrifice which does not thus harmonize must be unscriptural.

The most common of these unscriptural views is set forth about as follows in an item which has been going the rounds of the religious press:--

"Not the death of the cross, but our death to sin reconciles us to God.--Key to the Scriptures."

A more deceptive and hurtful little paragraph could scarcely be constructed. It certainly is not of God, and was not indicted by any one under the control of the holy spirit, for it is in direct conflict with the Scriptures. Its claim to be a "Key to the Scriptures" is the bate upon Satan's hook, to make it attractive and easily swallowed. To the vast majority the Scripture is a sealed book (Isa. 29:11,) and that in great measure because of unwillingness to sacrifice needful time and effort in its careful study; yet to such, the thought of finding condensed into one sentence a "key" by which the whole Bible would at once and without labor and study become plain to them, is a temptation somewhat similar to the one with which the same adversary beguiled Eve. And "I fear lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ"--to "another gospel." (?) 2 Cor. 11:3, and Gal. 1:6-9.

The temptation put before Eve, was an easy acquirement of knowledge, and to all intelligent people this must ever remain one of Satan's most successful temptations, until he is bound. One of our duties is to resist this temptation and to try and prove every doctrine by the Word of God. And this remark applies as much to popular Creeds and Catechisms which claim to be keys to the Scriptures, as to the little clip referred to. The only God-given key to Scripture, is within itself. The harmonizing of its various statements open to us its treasures. It has a "Combination Time Lock," and cannot be opened by any other key.

But let us examine the clipping in question. Dividing its statement and critically examining its parts, we may all see what it means, viz.: Jesus' death on the cross did not reconcile us to God; but when we put away sin and become dead in the sense of having no desires for sin, we thereby commend ourselves to God, and He receives us into fellowship, communion, etc. Ah yes, such a doctrine quickly commends itself to all the morally disposed people of the world. In a word, though false, it is the WORLD'S HOPE, and is the basis of the achings of all the great heathen philosophers and the core and centre of the most prominent religions of the world.--Brahminism and Buddhism.

The substance of this theory is--away with the cross of Calvary, away with ideas of a ransom, of a Redeemer, on whose account men are made at one with God. Let in the more modern light* of reason and let us wash ourselves from sin-filthiness, and then come thus to God in our own righteousness. Alas! they lose sight of the fact that they are so tainted with sin that they cannot put it away. But their theory causes them to lose sight of real righteousness and absolute perfection of thought, word and deed, so that thus self-deluded, some in every age, have attempted to come before God in what He declares are the "filthy rags" of their own righteousness.

But let us compare this suggested "key" with the Scripture which it pretends to unlock. We read, Rom. 5:8-11. "We were reconciled to God by the death of His Son." That "key" don't fit this lock--it is not the true key; it is a false one. The foregoing statement of the apostle is the centre shaft of the true key, and nothing short of the recognition of "The death of His Son" as the centre and handle can possibly turn the combination and open the Scriptures.

Let us compare carefully: not only does Paul not say we were reconciled to God by our death to sin, but he asserts that the reconciliation he refers to was accomplished "while we were enemies" --"while we were YET SINNERS"; hence the reconciliation is not the result of our "slaying the enmity in us," but as here stated the enmity or condemnation resting upon mankind through sin was destroyed, and the condemned ones while "enemies", "reconciled to God by the death of His Son"--"justified by His blood."

But is not deadness to sin, or a ceasing to live any longer therein enjoined in Scripture?

It assuredly is enjoined, but not as the ground of "forgiveness of sins that are past": not as the basis for restored communion with God, at-one-ment: Not as the reconciling act which gives the sinner access to God: Not as taking the place of Christ's sacrifice for sins when he offered up himself without spot unto God.

When enjoining deadness to sin the apostle Paul addresses those who already believe in the ransom, and through it accept the forgiveness of sins; he addresses those, who, while they "were enemies were reconciled to God by the death of His Son"--"by whom we have now received the atonement." His argument is, we were enemies, "but where sin abounded, grace did much more abound." He then asks, "Shall we [toward whom, as sinners, God's grace abounded through Jesus] continue in sin?" Not only so, but we, who have now received the atonement through Christ, have received with it the call or invitation to join our justified selves with Christ, and by becoming joint-sacrificers to become joint-heirs of divine nature and glory, with Him. What does our joint-sacrifice imply? It implies that as His was a sacrifice for the sins of the whole world, our sacrifice being joined to his must be reckoned as for the sin of the world and not in any sense for our own sins. (See Tabernacle Teachings, pages 37-39.) And now the apostle's inquiry is: If we were honest in our consecration when we professed to be so much opposed to sin, and so sorry for its baneful results that we would join with Jesus to redeem the world and to wipe out sin--if we really meant all this: "How shall we, that are dead [consecrated to death] to sin [by, or on account of sin--see Diaglott] live any longer therein?" (Rom. 5:10-20; and 6:2.) Knowing this: that our old man [human nature] is crucified with [Christ] that the body of sin [or of the sin-offering] might be destroyed." Hence, we should no longer be enslaved by the sin

---

*Really as old as Cain, who brought the sacrifice of his own labor as a ground of acceptance and communion with God, instead of the typical, slain lamb. Gen. 4:3-5.

R728 : page 8

we died [consecrated] to abolish. "For he who died has been justified from sin." --Diaglott. That is to say, any who thus died or consecrated themselves to death with Christ, must first have been justified freely from all things by the redemption which is in Christ Jesus. "Now if we be dead with Christ, we believe that we shall also live with him." "In that he died, he died BY sin [or on account of sin, see Diaglott] once: but in that he liveth, he liveth by God"--because of God's promise and resurrection power. Likewise reckon ye also yourselves to be dead indeed

BY sin [or on account of sin, as sacrifices; see Diaglott,] but alive unto God, through Jesus Christ, our Lord. Rom. 6:6-11.

Hence, the statement that, Not the death of the Cross, but our death to sin, reconciles us to God, is the very opposite of the truth. The truth, as stated by the apostle is: Not our death to sin nor any works of the Law which we can do, could reconcile to God, but being reconciled by the death of His Son, while we were yet sinners and enemies, we love Him who first loved us, so that we detest and put away sin, and so far as possible cease to live any longer therein, but the rather now present our members as servants of righteousness unto sacrifice with Jesus, the Redeemer.

====================

R729 : page 8

EXCEPT A CORN OF WHEAT DIE.

"Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: But if it die it bringeth forth much fruit." John 12:24.

Thus beautifully and forcibly does Jesus teach the necessity for his death, and the results which shall follow. The grain of wheat was himself--"the man Christ Jesus." He was alone. All other men were either dead or dying--under condemnation to death and reckoned of God as dead already. Rom. 5:15. These were all imperfect decaying grains of wheat. Jesus alone, had life. He might have continued to live, there being no cause for death in him; he was holy, harmless, undefiled. But if he should carry out his original purpose, on account of which he had left the glory which he had with the Father and been made flesh" he would now die, as a grain of wheat in order that his life might be imparted to many--the first Adam and all his race.

It was while considering his death, and when he knew that the time or hour was about at hand, that Jesus used these words to his disciples to explain to them the necessity for his death--in order that the human race should be justified to life--"If it die it bringeth forth much fruit." Then realizing as no imperfect man could do, the greatness of the sacrifice which death (extinction), meant, he cried to God in agony saying (John 12:27) "Now is my soul troubled; and what shall I say? Father save [spare] me from this hour" [from death]! Then remembering the Father's infinite Power, Wisdom, Love, Justice and exceeding great and precious promises made to him of a resurrection to a nature much higher than the one he was sacrificing, his FAITH in God triumphs and he adds: "But for this cause [or purpose] came I unto this hour: Father glorify thy name."

To Jesus, undeluded by Satan's sophistries, death was a bitter cup, he did not think of death as some of his deceived followers to-day think of it--as "the angel God hath sent." No, Jesus knew of DEATH as the great enemy of the race, which had laid low Adam and all his posterity, because permitted on account of sin. He knew that none thus far had ever gotten free entirely from death who ever passed under its dominion. Now he was here, a man to die for men, to give his life a ransom price for all who died through Adam's sin. The question then in Jesus' mind was, Can I become man's substitute and ransom price and then be given existence on a higher plane of being than that I surrender for men? Is God indeed able to do this greatest of all things? Is He able to do this which has never yet been done and bring back the same conscious existence which became extinct in death?

Faith questioned but for a moment, when his knowledge and past experience triumphed and he answers, Father, do as seemeth to Thee best. I will drink the cup. I will be obedient to thy will and plan, even unto death--"Father, glorify thy name" and carry out thy great plan I am ready to do the part assigned to me. For Jesus to have gone so far as he had gone and then to draw back and refuse to complete the covenant of sacrifice symbolized in his immersion, would have been sin and would have been forfeiting every right and promise. Jesus so expresses the matter in the succeeding verse (25). "He that loveth his life [that loves to keep it after having consecrated it to sacrifice] shall lose it; and he that hateth [is willing to sacrifice] his life in this world shall keep [have] it unto life eternal." And is not this doctrine as applicable to all the members of the consecrated priesthood as to the chief priest? The covenant of sacrifice must be actually fulfilled or all is lost.

The grain of wheat dies; it is no longer a grain of wheat. The other grains which partaking of its life become perfect grains, are none of them the grain which died. It is gone--gone forever as a grain of wheat. So Jesus was made FLESH in order that by God's favor he might taste death for mankind--that through or by means of His death the Adamic race might live. This teaches two things clearly and forcibly. First: as the grain that will grow up will be of the same kind as that which is planted and dies, so the being or existence secured to mankind by Jesus' sacrifice must be of the same kind as that which Jesus GAVE UP. He gave up himself-- a man; all his previous work had been preparatory to this, "For this cause [or purpose--sacrifice] came I unto this hour." Not only so, but as he was a PERFECT MAN the seeds which come as a result of his death, will, if they reach maturity be PERFECT also.

Secondly: as the grain which dies becomes forever extinct and never again has an existence as a grain, having wholly given itself to produce others of the same kind, so with Jesus whom the grain of wheat is used to illustrate: The man Christ Jesus--having become flesh for that very purpose, gave himself wholly--"gave all that he had" (Matt. 13:44) in order to produce others--in order to re-produce the human race lost in death through Adam. Thus he becomes the Father [life-giver] of humanity, as it is written; "He shall be called the everlasting Father." But he becomes FATHER at a great cost--He died that they might live as is taught by many Scriptures and here illustrated by the grain of wheat which gives itself wholly to produce others.

Here a little and there a little, is God's method of teaching. So Jesus would not only lead his disciples to study and search for truth, but he would thus hide for the present from the careless and worldly reader the riches of his favor and the beauty of his plan. So this statement relative to the grain of wheat touches only one side of the question-- the necessity of Jesus' death in order that he might become the source of life to others, that as by a man came death by a man also came the resurrection of the dead, (1 Cor. 15:21.) The Lord does not indicate in this statement his hope of a resurrection as a new creature; that is all omitted here though plainly taught elsewhere.

How clear and plain this is; how it shows just what was given and how completely given and the results to be expected. Great was the Teacher and wonderful the simplicity of His doctrine.

Now suppose there were but one sound perfect grain of wheat in the world, and we plant it. It dies, it is gone forever, but it bears a hundred fold of the same kind. Now we plant these one hundred grains, and suppose they also yield a hundred fold, then though they are gone, gone forever, and could never be found, yet their product--the result of that death, is ten thousand grains, of the same kind and we may truly say that the original one grain yielded ten thousand.

Let this illustrate God's dealings through Jesus. Jesus was the only perfect grain--the only perfect man; He gave himself--He died, giving up human rights and privileges, all that perfect human existence includes that thereby he might impart these rights to men.

During the Gospel age, the fruit of Jesus sacrifice has been, those who believed, who accepted of the life provided through his death. These have not actually partaken of his human perfection sacrificed on their behalf; they have not become actually perfect men and women, but they have become perfect human beings reckonedly. God reckons them as though they were perfect beings (and they should so reckon themselves), the perfection of the "grain of wheat" being counted to or imputed to all those who by faith accept and appropriate the rights and blessings which Jesus laid down for us.

These "grains" (believers) reckoned perfect through Jesus sacrifice are invited by him to do as he did--to follow his example--to die as grains of wheat [as men reckoned perfect], to lay down or sacrifice all their human rights and privileges, to suffer now with him, to become joint-sacrificers, and thus become joint-heirs with Him. Like Jesus, these will be gone forever as human beings, but instead, they shall have the great prize held out during this Gospel age; for not only shall they be made conformable unto His death, but they shall have share also in His resurrection [a resurrection to spiritual being]. Phil. 3:10,11.

Jesus addressed this class (believers) and explains the conditions on which the high calling may be obtained, when after telling of himself as the grain (vs. 24,25) he adds: "If any man will serve me, let him follow me;" [let him sacrifice the human nature to which he is justified by my sacrifice] "and" [I promise such followers a share of all that the Father shall give me.] "where I am there shall also my servant be [who follows my example]: If any man serve me [share with me in this service] him will my Father honor" (John 12:26).

These grains, (reckonedly perfect) following the example of the first grain are consecrated, and their death is reckoned as a PART of His death, and not of the Adamic death, (they having been justified out of and reckoned out of that.) And "if we be dead with Christ we believe that we shall also live with him" by a resurrection like his, to spiritual existence as "members of his body."

What will the harvest be--what the result of this planting in death of the man Christ Jesus and then of those justified through him? Great will be the harvest, all springing from the one grain-- the one perfect man who gave himself; for "since by man came death by man came also the resurrection of the dead." And "as [through] Adam [and Eve indirectly--God "called their name Adam] all die, even so, in [the] Christ shall all be made alive. 1 Cor. 15:21-22.

The same thought is expressed by Paul when he speaks of filling up that which is behind of the afflictions of Christ. (Col. 1:24). And as seen in the "TABERNACLE TYPES, "the sacrifices of the "Day of Atonement" teach the same lesson--the bullock for the Priests and Levites (typical of believers now) and

R730 : page 8

the goats representing the justified priests sacrificed for all "the people." Soon the day of Atonement (the Gospel Age) will be entirely past; the planting and dying will soon be at an end, and the glorious day of Millennial blessing, perfecting, ripening and harvesting of its fruits, will commence.

To us the grandest feature of our Father's plan is this election or selection of the "Body of Christ" through obedience to sacrifice, now in progress. The grand benevolence which thus offers to some of the fallen race not only redemption from sin and deliverance from its curse--death, but in addition holds out divine nature and honor as a reward for obedience, stamps the plan as divine, for who could have thought of such honor and glory had God not proposed it.

Thus seen the privileges of this Gospel Age--the privilege of sacrificing with Christ and thus becoming members of his body and sharers of his coming glory and work of restoring mankind to human perfection lost through Adam, is a wonderful privilege. Should we then shrink from it? Should we not with Jesus say: Amen, "Father glorify thy name"--Thy will be done. With Paul should we not count all these things but as loss and dross, IF BY ANY MEANS, we might win a place in the Anointed one?

====================

R730 : page 1

VOL. VI.

PITTSBURGH, PA., MARCH, 1885.

NO. 7.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

WALL CHARTS.--We still have a supply of the "Chart of the Ages," such as appears in FOOD FOR THINKING CHRISTIANS, page 105, only enlarged--33 inches long, mounted on rollers. These we will send free to our SUBSCRIBERS who are willing to pay expressage on the same.

====================

R747 : page 1

The pamphlet entitled THE TABERNACLE AND ITS TEACHINGS is now out of print. Many requests for this pamphlet continually coming to hand we have arranged to publish it soon as a number of the TOWER. Thus all may have it and appreciate the beauty and force of those types which God caused Israel to perform year by year continually--for our edification upon whom the ends of the ages are come.

====================

R730 : page 1

VIEW FROM THE TOWER.

The National Baptist, commenting upon the report of the Baptist churches of Philadelphia says:

"We have a total membership of 19,676. Of the additions by baptism, 300 came from three churches: Grace, 125; Shiloh, 111; Mantua, 64. Nine churches reported no baptisms. We have also nineteen missions, some of whose members are not members of city churches. Let us place our Baptist army at 20,000. Think of the vast expenditures for pastors, church buildings, Sunday school rooms, etc., and only a net gain of 450. It took over forty members to gather in one convert. And the figures over our State are equally startling, when 235 churches during the past year do not report a single baptism."

Our Baptist friends are perhaps as near the truth, or more so, than any other sect of Babylon, which is not flattering them, we hope. The above statement affords an opportunity to suggest a criticism applicable to all the Babylonish sects. The rivalry among them is for numbers; for quantity rather than quality; for the praise of men rather than that which cometh from above only.

Two or three centuries ago, when Baptists were only called such by their enemies, and when they called themselves simply Christians, their numbers were far less, but they occupied more nearly by far, a position in harmony with the days of the Apostles, both toward themselves and the world.

With the creation of new sects and the general race for pre-eminence among them, which has been in progress for the past three centuries, the people now calling themselves Baptists were gradually drawn away from the primitive piety and simplicity for which in early times they were noted. Now, with all the rest, the chief aim is, not to build one another up in the most holy faith as members of the body of Christ; not to edify one another; not to grow in grace and in the knowledge and love of God; but to build themselves up as a sect; and to flatter the worldly to "get them into the church" that the pews and treasuries may be full; that they may have a great name, and that the name of Baptist should be a synonym for respectability and honor among men.

The popularity with the world for which the sects so much seek, and in large measure have gained, is a bad and not a good omen to them, as well as to their prototype the nominal Jewish Church at our Lord's first advent. He still declares, "Woe unto you when all men speak well of you." Luke 6:26.

In order to gain in numbers, honor and influence, every other thing has been sacrificed in great measure--not only by Baptists but by every sect. In order to attract the world, the DOCTRINES of the Bible have been more and more neglected. The repulsions of Christianity--the self-denials, besetments, reproaches, sacrifices, and the sneer and "hate" of the world always attendant upon the true Christianity, have all been put out of sight, because these would repel the worldly, and the sect would not be so rapidly built up. Hence, not only the preaching of taking up the cross and following Christ's example, passed away, but the lower plane assumed, brought the world's honor and respect instead of its "hate." The Lord was not mistaken when he said, Whosoever will live godly shall suffer persecution, but godliness has passed away, and therefore there is no persecution.

Now, as a matter of fact, the various sects have degenerated into merely social clubs. The condition of membership in them is not FAITH in God's Word. Though an endorsement of their respective creeds is required, they are not generally understood; and even the moral standard is so low, that it implies no change on the part of the average worldling who joins.

The result of this course, which has been in progress specially for the past fifty years, is that these sects are full of worldly moralists, who enjoy these systems because they are fashionable; because they are the best and quickest passport into "society"; because it is advantageous to them from a business standpoint; and finally because man is a religiously inclined being anyway, and traces of that inclination still linger despite the "fall." Even true children of God still fettered in the sects, so far as the doctrines of the Bible are concerned, are the merest "babes," always fed on skimmed "milk" and never on "strong meat." (Heb. 5:12-14.) They are both unskillful in the use of God's Word and ignorant of his doctrines. There are no more, nor as many saints as if the true Christian standard had been lifted; and those saints in the sects are starved and sickly, not strong and valiant soldiers of the cross having on the whole armor of God.

Now we are reaching an epoch in which thought is being awakened and these starved and sickly saints in Babylon, together with the children of the world labeled Christians, are being forced to think by the startling utterances of popular preachers, infidels, and scientists. What the result must be no reasonable mind can doubt. Unskilled in the Word of God, ignorant of everything called religion except the raising of funds for and increasing the numbers of their sect, the vast majority must fall a prey to the specious errors termed liberal Christianity, now like a dense miasma spreading gradually over the world. Beginning with the cities, and among the "influential," it will spread over all the so-called "Christian world."

The membership of the sects, composed mainly of the worldly, the carnally-minded, are already demanding "progress and liberality." Not, however, a progress toward clearer and fuller study of and obedience to the Bible; this would not be progress to the carnally minded; but by progress they mean the endorsement of the assertions of scientists regardless of the Bible. The minister who does not satisfy this craving is becoming unpopular, and those who will "preach to please the pews" (i.e. to suit the majority --the carnally-minded) are getting all the "best" pulpits and largest salaries. What the Apostle wrote prophetically, is being rapidly fulfilled before our eyes: The time will come when they will not endure sound doctrine, but after their own lusts [desires or liking] shall they heap [accumulate] to themselves teachers having itching ears" ["tickling the ear" --Diaglott]. And they [the ear-pleasing teachers] shall turn away their ears from the truth, and [they] shall be turned unto fables." How forcible then are the Apostle's words to every true saint and preacher in view of this: "I charge thee therefore before God...preach the WORD; be instant in season and out of season [whether convenient to you or

R731 : page 1

not]; REPROVE, REBUKE, EXHORT, with all longsuffering and DOCTRINE." See 2 Tim. 4:1-4.

The honest and earnest saints who will follow this "charge," will soon find themselves as well as their names out of Babylon --cast out as evil. But by that time the increase of grace, knowledge and love which shall come as a result of faithfulness, will lead them to rejoice and be exceeding glad--to rejoice that they were counted worthy to suffer reproach for the name of Christ--for his doctrines.

The result will ultimately be: Moralists will be called Christians; they will be too wise and scientific to use the Bible as their text-book. Every one will be called a Christian who abstains from a flagrant violation of the laws of civilization. Then the saints will again be called "fools," and the Bible will be termed "a relic of barbarism," "a bundle of old wives' fables," "a fetich." Is it not becoming so even now?

It is too late to reform the sects--the vast majority is against you. The only thing to do now is what God commands, "Come out of her, my people; that ye partake not of her sins and receive not of her plagues." She might have been healed once, (Jer. 8:18-22,) but now, like her prototype Israel, she is given up --left desolate. The ax is now at work at the very root of the tree and its complete fall is at hand. It is not now a pruning but a destroying process as with the first house of Israel when it was rejected, only it stumbled to rise again, while Babylon's destruction is to be complete and forever. (Matt. 3:7-10, and Rev. 18:21.)

====================

R731 : page 1

EXTRACTS FROM INTERESTING LETTERS.

February 5, 1885.

DEAR BROTHER RUSSELL:--Thank you very much for your quick and kind answer of my letter. The money I send, you may use for any purpose of spreading the grand news as you think best. How I long to have all the back numbers of the TOWER. Is there no way of procuring them? Any price! I am preparing to work among my (German) countrymen, and would like to have them on that account.

The glorious truth which since a year ago shone on my heart through the "Food," becomes brighter and brighter. I had the "Food" three years in my possession, but never found time nor opportunity to read it, but always saved it. Last winter I got poor and lean and all creeds and dogmas seemed to leave me. I searched and found "Food." No book ever took me like that. I forgot meals and all. I could not sleep for joy. O, the blessedness I have enjoyed since then. God is still revealing more and more to me by the TOWER and Scriptures. Diaglott and Young's Concordance are great helps to me. I would like

R731 : page 2

this glorious truth to be spread among my people. I find much opposition with some, but some take it readily. I am still in the Methodist Church (German), but preach and talk in private and openly of the glorious truth. What will become of me the Lord knows--I expect to be thrown out. I would much like to see you personally and talk to you about plans which I have. If any way possible I will see you.

Yours in Christ,

__________.

Kirbeyville.

BRETHREN:--There are three of us-- ministers of the Gospel-- laying ourselves out for the spread of the glorious truths set forth in your publications. I have just come in from a preaching tour and expect to start again as soon as I have filled my present appointments, which will take me three weeks. I ask you to send me what publications you think best for distribution, so that we may give these grand truths to the people in this section of country. Hoping you can and will comply with our request, I remain,

Yours in Christ,

__________.

page 2

Palmyra, Ill.

MY DEAR BROTHER IN CHRIST.-- When I received the February WATCH TOWER with the article "Two Baptisms" marked, and found the answer to my question given so plainly in it, I felt sorry I had troubled you when I had it in the house; and what is more, had read that very article repeatedly. Do you think I must have been very stupid? I think so too; but my dear brother, don't you know that I have had a Bible in the house all my life and have read it ever since I could read, have read it by daylight and lamp light, and by moon light, have learned whole chapters by heart, and even prided myself because of my knowledge of the Bible, and after all it remained for the TOWER, in the providence of God, to show me that I knew nothing about it. The knowledge I prided myself on was such knowledge as a parrot has; I knew the words but that was all. It remained for the TOWER to point out to me the grand, glorious, hidden manna there is in that blessed old book. And how I love it, and how every feast makes me hungry for more.

I thank God every day that he has permitted us to feast at his table. Were it not that the cares of a family press upon me I think I should do little but study the Word. With Paul I can say "I have not been disobedient to the heavenly vision." When I first saw the light, I thought that all we had to do was to show these things to our neighbors and friends and they would grasp them eagerly as we had done, but I found an indifference that astonished me.

You told us that though these things were sweet in our mouth, yet after we ate them they would become bitter. I was full of the sweet and I did not see where there was any bitterness for me. After awhile what I supposed a cord, that bound me to the nominal Church, proved to be a chain, and it increased in weight so rapidly that I tried to shake it off, but it only bound the tighter. I began to long for true baptism. I had been sprinkled long ago, but now I saw a new beauty in baptism. I resolved to break the chain and to be baptized if I could find some one to do it without taking me into another Church, and then I found the bitterness, but I need not give details. I have thought often of writing you something of my experience for publication for the encouragement of others, but it would fill up the paper and not edify as much as the articles you give us in explanation of Scripture, which are manna indeed to our hungry souls.

I thank our Father that though we have the bitter trials, yet in him we have a never-failing source of joy. And I thank him that he gave me strength to burst the chains and furnished one to give my husband and I the symbolic baptism; now we rejoice in the love and freedom of Christ. He is leading us and we desire to do his will. We are all sitting around the Lord's table and the TOWER is helping us to our food. May its supply be continually increased that we may all be filled and come into the unity of the faith, all praising God with one voice.

As ever, your sister in the Lord.

Fayettesville, N.C.

DEAR BRO. RUSSELL:--During the last two months I have been laboring for the Master as best I could according to my ability. Preaching in public, and in private houses as well as by the way side, and by distributing Z.W. TOWER and tracts. I do not intend to shun to declare the whole council of God so far as I know it and am competent to do it. I travelled 250 miles nearly all on foot; have had many good meetings, and have had many what most men would call troubles, fatigued, and wet with rain, etc. Some times hungry and sometimes athirst, sometimes in comfortable quarters and sometimes otherwise. Yet I feel that I am made stronger by these, and more able to carry out my covenant of sacrifice. It is a great pleasure to hear from the many dear brethren and sisters by the letter extracts in the TOWER.

I leave home to-morrow again. I pray an interest in the prayers of all the saints.

Your brother in the love of Christ,

Ulcely, England.

DEAR SIR:--I was requested to give a reading, at what is called the Mutual Improvement Society composed of members from all sects in the town, the president knowing somewhat of my views asked that the title might be, Advanced Religious thought. I did not decline, and with the pamphlet, Food, and the various numbers of the TOWER which I have, I made quite a long essay. After the reading, a discussion was freely entered into and I was branded by all sorts of names, such as Materialist, Universalist, Calvinistic, Baptist, etc. Although the Wesleyan minister, who had the Scriptures in his hand, could not find any mis-quotations, he was surprised at the different light given to them to what they are used to give them. Others said I had given the best paper that had been given during all the sessions. I hope by God's help to speak at any time, the truths of the Scriptures as I have received light on them through the TOWER, so that I may be the means of turning some from errors of doctrine.

I am, dear sir, yours teachable in Christ,

R731 : page 2

Newton Co., Texas.

ZION'S WATCH TOWER:--I have just finished reading a pamphlet, published by you, entitled, "Food for Thinking Christians," and have become very much interested in the subjects treated of. I wish to know more and more of these precious truths. Though a minister, I have been made to realize often while studying these pages, how true it is that many of us are "ever learning, but never come to a knowledge of the truth." Having received so much light from this pamphlet, I gladly avail myself of your proposition, "Ask and ye shall receive," so please send to me such reading matter as you deem best.

Is ZION'S WATCH TOWER a paper? if so, send me a specimen copy, or subscription price, I must have it.

Yours in hope,

__________.

page 2

Oakland, Cal.

DEAR BRO. RUSSELL:--I have not forgotten you nor the glorious cause you represent. The blessed gospel has so permeated my soul that it seems I have forgotten all other themes. Politics used to enthuse me some while I was in "Babylon," but now such a glorious landscape has burst upon my enraptured vision that I can see nothing else, and wherever I am and whoever I address, this song of the world's ransom is on my tongue. Persecution and the cold shoulder of former friends and associates is nothing to me, the Lord is my shield and hiding place, and the rock of my salvation. His fellowship and his approving smile is all I crave.

Truly your brother.

__________.

Taunton, Mass.

DEAR BROTHER:--Please erase my name from the poor list. Although poor in this world's Treasures, made richer in faith through reading the TOWER, I feel I must pay for the paper this year. I love to read it more and more and shall continue to use my influence in getting others interested.

Yours in Christian hope, __________.

R731 : page 2

England, Feb. 14, 1885.

DEAR SIR:--Having lately come into possession of a copy of your valuable "Food for Thinking Christians" and finding that it is taken from the bread of life, I have a strong desire that others should read it as well as myself. As a Missionary to the Seamen and Fishermen on the coast of England I apply to you for a few slices i.e. copies of your Food for free distribution among them, and any other crumbs from the Master's table will be most gratefully received, and willingly distributed among the hungry souls with whom I labor.

I have about twelve miles of sea coast and three seaports, and seeing that by asking I might receive, it put me so much in mind of the grace and favor from the great Captain of our salvation, that I felt constrained to apply, and I believe I shall receive, and will be thankful for anything you may send.

Yours in Christ Jesus.

__________.

page 2

Palestine, Ill. Feb. 22, 1885.

BRO. C. T. RUSSELL:--I am now thoroughly satisfied as to the Ransom, the Church, the Bride, the Little Flock, the Presence of Christ, the Coming Troubles upon the Nominal Church systems and world, and the deliverance of the Bride, the Restitution during the coming age in which "all men shall be saved and brought to a knowledge of the Truth" for its acceptance or rejection, when all that was lost in or by Adam will be restored in or by Christ--indeed, much more than that; for Christ's Bride shall be just like him, glorious, more brilliant than the sun, and immortal; and the balance of the race given an opportunity for a life grander than Adam's--everlasting; or a worse death than his--"the second"--"everlasting destruction."

Light is looming up on these subjects plainer and plainer, and I now glory in the Cross of Christ in a way in which I never could before. I can now rejoice to know that "the Word" was changed to a perfect manhood, "made flesh" in order to die for man.

I can rejoice that I now have opportunity to consecrate my life and being to God--to aid in filling up "the remainder of Christ's sufferings"--rendering my life "a living sacrifice to God, which is my reasonable service"--so that I might "reign with him."

I do not glory in self-righteousness; I have none. "I have no confidence in the flesh," but all in my Ransom, the Sacrifice, the Atonement; but, to receive their glorious effects, I must die to sin and live to holiness.

I am, too, satisfied that there are no churches, nor have been, since the apostacy, through which those consecrating can act; for, in all these, thus far shalt thou go, and no further--all are hindrances instead of aids, because attention is called to their church and teaching instead of the Christ and the infallible Word!

That there are good and pious in all I do not doubt; hence the call, Come out of her my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES."

I, as I wrote you before, was raised by Baptists, then was a "Campbellite" for over a quarter of a century, and preached the doctrine acceptably a good part of the time, then a member of "the Church of the Abrahamic Faith" for over fifteen years, preaching its doctrines acceptably. I was honest and sincere in both and had "a good conscience" in both, until it was better educated. As I never preached for money, neither would I now, and as I have a family to support and a business to sustain, I cannot do much; still that little I intend to do at all times and places practicable.

Yours, in the blessed hope, __________.

====================

R732 : page 2

YOUR HEAVENLY FATHER KNOWETH.

"Be not anxious, saying, What shall we eat? or, what shall we drink? or, with what shall we be clothed? for after all these things do the Gentiles seek; and your Heavenly Father knoweth that ye have need of all these things."-- Matt. 6:31,32.

How happy and free from anxious care are the hours of childhood. Perfect trust in parental wisdom and love casts out all fear. In the absence of pride and the worldly and selfish ambitions which develop in later years, childhood makes the best of whatever circumstances it may be placed in, and meets every circumstance with a determination to find some good and some enjoyment in it. How many need to turn back to the simplicity of their earlier years.

Why should we be anxious about anything when our Heavenly Father knoweth our need? To be anxious about our temporal affairs, is to be overcharged, and Jesus warns us, saying, "Be not overcharged with the cares of this life." But while he would not have us anxious or over-charged, he would not have us disregard the responsibilities of our maturer years. Our first, principal object in life should be to seek the kingdom of heaven, to seek to make our calling and election sure by following in our Leader's footsteps. This implies the taking of necessary time to search the Scriptures and to digest the instruction given.

In these times, and especially in this country, where business competition pushes all to the extent of their physical strength and the occupation of every hour, it requires considerable determination to draw the line and say to business and the various responsibilities pressing upon us, Thus far shalt thou go and no farther. But having determined the line of duty, in childlike faith and simplicity we may dismiss all anxiety, remembering that our Heavenly Father knoweth our needs.

MRS. C. T. R.

===================

R731 : page 3

A LITTLE WHILE.

"He which testifieth these things saith, Surely I come quickly:
Amen. Even so, come, Lord Jesus."-- Rev. 22:20.

Quickly," beloved! I know thine heart is beating
With deep emotions to behold my face,
But for "a little while" wilt thou not spread the tidings
Of the sweet message of my love and grace?

Fear not, beloved! mine eye is ever watching:
Thy tears are numbered in my deep, deep love;
Thy weary sighs, and all thine heart's deep yearnings
Are registered by me in heaven above.

Trust, trust, beloved! I know the world frowns coldly,
But this should only drive thee nearer me.
Earth's broken links make heaven's affection stronger,
The cross will only make the crown more bright for thee.

Look up, beloved! tread firmly on the billows,
Thou canst not sink beneath life's troubled sea.
Look up! then shalt thou learn the needful lesson meekly,
How my own hand hath planned thy path for thee.

Rest, rest, beloved! thine head upon my bosom;
Lean on my arm, and tell thy griefs to me.
My heart is thine in all the full perfection
Of sympathy none else could give to thee.

Weep not, beloved! because thou yet must tarry;
Wilt thou not serve me heart and hand meawhile?
Some hearts around thee pine in lonely sorrow;
Couldst thou not give one kindly look or tender smile?

Go forth, beloved! life's ministry is earnest,
Crushed hearts throng round thee, in thy path below;
Fond hopes once cherished, now by death are blighted;
Knowest thou not a balm to soothe their woe?

Yes, Yes, beloved! I read thine heart's glad answer;
Yes, thou wilt do this work of love for me.
Only "a little while," and earth's sad scenes of sorrow
Shall change to glory bright--prepared by me.

Then, then, beloved! heaven's songs of joy awaking,
Triumphant "hallelujah" thou shalt raise,
Then shalt thou gaze upon my face, and ever,
"Knowing as known," pour forth thine endless praise.

--Titbury.

===================

R732 : page 3

IF THE WHOLE BODY WERE AN EYE.

1 COR. 12:12-27.

A more apt illustration of the oneness of the true Church [whose names are written in heaven] can not be conceived of, than this which the Scriptures so frequently present--the human body made up of various and dissimilar members, yet unitedly constituting one body and each member dependent largely, upon each other member.

What a loss to the human body is even one member. Though its loss does not cause the destruction of the body, it does impair its usefulness. And so with the body of Christ, the church: each member is necessary, and has a duty to perform toward other members, as well as blessings to receive by its fellowship with them: Hence the Apostle urges that there be "no schism in the body"-- that is that there be no sectarian division of those who are the Lord's body.

The body when complete and perfected, united with its Head and glorified, will be perfect, lacking no member; there will be no sect or division among the members. Only such as are fully under control of the one spirit, of the Head, will be members then. But not so now: Now some of the members are not fully submissive to the Head, and mislead by the blinding delusions of Satan, are separated, and in that proportion deprived of the blessings and privileges of the body, and the body is also deprived of their assistance and influence. And as in the human body, if certain members are absent, or refuse to fill their office, other members will endeavor to compensate to the body for the deficiency, so in the body of Christ, those who realize the necessities of the body should rejoice in the privilege of over-work for the benefit of all. There is danger to those members of the body who are failing to fill their office, of their being finally cut off from the body, and others more worthy being appointed in their place. Take heed, let no man take thy crown. (Rev. 3:11). "Every branch in me that beareth not fruit he taketh away." John 15:2.

In the human body the eye, ear, hand, and foot represent the principal serving members. These are all needful and should work in harmony, under the control of the one will. The Eye discerns, and by it, we mostly judge; yet it frequently benefits by the hand's assistance in deciding of heat and cold, hardness and softness, roughness and smoothness; though the eye has ability to discern those things of itself, it is greatly assisted by the hand.

The hand is very valuable. It can execute what the eye could not do, but what it points out as expedient or necessary, yet without the intelligence and guidance of the eye, how slow would be its work, and how much of it useless.

The ear is useful to the body advising it of the harmony or discord of the immediate present; yet without the assistance of the Eye, how frequently it would mislead and deceive the body; every strange sound would fill it with dread when perhaps a blessing was in it, while every accustomed sound would pass unheeded though danger might be in it.

The foot is an important member of great value in the service of the body. It aids the Eye and Hand and Ear in their service; it carries forward and in a measure "runs" the body. True the body could see and hear without the feet, and it could make progress slowly, but without feet the progress would be much retarded. Yet without the eye to guide, the feet would stumble and get the body entire into confusion and distress.

Thus seen, every member is needful aye necessary to the body, yet perhaps the eye is the greatest servant, yet by no means independent of the other members. Without them its service would be of little value. The Eye represents the body; hence, when we address another, we do not look toward and address the hand, foot or ear, but we look to the Eye as the representative of the whole body. In Scripture the Eye is used as the representative of understanding or knowledge; and in all the world it is the symbol of intelligence.

Using these members of the human body and their various degrees of usefulness as servants of the body, as an illustration, the Apostle urges each member of the Body of Christ, which is the Church, to find his true position of usefulness in the body and fill it: that each be not jealous or envious of other members, but endeavor to fill well whatever position he is best qualified for--that there be no schism in the body, but that its various members, each doing the part designed by our Lord and Head, shall thus accomplish His will--the edifying and building up of the body.

Evidence is given to every member of this Body--that the Body is being led and taught of God; and though the special "gifts" are not bestowed upon every member, they do benefit every member i.e., "a manifestation of the spirit is given to every man [member] to profit withal" [thereby], v. 7. The early church was in danger of getting out of the Lord's order--all aspired to be teachers and prophets, etc., hence the Apostle reproves them saying: "You earnestly desire [covet] the more eminent gifts, and yet a more excellent way I point out to you" chap. 12:31--Diaglott. Then the more excellent way is described in Chap. 13. This method is, to cultivate deep broad Love for each member and for the Head, and to wait patiently for the Lord to exalt you to some position in which you can best serve the body in love.

We should bear in mind that no one can constitute himself a gifted member any more than by taking thought he can add one cubit to his stature, though he may and should stir up and cultivate the gift that is in him. All must remember that the position of "greatest" in the kingdom, either now, or in glory, is of God's and not our appointment. He that would be greatest, let him become the willing loving servant of all the other members; willing to lay down his life for the sheep. Thus let us seek and "desire spiritual gifts" for the greater service and blessing to the body.

In the true body, God attends to the arrangement of the gifts. He places the various servants, and we note the placement and bow to his wisdom. "God hath SET [placed or appointed] SOME in the church; first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

Of Apostles, there are but twelve (Paul being God's appointment to Judas' place) the ones specially appointed on and in the foundation. (Rev. 21:14.) The Prophets or expounders (see definition in Young's An. Concordance) are those who are used of the Lord in bringing forth (from the Scriptures) things new and old to the Church. This seems to be the EYE quality. Luther appears to have represented this eye quality for a short time. Through him as an instrumentality the body saw the doctrine of justification by faith. He was the expounder of that doctrine in modern times. An expounder is a special teacher, or a teacher of teachers-- a see-er through whom hidden things may be manifested. Dr. Adam Clark is considered and treated as an EXPOUNDER by the M.E. Body, a prophet, seer, or discerner. Of the prophets of the nominal Church see what is written in Isaiah 29:10-14.

Teachers, as referred to by the Apostle are the instructors, or what might be termed the HANDS of the body who carry the bread and water and feed the flock--the sheep and the lambs. They may be either public or private teachers or instructors of the body and others.

Some of these gifts, such as speaking in unknown tongues, have measurably

R733 : page 3

passed away because the necessity for them has passed away. The Apostle foretold that these gifts will all pass away in time, for when the church complete is perfected, and when each member shall know even as he is known--perfectly-- there will no longer be use for these gifts, as a means for edifying the body.

The foot member of the body may not unreasonably represent some who have neither the Eye quality of discerning truth, nor the Hand quality of helping cleansing and feeding the church; but who can and DO, bear much of the weight and carry the body forward over obstacles. May not the foot then be the member possessed of money talent which uses it thus?

If the entire Body could but recognize its oneness and each use the gift or gifts possessed, remembering that the gifts bestowed are not for itself, but for the BODY, how great would be the strength and vigor and present power of the Body.

It is astonishing how many members desire to be EYES, and how few care to be FEET. Some will spend days and years to force eyesight: Determined that they must discover some new truth --some "new light." Many succeed in forcing something, but is it not more likely to be human darkness than divine light obtained in such a manner? If you are an EYE member you will see what is due to be seen without forcing, though not without studious care. And what you see will be so clearly seen, as to enable other members of the BODY to test and prove your exposition as harmonious with all other parts of God's Word.

Besides do not those who attempt to exercise some other gift than the one they possess, usually neglect the gift they have and thus deprive the body of their assistance? Thus it was in Paul's day; he "labored," working with his hands, as well as in preaching and expounding the Scriptures. Because the other members were not exercising their gifts, Paul's love for the body and the truth, led him to attempt still greater service to make up for the deficiency of others. But who will say that some missed a grand opportunity for the exercise of the FOOT member's office or gift, when Paul needed to make tents to support himself. And who will say that the BODY was not injuriously affected to the extent that those members were derelict and unfaithful in the use of their talents? How many valuable suggestions and how many expositions of truth that church failed to get, because the member for that office was otherwise necessarily engaged, who can know? See Acts 18:3; 1 Thes. 2:8,9; and 1 Cor. 4:12.

The Apostle shows not only that it is not God's order that every member should be an EYE, but he shows the logical inconsistency of such a thing in the words at the head of this article--"If the whole body were an eye," where would be the other needful qualities? Where would be the mutual dependence of one member upon another which when properly recognized, cements and unifies all the members as one body, in which every member is needful and appreciated.

The question arises: How shall we know the different members? We answer, In the same manner that you can decide whether you are right-handed or left-handed viz. by the adaptation to the work, by the relative ability to perform any particular service. Thus a teacher must be "apt to teach," i.e. have the gift or ability of making the truth plain, either in public or private; a "prophet," i.e. a discerner and EXPOUNDER of truth will be manifested by the clearness and force with which he will be enabled to bring forth from the Lord's store-house (the Bible) "things new and old," meat in due season for the household; and a Foot member will know of his talent or gift by the money talent he possesses--the "ability" which God giveth.

In writing to the Romans (Rom. 12:3-8) of these gifts, the same apostle urges them also to remember, that "all members have not the same office," and that therefore having "gifts differing according to the grace that is given unto us,"

R733 : page 4

each should fill his own appointment in the church, remembering that these gifts are of God who hath "set" [appointed] the various members in the body.

In endeavoring to decide what gifts we possess, the Apostle suggests modesty saying: "I say...to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath DEALT to every man the measure of faith" [literally, capacity for faithfulness]. Ver. 3.

This sober examination of our abilities (which if we are consecrated are all the Lord's) to ascertain how we may be acceptable to the Lord and best serve the Body, will affect some who under-value their talents, as well as those who think of themselves more highly than they ought. Some fear that they have no talents useful and needful to the service of the body; and some possessing several talents, use and seek to cultivate the lowest of these rather than the highest.

To such, after showing that our ambition and pursuit should be love, and that if love for the Head and body is cultivated, such seekers will be honored and used because of love and service; the Apostle says, "Ardently pursue Love and be emulous of spiritual gifts--but rather that you may prophecy." 1 Cor. 14:1.

In substance then, the duty and privilege of every member of the body of Christ is, to soberly, and honestly judge of his abilities; neither in pride overrating them, nor in false humility underrating them; that he may diligently and faithfully use them, earnestly hoping for his own increased efficiency in the service; not from self-love and vain glory, but from love of the body and of the Head.

These thoughts were suggested by two discouraged ones who wrote that they were fearful of not being members of the body, because, though they could study out and prove by Scripture, the truths presented through various writers in the TOWER, they were unable to SEE or discern these truths from the Scriptures themselves, without having them pointed out. Such should conclude that they are not EYE members, but the fact that they are able to discern by the aid of the eye, should be considered a proof that such are fellow members and of the same body. Let such remember the Apostle's suggestion: "If the whole body were an eye" where would be its perfection and completeness; and how could the body edify itself in love?

In the early days of the church the connection between the various members scattered abroad, was far less complete than now since the printing press and mails make it possible for all members to come into intimate communication with fellow members of the same body. Thus while we keep up our intercourse and communion with those members with whom we come personally in contact, giving and receiving edification. The whole body, though separated by oceans, is now by God's providence enabled to meet at one table, and feast together upon the rich promises and blessed hopes which our Father's Word supplies; and which, new and old, are meat in due season to the entire household. Thus not only do all feed and grow in grace and knowledge and love, but many are encouraged and strengthened also by the extracts from letters from all parts of the world; and each member is bound to each other member in that sympathy, oneness and love which is part of the spirit of our Head.

In this manner the Lord our head has made it profitable and expedient for every member to fellowship every other member, and to assist in maintaining and perfecting the ONE BODY, because each is dependent on the other in some measure. None can sever the connection and be separated from it, and neglect its opportunities, without serious loss to himself. It has pleased God to edify, and instruct, and upbuild the BODY through the instrumentality of each other, and the one who thinks to draw supplies of grace otherwise, is, whether knowingly or ignorantly opposing God's arrangement, for God hath "SET" the members in "the body as it hath pleased him," FOR THE EDIFYING of the body of Christ--that thus the Bride may make herself ready for the marriage. Rev. 19:7.

But let us take heed: these gifts are not inalienable. By neglect to use them, or by their abuse, they may be lost. If any member fails to use his gift, or using it, fails to use it to the Lord's glory and for the good of the body, but in pride attempts to use it for self-glory, his place can readily be filled by another, by him who places the members, exalting another to his place and taking from him that which he had failed to properly use. Matt. 25:14-30.

"If the whole body were an eye"--"If they were all one member, where were the body?" 1 Cor. 12:17-19.

====================

R733 : page 4

DEVELOPMENT IN THE MILLENNIUM.

Says a brother in a recent letter: "Your views in regard to the Little Flock are plain and readily enough understood. I find, however, much difficulty in my researches relative to that other great company of mankind--those who may attain to everlasting life and perfect manhood.

1st. Among this class, what will be the status and mode of development, if any, of those who have died in babyhood?

2d. How can they be benefitted by evil, never having tasted evil? How can evil have taught them? If God designed that man should fall into evil that thereby man might be benefitted, infants and very young children who die in infancy and childhood would seem to be excluded from this course of schooling.

3d. Again, will they marry and be given in marriage in this state of perfect

R734 : page 4

manhood and everlasting life? If so, where will the offspring of these perfect men and women find their school of evil and where will there be room for the ever increasing population in the multiplied centuries to come? Increase would not be diminished by death. These and kindred questions perplex me, and I earnestly desire light thereon."

These questions are worthy of consideration and we suggest answers to them through the TOWER, because they may have presented themselves to other minds. We presume our Brother's difficulty is not so much that by his research he cannot find human restitution clearly taught in the Bible, but that he finds it difficult to harmonize what is clearly taught, with surrounding facts and his reasonings therefrom as to the future.

In dealing with such questions, upon which God's revelation contains no direct communication of His plan, it becomes us to tread carefully and to avoid dogmatism. Things revealed belong to us, but things not revealed to God. Our Father tells us the great outlines of his plan, and evidently expects and demands confidence and trust on our part that His wisdom is sufficient for every detail. He declares to us His intention that all in their graves shall "come forth," and he gave us proof of His power to do this greatest of all wonders, though he does not explain to us the process or method by which being can be restored after dissolution. So also, He declares to us His purpose to restore all things-- to save that which was lost, etc., and leaves a margin of mystery as to the process by which it shall all be accomplished.

Hence without attempting to teach it for doctrine, or in any way enforce any particular ideas of how these things shall be, we may and do as below, attempt to lay what we know not positively, along side of and in harmony with what we do know. Therefore the answers below must be considered merely as suggestions. We number the answers to correspond with the questions.

First: The manner of the resuscitation in the case of Jairus' daughter (Mark 5:43), may furnish us some idea of the future work which Jesus' miracles illustrated or showed forth. This case and that of Lazarus (John 11:44), indicate that the revived ones will require clothing, nourishment and assistance, and will acquire strength gradually. We infer the same of babes. We may not unreasonably infer that none of the worldly class will be called from their graves, until after the living generations shall have reached a measure of elevation morally and physically, and until the earth shall have begun to "yield her increase."

The climate will probably gradually undergo a change also, such as will not only be favorable to man's comfort, but favorable as well to the usefulness of large tracts of country at present almost or quite uninhabitable. How this will be accomplished, we cannot at present say. But of one thing we are satisfied--He who is at the helm and has thus far ordered matters, is abundantly able to furnish mankind a fit and perfect home--an Eden, when the curse is removed.

Of another thing we are satisfied, viz: That what scientists term the "laws of nature" are by no means as regular and fixed as they seemed at one time to imagine. As an illustration of this we note the fact that the telegraph brought word of severe cold and thousands of cattle destroyed in Texas while we at the North were having quite moderate weather. And we have known times in summer when the thermometer rose higher in Pittsburgh than in New Orleans. These things in addition to our trust in the Omnipotent, set at rest fears in regard to climate. As regards the helplessness and necessities of infants, we should bear in mind that every infant had a mother, and the mother as well as the babe will awake.

Second: We must not forget that there will be evil in the Millennial Age. But instead of being active and in control, it will be under restraints like its prime mover Satan; it will not be totally blotted out, until the end of the Millennium.

When we read of "the world to come wherein dwelleth righteousness", we must no more conclude that there is no evil there, than we should deny all righteousness now because this is called "the present evil world." As evil now reigns and rules and opposes good, so then righteousness will reign and rule and oppose all evil. And "He [Christ] must reign till he hath put all enemies [evil and every form of opposition] under his feet." (1 Cor. 15:25).

Mankind is morally and physically impaired, or evil now, and the awakening will find them the same, and the object of Jesus in the coming age, is to help to life, liberty, and happiness everlasting, those whose right to release from death he purchased once for all. "The times [years] of restitution" in which evil will gradually be yielding, will furnish abundant opportunity to all for contrasting evil and imperfection with good and perfection.

When we say that evil will continue during the Millennium, we need to guard the statement by remarking that not active evil, not stealing, lying, etc., but evil in the sense of imperfections with possibly unholy and imperfect desires which cannot be gratified because the penalty would be severe, as well as sure. These desires will give place to a proper recognition of holiness and desires in harmony therewith, as the being progresses in restitution towards perfection. Those in whom holiness of desire shall not rule by the close of the Millennium, are doomed with Satan as incorrigible and as his messengers, will be destroyed--their second death.

Third:--They that attain to the spiritual condition and have part in the first or chief resurrection, will not marry, as saith the Lord. Matt. 22:30. But your question does not relate to these. If Adam and Eve were twain yet one before evil and the fall, is it not reasonable to suppose that they will be similarly paired when the perfect restitution has taken place?

The command to "be fruitful and multiply" is limited--until the earth is "replenished," (literally "filled"--Leeser's Trans. of Gen. 1:28.); consequently when the earth has been filled, the multiplying and fruitfulness should cease according to God's arrangement. If so, there would be no perfect children of perfect parentage born at a time when there will be no evil wherewith to prove them.

It is probable that the fruitfulness will decrease as the race approaches perfection. It is a noticeable fact that an old, dying tree will sometimes put forth more blossoms and attempt more fruit which it is unable to bring to maturity, than when it was in its prime: So with the human family, early maturity and prolific offspring, weak, sickly and dying from the moment of birth, are marks of weakness and imperfection which will soon be reversed as the restitution work begins and the curse is being removed. See Gen. 3:16.

====================

R735 : page 4

IT WAS TRUE.

In October, 1883, the question was asked through the TOWER; "Are there any other papers than the TOWER which teach, as it does, that Jesus is now present?" And the answer was given: "We know of none other which teaches the personal presence of Christ Jesus," etc.

If any reader knows of any journal which up to and at that date taught the presence of our Lord, they will confer a favor by sending us a copy of such paper with the article containing such teaching marked. We feel sure, that the above answer was correct.

====================

page 4

Z.W.T. TRACT SOCIETY'S FLORIDA LAND.

Of the forty plots of land of ten acres each, on Pinellas Peninsula, Hillsboro Co., Florida, donated to this Society's funds and offered for sale at ten dollars per acre cash; or two years' time to settlers; and described in our November Supplement; only the following numbers remain undisposed of, viz.: Plots numbered 1, 2, 5, 7, 8, 9, 10, 11, 23, 24, 33 and 36.

====================

R734 : page 5

THEORIES, TRUE AND FALSE.

In our January issue we criticized the peculiar and contradictory endeavors of an Inconsistent Contemporary Journal to hold on to Scriptural words and phrases, while denying the fact that we were bought with a price, even the precious blood of Christ.

Its reply, is not a clear, bold, honest, advocacy of either side of the contradictory arguments which we criticised, but after an attempt at witticism in suggesting that the TOWER endeavors to fall on it, but that the fall of the TOWER would destroy itself, it proceeds to treat the criticism as a personal matter. We dealt not with a man, but with an inconsistent contemporary journal. Nor did we deal with its private affairs, but only with its utterances as a teacher. In this its course is childish. Every public teacher is open to public criticism and expects it. If this contemporary believed that its theory would stand criticism in the light of common sense and Scripture, it should have endeavored to show it. If its theory was manifestly incongruous and unsupportable, and its reasonings contradictory, it should abandon them. It is not manly, not Christ-like, but babyish, to seek to hide the justness of criticism by treating the matter as a personality. It is the error that we would overthrow, and not a man. We wrestle not with flesh and blood, but with the darkness of error. It is the false theory of our contemporary that we would and do oppose. Truth invites criticism; the Author of truth says, "Come let us reason together." Fairness, candor, and reason, are the very life of truth--the spirit of it. Hence, our contemporary has either missed the truth, or the spirit of it, or, as we think, both.

Our contemporary attempts to draw attention away from its inconsistent statements, by suggesting that it is not very particular, nor very important which view or theory is correct, saying:--

"The truth that 'God was in Christ reconciling (atoning) the world unto himself,' is not dependent on, but superior to every theory as to how the work is done." And, it asks: "If a theory does not reconcile or save men, why plead for one?"

This is an easy and a popular method of disposing of statements which will not bear investigation. Our subtle adversary, Satan, is ever anxious to delude, and to make use of those once engaged in disseminating truth, and is always anxious to be let alone, that he might weave his web of sophistry to ensnare the saints, without interruption, and without having any one point out its snares. Faithfulness to the Master, and to the flock, demands that these errors be exposed by those who realize them.

R735 : page 5

So error of every kind wants to be let alone. The Scribes and Pharisees and devils of Jesus' day, all wanted to be let alone; but Jesus and the Apostles would not let them alone. They exposed them, and declared it to be part of their mission to bear witness to the truth and let the light shine which reproved the darkness of error. Every member of the body of Christ should be controlled by the same spirit of opposition to error from love of truth and of those who are made to stumble by the errors.

The term theory, as defined by Webster is:--(1st def.) "A doctrine or scheme which terminates in speculation." (2d def.) "An exposition of the general principles of any science: as, the theory of music."

If by the term theory, the first definition is meant, we fully agree with the statement of our contemporary. The fact, the doctrine of the atonement, is superior to any mere speculation concerning it. But will our contemporary claim that its theory as to how the work is done, which is constantly endeavors to elaborate and emphasize, and to wrest the Scriptures to prove, is after all merely its "speculation"? Speculation is dangerous work on such important questions, and would be much better let alone. But we apprehend that it regards its theory as of rather more weight than the definition--speculation--would imply.

If the second definition be taken--viz.: "an exposition of the general principles," then the statement that, "God was in Christ (or was working through Christ) reconciling the world unto himself," is not independent of, or superior to the theory. On the contrary it is a part of the theory, a part of the "exposition of the general principles" of God's plan-- that his purposes are all to be wrought out in or through Christ; that He is the Alpha and Omega of it, the agent through whom Jehovah accomplishes all his will. The works of creation, redemption, and reconciliation--restitution, are all accomplished by Jehovah working in or through Christ.

But this is not the whole of the theory, or exposition of God's plan which the inspired Word presents. No, the Lord himself states it; prophets foretell it; types foreshadow it; eye-witnesses confirm it; and inspired Apostles cover every point of objection which reason can bring against it. Since then, the Bible theory is an exposition of the general principles of God's plan, and since it requires the entire Bible testimony to complete this exposition or theory, it follows that no fragmentary statement of Scripture, could be, either independent of, or superior to the entire exposition--the Bible. And the mission of the faithful servant of God is to stand as an index finger, helping the household of faith to trace for themselves on the sacred page, the great principles as well as the minor details of that Divine exposition or theory.

The idea that it matters not what we believe, if we only live right, is, alas, too popular to-day. Yet it is as absurd as to say, It matters not whether the Sun rises to-morrow, if we only have sunlight. It is as impossible to live up to the light, and opportunities, and privileges of our day without a correct understanding of the truth, as to have clear sunlight without the Sun. Truly the time has come when men will not endure sound doctrine --the Bible doctrine or theory--and if reproved and rebuked with patience and doctrine, and their theories shown to be absurd and contradictory, in their pride they regard the effort as a personal thrust, aimed by ill-will.

"If a theory does not reconcile or save men," says our contemporary (assuming that it does not) "why plead for one?" We answer, Because we believe the true Bible theory does reconcile. It pleased God by the simple process of preaching the true theory of reconciliation through the death of His Son to reconcile and save them which believe. 1 Cor. 1:21. What should be preached but the truth--the true theory revealed in God's Word? What should be believed but the truth--the true theory? What will sanctify wholly, but a knowledge of the truth--the true theory? "Sanctify them through thy truth; thy word is truth," was Jesus' prayer.

Our contemporary requests us to answer some questions. Certainly and with pleasure we will answer any questions bearing upon our faith in the teachings of God's Word, remembering and heeding the Apostle's injunction: "Be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15.

It asks, "If he [Jesus] were only a man when he gave himself a ransom, how could it be the Lord that bought us?" For an answer we refer it to an article in our last issue--"The Lordship of Christ"--written by J.H. Paton.

Its query, relative to "A corn of wheat," is also answered in our last issue in an article under that caption.

It inquires why we did not refer to and refute its "reference to Acts 20:28 and John 3:16, which show that God laid down his life for us and purchased us with his own blood."

Ah! now we see what we failed to notice before: It is upon these two proof texts that it attempts to hang its new theory (speculation?) that the atoning blood was not the blood or life which was given for us by the man Christ Jesus, but the blood of God! Well, our dullness of comprehension is our only apology. The idea seems so absurd and far-fetched that it did not occur to us. We failed to get our contemporary's meaning before, but now it speaks plainly--the blood of God. We answer with Paul, "To us there is but one God --the Father, of whom are all things... and one Lord, Jesus Christ, by whom are all things" (1 Cor. 8:6); hence if our contemporary's theory is correct-- if as it says, "God laid down his life for us and purchased us with his own blood," then truly we have been much in the dark, for we neither knew that spiritual beings have blood, nor did we know that God died ["laid down his life"]. If this be true light, we have been kept in ignorance and darkness by giving heed to the teachings of the Apostles, who said that God hath immortality, hence could not die; who also said that flesh and blood could not inherit the spiritual kingdom, and who plainly declared that Jesus became a man that he might redeem men, that we were "reconciled to God by the death of his Son," who "bought us with his own precious blood." And further, If this theory (speculation?) be correct, all the saints have hitherto been in darkness on this first principle of the doctrine, which our contemporary has just discovered (?) at this late hour--the harvest of the age.

But is it possible that these two texts cited by our contemporary can overturn the numberless statements and types of Scripture which show Jesus as the Lamb slain? Let us examine these proof texts. We turn to 1 Jno. 3:16, and all is plain, for since childhood's days we have known that italicized words in the Bible indicate that such words are not in the original Greek, but have been supplied by the translators. As in this text the word God is in italics, it must be evident to the merest child, that this one of the mighty proof texts is harmless so far as overthrowing the remainder of the Scripture is concerned.

We turn now to the other proof-text Acts 20:28 and find it in harmony with all other Scripture--God's theory still stands, harmoniously supported by the united testimony of the Bible. Our contemporary should possess and use a copy of the EMPHATIC DIAGLOTT and it would not fall into such an error as it has here done. Not in this text only, but in several others, the translators of the common version have been careless, and misled by their Trinitarian views, have given an imperfect translation. The Diaglott renders this--"To feed the church of God which he acquired by the blood of His own:" i.e. His own Son.

Seeing that these are its proofs and claimed strong supports, will our inconsistent Contemporary give up a baseless theory? Will it believe that "the man Christ Jesus gave himself a ransom [corresponding price] for all"? Or will it seek for new props for its theory, and cling to it while time and money and readers continue, and while there are fresh untried Scriptures to be wrested and misapplied? We fear that as in the past, its theory will still struggle for existence though every proof-text advanced be taken from under it.

Yes, if answering our contemporary's questions will do good and help discover to it the baselessness of any theory that does not recognize in the death of Jesus, the ransom--the corresponding price for the sins of the Adamic race--we will be very truly glad to answer all that it may propound. We have no theory which we fear to have overthrown by Scripture. The Bible theory can never contradict or deny itself, nor can any overthrow it.

While we have only love and good will toward all men, we cannot, dare not, from loyalty to our King, fellowship or bid God speed to, or in any way encourage or approve, any person or journal which denies that we were "reconciled to God by the death of His Son," "who gave himself a corresponding price [ransom] for all." See 2 John 10,11.

====================

R736 : page 5

THE CAUSE AND RESULT.

We long since pointed out that when men would begin to think critically upon the dogmas of so-called Orthodoxy, they would not only throw away the errors, but the truths as well. As an illustration take the following extract from the sermon of the Rev. R. H. Newton of New York, preached Sunday, Jan. 25th, 1885:

"What an utterly baffling arithmetical puzzle is the conventional dogma of the trinity; what a moral monstrosity is the God of Calvinism; how fiendishly wicked the decrees which predestinate a mass of men to unescapable damnation; how thoroughly commercial is the traditional doctrine of the atonement; how frightfully beyond the dream of insanity is the vision of the orthodox hell; how thoroughly unethical is the ordinary statement of justification by faith. These are the dogmas against which the sharp arrows of a merciless wit are leveled fair and straight. They deserve every blow they receive. As formulas of faith their best service now to mankind, is to gently die, and so leave room for a noble growth of thought around the heart of those old and sacred faiths."

Here, as usual, doctrines unsupported by Scripture, are spread side by side with those which are so supported, and the bad odor and inconsistency of the false, attaches itself to the true, so that the whole becomes nauseous and is rejected together. For instance, the doctrine of the TRINITY is supported by only one text (part of 1 John 5:7,8) which, as is known by all intelligent teachers, is an interpolation found in no manuscript written before the tenth century, and evidently thrust in there, because that doctrine had no Scriptural basis.

"The vision of the orthodox hell" cannot be found in the Bible at all, and is only found in catechisms and hymn-books; and the only statements of the Bible which might be construed as favoring such a theory, are either found in the symbolisms not generally understood, or else are occasioned by the erroneous construction placed upon the Greek words hades and gehenna, by popular theology--self-styled "Orthodoxy." On

R736 : page 6

the other hand, the doctrine of the atonement by and as a result of the sacrifice of Jesus, in which he "bought us with his own precious blood," is taught either directly, typically, or symbolically by every book in the Bible. And all that could possibly be repulsive in the Bible teaching of a ransom for sin, is the result of a failure to apprehend the real penalty of sin and what Jesus gave on our behalf. On these subjects the Scriptures wisely appeal only to believers. The philosophy of the plan, and its wisdom and reasonableness, is not such as will be appreciated by the worldly wise--the reasons as yet are made clear only to the consecrated children of God.

The teacher above quoted, wisely [from his standpoint] throws out the doctrine of "justification by faith." Though this like the atonement is interwoven with every part of Scripture, it would be absurd to believe in justification by faith if the ransom is denied. The two doctrines are really one, because there could be no justification by faith in a ransom if there were no ransom; there could be no righteousness of Christ imputed to us, if our sins could not be and were not imputed to him. We could not bear and be clothed in his righteousness, if he could not bear our sins in his own body on the tree.

The same speaker further said in the same discourse:--

"Let us look at another dogma of the Churches--original sin. This is a very charming subject to consider. Through the eating of the forbidden fruit our first parents became dead in sin and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed and that same death in sin conveyed to all their posterity. This all looks like a nightmare dream to us in the light of our day. It lacks any historical ground. The vista of history through which our fathers looked back to an original Adam, who, 6,000 years ago, in his lovely eastern garden, ate an apple which not only disagreed with him so seriously, but continued to disagree fatally with all his innumerable posterity, has forever faded out in a vastly larger and grander vision of the past. We see now quite clearly, that in this traditional vision we were mistaking a poem for a fact. The God whose grandeur SCIENCE REVEALS to us, surely never thus started the human race on its career."

Here the lecturer wanders still further, and tells us in so many words that he does not believe in the God which the Bible reveals, but in, "The God whose grandeur SCIENCE REVEALS TO US."

We will not pause to see or inquire just what grandeur Mr. Newton's new scientific God has; but we cannot forget the wide differences in the teachings of so-called scientists on the subject; some of the most advanced claiming that Nature is the intelligent God which has been and is, by a system of "evolution" and "a survival of the fittest," creating all things.

This teacher tells of a "nightmare dream" of a fall through Adam. Here, too, let us note the cause which turns the clear and emphatic statement of God's Word, repeated over and over by prophets and apostles as well as by Jesus, (Jer. 31:29; Ezek. 18:2; Rom. 5:17-19; Acts 3:21; Mat. 19:11;) into "a nightmare dream" in the scientific "light of our day," in the minds of some thinkers whose only dishonesty seems to be in yet calling themselves Christians. Is the cause not found in the expression used above--"dead in sin"? The general teaching of so-called orthodoxy has long been, that the wages of sin is DEATH IN SIN, a theory advanced in support of the doctrine that man's nature is undying, hence that when God said to man "Dying thou shalt die," and "The wages of sin is death," he did not mean really extinction of being, or ceasing to live. Their theory of a never-ending torture in a place called hell, implied the never-ending existence of the wicked, hence to hold to the doctrine of everlasting torture, the meaning of the word hades [grave] must be misrepresented; and not only so, but the original penalty, DEATH --the loss of existence--ceasing to be-- was represented to mean, ceasing to be GOOD; endless existence in torture, "dead in sin," etc.

Had the truth been held, viz., that man was a perfect being, put into a perfect garden on trial, in order that through his trial and fall not only God's Justice, Love, Power, and Wisdom should be manifested, but that mankind should ultimately be benefitted by the experience gained, and prepared the better to everlastingly choose good and shun evil, and to love and honor his Creator, then this Bible teaching of death (extinction) through one man's sin, and revival or restitution by one man's sacrifice, would not have appeared as "a nightmare dream"--in the light of truth. It is the false light which the Church has willingly received and cherished, that now blinds and staggers so many. Their judgment of Scripture is warped by the traditions of men which they have imbibed almost unconsciously, and held so long, because they neglected the true standard and tested themselves by their own standards--each deciding on the truth of any matter according to the "Standards" of his own sect, to the neglect of the only true standard of THE CHURCH--the Bible.

Bear well in mind; "think it not strange"; the conclusions now reached by the above-quoted speaker, are but the legitimate fruit of the "traditions of the elders," when brought in contact with the light of to-day--reason unguided by the Divine Revelation. Only in two ways can general infidelity (such as the above) be obviated; either ignorance and bigotry must be cultivated and fostered, or the Bible must be studied in the light of itself, and the traditions of men rejected, totally. The last is the right way, but will not be followed. The former will not succeed, for knowledge is being increased and the masses will not long remain in ignorance; hence losing their bondage to tradition, and being without a true knowledge of the Bible, the mass of the nominal Church is hastening into infidelity, under the leading of false teachers who still cling to the name Christian, though they have rejected the doctrines of Christ.

===================

R736 : page 6

EVOLUTION AND THE BRAIN AGE.

An exchange giving a report of a recent lecture on Phrenology, says of it: "He showed how man had first been in a stage of existence in which his animal nature predominated, and the almost purely physical ruled him; then he slowly grew from one state to another until now, when the average man has attained to a condition in which it might be said, he is coming under the rule of the brain. Hence this age may be regarded and designated as the Brain Age. Brain pushes the great enterprises of the day. Brain takes the reigns of government; and the elements of the earth, air and water, are being brought under subjection. Man is putting his hand on all physical forces, and slowly but surely attaining such power over the domain of nature as gives evidence that ultimately he may exclaim, in the language of Alexander Selkirk, 'I am monarch of all I survey.'"

The above is in perfect harmony with the latest discoveries of so-called scientific thought on the subject. Notably, within the past twenty years the theory of Evolution has been making rapid progress among all classes of thinking people, until now it is considered a mark of ignorance and "old fogyism" to think otherwise.

Hence, were it not that we see a necessity for it we should not trouble to contradict or refute this, more than many other claims, "babblings and oppositions of science, falsely so called." 1 Tim. 6:20.

R737 : page 6

The danger which we see is this: The suggestion seems to some minds reasonable and consistent, and in this day many seem inclined to reject the Bible, or place it on a level with heathen mythologies. The tendency is first to neglect and ignore its teachings on this subject; secondly, to claim a harmony between Scripture and the Evolution theory; and finally, either to so wrest and twist the Scriptures to make them conform to what is termed scientific knowledge, and thereby plant and water seeds of error, or else to the discarding of the whole or large portions of the Bible entirely as a parcel of "old wives' fables," as a New York Methodist minister of the gospel recently did. Perhaps now he should be known as a minister against the gospel; but the words "gospel," "minister," and "Christian," have become very popular, and even those who deny and belittle the Saviour, the ransom for sin which he gave, and the forgiveness of sin which in consequence he offers, would think it very unkind for any to say that they are not Christians, but ministers against the gospel of God's Word.

The fact that at first glance a theory appears "reasonable" should not lead us hastily to accept it and attempt to twist the Bible into harmony with it. In a thousand ways we have proved the Bible, and know beyond peradventure that it contains a superhuman wisdom which makes its statements unerring. We should remember too, that while scientific research is to be commended, and its suggestions considered, yet its conclusions are by no means infallible. And what wonder that it has proven its own theories false a thousand times when we remember that the true scientist is a student attempting under many unfavorable circumstances and struggling against almost insurmountable difficulties to learn from the great book of Nature the history of man and his home.

We would not then oppose or hinder scientific investigation, but in hearing the suggestions from these students of the book of nature, let us carefully compare their deductions, which so often have proved in part, or wholly erroneous, with our book of Divine Revelation-- the Bible. Let us prove or disprove the suggestions of scientists by "the law and the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). An accurate knowledge of the teachings of both books will be harmonious, but until then God's revelation must to his children take precedence to and be the standard by which the supposed findings of fallible fellow men shall be judged.

But while holding to this principle, let us see whether there be not some other reasonable solution of the increased knowledge and skill and power of man than the theory of Evolution, that originally developed from a very low order of being man has now reached the Brain Age.

Perhaps after all we shall find that the inventions, conveniences, the general education and wider diffusion and increase of knowledge is not attributable to a greater brain capacity, but to more favorable circumstances for its use. That the brain capacity to-day is greater than in bygone ages we deny, while we freely admit, that owing to favorable circumstances, the use of what brain capacity men have to-day is more general than at any former period, and hence makes a much larger showing.

Let us see: In the study of painting and sculpture do not the students of this "Brain Age" go back to the great masters of the past? Do they not thereby acknowledge a brain power and originality of design as well as a skill in working out their clear designs? Does not the present "Brain Age" draw largely upon the original designs of past ages for its architecture? Do not the orators and logicians of this "Brain Age" study and copy the methods and syllogisms of Plato, Aristotle, Demosthenes and others of the past? Might not many of the public speakers of to-day well covet the tongue of a Mark Anthony or an Apollos, and much more the wonderful reasoning power of the Apostle Paul?

To go still farther back, while we might well refer to the rhetorical powers of several of the prophets and to the sublime poetic paintings interspersed throughout the Psalms, we refer these "Brain-Age" philosophers to the wisdom and logic, no less than the fine moral sensibilities, of Job and his comforters.

And what shall we say of Moses? "Learned in all the wisdom of the Egyptians" (Acts 7:22). The laws given through him have been the foundation for the laws of all civilized nations, and are still recognized. And it would be well for this "Brain Age" if the laws were more copied and observed to-day. Such, for instance, as the law of restitution in the Jubilee year. (See Lev. 25:23-41.)

The exhuming of ancient buried cities shows a knowledge of the arts and sciences surprising to some of the philosophers of this so-called "Brain Age." And the ancient methods of embalming and of making elastic glass and Damascus steel are among the achievements of the remote past which the brain of the present age, with all its advantages is unable to comprehend and duplicate.

Going back four thousand years to about Abraham's time, we find in the Great Pyramid of Egypt an object of wonder and amazement to the most learned scientists of to-day. Its construction is in exact accord with the most advanced attainments of this "Brain Age" in the sciences of mathematics and astronomy. It teaches positively what could only be approximated by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of Divine origin.

And even if our Brain Age Evolutionists should admit that it is of Divine arrangement, and that its wisdom is superhuman, still they must admit that it is of human construction. And the fact that in that remote day any set of men had the mental capacity to work

R737 : page 7

out such a Divine arrangement as very few men to-day would be capable of doing with a model before them, and with all modern scientific appliances at hand, proves that our "Brain Age" develops more self-conceit than circumstances and facts warrant.

If, then, we have proven that the mental capacity of to-day is not greater than in past ages, but probably less, how shall we account for the increase of general knowledge, modern inventions, etc.? We trust we shall be able to show this reasonably and in harmony with Scripture.

The inventions and contrivances which are now proving so convenient and advantageous to mankind, and which the lecturer thought a proof that this is the Brain Age, are really very modern--nearly all within a century; and the most important are those of the last threescore years; among others the application of steam and electricity, in telegraphy, steam railroading, and the application of these principles to mechanics. If, then, these be evidences of increased brain power, the Brain Age must be only beginning, and the logical deduction would be that another century would witness every form of miracle as an every-day occurrence; and at the same ratio of increase where will it eventuate?

But let us see: Are all men inventors? How few there are whose inventions are really useful and practical compared with the number who use an invention when put into their hand! Nor do we speak disparagingly of that very useful and highly-esteemed class of public servants, when we say that the smaller number of them are men of great brains. Some of the most brainy men in the world, and the deepest reasoners, are not mechanical inventors. And some inventors are so intellectually sluggish that you wonder how they ever stumbled into the discoveries they made. The great principles which many men in many years work out and improve upon time and again, were generally discovered by the merest accident, unsought.

From a human standpoint we can account for modern inventions thus: The invention of printing, in A.D. 1440, may be considered the starting point. With the printing of books came records of the thoughts and discoveries of thinkers, which without this invention would never have been known to their successors on life's pathway. With books came a more general education, and finally common schools. Schools and colleges do not increase mental capacity, but they do make mental exercise more general. As knowledge became more general and books more common, the generation possessing these had a decided advantage over previous generations, not only in that there were now a thousand thinkers to one, but also in that this generation has, through books, the experience of yesterday and the past in addition to their own.

Education and the laudable ambition which accompanies it, enterprise and a desire to achieve distinction and wealth, abetted by the record and descriptions of invention in the daily press, has stimulated and brightened man's perceptive qualities, and put each upon the alert to discover, if possible, some simple or useful method or agency for the convenience of society. Hence we suggest that modern inventions, looked at from a purely human standpoint, teaches not an increase of brain capacity, but a sharpened PERCEPTION from natural causes.

But now we come to the Scriptures to see what they teach on the subject; for while we believe as suggested above, that invention and the increase of knowledge, etc., among men are the results of natural causes, yet we realize that these natural causes are all realized by Jehovah, and are permitted or hindered for a time, by the overruling providence of God, whereby he "worketh all things after the counsel of his own will." Eph. 1:11.

According to God's plan, as revealed in his Word, he purposed to permit sin and misery to misrule and oppress the

R738 : page 7

world for six thousand years, and then in the seventh millennium to restore all things, and to extirpate, destroy, evil and its consequences by Jesus Christ, whom he hath afore ordained to do this work. Hence, as the six thousand years of the reign of evil began to draw to a close, God has permitted circumstances to favor discoveries, in the study both of his book of revelation and his book of nature, as well as in the preparation of mechanical and chemical appliances useful to the blessing and uplifting of mankind during the Millennial Age. That this was God's plan, approved as the counsel of his will, is clearly indicated by the prophetic statement: "O Daniel, shut up the words and seal the book, even to the time of the end: [then] many shall run to and fro, and knowledge [not capacity] shall be increased," "and none of the wicked shall understand [God's plan, etc.], but the wise shall understand," "and there shall be a time of trouble such as never was since there was a nation, even to that same time." Dan. 12:1,4,10.

To some it may seem strange that God did not so arrange that the present inventions and blessings should sooner come to man to alleviate the curse. But God's plan has been to give mankind a full appreciation of the curse, that when the blessing shall come upon all, they may have forever decided upon the evil and unprofitableness of sin. Furthermore, God foresaw and has foretold what the world does not yet realize, viz., that God's choicest blessings would lead to and be productive of greater evils if bestowed upon those who are depraved, and whose hearts are not in accord with the righteous laws of the universe. Ultimately it shall be seen; that God's present permission of increased blessings is a practical lesson upon this subject, which may serve as an example of this principle for all eternity --to angels as well as restored man.

How this can be we may suggest: First, So long as mankind is in his present fallen or depraved condition, without stringent laws and penalties and a government strong enough to enforce them, the selfish propensity must hold more or less sway over all. And with the varying capacities considered, it is impossible but that the result of the invention of labor-saving machinery must (after the first flurry occasioned by the manufacturing of machines) tend to make the rich richer and the poor poorer. The tendency is toward monopoly and self-aggrandizement, which places the advantage directly in the hands of those whose capacity and natural advantage is most favorable.

Secondly: If it were possible to legislate so as to divide the present and daily increase of wealth evenly among all classes, which is not possible, still without human perfection or a supernatural government to regulate man's affairs, the results would be more injurious than the present condition. If the advantages of labor-saving machinery and all modern appliances were evenly divided, the result would, ere long, be a great decrease of the hours of labor and a great increase of leisure. Idleness is a most injurious thing to fallen beings. Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been. Idleness is the mother of vice; and mental, moral, and physical degradation would ensue.

Hence the wisdom and goodness of God in withholding these blessings until in his plan it was due time for their introduction as a preparation for the reign of blessing. Under the control of the supernatural government of the kingdom of God, not only shall the blessings be equitably divided among men, but when the leisure shall be so ordered and directed by the same supernatural government, that its results shall produce virtue and tend upward toward perfection, moral and physical.

The present increase of inventions and other blessings of increasing knowledge, are permitted in this "day of preparation" to come about in so natural a way that men flatter themselves that it is because this is the "Brain Age;" but it will be permitted in great measure to work itself out, in a manner very much to the disappointment no doubt, of these wise philosophers. It is the very increase of these blessings that is already beginning to bring upon the world the time of trouble, which shall be such as never has been since there was a nation.

The prophet Daniel, as quoted above, very properly links together the increase of knowledge and the time of trouble-- the knowledge causes the trouble, as shown above, because of the depravity of the race.

The blessing of KNOWLEDGE INCREASED, has not only given the world wonderful labor-saving machinery and conveniences, but it has led also to an increase of medical skill whereby thousands of lives are prolonged, and it has so enlightened mankind that human butchery, War, is becoming less popular, and thus thousands of lives are prolonged to still further multiply the race which is increasing more rapidly to-day, perhaps, than at any other period of history. Thus, while mankind is multiplying rapidly, the necessities for his labor are not increasing correspondingly, but diminishing. And the "Brain Age" philosophers have a problem before them to provide for the employment and sustenance of so large a class whose services (under present arrangements) can be dispensed with, which ultimately they must admit is beyond their brain capacity.

Selfishness will continue to control the wealthy who hold the power and advantage, and will blind them to common sense as well as to justice, while SELF-PRESERVATION and an increased knowledge of their rights, will nerve some men and inflame others, and the result of the BLESSINGS will, for a time, prove to be terrible--a time of trouble such as was not since there was a nation. And this, because man in a depraved condition cannot properly use these blessings unguided. The "time of trouble" shall cease in due time, when he who spake to the raging Sea of Galilee shall likewise with authority command the raging sea of human passion, saying, "Peace be still!" The result shall be the same when this Prince of Peace shall "stand up" in authority-- there shall be "a great calm." Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together," and in him "shall all the families of the earth be blessed."

Then men will see that what they attributed to Evolution, natural development and the smartness of the "Brain Age," was instead, the flashings of Jehovah's lightnings (Psa. 77:18) in "the day of his preparation" for the blessing of mankind, and shall praise him Lord of all, exclaiming, "O the depth of the riches both of the knowledge and wisdom of God. How unsearchable are his judgments, and his ways past finding out. But as yet only the saints can see, and only the wise in heavenly wisdom shall understand this, for "the secret of the Lord is with them that fear him." "He will show them his covenant." (Psa. 25:14.) Thanks be to God, that while general knowledge has been increased, he has also ordered that his children need "not be unfruitful in the knowledge of the Lord" and in the appreciation of his plans. And by this appreciation of his word and plans we are enabled to discern and withstand the vain philosophy and science, falsely so called, which contradicts the Word of God.

====================

R738 : page 7

THINK IT NOT STRANGE.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12,13.

Notwithstanding this exhortation very many of the beloved of the Lord do think it "strange" when the fiery trials strike them, doubtless because they do not appreciate the Lord's design. Let us look at it together.

While we understand from Scripture that present evil in general, shall ultimately be over-ruled of God and made to minister good, yet we are far from thinking that "all's for the best," or that every thing which occurs in the world was foreordained of God and brought about by Him. No we must remember that since the "fall," the Eden paradise with its perfection and blessings suited to the perfect man have been done away, and the sin-cursed race has been condemned to the as yet unfinished and imperfect earth [The garden of Eden was a little spot finished beforehand, in order to provide a perfect trial to the perfect man Adam]. By the time man has been perfectly restored to manhood as represented in Adam, his home, the earth also shall have reached its perfection as represented in Eden. Meanwhile, the turbulence of nature, cyclones, earthquakes, etc., incident to the unfinished work, continue, and constitute part of the evil to which the entire race became subject through the sin of their representative Adam, and from which it has been redeemed and will shortly be released by their second representative, Jesus.

But, in all this confusion of nature, Scripture teaches us that one class is under special supervision and to these nothing out of God's order could happen. This is the consecrated class, the members of the Anointed body--Christ. We know that all things work together for good to them that love God, who are the called according to His purpose." Rom. 8:28.

R738 : page 8

As it was with the nation of Israel in type, so it is with the Royal Priesthood, the holy nation of believers now, and so it shall be with the world in the coming age. Israel had as many captivities

R739 : page 8

and famines, etc., probably as other nations, but none of them were by accident; each was a chastisement, and they are so explained in Scripture. So now, many are the scourgings which the spiritual sons of God receive in order that they may not be condemned with the world. (1 Cor. 11:32.) And though no chastisement for the time seemeth joyous but grievous, nevertheless God knows and we are learning the peaceable FRUITS of righteousness which this pruning produces in those who are rightly exercised thereby.

While it should be a cause of sorrow to us, that we need special chastisement to recall us to duty, yet we must remember that it is an evidence that we are still reckoned of God as among His sons, and such chastisements then are evidences of His love and his desire to have us make our calling and election sure, to the grand prize to run for which we consecrated. In view of this, if you receive such chastisements and correction, think it not STRANGE.

But while such trials should not be thought strange the apostle Peter in the above statement evidently meant more than this, as expressed in the words "But rejoice inasmuch as ye are partakers of Christ's sufferings." Christ did not suffer because of disloyalty or failure to keep his covenant. He did not suffer because of spiritual drowsiness and conformity to the world. He did not suffer because of self-will leading him to ignore the Father's will and word; nor because of a plan of his own which must needs be dashed to pieces. No, the sufferings of Christ were from no such causes. Hence to the extent that we share His sufferings, it must be not as chastisement for evil, nor in the renouncing of evil, but a suffering wrongfully--undeservedly. His was a suffering for well doing and for the truths' sake, and to be sharers or partakers of this suffering, on account of which we may rejoice and anticipate coming glory, we must take heed to the cause of the suffering. We only deceive ourselves if we count sufferings for sin as part of the sufferings for Christ, and on that account expect the glory to be revealed.

We are well aware that this is "a hard saying", and that many will not let themselves believe it. The terms "sufferings of Christ" and "sacrifice" have long been misused. Many reckon themselves as sacrificers with Christ, because they have abandoned some practice which they considered evil, such as profanity, the use of stimulants or jewelry, or extravagant dressing, or dancing, etc., etc. If these things are wrong, you never had a right to them, hence it could not be a "sacrifice" with Christ to discontinue anything you believe to be wrong in and of itself.

What then were the sufferings of Christ which we may endure that are of the same kind?

The word Christ signifies anointed, and hence those sufferings could not have commenced with Jesus, before his anointing of the spirit after John had immersed him in the water, in emblem of his consecration to death. So too with us; none of us could share in the sufferings of the anointed, unless we had first consecrated and become members of the anointed (ecclesia) company.

The sacrifice and sufferings of Christ Jesus, included every item of mental and physical pain and self-denial experienced as a RESULT of his consecration, until it was complete in death. It therefore included the denial of all laudable and proper human ambitions which Jesus as a perfect man must have experienced more than imperfect men, as well as the reproach which he bore from his fellow-men for the sake of truth, especially from the teachers of the nominal church of his day. It included also his weariness and exhaustion caused not only by preaching, but through giving off his own vital energy for the good of others in healing the sick, etc. See Mark 5:30.

So too are the sufferings of Christ which we may well rejoice to have shared, when the time comes that "the glory shall be revealed." They start from the hour of consecration, and if faithful, end only in death. With us as with our Head and pattern, the sacrifice consists in denying ourselves things which are lawful and proper, in our endeavors to honor God, promote truth and do good in any way to any in need, especially to them of the household of faith. And apparently most of the "body like their 'Head'" will spend more of their sacrificed time and substance in supplying spiritual than physical wants of men, though the latter should not be neglected as we "have opportunity."

You were ambitious in the exercise of legitimate business talent, but your consecration demanded time and thought for the careful study of God's word that you might know Him and His will concerning you, and that you might "communicate" the same to others. Your business ambition had to be curbed; your time and talent were no longer yours, but consecrated, hence though business was still needful it became secondary, and henceforth your "Father's business" was first and your former ambitions restricted to necessity and to the promotion of the "Father's business."

You had taken great pleasure in making home elegant, in dressing self and family in elegance, and you said it was right because you had gotten the money righteously, and you felt sure that God loved beautiful things, and that His heavenly home and family are elegant; but now with time and money and all consecrated, you realize something of the pleasure of sacrificing with Christ by denying yourself such luxuries, and restricting your outlay of the Lord's time and money to the providing of things needful and decent.

You were fond of company and passed many a pleasant, social hour in "Music," "Social chat," "Harmless dancing" and "Innocent amusements and games." Now, while not condemning these innocent recreations in the world, your covenant of sacrifice with Christ demands that your time, money and influence formerly thus used, except so much as may come within the range of necessities or emergencies, shall be faithfully accounted for to God, your rights and privileges in these things sacrificed, and the time, money, and influence used according to your consecration, in God's service.

You used to take a lively interest in "Politics," "The Temperance question," "The Prevention of Cruelty to Animals Association," "The National Peace Congress Society," "The Prison Reform Association," "Labor Unions," etc., etc. Many an hour, many a dollar, and the full weight of your influence, you gave to such objects, and still, believe it well spent in an endeavor to do good. But now you find that your consecration compels a different course, and these which were your own will and plans for doing good must be sacrificed to God's plans, and you must follow the Leader.

As you mark carefully His course, you perceive that he, though in sympathy with every moral reform, used his time and influence wholly in preaching the glad tidings. And as you came more fully to appreciate the Lord's plan, you realized that the moral reforms could and would be carried forward by the kind and benevolent of this world, just as well without you, but could never reach perfection until God's kingdom shall obtain control. Then you realized as you had not done at first, the necessity of the work which you should be engaged in: that the preaching of the "good-tidings of good" things coming, was God's method of developing you as well as others for a share in that great and successful Moral Reform which shall obtain throughout the world when the rightful King and his Bride are enthroned in glory and power.

You not only used to love to do generously, "giving to everything" and "speaking favorably of all," but you also appreciated highly the good will and favor of all toward you. This showed a good spirit and a broad heart, and none can help admiring such. And such admiration is very sweet always. We may know that the perfect man Jesus would have enjoyed doing just so. But under his covenant of sacrifice he must and did deny himself this enjoyment. He must and did rebuke sin, error and hypocrisy and thus forfeited (sacrificed) the good opinion and admiration of the nominal Church of his day. Instead of quietly letting the Scribes and Pharisees alone, he must and did sacrifice his inclination for peace in order to advance the TRUTH, honor God, and bless the people. So you found it: You could no longer give to everything; by your covenant and sacrifice with Christ, you had already given ALL YOU HAD--to God, and now you are merely God's agent or steward and you can give nothing now, without consulting his directions, and ascertaining whether it will go to advance truth or error. You no longer have an option or choice, and of course some who once thought you "whole-hearted and generous" will now consider you "narrow-minded and bigoted."

The same will apply to your treatment of doctrinal matters. Once you carelessly and ignorantly, though benevolently, supposed that all denominations of Christians believed alike, and took so many different routes to heaven appointed by God, so that each person might have a choice of form of worship, and your friends called you a broad-minded Christian. But after your consecration had led you to a study of God's plans in his Word you perceived your mistake. You had never in the full sense been a Christian before, and now you find that there are many doctrines of all denominations contrary to God's revealed purpose. You thus began to be what the world calls "narrow-minded," and were obliged to oppose certain systems as well as doctrines, and finally with a further search of your Father's plans you found that the systems calling themselves "Churches" and laying down rules and doctrines for faith and practice are ALL of them mere human arrangements and their doctrines self-arranged and self-binding, a mixture of truth and falsehood blinding and confusing both to saint and sinner. When you found that the Church mentioned by Jesus and his apostles was not one of these man-made systems nor

R740 : page 8

yet all of them together, but that the class who, having consecrated to God, were accepted through the Redeemer and had their names written in heaven, then came a fresh trial upon you. Would you or would you not, sacrifice your honor and standing and "good name" and "broad-minded" reputation, for the TRUTH?

That was one of the severest of all your SUFFERINGS, yet you said with the Master: "Father, glorify thy name"; and as you saw the counterpart of this in the Lord's sacrifice, you heard him say: "It is sufficient that the servant should be as his Lord." It has occurred to you as I forewarned you: When they shall say all manner of evil against you falsely [and often ignorantly] for my sake, rejoice and be exceeding glad, for great is your reward in heaven. In your rejoicing now you no longer think "strange" of the fiery trials that encompass you. Hereafter let us more and more rejoice in such sufferings--rejoicing that we are counted WORTHY to suffer for Christ's name.

====================

R740 : page 8

"THE SAME NIGHT."

We again remind you that Sunday evening, March 29, will this year be the anniversary of the Lord's Supper--"The same night on which he was betrayed." (See last issue.) We anticipate a blessed season of communion on the part of all the dear members of the Body of Christ then.

So many as can be present at the Allegheny meeting will be warmly welcomed and entertained as best we may be able. Come on the 28th inst. to the TOWER office. Such as will require lodgings please send word beforehand that arrangements may be perfected.

====================

R740 : page 1

VOL. VI.

PITTSBURGH, PA., APRIL, 1885.

NO. 8.

==========

page 1

ZION'S
Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R740 : page 1

VIEW FROM THE TOWER.

THE PASSOVER SUPPER.

As per previous appointment, the Lord's Supper was celebrated on its anniversary on the evening of March 29. From letters and cards received before and since, we judge that the event was very generally celebrated by the deeply-interested of our readers in every quarter, and doubtless by many from whom we have not heard as yet. In some places there were about a dozen, in others two or three, and sometimes one commemorated alone. To all of these, so far as we have learned, it was as with us at Allegheny City, a very precious season.

Here about one hundred met in our usual "upper room" and celebrated and commemorated our ransom, partaking of the emblems of our Redeemer's broken body and shed blood. Eight brethren and sisters from New York, West Virginia and various parts of Pennsylvania were present with us, and preceding the celebration, we had a pleasant social meeting, in which our hearts were refreshed by remembrances of our Father's goodness and care and love. Among other things, it was noted that one of the evidences of our relationship to God, our sonship, was, that he was more and more revealing to us his plans. In this connection, and as a proof of it, the words of Jesus came to mind: "I have not called you servants but friends, for the servant knoweth not what his lord doeth: but I have called you friends for all things that I have heard of my Father, I have made known unto you. John 15:15.

When the hour of 8:30 o'clock arrived, which we judged would most closely correspond with the time at which the Supper was instituted by our Lord, we partook of the emblems: first briefly examining their significance. For the benefit of all we briefly review what we there saw.

We remembered the Master's words concerning the bread: This is my body [representatively] which is broken for you. This is the bread which came down from heaven, of which a man may eat and not die. Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you. Looking from the symbolic bread to the body of Jesus, we realized that it was indeed the true bread. It came down from heaven in the sense that his being originated not on earth, but in heaven; in the sense that his being was not begotten of the will of the flesh, but that his was a transferred existence. That he who was rich became poor--became of a lower nature --was made flesh, for the special purpose of suffering death on our behalf, that we through his poverty [he gave "all that he had," even life] might be made rich; that we might have restored to us all those blessings which Adam, our representative once possessed and lost for himself and us.

We considered afresh why it was needful for him to be broken--to be slain for us. We saw that it was because we had no life in us. Death was working in and devouring the whole race. All being of the same condemned race, none could secure his own life, nor was there one who could by any means redeem his brother, or give to God a ransom for him--all were condemned and dying. But man's extremity was God's opportunity: he provided the one who, because of the same kind or nature, could give a ransom [corresponding price], and who, because not of the condemned Adamic stock [but from heaven], was an acceptable Redeemer. We saw that whereas the race, because of Adam's sin, was cut off from, separated from the trees of life in Eden, and hence could not live, yet now they had presented to them through Jesus a bread of life, a gift from heaven, the acceptance of which would restore the life and blessings lost.

We saw that though Jesus was this bread of life, it was needful that he should be broken, sacrificed--die for us, before any of our condemned race could partake of his merits. He being a perfect man, gave himself a corresponding price to cancel the curse of death upon all through the sin of the first representative. Now, all that remains is for each one blighted through Adam to come and partake [eat] of those perfections and rights which Jesus secured for us by his sacrifice on our behalf. We eat or appropriate Christ's perfections by faith, i.e., by faith we realize that Jesus was our ransom, and by faith we appropriate to ourselves those merits which, as a perfect man, he possessed, and which he broke or sacrificed for us.

Here we saw the beauty of God's arrangement that though the sacrifice was sufficient for all, none could receive life through it except by accepting and acknowledging the sacrificed one as the Life-giver. Thus seen, not only is an acknowledgment of the ransom an essential to life now, but in the next age also, it will be necessary. Forever it will be true--"Except ye eat of the flesh...ye have no life in you." That the ransom given is the foundation of all blessing must ever be recognized. "No man cometh unto the Father"--no man has "oneness" with him, except by the broken body and shed blood of the Lamb of God which taketh away the sin of the world. Who "put away sin by the sacrifice of himself."

We looked also at the blood shed for many for the remission OF SINS--not for ours [the Church's] only, but also for the sins of the whole world, and we saw in the wine its symbol: "This is my blood of the new covenant, which is shed for many for the remission of sins." Matt. 26:28. We glanced at the three great covenants [see "FOOD," page 148]: we saw how the Law covenant under Moses had failed to prove a real blessing and to give life to the dying race, but how the New Covenant would be superior and would accomplish the blessing [restitution] of all the families of the earth, by reason of the Ransom. Thus we saw that his blood--his sacrificed life or human existence--was the ransom which redeemed all, and made their restitution possible, was most emphatically the Blood of the Covenant-- the sealing, the ratifying, which makes the New Covenant operative. We rejoiced in the blood so freely shed which gave us access to the Father, and resolved that we should never be of those who lightly esteem the blood and count "the blood of the covenant" a common (ordinary) thing, and do despite to the spirit of God's favor manifest in that precious sacrifice. (See Heb. 10:16-21 and 26:31.)

Having seen this, in the bread and wine as representative of Jesus, we looked further and saw through the Apostle's words (1 Cor. 10:16,17) still another significance in the ordinance. He says: "The cup of blessing which we bless, is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [or sharing in the breaking or sacrifice] of the body of Christ"? His suggestion is: As the Lord blessed and broke and passed the emblems, and thus represented his sacrifice, do not we, while recognizing that, also represent the same thing? namely, that we as members of the body of Christ are consecrated and being broken in sacrifice with our head? "For we being many are ONE LOAF and ONE BODY; for we are all partakers of that one loaf."

Regarded thus in its fullness, the eating of the emblems had a two-fold significance --representing to us Jesus' sacrifice which redeemed us, and our sacrifice with him. We saw that it was by reason of our now sharing with Jesus in the sealing of the New Covenant,

R741 : page 1

that we shall in due time be permitted to share with him in bringing upon the world all the blessed provisions of that New Covenant in the "Times of Restitution of all things." The revival of memory on this subject seemed to strengthen in us all, the resolution to "fill up that which is behind of the afflictions of Christ," that when his glory shall be revealed we may be glad also with exceeding joy. We remembered the two Apostles whose request was to sit in the throne with Jesus, and we recalled Jesus' words in reply: "Are ye able to drink of the cup?" We realized our own weakness and the many besetments and allurements of the flesh, the world and the devil, which would conspire to keep us back from sharing the cup of suffering and death symbolized before us in the wine, yet realizing that we could do all things through the strength of our Head we said, Yea, Lord, we will drink it, "we are able" in thy strength; and then we heard from His Word the Lord's answer to each of us, "Ye shall indeed drink of the cup" "My strength is made perfect in weakness." "Whatsoever ye shall ask in my name I will do it."

When we had partaken of the emblems, we sang a hymn, and went to our homes meditating meanwhile upon the scenes of eighteen hundred and fifty-two years ago: The garden, the betrayal, Herod's soldiers, the crown of thorns, the scarlet kingly robe, Pilate's endeavor to secure his release from the chief priests and great religionists of his day, how they hated him without a cause, because he exposed their false theories and hypocrisies; we saw and remembered him on the cross saying, "It is finished," and dying. The eye of faith grasped the situation, and our hearts, while full of grateful love, cried in faith, "It is finished," we are redeemed, our ransom price has been paid. We have life, we feed upon him, we apply and appropriate to ourselves the life and rights which he surrendered on our behalf. Thank God, "The Lord hath laid upon him the iniquity of us

R741 : page 2

all; he bore [the penalty of] our sins in his own body on the tree. By his stripes has healing come to us. (Isa. 53:5.) We sang in conclusion our thanks to him as our Saviour as well as Lord:

All hail the power of Jesus' name;
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all."

====================

R395 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Texas, March 26, 1885.

DEAR BROTHER RUSSELL: I hope and believe I am one of the consecrated ones, but do not know what member of the body I am. As I have no special gift as yet developed, I must be one of the feet members. He who knoweth the heart sees that I am willing and desire to be one of the members, serving in love, knowing what great things God has done for me and how unworthy I am. You will find enclosed $3.00, to be used in "running the body." It is a small amount, but I hope to send more, as I am prospered. I have been very much enlightened by two pieces in the March number of the TOWER, viz., "Think it not strange," and "If the whole body were an eye," &c. May our Father reveal more of the truth to the eye members for the building up and unification of the whole body! I would love to meet with you March 29th; though absent in flesh can be with you in spirit. Please remember the isolated members.

Yours in fellowship,

__________.

Vinton County, Ohio.

BROTHER RUSSELL: I received the papers and likewise the Food you sent me in due time, and am truly thankful for them. But I do not think you can understand how grateful I am unless you know how hungry I was. I have stood for nearly thirty years on the rock Christ Jesus, knowing that in him our Father would in due time bless all families of the earth. But sometimes I was almost discouraged because I could not see the plan. I have no human creed to bind me. In all those long years I have only belonged to Christ, and now, praise be to God, who has helped me to stand in the dark, as light now springs up and shines forth in due time, I am ready to walk. I will do all I can for the spread of truth.

A sister in Christ,

__________.

R400 : page 2

Glasgow, Scotland, Feb. 16, 1885.

DEAR BROTHER RUSSELL: I would take it as a favor if you would continue the TOWER to me. I had the hope of being able to send my subscription, but I see that I will not be able for some time. The monthly visits of the TOWER are so highly prized by me that I would feel the want of them very much. They are my only comfort now, being cut off from all the sects called churches. It gives me much pleasure to inform you that I met with four sisters and six brothers in this city twice within the last month, and we purpose celebrating the Passover. Hoping the Lord will bless his own work, I remain

Your Brother in Christ, __________.

R222 : page 2

Bristol, England.

MY DEAR SIR AND BROTHER: When I wrote asking you to correspond with me by letter, I had no idea that ZION'S WATCH TOWER was a paper, never having heard of it, else I should have known that your time would not permit you to answer every inquirer by letter. But as you so kindly acquainted me with that paper, I send you three dollars, being subscription for three copies of the TOWER, and the rest for postage of a few copies of "Food for Thinking Christians" and "Tabernacle Tract."

I do not know how to express my thanks to God and you for those blessings I have received. Really I hardly know myself for joy. For some time past I have been dimly conscious that a blessing was hovering over me, because I have been going through the deep waters, and I could not account for it. I asked my fellow-believers if they were used to such wrestling as I was experiencing, and they knew nothing of it. I see now the fallow ground was being broken up to receive the good seed. O, how I praise Him for the truth He has given me, and in what a way, too. I joined the Church of England soon after I was converted, but a few months was enough there; then I joined the Wesleyans, but a little more than a year was enough: then I joined the "Brethren," of which I am still a member, but I do not think it likely to continue long, because when they know I deny the doctrine of the Trinity, as well as eternal torment, I think my connection must cease of necessity. I have been a member of a mission to preach the gospel to the poorest classes in the lowest parts of the city, but I was prevented from ill health from continuing doing so, which I now see was my Father's hand restraining. God has given me a talent (the gift of preaching), and although I quite expect all the halls and rooms will be closed against me, yet I will declare the truth in the streets and in the public places as soon as ever I am taught more clearly. I do need some Aquilla or Priscilla, but I can trust to Jesus who is made to me wisdom. I have spoken to several since I have read your papers, and they have had ears to hear in a measure. I feel a great desire to tell it out, and am intensely anxious for the Tabernacle Tract and Food again (I only had one on loan), for instead of the TOWER satisfying me it has set me craving for more. My Bible is no longer a book of a dead language; it is a mine of wealth. I was talking yesterday with a young friend about that article in last number, "Except a corn of wheat die," and while talking the Spirit took of the things of Christ and showed them unto me.

Praying that our Father may still enable you to see many more precious views from the WATCH TOWER, and use you as the channel to convey it to his hungering and thinking children,

I am yours sincerely,

__________.

P.S.--I am a cab-driver, and am lost in wonder and amazement as to why He has favored me thus, but 1 Cor. 1:21 is being made literally true in my experience.

R395 : page 2

Texas, January, 1885.

DEAR BROTHER RUSSELL: I write this for information. We (a few brothers and sisters) have come out of the Church (so called), and are standing for, and searching for the truth. I have been preaching four years, and from the first was called peculiar in my opinions. About two years past I received a copy of ZION'S WATCH TOWER of a dear friend and brother, which I read and compared with the Bible, and have been at it since. I soon began to preach in harmony with the TOWER, because I believed it to be in harmony with the Bible. Therefore my preaching got worse instead of better, my church said, and the consequence was I soon left them, shook off the shackles, pulled out of the yoke, and bless God I am standing in the liberty. During this time I have circulated the TOWER and preached in harmony with its teachings. When I left the church some others--about twenty and since then more--have also come out. The greater portion of us were Methodists. Having, therefore, never been baptized (by immersion), the question has been considered by us. Some want to be baptized, and others are satisfied. They have come to me, and as I have not been immersed I hesitated about immersing others. If I could find a brother that would baptize me, and do, nor ask, any more, I would be glad to receive baptism. The Baptists here will not baptize unless we join their Church, and we do not want to become again entangled with a yoke of bondage.

Now, what ought we to do? I do, and have for some years desired to do, God's will; and I do not want to leave one duty undone. I do pray and believe that you will find time to answer this letter.

Your brother,

__________.

IN REPLY.

It does us good to learn of each others victories and achievements, as well as to sympathize in each other's burdens and difficulties; and we and all the members of the body who shall read the above will rejoice with you, realizing that it has fallen to you as it is written: "Ye shall know the truth, and the truth shall make you free."

Your question too, is good, as indicating the right spirit: Like one of old you are evidently inquiring, "Lord, what wilt thou have me to do"--you no longer seek the will of men or sects but of God, because you are free. Thank God for this. You have seen, as all must, who study the Bible and are thinking Christians, that Baptism is enjoined, both by precept and example by

R396 : page 2

Jesus and the Apostles. You realize that baptism must have a significance beyond the mere outward symbol, and yet you realize that the symbol which was important enough for Jesus and the Apostles to practice and teach, is important enough for you to practice and teach also.

Possibly you have not noticed that the word Baptize is a Greek word, which, like the word Christ, is transferred into the English, but not translated. As the word Christ, if translated into English, would mean anointed, so the word Baptize translated would signify to dip, to plunge, to immerse. You have probably noticed also that Jesus and the Apostles taught nothing with reference to baptizing infants, and that nothing in the Bible gives the least ground for the theory so prevalent among many of the sects, especially the Lutherans and Roman Catholics, that the babe which has not been sprinkled should it die would be damned to eternal torture. On the contrary, you have no doubt noticed, that in every case it is the BELIEVER who is enjoined to be baptized, and we all know that if the believing could be done by proxy much more the baptizing could be done for another.

This much we may know from a very limited use of reason in the study of the bare facts recorded, without seeing the true import of the ordinance. But when we come to see the significance of the ordinance, no room is left for conjecture. As already pointed out in these columns [see Oct., '84, issue], the baptism of Christ and that of John are of different import. The former indicates that all who perform the symbol have consecrated themselves to death, have delivered themselves over into the hands of Jesus, praying that He will work in us to will and to do of His good pleasure; that we may be buried as human beings --immersed into the BODY [the true Church*] of Christ by being immersed into death with him, (Rom. 6:3,4,) and be also with Him and like our Head [spiritual beings] in the resurrection; sharing his death and also his resurrection. (Phil. 3:10.)

Those who do see the real meaning and significance of the water symbol, must see in it a beauty and force. The complete burial and the struggle which nature makes against it, are strikingly suggestive of the complete consecration against which our human will struggles hard. The helpless condition of the one buried, and the power yet ease by which the administrator can raise him up, represent strikingly our helplessness in death, and the power of God who raised up Jesus, to raise up us also by Jesus. Thus the raising up represents not only our future quickening and perfection, but also the fact that we even now are in the world as no longer human beings, but "new creatures" in Christ Jesus, walking in newness of life; in the world, but no longer of it.

If any one sees clearly the real import of the ordinance, and DESIRES not to follow those footprints of Jesus as well as others, he should, in honesty to himself, make a thorough examination of the obstacle which hinders, lest peradventure it be pride which would prove that the real baptism, the real death, had not taken place. The wholly consecrated heart will be willing, if not anxious, to have it's Master's will done in every matter.

We have never urged any one to perform the symbol. Jesus and the Apostles never did so. Like the reality, it must be a voluntary offering, to be an "offering" at all. The same is true of all the Lord's dealings with those whose selection is now in progress: they are called or invited, not forced or compelled. The Lord's Supper and Baptism, and the things symbolized by these, are held out as privileges, and are intended to draw or select those who thus appreciate them. Our obedience is the test of our love, and thus the Master puts it: "If ye love me, keep my commandments."

Does some one inquire whether the obtaining of the CROWN might depend on so small a matter as obedience to a symbol? We answer, Yes, it might. If the propriety and significance of the ordinance never came to your notice, or if you could not obey it, then you are blameless of any disobedience; but to him that knew his Master's will and did it not, to him it is SIN--wilful sin. (James 4:17; Luke 12:47.) Such are not overcomers. God tests powerfully sometimes with small things. In Eden the sin was in disobedience: the fruit was the test which showed it. So here various are the tests by which our Lord requires us to prove our full consecration. The form or symbol is nothing, except as it represents the real consecration. Is the consecration real and complete which is ashamed of the symbol? It is well that we make sure work of it by being conformed in all things to the pattern of our Lord. Let no man take thy crown. They will soon all be "laid up" for overcomers and the body complete; now is the acceptable time if you have any sacrifice to present to God, holy and acceptable by Jesus Christ.

For our part we stand in constant fear (2 Cor. 11:3; Heb. 4:1.) for those who have failed to perform the symbol after having realized the true significance of Baptism. Nothing short of full, complete consecration will stand the test of the trials of this "Evil day" into which we have already entered: all others must fall under the delusive snares of the adversary. Only as we are wholly swallowed up in consecration shall we be "able to stand." Such being kept by the power of God are the Elect and the delusions and snares would deceive if it were possible, the very elect; but it is not possible, because they shall be holden. One fear is lest those referred to should be found short of full consecration.

As to who shall baptize you in symbol, my Brother, it makes no difference. I should prefer one of the Brethren who appreciates the reality. You could then plant him and others in the likeness of Christ's death, and raise them in a figure or symbol of His resurrection. It matters not where, either--a regularly prepared Baptistry, which you might hire for the occasion, or the river, or any place where there is plenty of water. (John 3:23.)

---

*The "Baptists" get a glimpse only of the significance of the ordinance: they see that Baptism is the only means of access to the body, the church, but fail to see the real Church--the one whose names are written in heaven; as they fail also to grasp the true import of the immersion into death, of which that into water is only the symbol.

R396 : page 2

"Let your moderation be known unto all men."--Phil. 4:5.

===================

R741 : page 3

CHRIST'S DISCIPLE.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.)

Would ye be My disciple? Consider again;
Can ye follow My footsteps through trial and pain?
Can ye throw away pleasure, and glory, and fame,
And live but to honor My cause and My name?

Can ye turn from the glitter of fashion and mirth,
And dwell like a pilgrim and stranger on earth,
Despising earth's riches, and living to bless?
Can you follow the feet of the shelterless?

Can ye ask from your heart the forgiveness of men?
Can ye list to reproaches, nor answer again?
Can ye pray that repentance in life may be theirs
Who've watched for your falling, who've set for you snares?

When you hear I am come, then, can you arise,
The joy of your heart springing up in your eyes?
Can ye come out to meet Me where'er I may be,
Though ye come on the waves of the storm-crested sea?

When I call, can ye turn and in gladness "come out"
From the heart of your childhood, the friends of your heart?
With naught but My promise on which to rely,
Afar from your loved--can ye lie down and die?

Can ye take up the cross that was heavy for Me,
The scoffing and scorn, My disciple to be?
Blest Saviour, Thou knowest the weakness of man;
With strength that Thou givest, we answer, We can.

--Sel.

===================

R741 : page 3

THE TWO SALVATIONS.

A failure to clearly discern the distinction between--first: the sacrifice which Jesus gave for our sins, on account of which we have been granted repentance and remission of sins, and second, the sacrifice we have been called to make with Christ as sharers of his sufferings and to fit us to share his glory, has been the source of much confusion of thought. In consequence, some preach: It is ALL grace, we can do nothing; God through Christ does all. These would quote in proof, "By grace are ye saved through faith and that [grace] not [because of any merit] of yourselves--it is the gift of God,"--"not of works, lest any man should boast." (Eph. 2:9.) Others declare: It is grace truly, but unless you do works in harmony with it, you never will be saved. It is written, "Present your bodies a living sacrifice," and "WORK OUT your own salvation." (Rom. 12:1, and Phil. 2:12.)

The party which mixes works and faith gradually comes to regard faith as of little value, and works as all important, and detracts from the value of the sacrifice which Jesus gave, while adding to the importance of the sacrifice of the sinner, or as they term it the sinner's death to sin, as the means or cost of his own salvation.

The party which depends wholly on faith, generally inclines to an opposite extreme and ignores the possibility of any fallen being doing works acceptable to God. In their endeavor to show that Jesus fully and amply "paid it all," these frequently assert that the penalty of sin was eternal torture, and that Jesus endured as much SUFFERING in a few hours in Gethsemane's garden as all mankind would have suffered in an eternity of torture.

Each of these parties is without argument when confronted with the Scriptures of the opposite party, and without denying or disproving the texts in opposition, each quotes the texts and teaches the view which seems most approved to itself; while the infidel sneers--"Your Bible contradicts itself."

There is a difficulty somewhere-- what is it?

It is this: As we saw when examining the doctrines of Election and Free-grace, both are true; both are supported by Scripture, and the difficulty has been a failure to note the two ages to which the two doctrines apply--an election according to favor during the Gospel age, and Free and complete favor to all during the Millennial age. So also the doctrines of Faith and Works--Belief as a ground of salvation, and Sacrifice as a ground of salvation. Both are true: We must merely rightly divide the word of truth and its beauty and harmony will be manifested. As in the doctrine of Election, the harmony was seen by observing the two ages, so with this doctrine, the beauty and force can only be distinguished by recognizing two salvations.

Does some one hastily say: I cannot believe that; the Scriptures teach of but one salvation? We reply: How do you know? Have you searched the Scriptures with that in view, to see? If you had said the catechism, etc., which I studied when a child, taught that there is but one kind of salvation, then we should have agreed with you. Perhaps that is what you meant: at all events we can show clearly that the Bible does teach two kinds of salvation and two totally different classes of saved.

First, then: There is a general salvation common to all the Adamic race. Adam, the representative of the race, through sin lost the perfection of manhood with all its privileges; the result being death--extinction--not only for himself but for all springing from him and represented by him--"and so death passed upon all men." Jesus came to seek and to SAVE that which was LOST. If his mission was successful it must result sooner or later in the recovery and restoration of that which was lost.

Since Adam was not a spiritual but human image of God, he lost not a spiritual existence, but a human existence. He lost not a heavenly home, but an earthly paradise. He did not even lose heavenly promises, for none such were given him. Since we all sustained our loss through Adam, ours like his must have been a loss of human perfection, human existence, human likeness to God, an earthly Paradise, etc.; hence Jesus' mission was to redeem--save--recover --restore "that which was lost." He commenced the work, by ransoming the race [giving a "corresponding price"]; and the Apostle assures us that he will complete the work of saving that which was lost--"When the times of refreshing [making new] shall come from the presence of the Lord; and he shall send Jesus Christ....whom the heavens must receive [retain] until the times of RESTITUTION [or restoration] of all things which God hath spoken, by the mouth of all the holy prophets since the world began." (Acts 3:19-21.)

Thus seen, the ransom given by Jesus and the results to be obtained are the exact offset to the sin of Adam and the loss thus sustained.

This salvation comes to all men just as freely through Jesus as the loss came unsought through Adam. As now death is upon all, so in the restitution, life shall pass upon all, and as a result, all will begin to improve and to come into full perfection of manhood, which condition when reached may be everlastingly theirs on condition of everlasting obedience to God. This then is the general salvation--"common salvation" in which all shall share, because Jesus Christ by the grace of God tasted death for every man; because "the man Christ Jesus" "gave himself a ransom [corresponding price] FOR ALL, to be testified in due time." This salvation is the saving of man from sin and death to holiness and life; but it in no sense changes his nature; he will still be man and while of the earth earthly, when saved or RESTORED, will again be an earthly image of God, and "very good"--the lord of earth restored to his dominion--recovered from his "fall."

Secondly, glance at the other salvation; the special one, called in Scripture, "THE salvation," "YOUR salvation," "OUR salvation," "so GREAT salvation," etc. Like the other, this salvation is also from sin and death, but it includes a change

R742 : page 3

of nature, so that the life enjoyed when this salvation is fully accomplished will be not a restoration of human nature, but a transforming to the "DIVINE nature," no longer earthly beings, but heavenly or spiritual beings. The Scriptural evidences on which a hope for this special salvation is based are familiar to our readers, and the call to this hope is mentioned as a "high calling," a "heavenly calling," etc.

"This great salvation" must take place first, before the "common salvation" shall be accomplished, for those who experience the "great salvation" are to be God's instrumentalities through whom the "common salvation" shall be bestowed upon all the world of mankind. They without us shall not be made perfect. (Heb. 11:40.)

These who share in "so great salvation" are but a "little flock" and in it are not many rich or great or noble according to the course of this world, for to this salvation God hath chosen the poor of this world rich in faith, heirs of the kingdom. "God hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are naught, to bring to naught things that are." 1 Cor. 1:28.

The Apostle speaks of these two salvations in the same sentence, when he says, "We trust in the living God who is the SAVIOUR OF ALL MEN, specially of those that believe." 1 Tim. 4:10.

As these two salvations differ, so do the conditions differ. The only conditions for the common salvation are a recognition of Jesus who bought us with his own precious blood and an acceptance of the salvation provided coupled with their best endeavors to abstain from sin. No works must be here added to the work of the Redeemer to merit this recovery of that which was lost.

> "In our hands no price we bring,
> Simple to His cross we cling."

Those who will share in the "great salvation" and be "especially" saved to heavenly conditions, must first share by faith in the common salvation. These during the Gospel Age have accepted Jesus and his atoning sacrifice as the ground and substance of restored rights and privileges as men, not getting that restoration to perfect manhood actually, as the world will during the Millennium, but accepting it now by faith it is to such, a reckoned perfection; an imputed justification, a reckoned recovery from all that was LOST to all that human perfection and blessing which Jesus' ransom [corresponding price] recovered for all. But if such would accept of the "heavenly calling," they must do more than thus believe and accept. They are believers and are already subjects of this common salvation from death and sin, before they are called to run for the heavenly prize.

The Apostle forcibly impresses this when he says: "I beseech you brethren [already believers in Jesus as their Saviour, already reckoned, restored or justified through faith, hence called brethren] that ye present your bodies a living sacrifice unto God."

This proves that sacrificing is not the condition of becoming brethren, for these were brethren but had not presented themselves as sacrifices. Thus all who are freed from sin are not only children of God, but are all brethren whether they are of the human nature, justified, or like the Apostle begotten to the divine nature. The earthly and the heavenly when complete and perfect will be all one family, as there is one God and Father of all.

Then as though anticipating an objection from these brethren, that they were unworthy to be sacrifices since all sacrifices must be pure and holy else they could not be acceptable to God, the Apostle answers this objection by reminding them of their justification and reckoned purity on account of Jesus' sacrifice, and assures them that being thus justified their sacrifices would be "holy" and "acceptable to God" as well as a "reasonable service" for them.

This "service" of "sacrifice" after having been justified from sin and death by Jesus' ransom alone, is the condition upon which any shall be "accounted worthy" of the heavenly prize, the great salvation. Only upon the condition of sacrificing WITH the Master, sharing in and filling up that sacrifice for the world, are any promised a part in that "little flock" which shall share Jesus' resurrection [the same sort] because they share his sacrifice.

This is the salvation which can only be obtained by sacrifice--by "working out YOUR own salvation" and the dissimilarity of this, from the salvation which no man can work out for himself, but which was purchased by the precious blood of Jesus, and which must be accepted by all as the free gift of God through Jesus Christ our Lord, should be apparent to all critical readers. And when this distinction is recognized all those Scriptures which before seemed contradictory on the subject of salvation by faith and salvation by works, become beautifully harmonious and clear.

But, some may inquire: Do you then claim and teach that those who gain heaven and become members of the little flock and share in divine nature and honors will gain them by their own works simply? that they will merit such high honors? Ah no! Do not misunderstand us thus.

> Grace first contrived the way
> To save rebellious man,
> In every step 'tis still displayed
> Throughout God's wondrous plan."

The recovery of man from sin and death was God's favor through the sacrifice of his Son. Restitution to his "former estate" was not merited, hence was the manifestation of God's grace or favor. So the offering to some of the redeemed race of the infinite "prize" in exchange for the human rights and privileges which he himself had just presented to us freely through Jesus, is but a further manifestation of the grace of God. We do not by any works or sacrifices merit an exaltation to the divine nature and glory--"far above angels and principalities and powers" as joint heirs with Jesus. And not only so, but we never could have dreamed of such an offer being made us! It is simply astounding to us; to many this "EXCEEDING

R742 : page 4

RICHES OF HIS grace in his loving kindness toward us IN CHRIST JESUS," is wholly inconceivable, and unbelieved. But those who believe the offer and give their little all, [justified-- saved through Christ] in exchange for a prize so great, can only say:--

God moves in a mysterious way
His wonders to perform.

* * *

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works His sovereign will."

This "great salvation" is to be to all eternity the great monument of God's grace by which all his creatures angelic as well as human, shall have indubitable proof that God's grace is boundless, and his love and wisdom and power by which he is able to cause all things to work together for good to those who love and serve him are unfathomable.

====================

R742 : page 4

THE FAVOR OF GOD.

Let the conditions of the present Gospel Age, the besetments of Satan now permitted, the obstacles which now hinder faith, and the sacrifices which are now demanded of all who would now be overcomers as shown in the article-- "Think it not strange" (See last issue) be CONTRASTED with the favorable opportunities of the incoming Millennium, when the obstacles to faith shall be quite removed, when all shall know the Lord, from the least to the greatest; when Satan's power shall be restrained, and when the requirements of God will be no longer the sacrifice of things right and lawful, but merely the rejection of evil, with full liberty to use and enjoy every blessing and privilege, then freely supplied to all. In view of the contrast some would exclaim: "How favorable a time the Millennial Age will be! How I wish that I could have lived then instead of now! Why will that age be so much more gracious or favorable than the Gospel Age, if God is no respecter of persons and loves us, as much as them?"

Well, such is a very natural mistake. The fact is, however, that the Gospel Age is the one of special FAVOR. The greatest and grandest favor that ever has or ever will be offered to any of God's creatures is held forth during this Gospel Age, and closes with its close. While the advantages and opportunities of the next age are most favorable, the prize then obtainable is proportionately less valuable, though the prize offered for obedience during the Millennial Age will be great and grand also: It will be glorious indeed to have everlasting existence, in perfection and happiness under God's approval and blessing. But the fact is, that the prize offered during the Gospel Age to the sacrificing members of the body of Christ, is exceedingly great, exceedingly grand, infinitely sublime. So much so, that in the estimation of all who have truly realized its value, it is priceless, and would be cheap at any cost. It is no less than to be made of the Divine nature, and to share Divine honors and glories with our illustrious Head and forerunner. It was when contemplating the EXCEEDING great and precious promises, held out during the Gospel Age, and the EXCEEDING riches of God's grace [favor] in his loving-kindness toward US through Christ Jesus, that the Apostle to the Gentiles, looking at its cost, in trials, besetments, burdens, sacrifices and sufferings, said: I do count them but loss and dross, and shall rejoice if by any means [at any cost-- any sacrifice] I may win CHRIST and be found in him-- if I may be a member in that BODY OF CHRIST which is to be so highly exalted and honored in God's due time. Phil. 3:7-14.

So then, in this as in the ordinary affairs of life, an article which costs far more may be a more favorable bargain than one costing less, though it be a favorable bargain also. Not only the cost, but the things obtained therefore, must be considered, when we decide as to which is the more favorable of any two things.

Our conclusion that the Gospel Age is one of superior favor [grace] to any before or after it, is abundantly proven to be God's estimate by many Scriptures; a few of which we here quote:

"I thank my God always on your behalf, for the GRACE of God which is given you through Jesus Christ" (1 Cor. 1:4). "By whom also we have access by faith into THIS GRACE wherein we stand and rejoice" (Rom. 5:2). God "hath saved us [from Adamic sin and its penalty through Jesus our propitiation] and called US with an holy calling, not according to our works, but according to his own purpose and grace" (2 Tim. 1:9). "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [favor] that should come UNTO YOU." "Unto whom it was revealed, that not unto themselves, but UNTO US they did minister the things which are now reported unto you by them that have preached the Gospel unto you." 1 Pet. 1:10,12.

Seen in its true light then, the fact is that Jesus' death was the equivalent or "corresponding price" for Adam's sin and penalty, and quite sufficient to legally effect the release of every member of the race. And the Millennium of blessing and the restoration of all mankind to that human perfection and being which they had lost through Adam, would have at once commenced after Jesus' resurrection, but for the Gospel Age of SPECIAL FAVOR offered to believers willing to follow in Jesus' footsteps of sacrifice. They are reckoned as members of the world's Redeemer and their sacrifice [made worthy and acceptable first by his] are accepted as parts of Jesus' sacrifice for the sins of the whole world, and are

RECKONED as filling up that which is behind of the afflictions of Christ.

This opportunity for sacrifice is a favor, because of the great reward and high honor promised to Jesus which we may share by reason of sharing in his sacrifice.

Does some one suggest that the favor contained in the privilege of suffering and sacrificing with Christ may perhaps be continued, and thus all come to the same divine nature and honor? We answer, No. This would be unscriptural as well as unreasonable. Wherein would consist the special favor of the Gospel Age unless it be as we have shown, a call to and opportunity for gaining a "high calling," a "heavenly calling," not otherwise obtainable?

Then, too, if the body of Christ "fills up" the measure of the afflictions of the anointed, how could there be any to fill up in a succeeding age? And if the sacrifice for sins is complete, and its measure filled up by the Gospel Church, what occasion and what opportunity could there be for sacrificing any in the Millennial Age? Further, we know that had there not been sin in the world, and had it not had liberty to flourish, it would have been impossible for either Jesus or his followers to have sacrificed, since there could have been no opportunity. Hence also, to have sacrifices for sins during any coming age, would imply that evil must then be in control, as well as that the sacrifices of Christ head and body were not a sufficient ransom. The fact everywhere expressed in Scripture is contrary to this; Christ shall reign and the wicked shall no longer have liberty to insult, buffet, malign and crucify the righteous. Satan shall be bound--restrained--have no power. Christ shall have all power, and in his day the righteous shall flourish instead of being sacrifices; and the wicked shall be cut off, instead of prospering in wickedness. Ah, yes! the sufferings of Christ will have ended, and the glory which was to follow [the end of his sufferings] shall have commenced. See 1 Pet. 1:11.

Yes, though now the world esteem us as it did our Head, "stricken, smitten of God and afflicted," and not favored, yet the time is coming when of both head and body it shall be recognized as true, that the Christ was smitten for the world's iniquities, and that the price of the world's salvation was exacted of him, when throughout coming ages God shall display, and men and angels shall recognize--"The exceeding riches of his grace, in his loving-kindness toward US through Christ Jesus."

====================

R742 : page 4

LIFE AND DEATH.

"See, I have set before thee this day life and death." Deut. 30:19.

These were the words of Moses to Israel when he had delivered to them the law of God, promising life to the obedient, and threatening certain death to the disobedient. Accompanying these solemn words through Moses, we have also the affirmation and exhortation of Jehovah through the prophet Ezekiel (33:11), "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye, for why will ye die, O house of Israel?"

The same alternative had been placed before Adam in Eden, and through his transgression, the sentence of death had already passed upon all the race; and there could be no release from that sentence until a ransom or substitute had been given, and no redeemer had yet appeared.

The above words follow the giving of the law to Israel; But, God knew that his law was the full measure of a perfect man's ability, and that therefore, it was impossible for Israel to keep it. Was it then mere mockery for God to set before them life, when he knew they could not attain it? and to present death as a possibility, when he knew it was certain?

In view of the fact that not one gained life under that law, it would certainly appear to be mockery, were it not for the fact that further enlightenment through New Testament teachings, proves Israel to be a typical people [See "Tabernacle Teachings."] Israel is seen to typify the world of mankind; and the sin-offerings, sacrifices, atonement, etc., made typically for them, prefigured the real and effectual sacrifices and atonement made for the whole world.

So we must regard this promise of life, and this warning of possible death, as given to the whole world through Israel their type. When? when the law in full, is given and expounded to the whole world, by that "Great Prophet of whom Moses was a type, (Acts 3:22; Deut. 18:15.) --the Christ, head and body--in the in-coming Millennial Age. When they thus receive that law, the first death will have been passed, and because of the ransom given they will have been awakened from it, to have the privilege of running for life as individuals; released from the former sentence or condemnation which came on them through Adam. They may then run for life with the full assurance of obtaining it, if they run lawfully. Yet that there is a possibility of failure is proved positively by the words of Ezek. 33:11-16, to all those who believe God true, and not a mocker.

We see then that the Millennial Age is the world's appointed Judgment Day. Then the final issue of life and death will be before the world. But we have learned further, that not only is Israel a type of the whole world, and God's dealings with them typical of his dealings with the world in its day of Judgment, but we learn that Israel is also typical of the Gospel Church in this day of Judgment. (See Tab. Teachings.)

Since the Gospel Church enters upon its reward before the world's judgment begins, it is quite clear that our judgment must be finished before that time. In other words, our judgment must be finished within the limits of this present life. Death ends all opportunity for those who have during this age, consecrated themselves entirely to God. Solemn thought, that every moment we stand before the judgment seat of Christ. Before us, are now placed the FINAL ISSUES of life and death, which will in the future be placed before the world.

"See, I have set before thee THIS DAY, life and death."

True to his diabolical character, the great deceiver is specially busy now among the consecrated, as he will be with the world when loosed for a little season in the end of their judgment day (Rev. 20:3). His object now, as it then will be, is to deceive those running for life, and if possible, to deprive them of it. He cannot then, nor now, deceive those trusting implicitly in the word of the Lord, with full purpose of heart to serve and obey him; but those not so trusting and not fully so disposed, he will deceive, not as to what is truth, but as to what the result of such a course will be. He will repeat the lie given in Eden, "Ye shall not surely die" (Gen. 3:4), reasoning variously as emergencies may require:--with some, that God is too good to pass the sentence of death again, and that even if he should, he would rescue them from it as he did from the Adamic death. And as an angel of light he will praise the goodness and love of God and attempt to prove how it will overleap and overpower his justice. Others, he will deceive as to the nature of death, attempting to prove it a blessing in disguise, or a necessary step in an evolution to a higher nature, or a symbolic expression to imply the destruction of evil, or what not? Anything but the dread penalty of wilful sin as set forth in the Scriptures to be total extinction of existence. He will also attempt to deceive as to the merit and efficacy of the ransom, without full recognition of which, God has declared that none may have life. Acts 4:12.

All these various deceptive devices which will be brought to bear upon the world in the end of their judgment day, after they have been fully enlightened, tasted of the good word of God, and the powers (opportunities and advantages)

R742 : page 5

of the world to come, are now being advanced among those now on trial-- consecrated believers. Are such able to meet them? If not, we must charge God with unfaithfulness in leaving his sheep unprotected among the wolves. But no, God is true, and it is not possible to deceive his elect--those who still maintain a full purpose of heart to trust and obey him. His truth, our "shield and buckler" is made so plain now that no such child of God can fail to see it, and therefore to rest in it.

Hear further the words of the Prophet: "I command thee [spiritual Israel now-- the world in the age to come] this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live...But if thine HEART turn away, so that thou WILT NOT hear, but shalt be drawn away [deceived or allured] and worship other Gods and serve them; I denounce unto you this day, that ye shall surely perish....I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life." Deut. 30:15-19.

Not from such earnest words of warning would any reasonable mind gain the idea that death, from which Jehovah says "Turn ye, turn ye, for why will ye die" and again "As I live, I have no pleasure in the death of him that dieth"--is a blessing, a death to sin, or a necessary step by which to gain a higher nature. Could any of the elect (those in the right condition of heart) be so deceived? Nay, if any are deceived, the fault is chargeable to themselves, and not to God.

It is a duty imperatively demanded of the watchmen on the Tower of Zion today, not only to point out to Spiritual Israel the blessed and inspiring promises now nearing fulfillment, but also to warn of present and approaching danger. If any of those whom God hath placed in such positions of trust, fail to watch or to warn, their blood shall be required of his hand. True, none will be lost solely on account of the watchman's unfaithfulness, but on account of their own unfaithfulness. The watchmen nevertheless will be held to account as though all depended on his warning.

In obedience to his high trust, Paul thus faithfully warned the church, and pointed out in language that cannot be mistaken by unbiased minds, the blessing and cursing, life and death, set before us. Heb. 10:25-31.

Another device of the adversary in this critical hour, is to endeavor by sophistry and deception, to diminish the incentive for which we run the "Narrow Way"--making it appear that there is little advantage to be gained by such sacrifices as we are required to make-- representing that only mere selfishness can see in the word of God a prize (the divine nature) for the Gospel Church above what the world shall share. Of course the inference is, that it is folly to thus run for what the world will in due time get without such exertion.

Christian be on thy guard,
Ten thousand foes arise;
The hosts of death are pressing hard
To draw thee from the prize."

MRS. C. T. R.

===================

R642 : page 5

"CUSTOM may lead a man into many errors, but it justifies none."

"IT is easier to find a score of men wise enough to apprehend the truth, than one intrepid enough to stand up for it in the face of opposition."

====================

R743 : page 5

SATISFIED AND DISSATISFIED.

Sunday, January 25, 1885, the Rev. Talmage said in his sermon to his Brooklyn congregation:

"If you want to know how life seems to me now, I answer, It is very bright. I have had dark days, sad days, tumultuous days, but there now is not one cloud on my sky. I would rather be here than anywhere else. My surroundings suit me exactly. Except yours, I have the best family in all the world. My friends are kind and sympathetic; the world to me is a most desirable abode. I have nothing against the weather, for if it be cold, I have fuel and stout apparel; and, if it be hot, I flee to the mountains, and have no indictment to present against anything or anybody."

On the same page with the above report was the following one of the destitution and dissatisfaction existing in Cincinnati as expressed by a Communistic parade carrying a red and black flag through the principal streets of that city. The report says:

"One who is on the street at night will find an able-bodied man on almost every square, whose plea for a few cents for bed or bread is certainly not always that of the professional beggar. Men steal that they may be sent to the workhouse, and tell of it when arrested with shamefaced exultation. The workhouse is filled to overflowing, and the prisoners have to sleep two in a bed designed for only one. The charities and the charitable are overtaxed. Cases of destitution are brought to light daily till they are monotonous. On Wednesday a Russian Jew tried to let out his life through his wrists, because of his utter despair of longer earning bread for himself and his wife and babies in a strange land.

"This is the condition which one in every ten of the whole population finds confronting him. The transparencies borne last Saturday night said: 'Work or bread;' 'The many fast, the few feast;' 'The pensioned idleness or pensioned industry;' 'Order and an empty stomach can never be allies;' 'No mendicants or millionaires.' 'Self-preservation is the first law of nature;' 'Revolutions grow with the discontent of the people;' 'Revolt was never belied by the tin cup of the soup-house;' 'Charity covers sin, labor covers the back;' 'Wealth needs charity, we need labor.'"

Truly the distinction between men, both in talents and comforts, occasioned through the Adamic "fall" and hereditary taint, is very great; and to the lower strata of society it becomes more grievous to bear as intelligence increases. How much the world needs the promised kingdom of God! It is "groaning and travailing in pain," waiting and hoping for a good time to come, though how it will come they cannot clearly see. They vainly hope that love's righteousness shall become universal, and that the question of service and wages and a more uniform distribution of life's blessings will result.

Some hope that this grand and desirable result may be attained by the preaching of Christ, and point to the millions of professed Christians; and, in their desire to increase the showing of results even counting those whom they call "anti-Christ" to swell the numbers. But while all should be glad to concede that all of these systems, both Christian and anti-Christian are exhibiting increasing benevolence, yet at the present rate it would be a long time before Love would hold the sway over selfishness. In fact, to-day, the satisfied and dissatisfied, the luxurious and the poverty-pinched are seen side by side in greatest contrast in the greatest city of the world (London) under the government which claims to be the most advanced in Love and Righteousness. The dissatisfied are becoming restless and desire revolution, not realizing that the speedy effects of it would be to make their condition worse, as well as to destroy the peace of the satisfied class.

But not until men have exhausted their efforts to legislate the world into Love, and to revolutionize it into Righteousness; not until it has learned that what is now called Christianizing people is far from the real thing, and that after all its boasted millions of Christians only a comparatively little flock are really such, not until then, we say, when discouraged and sick with its many failures will mankind be prepared to see what God hath wrought.

Then, in despair of establishing a righteous empire whose rule shall be for the blessing of all, it will be prepared to receive the true kingdom of God. It will then realize that the kingdoms of earth the Church-State organizations which they have been taught are God's kingdoms, were merely Satan's deceptions to obscure the truth and prevent men from loving or expecting the real kingdom of God promised.

Then it will be realized, that while the so-called church systems were endeavoring to spread their power and dominion over earth, God was selecting from among men a "little flock" to whom it is his "good pleasure to give the kingdom," even the control of the whole world--to rule it and to bless it with righteous government, and a restitution to original perfection; in which condition when universally attained they shall be able to live in love and peace and righteousness. Each shall then be able to love God with all his heart, and his neighbor as himself.

It was predestinated that such a "little flock" should be selected and the conditions are named--they must all be conformed to the image of Christ Jesus; now in the spirit of their minds, and shortly glorified with Him and made fully like him, they shall share his power (Rom. 8:17). Then, at the same time that these shall have been selected, the world shall have learned the need of the perfect government which God shall establish through these. It is for this government that the world waits and groans, though as yet it realizes it not; even "the manifestation of the sons of God." (Rom. 8:19.)

And since we know the outcome--the blessings in store for it--we can view with equanimity and calmness the gathering storm sympathizing with the expression of the poet:

I turn me awe-struck from the sight,
Among the clamoring thousands unite.
I only know that God is right
And that the children of the light
Shall tread the darkness under-foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust,
Though with the earthquake and the storm."

===================

R743 : page 5

IT REPENTED THE LORD.

And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart, and the Lord said I will destroy man whom I have created, from the face of the earth. Gen. 6:5-7.

The question naturally arises, If God is omniscient, knowing, the end from the beginning, how could he repent of his course in creating man?

The word repent means:--"To change the MIND, or, COURSE OF CONDUCT on account of regret or dissatisfaction with what has occurred."--Webster. The question then is, Did God change his mind [plan], or, his course of conduct? We claim, that knowing the end from the beginning, God's mind could not change, hence it must signify change of conduct. That is, God changed his course of dealing with man because of man's wickedness which grieved him, but he did not need to change his mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose or mind) the Lamb of God--"slain from before the foundation of the world," as the redemption price.

It is difficult for our finite minds to comprehend this, because for us to change our course of action, usually means to change our minds or plans as well--because of our shortsightedness. To comprehend Omniscience and Omnipotence is as difficult as to comprehend Eternity or the infinitude of Space. But what no one can fully comprehend, we as God's children, may at least apprehend by faith, guided by his revelation to us. To those whose eyes are anointed with eyesalve (Rev. 3:18.) the prophetic statements of God's word, both in the Old and New Testament in their fulfillments, now discernable, give ample proof that God does know the end from the beginning; that he changes not from his original purpose. Mal. 3:6; Isa. 14:27. God's plans were perfect before they began to be executed; hence all the changes of God's course or conduct are working out the accomplishment of his original purpose which contemplated these very changes.

Those who recognize the gradual development of God's original plan, can see clearly that the various changes in his course, or dealings, as displayed in the Jewish Gospel, and Millennial Ages, do not at all indicate so many changes of his mind or plan, though they are doubtless so misunderstood by many. Is it asked, Why then is it so expressed as to give the impression that because God's heart was grieved by reason of man's wickedness, his mind as well as his action changed? We answer, This matter is stated in a manner suited to convey to the general reader as much as he is able to comprehend of God's reasons for the change. God was very much grieved and displeased by man's rapid progress in wickedness: that instead of loathing his sinful and fallen condition and looking to God for relief, he took pleasure in still further degrading himself; and God, according to his original purpose, changed the course of his dealings and ended that age by blotting out of existence for a time those who were so unworthy, that their gross depravity should not interfere in the further development of his plan.* Thus also when God speaks of the sun's rising and setting, it is not that he did not know that it is the Earth's instead of the Sun's motion that produces day and night, but because he addresses himself to men according to their comprehension.

It was then and still is, impossible, for the fallen natural man to clearly appreciate and realize these matters; and God's purpose seems to be to prove to man the Omniscience as well as the Justice and Love of his Creator, rather than to tell him of them.

---

*Under the strict discipline of the Millennium, those who then would not even attempt righteousness, will be compelled to conform to it and to taste of its advantages over sin and its results, so that if they will they may choose life and live.

R756 : page 5

"SHOW me the man you honor. I know by that symptom; better than by any other, what kind of a man you are yourself; for you show me what your ideal of manhood is, what kind of a man you long to be."--Carlyle.

====================

R743 : page 6

IS PROTESTANTISM A PROTEST?

The tendency toward a union between Roman Catholics and Protestants becomes daily more apparent. It is not long since Bishop Potter, of the Episcopal Church, instituted a "Holy Order," after the manner and covenant of the Romish priesthood. It is not long since the Council of the same denomination held in Detroit, heard approvingly an essay advocating the "Auricular Confession," by one of their members, and now comes the Rev. Dr. Kellog, a professor in the Presbyterian Seminary of Allegheny, as an advocate of a sort of PURGATORY.

All this must be very comforting to their Mother, the Church of Rome. That she appreciates it, is evidenced by the following remark clipped from the Catholic:

"We entertain no other feeling but that of pity for the man who rehashes the worn-out calumnies of Protestant bigotry and hate, at a time that Protestants and Catholics are being brought closer together, and to a clearer understanding of the religious issues that keep them separated."

For some years, we have endeavored to point out that Protestant sects are the daughters of Rome referred to in Rev. 17:5. That Papacy is not only called a harlot (system), but also the MOTHER of harlots and abominations. Little did we expect that so soon we would hear Protestant ministers boast of this relationship, as in the quotation below from the Rev. Mr. Donehoo [Presbyterian] of this city:

"Wince as you will, you must admit that this (the Catholic Church) is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize we are indebted to her as the depository. If she has no claims to being the true Church, then are we bastards and not sons."

Very true: the "fragment of truth" and the great mass of error, nearly all came to the daughters through their mother. From her they got the fashion of sprinkling babies and calling it the fulfillment of what the Bible calls baptizing believers. From the mother they got their idea of an eternal hell of woe.

R744 : page 6

She taught them how to twist the words sheol and hades from their plain and obvious meaning to the support of that blasphemous doctrine--eternal torment. From her they learned to confess what it is impossible for them to understand, much less believe--the doctrine of Trinity--three persons in one and one person in three. From her, they received the heathen doctrine of human immortality, which not only contradicts the Bible doctrine of death (extinction) as the punishment of sin, and nullifies the offer of immortality to the saints who seek for it (Rom. 2:7), but becomes the basis of their theory of everlasting torture, claiming that because of (immortal) nature man cannot perish, they endeavor thus to make eternal torment seem reasonable. Yes, from their mother they got all that is bad, not excepting the putting of the standards and decrees of their sects instead of the Bible.

One thing only remains as a real ground of protest between the daughters and their mother, and that is the foundation principle of the Gospel of Christ. It was this foundation principle that Luther preached and which was the beginning of the much needed Reformation movement, viz., Justification by faith, and not by works. Beyond this first principle the Reformation made little progress.

A realization that Christ Jesus paid the ransom once for all, and that our interest in it must be laid hold of by faith in his finished redemption, is the great first principle which the Church of Rome does not recognize: she is noted in Scripture as the one which took away the "continual sacrifice." She substituted the "sacrifice of the Mass" for the everlasting or continual sacrifice of Calvary.* Thus she made void the ransom. Her daughters have held fast to the doctrine of justification by faith through acceptance of Jesus' ransom until now, though the philosophy of it was never very clearly seen by them. Now, this one ground of PROTEST and difference between mother and daughter is being looked upon doubtfully by many, and will shortly be abandoned by the mass of Protestants, as it is already abandoned by some of their more bold and outspoken leaders. Through various subtle sophistries of the Adversary this truth is being gradually undermined, the way being already well prepared by long established and deep-rooted errors, which obscure the force and beauty of the ransom as presented in Scripture. When this is gone, Protestantism is gone, for there will then no longer be any ground for protest against the "Mother" Church. If Jesus be not the ransom price, why pray in his name more than in the name of "Mary" or the "saints"? The result, too, would soon be to substitute works for faith in Christ's atoning work.

Rev. Mr. Donehoo continues:

"It (the Catholic Church) holds up Christ as the Saviour of mankind. It is engaged in Christ's work--feeding the hungry, sheltering the orphan, reclaiming the fallen, providing hospitals for the sick and suffering, asylums for the poor and aged, and reaching a class whom the most zealous Protestant can never influence. Talk about missionaries to labor amongst Romanists! I would as soon think of sending missionaries amongst Methodists and

Episcopalians and United Presbyterians and Lutherans for the purpose of converting them into Presbyterians."

Good works, benevolence, kindness, charity are in perfect accord with the principles of Christianity. We should do good unto all as we have opportunity, especially to the household of faith. But we protest against such things being considered either the ground for acceptance with God, or the proof of possessing the Spirit of Christ.

These are moral and benevolent deeds only, and should be recognized and praised as such, and not be counted for more. Many infidels and atheists are kind and benevolent as well. While we praise their good deeds, we must not confound them with Christianity. The necessary foundation for an altar upon which any works must be laid, to be acceptable to God, is, Jesus the ransom.

The Apostles do not enumerate hospitals and asylums among the "fruits of the Spirit." Neither Jesus nor Paul nor Peter gave their time or attention to founding such institution, nor did they teach others so to do. There is a still more important work to do in preaching the glad tidings--in clothing the naked with the robe of Christ's righteousness, in healing the sick and lame and blinded with the whole truth, and in feeding the hungry with the "true bread."

Let us attend to this work; there are many who, for various reasons, will attend to the other--in fact the world recognizes the necessity for such institutions as asylums, hospitals, etc., and they are liberally provided for by the State.

Indeed, it can scarcely be questioned that the underlying motive which in many cases prompts and maintains these "charities" is sectarian pride and selfishness. All recognize the influence of such institutions upon the worldly. All can see the opportunities thus afforded for the spread of sectarian influence, and some can see that, instead of being a tax upon resources, such institutions are frequently sources of revenue when State appropriations and private bequests, etc., are taken into account.

The important work of the present is the perfecting of the BODY of Christ. The members of that body, wherever they may be, should be sought out, helped, strengthened, prepared for union with their Head--a preparation which requires the light now shining for its accomplishment. To this let us give all our energy and talent; for this let us sacrifice as Jesus and the Apostles did, realizing that what we have not the time and opportunity of doing for the world now, shall more than be compensated for in the blessed work of the Millennial Age, now dawning.

---

*The sacrifice of the "Mass" is not generally understood. It is really a repetition of the sacrifice of Christ, or purports to be such. See "Tabernacle" pamphlet, page 78.

====================

R744 : page 6

LORD AND SAVIOUR.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."--2 Pet. 2:1,2.

We are asked to examine the above passage critically. First we remark that the words italicised above are all from the same Greek word. Destructive heresies swiftly destroy the teachers as teachers, and others follow their destructive ways and bring the true teachings of Scripture into disrepute.

A question arises: Does the Apostle predict that the class referred to will deny the Lordship of Christ, or deny that he "bought" or ransomed them? Those who have the Emphatic Diaglott will notice that its interlineary translation reads thus: "Even the having bought them, Sovereign Lord denying." Thus making prominent the denial of their having been bought, as the destructive heresy.

And when we carefully consider the matter, the reasonableness of this view becomes apparent. If these "false teachers" denied the Lordship of Christ, they would not be received at all by the church; hence could have no opportunity of bringing in that as a heresy, for all the church and all pretending, even, to be of the Church of Christ, acknowledge Christ as the Lord and Head of the Church. On the contrary, had any man said, I believe in the ransom, but reject the Redeemer as my Lord, such position would be ridiculous. We have never yet known or heard of any one who acknowledged the ransom that denied the Lordship of Christ. We have heard of some both in the days of the Apostles, and especially now, who acknowledge Jesus as Lord, but deny that he "bought them." It is evident, then, that to this last named class only this Scripture is applicable.

And that it is a destructive heresy is evident--destructive of the truth, destructive of the faith once delivered to the saints. It makes shipwreck of faith, by removing from it the only sure foundation --redemption and remission of sins through the blood of the cross.

The heresy to which the Apostle alludes was future from his day, and though the cross of Christ has ever been a stumbling block which hindered many from coming into the nominal church, yet never until the present time has this destructive and subversive heresy obtained so strong a foothold among professing Christians.

The description suits the methods now employed by teachers of the no ransom theory: They "privily" or privately bring in the doctrine.

They do not openly deny the meaning of the words "bought" and "ransom," etc., and openly contradict the Scriptures where these words are used; but while quoting these words they covertly and privily seek to leave an impression contrary to their true and undeniable meaning.

Let us see well to it that we acknowledge Jesus both as Lord and Saviour, and not as Lord only. He was the Lord or Master of the Disciples when as a perfect man he made consecration of himself and called them to be his disciples or pupils. In view of what he had been before he left the glory of the heavenly condition, and in view of his superiority as a perfect man among imperfect ones, no less than in view of the high exaltation to which he was heir through his sacrificial death, it was proper that his followers, who recognized his true character and believed his claims, should call him Lord and Master, for such indeed he was.

Our Lord was publicly recognized as Saviour when as a babe he was named Jesus. (See Matt. 1:21.) He was publicly recognized of God through John at the time of his baptism, as the Saviour-- the Lamb of God which taketh away the sin of the world. It was by virtue of his putting away the sin by the sacrifice of himself that he had the right to exercise to some extent his power as Lord, in casting out devils and reviving the dead and dying. But it was when he had fully completed the sacrifice at Calvary, that the full right and authority and Lordship began.

When he was risen from the dead, he no longer said, "I can of mine own self do nothing" (Jno. 5:30; 8:28); but on the contrary he then declared, "All power is given unto me in heaven and in earth" (Matt. 28:18.) The Apostle tells us that full power and authority were bestowed on him at his resurrection. He says, he was declared to be Lord of the living and dead BY a resurrection from the dead. Him hath God raised up to be a prince (Master or Lord) and a Saviour. Rom. 14:8,9; Acts 5:31; Rom. 1:4.

He was our Saviour or Redeemer first, and having bought, purchased, redeemed, ransomed us from the dominion or control of death, he became rightfully our owner, our Lord, our Master. Let us keep our faith-building on the rock foundation, recognizing him who is Lord of all, as equally Redeemer or Saviour of all--"Our Lord AND Saviour Jesus Christ."

===================

R745 : page 6

TO HIM THAT OVERCOMETH.

"It must needs be that offences come, but woe to that man by whom the offence cometh,"-- MATT. 18:7.

It is needful and right that severe trial of faith should test the church whose trial is now closing, that the faithful overcomers may be developed, as well as separated from all others, and that, by their exaltation, the new Millennial age may commence. Nevertheless, as the trials come, they cause us to tremble;

R745 : page 7

and, as some fall in them, it causes pain. Yet our confidence must rest in the All-wise Harvester and in his sickle of truth. We must remember that he can make no mistake as to who shall stand or who fall. Not one whose name is "blotted out" of the book of life (Rev. 3:5) shall stand; and not one whose name remains, shall fall. He forewarned us who should be "able to stand," and that in all, it would be but a "little flock," saying, "Think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you"; "The fire of that day shall try every man's work, of what sort it is." 1 Pet. 4:12 and 1 Cor. 3:13.

"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee" [the body of Christ.] "He shall give his angels [messengers--servants of the church] charge over THEE [or truths to sustain and strengthen thee] and they shall bear thee up in their hands [sustain and help thee], lest thou dash thy foot against a stone." [Lest the feet or last members of the Gospel church should stumble over the Rock of offence over which the nominal mass of both the Jewish and Gospel churches are to stumble.] Psa. 91:7,11,12; Isa. 8:14; 1 Cor. 1:18.

When the falling is ended, and those who stand are exalted, doubtless it will be true, that some fell whom we had expected would "stand," and that some will be found standing "complete in him," whom we had not expected to come off "victors."

====================

R745 : page 7

WISE AS SERPENTS, AND HARMLESS AS DOVES.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

Thus spoke our divine Lord when he first commissioned his apostles to preach the gospel. They were going out to save men from death. Their operations would be among all class and characters. They themselves would be exposed to persecution and death. They would have to meet prejudice and bitter opposition. Unbelief and hardness of heart would hinder them at every step. They had a most important mission to accomplish. It was important that their object should be gained. They must succeed. Christ gave them this general rule by which to govern their conduct, as best calculated to secure the object they had in view. Human nature is much the same in all ages, and the plan of God is mainly the same. This rule is doubtless just as good now as it was eighteen hundred years ago.

Why does our Saviour take the serpent as an example of wisdom for them to pattern after? There must be some reason for this. He does not want those who go out to catch souls to imitate the serpent except in the matter of its wisdom. But in that respect he does. The habits of the serpent are peculiar, and contain a lesson of instruction. Why does not the Saviour tell his servants to be wise as lions, wolves, or other ferocious beasts? Why select a serpent?

Any one who has given the matter any reflection can readily answer. The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate, and repulse, like those creatures. His approaches are very cautious, and yet effectual. He glides along in the most careful manner possible, so as not to needlessly alarm, and presents himself in a manner to favorably affect the one whom he is seeking to reach. If necessary, he can wait long and patiently, while the victim runs or flies hither and thither, still holding himself in that position which will most favorably influence. The victim, thus drawn toward him, comes within reach, and is taken. When the serpent strikes home to secure his prey, there is very rarely a failure in accomplishing his object. In all this there seems to be a wisdom peculiar to that creature. When the cat or other destructive animal lies in wait for its prey, it usually conceals itself until it gives the spring which destroys its victim. But the serpent often presents itself fully to view, and, by the attractions which it presents, secures its object.

Our Saviour instructs his followers to imitate the wisdom of the serpent, while they are harmless as doves. They do not catch souls to destroy, but to save. If they desire to accomplish this good object, they should use wisdom. The object is the highest and noblest that can engage the attention of men. Therefore the highest wisdom should be employed to accomplish it.

The human mind is difficult to manage. How necessary that all who try to present God's truth before it, either as

R746 : page 7

ministers, or distributors of tracts, or in common conversation, should understand their business. It is very easy in ten minutes' conversation to leave impressions upon minds which it will be nearly impossible to efface. Much injury has been done to the cause of truth in the past by individuals in various communities being ever ready to "pitch in," as the common expression has it, and argue and debate, on street corners or in stores, or wherever there was a chance to crowd in the truth, whether people wanted to hear it or not, until people became disgusted, and perhaps their ears could never again be reached. This is not the wisdom of the serpent. It has no resemblance to it.

Neither do such follow the directions of Peter. They may quote a portion of his direction, but they forget or ignore the remainder. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The class above referred to rarely wait to give any one a chance to ask them the reason of their hope, but press them upon people against their wishes, and they entirely forget the "meekness and fear." Such only do harm.

This great principle of the Saviour and his apostle should be remembered by all who engage in the distribution of tracts and papers.

A spirit boasting, or glorying over others, because our views of Scripture are more consistent than theirs, will always drive them away. We may use the truth as a club to show our great strength in the argument, but it will not bring men to God. And, as a general rule, unless there be a disposition to listen and consider the truth, and hear what is said, talk concerning it will not accomplish very much.

What we want is a spirit of meekness and Christian love, which, being real and genuine, and heart-felt, will manifest itself to the one listening, and show him that our motive is to do him good, not to gain a personal victory over him. When a person can be persuaded that is our real motive, it will have its influence.

We must not undertake to force religion or truth down people's throats. Were it possible to succeed in so doing, it would amount to nothing really in the sight of God. He wants the willing service alone. When we have that spirit of love spoken of above, it will give us the very disposition spoken of by our Saviour, at the head of this article. For the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling [margin] and without hypocrisy." It is a wisdom that comes from another source which makes men love contention and personal triumph, and leads men to crowd upon people that which they will not hear if they can help it. It is "earthly wisdom," which grows out of selfishness.

--G. I. Butler.

====================

R745 : page 7

THE THIRD DAY.

BRETHREN IN CHRIST:--I find in the sixth chapter of Hosea a reason why Christ was resurrected on the third day.

Hosea says, "Come and let us return unto the Lord for he hath torn and he will heal us, he hath smitten and he will bind us up; after two days, (two thousand year-days) will he (God) revive us, in the third day, (Millennial day) he will raise us up, and we shall live in his sight. Hosea 6:1-2.

Thus we see the two thousand of the Jew's cast off condition and the one thousand years of favor and resurrection, and it furnishes a reason why Christ arose on the third day.

The 3d verse explains still further-- "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter (or Spring) and former (or Fall) rain unto the earth." So we have Christ's first coming to Redeem the inheritance and prepare for his kingdom and call his saints. And His Second coming to claim his kingdom and restore lost man to his estate. How beautifully these prophecies blend together showing us that there is a meaning in all that Christ did and it seems glorious that God is willing to disclose some of these mysteries to us in this day. So may we walk as to win the "prize of the high calling" of God. Rejoice, brethren, rejoice!

W. E. PARSONS.

====================

R745 : page 7

THE MOSAIC ECONOMY.

"There never was a saner law than the Mosaic. It loved nature, could not bear to see the fields impoverished, and decreed that they should not be. It could not bear to see the human form mutilated, and declared only the unblemished beautiful in the sight of God. It did not love to harass or burden the dumb creation; the ox that trod out the corn was not to be muzzled. The young, tender tree was protected, and was not unduly taxed to yield abundance. The law was full of a great sense of the good of nature, a great sense of the glory of humanity, and of the large and lovely harmony without....There never was so careful a law about what we call sanitation. It cared for the cleanliness of the body. It feared infection, and separated those with infectious diseases from the great multitude, declaring them unclean. Its laws of ceremonial uncleanness had great health in them--a real human sanity. Then, though it knew slavery, as all the ancient world did, the slavery it knew was the gentlest, and most generous. Every man taken slave could in the sabbatic year, regain his freedom, go forth a free man. Its laws, too, of property, were noble laws. They made property sacred, did not allow its accumulation into a few hands, or into one, but secured its fair and equal distribution. Every Jubilee year the land was redistributed: the old families that had lost it, might again possess their inheritance. If by misfortune or by crime a man had lost his estate, he had a chance given to redeem himself and his place in the community, to go back into his old and better order. Capital, also, was carefully guarded, that it should not become an immense and oppressive power in the hands of the rich, to make them extortionate over the poor. Jewish law is the justest law to the poor yet framed, to the man that toiled, to the man prepared honestly by sweat and labor to earn his bread. Do it justice. I ask for it from you only justice, but justice I do ask; and that is but a just demand."--Sel.

====================

R745 : page 7

CONSECRATION.

Submission is a strong word, consecration still stronger. Surrender is cessation of resistance, consecration a transfer of all we are and have to Christ for active service. It covers person and property, talents and opportunities, and accepts of Christ as leader, manager, friend, and Saviour; present, active, and efficient in all the minutiae of life. There are degrees of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities and opportunities arise and await disposal, and Christ is revealed in new relations, making new demands, offering new privileges; and these await trustful acceptance, so that ever and anon the proposition to devote all to Christ and receive all of Christ, claims fresh attention. Many commit spiritual interests to his care and worry on alone with temporal concerns; they trust him to save their souls, but hesitate to ask his aid in business; accept daily grace, but doubt respecting daily bread; rejoice in Christ as a Saviour, but fail to apprehend him as a brother, a companion, a present, constant friend. Consecration is not absolutely perfect until the fulness of our Lord is perceived and received, and the fulness of life is devoted to him, for every revelation of Christ calls for new devotion from us. The consecration must be as broad as the apprehension, covering the fulness of Christ and the fulness of man.--Sel.

====================

R746 : page 7

"CHRISTIAN CONSCIOUSNESS" VS. THE BIBLE.

In the Independent, Prof. Francis L. Patton sharply criticizes the statement by Dr. Harris, in the Andover Review, that "Christian consciousness" must be recognized as the final authority in matters of faith and practice. In the course of his article he says:--

"Common consciousness cannot be appealed to as the criterion of religious progress without danger of jeopardizing the Protestant principle that the Bible is the rule of faith. Dr. Harris admits that what he calls the "obsolescent theology" agrees as well with the word of God as it ever did, but affirms that it does not agree with Christian consciousness. Suppose, however, that the Bible should say one thing, and Christian consciousness should say something else; or suppose that Christian consciousness should undertake to supplement the Bible. What then? It is an old charge against those who have had an objective rule of faith, that they made the word of God of none effect through their traditions, and that they taught for doctrines the commandments of men. We know how the Roman Catholic Church followed the example of the scribes and Pharisees in this respect.

R746 : page 8

Is there no danger that a party will arise in the Protestant churches, committing the same error? We think that there is great danger. And when, under the influence of a zeal that lacks both knowledge and discretion, the attempt is made to force upon the consciences of men the yoke of party fanaticism and popular clamor, there is little doubt but that an earnest, but at the same time ignorant, pietism will find great use for the phrase that is under discussion, and as a phrase, catchword, appealing to the sympathies of the unthinking, that Christian consciousness may become the 'organ' of what some will call religious progress."

There is little doubt that the state of things outlined by the Professor is imminent, as there is that "Christian consciousness" is superseding the Bible, as a test in matters of religion. We see this "Christian consciousness" manifested in that form of worship which mistakes feeling for faith, whose adherents know that they are right, because their hearts tell them so!--Signs.

====================

R746 : page 8

IN A MYSTERIOUS WAY.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home'; but I don't want to meddle with the matter, anyhow."

"I suppose likely the old fellow begged hard to be let off?"

"Well--yes, he did."

"And you?"

"I didn't speak a word to him."

"Oh, he did all the talking, did he? What did you do?"

"I believe I shed a few tears; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"Almighty God. But, not for my benefit, in the least. You see"--the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to help state his case concisely--"you see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of another door just as cosey a sitting room as there ever was."

"There, on a bed, with her silver head way up high on the pillows, was an old lady. I was on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready' --and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then. He began to pray; first he reminded God they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they shouldn't rebel at his will; of course 'twas going to be very hard for them to go out homeless in their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God, in the next place, how different it might all have been if only one of their boys had been spared them; then his voice kind of broke, and a thin white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons--unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice"--the lawyer stroked his lower limb in silence for a moment or two, then continued, more slowly than ever:

"And--I--believe--I'd rather go to the poorhouse myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"You are afraid to defeat the old man's prayer?" queried the client.

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "It doesn't admit of defeat! He left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God, but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer, I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer, because I want the money the place would bring; but I was taught the Bible all straight enough when I was a youngster, and I'd hate to run counter to such a harangue as that you tell me about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.--Sel.

====================

R747 : page 8

THE NEVER-FAILING SPRING.

In a place where we once had our home there was a spring, famous in all the country round from the fact that it was never known to fail, or even to vary to any perceptible degree, either in volume or temperature. It bubbled up at the base of a very high mountain, close by the country road side. And there it may be found this day, year in and year out, through summer's parching heat and winter's biting frost, always the same, offering up to every passer-by a precious draft of clear, cold water. Other springs dry up; the water in the brooks sink away in the thirsty sand, and even the river becomes a poor insignificant thing, crawling along in the middle of its wide channel, the very shadow of its former self, but this spring--the spring-- keeps up its steady flow in defiance of the sun's withering rays and the torrid atmosphere. It seems insensible to climatic changes, and to it all seasons are alike. And this ever-flowing spring is known far and wide in that country. Every school boy knows it well and loves it, too, and so do the laborers in the field. Many knees bow at its brink in the summer time, and hot, sunburnt, toilworn faces are often mirrored in its crystal waters. The people have great faith in this spring. They would as soon expect the mountain to be removed as not to find it giving forth its bounteous stream. And when all other sources fail them, they feel sure that they know of one that will never deny their thirst. And, as we have said, the spring's temperature never changes. It marks the same degree all the year round. For this reason its waters seem intensely cold in summer, and slightly lukewarm in the dead of winter. It does not conform itself to the state of the atmosphere. The reason of this we shall explain presently. But what an illustration we have here of constancy--this spring that never fails.

So many professing Christians are like those surface springs, that are but the mere drainings of the upper soil. They promise well in certain seasons; they gush and flow in copious streams when the air is full of rain and the ground is soaked with water. It is easy enough to be a spring then. But where are they when the dry time comes, when the sun is high and the ground is baked with heat? Men seek them, and alas! they are not to be found. When springs are needed most they disappear, and where their waters flowed is nothing found but arid sand. It is not so hard to keep up appearances of spiritual strength in times of revival, when "showers of blessings" fall around, but in times of drought, under the scorn of the world, under the burning heat of bitter opposition, of fiery trial, of persecution --how is it with the soul then? Does it remain in its place, giving out as before the gracious influences of a pure and meek and lowly spirit, or does it disappear and fade away in sin and worldliness?

Oh, how good a thing it is to be a constant Christian! A Christian through all times and seasons, in public and private, in all circumstances and conditions of life. Do you not know such souls--sweet-tempered, gentle, gracious souls, always near to God, always with their faces shining with a light from heaven? You always know where to find them-- at the foot of the cross--ready to give you, a weary, thirsty seeker, a precious draught from the overflowing chalice of their own faith-filled, loving hearts. But the reason why the temperature of the spring is always the same is because its sources are deep. It has its origin far down below the surface of the earth among the very foundations of the mountain itself. It is not fed by the drainage of the surface, but by an ever-living rock-hewn reservoir down in the secret places of the hills. All its constancy and sweetness and purity is owing to the fact that its sources are deep. Herein we have the explanation of a mystery in spiritual things. The faith that is firm and changes not to suit the fashion of the times, the soul that is ever full of grace and truth, the character that is Christ-like, conforming not to the ways of the world, must have its sources deep--deep down in the bosom of the Rock. It is no wonder that many fail who profess faith in Christ, depending, as they do, upon transitory emotions upon shallow convictions and passing excitements. They cannot endure a spiritual drouth, because they have no depth. They have no real, vital union with the only One who is able to keep them from falling, and to present them "faultless before the presence of his glory with exceeding joy."--N.Y. Observer.

====================

R747 : page 8

WORKS AND REPENTANCE.

WHAT are "works meet for repentance"? What are works answerable to amendment of life? "Be renewed in the spirit of your mind." "Put off ...the old man, which is corrupt, [and] put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man the truth....Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good. ...Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you;...and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:22-32. Here, among other things, it is said, "Let him that stole steal no more." But that is not all. He must give back that which he stole. "When I say unto the wicked, Thou shalt surely die, if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Eze. 33:14,15. "Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. ...And the priest shall make an atonement for him before the Lord, and it shall be forgiven him." Lev. 6:4-7. Such are works which show amendment of life. Such show that the heart has been touched, and wishes to stand right with God and man. Godly sorrow for the wrong, turning from the wrong, and then, as far as possible, making the wrong right--that is repentance.--Sel.

===================

R748 : page 1

VOL. VI.

PITTSBURGH, PA., MAY, 1885.

NO. 9.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

==================== page 1

WALL CHARTS.--We have no more.

FLORIDA LAND.--Only two plots of the land donated to the Z.W.T. Tract Fund remain for sale.

====================

R748 : page 1

VIEW FROM THE TOWER.

"Ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?" Luke 12:56-59.

Glance backward for a little more than eighteen centuries. There stands Jesus with twelve disciples; they are mostly young men, the Master himself being but little over thirty. They have never had an education, and most of them have been ordinary fishermen. But though "unlearned and ignorant men" (Acts 4:13), the disciples had a confidence and power in teaching which marked them among men as peculiar; and wherever they went "they took knowledge of them that they had been with Jesus," for though their Master had "never learned," yet he was scholarly, a man of letters. John 7:15.

But after all, that was an insignificant little band in the eyes of the military governor Pilate, in the eyes of the chief priest, and in the eyes of the Scribes, and Pharisees--the Doctors of Divinity--the apostles of legal holiness in that day. The class chosen to announce Jesus as the King of the Jews, saying, "The time is fulfilled and the kingdom of God is at hand" (Mark 1:15), was not a prepossessing one, and to the zealous Jew was so unlike what might be expected of their long anticipated Messiah, and so out of harmony with their great religious teachers, that they failed to recognize Jesus as such.

The miracles and teachings of Jesus, and the correspondence of these with the predictions concerning Messiah, made by the Lord's prophets long before, were the only evidence Israel had, that Jesus was the long-expected King. This could be evidence to such only as by careful heed to the "more sure word of prophecy," knew what to expect, and who by humility of mind would be prepared not only to note the prophetic utterances which foretold the rejection and crucifixion of Jesus, but to receive him who came in meekness with the escort of humble fishermen.

Even John the Baptizer, his cousin, who had immersed Jesus, and who saw and bare witness to his anointing by the holy spirit of God was sorely puzzled by the strange course events were taking. He had perhaps supposed that when anointed, Jesus would publicly announce himself with power and authority, and bring honor and dignity to all associated with him; but to the contrary of this, Jesus was going about quietly and not attempting the exercise of marked power as a ruler, while he (John) had been cast into prison. Things progressed so differently from what he had expected that even John's faith in Jesus as the Messiah began to fail, and he sent a message to Jesus, saying: "Art thou he that should come, or [are you also merely a forerunner as I was, and] look we for another," to be the Deliverer, the Messiah to bless Israel and through them all the nations?

Mark carefully the answer of Jesus to John; he in substance recalls to him the transpiring events, as in the Scripture at the head of this article; and he expected John to be able to DISCERN THE TIME by the events. He said, "Go and show John again, those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:3-6.

There was in transpiring events proof that he who was then present, was no less than the Messiah promised. But we should not forget either, that not only were Jesus' miracles performed with a degree of secrecy, but that they were done over a large area of country, and that the majority of the Jews probably never saw one of the healed persons. Nor had they the printing press and its reporters to spread reports of the details of the miracles.

The learned there, might have known from Daniel's prophecy that The time was fulfilled; (Dan. 9:24-27; Mark 1:15,) but for the masses, the evidence was simply, and only, the signs of the times; but these because blinded by the traditions of men, they did not appreciate. In following men the word of God became of none effect, so that the people as well as the leaders were blind. The blind followed the blind; both stumbled; and thus Israel as a nation received not the blessing but only the elect--those who were of the class chosen, "Israelites indeed."

And now what do we see? Messiah is present again; the time is fulfilled for his Second Advent--Jesus a spiritual being, in power, is about to exalt his "body" to his own condition, and to judge, cleanse, heal and bless the world--the House of Jacob and all the families of the earth.

What are the evidences? They have been repeatedly furnished in these columns, and are ever increasing. We have shown the testimony of the prophets to be that--The Day of the Lord [the time of Christ's presence] is a day of trouble; that in it the powers of the heavens shall be shaken [earthly governments and authorities removed--Matt. 24:29; Heb. 12:27,28; Danl. 2:44.] In it, when fully under way, all the tribes of the earth shall mourn because of him who now is assuming the control, and who will shake to pieces every evil system which hinders, binds, oppresses, or blinds the people whom he comes to bless--all of earth's families. Then the great ones shall fear as they look after those things coming upon the earth. They are already in this condition. They see the spirit of liberty working among the masses, and they truly see that it will soon lead them to madness and bring a sanguinary conflict. Again, it is noted in Scripture that in the coming troubles the rich of this world will suffer much; (James 5:1-4) and so it is, to-day, the aims and threats of the discontented are against the wealthy. We see these things all about us; are they not signs of the times in which we are living?

Look again; see the Jew once more finding a home in the land of promise from which for so long he has been an exile. Note, too, the fact that there is now a beginning of the turning away of his blindness, and he is beginning to recognize Him whom they have pierced and lament therefor. (Zech. 12:10.) Turn now to the apostle James' statement, and note that this rebuilding of Israel is due "after" the selection of the people for his name, the Bride from the Gentiles. (Acts 15:16,17.) Turn to Paul and note his statement--that when the fulness of the Gentiles is come in [the full number selected from the Gentiles to be joint-heirs with Christ--His Bride] then, blindness shall begin to depart from Jacob--Israel after the flesh. Rom. 11:25-32. A letter from the one whom God seems to be raising up as a teacher among the Jews, will be found in another column, and is of deep interest as bearing upon this feature of restitution. What is this, if not an evidence of what the time periods of the prophets have already showed us? --that we are living in the harvest of the Christian age, the dawning of the Millennial age; that the selection and trial of "the Church which is His (Christ's) body" is about complete. It proves that the DELIVERER (head and body) is come, and the blessing coming to Israel is but a premonition of the coming blessings upon all nations, of which they are the first-fruits.

Look again, but in another direction; Note the increase of special healing of diseases since 1874. Some are in answer to prayer, some in answer to anointing with oil and prayer, and some without prayer, or oil, or anything. Thus in various ways to-day, ye see increasingly that the lame walk, the deaf hear, the dumb speak, blind eyes are opened, and the Gospel (good tidings) of a "restitution for the groaning creation, of all things spoken by the mouth of all the holy prophets" (Acts 3:21.) is preached.

The healings of our day are as pronounced and as true, as were those at the first advent, except that the dead have not yet been raised from the tomb. Nor is it in any one place, but everywhere, that this power is manifested and this feature of restitution work is beginning. We hear from Sweden, and Germany and Britain, in much the same strain, as from all over this land. Among the remarkable insurances coming under our notice recently, is that of a family in Louisville, Ky.,* in which four deaf and dumb persons were perfectly and instantly healed. One of them aged eleven years, had never spoken or heard from birth. The two small towns of Midway and Primrose, Pa., have during the past month been much excited by six remarkable cases of faith cure from various maladies. One old man, Hamilton Smith, Midway, Pa., had been so crippled by rheumatism that he could not stoop down; but was instantly healed, and to a reporter who called to inquire regarding his healing, demonstrated his suppleness by kicking higher than his own height, and the night he was cured he jumped over a fire board fence with ease. He declares that he is stronger than ever, and that he is becoming young again. And in fact this seems true. He is seventy-two years old but in a short time his white hair has commenced to resume its original color; the wrinkles are leaving his face, and his complexion becoming fresh so that he might pass now, for a man of fifty.

We might multiply instances; one of a woman healed after an illness of sixteen years, who is now thirty-seven years old but might readily be mistaken for twenty. She though ignorant of the views presented in the TOWER relative to our being now in the dawn of Millennial Day, expresses herself as satisfied that

---

*Mrs. Ann Mack, No. 2700 Lytle St., Louisville.

R749 : page 1

she has entered on the "Resurrection Life" as she calls it.

If these be not evidences of the beginning of Restitution work, what are they? This is the right time for the work of healing; in the time of the first advent, restitution and restitution works, healing, etc., were not due; they were premature and were only performed to manifest forth beforehand, Christ's glory

R749 : page 2

and to illustrate the powers of the world (age) to come, which now is at hand. In his miracles, as in everything else, Jesus dealt with the end of that age as though it had been the Gospel age which it only typified; hence the works of the restitution which he and the disciples performed, no less than offering himself then as their King, and Reaper, were but illustrations of the end of the Christian age, his assumption of kingly powers, etc., now fully due, because the "body," the church, is complete, and the time for this blessed SEED of Jehovah (Gal. 3:29) to bless all the families of earth, is at hand.

If all could see that the world's hope is restitution to perfection, many more of that class would be prepared to ask the Lord in faith for physical healing and might go on unto the perfection of human nature, instead of into the tomb. Not only is the time at hand when he that believeth need not enter the tomb, but such may go from strength to strength. If men but realized the Scripture teaching, better, and did not get the heavenly hope of the Gospel church, the "body of Christ," mixed with the restitution hope of the world, they would be much better prepared to receive the blessing of restitution now within their reach. The basis of restitution simply stated is this: Man became a sinner and in Adam his right and hold upon life was lost. Since then, death has reigned over all. But Jesus was made flesh in order that he by God's favor might redeem all. He paid the full penalty, DEATH, and thus redeemed ALL. (Rom. 5:17-19.)

Now, all may return to life and perfection because ransomed by Jesus. This restitution might have taken effect as soon as Jesus died and rose and ascending on high presented the sacrifice on man's behalf. Jesus might have returned at once to restore all things but another work intervened the selection of the Christian church--"the body" "the Bride" of Christ Jesus, to be his joint-heir in the reign of blessing and work of restitution. Now, the work of restitution is fully due because the selection of the body of Christ, from the world is complete, and the work of restitution is beginning while the sifting of the consecrated saints progresses to completion. Men shall be and now may be, released by faith in him who gave the ransom which not only releases from pain and sickness, but ultimately from every degree of death, to perfect life.

So far as our observation goes, the Lord makes use of various characters as agents in these healings, even as Judas was one of the twelve who worked miracles. And some mentioned as remarkable for doing "wonderful works" (Matt. 7:22), will lack the approval of the Master, and some were not reckoned among the followers of Christ (Mark 9:38,39). Apparently the Lord acknowledges and answers FAITH in this direction by whomsoever exercised, because it is now due time for restitution work of this kind to have a beginning.

As heretofore shown, physical restitution is not the hope set before the "little flock," but on the contrary sacrifice. It is their mission as it was their Leader's whose footsteps they follow, to "lay down" life as human beings, not to take it up. They might be agents of God in blessing others as was Paul (Acts 19:12), and yet like him suffer from maladies they were instrumental in curing in others (2 Cor. 12:8,9). Of the Master it was truly said: "He saved others himself he cannot save." Had he saved himself, he could not have been our Redeemer. So if we would share his glory, and with him bless and restore the families of earth, we must with him, share in his sacrifice.

But while these, appreciating their covenant, will not ask for healing or any earthly blessings, it does not follow that if they asked, God would always, as in Paul's case, refuse them. Thus Jesus said in Gethsemane, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But then how shall the Scriptures be fulfilled, that thus it must be." Matt. 26:53,54.

If the legions of angels had protected him from the priests and soldiery then where would have been his sacrifice? Therefore he did not ask. Likewise those who now tread the same "narrow way" [See "Food," page 134] refuse to ask for the same reason--that they may complete their covenant of sacrifice. At times, however, without asking, such have been relieved in such manner as to enable them to accomplish further labor in the Lord's vineyard (Phil. 1:12,13,24,25).

What think you of the signs of our times? How is it that you can discern the face of the sky, but cannot discern this time? Is it not more clearly marked than was the first advent? Are there not more convincing proofs now, than there were then, even in the signs of the times, that we are in the Day of the Lord's presence?

The Lord willing, we purpose hereafter to devote more space to the mention of cases of healing on every hand, that this sign of restitution and hence of the Lord's presence (Acts 3:21) may be duly noted by our readers.

====================

R749 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Ellenton, April 29, 1885.

C. T. RUSSELL, DEAR SIR: I wish to ask a question on a subject that does not appear quite plain to me in the TOWER. I have been a member of the Presbyterian Church for twenty odd years, having joined that Church at my old home, St. Louis, Missouri. I am quite certain that I joined the Church with a sincere desire to become one of Christ's followers, and I fully understood the nature of the vows I took, and experienced great pleasure in reading the Bible with its commentaries; and this for a number of years. I either expected too much in this new relation I had placed myself in, or else I had never experienced a change of heart, for in spite of my earnest desire after a Christian life and holiness, I was continually breaking God's Word in some way or other. This caused me so much trouble that finally I grew cold, and of late years have taken very little interest in religion, thinking that I must long ago have been out of its pale, and might just as well let myself drift along with the masses and take my chance with others. At no time, however, has my belief in the fundamental truths of the Bible been lost, nor do I think they ever will be. I simply found I could not live up to its teachings so considered myself out of the race. When I first read your paper, however, and afterwards "Food for Thinking Christians," I became greatly encouraged and had reason to believe that I might yet have a chance of reaching the class of them enjoying perfect human nature. This is the point, therefore, that I am not clear about from reading in the TOWER. What I wish to ask is, Does "Food for Thinking Christians" teach that persons in my condition have yet an opportunity of being brought back into closer fellowship with the Lord, and finally partake of the divine nature and become spiritual new creatures? If so, when will that change take place? And how shall one know whether he belongs to this class [the spiritual] or will only be able to attain to the "perfect human nature"? You will confer a great favor upon me by answering these questions.

Yours truly,

__________.

IN REPLY.

DEAR BROTHER: We are glad to know that the truth in your case has been doing its quickening work. In answer to your question I would say that I judge you to be eligible to the high calling--"the divine nature"; but you can very soon decide that matter for yourself. If you ever gave yourself entirely and unreservedly to the Lord, you may be sure on the strength of the promise, "Him that cometh to me I will in no wise cast out"--you were accepted of him. And those new desires after and appreciation of heavenly things are an evidence of your adoption and sealing.

Though you became discouraged, and therefore grew cold in your love and service, because of your ignorance of our Lord's bounty and kind consideration for our frailties since covered with our Redeemer's righteousness, He has now sent you such a thrilling message of his wondrous grace as to quicken you into new life, and to remind you of your covenant and of the necessity of fulfilling it, and thus making your calling and election sure.

If you never so consecrated, of course it is your privilege to rise to human perfection; but I think from what you say, the former is your case.

I should add, that while it is possible for those who have consecrated, to so run as to obtain the great prize; it is of course possible to come short of it, "Let us therefore fear," and so run with care.

EDITOR.

Nebraska, April 8th, 1885.

DEAR BRO. RUSSELL: I come to you a new reader of the TOWER. I am not of those who have come out of "Babylon" as have not been "defiled" in that way. The Lord took me out from the world as "a brand from the burning," and has been training me in the way of truth. It has been here a little and there a little. I was free from prejudice to start with, and, with God's help, have kept so. I am always ready to accept of truth and light, no matter by whom it is presented. I saw from the start that I could never join any of the different denominations and remain with them. This work has been going on in me now about five years. I have believed in the return of Christ that length of time.

Some time over two years ago "Food for Thinking Christians" was handed me by a dear old man, whose feelings I respected. So I accepted of it, took it home and laid it away,--counted it as rubbish without giving it a hearing. It went to Jerusalem and back among my other books in the year of 1883. Going and coming I sold and gave away some of my little stock of books, but somehow this little no-account affair stuck to me. Well, for over a month now I have been pleading with God for light on the "Times of the Fullness of the Gentiles." What is to mark that event? While looking to the Lord for light on this and kindred subjects, I took up this little work, and--well I give God thanks. His mercy is for all, and endureth forever. After feeding on this for two days, I started to look up my old friend to see if he had anything more for me. I got a year's numbers of the TOWER. I want the whole truth, and pray to the Father of mercies to keep me free from error. Enclosed please find $5. Send me Young's Greek, Hebrew and English Concordance; put me on your list for the TOWER, and the balance in the Lord's treasury. I can use some extra numbers of the TOWER to good advantage.

Perhaps it may interest you to know something of my plans for the future. I have none. I have closed up my business account with the world, and, as I believe, have made a full surrender to the Master. My only desire is to be led by him, that I might devote the remainder of my time for this age, as well as the age to come, in His service. Yours, hoping to be made ready for his appearing,

__________.

Glasgow, Scotland, April 4th, 1885.

DEAR BROTHER RUSSELL: On Sunday night, March 29, at 7 o'clock, the anniversary of the Lord's Supper, the night on which he (Jesus) poured out his soul unto death for the sin of the world, twelve of the WATCH TOWER readers met in my house.

After prayer and singing, together we read articles from the TOWER, when all joined in reading the Scripture proofs, and then partook of the bread and wine according to the Word (1 Cor. 11:23). We were blessed with a sweet communion, and were sorry to separate at 10 o'clock. One brother remarked there were thirteen present, Jesus being in the midst of us, blest us and did us good.

Thank God for the light we receive through the WATCH TOWER. The article on "Two Baptisms," which appeared in the TOWER seems to have taken hold of the readers here.

I baptized four into Christ on April 1st., and others are wishing to be immersed into truth, which will be done, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

Yours in Christ,

__________.

Plainview, Neb., March 1, 1885.

DEAR BROTHER RUSSELL: For two years I have been a reader of ZION'S WATCH TOWER, and have looked anxiously for it each month. I should like to tell you how providential were the circumstances that first brought the September (1881) number to my notice, but it would be too long a story. I read it carefully and compared it with the Scriptures, and felt in my heart that it was the truth. And although I have been a member of the Baptist Church for twenty-five years, and have tried to do the will of God by his help, doubts would often drive away trust; but the TOWER came as a shining light, and led me to exclaim with Thomas, "My Lord and my God." And it is my daily prayer that He may send abroad his light until all the world shall know and do his will.

Your Brother in Christ, __________.

Independence, Kans.

DEAR BROTHER AND SISTER: I began working with you two years ago, and I am sorry to say I have not been able to send you but 50 cents in money. I am so poor in this world's goods that I can hardly support my family. And yet I shudder when I think of the many hidden pitfalls into which I would have stumbled but for the TOWER. Quite a number with whom I labored have become subscribers of your paper. I do not want you to forget me, and yet, if I am eating food which by right belongs to one more worthy, do not permit me to stand in the way. I am still teaching whenever an opportunity is afforded, but meet with the opposition promised by our Saviour. A few days back I was in a Quaker congregation. When they asked the question, "If Christ died for all, then why are not all saved?" I replied, "Paul says, How can they hear without a preacher," &c. The elder of the church asked what I would do with the heathen. I replied, "It shall be testified unto them in due time."

Your Brother in Christ, __________.

====================

R749 : page 3

SUNSHINE OVER ALL.

What folly, then," the faithless critic cries,
With sneering lip and wise world-knowing eyes,
While fort to fort, and post to post repeat
The ceaseless challenge of the war-drum's beat;

And round the green earth, to the church-bells' chime,
The morning drum-roll of the camp keeps time.
To dream of peace amidst a world in arms,
Of swords to plowshares changed by Scriptural charms;

Of nations, drunken with the wine of blood,
Staggering to take the pledge of brotherhood,
Like tipplers answering Father Matthew's call.

***

Check Bau or Kaiser with the barricade
Of 'Olive leaves' and resolutions made,
Spike guns with pointed Scripture texts, and hope
To capsize navies with a windy trope;

Still shall the glory and the pomp of war
Along their train the shouting millions draw;
Still dusky labor to the parting brave
His cap shall doff and beauty's kerchief wave,

Still shall the bard to valor tune his song;
Still hero-worship kneel before the strong;
Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,

To plumed and sworded auditors shall prove
Their trade accordant with the law of love;
And Church for State and State for Church shall fight,
And both agree that might alone is right."

Despite the sneers like these, oh, faithful few,
Who dare to hold God's word and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime

Sees the calm future with its robes of green,
Its fleece-flecked mountains, and soft streams between.
Still keep the path which duty bids ye tread,
Though worldly wisdom shake the cautious head;

No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer;
Denied and mocked at till its blessings fall
Common as dew and sunshine over all.

--J. G. Whittier.

====================

R750 : page 3

THE WITHERED FIG TREE PUTTING FORTH FRUIT.

Matt. 21:19 and 24:32.

We sometime since made mention of the conversion of a Jewish lawyer, Joseph Rabinowitz, of Southern Russia, to faith in Christ Jesus. Fully persuaded of the Messiahship of Jesus he returned to his home in Bessarabia and began to preach "Jesus our Jewish brother the true Messiah," with great success. Shortly after it was rumored that he had been murdered, but the latest accounts contradict this and say that the movement among the Jews is spreading gradually. The following translation of a letter from the Reformer to a gentleman of London will be read with interest. The fig tree cursed to the end of the age not only has leaves of promise but now begins to bear fruit.

KISHENEY, January 2, 1885. To JOHN WILKINSON, the esteemed man:

Your valuable letter and your pamphlet, "The Work of the Lord Among Israel," were received. My heart rejoiced when I read them and perceived how great and strong the love of your heart is toward the brethren of the Lord Jesus, the Messiah, according to the flesh, and how precious the salvation of the Israelitic nation is in your eyes.

I prostrate myself before Jehovah, the God of our Lord Jesus, and from the depth of my heart stream forth the words of the Sweet Singer of Israel (Psa. 35,) "Let them be ashamed and brought to confusion together that rejoice at mine hurt. Let them shout for joy and be glad that favor my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant." Amen.

R751 : page 3

Herewith I send you a pamphlet, "The First Fruits of a Fig Tree," which contains my opinions and statements in reference to those children of Israel in Southern Russia who believe in Jesus as the Messiah. These documents have been edited by Professor Franz Delitzsch, of Leipzig. Out of them you will learn to know the origin of our faith in Jesus (our Brother bodily), the Messiah. He is the innermost desire and longing of our hearts. Our English friends and brethren in Jesus, our Saviour, may be convinced by this above-named pamphlet that after the Lord hath made bare his holy arms in the eyes of all the nations, and all the ends of the earth have seen the salvation of our God, that now the time has come when there shall depart and go out from the midst of Israel all unclean persons, and the bearers of the vessels of the Lord shall be cleansed.

True, the salvation of the Lord cannot go out and come into (Joshua 6:1) the world with haste, nor can it walk with rapidity, but now as Jehovah, the Avant-guard and King of the Universe, has passed on before the people of Israel, the God of Israel shall come also as Rear-guard, as gatherer of the outcasts of Israel.

Beloved of the Lord! I herewith write to you that when my feet touched the holy city, i.e., Jerusalem, and I beheld the place where they pierced Him (Jesus), then and there Jehovah enlightened my eyes, so that I understood the Law, the Prophets and Psalms in reference to the plan of salvation, and I tasted somewhat of the sweetness of that mystery which is, to the sorrow of my heart, still unrevealed to the majority of my brethren, the sons of Israel.

From that time on I devoted my time and name to the welfare of my stubborn and unhappy nation to testify unto them with a brazen forehead in the strength of God the gospel of promise, which our fathers had received, viz: that God hath raised this man, Jesus of Nazareth, out of the seed of David as Saviour (Liberator) of Israel.

Through the depth of the riches and wisdom of God, the highest, our Fathers, who were incumbents of the Promise, rebelled against Jesus, so that grace might be bestowed upon the heathen nations, not through any promise, but through grace in the gospel of the Messiah.

Now, after the fulness of the Gentiles hath come in, the time has arrived for us, the sons of Israel, to return to the God of Israel and his King and be his beloved children. We should accept our heritage, the heritage of Jacob, which is without limit, for we are the legitimate heirs, children of Abraham, disciples of Moses, servants of the house of David in eternity. Thus our fulness (i.e., the coming of many Israelites to Christ) will be our riches and the riches of the nations, according to the words of Jehovah by St. Paul, a firstborn of Israel, and at the same time the foremost among the returning heathen.

Among my brethren and in large meetings I earnestly admonish, "Shake thyself from the dust; arise, put on my beautiful garments, my people; through the son of Jesse, Jesus of Nazareth, hath the Lord done great things with thee, O Israel, that he might also work great things among the nations of the earth, who were blessed in our fathers."

I greatly thank God that I see thousands who cheerfully listen, and I trust in Jehovah, who elected David his servant, and his seed after him, that in due time all these will be living stones built by God himself into a steadfast house and priestly sanctuary, so that acceptably sacrifices may be brought hither to the God of Israel in Jesus, the Messiah. They shall know and accept the truth, which alone can make them free children.

Many and worthy sons of Israel are waiting and long for the hour, the hour of grace of our God. I implore you, in the name of our brethren in Russia who seek the salvation, that the friends of our Lord Jesus Christ, wherever they be, may not be silent, but that they give counsel and speak out boldly, until Immanuel be with us also, until Jehovah show us him and his dwelling.

Then all who see us in our land, Russia, will say of us, "They are the blessed seed of the Lord."

These are humble words written from afar off by one who bows before you and seeks a more intimate acquaintance with you, a son of Israel indeed.

JOSEPH RABINOWITZ.

====================

R751 : page 3

OUR HOPE IN CHRIST.

Paul had by the teaching of the Holy Spirit a clear conception that the "hope of Israel" as set before them in "Moses, the prophets and psalms, was "resurrection from the dead," and that this hope was fulfilled, its realization made sure, in the resurrection of Christ. (See Acts 23:6; 26:6-8; 26:22-23; 28:20.)

So the light to Israel was the hope of resurrection. That hope is not yet realized. Abraham, Isaac, Jacob, Joseph and Joshua still sleep. Their children scattered over the world are still in the dead spiritual condition as a people, typified by their bones. Light, therefore, has not yet dawned upon Israel. Whatever views may be held as to the light offered to Israel upon Pentecost, or by Stephen--and which they rejected --a reading of the prophecies (Isa. 42:6; 49:6, and 60:3), with the context, would be convincing that the light there spoken of as to come to Israel (and which Paul evidently refers to) has not dawned. Now the question would naturally be, what delays it? I think the answer of the scripture is, "the waiting for the completion of the resurrection of Christ." If we transfer to another dispensation the full fulfillment of the prophecies that "Christ is to be a light to lighten the Gentiles," and regard that the work of God now is the gathering of the body that is to share with its living head in resurrection life and power, and that the resurrection of Christ is not complete until the whole body is raised, the Scriptures are in harmony.

The Christ of God is Jesus and the redeemed Church (1 Cor. 12:12; Eph. 5:23,30,31; Eph. 1:20-23; 2:21,22.) With this view Acts 15 is in perfect harmony. God is now visiting the Gentiles to gather THE BODY. After the resurrection, Christ will be revealed in GLORY AND LIGHT to Israel, and they shall fall before him as did Thomas, who is a type of Israel--and the veil taken from their hearts, they shall go out as the people through whom God will lighten the Gentiles. It is instructive to compare in this connection Acts 13:46, and Isa. 60:3. Does Paul speak of himself as an Israelite, commanded by this passage to go to the Gentiles, or of Christ as prophesied of as the light of the Gentiles? Perhaps both are included.

Man was created by God to bear rule and have dominion over the earth (Gen. 1:26.) In his sin he lost all. In the promised SEED he is to regain all. Compare Gen. 1:26 with Ps. 8 and Heb. 2:5-10, and Rom. 8:19-24, for connecting links as to Christ our hope, as set forth in the promise of the "SEED." A very interesting study will be found in taking up the Bible as a history of Satan's war against the seed of the woman. He brought the first born Cain under the curse and condemnation of God for murder, by his pride. He killed Abel the second born. He corrupted the sons of Seth the third, and brought the race to destruction in the flood, God interposing by grace to save Noah. After Abraham is called out the war is against his family. One after another comes forth in prominence as if the promises would be fulfilled in them, but all fail, until the Son of God incarnate came and stood every test. He wrought righteousness, was without sin; and overcame the power of the devil. His title as the Son of man is intended always to carry us back to Gen. 3 in adoring gratitude to God for His faithfulness to His word and His grace to the sons of Adam (Gal. 4:4-6). By Christ and in his church is the victory gained.

To Abraham, as the man of faith, how applicable is the definition of faith God gives us in Heb. 11:1, "who against hope believed in hope" (Rom. 4:18). He died at the age of 175. Promised a land he had never seen, he was 75 years old before his feet touched its soil. His first experience in it was a famine-- and in leaving it, promised a seed by Sarah, he came near losing her in Egypt. Faith with him, as with all God's called ones, was continually tried. But for God's grace and providence Abraham would many a time have made shipwreck. "Against hope he believed in hope." All of the promises centre in the promise of a seed. He is to possess the land through his seed. Two or three times he tries to help God out of seeming difficulties in the literal fulfillment of his word, as do many of his children now. He fell into the line of argument that Sarah was not really to have a child--it was figurative and not literal--and so he tried to raise a figurative child--but, as do all who try to plan and interpret for God, he made a poor figure in his attempt, and his figurative child was cast out. "In Isaac shall thy seed be called." "Sarah shall have a son," was the literal word of God. His hope was in a literal Isaac, and all his efforts for Ishmael hindered instead of helped the thing he hoped for. Yet "against hope he believed in hope," and at the age of one hundred, received Isaac as one born from the dead, Rom. 4:19,20; Heb. 11:12; and rejoiced in the fulfillment of God's promises--in faith; literally, he had seen but a scant realization of them. He never possessed the land, he lived and died in a tent, and owned no part of Canaan except the place of his burial. God

R752 : page 3

promised him a seed as numerous as the stars, and like the sand of the seashore, in Isaac. When he died, Isaac had been married, and although years elapsed, Rebekah had no children, yet after the birth of Isaac we have no intimation that the faith of Abraham ever wavered. The gift of Isaac was the seal to him of everything promised, and looking upon Isaac, he rejoiced in all that was to come. And so the word presents the church as not yet having entered into the realization of her inheritance, but having Christ, knowing that with him God will freely give her all things, Rom. 8:32.

It is difficult to turn away from Isaac

R752 : page 4

in the manifold views of Christ we have presented through him. "He was the first to arise from the dead," in the figure of his birth, and his arising from the altar on Mount Moriah. In him the people, (Israel) were called, by the birth of Jacob--but not until God had first provided him a bride to share the riches and glory bestowed upon him by the Father. So in Christ, Israel are to be blessed, but, not until the Bride takes her place with the heavenly Bridegroom, Rom. 11:25,26. No part of the blessed Scripture is more calculated to feed the souls of Christ's redeemed and chosen people, and to set more plainly before them Christ our hope than Gen. 24, where we have Abraham sending the servant after a bride for Isaac. It is not a public event--the people of the land not seemingly interested, not occupied with its import. The servant goes with the message guided by God to the one whom God has chosen to be the Bride. Caravans of merchantmen, passing from Damascus to Egypt, soldiers of the king of Shinar, on missions of conquest, may have seen Eliezer as he journeyed to Mesopotamia, and may have known his errand, but they had no interest in it and knew nothing of God's purposes. So now the Holy Ghost has come from the Father with a message for the chosen Bride, an invitation from an absent Bridegroom to share his Father's love, his inheritance--His throne. Noiseless as the tread of the camels' feet over the sands of the desert he pursues his way, and in every age and in every clime there are waiting Rebekahs, who have circumcised ears, believing hearts, and willing minds, to hear the story of God's dear Son--His dying love, His living power, the distant home, the coming glory, and to gladly say as did Rebekah, "I will go." The world around takes no note of his errand--of his success, occupied with its schemes of wealth and ambition, and of a glory to be built up in Ishmael instead of Isaac. So Ishmael lives, and becomes a great nation, with twelve princes, they care not who shall become the bride of Isaac.

What interest to-day has the world at large in Christ, God's dear Son, in the revelation made of Him in the Scriptures as the heavenly Bridegroom. What light have they on the purpose of this dispensation as the calling out of a people for his name? What sympathy have they in God's revealed plan and purposes, as centering everything in heaven and on earth in the glory of His Son? No more than the world had in Isaac's day in the call of Rebekah. Yet the message shall come with power, and the report be believed by those whom God shall choose. John 14:17; 6:45.

Rebekah left her home to go to one she had never seen, to go to one of whom she had heard, Rom. 10:16,17. She had a long journey over the desert under the care of Eliezer. The one hope that lead her forth was Isaac. If doubt suggested the fear that Isaac might reject her, she knew with that rejection everything was lost, every hope perished--for all hope for everything centered in Isaac. As Isaac's chosen bride, all that Isaac had she was to share--she could have no fear for anything while confident in Isaac. So, believing the report concerning Christ, have we brethren, turned away from the world, and accepting the call of God, do we now journey on to meet our Lord? Rebekah had Abraham's words repeated to her by the servant, concerning Isaac, as the foundation of her faith. She had the constant care and companionship of the servant upon her journey, as the earnest of what awaited her when she should meet Isaac, but the purpose for which she was called was not fulfilled until she met Isaac. She did not occupy the position of Isaac's bride until conducted by Isaac himself to that position. So in Eph. 5:27; 1 John 3:2. How much we now have--how little we now have--must be the thought of every child of God.

After the calling of the bride in this wonderful chapter, we have Israel as an earthly people introduced in the birth and election of Jacob. They inherit the promise made to Abraham and Isaac. Through them God is to reveal Himself a light to the Gentiles. But every promise to them centers as to us in Christ. In contrast to the acceptance of Rebekah in humble faith of the call of God, fulfilling Rom. 9:30, we have Israel from the outset quarreling with grace, and blind as to God's purpose, as in Rom. 9:31,32. In Jacob the early Israel is established, the twelve tribes formed, and covenant with God recognized.

To this Israel God reveals Himself, gives them His law, gives them teachers and prophets. They should have been the teachers of the world, the witnesses for Christ. They failed and were set aside, and over and over again this setting aside of the one who had the right of the firstborn is acted out in the books of Moses. Ishmael and Isaac, Jacob and Esau, Leah and Rachel, Ephraim and Manasseh, are examples. In their setting aside we are told plainly God has not changed His purposes. They are still His people, it is still His purpose to use them as a light to the Gentiles, Rom. 9:15,26-29.

All of this is shadowed forth in the relations of--first, the sons of Jacob; second, the world to Joseph. Not until the eleven brothers united in bowing the knee before him, were their eyes opened to know him, and they delivered from their trouble. And through Joseph as the head of the earthly Israel was Egypt fed. Joseph was the joy and hope of three different classes. 1. Of the king upon the throne who had given him all power. 2. Of his Gentile bride Zipporah, who in grace he had married. 3. Of the children of Israel, his kinsmen according to the flesh. So he shadows forth Christ in His relations to his Father, to the Church, and to Israel. Jacob before Pharaoh shows us the position of Israel among the nations when joined to Christ. "He blessed Pharaoh," Heb. 7:7.

Thus "Christ as our hope" is set before us in the word through Moses. Jesus said, "Moses wrote of me," and truly the one theme of the writings of Moses, as we are taught of God, will be found to be Christ. May God give us grace to make Christ the center of study, of worship, of service, that all our springs may be found in Him.--D.W. Whittle.

====================

R752 : page 4

THE WORLD'S HOPE.

Notwithstanding the world's seeming indifference to the future, the vast majority believe that there is a future before them. All men instinctively cling to life, and even when dying to a hope of some existence in the great unknown. Modern as well as ancient philosophers reason from this universal desire for life, that man must be an immortal being; overlooking the fact that the same kind of logic would prove that every man is wealthy because there is a universal desire for wealth.

While denying that man is by nature such a being as could never cease to be, whose existence even God could not blot out, we have from time to time shown that God has a grand plan for the restitution of the world from death, and that his promise is, that to all who appreciate that gift, and will live in harmony with His righteous will, He will supply life sustaining elements by which they may live forever. We have seen too that He has provided this gift in a certain definite way--through the gift of His son-- through the redemption which is in Christ Jesus.

The errors with which Satan has, as with leaven, permeated the faith of Christians, has helped to hinder the world from seeing the symmetry and beauty of God's plan through Christ. The world's hope is, that after all, it will be found that faith in Christ, is not essential to salvation, but that there is a general system of evolution by which all go from a human condition to some higher condition, the marks and conditions of progress being, not faith, but morality.

To these the Scriptural account of the fall of the race from perfection is all a mere myth, consequently the ransom of the race from the effects of that fall, are equally mythical, and the Scripture promise to the world of a restitution, or return to that condition which existed before the fall, is absurd. Since they think that they did not "fall," they reason that they need no Saviour, and as a result, all those Scriptures which speak of ransom, sacrifice, redemption, of our being bought, etc., are meaningless to them. They place Plato, Socrates, Aristotle, Confucius, and Jesus Christ, all on a common level and in their definition of saviour these were alike and together saviours of the world in that they all taught righteousness, and virtue, and condemned sin.

Alas poor world! It knows not God, hence it knows not his plan of salvation through Jesus only. It was not in his teachings merely that Jesus was great. His greatness was in that he was able to say, "Thy sins be forgiven thee." It was by virtue of his acceptable sacrifice as a ransom, that he was exalted to be a prince and Saviour and to grant repentance and remission of sins. This none other could ever do.

Thanks be to God that His gracious plans are so far reaching that he has made

R753 : page 4

abundant provision for man's willfulness and opposition, by not only redeeming them, but by providing a means by which they shall come to know and appreciate the truth concerning the only name, in order that through faith in His redemption they may live forever as it is written: God "will have all men to be saved [from death--the result of the fall] and [then] come to a knowledge of the truth." 1 Tim. 2:4.

The great expounder of this, the world's hope, Mr. Henry Ward Beecher, in his discourse of Sunday, Feb. 1, '85, asked and answered this important question as follows:

"Must not a man have faith in Jesus Christ?

In regard to that I hold that the right understanding of Jesus Christ is the most powerful persuasion to a religious life. Nevertheless, if by any way a man has gone up; if he has found in himself the kingdom of heaven without knowing Jesus Christ, he will be saved. If you believe the old scheme of theology that men fell in Adam, that there was a council somewhere up in heaven and that a few were foreordained to be saved and that all the rest were to be damned, then you have not any room to believe anything I am telling you and my preaching is idle."

And yet Mr. Beecher calls himself a Christian and men call him reverend. Surely this is sailing under false colors. He speaks of "a right understanding of Jesus Christ," by which we understand him to mean an understanding such as he has; and since his understanding is the opposite of that of Jesus and the Apostles, we conclude that Mr. Beecher must be a new apostle of "another gospel," to which Paul refers (Gal. 1:6-9). Peter very clearly answers Mr. B. He says of Jesus: "This is the stone which was set at nought of your builders, which is become the head of the corner. Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." Acts 4:12. This apostle of the new gospel not only contradicts Peter, but places himself squarely at issue with Paul and what he calls "the old scheme of theology, that men fell in Adam." The old scheme is stated by Paul in Rom. 5:15,17,18,19,8 to 10, and makes necessary the ransom-sacrifice of Jesus, to which the new gospel and its apostles object. The same is true of Jesus' statement of the "old scheme of theology":--he declared: "The Son of man is come to save that which WAS LOST." Matt. 18:11.

Of those who are building their faith on the foundation of the Apostles-- Jesus Christ himself being the chief corner stone, Mr. Beecher well says: "You have not any room to believe anything I am telling you, and my preaching is idle." This is well stated, and is just what we have been trying to show. Those who are building on the true foundation laid in the Bible, should speedily be convinced that all theories thus contrary to it are "idle," useless, profitless; and to those not filled with the truth, and who have a little room for it, this insidious form of infidelity may prove very hurtful. The more they look at it, and "wonder what he will say next," the greater the danger. Only one course is safe--when we have proved any theory, and find it contrary to our tried standard--[The Bible]-- drop it and leave it finally. To handle such things is like handling poison; it is liable to be absorbed into the system unconsciously. We are all by reason of our fallen condition more susceptible to error than to truth; besides, evil is many sided, presenting itself in a hundred delusive guises, but truth is but one. Error always presents itself as truth, and its messengers as the messengers of light. (2 Cor. 11:13-15). Hence it becomes us to test or prove such as come in our way and claim our attention.

Nor should we be always sipping and tasting of poisons so as to have no time to feed upon the truth, or a vitiated palate which cannot appreciate truth, for we have at hand a speedy and infallible test--the Word of God. Any system or theory which rejects or ignores the teachings of Jesus and the Apostles is not of God--hence of darkness, and leads to darkness. Any system which uses Scripture passages simply as texts, and ignores the teaching of the passage in its connections, is evidently a trap and a snare, and out of harmony with our standard. Any system which uses one passage of Scripture which suits it, and contradicts another passage merely because it does not suit its theory; or, which uses one text of Scripture as an offset or contradiction of another, is manifestly erroneous. Any system which attempts to use Scripture words or phrases but to deny or ignore or wrest their true meaning, is undoubtedly most deceptive and blinding error. Each of these methods would manifestly be "handling the Word of God deceitfully"

R753 : page 5

to make it prove their theory, instead of handling it honestly to prove to them God's theory.

All such, when proved false by our only standard, should be dropped at once. We cannot trust to our reasoning powers and stop to parley with error, for unless fully armed with a full, clear and comprehensive knowledge of the plan of God, many of Satan's misleading theories might seem at least possible. Even the Master would do no more than show that Satan's arguments were contrary to the teachings of Scripture by quoting Scripture in reply: "It is written," etc.

By following this method, how many would find that much of the preaching, though not as injurious as Mr. Beecher's, is nevertheless "idle," and a waste of time on the part of those who attend. If governed by this rule, how many would find, as Mr. B. suggests, that they have really "no room to believe" what they hear? Judged by this scriptural test, how many theories which consume precious time, as well as confuse and perplex the mind, would be rejected as "idle"?*

Let us always remember, however, that we are not to decide what is truth and what error by our prejudices and preferences, but by the Word; not by our general impression as to what the Word teaches, nor by a fragment of it imperfectly remembered, but by a careful examination of the text and context.

Any teacher who does not cite the text upon which he bases an argument claimed to be scriptural, is unworthy the name of teacher or expounder, and his products are unworthy of study. Those who do quote should be carefully examined, not only to ascertain that the Word of God is handled honestly and fairly, but also to impress the truth, upon the reader's heart.

Behold how good and how pleasant it is for brethren to dwell together in unity (Psa. 133:1); but truth and error, light and darkness are not brethren, they are implacable and everlasting foes, and have been ever since error was born-- for truth is eternal. And while the children of light and truth must from their very nature, love and sympathize with men as members of a common race, and whensoever they can may do them good, yet they should not sympathize in their course of error with those who have become children of darkness and whose influence is opposed to the truth. Hence, though we would not injure a hair of their heads, and would not even attempt to restrain their liberty in presenting error (because the time for binding evil has not yet fully come), yet we should be bold for the truth; we must not shun to declare the truth and show the error, else we are unworthy a place or name among those called "the children of the light."

And this is the course marked out as the true path of love. Love to God is above all, and love to God's word Jesus puts next (Mark 8:38). The apostle claims that true love not only "rejoiceth in the truth," but it "rejoiceth not in iniquity." (1 Cor. 13:6). He teaches that those exercised by true love should "have no fellowship with the unfruitful works of darkness, but rather REPROVE them." Eph. 5:8 and 11. And we read "He that abideth in the doctrine of Christ hath both the Father and the Son: If there come any unto you, and bring not this doctrine [i.e. bring any other doctrine] receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds," 2 John 9:10. God who commanded the light to shine out of darkness, hath shined into our hearts" "ye should show forth the praises of him who hath called you out of darkness into his marvellous light." "For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?...Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing." 2 Cor. 6:14-17.

----

*We recommend such a test of the teachings of the TOWER. If then you decide that its foundation is not laid in the teachings of God's Word, you should order it stopped. If you find that its teachings are built upon and supported by the Scriptures, it will give you the more confidence in the unfolding plan of God which it endeavors to present.

===================

R754 : page 5

SPIRITISM EXAMINED.

"Regard not them that have familiar spirits ...to be defiled by them." Lev. 19:31.

"There shall not be found among you...a consulter of familiar spirits, or a wizard or a necromancer...because of these abominations the Lord thy God doth drive out (the nations) from before thee." Deu. 18:10-12.

The belief that the dead are alive in another sphere or condition of being is not new. It was part of the religion of the ancients, and was the very root of all mythology. This naturally made it appear then as it now does, at least reasonable that these dead persons under such circumstances should be capable of, and did hold intercourse with the living.

This very plausible reasoning, based on a misunderstanding (the facts being made known in the Scriptures only) has given cover and force to the deceptions practised by "demons" under the guise of dis-embodied spirits of men. They have eagerly availed themselves of this mode of concealing their identity, and have thus perpetuated their sway over the minds and lives of many.

God regards this intimacy or familiarity with spirits as a vile abomination, and threatened those who would engage in it (mediums) and those who would inquire of them with death.

This consulting of spirits was evidently extensively practised by the heathen nations that had inhabited the land of Canaan. Against spiritism, "orthodoxy," so called, makes a feeble show of opposition, but it is really powerless to cope with it, because the orthodox theories give it encouragement and strength. This is shown by a sermon preached by Rev. W. J. Robinson, of Allegheny, which we quote below from the Pittsburgh Dispatch, of November 3d, 1884:

MODERN SPIRITUALISM

"An unusually large audience assembled last evening in the First United Presbyterian Church, of Allegheny, to hear an interesting and instructive sermon on "Modern Spiritualism," as delivered by the pastor of that congregation, Rev. W. J. Robinson, D.D. He had chosen for his text the words: "They have Moses and the Prophets. If they hear not them neither will they believe, though one rose from the dead." In his introductory remarks he said he did not see the necessity of any soul returning from the spirit land, as they could tell no more about it than had already been revealed by the word of God as set forth in the Scriptures. He cited the declaration of King David in regard to Absalom's spirit returning. David said, "I will go to my son; he shall not return," and again, Job had emphatically declared, "the dead shall not come until the heavens are no more." There are but three instances of the return of souls from spirit-land in all the records contained in the Bible. When Jesus took three of his disciples into the mount, they fell asleep, and, upon awakening, saw Moses and Elijah was one of these; Samuel's apparition to King Saul forewarning him of his death on the morrow, and the coming reign of David was another, and the returning of Dives, the rich man who persecuted Lazarus and turned a deaf ear to his requests for the necessities of life, was the remaining one.

As to Samuel's coming, there was no need of it, as Saul knew what was inevitably to happen to him for his wilfulness and disobedience of the commands of God; but it is evident that Samuel came to convince men of the uselessness of such visitations, as he could tell only what was already known. Moses had been dead several hundred years. Elijah had departed for the other world 150 years previous. Dive's message was concerning that hell of torment of which all had heard. He told them that repentance on earth alone would save a soul, and that such a thing was impossible in hell. And that was also familiar to every one who had heard the Scriptures read or explained. All these came with messages and only reported facts which God is constantly keeping before the eyes and in the minds of men. But how different were these Bible revelations to those spoken of to-day. Only one in all the ages appeared in response to a call. And then the manner of their coming. Those of the olden times were voices which spoke messages of truth, while those of to-day, so called, are rappings, which would indicate anything else as well as a return from Spirit Land. The Bible-told messages were the truth, while those of modern times speak a mummery that whatever else the spirits had learned they had lost their former senses. They speak drivelling nonsense. The difference lies between truth and falsehood and light and darkness. The Bible contains all men need to know; there is found the testimony of the dead. "And now, while the dead did not come back to us, we are rapidly going to them. Study this world and your Bibles, and prepare for the world to come," were the concluding words of his sermon.

This may be regarded as the expression of "Orthodoxy" as to the condition and abode of the dead.

"Only one (says Dr. Robinson) in all the ages responded to a call," but if one why not more? And this one was God's faithful servant Samuel. If this were true, then God's righteous servant was under the dominion of a wicked medium, and all God's servants would undoubtedly be subject to the same kind of power, and if the great God was powerless to protect Samuel from this abomination which was so abhorrent to his will, how could any of his children expect protection from the powers of darkness? We cannot find words to express our indignation and abhorrence of such blind and misguided views of God and his word. Is it any wonder that Spiritism is spreading, when teachers in high places misquote and flatly contradict the word of God? God's word declares, "The dead know not anything;...there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:5,10). "In death there is no remembrance of thee; in the grave who shall give thee thanks" (Psa. 6:5). Either so-called Orthodoxy and Romanism and Spiritualism are right, and that the characteristics and sensibilities of life are possessed by the dead, and God's word is a lie, or else God's word is true, "the dead know not anything," and these man-made systems teach falsely. There can be no middle course. We must reject one or the other.

If Dr. Robinson had quoted Job correctly he would have demolished his own argument. Job says (Chap. 14:10-12), "Man dieth, and wasteth away: yea, man giveth up the ghost ("gasps out--expires" --Young), and where is he?... as the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and RISETH NOT: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Could anything be stated more plainly than this? It shows the absence of everything that characterizes life--wisdom, knowledge, work, device, remembrance, or thanksgiving. And none are exempt from its penalty. "In Adam all die." No man can deliver his soul (being) from its power. He is cut off from the "land of the living"--all life, for the time being, shown by the words "man dieth...and where is he?" implying that he no longer exists--except as he has a place in God's purpose to be realized through a resurrection.

The penalty or wages of sin is death-- extinction of life. There is no escaping it, nor is there any possibility of rising out of it: this is proven beyond a peradventure by these Scriptures, and is made very emphatic by the words-- "riseth not," and "shall not awake," but that there will be an awakening or resurrection of the dead at an appointed time is apparent from the completion of the sentence--till the heavens be no more; i.e., till the new dispensation is introduced; the present referred to by Jesus (Matt. 24:29), and by Paul, (Heb. 12:26,27), being shaken and removed. As no exception to these statements of God's word is possible, it should be evident that the possibility of communication with dead men is a delusion. The deception practiced in Spiritism is the more gross, because, not men but demons are communicated with. There is abundant proof of this furnished by God's word. Nevertheless "orthodoxy" is powerless to cope with this abomination because of her adherence to false theories as to death and her wilful ignorance of the testimony of God's word to the contrary.

The mediums of modern spiritism are identified with those who anciently had "familiar spirits," who under the names of Witch and Wizard then claimed power to bring up and communicate with the dead as they now do. This is shown by the reply of the Witch of Endor to Saul's request: "Whom shall I bring up unto thee"? and Saul answered, "Bring up Samuel" (1 Samuel 28:11). That which she did bring up assumed to be Samuel as do the same spirits now assume to be dead friends of living men. If this spirit told the truth as claimed by Dr. Robinson, and the "orthodox" theory be right, wicked Saul would next day be with righteous Samuel.

If, however, this consulting of familiar spirits was contrary to God's express command--"Regard not them that have familiar (or intimacy with) spirits...to be defiled by them" (Lev. 19:31) how could God's prophet who had denounced this as wickedness, be a party to it now that he was dead? And whether called up willingly or unwillingly, he would in either case have become subject to the powers of darkness in this intimacy with one that was deemed guilty of death, because of this kindness.

If it was not Samuel, then who was it? We answer, It was an evil, lying spirit who personated Samuel.

These wicked spirits eagerly avail themselves of every opportunity to bring mankind under their foul sway, deceiving those who commune with them as to their identity, notwithstanding God's

R755 : page 5

command: "There shall not be found among you...a consulter of familiar spirits, or a wizard or necromancer, for all these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive out (the nations formerly inhabiting Canaan --whose sin Israel's king imitated) from before thee" (Deut. 18:10). And "the soul that turneth after such as have familiar

R755 : page 6

spirits and after wizards...I will set my face against that soul and cut him off from among his people" (Lev. 20:6). Of these commands Saul was well aware: he knew that he was in the most deliberate and wilful manner acting contrary to these commands in consulting the Witch of Endor; and God visited upon him the threatened punishment for this transgression. "Saul died for his transgression which he committed against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it" (1 Chron. 10:13). This settles the point at issue. Saul sinned in asking counsel contrary to God's command of one that had intimacy with a spirit to inquire of it. Therefore it is plain, not only that it was not the Lord's prophet that was consulted, but that it was an evil spirit--the same in kind as those cast out by Jesus and his disciples. That they were of this same class of fallen spiritual beings, is conclusively proven by the similarity of description in the case of the "damsel possessed with a spirit of divination... which brought her master great gain," by soothsaying, which so grieved Paul that he "turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour" (Acts 16:16). This corresponds with the account in 1 Sam. 28, "Saul said to her, I pray thee divine (make known) unto me by the familiar spirit." The divination practiced by the Witch of Endor was of the same nature and through the same agency used by this damsel out of whom Paul cast the unclean spirit or demon.

Nor does the appearance of Moses and Elijah on the mount of transfiguration, quoted by Dr. Robinson, support the theory that dead men live, for Jesus expressly declared to these disciples that this was a "vision," and charges them to tell no man of this foreshadowing of the kingdom of Christ until after he was risen (Matt. 17:9).

All the parables recorded in the New Testament receive a non-literal interpretation by orthodoxy, except that of Dives and Lazarus, which, contrary to this generally accepted principle, they literalize: this involves some absurdities, such as Lazarus carried by angels into Abraham's bosom; and the great gulf fixed so that they which would pass hence (from heaven) to you (in an orthodox hell) cannot, &c. They commonly add to this literalism that "they who enter hell return no more: they who sink there, sink forever." Dr. Robinson, however, adds a new phase to it which reaches the climax of absurdity and inconsistency in trying to make it appear that Dives returned from spiritland (an orthodox hell) with a message. For a consistent elucidation of this parable, see "Food for Thinking Christians," page 154. See also page 74.

S. O. BLUNDEN.

N.B. Those of our readers who have not yet had a copy of this little book ("Food") can procure a copy free, by applying to the Editor.

===================

YOUNG'S CONCORDANCE.--Seven copies remain at the old price, $2.25; when these are gone the special price will be $3.00 to our subscribers, which is $2.00 below the regular price.

THE pamphlet entitled THE TABERNACLE AND ITS TEACHINGS is now out of print. Many requests for this pamphlet continually coming to hand, we have arranged to publish it soon as a number of the TOWER.

====================

AN OPEN LETTER.

[The following by a subscriber, dated Feb. 3, 1885, was unavoidably delayed until now, in this office.--EDITOR.]

REV. R. HEBER NEWTON, Dear Sir: I have just been reading the abstract of your sermon in to-day's Tribune and cannot resist the temptation to traverse briefly your position on the doctrine of Election. It seems to be your effort, as of many who cannot accept the old standard and are yet unwilling to flee out from the technical borders of old affiliations, to give merely a different statement to old dogmas or to show how the old statement may be reconciled to the keener or the bolder insight into all things prevailing to-day. You appear to treat the doctrine of election as formulated by protestant fathers as an attempt to account for observed conditions of human life, rather than to be purely their conception of the teaching of the inspired Word. If it was mainly the former, it would deserve from us as much reverence as any other merely human philosophy and no more. If it was an attempt to epitomize, rather, the teaching of the Bible, it deserves consideration only so far as it is found to be a truthful abstract thereof. The present day has a perfect right to decide upon that point, for the present has two advantages over the past in any question of Biblical study. The first is, that scholarship is abler and is better provided with the means of accurate historical and exegetical research. The second is, that no part or section of revelation is comprehended until the time when its vital work is to be done in the world. The later the era the more probably correct its judgment as to the real import of the divine message.

You recognize the repulsive character of the old statement by which it appears that the "ninety and nine" are not in the fold, but doomed to the mountain side and the bottomless pit forever while only the one is chosen to be saved. So do I. No philosophy, no terrors that can be denounced, no pleading, nothing short of a demonstration hereafter can convince me that a being of love planned such a scheme as that. How do you proceed? You would convince men by ocular evidence that in the world such a condition of things obtains, that some, a few indeed, survive and prosper while many, the mass, go under the wheels of a Juggernaut, and that what is, is right, though in a way mysterious and beyond the purview of mortal vision though aided by all the light shed by the "Lamp" of God. You would say, "Be reconciled, for such is God's way, and out of it good will come though at present his way and the world's way seem alike hopeless for the weaker of the earth and heartless for all."

My conception of your position may be all wrong, for newspaper abstracts are apt to be misleading, and I both read and write in great haste. If so, pardon me.

Now for another view. Election is true. If any reliance is to be placed on Biblical statements of plain matter of fact, God chose his prophets, and Christ his disciples and not they him. From Abraham to Simon Peter, the servants of the Sovereign of Heaven have bowed only as the scepter was laid down upon their shoulders. They could speak and act divinely only as the Spirit wrought upon their hearts and tongues. The words of Christ incite us to believe that he continues to select his followers in this as in every other age. He giveth repentance to whom he will. The only reason why objection can be felt to the doctrine, is that he appears to have selected so small a proportion of the race, and that with the doctrine of election is conjoined that of condemnation to endless doom for all not chosen. All mankind stand related to Christ, and he is declared all powerful in heaven and on earth. Our highest sense of justice requires liberty of choice and power of action, as grounds of responsibility, which circumstances have surely denied to many who seem to fall under condemnation. Men admire striking statement, and the framers of the catechism seem to have yielded to the attractions of antithesis. If some men were chosen, elected, those not so favored must surely be doomed, they argued. The elevation of one class must be equaled by the degradation of the rest. Height must be equaled by the depth and happiness by misery. The crude and childish conception of purgatory was to be escaped from and counteracted, and the frivolousness and irreligion developed under the pomp and show of Romanism were to be frightened out of men by a stern theology. No one can say the attempt did not succeed. God's servants are his, though their words may not embody the first truth, or their acts reflect the divine will to perfection. What is the reverse to the truth of election, its other side I mean? Our version says, "Jacob have I loved and Esau have I hated," but we all know that "hated" should read "loved less." The election of Abraham does not argue the destruction of Lot. In fact Ezekiel, in chapter 16 says, that even Sodom shall be restored to her former estate and be a sister to Jerusalem. Abraham was told repeatedly why he was chosen; that through him or his seed all the nations, kindreds, families of the earth should be blessed. There was no antithesis in that. All the prophets were chosen to do good to other people. The disciples also were selected only as the foundation stones of an edifice whose proportions should be measureless grandeur and beauty. Who shall say what are means and what are ends? Is not the saving of the ninety and nine a grandeur and a better consummation that the salvation of the one? It is the weakness of every age, as of every nation and of every individual, to magnify itself and to imagine the final greatness of the earth to be near its culmination in itself. The Jew supposed Judaism to be the final truth. We know it was not. May not our sixteenth century theologians have been similarly self deluded. A new Bible is not to be given. Judaism and Christianity have their root in the same primal revelation. Suppose this Christian age in which election has merely taken a wider scope, to be but preparatory to a nobler era yet, when the converts of the present shall become the apostles mighty for the regeneration of "all the families of the earth." Do you call this a fanciful speculation? Were it no more, it would give men a better conception of the character of their Heavenly Father than the antithetical

R756 : page 6

one. The aspirations of noble souls eager for the good of all would find in it the mirror of their loftiest dreams. Instead of having to explain away inconsistencies of doctrine almost to the verge of apology, they would point to the glory of a consummation worthy of the eternal Father and of the self-sacrificing Saviour. Is it only a speculation? Go back to the Word and see whether it does not yield a footing broad and solid, for this conception of God's plan of grace. Do you ask the location and the method of the millennial regeneration? The earth, and not some distant or unknown purgatory, is to be the theatre and the resurrection as described by Paul in 1 Corinthians 15, the way, by which the myriads who have perished in ignorance and blindness shall be brought into the enlightening presence of the new day. "Every in his own order," says Paul.

Death will have purged away the taint of evil heredity, and the new life will be fuller, freer, more favorable to the acceptance of Christ.

We know well enough that certain predictions of the Scriptures do not apply to our day. But when the laborers no longer are few, when the knowledge of God shall cover the earth, when Christ shall possess the uttermost parts of the earth and the heathen, when the way of life shall be so plain that the way-faring man, though a fool, shall not err therein, when the wells of water now springing up in Christian hearts here and there shall have become the "river of the water of life," of which "whosoever will" may partake freely, then the doctrine of election will have its justification.

Christ and his Bride will not be childless, though the children may not attain equal honor with their parents. There are the hundred and forty and four thousand, as well as the multitude whom no man can number.

If we explain the very limited salvation of this and preceding ages on the basis of the survival of the fittest we must assume that the ninety and nine are not worth saving, a proposition at variance with all Christian professions as to the value of souls and presumptuous in the last degree, since none but God can know whether any of his creatures are not worth saving. That being whose visible creations are so marvellously complete and perfect has surely a plan for the restoring and perfecting of his chief creation--man.

It is natural to think that God's plan will develop in stages, and when apprehended will not require apology or defense. The fact that the old and partial views are no longer believed, proves that the revelation of a fuller truth is due, and only awaits apprehension and expression, for it is embodied in the recorded word of God. Are our windows open toward Jerusalem?

Very truly yours,

J. ALBERT STOWE.

====================

R756 : page 6

WALK IN WISDOM.

"Walk in wisdom toward them that are without redeeming the time. ['Securing the season.' --Diaglott; 'buying the opportunity'--Rotherham.] Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:5,6.

Paul drew such a bold, clear line of separation between himself and the world, that no one observing him need be in doubt of his inflexible purpose and his faithfulness in carrying it out. And when he wrote to the Corinthian church, "Be ye followers of me" (1 Cor. 4:16), there was no danger of misunderstanding. They could not help knowing that he meant the narrow way of sacrifice-- in the very foot-prints of the Lord. Alluding as an illustration to those last exposed in the theatre to fight with wild beasts, or with each other, and who were devoted to certain destruction, he says, "I think God exhibited us the Apostles last, as devoted to death; for we are made a spectacle to the world,

R756 : page 7

both to angels and to men." And so are all who follow in the footsteps of these faithful ones--the footsteps of our Lord.

In view of the fact that those who have consecrated themselves as sacrifices, are being made a spectacle to all those outside, as well as within their own company, Paul further urges that we bear this in mind, and that we walk wisely, so that, so far as it is possible, our conduct, etc., may be transparent before the world. We call to mind many of his words of special instruction on this point. Among others he says (Rom. 12:18), "If it be possible, as much as lieth in you, live peaceably with all men." If circumstances have placed you among contentious and disagreeable people, here is a good opportunity to show them in your actions, and without the least ostentation, your spirit of self-sacrifice, your benevolence, brotherly kindness and love. Such a spirit will rebuke the world and show them a more excellent way, whether they are yet ready to walk in it or not. This spirit, however, should not permit continued oppression and injustice for the sake of dearly bought peace. Sometimes we, as Paul did, may have to speak very plainly and pointedly, and warn of a coming time of reckoning when the actions of the present time must all be accounted for. (Acts 24:25.) Thus Paul reasoned with

Felix, until the strong man trembled in view of the time of reckoning.

Again he says, (Rom. 14:16), "Let not your good be evil spoken of." Even though some things may be right enough and lawful to us, if they become an occasion of stumbling to others, we should deny self if need be, that others be not caused to stumble.

"Let your speech be always with grace [liberality, favor] seasoned with salt." In reproof, warning or counsel, a spirit of liberality will not lose sight of commendable features in those opposed, nor fail to commend it. Temperance [moderation] should characterize all our conversation, and in all our dealings with men of the world, as well as with Christians, courtesy, liberality and kindly consideration for their interests, should be evident, even though their lack of such consideration toward us should be glaringly manifest. Not only should our speech be liberal, temperate, courteous, but it should also be seasoned with salt. Salt is a figure for truth. Truth, like salt, has the power of preserving from decay that which is good and pure. We should, therefore, be well established in the truth of God's Word, that we may be able to answer every one, giving a good Scriptural reason for both our faith and our practice.

But mark the significance of the words "buying" or "securing the opportunity." Shortly those now sacrificing will be reigning. The time for sacrifice and suffering will be over. Seeing the reward as we do, we should wisely secure the present opportunity which can never again be enjoyed. When the Church has been glorified, the world's time of trial and discipline begins, and their way up to perfection will be more or less painful and difficult; but it will be a source of encouragement and comfort to them to know as they look back to our still more difficult path of sacrifice, that they have not a Priest who cannot be touched with the feeling of their infirmities.

Are we in any way hoping to escape the cross, and yet to wear the crown, as members of the Royal Priesthood? Such hope is certainly vain. Let us each ask ourselves, What kind of a spectacle am I before angels and men? Let us endeavor to ever keep this thought in mind, and let everything be done with an eye to this great responsibility, counting it all joy when our names are cast out as evil, when like our Lord we are despised and rejected of men. Those who now reject and despise the sacrificing ones will, by and by, be comforted and blessed through this sacrifice. At present they think it strange that we run not with them to the same excesses, often thinking and speaking evil of us. But we must bear in mind that we walk toward a shining mark which they cannot discern; and, therefore, should be patient and courageous as seeing that which is invisible to the world.

Contrast for a moment the real position of the saints with those flourishing in the world about us. Some of them are living in present affluence and gratifying themselves with every luxury, but soon these, and even life itself, must be laid down, and they must wait in the unconsciousness of death possibly many years, until their turn for the awakening comes, and then must awake without their past possessions and to be more or less severely disciplined up to perfection. But now that we are in the day of the Lord, those faithfully enduring trial and sacrificing even unto death, finish their course here, to be changed instantly, in the twinkling of an eye, without a moment's unconsciousness, to the glory of their new condition--even the divine nature.

Think on these things, dearly beloved, that ye may be enabled to walk in wisdom toward them that are without, securing the opportunity for sacrifice, remembering that it is a great privilege because of its great reward, and that now is the accepted time--the time or opportunity granted. Secure the opportunity and with it the great prize of our high calling.

MRS. C. T. R.

===================

R757 : page 7

THE FEET OF CHRIST.

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, "Thy God reigneth." Isa. 52:7.

Among the many beautiful and appropriate figures used to represent the "little flock" and their union with Jesus, is that of a human body--Jesus the head, and the true church the members of the body.

Sometimes, as in 1 Cor. 12:13-27, all the parts are represented in any assemblage of the church, the hand and foot, &c., as well as the various excellent qualities which belong to the head-- hearing, seeing and expression. Thus the head of the church is present with the members of his body whenever two or three or more of them meet in his name; and the body is complete and as effective for growth in Grace, Knowledge and Love, and far more so, than if hundreds of unbelievers and merely nominal Christians were present. When thus spoken of the more able and intelligent ones are mentioned in contrast with the less able, by calling one class head members, (Eye, Ear, etc.,) and the other class feet (v. 21). Thus mentioned the word feet will be seen to mean the lowest members which require the especial assistance of the others.

But another sense in which feet may be understood, is as indicating the last part, or completion of the body. So to speak The Christ has been in process of development during the Gospel age-- the head first, and we, the living, representing the feet, last. This certainly is not an unreasonable deduction, and there are several texts which seem to indicate that the last members of the overcoming band, are mentioned especially under the term "feet"--not in the sense of degraded but as the last--or end of the "little flock."

The Scripture above cited is of this character, and while Paul quotes a part of it (Rom. 10:15) "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things," and while it has undoubtedly been true of all the members of the Body of Christ, that they were the bearers of glad tidings, and that to all who received the message their footsteps were welcome, yet it is true also that the proclamation of many of the sweetest notes of the glad tidings of restitution, are reserved until now during the sounding of the seventh trumpet. (Rev. 10:7; Rom. 16:25), when the mystery of God is finished, which he hath kept secret from the foundation of the world.

Truly ours is a choice and favored day compared with any age of the church, for though God's Word has always been a lamp to enlighten "the body" all through the dark night, yet it is true, that in an especial sense it is giving light to the "feet," as we read: "Thy word is a light to my feet." Living in the time of the fulfillment of so much prophecy, we walk in the blazing light of the lamp, and on us and our day the eyes of all "the body" throughout this age have anxiously rested; and of our day--"The day of the Lord," and our gathering together unto him, both Paul and Peter wrote more frequently than of their own day. Hence it need not surprise us, if under the figure of "feet" the Prophets mention us.

There is one part of the text above quoted, which certainly was never applicable to any but the present members; this part Paul omits, because it was not applicable until now, viz: "That saith unto Zion thy God reigneth."

As Jesus in his application of Isa. 61:1, used only that part of the quotation which was applicable at that time, and left unquoted the words--"the day of vengeance of our God," because the proclamation of the day of vengeance was not due until our day; and therefore while the whole message referred to, has been proclaimed by the Christ, yet only the feet have been privileged to utter it all, so with the scripture now under consideration: Jesus and the Apostles had a great and important part in proclaiming "the good tidings of good," but only "the feet of him" have been privileged to say "unto Zion, Thy God reigneth."

The beauty of the feet's position, and the honor connected with their proclamation, does not appear to the eyes of the world. Oh no, none of the members of the Christ have been of earth's heroes or wise, but in their eyes "we are counted fools." No, it is from the spiritual standpoint, the standpoint of God and of those who have ears to hear, that the bearers of these good tidings are esteemed. We rejoice then in our privilege as being among those who announce to Zion these tidings that the kingdom began in 1878.

At present our tidings can only be received by faith in the same authority on which we base our statements--the Word of God--

consequently, not many are now able to hear. But soon there will be abundant evidence of the truth of the statement in the crumbling and falling of the various systems of iniquity --both in the uprooting of the blasphemous heresies of the Church, Nominal-- Babylon the Great, Mother and Daughters; and afterward, in the judgment and chastisement of the nations of the earth, who through these false teachings, have established oppressive governments, which the nominal churches assure them are Christian governments, telling the people they are of God's appointment and are the "Kingdoms of our Lord and of His Christ."

Receiving their original right (?) of ruling from Papacy, these kingdoms are to-day recognized and blessed by all the daughters. But these are all parts of that great system of Anti-Christ, or opposition to the real Church and kingdom of God mentioned by Paul (2 Thes. 2:8), which the Lord shall consume by the spirit of his mouth (truth) and destroy by the bright shining of his presence.

Truth, the spirit of the Lord's mouth may come through a thousand channels, even blasphemous infidelity may be one of the agencies, and we believe it is the truth uttered, though mixed with error and blasphemy, which is the secret of power against Babylon, for it strikes her on her time honored and festering sores of error. It is truth with respect to human rights and equality, which is now moving Communists, Nihilists and Socialists to resist oppressive governments, and which will in time overthrow them; and truth it is, which will prepare the world for the blessed reign and rule of the kingdom of God, though in the development of truth, in its various branches, both the nominal church and the world must pass a terrible baptism of trouble:--Yet in all, truth will be conqueror and come off victorious, because now the rule and government has been assumed by "Him whose right it is." He has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath and angry nations of Rev. 11:18.

How clear it is then, that the declaration to Zion, "Thy God reigneth," is due now before the feet are joined to the body in glory, and before the judgments of the Lord go abroad; for then, it will need no proclamation; it will be manifest to all, by the outward signs, that the kingdom is set up--even the tribes of the earth shall then see--recognize-- that the great day of his wrath is come.

It is the feet of the Christ that bring the glad tidings, though others may echo and re-echo the glad song.

Again, David who often represents or personifies The Christ, says: Jehovah-- "Brought me up out of a horrible pit (depth of confusion), out of the miry clay, and set my feet upon a rock and established my goings." Psa. 40:2. We might make a similar application of this Scripture. The whole body of the Christ (except the head) was down in the pit of confusion and mire of sin; all through this Gospel Age Jehovah has been lifting them up, or taking out a people for his name--separating such from the world and mire of sin; and last to be lifted up are the feet, and truly the feet have been placed upon the rock of truth.

While the whole body has had truth as a basis of faith and trust, yet undoubtedly the feet are more firmly established

R757 : page 8

by it than any previous part of the body, because we live in the time where the light of all past ages centers and the mystery of God is finished.

"How firm a foundation ye saints of the Lord,

Is laid for your faith in his excellent Word."

Again, while it is true that all members of the body sung a new song of praise to God when lifted from the depths of confusion and mire of sin, yet it is especially true of the feet--the song of praise breaks forth as soon as the feet touch the solid rock of truth and realize that--

> There's a wideness in God's mercy,
> Like the wideness of the sea."
> They can now sing with double joy the restitution song--
> "All nations which thou hast made
> Shall come and worship before thee."

Again, we find a striking reference to the feet of the Christ in Psa. 91:11-12: "He [Jehovah] shall give his angels charge over thee to keep thee in all thy ways: They shall bear thee up in their hands, lest thou dash thy foot against a stone."

This prophecy by David refers to the Christ as a whole; its personal application by Satan was rejected by Jesus as a misapplication of Scripture (Luke 4:12), but when we apply the reference to "foot" to the feet or last part of the body of Christ, all is harmonious. The stone referred to we understand to be the same as that of Isa. 8:14, viz.: That Jesus is the stone of stumbling.

Jesus at the first advent was a stone of stumbling before the feet of the nominal Jewish Church, and they stumbled over him because, being out of harmony with God, they could not see in him the Messiah. In their pride of heart they, especially the Pharisees and Doctors of Divinity, were sure that Messiah would come in their way, and own and accept of them as a people. They stumbled

R758 : page 8

and were broken as an institution. But the real feet of the real Jewish Church-- the Israelites "indeed"--these received the then present Messiah and were blessed and lifted up by that "stone" to the higher plane of the Gospel church. "To as many as received him, to them gave he liberty to become sons of God." (The Jewish house was the house of servants --the Gospel house a house of Sons.)

As there was a stone and stumbling there, in their "harvest," or end of their age, so the parallelism which we find associating the Christian age with its shadow, the Jewish age, demands that the stone should be present in the path of the Gospel church, to be either accepted or rejected; and if the parallelism continue (as we see it has), then we should expect that here the feet of the nominal church would stumble as its shadow did, and for the same reasons. And so we find it, the living generation of the nominal church--the feet, have failed to discern the presence of the Lord--"they know not the time of their visitation"-- and all but the true feet of the true body have stumbled; as it is written: He shall be for a stone of stumbling and rock of offence to both the houses of Israel. To "Israel after the flesh" he presented himself in the flesh, and to the spiritual Israel he presents himself a spiritual being--to each on their own plane.

But we cannot for a moment doubt, that as Jesus at the first advent took special care to make himself known to every "Israelite indeed," and gave such clear evidences (while to others he spoke in parables and dark sayings) (Psa. 78:2), so here at the second advent, every one wholly consecrated to God (not to churches and creeds), and as such a part of the true feet, are to be made aware of that presence, and consequently do not stumble over it. This special care for all such is what is referred to by the text considered--"He shall give his angels charge, etc., lest thou dash thy foot against a stone."

Only the feet could stumble over such a stone. The stone of stumbling was not in the path of the members of the body which preceded us. And when we look back and see how closely "the lamp" has been put "to the feet" and how it has been kept trimmed and burning brightly, revealing to us the stone which nominal Zion is stumbling over and being shipwrecked upon, but which to us is a tried stone, elect, precious, the head of the corner, or the chief stone of all in the glorious spiritual Temple, we thank God for His care over us, and rejoice that we are counted worthy to be members of that company, which in the eyes of the world has no beauty that they should desire it, but which is a root out of dry ground--the feet of Him that bringeth glad tidings, that saith unto Zion, Thy God reigneth.

====================

R758 : page 8

JEHOVAH'S FEET.

"Thus saith Jehovah, Heaven is my throne and earth is my footstool." Isa. 66:1. [Literal.]

The word feet is sometimes used in Scripture, as in this text, to represent permanent establishment, or rest. Stephen after quoting the above (Acts 7:49), adds the words: "What is the place of my rest"--residence?

Jehovah used his foot-stool before sin entered, but since then he has removed his presence and allowed sin to reign and Satan to be "The prince (ruler) of this world." (John 14:30.) In a typical way he established his presence among the Israelites in the Tabernacle and Temple, and in a higher and better sense, his presence has been in the Gospel Church as in a shifting tent or Tabernacle, all through the Gospel Age, but soon the Temple glory, or his presence in the Glorified Church--head and body --will be manifested to the world. And in that glorious reign of the Christ complete, typified by Solomon's peaceful reign, and under the shadow of that glorious temple, of which that made with hands was a type, all the families of the earth shall be blessed, and brought into complete harmony with God. Then the knowledge of the Lord will fill the whole earth; and all sin and every opponent of right having been destroyed, All the ends of the earth (people) shall remember and turn to the Lord, and the glory of the Lord shall fill the whole earth.

Thus, through the reign of his Anointed, Jehovah will prepare and cleanse his foot-stool to place his feet, his abiding presence, there, as he declares through the prophet Isaiah (6:13)--"I will make the place of my feet glorious."

In harmony with this same thought we find in Zech. 14:3,5, a description of when and how Jehovah will establish his feet, or residence. This Scripture, as well as some of those above quoted, which evidently apply to the Father-- Jehovah--are often misapplied to our Lord Jesus; and while Jesus and his Church will doubtless be the active agents of Jehovah in subduing all things (Phil. 3:21), yet the fact remains, that the work here mentioned is Jehovah's, and the Hebrew text leaves no question about it.

We will quote and apply this prophecy (verse 3): "Then shall the Lord [Jehovah] go forth and fight against those nations, as when he fought in the day of battle." The scene is laid in "the time of trouble," probably near its close, (perhaps, as we read the prophecy, about 1914 A.D.) It is surely during "the day of the Lord" (verse 1) when the first return of Israelites to Palestine will have taken place [a second, and greater returning mentioned by the prophets evidently will not take place until after the time of trouble.] The Israelites will have been in comparative peace and security there, and measurably free from the trouble which, meantime, will have been disturbing and overturning and impoverishing the nations of the earth. Their wealth and prosperity excite the cupidity of the nations, which we read come up against "my people Israel dwelling safely in their own land, ...to take a spoil and a prey." Ezk. 38:8,12.

The battle at first goes against Israel, as described in verse 2; then, the time having come for a manifestation of God's justice against the nations and his favor to his anciently-favored people, He manifests his power and fights against the nations, not by Jesus and the saints appearing on a mountain with carnal weapons, but we read "as he (Jehovah) fought in the day of battle." Jehovah fought

Israel's battles anciently without being seen by other than the eyes of their understanding.

Thus the Angel of the Lord slew (with death) the hosts of the Assyrians (Isa. 37:36); put to flight the Midianites (Judges 7:21), and "smote great nations and slew mighty kings. (Psa. 135:10.) And "as" he fought for Israel then, so he is to do again for their deliverance. The coming deliverance will be so great and marked that they will recognize God's power and favor, and being blessed by being brought to a condition of nearness to God, in prayer and supplication, they will come to a full recognition of the fact, that as a people, they had rejected and pierced their Redeemer. "They shall look upon (recognize) him whom they have pierced," and shall all mourn because of Him. Zech. 12:8,10.

Verse 4: "And His (Jehovah's) feet shall stand (be established) in that day upon the Mount of Olives." This is another picture of the establishment of Jehovah's dominion. As the above description showed us how it will be manifested to Israel that God's arm is ruling, now we get the inside or spiritual view of the kingdom's establishment, and appropriately, symbols are used in the description. The feet of Jehovah standing or resting--the Mt. of Olives--its location to the east (or sun-rising) of Jerusalem (the peaceful habitation)--the division of the mountain into two parts--the valley formed into which Israel will flee, &c.; these all, we understand to be symbols; as also the reference in verses 6 and 7 to the day of the Lord being a dark day. It remains dark until the close of this period of trouble, or until the evening of that dark day, then--"at evening it shall be light;" that is when the day of wrath is over the Sun of Righteousness will arise with healing in his wings--blessing and restoring morally and physically.

A mountain is a symbol of a kingdom, and Mt. Olivet would signify Kingdom of Light and Peace.* Then, in this "day of the Lord," already begun, Jehovah will establish himself in a Kingdom of light and peace. This, we believe, will be accomplished through his representative, Jesus, who takes his great power and reigns. The organization of his church by resurrection and change, to the same condition (spiritual bodies), we understand to be the organization of the kingdom whose exaltation to power, invisibly smites and consumes evil systems and governments. By the teaching of the Word, we understand that this organization of the kingdom began in 1878, and will be complete when the living members are "ready."

This kingdom once established is Jehovah's foothold, and is to be the seat of government from which shall emanate the laws, etc., for the guidance and blessing of mankind. Another figure is Mt. Zion.

The division of the mountain into two parts represents the two phases of the kingdom of God: one the higher, spiritual, invisible kingdom, composed of Jesus and the Gospel church; the other the earthly phase of the kingdom, composed of perfect fleshly beings, visible to humanity--Abraham, Isaac and Jacob and all the prophets, and all those of past ages justified by faith.

The valley represents a place of favor and protection, made and guaranteed by both the heavenly and earthly phases of kingdom power; and into this place of protection and safety Israel is represented as fleeing. Then they shall recognize him whom they have pierced.

The earthly phase of the kingdom will thus be seen to be essentially Israelitish, and according to the promises of God, ungodliness shall be turned from Israel (Rom. 11:26) and they shall come to the inheritance of the land, and promises vouchsafed to Abraham; and then the fleshly seed of Abraham will be used as the agents of Jehovah in carrying to the world the blessings purchased by Christ, the higher spiritual seed of him whom Abraham typified--Jehovah.

This earthly phase of the kingdom is to spread and increase until it fills the whole earth and is under the whole heaven, and the kings of the earth shall bring their glory and honor into it--by coming into harmony with its laws.

These two phases of the kingdom will be in perfect harmony; the earthly being under the control and direction of the heavenly. "Out of Zion (the spiritual phase) shall go forth the law, and the word of the Lord from Jerusalem," the earthly phase. (Isa. 2:3.)

Though in due time there will be an earthly element of the kingdom visible to humanity, which shall be a praise in the whole earth, yet in the inception of the kingdom it will not have this double character. [Jehovah's feet stand on the Mount of Olives as one at first, before its division]. And so we read that when demanded of the Pharisees when the kingdom of God should come, Jesus answered and said: The kingdom of Heaven cometh not with observation, neither shall ye say, Lo here! or lo there! for behold it will be in your midst (Luke 17:20). That is to say--the kingdom of God will be among, but invisible to men in its coming. It is only after it has come and done a work, that the visible phase is due--during the Millennial age.

It is for this kingdom in both its phases (especially the spiritual, where our inheritance is) that we pray "Thy kingdom come, Thy will be done on earth as it is in heaven." Welcome the day when Jehovah's feet will be established and his footstool made glorious!

---

*An olive-branch has long been a symbol of peace, and the original word elaios mercy, is derived from elaia an olive. The oil from the olive is the principal source of light among the Orientals.

===================

VOL. VI.

PITTSBURGH, PA., JUNE, 1885.

NO. 10.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R758 : page 1

VIEW FROM THE TOWER.

You know that you have weaknesses; special points upon which you are aware by past experience you are specially liable to fail, under trial and temptation. It may be the pride of life and love of the world, which seem to draw your feet from the narrow way oftenest. It may be that business has such an attraction to you that you have at times been almost swallowed up with its ambitions and cares, and that its demands upon your time and talent have been for a season almost overwhelming, and that you found your appetite for spiritual things forestalled by the earthly, and your consecrated time absorbed in labor for the meat that perisheth.

Or it may be that your special weakness is a love of approbation, which absorbs consecrated time in making your person, your home, and your family charming, as well as hinders you from engaging in service for the Lord and your fellow-saints in carrying them spiritual food, lest some should think you "peculiar," and "strange," and should "cut" your acquaintance.

Or your difficulty may be uncongenial family relationship and opposition to study and Christian growth from that quarter.

Or, it may be that seeming duties and necessities in your circumstances demand your time and keep you as they did Martha from communing with the Master, and from engaging in and enjoying the higher and grander privilege of breaking to others spiritual food. No matter in which particular direction your besetment lies, rest assured that yours is not an exceptional case. Every soul knoweth its own burdens, and before each one Satan is permitted to lay obstacles and hindrances in order that each may be tried and thus have opportunity of overcoming and proving his love and his appreciation of the prize and of the Lord's approval, by faithfulness under adverse conditions.

What is your duty? What shall you do? Give up, because the way is not smooth? Why certainly you did not expect to be classed an "overcomer" without having something opposing you to overcome. No, you knew well when you started, that the Master and forerunner on this way, said: "Straight (difficult) is the gate and narrow is the way." You remember he said that every follower in his footsteps must expect to endure the crossing of his human will and interest all through the "way." You remember how strongly he put it that none might deceive themselves, when he said, "If any man come to me, and hate not [love less] his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14:26,27.

And do you not know that your temptation on these weak points of your besetment are daily becoming more absorbing, more difficult to resist? Do you not see that we are living in the "evil day" which is evil or full of special danger, because of its increase of temptation on every point of weakness to every member of the body? that the besetments of the world, the flesh and the devil are more subtle and deceptive, and more powerful than ever before? Yes, you realize it. To be forewarned is useless unless it leads us to action, that we may be forearmed and protected. What are you going to do about it? We answer, Break the bondage at any cost; though it be dear to your heart as your eye or hand--pluck it out, cut it off, cast it from you. Make thorough work of it, strangle it, overcome your besetments at once and thoroughly. Lay aside every weight and hindrance which impedes your growth in grace, which hinders your sacrifice, the fulfillment of your covenant in the service of the truth, that you may patiently run the race set before you. You must either overcome these besetments by changing your course and cutting them off, or they will overcome you, and bring you more and more under their control. Hence the Apostle's advice, Make straight paths for your feet. Remove from your pathway at once every hindrance and stumbling-block which the adversary may put in your way, and keep right on, running for the prize of the high calling and keeping your eye on Jesus and Paul as examples of endurance and overcoming. They endured the temptation, but speedily ended it by promptly casting it from them. We must do likewise; to parley with besetments is to fail; to endeavor to carry them along on the way is impossible --the way is too narrow. We must choose at once whether we will be turned aside by circumstances and obstructions, or whether we will turn them aside and follow on to the end of the way--to glory, honor and immortality.

With time and talents fully on the altar, and with thorough determination and work in overcoming the obstacles put before you by the adversary, what a power for the truth could be daily exercised by the readers of the TOWER. Not that the truth will fail without our effort, but that we need to make the effort on behalf of truth for our own development in grace, and as proof that we are of the overcomers accounted worthy both to suffer the reproach of Christ and to share his glory.

Everyone who possesses these glorious hopes should be a preacher of them; should let the light so shine as to glorify our Father in heaven. Some can labor in a special manner but one hour a day, some more; all can let a general halo of light shine from the daily walk before their fellow Christians and the world, but not without overcoming the obstacles and besetments with which the adversary is sure to attempt to hinder you. Who is on the Lord's side? Let him make it manifest. It is the weak and small side in the world now, but shall not be so long. Now is the grand opportunity to champion truth. Therefore gird up the loins of your mind and fight a good fight, and soon palms and crowns of glory we shall wear.

====================

R759 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Lamar County, Texas, March 30th, 1885.

BROTHER C. T. RUSSELL:--Please send me a few copies of your "Food for Thinking Christians," also a few copies of the TOWER for free distribution. My own number of the TOWER comes regularly and is read with interest by myself and wife, and then carried from one neighbor's house to another till I lose track of them entirely: but they shed light enough in every household that they pass through to awaken an interest in the minds of the readers--enough at least to make them search the Scriptures to see whether these things are so. Several have called on me for the pamphlet entitled "Food for Thinking Christians," and also the "Tabernacle." I think I will be able to send you some subscriptions soon.

Your brother in the one hope.

__________.

Manchester, Mass., May 19, 1885.

DEAR BROTHER RUSSELL:--I herewith send two dollars for the WATCH TOWER; I cannot afford to go without it. It is about all the teacher I have. There are none in this place that believe with me. I was brought up a Roman Catholic. The dear Lord enlightened my mind and I joined the Baptist Church; but the light grew brighter and I had to come out of the churches or stop growing in grace and knowledge of the truth. I praise God that he has enabled me to follow him, and now I have Catholics and Protestants alike mine enemies, but I realize that he that is for me is more than all them that are against me; and like Paul, I rejoice that he has counted me worthy to suffer with him. The TOWER has been a great comfort to me, and I try to have others read them. The word of the Lord will accomplish that whereunto it was sent, and his servants will obey his commandments and do his will.

If you have any tracts that would enlighten those bound by the creeds, yet striving to serve God, if you send a few, I will use them prudently and be very thankful.

Yours in the Lord.

__________.

Springfield, Mass.

BROTHER RUSSELL, Dear Sir:--I have just received this month's TOWER. Please let my subscription commence with this year. I do not want to lose the reading of any. I feel like one just waking out of sound sleep, dazed and bewildered, and yet feeling that I am really waking up to the truth.

Yours, etc., __________.

R753 : page 1

Canton, Ills.

DEAR BRO. RUSSELL.--We, that is wife and I, have become so much attached to the Watch Tower that we cannot give it up now. I know not how you got my name, or how it came to us. It came as a light to our minds clearing away the mists of creeds and enables us to see the truths of the Bible in a clearer light. We are still reading and comparing scripture with scripture. We have the privilege of reading the WATCH TOWER "Food" and "Tabernacle," and the chart, and think that through a full consecration and an earnest search after truth, all will be made plainer still. We hope before long to be able to help advance the interests of the work.

Yours in Christ.

__________.

====================

R759 : page 1

GRADUALLY, NOT SUDDENLY.

Some evidently misunderstood our remarks in last issue relative to faith healing. We do not wish to be understood that during the Millennial age God will limit the methods of restoration to health, to prayer and anointing with oil. We are by no means sure that medicine and other agencies will be discarded. The methods of restitution will doubtless be as varied as were the methods employed by Jesus in healing diseases at his first advent. One secretly touched the hem of his garment; another stretched forth his withered hand; for another he prayed. Some were healed in answer to their own faith (Mark 5:34); some in answer to the faith of another (Matt. 8:5-13; Mark 5:23,42); some were healed instantly (Matt. 8:14,15), and some sent

R759 : page 2

away unhealed were cured on the way (Luke 17:14); some were healed by means of an ointment and washing (John 9:7), some gradually (Mark 8:24,25). Likewise we may expect diversities in the operation of restitution now beginning.

Again, some get the idea that we expect that every one now healed by faith, prayer, and anointing with oil, in the name of the Lord, would be sick no more, but speedily attain to human perfection. By no means; we have repeatedly endeavored to show that the entire Millennial age will be a time of restitution, that the work will be very gradual, and that perfection will not be attained by the race until the close of that age. Those who now experience healing, will require healing for other ailments doubtless, and to some extent their freedom from sicknesses will depend upon their purity of life. (John 5:14, and James 5:15,16.) That none could possibly attain to perfection as men yet, is absolutely certain, for the same reason that none healed at Jesus' first advent were made perfect. The sacrifice of the anointed was not yet completed. The body of Christ will not have filled up that which is behind of the afflictions of Christ, until the last member of that body has drunk to the dregs the cup of death. Until then, the "Body"

R760 : page 2

will not be complete and perfected in spiritual nature, and hence the world's restitution could only have a slight and illustrative beginning until then; for they without us shall not be made perfect. Heb. 11:40.

Others write, saying that though some of the present healings were undoubtedly of God, yet others were performed by Spiritists and were evidently of the devil. We answer, that even admitting this as claimed, it would be no argument against our acknowledging that which is of God as such. Satan has ever sought to counteract the force of truth by counterfeiting it. God sent out the gospel by Jesus and the Apostles, preaching peace and reconciliation by Jesus Christ and his ransom sacrifice, and straightway Satan sends out his ministers as messengers of light (2 Cor. 11:13-15), preaching "another gospel" and "perverting the gospel of Christ." (Gal. 1:6,7). Jesus promised a kingdom and dominion to his faithful followers, and Satan grasping that promise perverted it, and establishing Papacy, taught that it was the kingdom of God promised, etc.

When the apostacy had done its worst, and truth was trampled under the feet of Babylon, and the time came for calling the saints out of Babylon to a higher realization of truth, and a closer communion with God under increasing light from his Word, Satan also began to call "come out," and set snares for the truth hungry in what he is pleased to have called "Churches" also, chief among which are Spiritism and Swedenborgianism, whose bait is "new light." Thus he ensnares some, while he alarms others so greatly that they will not even look outside the so-called "Orthodox" sects for food or light, and are thus kept in bondage and his object equally subserved. But shall we who have the light and food fear to show it because of Satan's counterfeits? Satan is an old hand at counterfeiting and over three thousand years ago acting through Jannes and Jambres he withstood the truth at the hand of Moses, deceiving the people by his imitations. But did Moses stop, and say, Because others can do to some extent the same things, therefore I will cease? Nay, he did his part and presently the power of his opponents was swallowed up before him. Of a similar class "in the last days" of this age, having "a form of Godliness" Paul speaks (2 Tim. 3:1,5-8), saying that from such we should "turn away," and he assures us that as Jannes and Jambres withstood Moses, so shall these resist the TRUTH. "But they shall proceed no further: for their folly shall be manifest unto all men as their's also was."

We are well aware that spirit-mediums have been creating a great "talk" about their healing of the sick and their successful diagnosing of disease, but we do not know of any actual healing of diseases by these. Satan has considerable of "the power of death," including disease (Heb. 2:14 and Job 2:7), but we are not informed that he has the power of life, which includes health; and if he had the power (which Jesus' words rather intimate--Luke 11:14,17,18), he surely has not the desire to do good and bless except as a means to delude and counteract by counterfeiting the truth.

With Jesus' words before us, we may safely say, that if Satan has turned from being a destroyer to be a restorer, then evidently he is reduced to desperate efforts to maintain his power over mankind, and we may hail this as another sign of the end of his empire; for, If Satan casts out Satan, his kingdom cannot long stand and will the sooner fall.

If Satan and his angels will do good, and heal and bless mankind, we certainly will not cast a straw in their way. Let them do all the good works they will, and the more the better. Commend their good deeds, reprove their evil deeds and false doctrines with the word of the Spirit, the Word of God, and as the Apostle said, They will not proceed far before their folly and inconsistency will be manifest to all.

It is well that we should remember always Jesus' words to the disciples. John said, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." And Jesus answered that they should not forbid or interfere with anyone doing good works. He does not approve the man's method, etc., but states, as a general principle which none of us should lose sight of, that "He who is not against us is on our part." Mark 9:38-40.

===================

R759 : page 2

THE FAITH OF CHRIST.

"Examine yourselves, whether ye be in the faith." 2 Cor. 13:5.

All must admit that there can be no reliable testimony as to what constitutes the faith of Jesus and what are the evidences of its possession outside of God's Word. We must conclude therefore that he who desires that information with its bearing on his relationship to God must seek it there. To do this successfully and satisfactorily the closest scrutiny must be observed in examining not only the foundation upon which we have built, but also the material (truth or error) we have used in building thereon. Faith means belief, confidence or trust: these applied to anything would be faith; but "the faith" is much more than these. This faith besides believing the word of God solely, is productive of and results in the life corresponding to the character of him (Jesus) whom it lays hold on; induced by promises of God's word. First of all, however, by faith in the vicarious ransom-sacrifice of Jesus, we became reconciled and at peace with God. (Rom. 5:1-10.) In this way we became "justified freely from all things" not because of our faith but through faith and because of Jesus work of sacrifice whom we thus rely on as our substitute or ransomer. Thus Jesus is made to us the only foundation of hope--"other foundation can no man lay." The faith of Christ however involves much more than acceptance of or belief in Jesus' sacrifice as the at-one-ment between us and the Father. This opened the door of favor to us, that he might become not only all that to us, but also "wisdom and knowledge and sanctification and redemption." In him are hid all these treasures which must be received by us if at all, by faith. After we became reconciled to God, our increased appreciation of the riches of his favor depended on our further progress in presenting ourselves living sacrifices "holy and acceptable to God." In this way we became sharers of THE FAITH which Jesus had; the faith of Christ, of all those who are joint-sacrifices with Jesus and who are promised joint heir-ship, and this is the faith of Christ.

United with Jesus as sacrificers, we have become by THE FAITH sons of God on the divine plane. We were buried with him (Jesus) by baptism into death (Rom. 6:4) to self--the human; and as we reckoned ourselves dead, we became alive, and are living to God by the faith in the Son of God, being "sealed by the Holy Spirit of promise."

Having therefore the same spirit that was in Jesus, the same self-sacrificing life that characterized him will also characterize us if we abide in him and in the faith. And by this we shall know if we be in the faith. "If any man have not the Spirit of Christ he is none of his, and if Christ be in you the body is dead," Rom. 8:9,10. We know we have the faith and the Spirit of Christ by its working out in us as in him, prompt obedience and willing sacrifice. This is the witness of the Holy Spirit to us. "The Spirit itself beareth witness with our spirit that we are the children of God (Rom. 8:16). "By this we know ...we love God and keep his commandments, ...and [to us] his commandments are not grievous" [so that we rejoice to sacrifice in doing his will]. 1 John 5:2,3. This is also manifest to those that are without--"We are living epistles known and read of all men." "Ye shall know them by their fruits" whether THE FAITH of Christ actuates them.

A false presentation of God's character has been Satan's most powerful weapon of attack against the Christian faith. Those who have taken the torment plan of making men repent and believe the gospel have foiled their own purpose. In this they have shown less wisdom than men of the world in blackening God's character to create love, and despising the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth men to repentance. Rom. 2:4. This stigma on the character of God they endeavor to excuse by saying, He must be just. They fail to notice, however, that they make him lest just than imperfect man, for in the administration of human justice torture is abhorrent.

Thus by false theories, and neglect of THE faith laid down in the Scripture, God's attributes are made at war with each other, and such cannot say with Paul, "I am not ashamed of the glad tidings...for the righteousness of God by faith is revealed therein in order to faith. Rom. 1:6.--E.D. If God therefore declare through Paul that his goodness leads men to repentance, and his righteousness is revealed for the express purpose of inducing men to have faith in him, how say some that the restraints of society would be gone if the truth were presented. In this they err greatly; God being the judge of what is best.

S. O. BLUNDEN.

===================

R760 : page 2

QUESTION COLUMN.

Ques.--Some are disposed still to question the necessity of the outward symbol of Baptism. Can you tell us whether the apostles were ever immersed?

Ans.--A number of Jesus' disciples were previously the disciples of "John the Immerser" and it is scarcely within the limits of reason to suppose that while with John and Jesus they would baptize others and neglect it themselves. Paul was not a whit less than the chiefest of the apostles and he was baptized forthwith by the first of God's children he met. (Acts 9:18.) The Eunuch to whom Phillip preached but one sermon caught the force of baptism to such an extent that he embraced the first opportunity of sufficiency of water to be planted in the likeness of Christ's death. (Acts 8:33-39.) When Cornelius and his house believed and after they had received the Holy Spirit, Peter commanded the symbolic, water immersion. (Acts 10:48.) Is it probable that he commanded others to obey the

Master's example while he himself neglected it? Do those who now question the "necessity" of this symbol, command others to thus follow the Master's footprints and fulfill all righteousness?

But we have never presented this question as one of "necessity," but as one of joyful privilege to all who really see its force and are really buried with Christ. To treat it as compulsory is the very opposite of its spirit. That which is compulsory is not a sacrifice. Hence the propriety of this being presented both by the Lord and by us as a privilege.

Another letter inquires whether the fact of the Lord's presence does not in some manner relieve them from the necessity of performing this symbol. We answer here, that so long as the sacrifice is in process, it is certainly proper as it ever was for those who have never done so to symbolize that sacrifice. When the sacrifice is over and the whole "body" glorified with the head, there will be neither opportunity nor propriety for either the actual drinking of the "cup" of Christ's sufferings and being "buried" with him, nor will there then be propriety in drinking the symbolic "cup" (wine) or performing the symbolic baptism, in water.

No; there is no necessity laid upon you to be baptized, either actually or symbolically; neither is there necessity that you should be of Christ's Bride and joint heir; neither is there necessity that you must sit with him in the throne and share his crown of glory and honor and immortality. The Lord will find a sufficient number to complete the "little flock" without forcing or urging anyone. But if you are in the race at all, "take heed, let no man take thy crown." See that you have the spirit of sacrifice burning within you and you will not seek what you can avoid, but cry "Lord what will thou have me to do." As in the beginning, so it must be now: "They that gladly received his word were baptized." Acts 2:41.

===================

R761 : page 3

COMING BY-AND-BY.

A better day is coming, a morning promised long,
When truth and right with holy might, shall overthrow the wrong;
When Christ the Lord will listen to every plaintive sigh,
And stretch his hand o'er sea and land, with justice by and by.

The boast of haughty tyrants no more shall fill the air,
But aged and youth shall love the truth and speed it everywhere;
No more from want and sorrow shall come the hopeless cry,
But war shall cease, and perfect peace will flourish by and by.

The tidal wave is coming, the year of jubilee,
With shout and song it sweeps along, like billows of the sea;
The jubilee of nations shall ring through earth and sky,
The dawn of grace draws on apace, 'tis coming by and by.

Oh, for that glorious dawning we watch and wait and pray,
Till o'er the height the morning light shall drive the gloom away,
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all his works and praise him by and by.

--Sel.

====================

R760 : page 3

CHRISTIANITY DEFINED.

An Exchange gives the following definition of the word Christian:--

"A Christ-ian is one who has the Christ spirit. This is our understanding of the original meaning of the word. We suppose all will assent to and accept it as correct....Men are Christ-ians according to the spirit of the Christ which is in them and manifested in the flesh. In some persons it is small, in others large. Either hidden or manifest this spirit resides in all. Consciously or unconsciously it is contained in every man or woman that lives or has lived."

We are well aware that the above passes current for truth, and that nearly "all assent to and accept it as correct;" but we shall neither by silence nor in any other way, leave the impression that the TOWER assents to such a definition. We strongly protest that it is a false representation, and a rapidly growing error. One reason perhaps for the growing popularity of the above definition is that it embraces nearly all mankind under a name which has grown popular among civilized people.

According to this definition, nearly every one outside of prisons, gambling dens, etc., and many in them, are Christians; for is there not something true and noble in ninety-nine out of every hundred people? Our Exchange declares that "consciously or unconsciously, it [the spirit of Christ] is contained in every man or woman that lives, or has lived." Then it would follow according to its idea, that "every man or woman that lives or has lived," has been a Christian. Only by following to its legitimate conclusion such a definition of Christianity is its absurdity manifest. And yet to this absurd definition, as our Exchange asserts, nearly all assent.

R761 : page 3

Confucius, Plato and other moral philosophers truly deserve the respect and esteem of all who can appreciate their strivings after righteousness and truth, but to hold them up as Christians --Apostles of Christianity--because they recognized and practiced some of the truths which Christianity inculcates, would be as absurd and illogical, as to call every stone a diamond, because a diamond is a stone.

Truly "if any man have not the spirit of Christ, he is none of His." But this does not prove that because a man possesses some elements of character corresponding to some elements of the spirit or disposition of Christ, he is therefore one of His followers--a Christian. In like manner it would be correct to say, If this be not a stone, it is not a diamond; but such a statement would not imply to any intelligent mind, that everything that has any of the qualities of a stone, is a diamond.

Those who call morality, Christianity, and who recognize everyone possessed of moral qualities as a Christian, have accepted a false standard, and all the conclusions they may draw therefrom, must be equally false. According to this false standard, the Scribes and Pharisees of Jesus' day at whose instance he was crucified were very eminent Christians; for certainly a more morally exact people, it would be difficult to find on the pages of history. They were people of noted piety according to this same worldly moral standard. They were noted as such, as highly in their day, as are the clergy of the various religious systems to-day; yet if these were Christians, the founder of the system, Jesus, did not know it, for He said of them "Ye are of your father the devil." (John 8:44.) Not that they were utterly devoid of every moral principle, but they were under the control of evil in the main as is the large majority of mankind to-day, who are no more Christians than were those who crucified Jesus. The apostles' estimate of who are Christians differs widely from that of our Exchange, but agree with that of Jesus. John says (1 John 5:19) "We know that we are of God, and the whole world lieth in wickedness." And again (3:1.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD [Christians]: therefore, the world knoweth us not, because it knew Him not."

According to the moralist's estimate set forth by our Exchange, the preaching of Christ Jesus throughout the world was unnecessary. If preaching be necessary it should be morality and not justification and remissions of sins in the name of Jesus through faith in him, and a work accomplished on behalf of all by Him. Thus they could go among the Chinese and teach morality in the name of Confucius; they could go among the Mohamedians preaching morality in the name of Mahommet and find what our Exchange calls "Christians." Many of these are doubtless as moral as people living in so called Christian lands. But Paul knew and taught far differently, and our Exchange and all who accept such as its definition of Christianity as correct, would do well to carefully consider the teachings of the great Apostle and exponent of Christianity. He believed with Peter and John that Jesus was the only "door" of access to God, that "There is none other name under heaven given among men whereby we must be saved." "Neither is there salvation in any other." Acts 4:12.

It was because he believed that faith in Jesus was the only way of salvation, that he labored and sacrificed to spread that name; and in this light how forcible his argument when he says (Rom. 10:14): "Whosoever shall call upon the name of the Lord shall be saved," but "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" His argument is that Faith in Christ is essential, and that knowledge is a pre-requisite to faith.

Hence our argument is: No one can be a Christian without first having a knowledge of Christ. Not merely a historic knowledge that such person lived, died and rose, but a knowledge of the object of these, and the results accomplished thereby, for us. All this and a grateful mental acceptance of those results, constitutes believing in Jesus--believing in Him as our ransom, who in consequence shall soon deliver from death those whom he redeemed with his own precious blood.

To such a believer only, is the name Christian at all applicable, and in its strictest sense it applies only to those, who heartily believing, present themselves joint sacrifices together with Jesus; or as he himself expresses it, (Matt. 16:24): "If any man come after me [be my disciple, a Christ-ian] let him deny himself and take up his cross and follow me." Let him deny all ability to wash away his own sins, let him deny his own righteousness and accept of mine, and then become my follower.

"If any man have not the spirit of Christ" in this respect--to sacrifice earthly advantages and things highly esteemed among men, for the sake of being co-workers with Jesus in the accomplishing of the plans of Jehovah-- "he is none of His;" (Rom. 8:9.) he is not in the true sense of the word a Christian. Beloved think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings.... If any man suffer as a CHRISTIAN let him not be ashamed; but let him glorify God on this behalf." 1 Pet. 4:12-16.

====================

R761 : page 3

TO THE ELECT OF GOD (IN A TIME OF TROUBLE.)

The elect of God exist, although no man can individually identify them. They are after a common family likeness, although differently situated in the present evil world. They have one faith, and one aim, and one mind, though following different occupations, and living in different parts of the earth. We greet them in the name of the Lord, wishing them and praying for them grace, mercy and peace from God the Father and our Lord Jesus Christ.

Beloved, ye are known of God, though you may not be discerned by men. You are scattered up and down the world, in a cloudy and dark day, undistinguishable to human eyes, from the common mass of mankind. Your divine mark or seal, wherever you are to be found, consists of the belief, obedience and love of the truth which God has caused to be set forth in the writings of Moses, and the Prophets, and the Apostles. Having this mark, you are precious in his eyes. Your faith is well-pleasing to him; your obedience, your free-will offerings, your sacrifices in his service at a time when all the world ignores him ascend before him as the odor of a sweet smell, and are acceptable to him through the High Priest of our profession. And they will be spoken of again, to your great joy, in a day when they will seem to have been all forgotten, and when they will seem too small to be mentioned in the presence of the world-stirring events that will belong to the coming again of our Lord Jesus Christ. I write to you concerning our common affliction--common in a large sense. I do not write to you because I know you. Some of you I doubtless know; but no man knows you as "the Lord knows them that are his." A man cannot even know himself in this sense. As our beloved brother Paul has said, "I judge not mine ownself; he that judgeth me is the Lord." We know the principles upon which men will be saved, because they have been revealed; but we are not capable of discerning infallibly where these principles have had their effectual work, though we may discern where they are set aside and violated. I write to you as those whom the Lord loves, and who will be banded together in a joyous company when the Lord comes. I write to you as one of you, having the same experience and the same

R762 : page 3

need. The scorner may mockingly enquire what right I have to write to such. I answer, the right of brotherly love, which belongs to every man who can rise to his privileges in Christ. Brotherly love leads to brotherly concern in all things, but particularly in those that relate to our standing in God, our position in the present probation and our hope concerning the purpose of God which will surely be accomplished. Your present lot is grievous in many respects; and at times you are greatly cast down, and nigh despairing altogether of the Lord's promised kindness in Christ. I write to remind you of the cause you also have for encouragement and joy.

You feel unworthy of the great salvation to be brought unto you at the revelation of Jesus Christ; remember that, though, only those whom the Lord esteems worthy will enter the kingdom, yet part of that worthiness consists in the very sense of unworthiness which oppresses you. God's favor is for those only who rate themselves at God's standard; and by this standard we are, as Jacob confessed himself to be, "unworthy of the least of all the mercy and the truth" that the Lord shows to his people. For what are we at best but worms of the earth, fashioned in God's image, made of his clay, and permitted to live for a few years on the face of his glorious earth. The most righteous man can say with Job, whom the Lord approved, "Behold, I am vile...wherefore I abhor myself, and repent in dust and ashes." If a righteous man could feel this abasement --(most reasonable abasement in mortal flesh in the presence of the divine glory)--is it a marvel that we who add error to weakness and sin to corruptibility should sometimes feel "broken in heart and contrite in spirit"? It is right: but be not destroyed by this abasement. It is pleasing to God. To such he more than once plainly declared he looks with approval.

But your sins, they distress you: it is right they should; but look again and be comforted. There is a sin not unto death. You are not callous towards the Lord. You do not run in the way he has forbidden. You do not love the present world, and run with it in all its "ungodliness and worldly lusts--the lusts of the eye and the pride of life." You do not deny God and live in deliberate disobedience of his commandments. On the contrary, you love his name and word; you believe his testimonies and rejoice in his institutions; you love, and look, and long for the appearing of his Son whom he has promised to send; and you are striving in all the ways of life, so far as in you lies, to do his will as expressed in his commandments. But you fail often. You come short of what you would do. You frequently do things you would not do; and you are distressed on this account. It is right to be so; but do not forget the provision that has been made: Christ has taken away our sins. We are washed in his blood. He stands in the

R762 : page 4

Father's presence, not only as the accepted sacrifice, but as the appointed high priest for his house. He ever liveth to make intercession for us, according to the will of God. If we confess our sins, he is faithful and just to forgive us our sins and to forgive us all our iniquity. If we walk in the light, the blood of Jesus Christ cleanseth us from all sins. God forgives us for Christ's sake.

Perhaps you are oppressed with a sense of the unsuitability of such persons as you, being promoted to honor and power in the kingdom of God. Remember it is God's deliberate plan to make choice of such. "Not many wise men after the flesh, not many mighty, not many noble, are called,...but God hath chosen the weak things of this world." Jesus spoke of this, and said: "Even so, Father, for so it seemed good in thy sight." He even gave thanks to the Father for proceeding on this plan. There is a reason in it all. The kingdom is to be established for God's honor, not man's; for the Spirit's objects and not those of flesh. Hence, it is a necessity that men be provided for its administration who are not proud and lifted up in their eyes, but who are lowly and who know and reverence God so deeply as to find pleasure in his exaltation. The blessing of man will come out of it all, but glory to God first. If God made choice of the aristocracy, his purpose, ("I will be exalted among the heathen") would not be accomplished. They are full of themselves. He chooses men who are empty of themselves that they may be full of God. Poor men, in the day of evil, are the kind of material out of which he can provide the earthen vessels in which his eternal treasure can be deposited, "that the excellency of the power may be of God and not of man."

But you say: "Such poor weak people as we, are not fit to be kings and priests." True, not as you are now. It is not as you are now that you will be elevated to that position. You will be changed from the mortal to the immortal, and this change will fit you in every way for what you will have to do. It will give you strength and grace and capacity and gladness of heart. You will be able to carry yourselves as kings, and to sustain yourselves without fatigue, and to bring the wisdom of Solomon to bear in the judgment of all matters you may have in charge. Qualification of this sort is all in God, who will liberally crown his children with the highest gifts in the day of their exaltation. The one thing needful is a humble, loving, obedient heart and pliant will, which can only be developed and put to the proof by the exercise of faith in a day like this; and the operation can only be successfully performed, in most cases, in circumstances of poverty and self-denial. Consequently your lowly position and inefficient state, instead of being a cause of dubitation, should help your confidence, as furnishing in your case, the likely elements of suitability for the glory to be revealed.

But in another way, you may feel the cloud return. The time is long, and human nature is weak, and power fails, and you feel yourselves walking towards the darkness which bounds the horizon of all natural life; yea, the darkness will oftentimes steal into your inmost soul, and fill you with an indescribable horror, as you survey the vastness of the universe, in which God is apparently silent, and the almost infinite mass of abortive life that appears upon the earth from generation to generation. Be comforted concerning this, also: this darkness is inseparable from God's plan. Nay more: it is essential to it. Human life on the earth can no more reach the glory to be revealed without this experience, than the fruits of the field can appear without ploughing and harrowing. It is part of the plan. God's wisdom is in it, and his love, for God is love. We shall see it. Meanwhile we must exercise faith, without which he cannot be pleased. Faith working by love can see a little even now--by starlight, as it were. The darkness is prolonged for the world as a whole; but it is short for any generation. It has been on the earth for ages, but no generation lasts for ages. We knew nothing of it last century; our turn had not come. Our turn has now come: it depresses, but it will soon be over, and when over, the next thing in our experience (apparently the immediate next) if actually delayed however long, is the eternal sunshine of the Father's manifested presence, power and glory. We shall find then what has been done for us by present exposure in the darkness and coldness of earth's winter. It is the Father's appointment for us meanwhile. What can we say but "Thy will be done?" He doth not willingly afflict. Not only so, but he ministers to our need while we pass through the darkness. None of the elect of God is left alone. God is with him to guide and strengthen in many invisible ways. God cares for him: pities him; chastens him; upholds and prepares him for the inheritance that is in store for all the sons of light: an inheritance in which they will commune with unspeakable joy, after the prolonged and bitter fight of faith victoriously waged in their several evil days. But remember the end. Remember the joyful muster of the Lord's elect.

This touches another sorrow you have. In your several spheres of probation, you are yearning for what you never realise. You hunger and thirst for the prevalence of a noble enlightenment among men. You love God yourselves with all your heart and souls. You long to see others rejoice in him and exalt him in a sincere and intelligent way. You have a compassionate regard for the condition of mankind, and desire, with even a tearful earnestness, to see them in a blessed condition. You sigh and faint for the delights of sanctified and intellectual friendship in which the hearts of companions should open with a noble warmth to the great and noble topics that the universe presents to the mind, instead of gravitating heavily to the petty accidents of animal life. Ah, and you are afflicted with your own incapacities that blur the sight and enfeeble the hands, and drag you into abysses of gloom as dark and dreadful as Jonah's habitation in the storm-tost sea.--Now, there is comfort concerning all this. It is somewhat negative in its form; but, then, it is true, and true comfort wears well, whereas false comfort fails you in the long run. The comfort is that these things are unattainable in the present condition of human life upon earth, but they are attainable and will be realized in their very perfection in the kingdom of God. The recognition of this is a help. We reconcile ourselves hopefully to our lot, enduring the hardness of the desert by knowing that it is a desert, and in the confident anticipation of the land of promise at the end of the journey. One comfort more. It is not displeasing to the Father that we thus hunger and thirst to the point even of misery, after righteousness. On the contrary, Jesus said, "Blessed are ye that hunger and thirst after righteousness; for ye shall be filled."

Finally, you are troubled and distressed by dissensions in the household of faith. Many of you have been plunged into deep grief, even unto many tears. "Beloved, think it not strange concerning the fiery trial." It is nothing new. It is the modern form of a very ancient and

R763 : page 4

frequent experience, resulting from the fermentation of diverse elements brought together by the knowledge of the truth. We must trust to God's wisdom in permitting of the admixture of these elements. He has done so from the beginning. Do not be too much distressed by it. The results that come of it do not alter things; they only prove, and try, and manifest things. The word of the Lord standeth sure amid all the chafes, and changes, and corruptions of men. The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the confusions, and commotions, and wars that have wrought havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division; that iniquity would abound;

that the love of many would wax cold; that the trial would be too severe for some, but he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? The apostolic age was rife with them; is it a marvel if we have our share? There is but one answer on the part of enlightened reason, and that answer will help us to stand in the midst of the evil and to hold fast unmoved the hope of the gospel, looking to Christ, who lives, distrusting ourselves, who die. Our life is fleeting away; the battle will soon be over. Be strong and of good comfort. Stand fast; quit you like men. Keep close to the word in daily reading, and the peace of God will rule your hearts and minds and preserve you amid all chafes and tumults, unto his glorious kingdom, which will heal all sores, and chase all darkness for ever away.

Your fellow-sufferer, fellow-soldier, fellow-pilgrim and fellow-suppliant of the mercy of God unto eternal life.

--Robert Roberts.

====================

R763 : page 4

THEN, THE END.

"Then, the End, when he shall give up the kingdom to the God and Father; when he shall have abrogated all government and all authority and power. For he must reign till he has placed all enemies under his feet." 1 Cor. 15:24,25.

It is a blessed privilege which the Church of Christ may now enjoy, to trace the plan of God for human salvation clear through to its consummation, and then to read with joyful satisfaction --Finis.

So we find it foretold. Six thousand years of man's suffering and dying experience is ended, and we are in the beginning of the seventh (thousand year) day of human existence. This seventh millennium is to be the most marked and eventful day in the history of the race, a day to be specially remembered throughout the multiplied ages to follow. For six thousand years death has been swallowing up the human race as fast as it came into existence. The elements of decay, both physical and moral, are at work at the heart of every opening bud of human life. But the now dawning seventh day shall witness the reversing of this order, the undoing of all this work of destruction.

It is variously designated in the Scriptures as the Day of Judgment, the Times of Restitution, the Resurrection Day, and the Day of Christ. In the dawn of this day the kingdom is to be set up, and so thorough will be its work that when this seventh day shall close, no force or governmental power will be necessary to secure obedience to God's will; for his will shall then be done on earth as it is done in heaven, without compulsion, freely, and from choice.

The great work of Christ during this age is Resurrection, Restitution. Few can believe that such a work is possible, even with God; and in order to exercise faith in the promise of a resurrection, and at the same time to help themselves over the difficulty of a seeming impossibility, the majority of Christians ignore the true meaning of death, and claim that after death the being is more alive than ever. But admitting the true significance of death as the Scriptures so clearly define it, viz.: extinction, annihilation, we ask, with Paul, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8.

It is not presumable that we should be able to fully comprehend the philosophy of the resurrection or re-creation. The work of creating a living intelligent being is a work which we find it impossible to understand. Many men have great inventive genius, and have done many wonderful works, yet not one knows the secret of creative power: it is superhuman, beyond both our power and our comprehension. But to re-create an intelligent being who had once been utterly destroyed, so that it and others will recognize its identity, is a still greater work; but why should it be thought beyond the scope of divine power? It is not surprising that the world does not believe it, but the child of God led by the Spirit should find no such barrier to his faith. The world will, in due time, be convinced of the truth by actual demonstration, while the Church is taught by a different, yet equally convincing method; if we continue under the Spirit's leading, and turn not back to the darkness of unguided human reason.

The awakening from death will be one of the early events in the day of Christ, though not one of the first. As we have learned, the living nations must first be brought to a degree of readiness for such an event. The dead shall not be awakened until surrounding circumstances, etc., are more favorable for their discipline and development. The great "day of his preparation," "The Day of the Lord," the Day of Wrath upon the Nations, must first do its work in overthrowing the oppressing kingdoms of this world, in casting down great Babylon with its deceptions and snares, and in binding Satan, the great enemy.

The new, the heavenly kingdom, must be fully established, and its power and authority recognized by all the living, and the work of reformation among them be under way first. We do not presume that any of the dead will be brought back to be subjected to the same temptation and snare which now make shipwreck of the virtue of so many. There will be no licensed evils, and allurements to vice will not be permitted under that reign.

When the angry nations, worn out with their own vain endeavors to adjust human affairs, shall realize that only

R763 : page 5

anarchy is the result, and shall learn to be still and to know that Christ is Lord (Psa. 46:10), and shall recognize His authority and power, then the preparatory work will be accomplished, and the proper work of the new kingdom may begin--the glorious work of restitution; bringing mankind back to their "former estate" of human perfection and Godlikeness. Gen. 1:26,27.

The awakening from death, as well as the healing of those who have not completely died, are only the beginnings of restitution or resurrection, which will not be complete until the original perfection of mind and body, lost for the race by Adam, and redeemed by Christ, shall have been restored to all who would come to the waters of life and drink freely.

The awakening will find men morally and intellectually as they were when their existence terminated; hence the raising to perfection will require training, discipline, etc., etc.; and we are told that Christ shall reign until the work shall be fully accomplished--"He must reign till he has placed all enemies under his feet. Even death, the last enemy, will be rendered powerless," [or, Death shall finally be rendered powerless]. Vs. 25,26. When sin is completely eradicated; when sickness and pain are no more; when all sorrow and sighing and tears are forever banished; then, and not until then, will death be destroyed, Adamic death, the great enemy, will be rendered powerless, destroyed, blotted out completely under the reign of him who obtained this authority and power by the sacrifice of himself. The object of Christ's reign is to bring about the grand results for which he died. The world redeemed by his death shall be saved by his life. Rom. 5:10. We are assured by the prophet, as well as by the Apostle, that he shall not fail, but shall come off victorious over death. Isa. 25:8; Hos. 13:14; 1 Cor. 15:25,54-57. Jesus shall not fail to accomplish his great mission. He must reign until he has accomplished it, when he will deliver up the restored empire to "God even the Father." Were we to guess how long a time this restitution would require, we would probably estimate differently, some longer, some a shorter period; but we are not left to conjecture. We are informed that it will be fully accomplished in a thousand years, during which time Satan and evil will be under restraints, and the saints, with Jesus their Head, shall live and reign. Rev. 20:3,4. And how fitting, six days of evil and degradation, and one day of restitution, ushering in the countless ages of everlasting righteousness and happiness on earth as in heaven, among men as among angels.

It follows then, that the thousand years of Christ's reign shall complete the great work of salvation, and beyond it there is no probation for any; all will have had a full opportunity, with every favorable advantage. In the end or closing period of that age Satan is to be loosed for a little season for the final testing of mankind, and at its close he and those who follow his spirit and leadership shall be destroyed. That will be the "second death," from which there is no recovery. Rev. 21:7,8.

Jesus ransomed no one from the second death; the ransom he gave was in settlement of the first or Adamic death only (Rom. 5:17-19), and it is it, that

R764 : page 5

he shall destroy during his reign, by releasing from its dominion, all whose liberty he purchased with his own precious blood. All Jesus' enemies shall be subjected to his power, and every person and principle wilfully opposed to his and the Father's righteous law shall be destroyed. The second death is not Christ's enemy, but becomes a servant of righteousness in the permanent removal of everything opposed to righteousness. Nothing will be left to mar the perfectly restored creation. Then Christ shall present his finished work to the Father--a work whose perfection and glory will highly honor both the Father's plan and the Son's execution of it--a work which will make manifest the wisdom, power, justice, and love of God to all his intelligent creatures, and which will lead men to honor the Son who executed the plan, even as they honor the Father who arranged it.

When the work of restoration is complete and mankind has regained the image of God obliterated by sin, there will no longer be necessity for coercion. Obedience will be cheerfully and joyfully rendered when God's law is written in every heart. Hence, when Christ shall deliver up the kingdom to God even the Father, his will shall be done on earth as it is done in heaven--freely and from choice--joyfully. The language of every heart will then be, "I delight to do thy will O my God; yea, thy law is within my heart." The perfect human nature will then be as it was at first, a law inscribed nature. (Jer. 31:33.) There is no necessity for the exercise of compulsory power where knowledge and ability are perfect, and where love reigns supreme in the heart.

To deliver up mankind to Jehovah's government before they have been perfectly restored, would be to deprive them of the protection of the precious blood before they had obtained all the blessing it was designed to afford them. To deliver them over imperfect to God's government, would be to deliver them to sure destruction; for God's law is perfect and approves only those who are absolutely perfect, and condemns all others as it did Adam, for even one sin. Therefore as Paul expresses it (Heb. 10:31), when speaking of some who would ignore and deny Jesus' ransom and protection: "It is a fearful thing to fall into the hands of the living God." It is fearful because of the absolute perfection of God's law, and the fact that His only allowance for imperfection is through Jesus, until the imperfect ones have been restored. But when at the close of the Millennial reign the whole world shall be delivered up to God, even the Father, it will no longer be a fearful thing, because having been perfectly restored by the Redeemer, all will then delight to do God's will perfectly.

It has been suggested and publicly taught by some that the ages to follow the Millennium will afford opportunity for the perfecting of such as during the Millennial age will not submit to the authority of Christ; and that by repeated endeavors, through ages if necessary, the incorrigible shall all be brought to obedience to God; and that thus, not one of God's creatures shall ever be destroyed --even Satan not excepted.

This idea is regarded by its advocates as a marked evidence of their superior generosity, love, and good will toward all. But leaving this out of the question for the present, let us consider briefly if the suggestion has any real foundation.

First, we have seen that the reign of Christ is foretold to be of a thousand years' duration (Rev. 20:4), and that at the end of that time he gives up the kingdom. (1 Cor. 15:24.) From this we must conclude that if there is to be any probation, or reconciliation of any beyond that time, it must be accomplished through some other agency than that of Christ.

Secondly, we have seen that the object of Christ's reign is stated to be the restitution of all things, the resurrection work Acts 3:19-24; 1 Cor. 15:20-26.

If the above suggestion were true, if it could be proven from the Scriptures, then it would follow that Christ shall fail to fully accomplish the work assigned to him, and that he will give it up at the end of the thousand years because of his inability to complete it, and that some other agency shall accomplish it.

But is this true? We answer unhesitatingly and emphatically, No. We are sure that the entire work of reconciliation --restoration, is to be accomplished through Christ, because it is written, that God "hath committed all judgment unto the Son," that "He shall not fail nor be discouraged until he have set judgment in the earth" (Isa. 42:4), and that "He must reign till he hath placed all enemies under his feet,"--in subjection.

We are not left in doubt that the work of reconciling the world will be accomplished within the limits of Christ's reign (Rev. 20:4), because this is the very object of that reign. And beyond doubt God is able to undo in one thousand years, the work which Satan has accomplished in six thousand years.

There is absolutely no ground for believing in a probation for any beyond that time, because it is expressly stated, that in the end of that time, Satan and those who follow his leading shall be destroyed, and that Christ shall have put all enemies under his feet. (Heb. 2:14; Rev. 20:15).

On the strength of these scriptures we consider it clearly proven that God can and will make a thorough end of evil, and of evil doers who prove themselves incorrigible, and that speedily; and that the ages following the Millennium shall be ages of eternal blessedness, without the least alloy of sin. The righteous shall flourish and "evil doers shall be cut off"--"in His day"--the Millennial day.

Generosity, benevolence, and good will, are beautiful and commendable traits of character when centered on proper objects, but if extended towards the enemies of God, they become obnoxious in his sight, and worthy of condemnation. When the law of God condemned a guilty criminal to death, all Israel was commanded to stone him, thus expressing their acquiescence and approval of God's judgment. (Deut. 13:9.)

To claim a generosity and benevolence beyond that expressed in the Word of God, is to assume superiority to God, and is very un-Christlike. He who sympathizes with the evil doer whom God condemns, is partaker of his evil deeds. (2 John 11; Psa. 15:4.)

Let us seek God's will in God's way and it will speedily reprove and correct the vanity of frail humanity, should it attempt to be either wise or benevolent above and beyond what is written. "The meek will he guide in judgment, and the meek will he teach His way." Psa. 25:9. Let all the meek answer with assurance, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways."

====================

R764 : page 5

"BEFORE honor is humility; and before exaltation is humiliation. Pride is a besetting sin of this age, and spiritual pride is one of the devil's strongest snares. Beware of these pitfalls."

====================

R764 : page 5

EVERLASTING DESTRUCTION.

"It is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled, rest, [together] with us; when the Lord Jesus shall be revealed from heaven with his mighty angels [agencies], in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction [aionion--not limited, i.e., upon which destruction no limit has been placed,] from the presence of the Lord and the glory of his power: When he shall [have] come to be glorified in his saints and to be admired in all them that believe (...) in that day." 2 Thes. 1:6-10.

This passage positively contradicts two classes of theorists. Those who claim that all will be saved eternally, are contradicted by the Apostle's statement that a class will merit and receive destruction, in harmony with Jesus' statement relative to the same "goat" class in Matt. 25:46. The large class which claims on the contrary that the punishment of the wicked is everlasting torture, are equally contradicted by the Apostle. He declares that the capital punishment which God will inflict upon the finally impenitent is DESTRUCTION, and that a class will receive this punishment or wages of sin--death.

But we notice the above passage specially, because some have thought it to teach that the class "who know not God," will be destroyed immediately when the Lord shall become "present," and thus fail to share in the Millennial blessings.

Aside from the saints who shall rest, the Apostle refers to two classes: the ignorant, who know not God [do not appreciate God's character and plans] and obey not the gospel," and "all them that believe" in that [Millennial] day.

First the Lord comes--is present; next comes the revealing of his presence. Until the revealing or manifesting of the Lord's presence, none will know of it except his saints, his "friends," (John 15:14) to whom it is revealed by faith through the testimony of the Scripture. Presently comes the revealing to the world which will be in flaming fire; trouble, judgments--consumingly destructive to evil and ignorance, and wrongs of every sort; taking vengeance, visiting tribulation upon evil systems and all wrong-doers.

This flaming fire, or punishment of wrong doing, with stripes and penalties, will continue to burn during the entire

R765 : page 5

Millennial age against wrong-doers, for Jesus reigns in order to "put down" all evil and the final result is stated to be the development of the two classes above referred to.

Those "who believe in that day" when the knowledge of the Lord shall fill the whole earth, and who come into harmony with him who is the Way, the Truth, and the Life shall be blessed; and He shall be "glorified" in the final perfection of all such in the end of the Millennial age--"all them that believe--in that day." On the other hand those who shall continue to be of the class who appreciate not God's character and obey not the good tidings of restitution shall be then accounted wilful sinners against full light and opportunity; and as such meet the specified and just reward: they shall "be punished with everlasting destruction from the presence of the Lord and from the glory of his power." For these there is not a further gleam of hope in either reason or Scripture. The object of Jesus' reign is to permit all who desire life on God's conditions, to obtain it. That reign will not close until its object shall have been fully accomplished every redeemed son of Adam shall have

R765 : page 6

full opportunity of proving himself worthy to retain the life which the great Restorer redeemed with his own. With the full end of trial must come a full end of evil: Neither sin nor sinners can go beyond the Millennial age and with its close all such shall be destroyed.

Seven thousand years of mingled evil God sets before us as the limit. "The Lord preserveth all them that love him, but all the wicked will he destroy." Psa. 145:20.

====================

R765 : page 6

GOD'S ORDER.

But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 1 Cor. 11:3.

The Apostle Paul here uses the human body as an illustration of God's order and arrangement among his intelligent creatures. The symbol is an apt one, and suggestive of perfect harmony. The head is the director and care-taker of the body; every interest of the body is taken into consideration by the head, and every possible provision made and applied to meet those interests. And in turn, the members of the body are always at the prompt and willing service of the head. And such is the sympathy between the various members that if one is disabled the other members are ever on the alert to execute the plans devised by the head for its recovery.

The headship of Jehovah was expressed to Adam in his perfect condition in Eden, when God said: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying, thou shalt die (Gen. 2:16,17,-- margin). Here was an expression of Jehovah's rightful authority, his loving care and his generous provision--his headship. Man in turn should have expected to reverence, respect and obey the authority, to reciprocate the love and to gratefully accept and enjoy Jehovah's bounty. In the obedience expected, the idea of base servility was absent. Love commanded and love should have delighted in obedience.

Even Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah--"My Father is greater than I"; "I came not to do mine own will, but the will of him that sent me." And again: "I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:8). In harmony with this thought of the headship of Jehovah, the prophet Isaiah represents Christ as the "Arm of Jehovah" (Isa. 53:1; 59:16), and in obedience to Jehovah's will he was active, prompt and willing, even unto death. Thus our Lord set us an example of the true relationship which should exist between himself the head and the members of His body.

Since Christ has redeemed mankind from death, all judgment, authority and power is given unto him; the office of the head is now vested in him; hence Paul declares: The head of man is Christ. And whatever is implied by this term in expressing the relationship between our Lord Jesus and Jehovah, his head, is also implied in that relation between Christ and man. He, then, who would be perfect, must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. It should be his constant aim to bring "into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

The next step in God's order indicated by the Apostle, is man the head of woman, or as shown in Eph. 5:23, the husband the head of the wife. Many who see clearly the headship of Jehovah, and the headship of Christ, fail to see the headship of man in the domestic relation. Prejudice, public sentiment and the abuse of power, have made this and similar expressions of the faithful Apostle quite unpopular. And this is not surprising, in the fallen and disordered condition of humanity. The Apostle Paul is variously charged with being a despiser of women, and as speaking without divine authority; and this even among Christians. But when rightly viewed, Paul, as usual, is found to give faithful expression to the divine order dictated by unerring wisdom for the highest good and happiness of all.

If the husband is the head of the wife, it implies exactly the same responsibilities on the part of each as named above. The husband should be the protector, provider and director in the affairs of life, and the wife the cheerful, willing co-worker in harmony with his will. He, therefore, who would assume the relation of head, should see that he is capable and willing to fill it after the divine pattern; and she who would become a man's partner in life, should see that she is ready to fill such position according to the divine arrangement.

Yes, says some one, that would all do very well if men were perfect, but we know that it not unfrequently happens that the wife has more ability and judgment to act as head than the husband. Very true, but that should be considered before such contracts are made. If unhappily it has not been considered in time, such wives should make the best of the situation and quietly assist in the office of head, with as much modesty, and as little appearance of doing so, as the circumstances will admit. It also happens, says another, that the husband's will often runs counter to the Lord's will; how then? We answer, If the husband is consecrated to the Lord, and yet his will appears to be out of harmony with the Lord's will, he will be very ready, either to prove his course to be in harmony with the Lord's will or to change it. And here we see the wisdom which dictates that we should not be unequally yoked with unbelievers (2 Cor. 6:14). But if such contracts have been formed before we became consecrated believers, we must bear in mind that our first responsibility is now to our Lord our Heavenly Bridegroom. The worldly husband is not the head of his wife as a "new creature" espoused to Christ. Her first allegiance, is, therefore, to her real though invisible Lord, and in so far as may be consistent with this new relation, she should endeavor to fulfill the old also--a thing not possible in every respect. For one of those consecrated to God as living sacrifices to thereafter become unequally yoked with one of the world's children, is to violate the direct command of God (2 Cor. 6:14), and to take a long step towards ignoring union with Christ, "for what communion hath light with darkness"? The children of this world strive for the things of this world and delight in the world's approval, while the consecrated child of God has renounced all these and should be striving only to obtain those things which are beyond and entirely unknown to the world. But if both are united in the Lord, and walking after the Spirit, to do the will of the husband is to do the will of Christ.

The Christian wife sustains the same relation to the Christian husband that the Christian husband sustains to Christ, and that Christ sustains to God who is head over all. Should submission on the part of any be regarded as mere servility? By no means. Christ did not so regard it; why should we? There is neither servility nor tyranny where love rules. Love is neither boastful of its authority nor ashamed of its submission.

This order of headship we believe will still be God's order when all things are brought to perfection; and although there is much friction and lack of harmony now, because of human imperfection, there will be none whatever then. When Christ having finished his work delivers up the kingdom to the Father, he shall still be "subject to the Father." The wife will then be subject to the husband because it will be her delight to do his will, for the woman was made for the man; and the husband will delight to honor the wife, because she is the glory of her husband.

Ah, says Mr. Ingersol, when God said: "Thy husband shall rule over thee," he established domestic slavery. Truly domestic slavery has followed, but did God establish it? Not at all. Sin established it. It is a part of the wages of sin. Man, created to bless by his power to rule, too often falls into the error of tyrannical misrule, and the desire of the wife which is toward her husband, alas, often ends in bitter disappointment --just as God had said. And not until the remedy is fully applied will the curse be lifted. And when that remedy is fully applied, man will recognize his true position and fill it, and woman likewise. The husband will delight to honor the wife as the weaker vessel, and the wife will see that she reverences her husband. The wife will look up with a lawful pride in her husband's

R766 : page 6

manly strength and glory, while he will regard with admiration and affection her womanly grace--not equal and alike in all respects, but each possessing those qualities of heart and mind which make them companions for each other.

If the relationship between husband and wife in the divine order stands thus, it cannot be true as some teach, that man and woman are exact equals in every respect. God never makes one the head over another exact equal. Jehovah is superior to Christ, Christ superior to man and man superior to woman the weaker vessel.

Man's superiority consists in his greater strength, both physical and mental. These various steps are in God's order. True, in the present mixed and imperfect condition, many women are superior to many men, but such women should be very sure not to become wives of such men; for in so doing they must either violate the divine order (Eph. 5:22), or else submit themselves to an inferior which is also out of harmony with the Lord's design.

In view of these considerations, let us note the instruction of the Apostle Paul, and see that its very object is the same as that contemplated in the union of the first perfect pair in Eden: "Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the Church, and he is the Saviour [preserver, care-taker] of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their husbands in every thing. Husbands love your wives even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought man to love their wives as their own bodies" (Eph. 5:22-28). Children may then obey both parents, since each will be in harmony with the other and with the Lord.

In recognition of the same principle, the headship of man, Paul further states: "I do not permit a woman to teach or to assume authority over man, but to be quiet" (1 Tim. 2:12). Surely Paul does not mean that a woman's lips must be forever sealed that she may not declare the good tidings of great joy to others. Does not the same Apostle say: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ONE in Christ Jesus." And does not the prophet Isaiah teach that all the anointed, are anointed to preach the good tidings. It is in harmony with these, then, that we must understand the above words of the Apostle.

The Apostle's idea seems therefore to be, that in no case, however important the truth we are commissioned to bear, is woman to assume a position of authority and command. She may tell the blessed tidings of great joy anywhere and everywhere, and to whomsoever she has opportunity; but always with becoming modesty, stating the truth so clearly that of itself it may carry conviction with it and her own individuality be lost sight of. This element of character is one which naturally belongs to woman, but is generally very soon lost by those who attempt to work in a public way. The work for the majority of women, is the individual, quiet and none the less effective work. Her greatest influence is that exerted strictly within her divinely appointed sphere. If opportunity and ability should point out a more public sphere of usefulness, she may fill it as long as such opportunity lasts, if in so doing, she bears that modest, quiet demeanor, in action, word, and apparel, which becometh woman professing Godliness.

Again, we see that in this relationship of husband and wife, is prefigured the beautiful relationship between Christ Jesus and the church. And as in the type, so in the antitype, the church, the bride of Christ is to be subject unto him in everything; earnestly seeking at all times to know, and then delighting to do his will. As the woman is not to assume authority and direct the man, so the church is not to assume authority and to attempt to direct in the Lord's work, but is to be "quiet," searching diligently to know his plan and methods, and then endeavoring faithfully to execute them.

When God's plan shall be brought fully into execution, we see that loving authority and joyful submission will fill the universe with blessed peace and everlasting joy--and "God shall be all in all" (1 Cor. 15:28). Head over all --his will done in earth as it is done in heaven. Seeing this to be God's ultimate design, it should be our endeavor now, so far as it is in our power, to carry out and illustrate that purpose now. It can only be fully illustrated, however, by those who are "united in the Lord."

The Apostle's high regard for woman and woman's work is shown by his mention of several faithful co-laborers and helpers among them--see Rom. 16:1-6,13;

R766 : page 7

also Phil. 4:3: "I entreat thee...help those women which labored with me in the gospel.... whose names are in the book of life." And Acts 1:14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. 11:5: "Every woman that prayeth or prophesieth (teacheth)."

These scriptures teach, that women did a work in the Apostles' days which was approved and appreciated by them and by the Lord. Yet women usually spoke only at the smaller gatherings; and when Paul said, "Let the women keep silence in the congregations," he probably had reference to the public gatherings at which it was the custom to have more or less debate. In these public debatings, Paul thought a woman's voice would be out of place, and this is the opinion of most thinking men and women to-day, though it has by many been carried to an extreme, forbidding them to pray or teach on any occasion, even in more private assemblies of Christians; this we regard as an error.

God has arranged that the man and woman are representative of Christ and his Bride, the Church, and this rule by which the husband is the head of the wife is always maintained in the Scriptures. And probably this is one reason that men have always been given the more active and public work of the ministry, and women more the work of assisting and more private teaching, yet equally as acceptable to God. So Christ is the active agent in carrying out his own plan. He is the great minister of all, and we as his Church are permitted to be helps meet for his use; to do a lesser part and yet an acceptable part, well pleasing to God.

These remarks are suggested as answers to many inquiries from beloved sisters in Christ who love to tell the blessed story of God's wonderful plan, who yet doubted the propriety of so doing lest they might be in conflict with the inspired teaching of our Brother Paul.

We hope that all such will thus be aided in clearly reading their commission, to declare the glad tidings in such manner as becometh women of the anointed body.

MRS. C. T. R.

====================

R766 : page 7

"THE LORD YOUR GOD PROVETH YOU."

"And many false prophets shall rise, and shall deceive many." "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold I have told you before." Matt. 24:11-24.

"If there arise among you a prophet, or a dreamer of dreams and giveth thee a sign or a wonder, and the sign or wonder come to pass whereof he spoke unto thee, saying, let us go after other gods which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3.

When the disciples came to Jesus inquiring what should be the sign of his presence and of the end of the age, before answering their question [See art. "The Sign of His Presence" in our January issue.] he took occasion to give some important information as to events which should transpire before that time. Among others he foretells the rise of many false prophets and false Christs, and of their power to deceive. Then he adds, "Behold I have told you."

To be forewarned is to be forearmed, if we heed the warning. But forgetting the warning and instruction, the many, as Jesus foretold, are deceived by these pretenders, and because iniquity abounds, the love of many of God's children waxes cold. Standing where we do to-day, in "The Time of the End," and looking back, we are able to discern many false Christs and false prophets, and can see how Jesus' words have proved true, that many have been deceived thereby.

The word Christ means anointed, and is applicable not only to the anointed head, but also to the anointed body of Christ, all who as followers of Jesus have made a covenant with him by sacrifice: hence those systems pretending to be the anointed body, and who are not really such, are false Christs. The various great religious systems each claim to be the anointed body, the church, the body of Christ, though each regards its founder as its head. Though these systems contain members of the true church whom they have blinded and enslaved, yet as systems they are false--false Christs and being deceitful ensnarers of the true they are really anti-Christs.

R767 : page 7

The chief and greatest of these systems is the great "Mystery of Iniquity," the Church of Rome, whose head is the Pope. Its "lying wonders" have truly deceived many, and out of this system have sprung the various minor systems, each claiming to be the church, the body of Christ, and each acknowledging and following others than the true head of the true Church--Christ Jesus, though all assume his name.

Not only have these great false christs anti-christs arisen, flourished, and deceived many, but many individual false prophets, or false teachers have also arisen; and through the combined influence of all these, iniquity (erroneous faith and practice) abounds. The truth has been covered, and error has been advanced, accepted, and acted upon. In the significant language of the prophet (Isa. 59:14,15), "Truth is fallen in the streets, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

Since inquiring minds begin to weary of the confusing errors presented by the various and conflicting false christs and false prophets, it is becoming quite a popular method with all of these, to silence inquirers with the assurance that what they believe is really of little importance, that the all important thing is to live a virtuous life, and to give their influence and support to some one of the many false christs or false prophets, and to work in harmony with them and under their direction.

But let us consider for a moment what has been the effect of some of the false doctrines which have been advanced, and see if this idea, which has now become so common, is a correct one. Take for example the dogma of inherent immortality. This idea was first advanced as a fundamental doctrine of Christianity by the apostate church of Rome, and has been held and guarded with special care by all denominations of so-called Protestants. From this as a root principle, have grown the dogmas of eternal torment, of purgatory, of death as a mere transition period, an instant of change with no cessation of life, for say they, man is immortal, and cannot die. If man must live forever somewhere, they argue that such everlasting existence must be in torment if not in bliss. In harmony with this idea, death cannot be regarded as an enemy, nor as the punishment of sin; nor can any blessing be seen in the scripture teaching of a resurrection. And further, if death be not regarded as the punishment of sin, the logical inference is, that the death of Christ as man's Redeemer or Substitute, availed nothing. This logical inference has not yet been drawn by the masses of those who compose these great systems, simply because of their drowsy lethargy; but for centuries the false idea of inherent immortality has been strengthening its roots, and shooting out and building up its branches, and soon the sure fruit will be a general denial of the redemption secured through Jesus' death. Already, prominent thinking ones in these various systems, reasoning, not from the Scriptures, but from the so-called orthodox standpoint, are boldly declaring their conclusions, and with no little effect upon others.

This is the logical effect so far as faith is concerned, of that one single item of error firmly rooted. This error and those which have grown out of it, have also deterred the church from pursuing the most important part of her work, viz.: the building up of each other in the truth as presented in the Scriptures, from which alone come the highest and purest incentives to a holy life and to untiring zeal in the divine service. Furthermore, by inculcating ideas of God which represent him as cruel and vindictive, encouragement has been given to those base qualities of man's depraved nature, and as a consequence, the most cruel persecutions and pitiless and revolting crimes that the world has ever witnessed, have been perpetrated in the name of Christianity, and by those claiming to be the followers of Christ.

Take another dogma which is held and guarded with the utmost jealousy by all these systems, viz.: the dogma of The Trinity, an idea so absurd that its very absurdity is taken as proof of its divine authority, though not a text of scripture can be quoted in its support, save a single spurious clause (1 John 5:7-8. Without the interpolated words it reads plainly as follows:--"For there are three that bear record, the spirit, and the water, and the blood; and these three agree in one" testimony), introduced for this express purpose, now generally known and admitted to be an interpolation. This dogma teaches that God is three separate and distinct persons, equal in power and glory; that the Father is a person, the Son is a person, and the Holy Spirit is a person, yet all three are one person. In this confusion of ideas none can form a clear conception of God, and all their thoughts of him must be very mixed and cloudy. It tends also to mystify their comprehension of the sacrifice which Jesus made for our redemption; for, if the three persons are one person, then when one died all must have died, and the universe was left without God for three days, and mere chance must have raised him up from death if the true idea of death be accepted; or if death be considered but a period of transition from one nature to another, then this must have been the case with Jesus also, and consequently if he was of the divine nature before death, he must be a different nature now.

And so one absurdity leads to another, and leaving the principles of the doctrine of Christ as set forth in the Scriptures, the various false bodies of Christ have built themselves up into systems of great size and influence in the world. Their great claims and apparent success have deceived very many of God's children; repressed their zeal for the truth, left them in almost complete ignorance of the Gospel hopes, both for the world and for the little flock of overcomers, led them to worldly conformity, and prejudiced them against the truth and against all true truth seekers. And as the prophet said, the few remaining truth seekers become a prey--a prey to the hatred, opposition and persecution of the church nominal. Ah, yes, what we believe makes a very great difference. Our FAITH has a most potent influence in moulding both our character and our destiny; and every child of God should beware of any system or person that seeks to guard its theory against thorough examination and criticism by underrating the importance of a correct faith.

True to Jesus' words, because iniquity (erroneous doctrine and consequent erroneous practice--worldliness, etc.) abounds, the love of many waxes cold. The Lord seems afar off, incomprehensible and almost unknown. How can they delight in his word who are ignorant of it? or how rejoice in his promises who do not comprehend them? or how strive for the offered prize who do not discern it?

The elect of God cannot be thus deceived; they have walked and are walking with God in the midst of a crooked and perverse generation, searching, believing and trusting his word, walking in its light and striving to fulfill the conditions for the attainment of its exceeding great and precious promises. This fixedness of purpose, and adherence to it, not only designates such to be the elect of God, but it shields them from the deceptions and snares of false christs and false prophets (teachers). Though many such have doubtless lived and died in those false systems, they overcame their influence through faith and loyalty to God. We should not forget that the separation of the wheat from the tares was not commanded until the "harvest." Matt. 13:30. It was the Lord's design to let wheat and tares grow together until the harvest; but in this harvest time it is his will that all such should come out and be separate when his truth makes manifest the true character of these systems.

But even after coming out of these anti-christ or false-christ systems, there are many false prophets who assume authority to direct the consecrated, who teach theories subversive of the truth and pervert the Scriptures to support them. Such false prophets always have been and always will be found, so long as Satan has power in his hands; that is, until he is bound.

And our Heavenly Father permits it so to be: why? To prove his people: "For the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul." The Lord would prove whether we have received the truth in the love of it and of its Author. It is very often the case that truth is received by some because of their love for those who bear it, and without personal searching to prove that it is from God. Such have not received the truth in the love of IT, and sooner or later some circumstances will unsettle them. If the prop falls into error such will surely fall with it; or if love for the prop grows

R767 : page 8

cold, the love for truth thus received grows cold with it. But love for our brethren in Christ, and special love for those who serve us most, will never overthrow the faith of those who receive the truth in the love of it.

Should controversy arise because the way of truth is evil spoken of even among those through whom the blessed Gospel has been received, and who have been greatly loved for their work's sake, it will only impel those who are wholly the Lord's, to a more diligent searching of the Scriptures, and thus more earnest inquiring of the Lord to make very plain the way.

Peter reminds us that there were false prophets in Israel, even as there should be false teachers among us; (2 Peter 2:1) and Moses declares that it was permitted to prove Israel. If faithful to God, no consideration of a personal character, should lead them to turn away from God's truth after these false teachers. When we remember that these things happened to Israel as types for our instruction, the words of Moses become very significant:--"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly, saying, Let us go and

R768 : page 8

serve other gods...thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to death and afterwards the hand of all the people." (Deut. 13:6-9.)

Thus the Lord proved Israel's determination to obey him at the sacrifice of any earthly friendship if need be. And in this Israel was a type of both the world in the age to come, and also of the church in the present time. Temptations even from dearest friends to depart from the living God and serve idols, whether those idols be self-exaltation, or any other thing, must be resolutely met with a fixed purpose to follow the Lord wholly. Such suggestions may not be harbored nor consented to by those fully consecrated to God, even though they come in the most deceptive disguise, and by dearest friends. And not only so, but deceptive errors and influences must be put to death; they must be pelted to death by the stones of truth. Our weapons are not like those of fleshly Israel--not carnal but spiritual, and mighty in pulling down the strongholds of error. 2 Cor. 10:4.

Ever bearing in mind that the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul, and whether your love to him is paramount to every other love, however strong, we may meet the trials of severing friendships and dissolving earthly ties, with firm unflinching confidence in God, who will crown with everlasting joy, the faithful overcomer who has fought to the end the good fight of faith.

====================

R768 : page 8

CHRISTIAN UNION.

I exhort you therefore...to walk in a manner worthy of the calling wherewith ye were called; with all lowliness of mind and meekness, with long suffering, bearing with one another in love, giving diligence to keep the oneness of the spirit in the uniting bond of peace: one body [church] and one spirit [aim-- mind] according as ye were also called in one hope of your calling; one Lord, one Faith, one Immersion, one God and Father of all he who is over all, and through all, and in all....

"And he gave some indeed [as] apostles, and some [as] prophets, and some [as] evangelists, and some [as] shepherds and teachers; with a view to the fitting of the saints for work of ministry, for an up-building of the body of Christ; until we all advance into the ONENESS of the faith, and of the full knowledge of the Son of God; into a man of full growth, into a measure of stature of the fullness of the Christ; that we may no longer be infants, billow-tossed and shifted around with every wind of teaching, in the craft of men, in knavery, suited to the artifice of error; but pursuing truth in love, may grow into Him in all things who is the head, Christ; out of whom all the body fitly framing itself together and connecting itself through means of every joint of supply, according to an inward working in measure of each single part, is securing the growth of the body unto an up-building of itself in love. Eph. 4:1-16. Rotherham's Trans.

Christian Union is an end greatly to be desired and sought for among God's children, yet it is of great importance that we have union on the true and Scriptural basis. Union on any other is as detrimental, as true union is advantageous.

In the above exhortation of the apostle, we have christian union presented as a possibility, as a thing to be desired, and as a necessity to the healthy growth and development of the body of Christ. He presents also the conditions under which it may be attained, and by which it may be perpetuated.

Let us notice first the character of that union of which Paul speaks. He says it is a union in which all so united acknowledge the one Lord, are inspired by the one faith, are baptized with the one baptism, begotten of the same Father, filled with the same spirit, and discerning and striving to attain the same high calling, recognizing one another as fellow members of the same body, and fellow-heirs of the exceeding great and precious promises. Being in the world yet not of it, walking separate from it, misunderstood and despised by it, how natural it would seem for those of such common hopes and experiences, to feel bound together by an almost indissoluble tie of love and sympathy.

To a very great extent this union is felt and is strengthening among the consecrated ones; yet we apprehend that its necessity and advantage are not fully appreciated by all the body. Frequently we hear such expressions as the following among christians:--"Of course we cannot all see alike; the Lord permits you to see some things which he will not show to me and vice versa." "Of course our minds being differently constituted, some portions of truth you or I must fail to comprehend, while others may enjoy them." And so they think it impossible to be in fullest accord and sympathy; and if any two or three do agree perfectly, it is counted by them as an evidence of weakness on the part of some of the number; for surely say they, "Independent thought and study must develop differences." And with this belief pride often steps in and suggests the desirability of a little difference, lest too close an agreement be understood by others as an evidence of weakness. We doubt not that this very suggestion is the prime cause of much of the division which arises among saints; and that it is the special danger of those who having escaped from the confusion of Babylon, are seeking independently to prove what is truth. Let us beware of this little root of bitterness, so small at first as scarcely to be discerned in our hearts; yet if not plucked up, it will soon grow and crowd out the truth, as well as the love of it.

Christian Union is a possibility. The same Spirit is promised for the guidance of the entire church--every member of it, and it is impossible to conceive that the Spirit would lead some into truth, and others into the exact contradiction of it. One member is not set to building up the body, and another to tearing it down; and where such work is being done, it behooves each one to see to it that he is not of the latter class, nor in the slightest sympathy with it. With such opposing sentiments we find the various denominations of the great Nominal Church attempting to form a certain kind of union, and then calling it "Christian Union." This union is effected not in the manner Paul indicates --through a common faith, hope, and experience; but by ignoring doctrine, agreeing to disagree and that each one shall speak well of and advance his own denominational interests without opposing what he believes to be error in the other, and so each one tells the world that the other is all right, that somehow, in some way, (inconceivable) these different roads are all so many different pathways to heaven, and they may please themselves as to which one they take; and though the most extreme discord exists among them, they claim that it is of utmost importance to be identified with some one of them. But this is not the kind of union of which Paul speaks.

If as Paul teaches true christian unity is a possibility, let us note the conditions under which it may be attained:--First, he suggests that in all so united there must be lowliness of mind, meekness, a mutual bearing with one another's weaknesses and frailties covering all such things with the mantle of love; and then a constant watchfulness lest we grow weary in so doing. But the one Lord, one faith, one immersion, and one hope must be there as the primal basis of union.

The plan which the Lord has adopted for building up and cementing the body of Christ, is by the appointment of various members to various offices for the general good of all: He gave some apostles, and some prophets, and some evangelists, and some shepherds and teachers, not that the other members should receive their teaching without investigation, but in order to aid them in that work. Every thought suggested and every exposition of Scripture advanced by these must be brought to the test of the Word; and the testing may be of great service, if the assemblings of the saints be largely devoted to this important work, not in the spirit which so often marks controversy, each more anxious to maintain and establish his own opinions than to discover truth, but in the spirit of meekness which totally ignores such base considerations, in an all-absorbing desire to discover the Lord's will and plan.

Controversy, and the closest scrutiny and criticism, under such circumstances and in such a frame of mind on the part of each cannot fail, under the promised guidance, to bring all such into a blessed unity, into oneness of faith; and to strongly cement the uniting bond of love and peace. He whose privilege it is to teach, will not be offended by such criticism if filled with this meekness and lowliness of mind, but will desire and encourage it so long as it will be satisfied by a Thus saith the Lord, as proof. But vain babblings and strife about matters of no importance should be avoided. A realization of the importance of truth, and a hungering for it, will find no time for "babbling."

Those so united and harmoniously working together for the upbuilding of the body, must of necessity advance, and that rapidly in knowledge and fitness for the work of ministry. We should not forget that every member of the anointed body is anointed to preach (Isa. 61:1), called to the ministry [to the service of Christ, head and body,] and all our assemblings together, either personally or by means of the press and mails, are so many ministerial conferences

R769 : page 8 for the purpose of enabling each to do more efficient service for the upbuilding of the body itself, fortifying the various members against the attacks of error and strengthening in each the comprehension and love of the truth.

Thus all the members of the anointed body in communion with the Lord, filled with the same spirit, and being baptized with the same baptism [See article "Baptism" in TOWER of October, 1884,] may together advance into the oneness of the faith and of the full knowledge of the Son of God," being firmly bound together by the uniting bond of peace--love.

Let us then no longer hinder our oneness of faith by the vain and sinful idea that we must not see things exactly as others do, but must be "independent." He that is independent of the body is independent of its head also, and is not a member of the body, for in it each member is made dependent on others. So surely as we are living in the "Day of the Lord," so surely as the bringing back of Zion is in progress, so surely we are living in the time when the "watchmen shall see eye to eye," with clearness and harmony of vision; all should be of one faith and enabled to point out the waymarks and bulwarks so clearly that every earnest member of the body may see light in God's light.

====================

VOL. VI.

PITTSBURGH, PA., JULY AND AUGUST, 1885.

NOS. 11 & 12.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

VOLUME VI. closes with this number. We revise our list every August and February, so that we may not continue sending the TOWER where it is not wanted. If your subscription commenced with the first of the volume, do not neglect, but advise us at once of your desires. Should mistakes occur, please advise us. Some from whom we have not heard for a long time, will find a blue mark opposite this paragraph.

====================

R770 : page 1

THE TABERNACLE pamphlet being out of print, this issue will hereafter supply its place. As our usual sized paper would not contain it complete, we have issued a double number. A thorough study of the subjects herein presented, will require not less than two months. May these solemn lessons be as strengthening to your hearts as to ours.

====================

R769 : page 1

VIEW FROM THE TOWER.

"I will stand upon my watch, and fix my foot upon the Tower, and I will watch to see what will be said to me." Habakkuk 2:1.

Human judgment in its fallen condition is very much inclined to take extreme views on whichever side of a question it looks. Like the pendulum of a clock, men go from one to an opposite extreme. The way to steady and settle our judgment is to conclude that we can know only what God has revealed, and come to the Bible as His revelation; and leaving our own opinions, make new ones strictly and entirely therefrom.

This disposition to fly to opposite extremes frequently manifests itself in those who for years have believed that ninety-nine out of every hundred of the human family were en-route to everlasting torture. When they come to realize that the love of God would sanction no such thing, but that the extreme penalty of sin is destruction of being; and that from the destruction (death) which came upon the entire race through Adam's sin, a full ransom has been made by Jesus, and that a full RESTITUTION of all the forfeited rights, privileges and enjoyments of perfect life is to come to all in God's DUE TIME--when they see this, they become so overjoyed that they go to an opposite extreme and conclude that God is so loving that he would never be happy unless ultimately every human being shall be everlastingly saved. From the extreme view that God was all JUSTICE and without LOVE, they unintentionally run to the opposite extreme that He is all LOVE and destitute of justice.

Beloved, let us BALANCE our warped and perverted and unbalanced judgments by the testimonies of God's Word. Let us remember that EXISTENCE is a boon from heaven, to be forced upon none. It is a favor, a blessing, designed only for those who shall appreciate it; and who will use it in harmony with the LAW OF RIGHT, the law of God; others cannot have it, and must cease to exist; not only for their own good, but for the good of all and the everlasting purity of God's kingdom in earth and heaven.

Surely God has stated to us plainly that justice and equity are the very foundations of his throne (Psa. 89:14); and not only so, but for over four thousand years he illustrated the penalty of sin and the unrelenting, positive character of his justice, which not only condemned Adam (and all the race as represented in him) to death, destruction, but refused to FORGIVE that wilful sin, because God could not do so and be JUST. Rom. 3:26.

Surely such a demonstration of justice, as God manifested in giving His Son to be a ransom ["corresponding price"] for all, before that sin could be blotted out, evidences a firmness and a justice on God's part that is simply sublime. It should not only be an assurance to us that those once justified from Adamic guilt have nothing further to fear therefrom (1 John 1:9), but should also assure us beyond question, that all who are fully released from Adamic penalty and guilt when on trial individually, would be dealt with in the same inflexibly just manner that Adam was. If obedient, life will be sure, as the reward; if disobedient, death [this time a second death], as surely as in Adam's case. And the conditions would be the same, in that Justice could no more forgive the personal wilful sins which invoked the second death, than it did the Adamic sin which invoked the first death.

But, some one inquires: Will God's love every change? And if not, will not the same love which planned the ransom through Christ and the coming restitution as a result, prompt God to again redeem with another ransom those who go into the second death?

We reply: God is the same yesterday, today and forever, and will always pity and love any of His creatures who unwillingly or without their own will or choice, are under the penalty of His law; but from the very nature of things He can have neither sympathy nor pity for those who with a full knowledge of the heinousness of sin, a full experience with its penalty, and a full knowledge of what it cost for their redemption from it once, and full ability to resist it, shall, notwithstanding all this wilfully, and designedly, despise His goodness and love, and violate the laws which they know divine wisdom enacted for the lasting good of all: with such, God cannot be pleased. As God hates sin because it is wrong and works evil, so he must "abhor" and be "angry" with such WILFUL sinners as we have just described.

No; another redemption will never take place! Another ransom price will never be given! We confidently and strongly state this, because supported both by Scripture and reason, as follows:

It is declared that Christ shall reign until he has subdued all enemies. Sinners are enemies through wicked works; and such as will not be RECONCILED to God's laws and arrangements must be destroyed, as it is written: "All the WICKED [wilfully so] will He [God] destroy." (Psa. 145:20.) The wicked shall be [re]turned [Heb., Shub, turned back, returned;] into hell [sheol--death; hence SECOND DEATH]. (Psa. 9:17.) This agrees also with the statements of Revelation regarding the results and termination of that Millennial reign: Satan and all who in that time of trial, shall willingly and persistently follow his example, and be thereby his co-workers in evil (his messengers) shall together be cast into the "Lake of fire," symbol of destruction--the second death. Rev. 20:14,15.

Nor can any one consistently claim that the second death is to be destroyed by a resurrection of its captives out of it, BECAUSE it is stated that present death-- the first (the death which resulted from Adam's sin) is to be destroyed by resurrecting ALL who went into it; because redeemed from its power by the precious blood of Christ. These two deaths are not the same; hence the first can and will be destroyed, while the other everlastingly blots out of existence, and thus everlastingly punishes all who go into it. Those who cannot see more, should at least recognize the difference by the fact that the one is cast into and destroyed in the other. (Rev. 20:14.) That this destruction of all willful evil doers who, under the favorable opportunities of the Millennium refuse to hear [heed] that Prophet (Acts 3:23), will take place, is evident, from the statement that this is at the close of that reign (Rev. 20:7-9), and that immediately following it everything is described as pure, holy and happy --no sin, and hence none of its results. Rev. 21:4,22.

The only one of Jesus' parables which furnishes a clear outline of that age (Matt. 25:31-46), shows the same termination of that age, in which "the Son of Man shall sit on the throne of his glory" and judge the world. It shows that those who at the end of that trial are of the "goat" class, having refused to become his sheep, will be delivered into everlasting punishment [DEATH being the punishment or wages of sin] prepared or designed [only] for the Devil and [those who wilfully and persistently follow his precepts and example] his angels.

To claim another redemption and another chance beyond that which the Millennium brings, as a result of the ransom given by Christ, is not only to add to God's Word, but to contradict it; for it declares that those who sin WILFULLY after knowing the truth, show that they despise the ransom-sacrifice and do despite to the spirit of FAVOR which God therein manifested toward them; and that for such, there remaineth no more a sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall DEVOUR these adversaries of God and his law. "Christ dieth no more"; and even if he did, it is declared that such put themselves in such a condition by opposing and despising God's

R770 : page 1

once manifested goodness, that it is IMPOSSIBLE TO RENEW THEM AGAIN UNTO REPENTANCE. See Heb. 6:4-8; 10:26-31 and Rom. 6:9.

The results of the Millennial Age will be so complete and perfect, that not one being who appreciates God's favors, and desires to please him, will be destroyed in the Second death; and not one will escape it who is not, at heart, as well as outwardly, in fullest sympathy with God's government and its beneficent laws in support of righteousness, peace and love. Christ will do this work so thoroughly that when the kingdom is delivered up to God even the Father, nothing by way of making it more perfect will remain to be done in the successive ages. He must reign until he has put all enemies under his feet. He shall not fail nor be discouraged till he have ESTABLISHED righteousness in the earth on a lasting basis. 1 Cor. 15:26, and Isa. 42:4.

Besides, suppose a case: Suppose a being to have lived through the Millennium under the full light and teaching of the Christ, with all of its lessons fully impressed upon him, who yet cherished such love for evil doing, that when evil is given greater liberty of action in the end of that age--as a test of the heart sentiments--he would follow that evil willingly, and knowingly and eagerly, and as a result of resisting Christ is "cut off from among the people," in the second death. (Acts 3:22.) Suppose for the moment, such an one resurrected from that Second death and tried again; what assurance could there be that with the SAME knowledge and liberty again at his command he would not do the same again? And if some one suggests that God COULD coerce his will, and thus compel his everlasting obedience, we answer, Yes; but God declares that such is not his design. He seeketh not such as he can compel, for he could compel all; but, "The Father seeketh such to worship Him" as "worship Him in spirit and in truth." (John 4:23,24.) Besides, if God is going to compel their acquiescence to his laws, why not do so at first without having a "second death;" and without marring the perfectness and bliss of future ages by trying over and over again to get some to consent and worship him in spirit and truth whom in the end he must compel? This is unanswerable.

Again, if such were to be compelled to obedience would it not be degrading them below the level of manhood? Is not manhood's chief glory his will, his power of moral choice? And would not such a change as would deprive him of this freedom of choice, deprive him of manhood and make him merely a machine? and if so would it not be far more to God's glory to blot out such unworthy beings and create such "new machines" as he wanted--if he wants mere machines?--which evidently he does not.

The mistake of those who fall into this error is that they do not fully appreciate the opportunities of the Millennial Age, and the abundant arrangement there, provided by divine wisdom. They think of it as though the sin of disobedience might possibly be one act, and it perhaps induced by a measure of ignorance or lack of experience or weakness. But no; God's provision has been complete: Man will not be suddenly brought to perfection and then suddenly exposed to trials which might sweep away his judgment, and over-riding his past experiences, sweep him into evil; but he will be brought gradually to it during that age, as in a

R770 : page 2

school. He will be helped to surmount the weaknesses of the fall, and to regain the summit of manhood's estate; helped by the Redeemer who purchased for him the right to return to that estate. Christ, in restoring to man "that which was lost" (Luke 19:10, and Acts 3:21) will do it in such a manner as will do the man most good. He will make known to him its advantages and opportunities [bring him to "a knowledge of the truth"] while saving him out of Adamic death (1 Tim. 2:4). He shall in that schooling learn what wilful sin is and the sureness of its punishment, and be fully acquainted with the fact that at the close of the age all must be in heart, in will, holy, and in harmony with the holy God, else they will be condemned to death--destruction everlasting--as wilful transgressors unworthy of God's blessings, and unfit for the ages of perfectness then to be introduced.

We cannot suppose, judging from our own feelings, that MANY would thus sin WILFULLY and despise God's favors; nevertheless the fact that Satan has done so for the past six thousand years, and that he will when "loosed," at the end of the next age, be of the same disposition, notwithstanding all that he shall have witnessed of God's love, etc., (as God's Word positively declares;) proves that some are not affected to repentance by a knowledge of God's goodness, and reasonably leads us to conclude that there may be some of mankind whom it will be as "impossible to renew ...unto repentance" as Satan. And this conclusion Scripture sustains by positive declarations.

Out of the billions of the race who have lived and will there have trial, it would not be many if ONE MILLION should prove incorrigible and be returned to sheol--destroyed in the everlasting destruction of the second death; but for the sake of an argument let us suppose that only one thousand would be of this incorrigible class. Let us suppose the suggested theory of some, that these who go into the second death will be redeemed out of it by a "ransom" [corresponding price] as all the race were redeemed out of the Adamic death. In that case it would be necessary that one thousand perfect beings should die to "ransom" this thousand wilful sinners. One Saviour could not give a ransom [a corresponding price] for all these, as Jesus did for the entire Adamic race numbering millions; because this thousand were each one, WILFUL sinners, while in the case of the Adamic race, there was but ONE perfect person tried; ONE only sinned wilfully; and hence ONE perfect being freely offered, was a full ransom--a corresponding price. See Rom. 5:17-19 and 11:32.

But to continue the supposed case and show its further inconsistency: Suppose that at the close of the Millennium one thousand of the perfected race were to present themselves as ransoms for the one thousand incorrigible, what a scene it would be--a thousand Calvarys at once. And who would put them to death? Not the holy and righteous; they should and could no more slay their brethren than could the Apostles have crucified Jesus. Then we must suppose to carry out this incredible supposition that the ONE THOUSAND INCORRIGIBLES would add this to their wilful sins; that they would kill their redeemers: And surely no better proof of their incorrigibility could be imagined than a willingness to shed innocent blood. Jesus could pray for his murderers, "Father forgive them, they know not what they do," because they were blinded by the devil, and depraved by the fall; but no such prayer could be made for this class--brought to a full knowledge of the truth.

But some may want still further to suppose:--Suppose after all this, they come to realize the great sacrifice these redeemers have made for them, would it not melt them to love and obedience? We answer, No; "it is impossible to renew" SUCH "to repentance." In the first place they could not "come to realize it," because if perfect and doing it wilfully, they must have realized their offence all along. In the second place, if the love and sufferings of Christ did not move them, no love and sufferings would; for "GREATER love hath no man than this." If with a perfect knowledge of the love of God for men, manifested in him who was rich yet for our sakes, became poor that we through his poverty might be made rich, if this love of Christ does not constrain them nothing would: And it is perfectly absurd for us to think of God trying to outdo his own superlatively grand exhibition of love. John 15:13.

So far from mourning for their loss, the balance of the race will be so ashamed of them, that they will be relieved by their utter blotting out of existence. Yea, all the righteous, from Jehovah to his humblest intelligent creature, must rejoice, when after full opportunity for reformation, the Universe shall be cleansed of the incorrigible. Their destruction will be a mercy to themselves, as well as for the lasting happiness of all the righteous.

Let us balance our judgments by the testimony of God's Word, and be careful to make straight paths for our FEET, lest that which is lame be turned out of the way--rather let it be healed.

====================

page 2

EXTRACTS FROM INTERESTING LETTERS.

Williamsburg, Ohio.

MY DEAR BRO.:--It is sometime since I have written you a letter, yet I am not forgetful of you. I am busy, preparing and reading a series of papers before a considerable congregation. The manner in which these meetings are conducted is like this: I spend from twenty to thirty minutes in reading an essay; after the reading is done each hearer is permitted to present a written query concerning the subject. These I answer as best I can at the next meeting. I think they will get quite interesting as we proceed. Why evil was permitted is our present theme. When we are fully under headway I will write you and let you know how we are coming on. I am preparing manuscripts from Z.W.T. in the shape of lectures which I intend to deliver whenever opportunity presents. I was a little slow to accept the doctrines held forth by the TOWER, but I wanted to be sure they were correct before I embraced them. I was hungering for something like it for some time, and it seemed a mere accident that I got possession of it; but I thank God that I have found the truth. Here is a dollar to pay for my paper, and to send some back numbers if you have any to spare. Send me anything that I can use in the lecture field. I will send more for the work by and by. I am happy now, since I have the truth, let come what may.

Your Brother in Christ, __________.

R771 : page 2

London, June 29, 1885.

DEAR MR. and MRS. RUSSELL:--Although it is so long since I wrote to you last, it is not decrease of interest in glad tidings which has kept me silent. The Z.W. TOWERS you so kindly sent are a source of great refreshment to me and to those to whom I make their contents known. Some point which has been exercising me in the Scriptures is touched upon in the next number that arrives. One of these happened to be the Baptism, about which having only been sprinkled and confirmed by the Church of England, I have felt dissatisfied in proportion as I have become more enlightened. Before separating from the Church of England I saw the error of infant baptism and I perceived that it was open to me to decide whether I would be immersed or not according to my conscience;

then I endeavored to find a set of christians who would perform the office for me without seeking by enrollment with their special tenets, but I did not succeed. I am not satisfied without fulfilling this outward symbol, simply because the Lord enjoined it--so hope to be given the opportunity very shortly of taking this step together with some I have been teaching.

I am extremely obliged to you for sending all that you have sent, but if you knew how many more copies of the "Food" and "Tabernacle" I could use you would try to spare me some more; ere long I trust you will receive some money from me to pay for your supply of them to me and my friends. It is so strange that where ever I have lent the books they are almost invariably lost or mislaid so long that one would be tempted to think it had been done on purpose; on the other hand I have friends craving to read them. On two occasions, an opportunity has been given to me to speak of the glad tidings; but Satan tried to hinder. At one place, having found a quiet earnest body of believers on a retired street--belonging to no particular sect, I offered to lay before them all that I myself had learned. They received me cordially, and requested me three times to meet them, once at a general assembly. Having made a large wall copy from your Chart of the Ages I hung it up on the wall and sat amidst those earnest thirsty people to tell them the good news, inviting them to question me afterwards, which they did; some very sharply, and as if to trip me; but let the Lord receive all praise! it was given me to answer quietly, and one of the most arrogant of my opponents came up afterwards wrung my hand and thanked me begging I would return again. But the Salvation Army, it seems had begun to influence these christians so that my teachings offering to go further than it's teachings made them afraid, I think, to give ear beyond the time I was with them. I left a copy of "Food" which they promised to meet together and study with the Scriptures; but curiously enough so soon as I had left for London --the book was lost. However, many men and women have become interested in the teachings, to whom I distributed the sample TOWERS. My work lies chiefly at the present time among detached individuals; and in writing to the absent. Only one, truly enlightened, lives near me, a police constable, who is too poor to send the money he would, to you, having a large family. He longs for a Diaglott of his own: I have lent him mine occasionally. Before long I could buy him one I think, and if so, will send the money to you; but can you supply him with regular TOWERS and some of the books? he has a wide means of working; at present, he has my papers to read and that is all. He and I only were able to keep the anniversary of our Lord's marvelous sacrifice as units....

I am, dear friends, yours affectionately, Riddlesburg, Pa.

DEAR BROTHER:--I now enclose my subscription for '85, together with a small sum for the Tract Fund.

I have been a reader of the TOWER for three years and I thank God that it was sent to me, as I believe through Divine providence. When I first received the paper I was a Class-leader in the Methodist Church and also Sunday School superintendent. Since that time I have withdrawn from the church (?) and am walking the narrow way. I was about to say alone, but, thank God, I am accompanied by my Leader and Guide.

My name has been cast out, and I am no longer an "influential" person, but I am doing what I can to bring others to a knowledge of the truth as it is in Christ Jesus. The TOWER comes to me monthly like a gentle shower to a thirsty land, and I am refreshed and invigorated, and am enabled through the grace of Him who loved us, to withstand the wiles of the adversary.

May God bless your efforts to extend the tidings of salvation to all men.

Your brother in the work, __________.

R771 : page 2

Argentine Republic, South America.

TO EDITOR ZION'S WATCH TOWER.

Respected Sir:--I again write you for a repetition of your favor. I previously wrote you from city of Callao, Peru, giving you information of how a fragment of your "Food for Hungry Christians" accidentally fell into my hands from an Italian sailor, and asking you for a complete copy of the same, to which you at once made reply by forwarding me the copy and also several copies of your WATCH TOWER. Before, however, I had time for the full examination I could have wished, my friend, C.W.H., then in Callas, carried them off from me, and as I embarked in a ship making the round trip to Valparaiso, Lobus Island, and finally to England, I lost the run of the book.

I am much pleased with the annual celebration of the Lord's Supper, as noticed in one of the numbers of WATCH TOWER you sent me. Now, I want you to send me the September sample number of WATCH TOWER, also, "Teachings of the Tabernacle," and one other copy of "Food for Christians."

It is needless for me to inform you how very much interested I am in this movement, and to give you my promise of earnest support.

I now leave you, in the hope of future pleasant correspondence, with the good old Spanish parting of "May God be with you." I remain, therefore,

Yours sincerely,

page 2

Philadelphia, Pa.

DEAR MR. RUSSELL:--I cannot sufficiently express my gratitude for ZION'S WATCH TOWER. Each paper has created a longing for more which seems to increase every time I read it. I have not been altogether silent respecting its contents either. The relics of early training twine tenaciously about me, but it seems to me they are loosening and must finally be cast aside, for the old dogmas quake before the simple truth, and some of them shiver to pieces and decay before the light that has dawned on my vision.

Thank God, for the light; it shall shine on and on until the world shall see the "castles in the air"--the fabrications of men--lying in ruins; the "houses built upon the sand" swept away and the true Church having for its foundation "The Rock of Ages," shall raise her meek and lowly head above the tumult of falling systems, and bid defiance to the storm which shall sweep the world of its calumnious teachings and lay waste the fabulous constructions of the world's praised ones.

I remain yours in Christian love,

R771 : page 2

Dover, Ill.

DEAR BROTHER RUSSELL:--Since I accidently found your paper, "Food for Thinking Christians" more than three years ago, a flood of light has been pouring in upon me. How inexpressibly grand the whole plan of salvation appears, and yet how plain and simple. Strange it is that so few will believe it, and hate those who do; but that was the way they treated our Master. I can afford to have my name cast out as evil if I can be of the number that shall overcome. The more closely I compare the Word of God with the present state of the Nominal Church and the world, the more clearly I see the truth of your position that the Lord is really present and has commenced his harvest work.

Your brother in Christ. __________.

Halifax, England.

TO THE EDITOR OF ZION'S WATCH TOWER.--Sir:--A pamphlet has been lately put into my hands entitled, "Food for Thinking Christians." It has greatly instructed and interested me, and led me into a new region of biblical teaching, presenting many aspects of truth altogether overlooked, the importance and scripturalness of which appear to me most clear and well founded. I have a strong desire to receive further teaching in the same direction; and I find a note appended on the cover which applies unmistakably to my case, therefore I eagerly avail myself of the suggestion to write to you. I should like to read and study "The Tabernacle and its Teachings" in the light which God has given you on the matter.

If ZION'S WATCH TOWER is a periodical publication, I should like to see a copy of it, and should be glad to know where it may regularly be obtained. I desire also that others also may be made acquainted with the like precious truths.

Yours gratefully and respectfully,

====================

`R770 : page 2`

CONSIDER yourself the guardian of the character of those who may be absent, as you would wish others to guard your character in your absence.

LITTLE pains and little annoyances and little discomforts are as much a part of our discipline as are the formidable adversities that occasionally smite us like hurricanes.--T. L. Cuyler.

====================

R771 : page 3

EARTH'S JUBILEE FOLLOWS THE GREAT DAY OF ATONEMENT.

Blow ye the trumpet blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound:

The year of Jubilee is come;
Return ye ransomed sinners home.
Jesus, our Great High Priest
Hath full atonement made:

Ye weary spirits, rest;
Ye mournful souls, be glad.
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Extol the Lamb of God,
The all-atoning Lamb;
Redemption through His blood,
To all the world proclaim.

The year of Jubilee is come;
Return, ye ransomed sinners, home.
Ye who were sold for naught,
Whose heritage was lost,

Shall have it back for naught,
A gift at Jesus' cost.
The year of Jubilee is come;
Return, ye ransomed sinners, home.

The Seventh Trumpet hear,
The news of heavenly grace;
And, saved from death, appear
Before the Saviour's face.

The year of Jubilee is come;
Return, ye ransomed sinners, home.

====================

THE TYPICAL TABERNACLE AND ITS TEACHINGS.

ITS FURNITURE--ITS APARTMENTS--ITS PEOPLE.

The Tabernacle which God commanded Israel to construct in the Wilderness, in connection with which all their religious services and ceremonies were instituted, was, Paul assures us, a shadow of good things to come. (Heb. 8:5; 10:1; Col. 2:17.) In fact the whole nation of Israel, with their laws and their religious services and ceremonies, was typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of that Jewish shadow, which was repeated year by year continually for the edification of the saints during the Christian Age. 1 Pet. 1:12.

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship, that we come to the investigation of this subject, but that we may be edified by understanding the substance from an examination of the shadow, as God designed in arranging it.

We will fail to attach sufficient weight and importance to the shadow, unless we realize how carefully God guided and directed all of its details: First, He took Moses up into the mount and gave him an illustration of just how things were to be made; Secondly, He charged him to be very careful--"See, saith He, that thou make all things after the pattern showed to thee in the mount." (Heb. 8:5; Exod. 25:40.) So too, with all the minutia of the service; every jot and tittle must be performed in the type, because it illustrated something great and grand coming after. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death: For instance--2 Sam. 6:6,7; Lev. 10:1,2; Ex. 28:43; Num. 4:15,20; and 17:13.

Realizing God's care in making the "shadow," should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all shall be fulfilled (Matt. 5:18.) but, it should also awaken in us so great an interest in God's plan, as would lead us to examine closely, and search carefully, for the meaning of those shadows: And this, with God's promised blessing we now propose to do, assured that among those who are truly God's consecrated ones-- children begotten of the Spirit--"He that seeketh findeth; and to him that knocketh, it shall be opened."

The directions given to Moses for the construction of the Tabernacle may be found in Exod. 25 to 27, and the account of the performance of the work, in Exod. 35 to 40. Briefly stated, the Tabernacle was a house constructed of a series of boards "overlaid" or plated with gold, and set on end into sockets of silver, and firmly fastened together by bars of the same wood (Shittim) also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long, open at the front or east end. It was covered by a large linen cloth, with figures of cherubim woven into it, in blue, purple and scarlet colors. The open end, or front of the structure was closed by a curtain of similar material to the covering cloth, called the "door," or first vail. Another cloth of the same materials and colors, and similarly woven with figures of cherubim called the "Vail" (or second vail) was hung under the taches, and divided the Tabernacle into two apartments. The first or larger apartment 15 feet wide and 30 feet long was called "The Holy."* The second or rear-most apartment 15 feet wide and 15 feet long was called "The Most Holy." Over this Tabernacle proper, was a tent to shelter it and protect it from the weather. It was made of a covering of cashmere cloth or goat's hair, another of ram skins dyed red, and another of seal skins, translated badger skins.

The Tabernacle was surrounded by a yard or "court" toward the rear of which, it stood. This court 75 feet wide and 150 feet long was formed by a fence of linen curtains suspended from silver hooks, set in the tops of wooden posts 7-1/2 feet high, which were set in heavy sockets of copper, (translated brass,) and braced like the tent with cords and pins. This enclosure was all holy ground, and was therefore called the "holy place"-- also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was towards the east, and was called the "gate." The "gate" was of linen embroidered with blue, purple and scarlet. It will be noticed that the three entrance passages, viz: "the gate" to the Court or "holy place"-

-"the door" to the "Holy" and "the vail" to the "Most Holy" were of the same material and colors.

The furniture of the court consisted of but two pieces: the "Brazen Altar" and the "Laver."

THE BRAZEN ALTAR.

First on entering the gate and immediately in front of it, stood the Brazen Altar. This altar was made of wood and covered with copper, it was 7-1/2 feet square, 4-1/2 feet high. It had various utensils belonging to its service--fire pans, called Censers, for carrying the fire to the Incense Altar; basins to receive the blood; flesh-hooks, shovels, etc.

THE LAVER.

Next, between the Brazen Altar and the door of the Tabernacle, was the Laver. It was made of polished copper and was a receptacle for water for the washing of the priests before entering the Tabernacle.

The furniture of the Tabernacle consisted of a Table, a Candlestick and an Incense Altar in the Holy, and the Ark of the Testimony in the Most Holy.

THE TABLE OF SHEW BREAD.

Within the Tabernacle on the right (north) stood the wooden "Table" overlaid with gold, and upon it were placed twelve cakes of unleavened bread in two rows or piles, with frankincense on top of each pile. (Lev. 24:6) The bread was for the priests; it was holy, and was renewed on the seventh or Sabbath day.

THE GOLDEN CANDLESTICK.

Opposite the Table was the "Candlestick" made of pure gold, beaten work (hammered out) having seven branches and in each branch a lamp. It was the only light in "The Holy," for as we have seen, the natural light was obscured by the walls and curtains, and there were no windows.

Further on, close up to "the Vail" stood a small altar of wood, covered with gold, called the "Golden Altar" or "Incense Altar." It had no fire upon it except as the priests brought it in the censers, which they set in the top of this golden altar, and then crumbled the incense upon it, giving forth fragrant perfume.

THE ARK OF THE TESTIMONY.

Beyond the vail, in the Most Holy, there was but one piece of furniture--the Ark. It was a rectangular box made of wood overlaid with gold, having a lid or cover of pure gold called the Propitiatory, improperly translated "Mercy Seat." Upon it (and of the same piece) were two cherubs of gold--beaten work. Within this Ark (under the Propitiatory) were placed the golden bowl of manna, and Aaron's rod that budded, and the two tables of the law. (Heb. 9:4) Upon the Propitiatory, a supernatural light appeared, shining out between the cherubim: This was the only light in the Most Holy.

It is noticeable that everything inside the Tabernacle was of gold, while in the court everything was of copper. Wood, which was used as the basis, and was covered by these metals was used, we believe, to make the articles lighter of weight, than if of solid metal. This would be an important consideration when they traveled. The vessels of the Temple, representative of the same things were of the solid metals. (1 Kings 7:23,48.) These two metals, gold and copper, were used, we think, to represent two different natures--copper, representing the human nature in its perfection; and gold representing the divine nature--much alike in their appearance, yet different in quality, as the human is an image of the Divine nature.

It will be noticed that the arrangement of the structure formed three general parts--the

CAMP, COURT, AND TABERNACLE.

The Camp represented the condition of the world of mankind in sin, typified by all Israel. These were separated from all holy things by the curtain of white linen, which to those within represents a wall of faith, but to those without, a wall of unbelief which hindered their view of, and access to, the holy things within. The only way to enter the "Holy Place" or "Court" was to come through the "gate"--Jesus. "I am the way...no man cometh unto the Father but by me." John 14:6.

The Court represented the condition of Justification, entered through faith in Christ, the "gate." Into this court, only Levites (typical of justified believers) were allowed to come. These have access to the Brazen Altar and Laver, and do service in the Court, but have no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19,20.) Here in the "Court" all things were of copper.

The Tabernacle represented the condition of all who have changed their nature; that is, those who have consecrated their human nature to death, and have become partakers of the Divine nature by being begotten of the Spirit. And no human being, be he ever so full of faith, be he washed from every sin, and in God's sight justified freely from all things, reckoned perfect, can have any place or privilege in Divine things unless he fully consecrate or sacrifice himself. He cannot even look into spiritual things in the sense of appreciating them. "The natural man receiveth not the things of the Spirit,...neither can he know them, because they are spiritually discerned." 1 Cor. 2:14,12.

All things in the Tabernacle were of gold representing the Divine nature, and only those of the Levites who were consecrated to the work of sacrifice (the Priests) had access to the Tabernacle. So only those of the household of faith, who are consecrated to sacrifice, enter the Divine conditions represented in the Tabernacle.

The "Court" or justified human condition was entered by faith only; but while we must retain the faith that justifies, we must do more, if we would change our nature and become "new creatures"--partakers of the Divine nature. If we would enter the Tabernacle or Divine condition, we must crucify the justified flesh, presenting our human wills and bodies a living sacrifice to God; no longer to seek for human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly ones. Yet into this condition also, we come through Christ Jesus our Lord, who not only opened for us the "gate," but also opened to us the "door" into the Tabernacle "a new" way of life through and beyond the vail. Heb. 10:20.

The two apartments of the Tabernacle, the Holy and the Most Holy, represented two phases or stages of the Divine life. The "Holy" represented the present condition of those begotten of God through the Word, these are Divine minded, "new creatures," who though still "in the flesh" have their real life and walk with God within the vail and beyond the sight of the world, and the unconsecrated believers. These enjoy the light of the candlestick, eat of the special food, and offer at the golden altar.

The "Most Holy" represented our perfected condition as new creatures, when born from the dead in the resurrection. Then being beyond both vails --the fleshly mind and fleshly body, we shall be glorious spiritual bodies, as well

---

*Frequently this in the English translation is improperly called the "holy place;" and in such instances the word place will be found in italics, indicating that it has been supplied by the translators, as for instance in Exod. 26:33. This error is quite confusing as "the court" was properly called "the holy place." When place, is not in italics, "the court" is always meant. See Lev. 14:13 and 6:27. In some instances "The Holy," is termed "The Tabernacle of the congregation" and the "Most Holy," the "Sanctuary" is also sometimes called "the Holy place" [place in italics.] instances, Lev. 16:17,20,33. In our mention of them we will call those apartments severally, "The Camp," "The Court," "The Holy," and "Most Holy."

A lack of appreciation of the necessity of uniform exactness, and of our interest in these typical pictures, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

as spiritually minded. We shall be like our Leader, our forerunner beyond the vail, who, having entered, hath consecrated for us this new and living way. The spiritual minded creature in the "Holy," by faith looks forward through the rent Vail into the "Most Holy" catching glimpses of the glory, honor and immortality beyond the flesh; which hope is an anchor entering into that beyond the vail. Heb. 6:19; and 10:20.

We see, then, that justification by faith, brings us into a condition of peace with God. Our sins being forgiven, we are a step nearer to God, but still human--in the Court. If we would attain to the prize of our high calling which is OF GOD in Christ Jesus, and enter in through the "Holy" to the "Most Holy," we must follow

IN THE FOOTSTEPS OF JESUS

our Leader and Head--"the High Priest of our profession." By faith in his ransom we have entered the "gate" to the Court--the Vail of unbelief and sin is passed. By renouncing our human will and all our human aspiration and hopes, we pass the first vail, or vail of human mindedness, counting our human will as dead; henceforth not consulting it, but the will of God only.

We now find ourselves as "new creatures" in the "Holy"--in the first of "the Heavenlies" or Holies (Eph. 2:6. --Diaglott); and here we are enlightened by the Golden Candlestick, (God's Word) refreshed and strengthened daily with the truth as bread lawful only for the Priests to eat. (Matt. 12:4.) And thus enlightened and strengthened, we are daily offering up sacrifices at the "Golden Altar," acceptable to God by Jesus Christ--a sweet perfume to our Father. 1 Pet. 2:5.*

Thus, all the saints, the consecrated, are in a "heavenly" or "holy" condition now--"seated (at rest and communion) with Christ in (the first of these) heavenly places," but not yet in the Holiest of all. No; another vail must first be passed: As the passing of the preceding vail was the death of the human will, so the passing of the second vail is the death of the human body; and it requires both to complete our sacrifice: Both fleshly mind and fleshly body must first be passed before we shall be in the "Holiest of all"--perfected as partakers of the Divine nature and conditions.

With these thoughts as to the three conditions represented by these three places--Camp, Court and Tabernacle, let us notice particularly the three classes occupying these conditions, viz.: the Unbelieving World, Justified Believers and the Saints or Consecrated Believers; typified respectively by

ISRAELITES, LEVITES AND THE PRIESTHOOD.

In understanding the significance of the Tabernacle service, it is necessary not only to get a clear idea of the structure, its furniture and their typical signification, but also of the actors and their significance as types.

Israel is used in many instances to typify the Christian Church. For instance: When they left Egyptian bondage, they were a type of God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represents the tedious pilgrimage through which many pass, seeking the promised Canaan rest --"Come unto me and I will give you rest." As in the type, so in reality, the promised Canaan of rest is not far off, if God's children had faith enough to go up and enter in. God has made abundant provision for them: Yet they journey through the wilderness of sin seeking rest but finding none, because they lack faith in God's promises. Some wander thus a long time; some never enter the Canaan rest because of unbelief. But while Israel, according to the flesh, is thus and in other ways used to typify the spiritual Israel, yet, it is a totally different type, as we are now examining it, in its relation to the Tabernacle. Here, Israel unquestionably typifies the whole world of mankind. The sin-offerings, sacrifices, atonement, etc., made typically for them, (and them only) were typical of better sacrifices and atonement, made on behalf of the whole world; for, "He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:2.

In a word, Israel, as well as the Tabernacle, Priests, Levites and Sacrifices, was a type. And that which was there done in symbol, is, since the first advent of Christ, being carried out on a higher plane, and on a larger scale; the latter being the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "Household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock" who with their "Head" or High Priest are to be Kings and Priests to reign on the earth. Rev. 5:10. Thus viewed we see Jesus the High Priest not of the Aaronic order which was but the type of our profession or order, the real priesthood of which others were but figures. Heb. 3:1; 4:14.

But before these members of the body of Christ, the priesthood, shall be united to their Head and begin their reign, they must first "suffer with him" in making the sacrifices, as we shall shortly see. 2 Tim. 2:12.

Peter shows who were typified by the priests, when, addressing those who are sanctified, he says: (1 Pet. 1:2 and 2:5,9.) "Ye are...an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "Ye are...a royal priesthood."

That the head or chief of this priesthood, this "little flock," is Jesus, is repeatedly mentioned by the apostles. We give but one quotation: "Holy brethren (the Royal Priesthood) partakers of the Heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus. Heb. 3:1.

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of the Levites (typical of believers or the Justified) existed for a long time before the Priesthood was instituted. So in the antitype, the "Royal Priesthood" began with the anointing of Jesus the High Priest (at baptism, Luke 3:22; Acts 10:38.) but believers, justified by faith in Christ, had lived long before that. For instance-- Abraham believed God, and was justified by his faith. (Rom. 4:2,3.) Though even the type had not yet come in his day, yet Abraham as a justified believer was a member of the "household of faith," typified by the Levites. But none of the "Royal Priesthood" were selected until after the Chief or High Priest of this order was first initiated and installed in office; since then the initiation and installment of the under priests has been the special work of this Christian dispensation. Thus, the priests now being installed and now sacrificing, are being prepared as God's instruments for the blessing of the world.

THE PRIESTHOOD.

THEIR ANOINTING AND CONSECRATION.

In this ceremony, as in every other, relating to the ordination and work of the priesthood, it will be well to notice that Jesus was the first--the Leader, Captain, Forerunner--teaching clearly that none preceded him, hence that none of the Patriarchs or Prophets are of the "little flock," "the royal priesthood," "the Bride, the Lamb's wife." Though they will be greatly blessed as the Lord's servants, their service will not be so grandly high as that of the priests, nor their honor so great; though, as represented in the Levites, both their service and honor are great. "The narrow way to life" (Immortality) was not opened up until Jesus came. He was the first to walk in it. He "brought life and immortality to light." (2 Tim. 1:10.) And though all believers (Levites) shall become possessors of everlasting life, and the world (Israel) also, if they will accept it--during the Millennial age; yet, only the priesthood, who overcome and follow their Leader in the narrow way to life--sacrificing the human--thus seeking Glory, Honor and Immortality, will ever become the possessors of that unlimited degree of life called Immortality, as yet possessed only by Jehovah and our Lord Jesus. (See "Food for Thinking Christians," page 134, "The narrow way to life.")

Under the Law, the ANOINTING was the ceremony by which the Priests were installed in God's service. The Priests were anointed to their office with a peculiar ointment, called the Holy Anointing Oil, used upon none but the Priests, and unlawful for any one else to have or to make. (Exod. 30:25-33.) This oil typified the Holy Spirit of adoption whereby we the real, "Royal Priesthood" are sealed. Only the consecrated ones are ever to be anointed thus. Aaron, the typical High Priest, represented Jesus the head, and the church, as members of the body of the great High Priest. Being but a sinful man like others, he had to be washed in order to fitly represent the purity of the antitype. Aaron was then clothed with the holy garments of "glory and beauty," (Exod. 28.) and then the anointing oil was poured on his head. Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer --head and body, which Jehovah discerned looking down into the future to the time for "the manifestation of the Sons of God," and the fulfillment in them of his promises.

THE HIGH PRIEST IN GARMENTS OF TYPICAL "GLORY AND BEAUTY."

And these are the garments...a breastplate, and an ephod, and an upper robe, and a broidered coat, a mitre and a girdle. Exod. 28:4.

The linen "coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that character in works. The "mitre," a strip of fine linen, (typical of righteousness) worn around the forehead, to which was fastened with a blue lacer, the golden plate or "crown" shows that the crown is righteously his. Upon the golden plate was inscribed, "Holiness to the Lord," thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown proclaims his royalty: He is to be "a priest upon his throne"--"a priest forever after the order of Melchizedek." (Psa. 110:4.) The linen "girdle" indicates a righteous servant; linen --righteousness; girdle--servitude.

The "upper robe," of blue, represents his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of his work of sacrifice had borne rich fruit-- the redemption of the forfeited life of the human race. The golden bells signified that when the High Priest appears in glory and beauty, the fruit of the sacrificial work shall be made manifest to all --proclaimed to all the world, as in the type, the bells proclaimed it to all Israel. This is indicated by the close proximity; the bells drawing attention to the fruit.

The "ephod" was made of a cloth of purple, blue, scarlet, white and gold threads; interwoven skillfully and beautifully. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. This ephod, we believe, typified two covenants: the Abrahamic represented by the front part, and the New Covenant represented by the back part, both of which are thus shown to be dependent on this High Priest. They are laid on him; if he fails to support them they must fall to the ground. But, thank God, they are firmly clasped on him by the Gold clasps, (Divine power) as well as bound to him by the "Curious Girdle" --a cord made of the same materials as the ephod. This girdle seems to say, this is a servant; and as this is the girdle of the ephod it tells us that this one is-- "The messenger (servant) of the Covenant whom ye delight in." Mal. 3:1.

True the Abrahamic Covenant is partially fulfilled in the person of the High Priest--who is the Seed, the spiritual seed, which is to bless all. But as we have seen, the Abrahamic covenant has two phases; the heavenly, or spiritual seed, and the fleshly seed, the literal descendents of Abraham; the latter the only one recognized by Abraham, the spiritual being hid. During the Gospel Age the spiritual seed develops, becoming members of the body of the High Priest; growing up into the head. After this spiritual seed has been developed, then that phase of the covenant, understood by Abraham and all his descendants to this day, will be fulfilled; its fulfilment hangs on the great spiritual High Priest. So says Paul: "As concerning the Gospel [the spiritual part of the covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is my covenant TO THEM. There shall come out of Zion [the spiritual] the deliverer, [this great High Priest, the servant of the Covenant -- Jesus the head and the "little flock" his body] and shall turn away ungodliness from Jacob. Rom. 11:26-29.

So then, after the body of Christ, the spiritual "seed" is complete, the Abrahamic covenant must have a fulfillment to the fleshly seed; that fleshly seed must become great "as the sand by the sea shore" as the heavenly seed is likened to "the stars of heaven." They must first be turned to righteousness and truth, and then become an agency through which the spiritual seed will operate, to bless all mankind with truth and knowledge.

Thus the earthly phase of the Abrahamic covenant is seen still to depend on and to be upheld by the Great High Priest, who is also the mediator of the "New Covenant" which Jesus sealed or ratified with his own blood, in which sacrifice, the members of his BODY have been privileged to join with him; and they will be also privileged to share with him in conferring upon mankind the blessings of that "New Covenant" when the day of sacrifice is ended and the reign of glory begins. (Jer. 31:31; Ezek. 11:19 and 36:24; Rom. 11:27.) This New Covenant is typified by the back part of the ephod.

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the covenant; the scarlet showed how God provides redemption from the Adamic curse through the blood of the ransom; the white linen indicated the restoration of man to his original purity; the blue vouchsafes to him the ability to faithfully maintain his righteous character; the purple proclaims the restoration of the royalty of earth as possessed by Adam, earth's first monarch. All of these blessings are woven together --made sure, by the Divine power of the anointed Priest, as shown by the interwoven thread of gold. That part of the Abrahamic covenant referring to the spiritual seed, is represented as complete in God's sight. They all, as God sees them, are born of the Spirit to the completeness of the Divine nature, represented in the person of the Priest. Thus Jehovah has laid all these covenants upon one who is both mighty and willing to execute these glorious covenanted blessings--"in due time."

The Breastplate of Judgment was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by a lacer, through golden rings--this fastening being so concealed underneath, that to the casual observer it might appear to be a part of the ephod. (Exod. 28:26-28.) This breast-plate represents beautifully the Law: It was not a part of the Abrahamic covenant (Ephod) but "it was added" to it. (Gal. 3:19.) As the Israelite regarded them, not seeing the hidden connection, the covenant to Abraham and "the law which was 430 years after," were all one: But Paul shows us that there are two parts--two seeds--to this covenant: the spiritual, and the natural; and that the Covenant and the Law were distinct "to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the Faith." Rom. 4:16.

This Law emblem (the Breast-plate) was one of the most beautiful of the High Priest's garments; it was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was precious to him. As a "breast-plate of righteousness" it covered him. That which condemned all imperfect ones was his pleasure--"I delight to do thy will O my God; yea, thy law is within my heart." Psa. 40:8.

The breast-plate was two spans long and one wide, folded in the middle, i.e., a span long and a span wide double. The size, a span, indicates that the Law of God is the full measure of a perfect man's ability. Jesus, being perfect, was the only one who ever kept it fully, while his BODY has his righteousness imputed.

Its being double, of the same size and measure, represents the letter and the spirit of the law. The front part contained the jewels and was hung by the gold chain to the gold clasps of the ephod; the under part was fastened to the ephod. This latter, tied to the ephod (covenant) seems to represent the law in letter as presented to fleshly Israel. The former, or front part seems to illustrate the spirit of the law fulfilled in us, "who walk not after the flesh but after the spirit." (Rom. 8:4.) The two are really ONE when rightly seen, yet the front part only, bears the precious jewels. Pure gold being a symbol of divine things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is kept by divine power; and so we know, it is by divine strength that we walk not after the flesh, but after the spirit. It is this phase of the Law which bears the "jewels" set in gold representative of the true

---

*The word spiritual in this text is omitted by the Sinaitic MS. with evident propriety, as not spiritual but human rights, privileges, life, etc., are sacrificed.

Israel. "They shall be mine in the day that I come to make up my jewels." Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that "the righteousness of the law is fulfilled in us."

As Aaron stood there clothed in these typically glorious and beautiful robes and anointed with the holy oil, his head representing Jesus--the head of the priesthood, and his body representing the Church complete in him, how impressive his significance, as a type of the World's High Priest, undefiled, and clothed with power and authority to carry out Jehovah's covenants. We see the BODY again typified individually by the under priests who wore bonnets covering their own heads to indicate that they were not the head of the Priesthood, but members of his body. God gave Jesus "to be the head over all things to the church which is his body." Eph. 1:22,23.

It is for this reason that Paul insists that a woman's head should be covered as indicating that she is not the head; the husband and wife being typical of Jesus and his Bride--the Church of the first-born. These under priests were robed in linen garments, the imputed righteousness of Jesus, and girdled, showing that they also were servants.

As Aaron had the Holy Oil poured upon his head, so our Head, Jesus, was anointed with the antitypical oil--the Holy Spirit--when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"--as head over all the joint-heirs. A measure of the Spirit is given to every man who thus consecrates; but Jehovah gave "not the Spirit by measure unto Him." (John 3:34.) John saw and bare record that our High Priest was thus anointed (John 1:32; Luke 4:1), and Peter adds his testimony (Acts 10:38), "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

The anointing oil was poured only upon the head. The under priests were not anointed individually: Since they were recognized as members of the High Priest's body, they received their anointing through the head.

The oil "ran down even unto the skirts of his garments" (Psa. 133:2), thus representing how the members of his body are all to be partakers of the same anointing after their head. "The anointing which ye have received of him abideth in you." (1 John 2:27.) This oil began to reach the body on the day of Pentecost and flows on, down through this Gospel Age, anointing all who are truly baptized into Christ, to be with their Head, kings and priests unto God; to reign a thousand years. Rev. 20:6.

We thus see that Aaron robed and anointed represented the entire Christ-- "the seed," in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation--the dawn of the Millennial Day--when all the members have come into the body and when the "holy oil" has run down "even to the skirts of his garments," anointing every member. Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest, we constantly pray--"Thy kingdom come, thy will be done on earth."

CONSECRATING THE PRIESTHOOD.

The consecration of the Priesthood (Lev. 8:14,33), was typical of the entire consecration of the human nature of Jesus and his body, to the will of Jehovah-- Jesus' obedience even unto death, and the obedience of the members of his body suffering the same with him. The whole body represented by Aaron's sons, as well as the Head represented by Aaron himself, are by the antitypical sacrifices being made, during the Christian Age, CONSECRATED for their future work as kings and priests, to restore and rule and bless mankind. When this consecration is made, they have given ALL they had. But their extremity is Jehovah's opportunity, and when they have consecrated all they had to destruction and become joint-sacrificers with Jesus their Redeemer, for the sins of the world, they are begotten of God to a new nature-- spiritual; and not only so, but to the highest order of spiritual existence--the Divine nature; and as such they are owned as spiritual sons of God. Gal. 4:4,7, and 2 Pet. 1:4.

This type shows these two natures: the higher is represented by Aaron and his sons, while the human is represented by a bullock. The bullock for the sin offering was brought "and Aaron and his sons laid their hands upon the head" of it, thus saying, This sacrifice represents us. From that moment all that happened to the bullock, represents what was to be done to Jesus and to his body, the Church, as human beings. The bullock is delivered up to "the Law"--(represented by Moses) to meet its demands. To meet the demands of the law, it must be slain --"And Moses slew it." He then applied the blood to the horns of the altar. The "finger" of the "Law" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the power of the altar (horns are symbols of power) must recognize first the blood which sanctified it. The blood poured at the bottom of the altar, shows that through the blood of the sacrifice (life given) even the earth was purchased back from the curse which sin brought upon it. See Eph. 1:14: "Unto the redemption of the purchased possession."

And Moses took the bullock, his hide, flesh, etc., and burned them with fire without the camp. (v. 17.) Thus the humanity of the Christ complete--head and body--is made "a sin offering," suffering the destruction to which the world was doomed, and from which, by this sacrifice, they shall ultimately be delivered. But while the human being is destroyed, as a vile thing, as represented by the burning of the bullock without the camp, God accepts the heart devotion which prompts the sacrifice, which says, "Lo, I come to do thy will O God;" "I delight to do thy will, O my God." This is represented by the offering on the altar, of the fat and parts of the inward life-producing organism, as a "sweet savor" unto the Lord.

Other features of the same consecration are shown by the two rams mentioned in verses 18 and 22. The first mentioned is the ram for the Burnt-offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood sprinkled the altar; and Moses "cut the ram into pieces, and washed the inwards and legs in water" and "burnt the head and pieces, and the fat." Thus Jesus and his body, the Church, are being presented before God on the altar, during the entire Gospel Age. The head was laid there first, and since, all who are "dead with him," and cleansed, as in the type, by the washing of water--through the Word. Its burning on the altar shows how God accepts this sacrifice. It is "a sweet smelling savor."

The second ram, "the ram of consecration," shows what effect the sacrifice will have upon us, as the first showed how God received it. Aaron and his sons laid their hands upon its head--it represented them. And Moses slew it and took its blood (consecrated life) and put it upon each separately, thus showing that consecration is an individual work. And he put it upon the tip of the right ear, thumb of right hand, and great toe of right foot. Thus, by our consecration, we are enabled to have the "hearing of faith" and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to do, we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth "we walk not as other Gentiles," but "walk in newness of life," "walk by faith," "walk in the spirit," "walk in the light," and even "as ye received Christ, so walk in him." Vs. 23,24.

The choice portions of the ram, its "inwards" and "fat," representing our best powers, were taken in the hands of the priests and waved; passed to and fro, before the Lord, representing the fact that a consecrated offering is not given the Lord for the moment, or day, or year, but continually we keep our affections and powers uplifted before our Father, never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance being shown by fire. So we may not lay down or cease to offer our every power in God's service while we have them, and until all are consumed in His service. When the love ("fat") of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it be accepted by him.

Upon this "wave offering," while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both high and under priests.

The first unleavened cake, represented the actual purity of Jesus as a man, and the imputed purity of the Church as men, as attested by the Law (Moses). The second unleavened cake mingled with oil, represented the indwelling spirit of God--Sanctification. The third a wafer was mingled with honey, and represented our faith in the exceeding sweet and precious promises of Glory, Honor and Immortality.

Without these three elements, it is impossible for our consecration to be complete, and hence acceptable, viz.: Justification, (purity), Sanctification by the Spirit through the belief of the truth, and faith in the promised Glorification.

This consecration is in progress during the entire Gospel Age; even when as individuals our offering has been waived and accepted, we are to abide in the Tabernacle, eating of the cakes, growing in grace and knowledge continually, by partaking of the assurances and promises of God's Word--for we shall live by the words (promises) which proceed from the mouth of God.

The anointing oil mingled with the blood of consecration was sprinkled over them (vs. 30), showing how we may know that our consecration is accepted --the Holy Spirit of God (the oil) blending with and witnessing to the spirit of sacrifice in the consecrated man (the blood), that he is a son of God. Rom. 8:16.

The boiling of the flesh of consecration (vs. 31) was no part of the sacrifice; it was merely the preparing of the portion which they ate. It was all to be disposed of (v. 32), showing how we are to be entirely consecrated and none of our time or powers wasted.

The seven days of consecration (vs. 33 and 35) show again, that we are consecrated to God's service, not a part of our time only, but all of it. Seven is a complete number in Scripture, and signifies all or the whole of whatever it is applied to. ("Seven Seals," "Trumpets," "Plagues," etc.) Ver. 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than now, that all who are consecrated as priests should see to it that we "be dead with him" and our every ability waived before God, that he may accept and make use of our talents to his glory. Especially is it of interest to those who believe that very soon all the members of the body will be accepted with the head, a sweet savor to God, and the work of self-sacrifice finished. And if we fail to be among the priests now, during the time of consecration, we cannot expect to be one of them when they begin their service for the people in the "ages to come"--when these same priests (now despised of men but a "sweet savor to God,") shall have the title of King added, and with their head, Jesus, rule and bless all nations. Do we earnestly desire to be among those who will sing to the praise of our great High Priest, "Thou hast made us unto our God Kings and Priests, and we shall reign on the earth?" If so, let us be fully consecrated now, for "If we suffer with him we shall also reign with him." 2 Tim. 2:12.

THE GREAT "DAY OF ATONEMENT."

LEV. 16:3-33.

In considering these types we must, to appreciate them, remember that each is a picture by itself, of one particular part, of the work of the World's High Priest; and so with the various ceremonies of the Day of Atonement. To understand it clearly, we must realize that while Jesus is our (the Church's) High Priest, yet in the more full and complete sense he is the Head and we the members of the body, of the World's High Priest, just as Aaron was High Priest or chief of the under priests, while in a general sense, the whole priesthood was one, designed to minister for Israel who typified the world. These Levitical pictures primarily referring to the Head, when fully considered refer to the body complete. For instance, the ceremony of anointing commenced with the "Head," but the anointing applied to all the body during the entire Gospel Age, as we have seen. As the consecrating of the priesthood includes all the members of his body, and requires all of the Gospel Age to complete it, so also with the "Sin-offering" or the sacrifice of Atonement: it commenced with the Head, and we the members of his body "fill up the measure of the sufferings of Christ which are behind," and this suffering requires all of the Gospel Age. The Day of Atonement, which in the type, was but a twenty-four hour day, we see then in the antitype, to be the entire Gospel Age. And with its close the sacrificing ceases and the glory and blessing commences, and the Great High Priest of the world (Jesus and His bride, made ONE, Head and members complete), shall stand forth crowned a King and Priest after the Melchizedek order: King of Peace--a Priest upon his throne.

There he will stand before the world (manifest, recognized but unseen) not only as King and Priest, but also as the Great Prophet--"A prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses], ...and it shall come to pass that the soul that shall not hear that Prophet, shall be destroyed from among the people." When brought to perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life--the second death. Acts 3:22,23.

page 6

In the end of the Jewish Age, Jesus offered himself individually to Israel as Prophet, Priest and King, typical or illustrative of the whole Body. As Prophet, he taught them; as Priest--"he offered up Himself," (Heb. 7:27), as King he rode into their city at the close of his ministry. But they did not receive him in any of these offices. During the Gospel Age, his church or body has acknowledged him as "a teacher sent from God"--the great Prophet; as the "High Priest of our profession;" and as the rightful King. The Word teaches, however, that it is not by the Church only that he is to be accepted, but he (together with us, His Body) shall be the Prophet for the people, the Priest for all the people, and the King over all people, nations and languages; "Lord of all," Priest of all, Prophet or teacher of all.

In the type of the Priest's consecration, we saw Aaron and his sons representing Jesus and his body as "new creatures," and a bullock representing their humanity; but in the type now to be considered, we find Aaron alone representing the entire Anointed One (head and body), and two different sacrifices, a bullock and a goat, are here used to represent the separateness, yet similarity in suffering of the Body and its Head, as the "Sin-offering." The bullock represented Jesus at the age of thirty years--the PERFECT MAN who gave himself and died on our behalf. The High Priest, as we have already seen, represents the "new" nature of Jesus, the anointed head, and also all whom God foreknew as members of his body. The distinction which is here made between the human and the "new creature" should be clearly understood and remembered. "The man Christ Jesus who gave himself" at thirty years of age, was he who was previously rich (of a higher nature), but who for our sakes became poor; that is, became a man, that he might give the ransom for men --a perfect man's life. 1 Cor. 15:21.

Since the penalty of man's sin was death, he must become a man, be "made flesh," or he never could redeem man. A man had sinned, and the penalty was death, and if Jesus would pay the penalty he must be of the same nature, (but undefiled, separate from sin,) and die, that mankind might in due time be liberated from death. To do this, the man Jesus made sacrifice "of all that he had"--glory as a perfect man, honor as a perfect man could claim it, and finally life as a man. And this was all he had, (except God's promises of a new nature and the hopes which those promises generated) having exchanged his spiritual being or existence for the human which he made "a Sin-offering" as typified by the bullock.

But since to be our ransom his humanity must take our place in death, that humanity can never again be restored. If it were, we the redeemed would again come under the dominion of death. But thanks be to God, it remains a sacrifice forever, and we are forever free from Adamic guilt and death. If then, the Father would ever confer upon Jesus any honor, glory or life as a reward for his obedience even unto death, it must be a glory, honor and life on some other plane of being than the human, so as not to interfere with our ransom.

Such was the promise of Jehovah to him, viz., that he would highly exalt him above the human plane, and above his pre-human condition; above all angels, principalities and powers, to his own right hand, (condition of chief favor, next to Jehovah,) a partaker of immortality --the Divine nature. For these and other joys set before him, Jesus endured the cross, despising the shame, and is set down at the right hand of the Majesty on high. Heb. 1:3.

The new nature which was received instead of the human, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the human was not finished until the cross, and that the Divine nature was not fully received until the resurrection, three days later, yet, in God's reckoning--and as shown in this type, the death of Jesus (the bullock) was complete when Jesus presented himself a living sacrifice at baptism--the type of his covenant of sacrificial death. There he reckoned himself dead--dead to all human aims or hopes of human glory, honor or life, in the same sense that we are exhorted to reckon ourselves dead indeed to the world, but alive as new creatures unto God. Rom. 6:11.

This acceptance of Jesus by Jehovah at the time of consecration, as though dead indeed, was indicated by the anointing with the Holy Spirit--the earnest or guarantee of what he should receive when death had actually taken place.

Thus considered, we see that the death of the bullock typifies the offering by Jesus of himself when he consecrated himself. This is in harmony with Paul's statement, that when Jesus consecrated saying--"Lo I come [as in the volume of the Scriptures it is written of me] to do thy will, O God"--to die, and redeem many. There he took away the first [or set aside, the typical sacrifices] that he might establish [or fulfill] the real sacrifice for sin. (Heb. 10:7,9,14.) Yes, there the slaying of the bullock occurred, and the three years of Jesus' ministry show that all human will was dead, and the body reckoned so, from the moment of consecration.

Jesus the Anointed--filled with the Spirit, was the new, divine creature (though not perfected as divine--until the resurrection) and that relationship he always claimed, saying, The works that I do are not mine [as a man] but the Father that dwelleth in me, he doeth the works; The word which ye hear is not mine, but the Father's which sent me. (John 14:10,24.) Not my will [as a man] but thine [Father--the divine] be done, [in and to this earthen vessel consecrated to death.] Mark 15:36.

When the bullock was slain [Jesus consecrated], the work was done in "the Court," which we have seen typified the plane of human perfection or justification: the condition of faith in and harmony with God; the highest attainment of the flesh. Jesus was in this condition, a perfect man when he offered himself (the bullock in the type) to God.

Bearing in mind these distinctions, let us examine carefully the work of the typical Atonement Day, that we may more clearly understand the reality. Aaron was washed, in order to fitly represent the sinlessness of the "new creature." ("No one who has been begotten of God practices sin; because his seed abides in him and he cannot sin, because he has been begotten by God." 1 John 3:9. --Diaglott.) The new nature cannot sin, and it keeps a constant watch over the old nature reckoned dead lest it come to life again. Aaron was clothed for the service of the Day of Atonement not in his usual garments of glory and beauty, but in garments of sacrifice, with the "linen garments," emblems of purity--the righteousness of saints. The robe of linen was an earnest of the glorious robe to follow; the "linen girdle" represented him as a servant, though not so powerful as when at the close of the Day of Atonement he should be girdled with the "curious girdle" of the ephod; the mitre of linen being the same as that belonging to the glorious apparel, proclaims his perfect righteousness now, as then.

So the High Priest, the Divine minded, spirit-begotten one, though not yet born of the Spirit, is able to accomplish the sacrifice of the atonement. Aaron now brings his typical sacrifice as we read: "Thus shall Aaron come into the Holy Place [the Most Holy] with a young bullock for a sin-offering and a ram for a burnt-offering." "And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of his body--the under priests] and for his house" [all believers, the entire "household of faith"--the Levites]. "And he shall kill the bullock of the sin-offering which is for [represents] himself." "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered] and bring it within the vail [the first vail or "door"]. "And he shall put the incense upon the fire before the Lord, [The censer of coals of fire was set into the top of the golden altar in the "Holy" and the incense crumbled over it, gradually yielded a smoke of sweet perfume] that the cloud of the incense [penetrating beyond the second vail] may cover the mercy seat that is upon the testimony [or which covers the Law] that he die not." Vs. 3,6,11-13.

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with the prophetic picture. When Jesus had consecrated, he immediately took the sacrificed human life [blood of the bullock] to present it before God as the ransom of ours. But first, before entering the "Most Holy" [perfect spiritual condition] he must tarry in the "Holy" [spirit begotten condition] where the offering of his perfect humanity is acceptable--a sweet perfume before Jehovah. The High Priest took with him, along with the blood, fire from off the altar, and his two hands full of sweet incense to cause the perfume.

This illustrates how Jesus' fulfillment of his vow of consecration during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once to the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small, represented the perfection of the man Jesus. The fire from the Brazen Altar represented the trials to which he was subject; and when the perfections of his being (incense) came in contact with the trials of life, he yielded perfect obedience to the Divine will--a sweet perfume. Thus is shown his temptation in all points, yet without sin. It was all consumed in the fire; so he yielded all in obedience. It was his "two hands full" which he offered, thus representing his full capacity and ability as being tested and required and yielded.

But while Jesus as a "new creature" was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the "Court," and yet further out, beyond the Camp, and see another work progressing simultaneously. We last saw the bullock dead, in the Court; now the fat of it has been placed upon the Brazen Altar and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke, called "a sweet savor to God" rises in the sight of all who are in the "Court," viz.: Levites--believers.

This represents how Jesus' sacrifice appeared to believing men. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice. They well knew that with him God was ever well pleased. They knew from what they saw in the "Court" (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight (in the "Holy") a sweet incense on the Golden Altar.

And while these two fires are burning --in the "Court" the "fat" and in the "Holy," the "incense" and their perfumes ascending at the same time, there is another fire "outside the camp." There the body of flesh is being destroyed. (Ver. 27.) This represents Jesus' work as viewed by the world; to them it seemed foolish to spend his life in sacrifice. They saw not the spirit of obedience which prompted, as the Father saw it; they saw not the loving perfections as the believers (in the "Court" condition) saw them. No, nor did they see in him their ideal hero and leader; they saw only those elements of his character which condemned them, not being in condition to love and admire him. To them he was odious--an outcast--despised and rejected; they hid their faces from him, as the Israelites turned from the burning carcass in the type.

We see, then, how Jesus' life for three-and-a-half years fills all three of these pictures: His sacrifice of perfect manhood was in the sight of the world, foolishness and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense." They all ended at once--at the cross. The bullock was entirely disposed of, the incense all offered, when Jesus cried, "It is finished"--and died. Thus the man Christ Jesus, gave himself a ransom for all.

The incense from the Golden Altar having preceded him and been satisfactory, the High Priest passed under the second "Vail" into the "Most Holy." So with Jesus; having for three and a half years offered acceptable incense, in the Holy or consecrated condition, he passed beyond "the Vail, that is to say, his flesh." For three days he was under the Vail, in death; then he arose in the perfection of the Divine nature beyond the flesh, "the express image of the Father's person:" "Put to death in the flesh, but quickened (made alive) in Spirit:" "sown a natural (human) body, raised a spiritual body." He was then in the "Most Holy," condition; the perfection of spiritual being.

The next step was to present the blood (ver. 14)--the evidence of the redemption --for "ye were redeemed... with the precious blood (sacrificed life) of Christ." (1 Pet. 1:19.) This going into the presence of the Mercy Seat and sprinkling, or presenting the blood, was evidently fulfilled by Jesus, when he, after forty days, ascended up on high, "there to appear in the presence of God FOR US, presenting on our behalf and as the price of our redemption the value and merit of the sacrifice just finished.

We now leave the High Priest before the "Mercy Seat" while we go out to "the court" to witness another work. We quote: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the "door" of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a Sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness." (Vs. 5-10.)

These two goats taken from Israel and brought into the "Court," typified or represented all who coming from the world and accepting of Jesus' redemption consecrate their lives to God's service. First, taken from the "Camp" or world condition, they are brought into the "Court" or justified condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle) desiring to become dead with Christ as human beings, and to enter the heavenly or spiritual conditions as Jesus did; first, the spiritual mind, and secondly, the spiritual body; the "Holy" and "Most Holy."

But, as not all who say, Lord! Lord! shall enter the kingdom, so too, some of those who say, "Lord, here I consecrate my all" promise more than they ever perform. They know not what they promise or what it costs of denial of self, to take up the cross daily and follow the bullock--to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.,] bearing the reproach with him." (Heb. 13:13). In this type, both classes of those who covenant to become dead with Christ are represented: those who do really follow in his footsteps as he hath set us an example, and those who "through fear of [this] death, are all their lifetime subject to bondage." (Heb. 2:15). The first class is the "Lord's goat," the second the "Scapegoat." Both of these classes [goats] as we shall see, will have a part in the atonement work; in bringing the world into complete harmony with God and his Law, when this "Day of Atonement" the Christian Age is ended. But only the first class (the "Lord's goat") who follow the Leader, are a part of the "Sin-offering."

The casting of lots to see which goat would be the "Lord's" and which the "Scapegoat," indicates that God has no choice as to which of them shall win the prize. It shows that God does not arbitrarily select which shall become partakers of the divine nature and joint-heirs with Christ our Lord. Every believer who presents himself is acceptable, and he who keeps his covenant and performs the sacrifice is represented in the

"Lord's goat." Those who draw back are represented in the "Scapegoat."

To return to the High Priest: After having sprinkled the "Mercy Seat" [literally, the Propitiatory, or place of satisfaction] with the blood of the bullock seven times (perfectly), "Then, shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the Vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat." (Vss. 14-15.) In a word, that which was done with the bullock was repeated with the "Lord's goat." It was killed by the same High Priest; its blood sprinkled just the same; its fat, etc., burned on the altar in the Court also. [It is worthy of notice that a prime bullock is always very fat, while a goat is a very lean animal. So Jesus as represented by the bullock had a great abundance of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison.] The body of the "Lord's goat" was burned in like manner as that of the bullock-- "without the camp." Paul tells us that only those animals which were Sin-offerings were burned without (outside) the "Camp" (Heb. 13:11.) and then he tells us to go to him without the camp bearing the reproach with him. (Heb. 13:13.) Thus is furnished us unquestionable evidence not only that the followers of Jesus are represented by this "Lord's goat" but also that their sacrifice reckoned with that of their Head, Jesus, constitutes part of the Sin-offering. "The reproaches of them that reproached thee, are fallen upon me." Psa. 69:9.

The "Lord's goat" represented all of the "little flock;" they are all alike; they all came by the same "narrow way:" so what is true of the company as a whole, is true of each one in it. Therefore the "Lord's goat" typifies each one and his sacrifice, except that the whole must be complete and the sacrifice of all ended, before the "blood" of the goat (representative of all the Body) will be presented on the Mercy Seat.

The blood sprinkled on and before the Mercy Seat, was in the design of a cross, with the top or head of the cross on the Mercy Seat. This is shown by the description: "He shall sprinkle it with his finger upon the Mercy Seat eastward (toward the "door") and before (across in front of) the Mercy Seat." This is the full end of the Sin-offerings for the sins of the world. The bullock, as we have seen, was a sin offering for the "Household of faith" (the under

Priests and Levites), and the goat, was the sin offering "for the people," Israel --type of the (at present) unbelieving world.

Thus we see that this entire Christian Age is an age of suffering and death, to those who sacrifice the human nature, to become partakers of the divine. Just as soon as the sacrifice of Jesus on behalf of his "body" and "house" was complete and presented before the Father, came the evidence of its acceptance in the Pentecostal baptism. And this anointing (symbolized by the oil) which came upon the church continues ever since on all the living members of the High Priest's body. This impartation of the divine mind to those consecrated ones, was the energy in them which killed each, as the "Lord's goat." This coming of the Holy Spirit, the Lord's power or "hand" at Pentecost is shown in the type (vs. 15) by the High Priest coming to the door of the Tabernacle and laying hands upon the "Lord's goat" and killing it. Just as the Spirit of the Father enabled Jesus to kill the bullock, so it is the same spirit--the Spirit of God and of Christ IN the Lord's goat class, which enables them to crucify themselves as men--to kill the goat--in hope of the promised Glory, Honor and Immortality of the divine nature.

It was thus, for instance, that Paul when possessed of this spirit of the Leader and Head, could reckon all things but loss and dross that he might win [a membership in] Christ and be found in Him. Inspired by this hope and spirit he could say: "I (the new creature) live, yet, not I" the old creature --the goat--it is being consumed with the reproach and contempt of the world outside the camp. His earthly affections and powers had all been presented an offering to God, a living sacrifice; thereafter it was Christ living in him, the hope of glory--Christ's mind, crucifying and keeping under the human nature.

While actually in the world, he was not of it; to such an extent was this true that he could say: "The life which I now live, I live by the faith of the Son of God." Yes, by faith he had become a partaker of the Divine nature, and was in the "Holy," feeding by faith on the "holy bread," enlightened continually by the light from the "Golden Candlestick."

Thus furnished with knowledge and strength, he was able to offer "Incense" acceptable to God by Jesus Christ, i.e., Paul's sacrifice because of Jesus' merit imputed to it was acceptable to God. Thus he kept the goat nature always sacrificed. So, too, the same thing has been done by the other members of this "Lord's goat" company since, though none have been so widely known: Paul's sacrifice sent up a very rich perfume.

As the goat filled up that which was behind of the Sin-offering after the bullock, so does the "little flock" following after Jesus "fill up that which is behind of the afflictions of Christ." Col. 1:24.

The moment must sometime come when the last member of this "Lord's goat" class shall have consecrated, then no more can thus consecrate. The moment must also come, when the sacrifice of the last one will be consumed and the Sin-offering forever ended. That we are now in the close of the "Day of Atonement," and that the last members of the Lord's goat are now on the altar we firmly believe from evidences elsewhere given. We understand that the door of opportunity to consecrate for this sacrifice has closed, though there is still time to carry out the consecration already made. Soon, when their sacrifice is consumed, the last members of His Body shall pass beyond the second Vail--beyond the flesh into the perfection of the Divine nature, already commenced in this mortal body. The passing of the second Vail means to the body what it meant to the head; it means in the presenting of the "blood" of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing the second Vail, bearing the blood of the Goat represents the passing of the Body of Christ entirely beyond human conditions into the perfection of the divine nature when we shall be made like Christ Jesus who now is the express image of the Father's person. Oh blessed hope! "I shall be satisfied when I awake in Thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like Him." If we may but win this prize for which we run, then,--

> Perish every fond ambition,
> All we've sought of earth or known;
> Yet how rich is our condition,
> Heavenly prospects now our own.

The Most Holy reached, the evidence of the sacrifice of the BODY for the people will be presented: as typified by the blood of the goat sprinkled on the Mercy Seat.

It will be accepted for "the people" as was that of our glorious Leader accepted for Himself [his Body] and house; and then the reconciling work is accomplished; sin and condemnation is fully covered for all. The sprinkling of all shows that the "blood" is full satisfaction, and that the work with the Scape-goat which followed was not part of the Sin-offering and was not needful to complete the "reconciling." Hence in it we must see some other object and significance. We read:--

"And when he had made an end of reconciling the Holy ["Most Holy"] and the Tabernacle of the congregation [the "Holy"] and the Altar [in the "Court"] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat [Scape-goat] and confess over him all the iniquities of the children of Israel [typical of the world], and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man [any one convenient] into the wilderness." (Vs. 20-22.)

As before expressed, we understand that this "Scape-goat" which presented itself for sacrifice with the other, but failed to perform it, and to walk in the steps of the bullock, represents a very large class of God's children who have made the same covenant as the others, viz.: to become dead to the world, and to sacrifice their justified human nature, but have failed to actually do so.

While this "Scape-goat" class has existed throughout this Gospel Age, the one goat and the work done with it, at the close of the "Day of Atonement" is representative in a general sense of the dealing with each individual of that company during the age, though it specially illustrates the scape-goat class in the end of the age of sacrifice.

Let us look first at God's proposed dealing with members of this company who will be living when the work of Sin-offering is complete--the last members of the scape-goat company; and then see how it will apply to the preceding members of the same class.

But let us remind you that we are now dealing with things future; after the "Sin-offering." The Lord's goat is not yet wholly consumed, consequently the "little flock," represented by the body of the Priest, has not yet gone beyond the second "Vail" into the condition of spirit perfection; and the special work with the living "Scape-goat" is after this.

Other scriptures show us (Rev. 7:9,13-17 and 1 Cor. 3:15) that there will be a "great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, who fail to "so run" as to obtain it; and that they, though "castaways" as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's affection and love, who, by his providences in the circumstances of life will cause them to come through "great tribulation" thus accomplishing for them "the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5.) Notice, that they consecrated their justified human life, and God accepted of the consecration and reckoned them, according to their covenant, dead as human beings and alive as new--spiritual --creatures. But, by their failure to carry out the contract, they are cut off from the Priesthood, from membership in the Body of Christ--"Every branch in me that beareth not fruit, he taketh it away." John 15:2.

These are in a pitiable condition; they have failed to win the prize, therefore cannot have the divine nature; nor can they have restitution to perfect humanity with the world, for in their consecration, all human rights and privileges were exchanged for divine hopes, --for the opportunity to run for the divine nature. But though not faithful and not overcomers, the Lord loves them, and will deliver those who through fear of death, (fear of contempt--fear of the reproach borne by the bullock and goat, beyond the Camp--in the Wilderness, the separated, or dead condition) were all their life time subject to bondage --bondage of fear of men and men's traditions and opinions which always bring a snare, and keep back from full obedience to God--even unto death. Heb. 2:15.

Through the favor of the High Priest, this great company are to go into "great tribulations" and have the flesh destroyed. This will not make of them "overcomers" nor give them membership in the

Bride--the Body of Christ. It will not give them a place on the throne as Kings and Priests, but in a position "before the throne," as perfect spiritual beings though not of the highest order of the spiritual--the Divine; not possessed of the Crown of life, Immortality, yet "like unto the angels." These shall serve God in His Temple, though they will not be members of that symbolic Temple which is the Christ. Rev. 7:14,15.

This class will be sent to the Wilderness condition, of separation from the world; forced thither by "the man of opportunity"--adverse circumstances-- there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the World's approval and until all human hopes and ambitions die, and they are ready to say God's will, not mine, be done. The world is ever ready to scorn and cast out the chastened and afflicted ones, though they earnestly covet its deceiving smile and its empty honors. The body of the scape-goat was not burned in the wilderness; only the sin-offering (bullock and Lord's goat) were burned. (Heb. 13:11.) The burning of the sin-offering represented the steady continuous submission of that class to the fiery ordeal of suffering--"faithful (willing sacrifices) unto death." Both classes, suffer even unto death of the human will and body; but the first class die willingly, destroyed by continual crucifying of the flesh as shown in the symbol by fire, burning continuously until there is nothing more to burn. The second class is simply sent to the wilderness and there left to die unwillingly. Their love of the World's approval perishes with the World's neglect and scorn and reproach; and their spiritual nature ripens and blooms into life. Not only will this be true markedly with the last or closing members of this Scape-goat class shortly, but the same has been fulfilled to some extent all along; for there has always been a class, and a large one, which yielded to death only by compulsion; who instead of willingly sacrificing, suffered "destruction of the flesh." 1 Cor. 5:5. The classes represented by both goats have been developing side by side throughout the age.

When the "little flock" have all gone beyond the Vail, the hand of the Lord will set free those bound ones "who, through fear of death [to the world], are all their lifetime subject to bondage," by overthrowing the many theories, creeds and traditions of men and great nominal Church organizations, in and to and by which, they are held and hindered from hearing and obeying the Lord's voice.

Forced into freedom by "Babylon's" fall, while realizing that the great prize has been lost, they will then hear the High Priest's voice and find themselves forced into the Wilderness condition of separation and flesh destruction. At no other time perhaps have there been so many consecrated ones bound as at present; but through all the age, there have been some.

All the consecrated ones, of both classes, pass through great trials and afflictions, yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer;

a willing sacrifice, like that of the Head. To the other class, they are burdensome, great afflictions, almost without joy--an enforced destruction of the flesh. And proportionately different are their positions and rewards at the end of the race.

"And Aaron shall come into the Tabernacle of the congregation ["the Holy"] and shall put off the linen garments which he put on when he went into the Holy place ["Most Holy"] and he shall leave them there; and he shall wash his flesh with water in the holy place [the "Court"] and put on his [usual] garments [the garments of glory and beauty] and come forth and offer his Burnt-offering and the Burnt-offering of the people, and make another illustration of the atonement for himself [the body--the church--the "little flock"] and for the people. Vss. 23 and 24.

The Burnt-offerings consisted of two rams (vs. 3 and 5.): one representing the Bullock and the other the Lord's goat. These being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep-followers; that in God's sight they are all one sacrifice. "For both he that sanctifieth [Jesus] and they who are sanctified [the little flock] are all one; for which cause he is not ashamed to call them brethren." Heb. 2:11.

This is further shown in the treatment of each of these sacrifices. The rams of "burnt offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned, making sweet perfume--a burnt offering of sweet savor unto Jehovah. Since both rams were thus treated, it shows that in Jehovah's estimation, they are all part of one sacrifice; the members joined to the head, acceptable as a whole, as the atonement for the sins of the World--thus satisfying the claims of justice and purchasing the whole world of sinners.

As the Sin-offerings illustrate the necessary crucifixion and death of the Redeemer, so the Burnt-offering illustrates God's manifested acceptance of the same sacrifice. Let us not forget that God does not manifest his acceptance of the "better sacrifices" than bulls and goats, until that Sin-offering is complete and the High Priest is robed in the honor and glory of his office represented in the change of garments. During the time of making the Sin-offering he wore only the white linen garments; afterward and usually he wore the glorious garments illustrative of the honor and glory conferred on him. During the Christian age the Sin-offerings progress and no honor is bestowed upon the Priests, but at its close comes the outward manifestation of God's approval and acceptance of it in the putting of glory and honor upon the Priests who made the sacrifice, and in the blessing of the people for whose sins he atoned.

The Burnt-offering must be burned on the Altar in "the Court," thus teaching that God will manifest His acceptance of the sacrifice of the whole body (head and pieces or members) in the sight of all in "the Court" condition, viz: all believers. But before this manifestation to believers, of God's acceptance of the work, is accomplished the "scapegoat company" are sent away, and the robes of the Priest changed. As the white robes worn throughout the work of sacrifice-- which covered the body and represented the justification of the body, their purity in God's sight through Christ, so now the garments of glory and beauty represent the glories of position and work in the future, after the new creatures have been perfected--gone beyond the "Vail." The washing with water seems to show that though the white garments are laid aside--the body now clothed in majesty of power is still pure and that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the Priest. Thus ends this type of the development of the Priesthood and satisfaction of the World's sins.

We tarry to glance at a few verses of this chapter (Lev. 16) not directly connected with the narrative.

Vs. 17. "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place [Most Holy] until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." This limitation applies only to this special day, for the Apostle says--"The priests went always into the first tabernacle (the "Holy") accomplishing the service, but into the second (tabernacle--the "Most Holy,") went the high priest alone, once every year" [on this "Day of Atonement," which was repeated annually.] Heb. 9:7.

The privileges of the Tabernacle are only for those who are priests--members of the body of the Head Priest-- so that whether as now, in the first of these heavenly conditions (spiritual minded, new creatures in Christ Jesus); or whether as we hope to be soon, in the second or perfected spiritual condition; it will in either or both cases be because we are in Christ Jesus, new creatures-- no longer men. "For ye are not in the flesh [human], but in the spirit [spiritual, new creatures], if so be that the Spirit of God dwell in you." Rom. 8:9.

Vs. 28. "And he that burneth them [the bullock and goat of sin offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." This seems to teach that those principally instrumental in reproaching, reviling and destroying the humanity both of Jesus [bullock] and his "little flock" [goat], will have no special punishment for it, as they did it ignorantly--at the same time accomplishing God's plan. "Father, forgive them, they know not what they do," was a truthful prayer and from one whom the Father heard always. They wash and are clean and come into the camp--i.e., come into the same condition as the balance of the world, all of whom are sinners, and all of whom are ransomed from Adamic depravity and sin.

Vs. 26. "And he that let go the goat for the Scape-goat, shall wash his clothes and bathe his flesh in water, and afterward come into the camp." This teaches the same lesson relative to those who shall be instrumental in bringing the trouble, and consequent destruction of the flesh, upon the "great company" represented by the Scapegoat.

In the type, the Day of Atonement thus ended; and typically cleansed from sin, Israel was reckoned no longer defiled and separated from God, but now made at-one with God. Justice no longer condemned, but bade them realize God's reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

THE ANTITYPE.

In the Antitype, the "Day of Atonement" is this Gospel Age, during which, Jesus and his body, the Church, make sacrifice to justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize mankind and place his sanctuary among men. Then, will be fulfilled that which was written: "The Tabernacle of God (the glorified Church) is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [reign of Satan, sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new." Rev. 21:3-5.

But while all these blessings shall result from the establishment of God's residence, or sanctuary among men ["I will make the place of my feet glorious" --"Earth is my footstool,"] yet its blessing will be a gradual work, requiring the Millennial Age for its full accomplishment; i.e., death, pain, and tears will be in process of destruction (wiping away), but not completed until the end of the Millennial Age.

The gradual process by which man will be brought into perfection of being and fullness of harmony with Jehovah, is well illustrated in the typical sacrifices of Israel, made after the Day of Atonement, the antitypes of which will be fulfilled during the next age.

To rightly divide and understand these typical sacrifices, it must be recognized, that the present Gospel Age is the day of atonement toward God for the general sin of mankind; and that all sacrifices coming after the Day of Atonement in type, represents fulfillments or antitypes due after the Gospel Age is ended--during the Millennial Age-- when the world of sinners may become reconciled to, or at one with God.

Thus we may see that at-one-ment has two parts--first, Justice at one with, and not any longer condemning and killing Adam and his children on account of his sin; and secondly, the sinner being brought to at-one-ment with God's righteous laws recognizing them and obeying them. The first of these phases of at-one-ment or reconciliation is brought about entirely by the Priest's sacrifice in the "Day of Atonement sacrifices."*

The other--The reconciling of the World to God or the bringing of them into full at-one-ment and harmony with God, will be accomplished during the next age by the "Royal Priesthood" who, typified by Moses will be the Great Prophet whom the Lord will raise up to teach the people, to whom if they will not give heed, they shall be cut off from life--die the second death. Acts 3:23.

Be it clearly seen that though the saints of Jesus' followers, be permitted as represented in the Lord's goat to share in and be members of the Sin-offering on behalf of the World, it is not because of their being by nature purer or better than the World for the entire race of Adam was condemned in him; and of them "There is none righteous, no not one" (Rom. 3:10) and none could give ransom for his brother. Psa. 4:97.

They share in the sacrifice for sins as a favor in order that by so doing they might share with Jesus the promised Divine nature and be his companions and joint heirs. To permit and enable them to offer themselves acceptable sacrifices the benefits of Jesus' death were applied to these first, justifying or cleansing them, and his death blesses the World through his body the Church.

====================

SUBSEQUENT SACRIFICES.

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices," illustrate offering and sacrifices which belong to the Millennial Age.

As in the type, the Day of Atonement sacrifices preceded all others, and were a basis of general forgiveness and acceptance with God for all Israel, but were followed by other sacrifices after that day, for individual sins, termed "Sin offering," "Trespass offerings," etc., so in the antitype. After the sacrifices of this Gospel Age shall have brought the world in a justified condition, there will still be sins and trespasses committed, which will require confession and reconciliation, making these after sacrifices necessary.

The Atonement Day sacrifices represent the cancellation of Adamic sin by the sacrifice of the Christ, but during the Millennium errors will be committed by the not yet perfected world, for which they will be in some measure responsible. For such they must make some amend, accompanied by repentance, before they can be again at harmony with God and Christ.

And consecration will be in order in the next Age, though owing to the changed condition of the world consecration will no longer, as now, mean unto death, but on the contrary it will be unto life, for with the close of Satan's reign comes the end of pain, sorrow and death, except upon evildoers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after Atonement Day.

As the basis of all forgiveness of sins in the next age will be the "Day of Atonement sacrifices," it would be appropriate in the type for the sinner to bring some sacrifice, which would indicate a recognition of those sacrifices, as the ground for forgiveness anew. And so we find that all offerings of the people after the Day of Atonement, were of a kind which pointed back to, or recognized the sacrifices of that day. These offerings might be of cattle, or sheep, or fowl (turtle doves or young pigeons), or of fine flour, the article offered depending on the ability of the offerer.

During the Millennial Age all men "will come to a knowledge of the truth" and be saved from the curse of Adamic death. (1 Tim. 2:4.) When we remember that this death includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; but perfection will come gradually, and it will require the co-operation of the sinner's WILL to ever reach it. He must do what he can to climb up again to perfection, and will have all the assistance necessary. This is shown by these sacrifices in general; they were to be according to every man's ability. If very much degraded by sin and very imperfect, he must, when he comes to a knowledge of the truth, present himself to God. If thus poor and degraded he may bring a dove, or pigeon; when less degraded a goat; and when perfect as man his offering may be a bullock; just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and as a goat (wayward and lean) was used to represent our imperfect human nature in the sacrifices of this Atonement Day, so those animals similarly represent the offerers (Israel--the world) in their consecrations.

When the whole world has been brought to perfection there will be no longer any who are poor in this sense-- all will be perfect men and their offerings will be their perfect selves; typified by bullocks. David speaking of this says: "Then shalt thou be pleased with the sacrifices of righteousness (of right doing), with burnt offering and whole burnt offering; then shall they offer bullocks (perfect sacrifices) upon thine altar." (Psa. 51:19.) Yet that David's language should not be understood to teach the restoration of the literal bloody, typical sacrifices, is evident, for in the same connection he says, "Thou desirest not sacrifice," (the typical)..."The sacrifices of God are a broken spirit; and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer. Lev. 1:3.

The completeness of consecration is shown by the death of the animal; that is, each member of the race must consecrate his will; but it will neither be followed by the destruction of the human nature (burning of the flesh outside the camp) nor by the taking of the life into a new nature,--into the Most Holy--only the High Priest enters there, as shown in the case of the Atonement sacrifices. No; when consecrated, they are accepted as human beings, their right to life as such having been purchased by the Priesthood. Their consecration represents their appreciation of their ransom and their acquiescence to the law of God as the condition upon which they shall continue to live everlastingly in harmony and favor with Him.

THEIR BURNT OFFERINGS.

The burnt offerings of the Priests was to be kept up continually on the Altar, and the fire never suffered to die out. "This is the law of the Burnt Offering; it is the Burnt Offering because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it....It shall not be put out, and the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it....The fire shall ever be burning upon the Altar; it shall never go out." Lev. 6:9,12,13.

Thus is presented to the mind of each offerer the fact that the Altar was already sanctified or set apart, and their offerings acceptable because of God's acceptance of the Atonement Day sacrifices. To this Altar the Israelite brought his free will offering as narrated in Lev. 1. It was made in the usual way; the animal cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah--an acknowledgment of His Mercy, Wisdom, and Love, as manifested in the broken body of the Christ--their ransom.

THEIR TRESPASS OR SIN OFFERINGS.

"If a soul (being) commit a trespass and sin through ignorance in the holy things of the Lord;...if he sin and commit any of these things which are forbidden to be done by the Commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity." "And he shall bring a ram without blemish out of the flock," and money according to the Priest's estimation of the trespass, with a FIFTH MORE, and this shall be their offering. And the priest shall make an atonement for him. And if any sin knowingly and damage or defraud his neighbor, He shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent interest) and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord. Lev. 5:15-19; and 6:1-7.

This teaches that for every wrong, restoration must be made with interest, and a repentance or asking forgiveness of the Lord through the Church (Priesthood); their recognition of their own imperfection and the value of their ransom, being shown by the ram presented.

But notice the difference between the treatment of this Sin-offering and the Sin-offerings of the Day of Atonement: The latter were offered to God (Justice) in the Holy as the ransom or purchase-price of sinners; the former were offered to the Priests who had on the Atonement Day purchased the people; the acknowledgement of the people was made to their Redeemer. The Priest took a part and offered it to the Lord as a memorial,

---

*The sacrifices relative to the consecration of the priests and parts of two types yet to be considered, we regard of course, as being the same sacrifices as those above mentioned as taking place on the Day of Atonement--they all being merely different views or pictures of the same sacrifices.

or a recognition that the whole plan of redemption as executed on the Atonement Day [Gospel Age] was His, appropriating to himself (eating) the balance.

The offerings of the Atonement Day, we have seen, were always burned (Lev. 6:30, Heb. 13:11), but these Sin-offerings are not to be burned, but eaten by the Priests.--"This is the law of the sin offering:...The priest that offereth it for sin shall eat it:...All the males among the priests shall eat thereof." Lev. 6:25-29.

The whole world, purchased with the precious blood (human life) of Christ, will present themselves, for forgiveness of trespass, to the Royal Priesthood who paid their ransom price; and their acceptance of it will be the forgiveness. To this agree Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain [to them] they are retained." John 20:23.

While this "ministry of reconciliation" belongs in its fullest sense in the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the "Royal Priesthood" may say to those who believe and repent, "Thy sins are forgiven thee"--as did our Head, by faith looking forward to the completion of the sacrifice for sins, which sacrifice he had begun.

THEIR PEACE OFFERINGS.

This offering must be of the herd or flock, and it might be made in fulfillment either of a vow (covenant), or as a willing "thank offering." Part of it was to be brought to Jehovah by the offerer--"His own hands shall bring the offerings of the Lord made by fire; the fat with the breast; it shall he bring," and the priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the priest's, also the shoulder. The offerer must eat the sacrifice. Lev. 3 and 7:11-18,30-34.

This seems to show, that if any man would come into a condition of full peace and harmony (as all are to do or be cut off in the second death), they must eat or fulfill a covenant before God, of entire consecration to him. If, after being thus perfected, they again become defiled with sin, they must die, (second death) as shown by the touching of unclean things. Lev. 7:19-21.

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy; and leavened bread indicating his acknowledgment of his own present imperfection at time of consecration--leaven being a type of sin. Lev. 7:11-13.

MEAT OFFERINGS.

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the priest. They probably represent praises and worship offered to the Lord by the world, through his Church. "Unto him be glory in the Church by Christ Jesus throughout all ages." (Eph. 3:21.) These were accepted by the priests: A sample being offered on the altar shows that it is acceptable to Jehovah.

===================

ANOTHER TYPE OF CHRIST'S SACRIFICES.

LEVITICUS 9.

This chapter seems to give a more condensed picture of the work and sacrifices of the Day of Atonement than the one already examined (16.), and in addition, it furnishes certain features which, after the consideration of the sixteenth, will be of interest to us. It is another picture of the Atonement.

"And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the Altar and offer thy Sin-offering and thy Burnt-offering and make an atonement for thyself [the members of his body required it] and for the people" [the World].

This shows how Jesus [the bullock sacrifice for sins] was sufficient both to redeem his body, the "little flock," and also the whole world of mankind. Our share in the Sin-offering could have been dispensed with entirely; we might have been saved from death and just as all mankind will be, restored to perfection of human nature. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of his "Church which is his Body," who, as well as their Captain, should be made perfect as SPIRITUAL beings, by suffering as Sin-offerings, in the flesh.

Paul, referring to our intimate relationship to our Head, says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [the "Holy" and "Most Holy"] in Christ; according as he hath CHOSEN US in him before the foundation of the world...to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:4,6.) God "called you by our gospel to the obtaining of the glory of our Lord Jesus Christ," (2 Thes. 2:14,) so that "if we suffer with him, we shall also reign with him." 2 Tim. 2:12.

To continue--After offering his own sacrifice once for all, he was to "offer the offering of the people [the goat], and make an atonement for them as the Lord [Jehovah] commanded." [The arrangement for our having part in the sacrifice of atonement, was a part of our Father's original plan as Paul also attests.]

"Aaron therefore went unto the altar and slew the calf of the Sin-offering which was for himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the horns of the altar; but the fat, [etc.] ...he burnt upon the altar,...and the flesh and the hide he burned with fire without the camp. And he slew the Burnt-offering [a ram,] and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the Burnt-offering unto him; and he did wash the inwards and the legs, and burnt them upon the Burnt-offering on the altar, with the pieces thereof and the head." [Much the same account as in the 16th chapter, and having the same significance.]

Thus the Burnt-offering of Jesus has been burning all through the Gospel Age, giving evidence to all in the "Court" of God's acceptance of him and the acceptance of all the members of the body-- laid to the head, on the altar.

"And he brought the people's offering, and took the goat which was the Sin-offering for the people [not for the Priests and Levites] and slew it and offered it for sin as the first," i.e., treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the scapegoat and the other features being omitted in this more general view. It is, however, confirmatory of the teaching, that only those who follow the Lord's footsteps are participants in the Sin-offering. Who could take exception to this?

"And he brought the Burnt-offering and offered it according to the [usual] manner. And he brought the Meat offering, and took a handful of it and offered it upon the altar beside the Burnt-sacrifice of the morning."

"He also slew the bullock and the ram for a sacrifice of peace offerings which was for the people." The Peace-offering, as already described, represents a vow or covenant. By this peace offering, made in connection with the Sin-offering of the High Priest, is signified the covenants and promises based on the Sin-offering. In the type, the peace was established between Jehovah and Israel because their former Adamic sin was typically removed; and they were obligated to now live obedient to a covenant based on their forgiveness--i.e., they were to keep the Law--that he that doeth those things should live by (or as a reward for keeping) them. But as our Sin-sacrifices are better than the typical ones, so with the Peace-offering or covenant established by those sacrifices; it is a better covenant. Thus in this sacrifice of peace or covenant offering, the Priest is seen to serve unto the example and shadow of spiritual things--the mediator of a better covenant, (Heb. 8:6-13), under which all people shall be blessed with RESTITUTION and thus enabled to obey the perfect law and live forever.

"And Aaron lifted up his hand toward the people and blessed them and came down from offering of the Sin-offering, and the Burnt-offering and Peace-offerings." Thus in the type we see illustrated the fact that though the blessing is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even now during the age of sacrifice, before we all go into the "Most Holy" or perfected spiritual condition.

"And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people."

When this DAY of sacrifice is over, the Priest (head and body) appears before God, giving evidence of having met all the claims of the Law against the people (world). Moses' going in also, seems to say, The Law was fully satisfied and its righteousness vindicated in the sacrifice of Christ. The Law (represented in the type by Moses) will testify on behalf of the world that it is justified to life through the sacrifices of the Priest who "offered up himself."

When presented, the sacrifices were "holy, acceptable to God," and Moses and Aaron came out, and together they blessed the people. So in the incoming age, the Christ will bless all the families of the earth (Gal. 3:8,16,29; Gen. 12:3), yet not by setting aside or ignoring the Law of God and excusing sin, but by restoring men to the perfection of humanity, in which condition they will be able to keep the perfect Law of God, and be blessed by it. Now, by reason of our inherited imperfection, though the Law says, "He that doeth these things (obeys) shall live by them," (shall have a right to continuous life) yet none of the imperfect race can now have this everlasting life, because of inability to keep the Law. But, then, blessed by the Priest, made perfect and able to keep the Law, its condition of "do and live" will be a great blessing to all men; for whosoever will, may then obey and live forever in happiness and communion with Jehovah.

"And the glory of the Lord appeared unto all the people." As the blessing progresses (restoring and elevating the race mentally and physically) the results will become manifest. The people--the world in general--will recognize God's gracious love, more and more each day. Thus it will be, that "the GLORY of the Lord will be revealed, and all flesh shall see it together." (Isa. 40:5.) They will come to see gradually, the length and breadth, and height and depth of the love of God which surpasseth all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under-priests; no; they were represented in the blesser--in Aaron. The blessing came on all the people, who, as we have seen, represented the world. It is this blessing of the world by the "SEED"-- the entire Christ, after all the afflictions are filled up by the Body, (Col. 1:24) that Paul refers to, saying, that "The whole creation [humanity] groaneth and travaileth in pain together...waiting for the manifestation of the Sons of God" before they can experience deliverance from the bondage of corruption and restoration to the liberty of sons of God, as enjoyed by God's first human son, Adam. Luke 3:38.

It is doubtless this same blessing of all the people--salvation from death and its sting, sin, that Paul refers to, saying: "UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT [a Sin-offering], unto salvation." (Heb. 9:28.) The world has seen the Priest--head and body--suffer as a Sin-offering during this age: Jesus was manifested to the Jews in the flesh (as a Sin-offering); and, as Paul could say, so can all the followers in his footsteps, viz.: "Christ is manifest in our mortal flesh." (2 Cor. 4:11.) As the whole Christ has thus been manifest and suffered in the flesh, so they shall also be "glorified together" before the world; for the glory [and Blessing and Salvation] of the Lord shall be revealed, and all flesh shall see it together." When he shall appear, we also shall appear with him in glory. Col. 3:4.

But this great High Priest of the world, will be recognized only by them that look for him. If he were to appear in the flesh --or appear in the sky, it would be an appearance to all, whether looking for him or not; but we have already seen that the Scriptures teach that the Head has been perfected as a spiritual being, and that his "little flock" shall be made "like him." We have seen that the way in which the world will see the glorified Church will be by mental perception, in the same sense that a blind person may properly be said to see. In the same sense we now see the prize, the "crown of life," while we look not at the things which are seen, but at the things which are unseen [by physical sight]; for the things which are seen are temporal, but the things which are not seen are eternal. (2 Cor. 4:18.) It is in this way that the entire Church of this age has been "looking unto Jesus"; thus "we see Jesus," Heb. 2:9 and 12:2.

This is the only way in which the human can see or recognize things on the spiritual plane. Jesus expresses this same idea to the disciples--they who recognized his spirit or mind and thus knew him, would be acquainted with the Father also in the same way. "If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him." This is the only sense in which the world will ever see God, for "no man hath seen God at any time," ["whom no man hath seen nor can see"]--"the only begotten Son he hath DECLARED him." (1 Tim. 6:16; John 1:18.) Jesus revealed or caused the disciples to see him by making known his character--revealing him as a God of Love.

It was in the same way that the Papal system was shown by Luther and others, and seen by many as the ANTI-CHRIST, or as Paul had foretold, that wicked system --the man of sin, was then revealed.

Thus it is, that Jesus the head (now present to gather the Jewels) is being now revealed to the living members of the "little flock," though others continue to plant, build, etc., and know not of his presence. Luke 17:26-30.

Thus also it will be in the Millennial Day, when the complete Christ--the Priest--is revealed; it will be only to those that look for him--only those shall see him. They will see him, not by organic sight, but as we now see all spiritual things--Jesus, the Father, the prize, etc.--by faith. Men will not see the Christ by physical sight, for the same reason that they will never see Jehovah; because on a different plane of being--one spirit, the other flesh. But we (the little flock) shall see him as he is, for we shall be like him. 1 John 3:2.

But, though only those who look shall be able to recognize the Christ as the deliverer who will save them from the dominion of death; yet this will embrace all the world, for the manner of revelation will be such that ultimately all must see. Every eye shall see him; and all in their graves, being raised to life--they that pierced him will realize that they crucified the Lord of Glory. He shall be revealed (In the sky? No;) in flaming fire, (judgments) taking vengeance on those that know (recognize) not God, and obey not (accept not) the gospel (good news--the deliverance). It will not take long for all mankind to recognize him under such circumstances. Now the good suffer; then shall ye discern between him that serveth the Lord, and him that serveth him not; for in that day the distinction will be manifested. (Mal. 3:15-18.) Then all, seeing clearly, may accept of him and have everlasting life; for "We trust in the Living God, who is the Saviour of all men, specially those that believe." 1 Tim. 4:10.

This the types illustrate--"And as it is appointed unto men [Aaron and his successors who were only types of the High Priest of the new creation] once to die [typically, as represented in the animals slain] and after this, [following as a result of those sacrifices] the judgment [of God; manifesting approval or disapproval of the sacrifice.] So Christ [head and body, the true, the Royal Priesthood] was once offered [never will it be repeated] to bear the sins

of many ["every man"] and unto them that look for HIM, he shall appear the second time, without sin [not as a Sin-offering] unto salvation." (Not again to be sacrificed for the sins of the people, but to bless them.) Heb. 9:27,28.

Every time a Priest went into the Most Holy on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the Second Vail, and he would neither have been accepted into the Most Holy himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the people. Hence any failure meant his death and the continuance of the people in sin and death whose sins he attempted to cover or propitiate. This was the "judgment." Jesus our Priest passed this "judgment" successfully; his sacrifice was acceptable, as evidenced in his sending the blessing at Pentecost, which was a guarantee or assurance that ultimately He [and we in him] would come forth to bless the people --the world, for whose sins He has acceptably atoned.

Many have been looking in an indefinite way for a good time to come, and the removal in some way of the curse, of whom Paul says: "The whole creation groaneth and travaileth in pain together until now, waiting for the MANIFESTATIONS of the SONS OF GOD"-- Jesus the Head or Chief, and all the BODY complete in him. Rom. 8:19,22.

"And there came a fire out from before the Lord, and consumed upon the altar the Burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces"--worshiped. This is the same thought expressed in another form. The fire symbolizes God's acceptance; its recognition by the people, shows that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave; and when they realize it, they will worship Jehovah and His representative--the Priest.

How beautifully these types teach of a restitution, and a full ransom for all the people, and a blessing to come upon all. Nothing in the types seems to make a distinction between the living and the dead, and some may be inclined to infer that when the sacrifices of the High Priest are over, and the blessing commences, those who are then living will be greatly benefited and not the dead. But we answer, nay, in God's estimation the living and dead are alike; He speaks of them all as dead; all died in Adam, and all the little spark of life which any man possesses is really but one stage of dying. It is a dead race because of the sin of Adam, and it will be a race justified to the same life he enjoyed and forfeited; and all who will, may have it back, whether they have gone all the way down into death, or whether they still linger on the brink-- in "the valley of the shadow of death."

This is the object of the sin-offerings to release mankind from the dominion of death, to the perfection of being which is essential to perfect happiness and atonement with his Creator. This is the blessing which comes to all the families of the earth through The Seed of Abraham. This is the good news which was preached to Abraham, as we read: "God foreseeing that he would justify the heathen (all mankind--Gentiles) through faith, preached before the gospel [good tidings] to Abraham, saying, In thee, and in thy seed shall all nations be blessed [justified]...which Seed is Christ [primarily the head, and secondarily the body] for if ye be Christ's [members] then are ye Abraham's seed, and heirs according to the promises," referred to--viz.: that we may bless all the families of the earth. (Gal. 3:16,19.) But the Seed must be complete before the blessing comes, as shown in the type just considered:--The Sin-offerings must be ended before all the blessings resulting can flow out.

While the sacrifices of the people (Israel --the world) belong to the next age, and will then be presented to the Priests, yet in a certain sense this has a very slight beginning now. Thus it is, that the worldly man possessed of wealth, is in that sense a steward of God's things, and can use that "mammon" and with it make for himself friends; that when this age of Satan's rule is ended, and the reign of Christ commences, in which he shall no longer be a Steward, then, those whom he thus favored will bless him. If the worldly Stewards of wealth (the mammon or God of this age) were wise, they would use their means thus. For whosoever shall give a cup of cold water even, unto one of the least of these (Priests) shall by no means lose his reward when the kingdom of Christ is organized and its rule begins. Luke 16:1-8, and Matt. 10:42.

It should be remembered that the restriction that the High Priest alone, went into the Most Holy once a year to make an atonement, should not be misunderstood to mean that he and the underpriests never went in thither during succeeding days--after the Atonement Day had made full reconciliation for sins.

On the contrary, the High Priest went in there often in after days. It was into the Most Holy that the High Priest went whenever he would inquire for Israel, using the breast-plate of Judgment and Urim and Thumim. Again, whenever they broke camp, which was often, the Priests went in and took down the Vails and wrapped up the Ark, and all the holy vessels, before the Levites could carry them. Num. 4:5-16.

Again, whenever an Israelite offered a sin offering unto the priests (after the "Day of Atonement" sacrifices were (over) they all ate it in the Most Holy. (Num. 18:10.) So with the antitype, after the present "Day of Atonement", is over the "Royal Priesthood" shall be in the Most Holy or perfect spiritual condition, and there accept (eat) the sacrifices for sin, brought by the world for their own transgressions--not the Adamic sins which were canceled on the Day of Atonement. There in the perfect spiritual condition, the priesthood shall instruct in every matter represented in the Urim and Thumim.

===================

OTHER SIGNIFICANT TYPES.

In the preceding description we have purposely omitted an explanation of some interesting details which can now be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its services, and their typical signification.

THE POSTS which stood in the court and held up the white curtains, represent justified believers. They are in the "Court," the proper place for such, as we have already seen. They are of wood, a corruptible material. This shows that they are not actually perfect as human beings; for since human perfection is represented by copper, those posts should either be made of copper, or covered with copper to represent actually perfect human beings. They were made of wood, but were set into sockets of copper, which teaches us that, though actually imperfect, their standing is that of perfect human beings. It would be impossible to more clearly represent Justification by faith.

THE WHITE CURTAIN, well illustrates the same justification or purity. These justified ones should continually hold up to the view of the world (the camp) the pure linen representing Christ's righteousness, as their covering.

THE SILVER HOOKS by which the posts hold up the curtain, are symbolic of TRUTH; (Silver is a general symbol of truth.) they can really and truthfully claim that Christ's righteousness covers all their imperfections. (Lev. 27:11-17.) and it is only by the aid of the TRUTH that they are able to hold to their justification.

The Posts at the entrance of the Tabernacle --at the "door" of the Holy-- were covered by the first vail. They were totally different from the posts in the court, and represent the consecrated saints. The difference between these and the posts in the "Court" shows the difference between the justified and sanctified conditions. The consecration to death of a justified man, we have seen to be the way into the "Holy"--passing through, the death of the human will, the fleshly mind, the first vail. Hence these posts should illustrate this change; and so they do; they were covered with gold, symbol of the divine nature. Being set in sockets of copper, represents how "we have this treasure (divine nature) in earthen vessels" (2 Cor. 4:7) --i.e., our new nature is still based upon and rests in, our justified humanity. This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, viz.: our place or standing as new creatures, not yet perfected. Exod. 26:37.

THE POSTS in the "Most Holy," were just inside the second vail, and represent those who pass beyond the flesh (Vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as to fully illustrate this--covered with gold, representing divine nature, but no longer set in sockets of brass--no longer dependent on any human condition; they were set in sockets of silver (reality and truth), which seems to say to us: When you come inside this vail you will be perfect --really and fully New Creatures. Exod. 26:32.

THE GOLDEN TABLE bearing the shew bread, represents the church as a whole, including Jesus and the Apostles --all "Holding forth the word of life." (Phil. 2:16.) The great work of the true church during this age, is to feed and strengthen and enlighten all who enter the covenanted spiritual condition --The bride of Christ is to make herself ready. (Rev. 19:7.) The witnessing to the WORLD during the present age is quite secondary and incidental. The full BLESSING of the World will follow in God's "DUE TIME."

THE GOLDEN CANDLESTICK was all of one piece, hammered out; there was one central shaft with a lamp on top, and three branches on each side of it, each bearing a lamp, making seven lamps in all--a perfect or complete number. Does not this represent the complete Church from the Head, Jesus, to and including the last member of the "little flock," He is taking out from among men, to be partakers of the divine (gold) nature? Jesus says, "The seven candlesticks which thou sawest are the seven churches." Rev. 1:20. Yes, that candlestick represented the entire Church of the first-born. Not the nominal but the true Church is here meant however-- the Royal Priesthood.

The form of workmanship was beautiful --a fruit and a flower, a fruit and a flower following successively, shows us that the true church ["whose names are written in heaven"] is both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which we will see when considering Aaron's rod.

The oil for this lamp was Olive oil-- beaten or refined; and the lamps were kept lighted always. Oil is a symbol of the Holy Spirit. It was for the benefit of the priest class only, and represents the spirit or mind of God given to enlighten the church, in the deep things of God, which are entirely hidden from the natural man (1 Cor. 2:14), even though he be a believer--a justified man (a Levite). None were permitted to go, or even to see, into this deeper light, hidden in the "Holy," but the true church, the consecrated ones--the Royal Priesthood. These always had access to the "Holy;" it was their right and privilege; it was intended for them. (Heb. 9:6.) The Levites could not see in, because of the vail of human-mindedness which came between them and the Sacred things; and the only way to set it aside was to consecrate and sacrifice wholly the human nature.

The lights were to be trimmed and replenished every morning and evening, by the High Priest--Aaron and his sons who succeeded him in office. (Exod. 27:20-21; and 30:8.) So our High Priest, is daily filling us more and more with the mind of Christ, and trimming off the dross of the old nature.

Are we sometimes puzzled to know why some who are in the church cannot see any but natural things--cannot discern the deeper spiritual truths of the Word? They can see Restitution for natural men, but cannot see our heavenly calling. These Tabernacle lessons show us why this is: They are brethren, of the household of faith, but Levites--in the Court; they never consecrated as priests, consequently cannot enter the "Holy," nor see the things prepared for the priests only. The natural "eye hath not seen, nor ear heard--neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us who through consecration have become 'partakers of the divine nature' by His Spirit [light of the lamp], for the Spirit searcheth [revealeth] all things --yea, the deep [hidden] things of God." 1 Cor. 2:9,10.

The church nominal has always included both the justified and sanctified classes--Levites and Priests. In Paul's letters certain parts were addressed to the justified class (Levites), who had not consecrated. Thus, after exhorting in Gal. 5, he winds up by assuring them, that the things he complains of, are evidences that they do not belong to the body of Christ, the Priesthood: for, he says, "They that are Christ's have crucified the flesh with the affections and lusts." Verse 24.

In the same way he addresses the Romans (Ch. 12:1): "I beseech you therefore brethren [believers--justified by faith in Christ--Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice; [that you consecrate wholly--thus becoming Priests] holy, acceptable unto God." Being justified freely by faith in Jesus, God reckons you as sinless or holy; and He has agreed to accept every such sacrifice-- "With such sacrifice he is ever well pleased." By so doing, you become Priests--members in particular of the High Priest's body.

The succeeding verse tells them what will result from so consecrating--viz.; The transformation of their minds. Their wills being renewed, they will be priests --new creatures possessing the spirit of Christ. The fact that at this time they have not the spirit of sacrifice is an evidence that they were not members of Christ--for "if any man have not the spirit of Christ, he is none of His." (Rom. 8:9) and it seems evident to us, that by far the larger proportion of the early churches (much more so of the modern worldly mixture, the confused "Babylon" of the present day) were not CONSECRATED, consequently not Priests, but merely Levites, doing the SERVICE of the Sanctuary, but not sacrificing.

Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the shadowy SERVICE, while only five Priests were appointed for the shadowy SACRIFICING. (Num. 4:36,40,44,48; Ex. 28:1.) It may be that this, as much as the other features of that shadow, was designed to illustrate the proportion of justified believers to self-sacrificing, consecrated ones. Though now the nominal church numbers millions, yet when a fair allowance is made for hypocrites and one in every seventeen hundred of the balance supposed to be living sacrifices, (a correct proportion according to the type,) it seems quite evident that the Lord did not make a mis-statement when He said, that they who would receive the kingdom (the Royal Priesthood) would be a "little flock." Luke 12:32.

The fact that we see believers who are trying to put away their sins, is not of itself evidence of their being Priests, for Levites, as well as Priests, should practice "CIRCUMCISION" of the heart --"putting away the filth (sins) of the flesh." Nor is a spirit of meekness, gentleness, benevolence and morality, always a result of consecration to God. These qualities belong to a perfect natural man--(the image of God), and occasionally partially survive the wreck of the "Fall." But such people when in the nominal church, not unfrequently pass for the cream of Christianity.

Nor yet, when we see believers practicing self-denial in some good work of political or moral reform, is that an evidence of consecration to God, though it is an evidence of consecration to a WORK. Consecration to God says, any work, any where; Lo, "I delight to do THY will, O, God"--THY will in THY way be done. CONSECRATION TO GOD, THEN, WILL INSURE A SEARCHING OF HIS REVEALED PLAN IN HIS WORD, that we

page 11

may be able to spend and be spent, for Him and in His service according to His arranged plan.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle; only Priests can see them. The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the "bread of presence;" never offered the acceptable incense at the Golden Altar. No; for these, they must pass the Vail--in entire consecration to God in sacrifice during the Atonement Day.

THE GOLDEN ALTAR seems also to represent the entire (consecrated) church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ. Here is offered to God the willing services of the Priests; their praises, their willing obedience; all things whatsoever they do, to the glory of God. Those who thus offer incense acceptable to God by Jesus Christ (1 Pet. 2:5), come very close to their Father--close up to the Vail; and if they have requests to make they may be presented with the incense "much Incense with the prayer of saints." (Rev. 8:3.) The prayers of such Priests of God are effectual. Jesus kept the incense continually burning and could say, "I knew that thou hearest me always." (John 11:42.) So we will be heard always, if we continually offer the incense of obedience to God: and none should expect to have requests recognized who do not thus keep their covenant--"If ye abide in me and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you."* John 15:7.

We have learned through types previously considered, something of the glory of the "Most Holy" (the perfect, divine condition) which no man can approach unto (1 Tim. 6:16), but to which the "NEW creatures" in Christ Jesus-- partakers of the Divine nature, will finally come, when the incense offering on the part of the BODY is finished and the cloud of perfume goes before us to Jehovah's presence that we may live beyond the vail acceptable to God by Jesus Christ our Lord.

THE ARK. We would now endeavor to learn what God designed to symbolize by the "Ark of the Testimony," the only article of furniture in the "Most Holy." Its name suggests that it illustrates the embodiment of Jehovah's plan, which he had purposed in himself, before even the head of the Christ had been created the beginning of the creation of God, or the minutest development of his plan taken place. It represented the purpose of God to develop a little flock, to be partakers of the Divine nature and to be imbued with power and great glory--the prize of our high-calling; the joy set before our Lord, and all the members of his body.

As before stated, it was a rectangular box overlaid with gold which represents the Divine nature. It contained the Law showing how the Christ should meet in full, all the requirements of God's perfect Law, and also that legal authority should be vested in him as the Law executor.

The righteousness of the Law was actually fulfilled in our head, and it is also fulfilled actually in us as new creatures who walk not after the flesh, but after the Spirit; that is, who walk in obedience to the new mind. The infirmities of the old nature which we are daily crucifying, are not charged to us as new creatures.

When it is written that "the righteousness of the Law is fulfilled in us"-- the end of our race--perfection--is reckoned to us, because we are walking toward, or after the spiritual perfection, which, when we reach the Ark condition in the "Most Holy" will be complete.

AARON'S ROD that budded, shows the elect character of all the body of Christ, as members of the royal priesthood. By reading Num. 17, the meaning of the budded rod will be seen to be Jehovah's acceptance of Aaron and his sons--the head and underpriests--as the only ones who might perform the priest's office of Mediator. That rod, therefore represented the acceptableness of the "Royal Priesthood"--the Christ, Head and Body. The rod budded and brought forth almonds. A peculiarity about the almond tree, is, that the fruit appears before the leaves; so with the "royal priesthood;" they sacrifice or bring forth fruit, before the leaves, or professions are made.

THE GOLDEN POT OF MANNA represents Immortality as being one of the possessions of the Christ of God. Jesus doubtless refers to this, when he says: "To him that overcometh will I give to eat of the hidden manna." (Rev. 2:17.) Manna was the bread which came down from heaven--a life sustainer; so God through Christ provides life for all Israel (the world) that they may live forever --continually eating of it; but he offers to those who become joint heirs, members of the Anointed Body, that they shall have a peculiar sort of manna, or life principal, the "hidden manna." One peculiarity of this pot of manna was, that it was incorruptible; hence, it well illustrates the immortal and incorruptible condition promised to all members of the "Seed"--which is Christ. The manna fed to Israel was not incorruptible and must be gathered daily. So all except the "little flock" of Priests will be provided with life everlasting, but conditional, while the little flock who under present unfavorable conditions are faithful overcomers, will be given incorruptible life, Immortality. See "FOOD" page 134.

Here then in the golden Ark, is represented the glory to be revealed in the Divine Christ; in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, Immortality in divinity.

Above this Ark, and constituting a lid, or head over it, was the Mercy Seat --a slab of solid gold, on the two ends of which, and of the same piece of metal, were formed two cherubim, with wings uplifted as if ready to fly--their faces looking inward toward the centre of the plate on which they stood. Here, between the cherubim on the Mercy Seat, a bright light, indicated Jehovah's presence.

To our understanding that Mercy Seat, Glory-light, and Cherubim, together represented Jehovah God. As with the Christ, so with Jehovah, He is here represented by things which illustrate attributes of his character. The light reminds us of Paul's words: (1 Tim. 6:16) God "only hath immortality, dwelling in light, which no man can approach unto." Humanity cannot enter his presence; hence, the priesthood, head and body, represented by Aaron, must become new creatures, "partakers of the divine nature" (having crucified and buried the human) before they can appear before that excellent glory.

The slab of gold called the Mercy Seat, or more properly the Propitiatory, because on it the Priests offered the blood of the sacrifices which propitiated or satisfied God's just demands, represents the underlying principle of Jehovah's character --JUSTICE. His throne is established upon JUSTICE. "Judgment and justice are the habitation of thy throne." Psa. 89:14; Rev. 15:3; Job 36:17 and 37:23; Isa. 56:1.

The TWO CHERUBIM represent two elements of our Father's character as revealed in his Word, viz.: Love and Power. These attributes, Justice the foundation principle and Love, and Power of the same quality and lifted up out of it, are in perfect harmony with each other. They are all made of one piece; they are thoroughly one. Neither Love nor Power can be exercised until Justice is fully satisfied: Then they fly to help, to lift up and to bless. They were on the wing ready but waiting; looking inward toward the Mercy Seat, toward Justice, to know when to act.

See the High Priest as he approaches with the blood of the Atonement sacrifices. Will he put it upon the Cherubim? No, neither the Power nor the Love of God independently require the sacrifice; he need not, therefore, sprinkle the Cherubim. It is the Justice of God that will by no means clear the guilty--It was Justice that said: The wages of sin is death. When, therefore, the High Priest would give a ransom for sinners, it is to Justice that it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the Mercy Seat--upon the PROPITIATORY.

Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it, by paying to Justice the ransom. So Love has been active, preparing for the redemption ever since sin entered--yes "from before the foundation of the world." 1 Pet. 1:20.

> "Love first contrived the way
> To save rebellious man."

When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. As the blood is sprinkled, JUSTICE cries, it is enough. It is finished. Then comes the moment when Love and Power may act and swift they wing their flight to bless the ransomed race. When Justice is satisfied, Power starts upon his errand which is co-extensive with that of Love, using the same agency--Christ.

The relationship and oneness of that divine family the Son and Bride, represented by the Ark in harmony and oneness with the Father represented by the Cover, is shown in the fact that the Mercy Seat was the lid of the Ark, and hence a part--the top or head of it. As the head of the Church is Christ Jesus, so the head of the entire Christ is God. (1 Cor. 11:3.) This is the oneness for which Jesus prayed, saying: Father "I pray not for the world, but for those thou hast given me"--"that they all may be one; as thou Father art in me, and I in thee, that they also may be in us--that the world may [then] believe." John 17:9,21.

UNBLEMISHED.

It is significant also, that any member of the priesthood that had a blemish of eye, hand, nose, foot, or in any way, could not fill the office of Priest [High Priest]; neither any man having any superfluity, such as an extra finger, or toe. This seems to teach us of the perfection of every member of that body-- they are all "overcomers:" and furthermore, it shows that when the body of Christ is complete, there will be no additions permitted--no superfluity. If then, we are called, if we here heard the invitation to become members in particular of his Body, and have accepted it, let us seek to make our calling and election (as members of that "little flock") sure, by so running as to obtain the prize. If we miss the prize some one else will win in our place, for the body will be complete; not one member lacking, not one superfluous. Take heed "that no man take thy crown." Rev. 3:11.

It has been a matter of surprise to some that the glories and beauty of the Tabernacle--its golden walls, its golden and beautifully engraved furniture, and vails of curious work were so completely covered and hidden from view of the people; no sunlight from without even, to illuminate its glorious beauty. But this is all in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under curtains and rough unsightly skins so the glories and beauties of spiritual things are seen only when within, by those who enter--the Royal Priesthood. These, too, enter a hidden glory which the world and all outside fail to appreciate. Their glory and also their standing as new creatures are hidden from their fellowmen.

> Ah, these are of a royal line,
> All children of a King,
> Heirs of immortal crowns divine,
> And lo, for joy they sing!
>
> Why do they, then, appear so mean?
> And why so much despised?
> Because of their rich robes unseen
> The world is not apprised."

----

*The importance of a clear apprehension of Christ's teachings as a guide to our requests and expectations; that we may not "ask amiss" and out of harmony with that teaching of God's plan; is clearly shown by this Scripture--but seldom noticed.

====================

WALL CHARTS.--We have no more.

====================

R747 : page 11

GOD gives to his children blessings without measure, but their trials he measures carefully. Every burden which he permits to rest on any of his loved ones is weighed with exactness. It is just enough to do its needful work. No portion of it could be spared.

====================

R772 : page 11

THE "LITTLE FLOCK" AND THE "GREAT COMPANY."

Two distinct companies of spiritual children of God have been developing side by side throughout the Christian Age. One class is designated a "little flock," and the other "a great multitude." (Luke 12:32; Rev. 7:9.) Not that one is called to be a member of the little flock, and another a member of the great company, but all are called to be of the little flock to whom it is the Father's good pleasure to give the kingdom, and to be joined in heirship with Jesus Christ, as his Bride. As Paul declares, "Ye are all called in one hope of your calling." Eph. 4:4.

All these start on the same narrow way, and being fully consecrated to God are begotten of the Spirit through the word of truth. Hence all are "new creatures" --spiritual--their old nature (the human) being doomed to certain destruction by their own free will and covenant. Therefore if these ever develop it must be as spiritual beings. The human perfection, physical, mental, and moral, to which the world may attain in the next age, is now out of the question to these consecrated ones; that having been presented by them and accepted by God as their sacrifice. If these fail to develop as "new creatures"--spiritual--there is no other hope for them: Death is the only alternative.

To be developed as new creatures, the old nature with all its hopes, ambitions, etc., must die. But to steadily put it to death, of our own continuous free will, is no light task, and this becomes more and more difficult, as the way narrows down to its end. Only a minority of all who in good faith make the consecration, run with patience to the end--in all only a "little flock." With many, courage begins to fail, and they need to be spurred onward by the chastening rod of him who has become our surety (Heb. 7:22) to guarantee that we fulfill our covenant, though our own efforts should fail; otherwise, the end of such must be death. In love, therefore, special afflictions are sent upon the consecrated, when needed, to wean the affections from earthly things, and to draw the heart again into closer sympathy and communion with God in fulfillment of its covenant of sacrifice. A few only run patiently in the way of sacrifice, rejoicing at the privilege of winning so great a prize at such small comparative cost. The great company, we read, come up through great tribulation, which the "little flock" escapes (Rev. 7:14; Luke 21:36), and yet some in each company may have come through the very same experiences. To one it is great tribulation because he looks at the things that are behind, and weighs their value in the scales of this world; to the other it is but a light and easy yoke, because forgetting the things that are behind, he presses toward the prize of our high calling.

"To him that overcometh," rendering a cheerful and willing sacrifice, even unto death, our Lord says, "will I grant to sit with me in my throne" (Rev. 3:21). And of the "great company" also beloved of the Lord, and rightly exercised by his chastening rod, it is said, "Therefore are they before the throne of God, and serve him day and night in his temple."

Both companies are developed as spiritual beings, but the little flock to the highest order of spiritual being--the divine nature. Let us, therefore, seek to render unto the Lord that which is well pleasing to him, a cheerful, constant, willing sacrifice. "God loveth a cheerful giver." "Whatsoever thy hand findeth to do, do it with thy might." Would the bridegroom want for his bride one who would come with any other spirit? No, faithfulness under difficulties is the test of her love and devotedness.

At first sight Heb. 12:5,8, may appear to be out of harmony with this thought, but the Greek words "paideuo" and "paideias" in the King James translation rendered chastened and chastening, signify, to discipline, to instruct, to teach, to chasten. But chastening becomes a part of discipline only when the subject is an unwilling one. The Diaglott very clearly expresses the Apostle's thought. It reads, "My son, slight not the discipline of the Lord, neither be discouraged when reproved by him; for

R772 : page 12

whom the Lord loves he disciplines, and he scourges every son whom he receives. If you endure discipline, God deals with you as with sons; for is there any son whom a father does not discipline? But if you are without discipline of which all have become partakers, then truly you are spurious and not sons. Have we then received discipline from our natural father, and we reverenced them; shall we not much rather be submissive to the Father of spirits and live? For they indeed for a few days disciplined us according as it seemed right to them; but he for our advantage in order that we may partake of his holiness.

Yes, we all need the disciplining, training and scourgings to which our heavenly Father is now subjecting all his spiritual sons, that we may be prepared for the responsible positions to which we shall shortly be assigned. If we never have received, and know nothing of, this discipline, this training, then we may be sure we are not sons. Even Jesus, the perfect man, received it, shall we then hope to escape it? Not unless we despise it, refuse to receive it, and turn our backs upon it, ignoring our covenant entirely, which open rebellion verse 9 implies and Heb. 10:26,27, clearly states, must end in death.

The discipline which all the spiritual sons receive is the same which Jesus received --the buffetings of the world, the neglect, the cold indifference, the misunderstanding, the unbelief, being despised, persecuted, and cast out as evil, even by some or all of those of our own household; Lawful and proper human desires which conflict with our covenant, as well as all sinful besetments which must be constantly curbed and crucified, however they may clamor with our new nature for their rights, are all elements of our discipline. Then again the peculiar and subtle temptations of the Adversary which must be met and overcome through faith in the divine promises, which must be diligently searched for, and stored in mind, as the defense against sudden and unlooked-for attacks. Such trials of faithfulness Jesus endured, and overcame, and we, by his aid, "in every time of need," may also overcome; though not like him, perfect, yet his grace is sufficient for us, and we can overcome as he overcame the world and its spirit (influence); yea, we can do all things through Christ's strength freely given unto us for the seeking. Phil. 4:13.

All discipline is severe and painful, yet necessary, both as training for our future office as Priests unto God, and as filling up the measure of the afflictions of Christ now. It was experienced by our Head unto the bitter end--death, and that without a murmur. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isa. 53:7.

He was led, not driven to death. He willingly permitted the sick and afflicted to partake of his vitality, his strength, and himself bore their infirmities to the extent necessary for their healing. In Gethsemane, knowing that his hour was come, he gave himself into the hands of his betrayers. He willingly endured the disapproval of men and denied himself the blessing of men that he might spend his time and talents according to his Father's will, esteeming it his meat and drink to do that will at any cost. All his sacrifice from the beginning to the end was rendered cheerfully, without a murmur, and even with delight. Why? Because he looked not at the things behind, which he had given up, but to the things before. He never even mentioned the things behind, but he had much to say of the things to come.

To follow in his footsteps then is to sacrifice ourselves as he did, with the same uncomplaining cheerful submission, delighting to do the Father's will. To obey grudgingly, reluctantly, with slow and halting step, with much complaining and frequent lookings back to lament over the loss of the things behind, holding back, loving the world, its ways and its things, and driven forward mainly by the scourge of tribulation and fear, are marks of those developing for the "great company," and to such there is danger of not only being "cast away" from the anointed body, but also of not even gaining a position in the "great company." To gain a position in the latter even, they must give heed to the discipline, and in it, must wash their robes and make them white. The robe given to each saint is at first pure and spotless--Christ's righteousness is imputed to them. Those who fail to overcome and to keep their garments unspotted from the world must have the tribulation of washing them, and must rightly appreciate and use it, else they are unfit for either company.

In the case of Jesus and all who joyfully surrender themselves, it is called "SACRIFICE" of the flesh or human nature, and such are called "OVERCOMERS." In the case of those who hold back and wait for tribulation before rendering obedience, it is called "DESTRUCTION of the flesh" or human nature. The one class of which Jesus is the head, overcome the world; the other is overcome by the world, but finally delivered by the Lord through tribulations. And the rewards of these two classes, as stated by the Lord, will differ. The "overcomers," a "little flock," as members of His body, will sit with him in the throne, and be members of the spiritual temple, and wear the crown. The others--a "great company" will serve God in or

R773 : page 12

through his temple (the Body of Christ) and praise him before his throne and have "palms" of victory at last, though they failed to win the crowns.

In what a precarious situation we stand. O that all may be fully awake to the solemn responsibilities and issues of this, the Judgment Day of the Church --of all who have put on the name of Christ. All discipline indeed, as it respects the present, seems not to be of joy, but of grief; yet afterwards it returns the peaceful fruit of righteousness to those who have been trained by it. Hold fast. Let no man take thy crown. Do not let the gratification of the present moment rob you of the great prize of our high calling which God desires to bestow upon you. Lay aside every weight and hindrance and count present sacrifices all joy, and by cheerful, prompt sacrifice, work out, make your calling and election sure; work out your salvation while God by his truth and his providence shall work in you.

"Therefore brace up the wearied hands and the enfeebled knees," make a desperate and continuous effort to render such a sacrifice as will be acceptable and well pleasing to God through Jesus; and "Make level paths for your feet"--i.e., arrange your circumstances, etc., as far as possible, so as to help and not hinder you, "lest that which is lame be turned out of the way, but let it rather be healed" (Heb. 12:13.)--lameness or likings for certain things which as consecrated ones we have no right to. Make your circumstances favor self-denial in this way as much as possible, that you may not be severely tempted on this weak or lame point of your character.

What great advantage accrues to the willing sacrificers--the little flock? They run with joy, realizing the Father's approval, and inspired by the glory of the prize kept constantly in view, while the great company of consecrated ones limp painfully along, many of them through the very same outward experiences, harassed by fears, worried by doubts, saddened by the loss of the things behind which they cannot now enjoy, yet failing to clearly discern the glory before, and driven by circumstances, fear, etc., to the fulfillment of their covenant.

And then this great company shall not be esteemed worthy to be of the Bride of Christ. That intimate relationship and communion is reserved only for those who have proved their devotedness by prompt, cheerful, willing sacrifices, even unto death. But the great company chastened, refined, purified shall be beloved and honored also with the next most favored position, because they were rightly exercised by the chastening rod.

In view of the momentous issues of this time of trial, let our efforts be constantly supplemented by our prayers that the Lord may give us grace to let him work in us, to will and to do his good pleasure, for unaided by divine grace none of us can make our election sure.

MRS. C. T. R.

====================

R773 : page 12

"CRY OUT AND SHOUT."

DEAR BRETHREN: We read, "Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." Hallelujah--yes he has come! "The Holy One of Israel" is now present. Those in "Zion" know of his personal presence; having heard his voice, and opened the door, they are now feasting with him. Blessed feast! "Wines on the lees." The marrow and fatness of gospel truth. New dispensational truth. "Meat in due season." Again we say hallelujah! We cannot help it. The very stones would cry out if we held our peace. Our hearts are full of gladness, our mouths with praise, and eyes with tears of joy, as we read the last "TOWER," so full of gospel truth. Yes, beloved--as you so truthfully say --"the whole armor is needed now more than ever in this day of battle for God's truth."

What joy to the faithful virgin Bride to know that her Lord has come! What joy to her holy Bridegroom to reveal himself to his waiting, watching, faithful ones! "Unto them that look for him, shall he appear the second time."

Long years ago "witnesses chosen of God" (Acts 10:41) saw him ascend in "a cloud." Silent and still his departure, unknown alike to the world and the worldly-lukewarm Church. Having received the kingdom, "in like manner" has he returned, "sitting on the white cloud" (Rev. 14:14), unknown alike to the world and the lukewarm, or Laodicean Church.

But "witnesses chosen of God," by faithfully taking heed to the "more sure word of prophecy," whose eager eyes of faith, piercing through the white cloud, behold the King of Glory, with his golden crown and sharp sickle; a sure indication of harvest work. "The harvest is the end of the age."

The seven churches of Asia seem clearly to represent the seven successive steps or stages in the development of the nominal gospel church, from the ascension to the second advent of Christ. He did not say, "Behold, I stand and knock," to any of the seven, except to the last, or Laodicean Church. To the others he said, "Behold, I come quickly." A dear friend, living in a distant State, writes me: "I am coming to you quickly." Has he come? No; but I am looking for him very soon. Again a message comes: "Behold! (see!) I stand at the door and knock." Has he not come? Is he not present?

Why does Christ accuse the seventh or Laodicean Church with blindness, unless because he is personally present and they fail to see--recognize--his presence? To none of the seven except the last does he say: "Anoint thine eyes with eyesalve, that thou mayest see." See what--who? Evidently the "Holy One of Israel," who is now "in the midst of Zion." "Blessed are the pure in heart, for they shall see God." "Without holiness no man shall see the Lord." The greatest joy of our hearts is to know that "all nations shall come and worship, in his presence." Your brother laborer in the harvest-field. __________.

====================

R773 : page 12

YOUR STANDING.

We publish the following letter and its answer, as they may be of assistance to others of similar mind.

MR. C. T. RUSSELL, Dear Sir:--I write to solicit two copies of "The Tabernacle and its Teachings," as I have just found where they are needed. I regret that I am unable to send a mite for the tract fund with this note. I am only a sinner, but I take great interest in this work. I do what lies in my power to propagate these truths, but few seem to have any curiosity, and still less the patience to investigate, yet occasionally we find one who is willing and anxious to search and find.

I have always ridiculed orthodoxy, but have believed in the divinity of Christ. The WATCH TOWER has made the Bible very plain to me, and although I often feel myself a castaway, it is a great comfort to know that such a glorious future is soon to dawn upon this dying world. In reading the letters and articles of the WATCH TOWER I see that some are drinking the cup of which he drank, and are being baptized into his death. It seems to me impossible that any who have been so enlightened by the Spirit and exalted to such fellowship with God should falter or suffer any influence of evil in to any measure separate them from the love they have in him.

If in early years I had known what I now know, I might have been among your number, but doubtless it is well.

Yours very truly,

__________.

DEAR BROTHER:--I presume you will be somewhat surprised that I address you as brother when you do not seem to reckon yourself a child of God. But of one thing I feel quite sure, that if you are not a brother of the anointed company, you are a brother of the household of faith--a sinner SAVED BY GRACE--and therefore not now a sinner. The weaknesses of our flesh which will not permit our perfect conformity to the will of God, are not imputed to us. They are not reckoned as our sins. Our sins were all laid upon Jesus who bore their penalty for us. Please read in the TOWER of March, 1884, the article entitled, "Lost and Saved," and I think you will see that I am right in calling you brother.

But it may be that even in a higher sense you are a brother, yet not fully discerning your high relationship to God and his anointed.

May it not be with you as it has been with many others, that you have at some time in the past given yourself to the Lord fully and in all sincerity, yet because of surrounding temptations, and only a vague indefinite knowledge of our Father's will and plan, you had grown cold and even forgetful of your covenant? If so, the truth now made so clear to your mind should be regarded as a special incentive urging you to fulfill your covenant, and thus make your calling and election sure. It is our Father's good pleasure to give us the kingdom, hence the special incentives now made so manifest in this special time of need. The restitution, or restoration to human perfection, which is to be the portion of the mass of mankind, will indeed be a glorious portion; but those who have once presented themselves as living sacrifices, holy, (justified) and therefore acceptable to God, can never be developed to human perfection (restitution); such are "new creatures in Christ" (spiritual) and as new creatures they must be developed. The human once given up and accepted of God, cannot be taken back.

Think well, dear brother, and in the light of God's truth determine what is your position and calling, and then run with patience the race set before you, whether it be for human or for spiritual perfection.

May the Lord richly bless you and lead you to a yet fuller and clearer apprehension of his glorious plan and his will concerning you.

====================

VOL. VII.

PITTSBURGH, PA., SEPTEMBER, 1885.

NO. 1.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R775 : page 1

A SUGGESTION TO THE CONSECRATED.

We have a plan in view which will enable those who have some time to invest, to bring forth fruit to the glory and praise of our Master. Those anxious for greater service in the Vineyard even at the eleventh hour may send a Postal Card to this office stating the fact, at once. What an honor is the privilege of being co-workers together with God.

====================

page 1

A NUMBER of letters lately received give no post office address. This has wasted valuable time in searching them out, and some we could not find after all. The address should be FULL and very distinctly written, the first thing, at the top of your note. When an address is changed, state where from, as well as where to. When renewing a subscription remember to give the same initials as those given at first, in which you have been receiving it, if they are right. We cannot know that Mrs. Amelia B. Smith is the same we formerly addressed as Mrs. Charles D. Smith.

====================

R774 : page 1

VIEW FROM THE TOWER.

"Gird thy sword upon thy thigh O mighty one! (it is) thy glory and thy majesty; yea it is thy majesty. Be prosperous; ride along for the cause of truth and meekness and righteousness; and fearful things shall thy right hand teach thee.

Thy sharpened arrows (people will fall down beneath thee) will enter into the heart of the King's enemies. Thy throne, given of God endureth forever and ever: the scepter of equity is the scepter of thy kingdom." Psa. 45:4-7.-- Leeser.

We are living in the grandly awful time when this Scripture is being fulfilled. These words were uttered by the prophet as Jehovah's mouth piece, foretelling not the suffering and death of the Lamb of God which taketh away the sin of the world, but declaring the majesty of him who gave himself a ransom for all, when he shall come to reap the fruits; of the victory which he then won, when he shall come to be glorified in his saints and admired [respected, obeyed, worshiped] in all them that believe in that day; when he shall take his great power and reign in equity, putting down all unrighteousness and subduing all things to the will of Jehovah.

Would that more could see the fulfillment of this prophecy now in progress; it would inspire confidence to the meek lovers of right and truth, and inspire with awe those who practice unrighteousness and who receive not the truth in the love of it.

The sword of Messiah is the truth, and with it he shall smite the nations. The smitings of the truth come upon all who come into conflict with it. It will smite and severely wound the unjust whether he be master or slave; whether workman, laborer, clerk, or master, employer, or capitalist; whether professed saint or sinner. The sword in the hands of him who now takes his great power to establish righteousness is the truth, and is to fulfill the prayer, "Thy kingdom come, thy will be done on earth." It is no respecter of persons and opinions, and he only that doeth righteousness shall go unrebuked.

In which ever direction we look, we see the smitings of the sword of truth. The lesson of "RIGHT" [righteousness] is being forced upon every one; upon nations and individuals--all are gradually being forced to a clearer recognition of the advisability, yea, the necessity of EQUITY and fairness in their dealings one with another; and it is the smitings of the sword of truth that is causing them to learn the lesson. There are, and will still be for quite a while, and even increasingly so, wide differences between governments and people, and between employers and employed, between truth and error. On every subject conflicts will come, and the final victory will be for right and truth.

He who most clearly apprehends the situation and most quickly yields to laws of the new King, will be first and most blessed. They who fall before him in obedience, and reverence to his scepter of righteousness, will the soonest be blessed and exalted by the King of glory, while they who oppose his scepter of righteousness are counted his enemies, and shall fall before his sharp arrows. In HIS DAY the righteous shall flourish and the evil doer [unjust] shall be cut off. Psa. 72:7 and 37:9.

Many have claimed that this rule has always obtained, but such is not the case. The just and those who served the Lord have, suffered in so doing, because Satan, hitherto the "prince of this world," had no friendship for either the Head or members of Christ; and through all to whom he could communicate his spirit he has crucified and persecuted and maligned the Lord's anointed, and made the path of equity an uphill road for all who sought it. The meek and peaceably disposed he disdained and ignored and took advantage of. The bold, rapacious and grasping who exalted themselves by abasing and oppressing and sacrificing their fellow mortals, these he favored, and their deeds of violence he published as virtues and graces.

But now we are in the transition time; Satan's power must grow less, and right, justice--truth--must become more respected and appreciated because the King of righteousness and peace now takes it as his sword and is wielding it. But though assured of the final outcome, that right and its Lord will conquer, and that he must reign, not only until he hath put all enemies under his feet, and brought the whole creation into entire submission to the will of Jehovah, whose will shall be done in earth even as in heaven, yet we must remember that the conflict will be sharp; every inch of the way will be contested. Between government and people we see more and more a disposition on the part of the people to see their rights and to demand them; and on the part of the governments exercised by the largest measure of liberality a disposition gradually to see and to concede these rights, though slowly and with reluctance. Between capital and labor also the struggle progresses; labor is awakening to its rights and to the necessity of vigorously demanding them; and some of the more liberal and fair minded capitalists conceding some of the rights claimed, are aiming as they can see the way, to grant to labor its proper reward and respect. But among nations, not all, but the few are wise and liberal; and among the people, not all are just in their demands or prudent in their expectations: capitalists in general are not liberal or disposed to be just toward their less favorably circumstanced fellow beings, and among laborers and workmen only a small minority are calm and wise and intelligent enough to be able to see both sides of the vexed problem so as to act reasonably and prudently.

As a consequence of these obstacles, and further, because the present order and arrangement of society, is such that the conduct of employers and the wages paid for service, etc., must to a large extent depend upon the course of others, therefore the way to an open and complete rupture, the civilized world over is gradually but surely being forced. The end of this will be the victory of RIGHT and the overthrow of injustice, as well as of the misconceptions upon which they are built, and by which at present they are fortified. One result of that time of trouble will be the greater sympathy with which each class will look back upon the course of the other, in the present time. The bringing of all to a common level (the grand level of human brotherhood, with equality of rights, whose variety of talents shall minister to the blessing of all) is the first lesson of the Great Teacher and will prepare for further though less severe lessons in the theory and practice of the will of God--"as it is done in heaven."

Every one who in any way assists in the advancement of TRUTH and the establishment of RIGHT is a laborer in a good cause, whether saint or sinner. Such are fighting in this battle on the side of the Mighty One, and are helping to draw the bow of truth which sends the arrows of conviction into the hearts of the enemies of the King of Righteousness; and though as shown above the conflict cannot be averted--the crash must come--yet to such we say Press on! your labor will hasten the conflict to its glorious end. It is noble; It is right. Seek to serve the cause of TRUTH from the love of truth, not for faction or party policy.

Yet the saints should not be found battling thus, though they may sympathize with the RIGHT and TRUTH on every issue: they have a still higher and still more important position, in the same "battle of the great day of God Almighty." They stand closer to the conquering King; they are armed with the same sword of the spirit, the word of God. They also ride upon white horses [pure doctrine]. They that are thus with him are "called and chosen and FAITHFUL," (Rev. 17:14; 19:11-16) and their part in the fray is to oppose false doctrines, and to slay with the SWORD of the truth.

Great is the multitude of Babylon, grand and imposing their appearance, yet fear not little flock, the race is not to the swift nor the battle to the strong and mighty, for greater is he that is on our part than all they that be against us.

R775 : page 1

His word assures us that "the slain of the Lord shall be many" (Isa. 66:14-16), but he smites to bless; he wounds to heal. When the conflict is ended Great Babylon with all its legions will be no more. The Presbyterian legions, with its staunch veterans and their well-worn battle flags of "Predestination" and "Decrees," will be no more. The arrows of scepticism and unbelief will smite down many, and the sword of the conqueror shall prevail against them, until they shall SEE him and surrender themselves and their banners to him and take a place in his army. The Methodist legion, with their popular banner-- "Free Grace," will be no more; many of her defenders will fall, and some will find in the ranks of the Conqueror a larger and a grander banner of Free Grace and full salvation than they had ever dreamed of. The Episcopal, and the Lutheran, and the Roman legions and others shall be no more. Those of each of these, who were once blinded and deceived, shall join the Legion of "The King's Own" so soon as they see

R775 : page 2

the truth. But woe then to those who now see and obey not the truth; woe will then be upon all who knew the Master's will and did it not--who knew that they were among those opposing the TRUTH, and who gave their time, influence and voice against it from policy, or other considerations. Such shall be beaten with MANY STRIPES.

Let all who would serve the King, and who would be seen under no other banner than His, and be known by none other name nor wield another sword, than his, put on the whole armor of defence and take and use the sword of the Spirit, which is the word of God. The message to every faithful member through the Head is "Gird on the sword.... Be prosperous, ride along for the cause of truth and meekness and righteousness." "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." Luke 21:15.

====================

R775 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Hucknall Torkard, England.

MY DEAR BROTHER RUSSELL.--I forward another small sum towards whatever fund most needs help. I have great reason to be thankful for the glorious light which shines upon the Word of God, but I am distressed at my small amount of service. I long to be able to preach the glad tidings, but it seems sometimes as though I had to keep all the good things to myself. I don't know what member I am, but I'm thankful God gives me some little to do. A word here a line there. A copy of "Food" loaned here with a request to have the reader's opinion after going through it; a copy of WATCH TOWER there, and a conversation wherever I feel it will be for the edifying of saints or the pulling down of the strongholds of Satan. These I feel assured are not fruitless ways of proclaiming the gospel of peace.

Since I last wrote to you, my brother who was in the Methodist ministry, has "come out of her," not being able to hold the traditions and dogmas of the deceived elders. He will not accept all my views, but is very much more in favor of ZION'S WATCH TOWER, "Food" and "Tabernacle" teachings than he was some time ago.

My position is a most peculiar one. I have had my name taken off the books and refuse to subscribe towards the connectional funds, but the people with whom I have labored so long are not willing that I should leave them. They know my views, in some measure at any rate, and are willing for me to teach them, saying we are Christians, brethren in Christ, and on that ground we claim your fellowship; we don't care what you believe; we know you are a Christian and that is enough for us. It is the fellowship we desire not the name.

They are a most loving little band of people, and you may rest assured that the grains of truth let fall and those scattered, are not lost. If I am doing wrongly I only want the Lord of the vineyard to show me and give me something to do somewhere else. I cannot live without working for the Master, but it seems very slow work.

I have to preach for these people next Wednesday, and intend taking "The Lord's Coming" (discourse) from the TOWER, with additions. May the Lord of the harvest separate the wheat.

I have had some severe conversations with one of the ministers here which only confirms my faith in God's word and the WATCH TOWER'S interpretation; it is by such things we are made strong.

I do long for the manifestation of the Son of God, though I am by no means certain of being amongst specially favored ones. I was only a very nominal Christian until after 1881. I am totally unworthy and unfit for such a glorious high calling, but I know my joy will be full if I'm only a meek inheritor of the earth.

It is a great trial for the members to be separate. I don't know how others feel, but I do long for the fellowship, face to face with another who holds ZION'S WATCH TOWERS' teachings as fully as myself; but organizations are not to be desired, therefore, we must wait patiently and if the Lord will, I'll praise him in company with the other brethren in his kingdom.

I would not part with my TOWERS for their weight in gold. I am reading all carefully through again and making notes. May the Lord bless you ever more and more abundantly. Will try to send again in a short time. With heartiest Christian brotherly love. I am dear brother, very faithfully yours. __________.

DEAR BROTHER:--You seem to have a hopeful field. If they "have an ear to hear" let them hear the good tidings. Preach the whole truth, exposing popular errors fearlessly but kindly, withdrawing all your influence from sectarianism, and very shortly you will find the truth doing a separating work; more than likely too, some of the reproaches which fell upon our Lord will fall upon you.

Regarding your hopes of membership in the Christ only yourself and the Head can fully decide. Let me say, however, that the fact of your discernment of spiritual things (1 Cor. 2:9-12,14,15) and that discerned they awaken a love which leads you to willing self-sacrifice in the service of truth, seems to indicate that you are begotten of the spirit of the truth to "the high calling of God which is in Christ Jesus." We presume that like thousands of others you covenanted with, and consecrated yourself to the Lord, long before you realized all that it implied. In fact all have done so, to a greater or less extent. We esteem you a brother in Christ: grow up unto him in all things, who is the Head of the body, even Christ.

EDITOR.

Dyersburg, Tenn.

DEAR SIR AND BROTHER IN CHRIST. --Inclosed please find P.O. for $5.00 which you will please place to the credit of the Tract Fund. I am very sorry I have not been able to do more for the Lord's cause, but he has seen fit to permit me to be sorely tried. I have done very little work for ten months previous to May 1st, since which time I have been here under severe and trying circumstances. Of course having no work for so long, I was obliged to go in debt, and now I have to work very hard for very small pay. Last week I worked overtime and made a few dollars extra, so I send the above hoping the Master will accept the sacrifice.

God bless you is my daily prayer. Yours in hope of the First resurrection.

R775 : page 2

Passaic Co. N.J.

DEAR FRIENDS:--I promised last year to send the price of my subscription but was unable to do so because we got in debt, and I had to pay it by washing. I am now teaching to finish a term left vacant before the close of the school year. I enclose money to pay for the past year and the present, to renew my mother's subscription, and to send the paper to a poor brother who is searching after the truth. I think some copies of previous papers would be beneficial to him. I want to tell you, for encouragement, that there is no reading matter that presents to me such good doctrine; that affords so much meat in season as the TOWER. I look for them eagerly. I am trusting in God, but it seems I am almost overcome with the cares of this life. Since I have been teaching I have done the work for my family of seven except washing, with the little assistance my boys could give me, taking my one year and a half baby to my sister-in-law next door, and walking a mile to school. I am so tired and so unreasonably irritable sometimes, I am discouraged, I thought I might have taken too much upon myself, but the matter was in the Lord's hands entirely. I was willing to live in debt and want if it was best for my discipline, and, not five minutes before the trustee came to inform me of my acceptance I had said "Father if it is best for me to have the school and the money, I am ready; if not, it is all right." And now all glory be to him, he has enabled me to accomplish the work successfully, to purchase a cow and implements to make butter, and to supply some of the most pressing needs in the family, beside paying my subscription and furnishing more food for mother and brother. I visited him last Sunday and he eagerly asked for proof of some truths I opened to him. He could not understand how I could stay away from church and be justified, while I had an "influence for good" among them, but I cannot go to church, and you cannot know how alone I am, and set aside as evil. I could not bear it but for God. I am willing, however, and find much comfort in a clear conscience and the Word of God. Yours in our Lord.

A Brother who is laboring privately in the vineyard has been privileged to see some fruit to his labor; he received the following letter which explains itself. He sent it to us and we give some extracts to you. All may not so soon see precious fruit rewarding labor but every effort pays and bears fruit, upon ourselves, if not always in those we endeavor to help.

EDITOR.

York County, Pa.

DEAR SIR.--I suppose you do not know that I owe you a large amount, not of money, but of thanks, for something. You could hardly guess what, but I will tell you what; it is for certain instructions, or a start to that instruction or knowledge which I have since learned. Do you recollect last fall at the York Fair we were talking about the Bible and its teachings? You told me that you learned a great deal, I think you said in the last year or so; and you told me different things about the Bible, etc. But just at that time the Bible was not of much weight to me, because I found too many faults and errors in it at that time, and about one-half contradicted the other half of it. And, in fact, I thought Ingersoll was more right than the Bible; and he is, just as correct as the doctrine our ministers are preaching from the pulpits. I am altogether astonished at myself that I did not see and understand more than I did. I thought when I read something I could understand, too, but I did not.

You probably remember that you told me to subscribe for ZION'S WATCH TOWER, I at once did so, and got a few numbers, and also the tracts entitled "Food for Thinking Christians" and "The Tabernacle Teachings," and I commenced to read these papers and books through, and pretty soon I got to studying these papers and books and am to-day not half done studying them, because the more I read them, the more I have to refer to the Bible, and now I find that the Bible is a most wonderful book. Everything is right; there are no contradictions in it; it supports its own teachings perfectly throughout. I am a great friend and lover of it. Indeed, everything is plain if a person can just get to see it once. How simple and how easy and beautiful it is. Oh, the depth of the riches both of the wisdom and knowledge of God. What astonishes me, is the ignorance of our ministers. In every sermon that I hear preached, I hear many mistakes, but these mistakes in themselves would of course be of not much account, but they in this way teach and instruct the people wrongly, telling them things which are not so. I think it is dreadful. But I must also tell you that it is very hard to get people to believe the Bible as it is. May be you are more successful, but I find it hard to convince them. O, to be sure, there are some who take no special interest in it--who listen, but when all is said, are dull and know nothing. Those who want to understand something are not so quick turned.

I cannot express my thanks to you in giving me the start in so noble a study.

Very truly yours, __________.

New Orleans, La.

DEAR BRO. RUSSELL: I am glad that the "Plan of Redemption" has met with a joyful reception in my Norway home. I heard from my father a week ago. He sends his thanks and warm greetings to you all. He says that it is not entirely new to him, he having discerned from the Word the outlines of the plan; but he rejoices now with joy unspeakable in being more fully able to see the plan clearly, being aided by my translations from the WATCH TOWER and FOOD, together with the long letters that I write to him, making it as plain as I can. Others besides himself are also getting interested, to whom these translations and letters are read, as the epistles of old, to different little congregations.

I have had a chance for about a month past to tell these wonderful tidings in a public way--the best way I can. The chaplain of the "Seamen's Bethel" has gone North for the summer, and left his place in charge of a man who is good enough to let me speak at their Sunday evening and Thursday evening meetings. There are not many ships and sailors in port at present, but a good many city people go to these meetings. Some are getting interested. I will, with God's help, continue till I am put a stop to, which will be when the old orthodox chaplain comes back. I give away many WATCH TOWERS to Christian seamen going to foreign countries, no telling what soil they may strike root in.

By the way, I experienced last night that when a natural or non-begotten person gets sick, and repents of his sins believing in Christ, his body is also restored to soundness in answer to prayer. I could not help thinking about the passage in Mark 4:11,12. The time is coming that those without should also understand and believe and be converted that they might be healed. Bless the Lord, O my soul. Yours as ever,

----

"THERE is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." --1 Tim. 2:5.

===================

R776 : page 3

"MASTER, SAY ON!"

Master, speak! Thy servant heareth,
Longing for Thy gracious word,
Longing for Thy voice that cheereth;
Master, let it now be heard,
I am listening, Lord, for Thee;
What hast thou to say to me?

Often through my heart is pealing
Many another voice than Thine,
Many an unwilled echo stealing
From the walls of this Thy shrine.
Let thy longed-for accents fall;
Master, speak! and silence all.

Master, speak! I cannot doubt Thee,
Thou wilt through life's pathway lead;
Saviour, Shepherd, oh, without Thee
Life would be a blank indeed.
Yet I seek still fuller light,
Deeper love, and clearer sight,

Resting on the 'faithful saying,'
Trusting what Thy gospel saith,
On Thy written promise staying
All my hope in life and death;--
Yet I ask for more and more
From Thy love's exhaustless store.

Master, speak! and make me ready,
As thy voice is daily heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, speak on, to me!--Sel.

====================

R776 : page 3

THE UNDEFILED ONE.

Who can bring a clean thing out of an unclean? not one.--JOB 14:4.

That the pre-existent Son of God "was made flesh and dwelt among us," is clearly stated in the Scriptures (John 1:14); that he was "holy," "undefiled" and separate from sinners is plainly stated (Heb. 7:26 and Luke 1:35); and that he knew no sin, while all other men are sinners by nature, is also stated (2 Cor. 5:21; Rom. 5:18; and 1 Pet. 2:22). The Apostle's argument that he was able to, and did give himself a ransom or corresponding price for the forfeited life and rights of Adam Rom. 5:17-19; 1 Tim. 2:6) proves the same; because the first Adam was perfect until he sinned; hence one who could give a corresponding price must have been likewise perfect, without sin, and free from its condemnation. The same thought is logically deduced from the statement that Jesus kept, fulfilled all the requirements of the Law; for we know that it was the measure of a perfect man's ability. Hence the conclusion is irresistible that he must have been a perfect man when able to do what no imperfect man had done or could do. (Psa. 49:7; Heb. 1:3; 4:15; 9:28; 10:5-10; Isa. 53:10-12; John 1:29.)

But notwithstanding the mass of Bible testimony as to his human perfection, many inquire, Can the possibility of this be scientifically shown? Others assert that it is an impossibility, and that the laws of nature are in direct opposition. They give unbounded weight to their imperfect understanding of nature's laws, and lightly cast aside the weight of Bible testimony.

The question, however, is well worthy of an examination from a scientific as well as from a scriptural standpoint: and Science and Scripture will be found to agree when properly understood. There is no law against our seeking evidence from every good source, but only egotism, or blindness, or both, will exalt human reasonings above the divine testimony.

We raise the query then: How came it that Jesus was perfect while his mother was imperfect? Who can bring a clean thing out of an unclean? Seeking to answer this query, the Church of Rome promulgated the doctrine of the "Immaculate Conception": Not the doctrine that Jesus was miraculously conceived by the holy power of God, as recorded by the Evangelists; but that Mary, the mother of Jesus, had a miraculous conception, and hence that she was pure, holy, and free from Adamic sin and imperfection. But the originators of this doctrine could not have been far-seeing, or they would have known that by the same reasoning it must be proved that Mary's mother had an immaculate conception, and so all the way back; when they would meet the same objection in Eve, "the mother of all living." She certainly was not sinless, for her transgression is recorded. 1 Tim. 2:14.

However, this subject is perfectly clear and plain now, from a scientific as well as from a Bible standpoint; but because of its intricacy and delicacy, special attention must be given in order to grasp its force.

For this reason we have not heretofore presented this subject, but recent inquiries seem to indicate the necessity for its presentation in order to confirm the faith of some.

The Scriptures hold out the thought that all EXISTENCE, LIVING ENERGY; or BEING, comes from the father and not from the mother. The mother receives and nourishes that germ of being until it is able to maintain an independent existence; i.e., until it is able to appropriate to its maintenance the life-sustaining elements which the earth and air supply: but the living organism which she nourishes came entirely and exclusively from the father. The word father has the significance of life-giver.

In harmony with this principle, God was the "FATHER," or life-giver, while the earth was the Mother of Adam, and hence of the human race (Luke 3:38). In harmony with this principle, the children are spoken of, as of, or from their fathers and borne by their mothers. (Gen. 24:47.) Thus the children of Jacob, counted through his sons, were seventy when he came out of Egypt; but if he or the twelve Patriarchs had daughters, which we cannot doubt, the children of those daughters were not counted as Jacob's children, they being counted to their fathers. And all of these seventy souls or beings are expressly said to have come out of the loins of Jacob. (Gen. 46:26,27, and Ex. 1:5.) So of Solomon it is said, that he came out of the loins of David. (1 Kings 8:19, and 2 Chron. 6:9.) So also the Apostle Paul and Israelites in general claimed that they all came out of the loins of Abraham; and of Levi it is written that "he was yet in the loins of his father when Melchisedec met him." Heb. 7:5,10.

Thus also the whole race was in and sprang from Adam their father, but were not from Eve. And thus it is written that in (through) ADAM all die, but not in (through) Eve. Because the race came of Adam it was, therefore, tried in him.

This which the Scriptures teach, is the latest deduction of science on this subject of Progeneration, as applied to life in all its forms. Scientists find abundant and conclusive proof in nature that life or being comes always from the male. The simplest form of illustration is a hen's egg: Of itself it contains no life; no living organism could under any circumstance come of it, unless it be impregnated with a living organism by the male. The egg consists of the proper elements, and in proper proportion, adapted to the minute organism received into it; and under proper conditions that organism develops: The yolk becomes wholly the bird, while the clear liquid albumen serves as its earliest nourishment until it breaks the shell and is able to sustain itself by appropriating cruder elements of nutrition. The principles here involved are the same in human and other animals.

In view of these testimonies of the Bible and Science it is a reasonable deduction that if the father be perfect, the child will be so: the perfect progeny would absorb and appropriate only such elements of nutrition as were suitable and beneficial to its perfect development-- throwing off through the operation of its perfect organism any other elements. On the contrary, if the germ of being be imperfect, it will appropriate whatever qualities its mother furnishes--good or bad; being imperfect, it would be unable to reject wholly the poisonous elements of disease. This is on the same principle that if two persons eat of strong food, the one with good digestive powers can appropriate its nutriment and pass off its unwholesome qualities, while the other with weak digestion could appropriate little nutriment from the same food and would be injured by its evil qualities.

It follows then, that had mother Eve alone sinned, the race would not have died: had Adam remained perfect, his life unforfeited and unimpaired, his offspring would have been the same, the imperfections of Eve would not have affected them; being perfect they would have appropriated good elements and have passed off naturally any elements of decay without injury. On the other

R777 : page 3

hand, suppose that Adam had sinned and Eve had remained sinless, Adam's condemnation and death would have affected the entire posterity just the same; the most perfect nourishment given to imperfect and dying germs would never make of them perfect beings. Hence the appropriateness of the Scriptural statement, that "In Adam all die," and "By one man's disobedience...death passed upon all." (1 Cor. 15:22; Rom. 5:12,19.) How wonderful the correspondency here between the first and second Adams and their Brides. As the death of the race depended not upon Eve but wholly upon Adam, and yet she shared in the bringing of it, so the restored life of the race redeemed, depends not at all upon the Bride of Christ, but upon Jesus, though by divine favor it is arranged that she shall share in the work of RESTITUTION of "that which was lost."

The fountain Adam having become contaminated by sin and death, none of his posterity can be free from contamination, for, "Who can bring a clean thing out of an unclean? Not one." The reference here must be understood as applying to the man and not to the woman: none coming from or out of the contaminated fountain can be clean: hence, "There is none righteous, no, not one;" none can redeem his own life nor give to God a ransom for his brother. Rom. 3:10; Psa. 49:7.

It follows then that the only obstacle to the generation of a perfect man is the lack of a perfect father to give a perfect life-germ; and hence the teaching of Scripture, that in the case of Jesus a perfect LIFE-GERM transferred by divine power from a pre-existent condition to the embryo human condition, was born "holy" and perfect, though of an imperfect mother (Luke 1:35). That he was free from sin and from every contamination which his mother in common with the entire human race shared, is entirely reasonable, and in perfect accord both with Scripture and with the latest scientific findings and deductions.

Another fact which scientists are demonstrating to themselves which seems to concur with Scriptural testimony is, that though life or being comes from the father, FORM and NATURE comes from the mother. The scientific proofs of this are more abstruse and less easily grasped by the ordinary mind; and this because in wisdom God has not only separated the various kinds, or natures, but in great measure limited them, so that they cannot mix or blend beyond certain limits.

The clearest illustrations of this principle that kind or nature comes from the mother, scientists have yet to learn, is found in the Scriptures: They furnish the principal and clearest illustration of the effect or result of miscegenation or the blending of distinct natures and prove more conclusively than science has yet been able to do, that NATURE comes of the mother though the father's characteristics attach. Take as an illustration, the offspring of the improper union between "the daughters of men" and those angels who kept not their proper estate, but degraded their nature: the progeny had the vitality of the fathers but the nature of the mothers--they were renowned MEN. [Superior to the then decaying race, it would have had hard masters in those Nephelim, had not God in goodness not only swept away the new race [new, because not of the same father] in the Flood, but restrained "those angels" who caused this trouble, depriving them of their former liberties, see articles in issues of June and December, 1884, and January, 1885, treating of these.] So great was the renown of these that it is to be found with more or less distinctness in heathen mythologies to this day, and hundreds of years after their destruction in the flood the false report that some of these were yet alive caused a panic among the victorious Israelites flushed with the victory of recent battles. See Num. 13:33.

But the chief illustration of this principle, is found in the fact that Jehovah, himself of the divine nature, has begotten sons of the same as well as other natures. He is the father of those of the angelic nature (Job 2:1; 38:7; Heb. 2:9), and of the human nature (Luke 3:38), as well as of the "NEW CREATURES" who shall be made partakers of his own divine nature. (2 Pet. 1:4). The will or ENERGY of Jehovah operating upon spirit-substances produced and developed angels; operating upon earthly substances (Gen. 2:7; 1 Cor. 15:47.) man was produced out of them, and when He would give us a clear conception of the generation of the new creatures to the divine nature, He represents us as begotten of him in the womb of the Covenant which he made with Abraham, which he symbolizes in a woman --Sarah, telling us that as Isaac was the heir of Abraham and child of promise (by Sarah), so we as or like Isaac are children of God, being children of the promise or Sarah covenant. Gal. 4:23-31, and 1 Pet. 1:3,5,23; and 2 Pet. 1:4.

The same principle is illustrated in the fact that in the typical dispensation, prior to the Christian Age, a child inherited blessings and privileges of its father, according to the favor and standing of its mother; thus again declaring that the mother's nature, rights, privileges and liberties attached to the child, though not of necessity the father's. See Gen. 21:10; Ex. 21:4; Gal. 4:30.

Again, Jesus' birth of a woman proves the same thing. The "holy thing" born

R777 : page 4

of a woman partook of the woman's nature, i.e., human nature--"of the earth earthy." Though retaining all the purity and perfection of the pre-existent (spirit) state, the transferred germ of being (in harmony with this law we are examining) partook of the nature of the mother and was "made flesh" by being "born of a woman."

It is yet further in harmony with this same law or principle that though Christ has been highly exalted to the divine nature, and is no longer human, yet it is declared of Him that he shall be the life-giver or father of the whole human race, while it is also shown that his work for the race is to restore the perfection of human nature which was lost for all through Adam's sin, thus showing that He as father will be on the divine plane, while the restored race as children of God through Christ will be on the human plane as represented in the New Covenant, illustrated by Keturah, Abraham's third wife, in the type. See "Food," page 153.

====================

R778 : page 4

OVERCOMING FAITH.

"This is the victory that overcometh the world," says the Apostle St. John, "even our faith." Even so, faith is our victory whereby we overcome the prince of this world. Faith sets the stronger Lion of the Tribe of Judah against this roaring lion of the bottomless pit; that delivering lion against this devouring lion. When the soul is surrounded with enemies on all hands, so that there is no way of escape, faith flies above them and carries up the soul to take refuge in Christ, and it is there safe.

That is the power of faith; it sets a soul in Christ, and there it looks down upon all temptations as waves at the bottom of the rock, breaking themselves into foam. When the floods of temptation rise and gather, so great and so many that the soul is even ready to be swallowed up, then it says, "Lord Jesus, thou art my strength, I look to thee for deliverance; now appear for my deliverance"; and thus it overcomes; the guilt of sin is answered by his blood, the power of sin is conquered by his Spirit, and afflictions that arise are nothing compared to these; his love and gracious presence make them sweet and easy.

Although, then, thou seest thyself the most witless and weak, and findest thyself nothing but a prey to the powers of darkness, yet know, that by believing, the wisdom and strength of Christ are thine; thou art and oughtest to find thyself all weakness, but he is all strength --mightiness itself. Learn to apply this victory, and so it is thine; be strong in him and the power of his might. But thou wilt say, "I am often foiled, yea, I cannot find that I prevail at all against mine enemies; but they still prevail against me." Yet rely on him; he can turn the chase in an instant. Still cleave to him. When the whole powers of thy soul are as it were scattered and routed, rally them by believing. Draw thou but into the standard of Jesus Christ, and the day shall be thine, for victory follows that standard, and cannot be severed from it. Yea, though thou find the smart of divers strokes, yet think that often a wounded soldier hath won the day; believe, and it shall be so with thee. And remember, that thy defeat, through the wisdom and love of thy God, may be ordered to advance the victory--to put courage and noble energy into thee against thine enemies --to humble thee, and drive thee from thine own imagined strength to make use of his strength. And be not hasty; think not at the very first to conquer. Many a hard conflict must thou resolve upon, and often shalt thou be brought very low, almost to a desperate point, to thy sense past recovery; then it is time to step in, even in the midst of their prevailing. Let God but arise, and his enemies shall be scattered. Thus the Church hath found it in her greatest extremities; and thus likewise the believing soul.--Selected.

===================

R777 : page 4

TO BE CAST OUT.

If the salt have lost its savor,...it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men.--MATT. 5:13.

The careful student of Jesus' words will find in them convincing evidence that he foreknew the history of the Christian Church from its inception to its close. It was through him, beyond doubt, that Paul was enabled to point out, for the guidance of the faithful, the great apostasy which was to extend through centuries of her history, and the final revelation of the man of sin. 2 Thess. 2.

In the epistle to the Romans (chap. 15), Paul alludes to and explains something of God's plan relative to the casting away, and subsequent restoration of the Jews; and hints at the casting away of the Gentile Church for the same cause, viz., unbelief. That this was more than a surmise on the Apostle's part, events have clearly demonstrated.

From our standpoint we can readily discern that what was apparently but an admonition was really a prophecy as well.

We cannot estimate the value this fore-knowledge of our Lord has been to his Church. Amid all the persecutions that have befallen his followers, they could "rejoice and be exceeding glad," assured of "great reward in heaven." How else could they have remained faithful among the faithless?

That the words quoted as our text are also prophetic and descriptive of the final unsavory condition of the Church (nominal) is more than a presumption.

Has this condition already been reached? This is an inquiry from which no Christian should shrink, and in the solution of which every Christian should be interested.

It is but fair to say that opinion is divided on the subject. While many mourn over the waste places in Zion-- while they recognize and deplore the absence of spiritual life and power, the great majority see in the interest displayed in the erection of fine churches, in a highly-cultured ministry, the large sums annually expended in sustaining these, and in multiplying their member, sure evidences of prosperity.

Add to this the cordiality which the world displays in furthering her enterprises, and there seems little more to be desired.

The few who recognize the loss of the real essentials of a true Church, hope for their recovery and a new lease of spiritual power. Vain hope! The student of the Word need not be misled by any such deception. Either this hope is delusive, or many scriptures must be false. Jesus says that at the time of his coming (presence) the Church will be made up of both wheat and tares. He teaches us that many who profess to be his followers were never recognized as such, and will be rejected. They may have taught in his name, they may claim to have cast out devils in his name, they

R778 : page 4

may have done many wonderful works in his name, but all this will avail them nothing. Many "wonderful works" that are highly esteemed among men are an abomination in God's sight.

While the world may have applauded these claimants, Jesus never recognized them as his followers, nor their works as contributing to the success of his cause. Much that is done in Jesus' name is really done to gratify pride and selfishness. Millions of dollars are expended with no higher motive than that of having the finest church edifice, the largest and "best-equipped" Sunday school, or the most eloquent minister.

Jesus made no attempt at a reformation of the apostate Jewish Church. His work was to inaugurate and carry forward the harvest; and with fan in hand he separated the wheat from the chaff. He accepted the faithful--the unfaithful he rejected.

Like all former dispensations, the present will give place to another when its allotted time has expired. The nominal Church having become a great worldly institution, has signally failed to bear witness to the truth, and is unfit for the greater work now becoming due.

Seeming conscious of her impending doom, she eagerly attempts whatever promises to save her from destruction. But Ichabod is plainly written over her portals. On her walls is the inscription, "Weighed in the balance and found wanting." Like her type, she compasses sea and land to make one proselyte, and with like result.

The world, quick to discern the condition of affairs, has already withdrawn a large portion of its respect, and accords her a much lower place than she formerly occupied. Her influence is sought more for worldly advantage than for spiritual aid. Her ministers no longer wield the moral power that was once theirs by almost universal consent; and it seems beyond dispute that the Saviour's prediction is about to be realized, and the aptitude of the comparison admitted by all, "Good for nothing, but to be cast out, and to be trodden underfoot of men."

S. T. TACKABURY.

====================

R778 : page 4

FRUITS OF THE RANSOM.

DEAR BROTHER RUSSELL:--I send you a brief synopsis of some discourses I recently delivered at Paris, Ills., hoping that it will not be uninteresting to yourself and the readers of the TOWER.

Yours in the blessed hope,

ALFRED MALONE.

"Because we trust in the living God, who is the Saviour of all men." 1 Tim. 4:10.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"And behold! a great crowd, which no one could have numbered, out of every nation, and of all tribes, and peoples, and languages, standing before the throne and in the presence of the Lamb, invested with white robes and palm branches in their hands." Rev. 7:9.

"These are those coming out of the great affliction, and they washed their robes and whitened them in the blood of the Lamb. On this account they are before the throne of God." Rev. 7:14,15.

From these Scriptures and others of their class I deduced that:--

(1) God is the Saviour of all men from the Adamic sin and death. (2) To accomplish this, he is the Saviour at first of a very few, a "little flock." (3) And in the work of this salvation he is the Saviour of a great crowd.

In the first, salvation from Adamic sin and death, is the great aim to be attained and is builded upon God's philanthropy and the eternal fitness of things. And it is necessarily now held in abeyance until the accomplishment of the second salvation; because the little flock is destined to be kings and priests, with Christ, to bring about both the first and third of these salvations. He is not now the Saviour, in fact, of all men, nor indeed of any as generally taught--a Saviour from famines, pestilences, earthquakes, cyclones, etc., etc. But he will be "the Saviour of all" from the effects of the Adamic sin and death.

Adam and Eve wrecked themselves and the race in the loss of innocence, in the loss of God's image, and in a gain of sin and death. Innocence, a God-like intelligence and moral grandeur, equal to the very perfectness of a God-made and God-endued manhood were lost by disobedience and death gained; yet so perfect in his organization, so God-like in intellectual and moral grandeur, that it took nearly a thousand years to so efface this image as to become totally dead.

The threats that met the sinning pair were, "In the day thou eatest thereof thou shalt surely die;" "Cursed is the ground for thy sake; in pain shalt thou eat of it all the days of thy life;" "and in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and to dust shalt thou return."

Animals as well as man felt the influence of the curse; when Adam sinned, they changed, revolted, and became abnormally offensive to mankind as perfection and dominion passed away from their ruler. And they all, as well as mankind are to feel the influence of the Son of Man in "the times of the restitution."

While obedient in Eden's Garden the pair were so gifted with the beauty, perfection and glory of a perfect manhood; so filled the grand niche in God's creation, that they only fell a little short of the angels of God. And all intelligences were put under contribution to administer to their necessities and happiness. His sight was flooded with glory, his taste was satisfied with richest viands, and his ears were thrilled with grandest melodies, his lungs were filled and bathed in the life-inspiring atmosphere, and his blood was made to leap and dance with a perfect manhood--God's inexpressible gifts for the perpetuation of a glorified manhood.

And this perfect state of manhood might have been continued forever, as the means to this end were placed within their reach. But with the entrance of sin, Eden was lost, lordship was lost, innocence was lost, happiness and a glorified humanity were lost, and pain and

R779 : page 4

woe and misery were gained!

"In Adam all die." "By man came death." "Wherefore, as by one man sin entered into our world, and death by sin." "By the offence of one judgment came upon all men to condemnation" of death. Through the disobedience of one man the world was flooded with sin and woe and death; and these could never have been lifted had not another perfect and obedient Man Redeemed-Ransomed the race. And so the revealing Spirit has said, "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:3-6.) And when "the little flock" shall have been glorified, that due time shall have arrived, and not till then.

This salvation is universal, and "God

R779 : page 5

will have" it, no matter who may oppose; for "He works all things after the counsels of his own will."

"But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. Taste death for what? That man might not die? No! That was God's inexorable arrangement--the condemnation was just and unalterable. Man, therefore, must die; but thank God! a Ransom was prepared to take him out of this death. "As by Adam all die, even so by Christ shall all be made alive!"

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had power of death, that is, the devil." Heb. 2:14. "For Christ also hath once suffered for sins, the just for the unjust." 1 Pet. 3:18. "Behold the Lamb of God that taketh away the sin of the world." John 1:29. That is, Jesus as the sacrifice for the sin of the world, released all from that condemnation and opened the way for restoring all to perfection--thus removing sin and its penalty--death.

With these and other Scriptures of like import, which I cannot quote here, it is unchangeably fixed and unalterably true, that all men shall be restored to the Adamic life through the Ransom. And as all sinned and died in or by Adam, so God being just, after the ransom was paid, the Redeemer controls all and may restore all to Adamic life and perfection; and then put them upon trial for themselves, not Adam for them; they will live for, or in, their own obedience; or die for their own sins.

2. To accomplish this, He is the Saviour of a very few--a "little flock."

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If to "the little flock" he gives the kingdom, makes them rulers with him in the kingdom, and "partakers of the Divine nature," this is a special salvation he does not give to all.

"Because strait is the gate, and narrow is the way that leadeth to life, and few there be that find it." Matt. 7:14. This life is immortality, and the relationship corresponds. They were living--justified before, but the strait gate and narrow way led to another--a different life. This salvation is only for "the little flock."

"For many be called, but few chosen." Matt. 20:16. This does not make God partial. He was under no kind of obligation to make any of the race immortal rulers. But this is a striking glory conferred upon the "little flock"; those that "suffer with Christ that they may reign with him." It is an election by grace for kingship and priesthood in the kingdom. This salvation is only for "the little flock," for the Bride of Christ, for members of his Body; and here there can be only so many. Christ's Body is not to be a monstrosity, but perfect and complete. And though "many" may run for this honor, it is only the "few," the approved, who shall be crowned. Paul therefore urges these "to so run," that ye may receive the crown, lest, if we do not so run, others shall receive our crown!

Now in this day many have lost sight of this great truth. We are not generally taught that if we do not die to the world, consecrate, be "a peculiar people, a royal priesthood, a holy nation, zealous of good works," we shall lose the crown, or be excluded from "the marriage supper of the Lamb."

Now it is popular, honorable, and leads to wealth and fame to belong to some so-called orthodox church, but in Paul's day, it meant the loss of caste, of riches and honor, and even life itself to be a member of the true Church. Pure Christianity is unchanged; now, as then, "they that live godly in Christ Jesus shall suffer persecution." And, if we are not partakers of this persecution, of this dishonor, we "are bastards and not sons." That is, many claim to be children of God, to belong to "the little flock," to the consecrating ones, whereas they only have "a name to live while they are dead" to this life of toil and labor and entire obedience to God!

Now, as in Paul's day, true believers must continue to "fill up that which is behind of the afflictions of Christ in their "flesh for his body's sake, which is the Church." The Head consecrated, suffered and died for the great honor of being King and Priest; and so must all the members of his Body partake of the sufferings in order to be partakers of his glory. Every vestige of sin and uncleanness must be covered by the blood of the mercy-seat, the Christian "reckoned" holy by the atonement, or there can be no such acceptable sacrificing, and without the sacrifice no reign with Christ.

They must be "killed all the day long, and accounted as sheep for the slaughter"--"must endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory."

As yet the world is not fully ready for restitution to Adamic life and perfection, as the Body of Christ is not yet complete. But so soon as the last member shall have finished his sacrifice, so soon shall the full work of restitution begin.

3. And, in the work of this salvation, he is the Saviour of a great crowd. It could not be otherwise. If the gospel call to the "many" is not compulsory to an entire consecration, then many who start and are honest will not obtain the prize; and these, though losing the crown, may be "saved in the day of Christ."

Having failed to make an entire consecration, they, in the great time of trouble that shall come upon all the world, may then and there come "up through great afflictions, washing their robes and making them white in the blood of the Lamb."

Forgiveness of sins or their punishment, or both, not only take place in this age, but will be continued in the age to come. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31,32.

The age to come is to be an age of mercy and forgiveness, as well as this. All sins may be forgiven there except the sin against the Holy Ghost. Those who have utterly apostatized here cannot be forgiven there; but the honest, though weak ones, who have failed of the crown now through the weaknesses of the flesh, may be forgiven there, or suffer "many stripes" for the wrong doings of this age, and finally get "near the throne" and live forever!

This is not the leading feature of that Restitution age, but grows out of the higher life and rulership offered "the little flock." So that, thank God! they who fail to win the crown may obtain eternal life "near the throne"!

"And that servant, who knew the will of his master, and was not prepared, nor did according to his will, he shall be beaten with many stripes." Luke 12:47. This, with other scriptures, teaches that Christians, servants of the Lord, they that knew and did not the will of God, shall in the age to come suffer therefor. This is not eternal misery, but "many stripes"; and these "stripes" are corrective, and not vindictive nor eternal. It is not "the second death" either; for "stripes" are not used to kill or destroy, but to correct.

The "few stripes" to those who did things worthy of them, because they knew not their Master's will, will be administered to those who have never heard of the Ransom; these are not even professed Christians, but belong to that larger class--the world--all men-- that God will have come unto the knowledge of truth. First saved from the Adamic death, through the ransom, then brought where truth is, and placed on trial, to live for his own obedience, or to die for his own sins.

The world is not now on trial, nor has it ever yet been. Adam was tried and failed, and all men in him. The new trial of the world cannot take place until the Head and Body of Christ are prepared to offer it. The Head of the Christ has been tried and triumphed. "The little flock" is now on trial, and when it shall have triumphed and been joined to the Head, then the trial of the world shall commence. When the King and Queen --the Christ and his Bride--shall have been married, then, and not until then, shall "the times of restitution" bear their perfected fruits. The "little flock" are not to be restored; they are to stand out as bright stars, and shine as the sun over a restored earth. The restored earth and its restored lord--mankind--will be indeed grand, but the "little flock," the Body of Christ, his Bride with the Head is the grandest of all! far above angels as well as men.

The pure wife is the glory of a pure husband; the redeemed, glorified Bride is the glory of Christ, and Christ is the glory of God! Everything in its own proper place and time; but "God over all blessed forever"!

====================

R780 : page 5

Y.M.C. ASSOCIATION EFFORTS.

"We confess to some alarm at the atmosphere of religious thought that hangs over the American churches to-day. The loud demands for a change of standards, the fascinating cry of 'progress in religious thought,' the easily-expressed ridicule for evangelical doctrines, in conjunction with 'elevated criticism,' may work harm among the young men of the churches; but we have great faith in Bible-reared young men, and if all our Associations but do their duty on the line of Bible work, there will be a faithful battalion to engage in the coming battle who will be undeterred by sneers, and unbewildered by the intellectual gymnasts of Bible criticism."

--Y.M.C.A. Watchman.

The above clip from the leading organ representing "Young Men's Christian Association" has an air of honesty and candor, but when critically examined, it has little substance, and suggests either ignorance, self-deception or hypocrisy on the part of the writer. We prefer to think not the latter.

How absurd for a truly "Bible-reared" man, who should know that the Bible teaches that God's children must "grow in grace and knowledge" (2 Pet. 3:18) in order to "come to a knowledge of the truth," (1 Tim. 2:4,) and leaving the first principles of the doctrine of Christ should go on unto perfection, (Heb. 6:1,) to feel opposed to "progress in religious thought"! Surely this "Bible-reared" brother has overlooked the promise of our Lord that the spirit of truth would guide or lead us into all truth, showing us things to come (John 16:13): and surely he has never read the Scripture which declares that "The path of the just is as the shining light which shineth more and more unto the perfect day." Prov. 4:18.

If he knew the Scripture teaching to be such, why should he stand in such dread and opposition to "progress in religious thought"?

But ah! we see his point now. It is that "progress in religious thought"-- "may work harm among the young men OF THE CHURCHES." Well, the writer is correct; and states himself well and truthfully: progress in religious thought would certainly work their ruin as sectarians. Growth in knowledge of truth is a grand liberty and privilege to every free child of God, for "whom the Son makes free is free indeed,"--free to grow as much as he can in all the truths of God's Word, into which the holy spirit of truth will lead; but not so those whose "progress in religious thought" is chained to creeds formed in the fifteenth century or later by men who, though honest, were no more inspired than their followers, and did not possess half the opportunities of Bible study and criticism enjoyed by their enslaved followers to-day. These cannot make "progress" while they are in and of the CHURCHES (so called). To make progress is to break the chain which hinders the God-ordained progress, and hence to wreck the sects as such. If this were accomplished there would be no longer Presbyterians, Methodists, Episcopalians, Lutherans, etc., but instead one church, fellow-members of one body of which Christ alone would be the Head and the Bible the only "standard."

The writer objects to any change of "standards." Poor man, he is as ignorant on this subject as of the Bible teachings on "progress in religious thought"! Does he not know that the standards or authorities recognized by the various sects are as different as they could be-- that they ALL contradict each other? The man who cannot see that the various sectarian creeds cannot all be right while contradicting each other is blind indeed. And if these conflicting "standards" are thus evidently in error, why should any conscientious man oppose "a change" of those standards?

And finally, what nonsense is in the last sentence quoted: "We have great confidence in our Bible-reared young men, and if all our Associations but do their duty on the line of Bible work, there will be a faithful battalion to engage in the coming battle," etc. If all the Young Men's Christian Associations of the world will do their duty as the writer suggests it, viz., by opposing "progress in religious thought," or changes in the "standards" of the sects, they will indeed get ready a battalion for the "battle of the great day of God Almighty" already commenced; but it will be a battalion prejudiced and trained, to use their energies against the progress of light and truth; against the establishment of the Bible as the true and only standard of Christian faith and knowledge. It will be prepared to fight with and for, present darkness and error in Church and State. This battalion is

R780 : page 6

even now taking its place in the ranks of "the kings of the earth and their armies" who will be ignorantly fighting against him that sitteth upon the white horse and his army (Rev. 19:19-21), to be ultimately, thank God, smitten with the broad sword that proceedeth out of his mouth--the Word of God-- the truth.

Then, they will be agreeable to a change of standards, to the Bible only. Then, they will favor progress in religious thought, for then Babylon, in which they are now in bondage, sectarianism with all its chains and standards will have fallen--sunken to rise no more, though "the smoke" or remembrance of the anguish of her overthrow shall never be forgotten, but will prove a lasting lesson.

Alas for the Bible-rearing practiced in the Y.M.C. Associations! they are completely under the control of the sectarians, by whom they are supported. Though professedly non-sectarian, professedly controlled by no creed but the Bible, they are more creed-bound than others, since they are bound by all the popular creeds. Their interest lies not in the building up of the body of Christ, whose names are written in heaven, so much as in the building up of the various sectarian systems: less in the truth than in the traditions of men which make the word of God of none effect, as did the sectarians at the first advent. (Mark 7:6-9.) While professing great Bible study, it is in ruts and grooves, and so hampered by creed-chains that progress, or growth, or Bible-rearing, is impossible. Hence they as others are "babes" instead of strong men, and have need that one teach them what be even the FIRST PRINCIPLES of the doctrines of Christ.

What a power these Y.M.C.A.'s might be if they really were what they profess. There true Christians could meet to study the Word, and throwing off sectarian shackles, grow in grace and knowledge and love of God; and growing up into Christ in all things, come to the measure of the stature of men in Christ, and henceforth be no longer billow-tossed by every wind of doctrine. They should know the truth, and the truth should make them free.

The cry of "Change the standards," from those of the popes and councils to that of the Bible only, or "progress in religious thought," was the battle-cry which shook the Church of Rome in the days of Luther. The Bible, as the only foundation of faith, was the basis of protest then, and the Church of Rome opposed it with all her power then and since, yielding only inch by inch to the increasing light. To-day she is being joined by those who once opposed her; They now cry "No change in the standards. Each seeking to defend its own existence founded in measure upon darkness, cries, Avoid and oppose any increase of light and all "progress in religious thought." No wonder that they lately feel themselves being drawn closer together than ever before. They now fight together against the ever-advancing light; but truth is mighty, and shall now prevail because it is due time, and these systems shall all be destroyed by the bright shining from HIS PRESENCE --who is called the TRUTH as well as the way and the life. How even some in Babylon can see a little of what is going on, notwithstanding sectarian prejudice, and the fact that their bread and butter, as well as influence and reputation, are all in Babylon, is shown by the following extract from Bishop Foster's lecture on MODERN METHODISM. He says:

"The Church's great dangers are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church....The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the Church, and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom."

===================

R780 : page 6

SUBJECTED IN HOPE.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.--ROM. 8:20.

On account of sin, mankind has been made subject to an oppressive bondage.

All who have ever possessed a measure of life have felt the restraints that have deprived them of its full enjoyment. An "adversary" has been permitted to snatch away from us the glorious gift of life bestowed by our Creator. For a few brief years we catch

R781 : page 6

here and there glimpses of the inestimable boon, and then yield up the last vestige to his insatiable demands.

He has but to lift up his imperious sceptre, and millions hasten to lay down this treasure at his feet and pass into his prison-house, from whose dark recesses no sound ever yet fell on mortal ear. Relentlessly he pursues all, unmoved by the sighs and groans and tears that reach to heaven.

When one contemplates the misery, the untold suffering, the anguish that for six thousand years have been permitted to prey upon the race, it seems a wonder that despair has not taken possession of almost all hearts, and hurried them rashly to terminate an existence that offered them so little of enjoyment--so much of pain. But here was another opportunity for God to manifest his love. He so loved the world that he gave, to accompany man on his weary pilgrimage, HOPE. Like a good angel, Hope enters the heart of the weary toiler, and beguiles him with visions of ease and plenty. Hope transforms the chamber of suffering and woe into an abode of happiness and peace.

She approaches the weary watcher keeping vigil at the bedside of some loved one, and quickly the pallor of death gives place to the flush of health, and the emaciated form recovers its fair proportions.

To-day the storm rages and darkness prevails, but to-morrow the sun will gild the heavens, and no storm traces remain. Hope whispers in the ear of that mother whose first-born has been smitten by an arrow from Death's quiver; her grief is assuaged, her tears are dried, and life is again possessed of some joys. The light from this good angel's presence penetrates the prison-house of Despair, and the strong bolts melt away; the chains that bound the many victims become as ropes of sand, and the prisoners arise and walk forth. When the shadow of Death darkens our threshold, and benumbs the senses, and the heart has almost ceased its pulsations, Hope whispers, "You shall live again," and points to an existence unfettered by the restraints of the present life, and unaffected by its evils. Not the Christian alone is blessed by her ministrations, but the vast millions unlightened by revelation as well.

To the former she brings sweet comfort from God's promises, which never have failed those that have trusted in them. To the latter she points out the many evidences of a Creator's love, for he hath not left himself without witnesses of this. (Acts 14:17.) Soon these promises will be more than realized in manifestation of the "sons of God" commissioned to "restore all things." Then shall Death be compelled to release his prisoners, for at the command of the Son of man all that are in their graves shall come forth to the judgment of Jesus and the saints. John 5:28; 1 Cor. 6:2; Psa. 149:9.

Then will be accomplished that which so long ago was promised to faithful Abraham, that in his seed all the families of the earth should be blessed. (Gen. 22:18.) Then all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him. Psa. 22:27.

S. T. T.

===================

R781 : page 6

PERPETUAL APOSTOLIC INSTITUTIONS.

Of necessity, the preaching of the gospel must precede all possible action for the teaching of those who are thus called out from the world. Because of this priority some seem to reckon gospel preaching the supremely important apostolic institution, and that therefore the chief, if not sole, object of the church's existence is to evangelize the world. We cannot but question this view when we examine the conduct of the apostles, coupled with the abundant and special provision made for the edification of the church.

"When the Lord ascended on high he gave gifts unto men...for the perfecting of the saints unto the work of the ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ, that we may be no longer children." Eph. 4:7-16.

The teaching of this oracle convinces us of two things:--First that the service of those several gifts was for one main object--"the perfecting of the saints unto the work of the ministry;" and second, that the purpose of that ministry was for "the building up of the body of Christ." A great work was to be done, and the spiritual "gifts" speedily or instantaneously prepared men for that work. But this rapid preparation of the men did not necessarily imply that their work was speedily done--it was a life-long labor, and ever permitted the exercise of patience, forbearance and prudence. The teaching of the apostle in 1 Cor. 14. shows how, in a church company richly endowed with these "gifts," it was necessary to be cautious in the use of the special capacities, in order to the general good of the whole. First, the service was to be intelligible--"let him that speaketh in a tongue pray that he may interpret;" then it was to be respectful to one another, for "if a revelation be made to another sitting by, let the first keep silence, for ye all can prophesy one by one, that all may be comforted:" and again, all was to be "done decently and in order." However great the variety --though "psalm, teaching, revelation, tongue, and interpretation" crowded upon each other, this order was possible, because "the spirits of the prophets were subject to the prophets," and we may presume that the exercise of all other gifts were equally under personal control. The "word of wisdom," "the word of knowledge," and the discerning of spirits"--appearing in the spiritual category of 1 Cor. 12--were also gifts to be exercised in the church; finding their most evident scope among the brethren. And thus we have a very abundant provision made for the teaching of those who had put on Christ.

But teaching is not a sufficiently comprehensive word to use in defining this work in the Church; rather say Edification; that is, building up. The man who essays the building of a house for himself and his goods, has not only to select his material, but to rear it after a definite plan and on correct architectural principles; else, if his house do not tumble about his ears, it may perhaps be a laughing stock to all gazers. How much more important is the building up of "the house of God." And though the master builders may lay the foundation ever so well, there is still great care and much wisdom needed in the superstructure.

In the Scriptures there are frequent references to the style of building necessary --as to quality (See 1 Cor. 3:10-15). The "gold, silver and costly stones" contrasting favorably with the "wood, hay and stubble," which the fire of trial is sure to destroy. As to kind, Peter gives it without a figure in his second epistle, chapter 1, where faith grows into virtue, virtue into knowledge, knowledge into temperance, followed by patience, godliness, brotherly kindness and love. This is the edifying or upbuilding which results in noble, good, and holy character.

Our own words, instruct and inform, carry with them the same idea of building; and whether in natural or spiritual things we cannot reckon a man to be properly taught or trained unless he is built up within--in-structed; neither can he be perfectly fitted for all service till he adds to his outward and visible aspect the quality of being informed --furnished unto every good work. It is easy to see how good a structure the spiritual house must be when it is built up of such elect, precious, living stones as these.

We presume it was in pursuance of such service as this that Paul and Barnabas retraced their steps in Asia Minor --confirming the souls of the disciples and confirming the churches. (Acts 14:21-23; 15:36-41.) A necessary work; for how else could those who were called to holiness and virtue maintain their stand against evil, and grow up unto Christ?

It is true we lack those primitive spiritual endowments so well fitted to qualify for the building up of the Church; but we are not deprived of their utterances. If the gospel of the grace of God, originally ministered by apostles and evangelists, has been written and "set forth in order" that thus we may be taught what was surely believed by the first disciples; we are no less fully supplied with "the words of wisdom and knowledge" and even much of "the discerning of spirits" of the olden times--all faithfully expressed, not in words and sentences of man's wisdom, but in those of the Spirit of God. Therefore to us most precious; the living oracles and divine testimonies by which we are to be built up, and brought to the inheritance of the kingdom of God.

R781 : page 7

The teaching of those inspired Scriptures is inexhaustible; they furnish instructive lessons and educative provision for ages of disciples and students; possessing a living and growing power like the other works of God, which forbids them ever becoming stale or useless. The Word of God has all shades of power, and every possible degree of fitness. If it is like the thunder blast to split the cedars of Lebanon, it is no less the gentle electric current which thrills in the telephone; a hammer so heavy as to break in pieces the rocks, yet anon so light that its pulsations on the tenderest chords of the human heart can elicit sweet music; a two-edged sword piercing even to the dividing of soul and spirit, and of both joints and marrow,

R782 : page 7

yet so delicate a probe as to discern the thoughts and intents of the heart. Wonderful treasure! How can we be poor or void of ability when thus furnished?

Whatever we may be short of in our Church needs for building up; it is a great fallacy to look for help to mere professional teachers. We may not have spiritual gifts, neither have they. We may not be able to show any speciality in our call to particular service, neither can they. They are to be tested simply by experience of their certain or probable utility. Are churches better taught by hirelings? Is it indeed likely that they should be? It is easy to compare the real intelligence of churches with or without "clergy"; and always to the disadvantage of the former. And it would not be reasonable to expect otherwise, because for this kind of moral building there is of necessity moral training. Mere faculty of speech, or depth of knowledge, or power of discernment, or even prophetic insight, must be qualified by love of the truth, by faith in God and devotion to personal holiness. No man can know the doctrine who has not done the work of God. (John 7:17.) This was true in apostolic times, and is true to this day. How little are we the better of those scholastic men who affect to be pastors and teachers in the Church of God: hiring out their learning by the month and year, and seeking for preferment to good livings in virtue of their college breeding.

"A peasant may believe as much As a great clerk, and reach the highest stature:"

not only in faith, but in church service. Witness the choice of the all-wise Master, when the foolish and weak and base things of the world were chosen to confound the wise and great and honorable; that no flesh should glory before God.

By the good providence of God we have most excellent translations of all the Holy Scriptures, and in addition, have access to a large amount of illustrative literature and biblical criticism calculated to awaken a still deeper and more permanent interests in the meaning and application of Scripture. And again, the occurrences of ordinary life and the relations of society, in and out of the Church, when viewed through the divine medium of faith and holy life, are instructive and suggestive in the highest degree.

Not everyone is qualified to be a prominent teacher or exhorter in the Church; but everyone may do something towards edification or correction. The most diffident may find opportunity in private; and, indeed, in the family of God, where all are closely knit together, there never fail times and occasions when a quiet word, an earnest appeal, or a friendly remonstrance may be used. Where everyone has access to the divine library, all may be wise; and who is there to forbid the loving and hearty service of the humblest in the Church?

The whole drift of the apostolic exhortation and teaching is toward universal, personal interest. They were to speak to one another in psalms, and hymns, and spiritual songs; they were to examine themselves, to confess their faults one to another, and to pray one for another; they were to build up one another in their most holy faith; and was there an urgent call for help, they were all to contribute according as God had severally prospered them. Now if this spontaneous and general ministry was the rule in early times when they were so beholden to spiritual gifts and spiritual guidance, and before the copious Scriptures of the Apostles were written out, surely we should be no less energetic in the cordial exercise of every power. The counsels of divine wisdom sound down the long ages, and demand attention at this hour. Only when they are faithfully attended to, can the Church be built up, and subsist as the pillar and ground of the truth.--G. Dowie, in Messenger.

====================

R782 : page 7

A REMARKABLE FAITH CURE.

Sister A.J. Cowles of Massachusetts sends us an account of her very remarkable cure in answer to prayer. This occurred in 1881. Since that time she has become deeply interested in the Scripture teaching relative to RESTITUTION, that it is due to the world and that physical healing can only be claimed consistently for such as have not consecrated the human nature even unto death. Were she in the same condition again she could only present her case before the Lord, saying, "Thy will be done." She could not with her present light make positive request for things and rights of the human nature she has sacrificed, to obtain the new nature and joint heirship with Christ. Nevertheless God is pleased to heal some of the consecrated ones even though they do not request such blessing.

Sister Cowles says:

"I received an injury to the nerves of the spinal cord while practicing gymnastics at Glenwood Ladies' Seminary. My physicians have given as their opinion, that "there was spinal weakness some years previous to this," and those who have studied the case most, say that this trouble existed from childhood and was probably a constitutional weakness from birth. They have also said that ultimately I "would have been a sufferer from spinal disease had this accident not occurred; but this hastened it, and caused a complication of diseases and greater suffering." My whole system rapidly became diseased in sympathy, and at last I was confined to my bed helpless. But scarce five months had passed ere I was seized with a severe attack of cerebro-spinal meningitis. I was taken to Boston for treatment. At Dr. Estabrook's Institute I received the tenderest treatment night and day, and Dr. Benjamin Codman being called in, fitted for me a spinal prop that supported the whole body. With the treatment and the aid of the prop, and a ten months' course of treatment at the Homoeopathic Hospital a year later, I was benefited so far as to be able to walk from room to room on the first floor, but was liable to fall at any moment. From the very commencement of my disease, the spine between the shoulders would suddenly give way, and I would fall to the floor without an instant's warning, and intense agony always followed. I was always suffering; never had one night's refreshing sleep, and severe attacks of neuralgia of the heart, alarmed my physicians and friends. I was shut in from all that made life dear, and the days, nights, months and years were one terrible great pain. O, those years of agony! No one but God can ever know what I suffered. One bitter trial came after another--everything seemed to slip from my grasp. No words can in the slightest degree, express what I suffered, with never one hour's freedom from pain. The doctors comforted me for years by telling me that if I did not get better I could not live long, but I lived on and on.

I prayed to be made willing to live God's time; and through all these years I tried faithfully, cheerfully, lovingly, to bear my heavy cross and not cast a shadow over the pathway of others, and I earnestly strove to keep my eye of faith fixed on Christ; and he did sustain me.

January 1st, 1881, I was admitted to the Adams' Nervine Institute in Boston, was confined to my bed and failed rapidly, and only the influence of outside physicians kept me there.

In April, the physicians decided that there was no earthly help for me, and told one of my former physicians and friends their decision, but he urged them to try again, and tried to think that they had made some mistake in the diagnosis of the case. Although he felt I could never be well, he had great sympathy with me and hoped that I could be a little relieved while I lived. The new attending physician, the 1st of May, finally decided to take up my case, and I was removed to a private room, forbidden to take one step or sit up for one moment. I was not allowed even to feed myself, but was given my food and drink like a babe--there remaining the hope that perfect rest might quiet the intense pain in my spine, but much to our disappointment the disease increased and I failed even more rapidly.

Through these years I have been under the care of the best physicians. They all spoke of my courage, and of trying with all my strength to be well, but all my courage and will-power could not conquer disease.

Through these years various kinds of treatment had been tried: electricity in its most approved forms, electro-magnetism, hydropathic treatment, the massage, plaster jackets, etc. My spine had been blistered over and over again, and burned with chemicals. The freezing process has been tried hundreds of times. Indeed it seems as if nearly every kind of torturing treatment had been tried, as I was willing to endure anything that held out the slightest hope of quieting that pain. After all those months at the Nervine, I was called to pass through the severe operation of having my spine burned with hot irons. Three times did I pass through that severe operation of having my spine cauterized with the thermo-cautery, and then the physicians thinking I was receiving injury, it was not tried further.

I shall always remember the day that the superintending physician entered my room, and kindly, tenderly, even sympathetically, tried to give me the physicians' opinion. He said, "Miss Cowles, the doctors of this institute have done everything in their power for you. You have been under the care of such men as Dr. Eades, Dr. Putnam and Dr. Webber, who stand at the head of the medical profession throughout New England. Indeed you have had the best medical skill of the country, and you, by your courage, have aided us by being willing to endure anything that we suggested; but you have failed rapidly, and now it is hard for me to say it, and for you to hear it, but you must go home and never try to step again." I said, "Doctor, I shall try to step while I live," but he answered, "Do not try to step much--if you do not you may live for a time--we cannot say how long, but if you do step much, or catch a little cold, sudden congestion will set in and you will die, for you know whenever we have yielded to your entreaties and allowed you to step, those hard pains have increased." After a somewhat lengthy conversation, the doctor turned to leave my room, and I said, "Doctor, you have convinced me that you are right. I fully realize that there are diseases that you physicians cannot reach, but if human power cannot reach me, Divine power can."

Through these years the mystery of suffering had troubled me, not alone my own pain and sorrow, but the suffering of the world seemed a problem I could not solve. Gradually I was led to see that there was much in our Bible that was passed over at the present day, and that we did not receive all the blessings promised in God's word. As I look back now, I can see that several times I was very near my present belief, and then in conversation with others I found those far wiser than myself could not believe it, and fearing it was sin in me I was thrust back again into the darkness; but through those last terrible months at the Nervine, as I grew weaker my faith grew stronger, and more and more firmly I believed that this blessing which was in the world in Christ's time, was being brought back again. I did not at this time realize, that this was coming to me, but I felt sure, and said to others, "This light is in the world, and to those who live it will be revealed." You may ask what first led me to this belief; I can only answer, hungering and thirsting after righteousness, striving to live near to God and being guided by him, longing for a higher, purer spiritual life; for, although I had been a Christian all these years, there was something beyond my experience that I craved, and my most earnest supplications rose to God for spiritual blessing.

After a complete consecration to God and his service, those petitions were answered. That precious gift was mine. Then, God taught me that we must look to him for physical blessings, even as for spiritual, and I asked Jesus to take me where I should be under no doctor's authority, that I might discard all human aid and claim him as my physician.

August 25th, 1881, I was discharged from the Nervine as incurable. Dr. H. sent me to "St. Luke's Hospital" for a few days, until the papers were made out for me to go to Brooklyn to the "Home for Incurables."

When I reached St. Luke's, owing to a peculiar web of circumstances, I was under no doctor's care. Dr. H. had power to place me there, but the attending physician insisted on not admitting me regularly, as he had conversed with the doctors from the Nervine, and feared I would fail and die; he would not regard me as a patient. This at first tried me, but here was a link in God's chain to answer my prayer. I left off taking medicine, although I had it with me, and claimed Christ as my physician.

At this time I had never been under the influence of any faith people, indeed the influence had been all to the contrary. Never had I met one who understood this faith. God, through my Bible, had been my only teacher.

I gave up medicine on Thursday, and through the days following, in spite of the unbelief that surrounded me, I was trying to press through the crowd of doubts and fears to touch the hem of Christ's garment, but all was dark.

I earnestly requested Dr. Codman to bring me some faith people, and he very kindly came on Tuesday with Dr. George B. Peck and Miss Charlotte Hawes. When they reached St. Luke's, the matron, a noble woman and earnest loving Christian, objected to their being admitted, saying: "It is not right to believe that one with incurable diseases can be healed." Dr. Codman replied: "Miss Cowles has the faith, and it would be a great comfort to her to have these people pray for her. I have something at stake as a physician, but under the circumstances I will go up with them, and as a physician watch the case, and see that she is not injured or excited in any way. Can they pray with her?" The matron answered: "I really have no right to forbid your going to her room, as she is not our patient." If I had been a regular patient, these friends could not have prayed with me. They came to my room. After a preliminary conversation, Dr. Peck prayed that I should be given more faith. Throughout that prayer I had the most terrible battle, but Christ overcame the adversary for me when I was too weak to battle longer. Dr. Peck then said: "We will go now and come again;" but I begged them not to leave me. I cried out: "Lord, I believe. Help thou mine unbelief!" The battle was over. I was calm then and ready for the second prayer. Dr. Peck anointed me with

R783 : page 8

oil in the name of the Lord, and claimed the promise in James 5:14,15. He then said: "Stand still and see the salvation of the Lord," and bidding me good morning, he and Dr. Codman went down stairs. At my request Miss Hawes lingered for a moment, and knelt by my bedside. I said: "Would it be right for me to rise and dress and go down stairs?" She simply answered: "Ask the Lord." We remained in silent prayer a moment. I then arose. For years the cords in my limbs had hurt me intensely in stepping. When I placed my feet firmly on the floor those cords relaxed at once. I walked the length of the room without the pain. I lay no stress upon the words, "I walked," but I do emphasize decidedly the words without the pain, for I was free from that agony that had been my constant companion day and night all those thirteen years. You cannot realize that glorious freedom that was mine. I knelt, praised God for his wonderful gift, rose, dressed, stepping freely and naturally, without one indication of falling, and in God's strength walked down stairs, very much to the surprise of Dr. Codman, who was waiting for Miss Hawes in the room below. I refused to sit, wishing to glorify God by standing. After conversing for a time with these friends, and as they were leaving me, Miss Hawes said: "As this gift is given you, you must not be presumptuous. You had better lie down for awhile." I obeyed, and for an hour great strength came to me that I could feel to my finger-tips. O! such strength and power was poured into my body. One lady patient said to me afterwards: "Were you suffering intensely that hour? Your face was almost purple, but we did not dare speak to you." I found afterwards that they thought I had become suddenly insane, and went down stairs and came back, and was dying. As I look back now I do not think it strange that they should have thought so. Would it were in my power to describe the experience of that hour, for it was glorious. You may ask, "Did this pain ever return again?" Yes! twice; once as a temptation, and must I confess it? once for a sin. That afternoon as I thought, now I will rise again, the pain came back and seized me in its firm grasp from head to foot. If they had only told me what I always tell an invalid to-day, Satan may be allowed to place pain in your body just like the old pain, to test your faith, I should have been prepared, but that was not God's way for me, and it came to me like a terrible shock, "O! I am not healed after all!" Then the thought came, I have been down stairs; that alone was a miracle, and I looked to God for an explanation. He taught me that it was a temptation, and giving myself into God's hands, and trying to rise in his strength, the pain vanished in an instant. Two days after this I limited God--not willfully, but thoughtlessly--but it was a sin nevertheless. I was thinking, "How glorious it is to be free from this pain, to be well once more," and then I thought, "It is not possible all that tenderness in my spine is gone," and I placed my hand upon my spine to test it. The pain came back. In an instant I realized I had sinned; I had limited God's power. I prayed earnestly for forgiveness, and the pain went away never to return again.

The day after I was healed I received this message from Dr. C., "I am anxious about you, but cannot leave my office. Do send me a word." I obeyed him literally, and sent the one word, "Victory." Later, another message came, "Please write me a few lines on a card." I again obeyed, and wrote him, "Victory! Victory! Victory! through our Lord Jesus Christ!"

Dr. C. came to me, and as a physician tested me, and the very tests that proved disease three weeks before, failed now. I was wholly healed, and gained in strength rapidly. The most precious gift of all was sleep. All these years I had never known what sweet sleep was, and in those months at the Nervine the physicians had ordered for me all kinds of medicine, chloral, etc., and the little sleep that they succeeded in giving me was filled with terrible dreams and agony; but now I slept like a little child.

By this time the papers were made out admitting me to the "Home for Incurables," but lo! Christ had healed me! I wrote to those who had obtained the permit, and said how wonderfully I was doing, but received word to wait until they had seen the Dr. H. who sent me to St. Luke's; and so I waited until they met, and he told them to allow me to go home, as I was perfectly able to do as I pleased. I was "now no case for any hospital," and three weeks from the day I was healed, I went home alone to surprise my friends. I had written them once, but they did not understand the

R784 : page 8

full extent, as my thoughts at that time were more on the spiritual blessing.

On that beautiful afternoon, as I crossed the threshold of my home, my friends looked upon me very much as Mary and Martha must have looked upon Lazarus, when he was risen from the dead. My dear father said, "Allie! Allie! if you had been brought in here in your coffin to-day I should not have been surprised, but what can I think now?" and a neighbor calling him outside, said, "Mr. Cowles, how is Allie?" and he answered, "O, don't ask me! she is so well that I do not dare to think or speak of it."

God has led me forward, and my faith has grown firmer and stronger as I have witnessed Christ's wonderful power in others. Often have I been told by even good people, "This was a wonderful gift to you, but do not tell others they can be healed." Ah! their eyes are blinded, and they do not see Christ as a perfect Saviour able to save to the uttermost.

====================

R784 : page 8

REST--IN GRACE SUFFICIENT.

The benediction of undisturbed rest is a blessing sought and eulogized wherever man is known, but experienced by a surprisingly small fraction of the race. Everyone craves rest. Careworn souls, turning away from the vision of weary years of trial and bereavement to friends upon whom sorrows press but lightly, wonder at the beauties life seems to hold for them, and ask the secret of their peacefulness, enquiring where this rest is to be found. Disappointed hearts, turning from the futile chase for joys which kept so near, but just beyond their reach, tantalizing, beguiling, inviting, yet receding faster than the swiftest feet could follow, come, breathless and panting, ready at last to relinquish the long-continued pursuit, and, dropping with weariness, imploringly ask for rest. Beautiful home-circles, long unbroken by the ravages of the destroyer, and all the more perfect by the firmness of affection's cords, grown to be so mature, must be broken now. The cords must be parted, and all the attendant pain endured. Hearts must bleed, tears must flow. And now the bereaved, sighing for an hour of forgetfulness, in which they may recruit their vigor, looking away from this, the keenest sorrow they have known, with swollen eyes and with sobs that melt the sternest heart, appeal to our sympathies and ask, "Can you not tell us where we may find rest?"

All classes are in search of rest. The cry for it reverberates upon a thousand hill-tops, and echoes along the fertile valleys of the earth. It comes to us from the north; the south also is calling for rest. They seek it in the east, nor is the west satisfied without it. Millionaires have everything beside it; the penniless desire it above the bread they crave. Health cannot satisfy without it; with it, sickness is powerless to disturb. Ease becomes wearisome if rest of soul be absent; its presence makes the heaviest burdens light. Without it, we sigh; but this soul-rest turns our sighing into singing. Bitter tears flow where it does not abide; but with rest, tears lose their bitterness. What price is too dear to pay for rest of soul? Cheerfully will they endure hardness for a season, if but the assurance of its coming attend the labor of its famished seekers. They will work till hands are brown and callous from their toil; till brains are weary, eyes are dim, and limbs grow feeble. They will deny themselves the comfort of the present, modify arrangements for the future, to prepare for its enjoyment, and engage every power, to the end that this priceless boon be made their own.

Yet while it stands knocking at their very doors, they will not take it! While it sits awaiting entertainment, they turn away as if it were an intruder upon their time! While it offers itself, saying, "I will confer enduring comfort," they refuse, as if because so readily obtained it could not be worth the taking. They would work for it, yet seem unwilling to accept it as a gift. But oh, wearied, one, have you not labored long enough to no account? Have you not yet borne enough? Have you not suffered enough, sighed, wept, sought, agonized and called? Have you not already spent too much time and means without avail, conscious, after all this anxiety, of the same hungering, thirsting, aching heart? Have you not experimented until convinced that such is not the means by which the pearl may be discovered? Have you not tried all that reason bids you venture? Alas, 'tis true! but your soul is burdened still. Now cease your random search, and embrace the blessing just outside your heart. Rest is there! Rest for you. Rest now. Rest forever. The grace of God includes it, and comes to you laden with its sweetness. Walk with God, and it shall be yours this day and evermore! "Come unto me," said Christ, "all ye that labor and are heavy laden, and I will give you rest." That means you if you are burdened. Surely you do not doubt it! You would not say that because your burdens are peculiar, and unaccountably afflicting, that therefore Christ is unable to fulfill his word? Then he must mean you just as you are; and the heavier the burden the greater is your need of relief. It signifies nothing whether the burden be great or small. He can bear it in either case. Therefore, bring it to him, and having done so, leave it with him. You must do it; the privilege is too great to be neglected. Christ loves you and would not see you burdened thus. He commands you to do it, and if you love him you will obey. Having "come" to Christ, having "taken" his "yoke," and "learned" of him, the unqualified promise is, "you shall find rest." Now, if you do not find rest it will be because of some reserve; for the promise stands unchanged. Rest is always given when the conditions are fully met. Then plead no excuse; your case is not an exceptional one. You shall have rest if you will accept it. Then do so and "go in peace."

The cause of unrest among believers is not the excessive weight of burdens, not the severity of trial, for often the fully consecrated, who enjoy the sweetest rest, are they whose material surroundings are of the most distressing character, subjecting them to sorrows calculated to harrow beyond expression; yet they ride on victoriously, while others with far less reason for complaint are disturbed much of the time. The cause lies within themselves; and consists in a partial reception, only, of the grace which would drive forever from their lives such inconsistencies as are often deplored in penitence and sorrow. Neither victory nor rest shall ever gladden our hearts by the simple absence of the ills of life, but rather through divine strength being brought to our assistance. And this can only be done by the concurrence of our wills; including, and indeed, necessitating an unreserved surrender to God. Oh, if this work be accomplished what mighty results will follow! It will be as natural for us to rest in God as it is for us to breathe. Soul-rest will be ours continually, and effective labor for God the outward expression. As the child, timid, fearful, unwilling to venture, when alone, becomes wonderfully brave when conscious of his father's presence, so we, though formerly helpless, will, by the abiding presence of our God, venture anything, everything so long as it be IN THE DEFENSE OF TRUTH and in obedience to the Father, who has promised to protect us.

And what shall be able to disturb us while God's strength is still our own? Shall it be the remembrance of weary years of trouble? Shall it be a death-bed scene? Shall it be painful memories of loved ones who have failed, and thus mortified or grieved us? I tell you it will not be found in these things to molest the repose abiding in our hearts. While the surface may sometimes show agitation, the peaceful currents of the soul will move on toward the boundless ocean --God himself, whence came this wondrous grace; then the tide of his love will come, overwhelming the little disappointments of an hour, drowning our sorrows, washing away the stains our tears had left, and thrilling with a heavenly joy our souls, as, standing in bewilderment, we demand, with the astonished Paul, whose words were unequal to his rapture, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." --H. Roissy.

====================

Z.W.T.T. SOCIETY'S FLORIDA LANDS.

Some who engaged plots of the land donated to "Z.W.T. Tract Society" at Pinellas (see Supplement), finding that circumstances do not favor their going, have donated the installments paid to the Fund and returned the land for sale. Besides this, another Brother interested in the truth, has donated to the Society near the other donated lands four ten-acre plots.

Thus it comes that we have about twelve plots now for sale. Of these four have small ponds, and would require some ditching, and can therefore be had at half price.

====================

VOL. VII. PITTSBURGH, PA., OCTOBER, 1885. NO. 2.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely

we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

FORTUNATELY we have come across another small lot of "YOUNG'S ANALYTICAL GREEK, HEBREW AND ENGLISH CONCORDANCES"--the best--the "Author's Edition," at much below the present price of the work. We desire that many might avail themselves of the opportunity for obtaining a work so valuable, indeed almost indispensable to Bible study. This great book is cheap at the regular price, five dollars; but we have secured this lot so as to offer them to you at just half the price. They are new and perfect. See last page, last column.

====================

R785 : page 1

VIEW FROM THE TOWER.

The announcement in our last issue, that we had in view a plan by which those zealous for service could probably use as much time as they could gather from the absolute necessities of life, brought a shower of Postal Cards to our office. These, should they lead to nothing more, have proved already a blessing to your fellow servant, the Editor, refreshing his heart as he perceived from your earnest words how deeply the truth had taken hold of your hearts as well as of your intellects.

When one's heart is absorbed with the truth, he not only seeks by every means and every sacrifice to promulgate it, that others may be blessed with it, but he will look for fruit from his labor; he cannot help it. And thus it is that you and I as we labor for the cause we love, desire as the Apostle expresses it, to "know that our labor is not in vain in the Lord;" to see some of the fruit. Yet we must learn to labor on steadily whether fruit appears or not, knowing that though the germination be tedious and the growth and ripening slow, the ultimate success of the labor is assured by the all-wise Master in whose service we engage. If we go forth earnest in the service, and fully consecrated, he will surely use us; and if done for him only, our labor cannot be in vain. "He that goeth forth and weepeth [feeling the importance and cost of the work in self-sacrifice] bearing precious seed, shall doubtless come again bringing his sheaves." Psa. 126:6.

Sometimes the blessing comes in an unlooked for way, even as in the present case your cards were refreshing messengers to us. And again, the blessing of consecrated service, is sure to be greater upon ourselves than upon others. He that watereth others, shall himself be abundantly refreshed. To the extent that you have been a laborer for the Master and have sacrificed anything for the spread of his truth, we feel sure you have received present pay of this sort, as well as persecutions (2 Tim. 3:12) besides the laid up hopes and promises "reserved in heaven for you."

This, your experience and mine, was the experience of others before us in the service; and to us, as to them, God sometimes grants a glimpse of the fruit of labor when we feel faint and discouraged. Thus it was with the Lord; after considerable labor and teaching "many went back" and followed him as disciples no more, and Jesus said unto the twelve, "Will you also go away?" Then came the refreshing evidence that the truth had taken fast hold of some, when Peter answered "Lord to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." (John 6:66-69.) Not only was Jesus' heart cheered by Peter's zeal, but Peter also was blessed, "Blessed art thou Simon." Matt. 16:16,17.

Elijah felt lonely, and that his efforts to refute the false teachers of Baal were yielding no fruit, and prayed that he might die; but God who knew all about it, encouraged him with the assurance that seven thousand of Israel were still faithful to the truth, who doubtless had been helped and strengthened by Elijah's labors.

Paul, the great Apostle, whose writings have been, and yet are God's storehouse of wisdom and instruction, from which the faithful throughout the age have been supplied with "meat in due season," appears to have written almost all of his epistles with a view to correct some doctrinal errors into which he saw the various companies of God's children liable to fall, or to help them out of errors into which they had already fallen. Little did he suppose probably that his zeal and efforts to assist the saints and guard them with truth, were to be so widespread in their influence as God's guideposts to the Pilgrims of eighteen centuries.

So with us dear friends; we must not gauge our sacrifices and efforts by the little we are permitted to see of the results, but must press on. In fact while interest in the work enters largely into our sacrifice, we must beware and remember that our sacrifice was made to God, and not in any particular interest of our own, in the work; and while we take an absorbing interest in the work, as the development of his plans, we should remember that our consecration was to the Lord; that in accepting it, the Lord made no promise to show us any fruit of labor, and hence whatever we enjoy in this way is God's favor more than promised. In order that we may ever feel our own insufficiency, and that all the needed power and wisdom for the work is in him who is at the helm "working all things after the counsel of his own will, we are not permitted to see much fruit from our own individual labor. Otherwise success in his labor might enkindle pride and self-sufficiency, and make us unfit for further service. But we thank God that we are given so clear a view of the grand results at the end, worked out by the various agencies operating under divine supervision.

Seeing the final results, portrayed in God's Word, should lead us to diligence and sacrifice that we at that time may find, that by the favor of God our labors and tears, and weariness, and endurance of the reproaches of Christ, (Luke 6:22,23.) were not in vain, and that in the accomplished results we shall have some share, and then more fully than now appreciate the privilege of being co-workers with God and with our Lord Jesus in the greatest and grandest work of God--Redemption, Reconciliation, and Restitution of the race.

Ah, yes; the Master saw little fruit of his sacrifice when he died, and you and I must expect a similar experience. But of him it is written, "He shall see the travail of his soul and shall be satisfied. (Isa. 53:11.) The grand results will abundantly prove the wisdom of God, and the cost, though great, will prove none too great when actually seen as God already foresees it. Then, too, all who now sacrifice for and suffer with Christ shall be satisfied fully. If they have had travail and have made sacrifices, not for error, but for the truth; not for sects, but for Christ, they shall receive great reward (Matt. 5:11,12); they shall be satisfied when they enter into the joys of their Lord.

Recently, in looking over our list of English readers, the smallness of the number suggested the fact that each of the about three hundred had cost an outlay of about forty dollars. (The outlay, of which these are as yet the only fruitage, amounted to nearly eleven thousand dollars, aside from the willing labor connected with it.) And the thought came, How many of these appreciate the truth? How many, as they see what it costs in reputation to hold the truth, regret that they ever received it? How many--how few--appreciate the truth at forty dollars--at what it cost to bring it to their ears?

These were discouraging thoughts; and then we thought of the great cost-- of the Master's sacrifice--of what the expense of our salvation had been; not in silver and gold, but the precious blood of Christ, and the precious cost as well, in self-denial to him who made himself of no reputation, and, though rich, became poor for our sakes, that he might redeem and bless us. As we saw how few there are who appreciate the first great cost, or endeavor to do a part in the same direction, we said to ourselves, Ah! it is because they and we all see but imperfectly. The world, the flesh and the adversary paint things in false colors before men's minds, and it is only as the truth shines in and gets possession of us that we are able even to approximate its value.

The mail then brought us three English letters, one from a new reader, who had just received a copy of "Food," and two from older readers, one of which, from dear Brother Riley, was just in time for the last TOWER, which contains some extracts from it. We said, as we read Bro. R.'s letter, and saw how firmly the truth had taken hold of him, What is such fruit worth? Our answer, as we considered our own estimation of the value of the truth--beyond price, preferred to millions of money and oceans of respect and influence--was, one such heart made glad and brought nigh to the Lord and refreshed by his glorious plans, as seen in the unfoldings of his word of truth, is well worth the entire expenditure, made in England, of time and labor and money. If no other one there had been reached and blessed, doubtless Bro. R. would refuse such a price in exchange for it. And who can tell how many shall yet believe through the words and efforts of these already blessed.

Then came the memory of sacrifices which we knew some had made [and we know probably of but few of the sacrifices and sacrificers--God alone knows them all]; the sick sister who, not being able to give time or money, cast into the Lord's treasury two long switches of her hair to be sold, and the funds used in the spread of the truth; and the sister who, in the same interest, sold a gold watch chain, in which she had once prided. Under the influence of truth that pride had given place to zeal for the truth. We remembered also the brother in Kentucky who, having no money to spare, sent a watch, and a sister who, from the same motives, sent a gold ring; and many others who we know are denying themselves many things which they once prided in, such as costly apparel, etc., that they may have means which they can and do use in the blessed service. Let all such remember, as they hear of

R786 : page 1

hearts made glad by the truth, that they have had a share in the work of blessing.

R786 : page 2

If we may not see much fruit from our individual labor, thank God for what we are permitted to see of fruit to our united efforts. As memory called up these and other sacrifices, and the many whom we know to be using the spare moments and holidays in spreading the truth, or attempting to spread it (which is as highly appreciated by him who looks upon our hearts--who accepts our endeavors rather than our results); and as we noted the many and earnest answers to the proposed new plan of labor mentioned in our last issue, which have come, and are still coming to hand, we thanked God and took courage afresh.

We need scarcely tell you that "a book of remembrance"--a special record--is made in our office of those whose zeal for the Master and his Word is thus evidenced; and who can doubt that such and a much more perfect record is kept by the Master. They are his and found on his side in this day, when he is selecting his jewels. As he tests each one, can we doubt that he measures their love for him by the spirit of sacrifice for the truth which actuates them? Then let us value more and more our privilege of showing our love for him by gladly bearing reproach, and dishonor, and weariness, and inconvenience in the cause of truth--the cause of God.

These thoughts, encouraging and strengthening to us, we give to you, that they may likewise do you good.

> "Truth! how sacred is the treasure;
> Teach us, Lord, its worth to know;
> Vain the hopes, and short the pleasure,
> Which from other sources flow."

If we could properly estimate truth, it would make us careful lest we should lose it, and we should value less its price in self-denial, and appreciate more the privilege of communicating it to others, even at the cost of further self-denial. Sacrifices of time, and money, and reputation would be considered "light" matters and would "work out for us a far more exceeding and eternal weight of glory," while we would be prepared thereby to look not at the things which are seen, our sacrifices, etc., but at the things which are not seen--the exceeding great reward in reservation for the overcomers.

====================

R786 : page 2

EXTRACTS FROM INTERESTING LETTERS.

page 2

St. Louis Co., Mo., Sept. 28, 1885.

C. T. RUSSELL, DEAR FRIEND IN CHRIST:--You will find enclosed one dollar to pay for the TOWER. I am doing all I can to spread the glorious truths. I am very poor in this world's treasures, but rich in faith. Year before last I had the TOWER sent to a brother of mine and he loaned it to his neighbors. I was there since, and was surprised to see how much good fifty cents could do. Men who had never feared God, who would not talk on religion, had their Bibles searching for more light, and would hardly talk of anything else. I am "anxious for greater service in the vineyard," and wish to know the plan you have to suggest. I have one copy of "Food" very nearly worn out by loaning and desire more, please. I know it is but little I can do, but I know it will be acceptable to our Father.

Yours in Christ,

R786 : page 2

Yorkshire, England.

GENTLEMEN:--Working in an empty house some days ago, I found some leaves of a book treating on the Bible. There is nothing to lead me to a conclusion as to what the title is, but every leaf I have is about the Bible and its teachings. "Why Evil was Permitted, The Day of Judgment, The Plan of the Ages," etc. These leaves have whetted my appetite, and after searching well I found what appears to be the last leaf, and it directs me to address a letter as this is directed for further information on these matters. I can only say that, not only I, but others with whom I associate, are never tired of talking, reading or hearing of these things. The leaves I have I would not sell for money, but I should like more, and I hope you may be able to supply me, God bless you richly. Yours in Christ,

Berrien Co., Michigan.

ZION'S WATCH TOWER.--Dear Friends:--A pamphlet published by you, accidentally came to my notice a few days ago, and although torn and mutilated, I have read all I can of it, and desire more of that light that seems to have penetrated your soul. In accordance with your request, which I find on last page of cover, I write you as an earnest, prayerful seeker after truth; knowing that in time past it has pleased God to send light to his children through one another, as in the case of Cornelius (Acts 10). My prayer is "Lord, what wilt thou have me to do?"

Now I send to Pittsburgh, to Zion's Watchman, that he may tell me what to do, and send me what he thinks I need. I think I could use several of the pamphlets to good advantage.

Yours in fellowship of Christ,

London, England.

DEAR BROTHER RUSSELL:--It is with heartfelt thankfulness that I write to you for the TOWER. Praise God from whom all blessings flow. The TOWER is looked for with delight, not by myself alone, others here look for it with equal pleasure, and we desire you to send it for another year. The subjoined list are the names of those who send money. We have of late had a real feast through the TOWER; it has opened up the Scriptures so that we can now search for ourselves. What once was to us very nearly a sealed book, now becomes full of harmony and beauty. We are already despised and rejected of nominal Christians, but we count it joy that we are accounted worthy to thus suffer with him. Since we have seen something of the truth, and are no longer building with the wood, hay and stubble of men's traditions.

Our little Bible class does not grow very large, but we are not building on numbers. We find we get some very precious seasons with about four, and I think up to the present our best meetings have been the smallest; and during the week when two or three meet for a few minutes we often part with some new thought or reminder of the grandeur of the plan or character of God, and go forth with renewed energy to serve him. I find the experience vastly different from my previous experience in the nominal church, then doubting and fearing with a very indefinite idea of what was future both for the servants of God and those who did not serve him.

But now we are glad to see that all shall be taught of God. Looking at the unfolding plan of God we cannot but see that his ways are higher than our ways and his thoughts higher than our thoughts. Please send more reading matter. We are gradually finding interested readers.

Your brother in Christ. __________.

R786 : page 2

Neosho Co., Kan.

DEAR BROTHER IN CHRIST:--If I should not be too late please forward a wall chart to my address for which I will pay express charges. I expect to return to my own nation in the near future (Cherokee Indians) and I will be more able to make the vision plain. I would send you money to pay for one or two years subscription of your paper, the Z.W.T., if I had it; but just now I am so pressed financially that I can scarcely keep my family, but hope I can do something soon. I preach as often as I can leave home, and ride from ten to twenty miles to make known this truth. Pray the Lord to bless his poor servant, who once was blind but thank God that now I see. I ever remain your brother in the Anointed One.

[N.B. The supply of WALL CHARTS is exhausted.]

Toledo, Ohio, Sept. 20, 1885.

DEAR BROTHER RUSSELL:--Again is the welcome Z.W.T. at hand. But alas I can not read it any more. [A cataract has been forming over his sight gradually.] Having it read second-hand, and by those not consecrated however well meaning they be, it has not the satisfactory result as when read by myself. I am hungry for the glad tidings, but for the present cannot be satisfied and must now draw on the store gathered when natural sight was one of the blessings. Please inform me what your plan is for the consecrated ones. If I cannot see to read I may find a willing ear to talk to. Hoping you may be able to gather the meaning of this communication, the Lord bless you and be with you in his work is my prayer.

Yours in Christ, __________.

page 2

Mitchell Co., N.C., Sept. 29, '85.

DEAR BROTHER RUSSELL:--A suggestion in your last number of WATCH TOWER to those having time to invest in the Master's service at the eleventh hour, caught my eye and moved my heart, as I had been asking the Lord to open up the way that I might be enabled to do more effectual work in his vineyard. Not that I have been idle or careless about the "glad tidings of great joy which shall be to all people," or of the Church's glorious position, either; as I have been lecturing on these glorious themes for some time past until this summer, when the powers of darkness became somewhat alarmed, taking possession for the present, but it is only for the present, for they have already whipped themselves.

It was after this manner: I had, as a feeble instrument in the hands of the Master, built up a considerable Sunday attendance, on lectures and Bible readings, in a section deserted by all denominations, but formerly belonging to the Baptists. They saw a good chance to reorganize their church and Sabbath school, which they did, offering me the superintendent's place if I would join them. Telling them I was not for sale, of course they left me "out in the cold." Many were dissatisfied with the proceedings and caused considerable interruption, so much so, that they now have no Sabbath school and very seldom any preaching.

Their preacher passed my house today and told me that perhaps he would leave this fall, not having been here quite twelve months. Truth will prevail. He sees there are impressions of God's eternal truth so deeply rooted that he will either have to submit to it or leave.

I was lecturing on the Millennium and God's promises to the Jews, when by a strange circumstance I fell in with your Sample Copy of Z.W.T. This has been over two years since. I was led by God's Word to see that there are deeper and richer blessings for the church and world than held out by the sects. Praying for more light on these glorious truths, the Lord sent your publications. It would be strange to you indeed, if you could know the harmony in our teachings before I saw your views, or heard of them. But I only had the outlines until the Lord brought us together. O then, what light indeed, rayed forth from "ZION'S WATCH TOWER."

Ever since I have been circulating your publications and lecturing. In this and the adjoining county deep impressions have been made and I feel confident will show fruit in God's "due time." The Methodists and Baptists prevail in this country, and held strong antagonism until the true light burst forth; since, they have become alarmed and are holding meetings together. Pilot and Herod were made friends in condemning the Lord of Glory. Strange coincident with his first rejection! It is only a question of time, when the way will be open for more successful labor. Patience for the Lord's "due time," is what we all, perhaps, are deficient in. May we "let patience have her perfect work."

I have engaged a school, but am not bound for any definite period; I only take it while waiting for the Lord to open up something in which I can serve him better. If he has directed through you in the "plan" mentioned in last TOWER we will shortly "know of his will." I wish to stand ready for whatsoever and whenever he may call me.

Being aware of the great value of time with you, and the vast importance of the glorious work in which the Lord has called you, makes me feel as an intruder by writing so much, but I cannot close without giving you an expression of my feelings and desires as a co-worker in the closing gospel harvest of the age, which indeed "is ripe" while "the laborers are few."

The vast importance of the truth of the millennial glory so thrills my whole being, that I could proclaim the "glad tidings from Greenland's icy mountains to India's coral strand," and "from the rivers to the ends of the earth" in honor to the name of Jesus who is riding forth in his majesty.

Sweetest name on mortal tongue,
Sweetest notes in Seraph's song.

Truly,

===================

R784 : page 2

NOT to know evil, that is innocence; but to know evil and choose the good, that is virtue.

A WORD spoken pleasantly is a large spot of sunshine on a sad heart; who has not felt its effects? A smile is like the bursting out of the sun behind a cloud to him who thinks he has no friend in the world.

TRUE repentance consists in the heart being broken for sin and from sin. Some repent, yet never reform; they resemble a man traveling in a dangerous path, who frequently starts and stops, but never turns aside.

"THAT fortitude which has encountered no dangers, that prudence which has surmounted no difficulties, that integrity which has been attacked by no temptation, can best be considered but as gold not yet brought to the test, of which therefore the true value cannot be assigned."

====================

R786 : page 3

OUT AND INTO.

Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow, and burden, and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading, and terror, and gloom;

Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and permanent joy.

Wonderful love that has wrought all for me!
Wonderful work that has thus set me free!
Wonderful ground upon which I have come!
Wonderful tenderness, welcoming home!

Out of the terror at standing alone,
Out, and for ever, of being my own,
Out of the hardness of heart and of will,
Out of the longings which nothing could fill,
Out of the bitterness, madness and strife,
Out of myself and of all I called life;

Into the light and the glory of God,
Into the holy, made clean by blood,
Into His arms, the embrace and the kiss,
Into the scene of ineffable bliss,
Into the quiet, the infinite calm,
Into the place of the song and the psalm.

Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power that nothing can stay!

--Sel.

====================

R787 : page 3

ONE MEDIATOR.

There is "one mediator between God and men, the man [Greek anthropos--human being] Christ Jesus, who gave himself a ransom [Greek antilutron --a corresponding price] for all."-- 1 Tim. 2:5,6.

The Greek word translated Mediator in this text is *mesites*, and has the significance of the English word mediator, viz., "middle man," or reconciler, or, as defined by Webster, "one who interposes between parties at variance for the purpose of reconciling them."

On this subject there are two views, both of which we believe to be very erroneous. First, we mention the view growing popular recently among so-called advanced thinkers, viz., that God, after trying to secure man's attention and love and reconciliation for four thousand years with very little success, changed his plan of operations and sent Jesus to entreat for him with mankind and to win man's love over to God, that thus reconciliation between God and men might be effected. They take this view because a false theory compels it; their theory being that God has nothing against mankind that would require a Mediator to adjust and settle, while mankind has supposed grievances against God which the Mediator was needed to dispel. This class, for the same reason, find no meaning or sense in the Scriptural statement that Jesus was a ransom for all men. They claim that God required no ransom for sinners, but was so full of love for men that he could not permit his justice to act in opposition to them; that God's love over-mastered his justice.

This theory makes void the ransom, and the atonement through it, in a most deceptive manner, because it pretends to accept all the Scriptural statements on these subjects, though it as really opposes and makes void the Scriptures on these subjects as do open infidels.

Its influence is really more misleading than theirs. But not only does such a theory make void the ransom, but it is totally unreasonable of itself, being in opposition to all the known facts.

Facts testify in hundreds of ways that "the wrath of God" rests upon the race. Sickness, pain and death, pestilence, cyclones and earthquakes are facts however we may account for them. We must either conclude (1) that our Creator cannot prevent and remedy these evils, or (2) that he is careless of our welfare, or (3) these evils are permitted by him as a penalty for sins, and as a manifestation of his just wrath and righteous indignation therefor. We are not left to conjecture as to which of these views of the facts are correct; for the Bible not only assures us (1) that God is able to prevent evil, and has all power in heaven and in earth, and (2) that he is not careless and indifferent to the welfare of his creatures, and that he loves them; but (3) that death with all its attendant miseries and troubles, is the just penalty for sin, (Rom. 6:23; Deut. 32:45; Gen. 2:17; 3:17-19; Rom. 5:17-19.) and that exposure to the disorders of nature as experienced in earthquakes, cyclones, etc., are incidental adjuncts of the curse which came upon man as the just wages or recompense for the sin of their representative Adam, and are therefore evidences of divine disfavor or opposition.

That the Scriptures clearly state these facts to be evidences of the WRATH of God, should be known to all. The apostle speaking for himself and the Church, says, We "were by nature [through the fallen nature inherited] children of wrath even as others." (Eph. 2:3.) "For the wrath of God is revealed [displayed] from heaven against all ungodliness and unrighteousness." (Rom. 1:18.) Not only is there the present general display of divine displeasure against the race, (death, etc.) but the Scriptures point to a "wrath to come," "a day of wrath and righteous judgment of God" (Rom. 2:5.) the great time of trouble in the end of this age. The wrath manifested in death, etc., for Adam's sin, is supplemented by that to come because of the wilfulness and perversity of Adam's fallen children.

Such as shall accept of Christ as their ransom, we are expressly told "shall be saved from wrath through him" (Rom. 5:9): while on such as believe not in the Redeemer "the wrath of God abideth" [continues]. (Jno. 3:36.) Such as now accept of Christ and become his obedient followers, are saved or delivered from wrath to come; and even now, though not delivered from present wrath and penalties of sin, they are assured of God's acceptance of the ransom and of his favor toward them and of a full release shortly from every vestige of the curse and wrath now resting on all. Thus by faith we reckon ourselves delivered or "saved from wrath through him" (Rom. 5:9.) whom God raised from the dead, even Jesus, which delivered us from wrath to come. 1 Thess. 1:10. The same word is rendered vengeance, Rom. 3:5. Is God unrighteous that taketh vengeance? Compare verses 23 to 26.

From these texts, as well as from the facts about us, slow indeed would be the mind, or obstinately obtuse the heart that would claim that the great Creator could not be angry under just and proper cause. It would be as improper for our Creator to refrain from righteous indignation and wrath when there is a just and proper cause, as it would be for him to be angry without a cause. He is angry with wickedness and sin every day (Psa. 7:11), and declares that ultimately, sin, and all who love it, shall be no more.

The same Greek word rendered "wrath" in the above texts, is rendered "angry" in Mark 3:5, "He [Jesus] looked about on them with ANGER, being grieved for the hardness of their hearts." This was proper anger, a righteous indignation at hypocrisy and wilful opposition to the light.

While God announces his anger, and shows its justice, he bids us beware of it, lest, because of our fallen condition, we err in judgment. We therefore recognizing ourselves as imperfect in judgment, are admonished to leave it for him who cannot err, and who says "Vengeance is mine I will repay." Hence we are exhorted to "put off all these--anger, wrath," etc., (Col. 3:8) and let all bitterness and wrath and anger... be put away from you," (Eph. 4:31.) and to be swift to hear, slow to speak, slow to wrath." (James 1:19.) The Greek word used in these three illustrations referring to the Church is orge the same exactly as used above in referring to the "wrath" of Jehovah, and the "anger" of Jesus. The reason, as we have shown, is that we are not capable in our present fallen condition to judge our fallen fellow creatures; hence while God's wrath is a righteous indignation "the wrath of man worketh not the righteousness of God." (Jas. 1:20.) Hence the command, "Be ye angry and sin not." There may be instances of wrong and oppression when we should be angry, when to be otherwise minded would be wrong, and would show either a sympathy with the wrong, or a lazy fear of the result of opposing it. We must remember our own weakness and liability, and be ready to cease resentment upon evidence of true repentance and reform, remembering that God has said, "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19.) We say, therefore, that this view, which ignores and denies the wrath of God against sin and sinners, and which therefore sees no necessity for Christ as a mediator for man's sin toward God, is in direct opposition, both to the facts of life and to Scripture testimony.

But now let us look at the other distorted view of the mediation of Christ, the view generally known as orthodox. It pictures before men's minds, a God so angry as to be ferocious and cruel, whose rage against sinners pursues them not only during the present existence, but beyond the grave, and supplies them with existence for the one and only purpose of torturing them everlastingly. Then dropping for the time being their unscriptural and absurd idea that there are three Gods, "one in person," they speak of Christ Jesus as being very different from Jehovah; for whereas the one, as described, would be the personification and embodiment of hate, anger and malice, the other, they represent as love and love only. While according to this view Jehovah was engaged in hurrying off earth's millions to everlasting torture, Jesus appeared and by a sacrifice of himself, placated, or in a measure, satisfied the wrath of Jehovah.

According to this view, Jesus having finished the sacrifice for man's sins, ascended to heaven, where it is claimed he sits upon what is termed his mediatorial throne. It is claimed that Jesus will occupy the mediatorial throne until the end of all probation. Their claim is that while he sits as mediator between God and men, he will plead for the sinner, and importune God not to send him into everlasting torture, but to let him come into heaven; and that when Jesus shall leave that mediatorial throne and come a second time, there is no more hope for sinners. Then it is claimed Jesus will look again over the already fixed verdict of the just and unjust, in what they term the judgment day, and thereafter Jesus and his Church join with Jehovah in the grand (?), glorious (?) and delightful (?) work of superintending the everlasting and hopeless torture of the great majority of the human race in endless woe, either mental or physical, or as claimed by some, both.

We deeply pity the benighted mind to which this view of God's character and plan has the slightest appearance of right or truth. Such know neither the Father nor the Son.

The idea of so-called Protestants on the Mediatorship of Jesus is very closely related to that of Roman Catholics on the same subject. The Church of Rome directs the sinner to go to the priest, who will intercede for him with the Virgin

R788 : page 3

and dead saints, and these in turn intercede with Jesus, who finally intercedes with Jehovah and secures the forgiveness of sin. Protestants, leaving out the mediation of priests, dead saints, and the virgin, come directly to Jesus, as a Mediator and Intercessor. The thought presented is that of the angry Jehovah approached by the loving Jesus, who PLEADS for us, showing the wounds of Calvary, until finally the Father relents and reluctantly receives the sinner. This view is forcibly expressed in the following verse from an old and familiar hymn:

> For me he ever lives,
> For me to INTERCEDE;
> His all redeeming love,
> His precious blood to PLEAD.
> Forgive him, O forgive, they cry,
> Nor let that ransomed sinner die.

Alas! that any claiming the name of Christ, and possessing the Bible, should be in such ignorance of the character of Jehovah therein revealed. Instead of repelling his ransomed creatures and requiring the pleading and interceding of a Mediator to induce him to be reconciled to us, the very reverse is true. All the mediation is in the past, so far as God is concerned; and ever since the ransom-sacrifice of Jesus was accepted as the propitiation or satisfaction for our sins and the sins of the whole world, Jehovah's attitude has been propitious [favorable --gracious] toward the sinner, ready and willing to receive all that come to him in and by the merit of that propitiatory sacrifice. And it has been the mission of the Apostles and of all who have become the children of God through faith in the finished work of Christ, to herald the fact to all men that God is now ready and willing to receive all who thus come. Therefore, as says the Apostle, it is, "As though God did beseech you by us, we PRAY YOU in Christ's stead, BE YE reconciled to God." (2 Cor. 5:20.) This text shows that the part of Christ's work of mediation which related to the settlement of the claims of justice against us, as sinners, was at a full end--finished, completed, and that the part remaining was the making known of this divine reconciliation to the sinners, making them aware of God's favor and willingness to receive all that come unto him through the finished work of the Mediator.

How clearly the Scriptures guard us against the two extreme theories of man. They assure us that God is love; that the Lord is very pitiful and of tender compassion; that he has no pleasure in the death of the wicked, but would that all would turn unto him and live; that he authorized Christ and all his followers to be his ambassadors and ministers, to make known the good tidings of reconciliation accomplished "by the death of

R788 : page 4

his Son, whom he set forth to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world." (Rom. 3:25, and 1 John 2:2.) They assure us also that Jehovah's love and wisdom planned the redemption, and that, in raising Christ from the dead, he gave proof of the acceptableness of the sacrifice, and of the certainty of the resultant blessing. It is not only true that in due time God sent his only begotten Son for our redemption (Rom. 5:6), and that God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8), but it is true also that this was Jehovah's original plan, and that before sin entered, even before the foundation of the world (1 Pet. 1:18-20; Rev. 13:8), his wisdom and love provided, and beheld in the distance, "the Lamb of God, which taketh away the sin of the world."

So far as God is concerned, the mediation of Christ Jesus is all in the past. As the Apostle expresses it in the text under consideration, the Mediator who stood BETWEEN the just Creator and his condemned and guilty creatures, was "the man Christ Jesus," and not the exalted Jesus. He mediated by giving himself a ransom [a corresponding price] for all. It is not the glorified Jesus that intercedes as mediator and prays pardon for sinners. If such were the case, the Son of God need not have come into the world to die for the sinners, but might from the first have prayed for them. But if prayers only were needed, no mediator would have been necessary, for God himself "SO LOVED the world" --"while we were yet sinners." It was because no mediation, in the sense of entreaty, was necessary, and because no such action could mediate between God's violated law and the sinner, that the mediation was accomplished in a totally different manner. The Mediator was the man Christ Jesus. He became a man that he might be the Mediator. The act of mediation consisted in the man Jesus giving himself a ransom [corresponding price] for all men, to meet the penalty of the law of God against all men, that henceforth the condemnation of sin and its penalty death being removed, there might be no obstacle hindering men from the enjoyment of God's blessing and favor. In a word, the sacrifice for sins is the mediation, and the Sacrificer at the time of the sacrifice is the Mediator.

That this is the correct idea, is not only borne out by reason, and the above statement of Scripture, but by every text in which the word Mediator, as applied to Jesus, occurs. The same word occurs as follows: Gal. 3:19,20; 1 Tim. 2:5; Heb. 8:6; 9:15 and 12:24. These refer to Jesus and Moses, both as mediators. They show that Moses, as the mediator of the Law Covenant, was a type of Jesus, the Mediator of the New Covenant.

The apostle, after informing us that Christ was mediator of the New Covenant, adds, (Heb. 9:15-22--Diaglott) "For where a covenant exists, the death of that which has ratified it, is necessary ...a covenant is firm [binding] over dead victims, since it is never valid when that which ratifies it [or, is to ratify it] is alive. Hence not even the first [i.e. the Law Covenant] has been [was] instituted without blood," [though the blood used in the type was not the actual blood of Moses the typical mediator of that typical covenant, but the blood of beasts representing Moses' blood]. For every commandment of the law having been spoken by Moses to all the people, taking the blood of bullocks and of goats with water and scarlet wool and hyssop he sprinkled both the book [of the law, the covenant] itself, and all the people, saying, "This is the blood of [or evidence of the death, of that which ratified] the covenant which God enjoined on you."

It will be observed that the killing [shedding of the blood] of the bullocks and goats, was the mediation, their death representing the death of Moses the mediator of that covenant. In the killing of these, the mediation was completed; the covenant was ratified and in full force that very instant. The sprinkling of the blood upon the book and people was not a part of the mediating of the covenant, for the covenant had no force or binding value until the mediation was complete, finished. That which mediated for the sins of the people RATIFIED, or completed the covenant, i.e. made its provisions applicable to the people. The sprinkling of the people and book came as a result of the ratifying of the covenant; as a result of the mediation for their sins typically represented in the death of the beasts.

As in the typical, so in the real mediation for sin, which ratifies and brings into force the better covenant--the New Covenant. The man Christ Jesus mediated or came between God and man by meeting the penalty of the law against which mankind had sinned. He opened up a new and living way [a new way of life] by bringing into operation a New Covenant or new arrangement between God and man. The original arrangement entered into between God and his creatures was, that if obedient to God, man should live forever. This we failed in as a race, represented in Adam, and the penalty--death--came upon all. God could not make another contract or covenant with men whereby they could have life, while they were already under sentence of death for the violation of the original covenant or arrangement. Hence it was impossible for a new covenant or arrangement between God and man to take effect at all, until the penalty of the violation of the original engagement had been met by the payment of a ransom-- a corresponding price. The one paying that price and removing the obstruction which hindered the making of a New Covenant, is the MEDIATOR. The man Christ Jesus, who gave himself a corresponding price, did thus cancel the penalty of the violated covenant, and thus opened the way for the "New Covenant," or new contract between God and men; wherefore he is called, "The Mediator of the New Covenant." Compare Heb. 9:15.

Thus the death of Christ, by meeting our penalty, mediating for us or making "reconciliation for iniquity," RATIFIED or established the New Covenant, putting it into force, and so, immediately after Jesus' sacrifice was complete and had been formally presented to God on our behalf, came the Pentecostal blessing, marking the beginning of the New Covenant.

It may help us to appreciate the matter, if we examine the New Covenant and see what kind of an arrangement it is, and also the typical covenant of which Moses was the mediator, as represented in the dying beasts.

The New Covenant or new arrangement between God and man, is that expressed to Israel, whose sacrifices, covenants, etc., were typical of those to be instituted once for all men. "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah.... This shall be the covenant that I will make with the house of Israel: After those days [after a while or by-and-by],

R789 : page 4

saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord'; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and remember their sin no more." Jer. 31:31-34.

The new and future covenant is here compared and contrasted with the Law Covenant, under which, as a nation, they had long been. The thing to be desired was to get rid entirely of the original sin and condemnation, and to get a clear understanding of God's requirements and have a fresh trial--i.e., to be permitted each individually to stand trial for life or death according to obedience or disobedience, in hope of obtaining and retaining everlastingly the right of life.

Israel supposed that they had received virtually this, when the Law Covenant was ratified. With great pomp and solemnity, that covenant was instituted at the hands of Moses, and they were assured, as the items of the Law were announced to them, that "The man that doeth these things shall LIVE" as a consequence [have life as long as he doeth them]. Rom. 10:5; Gal. 3:12; Lev. 18:5. But their bright hopes were soon blighted, for one after another died, giving evidence that none of them kept their part of the covenant fully; and it soon became evident that, By the deeds of the Law [Covenant] could no flesh be justified in God's sight. Rom. 3:20.

This was God's object in giving them that typical covenant. He thus showed them their own depraved condition, to convince them that a great remedy was needed for the great malady of sin-- that a great Saviour was needed to deliver them from the enemy's power. The Law Covenant was given to teach this lesson, and to typify and illustrate the operations of the New Covenant coming after it, as well as to fill up the time intervening before the right time of the introduction of the New Covenant which it typified.

The New Covenant is like its type, the Law Covenant, except that its range will be greater; it will embrace the world represented by Israel; its provisions will be grander and deeper as an antitype is always superior to that which is used to typify it. Comparing the two, under the Apostle's direction, we can see the vast superiority of the New Covenant over its type: The typical covenant, established or ratified or mediated by the death of bulls or goats as sacrifices for original sin, was insufficient; for such sacrifices "can never take away sins"; (Heb. 10:11), their death was not a ransom--not a corresponding price, to the death of man, not equivalent in value to the penalty resting upon mankind for the violation of the original covenant by their representative, Adam, and nothing short of this could cancel the sin and remove its penalty really. That God so regarded their covenant is evident from the fact that it had to be repeatedly ratified every year by the sacrifice of more bulls and goats on the typical "Day of Atonement," thus indicating that the original guilt was not blotted out and canceled, but merely RECKONED SO for a year at a time. This process of ratifying the typical covenant yearly, and offering life to every Israelite who would live up to its requirements, was kept up for centuries, though none of them gained the coveted boon--until the man Christ Jesus, came--a perfect man whose life came not through a father of the Adamic race, but from Adam's Father, Jehovah. Thus we see another use for the Law Covenant; it pointed out and served to prove the man Christ Jesus the only perfect man, and hence the only one who could give a ransom--a corresponding price for the transgression of the first perfect man's failure to obey the first covenant.

But as the sacrifices by which the Law covenant was mediated were only typical and temporary, and hence of no lasting value to sinners, so also, the other provisions of that covenant; for instance, the law given them and which they covenanted to obey, was written in tables of stone, and their hearts being left in the depraved condition, to keep the law was an impossibility--it could only condemn them, as out of harmony with it.

Now contrast with this the New Covenant and its better conditions. The foundation of the New Covenant is sure; the mediation is thorough and complete and needs not a yearly repetition; the putting away of original sin is by "one sacrifice for sins forever" (Heb. 10:12), because the Mediator of the New Covenant mediated not with the blood of others [bulls and goats] "but by his own blood," by "better sacrifices" than those (Heb. 9:12 and 23), "when He offered up himself" (Heb. 7:27) "a ransom for all." Thus seen the security of the New Covenant rests upon the cancellation of the penalty of the original covenant violated by Adam our representative. A corresponding price, i.e., a ransom, is the only complete settlement of the old case which would admit of a new covenant being entered into with us. Hence the importance of realizing the RANSOM price given by the man Christ Jesus, the mediator of the New Covenant, before we can appreciate fully its blessed provisions. The man Jesus was not only a better sacrifice than bulls and goats, but His better sacrifice became the "surety of a better covenant." Heb. 7:22.

Notice that by the provisions of the New Covenant the sinners released from the penalty of the former violated covenant, will not only have a new trial, but will, in addition, have restored to them the original perfections of being, whereby they shall individually have as full an opportunity of rendering obedience, and meriting life everlasting, as Adam their representative had under the first covenant. And their trial will be backed up by the lesson learned from Adam's disobedience and their own experience under sin. This is indicated in the promise of the New Covenant--"I will put my law in their inward parts and write it in their hearts." Thus it was with Adam; he needed not to have God's law written on tablets of stone, for his instruction, because his very being was permeated with that law. His mind (spirit) was in harmony with God's mind (spirit). Sin had not warped and twisted his judgment and made wrong to appear right. Malice, selfishness and pride had not at that time displaced righteousness and love, the image of God in which he was created. And not only was his mind in harmony with God, but his body also. He had then none of the physical imperfections

R789 : page 5

and tendencies to evil that now so hinder and incapacitate, for perfect obedience to God: So deeply was the Law of God originally written in the perfect human organism that even the past six thousand years of degradation, sin, ignorance, superstition, and misery has not entirely blotted out that law; and to-day even the most degraded savages give evidence of some appreciation of right and wrong, even without the written law. "These having not the [written] law," "show the work [or give evidence] of the law, written in their hearts ...their thoughts the meanwhile accusing or excusing." (Rom. 2:15.) This glimmer of conscience, often so distorted by superstition and error as to lead into deeper error, serves to illustrate what it would be to have the full Law of God clearly and deeply written in the heart.

But, moreover, the word "heart" is used to represent the center of affections, hence the promise of the New Covenant is not only to give mankind an intellectual knowledge of the Lord, so that they shall need no further instruction one of another, but the law will be deeply and lastingly engraven in the very center of the affections of all who will accept the provisions of that covenant. O how different is this new covenant from its type given to Israel! how much grander the sacrifice of mediation which cancelled the old and ratified the new. How much better to have the heart-written law (which implies restitution to God's image) than the law written on tables of stone.

Thank God for the New Covenant, praise him for its bountiful provisions for every member of the fallen race; and above all, noting how all else depended upon its mediation and ratification by the settlement of our indebtedness or penalty under the original covenant (death), let us, above all, praise God for the gift of his Son, the Mediator, "the man Christ Jesus who gave himself a ransom." Compare Heb. 10:16-20 with Jer. 31:31-34.

===================

R789 : page 5

OUR ACCESS TO GOD THROUGH THE ONE MEDIATOR.

"Having therefore boldness to enter into the holiest by the blood of Jesus." Heb. 10:19.

"No man cometh unto the Father but by me." John 14:6.

From the foregoing it will be plain, we trust, that the mediation is all in the past, that it is not the living, glorified Jesus who is now mediating between God and men and propitiating God as toward and for us, but that the mediating and propitiating work, is all completed, finished, ended by the Mediator who gave himself as the mediatory or propitiatory sacrifice --the man Christ Jesus.

This being true, it is evident that there is no longer any barrier or hindrance to prevent any sinner who accepts of that mediation--the ransom--from having access to the Father without any one to intercede further on his behalf. It is evident that to obtain the forgiveness of sins provided for by that propitiating ransom, the sinner for whom it was given has only to go to God and claim the forgiveness, and needs not to bring any other sacrifice for sins than that ONE, and needs no Mediator either in earth or heaven. This simple truth is beautifully expressed by the poet:--

"In my hand no price I bring,

Simply to The cross I cling." R790 : page 5

Alas! how humanity would bar the way which God through Christ has made so open and free. How the traditions of men would hinder and obstruct the way of the sinner. Papacy set the example, saying by actions and practices, God is not fully satisfied with the ransom: He must be approached by Jesus and pleaded with to receive you; and Jesus loves his mother, say they, and would make special effort for the sinner if his mother requested it, and the

Virgin Mary, say they, would not take special interest in the sinner's plea for mercy and forgiveness unless she were importuned by a regularly ordained priest, and the priest would not spend his effort for the sinner unless it paid either in money or influence. Protestant sects obtained much of the same spirit of error from the false doctrine that the penalty for sin is everlasting misery instead of everlasting extinction --death. This false doctrine has produced an awful dread and fear of God which love cannot cast out, while life and this error lasts. Of this the Lord speaks through the Prophet, saying, "Their fear toward me is taught by the precept of men." Isa. 29:13. Having such a fear of Jehovah and not seeing clearly that the ransom given cancelled all the claims of justice against the race, and silences forever the condemnations of the curse against those who, by faith, lay hold of that ransom, they still feel a need for some one to stand between them and Jehovah and plead forgiveness for them. And this wrong idea leads to other wrongs of action. Teaching an unwillingness on God's part to receive the sinner freely and fully, without being urged to do so by Jesus, is the foundation of what is known among some of God's children as the "mourner's bench," where the repentant sinner, seeking forgiveness, is taught, by practice and example at least, that tears and groans and entreaties of himself and others must precede any forgiveness of sins or acceptance with God. To thus represent him as requiring entreaty is to misrepresent God and the teaching of his Word, and to undervalue the efficacy of the precious ransom sacrifice by which we have full, free and uninterrupted access to the Father. The way to life does not need to be opened by groans and pleadings; it was opened more than eighteen centuries ago by the Mediator--the man Christ Jesus, who gave himself a RANSOM for all.

The custom of so-called Revival Meetings to call upon sinners to arise, and thereby request an interest in the prayers of Christians present, is a part of the same error. It is virtually saying to sinners that they need the intercession or pleading of saints with Jesus, and of Jesus with the Father, before they can be at harmony with God. It thus deceives the sinner and helps to fix an error in his mind, which even though he should become converted, will for years be a stumbling block to him, and through him to others, preventing many from correctly apprehending God's character and plan.

Doubtless from this error, in conjunction with others, has sprung the erroneous but common custom of praying for the conversion of friends. While it is proper for us to make known to the Lord our interest in our friends, and in sinners in general, yet it is not proper for us to request God to change his plan and arrangements and to adopt our plans. Rather, we should listen to his word, and learn what is his way and then reverently say, Not my will but thine be done, and not my way and time but thine.

For an imperfect human being to attempt to direct the all-wise Jehovah, is the very extreme of presumption. It is evidently born of the idea that we love the sinner more than God loves him; that our love is deeper and stronger than that of the Father, who so loved the world, while all were yet sinners, as to send his Son to mediate and ratify the New Covenant, which would bless all the families of the earth; or that our love is deeper than that of him who declares, "Greater love hath no man than this, that a man lay down his life for his friend." Those who feel that their love for sinners is greater than this, should reflect that they have shown less love and made less sacrifice for sinners.

A proper view of the matter would lead to some such conclusion as the following:--

Here is a friend whom I love; I desire that he shall come into harmony with God--be converted from ways of sin and unbelief to ways of righteousness and faith. What shall I do about it? Shall I pray to God and entreat him to love him and to provide for his welfare? No; because I realize that he already loves him more than I do, and that he has already made provision for him at great cost. What then can I do for my friend? First of all, I can inform myself of what plan and arrangement God has made for him, assured from the very outstart that that plan must be as much more wise, loving, and just, than any I could design, as God is more wise, just and loving than I am.

When I find in God's word that a full ransom has been given for all, and that a New Covenant, a new way and arrangement, was thereby opened for all, I realize that my friend, myself, and all others are sure to be given an opportunity for life everlasting under its bountiful provisions. Thanking God then, that my friend has been redeemed, and that "in due time" he will be brought to understand the conditions of the New Covenant, and helped to comply with those conditions, I rejoice in this.

Then, I inquire of the Lord through HIS WORD, whether, in order to partake of the New Covenant blessings, my friend must recognize and accept of its provisions now; and I find the answer there, and in the facts of life, that only a few of the whole race, who shall be blessed by that covenant, learn anything of it in this present time, that the vast majority die in infancy and in almost total ignorance of it, but that whoever hears of it and receives it now, during the Christian age, has the opportunity and privilege of sacrificing, and thus of receiving the additional favor promised to such. Now I say to myself: I know that my friend will be blessed through the ransom, and brought to a knowledge of that blessed truth, and to the enjoyment of the favors thus opened up--some time. There can be no doubt of this. But now, I wish that he could see it and receive the truth now, that thus he might have the honor and blessing to be conferred on the overcomers of this age. The fact that God says that some are so blinded by the ruler of this world (John 12:31) that they cannot see the truth, suggests at once that there is a strong possibility that my friend might be one of these, whose mind is so prejudiced and blinded that he cannot receive the message of redemption and reconciliation until the next age shall have removed the obstacles and hindrances, when all the blinded eyes shall be opened. Isa. 35:5.

But desirous of doing all I can for my friend, and, if possible, of getting him upon the race course for the grand prize of the divine nature, I inquire again of God's Word--Lord, according to thy wise and gracious plan, are all who may run for that prize arbitrarily called? or is the call for all who can hear and receive it? The answer is, "He that hath an ear, let him hear;" "To-day, if ye will [or shall] hear his voice, harden not your hearts" (Heb. 4:7); for whosoever cometh unto the Father by the Mediator is accepted, and has every privilege and opportunity of any other. So then, all that I can do in the matter is to try in every way to reach the "ear" of my friend with the good tidings. Some have less ear to hear than others, therefore the Lord tells us that we should use wisdom and prudence, not in what we shall tell him, for we must tell the truth and nothing else; but we should use wisdom and prudence in how we tell it; that time, circumstances and manner may be favorable for reaching his ear with the truth concerning God's love, God's plan and the favors now obtainable. Therefore, if I go to God in prayer concerning the matter, I may not pray for my friend, that God would change his plan, and do the work of reaching his ear; for if that were best, he would do so without my asking. But I may well pray for wisdom to guide me in my endeavor to proclaim the good tidings, so that if my friend have "an ear to hear" I may be able to reach it and "let him hear."

The Apostle declares, that it has pleased God by the foolishness [i.e., seemingly slow and unsuccessful method] of preaching [teaching--declaring] to save them that believe. (1 Cor. 1:21.) He does not say anywhere that it is God's plan to save people because people pray for them; nor is there an instance in Scripture where Jesus or the Apostles prayed for the conversion of any one. Whence then comes the practice to-day, except, as we say, it is born of erroneous views of the love of God and a failure to appreciate the fullness of the ransom and the ultimate breadth of its results, under the provisions of the New Covenant? The bringing of men into harmony with God in the next age, will be by the same means as in this age--preaching--but under circumstances more favorable to their hearing [i.e., believing or accepting] than at present.

But stop, here is another consideration: There is a limit placed upon the time, "To-day if you will [or shall] hear his voice." Yes, to-day limits it in two ways; it is to-day, or during the Christian age, that there is any if about the hearing, for in the coming age all shall hear; for this is the will of God, that all shall come to a knowledge of the truth (1 Tim. 2:4); and one of the provisions of the New Covenant, ratified by the blood of the Mediator, is, that the knowledge of the Lord shall fill the whole earth, and then none shall need

R791 : page 5

"say to his neighbor, know thou the Lord, for all shall know him." Yes, it is shall hear and shall know then, but it is if any man have an ear, and if he come in contact with the truth, and if he hear, now. The "if" is limited to "to-day" --the present Christian age; it has no place beyond.

But further, the "if," and the to-day, limit it in another way. If we hear to-day, i.e., during the Christian age while the CALL to the divine nature is being made; if we hear that call, to both suffer and reign with Christ. But "if" we do not hear it "to-day" we will not again hear that call; for the "little flock" to be joint-heirs with Christ and partakers of the divine nature will have been completed, and the call will be different thereafter, though it will be grand

R791 : page 6

also. It will have all the blessings and promises contained in the New Covenant, but not the added blessings of the Abrahamic covenant. None will then be called to be of the "seed"--the Christ which shall bless the world (See Gal. 3:29) for that company will be complete, but the call will then be to share the blessings of the New Covenant, and be thus blessed by the "seed" now being selected through suffering and sacrifice.

And since we find the Scriptures teaching clearly that the CALL to the divine nature is now at an end, we must not in preaching express that call to our unconverted friends, but should point them to the New Covenant blessings of restitution. We may say to them, See the goodness of God, the breadth of the salvation, the ransom fully as far reaching as the curse; let it lead thee to repentance; give thy heart to God, let him at once begin to write upon you his perfect law, and at once begin to restore you, both mentally to his image, and to physical perfection. It took 6,000 years to blot out that law and bring you to your present unlikeness to him, but it will not take so long to restore you. He promises that it shall be done, for all who will accept it, within the 1,000 years of the reign of Christ. Begin at once to taste the fellowship with God, and to express by obedience your appreciation of his great love as manifested in his great and loving plans.

We see, then, that ALL and the FULLEST MEDIATION between God and man, was accomplished in the death of the Mediator--the man Christ Jesus, though God did not formally accept of it for several days after it was made, and though all mankind will not even have ability to accept its provisions until some time in the millennial day. Reconciliation on God's part was deferred until Jesus had ascended on high and formally presented the ransom given for his formal approval and acceptance. It was accepted by God, and this was indicated by marked manifestation of the Holy Spirit on the day of Pentecost. So many of the race then living as had ears to hear and eyes to see, and who accepted of the ransom and the New Covenant which it ratified, were then brought into harmony and fellowship with God. So many of the race as have since heard and accepted have had the privilege, while others, the great mass of the race for whom the ransom was given, will come to "see" and "hear" only after the Prince of darkness shall be bound and the Sun of righteousness shall have risen with healing in his wings, bringing blessings and restoration, mentally and morally as well as physically, to all the blind, deaf and lame. Then they shall hear and all shall know, and thus be enabled to avail themselves of every blessing provided under the New Covenant, even to life everlasting, as a reward of obedience everlasting.

Thus seen, the ONE Mediator, the man Christ Jesus was sufficient, and the mediation accomplished by him when he gave himself a RANSOM was abundant, and therefore the way of access to God and to everlasting life, stands open wide to every sinner who shall either now, or in the next age, see by faith the sacrifice, and grasp by faith the ransom and the mediation accomplished in it.

Then take away the hindrances and let sinners come to God. Put away the false idea of Jesus standing before the throne of God pleading for the sinners as though God were unjust and unwilling to grant the favors which he himself had arranged for by the sacrifice of his Son. Take away priests, and saints, and virgin; take away your mourners benches and your unscriptural prayers which only hinder the sinner. And instead of praying with him or for him instruct him; point him to the strait road, the open way to life. Give him full assurance of your faith, making very plain to him the greatness and all-sufficiency of the ransom given and the mediation completed, FINISHED at Calvary.

Dear dying Lamb thy precious blood,
Shall never lose its POWER,
'Till all the RANSOMED ones of earth
Are saved from Satan's power.

====================

R791 : page 6

AN ADVOCATE WITH THE FATHER, INTERCEDING FOR US.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:1.

This passage is supposed to favor the thought, that when coming to the Father, the glorified Jesus must act as an ambassador or advocate with the Father, to plead for our acceptance and forgiveness. This we have already shown to be contrary to reason as well as contrary to the spirit and word of God. How then is this statement of John's to be understood? We answer that when this statement concerning the advocate is taken in connection with the context, all is clear and plain. The evidence of our ransom, presented by Jesus when he ascended on high, is, and ever shall be, our advocate. As the blood of Abel "cried" or spoke to God after his death, so the blood of the man Christ Jesus, the Mediator, speaks for every sinner for whom he died, for all who come unto God trusting in his sacrifice for sins. The blood of Abel cried for vengeance, but not so the blood of Christ. (Heb. 12:24.) It speaks peace and pardon to the sinner, and speaks full satisfaction (propitiation) to God, for our sins. That blood, that sacrifice, that ransom presented by Jesus, is our advocate; ever with the Father, ever heard on behalf of every repentant sinner, and Jesus, the glorified, has no need to further plead for our forgiveness.

And this is plainly the apostle's teaching. In the preceding verse he says, "If we say we have no sin, we deceive ourselves." "If we confess our sins, he [God] is JUST TO FORGIVE us our sins." Then in explanation of why we may know certainly of our forgiveness and see how God to be JUST must forgive us, the apostle points to our advocate, the blood which speaks for us--"Jesus Christ the righteous"--without sin, therefore a perfect ransom, the satisfaction for our sins and for all sins. He thus points us to Calvary and to the acceptance of that ransom price as our advocate.

We read of the INTERCESSION of Christ for us, and it is well that we should appreciate its meaning. "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." "He is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." (Rom. 8:34; Heb. 7:25.) These statements are not out of harmony with the foregoing. They do not teach that Christ Jesus prays or entreats with the Father for our acceptance. The Greek word used rather signifies to deal or to show cause. He ever liveth to deal or negotiate for them. The same Greek word is translated "deal" in Acts 25:24.

Now the question arises, What negotiation is necessary? If the man Christ Jesus by the sacrifice of himself met all the obligations and penalties of the original covenant, and opened up a new way of life--by ratifying a new covenant with his blood, and if whoever cometh to the Father by him--accepting of the ransom from the old, and the conditions of the New Covenant, is acceptable with the Father, why need there be any further dealing or negotiation on our behalf?

We answer, The rolling away of the condemnation of the first covenant is not sufficient. If all the old score were blotted out, the sinner would still need to be helped; for if when the old score was settled, he was presented to God as a person against whom not a charge could be found--fully cleared of all guilt, how long would such an one maintain such a standing? Not a moment; for though cleansed, if not made perfect; if not freed from the weaknesses resulting from the fall, we would be condemned again under the new covenant, were it not that the Great High Priest deals for us.

As our Redeemer he bought us. His sacrifice is our price. As our Restorer he will bring us to perfection and to fellowship with the Father. Because he is perfect and acceptable with the Father, we, whom he purchased, and whom he represents, are acceptable through him representatively.

As in the person of Adam, death passed upon all represented in him long before each individual became totally dead, so in Christ's person as their representative, a right to life has come to all mankind long before each individual becomes fully alive--perfect. (Adam was the representative of the race by nature, by creation; Christ being their representative by virtue of ownership; having bought us with his own precious blood.) We will not be personally worthy of recognition by the Father until made actually perfect.

Thus, then, while imperfect, Christ deals with us for God; judging and correcting us, etc., and he deals with God for us, by appropriating to us the merit of his own sacrifice. When the present trial is past, if we are accounted worthy of life, when we reach the point of actual perfection we shall need no one to "deal" for us, or to represent us, but we will deal directly with the Father ourselves.

R792 : page 6

But now, and so long as we are imperfect, it would be "a fearful thing to fall into the hands of the living God." (Heb. 10:26-31.) Fearful, in that every imperfect being, judged by the law of God, would be found imperfect, and hence as unworthy of life, condemned to death. Specially fearful, because it would be "the second death," for all were released from the condemnation of the first or Adamic death by the ransom, and should be hid or covered by the Redeemer until perfected. And all may be so covered who are willing to be; hence if they "fall into the hands of the living God" before perfection has been reached, it must be by a willful rejection of the Redeemer's merit. In thus removing their cause from his negotiation or dealing, such are face to face with Him whose laws they violate, and whose appointed way of reconciliation they thus spurn when they reject Jesus' merit as their justification, and attempt to deal with God themselves as though perfect or not requiring a ransom.

But in all this there is nothing in favor of the usual idea of INTERCESSION, of Jesus pleading for sinners, and praying the Father to accept them. It is rather that of a representative or attorney, who, as our case is called, acts for us, represents us, applying the merits of his ransom-sacrifice to each one coming to the Father by him. He continues to supply and apply that meritorious sacrifice until we, made perfect, shall have no further need of it, though that sacrifice and merit shall never be forgotten -- in eternity. Thus he not only redeems us from guilt, but is able (and willing) to save to the uttermost--completely --all who come to the Father by him.

Thus every Scripture points to the merit of the sacrifice on our behalf. His sacrifice redeemed us, he bought all; all are his, and he represents all whom he purchased, and will continue to represent them, and to deal for them, until such times as he shall have perfected them and presented them perfect to the Father, (1 Cor. 15:27,28 and Jude 24.) unless they wilfully and designedly remove their case from his charge.

Those whom the apostle mentions as falling into the hands of the living God and receiving his fiery indignation, and being devoured or destroyed as his adversaries, are those who reject the ransom and refuse God's spirit of favor therein extended to them--who reject the efficacy of the blood which sealed and ratified the New Covenant and attempt to stand before God and deal for themselves with all their imperfection.

====================

R792 : page 6

THE LAW COVENANT AND ITS MEDIATION TYPICAL NOT REAL.

The Law Covenant made with Israel was binding upon them when they accepted its conditions, to the extent that it was a REAL covenant. And well it is for Israel that theirs was only a typical covenant and its conditions, penalties, etc., only typical; because, had that covenant been real, they in coming under its conditions would have become individually liable to its penalty, DEATH. For though this penalty is no worse, but in fact the same, that was upon them and the whole world, before, as sharers of the condemnation upon Adam their representative, yet there would have been this difference: that instead of one man's disobedient act and one man's penalty, to be met before another covenant could be ratified or put into operative force, there would have been the disobedience of every one of the millions of Israelites to be met by a corresponding price. Nothing short of ten million saviours would have been a corresponding price for ten million individual sinners. Consequently, only one man's disobedience and penalty, being thus far settled by one man--Christ Jesus, it follows, that if Israel's covenant had been real, if its Mediator brought them under a new condition of individual obligation, then indeed the Law Covenant would have been a curse and injury and not a blessing; for under that covenant all would have been individually condemned to death. And not one of those individuals could have life or any other blessing under the New Covenant, because if individually liable under the Law Covenant, each Jew would require an individual redeemer to die for him--to pay his ransom price, death.

We know that millions of saviours have not died to ransom millions of Jews, consequently, if their covenant were a real one, they are not redeemed from its penalty to this day.

But that their covenant was not real, but typical only, can be clearly shown in two ways: First, because no new covenant could be made by the Creator, with any of the race, offering them life on any conditions whatever, SO LONG as they were already under his own condemnation, as unworthy of life for the violation of a former covenant. In other words, the sin, the condemnation, the penalty of the covenant violated by the race representatively, through Adam must be fully paid by a ransom--[a corresponding price]--before any new covenant guaranteeing life could be ratified or instituted.

The Law Covenant was not preceded by settlement or cancellation of the claims of the Adamic covenant against the Israelites. True it was preceded by sacrifices of bulls and goats (Heb. 9:19-22) as, or representative of sin-offerings, but it must be evident to all that those sacrifices "could never take away sin" (Heb. 10:4 and 11,) because they were not a ransom; that is, they were not a corresponding price for man's sin. The price of man's sin was man's destruction --man's death, and not the destruction of bulls and goats. The death of millions of bulls and goats would not settle the penalty of the broken covenant; nothing could settle it short of the death of a perfect man, against whom the original covenant had no claims. No, such sacrifice for sins was made until Jesus was "made flesh" for this very object and gave himself a ransom. And in this act of giving himself a ransom, we have seen that the man Christ Jesus mediated the New Covenant and the only real covenant ever ratified or sealed since the fall in Eden.

That the Law Covenant was not a real one, but only typical of the New Covenant, is proved also by the fact that Jesus Christ, by the grace of God, tasted death for every man (Heb. 2:9), and that "as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon ALL MEN unto justification of life." (Rom. 5:18.) For if Israel, or any of the race were justified to life, i.e., freed from the condemnation of death which came through the violation of the Adamic covenant by the mediation of the death of bulls and goats as a sacrifice for sins, so as to make another covenant with them possible, before Jesus came, then the Apostle was in error on the subject; for in that case it would not be true that the justification to life came on all through Christ, EVEN AS the condemnation came on all through Adam.

But all were justified by the one Mediator whose sacrifice was real and complete, and the only satisfaction of the penalties of the original covenant; hence the only mediation capable of establishing another covenant. Consequently, the Covenant of the Law based upon a typical and not an actual mediation or sacrifice for sins, could only have been a typical covenant, since it is impossible for any covenant to be of more value than is given it by the ratifier: The ratification being typical, the covenant could be no more.

It follows then, that the Law Covenant was introduced in order that sin might be recognized in its full enormity; that the individual responsibility under the new covenant might be illustrated, and that the necessity of the help, or mediation of the sacrifice given by the man Christ Jesus, might be shown. Since the Law was not the real new covenant, but only its type, it follows that in being placed under it, and being unable to meet its requirements, Israel incurred no additional guilt to that which they in common with all mankind already were under, incurred through Adam's failure. Hence the benefits resulting to them, through Jesus' ransom, which cancelled the old and ratified the New Covenant, is the same exactly as that of all the rest of mankind. The end of their typical covenant, by the introduction of its antitype, the new, removed entirely and forever, all the provisions of their typical covenant, whether as seen from the above standpoint, it (typically) increased their sin and condemnation, or whether viewed as a typical favor and blessing; in either case it passed away totally when the real took the place of the typical.

====================

R792 : page 7

SPECIAL FAVORS BEYOND THOSE OF THE NEW COVENANT.

The question may arise with some, Do not the Scriptures hold out special promises and blessings to Israel above the blessings promised to mankind in general? And if, as above shown, the New Covenant applies equally to all men because its Mediator gave himself a ransom for all, then where come in the special promises and blessings and favors promised to Israel (as well as to the Christian Church) as the Apostle quotes: "This is my covenant unto them, when I shall take away their sins." (Rom. 11:27.) Does not this point to special favors, to be fulfilled toward them in the future?

We answer, that God made his covenant in two parts. One part was that he would take away all sin and imperfection, and write his law again in the heart of flesh as originally possessed by Adam. This was typified in the Law Covenant, and will be fully realized under the New Covenant. The other part of God's plan is shown in another promise or covenant--the Abrahamic Covenant or promise that, THE SEED OF ABRAHAM should be honored by being used as an instrumentality in bringing those New Covenant blessings to the world of mankind.

R793 : page 7

But though the Abrahamic promise, "In thee and in thy seed shall all the families of the earth be blessed," was made before the formal announcement of the New Covenant, yet it was made dependent on the ratification of the New Covenant, since none could be "blessed" truly while all were under "the curse" of death for the violated Adamic covenant. Hence the utter removal of sin was typically shown in the symbol of circumcision, and the sacrifice of atonement for sin kept continually before the minds of Abraham and all the patriarchs as a pre-requisite to communion with God.

The conditions of the New Covenant then will apply to all mankind alike, and not in any special manner or degree to Israel. All mankind were alike condemned through Adam, alike redeemed and ransomed by Christ, and will have equal privileges under the redemption. All shall have full opportunity for believing and laying hold upon the ransom and of being restored to harmony with God through it; and by obedience to God's law all will have equal rights and opportunities to have life everlasting. Consequently the extra blessing which comes to "Israel after the flesh," the natural "seed of Abraham," and to the Church, the true Israel of God, the higher "Seed of Abraham" (Gal. 3:29) is wholly outside the provisions of the New Covenant--embraced in the promise made to Abraham.

To the Abrahamic promise then we must look for special blessings or privileges, always remembering, however, that none but those who shall first have shared in the blessings of the New Covenant are eligible to those privileges and opportunities of blessing others by administering the favors of that New Covenant.

Though not generally discerned, the promise to Abraham includes TWO SEEDS children according to natural process, of generation, and children by special power of God, not actually children of Abraham, but children of Him whom Abraham typified, (Rom. 4:17--margin.) children of God. These are the Spiritual Israel. These two seeds were typified by Ishmael and Isaac--Abraham's sons. (See Gal. 3:7,29 and Gen. 22:17,18.) The one, the natural, is represented in the promise "as the sand of the sea"; and the other "as the stars of heaven." (Gen. 22:17.) In the fulfillment of all the provisions of the New Covenant blessings, there will be ample opportunity for using both of these "seeds," though the fact that there are two, has been hidden from the sight of the majority both of Israel fleshly and spiritual. The former saw and yet see, only the fleshly seed; the latter see generally only the spiritual seed; but we find clear Scriptural evidence that there are two seeds--the natural and the spiritual, not only from the foregoing, but, says the same Apostle, the promise made through Abraham is "of faith" and favor in order that "the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." (Rom. 4:16.) Hence it is written, "I have made thee a father of many nations"--or seeds. Isaac, the chief of Abraham's seed, represents the Church--the spiritual seed; Ishmael, Paul assures us, represented fleshly Israel (Gal. 4:22-25), also blessed through Isaac.

The spiritual seed--"as the stars of heaven" is the choicest portion of the promise; and the natural children of Abraham were first offered this honorable position in the beginning of the Christian age. A few of them accepted and laid hold of it, and the remainder of that elect company has been in process of selection and will be completed during this age, and will be composed chiefly of Gentiles. This entire company will be made like their head Christ Jesus--spirit-beings and will be engaged with Jesus in the most exalted sense in the accomplishment of the blessing of all earth's families. But there will be a use, and place, in this work of blessing in which men, human beings, may be used; and in this part of the blessing some of the natural children of Abraham shall share. Israel shall be among the first to appreciate the kingdom of Christ when it shall be fully inaugurated or "set up," and among the first to render obedience to it. They will be the first, therefore, to be blessed by it and in turn to be associated with the spiritual powers in conferring its blessings upon all the families of the earth.

This is shown clearly in Paul's argument on this very subject. Read his question, Rom. 11:1, and then his reply in verses 23,24 and his proof in verses 25 to 27. Then comes the grand climax of his argument: "As concerning the gospel [the special favor of the Christian age, though a few have received it, as stated in verse 5, yet the nation as a whole have been cut off from the gospel favor] they are [treated as God's] enemies for your sakes [that you Gentiles might become inheritors in the Abrahamic promise]. But as touching the election, they are [still] beloved for the fathers' sakes. For the gifts and callings of God, are without repentance." He has promised certain blessings to the natural children of Abraham, and He did so with full knowledge of all succeeding circumstances and developments, and He never changes from any unconditional promise, such as that made to Abraham. Verses 28 and 29. Then follows in verses 30 to 33 a statement of how Israel shall obtain mercy and be made to share the original promise through the instrumentality of the Christian Church, "They shall obtain mercy through your mercy"--They shall obtain this promised favor of God, through, and by means of, your receiving the chief favor, and thus the boundless unsearchable riches of God's wisdom and favor, will be manifested to them, as well as to us, and through them from us and to the world in general.

The same root promise bears both these "seeds" of Abraham, but both are not developed at once. First the natural, afterward the spiritual, and then, as Paul informs us (Rom. 11), finally the natural grafted in again. The natural "seed" mentioned in that promise started as branches out of the first, and as such, Abraham, Isaac, Jacob and the prophets and the man Christ Jesus were developed as worthy and fit to have part in the work of blessing when the right time should come. Then, when the time had come for the development of the spiritual seed --The Church of which Jesus the "new creature" is "HEAD"--those natural branches were "broken off" and cast aside, while a new set of branches were grafted into that original root--the Abrahamic covenant. During the Christian age, the new growth of the new kind of branches, has been developing, and at the end of this age another change will come and the re-engrafting of the original branches will take place. These natural branches which for so long have seemed as thoroughly cast off of God as the Gentiles appeared to be previously, shall be grafted in again, and shall be sharers again of the richness of the root-promise, though they are and always will be, natural or human branches, while the overcoming Church selected during the Christian age will have secured the choicest portion of that same promise. (Rom. 11:7,8.) Thus the two sets of branches, or two seeds--natural and spiritual-- come out of the ONE ROOT PROMISE made to Abraham, and together, though in very different ways, these two seeds become instrumentalities in blessing all the families of the earth under the provisions of the New Covenant mediated and ratified by the man Christ Jesus, when he gave himself a ransom for all who were condemned to death under the original covenant in Eden.

It will be perceived, then, that the blessing of the World under the New Covenant mediated and ratified eighteen centuries ago waits for the full development of the "Seeds" of Abraham, The spiritual seed, Christ (Gal. 3:29) and the natural seed developed previously, to which shall be added the broken-off branches of the same root who, as the Day Dawns, shall not continue in unbelief, and thus and then the blessing shall spread to all the families of earth.

====================

R793 : page 8

NOT WITH OBSERVATION.

"And as it was in the days of Noah so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage....Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

We once read this passage as though the ordinary affairs of life would be condemned as crimes in the day of the Lord's presence. But the above words were occasioned by the demand of the Pharisees as to when the kingdom of God should come, and imply that so unobserved would be the incoming of that kingdom that the world would know nothing of his presence for a time, and buying, selling, eating and drinking, etc., would go on without interruption. He would not come as an earthly conqueror comes, with chariots and horses and armies with banners flying, and all the pomp of war. Nor would His heralds proclaim his presence in the "desert," or in the "secret chambers" of one organization or another, doing many wondrous works. Neither shall a great invisible trumpet sound out so loudly as to be heard over all the earth, and causing graves to open, rocks to rend and mountains to shake, be the signal of his coming. If he came in any way like these, his approach would be observed, and it would not be true that "The kingdom of God cometh not with observation," and it would be hard to deceive the commonest observer with regard to it--much less "the elect."

Peter tells us (2 Peter 3:4) that so unperceived will be his presence that scoffers will say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning," and adds: "The day of the Lord will come as a thief in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth, and the works in it shall be burned up" (discovered --ancient MSS.). This is in harmony with the Master's words to the Pharisees. The day comes unobserved; the heavens (ruling powers, political and ecclesiastical, founded as they are by usurpation and with tyranny, despotism, injustice, error, superstition, prejudice and ignorance entering largely into their very foundation principles)--these shall pass away with a "rushing sound," as escaping steam that must obey the decisive action of the "fervent heat."

The Son of man himself in his "day" is as the lightning "flashing out of the one part under heaven and shining to the other part under heaven," as the flashes of truth upon all subjects and questions lighten up more and more the understandings of mankind, and as they come to see more clearly their condition of bondage and their rights to life and its blessings, they will per-force act and respond to the influence of those truths: The sword out of his mouth-- the "Fire of God's Wrath;" the "Fire of his Jealousy;" the "Fervent Heat" which will compel the usurpation to pass away with great noise, and burn up all the works however wonderful they may have been, that man has so fondly or proudly done in opposition to the plan of this kingdom, although done in the name of the King himself.

By the FIRE of truth shall every man's works be tried, of whatsoever sort it is; God's PLAN of his kingdom and saving of mankind from their enslaved condition under the Prince of this world--together with the subjugation of all his enemies, is so far beyond, and more excellent than man could conceive, that we can rejoice to "wait upon the Lord" until the day that he rises up to the prey-- seeing it is his determination--his plan declared--"to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language (one manner of communication) that they may all call upon the name of the Lord with one consent" (Zeph. 3:8,9).

In all this the trouble and vexation consequent upon the burning up of every obstacle to his kingdom will be observed plainly enough, for there is no single question that must not pass through the fire. Yet his presence is unseen, except as revealed by these his acts. And the world will be well along in the Day of the Lord eating, drinking, etc., before they perceive the cause of the change of rulership and recognize the kingdom of heaven that "cometh not by outward observation."

H. L. GILLIS.

====================

R794 : page 8

"A THROUGH TICKET."

The above is the caption of a tract published and circulated in great quantities, by THE AMERICAN TRACT SOCIETY of New York City, from which we give the following extract:--

"Dying fellow travelers to eternity, how long have you been on the road? May-be it is only a few years; yet in that short time, how far and fast you may have journeyed in the wrong direction --on the road which ends in woe. Apply at once for a through ticket upon the royal road which the King of heaven himself has cast up and opened--a through ticket, with the life insurance included. You know not how soon you will reach your journey's end, or pass the station beyond which it will be impossible to change your course. An hour longer may fix your home in hell forever, as you cannot come back to remedy the neglect.

"Are you old, and near the end of your journey, and still in the wrong train, or uncertain where you are going? Oh, awake to your danger. Heaven or hell must soon burst on your vision; a company of angels or devils are waiting for your arrival; their conveyances are all ready; your place is prepared. Holy angels and saints are waiting to greet you with joy, or devils and lost spirits to aid in torturing your wretched soul. Maybe you will find among them your own children, to curse you for your example, and charge their damnation on your neglect of their souls."

The thought that in any age any but savages would believe and teach such things must be humiliating to every one who feels the least respect for human intelligence; but when we remember that this is published in the Nineteenth Century when Bibles are printed by the million every year and can be had by the poorest, and that it is published in America, the land of freedom and schools, the humiliation is more than doubled.

But even worse than all this, this blasphemy against our Heavenly Father's character and plans, is published in the name of Christianity--in the name of him who so loved sinners as to give himself a ransom for all. Alas! Alas! Dear Master, how far from thy spirit is that of some who call themselves by thy name! How far from thy words are theirs! how far from thy thoughts and plans are theirs! As the heavens are higher than the earth, so are thy ways higher and grander and more beneficent than theirs, and thy thoughts than their thoughts. (Isa. 55:9.) Oh that they would taste and see that the Lord is good, that his mercy endureth forever. (Psa. 34:8; 106:1.) Language fails us in seeking to express our abhorrence of such unscriptural, God-dishonoring statements. How then must it appear to the Master himself?

And yet as shown by the report of the "Amer. Tract Society" for the year past, their receipts were $357,470, out of which 56,000,000 pages of tract matter were published and distributed, carrying poisonous blasphemy, of which the above is one sample, into thousands of homes.

Those giving their dollars and their influence in proclaiming such doctrines, such poison, labelled "Gospel" will ere long be greatly ashamed of their misuse of their Lord's money. "They shall be ashamed" when "He shall appear to your joy" (Isa. 66:5) who from love of THE TRUTH, and in its support, have sacrificed time, money, influence--all.

Think of it! over a third of a million dollars to enable the "Amer. Tract Society" to proclaim:--"Heaven or hell must soon burst upon your vision; a company of angels or devils are awaiting your arrival; their conveyances are all ready....Holy angels are waiting to greet you with joy, or devils and lost spirits to aid in torturing your wretched soul;" and less than two thousand dollars for the same time to enable "Zion's Watch Tower Tract Society" to tell the "Good tidings of great joy which shall be unto all people."

And yet those few who have given of their "living," intelligently, from the heart desiring the spread of the "good tidings," have not only "cast in more" than the wealthy of Babylon in the esteem of the Master, but they have given in such manner as to glorify instead of dishonor him. And furthermore, the influence and effect of the little sum, under God's blessing is far greater than that of the large one. The walls of Babylon are crumbling and its doctrines of Eternal Torment, dying gradually, but surely, notwithstanding over a hundred thousand ministers are paid large salaries for its support, and millions of dollars are spent annually to enforce and support these doctrines and systems.

Ah, what better evidence could we have of the present power of the "Prince of this World" "The God [ruler] of this World," to blind and deceive and use God's careless children as his tools, than we have here before us in this and other similar systems and circumstances: wearing the garb of Christ's service, yet [deludedly] diverting money, influence and energy to the support of blasphemous errors and calumnies upon Jehovah the God of Justice and Love. Arise, O Lord, and let thine enemies be scattered. Awake, O Zion, put on thy strength, for one shall chase a thousand. Their ROCK is not as our rock, our opponents themselves being witnesses.

====================

R794 : page 8

AN OBJECTION ANSWERED.

A reader takes exception to a statement made in our last issue, page 3-- The Undefiled One. We say therein-- "Had Adam remained perfect--his life unforfeited and unimpaired, his offspring would have been the same (i.e. perfect), any imperfections of Eve would not have affected them." An objector thinks we have erred in such conclusion, because experience teaches that children do frequently partake of the nature and disposition of their mother.

We fully agree that, as it is, children do partake from the mother, but our statement does not apply to present condition of things. Let it be distinctly noted that we stated as shown in the above quotation, the conditions under which we claimed children would not be affected by the mother, viz.: If the originally perfect father, Adam, had REMAINED PERFECT.

But what difference can the blemish of the father have upon the mother's influence upon the child? may be asked.

None, we answer. It would not affect the mother but it would vastly affect the unborn child and its dependance upon the mother. As we endeavored to show in our last issue, we claim that a perfect life germ from a perfect father could appropriate to its use and perfect development such elements of nutrition provided by the mother as would be beneficial, and could reject or pass off without injury any undesirable elements. And that on the other hand an imperfect, diseased, dying germ from an imperfect and dying father would be less able to rightly appropriate what is supplied, even if the supplies furnished were the purest and best, from a perfect mother and where the supply would be diseased from a diseased, dying mother, the influence on the already dying germ can well be surmised. It would appropriate the bad as well as the good elements, and being weakly already, would be very susceptible to injurious influences.

And this is in harmony with all known facts of science as well as in harmony with God's revelation. We remind our readers again of the illustration given in the original article, viz., the effect of the same food upon a sick person, as compared with its effect upon a comparatively healthy person--to the one it might increase the sickness, to the other promote health.

As we are upon the side of the Scriptures, we leave others to discuss it with the author of the Scriptures if they cannot see this to be clear--it seems very clear and harmonious from our standpoint.

The Scriptures positively declare the facts; we have merely coupled them together to show, any who can see them, their reasonableness and harmony. It is a Scriptural statement that death came through Adam, not Eve--By one man's disobedience death passed upon all. And again it is of the Bible, that one perfect man was born of one imperfect mother. He was holy, undefiled, separate from sinners--one who inherited not death and imperfection; but on the contrary, "In him was life." The life, the perfection, the purity was not tainted with the imperfections of which his mother in common with others of the condemned race was a sharer. The cause of this is found in the fact that the life principle was not imperfect, but perfect--transferred from the higher plane of a pre-existent condition,--"In him was life."

Hence it is that he alone could redeem mankind. He alone could give the ransom or corresponding price. A perfect man had been tried as the representative of a perfect race and had sinned; had been condemned with all in him, and a perfect man alone could be the ransom. Jesus was a ransom, hence Jesus was a perfect man. Hence perfect men and women could have been born of Eve, as Adam's children, had he not sinned.

But our questioner asks, If Jesus was perfect why is it written that he was "MADE PERFECT through sufferings." (Heb. 2:10.) We answer that he was perfect as a man, but was made a perfect "new creature" of the DIVINE nature through or because he obediently suffered death on our behalf. This is more fully elaborated in our issue of January, '82 under the caption, "Jesus made perfect." See, also, March, '83 issue, "Perfecting the new nature."

====================

R795 : page 1

VOL. VII.

PITTSBURGH, PA., NOVEMBER, 1885.

NO. 3.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

FORTUNATELY we have come across another small lot of "YOUNG'S ANALYTICAL GREEK, HEBREW AND ENGLISH CONCORDANCES"--the best--the "Author's Edition," at much below the previous price of the work. We desire many might avail themselves of the opportunity for obtaining a work so valuable, indeed almost indispensable to Bible study. This great book is cheap at the regular price, five dollars, but we have secured this lot so as to offer them to you at just half the price. They are new and perfect. See last page, last column.

This book is too heavy to go by mail to Europe, and too expensive by express; but we have recently sent some to the very city of the author in Scotland, by mail, so cut in two, that it can be easily repaired and they thus cost our subscribers about one-third of what the book sells for there. We will gladly accommodate any of our foreign subscribers thus, that they may have the benefit of this valuable work at so low a price.

====================

R795 : page 1

VIEW FROM THE TOWER.

Very encouraging is the outlook from this point of observation. The "Plan for harvest work" suggested in the September TOWER, put into operation, is yielding fruit. It is undoubtedly proving a blessing to those engaged in the service, and it cannot fail to do some good to others. In either or both cases it is encouraging to remember Paul's assurance: "Ye know that your labor is not in vain;" good results are surely flowing from these sacrificings and self-denials. The isolated workers should know for their encouragement, that hundreds of earnest disciples in the various States of this country, and in several in Europe, are preaching the gospel by word and by the printed page seeking out the "meek" (Isa. 61:1,) who only have "an ear to hear" at present.

And the truth is breaking through the clouds of tradition and error which so long have hindered many from beholding the light of the knowledge of the glory of God, as it shines in the face of Jesus

Christ our Lord. (2 Cor. 4:6.) Pulpit utterances are being moderated and many are beginning to see dim outlines, as did the physically blind one whom Jesus anointed (Mark 8:24). Almost unconsciously to themselves the light of the now dawning Millennial Day is breaking into all reasoning minds.

And if we can see a little of the success from the lower plane of this TOWER of observation, what must be the view from the Tower on high, where the great King of Kings notes the progress of "the battle of the great day," between truth and error, light and darkness, God's Word and human traditions. Ah! he sees as we cannot, how fully his grand glorious purposes are being accomplished. Error shall fall while truth shall rise triumphant. Satan and all the delusions wherewith he has blinded men and defrauded Jehovah, shall give place to the knowledge of the Lord, which spread abroad at the rising of the Sun of Righteousness, shall fill and bless the whole earth.

And the FAITHFUL ONES who despite the sneers and scoffs and the allurements of the world, the flesh, and Satan are OVERCOMING these, saying, "Wist ye not that I must be about my Father's business"-- what of these, are they seen by the eye of the Chief Captain? Will their tremblings and difficulties and sacrifices endured from love of the Father and a desire to please him and honor him--will these be forgotten? I tell you, nay! He knoweth each one and by these difficulties he is but permitting your testing to see whether you can safely be entrusted with the great honor and glory he has to bestow. As he sees your spirit of self sacrifice overcoming obstacles, he looks lovingly upon you and says, Ah! there is one who loves me more than self; I can trust him--"They shall be mine in that day when I make up MY JEWELS." (Mal. 3:17.) He shall sit with Christ in the throne. He is an OVERCOMER who loved me more than the things of this world, and my approval more than the approval of men. He shall not merely enter into joys but shall share the joys of his Lord. (Matt. 25:21.)

How refreshing to us is the spirit manifested in the extracts below from a few of the many letters received, and the master who knoweth the heart, sees many others of his faithful, laboring more obscurely than some of these, from whom we seldom hear, and to him their efforts are just as pleasing though the result be smaller, perhaps scarcely perceptible.

====================

R795 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Chicago, Ill., Oct. 24th, 1885.

DEAR FRIEND AND BROTHER: The WATCH TOWER came duly to hand in good time. I had business at Illinois, where I was detained one week trying a suit against a coal company that had undermined and taken my client's coal, amounting to three thousand tons, and while there I made it my business to make acquaintances and introduce the "Herald of Christ's presence," as shown in ZION'S WATCH TOWER." It was welcomed by some, and some it astonished. I was careful in distributing it, having taken notice of your remarks as to how distribution should be made, and I have every reason to hope that you will hear from that quarter sooner or later.

On my way out I attempted to distribute some among the passengers, and some few were glad to receive a TOWER; and when they got home and a little time to study its contents, I advised them to sit down and, with their Bible at their elbow, to prove every passage of Scripture it refers to, and if the Bible sustained the TOWER to accept it, but if not to reject it. But my efforts in this direction were soon interrupted by a News Man who politely informed me that I was interfering sadly with his business and requested me to discontinue my distributions, which I did, being careful to avoid anything like contention or trouble aboard the cars; notwithstanding, like Paul, being a free citizen, I knew the rights the law accorded me in such case. I landed at Lacon Saturday evening, and after tea I spoke in a private house and had a pleasant time reading, explaining the scriptures and answering questions. Sunday I was welcomed to the M.E. Church and spoke there at the Sunday School, and spoke somewhere every night I was there except one. One evening I spoke in the

R796 : page 1

Baptist Church. When I went in there was to appearance an indescribable coldness about the people, a want of vitality, mere matter of form. I spoke from Ephesians 1,4,7,9,13 and 14, and here it seemed as if the people had been waking out of a stupor in the short time I addressed them. Really it is true, the people are starving for the truth. I just wish I could have stayed there for a few months, but I could not on account of my court business here.

Yours in the Lord, __________.

page 1

Senecaville, Ohio, Oct. 19, 1885.

DEAR BRO. RUSSELL:--It is one year today since I heard the "good tidings," and from the dreary ways of skepticism and indifference turned to God and found light, and rest and peace.

Though the year has been full of the things which long had brought care, and grief, and bitterness of heart, I have looked upon them as trifles compared with "the joy now set before me." I have found that "the gospel of Christ is the power of God unto salvation" from the besetments of the world, the flesh and the devil.

The doctrine, in accord with both reason and revelation, which I first heard proclaimed by Bro. Adamson, I have tried to present to others in the form of "Food" and the TOWER, in written letters, in conversation, and in public speaking, both indoors and on the streets.

"I love to tell the story--
It did so much for me."

Yet I fear I have not done enough though, I have seen a little fruit, I think, and some buds which promise fruit "in due time." And on this very anniversary of the "happy day that fixed my choice," comes the October "View from the TOWER," with its encouragement to us when we do not see the result of our labor.

In this year I have learned more about the word of God than in all my life before. He has "opened my eyes, that I may behold wondrous things out of his law." And what once seemed doubtful history, strange legends, and wonder stories that could not be accepted, has all become "Wonderful words of life." My daily prayer is: "O God, teach me thy will, and give me grace and strength to do it." Yours in the faith, __________.

====================

R796 : page 1

HOW HELPS MAY BECOME HINDRANCES IN BIBLE STUDY.

We are not disposed to undervalue means of grace, as they are ordinarily termed. In many cases the amount of blessing thus imparted is greater than human arithmetic can calculate; in others, it may be doubtful whether the apparent benefit is as real as it seems to be; and in some the influence is unquestionably bad. But as a whole, there can be little doubt that sermonizing, with all its weakness, is a public benefit, and a mainstay of the religion of our land, such as it is.

Our object is not to depreciate the value of either books or men, regarded as teachers of Divine Truth; it is simply to show how easily those "helps"--for such they certainly are when rightly used--may become "hindrances" if trusted in without discrimination,--substituted for personal responsibilities,--or merely leaned upon as pillows of indolence.

Even of books specially intended to facilitate Scripture investigation, it may be asserted, without paradox, that they are sometimes at once both helps and hindrances; helps in one direction, hindrances in another.

Such we believe to be the case, notwithstanding their acknowledged excellencies, with many "critical introductions" to the Bible. They help by the information they impart; they hinder, by the impression they leave that Holy Scripture can scarcely be understood without a prolonged course of preparatory acquisition.

We are not to be supposed, for a single moment, to look with contempt on any branch of inquiry. They all have their place in the course of a students preparation for life, and form part of that mental discipline by which the human mind is enlarged and strengthened. But, just as "critical analyses of the English language,"--which have little to do with a plain man's comprehension of his mother tongue--often create an impression on the mind of the untaught that some mysterious light is by such processes developed, so ordinary readers of Scripture are apt to conclude that, apart from critical investigations of the kind referred to, the Bible can never be properly understood. The eminent scholar, Dr. Maitland, thus wrote:

"I must add my belief that the cumbersome apparatus of systematic interpretation ought to be placed among the impediments to the right understanding of the word of God. The learning and labor which have been bestowed on it seems to me to have been worse than wasted; and so far from its helping towards the understanding of the Word of God, it appears more calculated to puzzle and perplex the student, and to supply, to those who may desire it, the means of confounding common sense and perverting the plain text of Scripture.

"These systematic schemes," he says, "are probably unknown to most readers of the Bible, and therefore, do not directly form an impediment to them; but it is obvious, that complex machinery which they never saw, and could not understand, may have a great effect on the manufactured article of which they are the consumers.

Some persons, I believe, have thought that they put honor on the Word of God, and the language in which it is written, by telling us that there is something 'in the original' which no translation can reach,--something not transfusible, expressible. No doubt this is true as regards every language, and every book in every language, unless it is confined to the most common subjects, and written in the lowest style.

In most cases the curious felicity of one language cannot be transferred to another without using such paraphrases or making such nonsense as is peculiarly infelicitous; but so far as regards meaning, where meaning is of importance, and the mode of expression of secondary consideration, or none at all, any theme written in one language may be made intelligible in another, provided the things spoken of are known to the translator and the person for whom he translates."

For recent testimony in the same direction we turn to the University of Oxford, and there we find one of no mean eminence thus expressing himself:--

"Who would write a bulky treatise about the method to be pursued in interpreting Plato or Sophocles? No man, assuredly, who did not wish to create the impression that the meaning of these writers was beyond the comprehension of ordinary readers. And this is precisely what has been done in relation to Scripture. People have come to believe that without a formidable critical apparatus it is not possible to arrive at the meaning of God's Word; whereas, the reverse is nearer the truth. The plain and unsophisticated reader is more likely to get at the true interpretation than the learned student; for the true use of interpretation is to get rid of interpretations, and to leave us alone in company with the Author.

"When the meaning of Greek words is once known, the young student has all the real materials, which are possessed by the greatest Biblical scholars, in the Book itself. The great thing, after all, is to perceive the meaning of words in reference to their context. Less weight should be given to Lexicons,--that is, to the authority of other Greek writers,-- and more to the context. It is no exaggeration to say that he who, in the present state of knowledge, will confine himself to the plain meaning of words, and the study of their context, may know more of the original spirit and intention of the authors of the New Testament than all the controversial writers of former ages put together."

Once more we return to Dr. Maitland: "The Bible," he says, "has long been the subject of discussion by the learned and the unlearned; and some of each class have left no stone unturned to make it appear that certain parts mean what they certainly do not mean. 'Biblical Criticism' has been heaped upon the Word of God, and explanation after explanation too often only makes the matter darker than it was before.

"Truth is single; and therefore one is right and the rest, how many soever they may be, are wrong. A good deal of the evil of this arises, I imagine, from vanity, coupled with the affectation of modesty. The commentator frequently knows not what to say, but is unwilling to confess this without showing that he knows what others have said. His own mind is altogether dissatisfied with their explanations, yet he recounts them, and without saying of some (as he really ought, if he mentions them at all), that they are mere nonsense, not worth a moment's notice, he effects to leave it to the reader to choose what explanation he pleases. A simple mind is thus bewildered, and perhaps almost led to a vague idea, that what has so many interpretations, all thought worthy of record has not, in fact, any very certain or definite meaning at all."

And all this folly and confusion arises from attempts which have been too successfully made, to raise an opinion that the Bible is not to be judged of by the rules of common sense; forgetting the fact that learning can obscure as well as illustrate, and heap up chaff when it can find no wheat.

The readings and the findings of the private Christian are often in advance of the expositions and instructions of the public teacher. When once this fact is fully recognized, the false notion--now all but universally held--that the one divinely appointed means of Christian edification is sacred oratory delivered from the pulpit, will be shaken to its foundation. It will then be seen that while popular speaking, when effective, is admirably adapted to awaken the attention of the careless, to interest the young and uninformed, to kindle the affections, and to move to action, it is altogether unsuited to advanced Christians; is incapable of leading them on to deep personal acquaintance with divine truths; and, after a season, all but certain to become a hindrance to spiritual growth. This happens because it is commonly abused by the indolent; because it occupies in the esteem of multitudes, the place of personal investigation, and because, being associated with united worship, it almost inevitably becomes the only living channel of religious impression.

Nothing is more certain than this,--that whatever wants seem to be supplied to a man while in a passive condition, he will never seek to satisfy by active service. Yet it is quite as true in religious matters, as it is in everything else, that without labor and discipline, all direct instruction must be unavailing and useless. The most elaborate and manifold apparatus can impart nothing of importance to the passive and inert mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens when shed upon the desert sands. Such a mind, even if it be filled with the results of other men's labors, can only be compared to a well filled granary; it bears no resemblance to the fruitful field, which multiplies that which is cast into its lap a thousand fold.

Hitherto we have proceeded on the supposition that the teaching thus imparted, although too oratorical, is on the whole, sound and sensible, but that it is not always so, is but too well known. An ingenious twist is often valued more than a true explanation. The words of

R797 : page 2

the text in such cases merely supply a theme, neither preacher nor hearers ever troubling themselves about its meaning. The reason for this course is, that the text is wanted merely for the purpose of communicating some moral or religious lesson, determined upon beforehand; or for the support of some cause which the preacher may be pleading, or to condemn some error which he has to combat.

This sort of perversion is bad enough when united, as it often is, with deep earnestness, solid learning, and much oratorical power; but how intolerable it becomes, when combined with ignorance and folly, vanity and conceit, will be fully admitted by all who have been obliged to listen, as too many have, to expositions of

Scripture, which from their astounding stupidity, are only calculated to excite men to laughter or scorn.

Who has not heard sermons in which the entire teaching has been made to turn altogether upon mere emphasis, applied in the most arbitrary manner to a single verse of Scripture? Sermons, which remind one only of the sentence, dear to every school boy,--"Do you ride to town today?" Since it is one which, according as this or that word is made emphatic, admits of five different meanings, and is capable of being considered in five distinct relations, viz.: to fact, to person, to mode, to place, and to time. Seriously, such is the treatment the Word of God too frequently receives at the hands of men who, themselves wanting common sense, are quite unconscious that others possess that divine gift.

--H. Dunn.

====================

R797 : page 2

PRIVATE JUDGMENT IN THE INTERPRETATION OF SCRIPTURE.

Private judgment, properly understood, simply means Personal Responsibility.

In the exercise of this responsibility, a man may, if he think fit, accept, with or without question, the decisions of Rome,--the conclusions of the Fathers, --the dogmas of the Puritan,--the Speculations of Rationalists, or the current opinions which belong to the religious circle in which he has been educated, or may, at any given time, happen to move. But, in each and every case, his conduct is an act of private judgment, for the wisdom or folly of which, with all its attendant consequences, he is alone and individually answerable.

Private judgment, thus viewed, implies a two-fold obligation, viz., first, that of a patient and diligent use of all the means placed within our reach for ascertaining truth; and secondly, the cultivation of those dispositions of heart which are favorable to spiritual discernment, and apart from which no man can rightly discriminate between truth and error.

The former will include in the case of those who have an opportunity to investigate, a thankful appreciation of the labors of scholars, in relation both to the text and to the translation of Holy Scripture, and an examination of the commentaries of pious and learned men, so far as they may seem to us to be truthful and unprejudiced expositions of Holy Writ: the latter, as graces of the Spirit, must be sought, where alone they can be obtained, at the footstool of him who is the Giver of every good and perfect gift.

To those we would add, a reverent listening to the voice of the Church which expresses itself in the lives and labors of holy men in all ages; a voice which is not the voice of the Priest, or the voice of a party, or the voice of the schoolmen, or the voice of the fathers, whether Greek or Latin, or the voice of England or Scotland,--Evangelical or Armenian, high or low, broad or exclusive; but that great silent testimony which issues from Apostles and Prophets, from martyrs and confessors, from poor and rich, from the palace and the peasant's cot, from the ignorant and the learned, from the living and the dead;--witnessing evermore to the truth of Christ's Holy Gospel,--to its influence over mankind, to its triumphs over the world, to its sole and exclusive power to enlighten, to solace, to sustain, and to save. Wretched indeed is the sophistry which would confound this sublime echo of the human heart responding to the Divine, with the decisions of a council or the dicta of a sect.

Human nature craves for infallibility in religious matters, and it is a happiness, we doubt not, even to think that we have secured it. This craving is the fruitful source both of superstition and atheism; but it is incessant in some minds. God has, however, not chosen to gratify it. And because he has not, because he has thought fit to make our apprehension of divine truth to depend mainly on a right state of heart, men of all classes quarrel with his method.

The mode in which this dissatisfaction manifests itself is various. Sometimes it is in the way of restlessness, and sometimes it finds expression in a reckless skepticism, followed by a predisposition to listen to any Church which professes to be infallible; and sometimes it carefully bars the door against all inquiry, and refuses, under any pretext, to be disturbed.

Hence the timidity and terror which is so often manifested when any new form of religious thought is first broached in Christian circles. That which is stated may indeed be true, but whether it is so or not matters little. It seems to introduce an element of uncertainty in quarters where neither doubt nor question has ever been allowed to enter and therefore it must be disallowed.

To all such we can only say, that for intelligent men to shrink from the investigation of truth of any kind, is, in fact, to evade the most important part of their moral discipline; that he who desires truth as the supreme good, cannot fail eventually to enjoy the blessedness it brings in its train; and that he who subordinates truth to what he calls peace, may in the end lose both truth and peace.

--H. Dunn.

====================

R797 : page 3

THE EARTHEN VESSEL.

It is but an earthen vessel,
But it lay so close to me;

It is small, but it is empty,
And that's all it needs to be.

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel,
To be of some use to him.

His own hand had drawn the water,
Which refreshed the thirsty flowers;
But he used the earthen vessel,
To convey the living showers.

And of itself it whispered,
As he laid it down once more;
Still will I lie in his pathway,
Just where I did before.

Close would I keep to the Master,
Empty would I remain;
And, perhaps, some day he may use me
To water his flowers again.

--Selected.

====================

R797 : page 3

THE PROVINCE OF PRAYER.

This article is suggested by a letter at hand in which the Brother says: "I have read the articles, 'Our Mediator,' 'Our Access to God through the one Mediator,' 'An Advocate with the Father,' in the last TOWER. I was much pleased, both with the logical reasoning and the Scriptural evidence adduced," but he adds, "that he is at a loss how to harmonize those teachings with the command to 'Pray for your enemies,' 'Pray ye--Thy kingdom come,' and Paul's exhortation to 'Pray for all men --for kings,' etc." The Brother asks: "Is not the principle the same in all prayer--'Imperfect human beings attempting to direct the All-wise Jehovah?'" We answer:

There can be no doubt that for the ignorant and weak finite beings to attempt to use prayer or any other agency to thwart the plans and change the arrangements of the Almighty, and to attempt to instruct the All-wise, would be improper. Such cannot be the province of prayer. This we hold to be an axiom. But if this be beyond its scope, what is the purpose and intent of prayer; what are its privileges and its limits?

The privilege of praying to God, of holding communion with him, is a great privilege and an evidence of his favor. God permits and arranged to grant us this privilege, not that he might be informed of our desires, for we being imperfect our desires are not perfect, so that "we know not what things to ask for as we ought," and he does for us better than we know how to ask or think. Nor does God permit us to pray to him that we may inform him regarding matters here; for he knoweth the end from the beginning as well as every intervening step. But he has instituted prayer for our benefit and comfort and instruction.

The OBJECT of prayer is to bring the heart and mind of the child of God, whether in joy or sorrow, into contact with the heart of God, that he may be enabled thus most fully to realize the fatherhood of God, his love and care and his deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention his love and care and wisdom--for our encouragement, not his; for our strengthening, not his, and for our joy. This opportunity is not for us to instruct Jehovah how to arrange matters for the best, but it is to bring our hearts to realize him as the centre of wisdom and power, that having unburdened our hearts, we may be prepared to listen for his answer and advice through his word. And he whose knowledge of prayer is confined to the meagre information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer at the word of God, has as yet measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring his children to him frequently, to

R798 : page 3

realize at his feet his sympathy with them in the difficulties, discouragements and trials of life, as well as to ask his guidance and overruling of every affair of life, through his word, and to hearken to his wisdom, which will enable us to serve him acceptably.

The PROVINCE of prayer is to ask for such, and only such things, as God has already declared himself well pleased to grant. And while we may freely speak to him as a Father, and tell him how we understand his word, and the confidence and trust we have in its ultimate fulfilment, yet we must not only avoid telling the Lord of our will and our plan, and what we would like; but we must avoid and put far from us any such spirit, and must recognize and bring ourselves into full accord with his will and his plan of accomplishing it. If this thought were appreciated, it would cut short some of the "long prayers," "much speaking," and "vain repetitions" by which some endeavor to instruct the Lord in their wishes regarding every matter under heaven. It would send them speedily to the word of God to search diligently the plan of God that they might labor as well as pray in harmony with it. While assuring us that the Father careth for us, and is well pleased to have us come to him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) These are the conditions for sure answers to our prayers. What is it to abide in

Christ? It implies first that our WILL has been wholly consecrated--swallowed up in the will of Christ. And more, that the will is in this condition at the time of the prayer, abiding in Christ. And if the suppliant's own will is gone and he is now controlled entirely by the will of Christ, he surely would consult the words of Christ and there seek information as to what his will is before framing a petition to the Father in Christ's name. And if this be his case, if the will of Christ is governing him, and the words of Christ are abiding in him, such an one is prepared to ask any and everything he may WILL to ask.

His requests would probably be as simple as was the Master's petition when he prayed, "Not my will, but thine be done. (Luke 22:42.) In such a condition prayers are always answered; but in such a condition the prayers would be very modest. Our prayers under such circumstances would be more a thanksgiving for our blessings, an expression of confidence and trust, and the committal of our way unto the Lord, confidently realizing the promise that to us under such conditions, ALL THINGS [even seeming disasters and troubles] shall work together FOR GOOD. Hence whatever came, such an one could realize his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity, in the path of service. He has no will to oppose whatever God permits, knowing that it will work out good.

Such could not pray for anything of their own will, for they have no will except God's; then abiding in Christ, and his words in them, would prevent any other petition. They could not pray for the immediate conversion of the world, for though they know that "God will have all men to be saved and to come to a knowledge of the truth," they also know that the present age is not in God's plan devoted to this work, but solely to the selection, under SEVERER trial, of those who shall be God's instruments for blessing all the families of the earth in God's arranged time.

We cannot single out an ungodly friend and request God to work a miracle on him, and bring him into the "Church of the first-born," though we may pray for wisdom to "rightly divide the word of truth," that if possible the light of the knowledge of the glory of God might thus shine into the understanding of that friend. This would be in harmony with the Word. Jesus said, "Be ye wise as serpents, and harmless as doves," and instructs that "If any man lack wisdom, let him ask [it] of God, who giveth liberally and upbraideth not."

We may not ask for riches and honor; nor for fine food and fine clothing. To seek or pray for these is contrary to the Spirit of the Master. But we may ask, "Give us this day our daily BREAD," assured that the Father knoweth best what kind is best, and what things are needful to us as seen from his standpoint which embraces our interests spiritual as well as temporal, future as well as present.

We may not pray for the increase in numbers of any of the many sects of today, well knowing that Jesus would not approve of thus fettering with human tradition those whom he calls to liberty; and that he does not approve, but would condemn the sects of today as he did those of eighteen centuries ago, saying, "Beware of the leaven of the Pharisees and of the Sadducees," and declaring to them, "Ye do make void [useless and ineffective] the law of God by your traditions."

We can neither labor nor pray for the advancement and growth in power, wealth, influence and numbers of any of these sects, knowing their very existence to be contrary to God's Word, and their advancement a hindrance to the light of truth.

Nor can we today either labor or pray for the perpetuation of the governments of this world, for the word of Christ abides in us, and we are therefore not in darkness, but we know that "the times of the Gentiles" are about fulfilled; and the time for the establishment of God's kingdom is at hand. For that new kingdom we may pray, "Thy kingdom come, thy will be done on earth," patiently awaiting the fullness of God's due time. So surely as we are children of the light, not left in darkness that that day should come upon us unawares, we know that the success of the heavenly kingdom for which we pray, means the destruction of all these kingdoms of earth. (Dan. 2:44.)

We cannot pray our Father to grant abundant harvests, send rains, prevent famines, drouths, wars and pestilences, for we find no example in the Master of such presumption, and realize from his words (Luke 21:9) that God will permit these things until the reign of Christ is inaugurated. And further, we are informed by the Master that the present day will be one of trouble caused by the new Prince binding the strong ruler of earth and spoiling his house. (Matt. 12:29) Hence we pray for none of these things, but with trust and peace look with patience into the future, praying, "Our Father--thy kingdom come, thy will be done on earth as in heaven." In all things "Thy will be done,"--and even in the midst of the present necessary unrest and trouble we rejoice in confident hope, knowing that all things are so overruled as to work out the accomplishment of our Father's grand designs, revealed to us in his Word.

Instructed by the abiding words of Christ, and realizing the covenant of sacrifice to be even unto death we cannot ask release from pain and trouble and death, but with Jesus we can only ask that if it be possible, the cup of shame and misrepresentation might pass, that we suffer not as evil doers; and yet with him we must say: "Not my will but thine be done!" "Father, glorify thy name!"

These may pray for the healing of others, but not for themselves. It was truly said of the Master, that he saved others, but he could not save himself and be a sacrifice too. Yet, in requests for the healing of others we must remember that the time for full restitution of life and health to the world has not yet fully come. Jesus did not heal all the blind and impotent in Judea, and what healing he did was merely to show forth the glorious power and blessing of his coming glorious reign which has not yet fully dawned. Hence our prayers for the sick should be with full confidence in God's ability to heal, yet not demanding it, always letting the words of our Lord abide in us--"Thy will be done."

To pray in other than this spirit is to "ask amiss," to ask for things to be consumed upon our own lusts [desires] (Jas. 4:3.) Desires for ease, for earthly prosperity, for a sect and its growth and honor; all these are earthly lusts contrary to the Spirit and Word of Christ. Thus the word lusts is used by the Apostle in the above instance. Most prayers seemingly are of this sort, and therefore amiss.

Those who abide in Christ, and in whom his word abides, can pray for their enemies and those who despitefully use and persecute them, though they cannot pray God to open their blinded eyes at once, or in their way; but realizing from the indwelling word of God's promise, that the blinded eyes shall all be opened to the truth, they can abide his time, but going to God in prayer they may express their forgiveness of the persecutor, their interest in him, and their patient waiting for the day when "the knowledge of the Lord shall fill the whole earth," and his will be done on earth.

When in harmony with Paul's exhortation (1 Tim. 2:1,2) these pray--"For all men; for kings and all that are in authority," their prayers will not be that those kings may be continued in power and control; for they well know that this would be in direct opposition to God's expressed plan, which is to break in pieces and consume all these.

And though these may labor toward it they cannot expect and pray for the conversion of "all men," "kings," etc., well remembering the Master's prayer-- "I pray not for the world but for THEM which thou hast given me,...that they all may be one, that [then] the world may believe" in its due season. (John 17:9,21.) In none of Jesus' prayers did he ever pray for Caesar, or Pilate, or Herod; nor did he make any special effort to reach these, with the gospel message,

R798 : page 4

remembering how it was written, "The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the MEEK." (Isa. 61:1, and Luke 4:18.) And when he gave the disciples a formula of prayer it contained no prayer for kings and rulers of this age, nor for "all men" except

R799 : page 4

as this is implied in the expressions of forgiveness of debtors, and the prayer for the coming kingdom which will bless all men.

What then could we pray for "as we ought," and not ask "amiss," for all men and for kings? Very little, indeed, other than the prayer for the blessing of all, implied, when we pray, "Thy kingdom come." Our prayer to God for kings, etc., must be merely that he would so overrule and direct by raising up or casting down among the nations, as would be most in harmony with his wise plans, for the blessing and development of the Church now being selected. For though God has given over the world to the rule of the Prince of this world and his faithful agents until the full end of Gentile Times, when he shall come whose right the dominion is and shall take the dominion under the whole heaven, associating with him his faithful followers according to his many promises (Dan. 7:14,18,22), YET God has not given present rulers unlimited power. He will suffer them to take their course only so far as it does not interfere with his plans--there it must stop. The wrath of man shall not work ruin to the plan of God, for God will cause the wrath of man to work to his praise, and all that will not so work he will restrain. (Psa. 76:10.) And this is what the Apostle has in view: Pray God's guidance and direction over all the affairs of life and over rulers TO THE END THAT the piety and sobriety and growth of the Church may be conserved. Verse 2.

Thus considered, not merely as a begging arrangement, nor yet as an occasion for instructing the Lord as to our wills; but considered as a season of union and communion of heart with our Father in which we may relieve our burdened or perplexed hearts by there realizing divine sympathy, calling to mind divine promises, reviewing divine care, and expressing our confidence in God's many promises, thus bringing those promises afresh and closely to our hearts, as though God now audibly uttered them in our hearing--thus considered, how proper, yea, how necessary, is prayer to the true child of God. He cannot live without it. To break off this communion would be like stripping a tree of its leaves: it would stunt and hinder its development.

But to suppose that Christian life depends solely upon prayer without earnest study of God's word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful: good soil and roots will produce leaves and fruitage, and, likewise, the promises of God's word absorbed by us will naturally lead to good works and to communion with God in prayer, without which our fruits would soon wither and disappear.

No wonder, then, that Jesus both by precept and example said, "Watch and pray" (Matt. 26:41), uniting the two conditions needful in our development. Some pray and neglect to watch; others watch and neglect to pray; both these errors are serious, and it is not possible for us to decide which is the most serious neglect, since either would work disastrous loss of the great prize for which we are running.

PRAYER NOT A CEREMONY.

No where is prayer defined as a duty, though its necessity is stated. The Father desireth such to worship him as worship in spirit and in truth (Jno. 4:23); and it would be contrary to this principle to define prayer as a duty, and stipulate a set time or place or formal manner. The earnestness of the service and the peculiarity of the circumstance, will regulate the frequency and the matter.

But though "Family Prayer," "Morning Prayer," "Evening Prayer," nor any other stated time of praying is not specified in Scripture, who among God's children has not experienced the blessedness of communion with the Lord in the morning of each day asking his guidance of its affairs, and realizing and expressing to him our confidence in and reliance upon his promises. This does not remind the Lord of his obligation contained in these promises, but it does remind us of those promises and thus strengthen and prepare us for the events of the day. Likewise, how impossible it is for a child of God, remembering and impressed by the events of the day, as to the Lord's wisdom and care and the surety that all things shall work for good--how impossible, we say, for such an one to retire to rest without thankfulness of heart to him upon whose power and promises they have leaned throughout the day: and how appropriate to bow the knee as well as the heart to render homage as well as thanks.

Hence no form of prayer is furnished in the Scripture. Even the Master, when asked by the disciples for instruction on this subject, gave them not a form to repeat, but merely an idea or example of how to arrange their prayers to God. He did not say, Pray this prayer; but "after this manner pray ye." Our prayers, then, should be after this manner-- not an assortment of extravagant demands, but the simple expression of the earnest heart. First acknowledging and paying homage to God as our Father the Almighty and hallowed One. Secondly, expressing our expectations and trust that his kingdom according to promise is coming, and our eagerness for it, and the time when his will shall be done as in heaven. Thirdly, our reliance upon him, for "daily bread," which he has promised us. Fourthly our acknowledgment that our ways are not perfect and our reliance upon his favor [granted through Christ Jesus] for forgiveness; and our willingness to exercise forgiveness toward our debtors.

FAMILY PRAYER.

Though not enjoined specifically, how appropriate that husband and wife should blend their hearts and bow their knees in divine worship, and in submission to the divine will. How much this must tend to unify those hearts and lives. How blessed must such an example be to the children. How appropriate that the little "olive branches" be trained to look to their Creator in the days of their youth, not with formal and long prayers, but with the evidence before them of parental trust in and love for the giver of every good, as expressed in a simple, earnest, trustful prayer after the MANNER of the Lord's illustration. As children see their parents recognizing and bowing to the superior will and wisdom of their heavenly Father, they learn from the example the lesson of obedience and submission to parental authority while learning to know and reverence their Creator.

As soon as children come to reasoning age, their attention to the daily family prayer, whether it be morning or evening, should be placed on the same plane that God places it before us: not of CONSTRAINT, but of a willing mind, out of thankful and loving hearts. Such an influence and example will make home and parents and sacred things dear to children in after life. The true worship of God is profitable both for the present and future life.

UNCEASING PRAYER.

With the climax of Christian growth, the climax of worship is reached, and the earnest child of God will presently experience the meaning of the Apostle's words: "Pray without ceasing. In everything give thanks." 1 Thes. 5:17,18. Communion with God and the feeling of continual trust in his goodness and care, will become interwoven with all the affairs of life, so that to thus pray without ceasing, and be continually thankful, will become as natural as breathing. But this continual prayer and thanksgiving can never take the place of the formal recognition of worship of God, either to our own hearts or to our families.

PRAYER IN THE CHURCH.

What is true of our families is not less true of God's family, of which we are members--the body of Christ. To bind us together in love, God has arranged to make the various members more or less dependent on each other for the blessings he is willing and ready to bestow. Thus he would unify the body of Christ in his method of providing spiritual food, as the human body is dependent as a whole upon its various members for the natural "daily bread" which God thus supplies.

This being true, we should not only neglect not the assembling of ourselves with those of like precious faith, personally when we can; and at least through the medium of the printed page, but when assembled how sweet and refreshing, and how appropriate, to ask our Father's blessing upon the meeting; that the spirit of love may pervade the members of Christ's body there assembled, and that the truth might be discerned by sincere and truth-hungry souls, so that all might be more and more filled with the self-sacrificing spirit of that truth, and thus be built up in the most holy faith and love, and made meet for the Master's service both now and hereafter. Can it be doubted that to the extent that such prayer is the expression of the sentiment of all, it will bring an answer at the moment of its utterance, by impressing upon all solemnly the object of the meeting and the blessings to be expected and enjoyed? It is ever thus; as we draw nigh to God in prayer we bring the blessings promised nigh to ourselves by bringing our hearts into a condition of readiness to enjoy the blessings promised the seeker.

While the offered prayer is to God it should not be forgotten that in harmony with the foregoing statement (that the prayer influences of all who join in it) that Jesus and the Apostle indicate that it should be uttered in such a voice and manner as to enable those about to appreciate and intelligently join it. Jesus said, in connection with one of the few of his recorded sayings, "Because of them that stood by I said it." (John 11:42.) Paul exhorts those who lead the company in prayer to seek to do so in such a manner that all may be able to hear and acquiesce in it. (1 Cor. 14:14-17.) And in all things whatsoever ye do, do all to the glory of God.

====================

R800 : page 4

ROMAN CATHOLICS REBEL.

So complete is the submission of Roman Catholics to their priests, that such a thing as a Roman Catholic congregation asserting any rights, is almost unheard of. But contact with freemen and the exercise of liberty on other subjects is having an effect, and the indications are that the church of Rome must ere long bend or break under the weight of this influence. She will undoubtedly do both, bend a little first then break and lose her power over her faithful as her daughters are doing.

The following clip from a Chicago daily explains itself in harmony with the foregoing remarks:

"A movement of unusual character has taken place in the large and wealthy Roman Catholic parish of St. Mary's, at Aurora, Ill. Some time ago the parish revolted against the Rev. Father Welby, its pastor, giving as a reason the fact that the priest would not permit the congregation to superintend its own financial affairs, but collected all the money and spent it at his own pleasure, without so much as making a report to those who contributed. At that time the congregation appealed to the Archbishop to remove Father Welby and replace him by a pastor who would accept a stipulated salary, "as other preachers do," and permit the congregation to manage its own affairs. The Archbishop referred the matter to the Vicar General, and that gentleman visited this city and from the pulpit soundly berated the congregation as a lot of ignoramuses and concluded by saying that Father Welby would be kept here until the congregation bowed in submission to his authority. The Vicar General subsequently said in Chicago that Father Welby would be kept in Aurora until the congregation accepted his word as law, if it took until his dying day. Notwithstanding these promises Father Welby was removed from Aurora in two weeks and the congregation was left for a time without a priest. Last Sunday, Father Leyden, of Woodstock, occupied the pulpit and announced his intention to control, not only the spiritual but the temporal affairs of the church. The result of this announcement was a meeting of the congregation at which a more compact organization was effected, and a resolution unanimously adopted by a rising vote, asserting the right of the congregation to control its own temporal affairs, and demanding that Father Leyden either accept a stipulated salary, or withdraw from the pastorate. The case is attracting unusual attention.

====================

R800 : page 4

IS FAITH IN CHRIST ESSENTIAL?

--FAITH OR WORKS?

THE OPINIONS OF EMINENT PRESBYTERIAN AND METHODIST THEOLOGIANS AS TO THE FATE OF THE HEBREW PHILANTHROPIST, SIR MOSES MONTEFIORE, DECEASED.

The death of the eminent Jewish philanthropist has raised a question among some of the religious journals concerning his future. All agree that he was a godly man as well as benevolent. Nor were his kind deeds done solely to his own people. His heart was large enough to sympathize with all classes of his fellow-men in need. And many Christians shared in his bounty. Moreover, he died like a man at peace with God. The Christian Register (Unitarian) refers to this case in this way: "Judging the tree by its fruits, how few professed Christians might dare to compare their life with his! Yet, according to the doctrine which still holds the mind of Christendom in bondage and darkness, this great, pure, faithful soul was fatally self-deceived, and has passed to endless sorrow. When will so-called believers dare to interpret all narrower Scriptures in the light of Peter's great discovery-- that 'he that feareth God and worketh righteousness is accepted of him'?"

R800 : page 5

In the Independent, of September 17th, A.A. Hodge, D.D., for the Presbyterian Church, and Daniel Curry, D.D., for the Methodists, endeavor to free their respective systems from the narrow view which would exclude such a man from salvation. Dr. Hodge concedes that while participation in the benefits of Christ's redemption is "generally conditioned upon personal recognition and confession" of Christ, and while this is essential whenever intellectually possible, it "is not absolutely essential, as is proved in the case of infants and of idiots. On like grounds of principle, it might hold true in the case of some exceptionally enlightened heathen. The charitable formula of 'invincible ignorance,' used and greatly abused by Romanists, rests ultimately upon a true principle, and has always been practically, more or less, recognized by orthodox Christians." He then goes on to argue for a favorable judgment in Sir Moses Montefiore's case because, either through intellectual bias, or through national Jewish prejudice, the true Christ was never apprehended by him, only a distorted image, and therefore never consciously rejected. "Or, very probably, loving and embracing the real Jesus in his heart, his intellectual bias and national and social position may have so modified his expression of Christian faith, as to render it unrecognizable to us."

Dr. Hodge's principles here are wide enough to embrace many other cases than that of this pious Jew. His article is a gratifying instance of a growth of a "wider hope" even among theological circles where it has been put under the severest ban. Certainly there is growth here away from the severe statements of the Westminster Confession, upon which the Christian Register seems to have based its cavil. For instance, it affirms (p. 212), "They who have never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of Nature, or the laws of that religion which they profess; neither is there salvation in any other but in Christ alone, who is the Saviour only of his body, the Church."

It is difficult to make the above concession of Dr. Hodge, in respect to "some exceptionally enlightened heathen," accord with the statement just quoted. This proves that even he is progressing at some points beyond the "Standards." It is certain that, with the large Christian heart we know him to possess, he must seek relief somewhere.

In our view, however, this relief is found in a more consistent way than by a strained interpretation of the standards. It is better to confess that there are some lines of Scripture truth bearing upon this point which they do not include. It would be more consistent for Dr. Hodge to hold that, while the salvation of the elect proceeds within the narrow limits which the Calvinistic system has traced out from Scripture, provision is made for other and wider operations of grace, of which they are the chosen instruments, outside these limits and beyond this present age. The purpose of the choice of the Church of the first-born is that they may be kings and priests unto God in carrying out his gracious purposes towards the later born. The enigma of the future of pious Jews and heathens would not be so hard to solve on this principle. Better than the opening wide the door into the church, by such accommodating expositions of the terms of admission, is that view which regards it as a body of called and chosen and faithful ones, who enter only by the door and walk in the strait and narrow way of the cross, thus offering themselves in sacrifice, not merely to secure their own salvation, but as a means of blessing for others,-- baptized even for the dead. Whatever hope we may have for others, outside the Church, must be sought in the wide promises of God that in this chosen seed all the families of the earth are to be blessed.

There is still another principle bearing upon this subject which has been too much overlooked, and which needs now to be brought out of Scripture with fresh force and urged upon the attention of the Church and of all men. And that is that the one ultimate standard of admission to blessedness in the future, is character. The saints of this dispensation will not reach their high station except as they become holy and without blemish before him in love. And our God, who is a consuming fire, must burn against all our evils and faults of character, that we may be found "of him in peace, without spot and blameless." And so also all the Scriptures which refer to the judgments and administrations of the future are most emphatic upon this point of righteous character. On whatever level men may hereafter be brought into the Kingdom of Heaven, whether as princes or subjects, this is the standard. The Old Testament upon every page asserts that only such shall ascend into the hill of the Lord. (Psalms 15,24.) The Lord's judgment of the nations (Matt. 25.) is all upon this principle. The righteous go into life eternal. The dead, at the resurrection, are infallibly sorted in the same way. "They that have done good unto the resurrection of life; they that have done evil unto the resurrection of judgment." Now, while it is true that no man can merit salvation by good works, and much less a place in the Church of the first-born, it is also true that no man of unrighteous character can enter into the kingdom of God. And it must, therefore, be true that men of righteous and merciful life, whether Jew or Pagan, must go into the life to come with a character much more nearly approximating to its perfect standard than that of unrighteous men. Cornelius, who feared God and worked righteousness, was accepted before him. He was not fit for the church until Christ had been revealed to and in him. He was not even "saved" (Acts 4:12) until Peter came to tell him the way. But he was in that receptive condition which made Christ welcome to him, when made known, as the flowers welcome the sunshine. And so Sir Moses Montefiore, if ignorant of the true Christ, must come to the same recognition of him in order to be saved. But we are not tied down to any such arbitrary and narrow views of God's dealings as to suppose that such a receptive soul, if blind to the light in this world, could never receive it in the next, or that his future administrations proceed

R801 : page 5

upon such narrow lines as to make no room for such cases, and no account of good character developed under such circumstances. Let the case of Cornelius and the parable of the good Samaritan teach us that the eyes of the Lord are open upon all the ways of the sons of men, beholding the evil and the good, and that, if not in this world, then in the world to come, every one shall receive according to his ways and according to the fruit of his doings. The promised resurrection of the dead, which is the era of judgment, will furnish the amplest scope for all such righteous adjustments as seem to us to be now lacking.

In Dr. Hodge's article, above referred to, there is a distinct assent given to the view that men may be saved who may have accepted that form of truth and goodness of which Christ is the expression, who yet have never heard of the historic Christ. We have already said that he here steps outside of the Westminster standard which distinctly states that men who have never heard the gospel do not know Jesus Christ, and therefore cannot be saved. Upon this point, we must side with the Andover Review in affirming that this immediate opening of the door of heaven to devout men of every nation who strive to live up to the light they possess, is more dangerous than the theory which supposes that by the grace of God such men may be brought to a true knowledge of Christ after death. When Dr. Hodge apologizes for a conscientious Jew that "what he, through national prejudice, may have failed to appreciate was not the real Christ, but a distorted reflection cast by the so-called Christian world of the day," he admits a principle upon which conclusions may be based, which we are sure, he would not accept. There are many others failing to acknowledge Christ who may hope to be excused at last on similar grounds. A distorted image of Christ lies indeed in the minds of all men to whom the Holy Spirit has not revealed him.

Our general objection to all these views which makes the entrance into heaven more wide and easy than the straight and narrow way of the gospel is that, in order to make room for such high-minded souls to escape from everlasting torment, they lower the claims of God's holiness. This is far worse than the view that, after judgment, resurrection will open out to such another door of hope. For this view may be held without any abatement of the testimony of Scripture that without holiness no man shall see the Lord, that our God is a consuming fire, and that there is no other name given under heaven or among men whereby we must be saved.

--Words of Reconciliation.

====================

R801 : page 5

THE REVEALING.

"There is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, speak ye in light; and what ye hear in the ear, preach ye upon the housetops." Matt. 10:26,27.

The greater portion of divine truth has been expressed under cover, so that its full import is not always discernable. The Bible abounds in symbols, figures and allegories, and the same is as true of Jesus' teachings as of any other portions of the Word. He opened his mouth in parables and dark sayings, so that those who heard him, and even his disciples, often said, We cannot tell what he saith. But the above assurance of Jesus is that all will in due time be made manifest.

Several objects have been served by the hiding, and gradual unfolding of truth--first, the successful development of God's plan; secondly, the saving of his children from discouragement because of the length of time involved; thirdly, the trial of the faith of those who believe.

The revealing of truth, as we have seen, has gradually progressed from age to age, and God's children in every age have had a sufficient revelation of truth to enable them to carry out their part of his plan, including such knowledge of future things as would encourage and help them. It has also been a part of God's plan that truth once revealed, expounded, or made manifest, should not be lost or forgotten, but that it should be treasured up and recorded for the generations following. Hence, all his children of every age have been taught to bear witness to the truth, both to their own and succeeding generations, according to their ability and opportunity. And it is through the faithfulness of past witnesses --the Patriarchs, Prophets, Jesus, the Apostles, and some of later date, that we have our present knowledge.

To us, as to them, comes the commission --"What I tell you in darkness, speak ye in light; and what ye hear in the ear, preach ye upon the housetops." With the blessed knowledge always comes the responsibility of making it known. Strange to say, the good news is seldom well-received, and never has been. It is hated, ridiculed and rejected by those it comes to bless; and those who bear witness to the truth are persecuted, many of them even unto death. This has been the case in every age. Every witness has to some extent suffered for his testimony, and it is still the case. When all is revealed, nothing will remain covered; then the knowledge of the Lord shall fill the whole earth. Every type, and figure, and parable, and dark saying will in due time bear a testimony to all.

And while it will be thus with the truth, it will also be true of those who bear the truth, and indeed of all men, good and bad; for there is no character now covered that shall not be revealed. Upright and godly characters are now hidden under misunderstanding and misrepresentation, while many base and detestable characters are hidden under a fair, deceiving exterior. "The disciple is not above his master, nor the servant above his lord....If they have called the master of the house Beelzebub, how much more them of his household."

It is a matter of comparatively small concern what men may say of us now. They will say hard things of us even against their own convictions, though not unfrequently because they believe them; and this the faithful witness must endure; and while he should take heed to let the light of truth shine through a transparent character and a clear and positive testimony, he may commit his way unto the Lord, for "he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." "Rest in the Lord, and wait patiently for him." Psa. 37:5,6,7.

In the issue of Feb., '85, it was shown from Bible testimony that character will in every case in due time be revealed and meet its just recompense. The masks will all be taken off, and every man will be estimated both by God and man according to the real merit of his motives. Already we see this revealing of character and motives in the church. Trial and persecution for the truth's sake is making it manifest. For instance, how many whose works once led us to esteem them as very zealous for the Lord's cause, now prove to be rejectors and even opposers of his truth, because of its unpopularity. Such declare plainly that their chief incentive to good works is the praise of men, or the success of some sect or scheme of their own. What a low incentive, and how unworthy of a child of God. But they have their reward, while we choose to wait for ours. And so says Paul:

R801 : page 6

"Every man's work shall be made manifest; for the day [of trial] shall declare it, because it shall be revealed by fire [trial]; and the fire shall try every man's work, of what sort it is." 1 Cor. 3:13.

Those found worthy in the trial, whose motives are those of true zeal and love for the Lord's cause, will receive the great reward. For such characters he is now searching and applying the tests. In similar ways character will be made manifest in every case in due time. It is particularly true now of the Church, because this is its day of trial; and it will be true of the world also in its judgment or trial day--the Millennial age.

And further, not only will the character and motives of every man appear in their true light, and the truths of the Bible, hitherto covered and hidden under types and symbols and dark sayings, be revealed, but truth in every sense must be made manifest. The truths of nature, God's other great book, will also come to light, and are coming to light now more rapidly than ever before, [see last two issues, "The Undefiled One,"] and science and God's written revelation will be seen to be at perfect agreement; both being ordained for the blessing and elevation of mankind. The light from our Lord's presence will probe and penetrate every secret thing, rewarding the good and purging out the evil. Already men are beginning to be blessed by the increasing light on every subject. God's due time has come to turn on the light, and it is touching every department of human interest--religion, science, philosophy and art. In religion it is revealing the true and exposing the false. Every branch of science and philosophy has already felt its genial touch. Notice, for instance, the great advancement in the science of medicine, and how the world is being blessed by it; the great discoveries in nature and the wonderful inventions of art. Mark also the growth of general intelligence and the blessings it is bringing with it.

Yes, the truth--the light--is God's means of blessing. Praise and honor and thanksgiving to him who is turning on the light! Time was when it was but a faint, glimmering ray--and, thank God, the world was never left without a ray-- but according to his infinite wisdom and love he has been turning it up higher and higher age after age, and now he has sent his Anointed, the great source of light, and soon the blessed rays of light shall flood the world. It is only obscured now by the clouds and darkness that are round about him; but even through the darkness comes the lightning flashes of his truth. MRS. C. T. R.

====================

R786 : page 6

HUMILITY WELL DEFINED.

To be humble is not to think meanly of one's self. Christ was humble; but he knew he was Lord and Master, and told his disciples so. To be humble is, knowing your character and abilities, to be willing to take a lower place, and perform a menial service. A private may know more than his superior officer; he is humble if, knowing that, he is willing to work faithfully under him.

R786 : page 6

THE world is preparing day by day for the Millennium, but you do not see it. Every season forms itself a year in advance. The coming summer lays out her work during the autumn, and buds and roots are fore-spoken. Ten million roots are pumping in the streets; do you hear them? Ten million buds are forming in the axils of the leaves; do you hear the sound of the saw or the hammer? All next summer is at work in the world; but it is unseen by us, and so the kingdom of God cometh not with observation.--Sel.

====================

R802 : page 6

GROWING IN GRACE.

Bristol, England.

MY DEAR BROTHER:--Your letter of Aug. 28th came duly, for which receive my warmest thanks. I was both strengthened and refreshed by it. Just at the time it arrived I was well nigh weary of "the way," fightings without and fears within; finding that when I would do good, evil is present with me, and being defeated at nearly every point. I find now that I had left my place of security --abiding in him--and therefore was exposed to the wiles and malice of the enemy. My armor was not firmly buckled on; but he has so tenderly and lovingly quickened me through your letter and restored unto me the "joy of his salvation," and is now upholding me, that I am as a giant refreshed and more conscious than ever that he that watcheth over Israel neither slumbers nor sleeps. Blessed be his name.

I inclose a pamphlet for your perusal, and will tell you why I wrote it. I was a member of the "Brethren," and as such used occasionally to give a "Gospel address" on Sunday evening at their meeting. I know now that it was not the truth that I preached, but tradition. For a long time my mind had been exercised concerning the truth of orthodoxy, and on one Sunday evening in the spring I went and preached upon 2 Cor. 4:3-6, dwelling particularly on the fact that the Bible was the Gospel referred to. That was the third time in a few weeks that I had spoken about the same words, insisting that it was the truth or else a forgery --no middle path. During the following week the truth shone clear; the eyes of my understanding being opened I saw clearly that eternal "torment" was blasphemy. During that same week I was invited to address a meeting on the following Sunday. I knew not what to do; if I went it would be out of the abundance of the heart that the mouth would speak; but being afraid that I might cause confusion, and so hinder the reception of the truth, I cried to the Lord for guidance, and decided not to go without first acquainting the brother who invited me of my change of views, knowing that Paul "saw them that were of reputation privately, lest he had run in vain," and also that although free from the error, I was not then, as now, built up in the truth and able to offer clear evidence for my decision. This led to a correspondence and some interviews. I showed my evidence, and they called it false doctrine. I asked one to read "Food;" he did so, and tried to prove it wrong, but failed.

I was counseled to send in my resignation. At first I had intended merely to say that my views were changed concerning certain doctrines, and that I resigned; but thinking it would be a good opportunity for boldly declaring what I believed to be the truth, and to witness for it, I wrote the enclosed paper, and on showing it to my brother, who has been quickened by the truth, and who is as devoted to the cause as myself, he expressed a wish to have it printed, and bore all the expense of 1,000 copies for free circulation. I put in an extract from the TOWER, as it bore so pointedly on the subject, and trust you will approve of my attempt to spread abroad the truth by referring the readers to the TOWER for further reading. I have enclosed two copies, and shall be most grateful if you will please correct anything that you perceive wrong there, and return it at your earliest convenience. I may add that my resignation was not accepted by the "Brethren," but they held a church meeting and solemnly excommunicated me. But "What shall separate us from the love of Christ?"

Very truly yours in Christ, __________.

The article below is in substance the Tract published by the Brother to which reference is made in the above letter. It brought we are sure a blessing upon the Brother who wrote, and also upon the Brother who had it published, as every sacrifice of time and money made purely for the truth's sake brings a blessing on the sacrificer.

This Brother's case reminds us forcibly of Jesus' words in Luke 18:13,14. Though steeped in sin, he was more easily reached by

God's Word than many Pharisaic professors about him covered with the filthy rags of self-righteousness, and bound and blinded by the human tradition of some popular sect. Thank God that the day is dawning, in which all this blindness and the blinding influences will be removed forever.

[To appreciate the article below fully, turn to and examine all texts cited.-- EDITOR.]

R802 : page 6

THE BIBLE VS. "ORTHODOXY."

To the Reader.--My mind having been greatly exercised by the following doctrines of so called "Orthodoxy," I searched to see what the Scriptures say, with the following result. When I penned these lines, I had no intention whatever of having them printed, as they were simply written to send to the pastor of the Chapel where I used to worship, but showing them to a brother in Christ, he expressed his wish to have them printed. This has been done, in the hope that any who have been seeking for the truth, may by the grace of God, be assisted in finding it, and realize as I myself do most gratefully, "Ye shall know the truth, and the truth shall make you free."

I am yours in the love of God, and in the glorious liberty of the gospel of Christ,

G. C.

IMMORTALITY OF MAN.

I find no scripture to lead me to believe this doctrine; quite the reverse, man is never described as having an endless existence. "Your fathers, where are they, and the prophets, do they live forever?" Zech. 1:5, and as to man having a conscious existence after the breath leaves the body, I do not believe it, not until the resurrection, "for in death there is no remembrance of thee." Psalm 6:5. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psalm 14:6, "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccles. 9:10. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Eccles. 12:7. "If Christ be not raised, ye are yet in your sins, then they also which have fallen asleep in Christ are perished.... what advantageth it me if the dead rise not, let us eat and drink, for tomorrow we die." 1 Cor. 15:17,18,32. If there is consciousness after the breath leaves the body, there should have been consciousness before the breath entered in, (kindly examine this). I know that Luke 16:23-31, may be argued against this, but are you sure that our Lord is speaking of individuals here and not nations, Jewish and Gentile. He was speaking to the Pharisees, verses 14,15, kindly compare rich man, verse 19, (Jewish nation), with Ezekiel 16:1-14, and the same denunciation is uttered in Matt. 21:41-43, and its accomplishment recorded in Rom. 11. Abraham's bosom, (place of favor); Gentile brought in, Israel broken off, and a gulf fixed, until the fulness of the Gentiles be come in. The Jews as a nation are dead, and being cast abroad in the earth, they are being tormented in the flame of persecution. Wherever they are, there is being fulfilled the prophecy of Moses, and our Lord Jesus, Deut. 8:19,20, Deut. 28:62-68. The Gentile also ceased to be a beggar, (poor) and they were brought into a place of favor, (for description of Gentiles as beggars or dogs, see narrative of Syro-Phoenician woman, Matt. 15:20-28). Immortality is one of the promised blessings, and is not possessed by natural man, else if possessed by him, why seek for it? Compare Rom. 2:7 with 1 Cor. 15:53,54.

THE DOCTRINE OF THE TRINITY.

I find no Scriptural proof of this doctrine quite the reverse. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. I am convinced that God the Father and our Lord Jesus Christ are two beings, not one. I find no Scripture speaking of the Lord Jesus as "God the Son," but as the "Son of God." Part of 1 John 5:7, is evidently spurious (left out in the Revised Version), and manifestly inserted to support the doctrine of the Trinity. In John 8:16-18, he says, "I am not alone, but I and the Father that sent me. It is also written in your law the testimony of two men is true, I am one that bear witness of myself, and the Father that sent me beareth witness of me." You may quote "I and my Father are one," undoubtedly they are one in purpose and nature, but not in being, and he also prayed that the members of his body "all may be one in us" (John 17:21), even as we are one (verse 22). So "God is light;" Christ said, "I am the light of the world," also "ye are the lights of the world," all partaking of the same nature, but not one in being, and differing in degree.

Were I to believe that God and Christ are one being, I am shut in to the fact that all the members of the body of Christ will ultimately lose all personal identity in Christ, and he in God. Or else if Christ be equal with God, as the members of his body will have glorious bodies like his (Phil. 3:21), be co-heirs with him (Rom. 8:17), have power with him (Rev. 2:26, and 3:21), and be partakers also of the divine nature (2 Peter 1:4); in fact to be like him (1 John 3:2), they will eventually be equal with God too. Such creature glorifying, and God dishonoring doctrine is not of God, according to 1 Cor. 15:27,28--"For he hath put all things under his feet." But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him, and when all things are subdued unto him, then shall the Son himself be subject unto him, that put all things under him, that God may be all in all. His equality is plainly taught in authorized version of Phil. 2:6; "Who being in the form of God (spiritual form), thought it not robbery to be equal with God, but in margin of the Revised Version and in note at end, where the American translators retain the marginal reading of this same passage, the exact opposite meaning is given--he "counted not the being on an equality with God a thing to be grasped." This is in harmony with the whole passage and the result, verse 9--"God also

R803 : page 6

hath highly exalted him." Had he been on an equality with God before, how could he have been highly exalted after? This harmonizes too with Prov. 8:24. "When there were no depths I was brought forth." Col. 1:15. "The firstborn (chief) of every creature." Rev. 3:14--"The beginning of the creation of God." John 1:1 --"In the beginning was the Word, and the Word was with God, and the Word was God." This is clearly explained in 1 Cor. 8:5,6--"For though there be, that are called Gods, whether in heaven or in earth, (as there be gods many, and lords many), yet to us there is but one God the Father," and the same word in the original, "Theos," I see is used in 2 Cor. 4:4, in reference to Satan as the god or ruler of this age; so there is no conflict, but harmony. And in John 5:18, the Jews asserted, that he made himself equal with God, which he most emphatically denied in verse 19: "Verily, verily, I say unto you, the Son can do nothing of himself." Now use that expression in reference to the Father, and the denial is apparent. Would any say

R803 : page 7

of the Father, "the Father can do nothing of himself?"

RESPECTING THE WEEKLY PARTAKING OF THE LORD'S SUPPER.

I find no Scriptural evidence for this anywhere. In Acts 20:7, a meal is evidently spoken of, as in chap. 2:42-46. I find no command or example from our Lord or any of his Apostles, for a weekly observance; and I am convinced it is a yearly observance. In 1 Cor. 5:7,8-- "Christ our Passover is sacrificed for us, let us keep the feast." Our Lord altered the manner, but not the time. The early church met on the first day of the week. --John 20:19, but no mention is made of the feast. In Luke 22:15, the Lord said, "With desire have I desired to eat this passover with you before I suffer;" verse 19,--"this do in remembrance of me," verse 22--"this cup is the new testament" or covenant. How often the old covenant was to be celebrated is plainly stated, Ex. 13:10, "Thou shalt therefore keep this ordinance in his season, from year to year," and as He has not altered the time, I dare not. Paul said, "as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." The cup was not mentioned in connection with the First-day gatherings and meals in the accounts in Acts. And as Israel, when they ate the passover yearly, did show forth the death of the lamb, their passover, so with us in the antitype: we do show forth that which was accomplished by which God in justice passes over us; and as there is but one anniversary of a birth or a death in a year, how strange to celebrate it weekly. And though we are not commanded to observe it at all, we being not under THE LAW, but under favor, yet it is our privilege or favor to observe the ANNIVERSARY.

ETERNAL TORMENT.

This I believe to be the most blasphemous and God-dishonoring doctrine ever preached. Let us examine it briefly from three standpoints.

1st.--If eternal torment is the punishment of the ungodly or finally impenitent sinner, then he who took the sinners' place must bear the sinners' penalty (Isa. 53:6--"The Lord hath laid on him the iniquity of us all), viz.: eternal torment; and as Christ did not bear that (eternal torment), what does it say then but that Christ was not the sinners' substitute. Such a gospel as that, though an angel from heaven should preach it, I dare not believe it. But what do the Scriptures say but that "the wages of sin is death," that "Christ died for our sins according to the Scriptures," as he explained to the disciples going to Emmaus. (Luke 24:25-27.) Yes, thanks be to our God, "he came to seek and save that which was lost." Mankind had lost life. The sentence of death having passed on all men, he said, "My flesh will I give for the life of the world." The Psalmist is clear on this point: "Who redeemeth thy life from destruction." (Psa. 103:4.) So, as by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21); "some to a resurrection of life (glorified), and some to a resurrection of judgment (discipline) (John 5:29)--not damnation, as in the old version, but judgment (discipline), as in the revised version. Then, and not till then, will be the world's probation; then, in the time of restitution (Acts 3:21-23), "he that will not hear that prophet (Christ) shall be destroyed (second death) from among the people; not preserved in torments and disobedience, but utterly destroyed--everlasting punishment --DEATH being the wages or punishment.

2d.--What a door is opened to the atheist by this horrible doctrine, eternal torment. He will argue thus, and rightly, too: You represent that God is just, yet when he sends his Son in the flesh to bear the punishment for sin (Isa. 53:6), his sufferings terminate at death, but the sinner's go on through the eternal ages.

3d.--Weak Christians may reason thus: If eternal torment is the punishment for sin, as Christ did not bear that, how do I know but what I shall have to suffer it? But thanks be to our God, he can be just, yet the justifier of him that believeth on Jesus. The sentence was death, my dear Lord and Master died that I might live, and he gave his word, that believing, I might have life through his name (John 20:31); and, thank God, this is the word by which the gospel is preached unto you. (1 Pet. 1:25).

We close with an extract from ZION'S WATCH TOWER, as follows:--

MORTAL AND IMMORTAL.

"These words are usually given a very uncertain meaning. Wrong ideas relative to their meaning produce erroneous views of subjects with which they stand connected in general and scriptural use. The definition of mortal is a state or condition of being liable to death, not a condition of death, but a condition in which death is a possibility. The common but erroneous idea of mortal is a state or condition in which death is unavoidable. The common definition of immortal is more nearly correct. The word immortal signifies not mortal, hence the very construction of the words indicates their true definition. It is because of the prevalence of a wrong idea of the meaning of the word mortal, that so many are confused when trying to determine whether Adam was mortal or immortal before the transgression. They reason that if he was immortal, God would not have said, "In the day that thou eatest thereof thou shalt surely die," for if immortal it would be impossible for him to die. To this we assent, it is a logical conclusion. On the other hand say they, if he was mortal, (their idea of mortal --a state in which death is unavoidable) wherein could consist the threat or penalty of the statement "Thou shalt surely die!" since if mortal, (according to their idea of the term) he could not have avoided death anyhow. The difficulty, it will be perceived, is in the false meaning given to the word mortal. Apply the correct definition and all is clear and plain. Adam was mortal, (i.e. --in a condition in which death was a possibility). He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden, and so long as he continued in obedience to, and in harmony with, his Maker, his life was secure--the sustaining element would not be denied. Thus seen, Adam had life, and death was entirely avoidable, yet he was in such a condition that death was possible--he was mortal. The question arises then, if Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of life. Since it was nowhere promised, that, if obedient, he should have a prize, we are bound to leave all such speculation out of the question. He was promised a continuance of the blessing then enjoyed so long as obedient, and threatened with destruction if disobedient. Nowhere in Scripture is it stated that man is immortal. While on the contrary, it is a quality which is ascribed only to the Divine Nature--to Jehovah, to Jesus, in his present highly exalted condition, and to the Church, the "little flock," the "Lamb's wife," and "joint heir," when glorified with him. And not only is this true of the English word "immortal" and its corresponding word "incorruptible," but it is equally true of the original Greek term which these translate.

Some years ago a dear friend of mine wrote to me, saying he had heard I had taken hold of some strange views regarding the doom of the finally impenitent, and he would like to know what these were. I replied it was quite true that my mind had been changed on this sad subject. I no longer believed in the eternity of future torment, but held that the wicked would be cut off everlastingly after the Judgment of the Great Day, (the Millennial day). I said that this light that had broken in upon me from God's word, had made our Father in heaven dearer to me than ever, and the Bible a clearer book than it had been before. My friend immediately answered that he was satisfied with the orthodox belief upon the matter, and he was sure I ought to be. In order to win me back to the old path he would like to have a debate with me by correspondence. And as I much appreciated his candor, kindness and Biblical knowledge, I at once asked him to begin the discussion by proving from the Bible the natural immortality of man. This would be the right course I said, as he was going to take the side of orthodoxy, and that affirmed that all men live for ever. In a day or so a note came informing me that my proposal was accepted; that many passages in God's word, stated that man was an immortal being, and that he would prepare a list of them for me. I knew full well he could not prepare such a list; however, I waited patiently to see what he would further say. About a fortnight after I received a letter inviting me very urgently

R804 : page 7

to go and see my friend, for he found himself in a dreadful difficulty regarding the task he had undertaken. Being able to arrange it I paid the requested visit. I never shall forget his look when he said that, to his amazement, he could not find a single verse in all the Book, which declared man to be immortal; on the contrary in his search many turned up which taught the mortal nature of man. He further said that the few passages which at all give plausibility to the ordinary view of future punishment appeared now most unsatisfactory to him; and a little further conversation revealed to me the fact that he already had received the truth of "Immortality in Christ alone." HOW HAD HE COME TO SEE IT? Simply by searching the Scripture on the subject. "These," said Jesus, "testify of Me." My friend had gone to them with the theory that he had received from the instructors of his childhood, and had searched for it in vain. Then throwing all prejudice overboard, he had sought Truth, and was rewarded. He was, by the truth, made free from former error.

Should any readers desire further reading matter on these and other long neglected Truths, they may obtain it "free" by addressing,

ZION'S WATCH TOWER, ETC.

====================

R804 : page 7

A DEBTOR'S OBLIGATIONS.

AN INTERESTING AND PECULIAR CASE.

A brother in England writes as follows:

DEAR BROTHER R__________:--I want advice. It is the desire of my heart to come over and see and talk with you and profit by your instructions; but at present that is impossible, but I may hope to some day (God willing); but as I cannot see you I will do the next best thing, that is write for help. Before I was converted I was a great rascal--gambler, drunkard, thief; but when brought to the knowledge that Jesus had died for me, that his precious blood cleansed me from all sin, I rejoiced in his salvation and was happy.

Some months after at a meeting a sister quoted the words, "Owe no man any thing," and said that if any had stolen anything previous to their conversion (doubtless thinking they had not done so after) they should replace it. I had never heard of this before, and was greatly disturbed. I had robbed my father and many others. I was in London at the time, and wrote immediately and told my father of my misdeeds. He was aware of them, to a certain extent. I knew not the full amount myself, as it was over a series of years; but I confessed as fully as I knew how, and he very kindly answered that whatever I had robbed him of he freely forgave me, and ever since then I think he has looked upon me as rather weak in mind. I went to some, and repaid and wrote to others. Among others was the Metropolitan Street Railroad Company of Boston, U.S.A. I was conductor of one of their cars for ten months, and defrauded them of a considerable amount; I know not how much.

Just then a work of C.G. Finney, the American revivalist, was placed in my hands. Therein he said that unless everything was returned that had been stolen (as far as the memory would serve) God could not forgive the sinner. I was nearly mad, my joy vanished, I was entangled in the bondage of the law, and for three days was distracted; until a dear brother came and conversed with me, and the bonds were cut asunder. I wrote acknowledging my fault to the M.R.R. Co., Boston, saying that although I had not the means then, should I ever have it I would send such a sum as would assuredly cover all my theft. I cried to the Lord to teach me his way, and enquired of all who I thought could help me, and although many gave their opinion, some one way and some another, yet none offered me evidence to convince me from the Scriptures, and that is my present difficulty. The question is, "What is our Father's will in this case?" The evidence, to my understanding, is conflicting. Mind, dear brother, I do not say the evidence is conflicting, but only that, to my mind, it is; and I want my understanding enlightened to know the will of God more perfectly. Paul said, "Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." (Eph. 5:28.) And although the Lord Jesus commended Zaccheus for restoration, that was under the old dispensation, as the sacrifice was not yet offered, and so the full benefit was not enjoyed according to Heb. 9:14-17, and as they that believe are justified from all things "without works," all covered by the precious blood (sacrificed life) of Jesus. I have thought thus, as God says, "Your sins and iniquities I will remember no more," can it be that he, by his Spirit, is leading me to think of restoring, and in doing so try to add to the work of Jesus? or is it the enemy, as an angel of light, bringing me into bondage again and casting a slur on his work of redemption. (Heb. 9:14,15.) I have acted thus; when my Lord bought me he bought me thefts and all, and to him I owe this, for I through law am dead to the law, and I have by his grace acted upon Eph. 5:28, as he has given me more than to supply our need, myself and family, so have I distributed it according to the best of my judgment, not having saved anything whatever. But I am not at rest; I want "Thus saith the Lord," and that alone will satisfy. There are many that I know that are in the same difficulty. Could you find room in the TOWER for an article on this? You are perfectly at liberty to use this information in any way you please, not even keeping back the name, if you think that by doing so the Master will be honored. It is the crime I am ashamed of, not the confession of it. I have often thought if restoration is our Father's will, what a life of bondage a converted thief would have, in most cases utterly unable to restore, and with a heavy load all his days. Can it be so, or is it, "If the Son make you free, ye are free indeed"? Praying our heavenly Father to uphold you in every way, and give you boldness to speak the truth, and to preserve you to the end, I am, dear brother, your's very affectionately in the best of bonds,

.THE EDITOR'S REPLY.

DEAR BROTHER: Your confession and abhorrence of former sins and your tenderness of conscience, relative to your duty in the matter of making restitution

R804 : page 8

for wrongs done by you in the past, is to us a refreshing evidence of your present spirit being holy--in harmony with God's Spirit or mind on the subject.

Your reasoning above covers both sides of the question, so that I need only mention my opinion thereupon relative to the mind of the Lord in your case.

In my mind, we should consider the teaching of the above Scriptures to be that when you entered into Christ-- when you, realizing your justification in God's sight through the ransom given by Jesus, consecrated or sacrificed yourself wholly to his service, then all things past were reckoned DEAD--past hopes, aims, debts and ALL. You were from that moment, in God's sight, a "new creature," free through Christ's ransom from all things past, and bound by your covenant of sacrifice to a new service. Old things then passed away, and all things, so far as you were concerned, became NEW by this your reckoned death.

You should treat your former self, and all claims against it, as though you were actually dead. And from that standpoint I suggest that you take an account of all your property of every kind, and so far as it goes, use it in making restitution to those whom your former self had wronged, and then start out anew. This, of course, applies specially to wrongs such as that against the railroad company mentioned, and would not, in my judgment, apply to any debts contracted for your sustenance and clothing: these should be paid in full, as they were personal favors which you contracted for your necessities.

In this connection, too, it should be remembered that the very object of this reckoned cancellation of former liabilities is, that you may be reckoned henceforth a "new creature" in the service of another--Christ. Therefore if your time future shall be spent in labor for earthly wealth or superfluous comforts or luxuries, thus renouncing virtually the new life of sacrifice, now proposed and commenced, THEN you would be no longer free from the above-mentioned obligations: for inasmuch as your former self would thereby be revived, brought to life again, its debts and obligations come to life also. In either case, you are accountable for those debts and wrongs so long as you live to human aims and ambitions; and only freed when you become dead toward these and alive in the service of God as a new creature. Nothing but death cancels such an obligation so far as man is concerned. Your responsibility ends when you have made restitution to the extent of your ability at the time of your reckoned death. Christ, to whose service you give yourself, agrees to cancel all your debts of every kind, to God and man, which you are unable to settle when entering his service. And in the blessings of the Millennium, he will far more than compensate the world for all such obligations of those who entered his service. This line of reasoning harmonizes with that of the Apostle. Compare Rom. 7:4 with Gal. 2:18-21.

Nor would we advise you to publish or expose the errors of your former self as you would not expose needlessly the faults of any dead man. Send what money you have to send privately to those whom you alone know that you have wronged. When you came to the

R805 : page 8

Lord you confessed to him, and have representatively confessed to the Church also, as we are exhorted "confess your faults to one another."

This rule is recognized in our civil laws. A debt or a crime, so far as man is concerned, cannot reach us beyond death, and whatever he possesses may be claimed by his creditors; but his offspring are not held responsible. The Apostle's words are in place here as indicating your duty. "Let him that stole steal no more; but rather let him labor with his hands, that he may have to give." The case of Zaccheus was commended by Jesus, not because of the dispensation, but because true repentance must always be accompanied by restitution for the wrong to the extent of one's ability. Had Zaccheus not made restitution it would have been proof that his repentance was not sincere, for he had wherewith to repair the wrongs done. In your case you must do the same; i.e., make restitution to the extent of your ability; then you are free from all the remainder if you are never able to do more, BECAUSE OF service to Christ as his steward and servants, possessing only time, money and talent, reckoned his and being used in his service. May the Master bless you, and own and abundantly bless your endeavors to serve him according to your covenant. May you be not only dead to self and the world reckonedly, but I pray that the spirit of truth may more and more vivify or quicken your mortal body in God's service (Rom. 8:11), and thus may you be prepared for the fullness of the divine nature when the present mortal body shall give place to a spiritual and immortal one, in which you can serve the Lord perfectly.

====================

R805 : page 8

QUESTION COLUMN.

Ques.--Since Jesus taught in the Jewish synagogues, should not we remain in and use what opportunities we can find for advancing truth in and with the various sects of today. Paul was a Pharisee, should not we be joined to the sects also?

Ans.--The Jewish Church was composed in God's sight of Israelites indeed, but the Nominal Jewish church included the whole nation and embraced various factions or sects. The SECTS were not the Jewish Church, nor did Jesus or the apostles ever belong to those factions. Paul was indeed a member of the sect of the Pharisees, but from the moment of his conversion to Christ, he never affiliated with them, and only once owned the name when his life was apparently in danger, and his faith must have trembled. Then he did not lie, since the membership in the Pharisee sect was not so "tight" an affair as is membership in modern sects. He needed not to formally disconnect himself, and might without untruth refer either to his birth, or as in this case, he did refer to one feature of the doctrine of the Pharisees which was noted, and which agreed with the truth of the Gospel, viz., the doctrine of "the resurrection," and as touching this question, Paul held the views of Pharisees, though in a wider and more positive degree than they.

The Lord's mission was twofold, viz., to Israel and to the World; to Israel first was he presented to give the true Israelites the privilege of becoming "Sons" (spiritual), and to as many as received him, to them gave he liberty to become the sons of God--as many as believed on His name, which the Pharisee and Sadducee sects REJECTED.

As a matter of fact, the Nominal Jewish church was flourishing and wealthy in Jesus' day, and the members many, while the TRUE Jewish Church, as God regarded it, was small--few, poor and despised among them. Thus, "wheat and chaff" were together until their age was fully ripe and Jesus came to reap it. John, his forerunner, preached this "harvest message," saying, Repent! Reform! to the false and chaff-like. He added, Now, also, the axe is laid to the root of the tree, and every tree not bearing good fruit must be cut down and cast into the fire (of trouble and dissolution). He added, "There cometh one after me" (a Reaper and Garnerer) "whose fan is in his hand. He will thoroughly purge his floor. He will gather the wheat into his garner and burn up the chaff," etc.

John's prophecy was fulfilled. Jesus and the disciples did a reaping and harvesting winnowing and separating work never done in that nominal system before, because only then were the fields white and the reapers sent forth to do their work.

The truths which Jesus uttered were the sickle and fan, and did effectually separate a people prepared of the Lord --a remnant, the true Church as God regarded it though but a little flock.

For a little while Jesus was able to enter the synagogues as a real Jew, but of none of the sects, but the synagogues being in the hands of sectarians, this soon ceased, and he not only could no longer teach the people in the synagogues controlled by sectarians, but he dared not walk (travel) in Jewry except at certain times when "the people" outnumbered and somewhat overawed the rulers and sectarians. Neither were Jesus' disciples allowed synagogue privileges. (See John 9:34. Compare v. 22.)

When the blind man was CAST OUT for confessing Jesus, then it was that Jesus "found him" and graciously revealed himself more and more unto him, while the blind sectarians who retained control of the synagogues were the more blinded by their own prejudices. See verse 39.

This result was but what Jesus had predicted early in his ministry. See Luke 6:22. The favor during which the trial or harvesting was to last was "one week" of years as predicted by the prophet Daniel and as fulfilled. Seven years from the beginning of Jesus' ministry in the midst of which he was cut off and the work "cut short." It was three and a half years so far as the Nominal Jewish Church was concerned, for the remaining three and a half were used merely for the benefit of Israelites indeed who were appealed to SAVE THEMSELVES FROM [out] that perverse generation. Acts 2:40.

Yes, it was just five days before his crucifixion that Jesus formally rejected the Jewish Church Nominal. See Matt. 23:32-39, especially 36-39. In sending forth the Apostles after his resurrection, the Law and the Jewish Church was ignored. "Go ye into all the world and preach this gospel to every creature." But he bade them begin at Jerusalem because three and a half years of Israel's favor time was yet unexpired.

Now for the facts in application of this to your question:

Jesus and his disciples were not at all OF THE SECTS, but they WERE THE TRUE CHURCH, JEWISH, and obeyed the Law until

Jesus fulfilled its requirements and released his followers from its conditions.

The Pharisees were born sons of Abraham, but Jesus and the Father recognized them as controlled by the devil in their sectarian blindness and prejudice and hypocritical maneuvering, praying, etc. He denounced them, and warned all their sectarian followers that they were being blinded and led astray by blind leaders of the blind. And Jesus and the Apostles did not fellowship these wolves. No sane man will claim that Jesus held communion and fellowship with such whited walls and sepulchres full of all manner of uncleanness. Nor were they really members of the Jewish Church though they controlled the synagogues. Jesus, the Apostles and followers and the man blind from birth, were members of the REAL Jewish Church "separated" from the company of the sectarians in the "harvest" by their advocacy of the TRUTHS THEN DUE. They were not separated from the real TRUE Jewish Church, but merely from the Nominal sectarian systems. They continued to be the real Church, and because obedient to truth to the extent of being "cast out" they were finally ELEVATED a step higher and became the gospel or Christian Church.

Now let us draw the comparison between the harvest of that age and of this.

During this age wheat and tares grow together UNTIL the "harvest"--the end or closing period of this age. And here, NOW, in this harvest greater and more important changes are to take place, inasmuch as this is the higher or antitypical age of which the Jewish was but the foreshadowing.

Here, as at the former harvest, separation is the "harvest" WORK in order. But the Lord does not call on us to come out of THE CHURCH. Oh, no; ALL consecrated and obedient saints ARE THE CHURCH and we must not come out of it. It is "HIS BODY" and we must and do retain our membership in it. From what then do we separate? We separate from the Nominal sectarian systems which now rule the synagogues and stifle (even more than did their prototypes, the Pharisees and Scribes), and hinder free expression or examination of truth--all not in accordance with the "doctors of the Law."

From these all will be driven if obedient to the truth. The truth makes evident their untruth--so that which we are out of, separate from, is not from the Head; hence, not from the true body, but from false systems and sectarian bodies who, while acknowledging Jesus and his doctrines, really put (as did the sects at the first advent), the traditions (creeds, etc.) of men in place of God's word, and thus make void the word of God.

In harmony with these thoughts is the command of Revelation, "Come out of HER my people," not out of the real but out of the Nominal Church, the mystery of error and iniquity, Babylon the great, the mother, of harlots and the daughters as well.

====================

VOL. VII.

PITTSBURGH, PA., DECEMBER, 1885.

NO. 4.

==========

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE:

NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R806 : page 1

VIEW FROM THE TOWER.

Some of our dear readers in England and Scotland noting the statements of the "View" in our October issue, have written us stating that the work and interest there is probably much beyond our appreciation or the number of names on our list; because there it is quite customary among the middle classes for several persons to take papers in partnership and read by turn. One Brother who takes seven copies reports quite an interest among the numerous readers who have become interested, one after another as the light spreads. Quite a number in this country, too, hasten to report good results from efforts and sacrifices made, in the spread of truth and the awakening of some who were asleep in Zion.

The "new plan" for harvest work at the eleventh hour mentioned in our September TOWER is working successfully though some are discouraged because so few have "an ear to hear" what the spirit saith to the church in this, the Laodicean period. (Rev. 3:14-22.) These should not forget that nothing different should be expected; that according to God's word only a few, "a little flock" can see the truth amid the surrounding darkness with which the God of this world has enveloped the hearts and minds of men. The time when truth will be popular and when all can see and enjoy the light, is the coming age when the prejudiced blinded eyes are opened, and the Sun of Righteousness shining forth shall dispel the darkness, error and misrepresentation. Now your labor and sacrifice are made possible and the trial of your faith and fidelity is effected through and by these unfavorable conditions. We must overcome if we would as overcomers sit on the throne of Millennial glory with Jesus the great overcomer, our Head and Pattern, as well as our Redeemer.

In our labor for any object we should labor wisely to procure the best results, and in this service of the truth wisdom is specially necessary, and in proportion as we see and realize its grandeur and importance, we shall seek to present it with the greater wisdom, if haply we might win some. Jesus' words should ever be remembered and practiced, "Be ye wise as serpents and harmless as doves." In the words of Paul we should "study to show" ourselves "approved unto God," workmen needing not to be ashamed, rightly dividing the word of truth, and wisely presenting it in such manner as to avoid choking the babes in Christ (1 Cor. 3:2; Heb. 5:4), and at the same time to give to them when and as they are able to receive it-- "meat in due season." Matt. 24:45.

If any consecrated one lack wisdom, let him ask of God, seeking it by prayer and study, and he shall grow in grace as he grows in knowledge and in love. We multiply our efficiency as we daily study to show ourselves approved unto God, and practice what we learn. Some incline to think that all of the truly consecrated ones in the various sects have been reached by these harvest truths; but this is not the case. We have fresh evidence of this daily as one and another receives the light with rejoicing and enters the service of truth heartily.

No, beloved; the truth will continue to reach other consecrated ones and to prepare them for the glory to follow.

Let none put his light under a bushel, or wrap his one talent in a napkin. To do so is to prove an unfaithful steward and to be rejected as unworthy to be the bride, the Lamb's wife.

So surely as some fail under trial of being "OVERCOMERS," some other one must be awakened and tested to take the place of the unfaithful one who puts his light under a bushel for fear of the reproach, the cost, and drifts into indifference and outer darkness. Hence the pointedness of our Lord's words-- "Take heed, let no man take thy crown." Take heed lest being on the race-course with the goal and crown in view, you should allow ease or any worldly interest to hinder your full and hearty sacrifice, and thus fail under trial to be an overcomer. We should grow in faithfulness as we grow in knowledge.

The joyful mission given us is to spread the glad tidings. By our faithfulness we show our appreciation, and are given evidence in our own trial whether or not we love the Lord and the Truth more than all else. Thus God sifts and searches his children to prove the overcomers, to select those who shall be accounted worthy of joint-heirship with Jesus the great overcomer. Grace sufficient to keep us from falling and to present us blameless in his presence, even in this "Evil day" is provided, but in such manner as to fully test the thoroughness of our consecration.

As an illustration of the fact that others are still to be reached, we will mention the case of Bro. Otto von Zech of this city. For a number of years past, Bro. Z. had labored as a minister of the German Evangelical Lutheran church, and verily thought that he did God service, and his conversion from error to truth and from the service of error to the ministry of truth, have been almost as sudden, though not so miraculous as Bro. Paul's.

The November TOWER was God's instrumentality for reaching the eyes of his understanding and letting in a little of the eye-salve of truth, which soon brought distinctness of vision, because he applied it earnestly in the love of the truth.

About one year ago we concluded to send a copy of the TOWER regularly to ministers of all denominations in Allegheny, and Bro. Z. got a copy regularly with the others. Having much reading matter, however, and being very busy with the duties of his office, he let the TOWER go into the waste basket unnoticed until the last number, to which his attention was called providentially, he believes. Thoughts which it suggested were the entering wedge and the result illustrates the words of Scripture, "The entrance of thy truth giveth light."

Bro. Z. was rejoiced to find that our office was in his own city and hastened for further reading matter, which being received into a good and honest heart, quickly germinated and brought forth the fruit of sacrifice. Bro. Z. explained that for several years he felt an interest in the Scriptural teachings relative to the Millennial reign of Christ, but was hindered by the fact that he could see no way of harmonizing the general view concerning the Millennial reign, with other facts of reason and Scripture. He saw that to suppose that Jesus would come again in the flesh--a man, and sit upon an earthly throne, etc., would be at utter variance with the general spirit and tenor of God's Word, and this together with the barriers thrown about him by the strait-jacket rules and doctrines of Lutheranism, had been sufficient to put a stop to progress in that direction.

When he came in contact with the truth set forth in the WATCH TOWER publications it furnished the very connecting links which he had so long sought in vain, and one coil after another of the formerly tangled and knotty cable of truth became straight and strong and useful.

The key which seemed to set all things straight came in his seeing the distinctions between the Church and the World, and God's provisions for both, and the two natures which these two classes will have even when each is perfected. He then could see the earthly Jerusalem with its earthly splendor, composed of the first-fruits of humanity, and the spiritual Jerusalem, much higher, the spiritual government with its glory that excelleth earthly and visible splendors--composed of the Christian Church of overcomers, the first fruits of those who shall attain to spiritual being.

What will he do? you ask. Will he leave all his old-time fishing tackle and become a follower of the Lord alone and be made by him a fisher of men? No, he will never leave the Lutheran Church, for he has already done so. Like Paul, immediately he conferred not with flesh and blood, but acted promptly on his convictions, recognizing in Christ the only Head and Ruler of the true Church which is his body, as against the false heads and laws which men ignorantly and deludedly place themselves under-- Luther, Wesley, Synods, Presbyteries, etc.

He saw that he could no longer sprinkle unbelieving babes, and call that the baptism into Christ referred to in Rom. 6:3,4. He could no longer teach nor in any way sanction the teaching of errors which for long years had bound his own heart and hindered his growth in the grace and knowledge and love of God, and on the contrary he felt, if he would prove himself worthy of the light, he must let no moments go to waste, but use every talent to offset his former influence and teaching, and to bring to others the blessed truths to which his own eyes have recently been opened.

In considering what he should do, he concluded that he could not, like Luther, step out and boldly announce the truth to his congregation or nail his articles of faith to the church door to be read; because the Lutheran daughter had learned a lesson from the Papal mother's

R806 : page 2

experiences at that time, and tied its ministers more closely and carefully, so that whereas Luther's oath was to teach the SCRIPTURE, Bro. Z's oath as a minister, like that of others serving sects instead of serving God only, bound him not to teach the Scriptures, but to teach

R807 : page 2

only such doctrines as Lutheranism has endorsed. Bro. Z's only course, therefore, was to resign his office to the HEAD of the Synod to which he belonged. This he did, and took a commission to preach the good tidings from a far higher authority than Presbyteries, Councils, Conferences, or Synods and their heads; even from him whom God gave to be head over the church which is his body. He gave to all his consecrated followers authority to preach the good news of a new covenant, another chance to all mankind to gain everlasting life. Their first chance having been lost by their father Adam, the second is secured by the death of Christ. This new covenant, sealed by his blood, all the followers of the Lord Jesus are commissioned to preach, "Go ye into all the world and preach the Gospel to every creature." Mark 16:15.

Bro. Z. prepared a brief statement of his course in leaving the Synod and his present views, which has been printed and sent to his ministerial associates in the Lutheran Church and given to his congregation. It is in German, and as we have printed twenty thousand copies to be used as a tract among our German-speaking friends, we invite those who can use them judiciously to write to us for them at once, stating how many they can use to advantage--wisely. This may be the Lord's movement in preparing for an issue of the TOWER translated into German. Where he leads we will endeavor to follow, as he opens the way.

Our brother's dear wife willingly shares the sacrifices which this step involves, and together they are anxious to make their calling and election sure. In thus promptly following the good Shepherd whose voice they both recognize, they resign all visible means of support for themselves and five young children, relying simply and only on the Lord's promise and their own honest hearts and willing hands to supply their necessities in whatever way he may indicate, assured that his promises never fail.

May the Lord give grace and strength to these and all the anointed ones, that they may be enabled to run with patience to the end of the brief course of sacrifice, and afterward crown them with eternal glory.

====================

R807 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Torkard, England.

MY DEAR BROTHER RUSSELL:--The Lord has graciously provided me with a "companion." It happened in this wise. I was staying for a week at a "convalescent home." There were sixty inmates; but my way was not opened to do work until the day before I came away I put a copy of "Food" into an old gentleman's hand, asking him to read it and if he liked it to send to me his opinion upon it. A week or two after I was made aware that the seed had been dropped in splendid ground. The old gentleman cannot tell his thanks; says it is what he has been looking for for many years. He has seen much of the "Behind the Scenes" life of the churches--Methodist, especially; he was sick at heart and almost an infidel. The only hope he could hold out to himself was that there must be a God: but he couldn't see that God was a loving Father. Now if you could see the joy and gratitude that lights up his countenance you would be repaid for all the labor you have been privileged to perform, and yet I doubt not he is one of a goodly number. His life he says is lit up with a new light. He can feel the Rock underneath his feet at last--he has been trying to find this for many years. Now he is fully satisfied that the Lord is good, that "God is love." He sorely wants to get hold of Young's Concordance, and so do I. Can't you send them over? If they cost a dollar postage it will be much cheaper than we can get them here. If you can, please do so. Enclosed you will find P.O. If they cannot be sent you must put the money to anything you think well. Only please send word what can be done, if you possibly can.

Now we want very badly to know what "plan" you have in hand for those who have time on their hands. Brother __________ has all his and wants very much to get to some definite work although he has not by any means been idle since reading "Food" and "Tabernacle." I have loaned him my papers for back years. He will write to you himself directly when we hear from you.

I am so thankful for a companion to correspond on points dealt with in TOWER, &c. It is a grand means of establishing one, almost all has had to be done by letter so far, but D.V. we hope to have a week together soon. I bless God and pray for you and the brethren daily. Also for the dear ones who are still in Babylon, for there seem to me many whom the Lord loves and favors, still in sectarian bonds. I am thankful to say I've not had it all smooth since resigning all membership and office in the old church, but I trust the Lord will keep me humble. My faith in God's present power to heal has been greatly enlightened and strengthened by reading the articles in last TOWER. Cures are being wrought in England. I am fully convinced that we are in the "day of the Lord." Oh! may he keep us, and may we having put on the whole armor of God be able to use it and having done all to stand. The Lord bless you and use you ever more and more for his glory. With heartiest love, I am dear Brother, yours affectionately in Christ.

.

Howel Co., Mo.

BRO. RUSSELL:--I enclose 50 cents for the WATCH TOWER for one year. I have already received four numbers. I see in Vol. 7, No. 1, your suggestion to the consecrated. My dear Brother, I have not been in possession of this new light long enough to know hardly what I am. I am like a man coming out of black darkness into a brilliant light (suddenly). I can't discern clearly as yet. I was raised in the M.E. Church, at twenty-five went off into infidelity, at thirty I got a book teaching annihilation to the wicked. In 1879, I became a member of the Missionary Baptist church; am one yet, but have been dissatisfied on account of the scarcity of spiritual food. I have at times wondered if any would be saved; and at times have thought we were all wheat; but never thought of the millennium as a day of joy only to those yet alive in the flesh at our Saviour's coming. Of course have wished that I could live until that time, but then I supposed we would all see him with the eye of flesh. I mean those alive. I can say and believe differently now. Standing on the TOWER, the whole Bible is in harmony. God is just and merciful and greatly to be loved, and our Saviour is a success-- not a Saviour to just a few, but to all, by the resurrection of the dead. Redeemed from the curse upon Adam for disobedience, each and every man is resurrected and put on trial for himself, and not for another. I feel that I can thank God with my entire soul or being for this teaching. If the world could only realize this, the knowledge of such goodness and mercy on God's part towards men would cause all men to love and serve him. My prayer for two years past has been for more light, and for humble and willing submission to God's will. I have tried to be as potter's clay in his hands, to be moulded by his pleasure, and I thank him now that my prayers have (I believe) been answered. I am very much interested in the Tabernacle Teachings, but have not a clear understanding of half of it yet, though I hope to before I stop. I do not see any stopping place; in fact it appears to be Plus Ultra all the time. But my letter is now very much longer than I would have written to any other Editor unless I was writing for publication, which I am not now. I feel great love and esteem for you and yours, and may our Master uphold and sustain you ever, is my earnest prayer. __________.

R807 : page 2

Lancaster, N.H., Oct. 31, 1885.

DEAR SIR: I remember not long ago that one of your correspondents mentioned the disappearance of the books, "Food" and "Tabernacle," saying that they were apparently mislaid, but indicating that they might be mislaid on purpose. My experience is very similar. I have had twelve "Food for Thinking Christians," and I have but one left, and I am entirely unable to get any of the others, although I have asked for them repeatedly. Perhaps you will be interested in the history of one of them. I sent a copy of the "Food" to a Methodist minister, formerly stationed here. He read the book because I asked it as a favor, but all the result that I ever knew was the remark that "I must be losing my mind." However, the young girl who was the bearer, took it away with her to one of the large mountain hotels where she was to act as waitress. There were also a great many other young men and girls there, and strange to say, many of them were interested. It attracted their attention, one in particular, a Romanist; another a young man who, if I remember rightly, was to enter the ministry. He was so entirely carried away with the book that he knew parts of it by heart; but at the close of the season he begged to have it left with him, and he has it now. So if the minister did not appreciate it these did. It is discouraging to have some prominent orthodox Christian say to one, "I do not see what you find in that book so very interesting;" and that is what they say sometimes, and of others, they think the whole thing is a delusion and a snare. I know one has to think over it, but to many it seems of such unfathomable depths that they give it up after trying for a little to comprehend. If you will send me one more book, "Food," I will make one more attempt to interest some one. I know the books have been read, more or less, in every case except one--a Unitarian. I do not know in this case. I have long thought I would write you and give account of all the printed matter you have sent me from time to time, but did not really think it worth while until I read from last paper where you speak of being encouraged by "the thousand postal cards;" so perhaps you may find something in this letter to encourage you somewhat. I have reached a good many after all, as I think it over.

Yours respectfully,

Topeka, Kansas, Nov. 2, 1885.

DEAR BRO. RUSSELL: Some of my letters and remarks may sound as though I was discouraged, but I assure you that I am not discouraged. I expect to work on, and not to sit down at ease nor think the victory won till I have obtained my crown. I believe that if my work and efforts are to make known God's truth to his honor, glory and praise, I shall be blessed at least, if not others, if I am faithful. I greatly rejoice in the hope that soon with Jesus and those who shall be heirs with him to the kingdom, I shall not only see many convinced of the truth in its purity, but that we will behold all systems of oppression and error crumble and fall through its mighty power. For this joy set before us we endure the cross and despise the shame. Yours in this blessed hope,

Cairo, Mich., Nov. 3, 1885.

DEAR BRO. RUSSELL: I have not been able to do much in the Master's service. I just got a number of samples of Z.W.T. when diphtheria became epidemic in this place, and two of my children were taken sick, but they have both recovered. One family here lost three children, another two, and some one by the scourge. We were quarantined for a while. Since I am allowed out I have gathered up some of the samples. I traveled all one day in the country, where I had twenty samples out, and only took one subscription; and on my way home at night, weary with my day's walk, and trying to take a kind of an inventory of the visible fruit of the day's labor, the adversary tried to discourage me. Well I soliloquised like this: If I were working for dollars and cents I should have a poor showing for the day's work, but thank God I was not looking at the things that are seen, neither was I seeking to lay up treasures in a bag with holes in it. The Lord blest me with these words--Be not weary in well-doing, for in due season we shall reap--upon this condition--"that we faint not." Oh, I am so glad that we have such a good Paymaster and a Captain who is able to lead us on to certain victory. I am glad that God reveals himself to me as an Almighty God, and one whose mercies are over all his works, and that the groaning and travailing time of creation is soon to be followed by a time of rejoicing. I find that the spiritual pulse beats very feebly among the people. I find people of the world and professors in general the same--interested more in everything else than they are in the subject of religion. The great mass will not read anything on the subject, but there is now and then one who has a spiritual appetite, and is strengthened by the truth. I am hoping soon to get out and hold some meetings, and by the grace of God to stir up the minds of the people, so that they will be inclined to search and see whether these things are so. On the whole I am greatly encouraged in regard to the work here. Praying that God may strengthen us more and more to carry on the war against the powers of darkness, I remain your brother in Christ,

====================

R808 : page 3

GROWING IN GRACE.

Unto him that hath thou givest
Ever "more abundantly."
Lord, I live because thou livest,
Therefore give more life to me;
Therefore speed me in the race:
Therefore let me grow in grace.

Deepen all thy work, O Master,
Strengthen every downward root,
Only do thou ripen faster
More and more thy pleasant fruit.
Purge me, prune me, self abase,
Only let me grow in grace.

Jesus, grace for grace outpouring,
Show me ever greater things:
Raise me higher, sunward soaring,
Mounting as on eagle's wings.
By the brightness of thy face,
Jesus let me grow in grace.

Let me grow by sun or shower,
Every moment water me;
Make me really hour by hour
More and more conformed to thee.
That thy loving eye may trace,
Day by day, my growth in grace.

Let me, then be always growing,
Never, never standing still;
Listening, learning, better knowing
Thee and thy most blessed will,
That I may reach thy holy place,
Daily let me grow in grace.

F. R. Havergal.

====================

R808 : page 3

DAVID'S SON AND LORD.

"Jesus asked them, saying, What think ye of Christ, whose son is he? They say unto him, The son of David? He saith unto them, How then doth David in spirit [i.e., by inspiration] call him Lord, saying, The Lord [Jehovah] said unto my Lord [Master or Ruler] Sit thou on my right hand till I make thine enemies thy footstool,--If David then call him Lord, how is he his son?" Matt. 22:42-45.

Some of our day, like the Pharisees of old, too indolent and too indifferent to search, are not able to answer this question, and are provoked by having such questions asked--and they are not slow to brand such as "controversial and unprofitable questions." But let it be remembered that the Lord himself asked this question, and implied that in such an appreciation of the subject as would enable us to answer it lay a key to a clearer appreciation of himself and his mission. Therefore let us examine this important and profitable question and obtain the key and the knowledge therefrom.

We find two general views relative to Jesus: one seems to reject his Lordship

R809 : page 3

entirely and considers him only as David's son and Joseph's son. Another class goes to an opposite extreme, and while acknowledging the Messiah as David's Lord, or Ruler, they virtually deny that he is David's son. They claim that the Messiah was a mixture of the divine and human natures, in fact that he was a mixture of three distinct persons in one person, and that because of this mixture of natures, he could be and was, at one and the same time both David's son and David's Lord. And their wonderful wisdom and faith (?) goes still further and claims that by virtue of this mixture he was both his own son and his own Father and Lord. A right exercise of reason fails to discern in this absurdity any answer to Jesus' question,--How could David's Son be his Lord? Such an absurdity is nowhere taught in the Scriptures and nowhere illustrated in nature. Two natures cannot mix except to produce an imperfect thing. Such a ludicrous absurdity even the Pharisees would have been ashamed to advance, and they took the more sensible course of holding their peace and asking no more questions.

But so strong is the faith (?) of the nominal Church on this point, that like the Pharisees of old, they would not dare to ask Jesus and the Apostles to explain how this could be, fearing that they might make manifest the absurdity of their traditions by a clear presentation of the truth. This theory virtually denies that Christ should be or was the Son of David, and implies that he only pretended to be such. They claim that he was not really a man during his earthly career of 33 years, but all that time was really a spiritual being, who merely went about in human form, appearing to be and pretending to be a man, but not actually such. Dare any thus charge him in whose mouth was found no guile? Both of these classes of theorists should carefully note that the Scriptures assert both things of Jesus. He must be both David's Son and David's Lord. He must be both the stem or branch out of David's roots, and in some way David must be seen to be a branch or shoot out of Christ as a root. This is pointedly expressed by Jesus himself in his last message to us--we might say that his last words were "I am the root and the offspring of David." Rev. 22:16.

In our September and October issues we pointed out how the "Undefiled One" was the offspring of David through his mother Mary, yet because the life germ came not from Joseph, and was not from the condemned Adamic stock, but was a life transferred from above, therefore he was when made flesh, separate from sinners and uncondemned--the undefiled one in whom was no sin, but yet a man, of human nature, but not a sharer of our imperfection, except as during his ministry, he voluntarily took our sicknesses (Matt. 8:17; Isa. 53:4). We shall not, therefore, here stop to show how he was David's Son, stem, or branch, considering that we have done this to your reasonable satisfaction, but shall proceed to show how he is David's Lord and Root; first, however, we pause to remark upon the unreasonableness of the claim, that while on earth, Jesus was only pretending to be a man, pretending to be tried and tempted like as we are, pretending to be weary, pretending to be hungry, pretending to be very sorrowful, pretending to pray, pretending to suffer, and to die. To refute this theory which implies false pretense, we simply refer to the Apostle's words that he who was rich became poor for our sakes; not merely pretended to be poor, but actually became poor, or of a lower nature. He humbled himself for the work, says the Apostle, taking our nature. (Eph. 2:7,8.) The necessity for his coming to earth at all, proves that he became a man, for as millions of bulls and goats slain for sin, as sin offerings, could not take away sin, so the sacrifice of millions of angels or of Jehovah himself, could never, according to divine arrangement, take away sin for the same reason: viz., they would no more be a corresponding price for condemned man, than would bulls and goats, because they are of different nature. As shown in our October issue, the Mediator--the man Christ Jesus gave himself a ransom [Greek antilutron--a corresponding price] which proves that he was a man, for nothing else would be a corresponding price; and it proves also that he was a perfect man, for nothing else would be a corresponding price for the sin and penalty of the first perfect man--Adam. (Rom. 5:17-19.)

Coming to the consideration of the Lordship of Christ, it is in place to remind some of our readers, that our English word lord is used to translate a number of words having somewhat different meanings in the Old Testament Scriptures, the principal one of which is Jehovah, and always refers to the Lord of all other lords; other words used, signify master or ruler, or governor, etc. But in the New Testament, the Greek, like our English Bibles, makes no distinction, and whether Jehovah or an inferior master is meant, must be judged from the context; or by the Hebrew, where the expression is a quotation from the Old Testament. In the case under consideration, we have a quotation to deal with; Jesus quoted from Psa. 110:1, "The Lord [Jehovah] said unto my Lord [adon-master] sit thou, etc." It is well that we should remember also that angels in olden times, sent to bear messages to mankind, were addressed by men as Lord--i.e., superior or master. In this sense Jesus before he became a man was man's superior; and when a man he was perfect, and hence still far superior to those about him; and in addition to this as the agent or messenger of Jehovah, he was a Lord, a master, a teacher, among men. Thus he said to his disciples, "Ye call me Lord and master and ye do well [or properly] for so I am." (John 13:13.) But he was not then Lord in the sense which David's prophecy implied, and to which our Lord's question referred except in a reckoned sense, until he had finished his trial and sacrifice, and was raised from the dead.

When we come to examine the Lordship of Jesus referred to by him in the text under consideration, we find that it has reference to a Lordship much beyond any of these suggestions. The sense in which it is used is made clear by Rev. 22:16, "I am the root of David," that is the father or progenitor of David.

Adam was the original root from which humanity sprang as so many shoots or sprouts. The root was originally sound and perfect, "very good" but was blighted by sin. As a result, all the sprouts are weak and sickly, dead or dying. Jesus was, so to speak, a new graft into the human stock, whose vitality as a grafted branch, became a new root by burial or planting. [Those familiar with the culture of the grape-vine will appreciate this most and can see clearly how the new grafted stem could become the new root to a new and perfect vine of the same kind and quality of the buried branch.]

Thus seen Jesus became the new shoot, stem, or BRANCH out of David when born of a virgin; but it was in his death, burial and resurrection that he became the ROOT by whose vitality David and all the withered, dying Adamic sprouts will be RESTORED--brought to all the perfection of existence which the original root, Adam, failed to bring to them through his own blight. Hence, Jesus is called the Life giver, the Restorer; and the time in which this, his great work, shall be accomplished, is called "The times of restitution."

Thus seen, Christ becomes the Father of the human race during the Millennial age, for a life-giver is a father. Then he shall be called the "Everlasting Father" by the restored human race. Thus, he who as a man, was a son or offspring of David, becomes the root, the Father, the Lord of David, and as truly of others, as of David. Here applies the prophetic statement concerning the appointment of these ancient worthies--Abraham, Isaac, David, to honored service during the reign of Jesus and his joint-heir, his bride, his body, viz., "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." (Psa. 45:16.) These who were once the "fathers" shall be Christ's children; instead of his roots, they shall be his branches. He who once, as the man Jesus, was the Son of David, shall as the restorer and life-giver of David be his Father and Lord.

But let us notice when these changes occurred. He was not the Son of David before he left the higher nature and became a man--a branch out of the roots of Jesse. (Isa. 11:1.) Nor is he yet David's Lord, in the sense here considered, that is, as David's father, except as recognized prophetically, for David has not yet been made alive from the dead. The race, as a whole, is still clinging as withered or withering branches to the original root Adam: the New Root, though full of vitality, has not yet sprouted forth (except as in the Christian Church fresh rootlets have been put forth). The sprouting awaits the spring time of God's appointment and favor, the Millennial Age--the resurrection or restitution times. Though he is not yet, he shall be called, and truly, "the everlasting Father," or the giver of perfect, everlasting life.

From this it appears that Jesus becomes the "ROOT," Lord, Life-giver of the race, by virtue of his death and resurrection, and hence that in this sense he was not David's root or Lord before his death. This agrees perfectly with the statement of the Apostles on this subject.

Peter argues the whole subject in Acts 2. After assuring us that Jesus was a man (verse 22), and that he died and was raised out of death by divine power, and highly exalted (verses 23,24,33),

R810 : page 3

he refers us to this exaltation, saying, "Know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ" (verse 36). In other words, it was by virtue of his obedience to death that he was made LORD.

Note further Paul's words on this subject: "To this end Christ both died and revived, that he might be LORD, both of the dead and the living." Rom. 14:9. How forcible! Paul says, Jesus died that he might be Lord; Peter, that he was exalted by the right hand of God who hath made him Lord. He became David's offspring in Bethlehem; he became David's Lord and the root from which David must receive life at his resurrection, and by virtue of his death. As the Apostle says again, "Jesus Christ our Lord...was made of the seed of David according to the flesh; and declared to be the Son of God with power [might and authority]...by the resurrection from the dead." (Rom. 1:4.) The might, authority, or power, was gained by his sacrifice; it was recognized of God, and declared to men, by his resurrection. He had delegated power and prospective authority before, but not until after his sacrifice declared acceptable to God by the fact of his resurrection did he say, "All power is given unto me in heaven and in earth." (Matt. 28:18.) Having bought all, he now has power and authority over all. Wherefore it is written, "He is Lord of all."

To be Lord of the dead, implies the right, authority and power to give them life, to restore them to life and its privileges; and secondly, it implies that the dead are so completely dead--

annihilated --as to need another Father to regenerate or re-create them--to give them anew the impulse of life.

R810 : page 4

That Jesus had not such right, authority or power until he had given himself a ransom [a corresponding price] for all, scarcely requires argument. Jehovah had condemned mankind to death, and had therefore permitted the great enemy to have (Heb. 2:14) dominion or power over all; and to suppose that Jesus would or could present himself in the world as the Lord of those dead, before he had redeemed them, would be to suppose that he came to oppose the Father's authority, and in defiance of his pronounced penalty, to order the release of those prisoners on his own authority. But Jesus disclaimed any such attempt when he said, "I came not to do mine own will, but the will of him that sent me." It was the Father's will, and the Son's course, to give himself a ransom for all, that thus he might rightfully become Lord of all by the purchase of all with his own precious blood. Having bought all, he declares not only his power, but his will (still the Father's will) to be, that all may be brought to a knowledge of the truth, that thereby, under his righteous administration, they may all by obedience come to perfection and life everlasting.

Some may think that Jesus gave evidence that he was Lord of the dead, and as such had power to restore them to life before he died? We answer, No; Elijah and Elisha similarly awakened the dead for a little time; but neither they nor Jesus claimed to do it by their own power. It was the power of Jehovah delegated to, or active through them. (John 14:10 and 10:25.) But neither they nor Jesus ever released any from death fully to perfect life; nor was it possible to do so, seeing that all were yet under condemnation of death until the ransom for all had been given. In harmony with this is the statement that Jesus in his resurrection was the firstborn from the dead (Col. 1:18)--the first one fully and perfectly released from death.

In perfect harmony also is Paul's statement (Phil. 2:6-11), that God hath highly exalted him, and given him a name above every name...that every tongue should confess that Jesus is LORD to the glory of God the Father--because he humbled himself to manhood, and then to death, even the disgraceful death on the cross, in obedience to the Father's plan for our redemption.

Now, looking at the words of Jesus, we can see how he was David's Son, and yet is to be David's Lord or Father. And noting the prophecy referred to by Jesus in this connection, and also referred to by the Apostles (Matt. 22:4; Heb. 1:13), viz., "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool," we see that this refers the Lordship of Jesus to a time after his sufferings and trials were ended. After he had been accounted worthy of exaltation, then he was exalted, and before that time he could only be called David's Lord prophetically. Jehovah would not, could not, justly give him the dominion and subdue it under him until it had been released from the curse, bought with a price: And that just price he paid, and is therefore now rightfully LORD, by Jehovah's appointment.

All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth a royal diadem,
And crown him LORD OF ALL.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown him LORD OF ALL.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at his feet,
And crown him LORD OF ALL.

Ye favored seed of Adam's race,
Redeemed from Adam's fall,
Hail him who saves you by his grace,
And crown Him LORD OF ALL."

====================

R810 : page 4

THE BRETHREN OF CHRIST.

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11.

This portion of the word is of a highly important character, and of great concern to us, for it clearly reveals our relationship to the law of the highest. It is vastly important that we understand from the word of God what is written concerning the calling, character and relation to the world, of the individuals that sustain so close a relationship as is implied by the brethren of Christ, so that we can compare our character and relation to the world, with what is written concerning the same in the word of God, and see whether we are able to identify ourselves with the inspired portrait of the characters of those who shall finally be reckoned the brethren of Christ, the Son of the living God.

In the first place let us consider the calling of the brethren, for the Scriptures certainly teach very emphatically that they are a called people.

Who is it that calls them? for if they are called, some one must call them. We will refer to the word and see if we can find who it is that calls, and how they are called. "Moreover whom he did predestinate, them he also called." Rom. 8:30. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began. 2 Tim. 1:9.

How does God call? Let Paul answer: "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. 2:14. Then God calls by the gospel. What is the gospel? It is the voice of God by Jesus Christ proclaiming glad tidings of a coming kingdom. God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, wherefore he saith, "Today if ye will hear his voice, harden not your heart." Heb. 3:7. Jesus called by the gospel when he was on earth, and then he gave the commission to his disciples, and so the calling goes on through the long dark night until the fulness of the gentiles are come in. "My sheep hear my voice and I know them, and they follow me and I give unto them eternal life." John 10:27. The sheep are the same as brethren.

We will now notice what is meant by following Jesus as the Good Shepherd who giveth his life for the sheep, for it is said that his sheep follow him, and if they follow him they must pass through the same road that he passed; and a description of the follower of Jesus will also describe the character of the brethren. Well, we cannot follow Jesus in repentance, for he knew no sin, but we can follow him in immersion, and in reality this is the first step that can be taken in following Jesus."

After he was baptized Jesus was tempted of the devil, and must the brethren who follow Jesus, follow him in temptation? Yes, it is necessary that we be tempted. He tempted Jesus, and shall he not tempt us? My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience, and patience experience, and experience hope. So, then, temptations are necessary, that our faith may be tried and patience wrought

R811 : page 4

out in us. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life. God who calleth us is faithful and will not suffer us to be tempted above what we are able to bear; but will with the temptation make a way to escape that we may be able to bear it.

Thus, if we would follow Jesus the Good Shepherd, we must be tempted as he was tempted, and we must also resist temptation, as he resisted it. "Resist the devil and he will flee from you."

If we endure the temptations that befall us, we shall be able to identify ourselves with the character of the holy brethren as recorded in the word of God. Read Luke 22:28-30.

The many brethren that compose the body of Christ are like Christ in worldly circumstances. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, heirs of the kingdom which he hath promised to them that love him." 1 Cor. 1:26; Isa. 2:5. Jesus was very poor and humble when on the earth. "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." "Though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." As he is, so should we be in this world.

Brethren, let us now consider our love to each other. "By this shall all men know that ye are my disciples, if ye have love one for another." "He that loveth his brother abideth in the light." "We know that we have passed from death unto life, because we love the brethren." "And this is the message that ye love one another, even the message that we heard from the beginning."

Thus, if we are in the marvelous light of the glorious gospel of Christ, we are loving one another; if not we are in darkness even until now.

Who is my brother in Christ? "He that doeth the will of my Father in heaven the same is my sister and brother."

If what we have said concerning the poor circumstances of the called of God, be true, it is very easy to understand these striking characters of poverty and affliction which describe the circumstances of the majority of the called of God; and these characteristics of poverty are synonymous with the tribulations and sufferings through which we must enter into the kingdom of God. "And if we suffer with him we shall also reign with him." "And if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him." We notice also, that some were able to feed the hungry, and clothe the naked, and entertain the stranger, and minister to the sick and prisoner, which illustrates the love that exists among the real brethren of Christ. "Hereby perceive we the love of God because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye gave them not those things which are needful to the body; what doth it profit?" 1 John 3:16-18; James 2:14-17.

Thus, we have in these two statements of the apostles, a sample of faith which worketh by love, a pure, holy love, the first fruit of the holy spirit; a love far different from the sectarian love of the present day, that loves only its creed adherents. This love which is shed abroad in the hearts of believers by the Holy Spirit which is given unto them, is found only in one sect, and that sect was everywhere spoken against in apostolic times. Acts 28:22. And this sect is everywhere spoken against to-day. I candidly ask the question, brethren, with all sincerity, can a man be a brother of the Lord Jesus today, and not be hated by the world? Has human nature changed, or has the word of God ceased to be true since Christ and his apostles ended their ministry? "Marvel not my brethren, if the world hate you, we know that it hated him (Christ) before it hated you." "If ye were of the world, the world would love his own; but because ye are not of this world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. Are not the disciples of Jesus hated by the world today, as they were 1800 years ago?

But where shall we go to find the world today? The civilized world is called the Christian world today. So, then, if this be true, there is no world to hate the brethren of Christ. But, may it not be a mistake to call the civilized world "Christian?" Then, we have Christian nations, and all these nations fully equipped for war, and ready to slay each other. Whereas, we read in the Book of God of only one Christian nation composed of individuals that must not fight, nor "resist evil," and when "smitten on one cheek to turn the other also." Thus, if the word of God be true, it is a great mistake to call the nations "Christian."

Then, again, the so called Christian world is divided into three great churches, the Greek, the Catholic and Protestant; and the Protestant is divided into a great many more churches. Yet on the authority of the Book of truth, none of these churches is "the church of the living God, the pillar and the ground of the truth." Let there be no schism in the body, the "church." Where, then, shall we find "the church," the body of Christ? They are in the world, not among all churches, but among all nations; and, furthermore, they are in Christ, and also in the doctrine of Christ.

This may sound strange to some, that one cannot be in Christ without being in his doctrine. Well, let us hear how the Word reads: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." 2 John 10:11. In the face of this statement, who will say doctrine is not essential to salvation? The word of God, and the doctrine of Christ are identical. "If ye continue in my word, then are ye my disciples indeed." "He that abideth in the doctrine

R811 : page 5

of Christ, hath both the Father and the Son."

Now, all can see where the brethren of Jesus stand, and where the world. The relation of the brethren of Jesus to the world during the period of Satanic government is, that of enmity and isolation; "The friendship of the world is enmity with God." "In the world ye shall have tribulation." The church and the world are antagonistic to each other. There is enmity between the woman's seed and the serpent's seed. "He that was born after the flesh persecuted him that was born after the Spirit, even so it is now." You cannot wed the true church with the world; you might as well expect oil to mix and remain with water, as for the brethren of Jesus to love and fellowship this present evil world. "What communion hath light with darkness, or Christ with Belial?" "If any man love the world the love of the Father is not in him." "Wherefore come out from among them and be ye separate, and touch not the unclean thing." "Evil communications corrupt good manners." The world knoweth us not, because it knew him not. And what a striking similitude there is here between Jesus and his brethren. He was in the world, and the world knew him not. Though we are not known by the world, yet "God knoweth them that are his," and Jesus knows his sheep, and they follow him. The followers of Jesus are looked upon by the world as a worthless set of men, despised and rejected, and made the object of ridicule and contempt, just as Jesus was. As Jesus came forth from the dead vitalized by the Spirit of God and the power of an endless life, and became the first born among many brethren, so will the brethren spring into immortal being, bearing his glorified image, when he appears to avenge his own elect. Then let the world scoff and ridicule, and persecute, and if the will of the Lord be so, put to death; they cannot obliterate the future immortality. If we would follow Christ, we must suffer. If, when we do well, and suffer for it, we take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow in his steps. 1 Peter 2:21.

Such is the position of the brethren of Jesus in this world, out of which they have been chosen. I tell you the brethren of Jesus are not interested and engaged in building fine houses and desiring to dwell in elegant and decorated mansions, and arraying themselves in costly apparel, and embellishing their persons with jewelry of corruptible gold and silver. They are content with such things as they have, and by faith are persuaded that they have a better and enduring substance that will outrival all the glittering splendors of earth, and shall remain eternally unblemished by the rust and decay of time. The substance of things hoped for is about to be revealed; the dark night of sin and suffering is far, very far spent; the glorious morn of heavenly glory is about to break upon the world, and the little flock that have kept the testimony of Jesus, and shared with him in sufferings and temptations, are going to take the kingdom, and will be associated with Christ in the work of restitution that shall perfect forever the nations of the

R812 : page 5

renovated earth. Then will the holy prophets, apostles and saints, be eyewitnesses of the glorious events that they long ago foretold, believed, and for the faith in which they once suffered and were put to death. Abraham, the recipient of the promise, will behold the fulfillment of the promise, that in his seed shall all the nations of the earth be blessed. The resurrected church, (the royal seed) will attest its fulfillment; the renovated nation of Israel, and through them the universal conversion of all nations, will attest the farther and universal fulfillment of the God-given promise, "In thy seed shall all the nations of the earth be blessed." The glorious verification of eternal truth approaches; the sheep have nearly all heard the voice of Jesus; the times of the Gentiles are knelling to a close. Be ye also ready and watch unto prayer. --Ira Forbes.

====================

R812 : page 5

SUNDAY AND THE LAW.

We observe this day as a law of the land, and with rejoicing and thankfulness for so favorable a time for worship and study. But we do not keep it for the Jewish Sabbath, nor as the Jew was required to keep it under the Law Covenant. Why? Simply because we are not under the Law Covenant, and we are not subject to any man's judgment, in meat, or in drink, or in respect to a holy day, or of the new moon, or of the Sabbath day, "which are a shadow of things to come." Col. 2:17.

The law was but one law (not ten), and to break one of its parts is to be guilty of all. It promised life everlasting to all who kept it, but none of Adam's sons or daughters ever kept it, and all die. It is a perfect law. All its requirements are holy, just and good, and it requires the full measure of a perfect man's ability to keep it. God knew, but the Jew did not know, that when he--the Jew, agreed to that covenant he signed his own death warrant; and it was said unto them, "Ye cannot serve the Lord." He will not forgive sin. But they accepted the terms, and witnessed against themselves. Josh. 26:19-22.

"The law made nothing perfect," and was disannulled on account of its weakness or unprofitableness in this respect (Heb. 7:18,19) because of man's weakness and inability. God could not fit a law down to their condition. He could give no other than a perfect law. He could not look upon sin with any degree of allowance, and his law could not therefore give life to the being who failed of obedience in one point; he was guilty of all (James 2:10). "For if there could have been a law given that could have given life, verily righteousness (and hence life) should have been by the law" (Gal. 3:21). But as we have shown, there could no such law be given, and there was "none righteous, no not one" (Psalm 14:1-3; Rom. 3:10)--none up to the standard of perfection required by the law; hence not approved by it as worthy of life everlasting.

"Wherefore then serveth the law? It was added because of transgressions (for how long?), till the Seed should come to whom the promise was made" (Gal. 3:19). By that time it had served its purpose. It was a ministration of death written in stones (2 Cor. 3:6-17). The Jews were placed under the "letter" of it, and the world has witnessed its enforcement upon them.

The common impression is that the "letter" of the law is much more lenient than the spirit of it, but from our last reference (in Corinthians) Bro. Paul affirms the contrary. "The letter killeth." How glad we are that we are not under the letter of it (as the Jew was), for we could no more keep it than could the Jew. "For by the deeds of the law shall no flesh be justified in his sight." None but our Lord ever could claim life under the law. He was of another life germ than the Adamic, though born of a woman. Made under the law, he magnified the law and made it honorable by showing that it was good and right, and that a perfect being can keep it and delight therein.

The world of mankind will not be placed under the "letter" of the law actually as the Jew was typically until in the Millennial Age under the new covenant, when God "shall take away their sins." Then ability will be given to keep it, as implied by the process of writing it "upon their heart," "in their mind," on their nature, as in the first perfect man, and not on tables of stone, as in the type. Then none need say to his neighbor, "Know ye the Lord?" for his image will be in small and great. The vail which hides the liberation from this ministration of death under the old, and obscures the glories of the new covenant, is yet upon the heart of the Jew and the world. "Nevertheless, when it shall turn to the Lord the vail shall be taken away." 2 Cor. 3:16. See Jer. 31:29-34.

H. L. GILLIS.

====================

R813 : page 5

CHRISTIAN UNION.

Christian union is a hobby with many at the present time. It is the pass-word to the very inner temple of self-styled "orthodoxy." Men will talk of "a sweet union of loving hearts" when there is not a principle of true union with them. We think this is well calculated to fulfill prophecy, by securing union of action on certain popular points where there is no union in principle. Mr. Hammond, in his "union revival meetings," takes pains to let it be understood that he can work with "all who believe in Jesus;" with Catholics as well as Protestants. Most other revivalists do the same. If they can, why are they Protestants? And was not the work of Luther worse than useless? Wherever this cry of "union" is raised; the spirit of true reform is lacking; there is a sacrifice of truth for an empty name.

Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther. When Protestants bow down to the name of "union" so as to unite with Catholics, or try to, it is because they have lost every true element of the Reformation.

But they cannot unite with Catholics for the reason that Catholics will not unite with them. And this shows that the Catholics are more consistent than they. Catholics know very well that there is an "irrepressible conflict" between the two: and an impassable gulf, which must remain as long as Catholics are Catholics and Protestants are Protestants. When names are preferred to things; when shadows are counted more real than substances, and when principles are sunk out of sight for mere feeling and momentary triumphs, then there is union, but it is on the same basis of that which was effected between Pilate and Herod.

Jesus came "to bear witness of the truth," and to unite hearts in the truth, but to separate between mere professors, and them who love and obey the truth. If we have the truth, it is our duty to maintain it. This cry of "charity" and of "loss of influence," is a mere delusion, raised to frighten timid ones whose hearts are not established in the faith. Charity "rejoices not in iniquity, but rejoices in the truth." We have no right to any influence which we cannot use to the glory of God and to the advancement of his cause. Let us "hold fast the form of sound words," for the truth is not ours to compromise or to trifle with. In all ages they who have adhered to the truth without swerving have lost their influence with the worldly and time-serving, but they have glorified God and received his approval.--Selected.

The Catholic says:--"The desire for the union of Catholics and Protestants is most laudable and one which every sincere Christian longs to see realized. Our separate brethren will always find the doors of the Catholic church open to them, whenever, either as individuals or as a body, through the grace of God, they are urged to enter. They will find, too, all the loving tenderness of a mother for her long lost children lavished upon them. This is what they may reasonably expect. There can be union in no other way. Certainly not, in the sense the Protestant mind attaches to the word. The Catholic church, in the questions at issue between Catholics and Protestants, as such, never compromises, because she cannot."

In accord with this spirit of so-called liberality and union we note the fact that when the celebrated Roman Catholic prelate Cardinal McClosky, of New York, was dying, the "Baptist Conference of Ministers" offered up to God earnest prayer for his recovery. It is needless to remark that their prayers were rejected, but nevertheless this furnishes a powerful illustration of the growing sympathy between "the mother church" and the daughters and the baselessness of the name Protest-ants as applied to the daughters today. This is not because of any doctrinal change on the part of the "mother" but rather of the daughters; who in fact are ignoring the doctrines of Christ in their great effort for outward union and increase of members and wealth. This also furnishes an illustration of the theme made prominent in our last issue--"The Province of Prayer."

====================

R813 : page 5

UNCHANGED SENTIMENTS OF ROME.

"We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff."--Cardinal Manning.

"Accursed be those very crafty and deceitful societies, called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."--Pope Pius IX.

"What Father Walker says (i.e., that he would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools) is only what has been said over and over again by the bishops in their pastorals all over the world, and we heartily indorse it."--N.Y. Tablet.

"No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or in the next."--Council of Trent.

"Moreover we confirm and renew the decrees delivered in former times by apostolic authority, against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue."--Pope Gregory XVI.

"The following is from the bishop's oath:--Heretics (Protestants), schismatics and rebels to the Pope or his successors, I will, to the uttermost of my power, persecute and wage war with."-- E. Trumpet.

====================

R812 : page 6

UPON THIS ROCK I WILL BUILD MY CHURCH.

"Jesus asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said THOU ART THE CHRIST, THE SON OF THE LIVING GOD.

And Jesus answered and said unto him, Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter. And upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:13-18.

The Church of Rome has taken advantage of this language of our Lord to Peter, and attempted to base upon it authority for her Popes, the claimed successors of Peter through the laying on of hands. As her history dates back to the days of the Apostles--for even then the Mystery of Iniquity began to work, as the Apostle testifies 2 Thes. 2:7:--she had but little difficulty in establishing her claim of succession, the influence of which is powerful among an ignorant and credulous people. The practice of laying on of hands was quite common in the early Church, both the Apostles and other disciples did it (Acts 6:6; 13:3). At such times special gifts were sometimes imparted and sometimes not (Acts 19:6; 13:3); and the Apostles never intimated that by this means or any other they conferred upon any one authority to preach the gospel, or serve the Church. That authority comes to all the Church through the anointing of the Spirit of truth.

Nay more, none can be of that anointed body except they be preachers to the extent of their ability or talent. Those who use not the anointing, given for that very purpose (Isa. 61:1), are reckoned unfit for the kingdom honors. Matt. 25:25-30.

This far-sighted stroke of policy on the part of the Church of Rome, needed only another to make it permanent, and that was, the denial of the right of private judgment to individuals in interpreting the Scriptures. The Church of Rome claims the sole right and ability to do this, and her faithful must abide by her decisions. Nor has Protestantism (so-called) been slow to reap what advantage she could from these deceptive and ensnaring claims. Though it could not openly claim with any show of possibility, an apostolic succession, it endeavors to create an impression that its clergy is a special class, endowed with power, authority and ability to interpret the Scriptures, which other Christians do not possess. As the people had so long been under this deception with regard to the Roman clergy, it was only necessary that the superstition be fostered a little-- as it was when Protestant preachers began to assume an air of authority and superior wisdom--and that the truth on the subject be left in the back-ground. And now that the growing intelligence of Christian people is beginning to demand a scriptural foundation for the authority claimed, strenuous efforts are being put forth by Protestantism to discourage on the part of the people, all independent thought in Bible study, and to restrict investigation to the conclusions of approved sectarians. To this end the S.S. Lessons are guardedly arranged so as under a guise of liberty to fetter thought so far as possible without seeming to do so.

That no such idea as that Peter was the rock on which the Church should be built, was intended by our Lord, or gathered from his words by Peter, to us is evident. Jesus had asked, "Whom do men say that I am"? Then bringing the question home more closely, "But whom say ye that I am"? Peter's loving devotion found quick and strong expression --"Thou art the Christ, the Son of the living God." And Jesus as quickly and warmly responded, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter--a rock or stone. And on this rock I will build my Church," etc. His name previously was Simon, henceforth it is to have the name rock or stone added, for Peter signifies rock. Because Simon was first to express the grand foundation doctrine upon which

R813 : page 6

the Church of Christ was to be built, viz., that Jesus is the Messiah, Jehovah's anointed one; therefore he was honored by the name Rock, or Peter, as a memorial of his being the first to recognize the great Rock, Christ Jesus.

The Scriptures from Genesis to Revelation harmoniously teach that Jesus Christ the Son of the living God, is the Solid Rock Foundation on which his Church was to be, and now is being built. Christ Jesus, not Peter, was the stone of stumbling and rock of offence which Jehovah laid in Zion, and over which both the houses of Israel stumbled as predicted --Isa. 8:14. When Peter, instructed by Isaiah, declared that the nominal Gospel Church, like the Jewish Church, should stumble over Christ the "foundation corner stone" of the true Church, he had little idea that the apostacy would claim him as the stone on which the Church is built.

Peter's own words to the Church are, "Draw near to him [Christ], the living stone, rejected by men, but by God chosen, honorable; be yourselves also built up as living stones, a spiritual house, for a holy priesthood, to offer sacrifices, well pleasing to God through Jesus Christ, because it is contained in the Scripture, "Behold I place in Zion a Foundation-corner Stone [Christ], chosen, honorable, and he who confides IN IT shall not be ashamed....This Stone which the builders [of the Nominal Church] rejected [substituting the name of Peter, Peter himself declares], is made the Head of the corner." 1 Pet. 2:4-7. --Comp. Diaglott.

In an ordinary building there is no chief or head corner stone; but the idea in the mind of the Apostle seems to be that of a pyramid whose chief corner stone is the top stone which is a perfect pyramid in itself. The top stone is also the foundation stone of this wonderful building of God. The foundation is laid in the heavens, and all that is built thereon must be built in conformity to the lines of the heavenly architecture. As the invisible power of earthly attraction holds an earthly building to its earthly foundation, so the invisible power of the heavenly attraction will secure the building of God on its firm foundation laid in the heavens. Jesus, Jehovah's Anointed--the Rock of Ages. 1 Cor. 3:11.

"On this Rock I will build my Church." All the members, Peter included, will be built on that same rock--not on Peter, nor on any system which either directly or indirectly claims Peter as its rock, but on Jesus Christ, the Son of the living God, our Redeemer and our Lord. Those who plant themselves on any other foundation will never be built in to the glorious spiritual temple--the true Church of Christ.

While the Lord declares his purpose to establish his Church on the enduring Rock of Ages, and to clothe it with power and glory, he shows us that before the realization of our hopes, we must all die--the head and every member of the Church must die, but he also gives us the comforting assurance that "the gates of hell [*hades*, the grave] shall not prevail against it." Through sacrifice, even unto death, the victory over death is gained. Death cannot prevail against Divine power and hold the Church captive. Though death swallows up every member of the Church, all shall come forth to victory: a victory foreshadowed by the resurrection of the great Head of the Church. 2 Cor. 4:14; 1 Thes. 4:14.

MRS. C. T. R.

===================

R813 : page 6

LIFE THROUGH DEATH.

He that loseth his life for my sake shall find it. --Matt. 10:39.

Viewed only from a human standpoint, many of our Lord's utterances seem like "hard sayings," which none can accept.

The natural man receives not the things of the Spirit of God: neither can he know them, because they are spiritually discerned (1 Cor. 2:14). Many such, however, have undertaken to interpret "the things of the Spirit of God" --and have thus become blind guides, leading multitudes into error, and filling their minds with gross darkness.

In this way those powerful organizations known as churches have been established, and by their opposition to the truth, and those who hold the truth, have become anti-Christ. (Adversaries of the true Church--the anointed body

R814 : page 6

of Christ.) The same spirit which in our day has become so formidable, manifested itself in Apostolic times (1 John 2:18), and has been alive during the entire history of the Gospel Church.

This accounts, in part at least, for the fact that the nominal church is so largely composed of the unrenewed, and that the many forms of worldliness which are so pleasing to the "natural man" are not only permitted, but declared to be in harmony with the Divine will. The renewed mind, however, readily distinguishes between the ways of "this present evil world" and the "path of life."

The one is a narrow way with a strait entrance, and requires the most assiduous effort to tread therein; the other is a broad way with a wide approach, and many who presumably desire the way of life, find themselves drifting with the multitude in its seductive paths.

None need, however, to remain long in doubt, for it is plainly enough marked out in God's Word; and though the ministers of darkness be vigilant in their endeavors to captivate, only the unwary will be led astray.

Prophecy declares, referring to the Anointed, Thou wilt show me the path of life (Psa. 16:11); and Paul teaches that Jesus, to whom the Father first revealed this way, has brought it to light through the Gospel. (2 Thess. 1:10.)

Now all believers have it plainly made known to them, both by the teaching and example of him who declared himself the way, the truth, and the life. (John 14:6.)

As this is a prize never until the Gospel Age placed within the reach of any, and as Scripture teaches that it is attainable only during this age; it is of the utmost importance that all who desire it should strive lawfully.

What then are the teachings of the Prince of Life regarding its attainment? What course did he pursue to reach his exalted condition, viz., partaker of the Divine nature?

Let him speak.

He that would be my disciple, let him deny himself and take up his cross and follow me. (Matt. 16:24.)

However contrary the desires of the flesh may be to "the law of the Spirit of life," this law must have supreme jurisdiction, and they that are Christ's must crucify the flesh with the passions and desires: (Gal. 5:24--Diaglott), must present their bodies a living sacrifice, (Rom. 12:1.) Not the sinful propensities of the depraved nature alone must be subdued; the life to which we are justified by our faith in Jesus' ransom must be laid down, even as he laid down his life. (John 10:18.) We thus account that we are "crucified with Christ." While the Head only was actually put to death on Calvary, all the members of his body reckon themselves crucified with him; and all drink of the cup of which he drank, and all are baptized with the baptism with which he was baptized.

Though eighteen centuries have elapsed since Jesus trod the path, his footsteps have not grown dim, but are as plainly visible to-day as when Paul and his fellow-disciples sought and found the way.

Jesus' self-denial meant the free surrender of all his natural rights and all his ambition as a man among men. It meant the relinquishment of all desires to accomplish his beneficent work by any methods that might glorify himself; and a complete surrender of his own will to that of the Father. His prayer was, Father, glorify thy name. (John 12:28.)

Need we wonder that he spent long nights in prayer and communion with the Father that he might receive strength to hold steady to a purpose on which hinged such momentous issues--to thus open and "consecrate a new and living way"? Can we wonder that Jesus declared, Few there be that find the way of life? That many that have followed blind guides will be doomed to bitter disappointment, we have conclusive evidence. (Matt. 7:23.)

Let none shrink or turn aside for a less rugged way, but exclaiming with the poet,

"His track I see, and I'll pursue
The narrow way till him I view,"

let each make new resolves and take fresh courage, knowing that the crown is almost in view.

Tho' the night be dark and dreary,
Tho' the way be long and weary,
Morn shall bring the light and cheer;
Child, look up, the morn is near.

Tho' thine eyes are sad with weeping,
Thro' the night thy vigils keeping,
God shall wipe thy tears away,
Turn thy darkness into day.

Tho' thy Spirit faints with fasting
Tho' the hours so slowly wasting,
Morn shall bring a glorious feast,
Thou shalt sit an honored guest."

S. T. TACKABURY.

====================

R747 : page 6

JESUS was made perfect as a man; for as such he was perfect, else he could not have been our ransom. One imperfect being could not redeem other imperfect beings. As shown in the typical sacrifices for sin under the law, the sacrifice must be without blemish. So, too, with the antitype--the real sin-offering --the Lamb of God, that took away the sin of the world, was perfect without a single blemish--"a lamb without spot." (Heb. 2:10.)

====================

R814 : page 7

ZION HEARD AND WAS GLAD.

"Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord."--Psa. 97:1-8.

So says the Psalmist speaking prophetically. Taking a standpoint future, and looking back, he tells how Zion and Judah were made to rejoice by some special tidings of great joy. Was it the tidings of a long promised Messiah for whom the world had been looking for four thousand years, now found in Bethlehem? This was good news, but not the tidings referred to. Was it the message that the sacrifice is accomplished which has procured man's redemption? That is the foundation of all their hope, but that is not the special cause of rejoicing mentioned here. Was it that the crucified one has been raised from death by the power of the Father? That was glorious news; for in that God hath raised him from the dead, he hath given assurance unto all men of the acceptance of his sacrifice as a satisfaction for the sins of the whole world, and therein, all who believe, may read their title clear to everlasting life.

But there is still another cause of rejoicing mentioned by the Prophet, and it is the greatest cause of rejoicing we have ever yet had. It was blessed to know that the plan of God had so far progressed as to secure the birth, death, and resurrection of the promised deliverer; but it would be still more blessed to know that the plan has so nearly reached its glorious consummation as to show that the time is fulfilled for the actual establishment of his kingdom and the commencement of his reign which is to bring mankind into the actual possession of the life and blessings secured by the ransom, and this is just the message that now comes to us; and those who believing, realize it, rejoice with joy unspeakable and full of glory: "The Lord reigneth! and the fulfillment of every foretold sign of his presence bears witness to the fact.

But where is the Zion that rejoices? We see that it is not all who claim to be of Zion; it is not the great nominal church for they turn away from the message, and say, Where is the promise of his presence? for since the fathers fell asleep, all things continue as they were from the beginning. They have forgotten the foretold sign of his presence, and the object of his coming, and

R815 : page 7

do not desire his appearing. But the true Zion are now made manifest. They hear of his presence, remember the foretold signs and realize their fulfillment; they mark the accumulated testimony of all the prophets, and they have learned from the Scriptures that the object of that reign is the restoring and blessing of all the families of the earth, which he purchased from the dominion of death nearly nineteen centuries ago.

In view of this good news the Prophet not only foretells Zion's rejoicing, but he calls upon the earth to rejoice with her --"The Lord reigneth! let the earth rejoice." (ver. 1.) But the earth is not yet prepared to rejoice; for "Clouds and darkness are round about him," (ver. 2), and they cannot see the blessings beyond because they walk only by sight, and not by faith. They do not know the Lord and have neither faith nor interest in his coming. They will only come to realize his presence in the exhibition of his power, under which they will first suffer before they can be blessed; for the powers of this world must either melt or be overthrown in the great time of trouble which accompanies the setting up of the kingdom of God.

Notwithstanding the fact that mankind has been oppressed, and trodden under foot, and kept in ignorance, poverty and distress, by the powers of this world; notwithstanding the fact that by injustice, and war, and blood-shed, and tumult, and strife, the powers that be have gained and retained their mighty influence, men fear their overthrow lest the greater evils of anarchy and confusion prevail. They have come to regard those systems of oppression with a measure of pride, and have partaken of and manifested their spirit, and millions of men have given their lives for their defense. But the children of God regard them in a very different light.

The different estimates of the kingdoms of this age by the world and by the saints is strikingly illustrated by the two visions of them to Nebuchadnezzar and to Daniel. To Nebuchadnezzar they appeared as a great image of glory and power, the head of gold, the breast and arms of silver, the thighs of brass, the legs and feet of iron, the feet being partly of iron and partly of clay. These four divisions represented respectively the universal dominions of Babylon, Medo Persia, Grecia and Rome. These have succeeded each other and held the dominion of the earth since the days of Nebuchadnezzar, and we are now living under the decaying power of the Roman dominion as illustrated in the mixture of iron and clay which formed the feet of the image. The stone which is to fill the whole earth is about to smite the image and utterly destroy it. (Dan. 2:34-45.) The kingdoms now in existence, represented in the feet of the image, received their power and authority originally from the Papacy, or some of her protesting daughters and imitators, who crowned them or their ancestors, and still they claim, according to their word, that they reign "by the grace of God." Men dread the destruction of this great image of human power which has overawed, overpowered and deceived them for so many centuries, and would avert its destruction if they could.

But to the children of God, as to the prophet Daniel, these same four universal powers appear as four dreadful, ferocious wild beasts--a lion, a bear, a leopard, and another beast so great and terrible as to almost baffle description. These represented respectively the same governmental powers as those illustrated in Nebuchadnezzar's vision. The last and most terrible beast was Rome, and how terrible has been its history of crime and oppression and wickedness! The days of its triumphal march were filled with the groans of martyred saints, with the wails of the widowed and orphaned, with the boast of malice and licensed crime and oppression, with high-handed tyranny, and with a brazen-faced impudence which flung defiance in the face of the Almighty. Well may we rejoice that our day witnesses its waning power.

Although as its power has waned, we have seen that greater liberty and happiness has been enjoyed by mankind, yet we see that full liberty and perfect happiness cannot be enjoyed until the last vestige of its oppressive power is destroyed, until it is hunted out in every hiding place where it secretly lurks, until its pernicious doctrine of the divine right of kings to oppress and impoverish the people is fully eradicated, until its blasphemous utterances against the God of heaven are made fully manifest, though hiding even under the name of Protestantism, until its great power is utterly destroyed, and its very memory has become a hissing and a by-word.

Is it any wonder that Zion rejoices as she realizes the presence of him who has been consuming this power with the spirit of his mouth (by the manifestation of his truth), and who is to completely destroy it with the brightness of his presence (Gr., parousia)? 2 Thes. 2:8.

Notice the indications of his presence mentioned by the Psalmist, and now coming to pass: "Clouds and darkness are round about him." The storm clouds that are now gathering are visible to all the world, and darkness--ignorance of God's ways--everywhere prevails. The Church nominal, as well as the world, is in total ignorance of what the outcome shall be.

"His lightnings enlightened the world; the earth saw and trembled." In the midst of the dark forebodings of the gathering storm come the lightning flashes of truth, due in this time of his presence, and because of his presence. Truth on various subjects is thus being revealed. Men are getting ideas which they never dreamed of before. The spirit of inquiry is abroad. Men are beginning to inquire, What are our natural rights? How did kings and emperors get the right, if right it is, to rule over their fellow-men and to oppress them for their own advantage? By what fair (?) means do some men, with little or no labor, acquire millions of money, while others, by severest toil, can scarcely gain life's necessities? By what means do the comparatively few gain and retain a monopoly of the blessings of life, while the great mass of mankind live in poverty and discomfort?

Gradually, but rapidly, the masses are coming to see that the overplus of power is in their grasp, that their overwhelming numbers and force only want systematizing and organization, and to this work great efforts are now being directed, and beneath the tread of the mustering hosts and their accumulating power, thrones tremble. The lightning flashes of truth are bringing about these changes. The increase of knowledge, the general diffusion of education, the multiplying of inventions, the general interchange of thought, the wider range of commercial interests, the rapid modes and cheap rates of travel and the advantage that is taken of it, the multiplicity of books and periodicals, and the wonderful power of the daily press--all these influences have been waking men up to an appreciation of their manhood, and they will not long permit it to be ignored and trampled in the dust for the selfish aggrandizement of the few. Gross ignorance and superstition are rapidly becoming things of the past.

But it is not to be presumed that these efforts of the masses will proceed on the golden mean of propriety. No; like a pendulum, they will swing to the very opposite extreme of impropriety; and hence the great trouble, the anarchy and confusion which will result. This destructive trouble is represented by fire-- "A fire goeth before him and burneth up his enemies round about." It will destroy the enemies of God and men, the oppressive organizations of both church and state, and thereby liberate the people.

But it will soon be discovered that the liberty gained is even worse than the oppression from which they have escaped. The unrestrained liberty of all men in their present fallen condition, would be the worst evil that could befall the world. And such anarchy will be the result of their efforts. This is all they will be able to accomplish, and in so doing they will exhaust their power. None will be able to assume the control, and direct affairs to a satisfactory settlement. Thus men will become convinced of their own utter inability to rightly adjust the tangled problem. This is just where God wants to bring them that they may hear him say, "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth." (Psa. 46:10.) He will say it not by voice, but by the manifestation of his power, and then men will be prepared to realize that "The Lord of hosts is with us; the God of Jacob is our refuge." The new heavens (the new kingdom) will declare his righteousness, and all the people shall see his glory. Those who have worshiped those false systems of church and state as idols, will be confounded when thus they witness their complete destruction. (verses 6,7.)

Again says the Psalmist prophetically, "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (verse 5.) Mountains and hills are symbols of governments. Some will melt under the fervent heat, while others will be carried forcibly into the midst of the sea. (Psa. 46:2.) We have today in Great Britain an illustration of a mountain melting. It has enough political wisdom to see the rights, and to concede some of the demands of the people. It is melting and flowing down to some extent to the level of the people's interests. If all the governments would do this, if they would all melt down and fully concede to the people their rights, then much of the great calamity of revolution would be averted; but this, all will not do. The

R816 : page 7

policy of Russia, for instance, is to concede nothing to the people, but to retain all its oppressive power intact. It will not melt; therefore it shall be forcibly carried in the tumult of revolution "into the midst of the sea." The sea in symbolic language represents the masses of the people unrestrained by law and order; hence the carrying of a mountain into the midst of the sea, would signify the overwhelming of a government in a revolutionary uprising of the masses. (Psa. 4:2.)

As Zion sees all these things coming to pass, she recognizes in them the evidences of her Lord's presence and the preparation for the kingdom of heaven, and knowing what the glorious outcome will be, and that shortly, she rejoices notwithstanding that clouds and darkness are round about him for a time. She knows that

"Behind a frowning providence
He hides a smiling face."

"The Lord reigneth, let the earth rejoice" also; for it is great cause for rejoicing if they could only have faith to realize it. But we rejoice further to know that though their eyes are now so blinded by prejudice and false doctrine that they cannot see the evidence on which to rest faith, by and by their blindness shall be removed and they shall have the evidence in demonstration.

The first to realize it after Zion, will be the daughters of Judah, fleshly Israel, whose blindness shall be taken away. Already we learn that the blindness is beginning to be turned away. Soon all the daughters of Judah will see and rejoice together because of the Lord's judgments against oppression and tyranny, and because of the returning favor of his "Covenant people." Soon the glory of the Lord will be revealed to all; the

R816 : page 8

clouds being rolled away the Sun of righteousness shall shine forth with healing [restitution] in his beams and all flesh shall recognize it together.

====================

R814 : page 8

KNOWLEDGE LEADS TO FREEDOM.

"The force of education is making itself felt in all European countries, and in the old way, too, of producing commotions and turbulence. Wherever it appears it turns the world upside down. In France it has changed the whole complexion of the national politics. In Belgium it has excited active and tumultuous interest. In Russia it has led to violence characteristic of that country, and we read that in Spain it is giving warning to the clericals that their reign must soon come to an end. The tremendous movement that is in progress in England also, a movement that under any other man almost than Gladstone would be a revolution, is due to the fact that the peasantry are getting the benefit of schools and other means of intelligence and training. In a way that is similar, and yet different, the same result is being reached in heathen countries under the operation of Christian missions."--United Presbyterian.

We are glad that our neighbor is getting its eyes open on this subject. It should notice also, that education and thought are breaking the fetters of fear, which have so long kept many in the nominal Churches. Some are coming to recognize the real Church whose names are in heaven, and to approach the liberty wherewith Christ hath made them free, while others, deceived by the creeds are discarding the teaching of the Bible totally and becoming so-called Rational Christians, really Unbelievers.

====================

HUMAN OR SPIRITUAL.

A LETTER AND ITS ANSWER.

Red Oak, Sept. 28, 1885.

MY DEAR MRS. RUSSELL: It hardly seems right to trouble you again with my questions, but you and Mr. Russell have helped me so often perhaps you will once more. I feel sure the teaching of the WATCH TOWER is true. I would not go back to the old way of trying to believe for anything. I know that God, for Christ's sake, has forgiven my sins. I believe I have no will of my own; at least I try not to have. It seems right and just that some should inherit divine life. I realize that for others. But do you think it wicked when I tell you that to be a perfect human being is all I can desire for myself? To have my father and friends who are gone, back again; to have sin blotted out of the world; never to be sick or know sorrow of any kind; to live as God intended his children to live. It is almost more than I can bear to think of. Anything beyond or better is as unreal to me as the thoughts of heaven used to be when I was taught that some time we would go there. Is it wrong for me to feel so, and are there not others who feel the same way? Surely I am not the only one. I am afraid to settle down and take all the comfort I can, for fear I have neglected something. Can you help me? Yours truly,

MY DEAR FRIEND: With reference to your question I would say that if you never started for the great prize of our high calling--the divine nature--then you are perfectly right in looking for the glory and perfection of human nature, and that will indeed be a glorious and satisfying portion. Those who made an entire consecration within the acceptable time, or the time when they were acceptable as LIVING SACRIFICES, which time we believe ended with the fall of 1881, should not turn back. If they offered themselves unreservedly to God within that time, they were accepted of him and sealed with the spirit of adoption, which enables them to appreciate every item of truth relative to their new inheritance--the spiritual--the Divine nature which they desire and long for above every thing else. God will never fail to fulfill his part of the covenant if we keep our part of the contract--to sacrifice our human nature and all that belongs to it.

But if such a one who has covenanted to sacrifice all--even unto death--and who has received the spirit of adoption-- the earnest of his divine inheritance-- turns away from it and despising his covenant, seeks to regain and attain the perfection of the human nature, he will surely fail and lose both--all. If such a one seeks to save his life he will lose it; but, if according to his covenant he loses it, gives it up, sacrifices it, he will save his life as a "new creature" spiritual.

If, however, your consecration has been since that time, then the earthly glory is for you, and you may begin at once to conform to the principles of the new heavenly kingdom now being set up, though the world is not yet aware of it. You may begin at once to grow up toward perfection as a human being.

Now, I judge you can tell just where you stand. If you ever started for the heavenly glory and kingdom, and received the seal of adoption, I beseech you turn not back--neither to the right hand nor to the left; but press on and make your election sure by fulfilling your covenant. But if yours is the earthly inheritance, strive to conform as fully as possible to the will and plans of God. Those first and foremost to recognize the new kingdom and to conform to its laws of love and justice, will be first blessed by it.

Yours rejoicing in the glorious prospect for both the spiritual and fleshly sons of God.

Many have sung "I want to be an Angel," etc., who want nothing more than, that they preferred to be angels in heaven, to going to a place of torture, because they have been taught that their lot must be one or the other.

MRS. C. T. RUSSELL.

====================

R816 : page 8

THE KEY LOG.

Sometimes when logs are being driven or guided down stream to their destination or market-place, there comes what might be called a jam. The great mass of timber refuses to move. Then the skill of the drivers is soon manifest in the rapidity with which they discover the cause of the obstruction. One certain log is found which holds the key to the situation. Dislodge this, and the vast body begins to move again, though the work necessary to bring about the much-desired result is attended with more or less danger to the one undertaking it. Ropes are often attached to the body, which, being held by the hands of others, serve to lessen the danger of being caught by a sudden start of the huge pile.

So in the progress of humanity towards its grand destiny, there comes a sudden check, confusion takes the place of harmony and advancement. Some one is raised up to cut the key log of a tremendous error, and then the race moves on its homestretch with an accelerated ratio. Luther, Wesley, Channing, each in their day dislodged mighty errors from the minds of many of their generation.

Again, there comes up into the ear of God the deep longing of tens of thousands for some one who will deliver them from their present dilemma of painful doubt and indecision. Go back to old ideas they cannot; accepting new ones is seemingly impossible, and so there is a jam. Old cherished ideas cannot be given up until something better is given to take their place, until the reasonableness of the new departure and its connection with the real truths of the old is seen. Divine wisdom is needed to say the right words at the proper time. Then the tares of error can be separated from the wheat of truth without rooting up "the wheat with them."

> A bending staff I would not break,
> A feeble faith I would not shake,
> Nor even rudely pluck away
> The error which some truth may stay,
> Whose sudden loss might leave without
> A shield against the shafts of doubt."

--Exchange.

====================

R816 : page 8

QUESTION COLUMN.

Ques.--What will be the nature of the liberty into which the whole creation is to come, when the sons of God are manifested? See Romans 8:19,21.

Ans.--The nature of the liberty is indicated by the Apostle by his contrasting it with bondage in the same verse. The bondage was of "corruption" i.e. death, with all concomitants of pain, sickness and sorrow. For six thousand years it has proved itself a terrible bondage, one from which mankind could not escape. But a Savior came and ransomed the whole creation, the entire world of mankind, giving himself a "corresponding price" for all; and as a result has obtained control of mankind, and the right by purchase (with his own precious blood) to open the tomb and release all men from every cord of bondage which now binds them.

By virtue of the ransom which he gave for all, he declares "there shall be a resurrection, (a lifting up to perfection) both of the just and the unjust." I have the keys (symbol of right, authority and power) of death and hades." Rev. 1:18

To release men from the bondage of death is to restore to original perfection. Adam was a perfect man "crowned with glory and honor" (Psa. 8:5), and in God's sight "very good" until he sinned; because of sin he was delivered into "the bondage of corruption" according to the will and law of God. But since by his atonement sacrifice the Lamb of God takes away the sins of the world, it becomes his right and privilege to save men, by liberating them from the WAGES of those sins, viz.: from the bondage of corruption--death.

This deliverance from corruption's bondage was the theme and substance of Jesus' preaching, not only as indicated by his recorded words, but as prophesied beforehand: The spirit of the Lord God is upon me because he hath anointed me to preach the good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim to the captives, LIBERTY, and to the prisoners RELEASE, (Isa. 61:1.) Yes, this was Jesus' mission and message, and it was illustrated by his miracles, by which he manifested forth his future glory--the work of healing, restoring, liberating from pain, sorrow and death, into the liberty of manhood--the liberty enjoyed by man while yet a "Son of God," (Luke 3:38), before he became a sinner. To this liberty or freedom from death and trouble, the whole creation shall again be restored--the glorious liberty common to sons of God on whatever plane of being they may be, whether sons of human nature (Luke 3:38.) sons of angelic nature (Job 38:7.) or sons of the divine nature (1 John 3:2; 2 Pet. 1:4). The same glorious freedom from death belongs to all the sons of God.

While the human creation shall be delivered from bondage to present death which came on account of Adam's sin, and is to be removed because of Christ's redemptive work, it does not follow that they shall retain their liberty. They may retain it, and from present experience will know the value of retaining it, yet they will ever be able to place themselves in bondage at their own option, but only by deliberate, wilful, sin against full light and knowledge. The second or wilful bondage is called the Second death, from which, deliverance is never promised.

The time for the deliverance of the world from present bondage to corruption (that which came as a result of Adam's sin--Adamic death) is referred to by Paul. Jesus did not deliver the prisoners at the time of his first presence in the world; he merely preached deliverance to the captives and opening of prison doors. True, when reproved by the self-righteous Pharisees (zealous for the Sabbath, but ignorant of its real significance) for healing a woman on the Sabbath day, he said: "Ought not this woman whom Satan hath bound lo these eighteen years be loosed from this bond on the Sabbath day?" Luke 13:16. He did release her from the special infirmity but not from all the bondage of corruption; she was still subject to pain and death-- the bondage of corruption--and the little release which Jesus granted her was only an illustration of the full and complete release which he would grant in the "times of restitution of all things"--the great antitypical seventh day or Sabbath.

The time for this removal of the bondage of corruption from humanity, permitting them to return to the glorious perfection of Eden, is when the special class of sons selected during this Christian Age, as the BODY of Christ has been made perfect with their head, Jesus. Then will come the manifesting of the power of those divine sons in the liberating, restoring, perfecting of the human family to the proper liberty of sons of God, secured for them by the ransom. This liberty will be fully attained by all willing to accept of it, by the end of the reign of Christ. It is the very object of his reign as promised, to thus bless all the families of the earth.

===================

page 8

BIBLE STUDENT'S HELPS.

YOUNG'S GREEK, HEBREW AND ENGLISH CONCORDANCE.

This work is at once a Greek and Hebrew Lexicon giving the meaning of the original terms in English, and also a Concordance giving each word of Scripture and the words which they translate. The value of the work is becoming more apparent daily, as theorists attempt to palm off a private interpretation under a guise of "a better definition of the original."

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto, 1094 pages.

Price to our subscribers, $2.25; usual price, $5.00. If sent my mail, the postage should be added, viz.: 54c., and 10c. additional if you wish it "registered." This is the latest revision.-- "THE AUTHOR'S EDITION."

THE EMPHATIC DIAGLOTT.

For the benefit of new readers we would state that this is a Greek Testament. Under each Greek word the corresponding English word. It is thus the most literal translation of the New Testament. Besides this, it has in another column alongside a very clear and emphatic translation, showing the emphasis of the Greek, which is generally lost to the English reader.

The regular price for the work in cloth is four dollars--which, everything considered, is not too high; but by special arrangement we are enabled to offer it at $1.50 per copy to our subscribers, postage prepaid.

We cannot take postage stamps in payment, as we must pay cash.

LEESER'S O.T. TRANSLATION.

The Hebrews have prepared recently an English translation of the Old Testament Scriptures which we commend to those desirous of a critical translation for COMPARISON in studying. We have procured a small lot and can furnish them at $1.65 postpaid, which is less than the usual price.

====================

PITTSBURGH CHURCH MEETINGS.

Our meetings are held in G.A.R. Hall, over the Third National Bank, No. 101 Federal Street, Allegheny City. Readers and friends will be warmly welcomed. Preaching every Lord's day afternoon at 3:30 o'clock; Bible Class at 2:30 o'clock of the same day.

====================

R817 : page 1

VOL. VII.

PITTSBURGH, PA., JANUARY, 1886.

NO. 5.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R808 : page 1

THE TOWER IN GERMAN.

We take pleasure in announcing to our German friends, that we have commenced a German edition of the TOWER, the first number of which goes forth this month. It will be a monthly, of eight pages, smaller than the English edition: price, 25 cents per year. The Lord seemed to set before us an open door in this direction, and to the extent of our ability we go forward to enter it by starting this paper. You also have a privilege in connection with this work. It is for you to scatter sample copies, and to awaken an interest in it among earnest German Christians. Do your part well, and while you pray, labor also and sacrifice in the spread of the "glad tidings." Send in subscriptions and orders for sample copies at once.

====================

R817 : page 1

VIEW FROM THE TOWER.

The outlook at the opening of the New Year has some very encouraging features. The outward evidences are that the marshalling of the hosts for the battle of the great day of God Almighty, is in progress while the skirmishing is commencing. While the Protestant (?) sects are coming daily into closer sympathy with the "Mother Church," as they rightly call the Church of Rome, the governments are doing likewise. The latest proof of this is found in dispatches dated January 1, 1886, in which it is announced that the Prussian government, which for several years past has been at enmity with the Church of Rome, proscribing many of her priests and bishops, declaring that the influence of Papacy is contrary to the peace and prosperity of the Empire, is now come into perfect harmony; and the Pope has decorated Prince Bismarck with the "Order of Christ," the badge of which is richly set in diamonds. This present was accompanied by an autograph letter from the Pope, and in return Emperor William of Prussia has decorated the Pope's chief secretary, Cardinal Jacobini, with the "Order of the Black Eagle," the most honorable decoration of the Prussians.

What of this you ask? A fulfilling of prophecy we reply. In the battle already beginning, we are clearly told that there will be a general division of the world into two contending parties. The kings, chief men, and mighty or influential men, the wealthy and the worldly great, are all on one side the battle, and with them the symbolic beast (Papacy) and Protestantism. All these unite their efforts, realizing that they must stand or fall together. (Rev. 19:18-20.) On the other side is the now present Lord, who, having taken his great power, begins the work of blessing the world by smiting down the oppressors --oppressive errors, and those influenced by the spirit of those errors, who attempt to monopolize the favors of God both temporal and spiritual, and to oppress the people in their own advancement.

But who are with the Lord in this great work of smiting down error and oppression? The kings of earth? No. Financiers and capitalists? No; their interests are on the other side the question also. And where will the professed ministers of Christ stand who were sent to declare the good tidings of the deliverance which the King of kings is now bringing about? Where will the dignitaries and the influence of the Nominal Church be found? With the Lord? Ah, no; they have become so identified with the world that their interests will be bound up together, and their influence will be given on the side of error and oppression, on the side of kings and capitalists from whom they receive their support and upon whom they have become dependent.

Who then are with the King of kings in this conflict? Those close to him, his "regular army" are few--a little flock. Among these his followers, all faithful and true, are not many great, or rich, or mighty, according to the course of this world; but they are all rich in faith--chosen and faithful. (Rev. 18:14.) But the new and rightful King has an immense army of "irregulars" in every kind of uniform (except the white of the "regulars") Communists, Infidels, Socialists, Anarchists, Nihilists; all these fight in the battle of the great day, though ignorant of him whose kingdom they help to establish. These are the vultures of Rev. 19:17,18,21, who battle for plunder and get their fill in the overturning of earth's kingdoms; because the time is come for the Messiah to take the dominion of earth and to overthrow the oppressors and corrupters of the earth, (Rev. 19:15 and 11:17,18) preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth.

Meantime, while those who are in opposition to the kingdom of God and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter referred to above, (See Luke 19:27) the Lord's professed Church is having its trial completed. Its testing "so as by fire" is being accomplished, and the stewards are being heard as to the faithfulness or slothfulness of their stewardship. (Luke 19:15.) We see and feel this daily also, another evidence that the time for the glorifying of the Church, the body of Christ, is nigh at hand, after which they will shortly be manifested for the joy and blessing of the groaning creation. Rom. 8:19-23.

From the TOWER it seems evident that the deeply interested are daily becoming more so, as inspired by the truth they are making effort at the cost of inconvenience and sacrifices of various kinds to spread the glad tidings; while others who love the present world and its honors and comforts are becoming more and more cold and indifferent. This, too, is what we should expect. We are in the testing time, and must take our stand on one side or the other.

Many who inquired for the "suggestions" offered in our issue of September last, and engaged more actively in the work, are finding it a favorable opportunity for reaching hearing ears; and more than that we notice that their own hearts are being enkindled with the flame of the heavenly love in the message which they bear to those who sit in gross darkness all around them.

Financially also the outlook is more favorable than last year. The receipts of the "Tract Fund," from the sale of the Florida Lands donated a year ago, together with the voluntary donations received during the year past, have enabled considerable work to be done besides well nigh wiping out the debt that was upon us for some years previous. See statement of Secretary in another column.

All this is encouraging, and in the name of the Master, we bid his faithful ones be of good cheer, and of thankful heart; while we trust that we all shall be more faithful and more used in the blessed service during the year begun, and that it shall be yet more rich in grace, knowledge, love, and good works of faithful stewardship, let us render thanks for the favors and blessings past; for by the grace of God we are what and where we are.

To all the readers of the TOWER the Editor sends greeting and best wishes for the year 1886. May it be to all of you "A Happy New Year." Happy may ye be because of God's favors, realizing them in all the affairs of life, especially in the increasing knowledge of His plan and word of truth; in the privilege of suffering reproach and dishonor for the truth's sake, rejoicing and being exceeding glad that He counts you worthy to thus share the sufferings of Christ. (Acts 5:41.) May you have abundant and well improved opportunity for suffering reproach for the name of Christ and in suffering for well doing. (1 Pet. 4:14-16.) And being thus proved worthy of the everlasting glory reserved in heaven for such as thus follow in the Master's footsteps, may you have at the same time the joy of the Lord, rejoicing with an unwavering hope in "the glory that shall be revealed in us." Rom. 8:18.

===================

R808 : page 1

EXTRACTS FROM INTERESTING LETTERS.

page 1

Oceana Co., Mich.

DEAR BRO. RUSSELL: I take this opportunity of writing to you, being requested by Bro.__________ to send you the enclosed one dollar in payment for the WATCH TOWER. To use his own language, it supplies a long-felt want and furnishes him with the food most necessary to him. Bro.__________ was baptised according to appointment stated in my last letter to you. Quite a crowd gathered on the beach of Lake Michigan where the ceremony was performed. We had a good time, and the Lord was present, we believe, to own and accept the ratification of the covenant of sacrifice.

Though compelled to labor six days in the week for support of self and family, I am still able to do a little for the Master on the Lord's day. I am engaged at present in preaching and Bible reading at a neighboring school-house. The interest, I am encouraged to hope is increasing. Since the baptism of Bro. __________ I find myself denounced from the pulpits of the nominal Church. The different sects here, while disagreeing with each other, all unite in denouncing me, but "great is my boldness of speech." I am filled with comfort. I am exceedingly joyful in tribulation." It is a sign to me that I am walking in the light as God is in the light. Praise the Lord O my soul and all that is within me praise his holy name. The church here unite with me in sending greetings, with love to all in the faith and hope of the gospel.

Your Brother in Christ, __________.

R808 : page 1

California, December 22, 1885.

MR. C. T. RUSSELL, MY DEAR SIR AND BROTHER:--I desire to become more familiar with the truth as expounded by you in your publications. Some time ago I received a WATCH TOWER and your Food for Thinking Christians, and I confess it has disturbed my old beliefs wonderfully. As a Methodist preacher for sixteen years, now acting pastor of a little Congregational church here, I have of course imbibed and upheld

R808 : page 2

what is called orthodoxy. But I am disgusted with sectarianism; with its narrowness and domineering, titled ministry, who lord it over God's heritage, and I am now drinking at the fountain of all truth, and henceforth am a New Testament theologian independent of philosophy and church creeds and antiquated scholasticism. The doctrine of the "restitution" is very attractive to me and explains away many difficulties that have burdened my mind. But I desire more light. I am in a little child attitude, teachable and hungry for the truth.

I want all the help I can get. I have outgrown a great many dogmas but have not yet stopped growing.

I have not reached the point and never shall when I shall say, "My mind is all made up," and henceforth there is no more investigation. No! This is a dangerous state to be in. Let me range the fields of truth and glean what I can from every source. I am a firm believer in conditioned immortality and the soul-ical nature of man as taught in the Bible. I now see that death is not eternal life in misery. I can see that the final end of sin and sinners is destruction, ceasing to be of all vital existence or being. There are some texts that seem to contradict at present the doctrine of Restitution, and your comments and explanations will aid me very much.

I have resolved to follow the pure Bible truth wherever it leads.

I have lived on ordained dignity long enough. It is the driest bone I ever picked, and I am ready to throw up the whole thing and become one of the Lord's little ones and preach Jesus and the Resurrection as never before.

Will you, therefore, send me the TOWER for the coming year and some back numbers and a few of the Food, etc.

My TOWER is an old one, and I don't know where your present address is, so I hesitate in this to send you much money till I hear from you. Then I will enclose some money to help in this good cause.

Yours for the truth, __________.

page 2

Texas, Dec. 22nd, 1885.

BROTHER RUSSELL:--Please present the enclosed amount, $5.00 in the name of our dear Lord and Master, to our brother, Otto Von Zech, who has left all to follow Him. "For all things come of Thee, and of Thine own have we given Thee."

I am still striving for the mastery, through many trials and temptations. Remember me in earnest supplications to Him. Your sister in Christ, __________.

R808 : page 2

Cedar Rapids, Iowa.

DEAR SIR AND BROTHER:--Your reminiscences in the October number of the TOWER set me to thinking if there was not some sacrifice I could make to help replenish the Lord's treasury, and as a result I send you an express package (a gold watch and chain) with this, which you may put to what use you think best. It was a gift from my (earthly) father and required a struggle to part with it, but I reasoned that if I had consecrated my all to God that this was his, and I had no right to keep it to myself. I may have erred in sending it to you instead of first converting it into cash, but I thought that you could probably dispose of it to better advantage than I could. I have felt for some time that I must be a member of the feet class, not seemingly possessing other talents, and my inability to do much in this way has troubled me a great deal. But I leave it all with God. If I do my best I know that he will be satisfied. I have had no success with others yet. Our city is called the City of Churches, and verily it is filled with the worshipers of the Beast and his Image.

Yours truly, __________.

[A watch being almost a necessity we felt it to be the Lord's will that we should return it, and we did so. The sister can now prize it yet more, as a gift from her heavenly as well as her earthly father. The chain we disposed of as requested.]

Pomona, Ill., January 4, 1886.

DEAR BROTHER RUSSELL:--I again drop you a few lines to let you know how the work of the Lord is progressing in this part of the field. I promised when I accepted the offer to work in the harvest of the Master, that I would set apart one day of each week to that work. I engaged in the work in earnest, and I became so used to telling the story of what great things the Lord has done for us, and I loved to tell that story so well that I find I have given at least half of my time; and the field of labor seems to open larger before me; so the Lord only knows where my labor will end... I have acted in good faith and with an eye to the promise that is to the faithful.

Yours in fellowship and love, __________.

Galt, Cal., Dec. 29, 1885.

DEAR BROTHER:--We are rejoicing with you that you are encouraged by seeing some fruit of your labors; and tender through you, to our brother and sister Zech, heartfelt Christian greetings. Thousands of miles away we are rejoicing as if present. Shall be very glad to have two dozen copies of the German tract.

It is a trial--must be a necessary one or I would not have it--not to be able to send substantial aid to Brother von Zech. It is impossible at present. In the path of duty "The Lord will provide."

Yours etc., __________.

TRACT FUND REPORT.

I have the honor to report the matters of Zion's Watch Tower Tract Society financially and otherwise, for the year ending December 21, 1885, as follows:

Indebtedness January 1, 1885		$2446.01
Expended during the year 1885 in publications, etc., etc.		2531.76
Total		$4977.77
Voluntary contributions for the year:		
to English Fund	$2535.16	
to Swedish	34.19	
to German	46.00	
Total	$2615.35	
Receipts from sale of Florida Lands donated to Society	1846.25	
Total Receipts 1885	$4461.60	
Deduct Receipts from Expenditures		$4461.60
Balance of debt still owing		$ 516.17

This debt we may say is fully offset by Florida lands as yet unsold, the value of which will probably be enhanced by the completion of a rail road to the locality, shortly.

Thus seen we have cancelled our debt to the extent of $1929.84, besides expending $2531.76 in the work. The results of these donations cannot be correctly estimated yet; we may be enabled to judge of it more fully and more correctly when the Master makes up the accounts of the Stewards, and makes known the results obtained in his name by the use of his "talents" entrusted to us for use in his service. But we can give some basis for calculating when we say, that from this fund we published during the year 1885, reading matter explanatory of our blessed hopes aggregating 3,086,000 pages of the usual tract or book size. Of these 160,000 were German the remainder in the English language--mostly "Food" and special numbers of the TOWER adapted to new readers.

At present there are about three hundred colporteurs at work in the vineyard earnestly laboring for the good of their fellow beings and for the "well done" of the Master, disseminating these publications. The only wonder is that more do not appreciate their privilege of being co-workers together with God in this way. We each should ask himself --What am I doing to herald the blessed gospel which did so much for my own heart? How am I manifesting to God my appreciation of his grace bestowed upon me? Very truly your servant in Christ.

MARIA F. RUSSELL, Sec'y and Treas. Z.W.T. Tract Society.

====================

R818 : page 2

SCIENTISTS NOT INFALLIBLE.

The "Higher Criticism" which has undertaken to reconstruct all ancient records, which re-wrote the History of Rome for the first five centuries, pronounced Troy a myth, and has sought to invalidate or correct the Bible history, frequently makes such blunders and mistakes that all but the critics themselves will soon doubt its infallibility. The Troy of Priam, that they decided had never existed, has been unearthed by Schliemann, with its Scaean gates and Pergamos. At Mykenae he has found probably the very bones of Agamemnon, and the golden masks in which he and his friends were buried. The libraries of old Assyrian and Babylonian kings have also been brought to light by recent discoveries, and found to be rich in confirmations of the Bible story. They contain accounts of the confusion of tongues at Babel and of the flood, as well as many other illustrations of the sacred history. To two of these we invite the attention of our readers.

The prophet Isaiah (chapter 20:1) names an Assyrian king called Sargon. He was, as far as we know, mentioned by no other historian. Berosus and Herodotus were silent concerning him. Not another voice out of all the history of the past was raised to tell that he had ever lived. The critics did not hesitate to declare that this silence proved that he never had an existence. They held that it convicted Isaiah of a mistake and a want of inspired guidance. For twenty-five centuries the only intimation the world had that Sargon had ever lived was found in this passage of the Hebrew prophet.

But the Bible was right and the critics were wrong. The Assyrian discoveries have given us his full history. We are even permitted to study the royal archives of his reign. He was a founder of a dynasty, the father of Sennacherib, and one of the greatest monarchs that ever occupied the Assyrian throne.

Another example. The Bible makes the Hittites a great people in the earliest ages. They are contemporaries of Abraham, Moses and Joshua. A recent writer says: "We see their serried lines of chariots opposing Joshua on his entrance into the Promised Land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon, and their women in the harems of the same powerful monarchs; and finally we see the Syrian army flying in panic from the siege of Samaria for fear of the kings of the Hittites." The Scriptural writers make them a great and powerful people. But no trace of the Hittites has been found in classical history. In fact, of all known records, the Bible excepted, not one had one word in regard to this people. So the destructive critics on the Continent and their imitators in England, with various degrees of emphasis, asserted that these Scriptural recognitions of the Hittites had no foundation in fact, that no such people had existed during Old Testament times; that this part of the Jewish history was indisputably not true, and that this want of accuracy destroyed the theory of inspiration as well as credibility of the record.

For a long time no answer could be given that would silence objections. Not a line had been preserved elsewhere concerning this people in all the history of the ancient world. It was held to be impossible that a race of such prominence could have lived, flourished and passed away without leaving traces elsewhere. "The critical method had proved the Bible to be wrong." So the critics said.

But the march of modern discovery has proved that it was the critics who were wrong. In 1872 there were found at Hamath, not far from Damascus, inscriptions that were of Hittite origin. Soon after additional testimony came from Egypt. As the monuments there are more carefully examined, and as the work of deciphering inscriptions proceeded, behold the Hittites appear as one of the enemies most feared by the

R819 : page 2

Egyptians, as a great people, occupying a vast territory, and as one of the chief of then existing peoples. Nor was this all; the Assyrian tablets and cylinders added their testimony, and carried the history of the Hittites back to nineteen hundred years before Christ, declaring that at that remote period they were a mighty people. Their remains have been found from the borders of Egypt to the Euphrates and northward to Asia Minor, proving that they occupied a large part of Western Asia and were a mighty race.

Thus are the critics put to shame. So will it always be. We may sometimes have to wait for further light in order to silence them, but in due time it will come. "We have not followed cunningly-devised fables," but the word of eternal truth. The storms of error may beat upon it and seem for a time to prevail, but it will stand, for "it is founded upon a rock."--Evangelist.

====================

R818 : page 2

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe,
'Tis the law of our being--we reap as we sow:
We may try to evade them; may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure:
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved--
We must make ourselves lovable would we be loved.

Though life may appear a desolate track,
Yet the bread we cast on the water comes back.
This law was enacted by heaven above--
That like begets like and love begets love,

We are proud of our mansions of mortar and stone;
In our gardens are flowers from every zone;
But the beautiful graces which blossom within,
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold,
'Till health becomes broken and youth becomes old:
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow--oh, wonderful truth!--
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

Selected.

====================

R819 : page 3

OUR MONTHLY SPREAD.

"Give us this day our daily bread."

JANUARY, 1886.

1. In righteousness begin the year. 2. Be strong; believe; cast out thy fear. 3. Trust thou in God, He will thee save. 4. Fight the good fight of faith, be brave. 5. With energy pursue life's race. 6. Soon thou may'st see the Saviour's face. 7. The Morning dawns! Thy blessed Lord is here. 8. As Steward, now, unto the King give an account. 9. Error and sin, twin monsters, cast ye down. 10. To overcomers there's a crown. 11. By grace we conquer in the strife. 12. The gift of God--eternal life. 13. Turn not the wand'rer from thy door-- 14. Blessed are they who feed the poor. 15. This be thy prayer, "Thy kingdom come." 16. O Father, lead thy people home! 17. Forgive as we forgive, O Lord. 18. My trust will I put in thy word. 19. No longer in sin's by-ways roam. 20. The Spirit and the Bride say come. 21. The harvest passes, summer ends. 22. Some spurn the mercy heaven sends. 23. Drink deep the heavenly waters bright. 24. Flee from the darkness, walk in light. 25. Lo! "Rock of Ages cleft for thee." 26. Into the sacred shelter flee! 27. Swift passeth moments, hours and days. 28. Forget not to give God due praise. 29. Above all things, keep thyself pure. 30. God's promises are ever sure. 31. They're saved who to the end endure.

--Selected.

====================

R819 : page 3

OUR STEWARDSHIP.

"So account of us, as of the servants of Christ, and stewards of the manifold mysteries of God. Moreover it is required of stewards that a man be found faithful." 1 Cor. 4:1,2.

There is a sense in which all men are stewards. Every good gift comes from the Creator, either directly or indirectly, and every man possessing means or talents should recognize them as trust loans under his temporary control. But in a much more particular sense the consecrated, the saints, are God's stewards, and of such Paul is here writing.

Once we were under condemnation, even as the world still is. We, through faith, are reckoned as having escaped the condemnation; we are cleansed; we are justified freely from all things through faith in the blood of atonement. Thus (reckonedly) made free from sin and death--and (reckonedly) restored to the perfect manhood and its rights, enjoyed before sin and condemnation, we had something which we could offer to God--something (reckonedly) clean and pure and acceptable to God, viz., our justified selves. When we gave our ALL to God, it included mind, body, time, talents, money, influence, reputation--all.

Paul informs us that all such sacrifices (previously justified, i.e., reckoned clean and fit through faith in the ransom) are "acceptable to God" (1 Pet. 2:5). But how does God accept of them? We answer, By making us the stewards of all those talents, etc., which we consecrated to him. So then, our stewardship is a very special one. If we consecrated all to God, we have nothing, and should not once think of the things consecrated as ours; they are no more ours than the possessions, time, talents or money of another man are ours. When you consecrated all--even unto death-- you became reckonedly dead, as a human being and to earthly ambitions, and reckonedly alive, as a "new creature," of a new, a spiritual nature, so that really, considered from this standpoint, we should think and act thus: I am now (reckonedly) a spiritual or heavenly being; my riches, my home, my honor, my every interest is now in heaven; but I am now here on earth, as a messenger or servant of God, entrusted with the responsibility of disposing of the earthly things once mine, (redeemed by Jesus, and then by me consecrated to God,) to the best possible advantage for the advancement of the Lord's cause--His children and His truth.

O that all the consecrated may more fully realize themselves as the Lord's Stewards, or Executors, appointed to administer upon their own Wills. How it would destroy the I, my, mine spirit, to realize that the I that once was is no more, but is dead; that "I live, yet not

I," my former self; that I is dead; but Christ liveth in me; that I, as a member of the Christ, a spiritual creature, now live. The feeling, then, should be, I want to spend, fully and promptly, yet wisely as possible, the Master's goods, time, talent, money, influence, etc., put into my hands for disposal, anxious only that every farthing of it shall be so spent as the Master's Word directs, and as His example illustrated.

Ah, if it were thus, what an earnest offering, and what a zeal to dispose of the "goods" in their hands there would be on the part of the stewards. They would be earnestly seeking and watching for good opportunities to dispose of the consecrated "stuff." Soon influence would lose its present high premium, and time, and talent, and money, in the Lord's work would be more abundant.

Some get the mistaken idea that a steward is not expected to spend that committed to his care unless circumstances demand it of him. This is a great mistake; it is part of a steward's business to look up opportunities for using the "goods" committed to his charge. This is the clear teaching of Matt. 25:27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest." Such diligence in seeking and finding ways and means to dispose of our consecrated talents to God's glory, and to the advancement of His truth, is essential to faithful stewardship, (Matt. 25:21) and any other course is a violation of covenant; and he who does so, is an "unprofitable servant" (25:29). It is thus that Paul reasoned when he wrote, It is required of stewards that they be found faithful, and it was thus that he practiced, also. He was a faithful steward indeed ever seeking new and greater opportunities to spend and be spent in the heavenly service. And as always, "He that seeketh findeth."

But says one, Can it be that God demanded this of us? Ah, no dear friend, you seem not to understand the matter at all. The sacrifices which we make are not to meet the demands of God's justice; those demands were all fully met more than eighteen centuries ago and there are no such demands now against those who come unto God by way of faith in the redemption. But, God has purposed the selection of a "little flock" to be the Bride and joint heir with Christ Jesus of the eternal glory and tells us that He seeketh such to be conformed to the divine image of His Son, as prove themselves earnestly desirous and worthy of that honor by freely and gladly surrendering their little all of earthly valuables (?) a sacrifice to His cause.

It is because you declared it your desire to thus sacrifice, that he appointed you a steward of your own gifts and talents. If now you regret the consecration, and desire to be excused from faithful service as the Lord's steward, nothing is more evident than that you are "not fit for the kingdom" honors, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). Such are unworthy to be of the Bride and joint heir with Christ, whatever else they might be fitted for. This is evident because the very TEST which the Lord applies, by which to select the "little flock" proves those unfaithful and unworthy who desire to shirk the opportunities for service.

Peter tells us that we are stewards of the many and various favors of God (1 Pet. 4:10) and should so use them as to be "good stewards." And not only

R820 : page 3

are we stewards of the consecrated money, goods, time and talents in our hands be they little or much; but in the text at the head of this article Paul mentions specially, the fact that we are stewards of the mysteries of God's plan. In addition to our own consecrated powers to use, God gives us a glad glorious message to the world the "good tidings of great joy which shall be to all people" ultimately, but which now is vailed, from the world and is to them mysteries or hidden secrets. To receive the "good news" is to become a steward of it, and brings the opportunity and the incentive also for carrying out the original stewardship. It furnishes a reason as well as an opportunity, for wise and diligent use of every talent under the steward's charge.

It is required of a steward that a man be found faithful to his trust, and if unfaithful in administering upon the poor little valuables (?) which we ourselves consecrated, should we expect to have entrusted to us the greater authority and stewardship of the future? If we would rob God of the things we ourselves gave him in consecration; if we are unfaithful as stewards and appropriate to ourselves the "loss and dross," the gilded trinkets of the present, can we expect him who knoweth the heart to entrust to such care the true riches of his glory and kingdom.

Every steward should speedily look up his accounts and see to it that however the past has been, in the future he will be faithful. All such will hear the Master's voice say, "Well done! good and faithful servant enter into the joys of thy Lord."

====================

R820 : page 3

PAUL'S EARNEST DESIRE.

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose, I wot not. For I am in a strait betwixt the two, having a desire to depart and to be with Christ: which is far better." --Phil. 1:21-23.

There are few passages of Scripture more frequently quoted, or, rather, misquoted and misapplied, than this. It is the favorite text for funeral discourses, and is inscribed upon innumerable tombstones, and repeated by religious teachers as the devout wish of Paul's heart, and the appropriate sentiment of every Christian heart, in view of death. These are the words that are attributed to the apostle

Paul; and when taken in the sense in which they were evidently uttered they are every way creditable to his unselfish heart, and his supreme devotion to the service of Christ. But it may well be questioned whether the sentiment that has been put into them, in our version, and the sense in which they are generally taken, ever entered his mind, much less ever found any expression in any of his writings.

He is supposed to be considering the question, Whether it would be better for himself, to continue his self-denying labors for Christ till he should be called to his reward in heaven, or to die now, and go at once to glory; and though perplexed in view of these two alternatives, he feels that it would be real gain to himself and far better, to die now and go immediately to his reward in heaven, and he actually most earnestly desired this.

It is true, our English version seems to sustain this view, and, no doubt, the translators had this thought in their own minds, and so they put it into the rendering of this passage. But I am persuaded that a more careful examination of the text in the original, and of the context, will show that the "gain" he is here speaking of is not gain to himself, but to the cause of Christ, and the "departure" he is represented as desiring so earnestly is not his own departure from life, but the departure, or, rather, the return--for this is what the word really signifies--of Christ; for this rendering is quite as close to the original Greek, and in accord with the grammar of the language, and it harmonizes infinitely better with what he has just been saying, and with the character of the man, and, indeed, with the letter and spirit of all his teachings, and with the teaching of the Scriptures generally.

This most affectionate and tender epistle to the Philippians was written while he was a prisoner at Rome. His life was in jeopardy, depending on the caprice of the Emperor. He knew not what would be the issue. But, instead of repining and complaining of his hard lot, he even exults and rejoices that his bonds have been the occasion of making Christ more widely known throughout the palace, and elsewhere, and that the disciples of Christ, by his example, had been confirmed in their faith, and emboldened "to speak the word without fear."

Again: He rejoices that even the contentions which had sprung up among them had contributed to the spread of the knowledge of the gospel, and though his enemies had desired "to add affliction to his bonds" by their manner of preaching Christ, he still rejoiced, and would rejoice that Christ was preached. Indeed, he was so devoted to this one object of making Christ known to others that he had utterly lost sight of every other interest. He had entirely gone out of himself, and had centered all his thoughts, hopes, desires and efforts in Christ. He was determined to know nothing else, nor did he, but Christ and him crucified. He was full of joy in the assurance that whatever might be his own lot, Christ would be honored, and in this he rejoiced. Hence he says, in the verse immediately preceding the passage under consideration, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or death." Mark the expression whether it be by life or death. Then follows this utterance, which is but the repetition of the same sentiment in another form--Emoi gar to zen Christos, kai to apothanen, kerdos: which literally translated is, "For me therefore to live, Christ, and to die, gain." This last word, kerdos which is here translated "gain" would better have been translated, benefit, advantage, profit. This is what it means; and then the idea would have been more clearly expressed. But as it is, there is

R820 : page 4

nothing in the text itself to show whether this gain or advantage or benefit is to accrue to himself, or to the cause of Christ; for the passage is very elliptical; but the context, and especially the preceding verse, most evidently shows that he is speaking of the benefit or gain, which his death by martyrdom would bring the cause of Christ. For if his imprisonment and ill treatment had been made to contribute to this end, inasmuch as he had endured them with so much Christian fortitude and patience, how much more his heroic death as a martyr for Christ? Indeed this is his joyful assurance, as he just said--"Christ shall be magnified in my body whether it be by life or death." Then he goes on to say: For or rather "therefore,"--for this little word, gar connects the two sentences--therefore for me to live, and for me to die, in either case for Christ would be gain or benefit. It is impossible that Paul should drop down so suddenly from his supreme devotion to the cause in which he had so entirely lost sight of himself, as to speak of his own personal gain by dying, and to contrast this with what he might accomplish by continuing to live and labor for Christ. This would not be at all like this great apostle, indeed, it would be entirely out of harmony with what he had just been saying, nor can this selfish sentiment be found in the language he used, unless it be first injected into the passage by the reader: much less can we believe that after confessing that the advantages to the cause of Christ were so nearly balanced in his own mind, that he did not know which to choose, he actually did earnestly desire one of these same alternatives, because it would be gain to himself.

Surely, he would not stultify himself by saying that he did not know which of two alternatives to choose, and then, in the next breath express his earnest preference for one of them? But this is just the inconsistency and folly that our common version of this verse charges upon him, thus: for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." The Greek word to *analusai,* here rendered "to depart," is composed of two words, *ana,* again or back again, and *luo* or *lusai,* "to loosen," "to let go," "to cast off," as a ship the lines that hold her to the wharf--"to leave" either to go or to come; but with the prefix ana it means to leave any place for the purpose of returning or coming back. It may have the meaning of "depart," but the prefix *ana* gives it the sense of again, or rather to come back or return. Let it be observed also, that the only other place in which this word *analusai* occurs in the Scriptures, is in Luke 12:36, and here our translators have rendered it "return:" "Let your loins be girded about and your lights be burning: and ye yourselves like unto men that wait for their Lord, when he will return (*analusai*) from the wedding."

There is no reason whatever why this word should not have had the same rendering --"return" in this passage, but that our translators had another idea in their own minds. They thought Paul believed, as they themselves did, that on dying a Christian goes immediately to Christ, and enters at once into heavenly glory, and that this was the gain Paul was thinking of; and hence they make him say he has a "desire to depart and be with Christ which is far better." And so they not only make him contradict himself,--for he has said he did not know which to choose,--but they put a forced meaning into this word *analusas*, which actually means "return," and which they have so translated in the only other place where it occurs. This word is in the infinitive mood and is used as a noun: (*eis*, to *analusai*) and is the object of the preposition (*eis*) "for," and should be rendered "having a desire for the Return." This was the great object of desire and of expectation of all the early disciples, and of which Paul often speaks --His coming in glory and power to set up his kingdom on the earth, to complete the work which he had only inaugurated by his first coming--his second advent to raise the saints who were sleeping in death, to change those who were living, to judge the world and purify it by the utter destruction of Satan and all his hosts, and to begin the everlasting reign of righteousness and peace, which had been so fully promised to them.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this I say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This is what Paul means in the passage we are considering by the return, and the being-- (einai, another word in the infinitive used as a noun,) with the Lord, which is far better. Far better than what? Far better than either of the alternatives, between which he did not know which to choose. This is evidently a third object. It is a side thought, introduced by way of parenthesis--a practice so common to the apostle--and then leaving it, he goes on with the main current of his letter, and tells them how confident he is that he will be spared to them "for the furtherance of their joy."

What if the apostles and primitive disciples were in error respecting the time of our Lord's return, and supposed it might occur in their day? It was not an injurious error. Indeed it served to keep them active and vigilant in their Master's service, and to cheer and to comfort them in their trials. Would that the same expectation had been kept alive in every subsequent age--and especially, that this same expectation and hope were more operative at the present day--for surely, everything concurs to assure us that this long expected--long delayed consummation, must be near, very near at hand. But this mistake of these early disciples was not so great a mistake even with regard to its nearness, as may appear to us who look back upon them from this age, and count the generations that have come and gone since their day, for the lapse of time is as nothing to those who are sleeping in their graves. To those who fall asleep in Jesus, the very next event of which they are conscious--if I correctly understand the teachings of the Scripture --is the coming of the Lord, and we shall see him together. We are expressly told in the passage just cited, that those who are alive shall not have any advantage of those who are asleep and conversely those who are asleep shall not prevent these who are alive. We all shall be caught up together in the clouds to meet him in the air, and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

We are not to comfort each other-- with the assurance that our friends go immediately into their promised inheritance, and beguile ourselves with the thought that those who have gone before us, are now rejoicing in the full possession of eternal glory, and that death is the gate by which we enter one after another into heavenly bliss, in the presence of our Lord,--or rather that death is the kind of messenger that Jesus sends to call us to him. I find no such teaching in the Scriptures, though our hymn-books are full of it. Death is everywhere represented as an enemy, the king of terrors, the great enemy. But it is indeed the last enemy that we have to encounter. He has been conquered by him in whom we trust, "the sting of death which is sin" is come already. He can do us no real harm, nor when our Lord shall come to call us can he hold us any longer in his power. But it is only when Christ, who is our life, shall appear, that we shall appear with him in glory--not before. "There is, indeed, laid up for us a crown of righteousness, which the Lord, the righteous Judge shall give to us at that day, and not to us only, but unto all them that love his appearing."

Safe in his keeping, we can well afford to wait in peaceful unconscious sleep, till the place he has gone to prepare for us, is ready for our occupancy. For he says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place, I will come again and receive you unto myself, that where I am there ye may be also."

In view of these passages, and of others I might quote, and of the reasons I have given, I cannot but think that this is the true understanding of the text under consideration. Indeed, when I see how this construction is required to make it harmonize with the language and sentiment of the context, as well as with the spirit and character of the Apostle, I cannot put any other construction upon it. He writes this epistle to comfort and encourage the hearts of his dear friends at Philippi, who had expressed such concern for him, and had sympathized so deeply with him in the trials that had come upon him, and in the danger to which he was now exposed. He tells them, that, so far from being cast down, he exults and rejoices that all these troubles had been made to contribute to the furtherance of the gospel and the confirmation of the faith of the disciples at Rome; and he felt assured that whatever might be the issue to himself personally, Christ could be magnified in his "body, whether it be by life or by death," and that if his life should be spared, it would be for Christ that he would live and labor; and that if he should be put to death, his martyrdom would still operate to bring gain or advantage to the same cause. So that he really did not know which to choose --nor did he choose--but there was one thing he did earnestly desire--the return of his Lord, which would be far better than either.

I know that those who hold to the very popular notion that dying saints do not wait in sleep for Christ to come and call them, as he promises, but that they go themselves at once, into his presence and to their reward in heaven, will object strenuously to the rendering I have given. For this text, as it is commonly rendered, seems to confirm their view. Indeed it is the one main support of this doctrine. It would be difficult for them to make a plausible argument for their doctrine without it. It is quite natural that they should be loath to give it up.

But if they will for a moment consider how unworthy and inconsistent is the sentiment they attribute to the Apostle Paul, how out of character it is with his whole manner of life, and how it conflicts with what he is saying, and even makes him contradict and stultify himself, by declaring he did not know which of two alternatives to choose, and then immediately expressing his earnest desire for one of them, I think they will be constrained to admit--however reluctant they may be to do it, that the rendering I offer them is, no doubt, the one that should be preferred and accepted. --J. H. Pettingell.

====================

R820 : page 4

THE MORNING COMETH.

"The watchman said, The morning cometh" (Isa. 21:12), and though, while making this answer, he forewarns us of night, he also assures us of the morning. There is a morning, says he, therefore do not give way to faintness of spirit; but there is a night between, therefore take warning, that you may not be surprised nor dismayed, as if the promise were broken, or some strange thing allowed to befall you.

There may be delay, he intimates, before the morning--a dark delay, for which we should be prepared. During this he calls for watchfulness, for the length of the night is hidden, the time of daybreak is uncertain. We must be on the outlook, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the failing of hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say "when will the night be done?" He takes for granted that such will be the proceeding of men who really long for the morning. To the hills of Seir they will again and again return, to learn of the watchman what is the promise of the day; for no familiarity with the night can ever reconcile them to darkness, or make morning less desirable and welcome.

It is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with so many sorrows, we should forget it, or be heedless as to its arrival; for the coming of the morning is the coming of him whom we long to see. It is the coming of him "who turneth the shadow of death into the morning" (Amos 5:8). It is the return of him whose absence has been night, and whose presence will be day. It is the return of him who is the resurrection and the life, and who brings resurrection with him; the return of him who is creation's Lord, and who brings with him deliverance to creation; the return of him who is the Church's Head, and who brings with him triumph and gladness to his Church.

All the joy, the calm, the revivifying

R820 : page 5

freshness of the morning, are wrapt up in him. When he appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrows vanish. The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fullness thereof, the fields are joyful and all that is therein, the trees of the wood rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for he has come, for he has come to judge the earth; with righteousness shall he judge the world, and the people with his truth" (Psa. 96:11; 98:7).

This morning has been long anticipated. Age after age it has attracted the Church's eye, and fixed her hope. On the promise of it her faith has been resting, and towards the hastening of it her prayers have gone forth. Though afar off, it has been described, and rejoiced in as the sure consummation towards which all things are moving forward according to the Father's purpose. "There is a morning" has been the word of consolation brought home to the burdened heart of many a saint when ready to say, with David, "I am desolate!" or with Jeremiah, "He hath set me in dark places as they that be dead of old."

Let us dwell for a little time on some of these Old Testament allusions to the morning. Let us take first the Thirtieth Psalm.

David had been in sorrow, and in coming out of it he makes known to the saints his consolations: "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For there is but a moment in his anger; in his favor is life; weeping may endure for a night, but joy cometh in the morning" (Psa. 30:4,5).

The earnest of that morning he hath tasted, but the morning itself he anticipates. Then joy has come. Then he can say, (verse 11) "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness." But it is the voice of a greater than David that is heard in this Psalm. It is one of Christ's resurrection Psalms, the 18th and the 16th. He was "lifted up," so that his foes were not made to rejoice over him. He cried and was "healed." His "soul was brought up from the grave." There was anger against him "for a moment," when he bore the sinner's curse. But in Jehovah's favor there was "life." He had a night of weeping, a night of "strong crying and tears," when his soul was "sorrowful even unto death," and when beneath the waves of that sorrow he sunk, commending his spirit into the Father's hands. But it was a night no more. Morning came, and with morning, joy. Coming forth from the tomb, he left all his sorrow behind: his sackcloth was put off, and he arose "girded with gladness." He found morning and joy; and he is "the first fruits of them that slept." His rising was the rising of his saints.-- There was a morning for him, therefore there shall be one for us,--a morning bright with resurrection glory.

Let us next take Psalm forty-ninth. These are Christ's words, as is proved from the quotation of verse 4th in Matt. 13:35. He summons the whole world to listen. He "speaks of wisdom," for he is Wisdom. He points to the vanity of riches, and their insufficiency to redeem a soul; and who knew so well as he what a ransom was needed? He sees men going on in their wickedness, self-confidence, and vain-glory. He contrasts the wicked and the righteous. "Over the wicked the righteous shall have dominion in the morning." The morning then brings dominion to the righteous,--redemption from the power of the grave. In this Jesus rejoiced; in this let us rejoice. This joy of the morning was set before him; it is the same joy that is set before us. Dominion in the morning is that to which we look forward,--a share in the first resurrection, of which those who are partakers live and reign with Christ.

Look again at the forty-sixth Psalm. It is the utterance of the faith of Israel's faithful ones, in the time of "Jacob's trouble." The earth is shaken (verse 2, compare with Haggai 2:6; and Heb. 12:26,27;) the sea and the waves roar (v. 3, compare with Luke 21:25;) but there is a river whose streams gladden them. God is in the midst of her. Nay, "God helps her when the morning appeareth, (verse 5, margin,) just as in the morning watch he looked out from the fiery cloud and troubled the Egyptians. Then the heathen are scattered at his voice,--he sweeps off every enemy, he makes wars to cease, and sits himself on high over the nations, as King of kings, "exalted in the earth." From which we gather that the morning brings with it deliverance from danger,--victory over enemies, the renewal of the earth, peace to the nations, the establishment of Messiah's glorious throne. What a morning of joy that must be, for the Church, for Israel, for the whole earth--resurrection for the church, restoration for Israel, restitution for the earth!

Look at the 110th Psalm. We see Jesus at Jehovah's right hand, waiting till his enemies be made his footstool; and then he who said unto him "Sit," shall say, "Arise." (Psa. 82:8.) He is yet to have dominion on earth, and to sit upon the throne of his father David. Willingness, beauty, holiness, brightness, number; these shall mark his people in that morning of joy which his coming shall produce. "The dew," says one, "is deposited in greatest plenty about the breaking of the dawn, and refresheth with its numerous drops the leaves and plants and blades of grass on which it resteth; so shall the saints of God, coming forth from their invisible abodes out of the womb of the morning, refresh the world with their benignant influence; and therefore are they likened to the dew, for all nature is so constituted of God as to bear witness of that day of regeneration which then shall dawn."

Read also "the last words of David," (2 Sam. 22:1-4,) in which, as in the 72d Psalm, "the prayers of David are ended," or summed up. "There shall be a just one ruling in the fear of God; as the light of the morning shall he arise, the Sun of an unclouded morning, shining after a rain upon the tender grass of the earth." Not till that Just One comes is that morning to dawn, for he is its light, and from his countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the tribulation tasted in the time of absence be forgotten in the abounding blessedness of his everlasting presence.

Let us hear how, in "the Song," the bride refers to this same morning. She rejoices in the Bridegroom's assured love, and her desires and longings are not questionings as to the relationship in which she stands to aim. This is with her a settled thing, for she has tasted that the Lord is gracious. "I am my beloved's and my beloved is mine." What directions do her longings take? Her "eyes are towards the hills," over which she expects to behold him coming like a roe. Thus she pleads with him not to tarry: "Make haste, my beloved, and be thou like a roe, or to a young hart on the mountain of spices" (8:14). Thus also she anticipates the morning of fuller joy, even while enjoying present fellowship: "He feedeth among the lilies until the day breaks and the shadows flee away" (2:16,17). And thus the Bridegroom himself, feeling, if one may so speak, the loneliness of the night, and that it is "not good to be alone," longs, like herself, for the day, and resolves to climb the hills, where he may not only be regaled with freshest odors, but may catch the earliest gleams of dawn: "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense" (4:6). On that hill let us meet him in faith, and watch with him in hope, yet ever remembering that though his joy which faith gives here is unspeakably comforting, it is not the gladness of the marriage supper,--it is not the blessedness of the bridal day. For he himself, while telling his disciples, "Lo, I am with you always," says also this, "I will not henceforth drink of this fruit of the vine until the day that I shall drink it new with you in my Father's kingdom." (Matt. 26:29.)

Thus we see all kinds of joy brought within the circle of the morning. It is a morning of joy, because it is the morning introduced by him who said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11); by him "in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore" (Psa. 16:11). But let us mark the different kinds of joy, and the different figures denoting it:

There is the joy of deliverance from overwhelming danger. This was the joy of the Jews when their adversary perished and Mordecai was exalted:-- "The Jews had light, and gladness and joy, and honor,...the Jews had joy and gladness, a feast, and a good day" (Esther 8:16). Such shall be the Church's joy when her long captivity is done. "Then shall her mouth be filled with laughter, and her tongue with singing; having sowed in tears she reaps in joy."--Psa. 66:2. There is the joy of harvest, Isa. 9:3; and such shall be the Church's joy. There is the mother's joy when her pangs are over, and the child is born into the world.-- John 16:20. With such joy shall we rejoice, and our joy no man taketh from us. The joy in reserve for us is manifold and large; it will abide and satisfy; it is the joy of the morning;--a long, glad day before us; no evening with its lengthening shadows, no night with its chills and darkness.-- "There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."--Rev. 22:5.

The prospect of this morning--this "morning of joy"--nerves and cheers us under all our tribulation. Were this morning an uncertainty, how dark would the night seem! how difficult for us to fight against faintness and despair! But the thought of morning invigorates and braces us. We can set our faces to the storm, for behind it lies the calm. We can bear the parting, for the meeting is not distant. We can afford to weep, for the tears shall soon be wiped away. We can watch the tedious sick bed, for soon "the inhabitants shall not say, I am sick." We can look quietly into the grave of buried love and cherished hope, for resurrection shines behind it. Things may be against us here, but they are for us hereafter. The here is but an hour; the hereafter is a whole eternity.--H. Bonar.

====================

R820 : page 5

"BLIND GUIDES."

At the M.E. Church Conference Nov. 9th, Bishop Foster addressing the twelve bishops and forty laymen of the Conference with the large audience present, among other things, said, as reported in the daily Press:--

"There are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these, Christians number less than a third. Half of that third belong to the Roman Catholic Church. The Protestants number 113,000,000. They are divided into 500 sects. And this number of their strength includes, also, all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom. The popular idea is that the Church of Rome is anti-Christ. I don't agree with the popular belief. I regard that wonderful institution as a great Christian camp. It may have to be reconstructed, but before us we have the great problem --the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 converts [?] and 2,000,000 Christians [?] among 260,000,000 heathen. Can we remove that solid boulder that is as old as the hills?...It is a big loaf to be leavened and it has been a long time working. We have now with us the sunlight of modern thought that is melting superstition. I am tired of the cant from our pulpits of sacred phrases that mean nothing."

This contains some hard truths symbolically called "hail," as it is written, "the hail shall sweep away the refuge of lies." (Isa. 28:17) Thus this great Doctor of Divinity is unwittingly serving truth as are Communists, et al., in other directions. Few sensible, thinking people can differ with the bishop as to the facts to which he refers, but we must take exception to his inferences and unscriptural reasonings therefrom.

Among the facts agreed to, one is, that few in Christian lands have any adequate conception of the smallness of even nominal Christianity as compared to the world as a whole, even when the reckoning is carried to the extreme of reckoning the entire population of the United States as "Christian," i.e., not barbarous, and including in this calculation all the infidels and unbelievers and the children. If this be reduced to ordinary limits it is an indisputable fact that not one third of these are even professors of

R820 : page 6

religion; and of the professors, who can estimate rightly the smallness of the "little flock" of wholly consecrated ones, but the searcher of the thoughts and intents of the heart?

But while the Bishop sees this fact, it is in a very limited measure, for he proceeds to reckon the great mass of people living in civilization, including as he says, all the thieves, ex-convicts, the debased, and besotted, and he might have added the Infidels and Atheists in Christendom, and lumping them and all their evils together, the Bishop asks how long it will take to convert the balance of the world to this same state. We question if any but a very few would be bettered by such a conversion. When they are all thus converted the Millennium will be here, the Bishop's argument would imply. Alas! it will be indeed a sad Millennium of war, murder, suicide, want, oppression and misery, if we judge from the Millennium now being enjoyed by the nations taking the highest rank among the so-called converted nations or Christian kingdoms (Christ-en-dom).

The Bishop's blindness to the Scriptural teaching concerning the Millennium and its object, and how it will be brought about, is another illustration of the truth of prophecy by its fulfillment. (See Isa. 29:10-12.) He is blind and cannot see afar off, and his argument is based wholly upon human reasoning devoid of and opposed to Scripture. He reasons exactly as the worldly man reasons, and neglects to seek wisdom concerning the future at the fountain of wisdom, God's Word.

We wonder whether he remembers that the Scriptures state that the worldly will be in darkness as to God's purposes and methods, and that the child of God has the more sure word of prophecy, to which he does well to take heed as a light shining in a dark place. (2 Pet. 1:19.) Does he forget that God is working the matter in such a way that it will be a surprise to the world, and come upon them as a snare--covertly, when not expected--and that they only who have the supernatural light of God's Word shall not be in darkness, that it should come upon them thus? for these will be guided by it into an understanding of "things to come," not discernable from the worldly standpoint. (John 16:13.)

As the Bishop looks out he sees the comparative smallness even of nominal Christianity, and under the false idea that the world must be converted to this Babylon condition, in which over five hundred sects contradict each other, before Christ comes, he is led to relax the strictness with which Christian character should be measured, so as to include under the name of Christ all who make any pretensions toward morality, in order to swell the number of the five hundred sects. And because the Church of Rome and the Greek Catholic Church would help on the count and number more than all the others, these must all be counted to the "Christian Union" in order to swell the pride of Christendom and carry out their theory--that the world is being rapidly converted to Christ.

But God will laugh at their calamity, and mock when their fear cometh-- when this seemingly great structure of Babel falls to pieces in the day of the Lord; for "the Lord knoweth them that are his"; and his description of that "little flock," of whom he says, "They shall be mine in that day when I make up my jewels" (Mal. 3:17), leaves no question that it is a very different flock from the "speckled and streaked" of which the Bishop speaks. It is to the "pure in heart" who have "made a covenant by sacrifice," a "little flock" that it is the Father's good pleasure to give the Millennial kingdom. When this elect company is selected, and thus exalted to power with Christ their head, they shall break in pieces the shackles and fetters, religious and political, by which Satan, the "god of this world," has so long oppressed the world and humanity. Thus he shall make "wars to cease unto the ends of the earth" (Psa. 46:9 and Rev. 11:17,18). Then "He shall speak peace to the heathen"

R821 : page 6

(Zech. 9:10). He will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent (Zeph. 3:9). Then the knowledge of the Lord shall fill the whole earth.

This error that the Church, in her present condition, is to conquer and convert the world before the Lord comes, has misled many in every stage of the Church in this Christian age. It has been Satan's snare by which he has diverted the attention and service of many away from the work given them by the Lord, viz.: to witness to the world, and to feed and build up the Church, and prepare her as his joint-heir to accomplish with him in the next age the subduing of all things unto himself.

The Bishop's hopes for the success of his plans for the future lie, not in Church creeds which cause a jargon, or in the power of the truth as conveyed to us through God's Word, originally accepted as the sword of the Spirit; these for eighteen hundred years have failed to accomplish the Bishop's plans, though the Word of God has not failed to accomplish God's plans (Isaiah 55:8-11), but now his hope grasps a new lever of power, which above he terms "the sunlight of modern thought."

In his last sentence the Bishop voices the sentiment of the world and the devil, as well as the saints, for all are tiring of "the cant from our pulpits, of sacred phrases that mean nothing." See Isa. 29:15,14.

===================

page 6

AS THE LIGHTNING.

Before his crucifixion, Jesus taught the early disciples, and through them all the church, to earnestly watch for his second coming. He did not tell them how long they must wait, nor did he leave them in doubt as to how they should watch. If we had no idea or means of knowing when, where or in what manner he should appear, our watching would be a very indefinite thing, and we might not be able to recognize him, even when again present.

When the disciples inquired "What shall be the sign of thy presence, and of the end of the age," Jesus told them plainly just what that sign should be (Matt. 24:3,15. See TOWER of January, 1885) that would positively declare his presence. And though we now see that sign, as well as various other indications which mark that important and glorious event as now at hand, we would fail to discern his presence, and would be disappointed, if we were not informed as to the manner of his appearing.

Many of God's children are expecting to see the Lord Jesus appear again in the flesh, as a man, forgetting that his flesh (his humanity) he gave for the life of the world; that that was the body of his humiliation, which he took only for the suffering of death, and that he was raised a spiritual body, the express image of his Father's person, and was invisible to men during the forty days of his presence after his resurrection, except when he for a time assumed a human form, and thus appeared to them to instruct them concerning the fulfilment of the Scriptures, and the fact of his resurrection. And he taught them that the assumed body was not his glorious body, saying, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." (Luke 24:39, and 1 Pet. 3:18, R.V.) He would not have us think that when we are raised in "the likeness of his resurrection" we shall still be of the earth earthy. It doth not yet appear what we shall be like, but we know that we shall be in his glorious likeness--the express image of the Father's person--of the divine nature which is not of the earth earthy.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." "If they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not." (Matt. 24:23,26.) But why not? If he should come again in the flesh, would it not be reasonable to expect to find him now here and now there among the little scattered companies of his faithful "little flock?" Would he not mysteriously appear in our midst at times when worshipping together in his name, to manifest his second presence, even as he appeared to the early church to convince them of his presence after his resurrection.

Such expectation would certainly not be unreasonable if we were not otherwise informed; but being informed, we know not to expect him in that way-- "Behold I have told you before," said Jesus. (Matt. 24:25.) Then he tells us how he will be seen or recognized in his day, saying, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the (Gr. parousia) presence of the Son of man be" (verse 27). The lightning, or electricity, is everywhere present, yet unseen except when manifested by a sudden flash. So is our Lord's presence. The Scriptures use light as a symbol of truth; and the lightning, or electric fluid, is here used to symbolize the unseen presence of Christ, and the flashes of the lightning to represent the sudden, bright, clear, almost dazzling revelations of divine truth, heretofore unknown to us, but now made manifest by his presence to those who are awake and watching. Never before were such glorious revelations of truth flashed upon the church. The faithful little flock has, during all the age, walked in a measure of light, but not in the light of his actual presence. They had all that was necessary for their day and trial, but how much more glorious is the light of his presence. Not only is this light true to the symbol, in that it comes suddenly, and is of dazzling brightness, but in that it shines from the east even unto the west, revealing God's plan as never before seen, as one grand harmonious whole spanning the ages past and reaching its glorious culmination in the end of the incoming Millennial Age. And the various parts of this stupendous plan are shown in their beautiful and harmonious relationship to each other, and to the grand end to be accomplished during the reign of Christ. As the storm continues to gather over the world, and the sleeping Nominal Church, the Bride of Christ who is awake and watching, thus recognizes and is made to rejoice in the presence of the Lord. And the flashes of light have been increasing so constantly in this day of his presence that it is becoming one continuous blaze of light.

Understanding the fact that though for a few years, and for a special purpose, the Lord was "made flesh," but that now being "highly exalted," he is no longer a human or flesh being, but a spirit (John 1:14, and Phil. 2:9, Acts 5:31, 1 Pet. 3:18, R.V.), we see the force of the Lord's words of caution, and know not to expect to see a glorious spirit-being, except by the eye of faith, until "changed" (1 Cor. 15:51), and made like him (Phil. 3:21). Hence we look not for him as if he were a man. If as a man he had come to gather his church, before making known his presence to the world, it would be by calling them to his standard in desert wilds or in secret chamber meetings in the cities and towns. But not so; he is no longer a man, but a spirit-being, and the Master cautions us against fleshly expectations. We should learn to recognize all the flashings forth of truth on every subject--religious, political and scientific, as so many manifestations giving evidence of the presence of the New Ruler. The young nobleman returned, having received the kingdom, begins to reckon with the unfaithful stewards. Soon these evidences of the Lord's presence and rule will become so marked that every eye shall see him, every enlightened understanding shall discern his presence. And by and by we, who now see the sign or indication of his presence, will see him as he is, for we shall be like him. (1 John 3:2.)

With grateful hearts we rejoice that he told us before, so that we now so clearly discern his presence by the eye of faith. Lift up your heads and rejoice, for your deliverance draweth nigh.

====================

R821 : page 6

JOYFUL SERVICE.

If you want to know the character of a house, ask the servants--especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts of them. But it is different with the service of our Lord. Ask the old servants and you will get the best account of it. There may be servants who have tried it for a little while and have become froward and willful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul, the aged. Observe the cheerfulness of the latest epistles of Paul. You have a good deal about his trouble and suffering in the midtime, but when he came to be Paul the aged, when he is writing to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service--nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the Word of God. He had lost his own brother, James, and his dearest friend, Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his epistle: "His commandments are not grievous." He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good it

R821 : page 7

is, how right it is--nay, how blessed it is.

John heard his Master saying, and put his "Amen" to it at the end of his service, "My yoke is easy and my burden is light." It may be a question having regard to the context, whether, when our Lord says "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to his disciples, "My peace I give unto you." He intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says, "That peace I give unto you. In the world ye shall have tribulation, but in Me you will have peace." So in regard to those obligations of duty. He calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect Servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing itself; not merely master because he has money enough to employ them, but is a master who has done the work himself, and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do, I will show you." It is such a Master whom we serve.--Donald Fraser.

====================

R821 : page 7

LOOK WE FOR ANOTHER?

"Art thou he that should come, or look we for another?"--Luke 7:19.

Almost 1900 years ago the Jewish Church was left desolate. Matt. 23:38. Before that time they were God's people as distinguished from all other peoples or nations; for "unto them were committed the oracles of God."

They were the "believers" of that age or day. They believed in the true God, in the Scriptures, and, of course, in the coming of the promised Messiah. As a nation they were God's nominal people, or "household of faith," yet among them were only a few "Israelites indeed." ("For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children," etc. Rom. 9:6,7.)

When Jesus came, only a few became his disciples. Only a few discovered that the events of his birth, life, death, and resurrection were a fulfillment of their own Scriptures. John the Baptist preached his coming, and afterwards received and baptized him, and no doubt saw the Spirit descending upon him, and heard the voice from heaven saying: "Thou art my beloved Son in whom I am well pleased," yet when in prison John heard of the works of Christ, he sent by his disciples and said unto him, Art thou he that should come, or are we to look for another? Jesus answering, said, "Go and shew John again those things which ye do hear and see; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me."

Thus Jesus called attention to transpiring events, the fulfillment of their own Scriptures, as proof that he was the Messiah. He might have replied: "I am he." An impostor might have made the same claim, and given the same answer; but mark, the answer Jesus gave called their attention to evidence such as would convince them of the truth of his claim, provided they had been sufficiently interested in the Scriptures to make them capable of apprehending them, and of discerning the unfolding of truth then due, i.e., the fulfilling of prophecy, etc.

Notice also the significance of the last part of the answer, "Blessed is he," etc. Many, many were they who were offended (made to stumble) in him, believing not that he was the Messiah, because, perhaps, they looked for him to come in a manner different from that foretold in the Scriptures concerning him.

He came to his own and they received him not. His own people then, were Israel after the flesh, the nominal household of faith; and now he comes to their antitype, the nominal Christian Church or household of faith. But now as then they receive him not. They say, He has not come, "All things continue as they were," etc. Only a few of the Jewish "household" received him at his first coming, and only a few receive him now. They receive him because of the evidence, evidence too, of the same character as that given to John--transpiring events; the fulfillment of the signs of his presence bearing witness to the fact.

Such as desire his appearing, and know the object of his coming, are not only rejoicing in, but heralding his presence, and preaching that the harvest is come, the fields ripe, and the separating work begun; that the Gospel day or age is ending, and the Millennial day is dawning. "Today, if ye will HEAR HIS VOICE, harden not your hearts." Let not prejudice hinder you.

"Behold he stands at the door and knocks, if you will hear his voice he will come in to you, and will sup with you and you with him."

Blessed are they who do not stumble over him, for they shall be made rulers over all his goods. We cannot force others to receive him, neither could John the Baptist, but we can bear witness to the truth as the Scriptures reveal it to us, and "He that is able to receive it, let him receive it." "Who hath ears to hear let him hear." Think of the class who rejected Jesus at his first coming. They were members "in good and regular standing" in the Jewish Church; they reverenced the Scriptures as a whole but neglected to search them in particular, giving more earnest heed to the traditions of the elders which made void the Word of God. They were looking for a Messiah to come, yet not according to the Scriptures which declared the manner and object of his coming. Therefore they failed to recognize him when present. And just so their antitype, the nominal

R822 : page 7

Christian Church is to-day stumbling, and failing to discern him at his second advent; and for the same reason. But even this is in fulfillment of prophecy; for it is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8:14.) Let us take heed, and neither be found "asleep" nor "drunken" with false doctrines and traditions, nor so "overcharged with the cares of life," as not to discern the signs of his presence.

If any man shall say unto you, Lo, here is Christ, or there; believe it not: or behold he is in the desert; go ye not forth: or behold he is in the secret chamber, believe it not; for Christ is a spiritual being and the eye of flesh can no more see him than it can see Satan, the god or ruler of this present evil world, the end of which is so near, "even at the doors."

Brethren, Jesus has come, and found the "household of faith," the Church nominal, as a body, lukewarm, indifferent and proud of their riches and increase in goods, but he knows their works, and says, "I will spue thee out of my mouth." (Rev. 3:15-19.) As a nominal system it shall no longer be God's mouthpiece to expound his word. He is choosing out from her his fit vessels. Because she is wretched and miserable and poor and blind and naked, he counsels her, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see," and "He that hath an ear, let him hear what the Spirit saith unto the churches."

Who hath ears to hear, should hear the counsel, and also heed the command now due, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

WM. C. MACMILLAN.

====================

R822 : page 7

THE BASIS OF HOPE.

"Ye shall not surely die." Gen. 3:4.

Under the mask of friendship, and as a bearer of good news, Satan, filled with jealousy at sight of the newly created beings, struck the blow for their destruction. He meant the murder of the race (John 8:44), and he was successful. While all who accept the Scriptures admit the authorship of the cunning lie, comparatively few are ready to believe that it is the only text in all the inspired writings that intimates that man is immortal, or that when dead he is at all different from the lower orders of the animal creation. They everywhere recognize just what scientific research reveals, i.e. that life is not a created element at all, but a principle or force from some incorruptible and immortal fountain, transmitted into different organisms. That it is the same principle in all, the difference of its manifestations consisting in the endless variety of organism, and not in the principle itself. (See "Food for Thinking Christians," page 134--Eccl. 18:20--1 Tim. 6:16.)

All life is the same whether in fish, fowl, beast, man or angel, and can be withdrawn by Him in whom all "live and have their being." (Psalm 36:9.)

God subjected the creation to frailty in hope, (Rom. 8:20), and mankind in endeavoring to find a basis of hope for the future, believed it lay in an inherent immortality; that death is not really death, but a condition of some kind through which he passes into another sphere of existence. And upon this idea are built all the theories and philosophies of a future state, that man has conceived.

God's dealings with the Jew and with the world were not of a kind to enlighten mankind upon the real hope if he chose Satan's lie. He manifested no love toward his creature, but was a "jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him." (Exo. 20:5.) And he was so dreadful that man could not but excessively fear him. "Every transgression received a just recompense of reward." No love was shown, and mercy was only granted that the whole Jewish race be not destroyed. (2 Sam. 24:16.)

There was no manifestation of love from God through all the long ages of man's experience with Justice. The first public choir that sang of "Peace and Good Will to Man" pointed to the infant in the manger, the real basis of hope for the world; not affirming that man does not die, but that an "off-spring" from the dying stem has been vitalized from the fountain of life and will become the "root" and life giver to the dying race. See articles "David's Son and Lord," Dec. 1885 TOWER, and "Except a Corn of Wheat Die." Feb. 1885, TOWER.

Here then is the hope for the world of mankind; and on that central fact the doctrine of Jesus, from the "pure milk" to the "strong meat," must be built, as the only true hope for the future destiny of man.

He who rids himself of these doctrines, who leaves this central fact at any point, at once wanders off into darkness, and must build again to some extent on the lie that murdered the race. (Jno. 8:44.)

We regret to say that not a few are thus, wandering, and multiplying theories are to-day advanced which practically ignore the doctrine of Christ, and while they are less repugnant than the heathenish idea of eternal torment, they are no less obnoxious to the fires that will burn up his enemies round about.

The value of a gift lies in the appreciation of it, and life is a gift that will not be forced upon any. It is the synonym of existence, the principle that man lost, and without which there can be no sensation of either pain or pleasure. It is the one essence that man found it impossible to retain. It is not heaven, or hell, or any other place, or condition, that was held out through the law for man to seek for or to avoid, but life itself that renders any condition possible, is the promise everywhere held out by the law, or spoken of by the prophets. (Gen. 2:7. Deut. 30. Mal. 2:5 and all between.)

So deeply fixed in the human mind has this monologue of Satan become, that the true meaning of death is almost beyond the grasp of the intellect of many. And the theories and conjectures upon the condition in death, (which they call after death,) are as numerous and different as the nations of earth and their difference of knowledge upon other subjects. Having no data for conclusions, and with no evidences from the grave, it is not strange that no two classes have arrived at the same understanding of the matter. Hence we have theories innumerable from the simple "Happy hunting grounds" of the Red man, to the complete and listless swallowing up of the being in "bliss ineffable in the bosom of the Creator," of the Buddhist and, from the refining processes of symbolic fires of advanced theorists, to the more monstrous but equally absurd doctrine of writhings in torture, or shrinking aghast in mental horrors of the heathen and dark ages and, (with shame we add,) of our own day; all traducing the character of God and dishonoring to Christ, the Life-giver.

The condition of death is the antithesis of life; it can only be defined in negatives or in figurative expressions. It is not a road to Paradise nor a passage-way through which a being is evolved into something else. If so, it would be a blessing (1 Cor. 15:26), and Satan would have been telling the truth in intimating that a spark remained that could not die.

R822 : page 8

It is figuratively called "a land" in Scriptures, but it is the "enemy's land," a "land of darkness" and "obscurity" without "any order." The "land of forgetfulness," "Where no man is," etc. It is also named "Sheol" and "Hades," "hell" etc. It is the place to which all alike go from the sinner of three-score and ten, to the little one of two years old and under. All cease to be, and "are not." (Matt. 2:17,18; Jer. 31:15,16; Ezek. 3:20; Psa. 88:12; Job 14:2.)

We used to wonder why Lazarus and others were silent upon their experience in hades, but now we know that they had nothing to tell, that "the dead know not anything."

The hope for the world lies in a resurrection from the dead, and not in any "ray of divinity" inherent in man. This hope has always been deemed a heresy, even by the systems that "allow" a resurrection (Acts 24:14,15; 26:7,8.) while denying it virtually. And the basis of this hope is Jesus only, who is "The resurrection and the life" (John 11:25) --a more than representative man; to him has been given to have "life in himself" and apart from him all at death perish. (1 Cor. 15.) He only hath the keys of hades and can re-create from nothing the beings that before existed and give them back the boon he purchased for and will again present to every son and daughter of Adam; and as they hear his voice and appreciate the gift he will restore to them all that was lost by the "fall." (Acts 3:21.)

What think ye of Christ? is the test,
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of him."

H. L. GILLIS.

====================

R823 : page 8

QUESTION COLUMN.

Ques. Matt. 19:21. Why did Jesus tell the young man to "keep the commandments" in order to "enter into life" instead of making faith a ground of salvation? and how does this harmonize with Rom. 3:20? In verse 20 he replies that he has kept all these; but still he lacked, and Jesus says (v. 20): "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come follow me." What is implied in the word perfect more than what is covered by the commandment, and what was the treasure he should have in heaven aside from eternal life?

A. In his answer to the young man, Jesus declares just what Moses had declared (Lev. 18:5), that under God's covenant with them, keeping the Law would insure eternal life to any Jew; but from the days of Moses to Christ not one had merited life by keeping the law. Hence death still reigned even as it had reigned from Adam to Moses, though many prophets and faithful men of the past had tried, in all sincerity, to keep the commandments. Hence every Jew should by this time have been convinced that none were able to keep the law, because of their imperfect, degenerate condition. God's perfect law is the full measure of a perfect man's ability. Had Israel acknowledged this, the law would have answered its purpose to them, for God knew beforehand that they could not keep it, and never expected them to. It was simply given to them to prove to them their shortcomings and their inability to measure up to its requirements, and hence should have prepared them to accept deliverance through Christ.

This young man had not learned this lesson, and therefore Jesus bade him go on trying to keep the law. But a little doubtful lest he might not be any more successful in winning life than had his forefathers, the patriarchs and prophets, although he thought he kept the law perfectly, he inquired, "What lack I yet?" Jesus' answer is designed to convince him that he had not kept the law perfectly--that he did not love God with all his heart, nor his neighbor as himself. He proved to him that he loved himself and his possessions more than either. And the young man evidently understood it, for he went away sorrowful, evidently convinced that he yet fell short of the requirement of the law. To keep the law perfectly in this age requires sacrifice. Who can love his neighbor as himself and see that neighbor suffer while he has enough and to spare? All mankind are suffering under the weight of sin, ignorance and misery, and whensoever we will we may do them good. Natural benevolence sometimes plans and arranges for the comfort and blessing of fellow-creatures, but the Body of Christ, all in whom the Spirit of the Master rules, will be ready and anxious to follow His example of doing good to the extent of self-sacrifice in order to do good to their fellows. In giving they will, above all else, seek to bestow spiritual food and clothing to the hungry and naked.

To keep the law in the next age, while it will still require a measure of restraint and self-denial until perfection is reached, yet will not require sacrifice of things lawful, even unto death, because of the changed condition of mankind and his surroundings.

Had the young man sold all and followed Jesus, he would have obtained more than the law promised. The law promised life everlasting, human existence --restitution, a treasure on earth; but the treasure in heaven to which Jesus referred is a change of nature from human to spiritual, and not only so, but to the highest order of spiritual being, the divine nature, as explained by Peter. (2 Pet. 1:4.)

The treasure in heaven is reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. And only those do keep the law who, being justified by faith in the precious blood of Christ, henceforth walk not after the flesh, but after the spirit. Such are reckoned of God as perfect, and as having kept the commandments; and are thus joint-sacrifices and joint-heirs with Jesus Christ their Lord.

This is in harmony with Rom. 3:20. By the actual deeds or doing of the law shall no flesh be justified, but by faith in Christ we are reckoned as perfect, and our sacrifice therefore acceptable. The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. (Rom. 8:4.)

Ques. Bro. R. With the understanding that we have--that death, not dying, is the penalty of sin, how shall we harmonize the statements that Christ gave his life as a ransom (substitute) for many (John 20:28), and the statement, "I have power to lay it down and I have power to take it again. This commandment have I received of my Father." John 10:18. Does not it in both cases refer to the same thing?

A. That the penalty of sin was death, is most clearly and emphatically stated --"The wages of sin is death"--"Dying, thou shalt die." The imperfect and dying condition which we enter at our birth, is simply the process which culminates in the full penalty--death--cessation of life--extinction of being--non-existence. If death is the penalty, then when will the penalty end? There is no inherent power in us which can ever deliver us from non-existence--death.

The only way which the Scriptures disclose for man's restoration to existence is by the payment of his ransom, an equivalent price, a substitute. And this ransom was found in the Son of God who became a man--was "made flesh" [transformed from the spiritual to the human nature,] in order that he might give himself a ransom for all.

That which Jesus laid down for our redemption was his being or existence in the condition he then possessed it-- i.e. life or existence as a human being. We must not consider life (vitality) in the abstract without regard to nature the thing referred to, which he had power and commandment both to lay down and to take again. But in the sense of being or personality, the human Jesus gave HIMSELF his LIFE, his BEING, a ransom for all. And likewise he received life, being, or personality, in his resurrection; but it was a new being that arose of a new nature. Jesus arose a spiritual and no longer a human being; existence "it" was recovered, but not under human conditions, not human existence, for he never did and never will take back our ransom price, thank God.

It remains the equivalent price of our condemned race; and because it was laid down forever, we may live forever. It is life in the abstract sense that the pronoun "it" refers to in the text mentioned.

"If there had been a law given which could have given life, verily righteousness should have been by the law," and not by a sacrifice. But commanding a man could never make an imperfect man capable of meeting the requirements of justice; and even if able to do so fully, there were penalties against each of us through and because of Adam's sins which must be met, paid, settled by some one, and for each to meet them for himself, would be death--extinction. Hence the need of first a ransom, and secondly a life-giver; both of which needs are supplied to us by God in Christ Jesus our Lord. A thousand or a million years in death would not pay man's penalty, as there is no limitation of time either mentioned or implied, in the terms of the prescribed penalty nor in any scriptural reference to it; there is no escape except through the ransom provided.

The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but thank God he lives as a divine being to claim and restore to its perfection that purchased by his human life--mankind.

====================

R824 : page 8

CHURCH AUTHORITY.

The church of our Lord Jesus Christ is composed of converted people only, and is of divine institution.

Christ is the only Head of the church; and the Word of God the only rule of faith and practice.

Every person who loves the Lord Jesus Christ, and who obeys the gospel of God our Saviour, is a member of his Spiritual Church, and entitled to a recognition as such by fellow members.

There is but one church, of which Christ is the living head.

When men affirm that something more than membership in the body of Christ is essential to membership in their religious organizations, they make it other than the church of Christ, and make themselves greater than the Lord, for they refuse to receive him whom they admit the Divine Master has accepted.

The only division that is recognized by the divine word is a local division. All the members of this holy church who are found in a given locality, are the church of that place. They ought, indeed, to recognize and receive one another, but only as Christ has received them. In all things they ought to regard it as his church, that he alone can constitute membership, and that all whom he has accepted are for that reason to be recognized as members of his church in that place.

Let all then who regard each other as members of the body of Christ, come together in any given place as the church of that place. Let the great object be in all cases, not the building up of an organization, but growth in grace and knowledge; let such local churches be in true fellowship with all of God's people; not because they hold to certain beliefs or are organized in a peculiar method, but because they belong to our common Lord.--Selected.

====================

R823 : page 8

We desire the address of some Swedish brother, whose heart is filled with the love of the truth and with a desire to serve it, who has the following qualifications for special service, viz.: one who has no family; one who has a good Swedish education and a fair understanding of the English language. Such a one will please address the Editor at once.

====================

R823 : page 8

PRINCE BISMARCK recently honored by the Pope with an autograph letter and a medal of the Order of Jesus set in diamonds, is the first "Protestant" ever so honored by the Church of Rome. Does this indicate that the "infallible church," whose doctrines she claims are "unchangeable," has changed? or that Protestants have changed? That Protestants no longer protest has been shown in these columns recently by reference to the course and language of representative Baptists, Methodists and Presbyterians.

====================

R824 : page 1

VOL. VII.

PITTSBURGH, PA., FEBRUARY, 1886.

NO. 6.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R822 : page 1

THE PASSOVER anniversary occurs this year in April and will be announced particularly in our next issue. We hope that all who can possibly spare the time and money, will arrange matters so as to commemorate with us here. We hope to have a very general meeting. Let all the preaching brethren make an extra effort to be present with us.

====================

page 1

AN INDEX to Young's Concordance. We have obtained a lot of these cloth bound, which we can furnish at 25 cents each by mail. They are very useful to those who have learned to appreciate the Concordance.

====================

R824 : page 1

VIEW FROM THE TOWER.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest?" Matt. 9:35-38.

That was the "harvest" or closing period of the Jewish age, and we to-day find ourselves and the work similarly circumstanced in the "harvest" of the Christian age. All who realize the importance of the work, and are following close to the great Chief Reaper, are not only praying that others may be sent, but are themselves laboring and gathering fruit. All who have the compassionate, loving spirit of the Master, are to-day moved with compassion for the multitude of the blind following their blind leaders, as together we see them going toward the ditch of unbelief and infidelity, and passing by the opportunity to make their calling and election sure to the great prize of our high calling.

The preaching and labors of Jesus and the apostles in that typical "harvest," was not often in the synagogues, but generally by private talks to individuals, and from house to house. Many of the deepest sermons of the great Teacher were delivered to congregations of one or two, or a dozen. Jesus sent the twelve and afterwards the seventy, also, "two and two before his face into every city." They were not orators, nor with the exception of Paul, were any of them graduates of Theological schools, else probably they would have been so full of the traditions of their day, that they would have had no "ear to hear," or hearing, would have been too great to utter the simple message of "good tidings," which the Master commissioned. They attempted not dramatic attitudes, they simulated not a superior dignity and austerity, they used not "feigned words" and tones, but in simplicity like their Master, their lips expressed the overflow of their hearts, as here to an individual, and there to a group at the corner or in the public parks, they sought to inform the people of the Lord's presence and the kingdom which he was to establish, but which few of the Jews were ready to receive (as God had foreseen and announced), and which being withdrawn from them (as a nation), the Gentiles were invited to share; which kingdom is now--even at the door.

The work in this harvest is very similar in respect to its being mainly individual effort, and that of the humble and not too "wise and prudent" according to this world's wisdom. The synagogues of to-day are even more closely guarded than those of the typical harvest, so that rarely indeed is there in any of these any opportunity to deliver the message of the kingdom to the Lord's sheep, who may be bound up and starving therein; hence the work now as then, is more of an individual and private character. Consequently its rewards are not enticing to those who look for rewards popular among men--popularity, money, etc. Those who labor for the wages now offered for this service, must have higher than selfish motives-- love for the Lord, his truth and his children. These take willingly (Heb. 10:32,33) the present wages of reproach, etc., and wait for the equally sure and great reward of honor and glory in the future. By this arrangement, the Lord chooses his ministers (servants), thus securing though in all a "little flock," a ministry under whose faithful efforts now and hereafter, his infinite plans will reach a glorious consummation.

In the issue of September last, we mentioned a plan we had in view, by which the humblest could share in the privileges and blessings of the harvest work now, investing so much time and talent as they could command. The responses were more than we had expected. About five hundred eagerly grasped for the opportunity, and in response we sent to each a printed, private letter, explaining the method proposed, and over three hundred are now at work, laboring, enduring and sacrificing for the truth's sake, and for the sake of him who said, "Feed my sheep"--gathering fruit unto eternal life; and still applications continue to come in from others. Should no more engage in this service, we reckon that these now laboring will succeed during the present year in having the "Food" read by not less than twenty thousand thinking people; possibly fifty thousand. The result of this work in enlightening the minds and renewing consecrated hearts, none can estimate now; and the results we find are even more marked upon the hearts of the "laborers," than of those for whom they labor, the promise that he that watereth others shall himself be watered, being verified to each.

The results of the work of these as thus far prosecuted, reveals the fact that the harvest is truly great, and that many hungry, starving, fainting sheep are famishing for the bread of life. Many of the workers tell us that they are encouraged, and indeed surprised to find some fruit of their labors where they had not expected it. This searching work reveals the fact that there are more truth hungry than we had supposed, who are trying to feed upon the husks of tradition, and who though almost disheartened and blinded by error are still striving and feeling after the true God of justice and love. To search these out and feed and enlighten them is the present great harvest work. In view of the great work to be done, and the privilege of doing it, the thought is suggested, why may not many more be thus engaged? and we have therefore concluded to lay the plan before all our readers in this issue of the TOWER. Why may not five or ten thousand, instead of three hundred be thus laboring for and blessing others? By thus preaching from house to house why not reach half a million or a million, and have that number read of these refreshing "good tidings?"

It is with these thoughts that we now lay before you all the plan already working good results with some. We know of no better method available to most of you for spreading the truth, than to get people to read the pamphlet "Food for Thinking Christians," and to know of the publication of the TOWER. And while bringing them and their topics to the attention of the people a most favorable opportunity is afforded you for reaching the truth-hungry who have "an ear to hear" by bringing you in contact with such, manifesting them, and thus affording you opportunities to tell the dear story with your own lips, also.

To this end, as an aid to such laborers we have prepared a large quantity of large printed envelopes, each containing a sample copy of the TOWER and a copy of "Food." These can be distributed from house to house and called for and collected a few days later, at which time you could take subscriptions, or sell the sample packets, or have conversations, etc., as you may find possible and expedient.

We need scarcely say to you that ZION'S WATCH TOWER is not a money-making enterprise. (Your own experience

R825 : page 2

probably proves this.) It has never yet repaid the cost of paper and printing any year since it was started. Nevertheless, if you are dependent for your living on your daily labor, you must needs have some income, or you could not give your time in the manner suggested. To such we would say that the following provision is made for this contingency: --You may retain ONE-HALF of all the receipts obtained as described from NEW readers to go towards your support, your traveling expenses, and the support of any one dependent on you, returning to the Tract Fund any surplus you may be able to spare.

Those who find themselves possessed of the gift of teaching (1 Cor. 12:8,11,18,22,29; 13; and 14:1,3,9,15,22,24) --ability to make clear to others, the plan of our Father from his Word of truth, will thus be provided a grand opportunity for holding public meetings in school-houses, halls, churches, court-houses, market places, parks, and vacant lots, to which the public might be invited; or private gatherings for the help of those found truth-hungry during the canvass, might be held where and when possible.

As you go, let it not be for strife or vain glory, but that the spirit of the truth filling you may overflow upon others. Speak the truth in love, love for the truth, and love for those you would assist. Be not ashamed of the Sword of the Spirit, the Word of God; handle it with confidence, but not boastfully, it is not thine, but God's. In speaking of the plans of the great Jehovah, let it be with reverence, as well as love. Do not for a moment forget the responsibility and humble dignity of your mission as an ambassador and herald of the Lord of life and glory. Go forth each day from your closet, from private reflection upon the glorious message you bear, forewarned and fore-armed also, to meet the reception you may expect from many who know us not; that being thus shod with the preparation needful, you may not so much feel the sharpness and ruggedness of the way. Even so it was with our Master also. Consider this lest ye be weary and faint in your minds. (Eph. 6:15; Heb. 12:13). Prepare

R825 : page 2

from the first to endure hardness as a good soldier of Jesus Christ. This is your ministry. Make full proof of your ministry. Keep the object well in view, and look unto Jesus for an example of how to endure, as well as for grace to help you. You may not see much of the fruit of your labors, yet the Lord may show you some, for your encouragement by the way. The fruits will be better seen by and by.

"Be ye wise as serpents, and harmless as doves." (Matt. 10:16.) We suggest the following method of leaving the sample "packets":

Do your scattering of the packets and your after canvassing in a systematic manner so that you will know just where you have been and where you have not been, and generally finish one street and town or city before beginning in another.

Remember the OBJECT before you; that it is not the selling of the packets, nor the taking of subscriptions, but the spread of the truth, by getting people to read. Endeavor as far as possible to forget the money feature of the work. It might be possible to take a subscription from a party who would never get much good of it, nor read it, or it might be possible to get a party to read by wise and fitly spoken words at the time of leaving the packet, who, after reading, would not subscribe, nor yet purchase the packet, but the latter would probably in the end yield most fruit to the Lord's glory; for the thoughts implanted while reading would probably never die if the heart-soil was good, and in the future might bud, blossom and bear good fruit. We must not measure success entirely by the present results. We would not, however, have any one think that the taking of subscriptions even from those but slightly interested, is valueless; far from it. Some have had the TOWER in their hands repeatedly without having their attention riveted and their interest fully awakened, who, by and by were wonderfully aroused and blessed. Of such was our Brother Zech, mentioned in the Dec. '85 "View." So then take all the subscriptions you can, and sell all the packets you can, while bearing in mind that your OBJECT is, above all, to attract attention to the beauty and harmony of THE TRUTH concerning the teachings of the Bible.

"Be wise."--To secure attention to your mission and packet of reading matter, you must be neat and respectable in appearance; kind, interesting and dignified in your language and manner, leaving no doubt in the minds of those you meet that your service is from your heart, and rendered to the Lord, and that not their money, but their hearts you seek specially. Take advantage of all the circumstances to so deeply interest, by conversation, those upon whom you call, and with whom you leave the "Packets," that they CANNOT HELP READING to satisfy interest or curiosity. Do not attempt to tell them all about the plan of God; the reading will do that better. Tell them just enough to make them desire to know more. Take advantage of their present religious views, as the Apostles did (2 Cor. 12:16). If they are Presbyterians, Baptists, or Methodists, call their attention to the fact that "Food for Thinking Christians" harmonizes the hitherto supposedly contradictory doctrines, Election and Free Grace, and makes them both clear and beautiful, aiding greatly in the study of the Bible, and stimulating both heart and mind to Bible study. To one who is skeptical, point out the fact that this treats religious matters from a reasonable standpoint; and make clear to him that the creeds of the sects, and not the Bible, are unreasonable and contradictory. Many Infidels and skeptics have been led to the Lord through reading "Food"; and hundreds write that they sat up all night to finish reading it the first time, only to read it over more carefully several times after. When, after leaving the packets several days, according to circumstances and appointment, you call to collect or take subscriptions, do all the preaching you can. The Lord has promised, "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." (Luke 21:15.) And you will find this true to the letter. You will find that none, even those professing to be teachers and ministers of the gospel, will be able to withstand the "Sword of the Spirit" with which the knowledge of the truth arms you.

The best point to make prominent in these brief conversations is the ransom, its completeness and efficacy (Rom. 5:17-19), as far-reaching in its influence for good, as the curse for sin was far-reaching in evil effects--"a ransom for ALL to be testified in due time" to all; and made available to them. Study these your sermons and points and texts; be thoroughly familiar with "FOOD" and its references. Refer them to it, and its arguments, and its Scripture citations. STUDY with all your heart to show yourself approved unto God, and to be used more and more of him to his glory; and study his Word with all the helps he has provided you, that you may "be ready to give an answer to him that asketh you --A REASON FOR THE HOPE that is in you, with meekness and fear." Meek and humble in your deportment, remember that you are sent with this balm, not to curse, but to bless; not to smite and wound, and drive the sheep, but to heal and help and draw them nearer to the true Shepherd, and his green pastures. Fear, lest you should let a precious moment or opportunity be wasted, wherein you might honor the Master or bless a brother. Fear, lest you yourself should through pride or vain glory, or unfaithfulness, fail to attain the glorious, heavenly prize of which you teach others.

One Sister of this city reported as many as ten subscribers obtained in one day and many very interesting conversations with some evidently truth-hungry. There are more, many more of the Lord's children--our brethren and sisters --who are starving spiritually, and each faithful servant, each steward of the manifold grace of God should remember his commission to preach (Isa. 61:1 and Matt. 5:16 and Mark 16:15). "Let your light shine," and Go ye into all the world and preach the "good tidings" to every creature. Sound forth the glad song of full redemption by a mighty God and Saviour. Flash forth the truth into every nook and corner where dark creeds and black theories have so long lain. The harvest is ripe, let every servant thrust in the sickle. The Lord is with us; in his name alone and by his word alone we conquer.

Do not be discouraged; you will daily learn better how to awaken and interest the sheep; at first you may frighten the sheep only and have little success, but "Study to show thyself approved unto God," pray for help and let the Master's voice speak more and more in all your words and looks and deeds, and soon you will be used to bless and feed some. Spare not the steps nor the time; sow beside all waters and in due time ye shall reap if ye faint not.

Send for the Sample Packets as you need them, but don't let any be idle, re-distribute them over and over again, except where you make sale, or take a subscription, or give to one who is much interested, but too poor to purchase.

So surely as you are of the "body of Christ," so surely you will have a strong desire to "Preach the gospel to the meek." You have often sighed perhaps that you had but little money you could give to spread the message, and that you had neither the ability nor opportunity to publicly proclaim, "I am not ashamed of the gospel of Christ." Now God opens up this method whereby the humblest may, if they will, do effective preaching, much after the manner of the Master and the Apostles.

R826 : page 2

Of course those whose hearts are not absorbed in the "good tidings" and a desire to obey the injunction, "Feed my sheep," can go, one to his farm, and another to his merchandise or household affairs and find no time to be thus co-workers with the Master; and of course those whose hearts are full, will find some way to render service. They will find opportunities in which self-denial (self-sacrifice) will enable them to do what they can, and the warmer the interest the more time can and will they spend in this or some form of service appreciated by the Master.

One Sister can only find time as she goes and comes from market and shows her will in the matter, by using that. Another commenced by giving one half-day each week, and is now deeply interested and giving nearly four days of each week in this preaching. One Brother writes that he uses the evenings after his day's labor; another, that he finds the Lord's Day especially favorable to the work, and much more profitable than anything else to himself as well as to those whom he endeavors to interest, and whose minds and bodies are more at rest and who are more easily interested then, than upon other days. Next to meeting fellow saints for Bible study, no work could be better adapted or more suitable to the day which memorializes the resurrection of our Lord after having given himself a ransom for all; witnessing as it did, to the perfectness of that ransom which is the foundation of all the glad tidings of forgiveness of sins and full release of all, from sin's penalty. Be not in too great haste; wherever you find a hearing ear give it plenty of time and call back repeatedly to assist. Be instant in season and out of season--when convenient and when not convenient to you. Take along a note book; keep a note of those specially interested, of those you failed to see, and where you began and left off distributing on a street, etc.

Let us know whether you are ready to try--When?--How many samples you will likely need, and whether you expect to canvass adjoining towns, etc., etc. God bless you. God speed the truth.

N.B.--In answering this state yourself clearly, and give your full address very plainly. Should you send in any lists of subscribers, six months and yearly subscribers should always be on sheets of paper separate from your letter.

===================

page 2

EXTRACTS FROM INTERESTING LETTERS.

California, Feb. 5, 1886.

MY DEAR BROTHER AND SISTER:-- How natural it is to share with each other in joy and sorrow. Now rejoice with me, dearly loved ones, that the good seed sown here has fallen in much good ground. The prospects are bright and encouraging beyond all my expectations. It is so cheering to me, and of course, to you also. I drink deeper than my parents, who are very religious, but they, whom you would think, in their tender regard for me, their first--and if possible, their dearest child--would say, go sow the good seed, are trying to have me stay at home, saying, Don't go out to-day, people will think strange to see you on the street so often, etc., etc. I try to preach to them by manner, look, and word, I try to be gentle, meek and mild, like the pattern, but firm. I tell them it would be pleasant to stay with them and sit in my easy chair, by the comfortable fire, and read, work and talk, but dare not. My time for rest is in the near future. My crown depends on running faithfully to the end.

"He that loves father, or mother, or anything more than me, is not worthy of me." I have willingly, yes, very joyfully, given my little all. I do not think this trial strange; it is the order now. We will be associated with the Saviour soon, and like him know how to succor others. Blessed privilege! If the contemplation is so glorious, what must the reality be. I am unspeakably happy, not only now, but all the time and under all circumstances. When a great grief comes suddenly, I say to myself over and over again, "I am a child of the King."

Where shall I begin to tell you all the good news? New Year's Day, 1886, I sent a TOWER and "Food" to the Congregational minister here who lives in an adjoining town, dividing his time between the two places, and lecturing once a week to the Y.M.C.A., of San Francisco. I have heard the best speakers on this coast, and I believe he is the star, so earnest and faithful. It is less than a month since I first saw him. He took right hold of the soul-inspiring truths. Next time he came here to preach I went to hear him, with a family of his members. As we went home they said "he beat himself." I knew why, but said not a word about it.

Next morning he called on them and said, "I have just got the best book I ever saw. It has helped me right out of the ruts, I don't know who sent it, and no mark tells where it came from. But it is addressed in a lady's hand."

When I saw them next, they told me about it, and said, "When we asked him the name and he told us, 'Food for Thinking Christians,'" you ought to have seen his surprise when we told him we had it, and brought it out and showed it to him! We have had Bible class in his church Sundays, also in our house during the week, but now we have him lead the one during the week too. This is only a drop of the good. Our nearest neighbor is a German Lutheran, set, and with stakes driven, till I went to have her translate for me dear Brother Zech's tract. The truth broke the hard shell, and as we read "Food" together, you would be glad to see her countenance beaming as the truth entered. I think she will take the German TOWER.

Dear brother and sister, you are made mention of in our constant prayers. I long to see you. Yours,

R808 : page 2

Lowell, Mass., Jan. 25, 1886.

GENTLEMEN:--Have you anything in the way of books or papers which you would send to one who, for the last fifteen years, has borne the title of Infidel, because of an inability to accept any of the doctrines at hand? A few days ago I got a glance at a little book from your place; and must confess myself much interested in what I read therein. I want to follow this first gleam of light till I reach the full brightness, if such a thing is possible for me.

Truly yours,

page 2

Berks, Co. Pa., Jan. 25, 1886.

DEAR BRO. RUSSELL:--I received the German WATCH TOWER, and I am thankful that a new light is dawning upon my work, by which I am able to do ten times more work and with better results than with English papers. All here are Pennsylvania Germans with but little knowledge of the English language. I will do all I can for the cause of Christ.

Remember me in your prayers, that the Lord may give me strength and wisdom to carry on the good work during the closing days of this "age."

Trusting in the Lord for his help and support, I am your brother in love.

Wichita, Kan., Jan. 24, 1886.

I can now say I enjoy more peace of mind than I ever did before and am willing to give up all to follow my Master, although I cannot hope to escape the ignominy and shame. My trial of faith began at the mention of coming out of the church, and I realize the persecutions I shall have to endure, especially from those of my own household. But I pray God to show me his will, and give me strength and grace to do it. I hail with joy the arrival of every TOWER and have commenced canvassing with the "Food" as directed, and have already seen some fruits of my labor.

Please send me another copy of "The Tabernacle" (paper July, '85); also send two of the TOWER each month. There are evidently many truth-hungry Christians in this city, and I want you to pray for me that I may have strength to help them. Yours truly,

Bledsoe, Co., Tenn.

MY DEAR BROTHER RUSSELL:-- Please send the TOWER one year to the enclosed list....Many are ready to receive the precious seed and to listen to the "glad tidings." I rejoice that I, although so unworthy, am permitted to labor with the saints in the vineyard of the Lord. I see nothing discouraging in the great plan of feeding the sheep of our blessed Master. May God help us all so to live and work this year, as to produce much precious fruit. Your fellow worker in the Lord.

Salina Co., Kan., Jan. 28, 1886.

DEAR BROTHER:--I can do a good work with a few copies of the German TOWER in print. There seems to be quite an awakening of late among the people seeking and asking after the truth. Many are reading the "TOWER." Many who have long known of it and its teaching, now begin to enquire. Brothers, what think you of this? I am, dear brother, yours in Christ, __________.

====================

R826 : page 3

HOW WE LEARN.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth:
Nor 'mid the blaze of regal diadems:

But in the day of conflict, fear and grief,
When the strong hand of God puts forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth seed to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-plowed fields,
And the soul feels that it has not wept in vain.

--Bonar.

====================

R826 : page 3

IN, BY, AND THROUGH CHRIST.

Words are mediums for communicating thoughts. Where the same word is used in giving expression to various thoughts, we must judge of the meaning or sense in which it is used in any particular case from the context. This rule applies to the use of the preposition in of our English language, and also to its corresponding word en in the Greek. As an illustration of this, take the following sentence:

I had my satchel in (1) my hand as I went in (2) the wrong door in (3) mistake, in (4) haste to take the train, and determined to be in (5) subjection no longer.

In this sentence, the word in is used to convey five different thoughts which though correctly stated, might be as well or better expressed by other prepositions. Thus, in the above sentence, the first in has the strict or primary meaning of in, while the second might more accurately be rendered through, the third by, the fourth with, and the fifth under.

The same is true of the corresponding Greek word *en*; its primary significance is (1) in, as, "in thy heart and in thy mouth" but *en* is also used as signifying (2) through, and (3) by, and (4) with, and (5) under.

This word (*en*) is translated (2) "through" in our common translation of the Bible, as the following instances will illustrate: "He casteth out devils through [en] the prince of devils." (Matt. 9:34.) "Sanctify them through [*en*] thy truth." (John 17:17.) Also Acts 4:2, Titus 1:3, and 2 Cor. 11:3. It is forcibly translated by (3) when the Apostle says, I would stir up your pure minds by [en] way of remembrance." (2 Pet. 3:1.) It is, with evident correctness, rendered with (4) in Matt. 26:52, "They that take the sword shall perish with [en] the sword." (See its similar use, Matt. 20:15, 22:37, and 25:16.) The same word [en] is well and properly rendered under sometimes, as for instance (Matt. 7:6), "Lest they trample them under [en] their feet": and (Rom. 3:19), "What things soever the law saith, it saith to them who are under [en] the Law."

With the above demonstration of the meaning and use of the word in mind, it must be evident to every reader that the accurate meaning of these little words "in" and "en" in any case must be determined from the context, and from the general teaching of

Scripture. To this we now direct attention in connection with the following texts:

(1) "If any man be in [en] Christ, he is a new creature." 2 Cor. 5:17.

(2) "The dead in [en] Christ shall rise first." 1 Thess. 4:16.

(3) "As in Adam all die, even so in [en] Christ shall all be made alive." 1 Cor. 15:22.

(4) "That in the dispensation of the fullness of times, he might gather together in one all things in [en] Christ, even in [en] him. Eph. 1:10.

(5) "God was in [en] Christ reconciling the world unto himself." 2 Cor. 5:19.

Those who have not noticed that, as above shown, the words in and en have no less than five significations, or who fail to make use of their knowledge and always give the words in and en their primary signification, must of necessity be somewhat bewildered by the foregoing texts; and gathering them together they would conclude that finally God, angels, men, devils, and the lower animals, would all be in Christ--"new creatures." And finally when asked, how and in what sense these would ever be in Christ, they would doubtless be puzzled for an answer.

In examining these Scripture statements, let us avoid such a stupid and bewildering error, and noting the connecting text, let us rightly divide the word of truth (2 Tim. 2:15), applying the proper significance to the word in as when reading any other book. By recognizing the foregoing rule, we can readily bring all these texts into harmony with each other, and with all other passages of Scripture.

We start with the unqualified statement that the Scriptures everywhere recognize the Christian Church as Elect, according to the foreknowledge of God, and being selected through faith and obedience through the Christian age-- "the acceptable year [epoch] of the Lord"--as the members of or in the body of Christ, joint-heirs with Jesus their Head and Forerunner, to the great prize and inheritance of "glory, honor and immortality"--the divine nature. All these are "new creatures." (2 Peter 1:4.) These alone may therefore properly be said to be members in the body of Christ; and they are in all but a "little flock" of "overcomers." This being true, and we shall give yet further proof of it shortly, it follows that the other texts under present consideration should not be so construed as to nullify and contradict this plain and general testimony, and as we look at them we will find that they do not.

The second text corroborates the first and the above view when it refers to a

R827 : page 3

"first" or chief resurrection; for if all are to be in Christ as members of his body, why separate the members of one body? Furthermore this text separates and distinguishes between the dead in Christ, and other dead not in Christ, and thereby contradicts the idea some have drawn from the third text in the list.

The third text would have been more clear for the average reader had the Greek word *en* been translated through or by instead of "in" for this is the evident sense: As by or through the act of Adam our first representative all died, even so by or through the act of another representative shall all be made alive. The one caused the death of all, the other causes the re-living or resurrection of all. This text has the same significance as another by the same writer (Rom. 5:18,19): "By one man's disobedience the many [all] were constituted sinners, so by the obedience of one shall the many [all] be constituted righteous."

Besides if we were to attempt to put upon this third text the primary signification of in, would it not imply that the dead would get into Christ first and be made alive afterward? And would not this imply an absurdity?

In the fourth text in the above list the word en might better have been translated under as in the other cases it has been rendered thus, and properly. (See illustrations given.) Jehovah has not only appointed Christ to be the "head over the Church which is HIS BODY" and which is to be associated with him in all his work in the future dispensations, but He also appointed the Christ (including the body) to be head or ruler over all things, purposing thus to again bring under one rule all things and beings earthly and heavenly, putting all things under Christ--under his feet or control, excepting only himself (1 Cor. 15:27). Thus understood this text is in harmony with all others, as well as grandly sublime in itself.

In the fifth text the word en may be translated advantageously, by either of the words, by, in, or through. The thought is, that Jesus did not form the plan in the execution of which he has had and will have so important a place: for it was Jehovah's own plan. "God was [operating his own plan] in [or by or through] Christ; reconciling the world unto himself."

Let it be noticed, moreover, that while "by" suits the third of the above texts, and "under" suits the fourth, and either "by" or "through" suits the fifth, yet none of these can be applied to the first and second. These are sensible and reasonable only when en is translated in, and understood in its primary sense.

We trust that the above is hereby made clear to all; yet lest any should thus far have failed to note how clearly and forcibly the Scriptures everywhere separate those "in" Christ as body members, or under the other figure members of his espoused Bride, from the world which is to be blessed after the body or bride is complete (Rev. 19:7), and by that bride or body in connection with, and under control of the head, we will cite some Scriptures relative to this point below:--

THE ONE BODY OF CHRIST, THE MEMBERS OF IT BEING SELECTED, DISCIPLINED AND PROVED NOW FOR FUTURE SERVICE AND GLORY.

Because of the close relationship of this company, and because of their joint-heirship with Him, as the wife is called by the name of her husband, so these are called by the name of Christ and are the body of Christ.

The entire nominal Church is nominally "the body of Christ," but only the faithful "overcomers" who take up their cross daily and follow him, are worthy of him, and are really his body (Matt. 10:38), and the names of them he will not blot from the roll (Rev. 3:5); but he will eventually own and glorify them with himself as members of his "body," his "bride" and joint heir.

The present Christian age has for its special object the selection of this ONE BODY, of which Jesus is the head and chief. And as soon as the last members of this select company are prepared by discipline, etc., they will all be glorified by resurrection power, made like their head, and with him they will enter upon the great and long prophesied work of blessing all the families of the earth. Gal. 3:29.

How any one can read the Scriptures with interest and care, yet fail to see (notwithstanding occasional imperfections of translations) that the Christian Church is separate and distinct in the promises made to it, and in the hopes set before it, and in every sense, from the world, is more than we can understand.

Note the following references:--"There is one body even as ye are called, in one hope of your calling"..."one Lord, one faith, one baptism, one God and Father of all."..."And He gave indeed the Apostles and the Prophets and the Evangelists and Shepherds and Teachers for the complete qualification of the saints for the work of service, in order to the building up of the body of the Anointed One."..."Being truthful, in love we may grow up in all things into him who is the head--the Anointed One --from whom the whole body...by means of every assisting joint...affects the growth of the body for the building up of itself in love." (Eph. 4:4-16). Thus the Apostle clearly shows that the work of the Church in the present time is for the completion of the Church--the body of Christ, as he had already shown (chap. 2:6,7) that after our exaltation with Jesus to heavenly honors God would exhibit "in those ages that should come after, the surpassing riches of his favor, in graciousness on us, in [en] Christ Jesus." [Rotherham's translation.]

In the same letter (chap. 1:4-11) Paul tells us of the predestination of this body for this work "according as he chose us in him before founding a world,...in love marking us out beforehand unto adoption of sons...according to the riches of his favor which he made to super-abound toward us; in all wisdom and prudence" [i.e., as we could bear it] "making known unto us the mystery of his will" [or plan] "according to his good pleasure which he purposed in him, with a view to an administration [dominion] of the fullness of the seasons--to reunite for himself under one head [or rulership] the all things, in [en--under] the Christ [head and body] the things on the heavens and the things on the earth, in [en--under] Him; in whom also we were taken as an inheritance, being marked out [as a class or body] beforehand, according to a purpose of him."--Rotherham's translation.

And in the same chapter verses 21 and 23 we are told that God exalted Jesus above all others, both for the present and all future ages, "and subjected all things under his feet and constituted him a Head above all things for that Church which is His Body--the full development [or completeness] of Him [the Christ] who the all things in all, is for himself filling up."

How well these statements from one epistle agree with the words of the Master himself, who said, "I pray not for the world but for them which thou hast given me" [the disciples]. "Neither pray I for these alone, but for them also which shall believe on me through their word." [The entire previously marked out "Church," "body," "bride," or "brethren" of Christ.] That they all may be one...that they may be made perfect in one and [as a result of the perfecting of that one body] that the world may know [in that due time] that thou hast sent me and hast LOVED THEM as thou hast loved me. John 17:9,19-23.

We might multiply references to the

R827 : page 4

oneness of the Body of Christ (into membership in which, consecrated believers now reckonedly come,) whose worthiness to be of His Body and share his name and coming glory is made to depend upon their faithfulness in suffering with him in this age in which sin and suffering are permitted for the development of this very Body of Christ. But this we leave with the reader to do for himself, merely citing you now to a few illustrations as follows:

Phil. 3:14,21. This refers to the one body of many members. "Our inglorious body" as viewed by the world. Also note Paul's anxiety to be "found in Him," and at what cost he sought membership in that "body," and the superior or chief resurrection it will enjoy. Phil. 3:7-11. Also Col. 1:16-18,24-28; and 3:1-4,15. Also compare the account of the completion of the body of Christ by the gathering of the dead in Christ together with the last members, alive when their head returns, as given in 1 Thess. 4:16-18 with the account of same in 1 Cor. 15:51-53. Glance also at 1 Cor. 9:24-27 and at Rom. 12:4-6 and Acts 15:14.

Finally, notice also that in the ordinance of Baptism, the consecrated are baptized "into" Christ, by their sacrifice or burial in death with him (Rom. 6:3), and that in the breaking of the "one loaf" in commemorating the Lord's Supper, we signify our knowledge of, and membership in, and fellowship with, the "one body," now being broken. 1 Cor. 10:16,17.

THE HOPE FOR OTHERS NOT MEMBERS IN THE BODY OR BRIDE CLASS.

Elsewhere we have shown from Scripture that in the consummation of God's plan there will be various orders or classes of beings, all fully and completely saved or released from sin and its effects, and all perfectly happy, all in perfect oneness of harmony with their Creator, and hence with each other, and yet as classes and as individuals differing one from another,

R828 : page 4

yet each rejoicing in his own station and appreciating it most.

Some will be heavenly or spirit beings, while others will be earthly or flesh beings; and as the Apostle informs us, there will be distinctions or different classes on both of these planes. (1 Cor. 15:38-40.) Among the earthly there will be differences, even as now there is one kind [or order] of flesh of beasts, another of birds, and another of fishes, and chief over and Lord of all these (Psa. 8:5-8; Gen. 1:28) is man. And when all things are brought into perfect harmony with God (all that will not after full opportunity come into harmony being "cut off" from existence), then these classes or orders will each be perfect, yet retain the Creator's originally intended differences from the other classes. Hence, "in the fullness of times," there will be on the earthly plane perfect fishes, perfect birds, perfect beasts, and over and above them all their king and ruler, perfect man; himself and his dominion restored (by the great Deliverer whom God provided --Christ Jesus and his "bride" or "body") to the original likeness of his Creator, and to his dominion over all.

And there will be likewise different orders or classes of beings on the heavenly or spirit plane of existence, all likewise perfect and happy and holy, and at one yet differing even as one star differs from another star in position, magnitude, and orbit (1 Cor. 15:41).

Most excellent and exalted above all others, the centre around which all others shall revolve, owning allegiance and rendering loving obedience and service, is the class of spirit beings of the divine nature--"far above all principality and power, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21.

As already shown, Jehovah alone possessed this divine nature originally, but has, because of his fidelity and obedience even unto death, "highly exalted" Jesus our Lord to this sublimely grand position, "so much better than angels," giving him the heirship and rulership of the universe. And not only so, but God hath promised and will not repent, that the "body members," otherwise called the "Bride" of Christ, sharers of "the sufferings of Christ" shall share also in his glory, honor and exaltation to the "divine nature," as heirs of God and joint-heirs with Jesus Christ their Lord. (2 Peter 1:4, Rom. 8:17, and 1 Cor. 6:3.) These wait until their foreordained number is complete and made perfect, to enter into the honors and joys of their Lord--to be "glorified together" with him. Rom. 8:17, and John 17:21.

How many different orders or classes of heavenly or spirit beings there are we know not, but one of the lower orders is that of "angels," only "a little" higher than perfect men (Psa. 8:5), though "far" below the divine order (Eph. 1:21), yet all perfect, all happy, all at one or in harmony.

Another class we know of who will in their powers, etc., be lower than the divine nature, yet spirit beings, probably much on the same plane as "angels," viz., the large class who, during the present age, made consecration vows, but who through "fear" (Heb. 2:15) hesitated and kept back the sacrifice and failed to suffer with Christ, when to have boldly advocated his teachings would have cost them earthly comforts, honors, ease, etc. These not being "overcomers," cannot be of the "Bride" --cannot sit with him on the throne of highly exalted dominion. (Rev. 7:9,15; 14:3,5.) Yet, thank God, there is a place provided for these "before the throne." They cannot have crowns, but they shall have palms, and shall serve God in or through or by means of the temple, though they cannot be parts of that temple which is the body of Christ. And this is a great company, while the temple class, the enthroned class, the crowned class, the body class, the overcomers, the joint-heirs, who shall partake of the divine nature, and receive the great dominion is a "little flock." Compare Rev. 7:9 and Luke 12:32.

These are the virgin companions who follow the bride and rejoice in her exaltation, and are honored also, though less highly, by the king. See Rev. 19:6,7, and Psa. 45:14.

Thus seen, the hopes of all God's creatures for restitution and every blessing, is made dependent on Christ Jesus our Lord, and his perfect work--the ransom which he gave. Hence all hopes centre in him, and every blessing and favor of God comes to men in [en] or through or by Christ, but in the sense of having membership in the select body, the Ecclesia (Church)--called "the Christ," of which He is the Head, only those are in Christ who, after accepting justification as God's gift at the hands of Jesus the Redeemer, also accept of God's call to sacrifice with Jesus; joint-sufferers, they are joint-members and joint-heirs with him.

If any man be thus in Christ, he is a "new creature"--reckonedly of the "divine nature," now. And these things shall be actually so, when the time for exaltation and change comes--when the selection of the entire body is completed. "We shall all be changed" and thereafter "we shall be like him" who is "the express image of the Father's person."

===================

R828 : page 4

SHEOL IN THE OLD TESTAMENT.

In the Revised Version of Gen. 37:35, the words of Jacob to his sons and his daughters, after Joseph's coat dipped in blood, had been shown to him, are rendered, "I will go down to the grave to my son mourning," Sheol being translated, to the grave. The Common Version reads, "I will go down into the grave unto my son mourning,"--the only change made by the Revisers consisting in a substitution of to for into and unto. But they have inserted in the margin the following explanation of the grave: "Heb. Sheol, the name, of the abode of the dead, answering the Greek Hades, Acts 2:27." This explanation is correct and sufficient; but the necessity of making it, and of referring to it in subsequent passages, shows that the translation was not esteemed wholly satisfactory.

It is not, therefore, surprising that the same word has received other translations, after the manner of the Common Version. For instance, in the account of the overthrow of Corah, Dathan and Abiram (See Num. 16:30,33), it is translated, the pit, probably because this expression was supposed to agree with the form which was given to the judgment of God, viz., "The earth opened her mouth and swallowed them up... and so they...went down alive into the pit." But while retaining this translation, the Revisers have admitted the need of some explanation by inserting sheol in the margin, yet without referring as they should have done, to the passage in Genesis where this Hebrew word is explained by them as "the name of the abode of the dead." For how can the word Sheol shed light on the English expression, unless its meaning is known to the reader? And if it could be assumed that the English reader would know the meaning of Sheol, why should not the word have been put in the text, instead of the margin? Without a reference to Gen. 37:35, the marginal sheol is practically useless to an English reader.

Indeed, we find such a reference in Isa. 5:14, where the word is translated hell; for the margin accompanies this third rendering by the following note: "Or, the grave, Heb., sheol. See Gen. 37:35." With this note the reader, provided he consults the margin, and then examines the explanation in Genesis to which he is referred, will obtain a tolerably correct view of the meaning.

Briefly, then, the treatment of sheol in the Revised Version is as follows: It is translated the grave, fifteen times (Gen. 37:35; 42:38; 44:29,31; 1 Sam. 2:6; 1 Kings 2:6,9; Psa. 141:7; Prov. 30:16; Eccl. 9:10; Cant. 8:6; Isa. 38:10,18; Hos. 13:14); the pit, five times (Num. 16:30,33; Deut. 32:22; Psa. 55:15; 86:13); and hell fifteen times (Isa. 5:14; 14:9,11,15; 28:15,18; 57:9; Ezek. 31:15,16,17; 32:21,27; Amos 9:2; Jonah 2:2; Hab. 2:15). It is also Anglicized as sheol in twenty-nine places (2 Sam. 22:6; Job 7:9; 11:18; 14:13; 17:13,16; 21:13; 24:19; 26:6; Psa. 6:6; 9:18; 16:10; 18:6; 30:4; 31:18; 49:15,16; 89:49; 116:3; 139:8; Prov. 1:12; 5:5; 7:27; 9:18;

15:11,24; 23:14; 27:20). Thus it is translated in thirty-five places, and Anglicized in twenty-nine. And it is noticeable that all the passages in which it is Anglicized (including 2 Sam. 22:6 --Psa. 18:6) are poetic. It is also noticeable that all the passages in which it is translated hell are in prophetic books (Isaiah, Ezekiel, Amos, Jonah, Habakkuk).

But is there any sufficient reason for this varied treatment of the word? We could answer this question in the affirmative, if there were evidence, (1) that in the Hebrew language sheol had more than one meaning--e.g., a primitive meaning and a derivative, or (2) that in the progress of religious knowledge among the Jews, it exchanged one signification for another, or (3) that it always had an indefinite, shadowy meaning, dependent on the context. Upon examination, however, we do not discover in the Old Testament use of the word evidence that it had more than one signification, or that its latter signification was different than its earlier.

***

Sheol is represented in some of them as vast, cavernous, unfilled. In it the dead are spoken of as asleep, or inert, or as deprived of the honor and power which they had in life, (Isa. 14:9,11,15; Ezek. 31:14-18; Amos 9:2; Jonah 2:2; Hab. 2:5). We are unable to discover any valid reason for rendering the word hell, rather than pit, in these passages, or indeed any reason for translating

R829 : page 4

it at all, which would not require its translation in any of the places where it is treated as a proper name.

The statement in the Preface to the Revised Version is as follows: "The Revisers, therefore, in the historical annotations have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. sheol' to indicate that it does not signify 'the place of burial;' while in the poetical writings they have put most commonly 'sheol' in the text and 'the grave' in the margin. In Isa. 14, however, where 'hell' is used in more of its original sense, and is less liable to be misunderstood, and where any change in so familiar a passage, which was not distinctly an improvement would be a decided loss, the Revisers have contented themselves, with leaving 'hell' in the text, and have connected it with other passages by putting 'sheol' in the margin," (p. 7). The reasons here assigned for leaving the translation 'hell' in the text, do not seem to us very cogent, and the neglect to allude in any way to the twelve other places in which the same translation is retained, is remarkable. Probably, however, it was thought that the explanation of their course with Isaiah 14, would be considered, without remark, as applicable to the other cases. But it would have been better to have represented the Hebrew word everywhere by Sheol or Hades, its Greek equivalent.

Notwithstanding the criticism which we have ventured to make on the treatment of sheol in the Revised Version, we desire to say that, as far as we have been able to examine that Version, it is a great improvement on the one in common use. Though more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing to a more correct view of the original text.--Alvah Hovey.

====================

R829 : page 5

"THE PRECIOUS BLOOD."

"Blood, blood! strange, why so much about blood in the Bible?" said Mr. M__________ one day, laying down the sacred volume on the table. "Exodus," continued he, "is filled with it, and so is Leviticus. The historical parts of the Old Testament are crowded with accounts of sacrifices; and so are the prophetical; and as to the New Testament, it is the most prominent thing in it--strange!" He sat awhile in silent thought, while his mind ran over the principal contents of the great volume with which he had been familiar from childhood. "Why," said he, "every one of the patriarchs, from Abel downwards, shed the blood of victims, and offered sacrifices on altars. Noah did, and so did Abraham, over and over. Then Moses instituted a whole system of sacrifices:--there was the blood of the Passover, and the blood of the consecration of everything that was consecrated --altars, vessels, priests, etc., and the blood of all the cleansings of lepers and persons ceremonially defiled, and the blood of all the different offerings-- burnt-offerings, peace-offerings, sin-offerings; and the blood of various victims on the great day of yearly atonement; and then there was the regular sacrifice of a lamb every morning and every evening. Why, the Jewish priests were shedding blood every day of their lives, and often many times a day--and this for centuries, and sometimes offering hecatombs of sacrifices, as in the days of Solomon, at the consecration of the temple, when literally rivers of blood streamed from the place of sacrifice. And this blood was all by God's appointment, too, and continued for ages, existing until Judaism gave place to Christianity. And then, when I turn to the New Testament, I find the Lord Jesus solemnly insisting on the necessity of drinking his blood in order to have eternal life, and speaking of his blood being shed for the remission of sins; and Paul, in Romans, speaks of propitiation through blood, and being justified through blood; and in Ephesians, of redemption through blood, and being made nigh by blood; and in Colossians of peace through blood; and Hebrews is completely crimson with this doctrine from first to last; and Peter speaks of the sprinkling of the blood, and John of the cleansing of the blood, and Revelation is interspersed with songs concerning the blood of the Lamb. Really, the Bible seems to me to be stained through and through with the scarlet dye of blood; and when I soberly ask myself, what it all means, I am at a loss for a satisfactory reply. I know the doctrines commonly taught about the remission of sin through the blood-shedding; but what the true connection is between blood and pardon I do not understand. I wish I did. Some people seem to have rest to their souls in views they entertain about it. Whatever that rest is, I have never experienced it. I know I am a sinner. The thought of eternity is altogether dreadful to me. What would I give if it were otherwise. Oh, if I could only be what I ought to be, and do what I ought to do! But I feel powerless to obey God when I try. I cannot love him; I cannot keep that high and holy law which forbids me an evil thought or feeling, however transient, and accepts nothing but absolute perfection. As to delighting in such a law, I cannot do it; and if I could for the future, the sins I have already committed would be sufficient to condemn me. God be merciful to me! Oh, that he would! I am weary, weary. Yes, more, I am wicked and helpless too. I believe there is help for me in him. Oh, that he would grant it! But why have I not asked it? I have said prayers, but my heart has not really prayed. I feel now as if I must pray. Oh, is there not some secret power in that blood which the Bible speaks of to cleanse me? The thought of it encourages me to kneel down and cast myself at God's feet, and cry to him to have mercy upon me. Mercy is what I want. Nothing else will do. 'God be merciful to me a sinner.'"

So saying, he fell on his knees, and covered his face with his hands; his bosom heaved, sobs burst from his burdened heart; petitions and confessions poured out in broken sentences. His whole soul seemed absorbed; everything else seemed forgotten. At length he rose, and, clearing his eyes from tears, sat down, and again opened the Bible. The page which lay before him was one in Leviticus, Chap. 17; his eye fell upon the eleventh verse, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." As he read these words, a beam of light seemed to shine into his soul; the word "life" arrested his attention. It appeared to stand out in large letters before his mind. He saw that God connects "the life" and "the blood." "The life" is in "the blood." That precious thing we call "life,"--that thing which man esteems most precious, is in "the blood." And this is what gives "the blood" its value. He saw blood to be the rich equivalent to life. Blood and life are one. To shed blood is to take life. The words blood and life are interchangeable. For general purposes it matters not which you use. The one represents the other.

As these thoughts passed through his mind, all the passages he remembered in the Scriptures, in which the word "blood" occurred, seemed illuminated with the precious thought of "life." In this blood was "life." Every sacrifice was the sacrifice of "life." Thus he saw in the Divine law yearly sacrifices of life, and daily sacrifices of life; every morning and every evening were marked by the offering of life; and all the sprinkling of blood on persons and things to be hallowed, was but the putting upon them the scarlet token of life--of life taken--life poured out--life sacrificed. He saw in all this a constant sacrifice of life on the sinner's behalf. It was altogether for the sinner. All this pouring out of life was for the sake of transgressors. When any sinned, they were to bring a victim to the altar of God and have it slain. The sinner was to lay his hand on the head of the victim, and then the victim was to be slain. The one sinned, the other suffered. The one forfeited his life, the other lost it. The judgment passed from the one to the other, from the guilty to the innocent. "The soul that sinneth, it shall die." Here a man sinned, but the sentence of death for his sin is not executed upon him, but upon the victim which he brings to the altar of God. Thus life is taken because of sin, but not the life of the sinner. The life of the innocent victim is taken, and the life of the guilty sinner spared. Here is life for life; life exchanged for life; one life given for another life; one life taken instead of another life; the sentence executed, yet the sinner spared. Oh, justice and mercy joined! Full justice and full mercy; no blot on either; no imperfection in either. Mercy sparing the transgressor, while Justice slays him in the person of his Substitute. Justice asks no more. Mercy can do no more. The law has its free course, and so has grace. Both are glorified.

As he thus meditated, thoughts of JESUS began to fill his mind. His was the life thus "taken from the earth." All the countless lives of victims slain on Jewish altars were but the emblems of his one life "poured out." All told of him. All were shadows of his sacrifice. They could not take away sin: he does. They were nothing: he is all. His own words were, "The Son of Man came to give his life a ransom [Greek--lutron-- a price] for many;" Matt. 20:28, Mark 10:45; "the Good Shepherd giveth his life for the sheep." "I lay down my life." And the words of John are, "Hereby know we the love of God, because he [Jesus] laid down his life for us." While thinking on these passages, he began to see a connection between his own sins and the death of Jesus. My life, thought he, has been forfeited; and he loved me and gave his life for mine. His precious life given for my worthless life! His life for my life! Yea, since his life has been taken, mine shall never be, for I believe in him; and he says of all who believe in him, "I give unto them eternal life, and they shall never perish." Joy now began to flow into his heart, and a feeling of gratitude and love to Jesus. How wonderful the thought! His life and my life linked together. The one given for the other. His for mine--himself for me! And I a sinner and an heir of wrath, while he is the Son of God, and heir of all things! His holy, precious, sacred life--a life linked with eternal glory, laid down because mine was forfeited, and because he loved me; that my life might be spared, that I might live. Gladly, then, will I give him the life he has redeemed! Henceforth, thought he, henceforth I live, not to myself, but to him who died for me and rose again.

Once more Mr. M. knelt, not to pray, but to praise! He had found the rest he sought--found it in precious blood!

Reader, have thine eyes been opened thus?--H. G. Guinness.

====================

R833 : page 5

THE SYMBOL OF OUR BAPTISM.

The Greek is remarkably perspicuous in construction, and definite in significance. There are terms expressing the application of liquids in almost every conceivable manner:--

Cheo, I pour; Raino, I sprinkle; Louo, I wash, bathe; Nipto, I wash my hands or a part of my person; Bathizo, I immerse or plunge, well deep, from Bathos the bottom; Rantizo, from Raino, I sprinkle, shed forth; Bapto, I dip, I dye; Baptizo, I dip or immerse.

Now of all the words indicating the application of liquids, our Saviour commanded the action contained in the last, Baptizo, as expressing his will and no other.

If the word used by him does not mean immerse simply, then the Greek language possessed no word that did.

That this was the original institution, is beyond a doubt, and it continued the only form of the ordinance for more than 1300 years, except in cases of inability on account of sickness, or in present danger of death. In such cases it was thought that affusion would answer for baptism.--Bible Banner.

====================

R829 : page 5

PURIFIETH HIMSELF.

"And every man that hath this hope in him purifieth himself even as he is pure." 1 Jno. 3:3.

It has probably been noticed by our readers that but little has been said in the TOWER upon the subject of morality, and that the various Christian graces, such as benevolence, kindness, gratitude, love, etc., have received but little special attention; while there has been no urging of Christians to be honest, to be truthful, to forego certain worldly amusements, to disregard the fashions of this world as to manner of dress, etc., etc.

These and kindred topics are generally regarded both in pulpits and in the various religious papers as matters of greatest importance. But it should be noticed that the bulk of Bible teaching is not morality, but "doctrines," revelations and teachings relative to God's plan and our part in it, from which, as fruits, morality and the graces are expected to grow. "Exceeding great and precious promises" are planted, and where these enter good and honest hearts, faith and hope and love spring up with their various fruits of purity of mind and body, meekness, gentleness, benevolence, and self-sacrifice for the good of others, and above all, in the service of God and his truth. Thus morality and the cultivation of the various graces are by no means ignored in Scripture; and though accorded a less prominent place than other features of their teaching, they are thus most emphatically taught.

Because the Bible does so, the TOWER aims at the root of the matter, to get the heart right; for "out of" the heart "are the issues of life." (Prov. 4:23.) An impure fountain cannot send forth sweet waters; neither can a pure fountain send forth bitter waters. But how shall the heart be made right? by telling a man that he must not be intemperate, that he must not be dishonest, that he must not be unkind and selfish, etc.? No; you will never convert a man by laying down the law to him, nor by merely telling him the disadvantages of wrong doing. Men know what they ought and ought not to do generally, but the tendency of the fallen nature is downward, and they need to be converted from the heart before they can resist it. That is, the affections must first be turned away from sin to righteousness.

Nothing is calculated to do this so effectually as to let men see the glorious plan of God as revealed in the Scriptures. This is to be God's plan in the age to come; for the knowledge of the Lord revealed by his plan shall fill the whole earth as the waters cover the sea. Men will not then be scared into the service of God by the false threat of eternal torment; but being constrained by the love of God, the abundance of the nations shall be converted. (Isa. 60:5.) God does not desire the service of fear, except that filial fear which is inspired by love, which dreads to incur his displeasure, or to appear ungrateful for his favors.

The Bible, in type, and prophecy, and copious expositions of the same, shows how fully and completely our sins have been cancelled, and our lives redeemed, by the precious blood of Christ; how it has been done in strictest harmony with the justice of God, who had justly condemned us to death (extermination) on account of sin, but who now as justly awards to all who will accept of it, eternal life through the gift of his Son, our

R829 : page 6

Lord Jesus Christ, who paid our ransom price. And this is shown to be our strong consolation, which leaves no room for doubt of our everlasting inheritance thus purchased for us, unless after being brought to a knowledge of it, we refuse to accept the favor of God which few will do.

The Bible not only gives this sure foundation for our faith, but it fills our hearts with joy unspeakable and full of glory through the revelations of the blessings to come, the further manifestations of the love of God. And in the presentation of so grand a plan for the redemption and restitution of mankind, the glorious character of our God is made to shine with such lustre that as men come to see it, they will be constrained to admire, to love, and to imitate.

Thus it will be with all men, when all men are brought to the knowledge of the Lord; and thus it is now, with those who are now made acquainted with him. His love begets our love and gratitude in return; his justice awakens our sense of justice; his benevolence leads us to deeds of benevolence: and thus we grow up into his likeness. We can show our love and gratitude to God by manifesting his character to our fellowmen, both in our common dealings with them, and also by doing good to all men as we have opportunity; especially to the household of faith (Gal. 6:10); in making known to all the exceeding riches of his graces. And if any man love not his brother, how dwelleth the love of God in him?

And every man which hath this hope which the Bible inspires, in him, purifieth himself even as he (God) is pure. Beholding the character of God as it shines in the face of Jesus Christ, he endeavors to eradicate from his own character and disposition that which is impure and out of harmony with the perfect pattern. Seeing God's benevolence, he gets ashamed of his own selfishness; seeing God's energy, he gets ashamed of his own indolence; seeing in God the beautiful balancing of a wise economy with a bountiful and loving providence, he comes to despise both meanness and extravagance, and attempts to wisely balance his own character in this respect. And thus the purifying process progresses from day to day in all who are truly his children.

And yet it is not by this purifying process that we render ourselves acceptable to God, though we are not acceptable to him without it. We were justified (reckoned perfect) at the very outstart--as soon as we believed-- through the merit of our Redeemer; but if we would continue to be so reckoned, we must continue our endeavor to reach perfection. And he who does not make such endeavor has by no means the spirit of Christ. It is impossible to conceive of one filled with the spirit of Christ yet lacking in love to others, especially to them of the household of faith, or wholly lacking in effort to show that love. Love will show itself in deeds of kindness and acts of service, and love will return the evidences of grateful acceptance, and thus love cements the hearts of the truly consecrated.

A heart destitute of that love which delights to render service, or destitute of gratitude for favors received, either from God direct or through others, is not fully in fellowship and communion with God. How dwelleth the love of Christ in such a one? When God's truth takes proper hold upon the heart, it begins at once its moulding, shaping influence, bringing the child of God day by day into closer conformity to his will. And love will not render service grudgingly with a sigh and a groan at every effort. Such service is not pleasing to God. "The Lord loveth a cheerful giver," of whatever nature may be

R830 : page 6

the gift or service to him or others.

Every one that hath this hope in him purifieth himself, for it is vain to hope for future glory if we are not trying to subdue sin now. God provides the helps in the promises, etc., but leaves us to do the purifying in ourselves, as the text asserts. To the extent that we let His truth dwell in and operate in and control us, to that extent will the purifying progress. The Bride makes herself ready (Rev. 19:7) for union with the Bridegroom by using the means provided by the Bridegroom.

MRS. C. T. RUSSELL.

====================

R830 : page 6

CONCEDED AT LAST.

Dr. Charles Hodge once declared that he never saw a Calvinistic theologian who held the doctrine that only a certain part of those who die in infancy are saved. Dr. Krauth replied that he had seen more than one such; and certain of the species survived down into the beginning of this century, and perhaps still linger about Steubenville. Dr. Krauth unkindly proceeded to give superabounding evidence that it was the general belief of the Reformed Church for a century or two after Calvin, that unbaptized infants are lost.

Prof. George L. Prentiss, of Union Theological Seminary, publishes an able and significant paper in The Presbyterian Review, in which he not only admits that the doctrine of general infant salvation has begun to prevail only in this century, but gives the credit for its victory in this country to Dr. Lyman Beecher and Dr. Charles Hodge. He proves conclusively from the teachings on the subject of the framers of the Westminster Confession that when it confines salvation to the elect infants, it was understood to hold that there was another class of unsaved, non-elect infants. He reminds us that even gentle Dr. Watts could, at the best, only hope for the annihilation of the infants of the heathen, and that Dr. Emmons could find no reason for believing that they would be saved.

But the more interesting feature in this admirable article is not its honest confession of unwelcome historical fact, but the presentation of the theological bearings of the doctrine which have never been fully considered. Read first this pregnant paragraph in reference to the complete overthrow within our own century of the belief held by Augustine and Calvin, and the Westminster divines and Dr. Watts:

"The lesson taught us by such strange facts in the history of religious belief is not self-complacency, but charity and self-distrust. Very likely some of our opinions, which we identify with revealed truth, will be justly regarded a hundred years hence as wholly contrary alike to reason and to Scripture."

That is very pregnant and very true. It means that theology is a progressive science. It means that discussions of Inspiration, Atonement, and Eschatology are to be not merely tolerated, but welcomed in any church which will not be left far behind the truth a hundred years hence.

But Professor Prentiss proceeds to specify somewhat more carefully some of the theological bearings of the new doctrine of Universal Infant Salvation. It must have serious bearings if it teaches us that God, out of his infinite love, saves the majority, perhaps, of those who are saved, without regard to their original sin or their actual sin (for most of them have committed some actual sins) without probation and without repentance and faith. The doctrine of Universal Infant Salvation abandons the doctrine that renewing grace comes through baptism, or that children are saved through a covenant with their parents. It rests their salvation solely on God's goodness.

The doctrine of universal salvation, says Professor Prentiss, also "involves some very difficult, as well as very interesting questions in eschatology." How, he asks, does grace operate in them? Is it imparted before death, in death, or after death? What is the process, and what is the intermediate state by which the child, born unregenerated and under the curse of native depravity, nay, already beginning its actual sin, becomes fitted for the companionship of the holy? Truly here is a revolutionary element introduced into theology. However true the probation view in the case of adults, as compared with that of gracious election and sanctification, it has no relation to infants. By grace they are saved, without probation or faith.-- N.Y. Independent.

Our friends seem to be getting at some of the leading questions even though still so bound by their traditions and "standards" as to be unable to get at the answers. Cast but a glance at the theories suggested above and in the light of scripture and reason, one or both, they all crumble and fall.

If as Calvinists (embracing all Presbyterians and regular Baptists) once claimed, only elect believers and their baptized (sprinkled) children are "saved," then all others must be considered "lost," by which they give us to understand they mean, sent to a place and condition of endless torture; either physical torture, or as some of them express it, "mental agony which is worse."

But as above shown this barbarous view is giving place to a more enlightened one, by which all infants whether of believers or of unbelievers, washed or unwashed, sprinkled or unsprinkled are transferred at death to heavenly bliss and none to torture. And if this change of theory be considered by our friends to alter the future for the thousands of heathen infants dying to-day, they must, if they would be just, transfer (in theory) from torture to bliss the millions of heathen infants who died before they changed their theory, and thus at one stroke they would transfer probably more than fifty billions of infants from torture to glory. Truly our Calvinistic friends are rapidly turning into Universalists, and if they keep on at this rate another stroke of the pen in their theory could as easily elect everybody.

We say "could as easily," and we add as reasonably could all adults be elected, as all infants, under this rule. How so, you ask? We answer that if, as is claimed by Calvinists, the electing was done before the foundation of the world, and if all so elected are saved, and only these, then from the above method of reasoning, it follows that all infants are elected and will all be saved; and since all adults were once infants, it follows that they were elect at that time. And according to Calvinism, once elected, they are always elected, and hence the present theories of Calvinists virtually make of them Universalists.

But while as above shown, Dr. Hodge, Prof. Prentiss and others recognized as representatives and leaders in religious thought from the standpoint of Presbyterianism, have modified their views, and the general views of their church to the extent of recognizing all infants as elect, yet they do not accept the reasonable deduction of their theory, which we have just presented, viz., universal election; nor do they act upon their theory as it relates to the infants. Their confession of faith still discriminates between the sprinkled children of believers, and the unsprinkled, and children of unbelievers, and they still treat the sprinkling of unbelieving (?) infants as of vital importance.

Furthermore, if they really believe that the heathen dying in infancy, all enter an eternity of bliss, and all heathen adults dying, enter an eternity of woe and torture, why, if this is really their view, do Presbyterian missionaries so valliantly assist in stopping heathen parents from destroying their infant children? Why with such a faith, do they not rather use every means to kill off the children? If their theory be correct, the missionaries would save more by far in this way than by present methods of helping preserve the lives of the children, knowing full well that they do not gain one in a thousand of those who reach mature years?

The reason is, that these advanced thinkers do not believe their own theories; they are in utter confusion on all doctrinal matters; and we fully agree with the quotation above, that some of their doctrines "will be justly regarded a hundred years hence as wholly contrary alike to reason and Scripture." Our prayer and labor and hope is that this desirable conclusion may be much sooner realized, in order that the Election which is reasonable and Scriptural and beautiful, may be seen by the thousands now blinded by "Confessions of Faith," traditions, superstitions and errors received from the past.

We will in our next examine the doctrine of Election as taught in the Bible, and would only here say that our friends above quoted while stepping out of the awful and barbarous view which consigned billions to torture simply because God wanted to have them tortured, and predestinated that such should be their portion, they are stepping out in the wrong direction: in a direction which denies the necessity of faith in the Redeemer, which ignores original sin and the necessity and fact of the ransom therefor. They are stepping out of heathenish error, not into the light of God's revelation, the Bible, but simply into a ray of light from their own intellects.

The fact is, that in this step out, and forward, the Bible is ignored because it is supposed to be in harmony with the original doctrines of Calvinism, and thus in seeking light of human reason separate from the Bible, they are in a fair way to stumble shortly into a denial of original sin, a denial of the ransom (or corresponding price) paid by Jesus, and finally a denial of all which does not suit their un-ruddered and un-anchored reason.

R831 : page 6

Let us use our reasoning powers as God intended, but let us not launch out upon the great sea of thought without a rudder and compass and Pilot. If we have not these, better far that we should stay at anchor and hold to the Word of God with blind faith and never reason at all. But rightly equipped and manned let us go on in grace and knowledge and love unto perfection. Thus all would soon see that in our first trial all were condemned in and through our Father Adam. God had arranged for our redemption, and in due time the ransom was given for all who were condemned in the original sentence. And in due time (the Millennium) all will be brought out of their graves to a knowledge of the Lord: and his plans and laws being then made known to all, their acceptance will be required. Hearty acceptance of God's plan, and obedience to it, will then be rewarded with life, and any other course will be punished with the second

R831 : page 7

death [extinction], leaving the culprit in the same state he would have been in had Christ not redeemed him.

Meantime an election progresses and two classes are chosen, one from among those living before God sent his Son, and one since--a house of servants and a house of sons (Heb. 3:5,6), an earthly and a heavenly "little flock." Yet not an infant in either, they are all "called and chosen and faithful," elected according to the plan which God originally purposed, viz.: "Through sanctification of the spirit [i.e. consecration of their hearts or minds] and belief of the truth, which truth, is the power of God unto salvation to every one that believeth. 1 Pet. 1:2; 2 Thes. 2:13.

===================

R831 : page 7

A RAY FROM THE PAST.

I suppose there are few readers of the Bible who have not felt, if I may use the expression, a little puzzled as to the real meaning of St. Paul's language when, in addressing the Philippians, he says, "Some indeed preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love.... And I therein do rejoice, yea, and will rejoice." Phil. 1:15-18.

How any man could preach Christ of envy and strife, and how St. Paul could experience gratification in consequence, appears to us almost a paradox. Now every difficulty removed is a step gained; and although I would not venture to affirm that the solution I am about to suggest is indisputable, yet it commends itself to my judgment as at least highly probable; and if I can help any inquirer after truth to the removal of even one difficulty, whether of more or less importance, it is certainly not labor thrown away to make the effort.

We must remember that these words were written by St. Paul when he was a prisoner in Rome. We know that he was suffered to dwell by himself with a soldier who kept him. Can we doubt that he spoke of the things of the kingdom to that man, and preached to him Christ crucified as the sinner's only hope? or is it very difficult to suppose further that under the great Apostle's teaching and prayers this man became a convert to Christianity? If so, his conversion would soon become known to his fellow-soldiers, and he would become to them an object of scorn and derision.

Now the excavations of recent years at Rome have brought to light a very remarkable drawing commonly known as the "Blasphemous Graphite," which was found on the plaster wall of a guard-room of the Imperial barracks in the substructions of the Palatine, and which, I think, gives us the clue we are seeking. It is a rude representation of the crucifixion. The Saviour is represented extended on the cross, having a human figure with the exception of the head, which is that of an ass, from which circumstance the epithet "blasphemous" has become irrevocably connected with the drawing. On the left hand is a rudely-drawn figure of a supposed worshipper; and in ill-formed letters, such as we might suppose an illiterate soldier would draw, there is the inscription

ALEXAMENOS SEBETE THEON

(Alexamenos worships God).

The whole purport of the designer of the sketch is evidently to hold up to scorn some fellow-soldier of the Praetorian guard as a worshipper of a God who was at the best only half-human, and who underwent the ignominious punishment inflicted only on slaves and the vilest criminals. See, he seems to say, what kind of God Alexamenos the Christian worships!

"Little," says the Rev. Dr. J. R. Macduff in his most interesting remarks on this drawing, "did this jeering Pagan dream that his blasphemous work would be one day dug up as one of the evidences of Christianity, proving as it does in the most incontestable form that the early converts believed the great doctrine that the crucified Man was none other than God," [i.e. "manifest in flesh."]

But important and interesting as is the inference drawn by this distinguished author from the discovery of the Graphite, I think we may safely proceed a step farther. St. Paul tells us that his bonds became manifest in Christ throughout the whole "Praetorian guard,"--as the word in the original means, and as indeed it is translated in the Revised Version; and then in the same connection he proceeds to use the language we are considering:--"Some indeed preach Christ even of envy and strife; not sincerely, supposing to add affliction to my bonds."

Does not all difficulty in understanding the passage now vanish? The scoffing author of the Graphite only intended to cast ridicule and contempt upon his fellow-soldier and his religion, but notwithstanding, whether in pretence or truth, Christ was preached, and "I therein," said Paul, "do rejoice, yea and will rejoice."

God manifest in the flesh, the sinless one dying on the cross for the sinful-- thus preached of envy and strife by the Pagan soldier in the early ages of Christianity, but by a most remarkable providence of God, has been preserved for centuries in the Praetorian guard-room, and is now brought up from its long burial in the dust to proclaim anew the foundation truth of the gospel, and incidentally to throw light on a somewhat obscure passage in the writings of St. Paul.

If this be so, do we not here see another instance of God's over-ruling of all events to the fulfilment of his own purposes? Has he not once more made even the wrath of man to praise him?

--P. C. Hill.

===================

R831 : page 7

MODERN REVIVALS.

There are, presumably, some of God's children who hesitate to sever their connection with nominal Zion, though conscious of her lack of Spiritual power, such as characterized the early church.

They still linger among her barren wastes, beguiled by the vain hope that "Zion" is about to shake herself from the dust and to exchange her unseemly attire for the "garments of salvation."

Great effort is made to confirm this view, and it is even declared from the pulpit that "the church" was never possessed of as great Spiritual power as at present. The work of Christianizing the world is reported to be progressing rapidly, and it is claimed that only a liberal amount of material aid is needed to speedily accomplish this grand result. Bishop Foster, of the M.E. Church, in the part of his address quoted in January No. of Z.W.T., makes an arraignment of the clergy that ought to make both the cheeks of all the guilty ones burn with shame; and which does cause God's people to mourn, that those professing to be commissioned from on high, should for any consideration, lend themselves to the work of deceiving the people of God.

In commenting on the slow progress of Christianity among the heathen, the Bishop is reported to have said, "The facts are mis-stated daily in the pulpits all over the country." The reason given by the Bishop for this deception is, that the truth would cause discouragement. This charge may well be so extended as to include modern revivals, which are heralded over the country by means of the church periodicals, and for the encouragement of the church, piously mis-stated as in the case alluded to by Bishop F. That these revivals are more imaginary than real, a little examination will show. A few years ago, Mr. Moody and his army of co-workers set England all ablaze with revival fires. Their success was such that the more enthusiastic supposed the whole world was about to be converted, and the millennium was to be speedily inaugurated. London was especially favored, and Mr. Moody is reported to have pronounced it the most religious city in the world.

A little later, and just as it might be expected that this seed-sowing would produce a bountiful harvest, all Christendom stands aghast as Editor Stead tears the mask from London society, and reveals a depth of depravity that might well shame any heathen city in the world.

Nor is this an exceptional case. It is very plain that the moral condition of communities is not generally improved by the modern revival. Neither are the churches that have been thus blessed (?)

R832 : page 7

spiritually improved. The contrary is rather the case.

Moved by the eloquence of these evangelists, seconded by the personal appeals of friends, and made doubly effective by the songs and singing, thousands have been floated into the church, only to weigh her down so heavily with worldliness, that but little more is wanted to sink her beneath the waves that already rise up for her destruction. These are represented in the Saviour's parable, by the seed that falls in shallow soil, and immediately it springs up, "because it has no depth of earth." These thousands do not examine the Word of Truth to inform themselves "whether these things were so," but accepting all as truth, and embarking in the undertaking without counting the cost, is it any wonder that they so soon wither when the sun's rays reach them?

No artifice can hide the spiritual destitution of the nominal church, or long serve to buoy her above the surging tide.

Let none of God's people be deluded by these representations, but if they hear the call to "come out from Babylon," let them obey the command, and at once separate from a system which God no longer recognizes as an agency for the extension of his kingdom.

S. T. TACKABURY. ----------

page 7

"HUNDREDS of people can talk for one who can think, but thousands can think for one who can see."

R833 : page 7

"No man or woman of the humble sort can really be strong, gentle, pure, and good, without the world being better for it; without somebody being helped and comforted by the very existence of that goodness."

"THE deep mysteries of faith are not given to the lukewarm and the idle, but to those who are 'watching thereunto, with all perseverance and supplication,' and who make no bargain as to the way the Lord shall lead them."

====================

R832 : page 7

THE TRIAL OF OUR FAITH NECESSARY.

Brother Von Zech translates the following letter from a German Lutheran minister who first received the good tidings through the German Tract and with whom he has been corresponding.

DEAR BROTHER:--Enclosed I return with hearty thanks the two sermons you sent me. I also received the German edition of Z.W. TOWER. It is precious, and we have been very much blessed by it. We are convinced of the truth, and I should like to resign my office in this worldly congregation and in the nominal church as soon as possible; but my wife is solicitous for the future. O if the Lord would show me a way, that my dear wife and children need not suffer want by this step, I would take it and henceforth labor in his service only. To go out as a book-seller separated from wife and children, would be too hard. The Lord has ways and means when his hour has come--we know of none. Please send me three copies of the German TOWER regularly.

Yours in Christ, __________.

[We sympathize with this dear Brother and there are on our lists probably three hundred ministers in the same quandary: we sympathize with them all. Yet we must in love and the truest sympathy tell them, that if they are consoling and excusing themselves as the above brother, by saying "The Lord has ways and means when his hour has come--we know of none;" then, they are deceiving themselves and letting slip their hold upon the great prize of our high calling.

True, the Lord could so arrange things that you could follow the truth without effort or self denial or loss of influence, salary, etc., but reflect that the united testimony of his Word is, that the present age is a trial under disadvantageous circumstances, purposely permitted to be so, in order to give the consecrated ones an opportunity to show the strength of their love by the greatness of their sacrifices; and thus to select the "little flock" of "overcomers," who rejoicing to suffer for the truth, shall be esteemed "worthy" to share the throne and glory of the great overcomer Jesus, in whose footsteps of self denial they have rejoiced to be counted worthy to walk, and whose afflictions they have with joy sought to fill up. (Eph. 4:1; and Rev. 3:4; and Rom. 8:18).

It is because our Lord desires us to make our calling and election sure, to win the great prize he has set before us, that he does not smooth the way before us now (as he will before the world in general during the Millennial age when the "righteous shall flourish"). While he sympathizes with us fully he sees more clearly than prejudice sometimes admits of our seeing, the necessity of our trial, without which we could have no victory. And hence he tells us kindly, but firmly, that if we love houses, lands, wife or children or any other thing more than him, we are not worthy a place among his disciples to whom he promised the kingdom. He is then proving us, by the present discipline and watching to see how fully we meant it, when we professed to leave all else to be his followers. He tells us that in representing the truth we are representing him, and that to be ashamed of the truth is to be ashamed of him; and that whosoever is ashamed of him now, such will he be ashamed of and not acknowledge as members of his Bride before the Father of the angels of heaven.

R832 : page 8

Really, when we think of it, we should be ashamed to stultify ourselves, by the thought even, that we are useless in the world, except to preach errors which we see to be contrary to God's Word and a libel on his great name and character. If, indeed, we are so useless and helpless that we can make a living in no other way, would it not be far more honoring to ourselves and all other honest souls that we should starve to death rather than dishonor God, deceive the people and make merchandise of Babylon's errors? But why should we fear to starve? can we not earn enough for bread and water to keep us from starvation? Can we not rely fully upon God's promise to this effect? (Isa. 33:16; Psa. 37:25 and Matt. 6:30.) Is our faith so small?

Nay, doubtless each has confidence regarding the bread, water and plain clothing, but what they fear is the loss of some of the comforts, the luxuries which God has not guaranteed us. Whatever we have more than the actual necessities, we should wear as a loose garment to be cast aside for the spread of the truth or any other service of the Master in which its use may be needful. Nor should we do this grudgingly, but rather of a willing mind. We should remember the example of the Apostles who left all to follow the Master, counting home comforts, influence, etc., as but loss and dross, enduring stripes, imprisonments and hunger, if by any means they might be accounted worthy a place in the kingdom with the Master; as members of his body (Phil. 3:7-11). And above all, dear brethren, let us not forget him who set us an example that we should walk in his footsteps. Remember how he left home, and comfort, and riches, and glory, and heavenly honors in his desire to fulfill the Father's plan and bless us. Consider him lest ye be faint in your minds. Act out your convictions promptly, for the Lord loveth a cheerful giver. Every cross seems harder before than after we lay hold to lift it. The Master himself will come the closer and help us. He will not suffer us to be tempted above that we are able, but will with the trial provide a way of escape which he will reveal to us after we have conquered self and its fears and laid hold of the cross.-- [EDITOR.]

===================

R833 : page 8

THERE are no times in life when opportunity, the chance to be and do gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or higher helps. If he resorts to mere expedients and tricks, the opportunity is lost. He comes out no richer nor greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God, the hour of suffering is the turning hour of his life. Opportunity opens before him as the ocean opens before one who sails out of a river. Men have done the best and worst, the noblest and the basest things the world has seen, under the pressure of excessive pain. Everything depended on whether they looked to the depths or to the hills for help.--Phillip Brooks.

"THERE is no friendship that is strong enough to get along unless it can take faults for granted. Saints may be plenty in heaven, but they are very scarce on earth, and if you are going to form friendships, you must form them so that they will be able to swallow up the faults of those you love."

===================

R832 : page 8

A UNITARIAN CONFESSION OF FAITH.

It is a pleasant thing to discover that there may be more of truth held by Christians outside the pale of "Orthodoxy," than they have been given credit for. We fear that there are but few Unitarians to-day whose faith is so pure and Scriptural. The building of the First Unitarian Church of Philadelphia, erected in 1821, has been recently demolished, and in its corner stone was found the following inscription, written on parchment:

"This house we appropriate to the honour and sole worship of the High and Lofty One who inhabiteth eternity; the Blessed and Only Potentate, whom the heaven of heavens cannot contain; who dwelling not in temples made with hands, but in unapproachable light, is not worshipped by men's hands, as though he needed anything, seeing he giveth unto all life, and breath, and all things: This is that One God, beside whom there is no other; and who, being rich in mercy, for the great love wherewith he loved the fallen race of mankind, hath sent them the message of grace, truth and salvation by his beloved and chosen Son, Jesus of Nazareth, whom by anointing with the Holy Spirit and with power he hath constituted the Messiah, the Christ, the one Mediator between God and man, and in whose resurrection and exaltation he hath given assurance unto all men that he will by him judge the world in righteousness. Deo. Optimo Maximo. In raecula saeculorum Gloria."

====================

R823 : page 8

IS YOUR work a task? If so, why? Is it because--of your own self-will and against God's ordering--you have chosen some labor of which he does not approve? Is your trade or your profession a dishonest one? Does what brings profit to you bring evil to others or dishonor on the cause of God? Then the quicker you abandon that work the better. However profitable it may seem to you, however much it coincides with your own most intense desires, it can never be otherwise than a task. You will never find your calling, until you listen to the voice of God; you will never find freedom save in obedience to the law of God.

But if your work is a task simply because your answer to God's cause has been half hearted, or because you think you could have chosen your work more wisely had the choice been left to you, the remedy is easy. Give the whole heart to God's service; cast out the rebellious thought--it is a delusion born only of your discontent and brooding. The moment you accept God's ordering, that moment your work ceases to be task and becomes your calling. The secret of what is best in the Christian life finds expression in the precept of Paul, "Work heartily!...ye serve the Lord Christ."--Sel.

====================

R832 : page 8

THE venerable Mr. Sewall, of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice, but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman thinking he had not been understood, said loudly, "I didn't ask you to give Mr. Sewall, I asked you to pray." "O, yes," he replied, "I heard you, but I can't pray till I have given something."--Sel.

====================

R833 : page 8

PECULIAR MEANS.

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seems the worse fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?--it is a man of stammering tongue. Are the streams of Jericho to be sweetened?--salt is cast into the spring. Are the eyes of the blind to be opened?--they are rubbed with clay. Are the battlements of a city to be thrown down?--the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven?--the lightning is left to sleep above, and the earthquake with its throes to sleep below, while a rod is used which is more likely to be shivered on the rock than to shiver it. Are men to be converted by preaching, and won from sensual delights to a faith whose symbol is the cross, and whose crown is to be won among the fires of martyrdom? Leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The helm of the church is entrusted to hands that had never steered aught but a fishing boat; and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and in the palaces of Rome--Guthrie.

====================

R833 : page 8

QUESTION COLUMN.

page 8

Ques. Please inform me briefly of the effect the "shut door" in the autumn of 1881 upon those who had not present truth at that time?

Ans. We understand the Scriptures to teach that the invitation to run for the great heavenly prize, the divine nature, closed there, though many who had already accepted the invitation are still running, and will not attain the prize until our course ends faithfully in death.

That "door" of opportunity to run in the narrow way has stood open since Pentecost, and was entered by consecration to God. All who consecrated, and thus entered the door, may run the race by obeying or carrying out their consecration, by self-denying obedience to the truth.

The door being closed, implies no more entrances for that race and under that "call." But this in no way interferes with those already entered, who must "press with vigor on;" nor does it hinder the opening of the great "highway of holiness," which is to be open to all the redeemed race during the Millennial Age, now overlapping the Gospel Age; and all who shall run that race faithfully will receive a great reward-- everlasting life and joy. Similar to this was the lapping in the close of the Jewish age. The Jewish "call" was closed, and Jesus opened up the new way of life (Heb. 10:20), the "narrow way" (Matt. 7:14), at Pentecost.

But your question has another point --Was it necessary to have an understanding of the things we now see-- present truth? No; it was not possible for you to see the "deep things of God" clearly and really until after you had entered the "Narrow way" of consecration; not until after you had entered the "Holy" could you see the Golden Lamp, and by its light partake of the holy bread of hidden truth. No one ever saw the deep things of God really and clearly except the consecrated, the begotten ones, (1 Cor. 2:14); and thus we see that we were not invited to run the race, because we first saw clearly the prize; but having consecrated, the prize is made more and more clear to us, to enable us to "so run as to obtain" that prize. An appreciation of the exceeding great and precious promises is granted us, that by these we might become partakers of the divine nature. (2 Peter 1:4).

If you have since been able to see the grand spiritual promises of Scripture, and to rejoice in and appreciate them, it is an evidence that you did make a consecration which God accepted, whether in explicit words or only in mental resolutions.

The full evidence that the "door" of invitation to the "high calling" has closed, like the prophetic proofs of our Lord's presence, etc., but few of our readers have been made aware of. We trust that the long-promised book "Millennial Dawn" will supply this much-needed assistance. It has been much delayed, but will be announced in these columns soon as ready.

R833 : page 8

Ques. Please explain Matt. 27:52,53?

Ans. We can explain little more than you can read in this passage. The object of the awakening we know not. Two things we do know, however, from other Scripture teachings, viz.: These were not raised spiritual beings and were not members of the class denominated "the body" or "the bride" of Christ; for this company like the head, or Bridegroom, is to be of the spiritual order. We know this, because this occurred previous to Pentecost, and none but Jesus himself was begotten of the Spirit to the new nature until Pentecost. Nor can these have been fully resurrected, i.e. brought to perfection as men, for even the worthy patriarchs and prophets cannot be perfected, or take precedence of the Christian Church, the spiritual selection, the body of Christ. We presume, therefore, that they, like Lazarus, awaked for a time and then died again. Nor does the narrative call it a resurrection; it merely says, came out of their graves, as Lazarus "came forth."

====================

R834 : page 1

VOL. VII.

PITTSBURGH, PA., MARCH, 1886.

NO. 7.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

AN INDEX to Young's Concordance. We have obtained a lot of these cloth bound, which we can furnish at 25 cents each by mail. They are very useful to those who have learned to appreciate the Concordance.

====================

R833 : page 1

THE PASSOVER FEAST celebrated by the Hebrews continues seven days, commencing on Tuesday, April 20th, (which is reckoned as commencing Monday evening at 6 P.M.) which is the fifteenth day of the Jewish month Nisan.

We celebrate the killing of the Passover Lamb, which occurred previous to the feast kept by the Jews. It was on the afternoon of the fourteenth of Nisan (corresponding this year to Monday afternoon, April 19th) that Jesus died. According to the law the Passover Lamb must be killed on the fourteenth of Nisan, which this year would be any time between Lord's Day, April 18th, at 6 P.M., and Monday, April 19th, at 6 P.M.

When the Lord and the Apostles celebrated the Passover Supper for the last time together, they partook of it early on the fourteenth--"the same night in which he was betrayed." After the typical supper the Remembrancer, or Lord's Supper, was instituted, and then they went out--to Gethsemane, to Caiphas, to Herod and Pilate, and to Calvary; where Jesus was crucified on the afternoon of that same day, and buried the same afternoon, because the great Feast of Passover began the day following, commencing at 6 P.M. of the same day in which Jesus died.--John 19:32,33.

It was not the Passover Feast then, but the supper, that Jesus observed, and after which he instituted as instead of it a memorial of his death in the bread and wine; saying, "Do this in remembrance of me."

Our celebration of the REMEMBRANCER this year will therefore be in the evening of Lord's Day, April 18th at 8 P.M. Let as many as can, meet together, here or elsewhere, on this occasion; and let not those who are alone fail to comply with the dying Redeemer's words--"DO THIS in remembrance of me"--not feeling it a compulsory duty, but love's privilege.

The feast-week of Passover celebrated by the Jews, to us is fulfilled on a higher plane, in the joy and peace and liberty wherewith Christ makes free from the antitype of Egypt--the world. And we will realize a still grander liberty and joy when our release from bondage is actually complete.

====================

R833 : page 1

VIEW FROM THE TOWER.

The evidences are increasing on every hand which prove not that the Day of the Lord is near, but that it has come; that we are in it and that onward "it hasteth greatly." We are already in the time of which the Prophet spoke, saying, "The mighty man shall weep there bitterly," --the mighty in every sense of the word, in power, in wealth, and in religious influence. They are getting into the predicted distress, though the pinching process only begun, does not as yet cause them to cry out with bitterness; but surely and increasingly it is coming, as graphically described in Scripture language "as travail upon a woman;" with increasing severity, relieved by intervals of rest.

The stirring events of the past few weeks--riots, strikes, lockouts, boycotts, etc., are known to all, and speak of a power which the mighty men, statesmen, capitalists and clergymen, little imagined or dreamed of a few years ago, when the TOWER in its first issues pointed out from the Scriptures that thus it would be.

Day by day, the forces gather and the trouble increases, yet so gradually have they come, that few are awake to their extent, or appreciate the situation fully; hence the present condition of affairs causes even less uneasiness than it deserves to.

Another point to which we called attention some time since, is being fulfilled. We pointed out that "The Beast" of Revelation 13:4-8 representing the Papacy, would in the struggle between capital and labor already begun, be found on the side of the "kings and mighty," and would with them be overthrown, and along with it the "false Prophet" (representing in symbol the various sects of Protestantism) as portrayed in Revelation 19:19. The fact that the "Two Horned Beast" was not mentioned at all in this final struggle we interpreted as signifying that that system (The State Church of England and Ireland) would pass out of existence as a "beast," or church and state combination.

Looking about us, we see that not only are Papists and Protestants coming closer together to the support of the "mighty," but to the support of each other, feeling that they must all stand or fall together. We see too that Germany, the once bitter foe of Papacy, has surrendered and granted it special rights and privileges in Germany, and honored it by submitting to the Pope state questions for arbitration; and the Pope in turn has honored Bismarck with membership in the so called "Order of Jesus," though as the opponent of Papacy, few ever earned more richly than he, the curses and anathemas of the Pope.

While thus strengthening herself with the "mighty and the chief-captains" on the one hand, on the other Papacy has commenced a crusade against labor organizations; and the public press reports show, that since our last issue a number of their Bishops have issued circular letters denouncing the workmen's association known as "The Knights of Labor," and ordering that their faithful shall not be identified with it.

This would have been a wise stroke of policy in times past, but is not to-day. In thus seeking the favor of the "mighty," Rome will surely lose her hold over the masses, whose intelligence is rapidly growing, and who are learning to think for themselves. The result will be as shown (Rev. 19:20), the governments will fall and these religious institutions will go into destruction.

The ecclesiastical power symbolized by the Two Horned Beast, is rapidly dissolving. The church as a governmental establishment in Ireland, has already passed away, and the ablest statesmen of England concede that it is only the question of a very short time when it will be disestablished in England. In fact a bill to this effect was introduced in Parliament this present month, and was evaded by but a small majority, because some felt that the question was scarcely ripe yet.

Thus we see the Two Horned Beast as such dropping from view, and we can thus account for the fact that it has no part in the struggle at its close as shown in Rev. 19:19,20. A "beast" is the symbol of a kingdom: hence the separating of the English church from the government will neither destroy the beast nor church; but since Revelation is treating of ecclesiastical beasts, it drops from view when it ceases to be an ecclesiastical government. In Rev. 19:19,20 its government appears among the others--among the "kings of the earth," etc., and the English church is represented among the other Protestant systems in the "false prophet."

Thus, the great events of the "great day of God Almighty" are transpiring before our eyes. "The voice of the Chief Messenger" [Jesus] is separating among men and nations and systems, and the result as symbolically stated will follow, and is even now commencing: "He uttered his voice--the earth [society] melted." Even now the "trump of God" the "Seventh Trumpet" is sounding, and the events it introduces (Rev. 11:15-18) are visible to the eyes of the understanding of such as have had their eyes anointed with the eyesalve of truth (Rev. 3:18), and whose senses are exercised by reason of use. (Heb. 5:14.)

Be it remembered too, that we pointed out, that not only must a trial or test pass upon all the systems of Christianity in this hour of trial, but that it must also pass upon every individual in those systems manifesting, and separating the wheat from the tares. This work must be thorough.

The tares are those who profess to be wholly consecrated, but really are not: the wheat are those who are actually, as well as professedly, wholly consecrated to the Lord and his truth. The "harvest" work must separate these. It will in some manner test the sincerity of each individual professing membership in Christ.

Each one will be brought increasingly to the test--"Lovest thou me"-- more than the houses, lands, business, friendships, luxuries, etc., of the present life? Lovest thou me so much more, that thou wilt leave the pursuit of these to follow me in the narrow path, using them only to the extent that necessity may compel; seeking chiefly the prize of your high calling--joint heirship with me in the kingdom?

It will be found that the breach will widen if you are not fully consecrated. If you are not rendering to the Lord according to your covenant, and according to your ability, you will more and more come to dislike such reminders of it as this, until, to a large extent, you will lose your interest in everything associated with it, or that reminds you of the greatness of the prize for which we run, or the narrowness of the way which leads to it and in which you are not walking.

On the contrary, if your consecration is full, and your spirit fervent, and your labor of sacrifice abundant, and its perfume constantly ascending before God-- acceptable through Jesus Christ our Lord -- you will go from strength to strength increasingly, and each additional self-denial, or self-sacrifice on behalf of the truth, will be an added pleasure, and bring you closer to the Master, and cause you to feel a deeper and clearer interest in the "harvest" work now in progress. And you will not only pray the Lord for more laborers in the harvest, but will be one of those to answer your own prayers.

While social and religious systems are falling, and melting in the presence of the Lord,--in this the great day of his wrath --who shall be able to stand? "Who may abide the day of his presence? and who shall stand when he appeareth? For He is like a refiner's fire." Make use of every means of grace for yourselves and others; "abide" in Christ; bring forth much fruit; let your light shine; and have on the whole armour of God that ye may be able to stand in this evil day; and having done all you can, having complied with your covenant, you shall stand complete in Him.

===================

EXTRACTS FROM INTERESTING LETTERS.

Morgan Co., Ala.

DEAR BROTHER RUSSELL: I have received the "Food for Thinking Christians." I sent one to my father, and the one I wanted to send to my brother-in-law I let a neighbor have. He was here when I received them, and nothing would do but that I might let him read it. He is much interested. So he and others that I have talked with want the paper and book. The poor class of people I can do the most with as a rule. One sister sent me word to-day that she wanted it sure, without fail. Good interest, so far as I have investigated. I am not a public speaker, but I could get as many as twenty-four subscribers without much lost time, I think; though if I had one hundred books, I would try, during this year, to take that many subscribers, although I have to work by the day for my living. Send me some of the books and sample papers, and I will do all I can. Yours in Christ,

Tronsdale, Tenn.

DEAR FRIEND AND BROTHER:--I have great encouragement to remain yet a while in this neighborhood as the interest is becoming greater among the people. I shall expect other subscriptions in a few days. The people are becoming awakened and there is no one that is not fearful to tackle the WATCH TOWER. It stands fair and is cutting its way. The interest is among both saints and sinners. O, how it rejoices my heart to see the truth taking the place of error. I am well pleased with the Diaglott, and may expect others to order it soon. Your brother in the harvest work.

Wayne Co., N.Y.

DEAR BRO. RUSSELL: Again I write you. I have taken but one subscriber since I commenced to canvass. I have not done much for the past three or four weeks, on account of injuries received from being thrown from a carriage. Last Monday I collected in and distributed some packages. I thought if I could only secure one each time, I would feel well repaid. As it was, I received encouragement otherwise. Quite a number told me they thought it good. One old lady said, "I find this the old style, or first way of worshiping Christ," and looking up through her spectacles, she said, "I believe you will do a great deal of good distributing these books around, and the Lord will bless you for it, too." This did me good, and I thought, one cannot always tell by outward signs where the seed of truth has been sown in good ground that may in time bring forth fruit to the Lord's glory. When I started out in this work, it was with many fears. I did not know what treatment I should receive, but intended to do whatever was presented to me, which would tend to the carrying out of God's plans, whatever they might be. Although I have not seen any great results as yet attending my efforts, I cannot tell what might grow out of it. There is, I find, a glorious blessing attending this work, and I wish I could put into it all of my time and influence, but as it is, I cannot. A year or so ago I gave "Food" and some of my papers to a minister of this place to distribute among his congregation. He replied, "I have received some of these papers before; it would do for me to read them, but not for them. I would not have them read these for anything." But since I have been canvassing, I have come among some of his people. I should not wonder if more of his people will see and read the very reading he would not have them hear for anything.

Very truly yours,

Jack Co., Texas.

A sister in Michigan writes of her effort to spread the truth, and the same mail brings us the following from an evangelist whom she has been instrumental in helping to see the truth more perfectly. This reminds us of the narrative in Acts 18:25,26. The brother writes thus:--

Battle Creek, Michigan.

DEAR BROTHER RUSSELL:--I have most happily come across a copy of "Food" which I have read with much enjoyment. The thought of the Lord's presence is both beautiful and Scriptural. I received this of Sister S., on whom I called, accidentally some would say, but providentially I believe.

Six months since I dedicated myself specially to the Lord's service as he would be pleased to use me. Four months since I gave up my "license" (?) to preach, and determined to go henceforth in my Lord's name alone and learn by his grace to trust him for means to support my wife and four children. They and my friends fear that I have made a mistake. It has cost considerably in dollars, but I have had much blessing. I go from place to place preaching without charge. I have tried to earn a living by selling books and charts during the day time.

I speak at the Lutheran Meeting House next First Day on "The Lord Jesus Christ our Mediator." How precious is that truth to me now. I hope to be at home next week after two months' absence in Evangelistic work. I little thought to get such a blessing when I left.

Please send me some of the packets; I will use them as suggested in the private printed letter shown me by Sister S.

Yours in the Lord,

Fredonia, February 8, 1886.

DEAR BROTHER RUSSELL:--I have been able to do nothing yet worth speaking of. In this sparsely settled region one can not see many people without traveling from place to place. I cannot travel on horseback or on foot; but when warm weather comes, if I find myself sufficiently strong, and have the means to fit out a wagon and team in which myself and wife can ride (for I am too helpless to go alone), I want to help to spread the truth by extending the circulation of the WATCH TOWER, and by teaching. I am using the few opportunities I have now, talking and trying to induce those who show some desire to learn, to examine the WATCH TOWER and the copies of "Food" you sent me. It is useless to cast pearls before swine. Those who will not study the Scriptures will take no interest in these things.

The Lord increase your usefulness and bless you abundantly.

Yours,

.

DEAR BROTHER AND SISTER RUSSELL:-- I write you a few lines to tell you what the Lord is doing for us here. Three years ago when I came out of Babylon, I was alone but soon my husband followed; and now nine of us meet to read the TOWER and compare it with the Scriptures. And if it were not at the time it is, it would be strange to see how well we all agree, as we were Presbyterians, Methodists and Baptists. I think there are some others that are almost persuaded. Praise the Lord for his goodness and mercy. Little did I think that I ever would realize in this life so much of his grace; but his word is sure; "He that cometh to me I will in no wise cast out." Your sister in Christ, __________.

====================

R834 : page 2

A GENERAL MEETING--COME!

Word comes to us from the East, the West, and the South, of some who intend, if the Lord will, to be present and commemorate the Lord's Supper and death, with us here in Allegheny, on the anniversary, April 18th, 1886. We are glad of this--the more the better. We will endeavor to make ample arrangements, and hope the North also will be liberally represented. The friends here will entertain as many as possible, free of charge; for others we will make special terms at reasonable rates.

The meetings will commence Lord's Day, April 18th, when there will be a Thanksgiving service at 9 A.M.; preaching at 10:30 A.M.; (at 1:30 P.M. in German); and at 3 P.M. At 8 P.M. the Lord's Supper will be celebrated. Special meetings will be held during the evenings of that week, as will then be announced. It has been urged that at these meetings, among other topics, the Time Prophecies, and other proofs which show that we are now living in the period called "the harvest" of the Gospel Age, and that our Lord is now personally present, and the work of the new dispensation commenced, should be given special prominence. We believe that the importance of these truths, especially to those who are teaching in a public manner, can scarcely be overestimated. They are needful to give them confidence to speak with proper boldness and force of things which are now due to the household of faith; and we trust for grace sufficient to make these subjects very clear.

Again we urge so many as have the means to spare, to come; and especially those who are in some measure public teachers of the good tidings, or who have talents which they desire to thus utilize in the "harvest" work. Come; we will do each other good, and be revived, and reinvigorated for the work, "as iron sharpeneth iron." The Master will be with us according to promise, and our hearts shall burn within us as he opens the Scriptures to our understanding, solves our questions and resolves our doubts.

Come with your own heart overflowing with love for the Master and for his brethren and for his truth; and praying for a blessing upon yourself and each other, and "keep yourself in the love of God." Jude 20-25.

Send a Postal Card as soon as you have positively decided to come, that we may know whom to expect; and if possible, so arrange as to arrive here Saturday, April 17th before dark. On arrival come direct to our office, which is centrally located.

Do not expect a special invitation by letter; we are too busy. This is a SPECIAL INVITATION to every reader who can come.

====================

R835 : page 2

"TOGETHER WITH HIM."

As "ambassadors of Christ, as though God did beseech you by us."--(2 Cor. 5:20.)

This is a most high and honorable commission, and we do not wonder that Paul, writing to the Corinthians, declared himself and his fellow-laborers to be workers together with God and Christ, and besought them not to receive the reconciling grace of which they were the messengers, in vain. But not only are ministers workers together for Christ, but every one who is called to life "together with him" is a worker together with him. As the vine does not bear fruit directly, but by means of the branches, so it is with Christ. "Together with him," even as the branch, abiding together in the vine, so we are workers together with Christ. If only we could fully realize and truly take hold on the significance of the word "together," how much more fruit we would bear; how much wasted talent and energy, now lost in self-effort, would be saved; how light and gladsome would the labor be; how that fellowship and union, with power, would lighten labor when it is heavy and wearisome, and sanctify the senses, the afflictions, and the disappointments that are so often met with in the work. Union and fellowship with Christ in spiritual privilege and spiritual service are the whole secret of Christian life.

It has been and still is God's great work to win lost men back to himself, and make ready for the regeneration of the world, and it is also our work. If we would be workers together with Christ, we must study him as the model workman in his Father's business. Let us note some of the more marked characteristics of our Lord as brought out in connection with his work among men.

First. It is recorded of him: "Lo! I come! I delight to do thy will, O, my God! Yea, thy law is written within my heart." This must be the key-note to all service with and for God. It is not first the work, but the will of God that we are to do. The work is not always to our mind or taste; but the will of God, as Faber has it, is always the "sweet will of God." We asked a little boy a few days ago, if he did not want to do something else for us. To which he promptly replied: "No, sir, but if you want me to do it, I will." The work itself is sometimes irksome, especially in many of its details. The reaping is always glad; but the plowing and sowing, the patient waiting, and the careful tending, are not always to our mind. Weariness and perplexity, "bonds, stripes and imprisonments" are in the way; then we must have recourse to the mainspring of action and service: "I delight to do THY WILL, O, my God."

Second. We also note that our Lord said: "For their sakes I sanctify myself." Here, again, we have another principle of action: "For their sakes." Not for ourselves, but for their sakes, we can give ourselves up to work for men. Deep fellowship with Christ is necessary to this. Oftentimes we must go empty-hearted to Christ and get a filling of the divine love.

Even those we love most, are indifferent and ungrateful, and even worse, in the face of our care for them. But more often our work lies among those for whom we have no natural care, and not seldom those who are in themselves uninteresting and repugnant to us. Then it is, that inspired by the love of Christ and moved by the will of God, we can do "all things through Christ which helpeth us." This principle in our work, "together with him," means high consecration, with self-denial, in which we learn not to look at our own things, but on "the things of another." This only can teach us not to be respectors of persons; to love deeper, and beyond a man's clothes, culture and surroundings, even at his soul the broken image of God in him, and on to the end where, by faith, we see him in glory. Christ at the well, talking with the fallen woman of Samaria, is an example of doing the will of God, and at the same time sanctifying [setting apart] himself for the sake of another.

Third. "My meat is to do the will of him that sent me." Here we see such devotion to work that even the natural and ordinary care and comfort of the body is set aside.--The Independent.

====================

R833 : page 2

IF any one should give me a dish of sand and tell me that there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.--O. W. Holmes.

====================

R835 : page 3

LABORER GO ON!

Go labor on; spend, and be spent,--
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go labor on; 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises,--what are men?

Go labor on; enough, while here
If he shall praise thee,--if he deign
Thy willing heart to mark and cheer;
No toil for him shall be in vain.

Men sit in darkness at your side,
Without a hope beyond the tomb;
Take up the torch and wave it wide,
The torch that lights the thickest gloom.

Go labor on; your hands are weak,
Your knees are faint, your soul cast down,
Yet falter not; the prize you seek,
Is near,--a kingdom and a crown!

An old Greek Hymn.

====================

R835 : page 3

THE NATURE AND METHODS OF GOD'S ELECTIONS.

We have heretofore shown that election as taught in the Scriptures is not in opposition to, but in harmony with the free moral agency of the elected classes. We have endeavored to show, that while during the Jewish age there was an election or selection of a "house of servants," as during the present Christian age, an election or selection of a "house of sons" (Heb. 3:5,6) is in progress, yet neither of these selections was arbitrary so far as individuals were concerned. God did arbitrarily foreordain and determine that these two classes should be selected, and arbitrarily set apart a particular and limited period of time for the selection of each, and for aught we know to the contrary, He arbitrarily and unalterably fixed the number of each of these classes, so that not one more, nor one less, shall complete each of these elect classes, foreordained in this plan; but He did not and in harmony with His own justice He could not, arbitrarily foreordain and elect that certain individuals must be of these classes regardless of their wishes and endeavors, and regardless of the operations of His own arrangements and regulations governing these elections.

But before any are able to look at the subject of Election and Reprobation intelligently, they must first of all get rid of the false and blinding idea that election implies "selected to go to heaven" and reprobation, "selected to go to eternal torture." No such significance attaches in any way to the words. God not only applies justice to his creatures in the laws governing them, but He applies the same to himself; hence it would be as unjust and impossible for God to choose, select or elect an unworthy person to heaven as it would be for him to torture a righteous person. Furthermore, to be unchosen to a particular office or position does not imply that the unchosen one is wholly undesirable, but that he is not chosen to the particular office or position for which choice is being made.

Since God is good and all his plans are wise and beneficent, it follows that to be selected by Him to perform any part of His plan, is an honor and a favor. Thus God having purposed in himself the redemption of mankind from the curse, and the consequent lifting up, or restoring of all things, (Acts 3:19,21) not only foretold it, but began preparations for that restitution. Accordingly also having determined that this restitution should be accomplished by means of a "kingdom of God" or a government of earth in harmony with his laws, and having pre-determined that this kingdom should be of two parts, a human and a spiritual, He began His preparation by selecting first the natural or human portion, of the proposed, and as yet future kingdom.

Mark well that God foreordained these two classes, and the work for which he intended them, long before the individuals composing those classes had any existence. But how has this predetermined will of God operated in selecting the predetermined classes for the predetermined service of honor? Infinite wisdom made choice among the families of earth and chose Abraham and his family. Arbitrarily and without reason for such a choice? Probably not; in all probability Abram's family was best suited to the divine purpose, the best adapted to the execution of the plan God had in view.

It was part of Israel's difficulty that they supposed God's election of their nation an arbitrary election and thought it a sufficient guarantee of God's exclusive favor to be able to say, Abraham is our father--we are through him the elect people of God. (Luke 3:8.) But this was a mistake, for though God had chosen Abraham's family for a special service, and separated them by his law and favors from other nations, this was the extent of the favor they enjoyed-- "To them were committed the oracles of God."

But by reason of this national favor, each individual of that nation had special knowledge and opportunities beyond those of other nations, and their faithfulness or unfaithfulness, obedience or disobedience to this knowledge and favor, decided which individuals of that called and chosen and favored nation, were worthy of the position of future honor and service as members of the human or earthly phase, of the kingdom of God, which is to be established in ruling and blessing power "under the whole heavens."

Which individuals, because of faith and obedience, were accepted as making their election sure to that future honor and service, we know only in part. The names of some of the most notable only are given by the Apostle (Heb. 11:17-39). These evidenced their worthiness of the favors God held before them, by the sacrifices which they made of present honors and comforts, to obtain the future and lasting honors of heavenly promise. Therefore God will in due time honor them by manifesting them as his elect to the position and service to which he called them; and will give them a portion or share in the "heavenly city," i.e., in the heavenly government or kingdom which he will establish; the portion promised them and to which they and all Israel were called or invited, but for which the great mass were unworthy. The great mass of that nation, unworthy of those honors, shall behold the worthy ones--Abraham, Isaac and Jacob in the kingdom, in the ruling positions of trust and honor, and they themselves cast out, as reprobates unworthy of such honor. Yet they are not to be cast off from all favor of God; rather they will be blessed by and under the righteous dominion which Christ will establish and in which their fellows are granted the earthly portion. They shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and be themselves rejected as unworthy of that honor.*

The election of the full number for the human portion of the kingdom ended about the time of Jesus' baptism and anointing, when he began to bring Life and Immortality to light. Then began the selection of the class which God had predetermined he would select from among men for exaltation to the "divine nature," and to constitute the spiritual phase of the kingdom which will restore and bless the world. Of these Jesus was the first, the "forerunner," the chief or captain. In the selection of this spiritual class Abraham's literal descendants, the Hebrews, have not been so exclusively favored as they were in the previous selection, for instead of the light of truth and "oracles of God" through which the call is made, being confined to Israel, it has by God's design and arrangement gone out into all the earth-- calling all who have "an ear to hear" to justification, through faith in the blood of Christ as their redemption price, and further to sacrifice and glory--the "high calling." The only pre-eminence given to Hebrews under this last call, is that it commenced with them. (Luke 24:47.) The previous call was confined to them.

Nor should we overlook the fact that though in the process of selecting these two classes, certain individuals were elected or chosen to do a service in connection with the calling of these classes, this in no way implied their election to one of those classes. Thus Jacob like Abram was chosen to be a father of the favored nation and Moses, Samuel and others were chosen to a service in the first selection, as Paul and the other Apostles, and others since, have been chosen and selected for special service as God's agents in the selection of the spiritual class, yet their being elected to this service, was in no way an infringement upon their free moral agency, and in no way decided for them the question of their final election to the classes to which they were called.

Thus Paul, after telling us that God chose him and prepared him for this service in early life, (Gal. 1:15), also assures us, that he knew full well that the call to this service and the fact that he was used as a servant in announcing the "heavenly calling" to others, by no means proved that he would attain to the prize of his high calling.

To be called to such special service as Paul and the other apostles were called to, was a special honor which they must appreciate to use; and to have a call to the heavenly honor and future service is a still greater honor, and the worthiness of the apostles, and of all who will attain it, is, during this age, being tested by the measure of our love and gratitude to God; as shown in our obedience, and proved in our self-denials.

That Paul understood that obedience or unfaithfulness to the present opportunities, was to prove whether he was worthy or unworthy to be a member of the already elect, or predetermined spiritual class--the "body of Christ," is clearly evident from his many statements to this effect. For instance he says: "I keep my body under and bring it into subjection [I do not allow my human appetites, or ambitions, or hopes, to govern my course, but I permit the new mind, begotten of God's promises, to rule], lest that by any means, when I have preached to others, [of the great prize for which we run and sacrifice], I myself should be a castaway+ [rejected as unworthy a place in that choice company which God has predetermined shall be composed of "overcomers"] 1 Cor. 9:27. "Brethren, I count not myself to have apprehended [or grasped the prize to which God called me, and for which I, with you, am running]; but ...I press along the line towards the mark for the prize of the high calling." --(Phil. 3:11-15.) And in the preceding verses he tells us in what way he was running or pressing along the line to win this great prize which God has already predetermined to give to the class whom he would select for it. He tells us that he was casting away former hopes, and ambitions, and honors, as though they were worthless and vile, and spending every effort to win a place in the body of Christ, and to secure a share in the chief resurrection [to spiritual being].

He well knew that, because redeemed, "all in their graves" would in due time "come forth;" but he knew, too, that only the elect "little flock" would be raised spiritual beings like their Captain and forerunner; and he was willing to sacrifice everything (as Christ also did) to obtain a place in that elect class. The apostle knew also that from the moment of consecration he was reckoned a member of that chosen "body" or "bride" of Christ, and that his name was "written in heaven" (Heb. 12:23); and though he had full assurance of faith each moment, because of full knowledge that he was daily a living sacrifice, yet he also knew that for him to turn back, or even to "look back," (or desire to recover that which he had sacrificed), would prove him unworthy of the kingdom position. He well knew that he who wrote his name in heaven when he consecrated and started to run, could blot it out; and that the condition upon which it would not be blotted out was, faithfulness to the end of the race. (Rev. 3:5.) And not until his faithful course was closing with martyrdom did he write, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up [reserved securely] for me, a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."-- 2 Tim. 4:7,8.

Yet, while remembering that God has made the deciding of the matter, whether or not we shall be members of the elect company to which he called us, to depend upon our faithfulness to the end-- "unto death"-- we should ever bear in mind, as Paul did, that the prize is not offered to us because of our worthiness of it, but of God's grace or favor. And that our running is acceptable only because of God's "mercy" in imputing to us the merits of Christ, our Redeemer, as the covering of our inherited weaknesses and imperfections.--Rom. 9:16.

---

*Jesus does not mention himself and the Apostles as seen with Abraham and the prophets; because, though he and the Apostles and all the overcomers of the Christian age will be in and of that same kingdom, they will not be of the human phase or portion of it, but of the spiritual; and like angels invisible to mankind. Men will see only the earthly or human department of that glorious dominion.

+"Castaway" here is from the same Greek word elsewhere rendered "reprobate," and signifies rejected--not accepted.

====================

R835 : page 3

SOME TEXTS OF SCRIPTURE

SHOWN IN THE LIGHT OF THE FOREGOING.

(1) "Let him that thinketh he standeth take heed lest he fall."--1 Cor. 10:12.

(2) "Give diligence to make your calling and election sure; for if ye do these things ye shall never fall."--2 Peter 1:10.

(3) "Whosoever of you are justified by the law, ye are fallen from favor." "Christ shall profit you nothing."--Gal. 5:2,4.

(4) "For it is impossible for those who were once enlightened...if they shall fall away, to renew them again unto repentance."-- Heb. 6:4-6.

(a) "Him that is able to keep you from falling [stumbling] and to present you faultless."-- Jude 24.

(b) "I am persuaded that neither death, nor life,...nor things present, nor things to come,...shall be able to separate us from the love of God which is in Christ Jesus our Lord."--Rom. 8:38,39.

(c) "My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life. And they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all; and no one is able to pluck them out of my Father's hand."--John 10:27-29.

In the light of the foregoing statement of the doctrine of election as deduced from Scripture, the above and similar texts cease to seem contradictory and become clear, harmonious and reasonable. To show the harmony we have

R835 : page 4

selected some of the apparently most contradictory and positive; which will serve to illustrate how all similar statements are in harmony. The first four show the possibility of falling from grace or favor; the three last seem to many to teach that to fall from God's favor is an impossibility.

It is a mistake to suppose that favor and love are synonymous, for though the favor of God always implies his love, yet the withdrawal of favor does not imply hatred. To illustrate: When God created our race representatively in Adam, he placed it in a position of favor, and when it afterwards fell from that favor by disobedience to the conditions, God so loved the race [fallen from his favor] while yet sinners, as to provide a ransom for all; that thereby he might in due time restore all to the original favor, thus giving another or second opportunity to enjoy life as his favor, everlastingly.

Every act must be in harmony with his justice, love and wisdom--not with one alone, but with all of these divine attributes must every act of God conform. Hence in dealing with us, should we fall from his favor, whatever happens to us will be in full harmony with God's character; whatever his justice, wisdom and love indicate to be best. Let us keep this well in mind.

To fall from favor implies that those who fall had first been lifted up, given a vantage ground for present or future possibility and advantage. The seriousness and loss by a fall from favor, depends upon the greatness or amount of the favor spurned or left.

Two of the three of the above-mentioned texts (a,b,c) assure us that God will not withdraw from us any favor he ever bestows; he will never cast us off or cause us to fall. And more than this, his love is so great that he will not permit others to separate us from his favor contrary to our own will. And since his love is so great and his power all mighty, we have full confidence that no power in earth or heaven can forcibly separate us from his love and favors granted us in and through our Redeemer. Here rests our full assurance of faith--none can pluck us from our Father's favor and protection. Here our song is triumphant:

In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside.

Oh what comfort it brings,
My soul sweetly sings,
I am safe from all dangers
While under his wings.

But is there then no danger? There is no danger of others plucking or forcibly separating us from God's favor, or turning his love away from us; the only danger is in our own doings; we can despise or lightly esteem the favors of God, and thus forfeit our privileges under those favors, and fall from them; but we cannot forfeit all favor, except by direct and open apostasy. God will not force his favors upon any, but decides that those who do not appreciate the favors when made fully aware of them, are not worthy of them.

The text above, numbered 1, guards us on this very point; our safety is in a vivid realization of our own helplessness and dependence upon God's favor. To realize our own imperfection and inability to justify ourselves, is the safeguard against that self-righteousness which spurns justification as the favor of God, through the ransom given by Jesus. True humility and dependence upon God, accepts his favor of justification in the way he provides it--through Christ's ransom--and thus prevents these from spurning and counting a common or ordinary thing the sacrifice of Christ-- "the blood of the covenant." (Heb. 10:26-29.) In harmony with this is the text above, marked a. God is able to keep us from falling or even stumbling over his favors; and he is so willing to aid us and keep us, that he has in his Word made every provision for our assistance, and assures us that the Scriptures are able to make us wise regarding his favors, so that we shall be able to avoid falling from them, and obtain them.

And here text numbered 2 applies, and shows that while God has supplied every necessary aid to keep us from falling, he has left the matter in such a way as to make our earnest desire for the promised blessings, a condition of our not falling from or failing to secure, the favors offered us. We must give diligence and attention to the assistance and directions he has provided.

A difference in the extent of the fall and the seriousness of the consequences is shown in texts numbered 3 and 4. The former shows a Jew who had trusted in his ability to keep the Law, who afterward came to see, in Jesus his Redeemer, and became a follower of him and thus reached and laid hold of justification, God's favor granted through Jesus' ransom, who under false teaching had been led to the erroneous conclusion that though Jesus was a good example of holy living, yet all must still be justified, if at all, by perfect obedience to the Law. Paul addresses this one and all such in this text (3), and assures them that by such conclusions they renounce and reject God's favor, and place themselves again just where they were before they heard of Christ--under the Law which could never justify them. Rom. 8:3, margin.

Their conclusion that Jesus was merely an example and teacher was fallacious. There were, and had been, many noble exemplars and good teachers, and in thus regarding Jesus they were rejecting all that was specially valuable in Him. He was "nothing" if not a Redeemer--a Justifier from sin and its penalty. Regarding Christ as an "example" would be of no profit or advantage; nothing could do them any good until past sins were cancelled and they reckoned justified through the shed blood [the death] of Christ. Rom. 5:9.

This fall, though serious, in that it would hinder their progress and keep them on the level of the Jew and unjustified world, would not be an everlasting loss or fall, because if they perceive not their error sooner, the time will come when "every hidden thing shall be made manifest," and when a correct knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord! (or Understand thou of the ransom for sin) for all shall know him from the least to the greatest; and then if not sooner these and the prejudice blinded Jews and all, shall see clearly and enter gladly upon the favor from which the Apostle tells us these were falling.

But the other text (4) tells of a fall from favor that is a far greater loss, and one which can never be regained in this or any age. The Apostle assures us of those who thus fall away, that "it is impossible to renew [or restore] them again" (verse 4). Why is it thus--why the difference in these fallings? We answer: Because the class here referred to (Heb. 6:4-6) have had fuller knowledge; and by having gone along from favor to favor, their fall is without excuse and indicates a deliberate wilfulness, wholly inconsistent with their knowledge. While the others (text 3) were but deceived "babes," these (text 4) were matured and advanced in knowledge beyond first principles. And any who have not advanced to the point of favor here indicated, could not fall from it, and from such state of favor only, is it possible to fall so utterly as to be beyond hope--in the second death.

But notice carefully the conditions of such a fall--the height of the multiplied favors from which, if any fall, it is impossible to restore or renew them. They must have been "once enlightened," brought to clearly discern sin, its penalty, and its ransom price, Jesus' life. They must have "tasted of the heavenly gift," not merely heard of Christ's sacrifice, etc., but tasted in blessed experience the results of that ransom in realizing sins forgiven, and communion and fellowship with God restored, through "the blood of the Lamb." They must have been "made partakers of the Holy Spirit," coming into heart fellowship with God's plans, and for a time at least being co-workers with him--begotten by the Spirit to fuller appreciation of the truth and to new hopes, aims, etc. They must "have tasted of the good Word of God," by experiencing the pleasures, of the appreciated fulfillment of some of the statements and promises thereof, and recognizing a grandeur and beauty, in the as yet unfulfilled portions. These must also have tasted, experienced, or come to appreciate "the powers of the coming age," realizing from the good Word of God the blessings and powers that will then be brought into exercise for the blessing and restoring of mankind, all as the fruit and result of the ransom.

Should such as have seen, tasted, experienced, and enjoyed all these favors then fall away to the extent of "denying the Lord having bought them" (2 Pet. 2:1 Diaglott) denying the ransom--the very foundation of all those hopes and blessings seen and experienced--thus treading under foot the Son of God, counting the blood of the covenant, wherewith they were sanctified (and in which they had trusted, and on account of which they had been privileged to grow in grace and knowledge); if they then count that blood an unholy [ordinary] thing, and despise the favor of God in providing the sacrifice for our sins, (Heb. 10:26-29). FOR SUCH, there is no forgiveness; no restoring from such a miserable fall from such heights of favor and knowledge. And who, except those who thus "fall away," would dispute the righteousness of this our Father's decision? The expression of his justice and wisdom in full harmony with his character of love is that such shall "be as though they had not been" born. The prolongation of such lives could neither be a profit nor pleasure to God, to themselves, nor to their fellows.

The sentence is manifestly just; it is wise, because if these have thus seen the grand outline of God's plans, and despise and repudiate the divinely-appointed foundation of it all, then moral force, the force of truth, is seen to be unavailing upon them, and God sees that it would be impossible to renew them or to make them recognize the beauty of his way; therefore divine wisdom has decided that all thus out of harmony, without possibility of reformation, shall be utterly destroyed as, and for the same reason, that thorns and briers are destroyed. Heb. 6:7,8.

And this same principle will obtain in the next age as well; when the full opportunities of that age of favors are enjoyed by all the world. Those who wilfully reject and despise the precious blood, spurn forgiveness through IT, and thus crucify Christ afresh, despising his sacrifice for sin, will thereby fall hopelessly; because, after having enjoyed the blessings secured by the ransom, they spurn and reject it. Christ dieth no more; the one sacrifice, once fully appreciated and wilfully rejected, leaves such in the same state as though no ransom had ever been given. It remands them again under the original penalty, DEATH, extinction. And, because they had once been redeemed from it as the adamic penalty, and had thus again come under it of their own will and act, it is called second death.

Thus may not all see clearly, God's election of classes for future service, and of nations and individuals for present service, and yet recognize that God leaves his creatures free to exercise their own wills in accepting or rejecting His arrangements and favors? He seeketh such to worship and serve him as serve from the heart--in spirit and in truth; and such pre-eminently are the classes selected in this age and in the preceding selection for the kingdom's positions and honors.

===================

R835 : page 4

HOW SHOULD WE DO?

MR. C. T. RUSSELL--DEAR BROTHER IN THE LORD:--I now again send you my subscription for two copies of the TOWER, also the names of two others. I have been thinking that those who get the TOWER here might come together. All that I have seen of the readers seem to be thinking about the same thing. We would like some instructions as to what we had better do. I am at present a Sunday School teacher here in the Church of England....

I shall be very truly thankful to you if you will tell me what we had better do, about holding a service together to study the Word of God.

Yours, &c.,

R836 : page 4

DEAR BROTHER:--In answer to your inquiry, I would simply repeat the Apostle's counsel: "Forsake not the assembling of yourselves together, and so much the more as ye see the day approaching." --Heb. 10:25. But don't let any undue stiffness or formality hinder you or others from enjoying the liberty wherewith Christ hath made you free. Enjoy your liberty to search the Scriptures, and speak freely one to another, remembering that all ye are brethren, and one only is your Lord.

Meetings from house to house are conducive to free and profitable interchange of thought.

The main object of such meetings should be to build one another up in the most holy faith, to more firmly unite your hearts in love, and to help bear one another's burdens, by your sympathy and by your common sharing of the same sufferings, in your united efforts to preach the truth according to your ability; and the more actively you are engaged in trying to preach the truth to others, the more interesting will your evening meetings become. The need of such conferences as helps will be felt by all thus engaged.

The only test of Christian brotherhood

R836 : page 5

and fellowship is Faith in our Lord Jesus Christ as the one whom Jehovah set forth to be the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Any one who accepts this foundation principle of our faith is ready to build a superstructure thereon. And for the purpose of selecting the proper materials--the gold, silver, and precious stones of truth, and properly fitting and locating them, you meet together.

Order is of course necessary to the accomplishment of any definite purpose, and it is therefore well when a number meet together, for some brother or sister to act as a leader or moderator, and if this duty falls upon each in turn, it may be to the mutual advantage.

Organization, as commonly understood, and as illustrated in the various sects to-day, we could in no sense commend; it is a bondage contrary to the spirit of Christ and the apostles, as well as to their words. Such organization prevents growth in knowledge, as well as hinders the rejection of errors of wood, hay and stubble, already received. It selects by purely human election certain men as the only authorized teachers, and so binds them to traditions, that they can neither walk nor teach others to walk in the path of the just, "which shineth more and more unto the perfect day," while they remain in such organizations. Hence, such organizations are not only not of God, but are radically opposed to God's methods.

To have our "names written in heaven" is quite sufficient; Jesus and the apostles counseled and practiced no more. All the members of the family of God will be able to discern the family likeness without a written description, and the world may know us by our fruits. Our union in Christ needs no bondage but love; it will firmly unite all his members to each other as it unites them to him, their head, and to the Father.

Accepting God's word as truth, each believes so much of it as his consecrated mind is able to understand by the aid of the various helps provided, including the assistance of fellow members (Jude 20). This is the only kind of organization or union recognized in Scripture. In this organization God can and does make choice of some more than others for the good of all (1 Cor. 12:18-31, and 14:3-12); and such are recognized by their brethren and fellow-servants by the ability which God giveth them to bring forth treasures and things new and old, from the storehouse--the Bible--which will stand the investigation of all and every Scriptural test which can be reasonably applied to it. Thus the Lord instructs, feeds, builds up in most holy faith, and causes the entire body to grow in grace, knowledge and love unto the full stature of the body of Christ.

The apostles at the first appointed deacons and elders in each city to have charge of the affairs of the Church, and to moderate or rule as chairmen of meetings, etc., but they did not constitute a perpetual clerical hierarchy. True, they appointed and did not elect these officers at first; but this was probably because the churches were not sufficiently instructed, as well as because the apostles were specially authorized and qualified to do it for them. But it is evident that afterward the members of the body at each place, guided by the spirit of truth, were entirely capable of electing successors to the offices of elder and deacon. The Deacons looked after temporal interests, while the Elders (sometimes termed Presbyters or Bishops) attended specially to the spiritual interests; but there is no evidence (except to the contrary) that the Elders monopolized all the time or authority of teaching the brethren and fellow-members. This is evident from 1 Cor. 12:20,24,25,27-31. All are not apostles, all are not orators, all have not the gift of teaching, but each may and should use the gifts possessed as directed in 1 Cor. 14:26,29-31,33,39,40.

But seeing the danger of human organization, and the tendency to follow present illustrations rather than the method of the apostles, we advise that brethren be chosen for the necessary business merely as such emergency may arise, each using his liberty in Christ in the service of others; in honor preferring one another, except where all possess about the same talents. Thus, for the little while that remains, we shall look more directly to the Head of the body for direction, being without other authorities and rulers in the body--as it was in his first presence. Let every member, every disciple, look to the one Lord and Head of all.

A simple prayer at the beginning for the Lord's blessing, or if convenient, a hymn also, would be an appropriate opening of such meetings, to be followed with the earnest, united effort of all to arrive at a clear understanding of His truth, by his own appointed means, comparing scripture with scripture, and accepting its teaching in simple faith, however it may overthrow long cherished errors. This every sincere child of God will do; and if any do not, their lack of faith should not weaken the faith or retard the others from progress--growth in grace, and knowledge, and love.

The time should be given chiefly to this work of searching the Scriptures to prove "whether these things be so." In our prayers we speak to God, but through the Scriptures he speaks to us. Then let him thus speak to your hearts and to your judgments, and be "swift to hear." A simple prayer of thanksgiving and a hymn or two of praise before parting, are appropriate, solemn, and impressive, if from the heart; every hymn should be regarded as a prayer in metre.

You say you are a teacher in the Sunday School. I hope you are letting the light which God has given you shine; out clear and strong. Don't fail to use every opportunity to let your light shine, for this is not a Gospel of which you need be ashamed. But in all probability you will soon find that, with a very few exceptions, they will not want your light, but showing their disapproval, will endeavor to have you keep silence about it. If you are a faithful steward you will not do this. It is your business to let the light shine; and the truth you will preach at any cost. Do it boldly, and it will cost you considerable. It will either lead to the conversion of that congregation to the truth, or it will lead to your separation from them. You will either go out, or they will cast you out. But if the latter course would attract most attention to the truth, and best bring the light to the people's knowledge, that is the way we should prefer,--not to attract attention to yourself, but to the truth,--that even thus you may reach some.

In the case of ministers, the manner of escape from Babylon is necessarily somewhat different. Most ministers are bound by their ordination vows to preach only the doctrines of their particular sect, hence in such cases that relationship must be broken, before they are FREE to proclaim the whole truth, as taught by the Word of God.

====================

R836 : page 5

BEGOTTEN AND BORN OF THE SPIRIT.

That beginning of spiritual existence, which dates from the moment persons believing in Christ as the ransom for their sin, make a full surrender or consecration of themselves to him; stands related to their final existence as actually spiritual beings (when they shall be "like Him" who is their Lord), as in the natural generation begetting stands related to birth. Really there are three steps of development, begetting, quickening, and birth; and so with those who become "new creatures in Christ" there are three steps which correspond in likeness; and to these corresponding names are attached in the Word of God. We are begotten through the truth--the Gospel (1 Cor. 4:15, and 1 John 5:18). In due time the quickening into activity, zeal, and labor, will give evidence to others that we have been begotten of the truth to newness of life; the new hopes and aims, the spirit of Christ in us, will "quicken [or make active in God's service] our mortal bodies."-- (Rom. 8:11.) And finally [unless we lose the new life, the spirit, and become "castaways"] we shall in the resurrection come forth, or be born into full spirit-power and being, and be "like him" who is the "express image of the Father's person."

It happens that the same Greek word, gennao, represents the same thought as our two words, beget and born, and in our common translation it is rendered beget, conceive, begotten, as well as born, delivered, bear.

For ordinary purposes it made little difference, as the connecting discourse would generally indicate whether conception or birth was meant. For instance, if the father were spoken of in connection with the word gennao, it would be translated beget, for it would

R837 : page 5

be manifestly improper to speak of a child as born of a person of masculine gender. Likewise, in using the word gennao when referring to a woman, born would be its understood significance, since it would be improper to speak of a female begetting children.

But human begetting and birth are used to illustrate or symbolize spiritual processes, and here it is more difficult to determine when gennao should be understood as referring to begetting, and when to birth. It is safe, however, to say that when God is associated with the matter he is always regarded as of the masculine gender; hence gennao, when used in connection with God, should be always rendered beget or begotten. The translators have so used the word in the following instances:--

"Thou art my Son; this day have I begotten thee."--Acts 13:33; Heb. 1:5; 5:5. "He that loveth him that begat loveth him also that is begotten of him." --1 John 5:1. "He that is begotten of God keepeth himself."--1 John 5:18.

On the contrary, in the following cases gennao is rendered born in the common version; whereas we believe, for the reason named above, God being associated with the action, it should be rendered begotten. These instances occur in John 1:13; 1 John 2:29; 3:9; 4:7; 5:1,4 and 1.

In 1 Peter 1:3, ana-gennao is correctly rendered "begotten again," but in verse 23 the same word is rendered incorrectly "born again." Please note these illustrations carefully.

Our special attention is drawn to the use of the word born, in John 3:3-8. The word rendered born eight times in these six verses is the word gennao; and the question arises, does the word, as here used, signify born or begotten-- which? Or should it be some places translated one way and some the other?

It is our opinion that the translation born is correct, except in the first and seventh instances (verses 3 and 7), where we think the significance is begotten. In verse 4 it certainly is correctly rendered born, as the association is feminine. And in verses 5,6, and 8, born is undoubtedly the correct translation, because water, flesh, and spirit, are treated as feminine, the literal rendering of the Greek being born out of water, flesh, and spirit.

Our opinion of the use of the word in verse 7, is that it is a reiteration of our Lord's first statement (v. 3), and verse 3, we think, should be rendered begotten, because to introduce the subject of the second birth (resurrection) so abruptly would be unreasonable, while to introduce the new begetting would be highly proper, as we trust may be seen from the following suppositionary statement of the conversation between Jesus and Nicodemus, of which evidently but a meagre fragment is given by the apostle in the verses under consideration.

Supposed conversation:--Master, I have heard and seen much of you and your work of late. I am convinced that you are a teacher sent of God, for your miracles attest this; but some of your statements seem very inconsistent to me, and I have called to ask an explanation. For instance, you and your immediate disciples go about proclaiming, "The kingdom of heaven is at hand," but you have neither an army, wealth, nor influence, and to all appearance your claim is a fraud, by which you are deceiving the more ignorant. My fellow-pharisees regard you as an imposter, but as I said before, I am sure there must be some truth in your teachings, for no man can do these miracles that thou doest except God be with him. This, then, is my inquiry--the object of my visit--Of what sort, when and from whence is this kingdom you proclaim, and when and how is it to be established?

Jesus.--Your request to have a full understanding concerning the kingdom of heaven cannot be answered to your satisfaction; not that I do not know about it fully, but that in your present condition you could not understand or appreciate it if I would explain (John 3:3). "Except a man be begotten from above, he cannot see [Greek eidon,* to know or be acquainted with] the kingdom of God."

You rightly say that my most zealous followers have very indistinct ideas of the character, etc., of the kingdom they are proclaiming. I cannot tell them for the same reason that I cannot tell you. They could not understand

---

*The same Greek word is translated consider, Acts 15:6. The Apostles and elders came together for to consider [know or understand] of this matter. The same word is rendered behold in Rom. 11:22. "Behold [consider, understand] therefore the goodness and severity of God; also in 1 John 3:1, "Behold [consider, know, understand] what manner of love the Father hath bestowed upon us."

These illustrations substantiate our claim, that Jesus, speaking to Nicodemus, meant that except a man be begotten of the spirit he cannot know, understand, or be acquainted with the doctrines and facts relative to the spiritual kingdom.

R837 : page 6

for the same reason. But, Nicodemus, this is one peculiarity of God's dealings in the present time. He requires obedience to what light is enjoyed before full light is given. In the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required--they must be such as are willing to follow God's leadings step by step, seeing only the next step clearly: they walk by faith and not by sight.

Nicodemus.--But I don't understand you. What do you mean? How can a man be born again after he is grown to maturity? You cannot mean that he must be born again from his mother?

Jesus.--No; let me illustrate what I mean by reminding you of "John the Immerser" and his work. His baptism represented in symbol a change of mind, a beginning of life anew, the sinner rising from the water symbolized a new person. This will at least give you a hint of what I mean by speaking of a new begetting and new birth. John's work was a preparatory one, to prepare men for the kingdom by teaching a change of heart and life as expressed in his baptism. Such a change of heart and life was necessary, but more is necessary; the still higher begetting and birth of which I am now telling you. And except a man have the reform of heart and life, the birth out of water, and be in addition born (out) of the spirit, he cannot enter into the kingdom of God.*

The change to be wrought by this new birth is truly great, Nicodemus, for that which is born (out) of the flesh is flesh, and that which is born (out) of the spirit is spirit. Wonder not then at my first statement, that you must be begotten from above ere you can understand, know and appreciate the things of which you inquire. The difference between your present condition, born of the flesh, and the condition of those who shall enter into and constitute the kingdom I am preaching, is very great. Let me give you an illustration, by which you will gain a feeble idea of the beings who, born of the spirit, shall constitute this kingdom.

Thus is their condition illustrated: The wind blows here and there, you cannot see it though it exerts an influence all about you; you know not from whence it comes nor where it goes. This is as good an illustration as I can give you of those born of the spirit in the resurrection; those who shall constitute the kingdom which I am now preaching; they will all be as invisible as the wind, and men not thus born of the spirit, will neither know whence they come, nor when nor where they go. "So is each one born (out) of the spirit."

Nicodemus.--Your claims seem more unreasonable to me the more I hear of them. I cannot conceive it possible for beings to be present yet invisible, or to go and come unseen, as the wind. How could it possibly be so?

Jesus.--Can it be possible that you, a master in Israel, are ignorant of this simple fact, that spirit beings can be present yet invisible? Have you, who attempt to teach others, never read about Elisha and his servant, nor about Baalam's ass? Furthermore, you are a Pharisee, who professedly believe in angels as spirit beings. But this illustrates what I told you at first, Except a man be begotten from above he cannot see [know, become acquainted with, or understand as reasonable] the kingdom of God and the various things connected with it.

I repeat, that if you would be led of God into all truth, and find a position in the kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come; and this is as rapidly as you will be prepared for it. I have been preaching things now due which you can understand, and performing miracles, and you acknowledge me a teacher come from God, but you have not acted out your faith and become my disciple and follower publicly. You must not expect to see more, until you act up to all you do see; then God will give you more light and evidence for the next step. Hence it would be useless for me to attempt to tell you heavenly things, for you would be no more convinced thereby; nay, my preaching would seem the more foolish to you. If what I have taught, which has been of earthly sort, or illustrated by earthly things which you could and do understand, has not brought conviction enough to your mind to make you a public follower, it would be no more convincing to you if I were to tell you of heavenly things of which you know nothing, for "no man has ever ascended into heaven," hence none could corroborate such testimony. I, who descended from heaven, alone understand heavenly things.+

There is an object in my coming, and before you or others could be begotten of the spirit I must perform my mission. And as Moses in the wilderness, among the bitten Israelites, lifted up the brass serpent, a symbol of the punishment of their sin, even so must the Son of man be lifted up to the eyes of the world of dying sinners. Bitten by sin, and they must by faith recognize in him their sin-bearer,

---

*The expression "enter into" here, has the sense of share, or partake of, as in other cases where the same Greek word is used.

Thus we read, "If thou wouldst enter into (partake of, or share) life," and "Pray lest ye enter into (partake of or share in) temptation." So here the Lord spoke of those who would share in or be members of the kingdom or ruling power as royal officers, and not of those millions who should be blessed by the kingdom, and be under it as subjects blessed and ruled by it.

+The words "which is in heaven," (ver. 13) are not found in the most ancient and reliable MSS. R838 : page 6

the one upon whom their penalty was placed, and by whose sin-offering they were redeemed; that believing on him thus, they might have life, enduringly.

A clear apprehension, then, of this lesson to Nicodemus, shows (1), a begetting, and ultimately a birth of the spirit; and (2), that a natural man, not begotten, cannot know or be acquainted with [see] spiritual truths, even though the great Master himself were the instructor; (3), that obedience to the natural things which they can see, is a prerequisite to advancement in knowledge; as during the entire Gospel Age it has been a pre-requisite to begetting to the new nature. (4). Incidentally the Lord here assures us that what the Scriptures uniformly show concerning angels and God, namely: that they, though present with mankind, would be invisible as the wind, though powerful, will be true also of all who during this Christian age become "new creatures," members of the kingdom. (5). This agrees also with Jesus' other statement to a number of the Pharisees, "The kingdom of God cometh not with outward show, neither shall ye say, lo, here! Or lo, there!" as you might do with a visible and earthly government, "for behold the kingdom of God [shall be*] in the midst of you [visibly present on every hand in power, to bless the obedient and to punish the unruly].

---

*Shall be should be understood here to agree with the words cometh and shall, which precede them in the sentence.

====================

R838 : page 6

THE ALLS OF THE NEW TESTAMENT.

In presenting the Scripture proofs that Christ died for all, and that all being thus redeemed, the restitution of all is thus assured, some of our readers have met with opponents who claimed that in these cases the word ALL is not to be understood as signifying every member of the human family, but merely all believers.

Those who love and hold closely to their hearts the Eternal Torment theory, seem to try in every way to belittle the goodness of God and the value of the ransom which he provided in Jesus, to the measure of their own depraved ideas. They shut their own eyes, and try to blind others from seeing the height and depth, the length and breadth, of the love and plan of God for his creatures. Would that they could hear the Lord's reproof, "My thoughts are not your thoughts: neither are your ways [methods] my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9.

What are the facts? The word all in the English language and its equivalent pas in the Greek may be used either to refer to all mankind, or all of a certain specified class; for instance, all the blind, all believers, etc. Hence to merely use the word all would not be definite enough: the class whether large or small to which all is applied must be judged from the other words of the sentence. For instance, when we read, "They did ALL eat and were filled (Matt. 14:20), the sentence clearly indicates that not all the world of mankind is meant, but ALL of the class mentioned. Again, "All that heard him were astonished" (Luke 2:47); here also the all is limited to the class specified, but means ALL of that class. When we read, "My Father ...is greater than all" (John 10:25) the all includes creatures on every plane of being all men and angels, etc.

The word all in each of the above illustrations is the plural form of the Greek word pas and the same that is translated all in the following passages:

"Death passed upon all men. (Rom. 5:12.) By one man's offence death reigned; and "Therefore, as by the offense of one sentence came upon all men to condemnation, even so by the act of one righteous one, sentence passed upon all men unto justification of life." Rom. 5:18.

Who will deny that the death sentence passed, and is being executed upon all the human race--every descendant of Adam? Who can deny the statement of the Apostle here that it was through or because of Adam's disobedience? Who that has a pure honest heart can deny then the force of the final argument of the Apostle that even so ALL mankind were justified or cleared from that Adamic penalty or sentence, and granted a right to life again, by the obedient act of the righteous one whom God "set forth to be a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world!" (Rom. 3:25; 1 John 2:2.) The same class is referred to by the words translated ALL in both instances. It means ALL as truly and fully in one case as in the other. The same reasoning applies to the use of the same word in 1 Cor. 15:22: "As in [by, through or on account of] Adam all die, EVEN so in [by, through or on account of] Christ shall all be made alive."

The same word all occurs three times in 1 Cor. 15:28; also 1 Tim. 2:4,6, and 4:10; and in Heb. 1:6 and 2:8; and Rev. 15:4 (which see), besides about five hundred other places. The same Greek word is translated every more than one hundred times, of which see Eph. 1:21; Phil. 2:9; Rev. 5:13, and Col. 1:15.

Some have objected to this, that all-- every one--did not pass under the sentence of death through Adam, and refer us to Enoch and Elijah, and those who will be restored to perfection during the Millennial age without having entered the tomb; these, say they, are exceptions to the all who were sentenced in Adam, and it would be appropriate to think of the all justified by Christ's death as likewise meaning not all, but some.

We reply: It should not be forgotten that death takes hold of us before we gasp our last breath; that death swallows up our race gradually; that the dying process may be more slow in some than in others, but is nevertheless progressing; and all are under or in death since the moment the penalty or curse was pronounced and Adam driven from Eden. With Adam the dying process lasted 930 years; but during all that time he was in or under death, both as a sentence and as a fact. Strictly speaking, all are in death--have the dying process operating in them from the moment of birth, though we are accustomed to apply the word dead only to those who are totally dead; speaking of those who yet have a spark of life, as though they were really and fully alive.

Death thus considered as beginning when the dying process began, has been upon all mankind since sentence came upon all through Adam. It was from this standpoint that Jesus spoke of death when he said: "Let the dead bury their dead."--(Matt. 8:22.) Hence Enoch and Elijah were in death, under its penalty, as all others of Adam's sons, from the moment of birth. Where God took them, or why, we are not informed; but that they did not go into the heaven from which Jesus came, and to which he returned, is evident from John 3:13; and it is also evident that they were not made perfect, or delivered completely from death, because the ransom had not yet been paid; and without that sacrifice there could be no actual remission of sins (at most only typical remission through typical sin-offerings), and consequently no actual release from the original death sentence. The same is proved by Heb. 9:22,23, and 11:40, and 1 Cor. 15:20-22.

Consider now, those of the nations not totally dead when restitution times begin. In the light of the foregoing it will be seen that these, with all Adam's children, are in and under death anyhow; even though they be delivered out of it, without going into the great prison house, the grave. Jesus delivers all; ALL are mentioned as "prisoners," some in the prison, and some prisoners in bondage, "captives" not yet barred in. He will both open prison doors and set at liberty the captives.--(Isa. 61:1; Luke 4:18.) Neither have the liberty so long as they are under the bondage of corruption (decay and death), hence the deliverance of the prisoners in the tomb, and the captives not entombed, to perfect life, are equally the work of the Restorer, and both are parts of His great work of swallowing up Adamic death in victory; thus delivering the groaning creation from the bondage of corruption into a condition of incorruption, or life --the liberty of sons of God.-- Rom. 8:21,22.

Thus the alls of the Scripture do support ably, the doctrine that as through Adam all die, even so through Christ shall all be justified again to the life lost. Only the desire to overthrow this grand truth, and to support a narrow theory, could lead to a contrary suggestion, which will melt away as the sunlight of God's plan shines forth in greater strength.

====================

R839 : page 7

THE LORD'S SUPPER.

"For even Christ our passover is sacrificed for us: Therefore let us keep the feast."-- 1 Cor. 5:7,8.

Each year as the anniversary of our Lord's death recurs, it seems necessary to re-state the propriety of its commemoration, not only for the sake of new readers, but also to refresh the memory of all, by calling these precious truths to mind.

The Passover was, and yet is among Israelites, one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the door-posts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the First month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage --free-- therefore, by God's command (Exod. 12:14), they commemorated it every year.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not God given us the key to its meaning by inspiring the Apostle to write (1st Cor. 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US."

Our attention being thus called to the matter, we find other scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that his death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is an exact time-keeper and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact, that in God's plan Jesus was to die at that time. And God so arranged the reckoning of time among the Jews, that it was possible for Jesus to commemorate the Passover with the disciples and himself be slain as the real "Lamb" on the same day. The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening. Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died. Thus every jot and tittle should be, and was fulfilled.

Just five days before his crucifixion Jesus presented himself to Israel as their king, to be received or rejected, when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the lamb must be received into the houses five days before the time of its killing (Exod. 12:3). Thus Jesus made his last and formal presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany. ...On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem,... went forth to meet him (John 12:1,12,13). Then it was that their king came unto them "sitting upon an ass's colt." Then it was that unreceived, he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." Matt. 23:38,39.

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples they could not have understood or appreciated his explanation, because they were not yet begotten of the Spirit. Nor could they be thus begotten until justified from Adamic sin--passed over, or reckoned free from sin, by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer--death.

Thus alone, treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader, what wonder that his heart at times was exceedingly sorrowful even unto death. When the hour had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15,16.) Doubtless he longed to have them understand how it would BEGIN to be fulfilled, a little later on in that very day, by the slaying of the real lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent that they could receive it; for, "As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, "Take (eat), this is my body." (Mark 14:22.) "This is my body, which is given for you: This do in remembrance of me." "And he took the cup and gave thanks and said, "Take this and divide it among yourselves. ...This cup is the new covenant, in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb, to himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which he was about to fulfill. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the typical lamb. Thus considered, there is force in his words, "THIS DO in remembrance of ME"-- no longer kill a literal lamb in remembrance of a typical deliverance, but, instead, use the bread and wine, representatives of my flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive me and my words henceforth "DO THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the typical Passover Supper as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the Law, and must observe its every requirement. Since he at Calvary fulfilled the Law, that "Covenant" is no longer in force even, upon Hebrews.

It would be difficult to determine just when or why, this impressive season for the commemoration of our Lord's death began to be ignored, but it was, doubtless, as a matter of expediency, resulting from that compromising spirit which early began to mark the great falling away, which Paul foretold. Christian people generally, judging mostly from the varied practice of the Nominal Churches with regard to it, suppose that it really makes little or no difference when the Lord's Supper is celebrated. And under this impression, without much thought or examination, they interpret the words of Paul in 1 Cor. 11:26 ("as often") to mean an indefinite time. It reads, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." But a careful study of the context gives conclusive evidence that this was not the case, but that a definite time was referred to. He tells them (verse 23) that he delivered to them that which he also received of the Lord: "That the Lord Jesus the same night in which he was betrayed, took bread, etc." Here notice not only that the time selected by Jesus seemed the most appropriate, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted the night he was betrayed.

How often could the Church break that bread and drink that cup as a proper memorial of the Lord's death? Surely only on its anniversary. When American Independence is celebrated, it is on its anniversary--the Fourth of July. It would be considered peculiar, at least, if some should neglect that day and celebrate it at sundry inappropriate times. And if, speaking of the Fourth of July, we should say, As often as ye thus celebrate ye do show forth the nation's birth; who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary, and once a year would be "as often" as this could be done.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every First day of the week. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. But is there any evidence that the bread was broken as a remembrancer of the Lord's death? If so, why was it never called the Lord's Supper, and why was the wine omitted? Was the cup not as important an emblem as the bread? Take a similar expression: Jesus was known to the two disciples at Emmaus in the "breaking of bread" (Luke 24:35). Who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a glad day, a day of rejoicing, reminding them of the fact that "THE LORD IS RISEN INDEED." Hence the appropriateness of the name Lord's Day, and of its observance by the Church as a day of worship and praise.

The seeming custom of breaking bread on the First day, perhaps, had its rise in the fact that the disciples were few, and came sometimes long distances

R840 : page 7

to meet together, and socially ate their meal together. Perhaps, too, a blessed association of thought and interest lingered round the "breaking of bread" on the First day, when they remembered how repeatedly Jesus manifested himself to them on that day--after his resurrection --and how it was while they were eating that he made himself known. Luke 24:35,43; John 20:19; 21:12.

Even the faint traces of this once established custom in the Church--of celebrating the anniversary of the Lord's death and resurrection--which the Roman Catholic and Episcopal Churches still observe, after an accommodated fashion, on Good Friday and Easter Sunday, has been almost lost sight of by others.

It has been the custom of many of the WATCH TOWER readers to "DO THIS" in remembrance of our Lord's death on its anniversary. Since it properly takes the place of the Jewish type, we reckon it according to the Jewish, or lunar time; and hence generally on a different date from "Good Friday" and Easter, which, following the same method of reckoning, but not exactly, commemorates the Friday and Sunday near the actual lunar date. The Lord's Supper anniversary this year will be on Sunday evening, April 18th, about

8 o'clock; Monday afternoon following being the anniversary of the crucifixion; and the Passover festival week as observed by Hebrews commencing at 6 P.M. of that day.

The teaching of Paul, in 1 Cor. 11:26, is not that we should discontinue this simple and impressive ordinance which commemorates the death of our Paschal Lamb, and symbolizes also our share in his death, as soon as we learn of his glorious advent. Since it is a calling to mind of these facts, and an annual reminder and renewal of our covenant to sacrifice with him, it is proper that it should be observed until, in this time of his presence, we are changed to his glorious likeness--until we drink the new wine of joy with him in the kingdom. Matt. 26:29.

THE IMPORT OF THE EMBLEMS.

It might be profitable to some, to point out the significance of the broken loaf and the cup.

Of the bread Jesus said: "It is my flesh;" that is, it represents his flesh, his humanity which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have had a resurrection from death, to future life; as he said, "Except ye eat the flesh of the Son of man...ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME." John 14:6.

Hence, when we eat of the broken loaf, we should realize that had he not died--been broken for us--we should never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been leavened, as are all other men, by Adamic sin; but his life came unblemished from a higher, heavenly nature, changed to earthly conditions, hence he is called the bread from heaven. John 6:41. Let us then appreciate the bread as pure, unleavened, and so let us eat of him; eating and digesting truth, and especially this truth; appropriating by faith his righteousness to ourselves we realize him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent Jesus, individually, but that after we have partaken thus of him, (after we have been justified by appropriating his righteousness), we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and in a like manner to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the church, as a whole to the "one loaf" now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is one loaf we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a participation of the body of the Anointed one?" 1 Cor. 10:16,17.--Diaglott.

The wine represents the life given by Jesus the sacrifice--the death. "This is my blood (symbol of LIFE given up in death, of the new covenant, shed for many, FOR THE REMISSION of sins;" "Drink ye all of it"--Matt. 26:27,28.

It is by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to LIFE comes to men. (Rom. 5:18,19.) Jesus' shed blood was the "ransom for ALL," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood--death] of the Anointed one?" (1 Cor. 10:16. --Diaglott.) Would that all could realize the value of the cup, and could bless

R840 : page 8

God for an opportunity, sharing it with Christ that we may be also glorified together." --Rom. 8:17.

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." Wine is also a symbol of joy and invigoration: so we share Jesus' joys in doing the Father's will now, and shall share also his glories, honors and immortality --when we drink it new with him in the Kingdom.

Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death and be broken in feeding others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him."--2 Tim. 2:11,12.

WHO MAY PARTAKE.

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, his fellow disciples may not attempt to judge his heart--God alone reads that with positiveness. And though the Master knew beforehand, who would betray him, nevertheless one who had "a devil" was with the twelve.

Because of its symbolism of the death of Christ, therefore let all beware of partaking of it ignorantly, unworthily, improperly --not recognizing through it "the Lord's body" as our ransom, else the breaking of it in his case would be as though he were one of those who murdered the Lord and he in symbol would "be guilty of the body and blood of the Lord."--1 Cor. 11:27-29.

"But let a man examine himself," let him see to it that in partaking of the emblems he realizes them as the ransom price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; else, otherwise, his act of commemoration will be a condemnation to his daily life before his own conscience--"condemnation to himself."

Through lack of proper appreciation of this remembrancer which symbolizes not only our justification, but also our consecration to share in the sufferings and death of Christ, the Apostle says "many are weak and sickly among you, and many sleep." (1 Cor. 11:30.) The truth of this remark is evident; a failure to appreciate and a losing sight of the truths represented in this supper are the cause of the weak, sickly, and sleepy condition of the church. Nothing so fully awakens and strengthens the saints as a clear appreciation of the ransom sacrifice and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man examine himself and so let him eat of that bread and drink of that cup."

====================

R838 : page 8

PARDON.

Pardon implies the removal of guilt. It differs from acquittal. The latter term is applied where guilt is charged but not established. The innocent man, when found to be innocent, is acquitted. He is not pardoned, but justified as an innocent man. But the sinner is not innocent. The dreadful fact of his guilt is established, and cannot be ignored. If he be delivered from guilt it must be by cancellation--by blotting out the record of the guilt--a work which God only can perform. Hence pardon is not an act of acquittal, but the reversal or revocation of the condemnatory sentence of the law. This act takes away the guilt of sin by expiation, and removes its legal results, including the penalty, so that the sinner escapes from punishment as effectually as by acquittal. The sacrifice of Christ expiates the guilt provisionally, and faith in Christ makes the expiation actual, and delivers from condemnation.--Sel.

====================

R841 : page 8

THE CHURCH OF GOD.

The Church of God on earth is not what she seems; nay, is what she seems not. She is not a beggar, yet she seems one; she is a King's bride, yet she seems not. It was so with her Lord while here. He was not what men thought him; he was what they thought him not.

It is in this way that the world is put to shame, its thoughts confounded, its greatness abased before God. And it is in this way that Divine wisdom gets large space over which to spread itself, step by step, and to open out its infinite resources slowly and with care (like one exhibiting his treasures), that no part, no turn in all its windings may be left unobserved. It is not the result only that God desires that we should see and wonder at, but the process by which it is reached, so unlikely to effect it, yet so steadily moving forward to its end, and so strangely successful in bringing about that end.

God is showing us most minutely how "fearfully and wonderfully" all things are made, and we among the rest, in our first birth and in our second, in our natural and in our spiritual growth.

The tree, in winter, is not what it appears --dead; nay, it is what it appears not--alive; full in every part, root and branch, of vigorous though hidden vitality, which frosts and storms are maturing, not quenching. All summer-life is there; all fruitfulness is there; though neither visible. It wraps up within itself the germs of future verdure, and awaits the coming spring. So is it with the church, in this age of wintry night; for it is both night and winter with her. Her present condition ill accords with her prospects. No one, in looking at her, could guess what she either is or is to be; could conceive what God has in store for her. For eye has nothing to do with the seeing of it, nor ear with the hearing of it. No one, in observing her garb or her deportment, or the treatment she meets with at the hands of men, or the sharp, heavy discipline through which she is passing, could take the measure of her hopes. Faith finds difficulty in realizing her prospects, and she can hardly at times credit the greatness of her heritage, when thinking of what she is and remembering what she has been.

It often seems strange to us, and it must seem much more so to unfallen beings, that saints should be found at all in such a world,--a world of atheists,-- a world that from the days of Cain has been the rejector of God's Son, both as the sacrifice for sin and as the heir of all things. It is not on such a spot that we should naturally expect to find sons of God.

If a stranger, traversing the universe in search of God's little flock, his chosen ones, were to put to us the question, "Where are they to be found?" certainly he would be astonished when told that they were in that very world where Satan reigned. Would he not say, "Either this is a mistake and a chance, or else it is the very depth of unfathomable wisdom." For we do not go to the crater's slope for verdure; nor for flowers to the desert. Yet it is so with the Church. It is strange, perhaps, to find a Joseph in Egypt, or a Rahab in Jericho, or an Obadiah in the house of Ahab, but it is more amazing to find saints in the world.

Yet they are here. In spite of everything ungenial in soil and air, they are here. They never seem to become acclimatized, yet they do not die out, but are ever renewed. The enemy labors to uproot them, but they are ineradicable. Nay, they thrive and bear fruit. It is a miracle; but yet so it is. Here the great Husbandman is rearing his plants from generation to generation. Here the great Potter fashions his vessels. Here the great Master-builder hews and polishes the stones for his eternal temple.

Thus, then, one characteristic of the church is the unlikeliness of her present to her future condition. It is this that marks her out, that isolates her, as a gem in the heart of a rock, as a vein of gold in a mine. Originally she belonged to the mass, but she was drawn apart from it, or it fell from her and left her alone, like a pillar among ruins. Outwardly she retains much of her former self; but inwardly she has undergone a change that has assimilated her to "the world to come." Thus her affinities and her sympathies are all with that better world. Her dwelling is still here, and in her external appearance she is much as she used to be; but the internal transformation has made her feel that this is not her home, and filled her with anticipations of the city and the kingdom to come, of which she has been made the heir. Her kindred according to the flesh are here, but she is now allied to Jehovah, and this draws her soul upwards.

Cut off from home and a heritage here, yet assured of both hereafter, she of necessity lives a life of anticipation. Giving credit to the message of grace, and resting on the blood of him through whose cross that grace came to her, she anticipates her judgment.

Realizing her oneness with the risen and ascended Christ, she feels as if already seated with him in heavenly places. Looking forward to the arrival of the King, she anticipates the kingdom. In darkness she anticipates the light; in sorrow she anticipates the joy; in the night she anticipates the morning; in shame she anticipates the glory. "All are mine," she says, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are mine; for I am Christ's, and Christ is God's." In these anticipations she lives. They make up a large portion of her daily being. They cheer her onward in spite of the rough wastes she has to pass through. They comfort her; or when they do not quite succeed in this, they at least calm and soothe her. They do not turn midnight into noon, but they make it less oppressive, and take off "the night side of nature."

"I am not what I seem," she says to herself; and this is joy. I am not the beggard outcast that the world takes me for. I am richer far than they. I live in the future; my treasure is in heaven, and my heart has gone up to be where my treasure is. I shall soon be seen to be what I now seem not. My kingdom is at hand; my sun is about to rise; I shall soon see the king in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept."

Thus she lives in the morning ere the morning has come. She takes a wide sweep of vision, round and round, without a limit; for faith has no horizon; it looks beyond life, and earth and the ages, into eternity.

Beyond the death-bed and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bands of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels as if transported into the kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of peace and righteousness. Beyond the region of the falling leaf she passes on to the green pastures and sits under the branches of the tree of life which is in the midst of the paradise of God. Losing sight of the bitterness of absence from the beloved of her heart, she enters the bridal chamber and tastes the bridal joy; keeping festival even in the desert, and enjoying the Sabbath rest amid the tumults of a stormy world.--H. Bonar.

R624 : page 8

What poor despised company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

"Ah, these are of a royal line,
All children of a king,
Heirs of immortal crowns divine,
And lo, for joy they sing!

===================

R840 : page 8

THE GIFT OF GOD.

Each night is followed by its day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.

Then learn, oh heart, their song of hope!
Cease, soul, thy thankless sorrow;
For though the clouds be dark to-day,
The sun shall shine to-morrow.

====================

R841 : page 8

BEGGARS MIGHT BE KINGS.

Among the Scotch lairds there is one whose father died in a poor house, like a beggar, notwithstanding his possession of the very same riches as his heir at present has at his disposal; but he simply did not know how rich he was. Shortly after his decease, rich metallic ore was discovered on the estate; the mines which were worked at once gave such returns that very soon all mortgages and debts could be paid off, and moreover put the present owner in possession of a nobleman's fortune. His father possessed no less, but he knew it not. Alas, for how many the blessed Word of God is worth no more than waste paper! Therein are contained the richest promises of fullness of grace, of victory over every enemy, of exceeding glory, but because they do not explore these mines they live like beggars, who can hardly obtain a morsel of bread. And lo! There is spread the rich board in the Father's house, with food most exquisite, and the Father himself inviting us to sit down at his table.--Sel.

====================

R833 : page 8

WE must not judge whether things are of God by the good or bad result, since David said that his feet had well nigh slipped in seeing the prosperity of the wicked.

EVERY act of the man inscribes itself in the memories of his fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered with hints, which speak to the intelligent.

THE United Presbyterian, discussing the recent elections in England, says: "England is moving on towards--we do not know what. Its democratic development is slow, yet sure; and though the church seems to be strong, its disestablishment is only a matter of time. The tendencies of the age are too strong even for British sturdiness, reinforced by all the power of sacred traditions, and the old things must pass away to make room for the new."

====================

R842 : page 1

VOL. VII.

PITTSBURGH, PA., APRIL, 1886.

NO. 8.

==========

page 1

ZION'S

Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: NO. 40 FEDERAL ST. ALLEGHENY, PA.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea,

come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

WRITE addresses very plainly, please, in every letter. When you change address say where from, as well as where to.

AT YOUR MEETINGS.

To those who celebrate the Lord's Memorial Supper in the various places, we suggest a careful study of the article --"The Lord's Supper"--in our last issue, and also the "View from the Tower," in our issue of April, 1885. May the Lord be with you each, and comfort and strengthen your hearts for something still to do or bear, before the conflict ends.

COME! FORGET NOT THE ASSEMBLING!

What is true of the smaller gatherings (Heb. 10:25) is still more important in regard to the more general gathering which will take place here in Allegheny, on the 18th inst. and onward. All who can come should make special effort to be here--"So much the more as ye see the DAY drawing on." Come, to do good and to encourage others, as well as to get good and be strengthened yourself. Some have inquired whether there will be an opportunity during the meeting, for them to symbolize their Baptism. Yes, we answer; a very favorable opportunity.

THE GERMAN TOWER.

We have now issued several numbers of our German edition, composed in the main of translations from the English edition, by Bro. Von Zech. We want to get it into the hands of all the truth-seeking Germans possible. You can thus help in "bearing up" and "washing" and making "ready" the members of the body among these. Will you do it? Order all the sample copies you can use judiciously--Free. Those who are canvassing with sample packets of "Food" and TOWER should have samples of the German with them for such.

====================

R842 : page 1

VIEW FROM THE TOWER.

Slowly and surely the morning dawns; slowly and surely the present kingdoms and powers of this world will crumble and fall before the heavenly King and kingdom. Slowly and surely the "strong man" is bound in his own house by the stronger one now present--"as a thief" --unobserved; and his house is being broken up.--Matt. 24:43.

In the midst of the confusion of strikes and riots here and abroad during the past month, it is interesting to note the view of the situation taken by some of the leading secular journals. For though the religious press is most timid and slowest to see and recognize present truth in any form, and while some of the secular papers pander to the prejudices of one class or the other, there are some which take a very correct and liberal view of both sides. We perhaps cannot do better than give extracts from some of these. One says:--

"There are in this country about seven and a half million persons employed as tillers of the soil; more than three and a half million mechanics, and nearly two million others occupied in trade and commerce, together making a total of over thirteen million people engaged in productive industry. Then we have a few more than four million professional men and others connected with the professions. Now what if this thirteen millions of industrial population should nearly all become so intelligent and reasonable as to conclude to cooperate for the welfare of the whole body, instead of pursuing their animal instincts as they now do, and acting upon the principle that every man shall get all he can of every other man, and keep all he gets. Would it not be a glad and glorious day for this struggling world of ours?

"We are among the increasingly large number of enthusiastic people who believe the day is coming and will soon be ushered in when humanity shall co-operate for the general good of all, and that the grab system of the past, still in practice, shall gradually give place to a state of society the chief purpose of which will be to really protect the weakest as well as the strongest member from all harm, and when human nature will have far less of the animal and much more of the intellectual in it than is now manifested.

"Rich men are becoming interested in the condition and welfare of the multitudes of the poor who are trying, in their way, as best they can, to climb up to and live upon higher ground. They are getting tired of the life-struggle necessary to get and to keep an amount of wealth wholly out of proportion to the possible needs of the most extravagant desires, simply for the vulgar purpose of gratifying their vanity, or pride, or lust, or power. The number of wealthy men who realize that getting money merely for the sake of the money, and then standing guard over it all their lives, is about as mean, debasing and slavish an occupation as an intelligent human being can be engaged in for the twenty or thirty years of active business life that is possible, is increasing. Such men are looking about them and honestly trying to find what is best to be done to help their fellow-men. And they are succeeding very well indeed, and doing a great deal.

"Another evidence of the fact that brains are in bloom is found in the position occupied by the great body of wage workers organized and organizing at this time, and in the manner in which they proceed to secure what they conceive to be their rights. They meet with their employers through delegates representing them, and clothed with necessary power to act as shall seem best for the interests of the whole body whose representatives they are. They are the intellectual equals of those with whom they confer, and in all respects are competent to deal with the questions at issue. The day is past in this country when wage workers, as a class, go before wage payers as suppliants seeking the dispensation of favors at the hands of the employers. They meet and confer on equal terms. It is the day of decency on both sides, the exercise of reason, and the pursuit of justice. Failures will occur, and wrongs on both sides will be done, but the principle is established and in the end it will work out the peaceable fruits of righteousness."

Much of the above is very true, but on the whole the picture presented is not truthful--it is too roseate, too bright entirely. It is true that some of the wealthy earnestly desire the elevation of their less fortunate fellow creatures, and it is true that many of the wage-workers are now using their brains for their social and financial advancement; but it is equally true, that selfishness on the part of the masses of both these classes will conflict with and upset the best laid plans for the common welfare and peace. Hence it will yet be found in the end, as the Scriptures have foretold, that the Golden age of blessing--the Millennial age will be ushered in not smoothly, and quietly, by arbitration and without strife, but by "a time of trouble such as was not since there was a nation." A "day of wrath," a "day of vengeance," a day of "distress," ushers in the glorious day of peace and righteousness--the day for which we have so longed, and prayed "Thy kingdom come, thy will be done on earth as it is in heaven."

The trouble will come, because each class will feel that it has rights which the other selfishly refuses in full measure to recognize. The striking spirit, begotten of real as well as fancied and unreal wrongs and rights, begotten in turn of an increase of intelligence ignorantly presumes that it grasps the entire situation, and can fully and quickly remedy the evils. Only time will demonstrate to these the truth from the error, on this subject, and the utter impossibility of imperfect, depraved men forming a perfect order of government--the impossibility of any class of selfish men ruling their fellow-men unselfishly.

Men are beginning to see that Love and Justice must rule the world hand in hand, ere full blessings can come to all; but they will not learn until by bitter experience in this struggle already commenced, that the law and rule they desire is not to come from depraved humanity, but from the establishment of the kingdom of heaven, when God's will shall be done on earth as in heaven."

Nevertheless these throes of anguish which pass over the world by spells, these efforts which grow more severe each time--"as travail upon a woman"--are the very means by which God's Word declares He intends to lead mankind into the desired blessings; proving to them the necessity for and advantage of his kingdom, and overthrowing the powers which for so long he has permitted, to do the best they could at governing, but whose grandest efforts are now proving failures.

That the world is beginning in some measure to see that we are in the great day of the Lord's presence, and that they see him coming in the trouble clouds which each year become more dense, is evident from much that is being written at the present time, of which the two extracts below are samples. We cannot doubt that the Scriptural views of this question, and of the hopes beyond the struggle, advanced through the TOWER and its ten thousand readers--scattered in every nook and corner of civilization, has had something to do with the clearness of views expressed by the writers of these extracts, who are unknown to us.

One under the caption, "The Coming Armageddon," says:--

"There is no issue before the American people so insistent for solution as the relation between labor and capital. Daily it becomes more evident that we will have to rearrange the methods which have done very well and very ill for a number of centuries, as long as the power lay upon one side and the weakness upon the other. The times are changing, and we must change with them. Out of this ruinous and suicidal conflict between the workers and the corporations we must come, at the end, to a settlement which will recognize the altered industrial condition of the people. We are drifting away from feudalism socially as surely as politically. Our progress has not stopped. 'The stream of tendency whereby all things make for righteousness' seems to be now hurrying us to utter ruin. But this is a seeming, not a reality. Out of this ebullient cauldron will be crystallized sooner or later a compromise that will stand as long as it is worthy, and will dissolve away again, as our present system is dissolving, when it becomes unworthy. The pity of it is that we can only reach peace through a bitter and disastrous struggle, of which the present strike is simply an affair of outposts --a skirmish in the dark. Upon the one side is ranged class prejudice, vested rights, and the money of the land. Over against these stand arrayed a multitude, but dimly awake to the possibilities of its power, an army outnumbering the hordes that followed the Asiatic conquerors. An Armageddon is to be fought, fraught with ruin to both victors and vanquished."

Ah, yes! the stream of tendency would long since have wrecked the poor frail bark of human government,

R842 : page 2

had not God himself been holding the supervision of all, and saying to the fierce passions and ambitions of Alexanders, Napoleons and Caesars, Thus far, and no further! And now, thank God, we see that though the present civilization is to go to complete wreck, it will not occur until she has struck upon the shores of the everlasting kingdom of Him "whose right it is" (Ezek. 21:27), and where, no more subject to the tossings of selfishness and ambition, all the families of the earth shall be blessed under the rule of the Prince

R843 : page 2

of Peace.

The other clipping is entitled "An Age of Antagonisms," and runs as follows:--

"When the condition of all enlightened nations is looked into, and the widening antagonisms waged in them brought to view, it looks as if modern civilization were nearing its crisis. The very structure of human society is not only boldly and rudely challenged, but menaced with dislocation. Agencies, forces and interests that have slumbered side by side for ages have waked up to find themselves enemies, and other agencies, forces and interests that have been working together heretofore in a mutually advantageous co-operation, now find themselves precipitated against one another in mortal conflict. That the old dispute between religion and science should have broken out afresh and be waged with desperate vehemence and spirit is not surprising perhaps, in an age remarkable for bounding intellectual vigor, research and unsparing criticism; but this is only one phase of a warfare that pervades every department of life. Labor against capital and capital against labor; combinations of producers against consumers and counter combinations of consumers against producers; pooled railroads against shippers and shippers against the railroads; proletarianism against property; anarchism against public order--these are the conspicuous phases of a world-wide strife which extends to the smaller matters of life and breaks out in quarrels about what we shall, and what we shall not eat and drink; quarrels over ritual worship, hostility to the public schools, butchers' leagues against the transportation of dressed meat, and leagues of small dealers in specialties against the great bazaars that are breaking down their business.

Society is organizing itself into combinations and fraternities for offence and defence, and fealty to these has grown into a sentiment before which patriotism, friendship and even religion are beginning to bend. We see no revolutions and insurrections--and it is probable that these will be avoided--for new agencies less violent and quite as effective have been discovered. Numbers combine against an individual or corporation, and by means of a boycott, deliberately resolved on and pitilessly and persistently enforced, reduce the victim to submission. The formidable tendency towards an oppressive centralization is desperately resisted by organized and artificial efforts in behalf of disintegration--and so it comes about that society is confronted with problems which its own constitution and experience furnish no solution for, and before which rulers, cabinet ministers, statesmen and economists confess their helplessness.

It is not possible at present to foretell what this strife will result in. Its universal prevalence is a symptom that society is not satisfied with itself, and modern civilization, so productive of human triumphs over the forces of nature, is still attended with conditions profoundly unsatisfying."

Only from our stand point can the sunshine on the other side the darkness, be clearly seen. Only from the stand point which recognizes the Lord's presence,-- that we are now in The Day of the Lord --is there ground for rejoicing. Lift up your heads ye saints of the Lord, for your redemption draweth nigh; the sufferings of Christ are nearly ended, the glory soon shall follow. Then "the glory of the Lord shall be revealed and all flesh shall see it" and be blessed under it.

====================

EXTRACTS FROM INTERESTING LETTERS.

Atlanta, Ga.

MR. RUSSELL:--DEAR SIR: Enclosed find postal order for Diaglott, Concordance, and subscription.

I am a member of the Presbyterian church, and have been for quite a number of years, but have never been satisfied with my profession of faith, and never could understand the Bible until a friend gave me a copy of "Food for Thinking Christians," which has given me a thirst for the Scriptures. I have read a few copies of ZION'S WATCH TOWER, and think I am on the right path. God grant to show me his way and make his path plain. If you have back numbers of paper for this year, please date my subscription from January.

Yours, longing for truth, __________.

Binghamton, N.Y., March 15, 1886.

DEAR BRO. RUSSELL: We are still here, and enclose a list of names and report. I think my course of lectures closed auspiciously as I could think, if not wish.

Some told me that if the series did no other good, it at least softened the attitude of the fiery dogmatic Free Methodists, who expect to run away with all that dare try conclusions with them. At the meeting yesterday they showed, as a result of my answers to their questions at the stand and in the papers, that they were better disposed and had "changed their minds," both as to methods and as to denying all except tradition. At first they knew everything. The congregation increased, and many expressed regret that the lectures closed. The last lectures were received with great warmth and expressions of benefits received. I stay till to-morrow to have conversations with parties to-day. You see work is plenty for the willing. Surely I begin to see why the Lord sent me this way. Mrs. A. joins in kind remembrance, sympathy, and prayers for all saints, but especially for you, dear Bro. and Sister Russell. In Christ,

J. B. ADAMSON.

Bramley, England.

DEAR SIR:--It is with heartfelt gratitude that I reply to your letter, which I received this week, and I trust that I clearly understand all that you have so plainly set before me. I see that what I thought was "light" before was not the "true light." It seems at last what I have been seeking ever since I was twenty years old; and truly I have not known one hour of real rest of mind all these ten years, and I cannot but sincerely regret so much time in a sense wasted. It is exactly as you put it--I believed that if I trusted in Jesus I should be saved, and would doubtless be given a sense of my "acceptance in him." Now I see it to be true that he died for all, therefore, of course, for me, and the difficulty of believing is gone. The difference of this way is almost inexpressible in the relief of mind it gives to receive it, after being so long harassed by the other. It is indeed "good tidings of great joy," and I wish I had more ability to help to spread it. I was very much astonished to find that you thought I could be one of the "overcomers" of this age; it did not appear to me that there could be any possibility of it. I do not think I have had much desire to live to the "flesh" for some time, but still I have not understood what the life of consecration meant. I am learning much from the WATCH TOWER teachings. I have read with great interest the articles marked in one sent, of February. It all seems clearly scriptural, for I can see it plainly enough in the Bible now. I used to be almost afraid to read some parts of the Bible, for they appeared to contradict one another, but always thought the fault lay with myself --from a wrong state of heart. I have but one friend who receives the WATCH TOWER views, and he thinks I have gone too far. The articles on the "Mediator," in the October number, feasted me for some time; and another one, too, in the February, '85, TOWER: "Except a corn of wheat die." I know that I do appreciate God's goodness, and am able to love him now as I never could before, but did not think that I was a special recipient of his favor, and can scarcely realize the precious truth. I have no one with whom I can speak on these subjects, and therefore my WATCH TOWERS are so eagerly looked for.

With the endeavor to express my gratitude to those who have proved so truly my friends.

I remain most faithfully yours,

Sampson County, N.C.

DEAR BRO. RUSSELL: Your letter and sample copies of the TOWER, etc., came to hand in due time. I have been hindered from doing much harvest work by sickness in my family until about three weeks ago, when I commenced trying the plan for harvest work in this community, and it is working exceedingly well among the Methodists and Missionary Baptists here. The members of the churches come in crowds to my school-house appointments and many of them are manifesting great interest in the "good news." They say that their preachers, some of whom are saying this doctrine is dangerous and false, must prove it so by the Bible or they are done with them and their doctrines. Some of the preachers promise to meet me and prove this doctrine false, but when the time comes they are absent. I am now called upon to make more appointments than I can fill under my present circumstances, but I will do all I can. I have appointments for each week to which I walk, one of which is twenty miles, another ten miles from home. Three brethren and four sisters have come out of the F.W.B. Church from whence I came, and are trying to run for the prize, thank the Lord. We now realize that the "harvest truly is great, but the laborers are few." May the Lord send forth more laborers into his harvest is my prayer.

Hoping to hear from you soon, I remain yours in fellowship and service.

Hill, Pa.

BRO. RUSSELL: I am much pleased with your work and publications. Please continue to send your paper. I love its doctrines and spirit. Am in full sympathy with your plan of labor. I am an itinerant minister, but expect to be free from such bands soon. Your brother in the labor and love of Jesus.

Stratford, England.

DEAR SIR: Will you kindly forward the ZION'S WATCH TOWER. I had an opportunity to glance through the number for January, and there saw your notice, and so I decided to write for them. There are several things in the number for January that I should like to go through very carefully. Through reading one of your papers I was led to look at one or two verses, where the coming of Christ is spoken of, and found that it really meant that he is present. I have been long ago tired of sectarianism, and am now speaking out the word of life without regard to sect, leaving it with God to supply my needs.

New Orleans, La.

DEAR BRO. RUSSELL: Inclosed please find my subscription for 1886, and also addresses inclosed. I have not had a chance to do much work in the vineyard of late, as I am working on board a tugboat. The Lord has given me the two men--two brothers--I am working with. They are Italians by birth, and are very earnestly interested in the glad tidings, although raised in the Church of Rome; it is to their address the WATCH TOWER is ordered. May the Lord of the harvest continually guide and direct you, is my prayer.

Yours, etc.,

R807 : page 2

Putnam Co., Ind.

DEAR SIR:--I have distributed the pamphlets you sent, as I thought to the best advantage, and I can already see good fruit. The people are reading, some sitting up nearly all night; they say they cannot stop after commencing to read "Food." In this neighborhood we have had all kinds of preaching, but about five years ago there seemed to come a change over the minds of the people in this locality, providentially it seemed. We went to reading the Bible for ourselves, and the result is, some of them are Universalists, some are Infidels. The fact is they are like sheep without a shepherd; but the WATCH TOWER comes to them as the Shepherd of the little flock did in Christ's day. We are beginning to see eye to eye as it was foretold by the prophets, and to have greater love for one another, and greater love to God, and faith in the Scriptures. The inconsistencies of the modern Christian theories are all laid bare now, as we see that God has a plan and a due time for all things. Yours very truly, in great faith.

page 2

Chicago, Ill.

DEAR BROTHER IN THE LORD:--It is with pleasure I write you so soon again. It is encouraging to know that among the lowly houses there are ears to hear. Enclosed please find address for a new subscriber for the Z.W.T. for a year.

R807 : page 2

Kansas.

DEAR BRO. RUSSELL:--The tracts which you sent me are drawing out such an amount of thought that I would like to canvass this place and adjoining towns. Please send me some more copies. I think I can make good use of them. At present I am giving only a part of my time. But I want to increase the time as interest increases. I have been trying for a week to take up the other copies to redistribute, but they will not give them up. So my canvass must be short with so few copies. Yours in hope of a better resurrection.

R843 : page 2

WATER LILIES.

How lovely are the lilies which grow in the water! They never pine with thirst; for their root is in the stream, their leaves float upon it, and their flowers peep forth from it. They are fit emblems of those believers who dwell in God, who are not occasional seekers of divine fellowship, but abide in Christ Jesus. Their roots are by the rivers of water, and therefore their leaf shall not wither. A Christian minister once said to an aged Christian, "I pray the Lord often to visit you in his love." "Visit me!" cried the beloved saint. "Why say visit me? He lives here. Jesus dwells in me." To that abiding fellowship, we ought each one of us attain. "Blessed are they that dwell in thy house, they will still be praising thee." This is going to heaven in a Pullman car, riding luxuriously as well as traveling swiftly. In this style of religion there are no doubts and fears; abundant grace drowns all mistrust. A little grace will save, but it will not make us sure of our safety. The fulness of the blessing can alone secure us the joy of it.

The longer I live, the more sure do I become that our happiness in life, our comfort in trouble, and strength for service, all depend upon our living near to God, nay, dwelling in God, as the lilies in the water. To grow on the banks of the river of the water of life is good, but to grow in the stream is far better. God's lilies need to be in him who is their life. With all the earnestness of my soul, I would entreat all whom I love to cultivate continual communion with the Lord. It may require great watchfulness, but it will well repay the believer for all his care. This river hath golden sands. Fellowship with God is a land which floweth with milk and honey. I would rather spend an hour in the presence of the Lord than a century in prosperity without him. There are secrets of unknown delight, which can never be known to us till we rise above the outward and worldly, and come into the life of God, which is the life of heaven. By faith this is to be enjoyed even now. The faith which brought us life at the first, is the same by which we attain to life more abundantly. -- C. H. Spurgeon.

====================

R843 : page 3

JESUS OF NAZARETH.

In the gray twilight of a dreary morn,
A prisoner stood, defenceless and forlorn,
While, to a Roman judge, with boisterous breath,
His fierce accusers clamored for His death.

It was the Christ, rejected and abused;
The King of kings, his sovereign claim refused;
The Son of God, abandoned and betrayed,
An outcast, in the world which he had made.

It was his chosen people whose demand
That timid judge was powerless to withstand;
And, while their baseless charges he denied,
He gave their victim to be crucified.

His chosen people! those he loved and blest;
Whose little ones he folded to his breast;
Who cried more fiercely, as unmoved he stood,
"On us, and on our children, be his blood!"

Oh, Holy Savior! may thy grace reverse
The dreadful import of that reckless curse;
And, on their children, thy atonement prove
“The blood of sprinkling," through Redeeming Love!

-- Francis De Haes Fanvier.

====================

R843 : page 3

FEET WASHING.

In Eastern countries, where sandals were worn, and the feet thus exposed to the sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Jesus had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the kingdom he had promised to share with them. He had rebuked this spirit, which he foresaw would injure them in proportion as it grew and strengthened. So indeed it did in the fourth to the sixth centuries, blossom and yield bitter fruit in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain. He had taken a little child and set him in the midst of the disciples, and said, Except ye become (artless and simple) as a little child, you are not fit for the kingdom for which I am calling you. He had said, Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would

be chief, let him become chief servant (Mark 10:42). They who serve you most, you must mark as your chief ones. I am the chief servant myself, for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service towards you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their service sake. 1 Thes. 5:13.

But for all this, the spirit of pride and a desire to "lord it" over others, and be reverenced as chief, was there, even after three years and a half spent with the Master, and under his example; and as he was about to leave them, Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So after the Passover supper was over, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for Him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am: If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby and helped in my service, and prepared for the kingdom in which I have promised you a share.--John 13:4-17.

That the lesson had its designed effect we can scarcely doubt, as we look at the course of several of the Apostles, and see how, with much self-denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done"?--was the example in the principle, and lesson of service one toward another? or was the example in the method of service, in the ceremony of feet washing? To suppose the latter would be to hide the real lesson under a form. And if the example was in the form, then every item of the form should be observed: an upper room--a supper-- sandals should be worn--the same kind of garments--the towel girdle, etc. But no; the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner, is what we should follow--and blessed will we be, in proportion as we do follow it. In that proportion we shall be prepared for the everlasting kingdom and service of God.

Those now living in Eastern countries where sandals are still worn, may find an opportunity now to follow the example in other forms, as well as in the same form which the Master used; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we refresh them? How can we show them our love and sympathy according to the Lord's "example"? Not in this climate by washing their feet--this would be an inconvenience the very reverse of a pleasure, and a service to them, and therefore contrary to the "example." But we can serve the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them--figuratively speaking, to wash their feet.

Don't wait until they ask you to assist; for in proportion as they are developed disciples, they will not beg your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of the Master's spirit, they will not be complainers, but will live "always rejoicing"--rejoicing in tribulation even.

Be not ashamed of but seek and rejoice in such service of the "body"--"ye do serve the Lord, Christ." But still more important than temporal service, is our service one of another as new creatures. The washing of the body with the truth --the sanctifying and cleansing of it with the word, is in progress now. (Eph. 5:26,27.) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-denial, the greater you will be in the eyes of the Master, the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and its service.

Follow on then the noble "example" of Jesus; wash and be washed one of another, cleanse and purge away the defilements with which each comes in contact in the world daily, that ye may be clean "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.

====================

R844 : page 3

BEAR UP THE FEET.

"Judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way."--Rom. 14:13.

"He shall give his angels [messengers, servants] charge over thee; they shall bear thee up in their hands, lest thou dash thy foot against a stone."--Psa. 91:11,12.

Every gathering of the saints, even of two or three, is an assembling of the members of the body of Christ, and the various members are represented. So also the entire number of saints in the world to-day, or in any day, represent the one body. And yet the entire body is but one; and looked at in still another way, we see the head first, and the succeeding members following in order, leaving those members of Christ who are alive and remain unto the presence of the Lord to represent the last members --the feet.

It is to these that the prophet refers above; not the literal feet of Jesus, but the feet members of his body. (Many improperly accept Satan's interpretation of this passage, notwithstanding Jesus' rejection of it--Matt. 4:6,7.) The prophet makes the statement that the Lord will make special provision for the help and support of the "feet," just after giving a description of the evil day which the "feet" class will experience --the dark day, when the arrows of error will fly thick and fast; when the pestilence of Infidelity will stalk abroad; when all, except the "feet" class, shall fall--thousands falling on every hand. The question shall no longer be, Who will fall? but, "Who shall be able to stand?" These, the real feet members, shall not fall; these shall have special help; God will send them messengers, whom he will specially instruct or charge that his will shall be accomplished, and the true overcomers be upheld, and neither stumble nor fall.

Blessed assurance! cause for trust and confidence, that if we abide under the protection with which he has covered us, we shall be safe and come off conquerors, and more than conquerors, through him who loved us and washed us in his own precious blood. But the thought specially in mind is this: Not only are those who scatter the pestilence, and shoot out the arrows of error, and cast stumbling blocks in the way, men in the flesh, but those messengers whom God will use to bear up the "feet" and keep them from falling are also human agents. Both classes are servants--serving some cause, either of truth or error; serving some master-- the God of truth, or Satan, the father of lies and errors. No matter whose uniform we wear, his servants we are to whom we render service. If Satan can get into the service of error those who profess to serve the Lord, he is the more pleased, and the more successful. Hence, as the Apostle advised us, we find it in this evil day--the ministers, or messengers, or servants of error, will appear as messengers of light, and their influence will thereby be the greater; and all not fixed upon the rock foundation of Christian hope, will be sure to fall. All not protected by the armor which God's word supplies are sure to fall pierced with the arrows of error.

Of two things then be assured--we each must serve one side or the other in this battle of the great day of God Almighty, which has to the church a different phase from that in which it will present itself to the world. Our strife is with spiritual adversaries, a battle between truth and error on religious subjects, while there is a conflict also between right and wrong, truth and error, as relates to political and temporal affairs. On which side are you serving now? Are you scattering error by words of your own, or reading matter, or in other ways

R845 : page 3

doing that which will smite down and stumble your fellow pilgrims? or are you giving the more earnest heed to the special "charge" God has given us regarding the dangers and pitfalls of this day? and are you thus "bearing up" the fellow members of the body--the feet? Are you earnest in rightly dividing the word of truth? and are you careful to put before others, only that which you have thoroughly examined and proved to the extent of your ability by the word of God? Are you one of Satan's messengers being used of him to overthrow the faith of some, and to remove "the feet" from the grand rock of faith--the ransom? or are you rendering yourselves as servants of righteousness and messengers of God serving and blessing the feet? If the one, you are stumbling and defiling the "feet;" if the other, you are bearing up and washing the "feet."

True the errors will test the armor of each, whether you shoot any of them or not; and it is also true that the "feet" shall be borne up and not dashed, whether you assist or not; but the question is none the less important to each of us, and will demonstrate our faithfulness or unfaithfulness, our worthiness or unworthiness to be members of the feet class ourselves.

Blessed shall be that servant whom the Lord shall find giving meat in due season, especially when He is present. (Matt. 24:45,46.) Such, as messengers of God are serving, strengthening, and bearing up the "feet" of Christ. The same thought is beautifully expressed in Rev. 19:7. The bride is made "ready" for the Bridegroom by herself; each member assisting one another results in the preparation of the whole. Not that we could make ourselves ready of ourselves, but that we aid each other in making use of the various arrangements for our readiness provided by our Lord--the robe etc.

Judge--examine yourselves--that none of you "put a stumbling block, or an occasion to fall, in his brother's way."--Rom. 14:13.

====================

R845 : page 4

WE SHALL NOT ALL SLEEP.

Believing the Bible teaching concerning death, that it is the extinction of life, and that it is only likened to a sleep in view of a promised resurrection, we have special interest in the statement of Paul relative to the awakening of the Church, the first or chief resurrection. He says: "Behold I show you a mystery. We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." The time for this instantaneous change is here shown to be under the sounding of the last trumpet, elsewhere referred to as "the seventh trumpet," "the trumpet," and "the trump of God." The sounding of six of these symbolic trumpets is already in the past, fulfilled in events which have transpired on the earth corresponding to the symbolic prophecies foretold in connection with them; and we are now living under the sounding of the seventh trumpet, during which the resurrection of the Church is due.

The sounding of this seventh symbolic trumpet marks some of the most momentous events that the world has ever known, though at first they come so gradually as to be observed only by the watchers--the faithful students of the sure word of prophecy. We find ourselves today in the very midst of these events.

Notice some of the striking events of this trumpet. During its time of sounding "The Lord himself shall descend from heaven." He "shall gather together his elect," the "little flock" of faithful ones, his "jewels," "from the four winds, from one end of heaven to the other," out of Babylon. (Matt. 24:31.) "The dead in Christ shall rise." (1 Thes. 4:16,17.) The living members of the body of Christ--"shall be changed." (1 Cor. 15:51-52.) "The nations" become "angry." (Rev. 11:18.) "The kingdoms of this world become the kingdoms of God." (Rev. 11:15.) Reward is given to the prophets and saints (verse 18), which implies their resurrection, since they could not be rewarded while dead; and the dead world will be brought to judgment--trial (verse 18). Briefly stated, it is the time of the Lord's second glorious presence and reign; the time for the gathering together and exaltation of his elect church, both from the grave and from among the living; the time for the overthrow of the present powers that be, and the establishing of the new power--the kingdom of God, both in its spiritual and earthly phase; and then the awakening and judging of the nations--the great work of restitution.

These events do not all succeed each other, requiring that one must be finished before the other can begin, but several parts of the work progress simultaneously. While the church is being gathered, the nations are mustering their forces for the great conflict; and while some of the saints are being changed from human to spiritual, others remain in the flesh, and probably some will so remain until the great conflict is almost over. This would appear from the words of the Psalmist, suggesting the proper attitude of mind for those who shall remain through these troublous times:--"God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth [the present organization of society] be removed; and though the mountains [kingdoms] be carried into the midst of the sea [overthrown by the unrestrained forces, the "sea" class]; though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof."--Psa. 46.

Already we hear the roaring of the troubled waters, and feel the shaking of the mountains, yet we fear not; nor will we, if permitted to remain even till they sink in the midst of the sea. God's truth is our shield and buckler, and therefore none of these things move us; they only cause us to rejoice the more, because we realize that all this is necessary in order to bring the nations to the recognition of and submission to God.

It is to this time of the sounding of the seventh trumpet, this time of the advent, that Paul directed attention, saying "We shall not all sleep." Paul and all the Church from that day to this, have slept waiting for the day of Christ, now being ushered in. Now the blessed time has come to which they in hope looked forward.--2 Tim. 4:8.

Those who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received, and according to Paul's word, not an instant of unconsciousness intervenes. Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God.

The work of the new kingdom is now in progress, and the body of Christ, whether in the flesh or in the spirit, (resurrected,) are all actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case. If the work to be done while in the flesh were all finished, then doubtless all of the elect company would be speedily changed to the spiritual plane where they can work to advantage. "Ye are my witnesses," said the Lord, and it seems that the world has never yet been left without a human witness for God. And it is our privilege to be his witnesses now, and to stand as witnesses for God until "changed" to the higher plane. So long as the saints now abide in the flesh, it is an evidence that God has a work for them to do, either for themselves or others here. However humble, then, may seem the sphere of any of the consecrated ones, they should remember that God has a work for them to do here and now --a work which, if engaged in heartily, as unto the Lord, will not only enlighten others, but specially discipline and develop themselves spiritually. If idlers in the vineyard of the Lord, or if we go about his work complainingly and grudgingly, as if by constraint, we are proving ourselves unworthy of the great reward, and the Lord who reads the heart will make no mistake in judging us.

Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible, except to the eye of faith. We need not expect large results in the present time. Neither Jesus, nor the Apostles, nor any of the saints, saw large results of their labors; but they were willing to work for the small results, and trust the future under God's providence, to justify the sacrifices made in the service. We may sow in tears, but shall, in due time, reap in joy.

With such a glorious hope in view, to be realized as soon as this weary humanity shall have exhausted its strength in the present service, who of this faithful consecrated class may not profitably sacrifice himself in the blessed service, and rejoice even in the midst of tribulation with joy unspeakable and full of glory? Truly we should rejoice in the Lord always, and in everything give thanks, knowing that our labors are not in vain in the Lord, and that the trial of our faith is for our profiting and development as new creatures. "Count not your lives dear unto you," for "Blessed are the dead which die in the Lord from henceforth"--their labors shall cease, but their work shall continue. Rev. 14:13.

MRS. C. T. RUSSELL.

===================

R846 : page 4

I AM THE RESURRECTION AND THE LIFE.

As the time draws near for the commemoration of the closing scenes of our Redeemer's human existence, our minds are drawn to the consideration of the blessings secured for the human race through that great sacrifice. And as the long foretold signs of his second glorious presence and reign become more and more manifest, we lift up our heads and rejoice, knowing that our redemption draweth nigh.

The death of Christ secures for all mankind the blessed boon of resurrection, --a restitution. That ransom price laid down at Calvary secured for all mankind the right to live again. And the resurrection of Christ--not to the human nature (for that was the sacrifice laid down forever in our room and stead), but to the divine nature, with all power in heaven and in earth given to him--is proof and manifestation of the power which shall accomplish the great work of resurrection for those whom he purchased with his precious blood.

The time of his second presence is stated to be the time for the restitution of all things,--the time for the raising of the dead. Every indication, therefore, which we see giving evidence of his presence, is but the introduction to other and greater signs to follow shortly. The first accompanying signs of his presence are those of trouble;-- "Behold he cometh with clouds." We have watched the clouds gathering for several years past, knowing that, according to the sure word of prophecy, they must soon overspread the whole heavens. And now the darkness increases, and we rejoice, knowing that these things must be, and that they are the disguised harbingers of a lasting peace and better state, and will not last forever. A few more years will find these events, their rise, progress, and culmination, numbered among the things of the past; and then what? Then the whole world will have come to recognize the presence and power of Christ; the kingdom of God will be actually "set up" in power and control of the world; the "old heavens," the present ruling powers, will have passed away, and the "new heavens," the kingdom of God, will have come. Then the work of restitution will begin--the restoring of the dead to life, and of the living to health and perfection, the restoring of truth and righteousness, and the establishment of justice.

Until the present heavens shall have passed away, the dead, except the Christ--the Church, head and body-- shall not be awakened; but when the new heavens are established, they shall be remembered and brought forth. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep." (Job 14:11,12.) This is a blessed provision; they shall not be awakened until surrounding circumstances, etc., shall be more favorable than at present, for their trial. The great conflict of this evil day, which shall terminate in the passing away of the old heavens and the complete binding of Satan, must first be at an end. For this Job prophetically prayed, saying, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time and remember me." He adds: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."--Job 14:13-15.

Job also shows that the hiding in the grave means destruction, and that the coming forth is a re-creation, when he says, "Now shall I sleep in the dust; and thou shalt seek me IN THE MORNING, but I shall NOT BE." (7:21.) If he is not in existence, yet comes forth when called (14:15), the calling forth is a re-creation.

For six thousand years God has been turning man to destruction, and when the present storm shall have passed he will begin to say, "Return, ye children of men." (Psa. 90:3.) What tidings of great joy for all people are these! But only those who have implicit faith in the promises of God can now rejoice in the glorious prospect. All the hope of the world is in the resurrection, yet even Christians now have little or no faith in it. Regarding death, not as destruction (Psa. 90:3), but as the gateway to heaven or to eternal punishment, they see no place or necessity for a resurrection; and to them this doctrine has lost its power.

It was not so with Paul. He taught that if there were no resurrection, then those who had fallen asleep had PERISHED, and that hopes for a future life were vain. (1 Cor. 15:15-18.) And while thus defining death to be destruction, he asks, "Why should it be thought a thing incredible that God should raise the dead?" (Acts 26:8.) If God has power to create and to destroy, has he not power to restore or re-create that which he destroyed? Surely this is not beyond the scope of divine power. And though it is as impossible to understand the philosophy of the resurrection as of the first creation, we accept both on the authority of God's word.

Jesus said to Martha, "I am the resurrection and the life," and then he gave an illustration of his power in awakening Lazarus to life. As we hear these words repeated at the graves of friends, and realize that they fall upon the ears of many as empty sounds, when they were designed to comfort and cheer bereaved hearts, we long to have them see and feel their blessed import. When awakened from death and brought to a knowledge of the truth, those who believe in Jesus as their Redeemer, who purchased their redemption with his own precious blood, and who walk in obedience to his commandments, may have life, everlastingly.

As we read God's word and recognize the foretold signs which show that these things must shortly come to pass, we hail with joy every indication. Truly we have cause to rejoice always, and in everything give thanks.

====================

R846 : page 5

INCREASE OF CRIME.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves [selfish], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." --2 Tim. 3:1-5.

While on the one hand it must be conceded by all that we live in a day preeminent for its benevolent institutions and reformatory measures, reaching even to the care of the dumb animals as well as the human kind; though it is a day of large salaries to favorite preachers, and large donations for church buildings and other purposes, yet on the other hand it is a day of increase of crime and of decrease of vital interest in godly things, as ably summed up in the last statement of the apostle quoted above; outwardly there is a form of piety--actually it is merely a benevolence and morality inspired by the increase of general intelligence.

Brother Brookman sends us the following extract on this subject, which may be read with interest as showing the increase of crime in one short year, 1884. If the contrast were for a longer period, say between the years 1884 and 1854, the increase of crime shown would be much more startling. It runs thus:--

"One of the leading journals, which is in full accord with the popular belief that all things are making rapid progress in the right direction, publishes the following statement of the murders and suicides committed in this country in 1884 as compared with 1883:--

"'The statistics of crime in this country for the year just closed are in some respects quite startling. For instance, the murders foot up 3,377, against 1,494 in 1883--an increase of more than 5 per day. The number of executions for murder during the year was 111, only 5 more than in the year preceding; but it is proper to add that public sentiment did something toward the correction of this discrepancy between the number of killings and the number of hangings by applying lynch law to 219 murderers, against 92 thus disposed of in 1883. In the matter of suicides the showing is equally remarkable, the cases for 1884 numbering 1,897, against 910 during 1883. These statistics are not complete, of course, but they are nearly enough so to demonstrate that the past year was, for reasons of some kind, peculiarly given to the taking of human life by violent means.'

"Of course it does not suit the purpose of the optimists to dwell upon tables like this, and, so far as observed, not the slightest notice has been taken of it in any periodical of any kind. But notwithstanding the silence, the fact remains, and is worthy of at least passing thought. It is natural and easy to close the eyes to that which is disagreeable, but whether it is always wise to do so is quite another question. One of the strongest denominations in the land boasts of building a new meeting-house every day in the year, but when there are five more murders every day for the entire year than during the preceding year, and more than twice as many suicides as during the previous twelve months, it is obvious that a great many more meeting-houses are needed, and far greater Christian effort, if this were the remedy. Five thousand two hundred and seventy-four murders and suicides in a single year, out of a population of fifty millions of free and enlightened American citizens, will give one such astounding crime to about ten

R847 : page 5

thousand inhabitants; and it is difficult to reconcile this with the oft-repeated statement that there are more than ten millions of evangelical Christians in the United States, that is to say, that, leaving out the little children, one out of every two or three is a church-going and devout believer.

"It is hard also to reconcile this astonishing power of the Church with the tidings, coming from every quarter, of increasing discontent and fierce hate and threatened violence on the part of those known as 'working men,' who constitute a large majority of the population in the cities and principal towns and mining districts. In many places they are drilling with fire-arms under efficient officers, so that when the next general 'strike' occurs, they will be prepared to resist force by force. The most of those whose eye may rest for a moment upon telegraphic dispatches in the daily papers, announcing such murderous intent, dismiss the subject without a thought, or smile at the impotent folly of attempting a Socialistic revolution in this happy land of liberty and plenty. Alas! how little they know of human nature, and of what man can become when unrestrained by the fear or love of God.

"Information from Russia shows that the Nihilists, in addition to the use of dynamite, have resolved to try the efficacy of poison, and all the officials of the vast empire have been put upon their guard against the employment of servants, who are not proved to be thoroughly trustworthy. Men of high station dare not receive their food or drink from any but known or sworn friends. The London Times, which ought to take 'cheerful views of things,' closes a long editorial on the deplorable condition of affairs in Asia, Africa, and South America, with the following statements concerning Russia and other countries of Europe:--

"'Meanwhile its financial embarrassments grow yearly more intense; its public works are costly and unremunerative; its popular privileges are perpetually being restricted; its Minister of the Interior cannot quit his house, unless as the centre of a phalanx of policemen; Nihilism rears its poisonous head in every class, and the Czar demeans himself as if he were a State prisoner. Germany idolizes its Emperor and its Chancellor, yet a troop of assassins is convicted of having been compassing the death of the one in the very crisis of national loyalty, and the Imperial Parliament denies to the other the official assistance which his health demands, and he condescends to entreat. The German Empire is the most splendid political structure in Europe; and huge masses of its people exclaim that it is starving them. Austria has been menaced with a panic, the result of individual breaches of commercial faith. It is terrorized by nests of anarchists at war with society, and willing to snatch at any private plunder in their way. Italy is so little grateful for its extraordinary national redemption that a section of its sons may venture, unreproved, to glorify the memory of a murderer whose only excuse for the crime of butchery broad-cast could be that he was a lunatic. Norway is in a condition of chronic protest against its Government. The Parliamentary state of Denmark is a confusion which would be portentous if it were not permanent. Belgium is ruled by an Administration which is not national. Great Britain sees its trade depressed, and is warned by a host of self-constituted prophets that the edifice is about to come down with a run. It knows that it has to struggle with Transatlantic Dynamite Funds, with the responsibility for Ireland, and bewildering arithmetical problems of proportional representation. Spain and Portugal are enjoying an interval of calm, though it is impossible to say it is not the lull which precedes a storm.'

"Having said so much the writer is not content. His very next sentence is even more suggestive still. For he sums it all up adding, 'We have only skimmed the surface.' Full well he knows that deep down beneath the surface there are volcanic forces slowly yet surely gathering, which threaten devastation of Christendom, if not of the world. Over all the nations of Europe the miasm of infidelity has been stealthily spreading and strengthening; paralyzing everywhere not faith alone, but also hope and love. For wherever faith dies there also hope and love ceases to live. When these three graces are extinguished, who shall predict the force of the wildness and wickedness which must then surely take the field?

"Politicians, who are intent only on the game of diplomacy, refuse to take warning. The real danger of the day is the growing ungodliness of the great masses in our cities, our large towns, and even in our villages. The one remedy, if it be yet available, is the restoration of belief."

The writer of the foregoing sees something of the facts, but does not see the way out of the difficulty, nor does he realize the causes of the facts he relates. He suggests as a remedy, "the restoration of belief," if not too late.

It is a fact that the masses of the world are casting aside the "beliefs" which for centuries have held them. There can be no doubt that the various religious beliefs, even though very erroneous, have exercised a conservative and restraining influence upon men. These beliefs have held them under the "bondage of fear"-- fear of an eternity of torment; and have kept many wicked men from many deeds of violence and shame. The growing intelligence among men is now removing this bondage, and letting them act out the depravity and selfishness which is in their hearts.

This is both a favorable and an unfavorable change. It is favorable in that it is preparing the way for the eradication of error, and the establishment of truth. It is favorable from the Scriptural standpoint as being the very means which God is permitting to eradicate error, and to overthrow present systems, and thus prepare for the reign of righteousness. It is unfavorable from the standpoint of present advantage, from the fact that man in his present depraved condition cannot use liberty in any direction without abusing it, and therefore his first experience will be disastrous, even as a child with edge tools, or as a horse released from the bridle feels that his liberty is useless unless improved in a runaway.

Self-control is a lesson which must be learned well before liberty will be a real blessing to mankind. But the lesson must come, and those alone who see the grand outcome of it from a Scriptural standpoint, see cause for rejoicing through all the distress which is drawing closer and closer upon the world. The elements composing the present social fabric are catching fire and must melt and disintegrate with the fervent heat of this day of the Lord, ere their reconstruction can be effected--the "new earth."

===================

R847 : page 5

BE OF GOOD CHEER.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."--John 16:33.

Constantly aware of their own imperfections and shortcomings, it is not surprising that the children of God often feel greatly cast down and almost discouraged. The more we look into the perfect law of God, the more we feel our inability to measure up to its requirements. And as we look at the noble example of Christian character presented in the Scriptures, we seem to forget that, with the exception of the perfect example, they were all men and women imperfect like ourselves, and like ourselves earnestly struggling against the downward current of a fallen nature.

It was to such that Jesus said, Be of good cheer. He knew the imperfections of these his disciples; he knew how they would all shortly forsake him through fear, and leave him alone to suffer and die. Yet Jesus loved them, and declared that his Father also loved them. "The Father himself loveth you, because ye have loved me, and have believed that I came out from God" (v. 27). As we read the loving words of counsel, encouragement and warning, and the fervent prayer of our Lord for these disciples, whom he was about to leave in the world, we are constrained to say, Behold how he loved them!

And then we find that his disciples of to-day--you and I--were also mentioned in that prayer when he said "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." Then too we see how his love reached out to all the world, when he added--"that the world may believe that thou has sent me." Though his own soul was exceeding sorrowful, even unto death, his heart yearned with compassion for the beloved ones whom he was serving at the cost of his life. He knew the temptations, the persecutions, and the painful crucifying of the human nature, which they must all undergo before they would be prepared to be with him in glory, and he had compassion for them.

Though eighteen hundred years have passed since Jesus left his little flock to follow in his footsteps in the narrow way, his love has not grown cold. With deepest interest he watches our course, and rejoices with us as the time draws near for our union with him in glory. Every trial we cheerfully and lovingly bear for his dear sake--the Truth's sake, endears us the more to him, and brings us into closer union and fellowship. Though our copy of the Master's example is very imperfect, because of inherited weaknesses, it is accepted as perfect, because our desire and effort is to make it so, our deficiency being all covered by the Redeemer's merit--"Be of good cheer" therefore; "I have overcome." His perfection is imputed to us through faith. And now this is the victory that overcometh the world, even our faith. Without faith it is impossible to overcome.

MRS. C. T. RUSSELL.

====================

R848 : page 5

LOOSED FOR A LITTLE SEASON.

We venture the suggestion that the most depraved human beings are the most superstitious. And that these most depraved and superstitious are the most easily influenced by fear. And while the nominal Church (Papal and Protestant) has included in its membership some of the most intelligent and conscientious of the human family, it has also gathered into its bosom a large class influenced only by fear or present advantage, among whom are some of the most depraved and superstitious, merely held in check --not really converted. It gathered in this last class by the errors it taught notwithstanding its truths, and it gathered in the former class by the truths which it held notwithstanding its errors.

The error which, above all others, has brought this really ungodly, unconverted and superstitious class into the nominal Church (Babylon--mixture--confusion) is, that eternal torture awaits all except the Church, and that to escape that misery, they must join some of the various sects. Invented for the purpose, this doctrine has been a whip which has driven multitudes of the worst elements of society into the nominal Church, and bound and restrained them from immorality, outward evil, though it never converted them into true servants of God, and members of the true Church whose names are written in heaven.

The various sects anxious for numbers, worldly influence, outward show, and forms of godliness, used well the goad of torture, and the shackles of fear, and with such success, that to-day the real saints, the true wheat, the consecrated are few indeed compared with the thousands of fear-bound and unconsecrated which swell the numbers of Babylon. Hence it is that the entire nominal church is rejected by the Lord, and the few who are his are called out of Babylon.

What wonder then, that as these shackles of error break, and give liberty to those hitherto restrained, not by love, but by fear alone, the result should be a great increase of crime; or that this increase is principally among those who were once more or less directly associated with the nominal church. That this is the case, is shown by the following official Parliamentary report of--

R848 : page 6

THE SECTARIAN AND INFIDEL POPULATION OF ENGLAND AND WALES IN 1873.

Church of England	6,933,935
Dissenters	7,234,158
Roman Catholics	1,500,000
Jews	57,000
Infidels	7,000,000

Criminals to every 100,000 population:

Roman Catholics	2,500
Church of England	1,400
Dissenters	150
Infidels	5
Jews	0

Roman Catholics	1 in 40
Church of England	1 in 72
Dissenters	1 in 666
Infidels	1 in 20,000

Total number of criminals in jail:

Roman Catholics	37,500
Episcopalians	96,600
Dissenters	10,800
Infidels	350
Jews	0

A little season only will intervene between the removal of the shackles of fear and the full establishment of the "kingdom of heaven" and its rule of righteousness: but that little season will be quite sufficient for the overthrow of present systems built entirely or in part upon error. We could not avert it if we would --we should not avert it if we could; hence so many as would be co-workers with God should advocate truth and liberty among the saints, and patience and hope on the part of the world, and so far as lieth in you (consistently with this service of the truth) live peaceably with all men.

====================

IS GOD THE AUTHOR OF SIN?

"Woe to them who call evil good and good evil, that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter!" Isaiah 5:20.

The thought is suggested by some that "Evil is one of the grandest of all of God's creations," because, say they, "God is going to overrule it, and his character will be seen more grandly than if it had not been."

The suggestion is evidently built upon the arguments and reasons produced in the pamphlet issued from this office, entitled, "Why Evil Was Permitted"; but to charge God with being the author or creator of sin--moral evil, is going to an extreme as unreasonable as it is unfounded. How prone frail, fallen, human judgment is to err on one side or the other of every truth. The difference between creating evil and permitting it, because divine wisdom foresaw a way to so overrule it as ultimately to cause good results to flow from it, are totally different things. The latter is the view presented in our pamphlet and by its title. That which is actually good produces good only, and needs not to be overruled. If evil were really good, it would not require to be overruled by divine power and wisdom, for good results would naturally flow from it. But such is not the case. Evil is evil, and works out evil only, and goes from bad to worse, and that continually, except as God interposes, and by his wisdom and power overrules it, and uses its force to work out his plans in opposition to it.

To charge that God did evil, or that he in any way produced or caused evil that good might follow, is to charge the Holy One with what any honest man would be ashamed of. It is what Paul terms "slander" (Rom. 3:8). If God is the author or creator of sin (evil), then indeed he would be the chief of sinners.

If on this subject we apply the rule laid down by our Lord Jesus, it proves one of two things--either that God in causing or producing evil was unholy, impure, and sinful above all his creatures, or else that he is pure and holy, and as such could not be the creator or producer of any other quality. Jesus declared that "A good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Every tree is known by his own fruit." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Matt. 7:16-18; Luke 6:43-45; compare also James 3:11.

What shall we say to this logical argument? "Is God the author of confusion? Is God the impure fountain from whence sin proceeded, which has so ruined our race? Nay, nay; false and weak is the theory which needs such an illogical and inconsistent argument for its support. It is contradicted not only by God's character, but by his Word also, which declares that "God is not the author of confusion" (1 Cor. 14:33), while sin is the greatest confusion ever known. But we see, perhaps, the reason which underlies this theory that God was the arch-deceiver, seducer of our race, and author of sin. It is this: A writer accepting the logical conclusions of our argument on Why Evil was Permitted, built upon the Bible doctrine of Restitution, as a result of the RANSOM, makes use of the conclusions there arrived at, and attempts to harmonize those conclusions with a theory which he holds-- that Jesus was not our RANSOM [corresponding price]. Said writer's attempt is to show that restitution will not be the result of a RANSOM, but because God in justice owes to the race a restitution from the penalty of sin; He being the real sinner, and not man, who was merely his tool, and did only what he could not have avoided; the omnipotent God being the author of the sin and compelling its performance.

To support this theory of no ransom, this writer was bound to find some reason for evil being in the world which would shift the responsibility and just penalty from man, and he thus forces himself to this absurd and "slanderous" position of making God the bitter fountain of sin, the excuse being, that God, the creator or author of sin, will by and by blot out this feature of his creation, when it has served its purpose.

Not satisfied with this degree of "slander" upon God's character, this writer goes on to urge that so far from God's justice demanding a ransom for all, justice the rather is on man's part, and DEMANDS of God the restitution of all men as a right.

The writer seemingly does not see the inconsistency of his argument, which stands out thus: If God is bound by justice to restore men, it follows that God is now and has been for six thousand years punishing man unjustly. If justice demands the sinner's release, justice must have been demanding it all along; and according to this theory it must be that God's conscience has been resisting the demands of his own justice on man's behalf until now. Hence, though God (according to this writer's theory) has been punishing man for sin which God himself created and was responsible for, this writer has HOPE that God will repent and do man JUSTICE, and restore him soon. If such were our view of God we should give up hope of ever obtaining justice from

R849 : page 6

a God so devoid of justice as such conduct would indicate. This is indeed adding blasphemy to slander against Him who cannot look upon sin with any degree of allowance, and who is the very personification of purity.--Matt. 5:48; 2 Sam. 22:31.

And what foundation is there for all this calumny against the Almighty? None whatever; but two texts of Scripture have been so perverted as to give a seeming support to the view suggested. (Isa.

45:7, and Amos 3:6.) Neither of these however have any reference to sin, but refer to evil in the sense of calamities and trouble. God declared man guilty, and pronounced the righteous penalty to be death; and in the carrying out of this just sentence, various agencies and circumstances are allowed to operate against man. And thus God is said to "create evil" or more properly translated to prepare or arrange, or as taking cognizance of and permitting calamities, etc., as agencies in carrying out the penalty prescribed against man.

Neither is it a fair or righteous statement of the matter, to say that God compelled man to sin either by making him imperfect so that he could not withstand, nor yet by designing and arranging the temptation, so that the creature Adam could not resist. To have so arranged would be to make of the trial in Eden a farce and a mockery, and under such circumstances it would have been unloving on God's part, and a gross violation of justice, to have inflicted the penalty which for sixty centuries has swept man from the earth.

The Justice of God is the very foundation of his throne as well as the foundation of all man's hopes; and properly, for God as well as man ought to be JUST above all things else. And, is the assurance not given us that "God tempteth no man?" --James 1:13.

Alas that theory should so far befog the moral sensibilities and the reason of the one whom we criticize! The theory which finds such a course necessary to its support is dangerous; for it would not stop at any obstacle to establish itself. In fact it has not stopped, for it steps clear over positive Scripture in repeated statements relative to the ransom, without even an attempt to analyze or expound them.

Evil never was a good thing and never will be; "woe to them that call good evil and evil good." Evil--sin, is a terrible malady and it is as improper to call it a blessing as to call the cholera or small-pox a blessing, even though under a skillful physician these maladies should be fully cured and leave no bad effects, and though the patient, restored to health, might by his dreadful experience learn to forever avoid contamination with it again. It would be absurd to argue that because of the benefits derived from experience with small-pox, that the disease is therefore a good thing. So with moral evil, sin, it is no less a terrible thing than at first, even though the divine wisdom and foreknowledge saw and arranged for its complete remedy and eradication.

Everything that God has made has been well made--good. Satan must have been created good--God could not create a sinful being. Sin is the willful act of the sinner--led astray of his own desire--ambition, pride, etc., as in Satan's case. Jehovah neither creates sinners nor tempts his creatures into sin.

Those who would refresh their minds upon the subject of why evil was permitted and the means God has provided for its legal and actual eradication can send to this office for a copy of "Food for Thinking Christians"--Free.

====================

R849 : page 6

PRACTICE WHAT YOU PREACH.

An earnest Christian brother recently called at our office, and after commenting briefly upon the teachings of the TOWER with which he was in sympathy, he remarked that he belonged to the Methodist Church, but was constantly trying to show them that sectarianism was unscriptural; that Christ authorized but one church; and that the Apostles taught that there was but one Lord, one Faith, and one Baptism; and hence that every sect and creed is influential in dividing and keeping separate the flock of Christ. He had been trying to show them that all who accepted Jesus' sacrifice for their sins and had consecrated themselves to God, should come together for worship and instruction as fellow-members of the ONE BODY of Christ, (their names written in heaven) acknowledging as their Head, Jesus only, and His word as the only authority and only standard for faith and practice.

We heard the brother's very correct views on this subject, and rejoiced that he had seen it so clearly, but readily pointed out to him one reason why all effort had thus far been unavailing. He had not practiced what he had been preaching, his conduct contradicted his words; and the results had justified the adage "Actions speak louder than words." Though seeing clearly that these divisions (1 Cor. 11:19, margin) are wrong, the brother like so many others, had firmly in his mind, that there must be some fetters of human forging, in addition to the Word of God and the spirit of love, to bind the members of Christ as one; and that somehow a pile of bricks and mortar is an essential to "a church;" so that he had, though denouncing the bondage, submitted himself to it. Hence to those with whom he bound himself, his course must have appeared that of a grumbler, merely. Such a position is like to a man attempting to throw away his boots while he stands in them.

What should he have done?--What should all such do? They should begin to practice as well as preach the teachings of Scripture on this subject. So surely as sectism is an injury to THE CHURCH, so surely as it is built upon false theories and in turn upholds and perpetuates false doctrines, so surely do those who knowing this, give either influence or money in its support, partake of its sins. Such hear and should at once obey the Shepherd's voice, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues."

This brother as soon as he came to see the error should have presented the matter before the entire company, and kindly, but plainly, have showed them the error in which all had been, and should then have publicly withdrawn from the sect and requested that his name be "blotted out" of their book; at the same time making clear to them that he was not withdrawing from THE church which is the BODY of Christ, but merely from the BODY of Methodists; that he severed his connection with the head and ruling power of the body of Methodism because he more fully recognized the Headship of Christ and the oneness of His body, and in order that he might be more directly under the control of the true Head. He should make clear to them too, that he still loved them, and that so far from withdrawing from the true church in spirit, his coming into fuller relationship to it, led him to see that as a Methodist he had been separating himself from others; that now by

R849 : page 7

coming out of the citadel of Methodism into the broad field of truth and liberty in Christ without bondage or hindrance of men, he was taking a position to which all the consecrated could come from the various sectarian forts; and be thus all one harmonious body to rejoice in and use the Liberty wherewith Christ hath made all his followers free.

Let us remember that grumbling and talking against sectarianism while sticking to it, and avoiding the real issue, is not the honorable straight-forward course in the sight of our fellow men; and yet more important, such a course is not approved of God.

We well know, that many think to revive and remodel the existing sects. Such perhaps forget how unwise it is to thus put their opinions as to expediency against God's wisdom on this subject. As of its prototype the nominal Jewish church, Jesus said it was useless to patch an old worn garment falling to pieces, with new stuff, so now with the antitype: a totally New order of things is about to be ushered in, and no amount of patching of present sects of the nominal church with the doctrines of the new dispensation would answer God's purpose.

The church now to be organized, which shall during the new dispensation bless the world, is the glorified church of overcomers, and no amount of fixing would fit mere nominal professors, or a human organization, for the work of the new dispensation. The harvest work, is to now select and call out from the nominal mass, the true sheep who are willing to hear the Shepherd's voice, just as in the Jewish "harvest" the Lord and Apostles gathered, not into the nominal system, but out of it, Israelites indeed.

A temporary patch, even if they would allow their systems to be patched, would only be the worse for their systems. They will last longer without the truth than with it. The truth would rend and divide and utterly destroy them. The hour of separation is come. Babylon is falling, and no power can stay her from utter destruction. Let the true sheep heed the voice, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

===================

R850 : page 7

THE ARK AND MODERN SCIENCE.

In an important article on "Prehistoric Commerce and Israel," which appears in the current number of The British and Foreign Evangelical Review, the writer, Dr. Howard Osgood, points to one indication which is to be found in the Bible account of the Flood. That account gives a rational measurement for a ship in the relation of breadth and depth to length. The length 450 feet, six times its breadth, 75 feet, is near the proportion which is given to ships of burden to-day. That the ark was not a flat-boat is made certain by the impossibility of building a flat-boat of that length and breadth that would float; it would, as every flat-boatman knows, leak so badly that it could not be kept free of water; and when to the length and breadth is added 45 feet of height, the structure would become ridiculous, a pyramid built on its apex.

The men who knew enough to give these dimensions to the ark were well versed in ship-building, and knew, like the Cushites of South Babylonia, and of the southern shores of the Red Sea, and of the Phoenician coast, the proper proportions for a great ship that would float and resist the enormous pressure of water against her sides and bottom, for the ark drew 22-1/2 feet of water. There is another point with respect to this vessel that has often been made the subject of ignorant jest. It is said that, however excellent and seaworthy the ark may have been, it is absolutely impossible that all the species of animals on the earth could have been crowded into it, though only two of each were put on board. Geikie, in his article on the "Deluge," in Dr. Lindsay Alexander's edition of Kitto's Bible Dictionary, following Hugh Miller, is very positive on this point. But Dr. Osgood contends that two of all the known species of land mammalia, and of birds, reptiles and insects could have found room in the vessel of Noah, of the size given in the Bible. The ark had three decks, and its length was 450 feet, its breadth 75, and its depth 45. Subtract 50 feet for the inclination of the bow and stern and sides, then we have 400 feet by 75--that is, 30,000 square feet on each deck, or for the three decks, 90,000 square feet. The steamers carrying live stock from New York to-day allow 20 square feet for oxen. At this rate, on each deck, there would be room for 1,500 oxen, or 4,500 on three decks, with plenty of ventilation, as the decks were 13 feet in the clear apart. Geikie makes the number of the species of mammalia to be between 1,660 and 1,700. If so, the ark could have carried on two of its decks, and a part of the third deck, two of each of the size of an ox. But the average size, according to Professor H. A. Ward, of Rochester, and Mr. Wallace's careful classification of the species, would be that of the grey fox or common house cat. Taking, then, the grey fox as the measure of all the species, and granting him even one-fourth of the size of the ox, and giving him one-fourth of the room required for the ox, all the species would not require the space, 30,000 square feet, of one deck of the ark! Wallace estimates the number of birds at 10,087; of reptiles, 975; and of lizards, 1,252; of insects, 100,000 species.

Taking again the average size of these species, no large amount of space would be required to hold two of each species.-- Sel.

====================

R850 : page 7

ENDURING REPROOF.

There is perhaps no better test of a man's character than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors, and to welcome the criticisms which point them out to him. It is rarely difficult for us to find an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves, than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect in our character.

That man is strong who dares to confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that direct self-government which stands as the basis of moral strength, and one of the best means of gaining it when it is lacking, is just this willingness to accept merited reproof, and to profit by it when accepted. -- Sel.

====================

R850 : page 7

LIFE AND DEATH.

Under this head we find the following lines in a paper claiming the name of "Christian":--

Life and Death are sisters fair;
Yes, they are a lovely pair.
Life is sung in joyous song;
While men do her sister wrong,

Calling her severe and stern,
While her heart for them doth burn.
Weave, then weave, a grateful wreath,
For the sisters, Life and Death.

If fair Life her sister lost,
On a boundless ocean tost
She would rove in great unrest,
Missing that warm, loving breast;

Now, when scared by wild alarms,
She can seek her sister's arms--
To that tender bosom flee,
Sink to sleep in ecstacy."

We have no comment to make on this. As the paper publishing it claims to be pre-eminently Biblical in its faith, we will let the word of the Lord speak for itself.

Gen. 2:17--"In the day that thou eatest thereof thou shalt surely die."

Deut. 30:15--"See, I have set before thee this day life and good, and death and evil."

Prov. 8:36--"All they that hate me love death."

Isa. 28:25,18--"Because ye have said, We have made a covenant with death, and with hell are we at agreement," etc. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Ezek. 18:4--"The soul that sinneth it shall die." Also verse 20.

Verse 32--"I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

Hos. 13:14--"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues."

Rom. 5:12--"Sin entered into the world, and death by sin."

Rom. 6:23--"For the wages of sin is death."

1 Cor. 15:26--"The last enemy that shall be destroyed is death."

Verse 54--"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory."

2 Tim. 1:10--"But is now made manifest [his purpose and grace] by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Heb. 2:14--"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

These are a few of the great multitude of texts which show in what light God regards death. It is the penalty, the result, the wages of sin; and the devil introduced it into the world. Christ came to destroy it, and, as the last enemy, not friend, of man, it will be destroyed. Let them make a "covenant with death" who hate wisdom; but we abhor death, and seek for life through the Life Giver, the Lord Jesus Christ.-- Sel.

====================

R625 : page 7

THE most painful way may be the right one, but it is not the right one because it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self-sacrifice may be rooted in spiritual pride.

====================

R850 : page 7

WHAT ARE "CHRISTIAN NATIONS?"

"Anything to make money," seems to be the motto of the nations. Christian countries have no hesitation in doing things that must, if continued, inevitably utterly wipe out of existence the aboriginal inhabitants of the sea islands if they can only make a little money thereby. "Take," says the Independent, "the case of Madagascar, where rum merchants, aided by the English and American Governments, are trying to undo the work of our missionaries. Both the English and American Government levy a tax of some two dollars a gallon on distilled liquors; but the English Government forced on Madagascar a treaty which made that people receive rum at an import of only thirty-three per cent, which was in 1867, reduced to ten per cent, or about two cents a gallon. There are imported annually from Mauritius over 400,000 gallons of rum, which sells at about eighteen cents a gallon, and which, with native liquors made from stills imported from Mauritius, is inflicting an injury which the missionaries find hard to resist."

A correspondent of a Mauritius paper, says the Commercial Gazette, says that "the whole population have become inveterate drunkards, women and children as well as men;" that the women are becoming sterile throughout the country; and "if something is not done to stop this unlimited consumption of spirits, the bulk of the race will have disappeared from the face of the earth before the beginning of the next century, and those who remain will have just cause to curse the day upon which the white man invaded their country, under the pretext of showing them the way to Heaven." In a little while we shall be hearing that "civilization" has destroyed the Hova race. It is the civilization of rum and gunpowder, not of Christianity.

In the month of August, 1879, Messrs. Dunville and Co., distillers, of Belfast, shipped about a thousand cases of whisky, via Larne and Liverpool, to Cyprus. This island has just escaped from Mohammedan misrule, impoverished and almost depopulated; and now Irish whisky, sent by "Christian distillers," comes to the front, under the British flag, to complete the desolation.

Yet with these facts in view, with India, where English example has made a thousand drunkards where it has made one Christian, with China, where each day more than a thousand natives die the most horrible deaths, murdered by British opium forced on them at the cannon's mouth; with the South Sea island races rotting out from immoral diseases, which the sailors of Christendom have left behind;--the only exceptions being islands that have no harbors where ships can lie;--with the liquor traffic driving the ploughshare of destruction not only through Christendom, but through the virgin soil just opened in Asia and Africa for the reception of the good seed of the kingdom;--with all these horrible exhibitions of Satanic craft, backed up by the force of evil habit and the covetous greed of gain which rules the so-called Christian world;--with all these facts before them, dainty divines, dealing in a gospel of lavender and rose water, draw glowing pictures of a good time coming, and tell us that the world's conversion is just at hand! Do such men know much about the world, or much about conversion? Or are they saying peace and safety when sudden destruction cometh upon them?-- The Christian.

====================

R625 : page 8

EGYPTOLOGY AND THE BIBLE.

There is no point, says the Sunday School Times, where the Bible record and the claim of infidel scientists--not sincere and reverent, but skeptical and scoffing scientists--are at greater variance, than as to man's beginning in knowledge and character. The Bible says that man started on a high plane, and gradually declined through sin and neglect of his privileges; the scoffing student of science says that man started on a level with the brute, and has been gradually making progress from that beginning until now. Whenever a rude stone hatchet, or a bit of primitive pottery, has been found in some subterranean cavern, it has been claimed by the doubter of the Bible as a new witness against Genesis. But the believer in the Bible has rested on the Bible story, without having his faith cut to pieces by a stone hatchet. From no land has there come better material for the study of the comparative chronology of learning and art than from Egypt.

In view of the recent remarkable discoveries there, a Cairo correspondent of the Nation has referred to "the growing conviction of Egyptologists [not of Bible defenders, but of Egyptologists, mark you!] that the earliest Egyptian civilization we know of is the highest and that all that we know of it is its decadence." Why, the book of Genesis tells us that "The oldest pyramid is the largest and best built; the oldest temple --that beside the Sphinx at Gizeh--shows masonry since unapproached; the oldest papyrus--though as yet hardly understood--is the wisest; and the tombs and temples of the Theban period are filled with extracts from ancient books not yet found complete." That's it! All that is necessary to bring a scientist to the defence of the Bible story is-- science.

====================

R851 : page 8

WILLING HANDS MAY LABOR.

A brother in Michigan writes:

DEAR BRO. RUSSELL: I received the papers, etc., sent me. I feel the time is too short to lose a moment. How I do desire to go forth and proclaim the broad, grand, and finished plan of our great salvation. Truly I am thankful to God that he has raised up heralds of the coming kingdom, so shortly to be ushered in; and above all, I am rejoiced to see how the suffering millions of mankind are to be restored to God in the coming age. Your Tabernacle and its teachings, together with ZION'S WATCH TOWER and "Food for Thinking Christians," has so opened the eyes of my understanding that the Church and the world have assumed quite another aspect. The Church, how definite her duty and her portion; how narrow her pathway of testimony; how exalted her relation to her head, and her future glorious sphere of action. The broad world to be her mission field, not in rejection, weakness and poverty; but honored, powerful, wise and beautiful. Truly, with her glorified Head, she will be the light of the world in fact, as she is such now in prospect. I feel a strong desire to bear a humble part in the great work of preparing our brethren and sisters in Christ for the reception of the truth, as the Lord has enabled you to set it forth. For several years I have been laboring for the Church, and at present I am employed by a church which I was instrumental in organizing. Now, will you instruct me how I may capture that little flock by the truth, and not startle them before I can overpower them by the Word; and not only them, but all with whom I come in contact. By this I mean, what line of thought should I introduce first to the assembly? Then how to proceed by easy stages, so as not to have them think that this is strange fire, and offered by one estranged from the healthy part of orthodoxy. Pardon the liberty I take with one with whom I have no acquaintance; but the tone of your teaching warrants me in taking this course. Yours truly,

__________.

In reply:--We welcome you as another laborer in the harvest. We rejoice with you in your own joy and blessing, and in your zeal for the flock. The Lord give you grace and strength through the truth, to lay down your life in the service of the sheep. Counting not your life, convenience, comfort, or reputation, dear unto you, may you spend and be spent thus in the Master's service.

Expect not too much; tares are more plentiful than wheat; expect not the Master's permission to bring tares into the barn--the harvest work is to separate and gather the wheat--the Chief Reaper is superintending, and it will be thoroughly done; work with him according to his plan, if you would be used and fully blessed. It is right to be "wise as serpents and harmless as doves," lest we prejudice the sheep against the food they so much need. The majority, however, fail from an excess of prudence and wisdom, and accomplish nothing. Fear and self-interest seems to influence more than are fully aware of it. God hides his plans and debars from his service the "wise and prudent" after this sort, and reveals them unto those who will out with them.--Matt.

The best place to begin is with the foundation, as did Paul, who says: "I declared unto you first of all that which I also received [first of all], how that Christ died for our sins according to the Scriptures." Show that Jesus was "a propitiation" [satisfaction] for our sins, and not for ours [the Church's sins] only, but ALSO for the sins of the whole world. Show that all must receive some benefit from the ransom given for all. Show what benefit. This will open up the promises of Scripture, heavenly and earthly, and will speedily turn against you those who love and hold tradition more firmly than the Word of God, together with those who have and love a form of godliness while ignoring the power thereof.

The Lord bless and guide you, making you of quick understanding in the knowledge of His Word, through meekness and perseverance.

Yours in fellowship and service.

--EDITOR.

====================

R850 : page 8

JESUS' RESURRECTION ANNIVERSARY.

Wednesday morning, April 21st, will be the anniversary of our Lord's resurrection, his birth of the Spirit--"the firstborn from the dead," "the firstborn among many brethren." We suggest to his "brethren," his prospective joint-heirs, those who share in his sacrifice, and shall in due time share in his resurrection, that after mentally following the Redeemer in the closing hours of his ministry, they will be profited by a fresh examination of his resurrection, in which, as well as in his death, they are privileged to share. (Phil. 3:10.) A re-reading of "Food" pages 56 to 63 and 119 to 130 may aid you in this study.

====================

R850 : page 8

QUESTIONS AND ANSWERS.

Ques. --Please explain Gal. 3:28, "There is neither male nor female... in Christ Jesus."

Ans. --Paul is explaining how free the gospel is, bringing God's favor to all. Before, under the law, there were distinctions made between Jew and Gentile, between bond and free, between male and female; but now that Jesus has died, all of those typical distinctions are at an end. No distinctions are recognized between classes now. All who have "an ear to hear" may come, and when they have become Christ's are all on the same level in God's sight. No distinction is recognized, for he regards each as not in the flesh but in the spirit --all one in Christ--if so be that the spirit of Christ dwell in you. No difference who you are, or what your standing or birth as an earthly being, your only standing in God's sight is as a member of Christ. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Ques. --DEAR BRO. RUSSELL: In these perilous times, when Satan is so busy with his deceptions, allurements and sophistry, and when human agencies are so often the disguised emissaries of the adversary, is it not the Christian's safest plan to discard all human exposition and take the Word of God alone, expecting the Lord to open up its truths to each of us personally, unaided and unhindered by each other? What think you? In this idea, can there be any of the adversary's art to beguile and mislead?

Ans. --We should ever bear in mind that our great adversary, the devil--not a myth, but a real, personal foe--is specially anxious and attentive to those who aspire to be of the body of Christ, that he may capture, mislead, maim or hinder them. He knows the weaknesses of our flesh, and is ever ready to take advantage of our peculiar and trying circumstances. He will either try to so confuse us with Babylon's many voices, and so have us lose the voice of Christ, or else he will try to so cut us off from our supply of heavenly food and support, as to leave us weak and unable to resist the assaults of error. The apostle counsels the church to forsake not the assembling of ourselves together, and so much the more, as we see the day approaching." (Heb. 10:25.) And again, "Build one another up on your most holy faith." The Lord foresaw these perilous times, and knew how much more than ever we should need each other's sympathy, encouragement and help. Surely, then, we must recognize in any opposite suggestion the attempted deception of the adversary.

He would have you believe you are strong and that you have no need of assistance from any other member of the body. But the Lord warns us again-- Shall the hand say to the foot or eye, I have no need of thee? Hath not God set the various members in the body? and if so, has he not given, especially to some members, eyes to discern the truth with special clearness; and has he not given to some members special ability to express it forcibly? and likewise various other gifts among various other members?

Did he not do this in order to the perfecting of the saints, till we all come to the measure of the full stature of Christ? If this be true, we cannot ignore the provision which the Head of the Church has made, and hope to profit by disregarding his way. According to the testimony we should find that all the members of the body are profitable to each other. Were it not for an eye among our members some would never have seen truth which they now see; and were it not for tongues (exposition) some could never have understood things which they now understand; and were it not for helping hands few would now occupy their present advanced position on the pathway to glory. Yea even the most feeble members are necessary.--1 Cor. 12:22.

It is not reasonable then to suppose that God will change his plans and vest in each of us, all the diversified gifts heretofore appointed to various members of the body, and thus make us independent of each other, and so divide the body. No, rather will he use a brother as an index finger to point out to you the will of God in this matter. And had you not looked among the various members for an index finger, possibly you might not have noticed the Master's teaching and the deception aimed at your overthrow.

It may and does require close observation to distinguish the real members of the body, but we are told that by their fruits we shall know them. The spirit of the Head controls the entire body of Christ; and notwithstanding the weaknesses of the flesh with which we are still encumbered, that spirit is always discernible.

Forsake not the assembling of yourselves together. It may not be possible to all to do this personally, but in these days through the mediums of the mails and the press what blessed communion and interchange of thought the saints may have. Thank God for such blessed privileges in this time of our special need.

====================

A FRESH SUPPLY.

Orders for sample packets came so freely lately as to exhaust the supply of "Food." We are rejoiced to have it so; the fields are white for harvest work, and he that reapeth receiveth wages, says the Master. By the time you receive this paper the fresh supply will be ready, and you may expect future orders to be filled promptly. See February "View."

We received ten dollars for the Tract Fund from an unknown friend, giving initials M.L.T. It has been duly credited.

WILL the sister who donated the gold broach for the Tract Fund, please send us her address in full.

====================

R851 : page 1

VOL. VII.

PITTSBURGH, PA., MAY, 1886.

NO. 9.

==========

page 1

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

page 1

SEND names for samples of any you have reason to think might have a hearing ear for the truth.

WRITE addresses very plainly, please, in every letter. When you change address say where from, as well as where to. You can thus save us much inconvenience.

AN INDEX to Young's Concordance. We have obtained a lot of these cloth bound, which we can furnish at 25 cents each by mail. They are very useful to those who have learned to appreciate the Concordance.

COLLECT YOUR PACKETS.

Some few got the wrong idea and gave away the "Packets" instead of loaning them to be read, and then collecting them for further use. Read again carefully the suggestions of the "View" in TOWER of last February. They are more apt to be read when loaned than if given.

====================

R853 : page 1

YOUR ASSISTANCE NEEDED.

We desire to place the truth before our religious German neighbors. Our plan is to have sample copies of our German TOWER distributed at the door of every Protestant German church in cities and towns where our English readers reside.

We want your assistance in this work; the more sacrifice it costs you, the greater it will prove your love of the truth to be, and the greater will be your blessing and joy in the service. We want those who will, to superintend the distribution, either doing it themselves or engaging and superintending others whom they may see fit to employ to assist them.

Those glad to thus spend and be spent in the service of the truth, will please send us a Postal Card at once, stating the name and the probable number attending the morning service of each German church. Then wait until you receive the sample papers which will be supplied FREE, and which must be printed after we learn the quantity required. Let the work be thorough.

====================

VIEW FROM THE TOWER.

Among the deeply interesting events of the present life, to some at least, was the gathering at this place last month to remember our Redeemer, to celebrate our ransom, and look forward to our deliverance and that of the whole creation from the bondage of death, and to remember our covenant to share Christ's sufferings. The celebration of the Lord's Supper on its anniversary, the night of the 18th of April, was followed by three days of continued conference on precious things of God.

Quite a number of brethren and sisters were present from various parts of this state, as well as some from adjoining states--Ohio, New York, West Virginia, Iowa, Tennessee, Missouri and Canada being represented. The meeting in the morning, Sunday, April 18, was of a social character, and after opening with praise and worship, was devoted mainly to short accounts from some of those laboring abroad in a more or less public way, relating how they each found the work to progress in their hands, and the methods they found most successful in their efforts to "preach the Gospel to the meek." (Isa. 61:1.) Among others who thus interested and profited us, were Brothers Bryan, Blundin, Brookman, Myers, Adamson, Mann, Chilcoate and Tavender. The meeting adjourned with prayer by Brother Clowes, after singing with the spirit and with the understanding also, that grand old hymn,

Blest be the tie that binds
Our hearts in Christian love.

Lunch was served in a room adjoining our public hall by the sisters, who thus "washed the saints' feet" (1 Tim. 5:10. See last Tower, page 3). Thus opportunity for private intercourse was abundant and well improved; for these lunches were thus supplied between all the meetings, which were thus continuous.

In the afternoon Bro. Zech's German meeting and our usual Bible Class were set aside and the time given to Bro. Adamson, who from a chart, such as that in "Food," gave a discourse on The Plan of the Ages, illustrating his method of treating this topic in his public discourses. All felt the sentiment of the hymn with which we closed the meeting.

I love to tell the story,
'Tis pleasant to repeat
What seems each time I tell it,
More wonderfully sweet.

We adjourned this meeting to a Baptism service, at which the ordinance was explained, and five persons immersed-- four of them thus symbolizing their covenant of consecration unto death with Christ, and their faith that they will be in his likeness in the resurrection; and one symbolized, as in "John's baptism," his repentance of sin and reformation of life.

The eight o'clock Sunday evening meeting was the solemn season of commemoration of the Lord's Supper, and a larger number were present than on any such previous occasion. It was good to be there! We had communion and fellowship one with another, and with our Father, and with our Head. We realized afresh that the blood of Jesus Christ our Lord cleanseth us from all sin; and that all our hopes of future life and glory, as well as our present blessings of communion with the King of kings, were secured to us by him whose ransom for all, took away the sin of the world, and justified us freely from all things.

Gratefully we thought of and acknowledged this, as we handled and partook of the unleavened bread, and the wine, which emblemized the holy, harmless, undefiled one--"the man Christ Jesus who gave himself a ransom for all." In accepting in our hearts of his purity, and rights freely sacrificed for us, and appropriating to ourselves those rights and that purity, we were eating him--his flesh and blood. We thus ate in our hearts while we at the same time literally partook of the emblems, and thus symbolized the same, according to the Master's wish, "Do this in remembrance of me." It was a solemn and impressive hour, and we endeavored to make clear the fact that our Father's love and mercy were manifested and extended to us in and by this sacrifice for our sins which he provided, and not in any other way. We saw that the serving of Jesus' ministry and the example of obedience and self-denial which he displayed, though blessed to those of his day, and to others since, was not all by any means; for all this would have been of no practical avail to the condemned, groaning, dying creation, unless he had also given his life [being, existence] a ransom, [a price] for ours condemned and forfeited. The Son of Man came to serve "and to give his life [psuche, being] a ransom for many." --Mark 10:45, Matt. 20:28.

Meditating upon his night of sorrow in the garden, intensified by his perfectness and purity, as well as by the shame of being put to death as a felon, and by the absence of appreciation and sympathy

R852 : page 1

from his beloved disciples--considering him who endured such opposition of sinners, lest we should be weary or faint as we should continue to follow his footsteps, we sang a hymn and went to our homes.

Monday following, all day was spent in an examination of the prophetic time proofs, which show that we are living in the Day of the Lord's presence since 1874--that there, the times of restitution, the Millennial Age, began--that the forepart of that age is the "day of vengeance" or "day of trouble," a period of forty years from 1874 to 1914, and that the grand blessings of restitution are really begun in this trouble, which is a blessing in disguise, breaking in pieces and removing the present governments and systems represented in Nebuchadnezzar's image (Dan. 2:31-33), as incidental to the establishment of the Kingdom of God for which we have long prayed, "Thy kingdom come, thy will be done on earth, as it is in heaven." The matter was illustrated by charts, and will be given in full in Millennial Day Dawn (not yet ready; but of which notice will be given in the TOWER).

Tuesday.--In the morning we were interested and edified by a discourse from Brother Brookman on the Ransom. He dealt particularly with the Greek words which our word for is used to translate; showing conclusively, and by many Scriptural references, that "FOR" in many instances signifies instead of, and repeatedly teaches that our Lord Jesus became man's substitute in death, in order that there might be a resurrection of the dead. The afternoon session was also full of interest, a number of points relative to the Ransom being examined, including the statement made by Peter (2 Peter 2:1) that false teachers would privily bring in damnable heresies, even denying that the Lord bought them. This was shown to be the correct rendering of the Greek text.

Wednesday.--Both forenoon and afternoon sessions were spent in considering How are the dead raised up? and with what body do they come? As this subject is treated on pages 3 and onward, we need not refer to it here particularly.

The subject of the evening meeting was Joel 2:28,29. We saw that God had hidden in this a blessed promise of future blessing to the world, which has been covered until the last few years, by the construction of the statement. We saw that the real intent and meaning of the passage was apparent when once its statement was transposed; thus, "Upon the servants and upon the handmaids in those days [the Christian age] will I pour out my spirit." "And it shall come to pass afterward [during the Millennium] that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions."

Here we noted the great difference between the "narrow way" of the present time and the "highway" of the future age. The narrow way, has its stumbling stones, snares and devouring lions, preventing any but the "little flock," the "overcomers," from reaching the prize at its farther end, the "crown of life;" while the highway of the next age shall be made one of easy travel, in which "those unacquainted therewith shall not go astray."--Isa. 35:8. Leeser.

We saw that now, the Holy Spirit could be received only by the few servants and handmaids of Jehovah willingly following their Leader in the "narrow way," but that when this select company --the body of Christ, has been completed and glorified, then afterward God will pour out of the spirit of truth upon all flesh. We saw that, wide as

R852 : page 2

the difference will be between the abundant and favorable opportunity of the next age, as contrasted with the present time, when error abounds and Satan is permitted to blind many, and to oppose the truth, yet the rewards at the close of the two ways, are just as different as the ways themselves. Both paths lead to honor and life everlasting, but the "little flock," who overcome the severe besetments of the present time, are to be the bride and joint-heir of the King of glory, and to share his nature and to be with him and like him, while those under the less severe trials of the "highway" shall ultimately receive the Kingdom [of earth] prepared for them from the foundation of the world. (Matt. 25). All will be divinely blessed, but the one class--the Christ, head and body, will be blest as "new creatures" with the express image of the Father's person; the other class blessed by being restored to the earthly likeness lost by Adam-- the image of God in clay--"very good" and very grand.--Gen. 1:31. Psa. 8:5,6.

We saw that the pouring of the Holy Spirit of truth upon all flesh would by no means insure the same result to them as to the little flock of the Gospel Age; and that the spirit of truth in the age to come will not point to the narrow way of sacrifice of human rights and privileges, but on the contrary to their opportunity of laying hold of those earthly rights and privileges more fully. The time of sacrifice will then be past, and the spirit will no longer witness that whosoever will live Godly, shall suffer persecution. When all things are favorable --Satan bound and truth triumphant --how could any suffer for the truth's sake as now? The spirit of truth will not then invite any to aspire to or strive for the divine nature, as the Bride of Christ; but on the contrary the spirit of truth then poured upon all flesh will witness to them that the marriage of the Lamb is accomplished, his wife having made herself ready under severe trial, during the Gospel Age. It will witness that the "elect" "little flock," chosen during the acceptable time, through sanctification of the spirit [mind] and obedience to the truth, has been enthroned in power.

The spirit will then witness that these were thus highly honored for trusting and obeying God in the dark, along the rugged narrow way, and that though that high heavenly class so much better than angels (Heb. 1:4) is complete, other precious blessings are for "all flesh," and that whosoever will, may come to the water of life; and accepting of God's favor through Christ, and walking the easy highway of holiness, may be everlastingly blessed of God.

In a word,--the holy spirit of truth which testifies to the "little flock" called with the "high calling" that except we forsake all and suffer with Christ, we cannot reign with him and partake of the divine nature, will then testify or witness to "all flesh" very differently, viz., that only sins must be put away, that the righteous shall flourish, and only the evil doer shall suffer and be finally cut off from life.

Thus the word of his grace comforted us and strengthened us to endure hardness as good soldiers, for we heard the voice of our Captain and Forerunner on the narrow way saying to us--Fear not, I have overcome the world--my grace is sufficient for you--to him that overcometh I will grant to sit with me in my throne and I will give him to eat of the hidden manna.

Our meeting closed with prayer and the sentiment expressed by the hymn--

Truth how sacred is the treasure
Teach us Lord its worth to know."

Our meeting will long be remembered and we hope that at the anniversary next year, even more of the laborers will be able to arrange their affairs even at this busy season of the year, to thus turn aside to celebrate this solemn occasion, and thus build each other up.

We have received many interesting letters from the scattered saints showing how, singly and in little groups they remembered and complied with the Lord's last request, Do this in remembrance of me. Below we give a few brief

EXTRACTS FROM INTERESTING LETTERS.

A Brother in New Jersey writes:-- Dear Bro. Russell: You may be sure that in spirit your kind invitation to meet with the saints at your place on next Lord's day is fully accepted. I should be delighted to meet with you and the dear ones who may visit you on that occasion, but at this time it is not in our Lord's order that I should go. We have arranged to celebrate the Supper in unison with you in the evening at eight, and no doubt we shall all partake of the "one Spirit," while with solemn reverence, yet with gladness of heart, we eat the bread and drink the cup which symbolizes at once the living bread, which was given for "the life of the world," and the precious blood, by which only is the remission and washing away of sin. It cleanseth! tell it to the people, "the blood of Jesus Christ, His Son, cleanseth from all unrighteousness." How loving and kind is our heavenly Father; and in this surely, the Father and Son are one, for the Son loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Even in Jehovah's sight we are accepted in the Beloved. Thanks be to God for his unspeakable gift.

The Lord seems to have opened the way for holding a meeting here on Sunday morning, and perhaps one evening in the week, in a public hall.

I was led to send cards of invitation to a meeting of those who love our Lord's appearing, and are desirous of mutual edification in our most holy faith; and in response a goodly company gathered on

Sunday morning. This was Sunday before last. I explained to them the reason why I invited them, that the object I had in view was the building up of the Church in the things of the Spirit. A number spoke, there was a general feeling of the need of such a meeting, and at a second one, held last Sunday morning, it was agreed to hold the meetings permanently. We have kept up our regular meetings at Bro.__________ house Sunday afternoons, where we try to get down into the very depths of the deep things of God, and our adorable Lord honors us with his presence and blessing. In our public meetings we shall need grace and wisdom from on high to rightly divide the word of truth, that "meat in due season" may be given to all. Pray for us. Love to all the saints, and especially to yourself, dear Brother, and dear Sister Russell, beloved in the Lord. Yours in Him.

A Brother in Michigan writes--"Grace be unto you, and peace from God our Father and the Lord Jesus Christ." Our desire to be present with you in Allegheny, at the General Assembly, on the day of remembrance, could not be gratified. Yet our uniting together here on that day, was most richly blessed by our common Master; and as we partook of the blessed symbols of his precious body and blood, we had a realizing sense of the presence of our Redeemer, all being filled with the hope of participating in that glorious triumph of "the General Assembly and Church of the First-born, whose names are written in heaven." Thirteen of us united in celebrating the anniversary of the slaying of our Passover Lamb, a few not yet free from denominational shackles partaking with us, and the occasion will, I trust, be remembered by all, as one of the most blessed in their Christian experience. I believe the truth is finding its way to the hearts of several who are closely reading the TOWER, which will, I trust, bring forth fruit in its season.

The Church here send love and greeting to yourself and Sister Russell, also all of the faith and hope we enjoy in your city.

Brother Adamson, who attended the anniversary meeting here, left here for Bethel, Pa., from which he writes as follows:-- Dear Bro. R.: I stayed overnight at Wilmington and walked here (6 miles) Sunday morning. In the afternoon I had conferences with brethren who are slowly but surely coming to full favor and knowledge. I preached to a full house at the hall, and have an appointment to-night about a mile distant. Great hopes of a good house and hearing ears, for the brethren here have loaned "Towers" and "Food" until a spirit of inquiry is manifest among the thinking class. Nothing could be kinder than the treatment of the brethren. How they love you and sister Russell. Grace and peace. In Christ.

A sister in Palmyra, Ill., writes:--My husband and I send Christian greeting to all them of like precious faith who, in one hope of their calling, shall gather with you around the table of our Lord to remember his love for us, and to glorify God for his great love wherewith he hath loved us. Would that I could shake hands with all the loved brethren and sisters, and join with you in singing--

"Praise God from whom all blessings flow."

Hoping that some time I may meet some of you, and trusting that you will remember the lone ones, I am

Your sister in Christ.

A Brother in Florida writes:--Six of us remembered the Lord by celebrating the Supper, and we found it a precious time. The Lord was with us. The conflict is sharp but it will not last long. May we be able to endure unto the end.

Another Brother in Michigan writes: --I have been a reader of the TOWER for about four months through the instrumentality of your colporteur in this place, and it has been indeed meat in due season to me. I am rejoicing in the increasing light from the Gospel. The more I see of the harmony and glory of God's plan of salvation, the more anxious I am that others should be lead out of bondage into the liberty of Christ. I will do the best I can towards scattering the good seed judiciously. I expect soon to go to Mayville and Lapeer, and if you can spare me about fifty samples I will make good use of them. Seven or eight of us here intend to meet together and celebrate the death of Christ our passover.

A Brother in Guildford, England, writes:--I shall remember the Lord's death this year, perhaps with one more, in fellowship with you all at the same time. We shall all be together when we drink the wine new with Christ in our Father's kingdom.

A Brother in Dayton, Ohio, writes:-- On the evening of the anniversary of our Lord's last supper, I partook of the blessed emblems alone. God was with me and I had a refreshing time. I would like to have been with you brethren and sisters, but I could not make it suit. May God bless you and all the household of faith.

A Sister in Elk Creek, Mo., writes:-- We did not receive the April TOWER until after the 18th but observed the remembrance. Your desire was that all study well the meaning of what they were about to do. This we did. How important the lesson and how much needed.

We joyfully anticipate the hour when the sacrifice of the Christ being ended the glory shall follow. We long for the time when all God's creatures shall be perfected, each on his own plane, rank or order, under the King of Peace, who bought the right to restore, teach, rule and bless all with his own life.

-

A sister in Lawrence, Kansas, writes: --I celebrated the Passover Supper alone with the Lord, as I have done two years before. I meditated upon the suffering and death of Him, and our privilege of sharing the same.

A Brother in Kentucky writes:--A few of us met on last Lord's day evening and celebrated the Lord's Supper.

A brother in New Orleans writes:-- I rejoice to tell you that the Lord is giving me much encouragement by the way, and that when I most needed it. I wrote some days ago that I would try to reach the ministers with these truths. I have been busy doing so, and the Lord has been with me in the work. Yesterday from many pulpits sounded forth things out of harmony with old orthodox preaching. Last Saturday three Methodist ministers had a meeting discussing the contents of the book "Food." The same day a Presbyterian pastor up town sent me a note to come and see him. I went. He had heard of and seen a little of the book "Food," where I had left a "packet," at the house of one of his congregation. I found the truth had taken firm hold. We had a nice talk together. At his request I left a packet containing "Food," with back numbers. He is now at work to see if these things are so. I was at another pastor's house this evening and was much edified, finding one, in earnest, as well as trusting entirely the teaching of God's Word and dissatisfied with other standards. He told me that yesterday he preached from Isaiah. "I will send my messenger before thy face," &c., comparing the work of John the Baptist with a similar work now, preparing the way before him. I believe this man has a great deal of light. He is reading "Food."

I have now only about four copies of "Food" left, which are out being read. Please send some more.

Your brother in the service.

A sister wrote from Ellisville, Mo.-- Through God's loving providence five of us were permitted to assemble on the 18th ultimo to commemorate the Lord's Supper. All present seemed to fully appreciate their privilege. We also remembered our covenant to sacrifice and be broken for others in the cause of truth, to patiently and cheerfully bear persecutions and reproaches for

Christ's sake, knowing that if we suffer with him, we shall also share in his glory.

Bristol, England, April 22, '86.

MY DEAR BROTHER.--Just a line of greeting to tell you that nine of the readers of the TOWER, all believers in the "Ransom," met at my brother's house on Sunday the 18th and partook of the emblems of our Lord's death, and we all found it a season of much blessing. Those who have had ears to hear have received the good news with gladness of heart in the face of much opposition. In the name of the brethren and sisters here I send you our affectionate greeting.

Joyfield, Mich., May 2, 1886.

DEAR BRO. RUSSELL.--I am waiting anxiously for the May number of the TOWER so that I may get the account of the meetings. The Lord knows how I desired to be present at the celebration of our Lord's Supper and the other meetings, but circumstances prevented me from coming. On the night of the 18th I read carefully the account of the Lord's Supper and agony in the garden, and his crucifixion; and also Paul's account in 1 Cor. 11th chapter, and I had a feast all to myself. And it did me good, although I should very much like to have been present at Allegheny to have met with the dear brothers and sisters. I have no doubt that you had a glorious and blessed time. May God bless his church and fit her for her high position. I will do what I can to spread the blessed truth in this community. I desire to be a worker together with Christ. I am almost alone, and I long for Christian fellowship. God's word is very dear to me; it is my chief study, and I pray God to fill me with his truth that I may be able to declare it to others.

With love.

Yours in Christ.

====================

R853 : page 3

IN HIS LIKENESS.

If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

I know this stained tablet must first be washed white,
To let thy bright features be drawn;

I know I must suffer the darkness of night,
To welcome the coming of dawn.

And O! the blest morning already is here;
The shadows of nature do fade;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.

When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then."

====================

page 3

The following seven articles are connected.

R853 : page 3

BLESSED DYING--FROM HENCEFORTH.

During our general meeting following the anniversary celebration, Brother Brookman received the following letter from one of the Toronto brethren; and we now answer it through the TOWER, thinking it may be of interest and profit to others of our readers. It was answered at our public meeting when received, and as we were then engaged somewhat in the examination of the Prophetic Time Proofs which show that we are in "the harvest" of this age, and that the chief reaper, the Lord Jesus, is now present, it came with special force, and we trust was seen very clearly by all present. The letter runs thus:

PASTOR BROOKMAN:

Dear Sir and Brother.--Now that you are on a visit to Brother Russell, I take this opportunity of sending you the enclosed extracts from an article by Mrs. R. in last TOWER, entitled, "We Shall Not All Sleep." Already I know the TOWER'S views concerning the Lord's presence, and it appears that now they have accepted the "orthodox" view of going to heaven when you die--at least this article seems to so teach.

Can one instance be given of the body of any one now dying in the Lord, disappearing at death? After the resurrection of our Lord his body was not found in the tomb. Should we not therefore, look for the same proofs to-day of a resurrection? Then too, according to this view, the living saints are left behind instead of being caught away together.

The extracts I refer to are as follows:

"WE SHALL NOT ALL SLEEP."

"Those [saints] who die in this day of the Lord's presence do not sleep, but the instant that the human body sinks into death, the new spiritual body is received, and according to Paul's words, not an instant of unconsciousness intervenes. Because the spiritual body is invisible to humanity, none can know of the change except by faith in the promise of God. The work of the new Kingdom is now in progress, and the body of Christ whether in the flesh or in the spirit (resurrected) are actively engaged as co-workers together with our Lord and head. What a blessed privilege to realize that such is the case.

Let us appreciate our privilege of service, considering that we are workers together with the Lord and the risen saints, present with us, though invisible except to the eye of faith."

Trusting your mission will be blessed, I am,

Yours in Christ, G. H. H.

The Brother errs in supposing this to be a new departure; and if he will examine some back numbers of the Tower, he will see that we have so taught for several years--since 1878, at which time we believe it became true as expressed in Revelation 14:13.--"Blessed are the dead which die in the Lord from henceforth; yea saith the spirit that they may rest from their labors [from the toil and weariness] and their works follow with them."--without interruption or hindrance. See particularly the articles "Who can hear it?" in the Tower of October, 1881, and "Ye are Gods" in December, 1881, and "The Blessed Dying" in the same issue.

The fact that so called "orthodoxy" teaches something resembling what the Scriptures teach, should not be considered an argument against the view referred to. On the contrary, it is more reasonable to suppose that the more pleasing part of what the early church believed on this subject, had been held to, to the neglect and ignoring of the less palatable truths. For instance, the hope of each generation of the church in early times, was, that they would be of those mentioned by Paul (1 Cor. 15:51,52), of those who would be alive when the Lord the life-giver would return; and hence they hoped that they might not be obliged to sleep in death.

That the coming of the Lord, and the resurrection of the saints, and the bestowment of the crown of life at that time, were continually before their mind, is manifest from the various epistles of the Apostles which direct the faith and hope of all thither.

Of all the religions of the world, Christianity and Judaism are the only ones which teach that a man is really dead when he expires, and that a resurrection is the only hope of a future life. But when the church began to covet influence and power, when Papacy was "set up" in power, and the chief aim came to be, to make Christianity popular with the heathen, when thousands of heathen claimed to be converted, Papacy to bring these pagans into her bosom and to gain the support and strength of their influence, paganized Christianity, introducing gaudy ceremonies, incense burning, and the images of the apostles and saints to take the place in their hearts and superstitions of their idols and heathen customs. Can we wonder that then the cold and rather repulsive doctrine of the sleep of the dead, came to be generally ignored? and that the other thought should be made prominent and, even distorted to make it more palatable, until "We which are alive and remain shall not sleep, but shall be changed in a moment," came to be applied to all Christians without reference to the Lord's coming? During the darkness of the ages following that degrading of the doctrines of Christianity, and that great influx of tares among the wheat, the Bible was almost abandoned and its teachings on the subject were lost sight of.

One thing sure, is that the same Apostle who teaches that the dead all sleep until the Life-giver comes, and that they will then be awakened, teaches also that those living in that time will not sleep.

To some already instructed on this subject of the change of the living in the Day of the Lord's presence, Paul wrote, "Yourselves know perfectly that the DAY OF THE LORD so cometh as a thief in the night."..."Ye brethren are not in darkness that that DAY should overtake you as a thief."..."For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:2,4,9; see also chap. 2:19,20 and 3:13 and 4:17.) From this the Thessalonian brethren seem to have drawn a wrong conclusion, supposing the Apostle to intimate that the day of the Lord would surely come in their day. And certain teachers of that day, led by their own imaginations, began to proclaim that the Day of the Lord had commenced; that the Lord was then present, and that the dead had been resurrected. (See 2 Tim. 2:17,18.) And the Thessalonian church knowing that Paul's teachings were not out of harmony with this proclamation, were much exercised and troubled to know whether it was true that the Day of the Lord had come.

To meet their difficulty, Paul wrote them the second epistle in which the main thought is the correcting of this error. And inasmuch as we are now making very similar claims to those which the Apostle guarded them against, it is well that we note carefully his words and see whether they disprove our teachings on the subject. If they do, we must abandon the view, no matter how pleasing it may seem; but if it is in harmony, it will be an additional confirmation of our position.

The Apostle wrote: (2 Thes. 2.) "But we entreat you brethren, concerning the coming [presence--Greek parousia] of the Lord Jesus Christ, and our assembling to him, that you be not quickly agitated, in mind, nor alarmed; neither by spirit, nor by word, nor by letter, as from us-- as though the Day of the Lord was present. Let no man delude you by any means." Had the Apostle stopped here, it would not only have proved our teachings as erroneous as those he was refuting, but it would have done more; it would have proved his own teachings in the first epistle to the Thessalonians, as well as those to the Corinthians, to be erroneous also. It would be saying, The day of the Lord never will be present; whereas he had taught them plainly that "The day of the Lord so cometh [and that too unawares, secretly] as a thief in the night."--1 Thes. 5:2.

But the Apostle is not controverting his previous teachings that such a day of the Lord's presence would come, and secretly; he was merely showing that it had not yet come; for he continues--"Let no man delude you by any means, BECAUSE the apostasy must come first, and must be revealed, that MAN OF SIN, that SON OF DESTRUCTION, the OPPONENT; who indeed lifts himself above everything called a god or that is reverenced--so as to seat himself in the TEMPLE of God exhibiting himself that he is a god. Do you not remember that while I was with you I said these things to you?" And now you know, what withholdeth [prevents, hinders, comes between] that he [Christ Jesus] should be revealed in his own season. [Now you know why I so positively declare that we are not yet in the Day of the Lord.]

Paul knew of the Man of Sin, from the prophecies of Daniel, as well no doubt as from visions and revelations given him specially; (Dan. 7:24,25. 2 Cor. 12:1-7), and hence said with assurance that the Day of the Lord had not yet come. But it must strike many as peculiar that he used this argument alone. As they suppose it, he might have said, O foolish Thessalonians do you not know that when the Lord comes you will see him in the sky in great splendor? Do you not know that you would see the tomb-stones shake and fall, and the graves opening, and the risen saints about you, if the Lord, and the Day of the Lord had come? If this would be a true argument, it certainly would have been one of the most convincing to the troubled Thessalonians. And the fact that Paul used none of those arguments is strong evidence that they are not true. On the contrary the fact that they had received the doctrine of the Lord's presence, etc., proves that the Apostle's previous teaching had in no way led them to suppose that the Lord would be visible in the sky in his day, but that it would be "as a thief in the night," stealthily and quietly; and that to discern it would require them to watch and not be overcharged and asleep with the world. And even in controverting this error, Paul offers no objection to the theory that the Day of the Lord had commenced, except that above noticed--that another event, the development and revealing of Anti-Christ must come FIRST.

It is then, proper to say that Paul's statement here, favors OUR VIEW entirely, if it can be clearly seen that the apostasy he mentions did since take place, and that the "Man of Sin," or mystery of iniquity, has been revealed. This we have time and again shown to be the case, and pointed to the unquestionable fulfilment in Papacy of every item mentioned by Daniel and Paul-- hence so far as Paul knew, or as we know, nothing now hinders.

Since then, nothing now prevents, the question is, What proofs are there to show that we are now in the day of the Lord's presence? We cannot here give the prophetic proofs, but hope to soon lay before you these Scriptural demonstrations that we are in the day of the Lord since 1874, and that his taking of his great power as King to judge and break in pieces present unrighteous systems, as well as to exalt to honor and glory the faithful members of his "body" --the true church--dates from 1878; at which time we understand that the sleeping members of his body were due to awake to immortality. And since that date those of this class alive, need not sleep even a moment; but in the instant of dying are changed to spiritual beings --swallowed up of life.

Even to those who had strong hopes of resurrection to spiritual being, the Adamic death or sleep, was not a desirable thing, hence the Apostle says that he desired not to be unclothed, but rather to be clothed upon with the heavenly spiritual house or body. But only to those alive in this day of the Lord, has it been possible to have this instant transfer of existence or being, from the earthly to the heavenly body, without sleep--without being unclothed for a moment.

We do not here cite you proof from the daily history of our times, that the judgment and overthrow of all imperfect civil and religious systems is in progress, as a proof that we are in the Day of the Lord's presence and power, as we have noticed this before.

====================

R853 : page 3

HIS FLESH SAW NOT CORRUPTION.

We now come directly to the consideration of the question asked above, viz.: Has the body of any saint dying now [for we claim this only of the body of Christ--"in the Lord"] disappeared at death, as our Lord's did? No, we answer; nor have we any reason so to expect.

In the case of our Lord's resurrection, we must remember that the circumstances were peculiar and different from those of our resurrection. First, he wanted his disciples to realize that he was no longer dead; secondly, that he was changed, and no longer the human Jesus, but a spirit being; thirdly, that he had paid our ransom price and had not taken it back, yet, was alive and able to bestow upon all the blessings purchased with His own blood. Added to this comprehensive

R853 : page 4

object of proving his resurrection, was the difficulty that those to whom he must prove all this, were still only natural men, not yet begotten of the spirit; for "the Holy Spirit was not yet given because that Jesus was not yet glorified" (John 7:39), and "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." Hence in giving natural men a first lesson relating to spiritual things, it was needful to make the lesson so plain that the least of them might be fully convinced.

Accordingly it was necessary, not only that Jesus should show himself alive by many infallible proofs after his resurrection (Acts 1:3), but that this should be shown in such a way as to convince them that he had been "changed," and was of a higher nature than before; and it was also needful to remove his body from Joseph's tomb, as its presence there, would to them as natural men, have been a serious obstacle to implicit faith. It was for this reason that the body of Jesus was removed from the tomb, and not because the atoms of matter contained in it were needed or used in the organization of his spirit body. And the fact that the body would vanish, be dissipated or dissolved without corrupting or decaying, was mentioned by the prophet--"His flesh saw not corruption."

A very common mistake in reference to the resurrection as expressed in the words of the various creeds is, "I believe in the resurrection of the body." This is a serious mistake; the Scriptures never teach the resurrection of the body, but of the individual--the being. A body is necessary to existence or being, but the body and atoms once used in that capacity are not essential. Science tells us on seemingly good authority that the matter composing our bodies is constantly changing, and that a complete change of every part is effected in seven years. Consequently a man of seventy years would have ten bodies if all the atoms which ever composed his flesh were restored.

But not so, one atom is no better than another; and so even in the case of the world who will be restored to existence as human flesh-beings, we must not expect that necessarily the same atoms will be used again in restoring them to being. Consequently though God could and might make some outward demonstration, such as opening of tombs for the purpose of showing to the world his power, yet we must not conclude that such a demonstration is necessary, nor that the old and scattered and transformed dust, is needful to God as a basis on which to work in restoring or resurrecting mankind. It requires equally creative power to resurrect or recreate a man from one heap of dust as from another.

And if the same dust is not needful in the case of restoring humanity, how much less needful for the "new creatures," the church, no longer human, no longer flesh, but spirit--a new nature, not of the dust, not of the earth earthly, but heavenly. And consequently we need neither expect an opening of tombs for those that sleep, nor a transforming of present fleshly bodies for the living in their "change."

Consequently the non-disappearance of bodies is not a valid objection, if the Scriptures prove and events corroborate the fact that we are now in the day of the Lord, and in consequence that those members of the body of Christ who slept are now due to be awakened, and that those members yet alive should not sleep, but be blessed in the instant of dying by being "changed." Rather, it is in harmony, as we shall show, with Paul's statements regarding this subject, as stated below.

====================

R853 : page 4

"THAT BODY WHICH SHALL BE."

"Thou sowest not that body which shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased him; and to every seed his own [kind of] body." 1 Cor. 15:37,38.

The Apostle uses this illustration from nature to teach the church regarding-- what? Not regarding the living, but those dead. He is answering the question (verse 35), "How are the dead raised up, and with what [kind of] body do they come" [forth] in the resurrection. We must keep this in memory to get the force of the Apostle's argument.

He shows that there are varieties of earthly nature--men, fish, fowl, beasts, etc., and also variety in the heavens, sun, moon and stars; and he adds these two illustrations of variety and differences, to his first illustration of grain. As the dying and living again of the grain best illustrated THE FACT of the dead coming forth to life, so the varieties and differences of fish, fowl, etc., and of sun, moon and stars illustrate the DIFFERENCES which should be expected in the resurrection. Some (the body or bride of Christ) will be like him and will come forth spirit beings--celestial, while the mass of mankind will come forth human beings--terrestrial. There will be glory to both classes, though differing as the glory and beauty of fish, fowl, etc., differ from the glory of sun and stars in KIND.

And that there will be grades or degrees of glory on each plane, is also shown, even as the moon is beautiful but less majestic than the sun, so some of those who come forth spiritual will, though glorious and perfect, be less grand than others; and on the earthly plane there will be variety in perfection and glory also.

After stating thus the general principles, the Apostle proceeds to explain particularly "THE" chief resurrection, in which as prospective members of the body of Christ, the Corinthian Church and all saints would have special interest. And keeping in mind the original question, "How are the DEAD raised up and with what body do they come" forth, he applies his answer now to the class DEAD in Christ--dead "members" of Christ's body, and says:--

"So also is THE [chief] resurrection OF THE DEAD." [Remember that he is not talking about the living as some have erroneously supposed, but of those who were already dead.] "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body."-- Verses 42-44.

What is sown thus and raised thus? The being--the individuality sown in death thus, is raised from it thus. The Apostle is holding to his original illustration. The germ of life in the grain of wheat which will produce the new stalk, is not the entire grain planted, for all decays and dies except this germ. So with the being entering death, or sown in death. Being cannot be considered apart from a body, and hence being is reckoned as still associated with the body which is sown in the corruption of death. It is not the corrupted body but the being, which God will raise up in a new appropriate body, even as in the grain, it is not the old grain but the germ or vitality from it which comes forth in a new grain.

But says some one a grain of wheat has a germ which lives while the grain decomposes, which germ may be seen in some seeds; but man has no such germ. No, we answer; the germ of life in man and in grain differs, and so does also the process of resurrection; man does not sprout forth as a shoot of grain, nor does the Apostle use the illustration for such purpose. Nevertheless man has a germ of being, though unlike the grain, it is not in himself, but in another. The germ of life through which man shall be restored to being [whether of earthly or heavenly nature] is "hid with Christ in God." (Col. 3:3.) It is in God, in the sense that it is decreed in God's plan and possible through God's power. It is with Christ in the sense that God's plan is being accomplished through Christ who ransomed and justifies all. It is thus that "all live unto him." (Luke 20:38.)

God seeing the end from the beginning thus considers things and men that are not, as though they were. (Rom. 4:17.) Thus death is really extinction, but because of God's plan to ransom and restore all from it through Christ Jesus, he gave his "friends" in all ages to know that Adamic death is merely a sleep, in view of the resurrection waking he had abundantly provided for in his plan; which before the foundation of the world foresaw and provided the Lamb slain, to take away the sins of the world by paying the penalty of Adamic sin for all.

====================

R853 : page 4

SOUL, LIFE, BEING.

The Greek word *psuche* is translated soul in some places, and sometimes life in the various translations. For instance, it is translated life in John 12:25, "He that loveth his life shall lose it" and it is translated soul in Acts 2:27 "Thou wilt not leave my soul in hell," [*hades*-- the state of death, or the grave].

This word *psuche* has rather puzzled scholars for a definition, and the learned translators of the common revision of the New Testament, have translated it four different ways, viz.: heart, mind, life, soul; the last two generally. Prof. Young author of Young's Concordance, defines *psuche* and the corresponding Hebrew word nephesh to mean "animal soul," thus limiting the word to earthly existence; but we cannot agree to this definition, nor to any definition which would limit these words to earthly existence exclusively, for the word is applied to God who is not an animal or earthly being, but a spirit being. Hence in defining these words we have sought such a definition as could be applied to these words in every instance of their use in the Bible, and that definition we conceive to be being, or existence, without regard to whether heavenly or earthly, animal or spiritual being is meant.

Being, or existence, is not life though there could be no existence without life; neither is it body or organism, though there can be no existence without a body. Heat is an illustration of this principle; coal is not heat, nor is oxygen heat; but when coal and oxygen are properly and favorably united heat is produced; when they are separated heat ceases. So it is with being; when life principle and organism are properly favorably united, being or existence is produced; when they are separated existence or being ceases.

Those who recognize being, as the correct definition of *psuche* will see that the existence, the being, terminated by Adamic death, may be restored or resurrected either as it was, or in connection with any form or organism God may choose. In resurrecting it God giveth it a body as it hath pleased him --to every kind of seed his own appropriate body.

The original seed was human, "of the earth earthy," and "very good," an image of God in clay. But during the Christian Age under the "high calling," the "heavenly calling" to "become partakers of the divine nature," a little flock has already changed nature and become "new creatures"--new beings. In the resurrection, therefore, God will give to these two classes bodies according to their nature. The human seed will be restored to perfect manhood; and the new seed, the "new beings," will be raised in appropriate bodies--"as it hath pleased him" to give to each seed his own appropriate form or organism. It doth appear to a great degree what form, etc., the earthly race will have, though it is difficult to appreciate the grandeur of the perfect man Adam now. As was the earthy head, so will they be also that are earthy, when fully resurrected.

On the contrary, the change for the others, we cannot so fully grasp; for "It doth not yet appear what we shall be, but...we shall be like him"-- Christ Jesus, the head of the new creation. As the heavenly one, such shall they also be that are of the heavenly seed, or new nature. We have borne the earthly image, but by reason of "change" shall bear the heavenly image in our resurrection. See 1 Cor. 15:38,48,49.

====================

R853 : page 4

PSUCHE LAID DOWN BY JESUS.

This same thought of continuance of being, or individuality, through death and change of nature expressed above is illustrated in the person of our Lord Jesus. He said:--

"I lay down my life [*psuche*] that I might take [literally, receive] it again. No man taketh it from me, but I lay it down of myself. I have power [privilege, authority] to lay it down, and I have power [privilege] to take [receive] it again. This commandment [word, precept] have I received of my Father." --John 10:17,18.

Here Jesus declares that he laid down his "*psuche*," or being, for the sheep, and received it back again in his resurrection. When he laid down his being, "poured out his soul [being] unto death," (Isa. 53:12) made "his soul [being] an offering for sin" (Isa. 53:10), it was a human soul, or human being; he having changed from a spirit being to a human being, for the purpose of thus laying down his being (*psuche*) in death for our sins, as our ransom price.* But when, after his being had been fully laid down in death for three days, he was made alive from the dead, being or existence returned, it was no longer human being; he was made a life-giving spirit --a being *psuche* of a higher order, of the divine nature.

R853 : page 5

To use the words nephesh and psuche otherwise, to suppose that they merely refer to present earthly existence, would be not only to prove that God is an earthly or animal being, but that Jesus, after his resurrection, was of the earth earthy, whereas the statement is clear that "God is a spirit," and that the "second Adam was made a quickening spirit."

The Greek word for life is not psuche, but zoe; and so it is uniformly translated throughout the New Testament; and it was a serious mistake on the part of the translators of the Bible to ever render psuche life, as in the text above. In consequence of the translation, some have supposed that our Lord Jesus took back the price he paid as our ransom. This could never be; for if the price paid were taken back, we are not redeemed, and have no ground for hope of coming blessings.

But when the real significance of psuche is noticed, how clear it all becomes. The man Christ Jesus laid down his psuche--being, existence, as a ransom for ours--for all. That existence he can never take again--he can never again be a human being. He surrendered all those earthly and human rights as a ransom for mankind, and thereby secures to mankind all those blessings and rights lost by their first representative's failure. Then being, existence, [psuche] was bestowed upon Jesus as a gift of God's favor, a reward of obedience; and while it could not be the same order of being, it could be a higher one. And so it was; and thus it is written, "Wherefore [as a reward, because of obedience even unto death--verse 8.] God hath highly exalted him, and given him a name which is above every name," --next to the Father; of the divine nature; "that all men should honor the Son even as they honor the Father also."-- Phil. 2:9,10.

The Lord applies this principle to us, as well as to himself. Of those who covenant to be dead with him that they may also live with him and share his divine nature and glory, he declares, "He that loveth [supremely] his life [*psuche* --being] in this world shall keep it unto life [zoe] eternal."--John 12:25,26.

Those who would be the followers of, and sharers with, Jesus, must during this world willingly lay down existence, in his service. Thus only can these preserve their [*psuche*] existence unto eternal [*zoe*] life. But with them as with him, it will not be the same kind of existence, for whereas they lay down being or existence as human beings, they, like their head, shall receive it [*psuche*, existence] again as new creatures; "partakers of the divine nature." It is of these that Paul said, "It [the being] is sown a natural body, in weakness and corruption and dishonor; it is raised a spiritual body in power, glory, and incorruption. 1 Cor. 15:42-44.

If you could change the nature of a grain of wheat to that of barley, it would come up barley. So these having become (through obedience to the special high calling of this Gospel Age) changed from the human to the divine nature (2 Pet. 1:4) will, in the resurrection, come forth like Jesus, "the express image of the Father's person"--*psuche* of the divine form and nature.

---

*When our Lord was changed from spirit being to human being, when he was "made flesh," that change was truly a laying aside of glory, power, etc., but it was not at all a laying aside of being or existence; for his existence or being did not cease for a moment, but merely changed in kind. Instead of a spirit being, he became human being --"flesh." But at Calvary, being or existence was laid down completely; he died, or ceased to exist, --gave his being, his existence, his psuche "a ransom."--Mark 10:45.

R680 : page 4

"How many people there are who would like to be good without taking trouble about it!"

===================

R853 : page 5

"CAUGHT UP TOGETHER."

In view of the Apostle's statement of the order of events in the day of the Lord's presence; namely that "The dead in Christ shall rise first, then we which are alive and remain shall be caught away together with them in clouds to a meeting of the Lord in the air," it may be asked, Does not the view presented above, namely, that since 1878 the dead in Christ have been raised spiritual beings, and that since then those who are alive are "changed," each at the moment of his death--does not this view conflict with the apostle's statement?

We answer no; though at first glance it may appear to do so. We should remember that the apostles were not only expounders of the prophetic utterances of holy men of old whom God moved upon by his Spirit to declare things to come in figures and dark sayings, but they were themselves prophets also, and in foretelling events not then due, they also used figures, symbols, and dark sayings, to be understood by the Church when they would become meat in due season. This was true also of Jesus' teaching. He not only expounded the prophets, but he opened his mouth in parables, prophecies and dark sayings. --Matt. 13:34,35; Psa. 78:2; Matt. 24.

Among the prophecies by the apostles clothed in figurative or symbolic language, is that of James 5 relating to the present time, verses 2 and 3 are highly figurative. Peter's prophecy covering the same period is even more strikingly figurative. (2 Pet. 3:7,10,13.) John's prophecy, the book of Revelations, is full of symbols. And in considering the apostle Paul's writings, we should expect that prophetic references to this notable "Day of the Lord" would be more or less symbolic also. Peter assures us that it is so; and that Paul's writings are liable to be misunderstood by some.--See 2 Pet. 3:16.

As a matter of fact in this very portion of Paul's prophecy touching the events of the Day of the Lord (1 Thes. 4:16,17), we find the same symbols used by the others. Paul introduces these symbols but does not interpret them, leaving that for the Spirit of truth to do for those of the Church who may be watching and searching at the due time.

Paul's "shout" and "trumpet" of verse 16 corresponds in every way with those used by John (Rev. 11:15), and the same even in Daniel's prophecy (12:1) is called the standing up of the arch-angel Michael; for the same results are described as following, viz., the angry nations and time of trouble which Peter and Zephaniah and Paul call the melting of the earth [the social fabric] and flaming fire.--Compare 2 Pet. 3:10; Psa. 97:5; Zeph. 3:8; Rev. 11:17; and 2 Thes. 1:8.

Paul's "clouds" (verse 17) in which the living are to be caught away, coincide exactly with the "clouds and thick darkness" of trouble, by which all the prophets so often represent the troubles of this Day of the Lord. And the "air" into which they are caught, and in which they are to ever be with the Lord, we apprehend to be no less a symbol than the others. A symbol of what?--Of power and dominion. And if we are to be "changed" and are to enter into and share this dominion, how appropriate to say in symbol that we will be caught into the "air" power, and be forever in it, with the Lord.

Thus the same word is used elsewhere by the same apostle. In Eph. 2:2, he speaks of the "power of the air," and declares that Satan now holds that "power" which the "air" symbolizes. And when we remember that "sea" in symbol represents the lawless and unruly classes of men, that "earth" represents organized society, and that "mountains" represent earthly governments, what is more reasonable than that the "air" or "heavens" should be used to symbolize the invisible yet all-pervading power and influence of spirit beings.

And if "air" is thus used to represent the present evil spiritual control, how appropriate that the same symbol should be used in describing the new spiritual empire of the Prince of light who becomes the new Prince of the air, and deposes and binds the present usurper.

As to the word "caught away in clouds together"; we should remember that all prophecies looking down to this little period called the "Day of the Lord" and the "Day of Trouble," state the many great events of this time as though they would all take place together; and so they do, for nothing intervenes to break the chain of events; link follows link, and they go all together, clouds of trouble follow one another closely, the one fading away where the next is beginning. Like the cars in a train, they all go together, and yet one is first and another is last. So likewise the living will be caught away in these clouds to the new power of the air, together--just as when a school is dismissed the pupils leave it together, yet they do not all pass through the doorway at once.

Paul explaining the same matter to the church at Corinth (1 Cor. 15:51,52), calls it a mystery--a matter not yet made fully plain and clear of which he could only give them a glimpse. And he declares of the living, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, AT [Greek en, during, or in] the last trump." Here the symbolic trumpet is again introduced, which covers the period of forty years called The Day of the Lord; and it is during, or in this time, that the dead saints shall be raised and the living members "changed." For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. While, therefore, all must be changed, and the change of each will be "in a moment," all will not be raised and changed in the same moment--the dead in Christ shall rise first; then we--continuously, without interruption or anything to prevent, together will be caught with them into the power of the air.

===================

R853 : page 5

OTHER SIMULTANEOUS EVENTS.

While during the sounding of the Great or Seventh Trumpet, the Day of the Lord, the gathering and rewarding of his faithful followers will be accomplished, other great events will occur simultaneously. The earth is to melt [society is to disintegrate], the sea and waves are to roar [the lawless element will become furious], and mountains will be removed and carried into the midst of the sea--[governments will be swallowed up by the lawless element]--the heavens [present ruling powers] are to pass away with great commotion. These all shall pass away, that the "new heavens," "air," or ruling powers of which Christ is the Prince, may gradually assume control and reorganize society on better principles. All these things will be in progress simultaneously, during the seventh trump--the day of vengeance--the day of binding the strong man and spoiling and overturning his arrangements in order to establish a better.--Matt. 12:29.

Or take another view of the same period given by other prophets: the gathering of the dead and living members of the body of Christ will proceed during the time when the rich men will weep and howl for the miseries upon them (Jas. 5:1-3; Zeph. 1:18); during the time when the nations are angry and the wrath comes upon them (Rev. 11:18, and Dan. 12:1); during the time that the fiery stream of trouble issues forth, and the Son of man is invested with authority and dominion (Dan. 7:10); during the time that the stone is smiting the feet of the image--present earthly governments (Dan. 2:34); during the time that earthly empires become as chaff and are swept away completely (verse 35); during the time mentioned by the Revelator (19:11-21), in which the kings of the earth and their armies will be making war with the Lamb and his army unconsciously--not recognizing him.

When these various events of "that day" are put together, it must be evident to the most slow of heart to believe all that the prophets have written, that during that entire period, not only the Lord will be invisible to men, but that the resurrection of his saints, and the change of those living, will make no outward demonstration. Surely if the world saw Jesus and the saints in glory in the sky, with the natural eyes, can any one suppose that they would openly war with the Lamb and his army? Nay, verily; the day of the Lord so cometh as a thief in the night, and the fact of the Lord's presence, etc., will only be revealed or made known to the world in the "flaming fire" of judgments, though those of his close followers whom he calls "friends" are not to be in darkness as others, for they have a sure word of prophecy to which they take heed.

===================

R853 : page 5

FEAR NOT, LITTLE FLOCK.

Though the Church of Christ is a little flock, it is of priceless value. It has been purchased with blood. It is the flock of God, however divided and distracted; and though scattered in the dark and cloudy day, yet it will be gathered together at last by "our Lord Jesus Christ, that Great Shepherd of the sheep."

But even now it is under his care, his supervision, his control, and no grievous wolves can devour those who listen to God and to the word of his grace. No one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and in lonely valleys, which are seen by no human eye and watered by no human hand, but are as fair and as fragrant as those which share the most costly culture, so the Good Shepherd feeds his own flock in the wilderness, in green pastures, and by the side of still waters, restores, and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while he feeds them, how blessed to know that "He that keepeth Israel shall never slumber nor sleep."

The Lord is our shepherd, our guardian and guide,
Whatever we need, he will kindly provide;
To the sheep of his pasture his mercies abound,
His care and protection his flock will surround."

--Christian.

===================

R853 : page 6

SCRIPTURAL GIVING.

That little English book, "Mister Horn," contains some interesting things, showing how a very plain and simple man looked at the system of weekly giving. One evening he sat with his Bible open before him, at the 16th chapter of the first epistle to the Corinthians. His finger passed slowly over the second verse, as he whispered the words to himself: "Now upon the first day of the week let every one of you lay by him in store, as God has prospered him." Then he sat and looked into the fire, turning it over in his mind for some time, as his thoughts slowly shaped themselves into principles of giving. Then he broke the silence with these quaint utterances: "It seems to me there's one thing as plain as can be, for all I am no scholar--a man ought to manage about giving. He is to lay by for it just as he does for his house-rent, and for half a score of things besides, for everything almost except for giving. Very many folks can't give anything upon the spur of the moment; and they think that it is all right if they don't. But it seems to me it is all wrong. They could not pay their rent upon the spur of the moment either; but for all that the landlord expects to get his money. A man is to lay by and arrange for it; whether folks hold with doing on the first day of the week or the last, they are in a bad way who don't do it at all."

This plain man nodded his head with considerable satisfaction, and then resumed his discourse. "Now, the next thing is how much to lay by." (He took up his paper and bit the end of his pencil, as he turned over the question.) "I can make thirty shillings a week (about $7.50), taking one week with another," said he slowly. "Well, suppose I say three shilling a week." (And he figured a large three at the top of the paper. Holding it out at arm's length, he looked at the figure with an air of satisfaction.) "I don't see how it can, anyhow, be less than that, as Mr. Horn says that the Jews gave a tenth, and I'm not going to be behind a Jew. No, no. They don't know anything about what Paul said," and he turned over three or four pages of his Bible and read, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." "No," said he, "I can't give less than a tenth, and I'm almost thinking that I ought to give more." Wetting his pencil, he went over the large three again, and broke out, "Why religion saved me more than the whole of it. Three shillings! that was not half enough sometimes to pay for the week's beer. And then religion made me sober and steady, and that brought me in three times as much. Besides, what else is there that's so well worth paying for? House rent and doctor's bill should not be mentioned in the same breath with it. And butcher's meat and bread are not such good cheer as I get out of religion. And for a Master like mine-- bless His holy name!--how can I ever do enough?" Here his whole soul burst forth in the song:--

> See from His head, His hands, His feet,
> Sorrow and love flow mingled down;
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?

Nor could he pause there--

> Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my soul, my life, my all."

He put up his pencil and paper, and exclaimed, "I'll never believe anybody again as long as I live, when they say they can't afford to give. They can afford sixpence a day in beer and tobacco very often; and they can foolishly spend their money in a score of ways. There's only one reason why folks can't afford to give, and that is because they afford so much for everything else. Why, if a man would put by sixpence a week, he'd very likely be able to give six times as much as he does, and he'd be able to do it as the Book says; not grudgingly or of necessity, but as a cheerful giver such as the Lord loves."-- Selected.

===================

BE STRONG.

"Watch ye, stand fast in the faith, quit you like men, be strong."--1 Cor. 16:13.

A babe could never engage in the active duties of mature manhood. It must first develop far beyond the stage of infancy. A babe is a bud of promise, and in due time it must fulfill its promises, else it will be justly despised and dishonored, and will never enjoy the privileges, the respect, and honor of manhood.

So it is in the spiritual family. A babe in Christ is a child of interest, a bud of wonderful promise, beloved of God and of his maturer children, and tended with special loving care. Think what promises of future glory and grandeur center in a babe in Christ. In time, if he continues to grow in grace, knowledge and love, he will be received into the everlasting kingdom, and will be engaged with Jesus Christ in the great work of restoring all things. You of maturer growth in Christ, neglect not therefore to feed the babes with the sincere milk of the word; but not the strong meat until they are able to bear it. Neither offer to them milk which is not pure; nor afterward, meat which is not meat indeed, expecting them to discriminate between the true and the false before their senses have been sufficiently exercised to discern clearly. We should not expect those who have grown but little beyond the infant stage, to be able to grapple successfully with all the arts and wiles of the adversary. Hence we should always be on the alert to find times and ways and means for helping a weaker or younger brother in Christ, and never by any means place mixtures of error or other stumbling blocks in his way.

The privilege of building one another up in the faith, is not appreciated and improved among the children of God as it should be, many excusing themselves on the ground of inability. But in this none are altogether excusable. As soon as we find the storehouse of truth we should begin in earnest to feed on it that we may grow thereby. And as we grow and develop strength in the use of God's appointed means, we should begin to use what strength we have for the benefit of others; and the result to our spiritual nature will be precisely the same as a similar process would result to our human nature. Exercise gives an appetite for food, and food gives strength for exercise. Thus the human being comes to the full stature of a man, and thus we grow as new creatures.

When God supplies the food so bountifully and invites us to feast at his table, and then clearly indicates the manner in which he would have us use the strength thereby gained, we are not excusable in remaining either babes or children. We should be constantly growing in knowledge, in grace, and in usefulness in the Master's service. Recognizing our privilege and duty in this matter, Paul exhorts us saying, "Quit you like men, be strong."

As to whether we grow up into Christ, or become dwarfs and useless in his service, depends upon ourselves; for God who has called us out of darkness into his marvelous light, is able and willing to carry on the good work in us, and he will do it if we follow his leading.

In writing to the Hebrew Christians, the Apostle reprovingly says to them, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are such as have need of milk, and not of strong meat."-- Heb. 5:11,12.

Such a condition is a dangerous one, especially in this evil day when the sophistries and snares of the adversary are more subtile than ever before. There are many deep truths of God's plan difficult to express; and impossible to be understood by those who have not a clear understanding of and implicit faith in the foundation principles of the doctrines of Christ.

The first principles of the doctrine-- Redemption through the precious blood of Christ, and remission of sins through faith in his blood, is the only solid foundation on which our faith can rest; and until that foundation is firmly settled in our minds, it is impossible to go on unto perfection of knowledge. But if we spend all our time examining the foundation, we will never be able to rear a superstructure upon it. If a man has laid the foundation for his house with care and with proper material, it is not necessary to dig it up and relay it over and over. With full confidence in the foundation, he should go on with his building.

In the science of divine revelation as in other sciences, advanced truths cannot be received until other truths upon which they are based have first been received and understood. Imagine a student making progress in mathematics who never learned the multiplication table, or who has no faith in it, even after he has proved it true. Such a one could never make progress in mathematics; neither could the builder make progress with his building who spends all his time examining the foundation, and who never arrives at sufficient confidence in it, to build upon it. So a babe in Christ who never progresses beyond first principles, or is never settled upon them, can never reach maturity, and moreover he is in great danger of having his faith overthrown; for a babe is unskillful in the word of righteousness, not having his senses exercised to discern both good and evil. Therefore, Paul urges our leaving the elementary principles of the doctrine of Christ--not in the sense of abandoning them, but of allowing them to stand as tried and proved foundation stones--and going on unto perfection, going on to complete the building of our faith, not halting to tear up and lay again the foundation or to try a different one.--Heb. 6:1.

Wherefore let us be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, growing up into him in all things, which is the head, even Christ.--Eph. 4:14,15.

The promise of the Lord is sure to all who claim it--"I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee; mine eye shall be upon thee." But "be ye not as the horse, or as the mule [stubborn], which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:8,9) God would lead us, not by force or constraint, nor in a blind or superstitious way, but as intelligent reasoning beings, ready to use our reason so far as it will avail, and accepting in faith such statements of his Word as our reason cannot grasp, and refusing all teaching of men contrary to that Word.

MRS. C. T. R.

===================

R852 : page 6

EVERY-DAY LIFE.

It is said that Beethoven when he had completed one of his grand musical compositions, was accustomed to test it on an old harpsichord, lest a more perfect instrument might flatter it or hide its defects. Many are unwilling to put the results of their labors to any such test as this, preferring to be deceived and to deceive others with outward appearances. With reference to human character it may be observed that those traits that most entitle us to the love and esteem of men, and which honor us most in the sight of God, are not always revealed on notable occasions and by extraordinary events, but manifest themselves in the quiet course of every-day life. This is the old harpsichord that tries the character on its real merits. It is one thing to appear in the midst of popular favor and worldly success, and another to carry a noble, generous and magnanimous spirit amid the worries and anxieties and trials that spring up along the path hour by hour and day by day. Ruskin has truly said that "greatness is the aggregation of minuteness." It is the sum of little things well done that constitutes, as a whole, a really useful and noble life. It is not those who wait in idleness for some chance opportunity to distinguish themselves and do the world a great service who are likely to be the benefactors of the race, but rather those who proceed earnestly about their daily duties "doing with their might what their hands find to do." There are but few to whom it is given to discover new continents, to do an act that frees a race from bondage, to utter thoughts that stir the heart of mankind, but it is given to each and to all to pass each day of life so well, so nobly, so truly, so faithfully, so near to God, that all life is lifted up, and all the world made better by such living and doing.--N.Y. Observer.

===================

R853 : page 6

UNDER A SHADOW.

There are very few who are not at some time brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way. There is a better, surer, higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them.

Do not run after accusers; do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work; and accept the position in which false accusation, and consequent scandal and reproach, place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.--Lyman Abbott.

====================

R853 : page 7

THE WORLD'S CRISIS.

"Now is the krisis of this world: now shall the prince of this world be cast out."--John 12:31.

The Greek word rendered judgment, in this text, is the word krisis from which our English word crisis is derived, and to which the same exact meaning is given, viz., The point of time when any course of action must terminate or take a new course, the decisive moment, the turning point; as the crisis of a disease, when the turning point for life or death is reached. Compare Liddell and Scott's Greek Lexicon and Webster's Dictionary. The word judgment, does not improperly translate the word; for there is a crisis, a sharply defined decisive turning point in every trial or judgment. The crisis, the decisive point of judgment was that to which Jesus referred in the above quotation.

It was just a few days before his crucifixion that he uttered these words, in full view of the terrible experiences which must shortly follow. Not long before this he had raised to life Lazarus, the brother of Martha and Mary, who were then living in Bethany about two miles from Jerusalem, whither the Jews from all parts assembled to keep the Passover. The sisters had arranged for the entertainment of Jesus and the disciples on this occasion. The wonderful miracle had been noised abroad among the Jews, and as they came up to Jerusalem multitudes made it a point to see Lazarus, and Jesus who had raised him from the dead. And when they had seen, the people were convinced that this must be the Messiah, the king long foretold by the prophets; and upon the spur of their convictions they determined to acknowledge him publicly as their king. And "when they heard that Jesus was coming to Jerusalem, they took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the king of Israel, that cometh in the name of the Lord."--John 12:12,13.

But while the hearts of his disciples bounded high with glowing anticipations as they saw these evidences of public favor, Jesus was sorrowful, knowing that his hour was come. He knew that the prophecy of Isaiah was about to be fulfilled --that he was about to be wounded for our transgressions and bruised for our iniquities; that the chastisement of our peace was about to be upon him; that it would please the Lord to bruise him, to put him to grief, to make his soul an offering for sin, to permit him to pour out his soul unto death, and be numbered with the transgressors.--Isa. 53.

Knowing the bitter disappointment that must soon overtake the hopes of his disciples, Jesus sought to prepare them in a measure to receive it. He talked to them of the necessity of entire consecration to the will of God, even if he should require them to lay down life itself in his cause; and then he assured them that the Father would assuredly honor and reward such service.

As he approached the last dreadful conflict, in full view of it, and with a fixed determination to submit his will fully to the will of God, even unto death, he said: "Now is my soul troubled, and what shall I say? Father, save me from this hour? But [no], for this cause came I unto this hour: Father, glorify thy name." (vs. 27,28.) Yes, he had come to this dread hour for the very purpose of suffering death, that thereby he might redeem the world from the condemnation of death.

It was in reference to this fact that Jesus said, "Now is the crisis of this world." Yet the world was entirely unaware of its critical situation at that moment. The world's salvation was in the balance then. All depended upon the faithfulness of him who was about to redeem them with his own precious blood. No wonder that when in Gethsemane's garden, realizing the awful responsibility upon him, and the agony of bearing it, Jesus sweat great drops of blood; no wonder that weary and faint and longing for human sympathy, he came time and again to his disciples who could not realize the situation, longing for their sympathy and saying, Can ye not watch with me one hour? (Mark 14:34,37.) Little did they realize that at that critical hour their own and the whole world's salvation hung upon the shoulders of their trembling, suffering Lord. Yes, it was the dark hour of the world's crisis.

The world was being judged again, in its second representative, the man Christ Jesus, who then took upon himself the penalty which had fallen upon Adam and the race represented in him, thereby substituting his human being, psuche, for that of the man Adam and those represented in him.

From the moment that Jesus said, "It is finished," and died, the crisis was past. That was the great turning point, the decisive act which legally released man from the bondage of death and secured for him the right to live again. (Rom. 3:25,26.) That was the decisive act which made Christ the rightful Lord of the human race which he thus purchased by his death. (Rom. 14:9.) And in that it gave to Christ the right to rule, it fixed the doom of Satan the usurper. "Now," from that moment it was a settled thing that the present "prince of this world," Satan, who has the power of death and reigns only to deceive, oppress and destroy mankind, shall be cast out. Thus through death Jesus spoiled the principalities and powers of darkness, and openly showed it in his resurrection, thus triumphing over them through death.--Col. 2:14,15. Satan's present sway is only permitted until the time appointed of the Father. His sentence of ejectment was sealed at Calvary.

That the decisive act which determined this change of rulership, and turned the condemnation from the world, was the death of Christ, is clearly seen from the following verses (32,33). "And I, if I be lifted up from the earth, will draw all men unto me." "This he said, signifying what death he should die." Jesus had spoken before of his being lifted up, referring to his crucifixion (John 3:14,15 and 8:28), and the people whom he now addressed rightly understood him to refer to his death. But ignoring the prophecies which foretold the death of Christ, they reasoned, If this be the Christ, how can this be; for the Scripture saith, Christ abideth forever. Blinded by prejudice, they overlooked or ignored the prophecies which foretold the sufferings, and saw only the glory that should follow.--1 Pet. 1:11.

The only reply which Jesus made was to not deceive themselves thus. (Vs. 35,36.)

The world's crisis came and passed, yet the world was totally unaware of it. As in the crisis of a disease, the patient may be entirely unaware of the change which takes place at the critical moment, yet it may be clearly discerned by the skilled physician, so the world was unconscious of the change which the death of Christ secured for all--the privilege of restitution to perfection, to harmony with God, and consequently thorough obedience to everlasting life.

And although nearly two thousand years have elapsed since the crisis was passed, the mass of mankind are still unaware of the good tidings of great joy which shall in due time be to all people. Those however who have been students of the divine Word, know that the time now draws very near when the world shall all see and experience the blessed results which must flow from that decisive act of our Lord at the moment of the world's crisis.

The world has passed through two crises in its two representatives Adam and Jesus, though unaware of both. The decisive instant, the crisis, came in each case which determined certain results to the world. In the first instance the crisis was followed by the "krima" or sentence; sentence came by the one man Adam upon all his race unto condemnation to death. In the second instance also the crisis was followed by "krima" or sentence which came by the one man Christ Jesus, unto justification to life (Rom. 5:17-19) giving all the right to live again because "redeemed," "bought," "purchased by the precious blood of Christ," who gave himself a ransom for all, to be testified to all in due time.

While the right to live again which was purchased for all mankind by the death of Christ, is an everlasting right which never can nor will be disputed nor ignored by God, it yet remains for man to individually claim the everlasting continuance of that right, by compliance with the conditions upon which it is offered; for this right, thus purchased at so great a cost may be again forfeited by men. But it can never again be forfeited by a representative, as in the first instance. Each individual redeemed in the second representative crisis, must stand trial for himself, and prove his own claim to an everlasting continuance of life by obedience, or else by disobedience forfeit life for himself--but not for another.

There is then, a coming individual trial or judgment and there will therefore be a crisis, a turning point, a decisive moment and act to each individual, upon which will hinge the issues of the everlasting future for life or death, in his individual case. If he gratefully accepts of life and its privileges and future possibilities as the purchase of the precious blood of Christ, and if he fully and from the heart complies with the conditions of its everlasting continuance, viz., obedience to God, then the crisis is past, and the "krima" or sentence, is in his favor-- to life everlasting: otherwise it is against him--to the second death. Nor will the life once redeemed, and then again individually forfeited, ever be redeemed again--"Christ dieth no more;" "there remaineth no more a sacrifice for sins." Such ungrateful, willful, deliberate sinners justly merit and shall die the second death.

But while the church with all the world has passed through the first two crises as represented in Adam and Jesus, the church shall not come into judgment with the world--John 5:24. Krisis is here translated condemnation.

The church will be receiving her reward, when the world's individual crisis or judgment is in process. But the church is not exempt from individual judgment; her crisis takes place before the Millennial Age, during the Gospel Age now closing. Each member of the church therefore in the present life is standing on trial for himself, and at some time during the judgment there comes a critical decisive point to each individual of the church--a time which proves to be the crisis of our course, where a standstill is not possible, but where we must go forward either in the right or the wrong direction, either to the fulfilling of our covenant or the ignoring of it.

In fact, every test that is applied to us, places us in a critical situation, so that we need to watch and pray that we may have strength to overcome. And to each there will come a final test, as in our Lord's case. While the world's representative crisis was reached at the time appointed for Jesus to lay down his life in sacrifice, it was also a crisis to him as an individual. As an individual he was being tested, and proved worthy of the glory to be revealed in him.

The final test in our individual cases may not always be at death. If we have been faithful in the preceding tests, or if we have been rightly exercised by the discipline of the Lord, the closing scene of life will be the last test. It is possible, however, for a consecrated one to ignore and despise his covenant and to refuse further compliance with it and to ignore and despise the discipline of the Lord, or to despise the means by which God brought this salvation to men--even the precious blood of Christ. Such reach the crisis and turn it unfavorably before death. But to those who continue faithful and obedient, the final moment of crisis is at death, even as with the Master --"faithful unto death."

With thankfulness for the grace which carried us through the crisis of our redemption through the death of Christ, may each individual of those now on trial, watch and pray that he may successfully pass through the crisis of his own individual trial.

====================

R853 : page 7

CHRIST'S SECOND PERSONAL ADVENT.

It is probable that at no time since the early centuries of the Church has this subject been lifted into such prominence as during our own generation; so that the remark made some years ago by the eminent German theologian, John Frederick Meyer, is clearly verified. He says: "With the Lord's second advent will begin the real reign of God upon earth. A kingdom of righteousness, holiness and peace....It is called the reign of a thousand years. Modern times have again paid attention to this doctrine of the millennium, thus coinciding with the ancient fathers. It is resounding, as it were, a new call: The Lord cometh!' Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error."

But the impatient question will be raised, "What practical value has this doctrine? True, it has been very dear to martyrs and confessors in the times of the Church's suffering and trial. But in these days, when the heavens are all ablaze with evangelical light, and all nations are illumined with its brightness, it seems an impertinence for you to begin to trim the wicks and relight the lamps of prophecy." So I thought, as on one cloudless day I was journeying toward the hills which form the western boundary of our State, and a porter came in and began to light the lamps in the car. "What is the need of lamps," I thought, "in such a cloudless and sunlit day as this?" But the next moment there was a shrill alarm from the whistle, and we instantly plunged into the dark and sulphurous darkness of the Hoosac Tunnel. It was clear enough now why the lamps had been lighted. And does not Scripture say something about "a

R853 : page 8

more sure word of prophecy unto which we do well to give heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts"? The dark places may be just before us;--who knows? The black hand of Socialism, armed with the most fatal weapons, and throwing its ominous shadow over almost every civilized nation; --the smoke of the pit ascending up in the form of modern Spiritualism --ten millions of adherents gathered within less than fifty years--making such an outbreak of demoniacal agency as the world has not seen since the days just preceding the flood,--even thoughtful men of the world are beginning to be afraid at these tokens, and to question what they portend. But they who have lighted the lamp of prophecy think that they read the meaning of these things by its clear shining; and they surmise that this may be the reason why they have been called to light their candles at midday. God never makes half a providence, any more than man makes half a pair of shears. If he moves some in the Church to see clearly, and assert strongly a seemingly unpractical doctrine, it may be because he intends to match that doctrine to a certain exigency of error yet to arise.

"Fossil sunlight" is what Herschel named anthracite coal. The vast stores of sunlight poured out upon the globe during the old geological ages were consolidated and packed away in the bowels of the earth because this busy nineteenth century, with its myriads of railways and ocean steamers and manufactories, would need it. And have you thought how large a proportion of the Old Testament is prediction? And is it, therefore, of no use to the practical working Church of to-day? Nay. This vast profusion of prophetic light falling upon the minds of Isaiah and Ezekiel and Jeremiah and David, and the minor prophets, and treasured up in their inspired pages, may soon be needed. And they who are delving in these mines of eschatology, instead of being engaged in an aimless and profitless toil, may be providing the Church with the needed warmth for that predicted time when "iniquity shall abound, and the love of many wax cold," and light for the day foretold by the watchman of Idumea, "The morning cometh, and also the night."

And now we come to ask the question whether there is any faulty tendency in our current eschatology which this powerful reassertion of the primitive doctrine of our Lord's second coming is likely to correct? Here I speak with the utmost caution and with the sincerest deference to the views of others. But I am strongly persuaded that such a tendency does exist.

By a ghastly anachronism, death has been substituted for the coming of Christ in the common teaching; and thus a false centre has been set up in our eschatology, by which the doctrines pertaining to the last things have been thrown into eccentric relation. Ask the question, "When does sanctification end?" and the common answer is, "At death." Ask the question, "When do the rewards of the righteous accrue?" and still the answer generally comes, from evangelical theology, "At death." Ask the question, "When does the resurrection take place?" and the answer comes from Liberals and New Departurists, and from a considerable company of the orthodox, "At death." Thus death has been erected into such importance as to constitute the terminus ad quem of the life which now is, and the terminus a quo of that which is to come. Joseph Cook in his valiant defence of orthodoxy is thundering out the question, "Does death end all?" and often piling up such post-mortem conclusions as to compel us in defence of the Scriptures to ask, "Does death begin all?" To us it seems incontestably clear that the Bible makes the Advent, and not the grave, the supreme goal of the Church's hope. And lest you should accuse me of speaking presumptuously, I wish you would search the Bible for yourselves, and note how constantly the soul's progress towards perfection is inspired and bounded by that one divine event, the coming of our Lord. You can collate scores of texts to this effect, all finding a fitting climax and summary in that grand utterance of Paul as it stands in the Revised Version: "And may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." The same may be said of the divine rewards; the promise of them is almost without exception timed by this great event.--A. J. Gordon.

====================

R853 : page 8

EVERLASTING, HELL, AND DAMNATION.

J. G. Townsend, well known as a former talented Methodist minister, recently severed his connection with the M.E. Church, and has since been preaching to an Independent Congregation at Jamestown, N.Y. In one of his sermons he gave the following picture of hell:--

"Suppose a tube, so long that it would take a drop of water a million years to get to the bottom of it. Pass all the water in Chautauqua lake, drop by drop through that tube, and that would be a computable period. By and by the water would all pass through the tube. Pour all the waters of the Atlantic ocean and the Pacific ocean, drop by drop through that tube, and eternity would only have begun. Turn the great suns yonder into oceans of water and put them all through the tube, a drop in a million years, and yet the eternal punishment would only have begun. Do you think the Heavenly Father would put that punishment on any of his children for the sins of this transient life? It is atrocious to think of it. I believe that this doctrine of eternal hell is a lie against man--is a lie against God, and sooner than preach it, I would let my tongue rot in my mouth. I deny that the Bible teaches it. Suppose you were to take out of the Bible the word damnation, the word hell, the word everlasting as applied to punishment; would you not think that it would mitigate the idea of punishment, soften it, ameliorate it? Certainly it would. Now I want to state upon the authority of eminent scholars, and upon my own authority, after a careful examination of the words of the original, that not one of these words, neither damnation, nor hell, nor everlasting, has any right whatever within the lids of the Bible. All of them are imported words, mistranslations. They have no critical, or just, or moral right to remain in the Bible."

We can agree in part with the above statement of facts, and fully with the speaker's spirit. Those who claim that God will everlastingly torture his children for the sin of Adam with their own sins of a few short years, full of trouble and weakness inherited and encountered from the moment of birth, are often possessed of more tender affection than their theology would seem to indicate. In a word, they though fallen and imperfect, are nobler, more just and more loving, than their narrow theological views permit them to think the God of love and justice to be.

They excuse this and attempt to give it the appearance of justice, by saying that a sin committed against an infinite being is an infinite sin, and therefore in justice must receive an infinite (unlimited) punishment. While it is true that in judging of the enormity of sin the standpoint of God and of perfect manhood should be recognized, and not our standpoint as fallen and depraved beings, yet to make the penalty depend upon the infinity of God is so manifestly unjust, that naught but dire necessity to give an appearance of justice to their theological dogma can have invented such a theory. On the contrary, the degree of heinousness of a sin depends upon the state and capacity of the transgressor. If an infinite being were to commit sin, it might be termed an "infinite sin," but for a finite being to sin could only be a finite sin.

The full penalty of sin is death--destruction --extinction; and if each individual of the world were to be individually tried under this penalty, each would of necessity have to be perfect, possessing full ability and under favorable circumstances to resist sin. But such opportunity none but Adam has yet enjoyed, all being tried representatively in him, and thus condemned to the full penalty righteously, though they had no individual trial. For it cannot be gainsaid that the Creator had a perfect right, if he had so chosen, to have withheld his power and not created us at all, or having created us, he could righteously have blotted us out of existence even if obedient, had he not graciously purposed and promised life everlasting upon condition of obedience.

And now while he has exhibited to us all, and to angels as well, his thorough and relentless determination that sin shall not be permitted, and that its wages is death, he exhibits also his love by providing in Jesus a ransom price for all; arranging that through this Savior all shall ultimately be released from Adamic sin (and all sins growing out of the fallen disposition inherited, and the evil surroundings incident to and resulting from Adam's fall and from the penalty of sin,) in order that in an appointed season the whole world should be judged or tried again by the Christ of God (1 Cor. 6:2; Matt. 19:28); not again representatively but individually.

This trial as yet has reached and developed only two small elect classes--the overcomers of this age and those preceding --tried beforehand in the midst of evil surroundings for special purposes and positions. But ultimately each individual of the race will have as full and fair an opportunity as had their representative Adam in the first trial, and in addition to this will have the benefit of present experience in sin and its penalty. Thus each shall decide his own case by his own conduct. Those obedient shall live forever; those who will not conform to God's will are condemned as unworthy of life and shall be cut off from it--shall die for their own disobedience, as before they were under death for Adam's disobedience. Hence it is called the second death. It will be everlasting. No ransom will be given for it and there will be no resurrection from it. Justice, Mercy and Love unite with one will, in this everlasting penalty for willful sin. It is here, that we agree only in part with the above statement of brother Townsend.

The Greek language seems to lack a word corresponding exactly to our word everlasting. The Greek word *aionios* translated "everlasting" signifies literally unlimited, i.e., a period upon which no limit is expressed. Hence when it is used with reference to the disposition of the sheep and goats of Matt. 25:46 it is evidently not improper to translate it everlasting as applying to the penalty as well as the reward; everlasting or unlimited death to one class, and everlasting or unlimited life to the other. The words everlasting and eternal in this verse are from the same Greek word *aionion*. The reward to obedience is life, and of sin the punishment is not torture, nor life in any condition, but death, (Rom. 6:23); and this verse (46) declares that the results of the trial described and illustrated in this parable, are not transient, but lasting-- unlimited.

The word damnation as generally understood to mean endless woe, is, we agree with brother T., totally without a Scripture basis. Its strongest significance is condemnation or rejection. Jesus applies the same word *krima* in John 9:39, where it is translated "judgment." "For judgment am I come into the world;" yet that he did not there use the word in its usual signification is clear from his other statement that he came not to condemn *[krino* sentence] the world, but that the world through him might be saved.--John 3:17.

Again, we agree with brother T. that the word hell (with the meaning at present attached to the word) is an improper translation of either *sheol*, *hades* or and it is unauthorized by the meaning or use of these *gehenna* words. The first two simply refer to the condition or state of death, as the penalty of Adam's sin, which would have been everlasting had God not mercifully provided "a ransom for all," in Christ our Lord, by reason of which it may be considered merely a long sleep.

Gehenna (the name of a valley outside of Jerusalem where fires were kept burning to destroy the offal of the city, and never used as a place of torture,) is used in Scripture to represent in a symbolic manner the utter and hopeless destruction (not torment) of the second death, from which there is no hope of recovery.

===================

R853 : page 1

VOL. VII.

PITTSBURGH, PA., JUNE, 1886.

NO. 10.

==========

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

===================

R853 : page 1

VIEW FROM THE TOWER.

We have called attention at various times recently to the changed attitude of Protestantism toward Roman Catholicism, noting the fact that not only have the echoes of protest died away in the distance, but that the very grounds of protest are fast disappearing, and that, not because of any change in the principles of the Church of Rome, but of so-called Protestantism. And so changed is its attitude toward Rome that from various Protestant pulpits, and presses, and prominent leaders, we now quite commonly hear expressions which sound strangely out of harmony with the name Protestant. The deadly wound given to the Papacy at the Reformation, is fast being healed (Rev. 17:5) and "mother" and "daughters" are coming to realize more and more their mutual relations.

This changed attitude of the daughters is quite marked, and Catholicism is noting the trend and taking advantage of it, although Protestantism is scarcely aware of the long backward slips she is making. She is too drowsy to realize the situation. While noting these facts the following, clipped from "The Catholic" of Pittsburgh will be of special interest. It says:--

"For centuries Protestant writers in every land drew up the most terrifying pictures of Catholicity. The adoption of downright infidelity was preferable according to Protestantism, to affiliation with Catholicity. In European countries wherever Protestantism grasped the secular power, persecution and exile became the lot of Catholics. The change of religion in England was effected by the Mormon wife slayer Henry VIII. and bloody Queen Bess, by the confiscation of all Church property, and dire persecution and expulsion of Catholics. Churches were destroyed, or perverted to the use of the established pet, which, by the way, the English people are now tired of maintaining, as was made evident in the late elections.

"All this is now changed, and the "horrors of Rome," is no longer a "taking" subject to dwell upon, except by some ignoramus, who confines his abilities to the backwoods. Henry Ward Beecher advises one of his flock who approached him for information to go and become a Catholic, and she would be safe in doing so. Sam Jones calls long and loud for heavenly benedictions upon the work of the Catholic Church, and many other distinguished divines pay the Church

R854 : page 1

marked respect, though following different doctrines.

"As an evidence of the change of Protestant opinion in this matter, witness the fact that lately occurred in a Presbyterian church when they sang the "Ave Maria," and when the attention of the Presbyterian Observer was drawn to it, that paper said it was all right. This, like the elections in England, as Gladstone said, 'is wonderful;' Presbyterians honoring the Blessed Virgin by singing this most Catholic hymn, 'Ave Maria,' is a 'wonderful change.' Soon we will have them calling out with Catholics, 'O clement, O pious, O sweet Virgin Mary, pray for us, oh Holy Mother of God.'

"All these are good omens of the progress of our holy religion, while if we look across the garden wall of Catholicity, and view the turmoil in which the rest of Christianity is engaged, having abandoned all dogmatic religion, and 'carried about by every wind and doctrine,' 'reading Scripture to their own destruction;' their churches falling into decay, or sold for other purposes; their congregations failing to worship, or bear the expenses, their press calling upon the people to pay the preachers, otherwise they will not be able to meet the expenses of their families. All these omens are sad in the extreme, and portend speedy dissolution at the hands of infidelity, which is fast filling up its ranks from the disorganized condition of our Protestant citizens. We do not rejoice because of this exhibition of failing religion on the part of our separated fellow-citizens, but we would invite them to study the claims of Catholicity."

Very nice, kind, conciliatory things are now being said by each party about the other, and each wants to smooth over the old difficulties and be friends again. The main points of difference and grounds of protest of the Reformation, against the Church of Rome were two. First, that while the Church of Rome gives to tradition the same force as to the Scriptures, Protestantism recognized in tradition only the fallible judgment of men, and declared the individual right to interpret the Scriptures each for himself. Second, that justification (acquittal) from original sin is secured not by works (of morality or of penance) but by faith in the finished sacrifice of Jesus our Lord. But both of these points of original protest, are now fast being ignored by Protestants. The death of Jesus as man's ransom is being ignored and faith in that as the ground of acceptance with God is little preached and little realized by the "popular preachers" and the rising generation of so-called Protestants; and instead sectarian zeal with morality and benevolence --good works--are the implied ground of acceptance with God and atonement for original sin--where such a thing as original guilt is acknowledged at all. And, too, individual right of Bible interpretation is fast being ignored by Protestants, though not generally denied; and in their anxiety for union at any cost, all denominations of Protestantism are abandoning Scripture doctrines and ignoring differences. And to swell their number, they are counting in Roman Catholics as well.

In this peculiar day the claims of the Protestant Church to be the power which is to accomplish the world's conversion are being severely and questioningly pressed upon her, and in order to maintain her old position she finds it incumbent upon her to count up and display her numbers as evidence of her power, and of the future possibilities to be expected from it. Hence her eagerness to count in as many as possible to show her numerical strength. But alas! for her moral and spiritual strength; for when she gathers her vast numbers and we view the whole from this standpoint, there is not the shadow of a chance of the world's conversion to God by that means.

Hopeless indeed must be the outlook to thoughtful Christians who are not yet enlightened from God's Word concerning his glorious and all-sufficient plan for the world's conversion--a plan which does not ignore a single member of our dead and dying race, nor yet save one in any other than one appointed way-- through repentance and faith in the redemption freely provided for all.

While the Church of Rome kindly invites thinking Protestants to re-examine her claims and compare them with Protestantism and see how much stronger they are, we would suggest to such that before they do so, they would do well to turn to the Bible itself, and they will find that though Protestantism has ceased to enter its protest against her false methods and doctrines, the Bible protests against her in no uncertain language; and they will find too that Protestantism comes in for her share of its denunciations, and that the course and end of both are clearly shown: that Great Babylon--Papal mother and Protestant daughters are to fall, and as a great millstone are to be cast into the sea, never again to rise, while the plan of God, as presented in the Scriptures, will move grandly forward to the full accomplishment of his purpose of restoring the redeemed world to its original perfection as represented in Adam, and to the blessings prefigured in his Eden home.

====================

page 1

EXTRACTS FROM INTERESTING LETTERS.

Nicholas Co., W.Va.

EDITOR Z.W.T.: I happened to get Food for Thinking Christians, and it has done for me what I have been trying to have done for fifty years, till I was weary of trying, and almost weary of myself. Now you may know why I could not sit still after reading that blessed little book. Though very poor, I would be willing to spend fifty years more, if it were the Lord's will, in circulating the good news; and I would consider myself well paid if I could find a few to whom it would do as much good as it has done for me. I have placed four copies of Z.W.T. in one Baptist church, and there are more wishing to read in that church, but they are afraid of being turned out of the synagogue. I send a list of names; please send me more samples. Yours truly,

R697 : page 1

Virginia, June 1, 1886.

DEAR BROTHER RUSSELL:--As I know you must receive and answer many letters, I thought best not to trouble you unless I had somewhat to write. For the last sixteen years I have been an elder in the Christian Church here. About three years ago, seemingly providentially, my attention was called to a paper published by you, in which you clearly set forth the plan of God. I read it carefully and tried it by the only infallible rule, and have found it as far as I am able to decide, equal to the measure, and none have been able to prove the contrary. These truths have done my soul good. They seem to have become a part of my being. I have circulated them among all who would receive them, and to-day I find myself standing with a little flock of about fourteen, who are not ashamed to own their Lord nor to defend his cause, maintain the honor of his Word, the glory of his cross.

A few months ago some of them proposed to withdraw from the Church. I advised not, in-as-much as our brethren, the disciples, had neither name nor creed to which we could object. But as they claim the Bible, the whole Bible, and nothing but the Bible as their creed, it is our duty to speak the truth with boldness, and if they object let them act accordingly. I made an appointment to speak on the subject of the ransom, but owing to sickness I could not attend. A large crowd met to hear myself and brethren of like faith denounced as heretics and disturbers of the peace of the community. On the following Sunday we renewed our appointment and filled it; but the opposing brethren engaged the resident Baptist preacher to meet me and reply. The fire was kindled; the next Sunday we met to search the Scriptures to see if these things were so. The Baptist preacher was present, and the search did not lead in the right direction for one who had been preaching the immortality of the soul and eternal torment for forty years, therefore he objected to the results, but failed to offer any proof, though we gave him an opportunity.

The Church was next called together by my brother Elders to put a stop to this business. We complied with the summons and when arraigned we stated our position as plainly and simply as we could, and then asked them to prove us guilty before they condemned us. Finding themselves powerless to act, they deferred the case until the fourth Sunday in June, at which time we are told we will be tried by six Disciple preachers.

R697 : page 2

In the meantime the community was called together at the Disciples Church to hear the Baptist preacher preach our funeral and bury our doctrine beyond the power of a resurrection. The decision, so far as I have been able to learn is, that there is danger in preaching live men's funerals. He proceeded first, by throwing a stone at my character; second, by reading from a secular paper the horrible crimes and the dreadful threats attributed to the Nihilists, Socialists and Communists, and tried to fasten them with an iron bolt of slander, to what he was pleased to call Russellism, and as a result of their teaching; third, he found it more easy to misstate and misrepresent our position than to make the least attempt to prove it false.

When he closed, he found we were ready to help him prove false all he had attempted to prove false, and it only remained for us to restate our position, fortify it with Scripture, and ask him to prove that false, before he condemned it. Now, Brother Russell, a man may slander my character, but he shall not slander the truth of God and go entirely without rebuke.

Am I correct when I assert that you have never in any of your writings alluded to the crimes committed by Socialists, Communists, and Nihilists in any other light than that they are the works of Satan and the result of his unrighteous reign, save that you refer to them as an unmistakable prophetic sign, of the presence of the heavenly king? Please state in the next issue of the TOWER, that all who desire to know, may know how to render under unto Caesar the things that are Caesar's (though he may be ashamed of them) and to God the things that are God's.

R698 : page 2

Now Brother, I have a request to make of you--Although the truth has suffered no loss in all the fiery trials through which it has passed, but has come out pure and brighter, and we have been made stronger in each attack thus far, and while we are sure that the Lion of the tribe of Judah being present will defend his cause, yet we are compelled to look upon the fourth Sunday as a time of much interest to the cause of truth in this community, and knowing that those six preachers before whom our brethren would like to have us tried (though they have another object in coming) are all college students, and as I have not had the benefit even of a common school, I would like you to advise us as to the best course to pursue; and if you think best state for us our position as clearly, strongly, and simply, as possible, that we may compel them to prove us guilty of violating their creed (the Bible) before they condemn us; for from what you have already shown us, we have full confidence in you and will follow as closely as the occasion will allow, any advice you may think proper to give.

Your brother in Christ. __________.

In reply:--

DEAR BROTHER:--Yours of June 1 came duly and gave us much pleasure, as it always does, to hear of the spread of the truth and the blessing of the Lord's children with the liberty and joy which the truth affords.

I am glad to see that you and the brethren with you, so fully appreciate the truth, and that for the time you have enjoyed it, you have been so strengthened and faithful as to be able to take the bold, firm stand your letter outlines.

Your position is a correct one, in my judgment. The so-called Baptist and Christian denominations claim the Bible as the only standard of faith and practice, and in by-gone years laid great stress upon this in their discussions with other denominations. But the spirit of the world has crowded down their simplicity and spirit of Bible study about as with others to-day. It is now a freedom of name more than anything else, I think.

Your faithfulness in not keeping your light under a bushel is bringing some of them face to face with the truth and with their claim to the Bible as their only creed. The responsibility is thus upon them. Let us hope that the meeting for the examination of your views may be marked by candor and honesty on their part, with a sincere desire to ascertain from a Bible standpoint what is truth. Let me suggest that, so far as possible, you allow this view of the matter to control your feelings toward them, and your utterances. A danger under such circumstances is to feel that it is a battle. Should they treat it thus, let your words be seasoned with grace. (Col. 4:6.) Let the spirit of the glorious truths you now see, so fill your heart that out of its fullness your mouths may speak to the Lord's praise, and to the enlightenment and profit of your opposers as well as the hearers.

It would not be well that I should attempt to give you details. These must be found at the time, and must depend somewhat upon the course of your opposers. While preparing, as much as possible, by studying the subject and arranging plans of thought, for it is our duty to have the sword of the Spirit-- the Word of God, which is able to make us wise--well in hand, so that we shall be able to give to him that asketh us a reason for the hopes that are within us, yet back of all this, our strength and confidence should be in him who declares, "I will never leave thee nor forsake thee." The TRUTH is his and you are his--his ambassadors. He will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist. (Luke 21:15.)

I will venture a brief outline of the ground of our belief and confidence, which we believe gives absolutely no room for opposers of our faith to stand upon. They must either reject the Bible or accept its truth, or else evade the issue by sophistry, cutting short further Bible investigation.

Protestant denominations generally still hold, at least in theory, to the Bible doctrine of the fall and condemnation of the entire race through the sin of their representative Adam and the redemption of all through the obedience and sacrifice of Christ. In this we rejoice, for while they cling to this sure foundation, there is good basis for scriptural reasoning; and for hope that they may be led into further and fuller truth. That the remedy will be co-extensive in its results with the evil, is clearly stated in 1 Cor. 15:22,--"As through Adam all die, even so through Christ shall all be made alive."

Adam's one representative disobedience, brought the condemnation of God upon all. That condemnation was not to torment, but to DEATH. (Gen. 2:17.) Sin forfeited the right to life God had given mankind, and brought the actual literal death, no matter how many figurative deaths may be conceived of as attending it. By one man's disobedience death passed upon all, in that all partook of his imperfection and sin. (Rom. 5:12.)

Christ Jesus (by the favor of God) gave himself a ransom for ALL, (1 Tim. 2:6,) so that as through Adam's disobedience, all were condemned to death, so through Christ's obedience unto DEATH all are redeemed, all are justified to have life.

The only condition upon which any may ever have everlasting life, is obedient faith--faith in Christ's work as Redeemer, and obedience to God's law which his redemption and aid will make possible to all. Hence to be saved through Christ, each human being must hear in the sense of understanding or appreciating perfectly God's plan, and his responsibility toward it. And hence, also, unless all thus "hear" (John 5:25), all would not receive the benefit which Christ died to secure for them. And this God guarantees shall not be.

Since many who occasionally see a Bible or hear a church bell are blinded and bound by "the god of this world"-- Satan, so that they cannot hear and see (understand or appreciate) the truth, it follows that unless there be a future age in God's plan in which Satan's power to deceive will be restrained, and the knowledge of the Lord caused to fill the whole earth, the ransom secured by Jesus will never be co-extensive with the evil and condemnation upon all through Adam's fall.

But God's Word declares that Christ's sacrifice was the full equivalent of Adam's sin, and that the blessings flowing from his obedience will be co-extensive with the evil flowing from Adam's disobedience. It recognizes the necessity of another age to come, and promises that the Redeemer shall reign and bless all, and fill the earth with knowledge and bind the deceiver. Thus God's plan provides every condition necessary to the saving of all--knowledge and ability--and declares not only that Jesus gave himself a ransom for all, but also that it shall be testified in due time.--1 Tim. 2:6. The Scriptures never intimate that the Gospel age is the due time for the world to hear, and be blessed by Christ. They teach that now only a "little flock" is sought by the Lord, and these are promised explicitly that they, as the Bride of Christ, or the members of his body, shall reign on the earth to bless all the families of the earth. And in the last revelation of God's plan, given by our Lord Jesus himself, he points us in symbol to the new order of affairs, and tells us that there and then, the Spirit and the Bride--the Church--shall say, "Come! and that whosoever will, may come" and partake of life as of a fountain of water, and by obedience live forever.

For six thousand years God has permitted evil to reign and triumph; in the seventh, he will give power and dominion to Christ and the Church as his own representatives in the earth, to cleanse and bless all, and bring all, or as many as will, into perfect harmony with himself, whom to thus know will be life eternal. The basis of this plan is the sacrifice of Jesus Christ our Lord, begun at his consecration at baptism in Jordan, and completed on Calvary.

Regarding Anarchism: No well-balanced mind could favor it, or conceive it an advantage to any class. Nevertheless God's Word clearly reveals the fact that this extreme of evil will be the means by which present empires will fall. Hence these will, in a measure, be God's instrumentality, even as he has often caused the wrath of man, as well as of Satan, to work out his plans. Another side of the question would show that there is a measure of right on the part of Labor, the ignoring of which is leading on to Anarchism. But this we must leave for a fuller consideration at another time.

page 2

California, June 3, 1886.

DEAR FRIENDS:--I hope your list of workers in the vineyard have reported success so frequently that mine has not been missed. I have been working as all must every day and hour, wherever they are, but not in the wide field I would choose if it were mine to make choice. As I am not mine own, I accept all as the ordering of my never erring--Master. My dear parents are becoming feeble with age, and have been sick, lingering along and gaining strength slowly, till now they are able to go around, but cannot be left alone long. I am losing none of my interest, but watch the opportunities, and have used with care the precious "FOODS." I am intending to gather them in, to use again as soon as possible. Most of them were given to persons I met at different times, who seemed to be ready for the feast and were going to various parts. With this explanation, you will understand why my apparent success is small, and yet I am needing a fresh supply. I found a Swede who is a constant student of the Word. He comes around once a week with fish. The first time he came I gave him a Swedish TOWER, and next time he said he found it taught Bible doctrines all through, and I gave him a FOOD and some English TOWERS.

Yesterday a physician's wife came here for the first time, and she said at once, and boldly, she had come to see what there was in the strange doctrine we taught, and she left with the promise to come often, and said she thought she was ready for the truth as never before, and would make it her study. She took my very last FOOD and two TOWERS.

As soon as I can leave home I want to go to Sacramento to work as you have suggested. So please send me what is necessary, that I may be prepared to improve time on short notice, and I shall be grateful.

I have no better way to give you an idea of how little time I've had than to say it took me three days to read the last precious TOWER, when usually I "literally devour" it almost without stopping, after which I leisurely re-read and turn to all the references.

I had hoped that by examining the subjects carefully with my parents, they would be ready to "keep the feast" as commanded with me, but they could not see that it was an anniversary, and I kept it again alone, and yet not alone. One fully consecrated need never feel lonely. I knew the ones and twos would be remembered by the loved ones in congregated capacity.

I am so anxious to contribute to the Tract Fund, but strange to say I have not a half-dollar, nor have I purchased an article of that value for six months. Yet I am perfectly contented--yes, so happy. God bless you. Good-bye.

I am trying to hold myself in readiness to go especially with German TOWERS to San Francisco when the way is clear. I should have no other business only to "to do good and communicate," and would not be able to do much in short time without FOODS, TOWERS, etc. It only costs one dollar to go to San Francisco, over one hundred miles. Opposition steamer on now. I can rent a room and take meals at a restaurant cheap. May the Lord bless you is my constant prayer. Your sister,

R698 : page 2

Iowa, June 6th, 1886.

DEAR FRIENDS: In your last TOWER we notice your method for distributing the German Tracts. We are willing to do all we can for the spread of the "glad tidings", happy if we can help in the great work, but how to go to work we hardly knew--this being a large town, and with many churches. We went to one German minister to find the number, but naturally he wanted to read the work before having it distributed. Now would it be right to distribute them at church doors without permission? and if we ask permission, will they not invariably want to read it first? and if they read it, will they not refuse?

Please tell us what is right. It seems as though we were greatly hindered in doing any work in this way. Perhaps we yield to hindrances too easily. Pray for us that we may be upheld in this trying hour, only in the strength of the Lord can we stand.

R699 : page 2

Spiritism is at work in our neighborhood. One of my friends has turned that way, and she fain would have me go too, but I thank God that it has been made clear to me from whence this power is. Therefore I have had strength to resist it as well as to whisper a word of warning to others that perhaps would have been taken in the snare.

Yours, in hope of eternal life.

In reply:--We are glad of your zeal for the cause of truth. Persevere, God will bless and help you, though the adversary may seek to hinder and discourage at every step. God's favor is sufficient for us; and he will not suffer us to be tempted above that we are able to resist, but will with temptations, difficulties, etc., provide a way of escape if we are in earnest, and will but do what we can.-- 1 Cor. 10:13.

Do not ask permission of any one to give the truth to the Lord's sheep--professedly our brethren. God sends the truth to such of them as the "god of this world" has not blinded with prejudice and traditions (2 Cor. 4:3,4), and you are God's messengers or ministers when thus serving him. His permission and approval alone we should expect. We live, thank God, in a land where we have the right--the liberty--to give to the people in their hands, food which they cannot get of the professed pulpits and oracles of truth.

We suggest, then, that by visiting the various German Protestant churches you could judge of the attendance. And, that when ready and supplied with the reading matter by us, you could engage some to assist in the distribution, serving one or more churches each session until all have been served. If the church is a large one, it would probably require two or three to hand to each person without delay, as they dismiss. Take your stand at the curb so as not to be upon the private property of the church, and thus give no occasion for offence.

====================

R856 : page 3

THE DIVINE WEAVING.

ANONYMOUS.

The weaver at his loom is sitting,--
Throws his shuttle, to and fro--
Foot and treadle, hand and pedal,
Upward, downward, hither, thither,
How the weaver makes them go!
As the weaver wills they go!
Up and down the web is plying,
And across the woof is flying;
What a rattling! What a battling!
What a shuffling! What a scuffling!
As the weaver makes his shuttle
Hither, thither, scud and scuttle.

See, the mystic Weaver sitting
High in heaven--His loom below--
Up and down the treadles go:
Takes, for web, the world's dark ages--
Takes, for woof, the kings and sages--
Takes the nobles and their pages,
Takes all stations and all stages;
Thrones are bobbins in his shuttle,
Armies make them scud and scuttle--
Web into the woof must flow,
Up and down the nations go!
At the Weaver's will they go!

Calmly, see the mystic Weaver,
Throw his shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion, and commotion;
What each fusion, and confusion,
In the grand result will show!
Glorious wonder! What a weaving!
To the dull, beyond believing,
Such no fabled ages know.
Only faith can see the mystery;
How, along the aisle of history,
Where the feet of sages go,

Loveliest to the fairest eyes,
Grand the mystic tapet lies!
Soft and smooth, and ever spreading,
As if made for angel's treading--
Tufted circles touching ever:
Every figure has its plaidings,
Brighter forms and softer shadings,
Each illumined--what a riddle!--
From a Cross that gems the middle.
'Tis a saying--some reject it--
That its light is all reflected;
That the tapet's lines are given,
By a sun that shines in heaven!

'Tis believed--by all believing--
That great God, himself, is weaving,
Bringing out the world's dark mystery
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.

===================

R854 : page 3

FORSAKING ALL.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

The question of what is meant by "forsaking all," is seldom given a too literal interpretation by those who have something to forsake. On the contrary, most of the Lord's professed disciples seem to act as though the statement read, He that getteth not all that he can get, cannot be my disciple; for the getting, more than the forsaking, seems to be the aim of life with many, as with the world.

As we are very anxious to be recognized of the Master as true disciples, let us endeavor to grasp his meaning, and then honestly and faithfully put it into practice in the affairs of life.

In the preceding verses (25 to 32) the Master shows that he did not deceive any into becoming his followers by assuring them that it would cost little or no sacrifice, as so many of his professed ambassadors do to allure the unconverted into the various sectarian churches. No; he said, "Count the cost" before you take the step. Let the lines between the world and my disciples be clearly drawn. To hastily leave the world and put your hand to the plow as a servant of the truth, and then to look back and prefer the world, would not be well: for it would unfit you for the world, and you would not be fit for the kingdom of heaven. (Luke 9:62.) Count the cost deliberately first, then, if you like the conditions, come, take up your cross and follow me, in dishonor and sacrifice now, and to glory, honor and immortality hereafter, as joint-heirs with me in the kingdom.

We cannot suppose the statement under consideration (which refers back, more or less, directly to the things mentioned in verse 26) to mean that a man should leave his family to starve; nor yet that he should forsake his "own life" in the sense of starving from neglect of the necessities of life; nor yet that he should leave "houses and lands" in the sense of abandoning them to go to wreck and ruin; nor yet in the sense of immediately converting them into money and making a wholesale distribution of the results to the poor. (Matt. 19:21.) To so understand the Master would be to suppose his teachings contrary to common sense, and to other statements of Scripture, his own utterances, and also those of the Apostles.

It was Jesus himself that reproved the Pharisees for making void the Law of God in saying that a son who would make a large present of money to the temple, might thereafter be excused from any responsibility to his parents in their support, (Matt. 15:4-6.) and shall we suppose that he would make void that Law in his doctrine? It was Jesus himself who, in his dying hour, remembered his own mother, and commended her to the care of John (John 19:26,27), and shall we suppose that he taught others to neglect their parents?

It was one of the Apostles under the influence of the Spirit of Christ, elaborating the teachings of Jesus, who said that a man should love his wife and cherish her even as his own body, and as the Lord loves and cherishes the Church (Eph. 5:25), and surely he did not contradict the Master in this. It was the same Apostle who wrote that any professing to be Jesus' disciples who neglect and fail to provide for their own households are worse than infidels, and by such a course deny the true teaching of Jesus. (1 Tim. 5:8.) It is the teaching of the New Testament, that we should "Do good and lend, hoping for nothing" as a reward; that we should "communicate" and "lay by on the first day of the week" for the poor and for the Lord's cause generally; and that a man should labor, working with his hands, that he might have to give to the needy. (Luke 6:34,35; 1 Cor. 16:2; Eph. 4:28.) All these injunctions would be

R855 : page 3

meaningless if we should understand Jesus' teaching to be that we were to give away every farthing to the poor: for then we should be the poorest of all the poor, and have nothing either to lend or to give.

If then we are sure the Master did not mean for us to literally abandon, neglect, and summarily dispose of homes, families, life and means, what did he mean? becomes all the more pertinent and interesting.

What did he mean then by the statement, "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me"? (Matt. 19:21.) We answer that Jesus put the matter in its fullest, strongest light. The conditions of fellowship with Christ in the heavenly kingdom are nothing less than the sacrifice of every earthly interest, and earthly life as well, in his service. But this service and sacrifice is a reasonable service, and never implies that we must become paupers to make others affluent. Had this young man consecrated himself and determined to give up all and follow Christ, and had he come to Jesus, saying, Master, I have determined to follow your counsel, to sell all and give to the poor, and to follow thee--How and where shall I begin? I have twenty houses and three farms and much cattle --which shall I dispose of first, and how shall I distribute the money?

Jesus probably would have said, Present all these things unreservedly to God, and yield yourself as his servant also, and from that moment reckon yourself God's steward, commissioned by him to use all those goods, as well as all your personal talents, to his glory in serving those about you. As a servant who shall give an account, be neither wasteful nor penurious. Think not of these goods henceforth as your own, and talk not about giving them again to the Lord; for once given, they are his forever. Such portions of that consecrated property as you have need of, he permits you to use for your personal and family necessities; but a full realization of your sacrifice would not only hinder you from treating it [the money] as your own, and from being lavish in your expenditures, as you might have been when the money and property were yours, but should the necessities of the Lord's work require the last dollar, and leave you dependent on daily toil for sustenance, it should be heartily rendered, with the thought, It is the Lord's, and I was entrusted with it, to use it as he should indicate. The young man to whom Jesus spoke was "very rich"; and had he become a consecrated follower he might have been kept busy for many years disposing of his goods. There is no reason whatever for supposing that the Lord meant him to sell his houses at once and throw the money into the street to the multitude. The selling of that which he had would go on proportionately, as he could find uses for the money.

This suggests another thought: It is a steward's place to seek and find places where he can dispose of the talents and moneys consecrated to the Lord, to the best advantage, as his sanctified judgment, under the guidance of the Lord's Word, may dictate. This our Lord's parables indicate (Luke 19:13; Matt. 25:15). He should not wait for the Lord or his cause to be hindered and embarrassed for money before giving it. To do so, would be to never give it; for the Lord never gets embarrassed.--Isa. 55:11; Psa. 50:12.

Had the young man consecrated his wealth to the Lord's service as Jesus suggested, and then waited for Jesus to ask him for some of it, he would have waited and would have kept the money, but he would never have attained the kingdom and the Well done, good and faithful servant, enter the joys of thy Lord; thou hast been faithful over a few things, I will make thee ruler over many things and grant thee the handling of greater riches. On the contrary, the message to such will be, Thou unfaithful and indolent servant, thou hast been unfaithful in thy stewardship: take from him that which he would not use as he covenanted to do.

Most of us, as God's consecrated stewards, take greater liberties than we ought with the Lord's money and talents entrusted to us. We should not be less careful than if dealing with fellow-men, but more careful, if possible, to be strictly honest. And while rendering unto every man his dues, we should most faithfully "Render unto God the things that are God's"--which we presented to him.

If those who have forsaken all--consecrated all to the Lord's service--could but realize the matter as all done, as all His, how it would relieve them of battles with the selfishness which continually magnifies every little disposal of time or money to be a great and new sacrifice. Such a proper realization of the original sacrifice of all reverses the tables upon selfishness at once, and no longer treats the daily course as a self-denial, but a joyful service as Jehovah's steward, and accepts as fresh blessings from his hand all of even the commonest of life's favors.

page 3

--"Lay not up treasures on earth" and "Take no thought for to-morrow" crowded out this month,--will appear next.

====================

R855 : page 3

PROF. SHEDD'S FOREBODINGS.

The Sunday School Times reports Prof. Shedd as saying: "No theological tenet is more important than that of eternal retribution, to those modern nations, which, like England, Germany, and the United States, are growing rapidly in riches, luxury, and earthly power. Without it, they will infallibly go down in that vortex of sensuality and wickedness that swallowed up Babylon and Rome."

No one believes more strongly in the certainty of divine retribution for sin than do we, and that the end of incorrigible sinners will be "the lake of fire which is the second death." But by "eternal retribution" Dr. Shedd means the doctrine of endless torment in hell for all who die out of this life unsaved, in the defence of which he has recently published a book. And his argument is for the expediency of holding on to that doctrine as a defence against threatening destruction. To this we reply:--

1. In this momentous matter, only that which is true is expedient.

2. Dr. Shedd's remedy has historically failed. It did not save the world from the fearful anarchy and social wreck of the French Revolution.

3. The modern nations he refers to have not been restrained by it from developing the evils which he deplores.

4. Perhaps the false view of God involved in this doctrine is largely responsible for this "departing from him, desiring not the knowledge of his ways." The current doctrine in the church on this subject, in hiding from men any hope for any class of mankind in any of his administrations beyond the grave, has concealed a part of his gospel, and denied his fatherhood. Wrong views of his relation to the race necessitate wrong views of his relation to individual men, and so sour and harden them against God. What the world is perishing for is the lack of the knowledge of God.

5. If Dr. Shedd's doctrine is therefore now needful for the defence of society against ruin, it is so because it has helped to bring society into this state of danger by drawing a frowning mask over the face of God, and so repelling them from him.

6. There are intimations in Scripture that there were to be larger unfoldings of the grace of God to mankind, as they were able to bear it. "Who gave himself a ransom for all; to be testified to in its own times" (1 Tim. 2:6).

7. In the general decay of the old

doctrine of future punishment, which was doubtless a great restraint in ruder times, the world now needs a new presentation of the majesty and certainty of God's law of punishment. The church needs to be warned anew that "The Lord shall judge his people," and that "Our God is a consuming fire." The world needs a doctrine of punishment, not so vast and vague and inconceivable that both reason and conscience reject it, but one that shall convince them that, in all the laws of nature and of life and of human society, the eyes of the Lord are now "open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings," and that his great harvest law is surer than the motions of the stars, for this world and for all worlds. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." God's great love has provided a ransom for all from death; but even resurrection, which is to all a boon, must proceed according to this great law of harvest, and bring with it "judgment" for those "that have done evil."

MR. MOODY'S PREACHING.

In this connection we refer to a letter of Dr. A. E. Kittredge in the Independent of January 28, describing Mr. Moody's late visit to Chicago, in which he indicates that the power of his preaching is largely due to his ability to impress men's minds with the conviction that God loves them. He quotes these as characteristic sentences from one of his sermons:

"God always loves us. He hates sin, but he loves the sinner. He loves, because he can't help it."

"There is one thing that death has never been able to conquer, and that is a mother's love."

"Our love is changing, but he loves us right on, through all our sorrows and our sins."

R856 : page 4

"Because God is angry with the sinner, it proves that he loves him."

"His love is unchanging, unfailing, and everlasting."

These sentences illustrate how Mr. Moody, although holding theoretically the orthodox doctrine of an eternal hell, keeps it in the background, where he has no right to keep it, if true, and how he moves men by a fresh revelation to them of the fact that God's love for them is deeper than their sins. If God's love is "stronger than a mother's," if "death cannot conquer it," if it continues "right on, through all our sorrows and sins," and if even his anger is the dark side of his love, we may well ask what room is left for the creed doctrine that, for the sins of this life he will first torment the soul of the sinner in hell, and then raise him in body, in order to thrust him back to be punished "in body and soul, with unspeakable torments, with the devil and his angels, in hell-fire forever." (See questions 29 and 89, Larger Catechism.)

There is immense power in the long-concealed doctrine of God's love to men. And the proof that death cannot conquer it, as Mr. Moody affirms, is found in the fact that he gave his Son to effect the ransom of all from death, and that its conquests extend through the realms of the dead. The redemptive character of resurrection is the proof out of Scripture that men need, that God's love is stronger than death. Knowing this, there will be no longer any temptation to conceal from them the other side of truth, which is too much absent from Mr. Moody's sermons, that "he will render to every man according to his works," and that the atonement is not a makeshift, by which any man may escape the just consequences of his sins, but a wonderful alembic of love by which these necessary judgments are for us converted into the way of life.--Words of Reconciliation.

====================

R856 : page 4

PONDER WELL.

THEY STAND OR FALL TOGETHER.

--To admit God's justice, is to admit man's fair trial, and the justice of the penalty pronounced, destruction.

--To admit the justice of the penalty, and the unchangeableness of God's character, is to admit that the penalty cannot be set aside or remitted.

--To admit that the penalty cannot be remitted, is to admit, that either men will never be set free from it, or else that a ransom [a corresponding price] is his only hope.

--To admit that the ransom has been paid by Jesus' death, is to admit that the penalty was death, and that restitution is assured.

--To admit that God and his just laws change not, is to admit that man, when fully restored, will be again subject to the same laws, with their same blessing for obedience (life), or penalty for disobedience (death), which penalty upon such would be the "second death."

--To admit that God's law was just, and man's trial full and fair at first, and that that law and its Author are the same forever, and that man will return to his former estate, is to admit that the same law will test the restored man, and that his will will be as free as at the first to choose obedience and life, or disobedience and the second death; and that the only difference will be the experience undergone in the present existence.

--To admit the ransom and its necessity, and that the MAN Christ Jesus was that ransom, is to admit that he is no longer a man, unless he took back the price he paid for our recovery, which would hinder man's recovery from death.

--To admit that Jesus was highly exalted in his resurrection to the express image of the Father's person, that he was made "a quickening Spirit" in his resurrection --raised a spiritual body--and that his conduct after his resurrection, and his appearance to Paul, who saw him "as he is," were wholly different from human nature or appearance, is to admit that he did not take back the ransom price laid down, but that he was in his resurrection made better than angels, as he had in becoming a man been made a little lower than the angels.--Heb. 1:4 and 2:7,9.

--To admit that the true gospel Church of overcomers are called "the body"-- "the bride" of Christ, and that they are being called and selected or elected from out of the world under "heavenly promises" of being made "partakers of the divine nature," like and with their Lord and head, is to admit that these promises are not for all, but are exclusively for the class called, and none other.

--To admit that a "house of servants" of God was selected prior to this "heavenly calling" to "divine nature," and that not heavenly things but earthly things were promised them, is to admit that they are elected or selected for some good purpose in the divine plan, but not for the same purpose as the Church, nor under the same conditions.

--To admit that the plan of God is one grand, harmonious whole, consistent in every part, is to admit all of these propositions, and to say that God, in the work of restoring the world, and giving each his individual trial for everlasting life, intends to use the two classes elected meantime, as the earthly and the heavenly "seed," in whom all the families of earth are to be blessed.

====================

R857 : page 4

THE WORLD'S OUTLOOK.

FROM A METHODIST BISHOP'S STANDPOINT.

Bishop R. S. Foster, who is at present the central light of the Methodist Episcopal Church, is certainly getting his eyes open in some directions, though he is still in gross darkness. His utterances of late are calculated to startle Methodism, if not too sound asleep. In our January issue we noted his utterances relative to Roman Catholicism, in which, in an endeavor to show up as favorably as possible the progress of Christianity in converting the world, he closely hugged the Church of Rome, whose numbers are almost double those of the five hundred sects of Protestantism, and claimed that to make any showing at all, the Church of Rome must be counted in, because larger than all her daughters combined.

After counting in as many as possible, the bishop reckons that there are in all 350,000,000 of nominal Christians, and 1,100,000,000 heathen in the world: and of these Christians he says:--"And this number of their strength includes also all the thieves, ex-convicts, the debased, besotted, the speckled, and streaked in Christendom." And now his awakening mind goes out after the condition of the masses, and in the following words, clipped from his recent articles in the Independent, he tells us what their outlook seems to be from his standpoint. He says:--

"The problem I deal with relates to this world. Have you ever visited heathen lands? Have you ever formed in your mind an idea of their actual condition? Any idea you may have formed will be inadequate, I am sure. It will take an effort if you have no experience to guide you, and even to reproduce it would be almost impossible.

"Call to your aid all the images of poverty and degradation you have ever seen in solitary places of the extremest wretchedness--those sad cases which haunted you with horror after you passed from them, those dreary abodes of filth and gaunt squalor--crowd them into one picture, unrelieved by a single shade of tempered darkness or colored light, and hang it over one-half the globe; it will still fail to equal the reality. You must put into it the dreary prospect of hopeless continuance; you must take out of it all hope, all aspiration even. The conspicuous feature of heathenism is poverty. You have never seen poverty. It is a word the meaning of which you do not know. What you call poverty is wealth, luxury. Think of it not as occasional, not as in purlieus, not as exceptional in places of deeper misery, but as universal, continent-wide. Put in it hunger, nakedness, bestiality; take out of it expectation of something better to-morrow; fill Africa with it, fill Asia with it; crowd the vision with men, women and children in multitude more than twenty times the population of all your great cities, towns, villages and rural districts, twenty for every one in all your states and territories--the picture then fails to reach the reality.

"Put now into the picture the moral shading of no God, no hope; these miserable millions, living like beasts in this world and anticipating nothing better for the world to come. Put into the picture the remembrance that they are beings who have the same humanity that we have, that are in this case; that there are no hearts among all these millions that do not have human cravings, and that might not be purified and ennobled; that these lands, under the doom of such wretchedness, might equal, and many of them even surpass, the land in which we dwell, had they what we could give them. Paint a starless sky, hang your picture with night, drape the mountains with long, far-reaching vistas of darkness, hang the curtains deep along every shore and landscape, darken all the past, let the future be draped in deeper and yet deeper night, fill the awful gloom with hungry, sad-faced and sorrow-driven women and hopeless children --it is the heathen world--the people seen in vision by the ancient prophet, who sit in the region and shadow of death, to whom no light has yet come, sitting there still, through the long, long night, waiting and watching for the morning."

As he looks back at the fruitage of the past eighteen hundred years, the Bishop sees little hope for the dying millions, and finally seems to catch the thought expressed in the closing sentence above, that their hope lies not in the bringing to them of the Lamp of God's Word, but in the dawn of the morning. Would that the Bishop and others, could realize the logical force of his own admission. They would not then be forced into counting the "speckled and streaked" to make up a respectable showing of power to convert the heathen, but would realize that the present age is only designed to select a "little flock" to whom the Father will give the dominion and power to bless the world; and that when this little flock is selected, they with their Lord shall be the Sun of Righteousness, as it is written, "Then (after this age and after its harvest) shall the righteous shine forth as the Sun in the kingdom of their Father." Matt. 13:43.

The Bishop in the above has drawn a dark picture of the present life of the heathen, but when he comes to contemplate the teachings of his own school of theology with reference to these miserable creatures, which claims that their future will be one of unutterable anguish and pain, to last not for a few years like their present troubles, but to be perpetuated throughout eternity by the special arrangement of their Creator, he allows his sense of right to overleap many of the barriers of his theology, and says:--

"If the awful thought could once take possession of my mind, that the whole heathen world must of necessity be lost forever, simply because they are heathen, I would not send them a Gospel which reveals such a God. That grim thought alone would shut out all hope for the world, and make eternity itself a dungeon, no difference who might be saved. For how could any rational creature enjoy even a heaven with a God whose government would permit such a stain of shame and dishonor, of cruelty and injustice? It is dreadful enough to be compelled to accept the thought that an immortal being can by his own free guilt, work out a destiny of changeless evil. Convince men that there is a God at the head of the universe who, without fault of theirs or any chance of escape, will damn the dead, the living and the yet-to-live millions of heathenism, and you will make it forever impossible that he should be worshipped by any but devils, (and by them only because he becomes their chief,) and at the same time turn earth into a gigantic terror, whose ghastly horrors will admit of no relief."

The Bishop is in a very dangerous condition. Mankind is always in danger of error in thinking unless their impaired reasoning powers and lack of knowledge are guided and assisted by divine revelation. The Bishop, in holding tenaciously to the traditions of Methodism (not the Scripture), and endeavoring to use his reason at the same time, is in great danger of infidelity. This very course has made all the great infidels--

R857 : page 5

they held to certain preconceived but erroneous theories as the teachings of Scripture, and then used their reason as the Bishop does above. But it is unsafe to reason except in the light from God's Word.

The Bishop above evidently attaches to the words lost and damn, not the Bible definition but that of the nominal church. In his use, these words mean --endless pain and woe, awful beyond description. Here is the Bishops danger: some one will sooner or later point out to him the fact that the Bible does teach that all men were lost and damned [condemned] back in Eden, because of the transgression of their representative Adam. Or he may of himself sometime lay down the standards of Methodism for a moment and open his Bible to some such texts as these, which teach that all men are lost until found or recovered --"The Son of man is come to seek and to save that which was lost" (Luke 19:10.), "If our gospel be hid it is hid to them that ARE lost" [not yet found] (2 Cor. 4:3.); or he might learn that condemn in the following texts is from the same Greek word as damn and hence that all men were damned through Adam's disobedience and all must stay damned [condemned], unless they escape from the condemnation that is upon the world, by faith in Christ's ransom (Rom. 8:1). This he might see from any of the following texts:--"By the offense of one [Adam] judgment came upon all men to condemnation [damnation];" "for the judgment was through one to condemnation [damnation]" (Rom.

5:16,18.) "God sent not His Son into the world to condemn [damn] the world [they were already condemned] but that the world through him might be saved" [from the damnation or condemnation under which they already were through Adam's sin]; "He that believeth on him is not [longer] condemned, but he that believeth not is condemned [damned] already." (John 3:17,18.)

If Brother Foster should find out that this (which he has long believed) is true, and really taught in the Bible, without first finding out in what way they were lost, and to what they were condemned [or damned] in Adam, with his old erroneous ideas of the significance of lost and damned and his new reasonings begotten of reflection, he would surely be in great danger of making total shipwreck of his faith, and of throwing aside the Bible and its teachings totally. As he himself says, above, he would find it "impossible" to worship God. And what is true of the Bishop is true of all who can and will think.

Our hope and desire is, that finding his reason and his theology out of harmony, he may give his theology a thorough examination in the light of the Bible only. He has reached a crisis in his career, and by his bold utterance he has brought all that are awake in Methodism to the same crisis. Would to God that we might help them and keep them

R858 : page 5

from falling into the ditch of Infidelity, by calling their attention to the real facts with reference to the loss and condemnation entailed upon all through Adam, and to the full recovery of all from it by the ransom which Jesus gave for all.

Existence, with its every privilege, was forfeited--lost, through Adam's sin. Death, extinction, passed as God's sentence [his condemnation or damnation] upon ALL. This extinction would have been the everlasting punishment of all, had God not come to man's relief, and because of his love provided that his Son should be our ransom [corresponding price or substitute], that whosoever believeth on him might not perish [be hopelessly lost in death], but have everlasting life, being thus recovered and released from the condemnation. If the loss be not rightly seen, the salvation from the loss cannot be rightly appreciated; neither can the price of our redemption --the substitution--be clearly seen and rightly appreciated.

But we quote again from the Bishop: "I raise no question about whether these countless millions can be saved in the world to come." We wish that he would raise the question, and never rest until he finds what the Scriptures teach with reference to it, and then declare to the world his findings on so important a subject. As one whose life is professedly consecrated to this very object, he should speedily raise and Scripturally solve this question, and then not shun to declare the whole counsel of God, which is able to make him and all wise on the very question before us.--2 Tim. 3:15.

We are glad to note that the Bishop recognizes "a world [aion or age] to come"--an age to follow the present one; and while thinking of whether the countless millions can be saved in that age to come, we suggest the Master's words and Paul's (Matt. 12:31,32; Rev. 2:26, and 3:21; Rom. 6:3). Jesus says that all manner of sins shall be forgiven men except one kind [anytime], but that one can neither be forgiven in this world [age] nor in that which is to come; and that the little flock of faithful followers in this age shall, in the world to come, sit upon thrones judging. And Paul tells us that the world will be on trial during that age, saying, "Do ye not know that the saints shall judge the world?"

Brother Foster continues: "I do not affirm that giving them [the heathen] the gospel will improve their prospects [of salvation in the world to come], or at all increase their chances in that direction." Here we see the brother's unsettled mind on the subject. From his standpoint, the prospects of the 1,100,000,000 heathen of to-day, and the billions of the past, hangs on the thread of "chances." Would that he, and all, could see the firm foundation laid for our faith in God's excellent word--that as surely as Jesus Christ by the grace of God "tasted death for every man," so surely it shall "be testified in due time" to every man whom he thus redeemed, purchased, with his own precious blood. Thus all must be brought to a knowledge of the truth, and be enabled to fully appropriate everlasting life.

And now for our last quotation from this wonderful acknowledgment by the Bishop of his doubts and fears, hopes and uncertainties. He says: "Possibly as many of them [the heathen] will be saved without the gospel as with it." This is a dangerous statement. It indicates that the Bishop is cutting loose from whatever anchorage he has had in the word of God, and letting himself adrift on the sea of uncertainty, driven before the winds of his unruddered reason, which would surely wreck him upon the rocks of No Ransom and Evolution. When Brother Foster penned those words he surely forgot Peter's statement, "There is none other name under heaven given among men whereby we must be saved" than the name of Jesus. (Acts 4:12.) He surely forgot Paul's statement of the necessity of faith, saying that by the seemingly peculiar means of preaching it has pleased God "to save them which believe." (1 Cor. 1:21.) He surely forgot the apostle's argument on what constitutes hearing and faith (Rom. 10:13,14), saying, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" etc. It is not only unscriptural, but unreasonable, to say that ignorance is a ground of salvation; if so, why do we preach the gospel to any? why not leave all in ignorance, that all might be saved thus? If this view be correct, the gospel is the power of God unto damnation, instead of unto salvation--if without it, and in ignorance of it, all may be saved, while with its light the more will be lost.

But here is the brother's mistake, he fails to see that the gospel belongs to the "world [age] to come" as truly as to the present dispensation. Gospel signifies good tidings, and consists of two main facts (though there are conjunctive ones), namely: I. Christ died for our sins; II. In him, through the merit of his death, all may have forgiveness--remission of sins, and full return to the lost favor of God, including life. During this age the gospel selects the bride of Christ and witnesses to the world. It selects the faithful from among those who have "an ear to hear." The gospel in this age is foolishness to many whom the god of this world hath blinded by error, etc. (2 Cor. 4:4.) But this same gospel is to do a great work for the poor blinded world in "the world [age] to come;" for it must yet be testified to ALL. It will then be proclaimed in power. Satan, who now blinds those that believe not, will be bound, that he may deceive the people no more, and the blind eyes and deaf ears shall see and hear, and the knowledge of the Lord shall fill the whole earth as the waters cover the sea. Then it will not be as now true, that three-fourths of the race are ignorant of the "only name," and the other fourth "speckled and streaked;" for it is written, all shall know him from the least to the greatest. And none shall need to say unto his neighbor, Know the Lord--for all shall know him. Jer. 31:34.

Ah! yes; the world is full of misery and suffering, groaning for the morning, and thank God the light now due and shining from God's Word points us to the fact that the night in which the Christ head and body is developed is about past, and the Sun-rise at hand--the manifestation of the sons of God for the deliverance of the groaning creation. Rom. 8:19,21,22.

The precious blood will never lose its power till all whom it purchased--all the ransomed of the Lord, shall have heard the voice of their Redeemer calling them to everlasting life. All that are alive, and all that are in their graves, shall thus hear the voice of the Son of Man, and they that hear [obey] shall live--attain perfect and everlasting life.--John 5:25,28.

====================

R841 : page 5

LIMP CHRISTIANS.

"We may live to see men calling themselves Christians and differing in no sense from Mohammedans; in fact even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded, for all must join the Universal Admiration Company or be placed under ban and be bowled down."--Spurgeon.

====================

R858 : page 5

"BEHOLD, NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION."

2 Cor. 6:2. Isa. 49:8.

These words of the Apostle, quoted from the Prophet Isaiah, are generally understood to be a call to the world to improve the present opportunity of accepting Christ by faith in order to salvation, with the warning that the present time furnishes the only opportunity, this being the day of salvation.

But this is not the meaning of the text. Neither the Apostle nor the Prophet addresses the world. Both address justified, consecrated believers. The class addressed is plainly seen from Isaiah's prophecy, to be consecrated believers of the Gospel Age--the Christ head and body. It thus reads, "Thus saith the Lord, In an acceptable time I heard THEE, and in a day of salvation have I helped THEE: and I will preserve THEE, and give THEE for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that THOU mayst say to the prisoners, Go forth; to them that are in darkness, Show yourselves."--Isa. 49:8,9.

It is the anointed, the Christ, head and body, selected and developed during the Gospel Age, which is to accomplish the great work here pointed out--the work of the resurrection, or restitution, in the next age, saying to the prisoners in death, "Go forth," and to those in the darkness or shadow of death, "Show yourselves." "Now," the Gospel Age now closing, has been the acceptable time for justified believers to offer themselves as living sacrifices, holy and acceptable unto God; because this age was specially set apart by God for the calling and development of this class of sacrificers whose sacrifices are now acceptable.

"Now," or the accepted time, did not commence until the Gospel Age began, at Pentecost; or rather in the fullest sense it began with Jesus' sacrifice, dating from his consecration at baptism. The sacrifice of Christ, which actually takes away sin, was THE ACCEPTABLE sacrifice; and it must be an accomplished fact, before any of the condemned sinners could be actually legally justified, so as to be accepted as joint sacrificers and joint heirs with him. When the sacrifice had been made, any who trusted in it were legally justified, their sins being canceled, and the righteousness of Christ imputed to them by faith.

Though justified thus by faith in Christ's redemptive work, none of those

R859 : page 5

justified in this age have been permitted to reach actual restitution to human perfection, that being the privilege not of this, but of the coming Millennial Age. But that right to human perfection and lasting life, having been secured for all, those who now by faith accept it, are reckoned as now possessing that perfection--as though now perfect men. Such during the Gospel Age have been invited to present themselves as living sacrifices to be used up in God's service, and the assurance is given that whoever thus sacrifices "NOW" during the acceptable time, is accepted of God, and shall in due time receive the reward of the crown, the throne, and the divine nature, as joint-heirs with Jesus Christ whose example they thus follow--after being justified by faith in his sacrifice for their sins.

Those who before the death of Jesus our ransom, trusted in God's promises, and walked in obedience to God, were not actually justified until the only sacrifice which could take away sin, was actually

R859 : page 6

offered. Nevertheless their faith shall receive a reward in the times of restitution. But living before the "acceptable" time, they were not informed of the "high-calling" of the divine nature and joint-heirship, and therefore were not invited to thus offer themselves as members of the body of Christ and joint-sacrificers with him. "Now [the Gospel Age] is the accepted time." "Now is THE day of [the "great"] salvation."

The class thus called and accepted, the Prophet declares is called and chosen for the special work of accomplishing the salvation of the world--their restitution from death to perfect life in the next age. Then that will also be a day of salvation, --a day of salvation for all the world. In that day men will neither be called nor permitted to offer themselves as living sacrifices, nor to deny themselves the comforts, joys and righteous liberties then provided for all, but simply to forsake sin and pursue righteousness.

Paul, in referring to these words of the Prophet, urges those who have received this grace [favor] of justification, to see that they receive not this grace in vain-- (2 Cor. 6:2). This leads us to consider how we could receive the grace of justification in vain.

Since we may not in this age have an actual restitution to perfection, the only special advantage of being justified now, is that it affords us the opportunity of presenting ourselves as acceptable sacrifices, and candidates for the divine nature and joint-heirship with Jesus. Those therefore who have received the grace (favor) of justification through faith in the ransom, who realize that though still imperfect, they are reckoned of God as perfect so long as they rely upon the ransom, and who yet neglect to USE this reckoned perfection, and to present themselves covered by it, as acceptable sacrifices to God's service within the acceptable time, have received the favor of justification in vain; and consequently they are little, if any better off than the world, whose day of acceptance to favor is in the age coming.

But those who have been justified, and who have also consecrated themselves as sacrifices, may also have received the grace of God in vain, if they turn back to the world and to the gratification of the flesh, despising or ignoring their covenant.

If we would make our high calling and our election sure, we must fully carry out our consecration--even unto death.

Paul had a very clear idea of what a life of consecration meant. He did not have the idea which many now seem to have, that it simply meant an easy-going tranquility of disposition which might win friends in every direction and be at peace with all the world. No, such is not the experience of those who are faithful at the post of duty; for those who will live Godly in this evil time, shall suffer persecution in some shape or form, and generally in many forms.

Our consecration is to active service for the Master, and a patient uncomplaining endurance of whatever it may cost in the way of sacrifice. Faithfulness to our covenant will not shrink from any service because of the cost, and he that endureth unto the end shall receive the crown of life. Let us mark well the example and counsel of Jesus and the Apostles, that we may gain courage and strength by the way.

Paul gives a vivid picture of the true Christian life which we cannot ponder too carefully:--"Giving no offence in anything [against the principles of truth and righteousness] that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonment, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing, as poor yet making many rich; as having nothing, and yet possessing all things."--2 Cor. 6:3-10.

What a nondescript is such a life before the world; yet how perfectly this marks out the course of the truly consecrated. It is not a life of easy lethargy; it is not a course that secures the approval and friendship of the worldly minded; it is not a course which secures present temporal advantage; nor is it a course agreeable to the flesh; yet in it, the "new creature" rejoices with joy unspeakable and full of glory, and in every condition gives thanks for the privilege of fellowship in the sacrifices and self-denials with Christ Jesus our Lord and Redeemer.

In the little time which remains before the glorification of the remainder of the Body--the church, let us endeavor to make our calling and election sure, and thus prove that we have not received the grace of God in vain. If you have made the covenant of sacrifice, even at the eleventh hour, your sacrifice should be on the altar and the fire of zeal under it consuming your time, talents, reputation and all in the heavenly service. Let it be burning briskly, that the odor of sweet incense may ascend to God, that you may be fully accepted in the Beloved in this acceptable time, and be made partaker of the glory to follow--now at hand.

===================

R859 : page 6

OUR RECKONED JUSTIFICATION AND ITS VALUE.

While we walk now entirely by faith, and have no actual realization of the blessings promised through the redemption, it may be difficult for some to realize the full value of that which they now possess by faith. As the result of the sacrifice of Jesus Christ, we have redemption and remission of sins. That is, we are redeemed or purchased from under the penalty of sin--death, and all our sins are canceled, and are no longer counted against us. Thus we, who accept of this, God's arrangement for our release, have a clear title to lasting life as human beings. If not again forfeited, it is ours to all eternity; and with it will come all the blessings of perfect health, and everything which can conduce to perfect happiness. But we by no means enjoy any part of that inheritance now; it is all in the future, and at present we hold only our title to it. But the title is good; it has been thoroughly examined, and no claims can possibly be brought against it. It is as sure as though we were now in actual possession of it. This title is secured to us by the oath and covenant of God; and it will pass current in the bank of heaven at any time. God tells us that if we have full confidence in it, within a specified time (the Gospel Age), it can be exchanged for another--a title to a nature and glory grander even than the perfect human nature, namely, the divine nature; that we may be joint-heirs with his only begotten Son. We receive the title to this divine, spiritual inheritance, in exchange for the former title to the human inheritance. Yet the whole transaction is by faith. As yet we have not the actual possession of either.

Those who have made this transaction are told to reckon themselves now, as "new creatures," partakers of the divine nature. Though as yet we are actually human, our human nature must soon terminate in death, after which our title to the new nature will be made good. How wonderful are the ways of God. How little the world dreams that God is so surely and silently working out his deep designs. But those who realize it by full and implicit faith, built upon the exceeding great and precious promises, rejoice with joy unspeakable and full of glory. Those who now hold this new title to the divine nature, have of course relinquished all former claims to the perfect human nature. All that earthly, human title passed from them when they exchanged it for the title to the new nature. The right to a restitution to human perfection was therefore given up forever by the consecrated ones, who have received the spirit of adoption to the spiritual nature. Whosoever, therefore, of this class, shall seek to save his human life, shall lose life--the spiritual life, which is all he now holds a title to. But whosoever, according to his covenant, shall lose, willingly sacrifice his life for the Lord's sake, shall find it.-- Luke 17:33.

Let all who have it, hold on to the new title by faith and patience firm unto the end.

MRS. C. T. R.

===================

R860 : page 6

THE SIGNS OF THE TIMES.

Now consider the subject of the signs of the times. Remarks on this subject are too often made which betray a want of intelligent comprehension of the natures of the signs that are according to Scripture to indicate the "time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be the cause of much of this misapprehension. His predictions of wars and rumors of wars, famines, pestilences, and earthquakes, are quoted as if they and such like things were to be the signs of the end of the age. A little accurate attention to the order of his statements would at once show that, so far from this being the case, he mentions these as the characteristic and common events of the entire interval prior to his coming. Wars and calamities, persecution and apostasy, martyrdom, treachery, abounding iniquity, Gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended over 1,800 years; all these things were to fill the interval, not to be signs of the immediate proximity of the second advent. How could things of common, constant occurrence be in themselves signs of any uncommon and unique crisis? What commoner all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the age, can never indicate its close. What, then, are the signs we should expect?

Many who perceive the folly of thus looking at every great natural calamity as a sign go to an opposite extreme, and expect wonderful, unprecedented, supernatural and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphics of the Apocalypse. Such signs would be so grotesque and absurd in character that it is an insult to human intelligence, not to say to divine revelation, to assert that they are to be expected. There is one simple and all-sufficient answer to this childish conception of the signs of the last days. Our Lord and his Apostles alike furnish the reply.

Our Lord says: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26-30.) And the Apostle continues thus: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." (1 Thess. 5:2,3.)

If any such signs, as are imagined by some, were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard-of, supernatural, portentous events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense of alarm and expectation that buying and selling, planting and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety" would be far from any one's lips or thoughts? And if one of the Apocalyptical prodigies is to be thus fulfilled, all of course must be so. Conceive a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden destruction. No, there was nothing special to alarm the antediluvians before the day that Noah entered into the ark; nothing special to startle the men of Sodom ere the fire from heaven fell; and like as it was in those days, so will it be in these. All going on just as usual, no single sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the "wise" enlightened by the word of prophecy.

It will be objected, perhaps, but if the signs of the times, which we are expected to recognize, are neither ordinary natural events nor extraordinary unnatural ones, what are they? Scripture abundantly answers this inquiry. They are special, but perfectly natural events, occurring in a predicted order and at a predicted time, and various and widely differing events occurring in combination. They are not sudden, startling, newly-produced phenomena, but definite stages in long progressing movements, whose history was written twenty-five centuries ago.

As to political signs, allow me to make a few simple suggestions. I met a gentleman who has long been a Christian, a student of God's Word, a worker in his service, and he said he had bestowed little time on the subject of prophecy. Now there may be many such: let me refer, for the sake of such, to a great political chart of the world's history contained in Dan. 2, and especially as compared with Dan. 7. There

R860 : page 7

we have in brief the history of the last twenty-five centuries.

Let me suggest that Daniel is the introduction to John, the book of John the completion of Daniel. Daniel is first John; John is second Daniel. They are two parts of the same book, they treat of one subject, use the same symbols, employ the same hieroglyphics, and speak of the same course of events. These two books contain a series of visions in which the same ground is to a certain extent traversed again and again. The first vision in these two books is the simplest and most comprehensive. In that well-known vision, the fourfold image, representing the course of four great world-empires, Babylon, Medo-Persia, Greece, and Rome, we have a chart of Gentile history.

And using the word chart reminds me of a very simple illustration that may be of value to some on the question of signs, and the point we have reached in the history of the world. Suppose you cross the ocean, and, traveling for many days or weeks, you reach a certain point of the voyage still out of sight of land, when one day you hear a rumor that the ship is approaching the port to which you are bound. You go to the captain, and inquire. "Yes, it is; we should sight the land at three o'clock this afternoon." "How do you know?" The captain unrolls his chart, and says, "There is the port; there is our present position." He lays his finger on the exact point reached by the ship. "How do you know we are there?" "Do you see that line drawn across the chart? that is our course: we have followed it; we are just there, and will sight land at three o'clock." You ask for evidence to reassure yourself and strengthen your expectation it shall be as he says. You ask for further light on the subject, for you cannot understand how he can be so sure. "Well, our voyage has run along such and such a course, we have come so many miles, the ship has kept the track marked there; on the way we have passed certain points, certain headlands, indicated there, as Ceylon, Adent and so forth, just as they are marked in the chart. Now the distance from Ceylon to the port we are making is so and so many miles; we have just run within twenty miles of it, and by three o'clock we will make the rest. The chart with the reckoning of time and distance shows exactly where we are." As he predicts so it comes to pass.

It seems to me that in a somewhat similar way God's servants and saints are guided by His wondrous and infallible Word. He has been pleased in the Book to give us a chart of history, not merely history still future, but history now past; and it has been unfolded to us, not in dim light, but in a broad, clear light, and part of the light, a most important part of it, is prophecy with reference to the political history of the world, with reference to the political history of the great Gentile powers. What a marvellous thing it is when we consider that twenty-five centuries ago, when the times of the Gentiles were beginning, when the Jewish subjection had commenced--for God has cast down the throne of David for a time, and set up the Gentile powers--that at that time, twenty-five centuries ago, the course of Gentile power should be clearly foreseen and distinctly foretold, written and marked out in God's holy Word! It is written and rewritten, prediction multiplied on prediction, and the whole thing laid bear and unfolded; and all history itself has run on these lines exactly as foretold.

I can only add on these signs, that each power has run its appointed course: the Babylonian empire rose, reached a certain point, and fell; the Medo-Persian empire succeeded, and reached a certain development, and also fell; the Grecian empire followed, and ruled and perished; then rose the Roman empire, passed through the course foretold, first united, then divided, just as indicated. Compare, I say, the Old Testament and New Testament predictions with the whole course of recorded history, and what do you see? History has run on the lines laid down; the predictions have been fulfilled, we know their fulfilment is sure. Babylon, Persia, Greece, Rome Pagan, and Rome Papal and persecuting all have come and gone, and here we are at the close of the last four empires; the next thing therefore to be expected is the manifestation, the shining forth of the kingdom of God which shall never end.

Of course the history of the Gentile world is a different thing from the history of the Christian Church. Take then the latter: a great deal is foretold with regard to the history of the Christian Church. That church was to grow, according to prophecy. Beginning with small things it was to attain to a wonderful extent. From a small seed it was to spring into a great tree, spreading out its branches in which the birds of the air were to come and build. This wonderful change is foretold by the Lord Himself, by Paul again and again, and by John in still greater detail: all this has taken place.

Now observe, further, the bearing of this on this signs of the times. As the Church in her infancy was told of her extension; as she at length reached maturity; as she who was so small became a great spreading tree, and as the birds of the air came and built in her branches; as all this has become history, as all has been fulfilled; so another event foretold has taken place. In the history of the Church there has been a great falling away from the faith, and that apostasy was distinctly foretold. I suggest, then, that this word of Paul to the Thessalonians, "That day shall not come except there come the falling away first" (the apostasy), is a most important sentence in connection with the question of ecclesiastical signs of our times. The subject there is ecclesiastical; the apostasy was to take place, not in the world, but in the Christian Church. Paul is writing of what is to take place in the Church, and of that pure and practical hope; and he is writing just there and then with reference to our gathering together to Him. And Paul says, "That day shall not come except there come the falling away first." I believe that just as I accept any other statement of inspiration. Therefore I am forced to take this position; if that predicted falling away in the Christian Church has not taken place, it lies between us and our gathering together to Him.

But if, on the other hand, that predicted falling away has taken place, it does not lie between us and the coming of the Lord. If we compare this falling away in the Church with the passage with which you are familiar, "In the latter times some shall depart from the faith," the word in the original Greek is the same as in the passage in Thessalonians. When we compare the two together, surely we cannot evade the conclusion that they refer to the same thing. Now, the falling away in 1 Tim. 4, is described as "Giving heed to seducing spirits and doctrines of demons...forbidding to marry, and commanding to abstain from meats." Reading that, we cannot fail to recognize the portrait.

Time would fail to do more than add this one thought by way of suggestion, that after the declaration that the day shall not come except there come first the apostasy, there is added a very solemn declaration indeed, with reference to the one whom the Reformers recognized as the man of sin, whose manifestation is described. I rejoice I have learned to look, as I have done for thirty years, on Scripture in the light of history, and on history in the light of Scripture. And that doing so I can see the fulfillment of this prediction in accurate accordance with prophecy, a fulfillment recognized by the Reformers, though denied by the Papacy. And this very prophecy led to the Reformation, as they recognized the necessity of separating from the foretold apostasy. There is no time for further details, but let us search and see. Do not let us imagine we have reached a termination in the study of such things, but let us seek to advance in the understanding of them.--H. G. Guinness.

====================

R860 : page 7

STEPHEN'S DYING PRAYER.

"And they stoned Stephen, calling upon God (R.V. "the Lord"), and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."--Acts 7:59,60.

As usually understood, the "spirit" referred to by the persecuted saint, is an immortal part in man, which, in the case of the pious, is borne aloft to the nightless world at the final hour. About to die, it is assumed that the martyr committed himself, or his spirit, to the Savior, in hope of enduring happiness as soon as liberated from the tenement of clay. A pleasing representation, no doubt; but one encompassed with difficulties we dare not overlook.

This common view it is diametrically opposed to our Lord's testimony in the hearing of his Apostles immediately before his crucifixion:--"I go to prepare a place for you."--John 14:2. At the conclusion of their toils and pains were they appointed to go thither--as orthodoxy assures its disciples now? It seems not (v. 3)--"And if I go, and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also:" words which may be regarded as explanatory of 13:33-36. When he rose in sublime majesty from the mountain top, the attending angels said to those who were spectators of his removal:--"This same Jesus, which is taken up from you into heaven, shall so come in like manner"--that is, quietly and unknown to the world--"as ye have seen him go into heaven;"--Acts 1:11. The doctrine of Scripture then is, there is no such thing as going to him at death; not one saint will be privileged to behold his face till he revisits this world, according to his promise.

The Apostle Paul understood the Divine plan and ordination perfectly, and therefore anticipated neither reward nor inheritance till the Lord should be manifested a second time without a sin-offering unto salvation:--"I am now ready to be offered," he says, "and the time of my departure,"--that is, from life--"is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me"--at death? No!--"At that day"--when he returns; "and not to me only, but unto all them also that love his appearing."-- 2 Tim. 4:6-8. Was not Stephen educated in the same grand, errorless, spiritual school? Knew he not that the Deliverer in whom he trusted had spoken in this manner:--"I will come again and receive you unto myself?"

Following his hours of agony on the hill of shame, and when the last moment had arrived, the Man of Sorrows, after crying with a loud voice, closed his utterances with these words:--"Father, into Thy hands I commend my spirit; and having said thus, he gave up the ghost" (literally, out-breathed); that is --died.--Luke 23:46. According to Matthew 27:50, He "yielded up the ghost" (literally, dismissed his spirit); i.e., drew his last breath, or ceased to live. Stephen, the earliest martyr among the disciples, appears to have imitated his Master in the closing scene. Jesus said, "Father, into Thy hands I commend my spirit." When the stones were cruelly battering his quivering form, Stephen appealed thus:--"Lord Jesus, receive my spirit."

The original word used by the dying Lord, and by his dying servant, is pneuma, translated "spirit," and both passages are given in Robinson's Greek Lexicon of the New Testament as illustrations of the term, when indicating "the principle of life residing in the breath;" turning our thoughts back to the old record:--The Lord God breathed into his nostrils the breath of life, and man became a living soul.--Gen. 2:7.

Taking this as undoubtedly correct, the right interpretation of this expiring witness' devout language is not hard to find. He called on his exalted Lord to receive back the life-giving breath, or to accept his life which he rendered up as a sacrifice on the altar of Christianity. Very different from the popular view, but quite in accord with the general teachings of Scripture, and the rest of this narrative itself. After exclaiming,--"Lord Jesus, receive my spirit"--

did he pass upward to the heavenly abode? As a spirit, winged he his flight to the Redeemer's presence? No, verily: "He kneeled down, and cried with a loud voice,-- Lord, lay not this sin to their charge. And when he had said this, he fell asleep." He was stoned to death, he returned to the dust. For him there was no release till the "dead in Christ," during his presence and by his power, burst forth in the bloom and blessedness of immortality. --Selected.

====================

R861 : page 7

IF YOU LOVE ME, LEAN HARD.

The Boston Recorder relates the following: "Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sabbath afternoon she sat on her mat on the chapel floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper, 'Lean on me.'

"Scarcely yielding to the request, she heard it repeated, 'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful tones, the voice again urged, 'If you love me, lean hard.' This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one."--Sel.

====================

R860 : page 8

QUESTIONS AND ANSWERS.

Ques. Will God in love destroy any of his creatures?

Ans. We think not. See the definition of love in our September, 1884, issue. When God finally destroys any of his creatures, it will be because they have irrecoverably lost those traits of character which command respect, esteem, and affection; and because such a life, if prolonged, would only be productive of misery both to itself and others. In mercy, therefore, and not in love, God will finally destroy those who will not be recovered to virtue and purity.

Ques. How may I know that I am begotten of the Spirit?

Ans. By finding in yourself the mind of God controlling your life in its every particular. What is the mind of God? It is revealed through his Word to be a mind or will to suffer for truth even unto death, rather than to have, hold, or in any way assist error: It is a mind to learn and "know the truth": It is a mind to be free completely from the influence and power of error--"free indeed": It is a mind to obey the truth under all circumstances and at any cost. It will be in you if of the body of Christ, what it was in the head and early members, a mind to do the Father's will and to sacrifice all things of an earthly character to gain the heavenly riches and glories promised to the overcomers and joint-heirs.

During the Christian Age the Spirit begets to heavenly hopes, by holding out in Scripture heavenly or spiritual rewards--life everlasting as spiritual beings. In the next age it will beget (hope and aspiration) to earthly life and human perfection, by holding out such, as the reward of obedience. The way during the Gospel Age has been difficult, and few have found it--few, comparatively, have been begotten to the new nature, but in the Millennial Age the spirit of truth and knowledge will be so diffused among "all flesh," that all may be begotten of it, to the grand hope of human perfection and life everlasting; and though not so grand as the spiritual, the conditions will be easier to comply with, as the same degree of sacrifice and self-denial will not be necessary under the favorable conditions of that age.

Ques. If I understand you, you maintain that the number of those going to destruction finally will be small in proportion to those who will attain to everlasting life. The reverse appears to be taught in Matt. 7:13,14: "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Ans. This Scripture is applicable only in the Gospel Age. The only way of life that has been open during the Gospel Age has been the narrow way of sacrifice, in which few have cared to walk. The mass of mankind have preferred to walk in the easy way of self-gratification --the broad way which leadeth to destruction. In the age to come this will all be changed: those who are now walking the narrow way, will then have gained the great prize offered to them--immortality--the divine nature. A highway shall then be opened up for the world, and it shall be called the way of holiness. The stones (stumbling stones) shall all be gathered out, and the standard of truth lifted up for the people, and made so plain that the wayfaring man, and those acquainted therewith, shall not err therein. Isa. 35:8; 62:10. That highway will lead to the perfection of human nature. See "FOOD," page 127.

Ques. Will those who in the next age shall be in, or under the kingdom of God as subjects, not share or partake of it, at least in some measure?

Ans. Those who will be in the kingdom of God will not be the subjects of it, but the rulers in it. When the kingdom of God is fully set up, all men, whether good or bad, willing or unwilling will be the subjects of it; for the kingdom will be over all the earth. As every man within the limits of British territory is subject to the control of the British government, and is entitled to its protection and favors if obedient to its laws, or to its penalties if a violater of its laws: so every man will be a subject of the heavenly kingdom when it is established over all the earth.

If by being in the Kingdom of God, you mean within its territory, and therefore a subject of it, then, in this sense, all men will be in it as soon as it is established. And to be thrust out of the kingdom, would mean to be thrust out of the earth--to die.

But surely, this is not what Jesus meant when he said to the prejudiced and unbelieving Jews, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and yourselves thrust out." (Luke 13:28.) The hitherto unbelieving Jews will not be in power, and will not occupy the ruling positions of that kingdom (reserved for faithful Abraham, Isaac, and Jacob, and the prophets); but they will not be deprived of the blessings of that kingdom, which are for "all the families of the earth." In whatever way divine wisdom shall appoint, all will share its blessings. In some cases it will be severe discipline, in others less severe, until fully restored to perfection.

Therefore if these subjects of the kingdom shall see Abraham and Isaac and Jacob IN the kingdom, and realize that they themselves are not in it, it is plain that only those in the ruling positions of the kingdom, were spoken of by Jesus as IN the kingdom.

The subjects therefore will not be in the kingdom, in the sense in which Jesus used the expression; but will be under its authority and control. And under its dominion the obedient will be richly blessed. All who will fully and cheerfully submit themselves, will in the end, enjoy a full restitution to perfection; and in the end of the age when Christ gives up the kingdom to God the Father, the original dominion over the earth will be restored to the whole restored human race.--Matt. 25:34.

The dominion given to them will be the same as at first given to Adam, and lost by him. It is now exercised by Satan who uses fallen man as his tool. It will be reclaimed and retaken by Christ who purchased it, ("the purchased possession") at the same time, and by the same precious blood which bought all, in order to restore all things (man and earth) to the original design of the Father, illustrated in Adam and his dominion. --Gen. 1:28. Psa. 8:6-8.

R833 : page 8

"ORDER is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams to a house, as the bones to the microcosm of man, so is order to all things."

===================

R861 : page 8

THE HELPFUL MAN.

"There is a man," said his neighbor, speaking of the village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he does not often try. He isn't worth two thousand dollars, and it's but little that he can put down on subscription paper for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife kept house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street."--Selected.

====================

R861 : page 8

THE IMAGE OF CHRIST.

The image of Christ, drawn by the pencil of the Spirit, to which Scripture directs our aim, is painted in such colors that it is impossible often to contemplate it without its irresistibly affecting the heart. As the bodily eye that has looked long at the sun retains a bright image of it, so the spiritual eye that gazes steadfastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and actions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, revealing in contrast, more and more, every darkness of our own hearts. I have said, it is with us at conversion as it is in spring, when the sun melts the snow in the fields and on the mountain side; but upon the highest peaks, and in the deepest valleys, patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remains in each heart heights and depths where yet all is cold and hard. How much must yet be melted away, he is first aware who conscientiously yields himself up to the discipline of Scripture. The longer we contemplate Christ, the more do we discover how unlike him we are, how selfishness has penetrated our inmost nature, how poor we are in humanity, in love. When we enter this school of discipline, it does not seem so. This beholding ourselves in the image of Christ has the peculiarity, that whilst we more and more discover the darkness in us, upon us all the while unconscious, it is pouring its light. Paul has expressed this in a particularly rich passage in his letter to the Corinthians. He says: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." A wonderfully rich saying indeed. Just as when we behold ourselves in a metallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the mirror of humanity, are adorned with his light, made partakers of his Spirit, changed, as from glory to glory, into the same resplendent image. --Tholuck.

====================

R860 : page 8

COME INTO THE SUNLIGHT.

"He that followeth me shall not walk in the darkness, but shall have the light of life." --John 8:12.

My friend had some plants which had been all winter in a south window, where they had the sun. They looked bright and flourishing, and already blooming in the early spring. It was cheering to see the rich verdure and luxuriant bloom, and in my warm admiration I exclaimed, "How lovely! how charming!"

But there was one which was unlike the others. It was withered and leafless. I remarked, "That one appears to be dead." She replied, "No, it is not dead. I have just brought it up out of the cellar. It was there all winter, shut out from the sun and air. Plants may live a long time in the dark and in an ungenial atmosphere, though they lose their foliage and their beauty; but it is wonderful how soon the sun will revive them and restore their verdure."

Just so, I said, it is in regard to Christians. If deprived of the light of his face who is called the Sun of Righteousness --the joy of earth and heaven--how sad and forlorn they appear, no indications of spiritual life, no flowers of Christian experience, no fruits of grace, no beauty, no attraction. The secret is, they have been living down in the cellar, away from the bright sun, and in an unhealthy atmosphere.

Poor, drooping soul, hast thou been down in that gloomy place, and has thy spiritual vigor died out? Now, stripped of thy sweet comforts, art thou despondently saying, "There is no hope for me"? Be not discouraged. Come right up in the sunlight, and the pure air of love, where Jesus lives, and where he wants us all to live.

"Rise, he calleth thee!" This is the spring time. He would array thee in thy vernal robes, and deck thee with glory and beauty. Dost thou seem dead? no vitality left? Be not dismayed, for Jesus says, "He that believeth in me, though he were dead, yet shall he live." His life-giving beams can vivify thy soul much more speedily than the natural sun can revive withered plants.

'Tis only to place thy poor, drooping heart beneath his blessed rays, and soon thou wilt feel new life and fresh vigor start through thy whole being, and thus in the garden of the Lord, thou wilt become a tree of righteousness whose lovely bloom and rich fruits will abound to the glory and praise of God. Come! Oh, come quickly into the sunlight!-- M. D. James.

====================

R861 : page 1

VOL. VII.

PITTSBURGH, PA., JULY, 1886.

NO. 11.

==========

page 1

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which

satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R861 : page 1

MILLENNIAL DAWN.

We have concluded on the above name rather than the one at first proposed, Millennial Day Dawn. It is with pleasure that we announce the first volume of this work as about ready. It will doubtless be in the hands of those who at once send in their orders, before our next issue. Orders sent us will be filled in rotation as received.

We would regret the delay since the first announcement of this book, had it not been unavoidable. But we now see the Lord's hand in it, working together for good. The preparation of our monthly issue of the TOWER, together with the large correspondence which it entails, and other needful privileges and duties, have necessarily limited the time available for the preparation of the book; and the plan we at first proposed of having different subjects prepared by different brethren, was soon found wholly impracticable from various reasons.

Besides and above all this, we found that the subject spread itself far beyond our calculations. Soon it was found that one volume would be too bulksome, and by and by we found that two volumes would not properly set forth what we desired. In consequence we have settled upon a plan which we trust will meet the approval of all our friends; namely, of making several volumes of the work, we cannot yet say definitely how many. The first volume, which is now about ready, will treat exclusively of the "Plan of the Ages;" the second of the Times and Seasons of Scripture, and succeeding volumes as may be hereafter announced.

Volume I. contains sixteen chapters, and is a neat volume of 351 pages bound in cloth. The price of the volume will be one dollar; but we will supply Vol. I and the TOWER for one year for one dollar and twenty-five cents, or what is the same, will charge those at present subscribers to the TOWER seventy-five cents --postage prepaid by us.

This, we believe, will not only be just the book you will want for your own reading, but one you will desire to lend, perhaps more than any of the succeeding volumes. It takes up the subject at a point where the skeptically inclined will be deeply interested, and proceeds step by step in the order we deem best calculated to reveal the truth without stumbling the truth seeker. We commit this work to the care of the Lord and to you as his stewards. May it be so faithfully used as to prepare the way in your hearts as well as in the hearts of your neighbors for the next volume when it shall be ready--which will not be so long a time as you have waited for this--probably in less than a year. May it be in your hands an implement furnished of God by which you may be enabled to serve and honor him, and bless his children about you, with a knowledge of His glorious plan.

We might remark that if the proceeds of the sale of this volume shall exceed its cost, such excess will still be in the Lord's service and will go toward the further spread of the truth and to glorify

R862 : page 1

His name.

To avoid mistakes we will again name the price of Vol. I. Millennial Dawn: One copy, $1.00. One copy and one Z.W.T. subscription, 1.25 One copy to those already subscribers, .75 Four copies and one Tower subscription, 3.00 Seven copies,

5.00. Fifteen copies 10.00.

The above includes postage or expressage prepaid by us. Be sure to send your full address very plainly written. Where you order but one or two copies send only your Post Office address; but where you order more, mention your nearest Express office as well as your Post Office, that we may send by the least expensive way.

Those who upon the first announcement sent in fifty cents as the price, need send nothing additional. We will fill their orders first of all.

====================

R862 : page 1

VIEW FROM THE TOWER.

It would appear that all are more quick to apprehend, and less likely to soon forget the outward visible evidences and manifestations that we are in the day of the Lord, than the no less sure, and even more important transactions not so apparent to the natural mind. For instance, many seem to realize and to be deeply impressed with the yearly accumulating evidences that we are in "the time of trouble" foretold as one of the prominent features of the day of the Lord's presence; and they see that it has gathered force, and will with every successive wave as it approaches the great climax of "trouble, such as never was since there was a nation." But many seem to see less clearly, and to more quickly forget another phase of the trouble of this day, which in many respects much more deeply concerns the saints. And though we have repeatedly called attention to it before, it is expedient for you that we again put you in remembrance of these deeply important matters.

We refer to the trouble upon the Church--the testing, the shaking, the melting and disintegrating fiery trial, which is to test every professed child of God--the battle between truth and error, between light and darkness, which is the Church's share in the "battle of the great day of God Almighty,"--a fire, in which the wood, hay and stubble of error shall be entirely consumed; and from which there shall remain only the gold, silver, and precious stones of truth--a battle in which not only error shall fall forever before the truth, but in which all controlled by error and lacking the armor of truth, shall fall.

We do not say that those who will fall shall be utterly and forever cast down; thank God for the good hope that so many of them as shall fall into the ditch because of the blinding errors of the god of this age (2 Cor. 4:4), though they shall thus be proved unworthy of a place among the overcomers who receive the grand prize, shall nevertheless ultimately be recovered from the snare of the adversary, and caused to see clearly--being brought to an accurate knowledge of the truth and freed from the blindings of false teachings.

Their falling will not be accidental but according to a definitely arranged plan. The trials will come in such manner as will serve to test and prove the faithful and wholly consecrated. God has provided in his Word an armament full and complete for all the truly consecrated; and those who are such will take heed; and if they take heed they "shall never fall," but receive an abundant entrance into the kingdom.--2 Pet. 1:3-11.

Aside from Paul's statement of the fiery trials of this day in which every man's faith-structure will be tried by fire (1 Cor. 3:13), and his other statement that we shall need the whole armor of God that we may be able to stand in this evil day (Eph. 6:13), we have Peter's statement that the judgment or trial of this day shall begin first with the house of God and extend to all others; in this he also intimates that only the saints will stand the test, while all others will fall. Aside from these our Lord's words also show that we must watch, and that the deceptions of this day will be sufficient to deceive if it were possible the very elect. Furthermore we have the symbolic representations of this trouble, etc., in a very striking picture in the Psalms. The ninety-first psalm describes in figures of speech, both the nominal and the real Church during this day of trouble. The arrows of sarcasm will pierce some, and the pestilence of infidelity and darkness will waylay others; and the destructive and subversive teachings of "science falsely so-called," claiming to be at its very zenith, its noontide of light and glory, will sap the strength of others, and cause them to waste away, so that those who shall be able to stand, will be as one to a thousand who will fall.--See verses 5-7.

The cause of the protection of those who do not fall is stated:--They make the Most High their habitation; they live in God; they abide under the shadow of the Almighty; their trust is in Him and not in self, nor in the arm of flesh. Verses 1,2,9,14.

The means God will use for helping and keeping this class from falling is clearly stated. The Lord will provide assistance through his messengers or servants, and by these the FEET or last members of the body of Christ shall be helped and kept from falling; for they shall sustain, strengthen and uphold them by the word of truth. In this way God will provide help for every true member of the body, providing them with the whole armor of God, that they may be able to stand, and having done all, to stand: as it is written, His truth shall be the shield and buckler of all such, and he shall give a message to his messengers concerning or relating to them.-- Verses 11,12,4.

Many who can see the world's time of trouble as already begun, fail to see that this trouble and trial upon the Church has not only begun, but is much farther advanced than the labor troubles.

So far as the nominal Church in general is concerned, though we can see the trouble and testing coming upon it, yet we see that the vast majority of its membership is as yet too soundly asleep to stumble. They must get awake before they can stumble over anything. And while they are getting awake gradually and beginning to think and reason, the various agencies for their stumbling and fall are fast shaping themselves. The stumbling stone, strange to say, is Christ Jesus. He shall be not only a sacred hiding place for some (Psa. 32:7-9; 119:114), but also for a stone of stumbling and rock of offence to both the houses of Israel.--Isa. 8:14.

The two houses of Israel here referred to are evidently the fleshly and the spiritual houses. The nominal fleshly house stumbled at the first advent, and nominal spiritual Israel is to similarly stumble during the second advent--a remnant only in either case stands the test, while the great mass stumble. (Matt. 15:14; Rom. 9:27; 11:5.) The prophetic statement cannot refer to the ten and two tribes as two houses of Israel; for really that was a split in the one house or family of Israel. Furthermore, in the trial in which the stumbling occurred, the Master addressed himself to the lost sheep of the house (not houses) of Israel. The ten tribes which split off (2 Chron. 10:16,17) have since been called the lost tribes, and if they are referred to in the prophecy as another separate house of Israel from those who stumbled, the question would be, When will that ten-tribe house stumble? It must be still future if they are the other "house." But no; all Israel was represented by the one house which stumbled at the first advent (2 Chron. 11:13-17), and the other house is evidently the Gospel Church nominal,--Christendom --whose fall, under the figure of Babylon, is so graphically portrayed in our Lord's revelations of the future, from which also God's people are called to come out, that they fall not but may be enabled to stand.--Rev. 18:4.

A careful examination will show, too, that the two houses stumbled and fell over the same rock, for similar reasons, though at different times. Jesus testified that the Jewish house fell partly because they had substituted human traditions and were following human leaders and parties instead of God and his Word. And so it is now: the Word of God is made void, robbed of its real force and power by human creeds and traditions. Hence the people are easily ensnared and deceived, whereas they should be in knowledge men, thoroughly furnished, and able to teach God's plan, instead of being babes, unskillful in the Word, liable to be carried about by every windy doctrine. The thousands who shall fall for every one able to stand in this evil day, is not out of proportion to the large number of unskillful babes, compared to the few who have grown up into him in all things, which is the only head over all, Christ. Heb. 5:12-14.

Fleshly Israel stumbled over the CROSS of Christ, and it seems astounding to think that the second Israel is to stumble over the same. When one remembers how the cross has for centuries been the symbol of all that is holy and good, that its very shape has become sacred, that it has been lifted before the people upon church spires, worn upon the person, and pictured by artists and poets, it does seem astonishing and almost incredible that the great nominal Church should ever stumble over the cross. Nevertheless such is to be the case.

R863 : page 2

The Apostle Paul declares the cross of Christ to be the great stumbling block of all classes. To the Jew, schooled under the Law to attempt to do his best to serve God, the cross of Christ became a stumbling block, because they could not realize that that which they had for centuries been trying to accomplish for themselves, by an attempted keeping of the law, should now be handed to them as a free gift. Proud of their own supposed holiness, attainments, and ability, in the matter of keeping God's law, and thus justifying themselves before God, they overlooked the fact that their yearly cleansing was by the typical blood of beasts, on a typical Day of Atonement. And seeing no necessity for a sacrifice for their sins, they were offended by the bare suggestion that they needed a sin-offering to make them acceptable with God, and hence they stumbled over the cross. "Israel which followed after righteousness [justification] attained not...because they sought it not through faith, but as attainable through works of the law. For they struck against the stumbling stone--as it is written." --Rom. 9:31-33.

The Apostle says again, "The Jews require a sign and the Greeks seek after wisdom." The Jews, claiming to be God's children, would have walked by sight if God had forced the matter upon their attention in a manner not requiring faith; and the Greeks, the learned of the world, would have become followers of Christ, had the plan of salvation been more consistent with their worldly wisdom. But, continues Paul, "we preach Christ crucified, unto the Jews a STUMBLINGBLOCK, and unto the Greeks foolishness." For the preaching of the CROSS is to the perishing world foolishness; but to us being saved, IT is the power of God. --1 Cor. 1:22-24,17,18. Compare Gal. 5:1-11.

The church, up to the present time, while it has held and advanced many errors for over eighteen centuries, has held firmly to the doctrine of redemption through the precious blood of Christ. Yet they have held to it blindly, and generally without even an attempt to understand the philosophy of the wondrous plan. The doctrine being advanced by the clergy and also plainly stated in the Scriptures, and the mass of the church being accustomed to accept the teaching of the clergy without investigation, the doctrine of the cross, redemption, has for these reasons met with little open opposition except from the world, since the days of Apostles, until very recently. It has not only been accepted by the church nominal, but gradually the civilized world, under the influence of the church, has also assented to the doctrine, though blindly; and if they have not professed faith in it before, they frequently do so when about to die.

But of very recent years a change has been coming over public sentiment both in and out of the church, caused by the general increase of knowledge in this Day of the Lord. The former authority and prestige of the nominal church, and its teachers, and many errors, are fast giving way, as the world is beginning to reason--not from a Scriptural standpoint however, but from the standpoint of their own ideas. And of course from such a standpoint, and failing entirely to understand the grand design of the divine plan, the cross of Christ, redemption, ransom, through his precious blood, is foolishness, and is discarded with, and as a part of the rubbish of error. This being the world's conclusion, and the nominal church being composed largely of the world, and the balance being mere "babes in Christ," utterly ignorant of the plan of God, and taught from earliest infancy the lessons of worldly conformity, the great mass of the nominal church is just ready to stumble over the cross, as its prototype the first house, Israel after the flesh, did. They will conceive God's favor without a ransom, while his favor in the ransom they will stumble over and reject.

Having learned to think and reason on other subjects, just as fast as they get awake and begin to think and reason upon religious subjects, they are being confronted by this question: If the penalty of sin is everlasting torture, how can we understand the statements of church creeds and the Bible, when they declare that Jesus became our substitute, or ransom, and suffered in our stead, the just for the unjust to secure for us justification and a return to divine favor? Would not this imply that he must suffer eternal torture, IF that were our penalty?

All who can and will think at all, must concede that either one or the other of these doctrines (eternal torture, or ransom) must be erroneous, and must be discarded; and observation assures us that nine out of ten, or as the Scriptures put it, a thousand to one, will stumble and reject the cross of Christ. Many will hold firmly to the unscriptural idea of everlasting torture as the wages of sin; while others, carrying to an extreme the opposite of their former false ideas of divine wrath against sin, conclude that there is no penalty against sin, to require a ransom. They thus overlook entirely the penalty pronounced against sin, namely, death, and the proof of ransom contained in the fact that Christ died for our sins--the just one for the sinful to bring us [back] to a state of acceptability before God. In a word, the revulsion caused by seeing the error of the horrible and unscriptural idea of eternal torture, leads them to ignore the plain statement of Scripture that "The wages of sin is death," and also that eternal life is the gift of God through Jesus Christ our Lord (Rom. 6:23.)-- through his sacrifice finished on the cross. Nor should we be greatly surprised at this, when we remember the words of Hebrews 5:14.

Within the past eight years, the enemies of the cross of Christ have multiplied theories supported by deceptive sophistries, the object of which appears to be any thing, or any theory, to disprove the fact that Jesus' death was the ransom (corresponding price) for all. For though these theories are contradictory of each other, they never oppose each other; nor need they, seeing they have the one aim.

The theories advanced to fill the place of the cross are various enough to suit the crotchets of any and every class anxious to get rid of it. And many of the blinded followers accept all no-ransom theories, ignorant of and blinded to their contradictory character.

ONE NO-RANSOM THEORY

claims that Jehovah is bound in justice to save men, and that since justice requires their salvation, no ransom-sacrifice was necessary. The theory implies of course, that God has been doing his creatures an injustice in punishing what he calls sin in them, for which in reality he only was to blame; for as they claim (rejecting, or rather perverting the account in Genesis), God created man imperfect, and he could not avoid sinning. They claim, to the contrary of Scripture, that Adam's act was one of obedience to a law implanted by the Creator, and so with all sin.

Hence the claim of this theory is, that God being the real author of sin, he sooner or later must do men the justice of releasing them from the penalty of that which they claim he only was responsible for. Thus they would make it appear that for six thousand years God has not only condemned and punished mankind unjustly for evil, for which he himself was the responsible or guilty one, but they insist that now his JUSTICE, backed by sympathy, is about to conquer him, and that he will compensate men for the injustice and false condemnation of the past by untold blessings in the future. But we ask if such a God-dishonoring view were correct --if it were true that God has injured and dealt unjustly with his creatures for six thousand years, what guarantee can be given of reform on his part? Is not proof of such reform wholly lacking? Does not God himself say, I am the same, I change not? Ah, but say they, he has promised to restore mankind. Yes, we answer, but what confidence could be placed in the promises of an unjust being? None; justice and truth are dependent qualities, injustice and untruth go hand in hand, while justice and truth are twins. If these theorists prove, to their own satisfaction, that God has been unjust, it is folly for them to rely upon the promises of such a being. They make him a liar in any event; for they say that he calls mankind sinners, whereas they reason (falsely) that he alone is the transgressor. Of course with this view there is no place for the ransom; for at most the cross, the death of Jesus, would then be only an expression of sorrow and repentance on God's part for having wronged his creatures; a show of his love by which he desires to win back mankind's love and respect. In such a view, Jesus sacrifice was God's offering to man and not for man's sin.

A SECOND NO-RANSOM THEORY

claims that God's course in condemning mankind was just, but that his love is superior to his justice, and that, though justice has held out in the past, during six thousand years, the time for love to conquer is at hand. Here again the fallen perverted judgment reasons of God from its fallen standpoint, and as a parent might allow his love for his child to conquer his justice and reverse his threats, so they reason of God, and confidently they ask--Is not the love of God greater than that of man? Aye, we answer, God in all his qualities is infinitely greater than fallen man, but as his love is greater than ours, so his justice is greater than ours, and more so, because in all his loss man has held to love beyond any other feature of his original likeness to his Creator. Even the brute creation have held to love also as their strong love of their offspring proves. Hence we say that God's justice is pre-eminently higher than man's.

But as we have heretofore shown, God's attributes are not at warfare, the one conquering the other; and it is only our fallen state that makes it so with us. The Wisdom, Power, Love and Justice

R864 : page 2

of God, each being perfect and operating in unison, He never has necessity for a conflict with himself. But this theory of overbalancing love, has no use for the cross, no use for the ransom, and sees no necessity for a corresponding price. It claims that God's love conquers and pays no price to justice for the sinner, and scorns the sentiment that--

> Jesus died and paid it all,
> All the debt we owed."

This theory seeks to cover its deformity by much talk about the love of God and many direct and indirect slurs upon his justice. By magnifying the love of God at the expense of his justice, they cloak themselves as angels [messengers] of light and love, while touching a sympathetic cord in the hearts of those so long accustomed to false ideas of God's plan, which exaggerated his justice to fiendish cruelty, and hid his love almost entirely.

But blind as the other, only in another direction, these love theorists ignore the fact that though for the past six thousand years God's justice has held full sway over the race of sinners, and sickness, pain, sorrow and death in a thousand forms have caused the whole creation to groan and travail in pain together, yet God's LOVE has offered no protest against it. In fact his love has been manifested only once, and that in the very case which these theorists deny: namely, in the ransom. In this and nowhere else in all the past, was manifested the Love of God toward us: because that God sent his only begotten Son into the world, that we might live through him. God has loved the world always; but his love has been vailed, not manifested except by this one act. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [hilasmos--satisfaction or appeasement] for our sins. "He was manifested to take away our sin."--1 John 3:5; 4:9,10.

How blind are they who, from past history and from past experience, have learned nothing; and while rejecting the efficacy of the one act manifesting love, claim that in God's character love over-balances justice and conquers it. Ah, though the past and present are one continuous chastisement, enforcing the lesson that God is just, and will by no means CLEAR [excuse] the guilty, the future alone must reveal God's love and must show his wisdom; for those whom he could not justly clear, his wisdom and love have rescued by redemption, and only the future will reveal to the world what through his Word, God hath even now made known unto his saints--that "the man Christ Jesus gave himself a ransom for all, to be testified in due time." --1 Tim. 2:5,6.

A THIRD NO-RANSOM THEORY

runs on this wise: All that God demands of man is that he shall do the best he can to live a righteous (moral) life, and whoever does this is acceptable to God, whether he knows Jesus or not. This doctrine of the fall, say they, is ridiculous and absurd, and passages of Scripture teaching thus [for instance Gen. 3, Rom. 5:15-19, etc.] should be ignored as the mistaken ideas of a more ignorant age than ours; or, as others say, as false statements given of God because of human ignorance. These theorists will praise the character of Jesus, and commend it to all men as an example of self-denial for the good of others, though they do not advise that other men should do as he did, but rather that they should follow in a general way his teachings without going to the foolish extreme to which they consider that he went. These, like the others, entirely ignore the ransom without attempting a critical explanation of the Bible statements regarding that feature of Jesus' work; and while speaking of him as a Saviour, they mean nothing more by that term than when it is applied to other notables; as for instance, Abraham Lincoln, who is styled the saviour of his country, because during the civil war he was largely instrumental in preserving or saving the union by breaking down the secession of the Southern States. When these theorists speak of Jesus as the Saviour and Redeemer, they mentally attach to those words the idea of deliverer or teacher merely, and not the Scriptural idea of Ransomer, as well as Leader and Deliverer.

These, with a look of compassion for the ignorance of the hearer will explain, that God has from time to time raised up great teachers among various peoples, as he raised up Jesus among the Jews; and that these have all been saviours, in the sense that by both their teachings and examples they delivered many from degrading vices and immoralities injurious both to mind and body. In a list of such saviours, such names as those of Socrates, Confucius, Zoroaster, Moses and Mahomet, would stand side by side with that of Jesus. Is it any wonder that such a theory is esteemed by the carnally minded, as "broad" and "liberal" and "advanced"? It removes at once the "stumbling-block" and foolish feature--the CROSS--and exhorts men to follow any good exemplar, whether Jesus or any other, and teaches them to depend for acceptance before God not upon the merits of Christ, made applicable to them through his sacrificial death, but upon their own merit and righteousness.--Compare Rom. 10:3 and 5:10. And no wonder that such a view is popular among those who in pride of heart scorn to receive the gift of God as an unmerited favor.

A FOURTH NO-RANSOM THEORY

claims that the life and trials and temptations of Jesus, were really deceptions; that all the while he was a spirit being, merely using the flesh as a covering like his clothing. Really, they claim, he was not "made flesh," and did not take our nature, but merely appeared to do so, appeared or pretended to be tempted, pretended sorrow and pain and death in order to set men an EXAMPLE. Of course these cannot admit the force of the ransom [antilutron--a corresponding price]; for according to this theory there was no real correspondence between Jesus and men. And when they claim that he was a great and worthy example, they seemingly forget two things: first, that a life of fraud and deception would not be a proper example; and secondly, while claiming that Jesus was sinless, they claim that his life was an example for all the world, of how to put away sin. But how could he who knew no sin be an example of putting it away? Ah, but say these, the Apostle says, "He died unto sin once;" and since we are to follow in his footsteps, should not we also, die unto sin? That is to say, should we not regard his life as a battle with sin, and should we not esteem that by such

R864 : page 3

an example he profits us, and not as a ransom or sacrifice for our sins?

Yes, yes, we see; having taken away the foundation of faith, the ransom-sacrifice, they are entirely confused in the use of Scripture language. When the Apostle says, "He died unto [or because of] sin once," he refers to the fact that sin and condemnation had passed upon all the race through Adam; and because of that fact Christ died, laid down, surrendered his life, and became the victim of sin's penalty, death, in order that thus he might redeem all from under that lasting penalty. And though we were dead [guilty and condemned], those who realize his perfect work, are to reckon themselves as released, set free, and no longer subject to sin and death, but as though made alive from the dead through Christ's sacrifice. And henceforth we should realize ourselves justified freely from all things, and enabled to present our justified selves (not our sins) a sacrifice to God, holy and acceptable through Christ's cleansing redemption.

He put away or expiated our sins when he gave himself a ransom for all. And since he did not have, and hence did not put away sin from himself, it follows that he could not be an example to men, of how to put away their own sins by sacrifice.

Jesus' sacrifice consisted not in resisting sin; sin is an unlawful thing in any, hence to resist it could not be a sacrifice. The sacrifice of Jesus consisted not in abstaining from sin, (though he did so abstain), but in the surrender of the rights and privileges legally and properly his,--even unto death. He made his soul [being, existence] an offering for sin--our sin. And those who follow his example should not imagine that their efforts to resist sin (though proper) are any part or share in the sacrifice of Christ. But, putting away sin so far as we are able, and realizing that all our sins past and weaknesses present, are fully covered by Jesus' sacrifice, such have been invited during the Gospel Age to follow Jesus' example and deny themselves legitimate pleasures and privileges in their endeavors to serve the truth, honor God, and bless their fellow creatures; and they are promised that if thus now conformed to the image and example of God's Son, they shall by and by be with him and like him and share his glory.

This class of no-ransom theorists, though fully aware of the meaning of the words ransom and redeem, as used in the Bible, ignobly give out the impression that these words found in many texts, are not in open and direct conflict with their theory. They give this impression, not so much by what they say on the subject, as by the inference they give by freely quoting the very texts which pointedly and directly contradict their position. Satan has long found bluffing a successful plan with many.

A FIFTH NO-RANSOM THEORY

and one into which the other theories all seem more or less to merge, might be termed a Modified Evolution Theory. One of the advocates of this theory effects to be a holiness and faith paper, impressing this every month upon its readers by publishing a diary list of donations

R865 : page 3

of which the following is a sample:-- "An offering, $2.44 from England, has been the only provision for the entire week." In explanation of this donation, a Scripture is misapplied thus: "Surely the isles shall wait for me; and the sons of strangers shall build up thy walls and their kings shall minister unto thee."

We have great sympathy with a true life of faith and true faith homes, but remembering the Apostle's words, "Hast thou faith, have it to thyself" (Rom. 14:22); and Jesus' words, "When thou prayest enter into thy closet... and pray to thy Father which is in secret. ...Moreover, when ye fast, be not as the hypocrites... when thou fastest anoint thy head and wash thy face that thou appear not unto men to fast," etc. We can have no sympathy with the above form of begging misnamed--a life of faith. However, some are deceived by such pretensions as others were at our Lord's first advent. And for the same reason that our Lord spoke plainly, we speak plainly, namely, because some deceived by these methods, are ready to swallow their teachings without examination, and they, like the Pharisees, are making void the Word of God through their theories while claiming great reverence for it.

In view of what we have said, you should not be surprised to learn that the journal we describe, has its outside covered with texts of Scripture as well as the headline of every page, while in the manner illustrated below, it seeks to make void the Word of God by coupling quotations from it with its own teachings, directly opposed to it.

Under the head of Dispensational Seed, it first quotes John 12:24,* and then proceeds to ignore and deny the ransom, in a most subtle manner, and applies the above text not to our Lord alone, but to many others of whom he was one. Thus instead of Jesus' death being the one and only ransom, it was but like that of others--one of the steps, of dispensational advancement. It says: "The Bible history gives several epochs of spiritual unfoldment [another way of saying evolution, one less grating to the ear of some, and more likely to catch the unwary] corresponding to the several days of natural creation. The first spiritual day extended from Adam to Noah, and the development of character was general....The same spirit of God that moved upon the face of the waters when the earth was without form and void, brooded over humanity and operated in harmony with the higher human forces, acting as a seed-force to bring the moral chaos of the first day of spiritual creation into form, life and spiritual consciousness....Noah was the first ripe man [seed] that brought about a dispensational revolution in moral character....He was the representative character of natural and spiritual forces in equilibrium." [In proof of this the quotation from Scripture is given.] "Noah was a just man, and perfect in his generations."

"Second Day. The spiritual forces evolved by Noah, ripened as dispensational seed in Abraham....He was brought into corresponding environments that advanced and perfected his spiritual character.

"Third Day. The spiritual conditions already evolved and appropriated, ripened in Moses....He was a hidden man known and understood better by his God, than the murmuring people HE GAVE HIS LIFE TO ELEVATE.... Thus he proved himself equal to a great dispensational revolution."

"Fourth Day. John the Baptist was the next representative man that characterized a new spiritual creation.... He adjusted his life to the higher forces, so that he fulfilled all righteousness."

"Fifth Day. Jesus was the NEXT and LAST representative seed-man of Bible history....Jesus embodied into organic life the new factor or spiritual forces....All preceding spiritual conditions were latent in his organism; hence he was able to carry spiritual law farther than any other previous seed-man. ...He ripened absolutely, in that organically he never saw death. He laid down the life that is subject to death, by keeping an equilibrium of inner and outer relations, and became concretely the resurrection and the life. The HARVEST which will be yielded will be the redemption of all men."

To some it may be needless that we should point out the unscripturalness of this theory. We trust that many of our readers are so "thoroughly furnished" as to be able to see through such snares of the Adversary. We say snares of the Adversary advisedly, for "We are not ignorant of his devices." We know well that it is his accustomed and favorite method to assume to be a light bearer, a holy and faithful servant of dispensational truth, and if he can get any of God's children to serve him and his cause in the livery of heaven, he well knows that the darkness will be the more confusing and blinding to the Lord's sheep.

Nevertheless, we will point out the errors of the above, being aware from letters received that many who for their time and opportunity should be teachers and able to assist others, are really babes, and have need that one should teach them again, which be the first principles of the doctrine of Christ. (Heb. 5:12.) Alas! it is the first principles, the foundation of all, that professing Christians feel most secure upon, yet they have never received intelligently and in simplicity the first principles, and hence this is the stone of stumbling.

This theory be it observed, like all other no-ransom theories fully developed, points out the ultimate everlasting salvation of all men. This is but consistent on their part, for if God's plan is one of evolution by steps and stages with which man has nothing to do, it would be the only reasonable conclusion for them to reach, that God would finally make them right. For it is a further part of these theories, that Adam, instead of being created in the image of God, was created more in the image of the brute creation, if not directly evolved from a brute. And they account for the statement of Genesis (1:27)--"In the image of God created he him," by saying that the language applies to man as he will be when the process of creation, "unfoldment," or evolution, is complete by processes described above; namely seed-men or saviors, each of whom "gave his life to elevate" (see above) but none of them to redeem the people. Thus these have really the same idea as the third class of theorists mentioned above, only more deceptive, in that they attempt to wrest the Scriptures to suit their theory, while the others reject interfering Bible statements; and while these make a list of Saviors and claim that Noah, Abraham, Moses and John share with Jesus in evolving truth and bringing mankind up to perfection, the others are more reasonable in naming Moses, Confucius, Socrates, Zoroaster, and Mahomet with Jesus as the great elevators of the race; for surely if the idea be the elevating of the race in general, as is claimed, it would be simply absurd to count ALL the teachers (saviours) in one little nation in a little corner of the world and to leave the masses without.

Now let us contrast with this the Bible account. We do not say that the Bible account is the most reasonable view; on the contrary, we concede at once, that to the carnally minded and to the carnal babes (1 Cor. 3:1) it will appear less reasonable than these theories. What we expect to do is to show that whether esteemed reasonable or unreasonable these no-ransom, evolution theories, are in open and direct variance with the Bible, so that those who hold to the Bible may be set free from the blinding delusion that the Bible favors such views in any wise. For ourselves, we can surely say that the Bible theory is most reasonable and the OTHERS from this standpoint most unreasonable.

The Bible starts out with the statement that Adam was created an image of God in flesh--possessing mental and moral qualities like to those of his Creator, but limited to (perfect) earthly (i.e. human) scope or capacity. It tells of his trial, of his disobedience, and of the death penalty or curse, which came upon him in consequence thereof. It points to that sin as the cause and source of all the evil (curse), which has befallen man; and declares that man when rejected of God and left to himself, made haste downward, degrading himself mentally, physically and morally more and more, until the whole world was so terribly corrupt that he removed them with a flood of water. So then, the very reverse of the above theory is true of the period from Adam to Noah; for instead of developing character, all character was lost save in the case of the one family of Noah. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil [sinful] continually."-- (Gen. 6:5.) And hence a more bare-faced lie in the name of truth, is scarcely conceivable, than the one this theory advances for what it terms its first day of spiritual unfoldment.

The text cited to prove this; namely, "Noah was a just man and perfect in his generations," (Gen. 6:9) is totally misapplied. It refers simply to the fact that his family line or generations had not been mixed or corrupted in the manner described in verses 2 and 4 (See article "Sons of God and daughters of men," in TOWER of June, 1884.)

But let us settle this first day of spiritual unfoldment once and forever for "him that hath an ear to hear," and into its grave will fall the same theory as it relates to the succeeding days.

Not only have we the foregoing straightforward account given through Moses, but we have it corroborated by the most notable among the apostles

R866 : page 3

and prophets, and by our Lord. The apostle Paul reminds us of the first temptation saying, "I fear lest by any means as Satan beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.); and again he tells us that though Eve was deceived, Adam sinned knowingly (1 Tim. 2:14.); and again he declares that condemnation and death came upon all through Adam's disobedience--"By the offence of one judgment came upon all" "By one man's disobedience many became sinners." "By one man sin entered into the world and death by [as a result or penalty of] sin."--(Rom. 5:12,16-19,20.) This harmonizes with the prophetic statements that God created man upright and crowned him with glory and honor and set him over the works of his hands, but that man sought out many inventions [sinful devices].--Psa. 8:5-8; Eccles. 7:29.

Yes, says Paul, They changed the glory of the incorruptible God. When they knew God, they honored him not as God, were not obedient to him, etc. Wherefore God gave them over etc., and the glory and perfection waned with each generation. (Rom. 1:20-32.) Yes, says Peter, God spared not the angels that sinned,...and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in a flood upon the wicked. (2 Pet. 2:4,5.) And so, in whatever direction we look, we find that degradation, and not advancement, was the course from Adam to Noah. From being "very good" and called a "Son of God" (Luke 3:38), and provided an Eden home, and granted access and communion with the King of kings, and crowned with glory and honor as Jehovah's representative in the rulership of earth, the race lost all these and became so depraved that they were unfit even to be allowed to live a few years under the curse. If there was a spiritual unfoldment there, it was the unfolding of a terribly bad spirit.

Then God's plan of salvation, as expressed in Scripture, utterly annihilates this evolution theory. He not only condemns the sin and pronounces the death penalty, but mentions the various incidental troubles as resulting from the same in these words: "Unto the woman he said, I will greatly multiply thy sorrow [pain] and thy conception; in sorrow shalt thou bring forth children." And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life...till thou return unto the ground; for out of it wast thou taken...and unto dust shalt thou return." "Therefore the Lord sent him forth from the garden of Eden....So he drove out the man." And in the midst of all this God did not hint at evolution to a higher condition, but told of a great fall, and held out only a dim hope of a recovery. And afterward, in all the repeated references to man's sin and a recovery from it and its penalty, and in every type and sacrifice it was clearly indicated that without the shedding of blood there could be no remission of sins, no return to fellowship with the Creator, and no further life.

And, finally, when he of whom Moses and the prophets wrote, and whom the sacrifices for sins typified had come, what said he and his faithful Apostles of the evolution of mankind from a position one step above the monkey, up to perfection? Did they state this to be his mission? Not one such word. Quite

R866 : page 4

to the contrary, the Master stated his mission, saying that he had "come to seek and to save that which was LOST." (Luke 19:10.) Thus he places things in a reverse light from that of our evolution no-ransom theorists. According to their idea, what was lost was degradation and animalism and brutality, and the valuable thing was being gradually gained by evolution and development at the hands of great teachers or what it calls "seed-men"; hence, for the Lord to "save that which was lost," would be to wholly upset their theory that man had already made four steps forward and merely lost brutality. But the apostles keep up the Lord's idea of getting back something very valuable, originally possessed, but lost. Thus Peter speaks of the great blessings to come in due time through Christ Jesus, and assures his hearers (Acts 3:19-21.) that, as a result of blotting out of sins there would come times of restitution or restoration, which he claims was the story of all the holy prophets. Thus Peter's testimony alone would completely vanquish the evolution theory, not to mention our Lord and "all the holy prophets" and other apostles.

But our Lord not only states that he came to save that which was lost, but he proceeds to tell us of its final recovery, showing John and the Church through his visions (Rev. 1:1; 21:10-27 and 22:1-7) the Paradise restored and sin and its curse or penalty removed, and no more pain or tears or death.

And notice finally that the restoration which Peter mentions, is effected by the "precious blood of Christ, as of a lamb without blemish and without spot," "Who his own self bare our sins in his own body on the tree." (1 Pet. 1:18,19; 2:24.) The prophets testify to the redemption as well as to the restitution, in scores of texts of which we cite but one, Isaiah 53. Paul not only tells us that by one man's disobedience all came under sin and condemnation to its penalty, and that thus death passed upon all men, but when assuring us of a restitution to life, that as through Adam all die, even so through Christ shall all be made alive, etc., he gives us the method by which the change is effected from the curse of sin and death, to the blessings of divine favor and life, saying: "While we were yet sinners Christ died for us" and "being now justified by his blood we shall be saved from wrath through him." (Rom. 5:8,9. Compare also Eph. 1:7; Col. 1:14.) And let the apostle John add his testimony, he says, "He is the propitiation [satisfaction, or appeasement] for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) And now hear the Master tell how he gained the right to loose the prisoners of sin and death from the tomb, and to offer life, restitution to all for whom life and all had been lost. He says, "The Son of Man came... to give his life a ransom [price] for many." (Luke 10:45; Matt. 20:28.) And in the symbolic representations of the future, it is carefully noted, not only that the Lamb that was slain redeemed by his blood, [his death] but it is shown that only his blood can purge or wash away sin and present the sinner acceptable before the Father, in the merit of his imputed robe of righteousness.

Among all those whose bliss the Redeemer pictures before us in his Revelation of the coming glories, none were heard singing Glory to God for the "evolution" and spiritual unfoldment which brought us here, for the reason that none will reach there by that route; but the Apostle did in vision hear the anthems arise from the blood-washed multitude, out of every nation, redeemed --

"Unto him that loved us and washed us from our sins in his own blood." There the honors of salvation are not divided among saviours, but are ascribed to a work of redemption by one Saviour anointed of Jehovah, of whom all shall sing "Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."-- Rev. 5:9.

Ah yes, beloved! Jesus Christ the crucified Redeemer is the stone of stumbling and rock of offence both in his first and second presence: but "there is none other name given under heaven or among men whereby we must be saved."

Among all the teachings of heathen philosophies not one corresponds with the Bible in its three main features-- first, that the curse or penalty of death came upon all men through one man's disobedience; secondly, that penalty met in the person of another one whom God hath set forth to be a satisfaction for the sins of all (1 John 2:2); and thirdly, a resurrection as the means of deliverance to life and divine favor procured by such ransom. On the contrary heathen philosophies advocate evolution and spiritual unfoldment by "seed-men" or great teachers; and that of the Brahmans is in advance of all others, tracing evolution into the future and claiming that all obedient followers of their teachings finally become absorbed into their God, as of the same essence. So then, those who would receive these theories as new, as dispensational light, are really going back to heathen theories which existed before Christianity was founded--before life and immortality were brought to light.

Seeing we are so warned and guarded by our Father's Word against the snares and pitfalls of this day of the Lord, it behooves all to be on their guard. Many who have caught glimpses of the truth now dispensationally due, should beware of receiving as truth everything which calls itself "dispensational truth." Receive nothing without close scrutiny, well knowing that our adversary is a counterfeiter of no little experience, who knows well the forms and names most likely to entrap.

How shall you know? The apostle says, "Prove all things, hold fast that which is good." But how shall we prove? There are always some to say that truth is error as well as to call error truth. Yes, it is a part of the adversary's policy to put light for darkness as well as darkness for light, and even their candor and their desire to use the advice of the apostle to "prove all things," has been made a snare to some. They understand it to mean that they must reject nothing which claims to be of God, and which quotes

R867 : page 4

from the Bible in its support. Hence some keep reading all they can lay their hands on, and are in a constant state of unrest; as the same apostle describes it, "Ever learning and never able to come to a knowledge of the truth." (2 Tim. 3:7.) They do not understand what is meant by "proving," else they might, without difficulty, quickly test or prove every doctrine presented to them.

Draughtsmen or carpenters would test whether an angle were true or untrue in a moment, by putting their square upon it, thus proving it. A mason would prove or test the trueness of a wall by his plumb-line. And just so every one engaged in building up himself and others in the most holy faith, is provided with a square and plummet by which every item of truth can be tested speedily and positively, namely the Bible. And the more thoroughly we are acquainted with it and skilled in its use, the more quickly we shall be able to prove all things by it. It is able to make us wise, and in it the man of God is thoroughly furnished.--2 Tim. 3:15,17. Use and experience will soon teach you how to measure speedily any new view presented. Measure its foundation first of all; if its foundation is out of square, stop there; you are through with proving it--you have proved it to be false, untrue, and to handle or measure at it further, is to run the risk Eve ran when she allowed the Serpent to talk to her about how good and desirable was the fruit which she knew was contrary to God's word. "I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity [simple truth] that is in Christ." (2 Cor. 11:3. Compare verses 12-15.)

This we know is the difficulty with many. They go on to compare God's plan with other theories, and the more they do so the more confused they are apt to become; and judging mostly by their own opinions, prejudices, or education, they are as apt to take the error as the truth. Learn then, that the Bible lays down as the basis of all blessings God has provided for fallen man, as the foundation of all hope, the death of Christ--a ransom [a corresponding price] for all. As you proceed you will find that nearly all of the erroneous theories presented to you, will prove themselves false by being crooked in the foundation. Less than one hour should disprove any of the above no ransom theories to a mere beginner, or babe, and one glance should be sufficient to a man of God thoroughly furnished.

By thus learning to rightly and promptly prove all things, you will not only be free from harassing uncertainty, but you will have moments and hours saved for building up yourself and others in the truth--in that which will stand the test. Wherever you find the foundation true, measure on, prove on, rejecting the untrue, and accepting the true, up every course to the very top, using the same square and plummet. But you will not find many to require testing above the foundation, or at most, the first course or two above it; for finding these badly twisted and untrue, or as in the no-ransom views, entirely gone, you will readily see that all built upon them are also untrue, and thus your work of testing them may be speedily accomplished.

Inform yourself thoroughly as to the meaning of the word RANSOM. It occurs but three times in the Greek--Matt. 20:28; Mark 10:45; 1 Tim. 2:6. It signifies TO RECOVER by paying a price. The Greek word rendered ransom is intensified in the last of these texts so as to signify a recovery by the payment of a corresponding price. And the Apostle's use of it clearly and unequivocally, teaches that our Lord Jesus bought back for man a right to life and all the favors of God, lost through sin, by taking man's nature and then giving himself a CORRESPONDING price for that which was lost. Thus informed on what the Bible does mean by the word ransom, you should resent as an insult, not only to your intelligence, but also as a most outrageous insult to God's Word, the insinuations and inferences thrown out by those who quote these texts containing the word ransom, while denying that we were bought with a price--denying that man ever had or lost God's image, and that Jesus came to save (recover) that which was lost. Settle it forever in your hearts that the theories which find it necessary to deceive and misrepresent and shun the light of full investigation, are not of God. "To the law and to the testimony;" prove them by these, beginning at the foundation. "If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) The more you handle error, the more you love to handle that which you have thus proved to be off the true foundation, the more likely you are to be snared by the enemy and smitten down by this noontide pestilence. (Psa. 91:6.) You will have plenty to do to help yourself and others to put on the whole armor of God and to stand in this evil day without tampering with, or further examining, that which you once prove false--out of harmony with the fundamentals of Christianity.

OTHER DEVICES

Another device and snare is known as the "Christian Scientists'" views. Their chief hobby is that any disease of the body can and should be cured by the power of the mind, the will; they call these "mind cures" as distinguished from faith cures; cures accomplished through power of will, and not through faith in God's power or by prayer. This is in the same line as those above, so far as Jesus' ransom is concerned. They claim their mind cures to be a step in advance of all others, the highest attainment of human evolution or spirit unfoldment.

It is a fact well known to all physicians, that the mind has great power over the body, either in inducing or arresting disease; hence the greater success sometimes of one physician over that of another using the same remedies; the one securing the confidence and mental co-operation of the patient more than the other. So with these mind curers, they get their patient to will and determine upon recovery, and inspire confidence, and thus sometimes produce cures in cases of long standing; and when they are unsuccessful, the patient is blamed with a lack of determination or loss of confidence.

The fact is, that being in the Dawn of the Millennial age, it is in harmony with the divine plan to gradually encourage the world to look toward and expect, the blessings of restitution to health, strength and a gradual return to perfection of being and fulness of life. And as the labor troubles come in spasms and go to come again with increased force, thus gradually drawing on into the great time of trouble and dissolution of earthly governments and readiness for the heavenly, so with restitution in the matter of healings, etc. It seems to be God's plan to let it come in waves, each time dying out, yet each time becoming more general and wide-spread, thus drawing on gradually and preparing mankind for the full dawn of restitution in its due season.

And as in everything else and at every other period, (2 Tim. 3:8. Acts 16:16-18.) Satan seeks, as usual, to draw attention from the truth by counterfeiting it and using his counterfeit as a snare in two ways: first, to mislead by erroneous teachings using the light as a trap; and secondly, by disparaging the facts of the genuine. So mind curers or the so called "Christian Scientists" (without a Christ), and their so called "seances" are but a step in the direction of Spirit-ism (misnamed "Spiritualism") which outwardly has fallen into disfavor, though really, privately, it is extending its influence daily.

Another similar effort to hand-truck Christian people into the great Omnibus of Spiritism, is a little paper published on the Pacific Coast, which goes under various names, one of the most popular of which is the "Father's Love." This journal selects from other papers some good, simple articles as a sugar coating, which with its title, we doubt not often entraps for a time at least God's hungry children, only to feed them on no ransom, and dispensational evolution, and to introduce to them out and out spiritist publications.

What shall we say to these things, dear brethren: these have all sprung up just recently, and how many more are yet to come God and Satan only know. Is there not every reason for us to believe that the Lord did not overstate the terrible battle between truth and error, when he foretold that a thousand would fall to one who would stand, upheld by God's truth and its messengers? (Psa. 91:4,11,12.) There is every reason to think that the Master did not overstate it when he said, "If it were possible they would deceive the very elect" (Matt. 24:24); and to believe the apostle's statement that we would need the whole armor of God that we might be able to stand. Remember the test-- Jesus in the flesh, a ransom for all.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

---

*Those interested might do well to refer to the treatment of this text, in the TOWER of February, 1885, after reading this article.

====================

R867 : page 4

THE CHART OF THE AGES.

Upon the inside of this number you will find a copy of the Chart of the Ages, such as we once had mounted upon rollers, the supply of which has for some time been exhausted, preventing us from filling many applications received. We take this method of placing it in the hands of all our readers.

R868 : page 4

We trust that it may have a two-fold effect: first, that you may be blessed by a fresh examination of the chart and its lessons, as expressed in the explanation furnished in the pamphlet "FOOD" page 105. (Every reader is welcome to a copy of "FOOD" free.) Secondly, we hope that being quickened and refreshed by a clear view of our Father's plan, you may be stimulated as well as enabled, to explain the plan to others, illustrating it by the chart. Thus, no matter how simply you tell it, you can preach the "good tidings of great joy which shall be to all people." The chart will not only interest and hold the attention of your thoughtful neighbor, but will make the truth the more easy of comprehension. Thus many can let their light so shine as to honor their Heavenly Father, as well as to bless and refresh their neighbors and friends.

====================

"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY."

HABAKKUK 2 2.

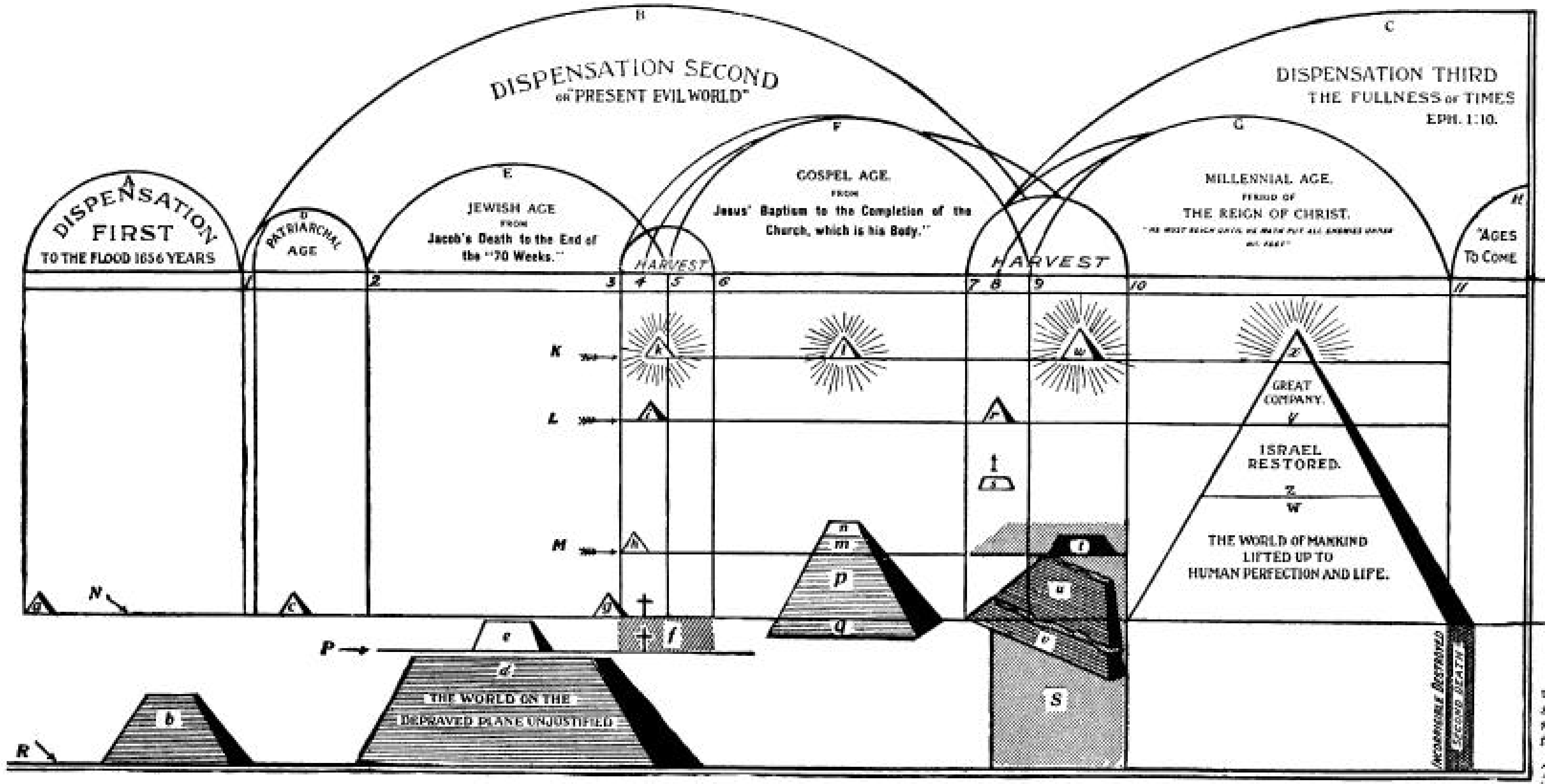
B
DISPENSATION SECOND
or "PRESENT EVIL WORLD"
C
DISPENSATION THIRD
THE FULLNESS of TIMES
EPH. 1:10.
A
DISPENSATION FIRST
TO THE FLOOD 1656 YEARS
D
PATRIARCHAL AGE
E
JEWISH AGE
FROM
Jacob's Death to the End of the "70 Weeks."
F
GOSPEL AGE.
FROM
Jesus' Baptism to the Completion of the Church, which is his Body."
G
MILLENNIAL AGE.
PERIOD OF
THE REIGN OF CHRIST.
"HE MUST REIGN UNTIL HE HATH PUT ALL ENEMIES UNDER HIS FEET"
H
"AGES TO COME
HARVEST
HARVEST
1
2
3
4
5
6
7
8
9
10
11
K
L
M
N
P
R
k
i
h
g
l
m
n
p
q
w
r
s
t
u
v
S
x
y
z
w
GREAT COMPANY.
ISRAEL RESTORED.
THE WORLD OF MANKIND LIFTED UP TO HUMAN PERFECTION AND LIFE.
INCORRIGIBLE DESTROYED
SECOND DEATH
a
b
c
d
e
f
THE WORLD ON THE DEPRAVED PLANE UNJUSTIFIED

CHART OF THE AGES.

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"In regard to an administration of the fulness of the appointed times, to reunite all things under one Head, even under the Anointed One; the things in heaven and the things on earth—under Him."—*Eph.* 1:10—*Diaglott.*

THE TABERNACLE OF THE WILDERNESS

THE HARMONY OF ITS TEACHINGS

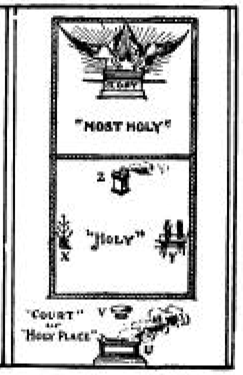
"MOST HOLY"
Z
"HOLY"
X
Y
"COURT" or "HOLY PLACE"
V
U

THE TABERNACLE.

Its teachings are in harmony with the Chart of the Ages, showing the same STEPS as necessary in coming from sin to glory.

The entire ground of the Tabernacle enclosure was called "Holy." Outside the court all was unholy, and is the equivalent of the unjustified plane in Chart of Ages. THE COURT enclosure parallels the justified or PERFECT HUMAN plane. The "Holy" represents the condition of consecrated Christians, BEGOTTEN of the Spirit. The Most Holy, beyond the second veil, represents the PERFECT SPIRITUAL condition when "we shall be like HIM." The glory plane is still further along the grand climax of hope—"Glory, Honor and Immortality."

R868 : page 1

VOL. VII.

PITTSBURGH, PA., AUGUST, 1886.

NO. 12.

==========

page 1

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

===================

page 1

SEND names of any you have reason to think might have a hearing ear for the truth, for samples of English, German or Swedish TOWERS.

WRITE addresses very plainly, please, in every letter. When you change address say where from, as well as where to. You can thus save us much trouble.

===================

R868 : page 1

MILLENNIAL DAWN.

We are now prepared to fill the largest or smallest orders for Volume I of the Dawn. We have published 4,500 copies in cloth binding handsomely embossed, and we believe its outward appearance will meet your approval. And though delicate about eulogizing our own effort to set forth the glorious divine plan, we can surely say in all modesty that we believe the contents will be very interesting and very profitable to you. It presents the Plan of the Ages in a much more complete and connected manner than was possible through the TOWER. If its reading shall afford you a tithe the blessing it has been to the author it still will be rich.

Some will doubtless regret that the time proofs and treatment of Revelation are not a part of the contents of this volume, but we doubt not your judgment will concur with ours, that it is best not to try to crowd too much into one volume; that it is better to treat the subject more thoroughly than could possibly be done in one or two even large volumes. The next volume, now in course of preparation, will treat of the Times and Seasons of Scripture.

One great advantage of the present arrangement is, that if you loan the book to friends or neighbors to read, in glancing over it they will not be "choked" and "stumbled" with dates and figures, the value and necessity of which, they at first cannot see. The study of prophecy, especially time prophecies, has come to be considered the exclusive privilege of the denomination called "Second Adventists;" and their failure to apprehend the "plan" and the intended and needful office of time prophecies, as related to that plan, has made the subject odious to many. Hence it is a part of our duty to be "wise" (Matt. 10:16) and not stumble our brother with our "meat." When vol. I. "The Plan of The Ages"--the plan of salvation, --is thoroughly digested, then, those who appreciate it, will be prepared and anxiously waiting for vol. 2, The Times and Seasons.

page 1

We quote the price of vol. I. as follows:-- One copy, $1.00 One copy and one Z.W.T. subscription, 1.25; One copy to those already subscribers,.75 Four copies and one Tower subscription, 3.00 Seven copies, 5.00. Fifteen copies, 10.00.

These prices include postage or expressage prepaid by us. In ordering see that your address is full and very plainly written. When ordering four or more copies, mention your Express office as well as your Post-office, that we may send by the least expensive way.

====================

R868 : page 1

VIEW FROM THE TOWER.

We this month in several articles continue our examination of some of the devices of Satan, which, if possible, would deceive the very elect in this Evil Day of trial and testing, continuing our endeavor to show up the errors of the present "perilous times" in their true light; and helping you to find and adjust the "armor" which God has provided.

It may have escaped the notice of some that this has been God's uniform method of dealing with the Church from the first, namely, giving truth as an offset to error. When error was advanced and was about to sweep away the faith of some, God sent by some messenger the correction of the error and thus disclosed more fully the light upon the subject.

Thus as we look at the Master's ministry, we find that some of his most pointed lessons were suggested by the erroneous teachings about him. The "long prayers" and "sad faces" and public alms-giving of the Pharisees, called forth the truth on these subjects and led Jesus to give us a sample of how to pray in spirit and in truth, after the manner of what is commonly termed the Lord's prayer. The caviling questions of the Pharisees and Sadducees brought out precious truths which not only silenced them, but what was much more important, informed us on subjects of deep interest. So too it was with many of our Lord's parables; for instance, that of the young nobleman. He spoke this parable because they erroneously thought, that the Kingdom of God would immediately appear.

So it was with Paul's letters and those of the other Apostles. The Epistle to the Romans is an answer to the errors of some converts from the Gentiles, who supposed Israel after the flesh to be permanently cut off from all divine favor, and themselves permanently grafted into their place of favor with God. In his correction of their errors, how beautifully and how clearly he sets forth the past favor of the Jew, and the present favor to all, both Jew and Gentile, who in Christ Jesus have become new creatures. How clearly he marks the steps of divine favor in justification, sanctification and honor, to the little flock who gladly hear and obey the call to suffer with Christ that they may be also glorified together. And finally, how beautifully he shows that there is a future favor for Israel according to the original covenants (11:26-28), and also to the world (8:19,21 and 16:20) to be accomplished through the elect church, called and tested during the Christian age. (11:31,32.) The conclusion of the Epistle shows that the mysteries therein unfolded, were intended to be the power of God to establish them in the faith by correcting their errors. The First Epistle of the Corinthians was mainly to correct sectarianism among those at Corinth, and to answer the erroneous teachings of some, that there would be no resurrection of the dead. (1:11-13 and 15:12.) What a valuable fund of blessing and knowledge came to the church down the ages in connection with the answer and refutation of these errors. He shows the false divisions (1:13) and where the divisions should be made. (5:9-13.) He shows the needful unity of all the true body, and that all truly connected with Christ the head, are of ONE BODY. (12:12-27.) He takes advantage of the doubt about the resurrection, to explain the entire subject, that all will be raised, though not all alike (15:22,40.) He shows how the saints will be raised first (15:23,41-44.) He shows that the world's order of time is afterward, in their own order (15:23); and he shows what they will be like (15:48), and other precious lessons.

Thus it was also with other Epistles; for instance in writing to the Galatians it was to correct false teachings concerning the Law and freedom of Christians from its bondage, and to caution them against false teachers and their doctrines, which were perversions of the true gospel. (Gal. 1:6-9; 2:16; 3:1, etc.) How grandly the light shines out upon the entire plan, the true gospel, while he exposes the errors.

The First Epistle to Timothy was to instruct him relative to false teachers (1:3,4,19,20 and 4:1,7.) It was the same with his Second Epistle to Timothy (1:12-15 and 2:14-19,25,26 and 3:1 and 4:3.) It was the same with the Epistle to Titus--1:9-16.

The Second Epistle to the Thessalonians was written to correct an error also, a misapprehension regarding the Lord's presence, some having gotten the idea that the Lord was then present. This occasion to correct error, became the channel through which God gave us such clear instruction regarding the "man of sin," the "mystery of iniquity," which has aided us materially in the understanding and applying of many of the prophecies relating to the same.

In view of these facts then, let us not hesitate to meet errors squarely, with the word of God. It will work out good surely to the fully consecrated, even as all things are working for their good. This has been our experience during the past few years: the oppositions of error have in every case resulted in clearer views of truth to some.

For instance: it was the promulgation of errors regarding substitution, that drew our attention more closely to it, and pointed out to us the fact that our Redeemer in becoming such was the substitute for Adam, and thus for all our losses entailed through him. This in turn showed us the distinctions between natures; for we saw that he gave "a corresponding price" for that which was lost and thus our attention was drawn to the fact that the divine nature to which he was raised, is totally distinct from the human nature which he sacrificed.

The same error drew our attention more closely to the teachings of the Tabernacle types, particularly the type of the atonement sacrifices, Lev. 9 and 16. What a blessing came to us all therefrom many can testify. It opened up a wide field of knowledge there hidden for this very time. It showed us beyond question the significance of the sacrifices in the accomplishment of the atonement, and it illustrated to us the

R869 : page 1

privilege of being a partaker in the sufferings of Christ and joint heirs with him in the divine nature and in the glory to be revealed. And this in turn opened up the true meaning of Baptism as never before seen. How much that was precious did the Lord thus give just at the time it is needed to combat the errors.

It was the same way with the false doctrine advanced by some, that Jesus was the natural son of Joseph, the husband of Mary, Jesus' mother. The investigation made necessary to answer the many ingenious sophistries advanced, only made the truth to shine the more clearly on the entire subject, showing more conclusively than ever, that he was "the first born of all creation," "the Alpha and Omega, the beginning and the ending" of God's creation, and that by him as Jehovah's chief son and messenger "all things were made."

We might proceed to enumerate, but forebear, merely reminding you that truth has ever needed to be defended from the great adversary and his repeated and various deceptions. Since "we are not ignorant of his devices" we well know that we must "contend earnestly for the faith once delivered unto the saints." Let us, like Paul, fight "a good fight" nor cease to wield the sword of the spirit, the Word of God in opposition to every device of Satan, until we lay our armor down permanently.

Reminding you again of the true method of proving all things, described in our last, we make the above our apology to any who have failed to note the general principle used by God in the unfolding of the truth. It will explain this feature common to the TOWER past, present and future, as well as to all the writings of the Scriptures.

====================

R869 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Corry, Pa., June 29, 1886.

DEAR BROTHER RUSSELL: Since I saw you last week I had quite an interesting meeting at Greenville, Pa. As I got there late on Saturday night, I hardly knew how to advertise it. Finally a bright idea struck me. I bought a piece of chalk, and with it wrote on the sidewalks near the churches and elsewhere, "Gospel Meeting at the School House at three o'clock." This had the desired effect. I had the best and most intelligent audience I have yet had. I spoke for about four hours with but little intermission. You must know they were interested, when most of them stayed for three hours, and delicate looking ladies kept on their feet all that time. You see the Lord supplies with power to make known the "unsearchable riches of Christ." Is it not wonderful how the Lord uses even the weak ones for his glory? for you know I am no speaker or orator, but blessed be his name, he knows I hunger and thirst to do his will. My one great desire is that every faculty and every power of which I am possessed may be used for his glory. So far the days I have intended to preach I have not felt very well bodily and have been nervous, but notwithstanding this, I have gone forth in the strength of the Lord. I was recently asked by a brother if I did not sometimes lose my interest. I assured him I did not. How could I when the Lord continues to fill me with riches of his grace?

I don't expect to be idle during my vacation. I have no reputation to be afraid of, having sacrificed all to Christ.

I think I might have use for some of those missionary WATCH TOWERS while I am away. With love to your household,

I remain yours in Christ,

S. O. BLUNDEN.

[Brother B., a Commercial Traveler, thus and in many other ways improves his opportunities for the spread of the truth.]

page 2

Kent, England.

DEAR SIR: I have been reading the book entitled "Food for Thinking Christians, Why Evil Was Permitted," and I see you offer to supply copies free. My husband is a clergyman, and we have a large boarding school for boys, as well as a part of the parish which we are responsible for. Several have seen your book, and I am quite surprised at the desire they express to have one themselves. We had no idea that these views were held by any one around us, but it is not the few but the many ripe Christians that would gladly see the circulation of this book. I shall be glad to use as many as you can spare me.

Very truly yours, __________.

R869 : page 2

Mich., July 5, 1886.

DEAR BRO. RUSSELL:--It seems a long time since I wrote you, but the delay has not been in consequence of any abatement of interest in the TOWER and its teachings. On the contrary, my appetite for the truth it proclaims has constantly sharpened. I can hardly wait its arrival. When it is received, it is anxiously opened, and usually read through before stopping. The outlook from the TOWER columns is like the index hand of the clock dial showing the number of the hour.

It numbers passing events that give knowledge of approaching night to the civil and ecclesiastical world, and the overthrow of all systems of error in all of them. Like Noah warning the people in his days of the impending deluge in consequence of their sins, so is the TOWER. It is the Observatory and Telescope from which may be seen the passing events of the present culminating in the great day of the Lord.

But, as in Noah's day, so in the present, but few seem to comprehend that the Lord is present. Nor is it strange that so few understand the present times. Since, like the Jewish Church in the time of Christ's first advent, men are so thoroughly trained in the traditions and teachings of the elders, as to prevent now, as then, their seeing the plan of God in the final restitution of all things.

This is more clearly seen and apparent from the opportunities in connection with others in various localities. Scarcely one member of any of the nominal churches seems to have a clear idea of the teachings of the Scriptures bearing on the present and future.

They seem as much puzzled to understand what is taught as Nicodemus did, though teachers like him in Israel. The standpoint from which they have been taught to look leads them into error, and hence confusion.

Having dropped into a Bible class not long since of one of our great churches, its teacher (one of the professors in a great institution of learning) confessed that he had put much study on the lesson, yet it seemed to him that there was something taught in it which he did not understand. This was frank, and opened the windows for the admission of light from all quarters. There were some present, whose age and qualifications in a knowledge of several languages, was appealed to to shed the necessary light. After much discussion and the truth no plainer, a few passages were quoted to remove the perplexity and suggestions made to change the stand point of interpretation, and the truth and harmony would appear. But results seemed much like the man, confused, who repeated constantly that "once one is two."

If the dogmas which have been long embraced by many were thrown away, their perplexity would cease at once. One minister confessed to me that he had a Commentary that cost him $65.00, and the more he read it the less he knew of the Scriptures. That's confusion confounded; and so it is; the very source of light is hid, by passing error before the sight. I feel that almost all have passed the center of truth, and are on the extreme, like the clock pendulum, and though strongly attracted by the truth at the center, are held in the extreme position by the cohesive attraction of the dogmas of their long honored creeds.

Many Christian teachers are loudly proclaiming that the world is getting better. They tell us $7,000,000 were appropriated to the Missionary cause last year for the spread of the Gospel among Heathen nations, while the city of New York paid $100,000,000 for the privilege of burning tobacco, and in the United States $100,000,000 for liquor drank. While in the very city in which it was proclaimed, about 10 Christian churches existed and 44 saloons are patronized and sustained in some manner by the masses.

The picture drawn suggests that the affirmative of the evidence lies on the other side, and loudly proclaims that some other power than human is absolutely needed to bring around truth and righteousness.

Satan seems to be training his forces for a day of thick clouds and darkness.

page 2

Dear Brother, for six months past, severe sickness and final death of my wife, has prevented me from sending money to aid in the spread of Gospel truth. I enclose $1.00, all that it seems to me I can spare now. I hope to be able to appropriate oftener. Would to God I had the means to give liberally. If you can spare a few copies of Tower and Food in German, I think I can place them where some good can be done.

[We have not the "Food" in German, but expect to have a German edition of Millennial Dawn ready about January next. Brother Von Zech is now engaged in translating it.--Editor.]

Bay View, July 23, 1886.

DEAR BROTHER RUSSELL:--The WATCH TOWER just received states that "Millennial Dawn" is ready for distribution. Please find enclosed five dollars ($5), payment for three copies; balance for "Tract Fund." I am still trying to follow in the footsteps of the Saviour. I find much opposition, and sometimes feel lonely and sad, and led to wish the conflict was over. Nevertheless, my strength is renewed, and although the night is dark, "joy comes in the morning." The WATCH TOWER always cheers me, edifies me, and strengthens me. I anticipate a feast in the coming book. I realize more and more every day, and am thankful to my Saviour for the WATCH TOWER. By its teaching I have been led to a good understanding of God's Word, so that it is not possible for Satan or his emissaries to delude me or lead me from the truth.

Your Brother in Christ, __________.

[Glad to know of your pleasure in the truth. Let your light shine. Be on your guard, too, for when realizing a dependence upon God for strength, we are best prepared to stand complete in his strength. "The hosts of sin are pressing hard to draw thee from the prize."-- EDITOR.]

Sand Hill, Va., July 26, 1886.

DEAR BROTHER RUSSELL:--It was with pleasure that I received the announcement, in the July TOWER, that our new book, "Millennial Dawn," is about ready. At the time, I was finishing a chart, which I have enlarged from the one found in Food, and have put it in a nice frame and hung it in my parlor. Already it has been useful in instructing others in God's great plan. I am much pleased to know that the forthcoming book will be a help in the understanding of the same great plan, and also that it will be divided into volumes, which will make it very convenient.

Yours affectionately, __________.

White City, Kan., Aug. 1st, 1886.

DEAR BROTHER RUSSELL:--I have been anxiously looking for the long promised book and am now very anxious to receive it. "View from the TOWER," in July number, has been very interesting to me, and I have re-read the non-Ransom Theories there presented and am astonished. The chart also has been very interesting. I am more and more conformed to the TOWER'S view of the Bible so that that book I value far above rubies.

Your Brother in Christ, __________.

Lackawanna Co., Pa., July 28, 1886.

DEAR BROTHER RUSSELL:--I am so glad to learn that "Millennial Dawn" is complete. I am sure it is just what I shall want both for myself and for loaning. Brother Adamson told me of it while here last winter laboring for the Master in this part of the vineyard. Please send me fifteen copies and find enclosed money order for ten dollars for same and my subscription to the TOWER. I shall ever be grateful to our Heavenly Father for the precious truths learned through Brother Adamson's ministry and the WATCH TOWER publications.

Gratefully yours in Christ, __________.

Dover, Ills., June 23, 1886.

DEAR BROTHER RUSSELL:--It has been some time since you have heard from me but I am still living and feeding on the blessed truth that you are the means of spreading. The WATCH TOWER is always received very gladly and read and re-read with great interest and profit, but I am standing pretty much alone, but few will listen to me, but I think after all, the truth is getting hold of some minds. I received the TOWER last night and read the notice that your book "Millennial Dawn" is about ready for distribution, so I enclose money order for the book and subscription for paper. Please send me also a few packets for loaning.

Yours in the Blessed Hope, __________.

R869 : page 2

A gunner in the British Navy writes thus from Singapore, India:

DEAR BROTHER IN CHRIST: Grace be unto you and peace from Him which is, and which was, and which is to come.

I don't suppose you remember much about me, but about twelve months ago I wrote to you asking for "Zion's Watch Tower," monthly. About a month after, my Battery was ordered out here very suddenly to come and strengthen the defences of Singapore.

I must say that Singapore is one of the most beautiful, fertile islands in existence. It is called the abode of health and garden of India, and so I think it is.

But you will want to know something of the missionaries out here, and what they are doing, and I think my account of them will surprise you. Never in my life did I see such Babylon and confusion and such pretenders. Why they know absolutely nothing of the Scriptures. There is a very dear man here, an American, about the best and most able speaker in Singapore, but in dreadful bondage, always asking for mercy in his prayers, yet calling himself an adopted child of God; so I wrote and asked him why on earth he continued to ask for mercy when he had obtained it long ago?

I have written four or five long letters to a Presbyterian minister here, and he can't see it at all. Of course I copied from your paper, but he is quite willing to read any of your papers. I have lent four already, and he rather likes them, except Restitution, but he don't at all like my speaking of Babylon, confusion among the sects. I have also lent another to the Wesleyan preacher, and one to the Baptist preacher here, and a long letter from your paper also, but he won't have it. He says he can't preach the gospel if he accepts that.

I have another friend at the Sailors' Home reading ZION'S WATCH TOWER, and he agrees with it; for he says God would be a monster to create this universe

R870 : page 2

of human beings and delight in casting us into hell at the rate of ninety-nine out of a hundred. I have another among the soldiers who has accepted its teaching. I often have a chat with him, and he likes your paper very much. Several of the gunners here have accepted it also, saying that it is sound common sense. I have also put it before a lady here, a dear friend to soldiers, but she is silent about it. I lent her two or three papers to read, and have written several letters. All she said was, "I quite sympathize with you on prophecy." I often go to her Bible class. She liked your account on the "little flock" very much indeed. I wrote to an officer here the other week, an earnest Christian, and he returned both my paper and letter, and said he had no time for studying such things. I am opposed very much by a representative of the British and Foreign Bible Society, and the Baptists.

I have very much upset several of the preachers here by this doctrine. It is all over Singapore. Of course I keep putting in a word here and there, which brings them to a complete standstill at times, and they seem quite stupefied about it. I am writing letters all over England to people that I know, as I have a great deal of spare time. I have put that beautiful illustration before nearly all here of the diamond in "Food," and the jewel having its beauty again restored so as to perfectly reflect its Creator's image again.

I must just tell you how I opposed the Baptists here the other night: They asked God to save the heathen from going to an everlasting hell. I said how could that be when in Psa. 46:10 God says he will be glorified among the heathen and exalted in the earth? and again, a people that were not called a people shall be called the people of the living God, and nations that knew not thee shall come unto thee and worship.

I must just tell you the positions they hold here as missionaries. They are a lot of perfect gentlemen, they ride about in the "gharries" like gods of the earth: for instance, the Presbyterian minister here gets three thousand dollars a year, beside a splendid house fit for any of our noblemen in England. His gardener and "syce" and everything free. Is such the position of a stranger and pilgrim here below, following the Master's footsteps whithersoever he goeth? And I find, too, that he preaches to suit his congregation, which consists of all the higher class of Scotchmen and other Europeans. One of the Baptists here occupies a large house, and takes in boarders at fifty and a hundred dollars a month. This is another stranger and pilgrim. Please send me some of your tracts for distribution.

====================

R680 : page 2

"GET into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than the leaden grey in the middle. It will help you over many hard places."

====================

R841 : page 2

"THE Jewish population of Jerusalem is constantly increasing, and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A.D. The first blind asylum in Palestine, the land that probably has now, and has had for centuries, the largest number of blind people proportionately in the world, has been established in Jerusalem. It is connected with the Syrian Orphan's Asylum, under charge of the German missionary, Schneller."

====================

R870 : page 3

THE SECRET OF THE SAINTS.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;

In little things to own no will,
To have no share in great;
To find the labor ready still,
And for the crown to wait.

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;

The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
The daily weight you feel.

In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;

To hear of high heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you.

To woo no secret soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;

To yield with such a happy art
That no one thinks you care,
And say to your poor bleeding heart,
How little you can bear.

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;

But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this.

====================

R870 : page 3

IS GOD THE AUTHOR OF SIN?

SUPPOSED AFFIRMATIVE.

"I make peace and create evil: I Jehovah do all these things."--Isa. 45:7.

"Shall there be evil in a city and Jehovah hath not done it?"--Amos 3:6.

NEGATIVE.

"A good tree cannot bring forth evil fruit...by their fruits ye shall know them."--Matt. 7:18,20.

"Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee....Thou hatest all workers of iniquity."--Psa. 5:4,5.

"Thou art of purer eyes than to behold [countenance] evil, and canst not look upon iniquity."--Hab. 1:13.

"Every good and every perfect gift is from above." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is led astray of his own desires and enticed."--James 1:13,14,17.

"All unrighteousness is sin" and "he that committeth sin is of the devil."-- 1 John 5:17 and 3:8.

"What shall we say then? Is there unrighteousness with God? God forbid" that we should reach such a false conclusion.--Rom. 9:14.

"Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he."--Deut. 32:3,4.

"There is no iniquity with the Lord our God."--2 Chron. 19:7.

"Hearken unto me, ye men of understanding: Far be it from God that he should do wickedness and from the Almighty that he should commit iniquity. ...God will not do wickedly."-- Job 34:10,12.

"The Lord is upright; He is my Rock; there is no unrighteousness in Him."-- Psa. 92:15.

"Let God be true [though it make] every man a liar."--Rom. 3:4.

The editor of another journal lately started in the interest of the no-ransom theory, had not noticed the first two texts quoted above until recently, when he concluded he had struck a rich vein of new light, and hastily without mature reflection, he has jumped to the conclusion that he has found the key to the divine plan, which he in substance explains thus:--God is the author of all sin and evil. Having caused the evil he must rectify it. To fail to do this would make God and his government criminally guilty. Since he caused the sin and the pain, trouble and death, he must and will fully banish these when he has fulfilled his purpose with them.

To this one-sided reasoning we object. But some one inquires, do you not also teach in the pamphlet "Food," that God was the author of sin? By no means, we answer: it teaches the very reverse. We agree with all the texts above quoted, all of which when understood, harmoniously declare that just and right is he, hating evil and condemning sin in every form. We claim and teach that every good cometh from God as the good fountain, and that evil on the contrary comes from sources and fountains in opposition

R871 : page 3

to God and his goodness. In "Food for Thinking Christians" we show to the contrary, that God's wisdom and power enabled him to foresee the course of all his creatures, and that from the first he designed or purposed to PERMIT evil to have sway for a time, because he saw how he could ultimately overrule it, and how the permission of it would but prove to his creatures the wisdom of his arrangements, and give them a beneficial lesson experimentally, on the advantage of good and the disadvantage of evil. This is totally different from the theory above mentioned, which places upon God the responsibility and criminality of being the creator or author of evil: it is the very reverse.

God is indeed the author or creator of all things, of things that are evil and sinful, as well as of those that are perfect and upright; but the error is in assuming that God made them evil, imperfect or sinful in any sense or degree. "God saw everything that he had made, and behold it was very good." Absolutely perfect himself, he could not create anything morally imperfect, corrupt, sinful. Wherever such imperfection is found it is the result of violation of God's wise and perfect arrangements and consequently is a degradation of his creation.

Are there fallen angels? They are those who "kept not their first estate" of perfection in which God created them, but who violated his rules and brought themselves into the evil condition. Is the human race in an evil condition? Whose fault is the evil? Can it be charged to the fountain of every good? Shall the fountain of life and blessing be charged with being a fountain of bitterness, of evil, sin and death? Was our Lord Jesus mistaken, when he declared that a pure fountain could not send forth bitter waters, and that a good tree could not bear evil fruit?

Those disposed to thus malign and asperse the character of the great Jehovah had best go slower. They had best do a little thinking, and not try to build a theory with such miserable wood, hay and stubble. Are they prepared to entirely reject the Bible testimony upon the subject, except the two texts first quoted above? Or have they studied out a way to twist and wrest the many other statements of Scripture into apparent harmony with their theory and with their misinterpretation of these two texts?

How plainly it is stated of man, as of angels, that God's "work is perfect," that he created man in his own image. A likeness of the perfect God, only of earthly nature.--Gen. 1:27.

These whom we criticize claim that Gen. 1:26, "Let us make man in our own image," implies that God intended eventually to bring man to a "very good," a perfect condition, by a process of evolution or development, but that he began by making him EVIL, in order that man might develop into a good being, a likeness of his Creator. But how blinded by theory--can they not see, that the next verse (v. 27) declares that God not only purposed beforehand to make man a likeness of himself in clay, but that he accomplished that purpose in full, in Adam's creation: "So God created man in his image; in the image of God created he him; male and female created he them."

David understood it thus and refers to man as created perfect, and crowned with honor and dominion of earth, a likeness of the divine honor and rulership of the universe, and declares, "Thou hast made him a little lower than the angels." --Psa. 8:5.

If then, man's first estate, like that of the angels, was not evil, but perfect, very good, an image of God, did man like the angels leave his first estate, or did God cast him from it? We answer, man like the angels sinned willfully against light and knowledge (Gen. 2:16,17) and thus came under the proper righteous punishment which God had designated and foretold as the wages of sin. We are distinctly told that Adam was not deceived in his trial, hence he incurred the penalty willingly and knowingly, with full ability to have resisted it. (1 Tim. 2:14.) And the prophet plainly tells that "God hath made man upright, but they have sought out many inventions." Man was as much the author of the evil which came upon him, as were the angels which kept not their first estate of purity, perfection and harmony with God, the authors of the evils which resulted to them.

Paul's testimony, that sin and death and all the train of evil came by one man's disobedience, is certainly a positive denial that God is the author of it.-- Rom. 5:12,17-19.

We have now established the fact that God is good and not evil, the author and creator of good and not of evil. We have cleared his character of such a foul stigma. If he were the author and instigator, and designer and cause of all evil, or of any of it, he would certainly be the chief of sinners, insomuch as his superior wisdom and power are greater than those of all others. And the fact that God was not the author and cause of sin, disproves the theory built upon that claim, which is that God must bring mankind to a higher and happier and more perfect condition than he has yet attained, because of having caused him to suffer, he must in justice compensate him therefor, by giving him corresponding blessings. This theory, which makes man's future to depend upon God's debt to man because of past injustice in creating evil and placing man under it for six thousand years, is wholly set aside by the proofs we have given, that God was not the author of sin and evil, but the author of every good and perfect gift and naught else. We have shown that man was justly condemned and hence the author of his own evil [trouble] and that he is wholly dependent upon the loving mercy of God for future life. And we have heretofore shown that God has manifested his love and mercy in and through Christ--in the ransom--thus provided as a free favor to all.

How then shall we understand the two texts which say that God is the creator of evil? Shall we reject them because at a casual glance they do not fit? Nay, let us rather examine them, assured that God's book like himself is good, and not contradictory and inharmonious. If the harmony does not appear on the surface, careful study and examination will always discover it. The explanation of these two texts is very simple indeed. The word rendered "evil" in these texts might have been translated adversity, trouble, affliction, or calamity. In fact the same Hebrew word is twenty-one times thus translated in our common version of the Old Testament. Thus understood, these two texts inform us that whatever calamity, adversity, affliction, or trouble, there may be, none of it is outside of God's knowledge and control. These could not happen without his concurrence or permission, as all power and authority is of him. And what saint can not and has not drawn consolation from this fact (the divine control of every trouble or evil), as he believed the promise that all things, even the calamities and troubles of life, would work together for good to those that love God and are called according to his purpose--the high calling.

However, "evil" is not an improper translation here, for our English word "evil," like the word "ra," here used in the Hebrew, has a wide range of meaning, and may be used to signify either trouble or wickedness, according to the connections, the context deciding which thought should attach to the word.

Webster's definition of evil is, I. "Anything that directly or remotely causes suffering of any kind." II. "Disposition to do wrong, corruption of heart, wickedness, depravity."

Now we ask, would any pass over the first and primary meaning of the word evil, and apply the second definition of it, in these texts under consideration, unless their judgment were rendered unsound by reason of a false theory which they desire to prop up? Such must be our conclusion if we examine the context. Isaiah 45:1-7 is speaking of the evil which came upon Babylon at the hand of Cyrus, who was God's messenger (verse 13) to punish Babylon and restore Israel. Amos 3:1-8, is referring to trouble, evil, calamity, about to come upon Israel as a punishment for their iniquities (verse 2.) The mind that could construe either of these expressions to mean, that God by these proclaimed himself to be the author of sin, the Creator of disposition to do wrong, the cause of wickedness, depravity and corruption of heart, (Webster's definition of moral evil) has serious cause for examination of either his mental or moral balance. Yet the journal which advances this idea as new light, represents itself as the exponent of the very spirit of the Word of God. If the bare suggestion that they had followed the maxim, "Let us do evil that good may follow" was resented by the Apostles as slander, (Rom. 3:8.) what shall we say of such an imputation against the Almighty?

But then, considering it proven beyond question that God is not the author of moral evil, i.e., sin, what shall we say:--

IS GOD RESPONSIBLE FOR EVIL IN THE SENSE OF CALAMITY AND TROUBLE?

We answer both yes and no. Yes,

R871 : page 4

in the sense that the particular forms of trouble and suffering come by his permission and arrangement as the proper penalty of violating his wise and just laws. No, in the sense that man is the author of his own sufferings and trouble, by his violation of laws which were wise and good. And indeed it is a fact recognized very generally, that sin--disobedience to God--would bring its own penalty naturally, even if God had not marked out its kind. Thus for instance, violation of the laws of health hasten disease and death, while the violation of conscience and morals, brings its line of rewards in unhappiness, entanglements, and remorse. On the whole it is a principle fixed as the law of gravitation that "Sin when it is finished bringeth forth death."

Hence we say that the evil and trouble which God has permitted upon man are but a just and reasonable result or outworking of man's own wilfully chosen course, which would have been far worse, had not God from time to time headed it off, as in the case of the antideluvians

R872 : page 4

and the Sodomites, whom God blotted out, to prevent the spread of their corruption, as well as to be an "example" to those who should afterward think to run riot in ungodliness, that God still oversees mankind and their affairs, and will restrain them within certain bounds even now. In evil, as trouble and sorrow, as well as in moral evil or wickedness, everything in Scripture declares that "God created man upright, but he sought out many inventions" contrary to the divine command, and defiled himself, and brought trouble and sorrow, direct or indirect, upon himself. Hence man, not God, is responsible for evil in the sense of calamity or trouble.

All evil is punitory, i.e., evil [trouble, calamity, etc.] is always a punishment for something. Had all things continued as they were created, perfect and upright, there would have been no evil [trouble, calamity, etc.] nor any occasion for it. In fact there could have been no such thing; for it is, always has been, and always shall be contrary to justice and right, and hence contrary to the will of God, to inflict pain, trouble or distress upon the guiltless. Hence whatever evil [calamity, trouble] exists in the world, exists as a punishment, as a result of wilful, moral evil i.e., sin on man's part; it is the fault of the race which is being punished.

All evil [trouble, etc.] is reformatory so far as the race is concerned, but not always reformatory so far as individuals are concerned, though this last is claimed by many. God is the great Physician and Surgeon; the race with its many members is the patient sick and diseased, and dying. Every time the good physician touches the sores the patient has increased pain; yet it is needful to the reformation and recovery of the diseased parts. So evil [trouble] forms a necessary part of man's experience as a result of his moral obliquity and fallen state, and also as an attendant circumstance to his recovery from that state. But there are times when the wise surgeon will find a member incurable, and for the sake of its polluting influence upon other members, it must be entirely "cut off." In such a case the cut off member is not healed, because that is impossible, though the other members are protected from poisonous influences thereby. So it is in God's government, not a member of the race shall be "cut off" whom it is possible to recover; but not one member which divine wisdom finds it impossible to renew (Heb. 6:4-8) shall be permitted to remain and to spread its baneful poisonous influence to others.--Matt. 25:41,46. To this intent an abundant provision for the healing as well as the testing of each, either in this age or the age to come, is arranged for. Every member shall come under the care and skill of the great Physician, but when that treatment is ended and shall have proved which members of the race prefer evil to good, which it is "impossible to renew," then, such shall be cut off for the general good. And the case once decided will need no further testing or trying. God is too wise to attempt that which he himself has declared is "impossible." Of this class Satan is thus far the most notable example; all the manifestations of God's goodness and of the terrible consequences of sin for more than six thousand years have only increased his wilfulness and hardness of heart. Those of men similarly affected by knowledge and experience are reckoned his messengers and co-workers and share with him the final destruction-- to them the second death.--Matt. 25:41. Thus we see that evil [trouble] though never good, under divine supervision may be punitive, corrective and protective --a punishment for sin, a correction or remedy in bringing from sin to righteousness, and a protection to the race in that it destroys any of its members who will not yield to righteousness.

Aside from the advantage to the race of such protective measures, it is better for the individual willful sinner, that he should be cut off from life, than that he should forever be under the natural consequences of his determined evil course.

God can not be held responsible for evil, then, even in the sense of trouble or distress, for his part was right. He created good things and good laws governing them. And though all power is of God and all is subject to his wise control, the fact that his power and laws fall as distress and trouble upon his creatures is not the fault of the laws, or misuse of the power, but entirely the fault of the transgressor. And as we have shown, though the trouble which God permits or causes to result from wrong doing seems an evil or undesirable thing to the sinner, yet it really is good, as seen from God's standpoint. In creating [preparing] or arranging that trouble and distress should follow wrong doing, God did only that which was right. That which was right, to men seems evil, yet whatever way he may regard it the cause of it was in his own willful sin.

THE PLACE OF THE CROSS IN THE SUBJUGATION OF EVIL.

While considering thus, how evil [trouble] comes as a consequence of moral evil or sin, and is used of God in dealing with the sinner, let us not lose sight of the fact that evil of itself is not corrective, but destructive only. Contrary to the opinions of some in this matter are the facts of history; for though reforms have occasionally sprung up, the general tendency of any corrupting influence is from bad to worse. It is only to the extent that God interposes and applies the "salt," that the masses are preserved from more and more rapid putrefaction. In the age prior to the deluge when God let men try their own skill, and what they could and would do for themselves undirected and measurably unaided, the result was not corrective. The corruption increased and resulted in destruction, for the imaginations of man were only evil and that continually, swallowing up and almost wholly obliterating the divine image except in one family, that of Noah.

Thus God's work and wisdom is made manifest in overruling the destructiveness of evil, and so arranging that to those who will accept of his favor it shall be corrective and not destructive, and prove to be a blessing in the end through God's merciful and wise overruling. And those who would have his favor, learn to accept it in the way his wisdom offers it. He offers favor and release from evil to all, through the cross.

It was with full knowledge of the dreadful effects to result from giving mankind freedom of choice of good and evil, that God created man thus. He saw how things would appear from time to time to necessitate a disobedience of his laws, and that lacking the knowledge which comes from experience, man would sooner or later choose to disobey, if he had the liberty. God decided nevertheless to give man the liberty, and let him bring upon himself the consequences of disobedience--death, with all its incidental train of sorrow and trouble. In wisdom he foresaw he could be just, and yet recover the man out of death even after he had been condemned, by giving a ransom--a corresponding price, for the willful sinner. And in wisdom he further determined to let the test be wholly upon one representative man, through whose disobedience the experience of evil would come to the race, while only the one man should thus be the willful sinner, and thus one ransom-sacrifice be sufficient to justify all and release all from the condemnation of sin, death.

Nor could it be said that God had dealt unjustly with Adam's children, or that he inflicted evil [trouble, death, etc.] upon them, for God dealt only with the one man. He created only the one, tried only the one, and condemned only the one to death. Adam and his sons have spread the race and spread the evil. "The fathers have eaten the sour grapes and the children's teeth are set on edge." The groaning creation has propagated its evils as well as itself.

But here God's plan steps forward in due time, and his wisdom and love begin to appear as we get glimpses of his plan. The ransom given in the person of Jesus, the willing sacrifice, is made to redound to His higher exaltation far above angels, (Heb. 1:4; Phil. 2:9) to a glory and an honor far superior even to the excellent glory he had with the Father before the world was. God's arrangement to have the one representative not only was the grandest economy, in that but one sacrifice for sin was needed to redeem-- to be a corresponding price, but it became also the means for the exalting of one "far above" all others of his creatures, justly to be head over all that in all things he might have the pre-eminence who was the beginning of the creation of God--Christ Jesus our Lord.

Had there been many tried, there would have been many guilty and as many would have been condemned. Justice in payment of the ransom for all, must then have demanded as many sacrifices for sin as there were sinners, and as a consequence it would have been but just to reward alike, all who would thus engage, and there would then have been no one "far above all" others, no one with a great pre-eminence.

And yet the wisdom of God is further seen, when we consider, that though it is his plan to bring a number, a "little flock," to the divine nature and joint heirship with the highly exalted Redeemer, he manifested his favor and wisdom by selecting these from among the redeemed race, in another way, which would serve a double purpose. First, the selected ones are from among those who already recognize the first begotten as their Redeemer and Master, and being exalted through his favor they recognize him as head and Lord, even while highly exalted to joint-heirship with him. Secondly, God's arrangement permitted the testing and sacrifices of these, to be among the sinners whom afterward they should share in blessing, and in the midst of the evil from which by and by they should be God's agencies to deliver the groaning creation; and meanwhile they would be "lights," "examples" and "witnesses" to those yet in chains of darkness, among whom as "salt" they have a preservative influence.

THE CREATURE WAS MADE SUBJECT TO FRAILTY IN HOPE

ROM. 8:20-23.

The Apostle while speaking of the hopes of these joint-heirs of the only begotten,

R873 : page 4

and telling us that the earnest hope of the world centers in their manifestation, clothed with power as the sons of God, (verse 19) branches off to give us a word regarding the permission of evil. He says: "Creation was made to submit to [its present state of lifeless inability or impotency] frailty, not willingly, but by reason of him [Adam] who [as their representative] subjected it" [to this lifeless or impotent condition]. This is a statement of the facts of the case: Man is in a hopeless state of inability to recover himself from the bondage of corruption (death); not that he would not, after seeing the results, desire to abandon the state of sin and death; but having been brought by Adam under the penalty, man can not escape from it and is obliged to wait for God's help. This statement (v. 20) is thrown in as a parenthesis and the Apostle's argument continues between verses 19 and 21 thus:--

"For the eager outlook of creation is ardently awaiting the revealing of the sons of God [the little flock, the elect]; in hope that even creation itself shall be freed from the bondage of corruption [death] into the glorious freedom [from death, corruption] of the children of God."

God permitted mankind to be thus subjected through one man's disobedience, because he had planned the redemption of all from it. The hopes of the world, that somehow there would be a future life, were always vague, but their hopes will be much more than realized in the abundant offer and opportunities of attaining life, which will be brought within their reach when the manifestation of God's Kingdom takes place.

What shall we say then to these things? These features of God's plan demonstrate that God is not the author of sin, imperfection and wickedness, but a fountain of holiness and life, from which spring joy and blessing. They demonstrate that calamity, trouble, etc., are the proper, just and natural results of sin to which all the violators of God's laws are subject, and which he has been graciously tempering and overruling for the instruction of the wayward and sinful, and for the discipline of his chosen, --the saints. They demonstrate that evil in no sense cures itself, and prove

R873 : page 5

the cross of Christ to be the only remedy provided; and an all sufficient one which lays hold upon every one that was lost in Adam, granting every needful assistance to enable them to come to fullest freedom from death--to a complete restitution to their former estate represented in God's perfect creation, Adam, the divine likeness in earthly nature --"very good."

In conclusion, we suggest another reading of the text placed at the head of this chapter.

====================

R873 : page 5

FATALISM.

A certain extreme and unreasonable view of God's foreordination leads many into errors such as we endeavor to correct above. Those who fix themselves in the belief that God causes everything, can scarcely get rid of this and a thousand other errors now lying as snares in the pathway of the saints. Upon their false premise they build false conclusions and theories. If God foreordains everything, then it would be necessary to say that he foreordained or compelled Adam's sin and every other sin, as well as every good deed since. This would not only remove all credit for well doing from man's efforts, but also all responsibility from evil doers. God would in that case have the credit of any good there is, and the responsibility for all the evil, (moral evil, wickedness, as well as physical evil, suffering) and man would be merely a figure, a puppet, a machine.

In such a view how absurd, deceptive and sinful it would be for God, in sentencing Adam, to say, Inasmuch as thou hast done, etc. In such a view how absurd and misleading for the Lord and the Apostles to urge the people to do certain things, and not to do others. In such a view life's opportunities are a mockery, for if it is all settled beforehand, there is no opportunity for us to change or guide our own affairs, or affect our own interests either present or future. In such a view every thought of rewards or punishments is unjust; for wherein is the justice of rewarding a man for doing that which he could not avoid doing, or where the justice of punishing man at all for that for which he was in no sense responsible?

But such a view of God's foreknowledge is utterly wrong; it is opposed by reason and common sense as well as by the Bible. "Known unto God are all his works from the foundation of the world." His plan is complete in all its parts, and his wisdom and power are such that even though he grants us liberty, freedom of will to do as we please within certain broad limits, yet his wisdom and power being so superior, he can anticipate, counteract and overrule the various affairs of life to work together for good to his saints, and in the outcome to accomplish what he had planned. Such a view of God's foreknowledge, wisdom and power gives confidence and trust to those whose earnest desire and endeavor is to walk with God, lean on his promises, and render themselves living sacrifices in his service. But it gives no consolation to the careless, indifferent, slothful, foolish or overcharged servants.

====================

R888 : page 5

BEWARE!--Flatterers are the worst kind of traitors, for they will strengthen your imperfections, encourage you in all your evils, correct you in nothing, but so shadow and paint your follies and vices that you shall never, by their aid discover good from evil, vice from virtue.

====================

page 5

In connection with the two articles following, the reader should call to mind the article in the June, '86, issue, entitled "Forsaking All."

R873 : page 5

TAKE NO THOUGHT FOR TO-MORROW.

"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." --Luke 12:22; Matt. 6:25-34.

This should not be understood as encouragement to carelessness or sloth. The Lord does not mean that we should go to bed without having, to the extent our ability, taken thought and made preparation for the morning meal, nor that we should expect clothes to grow upon our backs as feathers do upon sparrows or adornment upon lilies. Other exhortations from the divine Word quite contradict such an interpretation. Is it not written that we should be "Not slothful in business"? and again, "Let him labor, working with his hands, that he may have to give"? and again, that we should "Provide things" (Rom. 12:11-17)? and again, that he that provideth not, denies the Christian faith (1 Tim. 5:8)? And did not our Lord reprove the idlers in the vineyard parable, and does he not call the slothful servant wicked, in the parables of the pounds and talents? and did he not hold up to scorn the thoughtless builder who began a tower without taking thought whether he could finish it? All these things, as well as the Creator's method of having a plan and working all things towards its accomplishment, forbid that we should understand our Lord to enjoin upon his followers carelessness, thoughtlessness, improvidence, or anything akin to these.

What, then, does the Lord mean? He means that we should not be anxious in the sense of being fretted and worried about food or clothing. To be so corroded with care for these earthly things would dwarf our spiritual growth, and prevent our interest in, and labor for, the promised kingdom. He would have us absorbed in heavenly things; in obtaining, and using, and giving out to others, spiritual food--truth,--and in keeping our wedding garment of Christ's righteousness unspotted from the world, and in daily inworking upon it the embroidery of good works and self-sacrifices. (Psa. 45:14.) And to do this,-- to make this our chief work, he sees that we must be freed from distress of mind with reference to earthly things.

First, we should be free from that pride of life, that worldly spirit, which leads on so many to a love of money, fashion, costly apparel, and show, which as a great maelstrom swallows up the time, energy, and love, consecrated to the Lord and the truth. And through the apostle, he tells us that having [needful] food and clothing, we should be content (1 Tim. 6:8), and not seek to compete with the world in a race for the luxuries of the present time, but use that time and energy in the service to which we consecrated it. Secondly, should the Lord see fit to permit us to come down close, to the want of even the merest necessities--if, in spite of our diligence in business, and prudence, and economy, we should find the cellar and the purse growing empty, and the cupboard bare, we should not be as others--as the world, but should remember that our Father knoweth that we have need of the necessities, and that it is a part of his promise that bread and water shall be SURE to us. And with this confidence, we should be ready to share our last loaf or last dollar with any more needy than we. The Lord will provide! He may by this means teach us the lesson of trust, or correct us if we were being overcharged with the cares of this life, in an attempt to race with the world for present luxuries and earthly wealth. Yet without doubting his power, we should not expect the Lord to send us the wheat, or flour, or ready-baked bread, any more than we should expect him to put food into our stomachs already masticated. That we may learn to walk by faith, and not by sight and signs and wonders, our Father usually supplies our necessities as he does those of the sparrow which our Lord used as an illustration--namely, in a natural way, as a reward of industry.

Many, however, who know nothing of real, actual want of life's necessities, are much exercised by the loss of luxuries when adversity comes. These they should never have set their hearts upon,

R874 : page 5

and in most instances wealth and luxury are snares which entrap and consume the spirit of love and service toward the Master. As he said, "How hardly [with what difficulty, and how rarely] shall they that have riches enter the kingdom of God." (Mark 10:23.) We should remember that luxuries were never guaranteed to us, and if we are parted from them, our only regret should be if the means did not go to forward the truth and honor of our Lord. Our consolation and rest and trust should be in the fact, that "we know that all things work together for good to them that love God, to them who are the called according to his purpose," and who are striving to make their calling and election to the Kingdom sure.--Rom. 8:28; 2 Pet. 1:10.

PROVIDING FOR OUR CHILDREN.

But another phase of this subject presents itself. What thought would the Lord have his consecrated ones take for their children? To what extent should they use or appropriate his money, time, etc., to their children?

We answer, that as God's stewards we are authorized to use our Bible-guided judgments upon this as upon other exercises of our stewardship. We are given a natural special supervision over those whom in God's providence we have brought into existence. God would have us consider our children and deal with them as under his care; and our influence over them was part of our "all" consecrated to him. He tells us that he would have us "provide" for their necessities which thus come in as part of our own necessities. As with ourselves their clothing should be neat, comfortable and becoming "decent" but not "costly" (1 Tim. 2:9). And though youth need not always be arrayed in somber shades, we should ever remember to use economy both of time and means in this matter as in all others, lest we waste the Lord's substance and injure our children as well. Children are often injured by overdressing and adornment, making them the subjects of flattery, and cultivating in them a spirit of pride and selfishness, and creating the unchristian class distinctions of society even in childhood. The proper and best provision for our children's future, is a sensible education which should embrace at least the common school branches, as well as the practical lessons of life, whether trade or housekeeping or business. It is our duty to fit them to do something as well as to know something in life. And what is not learned in early life, is learned in later years, if at all, at great cost to themselves and others.

If our stewardship includes money or property, may we set aside a portion of this for the use of our children in the future by will or otherwise? This is a delicate question to answer for another. To his own Master every steward must make his report of his use of the things committed to his trust. We suggest, however, that in the case of maimed, sickly or young children or aged, infirm, indigent parents, duty and privilege would seem more clearly defined, and aside from very pressing necessities for the money in the Lord's special spiritual work, the future, as the present of these, might be understood as being part of our responsibility in the Lord's sight.

Yet, should our cool judgment ever dictate that our trust funds should all be spent in the present, we should not hesitate to trust our dear ones with ourselves, to our Father's care. The writer's observation agrees with that of the prophet who said, I have never seen the righteous forsaken nor his seed begging bread. And this must be the comfort also of those whose trusts do not include wealth. We can as fully trust our Father's care over our helpless little ones, and his provision for them, as for ourselves. Therefore, take not anxious thought for the morrow, worry and sweat not as the world to amass wealth for the future, but give all the surplus of your time and energy over and above that spent in providing things needful, in the accumulating of the heavenly riches, in filling yourself and others with the riches of heavenly favors, that you may abound [be rich] more and more in the knowledge of the Lord, in wisdom and love and joy and peace and in every good word and work. Be careful [worried, harassed and overcharged] for nothing [on no account]: the Lord is present, and whatever may be the present, the future of the faithful is glorious, and of the world blessed.

His providence is kind and large,
Both man and beast His bounties share;
The whole creation is His charge,
But saints are His peculiar care."

====================

R874 : page 5

TREASURES EARTHLY AND HEAVENLY.

Closely relating to the subject above is our Lord's statement: "Lay not up for yourselves treasures upon earth, ...but lay up for yourselves treasures in heaven" (Matt. 6:19-20).

The call to which the consecrated have answered is a "heavenly calling;" the prize for which the Christian Church runs is a heavenly prize. Because our hearts will be (and our time and talents too) where our treasure is, therefore, we should be on our guard lest earthly treasures draw our hearts from the heavenly prize. A treasure may be of any sort--money, children, wife, flowers, birds, horses, cattle, or self, or business --anything. That which fills the largest place in our hearts is our treasure. As our hearts are "deceitful" we cannot always take what they say relative to this subject, and each should judge his own heart and decide what it treasures the most. To aid in such examination, we suggest that, that is its treasure upon which the mind and affections dwell most pleasurably, and though broken off or interrupted by business or sorrow, the heart returns as naturally to its treasure as the compass needle to the pole. The heart's treasure is that for which we would and do make the greatest sacrifices of time, strength, convenience, etc. It is of our heart's treasure that we always most desire to speak to those we love, and to the defense of which we quickly come when we see it assailed, and in whose

R874 : page 6

defense we would most quickly spend all--even life itself.

The honors and privileges of our calling to be "the Bride, the Lamb's wife," and joint heirs with him of the heavenly kingdom, should make that the supreme treasure of every heart in which it is appreciated. In comparison with that, every other treasure should seem, as it really is, insignificant. The heart should continually gravitate toward this as its center or treasure; and though flowers and birds and children and wife and parents be treasured and highly esteemed and dearly loved, yet all of these combined should not be as precious to us as the heavenly prize upon which our hearts have centered.

To have this heavenly treasure will not prevent love for others, in proportion as they are good and pure; but it would always hold them in abeyance, so that if a clash of interests should come, and it should become a question of holding the affection of any or all of these, at the sacrifice of the Lord's approval we should be ready to decide for the Lord at once, without delay or hesitation; and we should see to it that our loyalty to the Lord is ever ready for this test; for he not only calls us to the honor of being his bride and joint heir, but he tells us he will test the faithfulness of our professions, and that he that loveth him not more than houses, lands, and all else, and whose love will not stand the test of fiery trial, is not worthy of him (Matt. 10:37-38), and that they who are ashamed of him and his word now, he will not own by and by. And who can say this is an unreasonable test, when the honor of the position is considered.

In proportion as we are faithful to our consecration in rendering our sacrifices, denying self and following the Master's steps, we come to realize the heavenly treasure more and more clearly, and our hearts are set more and more upon it. On the contrary the more we handle and spend time and attention upon earthly things, the more they get to fill our hearts and so would crowd out the heavenly. "Set your affections on things above." Where your treasure is your heart will be, and what you sacrifice most for, becomes your treasure. That which costs us most and which we give most for, we love most, and thus it is proved to be our treasure.

Those who hope to gain the heavenly prize would do well to consider frequently and with care what difference these hopes have made upon their plans and aims in this life. There should be a marked difference not only in our feelings, but also in our actual plans and interests. It is very easy to lightly say and think, "O, yes, I love the truth and the Lord's cause better than any thing else"; but lest our hearts deceive us, we should not hesitate to put them to the test--to measure and weigh our devotedness to

God by our daily sacrifices. Those who thus frequently sit in judgment upon their own case do not so often need to be corrected of the Lord; "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord."--1 Cor. 11:31,32.

It may be a painful thing, sometimes, to apply the test thoroughly; but as we consider the eternal and valued interests which are conditioned on our present faithfulness, we should not shrink from the task. The Lord will not be deceived, nor take for his joint-heir one whose heart is divided. "He that loveth father and mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."--Matt. 10:34-39.

====================

R875 : page 6

WHO SHALL BE GREATEST?

"There arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me. And whosoever receiveth me, the same is great." Luke 9:48.

Selfish aspirations to supremacy are not in harmony with the will of God; they do not come from a right and proper exercise of mind; and consequently they form no part of any perfect character. "Godliness," says the Apostle, "with contentment is great gain." (1 Tim. 6:6.) And said Jesus, "Whosoever shall exalt himself, shall be abased, and he that shall humble himself shall be exalted." (Matt. 23:12.) We have no intimation that either Jesus, or any of the angels that kept their first estate, ever aspired to anything beyond that sphere to which divine wisdom had appointed them. It was because of such unlawful aspiration to position and power to which he was never invited, that Satan fell; and it was to such ambition that he tempted Eve, saying, "God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods." Gen. 3:5.

The example of Jesus was a perfect illustration of the Father's pleasure, in that he was obedient to the extent of humbling himself; first to become a man, a nature much lower than his former nature, and then when a man, to become obedient unto death, even the death of the cross. And because of this obedience, proved by his extreme humiliation, God hath now highly exalted him. (Phil. 2:6-9.) It would be the very height of presumption on the part of any human being, as it was on the part of Satan, to aspire to the divine nature if he were not invited to that position by God himself; and the Scriptures, when referring to the future high exaltation of the Church, make a special note of the fact that they were all "called, and chosen, and faithful" to the conditions of the call (Rev. 17:14); and consequently their aspiration was not an unlawful one, but a grateful acceptance of the grandest favor of God, giving evidence of their full faith in the divine promise, and being obedient to the divinely appointed conditions.

The love which God will have to prevail among all his creatures of every name and order, is also illustrated in the fact that throughout his plan, any exaltation of some of his creatures above others, is for the greater advantage and blessing of others. This principle in the divine economy was expressed by Jesus, when he said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." (Luke 22:26,27.) This should not only be considered a warning to the individual seeking preferment in the Church, but also as an instruction to the Church to accept as its honored servants, only such as he describes; and furthermore, it expresses the will of God, and shows us which members of the "body" God will use in serving the body with meat in due season.

To aspire to advancement for self-glory or self-gratification, to desire personal preferment above others, is contrary to the spirit of God's plan, which is love-- a love that places a neighbor on an equality with self, and which only desires advancement for the grandly benevolent purpose of increased ability to serve others.

But notwithstanding the plain teachings of the Scriptures on this subject, these selfish aspirations have been a stumbling stone to very many of God's children. And even those fully consecrated to God need to watch constantly lest they fall under this temptation to selfishness. If we would be pleasing to God, we must have the spirit of a little child with regard to others, and an unselfish, guileless spirit, full of love and without hypocrisy.

If we engage in the Lord's work for any other purpose, or with any other motives than those of the purest benevolence, we may or may not receive the reward sought; we must run the risk; but we will never receive the sure reward of the faithful overcomers. Those who aspire to the promised favor of the divine nature, should think much of the joy set before them of participating with their Lord in the grand work of restoring all things, of bringing speedily to the groaning creation life, and health, and happiness, and every blessing which a perfect heart can crave. And not only so, but of carrying the glorious work of blessing to all things in heaven, as well as in earth. This is our future mission, and the extent to which we enter into the spirit of our future mission, and thereby prove our worthiness of that honor, is measurable by our present efforts to prosecute the work to the extent of our present ability. Thus our Father measures us, and thus we should measure ourselves if we would know how we stand in his estimation.

MRS. C. T. R.

====================

R875 : page 6

"NOT ALL OF DEATH TO DIE."

"Fear him which is able to destroy both soul and body in hell."--Matt. 10:28.

"God created man in his own image, in the image of God created he him: male and female created he them," and he blessed them and gave them the dominion of the teeming earth (Gen. 1:27-31). Thus the crowning work of creation was completed and given the Lordship over "all the works of his hands." This likeness of himself--a little lower (only) than the angels--was crowned by his Maker with glory and honor (Psa. 8). And when God rested from his work and surveyed all that he had done, he saw that all was "very good."

It is a fundamental law of God's universe governing all his creatures that, "The soul [being] that sinneth it shall die." He will not supply life to any creature that will not live in harmony with his righteous laws. When Adam disobeyed he therefore fell into this condemnation (Gen. 3:19), and in him the race was doomed to extinction (Rom. 5:12), the sentence being (not to die merely, and after a period to live again, but to remain dead,) eternal death.

Thus by this one act of disobedience the whole benevolent design of God seemed to be frustrated. But known unto God are all his works. He knew what man without experience would do before he formed him (Jer. 1:5), and full provision for this failure of the creature had been made. A "Lamb" had been slain in the counsel of God before the foundations of the earth were laid (John 1:36; Rev. 13:8), and it had been arranged that by another man should come a new supply of life to the perishing race. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21,22). The fearful cost had all been counted (Luke 14:28) ere it was decided, "Let us make man." Thus in God's comprehensive plan all live; "For all live unto God" (Luke 20:38), in view of this new source of life which will in due time reach and restore all (Acts 3:21). And because of this determination in the mind of God and the provisions made thereto (the ransom) there will be a "resurrection from the dead" (Acts 4:2). This plan, more or less darkly expressed, formed the basis of faith for all who were accepted of God in former ages. By their "faith in God" (Mark 11:22) "this mountain was removed," and it was not to them an incredible thing that God should raise the dead (Acts 26:8). This fixed faith that all live unto God sustained the overcomers of the Jewish age (Heb. 11), who, though they died without receiving the promises, yet saw them afar off, and were persuaded of and embraced them because they believed them (not because believing them would make them true, as some teach to-day).

To this gospel "which shall be to all people" (Luke 2:10), another measure was added during the Gospel Age--a "great salvation, which at the first began to be spoken by the Lord" (Heb. 2:3); an exceedingly precious favor not before made known (Col. 1:26). By the terms of this gospel, all who by faith lay hold upon this new source of life are reckoned of God as already partakers of it, and as having passed from the dying condition of the old, and as receiving of the "fatness" of the new (Rom. 11:17) source of life.

While their condition is but a reckoned one (that they may have access to the gospel which began with our Lord --Rom. 12:1), and they are still going into the tomb, yet at the time appointed their vitality (which by fellowship with Christ in sacrifice has become hid with Christ in God's design--Col. 3:3), will reanimate them, because they (with the world) live in the memory and plan of God, having had the new supply accounted to them through the redemption.

These shall not "see death" (John 8:51). They are "asleep" and have not "perished" (1 Cor. 15:18). They have escaped from the condemnation and will be fully released (Rom. 5:18 and 8:1) at once when their head assumes control. If any "fall away" after having the full benefits of this great favor (such are few in number, we hope and believe,) they "see death." As they reach the tomb they "perish." Because it is "impossible to renew them again" (Heb. 6:4-6). They are not "asleep," but have fallen again into the original condemnation for their own (not Adam's) transgression, and are blotted from the memory of God as though they had never been.

In harmony with the symbolic framing of the text, these had been "delivered from the [original] power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13). "Translated that they should not see death" (Heb. 11:5) into the new Jerusalem, but through willful rejection of the favor, shall be themselves "cast into Gehenna," --not in their "graves"--(they are no

R876 : page 6

longer reckoned "asleep" with a future hope of awakening), but being denied burial, are "destroyed" (not preserved) in the "Valley of Hinnom" (on the south and west of Jerusalem) here in text translated "hell" from the Greek spelling "Gehenna,"--the figure of second death, and "lake of fire" of John's vision. (Rev. 20:14).

Thus not only the body of willful sinners perishes, but the soul (being) is forever blotted out of existence, having no hope of a resurrection. Yea, I say unto you, fear him who is able to do this.

H. L. GILLIS.

====================

R876 : page 7

A DANGEROUS RULE.

Says a contemporary:--"Accept the truth as it is set forth in the Bible as a whole, and let isolated passages wait to be reconciled to this truth, until further study, experience and light from heaven. There are a number of doctrines which I firmly hold to the joy and rejoicing of my heart, because I believe that the Bible as a whole fully supports them, and yet there are some passages that I cannot satisfactorily to myself harmonize with those doctrines. I do not think it is possible to lay too much emphasis on this point. Draw your conclusions from a consideration of the teachings of the entire Word upon any given subject, and then hold to these CONCLUSIONS, notwithstanding your inability to harmonize single passages therewith."

This is a common and dangerous rule; so common that it scarcely needs an advocate, yet so dangerous that few public teachers would dare advocate it. Briefly stated, it is, select a theory for yourself regarding the general teaching of the Bible and "firmly hold" on to it. If any meet you with a passage of Scripture contradicting your theory, still hold firmly to your theory with joy and rejoicing of heart, and tell them their quotations are "isolated passages." This is the very course pursued for centuries by all the various religious sects, and it has kept them separate--each member rejoicing in, and holding firmly to the theory of presumed Bible doctrine which circumstances and education have led him to regard as the "general teaching of the Bible." And thus each withstands the truth; and growth is impossible by reason of the common defence: "You quote only an isolated passage."

The Bible, when rightly understood, is one harmonious whole, and in proportion as these "isolated passages" are ignored, the theory built is sure to be erroneous: hence the danger of the rule quoted above. And the more closely such a rule is followed, the more surely will error be firmly held and truth firmly rejected and ignored. If this common dangerous rule were not followed, many false and pernicious theories would fall. The special effort of the journal referred to, seems to be to overthrow faith in the Bible doctrine of the ransom. It claims that God IN JUSTICE OWES mankind a restitution, and hence that we were not bought, redeemed, with a price, even the precious blood of Christ, notwithstanding the statements of Paul and Peter (1 Cor.

6:20; 1 Pet. 1:19.) It holds to an opposite view, "with joy and rejoicing of heart." It claims that Jesus did not give himself a ransom [antilutron, a corresponding price] for all (1 Tim. 2:6), and that he was not a propitiation [hilasmos, satisfaction] for our sins. (1 John 2:2.) Its readers have probably been asking how these and a hundred more of the most pointed passages in the Scriptures, including the sacrifices typical and real, can be explained away. These our contemporary frankly acknowledges it cannot explain away, but would have its readers ignore as "isolated passages," and accept its claim of being supported by the Bible as a whole.

"The Bible as a whole," and "the general teaching of the Bible," are very common expressions among many whose theories are very far from "the general teaching of the Bible as a whole." The Bible as a whole, never teaches that which any portion of it contradicts. The general teaching of the Bible on any subject, can only be obtained by a careful comparison of all that is written concerning it. And we should never conclude that we have the truth on any subject of divine revelation, so long as there is a single passage that contradicts, or is out of harmony with what we conceive to be the general teaching. The perfect harmony of every statement of Scripture with reference to any subject is the only proof of the correctness of our interpretation.

And while our contemporary deems this error of ignoring any passages of Scripture which contradict or oppose its theories, as a principle of primary importance, and thinks it cannot lay too much stress upon it, we would warn the children of God to beware of any such counsel. It is the snare of the adversary which will lead any who are so listless and careless as to be drawn into it, away from the truth, and possibly to entire shipwreck of faith. Guided by this false principle, the journal referred to has drifted away from the rock foundation of faith, the ransom. Upon no other principle than this pernicious error, upon which it lays special stress, can any other plan of salvation claim Scriptural support. This dangerous rule is followed, though not generally so boldly stated, by every journal that advocates salvation without a ransom.

If in all the Bible there is one doctrine more than any other which can be denominated, the teaching of the Bible as a whole, it is the doctrine of a ransom for all--of a price paid by Jesus for us, on account of our sins, on account of, or through which, present access to God, and future blessings upon all depend. It is the scarlet thread running all through the Scriptures. It attests both the heinousness of sin, and the love of God in providing the way of salvation, as well as the love of Jesus Christ our Lord in carrying out that plan for our redemption and restoration to favor.

The sacrifices of forty centuries commanded and acknowledged of God as types of the true sin-offering, the words of Jesus himself, the fact of his death, and the many expressions and elaborate arguments in the writings of the Apostles, attest the fact that according to God's arrangement, "Without the shedding of blood" there could be "no remission of sins," no "reconciliation for iniquity," no "access to God," no "life;" hence no restitution. All these attest also, that not the blood of bulls and goats, nor the service of the typical priests, could "take away sin" and open up the way of life, but the blood, the life of Christ, as the "Lamb of God taketh away the sin of the world;" and that "He put away [our] sins by the sacrifice of himself."-- Heb. 9:26; John 1:29; 1 Pet. 1:19.

Against this very general as well as very particular teaching of the Bible, not one solitary passage offers contradiction. Shall we ignore this testimony, and call these texts isolated passages, and accept and rejoice in any theory to the contrary?

We suggest a more correct and safe rule for the study of Bible doctrine, which is the very reverse of the one given by our contemporary, viz:--

Confess the ignorance of yourself and your friends regarding God's plans except as revealed by him in the Bible. Come to its study free from prejudice, ready to receive its teachings and to reason from its standpoint. Whatever theories may present themselves either from your own mind, or from others, prove all by a rigid examination in the light of every statement of Scripture bearing upon it; and while there are passages which you "cannot satisfactorily harmonize," DO NOT HOLD your theory very firmly.

There are picture puzzles made which will illustrate this principle. The block of wood bearing the picture is cut into all sorts of shapes, some of them much like others in size but all bearing different portions of the one picture. After these pieces are disarranged, the puzzle is to get each into its proper place again and thus produce again the original picture. Those who have tried it, know that the larger blocks bearing larger portions of the picture are most easily located, and if rightly placed facilitate the placing of the smaller pieces very greatly; but if one of these larger pieces be misplaced, it produces utter confusion in the placing of the smaller pieces, and though none can feel sure that he has it worked out correctly until the last piece is fitted in place properly, his assurance must be in proportion as the harmony of the picture progresses and the number of unplaced pieces decreases.

So it is in the study of the Plan of God; it is given to us complete but dislocated in the Bible. The largest piece of all--the centre to which all others must be matched and fitted is the doctrine of salvation through the ransom. To it all other features of the plan must be fitted perfectly, and our assurance and the firmness with which we hold to any theory regarding God's plan should be in proportion only as the unfitted portions diminish.

To put together a picture and leave out the center piece, hoping that when we had made a picture of our own of the smaller and less important and distinct pieces, we should be able perhaps to have it complete without the main center piece, would be to follow the rule our contemporary suggests. You might make a sort of a picture thus, but it would give but a distorted and imperfect view at best. The grandeur and perfection and strength of the complete and finished view can only be had when all the parts are harmoniously fitted to the grand central truth of redemption through a ransom--a corresponding price.

Let each bear in mind that the Bible as a whole does not teach that which any portion of it contradicts. Hence we denominate a dangerous rule the one first given, though the editor of that journal professes to seek in this way for the Spirit of the Word.

====================

R877 : page 7

NOT IN VAIN.

"Now thanks be to that God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place; because we are a sweet odor of Christ to God, among those who are perishing: To these indeed an odor of death to death, and to those an odor of life to life. And for these things who is qualified? For we are not like the many trafficking the Word of God, but really from sincerity, and as from God, in the presence of God, we speak concerning Christ."--2 Cor. 2:14,17.--Diaglott.

One advantage which the Christian toiler has over every other worker, is the full assurance that his labor shall not be in vain. And in proportion as he has faith in the promise of God, his service will be a joyful one, notwithstanding many things otherwise calculated to discourage. How truly may the consecrated child of God enter into the spirit of the Apostle's thanksgiving. Thanks be to God who always leads us forth to triumph, and who diffuses by us the fragrance of the knowledge of him in every place.

Like Paul it is our privilege to go with Christ outside the camp bearing his reproach. In the harvest field the Lord has appointed to every one of the anointed body a place, and showed that not even the humblest is excluded, and that the one, or two, or many talents may all be employed. Other saints have labored faithfully in the past, sowing the precious seed which we are now privileged to help in harvesting, and ere long the faithful sower and the faithful reaper shall rejoice together.--John 4:36.

But some may question, In what sense are we always led forth to triumph? We answer, In the same sense that Paul was so led. His message was not always received and appreciated, but whether received or rejected of men, he triumphed in the fact that his labor and sacrifices were a sweet savor to God in any case, whether they resulted favorably or unfavorably to those who heard. Paul's service was rendered heartily, as unto the Lord; and while his love for others made him intensely anxious that they should receive the full benefit of his service, he was not disheartened or tempted to give up the work, when the desired results failed to follow. It was his privilege to rejoice even then in his Master's approval, for he worked with an eye single to his glory.

The results of the preaching of Paul and the other apostles were not always favorable to the individuals who heard. Some rejected the whole message and would not hear it. Others would hear or receive only a part of it; and it seems that some even, after having received the truth and for a time walked accordingly, afterward became apostates and "enemies of the cross of Christ," not only turning their talents and energies away from the truth, but against the truth, and endeavoring to subvert the faith of others.

But notwithstanding these exceptions, which charity bids us hope were few, there were two general classes reached by Paul and every other true ambassador mentioned in this text. To the one class the message is "glad tidings," a sweet odor, a message of life giving hope of life. To the other class it was a reproof, a warning, unpleasant in that it condemned them, declared their lives to be out of harmony with the will of God, and showed that those which do such things, and take pleasure in them, are unworthy of life, worthy of death.

To these then the message had an unsavory odor; it was a death message and held out no hopes of life to such, but warned them that death was the legitimate consequence of their present course.

Thus our Lord foretold that it should be (John 16:8); that when the spirit of truth would come [upon the church] it [operating through the church by precept and example] would reprove the world, convincing them of sin and righteousness and of a coming judgment--of sin [by showing their present life to be contrary to the will of God]; of righteousness [by showing them by word and example what right is,--what the will of God is]; and of judgment to come [by informing them that though punishment does not always follow sin now, yet there will be a day, and age, in which every deed whether good or bad will have a just reward].

The fact that our message is not acceptable to them as a sweet odor, does not prove that it will never be so. They are now more or less blinded by a failure to rightly appreciate either good or evil,

R877 : page 8

else they could see as we do, that they are perishing through entailed Adamic sin, and that the message we bring is good tidings of a way through Christ by which all may enter into life everlasting. Their rejection of our message does not cause them to perish; they already perished through Adam, and they merely in blindness reject, for the time, the only means of recovery.

The Apostle mentions the same class in a following chapter continuing his discourse. (2 Cor. 4:3,4.) He there says that these who reject and do not receive the offer of life, are surely blinded by Satan; they do not see things in their true light. It is because they are blind and not that the message is not clear and favorable that the advantages of the message are not seen, but hidden to them--the lost, the unsaved. All were lost, but believers having heard and accepted, are reckoned as saved or recovered to life. These who reject are still in their former condition, still lost--unbenefited by the favor as yet.

But thank God for the assurance that these whom our message does not now reach, and cannot now benefit or recover from their lost or perishing condition, will be brought under favorable conditions shortly, when the glorious Millennial reign is fully inaugurated. The "god" or "prince of this world" shall be bound and his chains of blinding error and misrepresentation shall be removed from the groaning creation, and he himself shall be bound with the great strong chain of truth, and he shall deceive the people no more during the glorious reign of Messiah.--Rev. 20:1-3.

Then the blind eyes shall be opened (Isa. 29:18); then the glory of the Lord and the righteousness of all his arrangements may be clearly seen, and all flesh "shall see it" together. Then the same message, now an odor of death, and offensive to them because of their blindness, will be rightly seen. The knowledge of the Lord shall fill the whole earth, and all shall know him.

The conditions of the message as it relates to sin, and God's abhorrence of it, and the fact that he will not grant life to willful sinners, etc., will still be the same; they cannot change; but the conditions of the sinner will change; his blindness will be removed, and he must then decide the question (obedience and life, or sin and death), which we are able to decide now.

But it is asked, What advantage then do believers of the Gospel age have over those now blind, who will see in the Millennial? We answer, much every way. Think of the joy and peace which we have from believing, which the world can neither give nor take away; think of the fellowship with the Father, and with our Lord Jesus, and the realization that under his favor and care all things, good and bad, are working together for our ultimate good. And then, besides all this, remember that those only who believed during the acceptable time (See June TOWER, page 5), receive the high calling or invitation to become joint-sacrifices with Christ Jesus, and thus joint-heirs of his coming glory and kingdom, which is to bless and uplift those whom he redeemed.

But though we enjoy the service most when it results in finding those to whom the message is good tidings, and sweet odor, yet our service to the other and much larger class is profitable also. Sometimes a seed of truth is a long time in germinating; sometimes those to whom at first your message is not agreeable, an odor of condemnation and death only, recover from their blindness and become faithful servants and messengers of the truth long after your message. Others it restrains from more violent and outward evil, and your labor is thereby a blessing in some degree to the world. And even the individual, though he die blinded to the beauties of the message you sought to carry to him, will in the future doubtless be helped and benefited by the remembrance of your words and example.

But nevertheless, whether we see much or little fruit to our labors, let us remember Paul's lesson above, that our labor cannot be in vain if it be acceptable to God as a sweet odor, as it surely is where done with an eye single to his service and glory.

====================

R877 : page 8

THEY SHALL CAST YOU OUT.

A number are waiting anxiously to learn the result of the trial of several brethren by their fellow-members in the "Disciples" or "Christian Church." The report was crowded out last month but we lay it before you now, as follows:--

Westmoreland, Va. DEAR BROTHER RUSSELL:--

In my letter of June 1st, [See June TOWER] I made known the fact that a trouble had arisen in this section in the Disciples or Christian Church in respect to the promulgation of those precious truths which have been sealed and hid until the due time, now present, and as advocated by ZION'S WATCH TOWER, which we believe are in harmony with the word, plan and character of God, though out of harmony with the doctrines and theories of men. As the preachers mentioned, five in number, have come and gone, I feel it my duty as well as privilege to give you the result. I will venture only this criticism. They carried nothing with them of which they will ever boast and they left nothing behind them of which they will ever be proud. After the sermon on Saturday

R878 : page 8

night the Evangelist announced their mission in our midst. In our conversation he first tried to have us think of "that man Russell" as a fanatic, etc., but we have begun to see things in a different light. We conversed on various subjects, giving reasons for our faith, and for the rejection of former theories; he finally stated that no good could be accomplished by an argument, as we would reject his proof and call it figurative if it did not suit us. All arguments were cut short save that those five preachers met us in the church yard Sunday afternoon seemingly to entangle us in our speech by asking mixed and tangling questions, and demanding an answer, yes, or no. We all answered according to the questions and not with respect to their desire. Sunday morning he preached on "Christian Union our Plea," etc. Sunday night it was announced that the trouble existing in the church would be decided on the following night and that the decision would be final. On Monday night at 8 o'clock we had a sermon by the Evangelist from the text, "I shall be satisfied when I awake with Thy likeness." (Psa. 17:15.) He went on to show that death was not death, that is, man does not really die but only sleeps, referring to the cases of Lazarus, Jairus' daughter, etc., as proof, stating that we might call it figurative if we liked, but it was there. But he called no attention to their connection which might have shown that the language was figurative. After services the church was called to order and organized for business in the usual manner and the following resolutions were read and motioned to be adopted:--

Report of Committee selected to decide the trouble existing in Ephesus Church, June 27th, 1886.

"Inasmuch as certain views are held and advocated by those whom we have hitherto considered as one with us, which views we hold are speculative, unreasonable and unscriptural, and do but engender strife and produce no good result, and inasmuch as the Disciples of Christ have a right to Ephesus Church and premises, and do hereby forbid for the above reasons, the public expression and propagation of said opinions,--therefore, be it.

Resolved, by us the Committee selected, that those holding such views be required to cease from expressing themselves upon such views. And should they not agree to this, that they here make known their intention, and publicly withdraw themselves from the Disciples worshiping at Ephesus, giving their names, and the Secretary of this meeting will note them, and the clerk of this church will strike them from the church register. And if they do not comply, we withdraw and are no longer responsible. Be it further

Resolved, that we deplore this sad occurrence and love these brethren in spite of their erroneous opinions, but to save the church and preserve the harmony, peace and prosperity of her membership, we feel this our bounden duty. W. J. COCKE, Evangelist and Chairman.

We concur in the above,

E. A. COLE,
H. C. GARRISON,
JOHN PEED,
CHAS. BARKER.
Committee.

I having asked and obtained permission to speak, said: While I have not even leaned against a college wall that I might, perchance, draw some of the moisture out of its brick, yet in my humble opinion the true meaning of these resolutions would be more plainly expressed in these, though fewer words, viz.: "Notwithstanding the Disciples regard the holy Scriptures of both testaments as their only creed, Be it

Resolved, That hereafter no person holding membership in the church at Ephesus, shall search those Scriptures in order to learn that he may teach to his fellow man, any truth which was not seen and advocated by Alexander Campbell in his day."

When you vote on the resolutions, think of their meaning: If you reject them we will stay with you; if you adopt them you will drive from your midst every Christian who has in his heart a proper reverence for the Word of God, and love for his fellow man. You will not drive us from the Word of God, nor from the Christian Church, but from your midst, into the pure, free air of heaven. In that pure air, on this free American soil, we will still search those Scriptures and speak of their truths.

We were ruled out of order. As none favoring our views were allowed to vote, they were adopted without a dissenting voice. Four of us complied by asking that our names be erased, stating that they were no longer responsible for our teaching, nor we for their actions; that we must obey God rather than man. There are more to follow when convenient, who are not silent. A true idea of the confusion and trouble can more fairly be stated in the words of our opponents. After they had proceeded to select the committee, etc., his attention being called to the fact, the president stated that in the confusion of the hour they had forgotten a most important part of the programme, viz., to engage in prayer. Further on the evangelist said: "I have never been in such a trouble before, and we pray God we never will be again; it has been forced on us and we have tried to settle it the best we could."

We understand the plan of the chief reaper to be first, to bind the tares, next, to gather the wheat.

Let fearful saints fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessing on your head.

If you see anything in the above that would be of any interest, you can use it as you think proper. These things were not done in a corner, there being no less than 300 persons present, and we are under no obligations to keep them secret. Your brief outlines and advice were sufficient and of great service, though we could not get those preachers to attack it in any form, and we thank you for them.

Your brother in the harvest work,

H. C. REAMY.

REMARKS BY THE EDITOR.

This is not what might have been expected of the "Disciples," who claim to be the most unsectarian denomination, whose creed is "the Bible only." Other denominations making no claim to the Bible as the test of fellowship, would have tried their dissenting brethren by their creed and their regular church court, and would have cast them out without needing to violate justice, since all assenting to such creeds are subject to their conditions; indeed they should not attempt to stay in an organization with whose fundamental faith and regulations they are no longer in harmony.

However we see in this the tendency of this harvest truth--to separate. The tares are bound up and separated, while the true wheat stand fast in the liberty wherewith Christ hath made them free. Compare Matt. 13:30 and Isa. 28:21,22.

Thus the elect from the four winds of heaven are being "gathered together" into harmony, into the light, into the truth, "out of Babylon," but not "out of his [Christ's] kingdom." By coming out of Babylon in harmony with the command, they are but proving themselves overcomers of the "Beast and his image," etc., (Rev. 20:4) and thereby are confirming or making sure their calling and election to that kingdom and class. Others, on the contrary, being tested by the truth, are found to be its adversaries, and thus proved to be unworthy of the position to which all were called--unworthy of the kingdom. They are gathered out of it--separated from the class the Lord recognizes, and bound tightly by their own prejudices, in which condition they will be in the "fire" of trouble coming upon such in this "day of wrath" and "trouble."

Stand fast, dear brethren; maintain a good record as soldiers of the cross and followers of the Lamb. The Captain assures us that we shall conquer through death in his service; that the "crown of life" is laid up for overcomers. "Let no man take thy crown."--Rev. 3:11.

===================

"WHAT is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the power of the spirit comes back again, so that in the morning we rise fresh and joyous; so in the last day we shall rise as if we had only slept a night, and shall be fresh and strong."--Martin Luther.

====================

BIBLE STUDENT'S HELPS.

SPECIAL PRICES BELOW FOR SUBSCRIBERS ONLY.

YOUNG'S GREEK, HEBREW AND ENGLISH CONCORDANCE.

This work is at once a Greek and Hebrew Lexicon giving the meaning of the original terms in English, and also a Concordance giving each word of Scripture and the words which they translate. The value of the work is becoming more apparent daily, as theorists attempt to palm off a private interpretation under a guise of "a better definition of the original."

In this superb volume every word is arranged under its own Hebrew and Greek original, exhibiting 311,000 references and 30,000 various readings. Its size is large quarto, 1094 pages.

Price to our subscribers, $2.50; usual price, $5.00. If sent my mail, the postage should be added, viz.: 56c., and 10c. additional if you wish it "registered." Postage to Europe, divided into two parts 76c. This is the latest revision.-- "THE AUTHOR'S EDITION."

THE EMPHATIC DIAGLOTT.

For the benefit of new readers we would state that this is a Greek Testament. Under each Greek word the corresponding English word. It is thus the most literal translation of the New Testament. Besides this, it has in another column alongside a very clear and emphatic translation, showing the emphasis of the Greek, which is generally lost to the English reader.

The regular price for the work in cloth is four dollars--which, everything considered, is not too high; but by special arrangement we are enabled to offer it at $1.50 per copy to our subscribers, postage prepaid.

We cannot take postage stamps in payment, as we must pay cash.

====================

PITTSBURGH CHURCH MEETINGS.

Our meetings are held in G.A.R. Hall, over the Third National Bank, No. 101 Federal Street, Allegheny City. Readers and friends will be warmly welcomed. Preaching every Lord's day afternoon at 3:30 o'clock; Bible Class at 2:30 o'clock and Services in German at 1:30 P.M. of the same day.

====================

R879 : page 1

VOL. VIII.

PITTSBURGH, PA., SEPTEMBER, 1886.

NO. 1.

==========

page 1

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which

satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R879 : page 1

MILLENNIAL DAWN.--The First Thousand is exhausted and we are now mailing from the Second Thousand. For terms see last page. Any who have paid for the book at any time and have not yet received it, should advise us at once. We have filled all back orders for which we have the full addresses.

====================

R879 : page 1

VIEW FROM THE TOWER.

Earthquakes of a physical character in Europe and America during the past two weeks have excited almost as much interest as the social earthquakes [the shakings by Anarchists, etc.] did a few months ago.

Since the subject of earthquakes was of sufficient importance for our great Teacher to specially mention, they are worthy of our notice also. Our Master, in referring to them, did not attempt by so doing, to arouse the fears of his holy followers, but on the contrary said, "Take care that ye be not alarmed, for these things must occur." "Nation will rise against nation and kingdom against kingdom, and there will be in various places famines and earthquakes. Yet these are only a beginning of sorrows."--Matt. 24:6-8. Diaglott.

Famines and earthquakes have in all ages given evidence that not only man but his home--the earth--is under the curse. And not only does mankind groan and travail in pain together until now, waiting for the new dispensation, but the earth also groans and quakes and travails to be delivered into the full and perfect Edenic condition, in which it will be a fit home for the restored, perfected race.

Our Lord well knew that these quakings of the earth, both physical and social, had been before his first advent, and that they would be frequent during the entire period between the first and second advents, and yet he mentions them among the notable things to be experienced in the transition period from the Gospel to the Millennial age: and so too with famines and pestilences. It seems evident, then, that our Lord's reference is not to the common run of such calamities, but to some special and wonderful events. This is clearly marked by the account of this same discourse given by Luke; he gives some items not mentioned by Matthew and Mark. Luke (21:10-12) records it thus: "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in different places, and famines, and pestilences, and frightful sights, and great signs shall there be from heaven. But before all these they shall lay their hands on you and persecute you."

It certainly was not before a great earthquake that the Church began to suffer persecution, for a few days after Jesus uttered these words there was an earthquake (the day he died) and there was another when he arose. (Matt. 27:51-54 and 28:2.) We think the proper inference then is, that in connection with the quakings of society, the overturning of kingdoms (mountains in symbol) in this great "Day of Jehovah," into which we have already entered, we may expect wars, pestilences, earthquakes, and famines, not as usual, not as heretofore, but to an extent never before known in earth's history. All these things together combine to make "a time of trouble such as never was since there was a nation even to that same time," "no, nor [thank God] ever shall be." (Dan. 12:1; Matt. 24:21.) And as for the earthquakes and famines, severe and wonderful as they will evidently be, the Master tells us, "These are [only] the beginning of sorrows," the start of troubles much more intense.

We can readily imagine the effect of these "beginnings of sorrows" upon the people. Should famines no worse than have been known in the past, occur now, the people, used to bountiful harvests and great extravagance, would feel it terribly to die by the tens of thousands for the lack of the simplest food. And with the present mixture of intelligence with ignorance, among the masses, is it not surmisable that the famines would be charged in some way to Capital--to speculation, etc., by those whose store of learning is "a dangerous thing"? The tendency would be toward bread riots, class legislation, anarchy, and other falsely-supposed remedies and preventives, thus producing the social earthquakes and tidal waves.

Were earthquakes to occur in our day no more terrible than in the past, sixty thousand people might perish in six minutes as in the Lisbon earthquake, and the result would be to make Infidels and Atheists by the thousand among men. More free to think for themselves than in the past, more conversant with facts and less superstitious, and lacking information as to why evil was permitted, or misinformed regarding it, by the creeds and teachers of the nominal Church of to-day, and unable to see that these things are part of the one grand, stupendous plan for human restitution and everlasting happiness, of which the cross of Christ is the centre, many, very many, would doubtless conclude that there is no God and no hereafter, that nature is the only God, and evolution the only process of creation, etc. And being thus freed from the moral restraints and fears which now hold in check so many evil doers, the world will be ripe indeed for a time of worldwide trouble, of anarchy and crime, to which past ages furnish no parallel-- slightly illustrated during the "Reign of Terror" in France.

And seeing that God hath appointed this "day of vengeance" in which to permit human effort to work itself out and prove its own inefficiency, and to demonstrate to them the necessity and wisdom of his laws and plans, what wonder if God has reserved many of the great changes of nature, with their attendant sorrows, for that same day of trouble, in which the increasing light of truth, instead of leading men to repentance and a recognition of the Lord, are because of hardness of heart leading to vain philosophies and self-conceit, which only a full course of discipline and an utter failure of those philosophies will make tractable preparing the way for the Kingdom of God.

We may be sure that great changes must take place in the climates and soils of the earth, before it will be "prepared," as was the garden of Eden to be a fit home for perfect man. Cyclones, earthquakes, thunderbolts, and alternations of drouth and deluge, and of blizzards of cold and simoons of heat, are indications of the imperfection of earth; for the causes are doubtless natural, and very rarely indeed can we see them to be special dispensations of Providence. That God has the entire scope of his plan in all its details measured exactly, we cannot doubt, after learning the plan of the ages; hence we may know that earth must reach its perfection as the garden home of man by the close of the Millennial Age-- when man's trial being ended, it will be due time for all the willing and obedient to enjoy God's favor to the utmost, when "there shall be no more curse" either upon man or upon the earth for his sake. And if this be true, how appropriate that great physical, as well as moral changes, should occur in this harvest or transition period, "the day of preparation," that evil (catastrophy) may be ended, and that by streams breaking forth in the desert (Isa. 35:1,2,6), etc., the earth, like mankind her lord, may from a new plane go on gradually, progressively, to the fullest perfection in all respects, under the glorious reign of Messiah.

But amid all the troubles of this day, the saints should give ear to the Master's words, "See that ye be not troubled, for all these things must come to pass." The physical convulsions are as needful and as proper as the moral and social upheavals, and in order that our faith might be well founded and unshaken, God has provided us the strong meat of truth in due season. From the advanced standpoint now attainable, we can see the grand outlines of God's plan, in which the "Day of Wrath" and its shaking are needful parts.

Thus advised, and leaning upon the strong arm of her Beloved the King, the little flock, the saints, the espoused Bride of the Lamb, may well be without the alarm and fear which will gradually become more and more general. Speaking for these members of the body of Christ, and concerning this very trouble, the Psalmist says:--

God is our refuge and strength,
A very present help in trouble;
Therefore will not we fear
Though the earth be removed,
Though the mountains be carried
Into the midst of the sea,
Though the waters thereof roar and be troubled,
Though the mountains shake with the swellings thereof.
--Psa. 46:1-3.

This applies equally, whether the literal or symbolic or both, be understood as meant. We need not fear the revolutions and overturnings of governments at hand, for we are waiting for and expecting thus to see Messiah's heavenly rule introduced. We need not fear or be troubled at literal earthquakes, or death in any form, since we are only waiting to finish our course, and realize that "Blessed are the dead that die in the Lord from henceforth."

Thus armed and prepared, we may be without fear or carefulness as regards these things, and give the more earnest heed to our mission as laborers in the harvesting of the church, and to our part in the battle of this great day--the defence of the truth, the defence of the cross.

====================

R880 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Michigan, August 25, 1886.

DEAR BROTHER RUSSELL: I have just finished reading Millennial Dawn the second time, and although the subjects treated were not new to me, but had been studied and digested before, I am delighted with the book, and have experienced great pleasure and profit, and feel like a giant refreshed with new wine, better prepared and equipped for the conflict.

One feature of the book that escaped my notice before, is the wise arrangement of the subjects, and the mild and gentle language used in contrasting the truth with error. Although these truths set forth so clearly, may still be rejected by the so-called great teachers in the

R880 : page 2

nominal church it appears to me it would be impossible for any to take offence. The book is a production well worthy of a Master in Israel, one whose eyes had been anointed with eye-salve. The book will be "meat in due season" to all who are true followers of Christ. I will be anxiously looking for the issue of Vol. II.

I feel deeply obliged to you for any word of advice, encouragement or reproof by letter or in the TOWER. Reproof no doubt is what I need the most, will receive it as from the Lord. Shall feel deeply thankful to you at all times.

All my sympathy is with you in your labor of love. Yours in Christ, J. P.

Brooklyn, Aug. 23, 1886.

DEAR BROTHER RUSSELL: Last evening as I sat home perusing the August TOWER, I noticed some articles of special interest, and it occurred to my mind that this number would be a good one to send around with my name on wrapper, and marked articles, to many of the members of the church I have left. So please send me 35 copies and charge to my account. I did think in the Spring that I would take but one copy, but now I think I must have three or four regularly. I give one, two or three away each month.

For the last two months these truths have been clearer to me as a whole, and I begin to realize (that is quite different from accepting or believing) the power of these truths.

The Millennial Dawn, two copies, came to hand last week, much to my satisfaction. The work, as a piece of manufacture, in clearness of type, fine paper, careful printing and neatness and beauty of binding, is very excellent.

I have only, as yet, had opportunity to glance over the chapter headings, but that glance affords much satisfaction, and next month I shall commence a careful study of these doctrines, which you here present in such clear and connected form.

I anticipate great profit from your work, which I cannot but feel that the blessed Lord has directed you in and revealed to you. I want two more of each of the coming volumes when out.

The TOWER has always much profitable reading in it, and I particularly like the "View" and "Interesting Letters." That one in last TOWER from the gunner in India is excellent and very interesting. How he sees through the shams of worldly missionary life. These letters do me good and give me new ideas. I often feel that I do not amount to much, but "every little helps."

I have given away but three Foods lately, but think they are profitably received. Am hoping for another Christian to ask me, to whom I gave a July TOWER with a few words.

One earnest Methodist associate has read a number of TOWERS and some in Food and is giving respectful consideration to the views. He is quite a student and a Bible class teacher of adults.

I have always had joy in the Lord, but as the years roll on I rejoice more and more, and realize the privilege of serving him as I can.

I do not expect you to answer my letter. With all your work, correspondence, etc., I wonder that you can get time for writing books, let alone answering occasional correspondents. With Christian regard, yours in hope, __________.

DEAR BROTHER RUSSELL: I held a meeting at Bradford, Pa. on Sunday, and obtained four (4) subscriptions for the WATCH TOWER. I enclose herewith Post-office Order for $2.00 and names of the parties. They want me to hold it in a hall the next time. One party, a hardware merchant, proposes to raise $25.00 for the hall. This man who has become so deeply interested, has been a Free Thinker. Yours in the Lord,

S. O. BLUNDEN.

Galt, Cal., July 31, 1886.

DEAR BROTHER RUSSELL: I thank you again for all the tracts and papers received a short time since. I am constantly on the alert for opportunities to place them where they will accomplish most good. Each copy is given or sent with a fervent prayer, and not carelessly. There is much to remind us that this is the gleaning time; only a few scattered everywhere will accept the truth. How precious they are in God's sight. Only the humble hungry ones, whose eyes are opened to see how vain all their pleas for God's love according to Sectarianism are, can receive the truth. Some see a little at first, but when they find how much they must suffer if they go out of the "pews," they cling to their creeds with some mental reservations.

Yours in Christian love, __________.

England, August 9, 1886.

MY DEAR BROTHER RUSSELL: It is with unspeakable satisfaction I find the long-looked for "Millennial Dawn" announced in the TOWER for July, which has just reached me. I hasten to ask you to forward as many copies as you can for the enclosed amount.

I am sorry I cannot report any marked improvement in the work here, but every number of the TOWER encourages us to go on quietly doing what we can, leaving results, though we are thankful for some evidences of good being done. If men will not come right out, they confess we are right. Yes, the truth will sink into honest hearts, and we need not fear that all who have ears will hear. Your article this month (July) is especially opportune. You may be more advanced in America, but exactly the same is rapidly increasing here. If the Lord will may it please Him to use us to speak a word in season to those who are giving up truth along with error.

I must not trouble you with a long letter, as I know your time is well occupied. Your faith encourages us here. Bro. W. and myself and wife pray that the Master may continue to bless your labors. We know and realize fully that none but the Master could give the light we get upon his word through the TOWER.

We send loving greeting to yourself, Sister Russell, and all whom, though having not seen, we love for the Master's sake.

Affectionately yours in Christ,

A. P. R__________.

Metcalfe Co., Ky., August 11, 1886.

DEAR BROTHER AND SISTER RUSSELL: Your dear WATCH TOWER seems to be an associated agent with the blessed Bible, sent forth into the world by the Holy Spirit to bring to us clearer knowledge of the plan of God. Many thanks for the chart, I appreciate it more than tongue can tell. I have not been well for some time, and have the chart on a screen where I can study it with "Food" as I lie upon my bed. I am trying to learn it so that I may be able to explain it to others. My interest in the Restitution is increasing. Oh! how I long for it to be proclaimed throughout the land that the dark clouds of ignorance and tradition be driven before the bright Star that is rising.

I love the WATCH TOWER more every day, and am willing to do anything in my power to circulate it more, or anything of a similar nature.

May the blessings of heaven rest upon you and your work in the Lord, is the prayer of one who remains,

Yours truly, M. E. S__________.

Uniontown, Pa., Sept. 2, 1886.

DEAR BRO. RUSSELL: Some time since I met Mr. __________, who told me of your work, and gave me a few of your teachings in regard to the Word. Now I am filled with a desire to know all. Am a Baptist-professing Christian, but I want the truth, and I will try to recognize it wherever I see it. Please send me a list of all publications that has been or is put out by ZION'S WATCH TOWER. I never have been so moved in mind as I have been within the last few months in regard to spiritual things. "FOOD" has opened much light to me, and I am hungering after the rest. I expect to do missionary work, or as I understand it better, colporteur work. I hope the Lord has some sphere in which I may cast my mite of work for his honor and glory. I am very poor in this world's goods, but I want to buy as soon as I can all of your publications, including, if possible, the back numbers of the TOWER. God willing, I want to get down to the Bible class and other meetings in Allegheny. Yours truly for God and his glory, J. H. G__________.

Flora, Ills.

DEAR BROTHER: I notice by my last TOWER that the first volume of "Millennial Dawn" is ready. I do not ask you to send it to me now, for I have not the ready money, but I expect to have it by the middle of next month, when I will send it. I write to ask you to reserve a copy by all means. I have not yet sent my subscription for the TOWER, but, dear brother, do not stop it. I could not do without it, nor can I do without "Millennial Dawn." Next month, or sooner if I can get the money, I will send what I can, two or three dollars if possible. I must have them all. I can't do without them. My mind craves the truth (spiritual food) as much as my worn-out body craves natural food. With lasting gratitude to you and Sister Russell for my present enjoyment of the glorious light now bursting upon the sleeping Christian, I sign myself,

Your Brother in Christ, __________.

A Swedish Brother writes:

DEAR BROTHER IN CHRIST: "Millennial Dawn," which I received some time ago, I prize very highly, and nothing in the world would please me better than to see it in the hands of every professing Christian, and I think it would make real Christians out of many of them. I thank God and you that I have a copy of it.

Dear Brother, as far as human companionship is concerned, I am alone out here; but then I do not feel lonesome in the least, for I can truly say that Christ our Redeemer is my companion (in mind) a good deal of my waking time. And then again, I am often with you and Sister Russell (in mind) thinking and almost seeing you working away with might and main to prepare and send out the glad tidings of great joy, and by this means I do not feel lonesome after all.

Amboy, Ohio, Aug. 26, 1886.

DEAR FRIEND: I embrace the first available opportunity to acknowledge the receipt of the "packets," and also the "Millennial Dawn." I have read it almost through, and consider it a wonderful production. It makes the truth so plain that I can hardly wait to finish the reading of it, feeling so desirous that somebody else should have it, for it seems to me they cannot fail to see the reasonableness and truthfulness of the subjects therein discussed. Yours in Christian love, F. E. R__________.

New Lisbon, O., August 24, 1886.

DEAR BROTHER RUSSELL: Enclosed you will please find one dollar, for which you will please send me Vol. I, of "Millennial Dawn." I have seen a copy of the book and am much pleased with its appearance externally and delighted with the contents so far as I was able to examine it. A few of us here are doing what we can to proclaim the glad tidings. The greatest opposition we find comes from the sources we least expected, that is from the churches. And those claiming to be the most advanced and most liberal seem to be the most bitter. I am not surprised at the action of the church of Ephesus in expelling those members who differed from them. Probably if they had kept quiet they could have remained in the church. That seems to be the rule of the "Disciples' Church" here. I thank God to-day I am free from all such organizations, and I intend to speak out what I believe as I have opportunity, and to do all I can to advance the cause of the Master. Wishing you success, I remain,

Your Brother in Christ,

W. F. F

Easton, Pa., August 26, 1886.

DEAR BROTHER RUSSELL: I am sure you are always pleased to hear from the little flock, still on account of your arduous duties I have heretofore refrained from writing, but can do so no longer. Bro. Blunden was with us last night and preached on The Restitution of all things. (Acts 3:21.) The number present was not as large as we could have wished, but they were much pleased. It is our intention to have Bro. B. preach for us each time he comes, (this was the second time) and some are becoming interested. I want to do all I can to bring them and others into this marvelous light of the Gospel. In compliance with your request, I herewith send the names of some whom I know are Bible students.

Yours in grace, F. P. G__________.

September 1, 1886.

DEAR BROTHER RUSSELL: Will you send me four more copies of Millennial Dawn for the amount enclosed. When I loan them I ask my friends to read them carefully by chapters and in their regular order, and then to give me their opinion. At the same time I caution them, that if they do not critically examine the contents of the book as suggested, I shall not care for hearing their opinion, neither should I desire any criticisms based upon an imperfect understanding of portions read and examined disconnectedly, for the reason that such criticism would be entirely unworthy of consideration.

I would very much like to ascertain from honest, intelligent skeptics and infidels, their convictions regarding the existence of a supreme, intelligent Creator, and regarding the Bible as a divine revelation, after reading the whole book in the manner suggested. Also, I would like to ascertain from my unbigoted Christian brethren (of the household of faith) their convictions as to whether the character of our God, as demonstrated in these pages, is not such as to incite to greater reverence and veneration for him; and whether the plan of God, as the unfoldings of truth have revealed, and to which their attention is called in this volume, does not enable them to recognize these unfoldings to be in perfect harmony with his justice, wisdom, love and power, and to realize more clearly than ever before that the Bible is indeed God's Word.

Will you please let me know how my account stands with the Z.W.T. Tract Fund? There will be no danger of my wanting to "sound a trumpet" (Matt. 6:2), for I know the amount must be shamefully small; but the reason I ask for the information is, because it has occurred to my mind that I ought to give at least no less than I used to give to the support of the sect to which I belonged. Indeed, we who have been helped out of Babylon, and thus freed from her shackles, ought not to forget how the truth first reached us, and we ought to do all in our power to have it reach others.

When we begin to count up the prejudices and errors that the Z.W.T. publications have been the means of divesting us of, and when we begin to reflect upon the liberty we have been called unto and enjoy, and upon the floods of heavenly light that have been pouring in upon our understandings, we look back and feel as though there had fallen from our eyes, as it had been scales. (Acts 9:18.) And as Paul done, so should we, for straightway he began to preach the truth he had received, and he increased in strength, confounding the Jews who dwelt at Damascus. So may we confound those who dwell in the cities (sects) of mystic Babylon. As the truth reached us, we have good reason to believe that it may yet reach others, and in the same manner. If we can not write it, or tell it, may we not by contributing our means thus aid you in publishing it, until it has reached all who have ears to hear, and brought them into the enjoyment of that liberty wherewith Christ hath made us free?

Still trusting in God, who giveth us richly all things to enjoy, I remain, your brother in Christ. Grace be with you, and with all your fellow-laborers.

W. C. MACMILLAN.

===================

R849 : page 2

"WHEN you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past can not be changed. The future is yet in your power."

R849 : page 2

THE true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.--Luther.

====================

R880 : page 3

A BRUISED REED.

Lord, all thy wondering saints have told
Thy faithfulness from years of old;
Yea and amen, thy word shall be,
Though flame devoureth land and sea,
That changeless word my trust I make,
'A bruised reed he will not break.'

When tempests sweep the noon-day sky
And bow the forests with a cry,
Though trembling in the rush I wait,
So weak, so lone, so desolate,
Sure shelter still this rock doth make,
'A bruised reed he will not break.'

When in the midnight gloom I fear
The nameless terror prowling near,
Out of the night's immensity
This star of promise shines for me;
My refuge in this word I take,
'The bruised reed he will not break.'

A bruised reed! a worthless thing,
With every light breeze shivering!
By earth forgotten or unknown,
Yet sheltered by a heavenly throne,
His promise all my trust I make--
'A bruised reed he will not break.'"

====================

R880 : page 3

"GOD IS LOVE."

1 JOHN 4:16.

The Bible statement that God is love, and also its teaching that he is wise, just and almighty is very generally accepted by Christian people. Our ideas of the great Creator of the Universe admit of nothing short of perfection in each of these respects. But laying aside the Bible and its declarations as to God and his plans, what visible proofs have we of this character of love which the Bible ascribes to him.

Look about for a moment; creation everywhere speaks of God's power and wisdom. We look at distant worlds and note the harmony and beauty of the entire arrangement; "Day unto day uttereth speech, and night unto night showeth knowledge. There is no place nor language where their voice is not heard." (Psa. 19:2.) They all declare with united voice, The great Creator is infinitely wise and almighty. If we look at the mountains and oceans of earth, they repeat the story of God's wisdom and power. If we look at the insect and its wisdom and skill, or if we look at man, even in his fallen condition, we are forced to admit the wisdom and skill which have so perfectly adapted to their functions our various members; and thus again we are told of God's wisdom and power.

In regard to the justice of God, we have one awfully impressive illustration which should, as God designs, last us to all eternity; and not us only, but all his intelligent creatures. This illustration is found in mankind itself. The aches and pains and sorrows which are associated with the great enemy death, which as a great monster has been swallowing up the race for six thousand years, speak to us of God's justice; for we realize that we are sinners, and recognize the justice of his law which declares the just wages of sin to be death.

Hence, while groaning and travailing in pain together, and crying, O, wretched man that I am, who shall deliver me from this state of bondage to corruption, we recognize the justness of our penalty, that the law which condemns us is holy, and just, and good; that the fault is with us, and that "just and right is he." We wait for Jehovah's favor, hoping for forgiveness, hoping that he will excuse our sin and receive us back into fellowship. But after waiting over four thousand years, we see that God's justice was so great, so perfect, so unalterable, that even he, could not violate his own just law, but to clear the guilty he must provide a ransom--a corresponding price. Had not the justice of the Almighty been equaled by his wisdom in arrangement, sad and hopeless would man's case have been. But wisdom had foreseen and a Redeemer was provided, who gave himself a ransom for all, on account of which all shall go free.

Ah, yes; we have abundant proof of the completeness of God's justice as well as of his wisdom and power. But now let us look at the proofs of God's love. What are they? Think them over. Can you not think of any proofs of God's love? Surely those who claim that God is all love, and that his wisdom, power and justice are small in comparison to his love, should be able to give many proofs of it, many more than the few we have just given of his wisdom, power and justice. Will they not mention some of the proofs of God's love?

Ah, says some one, I will mention the proofs: the rain, the sunshine, the heat and the cooling breeze, life, health and strength, are proofs of the love of God to men.

Nay, my brother, you err there; these are not proofs. He sendeth his rain upon the just and upon the unjust, and causeth the sun to shine upon the evil and the good. Life, health and strength are not found in our groaning and dying race, unless we use the words in a modified and accommodated sense. And then we find these inapplicable as proofs of God's love; for the most healthy are oftenest the wicked, of whom it is declared: "God is angry with the wicked." --Psa. 7:11.

Then again, what should we say of these proofs when we consider that the sun shines too hotly sometimes, and men are overcome by the heat. Are they overcome by the love of God? When the rains fall in torrents and cause immense destruction of life and property, is that a proof of the love of God? Who will say that there are proofs of the love of God about us, visible and tangible to the sense of mankind as the evidences we have of his wisdom, justice and power? Day after day, year after year, century after century, cyclones, tempests, hurricanes and earthquakes manifest power, but speak not of God's love. Cholera, small pox, yellow fever, typhoid fever, scarlet fever, malaria, diphtheria, croup, consumption, dyspepsia, and a list too long to repeat, known to all by bitter experiences, weary watchings, and sad partings in death, surely these do not prove God's love.

Notice one thing dear reader: all of these things do prove that God is not so overbalanced in love, that he cannot permit justice to thoroughly scourge the race of condemned sinners. And in the scourgings his justice and power are manifested, though his love, and often his wisdom, are yet veiled. Nevertheless all are there. These things prove that God's love does not override and overthrow his justice, and surely blind must be the mind which sees in the dealings of God past and present, a God wholly love and devoid of justice. Lame indeed is the world's hope if it depends upon God's love to overthrow his just sentence against the race, and thus release from condemnation and death.

But again we ask, is there no evidence of God's love--no proof? If so man's case is hopeless. Justice could never clear those whom it had condemned as unworthy of life. Nor could it grant them another trial as though its present sentence were unjust. Is there no proof to corroborate the Apostle's statement that "God is love?" Must we take it on blind faith, without a single proof?

Thank God, dear reader, there is one proof of God's love, and it is so grand as to be overwhelmingly convincing to him that hath an ear to hear. That proof is Jesus. The fact that God sent his only begotten Son, that at so great a price God "redeemed us," "bought us," is proof of his love, beyond all question. Here we have the proof, the very proof that was in the Apostle's mind when he wrote, God is love; for he declares

R881 : page 3

again, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [Greek, hilasmos, THE SATISFACTION] for our sins." 1 John 4:10.

Though the Bible repeats over and over again that God is love, and promises that he will prove it by and by, only those who accept of the RANSOM as the expression of his love, and the central feature of the plan of salvation, can see any proof of God's love. The more clearly we grasp the plan of which the cross, the ransom is the centre, the more truly we see light in God's light, for this is the only manifestation or proof of God's love yet given to the world.

The confidence of the saints in God's love and care cannot be offered as proof to others; for it is such proof as faith alone can accept. By faith we see proofs of his love and care where others see just the opposite; we walk by faith and not by sight. By our faith we are enabled often to see love, care and providential blessing in adversity, tribulation, opposition and persecutions, and to realize as true, God's assurance that all things good and bad are being overruled for good to us. Hence we see by faith in God's promises what we cannot say has yet been demonstrated, except in the one instance mentioned, the gift of his Son to be our ransom price, and thus to become in due time our Deliverer.

The next age will DEMONSTRATE in a practical manner the love of God as fully and clearly as the past has demonstrated his other attributes; but as yet his love is entirely a subject for faith. A faith which is instructed out of God's Word has for its foundation the Bible's explanation of present circumstances, namely, that the disturbances of nature, (earthquakes, cyclones, etc.) as well as the ravages of death in various forms of disease, are all parts of the curse or death penalty to which our race became subject through the disobedience of our first representative in Eden. From that standpoint also, it looks out into the future with confidence and hope to the promised Restitution, vouched for by the RANSOM.

A faith to be able to appreciate the love of God must grasp God's explanation of the justice of the curse, and must reach forward and grasp also the as yet unfulfilled assurance that the ransom given by our Lord fully met the obligations of the sinner, and that in consequence the curse shall be removed and be "no more," and all the race shall be blessed when the due time shall come. On the contrary, the mind which sees in the catastrophes and curse of the past the love of God, and from these facts draws the inference that his love overbalances his justice, and concludes that he could not, in the exercise of his justice, blot out the willful sinner, because his love would hinder it, would compel him to violate his own decrees and just arrangements regarding the cutting off of willful sinners from life--that mind is in even a worse condition, and more blinded than that which believes that God inflicts these calamities, this "curse," unjustly upon beings innocent of any fault in the matter; who claim that man never was perfect, never was tried, and never fell, but was created imperfect and then cursed and subjected to evil, that he might develop (evolve) greater perfection than God was able to give him in his creation.

How weak and foundationless both of these theories, when examined in the light of facts and God's Word. Both contradict them, and furnish the only reasonable explanation, as well as the strongest imaginable ground for faith and love. Thus seen, God is love, God is just, God is wise, God is almighty. Oh, the depths of the riches both of the wisdom and knowledge of God!

====================

R881 : page 3

A WORD OF WARNING.

We live in a time when it is considered discourteous, and a sign of narrowness and bigotry, for a speaker or writer to criticize the teachings of others, no matter how erroneous they may be. This common sentiment has grown out of an attempt on the part of the various Protestant denominations to effect an outward union, or at least an agreement not to antagonize each other, by ignoring doctrinal differences, instead of harmonizing them by an appeal to the Bible. And it has been nourished by independent thinkers both in right and wrong directions who have come to differ from their denominations, and yet because of sectarian popularity have desired to stay within the pale of the nominal church. These, when called to account, to defend their position, raise the cry of "bigotry" and "narrow-mindedness," against those who attempt to call them to account for their deviation from their ordination vows to the sect under whose name and auspices they hold forth.

The worldly who predominate in every sect, favor the newer and so called liberal views, and those who hold firmly to a doctrine, true or false, fear the epithet, bigot, so much that they yield, and think and act as quietly as possible.

To such an extent is this true, that the leading pulpits of the leading sects are filled with men who though brilliant and able, not only act a lie regularly every week, (for they would not profess to believe or teach the doctrines of the sect they represent) but what is even worse, some of them do not even claim to believe the Bible, nor the plan of salvation therein set forth. They take a text from it as a matter of form and custom, but quote its statements in the same breath with quotations from Shakespeare with evidently the same ideas concerning the inspiration of both. They teach openly what others teach privately, that the plan of salvation is a step in a general process of evolution. They deny a fall from and loss of innocency and perfection, and life, on the part of a representative, Adam, and also the ransom of all from that loss, by the DEATH of Christ Jesus, man's second representative. (Rom. 5:17-19. Matt. 18:11.) One of these openly declared to his congregation, "If you believe the old scheme of theology that men fell in Adam, then you have not any room to believe anything I am telling you and my preaching is idle."

They thus construct out of evolution, or as they term it, progressive development, a new gospel, a new different hope from that which Jesus and the Apostles preached (1 Cor. 15:21,22. Heb. 2:9),

R881 : page 4

--a salvation to be accomplished by a resurrection, and brought about by the death of Jesus a ransom for all.

Yet these utterances go almost unchallenged, because, first, "Orthodoxy," so called, furnishes no clear cut, sharp, powerful arguments, among its various and clashing creeds, which could successfully meet these infidel heresies: and secondly, because these anti-scriptural evolutionary theories, are popular among the rich and cultured and fashionable, who constitute the "back-bone" of each denomination; and the opposer would in any event be considered a narrow-minded bigot, an obstructer of reform and progress.

We thank God for liberty of conscience, for freedom from the stake, for reform and progress in the study of his word, for ability to rightly divide its precious truths, and for the light now shining from it, exposing traditional errors and revealing the divine plans. But as for that Liberal Christianity now so popular, which counts the Christians of the world at 350,000,000 and includes in that number every shade of belief and unbelief in the Bible and out of the Bible, and confessedly "includes all the speckled and streaked" characters of christendom, thank God we have knowledge enough of his word to utterly repudiate it as opposed to his teachings. And he that by silence or action biddeth God speed to any error, or its advocates, is a partaker in the evil.

This same false sentiment prevails in religious journalism, though to a less degree, for the same reason. There are to-day numbers of journals whose doctrines, though moral, are like those above referred to--evolutionary and in opposition to the Scripture Gospel of a restoration from a FALLEN state by the payment of a ransom or corresponding price for all, in the death of our Lord Jesus.

We claim no liberty to deal with the personal affairs, or the private character, of any of our contemporary editors, but we do claim the fullest liberty to criticise their public teachings, and accord to them the same liberty. And while we would not harm them personally, but rather do them good, we will use our best endeavors to knock to pieces, and show up to God's children their sophistries, and to expose the deceitful and ensnaring manner in which they would set aside the ransom and the cross of Christ, in its place leaving the idea that we are reconciled to God by our own death to sin, as they are pleased to call it--each upon his own daily cross.

To frame an argument, they say, Adam died to righteousness and Christ died to sin, and we become acceptable to God by following Christ's example and dying to sin. Thus they form an argument which few can see the weakness of, because death is sometimes used in a figurative, as well as in a literal sense by the Apostles. If some of their readers enquire whether then they believe that Jesus was a sinner, that he could die to sin, as Adam died toward righteousness, they quickly quote the Scripture which declares that "In him was no sin," and leave the argument there safely, because few can see through their sophistry; and thus they go over and over the same thing, admitting in one breath that Jesus had no sin in him, and claiming in the next that he died to sin in the same way that Adam died to righteousness, and that we should die to sin as he did.

We can scarcely believe that these teachers are deceived by their own sophistry, and unable to see that since in Jesus was no sin, his dying to it in

any figurative sense would be a totally different figure from that of our death to sin; for in the sense in which we become dead to sin, we were alive or active in sin once. Consequently if Jesus never was alive in sin, he could not die to sin in the same sense that we may be said to die to, or cease to live in sin.

Suppose for argument's sake we should admit their claim, and say that Adam died toward righteousness when he began to live in sin; it would surely imply that he was alive toward righteousness before he could die, or cease to live in that condition; and since our Lord Jesus was never alive in or toward sin, is it not evident to all that he could not die to sin in the same way Adam died to righteousness? --in the sense of leaving or abandoning it? Hence it is evident that such an argument instead of being logical is sophistical--a deceptive arrangement of words to convey a false idea and cause it to appear reasonable.

What then is the meaning of the statement of Rom. 6:10 "In that he died, he died unto sin once?" We answer, He did die for [or because of] sin once, not however metaphorically but actually, really and on a literal cross--as a sacrifice for or because of our sins. And when we realize the completeness of the price thus paid, and that in rising from death he did not take back that price, but was raised by the Father to a new nature, we are prepared to realize that we who were under the condemnation of death, are fully redeemed from that penalty, and that by a resurrection we will regain life. And realizing this now, by faith we may reckon ourselves as though we had passed through the ordeal which our Lord passed --as though we had died, and had then been made alive by God. (Rom. 6:11.)

As a matter of fact, the wages of sin is total extinction, but Christ having paid our penalty, has assured us a life from the dead. Thus, so far as we are concerned the effect is the same as though God had repented and remitted our penalty, and after having taken life from us according to his threat, had relented and restored us to being, and to his favor.

The effect, we say, is the same so far as we are concerned, but it has been accomplished in a just and righteous way on God's part. God could not thus violate his own laws and decrees: to do so would indicate imperfection, change, vacillation, and injustice. But he gives us the same blessed results, and maintains the honor of his just law--Yea, says Paul, the just law of God is magnified, and shown as unalterable and grand, while his love and wisdom are also displayed by the method used in the recovery of the lost and condemned-- through the ransom.

But says one, Do you not teach that it is the privilege of believers to present themselves living sacrifices, and to become dead with Christ? Yes, truly; it has been largely our aim and work to set before the Church her joyful privilege of filling up that which is behind of the afflictions of Christ, and becoming dead with him, if she would live with him. This we have repeatedly shown to be the high-calling of the age just closing, a distinctive feature which marks and distinguishes this from the past and future ages and dispensations of God's plan. We have shown it not only from the apostles' words, but also from the types of the Jewish service. But we always claimed, and have proved repeatedly, from the apostles and the law, that all members of the Adamic race are sinners under the curse or penalty of sin-- death--and imperfect and unacceptable before God. Our claim and proof has been that the ransom which our Lord Jesus gave for all men, provides a full release for all, from all that was lost through Adam's sin; and that we who now accept it in this age, are reckoned of God as perfect and spotless, covered with the imputed righteousness of

Christ as with a robe, and that BECAUSE of this justification, those who during the "accept-able time" presented themselves as sacrifices and became dead with him were accepted of the Father as the Bride and joint-heir of Christ Jesus our Lord.

And this it is, which our contemporaries have taken up, and they are attempting to make the sacrifice of each individual, the price of reconciliation with God, and Jesus' sacrifice of no value except as it set an example of how all men should sacrifice and make themselves acceptable to God.

This, at very most, is what the Jews sought to do for over eighteen hundred years, and failed. They attempted to justify themselves and become holy and acceptable to God by works. And then what? do they place a higher standard upon sacrifices of the Church than we teach? Nay, verily, but a lower standard; for their claim is that in dying to sin it is the sins merely that they are crucifying. It is their sins and sinful desires that they place upon the altar before the Lord, but the stench is surely an abhorrence. Alas! this has ever been the tendency; the things which are condemned of God, the sins which they have no right to keep or indulge, these they place before the Lord and call it sacrificing. So Saul brought the flocks and herds he was commanded to kill; of these he would make a great sacrifice to the Lord, but they were not acceptable. So, too, the poor Jew would bring the Lord the blind and lame and weakly, but they were not acceptable. Cain did better even than this: not the weaknesses and imperfections did he attempt to offer to God, but his first fruits of the field, symbolic of good works. He was not acceptable, because, first of all, the lesson must be taught that a death was needful (typical of Jesus' sacrifice) to redeem us and open up communication with God, so that our good works would be acceptable.

Our sacrifice must be one without blemish; not our filthiness and sins can we offer; we must be justified freely from all things and be "holy" through the cleansing that is in the blood of Christ, if we would be acceptable to God," (Rom. 12:1) and then we may offer ourselves and be acceptable sacrifices.

But note again the inconsistency of their position: they claim that Christ is the example of how to thus die to sin; or, as they call it, sacrifice. Was he? did he put away his sins and offer them to God, if he had none? What inconsistency! what absurdity!

What, then, is our position? We answer: Sins and weaknesses, and the self-denial of things which are wrong, (sinful things) and which, therefore, we have no right to, were not at all a part of the sacrifice of our Lord Jesus, nor are they a part of our sacrifice, as his followers and imitators. His sacrifice consisted in self-denials of rights, privileges, comforts and liberties, in the service of God's plan, and the crowning feature of all, and the end and completion of it all, was the surrender of existence, to which he had a perfect right, because in him was no sin. And so with the body of Christ, the little flock, who now unite in sacrifice and death with him, that they may share also in his glory and in dispensing to the world the blessings which his ransom-sacrifice made possible. They deny themselves lawful pleasures, liberties, etc., in the present life, and in death they lay down an existence to which, through Jesus' ransom, they have a right. They lay down human nature and all its privileges forever, as the Master showed them, and have his assurance of awakening in his likeness, which is the express image of the Father's person--the divine nature.

Thus the adversary seems to grasp and attempt to turn against the truth, every point of truth as it becomes due. Truly it has been said that he transforms himself into an angel of light [truth]. His methods vary but his principles are always the same; and since it is the children of light whom he seeks to stumble and ensnare, he selects the best of them that he can get to be his agents and to forward his cause.

====================

R882 : page 4

REPROVE, REBUKE, EXHORT.

"Reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine."..."And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." 2 Tim. 4:2,3,15-17; Jude 23,24.

It is not our province to judge men's hearts [motives]; we can judge only by their words of profession and their course of action; we must leave the rest to be revealed by the great Judge. Hence, when our fellow-creatures profess to desire the truth, we must always be ready to meet them and assist in the search, in the spirit of the Master, ready to give to every man a reason for the hope that is in us with meekness.

We believe that very many, even of those who, after having tasted and known the truth, and having appreciated and been sanctified by the "blood of the covenant" (Heb. 10:29), seem to reject the blood by denying the ransom, are merely blinded by the cunning sophistries which Satan constantly uses to deceive --himself, his agents, and his doctrines, being so clothed as messengers of light, and so wrapped in fragments of truth, as to deceive, if it were possible, the very elect. (2 Cor. 11:11-14.) Of these, the truly consecrated, earnest ones we believe, will surely be brought in contact with the antidote, or cure of the poisonous errors they have imbibed, and restored to the ROCK of salvation the ransom which God provided, which

R883 : page 4

Jesus gave, and which all who will not perish in the second death, must climb upon and build upon.--John 3:15,36.

Our part must always be to be ready at all times to help such back; because we know not the willful rejecters from those merely deceived and ensnared. We, however, have the assurance that so far as the willful ones are concerned, all our efforts will be in vain; because "It is impossible to renew them again unto repentance."--Heb. 6:4-6.

It is far from our desire to think of any fellow-creature as rebellious against God's plans and methods, and rejecters of the one and only remedy for sin; but even as infinite wisdom and love, which provided the sacrifice and the resulting favor of everlasting life, has guarded it and arranged that only those who will

R883 : page 5

accept it as provided shall have it, so we, as faithful ministers of God, must make plain the one condition upon which only seekers may have the gift of life. And as God states the fact that some, after being fully enlightened in this Gospel Age, as well as some in the Millennial Age, will reject the favor in the way it is offered (Heb. 6:4-6; 10:29-31,38,48,39; Rev. 20:9; Matt. 25:41), so, while hoping and believing that the number of willful rejecters will be small, we are "warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ."--Col. 1:28,29.

====================

R883 : page 5

REASON AND FAITH.

W. G. MONCRIEF.

"Come, now, and let us reason together." Isa. 1:18.

In the domain of religion there has been a persistent tendency to wrap everything in mystery, and to leave common sense on the outside of the boundary line. Terms in constant use, and universally understood, have been forbidden to carry their natural import in the region of what are usually called spiritual things, and any amount of classifying and defining has been employed to render that clear which needed no explanation. As a result, what in ordinary life is level to the humblest range of intellect has been confounded and darkened beyond all apprehension. The design of the teachers we may assume to have been good, but, alas! for those under their guidance; they have been landed in a maze.

Faith is one of the terms that has been so dealt with, till the very sound of it is a terror and a despair to many serious persons. It is a depth they cannot fathom --a mountain they cannot climb--a problem they cannot solve. They have heard it so frequently explained--professedly explained--till they grew stupid under the shower of theological verbiage, and perhaps fled from the subject and the term as something beyond their grasp, let the consequences come as they might. "Revelation!"--they mutter; "in our forlorn state, we have had darkness enough already!" So the blame is cast on the All-Merciful, and souls eager for truth and rest find none, because the obscurations of mortal instructors are substituted for heaven's light in the human consciousness, and in the simple page of gospel truth.

Having made faith a mystery, Reason next has been authoritatively outlawed. The very word has grown into a bugbear. It savors of infidelity, atheism, impious conceit: in short, of every execrable odor. Confessedly reason is not a terror in the shop, the warehouse, the market-place, in the councils of the nation, at the bar, on the bench, or in the haunts of science and philosophy. But in religion!--beware of it as an enemy in ambush--a snake in the grass! Reason not! Have faith, only have faith; if, (it should be consistently added,) by any chance you can understand what the thing or the function is.

Certainly have faith as God enjoins, but whereby should reason be scorned and driven away from the camp? The two are not at variance in their office. They ought to be co-operators in the highest concerns appealing to man, as they are in every secular interest and pursuit. A faith without reason honors not God, nor is it worthy of an intelligent being. Faith divorced from reason as its ally, and support, and shield, is merely grovelling superstition, which ought to be shunned by us with inflexible purpose. There is a difference between them as there is between the hand and the mouth; but as these act conjointly, the hand feeding the mouth that the mouth may masticate the food for the nourishment of the body, so reason ministers to faith and faith profits by its counsels. When harmony between them is established, in accordance with the design of him who appointed each its post, and its duty, the human actor may be expected to acquire that sobriety of thought and steadiness of purpose which lead to success in whatever field he may employ his energies.

While the two, Reason and Faith, were intended by the Creator of man to co-operate in his history, the proper order of their action is, as we have just now placed them, reason first and then faith. In some way, or to some extent, faith presupposes the action of reason; and is maintained by its strength, as well as invigorated by its own exercise and experience. Were it not the antecedent, then the mind would believe and trust without a reason, or before it was supplied with such, which would reduce it to a position truly absurd and humiliating.

It does not accord with fact to assert that the reason or ground of faith must ever be valid, as we may say, a faith-warranting reason; for men often err in their inferences and judgments, and so the faith-power with which they are gifted is inevitably misled. In that case they believe when they should not believe, trust when they should not extend confidence.

Still the statement holds good that the natural and consistent order of the two functions is as we have described it, reason first, faith second. Reason, then, has a conspicuous part to fill. It is the guide of faith, as in a dark night one going with a lantern before a traveler shows him the road and the dangers to be avoided. Reason investigates, seeks for and weighs evidence, or warrant, and announces the result to faith. Faith merely receives the report, but, from its special character, makes no independent observations and inquiries. The responsibility for faith's actions is entirely suspended on reason. The rational power may be led astray, and the being in whom the double process goes on loses, as in the reverse circumstances he gains, by the faith which the evidence-collecting faculty seemed to justify.

In ordinary affairs, let us now observe how the two, reason and faith, naturally co-operate, as by Divine arrangement they were formed to do. In describing their action in that region a sufficiently correct view of their respective functions and spheres can be exhibited, and one more likely to impress and satisfy those who have small taste for metaphysical analysis and description. Our aim is practical. We shall therefore try to make things as simple as possible, in order that what seems so important for every one to understand may be comprehended without an effort.

Here is a farmer, we shall suppose, who has a thousand dollars he wishes to deposit in a bank for safety, and at the current rate of interest. Safety in such a transaction is the main point to be considered; and to that end his reason must first be satisfied as to the stability of any particular institution before entrusting his money to its keeping, if he is to act like a man of sense and forethought. He inquires, he discovers how a certain bank is rated in public esteem, what value its stock carries in the market, what reputation its chief officials have earned for themselves, and if its dividends are punctually paid. These and other things being satisfactory to his mind, he feels warranted to trust the institution, through an exercise of reason; in other words, he has acquired faith in it, and accordingly the sum is delivered to its charge. Should he trust without investigation; that is, should he act without reason, the chances are that his property will be lost forever. The law of security is, reason first, and then faith in a man or in an institution. This co-operation of the two brings, so far as certainty can be attained in fragile, human affairs, the desired result. In the farmer's case, that would be the preservation of his cash, or, which is the same thing in another form, he was sure of the interest when due, and sure also that his deposit would be returned to him on demand.

Be it considered that the man who loses his money by handing it over to a rotten institution sees it vanish like smoke, from no imperfection in his faith. He loses it simply because he had faith when there was nothing for it to rest upon. That was believed to be strong and reliable which was feeble and ready to perish, after the fashion of kindred swindles in years gone past.

Again, let us imagine one feeling so unwell that he deems it necessary to call in medical assistance for his relief. And who shall be summoned? is the proper question first to be considered. He has never been threatened with serious illness before, and knows little of the practitioners at hand except their names. Who among them has insight, skill and humanity? Who has triumphed often and remarkably at the sick bed? Our sufferer is so wise as to consult with his friends, and they provide him with facts, among them details gathered from their

R884 : page 5

own experience. He considers, reasons with himself, finally concludes that a certain physician is the proper one for the occasion; a choice justified and rewarded by his speedy recovery. Here is intelligence, or reason, in co-operation with faith; and when they co-operate in this way all probabilities warrant expectation that if skill and medicine can avail in any given case the patient will be requited for his confidence in the physician engaged. Had our patient hastily entrusted himself to a practitioner of small discrimination and feeble resources, to a brainless bungler, in short, can we not in a moment anticipate the issues? The time would be lost, money would be lost, and, worst of all, the patient might in the end have lost his life. And why? because there was reliance without a proper basis for it. Reason was given to shelter him, but he acted unreasonably, and a tragedy ended his mistake.

Once more, be it noted that the man who trusts his case to the gifted physician is not saved by having a right sort of faith in his attendant, but by having faith in the right sort of a man so as to employ him in the hour of danger. He who commits himself to the mercy of a blunderer may unfortunately have equal faith in the incompetent as another has in a physician of distinguished merit; but his trust, his faith, happens to be in an incapable person, and that makes all the difference.

Is there any difficulty in comprehending in such a case, and in all like cases, the spheres and forces of reason and faith? We repeat, enlarging somewhat, when acting in concord and in their proper order, both minister to human welfare in terrestrial things. Each in its place is excellent, and when they are duly exercised, civilization presses forward, while social and friendly and domestic harmony abound. They are lofty endowments granted by the Creator to our kind, and may we doubt that he appointed them to be prized and called into activity without fear and without suspicion in all the conditions in which his intelligent offspring are placed?

Now let us ascend to the contemplation of Reason and Faith in the matter of religion, and more particularly of personal salvation. He that believeth, or has faith, shall be saved; and is it conceivable that anything appertaining to the specified condition can be enveloped in mystery, hard to be understood, at the least? That would be a reflection on him whose name is Love. Surely here, if anywhere, the Holy Spirit will utter words that the feeblest may comprehend. In other language, calls he not upon men to do towards God what they are doing every day towards each other? Men reason about and confide in one another, and we maintain that they are, being first profoundly awed, to reason about the Lord of mercy, and to trust him exactly in the same manner, though on infinitely surer grounds, because it is impossible for God to lie.

To step up closely to this vital point, let our minds be fixed on this delightful saying (John 3:16)--"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What has the reasoning self to do, when such an assurance falls on human ears? Believe, believe at once! and obtain the blessing, vast and unspeakable. But stop! The hearer may have questions to submit, questions in themselves fair and innocent. He may demand, first, What do the words mean?

That can be determined at once, if he will only take them in a simple, literal way. So dealt with, he may soon extract the idea, that the world of men is spoken of, in which he himself, being one of the number composing it, is certainly included. Then with as much facility he may understand that he and all the rest are exposed to perishing, to the loss of life and conscious being, for that is "the wages of sin." To avert this terrible fate from the world, God even gave his only-begotten Son, gave him up to death, as other Scriptures with an excess of fulness blessedly confirm.

[In one sense the calamity of death is not averted; it has passed upon all our race, all are perished forever unless a ransom and recovery shall save them from (out of) that fate. God loved his justly condemned creatures so much that he provided their ransom. Nevertheless he has made their full recovery dependent upon their faith in and acceptance of the Redeemer. Whether in this age or the next (in which all shall be brought to a full knowledge of the truth) none will fully escape from death, from perishing, except by laying hold upon this Redeemer and his finished work, by faith, believing, trusting and obeying him. (Acts 3:23.) God gave his only begotten Son as our ransom, in order that "whosoever BELIEVETH IN HIM might not perish but have everlasting life." All will perish who will not accept of

Jesus' finished work, the ransom sacrifice which he gave; but their perishing

R884 : page 6

will be as a "second death," because all must at some time be brought to a knowledge of this truth [the ransom] and must reject it, and the life (or escape from perishing), which it offers.--EDITOR OF TOWER.]

But our inquirer may insist on additional light. Is it true? Is it the beautiful dream of a self-deluded human enthusiast? Is it the invention of a fiend in mortal guise who would mark those conscious of guilt as they look out on despair? These and kindred queries he may lawfully advance. Reason suggests the need of inquiry, and the Almighty endowed him with reason to shield him from the assaults of imposition in whatever form it might appear. That which may and ought to appease his every demand is nigh him and level to his captivity. When reason is satisfied it will communicate with faith, but faith is under no obligation to accept even a gospel message till its verdict is known. The order is, reason first, and then faith. That he may discover how perfectly reliable he whose words have been transcribed is, let him consider that millions have found them true in their experience, and of transporting, transforming power. Let him candidly examine into the character of the Witness, and a marvelous Witness he will be found. Ever calm, ever truthful, ever self-sacrificing for the good of friend or stranger; ever devout, ever humble, ever the antagonist of oppression and cruelty, in fact, of sin, whatever shape it may assume; ever ready to exercise superhuman and resistless might to feed the hungry, to cure the diseased; sometimes employing it to recall the dead to the sweetness of life and the love of their friends. Near him the careworn find rest, and outcasts the tenderest pity. Then he may behold this Divine Benefactor expiring on a cross, then buried, then resurrected, as he had foretold he would be, and then in a few days carried aloft from the midst of his chosen attendants to the heavenly abodes. The witnesses who reported all this for the world's benefit, afterwards resigned their lives rather than retract one syllable of their testimony to the Master whom they loved and adored.

The story an honest inquirer may very well admit is credible. It bears the impress of truth, it is sober as it is sublime. It embodies as its essence the vast love of their Creator for the tribes of mankind in every age and on every shore.

It is sad that so many will not use their reasoning talent in this correct and God-honoring way. If the plan we have suggested be adopted by any human brother, realizing his demerit as a sinner and wishing to live on through endless years, how can he remain in unbelief? He who accepts the glad news as a message from the Eternal King, with Jesus as its centre, and the fountain of its grace, shall find it to allay his dread as one deserving wrath, and open his lips in contrite praise. The gospel is thus a saving message because it reveals a Saviour and his salvation, free to all as is the light of morning, or the ocean of oxygen in which we have our being.

Many have sorely agitated themselves over the question, product of an ignorant theology, "Oh, have I saving faith?" Now, the truth is, he who accepts Jesus as a gift from God, just as he would receive a present from an earthly friend, has such faith simply because it is faith or trust in him who is the only Saviour. The virtue is in the Saviour, not in our faith in him. Then with the loving Redeemer alone let each of us be concerned now and ever. "Behold the Lamb of God!" Restitution.

====================

R884 : page 6

"NO MAN has any right to live on the toil of his neighbors; no man has any right to be a useless burden on others; no man, unless he be utterly base, will sit down at the feast of life and meanly rise up and go away without paying the reckoning. I need hardly pause to correct this abuse. I trust that all of us, of every rank, of every age, have learned the dignity of work, the innocence of work, the holiness of work. I trust that the very poorest person here present has a healthy scorn for the unworthy indolence of the drunkard, the idler and the tramp."--Archdeacon Farrar.

====================

R885 : page 6

SEED TIME AND HARVEST.

Order is heaven's first law. And to those who have been brought to a knowledge of God's wondrous plan, its orderly arrangement is in most striking contrast with the disorderly, confused ideas of God and his doings, entertained by the vast majority of Christians. As we now glance at the plan of God as a whole, we see its various appointed times and seasons, and the appointed work of each, and that all that was to be accomplished in the seasons now past, has been done in exact accordance with the prearranged plan.

Confining our observations to the Gospel age, we see that seed time and harvest each has its appointed place. And while it was out of place for any to attempt harvest work before harvest time, it is likewise a mistake to neglect harvest work in harvest time and give attention to seed sowing. Jesus taught the early disciples not to begin harvest work, the separation of wheat and tares, in the beginning of the age, but to wait until the time of harvest, saying, "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them, but gather the wheat together into my barn."--Matt. 13:24-30.

While Jesus thus discouraged harvest work before the time, he thus declared that the time would come when harvest work would be in order; and he also pointed out the special work of that season, saying, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:47.) In obedience to this expression of the Lord's will, the Church has gone forth sowing the precious seed of truth, encouraged amid all the discouragements by the promise that "They that sow in tears shall reap in joy," and that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."--Psa. 126:5,6.

This work of seed sowing was to be one of the main features of the Church's work until harvest time; and it was a most important one; for without it there could be no harvest. But when harvest time comes, seed sowing is no longer an important work. The work of harvest time is altogether different. It includes the gathering of the ripened grain and the clearing of the field of the tares, etc., preparatory to the seed sowing of the next season. The wheat of the Gospel age must be gathered into the barn, and the tares bound in bundles and burned in the fiery trouble that shall destroy all civil, social and ecclesiastical systems in this day of the Lord, thus to prepare the earth to receive the rightful King, and make it ready for the full establishment of the kingdom of God. We should not be surprised, therefore, when those who reject the plan of God array themselves in opposition to the harvesters.

Harvest time is the most busy time of all the year, and every member of the Church who is interested in the Lord's work, should be on hand ready to engage in it to the full extent of his ability. The harvest time is a very brief period compared with the time for sowing. The sowing has progressed for nearly nineteen centuries; the seed has now been scattered among all nations, and some fruit should be expected in almost every quarter of the globe, and yet the time appointed for the harvest is only forty years--from 1874 to 1914. The harvesters should expect just what they find, only here a little and there a little wheat in the midst of a great mass of tares with which the whole field is overrun, and that comparatively small number must be sought out with great care; for it is of great value. And those who rightly estimate the real value of even one grain of wheat will find little reason for discouragement, even though their success be comparatively small.

When this harvest work is fully accomplished the seed sowing for another crop will begin, the harvest of which will be reaped in the end of the Millennial age. But as there is a period of a thousand years appointed for that work, there is now no special haste or reason why we should neglect the urgent duties of the harvest time to commence that work. And it is utterly useless to sow seed now with the expectation of its bearing fruit to be reaped in this harvest. The fruit which is now being gathered is the spiritual class, and none from the world are now invited to be of that class. Those who are of this wheat class however, may be urged to ripen and to make their calling and election sure, but the privileges and blessings now to be offered to the world, are of another order. It is now their privilege to take steps towards human perfection and eternal life, but they are not invited to a change of nature.

The duty of the present hour, then, is harvest work, and there is plenty of it in every direction, and the Lord of the harvest is present directing it. The harvest is the end of the age, and the reapers are the angels--messengers or missionaries. (Matt. 13:39.) And again it is written, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31.) The great sound of a trumpet here referred to, is the truth now proclaimed by the saints, the messengers ("angels") of God. And as the time advances, the trumpet tones of truth wax louder and louder as one messenger after another receives and proclaims it, and by it the elect are being attracted and gathered. In the eyes of Babylon this is a marvelous work and a wonder; for while the wisdom of their wise men has perished, and the understanding of their prudent men is hid, the Lord's missionaries or angels are gathering his elect, and Babylon looks on with surprise as she sees the separation going on and those whom she recognizes as true wheat, the most earnest and devoted Christians gathered out from her midst. Even thus it was predicted by the Prophet, "Behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:14. It is the high privilege of every faithful child of God to be engaged in this harvest work with all his talents and powers. This is the great missionary work of the present, and blessed are all those who appreciate the privilege of engaging in it.

Some, failing to comprehend clearly the Lord's plan and methods, which we endeavor to study and follow, seem inclined to think that those who believe this way are lacking both in the missionary spirit and effort. They do not see the mission work carried on in the usual way. They never hear through the TOWER of missionaries prepared in theological seminaries and sent out to India, China, South America, and other foreign fields; nor is there ever a call for money to support missionaries either at home or in foreign fields. There is no money asked for church buildings, nor are any built; none asked for the support of superannuated preachers, for freedmen's aid fund, for church extension, nor for any part of the Lord's work.

How is this? Are we really lacking in the missionary spirit? Have we who hold this truth no ambition or zeal to bear the good tidings to others? Have we wrapped the cloak of selfishness around us, and sat down to feast at the Lord's table alone? These are plain questions, which each individually should apply to himself. But for the overcoming Church of Christ we can most emphatically give the above questions a negative answer. The Lord has his missionaries, his angels, at work on every hand, gathering his elect from the four winds (from every direction); from one end of heaven (the present religious heavens or ruling powers which shall pass away--the nominal church) to the other; from every branch of the nominal church. He who said, "If I were hungry I would not tell thee, for the world is mine and the fullness thereof....I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:12,9,10), is able to carry on his great work without begging for funds either from the world or from his children. Neither will he compel his children to sacrifice anything in his service, nor will he accept anything from them short of a cheerful, free-will offering. Those who have covenanted to do this are expected to fulfill their promise--not, however, as a favor to God, but as a thank-offering for all his multiplied favors--our "reasonable service." "Offer unto God thanksgiving, and pay thy vows unto the Most High." (Psa. 50:14.) The Lord's resources are infinite, and he can and will carry on his work, whether we appreciate our privilege of sharing in it or not. Those who do appreciate their privilege are willing to spend and be spent in the service, without money and without price, trusting in him who promised that the necessities of life should be sure to us until that life itself shall be laid down in his service.

Many may have overlooked the wonderful and varied ways and means which God is employing in this harvest work; in fact, only those who are watchmen upon the Towers of Zion can see it. But come up into the Tower, and look out over the field (the world) and see how grandly the Lord of the harvest is conducting the work. He wants a missionary to do some reaping in India-- he does not first form a missionary society in America, and call upon all the congregations of Babylon for funds, and exhort them to be liberal (as the prince of this world hath prospered them), and not try to cheat the Lord, and suggest to them that if they cannot get the money in any other way, to get up a fair, or grab-game--or anything to get the money, for India must have a missionary, as the people are dying in Christless despair at the rate of a hundred thousand a day. And he does not tell the missionary that when he goes he must have a salary of three thousand a year, and his house-rent, servants, and private carriage additional, for his talents

R886 : page 6

in the service are worth at least that much; or if his talents are humbler, a smaller salary will do, if supplemented by some other advantages. He does not erect a church building there, and invite a talented man to come and make a reputation and attract the people. No; that is Babylon's way of doing it, but it is not the Lord's way. The Lord shows his truth to a humble soldier in the British navy, and his heart is filled with a zeal to tell it to others. The Lord then sends him to India at the expense of the British Government, and gives him abundant leisure to herald the good news there, to strengthen and establish some in the faith, and from there to write letters and scatter printed matter in other distant parts. Thus the trumpet tones of present truth--the Seventh Trumpet--are sounded in India, and we may be sure that in due time it will reach, through this or some other means, every saint in India who is worthy to be gathered with the elect. And so several sailors are bearing the good news to distant parts, and through them saints are being gathered, cheered and comforted. One occasionally finds his way to South America, again to Australia, and again to England, always watching for opportunities for harvest work. Through the efforts of another of the Lord's missionaries the truth reached some of the saints in China, who rejoice in its light. The Lord wanted to gather some saints in Sweden, and he raised up some earnest Swedes in this country, who by private letters and translations communicate the good tidings to other Swedish saints. And so with the Germans. We notice also that where the seed-sowing has been most bountiful, and the largest harvest should naturally be expected, there the greatest efforts are being put forth. The most favored portion of the field seems to be this country, and next to it, Great Britain. Thus through the press, by private correspondence, by traveling brethren, and by the special efforts of those whose sphere is more limited, the Lord is carrying on his great harvest work. He is sending forth these reapers with a great sound of a trumpet, to gather his elect together.

R886 : page 7

Others do not heed the sound, and consequently are not gathered. Every one gathered helps to gather others, and by-and-by so many as endure firm unto the end shall be glorified together; and then we shall see our Lord as he is, for we shall be like him. No special fund is called for to support these missionaries: for the love of the truth they go forth to make it known, without money and without price, laboring with their hands, or in whatever way they can to secure the necessities of life while in the service, and looking for the present reward of persecution, while they keep their eye fixed on the eternal reward of glory, honor and immortality promised.

The Lord has no special use now for a fund for superannuated preachers; for the covenant of the saints admits of no such condition. Our service is to be unto death. In fact, some of the preachers who regarded themselves as worn out when in the nominal church, now begin to buckle on the armor and renew their efforts in the service of the truth. The work for the freedmen can safely stand until the harvest is over. The church extension fund called for in Babylon, is no part of our work, being merely an effort to extend the influence of Babylon by multiplying church buildings and influence. The Bible Society fund is not now a necessary part of our work since millions of Bibles are now printed and published at low rates in every language. Let Babylon go on with this good work if she will, but the special work of the saints now, since the Bible is already in the hands of all classes, is to go to them and inquire, "Understandest thou what thou readest?" and to assist in removing the rubbish of tradition, and the cobwebs of superstition with which the Word of God has been made void and worse than meaningless.

OUR LIBERTY NOT AN OCCASION FOR THE FLESH.

It will thus be seen that we are relieved from many of the burdens which we helped to bear when in the nominal church. In fact we are not compelled to bear any burdens; the Lord does not lay the responsibility of any part of his work upon us, but it is our privilege to assume just as much of the responsibility as we can bear, and to labor to accomplish it to His glory. But when we are freed from Babylon will God be honored by our giving our influence and support to the enterprises of that abandoned and decaying system--to its missionary work, its church extension, etc., etc.? We should consider in the first place that Babylon's missionaries cannot carry any better tidings than they possess. If their doctrine is that death, the wages of sin is not destruction, but eternal life under the most exquisite torture and torment, physical or mental, or both, then that is what they teach; if they disbelieve the glorious doctrine of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began, and which is secured to all mankind as the result of the ransom, then they will not teach it. And so with all the errors they hold, and the truths they ignore. And to the extent that our eyes have been opened to behold the wondrous things of God's law, and consequently to see the gross ignorance and willful stupidity of Babylon, and her determined opposition to the truth, we see that these enterprises are not what they purport to be. True they teach morality, but that is not the gospel--the good tidings of great joy which shall be to all people. True they declare that Jesus died to secure salvation for a few, and that is good as far as it goes, but from what, and to what, they are saved, and how, and why, and what the death of Christ had to do with it, no information is given, and both the teachers and the taught are alike in ignorance.

This is the great missionary work of the nominal church, in which thousands of dollars are expended annually. The only element of the gospel which is thus carried, is the bare fact of the grand central truth of Christianity, that Christ died for our sins. But this truth is so beclouded and covered by the many errors which go with it, as to render it almost void and meaningless. As Jesus said to the Pharisees, "Ye do make void the Word of God through your tradition," so it is with the teaching of the nominal church to-day. But we rejoice that this glorious central truth of the Gospel, even though beclouded and covered, has now been testified to all nations. Had this truth been lost, the message carried could in no sense be termed good tidings. But because it has been so befogged and covered, few of those to whom it has been testified have yet been able to recognize it as good tidings. It should not be a matter of surprise then to any, when we say that we have no interest in the so-called missionary work of the nominal church, either home or foreign. Though much is said about the self-sacrificing missionaries who go to foreign lands to proclaim the Gospel to the poor heathen, and a great deal of money is called for to support the enterprise, we see that the whole enterprise and generally those now engaged in it, really lack the true missionary spirit. Ignoring the true gospel, they advocate the traditions of men, and in return receive from the various sects they serve a liberal financial support. (See letter in last TOWER, from Singapore, India.)

The funds above-named, called for annually in the nominal church, it will be observed, are not for the support of the local organizations. In addition to these yearly calls, come the other calls for the minister's salary, for paying off debts and repairing the church building and furniture, for purchasing and repairing a grand organ, and paying an artistic choir, etc., etc.

Yes, the vast machinery of the nominal church requires money to run it, and, like an extravagant, expensive family, its expenses increase with its efforts to conform to the ideas and please the tastes of the world. But all of its current expenses, however extravagant and unnecessary, must be and are met and shared by the entire membership, even the poorest. The laboring man who, by hard toil and sweat of face, supplies the necessary wants of a young and helpless family, must conscientiously lay by a mite at least to help pay for the grand organ and the upholstered pews, fine carpet, etc., etc., because all this is represented as the Lord's work.

But we recognize none of these things as any part of the Lord's work. Not one of the ministers of the Lord's truth though they are worthy of it, either asks or receives a salary; on the contrary while they preach they labor for support, and give what they can towards the necessities of the work. There are no debts to be paid on church buildings as none are contracted, and the little companies of consecrated ones gathered out here and there can easily gather from house to house or in inexpensive halls, to build themselves up in their most holy faith; and their public efforts are generally at well chosen out door places and in public halls and school houses or wherever they can best secure a hearing. The Sunday school with its library, summer excursions, and Christmas treats, etc., is no part of harvest work; and the duties towards the children are best performed by Christian parents in the home circle; and the choir, the grand organ, etc. are entirely superfluous.

Thus relieved from all these expensive superfluities, as well as many personal expenses which we formerly regarded as almost necessary, all the consecrated should carefully consider, what am I doing with the consecrated means in my possession? Once we conscientiously devoted a portion to the enterprises of the nominal church; what are we doing with it now? Is as much or more now being conscientiously turned into the channels of truth? Are we carefully watching for opportunities to invest the Lord's money for his cause? Some are; but if any use their liberty for an occasion to the flesh, they are not overcoming. Let us see to it that with all our talents we are fully enlisted in the harvest work. Let us not be satisfied with the liberality

R887 : page 7

we used when in Babylon; our present efforts should far exceed our efforts then in every way, both our personal efforts to preach the Gospel and also our financial efforts to extend the work. Are you spending more or less time, money, and effort, now to spread the "glad tidings of great joy" than you did before under fear, in spreading the bad mixture of error so dishonoring to God and confusing to his children. Much effort for the truth is now needed to offset if nothing more our previous efforts, which were largely against the truth, though we did it ignorantly. If we spent $25 a year then we should spend $50 now to get even, and as much more for a thank offering as we can. If we spent on an average one hour per day of time and effort in the fairs, suppers and socials of Babylon, we should under the stimulus of the truth be able to make it at least two now, for the upbuilding of the true "little flock" the Bride of Christ.

MRS. C. T. RUSSELL.

===================

R887 : page 7

THE LAW AND THE GOSPEL.

"Jesus came preaching the gospel of the kingdom of God, and saying....Repent ye and believe the gospel."--Mark 1:14,15.

When Moses came as the messenger of God, his message was the law of God, that the man which doeth these things shall live by them. (Rom. 10:5; Lev. 18:5.) But though it promised life on just and righteous conditions, yet because of man's inability to comply with the conditions, that law which was ordained unto life was found to be the messenger of death. (Rom. 7:10.) Its sentence was, therefore, condemnation to death to every one who was under it, except the one man Christ Jesus, the only one able to keep it. And because Jesus did keep it perfectly, and therefore justly merited its reward of lasting life, and then freely gave that life a ransom for ours, the good news, the gospel now is, that though it is impossible for sinners to merit life by the keeping of the law, we may now have life as the gift of God, through Jesus Christ our Lord, who purchased us with his own precious blood, and will in due time deliver all his purchased possession from the bondage and prison of death.

It was a precious gospel of salvation through a Redeemer and Saviour, that Jesus came preaching, and which he commissioned his disciples to preach. And yet, strange to say, though Israel had for centuries proved their inability to gain life by keeping the law, they were unbelieving and unwilling to accept of the favor of life purchased by the Redeemer. And what seems stranger still, is to find even to-day the professed disciples of Christ and teachers of the people, forgetful of the real commission to preach the glorious gospel and referring the people back to the law promising them life for the keeping of it. Yet they do not refer them to the law in its purity, but to the law degraded and dishonored by their traditions in an endeavor to bring it down to the capacity and tastes of fallen men.

Yes, they say, Love God and keep his commandments; remember the Sabbath day to keep it holy, etc. True, the law says the seventh day, but the first day will do just as well, because our traditions give that liberty. You may do all manner of work on the seventh day, but on the first day put on your fine clothes and deck yourself with jewels and go to church. True, the law prescribed rest, not only for yourself and family and the strangers within your gates, but also for your laboring beasts; but no matter, hitch up your span of fine horses and drive them as far as you please to church. True, the law says you must not do any work, not even kindle a fire on the Sabbath day; but no matter, let your servant stay at home, kindle as large a fire as she likes, and prepare a first-class dinner. Yes, be sure to remember the Sabbath day (?) to keep it holy (?).

Then honor thy father and thy mother; do not kill; do not commit adultery; do not steal; do not bear false witness; do not covet, etc. But do not stop to look too deeply into the spirit of this law as magnified and explained by Jesus. (Matt. 5:20-48.) Take its meaning as conformed to popular ideas--its surface meaning--Morality. And "he that doeth these things shall live." Yes that is what the Word says, but we will add a little more--he shall go to heaven when he dies, no matter if Jesus did say that "no man hath ascended up to heaven but he that came down from heaven, even the Son of man" (John 3:13); and if the Scriptures do declare that the dead know not anything until the morning of the resurrection. (Eccl. 9:5, John 5:28.) These are not "our views."

And so the glorious law of God, in reality so high that only a perfect man could possibly measure up to its requirements, is trailed in the dust by irreverent hands, and mixed with and made void by the traditions of men, until it is made to express merely the world's crude ideas of morality, and then it is called the "Gospel" and "Christianity," and men are taught to hope for salvation in it. Along with it is borne the epitomized gospel that Jesus Christ by the grace of God tasted death for every man (Heb. 2:9); but not one in a thousand sees what that has to do with it. The principle thing when a man comes to die is to make it out a clear case that he was good (moral) enough to go to heaven. And this is the secret of the general habit of extolling, and often greatly overestimating the commendable traits of character of the deceased.

Thus the world's crude idea of outward morality, is made to take the place of Christianity; works to take the place of faith; and the law, defiled and degraded to take the place of the glorious gospel of redemption from the curse--a gift of God.

From the pulpit of the Nominal Church to-day the preaching of the cross-redemption through the precious blood of Christ and salvation through faith in his blood, and the reward of those who faithfully take up the cross and follow him-- is almost entirely eliminated, especially in the cities where the worldly element more largely predominates, and worldly ideas are more thoroughly engrafted. The pulpits of to-day are given almost entirely to the discussion of popular subjects in which the world at large is interested, and that too from the world's standpoint, and never from the standpoint of prophecy and the outworking of God's great plan of the ages. The troubles between Capital and Labor are discussed from no other than a human standpoint, so also the temperance question, the Chinese question, the kind of amusements suitable for young people, and various flippant sensational topics calculated to allure and attract the multitudes and imprison them in a grand temple of fashion, to hear a miserable hash of mingled tradition and nonsense, on the only day of the week in which they are granted a little immunity from toil and care, and might otherwise enjoy God's free fresh air, and draw some precious lessons from his great book of nature.

All these are called "live topics," and this, "practical preaching:" but is it the gospel which Jesus and the Apostles preached? Is it the gospel for which the devout and faithful Stephen was stoned to death? for which Paul suffered stripes, imprisonment, shipwreck, and finally a martyr's death? for which John was exiled to the isle of Patmos? for which the saints have suffered martyrdom? for which Luther went at the risk of life to the diet at Worms singing, "A strong fortress is our God," was it for preaching a gospel of good works and morality that he suffered? Ah no! the preaching of the cross is to the worldly wise of to-day foolishness, and is coming to seem more and more so every year.

There is a wide difference between the mere moralist and the Christian. A Christian is, of course, moral, but he is more; his every-day life is a continuous effort to pattern after the character of his Lord, not only outwardly, but in the molding and fashioning of the thoughts; his one business of life which takes precedence of all others, is the preaching of the coming kingdom of God, and the redemption of all through the precious blood of Christ. He will not be able, under present inherited disabilities and disadvantages, to make his walk an absolutely exact facsimile of that of his Lord, but his constant effort to do so will be apparent.

Mere morality bears no such distinguishing features, yet it is good to whatsoever extent it exists, except when used

R887 : page 8

as sheep's clothing for a wolf character; and the sooner such characters are unmasked the better. Morality is always a part of the Christian character, though the heathen world outside of the influence of Christianity is not without its moral, philanthropic and benevolent characters. And wherever these exist apart from the influence of Christianity they are traces of the original perfection and glory of humanity not yet effaced, and the results of commendable individual striving against the downward current of the fallen nature, even though many such have blindly striven in the dark.

Realizing the present dearth of truth, and seeing that the waters of truth in the channels where most generally expected, are well nigh dried up, the duty and privilege of those who hold the precious treasure becomes more and more apparent. Let your light shine and keep it constantly trimmed and brightly burning. Proclaim the glorious gospel of freedom from the curse of the law, from which all are redeemed by the precious blood of Christ who gave his life a ransom, a corresponding price for all, to be testified to all in due time. Show how the law was not set aside and ignored, but magnified and made honorable

R888 : page 8

by having its claims and its penalty fully satisfied by the obedience and sacrifice of Christ Jesus before one of the fallen race could be liberated from its curse. And then on this sure (because just and righteous) foundation, show how the everlasting kingdom of God is to be established in the earth, in which the law of God will be forever honored and obeyed by the whole redeemed race. This is the gospel of great joy to all people. R. W.

====================

R888 : page 8

HOW FAR RESPONSIBLE?

To what extent we are responsible for a correct belief of the doctrines of Scripture, is a question of more than mere curiosity. Opposite views of some of these doctrines are held by those supposing themselves to be wholly consecrated to God's will. That some are in error is evident, and an erroneous belief sometimes leads to a faulty life. It must be admitted that good men--fully consecrated men--have in the past held errors, as "eternal punishment," "the Trinity," etc., to be Bible doctrines. That some of these were very useful in the Master's work, and acceptable to him in their lives, is not to be denied. At the same time, they were not permitted that glorious view of God's character that those in the light now receive. Of his plan for the world's salvation, that causes the hearts of his children now to throb with joy, they were in ignorance. While they preached a gospel, it was not the full gospel that is taught in Scripture, and now due to be understood by all the children of God. Many who in former years built on the true foundation, built much that must perish, and is even now falling to decay, or being burned with fire. (1 Cor. 3:11-15.) Yet if these stood ready, with open eyes and open ears, to receive light and knowledge as it was offered them, what more could be required? But no one to-day can place himself-- in responsibility--alongside those who lived half a century ago. The light now shines so clearly, that all who will may see. The errors that were so long cherished as truth, are now shown to be errors. God has raised up men, and set them as watchmen to discover the light in his Word.

Whoever will, may avail himself of helps in Bible study that a few years ago were within reach of none. If the saints of the past, who were not permitted to see the glorious lustre of our favored day, had possessed half the advantages afforded us, they had gladly accepted the truth. We conclude, therefore, that when light is due, and when our Father has placed it within reach of his children, they are responsible for its acceptance. And all true children [saints] will accept the light. They will hunger and thirst for the truth, and search for it as for hid treasure. Its acquirement is their greatest wealth. Nor will they accept all new doctrine as truth, but test it by the written word, and reject whatever is not in harmony therewith. There are no deaf ears, no closed eyes, among them. The traditions of men that make void the word of God cannot retain a place in their hearts. "The law and the testimony" are their sources of light.

What, then, can be said of those claiming full consecration to the will of God, who are yet in darkness regarding his character and plan, "and going about to establish" a plan of their own? While we stand ready to extend the mantle of charity over all that ought to be covered, let us not be too willing to excuse that which God condemns. In God is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie.--1 John 1:5-6.

S. T. TACKABURY.

[We believe that in this "harvest" every saint will be brought into contact with the truth--the light now due and now shining. It will test them and gather into oneness (Matt. 24:31) each one, as surely as the "harvest" in the Jewish age sought and found every "Israelite indeed" in whom was no guile. Let us not hinder, but advance, the work of separation of wheat from nominal professors. And while confident that no tares will be gathered, let us have confidence also in the Chief Reaper that not a grain of ripe wheat will be left ungarnered. We might, and do, err in our judgment as to which are wheat and which only the imitation, but the Chief Reaper knows the heart.-- EDITOR.]

====================

A WORD FROM BROTHER ADAMSON

REGARDING MILLENNIAL DAWN.

Brother Adamson desires us to lay before you the following message:--

"I have met with one and believe there are others who thought the "Dawn" could scarcely be newly suggestive on the subjects it treats. The person mentioned being a WATCH TOWER reader and familiar with the views of the author of "Dawn" is now, after examining a copy, very enthusiastic in its praise, and is introducing it to the attention of the best minds in this city and making sales.

I think there are other readers of the TOWER who will be glad to have their attention called very particularly to this book which they perhaps thought might be dispensed with because they are readers of the TOWER and therefore have in that form the author's latest and brightest thoughts.

Such forget that while the province of the journal is to give the narrow view of what lies at our feet, next to us, the book form is needful to giving forth broad and comprehensive views. And all who take up the wonderful book we are commending will get the order and sweep of the broad view as against the necessarily more disconnected story as told in the various monthly issues of the TOWER.

I do not intend to "notice" the book, but believe competent critics will agree that none of the many books on Evidences of Christianity gives in such compact form and lucid phrase what

Christians need to know and remember in this direction, as the opening chapters on Divine Revelation in Millennial Dawn.

In the important chapters on "The Kingdom of God" and "Kingdoms of this world," there is the same masterly arrangement of the facts and calm deductions so far above the common idle speculation on these glorious themes.

I mention one more topic, Jehovah's Day. Surely no other student of "last things" has seen as clearly and written as boldly yet truthfully and reverently on this theme, as the author of "Millennial Dawn." Yet in the last chapter of his book, the author has given clearer pictures of the scenes and events of the Day of Wrath, and applied the Scriptures more pertinently as God's illustrations, than in any other writings from his pen.

Every man of means who prizes the truth ought to buy a dozen or a hundred copies and sell or loan them. If you cannot preach publicly, you could not find a better substitute than copies of "Dawn" loaned to good minds. Here is a book no one need be ashamed to hand to the most polished or refined. If composition, breadth of thought and importance of subject are all considered, it is second to nothing on earth except alone the book of books.

J. B. ADAMSON.

====================

R888 : page 8

ANOTHER "CHOSEN VESSEL."

The following letter will, we know, be read with deep interest by you all. What do you think of it? What shall be done? --EDITOR.

New York, August 23, 1886.

DEAR BRO. RUSSELL: Truly the entrance of his Word giveth light! Your book, "Millennial Dawn," has been used by God to so illumine his divine revelation that the glorious view seems to have left me like one in a trance. Trained, as I have been, in the most rigidly Calvinistic school of thought, my whole self naturally and quickly assumed the defensive as I caught the spirit of the book in its opening pages. But God had beyond all doubt, been preparing my mind and heart for the childlike reception of his truth. And laying aside all prejudice, preconceived notions, and "traditions of the elders," I closeted myself for the greater part of three days with my Bible and "Dawn" and earnestly seeking, in prayer, the guidance of God's Holy Spirit to lead me into all truth, I feasted upon the fat things and drank in the precious truth until I could almost say with Paul, "Whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth."

I have long since become dissatisfied and disheartened concerning the clash and din of jarring discord among opposing creeds and rival sects composing the heterogeneous "mass of baptized profession"--each division, large or small, wresting the Scriptures to conform to its own particular phase of belief, causing the Word to appear so distorted that its divine Author would fail to recognize his own production.

But, blessed be God, the Scriptures in reality, cannot be broken, and however men may seem to pervert them to support their peculiar views, they remain unchanged and unchangeable--the Rock of Eternal truth! I praise God that he has made you instrumental in opening my eyes to behold the beautiful symmetry which the Word exhibits in the marvelous combination of its manifold and multiform parts, and in unstopping my ears to hear the delightful harmony which its many and varied notes produce when taken in their entirety.

I have, some time since, presented my body a living sacrifice unto God, and have been indeed a partaker of Christ's sufferings.

I came here nearly a year since a young Presbyterian clergyman, longing to reach with the gospel message the tens and hundreds of thousands of people who are not reached by "the churches." I came not knowing where my support was to come from, but was soon engaged to take charge of a "Mission."

Having failed during the fall and winter to bring the "neglected classes" within the Mission building to hear the gospel, I began in May a more aggressive method, as indicated by the enclosed clipping. And for thus breaking away from the customary methods which had proved futile, and going out "into the streets and lanes of the cities," I immediately lost caste with the Church and my ministerial brethren. The controllers of the Mission requested my withdrawal, and the committee from a large Presbyterian church in this city, who had engaged me to preach for them during this summer, waited upon me and requested me to release them from the agreement. They wanted not a man in their pulpit who had so little regard for his clerical dignity. Since which time I have been proclaiming what I believed to be the truth by preaching in the open air, and by the distribution of tracts and other religious literature, and by posting up bold-type Scripture texts on fences, telegraph poles, etc., through the city. I have received nothing in the way of support except what God has sent me in unexpected ways--enough to supply the "bread and water" for self and little family.

Now that I have received the truth as God has permitted you to present it to me, I long to proclaim it, and to give my whole time and attention to the work of spreading it abroad. Can you suggest ways and means? I am prepared to, and expect at the next opportunity to withdraw from all "ecclesiastical" connections.

The God of all grace bless you in your work and labor of love. Yours in glorious hope in Christ,

====================

R878 : page 8

THE CANARY AND THE SPARROWS.

"A story is told of a gentleman who had a beautiful singing canary. A friend wanted to try if he could teach his sparrows to sing by keeping the canary with them. He borrowed it, and placed it in the cage with his sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back; but still it would not sing. It then occurred to him to put it beside another canary, which sang well. This had the desired effect, and, regaining the old note, it sang as beautifully as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldlings, and consequently they not only do not teach the world to sing their happy, glorious note of praise, but they cannot sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for such is to go back again into the more genial society of happy, rejoicing Christian saints, among whom they will soon learn to sing the glorious notes of praise again, making melody in their hearts."

====================

R889 : page 1

VOL. VIII.

PITTSBURGH, PA., OCTOBER, 1886.

NO. 2.

==========

page 1

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

C. T. RUSSELL, Editor and Publisher.

BUSINESS OFFICE: No. 40 Federal Street, Allegheny, Pa.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--Fifty cents a year, postage prepaid. You may send by Draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you that have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which

satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2.

====================

R896 : page 1

THE LAST NUMBER--FOR SOME.

DEAR READERS:--You all know that we do not follow the common custom of "begging," "coaxing," "dunning," etc. Your experience in receiving extra papers, tracts, etc., free, teaches you too that the TOWER is not published for worldly gain. And yet you all know that money is needful to carry on the work. We make these statements as a preface to the announcement that we are about to STRIKE FROM OUR LISTS the names of a large number, from whom we have not heard for more than a year. This course is a necessity because some remove without notifying us, some die, some lose interest, etc. Some stricken off may have deep interest, hence we now say to all who have not subscribed during 1886, nor asked to be put upon the "poor list" for 1886, to write at once. Do not trust to me, and think that the editor knows you want it, etc.; for I have not the time to devote to revising the lists myself, and must entrust it to office help who go only by the marks on the subscription books.

Understand clearly, dear friends, this does not relate to those who send their subscriptions at the first of the year; such are not in arrears and should not send now, but at the usual time. Nor is it intended to cut off from our list a single one of the Lord's children who worthily receive the TOWER FREE, because too poor to pay for it. It will appear strange to some that any cannot by care and self-denial spare fifty cents a year, one cent a week; and yet we have very many on the free list as "The Lord's Poor," who we believe cannot pay. Some of them are invalids, some aged and dependent upon children or friends opposed to the "good tidings of great joy." We want all such to remember that they are as welcome to the TOWER as to the air they breathe. But they must write at least a card, once a year, stating their interest and desires and their inability to pay. See the "Terms" above.

====================

R889 : page 1

VIEW FROM THE TOWER.

As a striking indication of progress in religious thought, notice the fact that the influential class of religious people known as Congregationalists is about to split upon the question, Is there, or is there not, probation after death? The question has been under discussion at two general meetings recently, and is thus stated by the Pittsburgh Dispatch:

IS THERE MERCY FOR MAN AFTER DEATH?

Des Moines, Ia., Oct. 3.--Members of the American Board of Foreign Missions are arriving here for their annual convention, which begins to-morrow. There is going to be a great controversy, the preparations for which have agitated Congregationalism during the past three months. The question at issue is whether or not sinners are irrevocably condemned at death to eternal punishment, or are subject to a period of probation and possible salvation beyond the grave. This issue is known to theologians as the Andover question. It is raised in the present instance by the Missionary Board's rejection of those candidates for mission work who cannot declare an utter unbelief in the possibility of repentance after death. So heated has the feeling become that several churches, to resent the repulse of men put forward by them for foreign missionary service, have declined to take up the usual mission collections until after the Des Moines meeting. Further importance attaches to this convention because the National Council of Congregational Churches will meet in Chicago on the week following, and the result at Des Moines will be looked for anxiously as in a great measure a test of the strength of the two parties to the dispute. In a general way the issue may be stated as drawn between old-school believers in endless damnation and those who have been affected by the tendency of the times toward a liberal interpretation of the Scriptures. The National Council will probably have to amend the creed or reaffirm the one now in use, for the trouble in the American Board of Foreign Missions seems to hang upon a doubt as to the true and only genuine doctrine of Congregationalism. The matter has been the subject of clerical discussion for years, and the way the Board of Missions became involved may be told briefly.

In 1880 the National Council met at St. Louis. The debates on the doctrine of punishment and probation had become so hot, that many of the more conservative members feared that the foundations of the Church were being undermined. As a preventive to such a calamity they prevailed upon the Council to consent to a revision of the creed. They wanted the questions at issue so definitely settled and expressed in words used according to their modern meaning, that there could no longer be a doubt as to what was the true belief of Congregationalists. So, by a complicated process, a committee of twenty-five was chosen to take charge, with final power, not even the National Council having the right to revise, inspect or amend the report. After three years this committee completed its task and reported the creed directly to the churches through the press. Two members of the committee withheld their names from the document because they felt that certain articles bearing upon probation, which they had submitted, should have been incorporated in the creed. As a rule the creed met with glad acceptance, not the less joyful, perhaps, because it was silent on the points that had raised all the hue that had led to the revision. The theory upon which these points were omitted from the new creed was that the Scriptures were not so explicit upon them as to warrant dogmatizing one way or another. The revision of the creed failed to act as its advocates had hoped, for it not only did not check the discussion of doctrines of probation and punishment, but soon a new cause of discord was thrown into the camp through the Mission Board.

The present difficulty grows out of the fact that Dr. Alden, of the Mission Board, who is a firm believer that there is no probation after death, refused to send to the mission field candidates for the mission work who believed the contrary. In this matter it is claimed that Dr. Alden has used his official position to impose on candidates articles of a creed that have been rejected, and that by doing this he has greatly hampered church work. This has called forth opinions pro and con in letters in church publications, and in some cases contributions have been withdrawn until the Board settles the matter.

The same question is brewing in all denominations, and must sooner or later develop a split between those who can reason and those who will not think or cannot reason. The question strikes Congregationalism sooner than some other denominations, because it represents religious democracy, is less under clerical jurisdiction, and is largely composed of independent, intelligent, thinking people.

The question at issue has for some time been stealing quietly, almost unperceived, upon thinking Christian people. The time was, when the doctrine of the eternal torture of all but the few saints was generally preached and generally accepted, one church edifice in this city gaining the distinguished title of "Brimstone Corner." But this is so no longer: "eternal torture" is seldom preached before a cultured audience now, for very shame. And though the people still subscribe to the doctrine in accepting the creed and joining any of the various Christian denominations, yet, thank God, they are coming to see better and accept those creeds with mental reservations. It is a pity and strange that they do not see this to be wrong--that they are acting a lie, when they outwardly profess a faith which they do not inwardly hold.

No longer do our Presbyterian and Baptist friends preach about "infants in hell," nor confine all hope of salvation to "the elect children of believers" in their preaching, though the written creeds stand just as they were. The growing intelligence of the people cannot long be fettered by the creeds made a century or two ago by fallible men, who, however well meaning, were wrong in attempting to put "iron shoes" upon all the intellects of those coming after them. Unintentionally they were in this the tools of the Prince of darkness, opposing the unfolding of God's

Word which as the shining light was to shine more and more until the perfect day.

The nominal church, cold and selfish was spurred into charity in mission work by pity for the heathen millions, whose everlasting destiny they were led to believe depended upon their liberality and effort. Doubtless this false idea has prompted a larger work of "witnessing" to the cross in all the world, than would have been accomplished otherwise: and yet fewer missionaries inspired by the truth, and the love of it would doubtless have done more good and have thrown much more light upon the real value of the cross.

Even heathen minds can see that there is something wrong with the doctrines of so called Orthodoxy; for missionaries declare that if they preach in full the creeds of the denominations they represent, they would make no converts. The heathen do not consider it "good news" nor will they accept, the teaching that a just God, worthy of their worship has sent all of their forefathers to eternal torment because they had not believed on Jesus, of whom they had never heard.

The rupture between creeds and thinking people is coming surely and steadily, and at it all might well rejoice, were it not for one very sad feature connected with it. The unfavorable feature is this: Many have come to regard their creeds and especially the everlasting torment dogma and the limit of probation to the present life and age, as the teaching of the Bible; and hence in breaking from and discrediting their old creeds (not very old either,) they are at the same time leaving the Bible, the appointed "lamp," to follow their own imperfect reason; which though better than their old creed is useless on religious subjects if unguided by the Divine Revelation.

Thus it is with our Congregational friends in the question above noticed, which instead of being called "Probation after death," should be called Probation in death; for the views above referred to are, that when a man is dead, in some place, they know not where, he has a further chance to come to a knowledge and obedience of the truth and to secure everlasting life. In this we see the bad result of such a tearing apart of reason and creeds and neglect of the sword of the spirit, the word of God, which could have cut the two apart perfectly. In tearing them apart some of the errors of the creed still adhere to their reasonings, and some truth adheres to the creed which they are casting away.

In this case the creed claims that eternal torment is the penalty of sin. If so, reason says then Jesus Christ did not give a ransom (a corresponding price); for he did not suffer eternal torment. Thus the foundation of true faith is cast away, or rather in most cases they slip

R889 : page 2

their building off it, onto the sands of conjecture and human assumption. Next they reason, If eternal torment is the penalty, surely there must be a future hope despite our creed. So they reject the part of their creed which limits probation, but hold to that part of it which declares eternal torment to be the wages

R890 : page 2

of sin. In it all, the Scriptures are neglected, and not called upon as the final arbiter between old creeds and reason; hence though accepting of future probation they do not get it as the Bible teaches it, but oppositely. They expect or hope for a probation in death, while the Bible teaches that "in death there is no remembrance" of God (Psa. 6:5; 115:17; Eccl. 9:5) and points us to a resurrection of the dead as the great means to the end, for bringing all to a full knowledge of the truth, which God has declared to be his will. (1 Tim. 2:4.) In this we see the evil result of an endeavor to limit truth and knowledge by fixed creeds. It is subversive of truth, and misleading to all in any degree bound thus.

Dear Brethren and Sisters, hold up the Royal banner upon which is inscribed "Restitution"--"Good Tidings of great joy which shall be unto all people" and hold up with it as a torch, in the light of which alone the inscription may be clearly read--the RANSOM. Tell it to all, "The man Christ Jesus, gave himself a ransom for all, to be testified in DUE TIME."--1 Tim. 2:6.

====================

R890 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Philadelphia, Pa., Sep. 12, 1886.

BELOVED BROTHER: I should feel ashamed to be always ready with an excuse from more active service to any of the household who may yet be without the truth with which we are so richly blessed.

I seem to have become partially forgetful and drowsy (spiritually) lately, and for that reason my interest and appreciation became slightly dulled, and the enemy took advantage of it.

I pray our dear Master to bring the whole truth home to my own heart, and inspire me with greater love for him and his words.

One thing that withholds me from such outside work as visiting from house to house, open air preaching, etc., is the saying of our Head: "Give not holy things unto the dogs; neither cast ye your pearls before the swine, lest they trample upon them and turn again and rend you." In this connection I have just found in the gospel by Mark, 6:30,31, something which might apply to us at present. Is it a forced application? Have we all truth, or do we not need a little "leisure to eat" when He has girded himself and is serving us with meats in due season?

A brother in Christ, R. W. H__________.

We are glad to know that the brother's natural timidity has not full control of him. Mark 6:31 should be read in connection with verses 34 and 37. We think it had reference merely to needed physical rest from arduous and incessant TOIL AS PREACHERS, and that it was by no means an intimation that preaching was not proper, and not their special work. Jesus said, "I send you forth" and "as ye go preach"; and of the Christ head and body it was prophetically declared, "The spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek." All the anointed body, following the example and footsteps of the Leader and Head, are preachers; they cannot help it; the good tidings are too precious to keep. Their anointing impels them to preach, so that to us, as to the earlier members of the anointed body it is, "Woe is me, if I preach not the good tidings."

It would be a serious loss if the Lord would refuse to use us as his ambassadors and heralds--a loss of our chief joy and privilege in the present life.

Yes surely, our Lord wishes us to "eat" while he serves us with the food; but, we should observe how the Lord serves. Is it not by using willing members of the body, that he serves the various members? It is to the very few indeed, that the Lord hands truths direct, and not through others. In fact we may say that it is only to those who are serving the others, that the Master directly hands the precious viands.

"Cast not your pearls before swine," should not be used as the brother has applied it. Jesus did not class all Israelites as swine in his day; for he spent three years preaching to them the kingdom, etc., and sent forth twelve and then seventy other disciples also, to preach the same, saying, "The harvest is plenteous, but the laborers are few," "Go ye also into the vineyard," etc., etc. Jesus and the eighty-two ministers he sent forth, did not go forth casting pearls before swine. And so in this harvest: those who go forth to seek the wheat, to gather the elect from every part under heaven, should not thus apply it in their work.

The meaning of the expression is in brief this:--There are "deep" as well as surface truths. The rich pearls and nuggets of truth are for those who will dig and search as men search (self-denyingly and faithfully) for silver. Those who have received the truth know that they received the simpler features first, and thus they should try to give it out to others. Before showing the "deep things of God," our precious pearls of divine wisdom and grace, to those about us, we should make sure that they are such as would appreciate them. We should first present the simpler features of truth, and those requiring less faith and spiritual discernment. If they are not interested in these, then do not cast the (to you) yet more precious truths before them; for surely they would not appreciate them, but would think you foolish and injure your influence and the truths you advocate.

God blesses the messengers of his glorious truth as they dispense it to others. He that watereth others is more abundantly watered himself than if he attempted to merely sponge, or absorb the truth.

Was it not the most active apostle that had visions and revelations and knowledge more than all the others? Work in and for the truth, thus differs from working in and for sectarianism.--EDITOR.

====================

R890 : page 2

BE NOT WISE ABOVE WHAT IS WRITTEN.

Marshall County, Ala., July 30, 1886.

ELDER C. T. RUSSELL, DEAR BRO.: Enclosed find money for which please send me by mail the "Millennial Dawn."

From reading the "Food" about a year ago, I was led to see the truth on the "Plan of the Ages," and now I do not stop at your liberal salvation, but can see the salvation of "all" clearly taught in God's Word. And I'm trying to preach it with all the strength the Lord gives me. Yours in his love,

J. B. SHERRELL.

In reply:--

Beware dear brother lest you fall into a common error of swinging from one extreme to another--from believing in the everlasting torture of nearly all, to believing in the everlasting salvation of all.

You put quotation marks about the "all" to indicate that you refer to Scripture texts which mention the salvation of all, as the basis of your hopes. Let me remind you that in these columns, also in the pamphlet "Food" and in the "Millennial Dawn," which we have mailed to you, all the Scripture texts which refer to the salvation of all, are recognized and given weight and place harmonious with the remainder of the Bible--a thing which you cannot do, with your present views expressed above.

We teach, as you know, a full and complete salvation for all mankind, from the guilt, condemnation and penalty of the first trial in Eden, and from all the contingent wrong doings and weaknesses, physical, moral and mental, which flow to us as the children of Adam and heirs of his weaknesses. This is the "common salvation" secured for every man by him who gave his life a ransom for all; and all must have the full benefit of that salvation "in due time"--in the next age, if not in this.

Is this not a salvation of all from sin and death? Does not the Bible in all its passages which refer to salvation of "all" indicate that it is the salvation from Adamic death and condemnation? Does a single passage refer directly or indirectly to the everlasting salvation of any, who, when saved from the Adamic death and given the privilege of life again by the Redeemer and Restorer, shall then reject it and sin wilfully? In other words, Is there an everlasting salvation mentioned for that part of the "all" saved from the first condemnation in Eden, who after being tried in the second trial are found unworthy of life and worthy of the second death? (Matt. 25:41,46; Rev. 20:9,15; 21:27; 22:14,15,19.)

There is no intimation that God will ever compel any one to accept of the gift of life everlasting. It is quite sufficient that he provides through Christ an opportunity for every man to come to a knowledge of the truth, and to an ability to live in harmony with the Law of life. The matter is put as an invitation in the present age, "Come unto me all ye that labor and are heavy laden and I will give you rest." So of the next age it is written, "The spirit and the bride say Come!...And whosoever WILL, let him take the water of life freely."

The parable which speaks of compelling some to come in, refers to the present age, and not to the next. The Scribes and Pharisees were by their profession, education, etc., the ones originally invited to the Gospel feast, but they heeded not the announcement, "The

R891 : page 2

Kingdom of Heaven is at hand." The messenger then went into the streets and lanes and by-ways of that people [city] and selected a goodly number, but not sufficient to fill the number which God had designed should constitute the Temple class, in which the world at large should be blessed and have access to him. So then the call to this feast was sent out into the "highways" --outside the city [or Jewish people] to all nations and will gather enough to complete the designed number. It here reads "compel them to come in," but the translation would be better constrain as the Revised Version renders it.

Let us beware how we permit reasoning to go beyond the facts set before us in the Scriptures. We might indeed reason, that when all come to a full knowledge of the truth, with full ability to obey and enjoy the favor of life everlasting, that they would be very foolish to do anything else. And yet we should take God's foreknowledge and its revelation as much superior to our reasoning as in other things we have proved it to be. He not only tells us of the grand provision of the future age, when whoever will may have life freely, but he tells us also that some will not accept life on the conditions he offers. God as clearly pictures to us the book of life wherein are written the names of those found worthy of life, as he on the contrary symbolizes the second death as a lake of fire, destroying those found unworthy in that trial.

The fact that a being could have full knowledge and ability, and yet wilfully choose evil, presuming on the love of God to avert its consequences, is clearly proved by one case concerning which we have positive information. For over six thousand years Satan has had good and evil and their results before him, and yet he is an open and wilful adversary of righteousness. God who can read the future as we do the past, informs us that the further unfoldings of his plan in the Millennial age will make no different impression upon him, but that when loosed or permitted to manifest his will in the end of that age, Satan will rejoice in iniquity as before; and God calls all his children thus to witness to his righteousness in the destruction of Satan and all his messengers [co-workers in evil] in the second death.--Matt. 25:41.

Ask yourself, what object there could have been in the permission of evil in the world, or what object there could be in appointing a day [age] of resurrection from the great sentence, and penalty, or of the future trial,--if there will be no trial as to the willingness of the creature, but merely a trial of the ability of the Creator to force obedience. Surely the ability of the Creator is not in question that it need be tried, hence if trial there is to be, as the Scriptures assert, it must be man's willingness that is to be tested.

Had God intended to force obedience and life upon man against his will, he might as well have done so at first, and avoided the first as well as the second trial, and the first as well as the second death. Nay, would it not have been better to have forced the obedience at first, than to have allowed all the anguish, pain and evil which have been, if God must in the end force every creature. But no, God seeketh such to worship him as worship him in spirit and in truth. He does not desire forced obedience and forced love. Those who need force after they have had full opportunity to know and do God's will, will only receive the force of destruction, being unworthy to enjoy the favor of their Creator. Liberty to choose, or free moral agency, is above all other characteristics the liberty and likeness of God in his creature. To destroy it would reduce man to a mere machine. God seeketh not such worship, and hence it is written: "The Lord preserveth all them that love him, but all the wicked will he destroy." (Psa. 145:20; 37:18-20.)

The redemption and second trial are granted as a favor, to prove who are wilfully wicked.

Re-examine, dear brother, and do not allow your fallible reason to lead you outside the Divine plan of the ages. Be guided by

God's expressed plan. Reason finds full satisfaction in God's plan only. Those who claim a universal, everlasting salvation, are by the same line of false reasoning invariably led to deny the ransom.

====================

R896 : page 2

THE DIVINE FASHIONER.

The sculptor, with an ideal form in his thought, produces a statue from the block of marble. Every measurement of the block, every turn of the drill, every blow of the mallet upon the chisel, and every effort of the sculptor's mind, goes to make up the finished form, which is the production of his ideal, as nearly as the materials would admit. So, our Lord, as our Maker, has the idea toward which he seeks to form us. And all his operations are but steps in the work of our formation. Every measurement of our life by the divine truth, tests our capacity to attain the ideal; every turn of the drills of penetrating precepts of life, prepares us for the ideal character; every blow of the hammer of circumstances is, in the hands of the divine providence, constantly shaping us toward the heavenly pattern. And, in the perfect economy of our Lord, never do we have to bear one measurement, or one penetrating cut, or one blow of circumstances, that is not absolutely needed to produce the most perfect work which we will allow to be done within us.--Sel.

====================

R895 : page 3

HOW WE LEARN.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, fear and grief,
When the strong hand of God puts forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;

Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems.

Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world;
Truth springs like harvest from the well plowed fields,
Rewarding patient toil, and zeal, and faith.

--Sel.

====================

R896 : page 3

THE NEXT number of the TOWER will be a special one. Do not expect it before December.

Of the present number we print an extra supply. Order as many as you please for those you think it would benefit, or send us their addresses plainly written. No charge.

====================

R891 : page 3

THE SECOND DEATH.

The term death signifies destruction, extinction. We see it about us on every hand and have the inspired record of its cause in the Apostle's words, "Sin entered into the world, and death by [as a result of] sin." Rom. 5:12. True the word death is sometimes used in a figurative sense, but behind all these is the actual death from which all figures are drawn; the death which "passed upon all men in that all are sinners."

The term "second death" is specific and cannot refer to a figurative use of the word death. When anything is called a "second" it recognizes one, and only one preceding it, of the same kind. If the expression second death refers to a second figurative death, it would imply that there was but one figurative death before it. This we know would be nonsense; for any word can be used in a thousand figurative forms. It must therefore refer to actual death, not figurative. It recognizes but the one death preceding it, the first death. The penalty of failure under the second trial is thus brought strikingly in contrast with the penalty of failure under the first trial.

The "second death" is specially mentioned in connection with the closing scenes of the Millennial Age; and if from that standpoint we look backward to see what death it relates to, or repeats as a second, none could reasonably stop with any of the figurative uses of the word death. All, we think, must see that it refers back to the calamity (death) which entered into the world and passed upon all men because of Adam's failure when on trial as our representative.

Adamic death--the loss of existence and all right thereto--was the first penalty, the result of failure under the first trial of mankind for life. The second death is pointed out to us in Revelation as the second penalty, the result of failure during the second trial of the world, of a class not worthy of a place in the "book of life."

None are prepared to understand the book of Revelations except those who understand clearly the general plan of God, the plan of the ages. Only these can see that God judged the world once representatively, and because of its failure condemned it; how then he redeemed or purchased mankind out of that condemnation and death, and made provision for a second trial for all, under the one who was his agent in their redemption. As it is written, "He hath appointed a day [period] in the which he will judge [give trial to] the world, in righteousness, by that man whom he hath afore ordained, Jesus Christ." If God has appointed such a day or time of trial, it must be another, a second trial, for Scripture assures us of the first (Acts 17:31; Rom. 5:12,17-19), and the penalty of that failure we see all about us.

Those who will have another trial must in some way get free from the condemnation or sentence of the first trial (death), else a second trial would be useless. God cannot admit that there was any injustice in that first trial, and cannot set aside his own sentence. If it was just and right, to set it aside would be unjust and wrong; and a new trial, while the sentence of the first trial is firm, uncancelled, would be only a mockery, for it could not reverse the first sentence of the righteous Judge.

But God has made provision for the canceling of the sentence of death, (extinction,) which came upon all through Adam by providing a ransom for all, whereby all may have a second trial, in which the one who redeemed them will be the judge, ready and willing to grant every needed aid to those desirous of availing themselves of this second offer of life. While very few indeed come to this knowledge and second trial in the present time, all others shall be brought to it in the Millennial age, because such is God's plan, and full provision for it has been made both in the ransom for all, and in the appointment of a time or age for judging all.

Every trial must reach a conclusion and have a sentence. The first trial in Eden, ended with a sentence, as we read, "Sentence came on all men to condemnation." (Rom. 5:18. Diaglott.) The second trial is to have a sentence also. The few who in the Gospel age come to a full knowledge of the truth are on their second trial. If they obey the truth they are counted worthy of life, and their names will be written in the book of life, and will be confessed before the Father and the holy messengers, while those who sin wilfully after they have come to a full knowledge of the truth, who despise the favor of the ransom after having been justified and sanctified (Heb. 6:4-6 and 10:26,30), are sentenced as unworthy of life; and this being their second trial, the sentence is to the "second death" as distinguishing it from the first sentence which came upon all men as the result of the first or representative trial.

While during the Millennium when the world is getting its second trial, some of the conditions will be different from the present, yet the main conditions or tests of the trial will be the same as now.

R892 : page 3

That is to say, the world will then be on trial to prove who are worthy of life (the second life--restitution) and who worthy of death (the second death--final extinction).

Life was the original gift of God to his creatures. Representatively he then tried them. In Adam's disobedience the first trial, the first or original gift of life was forfeited, lost, for all, and death (the first) came upon all. Through another representative all were redeemed from the first condemnation, the first death sentence, justified to life again--a second or restored life. A second trial is granted to every man to prove (this time individually and not representatively) which are worthy to retain God's gift (life) everlastingly, and who are unworthy of it. This is the second offer of this gift of life (second life). This time it is offered through Jesus Christ our Lord, who as the Father's faithful agent gave himself for our ransom: and those found unworthy of this second life, under this second trial are sentenced to death--the second death.

The failure in the first trial was the result not of imperfection; for God created man "upright," "very good," "in the image of God," but it was the result of lack of experience, lack of knowledge. This lack of knowledge, God was ready and willing to supply the place of, for he proposed to give man the benefit of divine knowledge through laws and instruction. But as God had foreseen and saw good to permit, man chose to make an experience of his own by disobeying divine counsel. God has redeemed all from that first transgression and its condemnation and granted another, a second trial, knowing that some after their bitter experience in disobedience, will in the second trial choose life, by choosing to be obedient to all his just and loving arrangements and laws.

The second trial is final. There is no hint of another redemption for any who in the second trial are found worthy of the second death, unworthy of the second or restored life. On the contrary we are assured that any who spurn this second offer of life need hope for no more favor; for "Christ dieth no more," death shall never again have dominion over him;--he is death-proof, immortal, now. A third trial is never suggested in Scripture; consequently there could not be a third death, and none is mentioned. Furthermore, none who have reasonable minds and comprehend the subject fully, could expect a third or more trials;

because the second is arranged on so comprehensive a scale as to leave no use for more. The Millennial age will furnish full KNOWLEDGE and full ABILITY to all. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) The weaknesses of heredity will no longer weigh men down; it will no longer be a true proverb, "the fathers ate a sour grape [of sin] and the children's teeth are set on edge. But then it shall be, that he that eateth the sour grape (sinneth), his (own) teeth (only) shall be set on edge. The soul [being] that sinneth [wilfully and deliberately against full light and ability] IT SHALL DIE."-- See Ezk. 18:20 and Jer. 31:29,30.

It should not need much argument to convince any reasonable being that the second trial for the second or redeemed life is here referred to, and not the first trial in Eden,* on account of which we are born in sin, shapen in iniquity, and come forth to a few short years of dying and groaning. It clearly refers to the trial of the world in the Millennial age, the second trial; and it shows, as we have already seen, that in that trial some will be found worthy of the second life, and that the wilful sinner will share in the second death, the penalty upon all failing under the second trial; the conditions of which could not be more favorable than they have been arranged for.

---

*In this as in other connections it should be borne in mind that the Jewish people, their covenant of life by obedience, etc., was only typical of the world, including themselves, in the second trial under the New Covenant which theirs typified.

====================

R892 : page 3

CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live."-- Deut. 30:15,19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding article.

The words here quoted are from Moses to Israel. To appreciate these words we must remember that they as a people and all their covenants, etc., had a typical significance. The above words "choose life" seem to imply that Israel was placed upon trial for life or death. But not so, they like all others of the race were already under condemnation of death through Adam's disobedience in the first trial, and could not be placed on full trial again, until redeemed from the first condemnation or curse of death.

God knew that they could not obtain life by keeping the Law, no matter how much they would choose to do so, because they like all others were weak, depraved through the effect of the sour grape of sin which Adam had eaten and which his children had continued to eat. Thus as Paul declares, the Law given to Israel could not give them life because of the weakness or depravity of their fallen nature. Rom. 8:3, Heb. 7:19 and 10:1-10.

Nevertheless God saw a benefit to them from even an unsuccessful attempt to live perfectly; that it would develop them as well as show them the need of the better sacrifice, the ransom, and a greater deliverer than Moses. And with all this it furnished a pattern or shadow of the great second trial insured to the whole world (which Israel typified) secured by the better sacrifices for sin; which was there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Seeing thus that the trial for life or death presented to Israel was but typical of the great second trial and its issues of life and death--second (or restored) life and second death--may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, and a choice must be made, and the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial, under most favorable opportunity.

This second trial and its sentence and result is shown also in the words of Moses quoted by Peter (Acts 3:22,23), "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear [obey] in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among his people." In few words this draws our attention to the World's second trial yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the first condemnation. It shows too the conditions of the second trial to be righteous obedience, and that with the close of that trial some will be adjudged worthy of the second or restored life, and some worthy of destruction--second death.

Jesus having redeemed all by his perfect and precious sacrifice is the head of

R892 : page 4

this great prophet, and during the Gospel age God has been selecting the members of his body, the little flock, who with

Jesus shall be God's agents in judging the world. "Do ye not know that the saints shall judge the world?"-- 1 Cor. 6:2.

The Lord presents the same matter to our attention in Matt. 25:31-46. There in few words he shows the trial of the world (not the church, which as members of his body are with him in glory during that Millennial reign-- judging, ruling and blessing the world), and concluding the illustration of the second trial our Lord also shows the same two classes noted above and their opposite rewards--the one class who obey and come into harmony with his arrangement enter fully into the blessing of the second life, and are therefore called "blessed." The other class with every opportunity obey not, and experience the second condemnation of death, the "second death," and are thus "cursed" or condemned again.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment with every secret thing."

The "Judgment to come" will include the judgment to condemnation of all false systems--civil, social, and religious. These will be judged, condemned and banished early in that Millennial Day, the light of truth causing them to come into disrepute and finally to flee away. This judgment comes first in order, that the trial of man may proceed unhindered by error, prejudice, etc. It will include also the trial of "the angels which sinned"--those angels which kept not their first estate of purity and obedience to God. Thus it is written by the apostle of the members of the body of the great Prophet and

R893 : page 4

High Priest who is to be Judge of all-- "Know ye not that the saints shall judge angels?"--1 Cor. 6:3.

This being the case, the condemnation of the second trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for failure under the first trial. In a word the second destruction at the close of the second trial is an utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation. Thus the second death is to the perfect future age, what Gehenna the Valley of Hinnom--was to the typical city and kingdom of Israel. It will destroy and consume totally whatever is cast into it. (See article Undying Worms and Quenchless Fires.)

Thus seen the second death does not mean simply to die or be destroyed a second time; for some things will be destroyed in the "second death" which never were destroyed before; for instance, Satan never yet died, so it could not mean death a second time to him. So too some of the systems of error which will be destroyed in the Gehenna, which is the second death, never were destroyed before: hence this second death in which they will be destroyed cannot be considered as their destruction a second time. The second death, or destruction, is the name of the destruction which will come upon every evil thing as the result or verdict of the second judgment, the "judgment to come."

====================

R893 : page 4

THE LAKE OF FIRE AND BRIMSTONE WHICH IS THE SECOND DEATH.

Rev. 21:8.

Several prophetic pen pictures of the Millennial Age and its work in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the balance of the Scriptures as just noted in the preceding articles.

Chapter 20 verses 2,4,11 with verses 1,2,10,11, of chapter 21 shows the beginning of the age of judgment, the restraining of blinding errors, and misleading systems. The beast and the false prophet are the chief symbols and represent organizations or systems of error which we will not here pause to explain. (We have done so heretofore, and will do so again D.V. in a succeeding volume of Millennial Dawn.) This judgment against the "thrones" of the present time, and against "the beast and false prophet" systems, follows speedily upon the introduction of this Millennial judgment reign. The thrones of present dominion of earth will be "cast down" and the dominion transferred to the great Prophet and Judge. (Compare Dan. 7:9,14,22.) And the systems of error will be speedily judged worthy of destruction, the lake of fire, the second death.--See Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new Judgment --with the systems of error. But it does not reach men as individuals until they have first had full trial with fullest opportunity to choose life and live forever. Chapters 20:12,13 and 21:3-7 indicate the blessed favorable trial in which all both dead and living [except the church who are with Christ Jesus, kings, priests, joint-heirs, and judges] will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be, a clean Universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt that when in the close of the Millennial age God will again for a "little season" permit Evil to triumph, in order thereby to test his creatures then thoroughly acquainted with both good and evil and the consequences of each, and to demonstrate to all of them his justice, that those who finally prefer and choose evil will be cut off, destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read regarding that testing, that Satan will endeavor to lead astray all mankind whose numbers will then be as the sand of the sea for multitude: but that many of them will choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we cannot suppose. However, when God does not tell us either the number or proportion of those found worthy of life, and those judged worthy of death (the second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one shall be destroyed in that "lake of fire and brimstone" (figurative of utter destruction, as Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for willful evil doers, who like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, restitution, and second chance for man, instead of leading these to an abhorrence of sin, will lead them to suppose that God is too loving to cut them off in the second death, or that if he did so, he would give them other and yet other chances. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for willful sin. But they shall go no further, for their folly shall be manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the divine Ruler. Such are called the angels (messengers, followers, servants,) of Satan. And for such as well as for Satan, the utter destruction of the second death is prepared by the wise, loving and just Creator. And so, in the parable of the sheep and goats the latter are called messengers or servants of Satan. To them he will say, "Depart from me ye cursed [cursed a second time having been relieved and released from the first curse of death and now condemned or accursed a second time for their own willful sin] into everlasting fire, prepared for the devil and his messengers. The fire is a symbol of destruction as much as the sheep and goats are symbols, hence the thought would be as in Revelation --everlasting destruction--the second death.

And so we read, These shall go away into everlasting punishment [Greek kolasin "cutting off" from life--the same word is used in Greek for the cutting off of branches from a tree]: they shall go into the punishment prescribed for willful sinners under the second trial, namely the second death.

Everlasting torment, mark you, is not the punishment, but death: "The wages of sin is death"--cutting off from life, extinction.

An inference may be drawn from this parable, from the figures used by our Lord, that the willful sinners who will go into the second death will be few compared with the obedient who will enter into life; for sheep are much more numerous than goats.

The true character of the goat class is portrayed in Rev. 21:8. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother haters], whoremongers, sorcerers and idolaters [such as misappropriate and misuse divine favors, who give to self or any thing or creature that service and honor which belongs to God] and all liars--"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek for it, and at cost defend and hold it], shall have their part in the lake which burneth with fire and brimstone [the Gehenna, symbol of utter destruction], which is the Second Death. Such company would be repulsive to any honest, upright being. It is hard to tolerate such now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often when we would do good, evil is present with us. But in the close of the Second Judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all in harmony with the King of Glory. And we shall rejoice when, the trial being ended, the gift of life, which these shall have proved themselves unworthy of, shall be taken from them, and the corrupters of the earth and all their work and influence shall be destroyed.

Rev. 23:10, tells us, that after the final test in the end of the Millennium, Satan will be cast into the lake of fire (symbol, like Gehenna, of utter destruction), and reminds us of the beast and false prophet, the systems which in the Gospel age deceived some, saying that they (these systems) shall be tormented, day and night, forever; or, as expressed

R894 : page 4

in Chap. 19:3, speaking of one of these systems, "Her smoke rises up forever and ever." That is to say, the remembrance of, or lessons attendant upon the destruction of the systems of deception and error, will be lastingly remembered --as smoke continues to ascend after a destructive fire has done its work.

Verse 9 tells of the destruction of those who join with Satan in the last rebellion, and verse 15 tells us of that same destruction in other words, using the symbol "lake of fire" to represent it.

Verse 14 says: "And death and hell [hades--the tomb] were cast into the lake of fire [destruction], this is the second death"--the lake of fire.--Sinaitic MS.

"Death and hell" [hades] is used several times in this book as expressive of the first death. Hades is the state or condition of death, and is sometimes translated the grave. It is called a great prison house, because those who enter it, though actually extinct, are reckoned as not extinct, but merely confined for a time, and to be brought forth to life, liberty and a new trial by him who ransomed them from the penalty of the first trial. It is in view of God's purpose and promise of a restitution of all and a second trial, that the tomb is spoken of as a great "prison house," in which the captives of death (the Adamic, or first death) await deliverance. Though dissolved in death, the identity of each being is preserved in the mind and power of God, and will be reproduced in due time by resurrection power. Hades, the prison, the tomb, is referred to by the prophet, the Master himself, and the apostles. (Hos. 13:14; Isa. 61:1; Luke 4:18; John 5:28; 1 Cor. 15:55.) The grave is really a symbol of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. If we believed that death ended existence forever, all hope of release of the dead would vanish, and we would not think of them as in prison, nor hope for their deliverance.

Apply this thought to the verse under consideration, and it implies this:--The first death and the hopes of resurrection, which, by God's favor, were attached to it, will pass away or be utterly destroyed in the second death. From that time forth there will be no such thing as death under the first sentence, because of Adam's sin, and a hope of resurrection from it. That will all have been accomplished; every prisoner will have been set free from all that guilt, condemnation

R894 : page 5

and penalty of the first trial, and the sentence of the second trial, whether to second life or second death, will have fully swallowed up and destroyed the penalty of the first sentence, as well as the hopes which attached to it. Hades is never associated with the second death, because those who go into the second death are in no sense "prisoners of hope"; they are utterly destroyed, extinct, without hope of any deliverance by resurrection. Hence the propriety of hades being destroyed.

The destruction of the first death and hades commences with the beginning of the Millennial reign and continues to its close. It is a gradual process of casting into destruction. This is in harmony with Paul's explanation of Isaiah's prophecy, 1 Cor. 15:54,55, "Then [when the little flock, "we," have been changed to the full divine nature and likeness and begun to reign and bless the world--then] shall be brought to pass the saying that is written--Isa. 25:6-8, "He will destroy [cast into destruction, or in symbol "the lake of fire"] in this mountain [symbol of the "Kingdom of God" or the "New Jerusalem"] the face of the covering cast over all people [death] and the vail [ignorance] that is spread over all nations. He will swallow up [the first] death victoriously."

So then the casting of death and the grave into destruction during the Millennial age, is a part of the second destruction which will include every improper, injurious and useless thing.--Isa. 11:9; Psa. 101:5-8. But the second death, the sentence of that second trial, is final; it will never be destroyed; and let all the lovers of righteousness say Amen; for to destroy the second death, to remove the sentence of the second trial, would be to let loose again all the evil systems (beast etc.) and Satan, and all who love and practice wrong and deception, and dishonor the Lord, to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power to bring in everlasting righteousness on a permanent basis.

====================

R894 : page 5

TURNED INTO HELL.

"The wicked shall be turned into hell, and all the nations that forget God."--Psa. 9:17.

This statement of the Lord recorded by the Psalmist, we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" were true this would be indeed a fearful thought. Hell, to them, means a place of unmitigated woe, where untold millions of human beings writhe in anguish, tortured by literal fire or the gnawing of conscience, which, say some, is even worse. Under this fearful sentence they see the vast majority of mankind hastening, as they believe, to their dreadful doom; yet feeble indeed are the efforts put forth to rescue them. Babylon still has plenty of time for social enjoyment and festivity, which, according to their belief, should be spent in an almost frenzied endeavor to save the perishing. And she still has plenty of money to spend in gratifying the pride of life and the lust of the eye which might be applied to the same purpose; but instead, witness her costly temples of fashion, her grand organs, her costly apparel, her contempt of the poor, her greed of gain and strife for worldly honors.

But let us look at the true meaning of the word hell, into which God says he will turn the wicked and forgetful nations. We find that it is the translation of the Hebrew word sheol, which simply means, the state or condition of death. There is not in it the remotest idea of either life or torment; and no scholar can by any manner of twisting or turning make it to signify anything else. And suffering of any kind would be impossible where there is no consciousness, no life. The Psalmist says, "In death there is no remembrance of thee: in the grave (sheol) who shall give thee thanks?" (6:5.) And again it is written: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (sheol) whither thou goest." (Eccl. 9:10.) The corresponding Greek word is hades, which also means the state or condition of death, and no other meaning can properly be attached to either. Every well educated minister knows that this is true: and ignorance on this subject is in no wise excusable in these days when books are so plentiful and so cheap. But still they go on preaching this false idea of hell, which is nothing short of a slander against the character of God, as though they were still enveloped in the ignorance of the dark ages. This very text which we are now considering, is quoted and preached from over and over again by men who ought to know, and many of whom do know the true meaning of the Hebrew word sheol, and who nevertheless in their attempt to uphold the frightful doctrine of eternal torture, knowingly pervert this Scripture.

Well, you inquire, How then did this idea first originate, and obtain such universal acceptance? We answer that it originated with Papacy, and was a part of her scheme for raising money from her ignorant and deluded subjects. Papacy taught that this place of torment was prepared for all who did not seek the protection of THE (Papal) Church. All heretics (all not of the Roman Catholic church) they claim are sure to go there; while those of THE Papal Church not counted worthy of heaven, are permitted to tarry in Purgatory, to suffer reformatory punishment, which might be shortened and relieved by the liberality of their friends in securing the prayers of the priests, etc.

No other doctrine of the Romish Church ever did so much towards holding her captives in the bondage of fear, and increasing her revenues. The Protestant Churches in emerging from Romanism rejected the doctrine of Purgatory, but retained the worse doctrine of eternal torture. Though the increase and spread of knowledge has proved it to be false, yet like Papacy, finding it to be such a powerful agent in binding her subjects, and exacting her revenues, she is loathe to part with it; and since reasoning and enlightened minds are beginning to question this dogma, her policy now is, to put the brakes on reason, and to hurl her anathemas against investigation. If this bondage of fear were once broken, and God's children relied entirely on His Word, these great systems of error would soon dissolve.

If we substitute the true meaning of the word sheol, our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, Who are the wicked? In one sense all men are wicked, in that all are violators of God's law, but in its fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin and the remedy provided for their recovery, wilfully persist in sin and refuse the remedy.

As yet few, only consecrated believers, have come to a knowledge of God; the world knows him not, and the nations cannot forget God, until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, appear only as an idle tale and foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world by sight. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possession back from the prison-house of death (Isa. 61:1);-- when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen by previous investigation, that the gradual ascent of the King's Highway of Holiness in that age will be easy and possible to all, when all the stones--stumbling blocks, errors, etc. --shall have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who shall ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ-- will truly be the wicked. And every loyal subject of the kingdom of God will approve the righteous judgment which turns such a one again into sheol --the condition of death. Such a one would be unworthy of life, and were he permitted to live his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the SECOND DEATH, from which there will be no resurrection. Having been ransomed from the first or Adamic death (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sins." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) This second death should be dreaded and shunned by all, since it is to be the final end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like the first death, it is the extinction of life.

It is because mankind had, through sin, become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. For this purpose Christ was manifested, that he might destroy death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of LIFE. There is no difference between the condition in the first and second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners all go into sheol now, and this scripture indicates, that in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest of them. (Isa. 11:9; Jer. 31:34.) In further proof of this, we find that the Hebrew word shub, which in our text is translated turned, signifies turned back, as to a place or condition where they once were. They once were in sheol, and were redeemed by the precious blood of Christ, and will be brought out of sheol; but if then they are wicked, they, and all who forget God, shall be turned back to sheol.

====================

R894 : page 5

CHRISTIAN SCIENCE AND MIND CURE.

In our July issue we classed among others who deny the ransom, and thus reject the work of Christ and teach another gospel (Gal. 1:6,7), the so-called Mind-curers and Christian Scientists. Some of our readers not having noticed this in their teachings, requested our re-examination of the subject, suggesting that there is a difference between so-called Mind-curers and Christian Scientists, and that while the former ignore God and our Lord Jesus, the latter acknowledge them and claim to perform cures in the merit of Christ and by the power of God.

We have re-examined the subject, and reach the conclusion that the two classes of healers work on exactly the same principles, except that the Christian Scientists find it prudent, in that it becomes popular with a much larger class, to call it Christian, and to refer occasionally to God and to our Lord Jesus, and to quote here and there texts from the Bible, which for most part are out of connection or wholly misapplied to their "science." Doubtless some children of God are for a time at least deceived, and fail to get the real idea, and place a religious and favorable construction of their own upon the sayings and doings of these scientists.

The "scientists" are mostly women, one of whom--the author, inventor or discoverer of the science--writes her name "Rev. Mrs. M. B. G. Eddy" in the Christian Science Journal which she edits. She teaches her disciples the "science" for the sum of three hundred dollars, and gives them six lessons in theology for two hundred dollars additional. If the price be a good criterion by which to gauge the value of this "other gospel" and its teacher, it is certainly far in advance of that of Jesus and the apostles and their message.

The basis of their theory, as set forth in this official Journal, is that the real man is an immaterial being, whose body is his house, and has no more real feeling than the wooden or brick house in which it in turn dwells. They claim that pain and sickness are really nothing but mental ailments, imaginations; and that if people can be made to believe they are well and sound, their bodies would rapidly become so;--they would not be subject to sickness and pain, but would gradually go on to perfection, and thus death would cease to reign and Christian Science be the great Deliverer or Saviour.

It calls Christ the "Master Christian Scientist," yet really it puts the Rev.

R894 : page 6

Mrs. Eddy as the Great Christian Scientist, the teacher over and above all others whose efforts are already more successful than those put forth by Jesus in advancing the science, and in whose hand now the whole world is to be revolutionized and brought to endless life and freedom from all pain, sickness and death. If, therefore, Jesus were a Christian Scientist who was trying but failed to do what Mrs. Eddy claims she will succeed in doing, it follows that she, and not our Lord, is the great teacher, saviour and deliverer of the dying human race.

To show that their claims, are not overstated, we give below some quotations from the July, '86, issue of the Journal edited by Mrs. Eddy, as follows:--

"It [Christian science] is still centuries ahead of the world in its teachings. When its author planted her feet on the rock of Truth, twenty years ago, saying, 'All is mind, there is no matter; all is life, there is no death; all is good, there is no evil; all is love, there is no hate,' who listened, who saw, who read, who cared?

Oh, faithful one! we can come into a true conception of thee, sharing thy love and power, only when we pattern our ways after thine, heeding thy precious words. Oh, patient Mother! we see thee dearer as we grow older in truth. We learn that THIS BOOK which thou hast bequeathed to us [Science and Health, price $3.00] is the outgrowth and epitome of a life spent in closest walks with God. We are willing now to follow as thou leadest,...as thou revealest to us the mother-side of God! We take this blessed key which thou dost place in the hands of the faithful to unlock the seals of error. This discovery of the Truth, that heals as well as saves, has made her as truly the Deliverer of this people as was Moses to the children of Israel."

This quotation, we doubt not, is quite sufficient for our readers, to show the tendency of this Christian science to be anti-Christian--in opposition to Christ, replacing him and his words by the false teachings of this woman and her science

R895 : page 6

falsely so called, which makes void the words of God concerning sin, death, the ransom, the mode of deliverance and the Deliverer. By a further quotation it will be seen that God, though often referred to by them as good and kind and loving, etc., is not considered as a personal being, but as a PRINCIPLE OF GOOD, after the idea of the Brahmins of India.

From the same journal (page 100) we quote:--

"When I first understood that 'God is principle, and not person,' it was like a great light suddenly shining."

Another writer in the same states it thus:--"What is Christian Science? The understanding of an everywhere-present and everywhere-powerful PRINCIPLE OF GOOD. What are the purpose and result of Science and Health? To explain the whole of this PRINCIPLE, to reduce divine love to human perception, to interpret God on a purely practical and scientific basis,...that each may at once begin to understand GOOD."

Their teaching that disease and pain are produced by imagination, and are curable in the same way, is shown in the following quotations (p. 93):--

"Man is an inventor of disease as well as of other things, and the doctors are busy at all times encouraging their patients to develop their inventions and take out patents therefor, death being the final patent or perfected invention. ...The medical fraternity are ever inspecting and probing the body of man in search of some new symptom, ailment, or disease, and what they look for they generally find or help the patient to find." Again we read (page 85), "Let the diseases of mortal thought come to an end; then the diseases of the body will perish, for these are nothing but abnormal thoughts."

As a sample of how these would-be teachers destroy or make void the Scriptures, darken the understanding, and cover the truth, in their endeavor to have some texts fit their theory, we quote from the editorial columns as follows (p. 90, 91):--

"'The soul that sinneth, it shall die,' means, that mortal man (alias material sense) that sinneth shall die; and it is the commonly accepted view that soul is deathless. Such is the divine mind, for soul cannot be formed or brought forth by human thought, and must proceed from God; hence it must be sinless, and destitute of self-created or derived capacity to sin." [In other words, this Scientist, in a roundabout way, contradicts the Scripture she attempts to explain, and teaches that the soul can neither sin nor die.] She continues: "Now, if soul sinned, it would die, for 'the wages of sin is death.'"

Page 86 explains that "the power over disease was NOT A SPECIAL GIFT, but an understanding." [Compare this with Paul's statements, 1 Cor. 12:7-11,28-31.] On page 97 we read: "We are growing into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine development as sons and daughters of Good." On page 91 the editor speaks of Jesus Christ as the Master Metaphysician; and on page 102 she declares herself the discoverer of the science of mind-healing. Then, with the same inconsistency which marks every topic of this journal, we read a contradiction to this "discovery" and "development" theory in the editor's remarks on page 94. She there hints that Jesus was even greater than herself and perhaps a co-discoverer of the "science" (?), though she ignores the apostles. She says: "Some day Christian Science will enable us to enjoy a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude without procuring the loaves and fishes through the usual channels of supply..."[not through a gift of miraculous power, mark you, but] "through the power of the mind." She argued that "if belief PRODUCES DISEASE, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfilment of spirit in all our material surroundings, flowers and fruit not excepted."

This "scientist" (?) evidently sees that to claim that diseases are merely mental affections, would demand a similar explanation, of the same principle when applied to the lower animals and "flowers and fruits" and this she offers in the above statement. "False belief" may prevent perfect "flowers and fruits." This is consistent, but at what a cost! At the cost of common sense and reason. At the cost of reasonable people doubting her sanity, this editor thus claims that not only human ailments are all mental emotions, imaginations, and not realities, not actual, but also that the blight and imperfections of plants and fruits and flowers are the result of their mental imaginations.

And yet it is more reasonable to believe this concerning plants and flowers than for a man or woman who has experienced pain to convince himself that he only imagined the pain from the ulcer, the wound, the bruise, or amputation. How about the various diseases of children? How could they imagine themselves into the measles, croup, etc., etc., before they are old enough to think at all? And why do they all always imagine the same ailments if it is imagination? This is as contrary to reason as the thought of a flower or tree blighting and dying from a "false belief" that it is decaying and dying.

This so-called "Christian Science" is of itself unworthy of so much attention as we have given it, but the fact that some of our readers have been deluded by it, is our justification. The system is a mixture of a very little truth with a great deal of theorizing, and as a whole, it is directly antagonistic to the truth.

It rightly claims that sickness and pain and death are abnormal conditions, that these are not the conditions under which God designed man should live. They err greatly when they think these things wholly imaginary (though undoubtedly some are in part at least imagined). They ignore often, and sometimes deny the fall of man, as recorded in Genesis, and taught by Jesus and the apostles. Denying this they see no reason why sickness, pain and death are in the world, except imagination. They see not that by sin came death and all its train of misery. Hence they see not the ransom feature of Christ's work, and place him on a plane with their teacher, Mrs. Eddy, the subsequent discoverer of the same science of healing which they say Jesus practiced. To them Jesus is a Saviour of the same kind, only to a less degree than Mrs. Eddy, since he merely attempted to introduce the "science," but failed, while she, the later discoverer of the science, it is claimed is succeeding and will fully succeed: and hence she will be the real Saviour and Jesus the unsuccessful deliverer.

Blinded by their theory, they see not the great divine plan of the ages, nor the relationship in that plan, of sin, pain and death to the ransom given eighteen hundred years ago, and the resulting restitution of the age now dawning. Consequently the wonderful growth of knowledge upon various subjects witnessed in the past twenty years, and the incipient steps toward restitution such as faith cures, mind cures, etc., they regard as the natural development or growth; while we, instructed by the Word of God, see them to be marks of the dawning of the new age, because it is "due time" for him who redeemed all to begin the great work of restoring those whom he ransomed.

That these who call themselves "Christian Scientists" are somewhat different from what are called "Mind Curers" or "Mind Healers" we admit; yet their methods and theories seem to be exactly the same, except that the so called Christian Science is more deceptive in that it clothes itself as a messenger of light, calls itself Christian, and quotes and misapplies Scripture where it can. It even prints a cross upon the title page of its organ, "The Christian Science Journal," from the July '86 number of which, the above quotations are made.

How many cures they do we know not, nor does it matter. Neither class of mind curers however, claim to do them through the merit of the ransom; on the contrary they ignore all necessity for a ransom when they ignore the reality of sin and its consequences, claiming that it is all imagination.

Beware of and reject every theory which rejects the ransom, even though it adheres to the name Christian and quotes from the Bible.

R895 : page 6

ENDURANCE.

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot;
The timid good may stand aloof,
The sage may frown--yet faint thou not.

Nor heed the shaft so surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell at last
The victory of endurance born.

--William Cullen Bryant.

====================

R896 : page 6

UNDYING WORMS AND QUENCHLESS FIRES.

And they shall go forth and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.--Isa. 66:24.

It is good for thee to enter into the kingdom of God with one eye rather than having two eyes to be cast into hell [Gehenna]; where their worm dieth not and their fire is not quenched.--Mark 9:48. Verses 44 and 46 are omitted by old MSS. See Rev. Version.

The figure here used by the Prophet and by our Lord, represents the utter destruction of the second death. We say figure, because it must be evident to the surface reader even, that there are no immortal worms and that a fire which would burn ceaselessly is not conceivable.

The basis of fact upon which the figure rests is alluded to in our Lord's reference to Gehenna (translated hell in the common English versions). Gehenna was the Greek name for a valley outside Jerusalem called in Hebrew, "The valley of Hinnom." It was the place for depositing the offal, garbage, carcases and filth in general of the City, and in it fires of sulphur were kept burning to destroy the carcases and thus prevent infection and pestilence.

Sometimes a carcase would lodge upon a ledge of rock and not fall into the fires and then the maggots would surely destroy it. None were permitted to quench or extinguish those fires and hence they burned until the substance was consumed.

It became customary to cast the "carcases" [dead bodies] of criminals of certain classes into that Valley of Hinnom or Gehenna, instead of giving them decent burial. [Nothing was ever cast alive into Gehenna; the Jews were not permitted to torture any creature.] Thus Gehenna came to be noted and detested and dreaded as an extreme of punishment. It thus became a synonym for utter and hopeless destruction, the opinion prevailing that those decently buried would be resurrected, but that those destroyed in Gehenna were blotted out of existence forever.

With this idea already in the minds of his hearers, how appropriate that our Lord should use Gehenna as a symbol or figure for the second death, the utter and final destruction of all the incorrigible; a destruction sure and detestable among the filth and offscourings of the new order of things.

Jerusalem itself was a figure or symbol of the kingdom of God, the New Jerusalem; and even its Gehenna or valley of destruction was an appropriate figure of the second death, the utter extermination of all things abominable and filthy in the close of the Millennial age. --Rev. 22:14,15.

The prophet's remarks, point us down into the future to a time when the new heavens and new earth are fully established (verse 22) under the Prince of Glory, when full knowledge and ability having come, all transgressors will be consigned to the second death, the antitype of Gehenna, and when only the righteous shall live to serve and obey and enjoy God's blessings. Then all such shall see the justice as well as the wisdom of the utter destruction of the incorrigible, willful enemies of right. As it is written: "They shall be an abhorrence unto all flesh."

====================

R896 : page 7

KIND WORDS OF COMMENDATION

R897 : page 7

--FROM SOME WHO HAVE READ THE BOOK--

page 7

MINISTERS, EVANGELISTS, LAYMEN, AND THE RELIGIOUS AND SECULAR PRESS.

Below we quote some Comments already received. More coming in daily, will be given again.

R896 : page 7

Millennial Dawn. One's first thought on taking up this volume is that it is the work of some good-meaning but over-zealous Christian who, in order to add strength to and fortify the faith that is within himself, has been led to "rush in where angels fear to tread" and to fix the day and hour of the Savior's second coming, as so many have already done. However, the reader is agreeably surprised, before he has read half a dozen pages, to find that such is not the aim and object of the book; that, on the contrary, there is nothing of the prophetic about it, and that it is the product of a wise and thoroughly Christian pen. The work is a serious and philosophical review of "the plan of salvation" as laid down in the Book of Books. No other authority is quoted except the Bible, the writer stating that it is his endeavor to divorce his subject as completely as possible from all opinions of men, and to give his readers the truth undefiled from the fountain head. The work is admirable in many ways, being produced in a style sufficiently pleasant and attractive to at once fix the attention of the reader, while the subject matter, relating, as it does, to the "old, old story," can never grow prosy or dull. The book is calculated to do good to all, whether a young recruit, an old soldier of the cross, or one blindly groping in the dark. As a reference book for the Bible student it is invaluable, and no Christian household should be without it.--Galveston News, Sept. 5, '86.

----

page 7

I am astonished at the depth of knowledge the book contains. In my judgment there never has been before the public a work to equal Millennial Dawn. It ought to be in the hands of every minister.

G. A. SLOTE.

R896 : page 7

Millennial Dawn, the Plan of the Ages. A remarkable book! A book for the times! It is emphatically A Helping Hand for Bible Students. In these latter days, when Christians are so eagerly seeking the light of God's word, to interpret passing events and to forecast the dawning future, so pregnant with tremendous import to all mankind, this book comes as a soothing, satisfying draught from the fountain of all truth, knowledge and wisdom. Every earnest seeker after truth, every sincere student of the Bible, will do well to secure a copy of this remarkable book at once and enjoy the feast of fat things which it contains.--J. E. Jewett in Christian Herald, Oct. 7, '86.

----

page 7

I have never been so interested in any work on the Bible. I am carried away and lifted up. I think it is the very pith of the word of God. It seems I would give all I had if I could only get all Christians to read it. It does seem that the writer has gotten right down to facts as they are in Scripture. I cannot but think how blind I and all the world have been on many things now so plain and Scriptural to me. May God bless the author and more and more reward his search for the "deep things" of His word. A. H. BLUNT.

R897 : page 7

It is thoroughly refreshing, in this age of skepticism and vaunted indifference to the truths of religion, to find a writer coming nobly forward to maintain the principle of a revealed religion. This the author has done with strength and good reasoning in his Millennial Dawn. A concise idea of his position in regard to the Bible may be gleaned from the following extract: "When Columbus discovered the Orinoco river some one said he had found an island. He replied: 'No such river as that flows from an island. That mighty torrent must drain the waters of a continent.' So the depth, and power, and wisdom, and scope of the Bible's testimony convinces us that not men, but the Almighty God, is the author of its plans and revelations." --Evening Post, San Francisco, Cal.

----

page 7

"I never read any work on the Bible that presented such a vast amount of truth in so small a compass in my life."

W. HAYMAN.

R897 : page 7

Millennial Dawn is the title of a series of books issued by the Tower Publishing Company. The first

R897 : page 8

volume of the series, now on our table, is entitled The Plan of the Ages. It is nothing less than an exposition of the purposes and method of the Supreme Being in the creation of mankind and in the economy of human and angelical affairs. It may be described as a philosophy of history, but a philosophy so far-reaching

R898 : page 8

in its grasp and so comprehensive in its range as to make the expositions of Bossuet, and even of Augustine, seem narrow and prosaical. What, with manifest hyperbole, Dr. Johnson said of Shakespeare, seems literal truth when applied to this Pittsburgh writer:--

> Existence sees him spurn her bounded reign,
> And panting time toils after him in vain.

Readers will cease to suspect any ironical meaning or intent in these statements, when they reflect that the writer of this Plan of the Ages professes to be merely an interpreter of Scriptural prophecies and an expositor of divinely attested facts, soaring upon the wings of inspiration, and not of his own natural powers.

That the author of the book is in earnest, fully believing in the sufficiency of his own insight and in the soundness of his interpretations, no attentive reader can doubt. So much is manifest from the direct, straightforward style, as well as from the modest confidence with which he ignores antagonism or the possibility of contradiction.

Some of his interpretations and applications of Biblical texts are striking at least, and some of the views expressed are certainly novel and ingeniously presented. The references to the industrial, social and other troubles of the present time give a practical character to many pages of the book, showing that the author is by no means a mere dreamer. To persons, therefore, who take pleasure in Scriptural interpretation, or in the application of Scripture to contemporary history and questions of the day, this Plan of the Ages may be safely commended as likely to be interesting. --Pittsburgh Times, Sept. 28, '86.

"It is a strong writing, showing much research and excellent arrangement and method in its treatment of its subjects. None will doubt the honesty or earnestness, or the intended devotion to truth of the author. Christian readers may find teachings in the book to combat, but they will find much more to commend. From a scholarly stand-point the book will be marked as one of merited literary excellence."--Inter-Ocean, Chicago, Ill.

Millennial Dawn, the Plan of the Ages, is a first or introductory volume to a series of works intended to arrest skepticism by reason and Scriptural truth. To Bible students its pages will be found of most absorbing interest. Its arrangement is clear, and every page bears evidence of profound thought as well as patient and intelligent study of the Holy Scriptures. The Scriptural story has been fitted to the history of the world in a manner that is singularly compatible and highly suggestive to the minds of those who are willing to read further than the dedicatory page, which reads thus: "To the King of Kings and Lord of Lords: In the interest of his Consecrated 'Saints,' waiting for the adoption, and of 'All that in every place call upon the Lord'--'The Household of Faith,' and of the Groaning Creation Travailing and Waiting for the Manifestation of the Sons of God, this work is dedicated."

It may not be a palatable truth, nor a fact creditable to the mental or moral status of the American people, yet it is undeniable that when an author has studied the Scriptures until he gets "a new light" on the subject, and begins to teach the second coming of Christ, the advent of the Millennium, etc., and publishes this to the world, they are apt to scoff at him as "a crank," or to use the more scriptural language:--"Saul, Saul, much learning hath made thee mad."

If the author be mad there is an excellent system in his madness, and if "a crank," his mind never takes the reverse motion. He presses steadily forward from premises apparently well settled to his conclusions, with an orderly and calm arrangement of strictly logical truths seldom paralleled, and the whole argument is presented in such a dispassionate style as to preclude the slightest notion of rant, cant or insincerity. The independence of thought and originality of "The Plan of the Ages," are refreshing, but it is a work which demands careful study to comprehend. It is one that will require the average reader to keep a Bible constantly at hand for verification of the references and amplification of assertions, and in this respect may become a helping hand to Bible students.

The author draws many startling analogies, showing the aptitude of likening human governments to beasts, drawing the parallel from their selfish and destructive character, based on "man's idea of self-government, independent of God." Still, he must not be understood as urging therefore that the Church should assume control of the affairs of State, and therein reads a wholesome lecture in a few words to many ecclesiastical politicians. He says:--"The Church of God should give its entire attention and effort to preaching the Kingdom of God, and to the advancement of the interests of that Kingdom according to the plan laid down in the Scriptures. If this is done faithfully, there will be no time or disposition to dabble in the politics of present governments. Jesus had no time for it; the Apostles had no time for it; nor have any of the Saints who are following their example."

Although the Apostle speaks of the Church as the Kingdom over which Christ reigns, and the Church is frequently called the Kingdom in the parables of our Lord, yet the author maintains that this has reference merely to the Church before the Second

Coming and is but the "incipient, embryotic condition" of the Kingdom.

In short, he does not believe that the Kingdom of God is figurative, but that it is an actual empire to be established on earth and among men, that Christ in person will assume the reins of government on earth "for a limited time and for a particular purpose; and that it will terminate with the accomplishment of that purpose." This will be the Millennial age, and will end when Christ delivers up the dominion of earth to the Father. (1 Cor. 15:25; Matt. 25:34.)

The author's work evinces a keen observation of and lively interest in the present situation of mankind; his array of facts tending to show from the present aspect of affairs in the world as they are "shaping themselves for the rapidly approaching conflict" are not alarming, but they force themselves on the attention of the intelligent, even though we may not be able to see as clearly as himself that the "trouble of the day of the Lord is immediately at hand." And, it may be added, that in a commercial community, enjoying the comforts of wealth and the comparative security of governments founded on the will of the people, they will be saints indeed who can be expected "to abandon the strife of greed and vain glory and its discontent; striving for the higher riches and the peace they do afford."--Commercial Gazette, Pittsburgh, Oct. 9, '86.

----

page 8

Millennial Dawn is even more than I could have possibly hoped for: so loyal to God's Word, while so true to moral logic, and competent to convince the mind and heart of the truths of our holy religion and its "future glory."

J. COBB.

R898 : page 8

Millennial Dawn. We have here what seems intended to be the first of a series of volumes under this general title, and which is designated as The Plan of the Ages. Prefixed to the volume is a chart which is designated as the Chart of the Ages, and which embraces two dispensations and an unfulfilled part of another. The first dispensation extends from the creation of the world to the flood, covering a supposed period of 1,656 years. The second dispensation--that of this present evil world--embraces the Patriarchal Age, the Jewish Age from Jacob's death to the end of the seventy weeks, and the Gospel Age, extending from Jesus' baptism to the completion of the church, which is his body. The third age, not yet begun, is the Millennial Age, or that of the personal reign of Christ. Of course the volume is what is known as pre-millennial --with additional views, which probably many pre-millennialists will not endorse. The writer enforces the idea of three "ways" in the Scriptures: The Broad Way--to destruction; the Narrow Way--to life; and the Highway of Holiness--for the ransomed of the Lord. He also holds that the first great judgment was in Eden, but that God will give the world a second trial under Christ, in person and as judge. With all this, and with other positions to which exceptions may be taken, the work is thoroughly reverent, and may be read with profit.--The Interior, Chicago, Sept. 16, '86.

----

page 8

The author of the well-known publications, Why Evil Was Permitted and The Tabernacle and Its Teachings, has sent forth another volume entitled Millennial Dawn, the Plan of the Ages." It is the first of a series designed to make plain the teachings of the Bible and arrest skepticism and infidelity. It is intended especially as a help for Christians, and this purpose is well carried out in the work. It will be of inestimable value to Bible students.--Buffalo News.

R898 : page 8

"I prize it very highly, and nothing in the world would please me better than to see it in the hands of every professing Christian. I think it would make real Christians of many of them."

G. EICHORN.

----

page 8

Millennial Dawn; The Plan of the Ages. This is the first of a series of works for Bible students,--"a helping hand." The author endeavors to show that a severe conflict is approaching between Labor and Capital, between Good and Evil--Justice and Injustice, and that when the earth shall have been purified from wrong and oppression the Millennium will have come. The work is scholarly and of much interest.--Springfield (Mass.) Homestead.

"It will be found a valuable aid in studying the plan of salvation."--National Tribune.

Millennial Dawn will be undoubtedly very interesting to a large class of Bible students.--American Rural Home, Rochester, N.Y.

I do not intend to "notice" the book, but believe competent critics will agree that none of the many books on Evidences of Christianity, gives in such compact form and lucid phrase what Christians need to know and remember in this direction as the opening chapters on Divine Revelation in Millennial Dawn.

In the important chapters on "The Kingdom of God" and "Kingdoms of This World" there is the same masterly arrangement of the facts, and calm deductions, so far above the common idle speculation on these glorious themes.

I mention one more topic, Jehovah's Day. Surely no other student of "last things" has seen as clearly and written as boldly yet truthfully and reverently on this theme as the author of Millennial Dawn. Yet in the last chapter of his book the author has given clearer pictures of the scenes and events of the Day of Wrath, and applied the Scriptures more pertinently as God's illustrations, than in any other writings from his pen.

Every man of means who prizes the truth ought to buy a dozen or a hundred copies and sell or loan them. If you cannot preach publicly, you could not find a better substitute than copies of Millennial Dawn loaned to good minds. Here is a book no one need be ashamed to hand to the most polished or refined. If composition, breadth of thought and importance of subject are all considered, it is second to nothing on earth except alone the Book of books.

J. B. ADAMSON.

Millennial Dawn, the Plan of the Ages. This is the first of a series of volumes, each complete in itself, designed to make plain the teachings of the Bible in a manner calculated to arrest skepticism by reason and Scripture. Their special aim is to lend a helping hand to Christians in putting on the whole armor of God that in the present confusion and skepticism and tendency toward infidelity, they may be able to stand. The work is by the author of the well known publications, "Why Evil was Permitted," and "The Tabernacle and Its Teachings," which have had such an immense circulation, both in America and Great Britain. --Ohio Farmer.

TOWER PUBLISHING CO.: Deep thanks for the "helping hand," Millennial Dawn. It is indeed "still waters," and "green pastures," so filling sometimes as to cause fear of a thorn in the flesh to prevent being lifted up above measure. Marvelous are these revelations of the jewels of God's love and plan! I fear of missing them, but cannot think that any can be permitted to develop capacity to taste to exhilaration of this new wine, and yet miss the fruition.

There is a promise connected with spiritual hunger, but this surely goes beyond that. It is delicious feasting on the fat things themselves.

JOHN C. STEVENS.

I have received the Dawn, and have not ceased until I have gone through it. What a feast of fat things is opened to those who will run patiently the race for the crown. If I could not get another Dawn, money to any amount would not buy the one I have. It is another book I shall prize above rubies.

JAMES PUTTICK.

"I do not say that there is no other such book as Millennial Dawn, the Plan of the Ages, but if there is another such work I am sorry I did not come across it sooner in life. No treatise on the Bible known to me will hold a candle to this book. It starts just where I have always thought a theological book ought to start, by proving and establishing a groundwork for faith before it addresses faith. It shows the reasonableness of believing that there is a God, an intelligent Creator, then aside from the Bible shows that the fact of a Bible as a revelation of God's will and plan is reasonable. Then it shows in few words the oneness and harmony and reasonableness of the Bible itself. But this last it proves beyond question as a whole, for from first to last every argument is based upon reason and Scripture, and by the comprehensiveness and grand symmetry of the Plan of the Ages which this volume presents, it proves beyond question, not only that the Plan is a divine one, but at the same time, that the Bible which contains that plan is a divine revelation.

It is valuable beyond price to all truth seekers-- skeptical and others--but who to-day, amid the clamoring creeds, is not in doubt and to some extent skeptical? He who has not longed for some more tangible, more reasonable and more solid basis of faith and hope than is generally possessed by Christians, either has little brain capacity or will not allow himself to think.

Oh! I long to have fellow-Christians illumined by the light of God's Word which this book so marvelously reflects. And imbued with its spirit of consecration, all would indeed be saints. I shall do what I can to bring it to the attention of the household of faith, believing that I can in no other way do them so much good, or so honor God. It cannot fail to bring forth rich fruit of grace, knowledge and love wherever it is read, or rather where it is studied prayerfully by earnest, truth-seeking children of God.

As for me, my feet had well nigh slipped--I was almost an Infidel, disgusted with the unreasonableness of much of the theology and the contradiction one of another of the various religious denominations, all of which I ignorantly supposed to be taught in the Bible. But I thank God that the "glad tidings of great joy which shall be unto all people," as presented in the Plan of the Ages, reached my eyes and heart. It has put a new song in my mouth, even the loving kindness of our God. For this I shall ever praise the giver of every good, and in my humble way shall delight to spend and be spent, in letting the light of the Plan of the Ages shine into other and still other hearts, to refresh and bless and strengthen them as my own has been."

W. BELL.

"I have read Millennial Dawn with great interest and am reading it a second time. I think it the best book I ever read, except God's book, the Bible. I purpose sending for more and lending them to worthy ones wherever I can find them; so that they also may know the riches of the grace of our God."

J. T. WILSON.

"I am delighted with the book, and think it likely to induce the careful investigation of educated skeptics. I have already had five copies and now want forty more. I want to do what I can to put this book into the hands of truth seekers. I long for the next volume."

E. HORNE.

Both Church and State are shown to be involved in the trouble of the Day of the Lord, social, political and financial. In no other book are the Scriptures bearing on these topics so pertinently applied. Mankind will soon be asking the question, "Watchman, what of the night?" and the answer is here given--The morning cometh--the blessed reign or Day of Christ--and also the night; for the word of warning it gives is needed concerning "Jehovah's Day" which closes the world's sad 6,000 years of night, and introduces the Millennial age of glory, the world's Sabbath. I wish a million readers were each in possession of a copy. Its composition, thought and importance of subject, are all that could be desired.

B. ADAMSON.

"I am surprised at the truth it reveals. Truly "the half was never told." I am greatly blessed in the study of God's Word, which is made more plain."

C. E. COOK.

A volume that will surely be appreciated by Bible students, is Millennial Dawn, The Plan of the Ages. It is the first of a series of volumes designed to make plain the teachings of the Bible, in a manner calculated to arrest skepticism, by Reason and Scripture, the special aim being to lend a helping hand to Christians in putting on the whole armor of God, that in the present confusion, the skepticism and tendency toward Infidelity, they may be able to stand. It is certainly a book that will be welcomed even by those of skeptical minds, for a kindly feeling of forbearance and respect for opposing opinions pervades its pages, and the objectionable dogmatism and evidences of bigotry, so common in the majority of such arguments, are evidently unfamiliar to the mind of the truly Christian and scholarly editor. Millennial Dawn will, we predict, have a very large sale. We heartily commend it to our readers.--Detroit Commercial Advertiser, Sep. 24, 1886.

"Words fail me to express my appreciation of the book. The reading of it was the grandest feast I ever enjoyed. How much I wish that every earnest seeker after the truth could have a copy of it. If it were possible to spare the money I would order several copies to lend, but for the present I am doing what I can with my one copy."

N. RANEY.

Millennial Dawn. This is the first volume of a series under this title, and treats, as the author terms it, of the "Plan of the Ages." The second volume will be upon the "Times and Seasons" of Scripture. This volume takes up the subject at a point where the skeptically inclined will be most interested and proceeds with the important theme in logical order, step by step presenting the truths which the author finds in the Bible bearing upon the subject. The author, while a close reasoner, is eminently scriptural, bringing forth a "Thus saith the Lord," to substantiate all his arguments. The subject and its treatment are deeply interesting, and all seekers after the so-called hidden truths of Revelation will be delighted to find a treatise that explains so clearly things but half understood or mysterious before.--Indiana Farmer.

R898 : page 8

The Pacific Congregationalist says: "In Millennial Dawn, Vol. I., we have a much more pronounced and perfected scheme than they have yet given us at Andover. The author has given to his well-printed book of 351 pages the sub-title, The Plan of the Ages."

New York, August 23, 1886. To the Author of Millennial Dawn:

DEAR BROTHER: Truly the entrance of his Word giveth light! Your book, Millennial Dawn, has been used by God to so illuminate his divine revelation that the glorious view seems to have left me like one in a trance. Trained, as I have been, in the most rigidly Calvinistic school of thought, my whole self naturally and quickly assumed the defensive as I caught the spirit of the book in its opening pages. But God had beyond all doubt, been preparing my mind and heart for the childlike reception of his truth. And laying aside all prejudice, preconceived notions, and "traditions of the elders," I closeted myself for the greater part of three days with my Bible and Dawn, and earnestly seeking, in prayer, the guidance of God's Holy Spirit to lead me into all truth, I feasted upon the fat things and drank in the precious truth until I could almost say with Paul, "Whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth."

I have long since become dissatisfied and disheartened concerning the clash and din of jarring discord among opposing creeds and rival sects composing the heterogeneous "mass of baptized profession"--each division, large or small, wresting the Scriptures to conform to its own particular phase of belief, causing the Word to appear so distorted that its divine Author would fail to recognize his own production.

But, blessed be God, the Scriptures, in reality, cannot be broken, and however men may seem to pervert them to support their peculiar views, they remain unchanged and unchangeable--the Rock of Eternal truth! I praise God that he has made you instrumental in opening my eyes to behold the beautiful symmetry which the Word exhibits in the marvelous combination of its manifold and multiform parts, and in unstopping my ears to hear the delightful harmony which its many and varied notes produce when taken in their entirety.

S. I. HICKEY, Presbyterian Minister.

Millennial Dawn has highly delighted and consoled me. Indeed aside from the Bible, no book is so highly prized by me. I have books which cost many times more than the Millennial Dawn, but, if I could not get another, I would not part with it for all of my books and many more besides.

G. W. DICKSON.

==========

VALUABLE AIDS IN BIBLE STUDY.

The Emphatic Diaglott, Greek-English New Testament,...	$1.50
Young's An. Greek, Hebrew and English Concordance,....	2.50

These are Special Prices to ZION'S WATCH TOWER subscribers.

Address, TOWER PUBLISHING COMPANY, No. 40 Federal Street, ALLEGHENY, PA., U.S.A.

====================

VOL. VIII.   PITTSBURGH, PA., FEBRUARY, 1887.   NO. 6.

==========

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY,
PITTSBURGH, PA.

BUSINESS OFFICE:
No. 40 Federal Street, Allegheny.
C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--FIFTY CENTS. A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and

without price." And you that have it--"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

ORDER all the sample copies you can judiciously use, free.

WE send this February number to many whose subscriptions expired with the December number, whose names will be dropped unless heard from at once.

===================

R897 : page 1

DID YOU GET A PAPER "DAWN" VOL I, AS NOV., DEC. AND JAN. TOWER?

To all regular subscribers, including those on the "poor list" unable to pay, and also to a large number whose subscription closed with December, 1886, we sent a paper bound edition of Millennial Dawn, Vol. I, as representing three numbers of the TOWER, November and December, '86, and January, '87.

The wrapper of this was of specially heavy paper, but some of them sent without tying got the wrappers much torn, and not a few lost the address entirely and failed to reach the proper hands. All therefore who failed to get that number, and who were entitled to it, either as paying subscribers or as the "Lord's poor," according to the terms at the head of this column, should write and let us know at once.

Because of the mutilation of so many wrappers, it becomes proper for us to reprint here a supplement which was printed inside of the wrapper, as follows:--

SUPPLEMENT TO ZION'S WATCH TOWER.

VOLUME VIII., NUMBERS 3, 4 AND 5.

TO ALL READERS, GREETING: We

wish you all a very happy New Year and pray that it may be to all of us a very profitable one, very favorable to our further growth in grace and in knowledge, and in the love of God. And if the love of God thus united with and built upon the knowledge of his plan be shed abroad in our hearts, filling them, it will make us NOT ASHAMED of the Gospel of Christ, nor unfruitful in its service, but, on the contrary, valient supporters and expounders of it, willing and glad to support it in the face even of opposition and evil speaking on the part of those whom the God of this world hath blinded to the truth, by prejudices and misconceptions sacred with age and loved associations. And it is to render aid to you all in putting on the whole armor of God and to shed abroad in your hearts more fully the love, and thus provoke you to love and good service for the truth, that this special number is sent out thus. Let us explain: The book MILLENNIAL DAWN, Volume I. (cloth-bound, $1.00), which some of you have already had and read, seemed to be doing so much good that we earnestly desired to have you all possess a copy, but all were not able to purchase, and we had not the means to supply them gratis. So, to meet the many calls for a cheaper edition, which all could possess, and of which a large number could be used in loaning to friends and neighbors, we were led to issue the present edition as a special number of the TOWER, on the terms mentioned on back of same. We issued the October number late in the month, and will, commencing with February, 1887, hereafter issue at the first instead of the 15th of each month. Thus the time between the October, 1886, and February, 1887, issues which this edition fills, will not be too long for a thorough study of the subjects treated, even for those who already have the cloth-bound edition; for it is the general testimony of those who have been most blessed by the book, that the second or third readings benefitted them most, and paid better than the first even.

We could not think of getting out this edition on poor, common paper and with poor workmanship, hence the saving is in the binding and the quantity. The message it carries is clean and beautiful --"good news" indeed, and the Lord, we think, would be pleased to see the truth-bearers also clean and good.

The price of this number is 50c., but to our subscribers to whom it represents three numbers of the TOWER, we make the extra charge only 25c. Those who do not wish to retain it on these terms may return it to us and recken their term of subscription extended three months further, instead. Those who cannot pay the extra charge, and yet desire it and will read it, may keep it without pay--freely, if they will drop us a postal card stating these facts. Any subscriber to ZION'S WATCH TOWER who may desire copies of this edition for loaning or giving may have them on the following special terms (free of postage in U.S. and Canada; 5c. each extra for postage to Foreign Countries):

10 Copies	$ 3.00
20 "	5.50
50 "	13.00
100 "	15.00

Anyone can have the present volume (VIII.) including this number at 75c.

With the hearty co-operation of you all we can have this edition in the hands of 50,000 readers before this time next year. Do you know of any better method of preaching the good news?

Yours in fellowship and service,
C. T. RUSSELL.

====================

R898 : page 1

VIEW FROM THE TOWER.

Matters are rapidly shaping themselves for the great physical struggle of the "Battle of the great day of God Almighty." In Europe all the great men and many of the little ones are full of fear and anxiety, looking after those things coming upon the earth--seeking to read the future and desiring to shape their course accordingly.

Britain's government is weaker than it has been for a long time; consequently she is without policy, except to endeavor

R899 : page 1

to keep hold of all the countries over which in the name of God she claims the right to rule, because by force of arms she took control years ago. She is beset by her dependencies, whose people, under the increasing light of this day of increasing knowledge, are demanding greater privileges and liberties than she feels would be consistent with her self-preservation. Her common people are almost paupers, made such by drunkenness, combined with the injustice which in years past permitted the aristocracy to "seize" and call their own, all the land, which God gave to all the people. English statesmen and others see that she has enough to do to preserve her present arrangements, and that not for long.

Germany and France, armed now far beyond what reasonable taxation can support, are voting for increased military arrangements. But in Germany even pride of country and fear of France have not influenced their parliament to grant all the enormous increase asked for by their King, whose Prime Minister urged that the entire sum was needed and indispensable to the preservation of the Empire's peace, and who dissolved parliament rather than accept a less liberal allowance. Prince Bismarck's speech upon that occasion aroused the attention of the world, and showed that Germany is so fully engaged in keeping guard over her own Socialists, and in holding France at bay, that she is quite willing to let Russia have her own way in the overthrow of Turkey, Bulgaria, etc.

In view of the reorganized policy of Russia in connection with Turkey, this speech is significant as preparing the way for all of the great powers of Europe hitherto opposed to it, to give their consent to such an arrangement, or by declaring themselves opposed to it, to involve themselves in war to protect Turkey. This all looks as though next Summer would see a war on foot which might engage every nation of Europe. Already France is building extra barracks for troops upon the German frontier, and Austria is ordering extra hospital supplies and provisions, and arranging for transportation of troops in

March, while Germans in England have been notified to be in readiness for a twenty-four hour notice to return home for military duty.

Wars in Europe would be no new thing, but circumstances are greatly changed and results would doubtless be greater than ever before. Every country contains a large class whose chief disease is discontent, and frequently not without just cause. These will gradually conclude that themselves and their sons can fill a better mission in life than that of supporting Royalty either by laboring under excessive taxation, or acting as bullet-stoppers. The fact that General Von Moltke and Prince Bismarck, as the agents of their Emperor, failed during the last month, even by the strongest appeals to patriotism, and the statement that the Empire would be endangered unless the measure and the funds it demanded were granted, failed to influence the one-half of the people's representatives, is an evidence that the Germans are no longer easily moved by that poor sentimentalism called patriotism. This is well; good sense and broader ideas will cause men to look with as much sympathy and care at the homes of others, as at their own. And it will lead them to withhold their aid and support from Kings and Emperors who take from them the flowers of the family in their very bloom for soldiers, and rob the remainder through taxation to support their thrones and gratify their vanities or spites--all under the name of patriotism!

But let no one imagine that such a war will bring final results. It will be but one act in the drama--one skirmish in the "Battle of the great day of God Almighty," which covers the coming twenty-seven years. It will doubtless change the map of Europe some, and by weakening and draining the empires it will prepare them for overthrow at the hands of the Communist vultures of Rev. 19:17,18.

Russia, recently refused a large loan of money by the great Jewish Banking House of the Rothchilds, has found another way of replenishing her treasury. She has ordered all Jews to leave Russia. She will thus from their confiscated property be able to supply herself with sinews of war, while taking revenge on the Rothchilds and helping to fulfill the predictions of Scripture, that in this day of the Lord the Jews in large numbers shall return to their own land. There are 4,000,000 [See R1465:2] Jews in Russia more than in all other countries.

R899 : page 2

At home the interval of peace has come temporarily, only to be succeeded shortly by another travail pang more severe than before.

The large vote which Henry George polled in New York city, has alarmed some who dreamed not of so many in sympathy with views so socialistic, [we use the word in its true and proper sense] as those advocated by Mr. George. Now repressive measures are introduced. One Lutheran church has excommunicated several of its members for belonging to the Knights of Labor. The Catholic church in Canada has taken a similar stand, and a priest who has assisted Mr. George in his New York city canvass, has been relieved of his pulpit, a successor appointed, and he has been ordered to Rome. He has refused to go. He does not submit as the Catholic clergy used to do. He has been thinking to himself that as a man he has some rights, while in this country at least. His congregation has rebelled against the Archbishop's decree. The choristers refuse to officiate, and even the janitor will not open the house for the services of the newly appointed priest. At a largely attended meeting of the congregation, resolutions were passed demanding the reinstatement of the deposed priest, and declaring that until it is done they will neither attend its services nor contribute to its support. These resolutions were sent by a committee of thirty of the prominent members to Archbishop Corrigan. A banner displayed by one of the priests' adherents, read: "Give us from Rome all the religion you want, but of politics nothing." Rather unusual for Catholics, is it not? This goes to sustain our prediction of some years ago, (based upon our interpretation of Rev. 19:19-21,) that in the coming struggle the Nominal Church will take sides with and fall with the earthly empires, in their overthrow.

In spite of encouraging "statistics" skillfully manipulated to make a good showing, in spite of the retention on church rolls of the names of the dead, etc., candid minds are reluctantly admitting that Protestantism, and in fact all religion, is going rapidly backward. Babylon's fall from power and influence was thus attested to by Mr. J. W. Sproul, an Allegheny preacher of the Reformed Presbyterian Church, recently. He said, "it is a disagreeable truth, but it cannot be denied that the church is losing ground in every respect, and this despite the statements of statisticians." "How lamentable it is to be obliged to say that the church is not even holding her own."

Babylon is so wedded to the darkness and errors of human traditions that she cannot and will not admit the light and "meat in due season" to her children. Since some of these are the Lord's, the whole institution he declares, must be wrecked to set at liberty his captive children. It begins to fall.

All men are waking up, and girding on their various swords and drawing nigh to the battle. "It is near and hasteth greatly." As the prophet has expressed it, (Joel 3:9-16,) the plowshares will first be turned into swords, and the great conflict must take place, before they shall peacefully be turned back again to plowshares. So though the dread evil is coming which will cause great trouble to us and to all, yet seeing the outcome of it, and relying upon God's sustaining power throughout, we alone can look forward with composure and trust.

"In God we have found a retreat
Where we can securely abide:
No refuge nor rest so complete,
And here we intend to reside."

But what is the outlook of our own battlefield close around the bulwarks of Zion? some one inquires. We answer that the enemy by first one agent and then another in heavenly garb seeks still, and more, to overthrow the truth, using all subtilty. Thank God we are not ignorant of at least some of his devices. (2 Cor. 2:11.) But more on this under the caption, "As the Serpent Beguiled Eve," crowded out of this issue. It will appear in our next.

===================

R899 : page 2

THE LORD'S SUPPER.

The anniversary of the Lord's Supper will this year fall upon Thursday evening, April 7th; and in harmony with a custom among the early Christians, we esteem it as they did, a blessed privilege to commemorate our Lord's death in the manner which he requested us to observe, and at the time observed by him. Though he has made free from the Law all believers in him who were under it (Israelites), yet he was "under the Law" and was limited by it. Accordingly he could be crucified only upon the fourteenth day of the Jewish month Nisan (which this year commences Thursday evening, April 7th, and ends at 6 P.M. on Friday, the 8th), because his death was the antitype of the death of the lamb whose blood sprinkled upon their door-posts covered or protected the firstborn of Israel. And these firstborn in turn were exchanged for the tribe of Levi (Num. 3:12,13), of whom came the priests through whose sacrificial ministrations all the

R900 : page 2

people were justified.

The lamb typified Christ Jesus our Lord; its death represented his death. And, in exact correspondence with the type, his sacrificial death, must and did occur at the same date. The firstborn saved by the blood of the typical lamb, typified "the church of the firstborn, which he (Jesus) hath purchased with his own blood." Those firstborn Israelites, afterward the priests, typified the "Royal Priesthood" of whom the Lord himself is Chief Priest; and this anointed company is to be God's instrumentality for blessing all people who will come into harmony with him, typified by all Israel. Thus seen, the blood of the typical lamb cleansed and preserved all Israel, though applied at first and directly only to the firstborn. For if the firstborn ones had not been preserved, there would have been no priesthood; and if no priesthood, no reconciliation. So also in the antitype, the merit of the Lamb of God which taketh away the sin of the world, is applied during the gospel night only to the firstborn, the church, the select little flock, the Royal Priesthood, who under the direction of the High Priest, shall soon in the incoming age, bring all of honest hearts (Israelites indeed) into full harmony with God.

Let all of the Church of Firstborns then intelligently and reverently commemorate, not the typical lamb, nor eat it as did the typical people (Israel), but let them celebrate the death of our Paschal Lamb, the Lamb of God. Let us as often as its anniversary recurs, keep it in remembrance of him; for even Christ our Passover [lamb] is slain, therefore (let us not only commemorate his death) but let us joyfully afterward keep the antitype of the Feast of Passover.*

We do not celebrate the "Feast of Passover" on the night of April 7th. It is celebrated throughout the remainder of our lives which the seven days of its continuance represented; but we will celebrate the Supper, whose elements (bread and wine) symbolize the flesh and the blood of our Redeemer.

And yet the bread and wine are only symbols, and to appreciate what we do we must see deeper than these while using them as our Lord directed, saying, "Do this, in remembrance of me." The partaking of the bread representing his flesh, to us means a partaking of those perfections which were in him as a perfect man, which we and all, lost through Adam. In partaking of the wine representing his blood, his life, we accept from God again through him, the right to live, lost in Adam. Thus the eating and drinking of the bread and wine, emblematic of his flesh and blood, signifies our complete justification. All of the Redeemer's human perfections and his right to life--given for us--are thus accepted by us, in this symbol. All believers in the ransom are thus privileged to celebrate or commemorate it, and the blessings it brings.

But among those "believers" there is a class, a "little flock," to whom it means all this and more. These are those who have consecrated themselves as the under priests, under their great Chief. To these the emblems not only signify the Lord's sacrifice by which they are justified to human life and all its rights, but also their own consecration to be joined in sacrifice with him, to suffer with him, to be dead with him; to sacrifice all the rights to human perfection and life to which their justification through acceptance of his sacrifice had entitled them. To these the emblems (bread and wine) are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with him, his "joint-heirs" and co-workers in blessing all the people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion of the body of Christ [the "little flock," the Church, of which our Lord is the head]? the cup of blessing which we bless, is it not the communion of the blood of Christ [the entire anointed company]? For we, though many, [members] are one loaf and one body, for we are all partakers of that one loaf. --1 Cor. 10:15-17.

All must eat of the flesh and blood of our Lord Jesus: i.e., they must partake of those human rights and privileges which his sacrifice secured for all, either in this age by faith, or in the next age actually, else they will have no life rights, either to make sacrifice of now, or to enjoy (without the privilege of sacrificing them) hereafter. So then we urge all believers to "do this" intelligently, and while using the emblems, to accept and apply and appropriate fully the justification from all sin and the right to life which God holds out through the Lamb of God, and in no other name or way. And especially let all believers who have been immersed with Christ into his death, and thus into membership in his "body" (Rom. 6:3,4), do this, remembering their justification through his blood and renewing their covenant to be dead with him as human beings, that they may live with him as partakers of the new, the divine nature.

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not who shall pass the emblems, even Judas may have assisted at the first celebration.

All who can do so are cordially invited to be present and celebrate with the church that is at Pittsburgh. If possible arrange your affairs to stay over the following Lord's day, which will be the anniversary of our Lord's resurrection. Turn aside--let us devote a few days to the pursuit of our spiritual interests exclusively. It will help possibly to break some of the cords by which the world, the flesh and the devil would bind us down to "diligence in business," to the dwarfing of the fervency of spirit in serving the Lord, so indispensable to every crown-winner.

Quite a number were present from a distance last year, and many more have expressed the intention of attending the coming celebration. Especially those whose labors are of a public character, will do well to come. Make a memorandum of questions which you would like to discuss, so that our communings together may be the more profitable. So far as possible all of our readers will be provided with board and lodging free during the meetings. Let us know of your coming a day or two ahead. Notice the date and get here some time before 6 P.M., of April 7th, that you may be in time for the celebration of the "supper." Come to the Z.W. TOWER business office.

---

*The "Feast" is not the "supper," but follows it and has a totally different significance. The "Feast" with the Jews lasted a week, and commenced after the lamb had been killed and eaten. Its observance was marked by joy of heart, separation from all carnality and from leaven. It represents the life of joy and purity and separation from sin [leaven] which all who recognize the value of the lamb, etc., are to enjoy.

===================

R902 : page 2

THE EASY YOKE.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."--Matt. 11:28-30.

Satan the prince of this world has placed many yokes upon the necks of all mankind. They are bound and fettered by every device which he could arrange. But Jesus invites all such to come to him and find rest--the blessed rest of freedom from the galling yoke of the oppressor. That rest is found in the meek and quiet spirit which humbly submits to the easy yoke of the divine will and ceases the strife to gratify the perverted human will. The burden of the divinely imposed yoke is easy and light when we let it rest naturally upon us. It is only placed upon us for our good, and only those who cheerfully submit to it have rest and safety.

Our Lord's words were addressed to those of his day, bound by Jewish creeds and traditions and their own fears, engendered by their erroneous misconception of God and his plan. As with the Jewish church, so with the Christian church, the "yokes" of sectarianism and the "burdens" of tradition, fetter and gall those who possess the spirit of Christ, whose zeal and love are according to knowledge and for Christ and the church which is his body, rather than for a sect of human organization. Such cannot be comfortable with the yokes and burdens of men and must claim the freedom of sons of God, the liberty wherewith Christ hath made them free.

===================

R902 : page 3

THE CHURCH OF GOD.

"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh.

"To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy king shall lead thee in the way,
That's holy, safe and sure.

"In thee, the Lord shall place His name,
And make thee His delight,
And place on thee a diadem,
Divinely fair and bright;
And thou shalt be the dwelling place,
Of him that reigns above,
Yea, thou shalt be adorn'd with grace
And everlasting love.

"The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.
He'll bring thy wandering children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.

"Arise, O Zion, praise thy King,
And make His name thy trust;
With joy and triumph loudly sing;
For he is true and just.
O Zion, sing with truthful voice,
Thy great Redeemer's praise;
In His almighty power, rejoice
Throughout eternal days."--Manifesto.

===================

R900 : page 3

THE TIME IS SHORT.

"But this I say, brethren, the time is short; so that they who have wives, should be as if they had none; and they who weep, as if they wept not; and they who rejoice, as though they rejoiced not; and they who acquire, as though they acquired not; and those occupied with this world, not going beyond the proper using of it." --1 Cor. 7:29-31.

It is a great mistake, and yet a very common one, to apply the teaching of the Apostle Paul to the world and the church indiscriminately. It should be borne in mind that the apostle is addressing the church only, as a peculiar people, separate from the world, with hopes and aims, and present conditions and future destiny entirely different from those of the world, although they appear to be as other men. It would seem strange indeed if such a class should need no special instruction.

Under the erroneous impression that these and other teachings of the apostle were intended alike for all, Paul is generally considered as an extremist, and as a teacher who though good in some respects, had his peculiarities which colored his teachings, and which should therefore be received at a discount to that extent. Paul was indeed a man of marked personal peculiarities, and therefore he was a fit instrument and a chosen vessel to do the greatest work that any man, except "the man Christ Jesus," was ever privileged to accomplish. He was a man true to his convictions, untiring in energy, and full of zeal,--one of the meek who, when called upon by the Lord even in the midst of his zealous persecution of the saints, in which he verily thought he was doing God service, meekly inquired, "Lord, what wilt thou have me to do?" And what the Lord showed him to do, he did immediately, not stopping to confer with flesh and blood.

But these were not the only peculiarities which influenced Paul's teaching. By the favor of God, Paul was caught away (in the spirit, that is, mentally) to Paradise, to the third heaven, the new dispensation or kingdom of God, where he saw things to come, which were not then lawful to be uttered clearly, because it was not yet due time. And the broad view of God's plan thus given to the apostle enabled him to realize the real position of the saints, and the weighty interests involved in their development as members of the body of Christ. Yes, Paul at that early day of the church's history was by special favor of God permitted to know what is now due to all the saints, viz., the plan of God spanning the ages past and future. And from this standpoint of knowledge he was able to guide the church by his teachings all through the age--from the beginning down to the closing days of her course, until she is presented to her Lord as a chaste virgin accounted worthy to be his bride. In this great work of preparing the bride for the marriage, the various apostles and prophets were privileged to share; but Paul was more highly honored thus than any other.

As we are now privileged to see from the same standpoint of knowledge, it now being due time, we can see a propriety in Paul's teaching which is in perfect accord with God's plan and purpose for the saints, though it must seem extreme to others. Being begotten to a new nature, they are no longer to live after the old. We should now live, not as men, concentrating our interests, affections, hopes and aims on earthly things and striving after them, but as new creatures, whose sole interest and concern is for the advancement of the interests of the heavenly kingdom.

The principal work in the interest of the heavenly kingdom during the present age has been the selecting and development of the church, who are to be God's agents for the enlightenment, conversion and blessing of the world in the age to come. The all-important work, therefore, to which every earthly consideration should now bend, is the seeking out and preaching the gospel to the meek, few though they be; encouraging, strengthening, and helping them in every possible way to make their election sure.

For this great work we are reminded that the time is short, and that if we would have a share in it, we must push aside the earthly hindrances and improve every passing hour; for very soon our opportunity will be gone. Consider for a moment how very short is the opportunity which as an individual you possess, that you may more fully realize the necessity for haste and diligence in the service. Deduct from the brief space of your present life the years past, before you came to a knowledge of the truth and consecrated your life to the service of God, and then the declining years of life, when sight grows dim and physical strength grows more and more feeble, and then the time and strength which must be expended in providing things needful for the temporal wants of ourselves and those necessarily dependent upon us, and with the greatest economy of time, how much is left for the great work in hand to which we have consecrated ourselves? When we actually figure it out, how very insignificant it appears! Truly, Paul is right here--the time left for service is extremely "short"; and it behooves the saints to resolutely push aside the hindrances and overcome the obstacles, if they would run successfully for the prize, or accomplish anything to the Master's honor, or to show their love and appreciation of the good tidings by sounding the trumpet of truth to fellow-pilgrims.

The time is short; so that they [of us] who have wives should be as if they had none. The establishing of an earthly home and the rearing of an earthly family, which is generally regarded as the principal business of life, should not be the ambition of the saints. The injunction to increase and multiply and fill the earth, was given to the natural man, but not to the little flock, the new creatures, partakers of the divine nature. Their mission is not to help to people the earth, but to help bring to the spiritual birth the new creatures of the divine nature--the little flock--begotten of the heavenly promises. And the time for that work being short, they cannot afford to further cumber themselves by increasing their earthly cares. The idea of consecrating one's life to the service of God, and then going on, year after year, tying ourselves down and loading ourselves with cares and responsibilities of an earthly character, which when once incurred we dare not shirk, and which with increasing and necessary demands will require more and more of our time and thought, and care and attention, is simply preposterous, and entirely out of harmony with our covenant. It is not following the footsteps of either the Lord or his most faithful apostle.

Jesus said he had finished the work given him to do at his first advent, and how did he spend his life? He spent it in selecting, teaching, training and developing a small and apparently insignificant company of men and women, who should form the nucleus of the church, which under his future direction and care would be fully developed and perfected. He did not cumber himself with the cares of this life, and let his special work take its chances, in the odds and ends of time which could be spared from earthly things. The increase of the earth's population, he considered no part of his work; nor is it the mission of those who follow in his footsteps.

With his clear insight into the plan of God, and a realization of the importance of the great work in hand, Paul's counsel that the unmarried should remain so, that they might thus give themselves without hindrance to the Lord's service, and that the married should not add to their earthly cares, and thus make their pathway more difficult and their opportunity for service less, was timely and important, and in perfect harmony with The Lord's example and teaching (Matt. 19:12), which he also so closely followed.

None should make the mistake, however, of supposing that the responsibilities of a family already incurred can be ignored or set aside; on the contrary, it is written, that he that provideth not for his own is worse than an unbeliever, and hath denied the faith.--1 Tim. 5:8.

The worldly and lukewarm Christians are in total ignorance of the great work before the saints either in the future or in the present age, and therefore our work seems to them unimportant and foolish--a waste of energy; but we must not for a moment view it from their standpoint. This work, insignificant though it may seem in the eyes of others, and small though it may appear to us now in its results, is the grandest work in which it was ever the privilege of any to engage. Eternity alone will reveal to the world its magnitude and importance, or enable us to fully realize it.

Further, we are told that because the time is short, those who weep should be as if they wept not, and those who rejoice as though they rejoiced not, and they who buy as if they acquired not. We may and have, in common with all mankind, causes of an earthly character for both weeping and rejoicing; but we should not allow either joy or sorrow to unfit us for our work, nor to detract from our interest and effort in it. But we may rejoice always in the Lord, knowing that in due time all tears shall be wiped away, and that fleeting earthly joys shall give place to the songs and everlasting joy which by-and-by shall be upon every head. And those who acquire wealth or goods should not reckon their acquirements their own, or for the gratification of self-pride or the love of display, but as something belonging to the Lord, something more of his entrusted to them to be utilized in his service. If once thoroughly awake to the fact that every acquirement is the Lord's and not their own, that their time, influence and talent, past, present and future, is all consecrated, it would free such from many of the snares to which they are subject--"which some coveting after, wandered away from the faith and pierced themselves through with many sorrows."--1 Tim. 6:7-12.

Finally, while necessarily occupied with the business of this life and the expenditure of its income, we should not go beyond the just using of it for ourselves as becometh saints. Provide things honest, neat and comfortable for the temporal necessities, and then give them no further thought. Though we have consecrated ourselves and all our goods which we have acquired or may acquire, to the Lord, he permits us to appropriate this much of it for our temporal wants. In harmony with our covenant, this only is the "proper using" of earthly goods.

O how narrow is the way in which the saints must walk who follow in the footsteps of the Master! There is self-denial at every step, but Jesus said, "He that taketh not up his cross, and followeth not after me, is not worthy of me." If we cannot prove our love for the Lord by thus sharing in his reproaches and self-denials, we are not of the class he wishes to make his Bride. It will be no easy thing for any to endure unto the end, but blessed is he that shall do it. If we keep looking at the things behind, cherishing the old ambitions and fostering the old spirit which once impelled us, endurance of our trials will become more difficult if not impossible; but let us take the apostle's advice, and forgetting the things behind, seek new conquests over the world and flesh and devil. Let us thus press forward to the mark of the prize of our high calling, which is of God through Christ Jesus. And bearing in mind that the time is short, let us make haste to improve passing opportunities for such a grand and blessed service.

HE is a great conqueror who can conquer himself.

WHEN you make a mistake don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is now in your power.--Hugh White.

====================

BIBLE LIGHT ON PROBATION AFTER DEATH.

Brother Stowe is a contributing member of one of the branch Bible Societies.

At one of their recent meetings the so-called "Andover question" of probation for infants and heathen in death, was taken up for discussion. Brother S., though not a public speaker, prepared and delivered the following paper, which shows the question from our standpoint in a good light. It made quite an impression on some of the D.D.'s who heard, and we doubt not they wondered that a Christian business-man could become so well versed in theology as to be able to teach them on this subject. It shows how the earnest ones who have the will can find some way to serve the truth. Each saint should seek to multiply his opportunities for service and thereby increase his talents. Willing hearts, hands and voices are finding and using hundreds of ways, great and small, and making openings.--Editor.

Opinions, from other sources than the Bible, differ as to what the act of death is, but the agreement of the whole Bible seems to be that it is a total extinction of life, and, therefore, that the state of death is an entire suspension of being, mental as well as physical. This being so, man's probation or trial must occur, not in death, but before the state of death has begun or after it has ended--in resurrection.

"So man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep. Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."--Job 14:12-15.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."--Eccles. 9:10. ("Grave" is here translated from "sheol.")

"For in death there is no remembrance of thee; in the grave (sheol) who shall give thee thanks?"--Ps. 6:5.

"For if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." --1 Cor. 15:16-18.

A great multitude of texts convey the same meaning. This death is the Adamic death, from which Christ, by virtue of his sacrifice, giving a ransom or corresponding price, redeems all men. The first probation of the race was a representative one in Adam, whereby all became subject unto death. Were there not to be a recovery as wide as the condemnation the first probation would be properly regarded as a total failure, a sweeping victory for the adversary at the outset of creation. But "Known unto God are all his works from the beginning of the world." (Acts 15:18.) "For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27.) We who believe in the infinite power, wisdom and benevolence of God cannot doubt that he has a definite and systematic plan for the development of the race, by which the largest possible proportion thereof shall be brought to ultimate and permanent good. This idea was hinted at when God told Adam that the seed of the woman should bruise the serpent's head. Two thousand years later he told Abraham plainly that in his seed should all the families of the earth be blessed. Gradually the features of the plan were delineated in the prophecies, but it was yet a mystery until its fulfillment began. Paul declares (Col. 1:27) that "this mystery which hath been hid from ages and from generations,...now made manifest to his saints,... is Christ in you the hope of glory."

Jesus is anointed to be the Head or Lord over the Church, which is his body, and unitedly they constitute the promised "seed"--the Great Deliverer. "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise" (Gal. 3:29)--the promise of blessing to all the families of the earth.

There never was a publication to the Gentiles of the "only name" given whereby men must be saved until the world was 4000 years old, and the very gradual and intermittent progress of the "good tidings which shall be to all people" up to this day, indicates the purpose of God hitherto to have been other than

R903 : page 4

the application of the ransom to the world in this life. Who can doubt God's power to have enlightened all men had he so chosen? He has not done so. More than nine-tenths of the race have died without any knowledge of Christ. Only a "little flock" has been "called and chosen and sanctified," while mankind at large have only lived that they might learn the sad but needful lesson that sin brings misery and evil brings destruction. With this experience which Adam had not, they will be better prepared than he to accept the favor of God when it shall be extended to them. To them, indeed, "the law," whether written on tables of stone or in their hearts, has been a "schoolmaster," availing for their condemnation, but not for their salvation, since that must come through Christ alone.

The present mission of Christ to the Gentiles has been to take out of them "a people for his name." Convinced of this, many have supposed that all not so chosen were forever lost. In reality the few are chosen and severely disciplined now, that through their labors in the coming new day "all the families of the earth" shall be blessed.

There is to be a resurrection of all. "But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-22.) "Therefore, as by the offence of one, judgment came upon all men to condemnation [to death], even so by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. 5:18.) "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." All that was lost in Adam by the world of mankind will thus be restored through Christ. All the prophets had declared it, though it is improbable that they understood it. This resurrection, this "justification to life," then, is a part of the Savior's work of blessing all the "nations," "kindreds" and "families of the earth." How, then, shall we read his words--John 5:28-29 --"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The new version renders the last word "judgment" instead of "damnation," and a glance at the original discloses the fact that the change is wisely made. The Greek word is "Krisis." Webster gives eight definitions to the word "judgment," which includes trial as well as sentence. Read now verses 24 to 27, the burden of which tends toward the giving of life, rather than its withdrawal.

"Judgment must begin at the house of God," says Peter. The church has its trial now; the world will have its trial hereafter. The "day of judgment" will be a period commensurate with the extent and grandeur of the work to be done in it.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able when once the master of the house has risen up and hath shut to the door." This refers to the present dispensation.

Now note a picture of the coming day: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong; fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert....And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; the wayfaring men, though fools, shall not err therein." And the ransomed of the Lord shall return (from death) and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."--Isa. 35:3-10.

Every age is tributary to its successor in the revealed plan of God. In the present the rod of God smiteth the rocky heart of a man, and lo! it becomes a "well of water springing up into everlasting life;" but in the broader day, when the New Jerusalem "cometh down from God out of heaven," the water of life is not a little well here and there, but a mighty river, and then "whosoever will may partake" thereof freely. (Rev. 22:1,2,17.) The church is then complete; yet we are told that the leaves of the trees upon the margin of the river are for the healing of the nations, showing that there will then be nations not in health, but capable of being healed.

"The ransom given does not excuse sin in any; it does not propose to count sinners saints and usher them into everlasting bliss. It merely settles the first condemnation and its penalty, and reckons the sinner released from that condemnation and its results, direct and indirect, and places him again on trial for life, in which his own willful obedience or willful disobedience shall decide whether he may or not have everlasting life."--Millennial Dawn," Vol. I., p. 148.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."--2 Peter, 3:8-9.

"Who will have all men to be saved (from death) and come to a knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." --1 Tim. 2:4-6.

In this last clause lies the key to the mystery. To the millions of the living to-day and to the far vaster myriads of the dead the ransom has not been testified, but that it will be we have many a "Thus saith the Lord." When even extinct and sinful Sodom shall be brought back to her "former estate" and made a daughter to Jerusalem, as we read in Ezek. 16:44 to end, we may well believe that "the mercy of the Lord endureth forever," and that "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for a possession." The mysteries of human destiny that have pained our hearts and tested our faith are clearing up in the advancing light due to the household of faith, and as the Church beholds her work spreading out before her in the coming life, and sees the grandeur of her association with her head in ruling and blessing the nation's new-born from the grave, she is filled with gratitude and gladness and her heart is stirred with passionate zeal for present self-purification and to make known to all the good tidings which shall be to all people.

J. A. STOWE.

===================

R903 : page 4

LIVING BY FAITH.

"Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him."--Heb. 10:38.

Living by faith is a very different thing from living by sight. To live by sight is to act in the present, and plan for the future, according to our own knowledge, experience and judgment; while to live by faith is to study and accept God's plan for both the present and future, and to act as he directs, ignoring our own ideas of expediency whenever God's word speaks to the contrary.

It will not require very deep penetration therefore to decide to which of these two classes we belong. Every man belongs to either the one or the other, unless he be an idiot or insane. The great mass of mankind are endeavoring to walk by sight; yet they are so very short sighted that they can see but a short distance in advance, and their past experience has been so brief and varied, that it forms a poor criterion on which to base a correct judgment in devising plans for the future. Yet, lacking faith in God, it is the best they can do for themselves, and they very generally realize that all their plans must end with the present existence, as they know nothing of the future beyond the tomb.

But there is a small class who walk by faith. They are a peculiar people, separate from the world, and cannot assimilate with it. Having learned and believed God's plan, and seeing that it not only includes all the present but stretches on into eternity, and having implicit confidence in his infinite wisdom and boundless love, they simply place their hand in his, accepting of his proffered leading, and promising to follow wherever he directs, trusting that however dark or thorny the way may be, the end will be blessed and glorious. They are not promised that the pathway in the

R903 : page 5

present life shall be one of luxury and ease, that they shall have abundance of comforts, that their business plans shall all succeed, that friends will multiply, and that their declining years, specially, shall be years of rest, after the heat and burden of the day is past.

No, these things are not promised, but it is promised that their bread and water shall be sure as long as God desires

R904 : page 5

to have them live; and having food and clothing they are to be therewith contented, and whatever temporal adversity may come, to remember through it all, that all things whether good or evil, shall, under the divine management work together for good to them. Having this confidence it is their privilege to be always rejoicing, trusting with childlike simplicity to their heavenly Father's love and care, and faithfully meekly and obediently following in the footsteps of our leader and head, Christ Jesus, who set us an example that we should follow in his steps.

His life was one of implicit faith in the promises of God, and his daily walk in perfect harmony with his faith--obedient even unto death. He took no thought more than was necessary for the life that he then possessed--either for the present or future of his earthly existence; and beyond that, he had nothing except what was secured to him by the promise of God.

The apostle denominates this class who now thus live by faith, the just. This includes Jesus their Lord and head, the just one, and all those now justified by faith in his blood and following in his footsteps. These justified ones are just, having received the favor of justification through Christ, and in grateful and cheerful obedience submitted themselves to God. Blessed "little flock" follow on, through evil report and good report, through present tribulation and trial and conflicts within and without; it is your Father's good pleasure to give you the kingdom; blessed virgin church "the King hath greatly desired thy beauty" and thou shalt be his bride and joint-heir, if thou wilt prove thy love for him by cheerful endurance unto the end.

But if any of this class draw back the Lord will have no pleasure in them. To draw back from this high privilege into which we have come by faith, is to go back to the world and to live after the course of this world, to take the world's standpoint of observation and to reject the Lord's leading. The drawing back is not generally done suddenly but gradually. It begins with discontent, and the discontent soon finds expression in complaint; and complaint soon developes into open opposition, which grows more and more fixed and obstinate. Paul declares the end of such apostacy when in the next verse he remarks hopefully, "But we are not of them who draw back unto destruction, but of them that believe to the saving of the soul."

Let each of the dear consecrated company beware of taking the first steps backward; and if you realize that you have already done so, wake up to a sense of your danger and recover yourself at once from the snare of the adversary. Your only safety dear ones is in keeping your eye of faith fixed on the mark of the prize of your high calling and forgetting the things behind. If you keep looking back at the sacrifices already made you will only see the things behind, and the things before--unseen except by the eye of faith--will cease to attract you, and very soon you will be caught in the snare of the prince of this world. Besides the malady of discontent is contageous and may spread to some other members of the household of faith, and so many be defiled. Thus you would be a stumbling block and adversary of the body of Christ rather than an aid and upbuilder of it. "Watch and pray that ye enter not into temptation."--MRS. C. T. R.

====================

R904 : page 5

"NO VARIABLENESS, NEITHER SHADOW OF TURNING."

"Do not err, my beloved brethren: Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."--Jas. 5:16-18.

Only those who have been brought to a clear knowledge of the plan of God, can really rejoice in those assurances which the Scriptures give of the unchangeableness of his character, and the certainty that all his purposes shall be accomplished. To the great majority of Christians this assurance only awakens fearful apprehensions. For centuries the church has been taught that God's plan is to consign all but a few of his creatures to eternal and hopeless misery; and as they look at his perfect law and realize their own shortcomings when measured by it, and much more the utter failure of all the world to find justification through it, the assurances of God's unchangeableness sounds like the knell of an eternal and merciless doom for the great majority of the human race.

But with what different feelings we read the blessed words, "With Him is no variableness, neither shadow of turning" --we who have been so wonderfully enlightened through the Scriptures concerning God's plan: as to how it was wisely designed before the creation began; how it has been developing in the ages past; what is its present status and mode of development; and what and when will be the glorious outcome. As we take in the grand scope of the wondrous plan and perceive the blessings in store through it for all creation, both spiritual and human, our hearts are filled with joy unspeakable and full of glory as we read, "With him is no variableness, neither shadow of turning." "I am the Lord, I change not." "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."--Mal. 3:6; Isa. 55:11.

Do not err, beloved brethren: every good and perfect gift comes from God. God's plans for mankind are all good and perfect, and when fully realized in his appointed time will amply demonstrate his glorious and benevolent character. Every purpose of God is for the ultimate good of his creatures. His severest chastisements are for the reformation of the wayward and their final establishment in righteousness and everlasting happiness; and only when they absolutely refuse to be rightly exercised by the discipline of the Lord will he administer the final punishment which forever blots them out of existence, because unworthy of life. And this he declares will be the last resort; for "As I live, saith the Lord, I have no pleasure in the death [second death] of the wicked, but that the wicked turn from his way and live.--Ezek. 33:11.

God is not the vindictive tyrant which so-called orthodoxy represents him to be, delighting in the eternal misery and torture and hopeless despair of millions of his creatures; and those who have been taught to so regard him should reflect upon his words through the prophet Isaiah (29:13)--"Their fear toward me, is taught by the precept of men."

God's eternal purpose is briefly epitomized in two great covenants carefully recorded by the prophets--the Abrahamic Covenant, and the New Covenant. The former, addressed to Abraham, reads thus: "In thy seed shall all the nations of the earth be blessed." (Gen. 12:3; 22:18.) The latter, addressed to the typical people Israel who represented the whole world [see Tabernacle Types] is recorded thus: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days [when the days are accomplished for the overthrow of the kingdoms of this world and the setting up of the kingdom of God] saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one [who dies then --the second death] shall die for his own iniquity [his own wilful sin, and not because of inherited weaknesses and tendencies to sin]. Every man that eateth the sour grape, his teeth shall be set on edge."
--Jer. 31:31-34,29,30.

Of these two covenants it will be seen, that the latter, or new covenant guarantees to all mankind, represented by Israel, a restitution. This is the prophet Jeremiah's testimony concerning the restitution of all things which Peter says, God has spoken by the mouth of all his holy prophets since the world began (Acts 3:21). A restitution, as all must know, signifies a restoration of that which was lost--the restoration of mankind to the perfection and blessedness lost in Eden. Read it again, and see how emphatically and clearly the Lord here states his purpose; and notice further that it is unconditional --an affirmation of Jehovah not subject to any contingencies which might hinder its going into effect. And then remember his words: "I am the Lord, I change not," and the words of the Apostle James, "With him is no variableness, neither shadow of turning"; and the words of the Apostle Peter, which show that the times of refreshing, the times of restitution, are due to begin with the return of our Lord Jesus Christ whom the heavens receive until that time.--Acts 3:19-21.

R905 : page 5

In view of this glorious purpose of God for all mankind, is there not cause for great rejoicing in the unchangeableness of God's purpose, and also in looking for the appearing of our Lord and Saviour Jesus Christ clothed with divine power for the accomplishment of that purpose?

The former or Abrahamic covenant, it will be observed, is not applicable to the whole world, except in the sense that the whole world shall be blessed through it. It guarantees that a class called the "seed," whom God shall elect, shall be clothed with authority and power as Jehovah's agents for the accomplishment of his purposed blessing of all, as indicated in the new covenant. This promised Seed of Abraham is the Great Prophet of whom Moses wrote (Deut. 18:15-19; Acts 3:22,23), and whom the Apostle Paul explains to be the Christ--Jesus the head, and the overcoming church the members of his body.--Gal. 3:16,29.

As the new covenant which guarantees restitution for all, belongs specially to the Millennial Age, so the Abrahamic covenant, which guarantees the selection and exaltation to power of the Great Prophet who shall restore all things, is confined exclusively to the Gospel Age. This covenant must be fulfilled, before the New Covenant can go fully into operation. And of course when it is fulfilled, the special favors now offered through it will no longer be offered to or attainable by any. The favors of the Abrahamic Covenant do not go beyond this age, in which the selection of the little flock to receive the kingdom will be fully accomplished.

It is in this covenant that those who are Christ's faithful followers now, may read their title clear to joint heirship with him in his kingdom.--"Now to Abraham and his seed...which is Christ, were the promises made. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." --Gal. 3:29.

Abraham was the father of this seed only in a typical sense--"like unto him whom he believed, even God." (Rom. 4:16,17, see margin.) Like as Abraham was the father of the natural Isaac (type of Christ--Gal. 4:28; Rom. 9:8), so God is the father of the spiritual seed, the spiritual Isaac, which is Christ, head and body." (Gal. 3:16.) And yet a special blessing will come to the natural seed of Abraham in fulfilment of this covenant as he understood it. The covenant has two phases and will be fulfilled in each. (See "Millennial Dawn," Chap. XIV.) As James explains, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Not only was Jesus thus begotten of God, but every member of the anointed body is thus begotten." (1 Pet. 1:3; John 20:17.) Of this spiritual body or class Jesus was the first fruits, and they all as a class are a first fruits of all classes or orders which shall be brought back to harmony with God through their ministry of sacrifice.

To be begotten is to receive the first impulse of life. As a race we were all dead, having lost life and all right and claim upon it through Adam's transgression. And not until begotten again, through faith in and acceptance of his promises, are any alive in the sight of God. The whole world yet lieth in condemnation [condemned to death], and consequently the steady tread of the whole race is downward toward the tomb. The time for their begetting again, or regeneration, has not yet come, but will have come when the great Restorer has fully taken unto himself his great power, and begun his reign. Then the fact of their redemption and consequent

right to life through faith in the Redeemer, and grateful acceptance of the unmerited favor, will be clearly testified to all (1 Tim. 2:6), and the hope begotten of this truth will be the first impulse of that life which when fully developed will be eternal. Those thus begotten of the truth, and who go on unto perfection, will be fully born into life when actually and fully delivered from the bondage of corruption into the glorious liberty of the children of God--when the great work of restitution is complete.

But there is a class who are now begotten of the truth, as the apostle James here asserts, before the time appointed for the begetting or regeneration of the world in general. By faith they now accept the promised redemption, and though their restitution to perfection does not follow their acceptance of the ransom in this age, they are reckoned of God as restored and are told to so reckon themselves. They are thus not only begotten again, but are reckoned of God as born again, made perfect, fully restored, just as all mankind will be when the great work of restitution is complete in the end of the millennial age. Thus by faith they become partakers of the blessings of the New Covenant before its time for coming into force fully or for all. The blessings of restitution are reckonedly theirs, and God can now treat them as sons, "holy and acceptable" unto him.

The apostle explains why it is that some are thus begotten now. It is that they may be "a kind of first-fruits of his creatures." When this class is fully developed, born, in the resurrection, they will be the first ripe, perfected fruit of his plan. "Blessed and holy are all they that have part in the first resurrection." These are justified, begotten, in this age, in order that they may lay hold by faith upon another and still greater favor of God offered in this age, that they may be eligible to a yet higher calling, even to the divine nature. (2 Pet. 1:4.) The conditions of this high calling are works and sacrifices added to faith; and since only perfect works and unblemished sacrifices are acceptable with God, it was needful that all of the sin-defiled ones called to such service should first be justified or reckoned pure and perfect, that they might present themselves living sacrifices, holy and acceptable to God. Those begotten of the truth, who hear and obey this call to become joint-sacrificers with Christ Jesus (Rom. 12:1) thus become heirs of the Abrahamic Covenant, joint-heirs with Christ, members of the "seed," the "Great Prophet," the "anointed," which is to bless and restore all nations; which is to apply the blessings of the New Covenant actually to all mankind.

As members of the condemned race we never could have become heirs of the Abrahamic Covenant had we not first had the favors of the New Covenant applied to us; for only that which is holy, without spot or blemish or any such thing, is acceptable as a sacrifice (Lev. 22:20; Deut. 15:21; 17:1; 1 Pet. 1:19,16-19; Eph. 5:27), and we are so reckoned through Christ, our Redeemer.

We notice further the expression of the apostle--"a kind of first fruits." While this class will be the very first fruit of God's creatures, it is only one kind of fruit, and there will be other kinds to follow, both human and angelic. But the divine kind will be first of all--first, both in point of time and also of rank. And through the divine kind shall all the other kinds be blessed; for they are to be exalted far above angels and principalities and powers, with Christ, even at the right hand of God [chief place of divine favor]. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his spirit." (1 Cor. 2:10.) Surely our light afflictions, our little crosses of the present time, are not worthy to be compared with the glory which shall be revealed in us, if we prove faithful unto death and are counted worthy of the crown of life.

Language seems too weak to paint the glories of our high calling, and the blessedness vouchsafed to the heirs of the Abrahamic Covenant. Only those who are diligently delving into the depths of God's revealed truth are able to grasp these promises and to realize their value. And we might add, that only those who are faithful also in spreading the knowledge of the truth are able to fully appreciate it themselves. As we tell it to others, its blessed inspiration fills our own hearts to overflowing, and we are enabled to run more swiftly and more patiently the heavenly race. Let those who are faithfully running the race remember that "Faithful is he that calleth you, who also will do it." (1 Thes. 5:24.) Let not your faith stagger at the promises of God; for what he has promised he is able also to perform (Rom. 4:21), and "with him is no variableness, neither shadow of turning."

====================

R905 : page 6

A VAST MAJORITY IN HELL.

In the Christian Register, a Unitarian paper, we find the following:

"The Examiner (Baptist) freely concedes the point we have pressed in regard to the damnation of the vast majority, at least of the adult portion, of the race. It says: 'The idea of a probation in this life does imply the possibility of salvation, but the possibility may never be realized. As a matter of fact, we believe that, for the vast majority of the heathen, this possibility never is realized, and we never yet heard of an orthodox theologian who held any other belief than this.'"

In its comments, the Christian Register makes the following remarks:

"This is meeting the issue fairly and squarely. The Examiner does not seem to be afraid to show its colors. Now let it print its weekly edition on black paper with a small margin of white, and its color will correspond with its doctrine. We are glad, however, that the Examiner is consistent. In these days of word-twisting and mental reservation, consistency is a notable virtue."

R906 : page 6

Another writer copying the above adds: "The suggestion is good, but if the white margin is to represent the few saved, even from christendom, saying nothing about heathen lands, according to church creeds, the white margin will be so very small as to hardly be discernable. The hell into which our Baptist brethren would thrust the whole world, except the few who accept their terms of salvation, is described by the Christian poet, Dr. Watts:

'Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm.'"

Here we see the difficulty which is rapidly overtaking intelligent Christians everywhere. It is a struggle between old creeds and reason, and the cause is that they falsely suppose their creeds to represent the Bible's teaching, and hence neglect the Bible and seek not in it, for the wisdom of God which alone is able to solve the question now rising prominently before men's minds, viz.:--What is the fate of those who have died in ignorance of the only name given under heaven or among men whereby we must be saved?

In the above controversy the Examiner seeks to hold on to the Bible statements, that only believers in and accepters of the Lord as their Ransomer will be saved. But it failed to see that the present age is for the selection of a little flock, and that an age is coming in which all the blind eyes shall be opened and the deaf ears unstopped, when the knowledge of the Lord shall fill the earth, and when all shall know [believe in] him--when the "little flock" shall have become the Bride, the Lamb's wife, and as such shall say unto all the world, "Come," to the waters of truth and grace and live. (Rev. 22:17.) And failing to see this, it is forced to the position it takes, that the "vast majority" of the race never have had, and never will have a chance for life through Christ's ransom sacrifice

--hence his ransom was not a ransom for all to be testified [to all] in due time." This in the Examiner's creed implies that the vast majority of humanity go into an eternity of torture because God did not make ample provision for them, either in the ransom or in the granting of a knowledge of that ransom as a basis for belief, without which they cannot be justified.

Would that the Examiner and all could see that God's "due time" for granting a knowledge of the only name, is not limited to the present age and present adverse conditions: that As the heavens are higher than the earth, so are his ways and thoughts higher and wider than those of the vast majority of his children whose fear toward him, and too narrow views of his character and plan, are taught by the precepts of men.--Isa. 29:13 and 55:9.

The Christian Register's views of the subject are broader and more reasonable when it repudiates the thought that God will consign the vast majority of mankind to endless torture simply because they knew not of Christ, and did not believe on him of whom they had not heard. But its reasonings are human merely. Not seeing the plan of God as set forth in the Bible, of a ransom for all and a due time for all to partake of the benefits of that ransom and believe in, and accept of Christ, it rejects the Bible's teachings entirely and represents a large and growing class who while professing a respect for the Bible, and calling Christ the Redeemer, in fact deny the teachings of the Bible and reject Christ as a Redeemer; denying that there was any need of a ransom for all, or for any. They virtually make everlasting life a reward for every man who will wear the filthy rags of his own righteousness, claiming that every man who lives the best he knows how, avoiding gross sins, will be accepted of God and granted everlasting life as a reward therefor. With such a view where was the necessity of testifying it now, or in any other "due time?" In such a view where could Paul's statement apply--"There is none other name given under heaven or among men whereby we must be saved?"--or where is the sense of urging men now, or at any time to believe on the Lord Jesus Christ to be saved, if they are to be saved without believing, and on the basis of works merely?

R909 : page 6

To do or not to do, to have
Or not to have, I leave to thee;
To be or not to be, I leave:
Thine only will be done in me;
All my requests are lost in one,
Father, thy only will be done.
--C. Wesley.

====================

R906 : page 6

SAMARITANS LOOKING FOR MESSIAH.

The woman of Samaria, talking with Jesus at Jacob's well, said, "I know that Messiah cometh (which is called Christ") (John 4:25, Revised Version.) Her people accepted the five books of Moses and from them drew their hope of a coming Messiah.

A most wonderful corroboration of the woman's words is found in the belief of the Samaritans to-day. They belong to the race of the woman with whom Christ talked. They live at the ancient Shechem, (now Nablus,) not far from Jacob's well. They have a copy of the Pentateuch, which is of great antiquity. They celebrate all the Mosaic festivals, and are the only ones of all the Jewish race who offer sacrifices at the Passover.

The Jewish Intelligence gives some interesting facts. The community now numbers about a hundred and fifty souls. By wearing of pink turbans they are distinguished from other people of the land. Their high priest is Jacob ibn Harun. Prof. Strack, of the German Palestine Association, had an interview with the high priest and questioned him concerning the belief of his people. The high priest replied in a letter, saying that their word Taheb (Ta'ib in Hebrew, signifying the Promised Prophet who will convert the people) refers to the prophet promised by the Lord, "I will raise them up a prophet," etc. (Deut. 18:15,18.) They interpret this as meaning "one who will teach the nations the good way, and lead them to walk in it only, so that the whole world will repent of its sin and become converted and purified from all evil." It is indeed a remarkable fact that the Samaritans, who accept only the Pentateuch, should have so strong a belief in the coming Messiah, and adopt the interpretation of Deut. 18:15,18, which the New Testament gives (Acts 3:22; 7:37; John 4:25.) They think that they are now living in the age of "apostacy," which will only end with the appearance of Taheb, the Messiah, who will re-establish worship on Gerizim in its pristine purity.

Great political convulsions will precede. "Then, the wisest of all the nations will be charged by the kings of the earth to find out the true faith. Among them will appear also Taheb, as the representative of the Samaritans, and quite unconscious of his Messiahship. But the whole council will be so impressed by his superior wisdom that they will follow him to Gerizim, where they will find the law of Moses, the vessels of the temple, and the hidden manna." Then the whole earth will submit to the law of Moses and to Taheb. At the foot of "this mountain" (Gerizim) of which the woman spoke to Jesus, her people still worship in a humble synagogue, in their prostrations throwing themselves on their faces towards the eastern summit of Mount Gerizim. They are still looking for Messiah.--S.S. World.

===================

R906 : page 6

ANSWERS TO YOUR LETTERS.

It is not possible for us to answer your letters as we should like to do. Our mail averages fifty to one hundred letters a day, some of them full of citations to Scripture which we have no time to look up, much less to reply to at length. We state this as an explanation why your letters have gone unanswered often, or perhaps a ten paged letter has been answered on a postal card.

Please put all orders for books, etc., separate from your letter on another

R906 : page 7

piece of paper. And please state any questions as concisely as possible after you have finished your letter--as a Postscript. And be sure you write your name and full address plainly. Many letters come without and cause us much annoyance, as well as you.

But think not, dear brethren and sisters, that your letters are unappreciated because unanswered. We can read five, for one we can answer; and were it not for the strength and encouragement which your many excellent letters afford, we would no doubt long ago have felt quite discouraged. But such wonderful letters from all quarters--from China, Britain, India, Sweden, Hayti, Australia, South America, besides the thousands from our own States and Canada, give evidence of such a work of grace in your hearts, and such zeal and variety of effort on your part to serve the truth, often at great sacrifice, that our hearts are re-invigorated. We wish you could all share this comfort and encouragement with us, and for this reason publish extracts (this month from an unusually large number) of letters. We give you but a sample, and we are by no means sure that they are the best; for some contain orders written in the body of the letter, and get lost after those orders are filled.

So then write on, dear friends; your letters give us points, and frequently suggest subjects for TOWER articles. But do not be disappointed if your answer is slow, or if you get none. The TOWER, from month to month, is our letter to you; and the MILLENNIAL DAWN, when finished in its several volumes, will, we trust, answer all reasonable questions.

===================

R907 : page 7

EXTRACTS FROM INTERESTING LETTERS.

Brother Adamson has been laboring for the truth in New York state for some time past with good success. In Buffalo especially quite a number were awakened to see the morning light. A hasty note recently received from him at Rochester, says among other things, "I have excellent letters from various places, especially Buffalo. Saints are encouraged and comforted by the truth, and growing daily in favor and knowledge. Here, storms have prevented much out-door work, but I have out 336 of the Packets, (containing Food and sample TOWER) nevertheless. Catholics and Presbyterians seem to have gotten some "orders" respecting the Packets, not to read. Poor, stupid, blind "orthodoxy."

Yours in tender regard and love in the anointed. J. B. A___________.

Word received from Brothers Marting, Gillis, Myers, Bryan, Cobb, Blundin, Hickey, Van Hook, Bowman, [Brother Bowman, please send your present address in another good letter.] and many others, indicate that amid circumstances sometimes favorable and sometimes adverse, each is seeking to do what he can. And though our home (Pittsburgh) missionaries are seldom referred to, you should know that there are here quite a number who will we doubt not, receive of the Master in due time such honorable mention as, "She hath done what she could," "Thou hast been faithful over a few things, I will make thee ruler over many things."

We are more and more convinced that the "slothful servant" becomes a wicked one, and in the present time of trial will be sifted out, and by getting out of the light into darkness, will thus get his portion with the hypocrites. It will be found that every one who shall be of that "little flock," the "Royal Priesthood," will have been a priest not in name only but in deed and in truth--he must sacrifice his own will, and spend and be spent in the Royal service if he would share in the glories to be revealed in that Priesthood. This applies to each, not merely the public teachers, but to the private also. Every under priest will not only recognize his justification

by the High Priest's sacrifice,
but must also bring his sacrifice to God, acceptable in the name and merit of the great High Priest.--EDITOR.

Orangeburg, S.C., Dec. 13, 1886.

BROTHER RUSSELL: The special number of TOWER is at hand. I am highly pleased with your plan in thus absorbing the three issues of the TOWER whereby the many readers of the TOWER may obtain so invaluable a work as the Millennial Dawn, at the trifling extra charge of 25 cents. I sincerely hope that not only every subscriber may obtain it, but that many of the thousands of creed-bound and famishing ones in the various sects may obtain one, or read one thoroughly. No book is more calculated to establish one in the truths of God's word than Millennial Dawn, and those who are drifting upon the sea of insecurity would do well to clasp Millennial Dawn very warmly. Enclosed is 75 cents, the extra charge for three of us here.

Yours in Christ,__________.

R907 : page 7

Ohio, Dec. 13, 1886.

MY DEAR BRO. RUSSELL: I am so near the wall that my being cries out with anguish--hard pressed by the flesh and Satan. My desire is to resign my position in the nominal church--that of pastor, (though not a salaried position, for I will not hire). I might say my desire was to do so, but now I conclude to remain a while yet. My reasons are these: Your late work, "The plan of the ages," The Fire of Judgment, I call it--is in season to accomplish a great work here. It is the wedge which will separate the true from the false; and I shall see that it is driven into our congregation, but I shall be wary in my work. When all the wheat has been reached, then we will forsake the old nominal threshing floor and go out into the broad, white wheat fields and glean.

I have delivered three lectures here in my native village, which are not in the least in taste with nominal religion. My themes were: 1. God--His attributes--His Plan, and Purpose in Creation. 2.

Man--His Origin and Destination. 3. Life and Death--The Wages of Sin and the Gift of God. My next will be the new race--Christ. By the time I have these all fixed in their minds I will be ready to preach any Bible subject to them, having their minds prepared to receive it. I am now ready to advertise Z.W.T. from the pulpit, as people are wondering where I get this strange doctrine. Verily God has been leading me; I have no purpose of my own.

Some of the brethren in __________, are arranging to have me come and preach for them. If it is God's will, I expect to go there in a few weeks, but I do hope the Lord will not permit Satan to exalt me, for I am heart sick of worldly praise. I think we are in the midst of a great trouble in the nominal church, and M. Dawn is destined to take a prominent position in this coming storm. It is the panacea that will open the blind eyes and unstop the deaf ear, and unloose the dumb tongue in the nominal Babylon. What a confusion I anticipate! "Come out of her my people." I would send you some money, but I can't just now. I am no financier, I am more of a Bible student. I remain your brother in Christ, and ask for your prayers in my behalf. J. P__________.

DEAR BROTHER: Your letter of the 13th rejoices me greatly. May God bless you dear brother, giving you grace according to your day, and upholding you with the word of truth.

I am glad that you are seeing clearly, I am glad too that you have a fervent zeal which permits you to become warm and excited over a matter worthy of excitement and warmth--the great prize--the inheritance--a pearl of great value. I pity those who become deeply absorbed muck-raking for earthly treasures, but are cold and lifeless and do less in regard to the heavenly prize of our high calling. My prayer is that you may not be moved when you find others lukewarm. Do not conclude that you are too hot, our Lord and the chief apostles were enthusiasts, and burned with zeal and love for their work.

Go on, dear brother; your plan is good, carry it out thoroughly. Being unbound by oath of office or covenant with any denomination to preach only their doctrines, you are at perfect liberty to preach God's Word as it opens.

It is well to understand what we must expect that we may not be disappointed but strengthened as we see the harvest separation progress. In this as in many other respects the "harvest" of the gospel age closely resembles its type, the "harvest" of the Jewish age. Now as then "they shall cast you out of the synagogues," and "shall say all manner of evil against you falsely," and shall "hate you." Rejoice, however, and be exceeding glad, for this is an evidence or "witness of the Spirit" that you are in the "narrow way" as voiced by the word of sure testimony.

For this reason you must be on your guard that your opponents may find no real cause for their evil speaking. Guard weak places. If you are "no financier" that would be a very assailable point. Guard it well. Live within your income, if it cuts off all luxuries and reduces you to potatoes and salt. Owe no man anything but love.

You will want to arrange your affairs on a business basis at once, because as soon as you begin to scratch instead of tickle the ears you will find purses begin to close, and, generally speaking, you may expect the truth to separate you from the more wealthy of your friends and leave you in company mainly with the poor, rich only in faith and the coming inheritance.

As an ambassador of the Great King, yet as a follower of him who was a servant of servants, be both noble and fearless, as well as humble and condescending. Be careful for nothing, but in everything and in every condition give thanks always and make full proof of your ministry. Such fruitage will honor the Lord and stand the test of the present trial--"so as by fire." Let me hear from you often. Grace, mercy and peace.

Yours in fellowship and service,
C. T. RUSSELL.

page 7

Howells Depot, N.Y., Jan. 2, 1887.

MR. C. T. RUSSELL, DEAR SIR: I was very much surprised, and so much pleased, to receive the Dawn. I was eagerly watching for the special paper, but never dreamed I was to get the much wished for Dawn. I had hoped to be able to pay up the two years arrearages, renew my subscription and send for the Dawn, which I have greatly desired ever since you announced it ready, but owing to recent sickness, a light form of diphtheria, including husband, self, and our four children, which caused us great anxiety and some expense, I abandoned my purpose, concluding to wait awhile. But through your kind consideration I have to-day had the pleasure of perusing some of the contents. It is valuable to me, and I shall try to do what good I can by loaning it to others.

Humbly and sincerely yours in Christ,

A. B__________.

Nottingham, England.

DEAR BROTHER RUSSELL: Accept my tribute of thanks for the Dawn. I concur most emphatically in all Brother Adamson has said respecting it. Notwithstanding some of the chapters are old friends, they add to the book's value. I esteem its price, next to the grand text-book of our faith, above rubies. I have read the book through and some chapters several times, and I am amazed at the light it sheds upon God's word. Truly the Lord is with you and your dear wife, may he grant you all needful grace to sustain you. You are willing to be accounted "fools" for Christ's sake now and seek only for "glory, honor and immortality hereafter." You will be glad to know that I received my copies safely and have six of them loaned out at work. I cannot tell you yet what effect they are having on the readers, but will report in my next. I want seven more copies to send to friends in different parts of the country. I feel that this is just a sort of work I can do.

Praying that the blessing of the Master of the harvest may continually abide upon you, I remain in loving fellowship and service, yours affectionately,

A. P. R__________.

DEAR BROTHER RUSSELL: I am slowly improving in health. I am usually quite comfortable, and am able to take a walk of a few rods each day--usually about the yard. I have not strength for more than this. I cough considerable at times, though by no means as much as I did. Have not finished Millennial Dawn yet, as I cannot read much without getting too tired.

I am thankful to our dear Father in heaven for giving you light and ability to write this volume, and trust it will be a very effective agency in disseminating the truth. I am aware that to have it so, the book must be brought to the attention of the people, and were I able it would be a great pleasure to me to add my mite in this direction. Perhaps the Lord may yet give me the strength. His will be done. Permit me to express my hearty approval of "A Word of Warning" in last number. I am thankful that all through the struggle you hold the readers of Z.W.T. to the Scripture teaching, and that while there is so general a tendency to looseness on Bible teaching, the WATCH TOWER has held up Christ and him crucified as the only foundation.

Mrs. T. joins me in Christian love to yourself and Sister Russell.

Yours in Christ, S. T. TACKABURY.

Brooklyn, Jan. 9, 1887.

DEAR BROTHER RUSSELL: Both your letters were received in due time and suggestions considered. I am afraid you over-estimate my service; or is it possible that there are so few willing to do much of anything that what I rejoice to do appears to be more than it is? Well, I feel that I am doing but little to what I would do, and so do that little gladly.

The package arrived in due time. I was surprised at its size, but glad that I could get so many to distribute. Have sold one book to a Methodist brother in business, who has been considering these views for some time.

On Friday evening I went down to Talmage's church with about 100 copies of Z.W.T. About eight hundred or more were present. The first half hour was devoted to lecture; then, while singing, all who do not wish to remain longer go out. Then about three-quarters of an hour are given to devotional meeting. Six hundred were present. I sat near the door, and was out nearly first; pulled wrapper off papers instantly and commenced handing out rapidly, saying, "New Christian work, new book," &c. By the time all were out my papers were gone. Many go there from other churches, so the paper must be pretty widely spread. Then I went into the church, and, seeing a couple of young men looking at a copy, I handed them two, with the request that they should be handed to Dr. Talmage.

I am profiting by the perusal of Millennial Dawn. Your statements are clear, backed by Scripture proof, and advance step by step in so orderly and connected a manner that the learner is led gradually up to the view of these great truths, instead of being overwhelmed at once, and thus turned away from them. I do wish every earnest Christian could be induced to read the book.

I shall go to another large church next Friday evening, and also mail copies to different places. To many places in the United States, and to Canada, England, Scotland, Germany, Switzerland, and even Russia, has the October number WATCH TOWER gone. You may think I have done some mailing when I tell you that almost all that large package of TOWERS have gone by mail. The five Millennial Dawns came safely to hand, and I sold two and mailed the other three, one to Mr. Moody, one to Major Whittle and one to Rev. Geo. E. Needham, Secretary and originator of the Proph. Conf., with letter to each, and asking a reply; and I sent a bound copy of Millennial Dawn to Canon F. W. Farrar, of England, with a longer letter, which I am almost certain will bring an answer. I have been very busy during December, but now am sitting down to go a second time studiously through Millennial Dawn. I desire to fasten many things therein upon my memory.

I mailed you yesterday a money order for $10, which I expected to send you last month. Wish it were greater. I rejoice, even though not without trials.

Yours in service, B. P__________.

R907 : page 8

Kansas

C. T. RUSSELL, DEAR SIR: Find enclosed $1.25, for which please send one copy of Millennial Dawn and the TOWER one year. I never was interested in religious writings till I read Food. I am not a Christian; it is so hard to do right; but I just love to read this teaching, it is so reasonable. I was on the "Poor List" last year, and am not really able to subscribe. I live in a "dug-out," with only a dirt floor, with a large family; but I do not feel like taking so much for nothing, so will send this much in spite of all. Will also send some names for samples.

Yours sincerely, E. W__________.

IN REPLY.

DEAR FRIEND: You probably are more acceptable in the sight of our Lord than many who profess much more. Your willingness to sacrifice for the truth proves this. The fact that you love the truth proves that you have an "ear to hear." The fact that God has sent it to you at all, proves that he has some blessing in it for your heart and life. In fact, you are already a believer, and now you are experiencing some of the "joy and peace" promised to such as believe. Grasp a firmer hold of the Lord; realize him not only as the Saviour of all from death, but as your Redeemer. Trust him for the future and learn to trust him for the present also. Serve him by serving the truth and daily seek to be more like him in your thoughts and deeds. "She hath done what she could," is the highest praise any disciple can expect.--EDITOR.

page 8

Brother Brown, writing from Chicago, says: "I called yesterday to see Brother C. (an attorney-at-law) and passed about three-quarters of an hour very pleasantly with him. I found him to be a Scotch, "dyed in the wool" Presbyterian, but by accident a year or so ago his attention was called to Food. On Sunday last he sat down immediately after breakfast and began to read Millennial Dawn, Vol. I. He read without stopping even to eat until 10 o'clock that night, and the first half of the book looks as my own copy did, only more so, for he had underscored fully half of it.

Veedersburg, Ind.

MR. C. T. RUSSELL: Enclosed find one dollar for the paper.

Educated by a Methodist father and Presbyterian mother, even as a child my inquisitive mind detected the inconsistency of accepting the tenets of both denominations, and also of rejecting them. When I grew older and ventured to express my doubts, my father replied, "It does seem illogical and inharmonious; but, my child, I am sure the Bible is true and logical if it were clearly understood. Do not try to comprehend what you cannot understand, but believe in Christ." Even then the thought crossed my mind, if Christ died to restore what Adam lost, why not make every man just as Adam was? That would be restoring. However, I tried to follow the advice given, tried earnestly and sincerely to exercise faith, but after a time fell into skepticism --stayed away from church, and had for my friends worldly people, scientists and infidels. My home was then in a beautiful city, but my mind kept at times reverting to the old subject. I finally concluded there must be, there is, one true church, and it must be the Catholic Church, since so many of the Protestants whom I knew were so insincere; and as the Episcopalians claimed the same origin, I would try that.

Just as the change to this little town was talked of, your tract fell into my hands. I glanced over it, thinking it odd; said something to the pastor about it, who laughed at me for thinking it something new. The little book was packed amongst my effects, and while in a doubting mood one day fell into my hands again, seeming to answer every troubled question. I believe now my faith is established; and it seems odd to me that other people--cultured, Christian people--cannot see it as I do.

Pardon my long letter, unless it interests

you to hear details. I am in the "Wilderness condition," have consecrated, and dare not turn back. Remember me in your prayers.
Kindly and respectfully, MRS. E. W. R.

Brother MacMillan, of Latrobe, says: "We don't express our praise as does the Salvation Army, but if any of God's people can feel and live a Hallelujah life, we ought to. I sometimes wonder what those Salvation Army people would do if the light from God's word would shine upon them and illumine their understanding as it has done ours; for the little they have makes them so noisy.

An aged brother here wishes me to say that the Dawn is the best prepared table of food that ever he sat down to, and that he cannot get done eating. He keeps right on partaking, and, strange as it may seem, his hunger has not yet diminished."

San Joaquin Co., Cal.

DEAR BROTHER RUSSELL: I have now given Millennial Dawn a thorough examination, and like the book. I took one day last week trying to get subscribers for it, and have got twelve for my first day's work, and as I intend to place one in each family who attend my Sabbath school (I say my school because for the last eighteen months I have had no connection with any denomination of Christians), and as I wish to send some to distant parts, I send you enclosed a P.O. Order for fifteen dollars, for which send the value in Millennial Dawn, Vol. I. Yours, etc., D. K__________.

Bear Lake, Michigan.

DEAR BROTHER RUSSELL: I have not done as much as I should like for the advancement of the truth, and the setting up of Christ's Kingdom, but I desire to do more. I long to give all my time to the glorious work of spreading the truth. To open the blind eyes, and to turn men from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

I had an opportunity last summer to symbolize my baptism, I was baptised by immersion by a Baptist minister, we had a talk together and I found his idea of baptism was according to scripture. He could not accept all of our views, although he was the most liberal Baptist I ever met, acknowledging the evils of sectarianism but fearing to come out. He baptised me on my confession of faith, but not into the Baptist church as is generally the custom.

I have been approached by two Congregational ministers, one of them a great scholar, bearing the title D.D., trying to persuade me to unite with them in a Congregational church which they are trying to organize in this place. They made use of all manner of nice speeches, saying my influence would be a great help; and it mattered not what I believed if I would accept their creed. They even went so far as to write out what they called articles of faith, separate and apart from their regular church creed, leaving out some articles which they thought I and some others who have accepted the TOWER views, would object to. But they found we were not for sale: we told them that we would take nothing less than the Word of God itself for our creed, with Christ for our only foundation and hope; and with firm faith in him as our only Saviour, we claimed the right to search the Scripture for ourselves and to believe whatever it teaches.

The TOWER is a great help in the search for truth, we would not do without it. There is always some new light received from the Scriptures by reading it and comparing it with the Bible.

The Millennial Dawn which I am reading through the second time, is indeed a most wonderful book, it seems impossible for any one to read it and not be convinced of the truthfulness of its position. It is a great feast to my hungry soul. I find too, that the Diaglott is a wonderful help in clearing up many seemingly dark passages. I thank our dear Father in Heaven for all these helps.

Will you please send me about a dozen of the October number of the TOWER? I think I can make good use of about that number. I intend loaning them instead of giving them away. I intend sending for some packets in order to do some colporteur work as soon as the way opens.

Below are the names of two ministers (Baptist and Methodist) to whom please send the TOWER, October number.

With love to yourself and the church at Pittsburgh, I am yours in Christ,

J. N. L__________.

Buffalo, Jan. 2, 1887.

DEAR SIRS: I have just received the first volume of Millennial Dawn, I was about to send for one bound in cloth, as it would stand rougher usage, as I intend to lend it to all inquirers after truth. A priest here desires to read it, and I am more than pleased to loan it to him, as I believe it to be the essence of the word of God. ZION'S WATCH TOWER has been distributed to a great many of the members of the church of which I am a member. At first it was not received very warmly, but now many are anxious to read it and are seeing the Bible as a new book through its teachings, especially the priest to whom I allude.

Yours in Christ, O. E__________.

Helsingborg, Sweden, Dec. 19, 1886.

DEAR BROTHER RUSSELL: It is now some months since I had the pleasure of receiving your letter and papers (Swedish as well as English), for which I thank you much. I will use them so that they will do the most good. People in general are averse to hear of salvation for any after this life, just as in America. Here the Lutheran faith predominates, but many have been led to abandon the idea of an atonement, and, as I have seen in the TOWER, you are fully acquainted with their way of mixing things. At one meeting, where I was defending the atonement, and claimed that Christ purchased us with his blood, one speaker said, "The average of Christian teachers allow that something great took place at the crucifixion of Christ, but of what and how, there seems to be no clearness." An odd one is desirous of perusing the TOWER, and they have nothing to say but that light and truth are shown through them. Thanks be to God, when I see through all God is showing me, that my efforts are not in vain, and people are getting more prepared to hear the glad tidings of great joy which shall be to all people. Thank God that light is shining; thank God that I am privileged to help to spread it. Some years ago, when I sacrificed myself to God, I had no idea that I should be distrusted and rebuked of any that trust God, but in entire reliance on God and his Son, my Redeemer, I shall be able to overcome. Yours, in hope of glory,

N. M. O__________.

Fort Dodge, Iowa, Jan. 17, 1887.

DEAR BROTHER IN CHRIST: I had just finished reading your book, lent by a friend, when the cheaper edition came. I thank God that he has given you such a work to do for his children, and now I have a great desire to persuade as many as possible to purchase and read the book. I had thought to get as many copies as I could and lend them, but that does not satisfy me. I could not reach enough, and I believe the way is open for me to visit the Christian and thinking people of this place, and perhaps of others, and my brother proposes to do the same in other cities and towns, if we meet with success sufficient to cover our necessary expenses. My hopes are very buoyant, because I want everybody to read it, yet I know that I must not expect too much.

I enclose fifteen dollars, send me of the cloth and paper bound Dawn, Vol. I., half each.

In Christian fellowship. Sue B__________.

New Orleans, La., Dec. 17, 1886.

DEAR BRO. RUSSELL: Inclosed please find P.O. Order for ten dollars, for which please renew my subscription for the WATCH TOWER (three copies), and send another copy of Millennial Dawn. What is over use where most needed. The money I send I received in answer to prayer. I have been desirous to send my subscription and something for the Lord's work, but somehow was not able to spare it out of my wages. Yesterday I asked the Lord to help me get it. Today my employer handed me twenty dollars as a present, which seems to me a direct answer to my prayer.

I have been since asking the Lord to

make plain his will to me regarding it, which I believe to be this, to give ten dollars for the clothing and feeding of the spiritual man, the other ten I give to my wife for her part of the work, namely, supplying the physical necessities of the Lord's poor around us. Still trusting in God, who gives us richly all things to enjoy, I remain as ever your fellow-laborer in the harvest field.

C. S__________.

Oceana Co., Mich., Dec. 6, 1886.

C. T. RUSSELL, DEAR BROTHER: The first volume of Millennial Dawn, so kindly sent came safe to hand, may the Lord richly bless the unselfish love bestowed on the poor of the Lord's flock. I have not read it all through yet, but have been greatly blessed from the perusal so far. I thank God every hour of my life that I am enabled to understand so much of his grand loving plan for the blessing of all the families of the earth. I am sorry I am unable to forward you any money with this, the great drouth here the past summer has deprived me of that happiness. I am compelled this winter (with poor health) to labor in the lumber woods for means to supply self and family with bread, and food for my stock. However, I expect some money before long and part of it shall be appropriated in renewing my subscription for the TOWER and the volume of Millennial Dawn, and I trust something for the Tract Fund.

I shall want one of the cloth bound volumes for my library, and intend to use the present volume for lending to those whom I have reason to believe are hungering for the truth.

Your brother in fellowship and service.

T. B__________.

====================

R907 : page 1

VOL. VIII. PITTSBURGH, PA., MARCH, 1887. NO. 7.

==========

page 1

THE supply of "FOOD" is exhausted; and it will be some time before we will have a fresh supply ready. Any who have a quantity on hand not in use, will oblige us by returning a part, at least. We have always plenty of free sample TOWERS.

THOSE who have "packets" loaned out, can procure of us clean papers, and packet envelopes to replace such as are too much soiled for further use. Order only as many as are needed.

R909 : page 1

THOUGH our office address is changed as noted above, we have not removed, but are still in the same place. The building fronts on Federal St. No. 40., but our office entrance is on Robinson St., and has recently been numbered. Our mail would come safely, whether addressed to street and number or not, but the above will be more readily found by strangers.

====================

R908 : page 1

THE ONES MEANT.

Hereafter it will not be sufficient, that one write us to send them the TOWER another year, without mentioning money or their intent to pay at some time, or their inability to pay. Say, what you mean.

Neither will it be sufficient that some one write and send us an address without money, saying that the party is poor. We do not offer to send the TOWER to all the poor of the world. To the poor who are the Lord's children, and as such are sufficiently interested in the truths published in the TOWER to write us, and say

so, and request it--to these only we offer
it each year, so long as it is published.

Let such not be backward to ask; we
are anxious that such should have it.
Accept it as from the Lord--it is from him.
Not only are the truths it bears from his
Word, unfolded to us by his favor, but the
money with which it is published is all
consecrated to Him. Hence those who
have no money to pay for it, can and
should accept it from Him, as per the notice
above from Isa. 55:1,2.

Should you learn of any who have asked
as above, or who have subscribed and
paid for the present year, who do not receive
the paper, advise them to write us
again, for there surely is some mistake,
which we will be most glad to have rectified.
Almost every mail brings some letters
either without the writers name, or
with insufficient address.

====================

R909 : page 1

THE ANNIVERSARY SUPPER.

Remember the date for the commemoration
of the death of Christ, our Passover
--on the anniversary of his last celebration,
April 7th., evening. Meet with
fellow members of the one body so far as
possible, but eat it alone, if you know of
none with whom you could celebrate it
in spirit. If you cannot do better make
a substitute for wine of raisin juice.

We will be glad to have as many as
possible meet with us in this city on that
occasion. We anticipate a precious season.
Warm hearts here will make you welcome,
and endeavor to carry out Paul's and
Peter's suggestions.--1 Pet. 4:9; Rom. 12:13;
Heb. 13:2. Review the subject
in last (February) TOWER.

====================

R907 : page 1

VIEW FROM THE TOWER.

"He shall send his messengers with the great
trumpet [Seventh Trumpet], and they shall gather
together his elect from the four winds, from one
end of heaven to the other."--Matt. 24:31. [Sinaitic

and Syriac MSS. omit sound.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."--Psa. 50:5.

Millennial Dawn Vol. I. both in cloth and paper covers has already sold very largely and every mail brings fresh orders and grateful acknowledgement of it as God's instrumentality of blessing and enlightenment. But some of the friends connected with the work and the Tract Fund declare that they want to see the volume in its Fiftieth Thousand by January '88, believing that that number of such preachers and teachers would do a great work in forwarding the truth, blessing God's children and honoring their Father and Lord. To accomplish so desirable a result, it is proposed to reduce the paper bound 50 cent edition to one-half its present price, and make it hereafter 25 cts. per copy for any quantity--one copy or a thousand copies, postage prepaid by us.

Surely at that price even a child who could show the book should be able to sell numbers of them wherever thinking people are to be found, particularly thinking Christians. If you have read it carefully yourself, ask yourself how many you can place in the hands of readers, and get to work at once. The harvest truly is great and the laborers are few. Pray ye the Lord of the harvest that he will send forth more laborers, and if you are not one of them, pray that He will accept of your service granting you the great privilege of being a co-worker with him in filling the earth with the knowledge of his glorious character and plan--a service which angels would fain be engaged in. If you are in earnest in your prayer, believe that you have the privilege you ask, and go forward. The way will open before you.

Another matter--We remember that some who are willing and anxious to serve the truth, are so circumstanced that they must derive some income from their time, to support themselves. Such could make no profit in buying the book at 25 cts. if they sold it at the same. This matter has been arranged for thus: Out of the Tract Fund, an allowance of 10 cts. per copy will be made for expense money to any canvasser. Such, in ordering should state the matter clearly thus: "Please send me ten copies of Dawn Vol. I. paper covers, price $2.50 less "expense money" allowance 10 cents each. I enclose $1.50." Or reckon it and state it in the same manner whatever the quantity ordered.

The supply of FOOD being exhausted for the present, will enable those who have been using the "packets" to give their attention to "DAWN." A plan has been suggested by which each one can make a thorough canvass of his own and neighboring towns. We have prepared circulars which give the Table of Contents, and Kind words of Commendation, to which we have affixed a small slip which calls attention to the book, states the price, and

R908 : page 1

tells the reader that an agent will call to show him the DAWN and to take his order for it. These circulars can be sent out by the hand of trusty boys or girls, whom you can employ. And if you cannot visit all your neighbors yourself to show the book and take their orders, these same boys or girls could do it. [Girls would generally succeed best.] You could pay them a commission out of each day's sales--so much on each copy disposed of. Let them so far as possible collect the circulars as they show the book, so that the same may do to use again and again, until too much soiled. Of course you can do better yourself than boys or girls could do, but all cannot give so much time.

Now what think you, can we not thus bring the thinking people of every city and town in contact with the light of the Millennial Dawn? The joy, quickening and comfort which it will bring to one truly receptive heart, should you with much effort reach but one, would more than repay you, even aside from the joy it will give you to be a co-worker with God and our Lord Jesus Christ.

The fact that you have canvassed your town with the "Packets" will be no hindrance, but rather an aid to the work now suggested. Your conversation and their examination of FOOD awakened an interest or at least a curiosity which passing events have not permitted to die out, and they are now more ready than ever for Millennial

Dawn--The Plan of the Ages. Harp [the Word of God] in hand, strike up the Song of Moses and the Lamb.

"Wake the song of Jubilee;
Let it echo o'er the sea."

===================

R908 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Brooklyn, N.Y.

DEAR BRO. RUSSELL:--Last March a Brother of this city employed me to work in his paint store. Every day more or less men gathered in the store and would engage in argument on different topics, and sometimes on religion, and by the grace of God I preached to them Christ, who is the Saviour of all men, specially of them that believe. I explained to them how Christ had paid the debt, and there was now justification for believers, a crown for overcomers, and restitution for the world. The grace of God began to work in my employer's heart, and one day he brought down stairs a large Bible and said to me, "William, it is not everybody wants that book in his store, but I am going to have it here from this on," and I praised the Lord. I had the FOOD for Thinking Christians that you sent me several years ago, and began reading it in the store, but he did not believe in restitution, and fought hard against it for a long time. I tried to get him to read FOOD, but he said, "No, that is all man's work, I won't have anything but Scripture." I said I was glad he wouldn't have anything but Scripture, and if he would only read FOOD and search the Scriptures, he would be surprised to see how the little book agreed with the Scriptures. But no, he would not touch it. I had almost dispaired of him, but I told it to the Lord, and left it all with him. I had put the FOOD in the show case, where he could see it, and one day I came in the store, and there he was, behind the counter, all broke up, and the tears running down his cheeks, and FOOD in his hands. I was sure it had entered his heart, as he said, "God bless him! God bless him!" and he has been preaching restitution ever since. Of course you hear from him, and know all about it. One day Bro. Hickey came in the store, to buy a brush to paste up Eternal Torture around the city. I told him about restitution, but he, being a regular ordained minister of the Presbyterian Denomination, could not see it, and thought I was a little off. Another day, I was reading out of FOOD in the store to a crowd of men, and Bro. Hickey was present. He came over to me and said, "What have you got there?" I told him it was a little book called "FOOD FOR THINKING CHRISTIANS." He asked me where I got it, and I told him. He said he would write to you, and he did. You sent him MILLENNIAL DAWN, and you know how he was closeted for three days with DAWN and the Bible, and when he came around to the store again, he was very happy, and praising the Lord. You know the rest. Dear brother, I write this for your encouragement, and to let you see how the Lord can use one little FOOD; that little book is bringing light and peace and joy to many a household. I received MILLENNIAL DAWN; it is a wonderful book, and has the right ring, and I am sure the Lord will use it to his honor and glory. I am out of employment, and if you will send me some packages, I will spread the glad tidings, and take subscriptions for the WATCH TOWER.

R908 : page 2

How I long to be with Jesus, to see him as he is, and be like him, to reign with him in glory.

Your brother in Christ, and his labor of love, __________.

page 2

Reading, Pa.

DEAR BRO. RUSSELL:--Need I tell you? My joy continues to abound in the Lord: and I am putting forth every effort that his name may be magnified in my body.

I informed you previously that I aided Brother Hickey four Sundays in succession. I then turned my attention to my own immediate neighborhood above Harlem Bridge, N.Y., and was instrumental in awakening some interest. Sold several FOODS and took some subscriptions for the WATCH TOWER, a list of which I here inclose. The "FOODS" I ordered were for this purpose and came duly to hand.

I left N.Y. on Friday last and held a meeting that evening at Easton, Pa. Some of the brethren there said it was the most interesting meeting we have yet had.

I preached yesterday (Sunday) in the Court House, Allentown, but my audience was small, owing no doubt, in a great measure to the inclemency of the weather.

I expect (D.V.) to see you in about a week. Until then, farewell. With love to your household, I remain yours in the glorious Lord. S. O. BLUNDEN.

Westboro, Mo.

DEAR BRO. Russell:--The Z.W.T. of February received, I was glad to see it once more. I hailed it with joy, for its teachings lead to a higher plane of life. I have read and re-read M. DAWN, and every time I read, I see something that I overlooked previously; in fact I would not be without it for anything. I find, the more I read it the more I think of my God and every thing he has done and created. I used to blame men unmercifully, and thought they did not get punishment enough for their wickedness, but as I become more acquainted with God's plan for their redemption, my heart grows softer. I gradually take in their situation in their fallen nature, and I feel more like pitying than blaming them. A Methodist Minister said that by talking of this I would become unpopular. Such an idea! I would like to meet with you April 7th., and celebrate the Lord's Supper, but being so far away I see no chance of coming.

Yours in Christ. D. R. D__________.

R908 : page 2

Nillville, Pa.

DEAR BROTHER: I appreciate the teachings of the TOWER very highly, except upon one point. You seem to ignore or deny the Sabbath kept by our Lord and all the Jews--for he was "born under the Law," and bound by it so long as it held dominion (Rom. 7:4-6). I am not able to see clearly, as yet, that the keeping of the seventh day (Saturday) is not binding on Christians as it certainly was upon Jews. It seems to me that the observance of Sunday, the first day of the week, instead of the seventh, was a change for which Papacy is responsible. What say you? S. I__________.

IN REPLY.

DEAR BROTHER:--General articles on the Sabbath question have already appeared in the TOWER (Oct., 1883, Dec., 1885, etc.) Have you carefully read them? If not, read them and wait for Millennial Dawn in some of its future volumes to deal with the subject at length.

The Sabbath was a part of the Law. It and all other parts of the Law on stones was given to the Jew. I never was under the Law as a covenant of life, thank God, else I would have found it as the Jew did a covenant of death.

As regards the Papacy's substitution of Sunday instead of the seventh day, we do not dispute it; but had they or any one else a right to make a substitute for a law that was never given except to the Jew, and which even to them ended as a "covenant of death" when Christ died for them and for all, becoming the end of that covenant, its fulfiller? The text you quote (Rom. 7:4-6) is against you, and says No. No day is commanded to the church. We are glad that a day is observed, but sorry that any suppose it to be a substitute for the day fixed by the Mosaic Law. Such bring themselves under a law not put upon them by God, but by Rome. I am glad to be of those who, in the liberty wherewith Christ makes free, am not under the law--neither that of Moses, nor that of Papacy.

The Sabbath is not a "moral" law, as some claim; there was never any thing moral or RELIGIOUS about it. It was not a command to worship nor to study nor anything of that sort--but merely to DO NO WORK.

It has a typical feature and lesson and NO OTHER: it illustrated or typified the REST OF FAITH from our own works--rest in Christ's merit and sufficiency as the one who fulfilled all righteousness for us and redeemed us all from death.

I and every Israelite indeed (antitypical) keep this Sabbath or REST, not on one day of the week but EVERY DAY. I am ALWAYS RESTING. I have FOREVER ceased from my own works, ceased trying or hoping to justify myself by my own deeds or works.

This glorious peace and rest which I enjoy is the antitype of the typical and enforced rest or Sabbath-keeping put upon the typical people, just as much as their Temple and all their sacrifices were types of which we have the higher and real antitypes. EDITOR.

Brooklyn, N.Y.

DEARLY BELOVED AND FELLOW LABORER. --Grace to you, and peace, from God our Father and the Lord Jesus Christ. I give thanks to my God always, making mention of thee in my prayers, (knowing thy love and faith which thou hast toward the Lord Jesus, and for all the saints) that the fellowship of thy faith may become effectual...for we have much joy and consolation over thy Love, Brother! Because the tender sympathies of the saints have been refreshed through thee. The February '87 TOWER has been a refreshing draught from the wellspring of truth. The "View from the Tower" has confirmed our position; "The Lord's Supper" has awakened pleasurable anticipations; "The Easy Yoke" has been more perfectly adjusted; that "The Time is Short" has been more fully realized, and our grave responsibility more deeply felt; "Bible Light on Probation After Death" dispels still more fully the awful gloom that so recently enveloped us because of the God-dishonoring creeds of Babylon; "Living by Faith" becomes a sweeter experience, and the things that are not seen and eternal, more and more real; "No Variableness neither Shadow of Turning" is the attribute of our God that gives stability to every doctrine of his word, and is the ground of all our confidence and all our boasting, for He hath spoken and He will bring it to pass; "Extracts from Interesting Letters" stir our hearts within us, as we learn of like blessing received by other members of the body of Christ, and of their work and labor of love in the Harvest.

Altogether we have been strengthened and encouraged, hand and heart for the warfare and still more greatly rejoice, and more fervently thank Christ Jesus our Lord that He counted us faithful putting us into the ministry. I enclose list of subscribers to Z.W.T.

In Christian Fellowship and Service
affectionately yours, S. I. H__________.

====================

R909 : page 2

COMING IN THE FLESH.

Rochester, N.Y.

DEAR BROTHER RUSSELL:--Since removing here I have had my faith in the correctness of your teachings relative to the coming of the Lord a spirit being and not flesh, assailed and shaken by parties who claim that you are Anti-Christ. They base the charge upon what they claim is the literal translation of 2 John 7. They render it thus: "Who confess not that Jesus is coming in the flesh. This is a deceiver and an antichrist." If they are correct, then to deny that our Lord's second coming will be as before, viz. in the flesh, is wrong. Looking at the word for word translation of the passage in the Diaglott I find the Greek word is there translated coming, though in the regular reading translation in the side column of the Diaglott it is rendered did come. Doubtless the Diaglott's word for word translation gave rise to the application of this Scripture against you here. But no matter, the question is an important one, and I write you to know, if you can solve the difficulty. I called upon Prof. Kendricks of the Rochester College and asked him for the most literal meaning of the Greek word in dispute, and he said that its most literal meaning was coming.

Hoping to hear from you soon I am
Yours respectfully C. G__________.

[The above is not the exact wording as our brother's letter got mislaid. We recall the main points from memory. We replied at once as below and now lay it before our readers that all may be armed on this point.]

DEAR BRO. G.:--Yours of the 23d came duly. I am glad to see the candor with which you approach the question which you present to me, and that before deciding on the matter you write to see what I know of it. This is right, and your course may save you from being stumbled.

The Greek word used in 1 John 4:2, and that of 2nd John 7, for "is come," are from the same Greek root, and might like our English words came, come, and coming, be used to indicate a past, or present, or future coming according to the way in which it is used. A strict translation of the two words would be (1 John 4:2.) came, and coming (2 Jno. 7.); but the weight you, and perhaps others, give this fact, is not justified, and probably arises from an imperfect knowledge of the Greek. To make the matter quite plain, let me show you how the English word coming, may clearly refer to a past coming, and let this be an illustration of the Greek: for instance when we say--It was not the time, but the manner of our Lord's coming, that surprised and deceived the Jewish Doctors of the Law--or that, He who denies that coming, stands where the Jew stands to-day, and must therefore be an opponent of the truth, a contradictor of the Apostle's testimony, and hence an opponent of the entire work of grace in progress during the Gospel age--Antichrist.

It is after this manner that erchomia is used in 2 John 7; and it is repeatedly used similarly elsewhere. Take your Young's Concordance, turn to pages 181 and 182. Note the instances in which this same word is used in the various tenses, past, present and future--came, come, cometh, coming. If you will examine the context you will find that in the majority of cases in which it is used it relates to transactions already past, just as in the cases under consideration--1 John 4:2. and 2 John 7.

You mention the literal word for word translation of the Diaglott in 2 John 7. We agree with it fully, you see, as to the literal meaning of the Greek word standing alone disassociated from the limitations of the sentence. Professor Kendrick answered your question as to the literal meaning of the word, in the same way; so would any Greek scholar. But the translator of the Diaglott, as also Professor Kendrick, and every other person who knows what he discusses, will agree with me that the word can be used to refer to a past coming, just as our English word coming, can; as illustrated in above examples. Furthermore, they will all agree that the construction of the Greek in 2 John 7. signifies a past coming.

You will notice that while the Diaglott in its literal translation, gives coming as the meaning of the disputed word, yet when giving the sense of the sentence, it in very unmistakeable terms shows that the coming was in the past, there rendering it did come. The author evidently was guarding the unscholarly against an error to which they would be very liable. Young's Bible gives only the very literal translation, coming, but when posted, any one can see from the construction of the sentence, that a past, and not a future coming is referred to.

Notice too that nearly all Translators would naturally be favorable to the view that our Lord's second coming will be again in the flesh; for they so expect him --among others, the Author of the Diaglott. Hence it cannot be claimed that they were influenced in their translation in our favor.

Yours in fellowship and service
C. T. Russell.

An answer to the above received before going to press, says that Bro. G. called upon Prof. Kendrick again, to inquire concerning the sense of the entire sentence (2 Jno. 7.) referred to above. The Professor fully agreed with us that the reference was to a "coming in the flesh" already in the past, and had no reference whatever to a future event.

===================

R909 : page 2

THE DISPUTED CLAUSE.

To those who are loath to part with the first clause of Rev. 20:5. (See Millennial Dawn Note p. 287) we would suggest, that it probably crept into the text by accident in the fifth century; for no MS. of earlier date (neither Greek nor Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and was copied into the body of the text by some subsequent transcribers who failed to distinguish between the text and the comment.

However, the repudiation of this clause is not essential to the "Plan" as by us set forth, as will be clearly shown in a subsequent volume of "Millennial Dawn." For, the word resurrection, it will be shown, has been misapprehended greatly: it signifies to raise up. As related to man it signifies to bring up to the full perfection of manhood--the thing lost through Adam. The perfection from which our race fell, is the perfection to which they will gradually rise during the Millennial age of restitution or resurrection (raising up). The Millennial age is not only the age of trial, but also of blessing through resurrection or restitution to life--to that which was lost. The process will be a gradual one, requiring the entire age for its full accomplishment. Consequently it will not be until the thousand years are finished, that the race will have fully attained to the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that it would be strictly true to say, the rest of the dead lived not again (did not regain fully the life lost) until the thousand years of restitution and blessing were complete.

This much here to prevent stumbling upon this point--particulars again, in appropriate connection.

===================

R884 : page 2

HAVE you not noticed that in the history of this planet God turns a leaf about

EVERY TWO THOUSAND YEARS?

God turned a leaf, and this world was fitted for human residence. About two thousand more years passed along and God turned another leaf, and it was the Deluge. About two thousand more years passed on, and it was the appearance of Christ. Almost two thousand more years have past by, and He will probably soon turn another leaf. What it shall be I cannot say. It may be the demolition of all these monstrosities of turpitude, and the establishment of righteousness in all the earth. He can do it, and he will do it. I am as confident as if it were already accomplished.--Talmadge.

===================

R910 : page 3

THE PRAYER OF THE CONSECRATED.

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim,
The balm for wounds that sin has made.

"Breathe on us, Lord; Thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue
As when upon thy words of grace
The wondering crowds enraptured hung.

"Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

"Give strength, blest Saviour, in thy might
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach, and love, and live, like thee."

===================

R910 : page 3

"AS THE SERPENT BEGUILED EVE."

"I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.... Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.--2 Cor. 11:3,13-15.

The early church was surrounded with many bitter and outspoken enemies, but against these the apostles never needed to warn the sheep. But continually they sought to put believers on their guard against false teachers, professing much, clothed as ministers of light, with morality etc., but teaching errors which would confuse and befog the minds of the saints, and tend to hinder them from the full accomplishment of their covenant of self-sacrifice. The great shepherd of the sheep warned them to take heed to His voice and to heed not the voice of strangers, intimating that others would seek to call the sheep in his name, and to direct them, whose leading would be contrary to his.--John 10:1-5.

The apostle Peter referred pointedly to this same evil when he said, (2 Pet. 2:1,2.) There were false prophets also among the people [Jews], even as there shall be false teachers among you who privily [in a subtle manner] shall bring in damnable heresies, even denying the Lord that bought them."

This does not signify that these teachers will deny our Lord as a person, nor deny his Lordship or authority over the church. Such a teacher never was countenanced in the church; none would recognize such an one as a Christian at all. He would be an out and out Infidel; and so open a course would prevent any deception of the sheep. On the contrary those whom the adversary has used to advance errors, have always been loud in their professions of faith in the Lord. They thus wear a garment of light, as Paul calls it, and the more successfully serve the error which they "privily" bring in and set before the church.

In this text Peter's words would be better translated thus: "The having bought them sovereign Lord denying." It is a rule in the Greek to put the important or central thought first in a sentence. This the translators have not generally observed in this case, not noticing that the ransom is the central thought. In the Greek it stands as we quote it above, showing clearly that the denying referred to by the apostle is a denying of the ransom--denying that our Lord gave for us and all men "a corresponding price." To deny this, is to deny all: for it is the removal of the very foundation of all our hopes and of Christ's Lordship. For if we were not "bought with a price, even the precious blood of Christ," then we are yet in our sins, condemned still, and without hope. If he has not bought us, he is not our Lord, and has no right or control, present or future. Hence those who deny the ransom, really deny the Lordship of Christ, no matter how much they may claim to acknowledge Jesus as Lord.

The seriousness of this which Peter calls "damnable heresy," is far reaching, and leads into a great variety of errors and heresies, reflecting against other truths and laying a foundation for other errors. Peter adds: "Many shall follow their destructive ways [destructive of the very foundation of hope and its corresponding licence in dealing with scriptures which oppose them] by reason of whom the way of truth [the true way of salvation--through the ransom--the way of the cross] will be reviled."

It is against such teachers, who, whether knowingly or ignorantly, are serving Satan and error, and are the enemies of the cross of Christ, that Paul speaks in our text. As Satan through the serpent beguiled Eve with crafty sophistry, he would now through such teachers among you beguile and lead astray the chaste virgin church espoused to Christ. Of course from time to time throughout the age Satan has sought to and did test the nominal virgin of Christ, but much more so now in the end of the age, when the church is almost complete, and as he sees the plan of God unfolding, and that he has not thwarted it thus far, Satan seems to redouble his efforts; for as each new ray of light shines out for her assistance, in this the dawn of the coming day, he matches it or counterfeits it, with rays of false light to draw attention away from the true.

Various have been the delusions of our subtle adversary, but in this instance as in many others, the apostle's words seem to apply directly to our day. His words were a prophecy to us, now being fulfilled; for now the form of error is again presented as it was with Eve,

"YE SHALL NOT SURELY DIE."

In Eve's case it applied to the first death, now it is applied to the SECOND DEATH.

The argument used to Eve was that she would not die at all, and when the reality of death was established beyond a question in the death of Abel, he changed the argument, and ever since he has unceasingly taught through deceived poets, philosophers and priests, heathen and Christian, that mankind does not really die, but only appears to; that when dead they are more alive than ever before. And in every age among heathens and Christians he has succeeded in gaining a majority to believe his lie, in direct opposition to God's statement, "Thou shalt surely die." "The soul that sinneth, it shall die."--Gen. 2:17. and Ezek. 18:4.

This lie Satan started with, for he was a liar (and thereby the slayer of our race) from the beginning and abode not in the truth (John 8:44.), and he has since kept it up, and the sophistries used to back it up are truly wonderful, and worthy of such a Master deceiver. Upon this lie he has built his entire system of error with its God-dishonoring doctrines of a present or future place of anguish, in which the dead are doubly alive and suffering. And on it he builds the further idea of the endlessness of their torture, that they not only are not dead, but cannot ever die; that God, though he can create, cannot "destroy soul and body in Gehenna"--the second death [See October 1886, Tower]. Thus for centuries he has maligned God's character and cultivated a fear and abhorrence of God which repulsed all true love, and hindered that depth of consecration in his service which can spring only from love and appreciation of God and his plans.

And not only so, but by and in support of this same lie, the adversary has warped and twisted and perverted the Scriptures so that all the exceeding great and precious and various promises of God's Word have come to mean only what might be interpreted in one sentence, thus: You must either spend an eternity in awe, fear and trembling in the presence of a fiendish God, or else in everlasting torture with devils. And of the two evils men have hoped to get the least, and dreaded almost to read the Bible whose every parable and symbol was caused to smoke and flame and to reflect the words ETERNAL TORMENT, under the lurid light cast upon it by the adversary, through hymn-books, prayer-books, and commentaries, in harmony with his original lie, "Ye shall not surely die."

This lie has had a long run, of six thousand years; it has served his purpose well, and yet serves in most cases. But now in the dawn of the morning the light of truth begins to shine unto some, showing the Scripture to be in perfect harmony with God's original declaration, "In the day that thou eatest thereof, dying thou shalt die" [margin]. At first he merely cast odium upon it and was content to let a few get free from this error, but it led so rapidly from darkness to light that he must do something to oppose it, and to deceive and ensnare the espoused virgin of Christ, as in the past.

R911 : page 3

And what could be more taking or deceptive now, than the same lie he took at first, only newly applied, to the second death, instead of to the first. Surely this would be his wisest plan; for already he had the prejudices of many and a reflected bias cast on Scripture to favor his old and popular error. Hence as Paul prophesied he has concluded to attempt to deceive the "virgin of Christ" on this line. He now again declares through some willing to deliver his message to the church, as the serpent did to Eve, the same denial of God's sentence against sinners; and now as at first declares, "Ye shall not surely die"--every human creature that God ever made, will be saved everlastingly--not one will be cut off from life.

We have not a full account of the sophistry used to Eve, but it was probably one or all three of these: Either, that God was not able to destroy as well as to create; or that he was too loving to punish and might be disobeyed with impunity by those who would take advantage of his mercy and love; or else that God had a plan arranged which would be interfered with if death were permitted, and which must not be interfered with, and that hence the threat was only a threat, and really a lie on God's part.

Whether or not those were the arguments used to Eve, Paul's words seem to indicate considerable argument, and sophistry--"As the serpent beguiled Eve by his subtilty." And certainly these are the arguments now being advanced by the same adversary. And as the light has begun to make the old doctrine of eternal torture unpopular, it seems as though the adversary by one bold move on the same line would swing the general sentiment to an exact opposite, and past the centre of truth. From thinking of God as the great monster delighting in the everlasting unmitigated torture of billions of his creatures --all except the handful of saints, the little flock--he would now have them to think of God as so loving and gentle and weak that he could not carry out his own just sentence of death upon wilful sinners, that therefore he must coerce all and accept an enforced obedience instead of a willing one, because he is so oversensitive and weak that he could not blot out of existence those who after having had the fullest opportunity of light and favor under the Millennial reign still wilfully and deliberately oppose him. How weak such an argument! In view of the past six thousand years--when we consider what God has permitted man to bring upon himself of pain, sickness and woe, is there room for such conclusions? None; that display of God's justice and firmness should leave no doubt on this subject. The fact that God so loved all while sinners, as to redeem them from Adamic death and grant to all another, this time an individual trial for life, should not be mistaken for a weakness on his part, nor used as an argument for further trials after all have had full individual trial and opportunity. It is because we were not wilful sinners, against full knowledge and opportunity, but sinners through the disobedience of one who sinned without full knowledge, that God redeemed all, and has provided under the Redeemer a second trial and second chance of life for all.--See "Second Chance" in TOWER of December, 1884.

But glance for a moment at a sample of the sophistry now used to beguile the virgin of Christ on this subject. The first penalty, death, is denied by the claim that it referred not to the death of the man, but to the death of righteousness in the man. The same argument exactly that the adversary has used for centuries, is thus taken up again to form part of a specious argument, that the second death means the reverse of that death of man's righteousness, or the dying of the sinner to sin--the death of sin in him. Otherwise stated, the claim is that the first death was a death to righteousness making all sinners, and that the second death is to be a death to sin making the sinners all righteous. What perversion! What subtilty, as the apostle terms it, is here advanced to entrap the feet of Christ's little ones, now escaping from darkness to the light. Let us open up and examine this sophistical* argument.

We deny both claims: The second death has no reference to the death of sin in sinners, and the first or Adamic death was not the death of his righteousness. These are figurative uses of the word death drawn from the one great actual death illustrated for centuries before all mankind, namely, ceasing to be. We have no right to object to the proper use of any figure, but when any attempt is made to set aside the reality entirely, and put a figure, based upon it, in its stead, we seriously object. The errors into which such a course would lead are legion.

Of the first death, or Adamic death, the Apostle says: "By one man sin entered into the world and death by [as a result of] sin; and so [thus] death passed upon all men, by the one offence" (marginal reading). "As by the offence of one condemnation came upon all men [condemning

---

*Sophistry is false, deceptive reasoning. Thus for instance, if we should say--(1) Food is essential to life. (2) Corn is food. (3) Therefore corn is essential to life.--our reasoning would be sophistical. That is it would be false, and yet, (if the subject were a deeper one) deceptive, in that it goes through a form of reasoning to establish a false conclusion, which those not accustomed to close thinking, are not quick to discern. On such apparent reasoning from the Scripture, many hurtful errors are based, and accepted without investigation by the superficial and prejudiced.

all to actual death] even so by the righteous act of one [by the actual not figurative death of Christ] favor has freely come to all men, justifying them to life. (Rom. 5:12,18.) Those whom we criticize claim that the sin (or death of righteousness in Adam) was the Adamic death, while we with Paul and the entire record of Scripture hold firmly that death was the penalty for sin inflicted after and because of that [figurative death to righteousness] sin.

The penalty cannot be the crime; yet these confound the crime (the sin) with its penalty, and treat the question as though the penalty of sin consisted in becoming a sinner.

But why pursue such a foolish and inconsistent theory? it cannot stand the least examination. The death penalty came after and because of Adam's disobedience [figuratively speaking, because of his death to righteousness]. Adam had all to do with the sinning [ceasing from righteousness] and did it wilfully; but he had nothing to do with inflicting the death penalty which followed as its just punishment.

This penalty was inflicted by God [no matter into whose hands he commits the power of death as his executioner, Heb. 2:14.]; and it was inflicted against Adam and all his race, much against their wish, and against their every struggle. Adam had already become a sinner when God inflicted the literal penalty. It was because he was already dead to righteousness (or had ceased to be righteous) that God pronounced the sentence or curse of the law against him--"Dying thou shalt die." God would not permit one dead to righteousness (who had ceased to be righteous) to live on everlastingly in that condition, and hence he deprived him of life--not instantly, but by a dying process, the result of casting him out of the garden, from access to the life-sustaining trees. As it is written: "Because thou hast done this [become a sinner--died to or ceased from righteousness]...unto dust shalt thou return."

The apostle James, also an authority, declares that sin when it is accomplished bringeth forth death--a return to dust. Neither Paul nor James (standard theologians) confounded the sin which is a ceasing from righteousness, with its penalty, which is death actual--a ceasing to exist.

So then the death penalty is a return to dust, and is not at all the same as that implied in the figurative expression of dying to righteousness. It follows the other, and could not be mistaken for the other except under the deceptive sophistry of the original liar, who alas now works most successfully through those who have fallen away from the truth.

Nor is the SECOND DEATH, a death to sin, a making alive to righteousness again. It is never used in such a sense anywhere in the Scriptures; only the desire to uphold and advance the original lie "Ye shall not surely die," coupled with a slight respect for some who use their Bibles (and could not be led off the track without the twisting and plausible and subtle perversion of those Scriptures which mention the Second Death,) could have induced reasonable beings to offer such a subterfuge in the name of truth and "New light."

The Second Death [See October Tower 1886.] is the same in kind as the First. It is inflicted as the penalty of the same law, and by the same Law-giver, and upon the very same class (wilful sinners fully able to have resisted, forewarned, and fully forearmed;) as the first death. The second death is the penalty of wilful sin under the second trial, as the first death was the penalty of failure in the first trial. This, when seen, establishes the fact that God's law is and always shall be the same unchangeable law; that He will always refuse the privileges and blessings of lasting life to those who, when enlightened and able, refuse to conform to his just and wise arrangements willingly.

There could be no second death except the first death had been cancelled, since so far as man is concerned, the first death's condemnation passed upon all. And since a second trial implies a second chance for life, it is manifest that none could be granted a second chance for life until the first sentence of death was settled. And at the same time, a second chance for life implies a chance for a second death.

As the law of the Creator is perfect, it can never change, hence a second trial, (which only a few have yet enjoyed, and which for the vast majority will be in the coming age of judgment), must be on the same conditions as the first, viz.: Obey and live forever, disobey and die forever. Not to be forever dying but to be dead, extinct,

R912 : page 4

"cut off from life" forever--the second death penalty for failure under trial, from which there is no redemption and no release. Such "shall be as though they had not been."

Glance at the uses of the expression "Second Death," a glance is sufficient to convince any unprejudiced mind. Paul refers to it as a possibility in this age only to those who have first been enlightened, who have tasted of the good word of God, who have been sanctified and become partakers of the Holy Spirit, and who have been able by faith to grasp and apply to themselves now the cleansing and justification which will belong to the age to come. He says, "If these fall away it is impossible to renew them again unto repentance." Such wilfull sin on their part proves them unworthy of the favor of God --the gift of life.

John the apostle mentions the second death when he says: There is a sin unto death--I do not say that ye should pray for it. (1 John 5:16.) To pray for it would be to oppose God's expressed will, which we have no right to do. Rather, we must study his plan and will and consent thereto as the wisest and best for all concerned.

Jesus the Great Teacher spoke of the second death using Gehenna as a symbol of it. (See October 1886 TOWER.) He said, God is able to destroy both soul and body [being] in Gehenna (the second death), and that it would be better to sacrifice, cut off, evil desires and practices even though loved as an eye or as a right hand and (if it were necessary) enter into life maimed, than to be destroyed utterly in the second death.

Paul says that such as wilfully reject the favor of God through the ransom after they have once fully seen it and partaken of its benefits, have no further interest or share in the sacrifice, and for them naught remains but a fearful looking for of judgement which will devour (destroy) them as adversaries. He calls attention to the type, Moses, and to the fact that those under him who would not obey died without mercy, (Heb. 6:1-6; 10:26-31,38,39; Acts 3:22,23.) and asks whether a severer penalty is not due to wilful sin against the Great Teacher. The penalty under the type, was the taking away of a life already forfeited, and to be restored; but the severer penalty of wilful rejection of Christ is the second death--the cutting off forever from life without remedy or hope.

The same law or rule will apply to the world in general in the next age: All will come to a knowledge of the truth, partake of the fruits of the ransom in restoration etc., etc., and such as wilfully spurn God's favor and cling to sin when able to avoid it, are fit subjects for destruction--the second death. Of such a class we read in Rev. 20:14,15: "Whoever was not found written in the book of life was cast into the [symbolic] lake of fire." "This is the Second death." Again, the same class proved unworthy of life in that Millennial trial are described (Rev. 21:8.) as the "fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and liars" who have their portion [reward] in the [symbolic] lake which burneth with fire and brimstone, which is [literally] the second destruction. Fire is always a symbol of destruction, and when brimstone is added in the symbol, the destruction is intensified; for burning brimstone is a most destructive agent against life in every form and degree, known to science to-day.

Now what can any sane man think of the classes here referred to as subjects of the second death--who after a thousand years of most impartial trial, under most favorable circumstances, under the judgement of him who bought them from the first or Adamic condemnation (death), and who in spite of all this opportunity and favor are pronounced by the judge "abominable", and whose names he refused to write among those worthy of life? Can any sane man think or honestly claim that the sentence of second death pronounced against these, means that they shall die to sin and live to righteousness? Surely any not totally blinded by the great deceiver must see, that it is because they have refused to cease from sin, and refused to live in righteousness, that, as the "abominable" filth--pestilential, noxious, and contagious--they are destroyed in (Gehenna) the Second death--outside the New Jerusalem, even as the literal filth was destroyed in literal Gehenna outside the literal Jerusalem.

Look again, and notice that of the holy ones it is written--They "shall not be hurt of the second death," and "On such the second death hath no power"--and ask yourself, how this could be, if, as this theory would teach, the second death means a ceasing from sin? If the second death is a ceasing from sin, it is a grand thing, and no one could be hurt by it; all would be benefited. In that case the saints would be the first to plunge in and cease from sin. The fact that on the saints the second death has no power, and that its power is wholly upon the "abominable" rejectors of divine favor, proves that it is not a blessing, but a curse--the second curse--that it is not a death to sin, but a death of the sinner, blotting him from existence because of wilful sin.

===================

R912 : page 4

CHOOSE LIFE OR CHOOSE DEATH.

We showed in the October '86 issue that the offer in the next age to the whole world, was typified in the offer of life or death made to Israel through Moses the typical lawgiver, which because of the weakness of the flesh they were totally unable to comply with.

Now some one wants to know whether we think that any would choose death, when a full opportunity is granted to all in the next age, of taking their choice. We answer that if the question were put to them in that form, Whether do you choose life or death, all would undoubtedly choose life; but it will not be put in that form. In that trial, obedience will stand for life and disobedience for death. So it is now: a thief does not choose imprisonment nor does a murderer choose the gallows; but in knowingly and wilfully choosing those crimes they virtually are choosing the known penalties. Those who will accept of God's plan and choose well-doing will be choosing life, and those who choose otherwise will be choosing death, the declared and sure wages of sin.

Those who shall experience the second death will doubtless not be expecting it. By disbelieving God's plain statements with reference to it, they will doubtless deceive themselves. Such are ever deceiving others and being deceived themselves, and doubtless the goodness and favor of God manifested toward them so long (during the Millennium) will lead them to believe as some now conclude, that God either could not, or would not "cut off" wilful sinners. The statement is, that they will be deceived (Rev. 20:7,8.) by following the same deceiver who beguiled Eve and who now seeks with the same lie to deceive the virgin of Christ--the Gospel Church. Doubtless his deception then as now will be based upon the same lie, "Ye shall not surely die."

WHAT IT INVOLVES.

Error is far reaching; one error serves as a foundation for another, and so it is with this one, "Ye shall not surely die." Looked at from one standpoint some might say that it could affect other doctrines little whether we claim that all will be saved everlastingly, or that a comparatively small number will be cut off in the second death. But such do not see the full logical outcome of the proposition; for the doctrine of the everlasting salvation of all,* in spite of the wills of some, proves either that God is so loving, that he cannot and would not execute his just sentence, "The soul that sinneth it shall die," or else that though desiring to carry out his sentence he is unable to destroy the [souls] beings that he has created.

If God is unable from either of these causes to destroy in the second death, then he was unable to destroy in the first death, for the same reasons. And if unable to destroy them, or in other words, if they were not lost in the first death, then the Bible teaching that our Lord Jesus gave himself a ransom for all and thus saved the lost, is false; for if God could not (from any cause) destroy them, they were not lost and consequently were not redeemed.

Look at it again from another standpoint and we will reach the same conclusion; namely, that the everlasting salvation of all, stands logically opposed to the doctrine of the ransom. And it is for this reason that those who deny the ransom always sooner or later claim universal everlasting salvation.

None will question from the account of the Scriptures, that in the trial of the next age there will be some wilful sinners (Jer. 31:28-30; Isa. 65:20; Matt. 25:41,46; Rev. 20:12-15; 21:8,27; and Ezek. 20:29.). And these being on as fair and full a trial as Adam was, and with greater experience, will be as culpable as he, and as worthy of condemnation to death under the law, "The soul that sinneth it shall die." And since it is recorded that "Christ dieth no more," it follows

R912 : page 5

that not one of such condemned ones can be redeemed or ransomed as Adam was. And it logically follows that if God can excuse sinners and clear or acquit the guilty without a ransom [corresponding price], then, where the guilt will be even greater than Adam's, because of greater knowledge by experience, then God's

R913 : page 5

ways were not equal when he inflicted death as the penalty upon Adam and all his children, refusing to release them from its condemnation until he himself had provided the ransom. And if God can and will excuse many wilful sinners in the next age without a ransom, He could have forgiven the one sin of Adam without a ransom. Seeing this to be the logical conclusion of the theory of everlasting salvation of all, four out of five of its advocates deny the ransom, and the remainder must choose the one or the other position as soon as they come to see the two sides

---

*Be it remembered that the TOWER has constantly taught the salvation of all from the first death, their redemption and recovery by Christ from all that was lost in Adam, that thus rescued or saved all shall be brought to a full knowledge of the truth and then by obedience prove themselves worthy of everlasting life or by disobedience prove that they merit second death.

of the question and their bearing upon each other. We recognize the fact that God's dealings with our race in the past, in condemning sin and sinners, is his one unalterable law, which for the security and good of his creatures he will not permit even himself to set aside, and that when he would save mankind from the Adamic sin and penalty it must be by providing a ransom [a corresponding price] for the sinner, in the death of our Lord Jesus. This rule being unalterable it follows that the wilful sinner in the second trial will be condemned to death--the second death. And since divine Justice and Love could not grant more favorable conditions than they will have enjoyed, any further trial would be useless; and being useless, will not be granted. Hence there has been no ransom provided for those condemned in the second trial; and no ransom being given, their recovery from it is impossible.

Further, notice that if the total number of those out of harmony with God in the end of the Millennial age, and therefore (by believing his lie) deceived by Satan into outward opposition (Rev. 20:8.), be but ten thousand out of all the billions then tried and tested finally, their ransom would cost the sacrifice of ten thousand redeemers, just as surely as the sin of one man cost the death of one as his corresponding price--each wilful sinner requiring one to pay his price and to redeem him. And then all this would be useless, since they could have no more favorable opportunity in a thousand trials, than God promises to all in the second trial.

In conclusion then, The second death like the first is a penalty for wilful sin. It means the taking away of the gift of God, the taking away of life because not used in accordance with his will for the creature's good and the Creator's glory. In neither is the penalty completed in the process of dying, but in the sinner's remaining dead--without life. Had the penalty been completed in the dying, so that the culprit might then be awakened free from condemnation, no ransom would have been needed, for each sinner in dying would pay his own penalty. But no, the penalty was real and lasting; for six thousand years sinners have died and remained dead; and none have been able to escape the verdict of the Great Judge. There is only one hope of deliverance. It is based on the Bible testimony that Christ died for our sins, and redeemed us from sin and its penalty, death, by paying our penalty. And this is man's hope of release from the first sentence in due time. So surely as a ransom was needed from the first penalty, one would be no less necessary from the second death penalty. But that trial being complete, no ransom should or has been provided; hence the second death is final and irrevocable.

Let us be on our guard, lest, As the serpent beguiled Eve through his subtilty, our minds should be corrupted [warped, twisted] from the simplicity which is in Christ. Note this simplicity: Life, God's gift to man, lost through sin--death passed upon all. Christ Jesus, God's gift, became a man and paid man's ransom, or corresponding price--he died for our sins and the sins of the whole world. God raised him from death to a higher nature and commissioned him to dispense the favor which his death secured for all, and has appointed the Millennial age for that great work of giving men another chance for life, under the same perfect, divine law which condemned and sentenced Adam; and the law, unchanged, still declares death to be the wages of sin, and life the wages of righteousness, and thus puts the lie upon all such statements as that "Ye shall not surely die."

===================

R913 : page 5

THE ZEAL OF THINE HOUSE.

"The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."--Psa. 69:9.

Zeal in the Lord's service is that eager arduous active interest in the Lord's plans and their development, which is begotten of sincerest love for the Lord and for all those dear to him. The soul that is really in love with the heavenly Bridegroom will most naturally express its devotedness in such activity. And while ardent love is in the heart and prompting to action, we cannot contentedly be otherwise than active. We will seek and we will find avenues for usefulness. Since the special work of the Gospel age is the selection and development of the church, our zeal and service, like that of the Lord and the Apostles, should be spent chiefly for the church--in searching them out and doing all in our power to develop, strengthen, and encourage them to persevere to the end in the narrow way of sacrifice. It is in this service of the house or church of God that the Psalmist declares that the zeal of the Lord's anointed is expended--"The zeal of thine house hath eaten me up"--hath consumed all my energies.

As we engage in that service, a growing interest will increase the desire to be more and more active until in the end like our Lord we can say, The zeal of thine house hath eaten me up, hath consumed me. If we are following closely in the Master's footprints, we will find this consuming process going on and increasing from day to day. We will find his work consuming our time, our energies, our money, our reputation, our former earthly hopes and ambitions, and every talent we possess however great or small; and realizing how little it all is, even when judiciously used, the language of our hearts will be

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace."

And just as surely as the fire of zeal is brightly burning and consuming our sacrifice, we will realize also that the reproaches of the same class who reproached our Lord will fall upon us. The reproaches will come thick and fast particularly from the nominal church. The world will have little interest in either opposing or defending us, but will coolly regard us with indifference, perhaps think us fanatical extremists, and will not desire to associate with us lest a measure of the same reproach should attach to them. But the devotees of Babylon will not fail to point the finger of scorn, to shoot the arrows of calumny and to instigate open opposition against the little flock of the anointed cross-bearers. But blessed are those who shall endure unto the end, until the zeal of God's house has eaten them up, entirely consumed them. Those faithful unto death shall receive the crown of life.

We should not be troubled then if we find that we are being used up in the Lord's service. Through zeal for the spread of his truth and the honor of his name do you find that your time is so used up that you scarcely have enough left for your personal necessities? that whereas you were once in better circumstances when your earnings all or nearly all were expended on self, you now find that gradually as the necessities of the work seem to need it, the hard earned savings of the years past are diminishing and with increasing prospects of larger demands?

Do you find that your reputation as a Christian and as a man of sound common sense is about gone? Do you find that your present course if continued will put an end to the ambitions you once deemed of so much importance? Do you find your friends fewer, (but thank God, these are generally truer) than formerly? Do you find yourself often weary, your energies largely spent, and that physical strength is actually wearing out in the service, in doing what your hand finds to do with your might? Then you can truly say, The zeal of thy house is eating me up. And when your sacrifice is ended in the complete exhaustion of all your powers, you will have fought the good fight of faith, you will have finished your course; and as he who has called you is faithful, you shall receive the crown of life that fadeth not away.

The measure of our zeal in the service is the measure of our love for the heavenly Bridegroom who is now looking for his jewels, for such as he desires to make his bride. And only those who prove by the sacrifice of earthly things their supreme love for the Lord, will be counted worthy of such honor and exaltation. If our harmony and sympathy with him and his great work for others is so great as to prompt us to sacrifice all other ambitions and hopes, even unto death, then we are giving most satisfactory evidence of our love and interest, and will most assuredly be chosen; and even now such may reckon themselves his bride elect.

There is no punishment for those who do not manifest such zeal. Such service is not forced nor unduly urged upon any. The Lord does not want for his bride one who needs to be forced or even coaxed to engage with him in carrying out his plans. He wants such as from the heart, and not by constraint are in deepest love and sympathy with him. He will not take for his bride one whose heart is divided, or whose love is chilled, or who cannot enter heartily

R914 : page 5

into his plans, esteeming it a privilege to endure hardness in doing so.

Those who do not manifest such zeal are simply showing themselves unworthy of this great favor to which they are called, and shall not be numbered among his jewels. The marriage of the Lamb is based on supreme love and tenderest devotion, a matter of choice and by no means of compulsion or constraint, and their hearts are most truly united long before the consummation of their hope.

It is quite an erroneous idea that it is possible to be over zealous in the Lord's service. Yet such is the impression which many give who receive the truth, yet never allow it to spur them to more than ordinary activity. If we really appreciate the truth, it ought to arouse and utilize all the enthusiasm of our nature; not in noisy and unreasonable demonstration, neither in words only, but in unusual efforts by every method which we can devise. And if we do so, we will very soon find the reproaches of the lukewarm and indifferent cast upon us.

Dearly beloved, let us examine ourselves by the tests which the Lord is applying to us, and he will soon show us how we personally stand in his estimation. And if we find that we are falling short of a full and complete sacrifice, let us strive yet more diligently to fully render that which we covenanted to give--our all. Yet let none be discouraged as they look at the steady steps and more rapid progress of Christians of maturer growth. The babe's effort to walk and the young child's unsteady steps are none the less appreciated by the Lord. With continued effort will naturally come the strength in due time. If you cannot command sufficient courage at first to do some parts of the work which cost much in the way of self-denial, let yourself come to it by degrees. Do something at first which you can do, and keep on gradually increasing your efforts and trying your strength, and while thus endeavoring to develop strength go to the Lord and ask for more. Ask him to give you a fuller realization of the privilege of engaging in the work and of suffering for the truth's sake. Tell him of your weaknesses and your desire and determination to overcome them by his help. Do you imagine for a moment that he will leave you to struggle alone with your infirmities, or allow you to be overcome by them when you thus lay hold upon his strength? Never! no never!

"That soul which on Jesus hath leaned for repose
He'll never, no never, desert to its foes.
That soul, if all powers should endeavor to shake,
He'll never, no never, no never forsake."

None are so matured and so sure footed as to be able to tread steadily onward in the narrow way without constantly invoking and laying hold upon divine strength. Even our Lord sought frequent opportunities for private communion with the Father. And if he, the perfect one, needed divine help to enable him to sacrifice himself, how much more do we need to lay hold upon that power to carry us through.

Watch then and pray that the fire of zeal may not go out until it has entirely consumed your sacrifice. And when the reproaches of them that reproached your Lord fall upon you rejoice in your privilege of showing your sympathy with his sufferings by sharing in the same to the extent of your opportunity. When for your sake he agonized in Gethsemane's Garden you were not there to speak a word of comfort. When he stood before the High Priest and false witnesses testified against him and the lawless authorities pronounced him guilty of death, you were not there to defend him. When they spat in his face and buffeted him and smote him with the palms of their hands and taunted and reviled him, you were not there to resent such treatment, or to give him even a look of sympathy. When they scourged him and derided him and planted the cruel crown of thorns upon his brow and nailed him to the cross you were not there to sympathize or pity or to appreciate the love that prompted to such suffering for you. But to fill up our measure of the sufferings now, manifests the same love which would then, had we fully comprehended the situation, have hastened to comfort and help so far as possible. It is our privilege to share some of the ignominy, some of the reproach, and the promptness and zeal with which we do it will manifest the strength of our devotion and love. Mrs. C. T. Russell.

===================

R914 : page 6

RISEN WITH CHRIST.

"If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God."--Col. 3:1-3.

It is evident that the apostle Paul is here addressing a particular class--not the world, nor mere believers, but that comparatively small class who have made a covenant with God of entire consecration to his service, even unto death. This class, he affirms, is dead (reckonedly), and his language also implies that they have (reckonedly) risen as new creatures, and from these two facts the apostle draws certain reasonable conclusions, and upon them bases a timely exhortation.

Let us consider first the sense in which the consecrated are dead and risen, that we may clearly see our present position and its responsibilities. Once we were dead with Adam in trespasses and in sins. That is, we with all the rest of mankind were under the condemnation; the death sentence had passed upon us; and, as we sometimes say of a condemned criminal, "he is a dead man," although the sentence is not yet executed, so we were likewise all dead men--reckoned dead already. But being redeemed, purchased, from that condemnation, we, by faith in that transaction, passed from death unto life--from under God's condemnation of death, into his favor and into justification of life. And yet it was only a reckoning--a right or title to life, secured, and not yet the actual possession of it.

In due time ("the times of restitution") that title would have been made good, had we not again lost it--disposed of it. None have lost it except those who have first accepted of it, and then presented themselves to God as living sacrifices--holy (because justified), and (therefore) acceptable unto him. (Rom. 12:1.) This covenant of sacrifice, even unto death, is the same covenant which Jesus made. All who make it, thus solemnly engage to die, to spend and surrender human life in God's service. By faith (i.e., reckonedly) we are risen from the Adamic condemnation (death); we have consecrated the life reckoned as restored; we have counted ourselves dead with Christ as actually we were dead with Adam; and further we reckon ourselves as though risen with Christ and now, like him, no longer human, but "new creatures," "partakers of the divine nature," and as though seated with him "in heavenly places." We are thus reckoning to ourselves all the promises of God in advance, because we realize that "It is a faithful saying: If we be dead with him we shall also live with him."--2 Tim. 2:11,12.

It is in this sense that the apostle speaks to us of being both dead and risen--dead and risen a second time: first dead through sin with Adam and redeemed and risen with him and all men to human perfection; but now dead with Christ our Redeemer as sharers in the sacrifice for sin, and risen with him as new creatures.

Actually, we are not yet either dead or risen with Christ, but if our covenant was sincere, and if our faith in the promise of God, who raised up Christ from the dead, and that he will raise up us also, is firm, we may reckon the transaction as sure as though it were already actually performed, as though we were already in actual possession of the glory which shall be revealed in us.

It is to these embryo "new creatures," before whom is set such a sure and glorious hope, that Paul gives counsel and exhortation, saying: "Mind the things above, not the things on the earth; for you [as a human being] died, and your life has been hidden with the Anointed One by God. When the Anointed One, our life, shall be manifested, then you also will be manifested with him in glory. Put to death, therefore, those members on the earth--fornication, impurity, passion, evil desire, and covetousness [money loving], which is idol-worship; on account of which things the wrath of God is coming [the "time of trouble"].

It would scarcely seem necessary to thus exhort those who have covenanted to become dead to all earthly things, even to the sacrifice of life itself; yet Paul saw the necessity and did not neglect the duty of faithfully warning those inclined to forget or ignore their covenant. We find him again writing to the Philippians, "Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern. For often I told you, and now even weeping, I say, many walk as the enemies of the cross of Christ; whose end [if they pursue that course to the end] will be destruction, whose God is the stomach, and their glory is their shame; they who are engrossed with earthly things."--Phil. 3:17-19.

Our acquaintance with the truth and the remembrance of our covenant is all that should be necessary to inspire zeal and constancy in the Master's service; but alas! such is not always the case, for many of those called to be saints we now see walking as men--minding earthly things, cumbering themselves with earthly

R915 : page 6

cares, hampering and fettering themselves, so as to hinder their usefulness in the great work of the present hour, and often cutting off all opportunity in this direction. The heart thus turned to earthly things, and the attention fastened there by increasing earthly cares, it becomes an easy matter to let the whole current of thought and interest turn toward earthly things--food, raiment and the provision for present and future emergencies. In every condition in life it is much easier to follow the bent of the old nature than to crucify it.

The earthly things are present with us; the world and its ideas and interests, in which we also formerly shared, still draws us, and we must resist its spirit and influence, else we are in no sense overcomers. We must be willing to be thought peculiar, to be separated from their company and to bear the reproach of Christ as we go forward, steadily pushing aside the earthly interests, while, denying ourselves, we spend our time and strength and means for the advancement of the heavenly kingdom.

If we are minding the heavenly things and not the earthly, we will be planning and arranging and endeavoring to devise ways and means to advance the Lord's work, to spread the knowledge of his truth. If our sphere is narrow, we will be seeking to enlarge it, just as a prudent business man will study to increase his business and to make the most out of it.

Some will undoubtedly find that they cannot do a great deal in this direction, but in all probability they can do something; they can at least try. It is a very indolent and indifferent steward who concludes without an effort, that almost nothing, is the full measure of his ability to serve the Master. And while it is far from our province or intention to pass judgment upon any one, yet the aggregate of the effort put forth to advance the truth is far short of what it should be if all the consecrated were fully awake to their opportunities and privileges, minding chiefly the heavenly things, and studying how to most advance the heavenly interests, and giving to the earthly things only the needful thought and attention, such as decency, order and honesty require. If all the Lord's stewards were spending time, physical and mental effort, money, influence and every talent as wise stewards, and in full harmony with their covenant, we would be able to see much larger results than we do see. And yet the results show a degree of faithfulness which gives evidence of some effort on the part of many, and great effort on the part of some. Our desire here is not to discourage any, but to awaken to greater diligence the many who should be more active and faithful.

Paul advised the church to take himself as an example, and to mark for imitation others who walk in harmony with their covenant. The daily walk and conversation of all the saints, and their untiring zeal in the Master's service, should be such as to be worthy of imitation. Paul's zeal for the truth would have made him active and useful in any position in life, and we may be sure that no position would have held him long which furnished no opportunities for the divine service to which he had consecrated all. He did not permit business or worldly prospects, or friends or foes to interfere. Nor did he take upon himself domestic cares to limit and fetter him in the service. Dearly beloved, mark Paul and all who so walk, and let your zeal abound yet more and more to the glory of God. Spend and be spent in the service. If you grow weary mentally and physically in the service, rejoice in the privilege of wearing out in it; for when worn out you shall receive the crown of life.

To walk otherwise than in full accord with our profession is to walk to that extent as the enemies of the cross of Christ. To claim to be running for the heavenly prize, while actually grasping after and minding chiefly the earthly things, is to misrepresent the truth; and others who mark our course will do likewise, mistaking the way. Thus we would be misleaders and "enemies" or opposers. Let us faithfully push aside the earthly cares and ambitions, and run with zeal and patience to the end, taking heed that we be not stumbling-blocks in the way of other runners. If ye be risen with Christ, seek and set your affections on the things above, not on things on the earth; for your interests are heavenly. The earthly blessings of restitution, and all the good things in store for the redeemed natural man are not your future portion. Look into the exceeding great and precious promises of the blessings in store for the new creatures in Christ, that you may catch more of the inspiration of that glorious hope. Then forgetting the things behind, press toward the mark for the prize of the high calling of God in Christ Jesus.

===================

R954 : page 6

Dr. S. G. Howe found that the parents of one hundred and forty-five, out of three hundred idiots, were habitual drunkards. He attributed one half of the cases of idiocy in the state of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities.

===================

R915 : page 6

"WHOSE WIFE SHALL SHE BE?"

"They which shall be accounted worthy to obtain [attain] that world [age] and the resurrection from the dead, neither marry nor are given in marriage, neither can [will] they die any more; for they are equal [like] unto the angels, and are children of God--being children of [by] the resurrection."--Luke 20:34-36.

This passage seems to open up anew of late, and furnishes a light upon the future not elsewhere provided. We at one time held the view that the resurrection here referred to was the First Resurrection, the resurrection of THE CHURCH to spiritual perfection. But if so, the Greek word translated resurrection should be emphatic, so as to show that a special or particular resurrection is meant. But on critical examination, we find that anastasis as here used is not specially emphasized. Besides, as we examine the context it is evident that not the resurrected condition of the Church is discussed, but the resurrected condition of the World, as represented by the woman who had been married successively to the seven husbands. Our Lord's reply as above is an answer to the query, "In the resurrection, whose wife shall she be?"

The Saducees with whom our Lord held this conversation were disbelievers in a resurrection. They held that death ended all existence forever, as much to mankind as to beasts; and they held up the case of this woman with seven husbands, as an argument to prove that if a resurrection should take place, it would produce an endless jangle by reason of mixed and confused social arrangements.

Our Lord's answer is that they erred

from not appreciating the power of God to control and arrange all the minutia, as well as the grander and greater features of his plan, and from not understanding the Scriptures. The Scriptures now opening up in the dawn of the approaching Day, disclose to us the fact that the world's resurrection (Greek anastasis--raising up) will be a gradual work covering a period of a thousand years, and not a momentary work as the Saducees and others, and ourselves until four years ago, supposed.*

Our Lord's answer steps right over the Millennial Age or period of attaining perfection (resurrection), with the answer that they must learn to trust "the power of God." His explanation shows how it will be in that great everlasting future which stretches out beyond the Millennium, and to which the Millennial Age serves but as a gateway, to admit the willing and worthy, and to "cut off" the unwilling and disobedient.

Thus viewed, mark the import of our Lord's words: "They which shall be accounted worthy to obtain that world [age] and the resurrection, neither marry nor are given in marriage." It is evident from a close examination that our Lord refers to a period after the world has been tried. The words "shall be accounted worthy," show that those referred to were not yet accounted

---

*The resurrection (lifting to perfection) of the Gospel Church will be an instantaneous or momentary work, because it will consist only of "overcomers" who in the present life shall have been tried and found worthy. (1 Cor. 15:51,52 --"We shall all be changed in a moment.") But the world's trial or judgment belongs to the Millennium or Judgment age, and their resurrection, lifting up to perfection, will keep pace with their obedience under their trial, the one ending with the other in the close of that age--the willing or worthy being then fully lifted up, and all the unwilling or unworthy and "abominable" being cut off in the second death.

R915 : page 7

worthy; and that some future trial must be undergone by them, which would demonstrate their worthiness to attain the resurrection, and their right to live under the new order of things, where sin and sinners are inexcusable and will not be permitted.

The Bible teaches that "in death there is no remembrance of God, and in the grave [Hebrew sheol, Greek hades,] none can give God thanks (Psa. 6:5); and that there is no knowledge, nor wisdom, nor device, in the grave [sheol, hades,] whither all go (Eccl. 9:10.) Hence we know that no progress can be made by these in attaining or being "counted worthy," until the great Redeemer shall become their Deliverer to set them free from the curse or penalty of the first failure, under the first trial, in Eden, and to grant each for himself a second trial under himself as Judge and Teacher. Thus Jesus' words teach a future trial for mankind in general, in which the woman and seven husbands who were already dead, and who were not believers in Christ, may have a part. For if the woman and her husbands and such like were not to have a further trial for attaining that world, in which they might be "accounted worthy," it certainly would have been in order for our Lord to have then and there stated the fact plainly. We know that some theologians of our day would from their erroneous views have answered quite differently. Instead

of saying those who "shall be [future] accounted worthy" to attain to the resurrection, they, would probably have said nothing about a resurrection and an age to come and a future trial, but would have stated it thus--Those who lived perfect lives before they died [that would be none] and who believed in and fully accepted Christ before they died [none of them] went at death [past tense] to heaven, while the others all went to a place of everlasting torture, where they will have too much pain to think about their marriage relationship. But, thus modern theologians differ in their teachings from the Great Master whom they claim as the author of their faith and teachings. Surely they have gone far from the truth, and are teaching for doctrines the theories and traditions of men.

"LIKE UNTO THE ANGELS."

The word "equal" here is a poor translation; the sense is like, as rendered above. See Diaglott and Young's Trans.

Man in his perfection is "a little lower" than angels, a human, earthly being, while angels are spirit beings. The work of perfecting or raising up the fallen race to the perfection from which it fell, will not change man to a spirit-being such as angels are.

But while men and angels are of different natures, they will be alike in some respects. The Lord mentions the particular point of likeness here referred to, viz., that they will no longer marry, neither will* they die thereafter.

The thought is this, the trial or judgment of the Millennial age will be so complete and the lessons of obedience so well impressed upon men that only the "worthy" will attain to that condition of perfection and on these the lesson of the bitterness of sin and the blessedness of obedience will be so deeply impressed that eternity will not efface it, and they will never again choose sin; and consequently "neither will they die thereafter." All who attain that age at all will be so, because all not "counted worthy," the great Judge will "cut off," or "destroy from among the people."--Acts 3:23.

Now let us notice the likeness of men to angels, which will abolish marriage after the Millennium. Marriage is proper in this age. It is of divine arrangement. It is the method by which it pleased God to create a race--by creating one pair with whom he lodged the powers of procreation, to "multiply and to fill the earth." --Gen. 1:28. And our Lord signified his approval of marriage by his presence at the Cana wedding, and by his endorsement of the Mosaic law which prohibited the separation of man and wife. Therefore "Marriage is lawful in all etc." (Heb. 13:4.) even though this and other lawful things be generally inexpedient to the saints (1 Cor. 6:12.). See article, The Time is Short, February TOWER.

Angels are probably without sex--neither male nor female as we use those terms, though like God generally referred to as masculine. Man as originally created in God's image was probably the same in that regard, like unto the angels. Afterward "male and female created he them" for the very purpose of thus filling or populating the earth. And the reasonable deduction is that when the earth shall become as the "Garden of Eden" and shall be fully populated, then the "filling of the earth" by the multiplying of the race will cease, according to the proper outworking of the plan of him who formed the perfect man into a perfect pair, for the purpose of filling the earth. And we inquire why God chose to make the man perfect in himself at "first," and then to sex him into twain, if it were not for an intimation and illustration of what the race shall be, when God's plans concerning it are full-filled?

The fact that Adam was without companionship among the beasts, and that woman became his help-meet does not prove that he would not have been as happy among companions like himself as originally created. Angels are surely meet companions for each other, yet not male and female. But in the plan God had in view, of producing a race from one, who in trial would represent all, in order that by one also he might redeem all, prevented the creation of a companion like himself and made proper the division of the one into two, mutually adapted to the various necessities of the situation.

So then our Lord's words teach us, that when the restitution age and its restoring or resurrecting work are complete, all who being worthy shall be thus perfected, shall be as Adam was at first--in regard to sex, and freedom from death--"like unto the angels."

These worthy ones will be "children of God,"--becoming such by the resurrection. To appreciate this we must remember God's manner of using the word "children". Only those who bear his image and are in harmony with Him, does he recognize as His children; others who are impure and disobedient and who bear the image of Satan, are called "children of wrath," "children of the devil," etc. In accordance with this, angels are called "sons of God," and Adam in his first estate (sinless) is called a "son of God," and we though not actually released from the imperfection are reckoned perfect, being justified by faith, our acceptableness being in and through merits and perfections of our Lord Jesus imputed to us. Yet in the fullest sense God will not recognize us as sons until our Lord shall present us actually perfect before the Father in the end of the Gospel age. Then we shall in the fullest sense enter into the fullness of sonship.--Compare Jude 24,25; Col. 1:22,23,28; 2 Cor. 4:14; 5:1-6.

So too it will be with the world, in the Millennial age. Though God has planned the work in its every particular, and though he so loved the world while sinners as to give his Son for their redemption and restitution, yet he will not recognize them as children, until the "worthy" ones have been perfected (raised up to perfection) in the end of that age. Meantime the world can only recognize God as their Father by faith, aspiring to be counted worthy to come to that perfect condition in which alone they can be recognized as God's children, and dealt with as such. To be recognized as God's child is to be recognized as one entitled to the "liberty of the sons of God"--freedom from pain, death, etc., etc. Until that grand consummation is reached the world can deal with the Father only through the Royal Priesthood of which our Lord is the head or High Priest.

When this Royal Priest has completed the work of judging the world, and shall have destroyed evil in every form (including wilful sinners of whom Satan is chief) he will present to the Father perfect and complete, all those counted worthy to attain to that age and full perfection of being. He will present them then (even as the Gospel little flock now) blameless and unreprovable before him. (Phil. 2:15; Col. 1:22.). Their perfection will be that of manhood, while ours is that of the new nature to which we were begotten as joint-heirs with Christ. (2 Pet. 1:4.). Thus the Royal Priest and King will deliver up the Kingdom of earth to God even the Father, that God may be "all in all." God will then be recognized fully by all his creatures as they could not recognize him while in imperfection and sin. And all will then realize that the plan of salvation from first to last was of the Father and by the Father, however he may have used others as co-workers by whom to accomplish his glorious and successful plan.

The figure of husband and wife is used frequently to represent the closeness of union and interest existing between the Lord and the church; particularly as showing the period of interest before and at the time of their uniting: but in no case does the figure go farther, to represent anything akin to motherhood on the part of the church. On the contrary the figure, generally used in reference to the period beyond our union, represent the twain as one--Head and Body; the Prophet, Priest and King of the world, during its age of trial.

So then we, in the light of the dawning Day, seeing more clearly the teachings of the Scriptures and the power of God to be revealed during the age of restitution, can appreciate the Lord's answer to the Sadducees' question--Whose wife of the seven husbands shall she be?--in a way which it was not possible for them to understand. We see, that this woman and her husbands, and all other men and women who during the Millennial age of trial may be proved worthy to reach perfection and to enter upon the great Eternity beyond, will no longer be male and female, but reaching perfection--full restitution --each individual will be complete and perfect in himself, as Adam was before made twain.

---

*We here prefer will, or may, rather than can as the translation of dunamai, because it gives the thought of the text more clearly. Can, would make it appear that even though they should desire to die, they would be unable to do so; whereas the thought is that life is a blessing which none would willingly part with, but which now, because of sin and its penalty, men cannot hold on to.

===================

R917 : page 7

HIGHWAY OF HOLINESS.

C. NORTHRUP.

"Continuing instant in prayer." (Rom. 12:12.) To continue steadfastly in prayer is of vital importance. Prayer is necessary to the continuance of our spiritual life. We cannot continue alive to God without prayer any more than we can continue to live without breathing. We should have stated seasons of prayer, and should be continually in the spirit of prayer. There is so much for which to pray, that we cannot afford to be slack in this Christian duty. We are dependent upon our heavenly Father for everything we need, and it is our privilege to come to Him like little children, and to ask Him to supply our wants. Are we sorrowful? we can go to him for comfort. Are we tempted? we can pray for grace to overcome. Are we in danger? we can cry to Him for help and deliverance. Are we in distress? we can seek relief at his hands. Are we poor, broken-hearted, despised or persecuted? He can supply our necessities, heal our wounded spirits, and clothe us with blessing and salvation. Does the answer to our prayer seem to linger; let us not be discouraged and give up, but persevere till the desires of our hearts be fulfilled, so far as they are according to the will of God. Let us continue steadfastly in prayer both for ourselves and for others, and for all things which pertain to the coming of the kingdom of God, when his will shall be done in earth as it is done in heaven.

"Distributing to the necessity of saints." (Rom. 12:13.) As a rule, God's saints are poor. But some are better supplied than others. Those who have more than they need should share with their brethren in necessity. By so doing they benefit themselves more than those whom they supply. Moreover they know not how soon matters may be reversed, so that they may need the benefactions of those whom they had relieved. By this interchange of benefits we show that we are members one of another. In ministering to our brethren in Christ we minister to Christ himself. What saint would not regard it an inestimable privilege to minister to the blessed Master? It is blessed to receive, but it is more blessed to give. By distributing to the necessity of saints, brotherly love is demonstrated and nurtured and increased. The giver and the receiver are drawn more closely together. It also calls forth thanksgiving and glory to God from the recipients, and checks the spirit of selfishness in the donors. [The greatest necessities to the saints are spiritual ones;--THE TRUTH therefore is the greatest gift to such; her price is above rubies. Hence while doing them good in any way we can let us not forget their greatest necessity and our grandest opportunity of ministering to it.--EDITOR Z.W.T.]

"Given to hospitality." (Rom. 12:13.) Hospitality is the "reception and entertainment of strangers or guests without reward, or with kind and generous liberality." It is the opposite of narrow-heartedness and selfishness. Abraham showed hospitality when he entertained the three angels with the best he had. Lydia showed hospitality, when, after her baptism, she besought Paul and his companions, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there," and constrained them. Publius showed hospitality to Paul and his shipwrecked companions, when he received them and lodged them three days courteously. The Apostle Paul says,

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." And the Apostle Peter exhorts the brethren to "use hospitality one to another without grudging." We lose nothing by the practice of hospitality. There are a thousand ways in which the Lord can repay us for our generosity. But above all, He enriches us with his grace. Our hearts are made better; our souls are ennobled.

"Bless them that persecute you; bless and curse not." (Rom. 12:14.) It requires grace to bless those who persecute us, but grace shall be given if we seek it. The Spirit of Christ teaches us to return good for evil. Nothing will so break down those who ill-treat us as to manifest a Christian spirit towards them. Moreover, by so acting we adorn the doctrine of Christ which we profess. God is thereby pleased, and the religion of Christ is commended to the world. We should bless others as we hope to be blessed of God. To curse our fellow-mortals does not become us, even though they may have sorely wronged us. God has called us that we should inherit blessing, though we had done worse to Him than our enemies could do to us. Amiable is that Christ-like spirit which returns blessing for cursing. Valiant is the Christian soldier who can face the enemy with weapons of peace. Victor indeed is he who so rules his own spirit as not only to bear reproach, but so as to bless the reproacher.--Dawn of Morning.

===================

R917 : page 8

SHAMEFUL TRAFFIC IN THE CHURCH OF ENGLAND.

A London correspondent writes as follows: "The public are not probably aware that the system of purchase in the church of England is as rife at the present time as it ever was in the army. Some interesting disclosures on the subject appeared in the Pall Mall Gazette recently, from the chairman of the 'National Committee for Abolishing Purchase in the Church.' According to his statement, the traffic had almost become a scandal. Livings are offered in the most open way by clerical agents, the prices are stated in the advertisements, and the incomes and advantages are set forth as matters usually are in the bills of auctioneers. For instance, the following advertisement recently appeared in a paper:--

"'Bershire: First presentation, or a moiety of advowson; gross income from tithe rent charge, and about 230 acres of glebe, $8,780 per year. Four beautiful churches, about two miles apart. The parish can be worked with the assistance of two curates. Superior residences, numerous principal and secondary bedrooms, etc.' The very desirable rectory of Crayford, near Dartford, has, he says, been very much offered for sale.--The net income is nearly $5,000 per year. The rectory has 'well timbered pleasure grounds.' The price was--there is no knowing what it now may be--$42,500 in March, 1882.

"Among the big properties there is also 'a very valuable and desirable rectory' within a short drive of some of the most favorable parts of the river Thames. Net nominal value of the living, close upon $6,000. 'A beautiful church rebuilt and enlarged under Sir Gilbert Scott. There is a prospect of immediate possession.' The clerical agent has much pleasure in calling attention to this unusually choice property; $60,000 is the price asked for it. The same clerical agent offered a rectory in the Diocese of St. Alban's; net value upwards of $5,000 per annum; price, $52,500. Also a very valuable living in Yorkshire, of the net value of about $7,000 a year; price, with a prospect of immediate possession, $75,000. For the pastoral charge of Yalding, near Maidstone, a very old standing dish of certain clerical agents, $60,000 was asked, 'subject to the life of the present incumbent in his 81st year.'

"Numerous other instances are given of equally fat "livings," which are at the disposal of the highest bidder. The publication of these facts will not, of course, check the traffic in the least; but it will undoubtedly give an impetus to the agitation for the disestablishment of the church, which is fast taking hold in this country."

===================

R917 : page 8

MARVELS OF PROVIDENCE.

A celebrated skeptical philosopher of the last century--the historian Hume--thought to demolish the credibility of the Christian Revelation by the concise argument: "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." Contrary to experience that phenomena should exist which we cannot trace to causes preceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there is no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and, after week upon week, and month upon month, have swept, with chilly rain, and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre --when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over the melting snows--did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth; and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand; buried, but to spring up again, clothed with a new, mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril,

R918 : page 8

did he ever watch the ripening grain and fruit, pendent from stalk, and vine, and tree; the meadow, the field, the pasture, the grove, each after its kind, arrayed in myriad-tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain which has been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature, the bread of a hungry world; here a tilled cornfield whose yellow blades are nodding with the food of man; there, an unplanted wilderness--the great Father's farm--where he "who hears the raven's cry" has cultivated, with his own hand, his merciful crop of berries, and nuts, and acorns, and seeds, for the humbler families of animated nature, the solemn elephant, the browsing deer, the wild pigeon whose fluttering caravan darkens the sky; the merry squirrel who bounds from branch to branch, in the joy of his little life--has he seen all this? Does he see it every year and month and day? Does he live, and move, and breathe, and think, in this atmosphere of wonder--himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glory of Orion's belt? If he has, and if he does, then let him go, in the name of heaven, and say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness.--Edward Everett.

====================

R918 : page 8

A RANSOM--IN WHAT SENSE?

Those who hold to the Word of God on the subject of the RANSOM, have no need whatever to go outside of that word for full denunciation of all who oppose it. Our Lord and the apostles use words stronger and severer than we would otherwise feel at liberty to use. But it is right, nay, a duty incumbent upon us, to apply their words "damnable heresy" etc., where they belong--to the doctrine of NO RANSOM, to which they apply them. What else is a teacher's duty? He has no other duty. He must not speak his own opinions, and he must not neglect to call attention to the errors which the inspired apostles fortold and described, though of course the advocates of such errors will not appreciate either the apostle's words or the faithfulness of those who call attention to them. This, too, is what we must expect. These think the only possible application of the apostle's words uncharitable. So also the great Master of the apostles was considered uncharitable, when He declared that there was only one door into the sheepfold. No other name is given under heaven or among men whereby we must be saved, and no other way than by the ransom. All who attempt to lead to salvation in any other way are branded by the Lord "thieves and robbers." So long, then, as we have strength, we shall endeavor to point out to these leaders, and those led by them, that they are building on a sandy foundation, without the only ROCK for a foundation, and that consequently, all their faith building reared thereon, must sink, and ultimately fall.

Yet we must be content, as were the Apostles and the Master himself, to be counted of such their enemies, because we tell them the truth. But even at this cost thank God, we are able to save some from the snare of the "great Adversary"--"that old serpent."

We cite the no ransom advocates to 1 Tim. 2:6., which alone out of hundreds of texts, should convince them of their error. It is right to the point, and no amount of twisting can turn it aside. Will they not take it up, and convince and convict themselves of the "damnable heresy" of their teachings, and abandon the heresy, and accept the truth? Why not? We know this would cost the overthrow of much of the error built upon their sandy foundation, and we know that this would be hard for the self-willed to do, but is it not the best thing they can do,--turn right around, and confess the error of their teachings, since they left the rock, and return to it? But if they have done this willingly--if they have knowingly and deliberately counted the blood of the covenant wherewith once they had been sanctified, common, (Heb. 10:29.) denying its redeeming and sin-cleansing power, such, we know, will not return, for the Apostle declares their repentance "impossible." (Heb. 6:4.) But doubtless some, we hope many, of the deceived ones are merely blinded, and have not wilfully rejected the only gateway to the fold of God, and to lasting life.

These no ransom advocates, by the way, will never admit that they deny it; but claim to believe in a ransom in some other sense, just as if there could be any other sense than the one--a price instead of--"a corresponding price." We request them to take that text (1 Tim. 2:6.) with its connections, examine the word ransom therein in the Greek and in the Syriac, as well as in the English, and please show in WHAT sense they believe in the ransom therein taught. It is high time for honest men who do not wish to be deceived, who think the word ransom as here used, may have a sense different from bought, to examine the matter, and find out to a certainty what it does mean. It not only meant bought, but bought with a price which CORRESPONDED to the thing purchased--a life for a life, a being (soul) for a being, in the sense of instead of or in the place of. We hope they will not dodge the question by telling us what they think the text does not mean, but take up the text and handle it thoroughly and show in WHAT SENSE "the man Christ Jesus gave himself a corresponding price for all." Handle this text thoroughly and honestly, and accept of its teachings as final, and you accept of the ransom in the same sense we do,--the only sense which lutron and antilutron have. There is no getting around this text. If they are resolved not to accept of its testimony, it would be far more honorable to deny it and reject it as uninspired, and cast it away; and with it all those Scriptures which teach that our Lord was the ransom or substitute for all men, giving for them the thing which they had lost all right to, --a "corresponding price."

====================

R918 : page 1

VOL. VIII.   PITTSBURGH, PA., APRIL, 1887.   NO. 8.

==========

R926 : page 1

LET HIM that hath two papers loan one unto them that have none. And as this number is specially suited to new readers, order as many copies as you can use to advantage--free.

WE commend to every earnest reader desirous of spreading the truth, the plan set forth in last month's "VIEW FROM THE TOWER." Many have acted on it. One brother sold 59 copies of the paper bound DAWN, in part of one week, after the price was reduced. The book sells itself best. Do little talking about it. The Table of Contents and the book itself will do it better. Expect that every intelligent Christian should want the book and talk and act in harmony with that conviction, and your success will be accordingly. We feel sure now of selling the 50,000 proposed, and if the TRACT SOCIETY'S funds will justify, we will certainly try to make it eighty or one hundred thousand.

===================

R918 : page 1

VIEW FROM THE TOWER.

As this issue of the TOWER will be used largely as a sample paper, and will, we trust, reach at least one hundred thousand readers, we take this opportunity of extending to such the right hand of friendship. The common brotherhood of all mankind, through Adam, is cemented and bound tighter by our sympathy for each other as common sufferers under the curse of death, which passed upon us all. And the weaknesses, and aches, and pains, the blindness and lameness, mental as well as physical, under which we all labor, should quicken our sympathy and love for those who have fallen lowest, or become most blinded. This broad love, thank God, is ours, as we believe it is His for all his creatures. We come to greet you, and to point you to the cure for all our maladies, and inspire hope and incite you to love toward God, whom you only need to know, to love; and whom you may come to know through his word and his plans therein revealed, which embrace and provide for you and all mankind abundantly.

But our message is specially to the saints, those already consecrated to God, the truth-seekers, the "children of the light," the "little flock," the "Royal Priesthood," the "holy people," the "peculiar people," "The church of the first born" ones, "whose names are written in heaven," the living "members of the one body," of which Christ Jesus is the only head, prospectively "the Bride, the Lamb's wife" and "joint-heir"--you we specially greet, extending to you both hands, sympathizing and rejoicing with you as "new creatures," "partakers of the divine nature," and also sympathizing with you in the weaknesses of the flesh; for we have our treasure (the new mind or spirit,) in earthen vessels.

We trust that our non-recognition of sectarian names, in which some glory, may be no barrier to your communion with us; for let us remind you that the Scriptures recognize sects, and divisions, and party fences, and lines among the true saints of God, only to condemn them as evidences of carnality, contrary to the spirit and teaching of our Lord and Master. The apostle suggests--While ye say I am of Luther, I of Calvin, I of Wesley, is it not a sign of carnality? Is Christ, the head, divided? If so, his body, the church, may be excused for dividing and separating themselves by creeds and party names from others. But were Luther or Calvin crucified for you? Or were you baptised in the name of Wesley?--See 1 Cor. 1:11-13 and 3:4-8.

We address you, then, and desire to know you and to be known of you, not as members of earthly, human, carnal sects, but as we above addressed you, as members with us, and with all saints, of the

R919 : page 1

ONE BODY of Christ, whose names are written in heaven, in our Lord's book of life.

We come to you with a message which fills and overflows our own hearts with joy and praise. The night of the permitted reign of evil is near a close and the prince of darkness, and error, and superstition will soon be bound by the prince of light --Immanuel; and all his works of darkness shall be scattered and undone by the bright shining of the "Sun of righteousness" with healing in his beams, to bless all the race of men for whom he died.

"Go ye forth to meet him"--separate yourself from the world and the spirit of it; come forth out of Babylon, as well as out of Egypt, and flee ye by the narrow way that ye may meet your King and Bridegroom. The time for presentation to him is at hand, and as the Bride makes herself ready (Rev. 19:7), we have no time to waste. Only the fellow-members of the one body can help you, and your assistance is needed to help such that all may shortly enter into the joys of their Lord.

Once we supposed that the grand consummation of the hopes of the Bride would be the death-knell of the world's hope, but now, thank God, as the distorted shadows of the night scatter before the rising Sun of the grand Millennial day, we can see that God's ways and plans are higher and wider than we once supposed. And as it is written, He has put a new song in our mouths--even the loving-kindness of our God. The dawning light shows us that our fear was taught us not of his Word, but by the precepts of men (Isa. 29:13). We find that the prince of darkness, taking advantage of the natural fears of the fallen race, distorted horribly the punishments prescribed for sin by God, making death, the sentence, to mean the very opposite --life in torment, so as to prevent our seeing God's love, wisdom, and justice, and to prevent our full reconciliation to him and our recognition of him as our FATHER.

But now, beloved, as we awake and arouse ourselves, and look unto the Redeemer and Life-giver, we find that the terrible things we supposed so real were only nightmares, from which it is so refreshing to escape.

We have so much to tell you, and it is all so good, we scarcely know where to begin; but in this issue we present some of the simpler thoughts, just to give you a taste of our heavenly food which is meat indeed, giving spiritual health and strength which we never knew before, instead of the spiritual lassitude, and doubts, and wavering hopes, and fears and gropings in darkness, which once were ours.

The TOWER comes to you as unpretentiously as the ministers of the early church. We present no list of titled and world-renowned contributors, none whose fame would command your attention to the subjects we present. But we come to you with the Bible as God's Word, and seek to enlist your attention to its statements, and your obedience to its requirements, and thus we hope to lead the hearts and minds of some of God's children away from the jarring confusion of precept and doctrine, prevalent among the various sects (divisions) of Christians, into the harmony, beauty, simplicity, and confidence, which come from the study of God's Word and its acceptance as a harmonious whole and a self-interpreter.

It would be natural that you should wonder how these things could be true, yet not recognized long ago by earnest Christians; and why so many of those in the churches manifest such a bitter opposition to things so full of harmony with God's Word, and so fully vindicating the justice, wisdom and love of our heavenly Father.

In answer to your supposed queries, we suggest that if a broad view of God's dealings and revelation be taken, it will be seen that he has a broad, comprehensive, and benevolent plan with reference to men, the order and details of which began to be recognized since Pentecost. The light of revelation shines with special brightness on the ends of the ages. Upon the ending of the Jewish Age, which was the beginning of the Gospel Age, new and special light shone out relative to the blessed privileges about to be enjoyed in the Gospel Age. Remember, too, that it came from the Scriptures, written long before, but which were never before appreciated or understood. Matthew, Mark, Luke, John, Peter and Paul, all quoted the prophecies and applied them to the events taking place in their day--the opening of the Gospel Age. The prophecies had been there for centuries, but the revelation or understanding of them was reserved for those in the ends of the ages. (See 1 Cor. 10:11.) So now, in the closing of the Gospel Age and dawning of the grand Millennial Age, we should expect the light to shine out brightly relative to God's plans for this incoming age. And so it does. Search and see. Gem after gem of precious truth now glows with unparalleled lustre to the diligent searcher, not because of his superior ability to find it, but because God's due time has come for such to understand it. Soon the blessed bow of promise shall be seen to span the whole heavens, and weeping earth shall dry her tears and shout for joy.

It is no more surprising that these truths relative to God's plan for the blessing of all mankind should have been but dimly seen heretofore, than that the call of the Gentiles to be heirs of the Abrahamic promise, (Acts 11:18; Eph. 3:5,7; Gal. 3:29,) should have been but dimly seen until the Gospel Age began to dawn. We can understand scriptural statements only as they become due. Thus--"Light, (truth, was long ago) sown for the righteous." When due, the light springs up and gradually unfolds. Thus our Father has made abundant provision for the household of faith; and the true servants shall bring forth things both new and old, that the household may have meat in due season. The cause of the opposition on the part of many to the truth now due, is the failure to recognize this progressive and unfolding character of God's revelation of his plans. Most Christians take for granted that good men of the past, who walked in the light then due, had all the truth worth knowing. Knox, Calvin, Luther, Wesley and others were, we believe, good men and sincere, earnest Christians; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until the perfect day. Many Christians of to-day make a great mistake, and sit in comparative darkness, when they might be walking in glorious light, because they search the theology of these men instead of the Word of God.

Turn away from musty creeds of times past and give more earnest heed to the ever living, ever fresh, ever unfolding, ever new Word of God. Again, others take the Bible and search it only for the purpose of seeing how nearly they can make it to fit either their mental or written creed. If your habit has been such, we hope you will at once resolve to lay aside all human teachings as authoritative, and hereafter judge all you hear or read by the statements of God's Word. If you believe anything, make sure that you have Scriptural statements warranting it. Prove all things, hold fast that which is good, and cast away all else.

The action of the nominal church today, relative to the light now shining, clearly resembles that of the Jewish church relative to light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed. They are so full of their own plans and arrangements for converting the world, that they are unwilling to hear that God has a better, grander, and infinitely more comprehensive way of dealing with evil, and blessing and teaching the world. Their ears are so stopped by the din and confusion of their own religious efforts that they cannot discern the plan of Jehovah.

Satan is doubtless interested in the promotion of the confusion of sects, and stimulates and encourages that zeal which is not according to knowledge, and thus hinders their hearing Jehovah's voice, saying, "Be still and know that I am God; I will be exalted among the heathen: I will be exalted in the earth" (Ps. 46:10). Even so, let every heart respond, "Thy kingdom come, Thy will be done on earth as it is done in heaven."

===================

page 1

EXTRACTS FROM INTERESTING LETTERS.

St. Louis, Mo., March 7th, '87.

DEAR BROTHER C. T. RUSSELL:--I am highly delighted with the February No. W. TOWER, especially so with "The Time is Short" and "No Variableness, Neither Shadow of Turning," and with the March No. which came in this A.M. Indeed I am always refreshed, strengthened by each Z.W.T. more and more, and my heart (mind) swells with gratitude and love to

God for such interpretations of His Word. The Article "Whose Wife Shall She Be?" is clear, reasonable, manifestly Scriptural, deep, logical and convincing, on a subject which I never saw so plainly before. This only shows how many mysteries are no doubt hidden in God's Word, yet to be revealed to his faithful ones.

I preach more or less every day. My heart is in the work and must do it. O how I would like to spend an hour or two with you, but I am afraid I shall not be able to visit you this next anniversary Supper. If I should have no one with me, I will celebrate the Supper alone, with the Lord, and hope you will not forget me in your feasting and prayers.

Truly yours in the Service of the truth,
DR. J. R. M__________.

Kansas, February 10th, '87.

MY DEAR FRIEND:--I enclose money for two of the paper bound DAWN. The book is beyond rubies. I am also very thankful for the "TOWER" and pray our loving Father may long bless you to hold up the standard of truth. Such articles as "The Time is Short" bring us into very close fellowship: every word is as a nail in a sure place.

I am respectfully D. B__________.

Buffalo, N.Y.

DEAR SIR:--I have enclosed herewith a money order for five dollars, which I desire to give to the TRACT FUND. I received knowledge of the truth through the distribution of tracts in Buffalo by the Society, and I have taken this opportunity to slightly repay for what I have received.

Yours in Christ, C. B__________.

BROTHER ADAMSON writes concerning the plan suggested in the March "VIEW:" "Of course 50,000 DAWNS can be sold and should be, before 1888 A.D. I was reckoning what would be my proportion and concluded on 1000. So I order 20 copies paper bound and find I will have to order 20 every week. Having sold about 100 I must sell at least 20 per week for the remaining 43 weeks of the year. If 1000 subscribers to TOWER would sell each 30 copies during the year, the big part of the job would be over. All could do this at the very low price now decided on, 25 cts. each. I have a small boy here who sold several DAWNS at former prices, 50 cents.

While the discussion concerning the Second death of the incorrigible is going on, I call your attention to Amalek and their figure in history and the Bible. I believe both agree that Amalek was utterly destroyed nationally and individually. But while I saw plainly for some time that Amalekites appear to type those who enter the second death, the reason being given seems to add force. They lifted up their hand against the throne of the Lord after they knew it as such, and never was the Lord's hand lifted to bear so heavily on any other people.--Exodus 17:14-17 and margin.

Well, Rochester is pretty well worked. I have six sets of boys loaning packets. Have articles every week in Sunday papers. I shall encourage all correspondents to try hard to sell 50 to 100 DAWNS a piece this year. Regards, Christian love, and joined by Sister A. J. B. ADAMSON.

New Lebanon.

MY DEAR BRO. RUSSELL:--I have just laid aside DAWN; I was reading "Jehovah's Day;" I am much impressed by what I have just read. Although I have read this chapter previously, yet it came to me under many new and impressive features; hence I conclude that I am but a child in the primary department of the school of Christ; that I have but tasted of the spring-branch, and that the fountain is farther up the mountain side, of which if I desire to drink I must continue to climb.

Well, I am become unpopular to the Reformed sect; they became fearful; so I don't preach for them any more. My own sect begin to mistrust me, but I am not sure what they will do, as I am about the only minister they know of who will preach for them caring nothing as to whether they pay him or not. All that is wrong with me, is that I care as little whether my preaching pleases them, as I do whether they give me anything for it. I am not popular and what is worse (to them) I am not trying to be. I do what I can to spread the truth while earning my living by farming. Yours in our Lord, J. P. M__________.

====================

R919 : page 2

TELESCOPIC AND MICROSCOPIC VISION.

The human eye is beautifully adapted to human needs and human enjoyment, yet only when aided by the telescope and the microscope, do we discover those wonders of nature which hold us in mute astonishment. The naked eye gathers in much of the glory that surrounds us, but unaided it cannot explore the seeming secrets of nature.

Assisted by the telescope men view the distant heavenly bodies, and study their order of arrangement, magnitudes, distances, motions, periods of revolution, eclipses, etc., and the causes of their various phenomena; and aided by the microscope we are enabled to study forms of earthly life and agencies of power invisible because of their minuteness. Thus telescopic and microscopic vision together display the glory of God's work. But suppose the eye were so formed as to have naturally both the telescopic and microscopic vision; would it be to human advantage? No, the vision of immensity, were it continually spread before us, would be wearisome to eye and brain, and leave no field for investigation and the joy of finding something new; and the constant vision of infinitesimal matter and life would mar almost every thing of beauty.

As the natural eye is aided by the telescope and the microscope, to behold the wonders of the material universe, so we find the Word of God furnishing both the telescope and the microscope of divine truth. By the aid of the divine telescope we have been enabled to view God's plan as a whole, and to see that it contemplates the highest perfection, glory, and permanent establishment, of all things in the heavens and in the earth. By its aid we are enabled also to study the order of God's plan, to estimate the relative magnitudes of his various promises, to compute the distances in time, to observe the orderly motions in the various parts of God's plan, to mark the periods of the revolving ages and dispensations, and also to discover the causes by which such changes are brought about.

You who have learned to use it, adjust your telescope again, that you may view the wondrous plan of God, which is wide as the material universe which he created, and includes in its gracious provisions all of his creatures both heavenly and earthly.

Viewing it as a whole, we have seen its order to be, first creation; secondly, discipline and development; thirdly perfection, blessedness and eternal glory. We first find that Jehovah's direct creation began and ended in his Son, our Lord and Saviour, the Alpha and the Omega, the beginning and the ending, the first and the last.--Rev. 22:13.

R919 : page 2

He was the first and only begotten, and by him as Jehovah's agent, is all the divine purpose to be accomplished (Rev. 1:8). In the works of creation he was Jehovah's active agent--"all things were made by him and without him was not anything made" (John 1:3). And now we find him the agent in the development and perfecting of all things. It was Jehovah's power delegated to the Son, and it was Jehovah's glorious plan which he delighted to accomplish. All glory and praise then to Jehovah's infinite wisdom and power and boundless love displayed in his marvelous plan, and honor and praise to Jesus, who delighted to accomplish his will, though it cost him humiliation unto death--even the death of the cross; and praise again to the Father who hath therefore highly exalted him and made him partaker of the divine nature and given him all power in heaven and in earth--that henceforth all may honor the Son even as they honor the Father also.

R920 : page 2

Let glory, honor and praise echo and re-echo to the utmost bound of the vast created universe, planned by Jehovah and accomplished by his power through his worthy, well beloved, and highly honored Son, the beginning and the ending, the first and the last, the Alpha and Omega of his creation. The Father's delight is in the Son, and the Father's glory is manifested in him. Yet the glory of the Son never has and never will eclipse the glory of the Father. The Father has declared, "I am Jehovah: that is my name; and mine honor to another I give not." (Isa. 42:8.) The Son never attempted to diminish the Father's glory, but always to add to it, saying, "My Father is greater than I," and it is my delight to do his will. (John 14:28, Psa. 40:8, John 4:34.) The glory of the wondrous plan, displayed in creation, redemption, restitution, and eternal perfection and glory of all things in heaven and in earth, belongs chiefly and primarily to Jehovah, and secondarily to his Son, who has been the honored chief instrument in its accomplishment.

Leaving our observations of his creative work, we turn to view the great plan for the discipline and development of his intelligent creatures. We have seen that all were created perfect, yet free to choose good or evil, and that for wise and benevolent purposes in God's economy, evil has been permitted to run its dreadful course in the human race and among some of the angels. We see also that the great plan for human redemption and restoration, is so far reaching in its results as to finally settle the great controversy between good and evil for all time and for all creatures. Evil is now permitted to exist and flourish for purposes of discipline and development, and when this is accomplished, it shall be forever banished, never again to mar the face of God's finished work.

But again, leaving these observations, turn your telescope to the still more distant future. Dimly outlined because of its greater distance, the glorious future of eternal blessedness bursts upon our enraptured vision, beginning at the close of the Millennium with the great jubilee of jubilees, the jubilee of the universe, when Christ shall have put all enemies under his feet (1 Cor. 15:25). There all tears shall have been wiped away, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things will have passed away. And God himself will be with them and be their God.--Rev. 21:3,4.

Having taken these telescopic observations of the outlines of God's great plan, we note the order of its development, and from the data furnished in the Scriptures, and our observations of passing events, we are enabled to compute the distance in time, even to the final consummation--to the great jubilee of jubilees. We have already marked the completed revolution of several great dispensational periods, and now realize that we are in the ending of another and just approaching the dawn of the Day of Christ, whose blessed reign shall wipe out the last vestige of evil and usher in the universal jubilee.

As we study these great revolutions in their minor details, we discover the principles and causes of their movements. We see that the first dispensation, under the ministration of angels, completed its revolution at the time of the flood, proving the inability of angelic power to rescue man (Heb. 2:2,5); we see the law dispensation closing at the first advent of Christ, proving the inability of man to save himself by obedience to the law; now we see also the gospel dispensation ending, completing the selection of God's anointed priest, who alone can accomplish the great work. At the same time we see the reign of evil completing its course. In all these great and the many minor movements of the various agencies of God's plan which have been brought to our attention, we see the one central and unchangeable purpose of God--the final, permanent establishment of righteousness, peace and everlasting bliss on a basis which recognizes the freedom of the individual will, yet by the tender cord of love links that will indissolubly to the divine will as the only condition of everlasting life and favor.

Seeing the grandeur of the work to be accomplished through our Lord Jesus, and the high honor bestowed upon him by the Father, we are enabled to estimate, to some extent, the exceeding great and precious promises to the members of his church--the "eternal weight of glory" to be shared by his joint-heirs. And indeed this is the chief object and value of these glorious telescopic visions of the divine purpose; and that we may be encouraged to pursue the narrow way to its end, we should take frequent observations. Astronomers, as they study the material universe, become completely absorbed in it, and seem to live in an atmosphere and to be filled with a joy above other men;

but how much more inspiring are the views which we have been permitted to take, and the wonderful truths and calculations deduced from them? Here is a science which towers above every other, and a philosophy which, divinely directed, probes the hitherto hidden things of God.

But, none can enter the watch-tower of Zion, or use the divine telescope, who do not come with meek and teachable spirit, with consecrated hearts, and a student's purpose to know the truth. To such the Lord will blessedly disclose the riches of his grace.

But what of the microscope? Thus far we have only been glancing briefly at the telescopic visions of God's Word; but what, in comparison, we may term the microscopic views, also wondrously declare the glory of God. They declare his glory most emphatically to the natural man, for they are such as the natural man can more readily grasp and accept. These relate to the natural man, and his restoration to human perfection. The telescopic views are chiefly for those who are "new creatures" and heirs together with Christ. We turn the telescope heavenward, the microscope earthward; and the latter discloses the promises of restitution. Close examination shows the blessedness of that restored estate--perfect human nature--and the necessary discipline to lead the race to it; the judgments of God in the punishments of the wicked for their correction, and rewarding the righteous; and the doom pronounced against present evil systems, ecclesiastical, civil and social, which, defying the power of the Almighty, bind and oppress mankind.

These microscopic views disclose to the vision of faith a physical earth that shall be man's Paradise restored--"The wilderness and the solitary place shall be glad ...and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon....And the parched ground shall become a pool, and the thirsty land springs of water." They point us to the fact that all obstacles shall be removed from the way to holiness--"No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there." They show that all eyes and ears shall be opened to receive the truth, to be instructed in the right ways of the Lord--"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb sing." They tell of the joyful progress of mankind toward perfection under that wise and beneficent reign of Christ--"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."--Isa. 35.

Thus these microscopic views reveal the blessed transformation which not only awaits mankind, but which also awaits the earth, which was "made to be inhabited."

"And still new beauties do we see,
And still increasing light."

Let every child of God search out these treasures of divine truth, long buried by divine wisdom, for our present comfort and joy, and proclaim to the world the blessed assurance that its paradise is to be restored, and that the great Restorer is soon to begin the glorious work.

Truth on every subject has always met with opposition. Science and philosophy have had to contend for every inch of footing gained. The use of the telescope and microscope were once condemned as improper prying into God's secrets. And none the less is the searching of the Scriptures, thus making use of the Divinely-given telescope and microscope, opposed to-day on the very same ground--an improper prying into the mysteries of God. Blinded indeed is that child of God who cannot discern such sophistry, and the dark source from whence such suggestions come. Does our Father give us a revelation of his will and purposes, and forbid our study of it? Let us search and see, and be filled with the spirit and inspiration of these blessed truths; so shall we be enabled to run joyfully and with patience the race set before us.

MRS. C. T. R.

===================

R921 : page 3

IS THIS YOUR GOD?

The fool hath said, there is no God;
And skeptics sanction with a nod;
Because the churchling cannot tell
Why God has made a burning hell:
    A burning hell, and full of woe,
    Into which the race must go:
    A place where Satan rules supreme;
    Where Saints look on calm and serene:
A place where all must howl in rage,
Except the few whom grace engaged--
A few whom God is pleased to save,
And plant above the fiery wave,
    To view with joy and happiness,
    Their brethren in their deep distress.
    No deep concern in these is found
    For fallen man in misery bound.
A drop of water is asked in vain,
And scoffed at by the elect train.
A wailing host bemoan their fate;
A chosen few laugh, ah! too late!!
    An idol, grim, o'errules, with rod,
    This scene of riot, as a God.
    Is this your God? Not such I own
    Whose will in heaven and earth be done.

Man views himself and sees within
A noble creature marred by sin;
But from the debris of the wreck
A promise rises as a speck,
    And in the darkness of that day,
    Shines as a dim lamp, far away:
    Amid that darkness as of night,
    The lamp gives forth a feeble light.
In course of time the promised oil,
In this same lamp makes night recoil;
The night will flee, but leave behind
A lasting lesson to mankind--
    A lesson in which he learns to know
    The awfulness of sin and woe;
    Of death, and what it cost to save
    Man from the power of the grave.

There is a God, the humble say,
Whose plan reveals a coming day,
In which His Judgment will disclose
The cause of all our pain and woes.
    When Christ, the Mighty One, shall be
    The king of heaven, and earth and sea,
    His Saints shall share with him the Throne,

With Him shall reign, from zone to zone.
The scepter wielded in His name,
Shall make the nations know His fame.
His power shall reach from land to land,
And lead sin's captives by the hand
From out the charnel-house of death,
To reinstate them by His breath.
In that great age the Law will be
So clear and plain that all can see
Its purpose, and His right to reign,
And Law and Order to maintain.
When thus far God's revealed plan
Shall have been wrought with sinful man,
Then each abiding soul shall claim
A right to live in Jesus' name.
But he, who will the Law abuse,
Shall be cast out as base refuse;
Deprived of life, deprived of breath,
A victim to the "Second Death."

When every soul which Jesus bought,
Shall have been to perfection brought,
The Age of glory will begin,
With man forever freed from sin.
No evil then will mar the race,
The cause of it will have no place;
For God has said and cannot lie,
The soul that sins shall surely die.
Hence into the lake of burning fire,
He casts the tempter with all his ire,
From which there can be no salvation,
It simply means--annihilation.
A glorious host exulting sing
Hosannas to the heavenly King,
Whose plan to full perfection brought,
By far transcends their highest thought.
Is this your God? Him do I own:
His will in earth and heaven be done.
J. P. MARTIN.

====================

R967 : page 3

"THEIR fear toward me is taught by the precept of men."--Jehovah (Isa. 29:13).

R888 : page 3

ENDEAVOR to be always patient with the faults of others, for thou hast faults and imperfections of thine own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another in conformity to thy will? --Kempis.

===================

R921 : page 3

I AM NOT ASHAMED OF THE GOSPEL.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation--to every one that believeth."--Rom. 1:16.

The gospel, the good news or good tidings, is so good and so grand, that those who really see and understand it, have no occasion for feeling shame when they tell to others all they can of its height and depth, and length and breadth.

It needs no apology on God's part, neither on the part of any of his ambassadors. In this respect it differs from all human theories which claim to be the gospel; for all schemes of human origin are necessarily imperfect, like their formulators. Of God's work alone can it be said, "His work is perfect." His thoughts are not as our thoughts, nor his ways as our ways; for as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts.--Isa. 55:9.

Much is taught by those claiming to be true shepherds of God's flock which God has never authorized--much that misrepresents his character and plan. To ascertain, therefore, what is God's truth we must have some way to decide what is human theory, and what is really the plan of God, which he declares is much higher than human expectation.

Some feel bound to take some very generally received view and therefore inquire, What do the majority of mankind believe? But they soon find that the vast majority are heathens who have purely their own human ideas, and are entirely unguided by a divine revelation. The next inquiry is, What do those believe who accept of the Bible as a divine revelation of God's plan? When the answer comes, that those who accept the Word of God, are divided into hundreds of sects and factions, some larger and some smaller, some older and some newer, and that these contradict each other and oppose each other on almost every point of doctrine, while all have earnest advocates, and include among their adherents some pious, God-fearing people, the question becomes a most perplexing one--Which of these sects of Christendom is right?

Interviewing the various sects we are warmly received, and by each assured that they have the matter right--they have the "good tidings of great joy" and know well the great plan of the Infinite God. And then they begin to tell us, some with one modification and some with another, that the good news which God has declared shall be for all people, is really good news for only a few, and dreadful in the extreme for the vast majority. They tell us that the vast majority are to be tortured unpityingly throughout ages of ages--eternity; and that a "little flock" a mere "remnant" or "handful," is to be saved from that awful torture (whether by an election with which they have nothing to do, or whether otherwise chosen, these sects do not agree). And the eternal and monotonous service of this handful of favored ones shall be to watch their groaning, agonizing, tortured fellow beings, among them close relatives and dear friends, and the meanwhile sing praises to God for such a manifestation of his love (?) and justice (?). To do so, their tender feelings of sympathy and compassion would have to be changed to feelings of fiendish brutality--otherwise they could not enjoy such an eternity.

We confess that if offered our choice between the two classes, whether we would be with such a God to all eternity and hypocritically sing his praises, while witnessing such fiendish torturing of fellow creatures, perpetuated by his will and power, to gratify such horrible malignity, or whether we would choose to honestly denounce his injustice, and to share the torture, we know not which would be preferable. Surely we would a thousand times prefer to be blotted from existence, rather than share in such a carnival of horror, anguish and woe. Ah! there is no "good tidings" about that message. Not only is the joy for all people lacking, but it contains joy for none. Satan himself would weary of such horrors and diabolic pleasures, before eternity had fairly begun.

Heart-sick, we turn from their revolting description, inquiring if this be the "good tidings of great joy which shall be to all people," what would bad tidings be, in their estimation? With confusion and a blush of shame, our friends begin to apologize for God and his plan, and finally they confess, that they do not understand it, and that their Confessions of Faith contradict their own sentiments of justice and right, that they received their ideas largely through the traditions of their forefathers, from which they only find relief in the thought, that the Judge of all the earth will do right.--Gen. 18:25.

Ah! well we know that their hearts are better, purer, more just and more Godlike, than their creeds. Thank God that it is so. But as reasonable beings why accept and teach that which their own hearts as well as the Scriptures brand as a most wicked slander and blasphemy on the character of the God they worship, and whom in spite of their false theology they love? All should see that such confusion of thought and such misrepresentation of the character and plan of God comes of the blinding influence of Satan through sects and creeds. And why blindly support the various clashing creeds which your conscience in spite of long years of training, declares unjust, ungodlike and unholy, and a libel against the all-wise and benevolent Jehovah? It is very evident that such a message is not the gospel, not the "good tidings of great joy, which shall be to all people." It is very bad tidings --the most awful tidings which ever reached the ears of men. But thank God, this is not his message, his gospel. It originated with the great Adversary of God and men, who took advantage of man's fallen condition, selfish ambitions, etc., mixed these horrible and distorting errors with a little truth, called it gospel and placed it in the hand of Papacy, who in turn caused all nations to drink of her mixed wine of "wrath" (Rev. 18:3).
Her message has intoxicated the world,

taken away reason and blinded the eyes of men to the truth.

If this doctrine of eternal torment were true, it would be better far that man had never been created; for the torture of billions of beings eternally could never be compensated for by the joys (?) of others witnessing their torture, even if the numbers were reversed--if the few were in torture and the majority witnesses in glory. In fact, for those of noble mind and impulses to witness the tortures of others, would more than mar every joy; it would be torture to them, from which they would gladly escape in annihilation.

If such be the natural feelings of fallen, imperfect men, what would be the sentiments of the perfect man, as originally created--in the likeness of God? To worship such a God, as we have described to us by the various Christian sects, to sympathize with such a plan, and to be in full harmony with it, would require the obliteration of every impulse of love and pity, the extinction of every noble trait and feeling. The logic of such a gospel would be to prove the great Creator an arch-fiend, cruel and malignant in the extreme. And all who now are seeking nearness to God and to his spirit would need to be changed to fiends also, to enjoy witnessing such an awful, eternal carnival of torture.

But thank God! His ways and plans are higher, not lower than ours, and even our best minds and most just and noble hearts, need the direction and inspiration of his Word to enable us to grasp even measurably, the heights and depths and lengths and breadths of that wisdom, love and power which his glorious plan reveals. We must enter into closest sympathy, before we can see what God has wrought and praise him as we ought.

The great cloud of error which overspread the plan of God in the second and third centuries, and which deepened into a death pall under Papacy's supremacy, has been but partly cleared away since the thunder-storm of the Reformation, and nothing will scatter it fully, until the Sun of Righteousness shall be fully risen. But now in the dawn of that grand Day the "friends" of God are privileged to see and know concerning his plans, that which the masses of God's professed children, blinded by the various obscuring influences and agencies of Satan--priestcraft, tradition, etc., cannot yet see.

The gospel which the apostles preached was not such bad tidings, and they were not ashamed of it and had no need to blush or apologize for any part of it. Nor did they keep back a part: Paul declares, "I have not shunned to declare unto you all the council of God." (Acts 20:27.) In every part of it he could greatly rejoice, and of none of it was he ashamed. In all of this whole council of God, Paul said not one word about the everlasting torture, mental or physical, of a single member of the human family. Why? Because that is no part of God's plan. Not one creature that God has made will be tortured everlastingly. The thought is absurd in the extreme and contradictory not only to every element of the divine likeness in us, but contradictory to every testimony of God's word. The theory is supported only by creeds, formulated in the darkness of past centuries by mistaken men, who had not fully escaped from the influence of Rome's mixed wine of wrath, many of whom undoubtedly were conscientious and all of them probably much better than their creeds--much more just and benevolent than they represented God to be.

Even in the Bible this blasphemous doctrine has sought to entrench itself, putting a gloss and coloring upon certain passages, favorable to this wrath-intoxicated view, as for instance the misuse of the words hell, damnation, etc., which, with the meaning generally attached, grossly misrepresent the true sense of the Greek and Hebrew terms. (See TOWER for May, 1886.) They have succeeded also through hymns and commentaries and catechisms in twisting and coloring some of the parables and "dark sayings" of our Lord and certain parts of the symbolism of the book of Revelation (which book as a whole they do not profess to understand), so that under this false light these seem to favor their bad-tidings. But when the light of the knowledge of the goodness and glory of God, shining in the face of Jesus Christ, shines into our hearts and illuminates our understanding, it makes every parable and every symbol eloquent in the praise of divine justice, wisdom, love and power; and to form part of the "Good-tidings of great joy, which shall [sometime] be to all people."

Thank God, all who thus see light in his light, from his standpoint, are "not ashamed of the Gospel of Christ." The question then arises, Whence this light, by which we may see the glory of God, in the harmony and symmetry of his plan. If none of the various sects claiming to be the church of Christ possess it, where shall we look for it? We answer, It beams from

THE WORD OF GOD.

While the various denominations each claim to accept the Bible as the rule of faith, the fact is, that they do not do so: hence the jarring discord of their teachings on almost every doctrine.

While education and habit of thought have much to do with our way of looking at matters, yet to suppose that honest minded men, whose sole desire is to learn the will and plan of God could each go to the Bible, desiring to there be taught of God, and then arrive at all the dissimilar religious views we see about us, would

certainly imply one of two things: either that God's Word is not a revelation, but a deceiving enigma--a labyrinth of confusion, or else that man in his fallen condition is so wretchedly twisted, that it is impossible for him to reason with his Creator or to understand the Scriptures.

But the Lord and the Apostles as well as common sense contradict both of these views. Paul says "The holy Scriptures are able to make thee wise"--"That the man of God may be perfect, thoroughly furnished." (2 Tim. 3:15-17.) And our Lord said, "If any man will do his [my Father's] will, he shall know of the doctrine" (John 7:17). Consequently we must look elsewhere for the fault, the cause of this discord of jarring sects and creeds. And if it is not the Bible that is to blame, it must be that professed Bible students do not study it properly. Yes, it is here that the fault lies. Earnest, zealous, Christian men and women come to the Bible with prejudiced minds, full of creeds and theories of various sects, to which they are strongly attached by

R923 : page 4

chains of veneration, and habit, and family ties, and social ties, and fears, and pride, and spiritual laziness. They come to the Bible not to be taught of God, but to prove to themselves and others, that their theories or the theories of their sect ARE RIGHT. And by ignoring passages or their contexts, which do not suit their views, and by bending and straining others, each seeker generally gets what he seeks, and confirms himself in his prejudices. At the same time, thank God, he that seeketh truth and submits his own will, and the theories of all others, to the light of God's Word, desiring to find the truth and to discover the error, is not left in darkness, doubt and confusion, but "shall know of the [true] doctrine."

Nor should we ignore the assistance of any of God's children in seeking an understanding of the Scriptures, but we should give attention to them only so far and so long, as they teach and explain the Bible, in harmony with the Bible. Whenever we find a brother, a teacher, either of high or low degree, in learning or talents, ABLE TO EXPOUND and to harmonize the Bible with itself, our attention should be earnestly given; for such a one is a teacher sent of God, and we are safe so long as we prove all things by the Word of God, and accept of theories and interpretations not because of the teacher, but because of the Scriptures, which his teachings show forth and harmonize.

But religious teachers of to-day would be almost ignored, if this rule were followed, for they know little of the Bible except some passages committed to memory in youth, and some looked out for special occasions. And three-fourths of all the discourses, delivered in Christian pulpits, if examined by the average hearer in the light of the text chosen and its connections with the preceding and succeeding verses, would be found at wide variance and often directly contradictory of the Word of God. But satisfied with their sect, the many "at ease in Zion" think not of searching the Scriptures, nor of proving or disproving the doctrines proclaimed.

As for the teachers, with many it is a business or rather a "profession" merely. They were taught in seminaries not how to search the Scriptures, but the reverse--not to study the Bible, nor to expect to learn anything from it; for if they should learn anything new by their search, it would of necessity be something their sect would not endorse, and hence they would come in conflict with their party and its theology and be cut off. They are taught the theology of the sect controlling the seminary, and are expected to know and teach neither more nor less so long as they are in its ministry. In fact, generally they are bound by a solemn vow to believe and teach according to the creed of the sect strictly. Why then should they urge their students to "Search the Scriptures?" Rather, like the Church of Rome their influence is exerted to restrain investigation within the sectarian limits. With the implied threat of disfellowship, they urge their ministers and students not to search continually for truth, but to accept the voice of their sect as infallible. They do not openly proclaim their sectarian infallibility and the bondage of their ministers for very shame, remembering that this was the very ground on which their founders originally protested against the church of Rome, claiming the right of individual judgment in the interpretation of the Scriptures--hence the name Protestants.

Were it not for this sectarian influence over the members and teachers of the sects, how quickly might all the saints who hunger and thirst after truth come into unity and harmony of spirit and doctrine--all teachable and all "taught of God." The Word of God would be more reverenced and would be "quick and powerful," while an "ear-tickling," world-serving, sect-bound clergy would be justly despised. This state of things is even now at the doors. The reason it is not more noticeable is, that the saints, the truth-seekers, are comparatively few, the great mass of the nominal church (all sects) being children of the world, unconsecrated, deceived by their teachers into the false assumption that they are Christians, and that by joining the sect and adding to its numbers and wealth they are joining the real Church of Christ, whose "names are written in heaven."

Convinced then, that we must individually seek the good tidings in God's Word, let us next inquire, What is the Gospel, of which we and the apostles and our Lord need not be ashamed?--

WHAT IS THE REAL GOSPEL?

The real gospel is like a tree, it has a trunk or central part and out of this central glad tidings as branches, proceed various favors, each of which is a special additional feature of the "glad-tidings." The trunk, the primary "good tidings," is the news of our ransom: That Christ died for our sins, and thus redeemed us from sin and its penalty, death, by paying a corresponding price (1 Tim. 2:6) for Adam and all his race. And in consequence of this redemption he shall in due time deliver all from the dominion of sin and death into the liberty and favors of children of God, forfeited for all by Adam. The assurance which this gives is, that all that was lost through Adam shall be restored through Christ, who declares that he came into the world to seek and to save that which was lost.

Adam held the blessings and favors of God (life, etc.) conditionally: If obedient, he might enjoy life and home and divine favor forever. His failure terminated his trial, and God sentenced him to death as unworthy to ever enjoy the blessings originally offered to him. Our Lord Jesus redeemed all the race from that condemnation, by enduring the death penalty for all as the representative of Adam, and thus he provides a renewal of the original favor of life, and renews the trial, making it this time an individual test of worthiness or unworthiness to enjoy the divine favors everlastingly, the condition again being obedience.

God's plan is, to make the sinner a party to his own recovery, by arranging that an interest in Christ's meritorious sacrifice, our ransom price, can be had upon one condition only, namely: The sinner must desire and strive for reconciliation with God and must recognize Jesus' sacrifice as the only ground for that reconciliation.

In other words faith in the ransom is made as indispensable to the sinner's salvation from condemnation, as the giving of the ransom. Being thus justified by faith in Christ, he is granted a new trial for everlasting life, the condition of which is obedience to the extent of ability, as step by step they are directed and disciplined up to full perfection of being. Hence the importance of telling all men of the redemption accomplished, and the importance also of their accepting the message by faith. Everyone believing in him shall not be ashamed. Whosoever shall call for mercy and reconciliation, upon the name of the Lord, shall be saved, recovered, to that which was lost. But none can call upon the Lord without knowing of him; hence the necessity not only that Christ should give "himself a ransom for all," but also that it should be "TESTIFIED [to all] in due time." Compare Rom. 10:13-15 with 1 Tim. 2:6.*

So then this message, that a ransom has been given for all, which guarantees a restitution of great privileges and favors once forfeited, is the very center and body of the "good tidings," and it is proclaimed in order that sinners may believe it and thus obtain its favor of reconciliation and a new trial for life. But so fallen and prejudiced has mankind become, that he is an easy prey to his great enemy, Satan, who blinds the eyes of the vast majority, so that they cannot and do not see the simplicity and beauty of the divine remedy for sin and its sting--death. He blinds many with superstition and degradation, many more with priest-craft and false theologies, which misrepresent and distort the plan of God; and those in a fair way to receive the light, he blinds and chokes with thorns of care and thistles of wealth, so that few thus far have really heard with unprejudiced ears this gospel of great joy, which shall yet be unto all people.

So then, if there be not a future time more favorable to their hearing than the present, the "good tidings" would not be "to all people." But the plan of God provides for all and the ransom covered all and the declaration is, that it "shall be to all people;" and this implies not only a testifying, but also a hearing. This implies

---

*The context to the above, Rom. 10:18, will be treated in our next issue and will be shown to be in fullest accord with all the deductions of this article.

R924 : page 4

also an awakening from death of those who have not heard, and also the binding or restraining of Satan's power at such a time, so that all may hear of God's favor, call for the favor he provides, be reconciled to God through the death of His Son, and have their second or individual trial for life everlasting.

Meantime God knew of the blinding influences of the world, the (fallen) flesh and the devil, and could have counteracted them as easily during the Gospel age as in the Millennial age, but another feature of his plan made proper the permission of Satan and evil until the end of this age. This part of the plan constitutes an additional feature of the gospel or "good tidings," which applies not directly to all people as the other, but to a "few," a "little flock." This feature or branch of the gospel is concerning a "high calling," a "heavenly calling." It is not independent of the other "good tidings" however; quite the reverse, it grows out of the good tidings of the ransom, as a branch grows out of a tree trunk, and yet rests in it as a foundation. In this figure of a tree the roots illustrate the divine wisdom, love, justice, and power, which though entirely out of sight, are the real sources of every favor and blessing, which has been or shall yet be developed in the full completion of the plan of redemption. The main central branch, representing the call during the gospel age of the little flock to the divine nature, is an ingrafted branch, whose fruitage will be very choice, (the few of the divine nature), while the many natural branches, proceeding from the trunk of this tree, will represent the manifold favors and blessings of God; and the fruit from these brought to perfection will be humanity in general. As in our figure every branch, natural or ingrafted, depends upon the nourishment supplied by the root, through the TRUNK, so all favors are from and directly supplied to us by divine wisdom, love and power, the root which holds and supplies all favor, and yet all comes through the RANSOM, which our Lord Jesus gave for all, which is the central trunk. A branch or twig, attempting to grow up out of the roots directly and not out of the trunk, we call a "sucker." It can bring no fruit to maturity and is cut off. So every one attempting to deal directly with the divine supply, ignoring the ransom, is cut off as a thief and a robber.

During this age the natural (favors) branches have been kept pruned off, so that they could not bear fruit until the special or ingrafted branch "of the divine nature" had brought forth its fruit--the "little flock," "the body of Christ." Their portion is that of favor added to favor, good tidings added to good tidings. Redeemed and reconciled and offered a new trial for life, like all the rest of their race, these who have heard and accepted during this age, have been invited to become joint-heirs with Christ in his glory and honor and kingdom to come, by which Satan will be bound, and the "good tidings" of ransom and restitution made known to all, for faith and acceptance. With Christ, their Redeemer, as well as their chief or head, these are now being prepared by obedience and suffering and trials of faith and patience for opening the blind eyes, unstopping the deaf ears, and lifting up the fallen, until all shall know the Lord from the least to the greatest--until the knowledge of the Lord shall fill the whole earth, until all branches of divine favor, proceeding out of the ransom for all, shall have brought forth as fruitage a perfect race enjoying all that was lost and redeemed.

Even now amid opposition and weaknesses and discouragements, at the cost of much self-sacrifice the members of the body of Christ delight to do what they can of this work of blessing and lifting up the fallen and depraved, and thus they prove themselves worthy of the grander, glorious, and successful service as God's co-workers and ambassadors of the future.

So then we find, that the message which God has sent us, preaching peace and life by the blood of the cross to every one that believeth, is indeed the central good tidings. And since it shall be testified to all in due time, we see, how it will be good tidings "to all people." This is the "everlasting [good news] gospel," mentioned in the symbol of Rev. 14:6. It already is being sounded forth and must during the Millennial age now dawning, reach every nation and kindred and tongue and people.

Paul says, that God declared this gospel beforehand to Abraham, in the promise: "In thee and thy seed [Christ, and his little flock of overcomers--members of his body, Gal. 3:16,29] shall all the families of the earth be blessed.--Gen. 28:14. This good tidings, given to Abraham, is exactly the same we here present, the blessing is the reconciliation and a second trial under most favorable circumstances for all the families of the earth, secured by God's favor through the ransom for all, given by Christ. The message to Abraham, of the blessing of the world, incidentally hints at the "high calling," showing the "seed" to be highly exalted as God's agency for blessing all. And Paul points out this seed, saying--"Which seed is Christ" (Gal. 3:16); and "If ye be Christ's, then are ye Abraham's seed and heirs [of this high honor] according to the promise."--Gal. 3:29.

When the angels announced the birth of our Saviour (though they saw not the philosophy of the divine plan of redemption and reconciliation, as God has since revealed it to his saints by his spirit) they added the Hallelujah chorus, "Glory to God in the highest, and on earth peace, good will toward men." They sang prophetically of the grand outcome of the message they bore, the "good tidings of great joy, which shall be unto all people."

This is indeed the glad tidings, and who that realizes it as such, does not feel that God's plans are higher than man's plans, and his ways higher than man's ways. With the Apostle Paul we may well with reverence exclaim, Oh, the depths of the riches both of the knowledge and wisdom of God!

===================

R924 : page 4

"JUST AND TRUE ARE THY WAYS."

"I am not ashamed of the Gospel of Christ... for [i.e. because] therein is the righteousness [justice] of God revealed to [our] faith, for [our further] faith."--Rom. 1:16,17.

While the gospel which Paul preached was "good tidings" to men, it was tidings which did not dishonor God, but on the contrary showed forth and magnified his justice and his law. Suppose Paul had preached, saying--"Ho sinners! God sends you a message of joy, that he has concluded, that the original sentence upon mankind--death--was too severe, and he now sends you a word of promise, that he will release you and restore you to life by a resurrection, shortly. So many of you as believe, rejoice and enter his service." Such a message would have been good tidings to men, but therein would be revealed not the justice [righteousness] of God, but injustice, unrighteousness. Such a message would be an admission of error and injustice on God's part in the original sentence.

Or secondly, suppose Paul's message had been, "Give ear, O sinners, God now sends you a message of pardon. You are guilty, and under condemnation of death justly; not one feature of the death sentence was unjust or unmerited, but God has changed his plans, and proposes to set aside his own just verdict and allow his love to rule him now, as he at first allowed his justice to rule him. He therefore offers pardon to all who will accept of it, and full restoration to all he once took from us."

Such a message might seem to men to be good tidings, but therein would be revealed unrighteousness, or lack of justice on God's part; for while claiming, that his original sentence was just, he would thus be undoing his own just work, which would be rank injustice. According to Justice it would be as wrong, as unjust [unrighteous], to let a guilty one go free from the just penalty of his guilt, as to punish one not guilty. Justice would be equally violated in either case. So if this had been God's plan, Paul would have been ashamed of it; for therein would have been revealed injustice on God's part.

Besides, if God was sincere and honest and just in his original sentence upon the sinner--death--were he afterward to as sincerely and honestly reverse his own decree and pardon the guilty, it would show change on his part: that he like fallen imperfect

R924 : page 5

human beings is ruled by impulse, whiles just and whiles unjustly loving. If such were our view of our Creator, what dependence could we place upon his promises more than on his threats? If he should change and clear the guilty, whose life he once declared forfeited, might he not change again and rescind and recall the unjust pardon and inflict the just penalty? If he changes his plans even once in six thousand years, we have no security for eternity. Such a plan would leave us as uncertain of God's promises and threatenings, as many earthly children are uncertain of the promises and threatenings of their parents. Such a message, when thus examined, would not really be very good tidings, and Paul would be ashamed of it, for therein would be revealed the unrighteousness and changeableness of God.

Or thirdly, suppose Paul's message had run thus: "Beloved, I have a glorious message for you from God; it is this: God wishes you now to know, that he is about to restore and bless you, and wishes you to come into harmony with him and his arrangements. God in the past has only deceived us, but thus did evil that good might come; but now he will deceive us no more. Adam's trial and fall, and through his fall from divine favor, the fall of all, was a farce, and the sentence of death, dust to dust, pronounced in Eden, was a mere deception. God never meant

R925 : page 5

such a penalty, though he pronounced it. And for thousands of years God has simply been pretending wrath and death against sinners, and has brought pain, and trouble, and death on the world, to carry out his great deception. Really, God never meant what he said, that death should be the wages of sin; and he never will inflict such a penalty--it was all a deception. Now God is telling us the truth, telling us of his love and favor; he is no longer trifling with us; and presently he will remove present evils, which he put upon our race not as a penalty, for we never really and justly deserved it, but he put them upon us as a blessing, which shall be for our good."

What kind of "good tidings" to men would this be? It might be considered good news in that it would hold out a hope of escape from the pretended but unmerited chastisement for sin, never imputed to them by God; but such a message would proclaim God a liar; and any message from so unscrupulous a being would be unworthy of the slightest acceptance or credence. And such a message should not be heeded at all.

So, then, none of these is the gospel of Christ which Paul preached, and of which he was not ashamed; for Paul's message revealed the righteousness, the justice of God, which these do not. Besides, in none of the above is Christ a necessity, though some of our day who preach one or other of the above gospels of the unrighteousness of God, drag into their message the name of Christ and his example. But Paul's message was not good tidings, with which Christ's name and example merely were connected, but good tidings of Christ, making him and his sacrifice the basis or foundation of the good tidings.

And fourthly, let us suppose Paul's message to drag in the name and example of Christ, as so many now preach it and believe it, thus: "Oh! sinners, I come to you with the message of reconciliation! God is pining for your love and favor. He has been trying to draw you to himself for thousands of years, and finally sent his Son to tell you that he loves you and wants you to love him. Do not believe those parts of the Scripture which teach that 'God is angry with the wicked;' ignore those also which speak of the wrath of God now revealed against sin and sinners, in death and misery, as we see them all about us; endeavor to bury your senses and believe that God is not, and never was angry with the wicked; and believe also that death never was and never will be the wages of sin. Cast such Scriptures and facts from your minds, if you find no way of twisting them to fit this message. Then, accept of this as God's message: God wants you to look at Jesus and his perfect, sinless life and to follow his example perfectly. Do this and you shall have life and every favor of God. But you had best, when talking of this matter, use the words Ransom and Sacrifice for sins, often, so as to draw attention away from the fact that this gospel contains no thought of a ransom from guilt, condemnation and death, and no thought of a sacrifice, except it be that each sinner would thus sacrifice his own sins. This thought we could not admit unless by supposing that Christ Jesus was a sinner and sacrificed his sins, and that thus sinners are to follow his example and sacrifice each his own sins. Should this point be noticed by any who do their own thinking, pass it over by saying that the philosophy of the plan of salvation cannot be understood; and thus smother the objections."

Of all the foregoing this is the most deceptive, in that it furnishes greater opportunities for misapplying those scriptures which applied and were given to the Jew under Law, and not under favor in Christ, and those also which mention the privilege of saints, already justified from sin by faith in Christ's blood, to join with Him in sacrifice, becoming so far as possible imitators of him, not in putting away their sins, (He had none and theirs are already reckoned as blotted out), but in sacrificing pleasures and interests not sinful, for the good of others.

This is the weakest of all these four false messages for it embraces all the defects of the others and adds to them. This message ignores the Scriptural penalty for sin, as well as the fact of death, offering no solution for the same. It thus implies, either that no sentence was pronounced and that man has been unjustly punished thus far, or else that God will unjustly ignore, and set aside, and cancel that sentence, having changed his plan. And lastly, after all this, it has no "good tidings" in it; for it lays down conditions which no sinner can comply with: namely, following Christ's example perfectly. No saint (justified from sin and restored to divine favor through faith in the sacrifice for his sin which Christ gave, and supported and helped in every time of need), can hope to follow his Master's example perfectly, and how useless would it be for a sinner to attempt it (unjustified by faith in the ransom, unreconciled, still under condemnation, the merits of Christ not imputed to him, to cover as a robe of righteousness his filthy rags;) and how absurd to tell such to go to God and be reconciled by following the example of Christ.

No, there is no good tidings in this to any who can and do use their reasoning powers. They see how the whole Jewish nation for hundreds of years tried to commend themselves to God by good works, yet all failed; and by works and sacrifices none were reconciled or justified. Faith --faith in Christ's finished work on our behalf--a ransom, corresponding price, given for all, is the only ground of reconciliation, on which the sinner can come to God. All his works and sacrifices are blemished, dead and unacceptable, until he is reconciled to God through the death of Christ, the just one who died for the unjust, to bring us to God. Thus we who were as sinners afar off, under condemnation, are brought nigh to God--within reach of divine favors, blessings, and promises, by the blood of Christ.--Eph. 2:13.

The Gospel, the good tidings of great joy which Paul preached, not only did not reveal God as changeable, unreliable, and unrighteous, but on the contrary it did reveal a plan, by which the justice, as well as the love of God came to our rescue, for having so loved us as to provide our ransom, He is just to forgive us our sins once atoned for "by the death of his Son." This gospel admits of our guilt. It admits the death-penalty to be the just wages of sin. It acknowledges the facts of dying and death all about us, as effects of that penalty pronounced upon our perfect representative, of whose condemnation to death we partake by inheritance. It acknowledges that this penalty, being a just one, can never justly be set aside. Paul's gospel shows how the Son of God became a man, perfect and sinless like our representative, and then gave himself a ransom or corresponding price for Adam, and hence for all who were condemned with him, through his failure. This was the foundation fact of Paul's gospel. The second part was, that Christ having thus paid our ransom price, by meeting the full demands of justice, against Adam and all whom Adam represented in his failure --a man for a man--his resurrection in another and higher nature proved that God had accepted and rewarded his sacrifice of himself, by thus creating him again and highly exalting him even to the divine nature; and this not by taking back our ransom price--his sacrificed humanity

--but allowing it to remain dead to all eternity, that we might go free. He now lives, the divine Christ, to accomplish for all in due time the blessings which as a ransom for all he secured by his death as "the man Christ Jesus." God can and will now justly, JUSTIFY freely all who call upon him for it, through him who is the "way and the life," who redeemed us with his own blood and now lives, exalted and powerful, in due time to release, restore, and bring back to harmony with God all the redeemed ones who will accept of his favor, when brought to a full knowledge of it. This basis of all that Paul preached, he declares in few words, saying: "I delivered unto you first of all [as the foundation of the gospel] that which I also received [first of all], How that Christ died FOR OUR SINS according to the Scriptures," and rose again the third day for our justification. --1 Cor. 15:3,4; Rom. 4:25.

Another feature of the Apostle's message built upon this, was, that as the ransom had been given for all, and as believing thereon was the only way by which any could receive the benefits of that ransom (a second chance or trial for life) THEREFORE it must sooner or later be testified to all.--1 Tim. 2:6.

Another feature of his message was concerning further favor, open to justified believers during the Gospel age, namely, "access into this grace (favor) wherein ye stand," rejoicing "in hope of the glory of God" (Rom. 5:2). Access to justification, divine favor, harmony and peace, came first through faith in the ransom. But next came access to the glory of God, the privilege of becoming heirs of glory, joint-heirs with Jesus Christ, their Lord, on a specified condition: namely, If they would suffer with him. Access to this high calling, this invitation to suffer with Christ now, and afterward to reign with him, and be made like him partaker of the divine nature, was offered not to sinners, but only to those justified from sin through faith in his blood. Faith in his blood changed them from being children of wrath under condemnation, and made them children of God through faith, under his love and favor. And it was not until we ceased to be condemned sinners and became justified human sons of God, that we were invited to sacrifice our human rights and privileges, and reckon ourselves thus followers in Jesus' footsteps, and heirs with him of future glories.

R926 : page 5

We praise God, then, not only that the time is coming, when the good tidings of great joy, of redemption and forgiveness of sins through him that loved us and bought us with his own precious blood, shall be made known unto ALL PEOPLE, but we praise him also, that the plan he has chosen is wise and just, as well as loving. We thank him that we can see how he can be just while justifying the guilty ones whom he once justly condemned, through him whom he set forth to be the propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world. Thanks be to God! Paul was not ashamed of this gospel, and we are not ashamed of this gospel of which we also are made ministers and ambassadors; for therein is revealed the righteousness of God, appealing to our faith as reasonable, and furnishing us a firm foundation for faith and trust in all his future dealings--those revealed to faith and those unseen as yet. Truly it is written, that all who have the harp of God in tune and have gotten the victory over the doctrines of the beast and his image, etc., can sing heartily of this gospel, saying, "Great and marvelous are thy works [plans], Lord God Almighty; JUST AND TRUE ARE THY WAYS."--Rev. 15:2,3.

===================

R926 : page 5

EVERLASTING TORMENT.

Nowhere in Scripture is everlasting torment set forth as the wages of sin. The nearest approach to such a declaration is in Matt. 25:46. "These shall go away into everlasting punishment." What the punishment is, is not shown in this connection, except in the symbol "fire" (verse 41). The fire is as much a symbol as the other features of the parable, sheep, goats, etc. Fire is always a symbol of destruction, never a symbol of preservation. The nature of the punishment for willful sin, which is to last forever, is elsewhere stated plainly and explicitly to be death--destruction. "Who shall be punished with [or by] everlasting destruction [i.e. a destruction from which there shall be no recovery--no resurrection] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) "The wages of sin is death" everlasting,--not life in torment everlasting.

Consider well the fact, that our Lord Jesus took the place of sinners under the first condemnation for sin (Adam's). Had the penalty for sin been "everlasting torment," he, in paying our penalty, would have been compelled to suffer whatever the sinners were condemned to suffer as sin's penalty. It is written, Jehovah hath laid upon him the iniquity of us all. He bore our sins in his own body on the tree. He died the just one for the unjust. He gave himself a ransom--a corresponding price for all.

"He died for our sins," but he did not suffer everlasting torment for our sins. Hence if there was no other evidence on the subject, this alone would prove that "The wages of sin is death" and not everlasting torment.

We have heretofore examined in these columns various figurative passages of the Bible, which from the prejudiced standpoint of early education, seem at first glance to favor everlasting torment. We refer new readers to the following articles in the October, 1886, issue: viz., "Undying Worms and Quenchless Fires," "Turned into Hell," and "The Lake of Fire and Brimstone." See also March, 1886, issue, "As the Serpent Beguiled Eve."

===================

R926 : page 5

LOST AND SAVED.

"For the Son of man is come to seek and to save that which was lost."--Luke 19:10.

Nearly two thousand years ago Jesus, then present, affirmed this to be his mission; but as yet no visible evidence of its accomplishment appears. The world moves on in its downward course now, as then. Sin and misery triumph still, and century after century plunges successive generations into death. Have we failed to understand the import of the Master's words? or has he been unable to accomplish his purpose? or may it be that his purpose is so far reaching as to be of future fulfillment? With these queries in view, let us consider the subject before us.

The words lost and saved each have a significance known to all: A thing lost is a thing once possessed, and a thing saved is a thing once possessed and then either kept from being lost, or else recovered after having been lost. Jesus said the thing he came to save was the thing that men had lost; and the implication is, that since he had come to save the thing lost, men were unable to save it for themselves, which experience and many scriptures clearly prove. Now if we can determine just what man lost, we will know just what Jesus came to save. Man could not lose what he never had.

Adam, who stood as the representative of our race, had a perfect human organism and a right to everlasting continuance of life, on condition of obedience to God. He was privileged to enjoy all the delights of his Eden home, and the communion and blessings of God; in short, all the privileges that everlasting life under perfect human conditions is capable of enjoying and looking forward to were his.

All this Adam lost through sin, both for himself and for his posterity. Home, happiness, communion with God, health, and life itself, were lost. Consequently, mankind lies in utter wreck and ruin, dead and dying. In having lost his right to life, he fell under the dominion of death, whose successive steps of misery, depravity, sickness and pain, end in total extinction of being, from which he can never recover himself.

Jesus came then to save and restore that which was lost; to restore man to his original (human) perfection, and to communion with God, to give him back his paradise restored, and all the pleasing prospects of future blessings that accumulating ages can bestow, and that the powers

R926 : page 6

of perfect humanity will be capable of

enjoying. What! does some one say, Is so much implied in those words of our Lord? Yes; this is one way in which our Lord foretold the restitution of all things. All this is implied in the word saved. Think of it; could the words mean less than this? Certainly not; and, from this and many other scriptures, we have learned to trust in the living God, who is the Saviour of all men, specially of those that believe. (1 Tim. 4:10.) There is a special salvation for some, as well as a general salvation for all men, as Paul here intimates, but we are not considering the special salvation now.

In the above text, Jesus was speaking of the general salvation of all men--the saving of that which was lost. For God "will have all men to be saved and to come unto the knowledge of the truth." (1 Tim. 2:4.) When men are actually saved, their restored existence will be as at first, dependent on obedience under trial for its continuance, and obedience will be easy and productive of constant happiness when evil and temptation are finally removed, and the great deceiver and tempter is bound and finally destroyed, and when the law of God is written in their hearts.--Jer. 31:33.

But, we might inquire, when does our text indicate that Jesus will thus save the lost? However crude and indefinite the ideas of the Jews and the early disciples at first were concerning the promised salvation, they had learned both from the prophets and from Jesus' teaching, that it would be accomplished, when the kingdom of God should come. And when Jesus stated that he had now come to save the lost, they at once concluded that the Kingdom of God should immediately appear.

Because they had drawn this inference, and to correct their false impression, Jesus spoke a certain parable, the import of which was, that he must first go away and receive for himself the kingdom, and return. "And he called ten servants of his and gave them ten pounds, and said unto them, Trade ye herewith till I come." (Luke 19:13. R.V. and Diaglott and Rotherham's translation.) They, in the meantime, as faithful servants, were to use the talents entrusted to them according to his directions, and in the interest of his cause and of his coming kingdom, patiently waiting for their reward at his coming.

But Jesus implied that in some sense he came at that time, to save the lost--"The Son of Man is come," etc. And in one sense it was true, for he then purchased them with his own precious blood, and though not yet liberated from the prison of death, they may be truly reckoned as saved ever since their ransom was paid; for their raising out of death was from that moment made sure. Just as you might say of a pardoned criminal, that he is a saved man, although even he himself may not yet know of his pardon nor have yet experienced a release.

Though no one is actually saved now, yet the Scriptures speak of believers as now saved by hope; that is, by accepting of God's promises as unquestionably sure, they may reckon themselves as already fully saved; not as merely awakened from death, but as saved from the last vestige of death and sin--as made perfect. "We are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" We do not see our salvation yet, except by faith. "But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24,25.) Our hope and faith would indeed be vain, unless salvation means much more than we now enjoy.

The Apostle's statements that God "is the Saviour of all men, especially of those that [now] believe," and that God "will have all men to be saved and come to a knowledge of the truth," as well as many other scriptures, prove to us that all men are to be saved by Christ from degradation, misery and death now upon all through Adam's disobedience. And yet they show us two classes of saved ones--all mankind and the Church. While all are saved, one class is specially saved. That is, by special arrangement, some (all believers of the gospel age) are reckoned saved in season to run for the prize offered during this age. One class will not be more saved than the other; both the Church and the world will be completely saved from Adam's sin and its penalty: and all the world will realize this in due time, in their restoration to perfect human life, while those reckoned saved now, as though they had already received the perfect human life, are privileged to relinquish this new claim and title to it, presenting it as a sacrifice to God, holy and acceptable to him, when offered in the acceptable time (the gospel age). And being thus sacrificed with Christ, they will be privileged to partake with him of a new nature. (2 Pet. 1:4.) These will receive glory, honor and immortality --the divine nature; while the world in general will receive the glory, honor and blessedness of the perfect human nature, which is an image of the divine (Gen. 1:27). The former class, the church, is specially saved, severely disciplined and highly exalted, that through them the blessings of restitution may flow to all the world, when God's due time shall come.

We see, then, that while the full import of our Lord's words has not been understood by many, and while many believe, that he is unable to save the lost, as he promised to do, the fact is, that his plan was so far reaching that short-sighted dying men, could not measure or comprehend it. As now seen, the truth uttered in those few words required nearly three thousand years for its full accomplishment. At his first advent Jesus gave himself a ransom to save all (1 Tim. 2:6); during the centuries since, he has been developing the class who have in this time followed him in sacrifice, and who are to share with him in the work of saving or restoring all things; and within the coming thousand years the work of saving men will be actually accomplished. If, then, "when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."--Rom. 5:10.

Because in God's order men could only be saved by a payment of their penalty which would be the BASIS of their reconciliation and atonement with God, therefore, as a means to an end, we see that Jesus' mission at his first advent was to save in the sense of redeeming, while his second advent will complete the work by restoring to perfection all the redeemed--all for whom Christ died, and by the grace of God he tasted death for every man.--Heb. 2:9.

There is one other thought of special importance in this text. It is that the Son of Man came to seek that which was lost. Now we inquire, Is there any evidence of very earnest seeking of lost ones on the part of our Lord? Some would think not. All men were lost, and this text implies, while John 12:47 clearly declares his purpose to save all; but he said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) He did not seek out any of the lost Gentiles, and charged his disciples not to do so for some years. But Jesus did seek out a certain class--the meek--who were waiting for the promised salvation; and it was his purpose to begin with Jerusalem, to save such as would believe, and to give to those of the seed of Abraham who believed, the first offer of the "high calling." And during the centuries since, he has only been seeking out and saving (reckoning saved) the same class (the meek) among the Gentiles, and making to such believing ones the same offer of the divine nature--a heavenly calling.

But a grander time of seeking is yet to come, for all the millions that are completely lost in death are yet to be sought out and saved. And where shall they be found? Notwithstanding the theories of men to the contrary, the Scriptures plainly teach that in death man's being is dissolved, that he is destroyed, blotted out of existence, that he is nowhere to be found. And with this fact in mind we might inquire with the Prophet Job, "If a man die shall he live again?" With men such a thing seems quite impossible, but "Why should it be thought incredible that God should raise the dead?" (Acts 26:8.) He that was able to create is also able to re-create those once completely destroyed. And through the prophet Isaiah the Lord speaks of the restitution as a new creation, saying "Behold I create new heavens and a new earth"--not the physical earth, for that abideth forever (Eccl. 1:4)--but the world of mankind is to be re-created. And the Lord says: "Be ye glad and rejoice forever in that which I create." (Isa. 65:17,18.) That the restored and re-created being will recognize himself and also his neighbors of former acquaintance, is unquestionably proven by many scriptures (Ezek. 16:61,63; 20:43; 36:31; Zech. 12:10; Psa. 22:27), and illustrated in the few cases where the dead have been measurably restored, as Lazarus and others.

Job answers our question very clearly when he says (chap. 7:21), "Now shall I sleep in the dust; and thou shalt seek me in the morning, [the morning of the resurrection or restitution] BUT I SHALL NOT BE"--I shall be destroyed, blotted out of existence. But nevertheless, though thus destroyed, he says, "Thou shalt call and I will answer thee." (Job 14:15.) Like Lazarus, at the call of Jesus, earth's dead millions shall again spring into existence. David declares the same truth when he says, "Thou turnest man to destruction and [then] sayest, return, ye children of men." And with him we must say, "Bless the Lord, O my soul; who redeemeth thy life from destruction!" (Psa. 90:3; 103:1,4.) O that all the world could now realize the glorious import of those words of our Lord, "The Son of Man is come to seek and to save that which was lost." It was a glorious truth to realize at his first advent, that the plan of God had so far developed that the promised Messiah had actually come to save men by the sacrifice of himself; but it is still more glorious now to realize that our Lord comes a second time, to apply the benefits of that sacrifice, to claim and restore his purchased possessions, to actually and completely save that which was lost.

While we have thus stated what we believe to be the Scriptural teaching concerning the salvation of men, we would yet more particularly answer the inquiry of some--

WHAT MUST I DO TO BE SAVED?

Perhaps the reader already sees that he has nothing to DO. All that was necessary to procure your salvation was done long ago, before you were born; and in consequence of the redemption provided, all mankind, whether they ever knew it, or believed it or not, are going to be awakened to life again, are going to be saved from the Adamic condemnation. God will have all men to be saved; and though they may never have known him before, to be then brought to a knowledge of the truth--of the love of God exhibited in the gift of his Son as our ransom price.

Well, we seem to hear some one say, that is a strange answer. I thought you would tell me to pray, or to get some Christian friends to pray for me, that I must try to realize that I am the chief of sinners, that I must kneel at a mourner's bench, or something of the kind, but you have not even told me to repent or believe. You simply say that I am saved, and that I have had, and can have nothing to do with it, but to accept of it with thanks and love.

No, friend, we do not say that you are saved, but that you will be saved; and that you have had, and can have nothing to do with the means which procured your salvation. It is a free gift of God, in consequence of which all will be saved or recovered from Adamic condemnation now or in the coming age; but you are in no sense saved now unless you have come to believe in Christ your Redeemer. If you do believe this Bible truth, then you may through that faith reckon yourself as saved now--saved by hope; but you must wait for the actual salvation until God's due time. (2 Thess. 3:5.) Of course faith in and reliance on Christ as your Redeemer implies a realization of your need of a Redeemer, and a repentance and turning from sin. You may have been one of the very chief of sinners, or you may not have been so bad as some others; however you were bad enough to merit the just condemnation of God's law, for he who offends in one point is guilty of all. (James 2:10.) He is a violator of the law, and as a consequence is under condemnation. If you have always lived just as morally and as carefully as you could, you have fallen short of perfection, because of the weakness of nature, you inherited through Adam's fall. (Rom. 5:12.) But though nothing that you have done or could do could save you from death, that which Christ has done procures your release from it.

Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." This is the condition on which we receive the reckoned salvation now, and it will also be the condition on which the world will receive their actual full salvation in the age to come. We must bear in mind that the awakening of men from death is only the beginning of their salvation. Not until they have, under the discipline of the next age reached perfection, are they fully saved. Although we might truly say, men are saved when first awakened from death, yet they are not "saved to the uttermost" until brought to full perfection of being. But none will be thus "saved to the uttermost" who do not accept of their release from death as the direct result of the sacrifice of Christ. And realizing this, they must repent of past sins and turn to God. Otherwise they die the second death, from which there is no ransom and no release.

Well, says our inquirer, this seems true and Scriptural, but what advantage is to be gained by being reckoned saved now? Would it not be as well to wait and give ourselves no concern about it, but let God's plan take its course? O no, we answer, there is an advantage, a great advantage to be gained by prompt faith and obedience as soon as we can gain sufficient knowledge on which to base our faith and obedience.

The special privilege of those justified by faith (or reckoned saved) during the gospel age has been their right to present themselves as acceptable sacrifices to God --joint-sacrifices with Jesus Christ, and thereby to become joint-heirs with him of all things. That privilege, we believe, began with the day of Pentecost and ends with the Gospel age.*

While this special privilege was not offered to any before or since that time, another special privilege was granted to believers before this age, and we see no reason why a similar privilege may not be granted to believers after the gospel age is ended. Those justified by faith in past ages will have no need of trial and discipline in the next age, for their judgment is past; and consequently in the instant of their awakening they will be raised to perfect human existence.

A similar blessing, we believe, is in store for those of the world who now repent of sin, believe on the Lord Jesus Christ as their Redeemer and rightful Lord, and wholly turn to God. As heretofore frequently shown, we find that we are now living in the Day of the Lord, in the beginning of the Millennial Age--the Times of Restitution. And since it is appointed for the very purpose of restoring life and all things, we think it possible for such to remain without ever passing into the tomb. For it is just as easy when God's due time comes, to keep men from going into farther death, as it is to raise them out of it. This is not possible in the case of those who are to change their nature and become "new creatures"; it applies only to those justified ones who never started for the high calling. Therefore we should expect that such should in answer to prayer be healed from sickness, etc., but they cannot be brought to full perfection until the saints are first glorified; for "They without us shall not be made perfect."--Heb. 11:40.

Probably very few will come to realize their privilege now. The tendency of the world is more and more towards skepticism, and few can claim this privilege; nevertheless, we believe it to be the privilege of any such who have faith to claim it.

In answer then, to the question, What must I do to be saved? we would say, "Believe on the Lord Jesus Christ and thou shalt be saved." Your salvation may begin now, and progress until you are restored to the perfection of your being--saved to the uttermost. For "he (Christ) is able to save to the uttermost all that come unto God by him."--Heb. 7:25.
[--ED. D. R. (See R605:4)]

---

*It may be proper, to guard against misunderstanding, to say, that sacrifice to the extent of CONSECRATION is not all; such have yet to complete the sacrifice and it will not be complete till actually dead.

===================

R927 : page 1

VOL. VIII.   PITTSBURGH, PA., MAY, 1887.   NO. 9.

==========

page 1

REMEMBER that the paper-bound DAWN VOL. I. took the place of three numbers of the TOWER, for Nov., Dec. and Jan. last. All numbers since are in regular form.

THE SUPPLY of "FOOD FOR THINKING CHRISTIANS" is exhausted. For a still better plan of work see "View" in this and in last March number.

IF YOU meet any TOWER readers who do not get their papers, tell all who desire it continued that they should write to us. Those who have not written us for two or three years should remember that we gave due notice that all such would be discontinued until heard from. Many names were stricken from our list. We desire to re-enter them, if they desire the paper on the conditions named above and especially referred to in last March TOWER.

R935 : page 1

THE APRIL '87 TOWER is the very paper you want, to loan to friends. We have some pink slips prepared for pasting by a narrow margin on the edge of the paper. We (publishers) are not allowed to do this, but you can each do your own. We send as many of these pink slips as of extra copies of April TOWER. Order all you can use judiciously, GRATIS. But do not waste them, by handing them about like "hand bills." Not to the swinish, but to the "meek," are we sent with the glad tidings. Save time and papers by passing by all, except this class, whom alone the Gospel will effectually reach, during this age. (Isa. 61:1.) Who cannot do something for the Lord, the Truth, and his error-blinded brother, who desires to find the "old paths" of Jesus and the Apostles? Such precious opportunities should not be neglected; we may not have them long.

===================

R927 : page 1

VIEW FROM THE TOWER.

HOW WE MAY EACH BE ABLE MINISTERS OF THE GOSPEL OF CHRIST.

"Blow ye the trumpet, blow
  The gladly solemn sound,
Let all the nations know,
  To earth's remotest bound,
The year of jubilee is come;
  Return, ye ransomed sinners, home."

Observation and experience enable us to offer the following suggestions which, we trust, will be serviceable to all who are endeavoring to spread the truth, which should be with all the consecrated the main object of life.

MILLENNIAL DAWN VOL. I.--The Plan of the Ages--is the ablest Bible teacher and preacher that we know of, and one that can visit every city, town, and farm house and preach incessantly without exhaustion, without expense for food and clothing or need of rest. Hence all who love the glad tidings and desire to spread it should welcome this preacher, seek to open the way before it, and to introduce it to honest hearts and heads everywhere. Or, to state the matter in another way, this book provides the means by which every child of God, no matter what his natural ability as teacher or preacher is, may become an able minister of the glorious gospel.

Though "FOOD FOR THINKING CHRISTIANS" has done, and is still doing a great work, yet being more brief, it necessarily touched only a few of the prominent features of the great plan, and therefore is much inferior to DAWN as a teacher. The latter also, by reason of its wider scope, presents the plan and its orderly arrangement in such a gradual way that the reader actually finds himself basking in the sunlight, before he is fully aware that it is morning. Notice its design and provision to lead even the skeptically inclined by gradually progressive steps to a clear refreshing view and a full assurance of the great Creator's benevolent and glorious plan. It begins by laying a foundation for faith in the Creator and in the Bible as the Creator's revelation to man of his plan. The reader thus has confidence established not only in God and the Bible, but also in the book, "The Plan of the Ages." He will rightly reason that the work which at the very outstart has given him clearer and truer ideas regarding God and the Bible, and has opened up matters never before noticed, and given a foundation for faith and trust, is a safe counsellor to heed in seeking a knowledge of God's plans through His Word.

Thus the first three chapters lay a foundation which subsequent chapters build upon, showing "The Plan of the Ages" to be gloriously and truly the Plan of God, which the Bible reveals. No living teacher and no kind of preaching will so effectually reach the intelligent thinking class of Christians. There are two reasons for this: First, If you attempt to explain the plan orally, the hearer will interrupt you with questions which he cannot have answered to his satisfaction until first other truths are clearly seen. And therefore in a conversation it is almost impossible to keep close to the right line of exposition, not only because of the questions of your hearer, but because of the interruptions, and the further fact that neither you nor your hearer can spend enough time at once, to make the truth clear and convincing. The book on the contrary goes right along and refuses to be interrupted by questions or general conversation. And if business or other matters interrupt and it is laid aside the reader goes back and repeats enough to get the thread of thought or argument where dropped.

Besides, if you possessed the rare gift of oratory, or could in any measure speak and expound the Scriptures in public, you well know, if you have tried it, that it is almost impossible to get a congregation of intelligent people to stand long enough hearing a "street corner preacher" to get even a faint idea of the glorious gospel we proclaim.

Another difficulty which attends such preaching is, that you could not (unless backed by a small fortune) long sustain yourself or perhaps a dependent family by such a course without a miracle, which God does not authorize us to expect. This last is to many an insurmountable obstacle and hindrance preventing them from spending all their time and talent in making known the glad tidings.

We take for granted that you will be glad to learn of a plan which meets all these difficulties satisfactorily. It is as follows:--

Go to a town in which you are not known,--in which misrepresentation has not prejudiced the people against you and the truth. Take with you a lot of the Contents Circulars with pink slip attached and a blank book in which to write the name and addresses of all who subscribe, and take a big heart full of love for God and for those you would lead into the light, full of faith in God and trust in his promises, and full of hope that God will be pleased to use you to his glory now as well as hereafter.

Learn to act quickly upon whatever your judgment dictates. Go first to a store to inquire for a respectable place of lodging; arrange for boarding "a few days" showing your circular and stating that you are there as a colporteur. Next get quickly to work; distribute the circulars, being CAREFUL to say nothing whatever about the doctrines of the book, nor about your own belief regarding God's plan. Ignore all questions on such subjects and merely speak of the one fact--that its object is to furnish a firm foundation for faith in God, and in the Bible as the true revelation of his purposes, touching man's past, present and future. Let your theme be constantly --The TRACT SOCIETY wants me to get this book into every family and specially into the hands of the skeptically inclined, as a guard against the growing skepticism of our day, which is rapidly sapping true piety and reverence for God and the Bible in our Colleges, Theological Seminaries, Business houses, Banks and Homes--everywhere. You cannot well say too much for the book, as one that will show in interesting style that the Bible is a self-interpreter and its teachings grandly harmonious, when viewed in the light of sanctified reason and common sense. You can surely say, too, that the book is not dry musty reading, but truly "meat in due season" to the truth-hungry; and (in the language of a sister) that the light, which this precious volume reflects, has made the Bible a new book, a treasure, a mine of wealth to many as well as to yourself.

But don't stop to talk or argue; be on the move, and let all see that your time is precious, that the King's business demands haste, and that you intend to take their order and the order of every intelligent family in the town. Do not spend more than two or three minutes at each house, and if they do not readily subscribe say to them: I do not accept the money now, but merely take your orders; but be sure to have the money ready by__________? day--fixing a time when your canvass of the town will be complete. Remark also that though they feel no inclination to disbelieve the Bible now, they do not know the day when they or some of their family may come under the influence of that pestilence and need "a helping hand," and the very knowledge of God and his word that this book affords.

You can safely say too, "When this book is in the hands of all your neighbors and they are talking about its contents, you will have more than 25 cts. worth of curiosity to know as well as they, of its teachings and explanations. Then I will be gone and you will feel ashamed to borrow when you can now purchase for the paltry sum of 25 cents. You can sell the book for waste paper after reading it and surely not lose much. But many who have read, would not take ten dollars for the book, if they could not get another copy." Take the name and go on to the next house, and so on. Don't stop long--let them see that you are in haste, and they will decide quicker in favor of having the book.

Large towns and cities you will need to canvass and deliver to in sections, but towns of 5000 to 10,000 inhabitants, you should be able to canvass in from one to two weeks, and make your delivery when through, and ready to go to the next town.

But do you say--This is not preaching! I want to preach. We answer, It is preaching of a most effective sort, and will probably yield a thousand times as much fruit as any other method you could adopt. Besides, you should arrange to revisit the same town about five weeks after leaving it. Go then, to see whether some want DAWN in cloth binding, or whether they want five or ten copies of the paper bound edition to send to their friends, east, west, north and south, throughout the world. The interested ones will also want ZION'S WATCH TOWER, and then will be the time to

R927 : page 2

mention it. Show a sample and take yearly or half-yearly subscriptions. Then the interested will have questions to ask, too, which you may assist them to find answers for in the Bible, or DAWN, or Z.W.T., and at that time hold such public or private meetings as your judgment of your talents, surrounding circumstances, etc., may dictate.

R928 : page 2

The object of thus canvassing quietly is to avoid the prejudice which many zealous, but blinded and misguided Christian people would be sure to awaken in the minds of each other, which would hinder a candid, honest, earnest study of the great, grand subject, treated in DAWN. And we know that prejudice is one of the strongest foes of the truth.

Very seldom will you be questioned about a license, but should you be, tell your questioner that ZION'S WATCH TOWER TRACT SOCIETY is a chartered, benevolent religious Society; and besides that, the paper bound book represents three numbers of ZION'S WATCH TOWER. This you can show them upon the last page of its cover. It has therefore the same rights for public sale that all newspapers enjoy.

Those who are specially good canvassers may do as well to omit from the above plan the distribution of the circulars. Such might take a clean circular in their hand and perhaps read brief extracts from the "Words of Commendation" on it and then take the order. These would thus save one visit to every house. The first suggestion would make three trips--once with circulars, once to collect circulars and take orders, and once to deliver books upon the day appointed. The last suggestion would save the first of these trips.

This plan of two trips is the one pursued by Brother Adamson, which has worked very successfully with him. His first effort with this plan was on leaving Pittsburgh, after having spent some days with us, after the celebration of the Lord's Supper, April 7th '87. Knowing that we would be interested to know of his success on this plan, Bro. A. wrote us the following letters regarding his first two days' work:--

Leech Corners, April 15th.

DEAR BRO. RUSSELL:--I now give you an account of my success. I think there must be forty names on my book--results of five hours' work yesterday. I am sure in good towns I can average forty names daily. I refer chiefly to the book as an antidote for infidelity and to open the Scriptures to Christians. If I say more, I merely glance at the Chart as an example of "object-teaching," making plain the relationship between God's plan and the history of mankind.

I found some people whose talk showed that those DAWNS will be seed on good ground. With no introduction from me to that line of thought, some began to tell me the confusion of their minds on Bible subjects.

I rode out from Greenville with a young man who, taking me to be a minister, began on Bible subjects. Why, said he, after I answered several of his questions, you talk like ZION'S WATCH TOWER--kind of sensible. You will find, said he, that such views are beginning to influence this whole country.

I find your directions as to promptness very valuable, and very few cases need to be urged to take DAWN at the paltry 25 cts. If workers could all get the spirit of your directions and use the method you propose, all could succeed and could readily clear their personal expenses and even support a family.

I speak of the circular which I carry in my hand as being an array of commendation from every side--sometimes pointing out one or two of them. As old Satan introduced the deceptive errors insidiously, let us use this method to uproot them. I will write often and report. Most kind expressions of regard and love from us both.

J. B. ADAMSON.

A later letter from Bro. Adamson says:

April 15th.--evening.

DEAR BRO. RUSSELL:--I find my average of 40 names per day still holds good and as I have nearly names enough for the 80 DAWNS with me, I think best to arrange for 300 DAWNS to be sent by freight, so as to reach here by the close of next week. I will need nearly 300 for this town alone.

I urge all correspondents to engage in selling DAWN, and not to stay over five minutes in any house, making the average three minutes. We can sell to about every second house, if we obey this rule.

You may count on my selling at least 5,000 of the books this year and as many more as possible. In this way, I expect to do much more preaching than ever before, though for years, as you know, I have given my time almost entirely to it.

A still later letter says:--I take a simple, easy course, generally like this, "I am taking subscriptions for a book of 350 pages at 25 cts.--will deliver it in two weeks. If you like the subject, you want it." Then I say that the various ages and their work, when clearly seen, give a clue to the meaning of every Scripture passage as commentaries do not and cannot.

I mention the chapters that do this--those antidoting infidelity--the permission of evil--the three ways--the Ransom vs. New Theology--the clear distinctions of the following chapter and Jehovah's Day --so acceptable to business men of THE WORLD etc. Price on back, 50 cts., calls out the fact that about 10,000 were sold at that price, before the TRACT SOCIETY lowered the price to 25 cts.--about cost.

I had an excellent offer to take agency of a Cyclopedia at about $150. per month. The man opened his eyes, when I told him $500 per month would be no inducement whatever to leave my present engagement.

You may put me down for 10,000 DAWNS to be sold within a year instead of 1000, as first proposed. In dense population I expect to average 50 names daily instead of forty as at present.

Great satisfaction is expressed everywhere at the moderate price, character of the paper binding, the beautiful type, and good paper.

As before stated, I carry in one hand my ready pencil and in the other my sample DAWNS, sheet of commendations, and open memorandum book, ready for names.

Every man in town soon knows that I am "the book man" that sells THE BOOK.

Yesterday I took the order of every minister and S.S. teacher, and almost every man who thinks or reasons.

After canvassing a few towns, I will move toward New York state, though Ohio is, I think, better territory, and Bro. Slote says Kansas and the West generally are more open to receive truth.

Yours in fellowship and service, with kindest regards, love and remembrance,

J. B. ADAMSON.

The pay referred to in Bro. A.'s letters is the "Expense money" allowance of 10 cents each on paper bound DAWN, mentioned in VIEW FROM TOWER of March '87, --which see. Having explained this plan fully, we trust, let us suggest a plan for another class.

A PLAN FOR THOSE WHO CANNOT GIVE ALL THEIR TIME AND CANNOT LEAVE HOME.

This plan is as follows: Write to us and we will send you a lot of April '87 TOWERS, and a lot of pink slips, which you can attach to the edge of the TOWER by pasting a very narrow edge of the slip. These you can take around town in a basket: leave them for a few days, and when you call for them, try to sell DAWN in paper covers at 25 cts. as above suggested. Take the order only and the next day deliver the book. You cannot sell as many, but you can thus reach many of the truth-hungry. Those who cannot go themselves, could send a child of 12 to 15 or any suitable person.

But all must not expect to sell 40 copies per day as Bro. A. is doing. Only persons with experience and ability can do so well as this; but many with the same effort they spend in other enterprises, yet with more zeal and love, because this is the service of the truth, can sell readily half as many and clear expenses.

Now who wishes to engage in this Crusade against error? Who wishes thus to call the attention of Christians to the Dawn of the Millennial day? Who wishes to help "Lift up a standard for the people" that they be not swept wholesale before the great tidal wave of infidelity already advancing?

"Stand up, stand up for Jesus,
Ye soldiers of the Cross;
Lift high his royal banner,
It must not suffer loss."

Take Notice. Those who engage in this work will need an outfit--a sample of the cloth bound as well as of the paper bound M. DAWN. You will need circulars also, or April TOWERS, depending on which of the above methods suits your circumstances. And you will need to order books as soon as you have made a start and know about how many you will be able to sell in the town you canvass. It will save time and trouble for you and us, for us especially, for you to pay cash in advance on each order, and hence we require it. If you have not the means at first to send for a large supply, as a wise steward begin small and increase your work gradually and as rapidly as possible. In writing to us, keep your order and all business matters, separate from your letter; and in your order figure it out plainly; thus for instance,

25 copies of Paper bound DAWN
Vol. I. @ 25 cts. $6.25
Less 10 cts. per copy TRACT
FUND Credit for Expenses. . . . $2.50
Money order enclosed for -----
balance $3.75

We wish however to provide for those who cannot at first pay in advance. To these we would say: If you have been a regular subscriber to the Z.W. TOWER for one year or more you can have outfit and books for delivery on credit for the first time, after which the "expense money" allowed you, will enable you to pay in advance.

R929 : page 2

All books must be sold at the fixed price --cloth bound $1.00; paper bound 25 cts. --no more and no less, except that in each town you may make a reduction in price of your soiled samples, to some who may be glad to get them. Thus in starting each town you can have a clean sample. Though you should have a cloth bound DAWN with you do not try to push or sell it; for you can sell probably ten of the paper covered in the time you would spend selling one cloth bound. Use the cloth bound book merely as a contrast to make them see how very cheap the paper book is at 25 cts. You will remember how and why the paper edition is reduced from 50 to 25 cts. as explained in "View" in March 1887 TOWER.

We are glad to say to you that the present prospect is that by the united effort of all those now in the light, we shall be able to more than accomplish our first hope of putting 50,000 copies of DAWN into circulation before January 1888. Possibly we shall double that estimate.

Here am I, Lord, send me! should be the attitude of every consecrated one who can possibly control circumstances so as to engage in the work, to any extent.

Pray ye the Master of the harvest to send forth more laborers and then begin to use your own talents in the service. The Master says "Go ye also into the vineyard and whatsoever is right I will give you"--full pay to every laborer of whatever class, he guarantees.

===================

EXTRACTS FROM INTERESTING LETTERS.

[The following letter, written to Brother and Sister Adamson, was forwarded for my reading, and I take the liberty of showing it to you all.--EDITOR.]

Buffalo, April 15th, '87.

DEAR BRO. AND SR. ADAMSON:--Your postal card received. I am so glad that you had so profitable a meeting. I shall hope that I may have the blessed privilege of meeting with the brethren at Pittsburg in another year. I think it would not have been right for me to leave our small company here, this Passover; for it was the first of the kind, I think, that ever met in this city, as we did--seven in all. Our Lord was in our midst. Sr. Baker read the article on "The Lord's Supper," from the February Tower; and among us was an old German lady, who has been a member of the Methodist church a long time, who, after listening attentively, said "There! That is the first time I have ever understood! I never saw it so plain before."

And we all felt that we were celebrating the Lord's Supper truly for the first time. It was a happy season.

I think I shall sell two or three paper "DAWNS" this evening. If I do, I shall feel so encouraged that I shall want many more.

Give my love to Bro. and Sr. Russell. I long for the good time coming, when I shall see them face to face--if not in the flesh, when the race has been run, if worthy. O the thought! How grand! It is worthy of all sacrifices made now. Like Paul, I have "an earnest desire for the returning, and being with Christ." Love to Sister Adamson, and will be glad to welcome you back again. H. R. M.

Toledo, O., April 26, 1887.

DEAR BRO. RUSSELL:--At the appointed time, four of us commemorated the Lord's death by partaking of the emblems, bread and wine. We had a refreshing season. We were with you in spirit, and were blessed.

Your brother in Christ, J. B. Z.

Cook Co., Ill., April 2, 1887.

DEAR BRO. RUSSELL:--Some of the seed sown is already up; and I think the happiest I have ever been was when Bro. Dickinson and his wife said to me that they had found more happiness in this than in all else in life. Some others are interested, and perhaps after a little there may be a half-dozen or so meeting once or twice a week, to talk these things over. I find more happiness in it than in any thing else. In fellowship your brother,

JOHN H. BROWN.

New Lebanon, O., April 25, 1887.

MY DEAR BRO. RUSSELL:--Some time has elapsed since I last wrote you a letter, but it is not because I have forgotten you, or become cold toward the cause of Truth. To-day I am as free from the trammels of sectarianism as the winds that play about me. I have bid a long, long adieu to the nominal church; I have stepped out of "Babylon;" I am feeding in the valleys of God and on the hill-lands of truth. Oh! how sweet those rich pastures! The flesh-pots of Egypt are not to be compared to the rich viands of promise. Their savor has become a nauseating stench in my nostrils. Let those who cling to the sluggish streams of tradition drink of their foul waters and feed on the garbage they accumulate; but for me, the cool, refreshing waters of truth only can make glad the waste places of my existence.

I have separated myself from the church with which I stood identified, and now consider that I am a member of the "body." Perhaps I am not as strong as some, but by the grace of God I am what I am.

I am still preaching in New Lebanon every Sunday night. My preaching is troubling a good many people. They fear it will undermine sectarianism, and their fear is well founded. The truth is slowly spreading, and not infrequently in directions unlooked for. I set no stakes as to what I will do, but go on unpretentiously in the discharge of my duty, little concerning myself as to where it may place me.

With pleasure would I have come to the "feast" at your place, if it had been permitted me; but since I was not permitted

[Continued on Eighth Page.]

EXTRACTS FROM LETTERS--CONTINUED.

this time, I hope better things for the next time. When the hour of our exaltation comes, then all these temporal contingencies will lose their power. May the Lord keep us humble to the end, is my prayer.

Yours in hope, J. P. MARTIN.

Elk Creek, Mo.

BRO. AND SR. RUSSELL:--Greeting to you: Bound by the same cord, rejoicing in the same truth, we did not forget our privilege of celebrating our Redeemer's death, realizing our right to life, being purchased with his blood (life), and our right to his perfection by eating the bread, and also the glorious privilege of sharing the sufferings of our Head, that we may be also glorified together. Hoping to see you face to face when suffering is ended, pray the Lord that our faith fail not.

M. E. M.

Florida, April 12, 1887.

DEAR BRO. RUSSELL:--We, a few, did not forget to assemble ourselves together to keep the feast. It was a blessed time; we felt it the more so, as it was at the same time that our dear Lord partook of the same supper. We remembered and spoke about you, and I have no doubt you remembered us and all of the household of faith. Love to all, from us all.

C. DURANT.

Preston Co., W. Va.

DEAR BRO. RUSSELL:--I have the great pleasure to report a very interesting and profitable meeting, on the evening of the 7th inst., of a little company, sixteen in number, who "kept the feast" in remembrance of "our Passover, slain for us." We remembered the more isolated ones, who were not so privileged; also the little bands of twos and threes, and companies like our own, here and there all over the earth. We prayed also for the dear brothers and sisters in Allegheny; and we doubted not that we were also remembered, and the assurance gave us courage and strengthened us in our glorious privilege.

We all join in sending our love and sympathy to you and Sister Russell, and to all the dear household that are privileged to see you face to face. Yours in fellowship of the Master, H. L. GILLIS.

St. Louis, Mo., April 8, 1887.

DEAR BROTHER RUSSELL:--About 8 o'clock, p.m., April 7th, self and wife alone, except with our Master, celebrated the Lord's Supper. After reading the record of Matthew, Mark, Luke and Paul, and praying, and blessing bread and wine, breaking the bread, we partook of these emblems in commemoration of the Lord's death and sacrifice for the redemption and salvation of all that was lost in Adam. And especially for the called, and those selected, elected, chosen by consecration --the saints, for his bride. We did this in harmony with the command of our blessed Lord Jesus Christ, given to his disciples at the time when they met with him to celebrate his last Passover, before he suffered death, and thus paid the ransom price (antilutron).

The papers and ten books, M. DAWN, came all right. We suffer reproach from some of whom we expected better things. I expect to leave here on next Monday for a trip to the southwest, and will trust the Lord for success. Hoping to hear from you soon, with kind regards to Sister R. and yourself,

Yours in Christ, P. R. M.

Kansas, April 13, 1887.

DEAR BRO. RUSSELL:--Seven of us met on the evening of April 7th, and after a short social meeting we commemorated the Lord's supper. Your brother in Christ,

D. W. WRIGHT.

Pomona, April 10th, '87.

C. T. RUSSELL, DEAR BROTHER:--I drop a few lines to let you hear from this part of the Master's vineyard. The Church at Huggen's Creek met and celebrated our Passover on the evening of the 7th inst. This is our first attempt. A devoted little company of ten assembled at the place appointed. After prayer and a few appropriate remarks we partook of the emblems in remembrance of the death and sufferings of our Lord. We enjoyed the presence of the Lord and felt that it was good for us to be there. Yours in Fellowship and Love, P. N. KING.

R937 : page 8

Grant, Pa., April 23d, '87.

DEAR BRO:--I have read your book, "MILLENNIAL DAWN," VOL. I., with deep interest, and wish to express to you my hearty thanks for it. While not ready to give unqualified consent to all its contents, I can see no reason for rejecting the main tenor of its teachings. Some time ago I was led to the investigation of the dogma of eternal torment, as the destiny of all who die without the saving knowledge of Christ, and was obliged to confess that it lacked scriptural foundation; and so was constrained to change my manner of preaching, to conform more to the infallible Word--"the only rule," according to the standards of our church, Presbyterian. With the discovery that I did not know as much as I had supposed, I was led also to see more clearly that I am to call no man master.

While reading your book, I thought of some of the brethren--wishing that they might give it a careful perusal. There is so much in it that all true Christians must agree upon--the redemption from sin by Christ, the supreme authority of the Word. Dr. J. H. Brooks, of St. Louis, editor of 'The Truth,' is an old friend, an honest, sincere man, and fearless in defence of what he believes to be truth; but his articles on "Future Punishment" and "Annihilation" some months ago, I thought marked by a spirit of intolerance, bigotry and unfairness--tending rather to demolish than establish his own doctrines.

Spurgeon's sermons I have delighted to read, as of a man taught much by the Spirit, but, I have noted occasional hellfire utterances of the old stamp, with sneers at those who did not believe in them, yet without proof from holy Scripture. Yet he is not too bigoted to read a book advocating different views from his own, and hails as a brother one who holds the cardinal doctrines of Christianity. I wish both these brethren might read your book, and if they would only look into it a little, I think, they would not be satisfied to leave it unread. Praying that the Spirit of truth may guide you and me into all truth, Fraternally, (Rev.)__________.

===================

R916 : page 3

OUR BOW OF PROMISE.

A raveled rain-bow overhead
Lets down to earth its varying thread.
Love's blue, joy's gold; and fair between
Hope's shifting light of emerald green.
On either side in deep relief
A crimson pain, a violet grief.
Wouldst thou amid their gleaming hues
Snatch after those, and these refuse?
Believe, could thine anointed eyes
Follow their lines, and sound the skies,
There where the fadeless glories shine
Thine unseen Savior twists the twine!
And be thou sure what tint soe'er
The broken ray beneath may wear
It needs them all that fair and white
His love may weave the perfect light.
Mrs. Whitney.

===================

R929 : page 3

THE BODY OF SIN TO BE DESTROYED.

AN Exchange asks: "When Paul says, 'Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed' (Rom. 6:6), what force could there be in such a crucifixion with Christ unless his crucifixion had reference to the same end--the death of sin? Or what meaning could there be in the next verse which says 'For he that is dead is freed from sin.' Was Christ freed from sin by death? In some sense he must have been, or the words would be without meaning. And this idea is not gained by mere inference. The tenth verse asserts it, 'For in that he died he died unto sin once, but in that he liveth he liveth unto God.' Some have endeavored to modify, we might say weaken this statement by translating it, 'In that he died he died by sin etc.' But the whole passage shows that the old translation is correct, as for instance the question 'How can we that are dead to sin live any longer therein?' This shows that the point is leaving the sin state. This is confirmed by the eleventh and following verses, the exhortation of which is based on the statement of the tenth verse that Christ died TO SIN: 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body that ye should obey it.'"--World's Hope.

Though, at the first glance, the above seems to fit as it is applied, upon closer examination we will find it seriously out of joint in several particulars, chief among which is its unavoidable implication that our Lord, the holy, harmless, undefiled, was a sinner and died to sin as our example, to show us how to die to it. The writer of the above extract evidently saw the conflict between other Scriptures and the construction he was putting upon Rom. 6:6-11, and attempts to shield himself and his theory by saying "If the above position, based on Rom. 6, teaches that Christ was a sinner, it is the Apostle that so taught. We simply quoted his words. To some it may seem that the apostle contradicted himself [Heb. 4:15], but we do not so regard it."

Assuredly, we answer, If the Apostle at

one time (and the entire Scripture as well), teaches that our Lord was never anything else than holy and undefiled, and if in Rom. 6 he declares that he died to sin, that is, ceased from sin, he certainly did contradict himself. And if our contemporary is correct, its discovery of this contradiction would amount to a proof that Paul was not inspired, and lead to the expurgation of all his writings from the Bible. But there stands the word if, and we venture the assertion that the discord and contradiction is all in our contemporary's theory and the construction it forces upon the apostle's words in Rom. 6, in its endeavor to use those words to support its theory. Note carefully, then, the following exegesis of the Apostle's words, in harmony with the unanimous testimony of Scripture that our Lord had no sin to die to, or cease from.

To pick up a fragment of a discourse on any deep subject and attempt to apply it, without being aware of the underlying principle and fact upon which it is based, would more than likely lead to a false interpretation of it; and so with the apostle Paul's deep reasoning on the greatest of all sciences. We must first get his bearings and understand something of what he discourses upon, before we can know assuredly his meaning when he uses figures of speech as in this discourse.

That the epistle to the Romans was written to all the Church of believers in Rome, beloved of God, called to be saints, and was intended as a vindication of the plan of God and his dealings with the world, Israel, and the gospel Church, past, present and future, is evident from the first chapter. In its conclusion he shows that God cannot be held responsible for the ignorance and degradation of the world, especially the heathen, for they had degraded themselves, and blotting out the image of God, had come to resemble more the beasts. God simply gave them over, or did not interfere with them. Paul shows that God is not guilty of producing the sin and degradation, but that the entire responsibility rests upon man: upon Adam the representative first, and upon all since who wilfully departed further and further from God. He lays this broad premise in order to show afterward that God was just, and that man has no claim upon him for recovery (salvation or restitution) from this fallen and degraded state of condemnation and death.

Having shown up thus the state of the heathen world, Paul turns to the Jews, and in chapter 2, shows that they have no ground for claiming anything from God, --they could no more claim that they had a right to life everlasting, and salvation (restitution) to original perfection than the heathen. The giving of a perfect law to a man does not justify him--if he would be justified to life under the law given him he must keep it perfectly (ver. 13). And if he violated but one of its precepts he could claim nothing under it, but must be condemned as a violator, unworthy of life. (Jas. 2:10.) Hence the Apostle argues that while the Jew had a special Law on stones given him, which the heathen world did not have, yet they were not so much advantaged thereby as they had supposed; for if a man, not a Jew, could do perfectly the will of God, he would be acceptable with God (v. 26), and this and no more the Law offered to the Jew. God knew from the first what experience has since demonstrated to all men, namely, that because of our weakness and fallen dispositions inherited, none can live up to God's perfect law, no, nor even up to his own warped idea of RIGHT.

Chapter 3 shows how the Law given to the Jew, though of no advantage in the way of justifying them to salvation (restitution) from death, was of great benefit as an educator to show them their own weakness and their need of salvation, by grace (favor) and not by law and merit. He on the other hand shows that the Jew is in no worse case than the Gentile, for all are under sin, all are condemned, all are unworthy of life; as it is expressed by the prophet, "There is none righteous, no, not one."--See Rom. 3:9,10.

So then he argues, the Law, written to the Jew and unwritten to the heathen, condemns all the world as guilty and unworthy of life, and silences them from any reply as appeal from this eminently just verdict.--Verses 19 and 20.

The Apostle then introduces faith in Christ as a door of hope for all, both Jews and Gentiles. He says, But now, aside from the Law [though in perfect harmony with it], God has provided a plan [for man's recovery] in perfect harmony with justice; and under this plan it is, that favor and recovery is offered, conditioned on faith in Jesus Christ--to all that believe; for there is no distinction, all are fallen sinners. And this plan which God has adopted and put into operation, aside from the Law, but in perfect harmony with its spirit, is this: He will justify, clear from guilt, freely, by his divine favor [not because of their merit, but] THROUGH THE REDEMPTION accomplished in Christ Jesus; whom he set forth as the one in whom satisfaction was made, for all who exercise faith in his blood (verses 24-26). Thus God not only exhibits his love for his condemned creatures, but He makes it at the same time an exhibition of his own unswerving justice, while enabling him justly to forgive sins that are past as well as those that are present. This plan was so arranged that in releasing the sinner from the penalty justly upon him, and giving him another, an individual trial for life or death, God might still be just, and his law be manifested to all as unchangeable and perfect, even when pardoning the sinners he had once condemned, who by faith laid hold of Jesus as their justifier from their guilt and condemnation.

Ah! who can boast now? (ver. 27.) All boasting of works of charity, all boasting of the slaying of sin in one's self, is shut out; for by the terms of this plan of God, each must confess at the outstart that he is a sinner and POWERLESS to justify himself

before God, in any sense, or by any works: he must fling from him, all hope of self-justification in order to grasp with both hands, life, favor, forgiveness and reconciliation as an unmerited favor of God, obtainable through faith in the merit and sacrifice of Christ, and in no other way.

In Chapter 4 Paul shows that favor in response to faith and not as a reward for works, has in all the past been foreshadowed as being God's plan for reconciling the world to himself. David attests this when he says, "Happy are they whose iniquities are forgiven and whose sins are covered; happy the man to whom the Lord shall not impute his sins." Our sins by the arrangement of God are imputed to the Lamb of God, who "bore our sins in his own body on the tree"--"died for our sins."

Nor is there ground for supposing that this favor of forgiveness was to come only to those under the Law (Israel) whose sign was circumcision, for Abraham himself received the promise of a blessing to all nations through his posterity before he was circumcised. No; the plan of God embraces all who believe, for Jesus our Lord was delivered to death for our trespasses and raised from it for our justification (ver. 25).

Having proved the justification (clearing from guilt and condemnation) of all believers, in chapter 4, the Apostle in chapter 5 exhorts all believers to rest upon Christ's finished work on our behalf. Realizing our forgiveness and acceptance through him, let us cease from picking our own characters and those of our fellow saints to pieces by the Law, which we could not keep, but which Christ kept for us. It is our hearts' intentions and best endeavors that we must look to now, and not expect absolute perfection of thought, word and deed. If we grasp God's free favor and forgiveness through Christ, we must let go of the Law entirely and abandon all hope of self-justification, else we will not have full peace with God. Therefore having been justified (cleared, forgiven) by faith, we may have peace with God through our Lord Jesus Christ. (verse 1.) And in addition to the peace we obtain through being justified or cleared of guilt before God, we have more, we also then gain access into the additional favor (wherein we now are rejoicing) of hope and opportunity for gaining a share with Christ in the glory soon to be bestowed upon our Lord and Redeemer (verse 2). In other words, we are granted the privilege of walking in his footsteps, following our Lord and being associated with him as joint-sacrifices and joint-sufferers in the present, as well as joint-heirs of future glory. And this enables us to rejoice even in present tribulations.--Verse 3.

This favor of God is so great that we might reasonably doubt it, but reflect, says Paul, how much he loved us and did for us while we were yet sinners: It was while we were enemies that he gave the price of our reconciliation and opened the door to our acceptance with God--much more now that WE ARE RECONCILED we may readily believe and accept of all the marvelous favors promised us as followers of the Lamb who justified us.--Verses 6-11.

In order to see clearly the firm foundation upon which our reconciliation rests, consider the philosophy of the plan of God. Note that all were condemned in one man, Adam, and see now the same principle operating for our release, for all are justified through the obedient sacrifice of Christ, as all were condemned through the disobedient act of Adam (verses 12-20). The law covenant given to the Jew has nothing whatever to do with this plan of free favor extended to all, on condition of their acceptance of Christ as the satisfaction for sin. That law was given (ver. 20,21) that the sin and weakness of the race might be more fully recognized; it did not cure sin, but exposed it, showed it up. But where sin was greatest, because of greatest light to see it, there God's favor was great in proportion, and the light to recognize it was fullest.

ROMANS 6.

What then, shall we say, seeing that God's favor is thus bountiful, and covers sins past and weaknesses present and future? Shall we feel indifferent on the subject, and transgress when we please, trusting to God's provision for our forgiveness in Christ? No, God forbid. Rather, seeing the evil of sin, seeing that it cost the death of our Lord as our substitute, our ransom, we should regard that substitute's death "for our sins" as though it was our former sinful selves that had died. In that Christ has paid our penalty for us, we should regard the sin which caused his death, as though it had caused our death once and we had gotten free from it. We should repulse and oppose sin as our great enemy, which had once caused our death. How could we, under such circumstances, take pleasure in sinning, and thus attempt to take advantage of the favor and forgiveness provided us in Christ, to continue in sin?

While this is a good reason why all believers should abstain from (wilful) sinning, some of us have another and still more powerful reason for abstaining from sin, says Paul (verse 5): I refer to those of us who after being justified from sin by our Lord's sacrifice, advanced another step and consecrated ourselves to walk in his footsteps, to drink of his cup of ignominy, reproach and dishonor; and to be baptized [immersed] into his death, that thus sharing with him his sufferings and death, we might according to God's promise be reckoned overcomers and joint-heirs with him, and

R930 : page 4

granted a share with him in the "divine nature" in his future glory and kingdom. "Know ye not that so many of us as are baptized [immersed] into Jesus Christ [as members of his body] are immersed into his death?" It is by consecrating ourselves entirely to him, [after being cleansed from sin by his blood], reckoning ourselves dead to the world and alive in God's service even unto death, as he did, that we gain a place in his "body" and become joint-heirs with him. And in thus becoming dead with him, we trust the Father's promise of also having a share in his resurrection (see Phil. 3:8-15); a resurrection not to human nature, such as others will enjoy, but to the fulness of the divine nature, "like him" and "with him." And this is illustrated in our water immersion, which to us thus symbolizes our death with Christ: our rising from the water symbolizing our coming resurrection as new creatures. For if we are sharers in his sacrifice, his death, we shall unquestionably share also in his resurrection.--Verses 3-5.

Realizing the matter thus,--that our former selves as justified human beings are delivered up to die (be crucified) with Christ, as the condition upon which we may be associated with him, in the great work of utterly rooting out and destroying Sin, the great Monarch, at present ruling the world, we must see that we can no longer, in any sense, serve Sin, the Destroyer, whom we are pledged to help overthrow. (ver. 6.)* We once were sin's slaves, but we were justified or released from his dominion [by Christ] before we consecrated ourselves to die with Christ [consecrated to death as our baptism showed, v. 4], because we believed we should be granted life with him.--Verse 8.

For Christ, though he had our sins reckoned to him, or "laid upon him," and though he died for our sins, is no longer subject to death since his resurrection. For the death which he died was because of sin [our sins] once for all, while his life since resurrection, as a spiritual being, is a gift of God. And so we must reckon ourselves, though [after being first justified by his sacrifice] we be joined with our Lord in the great sacrifice for the sins of the whole world, like him, our sin-bearing and suffering, is not for our own sins [which were blotted out by his sacrifice] but for the sins of others, even as was his death. And, let us thus keep on reckoning ourselves in our entire course, as represented and illustrated by our Leader, in whose footprints we are walking. Let us reckon ourselves dead to all things earthly, hopes, ambitions, and often comforts; cut off from them all, crucified to them all, by or because of Sin. Thus we will hate Sin, and do our utmost to destroy it.

And reckon your life as a new gift of God, as a life not subject to Sin, and not under bondage to Sin in any sense, but wholly subject to the will of God. And thus viewing Sin as the foe you are dying to destroy, and God as the new Master who promises life, let not Sin REIGN in your mortal body, let it not control you. True, sometimes it may overtake you and stumble you through the weakness of the flesh, but see that you encourage it not. Let not your mortal body, nor any talent or power you possess come into the service of this your enemy, but bring your talents more and more into the active service of the new master--God.--Verses 11-14.

What then shall we say to the original question (verses 1, and 15), Shall we sin because we are not under the Law but under favor through Christ? By no means; for though we claim to have changed over from being the servants of Sin, our former master, to be the servants of God, yet if we are really and willingly serving Sin and forwarding it, we are really its servants,

---

*Sin is here represented in figure as the great oppressive Monarch whose reign with his servant death has brought so much distress on the world, all of whom he has enslaved, but from whose power we have been delivered by Christ's ransom, and regaining our liberty we have become associated with the Redeemer of all the slaves of sin and death, offering to suffer with him now and share his ignominy for the joy of future association in the next age in the great work of destroying the usurping ruler Sin, and setting at liberty his captives.--See Rom. 5:21; Isa. 42:7; 61:1; Psa. 102:19,20; Luke 4:18.

The "Body of Sin" which is to be overthrown is here contrasted with the "Body of Christ" which is to overthrow it. As once we were slaves to this monarch, Sin, opposing God, now as soldiers under Christ, our chief Captain, we have become bondservants [slaves] to God, to carry out his plan in the overthrow of Sin.

R931 : page 4

no matter what profession we have made of a change. His servants we are to whom we render service. But, thank God, your change is not merely a change in name or profession, but a change indeed. You obeyed the doctrine delivered to you [laying hold by faith upon Christ's sacrifice for your sins], and were thus set free from sin, and then by consecration ye became the servants of righteousness. Now, remember to be as faithful to your new service, to your new master, as you were formerly to your old master, Sin. As formerly you disregarded the claims of God upon your time and talents, now disregard and ignore the claims of Sin.

You know how much evil fruit you bore while in Sin's service, for the reward of death; see, now, how much fruit you can bring forth in your new service whose end is lasting life. The wages of Sin is death, but God's free gift through the anointed one is lasting life.--Verses 17-23.

Carefully compare the above with the first six chapters of Romans, and then note the gross error of the exposition of Rom. 6 by our Exchange quoted in the beginning of this article. To one who is wholly ignorant of the plan of salvation revealed in the Scriptures, or who forgets all the other testimony of the preceding five chapters, our Exchange's theory might be delusive. To such, its claim that the plan of salvation is, that each sinner shall slay his own sinful nature as Christ slew his sinful nature, and that thus each should commend himself to God or justify himself, might seem to find support in Rom. 6. Such erroneous teaching would indeed be delusive to the worldly, for their ideas always have run in that direction. They always have desired to justify themselves by works of their own, or what they term the sacrificing of their sins, and have disdained or ignored God's favor as a free gift secured to them by Christ's sacrifice. Thus it has ever been--the cross, the sacrifice of Christ for our sins, has been from the first what it is to-day,--"To the Jew a stumblingblock and to the Greek [worldly-wise] foolishness." But to us it still is, what it was to the apostles--"The power of God and the wisdom of God."--1 Cor. 1:24.

The idea of a sinner sacrificing his sins to God, as our Exchange claims, is too foolish for a heathen mind to entertain. The Bible everywhere declares, in types as well as literal statements, that blemished or imperfect sacrifices are not acceptable to God. Over and over again the Israelites were told that their sacrifices for sin must be without spot or blemish, to typify the perfect sacrifice for our sins, which our Lord gave.

Cannot all see, then, that we could have no share in Christ's sacrifice as members of his "body," until first we had been cleansed or justified by his sacrifice--by his blood, shed for the remission of our sins?

Who is so blinded with prejudice that he cannot see that the apostle, in Romans, sixth chapter, is not addressing sinners, but saints? He is not, therefore, telling them how they should justify themselves by crucifying their sins, but he is telling those who are already justified by faith in the sacrifice of Christ, how they have consecrated to death in God's service their former selves--the "old" or former manhood which Christ had justified fully and freely and made acceptable as a sacrifice. Remembering that our former selves (as human beings--justified) are crucified with Christ, and remembering why we so consecrated--that we as new creatures in Christ might be members of the "body of Christ," whose great work is to destroy the adversary--"the body of Sin," we therefore cannot consent to serve or obey, in any sense, the great enemy, from whose control Christ's redemption has delivered us, and whose empire we are pledged with Christ to destroy.

Thus seen, "our old man" which is crucified (consecrated to death) with Christ is not the "body of Sin" (verse 6). Far from it, the "Body of Sin" is a figurative personification of Evil or Sin, the great enslaver and destroyer of our race, while our old man represents our justified manhood, which we consecrated to death, in order that thus sharing with Christ in his death as a ransom for all, (to deliver all from Sin, the Destroyer) we might share also with Christ as the great Deliverer and Restorer of the race. Such should no longer be slaves of Sin (ver. 2); for he that hath died with Christ (as symbolized in baptism, verses 4 and 5) was first released or justified from Sin by Christ, and should now seek life with Christ, and not again to Sin for its wages of death. He that hath an ear to hear, let him hear.

===================

R931 : page 4

IT IS FINISHED.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up his spirit."--John 19:30.

Thus ended the awful tragedy of Calvary. Our Lord's last breath with all his remaining strength was exhausted in his effort to utter with a loud voice that last grand truth, "It is finished."

Down to his very latest breath his mind was clear, as shown by every expression during those hours of agony on the cross. There he preached the gospel to the dying thief--"Verily...thou shalt be with me in Paradise;" he commended his weeping mother to the care of the beloved John; and when in the last agonies of death he cried, "My God, my God, why hast thou forsaken me?" And then again his clearness of intellect, and his complete submission to, and trust in God, and his desire to utter a last word of instruction to his followers is manifested in his very last words, "It is finished; Father into thy hands I commend my spirit."

If such was our Lord's dying effort to make this last announcement, how carefully should we consider his words. What was finished there? Taking the standpoint of this dreadful moment we find him in prayer referring to the same thing a few

days before, saying, "I have finished the
work which thou gavest me to do" (John 17:11,4).
Referring again to his death
(John 12:27) he said, "Now is my soul
troubled; and what shall I say? Father,
save me from this hour? But for this cause
came I unto this hour. Father, glorify
thy name."

Then it was for this cause--viz., death,
as the world's sin-bearer, for the world's
redemption--that he came to that hour;
and this was what he finished when
he bowed his head and gave up the
spirit of life--existence. There it was
finished; the substitute, the corresponding
or equivalent price for the life of
Adam and all who lost life through him,
was paid. The death penalty which could
not be annulled, was thus assumed and
paid by another, and henceforth that glorious
fact was to be made known to all.
Our dying Lord with his latest breath
was the first one to proclaim the glorious
message--"It is finished;" and after his
resurrection he sent his disciples forth to
tell to every nation the same blessed truth.

The other side of the great work of atonement
yet remains to be accomplished,
viz., the converting of the world to God.
By this sacrifice which was finished on
Calvary, the way of access to God was
opened up; the claims of justice were fully
met, "That God might be just and yet
the justifier of him that believeth in Jesus."
(Rom. 3:36.) And now God can receive
all who come unto him acknowledging
the merit of the sacrifice and trusting for
acceptance through it. The promise that
the Redeemer will shortly take control of
the world, open the sin and prejudice
blinded eyes and bind or restrain their
great deceiver, is but another way of assuring
us that this great truth--the ransom--
so necessary to be believed, shall be testified
to all in due time (1 Tim. 2:6), when all
shall have full opportunity of accepting it.

====================

R931 : page 4

HE REASONED OF RIGHTEOUSNESS, TEMPERANCE AND JUDGMENT TO COME.

(Acts 24:25.)

It was not often that Paul turned aside from what he considered the work of first importance--viz., the care and teaching of the church--to exhort those of the world to righteousness and temperance. But whenever a favorable opportunity offered, to instruct those of the world without interfering with his special work, Paul was quick to see and to improve it, and did it with all the fervor of his earnest soul. The rule which he gave to us--"Do good unto all men as you have opportunity, ESPECIALLY to the household of faith"--he strictly observed in his own course. His care and labor for the church were constant and untiring, literally wearing out his life.

Seeing the breadth and scope of God's plan, Paul realized that the church developed during this age, is to be the instrumentality for the conversion and blessing of the world in the next age, and that therefore the great and all-important work of the present time is the teaching, training and developing of the meek of the earth, who gladly receive the truth and constitute

R932 : page 4

the church of God. It was this same knowledge of the order and arrangement of God's great plan of the ages, which enabled our Lord to devote his attention almost entirely to the meek, to whom he said he was called to preach. (Luke 4:18.) Though he loved the balance of the world still enveloped in darkness and steeped in sin, he also knew that his Father so loved the world, while they were yet sinners, as to devise a plan broad enough to bless every son and daughter of Adam with a full opportunity to regain the right and title to everlasting life, in his own due time.

Both Paul and Jesus worked in harmony with that plan, and the results of the labors of each during his lifetime looked small. Jesus had gathered about him and spent the greater part of his time, in instructing a few disciples, all of whom forsook him and fled in the hour of his sorest trial. And Paul's labors for the church were often misunderstood even by those for whom he was sacrificing every earthly good. And so with the labors of all the

R932 : page 5

saints: the glorious fruitage of their sacrifice and toil will only be manifested, when the rich harvests of both the Gospel and Millennial ages have been gathered in.

But we want here to notice particularly Paul's preaching to Felix, a Roman Governor before whom he stood to be judged. Felix was not a Christian in any sense and therefore Paul had nothing to say of the Christian's higher hopes and privileges, nor did he even present the foundation truth of the gospel--Redemption through the crucified Christ. For none of these things was Felix yet prepared. Paul realized this, and concluded to give only such truths as he was prepared to understand and appreciate. There was no attempt on this or any other occasion to scare the unbeliever with threats of eternal torment, if he did not embrace the doctrine of Christianity; for this was not true. This base blasphemy against God found no place in the theology of Paul's day; he knew nothing about it.

Paul took the most sensible and proper course with Felix. He took his standpoint of observation, and showed how even from his standpoint righteousness and temperance was the wisest course for any man to pursue. He took what truth Felix already admitted and showed the reasonable deductions which should be drawn therefrom by every thinking man. For instance, any man, whether he believes in Christ or not, unless he is a fool (Psa. 14:1), which probably Felix was not, believes there is a God, wise and good and powerful, the Creator of all things. This much nature alone teaches. And if this be true it follows that he is the rightful Sovereign over all his works, and that all beings are subject to his control. These being the plain inferences even from the light of nature, it follows that at some time, God will call men to account for their present course of action; and a righteous God will surely punish evil deeds. And therefore righteousness, and temperance in all things, at the present time, is the wisest course even if the future be but very vaguely and indefinitely seen.

But Paul had something more than mere reasonings from the light of nature on this subject: he had positive proof of a coming judgment, when all of the wrongs of the present time must be accounted for and righted, and fearful, he knew, would be the penalty of those who heaped iniquity upon iniquity and added crime to crime; for every man must receive a just recompence of reward for his deeds, whether they be good or evil.

Paul was acquainted with God's plan and spoke as one who understood it, and who had full faith in it. "The eyes of the Lord are in every place beholding the evil and the good."

===================

R932 : page 5

AN UNCANDID EVASION.

It is a very common thing to hear the defenders of the old dogmas about human destiny upbraiding those who dare to call them in question, as if they were not satisfied to leave the future of the heathen, and all such questions, where the Bible leaves them, when it asks, "Shall not the Judge of all the earth do right?" Such critics ought to know that this question is a very different one from the inquiry. Are our standards right in their precise definitions of what the Judge of the earth intends to do? If the standards left this whole question on this ground of absolute faith in God, no one would have the right to say a word against them. But they do not. They define in precise terms that he will raise up the wicked, whose souls are in hell, and send them back to hell to be punished with unspeakable torments of soul and body, without intermission, in hell fire with the devil and his angels forever. It is a dishonest evasion of the issue to charge one who raises the question, whether these words perfectly represent the whole teaching of Scripture upon this subject, with an unwillingness to submit to its teaching, or, still worse, to impugn his motives, as if he were distrustful of the righteousness of God. And the men who bring this accusation may well inquire whether this show of zeal for a principle which no one questions may not be a pretence behind which they hide from themselves and others the inconsistency of standing by doctrinal formulas which they no longer preach.--Words of Reconciliation.

====================

R932 : page 5

HOLINESS.

"Follow peace with all men, and holiness, without which no man shall see the Lord."--Heb. 12:14.

Seeing the cold, lifeless formality that increasingly prevails in the nominal church, the evident lack of growth in grace, and its growing disposition to imbibe the spirit and conform to the customs, ideas, etc., of the world, many of God's children, still fettered in a measure by her supposed divine authority, are becoming interested in what is generally termed the holiness movement. Holiness meetings, holiness camp-meetings, conventions, etc., as well as holiness periodicals are becoming quite common.

That the movement is one actuated by right motives, and measurably in the right direction, we do not question; yet, were these courageous enough to cast off the slavish fetters of Babylon, and to walk out fearlessly into the liberty wherewith Christ has made them free, trusting in him alone, they would come much nearer the true idea of holiness. Holiness means a setting apart, sanctifying, separating from the world, by divine authority, and for the accomplishment of the divine purposes. That holiness means separation from the world all will agree, though few consult the Scriptures sufficiently to know to what intent the Lord would have them separate.

May we not be separate from the world and still be far from the narrow path to which we have been called? The class termed holiness people, generally believe, that their single aim should be to so subdue sin in themselves as to be able to stand approved of God, being in complete conformity to all his requirements in thought, word and deed. Some claim to have reached this desirable perfection, while others, painfully conscious of their weakness and discouraged by their repeated efforts and failures, are almost in despair of ever reaching it. And not discerning the Lord's purpose in calling them to separation from the world, they fall into the error of looking upon these efforts as a means to their salvation. Many become self-righteous and boastful of their attainments, and consequent hopes of salvation, while the more humble, discouraged, almost lose faith in God and entertain but a faint, indefinite hope of salvation.

After all the lessons given, it should be plain to all, that no imperfect man is able to keep blamelessly God's perfect law. The law is the full measure of a perfect man's ability, and Adam and Jesus were the only perfect men, and hence the only two, who could keep it. Israel tried it for nearly two thousand years, and though that people have furnished us many worthy examples, not one of them was able to merit life by keeping the law, save Jesus only. The very object of the giving of the law to men, who were unable to keep it, was to convince of shortcomings, and to lead to trust in Christ, alone, for salvation. It is only self-deception to claim actual perfection, though the weakest child of God, clothed with the imputed merit of Christ, is reckoned perfect by our Father.

This trusting in the merit of Christ, and striving to live in exact harmony with his revealed will, implies the diligent searching of the Scriptures to know what that will is, and this is the true life of holiness--of separation from the world --and of union and communion with God. Such cannot help bearing fruit.

It should be borne in mind, that the statement of Heb. 12:14 is addressed to the Church. The Church were taught to look for the Lord's appearing, which Paul explained would be in a manner unobserved by the world, and as a thief in the night. When his presence is due, only those will be able to see (Gr., horao--discern) it, who are separate from the world in spirit, and who are searching the Scriptures to know the signs of his presence. Without holiness [separation, setting apart to God's service] no man shall see [discern] the Lord.

But a time is coming, when many who are not holy, will discern the Lord's presence; for we are told, that "every eye shall see him." The world will see --recognize him, when his judgments make his presence manifest to all.--

Isa. 26:9.

This text (Heb. 12:14.) has very frequently been misused in urging the world to become Christians. Christian people who have not carefully considered its meaning, tell the world that without holiness they shall not see the Lord; and then, when controverting the truth as to the manner of Christ's coming, the very same class will confidently quote, "Every eye shall see him." Do they believe that all shall become holy? No; this is far from their thought. Where then is the harmony? Is there discord in the statements of God's Word? To believe so is to believe the Scriptures unsound and unworthy of confidence. But such is the sad confusion into which the teaching of the nominal church has led, and such the results which its too careless handling of the word of God has brought about. The confusion is fast ripening into open infidelity.

May God help his children to see the confusion, and then courageously to come out of it and pursue holiness, without which no man shall be able to discern the Lord's second presence, until it is manifested in judgement and retribution.

MRS. C. T. R.

===================

R933 : page 5

HONESTY IS THE BEST POLICY.

This is a very common proverb, and one very generally admitted to be correct; and it is correct, if we consider the ultimate consequences; but if we consider the immediate consequences it is not always true. It is the immediate consequences that are generally considered, however, and therefore a dishonest course is very often decided upon by worldly people, who seldom look far beyond the present.

But strange to say, the ultimate consequences are not always considered even by some of the consecrated children of God, and almost unconsciously, they sometimes pursue a dishonest course, considering it the best policy in view of the immediate consequences. We do not believe for a moment, that any sincere Christian would knowingly and deliberately act dishonestly, and yet it is necessary that we should specially guard ourselves on this point. There are many ways of acting dishonestly, deceptively, aside from business matters, in which dollars and cents are concerned. It is just as blameworthy to deal dishonestly with the truth, as to do so with dollars and cents; and yet with many there seems to be a great temptation to do it. It generally arises from a tendency towards approbativeness, a desire to be thought well of; and it is a great hindrance to real progress in the knowledge of the truth. When several are met together for Bible study, the tempter often whispers to one and another, Now, here is the place to win your laurels in Bible exegesis; now state your opinion and stick to it; don't let that insignificant little brother or sister there change your mind and prove your mental caliber inferior; if you are even driven to the wall in argument, don't own up to it, gloss it over with a few ecstatic expressions to divert attention from the real issue of the argument, and thus make your doubtful position appear more plausible at least.

The temptation is a severe one to some, and almost before they have time to recognize it as a temptation, or to hear the voice of conscience protesting against it, they have yielded to it; and a few repetitions of the same thing soon confirms the habit. Thus erroneous ideas become stereotyped, and no reasoning, however forcible and scriptural, can change them. Beyond these barriers of self-deception we cannot grow. We may have grown rapidly, before we set up these barriers, but further growth in the direction thus blocked up, is impossible.

This is not the teachable, humble, childlike spirit, which can be led step by step along the narrow way. The narrow way is too narrow to admit of pride and vain-glory. Every child of God should strive against these, especially where self-examination reveals an inherited or acquired tendency in that direction.

Aside from personal considerations, the effect upon others of this double dealing with God's truth, is dangerous. Some will quickly discern the selfish principle which vaunts itself at the expense of the truth, and will begin to lose confidence in the Christian character and integrity of the erring brother or sister, while others will be confused and hindered in their efforts to comprehend the truth. Few have keen perceptive powers and the majority need to be helped, not hindered in the way.

"Let saints be on their guard,
Ten thousand foes arise.
The hosts of sin are pressing hard
To draw them from the prize.

"O! watch and fight and pray.
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore."

====================

R935 : page 5

THE CHURCH NOT A RESTAURANT.

There is sarcasm in the following extract from an article by a city pastor in a late number of the Congregationalist, but there is also a good deal of truth:--

"I have the best lot of people in my church I have ever met with. They get up entertainments, suppers and dinners which are models of their kind. They pay their bills with more promptness than any people I ever saw. In fact, they do everything in the world except the things for which the church was legitimately designed. And what can I do about it?"

The church certainly was never intended to be a restaurant or a place for fashionable entertainments.--Presbyter. Banner.

====================

R933 : page 6

THE SECOND COMING OF CHRIST AND THE GIFT OF LIFE.

There is one fact which is beyond all controversy; and that is, that in the early ages of the church, the hope, the principal hope, of the church was the return of her Lord. It is an equally incontestible fact that this faith faded and died; and it is only in our own days that it has risen to any great extent. For ages the church slumbered and slept, and was not aware of any such hope as the return of the Lord. What was the reason that this hope sank and disappeared? There is no effect without a cause. It is an unquestionable fact that this hope, which was so bright, the hope of the church, disappeared. What was the cause? This I think is a legitimate inquiry, one which we are bound to face. Can we suppose that the blessed hope died from inanition, that it was insufficient to comfort the church? I think it is not possible to take such a view as that. It has always been a living hope, one that has been able to purify the affections, and support the Christian in the midst of his trials. It could not sink for that reason. It is also equally impossible to suppose it would have been dropped unless some other hope had taken its place. The Church could not land itself in a hopeless position. It must always have a hope. What was it, then? I speak a fact that is incontestible, that the cause of the disappearance of this hope of the Church was the introduction of the doctrine of natural immortality. There is no question of the fact. It is sometimes said that the reason was that, when Constantine became a Christian, the idea got abroad that the Church and the world were to be one, and that with the spread of the Christian Empire with a Christian Emperor at its head, a triumphant Church would become universal. That no doubt, had its effect upon Christian truth. But we must go further back than that, if we wish to trace the source of this error. It goes back to the third century. Men--philosophers of the Greek school--were not willing to give up their heathen philosophies. Therefore they made a sort of compromise between heathenism and Christianity; and the man who thus signalized himself was Origen, who, of all the early Fathers, did most to mystify and degrade Christian truth.

This philosophy taught that instead of receiving the gift of life from Christ alone, we have the element of it within us already, that we have the Divine essence, that cannot go out, and that we live, whether we accept God's offer or not, as long as God lives. It is false. It is not taught in the Book of God. But it was the introduction of this that did havoc with that grand and glorious hope of the return of the Lord. Just think of it. It worked its own natural result. Men could not possibly believe that they themselves possessed natural immortality, and yet look with anxious hope for a return of the Life-giver. The two positions are irreconcilable. And here you have the cause and the effect. I put it to you to consider it.

Further, we find that the resurrection suffered the same process of being put away as an active and definite hope of the Christian. The two things are inseparable. A man believes that he possesses life in himself; and it is all one to him whether the resurrection takes place sooner or later. But let a man be fully persuaded that on the return of Christ and on the resurrection of the dead depends all; that unless the Lord come, then there is no hope for him, I say it is impossible for him to put off to an indefinite future the return of his Lord.

In 1 Cor. 15 the apostle Paul speaks of the resurrection of Jesus Christ. He supposes for a moment that Christ had not risen, and the consequences that would have followed; and he sums up a telling argument in these words, concerning those who had fallen asleep in Christ, that if Christ be not risen, then their faith was

vain, they were yet in their sins, and "then they also which are fallen asleep in Christ are perished;" and he concludes with saying, "If in this life only we have hope in Christ, we are of all men most miserable." Therefore, surely, on this is built the whole of the Christian's hopes, that Christ is risen and become the first fruits of them that slept; that on the resurrection of the Christian himself depends the hope of what he looks forward for in the future life.

If you wish to see the danger of the false theology in all its virulence, go to the Church of Rome. There you will find worshipers offering prayer to the dead, to dead men and to dead women, offering perpetually to the Lord of glory as a babe in its mother's arms or as transfixed to the cross. They have forgotten that the Lord is risen from the dead and become the first fruits of them that slept. But, my friends, this whole Roman system is based on the dogma of immortality of the soul. Take away the coming of the Lord from Roman Catholics, and it makes no great difference; but take away the immortal-soul-ism and you sap its existence, you cut off the stream from its source.--Sel.

===================

R926 : page 6

PAPACY IN THE PROTESTANT CHURCH.

The Protestant Church repudiates the Pope. It has much to say of the right of private judgement. And yet while it dismisses the Pope at the front door, it admits the Papal principle at the back door. Not content with framing its creeds out of the facts of Christianity, which no true Christian will dispute, the Reformed churches constructed systems of theology into creeds, and substituted for the rule of the Spirit, which is the only true substitute for that of the Pope, the domination of the system. Hence, in them all, there is more or less of this papacy of creed. If any one discovers some new truth out of harmony with its statements, or error inwrought at some point, he must either be silent, or run the risk of loss of standing and preferment, and perhaps of excision. It is amazing, when one reflects upon it, how the Protestant Church has thus abandoned the principles of private judgement, and the liberty of the Spirit, upon which it was based. One need not go far to find churches where honest thought and high aspiration are repressed, where the gates of free inquiry are closed, and new light from the Word of God, and from other sources in Nature and Providence, is barred out. A fatal domination of recognized leaders, keeps the body within the strict lines of its tradition, and puts its ban upon any who dare transcend them; unless, indeed; it be done in some such covert way as not to excite suspicion that the integrity of the system is to be endangered.

To illustrate what we mean. A member of a prominent Presbyterian church remarked that his pastor, in conversing with him upon these themes, told him that he believed a great many things which gave him comfort which, as a Presbyterian minister, he could not preach. The admission has more than once been made to us by brethren of the highest standing that they found relief in the belief that God's ways in redemption were not exhausted in this world, and that sinners who proved irreclaimable under them finally suffer extinction of being. And yet none of these men would dare give public utterance to such convictions. They regard themselves as under a sort of bond not to do so. And certainly their standing in the church would be jeopardized if they did. This is what we mean by Protestant Papacy. How, we would ask, can there be honest progress in the knowledge of the truth, if honest convictions must thus be concealed?--Words of Reconciliation.

====================

R934 : page 6

CHRISTIANIZING THE WORLD.

Canon Farrar, who is as liberal minded as he is fearless and able, in a recent sermon declared that where England made one Christian in heathen lands, she made a hundred drunkards. This was a bold assertion--almost too bold to at first seem true, but the more one examines into it and reads the authorities upon the conditions and recent history of the uncivilized countries where missionary effort has been directed, the more painfully truthful does the statement become. Of course, the reports sent out by missionaries give a more sanguine coloring, but with all due respect to the zeal and self-sacrifice of these worthy gentlemen, the way to arrive at a true appreciation of the situation is to examine all the evidence. When that is done it will be found that what Canon Farrar has said was not a false alarm, but a great evil that the mission work must face squarely and endeavor to remedy.

Remarkable testimony of the correctness of Canon Farrar's assertion comes from an unexpected quarter. Mr. Joseph Thomson is a distinguished African traveller. He has conducted three expeditions in East Central Africa. He is a Christian, thoroughly imbued with the spirit and interests of his religion. He goes further than Canon Farrar, and says: "For every

African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." He declares that four hundred years of contact with Europeans have only succeeded, along the greater part of the coast, in raising a taste for gin, rum, gunpowder and guns. Mr. Thomson says he had seen so much of this sort of thing that he began to believe that the negro was not capable of development. But when he reached the heart of Africa, his pessimism suffered a severe shock. These are his words:

"I could hardly believe I was not dreaming when I looked around me and found large, well-built cities, many of them containing 10,000 to 30,000 inhabitants. The people themselves, picturesquely and voluminously dressed, moved about with that self-possessed, sober dignity which bespeaks the man who has a proper respect for himself. I saw on all sides the signs of an industrious community, differentiated into numerous crafts--evidence sufficient to show, how far advanced they were on the road to civilization. I heard the rattle, the tinkle, and the musical clang of the workers in iron, in brass, and in copper. I could see cloth being made in one place, and dyed, or sewn into gowns or other articles of dress in other places. In the markets crowded with eager thousands, I could see how varied were the wants of these negro people, how manifold the productions of their industry, and how keen their business instincts. Almost more remarkable than anything else, no native beer or spirits, nor European gin and rum, found place in their markets. Clearly there were no buyers, and therefore no sellers."

What had caused this? Christianity? No, it was Mohammedanism; and not only had it done that, but it had established schools, built churches and made the people as devout as they are prosperous.--Baltimore American.

All this teaches three important lessons. First, It shows the folly of calling any of the "kingdoms of this world" Christian kingdoms. These kingdoms and the masses of the people would do anything for money and power. Whatever good is done is not to be credited to these kingdoms, but to the "Salt of the earth" in them.

Secondly, It blasts the hope which so many seem to cherish, that the missionary and civilizing progress of the present century, if kept up, would in a few thousand years bring about the Millennium of peace. It shows that vice is spreading more rapidly than Christianity and the same is attested in other ways. It proves that, if God is waiting for the church militant to bring about the Millennium, we need not expect it ever. Thank God, that we see his plan more clearly--that by making bare the arm of his power, He is even now about to overthrow, (in a great time of trouble) every agency of evil and corruption, degradation and sin, and to give "the dominion under the whole heavens" to the saints--the anointed Church triumphant, of which Christ Jesus is the head and Lord.

Thirdly, We should draw the lesson that morality and Christianity are not the same thing, as so many seem to suppose. While all true Christians practice morality, all who live a moral life are not Christians. These moral, temperate Mohammedan negroes of Africa, described above, have daily and hourly in their pleasures, comforts, etc., a reward for their morality and obedience to laws of nature, but they are not Christians. A Christian is one who after believing in and accepting of the RANSOM provided for him, in the death of the perfect "man Christ Jesus," comes into harmony and communion with God. Strictly speaking no others are Christians. Many others however are nominal Christians, or Christians in name only.

===================

R935 : page 6

IS THERE A SAFER TRUST?

Now that skepticism, in so many varied forms, is assailing our Christian religion, it is eminently proper for all mankind to inquire,--is there anything more certain and sure in which to trust? The wish to trust something or some power outside of and apart from itself, is inherent in the human heart. To throw aside all trust is to blot out any hope in the future, and limit existence to mere mortality. Few will be satisfied by so doing. Almost every individual's future, self-sketched, has in it something beyond mortality's boundary, and is contingent upon some kind of religious belief. That belief which promises most certain fulfilment is the one most earnestly desired.

And while the enemies of Christ seek to do away with all faith in him as the personal Saviour of humanity, and sneer at that grand plan of salvation which has the Crucified Son of God as its central figure, do they offer any faith better and more desirable, any scheme which shall hold a surer guarantee of redemption? Claiming Jesus the Nazarene to have been but the carpenter's son, though a man of exceeding cleverness, do they present for our consideration any other mediator between the All-Father and ourselves? Is there, in the whole range of skeptical philosophy, any theory, promise or hope to which, turning away from God and the Redeemer we believe he sent into the world, the soul can cling with more satisfaction and peace?

R935 : page 7

These questions cannot be easily answered in the affirmative. Skepticism, trying to tear down the truest and most vital part of Christian faith, has never offered to build up a truer and worthier one,--has never developed any rock upon which mankind may rest with the assurance that it will prove more solid and enduring. Skepticism, atheism, deism, pantheism, infidelism, and all other isms preaching aught beside Christ and him crucified, have as yet failed to do what the simple Christian faith has done,--hold out a hope of eternal life and sustain the believer through manifold afflictions until the hope loses itself in fruition.--Restitution.

===================

R934 : page 7

WHAT WILT THOU HAVE ME TO DO?

The heart that is truly in love with the Master, and which from his word has partaken of his spirit, cannot be either indifferent or idle, and the magnitude of his great work will be the continual spur to activity. The prayer of every such one will be, Lord, what wilt thou have me to do? A proper zeal will not engage in mere hap-hazard work, but will diligently study the Lord's plans and methods.

Paul says, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." --Gal. 6:10.

Here are three points to be specially observed: First, our obligations are limited to our opportunities. Secondly, our best energies should be devoted as far as possible to the household of faith, while any incidental opportunities for benefiting the world may also be improved, in so far as they may not interfere with the work of special and prime importance. Thirdly, if we can find no opportunities to do good to the household of faith, then all our energies may be devoted to others.

This teaching through Paul thus points out the work for each one, however obscure, or however limited may be his talents. You may be a mother surrounded with the many necessary cares of a large family, or a father whose small earnings by hard toil and long hours are constantly required by the necessities of a family. And these cares may have gathered about you, so as to almost overwhelm you, before you realized your higher calling and work, and they cannot and must not now be cast aside; hence these things are now a part of your duty, and if faithfully performed, as unto the Lord, will be acceptable to him as a token of your love and devotion.

Some mothers may be so constantly and necessarily engaged in their homes as to find very little opportunity for working outside, yet there may be a few neighbors similarly situated with whom they may speak quite frequently. Then here and in your own home is your work. Perhaps not one of them is of the household of faith, and you say, It is of no use to talk to them about these things. They pay no attention and will only think me peculiar. But that will depend in some measure on how wisely you deal with them. To those who have no interest in spiritual things, it would be unwise to talk of spiritual things; for the natural man receiveth not the things of the spirit, neither indeed can he, for they are spiritually discerned. But they can understand natural things, such things for instance as relate to the restitution of natural men. Nor can your young children understand beyond this, for they are on the natural plane; but whatever of instruction or discipline they receive now, will be but a part of that general schooling which must ultimately bring them up to perfection. Your work will not be lost, even though death may interrupt it. If it does not make a very large showing in this age, it will appear in the next.

The weary father's evening hours may aid in this delightful and blessed work both in his family and neighborhood; and if on the alert for every opportunity to honor the Master, he may find some either of the household of faith, or of the worldly class, with whom he comes in daily contact, to whom he can communicate some truth, or at least before whom he can let the light of a consistent Christian character shine.

To these opportunities may sometimes be added the writing of letters to distant friends, bearing some portion of the glorious message. And here is a way in which many an invalid even, who is otherwise shut in to a very narrow sphere, may find some opportunity for spreading the good news. And such can often glorify God in the midst of suffering, by patient endurance and unwavering faith, or a word of counsel and cheer to those who attend to their wants. O how many ways there are for letting our light shine, when we begin to recount them; and there are just as many ways of hiding it under a bushel. And perhaps you can think of many other ways of enlarging your sphere of usefulness. It is a part of our privilege and duty to study how we may best invest our talents in order to secure the largest results. This duty is plainly set forth in the parable of the talents (Matt. 25:14-30), and is just as necessary in investing for the Lord, as in investing money for financial profit.

But the classes we have mentioned are some of those of most limited opportunities; and while these, if their devotion to the Lord is very strong, will put their one or two talents to the best use, some may have many more talents and opportunities. Some may have small sized or grown up families, or none, and these with economy of time and arrangements, may find many hours for outside work. You may think before you make the effort that it is of no use, as the people in your community are all wedded to sectarian churches. But is it really so? Have you tested the matter, and proved beyond doubt that there is not one of the real household of faith in your town or village or within reach of you? Have you tested the matter wisely, too?

If so, then you have at least done your part faithfully, and that fact will not escape the Master's notice; be assured of that. But even if this is the case, in all probability there is still a field of usefulness for you in that very neighborhood yet. There are some of the world's children, perhaps very poor, perhaps very ignorant or even degraded. None have ever thought of looking after or caring for them. What an oasis it would seem to them in their desert life, if you, a person of acknowledged respectability would call on them as a friend or neighbor, and not with the air of a charity call.

Many such heard our Master gladly. In all probability they would hear you gladly. Possibly in some localities all of the wheat is gathered out of the nominal church, and you may find no result of your labor or opportunity for further labor in that direction, as they resolutely refuse to hear, though often some of those who oppose for a time, are merely doing so to find the strength of our position. Glorify God, then, by letting them see it. In due time the fruit will appear though it may be very slow. But at least the poor of this world you have always with you. And just here we are reminded of the words of Paul to some of the blinded Jews who wilfully rejected the truth--"It was necessary [a part of God's arrangement] that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."--Acts 13:46,47.

The anointed ones are set for a light to all the world. Let it shine as much as possible now. If those who claim to be of the household of faith reject the truth, it is your privilege to turn your light upon the world around you. No faithful consecrated one can be idle where so many avenues of usefulness are open, and where there is so much need of service, unless he should forget his calling and become lukewarm and indifferent.

Such going forth to preach the Gospel will bring the reproaches of many of your former friends upon you. You know it will; but you took that into consideration long ago, when you covenanted to lay your all upon the altar. Do not think of reconsidering the question now. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). You will meet with many rebuffs, if not violent opposition, but you will lightly esteem these, if your chief and only concern is to spread the good tidings. Be not discouraged if your efforts now seem fruitless, for "He that goeth forth and weepeth [is touched with sympathy for the blinded and suffering ones], bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."--Psa. 126:6.

MRS. C. T. R.

====================

R936 : page 7

SACRIFICE YOUR LIFE.

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."--Matt. 10:39.

Some of our Lord's teachings were addressed to the mixed companies of worldly people around him, but the most of his attention and teachings were specially given to his disciples. And to them he said many things which they were not able to comprehend at the time, but which he promised should be brought to their remembrance and made clear to the church afterward.

Among these was the statement of the above text. To the disciples at that time it was simply incomprehensible, but in the light of the fuller teaching under the spirit dispensation it is quite clear and plain. The statement is applicable to those who have consecrated their life, who have presented themselves to God as living sacrifices. Their consecration implies their intended faithfulness in spending their life in the divine service even unto death.

Having made this solemn covenant with God, and therefore been accepted of him through Christ, it is not in either our right or power to take back that which we thus relinquished all right to, viz., our life as human beings with the hopes and blessings etc., which belong to it. We are now (reckonedly) new creatures, begotten of God to a new nature, the divine, which we cannot fully possess, until the human nature is entirely dissolved--dead. To take up our cross and follow after the Master, thus dying daily, until the last spark is spent in His service, is no light thing, and some may limp and falter and hesitate, and yet press on through all their weaknesses looking to the Lord and accepting his proffered assistance.

But to turn entirely back from our purpose, and to lay hold on what remains of our earthly life and begin again to live after the flesh, is to lose all claim upon the spiritual life, the only life to which such now hold a title. To such then, how forcibly the statement, He who keeps hold of the life already consecrated to sacrifice, thereby loses all life, while he who is obedient to his covenant, shall find life much more abundantly, than now possessed--in God's due time.

====================

R936 : page 7

IN DUE TIME.

"He that believeth and is baptised shall be saved, and he that believeth not shall be damned [condemned]."

"That whosoever believeth on him might not perish, but have everlasting life."

A Brother wants to know whether these two texts are not contrary to our teaching. We answer, No, they are in exact harmony with our teachings, and in opposition to the general views of Christians. We teach that no man will be saved without faith in Christ as his ransom; but with Paul we believe that our Lord Jesus Christ gave himself a ransom for ALL, and that it must consequently be testified to all in "due time." To some the testimony is given in this age, but they, compared to all, are only a few. The vast majority must therefore hear the testimony in the coming age during which God declares, The knowledge of the Lord shall fill the earth, and all shall know him from the least to the greatest. Those who in "due time" [in this or a coming age] hear, believe and accept of our Lord, shall be saved; and all who reject, will perish.

It is those who claim that all infants and the mass of the heathen will be saved without believing, that do violence to these texts and not we. Sticking to a theory, a tradition of men, that probation is limited to the present existence and ends with death, they are blinded from seeing the plain scriptural teaching of a blessed age to come. And in order to satisfy reason and yet hold to their traditions, they are forced to their position in contradiction to the Master's words quoted above, claiming that babes and heathen can be saved without believing in the only name given under heaven and among men.

But will faith be possible for the world, when it sees its salvation actually beginning? We answer, Yes, they must believe the testimony then given, that this salvation which they will then see begun (for the awakening from death is only the beginning of the salvation or restitution which will be completed within the limits of that age--a thousand years,) has been brought about, not by any merit of their own, but as the result of the ransom--the death of Christ--which secured for all, the right and privilege of a second, an individual trial.

====================

R926 : page 7

FOUNDED UPON LOVE.

Napoleon standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about him which I cannot understand. Alexander, Caesar, Charlemagne, and myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded his upon love; and this very day millions would die for him. I have inspired multitudes with an enthusiastic devotion, such that they would have died for me; but to do this it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus by some mysterious influence, reaching down through a lapse of eighteen hundred

R926 : page 8

years, so draws the hearts of men toward him that thousands, at a word, would rush through fire and flood for him, counting not their lives dear unto them."

====================

R936 : page 8

OUR ANNIVERSARY SUPPER.

On the evening of April 7th, the anniversary of the institution of the bread and wine as symbols of our Lord's broken body and shed blood, as the Lamb of God which taketh away the sin of the world, the Church at Pittsburgh celebrated the same. The company numbered about one hundred and fifty, and included probably forty from neighboring towns, and a few from distant points--New York, Ohio and Wisconsin. We need scarcely say that it was, as usual, a very impressive occasion.

We briefly reconsidered the significance of the bread and wine as emblems, and the importance and value of that which they symbolize--the broken body and shed blood of our Redeemer. We saw that the eating of the flesh signified our acceptance and appropriation of the perfect humanity and all its rights, which our Lord sacrificed for Adam and all his race. We saw that when our Lord said, "My flesh...I will give for the life of the world" (Jno. 6:51), he meant, I give up, or sacrifice my perfect (unleavened) human nature that the world may have perfect human nature ("that which was lost"), by accepting of my sacrifice and appropriating (eating) my rights and perfections, freely given on their behalf.

We saw that thus the bread is for all who would be restored, and must be accepted and digested (appreciated), before it will benefit any, either in this, the Gospel age, or in the Millennial age. All who would recover that which was lost must accept of the ransom, and thus obtain restitution (actually or reckonedly) as its result. We saw that all who eat of the flesh of the Lamb, do not drink of his blood. In the type--the Passover--the doorposts and lintels of the house were sprinkled with the blood of the Lamb; and so, too, with all who would "eat the flesh" of the "Son of Man" (partake of his merits and justification); they must all recognize and own the blood --the precious life shed for all, for the remission of the sins of the whole world.

But the privilege of drinking of "the cup"--Mark 10:38--(sharing in the sacrifice of life) is offered only during the Gospel age. It is the favor or privilege of this age, to "fill up that which is behind of the afflictions of Christ," and to get the reward with him of sharing also his glory to follow. So, then, as the eating of the flesh (bread) signifies justification to all human rights and privileges, so the drinking of the blood (wine) signifies our sharing with our Lord in his sacrifice, our becoming "dead with him," our participation in his sufferings--crucified with him.

This being true, how appropriate that the giving of the wine was after the eating of the bread, and to those only who had eaten it. This teaches, in harmony with all the Scriptures, that only those who are justified from all sin by faith in the merit and sacrifice of the Lamb of God (and no others) are invited to crucify their (justified) humanity and share in the afflictions of Christ in this age, and in his glories which shall follow in the Millennial age and the eternity beyond.

Only those who both eat his flesh (appropriate his merits--justification) and drink his blood (share with him in his sacrifice by rendering their justified humanity a sacrifice to his service) dwell in him, and he in them, as members of the one "body of Christ," as members of the "true vine." (Jno. 6:56). Only such (verse 53) can have inherent life: that is, life independent of all conditions--Immortality. (See MILL. DAWN, VOL. I., Chap. X.)

The balance of mankind, however, may by eating (appropriating) the sacrificed rights of the "man Christ Jesus" obtain a dependent life, which will be supplied to the willing and obedient everlastingly.

These must all be first brought to a knowledge of the Lord, of the sacrifice which he gave, and of the justification and restitution provided in it, and may then partake of it freely and live. Of such it is written, "He that eateth of this bread (without sharing "the cup") shall live forever," and "He that eateth me, even he shall live by me"--a dependent life, but surely supplied to all who rely upon Christ, the life-giver, for it. The distinction is, that the Gospel church now being selected --the body of Christ--will, with the head, have immortality, have inherent life, and will be the source of supply to the world, who will come continuously to the fountain for life, and live thereby.

We noticed particularly also the statement of the apostle that "He that eateth and drinketh unworthily--not discerning the Lord's body--eateth and drinketh condemnation to himself." (1 Cor. 11:27-29.) We saw the import of this to be, that to all who fail to recognize Christ's sacrifice for their sins, the eating of those emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us and on our children." As the Jews made themselves guilty of innocent blood (death), so do all who now by eating the emblems say, his blood is upon us--unless they discern the Lord's body and blood as their ransom. To all who do not recognize it as their ransom--it must signify an increase of their condemnation as sharers of the guilt of the breaking of his body and shedding of his blood, seeing that to them it speaks no forgiveness--no remission of sins.

The succeeding four days were wholly given up to meetings in which were discussed various topics of interest which we cannot here recast. These meetings seemed to be specially and deeply interesting to the visiting friends who, we trust, went back to their respective fields of service refreshed and strengthened by the strong meat of God's Word, and the new wine of joy and hope, distilled from the exceeding great and precious promises examined.

During their visit the following nine brethren and sisters embraced the opportunity to symbolize their consecration "even unto death" (Rom. 6:3,4), to be immersed in water in the likeness of the real immersion into death, as per our Lord's request (Mark 16:16), and the apostles' command (Acts 10:48). Their names are as follows. Brother and Sister A. Bowen, Bro. J. W. Mason, Bro. Thos. R. Jackson, Sister J. Vero, Sister M. J. Wagner, Sister M. Thompson, and Sisters Carson and Mitchell.

Many letters received show that the Brethren and Sisters in every direction remembered the Master's words, "This do in remembrance of me." In some places the gatherings were of a considerable number, while in others only one or two. We know that all who did "do this" from the right motives, discerning the Lord's sacrifice for their sins and their consecration with him, were surely blessed greatly. Many letters received bear the same testimony. You were not forgotten by us, as we assembled here, and your letters assure us, that we were not forgotten by you. This mutual interest of the "body" in all of its members is right, and rejoices our hearts often.

===================

R937 : page 1

VOL. VIII. PITTSBURGH, PA., JUNE, 1887. NO. 10.

==========

page 1

THE APRIL TOWER we have in good supply, for your use in loaning and mailing to your friends. Order as many as you can judiciously use--free. We send with them some pink slips to be pasted at the edge on the upper corner.

R948 : page 1

DAWN, VOL. I., is now in its twenty-fifth thousand. Many hearts are praying and many hands laboring for God's blessing upon it; hoping that fifty thousand or possibly one hundred thousand may be in circulation before 1888. Work the works of him that sent you while it is day, for the night cometh, when no man can work. (John 9:4.) "The time will come when they will not endure sound doctrine."--2 Tim. 4:3.

===================

R939 : page 1

THE WORK AND THE WORKERS.

Zealous Brethren and Sisters in every direction are seizing opportunities and devising plans for the work outlined in the "View" of MAY TOWER. One Sister here, went forth filled with zeal and encouraged by Bro. Adamson's success, and her first day's labor was very successful: She took thirty-one orders for the paper bound DAWN. Others, in various quarters, have varying success, proportionate generally to their strictness in following the plans suggested in the May View. We suggest that all who are out at work would do well to read, yes, study that advice carefully and try it.

While many can use the Contents Circulars to good advantage, the majority of those who are meeting with the greatest success, find it best not to leave a circular and call later, but to take a couple of clean circulars in their hand (along with the sample books, a blank memorandum book and a pencil). Introduce yourself as The Representative of that wonderful book, which is making such a stir everywhere. Hand the lady or gentleman of the house one of the circulars, and pointing to the

R940 : page 1

pink slip on it ask them to read it, (or read it to them,) saying that it will introduce you and your business most quickly. Then proceed to talk of the book--its character as a faithful Bible exponent and antidote to Infidelity--its rapid sale --the absolute necessity that all should possess the very knowledge this book affords, in order to be released from present skepticism, or protected from its baneful influence in days to come, when it will become even more wide-spread and popular than now, catching specially the young minds, the rising generation.

You should, first of all, see for yourself that the book does this. Note the first three chapters, how they in simple language which the humblest may understand point out the fact of a great Creator and the proofs that the Bible is his revelation of himself and his plans.

This done, what could be more convincing to the Bible student, (whether he be full of trust, or full of doubts, concerning its inspiration) than the harmonious presentation of the great fundamental teachings of the Bible which chapters IV. and onward present. Other books attack infidelity and fight it vigorously, yet leave the stumbling stones which caused the infidelity unremoved. This book does its work in an opposite manner and with much greater success. It simply disarms infidelity by showing that though men have stumbled, it has been over misconceptions of God's plan, and that the Bible reveals a plan of God now in progress which SATISFIES REASON and harmonizes known facts, as nothing else would do. This is therefore the best antidote for infidelity known to us, and we ask, whether you know of a better.

And this is the line of argument to use in canvassing, because though few would confess it, nearly all nominal Christian people nurse their skeptical thoughts in secret, and really long for the firm foundation for faith and trust which an appreciation of the ransom and its results, Restitution, etc., alone can give.

Bro. Adamson still continues to lead all others, though some are following his method and success closely. Brothers Van der Ahe, Cain, Grable, Hughes, and Sisters Raynor and Vogel and others are doing remarkably well, and we trust that before next month many others will be doing as much or more.

We have been unable to fill orders very promptly of late, because our bindery could turn out only about 300 copies per day; but now this is bettered, so that we can supply 600 to 700 per day and increase it. So let the orders come, and let the glad tidings spread, and let the people be fed, to the praise of our Head--Amen.

===================

R937 : page 1

VIEW FROM THE TOWER.

Among the questions of the hour awakened by the more vigorous independent thought and increase of knowledge of our day, is what is known as The Land Question. Briefly stated the question is: Can one man rightfully hold thousands of acres more than he can or does use, while his brother man who desires to use land can obtain none without paying a speculative price for it, which in many cases he cannot do, if he would?

Going back, we inquire: Who held the original right, title and claim to earth as a whole with all its privileges, rain, sunshine, air, water and land. All must admit that God, the Creator, owned it all; and he gave the control of it to our father Adam for his use and the use of all his children. So then every foot of land is God's property and men are merely granted the privilege of using it, and not of hoarding it for speculative purposes. Surely no one could claim that the heavenly owner had given him a right to appropriate that which others have need of, and which he does not need.

This principle God laid down clearly in his dealings with Israel. His arrangement with them in giving them the land of Canaan, was on the principle of a lease and not of ownership of the land. It was to be a perpetual lease, subject to certain conditions, one of which was, that they must not work the land to death (as because of a violation of other parts of the law, the reservation of vast parks, etc., etc., the tenantry of Ireland are obliged to do, bringing on repeatedly failure of crops and famine). When God brought the tribes into Canaan he divided to each a portion according to their numbers and requirements; and another of the conditions of their lease was, that though they might trade with each other and thus be hindered from sloth, indolence, and lack of healthful ambition, yet they must not permanently take advantage one of another, so as to create class distinctions, making a permanently poor class and a permanently wealthy class, as we see it in Europe to-day, and as we see that time would bring about in America.

To keep this equilibrium, God arranged that he would lease them the land for only fifty years at a time. They might treat the land as their own, buying and selling as their changing circumstances might require for fifty years, but at the end of that lease all title reverted back to God, the owner, who then gave it again as at first on another fifty years' lease to the same families, or their representatives according to their number and needs. This fiftieth year of restitution was known to the Jews as the Year of Jubilee: and concerning it God's regulations were as follows: "In the year of Jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand ye shall not oppress one another: [but] according to the number of years after the jubilee thou shalt buy of thy neighbor and according to the number of years of the fruits, he shall sell unto thee: According to the multitude of the years [to the next jubilee] thou shalt increase the price, and according to the fewness of years thou shalt diminish the price of it." (Lev. 25:13-16.) These are exactly the terms of a lease. And the ground and reason for this arrangement is specified in a succeeding verse (v. 23). "The land shall not be sold forever: FOR THE LAND IS MINE; for ye are strangers [without ownership] and sojourners [tenants] with me."

While this Jubilee had a typical lesson as a prophecy of the Millennial age, "the times of restitution of all things" (Acts 3:21), yet it had as well a practical blessing in it for the Jew: and experience will yet prove to the world the wisdom and necessity of some such arrangement. Not until now, could this necessity be so fully appreciated for various reasons. The world for several hundred years has found a vent for its rapidly growing population in emigration to America, Australia, etc., whose millions of acres attracted many of the most ambitious and enterprising from crowded Europe, drawing attention and reflection away from the fact that an aristocratic class, styled the "Nobility," had gradually acquired, some by fair and some by foul means, far more than their proper proportion of God's land, which under present arrangement is really the basis of all wealth; while others are forced

R938 : page 1

by circumstances to be, and to continue, a pauper class, with but slight hope of bettering their condition, except by emigration, because the wealthy aristocracy holds the basis of wealth--the land.

The time was, that this class did not think or hope beyond the liberties and stations of their fathers, but not so now; now men are thinking vigorously and independently--too much so, often extravagantly and foolishly, to their own injury and to the injury of the cause they seek to serve. They are no longer willing to be dumb driven cattle, but now demand that whatever inequalities the wrong ideas of the past have produced, these shall not go on increasing, but that the masses shall so rule and legislate that, while individuality shall remain and individual energy and ability have its reward, the conditions which produced and perpetuated class distinctions shall give place.

In America where the people rule themselves, the laws are being examined and overhauled as the best and surest means of preventing the evils so manifest in the Landlord system of Europe. They see that here as there, land is at present the basis of wealth, because it is a necessity whose value increases with every birth, and with every shipload of immigrants. They see that present laws and arrangements are favorable to land speculation, favorable to the acquisition of immense

R938 : page 2

tracts of land, the rentals of which may at no distant day be as onerous and burdensome to the people here, as they are to-day in Ireland and Europe.

The sentiment of the people cries out for a wholesome law on this subject, to secure to every man an opportunity of a share in God's land under his lease. Admitting the truth of the principle that wealth should be represented in buildings, factories, etc., in personal property, representing labor, and not in land, which is God's and which is given us all to use, the question arises: How can this truth be gradually approached, so as to work the least rupture of society, and the least possible injury to those who, under existing laws, have and hold title to land as representing labor, or wealth?

Complex and almost unanswerable as this question at first sight appears, we are living in a time--"the time of the end," when knowledge was to be increased (Dan. 12:4.) --when we should expect the answer to come from some quarter; and sure enough, it has come. So far as we know, the answer does not come from one of the "saints," (We know nothing of the man's religious views,) nor should we expect it from a saint. It should come from one of the world, whose time and talent would be absorbed in presenting this truth to the world. The saints minister specially to the saints, and in spiritual things mainly, and would have neither the time nor inclination to forsake their higher work for the "body of Christ"--the Church, to take hold of any of the various reforms of the hour among and specially bearing upon the World in this dawn of the Millennium. It is proper, however, that all the saints have right ideas on all the living questions of the hour; that he who sees the great truths of God's plan may at least not oppose by word or deed the grand outworkings of that plan in any direction. And though the holders of these general truths may not appreciate spiritual truths, in fact cannot do so, since they must be spiritually discerned, yet we should remember the words of the Apostle, "He that is spiritual judgeth all things, yet he himself is judged of no man." (1 Cor. 2:15.) The saints can understand others, while others cannot comprehend the saints. We see the plan from God's standpoint, and act our part intelligently, while others are unwittingly used in its accomplishment, and ignorant both of our interest and co-operation.

The answer to the question to which we refer has awakened much opposition on the part of many intelligent people, some of whom do not understand clearly either the question or its proposed solution, but hastily jump at the conclusion that it is a communistic idea of dividing all the property of the world alike among all the people. This they rightly conclude would be useless; because if divided in the morning, some would be paupers before night, having sold their all for some momentary gratification. But this is not at all the plan proposed.

The answer to this land question--the remedy proposed for bringing about gradually a recognition of the fact that God is the real Landlord and leases it to each man in such proportion, as he can and shall use it, and thus divert capital from land, where it is burdensome upon the masses, into manufacturing, building, etc., where it will benefit all, by giving increased employment to laborers--is advanced and championed by Mr. Henry George, of New York.

A brief synopsis of this proposed scheme of remedial legislation and its effects, as we foresee them, is as follows: The plan is to assess all general taxes on the basis of land holdings, at market value. This would be placing the responsibility and expense of government and improvements upon those claiming and holding the land whose value is improved; while the man who has none of the land would have no tax. The effect of this legislation would be, first, to discourage investments in land, except for actual use; secondly, to induce all who have surplus or idle lands to sell them; thirdly, since much of the surplus land would be for sale, it would stimulate the sale of building lots and small farms, to those who cannot now purchase, by reducing values of unimproved lands and inducing present holders to sell on long time and low interest. This increase of land and home owners would give additional stability to the government which protects them, and of which they are factors. The capital taken out of land would seek investment in building, manufacturing, and kindred enterprises, which would not only tend to increase the demand for labor, but also to cheapen rents and bring more of the luxuries of life within the reach of the "lower classes," which it would thus help gradually to lift to the level of manhood, by stimulating in all, the laudable ambition to be in every way the equals of their fellow men.

This would not, as some have asserted, put the brunt of all the taxes upon the farmers and let the owners of small city lots go practically free of tax; for the market value of the land--what the bare land would sell for--would determine the tax, and not its size. Thus a city lot on a business street might be worth ten thousand dollars, and a good sized farm might in some places be worth only one thousand dollars. In this illustration the city lot would pay ten times as much as the farm.

With most of farms and most of city properties the taxes would vary little from present rates; the exceptions would be in the large increase of the taxes upon "wild lands" and upon unimproved city property. At present, the man of enterprise who invests his wealth in a handsome building is taxed every year for having thus given employment to artisans and helped to beautify his vicinity and thus increase the value of his neighbor's unimproved property, which pays little tax, benefits no one but the owner, and is a drawback to the general community.

If we see this to be a correct principle, it will not do to oppose the right. What if you have some "wild lands" or unimproved town lots, which you bought on speculation, whose value would be injured, you should be glad to share a part in forwarding a general good, even if it costs something. And if you are one of the saints, while you cannot neglect your work to forward this cause, but must wait on your special ministry--preaching the glad tidings, yet you certainly must not oppose any feature of right. Remember, too, that while the "little flock" is in a special sense "The King's own," and while he in a special sense is the "Captain of our salvation," yet in another sense there are many troops and divisions, in the great army by which present arrangements and institutions are to be overthrown.--Rev. 19:15-21.

But will this solution of the question be accepted and acted upon by the people? Will this great change, this peaceable social revolution, accomplish the object desired? By no means! Those whose selfish interests are at stake will misrepresent the matter: men of wealth and influence will jump at the conclusion that it is a form of communism and anarchy, the secular and religious press will make light of it, and the majority of the people of influence and culture will pay no attention to it, thinking it a wild fanatical dream.

The result will be, that this like other safety-valves of legislative reform, will be closed tight, until finally the pent up force of the lower stratum of society will upheave and shatter the entire social structure in a reign of terror and anarchy which Scripture foretells, in which all bounds will be passed, leveling all claims to land ownership and all values of every sort, as portrayed in MILLENNIAL DAWN, VOL. I., Chapter XV. From our standpoint, therefore, we see it would be the part of wisdom for all to come into harmony with this new land movement; for the holding of vast tracts of land away from others is certainly contrary to the spirit of the dawning Day. Whether Mr. George and his co-laborers succeed or not, landlordism is sure to go down under the reign of Immanuel.

A ROMAN CATHOLIC PRIEST

known as Dr. McGlynn, has become an earnest advocate of Mr. George's land theory, and though opposed by Archbishop Corrigan, silenced from preaching and ordered to Rome, he has thus far not only defied and resisted papal interference, but, having the sympathy of many Catholics, he bids fair to create a wide split in the Church of Rome. Dr. McGlynn seems to be an honest man and a thinker, and the more he thinks and reasons as at present, the wider will be the breach between him and the Pope. The following Press dispatch is probably truthfully reported:--

R939 : page 2

St. Louis, May 16.--Dr. McGlynn was received by a large audience last evening when he came to the front of the Opera house stage to deliver his lecture, "The cross of the new crusade." From an interview it is understood that he will never go to Rome to recant, even if excommunicated. Dr. McGlynn outlines his faith as follows: "I would as soon go to Constantinople for my politics as to Rome. I believe the teachings of the church to be infallible, but the infallibility of popes, prefects, propagandas and bishops is quite another thing.

"Galileo discovered a great truth, but the popes and prefects denied it. This did not make it less a truth. The inquisition tried to convince him that right was wrong, but he explained his truth and refused to believe it aught else than a truth. Then he was cast into prison, and, being an old man, he soon grew tired of prison life and after four days he recanted. He knew he was right, but he got down on his knees and perjured himself like a gentleman. Afterwards the heads of the church were compelled to acknowledge that Galileo was right and they were wrong. What Galileo ought to have done was to go to jail and rot there. If they had said: 'You will die without the sacrament of the church unless you relent,' he should have said: 'I want none of your sacrament under such conditions; I will die without it.' Galileo was right and the world at the time was wrong. We are now right on the Land question and the world is wrong. We are not revolutionists; we are not going to hurt anybody. We are trying to secure equal justice to all men by a peaceful political revolution."

The Church of Rome has long boasted of her invincibility, and that her ministers were obedient and her doctrines one. That this has been so in the past is largely owing to the superstitious hold she has had of her subjects; but she cannot expect to be free in the coming years as in the past. While other sects and systems are tottering and falling under the weight of their errors, she too must go to fragments. She has had many questions to settle and has settled many--right and wrong--but in this "Evil Day" questions are arising which cannot be straddled, and which mean disaster to her system, whichever side she takes. Two of these questions are now before her, the Land question and the Labor organization question. The

Labor problem confronts the Church of Rome from the fact that in her desire to hold her subjects completely, mind and body, through the Confessional, she forbids their joining any secret society whose affairs might not be freely submitted to her priests for their approval. The "Knights of Labor" organization has enrolled hundreds of thousands of Catholics among its members who are bound to act according to the commands of the order, irrespective of the opinions of priests and confessors. Many Catholic Bishops saw this to be a question vital to the control of Papacy over her subjects: If she sanctions liberty of conscience at all, it becomes the entering wedge for full liberty of conscience on every subject, and hence the end of her power. On the other hand, she dreads to force an issue with so large a number of her subjects on a point which they feel is all-important, essential to their future earthly well-being. But advised by American bishops who appreciate the influence and strength of the Labor movement in this country, the Pope has recently consented to recognize Catholics holding membership among the Knights of Labor.

This is a great step, a great concession, and is being interpreted as expressive of a great sympathy between the Church of Rome and the "lower classes"; as indicating that she is championing the cause of Labor as opposed to Capital. Not so, however. She more than any other system on earth has been the foe of liberty of conscience, and it is her own boast that she changes not. This concession to the K. of L. is not of choice: it is wrung from her. She more than any government on earth, is dependent on the servility, unmanliness, and mental bondage of the people for her influence and continued control over them. Hence in the struggle of this "Day of Trouble" she will be found on the side of monarchy, capital and oppression, notwithstanding the fact that the masses of her subjects are among the poor. She well knows that political liberty is a sure forerunner of general freedom of conscience, and her chief concern is to keep her shackles on men's consciences. Her interests bind her to support the thrones, and the interests of the thrones of earth will bind them to the Church of Rome and all others favorable to their maintenance --and this in the end will also include Protestant "orthodoxy."

We say, then, that the approval of the Knights of Labor organization by the Church of Rome will surely not stand; it will ere long be revoked. Is this a prophecy on our part? No; it is but the reading in the light of the past history of that apostate church, of the prophetic statement of Revelation 19:19, which clearly shows that in this struggle the Beast [symbol of the Church of Rome] will be found on the side of, and banded with, the "Kings of the earth" and their armies.

The Land question she hopes to nip in the bud by squelching Dr. McGlynn, one of the leaders; but so far he gives evidence of being of the sort willing to be martyred rather than deny an important truth. The above report of Mr. McGlynn's sentiments shows him to be a veritable Luther, raised up by other issues. Here seems to be the entering wedge of a great trouble in the Church of Rome, represented in Rev. 16:10,11. The darkness represents the perplexity rapidly coming over that hierarchy; and the gnawing of their tongues represents the painful controversies and contradictions one of another by those who act as Papacy's tongues. Mr. McGlynn has already contradicted Archbishop Corrigan and has cited the utterances of other tongues of Papacy, other writers and teachers honored in the past,

[Continued on Seventh Page.]

View From The Tower--Concluded.

----

to support him. In contradicting and controverting Dr. McGlynn, the Archbishop has been obliged also to call in question the testimony of records and writers long regarded by Catholics as sacred. Thus the gnawing of tongues in pain begins.

If Dr. McGlynn will stand firm to the sentiments above quoted, he will surely go farther. He states his belief in the infallibility of the Church of Rome, but not in the infallibility of popes and bishops. This means that he accepts as infallible only the utterances of the great Councils of the Church of Rome, if we understand him. But if this be his position, he must go farther and deny the infallibility of Councils; for was it not the Grand Council of the Church of Rome which in 1869, sitting in the Vatican at Rome, declared for the first time the Infallibility of the Popes? So, then, Dr. McGlynn must come to the conclusion reached by unprejudiced, thinking men long since, that neither the Church of Rome nor its popes are beyond the possibility of error--infallible.

The jangle and turmoil, political and religious, which is preparing for the world and coming from every quarter, is agonizing indeed to those who see not that by such means God is working out a great blessing, preparing for the permanent overthrow of error and wrong on every subject and in every quarter, and the establishment of the Kingdom for which we have long prayed: "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

In the little interval of peace before the storm gets under way, every saint should esteem it a privilege to share in the great work of the hour--the sealing of the servants of God (not the servants of sects),

R939 : page 8

the Israelites indeed, in whom is no guile, in their foreheads--providing such with the intelligent, intellectual, Scriptural understanding of God's plan, which alone will enable them to "stand" and not "fall" in this evil day. And if, while seeking out and sealing these, you are able to put into the hands of the deluded, Satan-blinded world some of the eye-salve of truth, you should do so--"doing good unto all men as you have opportunity, especially to the house-hold of faith."

Surely those who are getting "The Plan of the Ages" (M. DAWN. VOL. I.) into the hands of the people so generally, are doing just such a work--sealing the saints, blessing many, and honoring our Father. He that honoreth God shall be honored. He that watereth others shall be watered.

===================

R940 : page 3

CLEAR THE WAY.

"Men of thought, be up and stirring
Night and day.
Sow the seed, withdraw the curtain,
Clear the way.
Men of action, aid and cheer them
As you may.
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into gray.
Men of thought and men of action,
Clear the way.

"Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it, type;
Aid it, for the hour is ripe:
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!

"Lo, a cloud's about to vanish
From the day;
Lo, the right's about to conquer--
Clear the way!
Many a brazen wrong to crumble
Into clay.
With that right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought, and men of action,
Clear the way!"
--Charles Mackay.

===================

R940 : page 3

"MORE THAN THESE?"

During the three and a half years of our Lord Jesus' ministry, the disciples who had sacrificed reputation, business, etc., to devote time and energy to heralding Messiah's presence and the establishment of his kingdom, had necessarily crude ideas regarding the manner and time of their Master's exaltation, and their exaltation with him as joint-rulers. It was quite sufficient, too, that they should faithfully take each step as it became due; hence the Master told them not all that he knew, but little by little as they could bear it--saying to them, "I have many things to tell you, but ye cannot bear them now."

Who can tell how great was their disappointment, when they saw him whose kingdom and glory they had been declaring, ruthlessly murdered, and that as a felon. What though they knew him to be a "good man, mighty in word and deed," falsely accused and wrongfully crucified, this did not alter the fact that their long cherished national hopes of a Jewish king who would restore their nation to influence and power, were dashed suddenly. Yes, and their own individual hopes, ambitions and air-castles of important offices on the right and left of this king, in whose service they had left all else to engage--these were all suddenly and ruthlessly demolished by the unfavorable turn which matters had suddenly taken in the crucifixion of the expected king.

Well did the Master know how desolate and aimless and perplexed they would feel at and after his crucifixion, for thus it was written by the Prophet: "I will smite the Shepherd, and the sheep will be scattered." And during the forty days between his resurrection and ascension, it was therefore his chief concern to gather them again and to re-establish their faith in him as the long-looked-for Messiah, by proving to them the fact of his resurrection, that he that was dead had come to life again, and that since his resurrection, though retaining the same individuality, he was "changed," and was no longer a human but a spiritual being, with all that this "change" implied, illustrating it by his appearing or manifesting himself in different forms and then vanishing from their sight. He also corrected their misapprehensions and kept them from going back to former occupations, by making them further acquainted with their future work.

It is interesting to note how our Lord gave this instruction--not all at once, hastily, but little by little, and in such manner as to make the deepest impressions. Though we know of only seven appearings during those forty days, and those but brief, we cannot doubt that he was often invisibly present with them, hearing them express their doubts and fears and hopes and wishes, yet manifesting himself to their sight only when he had some lesson to impart which would best be given in that way.

He broke the news of his resurrection gradually to them through the Marys, to whom he first revealed himself--women naturally catching more quickly than men the truth in such a matter. Then he overtook two of the sad, downcast disciples as they walked into the country, and as a friend inquired the cause of their trouble and despondency. Their hearts overflowed at the touch of his sympathy, and they told him of their Master who had been crucified three days before. They told how they had been with him for over three years, having left former employment and made themselves foolish in the eyes of their fellow men by believing that Jesus of Nazareth was indeed God's anointed, mentioned in the prophecies as the one who should re-establish their nation, and finally rule and bless the world. Ah! said they sadly, this is what we "had hoped," but these hopes, and our own personal ambitions, founded on his promises that we should reign with him, are all suddenly dashed. We cannot tell you how we feel--we have no heart, no ambition left for anything. After having such great expectations, the ordinary things of life seem common and distasteful. Our Master seems to have deceived both himself and us, for he was truly a good man, "mighty in word and deed before God and all the people."

R941 : page 3

Then the stranger preached them a stirring sermon from the prophecies, showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the true Messiah,--that before he could rule and bless and lift up Israel and the world, he must first redeem them with his own life from the curse of death, which came upon all through Adam, and that afterward, raised to life and glory by Jehovah, their Master would fulfill all that is written by the prophets of glory and honor, as well as shame and death.

A wonderful preacher and a wonderful sermon was that: It started new ideas and opened new expectations and hopes. Years afterward they remembered it, and drew strength and hope from it, and said, "Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures."

Again he appeared to the disciples, except Thomas, assembled in an upper room. And again, Thomas having said he would not believe unless the Master should appear and show the nail prints and the spear mark, our Lord did appear just so, and showed that he could as easily appear so, as in any other form, and that he wanted to meet every reasonable doubt with satisfactory proof. Yet he also showed Thomas, and all, that he was no longer flesh, but spirit, by vanishing from their sight.

Five weeks after the crucifixion, when the excitement of that event and of the appearances of the risen Lord had passed off, the practical questions of life began to present themselves to the disciples. They gradually settled down to the conviction that though somehow God had been doing something with them, and had used them somewhat in his service, yet that whatever it accomplished, that work was at an end. Peter, the oldest, and James and John, the youngest of the disciples, had formerly been partners in the fishing business, and had left their boats and nets at the Master's call to become "fishers of men." These at Peter's suggestion formed their partnership anew, taking with them Thomas, and Nathanael (he whom Jesus termed "an Israelite indeed, in whom there was no guile," who though not one of the apostles was one of the "brethren"), and two other of the disciples, probably Andrew and Philip.

They knew not what a turning point that was in their lives. Hear Peter, usually a leader and spokesman among them, address the others, saying: Brethren, we must do something, we cannot spend the remainder of life as we have recently been doing. We followed the Master, and taught from city to city that the King had come and that the kingdom of God was at hand, to be set up in glory and power. And though we still have evidence that our Master was Jehovah's special messenger, and that divine favor still rests upon him and has raised him from the dead, yet, after all that has happened, we certainly cannot go about now with the same message --we would be adjudged insane. From the four manifestations of our Lord made to us shortly after his resurrection, we got new hopes and thoughts, and wondered whether he would not after all somehow continue the work. But still, all things move on as usual, and we see no sign of his kingdom, and he has not even appeared to any of us for a long time now. So my counsel is that we seven, bound by unusual sympathy, become partners in the fish business, and in some degree bury our hopes of kingdom honors. And they all assented.

Arrangements made, boats, nets, etc., procured, they make a fresh start at the old business. Who can doubt that the Lord was among them often, whilst they were preparing, and that he had all things arranged which would make this a valuable lesson. If they should have great success and become swallowed up with interest in the business, they would soon be unfit for the higher service, yet if they should have no success, it would seem like forcing them, so the Lord adopted a plan which taught them a lesson which he often teaches all his followers, viz., that the success or failure of our efforts in any direction he can control if he please.

They toiled all night and caught not a fish and began to feel disheartened. A stranger on shore calls to them to know of their success. Poor success! they answer, Caught nothing! Ah! says the stranger, now cast your net on the other side the boat and try. No use, stranger, answers one, we have tried both sides all night long, and if there were fish on one side, there would be on the other. But we will try again and let you see. They did so and got an immense haul. It is strange, said some! but the quick and impressible John at once got the correct idea, and said, Brethren, the Lord only could do this; don't you remember the feeding of the multitudes, etc.? That must be the Lord on shore and this is another way, "another form" and time, that he has chosen to manifest himself to us. Don't you remember too that it was just so when the Lord first called us? Then, too, we had toiled all night and caught nothing until he told us, "Let down your nets for a draught" (Luke 5:4-9). Yes, surely that is the Lord, notwithstanding we do not recognize him by his appearance and form, since his resurrection. He now appears in a variety of forms, but we know each time, that it is he, by some peculiar circumstance like this.

And when they got to shore, they found that Jesus had bread as well as fish, and learned the lesson, that under his direction and care, they would not be left to starve, because he "knoweth that ye have need of these things." They did not ask him, if he were the Lord; for on this as on other occasions, the eyes of their understanding being opened, they knew him, though he had "another form," different from the one they had been used to seeing before he died.--John 21:12.

This was the Lord's opportunity to impress a lesson upon them all, so specially addressing Peter, the leader, pointing to the fish, and boats, and nets, he said, Simon Peter, lovest thou me more than these?* You left these things once to follow me and be a fisher of men; have you changed your mind, Peter? Are you sure which you love most--me and my service, or this business to which you have returned? When our Lord asked this the third time, it began to imply to poor Peter that the tendency with him was to love and serve business more than Christ. And he no doubt remembered also the three times he had denied the Lord. Peter was grieved; he felt remorse, and no wonder, but he immediately threw himself upon the Lord's mercy and answered, "Lord, thou knowest all things," thou knowest my weaknesses, yet "Thou knowest that I love thee." Then said Jesus, Feed my sheep and lambs; make that, not fishing, your business, Peter. Peter heeded and left the fishing business, and while feeding the flock over whom God had made him an overseer, proved by his faithfulness even unto death in his service, that he did really and truly love the Lord more than the fishing business, and that his love was not in word only, but in deed and in truth.

Had Peter continued in the fishing business and neglected the sheep and the lambs, which the great Shepherd had asked him to seek out and feed, would his actions not have contradicted his reply to our Lord's question--"Thou knowest that I love thee" above all? This would have been loving in word, but not in deed and in truth. (See 1 Jno. 3:18.) Had this been the course of the apostles, had they loved the Lord with their mouths, or professedly only, and not acted in harmony with their profession, we know they would not have been acceptable as members of the body of Christ; they would have been "castaways" from the heavenly calling. Called, but not faithful to the conditions of the call, they would not be among the chosen. Had their love for the Lord been overcome by their love for business, or

----

*Some have supposed that our Lord's question referred to the other disciples standing about--that he asked Peter whether he loved him more than the other disciples loved him. But such a supposition is quite unreasonable. Our Lord would not ask Peter a question which he could not answer; for how could Peter tell the depth of love which his fellow disciples bore for the Master. Neither would our Lord ask a question so impolite, for it would certainly be very unkind to ask one friend among others, whether he loved more than they. And furthermore the structure of the Greek indicates that the comparison is with impersonal, inanimate things; such as nets, boats, etc., would be.

R941 : page 4

honor, or family pride, or love of peace and ease, they would have been "drowned," or "choked," and would have become unfruitful. And what would thus have been true of them, applies with equal force to us who are now living in the world, the consecrated, anointed representatives of the Shepherd, to seek and feed his scattered and starving sheep.

R942 : page 4

The Lord tells us that he is seeking a choice little flock to be his Bride, to be with him and to behold and share his glory; and he tells us the character of the class he seeks, and that he will have no others. He tells us plainly (Matt. 10:34-38.) that such as love business, pleasure, self, ease, honor of men, or family, or even life itself, more than they love him, so that they would not sacrifice more for him and his word than for these, are NOT WORTHY to be of the class he is now selecting.

Let us be very much in earnest, dear brethren and sisters, fellow racers for the first grand prize. We cannot serve both God and mammon; we will please neither, if we try it. We will by a half-hearted service fail even to please the world, get its chief favors; and more than all, surely the Bridegroom would accept of and crown as an overcomer and his joint-heir, no such faint-heart. Let us not deceive ourselves; that is love in truth, which works by deeds and sacrifices, and consists not of professions of love merely. Let us each, then, scan carefully his own life. Let each ask himself how his life must seem to the Master's eye. What does he who reads the thoughts and intents of the heart see to be your chiefest love, your chiefest aim in life? The world or even loving brethren, not knowing the heart, might misjudge you, but the Lord knows, and you should also know--whether you love him and his will more than self, family, business, etc. Let us not deceive ourselves, unless our love is active and full of that joy which esteems it a privilege to bear the cross in following Christ, it is not the supreme motive of our hearts.

Do not dodge the question, it is all important --answer the Lord's question: "Lovest thou me more than these?" And if you answer with Peter, "Yea, Lord," then like Peter obey the call, Feed my sheep and lambs, rather than the calls of business, the world, the flesh, and the devil to selfishness and ease. So, like Peter, you shall be accounted meet [worthy] for the inheritance of the saints in light, and to be confessed by the Master as his fellow overcomer and joint-heir, before his Father and the holy messengers.--Col. 1:12; Rev. 3:5.

Do not offer as an excuse for not feeding the sheep, that there are others more capable of feeding them, and you prefer to let them do it. That is not the language of love. The loving servant will anxiously inquire, Lord, how much can I do? Show me how to manage my temporal affairs and how to cultivate my one or many talents to secure the largest possible results in thy service. The Chief Shepherd is responsible, and he will see to it that every true sheep shall now get the "meat in due season," whether you do what you can in the service or not. The question is, Will you accept of the honor of sacrificing other interests in his service to which he thus invites you, and thereby prove your love for him to be SUPREME, above all other loves. He is passing by the great and wise and prudent, according to the wisdom of this age and is calling to his service just such as you (Matt. 11:25). This has always been his plan from the first. He chooses "babes" who will babble forth the truth unceremoniously, to confound the wise and great, while, as it is written, "He taketh the wise in their own craftiness."--1 Cor. 3:19; Job 5:13.

The worldly-wise are often ensnared by their own boasted wisdom, or rather conceit, which from God's standpoint is foolishness. So then, no matter how unlearned any may be in earthly learning, no matter how uncouth in speech and address, no matter how many are more able naturally to represent the shepherd and call and feed the sheep in his name, let each appreciate his own privilege of showing his love for the shepherd, by laying down time, influence, money, yea, life itself, in feeding the sheep. Such shall be approved and accepted of the Master as his joint-heirs, no matter how humble and ignoble and unworthy they may be now, in the eyes of the world.

It is thus--in the service of the church, our fellow sheep, that we are exhorted by the apostle to sacrifice present interests, when he says, As Christ laid down his life for us, we ought also to lay down our lives for the brethren (1 John 3:16). We begin laying down life, by laying down luxuries and worldly advantages and end the service with the actual death of our human self. It was to this, the great business of life, that Paul exhorted believers to consecrate themselves, saying: "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."--Rom. 12:1.

How many of the Lord's professed followers are to-day making fishing for earthly things of some sort, the chief business of life--fishing for money, or influence, or a great name, or self-gratification, or some thing of the sort--leaving the great work which the Master gave all his followers, viz., to be fishers of men, feeders of his sheep and lambs.

True, all are not apostles, as Peter, and all are not called to such special service, as his, requiring all their time. But each one is called upon to improve and use whatever openings and opportunities he does possess in preaching the good tidings. The apostle Paul said, we should follow his example, which was truly worthy and noble; and Peter refers to all the members of the body of Christ, as the "Royal Priesthood" that "should show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9.) This should be the chief business of all the saints. To this work we were anointed as members of the body of Christ by the same spirit which anointed our Head, and for the same purpose. See what was the purpose of his anointing, and learn therefrom the purpose of your own anointing under him. It is written of him, and of us as members of him, "The spirit of the Lord God is upon me, because he hath anointed me TO PREACH THE GOSPEL to the meek."--Isa. 61:1; Luke 4:18.

We have no hesitation in saying that every member of the anointed body of Christ will be a preacher of the gospel, though probably few of them will be of those known as "clergymen." The fact is, that those who have the truth and are governed by its spirit, could not avoid preaching as much as they have opportunity. Such will not need pay (neither money, honor, nor flattery), as inducement to enter the ministry (service) of the gospel, but would be glad to preach regardless of these and even at a loss of honor, money, etc., like Paul counting it joy to be considered worthy to suffer loss for the truth's sake, and to be God's ambassadors. The spirit of the truth had taken firm hold of some in the early church whom the Apostle addressed saying: "Ye endured a great fight of afflictions," "Ye were made a gazing-stock both by reproaches and afflictions," "and took joyfully the spoiling of your goods." (Heb. 10:32-34.) True, earnest preachers imbued with the spirit of the truth were those also, mentioned in Acts 8:4. In the persecution for the truth they hid not their light under a bushel, but openly declared the truth; therefore they were scattered abroad. But even as exiles, "they went everywhere preaching the word." They all preached, but seldom did they get a chance to preach in a synagogue, and few probably had ability for public speaking. They preached as Jesus and the disciples did, from house to house, or by the wayside, wherever they found hungry hearts and hearing ears--the "meek."

Why was it that these and the apostles did not say to themselves: We must be prudent, and not let it be known that we believe this gospel; for we have our business and family interests to attend to, and if we are zealous for the gospel, it will result in breaking up our business prospects, and we and our families will be unpopular and may be driven from home or cast into prison--Why did they not reason thus? We answer, because they had the spirit of the truth, the holy anointing was on them and they delighted to do God's will, and to be engaged in his service at any cost. Peter and John, when commanded to preach this gospel no more, answered, "We cannot [help] but speak, the things which we have seen and heard" (Acts 4:20). Paul tells how the fire of the truth and its service was burning in his heart and must find vent through his mouth, cost it what it might and did, when he says: Woe is me [Wretchedly unhappy would I be], if I preach not the gospel of Christ. To be obliged to keep silent and not declare the boundless love and glorious plan of God, would have been misery indeed to Paul, while he could rejoice with joy unspeakable, if permitted to preach it, even at the cost of home, comforts, fame, honor, wealth and "all things."

YOUR REASONABLE SERVICE.

None should gather from the foregoing, that God expects the same service from each of the consecrated, regardless of talents and opportunities. There is just one sense in which the same exactly is expected of each; that is, each to be accounted worthy of joint-heirship with Christ must DO WHAT HE CAN. Those who have one talent, may do what they can as really and truly and as acceptably with God, as those who have ten talents, who at most can do no more. And none who have consecrated all, and who have seen how little their all is, in comparison to the favors of God, past, present and future, can conscientiously offer less than all, the little service they can render.

But some inquire, What can I do? My life seems so hemmed in, and my opportunities for testifying to the truth and suffering for the Master and his word in feeding his sheep, seem so small, that I fear I am not one of the sacrificers at all. Can that be so? Now brother, tell us of your case. Well, I am a miner; I work alone and have only Sundays and my evenings to myself, and my neighbors are ignorant and seem irreligious. Very well, begin by using the advantages you have, and trust God to open larger and wider doors of usefulness before you by and by. First think over the good tidings of great joy yourself, and let it fill and overflow your own heart. Then think, how much good the joy and peace which you possess would do your fellows. Think, how much they need it, and how it might lighten and sweeten all the future of their lives. Think then of the privilege of being God's messenger to tell your neighbors of the great ransom price given for sin, and the full atonement which is made, and the grand results to follow, urging them to investigate and accept and be reconciled to God. Then pray God for wisdom to use the privilege he has granted you. By this time your heart will be full of love, fervor and zeal in your work as God's representative, and fear and shame will be cast out of your heart. Gradually with study and care you will learn to be wise as a serpent, as well as harmless as a dove, in presenting the truth; and sooner or later you will find proof of your ministry (service) being acceptable, in the fruits it will bear. Some will be interested and hear you gladly, while more will revile you and say all manner

R943 : page 4

of evil against you falsely, for the truth's sake, because the world knoweth you not, even as it knew Him not (1 Jno. 3:1). Rejoice and be exceeding glad of this evidence of your faithfulness and at these promised present rewards, for great is your reward in heaven. Do not unwisely intrude your message at inopportune times, nor in a rough blunt manner, nor in harsh language, but let your speech be with wisdom seasoned with grace.

But a mother in moderate circumstances with a large family inquires, What can I do? I find no opportunity to sacrifice in the Lord's service. My time is wholly consumed in the care of my home and children--their morals as well as their persons. Ah! Sister, much depends upon how or to whom you sacrifice. Most of mothers know well what it is to sacrifice. To properly raise a family costs much self-sacrifice as every good mother knows. You sacrifice your health, your convenience, your time and comfort by night and by day. All good mothers find it thus, whether consecrated or not. But there is this difference: The majority do it simply from pride and selfish motives, in the desire to be honored in their children's honor and display. But the consecrated mother should regard the matter thus: I have given myself and my family for the present and the future to God; He has given me charge to use and dispose of these as so many talents according to my judgment for his glory; His word clearly teaches me that my children are my first charge; and it is God's will that I do my best to train them for usefulness to themselves and society. This part of your sacrifice rendered to God, results much the same as though you had not consecrated--in sacrifices for your children, yet in your case it is as actually a sacrifice of your talents to the Lord, as though done more directly to him. In fact, it is more acceptable to him, than if you were to leave your little ones to grow up like weeds, while you go abroad to preach the Gospel.

But if the spirit of consecration is back of all you do for your children, and not selfish pride, it will have this effect: while anxious and careful for their best interests, you will remember that you have no more right to simply gratify pride in their dress, etc., than in your own, and they, though neat, will not be so extravagantly dressed as some of your neighbor's children whose care is backed by pride and vanity. You will seek to economize the Lord's money and time in dressing them as well as yourself, and you will not always naturally like to have them, just as your consecration will lead you to have them. But you will say to yourself, It is the Lord's time and money and must not be wasted; he wants me to care for my children, but not to make dolls of them and cultivate pride in them, to spoil their dispositions and unfit them for the present as well as future true pleasure and usefulness. Soon you will

R943 : page 5

find, that thus doing all things as unto the Lord, you will be able to save some time, etc., for use in more direct service of the truth; and you will find time and inclination to speak to a thoughtful neighbor or caller, or to write of the message to a friend, sending or giving a suitable paper with the seasonable word. Thus your life is as truly consecrated and acceptable with God through Christ, as that of one whose every day is spent in public preaching to multitudes. And just so it is, in whatever circumstances we may be placed--If we use the opportunities we possess, to the best advantage according to our best judgment, with an eye single to the Master's glory, it is as acceptable unto him, as the faithfulness and greater results of those possessing greater opportunities. And every faithful one will be able to increase his opportunities and service and shall thus increase his joy.--1 Cor. 7:20-22.

Is not this a reasonable service? Surely it is; and furthermore, it is the most enjoyable use you can possibly make of your talents. Think you, that those who spend their lives in attempted self-gratification are truly happy? Nay, none ever succeeded in pleasing himself--in gratifying all selfish desires. But he whose life is entirely given up to God and whose aim is to do God's will and honor him, is supremely happy. Even though it brings persecution and trouble he can rejoice, and be exceeding glad with a joy that the world can neither give, neither take away, and which even death cannot quench.

"Let us not love in word, neither in

tongue; but in deed and in truth. And hereby we know that we are of the truth and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved if our heart condemn us not, then have we confidence toward God."--1 John 3:18-21.

===================

R943 : page 5

"WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?"

It is well for those who have entered into the new relationship of spiritual sons of God to consider carefully and frequently the changed relationship into which it has brought us. Our most intimate relationships are no longer those of earthly origin. Our interests, hopes, and aims are now bound up with those of the heavenly family; and as we come to realize this more fully, our affections reach out after the family of God and our communion one with another should be such as to deepen and broaden that love one for another.

The above expression of our Lord shows how he regarded the heavenly relationship. When one said unto him: "Behold thy mother and thy brethren stand without desiring to speak with thee," he answered, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."--Matt. 12:47-50.

As new creatures, we are spiritual sons of God, soon to be joined in heirship with his dear Son; we are the espoused virgin who, forsaking all earthly ties, is to be joined in marriage to our heavenly Bridegroom, and with joy we are now making all possible preparation for the great event. When this new condition is fully entered upon, we shall no longer be husbands and wives, parents and children, brothers and sisters, etc., with those on the earthly plane; for we shall be "kings and priests unto God," prepared to rule and to bless all the families of the earth, every member of which will then be as dear to us as to God. Our love to our former dear ones will be no less than now. Our love will be greatly intensified, though not bounded by the former narrow limits of blood relationship.

===================

R943 : page 5

SON OF MAN AND SON OF GOD.

BY B. WILSON.

In what sense was Christ the son of man? There is no doubt whatever as to Christ being "the Son of Man"--but in what sense it is asked. Did this phrase mean that he was simply a man--one of human kind; or did it imply something more than this? I think more is comprehended in the phrase. Jesus very frequently spoke of himself as the Son of Man, and must have meant something beyond the idea that some have advanced, that he was the son of the man Joseph, the husband of his mother Mary. I will give a few references for the reader to examine, where Jesus calls himself the Son of Man. Matt. 20:18; 18:11; 16:13-16; 12:8; 20:18,19; 25:31; 26:64. These are all from Matthew's testimony. They prove that the Son of Man was the anointed one, and are to be so understood. The Jews also understood the term as synonymous with Messiah. What other conclusion could they or we arrive at after reading Dan. 7:13,14? Let the reader turn to this reference, and see if it does not refer to the Messiah. But why is he called the Son of Man? Surely not in the same sense that I am the son of a man, because begotten by him; nor as the term is so frequently applied to Ezekiel the prophet; nor as used by David in the eighth Psalm, and as quoted by Paul in Heb. 2:6. The phrase as used by Jesus is always in the emphatic

R944 : page 5

form, though our English versions do not show it. The Greek is--ho whyos tou anthropou, "the Son of the Man." This definite form of expression implies that

Christ was the son of some particular man. Shall we say the son of Joseph, the carpenter? Did Jesus mean this every time, when he used this emphatic form of expression? I trow not. Then whose son was he? I answer, "the son of David." The Messiah was to be the seed of David, according to the Prophets, and the genealogical records as given by Matthew and Luke, prove that Jesus was the Son of David, with whom Jehovah made an everlasting covenant, saying, "His seed shall endure forever, and his throne as the sun before me," Psa. 89:36. The genealogical records prove him to be the Son of David. The prophets foretold that the Messiah who should sit on David's throne, and order his kingdom, was to be the Son of Jesse and David. Isa. 9:6,7; 11:1; Jer. 23:5; 33:15; Psa. 132:11. The apostles believed that Jesus was the Messiah and the son of David. Peter, in his discourse on the day of Pentecost, tells the Jews that Jesus, according to the flesh, was from the loins of David; and Paul says that he was "made of the seed of David according to the flesh," Acts 2:30; Rom. 1:3; 2 Tim. 2:8. And the glorified Jesus himself declares: "I am the root and offspring of David," Rev. 22:16. From these testimonies I conclude that Jesus the Christ was the Son of Man, not in the sense of simply being a man, but because he was the son of the man David, with whom Jehovah made an everlasting covenant, that the throne and kingdom of Israel should belong to him and his seed forever.

[Our Lord was "Son of David" according to the flesh through his mother, who was of the lineage of David. As to how it was possible for our Saviour to be born of a woman who was of the fallen, condemned, imperfect race, and yet be perfect, undefiled and free from the condemnation which came upon every other member of the race through Adam, we refer the reader to an article in the TOWER of Sept. 1885, entitled "The Undefiled One."--EDITOR OF Z.W. TOWER.]

In what sense was Christ the son of God? He was called the son of God while in the flesh. But it is asked in what sense? I answer, because he was God's son, in the sense of being begotten by him. Christ called God his Father, and God acknowledged him as his son. See Matt. 3:17;

17:5. If Christ was the Son of God only as we are sons of God, then he was not the son of God, but a son; nor would there be any more reason in confessing him to be the Son of the living God, as Peter and all the apostles did, than in confessing some other believer to be God's son. But Jesus claimed to be the Son of God, and consequently the Messiah. He also required his disciples to believe this truth. See John 9:35-37; 10:36. The belief that Jesus, the Son of Man, was also the Christ, the Son of the living God, lies at the very foundation of Christianity--on it the Church was to be built. Matt. 16:16-18. Jesus was more than an adopted son by faith--was more than a begotten son by the word of truth; he was "the only begotten of the Father," John 1:14; 3:16; 1 John 4:9. The Father with audible voice, proclaimed him as his beloved Son, Matt. 3:17; 17:5. Paul calls him God's own Son, and his dear son, Gal. 4:4-5; Col. 1:13.--Millenarian.

====================

R944 : page 5

"COME OUT OF HER!"

Auburn, Ills., April 25th, '87.

DEAR MRS. RUSSELL:--Pardon me for troubling you so soon again. I am so very much alone in the world, because of my peculiar belief, that I find it a relief to open my heart to you. I wish I could make you realize the change that has come over me regarding worldly affairs, since I have taken the liberty to think for myself. I was first impressed with these newly discovered ideas regarding the teaching of God's Word, in the fall of 1881. I grasped the central idea, the Atonement, from the first; also the Restitution of all things, through justification. These central points seem to me as clear as the noon-day. Some other points, and in comparison to these, minor ones I should say, such as the Trinity--the exact state of the being after death, the Communion, Baptism (the outward symbol and its correct form), and the Law touching the keeping of the Sabbath--these four questions have caused doubts and arguments for and against, to harbor within my mind. In regard to "the spirits in prison" (1 Pet. 3:18-20): Does this not teach that Christ, during his stay in the tomb, went in spirit to the spirits in prison? In regard to Baptism: It appears to me unimportant as to the form. It also appears immaterial, whether the person baptized be an infant or an adult. Children are bidden to come to Christ. And they are readier to believe and to love a Savior, than older ones. I feel that it is right to bring God's children to his altar, leaving them in the care of the Spirit. I feel that no time should be lost in putting them into his care. I feel deeply upon this subject, because I wish to do what is right.

Though I keep every day holy to God, yet, to be conscientious, I must keep one special day.

Perhaps now you will say, I have not truly been begotten of the Spirit. Dear Sister, I can echo your fears upon this subject. And that brings me to the principal part of my trouble. My life is one of small trials and vexations. Like Mary I have chosen the better part, but I am a veritable Martha, though indeed with all the aspirations and ideas and longings of a Mary. That is, I am so surrounded with worldly anxieties and petty cares--having the care of my family, trying to make ends meet and working from morning till night, with miserable health continually, which of itself is a cause of nervousness and fretfulness. Do you wonder I doubt my own position in the Plan of the Ages? I do not presume to know where I stand in this matter--whether upon the spiritual or human plane. But I can say, with a conscience void of intentional, wilful offence, that I shall be grateful, if I may be accounted worthy even to be a doorkeeper in the house of our God.

In my present circumstances I am unable to take a stand even as a Christian, unless I attend a nominal church. My mother is a staunch Episcopalian. She is determined I shall either be a "somebody" in the Church, or a "nobody" out of it. She has influence. This is my position here. I speak not against my mother--all honor be to that sacred name! I only mention the fact, that you may see how I am placed.

Now, what is my duty? Can I do more

good in my peculiar position, by going with my mother, thus making manifest my interest in religion and introducing my own views, as I see opportunity--or shall I continue as at present--in obscurity, almost absolute seclusion from society, for the sake of my principles? I am perfectly willing to do so--if it is right.

I have made no secret of my way of thinking; nor can I. My nature is too frank and open to admit of that. Hence the estrangement between myself and every one. But is this as it ought to be? I know I must suffer persecution, and gladly have done so--yet I may be standing in the light of others, if I cannot see plainly myself. I fear, I have not made myself plain. I will try and send some money soon--for O! I want this work to go forward! My husband and myself took Communion this year by ourselves, and it seemed a blessed season. I remain

Yours lovingly, MRS. S__________.

REPLY.

MRS. S__________, MY DEAR SISTER:--Your esteemed favor of the 25th April is at hand and be assured that in your questionings and fears I fully sympathize with you. I do not look upon them however as evidence of any lack of consecration to God, or that you are not begotten of the Spirit. They come only as the result of an imperfect understanding of God's great comprehensive plan.

What you need, then, is to take plenty of time, and with patient carefulness and a meek and teachable spirit which is intent on knowing and doing God's will only, to study his great plan of the ages. Keep well in mind its deep foundation--its complete satisfaction of the demands of justice in our redemption through the precious blood of Christ; its righteous principles recognizing God's absolute and universal sovereignty and man's individual free agency; and then mark the wonderful scope of the plan--so far reaching in its grand results as to affect all creatures "in heaven and in earth," to establish once and forever the absolute authority of God in all the universe, and to establish all his creatures in righteousness and joyful and loving obedience.

Seeing that such is the wondrous scope

of the divine plan, we should not be surprised to learn that it requires 7,000 years for its development--the 6,000 past and 1,000 future. The plan will have reached its culmination when Christ gives up the kingdom to the Father at the end of his millennial reign. Taking this grand view of the subject, many otherwise troublesome questions will settle themselves; for instance your anxiety for your children and your responsibility as a mother. God says: "All souls are mine: as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). God does not leave the eternal destiny of a single soul to the faithfulness of father or mother, or pastor or teacher, or any one. They are all his; he knows them every one individually, and every

R944 : page 6

phase of their character and disposition, and all their surrounding circumstances from earliest infancy. And each one of these individuals must stand on trial for himself: their eternal destiny, whether it be life everlasting in its glory and perfection,

R945 : page 6

or death--the blotting out of existence (Job 10:19; 7:21; 14:21.) must be decided by each for himself, when brought to a full knowledge of the truth--the plan of redemption and reconciliation accomplished through Christ. God himself has made full and complete arrangements for the eternal welfare and blessedness and glory of every individual, who will appreciate and submit to his authority. And he has also made arrangements for the discipline so necessary to their development and final perfecting. Where then, you ask, is a mother's responsibilities? It is simply this: In view of your greater influence over the child, your opportunity, and THEREFORE responsibility to God, for the right use of that influence, is greater than that of any other person. We are each accountable to God for the right use of whatever talents and opportunities we have, and no more. If you have naturally good judgment and make good use of it in training your children to righteousness and obedience to God, you will not only receive the divine approval, but without doubt you will see at least some of the good effects of your training in the present life, though your children will not reach perfection, until the better and effectual influences and agencies of the next age complete the work.

But if naturally you have poor judgment, and if much of your own life before your children, was spent out of harmony with God, so that the opportunities of the early years of your children's training were lost, and in consequence you now find it impossible to train them as you would, and you see them wandering from God and with no disposition to submit to either God's authority or yours, and though you try to do the best you can for them, your efforts all seem fruitless, still take courage: God says, "All souls are mine;" they are in his care whether you realize it, or have placed them there or not, and he will see that they get the discipline they need. He may in the present life let them run their course and see the result of their folly, though it be painful indeed to you, and then in the next age put on the brakes and check, restrain, punish, and encourage, and help them, as his wisdom and love will see best, until their reform is thorough and complete, or they are adjudged incorrigible and cut off from life. The mistakes of injudicious parents will all be overruled under the discipline of Christ whom God hath appointed as Prophet, Priest and King for that very purpose.

As a mother do the best you can with your present knowledge and ability and dismiss all anxiety, casting your burden upon the Lord, who is able to sustain you, and to make all things work together for the accomplishment of his purposes--"in due time." God only holds us accountable to the extent of our ability and opportunity since we became his children; all our sins and short-comings, previous to that time, having been freely forgiven for Christ's sake.

Now about giving your children to God: They are not yours to give; they are his already--"All souls are mine." But it is your privilege at the very dawn of their existence to recognize God's right and authority over them whom he redeemed by the gift of his Son, and to ask for wisdom to so train them that they may early learn to love and obey him and to recognize his love manifested through Christ. But what has baptism to do with this? Nothing at all. Study carefully the subject of baptism as presented in TOWER of Oct. '84. The sprinkling of babes is entirely out of harmony with the significance of either John's baptism or Christ's.

And again, Our Lord did not institute any ordinance in the Church to be practiced in an indefinite, haphazard way. Both the ordinances and the only ones which he did establish were very simple and clearly defined, both in form and in significance, and it will not do for Christians to say, I am not quite sure what they mean and how they are to be performed, because there is difference in men's opinions about them. There is no necessity for difference of opinion when the Scriptures are plain and explicit. And it is our business to make sure of what the Scriptures teach, and then to follow their directions, though a thousand opinions prevail to the contrary.

On the subject of the trinity (which is not a Bible subject) I would refer you to the TOWER of July '82, if I had it to send you. I presume you have no TOWERS so far back. I will suggest to Mr. R. however that he republish that article for the benefit of yourself and others. It would not be possible to satisfactorily canvass the subject in a letter; but if you study carefully Chap. X. of M. DAWN you will see that the common view is unscriptural and unreasonable.

On the other subjects I would refer you to the following articles: "The Spirits in Prison" in TOWER of Dec. '84, "The Ten Commandments" Oct. '83, "Sunday and The Law" Dec. '85, and recent articles relating to "The Lord's Supper."

With reference to going back into the Nominal Church your duty is clear if you are of the class designated "My People" in Rev. 18:4. You know that it is Babylon. Its Babel, confusion, mixture, is manifest even to the world. You were called out of her that you might not be a sharer of her sins, and that you receive not of her plagues. Her sins are those of conformity to the opinions and ideas and manners and customs of the world irrespective of God's will, and also the rejection of his truth to an increasing extent. If you return to Babylon and give that system the support of your influence in permitting your name to swell the list of its membership, or your money to support and extend it financially, or your presence to encourage its teachers in proclaiming as gospel that which is not gospel, then you are partaking of its sins and must share in its plagues. Your mother's wishes or the opinions of your friends should not have a feather's weight with you when God speaks --and remember he does not speak to us by mere impressions or imaginations, but plainly and unmistakably by his Word. He has shown you Babylon's confusion. You know that you are in it. And now he says, "Come out of her my people" etc. You need to remember that you belong to God, and while you love and honor your mother for her care and good influence in your youthful days, neither she, nor any one else must now be permitted to come between you and your God. And should your fidelity separate you from every earthly tie, rejoice that it links you closer to the throne of God. Consider it a privilege to be a "nobody" for Christ's sake and let others see by your cheerfulness that you enjoy the privilege. Perhaps after all as you decidedly wear his yoke you will find that his yoke is easy and his burden light, being lightened by the love you bear with it.

Now take courage dear sister--walk in the light, obey the truth as fast as you see it and study the plan of God with care, that you may be firmly established--rooted and grounded in the faith. Yours in Christian love, MRS. C. T. RUSSELL.

===================

R945 : page 6

LIGHT FOR THE RIGHTEOUS.

"Light is sown for the righteous, and gladness for the upright in heart."--Psa. 97:11.

Light is a most beautiful and fitting symbol for truth; and not only do the Scriptures so use it, but it is a symbol in common use to-day. Men frequently speak of the "light of our day," and in contrast speak of the ages past as "the dark ages;" they speak of the light of civilization, the light of truth, etc.; and that remarkable statue recently erected in New York harbor is an apt illustration of this symbol in present use. It represents liberty enlightening the world--liberty as an aid to the finding of light, truth. And truly as men gain liberty, and make proper use of it, truth on various subjects begins to open up, and brings with it its train of blessings. But liberty and light abused are as sure to sink those who abuse them, in deeper darkness and greater evils.

In the above text reference is made particularly to one certain class of truth, nevertheless we recognize it as a principle in the divine economy in dealing with mankind in general, that to the extent that men observe the principles of righteousness, they are correspondingly favored with truth and its attendant blessings.

The Scripture saith, "There is none righteous; no, not one." All mankind are unrighteous, they are under the penalty of death. But thank God, a redemption has been provided, and those who lay hold of it by faith, are justified, reckoned righteous in God's sight. And it is for these justified (reckonedly righteous) ones, who by faith have accepted the righteousness of Christ, and who in gratitude and love to God for such favor are endeavoring to live lives of obedience and faithfulness, that light is specially sown.

It is not for those who once by faith accepted of justification through the ransom, and who, simply consoling themselves with this thought, straightway turned back to the world to revel with it and stifle all thought of responsibility. Truth is not for such, but for the righteous who not only thankfully accept the righteousness of Christ, but who go further and consecrate themselves to the divine service, their rightful, reasonable service. Only such grow in grace and in knowledge.

It is in the Word of God that this light for this special, justified and consecrated

class, is sown; and while the justified and sanctified of past ages enjoyed a measure of light, all that was then due, the justified and sanctified of this age have far greater privileges in this direction than any of former times; for in the ages past the light, the truth, was being sown for our special benefit. Unto the prophets, to whom so much truth was given, yet in such a way that but little of it was understood by them, it was revealed, in answer to their earnest searching, that not unto themselves, but unto us (the Gospel Church) they did minister (1 Pet. 1:12)--that the truth which God was sowing, through their instrumentality, was not then due, but was being sown for the righteous some centuries down the stream of time.

The faithful prophets were not left in darkness, however, to blindly grope their way along without special evidence of divine favor. They had their measure of light, and because faithful to it, great will be their advantage in the resurrection. And while it is true that a great store-house of divine truth was prepared for the Christian Church through the instrumentality of the prophets of past ages, and while much more was added to it by the Lord and the Apostles, yet it has only been revealed by degrees, as the age advanced toward its termination; consequently the early church did not enjoy as great light as it is our privilege to enjoy to-day. Occupying our present position on the stream of time, it is the privilege of the Christian Church to enjoy such views of God's plans and doings as none before our day could possibly have. Yet only this special class, the righteous, are so privileged; and their continuance of the privilege is conditioned upon their faithfulness, both in searching for and in using the light.

It is a very noticeable fact that those who have been greatly blessed with light and have made no use of it, have not been privileged to retain it. The truth always brings with it its measure of responsibility, and to the extent that we measure up to that responsibility, more light is given. And vice versa--to the extent that we ignore that responsibility, further increase of light is denied, and the light that is in us, begins to wane.

If we accept the truth, and begin to act from its standpoint, very soon we find ourselves marked as peculiar, very different from the world, and very different too, from merely nominal Christians. This is as it should be. If this be your experience, brother or sister, go on; you are on the right track. But if you find yourself very much like other people, then take heed.

Quite likely you are looking and acting from the world's standpoint, and not from the divine standpoint in which the truth has placed you.

You have made a covenant with God, and have received favors from him, which alter your position and responsibility entirely. Think of this: Let your mind run back to your earliest experiences as a child of God. When you first realized that you were bought with a price, even the precious blood of Christ, that you were redeemed from death through faith in that blood, call to mind how your heart was filled with joy and praise to God for his loving favor toward a justly condemned sinner. And when you turned the sacred page on which you read your title clear to everlasting life, and read further the exhortation of our brother Paul--"This is the will of God, even your sanctification," --"Present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service" (1 Thes. 4:3; Rom. 12:1), you said, Yes, surely all that I can do to express my love and gratitude for such favor is at best but a poor return; and then on bended knees you said in all sincerity and fervency, Here, Lord, I give myself away; 'tis all that I can do.

Then you joined a church--as you supposed, a company of people all justified and consecrated like yourself. Your own heart was full of warm, fresh zeal: you meant to do just what you had covenanted to do. Your heart's inquiry was very much like that of Brother Paul, "Lord, what wilt thou have me to do?" Then the Lord began to show you what you should do, how you should make your life one worthy of imitation, how you should let the spirit of God rule in your heart, conforming every feature of your character to the principles of the gospel, how in eating, and drinking, and wearing of apparel, in manner and conversation, and home and business life, you should first of all be a living epistle known and read of all with whom you come in contact. Then he began to point out fields of usefulness in his service, which would afford you the privilege of cross-bearing.

But do you remember how the love that

R946 : page 7

was in your heart helped you to set a vigilant watch over yourself, and to bravely and cheerfully take up your cross and follow the Master? And as thus for a time you stepped along joyfully in the narrow way, you said, Yes, truly I am proving day by day that his yoke is easy and his burden light.

But by and by your first love began to cool a little, and turning your thoughts upon yourself you began to think, How weary I am! how much I have to suffer by conforming so strictly to these principles. No one thinks more of me for it. Why there is brother A. and sister B.; they don't seem to trouble themselves about cross-bearing; they do very much as others do; they look and talk and act very much as others do, except that they make long and seemingly very earnest prayers in public, and make themselves generally agreeable, particularly in the church. And they are considered the very cream of the church, and most devoted Christians. As you looked around a little further, you noticed that nearly all were doing just so, except perhaps a poor old saint very generally overlooked, or else considered an extremist or a fool, unworthy of respect and attention. And verily you began to feel that you also were losing ground in their estimation. Why, surely, you thought, these are good Christians, and you must have taken an extreme view of your obligation to God. As you thus looked more and more at the examples of those around you, and less and less at the Word of God and the noble example of the Lord and the apostles, your own zeal became cold and you concluded that your first impressions of the Christian life must have been erroneous.

But they were not erroneous; they were right, and were derived from the right source, the Word of God, and should have been followed regardless of consequences. You would have had plenty of cross-bearing, but your Christian character would to-day be much stronger and more symmetrical. But thank God, he considered your unfavorable surroundings, and that while you were still willing to follow him, your flesh was weak; and so he sent you a special message of meat in due season which wonderfully awakened and encouraged you. Wonderful love! Do you suppose the Lord would so tenderly call you by his grace, and encourage and help you, if he did not desire to make you his bride? Rejoice, and be exceeding glad, O favored one, to whom God has granted present light, and forget not that if thou wilt prove faithful unto death, faithful is he that hath called you, who also will exalt you in due time, according to his promise.--1 Thes. 5:24.

Take for your examples the noblest runners on this course. They looked not at the things behind, to pine and fret for those things they had covenanted to sacrifice, but walked according to the light they had. Consider, for instance, the daily life of Jesus after his consecration: While with his unequaled abilities as a man he might have had the esteem and honor of his fellow men, and while he might have had an honorable fame throughout the world, and while he might have spent time in accumulating wealth, and in the gratification of other legitimate earthly ambitions, he turned aside from all these and chose the life of continuous service of his Father esteeming it a privilege to preach the gospel to one or two or many, as opportunity might offer. With it came reproach, poverty, persecution, ingratitude from those he benefitted, and finally death by ignominious crucifixion.

Then look at our beloved brother Paul: With all his talents and advantages of birth and education, his worldly prospects were fair, but he resolutely curbed all ambitions in that direction. And when he inquired, "Lord, what wilt thou have me to do?" he conferred not with flesh and blood, but set himself at once to doing what the Lord directed. And though the Lord said he would show him how he must suffer great things for his name's sake, Paul counted the sufferings as not worthy to be compared with the glory which shall follow, though as yet he only saw that glory by faith. Truly, Paul suffered great things, but mark how he rejoiced even in those sufferings. When he and Silas were publicly beaten and then cast into prison, did they complain and say, they had had about enough of this, that some of the other apostles up there at Jerusalem ought to come out now and take their turn, that he was getting old and it was about time for him to settle down and take care of number one, he couldn't stand this kind of thing much longer?

No, you never heard a word of that kind from Paul. He had no notion of giving up, or of resting on his oars; he had learned the valuable lesson of contentment in whatever condition duty required him to be in (Phil. 4:11). Nay, more! he had learned to rejoice always, and in every thing to give thanks; and so he rejoiced even in tribulation, and sung for joy even in prison. The light of God's truth received in unfaltering confidence gave him a joy which the world could neither give nor take away. And no amount of persecution stopped Paul from rejoicing; for he remembered that all the sufferings endured for Christ's sake, work out a far more exceeding and eternal weight of glory.

But he warns us, that if we would so run as to obtain the prize of our high calling, if we would receive the light of divine truth and walk accordingly, we must look, not at the things which are behind, which we have covenanted to sacrifice, but at the things which are before, and which are yet unseen, except by the eye of faith.

To look back is one step, and a long one, towards ignoring and breaking our covenant. It is the first step in unrighteousness, and if not quickly retraced, it will sooner or later lead to darkness and apostacy; and the joy and peace we once experienced in believing will be taken away. He that looketh back is unfit for the Kingdom.--Luke 9:26,62.

We cannot too strongly urge upon God's covenant people their duty and responsibility in view of the light they have received --the duty of living for the heavenly things, and using the earthly things only as necessary aids in the divine service; the duty of viewing every matter of an earthly character from the standpoint in which the truth has placed us, from God's standpoint; the duty of acting promptly upon our convictions, and thereby giving no advantage to the adversary; the duty of enduring toil and persecution in the Master's service with uncomplaining meekness and joyful thanksgiving for the privilege; the duty of preaching the truth at any cost and at any sacrifice.

Light was indeed carefully sown centuries ago for the righteous, and it is now being most gloriously revealed to those for whom it was sown; but take heed, ye that have received it; for if through unfaithfulness the light that is in thee be turned to darkness, how great is that darkness! The messengers of darkness were never so active as in this "evil day," to overthrow the faith of the consecrated children of God; and never were their methods so subtle and so deceptive. Truly, they are calculated to deceive if it were possible the very elect. But thank God, that is not possible. The elect are those who faithfully, carefully study to know the will of God and are very earnest and faithful in doing it. Take heed that you make your calling and election sure.

===================

R947 : page 7

PERILOUS TIMES.

It is frightful to contemplate the rapid increase of crime in all parts of our country. Scarcely a newspaper can be opened that does not contain the account of the perpetration of some horrible offence against society. The enormity of the crimes keeps pace with the rapid increase of their number. One day a man shoots his wife--the next a son stabs his father, a brother kills his brother for some slight difference of opinion, then a father murders his whole family. Common robberies and murders are of everyday occurrence. Forgery, swindling, and speculation are carried on by the wholesale. Private houses, banks and the government are indiscriminately robbed. Men of established reputation for business integrity, suddenly disappear, taking with them fabulous sums of money, the property of others. By perjury and other means the nation is defrauded of money more than enough to pay the interest upon the national debt.

Licentiousness prevails to an alarming extent. It appears as though Satan was let loose, and was exerting himself to the utmost, knowing that his time is short. What is the meaning of all this? Are the last days in reality upon us? Is the world [society] ripening for destruction? Look upon the face of society and see how perfectly its features correspond with the likeness by the pen of inspiration. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof--from such turn away." Did not modern society sit for this picture? Could the Camera reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But the perpetrators of these high outrages are generally among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belong to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current of ungodliness which appears to be sweeping all before it? You must build upon the rock for the storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible and well-nigh certain. Above all let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men.--The Earnest Christian.

R948 : page 7

"WHAT selfishness asked for, was vain;
What came for that asking, was pain.
Gain! none save the giver, receives;
Yet who that old gospel believes?
But one way is Godlike. Then give!
Then pour out thy heart's blood, and live."

====================

R947 : page 7

PREJUDICE.

Prejudice is pre-judgment. It is forming an opinion without examining the facts; it is hastily accepting a conclusion without investigating the evidence upon which it rests; it is allowing ourselves to be hoodwinked and deceived, when the slightest reflection would keep us from such a mistake; it is being satisfied with hearsay, when we should demand the proof; it is rejecting everything at first sight, which does not confirm our former convictions or suit our former tastes or agree with our preconceived ideas; it is a revolt against the unpalatable and distasteful; it is a deep-seated reluctance to part with that to which we have been accustomed--a persistent hesitation to accept as true what we have not hitherto believed; a wicked unwillingness to admit that we can be wrong and others right. It favors or condemns upon the slightest pretext; it recoils or embraces as it is moved by caprice. It is not limited to persons--has to do with places, and creeds, and parties, and systems: hence its influence is extensive, and its evils manifold. Prejudice does not hold opinions; it is held by them. Its views are like plants that grow upon the rocks, that stick fast, though they have no rooting. It looks through jaundiced eyes; it listens with itching ears; it speaks in partial and biased accents. It clings to that which it should relinquish and relinquishes that to which it should cling. When beaten it remains defiant; when disproved and vanquished, it is sullen and obstinate. There is nothing too low for its love, or too noble for its hatred; nothing is too sacred for its attacks, or too deserving for its aspersions. It is as cruel as it is universal, as unjust as it is relentless; as unforgiving as it is conceited and ill-informed.--Sel.

====================

R947 : page 8

EXTRACTS FROM INTERESTING LETTERS.

page 8

New York, May 8th, 1887.

MY DEAR BROTHER RUSSELL:--"The grace of our Lord Jesus Christ be with your spirit!" You have received no report from me recently because of sudden, recurring, and very painful sickness. The physician said yesterday I must keep quiet "for another week." At present, therefore, I am but a broken reed. I have before suffered great mental agonies, but this is my first experience in long-continued, intense physical pain. I received the 25 hymn books safely, and can only thank you for them now.

Because "Christ, our Passover, is sacrificed for us: therefore" we "kept the feast" on the evening of April 7th last. A very precious season we enjoyed, as we remembered Him who laid down his life for us, and as we covenanted anew to follow our Head in sacrificing to the death our reckoned-perfect humanity that we may also possess with Him the Divine nature. Bro. Bowen and Mrs. Hickey went with me to Newburgh and about twenty, in all, partook of the emblems.

The May TOWER which came yesterday was weighted with blessed, refreshing Truth. Your article on Rom. 1 to 6 is logical, convincing, and destructive of the "damnable heresy" it strikes at. God bless you, my beloved Brother! May He strengthen and encourage you day by day!

Yours in loving sympathy in Christ,

S. I. HICKEY.

Scotland, April 7th, 1887.

DEAR BRO. RUSSELL:--Enclosed find money-order which pays for two copies of the Tower in advance, from April, 1887, and three copies of "Millennial Dawn," which you were kind enough to send me. Any balance can be devoted to whatever fund you think most useful. Through reading your articles in the TOWER, and your valuable books, I have got much light, and I wish to take this opportunity of thanking you for help received, and of assuring you of my sympathy with and good wishes for your good work. Believe me yours, in fellowship and service,

JOHN McLEAN.

[Joyfully we acknowledge that every good and perfect gift, among them the precious, soul-cheering truths on which we all feast, come from our Father in heaven. To Him be all glory and praise, now and forever. We merely give out what we receive, and no grateful heart could do less, to the honor of the giver and the blessing of his fellows.--EDITOR.]

Greenville, Pa.

DEAR BRO. RUSSELL:--I have nothing special to write except to say that I have made my delivery in Greenville in part, and can see that the Dawns deliver well. One can sell more than he sets down on his list. Over one hundred copies delivered, and over one hundred names yet, to do on next Saturday. The people are being moved as by an avalanche. The results of Bro. Blundin's and my own lecturing in Greenville are apparent. One lady said to-day, "I pray the Lord the doctrine is true." I think nearly one hundred books to every thousand inhabitants could be sold. I wish you could get brethren and sisters awake. Those who need the money that the Tract Society donates for selling Dawn, need not fear that they can not pay their way. There is no excuse now for any who really believe the Dawn to be a good preacher. I can take forty to fifty names daily, and expect to sell my usual one thousand copies per month. I am now selling at this rate, and have lost time in ways I shall not take again. Hope you are fully recovered. Our love to yourself and Sister Russell, and the kindest remembrance, in which Mrs. A. always joins. Yours in Christ, J. B. ADAMSON.

Youngstown, O.

DEAR BRO. RUSSELL:--My deliveries, at Greenville 200 Dawns, Lewisville 25, and Jamestown and Conneautville each 60 copies, were successful to the extent of delivering more than my list, in some cases.

I do hope that the brethren who want to preach and teach in this practical way of selling Dawns will soon get started. I send you a very encouraging letter from Williamsport. I have 240 names at Sharon and some at Sharpsville, and will order books for next deliveries soon. While changing cars at Chenango Junction, I showed Dawn to the news agent. He took three at his own offer, 20 cents each, to be resold.

Dawn's influence is a mighty one. I wish that brethren who could sell it, and do not, had a little of the blessed experience that comes to me. It is exerting a mighty power on many classes, and moving the masses as "Food" never did.

J. B. ADAMSON.

[Bro. Adamson sends the letter below, received by him recently. It shows the love and zeal of one who sees spiritually, but is blind physically.]

Williamsport, Pa., May 9th, '87.

DEAR SISTER AND BRO. ADAMSON:--I am glad to have an opportunity of writing to you. I received both of your last letters, and am glad that you enjoyed the feast of the Passover. I would have liked to be there, to hear Brother Russell preach. I have heard only a part of the book read, but think it the plainest and best work on the Bible I have ever heard read. Sister Garrison says she has read hers through with the Bible in one hand and the book in the other, and says she has never had any other reading that did her so much good. A few of us have formed a Bible class in connection with Mr. Russell's works. We read one half-hour from one of his tracts or the Tower, and the rest of the evening we give to Bible investigation. My sister Sue is one of the most interested of the class. We meet on Monday evenings. Sister Aletta is taking the TOWER this year. She has become quite interested in the reading of it. I have not found a suitable person to go out with me with the book, but expect to go out as soon as possible. I would like to go to Glen's Falls, take the book with me, and canvass that place, Colwell, Sandy Hill and Fort Edward, but I will try Williamsport first. I truly feel as though I must do something in some good work, and help others into the light by circulating the book--DAWN.

Oh! how disappointed I was when I found I could not meet you all at Pittsburg. Well, perhaps it is better that I have all these disappointments. I am trying patiently to trust in the Lord and be led by his hand. He only knows how many thorns are in the way of his blind

child. It is such a comfort to realize that he does know and care; and though at times I am very weary, yet I can sweetly rest in his promises. Accept kindest regards.
Your sister in Christ, A. B. E.

R947 : page 8

Middlebrook, Arkansas.

ED. Z.W.T., DEAR SIR:--I received an April copy of your paper last Saturday evening, and must say that I was truly astonished at its doctrine. I sat down, and in about two hours had devoured its contents. After seven years of hard study of the Word of God, to the exclusion of all theological writers, am I so near-sighted as not to see that God is intending to give to the heathen who have died without the advantage of gaining a knowledge of the ransom prepared by Him for all, a chance to hear and accept the truth? Great God, is this thy word, or am I in a dream? What can it mean? How good, how merciful, how grand and beautiful thy plan, so far as I have seen! If this glimpse of light proves true, Great God, what other adjectives can I employ to describe more fully thy love and mercy. I am too weak even to contemplate the sublime grandeur of thy lovely purposes to man, thy fallen creature. Indeed I can only fall at thy feet and allow to pass through my mind the words, Holy, most holy, art thou, O Lord God.

I believe that man fell, that Jesus became the ransom, and I believe that the times of the restitution of all things, spoken by the mouth of all the holy prophets, is near at hand. But does that restitution embrace the restoration of all Adam's fallen race to the first estate, that they may individually have a chance to render obedience to the great King of kings? O God, the knowledge of thy word is replete with goodness toward man. What can I say? Wonderful! wonderful! most wonderful! and mercifully loving art thou, O God. It is almost too good to be true, and yet God is good.

Dear Sirs, I am astonished, amazed, confounded, and even the tears start. I thought I was rooted and grounded in the faith. For years I have taught that the heathen had had their portion of light, and they that had received it and walked by it, would gain a reward, while those who rejected it, were dead to rise no more,

R948 : page 8

and though I had proved it by the word. But O, if those who had not light are to see light, and be permitted to accept that light, what a throng, what a glorious throng, praising God day and night! Why surely, there will be but few that will not accept it under the glorious reign of our King. Why friend, they will rend the heavens and burst the bars of space by their united shouts of praise.

If this be true, O King Jesus come, and come quickly! Amen. Yours in hope of more light, O. S. G__________.

Toronto, Canada, May 6th, 1887.

MY DEAR BROTHER:--I came across the following clause in a very old work of the third century known as "Constitutions of the Holy Apostles," which may interest you, in the matter of the Lord's Supper, if you have not seen it before,--Book V. Chapter XVII.

"It is therefore your duty, brethren, who are redeemed by the precious blood of Christ, to observe the days of the Passover exactly, with all care, after the vernal equinox, lest ye be obliged to keep the Memorial of the one passion twice in a year. Keep it only once in a year for Him that died but once....Keep it when your brethren of the Circumcision do so....If they err in their computation, be not you concerned.... While they are lamenting and eating unleavened bread in bitterness, do you feast."

Various instructions follow about fasting, etc., etc., but I copy enough for the point in view, as showing what was the probable custom of that early period, though one of much defalcation in the matter of truth, and of much introduction of error into Christianity. Love to all yours.

Ever in Him, W. BROOKMAN.

London, March 14, 1887.

DEAR BROTHER RUSSELL:--A sister in Christ, whose acquaintance I made only ten days ago, and who is having her house open for meetings on these subjects, invited me to come to her meetings. I went, and was surprised to see that the truths dealt with there are the very same that the Lord revealed to me, since I came to the knowledge of God in Christ Jesus. She also lent me a few copies of the WATCH TOWER, which I read with much interest, and I praise God for you and your fruit.

Allow me to give you my life's history and testimony in as few words as possible. I was born in Austria. My parents were very bigoted Jews. Of course their aim was to train me according to their knowledge. When six years of age I began to study the Talmud. When thirteen I entered the Rabbinical schools in Hungary, where I continued for six years. When I was seventeen years old, my eyes were opened to see the emptiness of my religion, consequently I turned to infidelity. All I then thought of Christianity was, that Christ was an impostor, that it was a sin to mention his name, and that I ought to hate him and all those who worship his images and crosses; for I knew only Roman and Greek Catholic Christians.

I lived in infidelity for about twelve years, though leading a moral life and always active in different philanthropic works and institutions. In 1883, while in Roumania, I felt inclined to emigrate to Palestine and to work there for the idea of "Colonization of Palestine by persecuted Jews from Russia and Roumania." Having to correspond with Hebrew periodicals, and to write and think on the subject of the restoration of the Jewish nation, I was obliged to read and study the Bible. This led me to see Christ as revealed in Moses and the Prophets. In order to inquire after the truth more freely, I went to Jerusalem, and on Easter Sunday, 1884, I made public confession of my faith in Christ. I soon began to see, by comparing the New Testament with church theology, that the theology was unscriptural and misleading; and the spirit of truth led me into the truth as revealed by God's prophets and apostles. I obeyed the voice of the spirit to "come out from Babylon and be separate." In February 1885, I left Jerusalem for London, with the hope to find here some Christians, as a Church of my opinion, but alas, I only found a greater variety of Satan's works, in sects and divisions, and that only confirmed me in my idea that the Church of this age is a Babel of confusion. I made up my mind to have Christ as my only Priest, Friend, and Guide, and to be joined to the saints of "the Church," "the Christ," "Head and Body," who are scattered all over the world, living the life of Christ as joint-self-sacrifices, waiting for his appearing to gather them in as joint-heirs and to reign with him for ever and ever. The Lord has laid it as necessity upon me to carry the Glad Tidings of Peace, to my own nation, the Jews, as a reasonable service. In order to do this, I was led to consecrate myself as a living sacrifice to God, and to make this my life's mission.

Your precious publications will always be to me an odour of a sweet smelling savour. Yours in Christ, L. K__________.

[We are glad to hear from our Hebrew brother, and in our next issue will have something of interest to him and his race, under the caption, "To the Jew First." --EDITOR.]

===================

R948 : page 1

VOL. VIII. PITTSBURGH, PA., JULY, 1887. NO. 11.

==========

page 1

WRITE plainly; give full address each time. In giving a new address say also where from.

IF ANY who desire the TOWER do not receive it regularly, it is probably the fault of their Post-Master, or their own fault. We gave repeated notice that all who want the TOWER and were unable to pay up arrearages, or to renew their subscription, could have it the same as ever, by sending a card stating the facts and requesting its continuance. Others were dropped as we had warned them and are themselves alone to blame. We shall be glad however to learn from time to time of those who hunger and thirst after truth, and shall be glad to re-enter them on our lists.

====================

R950 : page 1

THE HARVEST FIELD

While many brethren and sisters are taking hold of the work and pushing DAWN, VOL. I., grandly, none should get the impression that the field is so full of reapers and that their service is not needed. Our Father has so arranged the work, now as in every time, that there not only is need for every member of the "body" to be active in the service, for his own development, but also that there shall be a real need for the labor and sacrifice of each consecrated priest.--1 Pet. 2:9.

As a matter of fact, if five thousand of our readers could and would use their time entirely in the work, it would require quite a long time to thoroughly introduce DAWN to God's children in every town and city of this land. The present number of laborers, with all their zeal, would not exhaust the field in ten years. One city like New York, Philadelphia, or

Brooklyn, would furnish busy work for ten canvassers for nearly a year, and other large cities proportionately. God leaves us without this excuse. We cannot say, that we saw no necessity for our labor, and knew of no way to render it. It will then be simply a matter of whether we loved his truth and our fellows so as to be willing, nay, glad to accept his offer of being his ambassadors, and to leave some of the nets of business ambition and the boats of present worldly custom. We do not mean to say that all can or ought to engage in this crusade--some cannot--ought not, and must do what they can otherwise: but surely many more have this opportunity than have yet improved it.

Neither do we urge any to leave sure situations for an untried work, especially if they have dependent families: such can get "a day off" and take a sample and make a trial to see how many orders they can get, following closely as possible the instructions in "View" of May TOWER. Others, out of employment, can surely find in this the grandest opening, and may afterward thank God that absence of other work forced them into the ministry (service) of God and his church.

Do not think that you need a lot of books before you begin. You need only a sample of cloth and paper bindings. Order when you know pretty surely how many you can use.

====================

R948 : page 1

VIEW FROM THE TOWER

We scarcely realize the great revolution of thought now in progress on every subject, on every hand and among all classes. Everything is apparently tending toward unwholesome liberalism and reckless freedom of thought and action. Many whose fears are aroused quiet them by supposing that the present must be only the ordinary course, that it has always been so; or as Peter (2 Pet. 3:4) expressed their sentiments prophetically, they say, "All things continue as they were from the beginning of the creation." Only those taking heed to the sure word of prophecy are aware that these things are caused by the parousia of the Son of Man, and are evidences that we are in the "harvest," or end of this age. Others do not realize that every age has its close or "harvest." They remember not that the ark and the flood were the end of a former epoch, and that present and approaching events are as much out of the usual rut of this epoch, as the closing events of that "world" were out of the usual order of that time.

Only those enlightened by the "lamp" of truth, God's Word, can really see the great revolution now in progress and appreciate its immediate and its future results. It is perhaps a blessing for those who cannot see the future grand outworkings of the impending trouble, that they cannot yet see the immediate terrible confusion which the present revolution of thought is rapidly leading to. We can therefore scarcely estimate the amount of good we are doing to the worldly in bringing to their attention the great Millennial reign and times of restitution of all things, which the impending time of trouble serves to introduce, and for which it prepares the way, by leveling classes and overthrowing monopolistic systems, secular and religious, built upon evil principles, errors, in whole or in part. Even if the truth is not now received by all whose attention is called to it, it will be remembered and afterward give comfort, help and light in a dark hour to many who now oppose it.

The more of liberty and truth any system contains, the sooner and the sharper will be the conflict between that truth and liberty and the errors and superstitions held in conjunction. The conflict may at times seem to leave error the victor, but in the end it shall fall. Meantime the conflict serves to judge or test the people, and by causing them to take sides, it accomplishes a sifting and separating work, preparing some for more and some for less stripes and plagues in this day when every evil and wrong shall be uprooted and consumed, root and branch. "The fire of that day shall try every man's work, of what sort it is," is a statement which will prove true of all the world, as well as especially of all in the church. None among us, for instance, need try to be neutral on the great question which is testing us now --the Ransom. You must come to it, and be for or against it sooner or later.

R949 : page 1

We well know that as they get awake the vast majority will forsake this, the foundation of the gospel of Christ, for it is written--"a thousand shall fall at thy side and ten thousand at thy right hand." It has not yet reached this condition, but it is rapidly approaching it, as all must see who keep watch of the so-called liberal utterances of "leading ministers."

Those who discard the long-cherished dogma of the eternal torture of those who die out of Christ, generally do so under the false impression that the Bible teaches the doctrine; hence in rejecting it, they are also rejecting the Bible which they suppose teaches it. Thus they are cutting loose from all anchorage, to be driven about by the changing winds of their own vain imaginings, unguided by the divine chart and compass, whose marks under false instructions they misunderstood, and which now they have ceased to respect and use. Thus they fall an easy prey to the shifting lights of science, falsely so-called, rejecting the ransom and the entire plan of God as revealed, and land on the barren shores of skepticism, saying, If there is a God, I believe he is too loving to punish his creatures, or to require an atonement for sin, a ransom for the sinner. In their effort to be more charitable than God, they not only promise that all shall be everlastingly saved and that the second death is to be a blessing, but apologize for the first death, promising full amends for that injustice which they claim has been done to man. Professing themselves to be wise, they have become so foolish as to charge the great Creator with injustice. But these, with other errors, shall not proceed much further, for the folly of their argument shall be manifested to all in the great time of trouble just before us. It will then be manifested fully that God is not so loving as to be unjust, or to in anywise clear the guilty; for every man shall receive a just recompense of reward for his deeds--though eternal torment is not that just recompense.

Another class--who, as they begin to think, will see that either the doctrine of a ransom, a corresponding price for all, is an error, or else that eternal torment is not the penalty for sin, (because Christ did not suffer eternal torment for us)--will find their attachment to the tradition of eternal torment so strong, and their knowledge of the ransom so slight, that they will speedily reject the ransom and hold to eternal torment, when they find them in conflict. Undoubtedly the statement that a thousand to one will stumble and fall over this truth, is what we should expect. How important, then, is our present work to the real children of God in all branches of the nominal church, showing them the fact, the value, and the grand results, of the ransom--how it is in harmony with the just penalty pronounced against sin--death--and the grand exhibition, in one act, of God's justice and love; how that one act maintained his justice and the dignity and unchangeableness of his law, while at the same time it provided the way for mercy to the condemned. For as many as you can really cause to see the ransom for all, in its true light, and the restitution based upon it, you do an incalculable service, in preparing and helping them to stand and not fall in the day of trial now beginning. It is our confidence that all those who are real servants of God, Israelites indeed, will be "sealed in their foreheads" (Rev. 7:3), i.e., they will obtain an intellectual comprehension of this truth, sufficient to sustain them before the conflict becomes general.

This being our expectation, we are less surprised than some of you at the wide circulation which MILLENNIAL DAWN, VOL. I., is having. It has a mission not only to seek and separate the saints, but also to fortify those who fear God's name, small and great; and it may serve to counsel and prepare many of the poor Godless world. As a sharp threshing instrument of the Lord in the hands of his faithful children, it is already showing large results.

As an illustration of the workings of error in its effort to combat unfolding truths, we give here some utterances of a prominent "orthodox" minister of this city--Rev. W. R. Mackey--regarding a future probation for the heathen. He claimed there could be no possible object in giving the heathen a future probation, because, he asserts, they have all had a knowledge of Christ,--even those who

R949 : page 2

lived and died long before Jesus came into the world, had, he claims, a saving knowledge of Christ. In explanation of this seemingly insane statement, he said, as reported in the Pittsburgh Times:--

"The real Christ (that is the incarnation of God's character,) has been in the heart of every man in every time and land who has loved truth and helped his fellow men. Every heathen who has so lived, goes to heaven, because he belongs to heaven and can't go anywhere else. He has not known Christ as he came in Galilee, but he has known and loved the real Christ, though he never heard his human name."

This serves to illustrate the fact that men professedly the servants of Christ and the truth, are so prejudiced against the Bible and its teaching of "a ransom for all, to be testified in due time" (1 Tim. 2:6), and so prejudiced in favor of their own theories, that when the two come in conflict, they do not hesitate to make a cipher of the man Christ Jesus and his work of redemption, in order to support their own ideas. No one would think it worth while to ask this man, who represents one of the leading denominations, whether he believes that men were redeemed by the precious blood of Christ.
We all know that his answer, to fit his theory expressed above, would be, No, the blood of the historic Christ was nothing; it is contrary to advanced thought to suppose that the actual death of the historic Christ did any good, except as an extreme example which none should follow, but which all should admire.

We fancy that we hear him continue (much in the strain of one of our Exchanges), to explain away the teaching of Jesus and the apostles relative to the value of the precious blood wherewith our Lord bought us, made reconciliation for iniquity and passed over our sins, bearing their penalty on our behalf,--saying, The blood of Christ which is of any value is the blood or life of the Christ principle: the vital principle of righteousness is the cleansing power which makes us acceptable with God--if there is a God other than the God principle of Good.

Alas! Where do men land when they throw overboard the God-given compass and attempt to steer by their own wisdom? And ten-fold is the responsibility of such a one who presumes to be a teacher of others, leading astray the sheep from the true shepherd whom he claims to represent. By and by some now following their teaching, will awake to the fact that the shepherds whom they liberally paid, led them away from the fold.

The unreasonableness and unscripturalness of this minister's teachings, it is needless to point out to our readers; for all who have learned of the fact and philosophy of the ransom, and of the atonement of which it was the basis, can see clearly that it was not the Christ principle, but "the man Christ Jesus, who gave himself a ransom for all," and that it is this fact that is "to be testified in due time" to all, and not a "Christ principle" born in the heart of every man.

How nonsensical is this last claim, how opposed to the Bible teaching, and to every experience and observation of thinking people, to talk about the Christ principle being in men in every time, and to argue therefrom that all have such an innate knowledge of Christ as to be a sufficient ground for deciding their everlasting future! Does not the experience and observation of every sane man prove, that the Bible is correct in the statement that, There is none righteous, no not one, and that all are born in sin and shapen in iniquity, because of inherited weaknesses and imperfections started and caused by Adam's disobedience when on trial as our representative?

Had the apostle Paul interviewed this gentleman, he would probably have talked to him much as he wrote to the Romans (10:14), "How shall they believe in him of whom they have not heard? How shall they hear without a preacher?" No wonder people are coming to believe that a curse and blindness attends the laying on of the "holy" (?) hands of the Apostolic succession" (?), rather than any special blessing or ability to discern and teach the truth. As a further illustration of this teacher's ability as an expounder of the Word of God, we note the fact that this is the same gentleman who a year before drew upon him the encomiums of the liberalist press for his skillful manipulation of the miracles of the Bible, showing that there was little or nothing miraculous about them. Especially did he attack and to his own satisfaction overturn the story of Balaam's speaking ass, declaring that the jaw bone of an ass is so formed that it is impossible that it could have spoken. Poor man, he probably knew not that the Scriptures are so interwoven that it is not so easy to get rid of even so small a miracle. He should remember that our Lord (Rev. 2:14) and Jude (11) refer to Balaam's mission at that time; and that Peter (2 Pet. 2:15,16), referring to the same, adds, "The dumb ass speaking with man's voice forbade the madness of the prophet."

But let no one mistake our object in calling attention to such teachings: We accord to this gentleman or Mr. Ingersol the same rights, to think and teach as they please, that under the laws of this land we claim and exercise ourselves. We are merely using this as one illustration among many, of the tendency of our day. We note, too, the fact that though the Episcopal Church covers with the mantle of her approval this teacher and his unscriptural doctrines, she would be arrayed against any who would present the Bible doctrine of ransom and restitution, as her church papers have denounced DAWN. What a commentary, too, upon the membership of the church over which this gentleman presides as teacher, that they

are so ignorant of the Bible that they did not know, or so indifferent and asleep that they did not notice and protest against such "another gospel." What wonder if we question whether there be any "men" in Christ, in that and similar congregations? Probably there are some "babes in Christ" among them, who for the time spent ought to be teachers, but have need of milk, have need to be yet taught the first principles of the gospel of Christ. But alas! how poor their chance of getting even one drop of "the sincere milk of the word that they may grow thereby" to become able to use strong meat in due time, while such a man, devoid of even the first principles of the doctrine of Christ, is their teacher and shepherd.

Alas! these are but a sample of many other flocks of poor sheep. Let all who have the truth feed it to the sheep in the name of the Lord.

====================

R950 : page 2

EXTRACTS FROM INTERESTING LETTERS.

page 2

New Buffalo, Mich.

DEAR BROTHER RUSSELL:--I enclose $1.00 for four paper covered DAWNS. Will you please send me also a few copies of the WATCH TOWER. I thank God for the TOWER and especially the March number. I am so thankful for your explanation of the "no ransom theory." I have been taking the World's Hope nearly a year, and I know that it claims that the Second Death brings life and salvation to all. I am so glad now to be fully armed on this subject by the article "As the Serpent Beguiled Eve," in March TOWER.

The Emphatic Diaglott and cloth bound DAWN came promptly. May the Lord bless the work which I shall try to do. Oh! how I wish I might be one who would be consumed with the zeal of the Lord's house. Yours in the Work and Love of the Master. M. T. G__________.

McPherson Co. Kans.

DEAR BRO. RUSSELL:--As my TOWER did not come yet this month, I did not dare to wait for fear of missing it altogether, and that I should not like. I do not want to miss one number as long as I live. I am fifty-three years old, and I have learned more about the Bible and God's plan of salvation in the last three years, through the TOWER, than I did in all the fifty years before, though born, cradled, reared and educated in the Methodist church by a father who was a Methodist minister and whom I have many times assisted in his labor of love. How strange, how wondrous strange, this marvelous work of God's! We are lost in wonder, and have to accept the prophecy, that in the time of the end knowledge shall be increased, as the explanation. O how grand, how glorious, how full of hope is that increasing knowledge: how it proclaims with the sound of the trumpet, "God is love."

Yours waiting for The resurrection,

A. D__________.

R950 : page 2

BRO. ADAMSON writes:--I am having grand experiences every day. It seems impossible to get through New Castle. Yesterday took 46 names and left in afternoon train for home. In no other town have I got in so many books to the square, and I have excellent talks. Some careful thinkers are investigating, and awakened sleepers by the dozen. Of course there are bitter opposers, but as far as noted people are willing to investigate for themselves, and I have fruit already and expect much fruit. You may increase the order to here to 300 copies.

I find quite a number of people awake to present truth. The legions to compose the Elisha company are forming and Babylon is being less honored preparatory to its destruction.

Since April 15th (the time I began this canvass) I have sold fifteen hundred copies of MILL. DAWN, and the greater part are delivered; and counting at same rate I shall easily sell 500 more--or 2,000 in all, by July 15th--3 months' work.

DAWNS on hand, April 15th, . . .	70
" taken from Allegheny, Pa. .	80
" ordered to Greenville, " .	300
" " " Sharon, " .	200
" " " New Castle, " .	300
" " " Youngstown, O. .	500
Total:--	1,450

Please ship now,

To Youngstown, O.,	250
" Warren, O. . .	300
Total:--	2,000

This is selling at the rate of 8,000 a year, but I think I will increase my sales after the cool weather sets in. I think I can see where I can improve my sales. But if I see I am to fall short of the number I expected to sell this year ending April 15, 1888, which is 10,000 copies, I shall hire the delivery part done by other parties. So you may depend on me for the sale of the 10,000 DAWNS in a year.

The "Lord of the Harvest" is greatly blessing DAWN, which greatly strengthens me, since my only desire is to be a co-worker with God in his way. My Father worketh hitherto (to this glorious end) and (now) I work (to this end).

In Christian love and kind remembrance, joined by Mrs. A., ever in Him.

J. B. A.

page 2

Bro. A.'s last Postal Card, June 23d, says:--Took 60 subscribers yesterday and 20 to-day (9 A.M.). I think I am good for 100 subscriptions to-day.

Fayette Co. Pa., June 20th, 1887

MY DEAR FRIEND:--The DAWN was duly received. I have read it once and have begun it the second time. Before I tell you, what I think of the book, I would like to make a little confession. I had heard of the same views last winter, but could not believe it, and if you had mentioned the name of the book, I never would have sent for it; and if I had not promised I would not have read it anyhow; for in my ignorance I thought, if the Bible did not teach eternal torment for the wicked, it did not teach eternal happiness for the righteous. And so I read it carefully with my Bible to examine the references, praying if it was a work approved of God I might receive it, if not, that I reject it. And as I read, God showed me that it was the truth, and I could have cried for joy. I could not part with it. How I thank you, my dear friend. But for you I might never have seen it, or read it if I had. May God bless you in your effort to spread the glorious truth. I will do what I can with my one volume. At first I thought I could read it, but that I would never tell such doctrine as that to others, but praise the Lord it is a joy to tell it.

Yours truly, Mrs. E. H. B.

[The above reply came to a sister who had loaned DAWN to a thinking Christian.]

R950 : page 2

Arkansas

EDITOR ZION'S WATCH TOWER. VERY DEAR SIR:--Enclosed find $1.00, my subscription for Z.W.T. and 50 cts. for the two "DAWNS" you so kindly sent me.

As to your teaching I cannot express myself now, for I am all torn up. I have quit preaching. My friends know not the cause. I cannot preach. I sometimes regret that I ever gave your teaching any notice. But some how I devour the contents of "Z.W.T." as soon as it comes, and now that I will have some leisure, I will review the DAWN. One thing I must say here: If the spirit of the Editor of the DAWN and Z.W.T. is not of Christ, then I know not the spirit of my Master.

Please let me have a few April TOWERS to loan to friends whom I think will study them. With an earnest desire for the truth of the Gospel of Christ in its beauty and simplicity, I remain your student and friend, J. J___________.

[We know your difficulty, dear Brother, and fully sympathize and so does our Master. It is indeed a severe trial, to come out boldly and acknowledge former errors and advocate the truth in the face of so much organized opposition as we find to day. The meekness of a little child is indeed requisite and the Lord brings the test just to this point as at His first advent. Others are not fit for the Kingdom. The trial falls most severely upon those who by reason of education, and time, and study are best able also to receive the truth; and this is but reasonable also. Surely the truth is sweet as honey to every saint who tastes, and the after bitter experiences as a test, were foretold, and should be expected from the first. (See Rev. 10:8-11.)

Receive the truth gladly, if you would have its full sweetness and strength.--EDITOR.]

Amboy, O.

DEAR SISTER IN CHRIST:--I have not been able to do much work for the Master, as my mother has been very feeble and needed all my attention. But my heart's desire to do has not diminished in the least. And I do know that God is blessing me more and more with a more perfect knowledge of the Scriptures, and with it a desire to tell it to others, which I do, wherever I can get "an ear to hear." I find that prejudice is a great hindrance to the reception of the truth, I think that if I am ever so situated as to get away from my own town, I could with the blessing of God, do better.

[Our Lord testified that a teacher is not without honor except among his own acquaintances. ED.]

My desire is, to see M. DAWN, in the hands of every thinking Christian, and not only them but every thinking person. For it is destined to work a great revolution; in the establishing of truth and the demolishing of error. My dear mother to all appearance cannot survive many months, and my work must be mostly to care for her now, but if I discharge that duty faithfully, our Father will give me something else to do. I try to keep the DAWNS preaching where I can find a hearer. I have a promise from the M.E. Minister that he will read it when he has sufficient leisure and I pray that God will open his eyes to see the beauty and harmony of his plan of salvation.

Send a few April Towers to circulate. God bless you in your labors.

Yours in Christ. MRS. F. E. R__________.

===================

R950 : page 3

LIFE'S STORMS ARE PASSING.

The storm has broken, and the heavy blast
That stifled morn's free breath, and shook its dew,
Is dying into sunshine; and the last
Dull cloud has vanished from yon arch of blue.

I know it is but for a day; the war
Must soon be waged again 'twixt earth and heaven;
Another tempest will arise to mar
The tranquil beauty of the fragrant even.

And yet I joy as storm on storm awakes;--
Not that I love the uproar or the gloom;
But in each tempest over earth that breaks,
I count one fewer outburst yet to come.

No groan Creation heaves is heaved in vain,
Nor e'er shall be repeated; it is done,
Once heaved it never shall be heaved again;
Earth's pangs and throes are lessening one by one.

So falls the stroke of sorrow, and so springs
Strange joy and comfort from the very grief,

Even to the weariest sufferer; so brings
Each heavy burden its own sweet relief.

One cross the less remains for me to bear;
Already borne is that of yesterday;
That of to-day shall no to-morrow share;
To-morrow's with itself shall pass away.

That which is added to the troubled past
Is taken from the future, whose sad store
Grows less and less each day, till soon the last
Dull wave of woe shall break upon our shore.

The storm that yesterday ploughed up the sea,
Is buried now beneath its level blue;
One storm the fewer now remains for me,
Ere sky and earth are made forever new.--Bonar.

===================

R951 : page 3

MADE LIKE UNTO HIS BRETHREN. NO. I.

In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God--to make reconciliation for the sins of the people."
--Heb. 2:17.

The present time is meant by the Apostle when he speaks of the "Evil day" in which it will be difficult to stand. When he says, Take unto you the whole armor of God, that ye may be able to stand, it implies a defensive rather than an aggressive fight--a necessity for defending the faith once delivered unto the saints, from assailants. This is the case now, and the attack upon the truth is daily becoming more pronounced. The fact that errors have long been so mixed with truths in the minds of men, affords the enemy a grand opportunity for assailing the truth, now that the time for the fall of error has come. The armor must be put on before the attack comes; for during the attack we will be kept so busily engaged meeting and parrying the cuts and thrusts of error that we will have little time for the adjusting or polishing of the armor. The attack is already commencing, and the unarmed are beginning to fall; and surely in the end none of that great host will be able to stand--"A thousand shall fall at thy side." But while the necessity of a defence hinders the progress of the armed, yet every blow and every thrust will but prove the strength of their armor, and give the greater confidence in it.

Such an attack is now being made on the advance picket line, in the claim that our Lord Jesus was a sinner like the rest of mankind. The above text is cited in proof of this, and the argument deduced is like this: Our Lord was made like unto his brethren in order that he might be a faithful High Priest, able to sympathize with tempted, fallen men, because made like them a sinner. If not a sinner how could he sympathize with sinners? they confidently ask. Their theory that our Lord did not come to ransom the world, needs in some way to show some reason for our Lord's first advent, and hence their claim that it was merely and only to be an example to men that he then came. And if it was needful for our Lord to come down to manhood in order to furnish an example to sinners, the same logic would demand the admission that he must have been a sinner in order to be able fully to sympathize with them, or to be really the example as they claim.

This is a very delusive and ensnaring argument to all who are not firmly grounded on the rock foundation, to all who do not see the necessity for a ransom. Those who have seen clearly the ransom doctrine taught in the Bible, know that a ransom (1 Tim. 2:6) means a corresponding price, and such see that our Lord became a man in order to give this ransom for Adam and all represented in his trial and fall. Such see at once that in order to be a ransom for the perfect Adam, who sinned, our Lord must be a perfect, spotless, sinless, undefiled, holy man; for nothing else would be a corresponding price. And God, foreknowing the character of the present attack, has been arming us upon this very subject for years. See articles: "Perfecting the New Nature," March, '83; "Himself took our Infirmities," January, '84; "The Undefiled One," September, '85. But some have not put on the armor and are now liable to fall under such attacks as the one we now mention.

But let us help these opposers to a further logical conclusion, by suggesting, that if their theory be correct, if it be true that our Lord's mission was to gain a practical experience with sin in himself, in order to be able to SYMPATHIZE with sinners, and to be able to ILLUSTRATE how they should each put away his own sin, then the logical conclusion must be, that he tasted of every kind of sin, in order to be able to sympathize with and succor every sinner. If their theory be correct, there is no escape from such a conclusion, and some of the more candid promptly acknowledge it and quote in support of it the statement, "He was tempted in all points like as we are."

But what does such a theory and such an interpretation of Scripture imply? It implies a contradiction and setting aside of all those other scriptures which teach that our Lord was pure, holy, undefiled, in mind and body. Let us see that this is so. Imagine the besotted drunkard, so weak as to be unable to resist even the smell of liquor, or frenzied by it to recklessness and crime; imagine the opium user enslaved to his habit; imagine the miser worshipping his money and ready to sell life, health, and every comfort for money; imagine the spendthrift with his inglorious failing; imagine the proud and haughty in their contemptible weakness; imagine the libertine and prostitute whose every thought becomes inflamed with impurity so as to continually beset them with temptations; imagine all these vices and degradations and temptations and then reflect, that if the theory we are opposing be true, that our Lord came to be tempted in all points to the extent that all sinners are tempted in order to fully sympathize with each, and to be an example to each how to put away his sin, then our Lord must have had as unholy, ungodly, unmanly, impure, degrading thoughts and feelings as we have above described. And furthermore, as a pure fountain cannot send forth impure waters and a good tree cannot bear bad fruit, it would follow that to have such thoughts and feelings our Lord must have had a very depraved mental and physical organism. And our Lord then must have been not only as low and degraded in mind, body, thought and feeling as any man, as any sinner, but must have been the worst and most degraded of all, possessing all the bad qualities and weaknesses of all men of his own and every day, before and since. Sodomites and Antediluvians were filthy sinners, but

R952 : page 3

our Lord, according to this theory which we are opposing, was as bad as the worst of them, and as bad in addition as the worst of other sinners in other ages and in other crimes--the vilest of the vile.

How absurd and blasphemous this error thus carried to its logical conclusions. For be it noted carefully, that if it be admitted that it was not needful for our Lord to go into the depths of sin to be able to sympathize and set an example, then it must be admitted that it was not needful that he should be a sinner at all, nor have a single imperfection, which is just what we claim and the Scriptures everywhere teach.

But if our opponents should grant this, their no ransom theory would fall, for they would be forced to admit that our Lord being a perfect man corresponded with the first perfect man (Adam) who sinned; and they would also be forced to admit that when the uncondemned perfect man Christ Jesus died, he gave the very price or penalty that was against Adam--exactly a ransom or corresponding price. Thus our opponents would be forced to admit that the ransom and no other work (no example) was accomplished for the world.

Having shown what our text does not mean we leave the explanation of its true meaning for an article under the same caption in our next issue.

===================

R952 : page 3

"TO THE JEW FIRST"--AND LAST.

We do not stop to consider all the reasons why divine favors were extended to the Jew first, before his Gentile brother: we will only consider one reason, and that to draw some conclusions therefrom. One of the main reasons for preaching the gospel of the high calling to the Jew first, was, that they as a people were already justified from sin and consecrated to God typically. Typically they were in embryo the holy nation, the royal priesthood (Exod. 19:6), through whom as his kingdom God had promised blessings upon the world. They were therefore better prepared to accept of the realities of which they already possessed the types or shadows, than would be the Gentiles, who even typically were without God and without any knowledge of his plan, or hope of sharing in it.

While typical justification, and consecration based upon it, would not serve the purpose of the true, it was but a short step for the Jew, who realized himself justified and harmonized with God yearly, by an atonement made with the blood of bulls and goats, to accept of the better sacrifices of which those were but types, and to realize a lasting atonement not requiring yearly repetition. And if he, trusting in the typical atonement for his sin, had come into harmony with God and consecrated himself, he would not need to re-consecrate when accepting of Christ: having already consecrated to God under Moses the typical Leader and Commander of the people, the Jew needed merely to accept of Christ Jesus as the true prophet, priest and king promised. (Acts 3:22.) The same consecration would serve--the better foundation of real justification being substituted under it, instead of typical justification.

It was for this reason that Peter made a difference with the Jews in speaking of baptism. He did not tell them to be baptized as a symbol of consecration, as Paul, the apostle to the uncircumcision, tells the Gentiles (Rom. 6:2-4), because as a people they were already consecrated to God, and the whole trouble was that they had been and were still neglecting their consecration--sinning against the covenant they had made. Hence Peter said to them, "Repent [of having violated your covenant, repent of having rejected and crucified the real King and Mediator sent of God of whom Moses was only a type--turn back to covenant relations with God, accept of Christ Jesus, his son, the true Mediator who by the sacrifice of himself, the antitype of the bulls and goats sacrificed by Moses, has sealed and ratified the "new covenant" promised by the prophets, and is now, highly exalted by God, ready and willing to fulfill all the promises] and be baptized in the name of Jesus Christ...for the remission of sins."

The entire nation consecrated to God's

will, departed from its covenant so far, that when God sent the long looked for Messiah and true Mediator, all but a few were blinded by their sinful pride, so that they saw not in him the clear fulfillment of the prophetic record. Instead of receiving him, and crowning him, and obeying him, the consecrated nation rejected and crucified him; fulfilling the prophecies ignorantly. And of all this sin, says Peter, you as a nation are guilty and we urge you to repent. And with many other words did he exhort them saying: "Save yourselves from this untoward generation," by faith in Christ, repenting for your sin in once rejecting and crucifying him, and show your repentance and faith by being immersed in his name. This will testify to your faith in Christ as the real Messiah, the real King whom God has sent to rule and bless you, and your entire submission to his rule, his will; and at the same time it will signify before God and men your repentance of once rejecting him, and your return to all the original covenants and blessings--For the promises are still open to you; you may yet become the joint-heirs of the kingdom, though our nation has been cut off from those promises as a nation: "For the promise [the 'high calling' etc.] is unto you and your children" [as well as to others afar off, not yet called], you are already in covenant relationship, therefore have every advantage, if you will realize it fully and return to it, believing in Christ Jesus, in whom all God's promises are to be fulfilled. You are the children of the prophets, and of the covenant which God made with our fathers.... "Unto you first [therefore] God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities"--back to his covenant relationship, which now is established on a better basis, sealed by "the blood of the covenant" --everlasting.--Acts 2:38,39; 3:25,26.

Gentiles on the contrary had never been in covenant relations with God, and had no such sin of covenant-breaking to repent of, or symbolically wash away, and when after believing in Christ and coming into fellowship with him through faith in the ransom, they learned of the high calling or covenant, it then was proper for them to make a covenant of obedience to God and his Anointed Son, and to symbolize it by baptism, signifying the burial of their wills and their complete submission to God, in Christ, as taught by the apostle Paul in Rom. 6:2-4. It is for this reason that baptism never signified repentance to a Gentile, but did to the Jew. Baptism in water is the symbol of entire consecration, and Gentiles never having been consecrated, could not repent of having broken a covenant with God, and thus re-consecrate. But to as many Jews as had violated the covenant, it would imply a regret for that violation and a return to the original covenant. Our Lord though a Jew was not a covenant breaker, but as he was to take the place of the covenant breakers and suffer as a covenant breaker, it became him to

R952 : page 4

show his own consecration to God individually, hence his immersion.

The point however which we wish to have particularly noticed is that first stated: that the Jew already consecrated to obedience and service to God, needed merely to repent of his transgression of that covenant and accept of Christ, the true, as instead of Moses, the typical Leader and Head, in order to make his covenant valid. And thus his immersion signified this repentance or re-consecration.

To some extent the same principle is seen to apply to the children of believing parents during the Gospel age. From earliest infancy such may come to God in prayer as fully reconciled through the death of Christ, even before they are able to comprehend the redemption through his blood for the remission of sins. Such are born in a justified, reconciled or forgiven state, as relates to God, and hence as they come to years of judgment, may ratify their parents' consecration and give themselves to God's service without becoming "converted" (turned), unless they have first turned from God, and from their early state of reconciliation. This is the significance of the Apostle's statement in 1 Cor. 7:14--"Else were your children unclean [sinners, unacceptable with God], but now are they holy" [justified, reconciled, acceptable with God]. This will account to some for their not having experienced the special change or conversion that some do. Those born in this justified state, being the children of justified parents, and from earliest recollection endeavoring to live in harmony with God, never needed to be converted--turned from their course. Their course was a right one, and to be converted or turned from that, would be a turning from God.

***

But another point is now due in this connection, and is therefore seen clearly: We have seen the Lord's arrangement--that with the close of the Gospel age the call of the justified to joint-heirship with Christ in the divine nature ceases. The call to consecration and its propriety does not cease, but the offer of the great prize as a reward ceases, that class being about complete--enough having already consecrated to fill the elect number of the body of Christ, as prearranged in God's plan before the foundation of the world.

We have seen too, that the calling ceases before all the consecrated ones are tested and proved worthy, and that the Lord warns these to take heed, lest others take their crowns (Rev. 3:11), showing that the number of crowns are limited, and

R953 : page 4

that there is danger that some of these who are written in heaven, as (probationary) crown-wearers, may come short and their names be blotted out. The question then arises, If the number is fixed and the members of that "body" can be neither more nor less, and if no more are "called" from among the justified ones, and if all those called and consecrated, should they all so run as to obtain the prize, would make just the correct number--where would God find any to take the places of any who in the present trial should prove themselves unworthy of a crown? It will not do to say that God could make the truth clearer to some of the indifferent runners among the consecrated, so as to stimulate them to run effectually, for his arrangements already make the truth as clear and stimulating, as the runner is sincere and faithful to his consecration. And to do more would be to measurably force them. It is not a question as to whether God can force us, but as to whether his "call" will so stimulate us, as to lead us to force and crucify ourselves. God is seeking those who love to do his will, and who delight in it, and not to see whom he could force; for he could force all. The prize is a favor, which none will be forced to accept. So then the question stands--Who would take our crowns, if we should prove unfaithful, seeing there are not too many to fill the elect number, and no more are to be called?

We answer: God could fill the deficiency from among the Jews without violating any law or principle, and without forcing any will, in any degree. Suppose that an earnest Jew, desirous of doing God's will, had consecrated during the acceptable time--what barrier would there have been to his being received? We answer, one barrier only--his consecration was all right, but it had not a good foundation. It was BASED on a typical justification, made by typical sacrifices, instead of on the real justification accomplished by the sacrifice of Christ. If, then, the blindness of such, relative to Christ Jesus, were removed and their consecration moved from the typical to the real justification--from the sandy foundation to the rock--the same consecration would still hold good: it, if sincerely made, to God was always good, but unacceptable with God, because not made acceptable by an acceptance of Christ's death as the satisfaction for sins.

So, then, if a Jew should accept of the real Lamb of God, as instead of the typical, his consecration would stand firm and date back to its beginning, notwithstanding its originally unsafe foundation; and if made in season--during the "call"--an acceptance of Christ would bring him fully into every favor enjoyed by Gentiles. And thus, as Paul declares, the broken-off branches may be grafted in again. (Read carefully Rom. 11:17-23.)

Here, then, is a reserve from which the Lord may select crown-wearers to take the places of such as prove unworthy among those already "written," whose names must be blotted out. But here again, none can be selected, but those consecrated before the end of the call.

Some may object, that the Jews are so

blinded that it would require a special and almost miraculous interposition of divine providence to bring such to see Christ as their Redeemer, and that if we object to forcing Gentiles as being contrary to God's method, we must also object to the forcing of the Jews. We answer, that there is a wide difference between the two: The one would be forcing a man who has seen and consecrated, to fulfill his vows, while the other would be, forcing a man who has consecrated himself and is earnestly living up to his consecration, to see the real basis upon which his consecration should stand. The latter is no violation of the man's will, nor of God's law and arrangement in the matter. Paul, for instance, was consecrated and very zealous for God, but he was blind to the true foundation of consecrated service--redemption through the blood of Christ.
God could and did miraculously open his eyes to this truth, because of his honesty in consecration. But had Paul ignored or despised his consecration, God would not have miraculously stimulated it, but as Paul himself declares, would have permitted him to take his course and become "a castaway;" for if he would not be influenced and inspired by the exceeding great and precious promises, he was unfit to be a member of the select, anointed body--all of whom must be overcomers.

***

Another point needs notice in this connection, lest any should be discouraged who are called and faithfully running in this race, for this grand prize. It is this: If you are able to see this prize (with the eye of faith) and able to endure the reproaches of Christ and his truth and social and financial losses for the same, gladly, then, you may recognize yourself as having the spirit of the priesthood, and you thus have good evidence both of your consecration and acceptance. Your zeal and sacrifice prove your consecration, while the fact that you can see the "deep things of God" and prize them above all else, is sure evidence of your being priests in the "holy," enlightened by the light of the golden candlestick and strengthened by the holy shew-bread of deep spiritual truth. Such, as called ones, should go on faithfully to the end of the course, that their names be not blotted out, and that no man shall be given their crown. Thus make your calling and election sure; work out your own salvation to this high calling with fear and trembling, letting God by his truth work in you, both to will and to do his good pleasure.

Many doubtless were consecrated long before they are now inclined to think, because they never saw until recently the fulness it implied. Our consecration dates from the moment we first sought to please God and do his will. We appreciate it more now, because of the morning light now shining upon our way. Remember too, that some of God's consecrated children, in their honest search for truth, got away among the swine, and would fain have eaten of the husks of Infidelity to their full, but could not, and finally by this route, because they were honest children of God, they were brought to see the truth they sought ignorantly in other channels. Remember that Paul, the persecutor for a time, was even then a consecrated child of God. It was because he was consecrated and earnest that he got the light. This was proved by the fact that as soon as he received the light he walked in it with the same zeal and consecration. In his case the light did not make him a child of God, but being a child of God was the reason for giving him the light, that thereby he might walk more perfectly; and so it is with us all.

===================

R951 : page 4

THE NEW TESTAMENT AMONG HEBREWS

Vienna, May 13th, 1887.

"The new Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted here in a second edition of 110,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 2300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament.

"In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah."

--Telegram to London Times.

===================

R953 : page 4

DISCIPLINE IN THE CHURCH

Some who are not fully aware of the perfect organization of the Church of Christ, seem to think that there is not, neither can be, any such thing as discipline in it. They see its members scattered all over the world, many of them standing alone, and some in little companies, often numbering only two or three, and meeting from house to house. They see no record of membership, hear no talk of church building, church debts, collections, etc., and see no salaried and titled ministry. Their ideas of church discipline are drawn from what they see in the various sects of the nominal church, where they occasionally see some of the saints judged by the standard of human creeds and cast out, but very rarely one of the "disorderly."

The organization and discipline of the church of Christ is, however, most perfect. Its invisible Lord is fully recognized, as its only and infallible Head; His Word is authority for the settlement of every question; his plan of work is studied and acted upon by the various members; his spirit is fostered and cultivated in the hearts of all; and his disciplinary punishments are applied when necessary.

It is not our purpose at present to enter into the details of the organization and effectual working of the true church; this we have done before. (TOWER of Sept. '84.) We now merely call attention to the discipline of the church--what is the appointed method of dealing with offenders, etc. That the church has important duties in the direction of discipline is clearly indicated by many expressions of the Lord and the Apostles.

Discipline includes not only the dealing with offenders, but it includes the entire process of education by instruction, exercise, correction and punishment; and in cases where these methods fail and meet with defiant opposition from those who still claim to be members of the church, and associate themselves with it, it includes the cutting off of such members from the church.

All discipline in the church is properly under the direction of the Head of the church only, and the object of such discipline is stated to be--"that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:26,27). No member of the church has any authority in matters of discipline except in carrying out the directions of the Head, though each member has a duty in so doing. The talents of each must be used for the benefit of all as far as possible. Not only are our talents to be used in widely proclaiming the blessed gospel, but they are to be used for the upbuilding, protection, and perfecting, of those who accept it and by consecration have become members of the church, the body of Christ.

This important work requires carefulness both in our judgment of each other and in our study of the Word of God. But there is much misunderstanding with reference to the church's duty in the matter

R954 : page 4

of judging, from a failure to understand clearly the teaching of the Scriptures on the subject.

Jesus said, "Judge not, that ye be not judged." (Matt. 7:1.) And Paul said, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"--1 Cor. 6:2.

A superficial glance at these two expressions might lead some to suppose that the Apostle was not in harmony with the Lord's teaching here. But when rightly understood, there is no lack of harmony.

R954 : page 5

Our Lord addressed those who had not yet received the spirit of adoption, for the spirit had not yet been given (John 7:39); while Paul addressed the church--consecrated believers, who had received the spirit, who had heard and accepted the call to be partakers of the divine nature and joint-heirs with Jesus Christ as rulers and judges of both angels and men.

While the class thus addressed were not at all perfect, as his reproof to them indicates, they were able, by reason of their understanding of the mind of God expressed in his Word, to judge righteous judgment and to act upon it. As imperfect men, our judgment is generally warped and biased by prejudice and false ideas of justice, etc., but as "new creatures," we are able to judge from God's standpoint if we let the mind of God dwell in us richly, if we freely imbibe his spirit through his Word.

In the extreme case of immoral conduct referred to by Paul (1 Cor. 5:1), he was reproving the Corinthian church for not judging such a one unworthy to be counted one of their number. With their understanding of the general principles of God's plan they should have needed no such instructions from him, but should have acted promptly on their convictions. And the fact that they did not do so, gave evidence of a cool indifference to the will of God which needed reproof.

Imperfect human judgment might greatly err in dealing with such a case. Some would say that the crime was so glaring and so base that the offender had justly merited eternal torment, while others would say, Well, he has some good traits of character yet; he is kind, or benevolent, or gives largely of his means to support the church, and the good must balance the evil. But those acquainted with the principles of God's government know that eternal torment has no place in God's plan, and also that the sin committed was not the sin unto death, but that it was by no means excusable; nor could it be considered as balanced by other good qualities. They know also that such a one, though he may have made a full and entire consecration of himself to God, has shamefully violated his covenant and brought reproach upon the cause of Christ, which must be resented by every loyal member of the church, that he may feel their righteous indignation and his own degradation. And not until there is evidence of sincere repentance should such a one ever again receive the hand of fellowship.

To thus judge and deal in such a case, is to deliver such a one over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (1 Cor. 5:5). When thus cast off by the saints as unworthy and unfit for their society, and entirely deprived of their fellowship, the adversary to whose temptations he gave way, will buffet him yet more; the blows of adversity will come heavy in some shape or form; and God's object in permitting it will be his reformation. How painful is such a measure of discipline; yet had such measures been pursued the church would not have been overrun with tares as it has been, and great Babylon, with her millions of professors merely, would not have come into existence.

The necessity of judging in such matters will thus be seen to be most necessary to the purity and growth of the church, and to the honor of her name as the virgin of Christ. In difficulties or disputes between brethren, the church should find in its own members some at least who could point out the course of justice as viewed from God's standpoint. If in the future they are to be the judges of angels and men, they should at present be able to judge in such small matters without appealing to civil courts to settle their disputes. For brother to go to law with brother would not indicate that either has much of the spirit of Christ, or much love for the cause they represent. If they had real love for the cause, they would prefer, as Paul says (1 Cor. 6:7), to suffer injustice rather than bring upon it this reproach.

But some of the saints seem to misinterpret Paul here and think they are forbidden to go to law with a worldly person at whose hands they have suffered injustice. This is quite a different matter and in a case of real injustice brings no reproach upon the cause. The church has nothing to do with such a case, because the man of the world is not at the present time accountable to the church. Paul more than once appealed to the law for justice and protection from his enemies.--Acts 16:37; 22:25-28; 23:17; 25:10-13; 26:32.

In the church there are also the necessary duties of reproof, exhortation, encouragement, and teaching, and the various members must judge when each is necessary and perform them in the spirit of the Lord and Head of the church, who directs and guides the church through the ministry of its faithful members, imbued with his spirit and instructed through his Word. And every member of the church should be ready at all times to receive as well as to give assistance, in the spirit of meekness, whether it be in the way of reproof, exhortation, or teaching, recognizing the Lord's object in all discipline, whether painful or otherwise, to be to present to himself a glorious church without spot or wrinkle or any such thing.

BIND HIM HAND AND FOOT

There is another feature of church discipline in which also the Head of the church acts through the agency of its faithful and loyal members. Our Lord foretold that in the end of the age, the time of harvest, certain of those in the church would secretly become its most subtle enemies, and thereby not only bring reproach upon the church and dishonor to her Lord, but spread a snare for the unwary feet of some of the saints. The matter is referred to in the parable of Matt. 22:1-13. When the King came in to inspect those called to the wedding, he saw one there not having on a wedding garment. As in the illustration wedding robes were provided for all the guests by the host, the fact of one appearing without the robe provided, showed great disrespect to the host. It indicated that though the robe was given him he preferred his own clothing and considered it better than that provided.

The illustration is a striking one. Its location just prior to the marriage, points to the exact time in which we are living, the harvest of the Gospel age, just preceding the marriage of the Lamb, the exaltation of the church as the Bride of Christ. The robe of Christ's righteousness, purchased for all by his precious blood, is the wedding garment. And to appear in this church company without this robe, is to appear in the filthy rags of our own righteousness and to do despite unto the spirit of grace in despising the robe provided by the Lord by his ransom. And to so appear in his own garments is a practical invitation for others to do likewise.

Such an insult to our Lord, the King, should be promptly resented by every loyal member of the body of Christ, and those members who are strong and able should promptly follow the King's directions --"Bind him hand and foot and cast him into outer darkness."

Such is part of the painful duty of the present hour. Some who once walked with us in the light of truth, clothed in the righteousness of Christ imputed to them "through faith in his blood," have since taken off that robe and appeared in their own filthy rags, boldly inviting others to do likewise. While it is the duty of the stronger members of the body of Christ to protect the weaker, in every way possible against these baneful influences, it is their duty to bind the offenders and cast them out--in other words, to disfellowship them --to show up their true standing, and thus bind them hand and foot by putting others on their guard, thus restraining their influence upon the church. Sooner or later they will either put on the robe or withdraw from the light which reveals the filthy rags of their own righteousness.

Thus the church must maintain her integrity and loyalty--"The King said to his servants, Bind him hand and foot and cast him into outer darkness." The darkness is that in which the whole world is enveloped with reference to God's plan. Light is sown for the righteous, and only the righteous may enjoy it. Though these once had the light, it is for them no longer; and such as sympathize with them and do not firmly reprove their course are in danger of being drawn by their influence into outer darkness with them. Take heed that ye, brethren, be not deceived or ensnared, or hindered in the race for the prize of our high calling. Watch and pray, and be firmly established in the truth; be fully imbued with its spirit, that you may be counted worthy to be of that glorious church without spot or wrinkle or any such thing. MRS. C. T. R.

===================

R955 : page 5

VERILY, THEY HAVE THEIR REWARD.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth."

"And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and on the corners of the streets, that they may be seen of men. Verily, they have their reward. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

"Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

With what tender care every weakness of our fallen nature is pointed out in the Scriptures, that they may be guarded against, and not become occasions of stumbling to those endeavoring to walk the narrow way. When we realize that the Christian life is a life of sacrifice, and decide upon that as our course, a temptation is ready for us at the very outstart. It requires no little determination to come to that decision, and to solemnly covenant with God to faithfully sacrifice all our human will, interests, hopes, and aims, henceforth to be led only by his will.

With the firm decision to thus follow in the Master's footprints, comes the blessed consciousness of the divine approval--a joy which the world cannot give, neither can it take away, except with our consent, or through subsequent unfaithfulness in the performance of our covenant.

Having fully decided upon this course, and having begun to offer ourselves as sacrifices, our Lord warns us to take heed, lest while we continue to sacrifice, or to do any good work, we get to looking for human, instead of the divine approval. How unconsciously and almost imperceptibly we fall into this snare, if not taking heed. And therefore, just at the door of this temptation, we are cautioned to set a guard. If you have just done a good work, do not go and tell your neighbor about it. Do it with as little ostentation and display as the circumstances of the case will admit of, without any if possible. If you do good deeds for the approval of men, you will very soon get to doing only such deeds as are likely to bring their approval. And if you study to meet their approval, verily you will get your reward. But what a mean reward it is in comparison to the Lord's approval. The subtilty of this temptation lies in the fact that those drawn into it imagine that while they seek and obtain the praise of men, they also merit and obtain the favor of God.

But this is only a delusion. He who searcheth the heart, reads our motives, and judges and rewards us accordingly. If we do good, benevolent deeds to court the approval of men; if we prefer to make long and devout prayers in public, rather than to commune with God in secret, and to search his word to know his will; if we make a show of our fasting that we may appear unto men to fast, then we may be sure that we have no reward of our Father which is in heaven. If done skillfully for men's approval, we will likely get the approval of some men, at least; but such need not expect any reward from God. They get the reward they seek, as our Lord said. God is not blind to our motives, and will not credit and reward us for services not done unto him.

Fasting, under the Jewish dispensation, was a symbol of self-denial and sacrificing under the Christian dispensation. It was a common thing among those who desired a reputation among men for special sanctity, to fast often and to make as much capital out of it as possible by advertising their fasting, disfiguring their faces, that they might appear to men to be very self-denying and very devout.

Against such a spirit the Lord cautions us. If you would present yourself, your time, your means, your efforts and all your talents as a sacrifice, see that you are presenting them to God and not to men. Do not go about with a sad countenance, telling every one as you have opportunity that you are carrying a very heavy cross, that it is almost crushing you, that you cannot stand it much longer. Do not tell them that you are starved and pinched on every side, and ground down by the iron heel of oppression; that the Lord's service is a hard service and his yoke a very heavy yoke. That is not presenting your sacrifice unto the Lord. That is representing a sacrifice before men to gain their sympathy and perhaps their pity. And such a course will bring its reward. Some will say, It's a pity of the poor things; they have a miserable time of it; they must serve a hard master, but they are fools for doing it. Why don't they act sensibly, quit fasting (sacrificing) and take all the comfort and pleasure they can get out of life. There is nothing to be gained as we can see by living in such a way. And very soon their kindly sympathy finds expression in efforts to dissuade you from the course of sacrifice, and in temptations to walk with them in their way. And the probabilities are very strong that such a one will ere long turn back, or at least turn aside from the narrow way. Looking back at the things behind prepares the

R955 : page 6

way for turning back, and makes the onward progress in the narrow way more and more difficult, and finally impossible. "No man, having put his hand to the plow and looking back, is fit for the kingdom of God."--Luke 9:62.

How carefully, then, should we heed the Lord's counsel--When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which seeth in secret. Bear the cross cheerfully, with a hearty good will; rejoice in the privilege of being counted worthy to share in the blessed work of proclaiming the glorious gospel of the blessed God at any sacrifice--at the sacrifice of time and money which might be otherwise employed in selfish gratification; at the sacrifice of reputation, ease, comfort, convenience, friends, health, and finally of life itself.

To such a one the yoke actually becomes easy and the burden light, just as our Lord promised that it should be, saying: "Come unto, me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me [how to bear it], for I am meek and lowly in heart; and ye shall find rest unto your souls: For my yoke is easy, and my burden is light." (Matt. 11:28-30.) Because he was meek and lowly in heart, Jesus could ignore his own will, cease to do it, and take upon him the yoke of the Father's will, and even though it led him to Gethsemane and Calvary, he could say, I delight to do thy will, O my God; yea, thy law is within my heart. It is my meat and drink to do thy will. My meat is to do the will of him that sent me, and to finish his work.

The more we get of that meek and lowly spirit which treats our own will as dead, and labors with singleness of purpose to accomplish the divine will, desiring and seeking only the divine approbation, the more swiftly we will run the race for the prize of our high calling. Let us take heed then that we do not barter away the heavenly approval and crown and glory, for the mean rewards of this present life.

Mrs. C. T. R.

===================

R955 : page 6

"HOW CAN YE BELIEVE?"

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"--John 5:44.

The question is so frequently asked by those just coming to a knowledge of the truth--Why is it that the ministers of the various churches do not see these things? The following clipped from the Pittsburgh

Commercial, affords so pointed an answer to the question that we insert it here:--

A PROFESSOR INSTALLED.

The First Presbyterian Church, Allegheny, was the scene last evening of some very interesting exercises, the occasion being the installation of Rev. Richard D. Wilson into the Chair of Hebrew, Chaldee and Old Testament History at the Western Theological Seminary. Prof. Wilson is a young man, being but 28 years old, and is a student of the Seminary, being the fourth occupant of a professor's chair in that institution who has risen from the ranks of the classes. The salary attached to the professorship is $3,000 per year.

The meeting was presided over by Rev. William Hill, D.D., of Indiana, Pa., President of the Western Theological Seminary. Dr. Hill stated the object of the meeting, after which he called upon Prof. Wilson to come forward, while the Trustees of the Seminary rose to their feet. President Hill read the formula of acceptance, which consists of subscribing to the confession of faith and system of discipline of the Presbyterian Church, and promising not to teach or inculcate anything opposed to the doctrines of the Church. At the conclusion of the

R956 : page 6

reading Prof. Wilson subscribed his name to the above pledge upon the official records of the Seminary.

Dr. Oscar A. Hills, of Wooster, O., delivered the charge to the newly-inaugurated Professor, in which he said:--"You now belong to a picked company of men selected from among six thousand students. You should feel this a great honor, although at first you will feel a great responsibility resting upon you as being selected as a teacher of teachers."

Prof. Wilson then delivered his inaugural address, which treated mainly of the necessity for a thorough study of Hebrew by Presbyterian ministers. He held that a thorough knowledge of the language in which the Scriptures were originally written was necessary for a true comprehension of disputed passages upon which many doctrinal points hinge.

The above will serve to illustrate why they do not see, and to show the manner in which the yokes of bondage are so securely fastened about the necks of those who constitute the "clergy" of the nominal church; and especially of those in positions of special prominence.

First, Everything is done in a manner to cultivate the spirit of pride, and to impress upon the people the idea of the superior learning, dignity, and sanctity of the clergy. For instance, the young gentleman referred to is pointed to the fact that he is the specially chosen one out of a company of six thousand, in a manner to indicate that of the six thousand he is manifestly the superior, the star; and then he is told that he should feel such honor, in other words, that his pride should be puffed up by such a comparison, and by the fact that he had been chosen as a teacher of teachers. An easy, honorable position is then furnished, together with a comfortable salary, and quite naturally such are disposed to let well enough alone, and take no thought for the future, especially if such thought would tend to unsettle present satisfactory conditions.

How different is this from the manner in which the apostles and teachers in the early church were counseled. They were forewarned of the crosses and persecutions they must surely encounter if faithful to their ministry, urged to be faithful unto death, to endure hardness as good soldiers, and to expect nothing else in this life; to make full proof of their ministry, and to look for the reward only at the end of the race--"the reward which cometh from God only."

Under the influence of present favor and flattering prospects, how readily the gentleman signed away his liberty and submitted himself to the yoke of bondage: --"The young gentleman was called upon to come forward, while the Trustees of the Seminary rose to their feet. The President then read the formula of acceptance which consists of subscribing to the confession of faith and system of discipline of the Presbyterian church, and promising not to teach or inculcate anything OPPOSED TO THE DOCTRINES OF THE PRESBYTERIAN CHURCH." To this pledge he subscribed his name.

And what does that mean? It means that whatever of truth or error the Presbyterian church holds, he is bound by this covenant with them to believe and teach, or to teach it whether he can believe it or not. It means either that the Presbyterian creed expresses the whole of divine truth and nothing but the truth, or else that he must ignore all Bible truth not contained in that creed. In other words, if true to his covenant with the Presbyterian church, it is impossible for him to grow in the knowledge of divine truth.

And yet professedly the object of his study of Hebrew, Greek, etc., is that he may grow in knowledge, and gain a more perfect understanding of the Scriptures, and teach others to do likewise. This he claims to be his object in accepting the office, and it is the professed object of the Trustees in inviting him to fill the Hebrew Professorship, and yet he is pledged beforehand not to teach what new truths he may discover, before he even enters the office. How absurd and inconsistent! Any man or set of men should be ashamed to make such claims regarding Bible study, in the face of their own public pledge beforehand to repudiate them. They must be sure that the people are sound asleep. We are unable to see how such hypocrisy could gain even self-respect. How could the most thorough knowledge of Greek or Hebrew or Chaldee help one to an understanding of the Bible, if he is pledged not to believe any advanced truth, even if his investigations should point it out?

These are some of the reasons why clergymen as a class cannot see and are either non-committal or denunciatory with reference to present truths. They are pledged not to receive any truth not contained in their creed, and not to reject any error that is contained in it, so long as they stand in that relationship to their church. They are blind leaders of the blind and unless they apply the eye-salve of truth and come out of Babylon they will all fall into the ditch together.

But we rejoice to find some true wheat among the great mass of tares in the nominal church, among the ministers as well as among the people, who recognize the truth and prove their fidelity to God by their willingness to endure hardness for the truth's sake. And upon no class does the trial come with greater force than upon ministers; and in this any who are struggling to be free should have our fullest sympathy. With them it means truly the loss of all things, and very naturally the flesh shrinks even when the spirit is more willing. It means the sacrifice of reputation, friends, and often even those of the family circle; it means the sacrifice of the present means of earning a living, and necessitates the turning to something new and untried. Yes, it is the finding of the cross which, if faithfully borne to the end, secures the eternal crown of glory. Truly, "Straight is the gate and narrow is the way, and few there be that find it." But who in his right mind, who believes the Word of God and the exceeding great and precious promises to the faithful, would barter away the eternal glory for the mean rewards of this present life.

Mrs. C. T. R.

===================

R956 : page 6

"HAVE THEY NOT HEARD?"

"But I say, Have they not heard? Yes, verily their sound went into all the earth and their words to the ends of the world."--Rom. 10:18.

By many, this scripture is understood to mean, that in Paul's day the gospel had been preached everywhere and heard by everyone. This is a mistake, as we shall see. To make such a statement, would not only contradict Paul's utterance in the fourteenth verse of this same chapter and elsewhere, but it would also contradict facts, for we know that the gospel was not preached before Jesus came, and that since then--during the few years after, when Paul wrote this epistle--it never reached in the remotest sense, one-tenth of all the world. It could not have reached the vast countries then undiscovered and unknown --America, Lower Africa, Eastern Asia, Australia, etc.

The Apostle's meaning will be clear when his discourse is considered as a whole. The ninth, tenth and eleventh chapters should be taken together, and studied as one subject. Then it will be seen that the apostle, reasoning from the Old Testament Scriptures, is showing that the gospel is to be preached to all the world, and not to Israel only, as some had imagined. To support his argument he repeatedly quotes from the Prophets. This is not clearly shown by the ordinary translation, in reading which it is difficult to discern which are Paul's words and which the statements of the Prophets.

It should also be borne in mind that the prophets seldom speak of things as future, but instead, they take a future standpoint and speak of things future as though they were present, or accomplished in the past. Thus Isaiah, in referring to the birth of Jesus, a thing then future, spoke of it as though already accomplished, saying, "Unto us a child is born, unto us a son is given." (Isa. 9:6.) Thus also "went," in the above text, should be understood; and the real meaning of the passage is seen to be Verily, their sound goeth, or shall go into all the earth.

To set our view of Paul's argument clearly before you, we will briefly paraphrase Romans 9:30 to 11:36, placing Paul's quotations from the prophets in italics.

[Rom. 9:30-33.] What must we conclude, then, concerning God's dealings with Israel and the Gentiles? We conclude that though Israel has been seeking to be right and justified before God, for over 1800 years, and the heathen nations were indifferent to and ignorant of needed justification, yet now that it is offered, Israel will reject and the heathen accept the gospel of justification and reconciliation. Why? Because Israel, as a nation, is really hindered, for they expect it by works, while the heathen will be better prepared to accept it by faith in Christ's finished work. Israel, feeling so confident that she can approve herself to God by works of obedience, stumbles at the simplicity of the Gospel and cannot believe that Jesus was the propitiation (satisfaction) for our sins, and paid it all. Therefore, instead of accepting of Christ's ransom, they stumbled over and rejected the only way to God. This was foreshown by the prophet's words: "Behold I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed."

[Chap. 10:1-4.] Though I speak thus plainly about Israel and their stumbling, do not understand me to rejoice in their fall, for I desire and pray that they might be saved. I do not accuse them of indifference and wilful unbelief; nay, they have great zeal for God, but they have a plan and way of their own, and are thus blinded and cannot see God's way and plan of justifying through a ransom. Hence they hope for salvation through the keeping of the Law in every particular, which in their degenerate condition is an impossibility, and reject Christ, who before the tribunal of justice became the ransom, substitute, or representative, of all who will accept of his service; and for all such he met and fulfilled the penalty of the Law--DEATH.

[Vs. 5-10.] Moses explains (Lev. 18:5) that the man who does right according to the Law shall continue to live, and not die; but in all the time since Moses thus wrote, none have succeeded in meriting life; death claimed all. It is therefore useless to longer look to works. We are proclaiming that Christ is the end of the law for righteousness to every one that believeth. Jesus' death settled the claims of the law upon all who accept of his ransom, and this is the good tidings which we now proclaim--that a right to life may be had by accepting of the redemption provided through Christ's sacrifice for our sins.

But, my brethren, as Moses also said (Deut. 30:11-14), this thing is not hidden from them, neither is it far off, difficult to understand. And those who banish prejudice and exercise faith will not say, Who ascended into heaven to bring Christ down

R956 : page 7

from above, or who descended into the grave to bring Christ back from the dead? But what will faith say? Faith will say just what Moses said (Deut. 30:14). The word (that is, the truth which we preach,) is nigh thee, even in thy mouth and in thy heart--it is reasonable and plain, that you may understand. Faith accepts the fact of the coming of Christ from above, his death, his resurrection and ascension, and finds abundant foundation in the words of Jesus, the Prophets and Apostles --unimpeachable witnesses. Unless you believe this, you of course cannot accept of his sacrifice as being the end of the law and the canceling of its death-penalty against you as a violator of it.

But if you would lay hold of this great salvation, you must publicly and openly confess that Jesus is Lord--your Master; that by his death he purchased you and thus became your owner; for "To this end Christ both died and revived, that he might be LORD [owner, master] both of the dead and living" (Rom. 14:9). And you must not only own and believe that he is your purchaser, Redeemer and LORD, but also that he is a living LORD, that God raised him from death and highly exalted him to a higher nature than that which he gave as our Ransom. To believe and thus confess is acceptable with God, and to such believers it will be plain that Christ settled all the condemnation of the Law against them, and such may have joy and peace in thus believing. After all, it is with the heart that men believe. No matter how much their minds may be convinced of the truth, if their hearts are stubborn they will not believe. Brethren, get your hearts right, and then you will be able both to believe on and confess Jesus as your Lord.

[Vs. 11-13.] This general principle, that faith is the condition of release from condemnation before God, is proved by the Prophet's words to apply not only to Israel but to all mankind, for the Prophet declared: "WHOSOEVER believeth on him shall not be ashamed." This shows that no matter how much preference was shown the Jew under the Law, there is to be no difference shown under the gospel, for the same Lord over all is rich enough to settle the claims of all that come unto him and ask for a share in the benefits of his ransom sacrifice. We have proof of this also in the prophecy which says: "WHOSOEVER shall call upon the name of the LORD shall be saved."

[Vs. 14-17.] And this brings us to another question, namely: Is it not very proper to preach the good tidings of ransom and salvation through Christ to the Gentiles, as well as to Israel? Certainly; the quotation last made implies this; for how could they call on Christ as Lord without believing? and how could they believe on him except they should hear? and how could they hear without a preacher? and how can preachers go forth with this message unless authorized of God? Hence it is evident that God meant this good news to be preached to all the Gentiles as well as to Israel--to every creature. Not only can we reason it out logically thus, but we find a positive statement that the good tidings will be preached, which implies that the Law will be at an end, to every one who heareth and believeth. The prophets Isaiah and Nahum testify of this preaching, saying; "How beautiful the feet of them that preach the gospel of peace [reconciliation through his blood--the remission of sins] and bring good tidings of good things," which come as a result.

But we must not hastily suppose that when preached all will receive the good tidings; for the Prophet, speaking of things future as though they were past, again testifies of the result of the preaching, saying: "Lord, who hath believed our report," or preaching? This implies that the real believers and confessors would be few, at least for a while. But this proves that faith is to be the result of hearing--of hearing God's truth--and not a result of keeping perfectly the Law.

[Vs. 18-21.] Now we inquire, Will the fact that few will believe, prove that the testimony will reach only a few? No, it is bound to reach all, in proof of which I again quote from the Prophet. He says, speaking from a future standpoint: Their sound went [i.e. shall go] into all the earth, and their words to the ends of the world." This proves that all the Gentiles shall yet have this gospel preached to them. But what about Israel? Shall not they as a people come to know--understand and appreciate--the good tidings? Yes, but not for a long time; they are yet a stiff-necked stubborn people. As Moses said, God will [have to] provoke you to jealousy by them that are no people, and by a foolish nation will He anger you. Isaiah speaks yet more pointedly of Israel's rejection of the message and the acceptance of it by the heathen, saying: "I was found of them that sought me not, I was made manifest unto them that asked not after me." And speaking of Israel he says, "All day long I have stretched out my hands to a disobedient and gainsaying [self-willed] people."

[Chap. 11:1-5.] In view of these declarations of the Prophets showing that Israel will have to be thus dealt with and disciplined, I ask: Hath God utterly cast away his people Israel? God forbid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not utterly cast away his people whom he formerly recognized and favored. Call to mind Elijah's prayer against Israel, saying: "Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life." But mark God's answer: "I have reserved to myself seven thousand men who have not bowed the knee to Baal." Even so at this present time there is a remnant who through God's favor will accept the good tidings and will not stumble. I Paul, rejoice, that I am of that favored remnant.

[Vs. 6-8.] But now another point: this remnant is not saved by works of the Law, nor because they almost kept it, but by accepting of salvation as God's free favor through Christ. While Israel as a nation fails to receive the blessing sought by works of the Law, the chosen ones, the remnant of Israel, and those of the heathen who receive the gospel, will obtain a special blessing far higher than Israel ever dreamed of. These being justified, not by works, but by faith in Christ as their Redeemer (substitute), thereby gain the privilege of becoming sons of God on the divine plane and joint-heirs with Jesus Christ, the Redeemer, in the coming kingdom. The rest, both of Israel and the nations, will be blinded to this privilege. The God of this world will blind all except those who by faithfulness make their calling and selection sure--a "little flock."

[Vs. 9-10.] David also foretold Israel's stumbling saying: "Let their table be made a snare and a trap and a stumbling-block and a recompense unto them" [i.e., their downfall shall be over the very blessings which God gave them; over their blessings they shall stumble. God had given them food such as he gave to no other people. To them God had committed the oracles of truth, the prophecies, and the types which shadowed forth the sacrifice for sin and the blessings following that atoning sacrifice; yet becoming proud and vain of the honors conferred, they thereby stumbled over the very graciousness of God's plan shown to them in types]. Thus their eyes were darkened, and they were bowed down to see only the earthly promises.

[Vs. 11-14.] But now we come to another question--admitting that Israel will stumble and is stumbling as foretold--I ask: Have they stumbled to fall irrecoverably? will they never again come into fellowship with God? God forbid that they should forever remain cast off. The significance of their fall is rather to be a blessing to the Gentiles, than a permanent injury to Israel. And we may reason, that if their fall from favor results in riches to the world (the Gentiles), then their restoration to favor, which God's promises guarantee, will imply an abundance of divine favor both to Jew and Gentile. I speak to you Gentiles thus, because being the apostle to the Gentiles I desire to show the importance of the Gentiles in God's plan, and to stimulate my countrymen to emulation, and thus recover some of them from blindness.

[Vs. 15-21.] Thus is seen the breadth of God's plans. We know that there are certain promises made to Israel which must yet be fulfilled; and if they be temporarily postponed and a blessing unexpectedly given to the Gentiles, it argues that God's plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews; for if the casting away of them opens a door of favor to the Gentiles, what shall the receiving of them be, but life from the dead. That is to say, God's promises to Israel are such as imply their resurrection from death, their restitution; and now that we learn that the world in general is reconciled to God and their sin atoned for by the ransom, we may reasonably conclude that "life from the dead"--restitution--will come to all the heathen as well as to Israel. We see Israel to be merely a first-fruit of the world, the first favored; and if God has a blessing for them, as promised, it follows that he has the same blessing for other nations; for if the first-fruit, or sample, be holy--acceptable and blessed of God--so also the mass which it represents, (the world in general) will be.

The covenant promise of God out of which the kingdom classes are being developed is the root, and fleshly Israel as branches were first developed. But because of unbelief and pride, most of these were broken off, and wild heathen branches grafted in instead, with them to partake of the life of the root, yea, the very fatness of the promise; yet they should not be puffed up against the broken-off branches, but humbly and thankfully remember that they are occupying the place originally belonging to the natural descendants. Walk humbly, for if because of pride and unbelief they failed and were cast off, God would be as likely to cut off the wild branches under similar circumstances.*

[Vs. 22-24.] Here we find two prominent characteristics of our Heavenly Father, illustrated--his love and his justice --his goodness and severity. He is abundant in mercy and goodness, but will by no means clear the guilty. His goodness is manifested by the promise and the blessings it contains, and his just severity in the cutting off from those favors of all the unfaithful. But even in cutting Israel off, God is merciful and kind; for even though cut off as a people from the chief favor, they still have every advantage as individuals, and as such, any may be re-engrafted, if they exercise the needful faith, though as we have already seen, their hearts are hardened by the past favors of God, so that most of them are less ready to accept of the gospel than the Gentiles.

"THIS MYSTERY."

[Vs. 25-27.] Here is a fact not generally known; it is a secret as yet--a mystery-- and will show you that God's plan is more comprehensive than you have yet appreciated; and by showing you that you have not all wisdom, it will enable you to keep humble and to search for the further unfoldings of God's plans. The mystery is this: The blindness and breaking off of Israel will not continue forever, it will only last until the choicest, fittest branches from the Gentiles have been properly engrafted on the root--the Abrahamic promise. Then the broken off branches shall be reunited to the root. The fact is, the root or promise contains a double set of branches, first, the select branches, natural and engrafted, the spiritual seed of Abraham, the Christ which is to bless all nations; and secondly, a lower order of re-engrafted branches--Israel restored--the natural seed of Abraham through which the spiritual seed will principally operate in blessing all nations.

Thus seen, Israel as a whole will be saved FROM THEIR BLINDNESS in due time, and will yet share in the very blessings they expected when they were broken off, viz.: the natural or earthly part of the blessings--the better or spiritual part of the Abrahamic blessing being conferred upon the elect, the chosen, who through much tribulation and crucifixion of the flesh and following of the Master are counted worthy of the chief honor, the spiritual blessings. In proof of what I state as to the recovery of Israel from her cast-off condition, I quote Jehovah's words by the prophet: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins."

[Vs. 28-30.] This prophetic statement shows us, beloved Gentile grafts, that though the natural branches are treated as enemies for the present, for your exaltation, yet really they are still beloved of God, and he has blessings yet in store for them, as promised to their fathers; for any free gift and promise which God makes is sure of fulfillment. He knew all about this temporary lopping off, before he made his promises concerning them, and knowing the end from the beginning makes it unnecessary for him ever to repent of a promise.

Let us now analyze this prophecy and see that it implies what we have before suggested to be God's plan, viz., to bring the natural branches again into God's favor. Jacob clearly means fleshly Israel, and from these, ungodliness is to be turned away--but not until God himself shall "take away," or "put away," or "blot out" their sins. As elsewhere shown, the sins of the world are not put away, until the close of the Gospel age, until the sufferings of the body of Christ are ended. During this age, only the sins of those who now believe are canceled or put out of sight by God. But he who now justifies believers, will then justify them also, as believers in the ransom, and he will thus take away their sin through the same ransom which he gave for sin--even his Son.

In turning away ungodliness a Deliverer is made use of. This is none other than Christ, the great Deliverer whom Moses promised. He shall deliver from all evil,

---

*How we see this fulfilling in the breaking off of many of the Gentile branches--now blinded and being cast off. Only the elect few branches, "the little flock," will remain. They are no more respected than were the natural branches, and are broken off for the same cause.--Rev. 3:15-17.

R956 : page 8

from death, from pain and sickness, from ignorance and blindness, from every oppression of the devil. He shall bind Satan and set free his captives, for he is Jehovah's Deliverer. This Deliverer is the complete Christ, the members of the body with the head united, complete, no more twain, but one. This deliverer comes out of Zion; it is the first-born of Zion, the overcomer and heir of all things. Hence, before the promised blessings come to Jacob (fleshly Israel) the heir of the spiritual blessings must first be developed.

Nor should we suppose that the blessings and deliverances will stop with Jacob, for, as already shown, they are but a first-fruits of restored mankind, and when they are turned to God, they shall become a channel through which the Deliverer will bless and release "all the families of the earth."

[Ver. 31.] Lift up your eyes and take now a comprehensive view of God's dealings with Israel--both spiritual Israel and "Israel after the flesh"--and see how grand and large is the plan of God which as yet is only budding. As for a long while you (Gentiles) were strangers and aliens from God, and seemingly unloved and uncared for, yet now you have obtained mercy and favor, while fleshly Israel is cut off, even so these of the fleshly house are now unbelievers and cut off, that by and by they may obtain mercy and find favor through you: that is to say, God is blessing them at the very time he is cutting them off, for in blessing you and preparing the spiritual seed and Deliverer, he is making ready to bless them through you, when you as the body of Christ are complete (Gal. 3:29). Thus through the mercy which God now shows you, he is also providing mercy for them, to be manifested in his due time.

[Ver. 32.] God treated Israel as a nation of unbelievers, and cast them aside nationally in order that he might have mercy upon them, and bring them as a people to inherit the earthly promises made to them.

Looking at the deep workings of God's plan thus, in the light of what he tells us is future, as well as past, how wonderful it is! Oh, the rich depths of God's wisdom and knowledge! how useless for us to try to discover his dealings except as he is pleased to reveal his plans to us. His doings are all mysteries to us except as enlightened by his Spirit. Who knew this gracious plan, so much beyond human conception? Who helped the Lord to arrange such a plan, think you? This is not human wisdom. God only could be its author. A Jew never would have planned to graft in Gentiles to share the chief blessings of the promise! A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the plan is clearly of God, and well illustrates both his goodness and just severity. Of him is all the plan, through his power it is all brought to pass, and to him be the glory forever.

When the Spirit of Paul's argument is caught, it can be clearly seen that he quotes Isaiah's words "Their sound went into all the earth and their words to the end of the world," AS PROPHECY yet to be fulfilled, not to prove that the gospel had been universally published, but that it would be in due time.

====================

R957 : page 8

REVEALED IT UNTO BABES.

Some ask: How shall we answer those who reproach us with self-conceit and presumption in daring to believe and teach what Wesley, Whitefield and Knox did not, and great men of to-day do not believe or teach? They reproachfully inquire, Are you better or wiser than they?

We answer, The path of the just is indeed the shining light, which shineth more and more, unto the perfect day. Consequently, those who walked even very closely with God could only have the light due in their day--instance, Daniel and all the prophets. (Dan. 12:9,10; 1 Pet. 1:10-13.) Were Wesley and Whitefield and Knox, etc., better than Moses, and Daniel, and all the prophets?

And if some of to-day, who stand before the people as the exponents of Christianity, do not really walk in the shining light, or at most walk very slowly, should the humblest child of God stumble over them? Not at all. We have God's own word by which to prove all things, and if we do not do it, we alone as individuals are to blame for it. God's word assures us that it is not possible to deceive the elect--the faithful, who ignore all prejudice, and pride, and ambitions for human praise, etc., and simply follow the divine word, testing all things by it, though others great or small might reject it.

We cannot judge the hearts of others in these matters, but we can judge our own. And by the grace of God we can stand firmly by our convictions, and boldly contend for the faith of which we cannot be ashamed.

We can heartily concur in our Master's expression of gratitude to God when he said--"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."--Matt. 11:25,26.

===================

R956 : page 8

INQUIRE YE, WHO IS WORTHY.

The Lord and the Apostles seemed to regard the gospel message and the privilege of hearing it as marks of great favor. Our Lord, when sending the disciples out to proclaim to Israel the kingdom of heaven at hand, told them to seek for the worthy ones, when going into any city. (Matt. 10:11.) He told them that they had pearls of truth which the swinish would not appreciate, and upon whom it would be useless to waste valuable time, and that even when sowing seed on good ground, much would be wasted--choked with the cares of life and the deceitfulness of riches. Our Lord followed this course in his own teaching, also. With what a disregard of their favor or following he upbraided the Pharisees, How can you believe who receive honor one of another [who are puffed up with pride], and seek not that honor only which cometh from above. In contrast, note how patient he was, and how careful to make clear his Messiahship to the meek ones who, like Nathaniel, were Israelites and truth-seekers indeed and without guile. See how much time he spent in preaching to a congregation of one, and that a Samaritan woman who in sincerity desired to know the truth, and was willing to confess it.

Nor should we regard this as merely our Lord's preference: it was more, it was his mission (as it is ours as his followers,) to preach the glad tidings to the MEEK, as it is written; "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek."--Isa. 61:1.

But some one, misinformed as to the object for which the gospel is preached in this age, and perhaps as to what the gospel is, may suggest, Why to the meek? Why should not our Lord, and we, preach especially to those who are not meek? Why not preach to the proud, and to the wise and great, who professing to be much and highly esteemed among men, are abominable in the sight of God--blind leaders of the blind? Why not preach to such? Because it would be useless. The gospel, the real gospel, has no attraction for such, and time is always wasted, when thus spent. "Have any of the Scribes or Pharisees believed on him?" was asked at the close of our Lord's ministry; and had he confined his labors to that class, he perhaps would have made no disciples.

The truth, the gospel, affects and influences any heart into which it enters, but it can only find root in a good, deep and prepared soil. If doubts and hopes have alternately plowed and harrowed the heart, so that the desire for the truth is deep and strong, and if the mind is free from the crust of prejudice and open to receive the seed of truth, there is good ground for the gospel message; for such a one has reached the point of meekness, and is ready to receive the Word of God, whoever may

R957 : page 8

scatter the seed. The Gospel appeals to such to-day, as well as at the first advent. It satisfies the longings of such, as nothing else could. But now, as then also, the bigoted self-satisfied ones who are at ease in Zion, who say, We are rich in learning and increased in good works and have need of nothing; let us alone that we may enjoy our ease, and glory, and honor of men--these are not "the meek";

and the true gospel will not be received by such. Seek those who are worthy, those who hunger after righteousness--truth.

And, beloved, as we seek to teach the meek the glad tidings which we have received, let us see to it that we maintain always the meek childlike spirit, without which we would not have been worthy of the truth either. Let us remember the meekness of our Master, though Master and Teacher above all. The promise is, "The meek will he guide in judgment, and the meek will he teach his way," and "The meek shall increase their joy in the Lord."--Psa. 25:9; Isa. 29:19.

====================

R957 : page 8

GOD WILL NOT FORGET.

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."--Heb. 6:10.

"Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee [Zion, the Church]. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."--Isa. 49:15.

As we read these assurances of tenderest love on the part of our heavenly Father, and then consider our low estate, we can scarcely realize that we are indeed the objects of that love. Yet if we are humbly walking in the narrow way, these assurances are for our comfort and consolation.

Your sphere may seem to be a narrow one; your opportunities for engaging in the special work of the present hour may be necessarily very limited: yet if you are lovingly laboring to do all you can under circumstances which you cannot control to improve, and doing that service with your whole heart cheerfully, then be assured that the Lord appreciates it. And he is not unrighteous to forget it because it is small and does not amount to much.

God is not measuring us by the magnitude of the results of our labors, but by the spirit which we develop and manifest in their performance. If we have the spirit of our Master, our constant aim and effort will be not only to do something, but to do all we can in the special work which God has marked out for this special time. In some cases that all is a great deal more than in other cases. We are more likely to under-estimate than to over-estimate our abilities and opportunities, and thus to accomplish much less than we might. But if faithful stewards, we will endeavor to invest our talents to the best possible advantage, according to our best judgment, so as to secure the largest possible results. The efforts of such will also be directed in the exact line which the Lord indicates--first to the saints, to minister to them and build them up in the faith, and to encourage and strengthen the weaker ones among them, and in brief to serve them in any way.

Such service and labor of love the Lord will not forget. Sooner could a mother forget her infant child than could God forget these precious ones.

===================

page 8

Tipton, Mo.

DEAR SIR:--Having a desire to do more in the Master's service, I write to inform you how I am situated, and ask your advice as to how I could serve best. I am a woman, and obtain a livelihood as a servant at the __________ Hotel. I wait on table and make beds, and what spare time I have I use to introduce your paper and book in this town. I conclude that there is not much wheat here to gather, but every kernel must be tested; therefore I write to you for advice as to the best course to pursue. I am free, I have nothing to hold me at one place and think I could do more for the Master to take some work that would require traveling from town to town. I will soon get over this town.

On the evening of April 7th. last I commemorated the Lord's death alone with great joy and peace. This is the second time I have commemorated, this time as a blessed privilege and understandingly, while at the first partaking I thought it a duty and did not understand its import. That was in 1870 while a member of the Christian Church. Yours in fellowship and service,   M. D. V__________.

[Since the above was written, the sister has seen the plan of work suggested in May TOWER and gone heartily into the work taking orders for DAWN. As a result her first order was for fifty copies, and we doubt not, she will soon average one hundred copies per week.--EDITOR.]

====================

R957 : page 1

VOL. VIII.   PITTSBURGH, PA., AUGUST, 1887.   NO. 12.

==========

page 1

WE HAVE about a hundred copies of cloth-bound DAWNS VOL. I. which are slightly scuffed, "shop-worn" outside, but clean and perfect inside. They are just the thing for loaning. While they last you can have them at 40 cents each,--by mail 10 cents extra for postage.

R958 : page 1

DAWN VOL. I. IN ITS THIRTY-SEVENTH THOUSAND.

You will be glad to learn that the thirty-seventh thousand of M. DAWN VOL. I. is now on the press. The extreme heat of the past month reduced the demand somewhat and enabled us to get fully caught up. We are now ready again to fill orders from the new lot. New laborers are continually entering the harvest field, and the sixteen chapters of DAWN, as sixteen sermons, are thus being delivered daily to hundreds who could not be reached so well in any other manner. In each case too a special blessing seems to be upon the laborers.

===================

R957 : page 1

VIEW FROM THE TOWER

We are impressed with the fact that the present is a most favored time for the saints in every respect. It is favorable for personal growth in grace and knowledge. How the early truth-seekers of this age, the Bereans, etc., would have rejoiced at such student's helps as the Diaglott, Young's Concordance, Dawn, and the monthly Towers furnish; besides which, are the numerous histories, cyclopaedias, dictionaries and other works of reference accessible to all in the public libraries of even moderate sized towns. With such helps more can be learned of God's Word and plan in a day, than it formerly would have been possible to gather in a year. The only obstacle is, that now science, philosophy, politics, pleasure-seeking, and above all money-seeking, are also alive, and so absorbing, that only those well consecrated have grace enough to resist these many claims upon time and strength, and to use the abundantly provided helps, to grow thereby.

And if the opportunities for getting good, discerning the truth, etc., be favorable far beyond every other time, how does the present compare with the past in opportunities for letting the light shine upon others? There never was a time so favorable as the present for Christian effort in the vineyard. While it is true that sectarianism has closed the churches of to-day against the truth more thoroughly four fold than the Jewish synagogues were closed against it in Paul's day,--while he could go into the synagogue and preach Christ among the Scribes, Pharisees and hypocrites without hindrance, for a while at least, until he laid the plan before them, and while you have found it impossible to do this, being debarred by the stricter usages, regulations, etc., established not by the Lord or his Apostles, but by a self-constituted "clergy"--yet, for all this our day is far more favorable than Paul's day.

If we would travel from place to place to meet with believers we can do as much traveling in a week, as Paul could do in a month or more, and with much more comfort. If we would preach, though we cannot often do so to large gatherings by voice, we live at a time when every one can read and write, which only the very few could then do, and when the printed gospel is cheap and convenient, and often more effective than oral sermons.

The anxious willing heart can do far more thus, than Acquilla and Priscilla could do in their way and time with the same amount of effort. Nay, our arms are not shortened; for we can preach with both the printed and written page through the agency of the wonderful mail systems of our day, to friends and strangers the world over, and at almost no cost.

Another and not the least of our privileges and advantages over those of the

early church, is that the ministry of to-day
can be self-supporting. While Brother
Paul was compelled to labor at tent-making
at times while preaching the gospel, when
necessary means failed to come from the
brethren, Brother Adamson and others

R958 : page 1

of to-day may most effectively preach the
gospel from house to house while the necessary
provision for the daily bread falls as
noiselessly as did the manna from heaven.
Selling DAWN they are able to pay their
way and reach far greater numbers and in
a much more comfortable manner than
was Paul's privilege.

Then, too, our day is favored in that
though still there are religious bigots who
correspond to those shrine-makers to Diana
whom Paul encountered at Ephesus,
ready to incite the people against us because
their craft is in danger (Acts. 19:23,35-41),
yet now even more than then,
the civil authorities protect our persons
from violence, as the "town clerk"
helped them; and those who go about the
Master's work now with earnest sobriety,
wise as serpents and harmless as doves,
will not be either beaten with stripes or
stoned.

Seeing what grand opportunities the
Lord has given us, should we not bear
much fruit? and will he not look for much
fruit on every branch of the vine truly
united to him? Surely the Master will
expect fruit, not only in the beautiful graces
of Christian character but also in faithful
earnest effort for the spread of the glad
tidings to honor him and bless our fellows.

Out of the abundance of the heart the
mouth speaketh. This is a close test of
our spiritual condition always; for if the
Lord, the truth, the kingdom, and the
service of others is uppermost in our hearts,
they will come most freely from our lips
and pens, and will find some outlet.

The above is the present outlook; the
outlook for the future we leave for the
"View" of next issue.

====================

R958 : page 1

EXTRACTS FROM INTERESTING LETTERS.

Falls Church, Va., June 26, 1887.

DEAR BROTHER RUSSELL:--I read in this month's Tower a selected article entitled "The Son of God and the Son of Man." The question is asked, Why does Jesus call himself the Son of Man? and the writer seems to think the answer is found in the fact that he descended from David, and calls attention to the fact that the Greek emphasis makes the term read--The Son of the Man.

It seems to me that the answer must be sought for farther back than David, who was not the man, but a man. Adam might be called the man, because God created him by a special act, but David was the natural son of Jesse. When God promised a Deliverer who should bruise the Serpent's head, he was to be the seed of the woman. Adam was not mentioned because he was legally dead, as were all his descendants, David with the rest--In Adam all died. But if we come down to the giving of the law to the children of Israel we get further light on what is to many a very strange provision of that law. If a man died without heirs his brother took his widow and raised up seed unto the dead brother. The children were literally the children of the living man, but were counted to the dead brother. We see by the light of this typical provision of the law, why God promised the Deliverer through the woman and not through the man. Adam had sinned and was legally dead, and therefore could have no living children; all would be like himself dying and reckoned dead, while justice demanded as a ransom from death an exact equivalent, the sacrifice of a living, perfect, man. In due time God raised up just that man, in the person of Jesus, born of the virgin Mary; not by the will of man, but by the power of God. He became so to speak the son of the widow of the dead Adam by a living father, and by the provision of the law he came to fulfill was reckoned unto the dead Adam the only living son, therefore he had a right to be called the son of the man.

G. E. R__________.

Ohio, July, 1887.

DEAR BRO. RUSSELL:--It is getting to be something of a task for me to write even a short letter.

It seems a long time since I received a letter from you, but I know that the Master's work makes a demand on all your time, and I will not complain. I am quite feeble and not able to do much more physically than to sit in my easy chair from morning to night. But the Lord is very gracious to us, and bestows blessings more than I can enumerate. Among them we number the visits of the TOWER.

We enjoyed the May WATCH TOWER much. Glad there was so much interest in last Passover meeting. I never saw before, that the cup is drank only by the Priest class, while the bread is eaten by all believers. If this be correct, (and I do not doubt it) how true is the counterfeit, (Papacy) to the genuine. She gives the cup to the priest only, and the wafer to the people.

Am greatly pleased with "The body of Sin destroyed." Those who are misled after a careful study of that article, are not, it would seem to me, very anxious to find the truth. All I can now do, is to pray that God may keep the eye single that the whole body may be full of light.

I deem Sister R.'s article in July TOWER "Discipline in the church" very timely. It surely is time that any who deny the great foundation, that the Lord bought them, should be cut off; [ignored as brethren]: else the body would be without spot, etc.

I think I am gradually failing, as my strength is growing less, my lungs seem to be worse, and I am losing my flesh, but though heart and flesh fail, my trust in God shall never fail. He most gloriously sustains us day by day.

We send our love to you both.

Affectionately, S. T. TACKABURY.

Texas Co., Mo.

DEAR BRO. RUSSELL:--I have canvassed about one half of Mountain Grove, and got 36 subscribers. I think I will get 65 or 70 there, and will want 10 or 15 extra copies to sell to acquaintances between there and Seymour; therefore please send me 80 copies, paper bound

DAWNS.

I have desired to sell M. DAWN ever since I read it last fall, but was not able to pay my expenses and do so, and I did not think I could sell enough of them to pay expenses. My intention now is to spend the remainder of my life selling MILLENNIAL DAWN. My reason for supposing I could not make expenses selling DAWN was that I had tried to sell FOOD and take orders for Z.W.T. and failed to clear expenses.

May the Lord continue to strengthen you in the work. Yours in fellowship and service. J. R__________.

Lebanon, O., June 18, 1887.

DEAR BRO. RUSSELL:--I am laboring on slowly in the way which the Lord seems to have outlined for me one in which self is wholly subjected to the law of the Spirit, and no allowance made for the flesh. I am slowly passing from the milk stage of the gospel into that in which I can endure some stronger meat; I strive to forget the things of my gentile state and press on and reach after the things which pertain unto godliness.

My Z.W. TOWERS samples are about exhausted. I sent many of them by mail, and I am constantly receiving letters from those of the faith and oh! how wonderful! they all speak the same things, having the same mind and judgment.

How easy to be of one mind when once we reach the fat place in God's unlimited pasture lands. It matters little how lean the sheep may be on leaving their sectarian enclosures, soon after reaching the rich succulent pastures of Christ's fold they begin to improve. Some of us are having a weekly Bible meeting in which we search the Scriptures to see if these things be true. The Lord is with us and we are getting stronger and stronger.

In conclusion, I cannot refrain from saying that I am so glad I am free; free from those awful shackles of a benighted and misguided mind and conscience. I shall always thank God for your instrumentality in lifting this burden from my tired shoulders, and pointing me to the glorious light. I remain Yours in Hope and service.

J. P. M__________.

Johnson Co. Ill. June 20, 1887.

BRO. RUSSELL:--I received the circulars and followed the plan of using them in canvassing our town for a while. But I soon found this too laborous, so I adopted the talk plan and put energy and soul into the work with the following results: I went from home two miles to town and took 48 orders for the paper bound DAWN and 3 for the cloth bound, 51 in all, in less than one half day.

I enclose on a separate sheet an order for more books; also Money Order for the same. Yours for the Master's honor.

H. N. A__________.

Willow Springs, Mo.

C. T. RUSSELL, DEAR BROTHER:--Since writing to you before, I have had a severe attack of Pneumonia Fever in which I came near dying, and from which I have not yet recovered. I am now so that I cannot walk more than a quarter of a mile without resting, and every one or two hours I have to lie down and rest, so that in four days and a half, I have been able to put in only sixteen hours work. But during that time, I have taken fifty orders for the paper bound DAWN, and eight for the cloth bound. I am going from here to Cabool, to canvass there while I am waiting for the enclosed order to come. I desire to spend the remainder of my days canvassing for the DAWN. Fifty eight copies in sixteen hours beats any preaching I ever knew, 16 sermons to the copy makes 928 sermons in 16 hours.

The advice of the Doctor is that I go West for my health; so I wish to canvass in that direction. Hoping to hear from you soon, I am yours in the service of our Lord. J. R__________.

R959 : page 2

London, England.

DEAR SIRS:--I have been both reading and praying with friends over the truths contained in the book entitled "Food for thinking Christians"--and we do feel that our loving Father has caused us so to do. I have had that book by me for about five years, and never thought of reading or becoming in any way, interested in it or the subjects upon which it dwells: but blessed be God! He has caused us (a few young men and women) to thirst and hunger after righteousness, and also implanted within us a desire to "come out and be separate," and to fully consecrate ourselves to Him who has redeemed us: and also to know of the things of God that we may be the better able to serve Him.

Will you kindly send me any further matter upon these or other truths which will be to the glory of God. We do earnestly ask for your prayers. We pray for you: May the grace of the Lord Jesus be with you. I remain Yours in the Lord,

FRED S. D__________.

Columbus, O., July 4, '87.

DEAR BROTHER AND SISTER RUSSELL: --It has been sometime since you have had a letter from me, but it has not been from lack of love or zeal, but because I wanted to give a good account of myself. Of course the Master knows, but one wants the brethren to know also; for "we all are one in Christ."

I have wanted to canvass with the DAWN ever since it came out, but from one cause or another I could not get out with them until the 24th of June. I am naturally very timid with strangers, and that made it quite hard for me, but with the aid of the Master, I have succeeded, not in selling the DAWN, but in overcoming the flesh. I trembled like a leaf in the first house, but was treated so well that I soon gained composure and retained it throughout. I think the Lord was with me. Although I did not take any names, I found quite a number of truth-hungry people to whom I loaned the TOWER.

I have great hope of selling a few DAWNS at least. I suffer with terrible headaches, which lay me up for several days, and have to be careful about getting too tired. I tried to follow as carefully as possible the directions in reference to canvassing. I shall never forget my first effort, how I stood at the gate and said, Dear Lord I cannot. But now I can say, My Master I can, I must. Our Father is able to help us in every undertaking that is right. Blessed be his holy name.

Enclosed find Money Order for $5.00. Please send DAWNS as soon as possible. Your sister in Christ. B. F. M__________.

DEAR BROTHER RUSSELL:--Enclosed you will find $5.00. Please send MILL. DAWN to the following persons:...

Please send some April TOWERS for distribution and for the balance of the money please send me M. DAWNS, paper bound. I am more thankful than I can ever express for a knowledge of these grand truths, and desire to do what I can to give them to those who will accept them.

With much love to dear Sister Russell (whose articles in Z.W.T. do me so much good) and gratitude to yourself so generously permitting us to spread this knowledge of God's plan, I remain Yours in Christian love. MRS. O. W. SEELEY.

Oceana Co. Mich.

DEAR BRO. RUSSELL:--A few of us here who are rejoicing in the freedom wherewith Christ hath made us free, met on the evening of April 7th and united in celebrating the Anniversary of our Lord's death. A blessed season to all was the result.

While we continue to be denounced by the blinded worshipers of the "image," yet our God is with us, and the truths we proclaim are becoming more manifest in the sight of men, as from God.

I have discovered a movement, among the Swedes similar to ours, a family of them rented a farm joining mine. They are good pious people. I paid them a visit after they had become settled, and learned that they in common with numbers of their countrymen here had discorded sects and sect names, salaried ministry, etc., etc. They believe that where two or three meet, there is the true Church, and every one is encouraged to use his or her own talents as the Lord has endowed them. The Bible and the Bible only is their rule of faith and practice. I found that from a study of Scripture they have discovered many truths similar to those we rejoice in.

Mr. B__________, the head of the family, was highly interested in the account I gave him of our Church with no name, but Christian. He would like to have a sample copy of the SWEDISH TOWER; he can speak but not read English. I believe my dear Brother this is the very class (the meek) which it is our privilege to feed, and Mr. B__________. may desire to spread the truth among his countrymen.

We have meetings once a week for studying, praise and prayer, and the members of the Lord's body are realizing daily growth in grace, and in the knowledge of the truth.

May the Lord bless you and Sister Russell with all who in your city call upon the Lord in sincerity and truth. The Church here sends love and greeting.

Your brother for the truth.
THOS. BREWER.

Tuscola County, Michigan.

DEAR BRO. RUSSELL:--May the grace and peace of God be with you and all the "elect." May the Giver of every good and perfect gift endow you with wisdom and courage, and strengthen your faith. May you be able to discern and expound the truths contained in God's Word; for we realize that the days are evil. I am fully persuaded that the time when "the very elect" should be deceived, if it were possible, is upon us. Within the past year or two I have seen quite a number of new periodicals purporting to give advanced light, pointing out unmistakably many of the errors of "Orthodoxy," and, although somewhat garbled, many of the truths of God's Word; and holding up the example of Jesus Christ, as the beacon to guide us up to everlasting perfection. These teachings will be very apt to mislead, and indeed are misleading many thinking Christians who are unlearned in the Word. A noticeable characteristic of these new doctrines is an ignoring of God's ransom for the lost, but taking, for imitation, the example of our Lord's suffering for the right, just as any general might inspire his soldiers by telling them how Napoleon's soldiers faced death at Austerlitz or Lodi, or how Leonidas stood at Thermopylae. They thus ignore the fact that the penalty for sin is death, and that man having sinned is in death; that the laws of God are absolute and eternal, and that there is no escape from the penalty of these laws until the uttermost farthing is paid. How easy for the flock to be deceived by some of these "strong delusions;" these thoughts have induced me to write to you now, instead of waiting longer until I could get a little money to send. I can sell a few "Dawns," to some that I have talked with. I have been an invalid for two years but I am some better now. If you will send me ten April "Towers," I will place them discreetly; also send me ten paper-bound DAWNS.

But if the interest of "Tract Fund" will suffer by it do not send them. I perceive that there is so much to do that I want the means used that will accomplish the most. I do not expect to be able to do much for awhile yet but I can do a little.

W. C. M__________.

Ohio, July 28, '87.

DEAR BRO. RUSSELL:--Card received. Thanks. Took 60 subscribers to-day. Best day (though hot), except the day I expected to take 100 and ran out of territory, after I had 70. I shall yet take 100 subscribers in a day. But it is not safe for me to go more than a slow jog in this great heat. It is very hard not to preach as we canvass. I think this almost a model day in respect to refraining from it. DAWN is preaching, and will--the separation goes on rapidly and every DAWN agent is a bright and shining light--a repetition of those who at the first Advent preached: "The Kingdom of heaven is at hand."

Much love, regard and sympathy joined by Mrs. A. to you and yours,

J. B. ADAMSON.

Willow Valley, Neb.

DEAR FRIENDS:--A few days ago a friend handed me MILLENNIAL DAWN and asked me to read it. As soon as I looked it over, I saw I had received it as an answer to my prayer for more light on the teaching of the Scriptures. I had been fed on the diluted "Milk of the Word" so long that I was nearly famished, and when I saw a table before me loaded with such soul-satisfying food, I could hardly sleep until I had devoured it, and now my hunger is appeased for the first time in my life. Pray, do not think by my ready acceptance of this, that I am one of the kind that is "blown about by every wind of doctrine." I had previously searched the Scriptures enough to know that this doctrine harmonized perfectly with its teachings the attributes of God, and the need of the whole human race, and what more could any one ask. I had seen long ago that sectarianism was contrary to the spirit of Christ's prayer for the unity of the church, and that the Scriptures did not teach any kind of lasting life to the wicked. But I had not seen the restoration of the human race to human perfection during the Millennial age. When you showed me that, it shed such a flood of light on the Scriptures that God's plan for the redemption of mankind seemed to stand out in capital letters all through the Bible. How could I have been so blind! My almost one prayer for myself has been that God would not let me fall below the highest possibilities of his grace, and so when I received for bread what to all appearance was a stone, I knew it must be just the kind of food I needed. I see now that he was preparing me to receive "meat in due season." I hope to send you with this my subscription for "Dawn" and "Tower." Please send me what reading matter you think best for distribution. I am a farmer's wife and do my own work, but have many acquaintances in town whom I hope to interest in this work, and I think I can get quite a list of subscribers for the paper and book. I shall consider it not only a duty but a blessed privilege to assist, by every means at my command, in proclaiming this gospel. Sincerely yours, O. E. S__________.

DEAR BROTHER RUSSELL:--I feel grateful to you for your kindness and generosity in sending the WATCH TOWER so long, and that, too, without remuneration. I am an old man--in my 87th year, I can labor but little.

Be assured, dear brother, that the WATCH TOWER is a welcome visitor. It is always freighted with the "meat in due season."

Your "View" article in the June TOWER is truly seasonable, but to the world at large, and even to the nominal church, it will be "all Greek." But few can tell whereabouts we are in the world's history, and what relation the "land question" or any other question sustains to prophecy. Darkness more dense, (if possible) than that which pervaded Egypt, enshrouds the people on all of the vital questions which are coming, or are already come.

"The perilous times," in which we now

find ourselves engulfed, should intensify our desire for the kingdom to come, and the will of God to be done in earth as it is done in heaven.

Our God is not slack concerning his promises, as some men count slackness. Everything is hastening to its final end. Human governments are very fragile, and they will be able to stand the strain which is brought to bear on them but a short time longer. M. I. LEWIS.

DEAR BROTHER:--Not long since I was busily engaged in reading Charles Reade's novels. A friend whom I esteem dearly sent me MILLENNIAL DAWN with the request that I cease my novels and try to become interested in it. I did so to please my friend, without the least notion of being anything but bored, still I wanted to be able to say, "I have read it."

Now I will digress into a little autobiography that you may understand how I feel since reading DAWN. I was educated with a view of entering the Presbyterian Ministry, and on various accounts abandoned that and with it all interest in religious affairs. I became skeptical and had no patience with either churches or preachers. In this condition came DAWN, and you can understand why I did not expect to be interested. I had not gone far until the scales began to fall from my eyes and the light to pour in upon my darkened mind. I finished the book almost before I gave it up and I thank God this day for the glorious results to me, in which I have the assurance beyond a doubt that I have found the "narrow way" and am rejoicing in the truth. I have passed through a very severe ordeal of sickness and have felt that my remarkable preservation from death must have a purpose. So strongly had I been impressed that months before I heard of DAWN I promised that if God would show me his will I would devote myself to his service. I trusted I should be shown and when DAWN came I saw. I felt that whatever it was I would accept the work for Christ, however humble, and I started out with my volume of DAWN last Monday morning, and while the heat was intense and my crippled condition made the work very laborious, I have today (Thursday noon) 58 orders for DAWN to be delivered in two weeks. I am much encouraged--hope to sell 200 volumes here. I make this an order then for 200 copies of DAWN to be shipped by freight to this place at once so I may meet my engagement. I expect if my health admits it to push the work as rapidly as possible.

I am very faithfully, Yours believing.
G. W. DALE.

Chatham Co., N.C.

DEAR BROTHER:--I now give you an account of my success in Durham. I was one week in canvassing the place, I sold twenty the first day, twenty three the next day by eleven o'clock, and so on, thirty-six being the highest sold in any one day, my average per day was thirty. I enjoy the work very much.

I enclose an order for 210 copies of paper-bound DAWNS VOL. I. Please send at once.

I wish that every Christian could realize that there is a work for him to do. I wish that they would come and help us to roll this large wheel. It is rolling fast but we need more help, we want the labor of more thinking Christians to carry on this grand work of God. Yours truly, J. G. C__________.

===================

R958 : page 3

THE GOSPEL OF GRACE

God, in eternal counsel, planned
  To form in space this rounded earth;
And in response to his command,
  Submissive nature gave it birth.
A perfect human pair was formed
  In their Creator's image pure,
While 'round them Eden was adorned
  With all perfection could insure.

Upon this Adam (man and wife)
  But one restriction God did place:
To disobey would forfeit life,
  And bring destruction on the race.
The serpent, subtle more than all,
  Beguiled the woman, she the man,
And from their station high, they fall,
  Thus bringing death on all the clan.

The sentence just, must take effect.
  God's purpose, then, defeated is?
His work, by Satan's malice wrecked?

Has all He planned thus gone amiss?
Ah! no; "A RANSOM!" gracious words:
God says, "A RANSOM I have found!"
What wondrous joy the cry affords,
As from thy Throne is heard the sound.

A little less than angels formed,
JESUS we see, God's only Son,
With glory, honor, He's adorned,
By death for sinners to atone.
"Lo, I come; of me 'tis written,
To do thy will, Jehovah God."
For Adam's sin the Lamb was smitten;
For us He bore the chastening rod.

And in our stead, instead of ALL,
He bore the curse, and tasted death
For every man, who, by the fall,
Must yield to God his vital breath.
The "CORRESPONDING PRICE" is paid:
Our God is just, and will restore
All those who in the dust are laid,
To give them life forever more.

But one condition here we find,
In off'ring all this gift sublime:
The human will, the human mind,
Must then accord with the Divine.
And to secure this harmony,
The SEED--the Christ--hath been prepared,
And we of that blest seed shall be,
Who, here, his sacrifice have shared.

And those (their number must be few,)
Who, in "Times of RESTITUTION,"
Reject the offer to make new
And be raised up to full perfection,
Must be destroyed in "lake of fire"
(Not "life in pain," but sure destruction)
With him who to God's place aspired,
And all who share like condemnation.

Then "ALL-in-all" our God shall be:
His creatures all (now to his will
Brought into joyous harmony)
Shall their respective stations fill.
O'er every name, THE CHRIST, divine,
In heavenly glory e'er shall shine,
And every being on each plane,
That exaltation shall proclaim.

This is the "Plan" the WORD reveals,
"The Church," attired in harlot dress,
Rejects the light, the truth conceals;
But God has cast her from her place
Who holds truth in unrighteousness,

And to his saints He makes it known,
As the blest Gospel of his grace,
To ALL, "in due time," to be shown.

If this be true, WHEN dawns the day
Of this exultant Jubilee?
And when shall saints in "Narrow-way"
Be like their Head, as Him they see?
E'en NOW the light begins to break,
Of that blest day when all shall wake.
Then lift your heads, exalt them high,
For your Redemption draweth nigh.
S. I. HICKEY.

===================

THE writer of the above signed it A Believer, but I take the liberty of putting his full name, knowing that our readers will appreciate it the more. You will remember him as the brother whose letter appeared next to last among the "Kind Words of Commendation" to DAWN published in April TOWER. For several months Bro. H. has been in a furnace of severe trial, prostrated by sickness. He was obliged to remove, and to abandon the meetings so favorably started in Brooklyn and also the canvassing, but is still strong in the Lord. We print his last letter that you may be able the more closely to sympathize with him.--EDITOR.

July 13th, 1887.

MY DEAR BROTHER RUSSELL:--Grace unto you and peace, from God our Father and Jesus Christ our Lord!

I have been again prostrated by my enemy, if so I can term that which is God's instrument in consuming the sacrifice, so freely presented. Since writing you, I have suffered prolonged, intense and fearfully weakening pain. I am now at very low ebb, but mending slowly: perhaps to regain strength, and perhaps only to be again suddenly and violently attacked. But all is peace, joy, and confiding trust in my blessed God and Savior. He doeth all things well, and I bow in glad submission. My physician here advises me, as the very best thing to do, to go to Saratoga and drink certain of the waters there for the removal of the gravel by dissolving. My wife wrote, last week, to an old physician-friend residing there, stating my case. He replies in indorsement of this opinion, and says "I can find a place in a private boarding house at $7.00 per week --my services free to him."

Now I thought that if I continue to gain strength for another week, I might be able to go and to pay my way by selling DAWN in Albany and Saratoga, if these places have not been canvassed. Please write me as to this immediately.

In patient waiting, Your brother in Christ, S. I. HICKEY.

P.S. My wife read above and says, I must not try to do any thing. Well, perhaps not. But I hope for strength.

===================

R959 : page 3

CHRIST CRUCIFIED.

In an age when human ingenuity taxed itself to the utmost limit to invent cruelties to torture the victims of public revenge or hate, crucifixion certainly had a bad pre-eminence. Among the Romans it was reserved, with few exceptions, for slaves and foreigners, being considered too horrible and disgraceful for a Roman citizen, no matter what might have been his crime. It was the greatest possible indignity that could be heaped upon any offender whether considered in the light of a public disgrace, or of physical anguish.

Crucifixion was a slow, lingering, horrible process of dying, lasting always many hours, and often for several days. The victim was usually bound to the cross as it lay upon the ground; the hands and feet were then nailed to the wood, and the cross elevated and planted in the socket prepared to receive it. This gave the body a terrible wrench and great was the agony which followed. The hot sun beat upon the naked body and uncovered head, (which in our Lord's case was pierced with the additional cruelty of the crown of thorns). The ragged, undressed wounds festered and inflamed and shooting pains darted from them through the quivering flesh. Added to this was the agony of an increasing fever, a throbbing head and a raging thirst; and even the slightest movement intensified the anguish.

As death drew near, swarms of insects gathered about to increase the torment from which there could not be the slightest relief. As no vital organ was directly assailed, life lingered on until the power of endurance was completely exhausted.

Over the head of the sufferer was usually an inscription describing the crime for which he had been condemned. This was generally borne before him as he wended his way on foot to the place of execution bearing his heavy cross. In the case of our Lord, he bore his cross to the gates of the city where they met a man from Cyrene, Simon by name, whom they compelled to bear it the remainder of the way, doubtless because Jesus was too faint and exhausted.

It appears from certain rabbinical writings that a society of Jewish women was formed to alleviate the sufferings of those condemned to die. They accompanied the condemned to the place of execution and administered a prepared drink which acted as an anodyne to allay their pain. It was probably these who offered to our Lord the "vinegar and gall" (more properly --sour wine and myrrh) which he refused, preferring his mind to be clear and awake to the end. The drink offered him on the cross by one of the Roman soldiers, and accepted, was not the anodyne proffered and refused before, but simply sour wine, the common drink of the soldiers.

The ultimate physical cause of Christ's death is believed to have been literally a broken heart. Otherwise he would probably have lingered much longer. Crucifixion seldom produced death in less than twenty-four hours, and victims have lingered as long as five days. Pilate and the guard were surprised on learning of Jesus' death so soon. Instead of lingering long, he died suddenly, and before he was fully exhausted; for he had conversed with the thief and had commended his mother to the care of John; he had declared his great work finished and then with a loud [literally, a strong] voice which indicated considerable remaining strength both of body and mind he cried, "My God, my God, why hast thou forsaken me?" and instantly died. In the agony of Gethsemane the heart and blood vessels were affected. The palpitation of the heart was so intense then as to cause bloody sweat, a phenomenon rare but not unknown, produced by intense mental excitement. Already weakened by such an experience, a repetition of the anguish probably ruptured the membrane of the heart causing instant death.

Such was the awful tragedy of Calvary which ended the human existence of our Lord, who thus gave himself as a lamb to the slaughter. "As a sheep before her shearers is dumb, so he opened not his mouth" when falsely accused, condemned and crucified. Had he exerted himself in self-defence either in Pilate's judgment hall, or in Gethsemane's garden, to speak again to the people as before, again doubtless they would have said "Never man spake like this man," and would have hailed him their king as they did only five days before, saying Hosanna to the son of David, blessed is he that cometh as Jehovah's king. Or had he prayed to the Father, He could immediately have had a life-guard of more than twelve legions of angels. --Matt. 26:53.

He could have escaped the awful experience, but he did not do so, but willingly gave himself a ransom for sinners. He knew that his hour had come, when according to his Father's plan the world's redemption price should be paid. Remember his words to a disciple who attempted his defence--"Thinkest thou that I cannot now pray to my Father and he will presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

Yes, the Scriptures must be fulfilled, they expressed the Father's will which he had come to do, hence the fulfilling of what was written, was the all-absorbing interest with him; the plan of God must be carried out at any cost, and to the execution of that plan he submitted himself in perfect obedience, even unto death, even the horrible, torturous, ignominious death of the cross.

Though our Lord submitted himself to death at this time because he recognized this to be the hour foretold by the prophets, he did not seem to understand clearly why so much public disgrace and torture of mind and body should accompany it. Hence his prayer, "O my Father, if it be possible, let this cup pass from me. Nevertheless not as I will, but as thou wilt." (Matt. 26:39.) He well knew that baptism (immersion) into death, was his mission, and not for one moment could he think of avoiding it: and he knew too that with it must also come a bitter cup of suffering and shame: but not until his hour was almost come, did he seem to fully realize how bitter would be the dregs of that cup. Seeing that

R960 : page 3

death was the penalty for our sins, and not shame and misrepresentation, left room for our Lord to question the Father's wisdom and love, in apparently asking him to endure more than was needful to redeem mankind. But he bowed to the Father's wisdom and love in it all, saying --Thy will, not mine be done! In the light of the Apostle's words we can see that the perfect "man Christ Jesus" was not only redeeming men, but by his obedience even unto death--even the death of the cross, he was proving himself worthy of high exaltation to the perfection of the divine nature, which because of this implicit and even blind obedience he has now attained. (Phil. 2:9.) So too in his last moments, in being treated exactly like the sinner whose ransom he was giving, when mental communion with the Father was interrupted and he felt for the moment alone, separated from the Father, cut off and condemned as the sinner whom he represented, it was more than he could bear--He cried with a loud voice My God! My God! Why hast thou forsaken me? This was more severe than all else, the very dregs of this cup of suffering. Not until afterward was the necessity and wisdom and love of this part of the Father's plan made manifest. Up to that hour he had communion with his God.--See Jno. 16:32.

What a lesson on obedience was thus furnished to every creature of God, in every age, and on every plane of existence --an obedience which bowed in loving submission to the will of God even in blindness as to why it should be so, and even under the most heart-rending trial. What a glorious character for our example and imitation! perfect submission to the will of God and perfect confidence, which implicitly trusted the Almighty Father where it could not trace him.

===================

R960 : page 3

CRUCIFIED WITH CHRIST.

Having above examined briefly the actual crucifixion of our Lord, the actual death of the Lamb of God who put away our sins by the sacrifice of himself, let us now glance briefly at a figurative use of the word crucified, not by way of setting aside the foregoing actual occurrence, but to learn the proper significance of the figure as used by our Lord and the apostle Paul in the following passages:--

"Whosoever will come after me, let him deny himself and take up his cross and follow me."--Mark 8:34.

"They that are Christ's [members of the "anointed body"--"the Bride"] have crucified the flesh with its affections and desires."--Gal. 5:24 compare 3:29.

"I am crucified with Christ, nevertheless I live, yet not [the old] I [any longer] but Christ liveth in me."--Gal. 2:20.

R960 : page 4

"Our old man [our former selves, justified by faith in Christ's sacrifice] is crucified with Christ [that we might be members of his body, spiritual new creatures, and] that the body of sin [the entire sin system with all its members and branches] might be destroyed." Rom. 6:6. See fuller treatment of this text and context in May '87 TOWER.

We have seen that actual, literal crucifixion signifies to deliver up to a torturous, slow, but sure death. And the figurative closely resembles this, so that the same definition fits it perfectly. When we say then that any one is taking up his cross to follow Christ, it signifies that such a one is consecrated and is taking the first step of self-denial in espousing the cause of Christ, though it be with fear and trembling; submitting willingly to painful humbling and contempt in the sight of the world and of the chief priests and their blind followers, to share with the Master and all the members of his body the coldness and the scorn of the world and of many they seek to bless; to be alone, and yet not alone as was our Head, for we have comfort and sympathy from him as our High Priest, and from our fellow members in his body. With him none could sympathize: he was the fore-runner on this race-course, and of the people there was none with him.

But where does our cross-bearing begin? and where our crucifixion?--where does it end? and how much does it involve? some may inquire. We answer, Circumstances alter cases to some extent, and each must apply the matter in his own case. To enable all to do this, let us notice three notable examples of such cross-bearing --our Lord, Peter and Paul.

Our Lord, born under the conditions of the Jewish Law, could not begin his service (ministry) until he was thirty years old, though his earlier years were spent in studying prophetic utterances concerning God's plan and his share therein. This is made evident by the only record of his boyhood days. When twelve years old, he was seeking information concerning the Father's business and was found among the eminent teachers hearing their explanations of the prophecies and asking them questions.

When he was thirty, was his first opportunity to begin the work which he had come into the world to do. We might say then, using the figure, that he took up his cross when at thirty, he came to John to be baptised of him in Jordan. This was a cross, a humiliation, because the masses of the people like John were ignorant of the deep meaning which our Lord attached to immersion as a symbol or figure of death. John, and the people, used it only as a symbol of washing, cleansing or reformation from sin. Nor was it proper for our Lord then to explain to them a symbol which belonged to an age and work not proper to be known until Pentecost.

Nor would they have understood him if he had explained. But it became him to set the example, which as their leader he would afterward expect all his disciples to follow, and hence as in his actual death he who knew no sin was counted among transgressors, so in its symbol, the water immersion, he was "numbered with transgressors," (Isa. 53:12) who were there figuratively washing away a sinful past to start anew.

For the sinless Lamb of God to be thus misunderstood was no doubt a heavy cross, but it opened the way to a still clearer appreciation of the Father's will which he had come to perform. Obedience in taking up the cross proved him worthy of continuing in the Father's service--even unto death. The holy power of God came there upon him enabling him to see more and more clearly his future pathway down to Calvary, but bringing also clearer and clearer apprehensions of the exceeding riches of divine favor and high exaltation in reservation for him at the end of the "narrow way."

Under the increased light of his fuller insight into the plan of God and where the narrow way would lead, his spirit of consecration led him to turn aside into the wilderness, there to more fully consider in private the Father's plan and his future course in obedience thereto. There the cross grew heavy as he more fully realized the shame, ignominy and self-abasement to which his consecration would lead. And the tempter bore his weight upon the already heavy cross by suggesting other ways of doing good more agreeable to the flesh than sacrifice. But after counting the cost our Lord refused any other methods either Satan's or his own, of doing good, and chose to have God's will done in God's way, saying: I have come to do thy will, O my God. And with his victory he was stronger, and his cross seemed be lighter as he came out of the wilderness crucified, willingly delivered up to die--hands, feet and all and every talent and power restrained from self-service--all offered up a sacrifice to God in the carrying out of God's plan, whatever that might involve, whether the dying should prove to be of longer or shorter duration, or of more or less pain. As a man, then, our Lord's will was already dead to every human hope and ambition--dead to his own plans and control as a man. And yet he was not dead in the sense of being insensible to scoffs and pains and piercing words, but crucified, delivered up unto death. The pinioned, bleeding members (human talents, rights etc.) quivered and twitched but always remained pinioned (crucified, delivered up to death) to the last, as when he prayed that the cup of ignominy might be omitted.

During all those three and a-half years of our Lord's ministry, he was crucified in this figurative sense; that is, he was delivered up to death--his will, his talents, his all, bound and pinioned--in harmony with the Father's plan. And every deed of his by which "virtue [vitality, life] went out of him" to bless and heal in mind or body the condemned sinners about him, was part of his dying, and finally ended in death--even the literal death of the cross.

Brother Paul was not literally crucified but ended his course by being beheaded. Yet figuratively he tells us long before his literal death, "I am crucified with Christ." That is to say: I am delivered up to death --my will and self-control, my talents and powers, my rights and lawful ambitions as a man, are all pinioned and stopped by my consecration, so that having no will or plan or way of my own, I may be fully able to let the holy spirit or mind (will) of the Master dwell in me and rule my every act to his service--not so dead that I will not occasionally feel a twinging of the flesh, and have a suggestion as to another way and as to what would or would not be necessary, but I keep my body and its wishes under (1 Cor. 9:27.), subject to the will of God, saying as did the Master under similar circumstances, "Not my will but thine (Father) be done."

Many get the idea that our Lord and the Apostle referred only to sinful desires being crucified. They read it as though the Apostle meant, My sinful ambitions and desires I keep under and crucify, and as though our Lord meant--Not my sinful will be done, O Father, but thy holy will. This is a mistake: our Lord was holy, harmless, undefiled; as such he could not have a sinful will or desire: His will was not to kill, steal, blaspheme, covet the things of others, nor to bear false witness of others, nor to backbite, nor to do any

R961 : page 4

sinful thing toward God or man. His will on the contrary was to do good only, to honor God and to bless men. But as a man--a perfect man, he had a mind, a strong mind or judgment as to how good could best be accomplished, how God could be most honored and men most blessed.

Had our Lord followed his own judgment and will as to best methods of honoring God and blessing man, it would probably have been in the line which naturally suggests itself to other good judgments and wills--in the line of political and social reforms, in establishing pure government for the people, in meeting out justice to the oppressed, in establishing hospitals, asylums and colleges, and in cleansing the religious system of his day. But such a good will, though it would doubtless have accomplished much temporary good, would never have worked out the grand deliverance for the race, which we now see God's greater comprehensive "plan of the ages" is designed to work out. Such a plan did not occur to the mind of even the perfect man Christ Jesus. It is beyond the scope of human thought and planning. But knowing that his Father was greater than he, he rightly reasoned that implicit submission to Jehovah's will was the proper course whatever it might involve.

To be God's messenger and accomplish his will, our Lord must crucify (deliver up to death) all of his own good, holy, harmless, pure will, and must say fully, "Not my will (Father) but thine be done" --Thy will in thy way entirely.

The nearer a person is to perfection the stronger will be his will, and the more difficult to crucify it. The more confident one is that his will is good and for good and blessing to others, the more difficult it is to see good cause for surrendering it. Thus our dear Lord knew that it was needful for him to DIE as the ransom price for the world and shrank not from it; but knowing also that pain and public scorn and contempt as a criminal was not part of the penalty, he questioned its necessity, whether the Father was not asking of him as the Redeemer more than the penalty of man's sin and therefore prayed, "Father, if it be possible, let this cup pass from me" --nevertheless I claim no rights, I attempt not to follow my own ideas nor to exercise my own will; my will is fully surrendered; I leave all to thy wisdom--Thy will be done. Our Lord evidently saw not then, what for our advantage and strengthening he has since showed us who are following his footsteps, crucifying our own wills, etc. --that extreme trial of obedience, even unto death, even the death of the cross, was expedient and proper, because of the very high exaltation to the divine nature, for which his implicit obedience to the Father's will in giving our ransom, was to be the test of worthiness.

We as followers in the our Lord's footsteps have neither such strong wills to overcome and crucify nor the proportionate strength of character whereby to overcome them. But we have the advantage of knowing clearly why so extreme and exact obedience is necessary, in all who would be accounted worthy of a place in that select "body of Christ", which is to be so highly honored with its Head, Lord and Redeemer, Jesus.

As with our Lord, so with the Apostle Paul crucifying did not mean the crucifying of a sinful will, or sinful desires, plans, etc.; for he says "I am crucified with Christ," and elsewhere he calls it being "dead with Christ" and having "fellowship in his sufferings." So then if Christ's crucifixion was not the crucifixion of a sinful will, and desires, neither was Paul's; and neither are yours and mine as followers of the spotless Lamb of God, crucified with him.

True, Paul and all other followers of Christ were by nature sinners and children of wrath even as others, and hence very much less than perfect in will, compared with the undefiled one. But their first step of faith in Christ showed them that they had no right or privilege, to will or to do wrong, and in accepting of JUSTIFICATION through Christ's death, they not only confessed sorrow for sins past, but repentance and change from sin for the future to the extent of their ability, realizing also that the imputed merit of the ransom not only covered sins past, but also all unwillful weakness and errors future. And this justification through Christ and change of will from sin to righteousness preceeded their "call" to follow Christ and to suffer with him and to share his glory and high exaltation to the divine nature. Thus we see that with us as with our Lord, it is our good human wills, our good intentions and good plans, (not actually perfect as our Lord's, but reckonedly so through his imputed merit) that are to be crucified, delivered up to death with, and like Christ to share in his sacrifice.

As our Lord set aside and crucified his own will, and accepted of the Father's will instead, so we set aside or crucify our wills or desires, no matter how good and wise they appear to us, to accept of the guidance and direction of our Lord Jesus who, now glorified, delights still to carry out the Father's plan, and the grandeur perfection of which he can now fully appreciate.

===================

R961 : page 4

CONSECRATED BUT NOT CRUCIFIED.

Practical illustrations of how some who love the Lord are not crucified with him, may be seen everywhere. Thousands of Christian people (zealous, but not according to knowledge) are striving, each in his own way, to do good. Because their own wills have not been crucified, but still live, they are unable to see clearly God's will and way. Hence many are spending time and talent in moral, political, and social reforms, which though good are not so good as the Lord's way. The uncrucified will however always thinks its own way the best, not learning to obey orders from the head, and to trust to his superior wisdom where they cannot trace him.

Thus though our Lord prayed not for the world (John 17:19.) and shows us that the work of the present age is not the world's conversion, but the selecting of his "body," "his bride," out of the world (Acts 15:14) to be joined in heirship with him in the great work of blessing the world afterward --yet these have a will and plan of their own uncrucified and do not submit themselves to the will and plan of the head. Their will and plan is to convert the world now, to the neglect of the special selecting and fitting for that work of a royal priesthood and they feel sure their Lord must admire and accept and bless their plan and their work in his name.

They are worried, anxious, fearful, perplexed, because their plans do not work out as expected, like a hen who hatches a brood of ducks. Yet they are always hopeful and full of confidence that the working out of their cherished schemes will yet be grand, because sure that the

Lord must approve their plans. Such when they pray to God generally tell him what they want him to do and how they need his help in carrying out their plans. Such because their plans are so urgent

R961 : page 5

have no time to search God's Word to know his will and plan. They go to it to find some statements which they can fit and apply to their plans, to convince themselves and others that God approves of their plans, and they have no time, they think, for more.

Poor foolish ones! How different the anxiety and fear with which they labor, from the composure with which our Lord and the Apostles labored. The difference is that the latter had crucified their own wills and had accepted the plan and will of God, and were confident that all things were working for the accomplishment of that plan whether they see how or not. On the contrary these who are striving to carry out their own wills and plans and praying to God to help them, can have no such deep grounded confidence. Their prayers in this direction go unheeded, and they continually see their cherished plans miscarry. Many such in coming days must be more disappointed than ever. Those who have loved and labored for sectarian systems and who have mistaken them for the one true church "whose names are written in heaven" will experience bitter disappointments when they see these all broken to pieces, that the false may be completely stumbled and separated and leave the saints alone, the only adherents to the ransom foundation.

Only those who completely ignore their own will and plans, and thus are ready and willing to learn and co-operate in God's plans, can appreciate his statement. "My thoughts are not your thoughts, neither are your ways my ways saith the Lord: For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8,9.) Only such can pass through the trying times, present and coming, unmoved, for such only can see intelligently the cause and necessity of the trouble and overturning, and the grand outcome of it all, as delineated in the plans and specifications of the great divine Architect.

Would that such consecrated ones could see the necessity of sacrificing, crucifying themselves and do it. The time for sacrificing is nearly ended. Those who do not fulfill their covenant are not worthy, and their crowns must soon be given to others.

We see in this the reason that some of the very humble and comparatively unlearned of God's children are able and do see his plan much more clearly than some others, whose natural advantages are greater --the one has crucified his own will and has no obstacle in the way of his progress; the other has not crucified his own will and cannot get beyond it, even when seeking to grow in grace and knowledge.

===================

R962 : page 5

THE BODY--MEMBERS IN PARTICULAR.

In illustrating the complete subjection of the now crucified, will-dead little flock to their once crucified but now exalted Lord, it is difficult to find a more perfect figure than that which Paul suggests, viz., the human form, head and body. As a human body is composed of many members with various functions, yet all perfectly controlled and ordered by the one head, and without any will or desire to control themselves, so is "the body of Christ" under its head, Jesus. Every member must be in perfect accord with the head, that the great work of the Christ in the coming age may be accomplished perfectly.

That perfect "body of Christ" is as yet only an ideal: it is a body of the future and not of the present, and will not be complete until the last member has been tried and proved worthy and glorified --made like unto, though subject to its head Christ Jesus. During the Gospel age the prospective members have been called or invited (none but the justified believers, are called) and this is styled "a high calling" and "a heavenly calling" because it invites these to so high and grand a station, and to a heavenly nature and glory and honor and perfection which is to be restored to in exchange for, and instead of the earthy glory and honor of the world in general. The joining together of this body in the present life is only probationary --a membership on trial, to ascertain who are worthy. Hence it is that those already called members of the body of Christ, are exhorted to make their calling and election sure, or permanent, by full and hearty submission to all the tests which their Lord and forerunner on the course shall impose. Such, too, have the assurance that their head sympathizes with them, and will not permit them to be tempted and tested beyond what they are able to withstand, but who at the very moment when their strength and endurance would fail--not through lack of desire to do his will, but through weakness of the flesh--will open a way for their escape from the trial.

Under misconceptions, false teachings, etc., many are nominally counted as members of Christ's body, or church, whom the Lord in no sense recognizes as such, whom he does not enter among the probationers on trial for permanent membership in that choice "little flock," because they have never taken even the first step toward becoming members.

Every one answering to the "high calling," (already justified believers) was informed of the conditions of membership, namely, that such must deny themselves, set aside and entirely ignore their own wills, and plans and ambitions however noble, must crucify their human wills with all their human affections and lusts (desires) no matter how pure and good, and must submit everything to the will of Christ, whether they see or do not see the wisdom of his arrangements. To the worldly-wise this is foolishness and those who obey this call are considered fools, even as was their Master for the same cause: For the world knoweth us not, because (for the same reason that) it knew him not.--1 John 3:1.

The narrow way of self-sacrifice through which the high calling invites us, is so contrary to worldly wisdom that few find it in the sense of knowing or realizing it; and fewer yet, after finding it, will walk in it; it is so narrow, so difficult and painful to crucify the flesh with its human affections, hopes, aims and desires; so difficult to have a mind and judgment and will of your own and yet obey not their dictates, but crucify them and take and follow the will of another which often seems so much less complete than our own, and whose ultimate advantage we so often cannot see.

The conditions therefore upon which we become probationary or trial members of the body of Christ, are that we covenant, or solemnly consecrate ourselves and all our interests as human beings, to the Lord's will and service. This the probationary member symbolizes by baptism into water. His immersion into water is a figure of his death to all earthly things, chief among which and representative of all, is his HUMAN WILL. It must be buried in order that the consecrated one may be reckoned a fellow-member in that will-less body, whose will is the will of the head only. "Therefore are we buried by baptism INTO CHRIST" into membership in that "body of Christ;" for as many of you as were baptised into JESUS CHRIST were baptised into his death, "Crucified with Christ" to earthly hopes, etc., and risen by faith to heavenly hopes, plans, etc., under his direction, to which we shall attain if we faint not, but continue firm unto the end, keeping our wills fully subject to the will of Christ, and our bodies as much so as possible.

Every such consecrated one is recorded as a prospective member among those "whose names are written in heaven:" but the record is such as can be erased. The final inking of the record, so to speak, is not done until the probationary membership is ended, and all the consecrated ones adjudged either worthy or unworthy of a place in that perfect glorious "body of the Anointed" whose record in the Lamb's book of life is indelible; among, and a part of that company which God foreknew or intended from the foundation of the world, as his honored instrumentality for blessing all the families of the world.

Not all the consecrated, probationary members shall be of the real body of Christ, but only the overcomers. Of such the Lord says "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his messengers." (Rev. 3:5.) And, blessed thought, our overcoming consists not in perfect works, but in a perfect heart or will. His own will fully crucified, the will of Christ dwelling in his heart richly, none need be barren or unfruitful in the knowledge of the Lord, but shall renew his strength, and go on from grace to grace in the knowledge and service of his head; and finally such shall be accepted into the everlasting permanent membership in the body glorified.

And there is a thought beyond crucifying our own wills. We should not only crucify our own wills, but fully accept of and use the Lord's will instead. "Let the word of Christ dwell in you richly," and Let the mind be in you which was also in Christ Jesus. (Col. 3:16; Phil. 2:5.) A human body whose members were merely without will or plan of their own, would be aimless, lifeless, and useless, and so probationary members of the body of Christ, if merely dead to the world will be cold, aimless, idle, languid and lifeless, and hence profitless. The apostle therefore exhorts that we be not only dead to present hopes, and aims, and hoping for the future glorious body and its glorious work, but our mortal body which with its will we have crucified, we should partake so thoroughly of the holy spirit of our Master's consecration, that the mortal body alive, and active in God's service--delighting to do his will engaging heartily in his plan and work. (Rom. 8:11.)

Until our own wills are crucified, we are not truly prepared to seek to know the will of our Lord. The uncrucified will, if it goes to the Word of God to learn his will, is not prepared to receive it, and stumbles over it, blinded by its own plans, desires and ambitions. Misled by these it wrests and misapplies the word of God to fit its wisdom or plan. Alas! how many of the consecrated are crucified only in part, and how many not at all. How many, failing still worse, see nothing of the high calling, and have passed by justification by faith in the ransom and are trusting to secure justification by crucifying their sins. Let us walk in the light as he is in the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them. And in order to do this and attain the great prize let us see to it that we can say with Paul "I am crucified with Christ, yet I live, yet not [the former] I, but Christ liveth in me." His will being fully mine I can call myself his and feel confidence before him. I being fully his, he can own me as a member

of his body and use me as such now
and forever.

====================

R962 : page 5

AFTER THE ORDER OF MELCHISEDEC.

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." Psa. 110:4.

A priest, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God, a whole race of beings condemned to death, and already dead or dying. Hence this priest must of necessity be "mighty to save". (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam, and the race through him, fell. To secure this right, he must first satisfy the demands of Justice, which required the extinction of the human race; and these demands of Justice could only be met by a corresponding sacrifice --a human life for a human life. The life of Adam, and all represented by him, could be redeemed by another perfect human being only. And so it was--"Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence, then, the right of the priest to restore is secured.

But beyond the right, or privilege, of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence, is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability, to guide a race so destitute, back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed one, did not glorify himself to become a High-Priest," but he has "been declared by God a High-Priest according to the order of Melchisedec." (Heb. 5:5,10, Diaglott.) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the Chief, or High Priest, but the little flock, who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. "If we suffer with him we shall also be glorified together." Jesus alone is the Priest, but when redeemed by his death and associated with him in sacrifice now, and in divine power hereafter, we are counted in with him, and together with him constitute the great Prophet Priest and King promised, to liberate and bless the groaning creation--the Seed of promise.--Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that the real Priest is just as truly a King, in whose hand absolute power is vested. And in looking back to the types or illustrations God has given us, we find just such an illustration in Melchisedec, to whom we are cited as an illustration, both by the Psalmist and by the Apostle Paul (Psa. 110:4; Heb. 5:5,10.), who show that he was a priest upon his throne. Illustrations of the Christ as a Priest are given in the Aaronic Priesthood, where the special features of the redemptive sacrifice are shadowed forth--its perfection, its completeness, its acceptableness, as also the share which the little flock has with him in that sacrifice.

R962 : page 6

Christ was not constituted a priest of the Aaronic order, that priesthood was only the type or figure. The Aaronic priesthood sprung from the tribe of Levi, while "our Lord (according to the flesh) sprung from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his body are chiefly chosen from among the Gentiles.

As a man, Jesus was not a priest, neither as men are the saints members of the royal priesthood, but as "new creatures" they shall hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice before he became the priest, but the anointing was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. The human nature, when sacrificed, could do nothing more; it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth."--Matt. 28:18.

The new nature (the priest) is not of the Aaronic order, it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother--thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded, nor a successor named (Heb. 7:3 Diaglott), that thus might be typified the endlessness of Christ's priesthood. In this type the work of sacrifice is not shown, as he represents the Christ glorified and reigning, after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore he [Christ] is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" [lifted higher than the highest--to the divine nature]. (Heb. 7:25,26.) And this blessed assurance of such a priest, so mighty to save, is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.)

What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn, and will not repent. Thou art a priest forever after the order of (or typified by) Melchisedec." What believer, then, may not read his title clear to the promised restitution? and what justified one who has offered himself as a living sacrifice may not read his title clear to joint-heirship with the Head in that glorious anointed body. He is authorized and is able to save completely all that come unto God by him--of whatever plane, he can deliver them to perfection.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus...for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence, firm to the end."--Heb. 3:1,14--Diaglott.

We conclude, then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, yet it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king --a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but as one, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests; but in the future glory all will unitedly share as represented in Melchisedec alone.

===================

R963 : page 6

MADE LIKE UNTO HIS BRETHREN. NO. 2.

In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God--to make reconciliation for the sins of the people." --Heb. 2:17.

In our previous paper (in July TOWER) under this caption we showed, we trust conclusively, that this passage of Scripture in no way signifies that our Lord was a sinner in any sense or in any degree, --neither the vilest of the vile, nor vile in the least degree, but that, as emphatically stated in Scriptures, he was holy, harmless, undefiled, separate from sinners. Now, we hope to show clearly in this paper what the above and kindred passages do teach.

Who are the "brethren" whom he was "like unto." Surely the Sodomites and antediluvians are not the "brethren" referred to; so he was not like unto them, and was not tempted like as they were. Nor are sinners of any age, of these "brethren" like unto whom our Lord was; nor was he tempted like unto any or all sinners. Our Lord himself tells us who are his brethren saying "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." No sinner can measure up to this requirement; only the saints can fill the measure, and they, only by having their sins passed over, covered by Christ's meritorious sacrifice, and having their motives accepted now, through Christ, as instead of their actual works. Only these, in whom the righteousness of the law is reckoned as fulfilled through Christ--who walk not after the flesh, but after the spirit, fully consecrated to God, are the brethren of Christ, brethren, too, whom he declares he is not ashamed to own, --brethren of holy desires, justified and sanctified.

Like unto these our Lord was, and like unto these he was tempted i.e., tested, tried, and proved obedient to his covenant of consecration.

He was not tempted with the depraved tastes and desires of a drunkard or dissolute person, nor with the besetments and frivolities of present day "society," nor with wealth, nor with the perplexing annoyances of a parent, nor in a thousand other ways that men and women are perplexed and annoyed; but he was tempted or tested in all points like as we, the consecrated, are tested. Thus: We as followers in his footsteps find three points from which our covenant of self-sacrifice is tested--the world, the flesh and the devil --and so did our Lord.

"The world" tests us by presenting opportunities for the use of our faculties and talents which are good, and right, sometimes benevolent and grand, and often more in sympathy with our human wisdom and tastes than God's plan which we have covenanted to follow. It is not only difficult to ignore and overcome the thousands of besetments from this source, but the greater the talents and the more nearly perfect the individual, the severer the test; because the clearer the head, the better and more benevolent the plans conceived of; and the greater the ability for executing those plans, the more difficult it will be to set them utterly aside and act merely as the tool of another--God's tool.

"The flesh," or earthly desires, here comes in--not in us "his brethren" desires to do evil of any sort (for none of "his brethren" have pleasure in sin,) but desires to do good of an earthly sort, congenial to the laudable tastes and ambitions of perfect men and women, to use time and talent in such a way as would afford pleasure and comfort and worldly approval and praise, rather than in a way to cost sacrifice of worldly praise and ease and comfort, in being "crucified to the world," its aims and rewards.

R964 : page 6

"The devil" (we use this word devil to represent not only the being called Satan but evil influences started originally by his temptation in Eden,) takes advantage of the attractions of earthly things for our (consecrated) flesh and uses his influence against us powerfully. He operates through various agencies, and sometimes in opposite directions, to hinder the consecrated; and he is permitted to do so, to test those running for the prize and to make manifest the "overcomers"--the body of Christ. He rules the world in general, but not the "brethren." These he recognizes as opponents, whom he would deceive, ensnare, and hinder in their race, and he will succeed in doing so with all except a little flock, the "brethren" who, like their Lord, and by his aid, will overcome.

To deceive the consecrated, he must counterfeit the true consecration, and get them to feel satisfied by some outward forms and ceremonies, united to benevolent worldliness, which will gratify the flesh instead of crucifying it. How skillfully the adversary has operated to carry out this plan, we all know. Great systems, each claiming to be the church--yet composed almost entirely of the unconsecrated, and in great part of unbelievers, full of the spirit--the plans, ideas and dispositions --of the world, full of pride and very unchristlike, have been organized to suit every shade and degree of spiritual derangement, each posing before the world as "the little flock" of overcomers, crucified with Christ. Those only who are free from these systems, standing fast in the liberty wherewith Christ hath made them free, can see the hollowness and falsity of such claims. These can see that not one of these human systems is "the church of the first born ones whose names are written in heaven," though some of the members of that true church are bound in those systems. Such can see, too, the absurdity of supposing that all of these various "bodies", with their various heads, and various and contradictory faiths and baptisms, can be the one body whose only head or Lord is Christ, whose only faith is that once delivered to the saints--the Bible --whose baptism is into Christ and into his death.

But many are deceived by these immense sectarian systems which Satan, by operating in harmony with the spirit of the world and the flesh, has succeeded in getting many of the truly consecrated to organize and uphold. Such feel continually opposed to the methods of these systems, and realize that their spiritual natures are not fed and are not growing, and see that the descriptions of his church given by its Head does not fit these systems, when he declared it would be a "little flock," despised and rejected by the world, reviled because of its faithfulness to his word. But they are overawed by the greatness of their systems, and by the influence of the world, and by their respect for the word of men, and by the honor they have one of another, so that they find it impossible to accept of God's Word only, and His approval only, and of a membership only in the church written in heaven, but ignored and despised on earth.

Such are the temptations, tests, or besetments of the "brethren;" and the Master was tempted or beset or tested by the same. If the world offers opportunity

to us for doing good with our limited talents, energies and ambitions, and our known likelihood to miscalculate, etc., what must have been the temptation to the perfect "man Christ Jesus" with sound judgment as to what would be practicable and what he could accomplish in the way of moral, social and political reforms for the world. Thus his flesh (holy, harmless and undefiled) would powerfully draw him toward that course which would be in harmony with its judgment and plan of well-doing, and draw away from the total surrender of those plans, talents and powers, which the Father's Word mapped out.
[Our Lord evidently was guided as to the Father's will concerning him and his work on earth by the prophetic Scriptures and the Mosaic types--just as we are, though seen by him with a clearer, a perfect mental vision, instead of which we, his "brethren," have his and the apostles words and examples to aid us.]

Our Lord also was tested and proved by religious systems--"like as we are." Judaism, with its various sects, Pharisees, Sadducees, etc., was in the very zenith of its glory as a religious system. Its laws had been made doubly strict, its votaries fasted two days in the week, made long prayers, and gave much alms to the poor. As a religious system it was very zealous, compassing sea and land in missionary efforts (Matt. 23:15.) and not without success, for the whole civilized world was beginning to respect it; and to its holy feasts came yearly devout men out of every nation (Acts 2:9) --Parthians, Medes, Elamites, dwellers in Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Lybia, Cyrene, Rome, Crete, and Arabia. It was gaining favor with men of influence in the world, who not infrequently built and donated synagogues for divine worship and even the ungodly king Herod had built them a Temple which in magnificence far surpassed that of Solomon. Here, then, stood a great temptation: none could see more clearly than our Lord how easily, with his perfect power, he could have associated himself with the great ones of that system, soon have made himself their leader, and then have spread the influence of that religious empire over the world, gradually bringing about social and political reforms and greatly blessing the world. How thorough a crucifixion of the flesh it implied when he deliberately set aside all these positive, grand opportunities of doing good, to accept of another, the Father's plan, the full out-working of which he evidently could not at first see. But our Lord knew that the way it was written in the Law and the prophets, was the way God had designed the work of blessing the world should be accomplished, and that if he would be acceptable with the Father as the one who was to do the blessing, he must follow the Father's plan, and fulfill

R964 : page 7

all that was written in the Law and the prophets concerning the Anointed. He knew that though it was written that Messiah should be great, and reign, and bless, it was also written, that first, he must be despised and rejected by those who could appreciate neither the Father's plan nor his obedience to that plan, and that he must die to redeem men before he could have the right to permanently bless them. (Isa. 53.) And he bowed to the plan of Jehovah; crucifying his own gracious plans he meekly obeyed, even unto death--even the death of the cross.

Here, then, we recognize the Lord's "brethren"--those who seek, love, and do the will of the Father in heaven, in preference to their own. Here we see how he was tested in all points like as we are, yet without yielding--without sin. Our Lord, holy, harmless, undefiled, was like unto these, his justified, sanctified "brethren," who in him and through him are also recognized by the Father as holy, harmless, undefiled, and separate from sinners.

That this is the correct understanding of the Apostle's words is proved by the verses preceding the text we are examining: (Heb. 2:11-13.) "For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call THEM brethren: Saying [as it was prophetically written], "I will declare thy name unto my brethren; in the midst of the church [the "little flock"] will I sing praise unto thee." And again "I [the entire head and body--one] will put my trust in him." And again, Behold, I and the children which God hath given me.

So, then, argues the apostle, our Lord's mission into the world was to save those whom God foresaw would accept of his favor, and become children of God. These were all under sentence of death, and therefore Christ became a man, partook of flesh and blood (human nature). But he partook not of its depravity and imperfections. To have done so would have frustrated the design of his coming; for the Apostle declares that he partook of our human nature in order that by his DEATH he might break the power (authority or control) of death and release these foreseen children of God and bring them into life, that through these, in turn, in the coming age, all might be blessed.

Yes, dear "brethren," our Head, our Lord, was perfect as a man and gave a perfect sacrifice, without spot or blemish, for our sins, and not for ours only, but also for the sins of the whole world; and as our blemishes were laid upon him and he bore our sins in his own body on the tree, so his perfections were imputed to us so that we bear his righteousness. He, the holy, the pure one, was made a sin offering on our behalf, in order that we might be made the righteousness of God in him. 2 Cor. 5:21, Diaglott.

For such an high priest, holy, harmless, separate from sinners, became us [suited us, was necessary for us]. He was tempted in all points like as WE ARE, and is able to sympathize with and assist us in our efforts to be dead to every worldly ambition, and alive only to the will of God. Wherefore, let us go to him in confidence and trust his every direction as to every step of the way; for he will not suffer [permit] us to be tempted above that we are able to withstand, but will provide a way of escape. (1 Cor. 10:13.) Trust him, then, unflinchingly, confidently, and do your part as far as you are able, assured that you shall not be tried further.

"Wherefore, holy brethren, partakers [with Christ Jesus] of the heavenly calling, consider [think of, notice carefully] the Apostle and High Priest, of our profession, Christ Jesus, who was faithful."

R965 : page 7

(Heb. 3:1-2.) Consider the necessity of his being tested before being so highly exalted, and you will not wonder that you as partakers of the same "high," "heavenly calling" should be severely tried to prove faithfulness to God's word and plan, that you may be worthy to share in his glory. Consider that though your Master was perfect before he became a man, and perfect as a man, yet before being so highly exalted as he now is, it was proper that he should be tested to perfection, to the last degree (Heb. 2:10); that when he shall command obedience of all to Jehovah, it will not be possible for him to demand more of any, than he would and did himself yield to the Father. Thus the already perfect, sinless, holy, "man Christ Jesus" was proved worthy of, or perfected for, the divine nature and great exaltation, upon which he entered fully at his resurrection.

Rejoice, "holy brethren:" our Lord's obedience and his aid provided us, insures our victory, if like Paul we "press along the line [marked out by our Head and Fore-runner] toward the prize of our high-calling which is of God, through Christ Jesus our Lord." He was tempted like as we are, and will succor us, and is not ashamed to call us "brethren."

===================

R965 : page 7

IS LIFE A GIFT OR A PURCHASE?

A Brother writing us asks: If Christ Jesus our Lord, as our ransom or substitute, bought us and all our rights to life, how shall we understand the Scriptural statement that "The gift of God is eternal life?" If a purchase for us by Jesus, how can it be a gift of God? or vice versa, If a gift of God, how can we say that Jesus purchased it for us?

We reply: It is just such short sighted reasoning that is causing the general sectarian confusion on all Bible doctrines --the setting of one Bible doctrine against another, instead of seeking to see in what way they harmonize. Now, the brother cannot question that the Bible does teach clearly that the wages of man's sin was death, and that it passed upon all, and that Christ DIED for our sins, and hence paid our penalty. Nor, can he contradict the Lord when he says that He came into the world that he might give his life a ransom (a price) for many lives (Matt. 20:28); nor the apostle Paul when he says that Christ Jesus gave himself a ransom [Greek, a corresponding price] for all (1 Tim. 2:6), nor Peter when he says that Christ purchased us with his own precious blood. (Acts 20:28; 1 Pet. 1:18,19.) But our brother seems to think that all these very exact statements and many more, as well as all the typical sacrifices of the Jewish Age, are all opposed, contradicted and upset by the one text he quotes, that "the gift of God is eternal life."

Our brother errs in this; for these are not contradictory: he has merely misquoted the last text and omitted the part which shows the harmony between this and the others which he thought it contradicted. Now see: "The wages of sin is death, but the gift of God is eternal life through JESUS CHRIST OUR LORD."

God has no gifts for sinners, but stands pledged to pay to such, the wages of sin, which is death. Our Lord Jesus, by becoming our substitute, ransomed us from the wages of original sin, and brought us into that harmony where we could receive from God, not the wages of Adam's sin, but the gift of everlasting life. So far as men are concerned, the gift of life and forgiveness of sins is as directly of the Father as though our Lord had not redeemed us. But in order that we may have full confidence in our heavenly Father, he explains to us the process and philosophy of the redemptive plan, by which he remains just and maintains his just laws, which condemn sinners to death, and yet has provided a way for justifying the sinner, releasing him from the just penalty and granting him life--through Jesus Christ, our Lord.

Notice some other statements of this same Apostle in this same epistle, regarding other favors of God conveyed to the sinner through his Redeemer, and in no other way. For instance:--

"We have peace with God THROUGH our Lord Jesus Christ."--Rom. 5:11.

"That as sin reigned unto death, even so might favor reign through righteousness, unto eternal life by [THROUGH] Jesus Christ our Lord."--Rom. 5:21.

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God THROUGH

Jesus Christ our Lord."--Rom. 6:11.

"For the wages of sin is death, but the gift of God is eternal life THROUGH Jesus Christ our Lord."--Rom. 6:23.

Every divine favor is granted in and THROUGH Christ.--"He is Lord (master, owner,) of all." All things are of the Father even as all things are by or THROUGH THE SON.--1 Cor. 8:6.

===================

R965 : page 7

UNSUCCESSFUL WORKERS.

Desponding Christians do not make successful workers or valiant soldiers. "Feeble-Hearts," and "Ready-to-Halts," and "Little-Faiths" win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith"; and having performed them, they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in blessing," and no room for the free, large-hearted labor which such joy cannot fail to lead to. Tossed up and down on the waves of unbelief and fear, they have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them; they are not in a condition to do hard work --nay, to do any work at all. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle-field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.--Bonar.

====================

R965 : page 7

THE MORNING COMETH.

It is a self-evident truth that the age of doctrinal uniformity has gone past; equally obvious that no doctrinal platform whatsoever, however comprehensive and liberal, can serve as the gathering-place of deep, profound, and Christ-like thinkers. This raises an issue at once threatening evil and disorder, and yet prophetic of good and harmony. The only truth capable of bringing about a reconciliation of divergent opinions, or which will help to spread genuine charity, is that there is a church forming within all churches, and in the minds of all true and noble thinkers, disclosing to all true minds higher views of truth than the sects can any of them hold, and imparting to all intellects that turn to the Lord, a life which the sects as such cannot give; that the Lord Jesus Christ is coming nearer and nearer in spirit, and that this energy is creating a new thought, and an entirely new affection among men; that this spirit is not evolving a new sect or ecclesiasticism to which men point and say, Lo! here, or Lo! there; it is a quickened spirit from the Lord, and out of that spirit a new theology will arise, more reverent, more heavenly and practical, before which the old scragged dogmas will melt off and fall away.--Progressionist.

====================

R967 : page 7

THE LAMB OF GOD APPROVED FOR SACRIFICE.

"Behold the Lamb of God, which taketh away the sin of the world."--John 1:29.

"We are reminded that he is THE SPOTLESS LAMB--a lamb without blemish and without spot. Now I need not remind you who are at all familiar with the Old Testament history, how important it was that the lamb that was offered up should be without blemish. So vital was this, that it was required that the priest who was appointed for that purpose should carefully inspect the victim that had been selected, to be sure that there was no blemish in it, and then seal it with the Temple seal, in token that it was fit for sacrifice and for food; and now we find our Lord Jesus Christ taking up the thought, and saying, "Labor not for the meat that perisheth, but for that meat that endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." On the banks of the Jordan, the heavens opened, and the Spirit descended like a dove, and rested upon him, and God spoke saying, "This is my beloved Son, in whom I am well pleased."--A. J. Gordon.

====================

R988 : page 7

THE OLD Pharisees rejected Jesus because He taught men that God's plans of grace were wider than they had believed them to be. The Gentiles, the outcasts, the whole world of humanity, was included in them. The Pharisees believed that the Jews, and especially their own sect, had a monopoly of the grace of God. It is strange how this old spirit of human nature comes out in our day. Many in the church seem to be just as averse to any view of the gospel which widens its scope beyond the narrow lines in which they have conceived of it. The idea that there can be any blessing in it for the countless masses of the dead who passed out of life before Christ came, or who have since died with no knowledge of Him, is something they cannot admit. Nor have they an ear for any interpretations of Scripture which do not pass current in their sect, or which bring within the scope of God's love and blessing those whom they have always regarded as outside of His covenant. Men love to think that they belong to that favored class who have a monopoly of both the truth and the grace of God.--Words of Reconciliation.

====================

R965 : page 7

BABYLON'S NEW SUBURBS.

THE PUBLIC SCHOOLS.

NEWFOUNDLAND has adopted the system urged by Catholics in this country and divided its school money among the religious denominations in proportion to their numbers. The total sum is $96,065. Of this, again divided, the church of England's share will be $32,138, the Methodists' $24,488, while something over $1,000 goes to other sects, the Baptists getting the least, their share being only $29.

===================

R967 : page 8

"K. OF L." BREAKING UP.

POWDERLY'S REPLY TO THE ASSERTION.

We are breaking up as the plowman breaks up the soil for the sowing of new seed; we are breaking up old traditions; we are breaking up hereditary rights and planting everywhere the seed of universal rights; we are breaking up the idea that money makes the man and not moral worth; we are breaking up the idea that might makes right; we are breaking up the idea that legislation is alone for the rich; we are breaking up the idea that Congress of the United States must be run by millionaires for the benefit of millionaires; we are breaking up the idea that a few men may hold millions of acres of untilled land while other men starve for want of one acre; we are breaking up the practice of putting the labor of criminals into competition with honest labor and starving it to death; we are breaking up the practice of importing ignorance bred of monarchy and dynamite, in order to depreciate intelligent skilled labor at home; we are breaking up the practice of employing the little children in factories, thus breeding a race deformed, ignorant, and profligate; we are breaking up the idea that a man who works with his hands has need neither of education nor of civilizing refinements; we are breaking up the idea that the accident of sex puts one-half of the human race beyond the pale of Constitutional rights; we are breaking up the practice of paying woman one-third the wages paid man, simply because she is a woman; we are breaking up the idea that a man may debauch an infant girl and shield himself from the penalty behind a law which he himself has made; we are breaking up ignorance, intemperance, crime and oppression of whatever character and wherever found. Yes, the Knights of Labor are breaking up, and they will continue their appointed works of breaking up until universal rights shall prevail; and while they may not bring in the Millennium they will do their part in the evolution of moral forces that are working for the emancipation of the race.--T. V. Powderly.

===================

R966 : page 8

WORLDLY PLEASURES.

Bradford Co., Pa.

DEAR. BRO. RUSSELL:--MILLENNIAL DAWN received, many thanks. If you can find time would very much like an answer to the following question.

Could any one who had not the Holy Spirit take your book and read it and understand it? Would any one care for those things if they did not have the Spirit? You think, do you not, that any one who desires to do the will of the Father no matter what it may cost, is begotten of the Spirit? that this mind to do his will is the DIVINE MIND and is the "earnest of our inheritance". If you can get time please answer.

Should I sacrifice everything--all the innocent pleasures of my home life, or could I enjoy such things as come to me which do not seem to be wrong and in which I may be happy. I wish to do the Lord's will in all things, so far as it is made known to me.

Do you think I can say that God is revealing his will, his plan, through your works? or if I had his Spirit should I be able to take up the Bible and understand it all?

Yours in hope of being one of the "overcomers," MRS. W. L. M__________.

[DEAR SISTER:--It is my judgment that the evidences you mention are sufficient to identify you with the spiritual children of God. If you appreciate those things which are above, so that your affections are centered on the heavenly things in preference to the earthly, and to such an extent as to lead you to sacrifice earthly things, then I would judge that you are not of the earthly class, but that you are begotten to a higher nature through the word of divine truth.

Now keep your eye of faith fixed on the prize of your high calling which is of God through Christ, and carry out your consecration faithfully and thus make your election sure.

If you were on the natural (human) plane, you might still take pleasure and delight in learning God's great plan as all the world shall, by and by. But your hopes, ambitions and aspirations would still be earthly. The prospect of the earthly glory would be your delight, although aware of the higher spiritual glory.

Not all of those begotten of the Spirit are able to understand the Scriptures without assistance, but such can do so by assistance which others cannot accept of. God has always raised up some in the church, in every age, to be teachers and helpers of others, to bring forth from his storehouse of truth "meat in due season," "things new and old." Call to mind an article in the TOWER of March, '85, "If the whole body were an eye." Every member of the body of Christ has not the same office of service, but every member has some ministry (service) to perform for the benefit of other members.

R967 : page 8

It is not wrong but right to examine yourself in the light of God's Word to determine what part you are to take in his plan. The test as to pleasures is not as you suppose; if entirely crucified the doing of the will of God will afford you greatest pleasure. The saints are never miserable though others would often be if in their places without their hopes and aspirations. It is a part of God's will that we do a reasonable share to make others happy, only, moderation must govern and in this as in all things we must seek to honor our Master and his principles, while not neglecting other duties and privileges.

May the Lord bless you and give you

grace to endure hardness as a good soldier.--EDITOR.]

===================

R966 : page 8

DAWN VOL. II. WANTED.

Janesville, Wis., May 7, 1887.

TOWER PUB. CO., GENTLEMEN:--I have finished reading "M. DAWN," Vol. I.

Evidently this is a work of too great importance to be left incomplete. It is also one of such interest to those who are interested, that (speaking as one) we would prefer the ideas to be included in volume II. in a rough dress and without the polish of the well rounded sentences which characterize Vol. I. rather than wait a single day longer than is absolutely necessary--and trust to time and opportunity for the author to do the polishing on a second or subsequent edition.

Will you kindly let me know where, and the very first moment when, Vol. II. can be procured.

Very Truly Yours, WM. W__________.

[We are glad to learn through this and sother means that the truth is finding the truth-hungry and causing their hearts to rejoice in hope of the glorious outcome of the great divine plan of the ages. Vol. II. of MILLENNIAL DAWN will be pushed as rapidly as limited opportunities will permit. We hope to have it out early in 1888. Meantime let a thorough acquaintance with the plan of God and its Bible evidences prepare the way for the stronger meat of Vol. II. which will further establish the truth upon a chronological basis, showing how the great clock of the ages marks with wonderful precision the exact time for every advance step in the great plan of the ages.--EDITOR.]

"HE WHO has learned to seek nothing but the will of God shall always find what he seeks."

BROTHER BOWMAN writes as follows:--

Moultrie Co., S.C.

MY DEAR BROTHER RUSSELL:--Having spent part of the winter and the early spring in the city of Wilmington and three or four counties in N.C. in preaching the grand and glorious truths set forth in the (incomparable) MILLENNIAL DAWN, I am now here staying with one of my sons, where I expect to remain the balance of the summer. The greatest opposition I meet with in proclaiming these truths is from Second Advent preachers. O how strange! I am the first man that ever preached Second Advent doctrines in S. Carolina, and now because I have taken, as I conscientiously believe, another step in advance, I am branded the second time as a heretic. Well, be it so. The good Lord be praised. Wherever I go the people receive me and these truths with gladness. If I live until next September, I will be 78 years old; so you see what I do must be done quickly. Please send me here some reading matter for distribution. If I had a dollar in the world, I would send it to you. May a holy God bless you and your dear wife in the great work you have undertaken. I am yours in giving all for Jesus and his glory.

PEYTON G. BOWMAN.

[DEAR BROTHER B.:--I well remember hearing you speak as a champion of Second Adventism in Philadelphia, Pa., about twelve years ago. You had come among them from the Baptists, I think. I then thought you honest, and longed to have you see "the way of God more perfectly" and afterward I sent sample TOWERS to your address. I am glad to note your present clearness and zeal. Surely our Lord's words are fulfilled to each and all: --"If any man will do my Father's will, he shall know of the doctrine."

Though old, you have a strong constitution Brother, and the Master is able to sustain it in his service. I therefore suggest to you the sale of paper bound DAWNS throughout southern cities and towns. The "expense allowance" will pay your way, and as one brother writes, so you can say to yourself: "If I can sell 100 books per week that is preaching 16 sermons to 100 people counting each chapter a sermon." May the Lord richly bless and use you in the present "harvest" work, is my prayer.--ED.]

====================

R966 : page 8

A BAPTIST Brother writes:--

DEAR BROTHER RUSSELL:--Enclosed is one dollar for TOWER for this year and please send me two copies of M. DAWN, paper covers. There are some excellent things in DAWN, but to my mind some chaff as well as wheat.

I appreciate your writings. I am pastor of a Baptist church. You do not quite understand the Baptist freedom and privilege. I preach the truths your paper contains, and am not hindered from doing so by my congregation, and I am under no other earthly jurisdiction. You seem to think, a Baptist church is a monarchy. It is not so. Yours truly, W. C__________.

[DEAR BROTHER:--We greet you, glad indeed to learn of your liberty. I am well aware that Baptist churches are independent, in the sense of not being under the control of Conferences and Presbyteries. I know, too, that once they occupied the same position that we hold regarding the division of God's people into sects by names and formulated creeds outside the Bible, and that the name "Baptist" was attached to them slurringly by their enemies, while they, as we do now, simply called themselves Christians.

But, dear Brother, I also know that today the liberty of Baptists is in name mainly; for they follow closely the practices of other sects except in the matter of immersion. If you have come across a company of people among them, who will "endure sound doctrine," and to whom you do not shun "to declare the whole counsel of God," you have certainly come across a rarity, or else have been a very faithful and successful pastor whose flock is highly favored. What a power such a church should be--full of zeal and of the spirit of truth.

If such is your church, it is a proper Christian, earthly organization, but no more. It is still true, that the real church, the body of Christ, is only that whose names are written in heaven, and whose only name is Christian. Of this however be assured, that unless your congregation consists of overcoming saints only, there will ere long come divisions produced by your faithful presentation of the truth, because we are in the "harvest," the separating time. And the more advanced your teachings, and your people, the sooner will come the separation by the sickle of truth. Thrust in the sickle for the harvest is come.

As for not seeing eye to eye with the Editor of the TOWER on every point, I would say: We do not limit our recognition of the Brotherhood thus. We recognize every believer in the ransom living a moral life, as a justified child of God: and every such one who went further and in the acceptable time presented himself a sacrifice and was baptized into the body of Christ by being baptized into his death, we recognize as a fellow-member and joint-heir in "the body of Christ"--the church, the little flock. As such fellow-members we are all growing in grace and knowledge, building one another up continually. But we believe the time is near, if not present, when all such may and should see eye to eye--for the set time to favor Zion has come. The thought of some that "of course" we cannot see alike and have unmixed truth, is often a fruitful cause of stumbling over plain clear truths. --EDITOR.]

====================

R968 : page 1

VOL. IX. PITTSBURGH, PA., SEPTEMBER, 1887. NO. 1.

==========

R967 : page 1

HINTS ON SELLING DAWN.

Any one desirous of engaging in the spread of the truth can find grand opportunities and plenty of them, selling paper-bound DAWN, VOL. I. The present price, 25 cents, brings it within the reach of all. We state again that ten cents per copy is allowed for expenses out of the Tract Fund. According to your zeal, faith and talents united, will be your success. Take your sample book and make a trial before ordering books. For particulars of how to succeed in selling DAWN, write to us for a copy of our Hints to MILLENNIAL DAWN Canvassers, just printed. It will be sent free by mail.

MISSIONARY ENVELOPES.

Another plan for spreading the "glad tidings" has been conceived. It is to print some pointed Scripture passages briefly showing our glorious hope, across the face of an envelope at the top, leaving plenty of room for addressing and stamps, and on the back of same some friendly mentions of MILLENNIAL DAWN.

The suggestion is that if all our readers used envelopes printed thus for their correspondence, it would call the attention of thousands to the "blessed hope," which fills our hearts, and to the book which presented that hope, briefly, strikingly, and often more effectively than any other tract or paper would do, and without extra cost to you, by the plan we have arranged.

Buying and printing envelopes in quantities, we can pay postage to you and all expenses, and sell them at a lower rate than you could buy them for blank, in small quantities. We can supply you at 35 cts. a hundred, or 300 for one dollar, postage or expressage prepaid. And for any one wanting 2,000 at a time, we will print a neat small business card in the corner below the above mentioned Scripture texts, without extra charge, i.e., 2,000 for six dollars ($6.00) expressage prepaid. Cash in advance must accompany all orders, as it will busy us to attend to the extra work, without trouble and worry about accounts and collections.

In this way those at home also, can find room to do something in the harvest field, can help spread the good tidings of great joy, and bring it before the eyes of thousands. And if brethren in business will adopt the plan, hundreds of thousands of these messengers may soon be running to and fro through the earth and knowledge be increased thereby. We can offer no variety--they will be full sized No. 6 Envelopes, of either a green or blue tint. We need not say to you that they will be neat and respectable.

Less than 100 we do not care to sell, as the time consumed does not justify; hence we say, Less than 100 will be one cent each. Address orders to TOWER PUBLISH CO., Allegheny, Pa., U.S.A.

===================

R968 : page 1

VIEW FROM THE TOWER.

"Watchman, What of the night? The morning cometh, and also the night."

Our last "VIEW" scanned the advantages of the present over all past time, to the consecrated child of God, both for his own up-building and for preaching the glad tidings to others; but now we look beyond the present, into the future. We see beyond, the brightness of the Millennial Day whose dawn-streaks may even now be seen as we look from the WATCH TOWER in the right direction. We know that there the Sun of Righteousness, with healing in its beams, shall ultimately dispel all darkness--every error and wrong; but between the present comparatively favorable hour, though it is not without its difficulties, and that coming time of unhindered righteousness, what may we expect? Will it continue to be as favorable for study and helps as the present, or more so, or less so? Will it be favorable as the present for labor in the vineyard, or more or less favorable? That is the query now.

We have no desire to draw a dark picture; we prefer rather to think of and point out the glory to follow, the joys of the grand incoming Millennial Day, than the afflictions and discouragements of the nearer future, which precedes full sunrise.

But it is necessary as a portion of "meat in due season," that the saints should be at least in a measure forewarned of impending events, that when they come to pass they may not be alarmed or disheartened, but being fore-armed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as to most diligently "Work while it is called day, for the night [a much darker time in comparison with the present, which is called day,] cometh wherein no man CAN WORK." Though the Watchman proclaims to the inquirer that the Millennial morning cometh, he should also forewarn of the approaching night between, darker than the present.

The Apostle asserts that "The time will come when they will not endure sound doctrine." (2 Tim. 4:3.) He speaks of the general or nominal Church, which in our day includes "all sorts" of what a prominent Methodist Bishop has styled "the ring-streaked and speckled of Christendom." While this is true now in the same sense that it has been true for centuries, is it not to have a more forcible and clear fulfillment future? It is true now that the Church nominal will not endure preachers who ignore their creeds and "preach the Word," the "whole counsel [plan] of God;" but having "itching ears" they love human speculations on evolution, and philosophies falsely so called, rather than the Word of God, which to them, seems old and unrefreshing; for none get the refreshing "meat in due season" from the Word, except those who possess its spirit and are walking in obedience to its light. And yet because they cannot hinder it, they endure the sound doctrine to some extent--to an extent far beyond what Rome in her palmy days would have endured. Men have been burned at the stake, imprisoned, etc., for expressing truths with far less force and plainness than is used in the TOWER.

Just before the words we are considering (2 Tim. 4:3), the Apostle refers directly to the perilous times of the last days of this age, (Chap. 3:1-13), pointing out its high minded, pleasure-loving and good-despising characteristics, with its formalism, covetousness, pride and unthankfulness; and declares that (in the church) Evil men and leaders-astray (from the truth) shall grow worse and worse, deceiving others and being deceived themselves by their sophistries. And since the Apostle was thinking and writing specially about the last days, and not about the middle ages, we are surely justified in querying whether a time may not be but a short distance before us, when sound doctrine will not be endured, or permitted, to any degree in the "last days."

While it is true now, to a large extent, that none are permitted to buy or sell [trade in the truth] in the common marts or synagogues, except those who have the mark of the beast or the number of his name, (Rev. 13:17) yet we manage to do considerable trading outside--among the people. And the question is, May not this statement of the Revelator mean still more than our present experience, and like the Apostle Paul's statement imply that a time will come in the last days, in which sound doctrine will not be endured at all?

In back numbers of the TOWER, we have shown that the true Church, while in the flesh, is the antitypical Elias or Elijah, which introduces and prepares the way of the true Spiritual Church--the Christ in glory. We showed that the prophet Elijah's ministry was typical of the Church's ministry, and that his tribulations at the hand of Jezebel and her priests and Ahab, were typical of the persecutions of the true saints at the hand of the antitypical Jezebel, the false church --Rome, and her priests, and her husband --the Roman Empire etc., etc. We also showed that John the Baptist was another type of the Church in the flesh during this Gospel age, in that he fulfilled the work of the antitypical Elijah to the Jewish people, when the kingdom was offered them formally and figuratively at the first advent. John was called the Elias because he was another figure, as Elijah was, of the real Elijah, antitypical--the true church in the flesh. (Matt. 11:14.) So, then, whatever we find in the life and experience of either Elijah or John, which seems to fit well to the experience of the Church, and to the testimony regarding her future earthly course, we are justified in recognizing as typical.

We shall not here refer at length to Elijah and the wonderful correspondence between his experience and that delineated in the Revelations, in which even his persecutor Jezebel is mentioned by name, and the application made of it to the Church's persecutor, nor to the exact correspondence of time there pointed out and the fulfillment of all these in the history of the true (not the nominal) Church. For this we refer you to your file of TOWERS. (See, Nov. '83.) We here draw your attention merely to the closing events of the lives of Elijah and John, as illustrative of what we may expect to be the closing events in the history of the "little flock" in the earthly condition--the true antitypical Elias which was to come, and whose failure to turn or convert the hearts of the world before the great Millennial day of the Lord, makes necessary the smiting of the earth with a curse (Mal. 3:23,24.) --the time of trouble such as was not since there was a nation, needful to prepare the world for the reign of the Prince of Peace.

Elijah passed from earthly scenes in a chariot of fire, representative of the spiritual glory and exaltation awaiting at the end of the earthly race course, those of the Church alive and remaining to the last; but we should also remember that it was by a whirlwind or storm-burst that he was taken away; and a storm is the symbol of trouble as much as the fiery chariot would be a figure of victory and glory in that trouble.

John the Baptist's closing experiences mark the trouble feature more clearly. Though he was not obeyed by the people (Matt. 17:12), they for a short time recognized him as a sincere man, a servant and prophet of God (Jno. 5:35), yet when he had announced Jesus as Messiah,

R968 : page 2

his work soon began to wane, as he had testified it should do, saying of Jesus, "He must increase, but I must decrease."

So it must be in the end of this age: the work of the John class or Elijah class, closes with the announcement that The Kingdom of Heaven is at hand, and the King is present. This is now being done; and strange to say the testimony is in almost the same words used by John, who declared: "There standeth one [present] among you whom you know not," "whose fan is in his hand, and he will thoroughly purge [cleanse] his [threshing] floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" [in a time of trouble].--John 1:26; Matt. 3:12.

As John decreased--his work being done when this message was delivered--so the Church in the flesh must decrease when its last message is given, until the last member has laid down his consecrated life and passed beyond the vail into "glory" thenceforth to be a member of the glorious reigning Christ. As John said that Jesus must increase, so now that the real Kingdom is about to be established, we can confidently say, that the King is present, and that his kingdom must increase until it fills the earth. And, John's announcement of the "harvest" work--the gathering of the wheat, and the trouble coming upon the chaff, finds its parallel in the present time.

John's liberty was restrained soon after the delivery of this message announcing the present One and the work before him; he was cast into prison because he had reproved the king of improper union with a woman (Matt. 14:4); and though the faithful children of God have often pointed out that union between the church and the civil power was out of order, being in the Scriptures termed harlotry (Rev. 17:5), and though in great measure the world has separated from the churches, the union still exists and bids fair to increase; for the Scriptures seem to point out that in the time of trouble approaching, the churches, professedly virgins of Christ, will be on the side of and will be

R969 : page 2

united to the kings of the earth; and the true church like its prototype, John the Baptist, will be unpopular and restrained of liberty, because of faithfulness in opposing and condemning this error.

In John's case and Elijah's, it was a woman that persecuted, a king acting as her agent and tool: with the true church it has been in the past, that which these symbolize, and doubtless will be so in the future--the nominal Church represented by a woman and civil government by a king. Not only does prophecy point out a closer union between these than at present exists, but common sense teaches us the same; for any one can see, that the principal lever by which the aristocratic classes rule the masses, is the superstition that God appointed these "great men," often both weak and vicious, to rule over them; and that to rebel against tyranny, and injustice, and to claim justice, liberty and equal right, is to oppose God's will. The church of Rome laid the foundation for this when she had power over the nations. She made and unmade kings and emperors, and claimed to do so as God's representative, and taught that when such were appointed, they reigned by divine authority.

Protestants followed in her footsteps and tacitly admitted these claims; and hence to-day Protestants and Catholics stand virtually pledged to the monarchies of Europe, and will be bound to deny the right of the people to redress their wrongs, or assume self-government, except by constitutional means, which is impossible, except in such countries as Great Britain, whose present liberal constitution whereby the majority of the people are able without violence to redress their wrongs, was gained by revolt against the autocratic power of their kings. (See, "Magna Charta" in English history.)

Not only so, but the coming struggle between the Aristocracy and the Masses of every civilized land, will be so peculiar, so unlike any former experience, that moderate, conservative, religiously and peaceably inclined people, fearing the utter wreck of society in chaos and anarchy, will naturally prefer monarchy, oppression and bondage, to anything certain to be worse. Hence such will side with church and empire, with wealth and aristocracy, in the general effort to repress and prevent that irrepressible conflict.--"The battle of the great day of God Almighty."

Eventually almost the only exceptions

to this course, among the lovers of peace and true religion, will be such as ourselves, to whom the King of kings is pleased through his Word to reveal his plans (John 16:13), and who have full confidence in his wisdom and love, as well as in his power to make all things work out according to his prophetic promises. Only such among the conservative, order-loving people as see the part which the coming social revolution must play in God's plan, in removing effete systems whose day is past, and in preparing the world by a great levelling process, for the Millennial reign of righteousness, will be able to comprehend the situation and to act accordingly. But these will be misunderstood, and their endeavors to point out the true state of the case, and the real and only remedy, will probably be interfered with by those who see not the grand outcome, and who because unwilling to submit their own wills, ideas and plans, are unable to see God's plans. When repressive, restrictive and coercive measures are thought to be necessary, such measures will probably include not only labor organizations and the organs which advocate their rights and wrongs, but probably such publications as point out the plan of God, and the real cause and only remedy for the great distress of the nations. Yes, the time may not be far distant when repressive measures may be brought to bear against the TOWER, the MILLENNIAL DAWN, and against every efforts of the saints to spread the good news of the coming Kingdom, all on the plea that the general interests and the public welfare demand such a course.

Thus will be fulfilled the predictions of the second Psalm, and probably in the end with more bitterness than can now well be imagined, though it has been partially fulfilled already upon the Head of the body.--Acts 4:25-29.

The same necessity for restricting liberty on political and social questions, will probably be seen to apply equally to freedom of expression on religious questions, which really lies at the foundation of all liberty. It would not surprise us if a "strong government," a monarchy, would some day replace this present Great Republic; and it is entirely probable that a common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which, will be treated and punished as a political offence. Such a persecution would not only furnish in the end or harvest of this age another parallel to the harvest of the Jewish age (Acts 4:10-13,23-30; 5:29-41; 11:19), but would also give a wider and deeper meaning than we had before expected, to the words of the Apostles Paul and John, quoted at the beginning of this article, and to the typical illustration of the close of the earthly career of the true church, as represented in Elijah's whirlwind and John the Baptist's imprisonment and beheading.

Two lessons we may draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly, and they are these: First, we should be so prepared, so armed, and so thoroughly furnished with the invincible truth, that persecutions would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the Kings of the earth stand up and with the religious rulers of the people are gathered against us and the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors, to them who know us not, even as they knew not our Lord. (1 John 3:1.) Second, such reflections relative to the future, contrasted with the privileges of the present (See last month's VIEW) should serve to stimulate every consecrated child of God to make diligent use of the present grand harvest opportunities and privileges, remembering that "he that reapeth receiveth wages," as truly as they that planted and watered, and that now is pre-eminently a time for gathering fruit unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually). --See Rev. 7:3.

The Master saith: "Work while it is called day; for the night cometh when no man can work." Ask yourself, What am I doing? Then lay aside weights and hindrances, and multiply your efforts. Be assured that if you are not a servant of the truth in some of the many ways now open, you are unworthy of it, and will lose your hold on it, because now is the harvest, the sifting and separating time. Various things will tend to draw you away from the truth; fathers, mothers, sons and daughters, brothers and sisters will oppose and seek to separate you from the truth and its service. You must remember the Lord's words, that the "harvest" is not a time for peace, but on the contrary it will surely produce separation and alienations between true wheat and all else. See, and treasure up his words on this subject.--Matt. 10:30-39 and Luke 18:28-30.

===================

BROTHER HICKEY'S ANNIVERSARY.

Saratoga Co., N.Y., Aug. 23d, 1887,

MY DEAR BRO. RUSSELL:--Grace unto you, and peace be multiplied! Surely, I have great joy and consolation in thy love, being refreshed by thee.

The August TOWER is a very precious and grateful supply of the satisfying food God so graciously permits you to dispense to the household of faith. Thank you for the very kind personal allusions. I know you meant all in love (including letter, though its publication was embarrassing). The articles from your pen are verily "meat in due season." And I am greatly rejoiced to learn that the number of harvesters is increasing; that their enthusiasm is so great; that the seal of divine approbation is so evidently set upon their efforts; and that each zealous worker seems to realize it, in his or her inner consciousness.

In my own case, I am frank in confessing that I believe that the prime object my Heavenly Father had in view in the severity of his dealings with me during the three months (just past) of physical suffering, was to bring me to see what is now manifestly my plain duty.

That is, to devote all the strength God gives me to the work of carrying to others and to as many as possible, that same blessed instrumentality which served to dispel the darkness from my own pathway, and to carry me forward and upward to such sublime heights of vantage ground, as to make me spurn forever anything and everything that is of the earth earthy; and to so fill and sway and agitate my throbbing heart as to all but burst, it in the sudden and mighty inflow of the knowledge of the glory of the Lord; and to plunge me into such fathomless depths of the boundless ocean of God's love as to cause me to struggle and gasp, and--in my supreme joy, to wonder what possibilities there must be--can be, when we see face to face. God, I say, has been teaching me by exceedingly severe dealings that my bounden duty is "go and do likewise!" I can see very plainly now as I look back at the various stages of my sickness, how that God, in love permitted a severe and sudden attack when I thought I was gaining and began to plan for "my way." That happened so often, that at last my dull comprehension has been sharpened and I have answered my Master with a "Yea, Lord, thy servant heareth!"

And now my health improves every day and my strength increases, and instead of being called hence, as I delusively imagined I was to be, I was only being vigorously shaken up, to a realizing sense of what I ought, long ago, to have seen to be my very plain and bounden duty. Now it might be of some use to print some of this letter. For it might serve to arouse some other of the sickly ones to vigorous action in dispensing to others that which has blessed them beyond all power of expression. I came here two weeks ago last night, "a physical wreck;" the next day I dragged myself out in the heat and began to work. The result is, I have gained steadily with the thermometer "among the nineties," and can now work about six hours a day without very great fatigue.

Of course I have not done as well in point of numbers of DAWNS sold as some of the beloved brethren, (chief among them Bro. Adamson) whose letters in TOWER cheer and enthuse us. One reason probably is, it isn't in me, and another is, that there could probably be no less favorable spot chosen than this wicked, brilliant, flashing Summer resort. Still, I can sell from 10 to 15 daily notwithstanding all disadvantages of my still weak condition and the character of place and people. And I expect to reach yet many more per day elsewhere and in cooler weather. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the WORK of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

It is just one year this day since I wrote you of the great and unspeakable blessing God had so graciously sent me through that marvelous production, "MILLENNIAL DAWN: The Plan of the Ages." Its effect upon me after careful and prayerful study, and testing by the Standard of God's Word, was instantaneously revolutionary.

I know of no other instance of a conversion so sudden and complete, from gross error honestly embraced and its conclusions sincerely acted upon, to the joyous reception of the truth and hearty conformity to its requirements as far as light was given, excepting that of Saul on his way to Damascus. Though I doubt not there have been many other like turnings.

I withdrew from the body of the Presbyterian Clergy at the earliest opportunity, henceforth to know no name but Christ. Numerous predictions were made concerning me by friends, relatives, and former clerical associates. One was to the effect that I would soon go into infidelity; another, that I would lose my reason; another, that I would return to the fold of Orthodoxy and Calvinism. As to the first, Infidelity (unbelief), I am deeply sensible that my trust, my confidence, my faith in God and the precious truths of his Word, has grown and strengthened constantly. And this is not surprising, for it is in the very nature of things that increased knowledge of God and his Divine Revelation should inevitably bring increased belief. As to the mental status, my honest conviction is that the subject is much further removed from the condition of lunacy then when he was literally

----

The continuation of this letter will be
found on Page, 8.

Continued from Page, 2.

----

crushed under the "burden of souls"

doomed to "eternal torment."

As to the last named prediction; am I a dog, that I should return to my vomit, or a sow, that I should return to my wallowing in the mire? Shall I return to the musty husks and polluted waters of former things, after revelling in broad fields of tender grass and drinking from crystal streams of living waters? Sooner would the eagle cleaving the blue expanse, return to the iron-barred cage of its former captivity. Surely the truth hath made me free!

The conviction that the best and only way to keep the blessing, and to increasingly realize its preciousness, is to give it out freely to others, deepens and strengthens daily. Accordingly I shall devote all the time, talents and energy God gives to proclaiming the "Glad Tidings" to as many others as I may be able to reach, and that through the same instrumentality by which I was reached: "MILLENNIAL DAWN--The Plan of the Ages," while this is so manifestly the work to be done.

I enclose a cheering letter from my Brooklyn Physician.

Affectionately and gratefully Your brother in Christ, S. I. HICKEY.

We give some extracts from the letter mentioned above:--

MY DEAR BRO. HICKEY:--Someway, in thinking about you, after I realized that you had gone and that I might not see you again face to face, I felt the truth of that old adage about "blessings brightening as they take their flight." I felt that I had suffered a dear friend to go away without talking to and with him about what was nearest his and my heart, those things for which you have suffered much reproach and contumely.

I had refused to listen to you, or had changed the subject whenever you had approached it, and my heart smote me. Thinking of this, I grieved a little over it, and in my grief I took up M. DAWN to learn more about it. I confess to you that I had not read the book through, I think I read the first three chapters, and then threw it aside. There were many good things in it which I could heartily accept even then--but the conclusions were what strangled me. I had heard the conclusions from you, but not the full course of reasoning and Scripture proof; and that reminds me of an error too often made: that of stating conclusions first, and so awakening such antagonism, that no subsequent argument will be effective. For instance, to state that "there is no hell," or "there is probation after death," etc. With most people you may as well stop right there. I speak of it because at first you approached the subject in that way, though I doubt not you have learned better by this time. Now, as I have said, I have read "MILLENNIAL DAWN"--have just finished it, and I can truly say, I regard it as a wonderful book, and as throwing a flood of light on the Word. It harmonizes in a remarkable manner, things which were before all confusion and discord. It plainly shows a plan, and moreover, a plan which on the whole is reasonable. I believe, too, that, on the whole, it is Scriptural. Certainly there is great good in it.

My appetite is whetted by the taste, and I want more, more time to study and compare Scripture and think and pray over it. I must look at it from all sides.

So you see your going away has worked some good where you least expected it.

Yours truly S. C__________.

===================

R969 : page 3

ACQUAINT THYSELF WITH HIM.

God works in silence, and His vast designs
Are brought to pass in quietness and peace;
Unheralded the sun comes forth at morn,
And without tumult on the nation shines;
Unwept again its ministrations cease,
And twilight worlds are born.

The years sweep onward, but their chariot wheels
Vouchsafe no echo to our yearning call;
The swift attendant seasons as they pass
Are shod with silence, and no sound reveals
The rapid hours, whose steps are as the fall
Of snowflakes on the grass.

In quietness through dreary winter days
The buds of next year's summer take their rest,
Assured of happy waking by-and-by;
Though long the sweetness of the spring delays,
Though tempests move in wrath from east to west,
They neither strive nor cry.

Patient in long reserve of hidden power,
God's judgments tarry their appointed time,
But from His love, wherein all fulness dwells,
Mute tokens come about us hour by hour,
In silence sweeter than the voiceless chime
Of fragrant lily bells.

The perfect bliss for which His people crave--
The final victory--He sees across
The cloud and sunshine of a thousand years;
While the frail garland on a baby's grave
May circumscribe life's utmost gain and loss
  To eyes grown dim with tears!

Oh troubled heart! no storms of adverse fate,
No wave of circumstance may overleap
The jasper borders of eternity;
Acquaint thyself with Him, nor zeal abate,
He shall appoint a rest, and for thee keep
  The white robe and the palm!--Selected.

===================

R970 : page 3

THE SABBATH DAY.

THE JEWISH SABBATH AND THE LAW OF WHICH IT WAS A PART.

Though our views are widely different from those of most Christian people on this subject, yet let us say, we are very glad that one day of each week is set apart for rest from business and for the worship of God, without regard to which of the seven days is thus observed, or by what law or lawgiver it was appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest and recreation from toil, to enjoy the beauties of nature, or to visit with their friends and families as they cannot do on other days.

But we must totally dissent from the idea of Sabbath common to the majority of Christian people, for two reasons. First, because if their claim that we are under the Law, of which the Sabbath day observance was a part, were true, the day they keep as a Sabbath, is not the day mentioned in that command. They observe the first day, and the command designated the seventh day of the week. If the command is binding at all, it cannot be changed, any more than any other of those commands can be changed. Second, If bound to the Law, we object to the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed. If the command is binding upon us, the manner of its observance, its

very essence, is no less binding. If the strict observance of it has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely.
So then, it should be observed with all its former strictness, so that even the gathering of sticks on that day would be punishable with death, now as then, (Num. 15:32-36.) and on the day prescribed and observed then, or else it has no binding force whatever: unless it can be shown that God, the giver of that Law, changed it himself. Men have no right to change God's laws; no, not if an angel from heaven sanctioned it.

The Law stands exactly as it was given and applies only to those to whom given, or if it is claimed that it was altered in any degree, or made applicable to other people, the evidence should be no less clear and positive than that of its original giving at Sinai: and no such evidence of its change to another day, or another people, nor of any relaxation of its original severity, exists. On the contrary we shall find abundant proof that it was neither altered nor amended, but fulfilled and set aside, abolished by our Redeemer.

We claim that God never authorized a change in the Law; that not one jot or tittle of it could fail, until all should be fulfilled. (Matt. 5:18.) We claim on Scriptural testimony, that our Lord, as the man Christ Jesus, was born under the Law, a Jew, and fulfilled its every requirement, and thus fulfilled it as a whole. He became the heir of its promises or covenants, and "redeemed them that were under the Law"--the Jewish nation--from the condemnation which that Law brought upon them all, because of their inability to live up to its requirements.

Many Christians fail to recognize, that in the beginning of the Gospel age, the church was composed of converts from both Jews and Gentiles. The Jews as a nation had been released (typically) from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a covenant under which they were to have life if obedient. The Gentiles (heathen) was the name by which all the great bulk of the human family was known, except this one little nation, which God typically justified by typical sacrifices, and placed again on trial under the Law given at

Sinai. The Law proved valueless to them so far as giving them the hoped-for life was concerned, though it as a schoolmaster taught them some good lessons. Consequently Jews and Gentiles were both under condemnation when our Lord came. Both were condemned to death--the Jew by the Law from which he had expected so much, but which, because of the weakness of his flesh he was unable to comply with, was condemned as unworthy of life; while the Gentiles were condemned to death under the original sentence upon father Adam, from which they had in no sense escaped, not even typically as the Jew had.

Both Jew and Gentile, therefore, needed deliverance from the same curse, condemnation, viz., death; and the Deliverer whom God provided was sufficient for both, and in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross. (Eph. 2:16.) For the Jew, by fulfilling all the demands of the Law, he gained all the promises which that Law offered; and by his death for that people he redeemed them all from its curse or penalty--death; and ended that typical covenant. The ending of that covenant and the redeeming of that people from its curse or condemnation, took place at the same time, and was accomplished by the same sacrifice, that paid the ransom (the corresponding price) for Adam and all who were still under the curse of death through him; because our Lord was the representative not only of the Jew, but was also at the same time a representative of all mankind. Thus we see further, that had our Lord not been born under the Law, he could have redeemed all others yet under the Adamic condemnation, but the Jew, under a special law and its special condemnation, would not have been benefited. Hence God's arrangement that salvation should be of the Jews, (John 4:22) in order that His special typical dealings with them as a people should work them no injury.

So then we see that none were made free from the Law except Israelites who had been under it, and consequently there is an error in the thought of those who sing and apply to themselves the words--

"Free from the Law, O happy condition:

Jesus hath died and there is remission.
Cursed by the Law and bruised by the Fall,
Christ hath redeemed us once for all."

An Israelite after the flesh, converted, could properly express this sentiment, but no one else, except it be understood to apply to the church as a whole, some of whom were redeemed from the curse of the Law, and some from the curse of the Fall.

When the Apostle declares, "Christ is become the end of the Law, for righteousness to every one that believeth," he evidently refers to those who were under the Law--Jews. But we can apply the same principle to all, thus: The first Law against which Adam sinned, and whose penalty brought death upon all, like the one which the Jews failed to keep, was a law of obedience to the will of God. The principles or knowledge on which the obedience was based with the Jew, was the Ten Commandments written upon tables of stone, but in Adam's case it was the knowledge of God's will written in the heart, in that he had been created a mental and moral likeness of God. The penalty or curse for the violation of both of those laws was the same, death: so while the Jew was redeemed from the curse of the one given at Sinai all other men were redeemed from the curse of the original Law violated in Eden.

So then as it stands to-day, the Jew's covenant or Law, though they are not aware of it, is at an end, as much as though it never had been given them. It never gave them the blessings they had hoped for through it, and now they are free from it. The Jew born since that law covenant ended, is now, with all the rest of the world, under the penalty of the first disobedience--the death penalty. The ransom FOR ALL has been given, but its benefits are only applicable to those who believe, and thus far the believers are only a few compared with the mass of mankind. This few have escaped from all condemnation of all broken laws, while the remainder --the world in general--still continues under the original condemnation.
He that believeth is passed [reckonedly] from death unto life (John 5:24) while he that believeth not is damned [condemned] --"condemned already." (John 3:18)
He was condemned six thousand

years ago, and has not escaped the condemnation that is on the world. (Rom. 5:16.) The only ones who have escaped from this condemnation so long upon all, are referred to by Paul (Rom. 8:1), "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

These are the free ones; free from all laws and all penalties--free indeed. "If the Son shall make you free, ye shall be free indeed."--John 8:36.

But can it be that God has released these entirely from both the Law given in Eden and that given at Sinai? Just so; being justified and released from its former condemnation by the death of Christ, and having received his spirit of love for and obedience to God, so long as they are in Christ they are free: free to abide in him, by continued submission to his will, the essence of which is LOVE, to God and to man. All who come into Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law will cease to "abide in him" and will be "cast forth" (Jno. 15:6) as dead branches. Through him our best endeavors to do his will are acceptable, and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of the covenant. In no other way could any be accepted by God; for the law given in Eden was one that required obedience, and that given at Sinai demanded the same. And since we know

that God could not give an imperfect law, (James 3:11.) and we could not obey a perfect one fully, we see the necessity for our being freed from all law and accepted through Christ.

Thus we see that those in Christ, whether they were Jews or Gentiles, are in no sense under the Law given at Sinai --neither the ceremonial laws relating to typical fasts and feasts and sacrifices, nor those graven upon stones termed the "Ten Commandments." The sanctified IN CHRIST JESUS need no such commands. Love to God and men, laid down by Jesus and the apostles, is the only rule under which the new creature in Christ is placed;

and it is the very essence of his new mind --the spirit or mind of Christ.

THE LAW ON TABLES OF STONE.

Look at those commandments given to the Jew, singly, and see if it would not be useless to address such commands to the saints.

I. "Thou shalt have no other gods beside me." What saint would think of such a thing?

II. "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them; for I am a jealous God visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." For whom is such a law needful? Surely not to the saints in Christ who love the Lord with all their heart, soul, and strength, and who are laying down life itself in his service.

III. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Again we remark, Surely none of the saints will have any desire to blaspheme or profane their Father's name, but the reverse, they are laying down their lives to glorify his name.

IV. This we will examine last.

V. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is distinctively an earthly promise of the land, while the promise to the saints is not long life here but hereafter. He that sacrifices his life, lands, etc., becomes in Christ heir to the heavenly promises. Such, too, having the spirit of Christ, delight to honor their earthly parents, but especially to do the will of their Father in heaven.

VI. "Thou shalt do no murder." Do not the saints delight to bless others and do good even to those who despitefully use them and persecute them? If so where would be the propriety in telling such that they must not murder--must not do the thing farthest from their desires? It would be useless to say the least.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus who walk not after the flesh but after the spirit of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the

R971 : page 4

saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands that they may have, to give unto the needy?

IX. "Thou shalt not bear false witness against thy neighbor." How could one of the sanctified in Christ thus injure his neighbor? It would be entirely foreign to the Spirit of Christ--the spirit of truth, and would prove that the one who knowingly and willingly bore such false testimony, had not the spirit of Christ and was none of his. (Rom. 8:9.)

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ, and to the extent that the spirit of Christ dwells richly in his members, they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

All these commands were proper and suitable enough to the Jew to whom they were given, or would be suitable to any fallen man, but not to any new creature in Christ, whose very nature, as new creatures, is to do right; yet because of the weakness of the flesh they cannot do perfectly even though they desire and endeavor to do so. But though we can easily keep the outward letter of this law, yet under our Lord's teachings we see that it really means more than its surface indicates: that he who hates a brother without a cause has the murder spirit and is a murderer and he that desires to commit adultery lacking only the opportunity is in heart an adulterer, (Matt. 5:28) and he who loves and serves money and spends time and talent for it, more than in God's service, is an idolater. Our Redeemer's teaching regarding the obligations under that Law is--"Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength, and thou shalt love thy neighbor as thyself." From this we see that even we who are in Christ with all our holy desires and aims could not keep that Law according to this our Master's definition of it, because our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel--the flesh. We should find it impossible to get rid of inherited selfishness, so as to be able to love our neighbor as ourselves, or even to love and serve God with all our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law.

So then, as we could not be acceptable under that Law, we are made free from it entirely and put under the rule of love to God and our fellow man: and our best heart-endeavors to fulfill this law of love, are accepted as a perfect fulfillment of his law of love, and all we lack is continually compensated for out of the fullness of Christ--which is imputed to us.

So then ye are not under law but under grace--favor. (Rom. 6:14.) You are not acceptable with God because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed.

So far as these Ten Commandments are concerned, there is no question that they were given only to Israel after the flesh. The preface in Exod. 20:2 shows this, saying, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." So too in repeating them again Moses declares (Deut. 5:1-5.) "Hear, O Israel, the statutes and judgments which I speak in your ears THIS DAY, that ye may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with US, even us who are all of us here alive this day. The Lord spake with you face to face--saying" etc. etc. Also, see Ezek. 20:10-13 and Neh. 9:12-14.

THE FOURTH COMMANDMENT.

Consider now the IV. Commandment given to the Jew, written upon tables of stone:--"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh is a

Sabbath unto the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

This command merely enjoins idleness on the seventh day of each week. It does not say to cease from ordinary work and engage in spiritual work, as many of its advocates seem to suppose; but on the contrary it prohibits all kinds of work. Many who think themselves bound by this command, neither REST on the seventh day nor on the first day of the week, which without orders they make an effort to keep instead of the Seventh day which the Law appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law, was, that any one who even picked up sticks or kindled a fire was a violator of this command and must be put to death. (Num. 15:32-36. Exod. 35:3.) How many of those who claim to keep this commandment do far more work in the way of cooking, etc.--they, their sons, and their daughters, their men-servants and maid-servants? If that law is now in force, and if it has by any means gotten beyond the Jew on whom alone it was put, so as now to cover Christians, then every Christian violates it repeatedly, and is worthy of death for each offense, for "they that violated Moses' Law died without mercy."--Heb. 10:20.

But some one will ask, Was not the Sabbath observed before the giving of the Law? and does not the reference to God's resting on the seventh day prove that the Sabbath was observed from the time of creation? We answer, No; during all the two thousand years from Adam to Jacob, the record shows no command to keep the Sabbath, not even a hint on the subject. The Mosaic or Law dispensation began with Israel, the night they left Egypt. The Passover was the first feature of Law instituted; and it was instituted that night. And that Law covenant is continually referred to as dating from that time "When I took them by the hand to lead them out of the land of Egypt."

Heb. 8:9, Jer. 31:32.

The observance of the seventh day as a rest day, or Sabbath, was instituted as a part of the Law of God some two weeks before the formal giving of that Law in tables of stone at Mt. Sinai, namely, at the giving of the manna, in the wilderness, where a most favorable opportunity occurred for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. But from the entire account it is evident that it was something new to the Israelites. Its explanation

to them, (Exod. 16:22-30) as well as Moses' uncertainty in the case of the first transgression of this law (Num. 15:32-36.), prove that it was new, that it had not been known among them or their fathers previously. The reason given for this command, to observe the Sabbath because God had rested on the seventh day--after the six days of creation, could not be understood by Israel, as we can now understand it in the light of the New Testament. They probably got the idea that God was weary after the six days work of creating, and rested as they did; but we see and will shortly show that he rested in a very different way, and for a different reason.

INFLUENCE OF THE LAW AMONG EARLY CHRISTIANS.

In the introduction of the Christian dispensation, the new church was composed largely of proselytes from the old Jewish church; and these, used from childhood to the requirements of the law of Moses, could scarcely realize the greatness of the change which there occurred. They were continually adding Christ's teachings and his law--of love, to their Mosaic Law, thus adding to their already too heavy burden, instead of accepting of the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of that Law Covenant which had always condemned them. (Rom. 10:4; 3:20,28.) It is not surprising when we remember their early prejudices in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on this subject. Even the Apostles were slow to learn, and we find Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ's cleansing work regardless of the Law.

Some complained to the other apostles and brethren about Paul's recognition of Gentiles and this brought the question before them all, and led to an investigation, and others learned their first lesson as Peter had by hearing from him of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."--Acts 11:18.

Paul, most easily led of the spirit, got clear views on the subject earliest, and had to oppose others among the apostles less strong and spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the centre of the Christian religion, the largest number and oldest believers and apostles living there, and as Paul got clearer and clearer views of the changed condition of things and preached the truth, some prejudiced ones wanted to know whether the brethren at Jerusalem would concur in the advanced views, and Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report. A great debate and examination of the question on all sides followed. Peter and James finally agreeing with Paul, influenced the entire council. Peter reminded them of God's wonderful dealing with Cornelius, whose heart was purified or justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now therefore why resist ye God to put a yoke [Moses' Law] upon the neck of disciples which neither our fathers nor we were able to bear." James said, "My judgment is that we should not burden them which from among the Gentiles are turned unto God." Then the council so decided and sent a written message to the confused Gentile believers, saying:--

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised and keep the Law'--to whom we gave no such commandment....It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things, strangled, and from fornication." --Acts 15:9-29. And even these things though they were good as advice, we shall see by further testimony were so much law that no one had a right to place upon any made free by Christ. --nor are these stated as law, with penalties, etc.

Paul's principal failure was in allowing them once to overpersuade him on this very matter of Moses' Law.--Acts 21:18-28. Here overcome for a time by the opinions and weakness of those apostles whose home was in the centre of Judaism, and whose progress in following the lead of the spirit into the full truth had been less rapid than his own, Paul erred greatly.

Paul's course was a brilliant one, and his great work was known far and near, and everywhere it exasperated the prejudiced Jews. So when he came to Jerusalem for the last time to see the Apostolic brethren, and had given them a detailed account of his great work among the Gentiles, they were glad and glorified God. Their Jewish prejudices did not blind them, but they were too prudent (Matt. 11:25.) and said unto him, "Thou seest brother, how many thousands of Jews believe; and they are all zealous for the Law: and they are informed concerning thee, that thou teachest all the Jews that are among the Gentiles to forsake Moses [law] saying, That they ought not to circumcise their children, neither to walk after the customs"--common to the Jews.

The difficulty with the apostles at Jerusalem was that in their anxiety to make converts to Christ, they had failed "to declare the whole counsel of God," and had kept themselves as well as others from growing in grace and knowledge more rapidly, in their desire to fasten the law, to the Gospel, as a bait to catch Jewish fish. And now that Paul was come, whom they knew to be very outspoken, they feared he would drive off some of their only half-converted thousands, and that thus the cause might seem to lose some of its prestige, its seeming prosperity. Really far better would it have been had the company been hundreds instead of thousands, and thorough out-and-out furnished and equipped soldiers of the cross.

How many to-day as teachers are filling church rolls with thousands by compromising with the World as James and others did with the Jewish prejudices concerning the law! How much injury it is doing now as then, and how careful some are now not to scare the goats out from among the sheep lest the numbers and influence would be less! Ah! What a great mistake!

They said further to Paul: It will not be long until the masses of the people learn of your presence; therefore at once take such steps as will lead them to think that you are misrepresented, and that you are still a faithful Jew and law-keeper: take with you therefore four men of our company here which have a vow on them, and go into the Temple and both purify thyself according to the Jewish custom, and also pay the temple tax for these others, so that the Jews and Jewish Christians seeing you thus bearing the expense of others as well as conforming to the Law yourself, may conclude that you are very zealous for the Law, and that you certainly were misrepresented in the reports which reached them of your preaching. This seems to

R972 : page 5

be the substance of their argument. See Acts 21:18-26.

Alas! that grand, noble, bold Brother Paul should let slip so favorable an opportunity for testifying as he afterward did to the Galatians (5:2-6) that whosoever justified (purified) himself by the Law and circumcision, Christ would profit him nothing. It was the grandest opportunity Paul ever had of setting straight the brethren at Jerusalem. But overcome for the moment by the influence and prominence of those who made the request, Paul yielded, and committed the only act of weakness marking his long and noble record--he went into the Temple and pretended to be a law-keeper and to trust in the typical purifyings, and misused some of the Lord's money in the insincere forms, and all to no purpose: to his own discredit and tribulation, merited no doubt as a chastisement.

Similar besetments surround us all to-day: how often many teaching brethren are tempted now, as were James and the Elders at Jerusalem, to keep back part of the truth in the endeavor to swell numbers and influence; how many are tempted as Paul was, to consent to unwholesome advice for the sake of peace, and because of love and respect for brethren. Instead, each should have been anxious only to please the "Head of the body," and to declare the whole counsel of God.

But Brother Paul's wavering course was only momentary, and we have abundant proof of this in his various epistles to the churches, in which he repeatedly sought to counteract the teachings and influence of some who were overthrowing the foundation, bringing in another gospel, another version of the good news, namely, that believers in Christ would be saved if they kept the Law. (The other apostles also got more clear gradually, so that the epistles of Peter, James and John fully coincide with those of Paul, and give no uncertain sound on this all important point, that Christ is become the end of the Law to every one who believeth.) And it is because this same error has continued since, and is even to-day opposing the cross of Christ as the redemption price, and claiming that we are justified not "by faith in his blood," but by keeping the Law as Christ kept it, that it is needful now, to show that the Law never was given to any except Israel after the flesh; and it did them no good except to show them their inability to justify themselves, and as a schoolmaster to point them to Christ as the end of the Law to every one that believeth. Paul's epistle to the Galatians was written expressly to counteract this Law teaching, which was subverting the true faith in Christ and pointing men away from the cross of Christ, to a hope of acceptance with God by keeping the Law. This he calls "another gospel," yet really not another, for there can be but one,

R973 : page 5

hence it was a perversion of the real

gospel. (Gal. 1:7-9.) And here Paul points out what we have already shown, that he knew that the Apostles at Jerusalem had at first only a mixed gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed gospel, which he already had been able to receive, and which he had been teaching: and, he says, he communicated it to them privately lest their reputation should hinder them from receiving the truth--and even then they compelled Titus to be circumcised, (Gal. 2:2-5.) though this would not have been insisted on, had it not been for some who stole into their confidence to spy out their liberties. Thus the unconverted additions hindered the true seed, as always.

It is further along in this same epistle that Paul tells of Peter's vacillation on the question of the Law (Chap. 2:11-16) and his words of reproof to Peter--We who are Jews [under the Law] knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law--why then should we attempt to fetter others, or bind ourselves longer by that which has served its purpose and has ceased as a covenant --has passed away.

Oh foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. Christ hath redeemed us [Jews] from the curse of the Law that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Jews] might receive the spirit through faith. And surely God's covenant with Abraham made four hundred and thirty years before the Law was given, cannot be annulled by that Law.--Gal. 3:1,10,13,17.

Next, Paul answers a supposed inquiry as to what was the object of the Law, and why it was given if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light--that sin might be seen to be a great and deep-seated malady--to act as a school teacher pointing Israel to Christ as a good and only Physician who could cure their malady. But this Law schoolmaster was not intended to hold dominion over us [Jews] always, but only until the remedy should come, and to prepare some at least to receive the great Physician.

As children are under nursery laws and subject to teachers until an appointed time, so were we [Jews] under the Law, and treated as servants rather than as sons. We were kept under the Law which is to govern the World in the next age, though we were the heirs through whom, according to the promise, the others were to be blessed. But in the fullness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that we [Jews] being liberated, might receive the adoption of sons. And so also, because ye [who were not under the Law, but were Gentiles or heathens] are [also now] sons [therefore] God hath sent forth the spirit of his son into your hearts. We were sons under tutelage and ye were of the servant class, but now you and we who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us are subject to the Law.--Gal. 3:19-4:7.

Tell me, ye that desire to be under the Law--do you not understand what the Law is? It is a bondage merely at present, and this is allegorically shown in Abraham's two sons. Abraham becomes here a figure of God; Sarah the real wife is a figure of the real covenant of blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so too for a long time the real covenant of God brought forth no fruit--until Christ Jesus. Hagar the servant of Sarah in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law covenant, and fleshly Israel was represented by her child Ishmael. For the time they represented the true covenant and the true seed of blessing, though they were always really servants--child as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show that the Law covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.

--Gal. 4:21-31.

The Apostle's argument based on this allegory, is, that we brethren as Isaac was, are the seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the Covenant of Grace born free from the slavery and conditions of the Law. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"--the Law. "If ye be led of the spirit ye are not under the Law."--Gal. 5:1,18.

But Paul asks--"Shall we sin [wilfully] because we are not under the Law?" (Rom. 6:15.) --because we are sons and heirs and no longer commanded, Thou shalt and thou shalt not? Shall we take advantage of our liberty to break away into sin? No, no; as SONS begotten of the spirit of adoption, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts (Heb. 8:10 and 10:15,16). We gladly sacrifice our lives in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, We will not take advantage of our liberty from law, to commit sin.

We are not under Law but under favor (Rom. 6:14.) through Christ, hence we delight also to show forth a similar favor, bearing one another's burdens and thus fulfilling the "law of Christ"--love. Christ's word is our law--not a law of bondage, but of liberty. Whoso looketh into the perfect law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be blessed truly thereby. Such fulfill the royal law--love and liberty. --Jas. 1:25.

This law of love to God and our fellowmen which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind as partakers of the spirit of Christ, is the only LAW with which we have to do. While it entirely ignores the Mosaic Law, its thou shalt, and thou shalt not, and its penalty of death: yet really it accomplishes far more than the Mosaic Law; for with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellow-man?

But as of the Mosaic Law it was true that its utterances were only to those under it --Israelites--for "whatsoever the Law saith it saith to them who are under the law" (Rom. 3:19.)--so of the Law of Love, it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it, are under it from choice. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which individually they had no liberty or choice, but were born under bondage to that Law. Our Law is also the Royal Law; because the "little flock" developed under this law of liberty and love is the royal family--the divine family, selected under their Lord and Head to be heirs of God, joint heirs with Jesus Christ--partakers of the divine nature.

During the Millennial age, after this little flock is completed, the law of liberty and love will again be superseded by a law of commands and threats and penalties; because then the dealing will be with enemies, with sinners, who will require coercion and "ruling with a rod of iron" until they shall learn the exceeding sinfulness and undesirableness of sin. The new Covenant will be like the old Law Covenant in many regards, but will have a priesthood able as well as willing to help and lift up to perfection every one sincerely repentant of sin and desirous of holiness.

Those now being selected as members for the body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ" having this likeness of Christ. And at the close of the Millennial age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, or else cut them off as incorrigible, willful sinners,--then the law of love and liberty will again be virtually in force--over all God's creatures; for all who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

The Sabbath, then, no less than the

other commandments of the Mosaic dispensation, never was over us Gentiles, and is at an end to every Jew that believeth in Christ as his Redeemer from its condemnation and penalty.

Some will claim that it was Circumcision that Paul referred to, as being abolished, being superseded by circumcision of the heart. Yes, we answer, that is true, but it is also true that every element of the Law was abolished. In proof of this we cite the fact that Abraham and Isaac were circumcised (Gen. 17:24; 21:4.) and that the Law at Sinai was not given for four hundred and thirty years afterward. And Paul's language clearly and distinctly shows that this four hundred and thirty years later law, was the one that was added because of sin until Christ, the promised Seed, should come. (See Gal. 3:17,19,23-25; 4:4-7.) This proves exactly what Law Paul referred to, as already shown.

R974 : page 5

Others, to avoid the force of the Apostle's arguments, divide Moses' Law into moral and ceremonial laws, but wholly without authority, and claim that the ceremonial law passed away, and that the moral law represented in the Ten Commandments is still in force. The Scriptures do not thus divide it; but if they did, we have the Scriptural proof that what our friends call the "moral law" was made an end of by Christ. Thus: When the Apostle wrote to the new Gentile converts respecting the law--determined not to put upon them the yoke of the Law which they as Jews had been unable to keep --and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the law of Moses to which they referred was that "read in the synagogue every Sabbath day:" and we know that the Ten Commandments were thus read. Compare, Acts 15:9-11,24,28,29 and 19-21.

THE NEW COVENANT VS. THE LAW COVENANT.

Again, the Apostle repeatedly refers to the Law, which he said had passed away, as the Covenant which God made with Israel through Moses. He points to the fact that Christ is the mediator of a new covenant, more favorable every way to the necessities of sinners. He shows that all along, God, by speaking to the prophets of a coming New Covenant, had indicated his intention of superseding the Law

R974 : page 6

Covenant which they had found to be a covenant which condemned them all to death "a covenant of death," because they were unable under the weakness of the flesh to fulfill its just requirements--by some other covenant more favorable to them; and he shows that the New Covenant is now in force, having been sealed by the blood, the death of Christ--"the blood of the new covenant." His logical reasoning is that when the new covenant came into effect, the former or old covenant must of necessity have ceased--must have vanished away entirely.--Heb. 8:6-9-13. Nor are we in doubt as to what constituted that covenant which was ready to pass away: It was the covenant made with their fathers in the day when God took them by the hand to lead them out of the land of Egypt. (Heb. 8:9.) And it was not merely the ordinances that constituted that covenant; for he expressly tells us that the ordinances (ceremonies) were added to it as incidentals saying: "Verily the first [or former] covenant had also ordinances of service." Then follows a description of the typical tabernacle, its furniture and sacrifices. (Heb. 9:1-20.) These ordinances went with that Law Covenant; but that the ordinances and ceremonies were not the covenant itself, is clear, and proven beyond question by Moses' statement of it Deut. 5:1-21. Here he recites the Ten Commandments (and makes no reference to the ordinances which accompanied it) and declares this to be the covenant made with them at Mount Horeb.

Paul further refers to that covenant, now passed away, as the "Ministration of death, written and engraven in stones," which Moses communicated to the people. (2 Cor. 3:7-12.) Thus he shows that the Ten Commandments written in stones was the covenant which was unto death, and which had passed away, giving place to the New Covenant. Paul's further argument here is in harmony and is profitable: He reasons that if God introduced that covenant with so much pomp and glory, he will introduce the new covenant with glory far surpassing its type? Moses' face shone with glory, will not the Christ, of which Jesus is the head and the church the body, be more glorious then? And if the typical must be vailed from the sight of Israel, surely the glory far excelling that must also be vailed, when the antitype, the New Covenant, is promulgated to the world by the great antitype of Moses--the Christ.

But Paul argues that we (the body of Christ) already, before the coming of our glory, are authorized ministers of this new covenant to every one who now has an ear to hear. We cannot indeed preach to others, nor yet ourselves keep the very letter of that perfect new covenant; for in the present condition of imperfection this is not possible; but we can conform as nearly as possible to its spirit. For the letter of it would condemn us, but the spirit of it is acceptable through Christ; and when that which is perfect is come, that which we can now fulfill only in spirit and intent, we then shall fulfill in its very letter, joyfully.--2 Cor. 3:7-12,5,6.

Coming again to the Fourth Commandment we find that while it like all of those Commands never was given to Gentiles, but to Jews only, yet belonging to the old Covenant it is no longer in force even over the Jews. And while there would be nothing wrong in our observing any day in the week, or several of them as days for the worship of God and the special study of His Word, yet if any one should observe any day to fulfill this part of the Mosaic Law, or with the intent thus to merit divine favor and the reward of life, he would be ignoring Christ, and the New Covenant through his blood. So too with all the other nine commandments. To obey them as the Jew did, hoping thereby for everlasting life, is to fail as the Jew failed, only to learn by and by that "by the obedience of the Law shall no flesh be justified"--that no fallen being can keep that Law. To trust to the Law, is to trust to works, for justification, and is useless. Faith in Christ as the fulfiller of the Law and the justifier under the new covenant of every one that believeth, is the only ground of our acceptance with God.

Speaking of the tendency to go back to the Law, Paul says to the Galatians (4:9-11) "I am afraid for you, lest I have bestowed upon you labor in vain" [lest my teaching of the New Covenant become useless to you]. After that ye have known God, or rather have been recognized by God [as sons], how can you turn again to the inferior rudiments intended for the world [in the next age], and which now are powerless to help you? Why do you desire to be in bondage again? Your observance of days, and months, and times, and years, indicates that you do not realize your liberty from that old covenant.

In his letter to the Colossians he urges them also, to appreciate and guard their liberty in Christ. He urges, that because Christ had abolished the originally written dogmas [of the Law] nailing them to his cross, therefore you should let no man judge you in food, or drink, or in respect of a festival, or of a new moon, or of Sabbaths, which are but shadows of realities, now coming to pass through Christ. --Col. 2:14-17.

CONSIDERATION FOR THE WEAK BROTHER.

In Rom. 14:1-13, the Apostle puts this question in another light. He says we should remember that we are not all alike strong in the faith. Some weak in the faith can see that Christ is our Redeemer, but cannot as yet realize the liberty we have in Christ. For one realizes his liberty in eating whatever agrees with him, while another one who is weak [in bondage] eats vegetables only, lest he should violate some law which he thinks himself under. Each should learn to grant the other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for us to know that God accepts even of the weakest ones. So it is also with reference to the observance of days: One man esteemeth one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not teach here as so many suppose from the common translation that each should make up his mind and stick to it right or wrong; nor does he teach that one is as right as the other. On the contrary he urges growth into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves of the stronger, and plainly states that the brother who thinks himself under a bondage regarding meat, or regarding Sabbath days, fast days, etc., is the weak brother. But he urges that if such a weak brother observes such a bondage not as an attempt to keep the Law and to justify himself before God ignoring Christ's redemption-sacrifice, but because he thinks that our Lord the Redeemer wishes him to be bound by such ordinances, then the stronger ones should not rail at, or make light of his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others might reach more quickly.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. So then the weaker brethren must be left to the liberty of their conscience and should be received as brethren, and the truth alone must gradually educate them. So then the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge out of childhood's weakness into manhood's strength as rapidly as possible, being developed as he feeds upon God's Word.--Heb. 5:13,14.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness, and lack of development: He says (Gal. 4:10,11), "Ye observe days, and months, and times, and years. I am anxious on your behalf lest my labor for you has been in vain." He recognized by these weaknesses for the things commanded by the Law, an evidence that they were not coming up to the liberty of sons of God, but going backward to the servant condition, to say the least (See verses 6 to 9 and 19 to 31.), and he was even fearful that this weakness and failure to realize the liberty of sonship, this subservience to the Law, might lead

R975 : page 6

them to reject the true gospel that Christ gave himself for our sins, and to accept as a gospel that which would be no good news at all--that Christ would save them if they kept the Law.--Gal. 1:4-8 and 5:2.

In Col. 2:14-17 the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbaths. He declares pointedly (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews he says (verse 14), Christ blotted out the written Law which was against us [Jews], he removed it from our way, nailing it to his cross; having stripped away from the original [law] and its authorities [all obscurities] he made a public illustration of them [in his life of obedience to them] triumphing over them by it--[in obedience even unto death, even the death of the cross]. "Therefore," reasons the apostle, because our Lord has made both you Gentiles and us Jews free in his own fulfillment of all, "permit no man to judge you in meat, or in drink, or in respect to an holyday, or of the new moon, or of the Sabbaths, which are shadows of future things, the substance of which belongs to the anointed."--Col. 2:16,17.

The Sabbaths of the Law were shadows of something very precious to those in Christ--no less the Sabbath day than the Sabbath year, which we have already shown in its grand culmination, the Year of Jubilee, typified or foreshadowed the Millennial kingdom, the times of restitution of all things. The Sabbath day under the Law was solely and only a day of rest from work and typified or shadowed forth the rest from their own works, from all attempts at self-justification by their own imperfect works, of all who accept of the finished and perfect work of Christ as their Redeemer.

The Jews, and for that matter Gentiles also, who sought communion and fellowship with God, were continually striving to do something which would atone for their sins and open their communion and harmony with God; and the most earnest were "weary and heavy laden" and almost discouraged with their failure. It is to such that our Lord addressed himself saying to them, Come unto me and I will give you rest. (Matt. 11:28.) He lifts off the burden of sin and condemnation from every Jew under the written Law, and from every Gentile under the original Adamic condemnation, and gives all who come unto him in faith, true rest in the full assurance that He has "paid it all" for both Jew and Gentile--for all.

Have you this rest of faith in Christ, under no yoke but his yoke of love, which to all in him is easy, light, and pleasurable? If you have, then you have the REST of which Israel's Sabbath was but a shadow or temporary figure, as far inferior to the real as their Passover was inferior to our Passover, and their sacrifices to our sacrifices, and their altar and candle-stick and table of shew-bread are inferior to ours. The realities in all these, are a thousand times grander than their shadows.

The Apostle makes this clear, in Heb. 4:1-11. He there shows that our present REST of faith in Christ, is but a foretaste of the coming perfect rest [literally Sabbath] when we shall be made fully like him and be with him where he is. Verses 3 and 10 speak of the rest already entered upon by believers, and verse 12 shows the future rest. The Sabbath day which could be observed anywhere, represented our present rest of mind which we can even now enjoy, while the Sabbath years and Jubilee which could be celebrated only in their own land, represented the rest which remains for us when we shall enter into our promised heavenly inheritance. Here too we learn how God rested. He was not weary of labor, and did not rest in the sense of recovering from fatigue.

The Sabbath, then, as commanded the Jew, must have been very different from the Sabbath observed by God, yet as suggested in the command there was a resemblance between their resting and God's resting. The Apostle shows that the resemblance was not between it and the shadowy Sabbath which Israel observed, but between God's rest and our real rest of faith: "For he that is entered into his rest, HE also hath ceased from his own works as God did from his."

What resemblance then can be traced

between our rest of faith in Christ, and God's rest? The true Hebrews, under the Law worked, labored incessantly, to do good works acceptable to God, and were heavy laden with a sense of their failure to find acceptance with God: Gentiles also labored to help themselves out of the slough of sin and imperfection, but ineffectually; and now both Hebrews and Gentiles find rest as they find Christ; for he promises and will accomplish for both more than could have been hoped for by either. So we each give up working for ourselves and trust our salvation to a future life to Christ, and we now as restfull, saved ones, work not to save ourselves, but to serve our Lord. That is, those who believe in, and accept of Christ, as their Redeemer, thus "cease from their own works" and enter into rest, confidently trusting all to him.

The resemblance between this and God's rest is marked. The sixth epoch, or "day" of creation, closed with the creation of man, and there God's direct work ceased; for the six thousand years since and another thousand (the Millennium) to come (seven thousand years in all) Jehovah God has ceased (rested) from work, and has let humanity measurably take its own course in sin or degradation, leaving all the great work of restitution and perfecting, to be accomplished by Christ in the thousand years of his reign. Thus as our Lord said: "The Father worketh hitherto, and [now] I work." (John 5:17.) The Father judged or tried the race in Eden in its representative Adam, and then left all in condemnation, entrusting the entire work of restitution to Christ. Now therefore, "The Father judgeth no man, but hath committed all judgment unto the Son."--John 5:22.

R975 : page 7

At the end of this Seventh day (an epoch or "day" of seven thousand years) during which the Father rests, Christ having redeemed all the race and having restored all proved worthy of being called Sons of God, will present the world blameless and unreprovable, perfect, before the Father (1 Cor. 15:24-28, and Matt. 25:34). Thus we see, that we are now resting as God rested. God rested

because in his plan everything was fully
arranged for, so completely that it might
be said "the works were finished from the
foundation of the world." (Heb. 4:3.)
So we on coming into harmony with God
through Christ, are able to see God's plan
as though completed, though its completion
will require another thousand years,
and we rest, confident of its final glorious
outcome, as God does.

====================

R975 : page 7

OUR SABBATH OR REST DAY.

Some may now inquire, Do you then advocate a total disregard of Sunday, as well as the Jewish Sabbath? And if not do you not consider it more proper to call it Lord's day' than Sunday?

We answer the last question first by saying: Some men esteem one day above another and some esteem one name above another. As for us, one name will do as well as another and with the mind and heart clear, Sunday can contain as much beauty and force as Lord's day or any other name. The Lord's day for his great work of restitution is really the seventh day--the seventh thousand years, the Millennium just opening before us, and not the first day. Sunday suggests the fullness of light and glory from the Sun of Righteousness which will belong to the new and everlasting age following the Millennium of restitution. It suggests too the new dispensation and fullness of light unto which the Gospel church, the little flock, is ushered even now, breaking in upon our darkness first at and by the resurrection of our Lord.

Answering the previous question we would say: We have great sympathy with the idea of one day in seven being set apart from general work and business. It is good that the world should have a day for studying either from God's great book of nature written in hill and vale and sky, or if desirous, to inquire of his children and his written Word concerning his present and future plans. As for God's children, surely it is well, since any day can be well employed by them. It furnishes a specially favorable time for assembling together--no matter which day of the seven might be selected. We surely have none too much time and opportunity for personal upbuilding in the truth. But while we would not willingly part with an occasion so favorable, we would that all the saints should enjoy it as a favor and not observe it as in obedience to the Jewish Law. Many are in "bondage" to that Law and fail to reap the greatest blessing from the privilege of the day because conscious all the while that they are condemned by that Law if under it, well knowing that they do not live up to its strict requirements.

However, while God has not put us under a law to keep any day, the law of the country, made by the world, does bind us --for we must be "subject to the powers that be." The world's law is sufficiently liberal to give each well-doer an opportunity to use his conscience as to his own preference or manner of observing the day. On this as on other points, God has put no fixed law upon the world as upon the Jew, but has allowed the other nations to fix their laws according to their best judgment; and strangely enough all have copied more or less the Jewish laws as those best calculated to give them peace and prosperity. When the Church ("the little flock") is exalted and given the Kingdom and dominion under the whole heavens, with power to enforce its laws and direct all its affairs, then the whole world, every nation, will be put under a law which will produce grand results under the administration of the great Law-giver whom Moses foreshadowed. --Acts 3:22.

R976 : page 7

How blessed is the state of all in Christ, as mature Sons of God under favor, not servants nor infants under Laws! (John 15:15; Rom. 8:15; Gal. 4:1-6.)
How blessed to us is the true rest in Christ's finished work, which rest neither the world nor the Law could give, and which from us that are free, they cannot take away. We can rest [enjoy Sabbath] whether the world has a Sabbath or not; whether any day or no day is commanded by human law, our rest abides. It lasts seven days in each week and twenty-four

hours in each day, and is not broken by physical labor, nor is it dependent on physical ease. It is deep and lasting rest, and can be broken only by doubt--by a rejection of the basis on which it must abide--the ransom.

===================

R976 : page 7

VIEWS OF THE REFORMERS ON SABBATH.

We do not cite these as of any weight or authority on the question, for the words of our Lord and the apostles are the only authorities we recognize; yet it is worthy of note that as the early reformers, Luther, Calvin and others, came to get their eyes open to even some few of the truths belonging to this Gospel dispensation, they saw at once that the Jewish Law was not given to, nor intended to be a yoke of bondage to the Gospel Church. They saw what every casual reader should observe, that the apostle Paul contrasts the righteousness or justification which comes by faith, with that which none could attain to be deeds of the Law. Thus he contrasts the Law, with the Gospel substitute. The leaders in the Reformation all recognized the difference between Moses a prophet, and Moses a law-giver, maintaining that as law-giver his authority only extended to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized them as valuable indications or interpretations of principles, to all time and to all people.

Says Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

Calvin is no less explicit. He declares that "the Sabbath is abrogated," and denies "that the moral part of it, that is, the observance of one day in seven, still remains;" while he adds, "it is still customary among us to assemble on stated days for hearing the word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification by faith and not by the observance of either Mosaic Laws or Roman Catholic fasts or penances was the plea upon which the Reformation was started.

===================

R976 : page 7

"KEEP MY COMMANDMENTS."

"If ye love me, keep my commandments." --Jno. 14:15.

We must not leave this examination of the Law, without pointing out some of the differences between the Ten Commandments of the Law Covenant made with fleshly Israel, the penalty of which was death, and the Commandments relating to those voluntarily under the favor of the New Covenant.

We have already shown that the Apostles taught that Israel's Law Covenant ceased, when fulfilled and abolished as a covenant by Christ at Calvary. We note for the benefit of some that up to that moment of its nullifying, it was binding and was the only way or hope of future life; and hence when the young man came to our Lord saying, "Good Teacher, what good thing must I do that I may obtain lasting life?" our Lord said "If thou desirest to enter into life, keep the Commandments," and then enumerated the ten commandments of the Law. Our Lord could not and did not ignore the Law while it was in force, neither in his own conduct nor in his teaching, but on the contrary testified that not a jot or tittle of the Law could fail or be ignored until all was accomplished, and therefore any one violating or teaching others to violate one of the least of them, would, if he got into the kingdom of heaven at all, be of a lower grade; and whoever would practice and teach those commandments would be greatest in the kingdom. Our Lord himself was the only being under that Law who ever kept it and He is the greatest in the Kingdom.--Matt. 19:16 and 5:19.

Our Lord knew that neither the young man who inquired, nor any of the fallen race, could keep those commandments:

He therefore said, If thou desirest life do this,--and then, in view of his soon fulfilment of the Law, and the divine acceptance of truly consecrated ones under the new Covenant at Pentecost, he added: "Come, follow me," in consecration and sacrifice for others. Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost, an heir of life under the New Covenant.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, he was giving "a New Commandment," not to the world, but to his followers, the letter, substance, and spirit of which, was LOVE. In various ways he illustrated and amplified this, his one command, which thus was made to summarize all his commandments--in honor to give each other preference, to forgive one another until seventy times seven times, to follow his example in sacrificing their lives for each other's and the truth's sakes, to love even their enemies and feed them if hungry, and pray for even those who persecuted them, --to obey all these commands was the new command, Love, which was the substance also of all the commandments to the Jews.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law as a covenant, does John the apostle speak, saying:--

"Blessed are they that do his commandments." --Rev. 22:14.

"And by this we know that we have known him,--if we keep his commandments." --1 Jno. 2:3.

Whatsoever we ask we receive from him because we keep his commandments and do what is pleasing in his sight. [The Jewish Law cannot here be referred to, because "By the deeds of the Law shall no flesh be justified in his sight." And so we read in the next verse, that the commands which we keep, are not those given from Sinai, but] "This is his Commandment [to us, under the New Covenant] that we should believe in the name of his Son, Jesus Christ, and love each other as he gave us commandment. And he who keeps his commandments dwelleth in Him, and He in him; and by this we know that he abides in us, by the spirit which he gave us."--1 Jno. 3:22-24.

These commandments, under which we

are placed, are not grievous and impossible, as the Jewish law was to them under it; for his yoke is easy and his burden is light to all who have his spirit; and if any man have not the spirit of Christ he is none of his.

The fact however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but are hoping for life as a favor, or gift from God, through him who fulfilled the Law and canceled all claims of both the Jewish and the original Law against both Jew and Gentile--this fact does not hinder God's free children, justified through faith in Christ's redemption and not by the Law, from using the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and well pleasing to their Heavenly Father. Thus for instance Paul, who repudiated over and over again the dominion of the Law over any, quotes one of the Commandments as an evidence to Christian parents of what God's will would be with reference to their government of their children. (Eph. 6:2.) But mark that he does not in any wise thunder it at them as a command. (It never was a command to parents, but to children, even before being abolished.) Nor does the Apostle intimate any justification as a reward; for he writes to those who are already justified, not by deeds of obedience to the Law, but by faith in Jesus, their Lord and Redeemer.

===================

R976 : page 7

THE LAW COVENANT EXTINCT.

AN ILLUSTRATION.

It was not as an expression of the will of God, but as a Covenant, that the Law was annulled and completely set aside. To illustrate: Suppose you owned a glassware establishment and employed help and had written out rules and penalties and posted them conspicuously; suppose that they provided as a penalty for each breakage, one day's salary, and that on hiring your men you sent them first to read those rules, and then bargained with them and then engaged them with the understanding that the penalties mentioned in the rules were a part of your contract, covenant, or agreement with them. Suppose that at the close of the week their breakages had been so many as to more than offset their wages, and left them each in debt to you.

Suppose that on the same day a legacy had come to you, and that after letting your employees realize their carelessness and its cost, you said to them, I propose to meet all your breakage losses out of this legacy I have just received; and now the week for which we covenanted is expired, I engage you all for another week without asking you to enter into this agreement for next week. The rules however will remain posted up, and you will recognize them as the general expression of my wishes

R976 : page 8

and will break as little as possible through respect for my interest, and by and by when you have become skilled, I will put substantially those same laws into the new covenant that I will then require each to enter into.

Though perhaps not a perfect illustration, this may help some to see how the Law given by Moses to Israel was violated by all, and at the end of their age there was no reward of life for any of them --they were all in debt according to their Covenant or bargain, made at Sinai. (Exod. 19:3-8. Deut. 27:9-26.) The legacy applied to cancel their debt was Christ's sacrifice, arranged for by the Father, and freely given by our Lord the Redeemer. The second week represents the Gospel age, the Law still hangs before all, and is an indirect expression of our Father's wishes supplemented by other rules and arrangements which show that it is no longer a covenant though its spirit pervades all the new rules. We may still use the old rules or laws to guide us as to the Master's wishes, where we find nothing explicitly stated in the new supplementary rules (the New Testament provisions). But to refer to those Rules thus to seek the mind of the Master, and to esteem them a bondage and Covenant over us, are totally different matters.

====================

R977 : page 8

MENTAL LOAFING.

IT is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a by-word and reproach. But there is a very common form of laziness which is not always noticed. It is that of mind. We first become conscious of it in our young days, when we "don't feel like study." We dawdle over our thoughts half asleep, and, as a result, give a fine exhibition of stupidity in the recitation room. It is true that disinclination to study sometimes grows out of fatigue and illness. The liver is responsible for much of it; but in the majority of cases it is pure laziness, as young people will discover if they will shake themselves up and go resolutely to work.

This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best. And on the heels of this form of laziness comes another bad habit, that of intellectual loafing. What loafing is in the common sense, all know. It is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as reverie. It is a dreamy state of the mind, when the thoughts go wool-gathering. The fancy sails away into fantastic seas, and revels in unreal things till the wits are fairly benumbed and unfitted for sober work.

This habit, so common to young people, is fatal to mental growth. Many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.--Selected.

"EVERY true disciple has often found that the work he took up painfully from a sense of duty became to him a source of special joy. On this path are the shining footprints of the Master."

===================

R977 : page 8

PROFESSOR F. L. PATTON'S article in The Forum, on the Andover doctrine, assumes that the Calvinistic view of a sovereign election of a portion of the race to salvation, with the consequent reprobation of the rest, is more logical and scriptural than the view which supposes that all must have a chance under the gospel, if not in this life, then in the life to come. The Professor's view of election explains truly the method of the divine dealings under the economy of redemption up to a certain point. Salvation in this dispensation of His grace seems to be confined to a chosen few. And there is no other explanation but that it has thus seemed good in His sight. So far, then, as Prof. Patton sees into this mystery, he sees truly. But he is wrong in supposing that there are no summits of God's grace beyond the hills that bound his horizon. He mistakes in supposing that the purpose of God in ordaining some to eternal life terminates upon these favorites, whereas He never chooses any person or class except as He makes them channels of blessing to a wider circle. If He selects a church of the first-born, it is because there is to be a later born. If we are "a kind of first fruits of His creatures, of His will begotten," it is because there are later fruits to be harvested. If we are "a chosen generation, a royal priesthood," there must be those, to whom we are to fulfill these offices. It is because the strict Calvinist fails to see these wider stretches of God's great plan of grace that his system is so inadequate, and not because he errs in tracing everything back to the will of God. This age does not bound everything in redemption. Most of mankind fail of salvation in this age. So far as the results of trial in this life are concerned, their failure is final. Only a little flock enter into life. The gateway into it is much more narrow than even the preachers of orthodoxy represent it. "Few there be that find it." But these few are "baptized for the dead." If no resurrection has been provided for the unjust dead, there would be no hope for any but the elect. But "He gave himself a ransom for all, to be testified in due time." The mistake of the Andover school is in overlooking the fact that souls in sheol are not under a prolonged dispensation of grace, but under the penalty--"in prison." The only door of hope for the dead is the hope of resurrection. Any trial for the prize of eternal life must come in after punishment has been visited, and the dead have been recovered to the life and opportunities of manhood.--Words of Reconciliation.

===================

R977 : page 8

A SEETHING CONTINENT.

A perusal of Saturday's usual collection of European cablegrams cannot fail to impress the reader with the fact that the continent of Europe is literally seething with social seditions and political acerbities which seriously threaten not only its peace but in many places the very existence of society.

France is not only threatened with war at the hands of her old enemy, but her social condition presents some most profound problems for the solution of capable statesmen, whom it will be difficult to discover among her would-be political leaders. Already the anti-rent agitation has appeared in Paris after a fashion ominously threatening to the rights and interests of landlords, while many other cities of the republic are anticipating serious street riots on account of the rise in the price of bread caused by the late legislation protective of agricultural products.

Of the condition of Ireland the American public are already too well aware. That country is rapidly moving in the direction of an agrarian revolution, the limits of which cannot at present be defined.

It is, however, in eastern and central Europe that the most threatening aspect of social and political affairs and the angry strife of race is graphically presented. Russia is making war on the most important industries of a country with which a year since she had been in the closest political alliance. Already this war has destroyed the iron industry of Silesia, shutting up numerous works in that and other provinces of Germany. Germany retaliates by preparing a bill again raising the duties on grain and wool. Later, the St. Petersburg press propose as a reprisal for Germany's increase of the duties on cereals a poll-tax on German workingmen in Russia. Nor is the Russian government backward in this social and commercial war. The czar has issued an edict suppressing the German language in the colleges and schools of the Baltic provinces. And so the contest goes on in every leading country on the continent, each individual nation apparently laboring commercially for the destruction of the trade of all the others and politically for the extirpation of the nationality of some offending neighbor.

At present the entire continent presents the appearance of a seething mass of different and opposing materials in the crucible of the chemist anticipatory of crystallization. But whether such crystallization will bring peace or war is an open question. If the outcome of the present unparalleled turmoil proves to be a peaceful one certainly it will not be because the efforts of the leading powers and the leading statesmen tend in that direction.--Daily Journal.

R967 : page 8

"GOD is a God of order, but not necessarily pledged to that particular form of order by which your quiet and wealth seem to be best secured. He will not be taken into your pay. He will not act as a preventive police for you. God stands neutral in the strife of human selfishness. Those that honor Him, He will honor. He is on the side of those who are on his side, whose hearts and actions are on the side of brotherly kindness, and truth, and holiness."

"WHEN alone, guard your thoughts; when in the family, guard your temper; when in company, guard your word."

TRUE trust is always joined with the use of proper means. "Trust in the Lord, and do good."

====================

R978 : page 1

VOL. IX.   PITTSBURGH, PA., OCTOBER, 1887.   NO. 2.

==========

R977 : page 1

THE MISSIONARY ENVELOPES.

These were mentioned in last TOWER for the first time, and we already have more orders than will be supplied by the first lot of fifteen thousand. Those who have ordered, among whom are several brethren in business who can use quantities, express themselves as highly pleased with the plan. It is both a cheap and an unobtrusive way, of preaching the good tidings of great joy to many.

The appearance of these envelopes has been generally approved as neat, and we expect you will all want them. It is written of this time: "His lightnings enlightened the earth;" and these as one of the agencies of the truth, the light, have their mission to perform. How like the lightning they will be, as borne on "Fast Mail" trains they rush hither and thither over the entire civilized world, unobtrusively putting before the eyes of intelligent business people and friends and their families, pointed Scripture texts which set forth our hopes; calling their attention also to the DAWN. Those who might refuse to hear you, or whom you could not approach in conversation or in any other manner on these themes, will be led by their curiosity to listen to your representative --to hear this preacher's message.

We repeat the price, postage prepaid by us: One hundred 35 cts., three hundred $1.00, one thousand $3.00. Those who order two thousand for $6.00 (or more at same rate) can have their business card printed on the corner without extra charge. Order only in quantities here specified, (Do not therefore order 50 cts. worth, nor 150, nor 200, nor 500,) as we get them put up in packages thus and cannot spare the time to prepare special quantities. For this reason also we charge one cent each for quantities less than one hundred.

Address as above.

--TOWER PUBLISHING CO.

====================

R979 : page 1

THE FIFTIETH THOUSAND.

Still they go, you will be glad to learn. MILLENNIAL DAWN VOL. I. is now in its fiftieth thousand. Forty thousand have already gone out, and ten thousand more are now being printed and bound.

This was our first proposition--the hope first expressed--that before 1888 fifty thousand copies of DAWN would be in the hands of the people. Three months yet remain of this year and we want to suggest what is possible through still further faithfulness of the harvesters. It is possible to have twenty-five or fifty thousand more out by Jan'y 1st. 1888. How?--By the Colporteurs who are selling DAWN continuing their present averages, or increasing them as the cool weather will permit; by more of the brethren and sisters entering this branch of the "harvest" work; and by all others of the readers of the TOWER doing what they CAN.

What can the others do? They can each sell from four to twenty copies, or can use that number for loaning, though to sell is better, because people are almost sure to use what they pay even a small price for. So then, God knows and we know the possibilities; and as the New Years' TOWER comes to you, all will see how faithful the servants have been as a whole. Some we are sure can do no more than they are now doing, though some others we fear are "slothful servants." But the "View" in the September TOWER has seemed to awaken and quicken many previously asleep, or overcharged with the affairs of this world, for which we thank God.

====================

R978 : page 1

A CHINAMAN'S VIEW OF CHRISTIANITY.

The following extracts from a paper in the North American Review by Wong Chin Foo, a Chinaman, and evidently a graduate of one of our New England colleges, gives his reasons for preferring the religion of his fathers to Christianity.

True Christianity and its teachings he of course does not comprehend and against it his pointed sarcasm has no power; but against much, very much, nay, against the generality of what is called Christian it strikes a sharp blow which should have some good effect in stimulating thought on the part of many who feel that their religion only must be an unreasonable matter. And yet we know that this educated heathen man voices the sentiment of thousands of sensible thinkers, who, merely because they have less moral courage than he, do not express themselves. How much need there is, then, to "Lift up a standard for the people"--the truth--and how energetic all should be who have been entrusted with the honor of being standard bearers in this time "when the enemy shall come in like a flood."

Wong Chin Foo says:--

The main element of all religion is the moral code controlling and regulating the relations and acts of individuals toward "God, neighbor, and self;" and this intelligent "heathenism" was taught thousands of years before Christianity existed or Jewry borrowed it. Heathenism has not lost or lessened it since. Born and raised a heathen, I learned and practised its moral and religious code; and acting thereupon I was useful to myself and many others. My conscience was clear, and my hopes as to future life were undimmed by distracting doubt. But, when about seventeen, I was transferred to the midst of your showy Christian civilization, and at this impressible period of life Christianity presented itself to me at first under its most alluring aspects; kind Christian friends became particularly solicitous for my material and religious welfare, and I was only too willing to know the truth. But before qualifying for this high mission, the Christian doctrine I would teach had to be learned, and here on the threshold I was bewildered by the multiplicity of Christian sects, each one claiming a monopoly of the only and narrow road to heaven.

I looked into Presbyterianism only to retreat shudderingly from a belief in a merciless God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped into Baptist doctrines, but found so many sects therein of different "shells," warring over the merits of cold-water initiation and the method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not, only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion--all profession and noise. You struck it, or it struck you, like a spasm,--and so you "experienced" religion. The Congregationalists deterred me with their starchiness and self-conscious true-goodness, and their desire only for high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity--like Quakerism--I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in a united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest this animosity. It haughtily declared itself the only true Church, outside of which there was no salvation--for Protestants especially; that its chief prelate was the personal representative of God on earth; and that he was infallible. Here was religious unity, power, and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than heathenism--in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me "sounding brass and tinkling cymbals."

[The following portion shows the great evil of calling things what they are not --of calling civilized nations Christian nations and calling the worldly, unbelievers and the unconsecrated Christians, because they outwardly respect religion and draw nigh to God with their lips while their hearts are far from him.]

"Call us heathen, if you will, the Chinese are still superior in social administration and social order. Among 400,000,000 of Chinese there are fewer murders and robberies in a year than there are in New York state. True, China supports a luxurious monarch whose every whim must be gratified; yet, withal, its people are the most lightly taxed in the world, having nothing to pay but from tilled soil, rice and salt; and yet she has not a single dollar of national debt....

Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people in New York than among one million heathen, churchless and unsermonized. Christian talk is long and loud about how to be good and to act charitably. It is all charity, and no fraternity --"there, dog, take your crust and be thankful!" And is it, therefore, any wonder there is more heart-breaking and suicides in the single state of New York in a year than in all China?

The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does he does it for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors. The heathen does much and says little about it; the Christian does little good, but when he does he wants it in the papers and on his tombstone. Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions; and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinamen's gold and trade, they said they wanted "to open China for their missionaries." And opium was the chief, in fact only, missionary they looked after, when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in 200 years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for--gold. And they sanctimoniously tell the poor heathen: 'You must save your soul by believing as we do!'...

We heathen are a God-fearing race. Aye, we believe the whole universe-creation --whatever exists and has existed--is of God and in God, that, figuratively, the thunder is His voice and the lightning His mighty hands; that everything we do and contemplate doing is seen and known by him; that he has created this and other

R978 : page 2

worlds to effectuate beneficent, not merciless designs, and that all that He has done is for the steady, progressive benefit of the creatures whom He endowed with life and sensibility, and to whom as a consequence He owes and gives paternal care, and will give paternal compensation and justice; yet His voice will threaten and His mighty hand chastise those who deliberately disobey His sacred laws and their duty to their fellow-men.

'Do unto others as you wish they would do unto you,' or 'Love your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to Confucius.

***

What can the nominal Christian Church answer to this charge and arraignment of heathenism? Nothing; they themselves have counted in under the name Christian, millions of the unregenerate, wholly opposed to the true principles of the doctrine taught by the Founder of Christianity and his apostles. They have with pride acknowledged all the civilized nations of earth as Christian nations, even going so far as to speak of them as Christendom (Christ's Kingdom); and hence to be consistent they must bear the Chinaman's reproach as against Christianity, for the nefarious acts of these kingdoms which the Scriptures declare to be beastly and subject to the machinations of the devil, the prince of the power of the air who now worketh in the children of disobedience, but is to be dethroned, bound, and finally destroyed by the true kingdom

R979 : page 2

of Christ, when he shall take his great power and reign.

How pointed, too, are the thrusts of this heathen man: He agrees with Paul who says--While one saith I am of Paul, I of Apollos, I of Peter, etc., are ye not carnal? So the Chinaman wants to know whether the various sectarian claims--I am of Wesley, I of Luther, I of the Pope, I of Calvin, Knox, etc., etc., does not imply gross carnality among Christians to-day.

And how well merited are this heathen's strictures upon what has come to be the fundamental doctrine of "Christendom?" --that all but a small handful of humanity are on their way through a world of sorrow, pain, disappointment and tears, to a place of untold and everlasting agony, prepared for them by a God of love, whose unerring wisdom saw this to be their fate and portion before they were born.

Oh! what blasphemy upon the wisdom, love, justice and power of our Creator. What a terrible misrepresentation of his gracious plans. It is creditable indeed to the fairness and justice of the heathen world, that they spurn such--bad tidings of great misery, to all people. It is a shame, a disgrace to the intelligence of the civilized world to-day, that such an unreasonable, cruel misrepresentation of God and his plan finds credence among them, and has their millions for its support and spread. Even if the real plan of God were not seen by them, the civilized mind like that of its heathen brother, should be able to recognize such a hideous distortion, and should regard the teachers of such things, as would the heathen--"as insane, if not liars."

But the fact is that the majority of the intelligent people of "Christendom" do not believe in this doctrine, that God's chief work is to create men by the billion for eternal torment. The trouble is that they are not honest, not righteous, not upright. They are willing to sail under false colors, from selfish motives. They are lovers of self more than lovers of God, and hence are willing to join in this blasphemy of his character and plan. They, like Baalam, love the reward of unrighteousness, and hence practise deceit to get that reward. Verily, they have their reward!

Oh! for more noble men and women whom Satan cannot rule by either fear or favor. Honesty is a pre-requisite to growth in grace and knowledge; for "Light [truth] is sown for the RIGHTEOUS and gladness [such as comes from confidence, inspired by the true plan of God] for the UPRIGHT in heart." Since the truth is only for the upright, the honest, is it any wonder that so many morally dishonest people of intelligence fail to find the truth? How can they believe who seek honor one from another and seek not (exclusively) that honor which cometh from God only?

===================

EXTRACTS FROM INTERESTING LETTERS.

Akron, September 25th, 1887.

DEAR BRO. RUSSELL:--I am thankful for many things! I am grateful for the September TOWER! I am so glad for Brother Hickey's excellent (anniversary) letter, so comforting to you and all the dear saints. I like the Sabbath article and yet believe that because it robs religionists of the Sabbath they love so much and regard so little, that it tends greatly to make your prediction of hindrance to our free teaching of truth, brought out in the View--a fact.

I was at Kent part of Friday and Saturday delivering DAWNS previously sold. A large proportion of them are in good hands. Although the necessity and glory of the work I do in selling DAWN is a compensation, yet I can scarcely tell you how much your letters are to me. You mention that some of mine are timely, and my words and deeds helpful to encourage some, especially you and Sister Russell, and that knowledge is a great joy and encouragement to me. How often Brother Tackabury must, now that he is himself helpless, look back joyfully upon the record of his faithfulness.

A little coterie of Henry George's adherents are warm friends of DAWN and June TOWER View; they sold many books for me. The headquarters is in a store owned by a McGlynn Catholic.

I suppose TOWER readers who consider DAWN selling to be preaching the Word, if they hear that for the last two weeks I fell below 200 names per week, will be surprised. The chief reason is that the main industry here has been suspended for several months; and it is natural that when house after house pleaded poverty, the colporteur should make his talks longer, even to debating the matter of the book sale with the people. I am more than ever convinced of the folly of this course. Our strength should be taxed less and not more at each house when sales are slow. And the able colporteur who is always sure to make his canvass interesting is the party who must guard most against delay from this cause. We should be sure not to stay so long that our greeting at parting will be less cordial than when we introduced ourselves.

But to-day in another section I made my old record of 50 names, so that a few days in this neighborhood will be apt to raise me to 500 names for 2-1/2 weeks work. I made no long talks to-day, having learned by my late experience that lesson, I was forward to teach to others, and had not learned thoroughly myself, viz., Do not preach, nor debate, nor indulge in long talks of any kind while selling DAWN --be brief and to the point.

In close affection, and fellowship, joined by Mrs. A. Yours in Christ,

J. B. ADAMSON.

Sept. 20th, 1887.

BROTHER RUSSELL:--Mr. Tackabury has regained strength to quite an extent, being able to walk about the house and sit up most of the day. His lungs show great power of resistance to the advance of the disease, much to the surprise of all, but he is scarcely more than a skeleton. He wishes me to remember him to you and Sister Russell with much love.

We feasted on the contents of the last TOWER. Mr. T. said he thought it one of the best he had ever read. We find many things in the Bible that we would like to hear you talk about. Almost every reading reveals something new, something that throws light on the grand plan which God has designed for a lost world's recovery. How it all increases our love and gratitude to our heavenly Father!

Write us whenever you can spare time from your numerous duties. Your sister in Christ, MRS. S. T. TACKABURY.

Clear Water, Neb.

MRS. C. T. RUSSELL, MY DEAR SISTER: --I received a number of April TOWERS and have a good many loaned out. I do hope and pray the Lord will hear and answer my prayer, that the eyes of their understanding may be opened that they may behold God's wondrous plan of Salvation. I received a very interesting letter last week from a lady whom I have never seen and know only through the glad tidings preached in MILLENNIAL DAWN. I think it will interest you and Brother Russell, so I enclose it. May the Lord continue to bless you and make you a blessing to others still more, is my daily prayer.

With love and respect to Brother Russell and yourself, I remain your humble Sister in Christ, J. A. M__________.

[We publish the letter referred to, that it may encourage all to further efforts.--ED.]

Willow Valley, Neb.

DEAR MRS. M.:--You will doubtless be surprised at receiving a letter from a stranger, but I want to let you know that you have been instrumental in bringing to me such joy, peace, and rest, as I had not thought it possible to possess in this life. Our mutual friend, Mrs. L., gave me MILLENNIAL DAWN and several copies of ZION'S WATCH TOWER to read. As soon as I had looked them over, I saw that I had received them in answer to my prayer for a better understanding of God's Word, if so be I should use that knowledge aright. That book proved to be the key for which I had long been searching. And Oh! the rich treasures of God's boundless love and mercy to this sin-stricken world, it opened up to my view. No wonder, Paul could say, I am not ashamed of the gospel of Christ. I shall esteem it a blessed privilege to preach this gospel to every one with whom I come in contact. I have already been able to interest several, though I have only had it a few days myself. In looking over the letters of the "Little Flock" to Brother Russell, I noticed that there seemed to be a great scarcity of "this world's goods" among them, and I thought, what a poor little flock it is, to be sure,--and it made me feel rather sad for a moment, thinking of the multitudes of truth-hungry ones needing food. Then I remembered the multitude of hungry ones that were following Jesus. How he satisfied their hunger with the seven loaves and a few small fishes, which he blessed and brake and gave to his disciples to be distributed among them. And I knew that that was intended for a lesson for us now. We are to give him what loaves and fishes we possess, and it shall be sufficient to feed the hungry multitude who are now following him; and not only that, but we will have more for ourselves than we had in the beginning; for "they took up of the fragments seven baskets full." Then let us go forward in the full assurance of faith, knowing in whom we have put our trust. All the honor and riches of this world seem now as "filthy rags" compared to that which I see by faith "beyond the vail." Now I know what it means to "be dead to this world." May the Father give me strength to never "look back," for I know full well that the flesh is weak. I am a farmer's wife, and do my own work, so of course my time is pretty well occupied with the necessary duties of this life. But this I know, If we make the best use we can of the opportunities given us, it is all God requires of us. If our heart is really in any work, we can and will find many opportunities for engaging in it; for instance, while my hands are busy with household work, my mind is devising ways and means for spreading the truth, or studying the meaning of some text of Scripture, for it nearly all has a new meaning to me, since I have the key.

I hope the knowledge that you have been the means of helping me to see the truth, will encourage you to persevere. I shall be pleased to hear from you if convenient.

Sincerely yours,   O. E. S__________.

R979 : page 2

A CHINA MISSIONARY WRITES.

Chefoo, China.

MY DEAR MRS. RUSSELL:--Many thanks for your kind letter, and for the copies of MILLENNIAL DAWN and the WATCH TOWERS. It is such a comfort to know that Jesus calls us his "friends" and is making known to us "all things that he heard from his Father." (John 15:15.) In the far away days of my youth, and the not so far away days of my orthodoxy I, thought I knew it all, but now I see how blindly I read my Bible. And how I thank God for having compassion on me, and touching my eyes, and giving me sight. May I follow Him as did those of old whose eyes were opened.

I am giving away and lending my copies of MILLENNIAL DAWN and my papers, and any time you can send me extra copies of the WATCH TOWER I can use them to advantage. I expect to see a good many missionaries from other parts of the country during the summer, as this is a health resort, and I shall scatter my TOWERS, and lend MILLENNIAL DAWNS. The last bound copy I gave away before taking the wrapper off.

Wishing you abundant success in your efforts to spread "the everlasting gospel," the "good tidings which shall be to all the people." I remain Yours in Christ,

C. B. D__________.

page 2

Lebanon, O.

MY DEAR BROTHER RUSSELL:--I have probed the mystery of selling MILL. DAWN and find that I can sell it with some success. Day before yesterday I went to a village of several hundred inhabitants, and in about three hours worked about one third of the place and took twenty orders. Tomorrow I am going back to finish. I am not certain but that I may put the greater portion of my time, the next year, to this work, if my affairs will permit. If I could turn my whole attention to it, I believe I could sell six or seven thousand in the next twelve months. However I am pleased to do what I can, be it much or little, feeling that every book I sell is a footprint in the sands of time to guide some discouraged, disheartened fellow-mortal to the fount of truth at no far distant day. I wish I could flood the world with it. I am surprised at myself in this work; it seems that I am particularly adapted to it.

A week from next Sunday I go to Miamisburg or near it to preach. Bro. Van Hook filled my pulpit last Sunday morning.
Yours in faith and service, J. P. M.

In a later letter the same Brother says:--

This Sabbath afternoon finds me at leisure to write you a few lines. I am quietly leaving my hold go on secular business and as quietly laying it on the Lord's business, and within the next six months I expect to be able to turn my attention largely to canvassing. The harvest is a big one, and the laborers are few. I think the Lord will have us go on until every country, where the Bible is read, will be canvassed for MILL. DAWN. I have only canvassed our little town, and have taken 40 orders. I am confident I can make a living for my family at it, and therefore I shall drift into it as fast as circumstances permit. Of course the world thinks me foolish, but that is just what I think of the world; so no difference as to that, I am free.

I do not talk much in canvassing, only explain how much the Chart of the Ages facilitates Bible reading; speak of the book in a general way, showing its qualities of workmanship, leading them to expect it to be a tolerable high priced book, and then tell them the price of it a quarter; some have actually taken a long breath on hearing the price, and have me repeat it, for fear they misunderstood me.

It sells; it is bound to; but Oh! what a commotion it will create! how it will dig into their former belief! What a struggle! and how many of them will wish they had never seen it; and yet how they will return to it again and again, until, at last, the conflict over, how they will rejoice in their freedom! Lord haste the day when all shall know. J. P. M__________.

YOUNG'S CONCORDANCE now $3.50 to our subscribers. See notice on eighth page.

SUPPLEMENTS this month, order freely.

===================

R979 : page 3

MY SHEPHERD.

"He leadeth me!"
And so I need not seek my own wild way
Across the desert wide;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest,
Beneath the calm hillside.

"He leadeth me!"
And though it be by rugged, weary ways,
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
When Jesus "goes before."
His gentle shepherding my solace is
And gladness yet in store.

"He leadeth me!"
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end,
Through trials manifold.
Up the far hillside, like some sweet surprise,
Waiteth the quiet fold.
--Selected.

===================

R980 : page 3

THE SPIRIT OF ANTICHRIST.

While the world and its spirit are quite contrary to Christ and the Spirit of Christ, and might therefore without impropriety be termed anti-Christ (against Christ), yet this term as used in Scripture is never applied to the world, but always to professed Christians who have turned aside from the truth, and who, by becoming advocates of error, are in Christ's name opposing him, his followers, and his doctrines.

We are well aware that many regard it in a contrary light,--considering the term antichrist as belonging to worldly opponents of all who profess Christ in any manner--infidels, heathens, Mohammedans, etc. That this view is incorrect we can prove readily by citing here every text in the Bible containing the word antichrist, and pointing to some statement in the context which unmistakably fixes it upon some professing to be Christ's followers. This is an important point, as it overthrows completely a wide-spread belief, and opens our eyes to look for antichrist in a quarter in which many may not have thought to look hitherto. In fact, the prefix anti, signifies more than against, it contains the double thought of instead and against.

The word antichrist occurs five times, 1 Jno. 2:18,22; 4:3; 2 Jno. 7. The class meant is easily discerned from the general tenor of John's epistles and from the following pointed statements: "They went out from us, but they were not of us." They are [really] of the world [though professing otherwise], therefore speak they of [or according to the spirit of] the world, and the world heareth them." (1 Jno. 2:19; 4:5.) Other scriptures mention and describe the same class, but by different names. Paul in 2 Thes. 2:3, following the same vein of thought as in Rom. 6:6, personifies the system of error which he saw would arise, and speaks of it as the "Body of Sin," counterfeiting and opposing the "Body of Christ," naming it here as an organized body, "The man of Sin." He makes no reference to a sinful individual; for there are and have been in the past, and were in and before Paul's day, horribly depraved creatures of the human race, than whom worse could scarcely be conceived of; and the Apostle was not passing all these by to speak of some individual pre-eminently vile and vicious. No, he sees and tells us of a system of evil and error, the embodiment of evil, the opponent and counterfeit of the Body of Christ,--the antichrist Body. But only those who have learned that the true church is the "Body of Christ" can appreciate how the counterfeit nominal system, the "Man of Sin," is the antichrist. But we refer to this merely to note the fact that the Apostle Paul mentions that this "Man of Sin" system arises in the church, and professes to be in and of the true temple --the Church of the living God (Compare 2 Thes. 2:4 with 1 Cor. 3:16,17; Eph. 2:21.) and not of the world. He declares this to be an apostasy, a falling away from the truth.

But it is not our purpose here to discuss antichrist: this we have done heretofore and may again, but now we simply call attention to one point of antichrist's erroneous teaching which is very injurious as a source of many other errors. This point of error is particularly pointed out to us by John, the Apostle who specially represented us who are alive and remain unto the parousia (presence) of our Lord (John 21:22.); and he tells us that it is common to every theory and class claiming to be Christ's followers and soldiers of the cross, who are really opponents to and counterfeits of the true body of Christ. Remember that the individuals in these great counterfeit systems, and bound by their errors, are not all of them, and do not all properly belong to them, and hence it is, that by the truths now being uncovered and presented to such, as "meat in due season," God is calling his people out of those systems to which they do not really belong, saying "Babylon is fallen! Come out of her, my people."

But what, you inquire, is this one notable point of error upon which all antichrist systems agree, and which blinds many to other truths, and opens the way to errors? Surely, we answer, it is a point long and deeply covered under hoary traditions which are esteemed venerable and sacred. The adversary buried this first and deepest, realizing the necessity for keeping the truth out of sight and of arousing prejudice against it. This being the case, prepare yourselves to find it a test which you would never have thought of had the Apostle not pointed it out, but which, once clearly seen, proves to-day, to be an oracle in the light of which every system of doctrine may be quickly tried, whether it be of the spirit of truth or of the spirit of error, the spirit of antichrist.

The passage to which we refer is found in 1 John 4:3, which in the oldest and the most correct, the Sinaitic MS. reads thus:

"Every spirit [theory, doctrine] that confesseth not that Jesus the Lord is come in flesh, is not of God: and this is the spirit [theory] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Ah! you say, that is not a test, for all Christians and all theories, even the worldly, confess that. Not so, we answer; you do not get the depth of the Apostle's statement; your view of his words would make them and him foolish indeed. The world does not confess Jesus to be "Lord;" so that shuts the world out; and as we examine closely we will find few of the professed Christian systems ready to confess that Jesus, our Lord, came in flesh. To do so, would contradict their creeds old and new. it is the general view, that the real man is not flesh, but a spirit being which lives for a while in a body or house of flesh; hence by such the flesh is no more recognized as the person, than the garments put on and off. Moreover it is claimed by many, that in our Lord Jesus' case, he was really and truly the Father, Jehovah, who thus for a time appeared in flesh, but that he himself was not flesh; that he appeared to be tried and tempted in all points, but was not really tried at all; that he appeared to suffer and die, but did not actually suffer, nor did he really die for our sins, but merely dropped the flesh as a garment remaining really alive as before, for, they say, God is immortal and cannot die, and their claim is that in leaving the glory which he had with the Father before the world was, he did not become flesh or "come in flesh," but still remained a spirit being and came into a flesh body and only appeared like men, like the seed of Abraham, though all the while really was the almighty immortal Jehovah. They say that it was the God Christ Jesus who appeared to or pretended to die for our sins, and contradict the Apostle's statement that it was "the man Christ Jesus" who gave himself a ransom, a corresponding price [Greek, antilutron] for all. (1 Tim. 2:6.) Yet we see some go to a further extreme and hear them sing--

"Well might the sun in darkness hide
And shut his glories in,
When God the mighty Maker died
For man the creature's sin."

But in this poetic slip only a few can recognize the inconsistency. Some even going so far as to deny God's immortality, claim that it required the death of a God to atone for the sin of man, not seeing that this is contrary to scripture which demands not a God's life for the life of a man, but a perfect man's life, as a ransom or substitute for the forfeited life of the first perfect man--a corresponding price.

Still others, anxious apparently to get away from the straightforward, simple doctrine of ransom, figure the dying out of their way by saying that the real, spiritual Christ died to sin, and let his flesh body die as an example of how we should do the same. They do not stop to account for the uselessness of such an example, to those who cannot avoid dying.

But all these, with their various shades of difference, stand firmly, shoulder to shoulder, on the one point mentioned by the Apostle--they deny that Jesus the Lord "came in flesh" or "was made flesh," as the same writer elsewhere states it. (John 1:14.) That his body was flesh and bones cannot be denied directly, hence their claim that the spirit being came into the flesh, but was always separate and distinct, and not flesh. But this does not fit: the Apostle does not say into [Greek eis] flesh, but "in [Greek en] flesh" and "was made flesh" [Greek sarx egeneto--literally, "became flesh."] (Jno. 1:14). So we see that the test of believing that Jesus the Lord came in flesh, i.e. became flesh, would draw the line outside of so called "Orthodox" doctrines. The theory of Universalists and Unitarians, as generally held, is likewise opposed to Jesus being "made flesh," for they generally claim that our Lord had no existence before, and that he was born after the ordinary manner of men: these, then, make no confession which would imply a pre-existence of our Lord in order to be made flesh or to come in flesh. Swedenborgians, Spiritists, etc., etc., all come in on the same side of the question--all deny that the Lord Jesus was "made flesh," "came in flesh"--became flesh.

Next notice that all these are not only without Scriptural sanction for their theories, but are positively and directly contradicted by the Apostles. We need not again quote the many passages in which our Lord and the Apostles declare that the Father and the Son are not the same person, etc., but notice the fact that the death, even the death of the cross, was the death of the real person, and not a pretended death of a body, while the real person or being slipped out alive and watched the proceedings. Every text touching on the subject, in both the Old and the New Testaments, treats it in the most positive manner, declaring that our Lord made his soul (his being, himself,) an offering for sin (Isa. 53:10), that he poured out his soul (being, existence) unto death. (Isa. 53:12.) They declare that his soul was in hades (the state or condition of death) three days and not left there longer; that he died, that he was dead, and that on the third day he was raised to life by the Father's power. Our Lord himself said that he came into the world to give his psukee (being, existence,) a ransom, a price, for all [for the psukee, the being, or existence, of all men]. Speaking of what he gave for the life of the world, he represents himself in a parable as giving all that he had to purchase the field (the world) with its treasure--all those whom he will bring back into harmony with God, chief and a first fruit, forever pre-eminent, being his Bride.

The Apostle Peter declares that he was our price, that he redeemed us, purchased us back out of death. Paul assures us not only that we were "bought with a price," (1 Cor. 6:20,) but in 1 Tim. 2:6, he tells us all about the purchase, saying "There is one God [not three] and one mediator between God and men, the man Christ Jesus." It was something that this man did that mediated between the race of sinners and God, something that no one of them could do for another because all were sinners, and as such, each one himself condemned to death. As a spirit being, as our Lord was before being "made flesh," he could not have mediated between God and men, because under God's arrangement a ransom, a CORRESPONDING price for the first sinner who precipitated the trouble, was the only way out of the difficulty. Neither an angel nor an arch-angel could give what he did not possess. They could not give a human nature in exchange for that which Adam had forfeited, for they had not human, but angelic, spiritual nature. So then, our Lord also a spirit being, with the Father in glory and honor before coming into the world, could not give the price of our redemption. In order to be able to give the price he must become flesh, must be a man: not imperfect and sinful as the fallen race has become, but perfect and sinless as the original of our race was before he sinned. Hence he "came in flesh"--"was made flesh"--"became flesh," in order, as the Apostle expresses it (1 Cor. 15:21), that "as by man came death, by man also should come the resurrection of the dead." He became flesh (holy, undefiled) in order to pay the price or penalty against us, --death. The Apostle urges (Phil. 2:7,8) that though the obedience implied in becoming a man, in being made flesh, was great, yet the trial was severer still when our Lord found himself man and learned that the divine plan by which he was to prove his entire submission to the Father's will would lead him to death as and for the sinner--even the ignominious death of the cross. But he was obedient even to the full, and died for us as our ransom: Wherefore God hath highly exalted him, giving him station, dignity and authority far above angels, and far above the glory and honor which he had with the Father before the world was created.

What our Lord gave is clearly stated by Paul; for continuing the above quoted testimony, that "There is one God and one Mediator, the man Christ Jesus," he tells us how he mediated, what he gave for us. He says--"Who gave himself a ransom for all." This settles the matter that our Lord was flesh, a human being, and a perfect one at that, for as usual with Paul he expresses himself in unequivocal terms. He uses the Greek word antilutron which signifies a corresponding price, where in English we have the word ransom.

Now consider well the import of this, and you will see that it contradicts every antichrist system; for Paul shows that before sin entered the world there was no death, (Rom. 5:12) hence the one (Adam) who first sinned was a perfect human being, and if our Lord gave a corresponding price, he must have been a perfect human being when he gave himself for Adam and all who shared in Adam's sin and penalty.

John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus "in flesh," claiming, with the heathen, an impersonation, that the real one was inside the seen one, and preparing themselves by this error to deny their Lord, their Master, the man Christ Jesus who gave himself a ransom for all. To-day, after centuries of triumph over the words of our Lord and of the Apostles, and over reason and common sense, this doctrine or spirit of antichrist known as that of the Trinity, is so firmly intrenched in the hearts of many, that they prefer to deny the Master's words --"The Father is greater than I," and the Bible teaching that Christ came in flesh and gave himself a ransom--prefer to deny anything rather than this theory of antichrist, which twists and disjoints every truth of Scripture, so long as it is held.

Note then the test of every spirit or doctrine, the test which will prove whether or not any faith is well founded, surely founded on the ROCK, the true and only basis of faith, of which the Apostle declares "Other foundation can no man lay than that which is laid, Jesus Christ." This test is given in few words, as we have seen, and can be easily and quickly applied to every doctrine or spirit with which you may come in contact. If it will not stand this God-given test you may be sure it is error and at once set it aside. If it agrees with this test you have proved it to be on the right foundation, and you may go on proving all its details. This test, 1 Jno. 4:3, in the oldest and most exact Greek MS., the Sinaitic reads:--

"Every spirit [theory, doctrine,] that confesseth not that Jesus the Lord is come in flesh [become flesh] is not of God: and this is the spirit [theory,] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."

Remember that many good people, many of God's children, have been blinded by the errors and sophistries of Satan, and while not anti or opposed to Christ at heart, have been beguiled by the great deceiver's falsities, promulgated even in the Apostle's days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now, in the "harvest" of this age, God causes the light to shine more clearly, for the reason that he is making the truth his "sickle" by which he will separate wheat from tares completely and finally. Therefore, put on the whole armor of God, that you may be able to stand--that you be not among the thousands to fall in this time of trial.--Psa. 91:7,11,12.

R954 : page 4

"BE CONSTANT in what is good, but beware of being obstinate in anything evil; constancy is a virtue, but obstinacy is a sin."

===================

R981 : page 4

REASONS FOR EXPECTING TOLERATION

IN THE PRESBYTERIAN CHURCH.

A Brother, the Editor of a contemporary Journal, publishes his reasons for expecting toleration in the Presbyterian Church as follows:--

1. It resides in the very idea of the church that there must be growth in divine knowledge until her ultimate unity and perfection are attained. To this end

there must be room for the free operation of the Spirit of God in unfolding the truth. This requires opportunity for reverent investigation and discussion. Where the Spirit of the Lord is, there is liberty.

2. Because of confessed obscurity in the whole of the church's teaching concerning the last things. Our wisest teachers admit that the Reformed Theology left many of these problems unsolved, and that a fuller investigation of them is a duty put upon the church in these last days by the Spirit and Providence of God.

3. Because a new era of investigation at points even more essential than this is coming upon the Presbyterian Church, which it is both unwise and impossible to resist. Whatever evils may result from this spirit of free inquiry, the evils of its suppression would be far greater.

4. Because a wide diversity already exists between the views of future punishment current among us, and as presented from our pulpits, and the statements of our Standards that both before and after the resurrection, "the wicked are to be punished with most grievous and unspeakable torments, without intermission, with the devil and his angels in hell-fire forever." If fidelity to these statements is to be the test by which our right to remain in the church is to be determined, then we ask our brethren to honestly ask before God whether they are so free from sin in this respect as to have the right to cast a first stone at us.

5. Because we honestly believe that we have taken up this line of testimony in obedience to the Spirit of God, and from motives of sincere love for the whole church, which needs this larger, better view of God's great plan of grace before it can be unified; and specially in the interest of the Presbyterian Church to whose welfare we have devoted a life-long ministry, and which greatly needs relief from the incubus of monstrous views of God's sovereign justice which obscure her own constant testimony to His fatherhood and grace.

***

R982 : page 4

Full of love for blinded brethren, this brother earnestly desires to carry the entire Presbyterian Church into the light, and so desires of it toleration, that is, permission to stay in its company and to anoint all their eyes as his own have been anointed--with the truth. What this brother desires to do for those with whom he spent so long a bondage, we desire to do for all the sects into which the great adversary has seduced God's children.

But we see what he evidently has not yet seen, viz: That the light which ultimately shall be to every creature, can as yet reach and be appreciated only by a "little flock," the true church, which is the body of Christ.

If the Presbyterian Church were the real, true Church whose names are all written in heaven, this brother's expectations of opening their eyes would be justifiable. But he should be able to see that this is not the case; none of the sectarian systems, great or small, are the Church which is Christ's body; though members of his "body," members of the heaven-recorded Church are probably still in bondage in every sect.

It is because these sect-systems are not the true Church, and because we have reached the "harvest" time of separation, that the Lord gives present light, and meat in due season, and calls on all of his people to "come out" into the light, the truth, the liberty proper for children of God.

God not only saw our day and knew how it would be, but he had it written in his Word for our learning; and it is not written that the tares growing with the wheat may be changed into wheat, but that the two classes may be separated.

Our Brother evidently is in heart free already from the shackles of the Presbyterian Creed; but he should be entirely free. Why help to uphold in any degree slavery to a creed and get others under it who have not the moral strength to free themselves even in heart? Why stay in a human organization of any sort, where our company is not desired, except at the cost of stifling our convictions of right and truth? Why not, on the contrary, obey actually as well as mentally the Lord's command to separate, to "Come out" of all the Babylon bondage and confusion, and thus not only make straight paths for our own feet, but thus make foot-prints which may encourage and guide some weaker brother or sister out of the bondage of sects, into the liberty wherewith Christ hath made us free to follow unhindered and untrammeled his word and example?

The brother is asking liberties and privileges granted only in the true Church where the spirit of the Lord is, and where the liberty of his Word is granted. Hence, one of two things is sure to happen--the brother will either abate his energy on the side of truth and liberty, (which we hope he will never do, but rather increase it,) or else he will get out of the sect and into closer fellowship with the true Head of the Church and with the "true Church which is his body." Like others, the Presbyterian sect never agreed to grant toleration, and never has shown any.

When a man joins that Church, it is on the same principle that people join other human organizations, partnerships, societies, etc., viz.: They agree to submit to the rules and by-laws as they are. And when this brother took upon him his Ordination Vows as a minister of the Presbyterian Church, though he was already a minister (servant) in the true Church and anointed, as all the members of that body are, with the Holy Spirit of the truth, he BOUND himself in the presence of witnesses that so long as he was a member and minister of Presbyterianism he would "not teach or inculcate anything opposed to the doctrines" of that organization; to which doctrines he there subscribed as representing his faith.

We are well aware that many, after changing their faith, still continue to hold membership and office in these organizations; and some, in violation of their vows, do teach and inculcate doctrines opposed to the doctrines of the sects to which they are pledged. But is this right? They generally excuse themselves by the claim that the denomination claims to uphold and believe the truths taught in the Bible, while they are sure they now have more truth and Bible support than the sect. But is this a sufficient ground of excuse for such a course? Is it doing by them as we would have them do by us if our places were changed? We think not.

The very spirit and intent of the ordination vow was to bind, to compel a man by his solemn pledge, not to use his office or influence inside the organization, against it as it stands--to compel any who might come to differ on any point, to first get out of the ministry of their sect, cease from professing the faith he no longer holds, before he could attack it.

To us it seems that a contract is not less binding on a saint, than on a worldling; and such a contract as Presbyterians, Methodists, Lutherans, Roman Catholics and others impose upon their ministers, should certainly be considered as binding as a note, or a bond, in the business world; and business honor would insist on a full compliance with both the letter and spirit of the contract--that when the faith changes, the minister or member should step down and out, before uttering a word of contrary teaching.

In the case of Baptists, Disciples, and a few other denominations, the case differs a little, since some of these claim to have no creed or standard but the Bible. In such a case a minister or member is at liberty to teach all he finds in the Bible, and if interfered with, may, if he choose, insist on a trial of his case by the Bible. But with these, other means than a trial are generally resorted to, such as social ostracism, money pressure, etc., until a saint is glad to escape from so many "tares" to get a better chance for worship and study, "one [saint] with another," or where this is impossible, in private Scripture study alone.

But in the case of Presbyterians, Methodists, etc., they guard themselves, and do not even claim to accept the Bible as the only rule of faith and practice. They candidly and openly state, in so many words, just what they want all members and ministers to subscribe to as their faith; and when any are tried for heresy by these, the Bible is not brought forward at all, but (properly according to their organization or contract) "the standards" of their organization. The Bible is the standard, not in name merely, but indeed, to the true Church; but with the sects, each has its own "Standards," "Creed," dogmas, etc., to which, on joining, members subscribe; and surely their trial should be according to their contract, which they agreed to be bound by, and to which they are therefore responsible.

Any contract made with fellow-men is binding; and to violate it, even in the interest of truth, would be wrong. We must not do evil that good may result, but do right, and leave all results to God, who promises in due time to cause the righteousness of his saints to shine forth as the noon-day. If, therefore, a Christian finds himself bound to a creed and sect, he should at once look up the Faith he professed in joining them--the faith he agreed neither to add to, nor to diminish, so long as he remained one of them; he should see whether it fully and clearly expresses his present faith. If it does not, he should at once withdraw; for by any other course he violates his contract with his fellow-men. To refrain from teaching the truth fully and clearly, after God has brought us to a knowledge of it, would prove us unworthy of a place in the "body of Christ," would prove that we are not overcomers, and not worthy of a place among the Royal Priesthood, the true sanctuary, the Ambassadors for God before the world.

We would like to impress upon every reader that to teach or to believe anything different from a Confession of Faith to which by membership you profess to hold, is a wrong to God, to the sect whose name is borne, to yourself, and to the true members of the body of Christ. Whatever the difference between your faith and the Creed of the sect to which you are attached, to that extent exactly your course is wrong, dishonest, unsaintly, and hence ungodly; because, to that extent you are misrepresenting God's Word and plan, and hence displeasing him; to that extent you are misrepresenting the sect, and hence offending and wronging them, even if they would tolerate you; to that extent you are dishonoring yourself as a child of God, one of the children of

R982 : page 5

the light--the truth,--not only by the shackles of your denominational slavery, which are galling to all whom the Son makes free indeed, but by reason also of the deception and misrepresentation practiced daily, in outwardly, to saints and sinners, professing by the Creed you uphold, doctrines which you detest and

which sometimes and under some circumstances
you would deny as unscriptural
and as misrepresentations of God's character
and plans, and also misrepresentations
of your honest belief. To the same
extent also you injure the true body of
Christ, especially the "babes in Christ,"
for you not only do not give the moral
weight of your presence, and influence,
and talent, and means, to further the cause
of true liberty among the saints, and true
union on true principles, but you give
to the opposition the weight of your
influence, means, talents and presence,
and constitute one of the numbers whose
support and names are bids to the world
for its respect and alliance. Not only do
you serve Babylon's purpose as a decoy
for others, but possibly the weight of your
influence keeps many of the "babes" and
weaker brethren in bondage, not only
hindering their development, but keeping
their influence, and talents, and means away
from the free fellow-members in the same

R983 : page 5

true body and adding these advantages to
the false systems, the nominal church, to
help perpetuate and draw others into the
errors and bondage which galls you, and
which misrepresents you even more than
you misrepresent it.

Thus you become a false beacon-light
to the poor world seeking the peace and
joy of Christ, luring them into doctrines
which, if honestly accepted and firmly
held by them, will blind them and ensnare
them, and prevent the peace, and
light, and joy, and love of the real gospel.
It was looking thus at the influence of
sects in the time of the first advent, that
our Lord said to the zealous Pharisees,
"Ye compass sea and land to make one
proselyte, and when he is made, he is two-fold
more the child of hell [destruction]
than he was before." So now, it is far
better to let the world alone, than to get
them into sects which will only blind them
to the truth and misrepresent to them
God's character and plan. Far better;
because when the light of the now dawning
Sun of Righteousness reaches them,
it will have far more influence upon them
where they are, in and of the world, than
if converted by the spirit of error into

tares, in imitation of real wheat.

But when you come to examine the Creed to which you subscribed, Pastors generally say, "Oh, never mind! It matters little anyhow." And if you insist on seeing and pondering its professions, promises, and covenants, they will often unblushingly assure you that neither they, the pastors, nor a majority of the membership, believe all to which you and they subscribed; and that they never did believe or teach such and such portions. And they will try in every way to hold you in their sects (especially if you have money or influence--which few of the little flock have,--Jas. 2:5,) because naturally a professed field of wheat would not like to lose all its wheat and have only tares left.

Such Pastors may even resort to the specious misleading argument that you joined merely the local company of which he is the pastor; and claim that his faith is the measure by which the members of this local organization are to be judged, and not the written confession of faith, and the written Covenant to which you assented and subscribed. But both of these arguments are wrong; all local organizations (except such as have what is known as Congregational government) are parts of systems, so that in joining the Episcopal Methodists, for instance, your covenant is not merely with the local organization, but with the M.E. Church as a system; and the Pastor's faith, or his violation of his covenant with the organization, is no more an excuse for you, than the fact that other men violate business covenants would be an excuse for your doing so. Custom and numbers can never make wrong right. The fact is, a large majority of the membership of all denominations are really covenant breakers, whether they have given the matter sufficient thought to realize it or not. They either do not know or do not care what is the Creed to which they have subscribed, or else, knowing it, they believe it only in part, if at all; and yet by subscribing to it all, they act out an untruth before the world, before one another and before their families. The demoralizing influence of this double dealing is unmistakable in toughening and searing the conscience, tending to make such both unworthy of the truth and unable to readily accept it, as they get into the habit of thinking of others as being as insincere as themselves in their teachings and professions.

Duty seems plain from this standpoint: However others may violate covenants, and misrepresent themselves, the truth and the systems to which they are joined, the consecrated have no choice, as to their course of action. Not any of their influence, time, or money, must go to sustain error. All of it must be enlisted on the side of the truth, which is ever opposing error, even as light opposes darkness. As children of the light, we can have no fellowship with any of the unfruitful works of darkness, but must rather reprove them.

Should all do so, should all honestly withdraw from sects and creeds which do not truly and fully represent their faith, the result would be the immediate disruption of all these great sectarian systems, which now ensnare the consciences of many of God's children, and dress up and fondle "the children of this world" in imitation of the children of God. Many of the "tares" would come out honestly and say that they believe little or nothing, and would get back to their place in the world from which they were never really converted by the truth.

The saints would be entirely free and unhindered to grow up to the fullest measure of grace, knowledge and love. Others in various stages of childhood, and even the "babes in Christ," would be blessed too. At first they would make hundreds of new combinations of thought, only to be broken continually as they would grow up into Christ in all things, until finally they would reach the position of the early Church, and stand where we now do, recognizing no bondage, attempting to bind none, and refusing to be bound by any other than that faith which no man can ignore and yet be in Christ at all, viz., that the Bible is God's revelation of his plan, and the only guide for faith, and that as a race we were sinners, but were redeemed by the precious blood of Christ. Planted on this foundation, all God's children may grow from babes which feed at first only on the "milk" up to strong men who feed upon the "meat in due season" from the same storehouse.

This union of heart and mind upon the rock, without other limitations, gives room for the exercise of every grace and gift of the spirit in the Church, each member of which is a minister, in proportion to his ability to minister to the needs of "the body." And it leaves room, too, for the Head to exalt or debase, to honor or to chasten, according to faithfulness, each member in "the body"--each minister, or servant.

But all will not thus act out conscientiously; all cannot do so; all have not the strength: and so long as they are fed on the present diet of worldliness, pride, sectarian rivalry, deceit (as in professing doctrines not believed), etc., with a very little skimmed "milk of the Word," they cannot get the strength to come out boldly and oppose the majority, the strong, proud children of this world, who grow strong on the diet refused by the "meek."

Hence our Lord pictures over and over again, especially in the Revelation, the complete fall of these systems in order to the liberating of the "great company" of the true wheat class. But we who see, and who have strength, and who by valiant energy for the truth could help others, shall we for fear, or any other motive, draw back and lend our influence in any degree to these systems, which in the name of God and of truth, are misrepresenting God and truth, and blinding and enslaving God's children? Can we expect our Master's approval and the overcomer's crown, unless we do overcome? I tell you, nay. And unless such come out of Babylon, they will be reckoned as partakers of her sins, and receive of her plagues, shortly to be poured out. As our Lord expressed it (Matt. 24:51.) they will have "their portion with the hypocrites" in the time of perplexity, disintegration, and confusion just at hand, though they are not hypocrites, but disobedient servants.

====================

R983 : page 5

MY PEOPLE--OUT OF BABYLON.

A LETTER TO THE EDITOR.

DEAR SIR:--Apology for what follows is needless; this would not be written had the writer doubts of your sincerity and desire to live up to the full light.

The June number of Z.W.T., under head of "Come out of Her!" contains in the "Reply" an error, in my opinion, of great harm.

(1.) Briefly--God, at the beginning of the present age, and while selecting his "little flock," made use of apparent human means--an association of believers, who at Antioch were first called Christians. These associations, called Churches, were specially blessed, and several have special mention.

(2.) These associations have been the means used by God to bring down the Truth to this day. This you will admit.

(3.) I believe that the church rightly perpetuated itself--under Divine guidance --by regular means, and that the pedigree of the "Clergy" of the Church is as well authenticated to-day, as was that of the Levitical in its day: that this is not accident, but the result of the Divine interposition, and therefore is to some good end.

(4.) Further, that the Churches each had its own territory in which it was the supreme or only visible means of identification of the membership or legitimacy of the little flock. Concurrent jurisdiction would not be an exception so long as they agreed. The original Churches mentioned in the New Testament have here in the United States of America, certain legitimate descendants, that can be readily identified--THE PROTESTANT EPISCOPAL CHURCH. I came out of that district of Babylon known as Congregational.

(5.) Granted that at this day many of the membership of The Church [Protestant Episcopal] are proud of their age; that they look with reverence at its honors and worldly trappings; and that the "little flock" may not get its rightful food, and may even be ministered to by "wolves" --this does not alter the fact of the Divine appointment of the institution.

(6.) Wesley tried to keep his hot-headed followers in The Church and reform IT. And this is our right and privilege. But this has never been done--and this is the starting point.

(7.) Simple ordering out, does not improve the matter. The little flock must be organized--and until you, MR. RUSSELL, have something better to offer them, modesty should indicate a different course. Very Truly Yours.

WM. M. WRIGHT.

***

The above, from a Brother in Christ who has not long been a reader of the TOWER, but who has been greatly blessed by the reading of MILLENNIAL DAWN, VOL. I. as previous letters show, is well stated; and as its answer may be of interest to many of our readers, we give it space. We have numbered the paragraphs so as to simplify our answer, the numbers of which correspond or relate to the above.

(1.) Our brother has well chosen his terms, calling the early churches "associations," rather than "organizations;" for they were merely associations, not bound and fettered by creeds and traditions, as the organizations or systems of to-day are. These associations bound themselves only with love and truth, and were just such as we have to-day, and generally small, their usual meeting places being private dwellings or rented upper rooms. (Philemon 2; Acts 20:8; 28:30,31; 1:13; Mark 14:15.) In no respect did those early associations or gatherings resemble those of Babylon, "mother" or daughters, to-day. Neither in size, in worldly place and honors, in forms and ceremonies, in display of dress, in choirs, nor in a titled and salaried "Clergy," was there any resemblance whatever. The "first love" and "first works" are gone long since, except among the few outside of Babylon. Yes, the early "associations" were blessed of God; and all of like spirit, even though only twos or threes, who have since associated in the name of the real Head and Master, and under ruling of His Word alone, have also been blessed.

(2.) We cannot admit that those early associations, good as they were, have been the means of bringing down the truth to this day. On the contrary, they had nothing to do with it: they gradually lost their first love and first works, and their liberties, and became subject to ambitious leaders and teachers, finally drifting into that great system of error so conspicuous in Revelation, called "Babylon," "The Mother of harlots." "The Mystery of Iniquity." On the contrary, the Lord himself, through his Word written by his inspired Apostles and Prophets, has been the means of handing down the truth. What came from Babylon's streams has been foul with errors and traditions of men,--the more direct the more foul--and the only draughts of pure water have been given to the church by messengers whom God has from time to time raised up, who dipped directly from the fountain--the Word of God. These have in nearly every instance been raised up outside of organized Babylon among the associating believers; or if inside and faithful, God drove them out. Such were Huss, Wyckliffe, Zwingli, Melancthon, Luther and others.

(3.) We are well aware that about the third century, the "Mystery of Iniquity" whose spirit was already working in Paul's day, began to rise in influence and power, and triumphed over the more slowly developing "Mystery of God" (the little flock). We know that this great, grand, powerful, organized, false church persecuted the dissenters, who protested against her errors, until she was intoxicated with her success, (Rev. 17:6.) and deceived all nations, and gained their support. This continued until her worldliness and devilishness became apparent to all except the blind, and forced the less corrupt of

R984 : page 6

nations and individuals to leave her bosom, protesting against her open errors and crimes. Such a seceding and protesting branch, split off and took root in England and still flourishes, with fewer of the vices, but many of the errors of organization and tradition inherited and still injuriously retained--The Protestant Episcopal Church of England.

We are aware, too, that the "Mystery of Iniquity" has a "clergy" upon which she confers certain powers and honors; but we do not know of any such class with such powers in the early associations. The only ones recognized as having special authority were the Apostles, whose teaching the true church has always had, and consequently never needed popes claiming to be "Successor of St. Peter" in authority. The Apostle Peter needed no successors, and in his epistles opposes these would-be successors and their errors.

This self-authorized and self-organized clergy, called by each other, and ordained by each other, do slightly resemble the Levitical priesthood; but our Lord was not of that priesthood, nor was he called nor ordained like unto either these or those. [See "The Melchisedec Priesthood" in June TOWER.] Instead, therefore, of considering this system of Clergy a divine arrangement, we consider it the reverse, a delusion and snare of the devil, by which the simplicity which is of Christ has been destroyed, and the development of the saints in that great system has been greatly hindered. Our Lord recognized no separate "clergy" class, but said, "All ye are brethren;" (Matt. 23:8) and all the brethren were to exhort one another and stir up each other's pure minds in remembrance; all the brethren were to seek ability to prophesy (teach publicly), and all were surely to be living epistles of God ready at all times to give a reason to every inquirer, of the hope that was in them. (1 Thes. 4:1; 1 Cor. 14:1,31,39; 2 Cor. 3:2; 1 Pet. 3:15.) And these instructions the early Christians followed, and all preached.--Acts 8:4; 11:19.

The "clergy" of the nominal church was not organized as a priesthood, or system resembling the Levitical priesthood, by the apostles, nor until the fifth century, as saith the historian:--

"With the fifth century the church strove more and more to perfect her outward temporal form as Roman Catholic, a theocratic institution. The conception of the church as a community of the saints is now lost. The priestly order are the rulers, the laity are the ruled--the clergy, as ecclesia representativa hold unconditional preferment, and form a hierarchy. The prominent peculiarity of the mediaeval church is its purely clerical character. The rigid distinction between the secular order and the spiritual, is marked by the external appearance. Clerical dignity and power are signified by a peculiar costume which varies with the rank of the office."*

The same historian says again:--

"This much is certain, that in the time of the Apostles, about the middle and even towards the close of the first century, there was no external union of all the churches, no ecclesiastical establishment, no visible headship with an ecclesiastical centre. Of 'the Church' in the later sense of the word, there was yet no conception. There was one holy mystical body of Christ--one great Church organism, hidden however from the world, having Christ for its soul, and by His Word and Spirit assured of future perfection and glory. And still, there were many local communions, made up of those who were believers, having a nucleus of true disciples [saints] but exposed to worldly influences, and soon embracing a mixture of genuine believers with nominal members and backsliders. These separate churches [congregations] were not connected by any external bond, but only by the instinct of brotherly love, and the tendency to mutual fellowship."

Under the head of Episcopacy, McClintock and Strong's Cyclopaedia very moderately says:--

"This change in the mode of administering the government of the Church, resulting from peculiar circumstances, may have been introduced as a salutary expedient, without implying any departure from the purity of the Christian spirit. When, however, the doctrine is (as it gradually gained currency in the third century) that the bishops are by divine right the head of the Church and invested with the government of the same; that they are the successors of the Apostles and by this succession inherit Apostolical authority; that they are to be the medium, through which, in consequence of that ordination which they have received merely in an outward manner, the Holy Ghost in all time to come must be transmitted to the Church--when this becomes the doctrine of the Church, we certainly must perceive in these assumptions a great corruption of the Christian system. It is a carnal perversion of the true idea of the Christian Church."

Notwithstanding the errors of many well-meaning men in forging, out of their ideas of faith and forms, chains and fetters, which have greatly hindered many of their no less honest and able successors in the Christian pathway, it is still a fact that the church ("whose names are written in heaven," "the sanctified in Christ Jesus") has been perpetuated by God, begotten of him by the spirit of truth, through the word of truth (James 1:18), and neither created nor perpetuated by the hands of bishops.

---

*Herzog, Vol. I., page 678.

R985 : page 6

(4.) Whenever and wherever Christians are, as fast as they become known to each other they will be drawn together by love and common interest in their one mission, unless, as to-day, kept separate from one another by doctrinal errors and party spirit--contrary to the spirit of Christ. And each such association or gathering, assembled in the name, not of popes, bishops, apostles, synods, or presbyteries, but in the name of their only head, Christ Jesus, is a Church, whatever its size, in the original use of the Greek word ecclesia. But such a Church of believers is not the true Church, and may contain few or none of the final members of the true glorious body of Christ. The true Church is not yet fully organized, and will not be until this age ends. During this age we are all probationers, who for the time are reckoned members of the true Church pending our present trial and testing, which must prove whether as "overcomers" we shall be worthy of membership in that glorious Church which is to be fully organized and fitted for the great work of the Millennial age.

Failing to see that the great work of the Church for the world is future, the Church in the fifth century, seeking to accomplish that work of the next age in the present age, saw that organization was essential to that work, and organized under antichrist a system or "clergy" which is neither more nor less than a counterfeit of the true Church of overcomers, the glorious Royal Priesthood, the Kingdom of God under the whole heaven, which Christ is to organize shortly and place in control. From this serious error, the Reformation movement of the sixteenth century only partially freed a few.

Seeing the statements of Scripture, that the

Church was to rule and judge the world, and losing sight of the "ages to come," all predictions were crowded into the present age, and the Scriptures were wrested so as to make the prophecies of Christ's Millennial reign applicable to their popes who represented him as his vice-gerents. And the promises made to the overcoming saints, they applied to the "clergy" who thus constituted a hierarchy claiming to be Christ's spiritual kingdom, the Royal Priesthood. Carrying out further their self-deception, they thereafter recognized only this hierarchy or clergy as THE CHURCH, and the common believers, who in the Apostles' days constituted the church, were styled the laity, or children of the church.

It should be remembered, too, that about the same time, the church, having mistaken its proper present mission, viz.: the selecting of the church, the body of Christ, to be in due time joint-heirs with him, and having gotten the idea that they were now, in this age, enjoying the reign, strove to do the new, kingdom work, viz.: to convert the world and rule it. They therefore baptized the heathen professors of Christianity, who really knew nothing of Christ, and endeavored to teach them morality, which they made impressive upon them by forms, ceremonies and rituals. And to keep all power in their own hands, as well as because these savages were unprepared to do so, the right or authority to teach was claimed as the exclusive prerogative of the church. And so say we, that the church and its members alone may teach; only we object to their definition of true church--"the clergy" --and claim the Apostolic definition--all consecrated believers in and followers of Christ. All such are brethren; all such are God's ambassadors; all such are ministers (servants) of Christ, head and body, each according to his talents. As yet there are no "children of the church," and there will be none until the church is exalted and glorified. The Church complete --head and body--is to be the "Everlasting Father," or life-giver, and all the restored millions will be the "children of the resurrection."

From these erroneous ideas regarding the church, Protestants escaped in part only. They still organize, and still recognize the terms "clergy" and "laity," and vest the power and privileges of ministry chiefly in the former; and many of them still hold the Episcopal or hierarchal form of church rulership; and though under this the "clergy" rules as a superior and independent order, yet generally the "laity" is recognized as being part of the church, and not merely "children of the church." They have reformed this much at least over the great apostasy, of which the Church of Rome is the only full representative to-day.

The mistake started with the supposition that when the church obtained influence with the Roman Empire, it was being "set up" in power by God, to rule the world. It was really set up by Satan, as clearly shown in the book of Revelations, to deceive the nations, and if possible the very elect. How well his plan succeeded, let all judge.

The Reformers partially discovered this error among the many others they had received for hundreds of years, through the teaching of those they had, as taught, long revered as specially authorized exponents of the truth and successors of the Apostles, divinely inspired by the laying on of the holy (?) hands of the claimed Apostolic succession, communicating the holy spirit. Luther distinctly pointed out that all consecrated children of God are prospectively members of the "Royal Priesthood," of which Christ Jesus alone is the head or High Priest, and consequently that all have the same authority now to offer up their lives and talents in the service of God, of his truth and his children--every man according to his several ability or talents, carrying out the example and teachings of the Lord and the Apostles, who in no age have had successors. They remain with us ever, represented by their words and examples.

So then we can say truly that legitimate children of God, begotten not of pride and formalism, nor in any sense of the will of the flesh, but begotten of God by His Word of truth, are to be found to-day and can be readily identified, not by titles or gowns, but as the early church of priests was identified--by their love for the truth (John 13:35.) and by their sacrificing for it and for all those who love and serve the truth. (Gal. 6:17; 1 Cor. 9:12; Col. 1:24.)

(5.) If we grant this claim of our correspondent, it destroys his entire argument; for, to say that God established the "clergy" and, by the laying on of hands of the Apostolic succession, specially commissioned them, and them only, to feed the flock, and then to admit that some of these specially consecrated ones are "wolves," is to charge God either with giving them a bad spirit, or else with selecting and placing over the true flock false and improper teachers. We prefer to explain the prominence of these "wolves" in control of sheep, in the light of the inspired explanation of the Apostle Paul, who said: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, [to influence and authority as teachers,] speaking perverse things, to draw away disciples after them [and their systems]. Therefore watch" [beware of these].

Then the Apostle tells what God's means of keeping them would be if they were faithful--not a sacred order of "clergy" puffed up with pride and adorned with worldly titles, not wolves in sheep's clothing, but he explains: "Now brethren, I commend you to God, and to the Word of his grace, WHICH IS ABLE to build you up, and to give you an inheritance [not present, but future] among all them which are sanctified" [the true Church, the true Priesthood].--Acts 20:29-32.

Furthermore, if our brother admits under this head (5.) that "many" of the membership of the Episcopal Church are proud and worldly, does this not prove that they are not members of the true Church, who are the "blessed, the meek?" And since such are members of the Protestant Episcopal Church (and others of the sort are in all sects), does it not prove that none of these professed churches are the true Church, but only human organizations fashioned somewhat to correspond to the true Church of the future?

And if the "little flock" are those in Babylon without the holy hands, and the "wolves" are those who have the holy (?) Apostolic (?) blessing, and if the true sheep get some food, notwithstanding the efforts of the "wolves" to withhold it, and if they live somewhat consecrated lives even in spite of the unfavorable surroundings of "pride and worldly trappings"--would they not be much better off, and much better able to perform their sacrifices to God as Priests under Christ our High Priest, by getting free and separate from all those hindrances?

R985 : page 7

Common sense says, that the true would make much more rapid progress if rid of those hindrances, and merely associating in spiritual things with the truly consecrated.

(6.) One weakness of that great and good man, John Wesley, of which all his followers (who know of it) are ashamed, and because of which Episcopalians in his day despised him, was his course in staying himself in the Protestant Episcopal Church to the day of his death, while founding another Church which the Protestant Episcopal Church condemns as a sect, and would not recognize in her pulpits. Thus from your stand-point John Wesley stands condemned by his conduct: either for not leaving the Episcopal Church if it was wrong, or for organizing another if it was the true.

Mr. Wesley, though free from many of the errors of the Apostacy, which for centuries had blinded and deluded the church as well as the world, still clung to the error that the "clergy" is a sacred class, specially authorized and appointed of God to baptize and to administer the bread and wine of the Lord's Supper, though no such limitation can be found in the teachings of Jesus and the Apostles. It is only for the "Royal Priesthood," and they are as capable of dispensing it

R986 : page 7

to each other as of partaking of it. Wesley's followers for years were sent for baptism and the Supper to Episcopalian ministers. As they became numerous in America, and especially after the Revolutionary War, when many of the Episcopalian ministers as British sympathizers fled the country, it was found that something must be done, or Methodism would come to naught. Wesley appealed for years to the Bishops of the Protestant Episcopal Church to lay holy (?) apostolic (?) hands on some of his followers if not on himself, to make a bishop for the new associations, which up to that time much resembled the early church, not even taking a sectarian name though called Methodists in derision by their opposers, the Episcopalians and Presbyterians. Mr. Wesley well knew that according to the laws of Episcopacy he could not ordain a minister --that only a bishop had that authority, and he saw that if he could only get one bishop ordained in harmony with him and his new Church, all would then be smooth, and as many ministers could be authorized as might be needed; but his appeal was in vain.

Finally as a last resort, Mr. Wesley with two others--T. Creighton and R. Whatcoat --ministers (not bishops) of the Church of England, determined to do the best they could to hold to the form of Episcopacy, and attach it to the new Church, so they met and ordained Thomas Coke a bishop. They well knew that they were violating the rules and principles of Episcopacy and that under those rules ten thousand of the "inferior clergy," or ordinary ministers could not make a bishop, but they did the best they could and made the best imitation bishop they knew how, and this started the great Methodist Episcopal Church of the United States of America. On Mr. Coke's arrival a general conference was held at Baltimore, and sixty ministers who had long been preaching Christ were authorized to baptize and to officiate at the Lord's supper. These were ministers not in the sense of titled and honored "clergymen," but in the true and early sense of the word ministers, namely servants--servants of God and his people.

Let us not be misunderstood; we mean no disrespect to Methodists in showing that Methodism has only the form of Apostolic succession and ordination; on the contrary it is our claim that they needed not even the form. Each of those sixty ministers (servants) of God had just as much authority before Mr. Coke authorized them, as afterward. They needed no such human authority, but had it direct from the Head of the Church in the Bible, and were only hindered from seeing it by the long standing customs and superstitions coming down from

Rome. Every child of God is authorized to preach, everywhere, Jesus and the resurrection, and to immerse any believer; and every believer is invited to partake of the emblems of his Lord's body and blood in remembrance of him, without asking liberty or requiring the assistance of any other member of the body.

We have referred to this in answer to proposition six (6.) above, to show that the feature of Mr. Wesley's course commended by our brother, was the worst failure Wesley made. Notice for instance, When he believed that divine authority lodged in the Episcopal Bishops as the representatives of the Apostles, was he not wrong in organizing a church contrary to their will, and in opposition to their authority?--if they had any authority, which we deny.

Our brother is right in saying (6.) that the reform of the Episcopal Church has "never been done." It itself was a reform on a previous system, and hence its title Protestant. It protested and rebelled against the Church of Rome. It did not and could not reform the Church of Rome, for the same reason that it cannot be reformed from within, viz.: because all these systems are so carefully and thoroughly organized that a sufficient number of those who have the holy spirit of Reform could never get into the places of power and control.

Besides, from another standpoint our brother's argument is unsound. If we concede that our Lord and the Apostles authorized and organized the Protestant Episcopal Church (which we do not), still it would not follow that it must triumph, and must be reformed, and that from within. The Jewish Church surely was organized and authorized by God, yet it was not reformed but cast off, and only the Israelites indeed gathered out into the Gospel favor. Our Lord declared the reason that he did not attempt to reform Judaism, and why that was not his "starting point;" and his wisdom is shown by the failure of modern reformers to reform present institutions from within. He says:--Men do not put a patch of new cloth on an old worn out garment, neither do men put new wine into old wine-skins, for they are not strong enough to hold it and the result would be a waste of the wine.

Our Lord thus illustrates his reason for not trying more to put the Gospel into the Jewish institutions. New vessels and agencies were preferred by the Lord when opening up the Gospel age.

Even so now, he again chooses new vessels for the opening work of the Millennial age, and for the same reason. He even shows us clearly that the closing of the Gospel age was foreshadowed by the closing of the Jewish age. Now as then great nominal Israel is to stumble in her blindness and be cast off from all special favor; and only the remnant, the faithful few, the Israelites indeed, in whom is no guile, are to be accepted into the higher favor of Millennial glory with Christ.

(7.) The brother errs here; it is not we, but Christ, who calls his people out of Babylon. We merely call their attention to his words and show that they are reasonable. It was the Lord himself who said--Let wheat and tares grow together until the HARVEST, and who now in the harvest himself thrusts in the sickle of truth to separate these as he did in the "harvest" of the Jewish age. (Matt. 13:30.) His work then, as now, was a separating work, a gathering of the Israelites indeed into harmony with himself, and the separation from them of the great mass whom he never recognized as his kingdom or joint-heirs. Mark that Babylon had long been in existence as an abomination, and had even become a mother of other harlots and abominable systems (all of which bear her name--Babylon) and had been drunken with the blood of the saints and martyrs of Jesus (Rev. 18.), and yet it is not until the time of her complete overthrow that the message is sent by the Lord who is about to destroy her utterly (not reform her), saying, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4.) We are not ashamed to be the Lord's mouthpieces in this timely but unpopular message: and what timely truth has not been unpopular?

But some may object that the Lord and the Apostles did not call believers out of the Jewish synagogues, but "went into the synagogues" and taught the people there. (Luke 4:15,44; Matt. 4:23; Acts 9:20; 13:5.) Ah yes! The Lord and the Apostles could go into the synagogues, and could teach the people there, for a time, but as they shunned not to declare the whole counsel of God, they soon found little and finally no opportunity to teach the people in the synagogues. (Matt. 10:17; Mark 13:9; John 16:2; Luke 4:28-29; John 9:34.) But could the Lord or the Apostles get into the pulpits of any of the various divisions of Babylon and teach the people? We all know that they could not. In the Protestant Episcopal Church for them to preach from the pulpit and altar would be considered defiling, and they would need to be cleansed and possibly re-consecrated. To get into such office and privilege of teaching the people, they would require the holy Apostolic blessing from three bishops, or at least from one. And none could be found who would dare install either the lowly, untitled Nazarene, or the tent-maker of Tarsus, or any who humbly follow in their footprints.

The system of Babylon is much more thorough than that of the Scribes and Pharisees. Law and custom has so hedged the sheep about, that only the regular shepherds have access to them to feed them. And the "Clergy" has so exalted its office and power, that it can and does keep out all whom God could or does use in feeding to the sheep "meat in due season." Hence the Master, the great Shepherd who bought the sheep, needs now to call his sheep "out," because they cannot be rightly fed while in these man-made systems, as our Brother admits in proposition (5) five.

But this Brother and many others err in supposing that we or the Lord are calling the "little flock" into confusion and beyond the bounds of all authority. Not so; while the nominal human institutions have continually had trouble about their organizations, and have been continually trying to get rightly organized, as the names "Protestant," "Reformed," "United," etc., etc., indicate, the true Church has had no such trouble, but has had a temporary organization all the time. God has this organization under his charge. "The Lord knoweth them that are his," and their "names are written in heaven," and such only who prove unfaithful are ever blotted out. No "wolves" are of that organization and its teachers are the

Lord and the Apostles only. They teach by the Word, using the various members of the "body of Christ" in building up and strengthening one another through that Word. All are led of the spirit, and all are priests ministering and sacrificing daily.

Oh no! We want none to come out of this organization, this true tabernacle, in every lively stone of which, God through his spirit operates. Thus seen, we have something much better than the Babylon confusion with its attempted, but only

R987 : page 7

slightly successful reforms, to offer to the saints, the "little flock"; but we have nothing whatever to offer to the proud, worldly-minded masses of Babylon now. Their imitation churches will all fall, being "cages" of unclean birds. (Compare Rev. 18:2 and Matt. 13:4,19.) We can only promise them something much better than their present systems and Kingdoms,--after the "little flock," the true Gospel Church, is glorified. Then they will be taught better than the "many wolves," and the machinations of the devil blinding them, will now permit. They will come to a knowledge of the Lord and can then worship him in spirit and in truth, and not as now, draw nigh with their lips, while their hearts are far from him.

"Love not the world, neither the things of the world" [the World's churches, etc.] says the Master, and so we urge. As saints, seek not the favor of men, but of God only, and learn of him. Hear his voice and come out of Babylon into the sunlight of truth, into the green pastures where the good Shepherd leads. He declares, "My sheep hear my voice and they follow [obey] me!"

====================

R987 : page 7

WHAT THE CZAR WANTS.

A French traveler in the East has discovered, according to The Wiener Tagblatt, the ultimate aim of the Czar's policy. He would be glad enough to obtain Constantinople, but the real object of his ambition is to become "the Pope of Jerusalem." The war of 1054, the French observer remarks, had its germ in the quarrels over the Holy Places in Palestine, and was a continuation of the conflict between East and West which the crusades left still unsettled. "Every step of the Russians towards Constantinople," says he, "is a step toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did." He wishes to procure a more officious and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme Protector of the Eastern Churches and the Orthodox Faith, and so rally all the Greek-Oriental Churches and peoples around the person and office of the Czar as the Constantine and Justinian of the modern world. This bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. "Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of the land. Aid and counsel are always to be had from the Russian authorities. The European powers restrict their attention too one-sidedly to the movements on the Bosphorus, and ignore the extraordinary but quiet movements in the Holy Land." Two of the Vienna papers--The Politische Correspondenz and The Wiener Tageblatt

R987 : page 8

--appear to put some faith in the Frenchman's observations and predictions. The latter has no doubt that the Czar would hold a coronation on the site of the Holy Sepulchre of the world's Redeemer, to be the highest possible consecration of his authority. "Many imagine that Alexander III. reckons much upon being crowned Emperor of Asia in Samarkand; but to have the crown of Asia set upon his head in the mother city of Christendom corresponds much more to his character and to the thoughts which he cherishes in the stillness of Gatschina."

--Pall Mall Gazette.

===================

R987 : page 8

SUGGESTIVE.

A Presbyterian minister writes:--

"In all defences I have seen, of the old dogma of eternal, endless torment, I think there is not one, even of those that claim to prove the doctrine from the Scriptures, in which there is not at least ten times as much of argument to show that the inspired Word must be so understood, as there is of solid quotation from the Word itself. Where so much pounding with the hammer of human reason is required to shape God's Word into conformity to a traditional or preconceived theory, or to weld something upon that Word to supply a supposed deficiency, are we not justified in challenging the right of such a doctrine to demand our acceptance?

Let the explicit declaration of the Westminster Confession and Catechism be written on one side; on the other side place all the Scripture references or proof texts, with any other passages, that bear on this subject. Now is there any one in his right mind who will look carefully at the language on both sides, and then affirm that these form an equation? or that they can be made equal without adding, subtracting or transposing? And dare any Christian claim authority thus to tamper with God's Word?"

Another says:--"Until the Church realizes that there is something worse even than being 'agitated;' until it is forced into a position where crying 'peace, peace,' when there is no peace, will be impossible, the real questions at issue will be held in the background, and as at Andover, the decision will be not upon the merits of the truth at stake, but upon the conformity of one's teaching to the artificial standards, conventionally interpreted."

===================

R987 : page 8

PROFESSOR BRIGGS' VIEWS

ON CHURCH UNION.

"Another great barrier to the reunion of Christendom is subscription to elaborate creeds. This is the great sin of the Lutheran and Reformed churches. Every one of these churches has separated subscribers from non-subscribers and occasioned the organization of dissenting churches. Lutherans, Calvinists and Arminians, and sections of the same, have been separated into different ecclesiastical organizations. These doctrinal divisions have done more than anything else to weaken Protestantism and stay its progress in Europe....These differences cannot be solved by conquest, but only by some higher knowledge and better adjustment of the problems involved through an advance in theological conception and definition. The question now forces itself upon earnest men whether these differences justify ecclesiastical separation, and whether they may not be left to battle their own way to success or defeat without the help of ecclesiastical fences and traditional prejudices....

Progress is possible only by research, discussion, conflict. The more conflict the better. Battle for the truth is infinitely better than stagnation in error. Every error should be slain as soon as possible. If it be our error we should be most anxious to get rid of it. Error is our greatest foe. Truth is the most precious possession. There can be no unity save in the truth, and no perfect unity save in the whole truth and nothing but the truth. Let us unite in the truth already gained, and agree to contend in Christian love and chivalry for the truth that has not yet been sufficiently determined, having faith that in due time the Divine Spirit will make all things clear to us."

====================

R979 : page 8

PROGRESS IN KNOWLEDGE.

This is the law of the church's progress and growth. When a Christian, or a church, becomes convinced that it has nothing more to learn, there follows stagnation and decay. And yet what else than this is the prevalent assumption that all Bible truth is locked up in our Confession of Faith, and that it is a heresy and crime to think beyond it? No greater mistake was ever made by Reformed churches than this quenching of the Spirit in the body of Christ, by the denial to its members of the liberty of progressing beyond the limits of their creeds. Confessions are good for purposes of instruction, but not to bind the conscience. Enforced creeds should content themselves with stating only the great facts and primary beliefs of Christianity, as they are given in the language of Scripture, such as "I believe that Jesus Christ is the Son of God." "I believe that He died for our sins, according to the Scriptures, and rose again the third day, according to the Scriptures." Human formulas, founded upon these facts, and explanatory of them, should always be held open to amendment, as God may bestow increasing light until we all come to the unity of the faith and of the perfect knowledge of the Son of God.--Words of Reconciliation.

===================

SCOTLAND'S THREE "PROTESTANT" EPISCOPAL CHURCHES.

The "Evangelical Advocate" of Edinburgh states that there are now three separate Protestant Episcopal church bodies in Scotland.

The Scotch Episcopal Church, or as it is called The Episcopal Church in Scotland, is the Sacerdotal and Ritualistic portion of the Episcopal Churches in Scotland. Within its communion the most rampant Ritualism is in full practice, and it varies little from the practices and doctrines of the Church of Rome. It stands wholly on its own account, without any connection or affiliation with the other churches.

Another portion of Episcopal Churches

which may be called the Church of England in Scotland, maintaining purity of Evangelical doctrine and church administration, are in connection with the Church of England, under Bishop E. H. Beckles D.D. (the late Bishop of Sierra Leone), put into that position to keep the protestants from leaving the church's communion.

And another portion is known as the Reformed Episcopal Protestant Church of England in Scotland.

In the year 1873, ten thousand English Protestant churchmen, with Bishop Gregg

R988 : page 8

broke off from the church (not however in the way of schism) and formed a Reformed Church of England, and in January of 1880 the St. John's Episcopal Church, Dundee, Scotland, decided by the unanimous wish of the incumbent church-wardens, trustees, vestry, and congregation to place the church under the jurisdiction of the bishops of the Reformed Church of England, and this has had its effects upon other similarly circumstanced churches objecting to Sacerdotalism and Ritualism, thus forming the third Protestant Episcopal Scotch Church.
--The Christian Family Annual.

====================

R988 : page 8

MANIFESTO OF REFORMED CHURCH OF ENGLAND.

EXTRACTS.

We are Old-Fashioned, Evangelical and Protestant church people. We love the "old paths." We are not schismatics; but as the Church of England once rejected Romish error and separated therefrom, so now we reject those same errors which are destroying the spiritual fabric of the Church of England.

Even at the risk of the charge of not "sticking to the ship," we prefer to adhere to our principles--rather than be carried to Rome by a church which is rapidly losing her Protestant character.

We bear a relation to the Church of England similar to that which the Church of England bears to the Church of Rome. The reasons which the Church of England had for her separation from Rome three centuries ago, are our reasons for our separation from the Church of England to-day.

Our mission is to complete the work of the Reformation which was then so nobly begun.--Ref. Church of Eng. Record.

====================

R988 : page 8

HOW TO PREACH TO JEWS.

The biographer of Mr. Leigh Richmond one day submitted to him the following question: "What is the Scriptural and right way to preach to the Jews?" "I know of no scriptural way," he replied, "of preaching to men, otherwise than as sinners; and why the Jews, whose sins are of so aggravated a nature, should be dealt with in a different way, I do not see. I would address the Jew as I would address any other man, that is, as a sinner; and till he is convinced of his sin, he will never believe in a Saviour. 'Christ Crucified' is declared to be, 'To the Greeks foolishness, and to the Jews a stumbling block; but to them that believe, the power of God and the wisdom of God.' No man will ever feel the power of God, whether he be Jew or Gentile, till he learn it at the foot of the cross."

====================

page 8

MORE GOOD NEWS.

TOWER PUBLISHING CO.,

GENTLEMEN:--The MILLENNIAL DAWN was handed me, by Captain A. C. Bowman, with a request for me to read it. The grip of tradition was upon me, and I had settled down to the current idea that

"There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

I therefore commenced reading the volume, with a certain amount of prejudice; but ere I had finished the first chapter I perceived the pure, straightforward

character of the writer and determined to give him that attention, his manifest honesty warranted. I resolved to note my objections as they occurred, and watch if his theory met and disposed of them, ere conclusions were formed. As I advanced the mist of tradition vanished, and the sunlight of God's purposes began to shine through the rifts of the dark, melancholy clouds with which tradition has obscured our understanding of the Bible. By the time my first reading was finished, I had become so interested, that I commenced a second reading, with my Bible at my side; so that every citation, and its connections, was examined and referenced.
As I advanced my objections grew beautifully less, then smaller still. I was perfectly astonished, as I traced the Millennial promise from its first faint glimmer into the glorious sunlight of God's immaculate word.

Since I have read the first volume, I have felt more at ease and more hopeful than I ever did before. A new light falls upon the Bible that dispels the darkness of mystery. I can now think of God as the center of love. I now feel that I can (as far an humble mortal is capable) comprehend Him. I no longer regard the Bible as dry and irksome, but can feel its wondrous utility. I never felt this or knew it before--it is a new light, a Helping Hand for which I feel a thankfulness.

I want to have all the facts of the first volume fully established in my mind, and for that purpose, I propose to give it a diligent third reading. I want to get at the very corner stone of its ideas. I want removed from my shoulders entirely the traditional weights that I feel have hanged about me for years.

I have talked much about the MILLENNIAL DAWN with persons of intelligence, since I began its reading. Some priest-ridden persons reject it, but I find its ideas a joy to many. I traveled for fifteen miles across my county, a few days since, with a gentleman, and shortly after joining him I remarked, I have been lately reading the MILLENNIAL DAWN, the most wonderful book of our day. I gave him its outline and he eagerly continued the conversation through our three hours ride. The next day I luckily had another friend to make a part of the return ride with.

I mentioned the book as before, and the
gentleman soon became interested, and
we discussed it up to our parting. He
then invited me to go to his community
and lecture upon the subject, which I
promised to do, when I thoroughly investigated
the whole subject. I thank you a
thousand times for having placed this
book in my hands and will be glad to have
the second volume on any terms.
Respectfully yours, J. R. PHILLIPS.

====================

R988 : page 1

VOL. IX.   PITTSBURGH, PA., NOVEMBER, 1887.   NO. 3.

==========

page 1

SOME orders for the Missionary envelopes have been delayed. We hope to have the supply equal the demand shortly. Meantime we fill orders in rotation, therefore, send soon and wait patiently.

THE SOILED copies of cloth bound M. Dawn offered at a reduced price, are all gone. We have about 200 copies of the paper bound edition more or less scuffed, which we will supply at 10 cts each, or free to any of the Lord's poor.

IN ORDER to present a large and comprehensive subject in a connected manner, we have been obliged to omit many very interesting letters intended to be published in this number. Our View from the Tower is also crowded out.

R989 : page 1

THE "ARP SLIPS," of which samples were sent you with last TOWER, seem to meet with general approval. A sister greatly interested expresses the desire that these slips might be circulated generally among Christian people, believing that they would awaken new thoughts in many minds, and lead them to study God's plan anew, and thus prove an entering wedge to let in the true light. She thinks an excellent plan would be, to distribute these slips Sundays, to church-goers, either as they go in or are dismissed after service. She donates fifty dollars to pay for printing and mailing these, to be used thus, the sum to be applied to some one state, leaving it for the publishers to decide which.

We think this an excellent plan. Should

it become a very general it will make quite a stir, by throwing cold water [truth] upon the "hell-fire teachings." The ministers and officious members of churches, will doubtless try both arts and threats to stop those who engage in this crusade, but as the slips are free, and the sidewalks public, and the tract a religious one--calling attention to the genuine gospel, good tidings, there is no cause for either shame or fear. Since it is left to us to decide, and since "charity begins at home,"--the sister is a Pennsylvanian--we apply the above donation to the state of Pennsylvania, and accordingly invite all the friends of the cause in Penn'a., to send in their orders for as many as they will use according to the plan mentioned. Many can serve the cause we love, in this way, who cannot preach in any other manner. Take a boy or girl to help, where the congregations are large. The fifty dollars will print and stamp a great many as we now have electroplates to print from.

The above offer must not hinder all other readers from using these slips in a less extravagant manner among their friends, enclosing them with their letters, etc., etc. Order freely; we have them in packs of pounds, half-pounds, quarter pounds and two ounces. Order all you can judiciously use FREE.

TOWER PUBLISHING CO.

===================

R988 : page 1

"TO US THERE IS ONE GOD."

1 Cor. 8:5,6.

"Hear, O Israel! Jehovah our God is one--Jehovah."
--Deut. 6:4.

The word god signifies mighty one, but not always the all-mighty one. It is used as the translation of each of four Hebrew words--el, elah, elohim and adonai in the common version of the Bible, all signifying, the mighty, or great. It is a general name, often and properly applied to our heavenly Father, as well as to our Lord Jesus, angels and men.

In Deut. 10:17 elohim is used in referring to Jehovah the almighty God, as well as to other gods. "Jehovah is a God of gods."

In Gen. 32:24,30, and angel is called God--elohim--a mighty one.

In Judges 13:21,22, an angel is called a God, a might one-elohim.

In Jer. 16:13, earthly heathen kings and governors are called "gods," and the Hebrew word is the same--elohim.

In Exodus 7:1 Moses is called a god, a might one--elohim.

In Exodus 21:6; 22:8,9 and 28, the word elohim is used evidently to refer to the Judges of Israel appointed by Moses, because they were mighty ones, or persons in authority, and the translators of the common version have rendered the word judges except in the last instance when they rendered it gods. They were corrected by those who arranged the marginal readings; but it is the same word remember--elohim.

In Exodus 12:12 the princes (mighty ones) of Egypt are referred to as gods --elohim. See margin.

In Psa. 82 the distinction of beings referred to by the word god, is very marked --"God [elohim] standeth in the congregation of the might [el]: he judgeth among the gods [elohim]." Here the first word god evidently refers to Jehovah the Almighty One, while the other evidently refer to other might ones--the church, the sons of God of whom Jesus is the head or chief, and of whom it is written, (vs. 6,) "I have said ye are gods (elohim); and all of you are children of the Most High (el yon, the highest God).

But "though there me [many] that are called gods (as there be gods many and lords many,) to us there is but one God, the Father." (1 Cor. 8:5,6.) The Father is the mighty one over all other mighty ones--the One God over all. None others are might or great, save as they received their greatness as well as their existence from him. And it is to this one fact, that the attention of Israel is called in the above words, "Hear, O Israel! Jehovah our God is one--Jehovah."

The word Jehovah is not a general name like the word god, but is a proper name, the distinctive personal name of the Almighty Father, not applied to any other being. The name Jehovah, like other proper names, should not be translated.

In our common version of the Old Testament
its distinctiveness as a name is lost
by being generally translated LORD.
Some erroneously suppose that the name
Jehovah applies also to Christ. We therefore
cite a few of the many scriptures to
prove that this name belongs exclusively
to the great First Cause of all things.
--Isa. 42:8. "I am Jehovah; this is my
name, and my glory will I not give to
another." Exod. 6:3. "I appeared unto
Abraham, unto Isaac, and unto Jacob by
the name El Shaddai (God Almighty),
but by my name Jehovah was I not known
unto them." Psa. 83:18. "That men
may know that thou whose name alone is
Jehovah, art the Most High over all the
earth." Jehovah is frequently declared
to be the Savior of men because he
was the Author of the plan of salvation,
our Lord Jesus being the savior in a secondary
sense, as the instrumentality
through whom the plan of Jehovah was
executed. David makes the distinction
between Jehovah and our Lord Jesus very
marked in Psa. 110:1. "The Lord
[Jehovah] said unto my Lord [adon, Master
--Christ] sit thou at my right hand
until I make thine enemies thy footstool."
Our Lord Jesus and Peter call attention
very forcibly to this scripture and to the
distinction made--.See Luke 20:41,44
and Acts 2:34-36.

While the Scriptures are very clear concerning
the distinct individuality and exact
relationship of Jehovah and our Lord
Jesus, it seems marvelous that the idea of
a triune God--three Gods in one, and at
the same time, one God in three--should
ever have gained prominence and general
acceptance. But the fact that it is so,
only goes to show how soundly the church
slept while the enemy bound her in the
chains of error. We believe in Jehovah
and Jesus and the Holy Spirit, and fully
accept the fact that our Lord Jesus is a
God--a mighty one--though we cannot
accept the unscriptural and unreasonable
theory7 that he is his own Father and Creator,
and must reject as totally unscriptural,
the teaching that these are either
three Gods in one person, or one God in
three persons. The doctrine of the Trinity
had its rise in the third century, and
has a very close resemblance to the
heathen doctrines prevalent at that time,

particularly Hindooism. The only text in Scripture which was ever claimed to affirm, that the Father, Son and Spirit are one God, is a portion of 1 John 5:7,8, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there three that bear witness in earth, the spirit and the water and the blood: and these three agree in one." We state an undisputed and indisputable fact when we say, that this is the only text favorable to the Trinitarian view, and the words above in italics are a forgery, and were introduced here by Trinitarians in the fifth century, because there was no scriptural statement to support their theory, which was then becoming popular. Trinitarian themselves admit this, and in all recent translations the forged spurious words are omitted. See the "Diaglott," "Young's Translation," the "Revised Version" and the "American Bible Union Translation" and "Improved Version." The latter says:--

"This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority: it is therefore evidently spurious."

It will be observed that the sense is complete without the interpolated words italicized above, and the teaching in perfect harmony with the context, which would not be the case were the interpolated words admitted. The inspired Apostle is showing that the "Son of God is he that came by water and blood," to be the Redeemer of mankind; that is, he came by baptism into water, the symbol of his full consecration even unto death, and also by blood, the actual fulfilling of his consecration vow, even unto death, the shedding of his blood. He came "not by water only [not be consecration only] but by water and blood"--both the typical and literal baptism into death. "And it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.) The Spirit of God bore witness after the water baptism that this was his well beloved Son in whom he was well pleased. (Matt. 3:17.) And again after his baptism unto death the Spirit bore witness to his still being the well beloved Son, in raising him from death and highly

R988 : page 2

exalting him to the right hand of power. Thus as verses 7 and 8 assert, There are three that bear witness that this Jesus is the Son of God--the Spirit, the water, and the blood. The testimony of the Spirit, as well as our Lord's consecration, and death, in obedience to the Father's plan, mark him as indeed the Son of God.

Touching the rise of the Trinitarian view Abbott & Connant's Religious Dictionary page 944 says:--

"It was not until the beginning of the fourth century that the Trinitarian views began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."

In Lange's Critical Commentary, in reference to this spurious passage, we read: "Said words are wanting in all the Greek Codices; also in the Codex Sinaiticus [the oldest known MS.] and in all the ancient versions, including the Latin, as late as the 8th century; and since that time they are found in three variations. Notwithstanding the Trinitarian controversies they are not referred to by a single Greek father, or by any of the old Latin church fathers."

The passage is pronounced an interpolation by such authorities as Sir Isaac Newton, Benson, Clarke, Horne, Griesbach, Tischendorf and Alford.

In Hudson's Greek and English Concordance we read: "The words are found in no Greek MSS. before the 15th or 16th century, and in no early version." Says Alford, "unless pure caprice is to be followed in the criticism of the sacred text, there is not a shadow of reason for supposing them genuine." Tischendorf says, "That this spurious addition should continue to be published as a part of the epistle, I regard as an impiety." T. B. Woolsey inquires: "Do not truth and honest require that such a passage should be struck out of our English Bibles--a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke, the learned Methodist commentator, in his notes on this passage, says: "It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted--Codex Montforti, in Trinity College, Dublin; the others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Ethiopic, the Coptic, Sahidic, Armenian, Slavonian, &c.; in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek Fathers; and in most even of the Latin."

John Wesley, the founder of Methodism, endeavored to support the doctrine of the Trinity, because he supposed this text to be genuine: yet in one of his sermons from this text, he quoted the words of Servetus--"I scruple using the words trinity and persons, because I do not find those terms in the Bible"--and added, "I would insist only on the direct words unexplained, as they lie in the text." Wesley labored hard to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, the information regarding the ancient manuscripts of the Bible being recent. For instance at the time of the preparation of our King James' or Common Version, the translators had the advantage of but eight Greek MSS., and none of them of earlier date than the tenth century. Now, however, there are about seven hundred MSS., some of which, especially the Sinaitic MS. and the Vatican MS. No. 1209, are very old, reaching back to the second century.

Like some other doctrines received by Protestants through Papacy, this one is received and fully endorsed; though its educated adherents are aware that not a text of Scripture can be added in its support. Nay more, any one who will not affirm this unscriptural doctrine as his faith, is declared by the articles of the Evangelical Alliance to be nonorthodox --a heretic.

However, it behooves us as truth seekers, to deal honestly with ourselves and with our Father's Word, which is able to make us truly wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles.--2 Tim. 1:13.

Let us inquire of these standards and authorities of the true church, what is truth on this subject. Paul answers clearly and forcibly,--There is "one God and Father of all." (Eph. 4:6.) And again he says, (1 Cor. 8:5-6.) "There be gods many and lords many, but to us there is but one God, the Father, out of whom are all things, and we of him; and one Lord Jesus Christ through whom are all things, and we through him." We believe this exactly: All things are of our Father: He is the first cause of all things; and all things are by our Lord Jesus. He, "the beginning of the creation of God," (Rev. 3:14.) has been the agent of Jehovah in all that has since been done. "Without him was not anything made that was made." John 1:3.

Jesus' testimony is the same. His claim was that he was "a son," an obedient son, who did not do his own will, but his Father's who sent him--"not my will but thine be done." Again Jesus said "The Son can do nothing of himself" --"The Father that dwelleth in me, He doeth the works." (John 5:19 and 14:10.) True, he also said, "I and my Father are one," but he shows in what sense they are one, by his prayer that just so his disciples all might be one. (John 10:30 and 17:11.) It is a oneness which results from having the same mind or spirit, a oneness or harmony of heart, plan and action.

Those do far from honor the Master, though they think they do so, when they contradict his direct teachings, affirming that the Father and Son are one and the same being, equal in all respect. No, says Jesus, "My Father is greater than I." (John 14:28.) And he also says, God is not only his Father but ours:--"I ascend to my Father and your Father, to my God and your God." (John 20:17.) A more correct translation of Phil. 2:6. given in the Emphatic Diaglott settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor. 15:28 and John 14:28. It reads thus: "Who though being in a form of God, yet did not meditate a usurpation, to be like God." See also quotations from other translators in Diaglott foot note--all giving the same idea. The idea here, is the very opposite of equality, as conveyed in the King James translation: Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort, who said (Isa. 14:12-14.) "I will exalt my throne above the stars of God...I will be like the Most High."

Jesus said: Ye call me Lord and Master and ye do well, for so I am; but call no man on earth Father, for one is your Father, which is in heaven. (Matt 23:9.) Peter and Paul convey the same thought saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3; Eph. 3:9-11; Gal. 1:3,4; Rom. 16:25-27.) How clear and harmonious are these words of our standards, and we could quote much more in perfect harmony.

Briefly stated then, we find the scriptures to teach that there is but one Eternal God and Father--who is "from everlasting to everlasting" (Psa. 90:2 and Rom. 16:26,27.) --that the one who was the beginning of his creation, since called Jesus, though inferior to the Father, was superior to all other and subsequent creatures, in whose creation he was the active agent of Jehovah. When a redeemer was needed for mankind, in harmony with the Father's wish, but not of compulsion, the chief and first-created Son of God was, by divine power (the philosophy of which is beyond our full comprehension) transferred to a lower plane of existence --the human: he was born and grew to manhood--a perfect man. Hence his life principle was not derived from the human channel, and was not that forfeited by the sin of Adam.

He was a fully developed, perfect man, according to the Law, at the age of thirty years, and immediately consecrated himself as a man to the Father's will, offering himself a living sacrifice on our behalf at baptism. The sacrifice was accepted, and he was filled with the holy Spirit of the Father. (Matt. 3:16,17.) The power of God came upon him there. (Acts 10:38.) This power of God in him, was that to which he continually referred. It was the same power that was afterward manifested through Peter, Paul and others, though in Jesus' case it was more marked, because he being a perfect man, could receive the spirit "without measure," whereas all imperfect members of his church may have "a measure of the spirit" only.

When Jesus' sacrificial ministry was over, ending at the cross, he had finished his work--his work as a man. When he arose he was no longer a human being, but a "new creature" perfected. Since his resurrection, Jesus is a partaker of the divine nature, hence he must be of the same essence as the Father. This, present highly exalted condition of our Lord, was given him as a reward of obedience to the Father's will. See Phil. 2:8,9. This scripture implies that his present glory is greater than the glory he possessed before becoming a man: otherwise it would not have been an exaltation. Now, having the divine immortal nature, he cannot die. And being thus highly exalted, all power in heaven and in earth is now given unto him, (Matt. 28:18,) so that he is able to save--to awaken from death and restore to perfection--to the uttermost, completely, all whom he redeemed by his precious blood.

How straightforward and simple is the Scriptural statement, compared with human traditions. For instance, in what a muddle of contradictions do they find themselves, who say that Jesus and the Father are one person. This would involve the idea that our Lord Jesus acted the hypocrite, and only pretended to address the Father in heaven, when he himself was the same Father on earth. Such must conclude too, since we read that God tempteth not, neither is tempted of any, that the temptation of the devil (Matt. 4) was only a sham and a farce. So with the death of Jesus: The Father is and always has been immortal and hence cannot die, and if Jesus was the Father, then he must have only pretended to die.

Then all the statements of Jesus and the prophets and apostles relative to Jesus' death and resurrection are false, and they were false witnesses in testifying that God raised Jesus from the dead, if he did not really die.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are one in person, when the person Jesus, died, they must all three have died. If they all died, who raised them to life? This, too, would conflict with the statement of Paul (1 Thes. 1:10) that the Father raised up Jesus from death; for if the Father and Son are the same being, then the Father was dead when the Son was dead.

Shall we thus contradict the Apostles and Prophets and Jesus himself, and ignore reason and common sense, in order to hold on to a dogma handed down to us from the Dark Ages by a corrupt apostate church? Nay; "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) We thus see that the Father and Son are two separate and distinct persons, though one in mind, purpose, aim, etc., the Son having submitted fully to the Father's will and plan in all things.

THE HOLY SPIRIT.

We next inquire, What saith the Scriptures with regard to the holy Spirit? The nominal Churches, Papal and Protestant, affirm that the holy Spirit is a distinct person in the Trinity, and in the same breath they also say that these three persons are at the same time one person--"a great mystery." Yes, truly it is a mystery, such as is characteristic of that Babylon, confusion, system. But to those who turn away from Babylon's traditions to the Word of God, all is clear and plain.

We suggest, that whatever definition of the term holy Spirit will meet all known conditions and harmonize all passages of Scripture bearing thereon, may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then glance at a number of scriptures bearing on the subject which might be supposed by some to conflict with the views we shall present.

We understand the Scriptures to teach, in the manner just suggested, that the holy Spirit is not a distinct person, but that it is the divine will, influence, or power, exercised everywhere and for any purpose, at the divine pleasure. God exercises his spirit or energy in a great variety of ways, using various agencies, and accomplishing various results.

Whatever God does through agencies is as truly his work as though he were the direct actor, since all those agencies are of his creation; just as a contractor for a building is said to build a house, though he may never have lifted a tool towards it. He does it with his materials and through his agents. Thus when we read that, Jehovah God created the heavens and the earth, (Gen. 2:4) we are not to suppose that he personally handled it. He used various agencies--"He spake, and it was done; he commanded, and it stood fast." (Psa. 33:6-9.) It did not spring instantly into order; for we read that time was used in creation--six days, which we learn from other scriptures, were each seven thousand years long, or in all, forty-two thousand years. This will be shown in M. DAWN, VOL. II.

We are told plainly that all things are of or from the Father--by his energy or spirit; yet that energy was exercised through his Son. The Son of God, afterward called Jesus, was used in the creation of the world. (John 1:3; Heb. 1:8-12.) And when we turn to Genesis, we find it stated that the power which created was God's Spirit--"The Spirit of God brooded over the face of the waters." (Gen. 1:2.) Hence the only reasonable inference is, that it was the spirit, energy, will, of Jehovah, active through his Son--the plan of God, executed by the Son.

Another way in which God's Spirit was exercised was through the prophets; They "spoke as they were moved by the holy Spirit"--by the will or energy of Jehovah. (2 Pet. 1:21.) That is, God used them to express his mind, though his mind, his spirit, his thoughts, were not in them; for though they expressed it they could not understand his mind. (1 Pet. 1:12.)

God's spirit acted upon, but not in them. In that servant age (Heb. 3:5; Gal. 4:4-7,) the faithful servant carried the Lord's message as it was laid upon him; but the sons of God during this Gospel age are brought into fellowship with their Father and made acquainted with his plans. Thus they are not merely acted upon mechanically, by God's spirit or energy, but partake of or imbibe his mind or spirit through his revelation of his plans to them, which they can receive in proportion as they submit their own wills and plans to his. And having his mind they become co-workers together with him in carrying out his plans. "The servant," though faithful, "knoweth not what his Lord doeth," but the confidential son is made acquainted with the plans and partakes of his Father's spirit and interest in the work.

The masculine pronoun he, is often applied to the holy Spirit, and properly, because God, whose spirit it is, is recognized as masculine--indicative of strength. It is called the holy Spirit, because God is holy, and because there are other spirits, (powers, influences,) somewhat similar in operation, which are evil. God is true and righteous, hence the Spirit of God is called the "Spirit of truth." It is thus contrasted with the "spirit of error," and the influence which error exerts. (1 John 4:6.) Satan is recognized as the chief or prince of evil, during the present time, and his influence or spirit is exercised in his servants, in much the same way that the spirit of God works in his children. This is "the spirit which now worketh in the children of disobedience." (Eph. 2:2.)

The number seven is often used to represent perfection or completeness and so we read of the seven spirits of God. (Rev. 1:4, and 3:1.) And in like manner we read of seven wicked spirits. (Matt. 12:45.) The spirit or influence of evil proceedeth from the "father of lies"; and the spirit or influence of truth proceedeth from the heavenly Father. --John 15:26.

Man is to some extent independent of either of these influences. He has a mind or spirit of his own, (1 Cor. 2:11) but he is so constituted as to be subject to influence from without, either good or evil. In the present time God permits evil to triumph to some extent, for the testing and development of the "body of Christ," and also for the discipline of mankind in general. Now, the spirit of evil oft transforms itself into an angel of light (truth), and what wonder if he puts forward the children of disobedience, in whom the spirit of error works, and palms them off for saints? (2 Cor. 11:14,15.) What wonder if, under the guise of greater honor to Jesus, he succeeds in deceiving many into unscriptural doctrines, thus beclouding the mind and covering many glorious truths? During this age when justified believers fully surrender their human mind to God to be moulded and fashioned after the divine mind, under the guidance and influence of the Spirit of truth, they are brought to the divine standpoint of purpose, will and aim, and thus to this extent of mental conformity they become partakers of the divine nature, which nature they shall receive in its fullness when they have obediently followed the Spirit's guidance even unto death.

Thus the consecrated are transformed (made new creatures) by the renewing of our mind by the holy Spirit of God. Thus we are changed from glory to glory, as by the Spirit of the Lord. (Rom. 12:2; and 2 Cor. 3:18.) This is termed the begetting of the spirit: that is, it is the beginning of the divine life. Such are therefore reckoned as sons of God on the divine plane. In surrendering the mind, the whole being is surrendered, since the mind or will is the controlling power.

Those who resign themselves to God are "led of God," "taught of God," and can "serve the Lord in newness of spirit." They will have a "spirit of meekness" and the God of our Lord Jesus Christ, the Father of glory, can give unto them the "spirit of wisdom and revelation" in the knowledge of him, the eyes of their understanding being enlightened; that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.--Eph. 1:17,18.

By contrast too we can see that as Satan is the adversary of God and his saints, and his plans to usward, his spirit, mind, energy, influence, would be exercised to oppose the church. He does not oppose openly, but under guise of the Spirit of God. As the "spirit of fear" he attacks many, and if they follow him, they never make progress, but become unfruitful in the knowledge and love of God. The spirit of fear says, It is a great mistake to think that Christ died for all, and it is presumption to believe that all will eventually be released from bondage to death. The same spirit of fear says, Your own sins are not forgiven; you are still a miserable sinner. Thus does the spirit of "error," "fear," and "bondage" give the lie to the statements of the Spirit of truth, which says, that Christ gave his life a ransom for all, to be testified in due time (2 Tim. 2:6); that all that are in their graves shall hear the voice of the Son of man and come forth, (John 5:28); and that there is now, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.--Rom. 8:1.

As the spirit or mind of God leads to peace, joy and faith in his promises, the spirit of error leads to faith in unpromised things, joy in earthly pleasures, and peace in slumber. As we read, (Rom. 11:8) it is a "spirit of slumber," and alas, how many have been deluded into this condition. Because the influence of the spirit of error is exerted in this underhand way, it is called a "seducing spirit;" and the Apostle assures us, that "The spirit [of truth] speaketh expressly, that in the latter times some shall depart from the [true] faith, giving heed to seducing spirits." (1 Tim. 4:1.) To what extent Satan has succeeded in seducing God's children, and supplanting truth with error, all must judge by noting the testimonies of the word of truth.

THE SPIRIT OF THE WORLD.

This is another name for the seducing spirit, the world being largely under the control of the spirit of the prince of this world. His spirit or influence works in and largely controls the children of this world. And the spirit or influence of the world is one of the mighty levers wherewith the prince of this world opposes the spirit of truth.

Alas, how great an influence and how strong, is exercised by these evil spirits or influences:--the spirit of Satan, the spirit of the world under his control--the "spirit of Antichrist" (John 4:3), the spirit of bondage, of fear, of pride, error and sin. Hence the injunction, that we test, try, prove the spirits, not by their claims and outward appearances, but by the word of God. "Beloved, believe not every spirit, but try the spirits, whether they be of God"--and know "the spirit of truth" from "the spirit of error."--1 Jno. 4:1 and 6.

Those having the mind or spirit of God, are said to be heavenly or spiritually minded. The spiritually minded are so transformed, so entirely different from their former earthly minded condition, that they are called "new creatures." However, the new mental creation, or transformed mind is still identified with the human body--the body of its humiliation. But when the earthly house is dissolved, sacrificed, dead with Christ, we shall have a building of God--a new house--a glorious spiritual body, in harmony with, and fit for the indwelling of the new mind. (2 Cor. 5:1.) As in Jesus' case, the new body will be received in the resurrection; not by all, but by those now mentally or spiritually begotten of the spirit of truth. The resurrection is the birth of the new creation. Jesus was the first thus born. (Rev. 1:5.) Thus we reach the perfect spiritual condition --spiritual beings, both mind and body, and shall be changed into our Lord's glorious likeness, (Rom. 6:5) who is now the express image of the Father's person. (Heb. 1:3.) Such things as pertain to the heavenly condition and can be seen only by the eye of faith through God's word, are called spiritual things.

Now we are prepared to understand Paul's teaching in 1 Cor. 2:9-16. "Eye hath not seen, nor ear heard, neither have entered into the heart of man (the natural man) the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." That is, having the mind or spirit of God, that new mind prompts us to search into the deep things of God, to study that we may know and do his will, as obedient sons. Having the mind or spirit of our Father, we will take heed to his word and plans, that we may work in harmony with him. "For what man knoweth the things [mind, plans] of a man, save the spirit [mind] of man which is in him? Even so, the things of God, knoweth no man, but the spirit of God."--1 Cor. 2:11.

"Now we have received the spirit [or mind] of God, that we might know the things that are freely given to us of God." But "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." They are understood only by those who have the spirit or mind of God, the spirit of his plan, and the spirit of the truth. These are more and more filled with the spirit of the truth and the spirit of obedience to it, not by comparing spiritual things with natural things as the natural man does, but by "comparing spiritual things with spiritual." (1 Cor. 2:13.) "He that is spiritual judgeth all things"--[he is able to understand and properly estimate both human and spiritual things] "yet he himself is judged of no man." No natural man can understand or rightly judge of the motives which prompt the spiritually minded "new creature" to willingly sacrifice things valuable to the natural man. Hence we are counted as fools by the worldly minded, (1 Cor. 4:10,) by those who have "the spirit of the world."

This mind or spirit of Christ is the same as the spirit of God, for Christ sacrificed his own spirit, (will) and was filled with the spirit of God--"For even Christ pleased not himself."--Rom. 15:3.

Jesus said, "The words that I speak unto you, they are spirit and they are life." That is, they express the mind or spirit of God, in giving heed to which, is life. It is for this cause that Jesus said, "Search the Scriptures." We are not to merely read them as a duty, but to diligently search them as a privilege. We must search them diligently, to the intent that we may know the spirit or mind of God. If we would be filled with the spirit of God we must drink deeply of the fountain of truth --his Word. Our earthen vessels are very imperfect and leaky, and it is easy to let the spiritual things slip (Heb. 2:1,) in which case the spirit of the world, which is all around us, quickly rushes in to fill the vacuum. Therefore it behooves us to live very close to the fountain of truth, the Word of God, lest the spirit of God be quenched, and we be filled with the spirit of the world. But if constantly filled from the fountain of truth, we will not receive the spirit of the world, but the spirit which is of God. And it is thus that we may know the things which God has in reservation for us--even the deep things of God. Thus, we see that what the natural man could not know, we, receiving the mind, influence, or spirit of God, may know. (1 Cor. 2:12.) Therefore, "Let the same mind be in you which was also in Christ Jesus," for "if any man have not the spirit of Christ he is none of his."--Rom. 8:9.

The holy spirit, or mind should not be confounded with the fruit of the spirit or the gifts of the spirit, though its possession always yields fruit--patience, meekness, charity, etc. In the beginning of this age its possession was often accompanied not only by fruit, but also by miraculous gifts of teaching, tongues, miracles, etc. (1 Cor. 12;) but these have largely passed away, as well as their necessity --the gift of teaching still remaining because still needful to "the body."

Believing that the foregoing is a consistent and correct statement of the Bible teaching on this subject, which the scriptures quoted, we think, prove, we proceed to examine the texts generally supposed to conflict with this understanding. It should be borne in mind, however, that translators of the Scriptures from Greek into English were Trinitarians, and naturally translated as much in harmony with their belief as they could.

OBJECTIONS CONSIDERED.

(a) "Quench not the spirit." (1 Thes. 5:19.) To quench signifies to extinguish, as to extinguish a fire or light. The Greek word from which it is translated occurs

R988 : page 4

eight times in the New Testament, and in every other text it refers to quenching fire or light. Carry the thought with you --by reason of having God's holy mind or spirit, we are called "the light of the world" (Matt. 5:14); but if we should be seduced into worldliness by the spirit of the world, our light would be quenched, or extinguished. "If the light that is in thee become darkness [be extinguished], how great is that darkness!"--Matt. 6:23.

(b) "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4:30.) To seal, is to mark or designate. The children of this world may be distinguished by certain marks, and so may the "new creatures." The mark of the one class is the spirit (disposition, will, mind,) of the world; in the other class the seal or mark is the spirit (mind, disposition, will,) of God. From the moment of true consecration to God, the evidence, marks, or sealing, may be seen in words, thoughts and actions. These marks grow more and more distinct daily, if we keep growing in grace, knowledge, and love. In other words, the spirit (mind) of God, becomes OUR mind or spirit in proportion as we give up our own will or spirit, submitting in all things to the will or spirit of God. Thus we are to let or permit, the same mind to be in us that was also in Christ Jesus our Lord--a mind to do only the Father's will. Hence, our new mind or spirit is holy or God-directed.

In this text, the Apostle urges that we do nothing which will be a violation of our covenant, and thus a grief to the holy spirit or mind of God in us, or in other words, which would wound our conscience as new creatures--"Grieve not the holy spirit [mind] of God [in you] whereby ye are sealed."

(c) The spirit of truth--"shall not speak of himself; but whatsoever he shall hear, he shall speak, and he will show you things to come." (John 16:13.) The disciples, as Jews and natural men, had been looking at things from an earthly standpoint, expecting a human deliverance and a human kingdom. Jesus had talked of the kingdom, but not until now had he explained that he must die, and must leave them to go into a far country to receive the kingdom and to return. (Luke 19:12.) Comforting them, he assures them of another who would lead them and teach them--a Comforter that the Father would send in his name, or as his representative for a time. They must not get the idea that the coming Comforter is to be another Messiah, or a different teacher; hence he says: "He shall not speak of himself;" that is, he shall not teach independently and out of harmony with my teaching, "But whatsoever he shall hear, that shall he speak." That is, the same things which I have taught, which you have been hearing, he will elaborate and teach more fully--"He shall glorify me, for he shall receive of mine, and shall show it unto you." "All things that the Father hath are mine (His plans and my plans are all one); therefore, said I, that he shall take of mine, and shall show it unto you." The new teacher will not turn your minds from me to himself--but all the teachings of the coming Comforter will be in harmony with my teachings --and to show you more fully that I am the Messiah. Neither might they doubt the truth of the Comforter's teachings, for it is the Spirit of truth, and proceeds from the Father. (John 15:26.) This Spirit of truth will be my messenger to communicate to you my matters, and shall show you things to come.

Even so it has been: the Spirit of truth has been showing to the church during this age more and more of the coming glory and glorious work of Christ, and the depth of riches of God's plans to be fulfilled in him. Thus Christ has been glorified in the Church.

Jehovah is the author or Father of truth, and all the truth which would reach the church and guide it during this age would therefore proceed from the fountain or Father of all truth, from whom cometh every good and perfect gift. He has sent it through channels long since prepared--the prophetic and typical teachings of the past, opened up to us through the inspired words of Jesus and the apostles. Thus has God's spirit, the spirit of the truth, led us day by day and shown us "things to come."

(d) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:26.)

Ghost is but another and bad translation of pneuma, generally rendered spirit.

The fact that the Father sends the holy Spirit shows that it is under his authority, just as your powers are under your control. (See 1 Cor. 14:31.) Only those who have followed in the footsteps of Jesus, sacrificing the human will and receiving the mind or spirit of God, can understand the import of these words of Jesus. To the natural man, an explanation of this text is impossible; but he who has the mind of Christ realizes that it is a comfort indeed. No matter how painful the crucifying of the flesh may be, we have learned to view it all from God's standpoint, and to esteem present afflictions as light, compared with the glory that shall be revealed in us. Thus the holy spirit shall be in you; your spirit or will having been transformed, made new, is now holy. Produced by the truth, it is the spirit of the truth and may only be lost through your receiving a spirit of error, a spirit of slumber, or the "spirit of the world," any of which if received will quench and drive out the holy spirit of truth from our hearts.

The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth: Thus the spirit of truth works in us. It also enables us to comprehend God's Word, for the more we can get to see from God's standpoint the more reasonable to us does his Word become, that we through patience and comfort of the Scriptures, might have hope, while enduring present afflictions.--Rom. 8:26 and 15:4.

(e) "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:6.) In this case, not only were the disciples filled with the Spirit or mind of God, which was God working in them, but God by his Spirit also acted upon them, conferring special "gifts," for a special purpose.

It must seem absurd to every one to talk about a person being in several hundred persons, but many feel compelled to say so, because of their unscriptural theory. In thinking of it, every intelligent person has to think of the power or influence of God in those men, no matter how stoutly they say that it was a person who was diffused into a number of persons. We cannot too carefully discriminate between the spirit of God, and these miraculous "gifts" by which those acceptable to God were at first marked out. These "gifts" were for the establishment of the church, and were different in different members: but they were not to be compared with "the fruits of the spirit"--joy, peace, faith, patience, love, etc. To have the latter proved adoption, but not so the gifts, for though a man had gifts of tongues and of miracles, he might be but a sounding brass and tinkling cymbal. The holy Spirit has abode in the members of the church throughout the gospel age as was promised, though many of the "gifts," no longer needful, have passed away as the Apostle predicted.--1 Cor. 13:8-11.

(f) "But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3.) Satan had filled Ananias' heart with his spirit of covetousness. God had filled Peter with His spirit, and one of the gifts of God's spirit conferred upon Peter, was the gift of "discerning of spirits." (1 Cor. 12:10.) In verse 3, the lying is said to be unto the Holy Ghost (spirit or mind of God) and in verse 5, it is said to be unto God. The idea is the same, and thus we have the term Holy Ghost or Holy Spirit defined to be the mind of God, whether in the Father, or in his representatives and agents--as in this instance in Peter.

(g) "Then Peter said unto her [Sapphira] How is it that ye have agreed together, to tempt the Spirit of the Lord?" (Acts 5:9.) As with Ananias, so with his wife, their lying was reckoned to be not to Peter and the church as men, but to God whose agent and representative through the Spirit, Peter was.

(h) "But whosoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Read the context: Jesus had just exercised the power of God by casting out a devil. The Pharisees saw the miracle and could not deny it; but, to turn aside its force, they said it was performed by the power of the devil and not by God's power.

But in answer, Jesus claims that he cast out devils by the Spirit [influence or power] of God. Then he upbraids them for being so malicious--a generation of vipers, so set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. It was so plainly evident that the power which opposed and cast out evil must be good, that they were inexcusable in ascribing it to Satan. They might and would be freely forgiven for supposing him, as a man, an impostor, and hence for blaspheming him; but they were wholly inexcusable for that gross prejudice which would ascribe such a good deed to the power of Satan. This, their sin, would not be among those forgiven. It must be punished; it will neither be forgiven in the present life, nor in the next, the Millennial Age; it indicates more than Adamic depravity, and must have stripes.

(i) "The Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29. We fail to see in this anything demanding another God. We think the influence or spirit of God could indicate this to Philip in a variety of ways. In what way he was influenced is not stated and is immaterial to us.

(j) "The Spirit said unto him, Behold, three men seek thee." Acts 10:19. We would make the same criticism of this, as of the former objection. It is immaterial how the power or spirit of God addressed to Peter this information; possibly it came as an inspired thought into his mind, or possibly he was guided by the three men's voices and the three visions, and accepted these as evidences of the mind or will of God as to his going.

(k) "The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." (Acts 13:2.) We are not told in what manner the holy Spirit said or indicated the setting apart specially of these two. It is very probable, however, that they were "called," and "set apart" by the holy Spirit in much the same manner that all true ministers of God are now called and set apart. All the fully consecrated--begotten --children of God, are called to preach, each according to his ability. The Spirit says to us all, "Why stand ye idle...go, ye, also into the vineyard."

But, where special ability to teach or expound God's Word is possessed by any of the consecrated that special ability is recognized as a special call to the more public work of the ministry--the talents possessed emphasizing the general call of the holy Spirit.

In speaking of his call to the ministry, (Gal. 1:1,) Paul mentions his authority as from the Father and Son, but ignores the holy Spirit entirely; which would be inexcusable if the holy Spirit were a person, and in fact, the person actually appointing him. But it is consistent enough when we regard the holy Spirit as the holy influence from the Father or the Son, or from both conjointly, as their purposes are one. Gal. 1:1 reads, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

(l) "For it seemed good to the Holy Ghost and to us," etc. Acts 15:28. The decisions reached in the matter under consideration, seemed to be the judgment of the church, and in harmony with God's will and plan.

James, the chief speaker at the council, gives the clue to how God's will or mind was ascertained then; and we find it the same method which we use to-day. He argues from Peter's statement of God's leadings in the matter of Cornelius, and from an unfulfilled prophecy which he quotes. The conclusion drawn from these, he and all the church accepted as the holy Spirit's teaching. Read carefully Acts 15:13 to 18.

(m) "And were forbidden of the Holy Ghost to preach the Word in Asia." Acts 16:6. Like the others, this text in no way indicates that the holy Spirit is a person. As to how God's power or influence was exercised to direct their course away from Asia, we know not, but possibly by unfavorable circumstances, or a vision. No matter how, the lesson is that God was guiding the apostles. An illustration of one of the Spirit's ways of leading them, is given in the context, vs. 9. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us"; and after he had seen the vision, "immediately they endeavored to go into Macedonia, assuredly

gathering that the Lord had called
them for to preach the gospel unto them."
All these various dealings teach us that
the methods by which God taught and led
in those days were not so different from
those now in use, as some seem to think.

(n) "Save that the Holy Ghost witnesseth
in every city, saying, that bonds
and afflictions abide me." Acts 20:23.
Nothing here indicates personality. As
an illustration of the agencies by which
the holy power of God informed Paul of
the bonds awaiting him at Jerusalem,
see Acts 21:11-14.

(o) "The flock over which the Holy
Ghost hath made you overseers to feed
the church of God." Acts 20:28. Paul,
addressing the church, not the world,
says, "The manifestation of the Spirit is

R988 : page 5

given to every man [in Christ] to profit
withal"--"GOD hath set some in the
church, first apostles, secondarily prophets,
thirdly teachers," etc.--"and there
are diversities of operations, but it is the
same GOD which worketh all, in all."
(1 Cor. 12:6,7,28.) This explains how
God through his holy Spirit sets men
apart to various offices which he deems
needful to the church. It contradicts the
thought of the holy Spirit being another
person, and shows that God did the work
by his spirit. These elders of the church
had consecrated themselves to the Lord's
service, and were chosen because of special
fitness and talents, by their brethren,
in whom also was the holy Spirit, the
will of God reigning, to be overseers of
the flock. And though called to office
through human instrumentality, they accepted
the service as of God's direction
and appointment.

(p) "God hath revealed them unto us
by his Spirit, for the Spirit searcheth all
things, yea, the deep things of God."
"Which things also we speak, not in the
words which man's wisdom teacheth, but
which the Holy Ghost teacheth." (1 Cor. 2:10-13.
Read the context.) This as
we have already shown proves that the
holy Spirit or mind of God in us as his
children, enables us to comprehend his
plans, etc., even the deep things of God,
by coming into full harmony with him

through his Word. We have also noticed the context (vs. 12) where Paul, in explaining the subject, tries to make it plain by comparing "the SPIRIT, which is of [from] God," in us, with "the SPIRIT of the world," which influences "the natural man." It is clear that the spirit of the world is not a person, but a worldly mind. The spirit or mind of God in his children, is no more a person than is the spirit of the world with which it is here contrasted.

(q) "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Vs. 14. This is a forcible statement of what we have already seen. A man who is filled with the worldly spirit is unprepared to see the "deep" and glorious things of God--the things which God hath prepared for them that love him. This is a close test if applied. Have you the Spirit of God? Have you been taught by it [through the Word] any "deep things" which the natural, worldly man cannot appreciate?

Alas! how often have we felt the force of this distinction between natural and spiritual as we have talked with some of the professed teachers of to-day, many of whom are blind leaders of the blind, when they confessed and sometimes boasted of their ignorance of "the things which God hath prepared for them that love him." Thereby they proclaim that they have not the mind of God, do not know his plans, and cannot have much of his Spirit, the spirit of the truth, when they have not much of the truth from which that spirit flows. The test here given of our possession of the Spirit is our ability to discern and appreciate the deep things of God which are hidden from the worldly --"God hath revealed them unto us by his Spirit."

INEXPRESSIBLE GROANINGS.

(r) "The Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts, knoweth the mind of the Spirit." --Rom. 8:26,27.

How much this expression of our Father's loving care has been misunderstood by his children! Who that has been taught that the holy Spirit is a person, and as the catechisms state it, "equal in power" with the Father, has not wondered why it could not utter groanings. Many a Christian brother has endeavored to make up for this supposed weakness or inability of the holy Spirit to express itself, by redoubling his own groanings. But it would be equally strange if it be understood to mean that the holy Spirit, as the influence or power of the Almighty Jehovah, is unable to express itself. We know that in past ages, this influence found abundant expression by words and deeds of prophets. We know that in this age, the apostles all attest of its power over them. What can it mean, then --"The Spirit itself maketh intercession for us with groanings which cannot be uttered"? The mistake is, in supposing that it is God's Spirit which supplicates. It is the spirit of the saints which supplicates and often cannot express itself.

Let us look at the text with its connections, and the ground for our conclusion will be evident. Paul had just been speaking of sin-burdened humanity groaning in its fetters. He assures us that they shall be given liberty from this bondage when the church is selected from the world, and when as sons of God the great deliverer whom Jehovah raises up to bless all the families of the earth is manifested in power. (Vs. 19-21.) He then passes from the groanings of the world to the present condition of the church, in which we groan: "Ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption."--Vs. 23.

Our renewed, transformed mind or spirit, once worldly, is now holy and spiritual, but our bodies are still human, and have the Adamic imperfections. Hence, we as new creatures, are burdened by the flesh, and groan for the promised deliverance into Christ's likeness. Paul explains how we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves saved now --"Saved by hope" (Vs. 24). Then having seen how we may view ourselves, he tells us how the matter is viewed from God's standpoint--God reckons us "new" and "holy"--"spiritual" beings--and he recognizes only those deeds of the flesh as ours, to which our minds consent. God knows when your holy spirit (new mind) is willing and your flesh weak.

As the receiving of the new mind brought us into a new relationship to God, and into new hopes, so "likewise the spirit (our new holy mind) also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] what we should pray for as we ought; [much less are we able to do as we would like always] but the spirit itself [our holy mind] maketh intercession [for us--omitted in old MSS.] with groanings which cannot be uttered. And he that searcheth the hearts [God], knoweth what is the mind [Gr. phronema--inclination] of the [our] spirit; because he [it] maketh intercession for the saints according to the will of God." It is God's will that the heart-desires of his children be accepted, both in prayer and service, and not the imperfections of their earthen vessels.

O, how comforting is this thought! How often you have experienced it. You were perhaps overtaken in a fault, entrapped by some weakness of the human nature, and almost disheartened, you went to your Father in prayer. You had no words for utterance, but you groaned in spirit to God--"being burdened." God heard you and blessed you, answering your unuttered prayer and giving strength. Paul's conclusion is ours; we have every cause for rejoicing. What shall we say then? God is for us evidently; and disposed to accept our heart-intentions rather than our imperfect prayers and deeds. "If God be for us, who can be against us?" --Verse 31.

(s) "The Spirit itself beareth witness with our spirit that we are the children of God."--Rom. 8:16.

Nothing in this text teaches that the holy Spirit is a person, but the contrary; it indicates that as each man has a spirit or mind, so God has a spirit. Read this text in the light of 1 Cor. 2:11,12, and it will be seen that it does not teach of a personal holy Spirit.

THE WITNESS OF THE SPIRIT.

On few subjects have Christians in general felt more disturbed, than on this.

Not knowing what the witness of the spirit is, they know not surely whether they have it or not. And some more full of assurance than of knowledge, claim that they have it, and refer to their own changeable feelings as evidence. The Calvinist, repudiating the idea of positive knowledge of sonship, sings,

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His, or am I not?"

This comes from a misapprehension of the doctrine of Election. Other Christians, equally misunderstanding the subject claim that when they feel good, these feelings are the witness of sonship. Because the Scriptures say, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," they judge of their sonship solely by their peace, and often by their prosperity. They lose sight of the words of Jesus--"In the world ye shall have tribulation, but in me ye shall have peace."

When things move smoothly they feel good, and consider this the witness of the Spirit. But when they look at the heathen and at the worldly, and see that many of them have peace of mind too, their supposed witness proves insufficient. Then the dark hour comes, and they say, How easy a matter to be deceived, and they sing--

"Where is the peace I once enjoyed,
When first I found the Lord?"

They are in torment lest they have grieved the Spirit--for "fear hath torment." This is all because of the unscriptural view taken of the Spirit and its dealings and witnessings. Let us take the Bible view of the witness of the Spirit (mind) of God, with our spirit (mind), and the song of God's children shall be--

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word."

As we would know of a man's mind or spirit, by his words and dealings, so we are to know of God's mind or spirit by his words and dealings. God's word is, that whosoever cometh unto God by Jesus [consecrates himself] is accepted. (Heb. 7:25.) Then, the first question to ask yourself is, Did I ever fully consecrate myself to God during the acceptable time--my life, my time, talents, influence, --all? If you can candidly answer before

God--Yes, I gave myself wholly to him; then be assured on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God--a member, a branch, of the true vine. (John 15:1.) This is an evidence, or witness that you have joined the true church, which is Christ's body: it is a witness given to your mind or spirit, by the testimony of God's spirit through his Word.

Whether you are abiding in him now, depends on whether you have grown as a branch, and are bearing fruit: "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bring forth more fruit." Here is stated the rule in our Father's family --chastisements, pruning, taking away of dross, and a development of fruit-bearing qualities. If you lack these indications of parental care, and personal growth in grace, you lack one evidence or witness that you are a child. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then are ye bastards and not sons." (Heb. 12:8.) Afflictions and troubles come upon the world as well as upon the Lord's saints, but are not marks of sonship except to those who have fully consecrated to his service. Nor is the pruning and chastising in the divine family always the same. As with earthly children, so with God's children: to some, a look of disapproval, to others a word of rebuke is an all-sufficient reproof, while others must be scourged repeatedly. An earthly parent rejoices most in the child so obedient and submissive that a look or word is sufficient to prune off evil; and so does our Father in heaven. Such are those who judge themselves, and therefore need less of the chastising of the Lord. (1 Cor. 11:31.) To be of this class, requires a full consecration; and these are the overcomers deemed worthy of being joint-heirs with Jesus Christ their Lord, whose footsteps they thus follow. To this obedient, watchful class, the Lord says, "I will guide thee with mine eye." Those who can only be guided by the scourge are not the overcoming class, destined to be the Lord's bride.

The chastening however is not always suffering for our faults, but with the saints it is often the suffering which strict adherence to their covenant of sacrifice involves. Even so our Lord was chastened for our transgressions, not his own, because he bore the sins of many. And so we must suffer as joint sacrifices with him.

Here is one testimony of the Spirit then--that every true child or branch needs, and will have continual pruning. Are you being pruned? If so, that is an evidence of your being a branch; in this pruning the Spirit of truth bears witness with your spirit that you are a child.

Again the Spirit witnesseth that "whosoever is born [begotten] of God sinneth not." (1 John 5:18.) Such may be overtaken in a fault, may err in judgment, be overpowered by the old nature not yet under control, but will never sin willfully--will never willfully transgress God's will. Now can your mind answer that you delight to do God's will and would not willingly violate or in any way desire to oppose it, but would rather have his will done, his plan carried out, even though it should dash your former hopes and break every tender tie? If so, the witness of your spirit, or mind, agrees with the spirit of truth, indicating that you are a child of God, acceptable to him.

The witness of the Spirit is, that the true branches of the vine, like the vine Christ Jesus, are not of the world--"If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you." "Yea and all that will live Godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Does your mind testify that it is thus in your experience? If so, then

the Spirit of God again witnesseth with your spirit that you are his child. Remember that the world spoken of by Jesus, included all worldly-minded ones, all in whom the spirit of the world has a footing. In Jesus' day, this was true of the nominal Jewish Church. In fact all of his persecution came from professors of religion. Marvel not if you should have a similar experience. It was the chief religionists of his day, that called Jesus Beelzebub, a prince of devils; and he tells us, "If they have called the master of the house Beelzebub how much more shall they call them of his household." (Matt. 10:25.) If Jesus had joined hands in their Phariseeism he would not have had "hatred" and "persecution." Even had he kept quiet and let their hypocrisies, shams, long prayers and false teachings alone, he would have been let alone and would not have suffered. So it is with us, it is from a similar class that the truth and those that have the spirit of the truth, and who let their light shine, now incur "hatred" and "persecution." If we have this witness it is another witness of the Spirit, that we are overcoming the spirit of the world--therefore the worldly spirited hate you.

The Spirit witnesseth that whosoever is ashamed of Jesus and his words, of him shall he be ashamed. (Mark 8:38.) Does your spirit witness that you are one whom he here promises to confess? If so, rejoice; this is another good witness of the Spirit that your present standing is that of a child and heir.

The Spirit witnesseth that "Whosoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.) Is this your experience?
To overcome indicates that you are not in harmony with the world, its spirit, and its methods. Have you this witness that you are overcoming the world? Wait a moment--you are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome the world by teaching a Sunday class, or joining a sectarian church--no; but by your faith. If an overcomer, you must walk by faith, not by sight. Looking not at the things that are seen--popularity, worldly show, numbers, denominational greatness, etc.; but looking at the things which are not seen--the crown, the throne, the church whose names are written in heaven--the eternal things.--2 Cor. 4:18.

Again, the Spirit witnesseth that if you are a child of God, you will not be ignorant of his Word, and will not only be in the light as to present truth, but that you should know something about "things to come." The maturing child will grow in grace, knowledge, and love, adding daily the graces of the Spirit --faith, virtue, knowledge, charity, etc. And surely "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, etc....For if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:5-11; compare John 16:12-15.) Ask yourself whether you have this witness of growth, and the sort of fruit mentioned. Remember too, that you cannot grow in love faster than you grow in knowledge; and you cannot grow in favor, except by complying with God's instructions. This instruction, this knowledge, is found in his Word. Hence, we are exhorted to "search the Scriptures," that we may be thoroughly furnished unto every good work.--2 Tim. 3:17.

These are the witnesses of the Spirit by which we may know perfectly just how we stand. You may be a young sprout in the vine; then, of course, God does not expect much fruit instantly; but there should be the budding at once, and soon the fruits. And if you are a developed and advanced Christian, every testimony of the Spirit above cited should witness with your spirit. If in any of these testimonies of the Spirit, you find yourself lacking, give diligence, give earnest heed, that you may possess every experience described. Then you will no longer sing--

"'Tis a point I long to know," etc.,

but will know, and be rooted and grounded, built up and established in the faith. In this divinely arranged way, we escape from fear and from what Bunyan called "Doubting Castle," for our trust rests securely on God's promises.

"When darkness seems to vail his face,
You'll rest in His unchanging grace;
His oath, His covenant, and His blood,
Supporting 'neath the whelming flood."

JUSTIFIED AND SANCTIFIED BY THE SPIRIT.

"But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God."--1 Cor. 6:11.

Sanctification means a setting apart or separating. Those who are sanctified, set apart, fully consecrated to God, must first be justified or cleansed from Adamic sin by accepting in faith the testimony of God, that "Christ died for our sins according to the Scriptures." Being then justified by faith, we have peace with God, and can approach him and begin to do works acceptable to God by Jesus Christ. The evidence which we have of our justification and sanctification, is the testimony of the spirit of truth in the Word, and the "seal" and "witness" in ourselves --our transformed mind.

The power which enables us to live up to our consecration vows, is the Spirit or mind of our God of which we receive. The Spirit of truth received by the study and obedience of our Father's words, gives the needed strength for the overcoming of the human nature, and the spirit of the world.

To this agree other Scriptures. Paul prayed: "The very God of peace sanctify you wholly." Peter says, Ye are "elect, [chosen] through sanctification [setting apart] of the Spirit, unto obedience." Again, that the sanctifying power, or spirit in us is the spirit of truth, is shown by Paul's statement, that Christ sanctifies and cleanses the church by the Word. Eph. 5:26. Our Lord Jesus prayed: "Sanctify them through thy truth; thy Word is truth." (John 17:17.) So then, these Scriptures taken together, teach as the foregoing, that our sanctification is accomplished by the spirit of truth, freely imparted to the consecrated followers of the Redeemer, through the Word of God which he has provided for this purpose.

All thus sanctified are reckoned new creatures in Christ, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2.) That it is by reason of our sanctification of spirit that we are one with Christ, is shown by the statement: "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11.) Thus it is that we are "washed--sanctified--justified in the name of our Lord Jesus, and by the Spirit of our God,"--the spirit of the truth, communicated to us through his Word.

THE SPIRIT WILL REPROVE THE WORLD.

"When he ['the Spirit of truth'] is come he will reprove the world of sin, and of righteousness, and of judgement." John 16:8-11.

Many have the wrong idea, and suppose that the holy Spirit operates in sinners for their reformation. This is not the right view. The spirit of God is not in the children of this world. Theirs is "the spirit of the world." The "spirit of the world," or "the carnal mind, is enmity against God." The Spirit or mind of God is in believers only. Hence wherever we find it, it is a seal, or mark of sonship--"By whom also ye were sealed after that ye had believed the gospel of your salvation." (Eph. 1:13.) "If any man have not the Spirit of Christ, he is none of his." The Spirit of God by means of its fruits, and its witness through the Word, is the evidence of our begetting to the family of God; it is "the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) It must be evident to all then, that the Spirit in us, is not the spirit which is in the worldly, and that the Spirit of God is in no sense in the worldly.

The question arises then, in what sense does the Spirit of God--the Spirit of truth--the Spirit of Christ--in us, reprove the world, in whom it is not? We reply that being in us, it constitutes us (all the true church) the light of the world. It is the light which shines from the true Christian, which reproves or condemns and opposes the darkness of this world. Jesus when anointed of the Spirit of God declared, "I am the light of the world." And again, "As long as I am in the world, I am the light of the world." (John 8:12 and 9:5.) Addressing his church of this age, sanctified by the same holy spirit, he says, "Ye are the light of the world"--let your light shine before men. (Matt. 5:14-16.) Paul addressing the same body of Christ, says, Ye were at one time "darkness but now are ye light in the Lord; walk as children of light." (Eph. 5:8 and 1 Thes. 5:5.)

"For God...[the spirit of God, the spirit of truth] hath shined in our hearts to give the light of the knowledge of the glory of God." (2 Cor. 4:6.) Thus we see that it is the light of God's truth, his spirit or mind shining in our hearts, which shines out upon the world; and we are to "do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."--Phil. 2:15.

It is, thus, not directly but by a reflex light--through those who possess it, that the Spirit operates upon (but not in) the world; for the natural man receiveth not the things of the Spirit of God neither can he know them. (1 Cor. 2:14.) The Apostle thus explains the reproving of the world by the Spirit in the saints, saying, "Walk as children of light...and have no fellowship with the unfruitful works of darkness, but rather reprove them....All things that are reproved are made manifest [shown to be wrong] by the light." (Eph. 5:8-13.) The light of God's truth, which is the expression of his mind or spirit, as it shines through a saint's sanctified life, is the holy Spirit reproving the darkness of the world, showing those who see it, what is sin, and what is righteousness, from which they will reason of a coming judgment, when righteousness will receive some reward and sin some punishment. Thus a godly life is always a reproof to an ungodly one, even where no word of reproof may be possible, or proper. The spirit in you reproves them; for if sanctified ye are "living epistles known and read of all men."

But "if the light that is in thee be [become] darkness, how great is that darkness?" This is the condition of the nominal church systems--"Babylon." Because they have taken the creeds and traditions of men, they have the "spirit of fear" and of "bondage." Because they have neglected the word of the Lord, the word of truth, they have lost the "spirit of truth" and received the "spirit of error." Because they have lost the spirit of truth, they have lost its sanctifying power, and have become imbued with the "spirit of the world" and the spirit of error: hence the light to reprove the world no longer shines out from them. As a natural result, the worldly feel themselves very slightly reproved by the nominal church and superior to a large majority of nominal Christians.

The true church always has been a light in the world; but as with its Head, the light has shined in the darkness; and though the darkness recognizes the reproof of its presence, it comprehends it not. Therefore they have always persecuted the light-bringers, because they knew not our Father, nor our Lord, nor his body (John 16:3.) It has always been a part of the church's mission to let the truth shine through it to reprove evil. And this reproof has always been chiefly to nominal systems and nominal professors, as were our Lord's reproofs.

BAPTISM OF THE HOLY SPIRIT.

A common error among God's children to-day, arising also from an improper conception of the holy Spirit, is the supposed necessity for frequent baptisms of the Spirit. We are told, "Be ye filled with the Spirit"; and we would urge the necessity of constantly receiving supplies of grace to help our infirmities. We all need constantly to go to the fountain to replenish, because our "earthen vessels" are very defective, and the spirit of Christ easily slips out, being under constant pressure from the spirit of the world. But to be filled with the Spirit is something totally different from the baptism of the Spirit.

So far as we are informed, there have been but three baptisms of the Spirit in all: First, Jesus was so baptised; second, the disciples at Pentecost were similarly baptized; third, Cornelius and his family were so baptized. These three baptisms were in reality but one, as already shown from the Levitical type. The holy anointing oil was poured upon the head and ran down over the body of the typical priest, and so the spirit of anointing given to our Head--Jesus--descended on the church at Pentecost, and has since been running down over and anointing all that are members of his body. In the three cases mentioned above then, it was an outward manifestation which witnessed specially that God recognized the baptized as his. To convince the natural man, this acceptance was accompanied by various "gifts." (1 Cor. 14:22.) To them these gifts were the evidences of the possession of the Spirit and of acceptance with God.

The Spirit, or mind, of God is now received without the gifts, and without outward manifestation, those manifestations and gifts being now recorded in the Word of God, and not (or with few exceptions) in the persons and deeds of his children. Paul testified that he might

have gifts, or be acted upon by the Spirit, and yet be almost destitute of the Spirit of love and sacrifice itself--and thus be but a "tinkling cymbal" (1 Cor. 13:1.) Thus we see that the gifts were not a mark of special favor toward those exercised by them. What we may have of the "witness" of the Spirit, is a far better criterion of our spiritual condition, than if possessed of the mountain-moving, tongue-speaking, and miracle-working power, without the internal witness of harmony with God's Word.

Since Cornelius, there have been no such baptisms or outward manifestations of God's favor; but instead, the inward unseen witness of the Spirit of truth with our spirit, that we are children and heirs of God.

Nor should we wonder at this: the church was like two rooms, hitherto unopened --locked up. The one room represents the Jewish believers in Jesus; the other the Gentile believers. Both were to be henceforth thrown open and used. There must be an opening and demonstration, after which, the doors standing open, needed no further re-opening. Peter unlocked or opened both of these doors. At Pentecost he did the opening work to the Jews who had believed. (Acts 2:14-41.) And when about three and one-half years after, it became God's due time to receive Gentile believers into the same privileges of sonship, Peter was again used to open that door--being sent to Cornelius, the first Gentile convert. (Acts 10.) Thus he used the "keys of the kingdom of heaven" (church), and opened the way, as Jesus had foretold. (Matt. 16:19.) Keys represent power and authority. He needed more than one, because hitherto Jews and Gentiles had been recognized as totally distinct, and the Gentiles were not fellow heirs, and of the same body.

If the acceptance of Jewish born believers was indicated once for all at Pentecost, why should God repeat it to others now? If the acceptance of Gentile born believers was clearly shown in Cornelius' case, why should a repetition be asked? There is nothing in Scripture to indicate that these baptisms were ever repeated.

Some now meet and agonizingly pray for a Pentecostal baptism of the holy Spirit. They look back to that with special longings, thinking that it was something not now possessed by the saints, whereas the things not now possessed are merely the gifts of the Spirit. This is wrong--it is looking from the standpoint of the natural mind. It is looking at the things that are seen and not at the things unseen and eternal for a basis of faith. When just coming out of the fleshly into the spiritual dispensation, it was very necessary to have something which the natural man might recognize to mark the new era. The gifts were in the church not to convince the saints of their acceptance with God, but to convince the natural man. (See, 1 Cor. 14:22.) The witness of the Spirit was for the saints.

The church in general had the gifts, but they did not all receive those gifts at Pentecost, nor by a baptism of the Spirit. The eleven apostles, with Paul, the Lord's choice for the place of Judas, possessed the special power of communicating those gifts by laying on of hands, (Compare Acts 8:13,14,17-19); but those who received the gifts from their hands could not re-communicate them to others.

Though entirely out of harmony with God's Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. The Father in heaven is more willing to give the Spirit to those that ask him, than earthly parents are to give good gifts to their children. (Luke 11:13.) When we ask for anything, it implies that we want it, and if wholly consecrated, we should want to receive the holy Spirit in the way God wishes to give it. We pray for daily food, and properly, but we must do more than pray. God puts within our reach the needful means of procuring the food and thus the food comes from him from whom cometh every good gift. When we pray for the Spirit, and desire to "be filled with the Spirit," it is well. God has already provided all the means necessary to the fulfillment of our request. The "Spirit of truth" will give the very filling we desire, but we must partake of, must eat the feast, or we will not be filled. He who will not eat of a full table will be empty and starve, as truly as though there were no food. The asking of a blessing on food will not fill you; you must eat it; so the possession of a Bible and a petition for spiritual food will not do, we must eat the Word of God if we would derive his spirit from it.

The Spirit of truth speaks to us through the Word, and by obedience to the Word we shall be filled with the Spirit. Our Lord said "The words that I speak unto you, they are spirit and they are life." (John 6:63.) And of those who are filled with the Spirit it is true as spoken by the prophet, "Thy words were found and I did eat them." (Jer. 15:16.) It is useless then, for us to pray, Lord, Lord, give us the Spirit, if we neglect the Word of truth from whence that Spirit is supplied. It is for this reason that many who meet often and pray much for the holy Spirit, are still but "babes in Christ," and many seek the outward signs as proof of relationship, instead of the inward witness with the Word of truth.

It is because, as we have just seen, we have something to do if we would be filled with the Spirit, as surely as we have something to do if we would have natural food, that the Apostle addresses us--"Be ye filled with the Spirit" (Eph. 5:18.) --indicating that it rests entirely with us, since the doors were opened wide at Pentecost and at Cornelius' house.

"He shall baptize you with the Holy Ghost and with fire." Matt. 3:10-12. These words were spoken to the Jews as a nation, and Jesus was the one who would do the baptizing. So many of that nation as received Jesus were baptised of the holy Spirit at Pentecost, and the remainder were afterward baptised with fire--trouble. The time of trouble which finally, in A.D. 70, destroyed their national existence was the fiery baptism foretold by the Prophets, and now repeated by John. The three verses here connected (10-12) refer to the same fire. The unfruitful tree cast into the fire, and the chaff burned, represent those of that nation who "knew not the time of their visitation."

I WILL POUR OUT MY SPIRIT UPON ALL FLESH.

There is a remarkable prophecy in Joel (2:28-32,) which clearly distinguishes between the present age in which the possession of God's spirit is by the few, the little flock, and the Millennial age in which the truth will be generally diffused among men, and its spirit generally accepted by men. The prophecy is stated in a manner likely to be misunderstood, in that the blessing upon the many is mentioned first, and the blessing upon the little flock which comes first, is mentioned last. Even so, many of God's testimonies are arranged and so stated as not to be clearly seen until fully due--as meat in due season to the household of faith.

Joel says [transposing his words to the order of their fulfillment]: "In those days I will pour out my spirit upon my servants and upon my handmaids: And it shall come to pass after those days, that I will pour out my spirit upon all flesh." (Joel 2:29,28.) Peter at Pentecost referred to this prophecy (Acts 2:16-21,) saying "This [outpouring of the spirit of God which you see--upon his servants and handmaids], is that which was spoken by the prophet Joel." All that Joel had prophesied was not fulfilled before their eyes, but what they saw was all foretold by Joel in that prophecy, and more too. Joel foretold the blessing of Pentecost upon the servants and handmaids, and also the blessing of all flesh in the "great day of the Lord," the Millennial day; and he also foretold the day of trouble preceding that Millennial day of blessing, referring to it under the symbolic statement of "wonders in the heavens above and signs in the earth beneath, blood, and fire, and vapor of smoke," etc.

The coming of the spirit upon all flesh (i.e. in general upon all mankind) in the next age, will be in much the same manner that it comes now to the special servants of God. Then, as now, it will be the spirit of truth and cannot be received without the recipients first coming to a knowledge of at least the first principles of THE TRUTH, and being consecrated to God's service.

Of difference between the Spirit received by the church in this Gospel age, and by the human family in general in the next age there will be none--it is the same spirit; and as we have just seen, it will be received in the same way, from the same source (God), and through the same channel--His Word of truth. So then when we claim and teach that the sealing and witnessing of the Spirit of God then to the converted world, will be very different from the sealing and witness which it now gives to the "little flock," many will at first be surprised, not at once seeing how the same spirit, could in the same way, testify, witness and seal differently in one age than in another. But we trust we shall be able to make this abundantly clear.

Note clearly the dissimilarity of the two ages. In the Gospel age evil predominates, Satan rules, gross darkness covers the people, and the god of this world takes advantage in thousands of ways of the weakness of fallen men, misrepresents the truth and clothes error in the garb of truth. In the Millennial age evil will be restrained, Christ will rule and bless and the light of truth shall penetrate every dark corner. Mankind will be helped out of the weakness of the fall, and right and truth on every subject shall triumph.

All this, God saw beforehand; and he saw that the trial or testing of any who possess and would be led by his Spirit, would be seven fold as severe in this Gospel age, as in the Millennial age. Yet he designed to have it so, in order that thus he might elect or select the "little flock" of peculiarly zealous ones for the work of blessing others, as well as for illustrations of the exceeding riches of his favor toward those willing to serve him at the cost of self-sacrifice.

God knew beforehand that whosoever would live Godly in this present world [age]--whoever would receive the Spirit of the truth and be led of it, would suffer persecution and present loss; that whoever would have and obey the leadings of his holy Spirit, among those having the opposing "spirit of the world" would do it only at the cost of self-sacrificing. And God had a perfect right to promise such sacrificers, of whom our Lord Jesus is the head and exemplar, a special "prize," a "high calling," exceeding great and precious, and a change from the human to the divine nature if he chose: and he did choose to do this very thing. This is the promise which he hath promised us. The promises to be like Christ our Lord, and to live with him, and to reign with him, and to be his joint-heirs, are not made to all who shall receive the holy Spirit of the truth, but to those who suffer for righteousness sake, who hazard and lay down their lives for the truth, who suffer with Christ, and become dead with him, filling up that which is behind of the afflictions of Christ, in the earnest desire to serve his body, which is the church.

Just so surely as the "sufferings of Christ" are completely filled up and end with this age, and the glories to follow enter with the next age, just so surely it will be impossible for those who in the next age have the Spirit of truth, to suffer for obeying it--impossible that they should be sacrificers. Consequently they could never have the witness of the Spirit that they are joint-heirs with Christ, nor that they shall be made new creatures, partakers of the divine nature.

The Spirit's testimony is that they for whom those exceeding great things were prepared of the Father, were sacrificers, who through much opposition, tribulation and gainsaying should be recognized as "overcomers," members of "the body of Christ."

But those who receive the Spirit of the truth in the Millennial age will have in it a witness also. It will witness to them their acceptance with God through faith in Christ their Redeemer. And it will witness then, almost the reverse of what it now witnesses, so far as tribulation is concerned. He who then suffers tribulation will have it as a witness of wrong doing and of the King's displeasure; while he who flourishes well in his affairs, will have that as a witness of his well doing and of the King's good pleasure toward him, according as it is written: "In his day [the Millennial Day] the righteous shall flourish," and the evil doers shall be cut off; and again "He shall visit tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile." (Psa. 72:7, Rom. 2:9.) And under that blessing the well doers shall progress toward human perfection. Be it remembered, MAN is an earthly image of God, and hence the spirit mind of a perfect man would be in harmony with God's spirit or mind--especially will this be the case with restored man, who during the fall and rising again, will have well learned to rely upon and obey implicitly the divine Spirit's leadings, and thus be led by the Spirit of the truth.

The opening work for the world may furnish some marked evidence of divine acceptance, as at Pentecost a special manifestation of divine acceptance was given, but not necessarily so. The Word of truth and its witness may be all, and if so, quite sufficient evidence for faith.

The Spirit of truth would be to such a spirit of begetting also, begetting again as human sons of God; for such was Adam before he sinned, since which all are counted as cut off, dead, except as

brought back to perfection through redemption and restitution. And though begotten by the Spirit of truth, such must prove themselves worthy of being restored to full sonship (born), until the end of that age, when being made complete through Christ, they can be presented to the Father as sons.--1 Cor. 15:24.

As we thus bring the light of one scripture to bear upon another we see how God brushes away the mist of traditional error, revealing his own glorious character, and making us better acquainted with himself and with his dear Son through whom he accomplished our redemption. With a clear understanding of the distinct personality of each, comes a clearer understanding of much more truth. We are able to more intelligently appreciate what both our heavenly Father and our Lord Jesus have done for us, and to give to each the honor due. And as we observe the beautiful harmony of parental and filial affection, and study it in all its workings as revealed in the great plan of God, we have a theme for our praise and imitation as long as eternity shall endure.

"Hear O Israel! Jehovah our God is one--Jehovah. And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" for he is worthy. Study his character, behold his glory--of wisdom, love and power, and when you fully apprehend him, and recognize him as the fountain of every virtue and of every blessing, no creature in heaven or in earth will be able to take his first and rightful place in your heart's affections.

Even our blessed Lord Jesus is no rival with Jehovah for that first, chief place. He himself said, "My Father is greater than I," and his highest ambition was to honor him at any cost to himself; at the cost of abasement and humiliation even unto death. And yet the Father hath so highly honored him as to place him at his own right hand of power and glory, and bid all his creatures to honor the Son, even as they honor the Father. And being in character and glory the express image of the Father, and so intimately associated with all his plans, the love of our hearts that goes out toward one, naturally falls upon both, and the only distinction we can see, or feel in our love toward them, is that the one is the eternal fountain and the other the perennial stream of unalloyed goodness and glory and blessing.

===================

R988 : page 8

THE EPISCOPALIAN VIEW.

The convention of the St. Andrew's Brotherhood, which was held in this city last week, was its second annual session. The report of the council shows that the Brotherhood has grown in a year from 36 to 144 chapters, with an estimated membership of 2,361 young men. These figures demonstrate that the Church needs such a society, an order of laymen who will do Church work on Church lines. We wish to emphasize this remark--Church work on Church lines--because we believe it needs to be impressed upon the leaders of this movement. We were pained to note in the debates of the session a disposition to adopt the cant that young men must be brought to Christ, not the Church, that Christ, not the Church, must be preached, etc. In other words that there is a disposition to "run" the Brotherhood on Y.M.C.A. lines. This is a mistake, and if it is persisted in, will be a fatal mistake. Christ and His Church cannot be divorced. To bring men to Christ we must bring them into His Body. It is because the Y.M.C.A. ignore this principle that the Church has not adopted it, and the Church will not adopt it even if it calls itself by the name of St. Andrew. --From The Living Church, Oct. 22, '87--Prot. Episcopal organ, Chicago.

The above is sent us by a brother who was once a staunch Episcopalian, but who is now rejoicing in a membership enrollment in the real Church--"The Church of the first born whose names are written in heaven." Our Brother's brief comment accompanying the above was: "A strong argument for our side."

Yes, it is a strong argument for our side. The claim made by the Episcopal organ that: "Christ and his church cannot be divorced; To bring men to Christ we must bring them into HIS BODY," is true only of the true Church as we recognize it; the Church of whom it is written "The Lord knoweth them that are His." Truly it is impossible to divorce or separate the saints, the Bride, from their Lord, the Bridegroom. Truly to bring men to Christ is to bring them into this state of membership with Him as their head--into membership in the Church which is HIS BODY.

But this is not true of any of the nominal bodies of Christ which are mere earthly organizations composed for most part of tares; containing (as Bishop Foster, of the M.E. church, has declared) "all the ring-streaked and speckled [characters] of Christendom." No earthly organization whose membership is admitted by fallible men who cannot read the hearts of those they admit, can decently and candidly claim to be the Church, the Body of Christ.

Yet this absurd claim made by Episcopalians in the past, when all "dissenters" such as Presbyterians, Methodists, Baptists, etc., were regarded as heretics who had neither part nor lot in the Church of Christ--is still the measure of the heart and intellect of the editor of The Living Church, and we fear also of many who regard his writings with favor.

And yet all the various churches or sects are involved in the same confusion, for none will dispute that there is but one body of the one Lord, and hence but one "Church, which is his body." It is the height of absurdity then, to speak of the various human organizations as churches. There can be but one true church, one true body of Christ: all others must be spurious counterfeits.

The true Church which is his body must contain all "the sanctified in Christ Jesus," from the Head, down to the last member of his body. The true living Church in any city, state or town Must contain all "the sanctified in Christ Jesus" who are alive. The true living church in any city, state or town must contain all "the sanctified in Christ Jesus" in such city, state or town; as for instance, the true Church in London includes all "the sanctified in Christ Jesus," who are in London, and the true Church in Ohio, includes all "the sanctified in Christ Jesus" in Ohio.

Can it be claimed that any earthly organization contains all "The sanctified in

R989 : page 8

Christ" in London or in Ohio, and none besides? We are confident that no sectarian, be he even as fossilized as the Editor of The Living Church, will have the effrontery to make such a claim for his sect. Why then call all these sects or counterfeits Churches, when there is but one genuine true Church, and none of these claim to be it? It is wrong as well as absurd.

Our brother well says of the above words: "a strong argument for OUR side." They are indeed, they agree and fit only to the Church of the first born [ones] whose names are written in heaven. All these are our brethren; all these are joint-heirs, whether known to us or unknown. The Lord knoweth them that are His. And though he has long permitted these to grow up side by side, wheat and tares together, he now in the "harvest" commands the reapers with the sickles of truth, to separate, and he sends his message to all these sheep--Come out of her, my people! He that hath an ear to hear let him hear! All his sheep will hear [obey] the Master's voice.

====================

R990 : page 1

VOL. IX.   ALLEGHENY, PA., DECEMBER, 1887.   NO. 4.

==========

R996 : page 1

NEW POSTAL RULINGS require that our lists shall be composed of bona fide [actual] subscribers. We are obliged to be more strict than formerly, and all who wish to continue receiving the TOWER must send at least a request for it. All too poor to pay 50 cts. will be paid for out of the Tract Fund, supplied by those more able.

===================

R996 : page 1

OUT OF BABYLON.

Charles H. Spurgeon, the notable Baptist minister of London, has left Babylon; he has withdrawn from the Baptist Association and now stands a free man, untrammeled by human organizations, free to believe and to teach whatever he may find in God's Word, without either permission or hindrance from others.

We know not what has led Brother Spurgeon into this liberty wherewith Christ hath made us free. We know not how much truth he has imbibed, but feel sure that this indicates some increase of the knowledge of the truth; for it is written "Ye shall know the truth, and the truth shall make you free." Soon we doubt not the knowledge or truth which led Mr. Spurgeon to this step, will manifest itself in his preaching. May he, now that he is free, make rapid strides from grace to grace and from knowledge to knowledge.

This, which seems to us a grand step, of course seems correspondingly bad to others, and evil motives are attributed by those who worship sectarian organization rather than the great Head of the Church, and who obey men rather than God, and sectarian conferences, creeds, etc., rather than the Word of God. All sectarianism should fall, and each consecrated follower of Christ should be free to grow in grace, knowledge and love, and to co-operate with each other, not to bind one another's conscience but to assist each other in the study of the one guide and rule of faith and practice--the Bible.

To-day, then, Mr. Spurgeon stands with us, in and of no sect, responsible to no man nor set of men, but to God and his Word only. We welcome Brother Spurgeon to the ranks of the free. He now stands with us on the only proper platform for Christian union--Christ only and the liberty which he grants to each.

A MISSIONARY FREE.

A Brother who for years has been a missionary, a minister in the M.E. Church in Africa, writes that the truth has made him free, and ten of his congregation also. They are all subscribers to the TOWER. He has resigned the ministry of Methodism and is now preaching under the higher commission of Christ and the apostles, in the Bible. We sent on Thanksgiving day a box of fifty more Dawns, besides Concordance, Diaglott, etc. May his labors be greatly blessed of the Lord.

A BROTHER IN CHRIST HEARD FROM.

You will all be glad to know of the firmness and promptness of the Brother whose questions were answered in the October TOWER. The courage and success of one soldier of the cross, should and does encourage others. His brief letter, [which reminds us of Caesar's famous short letter, "veni vidi, vici," I came, I saw, I conquered] is as follows:--

Just a moment to say that I have written to my Rector at Janesville announcing the severing of my connection with the Church. It was a hard and painful step, and it seems as though everything opposes me in it--old relations and pleasant ones, my family and even my business seem to unite to keep me in Babylon. But the step has been taken, the letter is gone. Hastily, but very truly yours,

WM. M. WRIGHT.

A SISTER FREE WRITES:

DEAR BROTHER IN CHRIST:

I write to thank you for your published letter in answer to Mr. Wm. Wright's on "Coming out of

Babylon." (I only commenced receiving the TOWER in July.) You will understand my interest when I tell you, that on the 26th day of September last, I asked that my name be taken from the Baptist Church list, because I realized that its teachings were not in harmony with the inspired Word, which I was led to study after afflictions came upon me and I was led to see that I could not in all good conscience stand before my Saviour and the church at the same time. It cost me something, for in its fold were some of my dearest earthly friends and it might mean a sacrifice of them; but I decided like Mary to choose the better part. I have seen so much that was ungodly passed by with a wink, that I came to feel like just Lot in Sodom, and I do rejoice that the Lord has led me out. I feel happy and contented with my name among the "little flock." I desire to use and be used for the honor and glory of the Master, and believe there is a work for me somewhere, in some humble way, and that I shall be and am now being fitted for it. Will you and Mrs. Russell pray specially for me? A humble servant,

JULIETTE CHURCHILL.

===================

R990 : page 1

VIEW FROM THE TOWER.

ANARCHISM.

November witnessed at Chicago the execution of four avowed and defiant anarchists. There were found at their funeral thousands who considered them heroes and martyrs, who denounced their execution as "legalized but atrocious murder," and their conviction by all the courts as tyranny, as a victory of the ruling class over the laboring class, and swore over the graves of their adored comrades that they would yet "avenge this foul murder."

Even a lawyer, a man whom we might expect would appreciate law and order, was present at that funeral, and comforted the Godless company [for avowed anarchists are almost always avowed atheists] as follows, as reported in the Press dispatches:--

He told his hearers that they had come to do honor to the soldiers and martyrs to truth. They had lost their lives in her service and they were numbered with those that in all history had died for the same cause. They were kind hearted and tender, manly, noble men. They loved humanity. They worshiped God by striving their utmost to benefit their fellow men, and it was in this strife that they offered up their lives. They were not standing there by the bodies of felons. There was nothing disgraceful about their death. They died for liberty, for the sacred right of untrammeled speech, for humanity, and his hearers should be proud that they had been their friends.--Times, Nov. 14, 1887.

And other thousands actuated some by fear of the results of the already made threats of anarchists, and some by a conscientious timidity, begotten of a false idea of God's provisions for these men, --fearful of putting them into God's hands, fearful lest He would not give them "a just recompense" for their evil deeds, fearful that He would plunge them into everlasting torment,--signed lengthy petitions to the Governor of Illinois for the commutation of the death penalty.

Since this matter has excited such general attention, particularly since other similar cases will come forward again, and because the church should as far as possible hold correct ideas on this as well as other subjects, we rehearse the matter as it appears to our View in the TOWER.

The riot at the Chicago hay-market meeting May 4th, 1886, was precipitated by the throwing of a death-dealing bomb among the police, present upon the occasion to preserve peace and order. The murderers of those properly appointed representatives of the majority of Chicago's citizens, were sought, and though it could not be ascertained positively whose hands had lighted and thrown the bomb or by whom it and other similar bombs found were made, it was proved that it was thrown from the wagon in which the leaders of the meeting stood, and that the men convicted and hanged were those leaders, who for months previous, at meetings, and through circulars and papers, and at this very hay-market meeting, had urged their followers to acts of riot, violence and murder, had advocated the use of just such bombs, and had given in detail particulars as to how such could be made, and what would make them most deadly.

A brave court and jury impartially selected from among their neighbors (with great difficulty because of natural timidity inspired by loud threats, secretly uttered, that any man brave enough to stand up for the law and order and bring in a true verdict in accordance with the law and the facts, would be assassinated), after hearing all the evidence and all the arguments which the able counsel for the anarchists could present in their favor, brought in its sworn verdict, that according to their honest conviction, the law and evidence proved these men guilty of murder--of premeditated murder--and that the death penalty provided in the law, should be inflicted. Appeals to the Supreme Courts of the state, and of the United States, confirmed the truthfulness and righteousness of that verdict.

It is a credit to Chicago that her citizens refrained from lynching those enemies of her laws and liberties: that cool deliberation and true manliness prevailed, and that the condemned had every possible opportunity to be legally cleared. It is no less a credit to them that, after making the best laws they knew how to make for the government of such cases, and for the protection of the people against the devilish piracy of a comparatively small number of lawless, godless, heaven and earth defying enemies of all order, all peace and all righteousness, they had men of sufficient moral courage to execute those laws.

But we must say a word on behalf of members of the trades unions which took part in the funeral parade, and thereby gave their assent to the principles of anarchy and to the terrible lawless deeds for which those men suffered. They are duped by blatant leaders, whose specious arguments are as follows:--

These men are, say they, martyrs in a grand cause, the cause of liberty, free speech, and elevation of the laboring classes; it was not proved that any one of them threw the bomb; hence instead of regarding them as felons, convicts, murderers, every working man should recognize in them the champions of his rights, of which FREE SPEECH is chief.

They appeal to prejudice and seek to awaken spite and hatred of government by such words as the following, used by anarchists at the cemetery:"

"Ruling class over the laboring class."

There is a specious deception about all this, which some do not quickly detect. Take the last sentence. Which is the ruling class in this land of freedom, where the majority rules and the ballot-box determines who shall represent that majority in the execution of its own laws? Just so surely as the majority of the people in this land are laborers--some laboring with the

R990 : page 2

plow, some with the pick, some with machinery, and some with their pens, just so surely the working class is the ruling class, and the windy orator should have expressed himself rather that it was a victory of the practical working class over work-talkers who labor not at all, but seek to cover themselves with glory and pose as ultra freemen when in reality they are a small minority, who, conscious that they can never convince a majority of the people that anarchy [lawlessness and destruction] is better than thrift and true liberty (liberty to do right and to permit each other to do the same), seek to overturn the freedom of the land which welcomed them to enjoy the blessing of her blood-bought liberties, when they fled as convicts and outlaws from the lands that gave them birth.

As to freedom, can it not be carried too far? Did not these "martyrs for freedom" (?) carry it too far--farther than the working class, the ruling class, is prepared to permit? Freedom to murder whom you please, or to burn whose house you please, is too much freedom to grant to any one until we are sure that the grace of God has so thoroughly refined the heart that this freedom would never be used.

Freedom of speech should be permitted; it is one of the strong bulwarks of liberty, which every true man should love and appreciate. There should be full freedom to criticize public officers and laws, to show their injustice or inefficiency if it can be shown, and thus to move the majority, the ruling and working class, to effect any change which can be shown to be for the benefit of the majority. But no well balanced mind, properly informed of the institutions of this land, could possibly urge that it is a proper use of the word FREEDOM which would permit men in the name of the liberty, guaranteed to all under the Constitution, to set at nought the will of the majority and the laws they have made, and publicly threaten the life and property of the masses, and of their servants and representatives appointed to enforce those laws. The true meaning of freedom is untrammeled liberty to do anything that is right. Does any one claim that murder is right? Yes, anarchists claim that. They claim that by any means, and at any cost of life and happiness to others, their theories should be carried out. They know that they constitute a hopeless minority. They have no hope of ever convincing a majority that their theory is desirable: hence they argue We must use force--We must force the majority to obey the minority. And strangely enough they call that a battle for LIBERTY. Despotism, we should call it, the bondage of the majority, of nine-tenths of society, of the working class, to the vicious class, who could not if they would, rule as well as the better educated despotic classes of the old world.

As to the sentence of death executed upon these men, we believe that society (i.e. the majority) did perfectly right in putting out of their midst those misguided and injurious members, who even if they did not throw the bomb, were the real perpetrators of the crime, having undoubtedly incited others to do that which perhaps they themselves were too cowardly to do. If it could be shown conclusively that another threw the fatal bomb, we could not excuse them on any ground but cowardice. No pity for the fearless men who represented the people, nor pity for their wives and babes, hindered those anarchists from each throwing bombs by

R991 : page 2

the dozen; their words over and over again prove this; only their cowardice prevented. Nothing else hindered that we can think of. So then, if a poor ignorant deluded wretch could to-day be found whose ignorant mind and courage they had talked up to the point of action, we, and we believe the people (the ruling working class) would say, More guilty far and more worthy of death were the cowardly talkers than the duped one who obeyed them--their tool.

But, is society (the people) justified in taking the life of such enemies of its life and peace? We answer, yes; far more so than they generally think. In taking away the life of such as these, it merely hastens (for the good of the whole) the death penalty under which the whole world rests. [Only believers have even reckonedly escaped that condemnation which came upon all through Adam's disobedience.] Society does not do more than this; it has no right to torture him. Neither can it go beyond the present life to interfere in any degree with that future resurrection life, which our Lord's ransom has made secure to every man. These men who have so misused the present brief spark of life, were no doubt deluded egotists who vainly supposed they knew far better than the people what is advantageous and beneficial for all, and in the next age (the Millenium) when they get their share of the ransom which our Lord gave for all, they will be enabled to see clearly, under the Great Teacher's instructions, the ways of righteousness, wisdom and peace, and some of them we may hope will be converted by that knowledge into servants of God and supporters of divine law and order.

The Law of God given to Israel directed and commanded them to visit capital punishment in such serious cases. Some, however, will perhaps remark--The TOWER's teaching is that the Law was for the Jewish nation, and that we are under the law of love during the Gospel age. Very true, we answer, and in our reference to "society", "the people", "the masses", etc., we had no reference to the little minority, the virgin of Christ, the church, the sanctified in Christ Jesus. These are "not of the world." In our consideration of the world, the people, and what they are justified in doing, viz., making laws, electing executors of those laws, prosecuting wars in defence of liberties etc., trying and executing anarchists, and all such business, we exempt and except the church (real) entirely and always, as the Lord and the apostles did. As consecrated new creatures, representatives of Christ our Lord in the world, we have nothing to do with such things, but are to leave those things to the world, while we follow the Master and exemplify his teachings, which are totally unsuited to the world under the evil conditions of the present. And not the least embarrassing feature of our case is that we must be misunderstood by many of our neighbors, who know us not, even as they knew not our Master and his course.--1 John 3:1.

===================

R991 : page 2

THE REAL DANGER.

"Pride goeth before destruction, and a haughty spirit before a fall."--Prov. 16:18.

The real danger to society at present is not from an uprising of a small handful of anarchists to overthrow law and order, but to the surprise of many let us say, the real danger now, is from friends of the law and order. The success of the law and its servants in properly and deliberately putting down these enemies of the law, will tend toward haughty austerity on the part of many, who feeling, that a large majority favor the law, will be less conciliatory in their dealing, less cautious and considerate of the feelings and equitable rights of others, and more disposed to invoke the arm of the law to their aid whenever possible.

It will be conceded that all the wealthy and all those mechanics and artisans in "comfortable circumstances," are on the side of law and order, and with them are the masses of meagerly educated peace-loving laborers, whose well balanced minds grasp the fact that the educated and skilled artisan and capitalistic energy are necessities, without which they would sink back from present comfort, and advantages, and opportunities of advancement, into the comfortless barbarism of our ancestors. The present victory at Chicago, is the victory of all these over their common enemy, anarchism. But so surely as the feeling of strength shall harden the hearts of the capitalists or employing element of this class, and make them less considerate of the other members of the same class--employees--so surely will the majority of these laborers be gradually driven into opposition, not only to their employers, but also to all laws which do not favor their own selfish interests.

In order that laws shall be respected by the majority, they must be based, not on selfishness, but on justice. And as from time to time, under changing circumstances and increasing knowledge, laws are found to be unjust toward any, all should submit to justice, and such laws should be changed. But as already pointed out in chapter XV. of Millennial Dawn, selfishness will rule on both sides, and will divide the at present law abiding masses of the people and result in the very anarchy now seemingly throttled.

While admitting that labor strikes are generally evils, which oftenest bring loss rather than gain to those who engage in them, and to others dependent upon them, and while admitting that selfishness and injustice often lie at the bottom of trades-unions, we are ready to admit that sometimes they may be necessary, to obtain justice.*

The employing class, blinded partially by selfishness so that they are unable to see the necessity and justice of self-protection by organization, on the part of the employed class, associates in mind and in private conversation (though not often publicly) all trades-unionists with anarchists; and they think of the victory over anarchism at Chicago, as a victory over trades-unionists in general. They think they see in the very general failure of strikes during this year, and finally the hanging of the anarchists, evidence of the power of capital over all opposition, and many now claim that the "heroic treatment" of crushing out opposition, strikes, etc., is the only sure, and the best plan, and that the holding of conferences, attempts to arbitrate or conciliate etc., only stimulate the employed to ask more and unreasonable things. (And this last point is too true.)

The splitting of labor organizations into factions, and contentions between these now imminent, threatens two dangerous results: First, the effect will be to strengthen the hand of capitalists, permitting selfishness to have the greater control of their consciences and conduct, making them sometimes haughty and inconsiderate of the interests and rights of others: Secondly, the effect upon laborers, artisans, etc., will be to discourage them from present hopes of legally, at the ballot-box, by united effort, obtaining such changes of laws as changing circumstances, conditions, inventions, etc., may dictate to be just. The result of this despair will be bad. It will change many of these, at present law-upholding people, into law-opposers --anarchists. Thus we see the danger of the present moment, from an opposite quarter to that from which it is generally looked for.

In proof of what we here predict, we cite a few instances which have come under our own observation here in Pittsburg, which surely we are justified in considering as samples of the general sentiment of the land.

(1) On the day of the execution of the anarchists a prominent banker remarked to the writer, that he was glad to see law and order vindicated. To this we assented, but when he proceeded to class as part and parcel of the same victory the political defeat at the polls of the "United Labor Party" in New York, we had to differ. So positive were the gentleman's expressions that discussion on that subject seemed to be useless, and only calculated to make him regard any who might differ with him as anarchists also.

(2) The Sunday following the execution of the anarchists at Chicago, witnessed a conflict between various political and labor societies, and the police and military authorities in the city of London, England, occasioned by the prohibition of a public meeting, which according to custom the labor societies attempted to hold, and which they evidently thought they had a right to hold under the existing English laws. Without discussing the merits of this case we wish merely to note that in referring to it some of the journals of this city gave evidence that their views on the subject of labor organizations and anarchism are warped in the manner indicated above. They declared that Chicago had given London a practical lesson in how to deal with anarchists, and that the firmness of the police and military at London showed that they were equal to any emergency. And we doubt not these

journals voiced the sentiments of their owners and of a very large class of readers. Others would read in the telegraphic column, that many of those who attempted to hold the London meetings were there as labor organizations, who carried banners claiming that they were almost starving, and wanted not charity, but work, whereby to honestly provide for their families;

---

*To protect each other's interests under existing conditions it seems as proper for men to combine their talents in a trade union as to co-operate in a joint stock company for trade or manufacture; but for either a trade union or a joint-stock company to attempt selfishly to serve its own interest by forcing others out of trade, or out of employment is contrary to both human and divine laws, and is grossly unjust. For this reason conscientious, righteousness-loving children of God must there draw the line and have no part in intimidating or injuring others, however necessary or expedient for their own interests such a course might appear.

R992 : page 2

and urging upon the government to enact some laws or start some public works, whereby they might be kept from starvation, without being compelled by necessity to violate law and order, by confiscating a part of the surplusage of the luxurious aristocracy, to obtain life's necessities for those in need.* As the

---

*We are convinced that this is not a fancy sketch as some here might be inclined to think, for a letter written a few days before this conflict by a WATCH TOWER reader living in England who himself has been out of work for some time and is selling "Dawn" wherever he can, to spread the truth and help sustain his family until he can get paying work, says that the destitution is very great among the poor, many of whom he says can get no work and have no idea where the next meals victuals will come from. He can sell but a few copies a week, and the rich will not purchase nor even receive him.

[Continued on 8th page.]

R992 : page 8

[From Second Page.]

THE REAL DANGER.

comfortable American mechanic and laborer reads this, and the editorial comment on it which speaks of artisans as anarchists, he against his will is forced to conclude that in the opinion of his fellow citizens, as voiced by the Press, all wage-workers are counted as anarchists. This is what the executed anarchists tried to instill into them, viz.: that all physical laborers are of one brotherhood, and all mental laborers of another; and that the former should all be anarchists and oppose the latter. They resisted the imputations and doctrines of anarchy only to find that many of their law-abiding fellow citizens more comfortably fixed in life, are in array against them, and name and treat them as anarchists. They are not slow to feel an angry resentment rising within them against those who would perforce classify and name them with anarchists, and they quickly draw the inference, that should business here become depressed as it is in England, and should they desire to use lawfully their right of free speech, to make known their necessities, they too would be dispersed by force, publicly branded "anarchists," and ultimately forced--by necessity perhaps--to aid the anarchy of which at first they were unjustly accused.

(3) Another illustration of the haughtiness which the triumph of law over the anarchists has called forth, is reported in the secular journals of this city from the pulpit. It but illustrates the spirit which has always been at the bottom of intolerance and persecution--that "might makes right." It was under this same spirit that thousands of lives were sacrificed in the past, and illustrates how willingly the speaker would, if he could, not only be a pope to decide what men must think, but how he would forcibly silence, excommunicate, and anathematize, all who would not harmonize with his ideas. Rev. N. Woodside, of the First Reformed Presbyterian church, of Pittsburg, was the

speaker, and his subject was "Protection from Ecclesiastical Anarchists."

He said, as reported in The Times:--

"Ecclesiastical anarchists should not be allowed to come in and change the existing order and laws of the Church. They have undertaken to authoritatively preach the Gospel without being ordained. In this they are impeaching the wisdom of Jesus Christ. They administer the sacrament in direct opposition to divine law. The speaker did not care who these expressions hit."

"These ecclesiastical anarchists must be suppressed, for, there is an effort being made on the part of some to destroy the good order that has existed in Christ's Church."

"I want you to stand out against all this anarchy. We must publish the names of these Church anarchists through the newspapers so that all the world may know them--these men who go about from church to church ingratiating themselves into the good graces of leading members and destroying the good order of the Church."

We know not to whom this gentleman referred, nor does it matter; it is the principle that we are discussing. Seeing the arm of the law successful against the anarchists, he greatly desires to use the same, or any other power against those who dare to think for themselves, or to read the Bible without his glasses or his permission. To begin this persecution, and lay a foundation for some further steps, when action may be more possible, he brands those he hopes yet to destroy or silence for ever, as anarchists.

We are not personally acquainted with the gentleman, but from his use of the word we doubt if he appreciates the meaning of the word anarchists, or understands upon what grounds the political anarchists were condemned and executed. The anarchists were executed, not because they held different views on political economy, from the majority--that is not a crime in this age--nor because they expressed their views,--which all have a perfect right to do in this age and land--but they were executed because they went beyond these rights, and threatened and took the lives of others. So, if the lives of members of Mr. Woodside's church have been threatened or taken, or if their property has been destroyed or menaced, let the guilty persons be treated as felons and anarchists, and let them upon similar conviction, be dealt with according to law.

But this is not the trouble; no, we understand the gentleman perfectly. Thank God we have not met many with such sentiments, but we read of them in history. The gentleman has merely adopted a new name for his enemies, those whom he regards as heretics, stigmatizing them as "ecclesiastical anarchists," that thereby he may draw upon them some of the deserved reproach which attaches to that name in the estimation of all order-loving people, and thus to awaken an uncharitable, unchristian, persecuting spirit.

The same heart and tongue if in the place of influence a few centuries ago, instead of saying "These ecclesiastical anarchists must be suppressed," would have worded it, "Burn the heretics!" --"Establish an Inquisition!"

Using the gentleman's newly applied name "ecclesiastical anarchist," as the synonym for "heretic," let us remind him of a little scrap of church history, which, if he ever knew, he has evidently forgotten, viz:--that when his forerunners started to think for themselves and left the "Covenanters," calling themselves "Reformed Presbyterians," they were counted "ecclesiastical anarchists" (heretics); and were also accused of "destroying the good order of the church." To go back still further, we find that the "Covenanters" also began, by a few men thinking and teaching contrary to the teachings of the Episcopal Church from which it broke off, and these too were counted "ecclesiastical anarchists" (heretics) by those whom they left. Going further still into the past (and that not three and a-half centuries ago), the Episcopal Church, or Church of England, broke off from the Roman Catholic Church, and all its members were cursed as (heretics) "ecclesiastical anarchists."

Each of these in turn, has been told by those they left, that they were "in direct opposition to the divine law," and that they were "destroying the good order of the church" etc. And the Episcopal and Roman Catholic churches from which they came out, to this day declare that no one can "authoritatively preach the gospel without being ordained" by them. Thus we see that Mr. Woodside is an "ecclesiastical anarchist" of the very sort his words condemn. Scraps of history are very useful as antidotes for pulpit-rabies.

Thus we have shown evidence from the Press, the Pulpit and the Bank, that the danger is not from present real anarchists, but rather that over-confidence, pride and tyranny on the part of some will ultimately force the issue and compel anarchism. As for the ecclesiastical intolerance we have long ago pointed out the probability of an offensive and defensive combination of all the large denominations of Christendom for the suppression of "growth in grace and knowledge" beyond their lines--somewhat on the order of the present "Evangelical Alliance." Our study of the Scriptures which are "able to make us wise," prepares us for the time and events Mr. Woodside longs for, when, by an ecclesiastical combination, all small companies of independent thinkers will be "suppressed." In the Scriptures we read the fact that the great ones in politics, finances and ecclesiastical affairs, will consolidate their power for a time, but the haughty, proud and unjust shall fall, and terrible will be the fall.

The events of our day show that these things are drawing nigh, and though we pen these words of warning, we have no hope of altering the course which God has foretold, but will be satisfied, if we shall help the few, the little flock scattered abroad, to discern the times and be on the Lord's side, the side of right; and prepare them to endure hardness as good soldiers of our Master, who indeed peaceable as a lamb, was also considered an "ecclesiastical anarchist" by the Chief Priests and "orthodox" religionists of his day. He too whom God had anointed with his spirit also, to preach the gospel, was demanded of the Pharisees, "Who gave thee this authority?" (Matt. 21:23.) The Apostles' authority also was questioned by the same class, and they were cast into prison for daring to preach without permission of the Chief Priests.--Acts 5:17,18,26-28,41,42. Should the time of persecution ever again come, let all continue to preach as did the early church, asking no other authority than the command of the Lord. Acts 11:19. All the spirit anointed are members of the "Royal Priesthood." "Ye should show forth the praises of him who called you out of darkness into his marvelous light" (1 Pet. 1:9) and "ought to be teachers." --Heb. 5:12.

But it is not needful here, to go to the Scriptures to prove that all who have the Spirit of Christ, are not only authorized and commanded by him, the true head of the Church, to preach, but having the spirit of the gospel within them, they cannot refrain from declaring the gracious goodness of God and his glorious plan of salvation.

===================

R993 : page 3

THE FAITHFUL SERVANT'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers in the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,

Thy rest, Thy joy, Thy glory share.
--Havergal.

====================

R993 : page 3

SONS OF GOD AND DAUGHTERS OF MEN.

"The sons of God saw the daughters of men that they were fair, and they took them wives of all, which they chose.... And they bear children to them, the same became mighty men, which were of old, men of renown."--Gen. 6:2,4.

The Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth;" but the present spiritual rulership [under Satan, "the prince of this world"] and earthly institutions under it are termed "The present evil world," dispensation or epoch. Moreover, we are informed that the present dominion of evil has not lasted forever, but that it was preceded by a still different dispensation or epoch spoken of as "the world that was before the flood," which also had a heavens or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6,7,13) designate these three great epochs of time, in each of which, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, though considered separately these parts would fail to show their deep design.

Since that first "world" (heavens and earth," or that order of things,) passed away at the time of the flood, it follows that it must have been a different order from the present, and hence the prince of this present evil world was not the prince of that which preceded this--of the world or dispensation before the flood.

Several scriptures seem to throw light on God's dealings during that first dispensation, and we think give a further and clearer insight into his plan and purpose as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; that these were man's governors and overseers commissioned to communicate God's will and to rule over the fallen and degenerating race, which, because of sin, needed this government.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath He not put in subjection to the angels." No, it is put under the control of Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.--See Heb. 2:2,5.

In their original estate all the angels seemed to possess the ability to appear in earthly forms--Satan appeared to Eve as a serpent; other angels frequently appeared as men, thus performing their ministry, appearing or disappearing, as the work demanded.

It was at this time it seems, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan's angels occurred before man's creation. We are told that Satan was a murderer [man killer] from the beginning. (Jno. 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect, nor can we think any other beginning referred to than man's beginning, in Eden. But so far as we are informed he was alone then and had no followers or angels.

The ambition of Satan to become a ruler seems to have developed as he beheld the first human pair with their procreative powers. He probably reasoned that if he could obtain the control of this man he should have the dominion over all his offspring, and be in power and influence above others, a rival of Jehovah; and his growing ambition said, "I will be like the

Most High."--Isa. 14:14.

Measurably successful, Satan gained a great influence over the race, but not complete, for in competition with him was the great company of angels, who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But presently came a great degeneracy among those rulers of men. Man's corruption was contagious, and some of the angels left their own habitation, or condition as spiritual beings, keeping not their first or original estate. They misused the powers which they possessed of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as the above text (Gen. 6:2,4,) affirms.

Some have endeavored to apply this scripture to two classes of men--one class more righteous than the other, called "sons of God," but such a position is untenable, for it is not a sin for one man to take for a wife, another man's daughter. Marriage among men is never condemned as sinful in the Scriptures. Again, if it were merely a union of two classes of the same race, why should the offspring be "GIANTS," and specially "MEN OF RENOWN?" If the righteous and the wicked marry to-day, are their children therefore giants or more renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body, but with the angels it was different. Their powers were still perfect and unimpaired, hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which kept not their first condition, but sought the level of sinful men, and left their own habitation, or spiritual condition, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, though we know that they thus did appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently as men, as a flame of fire and as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes and being given over to a reprobate mind, and being debarred from all association with God and his works and his plans, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with him in sin. How wise and kind the Almighty hand which has restrained their power and influence over men, by preventing their personal intercourse. Now, they may indeed enter and act through any who invite their companionship, but no more can they do. Thus far shalt thou go, saith the Almighty, but no farther.

Some of this class, possessed by devils, Jesus and his disciples met in their ministry. Out of one he cast a legion of devils, (Mark 5:1-15). Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that Jesus would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (vs. 6,7,) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah...IN LIKE MANNER giving themselves over to fornication and going after strange flesh."

That God deprecates any mixture or blending of human and spiritual natures, and designs that each should keep its own original or first estate, we need scarcely remark is clearly taught here. (See also, Lev. 18:23, and 20:15,16.) And that our race as it exists to-day, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression--"These are the generations of Noah: Noah was a just man and perfect in his generation,"--i.e., not contaminated in the manner before described. --Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, and the result, man's continued degradation, and degrading influence upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. And God let them try it, and it was doubtless part of their trial and discipline, but sadly they failed. Some joined the ranks of evil and the rest stood by and witnessed the terrible course of sin. Later we find them still interested and desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Peter 1:12.) Thus was proven both to men and angels the futility of angelic power to save men, though they thus showed interest.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's anger at the deluge, the tendency was still downward, and soon the wickedness of Sodom brought its destruction. Mankind was bent on an evil course, and God permitted them to take it. Then the ministration of angels, except to the few of God's children, was withdrawn.

In this second dispensation God permits the world to select and obey the prince of its own choosing, to feel his galling yoke and to realize the real character of evil, while He is selecting from among them a little flock, whose desire to do the will of God has led them to sacrifice the human interests and present things, to share as joint-heirs with Christ the glories and honors of the new ruling power (new heavens). And when the prince of this world is cast out, and he whose right it is shall take his power and reign, then in him shall all the families of the earth be blessed.

God has now demonstrated to all his creatures that his plan is the only one which could accomplish the great work; and his plan has, ever since the fall, been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life. It selects and tests first of all the "little flock," the Royal Priesthood and then reaches out to lift up and restore all who will accept the favor upon God's conditions.

THE SPIRITS IN PRISON.

"Christ also hath once suffered for sins, the just for the unjust, that he might bring US to God, being put to death in the flesh but quickened [in] spirit. By which also, [in addition to this work done for us] he preached to the spirits in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."--1 Pet. 3:18-20. See Diaglott, foot note.

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of the apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our present view of it.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose, and surely it was not to merely mock and deride them; and consequently he must have preached a message of hope--a part of his blessed "good tidings of great joy." And if there is a future probation for the antediluvians, why not accept our position as correct--that in Christ "all the families of the earth shall be blessed?"

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death, we must reason that if Jesus was really dead during those three days, as the Apostles declare, then he could do no preaching; for "the dead know not anything," (Eccl. 9:5), and "there is no work, nor device,

R993 : page 4

nor knowledge, nor wisdom, in the grave." (Eccl. 9:10.) Secondly, If Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard, for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and out of harmony with the Scriptures.

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in death. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to spirits, spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, but by the death and resurrection of Jesus.

It seems very clear therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition] he has kept in perpetual chains, [restraints,] under thick darkness, for the judgment of the great day." Jude 6. --Diaglott.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could Jesus preach to these during the time he was dead? We answer that it is not so stated. It was by the facts that he preached, as we sometimes say that "actions speak louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, his course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward--resurrection--to spiritual being of the divine nature. Such was the great text, and the lesson from it is stated by the Apostle in verse 22, viz., that Jesus was now highly exalted and given a name [title] above every name, that he was "gone into heaven, and is at the right hand of God [the position of highest favor]; ANGELS and authorities and powers being made subject to him." They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward (Phil. 2:9). They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts as they contrasted their course of disobedience and its results, with Jesus' obedient course and its grand results. We can fancy them saying, Would that we had realized before, as fully as we now do, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him. His was not a temptation to sin from bad example in others, as was the case with the "angels who sinned" in the days of Noah, being led in to evil by their contact with fallen man; for Satan is the father of lies and was a sinner prior to man's fall, and was man's tempter. With reference to Satan nothing is stated in Scripture to indicate a future trial; but, to the contrary, it is expressly stated that he is to be "destroyed." Heb. 2:14; Rom. 16:20; Rev. 20:10.

Here we start the inquiry: Is it possible that there may be probation for these spirits in prison who were formerly disobedient in the day of Noah, being led into sin through man's bad example? We answer that God's loving care over and for man, while we were yet sinners, and his impartiality, would lead us to hope that he might as well have some provision for the spirits imprisoned alive, as for mankind imprisoned in death. Though because of the different penalties upon the two classes the means of recovery may not necessarily be the same in all particulars: for instance, these angels not being condemned to death, need not be redeemed from death.

If those angels which sinned are to have a future trial--during the day or age of judgment [or trial], which is expressly stated, it follows that there is hope for them. If then, under the able instruction and assistance of the glorified church, they forsake sin and lay hold upon righteousness, they shall be accounted worthy of everlasting life and happiness.

Since we find no Scripture statement contradictory of this, no statement telling of their destruction, we have reasonable ground of hope for them, and may search further for Scripture statements favoring that hope?

We find but two statements apparently contradictory; The first reads: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matt. 8:29). This shows that these imprisoned spirits had in mind destruction as their final doom, but it no more proves that their suppositions were correct, than the fact that the so-called "Orthodox" believe that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is we find Satan, who taught men to thus blaspheme God's character through misrepresentations of his plans, was the master and chief over these cast-down spirits; and evidently he had misrepresented Jehovah's plans to the imprisoned spirits as he has to men. He is the father of lies.

The second text (Matt. 25:41), mentions "everlasting fire, prepared for the devil and his angels." This cannot be used as an argument against a hope for a probation for the imprisoned spirits, for though by force of circumstances and restraint from any other service, they are now Satan's angels --messengers or servants--yet they may not always be such, if an opportunity were granted for them to return to God's service and be angels of God. This passage relates to the "lake of fire," or destruction, into which, at the close of the Millennial age, all are to be cast, who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein--all of whom, spirits or men, are reckoned to be on his side, his angels or messengers --evil doers, shall be cut off from life. To cut off such and such only, was God's plan from the beginning. The wilfully wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

THE PROBATION OF ANGELS.

The above considerations naturally suggest the inquiry, Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful lesson from the ministry, death and resurrection of Jesus, ever have an opportunity to profit by those lessons? will they ever have a chance to repent of their sin, to leave Satan's service, and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake, and when God speaks we may reasonably conclude there is something profitable for us to learn. Hence let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh "also" "in like manner" to the Sodomites (verse 7), God is keeping under restraint, (their penalty or punishment) "unto the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment [krisis--trial]. Peter's testimony is in harmony (2 Pet. 2:4). And Paul settles the matter that these fallen and now imprisoned spirit beings will have a trial as well as mankind, under the reign of Christ--the Church, the kingdom of God in exalted power. Speaking of the propriety of our deciding earthly difficulties, he says, "Do you not know that the saints shall judge the world?...Know ye not that we shall judge angels?" (1 Cor. 6:1-4). The

Greek word here rendered judge, is krino, of the same root as krisis, rendered judgment in Jude 7, and signifies, to govern, to test, as to mete out to each individual blessings or stripes, according to the merit of their course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners--"to judge the world" of fallen men, now restrained in death, from which they have been redeemed --and also fallen spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the saints under the headship of Jesus shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides, we find frequent references to a work Christ is to do in subjecting heavenly or spiritual, as well as human powers, when the church which is his body has been selected and the work of judging and blessing commences. For instance, we read (Eph. 1:10), "In the dispensation of the fullness of times, to re-establish [under God's dominion and law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human], in him."--Douay translation. Again, "In him it hath well pleased the Father that all fullness should dwell, and through him to reconcile all things unto himself, making peace by the blood of his cross, both as to the things on earth, and the things in heaven"--earthly and spiritual transgressors--Col. 1:20 Douay.

In Eph. 3:8-10, it is shown that the length and breadth of God's redemptive plan, has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to men, the conditions upon which they might become sharers with Jesus in the execution of God's loving plans, and the intent is, ultimately to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift--His Son--and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:--

"To me, the very lowest of the saints, was this favor given--To announce among nations the glad tidings--the BOUNDLESS WEALTH of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages, by that God who created all things; in order that now [henceforth] may be made known to the governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [church] the much diversified wisdom of God, according to the plan of the ages," "which he purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified wisdom contains something of interest to the angels, and if of interest to any, of special interest to those confined or restrained, and awaiting a trial in the judgment of the great day. They see the saints and seek to look into things revealed by the spirit and Word to these, but in no other way can they learn of their future, or of what provision has been made for them in the boundless wealth and diversified wisdom of God, because it is to be "made known," "through the church."

These condemned angels have been learning much since the first text and sermon --the lesson of Jesus' obedience and exaltation (1 Pet. 3:18-20 and 1 Tim. 3:16); for we read that "we are made a spectacle to both angels and to men." (1 Cor. 4:9--Diaglott.) The spectacle and lesson is both to men and angels for the reason that both men and angels will shortly be judged by the church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human) shall bow to Jehovah's Anointed and confess him their Lord and Ruler; and those who refuse his righteous authority, shall be cut off as unworthy of life. --Isa. 45:23. Rom. 14:11. Matt. 25. Acts 3:33.

The angels that sinned in the days of Noah, have had a bitter experience since, no doubt death would have been preferable in many respects. Cut off from association with good angels and placed in the companionship of each other and Satan, without God and having no hope, they must have had a terrible experience, with sin's demoralizing effects, while their observation of mankind dying on account of sin, would lead them to surmise that such might ultimately be their portion. Surely, many of them will be prepared for a return to their former estate and its privileges and blessings, on whatever terms a just God may prescribe.

We cannot forget, too, their respectful conduct toward our Lord and his apostles, and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish church. While the latter scoffed and said, "Is not this Jesus the son of Joseph?" (John 6:42) the former exclaimed "Thou art the Son of God," (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the HOLY ONE of God."--Mark 1:24.

While they respected the true, they opposed the false, saying to some who pretended to exercise power--"Jesus I know, and Paul I know, but who are ye? And

R993 : page 5

the man in whom the evil spirit was, leaped on them and overcame them." --Acts 19:15.

The Jews and Gentiles beat and stoned the messengers of God when they came among them with the glad tidings of salvation, but some of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostles, saying: "These men are the servants of the most high God which show unto us the way of salvation."--Acts 16:17.

THE BASIS OF THEIR HOPE.

But an important question now arises. The Scriptures show us that our hope centres in the fact that a ransom price was given for our sins, but what is the basis of hope for these fallen angels? On what ground can they have a trial and hope of future everlasting life? Did our Lord die for them?

We are not so informed: The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.)

Furthermore, they were not under condemnation of death, and hence have never lost their life in any measure, and would need no ransom from death, when they were not in, nor condemned to it. It was because the sentence of DEATH had passed upon men that a ransom was necessary in order that we might regain life. Those angels which kept not their first estate, were condemned, not to death, but to restraint and confinement, until a day of trial, when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing their penalty as truly as man is suffering his, though they be very different in kind--"according to the much diversified wisdom of God."

And yet they had a great interest in our Lord's sacrifice; for though they were not being redeemed, bought by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power which he should gain through his exaltation to the divine nature, in consequence of his obedience even unto death, to judge and restore them in due time.

Again, if we have a correct view of the matter, that these angels had been tempted and seduced by evil in men, which had become very great (Gen. 6:5) then we see how the reconciliation accomplished by the blood of the cross for man would apply to and cancel both direct and indirect guilt, which resulted from the one man's disobedience. So that now, in the words of the Apostle, "It pleased the Father...having made peace [propitiation --satisfaction] by the blood of his cross, by him to reconcile all things unto himself, by him, whether things [out of harmony] in earth, or things in heaven." --Col. 1:20.

GOD'S COMPREHENSIVE LAW.

God's wisdom, love, and justice decide on what is best, and that decision is his will or law. But strictly speaking, only so much of God's will as he expresses to his creatures is law to them. Hence while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure only to the divine nature. They all lack experience: hence in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident, that the spirit of his law is not to take advantage of some transgressive slip, occasioned by lack of experience on the part of his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of His Word, is, "The soul that sinneth, it shall die;" that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such shall be cut off from life. But this is as it may be seen NOW. Once it was not so clearly expressed, nor so clearly seen.

To exemplify this law fully, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So, God placed on man the full extreme penalty of his law--death, knowing that through inexperience he would violate that law and come under its penalty. But God proposed to make an illustration to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illustration, might not suffer loss, but be fully recovered from the penalty, and be blessed by being everlastingly guarded against sin, by the lessons learned.

Nor should we forget that God's dealing with man was perfectly just. He had a perfect right to demand perfect obedience from a perfect creature; and the fact that he has not required it at first of the angels, was a favor toward them, permitting them to acquire by observation of mankind, a knowledge of sin and its dire results, before being placed liable to its extreme penalty; even as toward man he has displayed his favor also, though in a different manner--through a ransom, and Savior, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. This was a masterly stroke of wise economy on God's part; for had the death penalty been pronounced on the angels who sinned, a redeemer of their own kind would have been necessary for their recovery; and not only one, but many; for they were not representatively, but individually on trial. By the method chosen the grand result is accomplished through the instrumentality of the one sacrifice and the benefits which flow therefrom. Let us briefly

VIEW THE EXHIBITION

of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels. (1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom, and power, as commonly displayed by the fallen race, in dealing with each other, and by human parents with their children, are far from being perfect, as at first--the image of those qualities in Jehovah. In consequence of the fall these qualities are constantly at war with each other, in our experience. Sometimes love has a victory over justice, and sometimes justice has a victory over love.

But with Jehovah there can be no conflict; and neither ever gains a victory or ascendancy over the other. Both are perfect, and work only in perfect harmony.

Before man was created, the justice, wisdom, love, and power of God held conference on the subject, and devised the plan which has since been developing. The plan was suggested by wisdom and concurred in by the other attributes, the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns of experience and benefit to man, and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love, and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let the man be dealt with by the strict law, "Thou shalt not"--. "In the day that thou dost...dying thou shalt die." And so it was.

Man, inexperienced and unused to self control and liberty, violated the law, and experienced the full weight of Justice, as Wisdom had foreseen and prepared for.

The lesson under Justice has been long and severe, but the lesson must be thorough, so that it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for his recovery. First, the angels were given rulership, (during the age before the flood), and made a miserable failure; for while man became more and more corrupt himself, his evil influence led to the fall of some of those who attempted his assistance --"those angels which kept not their first estate."

With the Deluge that order of affairs passed away. Then, under the law, given to one selected nation, another and a different opportunity was offered, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, yet they would require a Restorer so that they could continue in harmony with God, even after being brought back. Hence sacrifices and offerings for sin were instituted, and God treated that nation as though original sin and guilt had been removed, and then placed them under law to prove to them, to us and to all, their inability (as degenerate creatures) to keep his law without a restitution to perfection--to his likeness.

Meanwhile Love stood ready to manifest itself at the moment Wisdom should give the word. Love would have done so at once, but for two reasons: First, it could not oppose or interfere with the action of Justice in condemning man and delivering him over for the execution of the prescribed penalty. Secondly; Though Love might have acknowledged Justice and approved its action by promptly providing a ransom (an equivalent price), Wisdom objected and did not permit this course at that time, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to manifest itself, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But finally, when the right time had come, "in due time," "in the fullness of time," Wisdom gave the word, and Love began to manifest itself for man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all," and it must be one not under the Adamic curse, who would lay down his life for the race, and whose sacrifice would meet all the requirements of justice, and therefore be acceptable as a ransom and propitiation for our sins. And Love's great exhibition was seen in the gift of the grandest, and greatest, and first of all God's creation, who became a man to redeem men: and "they called his name Jesus" when he became a man.

Ah! says one who judges by his own habits and feelings, Now comes Love's victory over Justice. We shall see that God is more loving than severe. But not so; God is not more loving than severely just: he is perfect in both respects. It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's paying the price demanded by Justice--a RANSOM, "an equivalent price."

Thus did the love of God magnify the justice and law of God, and "make it honorable," by acknowledging its claims in the payment of the very penalty demanded --man's death.--Rom. 5:19.

We need scarcely say, that the love of God so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Saviour. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement] for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might LIVE through him."--1 Jno. 4:9,10.

When Love had RANSOMED man, and was ready to reveal itself by restoring mankind to perfection and harmony with God, Wisdom postponed it on the ground that a further development of the plan would ultimately enhance Love's glory, and perfect the work: that an interlude [the Gospel age] must occur in which should be selected some from among the redeemed; some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory, and to be his associates in the execution of Love's triumph in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored, yet all her labor will yet be lost, unless in due time Wisdom shall commission Power to do its special part in the great plan.

Power thus far has stood in the background, doing nothing directly in man's relief, save in the resurrection of our Lord and in the miracles, which shadowed forth its coming work.

Now, we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice, and Love, in crushing out sin and evil, and in legally removing the penalty of sin and the dominion of evil, cancelled through the ransom, paid by Jesus. Oh, blessed day! The Lamb that was slain and who redeemed us by his blood is now invested with Power to restore and bless all whom he bought, and he is now about taking unto himself his great power, and shall reign until he hath put all enemies in subjection.--Rev. 20:6; and 1 Cor. 15:25.

Thus, God has chosen the plan which most fully and grandly exemplifies his unalterable justice, and exhibits the exceeding riches of his grace--his love; and in the restoration of man from destruction from death, to life and perfection, will God's power be illustrated far more forcibly than even in man's creation. And as

R993 : page 6

men and angels come to recognize the full fruition of God's plan in the ages to come, will they not with one consent exclaim with our brother Paul, as he caught a glimpse of it: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind [plan] of the Lord? or who hath been his counsellor?...Because out of him, and through him, and for him are all things. To him be the glory for ever."--Rom. 11:34-36.

THE DIVERSIFIED WISDOM OF GOD.

"The much-diversified wisdom of God" (Eph. 3:10. Diaglott) pursued one course with reference to men, and another with reference to the angels, not delivering them over to justice under the extreme penalty of the law, but pronouncing a lesser penalty until they should learn of evil and its consequences from the "spectacle" furnished them in mankind.

But the result of wisdom's course in either case is the same. The angels being perfect, and having had an example of the extreme penalty of the law, will be able and doubtless glad to conform to God's law when again offered the opportunity. Man, who experienced the extreme penalty of the law, when restored, will be able to appreciate forever good and evil, and to rightly choose that which is good. While both will then be liable to the extreme penalty--death--neither need come under it, because of perfection and knowledge. They will then, as God does, love righteousness because it is good and hate unrighteousness because it is wrong.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will generally be conceded that their experience was not less severe than man's.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (head and body) to the DIVINE nature, since his mission is to govern, direct, and bring to perfection "whosoever will," both of spiritual and human beings. And does not the selection of this class, made different both from angels and men--of the divine nature--illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will?

====================

R994 : page 6

ROMANISM SPOTTED.

Roman Catholicism seems to adapt itself to every circumstance. It is black in one place, and white in another, and grey in another, just as the civilization of the people will permit. In thoroughly ignorant Catholic countries, as Cuba, Spain and Mexico, it openly sells indulgences for sin covering almost every crime conceivable, and in many instances these are printed and for sale at regularly graded prices. These are some of the black spots, and the shaded influence of priest-craft has kept those nations over which it has obtained control, far behind other nations in progress and civilization, though at one time they had superior advantages. In civilized lands where it comes in conflict and comparison with liberty and general intelligence, Romanism wears a garment of light (2 Cor. 11:13-15); and repudiating indulgences by that name, she has a more refined way of collecting the same revenue. Here she demands more priestly prayers and masses for some sins than others, and can thus run up the bill of charges for forgiveness as well as in the case of the printed indulgences of other lands.

ROMANISM AND THE PUBLIC SCHOOLS.

Long has Rome realized that intelligence is her foe; and hence in priest-ridden countries such as we have named, the population is ignorant in the extreme; as for illustration, the Catholic districts of Ireland, and in Spain, Portugal, Italy, etc. In none of these countries where Romanism has had a strong foothold for centuries, has she shown any disposition or energy to educate the masses of the people. But in civilized lands where Protestants predominate, the Church of Rome is full of zeal for the education of the masses. She conceals the real cause of her animosity to the public school system of this country, which thus far she has failed to overthrow, by establishing parochial schools for the children of Roman Catholics, claiming that a secular education from which religious instruction is excluded, is a serious evil, and that therefore they cannot send their children to the public schools.

By religious instruction they evidently do not mean, such as comes from the good example of moral teachers; for such most of the public schools have. Nor do they mean the simple lesson of reverence for God; for they objected to the reading of a chapter from the Bible, though the Bibles used by Catholics and Protestants are practically alike. And they object too, to the repetition of the Lord's Prayer by the school: hence we must conclude that when they say that the children should have a religious training, they mean by that, a course of instruction in Catholic doctrines, and histories specially prepared to deceive relative to the past and present attitude of the Church of Rome. They do not wish to have the rising generations instructed in the plain facts of reliable history, which reveals the true character of the Church of Rome, the dawn of the Reformation, etc. These facts, if they must be alluded to, must first receive the gloss of Catholic writers.

We mention these matters that it may be seen as a very peculiar change of front, that recently in one of the public school wards of Pittsburg, a Roman Catholic Priest, of St. Malachi's Church, was elected and installed as Principal. What a strange procedure! How well the symbol "leopard", applied to that system in holy writ, illustrates its spotted or varied character.--Rev. 13:2.

It was not strange that a ward in which Roman Catholics predominate should prefer a Catholic to a Protestant for Principal, all other conditions, education, etc., being equal, but it was strange, that a man should be thought capable as a school Principal whose time may well be supposed to be urgently needed in pastoral services over a large flock of deluded and ignorant sheep and goats, for whose ignorance and that of their parents for centuries past, the Church of Rome is directly chargeable.

But the most strange fact of all is, that this gentleman would accept the position; and that the church he represents, should permit his course, after so long and so bitterly crying out against these very schools as her enemies, and as institutions of the devil. This priest is too well educated to be ignorant of the objections all along urged by his church against the public schools. He must also have been aware, before accepting the office of Principal, that he would have no power either to introduce Roman Catholic instruction, or even to change the text-books and routine of studies. So then, these "wicked" "infidel" public schools which Roman Catholics have so often cursed, are really unchanged by the election of a priest for Principal, yet as soon as the priest was installed, Catholic children were ordered to attend them. This was merely another evidence of the "leopard," or scheming [spotted] policy of Roman Catholicism. The next stealthy step, designed no doubt, was to get the entire control of each school into the hands of local boards, and then change text-books, exercises, studies, etc., to suit themselves.

But the scheme miscarried for the present, by reason of the failure of the nuns selected by this Principal to be the new teachers under him, to pass the rigid examination to which public school teachers are subjected here. Rather than carry on the schools without the nuns as teachers, the priest resigned the Principalship and started the Catholic schools as before. The plan is not considered dead, but merely sleeping until a more convenient season, when preparations will be more complete. We might as well add that we favor purely secular schools, from which all religious teaching and worship would be excluded. Less than thirty hours each week, and that for but a few years, is spent in the school room, and surely priests, nuns and others, have plenty of time to pour into childhood's ears their confusing mixtures of truths and errors, without intruding upon these few precious hours, or upon each other's sectarian prejudices.

The Church of Rome is assiduously endeavoring to make herself popular and to commend herself to liberty lovers, trusting that they will forget the past and present of her despotic rule of ignorance and superstition in other lands. It is for this reason that she now appears to favor free schools, whereas the fifteen centuries of the past emphasize the fact that she is the bitterest enemy of everything which even looks toward liberty of conscience. She lays her clammy hand caressingly and patronizingly upon America's free institutions, that at an unsuspected moment she may throttle them and use them to her own unchanged purposes and schemes. She therefore for the moment changes her policy to suit the circumstances and seeks to pose before the public as the champion of true Christian liberty, even going so far as to put the Bible (which once she condemned and prohibited, except for the "clergy") into the hands of the people. This she did at the last Plenary Council in Baltimore, in Oct. '86. Could we see in these changes real reform, we would rejoice, but since it is ever Rome's boast that she is infallible and never changes, we are forced to believe that she is really the same as ever, and that merely her policy is now changing for purposes of expediency.

Hear again the real sentiments of the unchangeable Church of Rome, not from the remote past, but within comparatively recent years:--

"We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff."--Cardinal Manning.

"Accursed be those very crafty and deceitful societies, called Bible Societies, which thrust the Bible into the hands of the inexperienced youth." --Pope Pius IX.

"What Father Walker says (i.e., that he would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools) is only what has been said over and over again by the bishops in their pastorals all over the world, and we heartily indorse it."--N.Y. Tablet.

"No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world nor in the next."--Council of Trent.

"Moreover we confirm and renew the decrees delivered in former times by apostolic authority, against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue."--Pope Gregory XVI.

The following is from the bishop's oath.--"Heretics (Protestants), schismatics and rebels to the Pope or his successors, I will, to the utmost of my power, persecute and wage war with."

Rome has no new love for the Bible, which she has learned to fear, as the "Sword of the Spirit," from whose wound in the hands of the early Protestants, she has not yet fully recovered. (Rev. 13:3.) But she has learned that that sword is comparatively harmless when there are so few brave defenders of "the faith once delivered to the saints," to wield it. She has learned that even the "two-edged sword" of God's Word, when sheathed in the scabbard of human tradition, is not to be feared even in the hands of the masses. She has seen the children of those early Protestors--Lutherans, Methodists, Presbyterians, etc., sheath this Sword of the Spirit to smite with merely the scabbards of human tradition, and though they bear it continually, that thus they appear more like soldiers of the cross, though in fact they are not. And this appearance is another element of power Rome desires, and therefore she adds this to her policy. She thinks that in the same way, she can handle the Bible as safely as do the Protestants.

If all the Protestant sects can with a show of liberty put the Bible into the hands of their followers, and yet make

R995 : page 6

void the Scriptures through their traditions, cannot she as safely as Protestants use the Bible and appear to study it, without permitting its truths to destroy her false system, traditions, and doctrinal errors? This is the reason why Papacy has finally concluded to appear as liberal as Protestantism. And so, the Bible may now be read by Catholics, and the Church of Rome thus quietly makes another move representing herself as the friend of the Bible and of freedom. This is necessary for her hold upon her subjects here, who are used to the air of freedom, and could not be trampled upon as in Roman Catholic countries, for instance Spain, where recently an American citizen was assaulted by a priest in the streets of Madrid, because he would not remove his hat and salute one of the numerous Catholic processions. It is the same in Mexico, and in the Central and South American countries, where all who will not manifest reverence for those processions are obliged to dodge into by-streets, to avoid being mobbed for their exercise of that slightest of liberties.

The Church of Rome is seeking to favorably impress the worldly irreligious classes--which includes most of the wealthy, that in the troublous times already begun, she may pose before them as the only Church capable of controlling the people. She desires thus to turn present and coming labor troubles to her own advantage. Already she requests donations from large manufacturing firms, and gets them, as we have learned from their own lips, on the ground that she has more influence with the ignorant classes than any other power and can best conserve the interests of the wealthy.

By and by, as Romanism rises in apparent love of liberty and progress, under the growing feeling that so many sects of so-called Christians is a weakness, and under the pressure of the growing desire of religionists, and the apparent necessity in the minds of capitalists and kings for a STRONG RELIGIOUS POWER to hold the

R994 : page 7

people down to the old laws and customs of the past, favorable to those now in power financially and socially, the aspirations of the Church of Rome will again begin to be realized; and she will begin to gather to her fold the wealthy and the conservative, convincing them that her influence is necessary to the preservation of their interests, financial and political, just as she long ago conquered Italy and then all Europe, on the same terms.

And this is sound logic; it certainly appeals to business men as such. No other power on earth can and will, so successfully and so long, resist the spirit and rule of the new incoming dispensation of justice, equal rights, fullest liberty of conscience, and the general diffusion of truth and righteousness as the Church of Rome.

Whether she will seek to stand entirely alone or whether she will affiliate to some extent with leading Protestant systems, is at present difficult to determine. It seems however from the views given in Revelation that she will stand separate, and yet be allied in interest with Protestants.

Already we see tokens of the growing popularity of Romanism, and a desire for one strong church, among men of influence. At the recent celebration of the Constitutional Centennial in Philadelphia, the "cradle of liberty," a representative of this old and implacable foe of liberty took the most prominent religious part: Cardinal Gibbon, who, as previously announced, offered prayer and pronounced a benediction in his official robes, was the FIRST dignitary called upon by the President of the United States, upon his arrival; and they were afterward as representatives of the CHURCH and the NATION publicly introduced upon the platform, "amid the deafening applause of the immense throng present, which lasted unusually long."

Let us not be misunderstood. We do not claim that the President had not the right to visit the Cardinal; for though his office gives him no privileges not enjoyed by all citizens, neither does it rob him of any liberties possessed by others. He had a right to visit whom and when he pleased, but we merely note this as one of the straws which indicate the tendencies of our times. Mr. Cleveland's courtesy to the Cardinal does not indicate that Mr. Cleveland is at heart a Romanist, but merely that he was shrewd enough to remember the political influence of the large class of voters represented by the Cardinal.

Nor should we be understood as believing that choice should have been made of a minister from some other sect, or without official robes, instead of Cardinal Gibbon, to offer the Centennial prayer. On the contrary, we hold that the mixing of religion and politics is wholly wrong. The church and its sacred services should be kept entirely separate from the world and its political trickery, and misrule. The Master said: Ye are not of the world. If ye were of the world the world would love his own; but I have chosen you out of [to be separate from] the world; therefore the world hateth you. (John 15:19.)

The world does not love God, nor his faithful children; for their ways and teachings reprove the world.--John 15:22.

The idea of opening political Conventions with prayer, and appointing Chaplains to offer regular prayers in Congress, and before Legislative Assemblies, is farcical and hypocritical in the extreme. The politicians, "children of this age," do not want God's will done, and do not really consult God's will. No one will gainsay the statement, that if there be any really consecrated children of God, any real saints in politics, they are surely but few. The majority are unbelievers, though profiting by Mr. Ingersol's experience, in losing office, they do not parade their unbelief.

Under the instructions first given by Papacy, and never fully escaped from by Protestants, the world has been taught to hypocritically ape Christianity--Kings, Queens, Emperors, etc., each claims to reign by Divine appointment, because Papacy authorized such rulers, under the claim that she represented God, and that her appointment or recognition of a ruler, was a divine recognition. If the kingdoms of this world call themselves Christian Kingdoms (Kingdoms authorized and governed by Christ), it is but natural that they should carry out that deception--that they should formally acknowledge God in their official acts, especially if thereby they can strengthen their governments, and the more firmly hold the people under them. Hence no matter how wicked and selfish the wars in which they engage, no matter whose rights and liberties they seek to subvert, chaplains are always sent along to pray with the men who go forth to murder others, and to steal from them their God-given rights, to give to the soldiers and sailors the idea that they are engaged in a Christian warfare, waged for righteousness' sake by a Christian nation.

Politicians generally abominate such hypocritical shams, and continue them, not for their influence upon God, but for their influence upon the people. It is time that true Christians should know that such Pharisaical worship with lips while the heart is far from him, is an abomination to the Lord.

Calling earthly and often sensual and

devilish people and governments by the name Christian, has already worked great mischief, and made that holy name Christian, almost a synonym for hypocrisy and double-dealing. However, the poor world does not see the delusion under which it labors, and the Church of Rome, with a master policy, stands ready now to take advantage of the situation and to hold up before politicians and financiers her strong, powerful system, as the one best suited to the present and prospective emergency.

Statesmen and financiers are looking with anxiety "after those things coming upon the earth" [society] as they see that a great shaking, a great storm is brewing in the heavens [among the ruling powers, civil and ecclesiastical]; "for the powers of the heavens shall be [and are being] shaken." Statesmen fear the result of the breaking up of the ecclesiastical control: they see what the masses do not see--that with the removal of religious bigotry and superstition, will come a reaction which will lead to an excess of freedom for a time--to lawlessness and anarchy. It is this "fear," as she sees this tendency, that is leading Protestant Prussia (so called) to strengthen her relations with the Church of Rome--the strongest power in the ecclesiastical heavens, and the one which will withstand the shaking longest. The same influence is at work in Italy and in every nation, tending to strengthen the hands of Papacy for the moment, as the power most able and most willing to assist in any scheme which seems to forward her own influence, and increase her own power.

Protestants generally, having dropped the original ground of protest--the right of individual private judgment in the understanding of the Scriptures--and having adopted church governments copied largely after that of Papacy, are not far from even being good Catholics now. Since Papacy now advocates the use of the Bible in the same manner that Protestants do--granting liberty to read but not to believe it, except where it agrees with the Confession of Faith handed with it--what is now to prevent harmony if not union, between Catholics and (so called) Protestants? Nothing but the pictures and images, and the worship of the Virgin Mary, and doubtless these can be explained out of the way to many ere long.

Recall now a fact to which we have heretofore directed attention--that not long since many Episcopalians were moving for a change of name, preferring the name Catholic, and that they entertained a motion looking to the offer of what is termed the right of Apostolic benediction and succession, to other Protestants. Remember also the trend of thought among Presbyterian and Methodist ministers as represented by the words of Bishop Foster, of the M.E. Church, and Rev. E.

R996 : page 7

R. Donehoo, Presbyterian, of this city, which we here repeat. Mr. Donehoo said in a discourse before his congregation: "Wince as you will, you must admit that this [the Catholic Church] is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claims to being the true church, then are we bastards and not sons....Talk about missionaries to labor amongst Romanists!
I would as soon think of sending missionaries amongst Methodists and Episcopalians and United Presbyterians and Lutherans, for the purpose of converting them into Presbyterians."

And Bishop Foster before the M.E. Conference, Nov. '86, addressing twelve bishops and forty lay delegates together with a large audience, said, and that without creating a ripple of opposition, "The popular idea is that the Church of Rome is antichrist. I don't agree with the popular belief. I regard that wonderful institution as a GREAT CHRISTIAN CAMP."

We do not expect a complete union between Catholics and Protestants, but a fraternization by which the majority of Protestants (measurably consolidated) will stand shoulder to shoulder in aim and profession with the Church of Rome, embracing generally the capitalists, kings and great ones of earth, while the true liberty lovers and saints will be shaken out. But great Babylon shall never recover her former power and prestige. Only for a little moment shall she seem to succeed and be able to say--I sit a queen and shall see no sorrow; for "Strong is the Lord God who judgeth her." (Rev. 18:8.) The true Christ and his Kingdom shall supplant anti-christ and the Kingdoms of this world, falsely called Christendom.

The Lord shall smite the nations and slay anti-christ with the truth--the sword which proceedeth out of his mouth. It is TRUTH, on various subjects, which is now stirring up the masses of the people to demand their natural rights and liberties. [Often, too, they ignorantly make unreasonable demands.] And many who mentally recognize their rights, through fear and selfishness will not acknowledge them, but often oppose them. Nevertheless, in this battle, truth and right shall come off victorious, though at great cost to all engaged. God will judge the hypocritical Christian Kingdoms of the earth by their professions, and with what measure they have measured out justice and consideration to the people, with that same measure shall their judgment be measured to them in this day of the judgment of the nations. They all shall fall, as tried in the balances they are found wanting; but with some the fall will be intensified to a dashing to pieces.

While the gathering of Babylon as tares for the burning is progressing thus, the true wheat must also be gathering--and they are being gathered, not into a sect, nor into one place, but into harmony and oneness with the Lord, and with one another as members of his body. And so the Prophet was caused to write concerning the peculiar people, the royal priesthood, the holy nation," saying:--

"Gather yourselves together, yea gather together, O nation not desired [despised by the world because of your faithfulness to God and the truth]. Before the decree bring forth [its results] for the day will pass [quickly, as when] chaff [burneth]; before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, Seek ye the Lord, all ye meek of the earth, which have obeyed his commands; seek righteousness [the right, the truth,] seek meekness; it may be ye shall be hid in the day of the Lord's anger....Wait ye upon me, saith the Lord, until I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language [unmixed with falsity and error as now] and they shall all call upon the name of the Lord to serve him with one consent." (Zeph. 2:1-3 and 3:8,9.) Thus we have the two gatherings, the one for favor and blessing, the other for national destruction. To what standard and with what class am I being gathered? each should ask himself. See the right and seek it meekly--the time is short.

R993 : page 7

A VATICAN COUNCIL FOR PROTESTANTS.

To illustrate the growing sentiment unfavorable to growth in knowledge of the truth, and the desire to have some pope or something like a Vatican Council to positively pronounce the doctrines held by various large sects, as all truth, and the whole truth--neither to be added to nor diminished, (just what Papacy claims to be able to decide,) we quote some of the remarks made at a meeting of the "American Board of Foreign Missions" at Springfield, Mass., Oct. 5, 1887, as reported in the daily Press.

"During the debate a returned missionary from Turkey said, 'The effect on the missionary field would be terrible, if men were sent there with loose ideas of Bible interpretation'. Dr. Eddy, of Detroit, said: 'Don't send out any more creeds, for the Lord's sake! We could wish there were a Vatican Council in Boston to SETTLE all difficult questions.'" "It was decided not to call Councils to deal with difficult cases," and "the present" was characterized as "a period of THEOLOGICAL UPHEAVAL."

How significant are these wishes, so publicly expressed, in such prominent official bodies of Protestantism, and by their leading men, for a strong statement of doctrines and defining of heresies which would authorize and appear to justify the silencing of all independent thought in the study of God's word, as thoroughly as Papacy ever did, even though a higher civilization might not permit the terrible tortures and vile indignities of the Inquisition, once heaped upon those whom the truth makes free by the "Mother." The desire is for the power and authority to bind upon men in the name of God and the Bible, doctrines of devils; such as the doctrine of the everlasting torture of

the great majority of God's creatures--of all who are not believing saints. Many do not and cannot believe the "good tidings of great joy" because it has been covered and made to appear bad tidings of great misery to all people, by the preaching of human traditions, largely obtained by Protestants from what Luther termed "the dunghill of Roman decretals."

Protestants see that divisions are contrary to the Bible, but they do not see where the fault lies. They vainly suppose that the fault is a lack of organization --that they should have a stronger organization with a more rigidly fixed creed, like Rome has. This is their great mistake; in this they are ignorantly striving against God. Instead of having too little organization and an insufficient creed, they already are too much organized and have creeds a hundred fold too strong already; especially since they lack the support of the Bible or reason.

The various degrees of growth in knowledge, cause men to have various stages of belief; and God intended that the organization should be very loose, and so arranged for the early church through the Apostles, so that in the Church of believers all might be able to stand, who believe in our Lord's ransom-sacrifice for their sins, and who are consecrated to his service. This simple creed would keep out none who have a right to be among the redeemed sheep, but would afford room for growth in grace and knowledge built upon this foundation, to all grades of mental endowment, so that while there might be wide differences as to attainments in the lengths and breadths, the heights and depths of knowledge, each would still recognize the other as a member of the one Church which Christ purchased with his own precious blood. This Church which is the only, the ONE CHURCH recognized by God, includes all the truly consecrated believers in Christ as our Redeemer, wherever they may be. Alas! many of them, starved and lean, are in Babylon's narrow streets (sects) instead of being outside in the liberty of the green pastures of God's Word. He is now calling to such saying, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." He is now gathering together such in heart-union with himself and each other. He is sealing them in their foreheads, giving them an intellectual appreciation of himself and his plan. The Master saith "My sheep hear [obey] my voice and follow me," and by this we may be able to recognize them.

====================

R989 : page 8

ARP SLIPS FOR W.VA. AND MD.

Brother Weber, who lives near the border between Md. and W.Va., thinks the plan started by the Penna. sister last month a good one to follow, and sends in forty dollars to pay for Arp slips for free distribution in these two small states. See plan in last TOWER, and let brethren and sisters in these states send in plenty of orders. We have printed and on the press, over one hundred thousand already, and are ready to make it a million, with your co-operation. Brethren here are preaching thus to the various churches every Sunday.

====================

page 8

NO MORE SOILED DAWNS.

Our supply of 200 was ordered several times over. We have none but clean now, but plenty of them, paper bound 25 cts. Those who wish them for loaning or giving away, are welcome to the ten cents each, allowed by the tract fund to colporteurs as "expense money," if they will ask for it.

====================

R997 : page 1

VOL. IX.

ALLEGHENY, PA., JANUARY, 1888.

NO. 5.

==========

page 1

Zion's Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa. C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--FIFTY CENTS A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat-- yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

NEW POSTAL RULINGS require that our lists shall be composed of bona fide [actual] subscribers. We are obliged to be more strict than formerly, and all who wish to continue receiving the TOWER must send at least a request for it.

WE OMIT a "View" this month to give space to what seems more needful for many, especially new readers.

EXTRA COPIES of this number will be sent to subscribers FREE, for their friends. Or you may send us the addresses of any you think would be interested, for sample copies.

WE WISH you each and all, A Very Happy New Year, 1888. May it be a year of great growth in grace, knowledge, and love, to each of us, and of great activity in the Master's service. The condition of our supply of light is, that we let our light shine to glorify our Father in heaven.

====================

page 1

THE TOWER FOR 1888.

REMEMBER that last month's paper closed the subscriptions of many. We hope to hear from all such who wish to continue on our books, at once--during the present month. Otherwise do not be surprised that your paper stops coming.

R1001 : page 1

THERE IS NO EXCUSE for any one who wants it being without the TOWER regularly. The price brings it within the reach of nearly all, and those aged dependent ones, and widows, and sick, and all who for any reason are unable to pay, are welcome to it free on the LORD'S POOR LIST, upon the condition that each December or January they send a letter or postal card, stating the fact. Let such accept it as of the Lord.

====================

R997 : page 1

NOT A SINFUL LIKENESS.

Briefly notice first some of the inconsistencies of this passage as it stands in the common version--"In the likeness of sinful flesh." Looked at one way the term "sinful flesh" would cast a reflection upon the Creator by intimating that humanity is sinful by nature, created so; whereas the Scriptures everywhere hold out the thought that man's nature was good, and that he is now bound by Sin's power or dominion, and that when man is set free from Sin and Death--restored to original perfection--he will again be "very good," as at first pronounced.

But suppose it were claimed that this passage refers to flesh (humanity) that had gotten into a state of sin, and suppose for argument's sake we admitted this to be its significance [which we really cannot admit except for the argument], still it would not prove what the no-ransom advocates want to have proved. Because for our Lord to take the likeness of flesh which has become sinful would still leave it an open question whether the likeness before it had become sinful was meant, or the likeness after it had become sinful. Surely none will deny that the likeness of mankind to-day is the human likeness, nor that Adam had the same,-- human likeness. If the depraved race wanted to point out its likeness to-day, the finest, least depraved and least degraded specimen would be selected as a sample of human nature, as a sample of the nature which sinners are of. And, if the best living sample of our race would be selected to represent it, why should not the race (now sinful) look back to its first parent, Adam, who before sinning was perfect, and claim his likeness as its real likeness, which had since been marred by sin and death? In thinking of the real likeness of human nature, to which nature human sinners belong, we should think of a likeness to properly represent our nature, no matter how degraded and fallen from that model, many, yea all of the race have now become. Thus indeed our Lord was made in the likeness [nature] of sinful flesh--the nature which the sinful race is of--human nature. He partook of that nature perfectly which in the sinners had become contaminated, imperfect, sinful.

Those who urge that our Lord was only like the race after it was sinful, and chiefly like it in respect to the imperfections, should consider that Adam's form and flesh did not undergo so great a change in the moment of disobedience, that the original likeness before sin, could be disclaimed for him. Hence, when first Adam became a sinner by disobedience, before sentence was pronounced upon him, and before he began in the slightest degree to be imperfect, there was one example of flesh under control of the great enemy Sin, which was perfect flesh and the best example of humanity, whose likeness our Lord took: in fact the only example and true representative of manhood.

But note another absurdity the false theory would involve: Though the flesh or nature is all one, and has one standard of perfection, or one likeness, the sinfulness varies in degree; some of the race being more degraded and depraved by sin than others. Now will those who want this passage to read that our Lord was made in a sinful likeness of flesh, please tell us just how sinful, how imperfect he was, seeing that if we are looking at the sinful likeness of flesh [of humanity] there is such an infinite variety of gradation?

Bold as many seem to be on this subject, few probably would have the temerity to say that our Redeemer was like the most sinful, like the most debased and degraded in mind and body; and yet this they must claim, else their theory falls. Because any argument or theory that would require that our Lord should be a sinner at all, would require that he be as depraved and degraded as the most sin-polluted. For, denying his ransom work, and therefore ignoring the necessity for him to be as sinless as the one for whom he became the substitute was before sin entered, and ignoring the fact that he is a pattern and example, not to sinners, but to justified believers, and that it is not like unto sinners, but "like unto his brethren" that he was tempted: ignoring all this, we say, they must claim that our Lord had an experience like that of every fallen wretch in every particular, and that the only work he did while here was to get that kind of experience; hence as shown in July and August TOWERS they are forced to claim that our Lord underwent all the depraved feelings and thoughts of all libertines, drunkards, thieves and thugs, or else their theory falls. How preposterous, absurd and almost blasphemous is such a view.

And how inconsistent to claim that one who "knew no sin," and who, even before he was anointed, from earliest childhood showed no sign of evil, and who was miraculously born so as to be separate from the race of sinners, and who was referred to before his birth as "that holy thing" (Luke 1:35), how unreasonable to claim that this being had the worst and most depraved disposition of any member of the human race ever born into the world.

If our Lord did no sin, he certainly lacked that sinful likeness common to sinners, but he could be without sin and have in its perfection that human likeness or nature which all sinners share, though in a degraded state. Could one be said to be like sinners, who never sinned? No, our Lord was unlike sinners in respect to sin, imperfection, etc., but like them in the sense of having their same nature or flesh, he having it in its perfection, they in various degrees of imperfection through sin.

In the following article we will show that whatever support was thought to be given by this mistranslated text, to the idea that our Lord was imperfect, a sinner, is removed by a proper translation of the passage.

"IN THE LIKENESS OF SINFUL FLESH."

ROMANS 8:3.

We note with regret that the above text as it stands is favorable to the "no ransom views," and is being used to prove that our Lord, when he became a man, had a body full of sinful weakness and imperfections, or as they hold it to mean, just like sinful, fallen, depraved humanity. This suits the ideas of the no-ransom theorists exactly; for if he were imperfect, he could not be a ransom or corresponding price for the first perfect man

R998 : page 1

who sinned, and was condemned, and we in him. But those who thus claim that our Lord was imperfect, i.e., had sinful flesh, overlook the fact that if their claim were true, our Lord could not keep the Law, under which he was born, and by which he was proved perfect and worthy of the high exaltation to the divine nature. They seem to forget that the Law was the full measure of a perfect man's ability, and that if he had been in the least degree imperfect, our Lord could not have kept it, could not have been justified to life under and by it. Hence if our Lord had sinful flesh, his coming into the world was useless; for under such circumstances he could neither have set a perfect example, nor could he have redeemed the condemned sinners.

But the no-ransom theorists would perhaps claim that he did not need to be free from sin, nor to give a ransom (a corresponding price) for the first perfect man who had sinned; and that his example was perfect, they cannot deny. When we ask them, How could sinful flesh obey the perfect Law of God fully and set an example to others, they would perhaps answer: Oh! he had divine help; he had the indwelling of the holy spirit to help him, and to enable him to overcome his sinful flesh.

But we reply, that takes away all the virtue or honor of our Lord as an overcomer. If his flesh was sinful and sin-disposed as that of other men, and he overcame the world by outside help merely, then he has no honor whatever; and justice would suggest that he should not have been highly exalted and honored above angels, for what he did not do, but for what was merely done in him by God's overmastering power. Indeed, if this theory be true, we see neither merit on the part of our Lord Jesus to be rewarded, nor any necessity for his coming into the world at all. For surely if God merely took possession of the sinful flesh and worked out results totally different from what sinful flesh itself was capable of, there was no need of specially bringing that sinful flesh into the world where there was too much of that sort already.

R998 : page 2

And it would have been far more like the divine economy to have used and acted upon some other sinful flesh as a pattern and example. Indeed, if this were God's object and plan, we cannot question that the example of some man who had lived for a time in sin, and thus proved that he had sinful flesh, would have been far more powerful as an illustration of how God could change and force a man to do his will. So, then, if another sinful flesh could have done as well or better, where was the necessity for our Lord's coming in the flesh at all?

But further, while we do not claim that God could not so force any man, but merely that he does not and never has so forced any--and challenge proof to the contrary--yet we ask, If it is a question only of an indwelling divine power, forcing sinful flesh into harmony with the divine will, where was the necessity for specially making an example of it, either in our Lord Jesus, or in any other one? Why not rather let the holy power force ALL sinful flesh at once?

But further examination of these errors on this line we trust is unnecessary. We now proceed to show that opposers of the Bible doctrine that our Lord was holy and free from sin, and separate from sinners, and gave his holy, perfect manhood a sacrificial ransom (corresponding price) for the perfect Adam (whose sin involves his race), are mistaken when they use this text ("In the likeness of sinful flesh") for the support of their theory.

We are surprised that some whose knowledge of the Greek should protect them from falling into such an error, have not more carefully and critically noted this passage. A failure to note the fact that the apostle throughout this entire discourse treats of sin as a personality, [This we showed at length in May '87 TOWER, article, "The body of sin to be destroyed."] is the cause of this error, but this cannot excuse critical students of the Greek text, which is most explicit.

The Greek word here rendered sinful is *hamartia*. It occurs 174 times in the New Testament, yet is only this once improperly translated by our English adjective sinful. The Greek word *hamartia* should always be translated as a substantive, SIN, not as an adjective, SINFUL; and it is so treated by the translators in every instance of its 174 occurrences, except this one text.

The Greek has another word to represent our adjective sinful, namely, *hamartolos* and every other occurrence of the word sinful in the New Testament except the one above noted (Rom. 8:3), which is a mistranslation, comes from the word *hamartolos*.

As instances of *hamartolos* properly translated by the adjective sinful, see Mark 8:38, Luke 5:8; 24:7 and Rom. 7:13. The last instance shows conclusively that the apostle knew what he was about when using those two words, and did not misuse the one for the other; and be it noted that in the one verse he there uses hamartia three times as a substantive SIN, and *hamartolos* once as an adjective, SINFUL. We quote--"But sin [*hamartia*] that it might be shown to be sin [*hamartia*,] by working death to me by that which is good;--that through the commandment, sin [*hamartia*] might become exceeding sinful [*hamartolos*"]. (Rom. 7:13.) Surely this illustration makes the subject clear to even an ordinary English student, and should convince all that the translation of *hamartia* by the adjective sinful in Rom. 8:3 is wholly wrong and inexcusable; it should be there as elsewhere translated as a substantive, sin.

So, then, though the translators erred grievously in this case, and have furnished the only (apparent) prop to the theory that Christ was a sinner, yet, God duly provides the needed helps, so that no member of the true body need stumble, showing us clearly the error of the translators as above. The Lord promises that none shall be tempted above that they are able to bear, and that if the test of faith were too weighty for us, he would provide a way of escape. And surely those who have misrepresented this text, owe a duty to God, to the truth, and to any whom they have mistaught, concerning the text in question.

But some unfamiliar with the rules of grammar may not see the importance of the change from sinful to sin in the above text. To such the changed phraseology may imply little, and they may read, "In the likeness of flesh of sin," the proper translation,* and think of it as meaning the same as "In the likeness of sinful flesh." Let us therefore help them to distinguish. The common and erroneous translation, "sinful flesh," implies that human nature [flesh] is a sinful nature, which is not true; for human nature [flesh] as God created it was perfect, and was pronounced by the Creator "very good;" and over it sin had no control. Human nature [flesh] came under the influence, control, or dominion of sin, which Paul in this and the three preceding chapters personifies as a tyrant, reigning over, and ruling in all flesh. He speaks of this tyrant Sin's law and the captivity in which he (the tyrant Sin) now holds all flesh as slaves: he tells of how we who were once the slaves of this great tyrant, have been made free from his control, and from respect to his law, penalty, etc., and have enlisted as slaves or bond-servants under God's Son, our Redeemer and new Captain, and are now voluntarily under his law and pledged to fight against and lay down even life itself in this conflict against our former enslaver and tyrant, Sin. In Rom. 7:23 to 8:3 the Apostle is telling how our deliverance from this tyrant, Sin, was accomplished. The Law given to Israel failed to deliver them, and could no more deliver us, from this tyrant who had gotten such a hold upon us that the flesh [human nature] was too weak to resist it. Hence when the Law Covenant pointed out to Israel a road back to harmony with God and to the service of righteousness, they found themselves so weak as to be unable to resist the "law of Sin," their captor, so that the best they could do was to mentally acknowledge God's dominion, and show the loyalty of their wills toward God by resisting as much as possible, which was but little, the law of the tyrant, Sin.

Then the Apostle thanks God that though not accomplished by the Law, given at Sinai, yet our release is otherwise and effectually accomplished through Jesus Christ our Lord. What the Law was powerless to accomplish for us, because our flesh was too weak to withstand the tyranny of Sin, God accomplished for us, by sending his Son in the likeness of the flesh of Sin [i.e., in the likeness of humanity, which the tyrant Sin possessed control of] and because of Sin [sin's power over us]. [Thus God] condemned Sin [our tyrant, not humanity] through [or in] the flesh [Christ's flesh, given as our ransom].

But how, in what sense, did God through Christ's flesh condemn the tyrant Sin?

We answer, man, as originally created, was a free agent, and voluntarily rendered himself Sin's servant, and was soon enslaved to Sin. God had arranged before the fall that man might serve either of two masters, Righteousness or Sin, and that he should surely receive the wages of whichever one he served. So long as he did serve Righteousness the pay was life, which would have continued, had he continued in its service. But when, in disobedience, he became the servant of Sin, its wages, death, were also sure. And though he did not like the wages, and would have fled to the former master, Righteousness, Sin held him, and had power to hold him until the wages (death) should be fully paid. And since the wages

R999 : page 2

cost man his life, he was hopelessly bound both for time and eternity.

This slavery to Sin and his servant Death, was the wretched condition of all humanity when God sentenced or condemned to overthrow, the tyrant Sin, as having no longer legal right to reign over the redeemed flesh--mankind, which is officially declared to be emancipated, freed from his dominion.

But in what way did God do this? And why did he for thousands of years permit Sin and Death to rule and ruin the race, if he could justly condemn and remove them from dominion over mankind? If they had a recognized right to hold and oppress man (their voluntary slave) for four thousand years, how can God justly set aside their authority now?

Ah yes! Sin and Death did reign from Adam to Moses, when the Law came apparently to help mankind. And as it helped none, Sin and Death still reigned as high handed as ever, until God sent his Son in the likeness of the flesh (humanity) which Sin had captivated; in the likeness of Adam, the very one who voluntarily became Sin's servant and involved his posterity as those born in slavery. And it was through this one who himself "knew no sin," but who by willingly receiving the penalty or wages of sin on behalf of the enslaved and sentenced race, as their ransom, proclaimed liberty to the captives and sentenced the dominion of Sin and death to an overthrow. The wages being paid, Sin and Death no longer have authority over the redeemed, ransomed race.

Let go the prisoner from the pit, [the tomb] for I have found a ransom, is the sentence or condemnation of God against the rule of this personified power, Sin. The word "condemned" in Rom. 8:3 is *katakrino,* and is the same used in Heb. 11:7 with reference to the overthrow of the world of Antediluvians; and it is the same word that Peter uses (2 Pet. 2:6) when speaking of Sodom, "Condemned with an overthrow." So Sin and Death were condemned or sentenced to overthrow, by reason of the ransom given for the slaves over whom they reign.

God's due time for condemning Sin by redeeming its captives, was nearly two thousand years ago; and the due time for putting the sentence into execution, dethroning this tyrant, and breaking up his prison house, is now just at hand--the Millennial age. Right speedily he who redeemed all, and whose right it consequently is to release all, will take his great power and reign, enforcing the liberation of all captives, and granting to all a new opportunity to become again the servants of Righteousness, and receive its reward of life.

Though Sin still reigns over and holds in slavery our race, those who believe in Christ's ransom know that it no longer has a right to reign, that its authority is cancelled now, that it is CONDEMNED and is now only a usurper without real authority; that its slaves have been officially emancipated and soon will be actually released by the great Deliverer. The Apostle urges that we no longer recognize this tyrant from whose dominion God through Christ hath set us free. Let not Sin therefore have dominion over you, but as you once obeyed it now obey Christ, your new Ruler, who promises to fully deliver you back to your original master Righteousness whose wages is life.

So, then, our Lord who was made flesh when he partook of the flesh nature--human nature--partook not of imperfect flesh, partook not of fallen flesh, but was holy and separate from sinners, yet took the likeness of the flesh lorded over and enslaved by sin (humanity), and was not like any of the imperfect or depraved specimens of that race, but like the original and only proper perfect specimen of it--Adam, as he was when he first became Sin's slave. To have been less than that first perfect slave through whom Sin first gained control of all, would have prevented our Redeemer from redeeming "those captives, by giving the ransom [corresponding price] for all." (1 Tim. 2:4-6). By the way, the no-ransom teachers have never attempted to analyze nor to disprove or twist this or the other texts which tell of our ransom: Nor can it be shown that any other than a perfect man could be a corresponding price for Adam, through whom came condemnation and death.

---

*See Diaglott also, which all of our readers should surely have for critical study of the Word. Also see marginal reading of Revised version.

====================

R999 : page 2

ADVICE TO THE SAINTS.

"Keep in touch with Christ.--Avoid the spirit of fault-finding, criticism, uncharitableness, and anything inconsistent with His perfect love. Go where He is most likely to be found, either where two or three of His children are gathered, or where the lost sheep is straying. Ask Him to wake you morning by morning for communion and Bible-study. Make other times in the day, especially in the still hour of evening twilight, between the work of the day and the avocations of the evening, when you shall get alone with Him, telling Him all things, and reviewing the past under the gentle light that streams from His eyes."

"Tell God that you are Willing to be made Willing about All.--A lady was once in great difficulties about certain things which she felt eager to keep under her own control. Her friend, wishful to pass her into the better life of consecration, placed before her a blank sheet of paper, and pressed her to write her name at the foot, and then to lay it before God in prayer. She did so and at once entered this blessed life. Are you willing to do this? Are you prepared to sign your name to a blank sheet of paper and then hand it over to God, for Him to fill in as He pleases? If not, ask Him to make you willing and able to do this and all things else. You will never be happy until you let the Lord Jesus keep the house of your nature, closely scrutinizing every visitor and admitting only His friends. He must reign. He must have all or none. He must have the key of every closet, of every cupboard, and of every room. Do not try to make them fit for Him. Simply give Him the key. And He will cleanse and renovate and make beautiful."--Selected.

Though disappointments are our lot,
Grieving the soul to tears;
Though tender friendships seem forgot,
And hopes give place to fears;
Though on life's tempest-sea we toss,
Still may we humbly bear our cross."

====================

R999 : page 3

NEW YEAR'S HYMN.

BY FRANCIS R. HAVERGAL.

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence, by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yes, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

For the year before us, Oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and sinful, shall His grace abound;
For the faint and feeble perfect strength be found.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

====================

R1000 : page 3

ABOUT HELL.

"I don't care to think about the awful place," says one, "for I don't expect to go there--I have no interest in it." Yet, if the "orthodox" view of it be true, that all except the saints of God go there,-- that it is the penalty for Adam's sin, that all of Adam's posterity are under that penalty except those few faithful believers in Christ who escape it, then it follows that you, and I, and all, ought to be deeply interested in finding out all we can about that which is represented as the surest and most awful, and most general calamity to which our poor race is exposed. If you and I do expect to escape, we should be anxious on behalf of the others; for in proportion to the world's population even in this enlightened day, the faithful believers in Christ are but as one out of a thousand. Nor will it do to excuse one's self with the idea that "My friends and relations will all escape." You know that many, yea most of your friends and relatives are not faithful believers; and as you look back over the pages of history, it is not a great way back that you find your great-great-grandparents were heathen idolaters who knew not of the Redeemer, and hence could not have been justified by faith in him. Besides, are not all mankind our relatives? and are not all brethren?--children of one common father--Adam?

Subjects like slavery, intemperance, pestilence, or epidemics affecting only a part of the human family, we would and should, as we do, see hundreds, yes thousands, of men and women spending time and talent and money in examining, and arranging for the relief and safety of their fellows. Yet there is no comparison between human slavery, etc., and everlasting torture in misery and anguish, which human tongue, we are told, cannot describe. The most terrible human sufferings of the present, which soon end life and thus bring relief, are really pleasurable moments in comparison to what we are told of hell, which besides will never end while the years of eternity roll.

Now what is being done about this monstrous evil before which all others combined pale into insignificance-- anything?

Oh yes, there are thousands of clergymen who are supposed to have studied all about this awful subject, who weekly meet with about two millions of the fourteen hundred millions of the earth's present population, to consider this very subject which they claim is all-important. They meet in comfortable and elegant buildings, expensively attired, and are entertained by music and oratory, and if the subject they claim as the all-important cause of their assembling is mentioned AT ALL, it is to assure the hearts of those present that they have nothing to fear; for though God will deal most awfully with others, he will deal kindly with them, and instead of delighting to torture them to all eternity, God will be glad to have such genteel people as attend their entertaining church services and participate in the usual suppers, fairs, etc., to adorn heaven. Why will God thus favor them? Not because of good works, they admit; nor because of great faith, we would claim, for they know little of God or his Word, and hence cannot believe much or firmly. Their hopes must therefore be built mainly upon their morality, because they are refined and not vulgar, and specially because they have joined a sect and assented to a creed which they do not know, nor understand, nor believe--in a word because they are thus acting a lie with a form of godliness without the real power thereof. Do these people really believe

THIS AWFUL DOCTRINE

concerning hell? Surely not! To us their actions speak, louder than words. They even count the Salvation Army people fools and fanatics, because they, poor creatures, less intelligent, less learned, BELIEVE the story of the clergy about this awful place they describe hell to be, and honestly act out their belief.

Of all the people in the world to-day who profess to believe this awful doctrine of eternal torment, the "Salvation Army" alone acts reasonably and consistently. And their wildest freaks and fancies are tame compared with what might be expected if they were fully convinced of the truth of the doctrine. The men and women who have ever fully believed the doctrine, are undoubtedly those hundreds who have gone insane from sympathy with their fellows; the effort to save others from everlasting torture unbalanced their reason. We cannot imagine any sincere believer of this terrible doctrine going from day to day about the ordinary affairs of life, or meeting quietly in elegance every Sunday to hear an essay from some of the peculiar servants of the truth on the peculiar subjects often advertised, really believing all the time that at the rate of one hundred a minute fellow mortals are dying, and entering

That lone land of deep despair, where
No God regards their bitter prayer.

They could not complacently sit there and think of those hurrying every moment into that awful state described by the good, well-meaning, but terribly deluded man John Watts (whose own heart was infinitely warmer and larger than that he ascribed to the great Jehovah), when he wrote that sweet hymn, which, thank God, sensible people have ceased to love and almost ceased to sing:--

Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm.

Surely men and women believing thus would rush frantically to the heathen and to all unbelievers everywhere, and would describe hell and make people join their churches or set them crazy with fear, or both. Mothers, fathers, and children have become insane from anguish, when their loved ones have been caught in a burning building, though they knew that their pain would endure but a few minutes, yet they pretend to believe that God is less loving than they, and that He can look with indifference, if not with delight, at the billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from, forever. Not only so, but they expect they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes some of whom they now love and weep over and will be so changed (become so like their present idea of God), so hardened against all pity and so barren of love and sympathy that they will delight in God and in this plan.

It is wonderful that otherwise sensible looking and acting men and women, who love their fellows, establish hospitals, orphanages, asylums and societies for the prevention of cruelty to even the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating the subject of "everlasting torture."

Only one exception can we think of, --those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, and that all the efforts they could put forth could not alter the result with a single person, and that all the prayers they could offer would not change that awful plan they believe God has marked out for His and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned, but why sing the praises of such a God and such a plan? These who hold this view of their own unconditional and unalterable election, could surely afford to be honest, since they think that they could not be rejected. Why should not these, instead of singing the praises of such a plan and keeping quiet, hide their faces in shame for their God, and express their true heart-sympathy for the people, and instead of singing, weep and lament. It would be far more creditable to their faith and their hearts;--would it not?

Why not rather begin to doubt the self-exalted clergy, and to wonder whether this "doctrine of devils," this blasphemy against the great God, was not hatched in the "dark ages," when a crafty priesthood thought it godly to do evil, that good might result? The doctrine of eternal torment was introduced by Papacy to compel pagans to join her system and support her priesthood. It flourished at the same time that "bull fighting" and gladiatorial contests were the public amusement most enjoyed, when the Crusades were called "holy wars," and when men and women were called "heretics" and slaughtered, for thinking or speaking contrary to the teachings of Papacy; at a time when the sun of gospel truth was obscure, when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing heretics to induce them to recant and deny their faith and their Bibles--to save them if possible, they explained, from the more awful future of heretics, eternal torture. They did not borrow this doctrine from the heathens, for no heathen people in the world have a doctrine half so terrible, cruel, fiendish and unjust. Find it, whoever can, and show it up in all its blackness, that if possible it may be shown that the essence of barbarism, malice, hate and ungodliness, has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, to whom God has committed the holy oracle--His Word. Oh! the shame and confusion of face that will cover many even good men (who verily thought that they did God service while propagating this misrepresentation of the devil) when they awake in the resurrection to learn of the love and justice of God, and when they shall come to know that the Bible for which some of them would lay down their lives, does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, damnable heresy.

But we repeat that in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and godlikeness of mind, which hinders such belief, is in most cases a step away from God's Word which they falsely accuse of this teaching. Hence this second crop of evil fruit, which the devil's engraftment of this error is producing. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into skepticism. Nor do the "worldly" really believe this doctrine. It does not restrain from crime: theft, murder, suicide, immorality and drunkenness are more common by far in the countries where this doctrine is taught, than in other lands. Mohammedan and Buddhist countries are much more moral than those misnamed "Christendom." True, some instances are known, where murderers nearing death's door under pressure of fear or sickness confess a faith under the teaching that to doubt it is to make sure the getting of it. But their lives of disregard, as well as their profanity, show that if this doctrine ever restrained men, it does not now.

But, did the error not do real good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands which this doctrine forced into Papacy, terrorized, but not at heart converted, which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy and ignorant sentiments, so that to meet the changed condition of things, the "clergy" found it needful to add error to error, and to resort to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to his former heathen worship.

The heathen were not benefited, for they were still heathen in God's sight, deluded into aping what they did not understand or do from the heart. They were tares to choke the wheat without being profited thereby themselves.

The same is true of those brought under the name Christian to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true church; by their ideas and manners they become stumbling blocks to the truly consecrated, and by their numbers and their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true sheep in order to satisfy the demands of these goats for something pleasing to their unconverted tastes. No, in no way has this error accomplished good, but in every way harm. Let us now inquire:--

R1000 : page 4

WHAT SAITH THE BIBLE ABOUT HELL?

Seeing then the unreasonableness of man's view, let us leave human creeds and dogmas and come to the oracle of God, that we may hear his own word on this subject, convinced fully that:-

Blind prejudice is sure to err
And scan his word in vain;
God is his own interpreter
And he will make it plain."

In the first place, let none forget that the Bible was not inspired in the English language, that the inspired Scriptures which "holy men wrote and spoke as they were moved by the holy Spirit" were written --the Old Testament in the Hebrew and the New Testament in the Greek language. We know further, that the translators were not inspired of God so as to prevent mistakes creeping in; for all scholars recognize some mistakes in the English translations.

Now, admitting that the translators were honest men who reverently desired to serve God and the church by giving English readers a faithful translation from the original, yet all who have a knowledge of more than one language, and who have ever tried translating from one to another, well know they had a difficult task, the range of both languages making it often possible to translate a word by any one of several words, all having slightly different shades of meaning; besides which the idiomatic differences, the peculiarities in the construction of sentences in both languages, must be taken into account. This makes it necessary for a translator to frequently use his judgment both in deciding which of several words he had best use, and also as to their arrangement to faithfully reproduce the original thought. And, if the translators have certain false ideas fixed in their minds, they are almost sure at times to color their renderings, without wrong intention.

Now, no matter how little hell is talked, or thought, or sung about to-day, there is no other point of doctrine more firmly held by Christian people, who feel sure that to deny hell would be to deny the Bible, and yet who know little about what the Bible says about hell. So, in coming to the English Bible to examine the subject, do not forget to exercise charity toward the translators when we show that their translation has helped forward the wrong ideas generally held. You will be far more justifiable in feeling unthankful toward the "pastors" and "shepherds," whom you have for years helped to support and educate, who [the educated] know of the errors of the translators, and who yet deliberately cover and hide those errors from the people who are paying them for the information. They have kept back the truth about hell for several reasons: First, there is a sort of understanding, or etiquette among them, as among physicians, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school"--must not divulge professional secrets to the "common people"--the "laity." Secondly, they all fear that to let it be known that they had been teaching an unscriptural doctrine for years, would bring disgrace and disreverence upon the "clergy," and unsettle the confidence of the laity in their wisdom--and O how much depends upon confidence and reverence for men, when God's Word is so generally ignored. Thirdly, they know that many of the members of their sects are not constrained by "the love of Christ," (2 Cor. 5:14), but merely by the fear of hell, and they see clearly therefore that to let the truth be known, would soon cut loose the names and the dollars of many in their flocks; and this, to those who desire to make a fair show in the flesh (Gal. 6:12), would be terrible in the extreme.

Nevertheless, it has for some years been seen that knowledge is increasing among the people (Dan. 12:4), and the "Revised English Version" of the Bible was gotten out--in great part to patch up this hell doctrine. But they had not the courage to come out and give a correct translation: that, as we have shown, would be too serious a matter to be thought of; so they merely refused to translate the word at all, and put the Greek word *hades* into the English text. They well knew that the English reader would know little difference between hell and *hades* and would soon come to use them as synonymous. And this is the case. They feel, however, that they have justified themselves before men, by their course, though they never explain the meaning of the Greek word *hades*; but by their use of the word, without saying so directly, they give their confiding flocks to understand that it means a place of torture, a lake of fire. But what will be the judgment of the Great Jehovah whose character and plan are traduced by the blasphemous doctrine which this mistranslated word helps to support? Will he commend them? Will he justify their course? Will the Chief Shepherd call these his beloved "friends"? Will he make known unto them his further plans (John 15:14), that they may misrepresent them also, to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season" to the household of faith, by the hand of these unfaithful servants? Nay, such shall not continue to be his mouthpieces: he will spew them out of his mouth. (Rev. 3:16.) He will choose instead, as at the first advent, from among the laity--"the common people" --mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." --Isa. 29:9-19.

Consider first then:--

HELL IN THE OLD TESTAMENT.

The word hell occurs thirty-one times in the Old Testament, and in every instance it is *sheol* in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness;" instead of being a place where shrieks and groans are heard, it is described in the context as a place of "silence;" instead of representing in any sense pain and suffering, or remorse, the context describes it as one of forgetfulness, where there is no "knowledge" or "work" or "remembrance."

The meaning of *sheol* is, THE HIDDEN STATE, as applied to man's condition in death; in and beyond which all is hidden, except to the eye of faith: hence by proper and close association the word was often used in the sense of the grave--the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted, that this very same word *sheol*, is translated pit and grave thirty-four times in our common version by the same translators*--more times than it is translated hell; and twice where it is translated hell it seemed so absurd, according to the at present accepted meaning of the word hell, that in modern Bibles the publishers explain in the margin that it means grave. See Isa. 14:9 and Jonah 2:2. In the latter case, the HIDDEN STATE, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL PLACES WHERE SHEOL IS TRANSLATED HELL.

(1) Amos 9:2.--"Though they dig into hell, thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.--"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb. See Acts 2:31; 3:15.]

(3) Psa. 18:5 and 2 Sam. 22:6.--Margin --"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(4) Psa. 55:15.--"Let them go down quick into hell"--margin, "the grave."

(5) Psa. 9:17.--"The wicked shall be turned into hell, and all the nations that forget God." [This text is treated at length in the TOWER for Oct. '86. We there show that it should read, "The wicked shall be returned into hell"--into the state of death; and that it refers to the "second death." See that paper.]

(6) Psa. 86:13.--"Thou hast delivered my soul from the lowest hell"--margin, "grave."

(7) Psa. 116:3.--"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(8) Psa. 139:8.--"If I make my bed in hell behold thou art there." [God's power is unlimited, even those in the tomb he can and will control and bring forth.]

(9) Deut. 32:22.--"For a fire is kindled in mine anger, and shall burn unto the lowest hell." [A figurative representation of the destruction, the utter ruin of Israel as a nation--"wrath to the uttermost," as the Apostle called it; God's anger burning that nation to the "lowest deep," as Leeser translates the word sheol here.]

(10) Job 11:8.--"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell; [than any pit] what canst thou know?"

(11) Job 26:6.--"Hell [the tomb] is naked before him; and destruction hath no covering."

(12) Prov. 5:5.--"Her feet go down to death; her steps take hold on hell"--[i.e., lead to the grave].

(13) Prov. 7:27.--"Her house is the way to hell [the grave] going down to chambers of death."

(14) Prov. 9:18.--"He knoweth not that the dead are there, and that her guests are in the depths of hell." Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which hurry off their posterity also to the tomb.

(15) Prov. 15:11.--"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment.]

(16) Prov. 15:24.--"The path of life (leadeth) upward for the wise, that he may depart from hell beneath." [The hope of resurrection from the tomb.]

(17) Prov. 23:14.--"Thou shalt beat him with the rod, and shall deliver his soul from hell." [i.e. wise corrections will save a child from vicious ways which lead to premature death, and may possibly prepare him to escape the "second death" also.]

(18) Prov. 27:10.--"Hell [the grave] and destruction are never full: so the eyes of man are never satisfied."

(19) Isa. 5:14.--"Therefore hell hath enlarged herself and opened her mouth without measure." [Here a symbol of destruction.]

(20) Isa. 14:9.--"Hell [margin grave] from beneath is moved for thee, to meet thee at thy coming."--Ver. 15. "Thou shalt be brought down to hell" [the grave; so rendered in verse 11.]

(21) Isa. 57:9.--"And didst debase thyself even unto hell." [Here figurative of deep degradation.]

(22) Ezek. 31:15-17.--"In the day when he went down to the grave...I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit."--Ver. 17 --"They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(23) Ezek. 32:21.--"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction.]

(24) Ver. 27.--"And they shall not lie with the mighty that are fallen of the uncircumcised which are gone down to hell with their weapons of war: And they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only hell where fallen ones are buried and lie with their weapons of war under their heads.]

(25) Hab. 2:5.--"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(26) Jonah 2:1,2.--"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine afflictions unto the Lord, and he heard me: Out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave.]

(27) Isa. 28:15-18.--"Because ye have

R1000 : page 5

said, We have made a covenant with death, and with hell [grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord...Your covenant with death shall be dis-annulled, and your agreement with hell [grave] shall not stand." [God thus declares that the present prevalent idea, by which death and the grave are represented as friends rather than enemies, shall cease; and men shall learn that death is the wages of sin and that it is in Satan's power now, (Rom. 6:23 and Heb. 2:14) and not an angel sent of God.]

---

*To the credit of the translators of the Common Version (the King James Version) it should be stated that the English word hell has gradually come to have a very different meaning from what it once had, and that when used by them in the sixteenth century, the word hell still retained much of its original meaning which made it a fair equivalent for the Greek and Hebrew words they used it to translate. There is no such excuse, however, for modern translators and teachers, for the original meaning has entirely passed from the word, except as found occasionally in old books, giving place to the "hellfire" idea.

The word hell is Anglo Saxon, and in old English usage meant the place of concealment--the hidden, or secret, or covered place. Its transitive verb was hele or hill meaning to hide, to conceal, to cover, to roof. In old English books you will find numerous instances of the use of this word, in connection with roofing of houses, planting, hilling, hiding, etc. To hele a house did not mean to burn it, or torture it, but to cover or thatch it; to hele their potatoes did not mean to burn them, but to conceal them in a pit; and so likewise when men were heled there was no thought of fire, torture and pain, but of covering, concealing, etc. Both good and bad were thus heled or buried.

Conceal is the corresponding word from the Latin. See Webster's Unabridged Dictionary, under hell, hele, hill and conceal. From this it will be seen that the use of the word hell by the translators of the King James' Version, was at a time when the word hell had not so utterly changed its meaning as at present. Yet modern translators and ministers, who well know that the word hell, as now used, does not cover the thought of hades of the Greek, or sheol of the Hebrew, refuse to enlighten their credulous flocks.

ALL OTHER PLACES WHERE SHEOL OCCURS -- RENDERED GRAVE AND PIT.

Gen. 37:35.--"I will go down into the grave unto my son."

Gen. 42:38.--"Then shall ye bring down my gray hairs with sorrow to the grave."--See also the same expression in 44:29,31.

1 Sam. 2:6.--"The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up."

1 Kings 2:6,9.--"Let not his hoar head go down to the grave in peace." "His hoar head bring down to the grave with blood."

Job 7:9.--"He that goeth down to the grave."

Job 14:13.--"O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath is past, that thou wouldst appoint me a set time and remember me"--resurrect me.

Job 17:13.--"If I wait, the grave is mine house: I have made my bed in the darkness." Job waits for resurrection-- "in the morning."

Job 21:13.--"They spend their days in mirth, and in a moment go down to the grave."

Job 24:19,20.--"Drought and heat consume the snow waters; so doth the grave those which have sinned."--All have sinned, hence "Death has passed upon all" and all go down to the grave. But all have been redeemed, hence all shall be awakened and come forth again in God's due time--"In the morning."

Psa. 6:5.--"In death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psa. 30:3.--"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit"--recovery from danger of death.

Psa. 31:17.--"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14,15--margin.--"Like sheep they are laid in the grave, death shall feed on them; and the upright [the saints-- Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psa. 88:3.--"My life draweth nigh unto the grave."

Psa. 89:48.--"Shall he deliver his soul from the hand of the grave?"

Psa. 141:7.--"Our bones are scattered at the grave's mouth."

Prov. 1:12.--"Let us swallow them up alive as the grave; and whole as those that go down into the pit," [i.e. as of an earthquake as in Num. 16:30-33.]

Prov. 30:15,16.--"Four things say not, It is enough: the grave," etc.

Eccl. 9:10.--"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Job 17:16.--"They shall go down to the bars of the pit, when our rest together is in the dust."

Song of Sol. 8:6.--"Jealousy is cruel as the grave."

Isa. 14:11.--"Thy pomp is brought down to the grave."

Isa. 38:10.--"I shall go to the gates of the grave; I am deprived of the residue of my years."

Isa. 38:18.--"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16:31-33.--"The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.--"In the day when he went down to the grave."

Hosea 13:14.--"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares.] And shortly now we trust he will destroy death and the grave, and every vestige of Adam's penalty, as is also declared in this verse. This sheol, hell or grave shall be destroyed, that all may come to a full knowledge of the truth, and if they then will, [by obedience] they may live forever.

The above list includes every instance of the use of the English word hell and the Hebrew word sheol. From this examination it must be evident to all readers, that the Old Testament, covering God's revelation for four thousand years, contains not a single hint of hell, as the word is now understood. In our next issue we will consider all the places in the New Testament where this word hell occurs.

====================

R1000 : page 5

THE RICH MAN AND LAZARUS.

This parable, recorded in Luke 16:19-31, is generally regarded as being the utterance of our Lord (though nothing is said of his having uttered it), and we so regard it.

The great difficulty with many is, that though they call it a parable, they reason on it, and draw conclusions from it, as though it were a literal statement and not a parable. To think of it as a literal statement involves quite a number of absurdities: for instance, that the rich man went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he is a sincere child of God, full of faith and trust--not because he was good, but simply because he was poor and sick. If this be understood literally, the only logical lesson to be drawn from it is, that unless you are a poor beggar, full of sores, you will never enter into future bliss, and if now you wear any "fine linen" and "purple" and have plenty to eat every day, you are sure to go to hades. Again, the place of bliss is "Abraham's bosom," and if the whole statement is literal, the bosom must be literal and would not hold very many of earth's millions of sick and poor. But why consider the absurdities? All unprejudiced minds recognize it as a parable.

As a parable, how shall we understand it? We answer, that a parable is one thing said, another thing meant; we know this from some of the parables explained by Jesus: for instance, the parable of the "Wheat and Tares." From his explanation we learn that when in that parable he said wheat, he meant "children of the kingdom;" when he said tares, he meant (to those who would understand the parable) "the children of the devil;" when he said reapers, angels were to be understood, etc. (See Matt. 13). So you will find it in every parable explained by our Lord; the thing said is never the thing meant; consequently in this parable "a rich man" means something else. Lazarus and Abraham's bosom are not literal, but represent some class or condition. In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them, as in accord with God's Word and plan. To our understanding the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, they had "fared sumptuously every day" --being the especial recipients of God's favors. As Paul says: "What advantage then hath the Jew? Much every way; chiefly, because to them was committed the oracles of God."--[Law and Prophecy.] The promises to Abraham and David invested the people with royalty, as represented by the rich man's "purple." The ritual and (typical) sacrifices of the Law constituted them, in a typical sense, a holy nation--righteous-- represented by the rich man's "fine linen."--Fine linen is a symbol of righteousness. --Rev. 19:8.

Lazarus represented the Gentiles--all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those blessings which Israel enjoyed; they lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but in moral sickness, pollution, and sin they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry nor have any dealings with them.--John 4:9. As to the "eating the crumbs (of favor) which fell from the rich man's table" of bounties, Jesus' words to the Syro-Phoenician woman give us a key. He said to this Gentile woman--"It is not meet (proper) to take the children's (Israelites) bread and give it to the dogs" (Gentiles); and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their masters' table."--Matt. 15:27. Jesus healed her daughter, thus giving the desired crumb of favor. But there came a time when the typical righteousness ceased--when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof.--Matt. 21:43. The rich man died to all these special advantages and soon he (the Jewish nation) found himself in "*gehenna* fire"--a cast-off condition, in trouble, tribulation and affliction, in which they have suffered from that day to this.

Lazarus also died: the condition of the Gentiles underwent a change, and from the Gentiles many were carried by the angels (messengers, apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives to his bosom all the children of faith, who thus are recognized as the heirs to all the promises made to Abraham. For the children of the flesh, these are not the children of God, but the "children of the promise are counted for the seed" (children of Abraham) "which seed is Christ,"--and "if ye be Christ's then are ye (believers) Abraham's seed (children) and heirs according to the (Abrahamic) promise."--Gal. 3:29. Yes, the condition of things then existing terminated by death--at the death of Jesus --"for if one died for all, then were all dead." There the Jew was cast off and has since been shown "no favor," and the poor Gentiles who before had been "aliens from the commonwealth (the promises) of Israel and without God and having no hope in the world," were then "made nigh by the blood of Christ" and "reconciled to God."--Eph. 2:13. If the two tribes living in Judea (Judah and Benjamin) were represented by one rich man, would it not be in harmony to suppose that the five brethren represented the remaining ten tribes, who had "Moses and the Prophets" as their instructors? The question relative to them was doubtless introduced to show that all special favor of God ceased to the ten tribes, as well as to the two directly addressed. It seems to us evident, that Israel only was meant, for none other nation than Israel had "Moses and the prophets" as instructors.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-31, how that because of unbelief, the natural branches were broken off, and the wild branches grafted into the Abrahamic promises. In the parable, Jesus leaves them in trouble, and does not refer to their final restoration to favor, doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us, that when the fullness of the Gentiles--the Bride--be come in, "they (the Israelites) shall obtain mercy through your (the Church's) mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher--spiritual --promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes the Prophets, saying: "The deliverer shall come out of Zion, (the glorified church,) and shall turn away ungodliness from Jacob," (the fleshly seed). "As concerning the Gospel, (high calling) they are enemies, (cast off) for your sakes: but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God!" --Rom. 11:30-32.

====================

R1003 : page 5

"I HAVE been reading about holiness," said one to me the other day: "I do wish I could find it."

"Find IT?" I said, "you mean find HIM. Holiness is in Jesus. As many as received Him, to them gave He power to become the sons of God."

A week after my friend came to me with a radiant face: "I have found it in HIM."

We think and talk of holiness as if it were getting into the King's garden, climbing over a wall by a tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace. No, holiness is ours only when we open the door of our heart

R1003 : page 6

unto the King that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with His child.--Sel.

====================

R1000 : page 6

WAILING AND GNASHING OF TEETH.

"So shall it be at the end of the world [age]: the angels [messengers] shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."--Matt. 13:49,50.

These words follow one of our Lord's parables which represented the kingdom of heaven as it exists in its incipient and imperfected stage in this age--which in its widest sense is the nominal Christian church--as a net cast into the sea (the world) which gathered fish of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. In harmony also with this parable are those words of our Lord to the fishermen of Galilee, "Follow me, and I will make you fishers of men." (Matt. 4:19).

This net was first cast into the sea at the beginning of the Gospel Age when the Christian Church was first established. It has been out during the entire age; and now in the time of harvest it is drawn to shore, and the most desirable fish for the purpose for which God is making the present selection, are being gathered out and the rest cast away.

The great Fisherman has no special use for any more or other than the one kind of fish now, though by and by in his own good time, "the abundance of the sea shall be converted."--Isa. 60:5.

It should also be noticed, that when the net is drawn to shore, the work of the fishermen is not to dive into the sea either with a net or with hook and line to gather more fish: enough have been gathered for the present purpose; the net which the Lord sent out at the beginning of the age is full, and the present work, as indicated by the parable, is to sort and separate the fish already gathered. Let those in the sea remain there for the present, and any in the net not suitable for the present purpose (the "high calling") will be rejected and cast one side as unfit for present purposes. This is another figure of the harvest work, and how clearly it indicates and marks out the exact work of the present hour. When he had finished the parable Jesus said to his disciples, "Have ye understood all these things?" and they answered "Yea, Lord." "Then said he unto them, Therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure, things new and old"--thus implying that those who understand the parable and the plan of God as indicated by it, and who are instructed from the Scriptures with reference to the kingdom of heaven, will be able to see the new features of his work as well as the old, whenever the new features become due. And therefore they will not reject the new features because they are new, but will be ready promptly, both to work by and teach the new unfoldings of God's plans. They will not insist on keeping the net out to catch more, but under the Master's eye will be ready to attend to the new work of separating.

So--in a manner similar to that indicated in the parable--shall it be in the end or harvest of this age. And as we are now living in the very time indicated, we see this very separating work going on in our midst. Truly the great net, the nominal gospel church, has gathered in fish of all kinds, and multitudes of them. And now the angels, the messengers of God--the saints who are acquainted with his word and plan, go forth commissioned of God through his Word, and by the presentation of his unfolding truth they are now accomplishing the great work of separation in the church nominal--of good and bad fish, of wheat and tares, of loyal and consecrated saints and lukewarm and hypocritical professors. Those in the net who are not really of the kingdom of heaven, and who therefore should not be in the net, but should still be in the sea (the world) where they actually belong, shall be subjected to rough handling in this time of separating, as illustrated in the parable of the tares being cast into the furnace of fire--the great trouble which shall undermine, overthrow, and finally completely destroy the nominal systems--the nominal churches and the nominal kingdoms of Christ. We say, the nominal kingdoms of Christ; for all the civilized governments claim to be kingdoms of Christ, as moral societies generally claim to be churches of Christ, while really our Lord recognizes only one church, and one kingdom not yet set up in power and authority over the world.

In that great time of trouble there shall be wailing and gnashing of teeth--bitter disappointment, great chagrin. The gnashing or gritting of teeth symbolically expresses the vexation and anger of those in whom the truth only awakens a spirit of opposition and hatred against the Lord's messengers and against his plans which run counter to their prejudices, pride and plans. Those who have not the spirit of truth, will not, and do not meet the truth with candor and an earnest effort to prove what is truth and what is error. The truth they do not want, and even so much of it as they see, they endeavor to cover and hide; and their reasonings against it partake more of the nature of sarcasm, sophistry and enmity, than of sound scriptural reasonings. In their fruitless efforts to substantiate errors which they have come to reverence and love, they will contradict each other's arguments, as well as the arguments of their predecessors who helped to found or establish the errors. This, in the symbolic language of Revelation, is called "gnawing their tongues in pain." All such opposition to the truth is the gnashing of teeth predicted; and we may expect to see more and more of it as the harvest work continues.

Not only will those merely professors in the nominal church be thus rejected in this "harvest" separation, but some of the true children of God will also be rejected and get into the wailing and gnashing of teeth condition, because they have assimilated with the worldly minded and have become imbued with the "spirit of the world"--plans, ideas, aims, etc., which are worldly; for instance, the upbuilding of the various sects in numbers, wealth, or both, rather than the service of the TRUTH, and of the true "body of Christ." These fish are not "good" in the sense of the parable; i.e., they are not fit for the purpose of the present selection. They are undeveloped--not overcomers of the world, but are overcome by the world--by the spirit, ideas and disposition of the worldly minded. Their case is mentioned by our Lord in Matt. 24:51. He says: He will cut him assunder, [separate him from the real "body"] and appoint him his portion with the hypocrites--with the tares in the trouble, though only an unripe grain of wheat.

It should be clearly recognized by all that our Lord's parables nearly all relate to the Church only. In every instance where they refer to "the Kingdom of heaven," it is the Church, not the world surely, except when the worldly are shown as improperly getting into and identified with the church nominal. Thus in these two parables now briefly considered, wheat and tares, as well as good and bad fish, represent classes and mixtures IN THE CHURCH, and have no reference whatever to the non-professing "world," which in the one parable is represented by the sea, and in the other by the field. So then the great bundles of tares which daily are being bound tighter and tighter--organized more and more thoroughly and systematically, are all parts of the nominal Church of Christ. The great Reaper comes to harvest his wheat, and separates from his own FREE ones (Matt. 13:30,41) all those bound in bundles by human traditions and by a worldly spirit. And the symbolic burning of these, represents the trouble coming upon so-called Christendom [Christ's nominal Kingdom.] This imposing worldly structure with its many divisions, or sects, will entirely consume: that is, it will cease to be. The people will not perish, but the systems will perish, and the imitation saints (tares) will cease to be such imitations, and will pass for what they really are--members of the "world" and not of the select church-- some of them moral, benevolent, kind, good people, but not of the class recognized in Scripture as the "overcomers," the bride and joint-heirs with Christ, to whom alone God has promised and will give the Kingdom. This is the scene in which God will gather out of his Kingdom all things that offend [that are not acceptable to him as joint-heirs with Christ]. None of the sects can claim to be this one true church which God has all along recognized, which already contains all the wheat. The true Church of God throughout the Gospel Age has always consisted only of those wholly consecrated believers "whose names are written in heaven;" none of them have ever been missed from their Father's sight and care though often the world did not at all recognize this true "body of Christ," being attracted to look rather at the many churches of men whose names were written on earth, whose outward show and pomp and ceremonies and titles correspond more to the world's ideas. But now in the "harvest," it is the Father's plan and the Chief Reaper's work to disabuse the world of its wrong ideas on this and other subjects; and He will show forth soon the living members of the REAL CHURCH as a sample of those he has been choosing all along during the age.

As in the harvest at the close of the Jewish Age, so in this harvest, the "remnant" which the Lord will own as his, will contain few of the Chief Priests, Scribes, Pharisees--few of the Clergy or great ones, many more of the "laity" or "common people," those reckoned publicans and sinners in comparison with the "holier than thou" ministers and priests. So our Lord plainly indicated when in his prayer he said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the [worldly] wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Luke 10:21. See also 1 Cor. 1:26-31.

The fact then that not many of earth's wise and great receive and preach these "harvest" truths, is not an argument against them. Remember that among the Apostles, only Paul was before a theologian--a Pharisee. How hardly shall they that have riches [earthly honors and wealth--of talents, of respect, etc., as well as of gold] enter into the Kingdom of God. God chooses such a method in selecting the "little flock" as will cost each the loss of these to obtain the prize he offers. Thus God selects and proves the "overcomers." None are so poor that fidelity to the truth will not cost them something--even all they have.

Let us, dearly beloved, make our calling and election to this great prize sure, by doing as did the Apostles, following the Lord, one of whom wrote, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him ...: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto THE resurrection of THE dead."--Phil. 3:8-11.

Not many rich or noble called
Not many great or wise;
They whom God makes His kings and priests
Are poor in human eyes."

===================

R1000 : page 6

AN ACCUSER SILENCED.

Two fellow-travellers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true--too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none but given all a good measure. Now I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied, "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian; "and therefore was my heart attracted to Him; and the more I look at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I haven't a right to be happy and to love Him when I found out that He had died for me; that on the cross He had fully paid all my debt, and thus cleared me of all guilt? Ever since then I truly love Him, and all the evil which professed followers of His may do, cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."--Horatius Bonar.

====================

R1000 : page 7

THE THIEF.

"He said to Jesus, Remember me when thou comest in thy kingdom. And he [Jesus] said to him, Indeed I say to thee this day thou shalt be with me in Paradise."--Luke 23:42,43.--Diaglott.

Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, see in this narration the doctrine of election exemplified --Jesus, being pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should roast to all eternity, unpitied, unrelieved. Truly if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against church lotteries, and less against worldly ones.

But this is not the case. The scripture has evidently been much misunderstood. To get its true import, let us take in the surroundings and connections.

Jesus had just been condemned, and was now being executed on the charge of treason to Caesar's government, in saying that He was a king: though he had told them that his kingdom was "not of this world." There, upon the cross above his head, was the inscription of his charged crime, written in three languages: THIS IS THE KING OF THE JEWS." All knew of his claims and derided him, except one of the thieves crucified with him. Doubtless he had heard of Jesus and of his wonderful character, and said in his heart: This is truly a strange and wonderful man; who can know that there is no foundation to his claims? He certainly lives close to God: I will speak to him in sympathy; it can do no harm. Then he rebuked his companion, mentioning the innocence of Jesus, and, turning to Jesus, the conversation noted above took place.

We cannot suppose that this thief had any correct or definite idea of Jesus-- nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. To give him credit for more would be to place him in faith ahead of all Apostles and followers of Jesus, who at this time had left him and fled, and who three days after, said: "We [had] trusted that it had been he which should have redeemed Israel."

We can have no doubt as to the import of his petition; he meant that whenever Jesus reached his kingdom power, he desired favor. Now, note Jesus' answer. He does not say that he has no kingdom, but on the contrary, by his response he indicates that the thief's request was proper. The word translated "verily," or "indeed," is the Greek word "amen," and signifies "so be it," as you have asked: "I say to thee this day, [this dark day, when it seems as though I am an imposter and about to die as a felon,] thou shalt be with me in Paradise."

Now the substance of this is, that when the Lord has established his kingdom, the thief will be remembered and be in Paradise. Notice that we have changed the comma from before to after to-day. This makes it perfectly clear and reasonable. Jesus might have told the thief more if he had chosen. He might have told him that the reason he should be privileged to come to Paradise was because he was paying his ransom then and there --dying for his sins. He might have told him further that he was dying for and ransoming also the other thief, as well as the whole gaping and deriding multitude before him; as well as the millions yet unborn and millions then entombed. We know this, because we know that "Jesus Christ, by the grace of God, tasted death for every man," and that as in Adam, or on his account, all die, even so in Christ, or on his account, shall all be made alive and be privileged to come back to that Edenic condition forfeited by the first man's sin, and redeemed for men by Christ's righteous sacrifice.

As already shown, the garden of Eden was but an illustration of the perfect and beautiful earth when fully released from the curse. The word Paradise is of Arabic origin, not Greek--it signifies a garden. The Septuagint renders Gen. 2:8 thus: "God planted a paradise in Eden." When Jesus has established his kingdom, bound evil, etc., this earth will become a paradise, and the two thieves and all that are in their graves shall come into it. And by becoming obedient to its laws they may live forever in it. We doubt not, however, that the kind words spoken in that dark hour to the Lord of glory, will no more lose a suitable reward than the gift of a cup of cold water, or other small kindnesses done to those whom this King is "not ashamed to call his brethren."

But have we the right to change the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense and harmony with all other Scriptures. This harmony and sense is obtained only by the punctuation we have given above. To read it as usually punctuated, it would teach that Jesus and the thief went away somewhere that day, which is contrary to the following Scriptures, which read carefully: Luke 24:46; John 20:17; John 3:13. In the latter text note that the words, "which is in heaven," are an interpolation as shown by the oldest MSS.

====================

R1001 : page 7

THE IRON WOLF.

"I conducted, two months ago," said a clergyman, "the funeral services of one of my parishioners. He had been a farmer. Forty years ago he had commenced work with one hundred acres of land, and he ended with one hundred. He was a skillful, industrious working-man, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbors.

"'It was always a warm, hospitable house,' said one. 'The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a clergyman, one a civil engineer, two are teachers--all lead useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly, was a waif that he rescued from the slums of the city.'

"And so the story went on--not of a miser who had heaped dollar upon dollar, but of a servant of God who helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill, rasping tone:

"'So poor Gould is dead! He left a poor account--not a penny more than he got from his father. Now I started with nothing; and look here,' pointing to his broad fields. 'I own down to the creek. D'ye know why? When I started to keep house I brought this into it the first thing,' taking an iron savings-bank in the shape of a wolf out of the closet. 'Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth $100,000. Other folks ate meat; we ate molasses. Other folks dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. And,' he concluded triumphantly, 'now I own to the creek; and that land with the fields yonder, and the stock in the barns, are worth $100,000. Do you see it?'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink, having no other resource, and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the clergyman. "Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the house of some it is avarice, and like a wolf, devours intelligence, religion, hope and life itself." --Friendly Companion.

====================

R1001 : page 7

THE KING AND THE POPE.

The King of Italy and the Pope are not on anything like the distant terms which the popular idea ascribes to them. The "prisoner of the Vatican," as the Church likes to call the Pope, is no prisoner at all in any true sense. Neither is the King the obdurate enemy of the Church he is sometimes represented. In simpler terms, there is masking in Rome on both sides, a fact with which Catholics even, throughout the world, it is probable are not perfectly familiar.

We are assured from Rome that there is a secret understanding between the King and the Pope, and that it will not be long when the settlement will be made that will end forever all misunderstandings, --at least such is said to be the intention.

Some time ago it was alleged that the Pope had extensive plans for regaining temporal power and that the prospect was good for his plans. Whether what is now on foot has this realization in view, nothing certain is known. It is certain, however, that the Italian Government has made important concessions with mutual benefits in view.

Italy is ambitious of a place among nations as nearly the head as possible, and of late, the Pope--who is nothing if not a diplomat--has shown a growing desire to mix himself up with the world's affairs something after the fashion of years ago, when the Church was more nearly omnipotent than now.

Late accounts from Rome declare that at the recent Parliamentary elections throughout the country, in every case the names of the Government candidates were identical with those put forward and supported by the Papal party. In nothing does the Italian Government seem to have changed its policy. Nothing on the surface shows what the understanding is, though that there is one is shown in a number of ways.--Pitts. Times, Nov. 1.

====================

R1001 : page 7

CHRISTIAN LIBERTY.

"The true doctrine is not our right to think for ourselves, but the right of the other man to think for himself."

The impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution--that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forborne to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loth most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced, particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech, is not always an easy task. The two may, however, be combined. And nothing can be more certain than that the preservation of Christian liberty for any, is conditioned on the concession of that liberty for all.--N.Y. Examiner.

====================

R1001 : page 8

CHRIST THE CENTER.

As the sun is the center of our solar system, so Christ is the Christian's sun and center of desire. As gravitation holds the planets in their proper orbits, so love holds the trusting heart in the pathway of willing obedience. As in completing the solar circuit, the earth receives the pleasing variety of seasons adapted to beauty and health, and to promote all organic life, so in our loving service of Christ, there is a pleasing and useful variety of gracious and profitable experiences. Sometimes fierce storms sweep across our pathway to drive us into the shelter of his promised grace. Sometimes the cold repulsiveness of the world's unbelief and sin chills us like a winter's blast, driving us to the central, steady sunlight of a Savior's constant love, causing springtime to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun. And he who has the Sun of Righteousness in his heart will have constantly the springtime of his abiding love.

====================

R1001 : page 8

IMMORTALITY AND INCORRUPTION.

The following, in answer to a correspondent's question, may be of general interest to our readers:--

The Greek word *aphtharsia* is rendered immortality in Rom. 2:7 and 2 Tim. 1:10. The same word is rendered sincerity in Eph. 6:24 and Titus 2:7; and incorruption in 1 Cor. 15:42,50,53,54.

The Greek word *aphthartos* is rendered immortal in 1 Tim. 1:17; and incorruptible in Rom. 1:23, 1 Cor. 9:25 and 15:52, and 1 Pet. 1:4,23 and 3:4.

These are the only occurrences of this word. The Greek word *athanasia* is translated immortality, but three times--1 Cor. 15:53,54 and 1 Tim. 6:16.

Both these words are given the sense of immortal, by lexicographers. Liddell and Scott, standard authorities, give it thus. Plutarch uses *aphthartos* as incorruptible, immortal. And it seems to be the exact word corresponding to our words, incorruptible [not liable to corrupt, or to be corrupted], and immortal [not mortal-- not subject or liable to death].

Athanasia, while it is properly translated immortal according to usage, does not so much have the sense of not liable to die, as that of unchangeability. Hence *aphthartos* is the word which most closely corresponds to our word immortal, i.e., not mortal, not perishable, not corruptible. This is shown by the relationship between corruptible and incorruptible in 1 Cor. 15:53 and 54, which in the Greek as in the English stand related, of the same root, the Greek being *phthartos* and *aphthartos*. Not so, however, the words mortal and immortal in the same verses. In the English these words are closely related, but the Greek uses words totally distinct and not related--*thnetos* and *athanasia*, the sense being, "This mortal [dying condition] shall put on [or assume] immortality" [a lasting or unchangeable condition].

So, then, the attempt of some to make out that incorruptible refers to one state, and immortality to another, is without foundation, and probably the result of lack of thoroughness in the examination of the subject. Prof. Young, Liddell and Scott, and all translators are right in using the two English words immortal and incorruptible interchangeably. As above suggested, however, we would have preferred it had athanasia been translated unchangeability in the three cases where it occurs, although our word immortality covers the idea of unchangeability.

With this change 1 Cor. 15:53,54 would read thus:--"The [special] dead [i.e., the saints] will be raised incorruptible [i.e., immortal, not liable to corrupt, decay, or perish] and we [of the same special class] shall be changed." "For of necessity this corruptible [diseased, perishable condition] must be invested with incorruptibility [imperishable quality] and this mortal [dying condition] must be invested with immortality" [unchangeability]. "And when this corruptible [perishable condition] shall be invested with incorruptibility [imperishable quality] and this mortal [dying condition] shall be clothed with unchangeability [immortality], then will that prophetic promise be fulfilled [which says] Death will be swallowed up in victory." That is to say: when this special class, the dead and we, the overcomers, the saints, are changed to undying, changeless conditions, then will that prophecy of Isaiah 25:8 begin to be fulfilled to the world--the Millennial work of abolishing death and restoring life will then go on successfully.

====================

R1001 : page 8

DEATH NOT LIFE.

I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the "death" and the "destruction" spoken of in Scripture as the doom of the condemned: and to insist on the belief that they are kept alive forever.

"Life," as applied to their condition, [the condition of the righteous] is usually understood to mean "happy life." And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word "life" does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a "happy life;" and a contradiction to speak of a "miserable life;" which we know is not the case, according to the usage of any language. In all ages and countries, "life," and the words answering to it in their languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to their condition the words "life" and "immortality" never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be "destroyed," and cease to exist: not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance: "Ye will not come unto me that ye may have life;"--"He that hath the Son hath life; and he that hath not the Son of God hath not life." And again, "perdition," "death," "destruction," are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.--Archbishop Whately.

====================

EXTRACTS FROM INTERESTING LETTERS.

Canton, O., Nov. 11th, '87.

DEAR BRO. RUSSELL:--I present as a brief report of work done in the two weeks in Canton, the following: 500 DAWNS piled up in our room and nearly all engaged, beside nearly 100 copies already gone out to subscribers. In addition they call for a full course of lectures. We truly have great favor and a season of peace, speaking comparatively.

The ever welcome TOWER at hand, and if I can see my way clear, will have Ohio drenched with "Arp Slips." I have on some occasions given "slips" to refusers of DAWN, who afterward ran after me to subscribe or buy. Its influence seems to be always GOOD. Please send me more of the Arp slips.

I enclose Ten dollars for the Tract Fund, but if you think best send the timely "Arp Slips" into Ohio to the value of the sum mentioned, and some brother or sister may add sufficient to supply the state fully.

You may get ready 250 DAWNS for Massilon, O. The 1000 for Columbus may wait until Christmas or Dec. 20th at least. Expect another opening to preach at Salem, O., and have fully announced the lectures here. Canton is aroused. In Christ,

J. B. ADAMSON.

Peekville, Pa., Nov. 15th, '87.

DEAR SIR:--I lately got hold of your book, "Millennial Dawn," and the outside cover had just enough left to give your address. Now if I can get the books and paper, and especially Vol. II, please let me know at once, and I will send money for them for myself and for a friend.

I have been a member of the M.E. church for a number of years, but have often felt that we did not get all of the gospel. Your book has opened the holy Scriptures to my view in a new and wonderful light, and I am anxious to be further instructed in this way. I have always been taught from infancy until now--and I am over 40 years old--that this life is the only probation, and that at death our eternal destiny was unalterably fixed, and it nearly took my breath away when I found that no such assertion was made either in the Old or New Testament, and I am familiar with the Bible from Genesis to Revelation.

This book has opened my eyes to some of the most blessed truths, and its perusal has filled my heart anew with the love of our God, and for the last few days I have felt like a newly converted man. I hoped all along until the last page was reached that I might find something about the rich man and Lazarus. I felt sadly disappointed when I did not find anything. Well, God bless you, Yours truly,

H. S.

Millard, Neb., Nov. 14th, 87.

MY DEAR SISTER RUSSELL:--Four Dawns sent last week are sold. People ask for them.

I asked God to take care of this work and he is doing it. Mr. R. is very much interested in it too. He tells me at once when he sells one for me, as he knows it does me so much real good.

Train men and travelling men are all eager for it. They read Bill Arp's comments and then want the book. I have them pinned up in the waiting room. I would like some more of them for sending away in letters.

I had a letter from my cousin to whom you wrote, telling me that her son, a young man of twenty, had given up all and gone out to sell Dawns. May God bless him and his efforts.

With love to you and Bro. R. May God bless you and forward the work while it is yet day. Yours in the faith,

MRS. L. E. R.

R1001 : page 8

Northumberland Co., Pa., Nov. 11th, '87.

DEAR BRO. RUSSELL:--Please send me ten more paper covered Dawns for which you will find enclosed $2.50, and also send the "TOWER" to the following address --for one year, and find amt. enclosed.

Brother C. has been converted from infidelity by reading DAWN. His own words are, "I am a changed man." His only Bible for five years past has been Thomas Paine's "Age of Reason." Another skeptic whom I presented with a copy says, I would not take $5.00 for my DAWN if I could not get another. I accept the Bible now, but have rejected it because I thought it taught the doctrine of eternal torment.

The most honest people I have found are among skeptics. O! I wish I could do more to spread the truth. Never have I received such blessings, as since I have consecrated myself to the Master's service in the spread of the truth. I had thought I could send you a list of preachers' names this time, to be supplied with DAWNS, but I find that it is impossible at this time as so many others are beginning to inquire for the truth. Praying for you and the TOWER work, I remain yours in Christ.

LEWIS L. EVARTS.

[Some time ago Brother Evarts started to send DAWN to all the ministers in Penna., sending us lists from time to time as he found himself able to afford it. While commending his plan, and especially his zeal, we advised him that he would probably find a larger proportion of honest Bible students out of the pulpits of the nominal churches than in them. It seems from the above that his experience is the same as ours. How like is the present "harvest" to that at the first advent, its prototype or shadow. See Matt. 23:13; Luke 13:52. The word "lawyers" in this last text corresponds in meaning to the present title of D.D. Doctors of the Law, they were then called, but now Doctors of Divinity.--EDITOR.]

page 8

DEAR BROTHER: When I became a reader of the TOWER and M. DAWN, I was preparing to enter the ministry of the Baptist faith. I have had a hard, long struggle with friends and creeds, but now I know I can go joyfully to work with whatever ability I possess circulating DAWN for the truth's sake. I enclose money. Please send me 500 "Arp's Joy," and 100 DAWNS. Your Bro. in Christ,

Becca, S.C.

S. J. H.

===================

R1002 : page 1

VOL. IX.

ALLEGHENY, PA., FEBRUARY, 1888.

NO. 6.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--FIFTY CENTS A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat-- yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

WE HAVE PLENTY of the "Missionary Envelopes" now. Every letter you send out should bear this much of the gospel upon the outside, beside what you may think proper to write within.

R1003 : page 1

WE SEND THIS TOWER to many who have not renewed their subscription, nor indicated in any way their desire to have it come during 1888; because we want all to read the series of articles commencing "Who are Sons of God." Those whose paper stops with this number, have themselves to blame. You do not appreciate the spiritual food, if you will not "ask, that ye may receive, that your joy may be full"--and we are quite sure none of you are so poor that you cannot purchase a Postal Card.

page 1

Remember, too, that though moneys sent at any time are credited on our books, requests to have the TOWER continued free, hold good only for that year. So, if you wrote only last October it will not serve for 1888;--none prior to December count for 1888. Even if you have at sometime written that you "want the TOWER as long as you live," that is not sufficient, as we cannot tell but you may have died or changed your mind. We want to hear from you all once a year. Write a good letter or at least a card.

Again, while we will gladly send sample TOWERS to all the addresses you send us, we enter none for the year but such as are paid for or have sufficient interest to write and ask it for themselves.

====================

R1003 : page 1

MORE ARP SLIPS.

We were out of Arp Slips "for free distribution" for a while, but have plenty now. Order all you can use. Put one into every letter you write; wrap one in every bundle you send away, and if possible arrange to engage help and distribute them to every church in your town.

As noticed in previous TOWERS, several friends paid for printing slips for free circulation in Ohio, Pennsylvania, W. Virginia and Maryland. Now we can announce to you that it is decided to use receipts of the TOWER TRACT FUND to further this cause. Seeing the good results from the slips already distributed, it is proposed to deluge the country with them. Order all you can use. Labor while it is called day, for the night cometh wherein no man can work.

====================

R1002 : page 1

VIEW FROM THE TOWER.

The events of the past month show that the time is hastening rapidly when the Papacy will say, "I sit a queen and am no widow." The present Pope, Leo XIII., has just celebrated his fiftieth year in the priesthood, calling it a Jubilee. It has been made the occasion of the grandest gifts and ovations to the Papacy on the part of the civilized world, witnessed in centuries. Engrossed memorial letters and costly presents came from every quarter--from kings, queens, princes, bishops, mayors, clubs, churches and societies, aggregating in value ($15,000,000) fifteen millions of dollars.

The day of the celebration in Rome was a wonderful one, which can only be appreciated by those who realize what the Papacy really claims to be. It claims to be nothing less than the glorious millennial kingdom of Christ established in dignity and power to rule over the kingdoms of earth, the fulfillment of our Lord's prayer --"THY KINGDOM COME, thy will be done on earth as it is done in heaven." The papal hierarchy consisting of the bishops, cardinals, etc., with the pope as their head, claims to be the Kingdom of God in power, the pope being instead of Christ or the "vicar" of Christ, and the bishops, etc., instead of the apostles, in fulfillment of the Lord's promise, "It is the Father's good pleasure to give you the Kingdom." It must be remembered that the papacy claims [falsely] that the time of suffering with Christ is in the long ago past, and that the time of the Millennial reign and rule began long ago, when Papacy obtained the control of the Roman Empire. Papacy claims that the Protestant movement, the "Reformation," led up to the events of 1799, from which time to 1870 was accomplished the gradual destruction of her political power, and this period since 1799 she considers the "little season" of Rev. 20:3, in which the devil is loosed. Papacy thus ignorantly fulfills the predictions of God's word, by establishing a counterfeit kingdom, and instituting an unauthorized reign over the world under a counterfeit head, (the popes), thus constituting the anti-Christ kingdom so prominent in prophecy. Those only who see clearly the coming hierarchy or kingdom of the true kingly priesthood --the true church--under the true head, the Lord Jesus, can appreciate how great is the counterfeit deception by which papacy has blinded, and is still blinding herself and the world.

How great then is papacy's triumph at the present hour, as she seems to see what she considers the little season of Satan's power drawing to a close; and herself rising again to glory and power. But her fall will come all the more severely when it does come. In proportion as she has glorified herself, she shall have trouble and sorrow. The present uplifting in influence is but the lifting of the great millstone to make its casting down the more violent.--See Rev. 17:6,18, and 18:7,8,21.

Papacy's "King of Glory," the pope, wearing the Prussian Emperor's present, the triple crown, covered with a thousand costly pearls, was carried about from place to place during the ceremonies of the celebration, and offered mass, etc. He received the homage of the forty-eight cardinals, two hundred and thirty-eight arch-bishops, and an audience of thirty thousand in the great cathedral known as St. Peters. [It will be remembered that it was the public sale of "Indulgences," to raise money to finish this immense cathedral, that opened the eyes of Luther and others, and led them to search and finally locate Papacy as the "Mystery of Iniquity," photographed in Daniel and Revelation.] But, poor man, as if to show that he was not the real, but only an imitation "King of glory" (Psa. 24:7,9), he fainted twice during the ceremonies.

Everything was done on the princely, or rather the kingly scale befitting to the claim that the pope is Christ on earth. The feeding of a hungry multitude on five loaves and two small fishes was not imitated, though thousands of the so-called children of the papacy are declared to be in a starving condition in Ireland; but on the contrary "Peter's pence," given out of their penury by the wretchedly poor the world over, to help the poor pope, was squandered lavishly by this (would be, if he could be,) "king of nations," (Rev. 15:3.) He began the day with a breakfast costing several thousand dollars,--over eighty dollars each, for all the bishops, cardinals, etc., (princes of the church) who partook of his hospitality. And by the way, it must be remembered that this was not extravagant on the part of the pope; he can well afford to do it. His poor predecessor, it will be remembered, left over twenty millions of dollars in the treasury on his decease-- safely and wisely invested with the Rothschilds, the Jewish bankers. This sum with interest and additions is probably not less than thirty millions now, as his regular income is put at a million and a half per year. Evidently the popes are unlike the apostles whom they claim to succeed. They are rich by making others poor, while the apostles were "poor while making others rich."--2 Cor. 6:10.

It should not surprise us to learn that Catholics did homage and sent gifts to their king, but how shall we interpret it when we learn that Protestants in places of representative influence did the same? It inclines us to think that Protestants themselves are beginning to see that they have gradually swung around so much, that they now see the foolishness of calling themselves protestants while they do not protest at all, but flatter and do homage to the system and the doctrines against which their fathers protested even to the stake, the rack and the dungeon.

The Queen of England, (the nation which claims to be the chief protestant against Papacy)--the head of the Church of England sent a very costly gift consisting of plate--ewer basin, etc.,--which was used by the pope in celebrating his Jubilee Mass. These are of gold and probably the most elegant and costly of any ever used in that most blasphemous of all the errors of Papacy--the Mass,--noted in the prophetic Scriptures as "the abomination" greater than all others.*

Next in religious influence among the sovereigns of the earth is Emperor William, of Germany. The Emperor being himself a member of the Lutheran church, and Germany the home of Luther and his notable work, any recognition of Papacy's claims on his part must not be overlooked. Did he send a present? Yes, and one of the greatest significance as indicating the German government's attitude toward the restoration of temporal power to Papacy. He sent as a present a new triple crown such as has been worn by the popes since the time of Benedict XIII. This crown is the distinctive badge of civil authority. It said in figure, Germany recognizes you as a civil ruler, though at present you are dispossessed of your territory; just as the present of the head of the Church of England said in symbol, Protestant England has changed her views on the subject and no longer recognizes your system as that of Anti-Christ, but upholds your communion.

The Duke of Norfolk was the Queen's envoy in this matter and approached the pope kneeling three times, and as the Catholic Times, of Liverpool, pointedly notes, is the only envoy sent by an English sovereign for over two hundred years.

These are so many additional straws, pointing the direction of public sentiment --pointing as we have heretofore noted to the grand confederation of the great religious systems--a union which to the many will seem a grand achievement,

R1002 : page 2

a token of Millennial harmony, but which, to the extent that it is successful, will be as oppressive to the true church as it will be advantageous to the human systems called churches. For when the power of organization is once felt, it will soon be used to frown down and hinder all growth in grace and knowledge, and to suppress all teaching and teachers not in harmony with the errors and bondage of said unions. The only union and bondage which God has ever authorized in his children, is the union between each individual and Christ the head; and the union between the members of the church if in any way more than, or different from that prompted by love and the spirit of the head, is of the devil, no matter how honorable and moral the agents he may employ, or the arguments he may cause to be advanced to secure the bondage of God's children under the name of Christian Union. There can be no union between truth and error to last, and every attempt to secure it is an attempt to fetter the truth. We are in the "harvest" of this age, and the errors must fall before the "sharp sickle" of truth, which the Lord is now thrusting in. (Rev. 14:15,16.) Hence the doings of those who say "a confederacy" (a union) must not discourage us, for though they will succeed and cause a night to come, wherein no man can work except those who worship the beast or his image, (John 9:4 and Rev. 13:16,17,) yet the truth will eventually triumph, as well as all faithful to it, under the true pope, the true "King of glory," the High priest of our profession, Christ Jesus.

Some further showing of the Roman anti-Christ system as "a great Christian camp" by leading protestant ministers, blinded by long cherished errors and wrong expectations concerning the church's

R1003 : page 2

present work and the promised kingdom under the whole heavens, we have been obliged to leave for another number of the TOWER; but they are truly surprising to those who see, but unnoticed by the majority, whom, as always, the god of this world blinds to the truth.

Meanwhile, as a proof that some eyes are getting open while others are being closed, we print below a brief report of a discourse delivered in New York by the ex-priest, now well known as Dr. McGlynn, as reported in the public press.

NEW YORK, Dec. 8.--The announcement that Dr. McGlynn would speak tonight on the Pope's right to interfere in politics drew an even larger audience than usual to the anti-poverty meeting at the Academy of Music. The address was a protest against a recent statement by Monsignor Preston, that Catholics are bound to vote as the Pope advises. Dr. McGlynn handled the subject boldly, declaring that wherever papal influence had been felt in politics it had been a curse to the country where it was exercised. Christ, the founder of the Church, had refrained from mixing religion with politics, but some of his vice-gerents had thought themselves wiser.

The speaker declared that even in religious matters Popes had often shown themselves far from infallible. It was the shameless abuse of the Papal power that led to the disruption of the Church in the sixteenth century. At the time when a flaxen haired German boy, named Martin Luther, was playing around his mother's knee, Pope Alexander VI. was installing his illegitimate children in his papal residence. Many Popes had been guilty of egregious blunders and crimes. It had been said that Catholics must take their religion and not their politics from Rome. But even in matters of religion they were not bound to blindly submit to dictation. Every man's conscience is to be the final arbiter for him how far he is obliged to obey the Pope.

---

*We have heretofore shown the error of the principles involved in the Mass, and when Vol. II. of DAWN is ready it will contain a full explanation of it, in connection with the prophecies which foretold its institution, and Papacy's rise and fall.

====================

R1003 : page 2

THE DAWN IN GERMAN

We are glad to announce to you that the German translation of Millennial Dawn Vol. I. is complete. It will be on the press shortly, and the first edition of 1000 copies, cloth bound, will be ready for mailing very soon. Orders may now be sent in; they will be served in order as received.

As the German language requires more words than the English to express the thoughts, this volume will contain over 400 pages. The price will be one dollar. We cannot promise a paper covered 50 ct. edition at present, as there will probably not be a sufficient interest to justify it. It is only by getting out large editions that paper bound books can be made to pay expenses.

We are confident the translation is excellent: it is the work of Bro. Zech, a German by birth, whose education in the language, as well as his growth in the knowledge of the truth, the spirit of which he seems to have drunk into deeply, has well qualified him for the work. We are confident, therefore, that his work is so complete that the German reader can catch the spirit and intent of "The Plan of the Ages." For this blessing to our German brethren, we on their behalf thank God especially, and secondarily we thank Bro. Zech, who in this work has been God's honored instrument.

To the interested readers of the TOWER, let us say: The work is in your hands now; now is your opportunity to engage in the service of the truth and in the service of your fellow-Germans. God made the plan and revealed it in His Word, and is therefore the real Author of the "Plan of the Ages;" the writer of it endeavored to do his part as best he could in the English language, and now Bro. Zech as translator has spent precious months of labor in preparing it for you in German. Now it is your turn to spend your consecrated time and talent in using this which is thus by others made ready for your use. How many of you will prove faithful to so great privileges as are here laid before you? How much sleep will you lose in trying to put the plan into the hands, heads and hearts of others? Probably few of you will lose as much sleep as we are sure Bro. Zech lost in his part of the work. How many will feel it a pleasure to deny themselves some comforts and pleasures, earthly, in order to carry to others the comforts and pleasures mental and heavenly, which a knowledge of God's plan only can give?

The TOWER Publishing Co. promises that as soon as the brethren and sisters shall order 2000 copies of paper bound 50 ct. Dawn in German (or send pledges that they will order as soon as the books are announced as ready) they will get out an edition of 10,000 copies. Now dear friends use your privileges and opportunities faithfully, so that the Master at the reckoning may say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

====================

R1003 : page 2

THE GERMAN TOWER.

The German TOWER has been stopped for some months to permit Bro. Zech's time to go to the preparation of Dawn. That work being now done, the regular issues of the German TOWER were resumed, commencing January, 1888.

As a reward for the patience of the German readers obliged to wait during the preparation of German Dawn, it is proposed that such of them as order cloth bound GERMAN DAWN shall be presented free with the next year's GERMAN TOWER. Therefore such in ordering DAWN should mention the fact that they wish the GERMAN TOWER renewed as per this promise.

====================

R1004 : page 2

CHAS. H. SPURGEON'S POSITION.

In our December '87 issue we referred to this celebrated minister of London, as having left the Baptist denomination. We were promptly contradicted by some who felt loath to acknowledge the loss to Babylon of so able a man. Fuller reports show that we were entirely correct. Mr. Spurgeon's withdrawal was from the Baptist Denomination--the "Baptist Union."

Many do not know that the "Baptists," "Disciples," "Congregationalists," and some others, are not organized into one body throughout the world, in the same manner as are Roman Catholics, Episcopalians, and E. Methodists, but each congregation maintains the right to control its own affairs and its own faith independently of other congregations. [This is well, but the same principle should extend to each individual in each congregation. Each should be asked if he accepts the Lord by the only name, Savior, and the Bible as God's divinely inspired communication to man; and beyond this, each should be left to believe all that he can find in God's revelation, each ready to assist and be assisted by the other, to grow in grace and knowledge and in the love of God.] But those independent congregations, imitating the various sects, have formed "Unions" by which the majority of such churches attempt to fix the faith and affairs of the others, much the same as Conferences do for the Methodists, and the Presbyteries and Synods and General Assemblies of the Presbyterians, and the Convocations Councils and generally the hierarchies of the Protestant Episcopal and Roman Catholic churches.

We did not say that Mr. Spurgeon withdrew as pastor of the congregation he serves. If they as a people are free from denominational shackles, free from the control of others, and meet to study God's Word and to offer Him worship they are a church in the original form, such as the congregations in the days of the apostles were. And this is just where Mr. Spurgeon and the congregation he ministers to stand: They have withdrawn from the "Baptist Union" and stand independent. For this others blame Brother Spurgeon, while we commend his steps. He does not see all the truth as we see it yet, but now that he is free and has taken a bold stand, if he follows on, he will soon see more and more light--until the perfect day. That we correctly state Mr. Spurgeon will we think be apparent from the following abstract from the Sword and Trowel, a paper which he publishes.

In it he has written: "The case is mournful. Certain ministers are making infidels. Avowed infidels are not a tenth as dangerous as those preachers who scatter doubt, and stab at faith." In these remarks Mr. Spurgeon evidently refers to the same class in its many forms so often reproved (Eph. 5:11) in the TOWER, who reject the inspiration of the Bible, laugh at the stories of the flood and of Balaam's speaking ass, and Jonah and the fish, etc.; who declare with great show of worldly wisdom that Adam's fall must have been upward, and who, denying the original sin and its penalty, see no reason to believe in a redemption from that fall by the precious blood of Christ, and who consequently deny the ransom, and claim that our Lord was merely a good example, and that the whole world in God's order is being evolved from lower to higher conditions, and that all will finally be saved irrespective of faith and obedience to a "historic Christ." This error, as we have shown, is spreading into all the pulpits and pews of "Christendom" rapidly, being helped along by the false views hitherto held concerning the wages of sin and the character of our Lord's ransom-sacrifice. That Mr. Spurgeon is opposing this same class, is evident from the following quotations from his paper.

He says: "It is only too evident to all who are zealous for God and his truth, that on one side there is a perilous growth of superstition and sacerdotalism, and on the other of unbelief and indifference to vital religion. The substitutionary sacrifice of our Lord and Savior is lightly esteemed and even repudiated by some prominent teachers--the plenary inspiration of the Holy Scriptures, with other verities of the faith of Christ, are explained away, in many instances."

"A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as, the old faith, with slight improvements. The atonement is scouted,...the punishment of sin is turned into fiction, and the resurrection into a myth; and yet these enemies of our faith expect us to call them 'Brethren' and maintain a confederacy with them.

"The results of this erroneous teaching and perversion of the gospel are apparent; worldliness, sensuality, and luxury... abound, and Christian liberty has become license in the walk and conversation of many of the professed disciples of Christ."

In closing Mr. Spurgeon asks--"What shall we do?" and answers, "We retire at once and distinctly from the 'Baptist Union.'"

To the supposed inquiry whether he would attempt to head a new denomination, he answers, No; and declares [what we declare] that denominations are unnecessary among Independent congregations.

====================

R1004 : page 2

THE TRUTH IN CHINA.

Shanghai, China,

DEAR SISTER RUSSELL:--The Dawns reached me on the 23d of September, for which many thanks. Three of the books are now in Shanghai. The good and thoroughly orthodox Methodist sister, to whom I gave one, said, "The restitution theology is very interesting, and I am glad you have found such rest and peace in believing it." I am sure she will read the book carefully, and be benefited by it. Another book has gone into a Baptist family. And the third I gave to Rev. Dr. W., who believes in the Millennial coming of Christ, and is, I think, somewhat prepared for Dawn. One book has gone to Ching-chew-fu into the Eng. Bap. Mission. The others I shall send--one to Peking, one to Amoy, one to Tang-chon, etc. The papers also arrived in due time and will soon be scattered over China. The books ordered came by last mail, received two or three days since. Since writing the above, the Concordance and Diaglott came. I cannot thank you enough for the kind letter received at the same time. I am using my Dawn, and the others and the papers are being scattered broadcast over the land. The Rev. Bp. S. has a Dawn. You may be sure I lose no opportunity to tell the glad tidings.

Your sister in Christ,

C. B. D.

====================

R1003 : page 2

OUR PASSOVER ANNIVERSARY.--Sunday night, March 25th next, will be the anniversary of our Lord's last night with the disciples in the flesh. As usual, the church will commemorate it. So many as can meet with us here will be welcomed.

====================

R1004 : page 3

"THE FATHER HIMSELF LOVETH YOU."

John 16:27.

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by Him forgot:
He ever loves; then trust Him, trust Him still;
Let all thy care be this--the doing of his will.

Thy hand in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with Him, a Father reconciled,
Till in his own good time He calls thee hence.
Walk with him now: so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Take courage, faint not, though the foe be strong;
Christ is thy strength! He fighteth on thy side.
Swift be thy race; remember 'tis not long,
The goal is near; the prize He will provide.
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear--oh never!

He comes, with his reward; 'tis just at hand;
He comes in glory to his promised throne;
My soul rejoice! ere long thy feet shall stand
Within the City of the blessed One--
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure.

--Horatius Bonar.

====================

R1005 : page 3

WHO ARE SONS OF GOD?

Few seem to get a clear idea of the meaning of the words son and father. The word father, signifies producer, generator, life-giver, the word son correspondingly signifying one produced, generated, one who receives life from a father.

Applying these definitions, we find that in a general way Jehovah God might be said to be the father, producer or creator of every living creature, from the crawling worm to the great arch-angel. But a restriction is placed about the word son, by its use in Scripture, which shows us that God uses the expression "sons of God" with reference only to those of his creatures whom he created more or less in his own likeness; i.e., with mental and moral qualities in harmony with his, and capable of understanding his laws and arrangements. This cuts off from the honorable name of sons the lower, the brute creation, but still leaves sons of various natures--angelic sons, human sons, and sons of divine nature.

Angels are called "sons of God" in parable, in Job 1:6 and 2:1. They are again represented as "morning stars," i.e., early bright ones, rejoicing together at the creation of this earth, when they as "the sons of God shouted for joy."-- Job 38:7. As shown in the TOWER of December '87, those angels which kept not their first estate are referred to as "sons of God" up to the time of their fall into sin.--Gen. 6:2,4.

Among men, Adam of course was a son of God, i.e., God's creation. God was his Life-giver, Creator, Producer or Father, and hence he was a "son of God" and is so designated, Luke 3:38. Be it noted, however, that none of Adam's children are called "sons of God" down to the time that our Lord Jesus gave himself a ransom for all. Those who, by wilful sin, forfeit and lose the likeness of God, the perfection in which he created them, are reckoned as unworthy of the honorable title of sons of God--as the brute creation which never had and never lost this likeness; and such are to be treated as "natural brute beasts, made to be destroyed." (2 Pet. 2:12; Eccl. 3:18.) In the case of man (Adam), he was sentenced to death at once, as unworthy of life and the various privileges God had prepared for his sons. Having misused his grand superiority to the beasts, he was no longer worthy of the honors prepared for sons. From the moment of sin onward, Adam was not recognized as a son of God; and if he was fallen and degraded from sonship, it is manifest that he could in turn give life to none better or more worthy of divine sonship than he himself was. And so for four thousand years-- until our Redeemer's coming--there were no sons of God, none whom God would recognize as such, except our Lord and those angels who kept their first estate of purity and sonship. Even Abraham, and Moses, and Elijah, and the prophets, were not called sons of God. "Friend of God" and "faithful servant" were the dearest names then possible (Heb. 3:5,6. Gal. 4:4-7); because no matter how good their intentions they were all imperfect, fallen from the likeness and liberties of sons of God, and had not yet been redeemed from that great calamity.

Next in order let us consider our Lord Jesus:--

GOD'S ONLY BEGOTTEN SON.

The question at once arises, How can there be more than one son of God, since that one is called the only begotten Son? We answer: both statements are true. God has "many sons," and one "only begotten Son." Our Lord before he became a man, was a spirit being, as "God is a spirit," and angels are spirits; and he was the "first born of every creature," or "born before all creation," as some translate it--the beginning of Jehovah God's creative work.--Rev. 1:8; 3:14.

And since he is both the first and the last, the beginning and ending of Jehovah's direct creative work, it is very evident that he was the ONLY Son of God thus directly begotten of the Father. And since it is clearly stated that "all things were made by him, and without him was not anything made that was made (John 1:3), it becomes the more evident to every reasoning mind that His creation was more directly and specially the Father's work than that of any other creature, or Son of God--man or angel; for though it was the Father's power and vitality that was given to angels, to men, to beasts, and birds, and creeping things, yet with none of these was the begetting a direct work of Jehovah, as in the case of the one Son distinguished forever among the sons of God by the title, "only begotten Son." And though God calls angels sons, mark the pointedness of the apostle's question, and how it points out our Lord's superiority, when he asks, "Unto which of the angels said he at any time, "Thou art my [special] son, this day have I begotten thee.'"--Heb. 1:5; 5:5.

Our Lord did not lose his right to the title "Only Begotten Son," by becoming a man; for the life was not laid down in death, when his nature was changed and he was made flesh. That change was only a transfer of existence from a higher nature to a lower nature, from spiritual nature to human nature; for, or in order to the suffering of death by him as a just man for the unjust; as the corresponding price for Adam's sin-penalty. Even as a man, then, our Lord retained his title "only begotten Son of God." As John says, "We beheld his glory [dignity, perfection], the glory [perfection and grandeur] as of the only begotten of the Father, full of favor and truth."-- John 1:14.

But when our Lord in obedience to the Father's purpose would redeem mankind, nothing but his death could accomplish the work. That was the penalty imposed upon Adam and the race which lost life in him--and that he must suffer if he would redeem Adam's life (and ours lost in him); so then the "Only Begotten" died, ceased to be, and remained so until the third day. Now, question: Did our Lord cease to be the only begotten Son of God when he laid down his life a ransom for many? Yes, truly. When his existence terminated in death the only begotten Son had ceased to exist--was dead. But in his resurrection, his re-creation, he was again the only begotten Son of God, for no agency was called into service to accomplish his resurrection, but, as when first created, he was the direct workmanship of Jehovah, who so arranged that not even this distinctive title and honor of "only begotten" should be lost by his obedient Son. Hence no agency of man, nor even of the angel Gabriel, was permitted in the work of our Lord's resurrection: no agencies great or small were employed, but it is written "Whom God hath raised from the dead"--"God hath both raised up the Lord, and will also raise up us by his own power."--Acts 2:24; 3:15; 4:10; Rom. 4:24; 6:4; 8:11; 1 Cor. 6:14; 15:15; Col. 2:12; 1 Thes. 1:10; 1 Pet. 1:21. And since his resurrection was a re-creation of the same being or individuality first created, it can still be said of him that he is the first and the last, the beginning and the ending of the creation of God, the Only Begotten of the Father.--See Rev. 1:18.

POWER TO BECOME SONS OF GOD.

Coming now to the Gospel age, consider the import of the words, "To as many as received him, to them gave he power [i.e., liberty] to become the sons of God, even to them that believe in his name," (John 1:12) and "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him; for we shall see him as he is." --1 John 3:2.

As already noted, all the human race from Adam down came under condemnation through his wilful sin (1 Tim. 2:14), and all lost recognition as the sons of God, as well as the likeness because of which they had been so recognized above the brute creation. Indeed since their minds ceased to be godly, and became carnal and devilish, they might be said to have been reconstructed by the tyrant Sin to bear much of the image of God's adversary; and hence they might in this sinful state be called sons of the devil, bearing his moral likeness. And so our Lord declared even to the Jews, "Ye must be born again"--"Ye are of your father the devil." (John 8:44.) And since the same apostle also records, (1 John 5:19) that "The whole world lieth in wickedness," it is evident that the standing of all in God's sight is that of children of the devil.

The question then arises, Since only those possessing the perfect likeness of God, are worthy to be called sons of God, and since God himself refuses to call any others by that honorable title, how can we be called "sons of God" who are confessedly imperfect, and who at most bear but a slight likeness to the holy God? The answer is, that our Lord Jesus gave power or liberty to become sons of God, --"to them that believe on his name." Mark well, he did not make us sons, but simply gave us the liberty or privilege to become sons. It follows then, that the patriarch and prophets of the preceding four thousand years could not become sons, because they were not given that privilege or liberty.

What did our Lord do for us to secure us this great boon, this liberty or privilege? Something must have been done, for Jehovah changes not (Mal. 3:6.) He did not once declare Adam and his children cut off from sonship and subject to destruction in death, as brute beasts, and then change that decree. Nor could, nor would our Lord Jesus set aside the divine decision to reinstate the sinners to the dignity of sons and to worthiness of life. No; he came not to oppose the Father's will, but to obey it. "I delight to do thy will, O God," was the sentiment expressed in his every act and word. "Not my will but thine be done," was his constant prayer. Hence we say, he must have done something for us, by which he lifted from us the embargo of sin, to give us liberty to again become sons of God. What did he do for us?

Ah yes! he did a great work for us; he gave himself a ransom for us, he redeemed

R1006 : page 3

us from all iniquity and from all the condemnation and loss attaching to it. Giving thus the price of Adam's guilt he thereby purchased the dead and dying race, with full right to do what he wills to them and for them. He wills to give during this Gospel age, liberty to become sons of God to all that believe on his name. His name was called Jesus, which signifies Savior or Liberator.--(Matt. 1:21.) "Thou shalt call his name Jesus; for he shall save his people from their sins." Hence we see that it is to them that receive him in the sense of believing in him as their Savior or Liberator, that he gives now the liberty of becoming sons of God--none others. Believing that such a person lived at such a time is not the kind of belief which brings the liberty: believing that he was a fine man who taught many excellent precepts, is not the kind of belief necessary: believing that he set a good example, and that all should try to follow it as best they can, is not the belief demanded here: No, it is a different belief, a belief in and recognition of his name Savior: the recognition and acceptance of him as the one who saves his people from their sins. No one who rejects the Bible account of the fall and condemnation of all in Adam, and the utter loss of sonship and all its privileges (life, etc.), can possibly receive and "believe" in this SAVIOR or Liberator, who by redeeming them grants them liberty or privilege to become sons of God.

But is it only to "believers" in his name that our Lord grants this privilege? Only these; belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice avail-- he must be recognized as Savior, and not merely as Lord and Guide. He saves his people from their sins that are past as well as teaches and guides them to abhor and avoid sin for the future.

Next let us examine the liberty which proper believers obtain through the Savior. What does the expression liberty signify as here used? It simply means that our Savior, having paid the penalty of Adam's sin, offers to all who accept of his finished work, and who desire to return to the likeness of God and to sonship, a clear receipt of exoneration from the sin which brought condemnation upon all six thousand years ago, and that he will throw about such the robe of his own righteousness to cover all their present imperfections and unavoidable weaknesses, so that they may at once go to God and thus find acceptance and grace to help, until having proved by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into the grand, perfect spiritual bodies like unto our Lord's. This is the promise to such overcomers, who thus will be received into final and complete

R1006 : page 4

sonship, as heirs of God, and joint-heirs with Jesus Christ their Lord and Savior.

This is what the apostle means when he says: "Beloved now are we the sons of God--and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him." The "we" here does not refer to the world of mankind, but to the saints, the truly consecrated, who believe in the only name [Jesus--Savior] whereby we must be saved. As already shown God really has no imperfect sons, such as we now are, hence in the full sense we will not be sons until in the end of this age, the selection and trial of these probationary sons being complete, they shall be received to the full perfect likeness of God--like unto their Redeemer and King. But now we may reckon ourselves Sons of God by faith. Grasping by faith the anticipated end of our high calling, we may and do speak of the things which are not yet fully accomplished, as though they were completed. In saying, Now are we the sons of God, and grasping it as a reality, we fasten to it by the threefold cord of faith, the three parts of which are first, faith in the perfect sacrifice, and finished work of him who gave us liberty or privilege to become sons; second, faith or confidence in promises made us of grace to help us overcome and quench all the fiery darts of our opponents; third, faith or confidence in our consciousness that our consecration is full, complete, and that our desire is to know and do the Father's will under any and all conditions. This threefold cord of faith, firmly fastened upon our promised inheritance and sonship, to be verified to us when we are tried and made perfect, will indeed be "an anchor to the soul both sure and steadfast," which will enable us to say and feel that even now (by faith) we are the Sons of God, though not yet clothed upon with our perfect bodies.

WILL LIBERTY TO BECOME SONS OF GOD BE GIVEN TO ALL MEN?

Do not answer this question hastily-- give it due consideration. At first you may be inclined to differ from our view when we answer that it will not. To us it seems clear that this liberty is connected with the special high-calling of this Gospel age, and ceases with it.

Call to mind again what we saw above to be the meaning of the words father and son: father--life-giver or creator; son--offspring, one who receives life from a father. Now consider man as represented in Adam. At first he was God's son, but afterward because of sin he forfeited all, and ceased to be, as God's son. Now if brought back to life and perfection, whoever is his life-giver will be his father. Since man's life was forfeited totally, it follows that his resurrection will virtually be his re-creation, and he who re-creates will be the father of the re-created being, in the same sense that Jehovah God was Father to the being destroyed by sin.

While all things which our Lord Jesus did, were done according to the will and plan of the Father, yet the Scriptures are particular to keep separate the work of Christ Jesus in man's redemption. Our Lord Jesus "bought" the world; he gave the "corresponding price" for all; and the earth and all belonging thereto are called his "purchased possession." (Eph. 1:14.) Having thus become possessed of sin-wrecked, dead humanity, it is the purchaser's privilege and design to begin the work of restoring all things--of giving life to the dead world, which he purchased eighteen hundred years ago. He delays the commencement of this life-giving work until the "little flock" to whom he gives liberty to become sons of God is complete. "He is not ashamed to call them BRETHREN," and they shall be his joint-heirs in the purchased possession, and his co-workers in restoring the redeemed race to life.

Since it is from death that man is saved, the Savior is evidently the life-giver. In fact the Syriac MS. of the New Testament gives the name LIFE-GIVER in every instance where we have the name Savior in our common translation. The special work of the Millennial age will be to awaken the dead, and by gradual process give to them the life secured for them by their Redeemer as they shall believe and accept of it upon the conditions (obedience, etc.) which the Life-giver, as judge of all, shall require. This being the case, it must be evident to all that (separating the works of the Father and the Son-- John 5:17,) the life-privileges which come to the world, come directly from the Son--our Lord Jesus: He BOUGHT them with his own precious blood, and He it is that will restore all who will comply with the conditions, to full perfect LIFE at His appearing and kingdom of a thousand years. He therefore is the one and only direct life-giver to whom the world must look; and as life-giver is the true meaning of father, He is properly declared in prophecy to be to mankind "The everlasting Father," as well as the "Prince of Peace" and the "Mighty God" [ruler].

Hence it is, that though Abraham and David, etc., are spoken of as fathers of Jesus,--"of whom according to the flesh Christ came"--yet it is also declared that "Instead of thy fathers shall be thy children," (Psa. 45:16,) meaning, instead of the fathers continuing as such, they shall, by the fact that our Lord becomes their LIFE-GIVER in resurrecting them, thus become his children--his sons.

As heretofore shown, the process of life-giving while it will begin with the awakening from the tomb, the giving of a measure of life such probably as men now generally possess, (as illustrated in the awakening of Lazarus from the tomb,) and such only as "obey that prophet," will reach completeness, in full restoration to all that was lost--human perfection--LIFE in the full sense of the word. That only such as "hear [obey] shall live" in this perfect sense of attaining life, see John 5:25. All others awakened and granted a knowledge and full opportunity of gaining this perfect and lasting life, who will reject it by rejecting its conditions,--conformity to God's perfect law--will be "cut off" in the second death. They will not become sons of Christ, because of refusal under full opportunity to receive his image. Those refusing the likeness of Christ or the proffered terms of the age of Restitution will be treated as Jehovah treated Adam when he chose disobedience; only, that the experience being greater there will be no preparation for another redemption. Such as die the second death are not sons as above shown, but as those who having the opportunity yet despise the likeness of the Life-giver they will be treated "as brute beasts--destroyed."--2 Pet. 2:12; Eccls. 3:18-20.

The question may occur to some, How comes it that our Lord who redeems or purchases all, is not the LIFE-GIVER to the "little flock" of the Gospel age as well as to the world in general?--Where and how comes the distinction between us as the "Sons of God" and "brethren" of Christ, and the world as children of Christ?

We answer: He who redeemed all, did not actually give or restore to us the perfect human life as he will to the world in the next age, but instead he threw over us the mantle of his merit, of his imputed

R1007 : page 4

righteousness, and thus introduces us directly to the Father, to be begotten BY HIM as "new creatures," "partakers of the divine nature" (not restored human nature, grand as that will be), and joint-heirs with our Lord and Redeemer.

The liberty [freedom from condemnation, --otherwise known as justification through his blood] which our Redeemer grants us is FREE; we can do nothing to purchase or merit it; it must be accepted as a free gift of God through our Lord Jesus Christ, or not at all. But there the free part stops. Having obtained the privilege or liberty to become Sons of God, the matter thereafter rests with us, and to profit by this great privilege or liberty, we must work out our salvation, with fear and trembling. Appreciating the grandeur of the privilege put within our grasp, we must act soberly, wisely, earnestly, not as them who idly play and beat the air, but as true soldiers we must fight a good fight. We must overcome our former master, Sin; and let not Sin reign and rule in us, but throwing all our (at most) little influence on the side of our new Captain, Leader, and Fore-runner Christ Jesus, we must overcome the world, that with him we may be sons of God without rebuke in the midst of a wicked and perverse generation, among whom we are to shine as lights. (Phil. 2:15) If thus we prove our earnestness, and love and zeal for God and his truth, we shall be accounted "meet to be partakers of the inheritance of the saints in light." (Col. 1:12.) Faithfulness in our warfare implies that we will be continually losing mental and moral likeness to the world, and be more and more conformed to the image of God's dear Son, who is a perfect likeness for us to copy after.--Rom. 8:29; 1 Pet. 2:21.

But if the liberty or privilege granted to us of becoming sons of God consisted only of a covering of the sins that are past, if it in no way continued to cover our imperfections, it would avail us nothing; for cleansed in the morning and presented to the Father as candidates for sonship, we would through inherited weaknesses and imperfections be defiled and worthy of condemnation again before night; hence, as the apostle declares, it would be a fearful thing for us in our present condition to have to deal direct with the perfect laws of the Father; and we are glad that he has graciously provided that we shall have our standing before him as yet, not as individuals, but as body members of the perfect one whose robe of righteousness covers fully our every deformity and weakness, whose sacrifice made full atonement for every result of inherited depravity to which our shattered depraved "earthen vessels" are subject.

So then we are safe so long as we abide in him--under the cover of his merit; while in him, we are "accepted in the beloved" by the Father, as sons. But having been admitted to this privilege, having tasted that the Lord is gracious, having learned the necessity of abiding in him, we must do the abiding--we must not ignore the precious blood through the merit of which this access into sonship and joint-heirship was obtained; we must not ignore our Redeemer, and attempt to offer our own imperfect works as meritorious and acceptable (See the type of this Lev. 10:1-4. Num. 3:3,4), else we shall come to nought. If any branch abide not in the vine it is cast forth, and destroyed. (John 15:5,6.) So then the liberty which our Lord grants to all who come unto the Father by him and in him, (John 14:6.) is full and complete; and the assistance rendered such as draw nigh to God with their whole heart is sufficient, that they may come off conquerors through [in] him who loved them and gave himself for them. This sufficiency of grace to help in every time of need is supplied mainly through God's Word, the exceeding great and precious promises of which are given us that thereby we may overcome self and the world, and become partakers of the divine nature.--2 Pet. 1:4.

It is thus that the Father deals with those to whom, through the Son, liberty to become sons is now granted, viz., by the word of his grace--the Scriptures. Granted the privilege, or liberty, or ability, to do so through their Redeemer's merit, these are then "begotten by the word of truth that they should become a kind of first fruits of God's creatures." --James 1:18.

The apostle Peter clearly tells the whole story saying: "The God and Father of our Lord Jesus Christ...hath begotten us...to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God [his exceeding great and precious promises and providences upon which we lay hold] through faith unto salvation, ready to be revealed in the last time" [--in the end of this age when the body, the "Royal Priesthood," the little flock of Sons of the "divine nature" shall be completed and glorified.] "Wherein ye rejoice greatly though now for a season if need be ye are in heaviness through manifold temptations, that the trial of your faith...might be found unto [or result in] praise and honor and glory at the appearing of Jesus Christ...Of which [special] salvation the prophets have enquired and searched diligently, who prophesied of the grace [peculiar favor] that should come unto you."-- 1 Pet. 1:2-10.

Since the overcomers of the Gospel age --those who use their ransomed privilege or liberty and become sons of God on the divine plane of sonship--are to be so closely identified with their Lord and Head Christ Jesus, as to be called "members of his body," his "bride" and his joint-heirs, it is evident that they with him, and by virtue of the ransom which he gave, are to be members in particular of that great Prophet and Life-giver Christ, and will share in the work of life-giving, restoring the dead and dying world to perfection; hence the term Everlasting Father, as well as every other title of the Head, is to be shared by his joint-heirs and co-workers. In harmony with this, note the Apostle's words in Heb. 11:39-40. Here speaking of even the overcomers of the past he contrasts their position [sons of Christ] with our position as sons of God in Christ saying: These all, having obtained a good [record] through faith received not the promise [made to them], God having provided some BETTER THING FOR US, that they without us should not be made perfect."--Heb. 11:40.

Since in God's plan they are to be the children of Christ instead of the fathers, it follows that they could not get their life--be perfected--until the Christ (head and body) their Everlasting Father (or father of their everlasting life) shall first be made perfect on the higher plane --Sons of God of the divine nature.

Then, dearly beloved, appreciate more fully than ever before your privilege as a Son of God and understand the Apostle's words, "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access

R1007 : page 5

(by faith) in to THIS GRACE [special favor] wherein we stand,--rejoicing in hope of the glory of God" [as sons, as joint-heirs with our Redeemer in his great work of reconciling the world, whom he has already redeemed.] And from this standpoint of hope and grand anticipation, knowing that we must be tested and tried, "we glory in tribulations also," knowing that it is by such means, with his promises, that the Father would develop in us patience, experience, and hope, as well as the love of God shed abroad in our hearts by the holy spirit of the truth imparted to us from the truth.--See Rom. 5:1-5.

Be strong then, acquit yourselves like earnest, sober men, receiving now by faith (trust) the grace [special favor] to be brought unto you at the coming of our Lord Jesus, for HE that raised up Christ from the dead will raise up US also, by Jesus who will present us before him, unblamable and unreprovable in love.--See 2 Cor. 4:14-18.

LIBERTY OF THE SONS OF GOD.

"For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creature waiteth for the manifestation of the SONS OF GOD." "Because the creature itself shall be delivered from the bondage of corruption [death and dying] into the glorious liberty of the children of God."--Rom. 8:2.

Though the race in general will not become sons of God, it is here expressly shown that they may obtain, through the Sons of God, the liberty or freedom from death, pain, etc., the common heritage of all sons of God. The children of the Christ--all who receive the redemption life--will stand as dear and as close to the Father Jehovah, as sons, even as in the earthly family the grandsons are as dearly loved and as kindly treated. And they shall be treated as sons, having full release from all corruption and from all condemnation. But here again it is shown that "they without US [the sons and heirs] cannot be made perfect;" they cannot receive the life provided for them until all the sons of God are selected and glorified. "The manifestation of the Sons of God" is therefore the great event for which the whole creation waits and hopes and groans, even though in ignorance their hopes and expectations of the future are not clear and fixed, but only a vague longing for "a golden age" a "good time coming by and by."

ONLY THE CONSECRATED ARE SONS.

The liberty to become Sons of God not only did not extend to those men who lived before the Redeemer came and purchased the world, but it has extended to only a comparatively few during this Gospel age; the great mass of mankind even in the present day know nothing about our Lord Jesus, and how could they believe on him "of whom they have not

R1008 : page 5

heard?" (Rom. 10:14.) And of those who have even heard that there was such a person, how few comparatively believe in or recognize the meaning of his name Savior; yet none but these have even the liberty or privilege of becoming Sons of God.

Look again, and see among the comparatively few, even of those who do recognize him as the Redeemer, the Savior, and who therefore were all granted this privilege, liberty, favor, and note how few have availed themselves of the great privilege,--how few have become Sons of God. To see clearly just what class of believers constitutes the Sons of God, let us now examine the process by which those who "believed in his name" were granted and accepted the proffered liberty and became Sons of God, joint-heirs with Jesus Christ their Lord.

We have said that all such are covered by the robe of Christ's righteousness imputed to them, because of which they find acceptance with the Father. But to whom does the Lord give his robe for this purpose? Not to all believers; for though all have the liberty to wear the robe and obtain "access," all do not choose to use it by fulfilling the conditions. The robes are provided for the BODY OF CHRIST, and to come under those robes we must get into that consecrated company, into that select class, known as those whose names are written in the book of life--and as branches in the Vine. This is the class to which the Master said, "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me...If a man abide not in me, he is cast forth as a branch." To the same class the apostle John wrote, "Abide in him." The apostle Paul wrote that God "hath chosen us in him" and exhorts "so walk ye in him"--"rooted and built up in him," for "ye are complete in him." And of his own aims he says, "That I may win Christ and [abiding in him to the end] be found in him" complete at last.--See John 15:4,6; 1 Cor. 8:6; 2 Cor. 5:21; Eph. 1:4; Phil. 3:9; Col. 2:6,7,9; 1 John 2:5,6,28.

The way in which we get into Christ,-- counted in as members of his body, and therefore under the robes of his righteousness, --is fully explained by the Apostle in Rom. 6:3-5. He there shows that such members are immersed or buried into Christ, i.e., their wills, plans, etc., are completely buried; such having thereafter no will of their own; instead, the will of Christ reigns in and rules over them, controlling their acts, and words, and looks and thoughts. Being dead to self, to their own wills, plans, etc., for them to live is for Christ to live; and in them Christ is still present in the flesh, they being his representatives before men. (Phil. 1:21.) These share the reproaches of Jesus their Head and Lord now and have fellowship as members of his body, in the sufferings of Christ; and in due time, if they continue faithful unto the end, they are promised membership in the church or body to be glorified--joint-heirship in the glory and dominion and work of their Lord when the sufferings are past.-- Rom. 8:17.

These are represented in the Jewish types by the priesthood and its head, the High-Priest. The high-priest of our profession, or order, is Jesus; and all the under priests together with him constitute the Royal Priesthood, as Peter says. As the under priests were all represented in the person of the High Priest, by his head and members, so in our priesthood; while we are each severally priests, we are all represented in our High Priest as body members in particular. (1 Cor. 12:27.) Our Lord the head of the body is not covered with any covering, for he was perfect; "in him was no sin;" but we all need the covering of his white robes of justification, else we never could have found access into the "holies" and "into this grace wherein we stand rejoicing in hope of the glory of God" soon to be revealed in us as Sons and heirs-- joint-heirs with Jesus Christ our Lord.

So then we see that only those who after believing in the only name, Savior, followed on and consecrated themselves, took up the cross and sufferings of Christ and shared them,--only such were accepting of the liberty to become Sons; and only such coming into his "body" and under his robes are presented before the Father, or accepted as Sons. In these only, can we see a begetting of the truth and a desire to be conformed to the image of God's only begotten Son.

But are not all believers under Christ's robes? even those who do not consecrate themselves? No; only the consecrated. In fact the others have no need for those presentation robes [robes in which to be acceptably presented to the Father as candidates for Sonship and heirship] because they do not wish to occupy the positions of sons, after they find that its distinguishing features in the present time are trials and sufferings, etc., in the "narrow way." (Heb. 12:6.) To be a Son implies both special favor and special endurance, and since the only benefit of the "robe" consists in making the wearers presentable to the Father, and since these do not desire to thus present themselves living sacrifices to God, holy and acceptable [as sons and heirs] through [in] Jesus Christ, it is manifest that to cover such with a robe would be useless.

The question then occurs: Do believers in Christ who have not consecrated, but merely practiced benevolence and moral reforms,--who endeavor to live moderately, soberly, honestly, truthfully, etc., influenced to such a life by their faith in Scripture and in our Lord,--have these no blessing as a result of their faith, etc.? We answer, Yes; every one who lives moderately, morally and temperately, has a reward daily and hourly,--in his health and true pleasure; and his every deed of kindness and generosity done from unselfish motives always brings a blessing to the doer in the present life, and is sure of a suitable recognition by the Master in the Kingdom, after the resurrection and exaltation of the "Body" class. (See Luke 14:14.) These too may have quite a measure of joy and peace through believing in the Savior. They can see in Christ, dimly the Redeemer and realize (even though vaguely) that he is the one through whom God has arranged to save all who shall be accounted worthy of the gift of life. Thus all believers have much advantage over the ignorant and blindfolded even in the present life; and present progress in righteous living will be a step of progress beneficial to such in the "times of restitution" under the Kingdom soon to be set up in power.

So then all who have consecrated, and only they, have the "robe" which assures to them access to God and to sonship. Question--Will all the consecrated become sons of God? Many have consecrated (i.e., resolved on complete submission to the will of Christ at any cost) who do not fulfil their consecration, who do not follow the Lamb through evil as well as good report, but instead are drawn away into half-hearted service, dividing their services between God and Mammon. Only a "little flock" of "overcomers" are represented as attaining to joint-heirship with Christ their head, only such constitute his "body" as finally glorified. Now the question is concerning the great number who do not fully and freely fulfill their covenant--will they be sons of God?

In our opinion, yes; their heart intentions were good, and their "robe" was good, and if they do not cast away the robe of Christ's righteousness and deny his name Savior, and do not willfully violate their covenant, they stand in the position mentioned by the apostle: their works shall suffer loss, but themselves shall be saved so as by fire [severe discipline destroying what such do not sacrifice]. Such are building on the rock, though it be with wood, hay and stubble, and though they will suffer the great loss of the prize--the kingdom and the joint-heirship with Christ--yet they themselves, under the Master's discipline, will be saved, brought to perfection, because their hearts were longing for better things even when they fainted by the way, and got their "robes" contaminated with the affairs of this world. They did not keep their garments unspotted from the world, and hence they are represented as washing away such defilements of their "robe" in the Lamb's merit, but with great tribulation to themselves. We read of this "great multitude" that they came up "through great tribulation and washed their robes and made them white in the blood of the Lamb." "Therefore are they before the throne and serve." (Rev. 7:15.) They suffered great loss by reason of their failure to go forward boldly in self-sacrifice for the Lord and his truth --the loss of the crown, and the loss of positions in the throne, and suffered more tribulation than if they had been faithful, but holding to their "robes" they were finally brought off victors of the second grade with palms of victory, though not with the crowns of glory to which they were invited, and to obtain which their robes gave them liberty or privilege.

Beloved, "Abide in Him;" let the mind of Christ dwell in you richly, let his spirit control your mortal bodies and present them living sacrifices, partakers of his sufferings and death, that you may be glorified with him also in due time and crowned sons of glory.

R1009 : page 5

STRANGE CHILDREN.

"For they have begotten strange children." --Hosea 5:7.

"They are not all Israelites that are of Israel." --Rom. 9:6.

Since the true "church of the first born whose names are written in heaven," are all of this consecrated class, begotten by the word of truth, sons of God possessing the "mind of Christ," it follows that many of the nominal church are what might well be called "strange children," begotten not of the truth, but begotten of error; partaking not of the spirit or mind of Christ our head, but of the spirit or disposition of the world. These, God does not acknowledge as his sons. Many of them are well meaning, i.e., honest and kind, lovers of peace and plenty more than lovers of the truth with the tribulations, and persecutions, and self denials, which faithfulness to the truth always brings, things which every son of God begotten of the spirit of the truth appreciates as the foretold witnesses of the spirit to their faithfulness. (2 Tim. 3:12.) These are as really the "children of this world" as were the popular religionists of the nominal typical church, Israel after the flesh. In the next age such may become children of Christ by faith, and obedience to his just requirements, but they do not become "Sons of God" now, because of one of two reasons: either because, being blinded by the delusions of the god of this world they cannot discern even fundamental truths, or else because though seeing the fundamentals they do not appreciate the privilege or liberty afforded them of becoming sons, preferring rather lives of ease to lives of self-sacrifice with Christ, preferring the pleasures and ambitions of the present world (age) to what they can see of the honor and glory promised to those who shall become sons.

As the true sons, begotten of the truth,

R1009 : page 6

are the "wheat" described in our Lord's parable, so those nominal children of God, "strange children," developed by fear and error and by false ideas and theories, are the "tares," and the "field is the world" which makes no profession of Christ, containing elements which in the next age under the rule of the great Master and King will be accepted and used of him, but which at present untilled brings forth noxious weeds.

In the time of separation (the "harvest") the wheat and tares so long permitted to grow together are to be separated. The "tares," which constitute the majority in the nominal church or kingdom, will be separated from the true sons of God, the consecrated, who as joint-heirs with their Lord of the kingdom, will be established, "set up" in power and great glory. The "tares" on the contrary will be consumed as "tares" (as imitations of the true) and will be resolved into the elements of the field again. "He that hath an ear to hear let him hear!" The gathering together of the elect to receive the kingdom is in progress--they are being gathered, not into one place, but into one condition of heart and mind. Those who love the friendship and companionship and communion of the worldly minded, tares, shall suffer loss, and have their portion with them, partaking of their "plagues" in the trouble already beginning. Think not that the "harvest" time is a time of peace and quiet. Nay! the Jewish harvest proves to the contrary that it is a time of commotion and unsettling, a time for breaking up of old associations, for bundling tighter the bundles of the tare classes, and for the gathering of the true wheat into the barn. All this is a part of the test put upon the true wheat, to prove the "overcomers."

For the joy and refreshment of such, let us suggest here a Bible reading, pointing out our high calling now, our acceptance in the Beloved, our final exaltation and joint-heirship with him, and our glorious work of blessing the world in the coming age. These promises are indeed a great power of God unto salvation to all them that believe and obey them.

Take your Emphatic Diaglott and read-- Col. 1:9 to 28; next read 1 Pet. 1:2 to 23; next Eph. 1:3 to 14 and finally, Acts 20:32.

====================

R1008 : page 6

ABOUT HELL--CONTINUED.

HELL IN THE NEW TESTAMENT.

In the New Testament, written in Greek, *hades* corresponds exactly to the Hebrew word *sheol*. As proof see the quotations by the Apostles from the Hebrew, in which they render it *hades*. For instance Acts 2:27--"Thou wilt not leave my soul in *hades*," is a quotation of Psa. 16:10 "Thou wilt not leave my soul in sheol." And 1 Cor. 13:55--"Death is swallowed up in victory. "O death, where is thy sting? O *hades* [grave], where is thy victory?" is an allusion to Isa. 25:8--"He will swallow up death in victory," and Hos. 13:14--"O death, I will be thy plagues: O sheol, I will be thy destruction."

HELL IN THE FOLLOWING CASES IS FROM THE GREEK WORD, HADES.

Matt. 11:23.--"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."--Luke 10:15-- "Shalt be thrust down to hell." [In privileges, etc., the city was highly favored, or figuratively, exalted to heaven, but because of misuse of God's favors would be debased, or figuratively, cast down to *hades*, overthrown, destroyed. It is so thoroughly buried in oblivion that even the site where it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to *hades*.]

Luke 16:23.--"In hell he lifted up his eyes being in torments."--A parabolic figure: See article--"The Rich Man and Lazarus" in January TOWER.

Rev. 6:8.--"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him. [Symbol for destruction or the grave.]

Matt. 16:18.--"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Here the tomb is represented as a great prison with strong doors. The Lord's assurance is that though his church may seem to be forever locked up in the tomb, yet its strong gates will not hold the church when the due time shall come and her Lord shall break the bars and set at liberty the captives by his resurrection power, the result of the ransom which he gave once for all. Compare Luke 4:18, Isa. 61:1.]

CHRIST IN HELL [HADES] AND RESURRECTED FROM HELL.
ACTS 2:1,14,22.

"And when the day of Pentecost was fully come...Peter...lifted up his voice and said...Ye men of Israel, hear these words:--Jesus of Nazareth, a man approved of God among you,...being delivered by the determinate counsel and foreknowledge of God ["He was delivered for our offenses"] ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection, as saith the prophet David]; for David speaketh concerning him [personating, or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not LEAVE my soul in hell [*hades*] neither wilt thou suffer thine holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life" [thy plan]. Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection, and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

Peter then proceeds saying--"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for his soul was left in hell, [*hades*,] and his flesh did see corruption]: Therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically] spake of the resurrection [of Christ out of hell--*hades*--to which he must go for our offences] that his soul was NOT LEFT in hell, [*hades*--the death state] neither his flesh did see corruption." Thus Peter presents a strong logical argument based on the words of the prophet David showing first, that Christ who was delivered by God for our offences, went to hell, the grave, the condition of death, destruction (Psa. 16:10); and secondly, that according to promise he had been delivered from hell, the grave, death, destruction, BY A RESURRECTION--a raising up to life, created again, the same identical being, yet more glorious and exalted, even to the express image of the Father's person. (Heb. 1:3) And now "this same Jesus" (Acts 2:36) in his subsequent revelation to the church, declares--

Rev. 1:18--"I am he that liveth, and was dead, and behold I am alive forevermore. Amen: and have the keys of hell [*hades*, the grave] and of death." Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the resurrected one who now holds the keys of hell and of death, and in due time will release all the prisoners--"prisoners of hope" therefore. --Zech. 9:12. No craft or cunning can by any possible device wrest these scriptures entire and pervert them to the support of that monstrous and blasphemous papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still and to all eternity endure it, which is not the case as these scriptures affirm. But death was our penalty and "he died for our sins" and "also for the sins of the whole world." Rev. 20:13,14 --"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: And they were judged, every man, according to their works. And death and hell were cast into the lake of fire: this is the second death." The lake of fire is the symbol of final and everlasting destruction. See TOWER Oct. '86. The utter destruction of everything cast into it, is implied. "Death and the grave cast into it" signifies in the language of symbols,--the utter destruction of Adamic death, hence it signifies the resurrection of all from the death penalty as we now know it, which passed upon all through Adam, but from which all men were redeemed by Christ. (Rom. 5:12,17,19.)

The texts containing the Greek word gehenna, will be examined in our next issue.

====================

R1009 : page 6

SPIRITUALISM, RITUALISM, THEOSOPHY.

All this is hard to say, for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches, have not fallen into the cooking stove apostasy, which is turning so many of our church basements into a place of feasting; nor have they been ensnared with the entertainment heresy, which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things and here and now lift our warning against them as another device of the enemy for corrupting and enervating the church of God.

But while considering ourselves lest we also be tempted we must none the less warn our neighbors against the fatal infatuation of ritualism. We take the Trinity church catechism of Dr. Dix and find it streaked through and through with the tinge of the scarlet woman--baptismal regeneration, eucharistic sacrifice, apostolic succession, prayer for the dead, intercession of departed souls, when we find its eminent author so enamored of the Papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic church are the church at Rome, the Greek church, and the Anglican church, and that the body thus formed is the true church catholic "because she endures throughout all the ages, teaches all nations, and maintains all truth." When we find Protestant ecclesiastics so smitten with what reformers used to call "the trinkets of anti-Christ," as to allow themselves little by little to be reinvested with the cast-off clothing of Babylon Papacy, so that a recent writer describes the Bishop of Lincoln as "adorned with miter and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver as fairly to dazzle the beholder;" when we see all these we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield martyr, "O England, beware of anti-Christ; take heed that he doth not fool thee."

Theosophy, is the latest religion of transcendentalists. In it the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of "Occultism;" how to give an idea of doctrines which claim to be hidden from all but the initiated we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; "the light of Asia," offering itself to those who have been turned away from "the light of Christ." It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of spiritualism, it being the religion of the literary elite, as the other is of common people. If we question it in regard to its doctrines, it tells us that they are the same as those of "the sacred mysteries of antiquity." It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how by a rigid asceticism they may cultivate what is called "the intuitioned memory" by which they can enter into profound recollection of what they knew in far distant ages. In a couplet which it is fond of repeating, it declares that--

> Descending spirits have conversed with man
> And told him secrets of the world unknown.

And those words give the most remarkable hint of its origin. For its creed is "the doctrines of demons" from beginning to end. No personal devil, that which is mystically called the Devil being but the negative and opposite of God. No atonement except man's "unification" with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation, miracles, mysteries, ultimate deification--these are specimen articles of the delusive creed. Its whole character and contents so far as we can comprehend them as yet is another phase of Satanic delusion. Now if we compare these three systems, counting ritualism as incipient Popery, we find them agreeing remarkably to fill up the outlines of the predicted apostasy. The "forbidding to marry" realized in the celibacy of Romanism, the enforced continence of theosophy and the anti-marriage doctrines of spiritualism; the "commanding to abstain from meat" appearing in the superstitious fasts of ritualism, and the rigid abstinence from flesh enjoined on the initials of esoteric Buddhism; the doctrines of demons manifested in the magic idolatry which ritualism substitutes for the chaste and simple doctrines of the ordinances of Christ, and which in many particulars hold a common ancestry with those of theosophy and spiritualism, and the fantastic miracle-working which characterizes them all. All three of these delusions give a practical denial of Christ's second advent--that doctrine at which demons fear and tremble--spiritualism and theosophy declaring that in them the promised Epiphany of Christ is taking

R1009 : page 7

place; while ritualism by its doctrine of transubstantiation makes the communion

R1010 : page 7

declare the "real presence of Christ" in flesh and blood, when the Lord ordained it to declare his real absence "till he come"--I mean, of course, bodily absence.

What now is the prophetic significance of all that we have said? Thus it seems to me, that according to the predictions of Scripture we are witnessing an irruption of evil spirits who are again working powerfully along their favorite lines--ritualism, superstition and "philosophy."

We hear much said about infidelity and communism "heading up" in a personal anti-Christ. Believing as I do, that anti-Christ came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man infallible and supreme, I see in the present aspect of affairs his final dodging forth, rather than his ultimate heading up. As in the case of Christ, so in the case of "the man of sin," the head is revealed first, and the body gathered throughout the generations grows up in all things into him who is the Lord. For the career of anti-Christ, the exact parody and evil counterpart of that of Christ, if you say "the anti-Christ must be an individual as certain as Christ is," I remind you that the word Christ does not always stand for a single individual in description, for in 1 Cor. 12, the apostle describes the body or beloved, gathered to the Lord through all time with its divine gifts and administrations, and this corporate whole with its many members, but "all baptized by one spirit into one body," he names Oxpiotos --the Christ. So that evil system with its various offices and administrations, yet baptized into unity by "the spirit which now worketh in the children of disobedience," is the anti-Christ. The one is the head of the ecclesia, and the other is the head of *apostasia;* but the head and body are so identical that they bear the same personal name.

"But he is called 'the man of sin,'" you say, "and therefore must be an individual." Not of necessity. For the line of believers is declared by the apostles to be taken out from the Jews and Gentiles to "make of twain one new man."

I cannot believe that "the mystery of iniquity," which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the pope anti-Christ, with the blood of fifty millions of martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now then, the objections coming thick and fast. "But is he not an open infidel since he is said 'to deny the Father and the Son?'" Search your concordances for the meaning of the word "deny," and observe how constantly it signifies the denial of apostasy and false profession. But is he not the incarnation of Satan since he is called "the son of perdition?" Yes, Judas was named "the son of perdition;" and "Satan entered into Judas Iscariot;" but so far from atheistically denying Christ he openly professed him, saying, "Hail, Master," and then betraying him with a kiss. But is he not a godless blasphemer, since he is declared to have "a mouth speaking great things and blasphemies?" The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because he made himself equal with God, and because he presumed to forgive.

The pope is justly accused of blasphemy on both these grounds, for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI., "Caesar was a man; Alexander is a God." But must he not be a Jew established in Jerusalem, since it is said that he sitteth in the temple of God, showing himself that he is God?" No. The particular phrase "temple of God," is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the church, the body of Christ, to its head or to its members in heaven or on earth. But could the Holy Ghost call that "the temple of God" which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spat out of his mouth "the church at Laodicea."

"But does not this view commit one to the year-day interpretation, since the career of anti-Christ in three years and a half and the papal system extends through centuries?" Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel, is demonstrated to have been upon this scale. Since the period was actually only 490 years--a day for a year --this may be taken as a clue to the prophetic time of Revelation. But if the Holy Spirit meant years in the Apocalypse why did he not say years? you reply. Why, when he meant churches and ministers, and kingdoms and kings, and epoch, did he say candle-sticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery--as though you should put a life-sized eye in a small-sized physiognomy.

I have said that anti-Christ is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdoms of our Lord and of his Christ. The Papal anti-Christ accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the "king of kings" and that the kingdom had come, and that in himself was fulfilled the Scripture. "He shall have dominion from sea to sea, and from river to river, unto the ends of the earth."

The bride of Christ, the church, was left in the world to share the Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of anti-Christ accepts an earthly throne and a present glory, boastfully saying, "I sit a queen and am no widow, and shall see no sorrow." Do we not see that it was this usurpation of the headship of the church by the man of sin, this premature grasping of the kingdom, and the setting up of a mock millennium under rules of a pseudo-Christ, that destroys the millennial life of the church, and has infected all, generation after generation, with the delusion of a present reign and a present kingdom, while Christ is yet absent in person from his flock? But this enemy of God and his saints must soon come to an end. In Daniel and Thessalonians this end is predicted in two stages, the gradual and the sudden and complete. "They shall take away his dominion to consume and destroy unto the end," says Daniel. "Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming," says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth, in the world-wide diffusion of the inspired Scriptures. "And now the devil is come down with great wrath because he knoweth that he hath but a short time." He is putting forth the energy of despair. He is sending his legions to work along various lines, which all center, visibly or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into its churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary elite a diluted Paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn. The church's salvation means anti-Christ's destruction, and the same Scripture which speaks to us so powerfully to-day in the light of passing evils, "Yet a little while and he that shall come will come and will not tarry," says also, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen." All this which I have set forth, I have declared with unutterable sorrow. All this I can think of only with weeping and crying "O bride of Christ, how are they increased who would rob thee of thy chastity."

I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of the Protestant interpretation of anti-Christ as the pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on "The Man of Sin," and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that, "Whosoever adopts or desires the title of universal bishop is the forerunner of anti-Christ."

If I must take sides between parties on this question my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, who recognized their persecutor, and called him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediaevalism.

I speak rather of the book than of any human books, and avow my conviction that the papal "Man of Sin" was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him to-day would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel and John and Paul, searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing a few moments at the Pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty which he lost the very same year, he would lay his hand on him and say: "You are wanted in the court of the Most

R1011 : page 7

High to answer to the indictment of certain souls beneath the altar, who were slain for the word of God, and for the testimony which they bore," and who are crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"

My brethren, let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the man of Rome as anti-Christ. --A. J. Gordon.

----

page 7

"THERE is one mediator between God and men, the man Christ Jesus."

====================

R1011 : page 7

STAR OF BETHLEHEM.

What it was or how it appeared eighteen hundred years ago is unknown; the conjectures are various.

Some who claim that it was a star of peculiar course or orbit, sometime approaching close to the earth and becoming quite prominent, and sometimes receding far away into invisibility, claim that it has regular periods for appearing, centuries apart. These claim, that this star has appeared since our Lord's birth, and is due to appear shortly now.

From this it is evident that no special importance could attach to the star's appearance, except at the one time, when our Lord was born and when the "wise men of the east" were directed by it. For if it has the peculiar orbit claimed, which brings it into view of the earth every few centuries only, it is certain that it appeared centuries before as well as centuries since the time it was used of God to mark our Lord's birth. Hence, if this theory be true, the miracle would not be in the star's appearance, but in the directing of the wise men by it.

But as we said at first, this is merely a theory, and has nothing specially to recommend it. We know no more about it than others, but favor, as most reasonable, the idea that it was a bright luminous appearance which during these five months' journey guided the wise men to Judea, and finally to Bethlehem, and to the place where the young child was. We cannot conceive of a distant star in the sky being a guide by which a house or even a city could be found. Try it some starry night.

But a luminous appearance, a speck of light travelling through the air would not be a star says some one. No, not as the English word star is used to-day, when by that name we refer to far off suns and planets; nor can we conceive of planets many times larger than the earth coming close down so as to mark the stable where our Lord lay. But the Greek word here translated star has the meaning of brightness or shining whether of a planet or a candle or other shining, and hence it as a word would fit well to our opinion of this miracle.

So then we have no reason as yet for expecting anything from the promised reappearance of the star which some suppose to be the star of Bethlehem, but which we think improbable. For even if it were the star supposed, its re-appearance would no more prove a second coming of the babe of Bethlehem, than the recurrence

R1012 : page 7

of Washington's birthday proves that Washington comes again. On far better evidence than this, do we look for the Lord--not again a babe in the flesh, but a spirit being, in power and great majesty.

But to find the Lord now, as then, it will be necessary to see his star and to follow its leadings. First to the fully consecrated, waiting, watching ones, and finally to all "who look for him, he will appear." Those who find him first will be the truly wise; and the star which will guide them will be the "Day-star" (2 Pet. 1:19), the light of truth which will arise within their hearts, giving them understanding as to where, how, and what to seek and expect. This light of knowledge, in our hearts, is the star of importance now, without which the Lord's second advent cannot be properly discerned.

====================

R1004 : page 7

Not science, fiction, poetry or art
Our services engages. 'Tis our part,--
Guided by gentle fingers, and a mind
That loves to praise the Savior of mankind,--
To tell his wondrous deeds, his Bride to seek;
Ever "to preach good tidings to the meek."

--Selected.

====================

page 8

EXTRACTS FROM INTERESTING LETTERS.

Ontario, Canada.

BROTHER RUSSELL, DEAR SIR:--A few months ago I was called to do some mechanical engineer work in the back woods of Canada. Being detained there over Sunday, and stopping at one of the lumbermen's homes, our conversation on Sunday took a religious turn. Creeds were pulled over the coals and dissected;

the bright as well as the dark side was brought forth to show which was right and who was in the narrow way. I myself was born and brought up in the Roman Church, and three of my children were christened therein, we complying to all of her rules until within a few years, when we cast off the Roman yoke and began to search the Scriptures.

We joined the Presbyterian church, hungering and thirsting for more light and truth in the way of holiness. I attended regularly, Sunday after Sunday, also prayer meeting on Wednesday evenings; and I am sorry to say that I did not feel as though it did me any good. I with my family were thrust away in a back seat up in the gallery, where we could hear but little that was said, while we had a good view of the dress circle below, where the seats were upholstered and the floor was carpeted. I once tried to get a sitting down there where we could hear what was said, but in vain. Trustees said all seats were taken, but I might be able to arrange with some of the pew holders. I approached one for the purpose, who alone occupied a pew with sitting for eight persons. No, was his answer, I have a great many friends and visitors and I want the whole seat. I took note of the member for a while who sat in that pew, but for a dozen Sundays he alone occupied it, and for as many more no one at all; and in that same church there are a hundred pews as the above described, but I could get no sitting. I went in and out of this church for five years, was spoken to by four different members at different times in that five years--never spoken to or as much as looked at in the prayer meetings by any one; and I began to feel I had got in the wrong place. Finally there crept in a discontent in the congregation, and the knowing ones got dissatisfied with the pastor, and the upshot of it was the minister was dismissed, and I must say that I feel he was a true follower of the Lord in every respect. I began to feel that grace was far from that little party, and I gave up going, but never for a day forgetting my God and praying for more light and grace to battle the evil of this wicked world. This frame of mind found me in the lumberman's home on Sunday, a seeker after light. I was handed a little book, and upon a glance I saw "why evil was permitted." I perused it till nearly Monday morning, alone with my God; and I felt the next day as though I had been wearing some dark glasses and they had fallen from my eyes.

Completing my labors, and upon going to take the train, my friend placed in my hand another book and a few papers, telling me to read them at my leisure. Upon opening the package it contained some papers headed ZION'S WATCH TOWER and Herald of Christ's Presence, with the Millennial Dawn. I have read, studied, re-read, and have been comparing it with the Scriptures, to make sure, and I am led to exclaim "In the Lord I will put my trust. I will bless the Lord who hath given me counsel." The TOWER has come to my home since my visit to the back woods, and it must be through the kindness of my new found friend, the lumberman, although I have not had the pleasure of seeing or hearing from him since my return. To-night the Dawn and TOWER are being perused by some seekers after light, and I hope in a few days to forward you some subscribers for both. I have the money for two subscribers now.

I hope to spread the glad tidings of great joy to all people in this locality, in the workshop and the highway.

Since the above writing I have received a few more applicants and hope a week from to-day to send $10.00.

I hope to do better than at first expected for there are a lot of Romans here.

Yours respectfully, J. S.

R1011 : page 8

[The following letter is from the Brother mentioned as "A Missionary Free" in the Dec. '87 TOWER, page 1. We know that you all will be glad to hear from him and to know of his zeal in spreading the truth on the "Dark Continent."

Is it not remarkable that without the means to carry on "missions" ourselves or even to reach with the truth the truth-seekers among the missionaries and converts in far off lands, God is laying hold of faithful servants there, and using them to pass the truth from one to another? Thus, as we have heretofore shown by letters published, the truth has its missionaries or ambassadors in India, Turkey, China, Hayti, South America, and now in Africa. We can only say, "It is marvellous in our eyes." We pray for these and all the dear "home missionaries" (which includes all of you who are doing with your might what your hands find to do),--O Lord, grant us according to the word of thy prophet of old. May it be fulfilled to each of us, as it is written: "Strengthen the feeble hands and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not: behold, your God will come with vengeance even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened."--EDITOR.]

Liberia, Africa.

CHAS. T. RUSSELL, DEAR BRO:--Your favor of the 2nd ult. has duly come to hand on the 10th inst., with the following publications: 20 copies Millennial Dawn, 2 copies Food and 25 copies Z.W. TOWER.

I am glad to inform you that we, viz: Hon. J. T. G., the superintendent of our county, C. T. B., George H. C., and myself --met at Brother G.'s residence on the first inst., and duly recognized ourselves as part of the Church of Christ, after reading the article "The Ecclesia," published in Z.W.T. of Sept. 1884.

On the 3rd I addressed a letter to Bishop F. of the P.E. Mission here, advising him that I had severed my connection with his church, and gave my reasons for the same. My course so displeased him that he issued a leaflet entitled "A Warning," in which he bitterly denounced us and the cause we espoused.

Notwithstanding this state of things, and the Bishop's strong effort to prevent his people from hearing the heresy that we were teaching, on the 4th Sunday afternoon, Bro. G.'s commodious parlor was full to overflowing with an anxious audience. We now have weekly Bible readings, and preaching three times at three different places on the Lord's day. I believe we have the presence of the Lord with us.

I hope you will send me some extra copies of Z.W. TOWER for gratuitous distribution among the Lord's poor here, who are many.

As I expect to leave here shortly for Monrovia, and as we hear one of Messrs. Y. & P.'s vessels will leave U.S.A. for Liberia, please send me 2 dozen copies M. Dawn, cloth bound; 4 dozen copies M. Dawn, paper bound, in care of Hon. W. M. D., Monrovia, Liberia. Send also some specimens of Z.W.T., to induce the people there to become subscribers.

Please pray for me and others here. Your Brother in Christ.

S. W. S.

P.S.--Enclosed find a copy of my letter to Bishop Ferguson.

The following is the letter mentioned.

S. D. FERGUSON, D.D.,

DEAR BROTHER:--I am compelled to discharge the painful duty of acquainting you with the fact that I have this afternoon severed my connection with the Prot. Episcopal church, of which you are the representative in Liberia. My reason for so doing, in the first place, is that I believe the Protestant churches have departed from the pure word of God, as taught by Jesus Christ and His Apostles, and have adopted human dogmas and traditions of the elders which make void the word of God (Mark 7:13); on account of which Jesus denounced woe upon the Pharisees and others who were guilty of the same thing in His day-- Matt. 23:1-33; 15:2,3,9; Mark 7:2,3,5. Not only was Jesus displeased with the observance of the traditions of men, but the Apostle to the Gentiles strongly warned his converts to beware of the same, among other injurious things.-- Col. 2:8, Gal. 1:14.--The nominal church--Papal mother and Protestant daughters--I believe is called Babylon (confusion) by reason of opposing and jarring creeds; and discord prevails among them. I firmly believe God calls you and me, as well as all His people, to come out of her; for her punishment for her sin is due.--Revelation 18:2,4,5,6.

My second reason for leaving the Prot. Episcopal church is, I desire to preach the pure word of God under the sole authority and commission of none but Jesus, whom I recognize as the only Head of His church.

Having my eyes once anointed with the eye salve (Rev. 3:18) of the pure word of God, I dare not remain longer to dabble in the human teachings, which are the prolific sources of discord and wrangling in the Protestant churches.

You may ask, Where are you going, my brother? I answer, I am not going back to heathenism, where I once was; but I have already united myself with the Church of Christ--the church which Christ and His apostles organized, and which is characterized by the preaching of the pure word of God, and by primitive simplicity in all things appertaining to the same church. You are hereby assured that I will ever stretch out the right-hand of fellowship to welcome you, and all my friends and brethren whom I have left behind in the bondage of Babylon.

I shall ever endeavor to win you all to Christ and into His church. May our brotherly love continue!--Farewell!

With fraternal regards, your friend and brother in Christ,

SAM'L W. S.

page 8

MR. C. T. RUSSELL, DEAR BRO.:--Enclosed is $1.50 for ten copies of Dawn received last week. A few blocks from my home resides a pastor of the Evangelical Association. I went there a few days before I received my last Dawns, and he being from home, his wife gave me an order for a copy of the book. Yesterday, when I went to deliver it, I found him in the parlor, the wife being engaged. I told him that I had brought the book that Mrs.__________ had ordered. He took it in his hand, looked at the title, then turned to the back cover and read, "Zion's Watch Tower," then asked, "Is this book published by ZION'S WATCH TOWER?" "It is," I answered. Then he said, "O sister, you have got hold of the most dreadful, hurtful doctrines and heresies. I have seen some of their papers" etc. "Well," I said, "you have not fully examined the matter. I wish to call your attention to what Solomon said, 'He that answereth a matter before he heareth it, it is folly and shame unto him.'" (Prov. 18:13.) Then I said, Paul in one of his journeys came to Thessalonica, where there was a synagogue of the Jews, but they would not hear him, and drove him away. Then he went to Berea unto another synagogue of the Jews, and it is related of them, "These were more noble than those in Thessalonica, in that they searched the Scriptures daily, whether these things were so." Then he began to preach to me eternal punishment, because of the very laws of retribution in the nature of all wrong doing. He would not think of reading the book, nor of having his family exposed to reading it. (His oldest child is five years old, and so safe from heresy for some years to come.) Then the Lord opened my mouth and filled my heart, and brought scripture to my lips which I had not thought myself capable of repeating with such fluency. I showed him that Israel's promises related to the land and restoration to favor and forgiveness, while the promise to the church is the high calling that she shall be glorified, and that from her, and not from Israel, shall go forth the law, and that God loved Zion more than all the dwellings of Jacob. I showed him our mission to the world as kings, priests, etc. In the meantime I had put up my book, but at last he said "Give me the book again, I will buy it for my own satisfaction." If I had strength to canvass for Dawn I could sell them well, but I have not as yet found just what the Lord's will is for me in this work. He has, however, given me work in corresponding with my brothers and sisters. One sister, a Seventh Day Adventist, wrote me a letter a few days ago, saying, "O sister, believe the blessed book when it speaks so plainly." I answered, "Yes, I believe every word of it, and I call upon you to do the same." I told her that God expected Abraham to believe in the fullness of his promises, and that he expected us to believe as fully in the promises as in the threatenings, for he was able to make them all good. I referred her to such promises as in Psa. 82:8; Rom. 86:9, and Jesus' own declaration, "If I be lifted up from the earth, I will draw all men unto me."

I sometimes wonder if it does not worry you to get so many, and long letters from day to day. But our hearts, and lips, and pens, overflow almost without volition; and as you seem to make a sort of a center for the communion of the little flock, we can hardly send you a little bit of money without telling you a long story of our experience in the work. In love, yours,

MRS. M. G. ATCHESON.

Fillmore Co., Minn.

DEAR SIR:--Enclosed you will find a money order for five dollars, which I wish to give to the Tract Society with the exception of enough to pay for two Dawns, paper covers, to lend to friends. I am very anxious to have all who will read and think, have access to those wonderful books. Those ordered came all right and were soon delivered. If circumstances will permit I shall take more orders. O, that I could only convince my own family that it is time to look into such matters. They are not opposed, but think it is not necessary. I am all alone, but none the less determined to be faithful to the end.

MRS. S. L. L.

"AS ALL the water that is upon the hills runs into the valleys, so all grace goes to the humble."

====================

R1012 : page 1

VOL. IX.

ALLEGHENY, PA., MARCH, 1888.

NO. 7.

==========

page 1

Zion's Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa. C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--FIFTY CENTS A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat-- yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

PLEASE NOTE that our address is ALLEGHENY, PA. Do not address letters for us, to Pittsburgh, Pa.

MILLENNIAL DAWN VOL. I. in German soon ready--order now. Cloth bound one dollar.

ARP'S JOY TRACTS in plenty. Order all you can and will use, free. State quantity desired.

ARE YOU using the Missionary Envelopes as extensively as possible? All can preach thus. Do what you can. Price 35 cents per hundred, 300 for $1.00, including postage on them to you.

DAWN VOL. II. will not be ready for several months. It will be duly mentioned in these columns. We hope that at least one hundred thousand copies of Vol. I. will be in the hands of the people by the time Vol. II. is ready.

BUSINESS ORDERS should be separate from balance of your letter. Write very plainly and give full address in each letter. By wording your orders very exactly our time is saved from hunting and guessing, and thus the general cause is forwarded by such care.

PRAY without ceasing--in every thing give thanks!

====================

R1012 : page 1

DAWN IN ITS SEVENTIETH THOUSAND.

You will be pleased to learn that the seventieth thousand is now in the binder's hands. The sixty thousand already in circulation are nearly all out as the result of personal efforts on the part of those who love the truth and delight to serve it. The influence of many is exerted to hinder and oppose the book, and is sufficient to keep it out of book stores generally. As always, such are "grieved that we teach the people." Thus, and in every conceivable way, professed servants of truth oppose and hinder its spread and endeavor to keep the truth hungry of the flock from the green pastures, from the "meat in due season." But praise God, it is shining more and more; and every consecrated one who sees the light lets it shine as the Chief-Shepherd instructed. Each seems to realize himself a minister (servant) of the truth, and each looks up his Christian friends, writes to them, and sends them DAWN and TOWERS. And thus God is having the truth, the "good tidings," preached to every "Israelite indeed in whom is no guile," notwithstanding the opposition of the clergy, who, from their office and profession, should be the very ones to sound the Jubilee trump to our dear brethren and sisters. God's blessing is with you; greater is he that is on our side than all that be against us. The Chief Reaper in this harvest is with us, and every true grain of wheat will soon be separated from the chaff and tares-- then all the faithful shall shine forth as the Sun in the Kingdom of our Father (Matt. 13:43), and the great work of blessing and healing and enlightening the world will begin. That will be our glorious triumph, for which we can well afford to wait and to endure hardness now as good soldiers. It will consist in blessing and informing many who now oppose us and the truth.

====================

R1012 : page 1

A WORD FROM BROTHER TACKABURY.

The following at our request is from our dear Brother Tackabury, whom old readers of the TOWER remember as formerly a Methodist minister, who was made free from sectarian bondage by the blessed harvest truth. Subsequently he was engaged with us in the important, though personally obscure field of labor of Z.W.T., where he did efficient service in preaching the blessed gospel by letter and otherwise to many of the scattered saints, holding up Christ as the one altogether lovely while self was kept in the background.

While we sympathize with our dear Brother in his present affliction, we rejoice with him in the prospect of an early fruition of our glorious hope.

TO THE FAITHFUL IN CHRIST JESUS.

Dear Brethren and Sisters--readers of ZION'S WATCH TOWER:--It has been my privilege to enjoy Christian fellowship with some of you by personal association, and I believe that to all of you I am united by that tie (love) that binds together the children of God everywhere, in one family.

I am comforted with the thought that many of you with whom I have personal acquaintance, show your sympathy and interest by making inquiry after my welfare.

To know that my dear brethren and sisters thus kindly think of me alleviates my sufferings and enables me the more cheerfully to endure affliction. It is now more than two years since I was attacked with a difficulty of the throat and lungs, and though I was quite thorough in its treatment, none of the remedies used gave more than temporary relief; and from the first, my physicians held out but little hope for my recovery.

At times during this period I have been very much prostrated, and it seemed that my change could not be far off, but to the surprise of all who know my condition, I have as often rallied and nearly recovered the strength in which the attack found me.

At present I am comfortable except the severe spells of coughing which, however, are only occasional.

During the whole of may sickness the Lord has been present to sustain me, and I have been enabled at all times to say from the heart, "Thy will, not mine, be done." At times the thought of being "forever with the Lord," makes me long for the end of the warfare and the union with Jesus our head, and all the "elect" -- members of his body.

How glorious thus to be permitted to enter on the work for which he has called and is perfecting his Church! On the other hand, when I know that error is being preached so persistently from almost every pulpit in this land, and throughout Christendom, and that great efforts are being made to spread these errors among the heathen nations, I long for strength to raise my voice for the truth. But the decree has gone forth that the darkness of error shall give place to the light of truth, and whoever may fail, the work will go on till all God's promises shall be fulfilled.

That each one of the saints may be faithful and lay hold on the grace that is sufficient, is the prayer of your fellow-traveler in the narrow way.

S. T. TACKABURY.

====================

R993 : page 1

POOR SLAVE!

It is surprising in this day of comparatively independent thought, how willingly and stupidly some submit themselves to the yokes of sectarian bondage. But the following is a sample of how some do so. Had the apostles and early disciples acted so, they could not have believed or followed Christ. No more can such follow him to-day. The blind, and the leaders of the blind, shall together fall into the ditch, into the "great tribulation" shortly to overtake them.

The harvest of the age is upon us; but the blind guides of Babylon are utterly indifferent, even when their attention is called to it, and the stupid indifference of those whom they have effectually rocked to sleep is utterly unworthy of the knowledge. Surely the thunder-bolts of His wrath will be necessary to awaken them.

Augusta, Ga.

DEAR FRIEND:--It is now some months since you were kind enough to forward to my address the Millennial Dawn, Vol. I., Plan of the Ages. Immediately on its receipt I placed it in the hands of my spiritual adviser, Rev. T. M. Lowry, (I am a Presbyterian in faith.) to know if I could place it in the hands of my wife and children. He only returned it to me yesterday, and advised me not to do so. Consequently I now return it to you, with many thanks. Very truly yours,

J. G. B.

How strongly in contrast with the above is the following, which came in the same mail. It reminds us forcibly of Acts 17:11,12 --"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so. Therefore many of them believed." (Compare with verses 2-6 and 13.)

Osceola, Mo.

DEAR FRIEND:--I have not yet fully read the entire volume (Millennial Dawn Vol. I.) but the spiritual benefit already received is untellable. The gates of the eternal kingdom have been opened wide to me, whereas before, the gates were but "ajar." I shall feel blessed indeed, if I have no other mission than utilizing the columns of my magazine to spread abroad the "glad tidings" of this "new revelation," and "Plan of the Ages." With deep respect, Yours fraternally,

V. B. W.

====================

page 1

BROTHER ADAMSON'S PLEDGE.

FOUR HUNDRED GERMAN DAWN.

DEAR BRO. RUSSELL:--Being busy all good weather have not had time to read "Sons of God," but only the letters and the forcible View in the February TOWER.

The thought of the height of Babylon's self-exaltation adding force to the fall is borne out by Rev. 18:7--"How much she hath glorified herself and lived deliciously so much torment and sorrow give her, for she saith in her heart I sit a queen and am no widow and shall see no sorrow" (such as we see predicted and threatened here and elsewhere). I think all should read Isa. 45, 46 and 47, and Jer. 50 and 51, with Rev. 17th and 18th chapters.

A word about German DAWN. I think it right to pledge myself for 400 copies, or one fifth of the 2000 needing to be pledged and one twenty-fifth of the whole 10,000. I do not know how soon I can pay for the 400, but not before last of March and you must store them and send as I order. Hope I shall sell thousands of German DAWN.

In the Master's name I most heartily thank Bro. Zech for his patient toil of a consecrated spirit shown in his persevering labor on DAWN translating it into German. "My reward is with me," shows that Christ's reward to our dear brother is not only sure but will follow speedily.

The interesting letters of this month's TOWER much refreshed the saints here as elsewhere no doubt. J. B. ADAMSON.

====================

EXTRACTS FROM INTERESTING LETTERS.

Farrville, Indiana.

DEAR BROTHER:--Your letter in answer to "Physical Functions," at hand.

I must thank you for your kindness and promptness in helping me out of a difficulty.

Now I don't want to bother you, but I have completely "faced about" in the last year, and I want to tell you how it happened. Eight years ago, I began to practice medicine, and the study of medicine I believe has a tendency to infidelity, if the study of the Bible be neglected. I depended on the preachers for spiritual food, and they mixed it up so, it disgusted me, and I came near starving, and presume I would, if my wife had not come to the rescue. All through the "dark nights," my wife was on her knees, begging for bread for me. My confidence in my wife as a true and noble woman is replete, and biting my lips, I would yield to her request, and go down on my knees with her, sympathizing with, and pitying her delusion. But the crisis came. Hypocrisy in the churches, clashing of creeds, etc., all claiming a Bible basis, "boiled me over," and I said, what I pleased, even to the detriment of my profession. I affirmed this question in a debate, "That man is the author of God, and a spiritual future." But you know what I want to tell, so I will not bother relating all. I commenced the study of the Bible last October a year ago. First dismissing all creeds and notions of men, as well as prejudice, and with my wife on her knees asking divine guidance, I commenced the study of the New Testament. When I finished, the result was: I admired the pluck and tact and intelligence of Paul; but when I went to Genesis, all was dark, and like the "sow and dog," I was about to return, when I struck the prophets. This gave me a key to the whole thing. It was the hind site on the gospel gun, the New was the fore site, and Christ the mark, and before winter closed, I looked upon the Bible as a great store-house--an ocean, the springs of which are hid in the mountains of God's eternal love. I came to this conclusion: If I want to build a house, I take the tree and use it as I find it, for if I should wait to learn the origin of the first oak, or acorn, I might freeze before I build my house. So, with the Bible, I accept the material at hand, and use it.

After I was convinced, I wanted to be about my father's business, but not being willing to take passage on any of the boats, concluded I would swim over, and have been swimming around, doing all the good I can.

The "Dawn" came into my library just when I needed it. Since then I am giving to my patrons the "Plan of the Ages;" but I am not as popular as when I was an infidel, for they will not endure sound doctrine. I don't belong to any church, therefore could not get a hearing, if I undertake to preach, nor a house either, but I am going to lecture at a schoolhouse, and continue Christian work. But I must say it is a great comfort to know my Methodist wife who has suffered and agonized for me at a throne of mercy, joins heart and hand in helping me to promulgate the "Plan of the Ages."

LATER.--I have just been telling the good news to a Universalist, who wants DAWN. He is anxious to know more.

I rejoice to know that there is a thirst for knowledge, and the world is clamoring for more light. I sometimes feel like launching out in the world, giving up my profession, and doing my little in lifting from the slough and cesspool of ignorance those over whom I have an influence. I never was an enthusiast in anything, and always aimed to take a stand, after reaching it by intelligence. But all the faculties of my soul are enlisted in this enterprise. I never experienced such a longing to go forth and "gather in the sheaves."

I was an orphan thrown upon a cold world early in life, and have fought the battles of life alone, but God has blessed me, and I am coming out on the tidal wave all right, I hope.

If I can hold up a beacon of light, or point to some friendly star that will guide some poor shipwrecked soul safely to shore, gladly will I do it.

Excuse me for writing so much. I have unbosomed myself to you in a way that my pride almost condemns, but I can write to you feeling that our hearts beat in unison. May God bless and prosper you in all your efforts to do good.

Your brother,

G. P. M.

Milwaukee, Wis.

MR. C. T. RUSSELL. DEAR BRO.:-- I write to inform you, I have not yet received this January number of the TOWER, but as I did not send the number of my residence, that may account for it. I find it so precious, I can not afford to lose one number.

I have been a member of M.E. church for nearly a quarter of a century, sometimes rejoicing, but more of the time doubting. But blessed be the name of Christ, I have received some of the light that will erelong, I trust, shine to the perfect day. Through the kindness of Bro. P., I received a copy of Millennial Dawn, and I treasure it more than I ever did my Bible before receiving it, and my Bible is now more precious than ever before. May the blessed Father help you to spread the glad tidings, is my prayer.

S. T. B.

R1012 : page 2

DEAR BROTHER RUSSELL:--Recent experiences have made exceedingly precious the word of the Lord through Peter--"Rejoice inasmuch as ye are partakers of Christ's sufferings...[and] if ye be reproached for the name of Christ, happy are ye, for the spirit of glory resteth on you."

On last Sunday forenoon I took my stand in front of Grace M.E. church, Harrisburg, Pa., and proceeded at once to give out the Arp tracts. This had the effect of making the rulers of the high places angry, two of them going so far as to threaten to have me arrested, and when I would not obey and go away, one caught me by the collar to hustle me off. Whereupon I told him to take his hand off me, or I could have him arrested. Then he stood between me and the people and told them not to take them, but they took them anyhow. His next move was to send in hot haste to the mayor's office for a policeman to arrest a man who, he said, was hindering the people from going into church. The officer came, and on their charge arrested me and brought me to the mayor's office, but by this time I had the entire congregation supplied with slips. Without any hearing or trial they were preparing, they said, to send me to jail; when I told them, I was well known by a number of prominent business men in their city, with whom I had done business as a traveling man for a

New York house for years, and requested them to send for one gentleman near by who, I thought, would go my bail. They did so and the gentleman soon made his appearance and with a look of astonishment shook hands with me in the prisoners' box, inquiring, Why, how is this? The matter was soon explained and he immediately became my bail for $100.

At the hearing next day, they appeared against me. They well knew, however, that to charge me with giving out tracts that taught the people that an orthodox hell was a delusion, and that there was hope for all mankind, would be regarded as bigotry. That this was their real grievance, there can be no doubt. But they trumped up another charge that would take better and not expose them to ridicule, charging me with advertising a book and hindering the people from going into church.

The strange decision was, that I was the offending party, but should go free this time, upon paying the costs, which amounted

to $1.50. Of course such a decision on such pretences could soon be proven unjust if brought into court, and I could claim heavy damages as against my personal rights and business interests, for being escorted through the streets as a common criminal, when I was violating no law of either God or man; but being a traveling man I have no time to attend to it. How it reminds me of the experience of Peter and John recorded in Acts 4:1-21. And how like them we feel like relating these experiences to each other for mutual sympathy, as we thus have fellowship with Christ in his sufferings --yet "light afflictions" indeed in consideration of the glory to follow. (See verses 23,29.) I expect to see you soon and tell you more, and how I expect this circumstance will redound to the glory of God. Blessed be God. My joy is indeed great in the Lord, and I realize my oneness with Christ as partaker of his suffering.

I remain yours in the one hope in Christ,

S. O. BLUNDEN.

P.S. In consequence of this affair, I have had a number of opportunities which I could not otherwise have had, for explaining my position and preaching the glad tidings to interested hearers--in the mayor's office, several newspaper offices, and among business men of my acquaintance. And it has created quite a little stir and talk both among these and members of that church, some saying they must get that book and learn further of this matter. The Lord be praised.

Columbiana, Ala.

DEAR FRIEND:--I have read the book Millennial Dawn. It is grandly beautiful, yet so different from the interpretations of the various churches, to which I have been so long accustomed, that it almost frightens me to think of accepting it as God's interpretation of his own word, notwithstanding the fact that it does present a perfect chain of evidence more in harmony with the divine character than anything I ever read before.

I say to myself, What if this should be one of those "teaching new and strange doctrines?" But then, I reflect, it comes hand in hand with the Word, and is fighting against the errors that have crept into the church, and not against God.

From early childhood I have been a Bible reader, and often wondered that ministers of the gospel almost entirely ignored the prophecies of both Testaments relating to the Millennial age, and confined their remarks to the doctrines of repentance, baptisms, etc., when it seemed so plain to me that such did not cover the whole ground of prophecy. The doctrine of Christ embraces so much more than they attempted to explain. I never could bear the idea of setting the Old Testament aside just as though it had already performed all its part in the great plan, seeing, as I thought, so many grand prophecies pointing to a time beyond the Gospel Age. I could not tell when, where, nor how they would be fulfilled; but still clung to the belief that they must come in somewhere, because of the divine declaration that God's word shall not return unto him void, but shall accomplish all that he hath purposed. But, as I now begin to see, what more fitting time than the Millennial Age could there be for finishing all things pertaining to the Plan of the Ages? Now, the words of the prophets and apostles seem to stand out, like real living things. By faith I can see holiness to the Lord written upon the bells of the horses, the desert blossoming as the rose, the Lamb that was slain opening the sealed book, and everything that hath breath praising the Lord. I can see it all as if in a grand panorama passing before my eyes.

Please send a copy to my sister, and oblige Your sincere friend, M. F. L.

DEAR BROTHER:--Please send me 120 copies paper bound Dawn, and find enclosed money order for eighteen dollars--amount less ten cents each expense allowance.

About three weeks ago, I distributed a few of the "Arp Tracts," in a car bound for Chicago. A man of Buchanan found one of them, while on his way to Chicago, and it so interested him in DAWN, that he inquired at nearly all the book stores there, and also at "Y.M.C.A." headquarters, without success. On his return home, not finding any trace of the book, he sent to you for two copies.

On Friday I sold about 40 copies of Dawn, in Buchanan, Michigan, a village near here, where a great many isms are doing their evil work. Yours,

S. D. RODGERS.

[Brother Rodgers is doing a great work in the vineyard. You will recognize him as an able minister (servant) of the truth, when you learn that during January he sold 620 copies of DAWN. Reckon each chapter of DAWN a sermon, and suppose that each book will be read by at least two persons, and you will see that his is a noble service to our Redeemer and King.

While we all rejoice at the success of those who have many talents, and do great exploits in the battle for truth, let none of the humble, less talented, feel discouraged. The measure of every man's approval before the Lord, is in proportion as he hath DONE what he could. Some whose opportunities permit less service and less success, will be just as sure to hear the Master's "Well done, good and faithful servant," if they do with their might, what their hands find to do. The grace and blessing of our Lord Jesus be upon all the faithful in Christ.-- EDITOR.]

Loogootee, Ind.

TOWER PUBLISHING CO.:--An hour ago I took from P.O. box a copy of ZION'S WATCH TOWER, and within the past month having finished reading the "Millennial Dawn," and having become so completely engulfed by its wonderful but simplified explanation of the Bible with its hitherto (to me) dark sayings, I had but to glance over the pages of the WATCH TOWER to become at once fascinated with its peculiar beauty. I herewith hand you the sum required for a subscription. Send it along. I may well add that my feet had well nigh slipped into infidelity, but I now thank God that I feel quite free, and well assured of the plan; and I attribute my conclusions to reading your book. It occupies, in my estimation, a position on the apex of all Christian literature, and I hope and trust that its interesting and valuable pages will be carefully and thoughtfully read by additional thousands. Wishing you and your co-workers in the Master's cause abundant success, I will ask to be remembered as your true, though stranger friend,

C. M. M.

R1013 : page 2

Joliet Prison, Ill.

DEAR FRIEND:--I do not know but that you will be a little surprised at receiving another letter from me, yet I thought it would be proper for me to write to you again, if only to acknowledge your kindness in sending me the book, Millennial

Dawn, as I requested. I must confess that I was not quite sure that you would pay any attention to my first letter, as I imagined that most people on the outside would be apt to regard with doubt and suspicion any pretension on the part of a man in such a place as this, to being interested in religious matters, or desiring information or light on such subjects. You may be sure it gave me much pleasure to find that you were not of that way of thinking.

Several other men besides myself and cell-mate are interested, and pretty much to the same extent. I can honestly assure you that no book that I have ever read has impressed me so much, or caused me to do so much serious thinking as Millennial Dawn. It is altogether different in its treatment of the subject of religion, and in the view it gives of the Bible and its interpretation, from anything I have ever read.

However unfavorable my early surroundings, and however evil my early associations, I think I have cause for thankfulness that I have at last reached a point where I can see the right way ahead, and turn my back on the dark and wretched past. I am determined to pursue that way for the remainder of my life. I have been five years in this place, and have still three years and three months to serve. For the last four years I have honestly tried to improve my mind and prepare myself, as far as what facilities I have had would permit, to lead an honest and useful life when I get out. I wish to acknowledge the receipt of two copies of ZION'S WATCH TOWER, and the pleasure and instruction the reading of them has given. I am much interested in them as well as the "Plan of the Ages," and nothing would give me more pleasure than to have an opportunity to follow up a course of reading, the beginning of which, has been of so much real benefit to me. Hoping that you will not be annoyed at my having written so much, and again thanking you earnestly for your kindness, I remain,

Yours gratefully, __________

====================

R1013 : page 3

WHOM WILL YE SERVE?

"If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth."--John 19:12,13.

"Ye are My friends, if ye do whatsoever I command you."--John 15:14.

CAESAR'S friends? or friends of Jesus?
Solemn question for to-day!
Friends of Caesar! Friends of Jesus!
Take your sides without delay.

If ye pause for man's forbidding,
Caesar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

Friends of Caesar! Friends of Jesus!
Stand revealed! your choice declare!
Who in truth two masters pleases?
Who may rival banners bear?

Jesus' friends account Him precious,
Lose for Him all other gain:
Dearer far the smile of Jesus
Than the praise of worldly men.

Free from Caesar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage yet! the Lord is near!

Onward still, His name confessing,
Weaving crowns to grace His brow;
Lo! His hands are full of blessing,
Lifted for your succor now.

Caesar's friends were we, but Jesus
Owns us for His friends to-day!
What! shall rival friendship please us,
While the Bridegroom is away?

No! through grace would we surrender
Caesar's things to Caesar's care,
Whilst to God, our God, we render
Filial homage, praise, and prayer.

--Sel.

====================

R1013 : page 3

"THIS DO IN REMEMBRANCE OF ME."

"Then came the day of unleavened bread when the Passover [lamb] must be killed...and the chief priests and the scribes sought how they might kill him. ...And Jesus sent Peter and John, saying, Go and prepare us the Passover that we may eat...And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took the bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."--Luke 21:7,2,8-20.

Such is the simple account of the institution of the Lord's Supper, as recorded by Luke; and again as the appointed time draws near we call to mind the words, "This do in remembrance of me." And in compliance with that request, we will again commemorate our Passover by the repetition of the simple ceremony thus instituted by our Lord.

Monday afternoon, March 26th, 1888, will be the anniversary of our Lord's death at Calvary--the 14th day of the first month, Jewish time, which begins at sunset of the previous evening. Sunday evening, March 25th, will therefore be the anniversary of our Lord's Supper, instituted in commemoration of his death, as the antitypical paschal lamb--"the Lamb of God which taketh away the sin of the world."

On that occasion the church at this place will meet at our usual upper room, No. 101, Federal street, Allegheny, (side entrance), at 7:30 o'clock, P.M., and we most cordially invite to meet with us all who love our Redeemer, and who appreciate the ransom sacrifice which we meet to celebrate. Provision will be made for the entertainment of those from a distance. Let as many as can, meet with us. A number of meetings will be arranged for several days following which will afford a favorable opportunity for inquiry regarding the plan of the ages. Since all the consecrated are ministers of the truth, it behooves all who can to avail themselves of the opportunities which these conferences afford, for the more thoroughly equipping themselves for their respective fields of usefulness.

But we are aware of the fact that only a few can assemble here: nevertheless, let all the faithful in Christ Jesus, in every place, "Do this in remembrance" of God's Lamb who redeemed us by the sacrifice of himself. Such, in every place should assemble together, even if there R1014 : page 3

be but two or three of like precious faith. And even the solitary ones may break the bread and partake of the wine, in heart communion with the Lord and with the scattered fellow members of the one body yet in the flesh.

Christians in this matter, as on many other points, have left the teachings of the Word and the example of the early church, and follow various customs as to the time of its observance. Few observe it as a "supper" at all, Protestants in general selecting for convenience the noon hour instead of the evening. Some commemorate the Lord's death every Sunday, some once a month, and some once in three months. They seem to regard the time and frequency as a matter of indifference, and they might reason, If it is a good thing to do, why not do it often--even daily. To this, others would reply, and truly: It would lose much of its solemnity and force. And so it does as they now celebrate it. Those who celebrate every Sunday, mistake the record in Acts 2:42,46 and 20:7,11. They surely err in supposing these occasions to be the Lord's Supper. They undoubtedly refer to a common usage in the early church, of eating a plain meal together when they gathered every first day of the week from distant places, just as it is the custom now in country places, except that they all ate together, and made it more of a "love feast." These "feasts of charity," or love feasts, are referred to by Jude (verse 12), in which he shows that all who partook were not brethren indeed. The institution of these love-feasts was not by any command of our Lord, or of the apostles, but like the celebration of the first day of the week, seems to have been the spontaneous prompting of grateful hearts. The early church thus celebrated the resurrection of our Lord (not his death) every week, and the breaking of bread in their love-feast was probably a pleasant reminder of the fact that the Lord was made known to the disciples at Emmaus and on other occasions after his resurrection in the breaking of bread--at their ordinary lunch. (Luke 24:29,30,42; John 21:12,13.) They thus celebrated both his resurrection and the opening of their eyes to know him. But they neither used wine (no less important than the bread in the celebration of the Lord's Supper), nor did they call it the Lord's Supper, nor observe it with special solemnity, but rather with thankfulness and joy. "They did eat their meat with gladness and singleness of heart" "breaking bread from house to house," (Acts 2:46,) and, for a time, daily.

Those who celebrate the "supper" at noon on Sunday once a month, or once a quarter, have no plea for their custom except that St. Paul said, "As oft as ye do this," etc. (1 Cor. 11:23,25), which they think gives liberty for doing it when they please. On the contrary the apostle uses the word "As oft," in the sense of whenever. "Whenever ye do this," carries the mind to the context to see what is referred to. We find Paul in the context referring to the "same night in which he [our Lord] was betrayed," and the bread and wine there and then instituted by our Lord as his remembrancers, to take the place of the typical Passover eaten by the Jews. Paul wrote to those who well knew the Jewish custom and how often it was celebrated, so that "as oft," or whenever, to them signified each time, each anniversary.

The Lord's Supper was designed to supplant the annual commemoration of the typical passing over of Israel's first-born, whose lives were saved through the blood of the typical lamb. Such an event could only be properly celebrated on its anniversary, which our Lord and his disciples and all the Jews strictly observed. They no more thought of celebrating it at any other time, than Americans think of celebrating the signing of their Declaration of Independence on any other day than the fourth of July.

It was the custom of the early church to celebrate it, as we do, on the fourteenth day of the first month, Jewish time, as the Lord indicated; and though there was a great falling away from the original purity of faith, which commenced even in the days of the Apostles, this custom was still retained by some Christians down to the fourth century, when it was peremptorily abolished by the Council of Nice, when the great falling-away, predicted by the Apostles, had partially developed the great system of error afterward known as the Papacy.

On this point we quote the following from Mosheim's Church History (see page 523). He says, "There arose toward the close of this [the second] century, between the Christians of Asia Minor and those of other parts, particularly such as were of the Roman church, a violent contention. ...The Asiatic Christians were accustomed to celebrate...the institution of the Lord's Supper and the subsequent death of the Redeemer, on the fourteenth day of the first Jewish month. ...This custom they stated themselves to have derived from the Apostles Philip and John."

But let no one misunderstand us to teach, that those who have commemorated the Redeemer's death at inappropriate seasons are therefore condemned of our Lord. No, thank God, the Gospel church is not placed under Law, but under grace, in this as in every matter. And those who in heart sincerity have so partaken of the emblems of our Lord's body and blood, while they may suffer loss in the sense that the occasion by its too frequent remembrance has lost some of the power it was designed to have on their hearts, have nevertheless not been spurned by him whose sacrifice for sins they thus confessed. But surely, when the intent of our Lord's words is grasped, all the fully consecrated will gladly comply with his arrangement, assured that it is best and most appropriate; as well as most acceptable to him of whom it is a remembrancer.

THE SYMBOLS CONSIDERED.

Not only has the proper time been lost sight of, but the true meaning of the symbols, wine and unleavened bread, has also been obscured by the spiritual darkness of the "dark ages." Trinitarian errors, which in the third century were introduced into Christianity from heathen philosophy, have done much to warp and twist the minds of God's children, and to hinder clear views of the sacrifice which our Redeemer gave as our ransom price. (See Nov. '87 TOWER, on this point.)

The typical lamb by which the Children of Israel foreshadowed Christ and the coming deliverance, (except the blood which was sprinkled upon the house as a protection,--an atonement) was eaten by all. So with the emblems by which we are instructed to remember the real lamb. The bread is to be eaten by all; the wine may only be partaken of by a few. The bread and wine symbolize the body and blood of our Lord. Our Lord as a man was the living bread [literally, bread of life] which came down from heaven to give life to the world. The illustration is perfect: Mankind is dying for want of life and needs some food so full of life-producing quality that it will arrest the wasting of death, and repair and restore to the original perfection lost in Adam. Men have sought panaceas, elixirs, life restorers, in every quarter,--in animal and vegetable food, in minerals, and in chemistry; but all in vain; no such "bread of life" has ever been found. But when men had for four thousand years sought in vain, the true bread of life came from heaven, of which, if a man eat (partake or appropriate to his use, as it is his privilege to do) he shall live forever. That is, If by faith in the means which God has provided to accomplish his redemption, he accepts the favor of life, he can have it on those terms, and those only. This our Lord symbolically termed eating his flesh.

Notice how perfect is the illustration. The Son of God as a heavenly or spiritual being, as he was at first, was not bread for man, and had he given his spiritual body as bread, we of a different nature (human), could not have appropriated it, just as that which would nourish and perfect a tree (viz., air, moisture, and earth) would not perfect men because of a different nature. Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be flesh, full of life-giving nutriment.

The preparation for this was the change of the Son of God from spirit to flesh. To this end he humbled himself, when he was "made flesh and dwelt among us." (John 1:14.) The flesh was to be the life-giving bread; and since he who had been in the heavenly or spirit state had become earthly or human, being made flesh, it is truly said that this bread came down from heaven, from the heavenly or spirit condition to the earthly or human nature. This is the bread of life of which a man may eat and not die.--John 6:50.

We have now found the bread of life, but how shall we eat him? We cannot eat anything that is alive, nor would anything that dieth of itself [by disease] be fit for food. So if our Lord had died what is called a natural* death, it would have proved that he was a sinner like other men; for death is the penalty of sin, and hence to partake of him would have given no new life. So then we see that there was no way to give us this life-food or "bread of life" except by the sacrifice of the man Christ Jesus, who did not die because his life, like

R1014 : page 4

ours, was forfeited, but who gave himself a ransom, a corresponding price, a substitute for all--for Adam and all who lost

R1015 : page 4

life through him. His life in the flesh-- his example and counsel, teachings, etc., could not give life any more than music would keep alive a starving man. We may study and try to follow his perfect example, but we cannot do it perfectly because we are dying and lack strength. We need life, life-producing food, and he became flesh, for the very purpose of providing us this life supply which we could get in no other way.

So when speaking on the subject to his disciples, he told them that the killing of the lamb was needful, so that they could eat of him, saying, "It behooveth the son of man to suffer." Had he remained with them in the flesh, their teacher, they would indeed have been greatly blessed, but could never have gotten life. Hence he said, "The Son of man goeth as it is written of him," and "It is expedient FOR YOU;" "for if I go not away (If I remain flesh, if I do not submit myself in sacrifice and thus carry out the Father's plan for your redemption), the Comforter will not come." You cannot in any other way than by my sacrifice, and by partaking of me, escape from condemnation and come into harmony and acceptance with God, so as to be recognized of him as sons, and as such be granted life.

So, then, it is a mistake to suppose that truth is the bread of life, and that the eating of truth will justify us, or give us a right to life. It is a mistake to suppose that to believe the sermon on the mount and other of our Lord's sayings would give life. Truths they were, and good for food after and with the Lamb, but INDIGESTIBLE without it. Those very truths were indigestible to many, and acted as emetics rather than as nourishing food, and "many went back and walked no more with the Lord." Even the twelve got little nourishment from our Lord's teachings until after the Lamb was slain, and they by faith had eaten of that life-giving food. Then, under the strength and vigor of the life, they were able to find sweetness and strength in all things whatsoever the Master had spoken unto them. The eating of the Lamb, by the new life which it brought, restored them again to fellowship with God; and receiving the adoption and spirit of sonship, they were thereby enabled to appreciate and appropriate to their strengthening, truths in general, as "meat in due season."

Our Lamb was slain for us, on our behalf, because he was the bread of which all must eat, to have life, and because we could not eat him until he gave himself. Now, what did he give, and what do we eat? We answer, his flesh. But what is meant by this, his flesh? We showed above, that he "became flesh," (John 1:14) i.e., he became human. So then, to give his flesh, means to give himself, at that time a human being. Whatever he possessed therefore in the way of human rights and privileges, under God's law, he there resigned in our interest--that the human family which has no rights or privileges, having lost all those in Adam its representative, might receive back all of these rights and privileges and liberties. Adam's family was all in him when he sinned and lost life, and every right and privilege of sonship, and so we all are sharers in that one loss. So now corresponding full and sufficient rights belong to the new man, "the man Christ Jesus," who as a perfect and uncondemned being exchanged his higher rights for men's lower rights which Adam had forfeited. And when this one then gives himself and lays down all that he has (Matt. 13:44) in the interest and for the use of the condemned race, we see that the giving of his flesh for the life of the world (John 6:51) means the handing back to dying men of the life, liberties, and privileges lost. And the eating of his flesh would consequently mean, the appropriating to his own use by the eater, of all the rights, liberties, and life which the perfect sinless "man Christ Jesus" possessed,--no more, and no less.

What he gave up when he died, is ours-- it is free to every child of Adam. But it will give life, etc., only to such as eat, i.e., by faith appropriate, those rights and privileges, freely given unto us of God, through the redemption which is in Christ Jesus.

If a man becomes leprous, not only he, but all in him, i.e., all his unborn posterity are affected. So it was with Adam and his children: we were "born in sin" and under its penalty, death, as the natural law of our being. Now consider that if a medicine or bread of life, a sure cure for leprosy were provided, to do good, it must be received into the system and appropriated, else no cure would result. So it is with Christ and the condemned and dying sinner. Not only must the bread contain the elements he needs, and be made accessible to him, but he must eat, or by faith appropriate it, if he would be freed from his malady of sin and its curse of condemnation to death. And as each child born a leper would need to eat for himself, and the family could not all be cured by any one of them taking the medicine or life food, so it is with sinners, each must eat for himself of the life-giving flesh of the Lamb of God, which taketh away the sin of the world. It is for every man; hence every sinner must have an opportunity to eat and live, and none can be cured and brought to life (perfection) without eating this bread of life. None can eat it ignorantly (though many eat its symbol ignorantly); hence none of the heathen have yet had a chance to eat and live, and since all must come to the knowledge of this truth, this of itself would be a proof of the judgment (trial) to come, in the great Millennial Day; for it must be testified to all IN DUE TIME (1 Tim. 2:4-6) in order that all, if they will, may eat and live forever. Since only the few come to even an imperfect knowledge of the truth, in this age, it is evident that God's "due time" for spreading this great feast before the world, is "in the morning," in the Age of Restitution, the Millennium, when the knowledge of the Lord shall fill the whole earth.--Hab. 2:14; Isa. 25:6.

In the Millennial age, men as they shall accept of Christ as God's lamb and their ransom price, will be permitted to partake of his perfections, physical, mental and moral; and as they do so, and conform to his teachings, they will gradually return to perfection, to all that was lost in Adam, attaining full perfection at the close of that age, or else for willful disobedience be entirely and forever cut off from life in the second death, for which there is no antidote, no bread of life, no cure.

We, the church, who receive this bread of life now, and eat or appropriate it, do not experience a gradual restitution of our human powers to perfection, nor in any measure our restitution to human rights and privileges, etc. Ours is only reckoned, and not actual. By faith only, we can and do eat of the flesh of our Redeemer, accepting by faith (contrary to sight) human rights and liberties and life from the sacrifice made by our Lord. Mankind who will live in the next age will have sight as an aid to their faith; for they will feel their gradual physical improvement as they take the steps of faith and obedience. But none can walk by sight now, hence fewer and most select is the "little flock" now being chosen out from the world, to be the Bride and joint-heir of Christ in the Kingship and Priesthood of the age to come. To eat the Lamb we must realize his purity, his perfection, his spotlessness, and his RIGHT to all God's favors prepared for man. We must see, too, that he has sacrificed, surrendered up, all these human rights and privileges in order that all these blessings might be restored to the fallen and condemned race, and thus permit all to come back to a standing and fellowship with God, which he does not grant to condemned creatures.

But why should any be permitted to eat thus of his flesh (his human perfections, rights, etc.) beforehand--before the general time for spreading the feast for all? Ah! there is a very precious truth there; there lies covered from view of the world "the exceeding riches of his grace, toward us who are in Christ Jesus." Let us look at it.

The blood, symbolized by the wine, represents death; "the blood is the life" of anything; and when it is "shed," or taken from it, it implies the death of the creature. So the shed blood of Christ signifies the death of Christ--the life given up for the sins of the world. In the typical Passover, the Lamb was eaten, but the blood was not. No Israelite was allowed to eat blood. This was symbolic of how all are to eat the flesh of the Son of man but all are not to drink or partake of his death. Those to whom our Lord gave the wine as representative of his blood, were invited to partake of and share in his death, which was proper, because they were to be members of his body; and not only he, the Head, should taste death for every man, but we his body should be "made conformable to his death" (Phil. 3:10), and become dead with him. (Rom. 6:8.) The "cup" then is the symbol of death--by partaking of it (intelligently) we pledge our lives even unto death in the service of our Lord and Redeemer. Whether or not we shall be found worthy of restitution and lasting life depends on our eating (accepting and appropriating) his flesh; but whether we shall be found acceptable as members of his body, his bride and joint-heir, depends upon whether after eating his flesh by faith in the present age, we shall drink of his "cup," consecrate ourselves entirely to his service--unto death.

This being true, how appropriate that the giving of the wine was after the eating of the bread, and to those only who had eaten it. This teaches, in harmony with all the Scriptures, that only those who are justified from all sin by faith in the merit and sacrifice of the Lamb of God (and no others) are invited to crucify their (justified) humanity and share in the afflictions of Christ in this age, and in his glory which shall follow in the

R1016 : page 4

Millennial age and the eternity beyond.

Only those who both eat his flesh (appropriate his merits--justification) and drink his blood (share with him in his sacrifice by rendering their justified humanity a sacrifice to his service) dwell in him, as members of the one "body of Christ," as members of the "true vine." (John 6:56) Only such (verse 53) can have inherent life: that is, life independent of all conditions--Immortality. (See MILL. DAWN, VOL. I., Chap. X.)

The balance of mankind, by eating (appropriating) the sacrificed rights of the "man Christ Jesus," obtain a dependent life, which will be supplied to the willing and obedient everlastingly.

These must all be first brought to a knowledge of the Lord, of the sacrifice which he gave, and of the justification and restitution provided in it, and may then partake of it freely and live. Of such, it is written, "He that eateth of this bread (without sharing "the cup") shall live for ever," and "He that eateth me, even he shall live by me"--a dependent life, supplied to all who rely upon Christ, the life-giver, for it. The distinction is, that the Gospel church now being selected --the body of Christ--will, with the Head, have immortality, inherent life, and will be the source of supply to the world, who will come to this fountain for life, and live thereby.

We notice also the statement of the apostle that "He that eateth and drinketh unworthily--not discerning the Lord's body--eateth and drinketh condemnation to himself." (1 Cor. 11:27-29.) The import of this is, that to all who fail to recognize Christ's sacrifice for their sins, the eating of those emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us and on our children." As the Jews made themselves guilty of innocent blood (death), so do all who now by eating the emblems say, his blood is upon us--unless they discern the Lord's body and blood as their ransom. To all who do not recognize it as their ransom--it signifies condemnation as sharers of the guilt of the breaking of his body and shedding of his blood, seeing that to them it speaks no forgiveness--no remission of sins.

The common translation improperly renders the above damnation, whereas it should be condemnation. Yet to the great mass of those who ignorantly do this unworthily, i.e., without properly recognizing the meaning of the emblems and the value of the Lord's death which they symbolize, there is no actual blood-guiltiness but merely a symbolic guilt. In symbol or figure they break the Lord's body and take his blood upon them. The symbol rightly understood speaks peace and forgiveness of sins, and fellowship with the Lamb, but not understood it could only be interpreted, under the Law, as a symbolic confession of murder. But as it is all symbolic, the condemnation could only be symbolic condemnation. Only such as come first to a knowledge of the ransom effected by the Lamb of God which taketh away the sin of the world, can really come under the actual condemnation which the improper use of this symbol signifies.

The drinking of the cup of suffering and death, for his sake--the sacrificing--must all be done in the present age. When the age of glory opens, all the sufferings of Christ will be in the past, both those of the Head and those of every member of his body. When the prophets spake of the sufferings of Christ and the glory that should follow (1 Pet. 1:11), they spake truly, of the entire Christ including the smallest and last member. When the glory ushers in, the drinking of the blood will be at an end, as well as all opportunity to share in that "high calling" as joint-heirs with Christ. Then the entire Christ of which our Lord is head, and we the members in particular, will have been broken and sacrificed, and the feeding of the multitude of earth will begin to be an actual fact. Restitution will then begin to be realized by mankind. We now have it imputed to us by faith, in order that in

R1016 : page 5

this time for sacrificing we may do so; for none can give himself a sacrifice with Christ, who has no right to life to surrender. Therefore we are first granted to partake of Christ's merits by faith, and by faith to find access to the Father, and acceptance in the Beloved, in order that we might receive the "high calling"; an invitation to become joint-sacrificers with Christ, and to drink of his cup, that we may also be joint-heirs of the glory to be revealed when the "body" is completed and the sacrificing over.

To the consecrated, therefore, the emblems (bread and wine) are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with our Lord and Redeemer, his "joint-heirs" and co-workers in blessing all people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion [fellowship] of the body of Christ [the "little flock," the Church, of which our Lord is the head]? The cup of blessing which we bless, is it not the communion [fellowship] of the blood of Christ [the entire anointed company]? For we, though many [members], are one loaf and one body, for we all share in that one loaf."--1 Cor. 10:15-17.

All must eat of the flesh of our Lord Jesus: i.e., they must partake of those human rights and privileges which his sacrifice secured for all, either in this age by faith, or in the next age actually, else they will have no life-rights, either to make sacrifice of now, or to enjoy (without the privilege of sacrificing them) hereafter. So then we urge all believers to "DO THIS"; and to do it intelligently. While using the emblems, accept and apply and appropriate fully the justification from all sin and the right to life which God holds out through the Lamb of God, and in no other name or way. And especially let all believers who have been immersed with Christ into his death, and thus into membership in his "body" (Rom. 6:3,4), do this, remembering their justification through his blood and renewing their covenant to be dead with him as partakers of the new, the divine nature.

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not which of your number shall pass the emblems, even Judas may have assisted at the first celebration. Remember that "all ye are brethren" and privileged to serve one another in any matter as you have ability and opportunity. In honor prefer one another; but do not allow false modesty to prefer tares above wheat among you.

The grace of our Lord Jesus be with you all. May the occasion be one of great blessing and profit.

---

*Really there is no such thing as natural death. In God's arrangement life is the natural condition and death comes as a violation of natural life,--as a consequence or penalty for disobedience, sin. However, natural death, may be considered an allowable expression when referring to the fallen, condemned race, because it is the natural result of sin, common to all human sinners. So our Lord could not have died by disease, etc., unless he had sinned, in which case his flesh would have been far from life-giving. Nor could his life be taken, except as he chose to give it as our ransom price, and that his flesh might impart life to us.

====================

R1020 : page 5

"OUR lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field."

====================

R1020 : page 5

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs the hand Divine;
Dwell Thou within it, tune and touch its chords,
Till every note and string shall answer Thine.

--Harriet Beecher Stowe.

====================

R1016 : page 5

ABOUT HELL--CONTINUED.

HELL IN THE NEW TESTAMENT.

Having in our two previous issues examined the word *sheol*, the original and only word for hell in the Old Testament, and the word *hades*, most frequently rendered hell in the New Testament, we now complete this study by noticing every remaining instance in Scripture where the English word hell occurs. There are but two other words than *hades*, rendered hell in the New Testament, namely *gehenna* and *tartaroo*, which we will now consider in the order named.

GEHENNA.

This word occurs twelve times. It is the Grecian mode of spelling the Hebrew words which are translated "the valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purposes of sewer and garbage burner to that city.

The offal, garbage, etc., were emptied there and fires were kept continually burning there to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But a living thing was never allowed to be cast into gehenna. The Jews were not permitted to torture any creature.

When we consider that in the people Israel, God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that this valley of Hinnom, or *gehenna*, would play its part, too in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood-- the Christian church as it will be, the true temple of God--and we know that their city was a figure of the New Jerusalem, the seat of kingdom power, and center of authority--the city [government] of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:24-27), under the figure of a city--The New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that kingdom --the honorable and glorious, and all who have right to the trees of life,-- we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or lies; but only such as the Lamb shall write as worthy of life. This city full, representing the redeemed world in the end of the Millennium, was typified or represented in the earthly city, and the defiling, and abominable, etc., the class unworthy of life, which do not enter in, are represented by the refuse and the filthy lifeless carcasses cast into *gehenna* outside Jerusalem for utter destruction. Accordingly, we find it stated that those not found worthy of life, are to be cast into the fire (Rev. 20:15), fire here, as everywhere, being used as a symbol of destruction.

Thus we see that while gehenna served a useful purpose to the city of Jerusalem as a place of garbage burning, it, like the city, illustrated the future dealing of God, when the refuse and impure elements will be forever destroyed and prevented from contaminating the holy and pure, after that age of judgment, or trial, has proved which are sheep and which are goats.

Gehenna then was a type or illustration of the SECOND DEATH--final and complete destruction. Strictly speaking, none could be in any danger of the second death while as yet under the first, or Adamic death, and while as yet no ransom from it had been given. Consequently no one could have been liable to the second death before the coming of our Lord, who brought to light the plan of God (to be accomplished through Christ,) for the resurrection of all from the first death, and a second trial of all men individually for the eternal continuance of that life, by obedience to the law of Christ, the penalty of failure to comply with those just and righteous conditions being the second death--condemnation a second time to death, for failure the second time, and this time individually. Nor is the world in general now liable to this penalty: none but consecrated believers could possibly incur it yet; because no others have escaped (even reckonedly) the condemnation that is on the world--the first death, for Adam's sin. The consecrated have escaped it reckonedly, the sin of Adam being no longer imputed to them. (Rom. 8:1; 4:6-8.)

But remember that Israel, though they were not, and could not be actually ahead of other men in this matter, yet for the purpose of being used as types of the future of God's dealing, they were treated typically as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the temple, representative of the true temple, the church, and the true kingdom as it will be established by Christ in the Millennium, that people typified the world in the next age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience, represented the Law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not submit to the righteous ruling and laws of the Great King.

Seeing then that Israel's condition, etc., was a figure of the world's condition in the coming age, how appropriate that we should find the valley or abyss, gehenna, a figure of the second death, the utter destruction during the coming age of all that is unworthy of preservation, and how aptly, too, is the symbol, "lake of fire burning with brimstone," (Rev. 19:20) drawn from this same *gehenna*, or valley of Hinnom, burning continually with brimstone, the deadliness of brimstone adding to the force of the symbol fire, to express the utter and irrevocable destruction of the second death. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring such courts and judges in the next age; and that the sentences of those (figurative) courts of that (figurative) people under those (figurative) laws, to that (figurative) abyss, outside that (figurative) city, would largely correspond to the real sentences of the real courts and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age, and the antitypical *gehenna*--the second death.

MATT. 5:21, 22.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:' but I say unto you, that whosoever is ANGRY with his brother [without a cause] shall [future--under the regulations of the real kingdom] be amenable to the judges: and whosoever shall say to his brother Raca [villain] shall be in danger of the High Council: but whosoever shall say 'Thou fool' shall be in danger of hell [*gehenna*] fire."

To understand these references to council and judges and gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men [or twenty-three,--the number is in dispute] which had power to judge for some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of presumed learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offences. The most serious punishment was death, but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into gehenna, to be consumed there. The object of this burning in gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing the fullness of God's power, they thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in gehenna after death implied to them the loss of hope of future life by a resurrection. Thus it represented the second death in the same figurative way that they as a people represented, or illustrated, a future order of things under the new covenant.

Now notice that our Lord in the above words pointed out to them, that their construction of the Law, severe though it was, was far below the real import of that Law, as it "shall be" interpreted under the real kingdom and judges which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed, and that malicious anger and vituperation "shall be" considered a violation of that Law, under the "new covenant," and that such as under the favorable conditions of that new age shall not reform so thoroughly as to fully observe this law, would be counted worthy of that which the gehenna near them typified,--the second death. However, the force and severity of that Law will be enforced only in proportion as the discipline, advantages, and assistance of that age shall enable each to comply with it.

The same thought is continued in

MATT. 5:27-30.

Here again the operation of the Law under the New Covenant is contrasted with its operation under the old, or Jewish covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they were dear to us as a right eye, and as convenient and almost indispensable as a right hand,) than that they should gratify these, and lose, in the second death, the future life provided through the atonement, for all who will return to perfection, holiness, and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12,) of the Law, and how fully it will be enforced and defined in the Millennium, but they served as a lesson also to the Jews, who previously saw, through Moses' commands, only the crude exterior of the law of God. If they had found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law, revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean,

R1016 : page 6

all undone, and can hope for naught but condemnation to gehenna (to utter destruction, as brute beasts). They would have cried, Show us a greater priesthood than that of Aaron, a priest and teacher able to fully appreciate the Law, and fully able to appreciate and sympathize with our fallen state and inherited weaknesses, and let Him offer for us "better sacrifices," and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect Law of God from our hearts. Then they would have found all their needs in Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing;" hence they knew not that God had already prepared the very priest, and sacrifice, and teacher, and physician they needed,--who in due time redeemed those under the typical law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work --restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"--that vail of ignorance, pride and human wisdom, which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the new covenant, and teach the Jew a lesson, but it is of benefit to the Gospel church, his body, also. For though we are not under the Law as a covenant (as the Jews were typically, and as the world in the next age will be actually,) but under grace [special favor], yet our favor is more clearly seen by reason of our Lord's words here. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that law, can find acceptance with the Father only under the merit of our Redeemer, while none can be of that "body," covered by the robes of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoiding of sin to the extent of ability. Yet their acceptability with God rests not on their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know his perfect law, the better they are able to rule and conform themselves in harmony with it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be noticed clearly, is the mistake commonly made, of supposing the gehenna which the Jews knew, and of which our Lord spoke to them, to be a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a fool, or who "look upon a woman to lust." Nay, the point is that "*gehenna*" symbolizes the second death --utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life, halt, or maimed, than otherwise be cast into *gehenna*." It is better that you should deny yourself sinful gratifications, than that you should completely lose all future life, and perish in the second death.

MATT. 10:28, AND LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to DESTROY both soul and body in hell" [*gehenna*]. See also another account of the same discourse by Luke--12:4,5.

Here our Lord points out to his followers the great cause they have for bravery and courage under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation and reward for this, was to come not in the present life, but in a life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward, if their trial was passed in this life successfully, or to trial, as it must be, to the great majority who had not yet come to the necessary knowledge and opportunity constituting the new trial, secured for all by the ransom-sacrifice.

Our Lord here speaks of the present life and the life to come (which he was about to secure for all by the ransom-sacrifice he was giving); he calls that future condition the real soul or being [soul signifies being], while the present life [which is really a dying, rather than a living state,] he designates or indicates by the word "body." His bidding then, is, fear not them which can terminate the present [dying] life in these poor dying bodies, which, full of frailties and weaknesses and aches, you got from dying Adam. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present being, who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting--fear him who is able to DESTROY both the present dying existence and the future everlasting existence, in gehenna--the second death.

Here it is conclusively shown that *gehenna*, as a figure, represented the second death--the utter destruction which must ensue in the case of all who, after having received fully the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to God's just requirements. For it does not say that God will preserve soul or body in gehenna, but that he can and will destroy both in it. Thus we are taught that any who are condemned to the second death, are hopelessly and forever blotted out of existence.

MATT. 18:9; MARK 9:43-47.

[Since these two refer to the same discourse, we quote from Mark; remarking that verses 44, and 46, and part of 45 are not found in the oldest Greek MSS. though verse 48, which reads the same, is in all manuscripts. We quote only what is in the ancient MS.] "If thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into *gehenna*, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life than having two feet to be cast into *gehenna*. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into *gehenna*, where the worm dies not and the fire is not quenched."

All must agree with the prophet, after reading the above, that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews whom he addressed must have understood him better than many to-day; because at that time the Jews had no conception of a place of everlasting torment, and knew the word gehenna to refer to the valley outside their city, which was not a place of torment, (nor a place where any living thing was cast,) but a place for the utter destruction of whatever might be cast into it; so that when they saw the Lord's expression regarding limbs and eyes to be figurative, they knew that the gehenna mentioned was not their valley of destruction, but a destruction which it prefigured or illustrated.

The Lord meant simply this: The future life which God has provided for sin-cursed, defiled and condemned man, is of inestimable value. It will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you should be obliged to endure the loss of these, yet it would be cheap at even that great cost. That would be better far than to retain your members and lose all in gehenna. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts and pleasures and tastes, dear as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in gehenna--the second death.

But now what about the worms and unquenchable fire?

We answer, In the literal *gehenna*, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below; thus exposed, these would breed worms and be destroyed, as completely and as surely as those which burned. No one was allowed to disturb this valley's contents, hence the worm and the fire between them completed the work of destruction--the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor immortal worms--the thought is that the worms do not die off and leave the carcasses there, but continue and complete the work of destruction. So with the fire also--if not quenched, it will burn on until all is consumed, just as we might say if a house were on fire which could not be controlled or quenched, but burned until the building was destroyed --it would be an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the second death. All who go into the second death will be thoroughly and completely and forever destroyed; no ransom will ever be given again; there will be no occasion for any, for none worthy of life will be cast therein--but only those who love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by *gehenna*, but it is evident that the same Teacher used the same figure to represent the same thing, in the symbols of Revelation, though there it is not called *gehenna*, but a "lake of fire." Its use in Revelation shows that the time when the destruction, or second death, symbolized by the fire, will "consume the adversaries," will be during the Millennial age, and chiefly toward its close, when the sheep [the meek and good class,] will be separated from the goats [the froward and intractable class of mankind]. Then the goat class--with their "father, the devil," whose image of sin, pride and rebellion they retain and love, in spite of every favor and knowledge and opportunity granted them--will be cast into the "lake of fire"--the "second death," "everlasting destruction," the reality prefigured in *gehenna*.

The same valley was once before used as the basis of a discourse, by the Prophet Isaiah (Isa. 66:24). Though he gives it no name, he describes it, and all should notice that he speaks, not as some with false ideas might expect, of billions in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two verses preceding show the time, and it is in perfect harmony with the symbols of Revelation: it is in the new dispensation of the Millennium, in the "new heavens and new earth" condition of things.

GEHENNA OCCURS BUT ONCE MORE

--JAMES 3:6.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature when it is set on fire of *gehenna*."

Here, in strong symbolic language, the apostle points out the great and bad influence of an evil tongue--a tongue set on fire [figuratively] by gehenna [figurative]. For a tongue to be set on fire of *gehenna*, signifies that a tongue may be set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of dispositions which, in spite of knowledge and opportunity, are like those which, unless controlled and reformed, will be counted worthy to be destroyed-- the class for whom "second death," the real "lake of fire," the real "gehenna," is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature.

TARTAROO RENDERED HELL.

The Greek word *tartaroo* occurs but once in the New Testament, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:--

"God spared not the angels who sinned, but cast [them] down to hell [*tartaroo*] and delivered them into chains of darkness, to be reserved unto judgement."

Having examined every other word rendered hell in the Bible, and all the texts in which they occur, we conclude the subject with this, which is the only instance in which the word *tartaroo* occurs in the Scriptures. In the above text, all the words shown in italic type are translated from the one Greek word *tartaroo*. Evidently the translators were at a loss how to translate the word, but concluded they knew all about where the evil angels must be, according to "orthodoxy," and so they made bold to put them into hell, though it took six words to twist the idea into the shape they had predetermined it must take.

The word *tartaroo*, used by Peter, very closely resembles *tartarus*, a word used in Grecian mythology as the name for a dark abyss or prison. But the word *tartaroo*

R1016 : page 7

seems to refer more to an act, than to a place. The fall of the angels which sinned was from honor and dignity, into condemnation and dishonor. Hence we prefer to translate the sentence thus: "God spared not the angels who sinned but degraded them and delivered them into chains of darkness."--2 Pet. 2:4.

This certainly agrees with the facts known to us through the Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles at least. Hence they were not down in some place, but down in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through Mediums, pretending to be dead human beings whom they simulate, they must always do their work in the dark, because darkness is the chain by which they are bound UNTIL the great Millennial day of judgment. Whether this implies that in the immediate future they shall be able to materialize, etc., in daylight, is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season--until the Sun of Righteousness has fully risen.

Thus we close our investigation of the Bible's use of the word hell. Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits, erroneously teach. Yet we have found a hell, *sheol, hades,* to which all were condemned through Adam's sin, and from which all are redeemed by our Lord's death; and that hell is the tomb--the death condition. And we find another hell [*gehenna*--the second death--utter destruction] brought to our attention as the final penalty upon all, who after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say Amen.

True and righteous are thy ways, thou King of nations. Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.

====================

R1016 : page 7

HOW SHALL WE BURY OUR DEAD?

DEAR SISTER RUSSELL:--I hope you will find time to look over and answer this suggestion which mother and I have been talking over. My mother is old, will be 80 years of age in February, is feeble, and is liable to be taken from us any time. God seems to have spared her all these years to be called out of Babylon, and to see his glorious light shine. It was so plain to her, when the truth was presented to her; it was of a truth meat in due season.

All of our kinsmen are strictly orthodox, and at my mother's funeral they will have some one of the shepherds of Babylon, to preach her funeral sermon, and I will not have it that way, if I can get you to comply with my mother's wish. I want to have this all fixed while my mother is here with me. I want you to write her funeral sermon, just as if she had written it herself.

We would write it ourselves, but we are only babes in Christ. I know if you will do it, it will be all right. So when the preacher comes I will present this written sermon to him, and request him to read this--my mother's request, and to have no other services.

I do not want to delay having it done, for mother wishes to see and read it, and to sign it with her own hand. Will you comply with this my wish and mother's? Although there are but few of the nominal church people who come to see us of late--for they think we are crazy or something worse--nevertheless they will come to mother's funeral, and I think by so doing I will let them know what my mother did believe and also give them some truth they never heard before. I leave it to you to select the text. Hoping you will not deny us this favor, I close with love from mother and self.

R1017 : page 7

In reply to this letter and other inquiries of a similar character we submit the following suggestions.

Death, under whatever circumstances it makes its approach, is a grim monster from which we instinctively shrink. Yet to those instructed out of the word of God, it loses much of its terror. The nominal church, and the world under its influence, have one common hope and fear concerning death. They dread it, not only because it is the severing of cherished earthly ties, but because of their fear of eternal misery, which they have been taught to believe may follow it. But while they believe that eternal torment is the portion of the large majority of mankind, in almost every individual case their human sympathies and reasonings get the better of their theology and their fears, and a little ray of hope is kindled, based not upon the knowledge of our Heavenly Father's gracious provisions for all, but merely upon their own human sympathies.

Yet such a hope is so uncertain that often great distress of mind is experienced. They have really no hope, as a sure, steadfast anchor to the soul in such an hour.

But with those who know our Father's plans, how different is the feeling with which they look upon the faces of their dead! There is, of course, the pang of severed ties, which leaves the heartache and wrings our tears, even though we know, like Martha, that they shall rise again; and the sympathizing tears of Jesus on that occasion show that such grief is not to be condemned. But at such times we sorrow not as those who have no hope, nor even as those whose hope is vague and indefinite. We know that already we are in the early hours of the glorious day which is shortly to bring release to the groaning creation; that the Life-Giver is already present; and that preparations are now being made to bring the dead ones back under more favorable conditions. And we would not, if we could, have them brought back one day sooner than our Father sees best.

We see that natural men who die are simply being hidden in the grave until the wrath upon the nations be overpast (Job 14:13), that they are waiting for the dawn of the great Lord's Day--the Millennium, and that the saints who now die in the Lord do not sleep for a moment, but are changed instantly, to the likeness of their Lord, and made ready for the great work of restitution just before them. Surely then WE should not sorrow as others who have no such assurance. We may rejoice even in the midst of tribulation, and in everything give thanks.

How shall we bury our dead? is a question asked by some who have come out of the various sects, and who feel that the old ceremonies on such occasions are not consistent with God's truth.

As to how the dead body shall be disposed of, is a matter of no consequence to the dead, but the proper disposal of the remains of our departed friends is a mark of our respect and affection. The prevailing customs among various people have much to do with individual ideas of propriety on such occasions; and these are largely influenced by the prevailing religious beliefs and the hopes which they inspire for the future.

The modern Jews believe that the resurrection will take place in Canaan, and hence the desire of many of them is to die there, and often some of the sacred soil is strewn about the body of the deceased. The Romanist, believing in purgatory, and in the power of the Priest to ameliorate the condition of the dead, thought to be conscious in purgatory, thinks it necessary to have masses for the dead, to have the dead body sprinkled with holy water, and to bury in consecrated ground. And Protestants, believing as they do in the doctrine of eternal torment for all who are not Christians, look anxiously to Protestant clergymen to console them with the thought that there is some hope in the case of their departed friends, whether or not their faithfulness to God appeared in their lives. And even the world, under the influence of these teachings, would not consider their friends decently buried if a minister did not come to preach a funeral sermon, and to give the idea to those assembled, that the virtues of the deceased would sufficiently overbalance his sins, so as to secure for him an escape from eternal woe, especially if his name happened to be on a church roll.

The church nominal has a strong hold upon the people, in this and other public sentiments, created by the claims of the class which styles itself The Clergy. Many say, if we leave the sects to which we now are joined and recognize only the one, true church, "whose names are written in heaven," who will bury our dead? who will administer the ordinances of baptism? who will administer the elements of the Lord's Supper? etc.

To such we would say, that the clergy of the nominal church is a self-appointed class, claiming authority and power not scripturally vested in them more than in all the saints. The commission to preach the gospel is given to every consecrated child of God.--See Isaiah 61:1. The humblest are preachers divinely authorized now, as in the early church. No priest is needed to do for the brethren those simple offices which any one of them may perform for another. We have shown through the TOWER that their services are not needed either in the case of Baptism, or the celebrating of the Lord's Supper. Neither are they necessary for the burial of our dead. Nowhere in the writings of the apostles is there the least intimation that any of these services must or should be performed by a "clerical" class. On the contrary, "all ye are brethren" and may serve one another, except in marrying, which by civil law is taken out of your hands. Why, we ask, should any of those who recognize the errors of Babylon, call in her self-constituted "clergy" to serve them, when a brother or sister can be had to serve them better. Especially in the burying of your dead, how inconsistent and foolish it would be to call in those who are strangers to our grander hopes, to offer to us at such an hour the poor consolations of ignorance, or at least of doubt and uncertainty, or the vague fancies of their own imaginations? Rather be guided in such matters by reason, in view of the teaching of God's Word.

Remembering that the dead are past our doing for them, let such opportunities as funeral occasions furnish be improved for the advantage of the living. Friends come together on such occasions to express their sympathy with the bereaved, and to show their respect for the dead, and they are generally in a more impressible frame of mind than usual. Here is a most favorable opportunity to impress the truth, an opportunity which should never be lost where we have the privilege of controlling or influencing the arrangements.

We would suggest here a simple line of thought which any brother or sister might present on such an occasion. From whatever standpoint we speak, the object should be to briefly make clear, First--the reality of death--that it is not life in any sense, but the cessation of life; and that it is not a blessing, but a curse pronounced against the race, as the penalty for sin; Secondly--that the only hope of the race is in a resurrection, in being created again, by the same power that first called us into existence; Thirdly--that an awakening from death, and an individual opportunity of retaining life, is secured for every human being by the death of Christ; Fourthly--that the restored life may be eternal, on the original conditions of perfect obedience, when perfect obedience is made possible to all.

And if the deceased is one of the consecrated, whom you have reason to believe has been "faithful unto death," it may be shown that such are now--since 1878--promised an immediate entrance into the reward of our high calling, since it is written, "Blessed are the dead who die in the Lord from HENCEFORTH."

For example, let us take for the text of such a discourse, which must necessarily be brief, the story of Lazarus' death and resurrection.

Read John 11:1-14 slowly, giving special emphasis to verses 11-14. Then comment somewhat as follows: Here we have the unmistakable fact of death, and our Lord's authority for calling it a sleep. It is actually death, but it was likened to a sleep in view of the resurrection. But what is actual death? Let Job tell us. He says, "Now shall I sleep in the dust, and thou shalt seek me in the morning [The Millennial morning when the night of death and weeping is past] and I shall not be;" that is, I shall not exist, having been destroyed. (Job 7:21.) Nevertheless, although he thus realized death to be destruction, he expresses his hope of a resurrection, saying, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands."--14:14-15.

If Job is not in existence, yet answers to the Lord's call, the call must signify a re-creation--a call into being again--a resurrection. No other meaning could reasonably attach to such language. The Psalmist adds his testimony to the same thought, saying, "Thou turnest man to destruction [to death] and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. [The lapse of time between death and the awakening is nothing to the dead when it is past, since they are entirely unconscious of it.] Thou carriest them away as with a flood; they are as asleep. In the morning they are like grass which groweth up. In the evening it is cut down and withered." (Psa. 90:3-6.) So brief is his present existence. Thus Job and David agree: the one says, when dead, "I shall

R1018 : page 7

not be:" the other says death is "destruction:" and both, like Jesus, liken it to a sleep, because there is to be an awakening, a resurrection.

God meant no pleasant, agreeable thing when he pronounced death as a curse, a penalty for sin. The Scriptures, throughout, represent it as an enemy (1 Cor. 15:26.) but, thank God, as an enemy from which there is at an appointed time to be a grand release, a resurrection, accomplished by him who redeemed us.

The faith of some seems to stagger at this promise of God when they come to view death in its true character. If death

R1018 : page 8

means non-existence, destruction, as the Scriptures affirm, then how, say they, is a resurrection possible? But Paul asks, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8). And he shows clearly that he understood death to be destruction, saying, that if there were no resurrection those who had fallen asleep in Christ were perished, and the hope of the church was vain.--1 Cor. 15:15-18.

When God makes a promise there is no room for doubt. And those who have the faith of John (Matt. 3:9), who believed that God could of the stones raise up children unto Abraham, are also able to believe that he can resurrect, or create again, that which was once destroyed.

A single thoughtful glance at the plan of redemption assures us beyond a doubt of a resurrection--"both of the just and the unjust," as our Lord declared. (Acts 24:15; John 5:28,29.) For we read that "As in Adam all die, even so in [or, by] Christ shall all be made alive," (1 Cor. 15:22,) and He "gave himself a ransom for all, to be testified in due time."

But when will this due time come? Peter answers (Acts 3:21,) that it will be at the second advent of Christ--"whom the heaven must receive UNTIL the times of restitution of all things." The restitution, or restoring of all things, is the object of his coming. While in God's arrangement it will require a thousand years to restore the race to its original perfection, the awakening from death is necessarily a first part of this restitution work.

Although the race was redeemed nearly nineteen centuries ago, and Christ has not yet taken his purchased possession, this does not argue against the promise; for it is to be fulfilled at the time appointed --when Christ takes his great power and begins his reign, and the present powers of earth have passed away.

Job says, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me." And again he says, "So man lieth down and riseth not till the heavens be no more: They shall not awake, nor be raised out of their sleep." (14:12.) The present order of things, or dominion of earth, is symbolically termed the heavens. The order of things that now obtains in the world must give place to the kingdom of Christ, the "new heavens." And under the glorious privileges and opportunities of the Millennial reign of Christ, the dead shall be awakened and brought forth to share its advantages, which, if properly improved, will lead to life eternal. The restored life will be eternal on the original condition of perfect obedience to God. And perfect obedience will be possible to all when fully restored.

***

If we have reason to believe that the deceased was one of the "elect," "little flock," we might refer to his hopes and their realization somewhat as follows:

But we are taught, also, that there are to be various orders in the resurrection-- a first or chief resurrection, as well as a general resurrection. And it is written, "Blessed and holy is he that hath part in the first resurrection." Such are those believers only, who are entirely consecrated to God, and faithful unto death. Such are to be joint-heirs with Christ, kings and priests unto God, and shall reign with Christ a thousand years, sharing with him in the great work of restoring all things. The resurrection of this class is first, not only in point of time, but also in point of importance. Such was the hope for which our (brother or sister) lived for the last--years and such the hope in which he died.

It is no vain thing to serve the Lord with the whole heart. Such shall reap a glorious reward with which the light afflictions of the present time are not worthy of comparison. Lukewarm service is an abomination in the sight of Him who readeth the heart; while even the imperfect service of those whose hearts are fully set to do his will, is well pleasing unto God. And the Lord, who discerneth the thoughts and intents of the heart, will make no mistake, nor will he be slack concerning his promises. Faithful is he that calleth you, who also will do it. (1 Thes. 5:24.) Let each lay well to heart the solemn lessons of God's Word and rest in implicit faith in its sure fulfillment.

***

It would be appropriate also, if the circumstances should warrant it, to refer briefly to the general lesson taught by such an occasion to all. How that this life is the time in which our love for God, for his truth, and for our fellow men, can take an active form and display itself in deeds of self-sacrifice, whose sweet incense will endure when life is gone and precede us into the life to come. Appropriate words of sympathy for the bereaved ones, reminding them of God's care and love and protection, will suggest themselves according to the varying circumstances.

MRS. C. T. R.

====================

R1018 : page 8

DYING TESTIMONIES.

Some have inquired if we know of any of the saints now dying in hope of an immediate awakening in our Lord's likeness.

In reply we would say yes, though it has not been our habit to make any special point of such cases, for the reason that too much stress is generally laid upon a dying testimony. It should be remembered that though the instant of death is now the instant of change to those accounted worthy of the first resurrection, the change is not to be realized until that instant, and consequently, no testimony of the fact could be given. The dying testimony of the saints, therefore, can be nothing beyond their life testimony--a testimony of their full assurance of faith in the sure promises of God, based upon his approval or disapproval of their walk since the time of their consecration.

In proportion as the covenant of consecration has been scrupulously kept, may the final assurance of acceptance be strong. And as in Paul's case, it may amount to positive assurance, because of positive and continuous faithfulness. He declared "I have fought a good fight, I have finished my course, and henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me at that day; and not to me only but unto all them also who love his appearing." But had Paul given no such expression of his latest confidence that he had run successfully, his faithful course was a sufficient proof of it. This testimony of Paul however was not a dying testimony, but the expression of his confidence in view of the fact that he was about to be offered.

We have no account in Scripture of any visions of any of the saints when dying. What is generally regarded as a dying vision of Stephen (Acts 7:55,56,) was not a dying vision; for it was because of his statement, that he saw the heavens opened etc., that they ran upon him with one accord and cast him out of the city, and stoned him to death. And there is nothing in this expression of Stephen, which leads us to believe that he saw this vision otherwise than by the eye of faith--"being full of faith and the holy Spirit."

Consider the few accounts of the death of saints mentioned in the Scriptures-- Jesus, Paul, Stephen, also the Prophets. None gave any dying message concerning that which is beyond. No favor of this kind is granted in dying. The dying words of our Lord--My God, my God, why hast thou forsaken me?--if uttered by any of the saints now, would awaken doubts and fears for their future well-being, because of the general belief in ecstatic visions granted to the faithful in dying. But the fact is, all the saints who share in the sufferings of the sin-bearer must do so unto the very end, and like him must be left to die as parts of the sin-sacrifice. It is only when this sacrifice is accomplished, when the dissolution is complete, that the blessedness of the dead can be realized. In this blessed time of his presence it shall be instantly realized by this faithful class--"in a moment, in the twinkling of an eye."

How then shall we regard the dying words of some of our friends who thought they were going to heaven at once, and that, before this specially favored time ("from henceforth")? We must regard their mistaken dying expressions in precisely the same way that we regard their erroneous views previous to their dying hours, remembering that those errors influenced them to the end. The fact that the powers of mind and body are failing and almost exhausted, is certainly no reasonable guarantee that in that hour they possess any increased knowledge, or that they are granted any supernatural insight into the future. Such things are nowhere promised in the Scriptures, and are nowhere recorded in the Scriptures of the dying saints, nor even of the Lord. God does not communicate with the living through the saints either after their death, or in their dying. His method of communicating his truth to them is through his Word; and those who would follow his leading must walk by faith in that Word, down to the very end of the dark valley of death.

Methodists place great stress upon the dying words of one of their bishops--"I am sweeping through the gates of the New Jerusalem, washed in the blood of the Lamb." This, we can only regard as the outgrowth of his erroneous theology. The New Jerusalem was not yet in existence, but in due time he will be awakened when it will be gloriously established. Other Christians of the various denominations have similar ideas, and often base their hopes on similar errors, while passing by the sure and only foundation of hope given in the Scriptures. The truth gives a confidence in God which cannot be shaken, and which is an anchor to the soul both sure and steadfast, even amid the surges of Jordan. MRS. C. T. R.

====================

R1020 : page 8

A SINGULAR COINCIDENCE.

In the course of conversation with the Rev. W. C. Van Meter, who is now on a visit to this country, in a brief interval of his mission work in Italy, he informed us that he had been enabled to print a large number of copies of the Gospel according to John in Italian for use in the Sunday Schools of Rome. The children there are following the International Course, the subjects of which just now are in that gospel. A singular coincidence, which shows the changes which God has worked, is that the gospel was actually printed in the room formerly used as the torture-chamber of the Inquisition. The printer who had undertaken the work was obliged to leave his former business premises, and looking around for a new location, selected rooms in an ancient edifice that appeared suitable. There he set up his presses and compositors' cases. A strange-looking iron ring in the ceiling arrested his attention, and on making inquiries about it he learned that he was actually in the old Inquisition, and that the room he occupied had served as a torture-chamber. There within the walls that have resounded with the cries of men and women suffering for conscience' sake, he set up and printed the gospel of John.--Dawn of Morning.

====================

R962 : page 8

"THE LARGER HOPE."

Scene at the rooms of the American Board of Foreign Missions. Application by a missionary to go abroad and preach the gospel of the Son of God. Examination follows:

Dr. Alden--"What is your name?"

Paul--"My name is Paul."

Dr. Alden--"How old are you?"

Paul--"About 1887 years old."

Dr. Alden--"Your age is in your favor, but what do you believe about the future state of the heathen?"

Paul--"As in Adam all die, even so in Christ shall all be made alive."

Dr. Alden--"I am sorry to say, sir, that, though you may be a good man and a good preacher, you are afflicted with too much hope to be a suitable missionary for the American Board."--Christian Register.

====================

R1020 : page 8

THE zeal and enthusiasm of sinners in the service of the devil should put to shame the indifference and sloth of Christians in the service of God.

====================

R1020 : page 1

VOL. IX.

ALLEGHENY, PA., APRIL, 1888.

NO. 8.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--FIFTY CENTS A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat-- yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

TELL ANY, who do not get the TOWER because too poor, that it is their own fault. They should read the TERMS above. God has thus provided food, for all his children.

DEAR FRIENDS:--The general work is great, and as at present situated, it is impossible to answer your welcome letters. Please accept our good wishes and the TOWERS and DAWN as your answers, just as when you pray to God you accept the answers already given you in the Bible.

MANY inquiries come for our reason for regarding 1878 as the turning point from which it is henceforth, blessed for the dead who die in the Lord. (Rev. 14:13.) This will be made clear in DAWN VOL. II. How soon it will be ready we cannot yet say definitely. Please wait as patiently as possible.

====================

R1021 : page 1

TILL HE COME.

Because Paul, referring to the Lord's Supper, says that we do thus "show forth the Lord's death till he come," some regard that as a limitation. Consider, however, that in the Jewish age the typical lamb was slain and eaten every year, until our Lord, the true or antitypical lamb, came. But when John the Baptist introduced our Lord as present, and said "Behold the Lamb of God," the killing and eating of the typical lamb did not at once cease to be proper; for our Lord himself observed it up to the same night in which he was betrayed. The commemoration of the typical lamb only ceased to be proper, when the antitypical lamb was slain on Calvary.

So now, our Lord, the true Lamb of God, gave us the bread and wine as emblems of his flesh and blood, given for us--for our passing over or sparing. And we are to commemorate his death with these emblems until he comes, and until the last member of his body shall have been passed over--into the fullness of salvation, with him and like him. Then the symbol shall cease, the antitype having fully come in our being thus passed over. Until this grand consummation of our hopes, it is proper for us to show it forth by commemorating his broken body and shed blood by which it shall be secured.

====================

R1020 : page 1

VIEW FROM THE TOWER.

A very precious season of communion of saints was the four days meeting held by the church at Allegheny, commencing Sunday, March 25th, and closing Wednesday night, March 29th. Though the weather was unfavorable the attendance was good, and it might be said that it was four days of continuous meeting, broken only by intermissions for rest and food.

The number from abroad was about as usual, and though some of the faces were new we were already acquainted by letter. The greater number of these were from Ohio, West Virginia, Maryland, Virginia, New York, and of course Pennsylvania; while some came from far off Minnesota and Wisconsin.

Our first meeting at half past ten o'clock Sunday morning was of a social character, and we need not tell you that the testimonies as to the Lord's dealings, and the preciousness of the truth, and its spread in different localities were warm, heart-cheering, stimulating and encouraging in the extreme. Our hearts burned within us, as for two and a half hours we communed together, and then adjourned almost from necessity, while as many more were yet unheard from, though the testimonies still continued in a less formal way during the hour for our noon lunch as well as during the intermissions of the days following.

It was a ministerial conference in the truest sense; yet not composed of ministers of sectarianism, nor such as would be generally called ministers by men to-day, but ministers (servants) of Christ, in the Scriptural use of that word, all of them or with few exceptions. The report of each consisted mainly of a brief statement of his service of the Lord and his truth, and the blessing and strength he himself had enjoyed while endeavoring to dispense the words of life to others. One brother with tears in his eyes told how the truth filled his heart and overflowed in desire and effort to bless his neighbors, how he had been misunderstood by some, and misrepresented by others; of how he had gotten a brother of our Allegheny church to come up and preach eight public discourses in eight days, and how some had been blessed by this means and his distribution of Arp tracts and loaning of Dawns. Brother Adamson told of his field which at present is in central Ohio. He is doing a great work, putting Dawn into the hands of thousands, besides holding meetings with the interested and writing articles for secular journals to thus draw the attention of the masses to the truth and its beauty as compared with the errors and distortions so far from the "glad tidings," yet commonly dispensed under the name of "gospel." Among the many other testimonies, all of which were cheering, was that of Brother Wright, of Wisconsin, and Brother Page, of Minnesota. These two were insurance agents until a short time ago; now they are preachers of the glad tidings of great joy, which shall be to all people. Not that they have left the insurance business, but that now it is secondary to the preaching of the cross of Christ and the restitution, and kingdom which now is the first, the chief business of life: The insurance business stands related to their present work as tent-making did to Paul's ministry (Acts 18:3)--as a necessary means to the

R1021 : page 1

one grand work and end in view. And thus it is with all the consecrated when they come to see the privileges of the present high calling. With all such to whom as ambassadors of God this ministry of reconciliation has been committed, (2 Cor. 5:20) the service in the "Royal Priesthood" is superior to all else.

Brother Wright who will be remembered as the defender of Episcopalian church views in the TOWER of last October related how a copy of Dawn loaned to him, had under God's blessing been instrumental in opening his eyes to see wonderful things in the Bible, and a beauty and fullness in God's character and plan, which lifted him out of the rut of churchly formalism, into heart fellowship and communion with the Heavenly Father and with our Lord who redeemed us. Long ago consecrated and earnestly desirous of doing the will of God, he had been misled by the low standard prevailing in the nominal churches. The traditions and customs of the churches had fettered and dwarfed him, but when the truth entered it proved his heart to have been warm, consecrated, "good ground" by the vigorous growth so soon attained. Though not one year has passed since DAWN was first loaned him, he has come to see the truth clearly for himself,--so clearly and strongly as to leave the Episcopal church and trust only in his membership with us and all the consecrated in THE CHURCH "whose names are written in heaven," and to outwardly symbolize, by immersion in water, his consecration long ago made, to be faithful even unto death in the service of God.

In that short time, too, Bro. W. has sent to friends and acquaintances whom he trusted might have "an ear to hear" these glad tidings, nearly one hundred copies of DAWN, many of them accompanied by letters urging careful and prayerful readings. Some good fruit has already resulted among his insurance acquaintance: Brother Page who came over nine hundred miles to feast and commune being one of these.

Bro. Page told us of joy, peace and renewed love toward our God within the last six months; how he had been an earnest consecrated child of God, but that as he began to use his God-given reason upon the plan presented by the churches, as the plan of God--to save a few and torment the great majority of his creatures to all eternity, he had become skeptical and worldly, though he still kept seeking after truth. He told us of how Spiritism, Swedenborgism, and other counterfeits, found him hungry and led him to study them, and that DAWN reached him just in time, as a helping hand stretched out by our great Head for his aid. Yet, when DAWN came to him through the mail (sent by our Lord through Bro. Wright), he glanced at it, and supposing it to be an "Adventist" publication, was about to put it into the waste basket, when another glance led him to take it home and read it. Bro. P.'s every word and tone witnessed to the fact that he had found the Lord again--found him more beautiful and lovable than he had ever before realized. Christ is reinstalled the Master of his heart, his tongue, his moments and his all. He, too, has been planted in the likeness of Christ's death--immersed in water in symbolization of his death with him. You will know of Brother Page's zeal for the Master and his honor, when we tell you that within the past six weeks we have sent him nearly one hundred copies of DAWN for loaning and mailing to his friends. We give these last two cases somewhat in detail, knowing how greatly you will appreciate their promptness and earnestness. Our prayers are with them and with all who are serving the truth and using whatever talents they possess.

The afternoon discourse was upon Baptism, the substance of which may be presented in next month's TOWER: It was followed by the immersion of thirteen in water, in symbolization of their burial into Christ.--Rom. 6:3-5.

The evening service was a precious season, as with simplicity we partook of the emblems of our Lord's broken body and shed blood, after considering their import as presented in the March TOWER. While rejoicing together and realizing that it was good to be there, the loved and scattered members of the one body of Christ were not forgotten, but were borne upon our hearts and lips before the throne of grace.

The subsequent meetings were every one precious, and were devoted to the examination of various doctrines and topics as requested by those present. We trust that the sweet memories of those hours of communion, and those precious lessons and unfoldings of the word of truth learned at the Master's feet may comfort and cheer not only those present, but many others through them.

A letter from Brother Tackabury came, just as the meeting was closing, telling us that he is sinking rapidly. The company unanimously desired that their love and sympathy be communicated to him.

Letters since received from various quarters tell of a very general commemoration and of precious seasons.

page 2

A sister who has been loaning and selling DAWNS, hands us the following letter received by her lately:--

Washington Co., Ohio.

DEAR FRIEND:--You will remember me as one to whom, some months ago, you loaned Millennial Dawn Vol. I. After reading it once, I wrote to you, stating some difficulty in understanding some part, and that I wished to read it again. A friend also wanted to read it, so we concluded to buy it. I have read the book through a second time, and some parts of it many times over. I cannot tell you how I felt when reading "The Plan of the Ages" the first time. It was so new and startling, so different from what I had always believed the Bible taught, and yet so beautiful, it filled me with wonder and awe. And the more I read and studied the more beautiful it appeared.

I have received several copies of ZION'S WATCH TOWER, and think they must contain the "meat in due season," they are so satisfying. It makes all other reading seem stale. I shall wait with impatience for Vol. II.

I would like to spend all my time selling "Millennial Dawn," if I had strength to do so, but I am not able. I have, however, made some effort, and have sold some. Hope I will be able to do more in future. Yours in spirit, MISS M. P.

R1021 : page 2

Washington, D.C.

DEAR BROTHER RUSSELL:--While out with Dawns I met and sold a copy to a young man, aged about eighteen years, whose father was very angry, and made some threats, that if I sold his boy a book I would be sorry for it, but as the book was delivered and paid for, I simply offered to refund the money if not satisfactory. The young man refused, saying he wanted the book. I left his store, thinking I would not care to ever enter it again, but after I had related to my wife what had transpired, we concluded the better plan would be to continue dealing with them as usual, unconcerned as though nothing had happened. Two weeks later the father apologized, saying that my actions surprised him, as he never expected me to come into his store again. But because I came back and spoke to him as though nothing unpleasant had ever occurred, he concluded to read the book, and did so, and was surprised to find it the grandest book he ever saw. He had decided to commit it to the flames, and had I followed my first inclination, he doubtless would have done so. He has since read the book and recommended it to others, and sold one for me, and last night ordered a cloth bound book, saying he would give the one he had to some poor person who was unable to purchase a copy. So please send me a copy of Dawn, cloth bound, at your earliest convenience.

Yours in hope, C. A. H.

page 2

DEAR BROTHER RUSSELL:--Please use this gold $5.00 for the Lord's poor in sending the TOWER to those too old and poor to pay for it, or in any way you see best. It has been treasured; but now I make it a small New Year's offering to the dear Lord, who has given me so much light and knowledge. Yours for the truth.

A FRIEND.

Bellmont, Ill.

DEAR BRO. AND SISTER:--We have reason to rejoice that our labor in the Lord has not been in vain. About two weeks ago a brother from Indiana, formerly of the Christian Church, stopped at my house to sell medicine, and on seeing the chart on the wall at my reading table, he said to wife, do you read what belongs to that chart? She answered, Yes, and understand it. He said he also was a reader of the TOWER. The tears of joy fell thick and fast. He enquired for me, and when we met I cannot describe my joy; he was the first one of this faith that we had met, and we had a feast of love for about one week. Send on the TOWER, also the balance of this five dollars in Millennial Dawn with some Arp Slips.

The people are beginning to ask for this Bible teaching. Our hearts desire is to meet with you next March, to celebrate the Lord's Supper. If we cannot we will celebrate the Passover at home.

Yours,

W. M. Y.

====================

R1021 : page 2

CHRISTIAN EXPERIENCE.

"What is your experience, brother? Tell us what the Lord has done for you." These are expressions with which the majority of professing Christians are familiar; and the responses to such a call from the leader of a meeting are generally a narration of the feelings or sensations experienced; some very thrilling, and others exceedingly common place: in short-- Christian

Experience from a prayer-meeting stand-point has become largely a matter of sensation. A man or woman may have known the Holy Scriptures from a child and taken them as a guide, may have followed the Savior and lived soberly, righteously and godly in this world, and yet, if he or she cannot relate an "Experience" after the approved order, they are almost unchristianized by some.

Do not misunderstand me. I would not belittle anything by which a believer has been brought into communion with his God, or any sensation that may be the legitimate outgrowth of such communion.

I do believe, however, that this religion of sensation has been fostered and encouraged until it has reached an abnormal growth. Turning to the Word for light, we find that the term, in the sense in which

R1022 : page 2

it is now used, is unknown. The method in conversion as well as in practice has been completely revolutionized since the days of the Apostles.

What is Experience? According to Webster it is "wisdom gained from practice;" and this definition is very appropriate for Christian as well as worldly Experience. In Rom. 5:3,4 we read, "We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope." Christian Experience is not merely sitting down quietly and letting the Spirit of God work in our hearts--it is eminently practical, and it is impossible to divorce experimental from practical Christianity. He who would relate an Experience of what the Lord has done for him must at the same time narrate what he has done for the Lord. It may do while we are nestlings to open our mouths with the incessant cry, Give! Give! but a time comes when we must put away childish things, and meet the stern realities of the new life. It is not sufficient to pray "Lord, what will thou have me to do?" unless, when the service is shown us we immediately perform the duty, and thus become doers of the word.

Christian Experience is not the exaltation of feeling, or ecstacy that finds expression only when inspired by the ardent songs, prayers and exhortations of Christian fellowship; and he who is dependent upon such "means of grace" for his vitality, is but an infant in experience.

Christian Experience is "putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of him that created him."

Christian Experience is growth--"To grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" to be rooted and grounded in Love, and grow up in all things like unto Him who is our Head.

Christian Experience is to build up a character, "adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Christian Experience is to be laborers in the Lord's vineyard, workers together with God; and it is to be soldiers of the Cross armed cap-a-pie with the whole armor of God, following the Captain of our salvation.

Christian Experience is visiting the widow and fatherless in their affliction, and keeping ourselves unspotted from the world. As an example of true Christian experience the reader is referred to the experience of Paul as recorded in 2 Cor. 11 and 12.

It is in such schools as these that the Christians gain Experience; and this is the true Experience that worketh hope that maketh not ashamed, because the love of God is shed abroad in our hearts. --Word of Truth.

====================

R1022 : page 2

ROMANISM AND THE SCHOOLS.

The Christian Herald says:--

"An attack on the Public School System is reported from the Northwest. The Roman Catholics are endeavoring to so curtail the efficiency and development of the public schools as to fill sectarian schools with the children for whom the public schools have no provision. The Evening Post mentions several movements of this character. At Barton, Wis., the Roman Catholics attended the annual meeting in force, and passed a resolution that no public school should be maintained for a year. At Melrose, Minn., the priests succeeded in getting the public school year shortened, thus giving the parents the option of letting the children remain idle or sending them to the Romanist schools. And in Stearns county, Minn., the Romanist catechism is openly taught in the schools in defiance of the law, while religious instruction is given by the priests either at the opening or closing of the schools."

An English writer of some note, H. G. Guinness, writes thus:--

"Fifty years ago there were not 500 Roman priests in Great Britain; now there are 2,600. Fifty years ago there were not 500 chapels, now there are 1,575. Fifty years ago there were no monasteries at all in Great Britain; now there are 225. There were even then sixteen convents, but now there are over 400 of these barred and bolted and impenetrable prisons, in which 15,000 English women are kept prisoners at the mercy of a celibate clergy, who have power unless their bequests are obeyed, to inflict on these hapless and helpless victims torture under the name of penance. Fifty years ago there were but two colleges in Great Britain for the training of Roman Catholic priests-- i.e. of men bound by oath to act in England as the agents of a foreign power, the one great object of which is avowed to be the dismemberment of our empire and the ruin of our influence in the world; now there are twenty-nine such schools. And, strangest of all, England, which once abolished monasteries, and appropriated to national use the ill-gotten gains of Rome, is now actually endowing Romanism in her empire to the extent of over five million dollars per annum." (The exact amount is L.1,052,657.)

The chief result of Home Rule is to be the extirpation of Protestantism in Ireland. Catholic Progress says: "The woes of Ireland are due to one single cause--the existence of Protestantism in Ireland. The remedy can only be found in the removal of that which causes the evil. Would that every Protestant meeting-house were swept from the land! Then would Ireland recover himself, and outrages be unknown."

That this attempt would be made is not to be questioned. Cardinal Manning insists that it is a sin, and even "insanity," to hold that men have an inalienable right to liberty of conscience and of worship, or to deny that Rome has the right to repress by force all religious observances save her own, or teach that Protestants in a Catholic country should be allowed the exercise of their religion. "Catholicism," says a Roman magazine, "is the most intolerant of creeds; it is intolerance itself. The impiety of religious liberty is only equaled by its absurdity."

A most important point to be borne in mind in consideration of this question is, that Romanism is not a religion merely, but a political system. We are of course bound to allow to Roman Catholics the liberty of conscience which we claim for ourselves; but we are not bound by any law, human or divine, to allow them the right of conspiring for the overthrow of our liberties, government, and empire. Adam Smith well says: "The constitution of the Church of Rome may be considered the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."

====================

R1022 : page 2

JEWISH AWAKENING IN SIBERIA.

The awakening among God's ancient people, like the stirring of the dry bones in Ezekiel's valley of vision, cannot fail to command the attention of thoughtful Christians. It has been rather customary among some religious teachers, wherever they could find a curse in the Bible, to hand it over to the Jews, while, when they came across a blessing there, they would coolly appropriate it to the Gentiles. But the Lord usually has his own way, and fulfills his own word, and as his threatenings have been fulfilled, so no good thing which he has really promised will fail to be accomplished in due time. Hence, while we guard against one-sidedness and prejudice in all directions, we may watch with interest and hail with joy every token of blessing upon the long scattered and afflicted sons of Jacob, "of whom, as concerning the flesh, Christ came, who is over all blessed for evermore."

The Presbyterian Witness says: "News comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the uncalled-for mail matter which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been busy disseminating his views through pamphlets called 'The Voice of One Crying in the Wilderness.' Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews. It is said that fully 36,000 copies have been thus used."--Armory.

====================

R1022 : page 2

"THE man whose honor cannot be trusted in a business transaction is an infidel, though he superintends a dozen evangelical Sunday-schools, presides at the noonday prayer-meetings, and is accounted the most polished pillar of the church."

====================

R1027 : page 2

A THOUGHT.

To-day I seem to understand
That pain and struggle, grief and care,
Are chisels in an unseen Hand
That round us into statues fair.

--A. P. Miller.

====================

R1023 : page 3

UNFINISHED MUSIC.

I sat alone at the organ,
At the close of a troubled day,
When the sunset's crimson embers
On the western altar lay.

I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
With the voice of the sweet toned keys.

My hands were weak and trembling,
My fingers all unskilled,
To render the grand old anthem
With which my soul was filled.

Through the long day's cares and worries,
I had dreamed of that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers
Discordant and incomplete.
I knew not how to express it,
Or to make the discord sweet;

So I toiled with patient labor
Till the last bright gleams were gone,
And the evening's purple shadows
Were gathering one by one.

Then a Master stood beside me,
And touched the noisy keys,
And lo! the discord vanished
And melted in perfect peace.

I heard the great organ pealing
My tune that I could not play,
The strains of the glorious anthem
That had filled my soul all day.

Down through the dim cathedral
The tide of music swept,
And through the shadowy arches
The lingering echoes crept;

And I stood in the purple twilight
And heard my tune again,
Not my feeble, untaught rendering,
But the Master's perfect strain.

So I think, perchance, the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we cannot play;

He will hear through the jarring discord
The strain, although half expressed;
He will blend it in perfect music,
And add to it all the rest.

--M. E. Kinney.

====================

R1023 : page 3

SHALL ACCOMPLISH THAT WHICH I PLEASE.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."--Isa. 55:9-13.

It will be observed by reference to the preceding verses of this chapter that the world, and not the saints, are here addressed. Their ways and thoughts are not as God's ways and thoughts. But it is the privilege of the saints, the meek and fully consecrated children of God, who have laid aside their own ways and their own thoughts, to both know and walk in God's ways, and by thus knowing and coming into sympathy and harmony with him, and viewing all things from his standpoint, to thus think his thoughts. Thus it is written (Psa. 25:9) "The meek will he guide in judgment; and the meek will he teach his way."

Some accept this text as unquestionable proof of the Calvinistic, or rather fatalistic doctrine of unconditional election, claiming it to be a part of God's plan that the eternal destiny of each individual was unalterably fixed, long before any of them were brought into existence. Those who hold this opinion differ to some extent as to what that destiny may be; but this is no part of the question under consideration.

Those who so confidently quote the above words--My word shall not return unto me void, but shall accomplish that which I please, etc., should very carefully study God's purpose and see what it is that God designs or pleases to accomplish by sending forth his word. Though the assertion is true of God's purpose or plan as a whole, the part of his purpose to which particular reference is made in this connection, is clearly shown by the following verses to be the great restitution-- "For ye shall go out with joy and be led forth with peace, etc." No special reference is here made to his purpose for the church, since the world, and not the church, is here addressed through its type, the nation of Israel. As surely as the Lord hath spoken it, his word shall not return unto him void, but shall accomplish his purpose in sending it. God nowhere says that he sends his word to individuals with a determined purpose to accomplish their conversion to him; and that because he sent it for that purpose, the conversion of those individuals is sure to follow sooner or later. Nor does he say that he sent it to some other individuals with a determined purpose to accomplish their eternal ruin. Read the parable of the sower: The seed was sown abundantly, and for a particular purpose; but that which fell by the wayside and was quickly devoured by the fowls, did no injury to the wayside: it left it just as it found it. That which fell on stony ground, where because it had not much depth of earth it withered away, did no injury to the stony ground. And that which fell among thorns and was choked by them, did no injury. Neither did the seed sown do any good in such places. It simply left them as it found them. But the sower should spend no special effort to sow the seed in such hopeless places. As the parable indicates, he should be sowing it in prepared ground so far as he is able to judge. Otherwise, his first efforts should be to help to prepare the ground preparatory to the sowing of seed, and this should be done in the seasons most favorable-- while most impressible.

But though the seed did no harm where it brought forth no fruit, the good and prepared ground which received it was richly blessed with an abundant and glorious harvest; and in this, the purpose and only expectation of the husbandman was fully accomplished. He did not expect a harvest from the rocks, among the thorns, or on the wayside. Nor was the seed of truth so scarce that he needed to order the sower to sow with such scrupulous care that not a grain of it should fall in such places-- "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. 11:24,25.) So then neither the seed nor the sower has anything to lose by the scattering broadcast: nor is the untilled ground injured. And this applies to the sower of truth, as well as in the figure to the sower of grain. We know that the truth will bring forth good fruit only in good hearts, yet we are to preach the good tidings to all who are willing to hear.

"Do not cast your pearls before swine," one quotes. No, of course not: Do not give the precious pearls of deep spiritual truth which none can receive save the consecrated, for whom it was designed, to those who love to wallow in the mire of sin, and root after that which will satisfy the cravings of their fallen nature. To do so is only useless, and they will turn and rend you.

God's word shall not return unto him void. It shall accomplish that whereto it was sent in this age, viz., the gathering out from among the mass of mankind a peculiar people--the meek of the earth, a little flock begotten by the word of truth, that they should be a kind of first fruits of God's creatures. (Jas. 1:18.) By the sending out of his truth during the prevailing darkness and opposition with which it meets on every hand, God seeks out, develops, tests and separates this peculiar class, which is to be a peculiar treasure unto him above any fruit which shall be gathered in any other harvests. They are his jewels, the chaste virgin of Christ, and soon shall become his glorious bride. And this purpose shall be fully accomplished within the appointed

R1024 : page 3

time, in the end of the Gospel age; for it was the work mapped out for this age only.

But this age is not the only sowing and reaping time: another plowing with the plow of trouble, and harrowing with the harrow of affliction and pain, has during our time of development been making the world ready for a grand sowing and growing during the Millennial Age, with a great and good harvest of ripe and fully developed human fruitage in the close of that age. Just as surely as the mouth of the Lord hath spoken that his word shall not return unto him void, but shall accomplish that whereto it was sent, so surely shall that harvest yield abundant fruit. Has He not said as forcibly and as clearly that "The knowledge of the Lord shall fill the whole earth, as the waters cover the sea," that "All the families of the earth shall be blessed" through the Christ, and that "all nations shall come and worship before him;" as that during the Gospel age his purpose has been to "take out" of the world a peculiar people--a little flock? Can one part of his word fail more than another? Surely His word shall not return void, but shall accomplish all his glorious purposes.

In the great and unparalleled time of trouble by which the Millennial age is introduced, the whole field, "the world" (Matt. 13:38), will receive its final and most effective harrowing, after which will follow the sunshine--for the Sun of righteousness shall rise with healing in his wings--and the refreshing showers of divine grace upon penitent and contrite hearts. Thus prepared, the whole world will be good and hopeful soil. That will be the grandest sowing time the world has ever seen, and as a consequence, the world will soon be filled with the knowledge of the Lord as the waters cover the sea. Mankind shall spring forth and grow up in restitution from death to life; they shall go out with joy and be led forth with peace by the "Prince of Life," the "Prince of Peace." Redeemed of the Lord, they shall return, and come to Zion [The Church--the Kingdom] with songs and everlasting joy upon their heads--they shall obtain joy and gladness, and sorrow and sighing shalt flee away. In coming they shall say: "Come! let us go up to the mountain [kingdom] of the Lord, and he will teach us his ways and we will walk in his paths." (Isa. 2:3.) They shall be led forth from sin, condemnation and death, with peace, from grace to grace, and from victory unto victory, along the grand highway to perfection, to the glorious inheritance redeemed for them by the precious blood of Christ.

The mountains and the hills [the ruling powers] shall break forth into singing; and all the trees of the field [the people] shall clap their hands. (Isa. 55:12.) The accomplishment of this glorious purpose of the restitution of a fallen race to perfection, and crowning them with eternal glory, "shall be to the Lord for a name, and for an everlasting sign" of his justice, wisdom, love and power, which shall not be cut off.

Throughout all the intricate workings of this divine plan, not a single principle of the divine character, nor of human free agency, has been or will be violated. Herein consists the glory of that plan. Had God designed to ignore human free agency, it would have been much wiser to have done so in the very first instance --in preventing man's fall into sin. Or had he designed to let his love override his justice, it would have been better had he excused the sin at once, without a redeemer and the long six thousand years of human suffering and death, and begun the work of restitution at once.

But such was not God's purpose, and the glory of his plan consists in the vindication of his righteous character, the display to all his creatures of the harmony of his various attributes and of the firmness of those principles of justice, and righteousness, and love, and power, in which all his willing creatures may eternally rest; and in the joy and blessing of all creation and their establishment in righteousness for the eternal ages to follow.

Let praise and honor and glory and power and dominion be unto our God forever and ever. His thoughts are not as men's thoughts, nor his ways as men's ways; but thanks be unto God who hath brought us to his own glorious standpoint of observation, and is teaching us his ways.

====================

R1024 : page 3

MOTHER EVE'S TEMPTATION.

There is a lesson in our mother Eve's transgression which we presume few have carefully considered and profited by. In a recent number of the TOWER (March '87) attention was called to the manner in which the serpent beguiled Eve by his sophistry, and also to Paul's warning to the Church, the prospective bride of the Second Adam, lest she be beguiled in a similar manner. Further thought upon the subject leads naturally to the question, Where did the tempter's power over Eve begin? and did God leave her subject to such a deceptive, ensnaring temptation, without sufficient knowledge to show her at once the absurdity and falsity of the arguments used?

The adversary chose a deceptive and attractive form in which to present the temptation, and Eve was young, innocent and inexperienced. She had never been deceived, nor had any experience with evil. The tempter came unbidden, and with malicious design. Whether he believed that God was able to inflict the death penalty or not; or whether he questioned God's firmness, thinking his love for his glorious creature would be strong enough to cause him to ignore the penalty of his broken law, there is room to question.

The tempter first suggested the question to his unsuspecting victim--"Hath God indeed said, Ye shall not eat of every tree of the garden?" "And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die."

"And the serpent said unto the woman, Ye will surely not die; for God doth know that on the day ye eat thereof,

R1024 : page 4

your eyes will be opened and ye will be as God, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise, she took of its fruit and did eat, and gave to her husband and he did eat."

Now where did the danger of Eve begin? True the argument looked plausible. Satan first stated that, if she should partake of the forbidden fruit, she would not die, and then suggested that God was depriving them of privileges which they ought to be enjoying, treating them ungenerously and as though they were dependent upon him and under his authority. This calumny upon God's goodness, Eve failed to resent, as she should have done. She should have replied at once, that God had been so good to them, and had so abundantly showered his blessings upon them, that it would be base ingratitude to harbor such a thought of him even for an instant, and that she had no reason whatever to doubt his truthfulness; that he never had deceived them and therefore they had no reason to believe he ever would, and that his authority was rightful, since he was their Creator and generous benefactor; that such authority was an evidence of his love exercised over them for their good, his wisdom and knowledge and experience being most necessary for their protection and continuous welfare. And with this repulse she should have utterly refused to hear or heed one whose suggestions were so disloyal.

Had she thus repulsed the very first suggestion of evil, instead of harboring a suspicion for which there was no cause, further suggestions would have been warded off. She should have obeyed the impulse of benevolence, promptly refusing to harbor suspicion of evil from a source whence nothing but goodness had flowed. Continued and unchanged manifestations of love and justice and goodness leave no room for reasonable suspicion of evil. And such suspicion whenever and by whomsoever harbored is wrong and leads to evil. There, then, Eve's danger began --in consenting to harbor suspicion as to the truthfulness of God. God's command had been so explicit and positive that there was no mistaking his meaning: They were neither to eat of the tree, nor to touch it. It was most plainly labeled, HANDS OFF. And any suggestion to the contrary should not have been entertained for a moment. The penalty for violation of this command was to be death--a most just penalty; for if, after all God's goodness and favor in giving them existence and every blessing, they would not gladly obey his just and loving authority exercised for their protection and well-being, they were surely unworthy of continued existence. And God wisely and justly deprived them of it, when they had so disobeyed.

Since, the apostle Paul has forewarned the church of an effort of the very same adversary, to beguile the second Eve, the prospective bride of the second Adam, in a very similar manner; and that the temptation would assume its most deceptive and ensnaring form in the last days of the Gospel age, when the church is nearest to the glorious consummation of her hope, it behooves all the consecrated therefore to be on guard, awake and watchful. We need not for a moment be in doubt as to what is the present counterpart of Eve's temptation. It is as Paul suggests (2 Cor. 11:3), a temptation to depart from the simplicity of the doctrine of Christ, and to accept the theories of "the enemies of the cross of Christ," whom Satan seduced into his service, who "transform themselves as angels of light"

R1025 : page 4

(2 Cor. 11:14,15), who represent themselves as messengers of truth, wresting the Scriptures and perverting them to establish another gospel, which indeed is not another.--Gal. 1:8.

It has been the constant effort of the TOWER, since its first observance of this special effort of the adversary to undermine the foundation, and then overthrow the faith of the saints, to assist the church in putting on the whole armor of God that they might be able to withstand the sophistry of error, and to thus stand approved of God, firmly established upon the only foundation of the gospel--Redemption through the precious blood of Christ--rooted and grounded in the faith. Indeed, this was the very cause in the interest of which the TOWER was started.

Let the consecrated ones apply the lesson of Eve's temptation and fall, as Paul suggests, that they may not be overcome as she was by the art and sophistry of the tempter, even though his messengers appear as messengers of light (truth).

Led, like Eve, mainly by curiosity, many have given valuable time and attention to following up these no-ransom theories, until they are lost in a labyrinth of confusion, uncertain as to what they believe on any subject. This is most plainly noticeable in the confusion of those journals which advocate these various theories. Driven by the queries of their correspondents and their endeavor to make their theories appear plausible, and to twist and distort the Scriptures into an appearance of conformity with their theories, they are continually involving themselves deeper and deeper in the labyrinths of error, and shutting and barring themselves in to their false conclusions by pride and self-will. And those who are following them, giving time and attention to their false and foolish imaginings, as they attempt to build upon premises known at the outstart to be false, are step by step drifting away from all truth, when they should be growing in the knowledge of the truth, if the same time and effort were spent not in seeing how many ideas can be built upon no foundation, but in building wisely and carefully upon the only foundation for faith, "the man Christ Jesus who gave himself a ransom for all."

Many will say, Well, I cannot understand their teaching exactly, but I am not afraid to read anything. I will read and hold on to what is good in their teaching and let the rest go. It cannot hurt me. But they forget that it can and does hurt them. It is with them as with mother Eve; the power of the temptation is in their inexperience. Those perfect in experience, as well as perfect in mental powers, can doubtless fully meet and repulse the tempter, no matter by whom represented or how deceptive the arguments, but for all others the sure way and the only way to escape is to say: Get thee behind me Satan, because thou savorest not of the things that be of God, but of men.

But how can investigation of anything injure the honest searcher? In the first place, it consumes the time which might otherwise be spent in gaining a more thorough acquaintance with the real plan of God, in building up themselves and others in the truth. And while they are pursuing these false theories, they are losing sight of and forgetting the true plan. And the mind thus filled with false doctrines, and set to work in a vain endeavor to understand them and to see how they can be made to appear consistent, even with themselves, cannot at the same time be occupied in meditation upon God's truth. Such therefore must measurably cease to be guided by the spirit of truth into more and more truth, and strengthened and confirmed in the truth already gained; and thus they are constantly losing both the truth and the spirit of it, while imbibing error and the spirit of error. Yes, they have confidence in themselves, that they can discern and will accept only the truth, advanced by false teachers, and reject the error; and this is much of their difficulty--they have too much self-confidence and not enough of the meek, child-like spirit which listens for the Father's voice and trusts his plan and not its own philosophising. Very soon they find themselves befogged and bewildered in the maze of confusion and they have forgotten, "let slip" (Heb. 2:1), so much of the truth with which they should be armed, that they seem utterly incapable of reasoning, or of rightly applying the Scriptures on the most simple subjects; so distorted and colored do the plain teachings of the Scriptures become under a false light.

But need we seek for truth in such polluted channels? Does God anywhere tell us that, if we would find the pure waters of truth, we must wallow in every miserable gutter, because there is a little water in it; or that we should try to filter the polluted mass to get the little bit of good Satan permits to remain in it as a bait for the unwary? No, never! You will find a fragment of good in every false system under the sun. But God never gave you the hopeless task of filtering all or any of those muddy streams to find the truth. He sends you to the pure, unmixed fountain of truth--his Word; and though among his consecrated children he has appointed some apostles, and some prophets, and some evangelists; and some pastors, and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ...that we might be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive" (Eph. 4:11-14)--he would have us test all their teachings by his Word. We must diligently and faithfully prove all things for ourselves, as our attention is called to them by faithful teachers. As heretofore stated in the TOWER, (See March '85 No.--"Theories True and False") the mission of the faithful teacher is to stand as an index finger helping the household of faith to trace for themselves, on the sacred page, the great principles, as well as the minor details, of the divine plan. And no faithful student thus assisted, and guided by the spirit of truth, which is meekness and true holiness--a desire to know the truth that he may obey it and work in harmony with the divine plan--can fail to recognize the truth, and to be convinced of and established in it. And those thus guided to the end are the elect, whom it is "impossible to deceive."

Why impossible? Because their spirit of meek obedience and fidelity to God will not permit them to give heed to seducing spirits and doctrines. They first look well to the foundation upon which any teachings claiming to be the gospel rest, and if the foundation be any other foundation than that which the Scriptures have laid so broad and deep, viz.: Redemption through the precious blood of Christ (1 Cor. 15:3; Eph. 1:7), they have no further interest in it, except to point it out to others as a snare and trap of the great enemy.

Let all the dear household of faith take heed, lest as the serpent beguiled Eve by his subtilty, so your minds be corrupted from the simplicity of the doctrine of Christ. God had plainly said they should not eat of that tree; neither should they touch it, lest they die. Therefore those who fall are without excuse. Had they remained obedient to God, they would never have had anything to do with that tree, except to warn their children against partaking of or touching it, and to inform them of the prescribed penalty in case of violation of that command. So the saints should give no heed to those who invite them to build their hope of salvation upon any other than the true foundation, nor handle their pernicious doctrines in an attempt to build up another plan in opposition to the plan of Jehovah. Those full of the spirit of obedience will refuse to take these steps and will never fall. The Word of God to Eve was clear and explicit, and so now it is to the prospective bride of the second Adam. It clearly tells her that the death of Christ was the "propitiation" [satisfaction] for her sins, that "he died for our sins," "the just for the unjust," and that "by his stripes we are healed," "being justified freely by his blood:" that "by him we have redemption, even the forgiveness of sins." It repeats this testimony in hundreds of forms, and shows her how it was illustrated for centuries in the thousands of Israel's sacrifices, and bids her beware of false philosophies which would pervert this gospel and lead her into error "as the serpent beguiled Eve," and it points out that the willful rejection of the precious blood leads to the second death.

It should be the Christian's rule to give no heed to any theory built upon any other foundation than that laid down in the Scriptures. And that foundation is so simply and clearly laid down therein, and so oft repeated--being mentioned, and emphasized, and referred to, on every page and in every possible instance, from Genesis to Revelation--that none could fail to recognize it, save those led captive under the blinding influence of the great enemy. If any teacher, no matter how good or wise he may seem--yea, if an angel from heaven (Gal. 1:8.) should present a theory of salvation ever so plausible, and quote ever so many scriptures to make it appear so, yet built upon any other foundation than that laid down in the Scriptures--"Redemption through the precious blood of Christ"--reject it promptly. Resent the insult against your faithful God, and give no heed to the seducing spirit of error, though it come to you as a messenger of light.

Another notable feature of the temptation of Eve which has its counterpart here was her deception as to the penalty in case of her violation of God's command --"Thou shalt surely not die." So all these false teachers who deny the ransom, loudly proclaim this same lie--"Thou shalt surely not die." They talk loudly of the love of God, but have little to say of his justice, and boldly teach that the second death which God has warned all to shun, is the greatest blessing that men could desire.

"Take heed:" let Eve's tampering with the evil one, and harkening to, and heeding his suggestions, and her lack of faith in the Word of God, be a lasting lesson to the church. "Let him that thinketh he standeth, take heed lest he fall." Beware of the first encroachments of the enemy.

MRS. C. T. RUSSELL.

"To HIM that overcometh will I give to eat of the tree of life."--Rev. 2:7.

====================

R1026 : page 5

SPURGEON'S INCONSISTENCY.

Further information from London confirms the fact that Mr. Spurgeon has withdrawn from the Baptist Union, and now stands free and independent, directly associated only with the congregation to which he ministers. But these advices prove also that though Mr. Spurgeon is with us in defence of the Bible doctrine of atonement only through the precious blood of Christ; and that with us he expects the kingdom of God at our Lord's second advent, as the fifth and universal empire of earth and though he has made a long and good step into personal liberty, yet he is still bound by that dark and terrible error of Babylon, that everlasting torture is the provision which God premeditated and designed before the foundation of the world, as the everlasting state of all his human creatures except the small handful chosen in Christ and called out from the masses during this Gospel age.

We very much regret that one free in many respects is still bounden by this, the meanest, most God-dishonoring and blasphemous error to which the "dark ages" gave birth. He will search in vain for this doctrine in the writings of the apostles, and find that the passages supposed to favor it are among the parables and dark sayings of our Lord and the symbols of Revelation, and that the apostles never expounded any of these as they are commonly misinterpreted to-day.

Mr. Spurgeon's view of the atonement is utterly inconsistent with his view of the everlasting torment of all except the church.

Mr. Spurgeon, we are happy to see, still acknowledges that our Lord was our substitute, and bore in our room and stead the penalty for sin, which was against us. Should he not then see that if the penalty against us had been everlasting torment, our Lord to have been our substitute, ransom or corresponding price, would of necessity have to suffer eternal torment for us? But we know that he did not, does not, and will not suffer this for us, hence we could thus know, if not otherwise, that everlasting torment is not the penalty to which we were condemned.

Again, if we find what penalty our substitute paid, we can surely know what the penalty was from which believers escape, and to which unbelievers are still condemned. Our Lord became a man, was "made flesh," and "gave himself a ransom for all." But he did not give himself to live in torment, he "died on our behalf"--he "died for our sins," he "died for the ungodly," etc., are Bible expressions.

As the gentleman well knows, we could multiply citations proving that our Lord died for us, but not one passage could be produced from Scriptures to prove that he either should or did go into everlasting torment for our sin. "He bore our sins in his own body on the tree," but not to all eternity in a lake of fire. Though Episcopalians recite that our Lord "descended into hell," it is surely well known to Mr. Spurgeon, and all men of education, that *hades* does not signify a lake of fire, but signifies the state of death, and is the Greek synonym for the Hebrew word sheol (grave) of the Old Testament.

This penalty which our Lord underwent as our substitute, ransom or corresponding price, was exactly what the Bible everywhere represents as the wages of man's sin. See Rom. 5:12--"By one man [Adam] sin entered into the world, and DEATH by [or, as the penalty of] sin." If life in torment were the penalty, would the apostle be justified in making such a statement? In speaking of what was the result of sin he could do no less than mention the worst results. So everywhere the penalty of sin is described as destruction. "The soul that sinneth, it shall DIE"--not live at all. "The wages [or penalty] of sin is DEATH." Thus saith the Scriptures, which alone are competent authority with us. We must not accept the twistings and turnings of these plain Scriptures by a self-constituted "clergy" of the dark ages, nor permit their vaporings about death meaning life, to influence us in any degree, but must take God's Word in its reasonable and obvious sense. To do otherwise is not only to make the Word of God a lie, but to represent our gracious Creator as a most terrible fiend--worse than any human friend that ever lived, and more detestable and inexcusable because man fallen and depraved is to some extent excusable.

We hope that Mr. Spurgeon will use his liberty and search well the Scriptures on this subject and not permit previous inferences to hinder full investigation. We are in the "time of the end," wherein it was promised that knowledge should be increased. The light is shining more and more clearly on all subjects than ever before and the Word of God is reflecting upon itself its own glorious light by means of Concordances, and thus, much of the gloom and error of the "dark ages" is being dispelled. When the issue is squarely met, all must see that either the doctrine of atonement for sins by the precious blood of Christ, or the doctrine of eternal torment--one or the other--must be false. Take your Concordance and by its aid search the Word, and you will find atonement by the blood everywhere,--as some one has said, It is upon every page of the Bible. It runs through the entire Bible as a stream, growing broader and deeper from Abel's sacrifice down to "Worthy is the Lamb that was slain," in Revelation. It is the basis of every argument by every apostle, and the foundation of every promise from the one to Abraham down to the last promises of the Lamb, who says, "I am he that liveth and was dead." Note, too, that all these references to the blood and death of our Redeemer, in no sense refer to, or symbolize everlasting torment, but all fit perfectly when applied to his death--once for all.

Let the same Concordance then be consulted to see how many times everlasting torment is mentioned, and it will not once be found. The nearest approach to it is the term "everlasting punishment." (Matt. 25:46.) This is in connection with a parable which relates to the next age, and shows the final outcome to willful sinners. It does not here say what the nature of the punishment will be. But it is elsewhere stated that "The wages [punishment] of sin is death." These scriptures throw light upon each other, and do not contradict each other. God does not change the wages of sin, and though he provided through our Lord Jesus a recovery from the penalty pronounced against all in Adam, yet such as shall willfully reject the favor, will die again--the second DEATH. So far from premeditating and foreordaining his creatures to everlasting torture, our gracious Creator declares of those who will suffer the second death even, that he willeth not the death of him that dieth, but would [prefer] that all should turn unto him and live.--Ezek. 19:32.

Of course, for these truths to be firmly held and publicly proclaimed, requires great grace, and implies great humility, as well as great boldness. Mr. Spurgeon's boldness and courage have been attested to a considerable extent by his general ministry, and now by his recent firm stand against error, and in defense of the doctrine of the ransom; by his withdrawal from the Baptist Union. His humility as a minister of Christ has shown itself by his refusal to apply to himself the title of Reverend, and his failure to seek and obtain the further title of Doctor of Divinity, both of which are so "highly esteemed among men," but ill-fitted and disapproved in the sight of our truly Reverend Lord, who declares to all saints-- "All ye are brethren," and "One is your Master." Grace "sufficient" is promised each of us for every step, as we walk in the path of the just which shines more and more UNTO THE PERFECT DAY; but we may be assured that those steps will lead us down from any pinnacle of earthly glory we may once have occupied. Thus it was with our Lord and with the apostles, and thus it must be with us--"Humble yourselves therefore under the mighty hand of God, and he may exalt you in due time."

Of course, being prominent, like Saul of Tarsus, a bold stand for this truth of the ransom in the face of the worldly-wise, who are now rapidly rejecting it, will forfeit their esteem, and bring their opposition and scorn--this Mr. Spurgeon has already experienced. The rejection of everlasting torture would cut off from him the sympathy and praise, and bring instead the denunciation and contempt, of that other large class of Christian people, who do not yet see the inconsistency of their position and are trying to believe that the wages of sin is everlasting torture and yet that the death of our Redeemer paid our corresponding price--that,

Jesus died and paid it all
Yes, all the debt I owed.

The cost from a human standpoint is great--to be scorned by both Pharisees and Sadducees. Yet like Paul, every truly earnest soul may have supplies of grace, whereby each can rejoice to count all such things but "as loss and dross for the EXCELLENCY OF THE KNOWLEDGE of Christ" --that we may suffer rejection, contempt, etc., with the Master, if by any [such] means we might be accounted worthy of a part in the First Resurrection--among the overcomers the joint-heirs in the Kingdom.

As the eyes of our understanding more clearly recognize the King in his beauty --the true greatness and grandeur of his character--as we become more and more intimate with his plans as revealed in His Word, we are prepared to see in many passages of the Bible a fulness of love and mercy which the smoke of Babylon's errors has long obscured. "This is the true light which lighteth every man that cometh into the world"--can no longer be understood to mean, one in ten thousand, but as it says, "every man." "He is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) --This, too, is seen to mean just what it says, when no longer nullified by the

R1027 : page 5

theory of everlasting torture. "One mediator between God and men, the man Christ Jesus, who gave himself a ransom for all--TO BE TESTIFIED IN DUE TIME." (1 Tim. 2:6.)--This passage, too, comes to have a full glorious meaning to all who see it: that the ransom covers all, and must be a benefit to ALL; and to benefit all, must be testified to ALL, and in such a time and manner that ALL can and shall "come to a knowledge of the truth."

This general opening of blind eyes, and general testimony of the ransom belongs to the next age; the work of the age now closing is to select the Church, the Bride, the members of the Body of the Christ, who with their Head and Lord shall be exalted, glorified and empowered to bless (restore and teach) all the families of the earth, thus testifying and making available to all in God's due time--the precious Blood of the Lamb which taketh away the sin of the world.

A hope so much divine
May trials well endure.

====================

R1027 : page 5

FOSSIL THEOLOGY.

A lump of coal showing on its surface, in delicate tracery, the form of a fern or fish, is prized by the geologist as a specimen of the vegetation or fauna of a very remote period in the day of creation. Such a fossil is valuable as a connecting link between the dead past and living present, possessing no other value except to be burned.

In the world of theology we find many such relics of bygone ages fossilized in the form of liturgies, creeds, confessions of faith, etc., many of them originating in the Carboniferous period of religious knowledge, the "dark ages," which, apart from their value as antiquities, representing the mind and practice of the religious systems of their day, are of no use whatever, except as fuel.

For what so fiercely burns
As a dry creed that nothing ever learns?

It is remarkable that in this age of progress and development, men of education and intelligence should shape their thoughts and teachings after the pattern of these Theological Fossils, which are as devoid of life as the petrifications that we find in the museum duly classified and labeled.

In the advanced light of medical science of to-day, the physician who would follow the old system of bleeding, pilling and blistering, and confine his patient in a dark, illy-ventilated room, would be denounced not only as an "old fogy," but as a fool, since medical colleges are continually experimenting and opening up new avenues of knowledge as to the causes and cure of disease. In strong contrast with this, sectarian theology has learned nothing, neither can it learn anything so long as the minds of its teachers are moulded and shaped by the petrified dogmas of their ancestors. He who receives his credentials as a denominational teacher is not a free man. He is bound to accept as the truth, the whole truth and nothing but the truth, the complications of doctrines as handed down to him from the "fathers" of his denomination. What those men, hundreds of years ago, with minds perhaps befogged with superstition, declared to be truth is truth, to which nothing can be added, and from which nothing can be taken away. No matter what light advanced scholarship may have thrown upon the inspired Word; no matter what science may have revealed; no matter what new truths the servants of God may have brought forth from the store-house: the religious instructor of to-day must shut his eyes to the light, and stop his ears from hearing strange or new sounds, and submissively bow to the teachings of antiquated theologians, priests, prelates and parsons, as though their voice were the voice of God. There is no idolatry that has more submissive devotees than has this worship of the stocks and stones of Fossil Theology; there is no tyranny more oppressive than is the tyranny of creed.

How is this accounted for? Very easily. Denominations are formed about the teachings of some man or set of men. These teachings are accepted as the quintessence of truth; preachers are instructed in these doctrines, and ordained to teach them;

R1027 : page 6

colleges are endowed to perpetuate them, and the graduates from these schools, before being authorized to preach, must subscribe to the system of practice and doctrine taught, and agree to teach the same. He is not a free man. He dare not turn either to the right or to the left under penalty of losing his commission, and with it the means of gaining a livelihood. Instead of building upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner-stone, the foundation is human; and the divine injunction applies with terrific force: "In vain do they worship Me, teaching for doctrines the commandments of men."

Witness the recent trial of the professors of Andover College as an illustration of the despotic power of creed. It was not a question, Did these men teach truth? The only question considered by the judges was, did they teach contrary to the Confession of Faith, and established traditions of the denomination. And in a score of instances that might be cited of ministers brought before ecclesiastical tribunals, they are always tried by the same antiquated law, and required to pronounce the sectarian Shibboleth.

There is little wonder that spiritual deadness is characteristic of the churches everywhere, with fussy Uzzas reaching out their hands to steady the ark of the Lord; with inquisitorial ecclesiastics snuffing out the light of truth as soon as it shows its first feeble rays, and then compelling those who hunger and thirst after righteousness and truth to accept their dead forms and creeds, or else look elsewhere to have their cravings satisfied. Thank God that His truth is not committed to such hands, but is free as the water of life to all who will go to the fountain and drink. Divine truth is not in dead forms and compiled dogmas, but it is liberty and life in Christ Jesus.--Words of Truth.

====================

R1027 : page 6

THE PAPAL POWER.

The Catholic says:

"Protestant religious sheets inform us that Blaine is in Rome coquetting with the Pope. The secular press asserts that Gladstone is guilty of the same misdemeanor, but denies it in the next breath. They all agree that Salisbury is guilty of the most pronounced coquetry with the Papal Power. This is certainly a strong straw. It discloses the current of modern thought on a question which is undoubtedly wedging its way to the front of political questions in European circles. The dormant potency of the third ring in the Papal Tiara [third crown in the Pope's hat] breeds unrest, and well founded fear, in the hearts of kings and Kaisers.

"The spirit of the world, and emperors and kings, have battled against temporal power, because they understand from history that the Papal Power is the strongest menace against lustful brutality, and violent oppression and tyranny. It has humbled kings, it has disgraced emperors, it has throttled tyranny, and it has earned the everlasting enmity of the world for its civilizing influence. The world bends to the powers that smote it in the past, and disfigured its fair face with rapine and pillage, and ravishings and blood waste, and fears the universal sovereign who cemented the discordant elements of paganism and barbarism into one grand, unitive civilization.

"The Papacy will regain its temporal sovereignty, because it is useful and convenient to the Church. It gives the head executive of the church a fuller liberty, and a fuller sway. The Pope can be no king's subject long. It is not in keeping with the divine office to be so. It cramps him and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals, and the red hand of anarchy, will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally."

====================

R1028 : page 6

RECONCILED BY HIS DEATH AND SAVED BY HIS LIFE.

"If then, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."--Rom. 5:10.

That we were actually enemies, and yet at the same time reconciled to God, seems at first sight a contradictory statement. But remembering that the whole race were reckoned and treated as enemies --condemned to death because represented in the transgression of their father Adam--we can see how the death of Christ, who as Adam's substitute took his place in death, reconciled thereby not only Adam but all his race to God. The penalty of sin was death--"In the day thou eatest thereof, dying thou shalt die"--a most just penalty! It is not eternal torture and misery of any kind, but simply the taking away of the abused privilege of living. And since in life man failed to show himself worthy of life, it is evident that when dead, destroyed, he could do nothing to recover himself.

But when the Son of God became partaker of our nature, and then as a man took Adam's place in death never again to rise as a man, the man Adam could justly be released, his life being thus redeemed or purchased. And as all his posterity lost life through his fall, so they all regain life through his redemption by the man Christ Jesus, who thus gave himself a ransom--a corresponding price--a substitute for all.

The great majority of the race who are yet living are still in opposition to God; and the vast majority of those who are dead, died without being converted (turned) to God. But nevertheless they are all reconciled to God by the death of his Son, as the above text asserts.

And if reconciled to God by the death of his Son WHILE THEY WERE YET ENEMIES, it was obvious that they were not reconciled to God by being converted to God, else they would have ceased to be enemies, and the death of his Son would have nothing to do with it. It is evident also that they were not reconciled to God by the good example of his Son; for Adam and millions of his posterity were dead before his Son came, and millions since have died without knowing of or heeding his example, and yet all were reconciled to God by the DEATH of his Son; and therefore, "as through Adam all die, EVEN SO, through Christ shall all be made alive"--having been reconciled to God, having regained the privilege of living, through Christ who redeemed them by his death, by substituting himself for Adam in death.

But let us consider further the doctrine which Paul proceeds to build upon this foundation, which he accepts as sure. He adds: "Much more, being reconciled, we shall be saved by his life." Seeing that the plan of our reconciliation by the death of his Son, while we were enemies, is affirmed by Jehovah by the mouth of all his Apostles and Prophets, and that it is reasonable and just, and in perfect harmony with the righteous character of our God, it is even "much more" evident that in his own due time we shall be saved. How? "By his life." But how saved by his life, if he became our substitute in death?

Thus it was his life as a man that he sacrificed on our behalf forever; but since that sacrifice was made in obedience to the Father's will, it pleased the Father to resurrect, or re-create our Savior. And since he could not resurrect him as a man without undoing the ransom, he raised him to another nature. Without interfering with our ransom, God could have raised him to any other nature, either higher or lower than human; but as a reward for his obedience and humiliation, God "highly exalted" him, even to the divine nature. Had our Lord like Adam forfeited his right to life by sinning, he could not have been raised to any nature, but having in loyal obedience sacrificed his life as a man (which was all the life he possessed) God could and did raise him to another nature. And now he ever liveth as a divine being, with all power and authority in heaven and in earth to accomplish the remainder of the plan of our Father, who so loved us, even while condemned sinners, as to give his only begotten Son to die for us--"the just for the unjust."

And if the Son so loved us as to die for us while we were yet enemies, will he not in the Father's appointed time use his great power to awaken from death the millions whom he purchased with his own precious blood? And will he not exercise his authority and power as a wise father [life-giver] for the training of those awakened millions, leading them step by step, by wise and wholesome discipline and instruction, gradually up, up, up to perfection? And only those who refuse to take the steps will fail to reach perfection and everlasting life. The boon of eternal life in perfection and glory will be forced upon none, but, "Whosoever will may take the water of life freely," while those who will not, shall die the second death, from which there shall be no redemption and no resurrection.

After such affirmations and evidences of Jehovah's benevolent designs, and our Lord's obedient and benevolent execution of them, have we not the fullest assurance that all the redeemed race shall be "saved by his life"? and that only those who will not obediently hear (heed) that Prophet--Jehovah's Anointed--shall be cut off from the blessed privilege of eternal life--die the second death? (Acts 3:22,23.) Surely, Just and true are thy ways, Lord God Almighty: Thy love is fathomless; thy wisdom is as deep and broad as thy love; thy justice is firm as thine eternal throne. Haste the blessed time when all shall know thee from the least to the greatest, and when thy love, fully comprehended, shall call forth a loving response from every worthy heart; when the willful evil doer shall cease, and when every creature in heaven and in earth shall with united voice ascribe "blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the lamb forever and ever."

MRS. C. T. RUSSELL.

====================

R1028 : page 6

"'GIVE me neither poverty nor riches,' said Agur; and this will ever be the prayer of the wise. Our income should be like our shoes, if too small they will gall and pinch us, but if too large they will cause us to stumble and to trip. Wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too small for Alexander."

====================

R1028 : page 6

THE TITHING CUSTOM.

In God's dealing with "Israel after the flesh," a part of their law was that for collecting tithes. A tithe signifies a tenth, and all Israelites were thus taxed one tenth of their yearly income for the support of their religious government, etc.

Seeing the immense and constant flow of wealth which such a system of taxation secures, has led to various imitations of this Jewish custom among later religionists. In all countries where the Roman Catholic church holds political control, she exacts tithes; for instance, in France she collected tithes until the Revolution of 1790: and in some parts of Italy they continued to be collected until a few months ago, when they were abolished by the present king (who, however, provided for the living expenses of the Catholic clergy, whose income from private estates is insufficient, out of the national taxes). Against this abolition of tithes, Catholic journals here, whose publishers are not obligated by it, protest loudly, yet it is doubtful whether it is not a part of an understood arrangement between the king and the pope. Doubtless the growing civilization of the Italians makes these tithes yearly more meagre and more difficult of collection, and the shrewd Leo, foreseeing the end of this income, has preferred to see its collection taken from him, while at the same time the civil rule, by appointing for the maintenance of the clergy out of the general tax, has made its income more certain and reliable, both for the present and future.

Various denominations of Protestants, while not insisting on the one tenth, nevertheless often refer to the Jewish tithes, and without saying that the same Law is binding upon their faithful, they certainly often give that impression to their hearers.

Tithing is probably the secret of the success of the Mormons and "Seventh-day Adventists." The constant flow of money into their treasuries--one-tenth the earnings of all their people--permits the prosecution of their proselyting work far and near, pays the salaries and traveling expenses of many missionaries, and engages talent in writing and publishing which otherwise would lie dormant.

But what--Are we under this law of tithes? Nay, verily! "Ye are not under the law, but under grace." (Rom. 6:14.) The tithing, like all other features of the Law, was given, not to the "new creatures in Christ Jesus" of this Gospel age, but to the Jews, who as minor children were under arbitrary, fixed laws, and not under grace. (See Gal. 4:1-7.) But what does it signify to be under grace in this matter of our giving to the Lord's work? It does not mean that there is less need of money than formerly, nor that the grace of God will provide the money in some other and miraculous manner. It merely means, You are no longer bound or obligated by command to give one-tenth of your income, but are left free in this regard that your grateful hearts may find opportunity for manifesting their love and gratitude to the Lord by liberality even when at the cost

R1029 : page 6

of self-denial. This is the grace or liberty bestowed upon us as matured children of God, over and above the servant or childhood estate of the previous dispensation.

Is this, our liberty, a reason for devoting less than one-tenth to the Lord's service, because he does not command it of us, but leaves us free to act for ourselves under the influence of love for the truth? Would not the command generally be the very least that would be reasonable? and indicate that proportion of our income as

R1029 : page 7

the Jew was privileged to give as much more than a tithe as he pleased.

In this as in all the features of the Law given to Israel, we find that the letter of it, as they understood it, is less than what would be our reasonable service under grace. When Bro. Adamson met us, after seeing some features of the truth and getting acquainted, we were pressing home upon his attention the Bible doctrine of full consecration, and he, supposing us to refer to money matters, at once replied, "For years I have given a tithe, a tenth of my earnings to the Lord's service." We admired and loved the earnestness which this indicated, and told him so, but at the same time pointed out that one-tenth was only the measure or limit placed upon God's people under the law in the servant age. Bro. A. was surprised that any one thought one-tenth too little, well knowing, as we all do, that few give one-fourth of a tenth of their income. When, however, we pointed out that full consecration means ten-tenths, the whole, he saw it at once and began to do that. Now he sees with us that entire consecration of all we possess--time, talents, money, all,--is our "REASONABLE SERVICE." From that time on, he has been considering all that he has as fully and forever given up to the Lord, and he himself appointed of God the steward or executor to use all, according to his ability, to the glory and honor of him who called us out of darkness into this marvelous light. Brother Adamson, as you all know, considers that he can best use his time and talents to God's glory by selling DAWN, and he is doing with his might what his hands find to do.

So, it is for each one who has presented himself fully and entirely to God, "a living sacrifice," to consider how he can most fully and efficiently use his all in the great service to which he has consecrated it. Such, therefore, cannot decide their course by their likes and dislikes, their fears, preferences, or conveniences; it is their own preferences that they agreed to give up, their own wills that they agreed to ignore, and reckon as dead,--this was the "living sacrifice" (Rom. 12:1), which all the truly consecrated laid upon God's altar, to be consumed in the service of God, a sacrifice of sweet savor. It is well that the consecrated should each carefully scrutinize his own heart, and consider well whether he serves himself or God, whether he is a living sacrifice to God, or to business, to family, to society, or worst of all to selfishness and indolence.

Even aside from our covenant of entire consecration to the Lord's service, we should gladly and of willing hearts do if possible ten-fold more in the service of the truth, from love, than we ever did from fear, in the service of error. Nay, more; looking back and remembering what we have unwittingly done in past years to spread error, to bind and blind God's children, and to dishonor and misrepresent our Heavenly Father's plan and character, we should, remembering that "the time is short," strain every effort to at least undo the mischief we helped to work, that perchance in the reckoning time when we give our account we may be able to see, as our works pass in review, that we have not more dishonored than honored our Lord.

His servants ye are to whom ye render service, is an evident truth. So we see that for a long time we, though like Paul honest, and verily thinking that we did God service, were really in a measure servants of the devil, forwarding error, ignorantly opposing truth, and dishonoring God and his Word. Oh! how glad we should be that we did not die while ignorantly fighting against God and blaspheming his holy name (by misrepresenting his character and plan), and helping to teach others to thus blaspheme. God knows that in ignorance we did it, and would have accepted of us through our dear Redeemer; but oh! what shame and confusion would have been ours, to find that life had been more than wasted, in opposing him whom we loved and sought to serve. See 1 Cor. 3:14,15.

But thanks be to God, though "the time is short" it is very favorable to us, that we may not only undo much of our past misdoings, but, besides, do more--do something to honor the Lord, do some good and acceptable work upon the good foundation, work which will abide and which our Lord will acknowledge and reward, saying "Well done, good and faithful servant, enter thou into the joys of thy Lord." Yes, now is the most favored time, and this should encourage us. In the past, our efforts and expenditures of time and money in the service of error yielded but slight returns compared with what the same time, talent, and money used now, backed by the truth and the love of it, will do.

This should encourage us all, and time and talent and money should be spent as never before in the spread of the truth-- in letter writing, in talking, in preparing, translating, printing, loaning, selling, etc., reading matter; and in every way lifting up the truth, the standard of the Lord before the people--Isa. 62:10.

We are glad to note the sentiments of some of the brethren and sisters that 1888 A.D. shall be one of greater effort in the Master's service, in the service of the truth, than any before. We say, Amen! and trust it will be the sentiment of all the saints, the consecrated. We pray that God will grant us each the needed grace whereby to overcome the selfishness and smallness of our "earthen vessels," that our ambitions, hopes and affections may be lifted from the groveling, earthly things, to the heavenly things promised to such as are faithful to the end of life's race. How many will appreciate the privilege of laying up honors and treasures in heaven, at the cost of treasures and comforts and honors earthly? Some--the "overcomers," who delight to do God's will, and who count all things earthly but as loss and dross for the excellency of the knowledge of Christ Jesus our Lord.

Ask yourselves, you who have tasted "the good word of God," How much better is it than the error which once beclouded love and hope with fear, and which, instead of real faith, gave ignorant, unreasoning, unsatisfying, blind credulity? How much (trying to put a money value on that which is more precious than rubies--yea, than much fine gold)--how much more is the truth worth than the error you formerly held? You paid liberally for the error, we all know. If you did not give hours of time and thought in preparing for and attending upon the fairs, suppers, socials, treats and what not, of some sect, you at least gave time to hearing the preaching of error, and money to pay for that preaching at home as well as in foreign lands. It is safe to estimate that if you were a member of any of the sects of "Christendom," in good and regular standing, it cost you not less than five hours of time (including time for dressing, etc.) and from fifteen cents to one dollar in money each week. (In this we include the usual collection taken at every Sunday service, besides the special collections for Home and Foreign Missions, and for Bible and Tract Societies; also pew rent and expenditures in connection with fairs and socials.) This calculation is very moderate, many giving five times as many hours, and ten times as much money, yet this, our moderate estimate, shows that error and blindness and fear cost you, in fifty-two weeks of each year, 260 hours of time and from $7.80 to $52.00 per year in money.

Now ask and answer to yourself the questions--How much more is the truth worth than the error? and How much more time and money am I spending in spreading the truth in my own heart, and in the hearts of others? If you are not satisfied with your course in view of your own calculation, begin at once to show the Lord, yourself, and your family, how highly you appreciate the truth above error. Act at once, for "the time is short."--See Feb. '87 TOWER.

We are taking for granted, of course, that you have stopped your contribution of time, talent and money formerly given cheerfully to the spread of what you now see to be error, but which at the time, Paul-like, you "verily thought to be God's service." No doubt God accepted your good intention while blinded by error, but now you see, and now you are responsible as a steward of God's blessings --time, talent, money, etc.--and can neither waste them upon yourself, nor use them to spread error, without having in due time to plead guilty, as unfaithful servants. We have great light, and should remember that "Where much is given much will be required."

Instead, therefore, of being willing to transfer merely the same amount of money, and time and influence from the spread of error to the spread of truth, we all should feel as we sometimes sing--

Truth--how precious is the treasure!
Teach us, Lord, its worth to know.

====================

R1030 : page 7

JUSTIFICATION.

To justify is either to make just and right that which is wrong, or to prove and show to be just that which is free from blame.

"Justification by faith" is well known to be a Scriptural doctrine, yet we think its real meaning and scope are not fully understood by many who profess to have been so justified.

The tendency of the times is toward a still more unscriptural idea, and while we doubt not many have been saved in the past who did not understand it, in this age and land it becomes more than ever our duty to "grow in the grace and knowledge of our Lord and Savior Jesus Christ."--2 Pet. 3:18.

Paul's statement of the case is as follows:-- In the first two chapters of Romans he shows that all mankind are sinners; that the natural tendency is downwards; that neither the Gentiles with the light of nature, nor the Jews with the light and law of Moses, are able to free themselves from sin and sinful tendencies. When he reaches Rom. 3:21, he thus explains God's simple yet wonderful provision for the race. "But now apart from law a righteousness [justness] of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction: for all have sinned, and fall short of the glory of God; being justified freely by his grace through the REDEMPTION that is in Christ Jesus: whom God set forth to be a mercy-seat through faith in his blood, to show his righteousness in passing by the sins formerly committed, during the forbearance of God: and to a showing of his righteousness in the present time, in order that he may be righteous [just] while justifying him who hath faith in Jesus."

Mark the following points:--

1. All have sinned, are unjust, therefore need justifying--that is, to be made just or right.

2. Neither Nature nor Law can justify the sinner.

3. God remains strictly just himself, while justifying the sinner.

4. God's method of justification has been witnessed [attested] by the Law and the Prophets.

5. It is granted us through redemption made by Christ Jesus.

6. It is attained through faith in his blood.

7. It accomplishes the passing by (so canceling or crossing off) of former sins, and the restoration of the sinner to favor.

Statement No. 1 is admitted by the class we wish to talk to; those who do not believe it are out of our present reach, but will be reached effectually by the judgments of the coming age.

No. 2. As to the light of nature. The ante-diluvians had that light with evidently better physical and mental natures than we to work with, but they developed characters that even Noah's flood could not wash out and leave them living. Sodom and Gomorrah and the cities about them had this light, but a fiercer flame overtook them. The Amorites and other nations of Canaan had this light, but it led them to destruction. (Deut. 18:9-12; Gen. 15:16; 2 Kings 17:29-41.) And it has been true all down the ages that "The dark places of the earth are full of the habitations of cruelty."

As to the Jew, if the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises (Rom. 9:3-5), and all the light of Sinai could not save them, how say some among you that the heathen may be saved by the light of nature? That there have been remarkably noble specimens of humanity among the heathen--considering their surroundings--there is no doubt; and through the plan of mercy God has provided, such will have a reward: even the giving of a cup of cold water will not be forgotten. (Mark 9:38-41.) Some even to this day retain more of the original Adamic nature or character than others. We see this both in civilized and barbarous lands. Lingerings of the original noble, generous nature that God created in Adam (His own likeness) reassert themselves, and come up, sometimes in families, and sometimes in individuals, and sometimes under circumstances that least favor such a character.

But such a character could not, and can not now save a man whose life is already forfeited. Can any little kindness done to his fellow-prisoners by a man under sentence of death, and waiting the day of his execution, legally save his life? So the human race who have been under the dominion of death ever since the day of Adam's transgression, whatever good they may do, are powerless to save themselves from the penalty.

Paul in Rom. 3:9-20 first states clearly this helpless condition of both Jew and Gentile, and then points out the plan of justification that the God of Love has provided.

No. 3. But this plan cannot interfere with God's justice and integrity. He cannot, as some claim, withdraw his sentence, and by a sovereign will to do as he pleases, forgive whom he will, or even those who seek his forgiveness. Having enacted a law and pronounced its penalty

R1030 : page 8

upon a race who had been brought under its condemnation, He cannot eat his own words, speaking humanly, and reverse his decree. His justice, his holiness, his unchangeableness of character (Mal. 3:6,) must remain perfect.

In that beautiful 55th chapter of Isaiah we read: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither [in vain], but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Our loving Father, then, had a wise purpose in making his decree which brought such condemnation; and when it has accomplished his will, we will see that his LOVE is equal to his JUSTICE, that his WISDOM devised the plan, and that his infinite POWER was nowise taxed to carry out his purpose without confusion or clash. Let us study His "way" in the light of our next point:

No. 4. What did the Law witness in reference to justification? Emphatically that "without shedding of blood there is no remission." (Heb. 9:22.) Every sacrifice, day by day, and year by year, proved this.

But why blood? Some people seem to have a terrible horror of coupling blood with salvation. Any subject, perhaps, may be made a tiresome hobby, but the allwise God has seen fit to use blood as a symbol and as an instrumentality, and we may not instruct HIM.

"Through one man sin entered into the world, and death through sin: and so death passed unto all men, for that all sinned:"--being of the Adamic nature. Life being forfeited, life only could redeem; so the Lord tells us, "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement by reason of [being] the life."-- Lev. 17:11,14; Gen. 9:4; Deut. 12:23.

Did these sacrifices day by day make the Jews perfect? No, says Paul (Heb. 10:1-4), else having been cleansed once for all, they might have ceased their offerings. But he says "In those sacrifices there is a remembrance made of sins year by year." What were they then, and what for? Inspiration answers "a shadow of the good things to come, not the substance of the things themselves."--Syriac. But the shadow must be a true outline of the substance, so they pointed to the complete and perfect justification from sin by the "better sacrifice," the "body" that the Father himself prepared; offered once for all [time].--Heb. 10:5,10.

The Prophets [Ps. 22, Isa. 52, 53, 63, etc.,] testified to the same truths. Both describe a vicarious or substitutionary justification; that is, the guilty one is freed by an act done, or a price or penalty paid by some one else.

But why some one else, why not the one really guilty? Because, as before shown, the penalty being death, i.e., his right to life, he had no equivalent to redeem it with. Having lost his all, what had he left to buy it back with? But as we have seen, a "body" has been prepared, a sacrifice well pleasing to God has been made, a Redeemer is found.

No. 5. John the Baptist was the divinely appointed herald of this divinely appointed Redeemer, and his words of introduction were:--"Behold the LAMB of God, which taketh away the sins of the world." (John 1:29.) How could those Jews understand such a declaration only as referring to one who was to be in some way offered up, as a sacrifice in the place of some one else who had sinned.

A new school of wise (?) men have arisen who say: "Away with this talk of Christ's death atoning for us, and of his blood being required to satisfy the Father, as if the Father was a Shylock demanding his pound of flesh. It was not his death, but his life that was efficacious; his pure self-denying life; giving us an example that we should follow in his steps."

No doubt this sounds very sensible to some extremely esthetic religionists of today; but it is sophistry, nevertheless.

We appreciate that spotless life. We believe that short as it was, it was without a parallel in nobility, wisdom and blessing; we believe too that only those who make it their pattern, and that glorious

R1031 : page 8

character their highest ambition, will be privileged to become members of that Divine body of which he will be the Head.

There was a grand purpose in his life; there was one--even more necessary--in his death.

Imagine an athlete finely developed and bounding with life, coming to a dying man whose every power was hopelessly shattered, who could at most live but a few hours, saying to him: "Look at me, see what I am; my system of exercise not only keeps me in full health but I believe will add years to my life."

Would not this be mockery? Have we not seen that the whole race passed under the dominion of death when Adam fell? Rom. 5:12. "Death reigned from Adam to Moses." The law was given, but it only revealed man's weakness; so death continued to reign. Jesus came. His body was a miraculous fornication of the Father in the womb of Mary. (Heb. 10:5.) His life came directly from heaven (Heb. 1:5, Luke 1:35,) and he was therefore, though human, yet free, both from Adamic sin and its penalty, death.

He was the second man, perfect, sinless, in the likeness of God. The first one, Adam, had failed in the test, and falling carried the race (yet in his loins) with him.

The second one, Jesus, had come to REDEEM this lost and ruined race. He must first stand the test to show to angels and to men that he was the peer, the equal of the first Adam then, not before, he paid the redemption price,--a life for a life. Having first redeemed Adam, and all the race in him, his example, his character, became available to them as a pattern of the way of obedience; the reward of which is eternal life.

But eternal or any measure of life could not come to those under the dominion of death, i.e., these whom death had a claim against, until they are first released from this claim;--redeemed, as had been clearly shadowed forth in the types of the Jewish covenant.

Redemption under the law could be made only by an estimated equivalent value. In some cases (Lev. 25:25-31; 27:14-34; Num. 3:44-51) it might be made with money; in most cases, and where sin was involved, only blood could atone, or justify. (Heb. 9:22.) Peter refers to this and clearly shows what justified us. "Knowing that ye were redeemed not with corruptible things, with silver or gold;...but with the precious blood of Christ; as of a lamb without blemish and without spot; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake."--1 Pet. 1:18-20.

No. 6. This justification [salvation] is attained by faith in his blood. "O yes," says some one, "blood again, always blood. Do not the Scriptures clearly teach that we are saved by grace, that is favor? How then by blood, and by a purchase? Is it a favor to receive that which is bought and paid for?"

If we were without means and starving or freezing and a passerby should find us, and go and get food and help and rescue us, it might or might not be a favor to him, it would certainly would be a great favor to us. But because it is of favor, it is not less "by faith;" nor because by faith is it less "through blood." It is all three-- by faith in the blood ransom provided by the favor of God, who "was in Christ reconciling the world unto himself."

In turning away from the distorted view of the sacrifice presented in some hymnbook theology, let us be careful that we do not turn away from the Scriptures of truth. If our theories do not agree with the words of inspiration, we had better search the Word for a more harmonious theory; better void the theology than avoid the Scripture.

No. 7. How are these sins passed by? Suppose as was once possible a man got badly in debt and could not pay. Having nothing, he himself is sold and afterward put in prison. A friend discovers him and asks to be shown his account. It is brought and the friend says, "Here is the amount, mark that paid. Now, turn over a new leaf--so passing the old account by. Write my name at the top, he is my slave, whatever he needs give him and charge it to me." Having done this the friend makes him free, but the man filled with gratitude, while rejoicing in his freedom, gladly yields willing obedience and service to his new and kind master.

Thus to the world, whose millions have been enslaved to Satan and his minions, the picture illustrates Sin's tyranny and degradation, and God's love and deliverance and favor as perhaps nothing else would.

The Law, with its sacrifices and typical justification; its jubilee cycles, enslavement and purchased redemption (Lev. 25:8-28.) etc., were all given as pictures, as object lessons to illustrate God's wonderful plan of salvation. A blind Church has neglected God's pictures, (failing to see them clearly herself) but under the restored Levitical priesthood, in the coming age, enlightened by that of the order of Melchisedec, these illuminations will be powerful instrumentalities in the accomplishment of the work they were really intended for: great index fingers pointing unerringly to the justification and redemption and RESTORATION of the race of slaves (of Sin and Satan), by Jehovah's way--through the blood of the world's Redeemer and Master, Jesus Christ our Lord.

W. I. MANN.

====================

R1031 : page 8

C. H. SPURGEON in a sermon on Rev. 5:10 said: "Do you know I am a fifth monarchy man? In Cromwell's time some said there had been four monarchies and the fifth would come and overturn every other. Well, I never wish to do as they did; but I believe with them that a fifth monarchy shall come. There have been four;--and there never shall be another until Christ shall come....I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming....For that day do I look: it is to the bright horizon of that second coming that I turn my eyes."

THE Protestant Churchman says: "What is the view we are to take, and the duty to which we are called?...To take the view of earth which the Lord's word suggests, Till the glorious coming of the Saviour we may anticipate nothing but successive overturnings of men and earthly things...The history of men, in the closing period of the times of the Gentiles, is a history of warfare and revolution, until the Saviour appears in the power and majesty of His coming. Thus are we to look at the coming state of the world and men, till He appear to take the kingdom."

"WE are living in the very age towards which all eyes have been directed as those of the closing days of the church's conflict, as long ago as the time of Luther."--Samuel Garratt.

====================

R1031 : page 8

"A VERY unpleasant complication has arisen in a wealthy and fashionable church in Cincinnati. For some time past a woman of previously doubtful reputation has been a constant attendant at the services of this church. She has frequently been affected to tears by the sermons, and in other ways manifested a great interest in religion. The prominent members of the church, however, and especially the ladies, are indignant at her for venturing to sit among respectable people, and the pastor has been requested to inform her that she is not wanted. Thus far he does not appear to have done this, and a number of people talk of leaving the church, unless this woman is made to do so. Wonder if these ladies ever read the eighth chapter of John, from the third to the eleventh verses. Probably not, or if they have, it is very likely they don't believe in any such spirit as that shown by Jesus the Christ."--Sel.

WHOSE is this fastidious? "Church;" Whose spirit has it? Surely the church founded by Christ included Mary Magdalene. The great fashionable congregations of the worldly have its spirit, which is against (contrary to) Christ's spirit. --W. M. WRIGHT.

===================

R1033 : page 1

VOL. IX.

ALLEGHENY, PA., MAY, 1888.

NO. 9.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa. C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals..

TERMS OF SUBSCRIPTION

TERMS:--FIFTY CENTS A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat-- yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

===================

R1033 : page 1

NO. VOL. II. OF M. DAWN is not yet ready and will not be for several months. Due notice will be given in these columns. We are doing what we can to hasten it. Assist us by being very particular in all orders and in giving addresses carefully. About one letter a day lacks either a signature or address, which causes us trouble as well as you.

WE HAVE a good supply of the January '88 issue of the TOWER containing articles upon Hell, etc. Thirty thousand have already gone out, and we will supply all you can use judiciously, free. These however, are not for general distribution (use the Arp tracts thus), but for use among your friends or such as you think might be specially interested. You may if you choose send us the full addresses of such, and we will mail them as sample copies.

IN ORDERING "Arp Tracts" say about how many you can distribute. Order freely--we make no charge. Quite a few saints have been found by this agency. Some whose feet had well nigh slipped into Infidelity and Spiritism got these, then got MILLENNIAL DAWN, and are now praising God, discerning His "Plan of the Ages." They should be distributed to every congregation of Christian worshippers everywhere, and we are prepared to supply them to all who will thus use them.

MISSIONARY ENVELOPES.--We are now having another lot of 20,000 printed. For convenience we put them up in lots of 100, for 35cts. and 300 for $1.00--this pays the carrying charges to you.

To introduce these to all our readers we have concluded to put up some of them in smaller packages--25 envelopes for 10cts. This will give the opportunity of doing this sort of mission work, for the truth, to all--even those who write but few letters. If each of our ten thousand readers used these envelopes always, it would be a great additional power constantly and quietly at work without effort or expense--telling the good tidings, preaching where you could not preach otherwise.

IF YOU meet any friends of the TOWER who say they have not been getting it lately, just ask them whether they subscribed for it for 1888, or asked for it free on "The Lord's Poor List." We cannot state our terms more explicitly than we do at the head of first column. We do not wish to send the TOWER to those who are able to pay the small price of fifty cents per year, but are not sufficiently interested to do so. Nor do we wish a single interested one to be without its regular visits because unable to pay. All such interested ones are as welcome to it as those who pay. But do not mistake us to mean that we want to send the TOWER to all poor people, and do not send us lists of the poor of your neighborhood. We offer it to the interested poor only, and expect such to show their interest by writing for it themselves, stating their willingness but inability to pay.

====================

R1031 : page 1

THE GERMAN DAWN.

The German translation of Millennial Dawn is issued as yet only in cloth binding --414 pages, price $1.00 per copy. When orders for 2000 copies in paper binding are pledged we will get out an edition of 5000 such. As yet only about 500 have been pledged. Many of our readers have friends and relatives who are Germans and should, as far as possible, use this agency for their benefit.

We propose, to those unable to purchase, that we will loan them a copy of this book and pay the postage to them, if they will promise to read it carefully and to return it, and to pay return postage. The same proposition, to loan, we apply also to the English edition,--though at the low price of 25cts. in paper covers, there are few who cannot purchase, if they so desire.

====================

R1031 : page 1

"A CHRISTIAN pays a very poor compliment to the Bible, and to his own faith in it, when he starts out with the assumption that SCIENCE is the fixed point of certainty, and that the BIBLE is the variable point of uncertainty, and that if there be seeming conflict between the two, the Bible must yield to the supreme authority of science."

====================

R1032 : page 1

VIEW FROM THE TOWER.

THE BISHOP OF LONDON ARRAIGNS THE CHURCH FOR UNFAITHFULNESS TO THE CAUSE OF LABOR, AND VOLUNTARILY GIVING UP HIS BISHOPRIC, HIS PALACE, HIS SEAT IN THE HOUSE OF LORDS, AND AN ANNUAL SALARY OF 10,000 POUNDS, HE PROPOSES HENCEFORTH TO DEVOTE HIMSELF TO THE CAUSE OF SUFFERING HUMANITY.

TEXT.--"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."-- James 5:1,4,5,6.

Fellow Citizens--The text which I have just read you, and from which I shall preach the last sermon as bishop that I shall ever deliver from this pulpit, is one which is probably as unfamiliar to you comfortable well-to-do people as it is familiar to all those who since it was originally penned, have toiled and suffered for humanity. Although it is read sometimes in the ordinary course of our church service, yet judging by your conduct, your ears have been deaf to its terrible denunciations. From the days when I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I have never yet heard a discourse based on these words, and I cannot learn from any of my brother bishops or priests that they have used them, or heard them so used.

I can see by your uneasy demeanor that you are asking yourselves why, on this Christmas day, when, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the saying of one of the common people--words written eighteen centuries ago--which might have done very well then, but which cannot possibly be applied to you and your class to-day; you who come here, clad in purple and fine linen, who, some of you, live in king's houses, who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin into the collection box, before you step into your carriages to be driven to your luxurious home. It is because I believe that not only James, but Jesus Christ himself, if he could stand in my place to-day, would hurl these words at you with a force and a passion of which we, in the nineteenth century, have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as a justification for my new and strange position.

For years I have been one of you. My home has been not where Christ's home was, with the masses, but with the classes. I have an abundance of this world's goods. I have been a dignitary of a church which is the church of the rich, and not the church of the poor. Without a protest I have mixed in society with men and women whom Christ would have denounced as bitterly as he denounced the scribes and Pharisees. In the house of lords, I have sat silently side by side with whoremongers and adulterers, and silently have I welcomed as my personal friends, high-born women--some of whom I see before me to-day--with whom no decent working man would allow his wife or daughter to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have done, I have taken refuge in generalities, and have not dared to denounce your individual sins. All this time there has been going on around me, in this huge city and throughout the land, the surging, toiling life of humanity --the sorrow, the suffering, the poverty, the disease, the sin and the shame which I realized but dimly, as something altogether apart from my own existence, but for which, I at last see clearly, you and I have been up to the present time mostly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields, we have lived in pleasure on the earth and been wanton, we have nourished our own hearts while we have starved the bodies of those to whom we owe the very bread we eat and the clothes we wear, and now we are condemning and killing at our own very gates the people whose inarticulate cry is entering into the ears of the Lord of Sabaoth, whose faithful servants we pretend to be.

My fellow citizens, I know not how it may be with you, but for me this careless, selfish life is ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellow men, and at last I have come to know that my proper place is not here, as a well paid bishop of a church which, in its present condition is utterly opposed to every thing which Christ taught, but among the poor, to whom he declared that the gospel should be preached; among the laborers whose hire we have kept back by fraud.

Too long have I neglected the miserable social facts of our so-called Christian civilization. Too long have I spoken to you smooth things and cried peace when there was no peace. I have known by repute that there was misery among our people, starvation in our midst, and prostitution on our streets. But hitherto I have taken these as something for which you and I were not responsible, but which were really due to the inherent wickedness of nature.

But now I have learned that our pleasures and our wantonness have been built upon this hideous foundation, and having learned this--as you may also learn if you will--I have resolved that from this Christmas

R1032 : page 2

day my new life shall begin. To-day I lay down my robes, I give up my bishoprick, my palace and my income; I give up my seat in the house of lords; I give up my pleasures of society and of the world, and at last I take my place as a MAN among MEN.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labors of others, I shall probably have to join the great army of the unemployed. Tomorrow I shall attempt to preach my first sermon to them in Trafalgar square, from the same text that I have used here to-day, and it is likely that I shall pass tomorrow night in a police cell. But there I shall be no worse off than Jesus Christ would be, if he attempted to enter this abbey (Westminster) now, for he would be arrested and locked up as a vagabond without visible means of subsistence. To you and your class he would simply be a laborer whose subsistence you have kept by fraud. To the abolition of that fraud, and of the misery and degradation which result from it, I shall henceforth devote my life. It will be no easy task, not near so easy as being Bishop of London, but the reward of a good conscience and of noble work well done, is better far than a palace and ten thousand pounds ($48,000) a year.

In this place I shall probably never speak again. But when freedom shall have opened out her arms and gathered all men into her wide embrace, when justice and truth shall have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and inspired by the best traditions of past, the noble aspirations of the present, and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message which, till then can never have its full significance--"Peace on Earth, and Good Will to Men."--From London Justice.

The above clipping sent us by one of the brethren came just too late for our April issue. It is rather remarkable that an event of so great moment, should have been kept quiet so long.

So far as we can learn, at this great distance, the above discourse gives only too true a picture not only of the state of society in Great Britain, but throughout the old world. Even the moral and conscientiously disposed of the Aristocratic Class, live often in idleness as well as luxury upon the labors of the middle and lower classes,--including the trades-people, small manufacturers, mechanics and day-laborers; all of whom are indirectly forced to supply this extravagant luxury, waste and idleness, out of their unceasing toil and often pitiful wages.

The aristocratic class referred to are really social parasites, who as a rule never have given any equivalent for the extravagant favors they enjoy, and never intend to do so; nor to permit the favors which they regard as their lawful rights to slip from their grasp. The incomes of this class, amounting often to millions of dollars yearly, are generally derived as rentals for the lands held by them for centuries. If it could be shown that the parents of the present owners ever gave an equivalent of any sort for these lands, and that their tenants or their parents once had as

R1033 : page 2

good a chance of owning their natural proportion of the soil, but had wasted their time and energies in idleness, foolishness, or dissipation, then the case would be different; though that would not make proper the everlasting perpetuity of a land-lord system, found to be grievously oppressive to all except the very few.

But except in a very few cases there is not the slightest show of equity. The parents of present land-lord aristocrats in the remote past obtained control of the land by force, without giving any equivalent. And, of keener intellects than the masses, they framed laws which recognize their titles thus obtained. These laws the common people have heretofore consented to, being for most part ignorant of their own rights, and easily swayed by the plausible arguments or liberal patronage of those whose mental superiority to many of them they recognize--especially when among these aristocrats stood the highest representatives of the church, teaching by word and example that this arrangement, as it stands, is the will of God.

No doubt many of the royal and aristocratic families, and many of the bishop-princes of Great Britain, at heart are really benevolent, and have never thought of this matter in its true light,--that instead of being very merciful and benevolent, they are not even just; that they owe much to those who for years they have deprived of the rights and privileges which God provided for them equally. We believe the bishop above quoted, is one of the few among the aristocratic class, whose eyes have been opened to see these matters in their true light. But, under the enlightening influences of the new age now dawning, the eyes of the "common people" are opening much more rapidly. Self-interest tends to open the eyes of the one class, as it tends to close those of the other. By reason of the inventions, etc., of this "Day of preparation" the common people have gotten a taste of education and of the comforts and luxuries of life, which the aristocratic class could not have prevented if they would. Now the thinking process has begun; knowledge is being increased, and they are beginning to see that it is not by God's decree that the land which he provided for humanity as a whole, has been unjustly seized by the few to the lasting injury of the vast majority.

What is the remedy? It is the recognition of the wrong, and the righting of it. Because few of the aristocracy will allow themselves to see the right, or to in any measure release their hold upon their assumed rights, therefore the remedy, which must come, will come from the common people demanding and taking their rights. They are not fully awake yet, but it will not be long until they are. And the danger will be, that in the frenzy of the revolution which must come, (the great "time of trouble such as was not since there was a nation"), many of them will ungenerously exact a fearful interest-- such as was illustrated in the French Revolution.

In the United States, though we have no such inequitable land-lord system as that of the old world, while there are still millions of acres of public domain held for actual settlers, yet we see nevertheless, in the sale of large bodies of the public lands to individuals and corporations, the beginning of a system which in the end would work injury to the masses. The people of to-day have no right to dispose of public lands to speculators, which their own and their neighbors' children will sooner or later need for use. Yet this is what they are doing through their governmental representatives. We see here too, a principle at work which is contrary to God's design--that the earth should be for the people, each in proportion as he can and will use the same; not to be made a matter of speculation whereby one person or family may in the future collect a toll or rent from others for the use of God's gift--the land. Improvements, representing labor, are proper investments; but land, representing God's generous gift to all, should not be appropriated by the few to be held from the many,--not even by common consent.

It would be wise for all possessing large holdings of land to dispose of the surplus speedily; and not only in this but in every matter let us see to it that our lives and deeds conform to righteousness--justice. This should be the action of the righteous, from principle and from a desire to conform their lives in all things to the will of God. It might well be followed by others who care only for self-interest; for we are coming into the days of retribution when every deed shall receive a just recompense, whether it be good or evil.

===================

R1033 : page 2

EXTRACTS FROM INTERESTING LETTERS.

The following letter is from the Editor's beloved father, who has past his threescore and ten: it shows his deep interest in the truth, and though neither a public speaker or writer, he is a minister and ambassador for the Lord, seeking continually to be used to the Master's honor, by letting his light so shine as to glorify our Father in heaven.

Manitee Co., Fla. C. T. RUSSELL,

MY DEAR SON:--Your kind and welcome letter came duly, and I infer from its tenor that you are all well. However much I like to hear from you often, I am satisfied that you have not much time to give to writing letters and therefore will excuse you, when you do the best you can. We are in comfortable health at present, though I am far from rugged or strong. I feel that the Lord is dealing very graciously with us in all things, and that we have great reason to be very humble and thankful for his mercies, and I do feel thankful and contented. The world and the things of the world do not trouble me as they used to do. I take great pleasure in thinking of the goodness of our Heavenly Father in giving us the light of His glorious plan of salvation, and of establishing our faith in Christ Jesus our Lord as the only way to obtain eternal life. This hope and this trust in Jesus alone for salvation, is daily strengthened in me, the more I see of the various dogmas of conflicting creeds. The most regret I have, and the only thing which makes me feel dissatisfied with myself is, that I cannot do more than I am doing for the cause of truth, and to communicate to others the blessed truths we so much enjoy. We had a precious season here on the anniversary of the death of "Christ our Passover," though there were but three of us. We remembered the gathering at Allegheny, as well as all the scattered sheep, and knew even before

R1034 : page 2

the April TOWER told us, that you would have a precious season and remember us at the throne of grace.

I am glad to know that Bro. Zech has concluded the translation of DAWN into the German language. Tell him I compliment him on having accomplished his work in so short a time, considering other work. You are all doing a great work, and I pray that you may be very successful in your undertakings in the future, as you have been in the past. Send me 300 missionary envelopes. I have some of the "Arp Tracts" yet. Please send me about five or six more February TOWERS. I will state to you that if you find any one wanting to buy wild land near Pinellas, I want to donate 10 acres to the WATCH TOWER TRACT SOCIETY, but I am unable to find a purchaser here at present.

We here, all join in sending love to you all. Your loving father.

J. L. RUSSELL.

Graham Mines, West Va.

DEAR BRO. RUSSELL:--It is some time since I learned of your valuable paper Z.W.T. It was in the Jan. and Febr. Nos., I saw the complete Bible Denunciation of the Orthodox view of Hell. I shall try to work for the "TOWER" what time I can spare from my farm this summer. From what I have seen of your publications, you are certainly doing a grand, and it must be an appointed work; and may the good Lord stand by you on Zion's wall to proclaim what the signs of promise are. Yours in hope.

J. J. B.

Neshannock, Pa.

DEAR BRO. RUSSELL:--The Arp slips have been scattered broadcast throughout this locality, and also the few Dawns that Bro. Wise and myself have been able to sell and give away, have caused a grand confusion. The nominal churches are denouncing us, and specially warning their congregations to not even allow a scrap of paper of any kind we may send out to come into their homes, and warning their children not to read anything of the kind. But thank God though the Devil may use all the forces he can command, it is only stimulating us to greater efforts, and we can already see some fruits of our labor. God is not an idle spectator of what is going on. He is not allowing the devil to have all his own way. He, as we believe, has plucked one soul as a brand from the burning [out of the confusion and distress of Babylon--into the joys of truth]. Glory be to His name, for he is worthy of all praise.

Your poor unworthy brother rejoices that his name is cast out as evil, and that the finger of scorn is pointed at him; having the blessed privilege of suffering it for the Master's sake. Pray for me that my faith may wax stronger in the Lord. God bless you and yours, and all the faithful ones is my earnest prayer. Yours in fellowship and love.

I. W. M__________.

Macon, N.C.

DEAR BRO. RUSSELL:--We want the TOWER, but as yet we are unable to send any money. It seems strange to us, but it is true, that before we saw the true light and tried to walk therein, we could pay for publications, but because of this truth many around us, (in sectarian churches,) make it as hard on us as possible, and then ascribe it to "Providence" because we are wrong. But we do not see it so. We see in this, that we are on the right road. In this age we are not promised riches, but tribulation; and we prefer to be poor now and rich hereafter, dishonored now, and honored in the coming age. We know our Father knoweth what things we need. We will continue to work and do the best we can and send you some money when we can.

Send us some Arp slips if you can for circulation. May God bless you with grace, more wisdom and knowledge in the truth, and means to sustain you.

Yours in the hope of eternal glory.

J. W. P__________.

Sharon, Wis.

EDITOR TOWER, DEAR BROTHER:--Last issue of TOWER at hand some time since and eagerly read, and next issue longed for. I have been a follower of Christ for four years or more and have been a close student of His Word, but never saw the truth as I now do on reading Dawn. It has been my purpose to enter college and prepare for the ministry, but on account of circumstances the way has never been opened, and I now believe God has restrained me to take up this work in a different way--not to become bound to the traditions of men or sects.

I am loaning Dawn. The M.E. minister here is studying it now, and being a bold preacher, if he could be brought into the light, I am sure he would be a power.

Hoping to receive some suggestions on best manner of going to work, I am,

Yours in Christ.

C. H. D__________.

Garvanzo, Cal.

DEAR SIR:--With this request for four "Dawns," I must say a word. I have only lately heard these "Glad tidings of Great Joy." I have only just begun to follow after this glorious blessed truth. Would that I had heard of it years ago; but now by His help and guidance I mean to press forward, and spread the truth as set forth by the "TOWER." May God abundantly bless and prosper you in this work. Please send me 300 or 400 of the Arp slips, and I will distribute them to best advantage in my office, and send four of the 25ct. edition of "Dawn" for distribution also. I expect to send for more soon.

Yours most sincerely.

R. L. B__________.

====================

R1034 : page 3

THE HARVESTER'S PRAYER.

Earth's harvest great is ripe indeed,
But laborers true, seem few;
Ah! help me Lord, my heart doth plead,
Some needful part to do.

Wise as the serpent let me be
In laboring for thy truth;
Let it absorb my every thought
And to my love give proof.

With cunning let me overtake
Some stranger, and by me
Thy love reveal, Thy truth impart,
And charm them Lord for Thee.

And, gentle as a dove I'd be,
Infused with love and power;
Go forth to win all hearts to Thee
Until my latest hour.

Help me Thy wisdom and Thy power
To show forth with Thy love;
Thy Justice, too, make clear to view
And lead their thoughts above.

And while the members of the Bride
Part from each other here,
May it my blessed privilege be
To comfort some and cheer.

By Thy example may we each
Be strengthened, not in vain
To sacrifice earth's present things,
The promised prize to gain.

--Mrs. M. M. Land.

====================

R1034 : page 3

BAPTISM AND ITS IMPORT.

That our Lord and his apostles practiced and enjoined upon all followers--"even to the end of the world," or present dispensation, an outward rite called baptism, in which water was used in some manner, cannot reasonably be questioned. This was not only the case during our Lord's ministry in the end of the Jewish age, but also under the Spirit dispensation after Pentecost, as is abundantly proved by the Scriptural record.*

Nor will it answer to assume, as some do, that baptism belonged among the ceremonies of the Jewish Law, and that with all other features of that Law it ended at the cross--where our Lord "made an end of the Law nailing it to his cross;" for, baptism was not a part of the Jewish Law. The washings enjoined in the Law, performed at the laver in the court of the tabernacle, were neither immersions, nor sprinklings, but simply cleansings, and were not practiced upon the people. The one tribe of Levi alone had access to that washing.

Nor will it do to say, as some do, that the apostles coming out of Judaism erred for a while. They failed to discern at first (say these teachers) that the real baptism was that of the holy Spirit at Pentecost, and so improperly kept up the water baptism after the Jewish age to which it belonged. In this as in the matter of not eating with the uncircumcised, they claim Peter erred, and others of the apostles with him to some extent. They claim too, that Paul confesses to an error when in 1 Cor. 1:14-16 he says, "I thank God that I baptized none of you, but Crispus and Gaius...and the household of Stephanas:" also, when he says (Col. 2:20,21), "Why, as though living in the world, are ye subject to ordinances--touch not, taste not, handle not."

Thus an apparently strong argument is built up, which is quite beyond the ability of many to see through--including those who make such arguments. This is the result of a too superficial examination of the subject, and a jumping at conclusions from certain texts whose connections have not been thoroughly studied or understood.

As already shown "baptism" was not a feature of the Law Covenant: hence it was not at all a part of that which our Lord ended and cancelled at the cross. It is a great mistake to class baptism, which is a symbol of the New Covenant, with the "ordinances" of the Jewish Law Covenant mentioned by the Apostle, Col. 2:20,23. In verse 14, he shows that he refers to ordinances that were against, i.e., unfavorable, disadvantageous to the Jew. Can any one say this of baptism? In what sense is it against any one?

What Paul does refer to as the Law "ordinances" contrary to or against the Jew, were those ceremonies, and fastings, those celebrations of new moons and Sabbaths (verse 16), and particularities about the eating of clean and unclean animals, and wearing of clothing made of linen and wool mixed, etc., etc. These "ordinances" had their origin in the Law Covenant instituted by Moses, and had been added to by the Scribes and Pharisees who sat "in Moses' seat" (Matt. 23:2), until they had become a mass of forms and ceremonies so complex and bewildering that those who attempted a strict observance of them found them extremely burdensome,--a yoke of bondage. Our Lord referred to the same bondage and weariness (Matt. 23:4); and again (Matt. 11:28) to the same class he held out grace instead of the Law, as the only way of life, saying, "Come unto me all ye that are weary and heavy laden [with the Law's unprofitable and multitudinous ordinances --which, because of your weak, fallen condition cannot profit but only annoy and weary you, and are therefore "against" you], and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is furthermore evident, that baptism is not one of the ordinances referred to in verse 14, when we read to the contrary in verse 12, that we who are buried with Christ in baptism, ARE THEREFORE (even if Jews formerly under the Law Covenant) not liable or subject to the ordinances of verse 14. Thus baptism is placed in contrast with the ceremonies of the Law.

The idea that baptism does not belong to the Gospel age and ended at the cross is again proved erroneous, when we remember that it was after his crucifixion, during the forty days before his ascension that our Lord while giving special instruction concerning the new dispensation, or Gospel age, specially mentioned baptism as the outward symbol by which believers were to confess him--"even to the consummation of the age" then just begun.-- See Matt. 28:18-20.

And those who claim that proper baptism is that of the holy Spirit only, and that water baptism is therefore wrong, should be effectually silenced and converted from their error by the Master's commission to his church to preach and baptize to the end of the age. For, how could the disciples baptize any with the holy Spirit? Surely that is God's part. On the other hand, the Lord's words could not have meant that his followers should teach all nations, and that those who believed would be baptized with the holy spirit by God, for then why would he give particular directions to the disciples as to how it should be done,--"In the name [or by the authority] of the Father, and of the Son, and of the holy Spirit"--? It is evident that our Lord's directions refer to the symbol, to water baptism only; because we can do no more for others than teach them and symbolically baptize them: we cannot believe for them, nor make them believe; neither can we consecrate for them, nor make them consecrate. But we can teach them, and when they believe for themselves and consecrate for themselves, we can baptize them in water. And by this act they confess their faith in Christ's death and resurrection, and their own consecration to be dead to the world and alive toward God, that in due time they may share in Christ's resurrection.

Furthermore, God specially recognized water baptism under the Spirit dispensation by in some cases withholding certain gifts [miraculous manifestations conferred upon believers in the beginning of this age, for the purpose of manifesting God's approval of the new teachings of the gospel], until the water baptism had been properly performed (Acts 19:3-6); as in another case the gifts were bestowed first, to teach Peter that water baptism and every other feature of the gospel favor was open to the Gentiles.--Acts 10:44-48.

That Paul's expression of thankfulness that he had been prevented from baptizing many of the Corinthian church, was not because he saw that the ordinance had passed away, but for an entirely different reason, will be seen by a careful examination of the context. A serious affection of the eyes which rendered him almost blind was undoubtedly the reason why Paul did not baptize more of his converts but left this ordinance to others to perform. The great Apostle has been ignominiously styled "The blear-eyed Jew," and there is little room for doubt that after he was struck down in the way to Damascus (Acts 9:4,8), he never fully recovered his sight. This "thorn" (figurative) he besought the Lord thrice to remove, but it was left as a reminder of previous error and hence served to keep Paul humble in the service of that Master whom he once had persecuted. (2 Cor. 12:7.) It was probably because of this difficulty that he did not recognize the High-priest, when on trial (Acts 23:5); and for the same reason all of his epistles were written by some one else, except one, and that one of the shortest of them; and it closes with a statement which indicated that he could write only with difficulty and that his readers could appreciate this, knowing his disadvantages. He says: "Ye see how large a letter I have written unto you with mine own hand." (Gal. 6:11.) Again, when wishing to mention their love for him, and their willingness to do for him the most useful thing, had it been possible, he says to them (Gal. 4:15), "I bear you record that, if possible, ye would have plucked out your own eyes and have given them to me."

It evidently was for this same reason that Paul never baptized any of his converts where he could avoid it--where others were present who could see to the service better than he.

When he thanked God that of the Corinthian church he had baptized only a few (1 Cor. 1:11-17), he was not assuming that he had become wiser than to do so-- wiser than the Master who said, teach and baptize unto the close of the age, but for totally different reasons; reasons which only those who read the epistle to the Corinthians connectedly, as a whole, can recognize. He had heard that the church at Corinth was split into factions, divisions [literally sects]; some were Paulites, others Apollosites, others Peterites, and others Christians. He was sure he had in no way aided such sectarianism, and was glad he could say, I never authorized you to call yourselves by my name. Were you baptized into the name of Paul, or into the name of Christ? Since the majority were Paulites, and since Paul had founded the church at Corinth, it might appear to some that he had been seeking to make converts to himself, Paulites instead of Christians; and as it turned out thus he was glad to have it to say, that very few of those calling themselves Paulites had been baptized by him, as he said,--"Lest any should say, I baptized in mine own name."

Even had Paul's sight been good, the fact that he was an abler preacher than others and that many could baptize as well as he, would have been a sufficient reason for his course; for it was thus with the Master: We read (John 4:1,2), "Jesus made and baptized more disciples than John; though Jesus himself baptized not but his disciples." Judging from his unfitness for performing baptisms, and his talent for teaching, Paul concluded that preaching, and not baptizing, was his special mission (1 Cor. 1:17), though his own record shows that he did not allow even his own unfitness to hinder or prevent this obedience to the Master's precept and example, when occasion required and no one else was convenient to render the service.

WHO WERE TO BE BAPTIZED?

Our Lord authorized teaching first, and then the baptism of such as believed in him as the Redeemer, and accepted the gospel call to become followers of him. The apostles followed this rule, and we have no testimony anywhere that they baptized others--neither unbelievers, nor infants, nor idiots. True, it is recorded that several "households" were baptized, and from this it is argued that probably there were infants in some of those families, and that therefore it is probable that infants were baptized, though none are mentioned. But, we answer, some families contain idiots, and some families number one or more unbelievers, shall we therefore conclude without other evidence that the apostles disregarded our Lord's command and baptized unbelievers? Nay, verily! It is far more reasonable to conclude that in the few cases where households are mentioned they consisted only of adult believers; or that, since the custom or general usage would prevent misunderstanding, it was proper enough to say "household," even if there were in them children too young to be "believers," and who therefore would be understood as not included.

THE FORM OF BAPTISM.

The Greek language is remarkable for its clear and definite expression of thought, and therefore was well fitted to give expression to divine truth. Its flexibility is well illustrated in the following words, each expressing a different shade of thought, yet all having a similar significance. Thus cheo signifies to pour; raino, to sprinkle; louo, to wash or bathe; nipto, to wash a part of the person; bathizo, (from bathos the bottom), to immerse or plunge deep; rantizo, (from raino), to sprinkle or shed forth; bapto, to dip or dye; baptizo, to dip, immerse or cover.

This last word baptizo (rendered baptize in the common version Bible), is used by our Lord and his apostles when referring to an ordinance which they practised, as well as enjoined upon all followers of the Lamb. It is a deeply significant ordinance in reality, though very simple in the outward symbol. From the word selected out from among so many others of various shades of meaning, it is clear that a sprinkling or even a washing of a part of the person was not the thought, but an immersion or covering of the whole being,--whatever that action or thought implies. Immersed is the correct translation; baptized as rendered in our common English Bibles is not a translation at all, but a mere carrying over of the Greek word into the English without translating

R1034 : page 4

it at all. Immersed, is the English word which corresponds in meaning to *baptizo*.

Not only does the Greek word signify to bury, immerse, or cover, but the connected Scripture narrative of itself, without the particular strictness of the Greek word used, would imply that the baptism was one of immersion and not sprinkling. The Greek as well as the English shows that our Lord went down into the water and came up out of the water. And the Apostle Paul frequently speaks of baptism as a burial which would be a very inappropriate figure with any other form than that of immersion.

It has been suggested by some, that in the case of the jailor who believed and was baptized straightway (Acts 16:33), that it could not have been by immersion, because he and the prisoners could not have left the jail for the purpose; but on the contrary, it has been shown that at that time the jails were provided with bathing reservoirs, most suitable for the immersions. And furthermore, it is to be remembered that of John the baptizer, it is written, "John was baptizing at Enon near to Salim, because there was much water there." (John 3:23.) No one can for a moment suppose that if John sprinkled his converts, the largeness of the water supply could be a consideration. It was probably at a pool in the Jordan river.

It is generally admitted by scholars that immersion was the common practice of the early church, but with the beginning of the third century came great confusion on this as on other subjects; on the one hand some placed all the value upon the form, insisting even on three immersions, because our Lord had said in the name of the Father, and of the Son, and of the holy Spirit, not seeing that in the name of simply signifies in recognition of; others claimed that as our Lord's head bowed forward in dying on the cross so they should be immersed, not as in a burial, but face downward; others insisted that the baptized must be nearly naked as our Lord died thus; and still others went to an opposite extreme, and while holding that a form was all important, claimed that the exact form was unimportant, and for convenience substituted sprinkling.

This latter finally became the standard mode in the Church of Rome, from whom it reached Protestants. Immersion however is still the recognized form in the oriental churches. As we shall show presently, all these errors as to form, resulted from losing sight of the real significance of baptism. A claim frequently made, but not generally appreciated by those who make it, is that the Greek word baptizo, though it generally is used in referring to some thing or process (as the dying of cloth) which requires dipping, has been found in classical Greek writings used in places where the evident thought was that of washing without dipping. To this we answer that the word baptizo is not limited to a certain form of action, but rather carries the broad idea, to cover. And, so far as the word goes, the entire person is baptized if the entire person is wet, or in any manner covered with water.* But if the entire person to be baptized should be wet, or covered with water, who will claim that dipping was not the original as well as the easiest method of doing this?

WHO MAY IMMERSE.

There is no limitation placed in Scripture as to who shall perform this ceremony of baptizing believers in water, except that only the church was ever commissioned, either to teach or to baptize. The faith and knowledge of the one performing the ceremony does not count, but the faith and knowledge of the one immersed. Sometimes the one performing the ceremony may be far inferior every way to the one from whom it is performed (John 3:14) and might even, if necessary, be a believer not of the kingdom or church class. (Matt. 11:11.) Certainly all who are authorized to teach, are equally authorized to baptize; and that includes every true follower of Christ --"even unto the end of the age," according to the general call to the ministry, commission, and ordination of Matt. 28:19,20 and John 17:14-18-23. And this commission evidently does not exclude from this service the females of the "body of Christ" (Gal. 3:28), only that modesty, convenience, etc., indicate that they should avoid such public services except in rare necessary cases.

THE SIGNIFICATION OF IMMERSION.

In considering the signification of immersion, the change from the Jewish to the Gospel dispensation must be recognized. The Jews, by their covenant, the Law, occupied a relationship toward God very different from Gentiles,--who were without hope. (Eph. 2:12.) Israelites by God's arrangement were recognized and treated under the provisions of the typical sacrifices, as though they were justified from Adamic guilt and penalty, and were as a nation consecrated to God and treated as though they were to be made the Bride of Christ. The provision, too, was that when the true Lamb of God should come, those truly consecrated among them, "Israelites indeed," might, by accepting of the true Lamb and true sin-sacrifice and atonement, enter upon actual justification, and carry with them their former consecration. In other words, an Israelite, consecrated indeed, living at the close of the Jewish age, when the real sacrifice for sins was made by our Lord, would be treated as though he had always had the reality, whereas really he had only a typical justification up to that time.

Therefore in the opening of the Gospel age, Jews were not preached to in the same manner as Gentiles. The latter were told,--Ye who were once aliens and strangers have been brought nigh and may now have access to God and enter into covenant relations with him. Therefore, come to God by Christ who hath abolished distinctions between Jews and Gentiles, not by taking favors from the Jews, but by ushering believers, whether Jews or Gentiles, into the blessings and favors of the New Covenant, which the Law Covenant merely typified. (Eph. 2:13-19.) The Jews were told the opposite: "Ye are the children of the prophets and of the covenant which God made with our fathers,...unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away each of you from his iniquities." "Repent and be baptized each one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the holy Spirit: For the promise is unto you [belongs to you] and to your children, etc."--Acts 3:25,26 and 2:38-41.

The point, to be noticed, is, that Israelites were already consecrated, and heirs according to the Law Covenant, and the only reason they as a nation had not been merged right at once out of the Jewish typical state into the Gospel realities and holy Spirit acceptance with God, as the apostles and other individuals had been, was, that they were not living up to their covenant relationship. Hence they were told to repent, or turn back into the true covenant relationship with God, and to enjoy their privileges as children of the covenant. They had sinned in not living up to what they could of their covenant, and they were to show that they renounced their previous state of sin by immersion, --washing away their transgressions in symbol, after praying in the name of Christ. (See Acts 22:16.) In like manner baptism by John and by Christ's disciples was confined to the Israelites, and signified repentance for covenant violations, and a return to covenant relationship, and was intended as a preparatory work: for those who fully received John's testimony and reformed and became Israelites indeed, did receive Christ, and did pass into the higher favors of the Gospel age.

To these, already children of the covenant and already heirs of the promised blessings, water baptism meant a renouncing of previous sins of unfaithfulness, and it meant more: it meant their renunciation of the national sin of crucifying Christ-- for the rulers representing that nation had said, "His blood be upon us and upon our children,"--and hence Peter exhorted saying, "Let all the house of Israel know that this Jesus whom you crucified, God hath made both Lord and Messiah." And when in view of this national sin which each shared, they inquired, "Brethren! What shall we do?" Peter answered, "Reform and be immersed, each one of you, in the name of Jesus Christ, for the forgiveness of your sins [and specially your share in this national sin of crucifying Messiah] and ye shall receive the gift of the holy Spirit." To those who accepted it meant not only a renunciation of their national error of crucifying Christ, but a stepping out from the dispensation and control of Moses into that of Christ. Because in acknowledging Jesus to be the true Messiah, they were acknowledging him to be the long promised Saviour, Lawgiver and Teacher greater than Moses.

But, baptism could not mean repentance in either of these senses to the Gentiles who had never been under the Jewish Covenant, and who had no direct responsibility for the death of Christ. Hence after the "elect remnant" of Israel had been received, and the Gospel message went to the Gentiles, to select out of them the number necessary to complete the body of Christ,--in the epistles to the Gentile churches we hear no further exhortation to be baptized as a sign of repentance, or as a symbol of washing away of sins. And since we by nature are not Jews, but are of the Gentiles whose fathers previously were aliens, and foreigners so far as God's covenants and promises were concerned, therefore, we should not apply to ourselves that idea of baptism which was Jewish, but that idea which the Apostle unfolds in Rom. 6:3-5; Col. 2:12.

The full import of baptism, the reality of which the immersion in water commanded by our Lord is the symbol, is clearly shown by the Apostle in the above cited passages. "Know ye not that as many of us as were immersed into Jesus Christ were immersed into HIS DEATH?" Those who know this fully and thoroughly, and they alone, truly appreciate the water immersion commanded, and its weighty and appropriate significance.

"Immersed into Jesus Christ."--Those who see the "high calling" of this Gospel age--to joint-heirship with Christ Jesus our Lord, as members in particular of the "body of Christ" of which the Redeemer is Head and Lord, know that our attainment of that high honor depends upon our acceptableness as members in that body of Christ. (Rom. 12:1; 8:17,18.) Such also know that no one is "called," or invited into this "body of Christ,"-- "the church of the firstborn," except those who already are believers, such only as own Christ as their Redeemer or Justifier, such therefore as are justified freely from all things by faith in his blood. Such, are not sinners, are invited to become joint-sacrificers and joint-heirs with Christ. The blemished of the flock were not acceptable on the Lord's altar under the Law, as a type of God's rejection during this age of all imperfect offerings. Our Lord was the actually spotless, unblemished, perfect Lamb of God, sacrificed for our sins; and in inviting some to join him in sacrifice and afterward in glory and honor, the Father accepts only such as are first made "whiter than snow,"--who because of faith in, and acceptance of the redemption which is in Christ

Jesus, are reckoned perfect and hence are acceptable with God as joint-sacrificers.

"Were immersed into his death."-- This is given by the Apostle as the significance of water immersion--the real baptism therefore is this immersion into a sacrificial death with Christ; and the water immersion, though a beautiful figure which graphically illustrates the real one, is only its figure or symbol.

But, how much is meant by the expression, "Immersed into his death?" In what way was our Lord's death different from that of other men?

His death was different from that of other men in that theirs is a penalty for sin, while his was a sacrifice for the sins of others, to release others from their penalty --death. We with all others of Adam's family involuntarily share Adam's death --the wages of sin. And we, with all the Adamic family, were redeemed by Christ's death and granted a right to live again, and a restoration of all the human rights and privileges which Adam lost for us. We who believe this good news, accept of and begin (by faith) to enjoy those redeemed rights and privileges even now, believing that what Christ died to secure and has promised to give, is as sure as though already possessed. We have joy and peace in believing this "good tidings of great joy which shall be unto all people," and by faith already reckon ourselves as in possession of those good things which are to be brought unto all who hate sin and love righteousness, at the second coming of our Lord Jesus.

It is when we are in this justified condition, repossessed of the human rights lost through Adam, but redeemed by Christ, that the call or invitation is extended to us to become something far higher and far grander than perfect men fully restored to the likeness of God in flesh, (though that is so grand that few appreciate it)-- to become joined with the Redeemer in the glories and dignities of the divine nature (2 Pet. 1:4), and co-workers with him in the great work of the Millennial age,--the work of restoring the redeemed race of Adam to perfection and all "that which was lost" in the fall.

But the invitation to share this great dignity, "far above angels" (Eph. 1:21; 1 Cor. 6:3), is accompanied by certain conditions and limitations. This prize is not given because of works, for no works which could be conceived of could purchase, or earn, so high an exaltation as that offered. The offer is a favor, unmerited by anything which we have done, or can do; and yet the conditions may be

R1034 : page 5

said to be the price, or cost to us, of the prize offered us. It is not however an equivalent or corresponding price. The price to us is a mere pittance in comparison to the value received, and "not worthy to be compared with the glory which shall be revealed in us." And when we consider that we had nothing to give, until first purchased by the precious blood of Christ, it will be clearly seen that the high honors to which we are called are not of works of our own, but of grace, through Christ. For even our pittance was forfeited by sin and had first to be redeemed, before it could be accepted.

The requirements or conditions attached to the invitation to share with Christ the coming glories and dignities, are plainly stated:--Such must share his death, be immersed or buried into his death; if they would be of that "little flock" of joint-heirs, the "body of Christ,"--otherwise called "the Bride the Lamb's wife." To be sharers in his death, means that as our Redeemer spent his life, not in self-gratification (even lawful), but consumed it in the interest of truth and righteousness, in opposing sin and doing the work and executing the plan of the Father, so we must use our time, talents, energies, rights, and privileges. Redeemed by him and given to us, we not only consecrate these all to the Father's service, but we must use them faithfully even unto death--as he hath set us the example--walking in his footsteps as nearly as possible. If thus we be dead with him, we shall in due time live with him (Rom. 6:8); if thus we suffer with him, and in the present life endure afflictions even unto death (whether the death of the cross or some other form) for righteousness sake, we are counted as sharers of his death: and all who share "his death" will also share "his resurrection." --See Phil. 3:8-11.

As "his death" differs from the Adamic death, so "his resurrection" differs from the RESTORATION resurrection which he has secured and will effect for all men. His resurrection is in Scripture pointed out as different from that of the world redeemed by him. It is emphasized in the Greek--"the resurrection," and also designated the "first [chief] resurrection." His resurrection was to the divine or immortal nature, a spiritual body. And so many of us as shall be immersed into Jesus Christ--immersed into his death--shall also obtain a share in "his resurrection" --"the resurrection," as described in 1 Cor. 15:42-53. We who have borne the image of the earthly father Adam who also lost it for us, have been redeemed to it again by Christ's sacrifice, and have surrendered that again with him as joint-sacrificers of human nature. Thus we become partakers of a new nature, and shall bear the image of that new divine nature in the resurrection.--Verse 49.

Note how pointedly the same writer mentions this too, in the passage under consideration. (Rom. 6:4-5.) "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life. [Our new natures are reckoned as begun now, and are to be perfected at our resurrection in the Lord's likeness.] For if we have been planted together in the likeness of his death, [then] we shall be also [sharers] in the likeness of His resurrection." --Rom. 6:5.

It is evident then, that baptism in water is the symbol of a complete, and to those who would be joint-heirs, an indispensable self-sacrifice; an immersion with our Lord into his death--an immersion which began and is counted from the moment the justified believer consecrated himself and surrendered his will to God,--though to secure the prize promised it must continue until the close of the earthly life. It was from this standpoint that our Lord spoke, when he said, "I have a baptism to be baptized with, and how am I straightened till it be accomplished." (Luke 12:50.) He had already performed the symbol at Jordan, but he was now referring to the consummation of his baptism into death. His will, surrendered to the Father's will and plan, was already buried; but as the dark hour of Gethsemane and Calvary drew near he longed to finish his sacrifice. It was from this same standpoint that he spoke of baptism to the two disciples who asked to sit, the one at his right hand and the other at his left in the kingdom. "He answered and said unto them, Ye know not what ye ask--Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22.) He referred here to the baptism into death, and shows that none need expect to share the kingdom except those who share this baptism of death with him. Thus our Lord's explanation of the symbol exactly concurs with that of the Apostle.

These are not two baptisms--one of water and the other into Christ's death-- but one. The immersion into water is the symbol or shadow of the immersion into death. If there is a shadow, there must be a substance; and a clear strong light falling upon a substance produces a shadow of it. It is for the instructed child of God to distinguish between the substance and the shadow, and by recognizing their relationship to see in the two parts "one baptism." Since the two parts were recognized as one baptism by the Apostle, it is doubtful if any one fully appreciates the ONE TRUE BAPTISM without seeing both the substance and the shadow.

Recognizing the true import of baptism we see, that next to faith in Christ, it is the one important and essential step by which the Church glorified shall be entered: for only such as are conformed to, and have fellowship in our Lord's death will, as "members of his body," share the first or chief resurrection, to be with and like the head. It is not surprising that some have mistaken the shadow or symbol for the real, and made it a test of membership in the church upon earth; this is but a natural mistake. All who see the real immersion, as well as the symbol, yet ignore the latter, should carefully examine themselves to see that their wills in this matter are really dead and buried in the will of Christ. And if they refuse obedience to the Lord's word and example in this, they should make unquestionably sure to themselves the strength and validity of any arguments to the contrary, by which they set these aside.

But some inquire, Is it necessary for me to be immersed in water, if I am confident that I am fully consecrated--immersed into Christ? Would the Lord reject me for so small a matter as a failure to go through a form?

Do not forget that the present age is not one of commands and compulsions. God does not command and compel the obedience of his Church. This is a time in which, as a great favor, believers are privileged to offer their wills and their all in self-sacrifice to God. It is "the acceptable year of the Lord"--the time in which God is pleased to accept of our sacrifices (through Christ) and to give us certain exceeding great rewards promised to those who surrender their little all, and thus become followers in the footsteps of the High Priest of our order.

Such as see this clearly will know that the Body of Christ is not given a law of commandments, nor dealt with as were the Jews; for "Ye are not under law but under favor." Theirs was the house of servants and it is proper to command servants; but we belong to the "house of sons" (Heb. 3:5,6), if we are new creatures in Christ; and God dealeth with us as a true Father with true sons. True sons, and the only ones whom he will acknowledge as such, possess the spirit of adoption, and the spirit of obedience, the spirit of sons, and need not be commanded and threatened; for such both by word and deed, and in matters both small and great declare, "I delight to do thy will, O my God." For such, no self-denial is too great, and no act of respect and obedience too small; and ignoring pride and all human philosophies and expediencies as unworthy to be weighed at all in opposition to the Father's wisdom, these learn that to obey is the best of sacrifice.

No, God will not compel you to be immersed, either really or symbolically. These opportunities to sacrifice convenience, worldly opinion, etc., are privileges which we should highly esteem and covet, because by these we are able to show the Lord the depth and sincerity of our love and the reality of our consecration. It is on the basis of this and hundreds of other little things that we are being tried now,--to see if we are as earnest as we have professed to be. If we are ashamed to confess Christ before men by the very simple way which he arranged, we may well expect that he would be ashamed to call us overcomers and joint-heirs, and to confess us as faithful followers. He could not do so honestly and truthfully, and hence we may be sure he would not do so. And if after we see how much our Lord has done for us--first in our redemption and secondly in the great offer of the crown and divine nature, --we allow a trifling sacrifice of contemptible pride to hinder us from a small act of obedience which our Redeemer and benefactor requested, our own self-contempt and shame, should prevent our taking crowns and places (even if offered them) with the little band of faithful overcomers who valiantly sacrificed much, and thus proved that they loved much.

While therefore we do not say that none will be of the "little flock" except those who have been immersed in water, as well as in the death of Christ, which it so beautifully symbolizes, we do say, that we do not expect to find in that "little flock" a single one who has seen water immersion to be the will of God, and who has refused to obey. Let us remember that obedience in a small matter may be a closer test than in a large one. Had Satan attempted to get Eve into the sin of blaspheming the Creator, he would have failed; had he attempted to get her to murder Adam he would have failed; hence the test of obedience in a very small matter, was a much more crucial test. So now God tests our professions of love and devotion and obedience most thoroughly by some of the smallest matters, of which the symbolic immersion is one. God's decision is, He that is faithful in that which is least, will be faithful also in that which is greater.

Though "Baptists" do not generally grasp the full import of immersion, and look at the water rather than the death which it symbolizes, yet the holding of the symbol has been valuable, and shows the Lord's wisdom in choosing the symbol; for the truth with reference to the symbol even, has been unpopular ever since its rejection by Anti-christ centuries ago, and in very many cases has it required the true consecration, the true burial of the will into Christ's will, before the believer was willing to brave the scorn of the world by obedience to an unpopular ceremony.

Even those who practice sprinkling and that upon unintelligent (and hence unbelieving) babes, hold that baptism is the door into the Church of Christ, and none of the sects receive into membership others than those who have gone through some ceremony called "baptism." They receive infants thus into their Churches, on the ground that only church members will be saved from everlasting torment. True, this like other doctrines is little taught in our day, and is losing its influence over the people, yet millions of parents to-day believe that their children would be consigned to everlasting torment if they should die without being sprinkled with water in the name of the Father, Son, and Holy Spirit. Especially do Romanists, Episcopalians and Lutherans, fear an omission of this sort, and some Presbyterians and Methodists no less so.

An illustration of this, and one which shows the power these errors put into the hands of the priestly or clerical class, came under our observation here in Allegheny about four years ago. The parents of the infant were Lutherans, but had a disagreement with the pastor of the congregation about non-payment of church dues and non-attendance at meetings. The child grew seriously ill and the father and mother by turn went many times to implore the cold hearted, error teaching, hireling shepherd to come and sprinkle their babe and save it from the eternal damnation he had taught them would otherwise be its portion. But he refused to come, telling them that they deserved the punishment. After further effort they got some one "just in time" to allay their groundless fears.

Thus, it is evident, that no matter how careless they may be as to the exact form all the principal sects view baptism as the door into the church, the door of salvation, the door into the body of Christ, as truly as do Baptists. We, on the contrary, hold that neither the sprinkling with water, nor the immersion in water is the door into the "body of Christ," now being elected or chosen out of the world; but that the immersion into Christ's death, which begins in full consecration, is the door by which justified men become members of the Body of Christ which is the Church. We insist, that all who thus become members of "THE CHURCH whose names are written in heaven," as soon as the precept and example of the Lord and the apostles, and the appropriateness of the symbol are seen, should make haste to show their obedience and consecration before men.

BAPTISM AND THE TABERNACLE.

The true baptism is illustrated in the Jewish Tabernacle, but not by the Laver which stood in the Court full of water, at which the priests washed their hands and feet. No, that is a symbol of the cleansing effect of the truth upon the outward conduct of believers in general. It symbolizes the putting aside of filthy practices--lying, stealing, etc., and the putting away of filthy communications out of our mouths,-- slanders, envy, strife, back-biting, etc.,-- a cleansing as proper for the natural man as for the consecrated saints.

The vail at the door of the Tabernacle represented the same thought as baptism, namely death. When the priest passed the first vail, it represented him as passing

R1034 : page 6

out of sight, buried from the outward things; and his shut in condition enlightened only by the lamp and supplied by the shewbread, represented the spiritual nourishment and enlightenment granted all such as are immersed into Christ--which the world knoweth not of.

The second vail represented the end of the reckoned death in actual death; and the Most Holy represented the full fruition of all the exceeding great and precious promises made to those who become new creatures in Christ Jesus by sharing his death and also his resurrection. In the Most Holy comes the full realization of what the Holy gave but a foretaste of. Thus we see that a complete immersion or burial from sight was necessary to reach the Most Holy. And as the Tabernacle had but the one entrance, it clearly teaches that none can attain that state or condition which it typified (the divine nature), without first passing through the first vail, representing consecration or death to the world, which baptism in water most beautifully illustrates also.

WHO MAY BE IMMERSED.

In John's baptism of the Jews unto reformation, he demanded of some that they should first show by their lives that they had reformed, before they went through the symbol of reformation. In the use of baptism after Pentecost, however, the only condition imposed was faith in Christ. It seems to have been taken for granted that none but true, sincere persons would thus profess faith in and allegiance to so unpopular a Leader, as the crucified Christ. But the water immersion, though it was a public profession of Christ by the one immersed, was not necessarily an endorsement of such by the apostles and the church. The church could not and did not decide whether the one they immersed symbolically had been really immersed into Christ. The symbol indicated this, and they explained the symbol and urged all that had consecrated in symbol to see that they were really dead to the world and its plans and aims, and alive toward God and his plan.

This is evident from some instances, as that of Ananias and Sapphira and Simon Magus (Acts 5:1-10 and 8:13,20-23). To the latter, though he had been baptised, the apostle declares, "Thou art in the gall of bitterness and in the bond of iniquity." So now, we do not need to decide for others who may wish to thus confess Christ, (except it be very evident that they do it as an intended mockery); it is their act alone and represents their conscience toward God; and the opinions and faith of the one performing the symbol, cannot affect the matter either favorably or unfavorably. The real baptism is that which cannot be seen, except in its influence upon the conduct; and the real church which is joined is the church whose names are written in heaven whose members cannot be known positively until the close of this age, when they shall be glorified with the Head.

THE MANNER OF THE SYMBOL.

The immersion since it symbolizes a burial should be backwards, in water sufficient for the purpose, and convenient as circumstances will permit. It should not be done with secrecy, as it is intended as a public confession of faith, and the only form of such public confession used by the early church, of which we have any record. Yet its publicity should be to fellow-believers rather than to the world. Hence, while it should in no way be kept secret from the world, it is unnecessary to give public notice except to the fellow-believers of the church. In fact, so solemn is the occasion to the church who realize its deep significance, that the presence of the worldly, unless they be seekers after God and therefore more than mere curiosity seekers, is not desirable. Such public notice we gather from the record, was the custom in the early church.

Some think that because John the Immerser and the Lord's disciples baptized publicly in the river Jordan, therefore all should be immersed in public view in a river. But let it be remembered that the whole Jewish nation was the church according to their Law Covenant, therefore public view was public to the professed church of that time. As for the river Jordan, John and the disciples evidently used it as the most convenient place at their service. If the river was an important factor, why not the same river Jordan?

It should be noted that when the Eunuch believed and was immersed, only Philip was present; when the jailer believed and was immersed (Acts 16:33), it was not in a river, but in a bath or some convenient arrangement in the prison. And we know that the ruins of the church buildings of the first two centuries show that they had special annexed buildings prepared for the convenience of immersions.

The form of words used by the apostles and early church is not given, which shows that the form of words used is much less important than the act, and the meaning which it expresses. We may gather however from Acts 2:38, 8:16, Rom. 6:3, Gal. 3:27 and 1 Cor. 1:13, that baptism "into Christ" into the name of the Lord Jesus was the thought; and that it was expressed in words. We may also presume that our Lord's words "Baptizing them in the name of the Father, and of the Son, and of the holy Spirit," were not disregarded, but expressed somehow on such occasions. The thought is, that believers by immersion into Christ's death, are joined to Christ as members of the little flock which is "his body;" and that their right or privilege to be thus accepted in the Beloved, is in the name or by the authority of the Father, through the merit of the Son and by the impartation to such of the holy Spirit of truth. We now give the form of words which it is our custom to use on such occasions, and our general procedure, for the convenience and satisfaction of those who may have occasion to use the suggestion.

We first have, privately, some assurance on the part of all who are about to be immersed, that they recognize the death of Christ as their ransom price, and that they are already consecrated wholly to his service, and desire to now confess all this in the symbol which Christ enjoined. Then, the announcement having been publicly made before the congregation, we meet at an appointed time and place* for the service; and there, after briefly explaining the real immersion and its water symbol, and after offering thanks to God for the privilege of thus following in our Lord's footsteps, and expressing our trust in his promises to give grace and strength sufficient to enable those who have consecrated all to his service, to be dead indeed to the world and its aims and ambitions, and alive only to God's service and the study and carrying out of his plans; and after specially requesting a blessing upon those about to symbolize their covenant, we receive the candidates in the water. Then (in the usual manner, with one hand in front at the throat, and the other at the back of the neck) we say, if the name of the candidate be John,-- "John, in the name of the Father and of the Son and of the holy Spirit--by this authority,--I baptize thee into the name of "Christ." We then let them down backward (as a corpse) until immersed, covered completely; then raise them to their feet. After again changing our clothing in the provided rooms, we meet in the presence of the congregation (who meantime worship God in prayer, songs of praise, etc.) and with convenient words we extend to the newly immersed ones the right-hand of fellowship in the name of the great Head of the Church, and on behalf of the entire church whose names are written in heaven; exhorting that they walk worthy of the name of Christ which they have confessed and taken; and that they run earnestly in the race for the prize of the high calling which they have publicly entered.

It is evident that all through the Gospel age baptism into Christ has symbolized union with him and membership in the one body--the bride. But now in the harvest or lapping of the Gospel and Millennial ages, a new question arises, viz., While it is still appropriate for all of this class who have not done so, to confess Christ by this symbol, what about others, of the restitution class, who shall now confess Christ and desire to consecrate themselves, --to relinquish their wills and have the will of Christ only? Seeing that such will sooner or later apply for baptism as a symbol, and that it would be a proper symbol of consecration for others as well as for the body of Christ, and that it is not incumbent upon us to decide to which class those belong who apply to us for immersion, --the question arises, Would the same form of words be appropriate for both?

Yes, we answer; for though the class referred to will not be of the bride of Christ, they will be of the Christ family,-- children of the Christ; and it is proper for the children to bear their father's name. Christ is to be the "Everlasting Father" or life-giver to the restored human race; and hence it will not be improper for them also to take his name. Therefore as we now view it, it will be proper to baptize such into the name of Christ; and we doubt not that all of the world who shall come into harmony and receive the gift of life from the Life-giver in the next age, will be known also as Christians. As before pointed out, however, the words of the immerser cannot affect favorably or unfavorably the interests of the immersed; the importance rests in the obedience of the act and what it signifies of consecration to the one immersed.

BAPTISM OF THE HOLY SPIRIT AND OF FIRE.

We need not examine this subject at length here, since it was discussed in our issue of November '87. We merely remark now that the immersion in holy Spirit which began at Pentecost, is not symbolized by water baptism: it follows, but is totally different from an immersion into Christ's death, which the water immersion does symbolize so perfectly. The immersion of the holy Spirit is bestowed as a consequence of full consecration and immersion into Christ's death, and is a pledge or earnest of our full acceptance to the divine nature with Christ, when we shall have fully accomplished our sacrifice with him. The baptism into Christ's death and its water symbol are matters for us to attend to. The immersion of the holy Spirit is God's work entirely. None are immersed in holy Spirit except such as have voluntarily consecrated, or immersed themselves into Christ's death. And such as have experienced these two have no will of their own to oppose to the water symbol, enjoined by the word and example of the Head, and practiced and taught by the stalwart members of the Royal Priesthood.

The baptism of fire signifies destruction and accompanying distress. Thus, as already shown, the Jewish nation, except the Israelites indeed worthy of the Pentecostal baptism, was immersed in tribulation and national destruction. This was John the immerser's prediction. Luke 3:16,17.

BAPTIZED FOR THE DEAD.

"Else what shall they do which are baptizing for the dead, if the dead rise not at all? Why then are they baptized on behalf thereof?"+

This has been considered a very obscure passage, because the real meaning of immersion (as symbolic of death) has been generally lost sight of. Some have been led to the absurd conclusion that early Christians were immersed in the interest of their dead unbelieving friends and relatives, --supposing that Paul here referred to and commended so senseless a thing. On the contrary, the Apostle here refers to the fact, then well understood, that each one of those who had been immersed, had symbolized his own death--had cast his lot among those dead with Christ, to share his sacrificial death (which was on behalf of the dead and dying world), in prospect of a glorious resurrection to share with the Redeemer the work of blessing and restoring the world.

Paul is combatting and disproving the theories of some who were teaching that there would be no resurrection. He appeals to various arguments to prove the falsity of such teaching. He proves that the dead can be raised by divine power by the fact of Christ's resurrection (verses 12 to 18); and then, in the verse under consideration, he shows how absurd it is for those who by immersion have symbolized their consecration to death, to disbelieve in a future life. He asks such doubters of a resurrection, Why then were you baptized for the dead, if you hope for nothing beyond? Wiser and better far it would be, if there is to be no resurrection of the dead, that we should make the most of the present life, enjoying all its pleasures, instead of consecrating ourselves to death in baptism, and then living a life of self-sacrifice which is a daily dying.

But, in this as in all things, the beauty and harmony only appears from the true standpoint. Those who regard sprinkling as baptism can see no meaning in this passage; neither can those who deny water baptism interpret it without making out, that this great inspired apostle was foolish. Neither can those who see the symbolic water immersion only, appreciate the passage. Its beauty and force are only discernible from the standpoint herein set forth, viz., a recognition of the death with Christ to self-will, to the world, and all worldly interests, and also of the water immersion as its proper, appropriate and provided symbol. In conclusion we quote the inspired record.er said: "Can any man forbid water?" (Acts 10:47.) Paul said: "So many of you as were immersed into Jesus Christ, were immersed into his death....

R1034 : page 7

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.) "Then they that gladly received his word were immersed,...and they continued steadfastly in the apostles' doctrine and fellowship."--Acts 2:41,42.

----

*See, Acts 2:41; 8:12,36,38; 9:18; 10:47,48; 16:15,33; 18:8; 19:3-5; 22:16.

----

*An illustration of this use of the word is found in 1 Cor. 10:1,2. The Apostle declares that all Israel were baptized (immersed) unto Moses, and gives as the form, that they were covered with water (though not wet); the walls of the sea being on either hand and the clouds of water over head.

----

*We are kindly made welcome to the use of three different baptistries here, and presume could by asking, obtain the privilege of all. Our "Baptist" and "Christian" friends hereabouts, though they do not see this subject and others from the same standpoint as we, nevertheless are courteous, respectful, and willing to fellowship as far as they can see.--Would to God they were less self-satisfied and would examine again the full import of the symbol to which they both so earnestly and so steadfastly adhere.

+sinaitic MS reading.

====================

R1034 : page 7

ANOTHER INFALLIBLE CHURCH.

The Church of Rome is not the only one which acts upon the assumption that its annunciations of several centuries ago are infallible and unalterable. The Presbyterian Church takes the same stand, though she does not speak so loudly as her "Mother Church"--nor can she claim that her infallible decisions regarding what is truth and what is error, are as venerable with age.

Our readers will recall an article in our issue of Oct. '87, entitled "Reasons for Expecting Toleration in the Presbyterian Church." We therein referred to the case of Brother Baker, who after being for years a minister in the Presbyterian Church, became convinced by his common sense as well as his Bible study of the error of his sect, in holding that everlasting torment is the future lot of all except the elect little flock of the present age. Brother Baker soon discovered that a majority of the members as well as of the ministers of the Presbyterian Church disbelieve this point of their Confession of Faith. He saw, too, that he and all such were acting a lie in professing publicly, to believe a doctrine which they denied privately, and concerning which they made mental and private reservations.

As an honest man Bro. Baker could not follow others in the footsteps of Ananias, misrepresenting and keeping back part of the truth,--he could not afford to misrepresent himself, and could not conscientiously continue to misrepresent God's character and Word. Consequently he decided to let his light shine, confident at first that he would be joined by others in the same sect, solicitous for the truth rather than careful to preserve inviolate a Confession of Faith, with some of whose tenets they disagreed decidedly.

To bring the matter to an issue, Bro. Baker introduced to the Presbytery of West Jersey of which he was a member, a resolution providing for a revision of the Standards of doctrine as set forth in the Presbyterian Confession of Faith on the subject of the everlasting torture of all except the elect little flock,--the Gospel Church.

Brother Baker argued well his points, and tried hard to carry Presbyterianism into an acknowledgment of the Bible as the ONLY STANDARD of faith; and to show that the well intentioned men who in A.D. 1646 framed the "Westminster

Confession of Faith" were not infallible, but merely did as well as they could on coming out of the extreme darkness of the "dark ages" preceding them.

In the article above referred to, we pointed out to Bro. Baker that his well-meant scheme would fail; that the majority love their sect and its infallibility (?) and its honors and rewards more than they love the truth, and the honor which cometh from God only. We rejoice that Bro. Baker has manifested his love for the truth by boldly advocating it in the face of opposition. In this he is demonstrating himself to be an "overcomer." Our prayer for him is, that he may continue to be faithful in all his stewardship of the mysteries of God; that thus he may make his calling and election sure and receive the reward of an "overcomer." (See Rev. 3:21.) Brother Baker's example in withdrawing, should be followed by every honest person, who, reading over his own public Confession of Faith, finds that it does not present his real faith. And this should be done by each, no matter which denomination has bound him or which Confession of Faith now misrepresents his views to fellow Christians and to the world. It is useless to try as Bro. Baker has done, to bring about a reform. Sect-worshippers would rather act a lie and thus stultify themselves before God and each other, than to honestly and publicly confess that their sect is not infallible,-- that they have erred in some things.

A careful examination we believe will convince any one that only the ignorant members and ministers of any of the leading Christian denominations believe this dogma which all so publicly confess,--that all except the elect and holy Church will suffer everlasting torment.

That our predictions relative to the action of the Presbytery have been verified to the letter, is witnessed by the following clipping:

MEETING OF THE PRESBYTERY OF WEST JERSEY, AT ATLANTIC CITY. SEVENTY-FIVE CLERGYMEN AND ELDERS PRESENT. REV. L. C. BAKER'S CASE.

The committee to whom the questions were referred brought in a report advising withdrawal. This part of the report came up for action.

Mr. Baker presented the case from his point of view. He had, he said, deemed it his duty to call the attention of the Church to its false position in holding on tenaciously to certain doctrinal statements in its standards, which had ceased to be a fair and honest expression of its views. It was as a necessary consequence of this position, that he should introduce into the Presbytery an overture requesting the General Assembly to inquire into the matter, and that he should claim the right to discuss the points involved and to show from Scripture just where the standards erred. Some of the brethren had thought that in opposing the teaching of the Church at an important point he was violating his ordination vows. He had interpreted those vows as binding him to seek the purity of the Church and to be loyal above all else to the Word of God. At the sacrifice of his own personal feelings he would, he said, have been willing to submit to a long church trial, if any of the brethren chose to bring it to that issue, provided the questions of Scripture interpretation he had raised could be decided in the court of Scripture. But heretofore the Church had insisted that the standards alone must be the tests.

He had therefore determined to go on in the course adopted a year ago, and to now put the case in the hands of the Presbytery. If, with any degree of unanimity, they advised him that his action was inconsistent with his remaining as an accredited minister of this Church, he should at once place his resignation in their hands.

Mr. Baker then reviewed the case in some of its wider bearings upon the Church. It involved, first, the correctness of that interpretation of Scripture put into the Standards, which represents God as having no other end in view in raising to another life the immense mass of the human race, consigned to death and hell for their sins, except to judge and sentence them again to a deeper death and hell, to suffer "most grievous and unspeakable torments, without intermission, with the devil and his angels in hell fire forever." The point he had raised against this teaching is that it strips resurrection, confessedly due to the redeeming work of Christ, of every redemptive and beneficial feature, and converts this provision of another life into an unutterable curse to all but the elect.

The question also, he said, was no less important in its bearings upon the constitution of the Church and the right of private judgment. Upon this point he said: "So far as I am aware, this is the first time in the history of our Church that one of its ministers has openly called in question its authoritative statements upon an important point of doctrine, and connected therewith an effort to induce the Church to revise them. Other instances of difference have occurred in which the dissentient has assumed that the rule of the system is inexorable--that no change in it is possible--and so has withdrawn from it. In other cases the effort has been to prove that the standards are flexible enough to admit the variation. In this case there is no such attempt. There is the open affirmation that the framers of our standards at this point erred, and that it is our duty to correct them. And this duty is the more strongly urged, because the Church tacitly admits that they erred, in as much as these statements are seldom avowed in her pulpits, nor is the impression made upon her hearers that she earnestly believes them. The question, therefore, which you are now asked to decide is unique in our history. You, brethren, have the rare opportunity and the solemn responsibility to decide whether this Presbyterian Church must go on forever in its present lines, or whether it shall hold itself open in an honest way to the larger illuminations of truth which God is giving in our day, and so grow up to its place in that larger unity of the future for which our Lord prayed. If it shall do this, there must be room made for the discussion and amendment of its standards. There must be no slavish suppression of honest differences, no rod of terror held over the head of honest dissentients, and no such dishonor of the Holy Spirit in the Church as is involved in the unwillingness to trust Him to correct the disorders and contradict the errors which may arise in the exercise of His own principle of liberty. Better a hundredfold that some heresies should be propounded, than that the healthy life of the Church should be repressed by the denial of that liberty of conscience and of utterance wherewith Christ hath made us free."

The discussion was continued at the afternoon and evening sessions on the report of the committee, which recommended that Mr. Baker withdraw from the Presbytery. A vote was taken on the recommendation, which resulted in 55 yeas and 5 nays, and the report of the committee was then adopted as a whole. Mr. Baker then tendered to the Presbytery his resignation, which was accepted.

In view of such an open confession of unwillingness to re-examine or in any way change or modify their creed, even though tacitly admitting it to be erroneous; and in view of such refusal to test and prove this and other points of doctrine by the Bible; what can be expected of the ministers of this Presbytery? Does it not seem evident that love of the honor of men, love of sect, a desire to be considered staunch, "dyed-in-the-wool" Presbyterians, and above all the desire to maintain their dignity, and bread and butter, and titles, and white cravats, rather than the love of the truth, holds and governs these professed leaders and teachers? Possibly all the "wheat" has already been, like Bro. Baker, selected and separated from this Presbytery. As we are now in the "harvest" time, we must expect such separation to be thorough. We should expect too, that it be first completed among the ministers who, by reason of time for study and advantages of education, should be most ready for the greater light of the dawn of the Millennial Day, and who should if Israelites indeed be first and quickest, to receive and to walk and to rejoice in the greater light now shining upon God's Word. We should expect of all others than the guileless, just what we see,--that they would "hate the light, neither come to the light, lest their deeds should be made manifest" [lest they should thus be obliged to confess that for years they had been teaching errors which His Word does not authorize, in the name of the Lord]. For this reason it is, that they cling to the creeds of the "dark ages," yea, and love darkness rather than light. "But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."-- John 3:19-21.

Note this likeness of many of the Priests and Pharisees of to-day to those at the time of the first advent, of whom our Lord declared that they received not the truth themselves, but really, though professing to be teachers, hindered the people from receiving the truth (Matt. 23:13 and 21:23-31). Let us as our Lord and the Apostles did, spend less time and effort, upon self-serving, dignity-puffed, and sectarian-blinded ministers, and the more upon the weary and heavy laden "common people," among whom are still some Israelites indeed, who without guile really desire the truth.

May our dear Bro. Baker and all such as he, stand fast in the liberty wherewith Christ has made us free, and be not again entangled with any yoke of bondage, or entrapped in any of the many snares which are being spread in this evil day, by our adversary Satan, who as soon as we escape one, fain would entrap us in another error. We may not lay our armor down or think the victory won until we have received our crown, and entered fully into the joys of our Lord. Since each must either advance or retreat, let us go on unto perfection, growing in grace and knowledge and love.

====================

R1035 : page 7

THE KISHENEV MOVEMENT.

Concerning the wonderful movement toward Christ on the part of the Jews of Siberia, which is now attracting the attention of the civilized world, Harper's Weekly says:--

"Ever and anon reports reach western Europe and America of a remarkable movement among the Jewish people of southeastern Europe and Siberia. In these vague and often conflicting accounts so much can be recognized as the substratum of truth that we have in this agitation a unique movement, looking to the acceptance of the principles of Evangelical Christianity, and of Western culture and civilization, not by individual members of this strangest of historic peoples, but by the Jews as a nation. It is only now that a fair and correct view of the genesis, character, and development of the agitation can be gained.

The movement, whose beginnings date back almost four years, is yet in its formative stage. But its development during this period has been such that it can confidently be pronounced no longer a mere experiment with doubtful chances of permanent existence. It has manifested a remarkable vitality; its growth has been steady and healthy, positive in character, yet avoiding all unnatural haste and dangerous extremes. Having been recognized

R1035 : page 8

by the Russian authorities as a *religio licita*, it now has a legal existence and legal rights. Its character stamps it as one of the most unique phenomena in the variegated kaleidoscope of national, social, and religious interests that divide the hearts and minds of the Czar's one hundred and sixteen millions of subjects.

"The view generally entertained that the Kishenev movement is entirely religious in character is both correct and incorrect. It is correct in this, that at least for the present the new spirit that controls the new communion finds its most pronounced expression in the acceptance of the tenets of Christianity. On the other hand, it is incorrect also, because neither the inception nor the ultimate end and aim of this people is Christianity as such. The latter is rather a means to an end, and not the end itself. The ideal that fills the souls of Rabinowitch and his followers is the improvement and growth of the highest and best interests of his people. In his

R1036 : page 8

search for the best means to attain this end, he, after years of study and research, has reached the conclusion that this can only be accomplished through a moral regeneration of the people, which, in turn, can be effected only through the religion of the New Testament as the completion and fulfillment of the Old. The movement is thus, strictly speaking, not religious at all, at least not primarily, but is national, and in the interests of progress and civilization in the best sense of the word. It is in no sense or manner the result of Christian missionary activity. It is an independent agitation springing up entirely out of Jewish soil. Its intrinsically non-religious character is attested by the further fact that Rabinowitch was not a Jewish rabbi; he is not ordained to the present day. Indeed, among all the participants and leading men of the movement there is not one who is or has been a clergyman of any sect or creed. Whatever influence Christian workers may have now in those regions on the Jewish people is independent of the Kishenev society, and was no decisive factor in its formation or development.

"Rabinowitch was a merchant, and later a lawyer. Energetic in character and ambitious in self-improvement and the advancement, politically, socially and morally, of his people, he years ago became known as a zealous friend of reform among the Eastern Jews. With an education and enterprise far beyond his brethren, he set about to devise ways and means to attain his ideals and ends. He did what he could to secure for them better political rights, but was unable to protect them against the fierce persecutions that five years ago set in against the unfortunate Israelites in Russia, Roumania, and neighboring countries. He acquainted himself with the advanced philosophical thought of the West, in the hope that its adoption by his people would elevate them to a higher spiritual plane, and thus secure for them higher ideals and nobler ends. But he soon learned to doubt both the efficiency of the means and the possibility of applying them to a people whom centuries of persecution and ultra conservatism had been hardening to principles so at variance with their traditional ideas. He again attempted to win them away from their greed for gain, which, next to their formalistic religious exercises, is the all-controlling and all-degrading factor in the mind and life of the Oriental Jew. But his endeavors to establish agricultural colonies for them, both at home and in the Holy Land, proved abortive. While in Palestine the conviction ripened in him, through an independent study of the New Testament in its relations to the Old, that Israel had made the mistake of its national life, and had become untrue to its historic mission, by the rejection of Christ.

"This conviction concerning Christ, not as the Savior of the world, but as the embodiment and fulfillment of the prophecies of old, and of the ideals and aims of Israel as a nation, is the central thought around which the whole movement circles. The principles enunciated by the humble Nazarene are recognized as those which alone can accomplish the destinies of the people, and enable them to attain the end for which they were set apart as a chosen people. It is thus regarded as a serious break in the normal and historical development of Israel, that eighteen hundred years ago this people as a nation refused to accept those tenets and principles which are regarded by all Christians, and now also by Rabinowitch and his followers, as the legitimate and only correct outcome of the whole previous historical development of Israel. To heal this breach is the ideal aim of the Kishenev reformers, by setting in anew there where first the chosen people entered upon an erroneous path of national development.

"These ideas explain why the Kishenev communion by no means desire to join any of the existing Christian denominations. Their object is to secure the recognition of Christianity, and the morality, culture, and civilization that have grown out of Christianity, as the genuine and legitimate development of Old Testament Judaism, and as the only means of securing the national prosperity of the Jews as such. For this reason they do not think of ceasing to be Jews. Whatever is characteristic of Judaism is a national idea, and is not religious in character, and has not been superseded by the Christian phase of revelation, they retain. They still keep the seventh day; they still practice circumcision; they still celebrate the Passab feast as a memorial of the deliverance from Egypt--because all these are national characteristics distinguishing them from the Germans, from the English, from other peoples, as separate nations, each with its own peculiarities.

"The genesis and development of such clear-cut ideals is all the more remarkable when we remember the manner of men in the midst of whom they have sprung up. Those who are accustomed to see only the Western Jew, with few characteristics differing from his Christian neighbor, can form no idea of his Oriental brother. He is still the outcast his Western brother was during the Middle Ages. His religion is Talmudic to the core. It is a petrified formalism, traditional legalism, and religionism hardened through centuries of conservatism and reverence for the faith of the fathers. He is the modern representative of that stern Pharisaism which we find depicted on the pages of the New Testament. From that day to this there has essentially been no progress, no development in his religion, except that line has been added to line and precept to precept.

"And yet it is just this characteristic of the Oriental Jew that enables us psychologically to understand the rise of the Kishenev movement. Among the Western Jews, whose religious tenets have been seriously modified by their constant intercourse with Western thought, and whose faith or unfaith is now to a great extent the result of compromises with modern thought, such an agitation would be unthinkable. The philosophy of history could not explain it. The factors could not produce it. But the Eastern Jew, as a man of positive convictions, will exchange these only for other positive convictions."

It is true, as above shown, that the Jew has held and still holds too rigidly the national idea,--that God's plan for ruling and blessing the world centers in the national exaltation of the seed of Abraham; but it is also true that nominal Christians have not held that idea sufficiently. Both extremes are disadvantageous and blinding. The Jew fancies his nation necessary to God's purpose, and hence is proud and boastful and unready for God's real plan. The Gentiles losing sight of all blessing through any particular people, theorize that God is now trying to draw the world to himself, and are perplexed at the small results of the past eighteen centuries.

The truth lies between the two positions. God will use a nation to bless the world in general, and that nation must first be exalted to universal dominion before through it "all the families of the earth shall be blessed." But God is not bound by his covenant with Abraham to take his literal children according to the flesh for this nation which he shall exalt to bless all others. On the contrary Abraham, who was faithful to God's promises, is reckoned as the father of the faithful one--Our Lord Jesus; and he is the only heir of the covenant made with Abraham. And he selects others who under the cover of his perfection and united to him as his bride, are counted with him--the Seed of Abraham, a Royal Priesthood, a Holy Nation. And in this nation, when complete and glorified, which we believe will be very shortly, all the families or nations of earth shall be blessed. Israel first shall be blessed, and become the earthly agency for blessing others of the earthly family.-- EDITOR.

====================

R1036 : page 8

DR. ABBOTT ON "CONDITIONAL IMMORTALITY."

Dr. Lyman Abbott, the well-known editor of the Christian Union, [and now successor to Henry Ward Beecher, as pastor of Plymouth Congregational Church, Brooklyn,] in an editorial in a recent number of that paper, announces his belief in the probability of conditional immortality. After mentioning the final triumph of Christ over all things, and the consummated glory of the redeemed, he says: "In the New Testament picture of this hour of triumph I see no shadow of scowling faces, of angered and unrepentant rebels; in the New Testament echo of this song of the redeemed I hear no interrupting of wail or wrath from any far-off prison-house of despair. After the last enemy is destroyed, shall sin, worst of all enemies, still live, and work his ruin eternally? When God hath put all enemies under Christ's feet, shall this worst of all enemies still rule in triumph over some remote, reserved corner of creation?...The more I study my Bible, the more unscriptural seems to me the conception of endless sin; the nearer I come into fellowship with God my Father, my Saviour, my Comforter, the more intolerable grows the thought of it to me. And I thank God for the good hope in His word, which permits me to look forward to and haste toward the day, when this terrible tragedy of sin and pain will come to an end. If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom of love, I must believe in the annihilation of the incorrigibly wicked....Fire in the Bible is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell-fire of the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem, to destroy the offal of the city; here was the worm that dieth not and the fire that is unquenched; emblems of destruction, not of torment....I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of His creatures throughout eternity, only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal and must put on immortality, that only he can put it on who becomes a partaker of the divine nature, and so an inheritor of Him 'who only hath immortality,' that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy--this is the most natural, as it is the simplest, reading of the New Testament."

====================

R1029 : page 8

"TWO SPANIARDS, both Protestants, lately met in the streets of Madrid a Catholic priest carrying the *viaticum* to a dying parishioner. The priest, perceiving that the Protestants did not kneel or take off their hats, sternly upbraided them and gave them into custody. The municipal judge condemned them to six days' imprisonment and to a fine of 25 pesetas and the costs."

====================

R1037 : page 1

VOL. IX.

ALLEGHENY, PA., JUNE, 1888.

NO. 10.

==========

page 1

Zion's Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

TERMS:--FIFTY CENTS A YEAR, POSTAGE FREE. Including special number (Millennial Dawn, Vol. I., paper bound) seventy five cents. Remit by draft, P.O. Money Order, or Registered Letter, payable to C. T. RUSSELL.

FOREIGN TERMS.

Three shillings per year. Including "Special Number," four shillings. Remit by Foreign Postal Money Order.

TAKE NOTICE.

This paper will be sent free to any of the Lord's poor who will send a card yearly requesting it. Freely we have received and freely we would give the truth. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat-- yea, come, buy wine and milk without money and without price." And you that have it--"Wherefore do ye spend

money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."--ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

PLENTY of Missionary Envelopes now: 25 for 10cts. or 100 for 35cts. or 300 for $1.00. "Tell the whole world the blessed tidings."

====================

R1037 : page 1

"ARP TRACTS" FREE, in any quantity, postage paid by us, to those who will promise a proper distribution of them. In ordering say what quantity you can judiciously use.

R1037 : page 1

THE CHURCH at Allegheny City, still meets every Lord's-day in the "upper room" No. 101 Federal St. We have a general class for Bible study at 2:30 P.M. and preaching at 3:30 P.M. Brother Zech addresses the German friends in the same place at 10:30 A.M. Friends of the cause are always very welcome and are requested to make themselves known before or after service.

====================

R1037 : page 1

DAWN TO COLPORTEURS.

By the name Colporteurs, we designate those noble Brethren and Sisters, who leaving other pursuits, and other forms of ministry, are devoting all their time to spreading the truth, in that form which has been most successful--namely selling the paper bound edition of MILLENNIAL DAWN Vol. I. To enable this work to go on largely, it was found necessary to reduce the price of the book to the popular price of 25cts. per copy--for any quantity.

In order to provide for the expenses of these Colporteurs an allowance of 10cts. per copy was made to them as "expense money" from the TOWER TRACT FUND. (A general fund consisting of voluntary donations of those who have themselves been blessed by the truth, for the spread of the same in any and every way). And this allowance or discount of 10cts. for expense was afterward extended to others who do not and cannot give all their time to this kind of preaching but who give some one day each week or an hour or so each day; and also to some whose special opportunities are favorable to loaning and giving away the books, but not for selling.

Experience has proved that many of those who give all their time to the work and depend on the expense money entirely, cannot make it meet all their expenses of travel, lodging, clothing, food, etc. Some, very desirous of rendering this service of the truth and who tried it, have been obliged, in order to "provide things honest in the sight of all," to go at other work on this account and give but the fragments of their time, instead of all, to the work with which their hearts are filled. For this reason the TRACT SOCIETY has decided to hereafter allow all those Colporteurs (who are devoting all of their time to the work) to have 12-1/2cts. per copy, but others not devoting all their time, 15cts. per copy. These special terms are however restricted to such persons as are subscribers to Z.W. TOWER, as it costs us extra postage to all who are not subscribers.

We trust that this arrangement will enable a larger number than ever to give all their time in the work. The harvest is truly great, but the laborers are comparatively few. While praying the Lord of the harvest for more laborers, let us all do with our might what our hands find to do.

====================

R1037 : page 1

ABOUT TRACTS.

We receive many suggestions about tracts. Many readers wish that they had something that in few words would state clearly the truth on all subjects. We attempt no such brief statement of so large a subject, knowing it would be unwise. Because with the many errors and prejudices filling the hearts and minds of God's children, such condensed food would be too strong. So long as prejudice remains the truth seems ungainly and unreasonable, and only a gradual meeting of the objections and a gradual showing of the beauty and reasonableness of the truth, can bring conviction and overthrow the power of prejudices favoring papal errors received in early training and supported by popular sentiment.

For this reason we purposely avoid all such condensed statements, knowing from experience that they never convert any from error to the truth. They would appear strong and incontrovertible and convincing to you, because your eyes are opened, but to others whose eyes are closed they would merely seem to be another creed--your opinion added to the general confusion already existing.

We believe, and to us experience proves, that the plan we do pursue is the best; namely to treat God's Plan of the Ages comprehensively and connectedly, as for instance in DAWN VOL. I., and to use something brief and pointed like the "Arp Tracts," which implies much but does not attempt to present the proofs, to call attention to and introduce DAWN to such as have an ear to hear.

Those whose interest is not awakened by reading this little tract, are too fast asleep to do anything with at present-- the political, financial and ecclesiastical thunderings of the "day of wrath" and the crashing and falling of Great Babylon will awaken them and liberate them by and by,--then they will be interested.

Those whose interest is sufficiently awakened and who are honest enough to concede the inconsistency of their own and other so-called "orthodox" views, will get DAWN and read it and be blessed and comforted, and truly turned from the darkness of error to God's light of truth. The dishonest, who like the Pharisees of old, say that they see, when in their hearts they know that they are "blind, and cannot see afar off" and can neither understand nor apologize for the character and plan of God which they profess to believe and call great and grand,--these are not now worthy of the truth which is only for the truth-hungry. By and by they will get honest enough to receive the truth or else be cut off in the second death as those who make and love a lie.--Rev. 21:27; 22:15.

In this matter of tracts, as well as in all things, our zeal should be according to knowledge, and we should as our Lord said, be wise as serpents and harmless as doves. Wise in our doing of good, as the serpent is crafty for evil.

For similar reasons we prefer to use special numbers of the TOWER, and thus introduce the reader to several phases of truth, rather than publish special articles as tracts as some occasionally suggest.

====================

R1037 : page 1

VIEW FROM THE TOWER.

Some of our readers may have felt that the View in last month's TOWER was too severe an arraignment of the land-lord system of the old world, that we should not have intimated that the majority at least of the present aristocratic land-holding class are the descendants of robbers who took the land from the people.

We feel however that we did not draw too dark a picture of the injustice; and in fact that the truth on the subject is rarely stated for fear of offending those high in influence, or their friends. It may be claimed by some that the peasantry were more happy years ago when they were without educational advantages, ignorant, etc., and virtually bought and sold with the land. This may be true in many instances, and so too, no doubt, many of the Negroes once slaves in the United States were happier and better provided for in slavery, than now that they are their own masters. But the principle involved is that the freedom is needful to the development of the human mind and of self-control and progress in general toward the true ends of human existence.

We were reasoning of righteousness, not of temporary expediency as viewed by narrow minds from a selfish standpoint. We reasoned too, of "judgment to come," and that speedily now, for we are in the beginning of the great Day of Judgment --the Millennial age, in which judgment shall be laid to the line, and righteousness to the plummet (Isa. 28:17); in which, too, the unjust shall receive a just recompense there-for. Though it may be claimed for the masses, that "ignorance was bliss," it can be claimed no longer. Soon this and similar wrongs will bring the great time of trouble foretold in Scripture. Let all the saints scrutinize closely, every act of dealing and relationship with each other and with the world; let us make certain that justice prevails in every instance--that we do to others not differently from what we would wish them to do to us if our places were changed--making sure to err, if at all, on the side of benevolence. And if we are among those suffering injustice, we, above all others, must be patient and forbearing, not seeking to recompense evil for evil, but call to mind the words of the Apostle --Avenge not yourselves dearly beloved but rather let your wrath give place to sympathy and pity, remembering that it is written, "Vengeance is mine I will repay saith the Lord." Our condition is far different from that of the poor world. If we suffer losses or injustice in earthly matters, let us remember that to us those things are already counted "loss and dross." (Phil. 3:8.) We have our real

R1038 : page 1

heart-treasures, grand and precious reserved in heaven for us; we have the comfort of the Scriptures, while they have naught but earthly joys and comforts in the present life, and often few of them (and often fears for the everlasting future) and no wonder if they cling to their little all, and sometimes try and get yours and feel restless. We can well afford to be patient indeed. And patience in earthly matters on the part of the consecrated, will go far toward impressing the hearts and watering the seeds of truth concerning God's glorious Plan of the Ages, which from time to time we may be able to drop into aching hearts.

Our statement of last month that the few hold the titles to the lands of the old world is amply borne out, by an exhaustive and able article entitled "Landed Income and Landed Estate," in the London

R1038 : page 2

Quarterly Review. It gives very full statistics relative to the ownership of the soil of Great Britain and Ireland, showing that three-fourths of the land is owned by 58,170 persons, showing an average of 6,576 acres to each person. These figures include none with a less acreage than 380 acres, and twelve thousand of them average over 16,000 acres each. And from such facts the writer draws the sensible conclusion:--"It is of importance to the country, and of pressing importance to landlords, if they wish to be secure from confiscation and pillage in the future, that the land-owning class should be increased."

We print below a clipping from the Pittsburgh Times, referring to the eviction of some of the poor of Scotland, which is valuable, as showing that worldly men no less than ourselves see these wrongs and are bold enough to speak the truth on the subject. Alas! that self-interest should close the eyes and mouths of so many.

R1038 : page 2

MEN WHO HAVE NO RIGHTS.

"Twenty-five families of honest Scotch people, escorted by Highland pipers, playing funeral dirges, to the ships which were to take them into exile! That was a picture presented at a port in the Hebrides, and is a striking example of the workings of the British land system. These people were not sent into exile for any crime, but simply because they could not pay the rent demanded for the land stolen from their ancestors.

"In the Scotch Highlands we see the system of a landed aristocracy in its worst forms. Under the old clan system the land belonged to the tribe and was divided afresh at the accession of each new chief, the chief taking his share like the other members, but exacting nothing from his subjects but civil obedience and military service. After the second Jacobite rebellion in 1745 the process of dissolution of the old clans, which had already begun, was completed. The chief was transformed into the landlord, the land of the clan into his property, and the members of the clan into his tenants. Under the old system a man who was disabled from personal service in war paid for exemption in cash or in kind. These payments under the new system became the rule and were called rent. Thus the landlord system was established.

"The old independent chieftains, living in simplicity with their clans as with a big family, were now transformed into bewigged autocrats, fluttering around the court in London and only going to their Scotch estates to hunt in the autumn. Those estates were left in charge of stewards, whose fidelity was measured by the amount of rent they could grind out of the tenants. As the rage for hunting increased the landlords came to consider their

Scotch estates valuable only as shooting preserves, and they frequently leased their shooting rights to rich Englishmen.

"Then began the "clearing" of these estates, in which the Duke of Sutherland was the first. Wide valleys and hillsides dotted with the dwellings of the humble crofters were cleared of their human habitations and again made into a wilderness whose only inhabitants were deer and grouse, pheasants and foxes. The most productive use to which the land was put was sheep raising. The human inhabitants were driven off to America and the colonies, or to the sea-port towns, where they gained a miserable subsistence by fishing. Some refused to leave the homes where their ancestors had dwelt for centuries. Their dwellings were burned from over their heads and the bailiff drove them out. Thus, while the American backwoodsman was clearing away the forest from the fertile plains and bringing them under the domain of man, the British landlord was clearing away the human inhabitants of the Highland valleys and making them again a howling wilderness, where only the wild beasts roamed.

"Of late years the growth of population has created such a demand for the small patches of lands which the lords still left their tenants to live on, that their rents have steadily risen until the crofters could not force a subsistence from the soil. Then they refused to pay the rent, resisted those who came to exact payment and were only dragooned into submission by military force. But popular sympathy had been aroused on their behalf throughout the British Empire, and their few champions in Parliament demanded that the law should be changed so that such abominations might cease. The Tory Government said it could not do this, but admitted that the case of the crofters was a hard one and made an appropriation to enable them to emigrate to Manitoba. Those twenty-five families who left the Hebrides to the mournful music of the bag-pipes were the first of the exiles. They leave the homes of their ancestors to carve out new homes in the wilderness and leave the land, which, according to their old laws belongs to them, in possession of the robbers whom the English Government protects.

"What feelings towards the English Government will these people carry into exile? Will their hearts be burning with loyalty to Queen Victoria because her Government paid their expenses, or will they be burning with hatred against the country which exiles the poor and industrious to feed the vices of the rich and lazy?"

====================

R1038 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Macedonia European Turkey.

MY DEAR BRO. IN CHRIST:--My hands are filled with work. Many here are interested in the truth. Am preaching now in Bulgarian, which is a Turkish language. During the three weeks that passed, I had from 150 to 200 hearers, and many others came while there was no room to receive them. I rented a larger house for meetings and I expect to have three more houses where I can preach the truth.

Turks, Jews, Bulgarians and Macedonians are much interested in the truth. Pray for us in Macedonia.

From Bulgaria I had calls to go and preach the "one faith," with the "one hope." In Sophia, the Capital city of Bulgaria, I have baptized two.

Love to all far and near. With Christian salutation and greeting to you and your wife, I am yours in Christ.

Basil Stephanoff.

Reynolds Co., Mo.

MY DEAR BROTHER:--Please indulge me, a little. I had a copy of "ZION'S WATCH TOWER" (Oct. 1886) handed me the other day by Mr. Cobb. I am wonderfully well pleased with it. It has brought certain strange things to my eyes, that I have been for years desiring to look into. I have toiled many long years as a minister under the Baptist banner. The more I study the Scriptures, and the better I understand Baptist Theology and discipline, the less I esteem them.

For years I have fought the palpable, absurd and inconsistent doctrine of eternal punishment. I am now 71 years old and unable to work; but thank God, I can talk yet, if I can't work; and when I speak, I wish to speak the truth; but feel confident I cannot do it under my confused conditions. I need a kind hand to lead me out. If you please send me the TOWER, I will use it to the best of my ability, and will undertake to pay you for it during the year.

I am fraternally yours in hope of eternal life.

D. M. Lee.

Wayne, Ind.

DEAR BRO. IN CHRIST:--I have long desired to write to you, and I can no longer refrain, feeling assured that you will be glad to hear from those who have participated in the celebration of the Passover of the Lamb. There were only three of us--and three others were present.

A solemn awe seemed to pervade every soul present, and the intervals of silence seemed audible with the words--God is here. I never felt before how deep the significance of this ordinance. One gentleman, who was present, afterwards remarked he had never witnessed such an impressive service of the Lord's supper. I am told, he seems awakening to a knowledge of the Truth.

I have absented myself from the Christian church of which I am a member, for many months, and shall soon ask that my name be erased from its books. The "FOOD" and "TOWERS" supplied me by my friend, Mrs. Foster, and the "DAWN" presented me by Mrs. Turner, came to a hungry, thirsty, and deeply bereaved soul. I had already turned from the world, from whence all I loved best, seemed to have been rudely taken away. I was reaching out in the darkness, trying to trust in the terrible God which Orthodoxy had presented; and I think I did trust. But these precious books discovered to me such perfect harmony in the sacred Record, such beauty in God's great Plan, such boundless love for all his creatures, having actually planned to bring every soul into the full light of the Gospel--if not in this age, then in the next, when Christ and his saints will come in power and glory to "perfect" them. My poor father, clinging to human traditions, is much perplexed, when I ask him, to whom the call is given? and why God made the promise to Abraham, that "in his seed, all the families of the earth should be blessed," without making any exception or qualification?

He makes much ado about my "fatal mistakes," but he will not always be thus blind, and I can wait, feeling sure it will not now be long,

When the shadows, weary shadows,
Shall forever pass away.

In renewed strength and hope, praying for heaven's blessing upon your labors, I remain, Yours sincerely,

MRS. S. C. H__________.

Bristol, Fla.

BRO. RUSSELL:--Please send 80 DAWNS as soon as convenient. Send all the Arp slips you can spare. I inclose twelve dollars ($12.00). I have sold 73 of the 120 sent. Among the buyers are three men who represent their counties in the state capitol, two M.D.'s, two Lawyers, three or four Infidels, one General and Ex-Governor, two Baptist ministers, two Methodist ministers and one Presbyterian minister. One of the Methodist preachers told me he would not part with his book for fifty dollars and be forced to do without. Although he has read from his boyhood days until he is a white haired man, he never saw or read a book so full of information. Some of the Infidels have said, that it is the clearest and most powerful reasoning they ever saw. They have been close readers and had been for a time close students of Ingersol's lectures. I take each name and address carefully so that I may know who to visit specially when VOL. II. is ready. The Lord bless you my brother.

J. C. G__________.

R1038 : page 2

Brooklyn.

C. T. RUSSELL. DEAR SIR:--A year has passed since I had the joy of reading the first No. of the Z.W. TOWER, and ever since I have desired to write you a few lines, and more so after reading "MILLENNIAL DAWN." I was born in Iceland, but came to Copenhagen [Denmark] when a boy [1869], and to America 1880. I was brought up a Lutheran, but was converted in 1884, and ever since I have been an honest seeker of the truth. I prayed the dear Lord to send me light, that I might know his way; and I thank God, my eyes have been opened, to behold his wondrous truth. All the glory and praise be to him. I am not able to pen the feelings of my heart, but I am glad to say that I am at the Master's feet learning from him.

I had the pleasure of being at two of Bro. Blundin's meetings in Brooklyn. It was a feast to my soul. I feel that God wants me to tell the "good tidings of great joy" to all whom I know, but so few will

R1039 : page 2

accept of it.

I would be glad to have some "Arp Slips" to distribute. I am, Sir, Yours at Jesus' feet.

T. B__________.

[It refreshes our hearts to get such letters of rejoicing in the light of truth. How surely the truth is reaching the truth-hungry of every nationality! The Master's words (Matt. 5:6) are proved true by almost every mail. We cannot tell you how much we should enjoy answering every such letter, if time and the general welfare of the Lord's work permitted. We are glad to read your letters, though we cannot answer each separately. Accept the TOWER articles as our answers to your welcome letters please.--EDITOR.]

page 2

Oceana Co., Mich.

DEAR BRO. RUSSELL:--I have just finished the canvass of the village of Hart, and I write this to let you know the result. I sold 32 copies of paper bound MILL. DAWN. I am not proud of my success as a canvasser. I expected to make a better showing, but at the same time I am thankful to be able to do something, be it ever so little, for the Master. I am in hopes it may be the means of bringing into the field some more laborers who will be more and better fitted than I am to perform harvest work. I have been greatly cheered while going from house to house, by realizing more clearly that in this way I am privileged to preach the glad tidings to the meek, "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," etc.

Glory to Jesus, this is indeed the everlasting Gospel that is to be preached under the whole heaven.

At Hart I discovered that another laborer had been in the field before me. I learned that he was a peddler by trade. He had only a cloth bound sample with him, and took some orders to be delivered in June. When I got back to M. I met him and introduced myself, and the acquaintance was pleasurable to us both. He told me that he had got the book from a friend in New Buffalo, and becoming convinced of its truth, he, in connection with his regular business, takes what orders he can. He apologized for working on my territory, but I assured him I was glad to know that the Lord had sent another laborer in this part of the field, and wished him God speed in his labors. He impressed me as being a true brother in Christ. He has his book well marked and underlined, and says it is worth its weight in gold. I advised him to procure some of the paper bound DAWN, and I hope he will.

Praise the Lord his work is bound to increase and multiply. When a man becomes filled with the true spirit of the Gospel, he cannot keep still about it, but wherever he goes he tells the grand old story. I enclose order for $4.50 for 30 more books less expense money.

Your Brother in Christ. T. B__________.

Day, Md.

TOWER PUBLISHING CO.--Gentlemen: For a quarter of a century I have looked with no very limited degree of apprehension to the coming of the present social troubles, as the inevitable result of cause and effect; and have long believed that this turmoil and strife would be the birth-throes of the good time coming. With an anxious desire to look into these things, I have threaded the meanderings of various not well defined theories, broken here and there by the inconsistent and absurd; but the labyrinthian mysteries of God's plan in its beauty of conception, wisdom of design, harmony of operation, and grandeur of results, are followed and mapped out in the "Plan of the Ages," as set forth in "MILLENNIAL DAWN," more in accord with the inspired writings, and more consistent with that plan's component parts, than in any work I have read.

I would say to all, read the book and think; and he that hath an ear to hear, let him hear what the spirit saith.

D__________.

====================

R1039 : page 3

THE CHURCH OF GOD.

Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.

Thou Church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
The glory's drawing nigh.

To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.

In shining robes thyself array,
Put on thy garments pure;
Thy king shall lead thee in the way,
That's holy, safe and sure.

In thee, the Lord shall place his name,
And make thee his delight,
And place on thee a diadem,
Divinely fair and bright;

And thou shalt be the dwelling place
Of him that reigns above.
Yes, thou shalt be adorn'd with grace
And everlasting love.

The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.

He'll bring thy wandering children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.

Arise, O Zion, praise thy King,
And make his name thy trust;
With joy and triumph loudly sing;
For he is true and just.

O Zion, sing with truthful voice,
Thy great Redeemer's praise;
In his almighty power, rejoice
Throughout eternal days."

====================

R1039 : page 3

EVERLASTING PUNISHMENT.

One who has read, evidently with care, the articles "About Hell" which appeared in the Jan., Feb. and March TOWERS of this year, and who seems convinced of the falsity of the ideas generally attached to the translations where the word hell occurs in our common versions of the Bible, writes to us thus:--

Suppose that you are right in all that you say about the meaning of the original Greek and Hebrew words translated hell in our English Bibles; suppose that, as you show, those original words never meant, nor were intended to convey the idea of a place of everlasting torment, is there not proof of such a punishment for the wicked in other Scriptures aside from this word hell entirely? For instance, consider the statement of our Lord in Matt. 25:41 and 46. Even if we shall admit that, as you claim, that parable of the Sheep and Goats applies to the Millennial age, "when the Son of man shall come in his glory and sit upon the throne of his glory," and even though we admit your claim, that the separating between the sheep and goats is a gradual work which progresses throughout that thousand-year-day of Judgment, or trial; after admitting all that, as we must, does it not seem evident from verses 41 and 46 that the finally incorrigible will be tormented forever, some place? No matter how much our finer sensibilities might revolt at the thought, must we not in candor admit that our Lord taught this in these verses, and also in Rev. 20:10?

I am acquainted with the Greek, and know that the words rendered "everlasting" and "eternal" in Matt. 25:41,46 are from the Greek root aion, and I admit that it does not always mean never ending like our English word everlasting, but rather has the meaning of lasting without the ever: but, in this case, verse 46 shows the lasting life of the righteous or sheep class in contrast with the lasting punishment of the wicked or goat class; and the contrast seems to teach that the punishment of the one class will be as long lasting as the reward of the other. If I fail to reason correctly in this, I pray you in God's name help me: for I desire the truth and the truth only, and fain would if I could, see that everlasting torture is no part of the divine plan and that it is not taught in the Word of God. Your articles on hell are powerful and almost convincing; and if this my last objection, can be cleared away thoroughly, I shall praise God and worship Him as never before.

OUR REPLY.

It affords great pleasure to answer one so evidently honest; and seeing you are hungering and thirsting after truth, we make no doubt that the answer to your questions will be satisfactory and conclusive, God helping us.

We are glad to note that the Brother has the correct understanding of the Greek word aionios, that it means lasting; but we shall take no advantage of this and for arguments sake shall treat it as meaning everlasting,--unending punishment to the one class and unending life to the other.

The everlastingness of the punishment being thus quickly disposed of, it leaves only one point open for discussion, namely, of what sort or kind will the punishment be? Take your Concordance and search out what saith the great Judge regarding the punishment of willful sinners who despise and reject all his blessed provisions for them through Christ? What do you find? Does God there say,--All sinners shall live in torture forever? We do not find a single text where life in any condition is promised to that class, but on the contrary, we do find scores of passages which in so many words declare that the punishment of this class will consist in the blotting out of their existence in the second death. Those who, after the full opportunities of the Millennial Kingdom, fail to conform themselves to the law of the spirit of life, cannot have life at all. God's declarations assure us that he will have a clean universe, free from the blight of sin and sinners, when the plan of redemption has separated the sheep from the goats.

But while we do not find one verse of the Bible to say that this class can have life in torment or in any other condition, we do find hosts of passages teaching the reverse. Of these we merely give a few as samples--"The wages of sin is death." (Rom. 6:23.) "The soul that sinneth it shall die." (Ezek. 18:4,20.) "All the wicked will God destroy." (Psa. 145:20.) The wicked shall "perish," shall be as though they had not been, etc. (Psa. 37:20; Job 10:19.) Thus God has told us plainly of what sort the everlasting punishment of the wicked shall be--that it will be death, destruction; and He never said one word about a life of punishment.

The false ideas of God's plan of dealing with the incorrigible taught us from our cradles, ever since the great "falling away" came, which culminated in Papacy, is alone responsible for the view generally held, that the punishment provided for willful sinners is a life of torture, in the face of the many clear statements of God's word that their punishment is to be death. Hear Paul state very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who despite all the favorable opportunities and the fullness of knowledge then, will not come into harmony with Christ, and hence will know not God and obey not, He says--"Who shall be punished." Ah yes! but how punished? pray tell us Paul. And Paul does tell us how: They "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." --2 Thes. 1:9.

Thus the meaning and reasonableness of this statement concerning everlasting punishment, is readily seen when we look at it from the correct standpoint. The fire of the parable by which the punishment [destruction] is to be accomplished, will not be literal fire, for it is as much a symbol as the sheep and the goats are symbols. Fire here as elsewhere symbolizes destruction, and never in any sense preservation.

We might well leave this subject here and consider that we have fully shown that the everlasting punishment of the goat class will be destruction; but we must not fail to direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word *kolasin* translated "punishment" in verse 46; its signification is,--to cut off, or prune, or lop off, as in the pruning of trees, and a secondary meaning is--to restrain. Illustrations of the use of *kolasin* can easily be had from Greek classical writings. The Greek word for torment is *basinos*, a word totally unrelated to the word *kolasin* used in this case.

Kolasin the form of the word used in Matt. 25:47, occurs but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered torment in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Prof. Young's Analytical Concordance will see from it that he [a ripe scholar and a Presbyterian] gives as the definition of the word *kolasis* (page 995) "pruning, restraining, restraint." And the author of the Emphatic Diaglott, that valuable translation of the New Testament, after in Matt. 25:46 translating *kolasin* by the words "cutting off," says in a foot note: "The common version and many modern ones render *kolasin aionioon*, EVERLASTING PUNISHMENT, conveying the idea as generally interpreted of *basinos*, torment. *Kolasin* in its various forms only occurs in three other places in the New Testament:--Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from *kolazoo* which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write,--"The charioteer (*kalazei*) restrains his fiery steeds." 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word.

Now consider carefully the text, and note the antithesis or contrast shown between the reward of the sheep and that of the goats, which the correct idea of *kolasin* shows;--the one class goes into everlasting life while the other is everlastingly cut off from life--forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of willful sin.

Consider for a moment the words of verse 41: "Depart from me ye cursed [redeemed by Christ from the Adamic curse or condemnation to death once, but now condemned or cursed, as worthy of second death, by the one who redeemed them from the first curse]--into everlasting fire [symbol of perpetual destruction] prepared for the devil and his messengers" [servants]. This "everlasting fire" is shown in Rev. 20:14 to be the second death, destruction.

Remember that this is the final sentence at the close of the final trial--at the close of the Millennium. And none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, grants a Jubilee, and sets all free from the weaknesses and besetments within and without, which now prevail as a result of Adam's fall,--from which he has redeemed all by his own precious blood. These "goats" who love evil and serve Satan, are the messengers ["angels"] of Satan, for whom with him, and for no others, God has prepared the everlasting destruction--the second death, here symbolized by fire.

Turn next to Rev. 20:8-10. This is another symbolic presentation of the same cutting off from life mentioned above; it applies to the same class of willfully wicked, at the close of the thousand years of instruction and restitution under Christ's government while evil is bound. At the close of that reign of righteousness evil will be permitted to again break loose in the world in some form, to test* the multitudinous population of that time and to lead into outward opposition all who at heart are rebellious toward God. The fate of these is clearly shown in verse 9: --Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, except their eyes be holden by false doctrine and prejudice; and no one ever knew of a preserving fire; and as fire never preserves but always consumes, God so uses it here as a symbol of utter destruction, the second death.

Verse 9 settles the matter concerning the goat class: they will not be preserved, but devoured or consumed in fire. This being the case, verse 10 cannot refer to these human beings. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse teach this?

We answer in God's own words, "All the wicked will He destroy." Concerning Satan, the arch enemy of God and men, God expressly advises us that he will be destroyed, and not preserved in any sense or condition.--See Heb. 2:14.

About this wonderful Beast, and the False Prophet which wrought miracles before him, the account of whose doings is so prominent in this book of symbols, (Rev. 19:20; 16:13,14;

13:11-18 and 20:14.) we can now only say that they are symbols, and not really a beast and a man.

The Beast and Prophet are symbols of false systems, which during the Gospel age have deceived and led astray. These systems will be cast into a great consuming trouble in the close of this Gospel age. The torment of those systems will be *aionoin* i.e. LASTING. It will continue as long as they last, until they are utterly consumed. So at the end of the Millennial age the system of error which will then manifest and lead to destruction the "goats" will also be consumed. That deceiving system, (not specified as to kind, but merely called Satan, after its instigator), will be cast into the same sort of trouble and destruction in the end of the Millennial age, as the Beast and False Prophet systems are now being cast into, in the end of the Gospel age.

We hope at some time to present the interpretation of these symbols of Revelation so that all may see clearly that the systems represented by the Beast and False

---

*The statement of verse 8 should be understood to apply to the testing of all. How many will follow, as servants of Satan, we are not informed, but we may presume they will be comparatively few.

R1040 : page 4

Prophet, are now going into the fire of trouble which shall torment and ultimately destroy them. But, meantime let us say to those who cavil, that it illy becomes them, after the whole Bible is shown to be against them, to attempt to support the doctrine of everlasting torture by a few words in a verse, the remainder of which they do not pretend to understand, and in a chapter whose other verses are confessedly dark to them, and in a book of symbols, which they claim is so sealed by God, that they cannot understand it.

Our Brother does not mention Rev. 14:9-11, but concerning it we here incidentally remark, that all will at once concede that if a literal worshipping of a beast and his image are meant in verse 9, then few if any in civilized lands are liable to the penalty of verse 11; and if the beast and image, and worship, and wine, and cup are symbols, so also are the torments, and smoke, and fire, and brimstone.

Permit us to express the hope that our Brother may be freed from the bondage of fear, and more fully acquainted with the gracious designs of our Heavenly Father as portrayed in his Plan of the Ages: and that he may not only be brought into closer fellowship and sympathy and love, but also quickened and energized as an ambassador for him, realizing the grandeur of the "ministry of reconciliation" which he hath committed unto us.--2 Cor. 5:18,19.

====================

R1040 : page 4

FIGHT THE GOOD FIGHT.

"Fight the good fight of faith, lay hold on eternal life whereunto thou art also called."--1 Tim. 6:12.

If we are naturally combative, we may see, or think we see cause for a continual warfare from the cradle to the grave, and a little warping of sound judgment may give this disposition a seeming religious turn and deceive such a one into the idea that he is fighting the good fight above referred to, when in reality he is only cultivating a quarrelsome disposition, out of harmony with that spirit of meekness and temperance which is a most essential feature of the Christian character. Again, many of an opposite disposition are inclined to ignore the fact that the Christian life is to be a warfare, and to regard only those scriptures which counsel meekness, forbearance, patience, gentleness, etc.

Here are two extremes, both of which must be guarded against; and in order to help us to rightly judge and balance ourselves,

R1041 : page 4

the Apostle recommends us to mark, to observe closely, those who walk circumspectly, according to the rules laid down in the Scriptures, and counsels us to beware of the influence of those who do not so walk: "For," he says, "many walk of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things," which they covenanted to sacrifice.--Phil. 3:17-19.

Let us then mark some worthy examples that we may see how they ran for the prize and notice if there is any indication that they ran successfully. First, we mark the perfect example of our Lord, our leader and forerunner, in whose footprints we are invited to follow. We notice that his course in the "narrow way" of sacrifice, began with an entire consecration of himself to the will of God. His consecration was made with simplicity and sincerity, and included all that he had--"Lo I come to do thy will O God." (Heb. 10:7.)

He did not say, Father, I will give thee a tithe of my time, my service, and my means, and retain the remainder for myself and for the pursuit of my own ambitions and plans. He did not say, Father, I have chosen this or that special work, and I trust thy blessing will attend it. He did not say, As far as I understand thy will, Father, I am willing to do it--with the implication that if the Father should ever ask anything too severe, or seemingly unreasonable, he might change his mind. No, his consecration was simply to the doing of the Father's will, whatever that will might prove to be. And then he earnestly applied himself to the study of the Law and the Prophets, that he might know the will of God concerning him. When tempted to change his course he replied, "How then shall the Scriptures be fulfilled, that thus it must be"..."The cup which my Father hath given me to drink shall I not drink it?" (Matt. 26:54; John 18:11.) He laid aside his own will and carried out the will of God, though it cost him privation at every step and finally a death most painful and ignominious. From this course of sacrifice he never wavered even for a moment.

That was a grand character for our imitation. Yes, but, says one, Our Lord was perfect and therefore could do the Father's will perfectly. Very true; we are thankful and rejoice in this, for had he not been perfect he could never have redeemed us; yet we needed also just such an example; for however imperfectly we, like school children, may succeed in imitating the copy, we need to have a perfect copy.

But while Christ was much more to us than a perfect example for our imitation, which under our present infirmities we cannot fully duplicate, we have other examples furnished among brethren of similar infirmities with ourselves. Let us mark them, and see how they followed the Master. There was Peter with his quick impulsive nature, always loving, yet so vacillating--now defending his Master at his own peril, and again disclaiming and denying him; now boldly contending for the faith, and again compromising with Jewish prejudices, calling forth and justly meriting Paul's faithful reproof. Yet rightly exercised by reproof and discipline, and endeavoring to rule himself, his Christian character ripened and beautified from year to year as evidenced by his grand and noble epistles to the church, written by inspiration and handed down from generation to generation for nineteen centuries; and he had many evident marks of the Lord's loving approval. Before he had time to express in words his regret of his denial of the Lord, he was assured of his acceptance with him and of the continued favor of feeding his sheep; for the Lord knew the sincerity of his love and that through weakness and fear he had sinned. Mark too, Peter's affection for his "beloved brother Paul" (2 Pet. 3:15,16) who had so plainly reproved and rebuked him; and for the Lord, who had said "Get thee behind me Satan (adversary): thou art an offence unto me; for thou savorest not the things that be of God, but of men. (Matt. 16:23.) Poor Peter; it was an up-hill road for him, but he seemed to consider and appreciate his own weakness and to put his shoulder to the wheel in a more determined effort to overcome the propensities of his old nature, and to cultivate the graces of the Christian character.

But did he finally overcome? and was he accepted as one of that glorious company which shall constitute the Bride of Christ? Yes truly; for the risen Lord himself declared that his name is written with the others of the twelve apostles in the very foundations of the heavenly city, the New Jerusalem, the Kingdom of God. (Rev. 21:14.) See what poor weak Peter gained by his meekness and patience under painful discipline.

Paul was a stronger character by nature. He had evidently made a life-business of ruling himself, though he was naturally positive and firm; and when the truth reached Paul he had a great advantage at once, both in his natural disposition, and in his early culture, so that he could walk more firmly and steadily; and using all his energy in this direction he furnishes a noble example for our imitation of steadfastness and endurance, of untiring zeal and sincerest devotion. See and ponder well, 2 Cor. 11:23-33 and 12:10,15.

John was loving, gentle, and meek naturally and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet John was faithful to his Master regardless of the human ties. He was a patient faithful teacher of the doctrines of Christ, and willingly suffered banishment to the lonely isle of Patmos for his faithful witnessing to the truth.

And similar was the course of all the apostles: they were bold faithful advocates of the truth, and examples of its power to sanctify them wholly, as they gradually grew in grace submitting themselves to its transforming influence. They were men of similar and varied dispositions like ourselves. Mark those who so run and do likewise. Our Lord marked these, and kept a careful record of their course judging them by their motives and endeavors; and he shows us that their course thus judged, all their imperfections being covered by the imputed righteousness of their Leader, was acceptable to him. They left all and followed Christ. Their all was not so very much, not any more in many cases than we have to leave, but it was their all, and so was acceptable. Peter had left his fishing business, and his friends, to travel with the Master and learn and teach the truth; he had thus given up his own will and present interests to do the will of God. And when he said to the Lord "Lo we have left all and have followed thee," the Lord did not say his little all was not worth mentioning, but he recognized it and encouraged Peter to continue to sacrifice all, with the assurance that in due time he would be rewarded. (Mark 10:28-30.) And so shall we all be, if we faint not; for faithful is he that hath called us, who also will exalt us in due time.

As we thus mark the course of the faithful ones, we see that their warfare was one largely with themselves. It was their endeavor to keep their own human wills down while they carried out the divine will. And even in the one case of our Lord, where the human will was perfect, it was a hard thing to do, as evidenced by his words, "Father if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done."

But there is another side of this warfare which we have not yet considered, and which we dare not overlook if we would be faithful overcomers. The truth has its enemies now, as well as in the days of the Apostles, and we are set for the defence of the truth; hence the forces against which we must contend are not only those within, but also those without. To be listless and indifferent under such circumstances as surround us, is certainly no evidence that we are fighting the good fight of faith.

To fight the good fight of faith, implies, first, that we have a faith to fight for. No man can fight this good fight therefore who has not come to some knowledge of the truth--a knowledge sufficient to awaken his sympathies and enlist his energies in its propagation and defence.

Now look at the warfare on this side and see how the faithful soldiers of the cross from the beginning of the age to the present time have contended for the faith delivered to the saints. Did they calmly and comfortably rest in luxurious ease, enjoy what they knew of the truth themselves, and say nothing about it where it would cause a ripple of opposition, and then flatter themselves with the idea that their lazy do-nothing tranquility was an evidence of their growth in grace? By no means. They endured hardness as good soldiers for the truth's sake. They proclaimed it boldly, and took the consequences of public scorn and contempt, the loss of earthly friends, the sacrifice of business interests and earthly prospects, together with stripes, imprisonments, and perils to life on every hand, and met violent deaths in many cases. They not only enjoyed the glorious prospect of future blessedness, but they became active to the extent of their ability in carrying out God's plan for securing that end. Had they done otherwise they would have been proving themselves unworthy of the high honors to which they were called. And so it has been throughout the entire age, and is still.

When the great Mystery of Iniquity, or Papal system had reached the height of its power and the very depths of its corruption, and the eyes of a few faithful children of God were opened to see its

R1042 : page 4

true character, noble reformers stepped out and boldly declared their convictions in the face of most violent persecution. And many other noble souls encouraged by their example, braved the same dangers and endured great hardships while contending for the truth, and gave evidence of their zeal and consecration by their faithfulness even unto death by violent hands, and unto persecution and torture of the most revolting and fiendish character.

It is well that we should consider frequently such examples, that they may serve to spur our own zeal, and that we may the more lightly esteem the comparatively light afflictions which we are now called upon to endure, in our efforts to disseminate and defend the truth to-day. We have now no bloody persecutions, though it is still true that they who will live Godly shall suffer persecution. To live Godly however, implies earnestness and consequent activity in God's service.

Remember too, that the Apostle refers to these last days of the age as the most perilous times of all. Why? Because the errors and temptations of this day come in more subtle forms than heretofore. This is emphatically the age of reason; an age of advancement in almost every direction; many are running to and fro and knowledge is increasing on every hand. And yet, human conceit and presumption is running vastly ahead of knowledge; and reason, unguided by the Divine Revelation, is falling into many foolish and hurtful errors, which are passing current among those who profess to be the children of God, who are deceived by these errors and are falling away from the faith once delivered to the saints. And though the great Babylon system is crumbling into decay, multitudinous errors, far more injurious than the formalism and slumber of Babylon, are at work, to build upon its ruins other systems of iniquity in which even the foundation principles of Christianity find no place whatever.

These errors must be met by the faithful

R1042 : page 5

few who are armed with the truth,-- others cannot detect or defeat them. It is for these armed with the Sword of the Spirit, which is the word of God, to show by its profound reasonings the difference between truth and error, and that God's plan in God's way is superior to all the plans and ways of human arrangement. To escape falling into these errors, and being deceived by their subtle sophistries, and by the professions of loyalty to God on the part of the deceived deceivers who advance them, the children of God must keep close to their Father's Word, and be filled with his spirit; and when they see the truth they must be bold and fearless in its defence regardless of all consequences.

This is fighting the good fight of faith whether you are severely wounded in the conflict or not. And those who, sacrificing home comforts, etc., to scatter the truth, which read and pondered over by those who receive it, gives light and scatters darkness, are just as surely fighting the good fight of faith as if by word of mouth they were arguing with those they meet. They do it thus, much more effectually often. And such shall just as surely receive their reward and lay hold on eternal life as will Peter and Paul and other faithful soldiers of the cross,--if they faint not.

This little army of faithful soldiers, all told, is but a handful, "a little flock;" but though in numbers they are so insignificant that the hosts of the opposers of the truth fear little from their efforts, the final victory shall be theirs; and God's power will be glorified and manifested in them proportionately more. Like Gideon's three hundred picked men who feared not to face the hosts of Midian because the Lord was with them, these have but to go forth likewise, strong in faith, sounding the trumpet of truth and breaking their earthen vessels (sacrificing their human nature) that the blessed light of God's spirit may shine out; and at the appointed hour the hosts of the enemy shall take the alarm and flee. Systems of error new and old shall be turned to destruction, and, as in the case of the Midianites, each shall turn upon the other to accomplish the work of their destruction.

To have the privilege of fighting this good fight of faith and of being the Lord's chosen ones for the great work now to be done, God's children, like Gideon's army, must first be proved--tested. At first there was a host of thirty thousand with Gideon; and when all that were fearful were told to return to their homes, only ten thousand remained, and when God further tested these, only three hundred remained; a little insignificant company truly they must have appeared, not only to the Midianites, but also to themselves. Yet, God's power was made the more manifest by their smallness and weakness.

Just so it is now. No one is compelled or urged into this service. All who are fearful, whose faith in God's ability and intention to carry out his plan is not strong enough to make them bold and courageous, and in haste to go forth, anxious to sound the trumpet tones of truth, and willing to break their earthen vessels (to sacrifice themselves) in the service, have the privilege of retiring from the scene: but of course such shall have no part in the honors of the victory with the greater Captain than Gideon.

Previous to Paul's exhortation to the faithful few, to fight the good fight of faith, he gives the very wholesome advice that we lay entirely aside from us the weights of our former earthly cares etc.,--pride, ambition, discontent, money-loving, etc. We cannot grasp or hold the treasures of this life, and at the same time run successfully for the heavenly prize--"Ye cannot serve God and Mammon," and "A double minded man is unstable in all his ways. Let us then take Paul's counsel--flee these earthly things, and following after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, and lay hold on eternal life as joint-heirs with Christ in the glory of victory shortly to be granted. If after we have consecrated our all to God, we turn to mind and seek earthly things, and glory in their possession, we are really glorying in our shame; and the end of such glory if pursued to the end, is destruction. See that ye walk circumspectly, not minding earthly but heavenly things, and not yielding to the temptations of those who walk otherwise. Thus we also shall be setting an example to others worthy of their imitation.

====================

R1042 : page 5

THE GULF AND TORMENT.

A Brother who read the exposition of the parable of the Rich Man and Lazarus in January. TOWER, would like to have an explanation of the statement, "In hell he lifted up his eyes being in torment:" also of the meaning of the gulf between them.

We thought the explanation full enough to cover these points, but perhaps it was not sufficient. We therefore answer this query publicly.

Please read the explanation given in January TOWER again very carefully. Then note that the gulf is the wide difference between the Gospel church and the Jew; the former enjoying free grace, joy, comfort and peace, as true sons of God,-- and the latter holding to the Law, which condemns and torments him. Prejudice, pride and error, from the Jewish side form the bulwarks of this gulf which hinders the Jew from coming into the condition of true sons of God by accepting of Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going into the bondage with the Jew--the Law--is their knowledge, that by the deeds of the Law none can be justified before God, and that if any man keep the law (put himself under it to try to commend himself to God by reason of obedience to the Law) Christ shall profit him nothing. (Gal. 5:2-4.) So then we who are of the Lazarus class will not attempt to mix law and gospel, knowing they cannot be mixed and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue, that to deny the Law as the power to save, would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings which through pride and selfishness they failed to rightly apprehend and use), hence they cannot come over to the bosom of Abraham into the true rest and peace--the portion of all the true children of faith.--John 8:39; Rom. 4:16 and Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. With the end of the Gospel age, comes the end of this parable. It is now ending, and the Jew therefore is getting out of the TORMENT in which he has been for eighteen-hundred years. The torment has not only been as above described,--the torment of a law which none of them ever did, or ever could keep perfectly (except the one perfect man), but they are getting out of another kind of torment, viz., persecution. The Jew has been bitterly persecuted by Pagans, Mohammedans and professed Christians for centuries, but is now--rising to political freedom and influence gradually. And as a people they will be very prominent among the nations in the beginning of the Millennium. The vail of prejudice is being taken away as the

R1043 : page 5

light of the Millennial morning gradually dawns, and we hear of great awakenings among the Jews, and many coming to acknowledge Christ. They are thus leaving their hadean state of torment and coming, the first of the nations, to be blessed by the true seed of Abraham which is Christ. Their bulwark of race-prejudice and pride is falling in some places and the humble, the poor in spirit are beginning already to look unto him whom they pierced, and to inquire, Is this not the Christ? And as they look the Lord pours upon them the spirit of favor and supplication.--Zech. 12:10.

We are thus enabled to look beyond the limits of this parable and to read the future as foretold by the prophets, the apostles and by our Lord himself. Therefore, "Speak ye comfortably to Jerusalem and cry unto her that her appointed time is accomplished."--Isa. 40:1,2, marginal reading.

====================

R1043 : page 5

LETTERS TO OUR CHILDREN.--NO. 1.

BY W. I. M.

DEAR PAPA:--We have for next Sunday's lesson "The Ten Talents." One of the questions is, "Will those be saved who die in childhood, before they know good and evil?" The answer given is, "They will, for Jesus said, 'Of such is the kingdom of heaven.'" It doesn't seem to me that this is what Jesus meant; please explain this as soon as you have time.

MARION.

MY DEAR MARION:--When you have read Millennial Dawn through carefully you will understand God's plan of salvation for both young and old, better than I can explain it in letters, but if you will follow me closely, I will try to make your question plain to you.

If the whole world were now--in this life--being tried for their own sins, and were not affected by the sin of Adam, and if they came into the world with a pure nature, then babies and lunatics and very ignorant people (heathen, etc.,) not being responsible for their actions,--therefore not sinners strictly--would not be condemned; and so might, in God's loving kindness be saved. If this were God's plan then heaven (as the popular idea is expressed) would be filled with babies and idiots and the most ignorant people of the world; while the other place (if orthodoxy were true) would receive nearly all the intelligent people, and all who were simply good, moral and kind hearted, but not Christians. Do you think God, who is infinitely wise and intelligent, and who made man originally in his own likeness as to intelligence, wants to have all the knownothings, and to give all the wise to Satan? In this age very few of the wise (as to the world's wisdom) are converted to God. The simplicity of the Gospel is foolishness to them. It was so intended. Paul said "Behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame the things that are strong, --that no flesh should glory before God." Read 1 Cor. 1:18-31; 2:1-10,13,14.

God intends also to save the wise, and will in the coming age reveal to them his saving plan in all the richness of its wisdom and glory. But in this Gospel age, he has a special message adapted to the simple and CHILDLIKE, (the teachable, believing, trusting ones) "Of such [not babies] is the kingdom of heaven"--now. God's children are those who love, obey and trust their Heavenly Father, as good, loving girls and boys do a faithful earthly father. Through God's plan these simple, faithful children of our Father, who learn his truth now, and search and study his wonderful "Plan of Salvation" will in the age to come be the teachers of "all men;" (1 Tim. 2:4-6; 4:6-10) the "Royal Priesthood" (1 Pet. 2:5) who will be God's instruments in filling the earth with the knowledge of God as the waters fill the depths of the sea.-- Habak. 2:14.

Perhaps you are ready to ask Why do you call the way of salvation a plan? Because it is a systematic arrangement; a design prepared beforehand, and followed out to the end for a certain result, also seen and intended from the beginning.

Briefly, God's plan is this: Adam--a perfect man--was created and placed on trial in Eden as the representative of the whole race of mankind, who were to follow. He sinned and the penalty of sin-- death--passed upon him, and through him upon all his descendants. He had a perfect mind--being a perfect man. He was capable of being taught wonderful things, but was really untaught, being without experience. God foresaw the Fall and had the remedy also provided. In due time He sent Jesus our Lord to earth to become a man; (a perfect one,) just like Adam--so he is called the Second Adam, (1 Cor. 15:45) to preach, and to show us an example, and then to die, TO GIVE HIS LIFE FOR THAT OF THE FIRST ADAM, and all those who had been represented in Adam--ALL HIS DESCENDANTS.

Suppose you were at a party where they had parlor games. One game had forfeits. That is if you failed to pass some test agreed on, your penalty was either to pay ten cents or go to jail--jail being a corner or another room. Now if you failed and had no money you would be put in jail. But suppose some one wanted you out to help them play, they might pay the ten cents for you, and you would go free.

So God, to show that finally only the good and obedient would be permitted to live, told Adam he would lose his life if he failed to obey. He failed and God sent him away from the tree of life so that his life would not be sustained by it, and he began to die that day, and finally reached death. Jesus came, and after proving himself a perfect man, gave his life as the forfeit for Adam's, thus PURCHASING for Adam (and for us in Adam) a resurrection back to life again. Jesus left his human nature (which was like Adam's) in the tomb. His Father took him out of death as a different being--that is a DIVINE, a spiritual being.

Now read carefully Rom. 5:12-21. This shows how by the SIN of one man-- Adam--death came upon all; and also how by the OBEDIENCE of one man--Jesus --all were redeemed, justified again.

For this reason (Christ's redemption) all will have a resurrection. (Acts 24:15.) You may ask "If ALL have been redeemed by Christ, will not ALL be saved?" So Universalists think, and they quote 1 Cor. 15:22, but the verse before tells us that the resurrection is what is referred to. All are brought up again in a resurrection by Christ Jesus, but all do not live forever, unless they submit themselves to him. If they remain willful after the opportunities of that glorious day, they die for their own

R1043 : page 6

sins. We do not die now for our own sins, else Christians would not die--having been forgiven. All--good and bad--die "in Adam," because we are sharers in his fallen nature. Or to be more exact, because we were in him--in the sense that he was the father of the whole human family --when he sinned and was put under the dominion of death.

When we have been freed from Adam's penalty (death) by the resurrection, we will be ready to be tried for ourselves. Now see the advantage the world will have in their trial, over Adam in his. I now say "the world" because "we" of the Gospel church "are not of the world" (John 17:16), and we are an exception to the rule. Adam when tried having had no previous experience with sin, did not know how dangerous, how exceedingly sinful sin was. The world having had a life experience (longer or shorter) with sin will after their resurrection, and under Christ's righteous rule (for he will reign then) be PREPARED, by experience, to go on trial for themselves. And this is God's plan,--that all mankind (except the exception, the Gospel

Church), should first experience the bitterness of sin and death, and after that rise to be put on trial for themselves; after they have found out how strong sin is; how weak they are; and how much they need a Saviour to redeem and lead them out of sin and death. Out of death he has already ransomed them and will lift them, and then stand ready with a "Whosoever will," (Rev. 22:17) the call of the Bride (the Gospel church AFTER the marriage with Christ), from the New Jerusalem to all the nations of earth. Then, in the Millennial age, ALL babies, little and big; the foolish, both by nature and by false teaching and reasoning; the blind, both naturally and spiritually; the lame and dumb and the deaf shall all be restored and brought to a knowledge of the truth. It is a foundation doctrine of the Bible that there is "no other name under heaven, given among men, whereby we may be saved." (Acts 4:12.) Neither innocence nor ignorance, nor any other natural condition will save. Jesus is "the WAY, the truth, and the LIFE." Again, "without FAITH it is IMPOSSIBLE to please God." (Heb. 11:6.) So neither babies, nor the ignorant can be saved until they learn the way of faith--to Christ. This will all be done in God's "due time." He is not in such a hurry as we sometimes are.

Let us not remain "Babes in Christ," for there are such; (1 Cor. 3:1) but while always retaining the childlike-- trusting--spirit, let us grow in the favor and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18), "unto a full grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, ...but speaking truth in love, may grow up in all things into... Christ."--Eph. 4:13-15. Papa.

====================

page 6

THE HEBREWS IN GERMANY.

It is reported that when the Emperor Frederick of Germany drops off, a crusade against the Jews will begin. In the respite which they are at present enjoying the leading Hebrews of Germany are consulting with their brethren in England and France concerning the best course to pursue in the event of the succession to power of their enemies. Of course, the interests of the great majority are so identified with the land which is their home that they cannot leave it without making ruinous sacrifices of their business, and others are too proud to fly before the threatening storm, but it has been determined to assist those who wish to emigrate, and who are qualified to earn their living in other countries.--Selected.

====================

R1044 : page 6

CHICAGOANS IN JERUSALEM.

CHANGES THAT HAVE TAKEN PLACE IN SIX YEARS--A GREAT DAY COMING.

A letter from Jerusalem dated Nov. 23d, published in a Chicago paper, bears remarkable testimony to the gradual progress of restitution in that land and God's preparation for promised future blessing upon it and its people. By the time the "little flock," the Body of Christ, is fully completed and perfected, Jerusalem and the fleshly house will be ready for the great things foretold concerning them. Indications of both are multiplying. The following is an extract from said letter:--

I am very glad to tell you of the glorious things that we have been witnesses of during the six years we have lived here. When we arrived here, six years ago, the 26th of September, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive trees and vines were so covered with the gray dust of a hot, dry summer, that you never could imagine there could be any green underneath, and the whole earth seemed dried to its foundations. We realized to the full, that it was a land under the curse of God still, for sin. But we have never seen it look like that since that time. Every year it looks greener and greener, and now, so many of those barren hill-sides are covered with vineyards, and olive yards, quite changing the appearance of everything.

You will ask, what is the cause of this great change? God has promised that like as He brought all this evil upon this land, so He will bring great blessings unto it, and it has evidently begun by God's sending more rain than for many thousand years. He sends beautiful showers and heavy dews, where there used not to be any, and He sends clouds in summer, which were never known even twenty years ago. This tempers the heat, so that it does not dry up the ground so. Five years ago He sent, in July and August (months in which it never used to rain), three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around, so that the American papers remarked upon it as a proof that the climate of Palestine is changing. Also, when we came here, there were very few Jews coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out, and, in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade of the city; and so to-day there are many thousands more than when we came.

Jerusalem is in reality now in the hands of the Jews, so far as trade is concerned, and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in Jer. 31:38-40 and 32:43-44, so that even the Turks, who are in power, are taking notice of it, and are saying one to the other, 'It is God, and what can we do?' And, dear friend, what can we say to all this, but that God is rapidly fulfilling in our day His word and the covenant He made with Abraham, and we are witnesses of these things."

AMELIA GOULD.

In this connection let us remember the prophecies which read:--

"The Lord hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people. He hath redeemed Jerusalem. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart."--Isaiah 51:3; 52:9; 61:4; Jeremiah 3:17-- Revised Version.

====================

R1044 : page 6

A HINDU CHRISTIAN'S CREED.

The following, indicates that some of the long darkened heathen minds, grasp the principles of Christianity much more clearly and truthfully than many born in civilized lands and educated in colleges and theological seminaries.

"Pundita Ramabai, who visited Boston, and who has more recently been with Miss Willard, at Evanston, Ill., and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy here to tell what denomination she belongs to. A reporter asked the question, and she answered: "I belong to the universal Church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to him I give my heart. I was baptized when in England, and I commune with all Christian people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Savior, are a sufficiently elaborate creed. I believe as the Savior has told us, and His message through John has come to us, that God is a Spirit, is light and love; in his threefold nature He creates, illuminates and pervades the universe; that Jesus His Son and Servant, the Apostle of our faith, was sent by Him to be the Savior and leader of His children; that as many as believe on Him have the right to be the sons of God; and that the Holy Spirit is our guide and comforter, the great gift of God through Christ; that there is but one Church, and that all who acknowledge Jesus as their Savior are members of that Church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me the grace to be a seeker and follower of truth and a doer of His will. In Boston they said I was a Unitarian; I told them I was not. Neither am I a Trinitarian. I do not understand those modern inventions at all. I am simply a Christian, and the New Testament teaches me my religion."

In the Chautauquan Miss Frances E. Willard writes interestingly of this young Hindu woman, from which we quote the following incident:

"When she spoke in our Sunday gospel meeting of the W.C.T.U. at Evanston, I asked her what hymn she preferred, and in her clear, earnest voice she instantly replied--

I heard the voice of Jesus say
Come unto me and rest.

But the regulation missionary hymn was given out, "From Greenland's Icy Mountains." Standing beside her I wrote the words, "Take notice, this is none of my selecting." Just then the audience was rolling forth, "Where every prospect pleases and only man is vile"--a comment not specially delightful to one whose relatives were "heathens." Volumes were spoken in her swift, half-indignant, half-pathetic smile.

In the speech she made that day she responded to my earnest persuasion that she should "tell us of herself." She spoke in glowing language of her parents, saying, "If any one wishes to say my father, so eager to learn of God, and my mother so tender and sweet, have gone to hell because no Christian ever reached them with the glad tidings of Christ, I have only to tell you: Never say so in my presence, for I will not hear it."

====================

R1044 : page 6

AN EXAMPLE FROM JAPAN.

A missionary of one of the Evangelical denominations writes from Japan as follows, to a friend:--

"One of the things which most of all pains and torments these Japanese is that we teach them the prison of hell is irrevocably shut, so that there is no egress. They grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope; any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none. Their grief at this, affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their father out of hell? and why their punishment must never be at an end? They do not cease to grieve and I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts have, I imagine, risen in the hearts of missionary teachers of all churches. Again and again, I and my brother missionaries were questioned by people about their dead parents and fore-fathers who had not heard the gospel. These distressed hearts ask if they could pray for their ancestors. I have had most painful scenes, and I think many American church missionaries have had."

This is the same old experience coming to the front again in a new place. Over and over again have we presented examples of these same sad results of preaching the orthodox (?) doctrine of irrevocable punishment. The Evangelical missionary world is receiving constant notifications that the religion of Christ, as interpreted by their standards, is not a welcome message

R1045 : page 6

even to the pagan world. It is not good news, or the gospel, for the heathen to be informed that their ancestors who died without the light, so called, have sunk into an eternal abyss of suffering in the future world; that the condition of the vast multitudes of the dead of their race is irrevocably fixed in despair when they pass out of this life. The missionary experiences of "Orthodoxy" are undoubtedly more full of testimony in this respect than has been heretofore made known. Much has been told, but more undoubtedly has been concealed. From the instances in which we are permitted by correspondence to get glimpses of the unrest of the heathen under the teaching of this faith, we may well conclude that there is a larger amount of the same kind

R1045 : page 7

of suffering which is not allowed to pass into current missionary history.

It is remarkable with such instances as above constantly brought to attention, that the American Board cannot see the propriety of sending out ministers who cherish the larger hope and who could conscientiously carry to the pagan world a Gospel that would give comfort and satisfaction to those anxious and suffering souls. But instead of this they refuse to send out such ministers, and insist that only those who believe the repellant doctrines are fit for the foreign field. The time is coming, and rapidly coming, when this action will be reversed; when missionaries will be authorized to carry their own enlarged faith and hope to those who are waiting anxiously for the comfort and blessing of a true gospel.--Selected.

====================

R1045 : page 7

ONE TENTH OR ALL?

One who believes that every dollar belongs to God, and is to be used for Him, will not imagine that he has discharged all obligation by "giving a tenth to the Lord." One who talks about the "Lord's tenth," probably thinks about "his own" nine-tenths. The question is not what proportion belongs to God, but having given all to Him, what proportion will best honor Him by being applied to the uses of myself and family, and what proportion will best honor Him by being applied to benevolent uses. Because necessities differ, this proportion will differ. One man has a small income and a large family; another has a large income and no family at all. Manifestly, the proportion which will best honor God by being applied to benevolence is much larger in the one case than in the other. If men's needs varied directly as their incomes, it might, perhaps, be practicable and reasonable to fix on some definite proportion as due from all to Christian and benevolent work. But while men's wants are quite apt to grow with their income, their needs do not. When John Wesley's income was L.30, he lived on L.28, and gave two; and when his income rose to L.60, and afterwards to L.120, he still lived on L.28 and gave all the remainder.

There are multitudes in the land who, after having given one-tenth of their increase, might fare sumptuously every day, gratifying every whim, and live with the most lavish expenditure. Would that fulfill the law of Christ?--self sacrifice.

There is always a tendency to substitute form for spirit, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed rules; Christ inculcated principles--rules are for children, principles for men.

The law of tithes was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now. Money had no such spiritual equivalents then as now. The Jew was required simply to make provision for his own worship; and this might appropriately be met by levying upon a certain portion of his increase. But, under the Christian dispensation, the world is our country, and the race our kindred. The needs of the world to-day are boundless; hence, every man's obligation to supply that need is the full measure of his ability; not one tenth or any other fraction of it.

The principle that every dollar is to be used in the way that will best honor God is as applicable to capital as to increase or income, and in many cases requires that a portion of capital be applied directly to benevolent uses. "But," says one, "I must not give of my capital, because that would impair my ability to give in the future. I must not kill the goose that lays the golden egg." The objection is of weight, especially in ordinary times; but these are times wholly extraordinary; and this is the world's emergency. It may be quite true that giving one dollar now out of your capital would prevent your giving five dollars fifteen years hence. But one dollar now may be worth ten dollars fifteen years later.

Money, like corn, has a two-fold power --that of ministering to want, and that of reproduction. If there were a famine in the land, no matter how sore it might be, it would be folly to grind up all the seed-corn for food. But, on the other hand, suppose, in the midst of the famine, after feeding their families and doling out a handful in charity, the farmers were to put all the increase back into the ground, and do it year after year, while the world was starving! That would be worse than foolish. It would be criminal. Yet that is what multitudes of men are doing. Instead of applying the power in money to the end for which it was intrusted to them, they use it almost wholly to accumulate more power. A miller might as well spend his life building his dam higher and higher, and never turn the water on to his wheel.

Bishop Butler said to his secretary: "I should be ashamed of myself, if I could leave ten thousand pounds behind me." Many professed Christians die "disgracefully and wickedly rich." The shame and sin, however, lie not in the fact that the power was gathered, but that it was unwielded.

It is every man's duty to wield the widest possible power for righteousness. But let a man beware! This power in money is something awful. It is more dangerous than dynamite. The victims of "saint-seducing gold" are numberless. If a Christian grows rich, it should be with fear and trembling, lest the "deceitfulness of riches" undo him; for Christ spoke of the salvation of a rich man as something miraculous.--Luke 18:24-27.

Let no man deceive himself by saying: "I will give when I have amassed wealth. I desire money that I may do good with it; but I will not give now, that I may give the more largely in the future." That is the pit into which many have fallen. If a man is growing large in wealth, nothing but constant and generous giving can save him from growing small in soul. In determining the amount of his gifts, and the question whether he should impair the capital, or to what extent, a man should never lose sight of a distinct and intelligent aim to do the greatest possible good in a life-time. Each must decide for himself what is the wisest, the highest use of money; and we need often to remind ourselves of the constant tendency of human nature to selfishness and self-deception. --Selected.

====================

R1046 : page 7

AN APPRECIATIVE EDITOR.

The editor of a Missouri newspaper received and read Millennial Dawn Vol. I., and then published in his journal a reprint of the "Arp Tract" with the following additional comment:--

"I could add many words to the above, and have attempted to write them, but none satisfy me because the effect of "Millennial Dawn" upon my inner nature is beyond words. I have read, and have found that light which for years I had been reaching out after. No longer are the "gates ajar" but the "portals are wide open." Professing Christians of any denomination will receive it almost in the light of a "new revelation," and yet 'tis nothing but the "same old truth" made plain. Honest skeptics and so-called infidels will treat it with respect, and as their minds become illuminated with new light they will "Praise God from Whom all Blessings Flow." I feel it my duty to become a medium for its distribution among all classes and if the "Home Seeker and Farmer" has no other mission than to put it into the hands of but one seeker after truth, whose soul has been narrowed by the Orthodoxy of generations, I shall feel that it has not been in vain."

VAN B. WISKER.

====================

R1045 : page 7

AMBASSADORS FOR CHRIST.

DEAR BRO. RUSSELL.

Thinking our Master might use the enclosed, though it is but a feeble and halting effort, I enclose it to you for such use as the Spirit guides you to make of it.

There are some awakenings occurring out here; just enough now to show that the seed is sprouting--here and there a little blade thrusting itself up. How blessed the assurance is that in every such case, "His word shall accomplish that for which it is sent.

Just received May Tower and am reading it with much edification. Oh! that all God's truly consecrated children might see these new things coming so richly from the store house. In His good time (then due time) they will, and my greatest desire is, to be an instrument in His hands in leading some to the "True Light that lighteth every man that cometh into the world."

What a hero the Bishop of London proved. Surely our God is abundantly blessing him in all good things. His example will encourage all of the saints, sure.

May God bless you and yours more and more. Hurriedly, but earnestly in the work.

Yours, W. E. PAGE.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."--2 Cor. 5:20.

We who are consciously receiving "Meat in due season" are especially called to proclaim the Glad Tidings of reconciliation, and the necessarily consequent "restitution of all things." The translation in the Diaglott emphasizes the meaning of this verse, so that it is worth while in this connection to repeat it, "On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat on behalf of Christ, be you reconciled to God." As we realize, the apostolic writings were to the saints, and their true meaning "is veiled to those that are perishing: to those unbelievers whose minds the God of this age blinded, in

R1046 : page 7

order that they might not see clearly the effulgence of the Glad Tidings of the Glory of the Anointed one, who is in the likeness of God." (2 Cor. 4:3-4, Diaglott.) Realizing this and having the "ministry of reconciliation" entrusted to us, we must eagerly, "in season and out of season," proclaim it; relying on our God for wisdom and strength. We must bear in mind that, with Paul, we "can do all things through Christ which strengtheneth us;" and as we see more and more clearly that "the day of the Lord is at hand," and realize that "it shall come as a day of destruction from the Almighty," let us make haste to publish the more the sure mercies of our God, through Christ.

We must be on the alert to use every opportunity presented, not only as messengers to call forth from Babylon the consecrated children who are "Heirs of Glory," but also to proclaim the fact that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19), to all who will hear. If we are thus enabled to lead some to a knowledge of God now, and thus help them to prepare for the time that shall be "a day of destruction from the Almighty," what joy and comfort will be ours!! Though we "sow in tears, we shall reap in joy." We may often wonder why God does not with his spirit give us more freedom from our bodily infirmities, not only of health, but of mind and will. It is his pleasure "that we have this treasure in earthen vessels, in order that the excellence of the power may be of God, and not from us." (2 Cor. 4:6 and 7, Diaglott.) We can thus rejoice that our infirmities will cause

God's power to shine forth the more brightly; we realize fully now that our ability "to will and to do of his good pleasure" is from his favor, (Phil. 2:13). And hereafter it will be equally apparent to all people.

With the favors of knowledge and love given us now, we have only ourselves and the enemy to blame if we remain long cast down. We can "come boldly to the throne of Grace" at all times. We must not expect to see the fruit of our labor to any extent now, only let us, in Christ, "add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to Godliness, brotherly kindness, and to brotherly kindness charity," knowing "that if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Pet. 1:5-8). Our forerunner did not see of the "travail of His soul," until he entered within the second veil. So shall we then "know, even as we are known."

Some of us who have come into light during this eleventh hour, may be inclined to worry and wonder about our destiny; whether we shall be "crown wearers," or "palm bearers." We can cast all this anxiety on Christ. He will do for us "even more abundantly than we can think or ask." He will be all in all, and we shall be satisfied. Until then let us "Be not anxious about anything; but in everything let our petitions be made known to God, by prayer and supplication with thanksgiving: and that peace of God which surpasses all conception shall guard your hearts and minds by Christ Jesus (Phil. 4:6 and 7, Diaglott. Also read John 14:27). The peace of God keeping guard over our hearts and minds. Think of it!

W. E. P.

[For our encouragement we should remember, that the only "call" yet made is to membership in the little flock. We are all called in one hope of our calling. (Eph. 4:4.) God has not during the Gospel age called some to the human plane and others to the "little flock of crown wearers," and others to the second class or "great company of palm bearers."

Only to the one class were any of us called, and all who have seen the prize, and accepted the invitation can, if they will, make their calling and election sure, by obedience to the conditions--full, complete self-sacrifice in the service of the Lord and under his direction. Those who shall compose the "great company" of palm bearers are those who have not done what they could--who after having consecrated all, even while they love righteousness and desire to see the truth prosper, are unwilling to sacrifice present comforts and interests by an open warfare on behalf of the truth and against error. These, while they love the Lord and the truth, do not love ardently enough to be acknowledged and crowned as overcoming soldiers of the cross. Surely our

R1046 : page 8

actions speak as loudly as our words, and it is in vain that any profess great love, if when the Master and the truth are assailed and misrepresented, they specially recognized agents and ambassadors shall keep quiet and fail to protest against the error for fear of some earthly disadvantage resulting.

Whoever then is begotten of the Spirit, and therefore able to appreciate and run for the prize of the "high calling" of the Gospel age, may know that he is called by the only call yet issued: and if willingly he shall sacrifice his all, he may be as sure of the prize as any other one running the same race. Such a disposition is an evidence of a timely consecration and acceptance and therefore of a begetting of the Spirit. Press nobly on, then, dear fellow-laborers, whether you have entered the harvest field recently or earlier: we serve the one Lord, in the one Faith, and by the one Baptism into his death; and for all such he has the crown of life reserved. "Hold fast that which thou hast, let no man take thy crown." Be strong in the Lord; be valiant; yea, be also of good courage.--EDITOR.]

===================

R1046 : page 8

THE FOUR GOSPELS.

In the attempt to unify by harmonies, much of the true scope of the Gospels is lost sight of. The evangelists differ, but do not disagree. Dean Stanley says that few persons have any idea of the distinct features of any one of these four records. The opinions of some men are that these differences are to be accounted for by the apostles' copying from one another, by each one's supplying the omission of the preceding writers, or by the fertility of their memories, or the fact that accounts were obtained at second hand. But these opinions entirely deny the divinity of the Gospels.

In the beginning we must rest on the foundation that God is their author. They stand in their right order, in the right relation to each other, beginning the canon of the New Testament. Matthew, Mark, and Luke give the outward and earthly work of Christ, and John his inward and heavenly works. The four great countries of that time, Palestine, Italy, Greece, and Asia Minor, were the places where the Gospels were written. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings out Christ's humanity; while John's is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord.

The first speaks of Christ as the Son of David, hence his genealogy is complete (1:1-16); in Mark there is no genealogy, for there he is spoken of not as a son at all, but as a servant. Luke calls Christ the Son of man, and gives so comprehensive an account of his birth as to defer the genealogy to chapter 3:23-38, while John begins with it and calls Christ the Son of God. In Matthew he is said to have been born king of the Jews; in Luke the good tidings are of a birth of a Saviour, and John proclaims him pre-existent. The key to each Gospel, giving its theme, may be found in Matthew 1:1, Mark 10:44,45, Luke 19:10, Jno. 20:31. In the first Gospel, Christ is described as a king, in the second as a worker, and in the other two as a philanthropist and as God manifested, respectively.

The central truth emphasized in Matthew is righteousness, in Mark power, in Luke sympathy, and in John divine glories.

R1047 : page 8

The great discourse of Matthew is the Sermon on the Mount, and that of Luke is the sermon on the plain, and that of John the gospel in the upper room, which extends through chapters 13-17. This very fact shows the inspiration of the Scriptures. All four evangelists heard this discourse, but it was left to John to describe it. The great subjects of the Gospels are respectively law, labor, love, and life. Matthew always introduces a quotation with "that it might be fulfilled;" Mark, with "as it is written;" and John, with "as said Esaias." Luke seldom makes any introductory references.

Matthew prefaces the parables with reference to the kingdom of heaven; Mark, to the kingdom of God; Luke makes it impersonal by beginning, "A certain man;" while John emphasizes their importance by saying, "Verily, verily, I say unto you." The parables are grouped in Matthew, and given in order in Luke. In Mark only two are recorded, and in John new parables not mentioned by the others are recorded. The character of Matthew as a writer is topical, that of Mark is chronological, of Luke biographical, and of John metaphorical. The ministries of Matthew and Mark were Galilean; that of John, Judean; and that of Luke partook of the characteristics of both. Christ is said to have come to save the lost sheep of the house of Israel in Matthew; in Luke, it is "all flesh," and in John, "whosoever will."

The most important of all is the conclusion. Here is seen the development in the Gospels as they are arranged in the New Testament. Matthew announces that Jesus is risen; Mark, that he is risen and ascended; but Luke goes further and adds the promise of the Holy Spirit; while John is beyond them all in declaring Christ's promise to come again.-- W. W. Clark.

===================

WISE STEWARDS.

Our stewardship is over what we have and not at all over what we have not. Many failing to see this clearly let talents they do possess lie idle, while they make unprofitable endeavors to create and use others not given them by the Master, only to find in the end that they have been unwise stewards.

Quite a great many, seeing the necessity for money in carrying forward the work, ignore many opportunities (talents) and abilities (talents) for using time, hands, feet, and tongues to serve the truth, and endeavor to make money, generously saying that when they once get a good start, then, the truth will be liberally provided for, and in fact that the needs of the truth and not ambition or selfishness are the motives which prompt them to attempt money making. Alas, unwise stewards! Nearly all such efforts are failures, snares by which the adversary gets your hands and heads so full that all other talents are choked. And the very few who do "get a good start" financially are so injured by the greedy strife for gold, that they never use it as they honestly thought they would.

If when you consecrated yourself to God you had wealth--the money talent, then it should be your delight to use that talent with whatever others you possess, but never think of burying in a napkin the talent you have, to seek one you have not got. The talents which were added in the parable were the increase from the use of the talents first given the stewards.

The talents of oratory and sermonizing are evidently possessed by few, and hence we may well reason that sermons are not the things the Lord most wants. He is well able to give such talents when and where he sees their exercise needful, and it is the height of presumption for a steward to seek to use talents which the Master has not given him to use. Note carefully the exhortation of Rom. 12:1-3-9.

It is our old, not our new natures that would lead us to ignore little, humble matters which we can do, to waste our time in trying to do something "great" and "grand" which we as well as others know we have not the talents for. Let us not forget that if we were great, grand, influential orators, we would probably not be fit for the Master's use, for it is not the great he is now seeking, but the humble. If you have an eloquent tongue or other such gift, be sure to use it zealously, but always remember that it is written, "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to shame the wise; and God has chosen the weak things of the world to shame the powerful; and the lowly-born of the world and things which are despised God hath selected, and things which are not, to bring to nought things that are." (1 Cor. 1:26-31.) Yea, God hath chosen generally those not richest in talents or opportunities, but the poor of this world rich in faith, to be heirs of the kingdom and co-workers with him now. God has arranged his plans thus that he might hinder human pride and vain-glory --the very thing so many are disposed to cultivate. See the context above cited.

Be honest, earnest, unpretentious; and if you speak in public, or whatever you do, seek not to make self prominent and impressive, but seek to show forth the truth, relying upon its impressiveness as God intended. Remember that it is written, concerning the Gospel age and God's ambassadors, ministers of the truth, "Out of the lips of babes and sucklings thou [Lord] hast perfected praise." So then, even if the mighty and grand of this world have to some extent honored the Lord, his assurance that his praise is most perfect in those the world does not count great and grand--in His "little ones," should cause us to rejoice in humility and even to avoid imitating the style, tones and methods of the worldly great.

***

Other stewards need a caution in an opposite direction; they do not quickly enough note talents which might be utilized in the Lord's service. These should remember that our commission does not limit us in the use of all, even the smallest talents, but reads, "Go ye into all the world and preach the good tidings." (Matt. 28:19,20.) It is not necessary to preach in the usual formal manner: Preach, as the twelve disciples preached, by the way side, or wherever you find a hearing ear. If you have a good voice for public speaking and lack the talent for preparing a discourse be not ashamed of it, and do not try to memorize some one else's words. By so doing you will fail of good results. Better far, if opportunity offers and you possess a suitable voice etc., read forcibly and clearly something touching the subject you consider most needful to your hearers.

What we all want first of all is honesty with ourselves as well as with others; and a few words honestly spoken even though rough and brokenly expressed will carry more weight to your hearer than a parrot-like repeating of more polished sentences. To be an acceptable minister of the truth, pride and vain-glory must be cast out and trampled upon. Those whose object in preaching is to appear great, wise and profound are not working with the right motive and will not get the great prize.

***

Do not be ashamed to acknowledge it if you received your first introduction to the truth from the humblest man or woman of your town. Those who are ashamed of the humblest member of the body of Christ are dishonoring also the head of that body who used that member as his honored ambassador to bear his message.

All truth is of God and not of our fellow-men; it is ours when it comes to us and we receive it into good and honest hearts, no matter by which or how many channels or agencies it reached us; it all came from the one great fountain of truth. But while thanking God for the refreshing draught, let none despise, dishonor or ignore the humblest of the instruments by which the truth reached him. Remember God loves most and uses oftenest the humble. "The Lord abhoreth the proud, but giveth favors to the humble! Pride goeth before destruction, a haughty spirit before a fall." Beloved, let us flee these snares of the adversary! Let us as wise stewards use the talents given us faithfully, and not only will they be increased, but to such stewards the Master will say, Well done good faithful servant: Thou hast been faithful over a few things [I gave thee], I will make thee ruler over many things. Our Lord wants great, grand co-laborers in the glorious work of the next age, but he is choosing the humble and unpretentious of the present for that honor, and when the right time comes to make us rulers over many things (talents) we shall be "changed"--made "like him" and be with him and share his glory and power. "He that humbleth himself shall be exalted."

====================

VOL. IX.

ALLEGHENY, PA., JULY, 1888.

NO. 11.

==========

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every expression of correspondents, or of articles selected from other periodicals.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

WE GIVE almost our entire space this month to a "VIEW," which includes a series of connected articles relating to prayer, faith, and mind cures,--believing them to be most profitable when considered connectedly.

====================

R1048 : page 1

VIEW FROM THE TOWER.

SIGNS OF RESTITUTION.

"Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."--Acts 13:41.

We are constantly in receipt of inquiries concerning Mind Cures, Faith Cures, Prayer Cures, etc., some wanting to know why we do not publish more reports of such cures.

We make general answer again, that since the Scriptures teach that we are already in the "harvest,"--the lapping time during which the Gospel age closes and the Millennial age dawns, we should expect to see just what we do see,--beginnings of great changes. And not only do we see political, social and ecclesiastical changes in progress, but, as we should expect, we see also beginnings of personal, physical restitution here and there. These great changes are stealing along so quietly as not to attract much attention or occasion great surprise, just as inventions and general knowledge are spreading gradually. This is God's usual method of operation: He is thus preparing the world in some measure for the wonderful manifestations of his power in the near future, both in the restoring of health to the sick and life to the dead,--the great work of Restitution of that which was lost. Thus the new dispensation is gradually ushering in as the dawning day.

Accordingly just as the troubles of this Day of the Lord break out here and there and in intermitting paroxysms, but gradually and to the unobservant imperceptibly increasing in earnestness and bitterness with each spasm, so with the marks of physical healing: they come in a variety of ways, here and there a number and then a subsiding, a lull in which there will be none, but all the while gradually becoming more common, and from a greater variety of sources and seeming causes.

THE GIFT OF HEALING.

But, one inquires, Is not this the "gift" of healing mentioned by the Apostle in 1 Cor. 12:28,30? And has not this gift been in the possession of the church ever since Pentecost? No; the gift of healing possessed by some members of the early church was totally different from the healings of to-day. The apostles in exercising this gift did not practice "mental healing," nor even "prayer healing."

Take as an illustration the case of the lame man healed by Peter and John as related in Acts 3:1-11. Peter and John did not kneel down and pray with the man, nor did they get him to fix his attention as "mind-healers" would; they gave him no medicine and used no oil, nor did they even require the man to believe in Jesus first, nor to have faith in their power to heal him. But while he looked at the apostles expecting to receive some money, Peter took him by the hand and lifted him up saying, "In the name of Jesus Christ of Nazareth rise up and walk." And immediately his feet and ancle bones received strength, and he leaping up, stood and walked. This is an illustration of the use of the gift of healing, and there are many more such recorded. (See, Acts 9:34; 14:10; 16:18; 19:12.) And we do not think that after a careful scrutiny of the subject, any one to-day will claim to possess this gift. Those gifts described by Paul were merely to the early church, as a means for its introduction to the attention of both Jews and Gentiles and also as a means for edification and instruction to the church itself. For this last named reason one or more gifts were bestowed upon each one who associated with the church, (1 Cor. 12:7,11; 14:26), being conferred by the laying on of the hands of the Apostles, to all who confessed Christ by immersion. Thus it was that these gifts became a token or sign of the possession of the holy Spirit. Yet the gifts of the Spirit and the Spirit itself are separate and distinct. To-day we possess the spirit, but certainly not all of those miraculous gifts. And even then some had gifts of the spirit who were evidently far from being filled with the spirit. That one might have those gifts and yet be "nothing" and as sounding brass and tinkling cymbals, devoid of love, and hence without Christ's Spirit, the Apostle clearly shows in 1 Cor. 13:1-3.

The power of conferring those gifts rested in the apostles, and in them only: none others in their day or since, have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time the church was brought prominently before the attention of the world, and therefore those miraculous gifts were not necessary for that purpose; and by that time too they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and did not longer require the miraculous gifts as a means for their edification and instruction as at first.

That only the Apostles could confer these gifts is proved: first, by the fact that the claimed successors of the apostles cannot communicate them since, and second, by the cases recorded which show that none except the apostles ever did have the power to bestow those gifts. Notice in proof of this, that though one, Philip, possessed gifts and preached and baptized, yet he was not able to bestow the gifts upon others, and the Apostles Peter and John came from Jerusalem for the purpose. (Acts 8:13-19.) Simon Magus, though one of the baptized, and evidently one of those granted a gift, had no power to bestow gifts upon others. It was this apostolic privilege, of bestowing these gifts upon others, which Simon wanted to purchase with money.

Instead of miraculously receiving gifts as at first, we now grow the fruits of the spirit, of which are meekness, gentleness, patience, moderation, brotherly kindness, charity, etc. These fruits may really be counted as gifts or acquirements also, though they come to us in a different way. Hence we find too, that though Paul calls these graces gifts in one place, he calls them fruits elsewhere. (Compare Gal. 5:22; 1 Cor. 13:1-8. In Eph. 5:9, these are called fruits of the light. See readings of old MSS.) Under God's present dealing, all the needs of the church are none the less provided for than when the gifts were bestowed, as at first, in a miraculous manner, by the laying on of the Apostles' hands. Now we find that the Spirit of truth is pleased to mould and fashion and use every consecrated one by utilizing their natural talents and advantages of education, language, etc., in teaching, edifying and nourishing the true church which is the body of Christ.

So then, whatever may be said of the various prevailing mind, faith and prayer cures, they surely are not of the gifts recorded in the Acts of the Apostles as possessed by the early church.

"THESE SIGNS SHALL FOLLOW."

Ah! says one, you seem to take no notice of that remarkable passage so frequently quoted by our Faith Cure friends --Mark 16:17-19--"These signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

We have two criticisms to offer concerning this passage. First, it is not proved true either by observation or history. Second, the oldest and most authentic Greek Manuscripts (the Sinaitic and Vatican MSS.) do not contain these verses at all, but end at verse 8. Of one thing we are confident,--these signs did not extend beyond the Apostles' days and the time of the miraculous gifts. Even then, we have no record of all these things being true of all that believed. It seems evident that Mark's gospel was originally incomplete and that someone undertook to finish it for him about the fourth century; for the Alexandrine MS., written in the fifth century, is the oldest of those which contain the last twelve verses.

"ASK WHAT YE WILL."

But says one, even setting aside the statement of Mark 16:17,18 and all claim to possessing the "gifts" of the early church, did not our Lord's promises regarding the answering of our prayers cover the entire ground, and make possible the healing of the sick or even the moving of mountains during the entire age, and is it not because of lack of faith that these things have not been more common in the past? And is it not because of increased faith rather than because of the dawning of the Millennium that the healing of the sick is now becoming more frequent?

Our answer to both of the questions is, No: a great misunderstanding prevails concerning our privileges in prayer. And it is because of this misunderstanding concerning what we may ask, and who may ask, and not because of any unfaithfulness to his promise on our Lord's part, that so many thousands of prayers offered daily, go unanswered.

With the statement, "Ye shall ask what ye will and it shall be done unto you" certain conditions and limitations will be found in the sentence preceding, which reads: "If ye abide in me and my words abide in you." These limitations are wonderfully comprehensive: they show who may ask--ye, believers, who are in me, whose wills are buried or immersed into the will of your Head, Christ Jesus, as shown in May TOWER; and not only so, but, ye are privileged to ask thus, only so long as ye "abide in me;"--if any man abide not, he is not only "cast forth" (John 15:6), but he has no longer a share in the promise of having his petitions granted. These limitations evidently cut off from all share in this promise the vast majority of the prayers offered. And as we continue to scrutinize the Master's words we find still further limitations

R1048 : page 2

which cut off many other prayers, even of those offered by the class abiding in Christ. We refer to the condition, If "my words abide in you."

Alas! that we must write it--There are few among God's professed children, very few even among those who profess to be entirely consecrated and abiding in him, who have His Word abiding richly and fully in them.

The significance and intent of this last specification or limitation is this: In going to God to ask for anything we should realize his omniscience and wisdom, and that he is ordering and operating the general affairs according to a perfect and orderly plan--His Plan of the Ages; and we should recognize our own finiteness, our lack of such wisdom and appreciation of surroundings, etc., as would enable us to rule creation, if God were to give it over into our control. All true children of God who are not the merest "babes" realize this, and sensible ones would shrink from so grave a responsibility and cry, "Not so, O Lord," if God should say without limitation, Ask what you will, your will not mine shall be done in heaven and on earth,--all shall be ordered and done according to your prayers and according to your plans. As for the Lord's promise that if we had faith we might command a mountain to remove and it would obey us, we reason thus: This, like the other promises, was given only to such as abide in him and have his words abiding in them. And it is merely given as an extreme illustration: If an emergency should occur so great as to necessitate the removal of a mountain, either literal or figurative, and we were sure it were the will of God we might ask and receive.

But we need not speculate about how the mountains and lakes, seas and clouds, and rain and sunshine would move promiscuously about, and interfere with one another, if all the prayers offered heavenward in Christ's name were answered. God is not devoting himself to the answering of such prayers; but ignoring them, he is working out gradually his own grand plan, predetermined before the foundation of the world; and he assures us that notwithstanding the prayers of those who do not search his Word to know what his plan is, but who pray to him to carry out their plans and schemes, yet nevertheless "All his purposes shall be accomplished." And though few even of his children respect his Word or seek to learn from it His plan,--content rather to follow the plans and theories of men as laid down in creeds and confessions and voiced by councils and human standards, nevertheless in the end God's Word shall not return to Him void, but shall accomplish that which he intended, and prosper in the thing whereunto it was sent. --Isa. 55:11.

No, thank God, he has not left his plan, even in spiritual matters, subject to the prayers of his sectarian prejudice-blinded children, else each would want the whole world moulded to his own ideal whether that were Methodism, Mohammedanism, Presbyterianism, Brahmanism, or what not; and all the various errors would flourish. Of one thing we are sure,-- that if some of the prayers of zealous but blinded children of God were answered ZION'S WATCH TOWER and MILLENNIAL DAWN would have been financially swamped long ago, and the writer of this for his endeavor to serve the truth and let the true light of God's Word shine out, would not only have been stoned to death (as one of the blind guides of this city publicly expressed it), but consigned ere this to everlasting woe. Yes, we may thank God that he does not answer most of the prayers.

There was then, we see, a special and very particular reason for the close and searching limitations which our Redeemer placed about the promise that the Father would grant our requests. The import of his words, as we study them and grasp their meaning, appears to be this:--

If you abide in me, entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do mine own will but the will of him that sent me,--if thus my will is your choice and your own wills are buried and ignored, then you will seek earnestly to know what the Father's will is, which you know I am seeking to accomplish, that you may use your time, talents, prayers and all in that same direction, toward the same end. And if you have this heartfelt desire to know the will of God you will remember how I studied his plan as revealed in the Law, in the Psalms and in the Prophets, and how I endeavored to carry out that and not plans of my own making or choosing.

Then, you will remember how I pointed out to you how "Thus it is written and thus it behooveth us to fulfill all that is written" and how I told you to "search the Scriptures." Following in this course the holy Spirit will guide you, as it has me, into an understanding of more and more of the divine plan as it becomes due. And if this be your attitude, if your hearts and energies are thus absorbed in the Father's plan, you may ask all the desires of your hearts--"Ye may ask what ye will." I make you this liberal promise not by way of intimating to you that the Father would change his plans to yours, and do your will, but as intimating to you that, in the course I have specified, you can come so fully into sympathy with the Father and the plan of the ages which he is working out, that you will never be dissatisfied, but always able to see your wishes accomplishing; because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and every wish of your hearts will be accomplished --the very reverse of the experience of those who seek to do their own wills and carry out human plans, and pray for their own desires; for they are ever meeting with disappointments.

Settle it therefore in your hearts and have no fear for the results, no matter how dark may be the storm, or how sharp the persecution, God's will shall not miscarry, and thus your will and your plans (which are his) cannot fail; and your prayers in that interest will always be heard and will be answered so far as they are correct or would not conflict with the Father's plan. And you, if perfectly in harmony with the Father, should desire to have it so. And in any case, where there is the slightest room to question his will in the matter, having my spirit or disposition, and not the spirit of the world, you will pray as I have done in your hearing, saying in connection with your petition,--

"Nevertheless not my will, but thine, Father, be done." All such prayers are sure to be answered and in proportion as you come closer and closer into harmony with the Father's plan, and understand it, you will be less likely to ask or desire anything not his good pleasure to grant.

As you come to see the bountifulness of the Father's provisions, and the wisdom and care exercised by him touching your earthly interests; as you come to realize that He who has clothed the lilies of the field with beauty, and who provides food for the sparrows, loves and cares much more for you than for them, and knoweth better than you what things you have need of,--what would strengthen and benefit, and what might injure you, as runners in the race for the great prize he has offered through Christ--as you realize these things your prayers for temporal things must become very few and very moderate. Indeed you will by and by, as you realize his wisdom and care, cease to ask anything earthly, and merely crave the spiritual gifts, graces, fruits and blessings, singing in your hearts

> Content whatever lot I see,
> Since 'tis my God that leadeth me.

Thus we see dear brethren and sisters, that properly instructed, we would be relieved of all care [worry] concerning those earthly things which constitute the burden of so many prayers. Leaving those things to our Father's wisdom and love, our prayers would be more in the nature of thank-offerings, our hearts going out toward God in worship and adoration and in recounting the blessings and favors we already enjoy, rather than as ill-mannered greedy children selfishly crying, "Give, give, give."

True, earthly affairs sometimes perplex us, and we cannot help wondering and feeling a deep interest often as to how they will result. But the soul that abides in Christ, and in which his words abide, would not dare take the helm into his own hands to steer his own course, even where he thinks he can see; but laboring still at the oar, pulling as best he can in the right direction, he leaves the helm in the Father's hands and could not ask to have the course changed in any degree.

But, may we not in all our trials and perplexities take them to the Lord in prayer? Yes, yes; truly we can. And no comfort will be greater to the perplexed or sorrowing than the privilege of telling all to the Lord. His ear will be ever open, and the very telling of them to him and the realization of his interest in all our affairs will refresh and cheer us. It will bring to remembrance his promises to never leave nor forsake us, and of his wisdom and love and ability to cause all things, favorable and unfavorable, to work together for our good. And without having asked anything except that according to his promise this and all things should be overruled for good, and to his praise, we may arise from our knees far stronger, far happier, and far more confident as well as in closer fellowship and communion with the Master, than if we had attempted to order our affairs and to get the great Jehovah to become our servant to execute our plans, which doubtless often are foolish in his sight, and would if permitted, work injuriously to us or to others.

THE PRAYER OF FAITH.

Death is not a natural, normal, necessary thing, as most people suppose. It is not a step in a process of evolution to a higher state of existence, but on the contrary it is a catastrophe--a calamity --a penalty for sin. God indeed shows us that his wisdom is sufficient to enable Him to bring a good lesson out of the evil thing, but it is nevertheless an evil, an enemy, an awful thing; as truly so as is sin, which God also promises that his wisdom shall yet cause to work out a result the very opposite of its natural course and action. This fact, that death is a penalty, we shall not discuss here, but merely refer the reader to Paul's statements in Rom. 5:12-20.

As death is a curse and penalty, so is sickness; for sickness is the death-poison working in our systems. All sickness is part of the dying process, and hence it is as foreign to man's natural, normal condition as designed by God, as is death itself. As death is a mark of sin, and would not have come except as a penalty of sin, so sickness is a mark or brand of sin.

So it was that our Lord, who came to ransom the race of sinners, being free from sin was free also from pain and sickness and death: so that whatever he experienced of these had to be by his own consent--a sacrifice on our behalf. The penalty of our sins was the death, the sickness and pain being only incidentals; hence our redemption price was fully paid by our Lord's death, and not by anything done during his three and a half years of ministry. But, it pleased Jehovah to bruise him [to allow him to have an experience with pain and sorrow, etc.], as well as to make his soul [being, existence] an offering for sin. (Isa. 53:10.) And since he could not suffer pain and sickness because of sin, having none, he was placed for a time among sinners, where his full, generous, loving sympathy for the poor and sick and miserable, would lead him to spend for others his own vital energy. And as "virtue [vitality--healing vigor] went out of him" to the sick (Luke 6:19 and 8:46) so their weaknesses and pains, bore down upon him. And it was in this way that "himself took our infirmities and bear our sickness" (Matt. 8:17; Isa. 53:4,5); and thus He was touched with a feeling of our infirmities and is able perfectly to sympathize as a great High Priest,--now on behalf of the church or under-priesthood, and by and by, in the Millennial day of trial and blessing, on behalf of "all the people." And as it pleased the Father that the High Priest should taste of the sinners' cup, so we may reasonably read his will relative to all the members of the Royal Priesthood to be, that they also should drink of the cup of suffering and be immersed in the baptism of death with their Lord and Leader, in this course to divine glory and power.

Thus reading the Father's plans for ourselves, in the light of his will exemplified in his dealings with our Master, we may settle it at once that it is not his will to keep us from all pain and trial and sufferings, and to carry us triumphantly to glory on flowery beds of ease. Quite the reverse indeed must be our course if we would follow in the footsteps of him whom God set forth to be not only a satisfaction for the sins of the whole world, but also to be a pattern and example to the church which is his body. And this much learned of God's plan and will, promptly teaches us that we must not expect, and should not ask perfect freedom from pain and trouble.

But some will ask: Did you not say that sickness is a mark of sin, and that Christ died for our sins, and is it not your claim that whosoever believeth in him and accepts of his ransom work, is freed or justified from all sin? And this being the case, ought not such to be free both from sin's penalty, death, and from all its attendant evils, such as pain and sickness?

Yes, that reasoning is good, but you do not take all the circumstances into account; you have left out an important part, namely this: It is the Father's plan that the sufferings and death of the Redeemer should be followed by the suffering and death of every member of his "body" or church, before the Restitution age should be ushered in, to heal the morally and physically sick and blind and lame, to restore all who will to perfect life and every blessing lost in Eden by Adam, and

R1048 : page 3

redeemed at Calvary by our great High Priest's sacrifice--once for all. The Plan of the Ages needs to be recognized, if we would avoid the error of so many, in striving for the glory in the time appointed for trial and suffering with Christ. When the sufferings of the body of Christ are ended, their glory we are assured will follow (1 Pet. 1:11); and the world's restitution and the blotting out of their sins through faith in the Redeemer's work, will then ensue (Acts 3:19-21); and thus in God's due time and order will be brought about the wiping away of all tears when the former things of sin, sorrow, pain and death, shall have passed away. See the beautiful picture of this in Rev. 21:4.

But we may suppose another inquiring, --Why did our Lord and the Apostles heal the sick, if that work is not really due to take place until the Millennial age of restitution begins?

There were several reasons why they were granted the gift of healing, as well as other gifts, not granted now as we have showed. One reason was the necessity of such miracles to introduce Christianity to the attention of the people. Our Lord mentioned his miracles to John the Baptist as a proof of his Messiahship. Messiah was to heal the sick, cause the blind to see and the deaf to hear (Isa. 29:18; 35:1-6; 42:6,7), consequently our Lord must do these things and in a measure begin the work of restitution before Israel could be charged with the responsibility of rejecting him. But when they as a nation rejected him as God had foreseen (Zech. 9:9; Matt. 21:5); then they were rejected from the position offered them as the Royal Priesthood and Seed of promise. And there, as God had foretold, the gospel was sent to the Gentiles to complete from them the Seed, the "body" of Christ, the Royal Priesthood: and the restitution work which had a beginning in our Lord's ministry was deferred until the true Israel should be complete, when the Messiah shall come a second time and accomplish fully all those glorious features of the divine plan foretold by the holy prophets and foreshadowed by his miracles at the first advent.

That our Lord's restoring work at the first advent--the healing of some of the sick and the awakening of a few of the dead of Israel, shadowed forth the greater work to be accomplished at his second presence, during the Millennium, seems clear. Had God designed a general healing of all the sick, even among the people of Palestine, it could have been done by wholesale instead of in exceptional cases here and there; for undoubtedly many died during Jesus' ministry besides Lazarus, the son of the widow of Nain, and Jairus' daughter; and there were many more lame and palsied, and leprous and blind, than those then healed.

His object in doing the miracles, is explained by the statement, "These things did Jesus and manifested forth [showed beforehand] HIS GLORY--the coming glory of the Millennial age. And it was of that coming glory, and not of anything which has taken place amongst his disciples since, that he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14:12.) His redemption work at Calvary and his subsequent presentation of it to the Father as a propitiation [satisfaction] for the sins of the whole world, was the basis for all the great works of restitution in which we shall be engaged with him in the Times of Restitution-- which will indeed be far greater than anything done by our Lord at the first advent; for the awakening of the dead and healing of the sick was only partial then, --as nothing compared to the full health and vigor of perfect and everlasting life and all that was lost in Adam, which will be offered to all during the Millennium.

The thought we wish to enforce is, that God not only had a due time for REDEEMING the world from sin, but that he has also a due time for restoring the sick and the dead. And, whatever work of this sort takes place before the due and appointed time, must be for some special object and reason, as shown in our Lord's ministry, and in that of the church in the days of the apostles. Just so it was in the redeeming of the world, typical sacrifices were permitted and were allowed to stand good for temporary, typical justification, but those were not the real sacrifices for sin, and never actually put away sins. As God deferred the redemption of our race until his due time, and in the fullness of time sent forth his Son to redeem us, so, in the matter of healings, though it has pleased God to make exceptions in the past for the purposes mentioned, let us not forget that those were exceptions and that his appointed time for restitution is the Millennial age. Seeing this to be God's plan, and realizing that his plan is wisest and best, we must restrain ourselves and neither desire nor ask restitution work before restitution times--except we see cases and reasons why it would be the Father's will and to his glory to make exceptions to his general rule and arrangement.

In this connection notice specially that the privilege of prayer, or any other favor of God, is not for selfish purposes. Therefore, before asking anything of the Father, one question should be carefully considered, viz.--Why do I want this? because a thing which might be right in one case, might be wrong if asked from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, would be a wrong request; because of a wrong motive. To desire a good thing simply for ease and convenience, would be an improper selfish motive. The Apostle speaks of some such, saying, "Ye ask and receive not, because ye ask amiss, to consume it upon your desires"--i.e., for selfish or vain-glorious purposes or selfish reasons. To ask for some good thing simply to make a test of it, thereby to establish our faith, would be an improper request, for none but the faith-full have a right to ask anything. Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask much, except spiritual favors, but even in asking for these we should be particular not to specify how they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

If, therefore, the consecrated ones would ask for the healing of sickness, it should not be for our own glory, nor for our own comfort, nor for ourselves, for these would be selfish requests. Remember the course of our Lord and the Apostles. Our Lord used divine power in feeding the multitude because of their necessity and to glorify the Father; but when he himself was forty days without food he would not use the same power to feed himself, by commanding the stones to become bread, because this would have been contrary to his mission; for he came not to serve himself but others; not to preserve his own life, but to lay it down in the service of others. He healed the lame and the palsied miraculously when it would glorify God, but when he himself was weary, he sat on the well to rest, or used other natural means. Though he prayed often to the Father, and knew that he was heard always, though sometimes heavy and sorrowful, as in Gethsemane, yet his prayers were only requests for grace and strength to do the Father's will, and to finish the work he had come to do. And though as he tells us he could by asking have had "twelve legions of angels" to protect his person and his life, yet he would not ask--preferring to have the Father's will accomplished. So notably was this a characteristic of our Lord, that even his enemies noticed it, and said, "He saved others [from sickness, etc.], himself he cannot save." They could not appreciate the self-sacrifice which he was performing. And so we may reasonably expect too that the nominal Israelites to-day will not understand the same motives and conduct in those, who prefer to share in Christ's sufferings and to join with him in sacrifice, in order that they may share also in his coming glorious work of blessing and restoring to the world--"that which was lost."

Notice also the apostles. They too had the gift of healing as well as privileges of prayer, but they never used these for themselves. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the apostles or any of the church; nor have we any record of prayer for health, or other earthly blessings, being offered by any of them for themselves or each other, except in one case--that of Paul (2 Cor. 12:7-9); and his request was not granted, but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear it patiently. This should strike the attention of all.

Though Paul's request for himself was refused--God seeing that Paul's affliction of weak eyes could be made to work out to his glory and Paul's advantage--yet his gift to heal others was marvelous: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them." (Acts 19:12) Yet, mark the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were not sick, for several instances of sickness are recorded. Paul writes to Timothy, "Trophimus have I left at Miletum sick;" and again he writes to Timothy, who was evidently often troubled with weak digestion or dyspepsia, to use wine as a medicine; saying, "Use no longer water [exclusively], but take a little wine for thy stomach's sake, and for thine often infirmities." (1 Tim. 5:23.) In neither of these cases did Paul send handkerchiefs or aprons from his person, nor does he mention either praying for their recovery, or advice to them to so pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their teachings as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly blessings, we have already intimated is, that they like their Lord have consecrated themselves and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come,--a foretaste of which we now enjoy in and through the exceeding great heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter, would give up his heirship in the future heavenly glories together with present hopes in exchange for future earthly restitution, and present occasional droppings, foretastes of restitution?

TWO CAUSES OF SICKNESS.

But some will inquire, If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says, "The prayer of faith shall save the sick?"

We answer that while the Scriptures point out no cases of healing of saints, neither do they point out any cases in which sickness came except for a cause upon this class. Accidents may and do occur so far as the world is concerned, but the saints are God's peculiar care; nothing can come upon them except specially permitted. While God could take all the world under such special supervision, he pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state--accidents, sickness, etc. Only the church, the consecrated, is comforted with the assurances of special care: "Your Father knoweth that ye have need of all these things" and, Like as a father pittieth his children, so the Lord pittieth those that respect and love him, consecrated to his service. Of such it is written, Not one hair of your heads could be injured without your Father's permission. (Matt. 6:31-34.) All the steps of the righteous are ordered of the Lord.

While therefore sickness may in a general way be considered at least indirectly the work of Satan who deceived mankind into sin, and hence into death whose servant sickness is, yet in view of what we see of God's special care of the saints, we know that, in their case at least, sickness could not come without the Father's special permission; and hence it should be regarded in their case as from Him, and not directly from Satan, who could have no power over us except it were given him of the Father.

We accordingly classify the causes of afflictions including sickness as follows,-- but only as applicable to the consecrated church. First, those which have been either produced or aggravated by our activity in the Lord's service. Second, Such as come upon us as discipline or chastisement from the Lord for sins or wanderings or coldness, or for the sin of failing to fulfill our covenant of sacrifice; or as needed discipline to prevent these.

OF THE FIRST CLASS were the sufferings of Christ, his weariness, weakness, bloody sweat, ignominious buffetings, and all the reproaches and sneers, and bitter words to which he meekly and quietly submitted until the sufferings of Calvary terminated his human existence. Of this first class also were the wounds of Paul and Silas, when scourged for preaching Christ, when stoned, beaten and imprisoned, and when in perils by sea and by land, among the Jews and among false brethren. Of this class also was the dyspepsia of Timothy, who, probably not naturally strong, studied and labored for the Lord and in the interest of the church; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was

R1048 : page 4

nigh unto death--not regarding [sparing] his life to supply your deficiency."-- Phil. 2:29,30.

Yes indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body the marks of the Lord Jesus." These he had received not in money or fame seeking, nor in self-indulgence, nor in quarreling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints, against error amongst Jewish friends, and against philosophies and sciences falsely so called. He endured his wounds and tribulations in telling the glad tidings of the gospel of Christ of which he was not ashamed, and holding forth the cross of Christ--to the Jews a stumbling block and to the Greek's foolishness, but to them that believe the power of God and the wisdom of God.

All the "overcomers," all the faithful in Christ Jesus, are likely to have some such scars as proofs of their faithful endurance. There is no escape in this war. It is war to the death with all as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection, as being "beheaded." The beheading is symbolic; for neither our Lord nor the Apostles were literally beheaded. It signifies that all must suffer earthly disadvantages and lay down their lives in the defense and service of the truth, if they shall be worthy of that Millennial glory. Sickness and discomforts of any sort, incurred by our energy in the service of the truth are permitted by our Father as tests of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by miracle, the Lord's service would cost us no sacrifice and the test of our willingness to endure for the truth's sake would be wanting. As it is, however, every ache and pain or wound of person or of feelings, and beheading socially or literally for the truth's sake, becomes a witness of the spirit, testifying to our faithfulness. And in all such tribulations we should rejoice greatly--as saith our Lord and the Apostle Peter.-- Luke 6:22,23; 1 Pet. 4:13-16.

OF THE SECOND CLASS of sicknesses and afflictions are poverty, constitutional weaknesses, etc., which like Paul's sore eyes, the Heavenly Father sees will be really advantageous to us. For he doubtless often sees better than we how weak we are, and how a little more health and earthly prosperity might capsize our poorly balanced little vessels. These God sees best to leave us under, but assures us through Paul, of "grace sufficient" to counterbalance such weaknesses. A realization of such care for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father's love and care.

This second class, however, includes chiefly, such afflictions as God visits upon his children as special chastisements for special transgressions. These are mentioned in Heb. 12:5-11. "Son, despise not thou the discipline of the Lord, nor faint when thou art reproved by him; for whom the Lord loveth he disciplineth, and scourgeth every son whom he receiveth. If ye endure discipline, God dealeth with you as with sons; for what son is he whom the father disciplineth not? But if ye be without discipline whereof all are partakers, then are ye spurious and not [real] sons.... Now, no discipline for the present seemeth joyous, but grievous; nevertheless it yieldeth the peaceable fruits of righteousness unto them which are [properly] exercised [or trained] thereby." This description it will be observed covers not merely the reproofs or rebukes of the Lord (verse 5), of the unfaithful and wanderers and transgressors, but also the disciplinary trials which come to us in well doing, and are permitted for the developing and strengthening of character.

It is only the rebukes and reproofs of the Lord for sin and unfaithfulness, that we are examining in this second class of afflictions. We remark, too, that probably every son, except the one perfect one our Lord Jesus, has at times needed and received rebukes by afflictions, for unfaithfulness. And it is well that we should learn to recognize these rebukes and to wisely apply their lessons. Rightly dividing, we shall neither err with some in crediting every affliction to the devil-- receiving none as rebukes from our Father, nor will we err on the other hand and suppose, every accident which occurs (including accidents, etc., to the world in general as well as to the church) to be a divine rebuke.

We should see clearly that only the consecrated are under this special supervision of sons, which includes rebukes by the Lord for sins and short comings, as well as afflictions for well doing permitted to test and perfect us. If therefore the saints experience serious afflictions, they should at once examine themselves conscientiously before God, to see whether their afflictions arise in any sense from faithfulness to the Lord and the truth. If they find that they do, they should rejoice in them and wait patiently for recovery, which without our asking or expecting sometimes comes speedily.-- Acts 14:19,20.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the affliction as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that he never permits except for a purpose. Even our final sickness should be traceable (more or less directly) to our energy in the service of the truth.

Of these rebuking afflictions Paul wrote to the church at Corinth. (1 Cor. 11:21,22,27,29,30-34.) After recounting how careless and unappreciative of their covenant many of them were, failing to recognize their proper participation with Christ in being broken with him and sharing his cup of suffering for the truth's sake, he says: "For this cause many are weak and sickly among you and many sleep." The Corinthian church no doubt had failed to properly estimate sickness as the Lord's rebuke for unfaithfulness, and probably like many Christian people to-day thought all sickness to be persecution of the devil, and wrongly esteemed all such afflictions as sufferings of Christ. Satan indeed is the executioner often, but he has no power over the saints except as it is permitted of our Father.--1 Cor. 5:5.

The general object of many such afflictions is our discipline and reformation; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11:31-34.) saying, "If we would judge ourselves we should not be judged" [by the Lord]. If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined by afflictions. "But when we are judged by the Lord we are corrected [in order] that we should not be condemned with the world." Thus the consecrated are tried fully now, in order that they may not need any further trial in the future when the world shall be on trial, during the Millennial age.

It is of this class of afflictions that the Apostle James wrote, evidently,--sickness the result of rebukes from God for sins, and not sicknesses of the class first described in which we may rejoice. James says: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and though he have committed sins they shall be forgiven him." The prayer as we understand it, should be for the forgiveness of the sins of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction.

This is further shown to be the Apostle's meaning by his after-statement, "Confess your sins* one to another, and pray one for another [for the forgiveness of those sins] that ye may be healed.

But let us remember that this statement does not refer to the various small aches and annoyances to which we in common with the world in general are subject, and which serve us a good purpose in the development of patience, and sympathy for others. We know this, first of all by the calling in of the elders of the church [the senior, or the chief, or official members] to pray over and anoint the sick with oil: because such extreme measures would be quite improper for a slight ailment. We know it secondly, by the Greek word used for sick in verse 14 which has the significance of helpless or impotent.

We see then that promiscuous praying for health, during the Gospel age, would have been improper, and that only by means of the gift of healing were the early cures of the age performed; that it ceased with the death of the apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, have been those offered for forgiveness of sins--as a result of which healing followed. But we see too, that as the Millennial age is dawning--lapping upon the Gospel age which is closing, we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire,--In the light of the forgoing examination of the Bible teachings, and in the light of our present location in the dawn of the Millennium, How and

FOR WHOM MAY WE NOW PRAY?

We answer, The saints cannot pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated; nor can they ask that their sacrifices be nullified by having all they cost of weariness, exhaustion, or stripes or sickness, miraculously removed. But they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness--that they may be relieved of sickness as a punishment, and thus they may, as a result, be healed.

The saints abiding in Christ and His Word in them, may pray for others than themselves--for their children, or neighbors, if seriously sick, under certain conditions, in view of the fact that we are now in the beginning of the Times of Restitution: namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and the glory of God. In such a case we may pray for the recovery of the afflicted believers in Christ who are not of the consecrated little flock--the sacrificers, the Royal Priesthood. Or we may under such circumstances pray even for the imbecile, who are not and cannot be believers. Yet even in such cases, though our faith may necessarily be strong, because confident of asking from right motives, we should always say as the Master did in prayer-- "Nevertheless, not my will, but thine be done."

It is not time yet to expect general healing and full restitution work, as that evidently will not be due, until the entire Priesthood has finished sacrificing and entered with their head and Chief Priest, Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Temple and Tabernacle.

At first sight it might appear that as the gifts at the beginning of the age were exercised through the consecrated church, so the healings to be expected in the Millennial dawn would be manifested mostly in answer to the prayers of the consecrated church. But not so we believe, will it be found; this would bring the saints into too great prominence, whereas, like John the Baptist at the first advent, we must expect to decrease here, while the church triumphant, on the other side the vail, will be on the increase. Our present relationship to the glorified church--pointing out the nearness of the reign of glory-- answers closely in correspondence to the work of John the Immerser at the first advent. John proclaimed, The kingdom of heaven is at hand, and added, "There standeth one among you whom ye know not--He must increase, but I must decrease." So, much the same is our message, and while the church on the earthly plane will decrease, the glorified church on the heavenly plane will be increasing in power and influence during the time of trouble coming, while the John class will doubtless be put under governmental restraints as John was cast into prison by Herod.

In harmony with what we should thus expect, we see various cures meeting with some success, and indeed we have heard of one case of healing where no cure was attempted or even thought of by either the sick girl or her friends. And while they waited for her to die, she immediately recovered got up and went about as ever. The only explanation she could give was that she had a dream in which a man laid his hand upon her head, and she felt a shock like electricity pass down her spine. And this young woman did not even profess to be a Christian.

By these various means the Lord would gradually prepare the world for restitution; so that when it comes, the new order of things will still leave room for the exercise of faith toward God; for the proud and scientific to expect such things from natural causes, while others will be led thereby to recognize such things as the beginning

R1048 : page 5

of restitution. And since the overcomers have a great work to do in opposing error and instilling truth, and since if they were much engaged in praying for the sick it would detract from their real and important work, of healing the spiritually sick and lame and blind, we see great reasons why we should expect these manifestations of restitution both in and through others than the saints.

SHOULD SAINTS USE MEDICINES?

This question naturally suggests itself. We answer, We are neither commanded nor forbidden to use medicines. In our consecration we gave up human advantages coming to us as to all our race through Christ, in exchange for the spiritual advantages offered us. Hence all restitution blessings, every favor not spiritual, we are debarred from asking, though God for his own wise ends sometimes grants his "new creatures" special favors and manifestations of an earthly sort in their hours of need, even though they do not and have no right to ask for them.--See Matt. 26:53,54; Acts 12:6-11; 14:19,20.

It should be noticed however, that even aside from Christ's work of redemption and restitution, even condemned men are privileged to use such natural means as they can command, in food and medicines, for the relief of their ailments and the sustenance as long as they may be able of their present condemned and dying bodies. And these privileges consequently the saints retain and possess, even after having exchanged the earthly advantages through Christ, for the heavenly advantages.

Nothing then in their covenant of full consecration prevents the saints more than unbelievers from using natural means for their relief. We have the liberty to do so whenever our judgment indicates the expediency. And though we are not informed that our Lord used medicines, we should remember that he was perfect and had only such pains and aches as he himself took from others. However, He certainly illustrated the principle of making use of natural means and not asking divine power for relief, by resting when weary instead of praying for supernatural restoration; and when hungry and thirsty he ate and drank instead of praying for strength and refreshment otherwise. So too, it was with the apostles so far as we may know from the meagre scraps of history of their private affairs furnished us in Scripture. Paul tells us (2 Cor. 11:27,30) of his weariness and pains and hunger and thirst and cold and nakedness, and says he gloried in these marks of his faithfulness, but mentions not one word about praying for the removal of these by divine power; nor does he record one answer of such a prayer as a mark of favor with God. On the contrary, in the single instance he mentions of having prayed for earthly blessing (the restoration of his sight), he does tell us that the Lord refused his request, telling him it was best for him so--the grace sufficient being in spiritual and not earthly favors above those of natural men.--2 Cor. 12:9.

When Paul was thus needy at times how did he do? Did he pray God to feed him and clothe him? No; he well knew that God had promised that no good, needful thing should be withheld, so long as he was his servant. Did he ask God to create money in his pockets or to send some kind hearted person not too lazy to work with a basket of dainties for him to eat, while he studied or prayed? Nay, that was not Paul's sort, else he would not have been selected as "a chosen vessel" to bear the Lord's truth. When Paul was hungry he neither went out and begged nor staid indoors to pray for the things needed, but went to work at his trade,--tent-making, teaching publicly and privately as opportunities offered; unwilling to ask aid even of the believers whom he served; though he well knew that they were negligently losing, both the privilege of giving to his support and the spread of the truth, and also losing the valuable instruction which he could have imparted during these hours necessarily devoted to secular labor.

We remember too Paul's advice to Timothy regarding medicine--to take a little wine (as a medicine, not as a beverage) for his indigestion and "often infirmities." And this we find in perfect harmony with Paul's own course and that of our Lord, and therefore certainly a safe guide to us respecting our Father's will.

But, says one, even if it be right to use simple remedies such as may come under our observation,--Would it be right to spend the Lord's money, (as all the money which the consecrated have is the Lord's) upon physicians? We answer that our Lord and the disciples spent consecrated money for bread which is the medicine needed when hungry. And we presume Timothy following Paul's counsel, spent some consecrated money for the medicinal wine. But moderation should be used in all that we do, that whether we eat or drink or take medicine or whatever, all may be done with reason and to the glory of God. We should not fill ourselves with medicine nor with wine nor be gluttonous with food.

We cannot for a moment concede as the superiors or equals of our Lord and Paul, in faith or divine favor, some who in our day claim to live by faith, "working not at all;" who do little to weary or pain themselves, and who rejoice that they have no such experiences as Paul had with hunger, and cold, and thirst, and nakedness, as marks of special faith and holiness and divine favor. We believe that many such are sincere children of God, deceived on this question by following their own feelings and inclinations rather than carefully studying the perfect examples of God's will in this matter, furnished in Scripture.--See 2 Thes. 3:8-10,11-15.

In view of the Scripture teaching, we must therefore advise the consecrated to follow Christ, and walk in the footsteps of our Lord Jesus and those who followed him most closely; ignoring in this as in other things their own preferences as to how they would like to think about it, and how they would like to do and have God do, in such matters. Let us fully submit our wills and methods to God's plan and arrangement as expressed and illustrated in His Word. As "new creatures" we may ask freely for all spiritual blessings and graces promised. Then, sure that such will come, we should seek for them and acknowledge them with thankfulness, by whatever agency or channel sent. But in earthly matters we must be very careful: let us ask for nothing beyond our actual needs, as God (not we) sees the necessity and expediency--thankful always for the "bread and water" promised, as well as for every additional comfort. Realizing always God's superior wisdom and boundless love for us, we should fear to take our interests in any degree out of His hand. Thus we may live always rejoicing and always realizing that, whatever may befall us, all is working out for good to us. We may need an acquaintance with pain or to come into perplexity and almost to want, in order to have needful experience or testing or chastisement. And we should learn to search for and appreciate the lesson or chastisement quickly, and prove ourselves apt pupils in the school of Christ.

Especially in the case of their children consecrated parents may well feel that, now in the dawning of the Millennial age, they have special privileges in prayer; for of all classes these are most surely the heirs of restitution blessings. The children of all believers are justified (1 Cor. 7:14) and hence heirs of the earthly blessings, restitution etc. And now that the Restitution Times are upon us, we should feel great confidence in asking health and strength and life for such. It would seem indeed that now the children of believers might live on down into the full sunlight of Millennial glory and blessing, when none will die except such as sin willfully against that light and favor. Yet, in all our requests we cannot ask otherwise than as the Master did, saying--Nevertheless not my will but thine be done.

AN ILLUSTRATION.

The following letter presents a case in which the Lord has been pleased to grant a measure of relief and restitution to one of the restitution class, a daughter of one of the consecrated. When the mother's request came (that we would pray for her daughter whose mind was breaking down, and who after being for some time in a hospital was growing worse and had been ordered to an Insane Asylum), we considered it an extreme case, one such as our Lord would deeply sympathize with-- the broken hearts of mother, husband and children, of one worse off than dead. We saw that in asking for her the blessing of restored reason we were asking nothing selfishly--not even coveting the privilege of presenting the case before the throne of grace. (And we now relate it, not in public, but to the household of faith, and not for vain-glory but as an illustration.*) Considering that as nearly as we could tell this might be such a case as the Lord would be pleased to make an exception of, I concluded to present the case to our High-Priest, the Redeemer and soon to be Restorer, in whom the Father hath invested "all power:" joined by my wife, Sister Russell, I did so; expressing our reasons for supposing this to be such a case as the Lord would be pleased to regard favorably, yet carefully avoiding anything like an attempt to have the Lord do as we thought good, we prayed that if the request was not according to His will, that His will be done and the request refused. We noted the date and wrote to the sister whose daughter was afflicted. The following is an extract from her reply:--

Yours of Feb. 19th, 1888, was duly received, in which you gave me such good and timely advice, in regard to my dear daughter, who was laboring under severe nervous prostration and partial insanity. You will not have forgotten, that I asked your prayers in her behalf and you so kindly responded to the request on Sabbath morning Feb. 19. You wrote to me the same day, saying for me to try to resign my will perfectly to whatever might be the will of God in the case. Oh, I thought I had done that already, but no, my will was paramount all the time. I have been able through His grace to yield, and trust my child to His keeping, and I am resting--praise His name.

You wished to hear from myself and daughter soon, but circumstances over which I had no control prevented my writing until now.

At the time of getting your letter my daughter was visiting me by my request, before being sent to an Insane Asylum, by advice of her physician at the hospital, where she had been for five months. I felt that I could not have her go to the asylum, so I went to my God and asked his guidance, and you know the rest.

I wrote to you; and on the 19th you presented her case to the Lord, and he heard. That very day there was a decided change in her mind. In three or four weeks she went to her home in Chicago, and has been doing her work ever since. While she is not well in mind or body yet, her husband writes me that he thinks her improving slowly every day. Praise the Lord. I thank you a thousand times for your Christian sympathy and prayers. Give God the glory. Believe me, your sister in Christ. MRS. THOS. MADDOX.

In this connection note that the healing was not immediate, but gradual; neither, perhaps, will it be complete. Full restitution back to perfect life and health and strength cannot be looked for until the "Times of Restitution" are fully ushered in. The most we should expect at present is merely relief. So, too, it was with the cases healed by our Lord. Not only were some of them gradual healings (John 5:52-53), but certainly none of them were absolute and complete restorations, else the cured ones would have been thereafter perfect men and women, and might have been living still. No, they were but partial restorations as in the case of Lazarus--only small foretastes of Restitution power, and work, and favor.

"MIND HEALING" AND "CHRISTIAN SCIENCE."

That the power of the mind over the body is great no person of experience will dispute. Every intelligent physician knows, that in about one half his cases he needs to treat the mind as much as the body of his patient; and that in such cases to hold the confidence of his patient is very necessary. Who has not heard of the conscientious physician who in many cases administered bread-pills with strict orders as to proper food, drink and clothing and thus had great success.

Every wise general has recognized the necessity of having the minds of his soldiers cheerfully employed, as promotive of general health. To this end sentimental music is prohibited and cheery and martial airs are commanded.

It has long been observed that where an infectious disease breaks out and becomes pestilential, those most afraid of it, whose minds dwell on the disease and dread it most, are the most subject to it, and most likely to have it in a violent form. The story has been often told of the college professor whose class in a joke experimented upon him and put him into bed sick for several days by some five of them meeting him at various places on his way from home to the school and each succeeding one emphasizing more than the former that he looked unwell, in fact sick, and should return home at once.

It is a well known fact, too, that French scientists were some years ago granted several prisoners condemned to death, to experiment with as they chose. One was placed in a cell in which a man had just died from cholera, but was not told of that fact and was well the next day: another was placed in a clean cell but told that the death from cholera had been in that cell and that he would surely take the disease; and he did take it and died. Another

R1048 : page 6

of their experiments was, to bind and blindfold a prisoner and pass his hand and arm through a partition, telling him that scientists wanted to learn how long it would take to bleed to death from the cutting of one of the arteries of the arm. He prepared for the execution in this form and died in a few hours, though really the experiment was to learn how much effect fear would have, for the cut made in his arm was quite insignificant and he lost only a few ounces of blood; the drip, drip, drip, which he could hear and feel run down his arm, being a carefully arranged device of tepid water. He was mind-killed; he thought he had lost the blood, and exhaustion and death were the result.

Who, that has observed, will not admit that to think about an ache or a pain will aggravate it? And if it will intensify and aggravate pain to allow the mind to dwell upon it, is it not reasonable to believe, that pain can be lessened and a cure expedited by an exercise of the brain power in an opposite direction? The secret of how the mind operates upon disease undoubtedly lies in the fact that the brain is not only the seat of all thought, but of all feeling. It has communication with the entire person by its active messengers, the nerves. Consequently when a message of pain comes from wounded nerves, the brain has power either to soothe the wounded nerves and assist thus in allaying the pain, or on the other hand it has power, instead of healing, to spread a general alarm to the entire nervous system, and thus both to increase the pain and delay recovery. From that center, the brain, all the nerves are directed and more or less controlled, as a factory is governed and directed from the manager's office. If we had no nerves, we could have no pain; and if we had the nerves even, and had no brain to which they could communicate their troubles, we could have no knowledge of pain. Hence, we see, that whether we shall suffer much pain depends not only upon the fineness, delicacy or sensitiveness of our nerves, but also upon the way in which our minds shall receive the appeals of our nerves-- whether we magnify or minimize them. And yet, the full appreciation of the mental powers of human beings and how best to make use of them, evidently belongs further along. In the full sunlight of the Millennial day this will doubtless be one of the prominent agencies of human restitution.

But we should be on guard against a device of our enemy, who, taking advantage of this, (one of the principles of restitution which must soon be far more widely recognized than at present,) endeavors to use it as his balloon by which to lift into public notice doctrines and theories subversive of the doctrines of the Scriptures. We refer now, specially, to what is deceptively termed "Christian Science." This entire system seems to be as fraudulent and deceptive as its name: though we admit that some honest souls are found among its advocates, having been deceived and misled by it. By reason of the horrible misrepresentations of God's character and plans by so-called Orthodoxy, in groping for something better, some have fallen into this last snare of the devil, as others have been ensnared into Infidelity and Spiritism and into Swedenborgism which appears to be a hand-maid and stepping stone to Spiritism, --as is also this new deception, called Christian Science.

There is nothing Christian about it--it is against Christ and against the truths which Christ and his apostles taught. It is emphatically anti-Christian in its tendencies. But they acknowledge Christ, says one. Yes, we answer, so did the devils when they had an object in so doing. (Matt. 8:29; Acts 16:17; 19:15.) So Spiritists acknowledge Christ too, claiming that he was an eminent medium and spiritist. And now these Christian Scientists use his name to deceive, if possible the very elect, claiming that our Lord was one of them--a Christian Scientist, who did very well all things considered, but who did not understand the Science so well as its present exponents, who are ladies, and whose finer sensibilities were requisite to a full appreciation of the unfathomable depths of this science.

Candor compels us to remark that few Christian people recognize the meaning of the word Christian. It is not like the word Lutheran, or Wesleyan; the secret force lies in the meaning of the Greek word Christ, which corresponds to the Hebrew word Messiah, and is a title rather than a name. It signifies, one Anointed by Jehovah as his agent, to accomplish the promised deliverance and blessing of mankind. All this was and is understood by the Jew as the import of the title Messiah, and should be recognized as the meaning of the corresponding word Christ by all true Christians.

"Christian Science" expounders, however, very far from believing in or expecting any deliverance through our Lord Jesus, the Christ, see nothing for him to do. They deny entirely any atonement for sin, and in fact deny any original sin, making necessary a ransom sacrifice, such as the Scriptures show; and not only do they thus deny the Lord's work already accomplished, but they deny any future work to be done by Him as the Millennial King. They deny that he did anything at his first advent except to teach their science,--and that very imperfectly as compared with what they could have done --especially as compared with what the self-styled "Rev." Mrs. Eddy, their Boston leader and teacher, would have done.

But do not "Christian Scientists" claim to believe the Bible? some one suggests; and do they not quote from it frequently? Yes, certainly, that is a part of their garment of light, by which they deceive some of the Children of the light. They quote Scripture much as Satan quoted it to our Lord in the temptation recorded in Matt. 4 chapter. But though they quote from the Bible, it is in an inconsistent manner and wholly out of its relation to the context, just as Satan did, not to ascertain God's plan, but to bolster up a theory which proves a snare to many not rooted and grounded in the truth. Such, not familiar with the general meaning of the passages quoted, too often do not take the time to fully examine the context, but swallow the theory whole, presuming their teachers to be honest, and that the passages cited are correctly applied.

"Orthodoxy," so called, by reason of the custom of its ministers to take texts from the Bible for all sorts of discourses, contrary to the meaning and intention of the text, has laid the foundation for just such deceptions as are now shipwrecking the faith of so many. Indeed we are distinctly shown that all but "the elect"-- a faithful few, will be misled by some of these various deceptive snares. But the "very elect," because fully consecrated to God, shall have light and help sufficient to prevent them from being deceived so as to fall in such errors.

We need not criticize "Christian Science" at greater length in this paper, for this we did in our issue of October '86, which those who have not read can still obtain from our office. We merely wish now to note that the truth on the subject of mental assistance to healing, presented above, already for many years recognized by all thinkers, though perhaps fully comprehended and appreciated, as yet, by none, is a very different thing from the claims and nonsense of "Christian Scientists." The former is in perfect harmony both with reason and Scripture, while the latter violates both.

In fact we hold that the theories of these scientists (?) cannot have emanated from a sound brain, no matter how many sound minds may have been worked up to the point of belief in so unreasonable and unscientific a view of matters. We notice, too, that though they claim to believe that diseases and pains are not realities, but merely imaginations of the diseased minds and curable by getting rid of such imaginations, yet when it comes to paying for this imaginary healing, imaginary dollars will not do. One might suppose that they would become so convinced of their theory that "All is mind, there is no matter; all is life, there is no death," etc., that they would consider hunger and thirst and weariness and money as mere imaginations, and disregard them; but not so, food, and dress, and rest, and especially money, are very real to them and are sought after unceasingly. For instance a book to explain (?) their theory is only $3.00. And a course of lectures on How to heal (?) by this method costs $300.00. And the services of those who after hearing about twelve discourses get a "diploma" to practice as Christian Scientists, is never charged for in an imaginary manner, but at a good round figure in tangible money. All this is very different from the spirit and method of our Master whose name they fraudulently adopt, to deceive and ensnare his followers.

But does some one ask, What object could Satan have in getting up such a deception and delusion? We answer, It is one of the many efforts he is permitted to make now against the foundation of all true Christian faith--THE RANSOM. Of course they do not claim to deny the ransom; nor do any of the various no-ransom theories make any such claim. It is part of their deceptive policy to retain a form of sound words, while they are diligent and untiring in their efforts to subvert their real significance. And all errors seem to take this form, evidently inspired by the one great deceiver and arch-enemy of the cross. They are all the more dangerous and deceptive because they do not openly deny the Bible, but underhandedly. They deny original sin and its penalty, and ignore the work of Christ as Redeemer. They do not, of course, deny that he died, but they do deny that He "gave himself a ransom [a corresponding price] for all;" for they deny that any price was required. The following quotation from one of their prominent writers shows that they ignore Christ's redemptive work entirely, and in fact ignore God entirely, and substitute a principle of good as their deity. A writer in Mrs. Eddy's Christian Science Journal says:--

"We are growing into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine development as sons and daughters of Good."

In this manner Satan would deceive the world into the belief that the restitution privileges and blessings which he can no longer delay, are not results of God's time and order, nor brought about by our Lord's redemptive work at Calvary, and his second coming in power as the promised "Seed" to bless all the families of the earth, and to restore all things, as spoken by the mouth of all the holy prophets since the world began. He would offset and hinder as much as possible the proper effect of the coming blessings (viz., to lead mankind to appreciate and love their Redeemer and Restorer), by foretelling thus the coming restitution to the full perfection of human powers, and attributing them to a mere natural, human, mental "development" and "growing."

This deception, as to the cause and source of the coming restitution, leading the mind away from the great work of Christ, first as Redeemer, and finally as Life-giver or Restorer, will be all the greater, because Satan thus adroitly mingles truth with error--a truth too, more forcible far, than the world or "Christian Scientists" generally conceive. The Millennial restitution will come about as a development, expanding every good human quality to its ultimate limits, (full restoration to all that was lost); and doubtless this will be accomplished very largely through faith and mental healing.

KEEP THE MIND PURE.

PROV. 4:23-27.

Few recognize the influence of a pure mind over the body. God has so organized the human kind, that pure, noble, holy thoughts in general, have not only an elevating and ennobling effect upon the mental and moral constitution, but an invigorating influence upon the physical system. And on the contrary, every unclean, ignoble, unchaste, unholy thought (as well as act) has a direct effect not only toward debasement of mind and morals, but germinates seeds of disease already in the constitution of all the fallen race.

If this were more widely known and more fully recognized, it would be a great blessing to very many, and would tend to prevent very much sickness among both young and old, and would sometimes explain, why those whose hands and brains are busiest are often the most healthy and most happy. "Keep thy heart--for out of it are the issues of life." These words should be deeply engraved upon the tablet of memory by every person. They are words of wisdom. Their full import may be recognized by many in the present time, but surely all must sooner or later learn it; for this is to be the rule and arrangement by and under which, during Christ's Millennial reign, the world will be blessed.

Mankind will be brought to a knowledge of the truth, and to an opportunity for restitution to full perfection by the great Redeemer, but in such a manner as to require them to strive against sin and impurity, and to strive for righteousness and perfection,--which in response to their prayers and efforts the Life-giver will supply freely, having redeemed them from Adamic condemnation for this very purpose of restoring them to all that was lost in Adam's fall.

It is a mistake to suppose, as many seem to do, that because our Lord Jesus paid the full price of our redemption from sin and death, therefore all the redeemed ones must be freed forever from condemnation and sin, as soon as the Times of Restitution begin. On the contrary, our Lord's sacrifice covered and cancelled only the sin of Adam and its wide-spread results. Hence it covers only those sins of our committing, which result from weaknesses within ourselves and evil and temptation surrounding us, which our hearts do not consent to or approve when we come to know the right and wrong in God's sight.

As soon as we come to a clear apprehension

R1048 : page 7

of our provided redemption, and into harmony with its conditions, we may consider ourselves "saved" from the Adamic condemnation and restored to divine favor, though the time for actual restoration to the blessings secured is at the close of the Gospel age. The actual attainment of the privileges and blessings provided for all by God, through our Redeemer, and freely offered (sooner or later--in the present or in the coming age) to all, will not be attained except by the desire and effort of "whosoever will."

As soon as we know and except of Christ's redemption work, we may reckon ourselves free from all condemnation on Adam's account, or traceable to his failure; and then, at that moment of knowledge, the individual trial of each human being begins; and by his efforts as well as his prayers he shows his desire for a life of holiness and purity and fellowship with God. And to such the Lord is pleased to extend his favor and every needed aid, bringing them ultimately to full perfection and to the enjoyment of all the privileges lost by willful sin in Eden. And every sin and impurity, every unholiness, every dishonesty, of thought or act, will react upon the evil-doer bringing; with it a heavy toll of interest: and if persisted in, it will prove such an one unworthy of the everlasting life of holiness and purity. This, the only everlasting life which God has offered, or will grant, will be given only to those who, when brought to a full knowledge of all the facts, shall so desire a life of holiness as to strive against sin and impurity in every form.

And while this principle will apply specially to mankind during the Millennium, it is also a principle with the saints in the present time. Purity, chastity, holiness of heart (of mind), belong to our consecration,--to be copies of God's Son who was holy, harmless, undefiled. Wherefore:--

"Keep thy heart with all diligence; for out of it are the issues of life."-- Prov. 4:23.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,...think on these things."--Phil. 4:8.

"Blessed are the pure in heart, for they shall see God.--Matt. 5:8.

---

*Sinaitic MS. reads sins.

---

*In fact we consider it far more a proof of sonship to God and of close relationship and friendship with our Lord Jesus, to have a knowledge of his Word, an understanding of his plan and information concerning "things to come" (John 16:13), than to possess even the gifts of healing and of speaking with tongues: for as the Apostle clearly shows, one might possess those gifts and yet be but sounding brass and a tinkling cymbal. Our Lord declares that--Many shall say in that day, In thy name we have done many wonderful works, and yet be of the class whom he cannot and will not recognize as overcomers--his Bride.--Matt. 7:22.

===================

FIGHT YOUR OWN BATTLES.

This you must do, for there is no one else to do it for you. When your enemies compass you about like bees, when they are more than the hairs of your head, you will find few men who will stand as your defenders. When you are lied about, abused and set at naught, good men will stand aloof and see how it will go with you. If you go down they will let you go, without protest or defense. If you survive the storm, surmount the wave, fight the battle, and defeat the foe, years afterwards your friends will be glad to let you understand how kindly they have always felt for you, and how glad they are that all things have come out right. But you must not anticipate this decision. You are on trial, and they will not pronounce blindly or in advance, on the merits of the case, nor will they regard you as innocent till you are proved not to be guilty. More likely they will not even insist that your trial shall be fair. In the day of adversity, sorrow, or dishonor, some rare spirits will search you out and give you the sympathy and help that you sorely need. Let them come and welcome them with thanks, and remember them when the day of trial is past; but do not go far to seek them, or you will find your friends far fewer then, than in the days of your prosperity.

You must not expect too much of poor humanity, nor blame men too severely. They cannot read your heart. They may have listened to lies, and slanders, invented by bad men, and repeated by good men, until they are perplexed, undecided, and know not what to do. Let them alone. The more you talk to them, the more they suspect your motives; the more you plead, the less they are disposed to help. Go to God in your troubles, and seek his almighty aid, promised in your time of need. He knows you altogether. With him there need be no explanation, and there can be no deception. If you can wash your hands in innocency, you can compass his altar, and receive his blessing, and He can carry you through. The devil cannot kill a man whom God undertakes to keep alive. All the liars in the universe cannot prove that gold is brass. All the slanderers in creation cannot make an honest man a rogue. If men call you a liar, keep telling them the truth. If they repeat the charge, still repeat your faithful testimony. Stand for God and God will stand for you, and by and by the change will come. Missing friends will come back. The Lord will open more doors than Satan can close; and He will set before you open doors that no man can shut; and all the reproaches and sorrows borne for the name and sake of Christ will turn to joy and blessing, if we faithfully follow him, and commit the keeping of our souls to him in well-doing, as unto a faithful Creator. --H. L. Hastings.

====================

R1048 : page 7

FULLY PERSUADED.

We presume there was joy in heaven about the time the following letter was penned and we know there will be joy in many hearts as it is read.

The letter fully introduces and explains itself, but we wish all to note while reading, what is the natural result of the introduction of the truth into an honest heart prepared by discipline and experience and freed from sectarian prejudice. Note how quickly the truth commends itself over and beyond errors of many years growth and with every surrounding favorable to the errors and unfavorable to the truth. Note also the effect of the truth upon a fully consecrated heart.

Earthly prizes of worldly fame and earthly wealth, and worldly pleasures fade before the excellent glory of the great "prize of our high calling." And no wonder; if the accomplishment of the great divine plan was so grand as to be worthy our Saviour's coming from the heavenly courts to engage in it, is it not worthy the sacrifice of paltry earthly comforts or privileges on our part--if we are privileged to share in the present sufferings of Christ and also by and by in the glories to follow?

The letter is as follows:--

May 21st, 1888.

DEAR BRO. RUSSELL:--I want to write you a letter about myself: you can sympathize with me, and there is no one here that I know of, who can. But very soon I hope and believe the truth will have friends here, who will see and believe as I do. There are in this community, I think, quite a number of consecrated ones who do not see clearly, whom I humbly trust the "Chief Reaper" will permit me to search out, and be an humble instrument in his hands of leading them into the light, and more full consecration.

When I was quite a young man I felt that I was begotten of the Spirit, and if I understand myself, I was very honest and earnest in the matter. I united with the Baptist Church, and thought for a while I was all right. Being young and full of worldly-mindedness, I soon discovered that I was not living up to my duty, and so doubts came and I struggled on, but finally plunged into money making, pleasure and dissipation. And though prosperous financially and socially, yet I was very miserable and unhappy, and there was no peace. But the Lord in his goodness and mercy chastened me, and while it was the greatest trouble of my life, it brought me to my extremity, and then God took me up and comforted me, and I consecrated myself and all I have and am to his service. That was about six months ago. I then commenced to study God's Word with all the energy I had, with a view to engaging in the ministry.

When I commenced to study, and ever since, I have lived trusting earnestly in God to guide me in the way of all truth. I am 33 years of age and a little more, have a wife and three little children. I realized that I could not go to college to get the education and preparation I needed for the ministry, so I said, I am going to the feet of Jesus--He will be my teacher--and I prayed day and night as I studied, that the holy Spirit would guide me in the way of all truth.

Gradually I began to realize that in order to be a God pleasing minister, I could not preach the doctrine that most of the preachers I knew, preached. I saw there must be something wrong in the doctrines I had been taught. I saw that the parable of the Leaven surely did not mean the gospel hid in the three measures of meal until the whole lump was leavened with the gospel. I realized that Leaven meant something impure, consequently error, and I looked around me and I saw sure enough the whole lump is about leavened. I also discovered that our Master's second coming must be pre-millennial, and that according to the signs of the times, he would come long before the world was converted. So I made up my mind that the Baptist Church was the nearest right after all, and that the truly converted in that church would compose the "Bride," and so I went to work in earnest talking to our large membership of Baptists, trying to get them more fully consecrated. I also went to work on the church roll with a view of getting the negligent and unworthy to either do better or withdraw so as to keep the church pure, but soon discovered what a Herculean task this would be, so I was puzzled.

I prayed more earnestly than ever for the truth, the whole truth, and nothing but the truth. I received fresh courage and strength, studied earlier and later, and talked to my Sunday School more earnestly than ever: I am Supt. of a Baptist S.S., numbering 125. I also went from church to church and assisted in revival meetings; but the more I engaged in that, and listened to the Evangelists, and heard them teach error, and saw them work for the big number of so called converts, and saw how they deceived the young and unsuspecting, the heavier my heart got, and I almost shuddered when I thought of being ordained by men to teach. So I made up my mind that I would close out my business, and go out in the highways and hedges, and invite and if possible bring in guests for "the marriage supper of the Lamb." When I reached this decision I was better contented, and God's blessed word seemed better food for the soul than ever. And while my eyes were thus becoming ready to be opened, yet I could not see clearly --the plan would not harmonize. I was so full of the eternal torment, and no chance after death doctrine, that at times I was almost ready to give up in despair; but I had faith in the blessed promises of my Master, and I continued at his feet,

R1049 : page 7

and my whole soul was filled with a longing desire to know and preach the doctrine first delivered to the saints.

By accident I came across your address written in pencil on a card, and so I wrote to you for a sample copy of your paper; you sent me two. I eagerly read them, and while I was bewildered, amazed, and almost stunned at times, yet I did not comprehend your full meaning, and I wondered who you are, and what church you belong to, etc. And I said that does begin to look like the "Truth," but his views are rather too broad; I must be careful, it may be another seducing spirit, but anyway, I will send $1.50 and get the paper for a year, also a copy of M. DAWN and some back numbers, and I did so. I said, I will prove it if I can as I go along, and if it is not according to the Bible, I will not hold fast to it. I am seeking after truth as earnestly, meekly and humbly as I know how, and I am not afraid to read his doctrine, for if it is wrong I know God will convince me that it is; for I have now reached the point where I have given up all else, and am relying completely on the guidance of the Word.

One week ago yesterday the DAWN and a large roll of back numbers of the TOWER came, and I commenced. I have read day and night since, almost. O, it was food to my hungry soul; and sometimes, Bro. Russell, I would just have to stop and lay the book or paper down and praise God. I was alone part of the time. The scales dropped from my eyes, and I am honest when I tell you, at times I got a glimpse into the "third heaven." The plan is such a glorious one; and I am now ready, God helping me, to commence running the race for the prize more earnestly. But O! you cannot realize unless you knew me, what a struggle I have had already, and what I will have to undergo in cutting loose from business, family, church, college and Sabbath-school relations. I have a large dry goods store, and am doing a splendid business, but I have resolved to commence closing out my stock this week. It will take me several months to wind up my business, but I want to do it as fast as possible; and in the meantime I want to continue to study, and to put in a word and a DAWN wherever I think it will do good.

But I cannot tell you how heavy, in one sense of the word, my heart has been all day to-day on account of a little scene I had yesterday in the house of my father. He is a well-to-do man, so far as this world's goods go, and a very strong Baptist. All my folks are Baptists. Yesterday I was with them--sister, wife, mother father. I told them of how good God was to me, and of how my eyes had been opened, and that I was going to commence closing out my business, to go into the "Harvest Field" to work without money, and without price. They all cried as if their hearts would break, and when I went out of the room, I overheard them talking about me. They actually believe I have gone crazy, and so they are trying to keep me from studying so hard. But I must press on. The time is short, and I live in hope that their eyes may be opened too. I have given my mother some TOWERS. She is an honest consecrated woman, but much prejudiced. I have been praying very earnestly that she may know the "Truth" as revealed in God's Word.

Now this is too long a letter to write to one so busy as you must be, but it is a relief for me to write it, even if you never have time to read it. O, if I could only see and talk with some one face to face, that thinks and believes as you do.

May God bless you and all your co-workers in your labor of love, is my earnest wish. Yours in the work, J. W. B.

====================

R1036 : page 7

THE MEEK SHALL SEE EYE TO EYE.

Beware of the spirit of pride which seeks to find some fault with everything presented, from the false idea that it is a mark of independence of thought and superiority of intellect. Such are always full of the thought that there must be something wrong and that it is their duty to find some fault with everything. Such always find something to object to, and would if they were in heaven. They are not of the sort spoken of by the Prophet, who shall "see eye to eye," for they are determined not to do so. Let all saints avoid and root out of themselves such a disposition. It is not the spirit of Christ; not the spirit of the truth. It will hinder themselves and others. Let each seek to rid himself of all such pride, and on the contrary, let us cultivate the child like spirit of meekness.

====================

R1049 : page 8

THE BISHOP OF LONDON.

We fear that we with others have caused the "Lord Bishop of London" some annoyance by the sermon published in our May issue which purported to have been preached by his lordship on Christmas day last: this we regret.

We stated, in connection with our publication of it, our surprise that so remarkable an event should have remained quiet so long, and merely published the clipping as we received it from a Brother in Ohio. We now have evidence that no such sermon was ever preached. The following letter settles the question. The Sanctuary, Westminister S.W. 20 June, 1888.

Dear Sir:--

I am directed by the Lord Bishop of London, in reply to your letter of the 10th inst., to inform you that the statement in the "Watch Tower" is absolutely without foundation.

Harry W. Lee.

We also procured a copy of London Justice, of the issue said to contain this Christmas sermon. We found it therein, verbatim, but preceded by a few words which the Ohio paper had neglected to copy. The original article had the following heading:--"A Christmas Sermon which the Bishop of London has been asked to preach in Westminster Abbey on Sunday Dec. 25th." Thus, it appears that the sermon as printed was merely suggested, as a good and suitable one, for the Lord Bishop of London to preach.

We are glad to correct the mistake, but are sorry that it needs correcting--very sorry that it is not true, for the Lord Bishop's sake, as well as for the sake of the powerful influence which such a sermon and such an act would surely have carried throughout Great Britain and throughout the world.

We have no regrets on the subject, except for the annoyance of the Bishop; for we doubt not the unintended mistake has had some influence for good, in suggesting what might and should be done by many in high places. And the very fact that the sermon was suggested shows that some appreciate the situation, even if the bishops and lords do not.

====================

R1049 : page 8

PAPACY EXAMINED BY A LAWYER.

DEAR BROTHER RUSSELL:--...

The Pope and his minions are doing their very utmost to make void that part of the "Declaration of Independence" of the U.S., which says "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, etc.

It is being strongly argued to join church and state. The moment this is effected, away go the "Liberties" of the people. What can be dearer than liberty of conscience, and this is what the Constitution of the United States guarantees to every American. On this point in 1854 the Pope said, "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error --a pest, of all others, most to be dreaded in a state." This was reiterated in 1864 by the same Pope, writing of "Those who assert the liberty of conscience and of religious worship" and "All such as maintain that the Church may not employ force." The Archbishop of St. Louis writes, "Heresy and unbelief are crimes" and are punished as other crimes "where the Catholic religion is an essential part of the law of the land." Just so, this is the very drift of the present attempt to join church and state and to obliterate article iii. of the Articles of Confederation, viz., "The said states hereby severally enter into a firm league of friendship with each other for their common defence, the security of their liberties, and their mutual and general welfare; binding themselves to assist each other against all force offered to, or attacks made upon them or any of them, on account of religion, sovereignty, trade, or other pretense whatever." Whenever church and state join together, it will put the shackles upon the people and upon each state severally-- and thus will result a national religion subject to national law and the penalties thereto for its violation will be classified as criminal punishments and not as penalties for misdemeanors.

Listen, "The Romish Church has a right to exercise its authority without any limits set to it by the civil power."-- Encyclical XIX.

"The Pope and priests ought to have the dominion over the temporal affairs." --Encyclical XXVII.

"The Romish Church and her ecclesiastics have a right to immunity from civil law."--Encyclical XXX.

"In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."--E. XLII.

Cardinal Manning when he was Archbishop made the Pope to say: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director

R1050 : page 8

of the consciences of men: of the peasant that tills the fields, and of the prince that sits upon the throne: of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong." He further says: "Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." On this point hear what Gladstone the great English statesman says:-- "The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents, as to warrant any and every invasion of the civil sphere: and that this new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims without any refuge or reserve on behalf of their duty to the crown." He also says: --"Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty on civil duty at the mercy of another."

Two hundred years ago Romanism was rampant in Scotland and England. Those were the days of the martyrs. It was on the first day of May A.D. 1685 when the infamous Graham of Claverhouse murdered John Brown aged 58 years, because he "acknowledged only Christ as the supreme Head of the Church," and for this answer Claverhouse said to him, "Go to your prayers for you shall immediately die." John prayed and so powerful was he in prayer, it brought the tears to the eyes of the murderer's soldiers. Upon this tragedy these verses were written:--

"My widow, my orphan, O God, I resign To thy care, and the babe yet unborn, too is thine; Let thy blessing be round them, to guard and to keep, When o'er my green grave forsaken they weep.

At the door of his home, on the heather he knelt; His prayer for his family the pitiless felt; The rough soldiers listened with tears and with sighs, Till Claverhouse cursed him, and bade him, arise.

For the last time the lips of his young wife he kissed, His dear little daughter he clasped to his breast: 'To thy mother be kind, read thy Bible and pray; The Lord will protect thee when I am away.'

Isabel, farewell: Thou shalt shortly behold Thy love on the heather stretched bloody and cold. The hour I've long looked for hath come at the last! Art thou willing to part?--all its anguish is past.'

'Yes, willing,' she said, and she sought his embrace, While the tears trickled down on the little one's face. "Tis the last time I ever shall cling to thy heart Yet with thee I am willing, yes, willing to part.'

'Twas a scene would have softened a savage's ire; But Claverhouse commanded his horsemen to fire; As they cursed his command turning round to retreat, The demon himself shot him dead at his feet."

It has long since been said that history repeats itself, and it behooves every child of God who is "born again" to live nearer and closer to his Heavenly Father, for the "tares" are growing rank on American soil, and the seed of the Word is being almost choked out, having scarcely a breathing place in this broad land, where unbelief and infidelity appear to hold sway. It is the great aim of the Catholic Church to bring everything to her grasp, no matter at what cost, or who shall suffer thereby, and she and her votaries are laboring most assiduously to get control of both the civil and religious affairs of this nation.

D. COWAN.

[We have given only a part of Bro. C.'s letter, omitting certain reflections upon the course of the President of these United States for having sent a token to Pope Leo XIII., on the occasion of his recent Jubilee celebration. While Mr. Cleveland had the right to make a present to whom he pleased, we believe that as President, and while holding the office, he should have recognized no foreign potentate by a gift, even as the law expressly forbids him to receive a gift from any of them. Occupying the office he does, his conduct, gift, etc., were certainly to be regarded as representative, as from the people of this land. Nevertheless let it be said on his behalf that the improper act was done in the least offensive form possible. For had Mr. Cleveland's purpose been the reverse of what it was--had he purposed an insult, he could not have found a present implying more irony and sarcasm than the very one he did select--a copy of the Constitution of these United States. Had the German Emperor sent a copy of Luther's protests and had France sent a copy of the decree for the Confiscation of the Papal States, issued by Napoleon Bonaparte, the joke would have been complete. For the Constitution of these United States was almost as great a blow to Papacy as either of the others. Perhaps a greater blow, but less direct.

But then, let us remember that our government is in no danger of overthrow. Our government is not yet set up. We are waiting for that Fifth Universal Empire under our Lord, which shall displace and replace all human governments. When we pray "Thy Kingdom Come," we should remember that God tells us that its coming into power will be in connection with the breaking in pieces of all human governments in a time of trouble such as was not since there was a nation." Knowing this, we can view with complacency (though not with indifference) the various agencies at work for the overthrow of all nations--even this one which we regard as the best government man has ever been able to frame.

Let us not then become immersed, even to a slight degree, in the affairs of this world, but faithfully and always remember that "our citizenship is in heaven." For it let us spend our time and talent--in explaining its constitution, its liberties, its glories and in pointing out its foes.--ED.]

===================

R1050 : page 8

PAPAL LOVE FOR THE BIBLE AND FOR PROTESTANTS.

A large number of copies of the Bible were recently burned in Barcelona, Spain, by order of the government--of course at the instigation of the Church of Rome. The following, translated from the Catholic Banner, the organ of Papacy there, shows that they approved and appreciated the action. It said:--

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us when we see Anti-clericals writhing in the flames of Inquisition!"

To encourage another crusade, the same paper says:--

"We believe it right to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory:--

By Torquemada--

Men and women burnt alive,	10,220
Burnt in effigy,	6,840
Condemned to other punishments,	97,371

By Diego Deza--

Men and women burnt alive,	2,592
Burnt in effigy,	829
Condemned to other punishments,	32,952

By Cardinal Jiminez de Cisneros--

Men and women burnt alive,	3,564
Burnt in effigy,	2,232
Condemned to other punishments,	48,059

By Adrian de Florencia

Men and women burnt alive,	1,620
Burnt in effigy,	560
Condemned to other punishments,	21,835

Total number of men and women burnt alive under the ministry of 45 holy Inquisitor-Generals,	35,534
Total number burnt in effigy,	18,637
Total number condemned to other punishments,	293,533
Total,	347,704

====================

R1051 : page 8

THE EMPHATIC DIAGLOTT.

We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable--indeed almost indispensable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER subscribers only, and to these only one copy each, at the special price $1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER, ought to have the aid which the Diaglott affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding $4.00, postage 16 cts. = $4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. CO., that, if they would be at the trouble and expense of mailing the books, he would supply one copy each to all TOWER subscribers, at a price to bring the book within the reach of all, viz. $1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need both. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,--in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

====================

R1051 : page 1

VOL. IX.

ALLEGHENY, PA., AUGUST, 1888.

NO. 12.

==========

page 1

Zion's Watch Tower AND HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

DO NOT FORGET that we have the DAWN in German--cloth-bound only, $1.00. Remember, too, the German TOWER; 25 cts. a year. Sample copies of the latter, to use as tracts among German friends, supplied free.

DAMAGED DAWNS.--A number of copies of the cloth-bound edition of DAWN Vol. I., were damaged slightly by rain. These we offer at 40 cts. per copy. These are of the dollar edition and, though not nice enough to send out as perfect, are really for most part very slightly spotted on the covers.

====================

R1051 : page 1

BISHOP R.S. FOSTER'S VIEW.

Instead of our own, we present this month a VIEW of the nominal church in general, and of the Methodist church in particular, as seen and described by one of the foremost Methodist Bishops of our day, as we clip it from The Testimony as follows:--

"The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the church; and as a satisfaction for all this worldliness Christians are making a great deal of Lent, and Easter and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, and impure gospel, which summed up, is--a fashionable church.

"Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies and often the wives and the daughters of the ministry, put on gold and pearls, and costly array?...Can any one going into a Methodist church in any of our chief cities, distinguish the attire of the communicants from that of the theatre and ball goers?

"Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theatre. Under such worldly performances spirituality is frozen to death.

"Worldly socials, fairs, festivals, and such like, have taken the place of religious gatherings, revival meetings, class and prayer meetings of earlier days.... The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits."

====================

R1052 : page 1

BROTHER TACKABURY'S DEATH.

After a protracted illness Brother Tackabury died Sunday morning, Aug. 5th, of consumption of the lungs. The last three months were a season of painful waiting and longing for the grim enemy, death, to finish his consecrated sacrifice. Though inclined, at times, to wonder why our Lord did not sooner permit the executioner (Satan, Heb. 2:14,) to snap the last cord, he was far from desiring to dictate in the matter, and accepted the weeks and months of weakness and pain as among the "all things" which he knew were being overruled for his good according to God's promise. Such experiences may be permitted as tests of faith to develop our trust in God; or, they may be profitable to us as giving experiences which will the better enable us to sympathize with the poor dying world in general, many of whom experience similar afflictions, without the supporting grace and strength of the everlasting arms, which carry us through victoriously.

During health it was his chief pleasure to tell the glad tidings of great joy which shall be unto all people,--that the sins of the world had been fully atoned for by the blood of the Lamb of God, and that in consequence "times of restitution of all things" (Acts 3:19-21) shall come, when, at his second advent, the great King of kings shall take the dominion of the world out of the hands of "the prince of this world." And when confined to his room, and bed, and only able to converse in low tones, the same gospel of restitution was his theme; interspersed with explanations concerning the future work of the Church, the Bride, the Body of Christ, after the union of all the members with the Head, in glory and power, as the Royal Priesthood; to both rule and teach, and thus to "bless, all the families of the earth."

His fervency of spirit, his patience, his strong confidence, and his explanations of Scripture, backed by an honorable, upright life in his community, seem to have made a favorable impression, so that when the Editor preached his funeral sermon, to an intelligent congregation, of about one hundred and fifty of his towns-people, gave close attention for nearly two hours.

His desire was, that his death might accomplish as good results, to the glory of God, as his life. We trust it may be so, and have already heard good reports that the truth is making progress there.

Our readers will remember Bro. T., as one whose name has appeared occasionally in the TOWER as a contributor. He was, some years since, the pastor of a Methodist congregation in New York, and some will recall his open letter to that congregation, published in our issue of Feb. '83. For about a year he assisted us in the correspondence department of the TOWER, answering many of your letters. He died trusting in the consummation of our hope as set forth in 1 Cor. 15:51-53. "Blessed are the dead who die in the Lord from henceforth; yea saith the Spirit, they rest from their labors, but their works follow with them." Rev. 14:13. --See, TOWER of May 1886.

====================

R1051 : page 1

SELF-CONTRADICTORY.

DEAR TOWER:--THE LIVING CHURCH, a Protestant Episcopal authority, not long since placed side by side, on the same page, two articles, "Studies in the Catholic Creed" and "Preserve the Prayer Book;" a comparison of which may be profitable to the Little Flock.

In the first article, commenting upon that clause in the Protestant Episcopal creed "I believe in one Holy, Catholic, Apostolic Church," the writer says, that "it is Catholic because it teaches all the doctrine which must be universally received. She is therefore as a whole, the infallible teacher of mankind. The Scriptures are infallible, but they need an infallible interpreter." (The italics are mine.) Of course the rest of the article is devoted to proof of the position assumed, that the Protestant Episcopal Church is that needed "infallible interpreter;" in the course of which he says, "She was and is the repository of truth for all nations;" that the Bible is received "only on the authority of the Church," that "she decided what was, and what was not inspired."

The second article mentions several very fallible disagreements in this "infallible" Church. One party desires "to strike out the word Regeneration" from the Baptismal office. Another section would "throw open their pulpits to ministers of other Christian bodies;" and although the writer joyfully records failures thus far in these, to him questionable movements, he regretfully admits that "they have been invited to make their communions with us, and have done so." One portion of this infallible church claims the "Real Presence of Christ in the Eucharist," which is opposed by another as a relic of Pagan idolatry. Again, there is a contention over the matter of representation of the dioceses in their general conventions, a movement being on foot, magnanimous and perfectly fair upon its face, which will surely result in loss of individuality to the smaller dioceses, and centralize the power and influence in the larger and wealthier ones. So it was in civil as well as religious Rome; so it will result with them. It always has been, and until one Righteous Judge shall come, will continue to be so.

It therefore appears that this Church "as a whole," does not know whether or not baptism regenerates; whether or not other than their own clergy should preach in their own pulpits; whether or not they may "communicate" with other Christians, and whether or not Christ is really present at Communion. This Church, which is vascillating on the point of permitting its privileges and honors to be monopolized by the wealthy, this is another institution which presumptuously claims to be infallible, and expects from its members an unreasoning obedience.

Let us WATCH and pray, and being out of Babylon stay out. As ever yours.

WM. M. WRIGHT.

[Amidst all the systems claiming infallibility, where may simple souls expect to find the true infallible guide? Surely in the Word of God alone. And while not discarding the assistance of those whom God hath raised up as teachers and aids in various ways to the body of Christ, but receiving their aid gladly, their value must always be decided by the Word of God, by which we must prove all things.

Teachers have no right to give out their opinions upon Scripture, without giving also the Scriptural reasons for drawing their conclusions. Then, each hearer should use his own head in deciding whether or

R1052 : page 2

not the conclusions suggested are to be considered the logical sense of the Scriptures.

The day for swallowing the ipsi dixit of fallible men, merely because they hold reverend titles, is past. People are coming to see, that if a doctrine is taught by the Bible, be it ever so obscure, or symbolic, they can comprehend it, if it can be logically proved by and from the Bible. And, to thus expound God's Word, is the province of any teacher sent of God, whenever, wherever or whoever he may be, and with or without titles.--EDITOR.]

====================

R1052 : page 2

LETTERS TO OUR CHILDREN.--NO. 2.

THE TRINITY.

DEAR MARION:--Your questions on the Trinity have been received, and after careful thought I have concluded it will be best to first study in the Scriptures the relationship of the Father, Son and Holy Spirit; and afterwards take up your questions and quoted objections. After getting the clear light of the Bible on the subject, we will be better able to compare and examine human reasonings and objections.

Our first text will be from Bro. Paul, the greatest reasoner and greatest theologian of the Bible. "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be [those] that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is ONE GOD, the Father; (of whom are all things, and we unto him,) and one Lord,--Jesus Christ, (through whom are all things, and we through him)."--1 Cor. 8:4-6, Revised Version.

In the Hebrew language in which the Old Testament was written, there is a word [Adon,] which means in English lord or master. Thus, Sarah called Abraham lord. So Abraham, the angels, Gen. 19:2; and Ephron, Abraham, 23:11; and Jacob, his brother Esau, 32:4. Joseph was lord of the treasures of Egypt, 45:9. God is Lord of lords, Deut. 10:17. Young's Concordance will show you many other cases.

The title, God, was applied by the heathen to their idols and Gods of their imagination, but in Scripture it always refers to our Heavenly Father except in a few places where it is used of the children of God; and in the case of Jesus our Lord, who is the first born SON OF GOD, and inheritor of his Father's nature and name.

Our first text shows us, that while our Lord Jesus and his brethren--all children of God, may sometimes be called by their Father's name, yet strictly there is but "one God, the Father." His name as made known to his ancient people, the Israelites, is Jehovah. This name is unfortunately covered up in most places in our English Bibles by the translators rendering it "the LORD" and "Lord God." Still, you can find it by noticing that it is printed in small capital letters, as LORD or GOD. When printed simply "Lord" it is from some other Hebrew word. [*Adon*, *Baal*, etc.] Young's Concordance will make this plain. In the Revised Version Exod. 6:2-3 reads:--

"And God spake unto Moses, and said unto him, I am JEHOVAH; and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty; but by my name JEHOVAH I was not known to them."

On one occasion, Ex. 3:14, He calls himself by another name, I AM THAT I AM," Yet it is scarcely another name, being from the same root as Jehovah. Read verses 13 to 18 and notice notes in margin of Revised Version. Jehovah means He who is, or He who will be. That is, the self-existent one; the one who has immortality or life in himself. This, God only possessed. It is his nature. He has since given this nature to our Lord Jesus, and will in the resurrection give it to all the overcomers of the Gospel age; that is, to every member of the Body of Christ, to those who in this age receive the privilege of becoming "Sons of God." Read carefully 1 Tim. 6:16; John 5:26; 1 John 3:1-2.

Now read Deut. 4:39. "Know therefore this day, and lay it to thine heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else" [none other]. Read this again carefully as if God himself spoke it to you personally, for so he does. Read also Deut. 32:39; 2 Sam. 7:22. We will read also Isa. 44:6-8. "Thus saith Jehovah, the King of Israel, and his [Israel's] redeemer, Jehovah of hosts; I am the first and I am the last; and beside me there is no God...Is there a God beside me?...I know not any." Again, Isa. 45:18-22, "For thus saith Jehovah that created the heavens; he is God that formed the earth and made it; he established it, he created it not in vain, [to be burned up, as some ignorantly think,] he formed it to be inhabited; I am Jehovah; and there is none else, there is no God else beside me; a just God and a Savior; there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else."

God spoke this long before he had sent Jesus to be our Savior and redeemer, so that he was then the only redeemer and Savior; and really it was true after our Lord came, because only God can save, and he does save only in his own way,-- through the death of "the Lamb of God" (John 1:29) which he himself also provided. There is no other way. (John 14:6.) Paul says, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."

Paul generally says things very clearly. Could he be any plainer than he is here? Paul does not say, "Now there are three Gods; and as Satan had upset their plans in Eden by leading Adam and Eve astray, they three put their heads together and thought out a plan to try to outwit Satan. One was to remain in heaven and profess to be the superior one, and to be angry with mankind. One was to come and live on earth and call himself the SON

R1053 : page 2

of God, and profess to do the will of the one in heaven. Why should he if he was also a God, equal in power, knowledge and wisdom with the other? Or, as some put it, really the same one who was in heaven all the time? Then the third God was to come down at the beginning of the public work of the second one, in the form of a Dove, and appear to fill him with the necessary power to do the first one's will. If these are three Gods of equal power, such a pretence would seem foolish and wrong to me; if all three apparent Gods were not three, but really the one God, appearing to be three, how much worse? Then again the pretense of one of them dying and appearing to be dead for three days, and being raised up by another, when there was not another but only one; and if that one had died, the universe would have been without a God for three days; rather forever; for that which is dead cannot make itself alive. But worse confusion than all, those who teach these absurd ideas say that the God nature cannot die,--which is true. How foolish all this appears when we compare it with Paul's plain statement. "There is one God, and one mediator between God and men, the man Christ Jesus." A mediator is a mutual friend who seeks to make peace and harmony between two persons who are out with each other.

Our Lord Jesus himself usually called himself the Son of man, that is, the Man; the man promised in Eden who was finally to destroy Satan and deliver both Israel and the rest of mankind. He also and often called God his Father (which we will study by and by,) but never spoke of himself either as one of three Gods, or as the one God. On the contrary, he says in harmony with all the prophets: "This is life eternal, [will lead to endless life,] that they should know thee the only true God, and him whom thou didst send, Jesus Christ."--John 17:1-3.

In our next we will study that wonderful one who came to tell us about God, our Lord Jesus, the Anointed.

PAPA,--W. I. M.

===================

R1053 : page 2

ESTABLISHED, STRENGTHENED, SETTLED.

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."--1 Pet. 5:10.

The above words were penned by the Apostle Peter who after years of experience in the Master's service and under his discipline, through much tribulation, had evidently reached the blessed experience of one established, strengthened and settled in the faith and in the practice of the principles of the gospel. Peter had much to suffer and endure in his continuous effort to overcome. In common with all our Lord's disciples he had much to endure from without, in the way of reproach, and sometimes of persecution, for the truth's sake. But he had probably much more to contend against from within, his disposition being naturally impulsive and wavering and difficult to bring under restraint even when the truth was clear to his mind and when his affections were fastened upon the Lord.

It should be, and is the aim of every truly consecrated saint to reach this desirable standpoint of strength and settled establishment in the faith, but it cannot be reached at a single leap. It is gained by a gradual steady growth under the discipline of suffering--as the apostle says, "after ye have suffered a while." "Now," as Paul remarks (Heb. 12:11,12), "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Wherefore" with him we would add, "Lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way."

Are you weary and disheartened in the journey, discouraged at your slow progress, and almost overwhelmed with the cares and various besetments of this life. Is a lethargy and indifference creeping over you, cooling your ardor for the Master's service, relaxing your energies in that direction, and enlisting your interest more and more in other matters? Then beware! It is high time to wake up. Be sober; be vigilant, because your adversary, the devil as a roaring lion walketh about seeking whom he may devour. Sometimes he goes about as a roaring lion, and sometimes as a skulking serpent in the grass.

Sometimes, lion-like, when we are off guard he springs upon us unawares, stirs up the evil of the old nature, and unless desperately resisted he will take full control and drive us on to ruin. Or he will endeavor at least to turn us off the track of the narrow way. And sometimes, serpent-like, (2 Cor. 11:3) he assumes a pleasing and seemingly reasonable aspect, and endeavors to beguile us from the way. If we permit ourselves to be so off guard either by neglect to feed upon the truth, or by indifference to the reception and cultivation of its spirit, we may be sure that our ever vigilant adversary will gain an advantage over us which we may not be able to resist.

Our only safety, then, is in giving earnest heed to the Apostle's counsel. Be sober, be steadfast in the faith, be vigilant, and resist the adversary. We find foes within as well as foes without which we must not deal too gently with. The human nature which we covenanted to crucify must not be too sensitively regarded by ourselves though we should be careful and thoughtful in our dealings with others. We must let the human nature die, and rejoice to see the new nature triumph over it. We must look our old nature squarely in the face anxious to see all its deformity, and thankful for a brother's or a sister's kindly showing of the same; and even the heartless rebuke of an enemy, or the impatient criticism of an unwise but well meaning friend, should be soberly considered and profited by, though it may severely wound the sensitive quivering flesh. All this is a part of the crucifying process, a part of the humbling under the mighty hand of God--under the discipline of his truth. If we study it carefully and cultivate its spirit day by day, seeking constantly to purge out all that is contrary to it, our character will mature, ripen and grow more and more like the glorious model given for our imitation.

R1054 : page 2

Our convictions of the truth will become more settled and clear; our faith in God and in the power of his love and grace will be more and more established. And our constant effort to learn and to do the will of God will harden into habit, and thus we will grow strong in the Lord and be able to strengthen and to confirm the faith of others.

If we have cares, we are invited to cast all our care upon the Lord, knowing that he careth for us. And we have the encouraging assurance in the midst of present trials that we shall receive a crown of glory that fadeth not away, if in steadfast sobriety and humility we work out our salvation with fear and trembling, having been first redeemed with the precious blood of Christ, and thus through faith having gained the privilege of working it out. And we are comforted in the midst of trials with the blessed assurance that while God resisteth the proud, and they also resist him, he giveth grace to the humble. Let us humble ourselves therefore, dear fellow members of the called and Anointed body, under the mighty hand of God, that he may exalt us in due time. And let us bear in mind that not all of the suffering and cross-bearing comes from the world's opposition to the truth, but that much of it must necessarily come from our faithfulness, not in excusing and cultivating, but in humbling and subduing the evil propensities of our fallen nature. "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whosoever looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."--James 1:23-25.

Oh, to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me
That the world my Savior might see."

====================

R1053 : page 3

FAITH.

Faith soars and sings on her tireless wings;
Though woe assail, with her blinding hail,
And pain come near
With her words of fear.

Through all the day on her love-tracked way,
Her burnished eye is turned to the sky,
As if something there
That were wondrous fair,

Her soul has bound, in its gold threads round;
And ne'er again, can the hand of pain,
Nor aught of woe
That we mortals know,

Bring Faith's wings back from the shining track,
Whose end she sees by the healing trees,
Where waters run
In a glowing sun,

And days are bright with seven-fold light,
And the moon is clear as the sun is here;
Where gates of pearl
In their colors whirl,

Like rainbows blent in the Orient;
And walls are fair with their jewels rare--
Oh, her anchor holds
To the streets of gold!

And she soars and sings on her tireless wings,
For some day she in that nest shall be,
When it cometh down
On the mountain's crown!

And his feet are set on Olivet
Who went away at the close of day
To return again
With a kingly train.

Oh! naught faith cares for the scorn she bears:
Will not her Lord bring sure reward,
In the coming hour
Of his pomp and power?

When the waste shall bloom and the robber tomb
Engulf no more on the sea or shore,
And knowledge be,
Like the deep broad sea?

--S. Roxana Wince.

====================

R1054 : page 3

CHRIST LIFTED UP.

"And I, if I be lifted up from the earth, will draw all men unto me."--John 12:32.

There have been various speculations with reference to the Lord's meaning, relative to being "lifted up." It seems to be a peculiarity of human nature, especially until we come to a position where we have learned that our own thoughts are frequently stumbling stones to us, and have learned the lesson that we must cast aside our favorite opinions and seek the meaning of the words from the context, to decide that a passage must be understood in some way more difficult to understand than the simple narrative itself. And many a Bible student has gotten himself into quite a labyrinth of difficulty from endeavoring to make out of simple statements something more elaborate than the Lord put into them; and yet the simplicity of the truth,--the simplicity which all the children of God should observe, will be to receive the Word as little children, and understand it just as it reads. With the idea of elaborating the thought, many have undertaken to say, and to imagine themselves, that the lifting up of the Son of man, meant his glorification: I, if I be glorified, will draw all men unto my glorified condition, is what they prefer to have it mean, and therefore they so construe it. But that would be a wresting of scripture, for nothing of the kind appears in the passage.

The passage clearly and distinctly says the lifting up referred to was a lifting up at the cross. "These words spake Jesus signifying what death he should die." If we would always let the context tell us just what is meant, how much difficulty it would save ourselves and others. The same Greek words here rendered "lifted up," are elsewhere used, as for instance, in John 8:28, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he; and I do nothing of myself, but as the Father hath taught me, I speak these things." Who was to do the lifting up? Not the Father, nor the Lord Jesus himself, nor the Holy Spirit, but ye--When ye have lifted up the Son of man. It evidently then does not refer to an exaltation to glory. The same Greek word is used also in John 3:14. "And as Moses lifted up the serpent in the wilderness." Did Moses glorify the serpent? Not at all. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life.

It is a fact of course, not a fact taught by this passage but taught by other passages, that our Lord Jesus after he was lifted up upon the cross, after he had died for our sins, was highly exalted; and that he is glorified now, and forever. But what we are here noticing is, that this fact is not taught in this passage; nothing in this passage favors any such construction. Some who take the view which we have presented, that the "lifting up" referred to the glorifying of the Lord have an object in view: they wish, as they sometimes say, to do away with the wooden cross. They wish to set aside the importance of the death of Christ which this text, properly understood, shows. In the very next verse the Jews show that they understood exactly what our Lord meant, when they answered, We have heard that when Christ cometh he will never die, he will live forever; how is it that you say the Son of man will be lifted up. We see that the Jews understood it, the disciples understood it, and our Lord expressly spoke it, with reference to the death he should die, and not with reference to his exaltation to glory.

Now, then, it makes just this difference. Taken in the way the Lord gives it, it makes the cross of Christ the very center of the whole plan of redemption; just as the Lord meant it should be; just as the Scriptures everywhere present it to be,-- the very center of the whole plan. For our Lord to be crucified, to be "lifted up," to die, was a necessity which lay at the foundation of the divine plan. The death of Christ, "the Lamb of God which taketh away the sin of the world," was the only way by which mankind could be brought into harmony with God. Thus we see, that the drawing of mankind was dependent on the death, the lifting up, of Christ.

Not only is the cross of Christ now a stumbling-block, which very many do not like, and which many are ignorantly stumbling over, but it was a rock of offence to the Jews. They could not understand why the great Messiah who was to be so powerful, and an everlasting deliverer, must die. They could not see how or why the cross was connected with the fulfillment of the Covenants. But, our Heavenly Father's ways, as we have learned, are not man's ways, and His plan was, that the one who should restore Israel and the world, and be the King of glory, should be also the one that would prove and show his worthiness by his obedience even unto death, even the death of the cross, as the Ransomer of all. So, then, we see that the cross of Christ is truly indeed the center of God's plan for blessing all the families of the earth. If I be lifted up I will draw men;--if I am not lifted up I can never do so. Whenever, therefore, any attempt to show that the cross of Christ was not a necessity, that the penalty of sin was not death and that it was not necessary for our Lord Jesus to redeem mankind from it--by giving his own life as our ransom price, let this, one of the hundreds of passages that point to the ransom price, Christ's death, as the foundation of all our hope, be the answer to such; and show that sinners were not drawn to God until first the penalty against all had been paid, by our redeemer, who "bought us with his own precious blood" --his death--the sacrifice of his life. Not until all were thus redeemed, at Calvary, was the gospel, the good tidings of great joy, sent forth unto all people,--drawing all by promising everlasting life to all who would obey the great Redeemer. The fact is incontrovertible, that "life [everlasting, for restored human sons of God], and immortality [the grand superlative degree of life, which pertains to the divine nature only, and is offered as the great prize to the overcomers of the Gospel age --the church] were brought to light through the gospel. And the gospel was never declared (except in a prophetic and typical way to the typical Israelites), until after his resurrection our Lord sent forth his disciples saying "Go ye into all the world and preach this gospel [good tidings --of a hope for life through the ransom given for all] to every creature."

====================

R1054 : page 3

"I WILL DRAW ALL MEN UNTO ME."

"The love of Christ constraineth [draweth] us." --2 Cor. 5:14.

Nearly two thousand years have passed since the ransom price for sinners was paid--since the Son of man was lifted up --and even in this most favored day we see that the vast majority of men are still in ignorance of this great gift of God; and that they have not been drawn by the Lord even in the remotest sense conceivable. And when we think of the still greater mass of mankind who have died during the centuries past without being drawn, our faith in the Master's promise compels us to look to the Millennial age for its fulfillment. And why not? If infinite wisdom permitted four thousand years to elapse from the time that sin entered the world, and death, the penalty of sin, was inflicted with all its train of woes, before the ransom was given, why should we not presume that a long period might

R1055 : page 3

elapse after the ransom had been paid, before the general drawing promised should take effect.

Our Heavenly Father loved his creatures all those four thousand years before sending the Redeemer, and he sympathized with them in their fallen and dying condition just as much as he does to-day; for he changes not. Now he has allowed almost two thousand years more to elapse, and yet the drawing power of Christ, we might say, has not begun to affect the world. Strange! says human shortsightedness, if God so loved the world as to give his Son to redeem all, and if Christ so loved us as to freely deliver himself up for us all, wherefor this tardiness in bringing to pass the promised blessings? Why should two thousand years intervene before the drawing of all men begins?

Careful study into the wonderful plan of God discovers both love and wisdom even in this seeming tardiness; for all this time the drawing power of Christ has been exerted upon a special class--a class in whom the love of God and of Christ, as manifested in this lifting up, awakens such a sense of gratitude as to draw them to follow in his foot-prints at any cost of tribulation, distress or persecution. And this class of zealous, devoted faithful souls the Lord designs to associate with himself in the great work of blessing, drawing and saving all his purchased possession.

Thus Christ does draw some now--a "little flock," he terms it, in comparison with the masses of men. And these shall be his bride, and the first fruits of his great sacrifice. As the Apostle expresses it, it is the love of Christ that constraineth or draweth us now; and how strongly that cord of love has drawn the saints, has been wonderfully manifested in their sufferings, self-denials and self-sacrifice, even unto death: and that often in the most revolting forms. Many in the days of Papal persecution rather than deny their faith or walk according to the spirit of the world were so drawn by the love of Christ as to submit to all sorts of indignities and ignominious deaths by cruel rackings, burnings and tortures of every description.

What a wonderful power is the love of Christ, made manifest to us through his lifting up on the cross for our redemption! It has not lost its power yet to draw some, and to hold them in loyalty and fidelity to Christ even against all the subtle and deceptive influences of this "evil day," and these perilous times. Yes, the love of Christ still draws the saints, so that they do not seek to do their own pleasure but the will of God. And this will of God in them controls in all the little affairs of life--in the housekeeping and the training of families; and into business life, at the counter, the office, and the workbench; it influences them when seen and when unseen, in the light and in the dark, in thought as well as in action and word. The love of Christ is thus constantly constraining a faithful few, restraining all evil propensities and strengthening, ennobling and beautifying character, while affecting all their relationships with families, friends, neighbors and business associations.

The power which constrains or draws the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. Hence the more clearly we discern the truth, the more it can influence or draw us. The truth shows us our condition in sin and condemnation; and by showing us God's provision for our recovery, the truth discloses to us the love of God and our Lord Jesus. A little truth draws a little; and the full clear truth, received into good and honest hearts, is a power,--the power of God, working in us to will and to do his good pleasure. Without this power of the truth we cannot even will aright; the truth directs our wills; and to such as have consecrated wills in harmony with God, the truth is the greatest motive power to good deeds. A knowledge of this same truth of God, of which the lifting up of Christ is the foundation principle, will be the drawing and moving power of the Millennial age also, and in a similar manner, only there will no longer be besetments, or drawings of the adversary in contrary directions. Satan will then be bound, restrained from deceiving and drawing away from God. It will no longer cost what it now does, and what it has cost in the past, to will and to do right; for not only is Satan to be bound, but a highway (a public thoroughfare) is to be cast up, and all the stumbling stones are to be gathered out, and no ravenous beasts of prey (no fierce temptations) shall go up thereon, but the ransomed of the Lord shall walk there with none to molest or make them afraid. They shall go forth with joy and be led forth with peace, with every influence toward righteousness in their favor.--Rev. 20:2; Isa. 35:8; 62:10.

There are various reasons why the number drawn in this age is comparatively few: Some indeed are willful sinners, "children of the devil," who love darkness rather than light because their deeds are evil.

R1055 : page 4

And then the god of this world has so blinded the minds of a better class with doctrinal errors that they do not recognize and cannot appreciate the truth; and the deceptive aspect of the things of this present life deceive others, drawing and constraining them to such an extent as to offset the drawing power of the truth. Even where the seeds of truth fall into hopeful soil and begin to spring up they are often choked by weeds and thorns such as the absorbing cares of this life, the love of this world's approval, and the deceitfulness of riches, or the alluring hope of acquiring them.

While the whole world is in this condition of imperfection, weakness and sin, we cannot expect otherwise than that the vast majority would be influenced by their surroundings, their appetites, and the deep degradation into which they have fallen. What hope is there then that the time will ever come when Christ will draw all mankind unto him? If the truth is unchangeable, and if it does not draw the masses of men now, what prospect is there that it will ever draw them? None whatever from a human standpoint. We have no such assurance except in God's Word. Our Lord has promised not only that he would draw a "little flock" in the present time (John 6:37,44; Luke 13:32), but that in due time he will draw all men; and that for this purpose this little flock shall be exalted and associated with himself, that the knowledge of the Lord shall fill the whole earth, and that the power of the adverse influences of the present time shall be broken. The chains that now bind men, as slaves to sin, shall be snapped assunder; and all will then have power (liberty) to become sons of God.

Sin is represented in the Scriptures as a great tyrant compelling mankind to do his bidding; and the fallen race is so fettered by inherited weaknesses that none can do otherwise than obey him except such as hear the truth and appeal to Christ to have their shackles broken, to obtain liberty from him. Such are freed from further service of the tyrant, Sin, and may become sons of God, servants of righteousness, and have everlasting life.

This matter of returning to harmony with God through Christ, being moved or drawn by the truth whose centre is the cross is therefore a liberty, a privilege, granted to believers in Christ--a privilege that men are incapable of appreciating or using so long as they are bound in ignorance, under the power of evil and their own inherited weaknesses. We sometimes say that men are free moral agents, free to choose good or evil, yet evidently this is the case only to a very limited extent. The first man indeed was created a free moral agent, but since the fall all have been measurably under bondage to sin, and are held in this slavery by their own inherited as well as cultivated weaknesses, under circumstances which none is able to control, until, under God's arrangement, Christ shall take the power into his hand. The Redeemer of all is to take the kingdom and dominion of earth, and is to break off the shackles that are now fettering the world, and hindering even those who desire to love and serve the Lord from being drawn thereto.

It was needful that our Lord should die to redeem men, but more is necessary to the complete success of God's great plan. According to that plan the Ransomer must also be the Deliverer to free those purchased with his own precious blood from the shackles of sin--ignorance, prejudice, perverted tastes and inherited weaknesses, and many from the tomb itself. He could not deliver one, until he had redeemed them, but the object of redeeming them was that he might set them free from the bondage of sin and its penalty, death. The Prophet Isaiah foretold the ultimate object of our Lord's great work which began with his sacrifice for our sins, when, speaking for Christ, he said, "The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1.) Those who have learned of God's great plan of the ages can see much more than others in this reference to the opening of the prison to them that are bound. We see that all the living generations of men are prisoners of Satan, fettered and bound for the tomb, the same great prison in which he has confined all the generations past, and that the great Deliverer who redeemed them must set them free, before even the willing can be drawn to him.

For this great work of giving liberty to the captives of sin and death, God has appointed the Millennial age. He not only had a due time for sending his only begotten Son into the world, and a due time in which he was to give his life a ransom for us, but he has also a due time for this liberating of sin's prisoners. That age of deliverance will be earth's great jubilee year, the antitype of that jubilee which Israel observed every fiftieth year.

R1056 : page 4

In that type, the setting free of every debtor, and the return of every one to his home and possessions and privileges, foreshadowed the return of all mankind to liberty--to freedom from sin and its tyranny, to liberty such as Adam had to decide for righteousness or sin knowingly.

The great Deliverer has the emancipation proclamation all ready: it is written in his own precious blood, and the hour for its special announcement is the dawn of the morning of the Millennial day.

====================

R1056 : page 4

ALL DRAWN, NONE COMPELLED.

When our Heavenly Father has revealed his plan it becomes us to submit all our reasonings to what he has laid before us of that plan. Human reason must not array itself in opposition to divine wisdom, but should always be guided by the divine revelation. When, therefore, our Lord declares that he will draw all men unto him, we should avoid reasoning on this statement out of harmony with the various other scriptures which touch the same subject.

Some err in this matter, and reason thus:--Our Lord Jesus is exalted to glory and he himself has said, "All power in heaven and in earth is given unto me." Therefore, if he who has all power shall draw them, every one will come; for none can resist his "all power."

This would be fatalism; it would be casting aside the true significance of the word "draw," and substituting another idea which the Master did not express, viz., force. We have no more right to thus change the significance of his words than we have to change the words themselves. What our Lord meant by the term draw, is illustrated in the experience of each of us, for he used the same Greek word when telling us that, in this present age, none could come to him except the Father draw him. (John 6:44.) The Father draws the bride now, as the Son will draw all men in the Millennial age. The Father draws us by the truth and by his providences, but he does not force or compel one. Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away" (John 6:66,67); we may "do despite to the spirit of favor" which enlightened us and thus drew us; we may sin willfully after that we have come to a clear understanding of the truth, and been made partakers of the grace of God in Christ (Heb. 10:26-29); we may abide not in him, and be cast forth as rejected branches (John 15:6), "twice dead, plucked up by the root." (Jude 12.) So likewise, our Lord's drawing of all men in the Millennial age, implies that all will be shown the truth and the advantages of righteousness and the evil and disadvantage of sin; and such as choose, [i.e. will follow after righteousness,] will be enabled to come into complete harmony with the divine plan, and will obtain, as the reward of their choice, the gift of life which they may retain forever.

The drawing is one thing and the coming another. It is God's prerogative to invite, and man's privilege to come. God did not make man a mere machine to be operated and drawn about hither and thither, with no will of his own; he made him in his own noble likeness, possessed of the God-like faculty of will. Such only of God's creatures as have this quality of free will, in his likeness, does he recognize as sons, whether they be on the earthly or heavenly plane-- human, angelic, or divine sons. All of God's sons have a will of their own and may decide in matters concerning themselves; and this will be as true in the next as in the present age, though it will be more noticeable then.

This privilege of free agency, ultimately to be restored to all men, will not interfere at all with the divine plan; nor can it in any degree interfere with the final harmony of God's kingdom; for, though leaving all free to choose life by conformity to the spirit and plan of God, God foretells his intention to cut off from life all who do not thus willingly conform.

What is it that draws us to Christ? It is the truth. What was it that drew the early disciples, when they said, "Lord to whom shall we go?" They confessed it was the truth when they added--"Thou hast the words of eternal life." It was the truth, "the words of eternal life," that both drew and held them to the Lord; and so it is with us also. The poet beautifully expressed this drawing and holding power of the truth, saying,

> He drew me, and I followed on,
> Charmed to confess the voice divine.

Not only are we drawn by the truth, which as a cord wraps about us to hold, and steady, and keep us, but we cast out our anchor of hope and faith, which enters into that which is beyond the vail (beyond the present life), and we are thus anchored there. Yet we can sunder either of these cords at our will; they hold us only so long as we will to permit them to control us. Thus we have two cords binding us--first, the truth coming out from God and fastening upon honest hearts; and secondly, the faith and trust of our consecrated hearts reaching back unto God again. So it will be with all mankind in the Millennial age. He who taught and drew us, by giving us the knowledge of the truth, shall so teach the whole world. Not one will be left in ignorance of the goodness of God, or without a clear knowledge of his wondrous plan. Not one will be left without being drawn, just as we are being drawn, by the truth. Yet not one will be forced then, any more than we are forced now. God seeketh such to worship him, not only in the present time, but everlastingly, as worship him in spirit and in truth, not needing to be lashed, or forced, or barred, but such as will be glad to be in harmony with God and delight in his favor.

Some have supposed that the only thing that gives us any appreciation of good, is our experience with evil, but it is not so; those angels which kept their first estate and never sinned, are none the less able to appreciate righteousness. Though by reason of inherited weaknesses we are inclined to sin and find it difficult to do right, yet we do not find it difficult to love righteousness. All present human weaknesses (results of the fall) will be entirely taken away in the Millennial age, so that men will have none of that gravitation towards evil now experienced by all.

But does the assurance of the Scriptures that there shall be a restitution of all things prove that if all were put into a perfect condition, all would therefore willingly serve the Lord and conform to his regulations? No, we answer, we have illustrations of some who were in the perfect state who did not do so. One illustration is Adam. But says one, ignorance in part contributed to Adam's fall; with fuller knowledge he may act differently. But what shall we say of Satan's case? was it ignorance on his part that led to sin? is it ignorance that still holds him in the attitude of a sinner? and will it be ignorance on his part all through the Millennial age down to its close that will keep him in rank rebellion against God? No, Satan was not, is not, and will not be ignorant of sin and its wages; and yet through it all, with unimpaired powers and clear knowledge, Satan chooses and wills to do evil. We here cite this remarkable case to show that perfect men-- all the race--when the work of restitution (restoration to perfection) is complete-- will still need to be tested to prove whether their wills are set to do right, or to do wrong.

God is not attempting to deal with the world now as he is dealing with the church. This is our time of trial, but in the next age when men will have their disabilities removed their trial or testing will begin; and in each individual case the course chosen under that trial, will decide his worthiness or unworthiness to pass beyond the Millennial age, into the ages of glory to follow. "There shall in no wise enter into [that glorious city, the everlasting kingdom] anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life;" "and there shall be no more curse;" "and they shall bring the glory and honor of the nations into it." "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates [through the testing process] into the city"--the city for which Abraham looked--the city that hath foundations [of justice and truth] whose designer and builder is God."

Human society will be something grand when the great High-Priest shall have completed the work which he began to do --or rather, which he gained the privilege of doing, by being "lifted up;" all the willing and obedient having been drawn to him, and the unwilling and disobedient having been cut off. This end of the wicked, at the close of the Millennial age, so repeatedly referred to in the Scriptures, was clearly expressed by the prophet Moses (Acts 3:22) saying, "A prophet shall the Lord your God raise up unto you ...like unto me;...and it shall come to pass that every soul which will not hear [heed, obey] that prophet [then] shall be cut off from among the people."

R1056 : page 5

Christ is not only the High-Priest and Prophet to make atonement for sin and to draw all men unto him, but he is also the King, the executive officer, the great Judge who in the end will pronounce the sentence of justice, saying to the worthy, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and to the unworthy, "Depart from me, ye cursed into everlasting cutting off prepared for the devil and his messengers."

Thank God, none are going to be tortured; his sentence is a righteous sentence: "The soul that sinneth it shall die."

====================

R1057 : page 5

EVERY KNEE SHALL BOW.

"He must reign till he hath put all enemies under his feet."..."And he shall rule them with a rod of iron."..."God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."--1 Cor. 15:25; Rev. 2:27; Phil. 2:9,11.

Christ's Millennial work will not consist simply in drawing men's hearts by love, through a knowledge of the truth; it will be more than that: it will be a ruling with an iron rod--with unbending justice, as well, over any disposed to be rebellious against the rules of righteousness then in force. Such will be forced to comply with law and order. The perverse and obstinate will be roughly handled if they attempt resistance. Nothing will be permitted to hinder the divine plan for growth in grace, knowledge and love, and advancement toward perfection under earth's new government. But this forced submission, in which every knee will be forced to bow, and every tongue be forced to confess, will be very different from the drawing of men's hearts which will be progressing at the same time. Hearts are not forced--they cannot be: God has made them free, in his own image. While the whole world will be compelled to render outward obedience to the laws of Christ's Kingdom, those only will be approved of God who do so willingly and from the heart. And only such as submit to the drawing influence of the truth, and render willing obedience from the heart,-- who hate sin and love truth and righteousness, will be admitted to the everlasting life beyond the Millennium. It is this class which in the close of the Millennial reign will be addressed in the words of our Lord as foretold: "Come ye blessed of my Father, inherit the kingdom [of earth] prepared for you from the foundation of the world."--Matt. 25:34.

That there will be some who after being forced to bow in submission will remain enemies at heart and require finally to be destroyed, is evident from the words, "He must reign until he hath put all enemies under his feet." That the significance of this expression is not conversion, but destruction, see Rom. 16:20. The same lesson, that all who will not conform willingly, to the law of love to God and man, during that age of fullest knowledge and ability, and help, will be counted enemies against God, and against the law of his empire, and no longer coerced, but destroyed, is taught in the symbolism of Rev. 20:10 heretofore explained (March '88 TOWER) and also in the sentence of the "goats" ("enemies") in Matt. 25:41,46; --expounded in our June issue.

Thus we see clearly the meaning of those passages of Scripture which teach that force will be employed during the Millennium. And we can see that the force will not in the slightest sense interfere with man's God-like quality of free will, with which God endowed him, and which he has always recognized in dealing with him.

How many will then choose life, by choosing and loving righteousness and obedience to God, we cannot judge from the conduct of the majority now, who love sin rather than righteousness. We should remember that they do not now know God, not yet having seen the height and depth, and length and breadth of his loving plan for human salvation, as we do, --as it will be finally wrought out through Christ. They are blinded by the misrepresentations of Satan, and prejudiced by their perverted judgments and tastes which often make good to appear undesirable and evil to appear desirable.

When in the Millennial age, the whole truth regarding the pleasures of sin and its consequences, and concerning the joys of righteousness and its results, are fully understood by all, and when all are granted a choice, each will decide for himself which is his choice; and though the Judge can read their hearts and know their choice and could decide thus, their future fitness or unfitness to pass beyond the Millennium, through the portals into the everlasting and perfect state, yet he will make a test so searching and thorough as to prove and make manifest the hearts of all to all, as shown in Rev. 20:7-10.

At first thought we might be inclined to judge all others by our own feelings and preferences. If we have accepted Christ and his rules of righteousness with joy, we are apt to feel as some one has expressed it, that,--

> If all the world our Savior knew,
> Then all the world would love him too.

But we must remember that the saints are not samples representative of the whole race, but of those only who do love and obey, and rejoice in righteousness. Our feelings represent those of the "sheep" of the next age, and not at all those of the "goats." Love of sin, while largely attributable to ignorance and weakness, as we have shown, is not always the result of these conditions. One notable illustration of love of sin, even while possessing full knowledge and power, is seen in Satan. With full knowledge he has not only sinned himself, but has spread sin among others; even lying and deceiving so as to get some into sin who do not prefer it; and with the full power of his unimpaired organism, after thousands of years of experience, he still prefers and clings to sin; and when granted liberty at the close of the Millennium, he will, as God has shown in Scripture, be of the same mind--preferring sin to righteousness; until finally, having served God's purpose even while fighting against God and righteousness, he shall be cut off, annihilated, with all who similarly love error and sin more than truth and righteousness.

To us who love righteousness, it seems reasonable to suppose that a large majority, when granted full knowledge and ability for choice, would choose and love righteousness; but we know of nothing in Scripture which would serve to show the proportionate numbers of the righteousness-lovers and the sin-lovers, except one item in the parable of Matthew 25:33;-- the likening of the two classes to sheep and goats. The fact that the sheep are more numerous than goats, and that these were used by our Lord to represent the two classes among men in the next age, seems to teach, in agreement with our judgment, that the obedient will out-number the disobedient in the close of the Millennium.

Even if the number then accepted by the Judge, as worthy of everlasting life, should be less than one half of all the children of Adam, it could be no reflection against the wisdom, or love, or power, or justice of that one whom God has appointed the Judge of all,--to any who have the proper Scriptural view of the case.

The supposition of some, that human salvation is a matter of contest between God and the devil, as to which shall get the majority on his side, much like the contests between ward-politicians seeking for votes, is a miserable misconception, born of old-time errors; and its fallacy we trust is clearly discerned by our readers. So far as God is concerned, there is no contest,--there has been none, and will be none. So far as Satan is concerned he may, and no doubt does, consider it a contest; an opposition and defiance of God; but like that of Pharaoh, the result will prove that his temporary success was permitted only because the divine plans could thereby be forwarded.

In creating our race, God was seeking such creatures, and only such, as would love his law of righteousness, and delight to serve and obey so great and grand and infallible a law-giver. In order that their service and love should be voluntary, they must be created free to obey or disobey; as free to love sin as to love righteousness; and they were so made in his own likeness; and their love of, and obedience to, righteousness must in the end be the results of preference for the tendencies and fruits of right doing, as we may presume it is with God. The condemnation of all mankind to death, by the failure of the first man Adam, left room for mercy, and they were redeemed without cost to them --at the cost of another, who willingly paid their debt and became Judge of all in the new trial, which his sacrifice (in accordance with God's plan), provided for all.

The trial of the world, during the Millennium will not be a trial of strength, or a struggle for mastery, between God and the devil; on the contrary, the devil will be bound, so that there could be no such competition. God does not compete with any one; if it were a competition of power, who could withstand Jehovah's power? The binding of Satan shows that in such a matter competition would be out of the question.

But it is not God that is to be on trial during the Millennium--to test his power, whether he could coerce man's will. Jehovah did not appoint our Lord Jesus as Judge to try Him. (Acts 17:31.) Quite the contrary: God's course, in condemning man as unworthy of life, is already justified (Rom. 3:19); it is man that will be on trial--the race, every member of which has been condemned once, as sinners worthy of death. It is a new trial granted to these through their Redeemer--to test how many of them, when granted full opportunity (with the advantage of full knowledge and experience), would prove their love of God's law by their willing obedience; in order that such, and such only, be they few or many, might enjoy forever the blessings which God provided for such only;--for such as love him and rejoice in his laws.

Full of pain and sorrow, though it often is, the few years of dying which we sometimes call the present life, is really a boon, a favor from our Creator; even if he had made no provision for us in the future. This is evident from the effort with which

R1058 : page 5

every animal creature, as well as man, clings to the brittle thread of vitality. And the fact that in great mercy God has provided an everlasting future for a class of humanity who when "drawn" shall willingly come into full harmony with him and his righteous laws, is certainly not a proper ground-work for reasoning that it would be a slur against God's wisdom and power, that all will not receive his gift of everlasting life upon his reasonable and gracious terms.

Nor should the fact that God has provided, through an all-sufficient ransom price, for a full and impartial offer to all of this gift, upon his terms, be construed as in any sense obligating him for the failure of those unwilling to accept his gift upon his terms. God's wisdom and foreknowledge enabled him to foresee that all will not accept everlasting life on his terms; and this fact he has pointed out to us in the Bible.

The wisdom of God assures us, not only of the final destruction of all willful sin-lovers, but also that his original plan of peopling the earth, with human beings in harmony with himself, will be accomplished, --however many or few may be the "vessels of wrath fitted for destruction," who shall be "castaways" in the selection of the worthy and desired "vessels unto honor."

====================

R1058 : page 5

RANSOM OR PARDON--WHICH?

The failure to discern the distinction between ransom and pardon has led to considerable confusion of thought on the subject. Christian people of general intelligence will quote texts relative to our being ransomed from the tomb, redeemed from death, bought with a price, even the precious blood of Christ, etc., and in the same breath they speak of the Father's gracious pardon of all offences. Seemingly few think, though many must know, that pardon and ransom express exactly opposite thoughts.

Webster defines Ransom to mean--"to redeem from captivity, or to forfeit by paying an equivalent."

His definition of Redeem is--"to purchase back, to regain possession of, by payment of a stipulated price."

His definition of Pardon is--"to remit the penalty, or to suffer to pass without punishment--to refrain from exacting a penalty."

The most ordinary thinker must see that these words are as opposite in meaning as could be, and that both could not be true of the same thing. If Jesus did redeem or ransom us by paying an equivalent for us, thus purchasing our release from death, then our Father did not pardon us. That is, he did not suffer our sins to pass without punishment; but as the Scriptures declare, he laid upon Jesus (who became our willing substitute) the iniquity of us all. (Isa. 53:6). Hence God did not pardon (remit the penalty); for "Christ died for our sins according to the Scriptures." --1 Cor. 15:3.

The principal cause of the difficulty arises from the fact that the terms forgive and pardon have come to be used interchangeably, and are commonly understood as synonymous, while the strict or primary meanings of the words do not admit of this loose interpretation.

Webster's primary definition of forgive is--"to give away, to make over, to resign, to cease to feel resentment against, or, to cease to impute, to remit. Webster also gives as a secondary meaning of forgiveness, the generally accepted sense, pardon. But note the difference in the primary meaning of the words: Pardon refrains from exacting a penalty, while forgiveness signifies much less, viz., that harmony is restored as a result of some settlement, or that the claim is made over to some one else.

Thus we see that the word pardon does not represent Jehovah's course in dealing

R1058 : page 6

with the sinner, but that, while he has not pardoned us, he has forgiven us, according to the above primary definition of the word. That is to say, God has "ceased to impute" sin to those sinners who have laid hold of Christ as their substitute or redeemer --"Whom God hath set forth to be a propitiation [satisfaction] for our sins"--believers' sins. And not for ours only [who now accept] but also [for all who shall at any time accept] for the sins of the whole world, [who sooner or later shall all come to the knowledge and opportunity to believe and accept].

There was a sin-penalty upon the race [death] which must be paid, and by paying this penalty for the race, our Lord Jesus bought all with his own precious blood [life shed,--death]. Thus the claims of God's justice against the race were resigned or set over to the purchaser, and he may do what he will with his own. He could let all be in death as when he bought them, or he has full right to restore any or all as he may please. But so far as the Father is concerned, the Adamic sin is forgiven and all claims under it are set over to the Redeemer, the Purchaser, our Lord Jesus; as it is written, "The Father judgeth no man, but hath committed [or transferred] all judgment unto the Son."-- John 5:22.

Thus we see too, that when "we were reconciled to God by the death of his Son," it was because he forgave us, i.e., ceased to resent our sins, because our ransom price had been paid, as provided by himself, who so loved us that he gave his Son to redeem us. Thus, too, "God was in Christ reconciling the world to himself, not imputing their trespasses unto them" (but unto his beloved Son, who freely gave himself as our substitute). The sins were imputed to mankind until Jesus died; then God forgave, i.e., ceased to impute to us what had been paid by our Redeemer or Substitute.

Mark clearly, that God did not PARDON, i.e., refrain from exacting the penalty," but "laid upon him [our Redeemer] the iniquity of us all." (Isa. 53:6.) He bore [the penalty of] our sins in his own body on the tree. (1 Pet. 2:24.) And thus we see, how God forgave us freely for Christ's sake--because he paid the penalty which was the full satisfaction of justice.

Let it not be presumed that God compelled the just one to die for the unjust. Justice could not inflict the punishment of the guilty upon the innocent unless the innocent one freely gave himself as a substitute for the guilty. This Jesus did. The Scriptures declare that he laid down his life of himself; not for fear of divine wrath; not because compelled; but for the joy that was set before him (the joy of redeeming and restoring mankind, and of bringing many sons to glory) he endured the cross.--Heb. 12:2.

Now notice that the Greek words--*apoluo, aphiemi* and *aphesis*--translated forgiveness, forgiven and forgive in, the New Testament, have the same significance as the corresponding English words: or, as given by Young--"To let go, to send away." Mark well, the meaning is not as some seem to infer--to send away without an equivalent, as the English word pardon would imply. It is not that God will let the sinner go unconditionally; but as Scripturally declared, God will let go the prisoners out of the pit (out of death), because he has found a ransom. (Job 33:24) Yes, the man Christ Jesus gave himself a ransom (a corresponding price) for all. (1 Tim. 2:6.) Therefore all that are in their graves (prisoners in the pit) shall hear his voice and come forth, in due time--when the Redeemer shall "take to himself his great power and reign."

Though the word pardon does not occur in the New Testament, a Greek word of nearly the same meaning does occur--*karazomai*. It signifies, to forgive freely. We will give some illustrations of the use of this word, from which it will be seen that it does not oppose but confirms the statement that our Father does not pardon, or unconditionally set sinners free from sin's penalty. The words forgive and forgave as translated from the word *karazomai* occur in all only twelve times, as follows:--"Forgiving one another... even as Christ forgave you" (Col. 3:13); "When they had nothing to pay he frankly forgave them both;" "He to whom he forgave most." (Luke 7:42,43.) Here are four instances in which free forgiveness, or pardon is meant. But notice, it is not Jehovah, but Christ and the disciples who do the free forgiving. Jesus was in the very act of paying the ransom price of Simon, Mary and others, and realizing that justice would be satisfied by his act, he, as the purchaser, could freely forgive them. The very object of his purchasing sinners was, that he might freely release them from sin's condemnation. Here we see that had our Lord Jesus been unwilling to pardon those whom he had purchased with his own blood, had he still held against them the wages of Adam's sin, his sacrifice would have been valueless to them; it would have left all as they were--cursed--condemned. On the other hand, had the Father pardoned us, Christ's death would have been useless, valueless, as it would have accomplished nothing.

We wish that all our readers might hereafter be able to appreciate clearly the difference between pardon and forgiveness, i.e., reconciliation toward us based on our redemption through the precious blood of Christ.--Col. 1:14.

All will admit that God is just; and if so, he did not inflict too severe a penalty on man when he deprived him of life.

R1059 : page 6

Now if that penalty was just six thousand years ago, it is still a just penalty, and will be just for all coming time. If the penalty was too severe and God pardons the sinner (releases him from further continuance of the penalty) it proves either that God was at first unjust, or is so now. If it was right six thousand years ago to deprive mankind of life because of sin, it would always be wrong to restore the life unless the pronounced penalty were justly cancelled by the payment of an equivalent price. And this could only be accomplished by the willing sacrifice of another being of the same kind, whose right to life was unforfeited, giving himself as a substitute or ransom.

It is written, There is none righteous, no, not one. Therefore none of the condemned race have a right to life; and God could not justly give pardon and life to those whom he had justly condemned. To do so would be to make mercy and love override justice, and such a conflict is not supposable in God's attributes. If the love and mercy of God would benefit men they must act in harmony with justice. And thus it was: Love provided the ransom (1 John 4:10) and will use the same one (Christ,) as its agent in blessing the world.

> Forever firm God's justice stands
> As mountains their foundations keep."

This very principle of justice which underlies all of our Father's doings, is the ground of our strong confidence in all his promises. The Scriptures declare that he is the same yesterday, to-day and forever, that with him is no variableness neither shadow of turning. (James 1:17). If he were so changeable as to condemn the race to death in Adam's day, and six thousand years after revoke his own decision, what assurance could we have that in six thousand years more--or less, he might not change again, and remand us to the prison house of death by revoking the pardon of some or of all? As a race of sinners we have no foundation whatever for hope of a future everlasting life except in the fact that Christ died for us, and thus satisfied the claims of justice against us.

So then, so far as Jehovah is concerned, we are forgiven through his own provision, --through Christ. And so far as our relationship to the Lord Jesus, who bought us, is concerned, he freely pardons all who would come unto the Father by him. And so far as we are concerned, the results attained by God's plan are most favorable --to us it amounts to the same as though the Father had pardoned us unconditionally and without a ransom, except that a knowledge of the fact enables us to reason with God, and to see how though our sins were as scarlet, we are made whiter than snow, and how God is just while justifying and releasing us. Thus we have a sure foundation for faith and trust.

===================

R1059 : page 6

"BEFORE ABRAHAM WAS, I AM."

The spotless purity, the marked intellectual superiority, the humble dignity, the meek gentleness, the bold and uncompromising justice, linked with benevolence and untiring self-sacrifice, marked Jesus as a man peculiar and separate from all other men. In his day "he taught as one having authority," and men said, "Never man spake like this man." Whatever others may think or say of him, he claimed to be the sent of God, and of heavenly origin, saying. "I came down from heaven." "I am the living bread which came down from heaven." (John 6:38,51.) The Jews disbelieved this claim, and said, "How can this be?" And many of his disciples, when they heard it, said, "This is a hard saying, who can hear it?"--Verse 60.

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of man ascend up where he was before?" But "from that time many of his disciples went back and walked no more with him" (verses 61-66); because of this claim of heavenly origin and pre-human existence.

Again we find him before the Pharisees declaring the same truth, saying, "I know whence I came and whither I go....I am from above, I am not of this world; ...I proceeded forth and came from God; neither came I of myself, but he sent me....It is my

Father that honoreth me, and if I should say I know him not I shall be a liar." (John 8:14,23,42,54,55.) Then said the Pharisees, "Art thou greater than our father Abraham?" Jesus answered, "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? [Abraham had been dead two thousand years.] Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."--John 8:53,36-58.

There is no mistake about that expression. Since his humanity resulted from the transference of the life-principle from spiritual to human conditions; the being, the individuality, was the same. Jesus as a man, recognized himself as the same being--the Son of God, and could remember his former glory. "I AM" expresses his continuous existence, and identifies Jesus of Nazareth with the "only begotten" and "first born of all creation." The Jews did not believe this wonderful truth, and took up stones to stone him. Our Lord's teachings only convinced the meek, and only such he expected to receive them.--Isa. 61:1.

Referring again to the saying of Jesus (John 6:62), "What and if ye shall see the Son of man ascend up where he was before?" and comparing it with Mark's statement (chap. 26:19), "He was received up into heaven and sat on the right hand of God," we conclude that before his advent to earth he occupied the right hand, or chief position on the heavenly or spiritual plane; not the Father's position, but the chief position at the Father's right hand--right hand signifying the chief place of favor and power. But we learn that the right hand position, before his advent to earth, was not so exalted as his present position at Jehovah's right hand, since it is expressly stated that because of his humiliation and obedience even unto death "God hath highly exalted him" (Phil. 2:9) and given him additional honors and glory.

Again Jesus had been explaining the truth to Nicodemus, but Nicodemus was slow to believe, and Jesus by way of reproof remarked, "If I have told you earthly things and ye believed not, how shall you believe if I tell you heavenly things?" Then he intimates that no one else could teach him those heavenly things; for "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man;"* consequently no one else knew the heavenly things. Then Jesus proceeded to explain that "God so loved the world as to give his only begotten Son" (a son on the higher plane before he was sent) to redeem men.-- John 3:12-17.

If Jesus had been conceived and born in the usual way, that is, in sin, even as others, we must believe, either that he was an imposter who sought to delude his followers into thinking him some great one, or else conclude with the Jews that he had a devil and was mad (insane). But, since in him was no sin, as not only the apostles and prophets but even his enemies have testified, we mark his words when again we hear him say, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."--Matt. 11:27.

Strange language! Did not the disciples know Jesus? Yes, as a man they knew him, but they did not understand the secret of his wonderful being--his pre-human glory, and the mystery of his incarnation. Jesus was just beginning to reveal himself to them, as they were able to receive the truth. And he had yet many things to tell them which they were not then able to bear, but which the promised Spirit through the Word has since made plain. Whence his intimate knowledge of the Father here claimed? We find answer in the Scriptures we have just considered. But we also find further testimony.

Turning to Prov. 8:22-30, we find that this same Jesus whom Isaiah calls "The Wonderful, Counselor," etc., (the same being, though known by many names,) Solomon speaks of, as Wisdom personified, saying: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths,

R1059 : page 7

I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

This scripture together with John 1:1-18 not only shows his intimate acquaintance with Jehovah and knowledge of his plans, but exhibits him as his honored agent in their accomplishment.

R1060 : page 7

When we consider the length of time that must have elapsed during the creation of the material universe and that our Lord was the "beginning of the creation of God" (Rev. 3:14) before angels as well as before man, and Jehovah's agent in the creation of angels as well as men, we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father: neither knoweth any man the Father save the Son." And again, "O righteous Father, the world hath not known thee, but I have known thee."--John 17:25.

The key to his knowledge of heavenly things is furnished in John 3:31,32. "He that cometh from above is above all: he that is of the earth is earthy and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth." No wonder that some said, "Whence hath this man this wisdom." It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting faith in the Father's promises, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. As it was written, "By his knowledge shall my righteous servant justify many while he will bear their iniquities."--Isa. 53:11.

O that all God's dear children would be more earnest in studying the Scriptures, for, said Jesus, "These are they which testify of me." (John 5:39.) As we are able to bear it, the glories of the Father and Son, and our promised glory through them, will be made very clear to us. "He [the Son] was in the world, and the world was made by him, and the world knew him not," and still does not know him. Only those who humbly walk by faith in the light of the Word, will know him, until his glory and power shall be revealed, so that all flesh may see it together.

Very soon, we know, his power shall be universally felt; and the Psalmist intimates that his power, displayed in restoring and perfecting all things, will at least equal his power, as Jehovah's agent, in creating them--"Thou hast the dew [freshness, vigor] of thy youth."--Psa. 110:3.

With all this united testimony of the Scriptures before us, we cannot doubt the pre-human existence and glory of our blessed Lord, or the sincerity of his own prayer, "Father, glorify thou me with the glory I had with thee before the world."

In no other way can we understand how "He was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. 8:9.) As a man he had none of this world's goods. True, he was rich in wisdom, grace and understanding; but it was not in giving these that he became poor. He did not become poor in wisdom or grace for us. But both Jesus and the apostles tell us of the glory he had with the Father before the world was. There was the wealth which he left-- humbling himself and taking the form of a servant, etc., (Phil. 2:7) that we through that real poverty might become rich.

In no other way can we understand Jesus to be the Alpha and Omega, the beginning and the end, the first and the last, as he claims in his revelation to John (Rev. 1:8; 3:14; 21:6; 22:13), than as the Scriptures harmoniously teach, that as Jehovah's agent he is the beginner and finisher of the wondrous plan, though not its author. In a word, he was the only direct creation of Jehovah--born "from the womb of the morning," as the Psalmist expresses it (110:3),--all other creations being through him, as Jehovah's agent, or representative; as we read: "To us there is one God--the Father--of whom are all things and we in him; and one Lord--Jesus Christ--by whom are all things, and we by him." (1 Cor. 8:6.) He is the first born of every creature [born before all creation]; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers; all things were created by him and for him: and he is before all things, and by him all things consist. And he is [also] the head of the church, who is the beginning, the first born from the dead--that in all things he might have the pre-eminence.--Col. 1:15-18.

Our Lord's pre-human condition, we have thus seen, was one of mighty power, as the chief of all Jehovah's creation, and his agent in all subsequent creations. He was the first and the last direct creation of Jehovah. Hence with the proper conception of the meaning of the word God, as used in the Scriptures, namely, a mighty, a powerful being (See, Nov. '87 TOWER), we see the propriety of applying the name God (which in Scripture is applied to angels and to some great men) to this great being, who was and is the Alpha and Omega, the first and the last, of Jehovah's creation.

And so we find our Lord mentioned by this title, God, in John 1:1-18.--

"In the beginning [not at Jehovah's beginning, for he had no beginning, but in the beginning of his creation] was the Word [one of our Lord's titles--Rev. 19:13], and the Word was with the* God [Jehovah] and the Word was a God. The same was, in the beginning [of creation-- himself the first creation], with the* God. All things were made by him [the Word] and without him [aside from him as the direct instrumentality] was not anything made that was made. In the same was life, and the life was the light of men. ...He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not....The Word was made flesh [previously of a spirit nature our Lord was made flesh i.e., he underwent a change of nature--for the purpose of giving our ransom price; for since by a man came death by a man also "the resurrection of the dead" must come about. 1 Cor. 15:21] and dwelt among us, and we beheld his dignity [of character], the majesty as of the only begotten of the Father--full of grace and truth."

How beautifully simple is the truth; how different from the confusion of error. Yet, strange to say, some poor souls are so used to believing errors, called holy mysteries, that they fear that anything reasonable is error.

----

*The oldest and most authentic Greek MSS., (Sinaitic and Vatican) omit, with evident propriety, the words "which is in heaven" after this text.

----

*The Greek emphasizes the word here rendered God.

====================

R1060 : page 7

DID THE JEWS BELIEVE IN EVERLASTING TORMENT.

Noting, from a back number of the TOWER, that we hold that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, a Brother asks whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and if so, he inquires, does it not seem evident that the early Christians being largely converts from Judaism, brought this doctrine with them, in the very out-start of Christianity.

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form, by the Platonic school of Grecian philosophy. These first decided that each man contained a fragment of deity and that this would prevent him from ever dying;--that live he must, somewhere. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded, that they failed to develop, or at least to manifest, that depth of degradation, from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that Greece stood at the head of intelligence and civilization when the Christian church was established. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital, by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that he was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed) we cannot suppose otherwise, than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping in God's promise to become the chief nation. Many rebellious outbreaks had occurred among them, and their religion, peculiar from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman Emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people --their courage, laws, ethics, etc, to the best advantage, before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities," in which he says:--

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study....Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy....However, those that have a mind to know the reasons of every thing may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophies then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that, in the most remote degree, would tend to show:--

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been held by some Jews, and drawn from Moses' Law long before the Grecian philosophers broached them.

Secondly, he would fain show that it was not their religious ideas which made the Jews as a people hard to control or rebellious, as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue, into inevitable miseries." And, it is in support of this idea and for such purposes, evidently, that Josephus after saying: "There are three philosophical sects among the Jews, first the Pharisees, second the Sadducees, and the third Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees and Pharisees combined. And yet the Essenes were so insignificant a sect, that Josephus himself admits they were few. Whatever views they held, therefore, on any subject cannot be claimed as Jewish sanction, when the vast majority of Jews held contrary opinions. The very

R1060 : page 8

fact that our Lord and the apostles never referred to them at all, is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and absorbed its ideas, concerning immortality and the everlasting torment of the non-virtuous, from Grecian philosophy. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A.D. 75 and "Antiquities" A.D. 93-- at a time when he and other Jews like all the rest of the world were eagerly swallowing Grecian philosophy, and science falsely so called, against which Paul warned the church.--Col. 2:8; 1 Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [This might be understood to mean, that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave--by a resurrection of the dead.] and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison [not tortured] but that the former [the virtuous] shall have power to revive and live again."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again," [Does not this imply a resurrection and imply also that the others would not live again, but remain dead, in the great prison--the tomb?] Paul on the contrary says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early church believed: and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings and was introduced among Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20) and that all souls being condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for willful, individual sin will any die again--the second death --an everlasting punishment, but not an everlasting torment, as shown in June TOWER.

====================

R1061 : page 8

PURITY OF CHARACTER.

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself,--a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever; for it never grows but once. The flower that hangs in the morning, impearled with dew, arrayed with jewels,--once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly upon it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful fantastic picture. Now, lay your hand upon the glass, and by the scratch of your fingers, or by the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is a purity of character which, when once touched and defiled, can never be restored, --a fringe mere delicate than frost work, and which, when torn and broken, will never be embroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated, they can only be forgiven.--Beecher.

Thank God for the abundant provision made for all; for though all have lost purity and perfection and could never restore it to themselves, God has provided that the pure in heart--in motive, in intent, shall not only be accepted through Christ as if pure, but, more than this, has provided for a restoration (in his due time-- the Millennial Day), to actual purity and perfection, of all who hate sin and accept aid and deliverance through the Life-giver.

Mr. Beecher, great man and orator though he was, missed the pearl in his subject, as all who overlook the ransom do.--EDITOR.

His blood can make the foulest clean,
His blood avails for me.

====================

R1060 : page 8

RESURRECTION HOPE IN CONTRAST.

We learn that Julius Caesar boldly averred, in a speech made in the Roman Senate, that man had nothing to fear, or hope for, after death. Speaking of death he says: "Concerning punishment we are enabled to speak confidently, as to what may pertain to it, that for the grieving, and miserable, death brings a state of absolute repose from all affliction, and not a state of excruciating agony. It sets mortals most absolutely free from every form of evil; and beyond it there is no place for either trouble or enjoyment."

M. Portius Cato, an illustrious philosopher of the Stoic School, gives these sentiments of Caesar his unqualified approbation in these words:--"Caesar a very short time ago reasoned in a happy pertinent style, in this particular manner, concerning life and death. In making his estimate of what is commonly narrated about the dwellers in the nether world he says, I believe it all false that the wicked make a diverse journey, from that made by the good, to hideous, waste, foul, and horrible abodes."

In the opinion of those two eminent Romans death ended all. And this was the opinion of whole schools of heathen philosophers. With these, misery has its end in the eternal insensibility and unconsciousness of the grave. To what Caesar and Cato have said we will only add, at this time, the expression of another Roman of distinguished eminence. The Elder Pliny, speaking of the death-state, says:--"From the last death-day the same state will be for all as it was before the first birth-day. Onward from death there will never more be either bodily sensation or mental consciousness any more than there was anterior to our birth." Pliny thus makes our human existence a brief hour of sensation and unconsciousness between two eternal nights. [Plato's philosophy had not yet gained general acceptance amongst Romans]. Leaving now the ancients let us see how this latter thought of Pliny was draped in figure by one of our English ancestry. Green, in his history of the English people, informs us that an aged Ealdorman once addressed Eadwine, king of Northumbria, in the following manner:--"So seems the life of man, O King, as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth, but the chill rainstorm without. The sparrows flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness from whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not."

Then speaking of Christianity, which was then just being introduced into Britain,

R1061 : page 8

he says:--"If this new teaching tell us aught certainly of these let us follow it." The mysteries of life and death were pathetic themes for the bards. The language of one of these poets of the olden time warns the living in these words:--"Soon will it be, that sickness or sword-blade shear thy strength from thee, or the fire ring thee, or the flood whelm thee, or the sword grip thee, or arrow hit thee, or age o'ertake thee, and thine eye's brightness sink down into darkness." With them life and death were controlled by "weird" or destiny. "Strong as he might be, man struggled in vain with the doom that encompassed him, that girded his life with a thousand perils and broke it at so short a span." Life had its work of "doomed deeds," closing in the fateful "weirdness" of death and the tomb. It was a "sparrow-flight through a warm light room" from an eternal winter-night out into the self-same, eternal winter-night again--into endless darkness and nothingness.

How ardently we should prize the glorious gospel through which "life and immortality are brought to light." In order to this let us read, in contrast to the words above quoted, some few of the triumphant expressions of the ancient worthies, who walked in the light of divine revelation, and spake as they were moved by the Holy Spirit. Says Job:--"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." David says: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Speaking of the living God, Isaiah says: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." And again: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We close the contrast with the glowing words of Paul who lived shortly after Caesar and Cato, and who was contemporary with Pliny. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jesus Christ is "the resurrection and the life," and he will raise up all his people at the last day. Death, to the believer, is only the briefest suspension of conscious activities, and the grave-sleep a short, deep, undisturbed and unmeasured repose, during which the unmanifested life is hid with Christ in God. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.--The Restitution.

===================

R1061 : page 1

VOL. X.

ALLEGHENY, PA., SEPTEMBER, 1888.

NO. 1.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

FREE TO NEW READERS.

For the sake of new readers, we mention below special topics treated in recent issues of the TOWER of which we still have a supply. Order any one of these as a sample, free. Additional copies 5 cents each, except to those too poor to pay, who are welcome to any or all free.

THE LAND QUESTION.--June '87.

THE SABBATH QUESTION.--Sept. '87.

OUT OF BABYLON,**--**the claims of the Episcopal Church examined.--Oct. '87.

"ONE GOD,"--the Bible teaching vs., human tradition of Trinity.--Nov. '87.

"SPIRITS IN PRISON."--Dec. '87.

"HELL," "EVERLASTING PUNISHMENT," "WAILING AND GNASHING OF TEETH," "THE RICH MAN AND LAZARUS," etc., are subjects treated in January, February, March and June 1888, TOWERS.

BAPTISM,--the Bible doctrine.--May '88.

SIN AND SICKNESS, "FAITH CURES," "PRAYER CURES," "MIND CURES," etc. --July '88.

THE TABERNACLE AND ITS SACRIFICES, --their lessons to the saints.--July '85.

====================

R1047 : page 1

DAWN IN GERMAN, PAPER-BOUND.

A cheap, popular edition for loaning, etc., greatly desired by some of the friends, has finally been decided upon. The first thousand will be ready about October 1st, and orders will be filled in rotation as received. The price will be 25 cents each, the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

====================

R1061 : page 1

AN EPISCOPALIAN MINISTER'S VIEW.

At the Baltimore Conference of the P.E. church, recently held, the annual sermon was preached by one of their number, A.R. Stuart, D.D. "His theme was The Perils of the Church at the present time;" and the following extracts from his discourse, clipped from the Baltimore press, indicate that at least one in the P.E. church sees as clearly as the M.E. bishop, quoted in our last issue, that the blind leading the blind in the nominal church are stumbling into the ditch of unbelief as truly and as surely as the Jewish Church at the first advent. We quote as follows:--

"Never was there an age in which there has been more fervid zeal in connection with the church than in this--more energy, more self-denial, greater munificence, greater exertions or greater sacrifices. The working bands, the parish organizations, and religious agencies of every kind, the multiplied services and communions of this nineteenth century have never been equaled or surpassed in days gone by. Is it possible that vital godliness can be on the decline in the midst of so much ardent and pious enterprise? What better evidence than the foregoing can be produced to show that the church is as firm as a rock, and that there is no reaction against the reformation, and no movement toward atheism or papalism?

"I concede the strength of this position and the force of argument sustaining it, but I am not afraid nevertheless in defense of my assertion and belief that there is a falling away; notwithstanding all this wonderful zeal, to point out the fact that godless ambition, baptized worldliness, strife and vain glory, party spirit, sordid motive, selfish interest, simple bigotry, or all combined, may lie at the root of much which seems so laudable.

"With the men of this generation for the most part the practical work they are engaged in with zeal and energy does not and can in no measure supply what is all the while really lacking in their faith. This they are discovering, and it is sending many of them away sorrowful--some to seek refuge under the baneful shelter of a semi-pagan system, and others to dismally flounder about in the rayless, bottomless pit of blank negation.

"The church is growing in power and wealth, and yet there is much to cause dread in the minds of thinking men. The perilous times of which the Apostles spoke having come and there can be no doubt but that great danger is at hand from Italianism and infidelity. It is true there never was a time when the church was more active in good works. The practical and pressing question now is Are we going back to Judaism? are we holding on to a too slavish respect for the ordinances of men? It looks like we are, and it is this that is driving many into Romanism and others into the arms of infidelity. There is a loss of simplicity of faith; men are laying too much stress upon what they call religious duty and

R1062 : page 1

what they are doing for God, instead of contemplating what He has done for them and placing their trust in Him. Instead of relying upon the pure gospel their minds run to forms and they soon descend to semi-paganism, or blank nothing.

"In the light and strength which we find in the Gospel, and nowhere else, may we hope to lead a life of true devotedness to God and goodness in the fellowship of the life of our Lord. In that light and strength will we certainly come to know that the essence of a true church does not consist in the length or the brevity of its title; in its being called Protestant, or called Catholic, or called neither."

====================

R1062 : page 1

SOME PRESBYTERIANS AWAKING.

The Presbytery of Nassau, (L.I.,) recently unanimously passed the following Resolution, addressed to the General Assembly:--

"The Presbytery of Nassau hereby respectfully overtures the General Assembly that a committee be appointed to revise Chapter III., of the Confession of Faith (with special reference to Sections 3,4, 6 and 7), on the ground that in its present form it goes beyond the word of God, and is opposed to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members; and that said revision be sent down to the Presbyteries, and, if accepted by them, be substituted for Chapter III. in the Confession of Faith."

One who signs himself a "Long Time Presbyterian Minister" writes as follows on this subject, to the Christian Union. "It is a matter of the highest importance, that a Presbytery has at last moved in the direction of the Revision of the Confession of Faith. The Presbytery of Nassau ask the coming General Assembly to revise chap. III. of "God's eternal decree," especially the sections which refer to reprobation. This is an awful chapter, in which it is said (sec. 3): "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others foreordained to everlasting death." Also, in sec. 4: "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be increased or diminished." As Calvin said, "This is a horrible decree." It is the sheerest rationalism. It puts the inference and conclusions of fallible human logic on a par with the word of God. It is a libel on the character of God, which the enlightened Christian conscience of our time will not for a moment receive as an article of faith.

"We long and pray for the reunion of Christendom, but we should not try to hasten it by professing to believe the obsolete tenets of past ages, which are repugnant to the moral and historical sense of the present generation."

***

We are glad to note that light is breaking in upon, and revealing some of the hideous features of, the old creed-idols; to which alas! so many still bow down. But while we must ever pity the blind, and pray and labor that they may see, what must be our righteous indignation (and God's) against such hypocrisy as this "Long-time Presbyterian Minister" accuses himself of. Hiding behind this unrecognizable title, he confesses that he does not believe the very Confession of Faith which for years, and still, he publicly professes to believe. What moral cowardice! For fear of the loss of an easy and sure living, and for fear of the loss of dignity and honor among those whom he admits are perpetrating "a libel on the character of God," he prefers to stultify himself and stand with them; not only sharing in this "libel," but more,--an admitted hypocrite, false to the solemn vows which he took when he accepted his "ministerial license" to libel God's character.

"Out of thine own mouth will I judge thee," says the Master to such; and we greatly fear that the number willing to thus libel God's character for the sake of peace, harmony, honor of men, and a good easy living, is not a few. Better far in the esteem of God and all his honest children is the condition of the Infidel, who honestly speaks his mind, than such deceivers who sell the truth and God's character for pieces of silver.

"The latter end of that man is worse than the first." "It had been better for them, not to have known the way of righteousness [truth], than after they have known it to turn from the holy commandment, delivered unto them. But it happens to them according to the true proverb: The dog returned to his own vomit."--2 Pet. 2:21,22.

Awakening is good, and we are striving to awaken all--ministers and people--to see the truth regarding God's plan and character; and to see the incongruities and unreasonableness of creeds formulated in the Dark Ages; and to get them to reject these befouled streams of human tradition, impregnated with Papal errors and corruption. But each one who is awakened and sees, is a thousand fold more guilty than the poor blinded deluded ones whom his influence and example helps to keep in bondage and ignorance of the truth. He that knew his Master's will and did it not, shall be beaten with many stripes.

We speak forcibly, because such hypocrites, both in pulpits and pews, are increasing, and often do not realize their hypocrisy because it is common and popular. We speak not in anger but in love. Following God's example we would wound to heal.

====================

R1062 : page 2

WHY WAGES SEEM LOW.

The widening of the sphere of one's surroundings, and a larger acquaintance with other men and their pursuits, have long been recognized as not productive of content. Writing to his nephew a hundred years ago, Thomas Jefferson thus concisely expressed the results of his observation: "Traveling," he says, "makes men wiser, but less happy. When men of sober age travel they gather knowledge, but they are, after all, subject to recollections mixed with regret; their affections are weakened by being extended over more objects, and they learn new habits which cannot be gratified when they return home." Again, as the former few and simple requirements of the masses have become more varied and costly, the individual effort necessary for the satisfaction of the latter is not relatively less, even under the new conditions of production, than before,--and in many instances, is possibly greater. Hence, notwithstanding the large advance in recent years in the average rate of wages, and their increased purchasing power, there is no less complaint than formerly of the cost of living; when the foundation for the complaint is for the most part to be found in the circumstance that a totally different style of living has been adopted; and that society makes conformity with such different style a standard of family respectability.--Hon. A. D. Wells.

====================

R1062 : page 2

LETTERS TO OUR CHILDREN.--BY W. I. M.

THE TRINITY--CONTINUED.

DEAR M.:--In our last we found that, according to the Scriptures, there is one God only. Naturally you ask, "Then who or what is Jesus?" So much mystery has been thrown around his nature that it is no wonder that he is indeed "a mystery" to many. But does not the Bible speak of him in a very peculiar manner; and are not his own sayings about himself very dark, and difficult to understand? Yes, to some they are probably very dark.

Have you ever stood near a group of foreigners talking (all together, as we sometimes do) in a language you did not understand a single word of? You have noticed their manner,--now grave, then gay; now seemingly angry in their earnestness, then suddenly all seized with convulsive laughter. How strange it all seemed to you; though to one of their own people standing by, there might be nothing strange about it.

Many have never learned God's language. It has been too much trouble; or they had not time to learn it, they were too anxious to make money or to enjoy this life; so "it is all Greek" to them.

Our citizenship is of the Heavenly Kingdom (See Phil. 3:20; Heb. 11:13-16; Eph. 2:19--Revised Version.), therefore we should be diligent to learn its language.

If we study God's Word faithfully, earnestly asking that his spirit may enlighten the eyes of our understanding, we shall learn his language, and his Word will no longer be "a sealed book" to us. --Isa. 29:9-14.

R1063 : page 2

WHAT THINK YOU OF THE CHRIST, WHOSE SON IS HE?

This is the way our Lord Jesus asked the Pharisees their official opinion concerning the promised Messiah. They answered correctly, in the language of the Scripture: "The Son of David." Then he showed them that David called him "Lord," and asked them again. "If David then called him Lord, how is he his Son?"

They had not got over as far as to understand that, and could not answer him.

Let us find the answer.

Whose son is he? He had been announced as the son of David, and heir to David's throne, Luke 1:32: As the seed of Abraham and heir of the world, Gal. 3:16; Rom. 4:13: As the seed of the woman [Eve], who was to crush the head of their deceiver,--bringing deliverance to the race.--Gen. 3:15.

The Jews might have partly understood this, knowing that Eve was the mother of all the human race, that David was a descendant of Abraham, that the promised Messiah [or Christ] would be a descendant of David, and that he would take the kingdom of Israel [David's throne], and subdue and rule the world with it.

But it was also written that the Christ was the Root of David's family (Isa. 11:10), as well as the Branch. (Jer. 23:5-6.) After David's Genealogical Tree had apparently been cut down and dried up and dead, new life was to enter one of the roots (Isa. 11:1), and it was to bud and blossom and fill the world with fruit. --Isa. 27:6.

Stranger things than these were written of this Wonderful One. Moses foresaw him as a prophet; and, like himself, as a leader; in a greater deliverance than the coming out of Egypt. (Deut. 18:15-19; Jer. 16:14-15.) Again, he was seen as a priest; and--like Melchisedec (Heb. 7:1) --as a royal priest; a priest upon a throne. (Zech. 6:12-13.) He was to be a king (Isa. 32:1), yet he would be born in a manger (Luke 2:12) and would come as one of the humblest of earth.--Zech. 9:9.

Lord of all, yet servant of all. (Matt. 20:25-28.) Without a place to lay his own head, yet able to say "Come unto me...and I will give you rest."-- Matt. 11:25-30.

Hungry and thirsty, yet dispensing living bread (John 6), and living water (John 4) and feeding thousands.--Matt. 14:13-21; 15:32-38.

Tired, weary and asleep, yet rising to subdue the winds and the waves of the raging storm.--Luke 8:24.

Rich, yet for our sakes becoming poor; that we through his poverty might be made rich.--2 Cor. 8:9.

Innocent, yet wounded for our transgressions, that through his stripes we might be healed.--Isa. 53:5.

Sinless (Heb. 4:15), yet bearing away the sin of the world.--Isa. 53:11-12.

The Lamb of God (John 1:29), yet the Lion of the tribe of Judah.--Rev. 5:5.

Rejected by his own (Isa. 53:3), but yet to be revealed as the "Desire of all Nations."--Hag. 2:7.

To blind bigots he was without form or comeliness [good looks], (Isa. 53:2) but to those whose eyes are opened he becomes "the chiefest among ten thousand" and "altogether lovely."--Solomon's Song 5:10,16.

He is the Light of the World (John 1:4,9); The Morning Star (Rev. 22:16); The Sun of Righteousness.--Mal. 4:2.

Surely we are ready to cry out, "What manner of man is this?" Was he a man? He was certainly no common man like the rest of mankind. Try to compare him with the greatest men the world has seen, and you find you cannot. They were not enough like him to compare with him. He is beyond comparison. The most famous of earth's heroes have been its warriors: Such men as Alexander, Julius Caesar and Bonaparte. They were called great men because very successful, but their success was through the slaughter of millions of their fellow men who had as much right to life as they had. But here is a hero who refused the honors of men (John 6:15) and who instead of taking life, actually yielded up his own; that he might enjoy the pleasure of bringing back to life and joy and peace the untold millions whom the tyrants of earth have ground down to degradation and death. "Greater love hath no one than this, that one lay down his life for his friends." Jesus died for his enemies.

If Jesus was not God, nor a common man, what was he? He nearly always spoke of himself as, the Son of man. In a few instances he acknowledged the title the Son of God. Was he both, a Son of man and a Son of God? Yes. Was he therefore both God and man? No.

I think you are puzzled now. Well, God's Word contains wonderful mysteries and strange secrets. But Jesus said to his disciples "Unto you it is given to know the mysteries of the kingdom of heaven, but to them [unbelievers] it is not given." --Matt. 13:11. Read also, Psa. 25:14; Amos 3:7.

God's Word explains many mysteries, and his faithful servants who study his Word are not in darkness (1 Thes. 5:4-8), as the worldly are.--1 John 2:11.

David said:--

> Oh how I love thy law!
> It is my meditation all the day.
> Thy commandments make me wiser than mine enemies:
> I have more understanding than all my teachers,
> For thy testimonies are my meditations.
> I understand more than the aged,
> Because I have kept thy precepts.

--Psa. 119:97-100.

Let his prayer also be yours:--

> Open thou mine eyes, that I may behold
> Wondrous things out of thy law.

--Verse 18.

Read carefully what Paul said to Timothy. 2 Tim. 3:14-17.

Now let us turn to God's Word with confidence that he will reveal even this mystery to us. In John, chap. 17, Jesus speaks clearly of God as his Father; of having been sent by his Father to the world; and of having been in glory with his Father before the world existed. This carries us a long way back into the past, but John goes further. He tells us that not only "the world was made by him," but "without him was not anything made that has been made."--John 1:3.

Paul makes it still clearer in Col. 1:15-18, saying;--"In him were all things created, in the heavens and upon the earth, things visible and things invisible [to us];...and he is before all things.

You are ready to say: "If before all things, and if all things were made by him, would it not prove that he was eternal, and not created? In other words, that as he made all things, therefore he was not made; and if not made, then he must be an uncreated or self existant God?" Well, if there were no other scriptures on the subject it would look as if John and Paul meant that; and this is the argument of Trinitarians, and a very plausible one. But we have no right to select texts to support one side of a seeming argument, and ignore or set aside other scriptures which overthrow our pet theories. We have seen that our Lord Jesus is not the Lord Jehovah, and Jehovah has said clearly and repeatedly that there is only one God, and that he is that one. We will not discuss the assertion that the three Gods ("God, the

Father; God, the Son; and God, the Holy Ghost; as the church of Rome invented it), are one God, as it admits of no discussion, being a simple impossibility, and too absurd for reasonable people to believe.

Paul in the place last quoted from (Col. 1:15) explains what he means. He tells us that our Lord Jesus was "THE FIRSTBORN of all creation." Let us examine this very carefully, for if we understand Paul here it will make the whole subject plain. The old version reads: "The Firstborn of every creature." This is not so clear, as we might get the thought of each creature, whereas it means every created thing. Not only the human race, or all living creatures [beasts, birds, etc.] on this earth, but all angels, and all worlds are included;--the countless spheres in the starry heavens, which are probably under process of preparation for future habitation under the reign of him who is to fill and perfect all things. --Eph. 1:23.

When God began the work of creation he first made our Lord Jesus. He was not called Jesus then, neither was he a man. He was made in the highest order of created beings that we have any knowledge of. He is called "The Archangel." We do not know that there was any other "Archangel," though there were other "Princes" among the angels. The word means the first or chief angel. He was both the first created and the first or highest in rank. Just as Adam was pre-eminent among men by being the first, and therefore the life-giver to all the others, so this Archangel was pre-eminent over all and the life-giver to "all creation." He was, as he himself says, "THE BEGINNING of the creation of God." (Rev. 3:14.) But he was more. God, having created him, evidently used him as his instrument in the further work of creation. That is, God did not continue to create things himself, but he told this "Firstborn" what to do and he did it.

Now, as God created all things through Jesus Christ, God was the Creator, and his Firstborn was also the Creator; but you see that the Son was not Creator in the same way that his Father was. God gave him the necessary wisdom and power to do all these things, "For it was the good pleasure of the Father that in him should all fullness dwell." (Col. 1:19) Fullness here means unlimited or complete power, etc.--John 3:34-35.

R1064 : page 2

This Firstborn then became the fountain from whence flowed out the life and power which both created and continues to sustain all things. Behind the Fountain was the great inexhaustible Reservoir, God.

Many of the texts applying to our Lord Jesus as Creator, Son, Firstborn, Prince, Fullness, etc., refer to him as the Head of the New Creation, of which he and the true Gospel Church--"The Church of the Firstborn"--are the "Beginning." We will study that feature in our next letter.

The old creation was in many things a picture or type of the new creation. Thus the first Adam was an image or small representation of the second Adam. --1 Cor. 15:44-50.

Abraham offering up his son (Gen. 22), and other circumstances in their history prefigured Our Father's dealing with Jesus, and with the Church. (Gal. 4:24-31.) David as a king represented Christ. So the work of the Firstborn of the old creation corresponds in some things to the work of the Firstborn of the new creation; but if we study faithfully with our Lord's help, we need not get confused, and the subject will become more and more clear and plain to us.

In our next we will follow the history of our Lord Jesus down from the glory he had with the Father before the world was, through his trial and victory to his glorious reward, his exaltation.--PAPA.

====================

R1064 : page 3

ALL THINGS NEW.

The world is old with centuries
But not for these she bows her head;
Close to her heart the sorrow lies,
She holds so many dead!

Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans--How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one
Wherein dwells righteousness?

Oh, happy world! Oh, holy time!
When wrong shall die and strife will cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
'There shall be no more curse.'

Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new.'

We mourn the dead but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!

Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice--
'I will make all things new.'

--Sel.

====================

R1064 : page 3

THE VALUE OF SUPERSTITION.

As Josephus was disposed to apologize for his countrymen the Jews, and to attempt to show that their restlessness under the government of Caesar was not the result of their religious laws, etc., (as shown in our August issue), so many Christians are disposed to apologize for the spread of a Revolutionary spirit, a spirit of insubordination, wherever the gospel goes; and they, like Josephus, disclaim the responsibility of themselves and of the Christian religion. But this is because both they and Josephus are tinctured with the philosophy of their times.

The liberty and equality which the gospel inculcates is much akin to the more shadowy typical teachings of the same, given to the Jews; and the natural results of this knowledge upon the unconsecrated are much the same now as then, leading to socialism, anarchism and various impracticable ideas on the part of some who are neither controlled by a well-balanced intellect, nor by the spirit of Christ, nor directed by a knowledge of God's time and method of righting matters now seriously at fault.

Josephus, writing for Grecians and Romans in Rome, manifests his object to have been, to show that the Jewish philosophies, no less than the Grecian, tended to peace, and submission to rulers; hence after reporting the Jewish views as nearly as possible to correspond to the Grecian, he adds, "on account of which doctrines they are able to greatly persuade the body of the people."

The intelligent portion of the world has always esteemed peace and good government as of vital importance, hence worldly-wise philosophers and statesmen have often approved and even advocated theories which they themselves at heart rejected as absurdities, simply because they realized the need of some "doctrines by which the body of the people might be greatly persuaded" to relinquish their freedom and submit to the ruling of the more able and crafty. Since fear is one of the greatest incentives, fear has generally been used; and since prejudice and superstition are the ablest supports to fear, these have been cultivated by all philosophies. And by whatsoever name known, or accompanied by whatsoever appearances of learning--as colleges, learned men, books, etc.,--such philosophies (built upon superstition and prejudice) are really but vain imaginings of imperfect men, and reveal their ignorance of the truth.

Nevertheless, in some respects at least, the world has profited by these systems and their various errors, which have had the effect aimed at by them all--namely "to greatly persuade the body of the people" --through fear. And it is for the same reason (philosophical conservatism), that wise statesmen and thinkers of later times,--such as Webster, Clay, Lincoln, Grant, Bismarck, and others, while not able or willing to accept any of the modern creeds of Christendom, nevertheless have favored all, realizing the need of "doctrines which would greatly persuade the body of the people."

Mankind in general, in the present fallen state, is mentally unbalanced and incapable of reasoning logically on any question. Only the few, the exceptions, are capable of drawing logical conclusions on financial, scientific and social, i.e. political, problems. Hence the world had its season of greatest contentment (which in some respects should be sought by all) when the masses were in utter ignorance, and trusted and obeyed blindly the dictates of the abler, more logical, and balanced minds, which rose to the surface and gained the power. But avarice, greed for power and honor and wealth, continually corrupted this abler class; and the philosophies of oppression and superstition overleaped their bounds; and the sleeping world began to awaken; and the great Reformation of the sixteenth century followed.

By fits and starts the awakening of the Reformation time has since progressed. And it has brought with it revolutions--political, ecclesiastical and scientific. This results from the dissemination of Bible truths among the people. The Bible is the greatest of all levellers; the greatest of all liberators; the greatest of all revolutionizers. It sows its seeds deep and broad, by showing that all men are of one blood; that all alike were condemned to death; and that all alike, king and pope and peasant and slave, were redeemed by the one sacrifice given "once for all;" and that there is only one way for all to come to God, and that as they come they must all stand upon one level of acceptance, because God is no respecter of persons.

Wherever these principles of the true gospel are appreciated they are recognized as a grant of liberty from God, which inspires the people to a realization of their common rights and privileges, and causes them to feel restive under earthly potentates both kingly and priestly.

Though the world possesses the blessing of greater knowledge, and that more widely distributed among the masses than ever before; and though with it they possess many more comforts and conveniences than ever before--yes, even luxuries formerly possessed scarcely by the few, are now classed among the necessities by the many; and though there never has been a period of such general freedom, --liberty of person, of thought, and of conduct; yet for all this, it is doubtful if there ever was a period of more general discontent.

Let none misunderstand our meaning when we assert, that the Bible is indirectly the source of this discontent, as well as of present enlightenment and progress. Had the Bible been kept in the background, hidden from the people under cover of dead languages, as Papacy designed; had the decretals and bulls of

R1065 : page 3

the church of Rome continued to be the standard and law of men's consciences; the dark ages would still continue, and ignorance, superstition and contentment would prevail now, as it did in the twelfth century.

Knowledge and liberty can only be profitably used, and without danger of bad results, either by perfect beings able and willing to reason out fully the results, and to voluntarily submit to such restraints and regulations as would be for the general good; or by imperfect beings, who are conscious of the imperfections of their minds and bodies, but whose hearts recognize the divine law and voluntarily submit every thought and act thereto; or by fallen beings under a just, infallible, rigorous government which could and would enforce righteousness.

To-day we see the knowledge of human rights spreading among the masses, and the chains of ignorance and superstition breaking, yet the people are unprepared for such liberty; they are unbalanced in judgment so as to be incapable of correctly estimating causes and effects; they are not consecrated to God, so as to be willing to be under the control of his will, expressed in the Scriptures; and we have no just, infallible government, able to enforce righteousness.

The result must be, that as superstitious dread of everlasting torment and other falsities depart, and the unwise, unbalanced masses gain a knowledge of their power, laws and governments, good, bad and indifferent, will all be swept away, and confusion and anarchy will obtain,--to the injury of all. That this very condition of things is rapidly approaching, all can see, who see at all. It cannot be repressed; it already has a great momentum and makes greater progress daily. It is both an evil and a blessing. Its first results will be evil, but it will prove to all mankind the absolute necessity of a just, strong government, which can enforce the right while men progress in knowledge--

without requiring the aids of ignorance and superstition to maintain its control.

And while the people will be getting ready to welcome such a government, God is preparing just such a government for them,--Christ's Millennial Kingdom. Under its beneficent reign, knowledge shall be greatly increased, and man restored to God's image, which has been almost effaced by the past six thousand years of sin, so that he will be mentally balanced again and able to reason correctly on good and evil, right and wrong, advantage and disadvantage.

So then, ignorance and superstition are more favorable to contentment than a little knowledge; and the worldly-wise of the past saw this, and to the benefit of all kept the masses under subjection to law by these means. And God permitted it so to be, until his due time should come, in which, under control of the King of kings knowledge shall be made so perfect as to turn aside its present danger and to make it the basis of a much greater and more enjoyable contentment than ignorance ever produced.

We are now in the transition period, from the rule of superstition to the rule of truth. Many seeing the trouble will be inclined to shrink back, and to desire ignorance and superstition to chain and restrain the masses; and attempts to perpetuate these restraints will doubtless be made; but since God's due time has come for knowledge to be increased none can stay its progress. The consecrated church occupies, as ever, a peculiar position, seeing and appreciating without fear the result which others will dread. We have no fear, because we see the glorious results to be wrought out thus. It is in order that we should not be in darkness, as the world, that our Father's plans are thus unfolded to those of his children who, led of his spirit, have an ear to hear.

====================

R1065 : page 3

CHRISTIAN FREEDOM.

It is said that, after the emancipation of American slaves, when millions who had for years been subject to the master's law and whip, were suddenly given the right to control their own affairs, it was almost impossible to get the majority of them to do anything. In their degraded condition liberty meant license; and had it not been for their fear of everlasting torment, there is no telling what extremes might have been reached. Since then, experience has been a valuable educator to many of these freedmen. Many of them have learned that they must master themselves, control their desires and weaknesses, and overcome their sloth; and that they must really be both master and slave. Experience is slowly teaching them that sloth brings hunger and nakedness and disrespect, and that diligence and sobriety bring honor and comforts and respect and a higher order of pleasure; and that now they must not only be their own masters, but also their own slaves.

So, too, it requires a large degree of experience, which is one sort of education, to enable our weak fallen natures, so long the slaves of that severe master, Sin, to use the liberty wherewith Christ makes us free.

If we were perfect beings as Adam was, in God's likeness, we should probably with present experience, find no such difficulty, but only pleasure and real advantage from fullest liberty. But alas! such is not our case; we are painfully conscious of our imperfections and downward tendencies; we find that as a knowledge of God's plan comes to us, the very freedom it brings becomes a snare to many. As they get the truth, and through it freedom from the superstitions and fears of error, wherewith Sin had bound us as slaves, the first tendency with many is apt to be toward spiritual lethargy and idleness, or into slavery to politics or business.

When the task-master, the law, is gone and can disturb us no longer, because we are "not under law but under grace" (favor), we are in serious danger, even while joyfully singing,--

> Free from the law, oh, happy condition,
> Jesus hath died and there is remission.

But, a greater responsibility rests unto us, in some respects, by reason of this liberty. To be "under grace" leaves room for our wills to act; to use this "liberty wherewith Christ hath made us free." Our liberty is a liberty to act; to co-operate with our Lord and Redeemer in overcoming our former master, Sin.

The fuller and clearer our apprehension of God's love, and of the length and breadth of his full salvation, the fuller will be our joy and our appreciation of "this liberty wherewith Christ hath made us free." The more we learn of the particulars of our emancipation, the greater and grander we find our liberty to be, and the more our joy, the greater is our responsibility. "Brethren, ye have been invited to liberty only use not liberty for an occasion to [serve] the flesh, but by love serve one another."--Gal. 5:13.

The American freedmen found many of their former masters willing to take advantage of their weaknesses and ignorance, to get them into their debt in advance; so that they would be compelled to serve them virtually as before. So, those whom Christ makes free, find their old

R1065 : page 4

master, Sin, even while admitting their freedom, ready to take advantage of their weaknesses and to make them serve him virtually as before; even while they are conscious of their emancipation. Those who are thus overcome are really slaves again, except in name.

What safe course, then, can such weak and inexperienced freedmen pursue? becomes a most important question to us all.

There is but one safe course. Because imperfect, we are unfit for self-control and incapable of using liberty to our own real advantage; hence we must really become slaves again. It becomes a question only as to whose slave. Left to itself, the question would soon solve itself; we would gradually become re-enslaved to Sin, with merely the name of being free, but without any of its advantages. There is only one other Master besides Sin, and that is Christ; and unlike Sin, he never enslaves any; all of his household are voluntary servants, and he treats them as "brethren." Though all such must be as obedient to his will as though they were the veriest slaves, yet he binds none; he compels none to stay, or to serve him. In a word, all his servants are voluntary slaves. His household is really a school where he is sole Master, using his authority for the benefit, education and development of his faithful ones.

The only safe course for those made free--justified by Christ--is this:--

Go to Christ at once, tell him of our joy and thankfulness for freedom; and of our realization of our own imperfections which incapitate us for self control; and of our fear lest our former master by cunning devices might bring us into bondage; and pledging unqualified submission to him as his servants, ask that he take us under his control;--to teach us, to chastise us, and to make use of our time and talents, in whatever way he pleases.

But we query--

(1) Would not this complete surrender deprive us of liberty?

(2) Would it not put us completely under the control of a master, whose every wish such an agreement would bind us to consult and obey?

(3) Is not all slavery detestable?

(4) Is such a slavery reasonable?

R1066 : page 4

We answer (1), Yes, it would deprive us of liberty in one sense; in that we could not abide in his service, draw his pay, and have the blessings which his household enjoy, without full submission to his will regardless of our own. But this would not interfere with our freedom in that it would be our own voluntary act, and in that we should not be bound by Christ to continue in his service. We retain the liberty to leave, even after we accept the privilege to enter this service. It is a privilege, not a compulsion; a voluntary enslavement.

(2) Yes, full submission is required of the entire household; all are required to obey whether they see fully the wisdom of the rules or not; as they obey, they are made more and more to see the justice and wisdom of their Master's rulings. But surely we need not fear to fully submit to such a master. He takes advantage of our confidence, not to injure and enslave, but to bless us and protect us from our former master and enemy Sin. We can surely trust him who died to secure for us freedom from the service of Sin, and from his wages, death;--who purchased for us life and liberty. Ah, yes, this one is interested in us, and is benevolent, wise and powerful--our tried friend.

One there is above all others
Well deserves the name of friend.
His is love beyond a brother's,
Costly, free, and knows no end.

Which of all our friends to save us
Could or would have shed his blood?
But this Savior died to have us
Freed from Sin--restored to God.

(3) Slavery to sin, is detestable and galling indeed; enforced slavery of any sort is always dishonorable, both to master and slave. But the voluntary slavery of love, subjecting itself to righteousness and wisdom and submitting every talent and moment to the direction of this Master, is grandly noble, and, moreover, the very essence of wisdom.

A mother's love and service and slavery to her family, is but an imperfect illustration of this love-slavery; and yet it is justly regarded with respect and veneration.

(4) Our weakness and inability to rule ourselves, and to protect ourselves against being again entrapped, by our old master, Sin, shows us that the only reasonable course for us to follow, is to submit ourselves to the one interested in our welfare, who will raise us up and strengthen us. It would be the part of wisdom to thus submit to Christ if our reason were none other than a selfish one,--that thus we might escape the other, the cruel master, Sin, whose wages are suffering and death.

But there is another and a weighty reason why we should volunteer to enter the service of Christ,--namely gratitude. When we realize that all we have and are is of and through him, that all our liberty is his gift purchased with his own self-denying sacrifice, gratitude of the commonest sort demands that we not only thank him, but also that we show our appreciation by using our redeemed lives to his glory, in his grand and honorable service.

Seeing human weakness, and the crafty deceptions of Satan, Paul urged some of our fellow-freedmen, in his day, saying: As ye have yielded your members--servants to uncleanness and to iniquity, even so, now yielded your members servants to righteousness unto holiness." (Rom. 6:19.) And again he says, "Being made free from Sin, and become [bond] servants [slaves] to God, ye have your fruits unto holiness, and the end everlasting life." (Verse 22.) And again he says: "I beseech you brethren, by the mercies of God, that ye present your bodies [in his service] living sacrifices, holy, acceptable unto God, your reasonable service." --Rom. 12:1.

So, then, the only safe course for any of the justified, lies in consecration; i.e., in a voluntary and full surrender to Christ. All others really become re-enslaved to Sin, even though they may despise the service. Others, knowing not how to use their liberty and not having full divine direction, are in some respect worse off than if still in ignorance and bound by superstition; for otherwise, their release becomes a fresh source of temptation, the more difficult, yea impossible, for such to restrain. Hence self-control is dangerous to a fallen imperfect being, though good and proper for the perfect. Hence the necessity that all who realize freedom through Christ's pardon, should submit themselves to their Redeemer's control.

Indeed we may herein see the wisdom of God's course in permitting mighty systems to bind the fallen race, with chains of ignorance and superstition, until the present time; when, the selection of the church, the Body of Christ, being about complete, full knowledge as well as full power to control, will be established in the earth; after the now rising and designed tempest (Dan. 12:1) shall have swept away present systems and broken their chains.

====================

R1066 : page 4

KNOWLEDGE SOMETIMES A SNARE.

We have noticed some of the bad effects of knowledge (freedom from superstition, etc.) on the depraved world,--in the futile efforts of fallen men to govern themselves by the simple power of love of right; for the twofold reason of their lack of wisdom, and their lack of strength of character.

Let us next notice, the bad effect of knowledge (freedom from errors and superstitions) upon believers in Christ who do not submit themselves fully to his control. They are exposed, by their freedom to greater besetments from their own imperfect organisms. Thus for illustration: Some who had dreaded to speak an untrue word; who had been scrupulously honest; who had been generous toward the poor, and in support of religion; who had been prompt and regular in worship, both in the public gatherings of believers and in private and family worship; who in a word were exemplary persons,--more than they perhaps imagined have been held and bound to such a life, by a fear that eternal torment would be their lot if any other course were pursued, than by real love of righteousness. It is easily seen that a knowledge of God's love and gracious plan, setting free such a one from his bonds of superstition, must have one of two effects upon him:--

The effect may be to make him less careful of his word,--of his business and social engagements; less generous toward the poor and toward religious work; less regular in God's worship, public and private; more disposed to gratify self, and less disposed to sacrifice anything for God or for fellow creatures than before; because the impulse of fear is removed, and must is replaced by may; and may is fought against, by every selfish interest which before selfishly urged the other course.

Or, the effect may be the very reverse: The fear being removed, and the love of God being seen the more clearly, the effect may, and certainly should be, to overwhelm the heart and lead it, bound in loving gratitude and appreciation, to the feet of the Redeemer; consecrated fully and forever to his service, and anxious, if but permitted, to share even the humblest part in carrying forward the great work which God has foreordained. Such a one will be blessed and enlarged in every way by his freedom. Seeing God's goodness and love, and having consecrated to God's service and will and plan, he will seek to copy and imitate his character and methods. Seeing the firmness and justice of God, he will seek to be more and more just. Seeing God's love and benevolence more clearly, he, while just and firm, will be more generous toward the weak and erring. Partaking of the spirit (the mind, the plan, the sentiment) of God, gradually, he will lose that selfishness which is always seeking its own advantage, and will begin to take so deep an interest in God's plans as to gladly sacrifice selfish desires, plans and conveniences, etc., etc., in the effort to fulfill the divine plan. His love for all for whom Christ died, will make him more than ever kind to the poor and sympathetic toward the unfortunate. More than ever will he desire to use money, and time, and influence, in God's service; because now, love has made self-sacrifice a pleasure. More than ever will he desire to acknowledge the Lord in all his affairs, and to worship him in private and with his family. More than ever will he be desirous of meeting both publicly and privately for worship, and for the study of the Master's will, with those "of like precious faith" and consecration. And less than ever will he crave other fellowship or company, except he can at least have a hope of telling them of the full salvation and of the gracious Master he has found.

Some of his unconsecrated friends, may think and say of him, that he is a fool-- a very slave to Christ, doing and enduring in his Master's service (willingly, gladly), what they would not endure under any consideration; not even in the interest of self, the master they chiefly consult and seek to please.

R1067 : page 4

But oh, how differently the truly consecrated feel:--

Oh what comfort it brings,
That soul sweetly sings;
I am safe from all danger
While under his wings.

A slave?--Yes, a willing slave; and yet free to leave the service and go away, if he wills. A menial servant?--Yes, and one whose chief anxiety is to do the work to the approval of the gracious Master. One whose only fear is to displease, or to be rejected from the work. These are the only ones on earth to whom knowledge and liberty have brought the proper fruit so much desired by all, namely contentment. And truly as it is written, "Godlikeness with contentment is great gain."

Then--

Farewell ye dreams of night,
Jesus is mine!
Mine is a dawning light
Jesus is mine!

All else my soul has tried
Left but an aching void;
Jesus has satisfied!
Jesus is mine!"

====================

R1067 : page 4

BE NOT ENTANGLED AGAIN.

"Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."--Gal. 5:1.

Few get truly free from errors and superstitions, because few seek earnestly enough the voluntary enslavement to Christ, referred to above. Stepping out of one error and bondage of superstition, they step into another because of their own weaknesses. As we have already shown, none are strong enough to stand alone, and there is but the one we can lean on, and not be taken advantage of and deceived, enslaved and bound again, all our present surroundings being imperfect or evil.

All such enslaving, binding entanglements are deceptive; they all appear harmless or even beneficial, else few would be thus entangled. One of the very deceptive entanglements of our day, which hinders more than all others together, perhaps, that fullness and closeness of heart-fellowship with Christ, the only Master, is the prevalent idea that in joining the one church, whose names are written in heaven, we should also join some one of the numerous earthly organizations which each claim to represent that one true church, and whose creeds each claim to represent the "one faith"--"the faith once delivered unto the saints."

The impression is freely given, and is generally received, that to fail to become bound to some earthly sect, is to fail of membership in the one true church. The innocent soul, freed from Satan's service through Christ, is told truly that it cannot stand free alone, but instead of being pointed to Christ as the only Master and to the Word of God as the only rule for faith and service, they are pointed to the various sects as representing Christ, as appointed by him to receive their services, and they are pointed to the doctrines of these sects as taking the place and showing the real meaning of God's Word.

To become a probationary member of

R1067 : page 5

the one true church, "whose names are written in heaven," the conditions are first, a realization of our own imperfection and condemnation as sinners; secondly, of Christ's full atonement for our sins; thirdly, implicit faith in his love and goodness and in all his exceeding great and precious promises, however beyond the range of human skill or thought; and fourthly, a full consecration to him as our Lord and Master. These are the only conditions of our acceptance in the true church and they imply fullness of consecration, to do and be whatever our Master may desire, as we shall continually seek to grow in his grace and in the knowledge of his will. But to become a member of one of the earthly organizations, (churches), means to bind one's self beforehand, to believe and do neither more nor less than is stated in their creed and "covenant."

This leaves no room for the spirit of the truth to guide into all truth, and to show us things to come (John 16:13); no room for growth in grace and knowledge; and as a consequence, the new member, if he shall remain faithful to his covenant with the sect he has joined, can get no nearer to a full understanding of the truth, and no nearer to a full consecration, than the other faithful members of the same sect. He is bound by a creed seldom understood, and by a supposed interpretation of the Bible, framed by fallible men in a time of great ignorance and superstitious fog, which originated in Papacy in the dark ages.

When thus bound they are led to believe that every service rendered to such organizations, composed for most part of "tares," is service to the true church, the "little flock" of overcoming and fully consecrated believers. They suppose that money spent in cultivating sectarian pride, is sacrificed to the Lord; that fairs, suppers, and many worldly and questionable schemes to get money, are work for the Lord, and for the truth;

they suppose that time and energy spent in getting repentant souls, and many others not repentant but merely alarmed, into these sects, where they will be blinded to a higher consecration, and bound and held back from growth in grace, knowledge and love,--this they are deluded into supposing is "working for Jesus!" Alas! how sadly some are thus, in the name of the Master and in the name of the true church, entangled, misled, yoked up to error, and hindered from hearing his Word, and from following in his footsteps. A fellowship with the world, and the spirit of the world, and worldly follies, extravagancies, manners, customs and views, is thus substituted for fellowship of saints under the deceiving titles of Church and Christian.

Whoever has gotten free from such entanglements and has found the Master and submitted all to him, should take heed indeed that nothing--neither Protestant nor Catholic, church or priest, shall come between his heart and the true Lord and Teacher, Christ Jesus. And it should be the chief and most enjoyable service to the free, to lead others out of bondage of Sin and into the service of Christ. But, touch them gently as you seek to set them free! Remember that they have learned to love the galling yoke and chain; and some at least wear it lovingly and patiently, supposing that the Master placed it on them. Apply the oil and wine, to strengthen and mollify, and touch their weak sore-spots as gently as possible. The true ones are deceived, inveigled sheep belonging to our own one fold, and the Master seeketh to lead them into it, and you are his messenger. Be wise for his sake and theirs.

Then, too, there are other bonds of error, outside the pale of the great organizations which claim to be the living church but are dead. There are forms of error purporting to be the light of advanced truth, which only the elect will probably escape, in this evil day. Their full consecration, and faithfulness to the Master, will keep them so near to him that no such plague shall come nigh their dwelling. Being filled with the truth and with the spirit of the truth they will quickly discern error, so that it will have no power to entrap and enslave them.

To all, therefore, who have separated themselves from former entanglements and who desire to continue to stand fast in the liberty wherewith Christ hath made us free, we would say, Let us live very near the fountain-head of truth; imbibe its spirit freely; take a firm and positive stand for truth and be faithful at any cost. The Master we would thus obey, our sure and safe Guide, will be with us to the end. He will never leave us nor forsake us, nor suffer us to be tempted above that we are able to bear, but with each temptation provide also a way of escape.

A thousand may fall at my side,
Ten thousand at my right hand;
Above me his wings are spread wide,
Beneath them in safety I stand.

His truth is my buckler and shield,
His love he hath set upon me;
His name in my heart he hath sealed
E'en now his salvation I see."

[In our October issue we hope to examine the question of THE TRUE CHURCH, and the liberties and restraints of its members.]

====================

R1068 : page 5

THE CURSE LIFTED.

A curse signifies an opposition, a punishment. Ever since the representative of our race was tried in Eden, and transgressed God's commandment, the curse of that broken law has rested upon him and upon all whom he in trial represented --all the Adamic race. That this is so, we need not stop to prove at length; we merely refer the reader to the many scriptures which declare it, and the many which declare that it will be removed.

But if the Scriptures were silent on the subject, our experience proves that a curse rests on mankind. The anguish, sorrow, distress and death, which attend us from the cradle to the tomb, all tell us that a curse rests upon us. Surely we would be justified in reasoning that, if man were in full harmony with his Creator, something much better than he has, would be his portion. And looking into God's Word this thought is corroborated. We find that when man was sinless and in harmony with God, there was no curse, no sorrow, no wearying labor, no pain, nor dying; but joy, peace, life and communion with God. All our distresses are included in the term death, because they all surely lead to it, and are caused by it. And this curse--DEATH--passed upon all men in that all had sinned in the person of their representative Adam.--1 Cor. 15:22; Rom. 5:12.

It was God's law that cursed us. And since the law is the expression of God's mind, or decision, it was God's curse that came upon us. Every law, to be made of force, must contain a penalty or curse for its violation. This curse is elsewhere termed by the Apostle an "ENMITY," which word has much the same meaning as curse. (Eph. 2:14,15.) Enmity signifies an opposition to--a resentment.

Not only has God, represented by his law, a just and righteous opposition or enmity toward sinners, but the sinners have since come to have an opposition or enmity toward God, without a cause. Cast off, from communion and fellowship with his Maker, man went headlong into evil; and the more he lost God's image and the more degraded he became, the more opposition and enmity he had toward that which is good and holy and right.

"The darkness hateth the light," and the darker the hearts of men became the more enmity they felt toward God.

Now, if God and man ever again come into harmony, and are made at-one, he who makes the at-one-ment must entirely remove this enmity. Then "There shall be no more curse."--Rev. 22:3.

Some would make it appear that the only enmity, is that which man feels in opposition to God and righteousness; but such see only one side of the subject. What about God's opposition to the sinner, which drove him from Eden into sorrow and death? Any theory which fails to recognize this, fails entirely; for there have been some of the race in all ages who felt no enmity toward God, but desired the blessings of his favor--Eden life and joy in his fellowship: yet such never were brought back to the original condition. And any with whom God deigned at all to commune, were made to feel that his enmity, his opposition, his curse, as a barrier still separated between them as sinners, and himself as holy. This was shown in various ways, but in none more emphatically than in the SACRIFICE FOR SIN, which they were obliged to offer, before they could have communion with God.

In these sacrifices there was remembrance or acknowledgement of sins; and since they were repeated, it proved that they never really took away sin (Heb. 10:3,4), or removed the curse. But these were typical of a better sacrifice, which God himself provided in due time, which did, once for all and forever, remove the sin, the curse, and the enmity on God's part.--Heb. 10:5-10.

The idea that the enmity is all on man's part, carried to its legitimate end, leads to the very absurd conclusion, that man got angry with God and went out of Eden full of enmity; and that he would not commune with God. Then God is represented as remonstrating and pleading with him to return and have his communion and fellowship. Man refuses, and turns his back on his Maker. God sends prophets and teachers, but man spurns them. Finally God concludes to make a great sacrifice to men to appease THEIR wrath and to win their love. This theory would represent God as saying, I have been too severe; if I had it to do again I would not be so strict; I would pardon sin quickly before you had time to get angry with me for my justice, and cast me off from your favor and love. I would bless instead of cursing you; my love for you has conquered my justice and love of right, entirely. Come, now, see what an evidence of my repentance I am willing to give. My son shall die merely to show and assure you that your sins are pardoned, and that I am anxious to have your good will. What a God that would be? Both men and angels would have in contempt such laws and such a lawgiver.

How different from this is the truth on this subject! Jehovah declares his JUSTICE as unalterable as his LOVE, and that infinite wisdom and power make possible the harmonious operation of both. He assures us that justice is the very foundation of his throne; that the empire of the universe, and the laws for its government are upheld by justice.--"Righteousness and justice are the prop of thy throne." (Ps. 89:15. --Lesser.) While stern Justice was reading to Adam the penalty of the broken law--THE CURSE--Love was telling him that there would be a deliverance. Men might have supposed that God would relent, and not long enforce the penalty; they might have supposed that God's enmity or opposition to sinners expressed by the curse of his law would be forced aside by his love; but if they did thus imagine, the long years of death's reign should have shattered such hopes. And when God declared that he changes not, and will never clear the guilty (Mal. 3:6, and Exod. 34:7), any false expectations might well be extinguished.

Then we may well inquire, If God's justice can never yield, how can his love help us? Infinite Wisdom was equal to the emergency, and God removed the enmity of his own just law by providing a ransom, a representative or substitute, to take man's place before the law, to suffer the just for the unjust. And thus, while he did not destroy that law, which was just and holy and good, Jesus destroyed its enmity or opposition to the Adamic race, by himself enduring its curse, as it is written: "He was made a curse [i.e., he was cursed, he bore the penalty of the curse--death, destruction] for us."--Gal. 3:10-13.

Because Jesus was our representative or substitute [See Webster's definition], therefore, the curse belonging to us fell on him; and the enmity or opposition against us, was reckoned against him. He was treated as man's representative or substitute, cast off to die, as an enemy, and a sinner. Remember his dying words, "My God, my God, why hast thou forsaken me?" Yes, "He is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition, having abolished IN HIS FLESH the enmity."-- "That he might reconcile BOTH [Jew and Gentile] unto God, in one body, by the cross,--having slain the enmity [opposition, condemnation, against both Jew and Gentile] thereby." "For through him we both have access, by one spirit unto the Father."--Eph. 2:14-19.

Both Jew and Gentile needed to have a work done for them. Not to make God right, in their eyes, but to render them acceptable with God. Not to atone for any injustice on God's part, but for unrighteousness (violation of God's law) on their part. Jew and Gentile are here kept distinct in speaking of Christ's work of reconciliation, because, while all were of one family originally, and all condemned in Adam, the Jew had been separated from the others and given another trial (typically) under Moses' Law--in which also they had failed, forfeited life (typically) a second time. So that had their covenant been real,--and not merely a typical one, the death penalty under it would have been final and hopeless, the Second Death,--from which there is no hope of recovery or resurrection.

Our Lord Jesus, by his death, not only bore all the penalty against Adam, and hence against all condemned through Adam; but as a Jew he met, on behalf of all Jews, all that special condemnation which was upon them because of failure to keep their Law covenant. There was no "access unto the Father" as long as the enmity (opposition) of his just law barred us off as sinners; but when Jesus became our substitute and suffered the condemnation, he thus destroyed all claim and enmity of the original law against us on account of Adam's disobedience as well as the condemnation of the Mosaic Law against the Jews. "Now therefore ye are no more strangers and foreigners," and outcasts from the Lord and his communion,

R1068 : page 6

but are "made nigh by the blood of Christ."--Eph. 2:13,19.

Jesus offered himself as a sacrifice, not for God unto men, to appease their enmity or opposition, but "unto God" "for men," to remove the righteous enmity and curse of God's law which was against men because of their sin.

But, note, the Law of God has not been changed; right is still right, and wrong is still wrong, and will ever so remain; but mankind has been purchased out from under the dominion of the curse, or penalty, which resulted from the original violation of the law. Mankind is reckoned as now belonging to him who bought them with his own precious blood. The claims of the law being all settled by him, the entire control of men is delivered to the Lord who bought them. Whatever now shall be done with them he shall do it. He may do what he will with his own--thenceforth "the Father judgeth no man, but hath committed all judgment unto the Son." Having purchased all mankind, he is therefore "Lord of all."--John 5:22; Acts 10:36.

Having delivered mankind from the dominion and curse of the perfect law, abolished the legal opposition--the curse of death which was against them--the work of Messiah is toward men, and not toward God; and for this work he takes to himself his great power, and will reign. The object of his reign will be to destroy man's enmity to God and his law, and to re-engrave that law upon their hearts.

Thus, our Lord not only releases us from the penalty of Adam's violation of God's law, but more, he releases us from all accountability to the Father's law; for having "bought us" we are under whatever laws or arrangements he may make for us. True, he will make no arrangement but such as is part of the Father's plan; but (as shown in August TOWER--Ransom or Pardon

Which?), it is the Father's plan to deal only with perfect beings, and to have but one perfect law, viz., the obedient may live, the disobedient must die. If placed under this law (though it is just and holy and good), we fallen, depraved creatures could gain nothing by a release from the penalty of Adam's disobedience; because, we would violate this law unintentionally at once. Hence, that good law would not be good for us, now. It was made for perfect beings who could obey if they would, while fallen humanity cannot. Even released from Adamic condemnation, we realize that it would profit us nothing, if thus put under Jehovah's perfect law. As Paul suggests, it would be a fearful thing for imperfect beings to fall into the hands of the living God.--Heb. 10:31.

The purchase plan was adopted, therefore; so as to transfer man from accountability to the uncompromising law, under which he was created, into the complete control of his Redeemer, Christ Jesus; who for a time puts all under a compromising law, which takes cognizance of men's weaknesses and inflicts lesser penalties (as well as the death penalty--which is the only one in the Father's perfect law for perfect beings) according to the willfulness of the disobedience.

But, this change of jurisdiction, from God's judgment-seat to the judgment-seat of Christ, is not a permanent change. It is only a temporary measure, made expedient because of man's fall and because he had been redeemed, and was to have a fresh trial for everlasting life; and because he could not stand trial in the higher court. During the Millennial reign, Christ will not only be the Judge, but also the Priest and Physician and Lifegiver; to restore men to perfection, step by step, as under his judgment they are found worthy; until all shall be tested, and the disobedient cut off from life. (Acts 3:23; Rev. 20:9.) Then, all the worthy having been made perfect, the perfect law will be very good for them; and we read that then, the Son shall deliver up the kingdom to God, even the Father,--his special law and special judgment being over.--1 Cor. 15:24,25.

The work of reconciliation toward God for man's sins was quickly accomplished, for Jehovah waited to be gracious. And when after laying down his life on our behalf, our Redeemer ascended up on high and there appeared in the presence of God for us, and presented the price (his sacrifice) as the redemption price of all, it was at once accepted by the Father, and the holy spirit (with gifts) was at once given (at Pentecost), as the evidence of God's reconciliation--the seal of acceptance to the consecrated waiting disciples. While there has been much error held with reference to God's character, representing him as without love, and the embodiment of stern justice only, there was in it much truth also. Like many subjects, this one has two sides; God is both loving and just. Our Father's love could not override his justice and could not acquit the guilty. The penalty must first be fully met before his love could embrace and own the sinner as his child. This was witnessed to and sealed at Pentecost and the words are now true:--

My God is reconciled,
His pardoning voice I hear.
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry.

But the reconciling of men is not so quickly done. While some were anxious for reconciliation and restoration to divine favor before Pentecost, and could only receive it in part, and that after typical sacrifices for sins had been offered, yet the great majority have wandered so far from God, and have had the divine likeness or resemblance so effaced, and their ideas of right and wrong, justice and injustice, so warped and twisted, and their eyes so blinded by evil and error, that they love their degradation. They will require a thorough course of training before they can appreciate the privilege now offered them through and by Christ. Only the few, are ready for this during the Gospel age; and these are offered a share with Christ in the future work, on conditions. The vast majority, however, must be released from prejudice, superstition and blindness, before they can see; and this great work of making known to men God's love and favor and their need of it, we are informed by the Scriptures, will require an age--The Millennium.

The reason of this is apparent: It will require all of the Millennial age to rewrite the law of God upon the hearts of men. When perfect, before the fall, the law of God was so thoroughly imprinted in man's nature, his judgment of right and wrong, his conscience, was exact; so that no written law upon tables of stone was needed. Man, a moral image of God, had a conscience so delicately adjusted that it would decide instantly what was right and what wrong. His difficulty, as we have already seen, was that he did not fully appreciate the evil or curse or enmity, which was the penalty of wrong-doing.

But, cast off from the fellowship and communion of God, by reason of sin, this law became more and more obliterated; and instead there sprung up an enmity or opposition to the law which they acknowledged as good, but found themselves less and less able and willing to observe. Paul refers to this blotting out of the image and knowledge of God and his law, saying: "When they knew God they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." --Rom. 1:21,28.

About two thousand years after the fall, and when the original law was well nigh erased, God selected the small nation of Israel, and made covenants with them based on their keeping his law, which being so erased from their hearts, was expressed to them in commandments on tables of stone. But, as God foreknew, the law in stone only re-condemned them; for none could render full obedience except with it written in their hearts, as a part of their very being. They must be constitutionally right, and just, and loving, else they would be constantly warring against themselves and unable to obey perfectly. But that law served to give them an idea of their need of divine favor, rather than justice;--their need of having their penalty paid, and also of having the law re-written in their hearts.--Jer. 31:33,34; Heb. 8:10; 10:16.

Though Satan and sin have done a terribly degrading work in man, putting darkness and error for light and truth, we may still find traces of the original law, in the most degraded of men, the world over. Even savages have some ideas of right and wrong, justice and injustice, however crude. Paul testifies to this also, saying of the heathen: "These having not the [written] law are a law unto themselves, which show the work [some evidence] of the law written in their hearts, their conscience also bearing witness."-- Rom. 2:14,15.

It is because this law has been so nearly blotted out of the once perfect human nature, that it will require so long to restore it to perfection. This law must gradually be again interwoven into human nature before it will again be an image of God, and at one with him. When so restored to God's image, all doubts as to what is right and what is wrong, and all preference for the wrong will be at an end. With his whole nature right, the law of God written all over him, as the law of his being, man will be prepared to do right--not from fear, nor for reward, nor because some one would see or some one would not see, but because right is right-- the very same motive of righteousness and justice which governs all of our Maker's actions.

Then, God and men will be entirely at one--in perfect harmony.* Then, it will be seen that God's laws are only blessings; that they are the only prevention of sin, the source of misery. When God and his creatures are thus made entirely at one, the at-one-ment will he complete, and then Christ the Mediator who died to redeem, and reigned to restore men to God, will "deliver up the kingdom to God, even the Father." (1 Cor. 15:24.) All enmity and curse will have been destroyed; the enmity (opposition) of God's law having been cancelled, and man's enmity to the law removed by a restitution to original perfection, the image of God.

In harmony with this is another Scriptural statement: "If while we were enemies we were reconciled to God [the opposition and curse of his violated law being lifted] by the death of his Son, much more, being reconciled, we shall be SAVED by his life;" i.e., brought back into that condition of perfection and harmony with God and His law, where we will be no longer condemned but approved. (Rom. 5:10.) This is another brief statement of the same glorious truth by the Apostle. When the work of Christ is fully accomplished, "Then there shall be no more curse;" "for the former things" [the evil incurred through Adam's transgression] will have passed away (Rev. 22:3; 21:4), being put away legally by the sacrifice of Christ, and put away in fact by his glorious reign. "Behold the Lamb of God that TAKETH AWAY THE SIN OF THE WORLD," for "Christ hath redeemed us from the curse of the law, being made a curse for us."

---

*We here deal with the great mass of the world and purposely omit mention of two comparatively small classes--the church selected in the Gospel age, and the finally impenitent of the Millennial age. (Acts 15:14; Matt. 25:46.) Because previously mentioned, it is unnecessary to interrupt the statement of the general plan as it relates to the great mass of mankind.

====================

R1068 : page 6

PEACE IN TRIBULATION.

"Trust ye not in a friend, put ye not confidence in a guide, keep the doors of thy mouth from her that lieth in thy bosom; for the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: My God will hear me."-- Micah 7:5-7.

The beloved and faithful Apostle Paul wisely counseled the church, saying--"If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.) But in the outset he plainly admits that it may not always be possible; and we are taught that to maintain peace under some conditions would be wrong. Paul shows plainly the character of the effort we should make for peace,--that we should cultivate a loving, affectionate disposition toward others, in honor preferring one another; not slothfully casting our cares on others, but diligently bearing our own burdens to the full extent of our ability; providing things honest in the sight of all men for ourselves and those dependent upon us, and kindly sympathizing with and helping to bear the burdens of others who are overburdened; putting away vanity and self-conceit;

R1069 : page 6

not minding high things, but condescending to men of low estate; and if rewarded with evil, overcoming the evil with good--if it be possible.

And yet, strange to say, it is not always possible to secure peace with those about us, even with the most careful manifestation of such a disposition. Peace on such terms is secured with all those who love righteousness, truth, and fair dealing; but it is not so secured with others. With the world in general, peace and harmony is only secured by lowering your principles of truth and righteousness to conform to their ideas. Many do this in whole or in part, and verily they have their reward; for "the world will love its own." But those who closely adhere to the principles of Christ and faithfully carry them out, must not expect to have peace with the world--"In the world ye shall have tribulation;" "They that will live Godly shall suffer persecution." It is not possible in this age to have it otherwise. The apostles found it so, and so did the Lord. And he said for our encouragement, "If the world hate you, you know that it hated me before it hated you....The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

R1069 : page 7

If I had not come and spoken unto them they had not had sin, but now they have no excuse for their sin. But now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written, --They hated me without a cause."

If after the same manner, we find persecution instead of peace in the world, we should not think strange of it, or change our course of action, but should follow on in our Leader's footsteps, letting our light shine in words and deeds of no uncertain sound, however severely they reprove the works of darkness, and bring hatred and persecution from those who love darkness rather than light. If the Lord and the apostles and all the faithful saints had just kept quiet and said nothing about the truth,--the kingdom to come, and the overthrow of present evil powers civil and religious, in order to its establishment; if they had flattered, approved, and worked in harmony with the Chief-priests and rulers of the synagogues, and conformed to the ideas of the masses of professed religious people; if they had just let them alone to work out their own plans and ideas without interference, doubtless they could have lived at peace with all men and had no persecution. And just as surely as we let the world and worldly religious systems, etc., alone, to do their own will, without warning or remonstrance against their evil character, and erroneous teaching, we also will escape persecution and live at peace with the world. But as surely as the

Lord did not do it, we must not do it; unless we are willing to turn aside from the narrow way and to give up the prize of our high calling.

Although the Prophet had foretold that Messiah should be the Prince of Peace, yet when Messiah came, he said in almost the same words as the Prophet above quoted, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household."--Matt. 10:34-36.

Though this has been true in a measure during the entire age, it is specially true in the harvest or end of the age, when the sickle of truth is doing its work of separation; for in the time of harvest, not only are Christians to be separated from the world, and wheat from tares (the true from the false), but the ripe wheat is also to be separated from the unripe. And so it will probably be true of the faithful now, as it was true of our Lord, that they shall be left alone. He said even to his disciples, "Behold the hour cometh, ...that ye shall be scattered every man to his own, and shall leave me alone."-- John 16:32.

When our Lord first started in his ministry he was glorified (honored) of all (Luke 4:15), and men "wondered at the gracious words that proceeded out of his mouth;" yet faithfulness to the truth quickly aroused hatred and opposition. Very soon the great ones in the church began to oppose him bitterly; but still many of the common people heard him gladly. And it seems that persecution from his earthly kindred was not lacking in his case, and that he was unwelcome in the home of his childhood; for he said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." (Matt. 8:20.) His brethren did not believe on him, and seemed ashamed of the unpopular notoriety which his course brought upon them as a family. And though Jesus walked no more in Jewry [Judea] because the Jews there sought to kill him, his brethren urged him to go, notwithstanding the danger, and do some of his mighty works there. But Jesus replied to them, "My time is not yet come, but your time is always ready. The world cannot hate you; but me it hateth [and they seek my life] because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come"--neither the time for manifesting his power to the world, nor to lay down his life as a sacrifice. (John 7.) His mother was doubtless always in sympathy with him, though she could not fully understand him and with a true mother's love, as well as the love of a disciple, she shared his reproach and followed him to Calvary and the tomb.

But while the world, and the nominal church, and they of his own house, were arrayed in opposition to the Lord, he turned to his disciples and said, "Who is my mother, and who are my brethren? He that doeth the will of my Father, the same is my brother, and sister, and mother." (Matt. 12:50.) And yet the hour came when even these were scattered, and he was left alone. The persecution became so severe that they all fled.

And so it will probably be in the end of this age with the body of Christ. The separation must come closer and closer; friend after friend will depart; and foes will become more numerous and bitter in their opposition, until the reproach will rest so heavily upon the faithful, that all not like-minded will depart and leave them alone--alone in their fearless defence of the truth, alone in their bold declarations of the presence of Messiah and the setting up of his kingdom which shall overturn and destroy all opposing powers; and alone in bearing whatever of reproach or persecution such a course may bring.

If such is to be the stormy pathway of the saints in this day of harvest separation, how necessary is the counsel of the Prophet at the head of this article-- "Trust ye not in a friend; put ye not confidence in a guide, etc." To trust in and take counsel of former friends, however dear, with reference to our present course of action, is dangerous. Unless they join us in the same narrow way of sacrifice, we must generally keep our thoughts and purposes to ourselves, with a resolute determination to accomplish our Father's will at any cost; for their very love for us will often cause them to bitterly oppose us. And in the end even that love will sometimes turn to hatred.

We may not put confidence now in former guides however much we had esteemed and reverenced them--whether they were the ministers of the nominal church, or parents, or husbands, or Christians of considerable advancement, highly esteemed for their work's sake. None of these must be looked to as guides now; for the tests are now being applied to all. --Every man's work is being and shall be yet more thoroughly tested--so as by fire --and only those who can stand the tests themselves can be helpful to others. And even the wife (or husband) who hitherto shared your joys and sorrows, and entered into all your plans, will not now be able to sympathize with, or comfort, or help you in this way, unless of the same consecrated class. Hence the counsel of the Prophet, "Keep the doors of thy mouth from her that lieth in thy bosom." If not of the fully consecrated class, she cannot understand or appreciate the prize for which you run. She can see only the thorns in your way, and her share in bearing some of the reproach with you, and her efforts will, in kindness to you and in the desire to reach her own ambitions, etc., be directed toward dissuading you from your course.

To whom then shall we look? Must we walk the thorny pathway alone--with foes and dangers all about us? If we should, as individuals, be left entirely alone, so far as human sympathy is concerned, we should be willing; for the disciple is not greater than his Lord, and he was left alone; yet not alone as he said, "because the Father is with me." But we are not, and probably shall not be so alone as he was; for other members of the body are now in existence, and their hearts are one in love and sympathy. The Prophet speaking for this class directs us where to look for help, for comfort and consolation, saying, "Therefore [though all other helps and comforts fail] I will look unto the Lord; I will wait for the God of my salvation: My God will hear me."

This must be the attitude of the saints. They must look to the Lord--through his Word--to learn his will, his plan, and the part he would have them take in the execution of that plan, and then go about their Father's business with an eye single to his glory, taking comfort and rejoicing in his words of encouragement, and his exceeding great and precious promises. In him, through his Word, we must find our friend, our comforter and guide. But we must wait patiently for the grand outworking

R1070 : page 7

of his plan--Rest in the Lord and wait patiently for him. Commit thy way unto the Lord, and he shall bring forth thy righteousness as the light and thy judgment as the noonday.--Psa. 37:5-7.

During all this time of patient waiting under affliction we rejoice in the full assurance that God is causing all things to so work together as, in his own best time, to establish universal peace on a sure and permanent basis. But before that peace, must come the lash, the tumult, and the storm. Before Christ can reign as "Prince of Peace," he must rule with the rod of iron, subduing all things unto himself and establishing his own righteous authority. Peace on any other basis than that of righteousness is not a proper peace, nor is it the peace which God wants. In its very nature such a peace cannot last, and while it lasts it is injurious.

If a parent would have peace in the home circle, it should be established on the recognition in the family of the righteous principle of parental authority over children who have not attained their majority, and respectful consideration for their wise and loving counsel from those who have come to that age. If the adult child would live at peace under the paternal roof, it should be on his part with a cheerful concession of the rights and privileges of every other member of the family, and a careful attention to filial and fraternal duties; and with the recognition on the part of parents and brothers and sisters of the righteous principles of his individual rights, and liberty of conscience, to serve God and his fellow-men, or himself, or them, according to the dictates of his conscience. When we were children, we were wisely placed by God under parental authority, but when we become men, we are subject to God only, though he directs that we still be subject to the civil powers that be, as long as he permits them. If we would have peace with our neighbors, it should also be with a recognition on the part of each of the natural and inalienable rights of each other as individuals, and a proper respect and regard for those rights, whether esteemed as wise or unwise. To seek peace on any other ground is merely to cry, "Peace, peace, when there is no peace."

If we are saints, our individual liberties and right will not only be exercised in the interests of peace, but for that lasting peace which is founded on the firm principles of righteousness--the recognition of God as the rightful sovereign of earth; and of the common brotherhood and equal rights of all men. And while we boldly assert these principles, and rule ourselves and those under our authority and care accordingly, we must wait patiently for the grand result.

The Prophet adds another word of encouragement saying, "Rejoice not against me O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." (Micah 7:8.) How like our Lord's expression, "I have meat to eat that ye know not of;" and Paul's triumph in affliction, and rejoicing under persecution. However dark our way may grow, the Lord will always be our light if we walk in close harmony with him. And though we fall in death, our power and strength will be renewed, and glory, honor and immortality will be granted when we rise in the likeness of our Lord, as his bride and joint-heir, to carry on to completion the grand work of establishing peace on earth and good will among men.

But let us not forget our Lord's words --"A man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me."-- Matt. 10:36-38.

There is still another thought to which we would call attention before leaving the subject. It is that precious promise recorded by the Prophet Isaiah (26:3), "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Well says one, I do not see how this can be true in view of the scriptures above quoted. It seems to me the Christian's experience if he is faithful, is very far from peaceful. Look at Paul and all the martyred saints of the past: and look at the Lord's sufferings.

True, from the world's standpoint, such experiences look to be far from peaceful; but if it were not for the deep under current, the gentle steady flow of communion and harmony with God, the Christian character could not stand amid the surging billows that disturb the surface. Like an iceburg, towed by a powerful under current, the Christian is upheld and borne onward by the strong under current of peaceful communion with God, and thus moves grandly on in opposition to the counter-surface-currents, steady and tranquil even in the midst of the wildest storms. Men of the world look on and wonder because they know nothing of this grand, silent motive power.

The mind thus stayed on God is kept in perfect peace even in the midst of persecution, just as the depth of ocean is calm and quiet while the surface is lashed with storm and tempest. Peace is not enthusiastic, ecstatic joy, but real joy can never be experienced without the firm foundation of peace. Peace is calm, quiet, restful tranquillity. When our Lord said to the raging winds and waves, "Peace be still," "there was a great calm." The sun may or may not have shone out brightly, but no matter, the peace, the calm quiet rest, had come.

It is not continuous, delightful, ecstatic joy, that is promised to the Christian, but this calm, quiet, restfulness, which comes from acquaintance with God and his great

R1070 : page 8

plan of salvation, and implicit confidence in his love, and power, and wisdom, which in due time will cause all things to work together for the accomplishment of his grand designs. You may be troubled on every side, but you will not be in distress; you may be greatly perplexed, but you will not be in despair, unless you throw away your confidence in God, and cease to consider and meditate upon his word.

Those who abide in him by faith, will never know the feeling of despair. They may see every earthly tie severed, and realize to the full that in following Christ, their bitterest foes are those of their own household, and those whom they once regarded as members of the household of faith; yea, they may realize the loss of all things earthly, yet their peace will never be disturbed, if their minds are stayed on God, trusting in the sure outworking of his marvelous plan, and patiently awaiting and working in harmony with him for its development.

MRS. C. T. R.

====================

page 8

EXTRACTS FROM INTERESTING LETTERS.

Neshannock, Pa.

DEAR BROTHER RUSSELL:--I am glad to tell you that I am still resting my hope on the finished work of my Redeemer, his unchanging love, and his all sufficient grace. Although of late my pathway has not been strewn with roses, neither my pillow a very downy one, nevertheless I realize the everlasting arms of

God's unchanging love are entwined around me bearing me up, amid the varied trials and conflicts which are but for a moment, but working out a far more exceeding and an eternal weight of glory; for if we suffer with him, we shall also reign with him.

And thus we can sing with the poet,

> He helped his Saints in Ancient days,
> Who trusted in his name;
> And we can witness to his praise,
> His love is still the same.
>
> His presence sweetens all our cares,
> And makes our burdens light;
> A Word from Him dispels our fears,
> And gilds the gloom of night.

Blessed be his holy name! With best love to you and Sister Russell and all the faithful ones, I remain your brother in the blessed hope,

I. W. M__________.

Dunbar, Miss.

DEAR BROTHER RUSSELL:--Your highly prized letter came duly to hand. It was to our hearts as a refreshing shower upon a parched land. I read it over several times myself, and then read it to those who were expelled with me from Babylon, for the testimony of Jesus. It revived them also very much. I would like to meet and serve them oftener, but I am busy teaching and cannot do so. When my school closes I can meet them oftener, and give more time to selling DAWNS.

I was a local preacher in Babylon, but now the doors are closed against me; so that I have not had opportunity to preach until lately. I will soon send for another supply of Dawns.

Your Brother in Christ, F. M__________.

Utica, N.Y.

DEAR BROTHER:--Please send me 1000 Arp Slips. I find it is a good plan to leave them in the seats in the R.R. depots. I notice the passengers read them carefully, and fold them up and put them in their pockets, which shows, I think, that they are interested. Yours in the service.

L. A. P__________.

Orangeburg, S.C.

BRO. RUSSELL:--I think my subscription expires about now, and I therefore enclose a postal note for its renewal. It is now five years that I have been taking the WATCH TOWER, and so faithfully and truthfully and inspiringly has it watched for and proclaimed the signs of that unspeakably grand and glorious Millennial day, now so near at hand, that I cannot well do without it. It opens up the Scriptures so fully and harmoniously that it has become my companion, continually pointing me to and aiding me along, the journey of the "narrow way."

God bless you.

G. W. D__________.

R1070 : page 8

Magazine, Ark.

DEAR BRO. RUSSELL:--There are six of us here, and we belong to what is known as the Second Advent Church. We want to know if this is right. Do you have any fellowship with the Second Adventists? We have been baptized by Baptist ministers, but we did not then have the truth as we now see it. Do you think we ought to be baptized again? It makes our hearts glad to read the letters from the dear brethren of like precious faith. The Advent preachers publicly denounce you as a dangerous heretic; though they teach a good deal of the gospel. We hope you will answer this letter, publicly or privately.

May our Father greatly bless you, and all of like precious faith.
J. P. B__________.

[DEAR BRETHREN:--We are glad to know that you are growing in grace and in the knowledge of the truth. This is right. Let the good work go on. Never do as many have done--stop, and conclude that you have all the truth and can make no further progress.

In the matter of baptism: As you probably saw by the May TOWER, the real Baptism was your consecration. This had a definite time, no doubt, of beginning and it is not yet ended. The dying process must continue daily until literal death shall finish it. The water immersion, by which you outwardly manifested your consecration, should come after consecration, but not necessarily after a full knowledge of the divine plan. God gives the knowledge of his plan to us because we have consecrated, and not before we consecrate. So then I say that the matter of your immersion having preceded your full knowledge, is the right order, from God's standpoint; and if to you immersion implied consecration, then you have as valid (symbolic or water) immersion as any could have; provided of course, that you were believers in the Lord Jesus, as your Redeemer, beforehand.

In the matter of worshiping with the Second Adventists:--The principle is just the same as with any other denomination. They have perhaps two advantages over some others, viz., they hold some truths more than others, and they are generally poor and unpretentious. And they have some disadvantages over others: They are generally conceited, and so filled with the one doctrine of the non-immortality of man, that they have no room for anything else, and, still worse, have little taste for other truths.

They have the disadvantage of false expectations concerning both the manner and object of

R1071 : page 8

the Lord's second coming, though like the Jews at the first advent, they are so sure that they know it all, that they will not study further.

The same rule should guide you in dealing with them as with others. If you are perfectly free to meet with them as God's children, without being hindered from talking, both in meeting and privately, of all the truth which God gives you, then you can feel perfectly free to go among them and let your light shine.

If you cannot be thus free, you of course cannot think of being among them on any other terms. And even if you have this freedom among them, it becomes then necessary for you to judge of whether your time thus spent is being used to the best advantage; whether you are getting good, growing in grace and knowledge and love yourselves, or helping others so to grow. If you conclude that to be among them is purely a waste of time, or that you can accomplish more good by spending the same time either in study at home, or with one or two, or in visiting and conversing about the truth with neighbors or friends, then it becomes your duty to do that which will most glorify God and most profit yourselves and others. Thus with these suggestions as to the Lord's will, your course is for your own decision.

Praying for your welfare, I trust that you will be faithful and let your light so shine as to glorify our Father.--EDITOR.]

Jackson, Mich.

DEAR SIR:--I am much in love with Millennial Dawn and Z.W.T., though I cannot get time to read them as much as I should like to. I have other duties that seem to take nearly all my time. I keep those Arp tracts on my show case, and give to any that I think will read them. I have quite a curiosity to know by what name your church is called. Some say, Do not be too fast now, perhaps they are Adventists or Latter Day Saints. Well I don't know by what church name you go, but I believe you are going and not standing still; and that you are not dead, while you profess to be alive.

I do enjoy conversing with living Christians, and reading the writings of those who do feel the spirit's influence while their pen is moving on to honor God and battle for the right. When I read DAWN and the WATCH TOWER, I cannot but feel that the doctrine is true. The July TOWER interested me greatly. Bless God for this food for my soul. There is so little to be had in the church now. I send you $1.00 for four more M. DAWNS,--I have sold two more. My own copy is out on a mission of good. Yours in Christ.

MRS. E. J. L__________.

[DEAR SISTER IN CHRIST:--We are glad to know that the truth has found you, and that you are being fed by it.

You seem to have nearly the right idea about what should be "the path of the just ...shining more and more unto the perfect day." We are going on. Thank God we have no disposition to go back to the world, nor to sectarianism, nor to darkness, but to go onward to the perfect day. As Paul expresses it, we press along the line towards the prize of our high calling of God by Christ Jesus.--Phil. 3:14. --Diaglott. We do not separate ourselves from other Christians by taking any distinctive or peculiar name. We are satisfied with the name, Christian, by which the early saints were known. We recognize as brethren all who own our Redeemer and his work, and who are consecrated to his service. The Lord bless you; go on.--EDITOR.]

The path before shines more and more
As we near the golden city.

Sumter Co., S.C.

DEAR BRO. RUSSELL:--I am still selling DAWNS whenever I have an opportunity. I have only sold about forty, as I have very little time to spare. I have an afflicted family dependent on me.

I have never seen a book to sell as Dawn does. I never have any trouble to sell it whenever I have an opportunity to show it. I rode across the country about fifteen miles a few days ago and took a few Dawns with me; I sold them all and could have sold many more if I had had them along. One Methodist young man told me he had read Arp's comments, and shed tears when he read it; he was very glad to purchase a book and said he could not believe the doctrines taught by the nominal church--of almost universal damnation, and everlasting torment. I meet many who express the same sentiments.

I could sell hundreds if I could travel with it. I hope to be able to spare more time in the work soon; for as in the Jewish harvest, so now, "the harvest is great but the laborers are few."

May our Heavenly Father bless you in spreading the good tidings. Yours in fellowship.

J. A. G__________.

[We feel to urge this Brother, and others thus situated, that they hereafter give all their strength and time to this, in one way the most successful method of preaching the truth; and that they do not hesitate to avail themselves of the allowance made from the TRACT FUND for their expenses. Do not feel that thus you are robbing the Lord's cause; for this TRACT FUND is supplied by the voluntary donations of dear Brethren and Sisters anxious to have a share with you in the work, but so situated that they are debarred from the more active and public service of the truth.--EDITOR.]

Virginia.

DEAR FRIEND AND BROTHER:--I have returned home after an absence of several days, and a long tiresome walk over a sparsely settled country seeking to spread the truth by selling Millennial Dawn.

I enclose $6.50 to pay for forty copies of Millennial Dawn, (less ten cents expense allowance), and a years subscription for the WATCH TOWER. We have been very busy farming; and as help is hard to get, and wages high, I have not done as much as I would have liked to do in the spiritual harvest field. I have thought it might be a good plan to have a horse, and be supplied with a large number of Dawns, ready to give them out when canvassing. It is much more easy to sell in the country than in the cities, in this section at least. Please send the books at once. I want to contribute as soon as I can to the Tract Fund. Yours fraternally.

I. S__________.

Oregon.

DEAR TOWER:--I am feasting and praising. Ah! the dear Lord Jesus. How glad we are to help glorify Him. "Hallelujah what a Savior!"

J__________.

===================

R1071 : page 1

VOL. X.

ALLEGHENY, PA., OCTOBER AND NOVEMBER, 1888.

NO. 2.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

R1071 : page 1

SPECIAL NOTICE

This paper is dated to represent two months, October and November, but numbered as one issue. From this you will know not to expect another issue until December. Your subscription year will be estimated as extended one month beyond the date at which it would otherwise have expired.

This has been found necessary to enable us to use our type for M. DAWN VOL. II., which we hope to be able to announce as ready in our next issue. The first edition will be in cloth binding only and it is questionable whether it will be worth while to get out a paper bound edition; because it will probably be of interest only to the deeply interested, who will prefer it in cloth binding for preservation as a book of reference.

====================

page 1

WE HAVE gotten out a new lot of ARP TRACTS--slightly changed. These we have now in both English and German. They are supplied FREE, in any quantity, postage paid by us, to those who will promise a proper distribution of them. IN ordering say what quantity you can judiciously use.

====================

R1067 : page 1

DAWN IN GERMAN, PAPER-BOUND.

A cheap, popular edition for loaning, etc., greatly desired by some of the friends, has finally been decided upon. The first thousand is now about read and orders will be filled in rotation as received. The price will be 25 cents each the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

====================

R1071 : page 1

VIEW FROM THE TOWER.

MISSION RESULTS IN INDIA.

Our Lord said to the nominal Jewish church, "Ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell [gehenna--the second death] than before." (Matt. 23:15.) The fault on the part of the Jews lay not in the zeal, which prompted labor and expense for others (Rom. 10:2), but in the false ideas by which the zeal was inspired, which evidently was in great measure sectarian pride rather than love. The damage done to the Gentiles did not consist in the introduction of immoralities; for the Jews, and the Law of Moses which they took with them, favored morality, and doubtless had thus a good tendency in this respect. The evil consisted in the false ideas which they spread among the Gentiles. They taught that circumcision and the keeping of Moses' law justified to life. They raised their own imperfect lives as standards or illustrations of the demands of the law. By thus raising false standards of righteousness before the Gentiles, and telling them that they could keep the Law and justify themselves by (imperfect) works, they were breaking the very effect the law was designed to have, viz., to show human imperfection and thus point to Christ as the only perfect one, whose sacrifice for our sins was all-necessary. They were thus (ignorantly) opposing God and injuring the Gentiles; for, as many of the Gentiles as received their teachings, were in a worse condition, less likely to receive Christ as their Redeemer, than if left in heathen darkness.

We fear that our Master would offer a very similar reproof to much of the missionary effort of our day, done in his name. Even if the moral tone of the heathen people is elevated to some extent, and if education and civilization of manners and customs follow as the good results of missions, it would still be proper to inquire, Is the result favorable to pure Christianity or not? Do the doctrines taught tend to bring the people into fellowship of spirit with the Master and the

R1072 : page 1

true plan of redemption and salvation, by and through the great Life-giver; or, do they tend to a spirit of fear, and lead to trust in a gloss of morality, as a basis for hope of escape from a vengeful God and a burning hell? Ignoring the question of morals, which may be practiced by infidels as well as by saints, we ask, Is the religious tendency of mission work as now carried on, favorable or unfavorable as a whole?

On this point we have an undesigned answer, given by a Presbyterian missionary, J.C.R. Ewing, D.D., who having spent nine years in mission work in India, is certainly qualified to give an opinion on the general results of mission work there. While on a visit home recently, he delivered a lecture on the subject, before the Y.M.C.A. of this city, from which the following was reported in the local press. He said:--

"India owes more to the direct and indirect influences of Christianity than to any other one thing. It has done much to break down the old idea of material gods, and in its stead set up the idea of a single supreme God, but not the same idea of a God that the people of the West [Europe, etc.] entertain.

Among the 263,000,000 of people in that country there are 10,000,000 young men who speak the English language and who are instructed in the Western ideas that we are taught. The higher caste are thoroughly learned in the literature, the religion and the sciences that are the basis of the education of the people of this country. The old idea of a vengeful God, who must be propitiated by numerous gifts and many prayers has given way to the modern spirit of infidelity. The educated men of the East no longer believe in the gods of their fathers. They have abandoned them forever and replaced them with the teachings of Colonel Robert J. Ingersoll, of Paine, of Voltaire, of Bradlaugh and of every other atheistical and pantheistical teacher. This skeptical age will soon pass away, and the West, just as it has given India her ideas, will give her the religion of the Christian God, and the people will no more bow down to the God Vishnu, or Corla, the goddess with the necklace of skulls.

The young men of India are well educated, acute observers, intelligent, well posted in all the affairs of other nations besides their own, and though it may seem strange, well acquainted with our Bible. Indeed they know it so well that none but a man thoroughly conversant with its teachings, and the Christian theology, could hope to be able to successfully answer all the objections that they bring forward against it. The popular idea that a missionary sits in the shade of a tree and teaches naked savages who gather around him, is an exploded one. In India the missionary meets intelligent and educated men, and he must be well equipped to influence them. They are, besides being intelligent a fine looking people, amiable, courteous, gentlemanly, and treat all foreigners with the greatest consideration and respect."

Thus, while telling us of his great hopes, this gentleman honestly confesses that missionary influences tend far more toward infidelity than toward Christianity; and that it is the intelligent class who become infidels, and only a few of the ignorant and young that accept of Christ, is to be implied from his statement, as well as from the more direct testimony of other missionaries.

Where is the fault? It is with the doctrines taught, which are neither Scriptural, nor truthful, nor reasonable. The effect of these false teachings is to embitter one class against Christ and every thing connected with his name, and to prejudice and enslave another class by fear, to the service and spread of error. Thus, while perhaps morally elevated, those people are less ready to receive the truth than if they had never seen or heard the false gospel.

Nor is the effect very different nearer home. Here too, we see the same bad fruit of false doctrine. As knowledge increases, it is rapidly driving the thinking class into either active infidelity, or passive doubt and unbelief. The majority of the young people brought into the various sects are merely credulous and deluded unbelievers. Calling themselves Christians, and supposing that they are such, they are really nearly as ignorant of the doctrines, and words, and spirit of Christ, as the heathen. They are really farther from the kingdom of God, by reason of their delusion, than if they were totally ignorant of Christ.

It is far from our thought to intimate that all who are zealously engaged in promulgating the false doctrines referred to, are destitute of the spirit of Christ. Quite the contrary; there are such, who hold on to Christ by faith, notwithstanding the tendencies of false doctrines, handed down from Papacy, to overthrow their faith in God.

To some of those to whom the Lord had said, "Ye compass sea and land to make one proselyte; and when he is made he is twofold more the child of gehenna than yourselves," Peter said, "I wot that ye did it ignorantly, as did also your rulers." (Acts 3:17.) So now many of God's children who teach falsely, and thus exercise an injurious influence on the world, do it as unintentionally as did Saul before he saw the great light in the way and found that he was opposing the Messiah whose cause he before supposed he was serving.

Mr. Ewing has a hope without foundation, when he believes that the infidelity of India is a step nearer to God and Christ than their former conscientious idolatry. Not so; they have been injured deeply by these false doctrines; just as infidels here are injured. They are farther from Christ and harder than ever to reach. Bible truth can convert an infidel, but sectarianism never. Although the Millennial age shall bring all to a clear comprehension of the truth, these infidels will, we doubt not, be far slower to receive the truth than if they were still in heathen darkness. And many of those young and ignorant converts are injured also, they are prejudiced against the truth and in favor of errors to such an extent that it will be more difficult to convert them to the truth than if left in total ignorance of Christ until the truth in its purity, simplicity and grandeur shall be taken to them.

And when the gospel shall be preached to every creature, during the Millennial age, we have no doubt that many simple, unprejudiced ones, who make no profession of Christianity, will hear and receive the truth much more readily than some who have been Christians in name, but not in deed and in truth.--Matt. 7:22.

====================

R1072 : page 2

A MORNING WITHOUT CLOUDS MILLENNIAL DAWN.

Who can look around him, and consider the state of the world in which we live, and not be obliged to confess that clouds and darkness are now on every side? "The whole creation travaileth in pain." Rom. 8:22. Look where we will, we see confusion, quarrels, wars between nations, helplessness of statesmen, discontent and grumbling of lower classes, excessive luxury among the rich, extreme poverty among the poor, intemperance, impurity, dishonesty, swindling, lying, cheating, covetousness, heathenism, superstition, formality among Christians, decay of vital religion--these are the things which we see continually over the whole globe--Europe, Asia, Africa and America.

But there is a good time coming which David saw far distant, when this state of things shall be completely changed. There is a kingdom coming in which holiness shall be the rule, and sin shall have no place at all.

Who can look around him in his own neighborhood, and fail to see within a mile of his house that the consequences of sin lie heavily on the earth, and that sorrow and trouble abound? Sickness, and pain and death come to all classes, and spare none, whether rich or poor. The young often die before the old, and the children before the parents. Bodily suffering of the most fearful description and incurable disease, make the existence of many miserable. Widowhood, and childlessness, and solitariness, tempt many to feel weary of life, though everything which money can obtain is within their reach. Family quarrels, and envies and jealousies break up the peace of many a rich man's happiness. Who can deny that all these things are to be seen on every side of us? There are many clouds now.

Will nothing end this state of things? Is creation to go on groaning and travailing forever after this fashion? Thanks be to God, the second advent of Christ supplies an answer to these questions. The Lord Jesus Christ has not yet finished his work on behalf of man. He will come again one day (perhaps very soon) to set up a glorious kingdom, in which the consequences of sin shall have no place at all. It is a kingdom in which there shall be no pain and no disease, in which "the inhabitants shall no more say, I am sick," (Isa. 33:24.) It is a kingdom in which there shall be no more partings, no moves, no changes, no good-byes. It is a kingdom in which there shall be no deaths, no funerals, no tears, and no mourning worn. It is a kingdom in which there shall be no quarrels, no losses, no disappointments, no wicked children, no bad servants, no faithless friends. Where is the Christian heart that does not long for this state of things to begin?--Bishop Ryle.

***

R1073 : page 2

Like the great majority of those who have caught glimpses of the Millennial kingdom, this brother's mind settles upon the final results to be obtained at the close of the Millennium; and his view consequently is rather that of the perfection to follow, than of the Millennium itself.

There will be pain and sighing and trouble and death all through the Millennium, down to its close. But there will be a vast difference between now and then. Now, both saints and sinners suffer, and the former generally suffer most; then, only the wicked will suffer. Now, all who serve God are disadvantaged--"whosoever will live godly, shall suffer persecution;" "in the world ye shall have tribulation;" "marvel not if the world hate you." Then, "ye shall turn again and discern [a difference] between him that serveth the Lord and him that serveth him not." It shall not be as now: the wicked shall no more "spread himself as a green bay tree;" no more shall it be true of them that "their eyes stand out with fatness, they have more than heart could wish," while the just are led as lambs to the slaughter.--James 5:6.

The tears and pains and sorrows of the overcomers--the good soldiers of Christ who endured much and bravely for his truth's sake--will be at an end then. They all end with the present age of the Church's trial. The tears and groans and pains of the coming age will come from the ungodly. All wickedness will meet with a just and speedy punishment then, and every effort toward righteousness will bring blessings and releases from present imperfections which now cause pain, suffering and death.

Now the penalty of sin rests heavily upon all because of Adam's sin. The fathers ate a sour grape of sin and all the children's teeth are set on edge; but all this ends with the present age. Pain and death will then be an individual matter; only the sinners will suffer, as the prophet explains. (Jer. 31:29,30.) There will be death then too, but not as now, the Adamic death upon all; "the soul that sinneth, it shall die," and no others. (Ezek. 18:4,20.) None but willful sinners will die then, but such shall surely die. Some, after coming to a full knowledge, and after a hundred years of trial, because still wilfully rebellious following the example of Satan and loving sin rather than righteousness, will die at a hundred years of age, and yet be but children. Others, who will make some progress under the Millennial trial, and continue to live down to its close, will be proved by a trial at the close of the Millennium, to still love sin, notwithstanding all their knowledge and experience with it--its cost, etc., and such too will be cut off from life, in the Second Death as clearly shown in Rev. 20:14,15. [See TOWER of Oct. 86.] Hence we see that sorrow and pain and death will still be known until the great Redeemer and Restorer has finished his great work of judging the redeemed world in righteousness,--to test which of them are worthy of everlasting life upon the condition of free, willing, glad obedience to all of God's requirements --which are all righteous.

So then, the Millennial reign of the great Restorer is the "times of restitution," a time in which imperfection will still continue, but in which it will gradually give place to perfection in the obedient. It will be the time for making all things new; but all things will not be perfectly restored and new until its close. It is to be the great schooling time for earth's billions, in which they shall all come to a knowledge of the truth; the great restoring and perfecting time both for man and for the earth, both so far from being perfect or very good now. It is the great Day of Judgment in which Christ shall "judge the world" and "judge angels" (Acts 17:31; Psa. 96:13; and 1 Cor. 6:2,3) rewarding with restored perfection the willing and worthy, and cutting off from life, forever, all willful sinners. This "righteous judgment" of all, necessitates the fullness of knowledge and assistance promised to all, then.

Hence, we say the Morning without Clouds is that of the perfect age beyond the reign of Christ. The Millennial morning will be specially cloudy--"Behold he cometh with clouds." (Rev. 1:7.) "Clouds and darkness are round about Him." (Psa. 97:2; 50:3.) The Millennial dawn will be amid "clouds and thick darkness,"--a "time of trouble such as was not since there was a nation," in which the new and rightful King of earth will rule and correct the nations with a rod of iron and dash them in pieces as a potter's vessel--debasing the high and the proud and exalting the humble lovers of righteousness.--See, "The Plan of the Ages," chapters xiii, xiv, and xv.

====================

R1073 : page 2

EXTRACTS FROM INTERESTING LETTERS.

Columbus, O.

DEAR SIR AND BRO.:--I have been reading and investigating your book DAWN, and must confess to some interest and also curiosity. I know very well that in such investigation many important things are liable to be overlooked as well as brought out, and your book, or some other of your published conclusions may contain information on the very question I am going to ask you, viz.:--Do you teach the Scriptures on baptism (as well as faith and repentance), as an essential to forgiveness of sins? If not, why not?

If the church is not to evangelize the world, how do you justify your efforts to induce people to accept what you most certainly believe and discuss to be the truth.

I like much of what you say, as far as I have read it; but must confess that it is decidedly revolutionary. No matter for that, if it is the truth; for revolutions never go backward. I have met and heard Bro. Adamson, and expect to hear him again.

Sisters H. and M. of this city and I are friends, and we have been together in the same church, and I was curious to know what had led them and so am reading your book and paper. Yours for all the truth.

C. W__________.

[Your questions with reference to baptism, I trust, are satisfactorily answered in the May TOWER and others to some extent in other TOWERS sent you.

With reference to your query--"How do you justify your efforts to induce people to accept what we believe and discuss to be the truth, if you do not believe in evangelizing the world?"--I answer, we believe in the evangelizing of the world; but we do not believe in converting the world; that is, we find that God neither intends his truth to convert the world in the present age, nor has he told us to expect it to do so. He has commissioned us to go into all the world and declare the good tidings and thus to witness to the truth, and he has told us to expect only here one and there another, a little flock in all, to receive it. He shows us that his plan is, that when this little flock is selected under the trying circumstances of the present age, he will then make use of them in the age to follow this (the Millennium) as his agents in blessing all the families of the earth, and that under more favorable circumstances, than the present.

This promise to raise up an Abrahamic seed to power and glory, and through it to bless the world, was the gospel first preached to Abraham; it is the good tidings of great joy for all people which must be fulfilled. Our Lord Jesus came as the head of this seed; and the Apostle Paul tells us (Gal. 3:29) that all the faithful church are members of this seed, and heirs with Christ of the promise made to this Abrahamic seed, that through them all shall be blessed.

Besides, we understand that now we are living in the closing period of the Gospel age, called "the end" or "harvest." --"The harvest is the end of the world [age]." This being true, it follows that the character of the work now to be done is harvest work--reaping rather than sowing. We, therefore, are engaged in dispensing the stronger truths not to the world but to the wheat and tares (Matt. 13), the professed church. These truths as harvest sunshine are warm and strong and tend to ripen the wheat; and they also lead (through a clearer knowledge of the truth) to a separation between the wheat and tares. In this, these harvest truths are the Lord's sickle. The separation of the true wheat from the mere professors, the tares, goes on as quietly but as surely as a similar separation did in the end of the Jewish age-- which was also called a "harvest."-- John 4:35-38.

I trust dear brother, that these things may be indeed good tidings to you, as they are to be to all the meek eventually; and let me hope that you will not only have the grace to see the truth and receive it into an honest heart, but also the courage when seen to confess it, and to give your entire life in its service.--EDITOR.]

page 2

Hartsville, Tenn.

DEAR BRO. RUSSELL:--I feel greatly benefited by the July number of the WATCH TOWER. I have read and re-read the rich truths contained in it, and have been wonderfully blest. It was food indeed to my hungry soul; it made the subject of prayer very plain and comprehensible. It is a lesson worthy the study of every saint; if we pray to God let us pray aright. I needed just such a lesson on how to pray, and when to pray, and what to pray for. Many thanks for it.

When I read the letter from the dear lonely brother, J. W. B. found on the seventh page, it filled my heart with joy; and tears of sympathy flowed from my eyes, for his opposition will be great. We will pray for, and sympathize with him.

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

God bless you in all your labors of love. Your brother in harvest work.

E. B. S__________.

R1073 : page 2

Hopkins Co., Ky.

DEAR BROTHER RUSSELL:--I have long wanted to write to you, but feared you were almost too busy to read. I am a farmer and belong to the Missionary Baptist church. I am sixty years of age and have been preaching thirty-five years, devoting part of my time to that work and refusing any pay. So you see I am quite free.

Only last fall I received Millennial Dawn, and read it with delight. I had long been seeking for more light on these deep subjects, and it was like the rising of the sun after a dark night. With my knowledge of the people hereabouts, I knew but few could stand the light all at once; so I have begun giving it to them

R1074 : page 2

just as they can bear it. The plan I adopted was to select about twenty of our very best men, without regard to their church creeds, and place in their hands M. DAWN for careful examination. The result is, about one half endorse it freely, and the rest seem undecided. I find it requires prudence to avoid a raid of persecution against it before it is understood. I am moving, but slowly and safely.

Out of four preachers I have the attention of three who promise to examine further to see if these things be so. I have been earnestly desiring Volume II.

May God bless you in your glorious work.

S. D. C__________.

page 2

Pott Co., Iowa.

DEAR BRO. RUSSELL:--I am again out on the road selling DAWNS. I could not be contented to settle while there is such a favorable time to be at work. I believe there will be time enough to fold our hands when we cannot find work, but now is the harvest truly ripe, and laborers few indeed. I have been on the road since the latter part of last week and have sold nearly half of the one hundred Dawns I had left, and will now order more, (order enclosed). I tell you it is a pleasure to me to scatter those tracts and Dawns. I would rather do it than anything I ever did. Of course there are lots of disadvantages about traveling in a covered wagon, but I cannot travel by train on account of my children, as I have no one to leave them with. I am very happy when I work just as hard as I can for the Lord, and in no other way. So as long as I can I shall sell Dawns. I have to stop now and then to clean and mend, and then go again. When winter comes I shall be compelled to settle, as did Paul, to winter. With great love to you and Sister Russell, I close by asking you to pray for my full deliverance into that blessed kingdom. I remain yours in Christ.

MRS. M. L__________.

====================

R1074 : page 3

HE RESTORETH MY SOUL.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in

To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

But aye when the struggle is sorest,
And dark are clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.

From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.

No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever thy help is the nearest
When help from the earth there is none,
And ever the word that is dearest
Is the word of the Crucified Son;

And aye, when the tempest-clouds gather,
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor doth cease.

He restoreth my soul, and I praise Him
Whose love is my chrism and crown;
He restoreth my soul; let me raise him
A song that his mercy will own.

For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow
When the ransom'd their freedom shall win."

--Selected.

====================

R1074 : page 3

THE ONE TRUE CHURCH.

"As the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ; for by one spirit are we all baptized into one body."..."There is one body, and one spirit; even as ye are all called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all."... "After the way which they [many] call heresy, so worship I the God of my fathers."..."Am I become your enemy because I tell you the truth?" [If so, then,] "I have become a fool for Christ's sake."--1 Cor. 12:12,13; Eph. 4:4-6; Acts 24:14; Gal. 4:16.

That during the Gospel age God has been selecting a church, is admitted by all Christians except Universalists; and that all thus selected constitute the one church, and that God recognizes only the one church, and that a membership in that one church can only be secured during the present life--during the Gospel age--is also generally admitted to be the teaching of the Bible.

And many will admit also, that our present union with Christ's body, the church, though precious, is but a probationary membership, which will only be confirmed and made everlasting by introduction into full membership in the church triumphant, at the close of this probationary period of the present life.--John 15:5,6; Phil. 3:12-16.

But, while we and other Christians agree that the church triumphant is to be one church and not many churches, there are parts and bearings of the subject regarding which we are not agreed.

We hold, that the conditions of the present trial, of all accepted as probationary members of the heavenly church, are much more severe and exacting, and that the selection is consequently much smaller than Christian people generally suppose; --a "little flock" only, is now being selected. (Luke 12:32.) Many suppose that the object of our God in calling and highly exalting the church was merely to save them from everlasting torment. We claim, and find and produce abundant Scripture proof of it, that God's object in this selection, training, discipline and final exaltation of the church, is for the ultimate purpose of blessing all his fallen, sin-stricken creatures (human and angelic) through them; by granting to all a full perfect judgment or trial under most favorable conditions, of which perfect knowledge and sufficient help, will be the chief elements of favor. Thus seen, the church is being selected for the great work to be accomplished during the Millennial age, of restoring "whosoever will" of the fallen ones back to their former estates, and consigning the wilfully unholy to the second death--everlasting punishment--everlasting destruction.

Nor can it be denied, that this Scriptural view is much more elevating than the common selfish view which originated in the great Apostasy. Those called out by the hope of sharing in God's plan for doing good to others-- blessing all the families of the earth--are sure to be both fewer, and spiritually above the masses, who are only moved by a selfish hope of escaping torment.

We also differ from most Christians in regarding the church in its present condition as merely in a probationary state. And we further claim that there is only one church now, even as there will be but one church in glory; that our Lord and the apostles never recognized any but one church on earth; that so far from establishing many, or recognizing many, they denounced all efforts to separate into different parties and under different names, as schismatic, sectarian, and contrary to God's will, and as injurious, and an evidence of carnality in all who consented to, or aided such divisions of the probationary church.

Paul's able and pointed reasoning upon this subject is partially obscured by the common translations, yet even in it, when the attention is called to it, the trend of the Apostle's reasoning can be clearly discerned; much more so in that valuable and generally very faithful translation, the Emphatic Diaglott. He exhorts that those teachers who favor divisions in the flock of Christ, be "watched" and turned away from; because they are not following the Lord's will, but their own. And he adds, "by kind and complimentary words they mislead the unsuspicious." (Rom. 16:17.) He reproved the Corinthian church because of a tendency toward sectarianism among them. (1 Cor. 1:10-13; and 3:3-6.) They were dividing into Paulites, Apollosites, and Peterites, while a few rightly clung to the name Christian.

Each of these teachers had his peculiarities of manner in teaching, which caused some to esteem one, and others another, most highly. But they all had the one gospel--the one Lord, one faith and one baptism. The spirit of favoritism, which led to factions and divisions, and to the exaltation of sectarian or party names, or the name of an individual teacher, to be the standard around which to rally, the Apostle declared was an evidence of carnality--proof of a worldly spirit.

While the taking of different names was wrong, it was an evidence of a deeper wrong--of a selfish, party spirit. It was an evidence that those Corinthians, who took the party names, had never really appreciated the oneness of the Body of Christ; that they did not really appreciate that Christ is the only head, leader and standard; and that his is the only name by which his followers should recognize themselves and each other. Where scoffers apply a name in derision, it is not the fault of the faithful. But the true, loyal soldiers of the cross, should never own or recognize such a name. Instances of names so originating are Methodists and Baptists, both of which were first given in derision, but were afterwards adopted as party names, representing sects, factions, or divisions in the body of Christ. All true teachers are not only sent by Christ but receive their instructions from him; and any man who attempts to put his own or any other name upon all or any portion of the church is an opponent, an adversary to the true and only Lord and Head of the church. He is a misleader and evil doer, no matter what his claims or motives may be.

The Apostle upbraiding the Corinthians, and seeking to show them their error in owning any other teacher besides Christ to be their head and standard and leader, asks, "Has Christ been divided?" Are there several seeds of Abraham now, each an heir of a promise? Is this the reason you countenance divisions into different parties? Or, is it because each of these leaders--Paul, Apollos, and Peter, have done some special favors to you and put you under obligation to them, you requite them by calling yourselves their servants and followers, bearing their names?--Was Paul crucified for you? or were you baptized in his name?

Nay, nay, dearly beloved; one, and only one deserves all the honor of the church, both now and forever, and that one is her true Lord and Master; and His name only she should own in any manner. He leads, he teaches, he feeds; and the various human agents used by him, as channels for his blessings to his espoused, should neither take his place in her heart nor share his honor before the world.

For a long time, in fact until very recently, Christians recognized this true principle, that there is but one body or church on earth, even as there will be but one in glory. And following this idea, each sect claimed to be that one, the only true church, and persecuted others. But by and by each began to see in the other certain good features of doctrine and practice, and gradually their ideas changed, until to-day they claim boldly, and in opposition to the word of our Lord and of the apostles, that sects are a decided advantage; that the human mind is so constituted that a common faith, which Paul urges upon the church, is an impossibility; and that the various sects of to-day with their contradictory diversities of faith are necessary accommodations to human prejudices and imbecility.

Yet, still clinging to the idea that somehow there should be but one church, they are anxious to reunite all the larger sects so as to make (nominally) one church, while each sect therein may retain its own special features of faith or disbelief as at present. All in such a union (of which the Evangelical Alliance is a beginning), merely agree to disagree, to live and let live; and to recognize each other, in this general way, because of an increased influence and power and protection which it will bring to each sect thus associated; and because it would detract from the influence of others not so associated, and thus hinder independence of thought. This would serve to fix and establish an "orthodox" boundary line, inside of which there would be bounds to individual liberty, and yet a measure of freedom --to choose a preference among the forms and doctrines of the various sects thus acknowledged as "orthodox."

This is in fact the case now, among the so-called "liberal minds" of all denominations; and it is being urged of late that an organization of this sort, already founded in the Evangelical Alliance, be fully consummated; and that an attempt shall be made to have such a composite church in some degree recognized by the government.

But, even when fully consummated, this could be no more than a union in name, with the same divisions and differences in fact;--one church nominally, and many sects really, as now.

The first danger against which the Apostle warned the church, was sectarianism. He evidently was heeded at the time at least; for no great sect of Paulites or Apollosites developed. But, as usual, the great enemy thwarted in one direction moved to the opposite extreme, and attempted to insist upon a oneness very different from what the apostles or our Lord ever taught. This attempt was to have every recognized member of the church think exactly alike, on every minutia of Christian doctrine. This attempt finally headed up in Papacy, where every matter of doctrine was decided by the popes and councils; and every man who would be considered a church member was obliged to accept such decisions fully, and to profess that such decisions were his belief, his faith; whereas they were not his in any sense, but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

This was not at all the oneness urged by Paul. He urged a oneness of heart, and of mind and not a thoughtless, heartless, or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ--to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures. The oneness of faith which Paul urged, was not that elaborate faith which touches and embraces all subjects, heavenly and earthly, human and divine, revealed and unrevealed. Quite the contrary: Paul's letters, weighty with logical reasoning, do not even mention the subjects upon which sectarians do most insist, and which are generally made tests of fellowship by them.

Paul said nothing about an everlasting torture for sinners; he said nothing whatever about a mysterious trinity, in which three Gods incomprehensibly are three Gods and at the same time one God; he said not a word about man being of a nature such as could not die but must live, either in a place of pleasure or woe, everlastingly; he said nothing, either, about the present life ending all trial for all classes; and he entered into no entangling discussion about the bread and wine used in commemoration of the Lord's death,--as to transubstantiation or consubstantiation; yet it can easily be discerned that he was not in harmony with any of these errors.

Notice particularly, however, that without so much as mentioning a single one of these sectarian tests of fellowship, Paul declares,--"I have not shunned to declare unto you the whole counsel of God." (Acts 20:27.) From this it is very evident, that none of these points, which are to-day regarded as the very essence and substance of Christian doctrine, and the tests of faith, are the "one faith" or in any sense or degree parts of "the faith once delivered unto the saints."--Jude 3.

The one faith which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be

R1074 : page 4

"fully persuaded in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations; but it was so simple, and clear, and reasonable, that any and every honest follower of Christ could be fully persuaded in his own mind concerning it.

What was this one faith? The basis of it is stated by Paul thus: "I delivered unto you first of all, that which I also received [first of all--as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures." (1 Cor. 15:3,4.) "There is one God and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all, to be testified in due time."

This in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of man, come as a result of faith in this Redeemer, when in due time it is made known to each and all.

These brief statements contain the whole gospel, in the same sense that an acorn contains an oak tree. Without this gospel kernel, the true gospel can never be possessed; hence this must be insisted on as a test of Christian fellowship. This must be received else the gospel is not received. When it is received the gospel is received. Then a work of growth begins--a development of this gospel; it may vary in rapidity of growth according to the temperament and surroundings; it can develop into a twig, a sapling, a sturdy oak successively, but if developed from the one sort of seed the nature of the seed will appertain to it in every stage of its development. So is faith--the true faith; it must begin with the one kind of seed-faith in all, no matter what stage of development each may attain. This one gospel acknowledges man's fall and sinfulness, and God's mercy and love manifested through Christ's great work of redemption, forgiveness and final restoration; and all theories which omit any of these items are spurious: and they are many.

Some deny God's love in the matter, and claim that all the love was Christ's and that he interposed and thwarted the Father's original plan; but the one faith is guided by the Apostle's testimony, that God so loved the world that he devised the plan as it is being carried forward, and sent his only begotten Son to do what he has done and is yet to do for the world. Others deny that any redemption was accomplished by the death of our Lord Jesus, deny that his life was substituted as a corresponding price or "ransom for all," and claim that the Father does all by simply pardoning the sinners. But again the one faith is clearly pointed out by the words of Paul "There is one mediator between God and men, the man Christ Jesus who gave himself a ransom [corresponding price] for all."--1 Tim. 2:5,6.

When received into honest hearts this simple gospel, the true gospel, will gradually open up and spread its roots of reason and its branches of hope in every direction, feeding upon the promises of God and building itself up as He designed, grasping the "one baptism" [See, May '88 TOWER], and every other feature of the gospel in its fullness as it progresses.

Note the difference between this, God's test, on the simple first principles of the gospel, and the wrong course of men who attempt to enforce upon all an entire system of faith, and that when they are the merest babes in Christ; so fettering them then, that they are hindered from growing. To ask babes in Christ to assent to thirty or forty articles of faith arranged by fellow-men, and to agree to take those as the infallible truth, and to promise never to believe either more or less than they contain, is like as if in an orchard one gnarled and crooked tree were selected as a standard, and all the other trees were required to be padded out to make them look as thick and as gnarled as the sample and bound with iron bands that they might never grow larger or straighter.

This true gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. This one faith (and not the endless ramifications and details of faith which lead out from it) Paul placed as a standard or test of all claiming the name, Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one church. While each member was to grow in grace, knowledge and love, if all growth were kept in line and harmony with this foundation truth, there would always be harmony and oneness in the faith and fellowship of the church.

Here was a perfect basis of union which allowed for all the various stages of individual development in the truth; and which guarded against errors most effectually. For if this simple creed were made the standard by which all doctrines would be tested to-day, it would speedily lead to the discarding of every error and to the true union of the church in the "one Lord, one faith, and one baptism."

The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "gospel," the "one faith" which Paul and the other apostles set forth, was lost; buried under the mass of uninspired decrees of popes and councils. The union of the early church, based upon the simple gospel and bound only by love, gave place to the bondage of the Church of Rome--a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The Reformation movement of the sixteenth century, came as an effort to regain liberty of conscience; but deluded by the idea of an elaborate creed, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of papacy; with slight modifications, giving liberty to fuller ideas on some subjects. And so it has been ever since, each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers.

====================

R1074 : page 4

A "CHURCH TRUST" UNDESIRABLE.

But while divisions in the Church of Christ are very wrong, and very contrary to the will and word of our Lord, they are better far than a union of bondage under Papacy's system, faith, etc. Instead therefore of attempting to get all the sects to combine in a sort of "Church Trust" an image or likeness of the Papal system of oneness (though on a higher plane), to regulate and restrict further investigation and further growth, we need to do the very opposite,--to abolish all sects and all elaborate creeds and confessions of faith. Instead of being further bound (by such a Church Trust Union--or wheel within a wheel, double imprisonment), all bondage should be set aside, except the simple tests first imposed in the one faith once delivered to the saints; and all party sectarian names should be repudiated, and the name of Christ should be the only name borne by his Church.

Such a breaking down of sectarian fences would leave the true children of God willing to accept the original and simple test--"all one in Christ Jesus;" and this is what is needed. It would destroy sectarian pride, which so often counterfeits true Christian zeal and love, but it would tend to develop the truth, and thereby to develop the real zeal for the truth which our Lord desires in his followers. The term Church of Christ would no longer mean to any "our denomination," but the one true and only church, when they would sing:--

I love thy church O God
Her walls before thee stand,
Dear as the apple of thine eye
And graven on thy hands.

Under such conditions, recognizing the true and only test, as above quoted from Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and truly seeking the divine plan they would ere long, as promised, be guided into all truth.

They would join hands and hearts as Christians, and while their heads, on certain points might not at once agree, it would only be a question of a short time; for the unbiased study of God's plan with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though as at first the growth of faith in roots and branches might vary. All would believe the "same things" even if some could see and believe more elaborately than others.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and word, will not be attained except by the few, the "overcomers" in the present age. Others the Scriptures show, will continue in sectarian bondage and even increase their bondage-union by a Church Trust or "confederacy" (See Isa. 8:12), until all this is corrected in the close of this time of trouble by the fall of sectarian monarchies as well as of present political governments.--Dan. 12:1; Rev. 18:2-5.

In the next age, during the world's trial, such great deceiving systems will not be permitted; but now they are permitted in order to the testing and manifesting of the "overcomers."

Let the dear saints who now walk the narrow way, and whose names are "written in heaven" as probationary members of the one true church of Christ, patiently persevere in worshiping God after the manner which others term heresy--closely studying and believing all that is written in the inspired Word, however it may conflict with human creeds, and the opinions of so-called great theologians. Be simple enough to take God at his word, however church monopolies or trusts may seek, either willingly or unintentionally, to wrest it to their own advantage.

Flee all so-called unions which are merely bondages. What is needed is less of such unions, not more. Each individual needs to feel and exercise the same liberty on doctrine that each sect now claims. In this sense and view the bondage-union of the church under Papacy was the worst and most complete enslavement of the individual Christian; and the full breaking up of all sectarianism, so that no two persons will be bound to hold one faith (except on first-principles), is the most desirable condition. The breaking of Papacy into a hundred sects, each free from the other, was a good work; tending to the realization of the liberty wherewith Christ makes free. Though at first regarded as a calamity, it soon came to be known as the Reformation. And now the breaking up of these numerous sects, so that each individual will be free, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism, now regarded as a calamity, will by and by be truly recognized as the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles,--a union of hearts and principles and not merely on creeds and confessions. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of his word alone; and others will be separated.

Sectarianism has woefully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "Vine" is the whole church and the various denominations of "Christendom" are the branches. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the individuals, and any branch is defined to be "any man" by our Lord's own words. Let this, our Lord's illustration of the true proper union of all the branches in one vine, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the body of Christ.

***

Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies broken up, including all sectarian organizations--what would the effect be?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring true Christians together as the family of God, and not as sectarian bands, to study God's Word and not human traditions and creeds formulated in the darker ages. Very soon, unhindered, God's word would be heard by all truly his; and one Lord, one faith, and one baptism would soon be the result, while the worldly mass would speedily drift apart and the true distinction between the church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true church, will be separated from the "tares"--the mere professors. Party spirit and love of sect is so strong that, apparently, nothing short of a complete wreck of them all will suffice to set free all of God's children now bound and blindfolded in and by them.

This catastrophe,--sectarian destruction, the fall of Babylon, is what is referred to in the Book of Revelation under the symbol of the seven last plagues.

R1074 : page 5

(Rev. 15-18.) The pain from these will consist largely of mental chagrin, from the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye that ye may be accounted worthy to escape all these things coming upon the world," it included the pain of these plagues, as well as other annoyances which the world will be subject to, because of ignorance of the real plan of God. It is of escape from these plagues that the Revelator (our Lord--Rev. 1:1) speaks to us, saying, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."--Rev. 18:4.

===================

R1074 : page 5

THREE VIEWS OF THE CHURCH.

"There are two conceptions of the Church, which for convenience I shall designate as the Protestant and Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club, or of a political party have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, 'who can rearrange themselves at will, and thus create new churches at every re-arrangement.' (Ewer.) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which he invites men: it is His family, His household, His kingdom, His city. Its officers are commissioned by Him and hold their authority as teachers only from Him. In a word; the Catholic Church is not a democracy but an empire, not a republic but a kingdom. As such it comes to man with divine authority: its officers are under oath to the Eternal King, and they are to minister to man in His name and for Him."--The Living Church.

Brother Wright who sends us the above clipping remarks,--"Two views well stated. Please give us the third and true one, Brother Russell."

In presenting the true view of the Church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views and combinations of both, while the true idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:--

God's church when completed and organized will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet organized. When organized it will be clothed with power, and will be, "not a democracy but an empire, not a republic but a kingdom. As such it [will] come to man [the world--during the Millennium] with divine authority [and with power to back up that authority]. Its officers are [then, to be] under oath to the Eternal King, and they are to minister to man in His name and for Him." All this, it is to be noted, fits exactly to the coming reign of the church, when it shall "bless all the families of the earth;" but it will not fit at all to the present state or condition. There is no organization to-day clothed with such divine authority to imperiously command mankind. There is no organization doing this to-day; though we are well aware many of them in theory claim that they ought to be permitted to do so; and many more would like to do so.

This was the fatal mistake into which the church began to fall in the second century; and the effort to realize this false conception culminated in the boastful imperious counterfeiting of the coming kingdom in Papacy, which for centuries sought to dominate the world, by claimed "divine authority." This idea has more or less pervaded and poisoned the ideas of all the "Protestant clergy" as well, who, copying Papacy's false ideas of the Church, claim also that the Church of Christ is now organized, though they make less boastful claims to "divine authority" to teach and rule mankind in general, than Papacy does.

God's church is not yet organized; on the contrary the Gospel age has been the time for calling out and testing the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4,5,21; 2 Tim. 2:11,12; Rom. 8:17) to be organized as joint-heirs in his kingdom at the close of the Gospel age, when he shall "set up" or organize his kingdom in power and great glory, to bless and rule the world with "divine authority."

In the meantime, these unorganized but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the kingdom (2 Pet. 1:10; 2 Cor. 5:9), are "a voluntary association of believers" drawn together for mutual assistance in seeking to know and do the Master's will, that they may be accounted worthy the honors and glories promised, and not to rule men by divine authority; for they have no such authority now. In this "voluntary association" of the consecrated there is no imperial authority of one over another; and no lording it over God's heritage should be permitted; for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren."--Matt. 23:8.

Instead of the kingly and lordly rule prevailing in the customs of the world, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister [literally, servant]; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]: For even the Son of man came not to be ministered unto [served] but to minister [serve], and to give his life a ransom for many."--Mark 10:42-45.

The Lord was chiefest servant; and among the apostles those who served the church at greatest cost to themselves-- Paul, Peter, John and James--are esteemed, by those who have the spirit of the truth, in proportion to their service and not in proportion to their titles, gowns, vestments, praise of men, etc., of which they had none.

The Church, or company of believers, probationers for coming glory, in its "voluntary association" was indeed to recognize "teachers," "helps," "apostles," etc., but not to make them. If they recognized a man "mighty in the Scriptures," "apt to teach," able to make clear the divine plan, and specially qualified to build them up in the most holy faith, they gladly acknowledged God's favor in raising up among them such a servant of all to assist them in the understanding of his word. But they should be careful always, even while rejoicing in and thanking God for such a servant, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so--whether the deductions and arguments of the teacher agree with the whole testimony of God's revealed plan.

Thus, the Lord is the teacher of his followers, sending them now and again, in their own number, certain ones to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever he speaks; and these will be guided into the truth, and prepared in due time for organization as his kingdom. "The meek will he guide in judgment, and the meek will he teach his way."--Psa. 25:9.

Thus seen, both the Catholic and the Protestant views of the Church are erroneous. The Catholic view gets the future organization applied to the present time, and the Protestant view, though ridding itself of some of that error, carries along enough of it to injure itself; for instead of admitting all consecrated believers into a "voluntary association," in which God would raise up his own teachers, Protestantism attempts also to organize and bind with creeds and confessions into various sects, each of which anxious to perpetuate itself and its ideas, selects and makes its own teachers in its own seminaries.

====================

R1074 : page 5

THE TRUE CHURCH.

To-day there are many organizations claiming to be the church, and having various bonds of union; but we wish now to show upon the authority of God's word, what church, our Lord established, and what are its bonds of union; Secondly, we wish to show that every Christian should belong to that church; thirdly, the injurious effects of joining the wrong church; and fourthly, having joined the right church, what would be the results of losing our membership.

First, then, the church which Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost after their ransom price was paid, was the little company of disciples who had consecrated earthly time, talents and life, a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the laws and government of Christ, its head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows and aims of one were those of the other; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of any man-made creed. Thus their only union was of the Spirit; their law for the government of each was love, and all as a whole were put under obedience to the "law of the Spirit" as it was expressed in the life, actions, and words of their Lord. Their government was the will of him who said, "If ye love me keep my commandments."

There are two senses in which the true church of Christ may be considered: All who like the early church were fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other--these, the saints, from the beginning of the Gospel age down to its close, when all of this class are sealed, constitute the "CHURCH OF THE FIRST BORN, whose names are written in Heaven." These are all one in aim, hope and suffering, and in due time will be joint-heirs with Christ Jesus to the great inheritance --

heirs of the kingdom which God hath promised for them that love him.

The other sense in which this same class is recognized, is by counting a part for the whole; thus all the living of this class may be spoken of as the church; or, again, any part of this class of living followers who may meet together may properly be called the church; for, wherever two or three are assembled the Lord has promised to be among them. Consequently that would be a church meeting --an assembly of the "Church of the First Born." The general assembly will be, when all the church are made like, and glorified with, their Head.

Such, then, is our definition of the church of Christ. It is perfectly illustrated by Paul (Rom. 12:4,5) when he compares the church to a human body. In this figure the head represents our Lord, and all who are his constitute the body, over which the head rules. Jesus has been and always will be the head over his church as a whole; he is likewise the head and ruler of the entire living church, and in every assembly where two or three meet in his name (when his word is sought and heeded), he is the head, ruler and teacher.

If it be asked, In what sense does he teach? we answer, by exercising the qualities of the head, or teacher; by using one or more of those present as His mouth-piece in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of your body can call upon one member to minister to another. But here a word of caution: If one becomes as useful a member as a right hand, he should take care that he assume not the position and authority of the Head, to put forth his own words and ideas as truth. He must ever remember that his highest honor is to be an index finger to point out, or a mouth-piece to express the will of the one Lord and Master. Be not puffed up; pride will paralyze and render useless. "Be not ye called Rabbi [master, teacher], for one is your Master [head] even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary"--"God hath set the members every one of them, in the body as it hath pleased him."

How simple, beautiful, and effectual is God's plan of the "voluntary association" of His children.

This brings us to our second proposition, viz.: that all Christians should be joined to this association or incipient organization. In the light of what has just been said as to the class constituting the church which our Lord is calling, it is evident that if you have given up all your will, talent, time, etc., you are recognized by the Lord as a probationary member of the church, of which he is the head; and whose names are written in heaven. Thus, by consecration, we join the true church and have our names recorded in heaven. But says one: Must I not join some organization on earth, assent to some creed, and have my name written on earth? No; remember that our Lord is our pattern and teacher, and neither in his words nor acts will you find any authority for binding yourselves with creeds and traditions of men which all tend to make the Word of God of none effect, and bring you under a bondage which will hinder your growth in grace and knowledge, and against which Paul warned you, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."--Gal. 5:1.

But say some: If it is not proper to

R1074 : page 6

unite with any of the present nominal churches, would it not be well to form a visible association of our own? Yes, this is what we have--a society modeled after that of the early church. We think we have come back to primitive simplicity. The Lord Jesus alone is our head or law-giver; the Holy Spirit is our interpreter and guide into truth; our names are all written in heaven; we are bound together by love and common interest.

Do you inquire--How shall we know one another? We ask, how can we help knowing one another when the Spirit of our Master is made manifest in word and act, and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? These stand ready with consecrated time. Does the Lord's work require money?-- These stand ready with consecrated means. Does his work bring upon them the reproach of the world, and of a degenerate nominal church?--These have also sacrificed reputation and all else to God.

But again, do you inquire, How shall we deal with one who walks disorderly in our midst? if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as Jesus and Paul directed.

Now, as in the early church, there are various degrees of advancement among the individual members, and Paul says (1 Thes. 5:14,) some are feeble-minded, comfort them; some are weak, support them; but while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them; nor for the feeble-minded, and support them, but patiently, lovingly, warn the disorderly. Whom does he call disorderly? Doubtless there are many ways of walking disorderly, but in 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did--work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others. He warns us also against immoral and unjust persons, and those who wrest (twist) the Scriptures and thus turn the truth of God into a lie. Then again, verse 14, after you have warned such a one, if he "obey not...note that man, and have no company with him, that he may be ashamed....Yet, count him not as an enemy, but admonish him as a brother."

Again, our Lord gives explicit directions where there is a matter of offence between two brethren, Matt. 18:15,17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (the company of brethren who assemble together); but if he neglects to hear the church, let him be unto thee as an heathen man and a publican." If, under the captaincy of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren.

This association has its evangelists, pastors and teachers, appointed and directed by the Lord. They need no laying on of hands by the so-called Apostolic succession; for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the body to exercise his office for the edification of the other members. The true church are all priests, an association of priests and not an association under the control of a clerical or priestly class. (1 Pet. 2:9.) There is one great Bishop or overseer, who raises up and sends from time to time, his own special messengers to uncover truths, over-throw errors, etc.--Luther seems to have been one of these, Wesley another. But our Lord retains the Bishopric himself, as saith the apostle. (1 Pet. 2:25.) How complete is the voluntary union of the church of Christ with its heaven-written, love-bound and Spirit-ruled membership, and how sad the error of mistaking the nominal for the real church!

The importance of our fourth proposition need not be urged. It would indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But if filled with love (the love that prompts to sacrifice) and clothed with humility, and under cover of the redeeming blood, we are safe in the church (the body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church--the "little flock"--now treading the pathway of humiliation and drinking the bitter cup of death. The glory that shall be revealed in us, doth not yet appear, except to the eye of faith, but the temptations and trials, are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."-- Heb. 4:1.

Thus Paul warned others and thus he feared, lest (even after) having preached to others, he himself should be a castaway. (1 Cor. 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitefully use you and say all manner of evil against you falsely; or they may seek to win you back by flattery, saying they cannot afford to lose your influence, you could do so much good by remaining among them, etc. Oh, how necessary in this "evil day" is the faith--

That bears unmoved the world's dark frown,
Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile.

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage" --not even in the slightest degree.

====================

R1074 : page 6

GOD IS TRUE.

"He that hath received His testimony hath set the seal that God is true." (John 3:33.) "A friend gives me for the Orphanage a check, which runs thus: 'Pay to the order of C. H. Spurgeon the sum of L.10.' His name is good, and his bank is good, but I got nothing from his kindness till I put my own name at the back of the check or draft. It is a very simple act: I merely sign my name, and the banker pays me; but the signature cannot be dispensed with. There are many nobler names than mine, but none of these can be used instead of my own. ...I must myself affix my own name. Even so, each one must personally accept, adopt, and endorse the promise of God by his own individual faith, or he will derive no benefit from it."--Spurgeon.

====================

R1074 : page 6

REAL CHRISTIANITY.

The following from the Chicago Times, points out an individual responsibility toward God and the truth, which sectarianism will not take the place of. It says:--

"It is probable that we are to be forced, ere long to the serious consideration of how closely Christianity, as taught and practiced, is in accord with the actual spirit of its Founder. Somehow it is meeting with unexpected opposition in the world, which raises the question of whether Christianity is really Christian. We shall have to confess that it is not satisfactorily so, says an exchange. If the question were put in this form, Is Christianity Christ-like? we should readily admit that it is not. It has lost, or grown weak in some of the main characteristics of its Founder. It does not adequately preach the Gospel to the poor, not do its members seek first the kingdom of God; they do not love their brethren as themselves, nor are they touched with the feeling of others' infirmities to the degree which impels them to adequate measures of relief.

While it has gained much, Christianity has also suffered in its contact with the world--it has lifted the world up immeasurably beyond its old position, but it has also been dragged down from the sublime ideal established by Jesus Christ. It must return. It cannot stoop and conquer. Its only hope of acceptance lies in maintaining itself as the one thing pure, to which men may give themselves with the assurance that there is nothing better. It seems unnecessary to say that current Christian practice does not conform to such an ideal as this.

It is easy to say that Christianity is to be judged by its ideal precepts and not by the actions of its adherents. But in the practical world it is not judged by its ideal precepts--it is judged by its fruits. It will continue to be judged so. Therefore it is impossible to see how it is to succeed in extending itself much further without our broadening our conception of human brotherhood, deepening our sense of human wrongs, miseries and sins, and without a larger degree of self-sacrifice, sympathy, and purity of life. As Canon Wilberforce says: "The only thing Christianity needs just now is Christians." And these sooner or later it will have to find. We shall be driven by increasing skepticism and indifference to raise our standard of personal fidelity to Christ and His commands. Nothing will eventually be found to answer except that every Christian shall try to be a Christ. Christianity will learn to be not only Christian, but Christ-like, else it cannot venture to offer itself as a remedy for human wrongs, an antidote for human fears and sorrows.

It is a fact that Christianity has always made most rapid progress in those periods when its theology has been simplest and its practice purest. The creed of Christendom has never been so simple, nor its life so pure and Christ-like, as in apostolic times, when it spread so rapidly around the Mediterranean. The great Wesleyan revival originated in the feeling that the age had drifted, both in theology and in practice, very far from the teachings of Christ, and its entire strength lay in the emphatic call to greater simplicity of faith and purity of life. The Church was compelled to raise its standard of living by the same causes that are operating now, the spread of atheism among the learned, and indifference and immorality among the ignorant. The Wesleyan revival was the only answer that was ever needed or could be given to the infidelity of the eighteenth century--only it did not go far enough. There is a degree of beauty and completeness in the example of Jesus Christ never dreamed of by Wesley and his followers, and this it belongs to the Christians of our time to discover and illustrate in their lives."

====================

R1075 : page 6

"AS BECOMETH WOMEN PROFESSING GODLINESS."

--(No. 1.)--

The thought has recently been suggesting itself, that as the sphere of Christian women differs somewhat from that of our brethren, a few observations in the TOWER bearing upon the duties, privileges and obligations of Christian women, and how we may best fulfill our mission might prove beneficial and helpful.

The sphere of Christian women is by no means a narrow one, as many seem to regard it; and if we would properly fulfill our mission, it behooves us as members of the Church of Christ, and in the earthly relationships of wives, mothers, daughters and sisters, as well as neighbors and friends, to consider it with care in the light of the divine revelation and particularly in the light of our present position as the prospective heirs of God and joint-heirs with Jesus Christ. As stewards of God we all have some of his goods--some talents--however great or small, entrusted to our care. And if we would be wise stewards and meet the Master's approval when we come to render up our accounts, we must study the best ways and means for investing our talents so as to have them yield the largest possible increase.

A merchant who simply invests his capital, be it large or small, in business, and pays no further attention to it, will never succeed. If he would be successful he must study to learn the best possible ways of turning everything to account. So must we do if we would be faithful stewards of God.

As members of the church, we, in common with our brethren, are even now privileged to be co-workers together with our Lord and Head. The question therefore naturally arises first of all, What department of Christian work may properly engage the activities of Christian women?

To rightly judge of the matter we need first to observe the natural position to which God has assigned woman; and secondly to inquire whether the new relationship into which we are called as members of the church of Christ, in any degree modifies our duties and responsibilities under the natural order. Let us therefore first consider the divine order of headship as expressed by the Apostle Paul --1 Cor. 11:3.

THE DIVINE ORDER OF HEADSHIP.

"I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."--1 Cor. 11:3.

The Apostle Paul here uses the human body as an illustration of God's order and arrangement among his intelligent creatures. The symbol is an apt one, and

R1075 : page 7

suggestive of perfect harmony. The head is the director and care-taker of the body; every interest of the body is taken into consideration by the head, and every possible provision made and applied to meet those interests. And in turn, the members of the body are always at the prompt and willing service of the head. And such is the sympathy between the various members that if one is disabled the other members, are ever on the alert to execute the plans devised by the head for its recovery.

The headship of Jehovah was expressed to Adam in his perfect condition in Eden, when God said: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, dying thou shalt die." (Gen. 2:16,17,--margin.) Here was an expression of Jehovah's rightful authority, his loving care and generous provision--his headship. Man in turn should have expected to reverence, respect and obey the authority, to reciprocate the love, and to gratefully accept and enjoy Jehovah's bounty. In the obedience expected, the idea of base servility was absent. Love commanded, and love should have delighted in obedience.

Even Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah, saying, "My Father is greater than I;" "I came not to do mine own will, but the will of him that sent me." And again: "I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:8). In harmony with this thought of the headship of Jehovah, the prophet Isaiah represents Christ as the "Arm of Jehovah" (Isa. 53:1; 59:16), and in obedience to Jehovah's will he was active, prompt and willing, even unto death. Thus our Lord set us an example of the true relationship which should exist between himself as head and the members of his body.

Since Christ has redeemed mankind from death, all judgment, authority and power is given unto him. The office of the head is now vested in him; hence Paul declares: The head of man is Christ. And whatever is implied by this term in expressing the relationship between our Lord Jesus and Jehovah, his head, is also implied in that relationship between Christ and man. He, then, who would be perfect, must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. It should be his constant aim to bring "into captivity every thought to the obedience of Christ." (2 Cor. 10:5) And to do the will of Christ is to do the will of Jehovah; because the will of Christ is to do Jehovah's will.

The next step in God's order indicated by the Apostle, is, man the head of woman; or as shown in Eph. 5:23, the husband the head of the wife. Many who see clearly the headship of Jehovah, and the headship of Christ, fail to see the headship of man in the domestic relation. Prejudice, public sentiment and the abuse of power, have made this and similar expressions of the faithful Apostle quite unpopular. And this is not surprising, in the present fallen and disordered condition of humanity. Because of his teaching on this subject, the Apostle Paul is variously charged with being a despiser of women, and as speaking without divine authority; and this even among Christians. But when rightly viewed, Paul, as usual, is found to give faithful expression to the divine order dictated by unerring wisdom for the highest good and happiness of all.

If the husband is the head of the wife, it implies exactly the same responsibilities on the part of each as named above. The husband should be the protector, provider and director in the affairs of life, and the wife the cheerful, willing co-worker in harmony with his will. He, therefore, who would assume the position of husband, should see that he is capable and willing to fill it after the divine pattern; and she who would become a man's partner in life, should see that she is ready to fill such position according to the divine arrangement.

Yes, says some dear sister, that would all do very well if men were perfect, but we know that it not unfrequently happens that the wife has more ability and judgment to act as head than the husband. That is doubtless true in many cases, but that should be considered before such contracts are made. If unhappily it has not been considered in time, such wives should make the best of the situation and quietly assist in the office of head, with as much modesty, and as little appearance of doing so, as the circumstances will admit. It also happens, says another, that the husband's will often runs counter to the Lord's will; how then? We answer, If the husband is consecrated to the Lord, and yet his will appears to be out of harmony with the Lord's will, he will be very ready, either to prove his course to be in harmony with the Lord's will or to change it. And here we see the wisdom which dictates that we should not be unequally yoked with unbelievers (2 Cor. 6:14). But if such contracts have been formed before we became consecrated believers, we must bear in mind that our first responsibility is now to our Lord, our Heavenly Bridegroom. The worldly husband is not the head of his wife as a "new creature" espoused to Christ. Her first allegiance, is, therefore, to her real though invisible Lord, but in so far as may be consistent with this new relationship she should endeavor to fulfill the old also--a thing not possible in every respect. For one of those consecrated to God as living sacrifices to thereafter become unequally yoked with one of the world's children, is to violate the direct command of God (2 Cor. 6:14), and to take a long step toward ignoring union with Christ, "for what communion hath light with darkness?" The children of this world strive for the things of this world and delight in the world's approval, while the consecrated child of God has renounced all these and should be striving only to obtain those things which are beyond and entirely unknown to the world. But if both are united in the Lord, studying to know and do his will, and walking after the Spirit, to do the will of the consecrated husband is to do the will of Christ.

The consecrated wife sustains the same relation to the consecrated husband that the husband sustains to Christ, and that Christ sustains to God who is head over all. Should submission on the part of any be regarded as mere servility? By no means. Christ did not so regard it; why should we? There is neither servility nor tyranny where love rules. Love is neither boastful of its authority nor ashamed of its submission. The true Christian husband will delight to honor the wife as the weaker vessel, and the wife will reverence her husband. The wife will look up with a lawful pride in her husband's manly strength and goodness, while he will regard with admiration and affection her womanly grace. If the relationship between husband and wife in the divine order stands thus, it cannot be true as some claim that man and woman are exact equals in every respect. They are not equal in all respects, but each possesses and should recognize those qualities of heart and mind which make them companions for each other. Under such circumstances the wife will be subject to the husband because she recognizes such to be the divine arrangement for their mutual good; and further, because it will be her delight to serve for love's sake. And the husband will delight to honor and bless the wife.

R1076 : page 7

God never makes one the head over another exact equal. Jehovah is superior to Christ, Christ superior to man, and man superior to woman, the weaker vessel. Man's superiority consists mainly in his greater strength, both physical and mental. These various steps are in God's order. True, in the present fallen, imperfect condition, many women are superior to many men, but such women should be very sure not to become wives of such men; for in so doing they must either violate the divine order (Eph. 5:22), or else submit themselves to an inferior which is also out of harmony with the Lord's design.

When after the fall God said to Eve, "Thy husband shall rule over thee," some claim that he there established domestic slavery. Truly domestic slavery has followed; but God did not establish it. Man, created to bless by his power to rule, too often falls into the error of tyrannical misrule, and the desire of the wife toward her husband--for his love, appreciation and approval--alas, too often ends in bitter disappointment just as God foretold.

In view of these considerations, let us note the instruction of the Apostle Paul, and see that its object is the very same as that contemplated in the union of the first perfect pair in Eden: "Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife even as Christ is the head of the Church, and he is the Savior [preserver, care-taker] of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their husbands in everything. Husbands love your wives even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word [the truth]: that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies" (Eph. 5:22-28). Children may then obey both parents, since each will be in harmony with the other and with the Lord.

In recognition of the same principle, the headship of man, Paul further states: "I do not permit a woman to teach or to assume authority over man, but to be quiet" (1 Tim. 2:12). Surely Paul does not mean that a woman's lips must be forever sealed that she may not declare the good tidings of great joy to others. Does not the same Apostle say: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all ONE in Christ Jesus. And does not the prophet Isaiah teach that all the anointed, are anointed to preach the good tidings. It is in harmony with these, then, that we must understand the above words of the Apostle.

His idea, therefore, seems to be, that in no case, however important the truth we are commissioned to bear, is woman to assume a position of authority or headship over man. She may tell the blessed tidings of great joy and teach the principles of truth anywhere and everywhere, and to whomsoever she has opportunity; but always with becoming modesty, stating the truth so clearly that of itself it may carry conviction with it and her own individuality be lost sight of. This element of character is one which naturally belongs to woman, but is generally very soon lost by those who attempt to work in a public way. The work for the majority of women is the individual, quiet and none the less effective work. Her greatest influence is that exerted strictly within her divinely appointed sphere. If necessity, opportunity, and ability should indicate a more public sphere of usefulness, she may fill it as long as such necessity and opportunity lasts, if in so doing, she bears that modest, quiet demeanor, in action, word, and apparel, which becometh women professing Godliness. By emphasizing necessity, we mean that never should she seek or prefer publicity to the less obtrusive and equally effective ways of making her influence felt for truth and righteousness. It is the assumption of authority and dictatorship, which is so unbecoming.

Again, we see that in this relationship of husband and wife, is prefigured the beautiful relationship between Christ Jesus and the church. And as in the type, so in the antitype, the church, the bride of Christ is to be subject unto him in everything; earnestly seeking at all times to know, and then delighting to do his will. As the woman is not to assume authority and direct her husband, so the church is not to assume authority and to attempt to direct the Lord's work, but is to be "quiet," searching diligently to know his plan and methods, and then endeavoring faithfully to execute them.

When God's plan shall be brought fully into execution, we see that loving authority and joyful submission will fill the universe with blessed peace and everlasting joy--and "God shall be all in all"-- Head over all--his will done in earth as it is done in heaven. (1 Cor. 15:28.) Seeing this to be God's ultimate design, it should be our endeavor, so far as it is in our power, to carry out and illustrate that purpose now. It can only be fully illustrated, however, by those who are "united in the Lord." The covering of the head by the woman (1 Cor. 11:10), signifies submission to authority; a recognition of God's order of headship. It symbolizes the relationship between the church and her head, Christ Jesus. The same thing was illustrated in the attire of the priesthood: the high-priest wore a mitre or crown and the under-priests (representatives of the church, the bride), wore "bonnets" or head coverings, indicating that they were not the head but under authority to the Chief-Priest.

The Apostle's high regard for woman and woman's work is shown by his mention of several faithful co-laborers and helpers among them--see Rom. 16:1-6,13; also Phil. 4:3: "I entreat thee... help those women which labored with me in the gospel...whose names are in the book of life." And Acts 1:14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. 11:5: "Every woman that prayeth or prophesieth [teacheth]."

These scriptures show that women did a work in the Apostles' days which was approved and appreciated by them and by the Lord. Yet women usually spoke only at the smaller gatherings; and when Paul said, "Let the women keep silence in the congregations," he probably had reference to the public gatherings at which it was the custom to have more or less debating. In these public debatings, Paul

R1076 : page 8

thought a woman's voice would be out of place, and this is the opinion of most thinking men and women to-day, though it has by many been carried to an extreme, forbidding them to pray or teach on any occasion, even in more private assemblies of Christians; which certainly is an error.

When Paul urged that the women keep silence in the churches, and if they would learn anything to inquire of their husbands at home, he must be understood as referring to a principle to be observed only so far as practicable--and possibly to curb some unwomanly women who were a disturbing element in the church then. To rigidly apply the rule would do violence to the general spirit of Paul's teaching. Where the spirit of Christ is there is liberty--not liberty to violate God's law and order as expressed both in nature and Revelation, but liberty to progress and to grow in grace and knowledge under the wholesome restraints of God's law and established order.

Because God has arranged that the man and woman are representative of Christ and his bride, the church, probably this is one reason that men have always been given the more active and public work of the ministry, and women the work of assisting and the more private teaching, which is equally acceptable to God. So Christ is the active agent in carrying out God's plan. He is the great minister of all, and we as his Church are permitted to be helps meet for his use: to do an humbler part, and yet an acceptable part, well pleasing to God.

MRS. C. T. R.

====================

R1076 : page 8

SHALL NEVER DIE.

"I am the resurrection and the life: he that believeth in me, though he die, yet shall he live: and whosoever liveth and believeth in me shall never die."--John 11:26.

These were our Lord's words of consolation to Martha. They briefly state the great hope of our race through the plan of redemption.

The first statement--"He that believeth in me, though he die, yet shall he live," teaches, that only believers shall be resurrected i.e., made to LIVE. This may appear out of harmony with other statements of our Lord, to the effect that ALL in their graves shall come forth, until we recognize the full force of the words, resurrection and life. We have heretofore shown that the word resurrect, signifies to lift or raise up again to perfection; and that since man's fall was from perfection, as represented in Adam, his promised resurrection implies a bringing to perfection again. But, many scriptures indicate that, while the gospel Church will be lifted to the perfection of the new nature in a moment, in the twinkling of an eye, the world of mankind will be gradually resurrected, or brought to perfection of human nature, from which all fell in Adam;--the entire Millennial age being "the times of restitution," resurrection, or restoration.

R1077 : page 8

By recognizing this fullness of meaning in the word LIVE, in the scripture under consideration, we have the statement clear, and easily understood, in harmony with all other declarations of the Scriptures.

TO LIVE means a great deal, in its full import. Adam and Eve lived, i.e., they had life in perfect measure, before sin entered. When sin entered the dying commenced, and it was a process of ceasing to live. So death, the opposite of life, passed upon all men. From the standpoint of God's sentence, all are now dead. (2 Cor. 5:14; Matt. 8:22.) So then, though it is true that all in their graves shall "come forth," they will come forth with only a small measure of life, such as men now have; they will still be measurably in death as all now are, and will be gradually advanced to perfection, through knowledge and acceptance and obedience of the truth.

That believing in Christ [including hearty obedience], is in the Bible made the condition of perfect resurrection to life, is a fact; and its reasonableness is evident; for why should the Redeemer continue to lift upward toward perfection, those who, when they came to a full clear knowledge of his character and plan, willfully fight against it? The mistake generally made is, in insisting that this belief and obedience is limited for all to the present life-time. On the contrary, it is as true of the Millennial age as of the Gospel age.

In the present age, only a few come to that fullness of knowledge which brings fullness of responsibility; and how shall the many believe on him of whom they have not heard? And since only believers are to be fully released from death, it is evident that all must come to a knowledge of the truth that they may be saved --"in due time."--1 Tim. 2:4,6.

Though our Lord is the great Life-giver in whom is vested all the resurrection or life-giving powers, and though he has promised perfect LIFE, full release from death, to believers, yet we see that now believers die as well as unbelievers. And we at first wondered as Mary did why the one who has the power of life should let his believing friends die, when he tells us that his special mission is to "destroy death." (1 Cor. 15:26; Heb. 2:14.) The Lord's words show us that though his work as the Life-giver belongs to the next age, yet he will not neglect the believers who die before that age; and that though such are permitted to die, it should not be understood to imply lack of power or willingness to serve, on the part of the Life-giver. "He that believeth in me though he die, yet shall he live."

That "whosoever believeth in him shall not perish [in death] but have lasting [perfect] life," is as clearly stated in the Scriptures, as that all shall come to a [full] knowledge of the truth,--when the knowledge of the Lord shall be caused to fill the whole earth as the waters cover the sea. And it is equally true that whosoever believeth not [when given full knowledge and ability] shall be condemned.

In perfect accord with this view, is that peculiar statement of John 5:25--"Verily, verily, I say unto you, The hour is coming* when the dead shall hear the voice of the Son of God: and they that hear shall LIVE." According to the general conception, this should read, They that live shall hear, but this would not have been strictly true: hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plans for that coming age. All are dead (under death's dominion) until entirely freed. The Redeemer has come, the ransom has been paid, and in due time all the dead race shall hear [be brought to a clear conception of these facts], and they that hear [heed] shall [in due time] LIVE, reach perfection.

A few, who were of the dead class, in this age heard thus of the ransom price given for our release; and those who have heard [understood and heeded] it, could also afterward hear, of a prize or high calling offered during the Gospel age to believing sacrificers, and have "had access into this grace wherein we stand, and rejoice in hope of the glory of God." But the due time in which the great mass of the dead shall hear, will be when this "little flock" of sacrificers and heirs of God, has attained the glory. As members of the great Prophet they shall teach and bless the people, bringing them out of their graves and opening sin-blinded eyes and prejudice-stopped ears, as it is written.--Isa. 35:5.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:36.) This is further testimony on the same line: that only believers in and accepters of Christ and his redeeming work (as their ransom) will ever attain to life, i.e., get fully free from death. Only the little flock, the church, thus gets life during the Gospel age; and they get it only by promise--in hope--in faith. Their life is hid now, in God's promises. See Col. 3:3.

The Millennial Day is the time for life-giving actually. The church will get hers first, in the early morning of that day. The Lord will give to his overcoming Bride the crown of life that fadeth not away. (1 Pet. 1:4; 5:4.) Hers will be like her Lord's--life on the divine plane of being. Then will come the life-giving to such of the world as will believe and obey; when they all shall then stand trial for life, being brought to a full knowledge of God's character, plan and righteous laws. The gradual resurrection to perfect LIFE, step by step, will be of believers only; for, as clearly stated, the disobedient shall perish without attaining to life--they will never see perfect life, but as willful sinners shall be destroyed. --Acts 3:23.

The wrath of God will abide on such thus: The whole world was condemned, sentenced to death, in and through Adam; "the curse" [See Sept. TOWER] was upon all; and God had provided only one way of escape from that curse of death-- through the Redeemer, by the remission of sins through faith in his blood. Some (the church) get free from the curse now, through faith in Christ, and will be received of the Father (actually) at the close of the Gospel age. Others, the great majority, will believe and get free from the curse by faith during the Millennial age and be (actually) received of the Father at the close of that age. But such as reject the only "way" to God remain under the curse or condemnation of death (wilfully, for they must all be made fully aware of the conditions of life and reconciliation to God) and shall never see [experience] LIFE.

Let us now examine the second part of our Lord's statement: "Whosoever liveth and believeth in me shall never die."

In the light of the previous statement, this one becomes very clear and simple. It is the Lord's assurance, that all who reach the condition of life, in its fulness, may retain it forever by continuing to believe and obey. It is the promise that the perfect life once attained may be held forever.

---

*Sinaitic MS. omits "and now is."

====================

R1089 : page 8

THE POWER BEHIND.

"I girded thee though thou hast not known me." (Isa. 45:5.) A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father’s hands. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not, am I?" Thus it is often with men who think they are shaping a destiny which a higher hand than theirs is really shaping. They do their own will, but they also do the will of God. A stronger hand guides them; a mightier power holds the helm of their vessel and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.--Sel.

====================

R1110 : page 8

"ENTERTAIN no thoughts which you would blush at in words."

"WHOEVER makes truth appear unpleasant, commits high treason against virtue."

====================

VOL. X.

ALLEGHENY, PA., DECEMBER, 1888.

NO. 3.

==========

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft,
P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by
Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER,
at the P.O., Allegheny, Pa.

====================

R1088 : page 1

GREETINGS FOR 1889.

With the present year almost gone and the new one at the door, we tender humble thanks to God and congratulate our readers, that we are still earnestly and lovingly and deeply interested, in the study of our Father's Word. Thank God, the truth still shines, brighter and brighter, more and more. Let us thank him warmly for the blessings past, as we earnestly implore others for the year at hand--

More and more, more and more,
Always more to follow.
Oh, the matchless, boundless love!
Still there's more to follow.

May the coming year be as this one, and much more abundant, in grace and love and knowledge of our Father's character and plan, is our prayer.

Those of the Lord's poor who by reason of any circumstances are unable to pay for the TOWER the coming year, but who want it, should remember the offer at the head of this column,--to supply such free--and should accept it as from the Lord; as one of his numberless gifts. Such should not hesitate nor delay to write now for 1889, if they would have their papers continued.

To all in Christ Jesus we send hearty greetings and best wishes for the year 1889.

====================

R1088 : page 1

MILLENNIAL DAWN. VOL. II.
"THE TIME IS AT HAND." NOW READY.

We have pleasure in announcing this book now ready. The present edition is in cloth binding, embossed, price one dollar. It contains 368 pages on fine paper. Orders will be filled in rotation as received, as fast as the books come from the bindery.

While one dollar is but a moderate price for the book, we propose to give Watch Tower subscribers a special price upon this, as upon Vol. I. and other books. Therefore, we give notice that for $1.25 we will mail a copy of Vol. II., "The Time is at Hand," postage prepaid by us, and the TOWER during the year 1889.

We suggested in our last, that this volume would specially interest TOWER readers only, and that these would all want it in cloth binding for preservation and reference. Many have murmured against this, and urged that they had friends to whom they had sold and loaned Vol. I. who, they believed, would be interested enough to read Vol. II., if obtainable in a cheaper edition in paper-binding, --say at 35 cents.

We doubt the practicability of this; we fear that not enough would be wanted to justify an edition of ten thousand; and only by getting out such editions could the price be gotten so low as 35 cents including postage. However, to test the matter, we will agree to get out a 10,000 edition at 35 cents each, or 3 for $1.00, as soon as one half that quantity is ordered. So then, let those who favor the cheap edition, write as soon as possible, mentioning how many they can use. If this edition is issued, The Tract Fund will probably make an allowance to the Colporteurs (for expenses) on it as on Vol. I.

TOWER PUBLISHING CO.

====================

R1077 : page 1

VIEW FROM THE TOWER.

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."--Matt. 24:14.

Notwithstanding the fact that sectarianism has blinded the hearts of the vast majority of those who own Christ's name, so that they cannot appreciate the real good tidings of the coming Kingdom of God and the blessed work it is to accomplish, yet God has so arranged that the gospel itself is being preached (declared), as a "witness," for use in the coming age; even though the traditions of men, which tend to make it void and meaningless, are permitted to accompany it. God's purposes will all be accomplished, even by some who forward them with their hands, while they oppose them with their lips. For instance, note the great work which has been and is being done by Bible Societies. They are incessantly spreading the "good tidings of great joy, which shall be unto all people," before all nations, and in all languages, even though as we know, very few of those engaged in the work see with any degree of clearness, either the harmony or the beauty of the plan of God for the establishment of his kingdom and the blessing of all people.

And this work continues notwithstanding the fact that so-called "rationalism," and Elsmere-ism, are convincing thousands that the Bible is, at best, but a conglomeration of well-meant, but utterly untrustworthy traditions, colored by oriental habit and language out of all resemblance to the real truths and facts. Still the work of publishing the Bible progresses, and even its opposers assist often in its spread. An instance of this sort was witnessed in this country a few years ago, when the Revised Version of the New Testament was first published. Unbelievers took hold of it, advertised it and circulated it by the million. To satisfy curiosity and make money, they published it in the daily papers, and even in Novelette form. Now--within the past

R1078 : page 1

month--the daily press makes mention of the fact that in Italy and in Spain, where Bible Societies have long been trying to get a foothold and to introduce the Scriptures, with but slight success, because of the predominance of papal influence over the consciences of the people--even there the Scriptures are now being read by thousands. The item runs as follows:--

"A Milan (Italy) newspaper Il. Secola, is issuing in daily installments a new translation of the Bible. The enterprise is extraordinarily popular, and the circulation of the paper has reached 50,000. This success has provoked emulation, and a secular paper in Barcelona, Spain [where only recently Bibles were publicly burned], has arranged to publish a translation in Spanish. Both these undertakings are purely journalistic, and entirely unconnected with missionary societies."

Thus, despite every obstacle, both of friends and foes, the gospel is being preached for a witness to all nations.

Some good is being accomplished too, and some appreciation of God's character is reaching the heathen, notwithstanding the fact that those who carry the Bible, in great measure offset it with their traditions and make merchandise of the people through their creeds and sects. An illustration of this is furnished in the article subjoined, which we clip from an exchange. It is as follows:--

R1078 : page 1

IN JESUS' NAME.

When the Japanese Empire was thrown open to American commerce, the American churches were zealous to proselyte that country to their several Confessions. The missionaries sent out found that their division would be an effectual barrier to success, and agreed to conceal their differences and work together for souls alone --simply presenting one God and Christ crucified for sinners, until they should obtain a foothold.

The dissimulation succeeded so well that in 1873 in respect to the clamor for sectarian harvests, on the part of home Boards it was agreed that the converts were sufficiently numerous to warrant a division of the spoil.

But when the deceit was carefully exposed to the converts from heathenism an unexpected difficulty arose. These poor natives assembled and drew up a petition, setting forth the joy and peace and righteousness they had found in Christ Jesus, objecting to be divided contrary to the Word and the Spirit of God, and urging the missionaries, since they had confessed such a deplorable state of things in their own country, to return to America and leave the further evangelization of Japan to them.

Copies of this petition were forwarded to the various Boards by which the missionaries were supported and controlled, and agents were sent out to investigate and report.

One of these agents, whose letter was published in the Independent, says that to these minds, just brought from the darkness of heathenism, "the simple joys of salvation overshadow all other considerations," and "it will be many years before they can be indoctrinated into the nice distinctions which divide Christendom."

Nevertheless, these whose "other considerations" overshadowed the "joys of salvation" and shut out the love of God, persevered in their work of dividing.

The Spirit prompted these honest souls to meet in the name of Jesus only, as it always does. The most difficult thing in the work of the sectarian missionary is to "indoctrinate the convert into the nice distinctions which divide Christendom." Very few of the adherents of any sect in America are so indoctrinated. They are prejudiced and overcome by other considerations than real convictions. A very small per cent have anything like intelligent consciences about professions of faith and the distinction by which they are separated from other sects.--The Testimony.

WHAT ARE THE RESULTS?

Eighteen centuries of effort are in the past. What prospect is there that the claims of sectarianism will be fulfilled? What prospect is there of a Millennium of peace on earth being brought about by present missionary efforts? What are the evidences to support the claim that soon, or ever, the world shall willingly submit to the gospel, and voluntarily become God's Kingdom--in which his will shall be done as [perfectly as] in heaven?

This inquiry is now coming up from every direction. The nominal churches read it, and attempt to answer for themselves, to render up the best accounts they can in figures, while the world looking on draws its own conclusions. Why, we might inquire, is there so much reckoning, and figuring, and apologizing for meagre missionary results now?--a thing apparently not thought of in former times. We answer, it is because we are living in the "harvest," or reckoning time (Matt. 25:19; 7:20-23,26,27), and the Lord of the harvest, earth's new King, who is about to establish his kingdom in a totally different manner, permits those who have chosen a different plan from his, and who have boasted of what they could do by their own efforts in his absence, to see and to confess to each other and to the world their failures. All systems, both religious and political, claiming the name of Christ (Christendom) and to be engaged in his service, must give an account. All are on trial, and all are being proved incompetent--incapable of bringing about the desired and promised results--everlasting righteousness, God's will on earth as done in heaven. Each system must render up its own account, and some of these are now being heard by an astonished world.

Below we quote briefly from Canon Taylor, of the English Church, discussing the question:--

ARE CHRISTIAN MISSIONS A FAILURE?

A little more than a year ago Mr. Taylor read a telling paper before the English Church Congress, in which he took the ground that the Mohammedan religion is not only equal to Christianity in some respects, but is far better suited to the needs and capacities of many peoples in Asia and Africa. (In our issue of May '87 we quoted Canon Farrar and Mr. Thompson, the missionary, on this subject, under the caption "Christianizing the World."-- Therein we showed the folly of comparing nominal Christianity with genuine Mohammedanism.) Mr. Taylor's article, entitled "The Great Missionary Failure," in The Fortnightly Review, is likely to attract even more attention than his paper of last year.

The most important point which he makes is, that at its present rate of progress, Christianity can never hope to overtake heathenism. Estimating the excess of births over deaths in Asia and Africa as 11,000,000 a year, and the annual increase of Christians as 60,000, it would take the missionary societies 183 years to overtake one year's increase in the heathen population. He says:--

"Dr. Bruce has complained that we do not succeed because the sums spent on missions are insufficient. It would rather seem that the floods of money which are poured out are the cause of much of the weakness of the missions. It is curious to note that the most costly missions are frequently the least successful....It is plain that the failure does not arise from a niggardly expenditure. But there can be no doubt that the vast sums of money, and the still more precious lives of hosts of devoted laborers, are thrown away in the prosecution of hopeless enterprises. In the missions to Egypt, Persia, Palestine, and Arabia, where there are no heathen,* the Church Missionary Society employs 119 agents, and has spent L.23,545, 4s. 7d. in the last two years. The net results are nil.

"To extort from Sunday School children their hoarded pence, for the ostensible object of converting 'the poor heathen,' and to spend nearly L.12,000 a year in fruitless missions to lands where there are no heathen,* seems to me to be almost a crime; the crime of obtaining money under false pretenses."

According to official reports cited, the 424 agents of the Church Missionary Society in Ceylon spent a little more than $55,000 last year in making 190 converts out of a population of nearly three millions. And as there were 330 relapses from Christianity the same year, this great expenditure counted for less than nothing. The same thing was true in a measure of China, Egypt, Arabia and Palestine. Moreover, the converts which are made in these countries at a cost of from $300 to $500 each, in many cases reflect no credit upon the religion whose claims they acknowledge. As an illustration of this he says:--

"Three years ago in a nominally Christian village [in Africa] a quarrel broke out, and not a few were killed. The victors cooked and ate the bodies of the slain. As a punishment the native pastor announced that they were suspended from Church privileges."

Of the native pastors engaged in the mission work, the Canon has evidently a poor opinion. He quotes Mr. Johnson as saying:--

"With a few very rare exceptions, those native African pastors, teachers, and catechists whom I have met, have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy, and a profane display of 'mouth' religion, which to an honest mind seemed even more disgusting than the immorality itself."

---

*[The Canon's ideas of Christianity are, like those of most people now, that it is merely morality; and the Mohammedans being a temperate and moral people, he classes them not as heathens, but as good as Christians; hence this remark.]

R1079 : page 2

Commenting still upon the general character of the few converts made, Mr. Taylor continues thus:--

"In Egypt, last year, there were two 'inquirers,' one a negro, and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia a sick robber who was doctored by a missionary, promised to abstain from robbing for ten days. In Palestine, the one Moslem Convert of last year, a weakminded orphan girl, who required constant guidance, and for whom the prayers of all English Christians were evoked, has gone over to Rome, and is now in a nunnery. In Persia we are told that a 'great and wondrous door has been opened for the Gospel,' but no converts are mentioned, and the door seems to consist of a Persian who reads the Bible, which is one of his own sacred books. I have several correspondents among the Persian

Moslems, and they constantly quote the Bible, with which they seem to be almost as familiar as with the Koran. It is plain that these futile missions should be given up. A few Eastern Christians may be perverted, but the missionaries make no way among the Mahommedans."

In giving his opinion of the cause of missionary failures: that it is Sectarianism, together with lack of full consecration on the part of the missionaries, who endeavor to live as princes surrounded by more than European luxuries, instead of consecrating time and all to the work of evangelization, Mr. Taylor refers to "Dr. Legge, a missionary of 34 years standing," saying:--

"He thinks that we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations. Bishop Steere thought that the two greatest hindrances to success were the squabbles among the missionaries themselves, and the rivalry of the societies."

Thus the results of eighteen centuries look very meagre from the standpoint of nominal Christianity; and notes of their apologies and perplexity are constantly appearing through the secular and religious press. They do not see, as we do, that the object of preaching the gospel in all the world now, is, to witness to the world, and to select a "little flock" of saints, to whom with Christ their Lord, it is the Father's good pleasure to give the Millennial Kingdom,--which shall bless the world, by both ruling and instructing it in righteousness.--Luke 12:32.

For some years the facts have been known to the officials, who, hoping for some miraculous change, have presented the brightest possible view of matters and urged larger and larger contributions. But finally, the facts are coming to the ear of the public, producing general consternation. It can no longer be boastfully and falsely claimed, that a few more millions and a few more years will see the world converted by present missionary arrangements. On the contrary, it must be admitted that according to statistics, at home as well as in foreign lands, Protestantism not only is not making headway at converting the world, but is actually going backward, not anything like keeping pace with the natural increase of population. Only this last month a general meeting of Protestants was held to account, if possible, for the great falling away in its influence and numbers in New York, the principle city of this land.

What a commentary upon the failure of man's plans are these reports and confessions! And when it is remembered that it was to carry out these plans, and insure their success, that 1500 years ago and since, the eternal torment doctrine and others, blasphemous and dishonoring to God, were invented, and all the creed- bondages of to-day manufactured, how great is the failure. How, with shame and confusion of face should Christian people acknowledge their failure, and their own utter inability to conquer evil, and look to God for help. In his plan, recorded in the Bible, they would find it speedily. But no, they are not ready for this yet; they must try their own way further.

What shall we do about it? they inquire one of another; and church Congresses meet in various parts, to help fix up an answer. Let us ignore all differences in our various creeds, say many voices, and band ourselves together as one, for mutual assistance, and that will make a larger showing. Count in all the nominal as well as the real Christians, say another set. And count the baptized children too, say others. And count in all the big sects that can be induced to associate themselves. And don't forget "that great Christian Camp, the Holy Catholic Church of Rome!" calls out a Methodist bishop; and amen! amen! chime in his many retainers. And many in other sects re-echo the sentiment, saying, with a Presbyterian Minister of this city: We must not longer reject the "holy mother, from whom we received every doctrine that we hold dear."

But hold! says Mother Rome, I make no compromise! I am infallible! I will gladly receive you to my arms, but only on condition of submission to my authority. Here all pause and hold their breath in fear, as visions of her past authority and power flit before the mind. But what is to be done? they cry, hard pressed on every side. A Presbyterian minister replies, "We must make repeated advances until we gain her support."

Together they will attempt to show that all the civilization and progress of the world is due to sectarian efforts, and will entirely ignore the influence of the great truths of God's Word, which, notwithstanding misrepresentations both by friends and foes, has really been both the light and salt of the earth. Lowering the standard, and ignoring faith in the doctrines of Christ and the Apostles, morality and civilization will be the new standard or platform. It will be broad enough to include all grades of outwardly moral people--the various grades and shades of Protestants, including Unitarians, Roman Catholics, Greek Catholics, Jews, Brahmins, and Mohammedans. Under this new standard the world will be re-examined and found almost converted--almost up to the standard. But, what a standard!

However, even this seeming successful union will be of short duration, for it is written: "Associate [unite] yourselves, O ye people and ye shall be broken in pieces;...take counsel together and it shall come to naught." And again, "He that sitteth in the heavens shall laugh, the Lord shall have them [their futile schemes] in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure"--declaring, Nevertheless I have appointed to set my King upon Zion, my holy mount or kingdom. Isa. 8:9,10; Psa. 2:4-6; Prov. 1:24-33.

But the appointed work of the Gospel age, as shown in the Scriptures, has been going on and is almost accomplished, just as intended and foretold. The Word has gone forth as a witness to all nations; and the end, the "harvest" is here. As foretold, the Lord's word has not gone forth in vain; it has accomplished that which he pleased; it has prospered in the thing whereto he sent it (Isa. 55:11); the "little flock" is almost complete, and should now lift up their heads and rejoice, knowing that their redemption draweth nigh, and that their prayer--"Thy Kingdom come, thy will be done on earth as in heaven"--is about to be fully answered.

====================

BROTHER ADAMSON STILL LABORING.

It is some time since we made any mention of the work being done by Brother Adamson. He is not idle, however, but fully in the harness is spending himself daily in the Master's service, Sister A. sharing his encouragements and discouragements, also, as a true helpmate.

Bro. A.'s preaching or "gospelling" as he calls it, is chiefly by the sale of DAWN VOL. I. His plan is to make some town or city his headquarters, from which he makes trips to surrounding smaller towns and villages, selling DAWNS. Thus he makes thorough work, changing his base of operations about every four months. Toward the close of his stay in a place, he makes the acquaintance of some of the truth-hungry and holds some meetings, which serve to further establish, and to introduce to each other, those of like precious faith, who frequently meet regularly after he has gone further--without any covenant or bondage other than that of love, which fealty to the Lord and the truth produces. May He who has said that he "abhorreth the proud, but giveth grace (favors) to the humble, continue to greatly bless and own our Brother's efforts in the present "harvest" work. We give below one of his recent letters.

Indianapolis, Ind.

DEAR BROTHER RUSSELL:--Yours of 24th received to-day. I see you and Bro. Ball are doing all you can to get the DAWNS to me and save unnecessary trouble on my part. Sold 50 copies on Saturday-- a good day again.

I will mention that the main avenues of Indianapolis radiate from the centre like spokes in a wheel. This centre was a park 150 feet in diameter with some seats and most of the space made into broad, gravelled walks. Here I preached while here four years ago, spending most of my Sundays there.

After I left, the Bible Christians held meetings in this Circle Park, but were soon restrained by the Mayor and Council on the ground that they are not a religious denomination. Now the Park space is being filled with monuments of "great" men, such as Senators Morton and Hendricks, which with their broad bases occupy about all the space, leaving no room for either seats for the weary passers to and fro, nor for the preaching of an unsectarian gospel.

Here is where some (an Episcopalian minister specially) told me, I had not the proper anointing to preach--meaning that I had no bishop's hands laid on my head.

I am glad to hear you are all so heartily in the Master's service, and appreciate so much my own weak efforts to serve Him.

With much love, joined by Mrs. A., to you all. In Gospel bonds,
J. B. A.

====================

R1079 : page 3

PERFECT LOVE.

O God! this is my plea,
What'er the process be,
This love to know.
And if the prize to gain,
Through sorrow, toil and pain
I go, e'er self be slain,
Amen! I go.

Rooted and grounded! yes,
For this I plead, O! bless
My waiting soul.
Will not this proud heart melt
Unless the rod be felt?
In mercy be it dealt,
And make me whole.

To Thee I humbly bow
And pray Thou wilt e'en now
The work begin.
'Tis all that I desire
This fulness to acquire;
This one great purifier
Dwelling within.

E. M.

====================

R1079 : page 3

THE SPIRIT OF A SOUND MIND.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."-- 2 Tim. 1:7.

The word spirit is here used in the sense of mental disposition. Thus we sometimes speak of a bad spirit, meaning an evil disposition; or of a good, true spirit, meaning a pure, noble and amiable disposition. So the Apostle here refers to the disposition of a sound mind.

A sound mind, is a mind in a sound healthy condition, and in full possession of all its faculties. Its perceptive faculties gather up various data and store them away in memory's garner; and its reasoning faculties arrange and compare them, and thus arrive at conclusions that otherwise could not be gained. However, if the mind is not in a sound, healthy condition, reason will not act properly. It will receive memory's store of facts, and by misapplying and misappropriating them, arrive at erroneous conclusions. If the mind is disturbed by undue fear and dread, or by superstition or prejudice, or hate, or revenge, or undue ambition, or pride, or self-conceit, or avarice, or any depraved passion, reason will be so influenced by such dispositions as to render its conclusions, or judgement, untrustworthy. The mind is only sound when in the full possession of all its faculties, and when it is entirely free in the use of those faculties--free from prejudice to bias it in any direction. Those among men who are freest from prejudice in the use of reason, we sometimes, and very properly, speak of as cool-headed, while those of the opposite disposition are called hot-headed.

R1080 : page 3

Strictly speaking, there is not a perfectly sound mind in the world. The mind could not be perfectly sound unless the body were so. Both mind and body are sadly bruised by the fall; and in the fallen race we see all shades and grades of mental as well as physical derangement. Mark the varieties of physical derangement: Here is one with a deranged stomach--a dyspeptic; and that derangement affects the whole body to a greater or less extent. Another is afflicted with an improper action of the heart: and the whole body is therefore in trouble. The same is true if the lungs will not fill their appointed office, or if the liver will not do its duty, or if the nervous system be unstrung. In such cases the mind is always more or less unfavorably affected. If the body is burning with fever, or racked with pain, or agitated by an excited nervous system, or oppressed by the distresses of a dyspeptic stomach, or excited by a palpitating heart, or enfeebled by inactive and diseased lungs, the mind is correspondingly weak and diseased; it is unsound, fettered in the use of its powers, and unable to fully govern and rightly use them.

The curse of sin and its penalty has laid its heavy hand on the entire man--mind and body. If one member of the body suffer, the whole body, and no less the mind, suffers with it. And in addition to those sufferings of the mind which come directly from physical disabilities, are many others which come from its own derangement, from the undue cultivation of its inferior instincts and the dwarfing of its nobler faculties through sin and the necessities of painful toil--the labor and sweat of face which are parts of its penalty. Truly, as the prophet expresses it, There is none perfect (sound, either in mind or body), no, not one. (Psa. 14:3.) All are covered with wounds and bruises and putrefying sores--both mentally and physically, though there are various degrees of unsoundness.

O, says one, I do not see that the world in general is so much out of gear mentally. Men are considerably out of order physically, greatly out of order morally, but it seems to me that mentally they are pretty straight. What evidence is there of such general mental derangement?

Well, let us see. If we go into an insane asylum we find people who are so far unbalanced mentally as to be incapable of managing their own affairs, and often in danger of damaging the interests of others as well, because unable to exercise even moderate judgement. But we all know that we have neighbors on every hand whose judgements, as well as our own, are very imperfect. And not infrequently many give evidence of inability to manage their own affairs creditably, who are a great annoyance in attempting to manage the affairs of others. Through self-conceit they are gossips and busy-bodies in other men's matters though incapable of managing their own. This is one evidence of an unsound mind--a measure of insanity.

What business man will not admit that, over and over again, when he has used his very best judgement, he has actually done the wrong thing when he should have known better? The large number of failures in business, and ill-successes generally, attest that the majority of people are very unsound in judgement. And likewise the numbers of badly raised families, of mismatches in matrimony, of ungoverned tempers, and of miserly, or extravagant, or foolish habits, etc., etc., all bear witness to the same fact. The great trouble in every case is an unsound mind. And no one knows better than the man who has precipitated financial disaster, or who has made a bad mistake in choosing a wife, or the woman who accepted a worthless man for a husband, that bad judgement, unsoundness of mind, was the cause of the trouble. And so avarice, selfishness, and other bad habits are evidences of mental as well as of moral and physical unbalance. Sometimes a man has average soundness of mind on most subjects, but is greatly astray on some one. He can reason intelligently on other subjects, but on this one he cannot; he reasons absurdly and draws false conclusions. There are some subjects on which so many are astray that mankind in general do not regard the wrong course as wrong, and are ready to pronounce those unbalanced who do not run with them to the same excesses.

Suppose a man down on the river bank with a long rake, raking up old corks, and sticks, and rubbish out of the water, and having them at considerable expense carted off and stored in a barn somewhere. You see him day after day toiling away to no reasonable purpose and you say, the man is insane. Why do you think so? Because he is spending his time and effort at that which, when looked at from a reasonable standpoint, is unreasonable. Now while all are not as bad as the illustration there is a disposition of the same kind running through the whole race with reference to some subjects: For instance, that of accumulating money. That is an evidence of an unsound mind, but the popular opinion does not so regard it. There are thousands of men who have plenty of money, more than they know what to do with. It gives them great care and anxiety to take care of it, and great labor and weariness in one way or another to accumulate it. And yet, notwithstanding their superabundance, they will lie, and cheat, and steal, and defraud their best friends to get more; only to add greater burdens to their already heavy load, and to heap upon themselves the calumnies and hatred of those whom they have unjustly defrauded. What is the natural inference? The man who acts so, has an unsound mind. But it is on a popular subject; and others of similar disposition, though not always so successful, say, That is a great man; his aim is the grand acme of life; go on, become a ten times ten-millionaire (unless I should succeed in outwitting you).

How should a really sound mind regard such proceedings? How does God view it as he looks down upon men cheating and fighting and stealing from one another to get money, or wheat, or corn into a "corner" from other men, then guarding it, and keeping it, and fighting for it, as if it were very life itself.

He sees it as the result of an unsound mind, as the mental and moral unbalance brought about through sin. If the mind were well balanced its energies would be divided between accumulating and using; and good and noble uses would be thought out whereby he and his fellow-men might receive some real advantage. But the common practice of all the world is to lay it up for posterity, and posterity receives it with mean ingratitude and generally uses it to its own injury.-- Psa. 49:10,13.

Another subject upon which the masses of men are of unsound mind, but which is not popularly so regarded, is the reckless propagation of the race without due regard to means of support, or health, or the Lord's special service to which some have consecrated their all, and often regardless of the barest necessities of life, overburdening wives whom they profess to love and covenanted to support and defend, with weights of care which they are mentally and physically unable to endure, and from which they often gladly find refuge in the silent tomb; while the mentally and physically diseased offspring, which she was thus unfitted to rear, and which the father is incapable of supporting, are left to add their burden of misery, and mental and moral and physical depravity to the world's long moan of distress and sorrow.

True the command was given, increase and multiply and fill the earth, but human fatherhood should be after the likeness of the divine fatherhood, which provides for every son--"If a son, then an heir." If a sound mind were in control, a man would not incur the responsibilities of husband, or of fatherhood a numerous family, with known inability to produce a healthy offspring, or to provide for them the necessities of life until able to do for themselves. The unsoundness of mind thus displayed has raised the wail of distress from thousands of homes, and nipped in the bud the tender plants of love and peace; and the struggle for bare existence has driven out every element of harmony and right-mindedness.

If the spirit of a sound mind were in control here, love and harmony would prevail to a vastly greater extent, and a healthy, happy, and welcomed offspring would rise up to bless a mother's training hand of care, to honor a father's kindly providence, and to walk in their honorable footprints.

Is it not true too, that such as have consecrated all to the Lord's service have little enough to give at best without tying their hands with more than indispensable earthly burdens and cares? Is it not, rather, the mission and privilege of such, to feed and clothe, spiritually, God's little ones?

But there are many other evidences of unsoundness of mind not so general among men, and yet very numerous in one form or another. For instance one is a miser: he clutches a penny with almost a death grip; he would bargain and contend with a poorer man to induce him to undersell his little stock of goods on which he depends for the support of his family; he would deprive his own family of the necessary comforts of life, which he and they know he is able to supply, but will not, and thus introduce an element of discord into what might be a happy and prosperous home. Hugging his hoarded dollars he goes to his grave, and his children gather them to quarrel over them and to hate his very memory. O, what a mistake!

Another man is a spendthrift; self-gratification he will have, in every possible

R1081 : page 3

direction, regardless of consequences for the future. This is better than the miserly extreme, yet it is founded in the same mean principle of selfishness, regardless of the interests of others, and even of self-interest beyond the present moment. Neither of these extremes of unsoundness is realized by those so afflicted: The miser congratulates himself that he is not a spendthrift, and the spendthrift that he is not a miser, and neither ever dreams that he has gone to the opposite extreme.

O, that all the world might be blessed with a sound mind! What a renovation it would make! What a transformation of all things! This is just what men will have when the great restitution work is all complete.

But, notice that the Apostle in the above text speaks of the saints as now having the spirit of a sound mind. They are not actually sound, either in mind or body; they have mental and physical and moral weaknesses like other men, but they have received from God the spirit, the disposition of a sound mind, which, under God's direction, is able to a very great extent to correct, control, and direct the whole man. To have a sound mind, then, is the thing to be desired above all others, and all who realize their unsound condition should apply at once to the great Physician, who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And those who have come to this great Physician can testify to his healing power; for lo, under the magic of his healing touch, old things-- the old dispositions of fear and superstition, and evil inclinations, and weakness, and imbecility, have passed away, and all things have become new. The spirit of love and of a sound mind has taken its place, giving increasing power to govern the whole being as we grow up toward the stature of men in Christ Jesus.

In coming to our Lord, his first requirement is, that we submit our minds entirely to his control, setting aside our

R1081 : page 4

ideas and plans entirely, to henceforth be guided by his sound mind. And only those thus consecrated to the doing of his will, have the spirit or disposition of a sound mind.

As soon as this spirit of a sound mind comes in, it begins at once under the divine guidance to set the whole man in order. And it begins in the right place: It commands the will to assert its power and hold its commanding place over body and mind; it puts reason at the helm with the divine Word as its guide book; it searches the heart with the lamp of divine truth lighted by the holy spirit, to see what form the malady of sin has taken; and then looking to the divine healer by faith and the energy of resistance, the transforming work begins and progresses, bringing the mind into a more and more sound and healthy condition, notwithstanding the infirmities of the body may tend in an opposite direction. Thus the children of God are "transformed, by the renewing of their minds."

Sometimes the children of God get cold and listless and almost cease to aspire to and seek this soundness of mind, but let such remember that this is the lukewarm condition of which the Master declares his abhorrence. (Rev. 3:16.) Let the consecrated ones who look for the reward of our high calling remember that ceaseless vigilance and earnest striving against the dispositions of the old unsound mind, and a constant submission to the divine will in the smallest affairs of every-day life, are the most thorough proof of our faithfulness to God. It is all-important that while we endeavor to faithfully serve the Lord by bearing the good tidings of his truth to others, we should not fail in this most important work of self-discipline and self-culture under the divine direction. The every-day life of faithful saints will preach a sermon to all who know them, which their lips could never speak. And if it does not do so-- if avarice, or penuriousness, or pride, or selfishness, or bad tempers, or slovenly habits in conversation still continue, our lips had best keep silence, regarding godly matters except before God in our closets. There we may speak freely, and ask largely for fresh supplies of grace to help us overcome the dispositions of the old unsound mind, that our daily life may speak a volume to our Redeemer's praise. Our children, our neighbors, our friends, and all who know us as exponents of divine truth, are looking for its fruits in our daily life, and judging of it accordingly, whether they tell us so or not. Let us endeavor to let our light shine in this way. We should never be too busy to let those about us see that our mind is under control of the divine mind--to let them see what carefulness the spirit of a sound mind hath wrought in us.

As the divine mind takes the control of our minds, it cultivates the nobler qualities; it nourishes them with divine truth and bids them expand and take possession of the man; it subdues the lower propensities and appoints their definite and proper place in the service of the new higher nature. It also lifts the mind out of the narrow sphere of self, and sets the man to work in the Lord's benevolent service of blessing others; it shows him the divine plan and tells him he may have a share in it--not only in its benefits, but also in its great work as a co-laborer together with God. Thus the saint approaches the divine likeness and enjoys communion and fellowship with God.

Well, says one, while we criticize some who spend their lives in gathering dollars, and others who spend it otherwise, they also criticize us, and say that we are unsound in mind, "peculiar," because our view of life is turned so much from the ordinary. What shall we say of this?

We cannot help that--we once thought much as they do, but now have received the mind of Christ. We cannot expect any but those governed by the same heaven-directed view of matters, to agree with us, or to commend our mind and course. The only way we could please all the insane people in an asylum would be to agree with their ideas and do as they do. And just so, the only way we can please the unsound world is to agree with their erroneous ideas and do as they do; but when we receive our ideas from God's Word, and recognize the world's ideas as contrary to that Word, then we know on God's authority that we have the spirit, the disposition of a sound mind, though we are constantly reminded of the unsoundness of our natural mind by the effort which it costs us to keep it in subjection to the divine ruling. Naturally, the children of God are no better than average men of the world, and often worse. Among them, as natural men and women, there are all sorts of mean dispositions, but when the spirit of a sound mind, under God's direction, takes hold, it transforms and beautifies them in deed and in truth. And, dearly beloved, if this transforming work is not going on within us, we are either dead or dying, branches that must sooner or later be severed from the vine. "Every branch in me that beareth not fruit [fruit of the spirit] he taketh away."--John 15:2.

We must then let the transforming work go on within our own hearts, while we do all in our power to inspire and cultivate the same spirit in others. God hath not given to us the spirit of fear and superstitious dread of him, but of power, and of love, and of a sound mind. And when we have discarded our own unsound mind, and taken God's mind as expressed in his Word, we know that we have the disposition of a sound mind, no matter how other men regard it.

====================

R1081 : page 4

BONDAGE OF THE CREATURE.

There is an aspect of redemption which many Christians overlook, and which is important to a right understanding of the Gospel of the resurrection. That gospel is the glad tidings to the human race that the life of man, which in this world has been so weighted with evil as to sink into the mire of sin and death, is to be delivered from this bondage to corruption, through resurrection. There are numerous passages of Scripture in which this present world or cosmos is viewed as a hostile kingdom, which is to be reckoned with for this long and degrading captivity of its highest creature--man. It harbors those hostile forces which Scripture designates by such titles as "Prince of the Power of the Air," "Rulers of the World-Darkness," "The Enemy," which have power over the bodies and souls of men, and to whose malign energy not only diseased cravings of the mind but diseases of the body are due. The power of death is ascribed to the arch adversary, the devil. In an important sense, therefore, these enemies share in the responsibility for human wickedness. And they have been radically dealt with in the redemption of the race effected by the Son of Man. He was manifested to destroy the works of the devil, and "him that hath the power of death."--Heb. 2:14.

The redemption of the human race would be therefore incomplete were not all mankind to be rescued from the evil conditions under which they have been brought in the present system of the world. They are by nature children of wrath (Eph. 2:3). It is often affirmed that this downward drag is effectually resisted in the case of every man by the Spirit of God striving in all, and that on the platform of this present world all have a fair chance for eternal life. But the facts do not bear out the assertion. How many of the vast and varied multitudes of the race succeed in this conflict, and by patient

R1082 : page 4

continuance in well-doing win life eternal? What sort of a chance is that in which almost everybody fails? And Scripture teaches that but few enter along this way into life. "There is none righteous, no, not one." Indeed, if eternal life consists, as Jesus declares (John 17:3), in the knowledge of God and of Jesus Christ whom He has sent, then how can there be a trial for eternal life where Christ is not known? Therefore He gave Himself a ransom for all, in order that, set free from the evil conditions of their life in this present world, men may have the opportunity to know Him in the world to come.

This is not their second probation. They never had a first.

[It is the second probation for the race as a whole, though not as individuals. In the first trial or probation the entire race was represented by one man--father Adam. In that trial or probation all failed, and all was lost. It was to secure a second probation to all (this time an individual trial) that Christ died. By paying our death-penalty, he settled for all the disastrous consequences of failure in the first trial. Thus a second trial (to prove worthiness or unworthiness of everlasting life) is assured to all--to each. And as knowledge and freedom of will are essential to trial, it is written concerning the Millennial age, that then "the knowledge of the Lord shall fill the whole earth," and then, "whosoever will may take of the water of life freely." Then the ransom and its value will be testified to all, with full opportunity for each to avail himself of its benefits, and by hearty obedience to make them everlasting blessings.--EDITOR.]

They were born into this world under condemnation. Only those who are here tested under the gospel of Christ may be said to be now under probation for eternal life. The emancipation then of the human race from under the yoke of this system is to be through death and resurrection. And this deliverance is connected with that of the system itself (Romans 8:19-23). The enemies who have defiled this heritage of creation, and debased its appointed heir, must be dealt with and cast out. "Now is the judgment of this world, now shall the prince of this world be cast out." (John 12:31). We see thus why Jesus immediately adds, "And I, if I be lifted up from the earth, will draw all men unto me."

The casting out of the prince of this world would be the deliverance of those held captive by him. The prison doors of death were to be opened for all. Their resurrection will be their emancipation not only from bondage in death, but from the yoke of Satan. On the platform of the life to come they will be free to serve God and to choose life. The freedom of the will, about which men now harp so much, will only then be fully realized. Most men are not now free to choose the right. They are born slaves--slaves to natural appetites and natural laws, which drag them all the other way. This reckoning by God with man's natural enemies would fall short of its object unless man himself were lifted on to this high vantage ground above them. An incomplete and unworthy result would be this redemption of creation from the bondage of corruption, with the vast mass of men-- God's highest creatures--left crushed in the mire. Therefore He has provided to deliver them by raising them from the dead. Indeed, the redemption of the creature is in order to provide them a proper platform on which to work out their destiny. If they fail under these, their failure must be final.

But salvation attained now, when such a battle is required and such yielding up of self on God's altar, will be a far grander thing than salvation in the world to come. The church of the first-born whose names are written in heaven--these are to be God's kings and priests through all the ages. Courage, then, Christian, for this wrestling with principalities and powers! We are passing through the very forms of trial which shall fit us to reign with Christ. In some form, we too must bear the burden of the world's evil, and feel the stress of conflict with the power of darkness; in order that through victory over the world we may take part with Christ in the world's deliverance. This discipline of life through which we are daily passing has a wondrous meaning for us if our eyes were only opened to perceive it. Under this our Father's training, we should learn to rejoice in the Lord always, and in everything to give thanks, casting all our care upon Him, for He careth for us.--L. C. Baker.

====================

R1087 : page 4

THE COUNCIL AT JERUSALEM.

BY J. G. FELL, PRESIDENT OF BEREA COLLEGE.

Inasmuch as there was a council at Jerusalem (which council was temporary, for a specific object, and under the declared guidance of the Holy Ghost), many Christians now assume divine warrant for other councils, associations, conferences and assemblies, whose organization shall be self-perpetuating, with supervision and control over a number of churches, and whose decision shall be final.

Let us look at this original council, and see if there is anything in its organization, duration and authority which warrants such assumptions. The church at Jerusalem was the first local New Testament church. At the persecution of Stephen, members of this church were "scattered abroad." "Some traveled to Antioch, preaching the Lord Jesus. Many believed and turned to the Lord. When tidings of these things came to the ears of the church which was at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch; who, when he came, exhorted them all that with full purpose of heart, they would cleave unto the Lord. And much people were added unto the Lord." (Acts 11:22,23). After the departure of Barnabas and Paul from Antioch, "certain men came down from Judea and taught the brethren 'except ye be circumcised after the manner of Moses ye cannot be saved.'" (Acts 15:1). This the church at Antioch regarded as contrary to the teachings of Barnabas and Paul, and as an infringement upon their Christian liberty. Also, the requirement to be "circumcised," appears to have been conveyed as a command from the church at Jerusalem; for reply was, "we gave no such commandment." We now note--

1. The question to be settled was not the propriety or duty of circumcision, any where and every where, but whether any command of its observance was from

R1087 : page 5

the mother church at Jerusalem to the church at Antioch.

Circumcision was one of those Jewish practices that did not subvert morality or true piety, and was left in observance in the churches gathered among the Jews.

Now whilst this council did not pretend to settle the propriety or impropriety of circumcision for all people, it did decide concerning those who "went out from us troubling you"--the church at Antioch-- "saying you must be circumcised,"--"to such we gave no such commandment." See Acts 15:24.

The one local church, guided by the Holy Spirit, as we shall see, took the occasion to decide also, "that we trouble not them which from among the Gentiles are turned unto God."

2. This convention was not composed of ministers and delegates alone, nor of ministers and "elders" alone, nor of bishops and presiding elders and deacons alone, but of the one local church at Jerusalem. Note the language--"When they," (the messengers from Antioch), "were come to Jerusalem, they were received of the church, and the apostles and elders." v. 4. Again: "Then

pleased it the Apostles and elders with the whole church." v. 22. The apostles and elders were members of the church, just as "men and brethren" were members of the church. The men were not a separate class from the brethren. The address to the "angel"--minister--of the church at Ephesus was an address to the church at Ephesus, as the context shows. See Rev. 2:1. So here. Hence when Peter and James, (the latter was pastor of the church), arose to speak, they addressed "all the multitude, men and brethren."

3. The decision was not the mere judgment of men; whether clergy or laity or both, but the decision of the Holy Ghost --for "it seemed good to the Holy Ghost and to us." v. 29.

4. Lest these converts from the Gentiles might infer that because they were not under obligations to observe one of the laws of Moses, they were alike exempt from all others, even such as were necessary to morality and true piety, and the canon of Scripture being not yet fully established, the church at Jerusalem, guided by the Holy Ghost, directed in reference to non-observance of heathen vices around this church and said "abstain from pollution of idols and fornication and from things strangled and from blood." Let the reader now fix in his memory the fact that the council at Jerusalem was not a body of clergymen, with delegates gathered from different provinces or districts, to decide whether a church should be formed or not, and how it should be formed; nor was it a body of clergymen and delegates met to declare that the acting pastor of a local church, within the boundary of an "association" was heterodox, and not a suitable person to be installed over another church, but it was simply one local mother church having the mind of the Holy Ghost, answering a pertinent inquiry from a child, another local church; and then, the canon of Scripture not fully complete, and the church at Jerusalem being guided by the Holy Ghost, gave instructions in reference to certain vices, which if practiced would have been subversive of true piety. This was the work and the manner of it.

Now, until these modern "councils, associations, conferences and assemblies" can show that they are, in their organization and duration, like the precedent in Jerusalem, and having also the voice of the "Holy Ghost" in the formation of their creeds, regulations and edicts, we shall challenge their assumptions, and maintain for ourselves the strict independency of the local church, guided by the now complete and inspired word.

====================

R1082 : page 5

THE LIBERTY OF ROMANISM.

In the city of Boston Roman Catholics predominate and fill the principal city offices, having a majority on the school Board, City Council, etc. Not a great while ago we noted the fact that several Protestant ministers were arrested and fined for attempting to preach to the people on Boston Common--one of them, the widely known H. L. Hastings, being imprisoned because he did not pay the fine. More recently Swinton's History has been rejected from being a school text-book. It tells some truths about the past, which Romanists would fain cover up rather than repent of.

The objectionable passage in Swinton's history runs as follows:

"When Leo X. came to the Papal chair he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profit to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzel, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all sins."

Victor Durney, the renowned Frenchman and historian, himself a Roman Catholic, in his history (Historic des Temps Modernee, page 128), says on this same subject, what confirms the above, as follows:--

"The wars of Julius II. had exhausted the pontifical treasury. Afterwards came the magnificence of Leo. X., who dispensed 100,000 ducats at his coronation, and gave 500 for a sonnet. He was likewise compelled, in order to live, to pledge the jewels of St. Peter and to sell some charges, which increased by 40,000 ducats the annual expenses of the government. The splendid temple commenced by Julius II. on a plan which should make it the grandest basilic of Christendom, St. Peters of Rome, threatened to remain uncompleted. Leo. X. accorded indulgences to all those who contributed of their money for its completion. The archbishop of Mayence charged with the publishing of these indulgences in Germany, caused them to be preached in Saxony by the Dominican Tetzel.

"There were great abuses committed, both in the exaggerated promises made to the faithful who purchased these promises of salvation, and in the employment that was made, even under their eyes, of a part of their money. The Augustines, heretofore charged with the sale of indulgences, were irritated to see that lucrative mission pass into the hands of the Dominicans. Spite uncovered to them abuses, and these abuses were strongly attacked by their most eminent doctor, Martin Luther, whose theological studies led him to take a view entirely opposed. He had, in effect, already arrived at the principle which remained the foundation of the Protestant churches,--justification by faith alone,--whereas the doctrine of indulgences supposes also justification by deeds. Such was the beginning of reform."

The above mentioned treatment of the ministers, and also that of Swinton's History, serve to show what toleration means, to Roman Catholics. They appreciate tolerance when it is extended to them, but then only. When President Cleveland's gift, of a copy of the Constitution of the United States, was presented to the Pope, he expressed great admiration for the religious tolerances of this land, no doubt longing for the power to crush it under the heel of Roman intolerance and bigotry. We do not forget that while the pope was a temporal sovereign, no protestant congregation was permitted to worship within the city of Rome. The pope would tolerate none now, if it were in his power to prevent it. The power alone is lacking--not the will.

Archbishop Ryan, of Buffalo, who was one of the committee to present President Cleveland's gift to the Pope, made a statement in Philadelphia not long since which, as reported in the public press, is as honest an admission of Romish intolerance and its cause, as could be asked. We quote as follows, from the columns of the Methodist Advocate:--

"We maintain that the church of Rome is intolerant--that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them

R1083 : page 5

with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them to-day where she has the power. We no more think of denying the historic facts than we do of blaming the Holy Ghost and the princes of the church for what they thought fit to do."

***

Since writing the foregoing we learn that the Archbishop denies the accuracy of this report. It cannot be denied however, that the past history of this "unchangeable" church, agrees perfectly with the words of the Archbishop, as reported. Indeed they are tame when compared with some of the well authenticated utterances of popes during the period of Papacy's triumph: and though her people have changed by the advance of civilization, in the Reformation (still in progress), her clergy and their general policy are unchanged; and they themselves claim that they are unchangeable. The same errors of false doctrine which led to persecution and general corruption in the past, still remain, and would undoubtedly produce the same fruits again if favored by opportunity, power, etc.

====================

R1083 : page 5

AS BECOMETH WOMEN PROFESSING GODLINESS.

NO. 2.

DO THE DUTIES OF CHRISTIAN WOMEN CONFLICT?

Our next question, as to whether the duties of Christian women as probationary members of the church of Christ, conflict with their duties in the various natural relationships in which they find themselves--as wives, mothers, daughters, sisters, neighbors and friends--is one of very great importance. But let us first notice what our duties and responsibilities are, in the anointed body.

Like our brethren, we are told that "we are all called in one hope of our calling;" that we are "new creatures in Christ Jesus;" that we are "all one in Christ;" and that in Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. 3:28.) And the Prophet Isaiah (61:1,2; 2 Cor. 6:1) shows, that all the anointed ones are anointed to preach the gospel--the good tidings of redemption and restitution, and the special high calling and privilege of the Gospel age, to all who have an ear to hear.

Our commission is plain, therefore, and is the very same under which our brethren go forth. And if we ignore it and excuse ourselves, we are certainly slothful servants, proving our unworthiness of the high position to which we are called. The harvest field and the harvest work are before us; and lo, the fields are white, the harvest is great, and the laborers are few, comparatively, though many precious saints are devoting themselves to the work.

The harvest work is not the training of and caring for our families, nor the instructing of the worldly, but it is to seek out the saints already consecrated to God and of meek and lowly spirit, and to acquaint them with the plan of God more perfectly; that as they study it in outline and detail they may discover the blessed truth, that it is now time to lift up their heads and rejoice, knowing that their deliverance draweth nigh; and that as they more freely receive the truth and partake of its spirit, they may make ready to receive the King in his beauty, and to be united to him as his glorious bride.

This is a work in which every consecrated one should be engaged to the extent of ability. And to do so, if we have the spirit of the Master, that is if we have the work at heart as he has it, we will be willing to sacrifice other engagements to accomplish it, and will learn to so bend and turn and manage our earthly affairs as to make them hinder this first and most important work, as little as possible. This effort to so manage the earthly affairs, and take full cognizance of our talents and apply them to the best advantage in the interests of the great harvest work, is part of the privilege and duty of every steward in the Lord's service. And it is because the Lord desired us to do this that he called us his stewards. He would have us as wise and faithful stewards study to show ourselves approved unto him--study our abilities, circumstances and opportunities after we have learned his will, that to the extent of our ability, we may accomplish it.

The duties of the earthly and the heavenly relationships, do not however, conflict. Duties never conflict, though sometimes in our perplexity to discover the exact line of duty, they may seem to. The Scriptures clearly explain, that no matter what may be the circumstances in which we are placed, when called to be the bride of Christ, it will be possible to make our calling and election sure. The straight and narrow path will be made very plain no matter how rugged. If you are called being a servant, you need not ignore the duties and responsibilities of a servant, or esteem yourself too highly to meet a servants obligations. Fulfill them with dignity and grace; not with eye-service as men-pleasers, but with singleness of heart as unto the Lord.--Eph. 6:5-8.

So also, art thou called being a mother, do not count yourself released from the duties and obligations already incurred, or perform them with the least carelessness or indifference. Study God's methods, plans and precepts, and do your best in applying them to the training of your children, with the single object of glorifying God by training them up to honor and serve and praise him.

Beyond your own family extend your influence for the truth as far as your talents and opportunities will permit, among neighbors and friends and relatives--by word and deed and example, by letters or by printed matter, and by training your children in the love and service of God, to co-operate with you in his work, and to look forward to the good time coming when full grown, they can engage in it more effectively.

Yet, in consideration of the great harvest work, and of the fact that the time is short for its accomplishment (See 1 Cor. 7:29; also TOWER of Feb. '87), earthly cares and responsibilities not yet incurred should be regarded as so many hindrances to the great work to which time and talent are already consecrated. And no entanglements of an earthly character which are likely to hinder or retard our usefulness in the great special work of the hour should be entered into.

The Apostle says, "Let every man [or woman] abide in the same calling wherein he was called," whether the position be that of husband, or wife, or mother, or servant. And though we serve our families or our fellowmen, even more faithfully than before, yet we may remember that "he that is called in the Lord, being a servant, is the Lord's freeman, and likewise also he that is called, being free, is Christ's servant." All service, in whatever capacity should be rendered unto the Lord--that is with the single desire and effort to please him. Ye are brought with a price; be not ye the servants of men--serving with eye-service as men-pleasers.--1 Cor. 7:20-24.

However, the Apostle shows (verse 21), that to remain in the very same position in which we were called, is not always obligatory. If the nature of the contract be such that it can be broken, or in some degree compromised, and that to the advantage of the Lord's work, then it should be done.--"If thou mayest be made free, use it rather." The marriage contract being one of peculiar sanctity, and solemnly entered upon for life, may never be broken because you see better opportunities for service in other directions --"Art thou bound unto a wife [or a husband]? seek not to be loosed." (verse 27) Yet the Christian husband or wife should not be distressed if, because of his or her fidelity to the Lord, the unchristian partner depart:--"Let not the wife depart from her husband. But if she depart [if it must necessarily be so] let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife....If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him....But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace."-- 1 Cor. 7:10-15.

How very plainly the course of the called ones who are already entangled, by what sometimes proves to be one of the most detrimental hindrances, is thus mapped out, while those not so entangled, are warned not to be unequally yoked together with unbelievers. In other words, we are taught to do the best we can in whatever circumstances we find ourselves when called, unless the circumstances are such as we can control and improve. And we are assured that not the measure of our actual service, but of our faithfulness in the little or great opportunities afforded us, will be the measure of our acceptableness, and worthiness of the Lord's final approval.

The parental tie is another which can never be broken, nor its duties and obligations disregarded until the children

R1084 : page 6

have reached maturity. And even then parental interest, counsel, etc., should not be deemed unnecessary. These duties, therefore, the Lord would have us do--not as unto them, to please them, or their friends, or your friends, or the world in general--but as unto him.

We conclude, therefore, that the real duties of Christian women in the various relationships wherein they find themselves when called, do not conflict with other duties of the higher work. God does not expect impossibilities of any, but he does expect great and studious faithfulness on the part of all, especially of those called to be joint-heirs with Christ.

MRS. C. T. R.

===================

R1084 : page 6

THREE MINISTERS FREED.

The first of the following letters is from a brother in Connecticut, who has been for years the minister for a German Baptist congregation; it speaks for itself, and will be read with great interest. It is only a few months since his investigation of the Bible, from the standpoint of the Plan of the Ages, began. The second letter is from New Jersey, from a superannuated Methodist minister, coming into the clearer light. The third letter is from a Baptist minister in Florida, who has gotten quite free, and is full of zeal for the truth, and anxious to counteract the influence of former false teachings. The Lord's words are being continually fulfilled: "If any man will do my will he shall know of the doctrine;" and "Ye shall know the truth, and the truth shall make you free." The Lord bless these each and all. May they learn to expect and love the wages promised by the Lord to his faithful servants--in the present time "tribulation," "persecution" and "all manner of evil," and in the age to come everlasting life and glory, as his joint-heirs. --Mark 10:30.

DEAR BRO. RUSSELL:--I must let you know that the blessed truth has reached my heart and mind so deeply, that since I received the MILLENNIAL DAWN and ZION'S WATCH TOWER, both German and English, last July, I have read and re-read, and studied nothing else but these blessed truths which I have been comparing with the different translations of the Bible, German, English and Greek. I have since that time done as the Bereans did, which received the Word of God with all readiness, daily examining the Scriptures whether those truths which Paul preached unto them were so; and I have so far found them Scriptural: "How precious unto me are they thoughts, O God! how mightily great is their sum!" So must I say over and over again, while I read, and study, and compare M.D. and Z.W.T. with the Bible. Yes, the dear Lord has blessed my dear companion and me through these Scriptural truths so much, that we cannot find words to tell it, though we speak of it whenever we can. We are not ashamed of these glad tidings; because they are unto us a power of God. One thing I do know, that having been blind (in regard to these real Scriptural truths) now I see." Now I know the truths which are so graciously given to us by God through Jesus Christ. Words not taught by human wisdom, but by the teachings of the mind of God; comparing spiritual truths with spiritual, as the spiritual man can examine, indeed, all truths! Praise the dear Lord for it; I find that this is so now! All the sectarian doctrines, traditions of men, etc., which I studied in the Theological Seminary, I can now examine no longer by comparing spiritual truths with human wisdom, doctrines and traditions, but, by comparing spiritual truths with spiritual; Scripture with Scripture; I see now wherein I failed to see and know, the real mind, will and glorious plan of God!

With the help of God I am now determined to preach and teach these truths. I am willing, with the grace of God, to suffer the loss of all earthly things. I will give my life, my time, my talents for the service of the truth. I have heard already his voice, saying, "Whom shall I send, and who will go for us? And I said, Here am I; send me." I say this not hastily, but with consideration. Indeed, when I remember how, under false training in the theological seminary (though I have no bitter words or thoughts towards those men), I was led away from the real truth, now having obtained this glorious knowledge, and this strength which God supplies, should I not be willing to give up all? Yes, dear Lord I will; here am I! O, how I wish that others may know and believe. But knowing that wishing don't bring the truth to them, I will leave my church-parish, in order to bring the truth to them by canvassing for Dawn. I have already handed in my resignation as the first step toward it.

O, what a heart-cheering joy and willingness fills my heart and mind, when my whole being is centered in this perfect, beautiful, grand and harmonious Plan of the Ages! O, how it agrees with all the plain declarations of the Holy Scripture, from first to last--from Genesis to Revelations! How these truths uphold the true character, righteousness, justice, love, mind, will and plan of God. And, how gloriously it relieves him of those fearful aspersions which a heathen philosophy and the human wisdom of the different sectarian doctrines and traditions of men have cast upon it! O, how in vain they do worship Him, by teaching as doctrines the precepts of men; and laying aside the commandment of God, by retaining the traditions of men. So did Jesus say: "Well do you annul the commandment of God, that you may keep your own traditions; making void the Word of God by your traditions, which you have delivered; and many such like things you do."

For this high and heavenly calling of God by Christ Jesus I desire, and I shall forget all things behind, and will stretch forth under the grace of God towards the things before; yes, I will press along the line (as dear old Bro. Paul says), toward the prize of the high calling of God. I praise God through Christ Jesus, my Lord, that I, even I, can be an associate of that heavenly and high calling. (Phil. 3:14; Heb. 3:1.) My dear brethren I would not want to miss this high and heavenly calling; no, not for all the wealth, honor and office of this world. It makes the tears flow for joy and gladness since my heart and mind is centered in these glorious and harmonious truths. O, how these truths, when we have learned them in the real theological school of God, confirm and beautify every doctrine of the blessed Bible! I have already found out that it is of no use to patch the Baptist sect with the doctrines of the new dispensation; and therefore will not try to patch this old worn garment, falling now to pieces, with the glorious and harmonious new stuff.-- Matt. 9:16.

In regard to your questions of DAWN Vol. I., page 347, let me say that, having counted the cost, the value, and the profit, I am ready and willing to leave all, earthly friendships, social ties, church-parish, ministerial-office, salary, and even my own brothers and sisters and parents, if required. Yes, solemnly I can say, I am willing to give myself with all I am, and have, and shall be, to the ministry of this blessed truth, as a bond-servant of God and of the Lord Jesus Christ, knowing that the time is short. Your Christian brother.

J. A. WEIMAR.

DEAR BROTHER:--I have lately seen "Millennial Dawn Vol. I.," and am delighted with it. I am a Methodist minister in broken health, and laid aside for the present. I am seeking information on the second coming of Christ, and the true meaning and object of the Millennium, etc., feeling confident that the Methodist view on the subject is not Scriptural. The lady whose book I read, has kindly offered it to me, and I would like to pursue the subject further, but I am not able to purchase now. I would be very thankful if you could send me occasionally ZION'S WATCH TOWER, if you could not afford to send it regularly. I might, after I get work be able to subscribe for it. Pray that the dear Lord in whom I do trust most implicitly, may soon make some provision for me and mine. My family are 1900 miles away from me in the West Indies, while I am here for my health, and to try to earn a living for them. Pray for us. I know that the Lord hears prayers, and will help me soon; but I believe it is Scriptural to request the prayers of God's people for those in distress. Yours in the fellowship of Christ.

S. H. BAYLEY.

DEAR BROTHER RUSSELL:--Again I feel that I must write you a few lines, to let you know how I am progressing. God be praised, dear brother, I am FREE from Babylon. Inch by inch, I have progressed until I have now passed and left far behind me, I trust forever, the musty traditions of men, and have been able to enter into the glorious liberty of the gospel. Oh, how happy I feel! Yet I am persecuted, by those who once called me brother, and have to contend with ignorance and prejudice. At times I am cast down in heart, faint and weary, but I can never give up the fight. The pleasure and consolation I now derive from reading the Word, I never felt before. And ZION'S WATCH TOWER, what a white winged messenger of peace it is to my soul. I read it carefully, and send its glorious message to others. It is beginning to bear fruit in a small way; but I have faith in small beginnings. I have been preaching the gospel now, for some time, until finally the chief priests, scribes and pharisees, commanded me not to preach "this way." I answered, "Whether it be right to obey God or men judge ye--I can but preach what I have learned from the Word of God." I have sent a letter to the association to which I formerly belonged, announcing my withdrawal

R1085 : page 6

from, not only the Baptist denomination, but from all purely sectarian societies. But I have decided to let my church (where I am a member) bring me to trial,-- instead of withdrawing as they wanted me to do. My object in this is, to use the opportunity this will afford me, in exposing the errors of so called orthodoxy.

I hope and pray this may prove acceptable to our heavenly Master in a manifestation of the truth, and the consequent conversion of some from error. Already some are almost persuaded. One old brother, a deacon, says he is going to withdraw, and a few more are fast coming to the light. Two of my former churches want me to preach for them, which I will do as long as I am permitted.

God helping me I will do my very best to dissipate the mists and fogs of so called orthodoxy, in this country. Oh how blind, how utterly blind is sectarianism! It is hard to realize that people who profess to be Christians, with an open Bible in their hands, can be so utterly blind to what the Word of God so plainly teaches.

Enclosed you will find cash for one copy of Millennial Dawn, paper cover, and one subscription for the TOWER for myself. If you have any spare numbers Z.W.T. that you think would suit my work now, please send them to me, and also a supply of Arp slips.

Oh how I need help! What a large field, and no laborers. God bless you dear Brother and Sister Russell. Pray for me, and for all the poor blinded ones. God bless all the brethren. If you have time, please write me, and advise me in regard to my contest with my church. Help me dear brother all you can.

W. D. WILLIAMS.

====================

R1088 : page 6

GIRD UP YOUR LOINS.

Grinnell, Iowa. BROTHER RUSSELL:

I am discouraged, I am all alone here as far as I know. Can get no one to take any interest in these things. It is hard to hold fast when one stands all alone without one congenial spirit to cheer him on the thorny way. Were it not for the comfort and strength I get from the monthly visits of the TOWER, I think I would lose my grip. Yours in despondency.

W. C. P.

DEAR BROTHER P.:

Your prayer is heard, your desire for companionship and fellowship of a congenial spirit. We wish to introduce you to one who we know will prove a friend indeed, one with whom you may frequently have communion and counsel. We fear from the tone of your letter that you, though acquainted with him, had forgotten him--we refer to our Lord Jesus. Surely you could not feel lonely or discouraged

R1088 : page 7

if you had remembered, that "greater is he that is on our part than all they that be against us." Better is the communion of this one, than the fellowship of all on earth beside.

Now, dear Brother, enter into your closet and hold communion with this friend more and more frequently. Advise with him. You will soon find that this, and the openings for communion which he will provide--the TOWER, DAWN, etc.,-- will be a comforting and satisfying portion. Meantime of course be on the lookout for means of spreading the truth. Those who most love the truth, love most to serve it: and the appreciation and the service and the refreshment from it, go hand in hand. "Wherefore," dear brother, "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."--EDITOR.

====================

R1088 : page 7

The following article by the editor of this journal, appeared recently in several of the Pittsburgh dailies. We publish it here for the sake of a large list of new readers to whom this number will go.

R1085 : page 7

THE OLD THEOLOGY.

THE WAGES OF SIN.

"The wages of sin is death." "By one man sin entered into the world and death by [as a consequence] of sin."--Rom. 6:23; 5:12.

The teaching of "Orthodoxy," that the wages of sin is everlasting torment, is emphatically contradicted by the above words of inspiration, and by many others, direct and indirect, which might be cited. How reasonable is the Bible statement, and how absurd the common view, which is founded neither in reason nor in the Scriptures, and which is in most violent antagonism with the plan and character of God, as presented in his Word.

The eternal torment theory had a heathen origin, and began very gradually to attach itself to nominal Christianity during its blending with heathen philosophies in the second century. The credulity of the present day, therefore, receives it as a legacy, not from the Lord, or the apostles, or prophets, but from the compromising spirit which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, in an unholy ambition and strife for power and wealth and numbers. Eternal torment as the penalty for sin, was unknown to the patriarchs of past ages; it was unknown to the prophets of the Jewish age; and it was unknown to the Lord and the apostles; but it has been the chief doctrine of Nominal Christianity since the great apostasy --the scourge wherewith the credulous, ignorant and superstitious of the world have been lashed into servile obedience to tyranny. Eternal torment was pronounced against all who offered resistance or spurned her authority, and its infliction in the present life was begun so far as she had power; and the pains of purgatory she promised, in such measure as she should dictate, to any of her votaries who showed the slightest disposition to be refractory. Under the terrible bondage of a superstitious reverence for self-exalted fellow-men, in dense ignorance of God's real plan, and tormented with a wretched fear of eternal misery, the masses of men resigned their reason; and even yet, under the increasing light and liberty of this nineteenth century, men scarcely dare to think for themselves on religion and the Bible.

WHAT SAITH THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the sensible and Godlike view, and which the unreasonable and devilish. The prophets of the Old Testament do not mention a word about eternal torment, but they do repeatedly mention destruction as the sinners' doom, and declare over and over again that the enemies of the Lord shall perish. The Law given to Israel through Moses, never hinted at any other penalty than death, in case of its violation. The warning to Adam when placed on trial in Eden, contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death--"In the day that thou eatest thereof, dying, thou shalt die."--Gen. 2:17, margin.

Surely if the penalty of disobedience and failure is everlasting life in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that death is the penalty. Surely Adam, the patriarchs, or the Jews, should they ever find themselves in eternal torment, where the various sectarian creeds shamelessly and falsely assert that the vast majority will find themselves, will have sufficiently good ground for an appeal for justice. Such, no less than the heathen billions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty as a most atrocious misuse of power--first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent; and secondly, for leaving the one class wholly ignorant of such a penalty, and for deceiving the others by telling them that the penalty of sin would be death,--to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean life in torment, belongs to word-twisting theologians since the apostles' days.

Look next at the New Testament writings: Paul says, he did not shun to declare the whole counsel of God (Acts 20:27), and yet he did not write a word about eternal torment. Neither did Peter, nor James, nor Jude, nor John; though it is claimed that John did, in the symbolic figures of Revelation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including John's plain non-symbolic epistles.

Since the apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin,--remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

Paul states the matter thus:--"The wages of sin is death;" The disobedient "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power;" and "Many walk who are the enemies of the cross of Christ, whose end is destruction."--Rom. 6:23; 2 Thes. 1:9; Phil. 3:19.

John says:--"The world passeth away and the lust thereof; but he that doeth the will of God abideth forever....He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil....He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him....He that hath the Son hath life; and he that hath not the Son of God hath not life."--1 John 2:17; 3:8,14,15; 5:12.

Peter says:--The disobedient "shall be destroyed from among the people:" that the evil-doers "bring upon themselves swift destruction;" that the Lord is "not desiring that any should perish, but that all should come to repentance."--Acts 3:23; 2 Pet. 2:1 and 3:9.

James says:--"Sin, when it is finished, bringeth forth death." "There is one law-giver who is able to save and to destroy." --Jas. 1:15; 4:12.

No one who has studied the subject, can consider the penalty of sin, as Scripturally set forth and defined, too slight a punishment. When understood, it is seen to be neither too slight, nor too severe, but simply a just recompense of reward. "The gift of God," says the apostle, "is eternal life." And that gift or favor bestowed upon Adam, and through him upon his posterity, was to be lasting only on condition of its proper use, which was to glorify God in its well-being and well-doing, and not to dishonor him by rebellion and sin. And when God creates, he reserves to himself both the right and the power to destroy that which he considers unworthy of continuous life. When man sinned, therefore, God simply withdrew the favor he had granted which had been misused, and death (destruction) followed: preceded naturally by the dying process--pain, sickness, and mental, moral and physical decay.

R1086 : page 7

Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting; but in mercy all have been redeemed from death; yet all are again, individually, put under the same law, which changes not--"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Did our Lord Jesus ever use the expression, eternal torment? or even once hint that he came into the world to save men from eternal torment? No, never! Yet, if this were the truth, and if they were in danger of a penalty so terrible for not receiving him, it would have been neither just, nor kind in him, to have kept back the truth whatever it might be. He did tell them, however, that he came to save them from death, from perishing. The penalty of sin, death, being against all, none could hope for a resurrection to any future life, but all were hopelessly perishing, unless Christ should redeem and restore them from death, to that which was lost in Adam,--to righteousness and its privileges of everlasting life and favor. The Lord's title, Savior, has a weight too in this examination. It does not imply a deliverer or savior from torment, but a savior from death. The Greek word translated Savior signifies literally Life-giver.

What did our Lord say of his mission? we may well inquire. He said that he came "to preach deliverance to the captives." What captives could he refer to but the captives of sin, receiving daily its wages--dying by inches and entering the great prison-house, the tomb. He said he came to "open the prison-doors"-- what prison, but the tomb? of which also the prophet had spoken. (See, Isa. 61:1; Luke 4:18.) He declared that he came that mankind "might have life;" that he came "to give his life a ransom for many" lives--in order that by believing in him men "should not perish, but have eternal life;" and again, "Narrow is the way that leadeth unto life," and "broad is the way that leadeth to destruction."--John 10:10; Matt. 20:28; John 3:15; Matt. 7:13.

AN UNANSWERABLE ARGUMENT.

It will generally be admitted by Christians that our Lord Jesus redeemed mankind by his death; that he endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement for our peace was upon him; and by his stripes we are healed." (Isa. 53:4,5.) This being admitted, it becomes an easy matter to decide to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon his willing head. Is he suffering eternal torment for us? If so, that would thus be proved to be the penalty against our sins.

But no one claims this, and the Scriptures teach that our Lord is now in glory, and not in torment, which is incontrovertible proof that the wages of sin is not torment. But what did our Lord do to secure the cancellation of our sins? What did he give when he paid our ransom price--the price or penalty against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that "Christ died for our sins;" that he gave his life a ransom to secure life for the condemned sinners; that he bought us with his own precious blood; that for this purpose the Son of God was manifested in flesh, that his flesh he might give for the life of the world; that as by man came death, by man ("the man Christ Jesus") might come the resurrection of the dead.--1 Cor. 15:3; Matt. 20:28; 1 Tim. 2:6; Hos. 13:14; 1 Cor. 6:20; 1 Pet. 1:18,19; 1 John 3:8; John 6:51; 1 Cor. 15:21; 1 Tim. 2:5,6.

Is there room to question further the clear Bible doctrine that "the wages of sin is death"? Is there room to doubt further either the unscripturalness, or unreasonableness of the heathenish dogma of eternal torment? We answer, No! Let the God-dishonoring, saint-perplexing, scoffer-making, and wholly absurd blasphemy go--back to its vile and worthy source, the devil.

OBJECTIONS BRIEFLY CONSIDERED.

Limited space will permit merely a glance at certain of our Lord's parables and dark sayings, which, with the popular idea of torment firmly entrenched in the mind from childhood, appear to many to support that doctrine. We will, however, briefly notice two of these, generally considered impregnable--the parable of the sheep and goats, Matt. 25:4-46, and the parable of the rich man and Lazarus, Luke 16:19-31. We shall find that properly interpreted, they teach nothing of the kind.

Not to enter into details--the parable of the sheep and goats describes a trial of the world of mankind in the coming Millennial age--"When the Son of man shall sit upon the throne of his glory." The separating work will be according to character, and will require all of that period of a thousand years. Verses 41 and 46, which give expression to the final sentence upon all the lovers of unrighteousness, the goats, are the points upon which the interest of our topic centers.

Verse 41 reads, "Depart from me accursed ones into lasting fire, prepared for the devil and his messengers" (servants). We must infer that the fire here is as symbolic as the goats which go into it. As goats fitly represent wayward and unrighteous

R1086 : page 8

men, so fire fitly represents destruction. Fire is always destructive, never preservative. The goat cast into a fire would be consumed, destroyed, if the fire did not too soon become extinct. And hence in the parable, in order to show the certainty and completeness of the destruction of the finally incorrigible, the symbolic goats are represented as being cast into a lasting fire, i.e., a lasting or perpetual destruction--extinction.

Verse 46 reads, "And these shall go away into everlasting punishment." We are not questioning that the unrighteous are to be punished, nor that the punishment upon this class is to be everlasting; the nature of the punishment is the question we are investigating. We have seen that the punishment or wages of sin is death, and nothing else, as clearly stated all through the Scriptures; and this parable certainly teaches nothing to the contrary. Only the prejudice of deep-seated error makes this passage even appear, to some, to teach anything to the contrary. The Greek word rendered punishment in this verse, speaks positively regarding the kind of punishment. The original word is *kolasin,* whereas if torment were meant, the Greek word *basinos* would have been used. *Kolasin*, on the contrary, derived from *kolazoo*, signifies, 1., To cut off; as in pruning off branches from a tree; 2., To restrain, or repress. The Greeks write, --"The charioteer restrains his fiery steeds;" 3., To chastise, to punish; to cut off an individual from life or society, or even to restrain his liberties. That the first definition, "to cut off," is the proper one in this case is evident from the antithesis of the succeeding and last clause of the verse, where life, the reward of the righteous, is put in contrast with the death, or cutting off from life of the unrighteous.

THE PARABLE OF DIVES AND LAZARUS.

--Luke 16:31.--

While this is admitted to be a parable, it is generally treated as if it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to *hades* because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again Lazarus is blessed, not because he was good, or full of faith in God, but simply because he was poor and sick. If this be interpreted literally, the only lesson to be logically drawn from it, is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is Abraham's bosom; and if the whole statement is literal, the bosom must be literal, and surely would not hold very many of earth's millions of sick and poor. But why consider absurdities? As a parable, it is of easy interpretation. In a parable, the thing said is never the thing meant; as for instance in the parable of the wheat and tares, the Lord explained that wheat meant children of the kingdom, and tares the children of the devil; and similar classes in another parable were represented by sheep and goats. So in this parable the rich man must represent a class, and Lazarus another class; and the narrative applies to these classes.

The rich man represented the Jewish people which up to and at the time of the parable "fared sumptuously," as the special recipients of God's favors. As Paul said, the Jews had "much advantage every way, chiefly because to them were committed the oracles of God" (the Law and Prophecy). The promises to Abraham and David invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the law, constituted them in a typical sense, a "holy nation," represented by the rich man's "fine linen"--symbolic of righteousness. --Rev. 19:8.

Lazarus represented the God-fearing people of other nations debarred, until the close of the Jewish Age, from those blessings conferred upon Israel specially. As the linen represented Israel's justification, so the sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. They were not even typically cleansed, and had as yet no share in the rich promises of the kingdom. They were on the contrary outcasts, strangers from the commonwealth of Israel. (Eph. 2:11-13.) As to how these ate of the "crumbs" of divine favor which fell from

R1087 : page 8

Israel's table of bounties, and how they accounted themselves as companions of "dogs," the Lord's conversation with the Syro-phenician woman, who was one of this class, offers a clear explanation.--See, Matt. 15:27.

But there came a change to both of these classes. The "rich man" (the Jewish nation) died, ceased to exist as a nation, and as the national representatives of God's favors, when God's favors were taken from them (Matt. 21:43) and given to those formerly outcasts.

The "rich man" class was cast out of favor, into trouble. And from then till now, the Jews as a people have been in torment; yet were hindered by their law prejudices (as a great gulf) from accepting of Christ. The "Lazarus" class also died, or ceased from their former condition, and were received into the favor of God. (Acts 10:28-35.) Accepting of Christ, these henceforth were received to Abraham's bosom--esteemed the true children of believing Abraham, and the true heirs of the promise made to him.-- See, Gal. 3:16,29; Rom. 11:7-9,12-25.

LET HONESTY AND TRUTH PREVAIL.

Having demonstrated that neither the Bible nor reason offer the slightest support to the doctrine that eternal torment is the penalty of sin, we note the fact that the various church creeds, and confessions, and hymn books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the darker ages, is fast dying out. But alas! it is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy the grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense; and still spend time and money for their general support, though they are at heart ashamed of them and privately deny them.

The general influence of all this, is to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy and falsely presents its own errors as the teachings of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, slander God's character, and stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who by uttering a word for an unpopular truth, will risk the loss of his stipend, and reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously hide his identity by withholding his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true though it should prove every man a liar (Rom. 3:4), and should show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as "a just recompense of reward."

====================

R1088 : page 8

A SUGGESTION TO THE REAPERS.

FROM BROTHER E. BRYAN.

DEAR BROTHER RUSSELL:--I have just returned from Marietta, where I sold 165 copies of DAWN. As my method of canvassing (by which I also sold nearly four hundred copies at Zanesville), differs, so far as I know, from that of any of our brethren, it is here given.

Take a supply of "Arp" slips and colporteur cards, and visit each house, giving a slip and a card in a manner like this: "Good morning! Please read this when you have time; show it to your family; keep it until I call in a day or two." Keep a diagram of each street in a small blank book, taking in so much of each cross-street that no house will be missed. Put out several hundred slips before commencing to solicit. Then calling again you say: "You remember my leaving a slip lately. ["Oh! yes."] Did you read it since? ["I did."] Now I have stopped a moment to show you the book spoken of. The slip gives you some idea of it; now notice its appearance--its size, its good clear print. It has thrown much light on Bible study; is entirely unsectarian, builds up no denomination or creed. It is not paid for until delivered, a week from next Monday." This is about all, except as circumstances require slight additions. If the slip was not read, request that it be, and you will stop when passing next time. On your diagram you had made a straight mark for each house where a slip was left, a cipher for each where none was left. If you now sell a book, with another line make a cross at the place; if you fail to sell, put a cipher on the straight mark. This diagram is useful until your last book is delivered; and it will save hours of time and much labor and worry. A few initial letters can be added when necessary, to show that you are to "call any time," "call later," "call on delivery," etc.

Try to keep slips enough out among the people to furnish you work for a day or two ahead. Put out many at the end of the week, for Sunday reading.--Let your address be always pleasant and polite. Some book-agents employ importunity and even insolence, and we must make the difference between them and us manifest. If a person shows a bad spirit, or from any cause seems a hopeless case, make the interview very brief.

Will the "Arp" slips excite the prejudice of some? Yes; but they will create a desire in the minds of others. And the new slips are not so likely to offend those who hate the very mention of hope for man after death.

Then, if you feel that you are not a good talker, and reflect upon the great number of book-agents who are now talking the people overmuch, take the "Arp" slip in your hand, and on your tongue the words, "Please read this." E. BRYAN.

The above is an excellent suggestion, especially for those who are not professional canvassers, nor great talkers; it will, therefore, suit well the majority of our readers, each of whom seems to be doing what he can to thus serve and spread the truth. The greatest difficulty on the part of many seems to be, that their hearts are so full of the good tidings, that they are tempted to tell a little too much concerning the Plan of God. Remember, that the errors are so deep-seated, that no one can remove them in a few moments' conversation, and that to suggest them without fully meeting them, is often, to prejudice their minds against the truth and the book. The "wise as a serpent, harmless as a dove" plan is, to speak of the book and plan in general terms,--to present it as a "Bible Key," a "Helping Hand to Bible Study," without telling how it helps, or what is the plan of God which it presents. Awaken interest, curiosity, etc., and let the reading of the book gradually remove their errors, disarm prejudices, and implant the true knowledge of God's character and plan.

====================

DAWN IN GERMAN, PAPER-BOUND.

The price will be 25 cents each, the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

====================

BIBLE STUDENT'S HELPS.

SPECIAL PRICES BELOW FOR SUBSCRIBERS ONLY.

MILLENNIAL DAWN. VOL. I.

THE PLAN OF THE AGES.

A HELPING HAND FOR BIBLE STUDENTS.

Cloth bound. 351 pages. Embossed. Sent, postage prepaid, on receipt of the price $1.00

SPECIAL RATES TO SUBSCRIBERS:

1 year's subscription to Tower and 1 book, $1.25
1 year's subscription to Tower and 7 books 5.00
1 year's subscription to Tower and 15 books 10.00
1 year's subscription to Tower and 40 books 25.00

PAPER BOUND EDITION.

Wholesale Rates for selling, loaning, gratuitous distribution, etc., 25 cents each, for one copy or a thousand copies.

A rebate of ten cents each, out of the Z.W.T. Tract Funds, will be allowed to any canvasser as "expense money."

====================

THE EMPHATIC DIAGLOTT.

We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable--indeed almost indispensable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER subscribers only, and to these only one copy each, at the special price $1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER, ought to have the aid which the Diaglott affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding $4.00, postage 16 cts. = $4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. CO., that, if they would be at the trouble and expense of mailing the books, he would supply one copy each to all TOWER subscribers, at a price to bring the book within the reach of all, viz. $1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need both. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,--in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

====================

YOUNG'S ANALYTICAL CONCORDANCE.

Our supply of this valuable work, at $3.50, is now exhausted. Hereafter, we can give our subscribers the benefit of a wholesale price only, as competitive editions are about exhausted, and the "Author's Edition" is able to command its price,--which, the value of the work considered, is very cheap. The retail price of the book is $5.00, with postage 55 cents added--$5.55. Our price to our readers will hereafter be $4.25 by mail, postage prepaid by us; or $3.70, if sent by express at your charges. As it is quite a large volume (weight seven pounds), it will be cheapest for most purchasers, to get it by mail.

====================

LEESER'S TRANSLATION OF THE O.T.

This is a translation of the Old Testament Scriptures into the English language by a Hebrew. It is chiefly valuable for comparison in studying. This lot we can supply--postage paid by us--at $1.50, in sheep binding.

====================

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in G.A.R. Hall, over the Third National Bank, No. 101 Federal Street, Allegheny City. Readers and friends will be warmly welcomed. Preaching every Lord's-day afternoon at 3.30 o'clock; Bible Class at 2.30 o'clock. Services in German at 10.30 A.M. of the same day.

====================

R1089 : page 1

VOL. X.

ALLEGHENY, PA.,
JANUARY AND FEBRUARY, 1889.

NO. 4.

==========

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER,
at the P.O., Allegheny, Pa.

====================

page 1

NEW POSTAL RULINGS require that our lists shall be composed of bona fide [actual] subscribers. We are obliged to be more strict than formerly, and all who wish to continue receiving the TOWER must send at least a request for it.

====================

R1089 : page 1

MILLENNIAL DAWN.

VOL. II.

"THE TIME IS AT HAND."

Cloth Bound Edition, 366 pages, now ready. Price $1.00--to TOWER subscribers 75 cents (TOWER one year and book $1.25).

Back orders have all been filled; any who ordered and have not yet received it, should communicate at once. Any mistakes cheerfully corrected.

A Paper Bound Edition will be published, as soon as we receive pledges for 5000 copies, at 35 cents per copy. Send no money for these now; merely say how many you desire, if published.

***

A perfect deluge of letters and orders followed the announcement in our last issue, that DAWN VOL. II. in cloth binding was ready for mailing. Such an evidence of interest is very refreshing and encouraging to us; for though we labor not for the visible results, but for the Master's approval, whether men will hear or whether they will forbear, yet none are so strong that fruit of labor will not serve to still further strengthen them. All have need to remember, however, that their efforts accomplish more than appears on the surface, and to remember well the apostle's words, that "Our labor is not in vain in the Lord," lest we should become weary or faint in our minds. Seeds of truth like natural seeds germinate out of our sight. It is only when the sprouts and fruitage appear, that we can appreciate, "what God hath wrought" by our feeble efforts.

The additional office work connected with VOL. II., coupled with the fact that many of you would be busy reading it, and the lateness of the December TOWER, led us to make but one issue for January and February. It will count, however, as only one number. As twelve papers constitute a year's subscription, this change will be of no financial loss to any one.

We bespeak for VOL. II. very careful study. Some have written us, that they have read VOL. I. three and four, and some even eight and ten times, with increasing interest and profit. We assure such, that in our opinion VOL. II. will require no less study.

The knowledge that eternal torment is not the wages of sin, and that because of Christ's sacrifice all men must sooner or later come to a full knowledge of the truth and a full opportunity of everlasting life, may have tended to decrease the zeal of some in the great present work of preaching the gospel--especially where they have met with great opposition, before they had caught the spirit of the plan of the ages, or seen that present opposition is permitted to test, develop and discipline us, and to prove our love of and faithfulness to the truth. Relieved from the false strain of error and from unholy sectarian zeal and rivalry, some sink into a spiritual lethargy and may readily become swallowed up in the maelstrom of business, etc., with the majority, and lose the very spirit of the truth which set them free. God has provided "meat in due season" to give needed strength to his saints, to enable them to withstand this tendency of the present day rush and ambition, in the knowledge he provides of the hour in which we are living. The evidences which God gives us of the time in connection with the plan, tend to redouble our zeal in his service, showing us clearly that the time is short, in which we may make our calling and election sure, by faithfulness to the light given us. In a word, the realization, that the Time is at Hand--that we are even now in the "harvest" of the Gospel age, will not only quicken to double service, but also diminish the burden. As we realize that we are now in the eleventh hour, and that soon the rewards will be given, we may cheerfully lift up our heads and rejoice, knowing that our redemption draweth nigh. The day is probably not far distant, when opposition to the truth will be so intense, that the trial will be too great to be withstood by any not strengthened by a clear understanding of the times and seasons of God's Word. Be assured, that no part of the Scriptures were prepared for us in vain. Give this subject, then, not only careful reading, but more--careful study.

One brother wrote that he staid up all the first night after the arrival of VOL. II. and read it through. This, as an evidence of interest, is excellent; but it is not the best way. A more excellent way would have been to read one chapter carefully and critically. Cramming is as unprofitable with spiritual as with natural food. To obtain the greatest nutriment and richest flavors from either kind of meat requires careful and thorough mastication.

Many have written expressing the hope that VOL. II. will be published in the cheaper, paper, binding. And a line

from Brother Adamson says:--

DEAR BROTHER RUSSELL:--It is late at night and I must go to work in the morning and yet must acknowledge with joy and thanks, MILLENNIAL DAWN VOL. II.--The Time is at Hand.

I have read but a few chapters yet, but I am carried away with you and John the Revelator, to a very high mountain--the Kingdom of God established and blessing mankind through Him (Christ), to whom all the prophets bear witness.

I do hope and partly believe, it will have a large circulation--many times what you expect.

I have from the first assumed that we must have a cheap paper edition--many of them I hope. And now that you call for pledges, I am sure some will expect me to take one fifth of the 5000 to be pledged, but I think it best to make it 500, or one tenth of the amount. I will see what others do--or leave room for them to do--and endeavor to do many times what I have promised before Vol. III. is ready. I expect, strange as it may seem, three classes to want Vol. I., because of having bought or seen Vol. II.

1st, Those who buy from curiosity;

2nd, All classes of Adventists;

3d, The mass of the groaning creation --the world, awaiting deliverance and expecting it in some way.

Received the December TOWER also-- another bomb in the centre of the besieged N.C.--a good number. If I did not have full confidence in the justice and love of God in casting off both the stumbling houses, I would shudder at the length of apostasy and rejection to which they will go, or indeed have already gone as a mass. Wait awhile, before you call me "an enthusiast," because I say Vol. II. will in some cases sell Vol. I. But directed by the spirit we shall all do the very best thing to be done--all things considered. In Love, Faith, and Hope, fellowship and service,

J. B. ADAMSON.

Brother Rogers, who has been doing a great work with DAWN Vol. I., in paper covers, in Michigan, writes, that if a 35 cent edition is gotten out, he will with the Master's aid become responsible for the sale of 1000 copies during the present year. These and other similar expressions,

R1089 : page 1

with pledges for smaller quantities, seem to indicate that the desired number will come to hand, and the cheaper edition become a fact. We strongly advise and urge, however, that Volume I. be considered the book for all new readers; and that Vol. II. be loaned and sold only to those who have read Vol. I. carefully. No one is really ready to know the time of the fulfillment of God's plans, but the consecrated; and they not until they first see clearly, what is to be fulfilled-- in the plan.

VOL. III., the title of which will be "Thy Kingdom Come," is in course of preparation, as we have opportunity. You will need to have a clear understanding of Vol. II., before you will be ready for the next, which will be a continuation of the same subject. Therefore give diligence to make its arguments and proofs your own, by tracing every statement to its source--God's Word.

====================

R1090 : page 1

VIEW FROM THE TOWER.

THE CAUSE IN AFRICA.

The following information on Missions is furnished by the Church Missionary Intelligencer:--

"Forty additional missionaries bound for Eastern Equatorial Africa received their final dismissal in the Cathedral of Algiers, Africa. Cardinal Lavigene presided in person, and, after the usual addresses, each missionary knelt down at his Eminence's feet, and received the kiss of peace and Episcopal benediction. After this the missionaries took their position in front of the altar, and stood in a row. The Cardinal, the bishops present, and all the clergy and seminary students then knelt down and humbly kissed the feet of each missionary, in memory of the passage of the Scriptures, 'How beautiful are the feet of those who bring good tidings.' [A miserable exegesis.--Editor.]

"Some ardent Protestants may see in all this nothing but opposition to Protestant missions, and a determination 'to fight a hand-to-hand battle with Protestant missionaries of all denominations.' But we think there need be no apprehensions of this sort, because even if there were any likelihood of an ecclesiastical fight between these good people, Bishop Taylor, the Methodist, is already on the ground with a large band of missionaries, and expects to establish a line of missions in the opposite direction, from the western to the eastern coast, across the continent.

"Fortunately, as it would appear, there can be no such hand-to-hand battle with any of our Protestant missionaries, for Cardinal Lavigene informed the writer in the Intelligencer, as far back as 1882, that his orders were that no Roman Catholic establishment was to be fixed within sixty kilometers of a Protestant one, and it seems that, up to this moment, this rule is still enforced."

Thus we see, that Protestants and Roman Catholics are recognizing each other in a practical manner; each thus recognizes the other as a good and proper teacher of religion;

and each leaves the other in quiet possession of whatever part of the field it may enter upon first. How evident it is, that Protestants have lost sight of those doctrines, to which the "unchangeable" church was once so opposed, that she anathematized as heretics all such and burned many of them at the stake. She now calls these "separated brethren"--no longer separated much in doctrine, but chiefly now in name and forms. She waits to welcome them back to her communion, well pleased to hear some of their representative ministers declaring, "Every doctrine which we hold dear we received from Rome, our Mother."

But now note the difference: While all denominations can and do respect each other's views, what is their attitude toward the free, unsectarian teachings of

R1090 : page 2

God's Word as presented in Zion's Watch Tower publications, without fear or favor except toward God? As the apostle foretold (2 Tim. 4:3), They cannot endure sound doctrine; though they are willing to make any sort of combination and union to oppose the truth. An illustration of this is furnished by recent reports from Liberia, on the West Coast of Africa, --the very land in which Protestants and Catholics, we are told above, so harmoniously co-operate.

It is now about two years since Brother Seaton, under the Lord's providence, by some means unknown to us, receiving some of the Watch Tower publications, was led out of sectarian darkness into the Bible light. Too noble to attempt to preach covertly the Bible doctrines, while under pay to preach for an "ism," the doctrines of men, and anxious for the spread of the "good tidings of great joy," as well as for the great reward in heaven for those who suffer in its service, Bro. Seaton boldly renounced his pulpit, salary, etc., and explaining his reasons to his flock began to teach and preach the Bible only. As a result of his labors quite a number--natives and foreigners-- received the truth and are rejoicing in it.

The interest may be judged from the fact that upwards of two hundred copies of DAWN VOL. I. and thousands of copies of the Arp Tract have gone to two of these mission stations, and we now have over fifty regular subscribers to the Watch Tower there.

As might be expected the Episcopal bishop there, Bp. Ferguson, was highly incensed against the Bible teacher and teachings which led men more directly to the fountain of truth--the Bible--and consequently exposed some of the absurdities, pretensions and false doctrines of sectarians. Forthwith the bishop formed a union of all the denominations represented there--Episcopalian, Methodists and Baptists,--to withstand the unsectarian Bible Teachings of Bro. Seaton and the TOWER.

A meeting was held in the Baptist church, in which ministers and officers of five churches (three Episcopalian, one Baptist and one Methodist) were present to the number of forty-four. Here resolutions were passed unanimously, by men who probably had never read Millennial Dawn, denouncing it and the Watch Tower and the Arp Tracts, as the doctrines of Satan; and requesting the prayers of all Christians that the Lord would deliver them from their false teachings. A four paged tract embodying these resolutions and warnings, and bearing the signatures of the aforesaid forty-four ministers and officers was printed and scattered; a copy of which is before us.

Truly, it is wonderful, how Satan does blindfold some of the Lord's children; for we have no doubt, that some of these are the Lord's, and that if prejudice could be removed long enough for them to get a glimpse of the questions really involved, some would gladly receive the truth. This union of all the sects against the truth reminds one of the union of the Pharisees, Sadducees, etc., against the truth in the early church. It reminds us too of the prophet's words, "Why do the heathen rage and the people imagine a vain thing. The mighty ones of the earth and the rulers set themselves in opposition to the Lord and his anointed."

Peter said to the Jews, who had crucified the Lord, "I wot that in ignorance ye did it, as did also your rulers;" and our Lord declared of the same, "They know not what they do." So ignorance, blindness, is still the real cause of most of the opposition to the truth. The time will come when those who now despitefully use and persecute the truth, and its advocates, will be brought to a knowledge of the truth, and be ashamed. Thank God there is forgiveness for such ignorant opposition to his Word. Ere long the mornlight of the grand new day will enable all to discern truth from error. Bro. Seaton's last letter tells that already prejudice is giving way to some extent. The church there requests your prayers and sympathy.

====================

R1090 : page 2

ORIGIN OF SUPERSTITION.

Archbishop Trench calls words, "the indestructible vesture of thought."

The original thought may have become corrupt, obscured, or obsolete; but the word remains "indestructible," and by it we may recover the thought. Superstition is such a word. It originally meant something standing over or above--something that remains or has taken the place of something else. It is, therefore, akin to supersede and superimposed. So the tree stands over or above the root of which it has grown; so other subsequent cities have stood over and buried out of sight the genuine Homeric Troy. But as the something to which the word refers is always false or delusive in distinction from the true, so, (we may say) does the fungus "stand over" the fallen and decayed tree in whose substance it is rooted. Nature and the world, like wheat and the corn field as well as religion, are full of such false parasitic outgrowths, bred from the decay of higher organisms which only exist in lower and degraded forms--superstition.

The word superstition, thus gives us an important thought, of which it is the "indestructible vesture." Something previous, and in a purer and better form, was before superstition. What was it? A comparative history of the oldest religions, such as those of Egypt and Persia and India and China, surprises us with many likenesses to the Bible faith. Trench has beautifully illustrated this idea in his Hulsean lectures, "The Unconscious Prophecies of Heathendom," under such headings as these: "The Vanquisher of Hades," "The Son of God," "The Perfect Sacrifice," "The Redeemer From Sin," etc. These things were in the oldest religions, anticipations of the true and obscured by myth and superstition; but how did they get there? The idea of a suffering God was not unfamiliar to the Eastern mythologies --one who, like the Egyptian Osiris, also descended into Hades and there judged the dead righteously. And in their worship these religions were all originally monotheistic. The inference is, of course, the one suggested by the word superstition. It is an independent peep into the Eastern world, far up under the dawn. Outside the Jewish nation and uninfluenced by it, before Abraham's day, before the evolution of superstition, there was among the scattered nations a purer religion, and one received, apparently, from the same general reservoir of truth. Nor, if Moses was inspired to record for us the true history, need this surprise us. And Christ must in some way be got rid of, before skeptics can get rid of "Moses and the prophets." According to the Mosaic chronology Abraham was fifty-eight years old when Noah died: he lived to be one hundred and

R1091 : page 2

seventy-five, and even then died thirty-five years before Shem! Up to that time these two patriarchs of the flood were living somewhere among those Eastern nations. They are not mentioned, nor any of the nations except Egypt, because they no longer touched the onward historic stream. But, at the dispersion of Babel, some two hundred years before Abraham's birth, these two must have gone with some of the descendants, carrying with them, as they had already made known, the true religion, and something of the earlier civilization.

This fact of an earlier religion, however soon and widely it may have become corrupted, explains some things which the brevity of Scripture has left obscure. When Abraham, himself a monotheist from the Euphrates in the East, was in the vale of the

Jordan in the far West, there came to him and blest him, Melchizedec, "Priest of the Most High God;" whilst not far off there was Abimelech and his people, with whom still dwelt "the fear of the Lord." This in Canaan itself, and in the very neighborhood of Sodom! But from beyond that same distant Euphrates, 470 years later than Abraham's time, came Balaam to confront Moses and Israel; a man who worshipped the same God with Moses, and by the same name: "I cannot go beyond the word of Jehovah, my God;" the man who, when the king of Moab, in his terrible extremity, proposed to "sacrifice his first born," uttered those sublime words, recorded only by Micah: "Jehovah hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!" "Hath showed thee" --where, how, in what early record known to both Balaam and the king as the word of the "Lord?" Moreover, of this Balaam from the far Euphrates it is said, that he "knew the knowledge of the Most High"--the very word used for God by Abraham and Melchizedec in the valley of the Jordan. Except once in Deuteronomy, we do not meet it again till the history gets back to the Euphrates, to Daniel, to the Chaldeans, to Nebuchadnezzar the Assyrian, and to Cyrus the Persian. They all use it, as evidently the earliest and the descended term for the one God. It brought Cyrus, as belonging to a common monotheistic worship, into sympathy with the Jews. It is known to-day among the mountains of Tibet; and in the form of Shang-Ti, is the one missionaries in China have adopted to express the idea of God.

This word (in its different forms), Most High, the Highest, the Lord God of Heaven, is, indeed, itself pregnant with thought. It indicates a process of thought and a conviction in the earliest men as they looked up to heaven; a conviction of a One God who was above all in power and glory, and to be worshipped. It was a source of conviction independent of any other source of knowledge, as, for instance, Noah and Shem; and how strongly it impressed them is crystallized in the word they used and handed down to indicate God. David felt precisely the same when he exclaimed: "The heavens declare the glory of God, and the firmament showeth his handiwork." And this has an intimate bearing upon some present discussions about the heathen. Paul declared them "without excuse." Why, upon what ground? Upon the ground that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Their lapses into idolatry and superstition, with the consequences, were purely willful--they "did not like to retain God in their knowledge." Up the stream of universal history there was that knowledge, "clearly" to be derived, in all ages, from the same overspreading testimony, the heavens. The power of that testimony and its effect upon the earlier men, lives in many languages, in that "indestructible" word, the Most High God. --A. G. Vermilye.

REMARKS BY THE EDITOR.

The above observations are valuable, considered in connection with Paul's inspired account of how ignorance and superstition came to be so wide-spread throughout the world, as detailed in Romans 1:18 to 3:23. Deplorable and dense as the ignorance and superstition of the world is, it is well that all should see that it is not the fault of God, that it is not because God made men degraded and vile. It is necessary that this be fully recognized as an offset to the growing idea that God did a very imperfect work in the creation of man, and that present progress from darkness and superstition, to light and reason and civilization, is merely human development--evolution.

Be it noted, that the Scriptures everywhere give one harmonious account of the origin and cause of evil and ignorance in the world, and show that God is not guilty; they tell that "God hath made men upright but they have sought out many inventions" (Eccl. 7:29); and that it was when and because man was not desirous of retaining a knowledge of God in his heart that God gave them over to a reprobate mind. (Rom. 1:28.) Thus sin, which entered at Eden (Rom. 5:12), manifested its tendency to be continually downward, except as God introduced "the salt of the earth" (those exercised by his truth--led of his spirit) whose influence has been to keep the social mass from utter corruption. Thank God for the blessed assurances of his word, that though the world has been thus left largely to its own course, that both angels and men may see the real tendencies of sin, yet, that when this severe lesson has been well illustrated and deeply impressed, then He will through his anointed ones, Christ Jesus and his Bride the overcoming church, arrest the sway of ignorance, and sin, and superstition, and cause the knowledge of the Lord and his perfect plans to fill the earth. Thank God that his promised kingdom (the glorified church "a royal priesthood" --rulers and teachers) shall re-establish righteousness and give to the billions of earth (who, as inheritors of sin and weakness, have never known or been able to appreciate righteousness, purity, and their attendant joys), an opportunity to taste and see that the Lord is gracious and that wisdom's righteous ways are ways of pleasantness, and all her paths are peace.

When thus the right is known, and its results appreciated, all will be permitted to choose good or evil, right or wrong, righteousness or sin, obedience or disobedience to God; and according to their choice, they shall receive their final and lasting reward; according as it is written, "The wages of sin is death [extinction, the withdrawal of all life], but the gift of God is eternal life through Jesus Christ," to as many as truly accept of him as their Lord and Master.

====================

R1091 : page 3

ALL THINGS NEW.

The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies,
She holds so many dead!

Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans--How long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one,
Wherein dwells righteousness?

Oh, happy world! Oh, holy time!
When wrong shall die, and strife will cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
'There shall be no more curse.'

Ye broken hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new.'

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!

Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"

====================

R1091 : page 3

THE DESIRE OF ALL NATIONS.

"We know that the whole creation groaneth and travaileth in pain together until now,...for the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And the Desire of all nations shall come."--Rom. 8:19,22; Hag. 2:7.

Thus the apostle and the prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None, experienced in life or acquainted with history, will dispute the correctness of the apostle's statement. And the declaration of the prophet, that God will eventually establish a reign of righteousness in the earth which, when realized, will indeed be the desire of all nations, is borne out by the testimony of every prophet and apostle (Acts 3:19-21), and cannot, therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin; for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity, is part of the wages of sin. Humanity is thus under a blight and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its aches and pains of body and mind, are the natural consequences of its imperfect, fallen condition. And though men can do something toward general improvement, their efforts are at best, but feeble and spasmodic; they are utterly incapable of releasing themselves from their difficulties. Their varying success, but on the whole futile efforts for the past six thousand years, prove this conclusively.

They have never yet, in all the centuries they have had for experiment, succeeded in establishing a perfect government; nor have they silenced the groans and wiped away the tears of the race, or lifted it up physically, or mentally, or morally, to the image of God in which they were created, as represented in Adam. Diseases of every description still prey upon them physically. There are still burning fevers, wasting ulcers, frightful cancers,

R1092 : page 3

loathsome skin and poisonous blood diseases; and there are sightless eyes, deaf ears, dumb tongues, broken backs and limbs, and other physical disorders and deformities. Mentally, their condition is still worse: some are crazed; others are partially so; and in all the race not one is perfectly balanced. Morally, their condition is no less deplorable; selfishness, and greed, and pride, and love of display, and hatred, and malice, and evil speaking, and deceit, and envy, and contention, and war, and bloodshed, wring agonizing groans from the lips of millions; and desolate widows, and helpless orphans, and broken-hearted mothers, and grief-stricken fathers, and disappointed friends still weep over the graves of buried hopes and fond ambitions.

Truly, it is a groaning creation still; and yet, as the apostle suggests, they are not hopeless; they are waiting for something, they know not exactly what--a panacea for sickness and pain and sorrow and death, and a just and righteous government, which will lift up the poorest and meanest from the mire of ignorance and squalor, to comfort and happiness and a share of life's luxuries. They are looking forward to "a good time coming," "a golden age," of which even heathen poets and philosophers have dreamed in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of a blessed millennium--

When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

But what heathen poets and philosophers, and all mankind have longed and vaguely hoped for,--but have proved themselves utterly incapable of bringing about, with all their state-craft and priest-craft, and multiplied religious ceremonies and forms of godliness without the power,-- God, through his prophets, has clearly and definitely foretold, will come. And further, he has shown exactly, how it is to be brought about,--that it is to come to pass through the agency of the Lord Jesus Christ, the messenger of Jehovah, who nearly nineteen centuries ago redeemed the world, giving his life as the ransom-price for the life of the world; and who will shortly set up his Millennial kingdom and establish his authority over the redeemed world. He will not oppress the people and exalt himself, as human rulers generally do; but will "bless all the families of the earth" through a wise and righteous administration. Having "tasted death for every man," and thus secured the right to give everlasting life to all who shall prove themselves worthy of it, the object of his Millennial reign will be to so instruct, train and discipline men, as to enable them to become worthy of lasting life, on the original conditions--perfection and obedience. To this end, he will first "rule with a rod of iron" (Psa. 2:9) --with power and force, causing in the overthrow of present imperfect, selfish, proud and unjust systems, "a time of trouble such as never was since there was a nation" (Dan. 12:1); and then he will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14.) He will restrain and humble the wicked and selfish, and bless and lift up the humble and those seeking righteousness (Zeph. 2:3; Matt. 5:5); finally making an end of sin and all its train of evils, by destroying (finally and forever) all who then, with full knowledge and appreciation, still love sin; and by bestowing upon all who shall then love righteousness "the gift of God," everlasting life.--Rom. 6:23.

OBSTACLES TO FAITH IN CHRIST'S MILLENNIAL KINGDOM.

All this would seem reasonable to thinking people but for two reasons. One is, that another, and an unscriptural view has for centuries predominated, and the people have been instructed from infancy in that direction. The second reason is, that so long a period has elapsed, before the establishment of this kingdom as the remedy for sin and its disorders. Yet so convinced are people of the propriety of such a divine rulership, that regardless of facts and Scripture, some claim that Christ is reigning over and ruling the world now. And yet, if posted in the world's history, and candid, all must admit that it has been a monstrously bad rule; and all might well pray that it be discontinued. Humanity, if given the entire control, certainly would not do much worse than has been done in the way of misgovernment.

As we look backward our hearts are sickened with the injustice, misery and oppression we behold. If this be God's kingdom and ruling, let it end; it is far from what sane people want. But it is not God's kingdom. On the contrary, as the Scriptures declare, it is the dominion and ruling of Satan, "the prince of this world" (John 14:30), and will cease with the introduction of Christ's Millennial Kingdom, for which his servants have long prayed, as some still do, "Thy kingdom come, thy will be done on earth as it is done in heaven."

People naturally wonder that God has not long since exerted his great power (his kingdom power and authority) to suppress sin, and to lift mankind out of its present state of ignorance, superstition, groveling depravity, disease and death. But since six thousand years have passed without such an interposition, they reason that God's future dealings should be judged of by the past. And hence they think, we cannot expect such a rule or kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world.--2 Pet. 3:4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God not only has promised such a kingdom for the purpose of blessing the world, but that he also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years' delay. This, clearly seen, should remove every obstacle to faith in the promised Millennial kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of present life that six thousand years seems very long. With God, "a thousand years are but as yesterday."--Psa. 90:4.

WHY THE LONG DELAY.

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age for the selection and development of the Gospel church to be the bride of Christ and joint-heir with him of the coming Millennial kingdom; while the long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that justice which will by no means clear the guilty violators of God's just and holy law--an experience which will be of inestimable value to all, for all eternity. By contrast, it will lead to such an appreciation of righteousness, during Christ's Millennial reign, as to make it, when realized, what the prophet predicted--"The desire of all nations."

The delay, from the time of the redemption to the Millennial age, while it served this purpose to the world, served also a further purpose--the development of the Gospel Church, a "little flock" of believers in and followers of Christ, sharers of his reproach in the present time, and thus selected to share his Millennial work and glory,--to reign with him as joint-heirs of the long promised Kingdom of God for the blessing of all the families of the earth.--Gen. 28:14; Gal. 3:16,29.

The selection of this company, as individuals, has been in process during the entire Gospel age now closing, though as a class they were foreknown from the foundation of the world. (Eph. 1:4.) That is, God predetermined to exalt to this kingdom honor and restitution work a certain class, each of whom should meet certain predetermined conditions; and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first, justification by faith in Christ; then meekness and devotedness to God's service, at the cost of self-sacrifice.

Many (justified believers) were "called" or invited to share these kingdom honors, but only the above mentioned, a faithful few, will be selected or chosen; the majority even of professed Christians, we are informed, will fail to make their calling and election sure; and hence will fail to share those kingdom glories as joint-heirs with Christ their Lord--though with the world they will be blessed and disciplined under this kingdom. During the Millennial age, Christ's power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and lead and restore to sight those now blinded by the god of this world. (2 Cor. 4:4.) A thousand enticements to sin, which appeal specially to the depraved appetites of the fallen race now, will not be tolerated, when the new, heavenly rule is established. But the Gospel church--the kingdom class--is called and tested during this age, while evil is permitted to hold sway, in order that their testing may be like that of gold tried in the fire. This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in cooperation with the Lord Jesus, then the King of kings.--1 Cor. 6:2.

LOOKING FOR THE KINGDOM OF GOD.

No student of the Bible can have overlooked the fact that the constant theme

R1093 : page 3

of our Lord and his apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah's coming, to be the ruler of the world; and they naturally expected that as he was to come out of their nation, they would be his soldiers, co-workers, and joint-heirs in that kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God's plan. They saw not, that spiritual children of God, of the faith and loyalty of Abraham, were meant by the promise.

But the real greatness of the promised kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world; that Messiah, as a fleshly being of the seed of Abraham, would establish his kingdom at Jerusalem, and that his glory would be the earthly glory of purple

R1093 : page 4

and fine linen and gold and silver and the usual accompaniments of earthly royalty. And their pride and ambition longed for the time when this promised king should exalt himself above the Caesars, and them above all the nations of the earth. Hence their rejection of him who came humbly, born in a manger, with no assumptions of titles, or earthly honors, or influence, or even friends; and yet he came proclaiming the kingdom of heaven at hand and himself the promised king.

So thoroughly impressed upon the Jewish mind, was the thought, that Messiah's coming meant the establishment of a kingdom of righteousness, that several times the "common people" would have taken Christ by force to make him king; but he withdrew, that their ardor might cool, knowing that they who shouted "Hosanna to the Son [and heir] of David" were not the class whom the Father designed should be the joint-heirs with him of that kingdom. He knew too, that the Father's time for his exaltation to power had not yet come, and that first he must die to purchase those whom he was to afterward reign over,--to whom he might therefore restore the original blessings and favors lost for all through Adam's failure. --Rom. 5:12-19.

Like others, the twelve apostles held this hope of the kingdom, and believed Christ to be the promised Messiah, or King of kings. And our Lord Jesus, so far from ever contradicting their ideas, always encouraged them, and told them that they should yet sit with him in his throne. But, he explained that "first he must suffer many things and be rejected of this generation" [people]. To the same class he explained that, as it had been written in the prophets,--"thus it behooved Christ to suffer and to rise from the dead;" and said to them: "O, slow of heart to believe all that the prophets have spoken; was it not needful for Messiah to suffer these very things and to enter into his [kingdom] glory?"

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching them that the expected kingdom would be deferred until his second coming. It is introduced thus: "And he spoke this parable unto them because they were near to Jerusalem, and because they thought that the Kingdom of God would be manifested immediately." (Luke 19:11-27.) That parable represents the Gospel age as the period in which Christ, "the Nobleman," went "into a far country" (heaven), to receive for himself a kingdom--to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of his rule are in the majority and hold sway; they even declare that they do not desire him to come and establish his kingdom, preferring to be let alone as they are--"They sent an embassage after him, saying, 'We do not desire this man's rule.'"

The parable shows, too, the proper attitude of those who love the Nobleman. Obedient to his command, "Occupy till I come!" they are to use their various talents to forward the interests of his coming kingdom. And finally, the parable shows that the Nobleman will surely return with full power, and how he will use it, to reward those faithful to him with a share in the kingdom, and to destroy all opposed to his rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of kings will not be such, when present misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all.

A SCRAP OF HISTORY. THE BEGINNING OF PRESENT, SO CALLED CHRISTIAN KINGDOMS.

During the first century of its existence the church held firmly to the Apostolic teaching and waited for the second coming of the Lord Jesus, and the establishment then of the long-promised kingdom of God and its rule of righteousness, by which triumph all overcoming Christians were to share with Christ. The period of that reign, it was generally understood would be a thousand years.--Rev. 20:2-4.

Chamber's Encyclopaedia says, "In the first Century of the church, Millennarianism (the Greek equivalent of which, Chiliasm from chilioi, a thousand, is the term employed by the "fathers") was a widespread belief....The unanimity which early

Christian teachers exhibit in regard to Millennarianism, proves how strongly it had hold."

This was the period of the church's purity and fervor, before she left her first love. But, as time passed, and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the great apostasy, or falling away from the true faith, foretold. (2 Thes. 2:3.) Nevertheless, there was always a faithful, though small minority, which clung to the truth; for the Lord has never left his truth without witnesses.

It was at this time, that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the Young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended--to approve her work. This is styled the post-millennarian view of the Lord's coming. This view introduced into the nominal church an aggressive political policy; and thenceforth the Church sought influence with the civil power,--and that successfully, though to her injury and apostasy. It was not long until Christianity was recognized by Constantine, the Roman emperor. Soon, from among several aspiring chiefs, or bishops, the bishop of the city of Rome rose to prominence and influence in religious matters, and finally to influence in the empire. In 534 A.D. the emperor of Rome, Justinian, recognized the Bishop of Rome as chief bishop, or POPE--the head of the religious affairs of the Roman empire, which for centuries had ruled the world.

This great success, though accomplished by cunning, trickery and scheming political intrigue, wholly foreign to the spirit of true Christianity, and in opposition to the express counsel of the Lord and the apostles (Matt. 20:25-28; 23:8-12 and 1 Pet. 5:3), was hailed as the beginning of the establishment of Christ's kingdom in power. By this time, be it remembered, the nominal church numbered millions who were Christians in name merely, and totally ignorant of the doctrines of Christ; for the clergy had gradually lowered the true standard, amalgamated errors, and exalted themselves, to gain popularity and to draw the people, through fear and superstition, to their support. And when the imperial authority began to recognize the apostate church, and to concede its false claims, the unregenerate heathen millions rushed into her bosom, adding to her defilement their uncircumcised views and heathen superstitions. So fast did they come, that the original form for symbolizing consecration by immersion, was abandoned as no longer practicable, and the multitudes were sprinkled.

But though nominal Christianity had now gained freedom from persecution, civil recognition, and finally religious jurisdiction as Papacy, her ambition, sustained by her post-millennial error, was far from satisfied. Scheming, plotting, etc., continued, under the theory that the end justifies the means, until the power, authority and crowns of the civil rulers of Europe, were subjected to the popes. The beginning of this temporal power was gradual, from A.D. 539, but it was fully established in A.D. 800, when Charlemagne, king of France, was crowned by Pope Leo III., and accepted from him, and by his supposed divine authority, the title of Emperor of the West. There, really, what was afterward known as the "Holy Roman Empire," had its beginning.

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy and waited for the establishment in righteousness of his true, promised kingdom) that the (nominal) church was God's kingdom in the world, and that the popes successively represented Christ as King of kings, while as his joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world (even England and Germany) prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing his future kingdom and its glory has been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and apostles. (See 2 Thes. 2:3-7; Dan. 7:25,26; Rev. 13:4-8.) The deception was so

R1094 : page 4

great and magnificent that all the nations of Europe were deceived; and as the Lord himself foretold, had it been possible, the very elect [faithful] would also have been deceived by it.

But the inevitable came: the reverence and flattery of the people, the pride and power of the clergy, and especially of the higher dignitaries, gradually sunk the doctrines and practices so low as to excite the disgust and open the eyes of the honest and blinded souls connected with the system. It was nearly a century after the invention of printing, when men were beginning to think for themselves, that the public sale of indulgences by the authority of the pope for the purpose of raising money for the completion of St. Peter's Cathedral at Rome, and particularly by one John Tetzel, a Dominican monk of notorious character and shameless effrontery, that general indignation was aroused; and under the bold leadership of Luther, Zwingli, Carlstadt, Melanchthon, and others, a Reformation movement set in, which, though beset by many hindrances, thank God, is not yet extinct. It is progressing steadily toward the utter repudiation of priestcraft and the various superstitions and errors of the dark ages, back to the old landmarks of primitive simplicity and purity which characterized the apostolic church, both in life and doctrines.

Luther, Knox, Melanchthon, Zwingli, Calvin, and others of their time, though still befogged by the errors of Antichrist, which for so many centuries held the world as under a mesmeric power, made remarkable progress out of the darkness toward the full, clear light. When all the circumstances of their time are realized, it cannot be denied that they were remarkable men, and that they not only took a courageous step, but a long one in the right direction. The trouble is that those who since have followed these leaders, have taken their names as sects, without having their spirit of reform. So far from continuing the reform movement, each party or sect set itself against all light, truth, and reformation in advance of what its leader had seen and advocated. Hence reform almost ceased with the reformers of the sixteenth century. What progress has since been made, has been in opposition, not only to Papacy, but to professed Protestants as well.

But the course of the reformers was not a wholly uncompromising one. They soon saw that the masses of the people were so steeped in ignorance that they could not appreciate the Scriptural teaching that God is no respecter of persons; and that in his sight all men are free, and that king, peasant and slave are on a common footing before God. So long had people been taught that the pope and church dignitaries represented God, and must be obeyed as God; so long had they been taught that kings and princes, when crowned and commissioned by the pope, were God's appointed rulers, reigning by God's authority in matters civil, as the "clergy" by the same authority reigned as princes in matters religious; so long had they been taught that to deny or oppose such pope-sanctioned authority, was to deny and oppose God and his kingdom, that (under this ignorance and superstition) to have declared the whole truth, would have involved all Europe in anarchy and lawlessness. Stepping out of such deep slavery of mind and body, into full liberty, the masses were far from prepared to use it wisely.

This, indeed, was the basis of the conflict between the early reformers. Zwingli in Switzerland, was a representative of some who took their stand for full liberty; he not only denied the authority of the pope to rule the church, but denied also his authority to appoint civil rulers in the name of God. He claimed for the people the right to elect their rulers, as we do in this great Republic. Here, Luther wavered for a time as to what course to pursue, when he saw that the reform, fully carried out, would not only take away the authority of the pope, but also the authority of all the princes and kings of earth appointed by him. While retired for ten months in Wartburg Castle under the hiding and protection of Elector Frederick, Luther reflected on the situation carefully; then he came forth to oppose Zwingli, Carlstadt and others under whose preaching the images in the churches were being dashed to pieces and the Mass abolished. His plea was moderation. He cooled the rising ardor of the Germans, and with Melanchthon turned the German Reformation into the channel which it finally took. The German princes on the one hand glad to be freed from their abject bondage to Papacy, and on the other hand glad to escape the growing tendency of teachings such as Zwingli's, recognized in the teaching of Luther and Melanchthon a way of escape from both, which would still preserve their powers, and even increase them. From policy, therefore, many of

R1094 : page 5

the German princes embraced the Lutheran cause, which prospered, while the yet more thorough reformers and their works went down.

Why did not God forward the greater and purer views? it may be asked. Because it was not then due time, we answer. But slowly, after three centuries, thinking people will admit that Zwingli and Carlstadt were much nearer the truth, much more thorough teachers of reform than Luther. D'Aubigne (Hist. vol. 3. p. 243.) upon this subject, cautiously but forcibly remarks: "Notwithstanding his opposition to Papacy, Luther had a strong conservative instinct. Zwingli, on the contrary, was predisposed to radical reforms. Both these divergent tendencies were needed. If Luther and his followers had been alone in the work, it would have stopped short in its progress; and the principle of reformation would not have wrought its destined effect."

Luther, though he had denounced the Papacy as Antichrist, and declared that the popes had no right or authority whatever to rule the world in the name of Christ, was led by his course of moderation into doing the very thing he had condemned in Papacy. The princes who remained in harmony with Papacy, were forward to claim its sanction as the true basis of authority over the people; and, those who espoused Luther's side, of course looked to him who claimed to represent the true reformed Church, to pronounce in their favor--as the choice of the true church, and hence the divine choice. Having taken the stand he did, escape from the dilemma was impossible; and there was considerable truth in Luther's joke, when, later on, he called himself

"THE GERMAN POPE."

Thus it came that Protestantism continued the very error which lay at the foundation of the great apostasy--the very error it started out to remedy. Instead of advocating freedom--government of and by the people--it arrayed itself on the side of these false kingdoms of God whose rulers were glad to have assistance in holding the control which Antichrist had given them over the people. They desired to hold forever, for themselves and their families, the fat positions already attained. Hence, the various governments of Europe are wedded to some religious system, which they support, and at the hands of whose officers, with religious pomp and ceremony, titles and offices are entered upon. No matter how villainous, or imbecile, or insane, or opposed to both the letter and spirit of God's Word, these announce their authority to perpetuate wrongs under the hypocritical mask (authorized first by Papacy, and since conceded by all Protestant sects)--king, or queen, or emperor, "by the grace of God."

Thus we find to-day, many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established one church, which in due time was to be completed and glorified to constitute the one kingdom of God promised. In the light of God's Word, we must deny that kings and emperors now reign by the grace of God, or that God is in any degree, responsible for their misruling, though he predetermined to permit these various experiments at self-government for an appointed time--"until He come, whose right it is." (Ezek. 21:27.) The facts of history corroborate the testimony of the Scriptures, that present governments are under the control of "the prince of this world." (John 14:30; Eph. 2:2.) To deceive the people he assumes a garment of light, and authority is given not in his own name, but in the name of God, at the hands of the apostate church.--2 Cor. 11:14,15.

How much of the spirit of Christ do they manifest? Hear louder and louder down the centuries the clash of arms, the thunder of artillery, the tread of mighty armies, and the groans of the dying, in the strife of these so-called kingdoms of God to annihilate each other; and remember, that at no period of the world's history were there ever, as to-day, armies numbering eleven millions of men, thoroughly equipped and trained, ready at a moment's call to rush to battle, armed with weapons of carnage a hundred fold more dreadful and destructive than were ever before known, which make them equal to a hundred millions in former times.

Remember too, that these eleven millions must soon be called into action, if for no other reason than that the great expense of their maintenance is rapidly bankrupting these various kingdoms of Christ (?). Remember too, that when the tocsin of war shall sound, the various pulpits will support the various thrones with words of burning eloquence and prayers to God for help, each to consume the other. And with the army corps shall go chaplains, to cheer the dying soldiers of God's (?) kingdom; to assure each host that its cause is just, and that if they fall it is in support of the Lord's anointed representatives.

Mark the oppression, and injustice, and tyranny, and misrule; and behold how giant evils are licensed to enslave and oppress mankind; and say not that these are Immanuel's kingdoms. Surely,

R1095 : page 5

they bear little resemblance to the character of that kingdom promised under the "Prince of Peace." Verily, if these kingdoms of Europe are Christ's kingdoms, free America wants none of them. Away with Christ's kingdom, if such be its character; and welcome to this free soil the poor oppressed refugees from European "Christendom."

When Christ's kingdom has come, it will indeed be "the desire of all nations." It will be just what all men need. At first it will rule with a rod of iron dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9), breaking up every civil, social and religious system of tyranny and oppression, putting down all authority and power opposed to it, humbling the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. (Psa. 46:10.) Then the blessings of its peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; "justice will be laid to the line, and righteousness to the plummet" (Isa. 28:17), and the great restitution work will progress grandly to its glorious consummation.--There will be sweeping moral reforms, great educational and philanthropic enterprises, wonderful faith-cures from every disease and deformity, mental and physical. There will be awakenings also from death, and a grand re-organization of society under the new order of the Kingdom of God. And all the world's bitter experience during the six thousand years past will prove a valuable lesson, on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on his conditions of love and loyalty and obedience to him. Then, "Whosoever will, let him take the water of life freely."--Rev. 22:17.

Such being the grand object of our Lord's return and the establishment of his kingdom, we believe with the prophet, that it will be "The desire of all nations;" and with the apostle that the earnest expectation of the creature longs, though ignorantly, for this coming revelation of the Sons of God--the overcoming Church exalted with their Lord.

====================

R1095 : page 5

COMING FROM EAST AND WEST.

"Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."-- Matt. 8:11,12.

Israelites were "the children of the kingdom," the natural seed of Abraham, to whom God had promised that Millennial kingdom whose power in all the earth shall, under divine arrangements, be instrumental in spreading truth and righteousness, and restraining evil, so that all the families of the earth shall be blessed. In the words above quoted, our Lord foretold the change of dispensation by which the natural seed of Abraham were cast into outer darkness--as outcasts from God's favor, and from the special light of prophecy which for eighteen hundred years had enlightened them and given them "much advantage every way" above the world in general.

Those from the east and west who come and sit down with Abraham and the faithful of the past age, are faithful ones from among the Gentiles, called to be the bride and joint-heir of the true and only heir of all things--Christ Jesus. The Jews in general, and even the disciples, could not have digested meat so strong, as this, and hence our Master left this among other of his "dark sayings," unexplained; merely saying to his disciples, I have many things to tell you, but you cannot bear them now;--the spirit of truth shall guide you into all truth and bring to your remembrance whatsoever I have said unto you. The Jews resented sternly any suggestion, that any except their own elect nation could share the kingdom honors. Even when, after his resurrection, our Lord commissioned his disciples to go teach and baptize all nations (Matt. 28:19), they seemed to understand that he meant, --every Israelite scattered throughout all nations; and it was not for some years after that they learned, that the Gentiles were to be fellow-heirs of the same promises. --Eph. 3:6.

As during the Gospel age honest Gentiles heard the "call," and came out of darkness into marvelous light and great privilege, by accepting and following Christ, so the Jews, because of pride, rejected Christ; and during this age they have been left with the heathen world, in darkness, shut out from divine favor. There they have had trouble, distress, perplexity and persecution, well described by the metaphor "weeping and gnashing of teeth."

The elect Gentiles (chosen through sanctification of spirit, by a belief of the truth), are coming to the Kingdom; coming it is true, by a narrow thorny path of trial; but they are not downcast, "not in darkness;" because the light of the glory of God as it shines in the face of Jesus Christ hath shined into their hearts dispelling the darkness. Not with weeping and gnashing of teeth do they come; for though they suffer, it is as good soldiers --

rejoicing in tribulations, and that they are counted worthy to suffer reproaches for the name of Christ.

And now the coming ones have nearly all passed over the "narrow way:" a few more are to come by the same route, and then all shall sit down in the Kingdom, with Abraham and all the faithful of the natural seed of the natural Abraham,--as sharers in the joys of the Lord, and in the promised work of blessing all nations. Abraham, Isaac and Jacob, and the faithful prophets, will share in that blessed employment as well as Christ Jesus and his bride,--"his body." But there are last which shall be first, and first which shall be last. Those first called will receive all that was promised them, and more doubtless than they ever appreciated or expected, when they obtain the earthly phase, or human department, of the Millennial Kingdom. But the Lord, the heir of all things, and his chosen faithful bride and co-heir, will inherit what Abraham and the prophets never knew of; that which was not even made known until the Gospel age (2 Tim. 1:10), namely, the spiritual phase or department of the Kingdom; "God having provided some better thing for us [the "last" called--the Gospel church], that they [the "first" called, and all others] without us should not be made perfect."--Heb. 11:40.

====================

R1095 : page 5

THE CHRIST LIFE.

The expression has been made to me by a returned missionary, that in China and Japan they are getting to find the difference between Christians and the friends of Jesus. For a time they were deceived by the name Christian. Every sailor and foreign resident in these parts called himself a Christian, as distinguished from heathens. And so as the natives found many of these men so outrivaling heathen corruption, they became disgusted. They said if these drinking, blasphemous sailors and grasping merchants are Christians, we do not want Christianity. He told me that they were calling true Christians "Jesus' people," and all the others were merely Christians. They meant that these were Christ's friends, and had his resemblance in person and character. This is the distinction I would bring before you--nominal Christianity and the Christ-life. There is all the difference between them that there is between a system of truth and a living person; all the difference there is between ideas and living, loving hearts. Christian is a name used by many, committed to certain principles. But the Christ-life is a living thing, and a divine thing.

The first thought that comes up in connection with Christ is the thought of personality. The things we value in history are not the records of events, the geographical and historical information;

but what they reveal of the men and women that have lived. That which makes a country great is not its lofty mountains and beautiful plains, its magnificent scenery and Eden-like climate; for many of the fairest scenes of earth may claim all this, and yet they are waste and desolate for want of men. That which makes a country great is glorious men and women, far more than things or events, resources or incomparable advantages. That is what we cherish in our annals,--not our art, poetry, traditions and memories, but our heroes. And, if we come down to the nearer realm of our own life, what do we value most? Not our houses and lands, our commerce and wealth, nor our earthly advantages. You would give everything on earth for one frail little life that others would not give a farthing for. There is more to you in one human heart, than in all the world. Your treasures are in your friends, those that have become in some sense your own.

R1095 : page 6

Personality, then, is the dearest and most precious thing in the world. And if this be so in secular and historical things, how easy it is to rise to the thought of personality in God. I am so glad He is revealed to us as a person and

R1096 : page 6

not a doctrine--a living being that we can touch somehow with the susceptibility of our spirit, that we can take in the arms of trust and love, that we can know in the depths of our consciousness, a good, and glorious, and divine reality, even more than any other individual. The other day in Minneapolis, a dear friend just recovering from that terrible snare of Christian Science, who had been under its power until her heart and spirit had been almost drawn away from Christ, "How strange," she said, "that I never thought; they taught me that Christ was a principle. I have been trying to love a principle. I might as well try to love a grapevine on my wall as to love a principle." And with gladness and joy she added, "O, it is a person, he is my blessed Saviour." Read the story of his life, and back of the events shines out most vividly the man Himself; alone the character so beautiful; alone that crystallization of all that was wise, and gentle and lovely, the living One, whom our consciousness can grasp and gather out of the story. Even infidelity has been compelled to say that the most remarkable thing in the Bible is the Christ,--the hardest to explain away. --Selected.

===================

R1096 : page 6

POLITICS OF THE SAINTS.

A Brother who has been growing in the truth for about a year encloses to us a copy of a letter sent by him to a friend, on the subject of politics. As it may interest others we publish it below:

DEAR FRIEND:--Being desirous that you understand my position regarding politics, and my reasons for it, I have decided to write you at some length in the premises.

I believe that Jesus is the Son of the Living God, that after his death He was raised up a Divine being, and that now "All power in heaven and on earth" has been given him. I further believe that all "who name the name of Christ" are invited to the high calling of following his footsteps on earth, and then being raised to the same nature he now has, and joining him in the establishment of a coming kingdom, "wherein dwelleth righteousness." I also believe that the coming of this Kingdom on earth is delayed for the purpose of selecting the "bride, the Lamb's wife," which will be the "Body" and he the "Head," in the holy temple which is being prepared for the habitation of God. (Eph. 2:21-22.) I do not believe that this kingdom has yet been established on earth. Its foundations are to be in "justice and righteousness," and "They shall not hurt nor destroy in all my holy mountain [government]; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."--Isa. 11:9.

These conditions do not obtain now, and though this United States' government is undoubtedly the best on earth now, its machinery is generally used--in results--for the benefit of the comparatively few, and actual justice or equality is rarely, if ever realized. This is but a new demonstration of what every other human government has proven, and of what must continue to be until he, whose right it is, shall come and take the government to himself.--Ezek. 21:27; Rev. 11:17.

Our Father has given repeated promises that this Kingdom shall be established on earth, and the Lord has joined in the assurance. God alone is capable of setting it up, and bringing humanity from its present blind, depraved condition, up to the standard where they can maintain it. It is specifically stated that this Kingdom will come "down from God out of heaven." We, who are following Christ, are now considered members of this Kingdom, and when it is set up, will be God's agents in its work. A brief study of the subject has enabled me to present the following Scripture texts:--

"For he [Abraham] looked for a city which hath foundations, whose maker and builder is God....For they that say such things declare plainly that they seek a country, and truly if they had been mindful of the country from which they came out, they might have had opportunity to have returned; but now (as it is) they desire a better, that is, a heavenly [one from heaven]: Wherefore God is not ashamed to be called their God; for he hath prepared for them a city....And these all having obtained a good report through faith received not the promise, God having prepared some better thing for us, that they without us should not be made perfect....Let us go forth, therefore, unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come. ...For our conversation [country or polity] is in heaven from whence we look for the Savior, the Lord Jesus Christ, who shall change [transform] our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to even subdue all things unto himself....Now, therefore, ye are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God."--Heb. 11:10-14-15-16-,-39-40; 13:13-14; Phil. 3:20-21 and Eph. 2:19.

Thus finding "exceeding great and precious promises" for those who are "new creatures in Christ Jesus who walk not after the flesh, but after the spirit," it behooves us to "prove all things" in every matter, and "hold fast that which is good." Our Lord prays that while we are in the world, we may not be "of the world." We are admonished by Paul to "be not conformed to [fashioned after] this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:27), and by John to "love not the world, neither the things that are in [of] the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing away, and the lust thereof, but he that doeth the will of God abideth forever." (1 John 2:15,16,17.) Jesus himself says, "No man can serve two masters: For either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." --Matt. 11:24.

Those who are not running in the Christian race are at full liberty, and doubtless in duty bound, to labor and study on the present political problems from human standpoints; but we who have consecrated our lives to God, and are striving to fulfill our vows, must be about our Father's work, and devote all the time we can honestly spare from the vocations necessary to enable us to "provide things honest in the sight of all men," to the work and study that will enable us to be "vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work."--2 Tim. 2:21.

The blind and deaf leaders in the world are thus left to do their best, and if all "fall into the ditch," it will be but to fully demonstrate their inability to accomplish what God says he alone can do, and prepare them in due time to accept from God his free and gracious gift. In the "Regeneration [a literal translation of "Regeneration" is "New Birth Day." How significant!], when the Son of man shall sit in the throne of his glory" (Matt. 19:28), and the instruments the "Potter" is now preparing, (who are a "peculiar people zealous of good works,") shall be elevated to the Divine Nature (2 Pet. 1:4), the time will be ripe for the founding of this wondrous and longed for Kingdom. Until then, we must "make straight paths for our feet, lest that which is lame be turned out of the way."--Heb. 12:14.

By going into politics never so little, we enter one of the very "crookedest paths" the enemy has presented to this generation, and are liable to become "lame" or "turned to one side," before we are able to realize it.

However much these views may impress you as either truthful or Scriptural, you can readily see that, as they are mine, I cannot honestly do other than voice them, and take neutral ground, standing to one side, and waiting for the manifestation of the glory of God.

Very truly your friend,

W. E. P.

====================

R1096 : page 6

AS BECOMETH WOMEN PROFESSING GODLINESS.

NO. 3.

CHRISTIAN WOMEN AS MOTHERS.

Since a large proportion of those called to be saints are already charged with the care of families; and since God does in no sense release them from those cares and responsibilities, it behooves such to carefully study how they may best fulfill them according to the divine directions.

In searching the Scriptures we do not find full and complete directions as to methods and plans for the training of children, but we do find principles laid down which we are expected to study and work out with care, and which we are assured will in due time develop the desired results. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.) Parents are exhorted not to provoke their children to anger, but to rebuke and punish when necessary, and to train them up in the nurture and admonition of the Lord, etc. And then we have the example of our heavenly Father set forth for our study and imitation.

R1097 : page 6

A little reflection upon these simple rules, together with a close observation of God's methods of training and discipline, will supply all the needed instruction on the subject.

In the first place, if we would govern others properly, we must, God-like, govern ourselves: We must be just, benevolent, kind, thankful, patient and loving, remembering always that our most effective lessons are given by personal example. If you teach only by word, you are constantly condemning yourself and pointing out your weaknesses, and the ready perception of childhood will quickly draw the inference that you should first practice what you preach; and all your preaching will be in vain, unless you do so. Here, then, is the first rule for Christian parents --So far as possible, be what you would have your children be; Never for a moment forget that you are a teacher, and that from morning till night you are being studied and copied. If you are peevish, fretful, and complaining, disliking to do this duty, and despising that, wishing the lines had fallen to you in pleasanter places, coveting your neighbor's wealth, or health, or ease, etc., etc., do not be surprised, if you find the same dispositions cropping out in your children. And if it does, its constant friction and interference with the home duties, will necessitate force and pulling and driving and punishing, and thus greatly increase your burdens and cares.

If, on the other hand, you are cheerful and happy, regarding the duties of life as your greatest pleasure, yes, even what many are pleased to style the menial offices of home service; if you are thankful for such things as you have in the present life, and anxious and helpful in relieving the cares and lightening the burdens of your less favored neighbors, the little ones around your feet will quickly discern and catch your happy, thankful, energetic and helpful spirit; and thus half the victory in the matter of home training will be accomplished.

Dear mothers, never let the little ones hear you say, "I dislike to wash dishes," or "I dislike to cook," or that you dislike to perform any other duty that devolves upon you now; and never allow such an expression from them to pass unreproved. Rather say, "My dear children, if you will think again, you will see that you are very unthankful when God has so generously filled your plates, to be too indolent to wash them, that he may fill them again." Perhaps if we continue such ingratitude he may some time refuse to fill them, to bring us to our senses and show us, how mean we have been. Never give them the idea, by word or look of yours, that pleasure is to be sought for elsewhere than in the line of duty. Then you will be preparing them to find happiness all day long in the kindly offices of love and duty, instead of stolidly toiling all day at irksome tasks, and impatiently waiting for a little diversion or frolic at the end of the day or week as compensations. In the cheerful performance of duty is the highest form of happiness, with which an evening's diversion, a picnic, etc., are not worthy to be compared. And yet such innocent pleasures, when they come without special seeking--i.e., when they are not looked for, and longed for, and sought after, as the chief end of existence--are pleasant, healthful and happy episodes which may add greatly to the happiness especially of young life, particularly when they come not too frequently, and as pleasant surprises from loving parents or friends. The habit of some, of paying children for what they do, detracts from their sense of duty in the matter of home service and substitutes a selfish and independent spirit. Better far let any gift be understood as entirely independent of remunerative considerations.

Our second rule should be, never by word or example to encourage idleness. Idleness is the mother of vice and a fruitful source of every evil; for Satan finds some mischief still for idle hands to do. Nature itself teaches plainly that idleness is not the normal condition of any healthy human being. You cannot punish a child more severely than to require perfect idleness. The human mind is never idle except when asleep, and sometimes not then. And it is almost an impossibility for the human body to be inactive, unless disabled by disease.

To release a child, therefore, from all the restraints of duty, is not always to rest him. If no duties or responsibilities are placed upon him, he will spend the time and effort in doing as he pleases and in learning from other willful and untrained children what you may afterward find it impossible to eradicate or fully counteract. Children are better for having some responsibility and some care, though, if possible, they should not be overburdened. They will also develop more perfectly, if they have some time and opportunity to work out their own original ideas. Boys will be well and happily employed with carpenter's tools and other constructive implements; and girls with dolls and needles and pins, etc. But do not give them too many or too complete a set of toys, or you will leave no room for ingenuity. A rag doll of Katie's own make and on which Johnny has displayed his art in penciling features will often be more precious than one you might purchase. And economy and carefulness can be taught by very special care of the finer Christmas doll. And as they acquire skill, let it be applied to things useful, and let them see that you appreciate their skill by giving them this liberty to utilize it. Play should always be secondary to real service. Nellie must drop the doll quickly to heed the cry of the

R1097 : page 7

real baby; and Johnny must leave the interesting hammer and nails to run the necessary errands. If taught to do so from infancy these habits will grow, and they will be both useful and happy in so doing.

Prompt, cheerful, loving obedience should be expected and enforced--not by repeated urging to duty, but by a simple showing of duty, and a penalty of some kind for its non-performance. Do not lower your dignity, work yourself into a nervous excitement, and disturb the peace of the rest of the family, by continually upbraiding and urging a refractory one. Rather give some one else the privilege (for so they should be taught to regard it) of doing that duty, and let that one feel that he missed both the privilege and the approval that comes with it.

And this gives another suggestion, namely, to train children to be sensitive to the approval of parents, of God, and of their own consciences. If conscience is unheeded, if God is unknown or unloved, and if parents are only regarded as servants, nothing but brute force will compel submission to authority; and that submission will be an ignoble one, and at best only temporary. How can this be done? Well, it cannot be done in a day; and listless, heedless parents cannot do it at all. This is one of the fine points that will require skill and ingenuity. You will need to study the disposition of your child, to watch for the opportunities to instruct and impress him, and to let none of them slip. You will need to watch the little things in his deportment, to express your affectionate approval of his good points (when expedient, but not always, lest it cultivate vanity) and your pain and displeasure at his errors and failures. Let him feel that your eye and God's is ever upon him, just as we feel that God's eye is upon us. (2 Chron. 16:9; Psa. 34:15; 1 Pet. 3:12; Prov. 15:3.) Do not let him sit by your side at the table and eat like a savage who does not know the use of a knife and fork; do not let him be mean enough to grab the best of everything for himself and pay no attention to the wants of others. Teach them to be generous, to prefer one-another, and to be watchful for one-another's interests; and the table, however plain be the meal, is one of the best opportunities for inculcating such lessons. Let good manners and good principles be the frequent subjects of conversation at such times. In fact no other opportunity so favorable and so frequent presents itself. Make good use of them all, and study to do so. Remember, too, that your children come into the world ignorant of everything, and even the commonest civilities must be taught them by both word and example. Therefore be patient, careful, watchful and wise both in teaching them good and in counteracting evil.

Cultivate the acquaintance of your children; enjoy their society and let them enjoy yours. Be young with them, but give them the advantage of your years of experience; and to this end never let your dignity descend to the level of frivolity or foolishness. Hold your own standpoint, but sympathize with theirs, and do not forget your feelings and experiences at their age. Invite their confidence and never make light of their troubles, but comfort and advise them as your love and experience enables you to do.

Never speak slightingly of one to another, nor allow them to do so without correction.

Watch for the first outcroppings of wrong principles and talk to them seriously about them. Show them the mean principles in some very small actions and what their miserable fruits are when a little more matured. Talk freely, not always to them, but before them of the wants and sufferings and trials of others, and let them see you planning and active in efforts to relieve as much of it as possible. Send them or take them with you on errands of love and mercy; and let them see that you prefer to go to the house of sorrow and mourning to comfort those that weep, rather than to the house of mirth.

Be cheerful, do not wear a long dejected face, even if you have trouble, or if you are sympathizing with others in trouble. Let the sunshine of Christian peace and joy illuminate your countenance at all times, and you can carry that

R1098 : page 7

sunshine not only into your own home, but into all the homes you enter.

Be generous, no matter how poor you are, and teach and talk of generosity and show by word and action, how it needs to be balanced by frugality, and what extremes both run to, when not rightly balanced.

Let your children have access to good books and encourage them to read for information, and to report what they read. Endeavor to give them broad ideas; do not let them think that the little home circle and their immediate friends and relatives are the largest and most important part of the world. Show them that the human race is one great family, children of one father and mother, and that as brothers and sisters they should love one another; that the dead as well as the living were part of this one family, and that history shows how they lived and what they accomplished, how good and great some were, and how wicked others were. This will serve to awaken interest in a very instructive line of reading and prepare the way for further instruction of prophecy which reveals the future destiny of the race. Instructive reading of various kinds will crowd out bad company and its attendant evils.

To these suggestions we might append the following useful hints which some one terms--

THE SCIENCE OF CHILD-TRAINING IN A NUTSHELL.

1. When you consent, consent cheerfully.

2. When you refuse, refuse finally.

3. Often commend.

4. Never scold.

5. Beware of making an issue with your child, but when an issue is forced carry it out. It is with children as with men, few of whom, says Goethe, are open to conviction, but the majority of whom are open to persuasion.

In other words--Rule yourself before attempting to rule your child.

All of these points good and wise worldly parents have observed and profited by; and even without the restraints and power of a religious training, they have raised sons and daughters to honor and to comfort them in their declining years. And yet, in addition to all the nice points and the fine points of wise and careful training, there is a mightier power than all else in a decided religious training. If the little ones are taught from infancy to know and love God as the wise and loving provider of every blessing they enjoy, as the rewarder of righteousness and the punisher of evil doers (not always now, but in his own due time); if they are early taught to bring their little troubles to him for sympathy and help, and their little joys and blessings to him in thankfulness and praise; and if they are taught the plan and purposes of God as they are able to comprehend it, the instruction thus received in the plastic period of childhood will never be effaced. "Train up a child in the way he should go and when he is old he will not depart from it." He may stray from it in youth, but by and by under the chastening hand of God, (for God will not forsake them, but will watch over them for your sake), a mother's prayers and counsel and love will be freshly recalled and heeded,--perhaps long after she has been laid to rest.

Since such carefulness and watchfulness and constant attention to the physical, mental and moral wants of children demand almost all of a mother's time and strength, and sometimes more than she has to give, but little can be expected of her beyond the family circle in the earlier years of motherhood. Her faithfulness here, therefore, will show the measure of her desire and willingness to be faithful in the greater work; and verily, she shall not lose her reward, either in the Master's approval, or in the love and respect and reverence of her family. Even if for a time wayward and thoughtless as some children seem to be naturally, they also will by and by rise up and call her blessed.

The work of Christian parents for their children now should be regarded as part of the great restitution work of the now dawning restitution age. And if the children of the saints are carefully trained and instructed in the plan of God, and the great work he is about to accomplish in the great time of trouble and after it, doubtless God will be pleased to make special use of them as the world's instructors, to point men to the real and only remedy for all their woes.

Work, dear Christian mothers, with this end in view, and God will in due time show that your labor has not been in vain, in the Lord. Humble and obscure though you may seem, you have a blessed mission to fulfill. God bless you all and give you wisdom, and patience, and constancy, and prudence, and faith, and hope, and love, and grace in every way sufficient to act nobly your part, while you walk humbly with God casting your care upon him knowing that he careth for you and yours specially, for your sake.

MRS. C. T. R.

====================

R1098 : page 7

THE POWER OF THE TRUTH.

The Lord seems to lay hold by his truth upon a variety of characters, in his call to joint-heirship. The following letters all showing excellent spirit, represent some of these. They serve to show that the power of the truth extends to all classes and that the Lord accepts of and is willing to bless and use all who accept of his righteousness and desire to render him service.

The first is from an ex-convict, recently released from the House of Correction in Detroit, where he served a long term for highway-robbery. We know not how the truth reached him there, but it made him free from his old master Sin. Since his release he has started into what he says shall be his life-work, preaching the truth by selling DAWN, and he meets with good success. The TOWER goes to three other convicts, one in Joliet, Ills., one in Detroit and one in Allegheny.

The other letters explain themselves.

House of Correction, Detroit, Mich.

DEAR BROTHER:--...When I got into trouble, I did not wish to have my people exposed to the disgrace that a knowledge of my situation would be sure to bring upon them; and I adopted an assumed name and have not written to them nor heard from them since.

This pride that prevented me from writing to my people, and receiving of their assistance, would also hinder me from going home, if I did not have suitable clothing, and sufficient money to satisfy it. But I was thinking, if my parents are still living, they still have affection for me, and how much greater their joy would be to have me come home clothed in the rich robes of Christ's righteousness, than to come clothed in the scarlet and purple of sin, or soft raiment of my own provision, which would be but as filthy rags in comparison. Besides, if I am seeking not my own glory, but the glory of my Master, and if His righteousness may be clearer seen through my humiliation, it will but leave me greater cause for rejoicing. I have long endeavored to render cheerful obedience to all men have required of me. But now I should much more endeavor to yield grateful submission to my Father's will whose loving care guides and protects me, and nothing is allowed to befall me without His permission. He also assures me, that all things are working together for good for me. So, if it is his good pleasure, I may still hope to get home at the holidays. And I can be contented with Christ's righteousness as a covering, instead of fine clothing, and the gold and silver of spirit and truth, instead of money, and bearing a precious message whose value is beyond rubies. And although I may not be skillful in telling this glad message, I hope that its affect in me may be clearly manifested, as some one has written:--

Gladly in the dust I would lay me,
That the world my Savior might see.
Hoping to see you soon. Yours in the faith,

_________.

New Haven, Conn.

MY DEAR BROTHER RUSSELL, BELOVED IN THE LORD:--While in Boston I was told of a sister at Winchester, about seven miles from Boston and I went to see her. Some eleven years ago she was a lawless Roman Catholic rumseller there. Her conversion (a most remarkable one) occurred in the prison, where she was confined for repeated violation of the liquor laws. When she was released, she poured to waste all of her liquors and renounced the Roman Catholic Religion. As she lived in the midst of an Irish Catholic community, her persecutions were terrible. Her children were hooted, pelted with stones, and abused in every conceivable manner. She was cursed and slandered before her face and behind her back.

They even soaped the stairs of her dwelling to cause her to fall and maim or kill herself. The priest visited her, and when he found that she was firm in her determination to serve Christ rather than the devil, he cursed her and persuaded her husband to abandon her and declared that she should never have a Catholic dollar, and said they would drive her from her home. They broke the window panes in her house, and for two years she was obliged to keep them stuffed with rags, etc., being too poor to afford to replace the glass. She united with the Baptist church and was most zealous in her missionary efforts to bring others into that "communion." She soon ceased to have her hunger satisfied with the husks of the less popish branch of Babylon and longed for

R1099 : page 7

more truth, for she saw and deplored the same spirit in Protestantism as in Romanism. About nine years ago, hungering and thirsting for the Word of Life, she heard that there were a series of meetings held at Lynn. You were the preacher and she was so well fed that she eagerly inquired, where she could continue to hear you. A friend told her that she could hear you through Z.W.T. every month. Ever since that God has fed her through your paper. When she was rejected by every body, that spoke peace to her heart. All was written in such a sweet spirit. The very pages seemed illumined by the spirit of God. She cannot write at all and can not read writing.

She has grieved because of her inability to tell you the great comfort and joy you have been to her, under God. She expressed her belief in the fact that there must be so very much of which you have never known that would so greatly encourage you, did you but know. When her boy lay dead in her house, a crowd collected opposite and cried that they wished it was the old devil that was dead,

instead of the young one, or she along with it. Well, the next day after that she got the TOWER. For all the sorrow she had had, it brought great joy, and she felt lifted up. She could not describe the gladness God sent her through it. The Lord anointed her eyes, and she came out of the Baptist church, and her persecutions at the hands of the Protestant religionists were harder to bear than those of the Roman Catholics--a refined cruelty. She attempted to reason with them out of the Scriptures, but was called an ignorant Irish woman and was rebuked for her insolence in presuming to teach them who had been studying the Scriptures all their lifetime. But she knew she had the truth, and counted it all joy-- even her severest trials--for they brought her nearer to God, and taught her dependence upon Him. She was overjoyed at the thought that at last you should know of her and of the joy you had been the means of imparting to her.

Yes, dear Brother, you'll find out concerning many a weary heart comforted and cheered and helped in the struggle against the world, the flesh and the devil, when you reach the end of your faith. Rejoice! Your affectionate brother in Christ,

S. I. HICKEY.

San Diego, Cal.

DEAR SIR:--As I am one of the many readers of your valuable paper and have been for about seven months, I write to tell you how I came in possession of it, and that grand book M. DAWN.

Before I had seen DAWN, the Plan of Salvation was as greatly mystified, as could be imagined, according to the different doctrines I had been raised under. My wife and a sister are members of the Christian Church; my mother was a Methodist; my father thinks that all beliefs are wrong, except the hard-shell Baptist faith; and I have another sister that believes the only way to reach the place where Christ is, is through the Presbyterian Church; and a brother thinks no one will ever see Christ unless he takes, as he thinks, the only straight and narrow road through the Methodist Church.

This brother has for hours tried to show me, why I should join the church, be a better man, and be saved from everlasting torment. I could only contend, that I could not see how they could all be right, and if the different teachers or denominations were all right, why was it that God wanted men to travel so many different roads, when they were all trying to reach the same place. It was something that worried me not a little. But I could not believe in the doctrines they all preached, therefore have been traveling with the majority of the world until now. But thank God, since the truth has been made so plain, I feel that I am a better man. And I must say, my friend, that I believe the discord in the church is the cause of millions not wanting to accept Christ to-day.

About a year ago in Fort Worth, Tex., I received the DAWN as a loan with a request to read the book and return, or remit; so of course I remitted the 25 cents and kept the book. I read and re-read it, again and again, and am still reading it; in fact have read it, until it is about worn out.

Now dear friend, I have never been a Christian, though always a believer, and I never could fully explain my way of thinking, or belief, until now; so I wish to change my ways and strive to do all the good I can, that all that will, may see the light that is dawning. Therefore you will find enclosed $5.00 for which please send me--one Emphatic Diaglott $1.50, two Dawns Vol. I. cloth-bound, ten Dawns Vol. I. paper covered; also the whole list of back Nos. of Tower advertised in August, 100 Missionary Envelopes and 300 or 400 Arp Slips, which I will distribute among my friends and others in this country; for there are thousands here longing for something different from what these people preach.

Trusting this may reach you safely, I am yours,

R. L. B.

R1099 : page 8

Pierce City.

DEAR BROTHER RUSSELL:--What I want to tell you is this, I am free! The truth has made me free! To-day I was excluded from the Baptist church of which I have been a member for almost twenty years, on the charge of heresy.

But they did not exclude me until I asked the privilege of withdrawing. It came up in this way. This was regular church meeting day (business meeting). I was present as usual, but this time with my mind made up to explain to them my change of views on several so-called orthodox points. I waited until the regular business was transacted, before I arose to speak, and in the meantime they balloted for delegates to the association. No special nominations, each member voting for whom he chose; and when the ballot was announced, I was one of the chosen. At this point I remarked that they would probably want to rescind their action after hearing what I had to say. I then explained to them as best I could parts of my belief, and ended by telling them, I could not be consistent in believing and teaching as I do, and still retain my membership in the Baptist Church; in other words, I could not be two things at once without hypocrisy. Therefore, I asked the privilege of withdrawing my name from the church roll. I told them that my action was prompted by a sense of duty, and not that I held aught against any of them; for, said I, you have all been kind to me, and my relations as a member of your body, have ever been most pleasant. I believe that many of you are Christians, but blinded; and in one sense of the word, it is no easy matter for me to sever my connection with you, for I leave among you my dear old gray headed mother and father, sisters, wife, and many of my dearest friends. But brethren! Jesus said, "He who is not willing to leave all these for my sake is not worthy of me." Then I sat down. Quite a number were in tears, including our pastor; and after the question was discussed, and regrets expressed on my strange action, it was decided to exclude me for heresy. But before the question was put, a good old brother arose and suggested that I be given a letter, not of dismissal, but a letter showing that I was not excluded on account of any misconduct, but simply on account of refusing to believe and teach Baptist doctrine. But the suggestion was not acted on, and the vote for exclusion was unanimous. In regard to the letter suggested by the brother, I will here state, I did not expect and do not want anything of the kind. I then handed to the Assistant Superintendent of S.S. my written resignation as Supt. of Pierce City Baptist Sabbath School, and in a few days I expect to hand in my resignation as Treasurer of the Baptist College at this place. And so I am all alone in the "flesh," but not in the "spirit." I believe Jesus of Nazareth is with me. And I believe he will continue to walk with me, if I hold fast to the faith first delivered to the saints. Pray for me.

I have about 30 DAWNS loaned out. One Baptist sister, to whom I loaned one, said to me since my exclusion, I believe the doctrine taught in that book you loaned me, and in a short time I expect to do as you have done, withdraw from the Baptist Church. Her name is on the enclosed list of subscribers to the TOWER.

May God bless you and us all in the work, is my prayer.

J. W. B__________.

====================

LET YOUR LIGHT SHINE.

A recent letter from Sister Tackabury to Sister Russell, shows that Brother Tackabury's death-bed preaching was not without its influence for the Lord and the truth. It was his earnest desire and constant endeavor to show forth the praises of him who hath called us out of darkness, into his marvelous light.

DEAR SISTER RUSSELL:--I must write to you again, for it relieves my mind to talk to you, and it comforts me to read your letters.

O, how thankful I am to our Heavenly Father for such friends in this time of great affliction--brothers and sisters in the Lord. Natural ties are strong and all are very kind, and thoughtful of my sorrow, but that strong bond growing out of the ONE HOPE, is dearer to me than all earthly ties; especially now. How sweet to me the words of cheer and comfort that come from the saints. I am trying to spend much of my time in reading and study for which, of course, I have had little time for months. Indeed, for the last year Mr. Tackabury's condition was such that neither of us could read much, and now I feel that a part of my work is to gain more strength from a more thorough study of the Word, and be the better prepared to give a reason for the hope that is in us.

Well, dear Sister, each week adds to my loneliness. As they go by I realize more and more that my earthly home is desolate; that there is no more happiness in it for me. How I thank God that the time is short. And yet I have my work to finish, and I shall no more than have time e'er my change shall come.

I have much to write to you this time, of God's workings in this place. It really seems wonderful to me, and yet nothing is too great for Him to accomplish.

The beginning was Mr. T.'s sickness; and as people knew that we were professedly Christians, although of a peculiar sort, of course, it was Christian people who called to minister to our needs, and therefore, it was to them that Mr. T. had access, when he was able to talk, and he improved every opportunity. It also seemed usually Baptist people who came in, and we often remarked to one another that they seemed more willing to listen, and manifested more Christian spirit than any others who called. We had distributed reading matter considerably, but after Bro. Russell was here, I immediately handed out all I could, where I thought it might be read to advantage, and I found a good deal of interest among the readers upon meeting and conversing with them. They almost without exception said, they had studied the Bible of late more than ever before. When Bro. Russell was here the Baptist church in which the funeral was held was without a preacher, and had been for quite a long time. Now they have a minister, and he believes and teaches God's Word almost identically with us. The first time he came he stopped with a near neighbor of ours who had been with us a great deal during the summer and had read Millennial Dawn. They showed it to him, and he said, "That is MY belief and I PREACH it." And he surely does. He is a young man and very intelligent, superior in that respect to any one they have had here before. I heard him preach last Sunday morning and he talked the Millennium to them strong, and said during his discourse, that he believed he was telling them God's truth, and if they cast him out as a heretic, he must be cast out. Of course he has adopted these views but recently, and I do not see how he can preach them to a Baptist church, unless the church becomes revolutionized, and then surely it would not be Baptist. He also gives a Bible reading every Thursday evening and I have attended them all so far. It seems wonderful to me, how these things have been brought about, and how much sound doctrine this people will endure. How the matter will terminate, time will tell. I am trying to do what I can--I strive not to allow an opportunity to go by, where I think I can do something to honor the Master--it is my meat and my drink to do His will. O, how I long for the time when the Lord Jesus will be glorified in his saints.

Pray for me that my affliction and trials may "work out for me a far more exceeding and eternal weight of glory." Remember me kindly to any who may inquire after me. May I not hear from you soon? Very affectionately, Your sister in Christ, MRS. S. T. TACKABURY.

"Sacrifice is the test of love."

====================

OLD THEOLOGY TRACTS.

THE WAGES OF SIN.

This small tract of 24 pages, neatly printed, is considered excellent for new readers. They are of proper size for enclosing in envelopes. We believe that one of these, and an Arp Tract, enclosed in a Missionary Envelope, would be a good means of reaching many of your friends. Those who think the plan a good one and desire to avail themselves of it can do so. We will put them up, as above described, and send one to each address sent us, as well as a sample copy of the TOWER, if you will remit two cents each for postage.

ARP TRACTS--A good supply now, English and German, FREE! Order all you will engage to faithfully distribute--say how many. Sent by mail, postage prepaid by us.

SAMPLE TOWERS. The December 1888 number is a good one for new readers. We will send free all you can judiciously use. Send addresses to us.

MILLENNIAL DAWN VOL. I. Cloth-bound, $1.00
(To Tower subscribers, 75 cts.)
in paper covers, 25 cts.
in German, same prices.

Brother Bryan's suggestions, in last issue, prove to be good, and are helping many to success who previously were unsuccessful. Try that plan.

MISSIONARY ENVELOPES. A fresh supply now. 25 for 10 cents; 100 for 35 cents; 300 for $1.00-- postage free.

FREE TO NEW READERS.

For the sake of new readers, we mention below special topics treated in recent issues of the TOWER of which we still have a supply. Order any one of these as a sample, free. Additional copies 5 cents each, except to those too poor to pay, who are welcome to any or all free.

THE LAND QUESTION.--June '87.

THE SABBATH QUESTION.--Sept. '87.

OUT OF BABYLON,--the claims of the Episcopal Church examined.--Oct. '87.

"ONE GOD,"--the Bible teaching vs., human tradition of Trinity.--Nov. '87.

"SPIRITS IN PRISON."--Dec. '87.

"HELL," "EVERLASTING PUNISHMENT," "WAILING AND GNASHING OF TEETH," "THE RICH MAN AND LAZARUS," etc., are subjects treated in January, February, March and June 1888, TOWERS.

BAPTISM,--the Bible doctrine.--May '88.

SIN AND SICKNESS, "FAITH CURES," "PRAYER CURES," "MIND CURES," etc. --July '88.

THE TABERNACLE AND ITS SACRIFICES, --their lessons to the saints--July '88.

====================

R1099 : page 1

VOL. X.

ALLEGHENY, PA., MARCH, 1889.

NO. 5.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered Letter.

FOREIGN,--Three shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

DO NOT send us Foreign or Canadian money or stamps. Send Money Orders.

====================

R1099 : page 1

YOUR SUBSCRIPTION FOR THIS YEAR.

Look up your memorandum; see whether your subscription is expired. Did you renew it for the present year?

It is past our usual time for revising our list and striking off the names of all who have not renewed their subscription for the present year. We must do so now. None need expect the next issue, except those who have renewed in one of the three following ways;--

1st, By paying the amount due in advance; or

2nd, By sending a card or letter, saying --"Please renew my subscription for the TOWER for the present year. I cannot conveniently send the money at present, but will do so as soon as possible--I hope during the year;" or

3d, By sending a card or letter to the TOWER TRACT SOCIETY, saying, "I am so circumstanced that I cannot pay for the WATCH TOWER for the present year-- (aged, invalid or whatever)--Yet I am deeply interested in its teachings, and desire that my subscription shall be paid for out of the Tract fund, as one of the Lord's poor."

This arrangement complies with both the letter and spirit of the Postal Law, yet provides amply for all the truth-hungry; for none are so poor as to be unable to purchase a postal card. And all such orders, without money, are as promptly and carefully attended to, as those which contain money. If you need to avail yourself of this arrangement for the Lord's poor, do not let a false pride hinder you. Consider that it is of the Lord and not of us, though through us, that the favor comes. It is because we partake of his spirit that we take pleasure in distributing the truth to you, regardless of your ability to share in the cost of the service. Be free then, to accept of our offer. We well know that all of the saints would rather, far, contribute to the Tract Fund than receive from it--hence we urge you thus to partake of the bounties of our Master's table, if you have a relish for the food there supplied.

====================

R1099 : page 1

OUR SPECIAL ISSUE FOR APRIL AND MAY

360 PAGES MAGAZINE FORM TO PAID UP SUBSCRIBERS ONLY.

So many appeals have come to hand, from those who feel that they cannot afford to purchase MILLENNIAL DAWN Vol. II. in cloth binding, desiring that "The Time is at Hand" be issued in magazine form, to bring it within the reach of all, that we have concluded to issue it as we did Vol. I., "The Plan of the Ages;" viz., as a special issue of the WATCH TOWER.

It is proposed, therefore, that it shall represent the April and May issues, No. 6 and 7, of TOWER Vol. X. We expect to mail it about April 15th next, to all whose subscriptions on our books shall stand renewed for 1889, as above explained, on the first day of April next.

All whose subscriptions for the TOWER come in after May 1st '89 will be expected to pay 25 cents for this special issue, or 75 cents for this year from Jan'y forward.

This special issue will of course be a great expense to us, but reflecting that about two thousand, now on our poor list, would not, possibly, otherwise get the important truths which Vol. II. presents, decided us that such a course would be to the Lord's glory. Many of these have waited long for this "meat," hoping that the Lord would provide it for them in some manner. And we would have presented this subject-matter long ago, in TOWERS of the usual shape and size, but the subject is such, and so connected, that much of its strength and force would be lost, if spread over a year's issues of the TOWER. Besides, the subjects are such as will need to be referred to continually, and this would be less convenient in our usual shape. In fact, all who can afford it, should also have both "The Plan of the Ages" and "The Time at Hand" in cloth binding, for preservation and frequent reference. And such will surely want some extra copies for their friends, if they appreciate the subjects treated.

R1100 : page 1

***

Do not hasten through, in reading The Time at Hand. The subjects will require at least two readings to get their force and beauty. And you will probably find, as so many have written of DAWN VOL. I., that the second or third reading was even more enjoyable and profitable than the first. So then, the two months which that special issue will supply, April and May, can be abundantly and profitably occupied by the study of its topics--a subject of deep interest to all who have caught a glimpse of the Plan of the Ages, and seen that in its sublime culmination, in the Millennium, center all our good hopes. None such can be indifferent to whatever testimony our Heavenly Father may have supplied us with, in the Scripture, touching the time for the beginning of the Restitution work of blessing.

====================

R1100 : page 1

ANNIVERSARY OF OUR LORD'S DEATH.

For the sake of new readers we mention that it is our custom to commemorate our Lord's death once a year, upon the recurrence of its anniversary.

To all who truly realize that the "wages of sin is death"--and that the ransom given for all, by our dear Redeemer, was his life,--his death, his cross, must always be the central point of interest from which all our hopes of future life and blessing emanate. All such will esteem it a privilege to commemorate the dying love, the redeeming love, the enduring love, the powerful love manifested at Calvary. Greater love hath no man than this, that a man lay down his life for his friends. But the love of God is specially commendable, as beyond all other loves in that it was while we were yet sinners and enemies, that Christ died for us, the just for the unjust, that he might lead us to God; that he might have the right and opportunity of effecting human restitution to the state of perfection and harmony with God, forfeited by Adam's transgression.

As foreseeing this desire in his loyal followers, and as indicating his approval of it, and the propriety of it, our Lord instituted that very simple, yet very impressive remembrancer known as "The Last Supper." It was instituted the day before the beginning of the Passover Festival, --in the same night in which he was betrayed, and in the same day in which he was crucified;--the 14th day of the month Nisan.

The Hebrews reckoned their day differently from what we do. With them it began at sunset or at 6 o'clock P.M. Thus it was that our Lord and the apostles could eat the Last Supper probably about 8 o'clock, then go to the Garden of Gethsemane, to Pilate and Herod and be crucified the same day in the afternoon. Probably it was in view of the fact that both the symbolic supper in commemoration of our Lord's death, and the death itself, might be upon one and the same day, that the Hebrews had the custom mentioned, of reckoning the 24 hour day as beginning with the night. Again, the night represents the dark period of sin, and sleep in death, to be followed by the glorious and everlasting day, of resurrection and heavenly light and blessing, which begins with the rising of the Millennial Sun of Righteousness with healing in his beams.

The fact that the Lord instituted his memorial supper of bread and wine as taking the place of the Paschal Supper of the literal lamb, coupled with the fact that the Passover lamb and the deliverance from Egypt which followed the eating of it, were typical of the Lamb of God and the deliverance of all who partake of his merits, leads us to recognize the propriety of commemorating on its anniversary, the death of its antitype, "the Lamb of God who taketh away the sins of the world," as the only intended and proper and significant time. We believe too, that this was what our Lord intended to be understood by his words, "As oft as ye do this, do it in remembrance of me;" i.e., as often as ye celebrate this Passover Supper, henceforth, you who believe in me as the antitype, the Lamb of God, should think of me and the real passing over due at the resurrection, and not any longer do this in commemoration of the typical lamb and the typical deliverance from Egypt.

Christians in every age have recognized the propriety of celebrating in some manner this great event of Calvary, and the purchase of the life of the world there effected; and many commemorate "Good Friday" and "Easter Sunday" in remembrance of the crucifixion and resurrection. But as for celebrating the Lord's death in the Supper, upon its anniversary, the very commemoration which he approved, that has been lost sight of for now nearly sixteen hundred years. It was dropped from policy, for two reasons: First, because of the animosity engendered between professed Christians and Jews: to cut the cord which would link the new religion with the old, for fear of the influence of other Jewish rites and customs over Christians; and secondly, because when Papacy had general control the "Sacrifice of the Mass" (which claims to be a fresh sacrifice of Christ repeatedly) was substituted for the one and true death, which alone and once for all time, taketh away the sins of the world.

Protestants coming out of papal darkness generally saw enough to lead them to reject the Mass--"the abomination"--and to re-establish the Lord's Supper in much of its early simplicity. They are in doubt, however, as to how often it is proper to celebrate it; some doing so every Sunday, some monthly, some quarterly, etc.

Scripture evidence upon the subject, however, removes all doubts and conjectures, and presents the ordinance in its primitive simplicity, and full of typical significance. As this subject was treated at some length in our issue of March 1888, we refer new readers to the article, "This Do in Remembrance of Me," in that number. We have a few copies on hand which we will be pleased to supply gratis, to such as are desirous of studying the subject from this standpoint.

It is our custom to celebrate this event on its anniversary as reckoned by the Jews--the reckoning followed by the apostles and the early church in general--lunar, not solar time. Following the lunar time exactly, as the early church did, the celebration may fall upon any one of the

R1100 : page 2

days of the week.* This year it will be upon Sunday evening April 14th (after six o'clock). At six o'clock of that evening, the 14th day of the Hebrew month Nisan begins, and lasts until Monday evening at six o'clock, where the 15th of Nisan commences the first day of the seven days festival of the Jews, called the Feast of Passover. We, however, do not celebrate their feast, neither do we use the literal lamb. Ours is the antitypical, the true Lamb of God, of whom the bread and wine are but emblems. And by and by we shall celebrate the antitype of their seven days feast of rejoicing, when all of God's people (all who have and will come into harmony with him, typified by Israel), shall have passed the Red sea of sin and its consequence, death, and stand on its further shore; and when Satan and all his willing followers with their slings and spears and chariots of evil devise, who now seek to hold in bondage, the first-born (the church) and all who desire to follow them and to serve the Lord, shall be finally and everlastingly overwhelmed in death--the lasting or second death. These and their final destruction were typified by Pharaoh and his horsemen, overwhelmed in the Red sea. From that calamity all who were under the blood of the Lamb were saved,--not only the first-born saved (spared) in that night (the present Gospel age), but also all the hosts of the Lord who followed their lead the next (the Millennial) morning.

Wherever two or three or more believers in the efficacy of the precious blood of our Lamb can do so, let them not forget to assemble themselves and "do this" in remembrance of him who did so much for us. But while desirous of thus meeting as many members of the Lord's body as possible, do not urge any, nor feel that numbers, or the presence of any particular one of your company, is essential; indeed meet the Lord alone and celebrate his great sacrifice if you can find no others near you who would enjoy the privilege with you.

Think not that the handling and commemorating of this simple ordinance belongs to a special class, called the "clergy," as some teach and as many believe. The Lord recognizes no such caste among

R1101 : page 2

his true followers, but declares, "all ye are brethren, and one is your Master, even Christ." All ye are ministers (servants) of Christ; all ye are preachers (declarers) of the good tidings, showing it in your cheerful words and looks and deeds, as well as telling it with your tongues and pens and through the printed page; all ye are priests, not of human ordination, but by divine acceptance as members of the body of our great High Priest--"the High Priest of our order"--"the Royal Priesthood" "after

[like] the order of Melchizedek."--Matt. 23:8; Rev. 1:6; Heb. 3:1; 4:14; 7:21.

But while not seeking the company of any but the consecrated, be not close-communionists; attempt not to decide the rights of others at the Lord's table. If some of whom you disapprove draw near and desire to commemorate, remember that one at the table with the Lord was a deceiver and that very night betrayed him for money. If the Lord endured Judas, until the devil whom he served led him to "go out," so can you wait for the separation to come voluntarily, on the part of a similar class now.

It has been the custom of the church at Allegheny to invite all who can do so to meet with us here, to celebrate, and so far as possible to entertain those who come from a distance; and this invitation is warmly extended again, this year. Come, all who can; that we may celebrate our Redeemer's sacrifice, and in the three days following contemplate its fulness and sufficiency--as regards the consecrated church now, and as regards "all the families of the earth" shortly. Wait not for any further or private invitation. All who come will be welcomed, and this is your special invitation. But, let none come with bitterness of heart, or pride, or vain-glory; but with hearts overflowing with love to the Redeemer, and full of desire to know him, and to know his will and plan and our respective privileges therein more perfectly, let us meet.

Decide as soon as possible whether you can probably come. If you think you will come, please write us a letter or postal card on this one subject alone. Give your address very plainly and mention if others will be with you, what rail-road you will take, and when you expect to arrive here.

In reply to inquiries, whether there will be an opportunity during the meeting for water baptism (in symbolization of the real baptism or immersion into Christ-- into his death) we would say, Yes! good opportunity. Both the "Baptists" and the "Disciples" have kindly placed their baptistries, robes, etc., at our disposal, for several years past. So many as feel that they have already been immersed into Christ, and are desirous of following the example of the Lord and the apostles, in the water symbol, will have the opportunity afforded them in the afternoon of Sunday April 14th. All such are requested to study the subject carefully with their Bible, Concordance and the May 1888 WATCH TOWER. Twenty-three rejoicingly availed themselves of this privilege just before our last Anniversary Supper. But we urge no one to thus openly confess his consecration. Nor do we make it a test of fellowship: we believe, however, that sooner or later the fully consecrated will be led to see the beauty and propriety of the water-symbol, and that whenever seen it becomes a test of the depth of our consecration, the reality of our death with Christ to the world and its opinions.

The bread used by the Lord was unleavened bread, bread made without yeast rising, much like water crackers but in large thin sheets. If you can procure such bread from a Hebrew family, do so; or if more convenient use water crackers. Not that it is essential to have bread made without yeast, for "we are not under Law" but controlled by love and privilege in this, as in the matter of the time of observing the supper. But as we desire to observe at the proper time, when we see its special appropriateness, so in the matter of the bread, when we see it to be a symbol or representation of our Lord's body, and when we learn that leaven or yeast is used in the Scriptures as a symbol of corruption and sin, we naturally desire to use as pure a bread-symbol as we can conveniently obtain, to represent the pure One--holy, harmless, undefiled, and separate from the race of sinners.

The wine used by our Lord, to represent his shed blood, we have no doubt was made (as "orthodox" Hebrews still make their Passover wine) without any yeast or leaven being added to the grape juice to hasten fermentation. But nevertheless it was fermented wine; the elements of fermentation inhering in the grape juice, led by slower process to fermentation and clarification, and thus it became "wine." But while it is clear to us, that the wine used by our Lord at the Supper, was pure wine (but not simple grape juice, which would not keep without fermentation from fall to spring) and of the same sort mentioned elsewhere in Scripture, an excess of which would make drunk (Eph. 5:18; John 2:10; Luke 5:39), still, we feel convinced, as we view the havoc made by the adulterated wines and liquors of commerce, and the wrecking of health and homes which it has accomplished and is accomplishing, that our Lord would neither use those adulterated and injurious wines as a symbol of his precious life-giving blood, nor any other, even pure wine, calculated to awaken or revive an appetite for alcoholic liquors. We believe that he would regard in this matter the growing weakness of our dying race. And when we thus judge of our Lord's sentiments on the subject, and reflect that the celebration of his death in the use of emblems is not a command, but a privilege, we see that as it would not be wrong for us to use leavened bread, so it would not be a wrong, nor a neglect of the ordinance, for us to use something that will not tempt any, as a substitute for the wine; especially as this principle is strongly inculcated by the apostle, who says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." --Rom. 14:21; 1 Cor. 8:13.

What can we use instead of wine? We can do as the Hebrews used to do during the Passover week in which all leaven was forbidden them under the law. If their supply of wine ran short and they could obtain no more into which they were certain that no leaven or yeast had been put to hasten fermentation, they made of raisins a substitute for wine, equally a "fruit of the vine." We can all easily do the same. Get the common raisins, which are strongest in sugar, and after stewing them in a little water strain off and use the juice. And will not this be as really a "fruit of the vine" as though it were real wine? Therefore while not claiming that our Lord and the apostles used raisin-juice or grape-juice, but the real wine, we believe that because of our climate, and the push, drive and fast living of our day, and the present weakness of self-control among men, the Lord would approve our use of the raisin-juice fruit of the vine, rather than real wine, because of the changed circumstances.

---

*Those who commemorate Good Friday, Easter Sunday, etc., also reckon by lunar time, but not exactly, for they take for their anniversaries the Friday and Sunday nearest to the exact lunar date.

====================

R1101 : page 2

ENTERTAINMENT AT THE MEETING.

For some years past a few of the friends at Allegheny have attempted to entertain all the visitors at these anniversary meetings, but as our gatherings increase each year, and will probably be much larger this year, this will be no longer possible.

It is proposed this year to divide this honor of serving the Lord's body, so as to give a larger number a share in the privilege, by dividing the visitors. One of the marks of female saintship in the early church was, "if she have washed the saints' feet." (1 Tim. 5:10.) Feet-washing being a necessity of that time, became a synonym of service and kindly hospitality. To illustrate this same principle of service and humility, our Lord used this same custom on the night of the Last Supper: and the entertainment of any of the household of faith, is really the fulfilment of our Lord's injunction, "See that ye wash one another's feet." But none should be permitted to overdo themselves in this blessed service, nor to deprive themselves of the spiritual communion of the meetings: to this end all have been urged to make only very simple arrangements, that both visitors and entertainers may have their principal feast upon the spiritual meat. Come then, expecting a warm welcome to such plain things as we have ourselves.

Endeavor to reach Allegheny on Saturday afternoon or evening, April 13th, and come direct to our office, 151 Robinson Street, where some one will remain to meet you until 9 o'clock P.M.

Those who may arrive on Sunday morning, April 14th, should come direct to our Meeting Room, No. 101 Federal Street, Allegheny, where there will be meetings at 10 A.M., 2 P.M., Baptism service at 4.30 P.M., and the Anniversary services at 7.30 P.M. The hours for meetings on succeeding days will be arranged later.

***

For the information of the friends, we announce, that we have arranged with restaurant-keepers here, so that all can have dinner and supper, near our hall, at 10 cents each,--no more than car-fare would cost you: the difference being made up by some of the friends here. Come to the morning meeting, therefore, with all your arrangements made to spend the entire day in spiritual communion.

====================

page 2

EXCURSION RATES TO THE MEETING.

The following Rail Roads offer us special rates, on the terms mentioned below:

New York Central R.R. and branches.

Baltimore and Ohio R.R. and branches.

Pennsylvania R.R. and branches.--In fact all rail-roads, members of "The Central Traffic Association," and "The Trunk Line Association." And these include most of the Rail Roads as far West as the Mississippi river.

The reduction allowed, is one-third off the price of the first-class limited fare.

To obtain this reduction, the following directions must be carefully followed, viz., Apply to the ticket agent of any of the roads named above (the one in your own town, or the nearest station to it on one of these roads). Ask him for a certificate with a first class limited ticket to Pittsburgh, Pa. (or better still to Allegheny, if their road enters Allegheny, which is just across the river from Pittsburgh). This certificate must not be dated earlier than April 11th, hence you must defer purchasing your ticket until ready to start for the meeting, though you had best inquire about price of ticket, route, certificate, etc., sooner.

You will be required to pay the full price for the limited ticket coming, but hold on to the certificate, and when properly signed by the clerk of our meeting here, you will be supplied a first class ticket back home, over the same route you came; at one third the usual first-class price,-- good to reach home on, by or before April 21st. Follow these instructions carefully and you will have no difficulty whatever.

To all who write to us, as above suggested, saying they think of coming to the meeting, we will mail a sample of the sort of certificate they should expect to get (properly filled and signed) from their R.R. ticket agent.

====================

R1102 : page 3

ENTERING IN.

Why don't you enter in?
Into the work that calls for you,
Into the promises grand and true,
Into the inheritance that waits:
Why stand and weep without the gates,
O sorrowing one?

You say you cannot see
Why, if He loves, He grieves you so,
Why thro' this path He made you go;
O if you'll enter in to-day,
He'll show you in His own sweet way,
Dear suffering one.

But you will enter in,
I am so sure, some blissful day,
And then, you'll joy to hear Him say,
Why you have suffered and wept so sore,
And you will see your sorrow was the door
To let you in.

"He lets us in,--
O Alchemist divine, O wondrous sight!
Our counted tears all changed to jewels bright,
When we have entered in the secret place,
Where He reveals the wonders of His grace.
Then we can see the "all things" of His Word!
When we have fully entered into the will of God.

--Selected.

====================

R1102 : page 3

OUR BODY, NOW AND HEREAFTER.

"For our conversation [lit. community--the government or polity in which we are sharers] is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile [ignoble] body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." --Phil. 3:19,20.

There is a very general misunderstanding among Christians with reference to the body here mentioned by the apostle. He is here supposed to teach that these human bodies are to be changed and made like Christ's glorious body; and that the promise is to all of mankind who will be saved. But, while it is true, and elsewhere taught, that the "little flock" shall be changed and given spiritual bodies like that of Christ, and that they will thus be like him, yet, this is not what the apostle is here teaching. It should be noticed that the word body is not plural, but singular; and that this letter is addressed to the saints in Christ. And since the apostle likens the church to a human body, the head of which represents our Lord, and the various other members the individual members of the church, we are warranted from the context in believing that the body to which he here refers, is the church, and that this is another instance in which he employs this figure.

The body or the church, in its present condition, is called a vile body, not because it is actually vile, but because it is so considered by the world. In the Emphatic Diaglott it is translated, "the body of our humiliation." And this body, the church, which in God's estimation is a holy body, a body justified, and consecrated to his service, and therefore acceptable to him, and by him anointed for the glorious work of carrying into execution his great plan of salvation by the restitution of all things, is to be changed from its present condition of humiliation to a glorious condition--to a condition suitable to its real character, and the high position it is destined to fill as the bride of Christ.

While, in God's estimation, the church is now regarded from the standpoint of her future exaltation as a glorious body, yet now, in the estimation of men, she is despised, rejected and hated, as was her Lord; because the world knows her not even as it knew him not. The world does not realize that this body, now in humiliation, is a body of kings and priests who shall by and by bear rule over angels and men. If they thought so, the saints would be very differently regarded and treated. They have found their Lord's prediction fully verified in their experience,--"Ye shall be hated of all men for my name's sake." (Matt. 10:22.) They must, however, be patient in their humiliation and suffering unto the coming of the Lord. Their exaltation and glory is not due until then.

Though our Lord was changed from his condition of humiliation, and highly exalted to his present glorious condition nearly two thousand years ago, mankind in general is not even yet aware of his exaltation. Though they hear the church speak of it, they see no evidence of it, and have no faith in what they hear. The time when his glory will be manifested to all, so that none shall fail to recognize it, will be at his second advent; and we are further assured that the church's exaltation and glory shall occur, and shall be manifested at the same time--"When Christ ...shall appear, then shall ye also appear with him in glory." (Col. 3:4.) Then, the church shall in reality be a glorious body, a body suitable in every way for the high position she shall fill as the bride of Christ--the companion of the Son of God for all eternity, his joint-heir in all things, and his efficient and thoroughly capable co-worker in the great mission to which Jehovah hath appointed the Christ--head and body--bridegroom and bride. Together they shall constitute the great Prophet, Priest and King whom Jehovah hath anointed; and their glory shall appear to all intelligent creatures in heaven and in earth.

But before this glorious exaltation, must come the deep humiliation of every member; and if we have no part in the humiliation, we have no share in the glory; for only the meek, the humble, faithful ones who prove their loyalty to the divine will by most severe and humbling tests, will be worthy. They must manifest their disposition toward God by obedience even unto death; strengthened while walking down into the very depths of humiliation, by faith in the promise of God, to exalt them in due time. We must close our eyes and ears to the world, let them think and talk of us as they will, only giving no real occasion, by any actions which our enlightened conscience cannot approve. We must be willing to be counted a "vile body," the refuse and dross of society, the offscouring of the church, and as fools and fanatics to be persecuted for righteousness sake. We must be willing to do good, to forward the truth and to suffer for it, and to continue on in the course directed by God, regardless of the losses and sufferings it will cost; through all waiting patiently, until in his own good time, God shall make our righteousness to shine forth as the noon-day, and silence all our opposers.--Psa. 37:6.

Not forgetting that there is but one such body let us look about us to discover it. Is it the great Roman Catholic Church?-- Or the Episcopal, or the Lutheran, or the Baptist, or the Methodist, or the Congregational, or any of the numerous other religious "bodies" or organizations known by distinctive names? Are any of these organizations despised, rejected and counted "vile" by the world? No, not one of them. From the least to the greatest they are all respected, and thought and spoken well of; but the measure of their respect and esteem among men, is always in proportion to their numbers and wealth. Some of the smaller organizations, comparing their own with the larger and more influential, might say they are lightly esteemed and less favored by the world, but this does not answer the description of the true church. God's Word points out the true church, not by naming the organization, but by naming certain features by which it can be recognized.

First of all, he would have us bear in mind that there is but one true church (Col. 1:24; Heb. 12:23), and that other organizations called churches are not so recognized by him. Secondly, that this one church which God recognizes, is only a "little flock." (Luke 12:32.) So we need not be on the outlook for the largest organization as the true church of Christ. Thirdly, we are informed, that this "little flock" does not contain many of the rich, or great, or wise according to the wisdom of this world. (1 Cor. 1:26.) It may contain some of the rich and learned, but not many. The rich and learned generally esteem the honors of this world (which their riches and learning secure), too highly to associate themselves with the humble and despised. Fourthly, it is shown that while the church does not contain many of this class, it is composed almost entirely of the poor of this world. (James 2:5.) And though they are not generally learned, neither are they ignorant; for they are close students of God's Word and learned in the Scriptures; and the heavenly wisdom derived therefrom, gives them an education to which the wisdom of this world can never attain.

Fifthly, all the members of this little church are to be known, chiefly, by the spirit they manifest, which is the spirit of Christ; for, "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9.) He is not recognized of God as a member of the church, however much he may profess to be. But here there is some danger of being mistaken, unless we observe very closely what the spirit of Christ is; for the world and nominal

R1103 : page 3

Christians have, and very positively assert, their idea of the spirit of Christ, and bitterly oppose those who truly manifest his spirit. Their idea of the spirit of Christ, is simply that of a tranquil, peaceful disposition, which manifests itself always and only in kind deeds and kind words which the world can recognize as such--a disposition which can never be roused to indignation, and to words and actions manifesting it. Study carefully the spirit manifested by our Lord, and you will find that while he was courteous and kind, he expressed his righteous indignation against evil-doers, and particularly against hypocritical evil-doers, who pretended to be faithful servants of God, and exemplary keepers of the law. He never avoided declaring the truth, even though it placed him in direct opposition to all the religious teachers of his day. And so far from maintaining peace and order, was the course which he pursued, that to those who had the same idea now so prevalent--that his words and actions should always be for peace--he said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." (Matt. 10:34-37.) Mark also, that the spirit of our Lord was one of meekness and humility, and that so he taught his disciples, saying, "Take my yoke upon you and learn of me; for I am meek and lowly in heart." In him, truth, humility and love found an exponent, who at the same time was bold as a lion in their true defense. Though we will not find the spirit of the Master exactly duplicated in the members of the true church, we will at least find in every member a measure of that spirit, and an effort and progress toward a fuller development of it, some being much more advanced than others.

Finally, we are told, that the true church is to be found walking in a very narrow way which few find, and in which fewer yet care to walk. It is the way of sacrifice, of suffering for righteousness' sake, and of humiliation even unto death.

This class with such experiences as we have described, would be esteemed by the world a very miserable "body" as well as a very ignoble one; but in this they are mistaken also, for not only is it very honorable and destined to exceeding glory and honor in God's due time, but it is also a very happy, joyful "body." Those of its members who sacrifice, suffer and endure most in the cause they serve--the Lord and the truth--are "always rejoicing" and "in everything giving thanks." They have a "peace which passeth all understanding" and a "joy which no man taketh from them;" because, having done the Father's will, they know of Christ's doctrine (John 7:17), and "the light of the knowledge of God as it shines forth in Christ, hath shined into their hearts (2 Cor. 4:6), giving beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness (Isa. 61:3), for as much as they "know that their labor is not in vain in the Lord," and that what he hath promised he also will perform. Hence these, outwardly buffeted, have the greatest peace at heart; and these, outwardly troubled, have the deepest real joys--the joys of the Lord.

Here is the description of the church. But comparing it carefully with every organization great and small, we find that not one of them answers the description. The true church is not a visibly organized body, and is not known among men as a church at all. Many of its members have been, and some still are, in the various nominal churches, and others are separate from all of them, so that you cannot point them out as a visible company and say to the world, This company is the true church. But, "The Lord knoweth them that are his" (2 Tim. 2:19), and they know each other wherever found, by the description which God has given. During this entire age it has been in existence, and has always been known and loved of God and nourished and sustained by him, though its scattered members have grown up as wheat in the midst of tares. Now, in the time of harvest, they may be more readily discerned as a company than ever before (except in the beginning of the age, before the tares began to mix in with them and to overshadow and hide them), because the Lord is calling them out, and separating them from the tares; and the table he has spread before them in the very presence of their enemies--the glorious truths now in due season revealed to them--is attracting them--in person so far as possible, and into sympathy and co-operation, however far separated personally.

Bear in mind, then, fellow-Christian, that this body, the church, which is to be changed and made glorious like her Lord, at his appearing, is now a vile (ignoble) body in the estimation both of the world and nominal Christians; that her present condition is as the body of humiliation; and that her chief ambition and effort now, is to use all her powers to the best advantage for the Master's glory, in the advancement of his cause and in the interests

R1103 : page 4

of his kingdom, rejoicing even in the midst of present persecutions, in hope of the coming glory, now shortly to be revealed. And if any Christian would make his calling and election sure, he must see that he is one of this "vile body," bearing some of the reproach of Christ. The present humiliation and sacrifice of the church, as well as her more glorious future work, is all for the grand purpose of subduing all things unto Christ. It is the indirect means which has for its grand ultimate object the restitution of all things.

Such being the hope of the church, her interests are not in the things of this present time--what shall we eat, and what shall we drink, and wherewithal shall we be clothed?--how shall we plan for the future comforts and good things of this life, etc., etc.? These are not the questions of chief interest among the saints. The King and kingdom to which they owe allegiance are heavenly, and wherever the forwarding of their interests requires the sacrifice of earthly good things, that sacrifice for that object becomes a pleasure; and hence the saints have no interests here which they do not expect to sacrifice for the interests of that kingdom in which they shall be sharers, and to which they are even now heirs and reckoned of God as sharers. They count that already their citizenship is in that heavenly kingdom, and that here they are merely aliens and foreigners.

Therefore, under the kingdoms of this world they have a right to expect only such rights and privileges as are accorded to aliens and foreigners, yet they know that even such rights and privileges may in many cases be denied them; for now "the kingdom of heaven [represented by the church] suffereth violence," and it shall continue to suffer violence to some extent until it is set up in glory and power.

The "body" of Christ in its present condition of humiliation, is actually a very imperfect body, though reckoned perfect through the imputed righteousness of Christ; for we have the heavenly treasure --our new, transformed mind--in earthen vessels, full of imperfections inherited through the fall. These we strive continually to overcome; yet we shall never be fully able to eradicate them all. Our weaknesses of mind and body and bias of disposition, must be fought down, and kept under, every inch of the way. Inherited, and formerly cultivated, sinful dispositions, such as pride, love of display and praise of men, love of ease, selfishness, indolence, and every other sinful propensity, will prove a means of discipline to us in our efforts to overcome them, and to oppose them by doing the will of God. And the patience with which we bear with each other, as we gradually grow up into Christ, will prove the measure of our love both for each other and for our Lord, whose we all are.

The various members of the body of Christ, knit together in love, should bear with each other, giving and receiving reproof in the spirit of meekness; each being careful not to put a stumbling-block or cause of offence in his brother's way; or if he has unwittingly done so, to quickly remove it as soon as he is made conscious of it. We are not to judge one another after the flesh but after the spirit, remembering that the flesh warreth against the spirit, and that it requires a desperate struggle in many cases to keep it down. If a brother through the weakness of the flesh has stumbled, remember it was through his weakness, and be patient and helpful, unless he manifests no disposition to regret it or to reform, in which case he needs counsel and reproof; for unless he reform he will be considered by the Lord as unworthy and will be cut off from the body.

In the preceding verses, Paul speaks of some in his day, who after identifying themselves with the church, became the enemies of the cross of Christ by walking after the flesh and minding earthly things, and shows that the end of such a course is destruction. He warned the church against such, that they might not assimilate with, or recognize them, or be deceived by them into the idea that we can mind the earthly things, giving our effort and time and attention and interest to them, and still be of the little flock which God recognizes as his church, the body of Christ.

Our citizenship is in heaven and all our interests are there, while here we are mere strangers and pilgrims, living only for that which is beyond.

====================

R1104 : page 4

AS BECOMETH WOMEN PROFESSING GODLINESS.

NO. 4.

CHRISTIAN WOMEN AS REAPERS IN THE GOSPEL HARVEST.

Now we wish to talk a little to those sisters in Christ who have some talents, however great or small, which they desire to make use of in the interest of the great harvest work. We have nothing to say at present to those Christian women who find both the center and circumference of their desires and efforts to do good, within the comparatively narrow sphere of home, except that they are living far below their privilege, and that selfishness, and not the glory of God chiefly, is the mainspring of their efforts whether they yet realize the fact or not.

Let us not be too quick to conclude that we have no talents. All the called ones have at least one, though the majority have more. Remember that health, money, time, influence, mental activity, education, and every advantage we possess, is a talent, to be used or abused. And while we should not think of ourselves more highly than we ought to think, neither should we underrate our abilities. We should think of ourselves soberly, and take as nearly as possible a correct estimate, in order that we may make the best possible use of our powers.

We have heretofore shown the principles which should govern Christian women in all their work--that modesty of demeanor, dress, etc., should always be observed, and that every thing approaching a boastful, heady, high-minded spirit should be studiously avoided. Bearing this in mind, let us inquire then--In what way can we do harvest work to the best advantage?

On this point several suggestions might be made. They will not fit every case and some of them may be impracticable in many cases, but we can make use of any or all of them as we find ability and opportunity. We should not forget that the strongest influence is generally that which comes closest to the heart, and here is woman's opportunity. The truth may be presented ever so clearly and eloquently in a public discourse, and the majority of its hearers will soon forget it in the multitude of other cares. But a woman whose heart is filled with the truth and the spirit of the truth, can drop in for a neighborly call and brush away the rubbish of care, water the seed with a little Christian sympathy, warm it with the happy sunshine of her living faith, and loosen the soil about it by tenderly showing how helpful such a faith is in lightening the cares of life, and how much it has done for herself in this way.

A woman's natural and quick perception, too, generally shows her how far to go, and when to stop. Cultivate this faculty; it is a natural talent to be used for the Master's glory.

Then, is any one sick in your neighborhood? You are generally welcome with your helping hand, your cheerful smile, and words of comfort, both to the sick and to the anxious friends who watch over them. Let your words be seasoned with the hope of the gospel, in such measure as may be most helpful to them, while your kindly offices give them confidence in your Christian spirit of love and self-sacrifice, and prepare the soil for the reception of the truth. Sometimes you will find it expedient to thus prepare the soil by more or less acquaintance before you drop any of the seeds into it. In this be wise and harmless, as the Master directs, but not too slow and over cautious else you will fail of your important work.

Then remember, "the poor you have always with you;" and generally they are the class most ready to receive the truth. Some of them may be rough and rude and by no means congenial to your tastes. And when you were of the world you may have shunned them, and thus incurred their displeasure. Ah, what a mission you have here! and what a test, too, of your standing, and measure of your growth. Stop first and measure yourself, before you think of what you can accomplish in this way. Is your former pride crucified, so that you would not be ashamed to be seen with that coarse, uncouth neighbor, or to be called her friend, if thereby you can feed her with the bread of life? Would you be ashamed to say before your friends, as the Lord said to Zaccheus (Luke 19:5), I will dine with thee to-day, or Thou shalt dine with me? Have you learned to mind not high things, but to condescend to men and women of low estate, for the privilege of helping them up? (Rom. 12:16.)--and that, too, not in a condescending, patronizing way, but with true sisterly sympathy and love, manifested in your kindly courteous manner, plainness of dress, and simplicity of home appointments?

If so, you can carry the blessed tidings to many a lowly, and to many a wretched home. And among them you will occasionally find one of the Lord's precious jewels, perhaps unfortunately united to a depraved character who calls himself husband, though he never knew the meaning of the name, and never filled the office. Crushed under a load of care and sorrow, and shunned by the more fortunate, what a comfort and blessing you may be, with your true friendship and the good tidings of great joy.

Then there are children in your neighborhood. The children of the rich you may not be able to reach, but the children of the poor may be reached, if you use tact and discretion. You might gather a class of children about you to meet with yours at stated times, and then tell them the old, old story in as pleasing and simple a way as you can. Inspire the little ones with the hope of the glorious restitution of all things to Edenic glory and beauty. Paint the glowing details before the simple mind of a childhood and let them carry it home, being careful not to give meat too strong. Your own children, too, carefully instructed, may be little messengers of God. If they like the service, tell them they are God's little angels (messengers) and that all their little services are appreciated in heaven, where their names are written and they are personally beloved.

As to your children's associations, you need to bear in mind that "evil communications corrupt good manners;" and, therefore, in the impressible period of childhood it will not do to let your children mingle indiscriminately with others, much as you may love the parents and desire to show yourself friendly to them and theirs. Indeed they will be better, especially in these days, to be kept to themselves as much as possible. And if your principles on this point are made known to your friends, they will not misunderstand, but will probably endeavor to imitate you. On very special occasions, however, you might find it expedient to call in your neighbors' children, even if they are rude and ill-mannered, that yours may treat them kindly and show themselves friendly. Under your eye, politeness and kindness and good feeling will readily take the place of rude ways. The strongest characters to resist evil are not those who never meet it, but those who do meet it, and overcome it. If your children at school and in the neighborhood meet rude children, and their rudeness is never commented upon or discountenanced by you, they will surely imitate it. Yet such comments should always be with charity and pity, and should never be made before others. While you teach your children to dislike the evil, teach them also to love and pity the evil-doer, as God does, and to study how they may help them. Be on the alert for all such opportunities, and by so doing you will develop strong characters able to resist the evil, which sooner or later they must meet, and to overcome it with good. Thus trained, you will soon have them as active co-workers with you and with God in the great work.

If worldly ambitions for your children as well as for yourself, have been sacrificed --as they must be with the faithful, consecrated ones--and your chief desire for them is to have them faithful, humble and competent servants of God, you have here a grand opportunity to prove your faithfulness--or vice versa; and it will affect all your plans for them. As a servant of God you will bring them up as near to his idea as possible, teaching them that the adornments of the mind and heart are the chief adornments in God's sight.

Another quiet unobtrusive way of working would be to visit the various churches, particularly their prayer and conference meetings and the Methodist class meetings, dropping a seasonable word where you can, and observing those who appear to be most earnest and devoted to the Lord, in order that you may acquaint yourself with them, or hand or mail them something to read, or visit them.

Then again, there are both friends and strangers near and far, who may be reached both by personal letters and printed matter. Here lies a wonderful fruitful field of labor--practically unlimited. Mark, too, your privilege of spreading the cheerful meal--not elaborately, but plainly, and such as the humblest might imitate--and calling in, not your friends and rich neighbors, but any of God's children without respect to their earthly condition, who may be blessed by such a season of communion with saints. And verily, you shall not lose your reward, even in the present life. Remember, too, the old proverb which you can apply to advantage in the Lord's service, viz., If you would have friends you must show yourself friendly. Teach the little ones too, to enjoy and assist in such hospitality with you; and show them that

R1104 : page 5

this is the way, God's way, for us to find real happiness--in blessing and serving each other.

On such and on all occasions discountenance everything approaching gossip, and show most decidedly that you have neither an ear nor a tongue for any such thing, and make some features of the truth, or of the harvest work, the topic of conversation.

In such ways the busiest mothers may find places for profitable investments of their talents. With such at his coming the Lord finds his own, with interest.

R1105 : page 5

Then, in addition to these ways, in which it would seem very many could engage, there are the more fruitful means, such as those free from domestic encumbrances find--in canvassing town and city and country, and spreading the truth broadcast in printed form, leaving it to do its blessed work in silence, or to be watered and cultivated by some neighborly Christians who see in this their opportunity for service. But the above means will be open to the greatest number.

Some, not fully understanding the spirit of consecration, may feel inclined like a certain class mentioned in one of our Lord's parables, to at once make excuse, saying, "I have no time, no money to spare for feasting friends and neighbors, too much opposition at home to claim such privileges, no talent to talk of the truth. I do not like to associate with people I have always considered beneath me, or to have my children mingle with theirs. I have no special aptitude to serve the sick, and my neighbors are generally well again, before I know they have been sick, etc."

Well, then my dear friend, the principle difficulty with you is that you are not very anxious to find work in the vineyard; and if so, then you are not wanted there. Where there is a will, there is always a way to do something. You have not much time, but by economy of labor, in simplicity of house-keeping, of cooking, of dress, etc., by regularity and system, by seasonable times for rising and retiring, etc., and in various ways you can gain some time. If you have but little means, do not be too proud to be hospitable in a plain simple way. The Lord and his disciples often had nothing more than bread and fish. You have opposition from the worldly-minded in your home, but why allow all your rights to be rudely trampled under foot? If you have faithfully served the interests of husband and family these many years, or if as a young mother and wife, you are doing so now, it is your right and privilege to extend your simple hospitality to your friends as well as theirs. And you should claim and use the right. As your children grow up let them see that you expect their services, and while they are growing speak of the time when you will need it. Train them to the idea of relieving the cares of father and mother as soon as they are able. And as they are able, put little responsibilities on them, and use the time so gained in the Master's service. Some selfish, worldly husbands need to have this thought kept before them, too; for many such will see a faithful wife plod on year after year under burdens which they would not touch, and then feel that they are greatly wronged, if she seeks to have them lightened, when such a thing is possible. But remember that our first allegiance is to our heavenly Bridegroom; and where his counsel is called in question, there is but one proper course, and that is, loyalty to him at any cost. For this same reason, that you may have more time for the Lord's special work, be less particular than you would prefer to be about non-essential features of your housekeeping. Do not be too hard to please in your house assistant. She will not do the work so well, or systematically as you have done it yourself; but be satisfied with the best she can do under your direction and training.

You will probably find, too, after faithfully making the effort a few times, that you have a better talent for talking of the truth than you now know of. Indeed you will often surprise yourself; for the Lord has promised you a mouth and wisdom that none of your adversaries can gainsay or resist. Sometimes you will find your opportunity best used in reading to others, or in merely talking enough to introduce the reading matter, and to lead your neighbor or friend to investigate.

The excuse that you do not like to associate with some of the humble ones, savors both of the spirit of the world, and also of a seeming necessary prudence; and therefore it may be well to consider it carefully. The first thought is of the old nature--an outcropping of its pride and high-mindedness. Resist it, remembering the Master's words:--"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child (a humble teachable believer, or one likely to receive the truth) receiveth me."-- Matt. 18:3-5.

Thus, in very many humble ways, the watchful faithful stewards will find opportunities to invest their talents with a good hope of considerable interest. He that is faithful in that which is least, will be faithful also in much. (Matt. 25:21,23.) Study to show yourself a workwoman approved unto God.

MRS. C. T. R.

====================

R1105 : page 5

THE REST OF THE DEAD.

But the rest of the dead lived not again, until the thousand years were finished.

The reader is reminded that these words, though given as part of Rev. 20:5 in our common version Bibles, are not found in the oldest and most reliable Greek manuscripts;--in none written prior to the fifth century, nor even in Vatican MS. 1160, of the eleventh century; neither does the Syriac MS. contain these words: but many MSS., not so old nor so exact generally, do contain the words. Whether they were originally a memorandum by some copyist, who thus commented for his own subsequent remembrance and jotted down his thought of the meaning of the text, afterward copied by others as part of the text, or whether the words really belong to the text and were accidentally omitted from the best, oldest and most reliable manuscripts, we will know, when we know all things. To us, these facts are of sufficient weight to warrant the conclusion that they are spurious.

However, for the sake of those not so fully convinced, let us here consider the words as though they were part of John's inspired revelation. And it will be seen that even if they are not spurious, but properly of the text, yet they are in perfect harmony with the plan of the ages. The difficulty in the minds of those troubled by this expression, arises mainly from their failure to fully appreciate the terms "lived" and "resurrection."

The passage when rightly understood is not at all in conflict with the Bible teaching, that all that are in their graves shall come forth, and that all shall be brought to a knowledge of the truth, and to a full opportunity for accepting or rejecting it, during the period of Christ's Millennial reign, and that with its close comes the end of human probation, when the willingly obedient shall all enjoy everlasting life, and the willingly disobedient will all be cut off in the second death; and that Adamic death shall cease, being destroyed by the Redeemer and Life-giver; and when, consequently, pain, sorrow and weeping, incidents of that Adamic penalty shall be forever at an end.

The word life, really signifies that perfect state of existence from which death and dying, sickness and pain, and all the elements of death and condemnation, are excluded. Adam and Eve (before they sinned, and passed under condemnation of death and began to decay), and our Lord Jesus who was sinless, alone, of all human beings, ever had life; they alone ever "lived" in the full proper sense of the word; all others, born under Adamic condemnation (Rom. 5:12,17-19), are properly speaking dying, not living now. The death sentence having passed upon all, from the true standpoint of life all are in death--dying. All inherit the weaknesses, the imperfection and sin, and like-wise the penalty, dying and death. Thus our Lord also, at times, spoke of the race as a whole--"Let the dead bury their dead."

We all know what it is to be dying until totally dead; let us all learn that it means to reverse this order, when we speak of living until perfectly alive. As the present and the past six thousand years, have been a dying time,--a time in which DEATH HAS REIGNED and triumphed and conquered the race--so the coming thousand years, the Millennium of Christ's reign, is to be a re-living time, a time in which LIFE WILL REIGN, the result of Christ's obedient sacrifice.--Rom. 5:17-19.

When life shall reign, the reign of Adamic death (from whose dominion all were purchased by the precious blood of the new King, the Life-giver,) must cease.

Many make the mistake of supposing that death was conquered when our Lord Jesus arose from the dead. True, there death was forced to surrender Him who is to be the destroyer of death, the life-giver to as many as will receive everlasting life as a gift of God upon his conditions, but Adamic death was not conquered then, nor its power even restrained. The long six thousand years reign of death has not yet been interrupted, except by the resurrection of our Lord. Death reigned before the Law--from Adam to Moses,--and during the Law or Mosaic dispensation, which gave release to none; and it has also reigned during the Gospel age over all except Christ. And since, we walk by faith and not yet by sight; trusting our Lord's promises of final victory through a resurrection out of death's domain and power.

The apostle after relating (1 Cor. 15:42-54) the particulars of the first resurrection, that of the Gospel church, to the likeness, glory and power of her Lord, which he shows to be due at the appearing of her Lord, in the beginning of the

R1106 : page 5

Millennial age (1 Pet. 1:7; Titus 2:13; 2 Tim. 4:8), exultantly exclaims: "Then shall be brought to pass [to fulfilment] the saying which is written, 'Death is swallowed up in victory!'" But it is a further mistake to suppose the apostle to mean that the victory over death is gained when the church is completed, in the first resurrection. Not so; on the contrary he shows, that then shall be brought to pass, or from then on shall be accomplished, the victory over death.

The resurrection of the Church, with the change of the living members of the same, marks the period of the inauguration of Christ's Kingdom, and from then on the reign of sin and death must give place to the reign of righteousness and life. The victory of the Life-giver, assured eighteen centuries ago by his resurrection from the dead by the power of the Father, will begin with the deliverance of his joint-heirs, the first resurrection, but thank God it does not end there.

Dear dying Lamb, thy precious blood
Shall never lose its power,
'Till all the ransomed hosts of earth
Are saved from Satan's power.

This brings us to the point of time referred to by the passage quoted at the head of this article, when the first resurrection is complete. What then about the rest of the dead?--We answer:

Then the general resurrection, of the dead and dying world, will begin. But it will not be at all like what is generally surmised. It will be the work of the entire Millennial age, a gradual lifting up to perfect life of those of mankind who shall then be found worthy of it. And though this work of resurrecting will be gradually progressing throughout the Millennial age, yet the rest of the dead (aside from those who share in the first resurrection, and live and reign with Christ) will not live again in the full sense of living--in the sense of regaining the perfection of life lost in Adam,--until the thousand years are finished.

"The wicked shall never see life," in this full sense (Psa. 49:19,20; John 3:36), though all the families of the earth shall be awakened and brought to full clear knowledge of the truth, before being sentenced as "wicked."--1 Tim. 2:3,4; Heb. 10:26.

===================

R1106 : page 5

RESURRECTIONS AND CONDITIONS CONTRASTED.

Let us contrast briefly the trial of those who shall share the first resurrection, with that of those who shall share the general resurrection; and the Lord's method of giving the reward to the worthy of this trial and to the worthy in that; and the reasons for the differences; in order that we may comprehend the situation more clearly.

The first resurrection at the beginning of the Millennial age and the completion of the general resurrection at its close, reminds us of the fact that our Lord was raised from the power of death, perfect, in the beginning of the Gospel age, but the church lives not until the end of the Gospel age. But while there is this general resemblance between the two ages, in the fact that trial and testing come throughout, and the reward of life at the close, there is a wide difference between them in other respects. For instance:--

First, the kind of "life everlasting" to be bestowed in the end of the Gospel age to the Gospel church, will differ from that to be given the faithful of the Millennial age--or rather, to express it correctly, the Gospel church will obtain similarly everlasting life, but will have bestowed upon them a higher nature or finer organism. Both classes when perfected, will have perfect everlasting life, but the one will be a perfection of human nature,-- "very good," grand indeed, an image and likeness in the flesh, of the divine while the other will be superlatively grand, of a nature, organism, etc., not only higher than human, but "far above angels"--the express image of the Heavenly Father's substance--"partakers of the divine nature."

Second, the kind and degree of trial will be very different. In the Millennial age all who would have the perfection of human life, then to be freely bestowed

R1106 : page 6

upon all worthy of it, will be required to prove their worthiness by willing conformity, not only to the righteous laws which will then prevail, but also to principles of righteousness. They must come to love righteousness and hate iniquity, not merely from fear of penalties, but on principle. But then knowledge will be clear and all things favorable to righteousness. In the Gospel age much more exacting and crucial is the test. All who shall share Christ's nature and throne are obliged to prove their worthiness by enduring much opposition from the wicked and blinded in the present age, as well as from their own physical and mental weaknesses and imperfections. They must prove themselves "overcomers" by patiently and perseveringly doing the Lord's will as best they can understand and do it.

Third, the methods of giving the reward of life will differ. The Gospel church must walk by faith all the way, being treated as other men, subject to many of the vicissitudes of disease and death much as others; and they must trust, believe and hope for the life promised at the close of the age without experiencing any evidence of it on the way, except by faith. They, like others, have pain, sickness, sorrows and difficulties; they are men of sorrows and acquainted with grief, and are finally sown in death. Though trusting in Christ as their Savior and Life-giver, and publicly declaring it, yet they must in dishonor and weakness fall under the blow of the now reigning prince of darkness--death--hoping, praying, trusting for the resurrection-life promised, but not in any measure actually accomplished in them. "I have said, Ye are gods, all of you sons of the Most High; but ye shall all die like men and fall like one of the chiefs." (Psa. 82:7.) [We do not fall in death as sinners, like Adam, but as sacrifices for the truth in opposition to error, like the other chief--Christ Jesus-- with whom we are reckoned joint-sacrificers.] These, having passed all their trial satisfactorily, without rewards, will be given the great reward all at once, without further trial. Their resurrection or perfecting as new creatures, spiritual beings, will be an instantaneous one--in a moment, in the twinkling of an eye.

But with the world, during the Millennial age, it will be very different. They will not be promised life and restitution, yet be deprived of it entirely until the close of their age, and be obliged to sicken and die. No; on the contrary, Death shall reign no longer. At the very beginning of the Millennial age, Life will begin to reign, and will begin to pay his wages unto all obedient unto the spirit of the law of life. Each act of obedience shall be rewarded; each effort to honor and obey and uphold the right and the truth, will bring its compensation; not only of pleasure and a sense of heavenly approval, but also of health and strength--a gradual release from death, and a gradual bestowal of life. The work of restitution, as it relates to mind and morals and physical development is the resurrection work; --lifting the race up, out of the death state and all the degradation into which the penalty of Adam's sin plunged it. This is the true meaning of the word resurrection.

It is a serious and blinding mistake, made by very many, to suppose that the raising of a corpse out of a tomb, or even the re-animation of a dead person, such as Lazarus, the widow's son, Jairus' daughter, etc., to be resurrections. Not at all; the term resurrection is never applied to such cases in the Scriptures. Of Lazarus our Lord said, I go to awake him out of sleep. He was re-animated or awakened to a former degree of life; or rather, we might more properly say, to the former degree of death. Of little value would the promise of resurrection be, to any, if it merely signify awakening and re-animation to our present, poor, dying state. Thank God it means in the fullest sense "to raise up again" not partially, but up, up, up to perfection. To the majority, as already shown, this will mean a lifting up, or back, to the perfection of human nature lost by father Adam--gradually, during the Millennium, and in co-operation with their own efforts and longings for righteousness and perfection, mental, moral and physical. To the "little flock," who, under the favor of the Gospel call, have exchanged human nature (by its sacrifice) for divine nature, it means, the lifting up (at one bound--in a moment, in the twinkling of an eye) to the full perfection of the new nature--the divine nature; not gradually, but instantly, from mortality to immortality, from weakness to power, from dishonor to glory, from a natural body to a spiritual body; because their trial is fully past before death. And all who shall be accounted worthy of the first [chief] resurrection will have been already proved "overcomers," "faithful until death," and "worthy," or they would not have part at all in that chief resurrection.

Blessed and holy, proved and accepted, are all they that have part in the first resurrection. And while all others shall share in the general resurrection, none but holy ones shall ever reach its grand climax-- perfect life;--for everlasting life is the gift of God (through Jesus Christ our Lord); and he gives it to none of the wilfully wicked or rebellious, but only to such as will serve, honor and obey him, when their knowledge and opportunities are perfect. All shall be awakened and brought to full knowledge before being sentenced as "wicked." But the wicked shall never see life.--Psa. 145:20; Heb. 10:26,27; John 3:36.

====================

R1107 : page 6

THEY THAT SHALL ATTAIN RESURRECTION.

"They that shall be accounted worthy to obtain that age and the resurrection from among the dead, neither marry nor are given in marriage."-- Luke 20:25.

We do not here treat the subject, "Whose wife shall she be?" having already considered it. (See, TOWER of March '87.) We wish now merely to draw attention to the harmony between the above words of our Lord and the foregoing view, on the meaning of the word resurrection, as applied to the world, showing the class worthy of it, and how the worthiness or unworthiness of each will be demonstrated by their conduct, when awakened from death.

We cannot understand our Lord's words, to apply to the saints, the church, who will share in the first resurrection; for the inquiry and conversation were regarding another class, and by another class. The Lord's answer applied to ordinary Jews who knew nothing about the first resurrection, the reward of following the Lord in sacrifice.

The Millennial age is an age of trial, a transition period, and hence was not the age looked to by the question of the Sadducees who wished to know how matters would be finally and everlastingly. Our Lord's answer meets the question exactly; he does not explain how it will be during the Millennial age, while the race is being awakened, and while the willing ones are being restored from death to life, but pointing his words to "that age" of perfection which will follow the Millennium of testing, he informs them first of all, that it is an open question as yet whether the woman and the seven husbands will be accounted worthy of that age, worthy of resurrection,--of being raised up again to the perfection lost in Adam, and entering the everlasting state. Thus our Lord clearly teaches that though all that are in their graves shall hear his voice and come forth, some [the church] will come forth to a resurrection of life, and some will come forth to a resurrection of judgment or trial,--a resurrection work being begun which for its completion will depend wholly upon the faithfulness of those being tried in it. If in that period of judgment-resurrection any shall be proved worthy of the perfect age and everlasting life, he shall have it; and any found unworthy in that time shall not obtain access to the perfect age, nor to the perfection of life: They are "wicked" and "shall not see life," nor be worthy of complete resurrection.

But, let us remember, that since a full release from the wages of Adam's sin (death--everlasting destruction) has been granted, it follows that the Millennial trial of each, individually, will be as though each were perfect, as though they had never been condemned in Adam,--full allowance being made by the Judge for the weaknesses, from the fall, remaining in them. Each will be judged by his own attitude toward righteousness, under the clear light and full understanding of the Millennial age. Only those wilfully opposed to righteousness, when clearly seen, will be condemned as unworthy of life; and such as then die, will die the second death; for if never fully lifted up out of the present dying state, it will be their own fault entirely--an evidence of their unwillingness to have life upon the only conditions it ever will be offered--obedience to God's righteous law.

Hence, when we read, "Even death the last enemy shall be destroyed," "Death shall be swallowed up in victory," etc., we should "rightly divide the word of truth," and note that it is the release of humanity from the penalty which came upon all through Adam's sin and not from the second death, which will come upon willful sinners only.

Adamic death, though a just penalty, is an enemy or opponent, because it slew all--both the willfully wicked, and the ignorant and blinded, and those also who willed to do well and loved righteousness. It was because God foresaw that there would be such lovers of righteousness under the death condemnation, that Christ Jesus died for our sins and released all from that penalty so as to give life to as many as would take pleasure in using it to God's glory and their own everlasting well-being.

The second death, on the contrary, is not an enemy but a blessing; just as the destruction of useless, injurious and filthy rubbish, is a blessing. If the second death meant everlasting torture, the case would be different: No excuse could be offered to justify the perpetuation in misery of the existence of any creature, however wicked. Extinction (death, without hope of resurrection) is certainly a just penalty upon those who are willfully wicked, after they had full knowledge of good as well as evil, and the results of each. But the second death is an enemy to none of the righteously disposed; to them it is a blessing. The utter destruction of such as are proved unfit to have life, is needful to the harmony of God's kingdom and the peace and happiness of such as love righteousness. And this is the testimony of God's word concerning his plan: "All the wicked will he destroy." He will "destroy those that corrupt the earth. These are the symbolic "goats" of Matt. 25:41,46, also called the angels, messengers or servants of Satan, and the symbolic "fire" destroys them. The second death will be proportionately as great a blessing, in ridding the earth of the evil-disposed incorrigible, as the Adamic death was an enemy, destroying the well-disposed with the evil-doers and the ignorant.

====================

R1107 : page 6

A MISAPPREHENSION.

Some seem to get the impression, that for the Lord to finally destroy some of his creatures--Satan, and such as have his spirit of opposition to righteousness,-- would imply a failure of the divine plan. Such ask, Is it not written that "All his purposes shall be accomplished?" and, Cannot God melt the hardest hearts? and will not Christ subdue all things unto himself and reign until he has put down all enemies?

Yes, we answer; God's plan will be fully accomplished, but it does not follow that every human plan is the divine one. Nowhere has God declared it to be his plan to preserve everlastingly every creature he has made, and to force all such into obedience. To suppose such pride on the part of the Almighty would be to accuse him of folly. And if such a pride of workmanship related to man would it not extend to all of his creation and insure the resurrection to everlasting life, of every animal, fowl, fish and insect that ever lived?

But such is not God's declared plan. On the contrary, while the Scriptures declare that God takes no pleasure in the death of any of the human family, but would or is willing that all should turn unto him and live, and has made abundant provision in harmony with this, his will, through Christ's sacrifice and coming Millennial reign, yet he declares clearly, that as sin in Eden brought death (from which we were redeemed by Christ's death, because it was not the penalty of our own wilful sin) so when each stands trial for himself the penalty will be no different; for God and his law have not changed. "The wages of sin is death," still. And in the individual trial, "The soul that sinneth [wilfully], it shall die," though in that [Millennial] day none shall die for another's sins, as now.

So far from planning to coerce all men into his service, God's plan is the very reverse; only the willingly obedient shall eat the good of the land--shall partake of his bounties of lasting life and favor. Had God chosen to make man a mere machine--without will of his own, acting only as acted upon--would he not after making the machine right, keep it right; and not permit it to fall into destruction? Experience would be worse than wasted on such beings. But this theory would necessitate the conclusion, that God is responsible for all the sin and misery of the world. It implies that the fault is all with God, and starts the inquiry, Why did he not make the human machine as he wanted it at first? If this theory were true, God would be the great and only sinner; the only one justly worthy of punishment.

But this theory would make God a liar, a deceiver, a hypocrite and unjust; for he tells us that the sin was man's, and that the penalty inflicted was just. Let us believe God. The man he created was a fleshly image of himself. He was in a fit condition to be tried or tested, to prove

R1107 : page 7

himself worthy or unworthy of life. He was organically perfect; nothing imperfect would be an image of God; nothing else could be tried or condemned, justly. To set Adam on trial, not only for his own life but also as the representative of the race in him, and to have him fall because created imperfect, would be unjust; and such a trial would be a farce, a deception, a great wrong. Any penalty would be unjust under such circumstances.

Not only organically perfect, but also favorably situated in Eden, Adam had no reasonable temptation to disobey God's command, as would have been the case had other food been scarce and he about to die of hunger. If, having promised him life, God had made insufficient provision of food, etc., and forbidden a fruit necessary to his existence, Adam would have had some excuse for his disobedience and might have said, Lord you promised me life, but I was dying of hunger, and therefore I ate supposing you had forgotten your promise. In such a case the disobedience would not have been wilful, but under provocation --temptation. But God tempteth no man.

It is true, though Adam had a perfect brain, he had not reached perfect knowledge and experience at the time of his trial. It was not needful to a fair trial that he should have had experience in disobedience,

R1108 : page 7

or a knowledge beyond what he possessed. He knew that God was his Creator and Benefactor and that he ought to render obedience to his commands, if he would continue to enjoy his favor and blessings. Nor was it needful to the trial that he should have large experience in the use of his perfect mind, for instance for the construction of apparatus for analyzing the forbidden fruit, to see whether it contained something really injurious, or for reasoning out the cause of its prohibition. The reason and propriety of this as a trial or test of his obedience, he no doubt would have been permitted to fully understand afterward, had he continued obedient to God.

Adam was not deceived even (1 Tim. 2:14); he disobeyed God knowingly and willingly, evidently with the expectation and intention of dying; because his loved companion had been deceived into disobedience. As a free moral agent, he was left to do as he chose, and he wilfully chose to disobey and received the penalty --death.

This power of will or choice belongs to human nature as God made it. Were it otherwise, human nature could not be called an image or likeness of God's nature. God has a will and exercises it. Man, made in God's likeness, must have a similar will of his own, and must be similarly free in its exercise. Adam's proper course would have been to say, Though all my happiness seems lost by the disobedience of my dear companion, for I know that God meant all he said, when he pronounced the penalty for disobedience, yet two wrongs will never make one right. I will be obedient myself, and go to God and confess with sorrow the case as it is, and solicit his mercy in view of the extenuating circumstance of Eve's deception. I will lay the case in the hands of our kind benefactor, praying that whatever his love and wisdom and power and justice can arrange may be done for her atonement and recovery. Peradventure he may see a way to maintain his own justice, and yet spare the only companion I have on earth. But self-will chose the independent course; and Adam determined to share the fate of his wife. His was really a case of suicide.

Human nature has not changed, though our free agency is very largely curtailed by our unfavorable surroundings and our unbalanced, unsound minds on all subjects. With the restoration or resurrection, under the advantageous surroundings and allowances of the Millennium, the free agency or free will of man so far from being utterly destroyed will be restored, perfectly and completely; and by their will all will be judged worthy or unworthy of life everlasting. If it were a labor for the Almighty to create human beings or to destroy them, or if numbers were a necessity in his plan, there might be some room for questioning whether ages and ages of effort would not be made to bend the wills and turn the hearts of those found incorrigible during, and at the close of, the Millennium. But, when to create or destroy, are as easy with the Almighty as to preserve us alive, we see the wisdom of his plan of giving and continuing life to only such as appreciate it as his favor, and who, when fully informed, will rejoice to co-operate with God in recognizing it as the all in all of wisdom and righteousness--their wills being in perfect harmony with his.

The promise that all things shall be "subdued," or "put under Christ," refers to the power that will coerce active evil during the Millennial age. All things actively in opposition to God's plan and law will be subdued, restrained, hindered. And if, after being for a time outwardly forced to obey the laws of righteousness, the former evil-doers continue opposed at heart they shall be cut off (Isa. 65:20; Rev. 20:7-10,15), that evil may be rooted out and righteousness firmly and lastingly established in and through them that love it.

====================

R1108 : page 7

ABOUT OLD MANUSCRIPTS.

DEAR SIR AND BROTHER:--I have read with much interest your work "MILLENNIAL DAWN," and I agree that the theory it presents, though new [The original, old theology of the Bible, we call it.--EDITOR.], ought not to be rejected because so. But that passage in Rev. 20:5, "But the rest of the dead lived not again, until the thousand years were past," arose in my mind at once as a barrier to the reception of your view. You state it to be an interpolation, and that the words are not found in the best and most ancient manuscripts. I wrote to Dr. Manly of the S.B. Theological Seminary as to his knowledge of the matter. He writes to me, that so far as his investigations have gone there has been no dispute as to the authenticity of the passage, but some as to the verbal construction. He further says, that in his opinion there is no copy of Revelation ante-dating the fifth century.

Now I am anxious to know just what God's Word teaches. Will you please give me the source of your information upon which you state that it is not in the ancient copies? Do you know from a personal investigation? Are there no copies of Revelation ante-dating the fifth century? I am anxious to be informed on the subject, for your theory will relieve my mind on some things that have been hard to understand. I want to believe it, if the Scriptures will allow me. But while that passage remains, it effectually bars the door to belief. I have been a pre-millennialist for nearly thirty years, and the doctrine becomes clearer with the coming years. Now, if your theory be true, a beautiful harmony will exist in my mind.

Fraternally Yours,

G. E. BREWER.

--IN REPLY--

There are but two known copies of the New Testament, in Greek, ante-dating the fifth century: these are known among scholars as the Sinaitic and Vatican manuscripts. They are given the same date,-- about A.D. 350--though by some the Sinaitic, which was most recently found, by Prof. Cons. Tischendorf in 1859, is supposed to date a little earlier.

The Vatican MS. came into the possession of European scholars in 1475 A.D., and is known from other more recent Vatican MSS. by its number, 1209. It is very accurate so far as it goes, but it is of no authority on the clause of Rev. 20:5 in question, because it is defective, incomplete, --the Epistle to the Hebrews from 9:15 to close is lacking, as well as all of the Epistles to Timothy, Titus, and Philemon, and the book of Revelation.

The Sinaitic MS., remarkable as being the oldest as well as for its completeness and accuracy, is therefore the only Greek authority on Revelation ante-dating the fifth century: and it does not contain the clause, of Rev. 20:5, in dispute.

Regarding your question, as to our authority and information, we would say: We do not possess these old manuscripts and do not hope to--they are esteemed as of almost priceless value among scholars. The Sinaitic is now in the possession of the Russian government at St. Petersburg. However, at great expense, borne by the Czar of Russia, Prof. Tischendorf, the finder, published an exact copy of this MS. And later, for the benefit of the general public, Mr. T. prepared and published, in 1869, the common version of our English New Testament, with foot-notes showing all instances in which it varies from the three oldest Greek MSS.--the Sinaitic, and Vatican, above mentioned, and the Alexandrine, a later and less accurate MS. This work in a small form, cheaply bound in cloth, can be ordered through your nearest book-seller. Its retail price is one dollar.

We hope, at some time ere long, to get out a copy of this last mentioned edition in cheaper form, for the benefit of all our subscribers; being desirous that they should all enjoy the benefits and information thus afforded.

====================

R1108 : page 7

A SUCCESSFUL MINISTER.

[The following is from Brother Weber of Maryland. Though a florist and gardener on a large scale, he is not seeking worldly prominence or wealth, but divine approval and heavenly riches. To do this he uses his garden, hot-houses, etc., as ways and means for honoring the Lord by spreading the truth. He is out as much as possible in the "harvest" field selling DAWN Vol. I. A man of keen business judgment and good address, he enlists his best endeavors in this highest service-- the service of God--and we believe is laying up treasure in heaven.--EDITOR.]

MY DEAR BRO. RUSSELL:--After taking leave of you, Wednesday evening 6th, I arrived in Frederick, Md., next morning at 9:30 A.M., and started out by 10 o'clock and distributed Arp tracts the remainder of the day. Next morning I started out at 8:30 and sold that day 32 of DAWN Vol. I., and next day 22. Saturday being a pleasant day, a great many were not at home, which cut my sales short that day. The week previous I used a day and a half in the same way and sold 55 books; and altogether in the 4-1/4 days I have sold 109 books. I only wish I could give my entire time to this blessed work, but other duties will not permit me yet to do so. But I hope as soon as I see my way clear, nothing shall prevent me from doing so. I realize the privilege of being

R1109 : page 7

a co-worker with the Lord in this evil day; and selling DAWN is certainly the most effective way of preaching the real Gospel, thus placing these blessed truths right in the hands of the people. This certainly is the best way of preaching, and if we are confronted with the blind leaders who will not buy them, we have then an opportunity of bearing witness to the truth by word of mouth.

May our dear Brethren and Sisters who can give their time, see the privilege of doing all they can, so they may have the Master's approval. I will close with best regards joined by Sister W. to you and Sister R. and all the friends. Yours in fellowship and service of the truth.

H. W.

====================

R1109 : page 7

OLD THEOLOGY TRACTS.

THE WAGES OF SIN.

This small tract of 24 pages, neatly printed, is considered excellent for new readers. They are of proper size for enclosing in envelopes. We believe that one of these, an Arp Tract, enclosed in a Missionary Envelope, would be a good means of reaching many of your friends. Those who think the plan a good one and desire to avail themselves of it, can do so.

It is proposed to issue these tracts quarterly. They will vary in the number of pages. To conform to the requirements of the Postal Laws, a price must be fixed on these and subscriptions received,-- same as with TOWER. We have fixed the price at 10 cents per year, which would cover the cost, including postage. If we can get them out in large quantities, we will be able to produce them cheaper, and the more issued the more good results we may hope for. We therefore propose a large discount on quantities, thus--

25 copies--quarterly for 1 year (100 tracts) for	$ 1.00
50 copies--quarterly for 1 year (200 tracts) for	1.75
100 copies--etc. (400 tracts)	3.00
500 copies-- (2000 tracts)	13.50
1000 copies-- (4000 tracts)	25.00
3000 copies-- (12000 tracts)	68.00

The topics selected for these will be chiefly selections from TOWER matter, specially suitable for general, promiscuous use. The cost of 1000 copies, quarterly, for a year, would be no more than some of you used to pay for pew-rent,--to have your understandings darkened by misrepresentations of God's character and plan. It is for you to consider, whether you can not better use that sum hereafter in preaching the Old Theology of the Bible, to your former fellow-sectarians and others. This number of tracts distributed quarterly at mills, shops, among clerks in stores, printers, editors, reporters, school teachers, at offices of lawyers and physicians, and at church doors, by yourself, or others employed by you, could scarcely fail to accomplish some good, in opening the eyes of some who would thank you for it eternally, as God's agent and light-bearer.

Perhaps you used to give a like sum toward Home Missions, and as much more toward Foreign Missions--$75 per year toward religious teaching. It is for you to consider that under this plan this $68 would enable you to preach 3000 sermons quarterly, to your own and neighboring townsmen.

You used to think that one-tenth of your earnings or profits should be used in the Lord's service; now you see, that that tithing system was the law to the Jews only, and that we are not under the Law, but under grace. As followers of Christ, we covenanted to give not merely one-tenth of our profits, but all that we have and are and shall be,--time, money, influence, all and forever--to the Lord and his service. It is for each to consider whether or not the Lord's favor toward us, in opening our eyes and delivering us from the bondage of fear and error, has drawn our hearts closer to him and made us anxious to spend and be spent more and more to honor him; or whether the removal of the chains of error's bondage and fear of future torment, has made us harder and more selfish. We may be assured that if the truth produces a hardening effect on us, it would not only prove us unworthy of the high-calling to joint-heirship, but

R1109 : page 8

unworthy of life on any plane. Pharaoh is an example of those whose hearts harden instead of melt, under the influence of God's mercy.

Consider, too, that what you now do and spend, is in part at least to offset that formerly spent; to counteract former errors and misrepresentations of God's character with the clearer light now shining. Some of us who were for years very zealous in the spread of error, before the truth reached us, and who like Paul verily thought thereby to do God service, might almost despair of ever offsetting it with the truth, but for the fact that the money and energy we then spent accomplished little, compared with what even the same amount of each would accomplish now, in the service of the truth, in this harvest time and with the facilities our Lord has now put into our hands.

Consider that "the time is short:" that where we used to give one dollar, or a hundred, or a thousand, we now have the privilege of showing the Lord our appreciation of the truth by using five times as much, both of time and money; the results of which are beyond comparison.

Can we preach the good tidings in a better way than in circulating DAWN VOL. I., and these tracts? If some can afford to pay for the tracts, but cannot attend to having them circulated (and all should be able to do this also, unless invalids), there may be other brethren and sisters who would be glad to distribute more tracts than they can purchase, and we will find such agents for you, if you desire.

But we are not urging this work, but merely asking you to consider the matter and act according to your own judgment. Here is an opportunity for extensive harvest work; and the time between the quarterly issues is ample for thorough distribution.

====================

R1109 : page 8

EXTRACTS FROM INTERESTING LETTERS.

Venango.

DEAR BROTHER RUSSELL:--Your book, The Time is at Hand, has been received and read with avidity. I can scarcely restrain myself from continually crying aloud, "Glory to God in the Highest!" Hallelujah! for evermore. May the praises of God and the Lamb be upon every tongue! How can it be otherwise? Who so great or so glorious as our Redeemer who gave himself, was slain, for the sins of the whole world--save the Great Jehovah who planned the redemption. I rejoice daily that I am made wise even at this day, and yet my heart grows sad when I think of the years that I have been led by the blind. Why was I not permitted to know sooner? Your book MILLENNIAL DAWN came to me last Fall--the first hint I ever had of such a work. I received it on a Saturday evening, commenced to read it immediately and never laid it aside, except when obliged, until finished. Its truth captured my heart at once; forthwith I withdrew from the Presbyterian Church where I had so long been groping in the dark for the truth, and found it not.

The DAWN came as a light in a dark place and you cannot know the eagerness with which I have devoured all that I could get of your writings. My first impulse was to deliver the tidings to all I knew, but especially immediate friends, that they too might be made wise, and have cause for rejoicing; but they one and all discarded the book and TOWER, as the theories of one man trying to start a new religious sect for his own aggrandizement, I suppose, instead of an effort to place us upon the original Christian basis, which Christ and his apostles outlined for all the true followers down to the end of the age. I sometimes grow discouraged; still I cannot help rejoicing that I have found the true version of the Scriptures, even if others will not accept. I cannot tell you how happy it makes me. I try to do what good I can, but when others deem me crazy or lost to all my former senses, where is my influence?

I long to tell you all that is in my heart, of joys and hopes, but cannot at present. May God bless you through time and eternity, which I know he will do; but what will become of such as I, who have never known the Scriptures aright, nor even concerning our Lord's presence and the harvest, until so late.

[This must not discourage us; we must expect just such results; they were promised. (Matt. 10:22; 1 Cor. 4:10.) Even our Lord's faithfulness made him of "no reputation." And Paul and the early church were "counted fools for Christ's sake." Yea, and whosoever will live Godly, in this present time, "shall suffer persecution" of some sort--according to the degree of civilization by which surrounded. While pitying their blindness and longing for the clearer, fuller dawn, when all shall see clearly, let us rejoice that we are counted worthy of an experience so much like that of our dear Redeemer.--EDITOR.]

Still, I will praise him. I cannot help being so late to know the truth. For many years have I prayed and striven to lead a

R1110 : page 8

Christian life, but with only blind leaders what could I know? I blush to think of my ignorance. Your last book is so conclusive in all its proofs; who can doubt them? I must read it over and over again. I do not feel able to say much to others, until I have informed myself more perfectly. How chilling such retorts as the following: After reading all the chronological facts and Scripture bearing upon them, my heart was so filled with joy that I mentioned them to a friend of Christ's coming, when he remarked, He has set the time, has he? I cannot tell you, how it makes me feel. You do not set the time; 'tis God, and undoubtedly there is a set time, as all will yet see.

With much love to you and your beloved helpmeet, I remain sincerely,

Your Sister in Christ,

J. H__________.

[Be of good courage, dear Sister, consider that the readiness of heart in which the truth found you, indicates that you were a true child of God before, and that it was sent to you by our Master; because, blinded and starved by human tradition, you were hungering and thirsting for righteousness [truth]. He now invites all such to be filled, both with the truth and with its spirit. What VOL. II. has made clear to you regarding the "harvest," etc., will be emphasized and clinched by VOL. III. in due time, making very clear the importance of the work of harvest. Meantime enter as fully as possible into the present blessed opportunities of service, making known the good tidings of great joy--The Plan of the Ages--whenever and wherever you can find or make opportunity. The results to you will be deeper joy and clearer insight, whether they hear or whether they reject. Faithfulness in receiving and confessing the light, as God supplies it, is imperative. Yet, let us be "wise;" let us feed the "milk" before the "strong meat."

"The Plan of the Ages" (Vol. I.) should, therefore, always be presented first, before any mention is made of "The Time at hand." If they cannot digest the "milk," we may be sure they cannot the "meat," and the result would be only the greater and stronger opposition. Remember how our Lord exemplified this in his teaching; he even said to his followers once, "I have many things to tell you, but ye cannot bear them now." To us, as well as the apostles, our Lord's words apply: "Be ye wise as serpents, and harmless as doves."--EDITOR.]

St. Louis, Mo.

GENTLEMEN:--I came into possession of a copy of MILLENNIAL DAWN VOL. I., The Plan of the Ages, a short time ago, which I read with a great deal more than ordinary interest. Though there are a few paragraphs I do not altogether comprehend, yet as a whole, it has given me an entire new channel of thought relative to the impenetrable future. I carefully compared all your Bible references, and became so favorably impressed with your version of Scripture and so hungry for more of the same kind of spiritual food that I feel I must have the second volume.

I have enlisted in the service of the Lord Jesus Christ for the remainder of my life; and it is my heart's desire to be even more faithful to Him than I was to the stars and stripes during the dark days of the rebellion. Oh! how I should love to be one of that "Little Flock," one of the Lord's daring soldiers, to help bind the great dragon, Satan, the vile enemy of all those faithful to the Lord.

Please let me know if you have any other religious literature. Very Respectfully, Yours in the Love of Jesus.

L. W.

R1110 : page 8

Florida.

MY DEAR SON:--Your welcome letter is received. We are glad to know that you are in usual health, and I trust and pray that your labors are still being blessed to yourselves as well as all others who have ears to hear and eyes to see.

As for myself I have been greatly blessed by the reading of Vols. I. and II. of DAWN. I have just finished reading Vol. II. and I feel that it would be impossible to ignore the truthfulness of these wonderful developments. The types and antitypes of the Jewish and Gospel dispensations, The Times and Seasons, the Manner of our Lord's Second Advent, Earth's Great Jubilee, Parallel Dispensations, Elias shall First Come, and the wonderful unfolding concerning Antichrist, the Man of Sin,--these contain very much that I had never fully understood before. I am perfectly astonished at the array of Scriptural argument to substantiate every position taken; and I can only say, To God let us give all the praise. It seems to me that no one can overthrow these arguments and conclusions except they deny the truth of the Scriptures.

I am very sorry to know that Brother Clowes is so very low. Possibly before this time he has gone to his rest. But his works will follow after; and may we also be ready, for we know not when our change may come. We are all in usual health at present, and hope you are all well. Joined by Wife and Mabel in love to you all, I am your loving Father,

J. L. RUSSELL.

[The above is from the Editor's aged Father, whose appreciation, love and zeal for the truth, seem to grow with his years. Now in his seventy-fifth year, he is more and more seeking to let the light shine, loaning DAWN, tracts, etc. His fellowship is highly appreciated.

On Januaryy 25th our dear Brother Clowes, with whom some of our readers were acquainted, having heard him preach the word of truth at various points near Pittsburgh, passed away full of triumphant faith and glorious hope. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the spirit, they shall rest from their labors, but their works follow with them."]

page 8

DEAR BROTHER AND SISTER RUSSELL:-- I would like to tell you how much we enjoy the Second Volume but haven't the words. I shall be very glad when the next Vol. comes, but expect to read this over many times yet; and having the "Sure Word of Prophecy," there is no lack of food, until it is ready.

I do hope you may find it desirable, to publish this Vol. in paper binding and to help the work I will do what I can.

It is true that comparatively few are yet interested, but some of this sowing is for the future harvest and the truth must be first made known before it can be received. Our heathens are at our own doors. "Who is blind but my servant?" I send a check for $30, toward the fund for paper bound "Time at Hand." If you do not think it best, however, or if means are not sufficient, use the money in any way that you deem proper or in the Tract Fund.

In your last you expressed the desire to hear how the good work prospered with us. Although "our report" is looked upon as foolishness, and ourselves as deluded, I do not at all feel disheartened, for the rumblings of our chariot wheels sound all around. The papers have to announce sermons upon special subjects by the different pastors to notify the people of very interesting themes, viz., Immortality, Future Punishment, etc. DAWN has stirred up the waters any way! If none believe, it is not surprising, no man has helped them yet to get into the water and be healed, but they will soon get help and then they will proclaim the goodness of the Lord. (Psa. 107:10-16.) The greatest obstacle in the way is the denunciations of the clergy. They tell their sheep this is poisonous food and they are so ignorant of God's Word, that they are afraid of the unpardonable sin if they dare to read for themselves and trust to the spirit of truth to interpret for them. Truly "they sit in the shadow of death and are bound with fetters of iron and brass. But when they cry unto the Lord he will hear and deliver them." "Wait upon the Lord and ye shall see his salvation," is good enough cheer. In most kind remembrance and love in Christ, Your fellow-workers,

DR. and MRS. ABIEL BOWEN.

DEAR BRO. RUSSELL:--I enclose a letter which is so full of interest and encouragement to me, that I thought it might be interesting to you also. I am sorry to say that I am unable at present to do much in the cause of truth, as I cannot leave home, but expect to go on the road again about April 1st. Then I shall use every possible opportunity to distribute Arp tracts and sell as many DAWNS as I can. Yours, L. A. PATCHEN.

DEAR BRO. PATCHEN:--Your welcome letter at hand, I was glad to hear from and get your opinion of DAWN Vol. II.

Mr. Tavender called about two weeks ago and said so much about the book, that I sent right away for a copy and have read it through, some parts twice.

I feel that Mr. Russell has been entrusted with the key which has unlocked the prophecies. It seems that the blessed time we have been so long praying for is very near, even at the door. I am trying to spread these truths as much as I am able. I talk to every one I can reach. Does it seem possible that 25 years more will see evil overthrown and the "King of Righteousness" reigning in the Earth? Will there then be no more, agonizing wives in behalf of drinking husbands? No longer shall mothers on bended knees cry to God: how long, O, how long!

Thank God, the clouds are parting, and we begin to catch glimpses of the great plan which was laid before the foundations of the earth. Evil has had its day. The good have been powerless to turn back the tide of wrong-doing which has flooded the whole earth. How we have suffered on account of evil, but could not see why we were not able to subdue wrong. I have verily thought myself to blame for many things which I now see I was powerless to control.

I trust I shall ever feel grateful to you, brother, for calling my attention to these things, when in agony of soul, God was leading me through affliction away from the love of earthly things, that I might be prepared with those who love Him for that rest that remaineth for the people of God. I am trying to spread the truth and with some success, apparently.

Mr. P. sends kind respects. Yours in Christ,

MRS. J. H. P__________.

====================

page 8

IF THERE is a mark, thus (check mark), opposite this item it indicates that your subscription has not been received for the present year. If there is any mistake about it, write us at once.

If there is a mark, thus X, it indicates that you are owing for the past year; and two such marks (XX) indicate that you are several years in arrears according to our books. If you think our record in error, advise us. If you cannot pay such arrearages, write and tell us so; and we will CANCEL THE DEBT. We want to square up all accounts to Jan'y 1889. Then, if ever you become able, you may, if you choose, contribute to the Tract Fund account, to help carry the good tidings to others.

====================

VOL. X.

ALLEGHENY, PA., JUNE 1889,

NO. 8.

==========

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

DO NOT send us Foreign or Canadian money or stamps. Send Money Orders.

THE "ARP TRACTS" in English and German sent FREE to all who promise to distribute all they get. Say how many you can use.

SLIGHTLY DAMAGED DAWNS.

We have about 50 copies of Vol. II. in cloth binding slightly damaged, scratched, etc., which we will dispose of at 40 cents each, post-paid.

***

We have about 150 copies of Vol. I. in paper covers (English and German), slightly soiled--not nice enough to send out as new and perfect--which we will supply at 10 cents each to TOWER subscribers, for loaning or giving away. Or, we will loan one of these to any one who will promise a careful reading and to pay return postage.

====================

R1112 : page 1

PREACHING THE GOSPEL BY MAIL.

The Missionary Envelopes are not so generally used as we could wish. They are neat, cheap, and certainly attract attention and do good. Every letter of business or friendship we write, should go in one of these envelopes, accompanied by an Arp Tract or Old Theology Tract, or both, as judgment may dictate, and thus carry the good tidings in addition to what you write. We have already printed about 80,000 but the quantity should be a million or more by this time.

The price is low, merely designed to cover cost, postage, etc.; but if our readers or their friends use a cheaper grade of envelopes and buy in large quantities (5000 to 20,000 at a time), for use in mailing circulars, etc., we will be pleased to supply such at a rate that will correspond with the price of a cheaper grade --at a loss--in order to do mission work in this way.

But, see that you send no orders from disreputable or dishonest firms who might use the envelopes because attractive-- whose dealings might reflect against the truth.

====================

R1110 : page 1

"THE TIME IS AT HAND."

(DAWN VOL. II.)

Did you receive a copy? We sent one to each WATCH TOWER subscriber who had renewed for 1889, so far as we know, as a special number for the months of April and May combined.

We mailed it to all of the "Lord's Poor List" who have requested the TOWER for the present year (See Terms above), as well as to all who have paid for this year; and also, to all who requested that the paper be continued to them and who hoped to be able to pay for it during the year.

If any who renewed their subscription, in any of these ways, failed to get the book, they should at once drop us a postal-card, that any mistakes may be rectified.

In our March issue we promised this book ("The Time is at Hand"), without extra charge, as part of this year's WATCH TOWER, to those only whose subscriptions should be received before April 1. But as we find this left too short a time for some, especially our Foreign and Pacific coast readers, we have concluded to leave the offer open until August 1. next. Therefore all whose subscriptions for the TOWER for 1889 are received up to that date, will be supplied with this book without extra charge.

Friends of the truth can therefore bestir themselves among those to whom they have sold or loaned DAWN VOL. I. and take subscriptions for the TOWER for 1889 with VOL. II. included for 50 cents; or, "The Time at Hand" alone, for 25 cents.

====================

R1110 : page 1

VIEW FROM THE TOWER.

Many of the saints abroad, who could not meet with us here at the celebration of the Lord's Supper and subsequent meetings, have written requesting a full report of the proceedings. Such a report we would like to give, but to do so fully is impossible. If pen could portray the glow and warmth of Christian love that illuminated every countenance, the heartiness of the hand-shaking, the tones of good cheer in the words of greeting, and the fervent farewells and God bless you and speed your work, at parting, then we might give a fuller report. But all this can be better imagined than described. It was a season which afforded a blessed foretaste of the joys of the gathering of the church triumphant, when all the faithful sowers and all the faithful reapers shall rejoice together,--when the first-fruits of the harvest have all been gathered in.

The number present from abroad was the largest we have yet had, twelve states and Canada being represented, viz., Pennsylvania, Ohio, New York, Illinois, Virginia, West Virginia, Tennessee, Kentucky, Connecticut, Maryland, Michigan, New Jersey and some from far off Manitoba. Among the number present were six who had been ministers in various denominations of the church nominal, whose eyes have been anointed with the eye-salve of harvest truth, and who have left title and parsonage and salary and friends and reputation and all, to henceforth preach the glorious gospel of the blessed God; to reap in the whitened fields, esteeming the reproaches of Christ as greater riches than the treasures of the world.

But we, as usual, recognized all the consecrated ones as ministers (servants) of Christ, of his church and his truth, and made no difference, one way or another, because of past prominence in error. Remembering our Lord's words, "All ye are brethren and one is your master, even Christ," we endeavored, according to Paul's suggestion, to know no man after the flesh, but recognized each and all according to their possession and manifestation of the spirit of Christ--the spirit of

R1111 : page 1

the truth. All engaged in sacrificing their human natures and interests (much or little--their all), in the service of the truth, on the altar of love, we heartily recognize as priests--of the royal priesthood under Christ Jesus the High Priest of our profession or order.

With extra seating accommodations, our meeting hall was filled to the extent of its capacity, about 225 being present to commemorate the Lord's Supper. The first meeting, at 10 A.M. Sunday, April 14th, was of a social character, and the time was fully occupied with short addresses from various brethren, telling of the condition and prospects of the great harvest work in their places of labor, the helps and hindrances they meet, the sustaining grace they find, the good hope they have, the joy and peace they have personally found in believing the truth; with interesting incidents of personal experience as to how the harvest message reached them or some others, and of experience in the work as to how God had verified to them so many of his rich promises, such as, "I will give you a mouth and wisdom that none of your adversaries can gainsay or resist;" "Open thy mouth wide and I will fill it;" "Whosoever will do his will shall know of the doctrine;" "My grace shall be sufficient for thee;" "Lo, I am with you alway, even unto the end of the age," etc.

This meeting encroached somewhat on the noon hour, and yet before two o'clock the company was again in place for the afternoon session, at which, Brother Wallace illustrated his method of presenting the outlines of the Plan of the Ages to the audiences he meets. Bro. W. was a travelling lecturer and professor of phrenology before the harvest truth reached him. When he received it, he began to mix with phrenology the good tidings of great joy for all people; and now as the truth has reached his mind and heart more fully, it has so quickened his zeal in the Master's service that the old profession is almost crowded out, except as it serves to pave the way for the glad tidings which now fills his heart and overflows at every opportunity. His talent is for public speaking, and after every lecture the DAWN is presented as a further elaboration of the great subject to which he has called attention. To illustrate his lectures, he has had the Chart of the Ages (from DAWN Vol. I.) enlarged and painted on canvas, and ornamented with pictorial illustrations of the various ages; and above all a beautiful symbolic sky representing the changing conditions of the various dispensations, from Eden to Paradise restored. God bless him, and may his talent never be turned aside from the service of the great cause.

The address by Bro. Wallace was followed by a discourse on the subject of Baptism and its import, after which at 4:30 P.M. the congregation adjourned to the baptistry of the "Disciples' church," which is kindly placed at our service, where that most impressive and solemn ceremony, symbolic of death and burial to the world, was performed. Twenty-two persons--ten of the brethren and twelve sisters--symbolized in that water-burial their own deadness to self and sin and to the various aims and hopes of the human nature--as dead to the world--to henceforth live as new creatures in Christ, making God's service, the service of his revealed plan, their chief business: this, as well as the grand consummation of resurrection in the actual likeness of the Lord, being pictured in their being raised up from the water. This solemn, symbolic burial-service, with its hymns of consecration and faith and hope and triumph through Christ, its offering of the right hand of fellowship one to another, and its prayers for the divine blessing and aid, was one never to be forgotten.

In the evening at 7:30 the assembly was again convened, for the solemn and impressive celebration of the Lord's Memorial Supper. While partaking of the emblems of our Lord's broken body, and blood shed for the remission of sins, the significance of the emblems and of our partaking of them was shown; and our hearts held sweet communion with our dear Redeemer,--praising and thanking him for his loving sacrifice on our behalf and pledging ourselves anew to his cause and to sacrifice ourselves for it now, in anticipation of his promise that such shall share also his nature, his glory and his great work of restoring all things by and by.

This simple service, so often particularly described in the Tower, lasted until 9:30 P.M., and closed as did the first occasion: we sang a hymn and went to our homes, meditating on our dear Redeemer's last night of sorrow in the Garden of

Gethsemane and the inestimable value of his death, as our redemption price,

R1111 : page 2

both from sin and its death penalty.

On Monday at 10 A.M. meetings for Bible study commenced which continued without intermission, except for meals and sleep, until Thursday night. The subject of the harvest--the harvest work and opportunities, and the time, etc., connected with it, and past leadings, present indications, and future prospects from the prophetic standpoint--was the almost continuous theme of all these meetings. Questions of almost every conceivable bearing upon the subject were brought forward and carefully considered in the light of the Word of God. These topics you would like us to present here at length, and we would enjoy doing so, but it would be impossible. It would fill a book. However, these subjects will be still more fully elaborated in DAWN Vol. III., now in course of preparation. It is expedient that Vol. II. and especially Vol. I. be fully digested by all of you, first, to prepare each for the still further unfoldings of the wonderful plan of our God. One point, however, is briefly treated in this paper under the caption--"The Door was Shut;" because the deeply interested have already given Vol. II. one reading, and in order that such might not be discouraged by supposing that the "door was shut" when the high calling ceased, in 1881.

All that we can tell you concerning those meetings is, that though brain and body grew weary, from the continuous sitting and continuous thinking, the hearts of all grew warmer, and zeal came to a glowing heat, as all seemed to grasp clearly the conviction that the time for service is short; that we are even now in the "eleventh hour," and that the night wherein no man can work is drawing rapidly on. The Master's voice was heard saying, "Go ye also into my vineyard and whatsoever is right I will give you" (Matt. 20:4); and many were the resolves to lay aside worldly aims and schemes and to bend every energy and concentrate effort to do "harvest" work under the direction of the Chief Reaper, our Lord, in the ways he has been, and now is, so generally and widely opening up. Each seemed to resolve to show the Master his love, and his appreciation of the privilege of being a co-worker, by redoubling his efforts.

Methods of work were discussed at two meetings, as well as late into the nights. While public speaking, lecturing on the Chart of the Ages, etc., was conceded to be good, where a talent for it is possessed and an opportunity could be had, it was nevertheless conceded that the Lord is making use of very few who have this talent specially, and is opening very few opportunities for labor of that sort in the present harvest. It was conceded that preaching by the printed word is the agency chiefly being used and blessed in this "harvest," and more than all others, DAWN Vol. I. Brothers Adamson, Rogers, Hickey, Weber and Bryan--who have sold many thousands of copies of "THE PLAN OF THE AGES," encouraged all by their reports of the Lord's blessing and the good results following to those who purchased of them. They urged and encouraged others to enter this wonderful field of labor which the Lord has opened up, and in which he provides abundantly, though not without weariness, and gives opportunity for them to deny themselves many of the advantages and comforts of a settled home life. They thanked God, too, that he had made provision for all the laborers now, so that they need not depend upon alms, nor upon collections, but while they are giving away thousands of tracts and selling a book containing sixteen sermons (chapters) on the real good tidings of great joy, at half what any other book on religious subjects is sold for,--yet under the Lord's gracious provision (through the TRACT FUND allowance of one half of all receipts for expenses) they were enabled to feed and clothe themselves decently (not elegantly) and to thus "provide things honest in the sight of all men."

As a result, several new missionaries started forth with DAWN and tracts, and good reports are daily coming in. As an illustration, three brethren full of zeal went to Detroit, Mich., where they distributed about 3000 Arp Tracts and sold about 1400 copies of The Plan of the Ages--DAWN Vol. I.--in four weeks after the meeting.

We wish all could have been here to have enjoyed the liberty and harmony, and to have become personally acquainted with each other as the Lord's members and servants, and to learn something of the Lord's special and general dealing with all. As some expressed it, it was a foretaste of the general assembling of the Church--when all the faithful shall meet with their Lord as well as with each other to recount God's favors in the past and to discuss the great work of restitution then to be ushered in.

We need not tell you that the dear scattered ones, less privileged than ourselves in the matter of this meeting, were remembered by us all, and that rich spiritual blessings upon you all were desired and invoked. And we are glad to note from very many letters received, that our Lord's Supper was so generally commemorated by those who love him and appreciate his great sacrifice for the sins of the church and the world, and we are glad, too, that so many of you were praying God's blessing upon our meeting here. No wonder we were blessed; and you, too, would share it while generously asking it upon us.

====================

R1112 : page 2

EXTRACTS FROM INTERESTING LETTERS.

page 2

Detroit, Mich., May 2nd '89.

DEAR BROTHER RUSSELL:--It is very encouraging to hear from you occasionally, if only a few lines. I would no doubt write more and much oftener, if I thought there would be anything of interest to you.

Of one thing I am quite sure: If you were to be in the colporteur's place for a short time, you would have still stronger evidence of the great work being done and that is to be done by DAWN. Even Herod, I think, would say--"I find no fault." If the succeeding volumes are as worthy as the first and second, will the Lord not use it even unto the end of the Millennial age? It helps to open the eyes of the blind, to set the prisoners free, and to cause all to see the beauty of his Word.

As to the work here, I trust the result will be acceptable to the Lord. The towers of Babylon are very high in this place, but there are also not a few "little ones." These, we trust, are being found. We, in all, have about 700 names now, and hope to take three or four hundred more. Brothers Weimar and Leigh are each getting along nicely. We have little meetings of our own, which of course are encouraging to all. One who has been in this post of service for some time can find many little things to encourage a beginner. In working smaller towns it would be hardly advisable for three to go together, so we were glad to hear from the brother in Ohio, wanting a companion.

We think we shall be able to finish the work here, for the present, about the 18th of this month. Please have a box containing three or four hundred DAWNS ready to ship to us on Wednesday, if you can. I am using the Arp Tracts freely and am sure they are doing a good work.

I feel that we should get over the cities of the several states as fast as possible. Good reports are being heard from places where DAWN was introduced over a year since. Remember me when you can find a little time for writing. S. D. ROGERS.

R1112 : page 2

Detroit, Mich., May 12th '89.

DEAR BROTHER RUSSELL:--Your lines came duly to hand. I rejoice to know that you are praying the dear Lord's blessing upon me and all. Through the favor of God I am getting along pretty well in the blessed harvest work. Though my feet through the day get sore from walking so much, yet in the morning they are generally restored. I think by and by it will be better as I work myself in. I am determined to endure. My heart's desire is to esteem all things a loss, on account of the excellency of the knowledge of the Anointed Jesus, my Lord. And with my whole being I do desire to press along the line towards the prize of the high calling. My sales for the first ten days run as follows: --22, 24, 19, 18, 29, 24, 18, 18, 31, 30, total 233.

Praise the dear Lord that I am able to be a co-worker and under-reaper with Jesus the Chief-Reaper. Your Christian Brother working and watching,

J. A. WEIMAR.

[Our readers will remember Bro. Weimar as the one who left a Baptist pulpit in Meriden, Conn., recently; going forth to preach the "good tidings" without human hindrance and to a larger congregation, delivering sixteen sermons at a time, by the selling of DAWN VOL. I. His first experience, here related, is remarkably good. We know that his every sacrifice and self-denial for the truth's sake will be amply rewarded by our great Master, both with present joys and future glories.--EDITOR.]

page 2

Detroit, Mich., May 17th '89.

DEAR BROTHER RUSSELL:--I am just writing to encourage you by telling you how we are getting on. The other two are going to make their final deliveries Friday and Saturday and then leave for some northern town. I do not make mine till the 20th and 21st.

I am slowly but surely improving. At first I could not sell more than sixteen, but now get up to nineteen and twenty-one, and I can assure you no one is more pleased than I. I have not been getting over the ground as fast as the others and have hardly averaged as many as Bro. W., but I am very thorough and sell more in a given space. I shall perhaps work south from here.

Last Monday I delivered a lot of books, about 88, and as I was passing along one of the streets this evening, a lady who was sitting at the window reading her DAWN saw me. I saw her face light up, and she rose, and I waited till she came out. She invited me in and I had a two-hours talk with her and her estimable husband. Like all the earnest ones she was so delighted with the truth, she wanted every one to have it, and had talked to her neighbors so that two more wanted it. A few grains of wheat like this pays for all we have done here. By God's favor I want to spend the balance of my time ministering to the saints.

There is also a gentleman here who has withdrawn from the sects after reading the TOWER for some time, though all his family are opposed to him and ashamed of him.

I think my experience would help any of the colporteurs who need a word of encouragement. I don't think any one would have more to overcome from within than I. I am Yours in Christian Love,

E. C. LEIGH.

Indianapolis, Ind., May 18th '89.

DEAR BROTHER RUSSELL:--As proposed, I delivered the DAWNS in Noblesville on Monday last and canvassed in Anderson for 4-1/2 days. Have not counted the names, but think between 125 and 150 names, beside about 30 sold out of hand.

I met one deeply interested reader at Anderson and had a good talk, and for more of it he invited me to stop over night with him when I return Monday to deliver DAWNS.

At Anderson I put the delivery on the first Monday after receiving the names. The place is full of spiritualism and the "blind guides" call it "nonsense," but do not attempt to tell why it is nonsense, and are helpers.

Although the weather is hot, I have good health and speak in the Park here on Sunday. Also could get a church at Noblesville and they would like lectures at Anderson in their fine park. However, both canvassing and lecturing going on together (especially lectures on week-day evenings) seem too much for me in hot weather.

I am rejoiced to see the quickening effect of DAWN VOL. II. All consecrated persons and even others who read intelligently the first Volume are greatly moved and influenced by the statements of Vol. II. Many have been impelled to take a more decided interest in the great truths of both Volumes and have taken a firmer stand in advocating the truth openly and fearlessly. To this I attribute the intense interest and increased numbers attending our late meeting in Allegheny.

I have a letter from Sister Ray who states that 25 or 30 are reported as having left the churches in the western part of Springfield. She will when able visit some of them.

With kindest remembrance and love to you and Sister R., joined by Mrs. A.,

J. B. ADAMSON.

New York.

DEAR BROTHER RUSSELL:--It is with extreme regret that I feel obliged to give up meeting you and many brethren on Sunday, April 14th. I have earnestly desired to go, and prayed that the Lord would open up a way for me to bear the additional expense, but I see no prospect now. It is not that I value $25 or even $50 so highly that I cannot part with it; but I am under heavy obligations, in part for others, and I am not my own until this is accomplished. So I must deny myself what would be to me a great privilege and blessing. Well, a time will come, I am pretty certain, when I can go without loss to any one. My heart and sympathies are with you all in this glorious reunion, where there will be a taste of heavenly joy. I shall calculate on next year for a certainty, if alive.

May light and joy, more and greater, go out from the efforts you and the brethren are continuing to put forth, to the praise of the great God and our glorious Redeemer.

I will write again after a time. For the fourth time I am going through Vol. I. You would be surprised to see the marks of emphasis and the underscoring on every page. In this way I get the essence or spirit of each thought, at a glance. Sometimes perusing a sentence six or eight times before marking. The Ransom is a fact with me.

Vol. II., so far (only half through it), is a rich mine, a treasure house of truth. To me, it is giving more conviction than anything before it. The light is becoming bright! Your chronology is extremely convincing and the time periods wonderful in their completeness. No "chance" in this! I shall make full notes in my large margin Bible, from Vol. II. for future use. I rejoice with you more and more.

Yours, in Christ's service, B. P__________.

P.S.--"Old Theology Tracts:" Put me down for 1000 copies quarterly (4000 tracts) $25, of which I will use 200 copies to commence with, the balance to go as you find workers to use them. And with first lot please send 200 Arp Slips and 100 envelopes. I shall order some DAWNS soon.

Ohio, May 12th '89.

DEAR BRETHREN:--The one hundred copies of VOL. II. came to-day. Since my last I had a little experience: I failed utterly to get a house of any kind to speak in the first of last week. The M.E. church, though used for anything to raise money for that sect, is not let out for anything outside the denomination. The Disciple house had never been in the habit of being let out, and did not wish to change its custom. It is ruled by one man whose only merit is that by horse trading he has more money than any other member of the congregation, and is opposed to instrumental music at home and in the church, and the members bow to him for his lucre. The trustees granted the use of the school house, but the teacher, a narrow and bigoted U.P., objected, and my way was blocked in that direction. But I was bound to be heard, so on Tuesday I had a bell rung over town calling meeting in front of one of the vacant store rooms. I had a splendid and attentive audience, and made such a good impression that the

[Letters continued on 8th page.]

[Interesting Letters Continued]

[FROM PAGE 2.]

people were much displeased with their rulers, and during the remainder of the week murmured against them. The following evenings were too cold for out-door meetings, but the landlord of the hotel where I am stopping is friendly to my work and has been very helpful to me. On Friday evening, he put his parlor at my service and invited about thirty of the best citizens to hear a parlor lecture on The Plan. The Chart was stretched against the wall and fully illuminated, and the lecture met with such hearty approval that all present are anxious to hear further of "this way." One lady present kindly offered her parlor for the next lecture. But public sentiment grew loud in favor of public lectures, and this week I have the school house. Last night I lectured to an audience of 36, and distributed a number of Towers and Tracts. This will be kept up all week. I put an "Arp" in every Tower, Tract or book I give, out and before the week is out, the entering wedge of present truth will be in every house in this vicinity.

On last Sabbath evening I gave a full summary of the Allegheny meeting to a large audience at P. Our friends are alive there. In view of my coming the hall was scrubbed and whitewashed, and a vase of beautiful flowers was placed on the stand. A Presbyterian Minister from Delaware, Ohio, was one of my hearers, and was favorably impressed. I go back there next Sunday. The friends talk of starting a Sunday Bible class in order to search the Word for the whole truth. The Lord is leading them.

The tract you sent me before the meeting, I at once sent to a Mrs. A., and she gave it to Mr. R. He immediately sent to your office for more and has been mailing them in DAWN envelopes to all his Presbyterian brethren. Thus the truth spreads. Let us praise the Lord. Regards to all. Yours in the Love of the Truth,

W. A. WALLACE.

Janesville.

DEAR BROTHER RUSSELL:--You will be glad to know that Brothers Page, Dixon, and Dickinson met with us at our home Sunday, April 14th. In the morning we considered the Passover historically, reading Gieke's account of the celebration as observed in Christ's time, and noted that the early Christians in Palestine and Syria commemorated the Lord's Supper on Passover anniversaries only. In the afternoon we studied the symbolism of the Passover, and of its successor, the Lord's Supper. In the evening we participated in the broken body and shed blood, in a manner far more impressive and real, than if our business-like Brother Page had been retired to give place to surpliced and stoled priest, backed by the transubstantiation dogma: and my writing table, covered with a white cloth, and furnished with plain glass service (emblematic of purity and innocence) had been supplanted by a gorgeous altar, fenced off by the kneeling rail, beyond which the "laity" dare not trespass. We had no costly organ, no robed boy choir, but there was a harmony and peace in our hearts the world cannot give or take away.

Your Brother in Christ, W. M. WRIGHT.

New Orleans, La.

C. T. RUSSELL, DEAR BROTHER:--I greet you with much love and joy in the Lord. VOL. II. of "DAWN" has indeed been greatly instrumental in strengthening and confirming convictions that the day of the Lord is present, that we are indeed in the harvest of the "Gospel age," when his chosen are being gathered, "as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered" (Ezek. 34:12), when the "Abomination that maketh desolate" is visibly being consumed by the bright shining of his presence.

I must say that I rejoice with joy unspeakable and glorious as I am learning more about that new song which no man could learn but the hundred and forty and four thousand. I rejoice even, seeing the opposition against the truth, that is still permitted to try our faith. Many here are getting interested, and MILLENNIAL DAWN has many friends and advocates. The truth is beginning to take hold in this city now, though I seemed to be a lone witness for the truth in New Orleans for the last six or seven years.

I distribute tracts on Sundays, to congregations as they dismiss. I have not yet been molested--with the exception of being asked by pastors, with threats of arrest, to cease giving these things to their flocks. The non-interference must have been providential, as I now learn that a city ordinance, forbidding the distribution of tracts, circulars, etc., has been rigidly enforced, in this place, during the last six months. The last large lot of Arp Slips are now nearly out. About 50 copies of DAWN are out, being read and re-read. The rest have been sold. Some are beginning to join us in singing the Song of Moses and the Lamb. Many more I hope will be "sealed" while this "great calm before the storm"--as it were (Rev. 7:1) --lasts. May the Lord strengthen us, to faithfully improve the opportunities.

Yours in fellowship, C. A. S__________.

Minneapolis.

MY BELOVED BRO.:--Some way I am kept at high pressure in my work all the time these days. Yet I bless and thank my Lord. He honors me by permitting me to "sup" frequently with Him, and to keep constantly doing a little something in his service.

Please send me 40 "DAWNS" No. I, and I will remit the first of the next month. I send nearly all the DAWNS I dispose of by mail, to parties in whom I have found a disposition to listen, and who promise to read. Generally I present the work with my compliments, as it takes better and attracts more attention. Then when forwarding the book, I write the party to whom it is sent, a letter such as seems proper under the circumstances.

You can put me down for $50, which I will send you about October 1st, '89, toward paying expense of publishing DAWN VOL. II. in paper as a number of the TOWER. I am glad that all the brethren can thus have it, and now see the way clear to make this arrangement with you, and joy in the fact that the Master will allow me to so pledge myself. Please send me 100 Missionary Envelopes, and about 500 Arp Slips.

Yours in service and much Christian love,

W. E. P__________.

====================

R1112 : page 3

CHRIST ALL IN ALL.

In Christ all fulness dwells: from him proceeds
All that fall'n man, poor, wretched, guilty, needs.
In him the contrite, bruised in spirit find
Whate'er can heal the sorrows of the mind--
Forgiving love, that saves from blank despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the bursting sigh,
And truth, revealing joys that never die.

Thrice happy they, who to his word attend,
His favor seek, and on his strength depend:
'Tis their's to know his heart-consoling voice,
To share his smile, and in his name rejoice;
To them, reclaimed in mercy from the fall
And heavenward marching, Christ is all in all:
In want, their treasure--in distress, their stay--
In gloom, their day-spring--vigor, in decay--
'Mid foes, their guard--in solitude, their guest--
In storms, their hiding-place--in toils, their rest--
In bonds, their freedom--their relief, in pain--
In life, their glory--and in death, their gain."

====================

R1112 : page 3

"AND THE DOOR WAS SHUT."

Many who have read DAWN VOL. II.-- "The Time is at Hand"--are anxiously inquiring whether they are too late for admittance to the kingdom class: whether the door of opportunity is yet open, or whether it closed when the high calling ceased, in 1881. We answer, Though the "call" has ceased, the "door" is not yet shut. The "call" and the "door" are distinct and separate.

The Scriptures teach that God fore-ordained or predestinated that a fixed, definite number should be selected from among men to constitute the Bride of Christ and be his joint-heir in the great work of bestowing the Millennial blessings upon the world in general. And this is perfectly reasonable.

To secure this number, "many are called" or invited to pass an examination in the school of Christ, to prove their worthiness to be of that select and limited number. Only believers in Christ, only such as recognize him as their Redeemer, are "called" or invited to stand this examination under the promise of that great prize of joint-heirship with Christ; and all such believers were invited, from the day of Pentecost down to the time when enough had been called to complete the fixed number, which God had fore-ordained. Then, of course, the call to that honor and distinction must cease; for God would certainly not mislead any one nor promise "the great salvation" to a single individual more than the predestinated number. None shall have it to say that God invited him to run the race for the prize of the high calling and that after running faithfully he could not receive the reward because too many had been called and the fore-ordained number was more than supplied.

First notice, that the close of the "call" is not the close of the race. Those who have been called, and who have accepted the conditions of the call and promised to "run" faithfully so as to obtain the prize, must be tested. And hence the fact that the general calling of new runners has ended, in no way ends the running of those who were called in time and who had consecrated themselves to the Lord's service before the call ceased.

And the fact that you may only recently have come to a clear knowledge of the exceeding great and precious promises of the things which God hath in reservation for them that love him, does not prove that you were not called and accepted as a runner for this great prize long before you understood clearly how great and grand the prize is to be. In fact, not one who accepts the "call" is able at first to comprehend fully either the roughness and narrowness of the way, or the grandeur of the prize to be attained at its farther end. The clearness of our comprehension of the promises comes to us as the power of God working in us to strengthen us and enable us to overcome present obstacles, difficulties and trials. The exceeding great and precious promises are unfolded to us gradually, as we prove faithful and go on, in order that by these --by the strength and courage which they infuse--we might be enabled to so run as to obtain the promised prize.--2 Pet. 1:4.

The class to receive the prize is not only called and chosen (accepted), but also faithful. And though the general "call" has ceased, it is evident that the testing of the faithfulness of the called ones is not yet finished. The faithful are being marked, sealed, and separated from those who are unfaithful to their covenant of self-sacrifice; the wise virgins are being separated from the foolish ones, whose folly consists in supposing that they can run for and win the world's prizes of honor, wealth, etc., and at the same time run faithfully the race for the great prize, of glory, honor and immortality,--the very conditions of which render such a course impossible.

When all the faithful "wise" virgins have been proved so, and have entered in to the joys of the Lord, the "door" of opportunity to become of that class will close, and no more will enter. When all the "wise" have entered in, the number predestinated will be complete; and then the Master will rise up and shut the door. (Luke 13:24,25; Matt. 25:10.) Our Lord himself tells us that then many will begin to see matters differently--to see what privileges and opportunities for sacrifice they once enjoyed and missed. But when they shall seek and knock, the Master will tell them, I do not recognize you as my Bride--she is complete and I have but one. But thank God, other Scriptures show that the foolish virgins, though thus rejected from the high calling for which their conduct, when on trial, will have proved them unworthy, will nevertheless be granted a lesser favor and will be known in a humbler capacity in the Lord's household.

R1113 : page 3

Before the door shuts, therefore, before the full number of the faithful is finished, let each strive to make his calling and selection sure; and to this end let us permit the Lord, by these precious promises and these explanatory and illustrative parables, to work in us to will and to do his good pleasure.

But some will say, I am certain that I am not one of those called before the general "call" ceased in 1881, because I then was not only wholly ignorant of the deep things of God's promises, but more, I was wholly a stranger to God, and even an enemy of his, far from any covenant with him to do him service, and far from any such desires. But recently I came to know God at all, recently I took Christ's yoke upon me to learn of him, and still more recently I learned of the privilege of suffering with Christ now, in self-denial in his service, and that such joint-sacrificers are by and by to be made joint-inheritors with him in the glorious work of the Millennium. And now, after seeing these glories, and after admiring those precious things, and after setting myself to run this race for this wonderful prize, must I conclude that it is not open to me, because enough to fill the number had already been called? I would not think to change the divine arrangement, or to ask that another be added, beyond the limit determined by divine wisdom, but I shall feel keenly my misfortune.

To such we answer (briefly here, more fully in DAWN Vol. III. now in preparation): Run on, dear brothers and sisters, your case is not so dark as it seems to you. Remember that if all who had accepted the call when it closed should prove faithful to their covenant, there would be none too many, but just enough. Remember, too, that your observation, as well as the Scriptures, indicates that of the "many" who accept the call "few" will be chosen, because but few prove faithful to their covenant when on trial. As one after another some of the "called" ones prove unfaithful, their places of labor and their crowns of reward are transferred to others. One of these places of labor and one of these crowns of reward may be transferred to you, and your name may be written on the scroll of life as a probationary member of the Bride of Christ, instead of one blotted out therefrom as unworthy.--See, Rev. 3:5; Heb. 12:23.

It is already "the eleventh hour," the time for labor and sacrifice in the Lord's service is nearly ended, "the night cometh wherein no man can work," so if you see a "door" of opportunity, to labor for and serve the Lord and his truth, open before you, consider that the Master is saying to you, as in the parable, "Go ye also into my vineyard, and whatever is right I will give you." Remember that the reward is paid only to such as render service, and remember that while, as in the parable, the Lord does not promise the prize (the penny) as he did at the beginning, yet the parable shows that some thus admitted to the harvest work just at its close, just before the night when work will be impossible, will get the same reward as others --taking places and opportunities of labor left vacant by others.

And what a lesson is here for such as have covenanted with the Lord to serve him first and chiefly, and who are neglecting his work to strive with time and thought and means for the transient joys and prizes which the world offers. These the Lord urges saying, "Be thou faithful unto death and I will give thee a crown of life;" "He that overcometh [who conquers in himself the spirit of the world] the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his holy servants." But, our Lord says also: "Hold fast that which thou hast, that no man take thy crown."--Rev. 2:10; 3:5,11.

====================

R1113 : page 3

WHO SHOULD BE IMMERSED?

In the Tower for May 1888 the subject of water baptism was examined. It was there shown that the real baptism is the burial of the human will into the will of Christ, complete consecration to him and his service; and that water baptism is but a symbol of this. The symbol should, therefore, be applied only to those justified believers in the ransom who have performed for themselves the actual immersion or consecration. And such should rejoice to fulfill the symbol as soon as they see its fitness and the Scriptural injunctions regarding it.

But questions are raised by some which may be of interest to all, viz.: Is it proper that those who had not consecrated before the general call ceased in 1881, but who have since consecrated, should be immersed to symbolize their consecration? And, if at all, should it be "into the name of the Lord Jesus Christ?"

We answer, Yes, to both questions. It is proper that all who come to a knowledge of the Lord should consecrate themselves fully to him. This will always be the only proper course to pursue, whether they come in under the "high calling" or under another later call, not so highly honorable and distinguished. Nothing short of full consecration will ever be proper, though by and by when our Lord's kingdom is ruling, and when the reward will be less, the keeping of that consecration will cost no self-denial except of things actually sinful. There will no longer be any suffering for righteousness' sake, as now. Since, therefore, it is proper to consecrate--and thus perform the real baptism--it must still be in order, also, to perform the symbol of it in water.

And, it is still proper to use the same words--though really the words used do not affect the symbol at all: it is the thought in the heart of the baptized one; and the significance of the act is according to his understanding of it,--neither more nor less.

As shown in the foregoing article, some of those who have consecrated since 1881 will yet receive the places of service which some, consecrated and baptized before, have failed and are failing to use; and such will also receive their places in the "body of Christ" and their crowns; hence, to these the thought of immersion into the name and body of Christ is altogether proper. And for others the same will be proper, for the name Christ becomes a family name. It is the name of the Bridegroom. It is bestowed upon his bride, the overcoming church; and it will be appropriate to all the children of Christ. The Christ complete, head and body, is proclaimed to be the "Everlasting Father" (i.e., the everlasting Life-giver) to all of the human family, who, during the Millennium, when awakened from the tomb and brought to a clear knowledge of the truth, will become fully and heartily consecrated to him; and who by his power shall reach perfection of mind and body and be counted worthy of everlasting life. It is proper, therefore, that these also should be baptized into the name of the Lord Jesus Christ; for if he is to be their Everlasting Father, they are to be his everlasting children, and children may always bear the family name.

====================

R1115 : page 3

"TILL HE COME."

Some who have read DAWN VOL. II. attentively, are inquiring whether the Apostle's statement concerning the Lord's Supper, that it shows forth the Lord's death till he come (1 Cor. 11:26), should not be understood to limit its observance and to make it no longer proper. We answer, No; it will be proper to celebrate our Lord's death and our consecration, to be dead with him, down to the time when we shall complete our sacrifice by actually dying, and until we partake of the new wine (joys) of the kingdom with our Lord.

The expression "till he come," does not indicate the discontinuance of the observance after the Lord's arrival, until he shall have fully gathered his jewels. A similar expression is found in James 5:7 --"Be patient, brethren, unto the coming of the Lord." No one certainly would

page 3

understand the apostle to mean that the brethren should lose their patience at the time of the Lord's coming. Rather they will need still more patience, as they will the more appreciate the Memorial Supper, in the *parousia* [presence] of the Son of man, until the course of the church is finished.

====================

R1115 : page 3

BLAMELESS, NOT FAULTLESS.

No Christian is or can be faultless before the Lord. Blameless, all may and ought to be. The child that does its needlework faithfully is commended, though not a stitch is perfect. The child

R1115 : page 4

is blameless, but the work is not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not always conscious of his defects, his eyes are not as sharp as God's; his best efforts are like the needlework of the little girl, well done for her, but so defective in fact that every stitch must be removed and done again by a more skillful and experienced hand. Saints sometimes judge themselves perfect because they are not conscious of sin. They may be innocent, but surely not perfect. With more light and culture they would discern defects. Others of more experience observe them now, but they see them not, because not sufficiently educated or advanced in wisdom. Jesus keeps his trusting sheep blameless, and step by step leads them up to higher culture, richer wisdom, purer tastes, until finally he gives them his likeness in glory.--Selected.

====================

R1113 : page 4

CHRISTIAN GROWTH.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."--Rom. 8:11.

There is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we will understand how to cultivate and to secure the desirable end--maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, and that in a haphazard way, and only goaded to effort by sheer necessity, cannot expect the fruitful fields, abundant harvests and well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and brought knowledge, carefully gleaned, together with enterprise and energy to his assistance in the work.

Take for example a tree. If you know nothing about its cultivation, do not realize the necessity for it, and simply plant it and let it alone, its strength, instead of producing fruit, will generally go to making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continue to stand, it will only be a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence, and worthy only of having the ax laid to its root. Had it been pruned and trimmed, and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less true are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper diligent cultivation, the character will grow and develop, in accordance with fixed laws, and will become beautiful and fruitful in blessings to self and others; or,

R1114 : page 4

lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spiritual plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. And the faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spiritual condition our present reckoned condition stands related as embryotic. And of course, the disposition and character of the embryo new creature will be the disposition of the perfected new creature when born in the resurrection.

The Apostle in the above text affirms, that if we really have the spirit of God in us--unless we quench or put it away from us--it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness, and fruitful in Christian graces and activities. And again he adds, "If any man have not the spirit of God he is none of his," and that, "As many as are led by the spirit of God, they are the sons of God."-- Rom. 8:9,14.

It is our business, therefore, to grow, to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be heirs of God and joint-heirs with Christ.

The Apostle Peter tells us how to proceed in this matter of cultivating Christian character, intimating that we cannot do it all in a day, or in a few days, but that it must be a gradual daily life-work, a process of addition--adding virtue to virtue and grace to grace, day by day and hour by hour, saying:--

"Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperateness, and to temperateness patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." And then he adds, "If ye do these things, ye shall never fall."--2 Pet. 1:5-7-10.

This is a very strong assurance--that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo new creature is formed, and then it must continue to grow and develop. Look at them again, They are--

Faith,
Patience,
Virtue,
Godliness,
Knowledge,

Brotherly kindness,
Temperateness,
Charity--Love.

Now for a little self-examination: Let each ask himself, (1) Have I the faith to which the Apostle here refers?--not faith in every thing or every person, but faith in God--in his plan of redemption through the vicarious or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This to the child of God consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is true to his covenant, which to willfully violate would be equivalent to swearing falsely. How we need to invoke the divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring from day to day to gain a more thorough and complete knowledge of God, of the great plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution, and of his will concerning me in the particular relationships and conditions in which I now stand--irrespective of my own will and disposition in any matter?

(4) Am I temperate--moderate in all things?--in eating, and drinking, and dressing, and home-arrangements, and conduct, and thoughts, and words, and deeds, and looks? "Let your moderation [temperateness] be known unto all men," says the apostle. Let men see, by our thoughtful, not rash and hasty but careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and harrow may break up the subsoil of the heart, meekly submitting to the discipline in every case?

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the divine model? If a parent, or one in any position of authority, am I using that authority as God uses his?--not for selfish purposes, to make a boast of it, or to in any way oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial,--with patience, dignity and grace, and not with boastful imperiousness which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loyal and loving obedience furnished in the example of our dear Lord? His delight was and is to do the Father's will at any cost to himself. As a man under the kingdoms --authorities--of this world, and as a youth under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51), yet all of this earthly authority was exercised by his personal inferiors, though they were his legal superiors. How beautifully we will be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness--God-likeness, whether we be princes or peasants, masters or servants.

(7) Does brotherly kindness characterize all my actions? does it make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly kindness deal patiently, and helpfully so far as wisdom in view of the correction of those faults, may dictate? and that, even at the expense of self-interest, if necessary and prudent?

And if, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it, and that I will no longer foster my old dispositions, but plunge into activity in the service of God with those who should have my co-operation in service, instead of my burden?

(8) Have I charity--love unfeigned-- for the unrighteous and unlovely, as well as for the good and the beautiful?--a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, and helps, and comforts, and cheers, and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming age, chiefly for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely, and in harmony with the divine plan, for the accomplishment of the same end--thus manifesting and cultivating the disposition which must be found in every member of that glorious company which shall constitute the King's cabinet in the incoming age? If this disposition is not begun, cultivated and developed here, we will not be considered worthy of that honor and office then.

And just as in the cultivation of vegetation, watchfulness, and the necessary precautions to prevent blight and decay and to guard against the intrusions of evil powers and influences calculated to sap its life, pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness. By resisting the devil he will flee from us, and by patient continuance in well doing, an increasing measure of development will result.

"If these things be in you and abound," says Peter--That is, if you have them in some measure, and keep on cultivating them, so that they abound more and more and rule in you, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will do the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins."

"Wherefore, brethren, give diligence to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall never fall." Being justified fully by faith in the sacrifice of Christ for your redemption, and thus sanctified (set apart from the world and devoted to the service of God) by the truth, your final selection to that position of glory, honor and service, to which you are called, shall be sure. And

R1115 : page 4

"so, an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ."

"Wherefore," again says our beloved brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.... Moreover I will endeavor that you may be able after my decease to have these things always in remembrance." This he did, and the church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the apostle Paul, addressing the same class, shows that neglect to develop and cultivate the Christian character involves not only the loss of the chief favor of our high-calling, but eventually of all favor, if willfully and continually neglected. He wrote: "If ye [ye who have solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use nor place for willful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and

R1115 : page 5

earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will not only appear in the development of the Christian graces of character, but also in increasing activities. We must not wait for our spiritual and immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature our mortal bodies will be active in the service of God's truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the truth, our minds active in devising ways and means to do so more and more abundantly and effectively. And thus we shall be living epistles known and read of all about us.

====================

R1115 : page 5

A RELIGIOUS TEACHER MEASURED BY A "TWO FOOT RULE."

THE LIVING CHURCH, a Protestant Episcopal organ published weekly in Chicago, is supposed to voice the ideas of "the Church," and to furnish instruction on the religious subjects of the day. It is a 16-page journal, having 4 columns of 13 inches each per page. Deducting 50-1/2 inches for the Headings, Calendar and prospectus we have left 65 feet 1-1/2 inches of solid reading matter, or 3126 quarter inches in length and the width of a usual column of printed matter. These 3126 quarter inches are divided as follows:--

I. Advertisements of 50 Schools 175 qr. ins.
17 Church Bell Foundries, Church Supply Stores 115"
17 Books and Papers 226"
22 Patent Medicines, Soaps and Baking Powder 302"
22 Miscellaneous--Agents Wanted, Insurance, etc. 154 "
128 Different Advertisements (20 feet 3 inches) 972"

II. Religious, etc. 14 Clippings and Household Recipes 304"
4 Obituaries 46"
20 Diocesan and other Church News 752"
6 Church Ritual, Policy and Instructions 577"
4 Bishop's Personals 61"
10 Letters and Notes Complimentary and Controversial
(4 feet 9-3/4 inches) 231"
10 Miscellaneous Personals 78"
8 Church Finances 46"
2 Spiritual Instructions 60"

---- 206 Items measuring 2154 qr. ins.
128 as above 972 "

---- Total 3126 qr. ins.

Of all this mass of "Stuff," but two items measuring 1 foot 3 inches--or just a little more than one column (or about 2/3 of a column in ZION'S WATCH TOWER) were devoted to religious or spiritual instruction. These taught of the Divine Nature of Christ, and the necessity for self-examination. Some issues are better and they have fully twice as much spiritual teaching or perhaps 2 to 3 columns-- out of 64. But even they are of a kind better left unwritten. Nowhere does this paper teach us to consecrate our poor selves to Christ expecting the reward of the divine nature. Nowhere does it present hopes of our being called Christ's brethren. It nowhere points to the glorious hopes which have become our ambition to attain.

This paper, "The Living Church," is recommended highly, and subscriptions are taken for it by the "Clergy," as they style themselves, of the professed "Church of the living God, the pillar and ground of the truth." But as we, the consecrated, now know by actual measurement what this would-be teacher really is, we take notice and govern ourselves accordingly. Leaving behind all the worldly vanities this blind leader of a blind church advertises, and uses its sacred character to recommend, let the true Church, the Stone rejected, press forward to the grand prize.

W. M. W.

[The above is by the Brother who a little more than a year ago was a staunch "Churchman"--Episcopalian--whose defence of that system we published and answered in the issue of Nov. 1887. He is now more of a churchman than ever, but he serves and acknowledges not a human system, but the divine one--the "Church of the Firstborn whose names are written in heaven." A busy man, the special agent of a leading Fire Insurance Co., he nevertheless is constantly preaching the good tidings among all classes. He orders the Missionary Envelopes and Arp Tracts by the thousand, and seldom a week passes that we do not receive from or through him fresh orders for ten or more DAWNS VOL. I.

The zeal of all who really receive the good tidings with all readiness of heart must surprise former friends, as Paul's course did his friends. Yet with Paul they can say, "I am not mad--but speak forth the words of truth and soberness." --EDITOR.]

====================

R1116 : page 5

THE SAINTS AS LAW STUDENTS.

"Let your speech be always with grace seasoned with salt."--Col. 4:6.

The whole world is full of suffering; and the more we partake of the spirit of our Lord, the more will our sympathies be drawn out toward the suffering ones around us and cause us to measurably forget our own. And while our present chief business is not to devote special time and attention to the temporary amelioration of present suffering, we rejoice that the time is coming, and that at no distant day, when that will be our chief business,--when with a strong hand which no opposer can stay, we shall be able to help all. With this end in view we rejoice in the present preparatory work, in which we are engaged as co-workers with our Lord--the developing and harvesting of the Church, the body of Christ, which, together with our Lord and Head, is to be the Seed of Abraham which was promised to bless all the families of the earth.

Though this preparation for a future work for the world is not at present appreciated by the world, and does not directly alleviate its present suffering, yet it is the grandest and most important movement in this direction which can at present be made.

And it is to the direct and indirect influence of this consecrated class, preparing for the great future work, that all present benevolent and philanthropical enterprises are due. The truth concerning God's great and loving plan, and the spirit of that truth reflected upon the world, are the moonlight of the present dark night and the promise of coming sunlight in the Millennial day of blessing.

Every educator well knows that if his school is to be a success it must have an educated, disciplined and competent faculty to take charge of the various departments of the work. If the crude, undisciplined and uneducated were placed in such positions, the institution could only imperfectly bless those under its charge. If such an institution were contemplated and no such faculty could be found, its work could not begin, nor its blessings be felt, until the faculty were first selected and prepared for the work. And this work, though it might have little direct or present bearing upon the prospective pupils of that institution, would be the most necessary work for their future welfare. And any side issues which would detract from, or delay this preparatory work, would be detrimental to the great work of general education designed to be accomplished by the proposed institution.

Just so it is with the work now before the church. The great "Prophet," or Teacher of the world under the New Covenant, the Christ, head and body, must first be developed and exalted to his position, before the work of instructing, training and educating the world up to perfection can really begin. We must not expect the world to understand or appreciate our present work; for that is as impossible as for an infant to appreciate a parent's plans for its future good. We, as children of God approaching maturity, have been taken into our Heavenly Father's confidence, and have been shown his plan for the blessing of his entire family in heaven and in earth, and have been privileged to become co-workers with him in carrying out that plan. As the scope of the plan is so broad and comprehensive, it is necessarily of slower development than those would suppose who have narrow, contracted views. The world, and Christians who keep the world's standpoint of observation, have no wider plans for the blessing of others than those bounded by the narrow limits of the present life, while God's plan stretches on into eternity and is for the thorough reformation and eternal blessing of all. Its foundations are therefore laid broad and deep, so as to last eternally, and every step of the plan is accomplished with unerring wisdom.

As co-workers together with our Lord, we are permitted to assist in the gathering and developing of the various members of the body of Christ, building one another up in the truth, and in the spirit of it. And in this very work of assisting one another, come up all those principles of the divine law, by which the whole world is to be governed when the kingdom of God is established in the earth. As children of God, therefore, called to be of that little flock which shall judge both angels and men, we should be constant students of divine law. We should not only acquaint ourselves with its surface meaning, but also with its great underlying principles and all their ramifications, as they apply to the practical affairs of life; and our own course should be ruled accordingly, however squarely in opposition to current opinions it may run.

While in the flesh we have to deal with the questions which confront the rest of mankind with regard to our duties in the various relations of life--our duties to God and to each other, as members of society, and as husbands, wives, parents and children. When the law of God and its underlying principles are carefully studied, it will be found to touch every contingency which can arise, and to point out the narrow path of duty in every emergency. No question of duty is too mixed and complicated for God's law to unravel and justly settle, if appealed to with studious effort. And if we make a study of that law, we will not only find the solution of all the perplexing questions in our own experience, but we will have a fund of information which may be of great service to others in times of trouble and perplexity, whether of the church or of the world, when they come to us for sympathy and advice. Our own human judgment in many cases would be very imperfect, being biased by our ignorance, or prejudices, or our natural dispositions; but if we are law students under the great Teacher we will be able to say, Thus and so is the law of God on this subject, and as it applies in this particular case. Neither our own affairs, nor the affairs of others who seek our counsel, should be decided upon by the impulse of the moment, but always with a careful consideration of the law of God on the subject. Thus may our speech be always "with grace seasoned with salt." Salt is a preserving element keeping that which is good from decay and putrefaction. And just so, the influence of wise and well instructed saints tends to the preservation of everything that is good; and their counsel and sympathy will assist and encourage every earnest seeker after righteousness. And if their own lives and affairs are continually governed by the high principles of true Christianity, they are living epistles known and read of all men.

As intelligent creatures of God, we stand related in some sense to the entire family of God in heaven, and in earth. Our very existence has brought us into these relationships, with all their corresponding privileges and obligations, and as intelligent beings it should be our desire and effort to learn the exact measure of privilege and obligation which these varied relationships involve.

To our great Creator, we originally stood related as children, and to all his intelligent creatures as brethren--brethren of the family of God, though not as great as our brethren the angels, who are of higher nature (Eph. 3:15): and to earthly creatures lower than human nature, we stood as rulers. When we became sinners, these privileges, blessings and relationships were canceled by our Heavenly Father's decree. As unworthy of life and its blessings, we were condemned to death. Thenceforth we were no longer recognized as children of God, or brethren of his family, but were regarded and treated as aliens and enemies until the death sentence should be fully executed upon us--until existence should terminate.

After our redemption by his grace, through the precious blood of Christ, and our acceptance of the same by faith, the former natural relationships are again recognized, though all their privileges are not enjoyed, nor all their obligations insisted upon, until the effects of the fall are fully overcome--until we are actually restored to perfection. Though again recognized by our Heavenly Father as sons and heirs through Christ, yet until actually perfect all communication with him must be through the name and merit of our Mediator, Christ, who represents us and our interests before the Father. All judgment is therefore now committed unto the Son of God who purchased us by his blood. (John 5:22.) Believers now, therefore, stand in a new relationship to Christ, who becomes Lord and life-giver (a father) to those whom he purchased and proposes to restore out of condemnation and death to fellowship and life. Hence he is called the Everlasting Father. (Isa. 9:6.) And when the age of his reign is over, the restored ones will again recognize Jehovah as the great Father of all, and Christ as their Lord and Redeemer.

Thus far, no reference is made to the peculiar relationships of the church as new creatures in Christ. We wish first to consider the human relationships and their privileges and obligations, and then to inquire

R1116 : page 6

how the new conditions, into which we come by consecration during the Gospel age, affect our former relationships.

First then we inquire, What, in the way of privilege and obligation, is involved in our relationship to God as justified human sons? As justified human sons we come into possession of all the rights and privileges bestowed upon Adam, viz.: life and the dominion of earth--life in its blessed fulness, unmixed with any element of death, perfect health without an ache or a pain, life which will never terminate unless forfeited by misuse. To be given the dominion of earth, signifies the full enjoyment of every earthly good. The earth was made for man. "God created it not in vain, he created it to be inhabited" (Eccl. 1:4; Isa. 45:18) and enjoyed forever by a glorious race of perfect

R1117 : page 6

beings, to whose wants it will be perfectly adjusted when both they and it have attained his ideal perfection, which was at first illustrated in our progenitor, Adam, and his specially prepared Eden home. Then the whole earth shall blossom as the rose, and the wilderness and the solitary place shall be glad. (Isa. 35:1.) The animal, the mineral, and the vegetable kingdoms will all be at man's command, to serve his pleasure and to supply his needs. And the laws of nature which govern their increase, and circumscribe their power and place, are so appointed, and, we are guaranteed, will so continue, as to forever minister to human necessities and happiness. Earth, air and water are teeming with blessings, constantly inviting man to prove by still deeper investigation their wonderful power to enhance his comfort and pleasure. Delve into the mines, bore into the earth, dive into the waters, soar upon the wings of the wind, harness the electric currents, study and apply the divinely appointed laws of nature, and prove the Creator's power and will to bless his creatures. And as we lift our hearts in grateful praise for his goodness and love, let the smiling heavens again whisper to our hearts that "God is love;" for he has appointed the sun to bless us by day, and the moon and the stars by night.

And yet the half has not been told. Consider your own organism--how wonderfully made! not only your physical, but your mental organism, those wonderful mental faculties which answer to God's own glorious attributes--the will, the judgment, the reasoning powers, the conscience, the memory, the imagination, the aesthetic tastes, and the capacity for social enjoyment founded upon the love and appreciation of the good, the pure, and the beautiful. Then remember that all this capacity for happiness, as well as all the means of happiness within our reach, is God-given. We are not attempting now to account for the irregularities and miseries brought about by sin, we are merely considering the perfect condition of humanity, when fully justified, not only reckonedly, but actually, when as it is promised, there shall be nothing to hurt nor destroy (Isa. 11:9), when sin and its consequences will have been forever banished. And yet quite a measure of these blessings we are permitted to enjoy even now. We now taste and see that the Lord is good, but the fullness of his favor will be realized when he hath made all things new.--Rev. 21:5.

Then consider that all these blessings flow to us from purest love; that God created us for his pleasure, that he might have a father's delight in us as his children, that he might bestow upon us the wealth of his affection and bounty, and that he might find in us the corresponding satisfaction of filial love and gratitude. When we thus consider the object of our creation and the love and bounty of our Creator, love and gratitude spring up spontaneously in our hearts towards him who thus first loved us.

Some say, It is our duty to love God; but duty is not the word. We never love any person or any thing because it is our duty to love them. We love because we cannot help loving, because the object is worthy of love, good, beautiful, true, or in some way precious to us. A feeling of selfishness or gratification which springs from any other source, is not true love. Love is a pure and noble quality. By a law of our mental constitution, love springs up spontaneously for the good, the pure, and the beautiful in all who are right-minded. To love God, therefore, we need but to acquaint ourselves with his character and to meditate upon it. Therefore it is our duty to acquaint ourselves with God, and to meditate upon his goodness and favor toward us, and when he is fully known and appreciated, as he will be by the restored race, then will men love him voluntarily with all their heart, with all their mind, and with all their strength.

Thus the first commandment will be fulfilled; and the second, being like unto it and springing from a similar source, will be fulfilled just as spontaneously or naturally--"Thou shalt love thy neighbor as thyself." Why? For a two-fold reason: First, All our neighbors are creatures of God, and therefore, like ourselves, objects of his love and care; and to love God with the whole heart, is to love all that he loves, for the same reason that he loves them. And secondly, the germ of the future perfect man, however now degraded by sin, must be a thing of great value when God gave his only begotten Son to redeem it; and therefore, every man for whom Christ died is worthy of love. However, from the very nature of the case, the creatures must always take a subordinate place to the great Creator in the affections of each other, when that upon which love is to be based is fully known and recognized.

The justified man's relationship, therefore, to the Creator, is that of a child to a father. His condition is that of entire dependence upon God for every thing, from least to greatest. And his wisdom and justice being faultless and infallible, his power omnipotent, and his love fathomless, our only safety and security is in implicit confidence and obedience to his will in every matter, whether in our shortsightedness we can or cannot understand it as the expression of infallible wisdom, justice and love. We can safely trust such a Father, even where we cannot trace him.

It is because it is necessary for our good, and because it is the proper attitude in which filial love and gratitude should naturally place us, that God requires of his creatures implicit obedience. It is for the same reason that you as a parent require obedience from your children. And as you accept cheerful and prompt obedience from your children as the expression and measure of their love to you, so God measures our love to him. And since an enforced obedience is no expression of filial love or confidence, he has given to all his intelligent creatures freedom to either obey or disobey, that thereby he may prove them, and that thereby the eternal blessedness of all his loyal and obedient children may be established in the universal mutual love which shall bind and cement all hearts with the tenderest, most beautiful, and strongest cord--love.

Then our deepest and warmest affections, our profoundest gratitude, and our implicit faith and obedience, are due to our heavenly Father, and should be manifested in our conduct toward him in studious efforts to learn, and ambitious efforts to do, his will. On the first commandment, and the second which grows out of the first, hang all the Law and the prophets, said Jesus (Luke 22:40); for "love is the fulfilling of the law."--Rom. 13:10.

Having thus considered our relationship to our Heavenly Father, let us remember his words--that he would also have us honor his dear Anointed Son "even as we honor the Father:" not that he should take the Father's place in our affections, but that next to the Father, as the executor of his plan, he should receive the honor, love and praise of our hearts. To love and honor and obey him, not only for his personal character, and because of his great love for us, but also because he was the willing obedient agent of our Father in the execution of his benevolent plan, is the natural outgrowth of deep love to the great Designer of the plan.

When we observe closely our relationship to God and all of duty and privilege which that relationship involves, we find that the same principles carried out, apply to all our relationships with each other. For the very same reasons that as children of God we should love, honor and obey him, children of earthly parents should love, honor and obey them. Their love and care and sacrifice and bountiful providence during the years of helplessness and ignorance, should ever be held in loving remembrance, and should be rewarded with gratitude, and with kindest attentions when their age and infirmities require it. And though the helplessness and ignorance of our early years, which necessitated our obedience to earthly parents until the years of maturity were reached, then no longer require subjection to parental authority, yet the duty of love and honor and grateful recognition and preferment, is never canceled.

So, likewise, when we observe God's attitude toward his children, we see the model for all parents to imitate. We see how love, justice, benevolence, generosity, economy, wisdom and prudence harmoniously work together for the good of his family. And as we study his plan and his methods for discipline, development, and culture, we have practical suggestions to parents for every emergency which can arise in the family. We have in his methods the example of love which never grows cold or indifferent and of firm justice which never bends; and the two always act in harmony. Let earthly parents study and copy the divine pattern; and let the children of earthly parents be taught to be grateful for all favors, from whatsoever source they come, and to recognize the principles of love, justice, benevolence and generosity, as manifested in God's dealing with us, and to act on them from earliest infancy.

It will be comforting, too, to perplexed earthly parents, the fruitage of whose best efforts seems to tarry long, to observe that time is a large factor in the outworking of God's disciplinary measures. For six thousand years he has let his refractory children try and prove the futility of their own plans, before he attempts to force their submission to his, knowing that the rough experience is necessary to their final good; and looking forward to the end to be gained, he is undisturbed by present discords, and firm and unmoved in his unerring purposes.

The obligation, arising from the relationship of brothers and sisters, whether considered as bound by the narrow limits

R1118 : page 6

of the family circle, or the wider sphere of the whole family of God, is simply that of mutual love, as children of common parentage. And love worketh no ill to his neighbor, but delights to be gracious.

But alas! love does not reign in human society. Men do not generally consider the duties and obligations arising out of their varied relationships. Parents do not consider, children do not consider, and generally are not so taught, brothers and sisters do not consider; and so in all the other relationships. Men and women, from infancy up, are generally heady, high-minded, proud, boasters, and lovers of pleasure more than lovers of God. And those who resolutely set themselves against the overwhelming tide of popular opinion, to live Godly, and if they have families to bring them up in the way of truth and righteousness, must ignore the opinions of others, and study and closely follow the divine law.

Let us now inquire, how the new conditions into which some come by special consecration, during the Gospel age, affect our relationships. Those whose ambitions are not now of an earthly character, but who are seeking the heavenly prize--the divine nature and joint-heirship with Christ-- while they are in the world and have to do with the world, must ever bear in mind that they are not of the world, but that they are God's representatives in the world to faithfully carry out and exemplify the principles of his government in whatever position in life they may be placed, whether as parents or children, or brothers and sisters, or members of society. They should not only exemplify the principles of the divine government, but should have such a clear understanding of them as to be able to fairly present them to any inquirer.

While we are in the world our business is the King's business, and all cares of an earthly character must be resolutely pushed aside, so far as may be consistent with the obligations we had assumed before we came into the Lord's service, so that all the time and energy we can possibly spare from the necessary duties of this life may be spent on the great work of preparation for our future work of teaching and restoring the world.

Our duties of an earthly character must be performed in exactly the same way that we would counsel the world to do, if they would heed our counsel. As parents and children and husbands and wives and brothers and sisters, our rightful obligations to each other are not canceled by our higher relationships as sons of God and heirs with Christ of the kingdom to come. But our duties must be limited by the necessities of ourselves and those dependent upon us.

Study and apply the principles of the divine law in all its bearings, both on the present and the future, and let your course be ruled accordingly and your counsel to others be drawn from it. "Let your words be always with grace, seasoned with salt." Ye are the lights of the world; let your light shine, as a beacon on a dark and stormy sea.

MRS. C. T. R.

====================

R1118 : page 6

ESTABLISHED.

An aged farmer and a young man who had recently given himself to Christ were driving along a country road. The young man was talking about his newly found Savior with all the joyous enthusiasm of a young convert, when his old and somewhat cynical companion interrupted, saying, "Oh, yes, you know you are just in your first love; but wait a little, and then you'll--you'll--," and he meant

R1118 : page 7

though he did not say it, that he would get "cold," like himself. "And what are you?" inquired the young man. "I am an established Christian," was the answer. They drove on for some time in silence, until they were somewhat roughly brought up by the cart-wheel sticking fast in a deep rut. They got out to try and liberate it; the old man whipped the horse and spoke rather forcibly, but all to no purpose; the wheel remained immovable. After one of the fruitless efforts, the young man looked at the farmer and remarked, "I guess, my friend, it's got established." Similarly, there are some Christians who get into a deep rut, and stick there, and mistake their inactivity for established Christianity.--Selected.

====================

R1118 : page 7

VALUE OF THE PRESENT LIFE.

Is life worth living? What a question! Who would die? glad youth replies, buoyant with hope, unfettered with care, the ruddy cheek glowing with health, the eye sparkling with pleasure,--How sweet to be, to think, to move, to drink of joy on every hand. Oh, who could part with life?

Is life worth living? 'Tis youth again gives answer, but hope has fled. The pale face, emaciated form, and sunken eye betoken affliction's heavy hand, with days and nights of anguish and unrest. Oh what is life to me!--to be, and suffer. Life is a synonym of pain, and time means torture.

And what has life for you, O man of riper years! busy from early morn till close of day. Has labor aught of joy that one should care to live? Talk not to me of giving up to plan and do, gaining of knowledge, wealth, honor's wreath, and fame's fair title. "Tis true, life has its trials, cares, its stormy days, but these are only fleeting shadows that serve to gild the intervening time with brighter splendor. But again an answer comes from him who has reached the meridian of life in our day. Misfortune on the right hand and the left. Life to me means toil for naught. Affection has no sooner settled firm around earth's fairest blossoms than death puts an end to all our cherished hopes. Friends are gained but to be lost again. Honor is a bubble to be bursted by the first foul breath of jealousy. The cup of pleasure scarce is lifted to the lips till dashed to earth again. To judge the future by the past, what has life in store that I should crave it?

And what of life? 'Tis now the gray-haired veteran gives reply. The weight of years has bent the once proud form, furrowed the cheek and brow, and robbed the senses of their acuteness. Alone, and trembling on the verge of the grave, memory of younger days is all there is left of comfort. The days of the years of my pilgrimage have been few and full of sorrow. The beacon lights of pleasure, wealth and glory are as fleeting as the moments we employ in their pursuit, as changeful as the firefly, and if secured are only vanity. Humanity's portion is, to be, to hope, to hover between its fruition and despair, and end in death, fitting finale of the fitful dream.

But Christian, what say you of life? It is our first and greatest blessing, the

R1119 : page 7 preface to eternity, the time in which true happiness may be forever gained. I look not for the present earthly joy, knowing full well that the afflictions, trials and temptations which abound are means by which God proves me, whether I will do his sovereign will. What virtue in obeying him if there are no desires of my own to disregard? How may I prove him to be the chief object of my affections, and not be called upon to deny myself for his sake? Life affords the opportunity to battle for immortality, to struggle for an existence that shall prove eternal. They who use it for a baser purpose are void of understanding. The curse of God now rests upon the land. We need not think to find our hearts' desires where such a blighting curse exists. But he has promised to remove all evil in his own good time, when, with his blessing here instead, happiness shall be ours. Rejoicing in his love so freely manifested in the gift of his only Son, who even died to redeem us from our present sin-cursed state, gladly do I seek to follow him, scorning all that earth now has in store, and present my body a living sacrifice to God, a reasonable service. I am made conformable unto his death, that I may know him and the power of his resurrection. I rejoice in his self-denial, and partake of his sufferings, that I may share in his joy and glory. Glory to God in the highest! for the being and time by which I may work out so great a destiny. Whatever may be my portion now, I praise his name for life; for I look not at the things that are seen, they are temporal, but at the things that are not seen, which he has promised, for they are eternal. "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Those who live to make the most they possibly can of earthly objects through their present fleshly nature, are doomed to bitter disappointment. This life can prove a blessing only when lived for God.--P. W. Pope.

====================

R1119 : page 7

IS EARLY DEATH A BLESSING?

On last Sunday I was one of a crowd of over four thousand people who listened to a sermon by the noted Brooklyn preacher, De Witt Talmage. The whole discourse was a pessimistic view of this present life, and an effort to prove that the more brief the life the greater the blessing, because of the struggle, the labors and heart-aches that are escaped, as well as the temptations that are avoided.

To quote his own expressive language: "If one die at thirty-five, he gets through work at noon;" and speaking of the child that dies in infancy, "That child touched the earth and glanced into heaven."

I could not interpret the thoughts of the throng who appeared to receive his bold unproven assertions as the words of one speaking with authority, but I know that many thoughts coursed through my brain. The following are a few of them:--

I thought--You profess to be a minister of God, why don't you teach the people God's word instead of giving so many of your own words; for since bidding good-bye to your text you have not quoted a word of Scripture to support your assertions. I thought--If it is such a blessing to die young, what a great mistake our Creator has made. If he had taken counsel of modern theologians he would have arranged to have had the bulk of humanity "just touch the earth and glance into heaven," reserving only the "real good," who could not be corrupted, to perpetuate the race, and thus furnish more inhabitants for heaven.

I thought--My dear sir! I wonder were you taken seriously ill, if you would not send post-haste for a physician, and if necessary for a council of them, for fear that by some mistake you might be taken away to the "warmth and sunshine and beauteous landscapes" of heaven before you were quite ready to quit this "outer circle."

I thought--Had you been God's counselor on Mt. Sinai you would have advised Him not to add the promise of long life to the fifth commandment; and you could have corrected Paul when he quoted the commandment, so that he would not have added as a blessing: "That thou mayest live long on the earth." Then again, how ignorant was Hezekiah. What a splendid opportunity he had to go directly through the pearly gates into glory; but he prayed and he wept to remain "in this cheerless world;" and God humored him, and as a special privilege allowed him to remain "outside in the cold and the wet" for fifteen long years. If Hezekiah could have listened to his sermon he would never have written as he did: "Behold for peace I had great bitterness, but Thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind my back. For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee even as I do this day."--Isa. 38:1,5,17-19.

I thought--Solomon was a very wise man; but if you, Mr. Talmage, are correct, he made one great mistake when he gave counsel to the young man, "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee;" Talmage would have given as the reward, "For you shall die young and go to glory." Again David ought never to have said, in enumerating the blessings of a perfect man, "With long life will I satisfy him," if as you say, the dead "are more alive than we are--we are the dead."

I thought--"What fools we mortals be" to struggle and labor in search of knowledge as we do, if it be true that, "in five minutes after death we will know more than by studying one hundred years;" and "a child six months old knows more than all the wisdom of Princeton, Yale, Harvard, Oxford, and all other universities combined;" and then, how strange it is that the inspired Psalmist did not know this, as he would not then have written that "the dead know not anything," that "in death there is no remembrance of Thee;" and concerning man that "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."--Psa. 6:5; 146:4.

"If any man speak let him speak as the oracle of God."--Selected.

====================

R1118 : page 7

THE REST OF THE DEAD.

DEAR BROTHER RUSSELL:--I have read with great interest Mr. Brewer's letter to you and your reply, on the resurrection of "the rest of the dead," published in ZION'S WATCH TOWER for March '89.

I have given the subject deep thought and cannot help concluding that to any logical mind it should be clear that the passage in question was a comment or note made by a reader, and was not in the original text. I give you my thoughts as they came to me while studying the subject: Christ is Lord both of the dead and of the living (Rom. 14:9), hence, I conclude that the second resurrection will be his work and will take place during his Millennial reign, i.e., the first resurrection will be that of the saints immediately at Christ's coming, and the second that of the "rest of the dead;" because to restore, or raise up, or give life will be his special work during his reign.

From the study of the Lord's Word I conclude that his work would not be complete, if the "rest of the dead" were raised up after the thousand years, for then Christ will deliver up the kingdom to his Father perfect in every respect.-- 1 Cor. 15:24 and following verses.

Peter says in Acts 3:20,21: "Restitution of all things." This implies a restoration of all things both dead and living to their original condition or state of perfection lost by Adam's transgression, and if such is not the case the Apostle Paul's statement in Rom. 14:9 has no meaning. We cannot for a moment suppose that Christ would deliver up the kingdom to his Father in an incomplete condition, and it certainly would be so, if he did not awaken all and give all the opportunity to be fully raised up out of death; and it would be contrary to his own words in John 5:27-29 and 11:25; and to Paul's words in 1 Cor. 15:21,22.-- Diaglott. Yours in the service of Jesus,

W. C__________.

[We think the above reasoning sound and Scriptural.--EDITOR.]

====================

R1119 : page 7

OLD THEOLOGY TRACTS.

Sample copies of OLD THEOLOGY TRACTS, No. I. of the series, have been sent to all the TOWER readers. These will be issued quarterly, beginning with April 1889. Our first edition of No. I. was 10,000 and was quickly exhausted; now 50,000 more of the same are at your service. We are ready to do our part to make the edition a million, and if each steward of time and money and influence among us will do what he can, we believe it will not be long before the Old Theology, older than Romanism or any other ism--the theology of our Lord and the apostles--will be much more clearly understood than at present.

Study over the matter, and decide how many you can subscribe for and use each quarter, at the very low rates mentioned on second page of Tract No. I. Some write that they can take a larger quantity, if permitted to send the subscription price in quarterly installments, instead of sending for the entire year at once, and ask if this will be agreeable to us, or whether it will cause too much trouble. We answer, Do whichever way you can accomplish the greatest results. We gladly take any extra labor that will honor our great Redeemer's name and help set free God's saints still held in error's bondage in Babylon.

Some of the saints are very enthusiastic in regard to these Tracts. Bro. Weber insists that they will be the shower of hail mentioned by the Prophet Isaiah. (Chap. 28:17.) As heretofore shown, water is a symbol of truth; hence hail is a symbol of crystalized and purified truths. May the Lord grant that these old theology hail-stones may in many cases be successful in exposing and sweeping away the refuges of error, and thus in liberating the minds of many of God's true children, who shall be in trouble until made to understand the true doctrine, the old theology. See marginal reading of Isa. 28:19: "report" should be translated "doctrine."

Let us who are of the "Day," and who realize that we are in the dawn, not pattern after the worldly, and be asleep to things spiritual and absorbed and overcharged with worldly aims or pleasures or business; but let us make the spread of the truth the main business of life, to which all other business will be but servant and contributor. As an illustration

R1120 : page 7

of keenness in the spiritual work, worthy of emulation, we note the following circumstance:--

Rev. Dr. Henson of Chicago preached recently on the subject of Eternal Torture, and his sermon, which pictured vividly the everlasting agonies of those who die without becoming saints, was published in the Chicago papers the following Monday; and by the following Sunday two of the brethren there had 500 of the Old Theology Tracts, No. I., and distributed them personally to that congregation at their church doors. Those brethren preached a sermon to that congregation, from the Bible, such as could reach them in no other way so thoroughly; one that Dr. Henson's preaching will never efface. They may not know of the results in the present life, but doubtless in the kingdom some may come to them and say, "Under God I owed my liberation from blindness and error to that hail-storm which as messengers of the truth you let fall upon that congregation, and that was my start in truth-seeking and truth-getting."

====================

R1120 : page 8

OLD GERMAN TOWERS FREE.

We have thousands of old copies of the German WATCH TOWER, very suitable for new readers, which we are anxious to put into their hands FREE. We ask our readers who can do so and would enjoy the privilege of such service, to take these and distribute them at the doors of German churches on Sundays. In ordering say how many you can use.

When thus distributing papers or tracts do not stand to do so, for this blocks the street and is contrary to law, but keep walking up and down while handing them out, and be as polite and agreeable as possible.

====================

R1120 : page 8

TRACT DISTRIBUTORS

TAKE NOTICE.

The Constitution of the United States guarantees every one the right to distribute money or tracts or papers of any sort, to any desiring to take them,--provided they contain neither obscene nor incendiary matter. Any city or state law, such as is mentioned in a letter from New Orleans, attempting to interfere with this privilege, is unconstitutional and cannot be sustained. The sidewalks are public property, and one man has as much right to walk thereon as another. No one has a right to blockade the way, or to trespass upon enclosures, or to attempt a distribution of anything in the yard or vestibule of a place of meeting; and no one who has clear, true ideas of justice and the rights of others would attempt such an intrusion, even if no human law forbade. The royal law of Love and respect for the rights of others, would quickly settle this point.

Let us clearly divide and distinguish, however, on this subject, and if chief priests and elders attempt to interfere with you in distributing tracts and papers on the public highways, do not easily permit that. They have no more right to interfere with your preaching by tracts, etc., quietly and unobtrusively, to those who want to read what you have to give, than you would have to interfere with people who desire to hear their oral preaching. Both you and they are preachers, each according to his conviction, though you employ different methods of reaching the people. Neither has a right to interfere with the other's methods.

If some shall claim that it is unkind for you to attempt to feed his sheep, just remember that they are misstating the case; for the sheep are not theirs, but Christ's. When seeking to feed Christ's sheep, in any manner that does not intrude upon the private property or rights of others, you are certainly doing the Lord's sheep, who alone have a relish for such food, a great kindness. If the chief priests and elders consider our food poisonous, let them analyze it and show it to be so; if they cannot do this, and the sheep who feed upon it enjoy it and grow spiritually stronger upon it, who has a right to feel that you did an unkind act in offering the food.

The same sort of argument that would prove your act of unobtrusive tract distribution unkind, could be used to prove that it would be unkind and unloving to interfere with the plans of robbers. Kindness in such a case would have to draw a line between the wishes of the robbers and the robbed. And just so, true kindness must choose between the rights and needs of the poor starved sheep of Christ and those who in the name of the Chief Shepherd seek to enslave his sheep as their own, in the bondage of sectarianism and errors.

====================

R1120 : page 8

"THE PLAN OF THE AGES."

MILLENNIAL DAWN, VOL. I.

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and in the Bible as his revelation, and proceeds to trace the glorious plan therein revealed, and to show which parts of that plan are already accomplished, and which will be accomplished during the Millennial age, the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key"--"A Helping Hand for Bible Students." The One Hundred and Twentieth Thousand is now on the press, and many who have read it carefully and prayerfully, declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

It contains 352 pages, clear type, good paper, etc. Price in cloth covers $1.00 (or together with one year's subscription to this journal, Zion's Watch Tower, $1.25). Price in paper covers 25 cents, reduced from 50 cents to bring it within reach of all. These prices include postage.

Only Watch Tower subscribers are desired to act as colporteurs or agents for this book, and to thus preach with each book sixteen sermons more effectively than in any other way, and to classes not otherwise accessible. Some loan these books in quantities, others give them to their friends, and others sell them. The latter plan is often best, because people will more surely read what they have paid something for.

Some of our readers, who can afford it, pay the above low prices by the hundred copies, and some do more and contribute to the TOWER TRACT FUND, enabling us to make the following terms on the paper covered books to those whose circumstances are such that they can greatly increase their time and labor in this work by taking advantage of the allowance, as all subscribers are at liberty and welcome to do, each according to his own judgment.

The terms to Colporteurs are as follows:--To such as desire these books for loaning or giving away, and to those who can spend more of their time in selling them by reason of this arrangement, the Tract Fund grants an allowance of 10 cents per book, in lots of not less than 10 books AT A TIME--that is

$1.50 for 10 books, $3.00 for 20, etc. This allowance is made to enable those of limited means to do more in the work of spreading the truth than they could otherwise do.

To such as give their entire time to this ministry of the truth, traveling from town to town and engaging in no other business for support, the Tract Fund grants an allowance of 12-1/2 cents per copy (called "Expense Money" to pay the traveling and living expenses of colporteurs),--in lots of not less than 20 books AT A TIME,--that is $2.50 for 20 books, $5.00 for 40, etc.

When ordering state plainly which terms you accept, otherwise we shall reckon at 25 cents each.

A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES AND ON SAME TERMS,

except that colporteurs will be permitted to order one half the minimum quantities,--5 for 75 cents, etc., or to regular colporteurs 10 for $1.25.

====================

R1121 : page 8

"THE TIME IS AT HAND."

MILLENNIAL DAWN, VOL. II.

[In English only.]

Prices and terms same as Vol. I. This volume is intended only for those who have carefully and thoroughly studied Vol. I. All such whose interest is awakened, will surely want this volume and succeeding ones which are in course of preparation, as well as the regular issues of the WATCH TOWER.

FOREIGN TERMS.

Though foreign postage is higher, we must not increase the price; for money elsewhere is more scarce among the poor than here, and the poor we want specially to reach, since we know that "not many rich or great" are among the Lord's chosen.

Our foreign friends may, therefore, hereafter, reckon our terms in English money, thus:-- 25 cents = 1 shilling. 50 cents = 2 shillings. $1.00 = 4 shillings $1.25. 5 shillings. 1.50 = 6 shillings. 2.50 = 10 shillings. 3.00 = 12 shillings. 5.00 = 20 shillings.

Upon this arrangement the WATCH TOWER will hereafter be 2 shillings instead of 3 shillings per year.

====================

R1120 : page 8

CREDIT FOR THE POOR.

Those unable to purchase the Dawn (and there are some we find--even at this low price) can have a copy of either volume on loan, upon promise to read it and to return it.

All who would engage in the work of ministering as colporteurs, but who lack the means to purchase the quantities mentioned above, can take their sample book and begin by taking orders, payable on delivery. If you can write us that you have secured orders for 5 we will let you have 10 books on credit; if you get orders for 10 we are willing to let you have 20; if you get 20 we will let you have 40 books on credit.

***

R1121 : page 8

Write your order on a separate piece of paper from that upon which your letter is written. Write very plainly--especially your name and address. The name of the town is not always the same as the name of the post office: be sure to give the name of the Post Office to which you wish books sent. Give us plenty of time by ordering several days before you want the books, as we are very busy.

Address orders to--TOWER PUBLISHING CO.

ALLEGHENY, PA.

====================

R1121 : page 1

VOL. X.

ALLEGHENY, PA., JULY, 1889.

NO. 9.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

page 1

DAMAGED DAWNS.

Our supply was quickly exhausted in answer to last month's notice--except VOL. II., cloth bound; of these we have a few left at 40 cents each, postage included.

====================

R1121 : page 1

OLD THEOLOGY POOR FUND.

It is suggested that, as the OLD THEOLOGY TRACTS are evidently destined to become quite a feature of the "harvest work," some arrangement should be made for supplying them free to the Lord's children who have the time and heart to give to this sort of preaching, but who could not afford to pay for the one-thousandth part of what they could wisely circulate.

Nor would it be right to absorb the general fund, called "Tract Fund," in this work, for already it finds more to do than it can do, in the other branches of the work. (The Tract Fund will do this, however, toward putting a little ammunition in the hands of those who would be sure to use it and that wisely: It will pay the subscription for one year on five tracts quarterly to any WATCH TOWER subscriber too poor to purchase them, who will send in the request.) Besides, some deeply interested in the OLD THEOLOGY "hail" desire such a special fund so that they may specially help and forward that part of the work.

A start has already been made in this direction. One sister contributes $68 for 3000 tracts, quarterly, this year (12,000 tracts in all), to be sent to Baptist ministers throughout the United States. We have thought best to fill this order by sending Tract No. I to all as a sample, so far as it will go, and accordingly the 12,000 are already send out. As there are about 22,000 Baptist ministers, this sister's wise stewardship of the Lord's funds entrusted to her care sends some "meat in due season" to more than one half of the Baptist preachers--some of them we trust will produce an abundant yield.

A brother of this city, himself so situated that he cannot engage in circulating them, as he would like to do, contributed $110 for 20,000 tracts, of any or all the numbers of the present year, for circulation in the cities of Pittsburgh and Allegheny: remarking that he knew of no other way of doing so much good with the same amount of money; that he could think of no better topic for the general reader than Tract No. I, and that even if he could prepare as good, only about one half as many, for the amount of money, could be procured in the ordinary way from printers; adding that, if permitted, he hoped from time to time to provide for others of our large cities, thus to aid representatively in preaching the truth to thousands who as yet know only very imperfectly--

"The message of salvation

From God's own holy Word."

The work was taken hold of here with a will by some who appreciate the privilege of the service, (some doing more and some less) three brethren and five sisters having already distributed about 6,000--to church-goers, to street car passengers, etc. A plan found to be good, is to have along also some of the Arp Tracts, which are less expensive (and supplied free), to give to such as appear less likely to become interested.

If all TOWER readers, not otherwise in the service, would take hold of this work earnestly, a million or two of these "hail" stones would quickly be poured forth to sweep away the refuge of lies.--Isa. 28:17.

====================

R1121 : page 1

MISTAKEN EXPEDIENCY.

Among Romanists there is a recognized principle, which might be termed the law of expediency; which, briefly expressed, is--"The end justifies the means." The all important end is the glory of the Church, let the means be what they may; and every reader of history knows how vile the means have been. And while Protestants do not admit this principle openly, and are scarcely aware that they admit it to any extent, the question of expediency is often raised, and sometimes with considerable bitterness, against the truth--the old theology of the Lord and the apostles and prophets.

Very many of God's children who long since got their eyes open to the fallacy of the doctrine of everlasting torment, and who realize it to be a horrible blasphemy against God's character, permit Satan to seal their lips, and to destroy their influence as children of the light, by getting them to cover their light with the bushel of expediency. He raises before their minds dreadful pictures of what would result if this truth, which so much relieved their minds and refreshed their hearts, and which lifted them into a new atmosphere of joy and peace and love, should become generally known. He points out that they first approached the Lord through fear and under the influence of this error, --without pointing out that they might have received the Lord much sooner under the presentation of the truth, and under the constraining power of love. He points out that they themselves had finally found peace while holding this error, but does not mention how unsatisfactory a peace it was, which continually had unrest for fear of a final slip into eternal torment, either of themselves or their loved ones. Nor does the adversary point out that the proportion in which any obtained peace was to the degree that they forgot or disbelieved the horrible error.

The adversary, furthermore, urges the inexpediency of proclaiming this and other truths on still other grounds; he reminds his victim that though neither reason nor the Bible endorses the doctrine, yet upon it all the creeds and sects of Christendom are built; and that to attack that error is to attack the entire nominal church and to gain the opposition in every way of the most powerful human institution; and that he has no chance for success; and that if he should succeed in overthrowing the error, it would shake and break sectarianism entirely, create a great commotion, and paralyze sectarian efforts at home and in foreign lands.

He does not suggest, however, that the breaking of false creeds, confessions, and of the sects which hold them, would be a great blessing to all the true "wheat," the true church, and would result in bringing them into true unity upon the basis of God's Word and under the bonds of love; and that the only evil would be to the "tare" class, who have no knowledge of God's true church whose names are written in heaven, and who recognize only sectarian systems and memberships whose names are written on earth; and who worship and serve the institutions of their own organizing.

Alas! How many are bound by mistaken expediency, almost as firmly as they

R1122 : page 1

were formerly by errors, from which these truths, which they are ashamed or afraid to acknowledge, set them free.

To stimulate this mistaken idea of expediency, the adversary emboldens some of the shallowest minds and hearts to unreasoningly cry aloud, "Awful heresy!" "Infidelity!" etc.

This he does to draw attention away from the fact that it is the error that is "awful," "blasphemous," "heresy," and veritable infidelity to God's Word.

This cry comes with greatest emphasis from those whose earthly interests of bread and butter, and ease, and comfort, and reputation, and honor, and pride are bound up with this long admitted and established doctrine of fear. And every zealous supporter of so-called Orthodoxy re-echoes the cry of alarm; and as the message of truth, "the good tidings of great joy to all people," goes forth, it is everywhere confronted by the zealous heralds of the bad tidings--of eternal misery to all people, except a holy few who expect to become so God-like that they will praise God the louder when they witness the wretched despair and hopeless eternal torment of their fellow-creatures, who were so unfortunate as never to have received as good a chance as themselves to escape the awful ruin.

These notes of alarm from Babylon, probably hinder many of the Lord's sheep from apprehending his truth. Having trusted too implicitly to the teachings of a self-exalted clergy, and failed to search the Scriptures for themselves, like the "noble Bereans," that their faith might stand in the wisdom of God and not in the wisdom which this world teacheth, they are afraid to disregard their commands now,--afraid to believe their own senses in the study of God's Word.

Let us remind such of the words of the Prophet Isaiah--"Their fear toward me is taught by the precepts of men;" and again, of the Apostle Paul--"For God hath not given to us the spirit of fear, but of power, and of love, and of a sound mind." (Isa. 29:13; 2 Tim. 1:7.) That the spirit of love and of a sound mind is a power, "Orthodoxy" fails to see. The scourge of torment, the mean incentive of fear, is held to be a necessity, to restrain men from vice and to inspire them to morality and virtue and secure their admission to heaven when they die.

Before considering the wisdom of God's course, let us first inquire, Has the doctrine of fear accomplished the end which it claims to have in view? No, we answer. The result of this error have only been bad, and that continually; and any good which has been accomplished is due, not to the error, but to the all-powerful truth, --withstanding the friction of error which everywhere opposed its progress. As the result of this error, what do we see, after centuries of effort ostensibly to convert the world, to turn men to God and righteousness? We see just what we should expect to be the miserable fruitage of such doctrine--that it has not only failed to accomplish the world's conversion, which Orthodoxy claims to be its mission, but that it has accomplished the demoralization of the church (nominal) and of all influenced to any extent by it.

Under its influence and misrepresentation of the character of God, every device of tyranny and persecution and torture, in the name of God and religion, has flourished, and largely accomplished its diabolical mission of stamping out truth and righteousness. And as a consequence, we see to-day great antichristian systems of error, built up by centuries

R1122 : page 2

of false teaching and so subtle in their influence as to deceive, if it were possible, the very elect. Their form of godliness draws one class which desires to live godly; but their lack of the power of godliness, truth, soon deadens every real spiritual aspiration. They also draw and encourage a mean hypocritical class of those who assume the garb of Christianity for mercenary and base purposes. And amid an overwhelming host of deceived and hypocritical pretenders, those possessing the genuine article of living faith in the true Word of God, and vital godliness, are to-day at an immense discount among the loudest professors of Christianity. And thinking men of the world--and the thinkers are fast multiplying--are beginning to see, in the light of a better civilization, that this monstrous blasphemy of eternal torment has no foundation in common sense and that it can in no sense be compatible with their natural ideas of morality and virtue and godliness: and, say such, if the Bible teaches this doctrine, as all branches of the church claim, the Bible must be a bad book, and the God of the Bible, if there be such a God, is unworthy of love or worship, or even respect. And some to whom nature and reason whisper, There must be a God, conclude that nature and reason are the only channels through which he may be known or traced. And thus the thinking and nobler minded of the world are driven to Infidelity and Atheism; and the ignorant and the credulous, while they still fear that eternal torment may be a reality, are generally willing to incur the unlikely risk of realizing it, that they may enjoy the pleasures of sin while the opportunity lasts. And the heathen nations never have been and never will be influenced by it.

Such, in brief, have been the results of the doctrine of fear. It has repelled the world from God, and reduced (nominal) Christianity to sham and hypocrisy, and stimulated vice and immorality to the crimes of treason against God and persecution of truth and virtue.

But let us now consider, on the other hand, what power there is in the spirit of love and of a sound mind. A sound mind is a reasonable mind, a mind governed, neither by fickle impulse, nor by superstition, fear, prejudice, nor any other than the noblest faculty which God has given it, namely reason. And reason, if not perverted by pride, or prejudiced by false teaching, leads directly to the fountain of truth in God's inspired Revelation (See, M. DAWN, Vol. I., Chap. iii.); and to one so led, faith in the inspired revelation of the omnipotent God is a most reasonable thing. This reasonable faith, rooted and grounded in the divine testimonies and promises, calls into exercise all the noblest faculties of our moral nature and centers the affections upon the great Author of all truth, whom to know is to love and worship and adore. And this faith, working by love, purifies the heart and transforms the character into the glorious likeness of the blessed God.

Such is the power of love and of a sound mind. It serves God from purest filial love and gratitude, and the only fear it knows is that filial fear of failure to fully manifest love and thankfulness, which is the fear mentioned by the Psalmist (111:10) as the beginning of wisdom. Perfect love casts out all servile fear, and brings the studious and devoted servants of God into active co-operation with all his benevolent plans for the blessing of all his creatures. This is the kind of service God accepts: Those who worship him acceptably must worship him in spirit and in truth--in love and verity, and not hypocritically through fear.

Such results never have been and never can be produced by the "orthodox" doctrine of fear. Why, then, should it be deemed expedient to suppress the true plan of God and still advocate the blasphemous error of eternal torment?

The earnest, sound-minded Christian sees no sufficient reason; though the supporters of Orthodoxy see very grave and weighty ones. They see at once that to renounce this doctrine would be to destroy their systems of theology and completely disintegrate their various organizations, to give the lie to their false teachings, to expose a vast amount of hypocrisy and deceit in high places, to discontinue the gains of oppression, and to humble their pride and assumed dignities and honors in the dust. And truly, before this spirit of fear could be supplanted by the spirit of love and of a sound mind among the great masses of men, these, released from the bondage of fear and not yet restrained and constrained by the power of love and of a sound mind, would suddenly become a dangerous element in the world.

And just this, which "Orthodoxy" fears, the Scriptures declare shall actually come to pass--a time of trouble such as was not since there was a nation--a fearful recompense to great Babylon for her blasphemous misrepresentation of the character and plan of God. Fearful plagues are to be visited upon Babylon, and no wonder she raises the cry of alarm when she sees them coming. To preach the truth is not expedient, she declares,-- "The end (the preservation of the old order of things) justifies the means;"-- the perversion and suppression of truth.

Had the truth been preached by the church from the days of the apostles to the present time, the centuries past would have so fully accomplished the development of true Christian character that the present time, we might safely say, would witness a truly "Christian world." But as it is, when the old errors are overthrown, it would be unreasonable to expect to see a sudden conversion of the world to truth and righteousness. Time is an important element in the arrangements for the world's conversion. It will require a thousand years to accomplish it under the reign of Christ, and since the church (nominal) has frittered away nearly two thousand years and accomplished worse than nothing in this direction, she must reap the reward of her doings--the punishment due her misarranged systems.

God's time to speak has come; and let the prayer of every loyal son of God be, O send forth thy light and thy truth! God will send it forth and is sending it forth: he will vindicate his character and

R1123 : page 2

his cause before an astonished world, and the glorious end will be the peaceable fruits of righteousness in all the earth, when the truth is fully known and its blessed influences have had sufficient time to accomplish the great work of transformation.

If we would be in harmony, and co-workers together with God, therefore, our chief business in life must be the vindication of his character by the preaching of his truth. And so far as our testimony can reach, let the message of his gracious designs be coupled with the wholesome restraints which his justice insures. There shall be a just recompense of reward to every man. The eyes of the Lord are in every place beholding the evil and the good, and every work shall be brought into judgment, with every secret thing, whether it be good, or whether it be evil. Not the benevolent gift of a cup of cold water shall lose its reward; nor shall any wilful sin against light and opportunity escape its deserved punishment.

It is our business to declare these truths, to preach the gospel without any mixture with the traditions of men, to declare the whole counsel of God, as the church should have done since the days of the apostles, and the results God will take care of, and out of the confusion of the great time of trouble he will bring order and harmony and a grateful recognition of and submission to his righteous authority, based upon the principles of truth and justice. Our effort should always be, however, to accomplish a conversion so complete that it will not only turn men away in disgust from the old errors, but also turn them fully to righteousness. And such conversions there are, when the truth is wisely presented by those who are imbued with its blessed spirit. It is only by the presentation of a measure of truth sufficient to turn men away from doctrinal errors, and yet leave them in their sins, that violence and confusion shall be brought about.

We may not teach men that God is so loving that justice can never exert its power, but, on the other hand, that his justice is so unswerving that his love can in no degree conflict with it, or act contrary to it, and that so important was it that his justice should stand inviolate, that only through the sacrifice of his only begotten Son did his love accomplish his purpose for man's redemption and restitution: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life."

Through Christ alone, therefore, is the great salvation attainable--"through faith in his blood." Without faith in his blood, we can only be judged by God by the rule of strict justice, and it is a fearful thing to fall thus into the hands of the living God; for outside of God's plan for our redemption through Christ, his justice can only condemn us as unworthy of life. Nor do we teach that having once come to a clear knowledge of the truth, we may reject it and sin against it with impunity, or postpone our personal submission and conformity to it, without receiving the penalty for so doing;--the penalty for rejection of full light and opportunity being the second death, from which there is no recovery. By one offering he hath perfected forever them that are sanctified by the truth; but that offering intelligently rejected, there remaineth no more a sacrifice for sin, but a certain looking for of judgment and fiery indignation which shall devour the adversary. But having come to the knowledge of the truth--to which God purposes to bring all men--and to obedience, and to faith in God's appointed way of salvation, not attempting to climb up like a thief or a robber by some other way, the end of such faith and obedience will be everlasting life.

It is expedient, therefore, from God's standpoint of view, that the truth should be fully and clearly proclaimed without regard to the cry of alarm from Babylon, and equally without regard to the disastrous consequences to that system, against which the fiat of destruction has gone forth from Jehovah. "This is the will of God, who will have all men to be saved and to come to a knowledge of the truth."

So far as our knowledge and observation have gone, a knowledge, even of the general outlines of God's plan, does not produce carelessness or indifference or a desire to procrastinate coming into conformity with it. On the other hand, we do know of hundreds of sound conversions from sin and infidelity and from every evil course. At the present time there are on our list of subscribers to the TOWER five names of criminals in various prisons who have received the truth, and who have been converted by it. And another whose term expired a few months ago, having been imprisoned for highway robbery, was soundly converted through the reading of The Plan of The Ages and the TOWER while in prison, and has now become an active minister of the gospel, and in the past two months has sold 800 copies of DAWN, Vol. I. Raised in the Methodist church under the influence and fear of the doctrine of eternal torment, he became a highway robber, while under the influence of the truth he became a minister of the gospel. Yes, praise the Lord! it is expedient to preach the truth, the whole truth, and nothing but the truth; and we rejoice to know that God will continue to send forth his light and his truth until the earth is filled with his glory, and blessed is every man who is privileged to bear the message.

===================

R1123 : page 2

CHEERFULNESS.

Cheerfulness is one of the loveliest graces of the Christian character. It belongs to those noble natures whose very presence carries sunshine with them wherever they go.

Sometimes we look into a face which is so cold and repulsive, dark and gloomy, that it makes us feel almost blue to look at it, and which betokens no joy in the heart, no nobility in the soul, no generosity in the nature; the whole character as cold as an iceberg. And again we meet a face so bright, smiling, cheerful, happy, that one glimpse of it does our very souls good, and is like an inspiration to us. And we feel more cheerful ourselves. If we possess a hopeful spirit it will enable us to discern the silver lining of the darkest cloud, behind which ever shines the light of divine promise and help.

True religion is not gloomy, "her ways are ways of pleasantness, and all her paths are peace."--Selected.

"Blessed is he who learns to profit by his wants and infirmities, and who, in all the privation he endures, is still submissive to the Word of God."

Much remains
To conquer still; Peace hath her victories,
No less renowned than War; new foes arise
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw,
Of hireling wolves, whose gospel is their maw.

--Milton.

====================

R1127 : page 3

COURAGE! PRESS ON.

Tired! well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day:
Courage! arise! go forth upon thy way.

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life within its own:
Work can be done in loneliness. Work on.

Dark! well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

Hard! well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go--get thee to thy task! Conquer or die!
It must be learned; learn it then, patiently.

--Sel.

====================

R1123 : page 3

CALAMITIES--WHY PERMITTED.

"EXCEPT YE REPENT,
YE SHALL ALL LIKEWISE PERISH."

"There were present at that season some who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."--Luke 13:1-5.

Noble and good in the sight of both God and man are the generous impulses, of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more of good to be said favorable to calamities or their influence.

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying--for many of the charitable are not the consecrated, and some are even infidels,--yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in perhaps as selfish and money-loving a period as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot, somewhere, in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice

R1124 : page 3

that the God-like element of sympathy exists as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question of why does God permit calamities, let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to. Some whose hearts overflow with sympathy and God-like love in the presence of great calamities (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is as much sentiment opposed to God's sentiments, --which are thus made to appear malicious.

But the hideousness of such a character, as is thus ascribed to the God of love, is intensified, when the same good, tender-hearted, but wrong-headed, Papacy-deluded people (whose theology was formed in the "dark ages" when the Bible doctrines concerning God's character and plan had become over-grown with papal superstition and human tradition), tell us their faith in God and their view of his character, is that, He not only looks without pity or sympathy upon man's present calamities and distresses, and fore-ordained them, but that he has furthermore fore-ordained and made fullest preparation for engulfing the vast majority of his creatures in a calamity in comparison with which all the horrors of all earth's calamities united in one would be nothing;--but mere preludes to that most awful, indescribable torment, which would be wholly unendurable, but that God with fiendish cruelty will perpetuate life under such awful conditions, forever and forever, in order to have them suffer, and will never relieve them. And why? Simply because, when told that such was God's character and plan, they would not love him, nor praise as good and just such a plan; or because millions of others had died in ignorance of the Lord Jesus, through faith in whom, alone, any can be acceptable before God.

It is surprising that any who possess the spirit of God, to any extent, can thus blaspheme his holy name? It is surprising that they do not know more of the character of the Creator than this, even without the Bible testimony to his character of love and justice, to advise them of his plan in Christ for blessing all the families of the earth; the declaring of which plan constitutes the "good tidings of great joy [not of eternal torment] which shall be unto all people." Verily, God is more villified by many of his children than by the infidel world. And yet, how strange! the very Bible which declares God's true character of love and justice, they have been led to consider as the authority for these devilish doctrines and false interpretation of our Lord's parables and of the symbols of the book of Revelation, originated by those who during the "dark ages" used to burn and torment Bible believers.

GOD'S LOVE--HOW SHOWN.

When we declare that whatever there is of love and sympathy in man, is only the remnant of the original divine likeness, in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once raises the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love, to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the results, in some measure, of his character and disposition. And yet this answer is not full enough to be satisfactory. But, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on God's part,-- providing also an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still farther back, why does he who has all wisdom to know and all power to prevent, permit calamities,-- cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc.? And while we are about it, we may as well include all the evils which God could, if he would, prevent --all the forms of sickness and pain and death; every form of destruction-- wars, murders, etc.; every thing which causes pain or trouble to those willing to do and be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To fully comprehend this cause, we must go far back, to the very beginning of sickness, pain, death and sorrow,--to the Garden of Eden, where neither famine, pestilence, cyclones, earthquakes, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and certainly greatly appreciated by man, who had to be driven out and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the trees of the garden.

How came it that the Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience, should so change in his attitude toward his creatures, as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth-- to toil and weariness and insufficient sustenance, and thus to death?

We must remember that only the Garden of Eden was "prepared," and fit for man's comfortable enjoyment of the favor of life. The preparation of the whole earth for man, requiring in a natural way seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God, the Creator specially or miraculously prepared the Garden of Eden in advance merely as a fit place for Adam's trial. God foresaw the fall of his creature, and provided that the penalty for sin, "dying thou shalt die," instead of being suddenly inflicted as by a lightning stroke, or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasms, thorns, weeds, etc.,) of the as yet unprepared earth.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and judge this was expedient because of a plan he had for their future, in which such experience with imperfect conditions would be of great value;--a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would furnish man, through experience, such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated; --a lesson, therefore, which will profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness: God also designing that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death,) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that death (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the perfect, is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and disease, and to be subject to the casualties and calamities of nature's unfinished work. He said:-- "Cursed is the ground FOR THY SAKE:" i.e., the earth in general is in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect of his own sentence of death, God prevented this and guarded the way back to the garden, in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore,

R1125 : page 3

as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden--ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise present shortness of life is, under present circumstances. Were some of our "shrewd business men" who accumulate millions of money, and grasp great power, in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must first of all be seen, was one which related only to his present life on earth, and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the

R1125 : page 4

penalty were, "Dust thou art, and unto dust shalt thou return,"--"dying thou shalt die."--Gen. 3:19; 2:17, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a deliverance. But it was vague and indefinite then, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, he yet sympathized with them, and would, ultimately, without violating justice or ignoring his own righteous sentence of death, bring them succor.

Paul tells us that God adopted a method for the recovery of man, from that original sentence of death which came upon all as the result of Adam's fall, which would show the justice of his sentence and the unchangeableness of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This divine plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one sentence of condemnation came on all men."--1 Cor. 15:22; Rom. 5:12,18.

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice-- "the man Christ Jesus who gave himself a ransom for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor [humbling himself to a lower nature, even as a man, becoming obedient even unto death] that we through his poverty might be made rich."--1 Tim. 2:5; 2 Cor. 8:9.

Thus the one first created, "the firstborn of all creation" (Col. 1:15), "the beginning of the creation of God" (Rev. 3:14), the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16,17) --this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of his own life as their ransom-price, with all that that implied of suffering and self-denial. To restore them (such of them as shall prove worthy--whosoever wills,) will require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error, and to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition--righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9.) He was "made flesh" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, a perfect man, for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving to Justice the price of their liberty from divine condemnation, he secured the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (Rev. 22:17.) And he wills to restore all who shall prove worthy. And to prove who are worthy will be the object of the Millennial reign.--1 Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to undo for the race, legally, the results of Adam's transgression, and to secure the right to resurrect them and restore them, is clearly stated by the Apostle.--See, Rom. 5:5-12, 16-19,21; 1 Cor. 15:21-24.

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4,8,12), and obeyed God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fulness of his consecration to the divine will and plan; and this fulness of consecration and trust was the result of his intimate knowledge of the Father and his unbounded confidence in his wisdom, love and power. He had recollection of his previous existence as a spirit being with the Father. (John 17:5; 3:12,13.) Our Lord's success, then, was the result of being rightly exercised by his knowledge of God; as it is written: "By his knowledge shall my righteous servant justify many, while bearing their iniquities." --Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the knowledge (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that knowledge and consecration are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should not only include the living, but also the dead, of Adam's race, and which should insure peace and joy everlastingly to all the worthy, by eradicating, forever, sin and all who love it after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [obey] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised"--injured by the Adamic fall.--Matt. 20:28; John 5:25; Luke 4:18.

The sacrifice of the Redeemer's all, as man's ransom price, was offered at the time he was thirty years old--at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, the three and a half years of his ministry he spent in using up the consecrated life already offered; and this he completed at Calvary. There the price of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and fall. All that is necessary since, for a full return to divine favor and communion, and to an inheritance in the Paradise of God, which

R1126 : page 4

the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is, a recognition of sin, full repentance, and a turning from sin to righteousness.

Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established, and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by super-human wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all were redeemed by the Lord Jesus' sacrifice; and the second death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by their own wilful conduct, merit and receive death again. This second death means utter destruction, without hope of another redemption or resurrection; for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial.--1 Cor. 15:25.

---

*Sinaitic MS. omits the words and now is.

---

*Not visibly in flesh, however, for he is no longer flesh, having been highly exalted again, after he had finished the flesh-life by giving it as our ransom price.--See, "The Time at Hand," Chap. v.

====================

R1126 : page 4

"YE SHALL ALL LIKEWISE PERISH" UNLESS YE REPENT.

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided. (Acts 4:12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor,--life, etc. Thus seen, the Adamic death penalty was--to perish; but it has been canceled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11:11-14; Matt. 9:24; 1 Thes. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adam's death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall perish; they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the second death, which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

As our Lord Jesus used the calamities of his time, as illustrating the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce the eternal torment theory, so generally believed by God's children, as unscriptural; as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible to the extent that he understands it; and according to God's promise and plan all mankind shall, at some time, either during the Gospel age, or during the coming Millennial age, be brought to a full, clear appreciation of these conditions and opportunities, with fullest opportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, which, under Christ's direction, shall give it its finishing touches and make it fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death anyway, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in the Millennial age, when each shall be required to choose between good and evil. The evil they

R1126 : page 5

learn first, now; the good and its blessed results and rewards, but dimly seen now, will be fully displayed then,--during the Millennium.

But some one inquires, If this be God's plan, for redeeming the world by the death of his Son and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ with its favorable conditions and powerful restraints begin at once, as soon as Christ had given the ransom price at Calvary; instead of compelling those who would follow righteousness, to sail through bloody seas and suffer for righteousness sake? Or else, why not have postponed the giving of the ransom until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah yes! The subject would be incomplete were this point left untouched. The consecrated saints, the church of the Gospel age, are a "peculiar people," different from the rest of the redeemed race; and God's dealings with them are peculiar and different also. Inasmuch as it was God's purpose to highly honor and exalt our Lord Jesus far above all others, because of his faithful obedience even to self-sacrifice, so it was his purpose to select a "little flock" for his companionship in glory, who, after being justified by Christ's sacrifice and reconciled to God by the death of his Son, should develop so much of a likeness to his Son, by intently following his words and example, that they, like him (though far less fully than he because of weaknesses of the flesh), should likewise so love righteousness and truth, and so delight to do God's will, that they would do it at any cost or sacrifice of earthly pleasures, or comforts, or esteem among men--even unto death.

The space of time between the giving of the ransom for all, and the establishment of the kingdom which is to bestow upon mankind the blessings purchased, is for the very purpose of selecting a "little flock" of under kings and priests, Christ's companions in the honors and work of the Kingdom, otherwise called, as a class, "the Bride, the Lamb's wife." The selection of this class must take place during a time when evil, trouble and sin have sway in the world; for it is by the special opposition of evil and sin, to God's plan and to all in harmony with it, that these are to be specially tried and tested; that only "overcomers" shall be selected and given this very honorable and responsible position.

Not only is this class required to follow after righteousness and truth, and to support them and oppose sin, to their present discomfort and loss, but they are required to do all this on the strength of faith, outward evidences being often contrary to faith. A part of their test is, that they must walk by faith and not by sight. They are to believe God's promises though every outward circumstance seems to contradict it. This is part of their lesson as well as part of their trial.

They are to believe God's testimony, that death and trouble entered the world as a result of Adam's sin, and that a fall from perfection took place in Eden, no matter what speculations among scientists may suggest to the contrary,--as that Adam was evolved from an ape, and that the Bible story of the fall, the condemnation and the redemption are alike unscientific; that Christ, like Confucius, was a great teacher, but nothing more; that he accomplished no redemption and that none could have been needful or required. The saints are to shun all such babblings of science and philosophy, falsely so-called, and to walk by faith in God's revelation.-- Rom. 5:12-20.

Though they see errors flourish and Scriptural truths spurned and disregarded, they are to disregard numbers and human traditions and, by faith, hold to God's Word. Though told by God that they are redeemed and no longer under his

R1127 : page 5

condemnation and disfavor with the rest of the world, they are to believe and walk by faith, nothing doubting, even though they are not the recipients of special earthly favors, and even though they, like others, have a share of sickness, pain and death.

Their advantages are often less than those of other men, and their course often much more up-hill and rough. They walk by faith and not by sight, however; they endure as seeing him who is invisible, and the crown which is invisible, and the kingdom which is invisible, and as though they already had everlasting life, though they die like other men. In all these things, yea, in everything, they are required to walk by faith and not by sight, if they would be crowned overcomers and made heirs in the coming kingdom.

Their advantages are all invisible to the world, and are seen only by the eye of faith. Their peace and joy are dependent upon their knowledge and trust of God and his plan; and their knowledge and trust depend upon their faith in his Word of promise. By faith they "know [even when outward evidences seem contrary] that all things are working together" for their ultimate good, and that the glories and blessings of the future shall far over-balance all the trials and troubles and wounds of the present; and so believing from such a standpoint, it is well said that these have a joy and peace, even amid tribulation, which the world can neither give nor take away.

What advantage, then, hath a true, consecrated Christian in the present time? Much every way; both in the life that now is, and also in that which is to come. All things are yours; for ye are Christ's, and Christ is God's, and ye are accepted of God in and through the merit of Christ.

Soul, then know thy full salvation,
Rise o'er sin and fear and care;
Joy to find in every station,
Something still to do or bear.

No matter how dark the clouds, no matter how unfavorable the circumstance on its surface, thou hast the heavenly assurance, that--

"All must work for good to thee."

Even those things which may seem to be, and to the world are, accidents, cannot be so regarded in connection with these so peculiarly precious in God's sight. Nothing transpires without your Father's knowledge --not even a sparrow falls, nor a hair of your heads. And since infinite wisdom, infinite love, and infinite power are pledged to our aid, and guarantee us against all that would not be for our ultimate good, with how much confidence and trust all such may free themselves from harassing care and anxiety, and with how much courage they may press on, committing their way unto the Lord, and engaging heart and hand and brain in his service; for we also "know that our labor is not in vain in the Lord." Like their Master, such shall yet see results for all their travail of soul which will fully recompense or satisfy them. Such may rejoice even in tribulation, knowing the results. Even the families of the saints, and all that concerns them, are precious to the Lord for their sakes.

Courage, then, dear family of God! Be strong! quit you like men! Endure hardness as good soldiers; endure as seeing the Lord and the prize, though they are invisible except to your eye of faith. Expect not to reign, nor to be exempted from trial and sufferings, until the battle is ended--until Evil (sin, as well as disaster, trouble and death, its accompaniments) shall be removed by our Redeemer, who soon is to take his great power and reign to deliver the groaning creation from all its present distresses.

"Behold, we bring you good tidings of great joy which shall be unto all people." (Luke 2:10.) Let every thing that hath breath praise the Lord; for though for a little moment he hid his face and permitted calamities to scourge and destroy his creatures because of their transgression, yet in great mercy he hath provided our ransom price; yea, he hath highly exalted him to be both Priest and King to cleanse from sin, and to rule to perfect all who will then submit their hearts to him and obey him. From such he shall wipe away all tears; and sorrow and dying, and every evil, shall be no more. "Behold, I make all things new."

Tell the whole world the blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation
Jubilee lasts a thousand years.

====================

R1127 : page 5

PAUL'S CHARGE TO TIMOTHY.

"This charge [message] I commit to thee, son Timothy, in harmony with the teachings previously given thee [to guide thee], that by these thou mayest carry on the good contest, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck."

"I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession, that thou keep this commandment [Greek, *entole*-- "this thing given in charge"--this doctrine given by divine inspiration] without spot, unrebukable, until the appearing of our Lord Jesus Christ: which [good confession or sound faith] will be manifested in due time by that blessed and only Potentate, the King of kings and Lord of lords--the only one possessing immortality, inhabiting light inaccessible, whom no one of men has seen, nor is able to see, to whom be honor and power everlasting."-- 1 Tim. 1:18,19; 6:13-16.

We have frequently noticed and called attention to the earnest exhortations and careful instructions given to Timothy by the faithful Apostle Paul. But while these instructions were applicable and profitable to Timothy in his day, they apply with still greater force to the Gospel Church as a whole, of which Timothy was a member, and of which we have reason to believe he was a figure, or representative.

Of this we have evidence in the general character of the epistles addressed to Timothy, which implies either that Timothy, or the class which he represented and of which he formed a part, would be living down into the end of the age. We believe, then, that in the person of Timothy as a representative, the entire Gospel Church is here addressed by Paul, and we notice that the name Timothy signifies--"honor of God." The church honors God and is to have honor conferred upon her by God. In the present age the honor consists in the fact that so important a "charge" is committed to her trust. And those thus honored in this age, and who prove faithful to the trust, will in the next age be yet more highly exalted and honored.

Three times Paul most solemnly and earnestly repeats this charge. He thanked the Lord that though he had been a blasphemer and persecutor of the church, yet he had obtained mercy, because he did it ignorantly, and verily thought that in so doing he was doing God service, and had been put into the ministry, the glorious gospel of the blessed God being committed to his trust. (1 Tim. 1:11-13.) And now knowing that age was creeping on, and that perils surrounded him on every hand, and before writing the second letter, saying that he was about to be offered, he commits this charge to the faithful ones who must carry on the work after his departure.

The charge was to keep the blessed gospel untarnished and "without spot," to keep it in its glorious simplicity and purity, unmixed with human theories and

R1128 : page 5

false doctrines, which even then the enemies of the cross of Christ were laboring to introduce. The rising errors must be guarded against, first, by maintaining a clear conscience; and secondly, by faithful study of the word of God. To study the Word of God with a clear conscience is to study it with the single and only purpose of knowing and doing God's will. This, Paul says, some in his day did not do; they had theories and plans of their own, and endeavored to wrest the Scriptures to give their theories seeming support; and thus they made shipwreck of their own faith and turned others out of the way. As the end of the age should approach such false teachers he said were to multiply and gain great influence, and overthrow the faith of all who should not meekly and devoutly walk with God, trusting alone in his faithful word.

Next to guarding ourselves thus--and those who thus do so have the power of God pledged to keep them from falling-- is the charge to help others to stand: to help them by earnestly contending for the faith; by pointing out the snares of the adversaries of the truth, and by calling attention boldly and fearlessly to every pitfall and placing the light of truth over it.

To preach this "glorious gospel of the blessed God," to present it in its purity and grandeur, to contend against the errors which friends and enemies seek to engraft upon it, is the charge given to and the duty devolving upon the church in the present time--the charge which we must keep and labor to sustain until the appearing (manifestation, or bright-shining) of our Lord Jesus Christ. Before the brightness and glory of his presence the darkness of ignorance and error shall flee away, and no hiding place shall be found for them; for the knowledge of the Lord shall fill the earth as the waters cover the sea, when his presence is fully revealed to all.

Till thus relieved of this duty of guarding the truth, the church must wait for her victory, must watch against the dangers of abounding and wide-spreading error, and the seducing temptations of the world, the flesh and the devil, must pray for and use divine strength in enduring hardness as good soldiers unto the end, and must boldly and nobly contend for the faith delivered in charge to the saints. "Blessed is that servant whom his Lord when he cometh shall find so doing." Those not so doing will not be counted worthy to be gathered among Christ's jewels.

It should be borne in mind also that in the days of his presence, before his manifestation to the world, there is even greater necessity for watching and contending for the faith than at any previous time,--since his presence is discerned by the church only by faith in the foretold indications, and since the perils occasioned by numerous false doctrines and many antichrists are greatly increased; so much

R1128 : page 6

so, that only those who have on the whole armor of God are able to stand and to contend for the faith in the face of such subtle and crafty opposition. The charge is to stand well armed, and to contend for the faith until his manifestation to the world, in the close of the perilous times of this harvest.

How solemn the obligation:--"I give thee charge in the sight of God who quickeneth all things"--the great Life-giver or Father of all, Jehovah. We are his representatives in the earth; the honor of his name is to be vindicated in the presence of his enemies and before many of his deceived children; his glorious plan is to be published broadcast in opposition to all the worldly-wise schemes which men are and have been trying to invent. And his eye is upon us, marking how faithfully or unfaithfully we as his ambassadors represent him.

Not only do we receive this charge in the sight of God, but also "before the anointed Jesus," our great example and forerunner, who also bore witness to the truth, sacrificing all things for the privilege of witnessing to it--even unto death.

All told, the church is but a little flock: they are generally also the humble poor of this world, who have little influence among men. Nevertheless their charge is an important one. They must "hold the fort" until the Lord himself shall in power and great glory establish the truth and exalt his church. He will complete what we in our present condition accomplish only in part: He will scatter all the mists and let in the broad sunlight of his truth, until none need say to his neighbor, "Know the Lord--for all shall know him from the least unto the greatest," as represented in his plan, work and office. Already the light of his presence begins to dawn. Already he begins to lift the veil of error and to restore, with increasing beauty and clearness, the truths he first inculcated and afterward left to his church in charge.

The substance of this sound faith left in charge at first was, "This is life eternal that they might know thee," Jehovah;-- know his goodness, know his love, know his power and his justice; that knowing of God's character as revealed by Christ they might delight to accept his proffered aid through Christ, and returning to God be abundantly pardoned; and, continuing to grow in knowledge and love and devotedness to God, be accepted as co-workers and co-heirs with Christ Jesus, their Redeemer and Lord.

Our Lord's work at his second advent will be similar, the Apostle assures us: He will take up the same truth, which he first taught, the same that was given into the church's charge during his absence, and will show to all the world of mankind, the real character and plan of God the Father;--i.e., he will cause all to know and appreciate the character and plan of Jehovah, the blessed and only potentate; King of all kings, and Lord of all lords; who alone possessed, originally and innately, immortality; who dwells in light unapproachable.

Courage, the, brethren! Our great Commander is even now upon the battle field. "Stand fast; quit you like men; be strong!" the fiercest part of the conflict is just before the shout of victory is heard; the darkest hour is just before the dawn of day. As triumphant conquerors, O faithful few, you shall soon wear the laurels of immortality and eternal glory.

The witnessing of the church through the long dark centuries of the Gospel age has not been in vain. The object of her mission was not to convert the world before the Lord's return, but to develop her own character and prove her worthiness of the high exaltation which she is called to share with her Lord, while bearing witness to the world of the facts of the glorious gospel, which shall be good tidings of great joy to all people, when in due time it is testified to all.

Then continue to preach the word. Be instant in season and out of season;-- when it suits your convenience and when it does not. Reprove, rebuke, exhort with all patience and doctrine, and study to show yourselves workmen approved unto God, rightly dividing the word of truth. Thus, speaking the truth in love and growing up into Christ our living head, may we each be found in acceptable readiness to be gathered among the Lord's jewels. And to this end let us each see to it, that what faith we hold is held with a good conscience,--honestly held and honestly acted upon.

====================

R1128 : page 6

THE CHRISTIAN MINISTRY, NO. I.

That at this time of day there should be anything new to be said on the subject of Christian Ministry, and that any one should, by appealing to the New Testament alone, lay open such a statement on this theme as must, if true, tend to disturb the composure of every sect, would appear to many too strange for credence; yet the very fact, that numerous religious divisions in Christendom have established many varieties of ministry, and that all of them appeal to the Scriptures for the validity of their ministerial arrangements, is a prima facie argument for a new examination of the question, as it is quite obvious that only one of the sects can, by possibility, have discovered the truth.

At the same time, it is far more probable that all should have erred than that only one should be right. Every one who has not taken for granted the perfect and unimpeachable conditions of the "denomination" in which he happens to be enrolled, must acknowledge the force of this argument. And when the history of Protestant divisions is duly weighed; when their origin and the circumstances that led to their formation are calmly considered; when it is remembered that not one of them can put in a claim to a divine birth (for we know the pedigrees of them all, and can most accurately describe their earthly lineage), then must the argument be much strengthened, so that we need scarcely fear stating, that it is in the highest degree improbable that any known sect should have come to indubitable conclusions on the article of Christian Ministry.

In the great Reformation this momentous question was never fairly examined, or rather we may say it was slurred over as too delicate and dangerous to handle. Luther indeed saw very clearly the master-truths of the spiritual priesthood of all believers--liberty of ministry for all the saints, the total abrogation of all official priesthood in Christianity, and the vanity and absurdity of "ordination." He had nothing more to learn on these points; but then, as in many other instances, he did not think it necessary or politic to press his views, or to insist on them as a part of the Reformation. It is well known that he tolerated many absurdities in worship and ceremonies, probably because he despaired of weaning the people from them; and thus he tolerated ordination

R1129 : page 6

though he made a joke of it in his letters, and unmercifully quizzed his brother reformers who had some grand doings at their* "ordinations."

The Protestant party, headed by Melanchthon, were so little solicitous to place "ministry" on Scriptural foundation, that they rather showed a disposition to yield to all the papal decrees concerning the Priesthood. In the confession of Augsburg, the Protestants thus warily expressed themselves in the 14th article:-

-"Concerning the ecclesiastical order, they [the Protestants] teach that no one ought to teach publicly in the church, or to administer the sacraments, unless he be duly called." To this the papal party replied:--

"When in their fourteenth article they confess that no one ought to administer the word and the sacraments in the church unless he be duly called, it ought to be clearly understood that he only is duly called who is called according to the form of the canon law, and the ecclesiastical sanctions and decrees, which, up to this time, have everywhere been observed in the Christian world; not called according to the vocation of Jeroboam (1 Kings 12:20), or a tumultuous election of the people, or any other irregular intrusion: for no one taketh this honor unto himself, but he that is called of God, as was Aaron."

The Protestants, in their "Apology of the Confession," thus notice this stricture:-- "Our fourteenth article, in which we say that the administration of the sacraments and of the word should be allowed to no one unless he be duly called, they accept, if only we make use of canonical ordination. On this subject we have frequently testified in the diet of Augsburg, that we, with the greatest willingness, desire to preserve the ecclesiastical polity, even the degrees of priesthood that have been made in the church by human authority; for we know that ecclesiastical discipline, as set forth by the ancient canons, was established by the fathers for a good and useful purpose; but the [papal] bishops compel our priests either to renounce and condemn the doctrine which we have confessed, or else kill them, innocent as they are, with new and unheard-of cruelties. For this cause our priests are prevented from acknowledging the bishops."

Here, then, we see the perilous position of "ministry" during the Reformation; and we can therefore well understand how, in such circumstances, there was little likelihood that the question should be investigated, as it deserves to be, with a professed and unhesitating submission to the Word of God.

But this is not all, for "ministry" must needs be produced in some form by the Protestants, and that form must of necessity be accommodated to the worldly position which the Protestant religion assumed at first, and has retained ever since. For it is to be remembered that the Reformers never acknowledged the heavenly calling of the saints; never confessed that the church had her polity only in heavenly places; never hesitated to draw the sword in "defence of their civil and religious liberties:" never declined from power and authority in the world, but rather, under the auspices of princes and magistrates, sought to establish the Gospel as a handmaid of Government, and, as if a second Joshua were their leader, to drive the enemy out of the land, that they might take possession of the fertile Canaan, long defiled with papal abominations.

The world, then, being the portion of the Protestant religion, its ministry required a substantial and consolidated formation, suited for its earthly calling and its contentious life; and that it soon obtained on the Continent, and in England and Scotland, according to the arrangements of the different predominant sections of the reformed faith. Hence we everywhere find that Protestant ministry is based on the old maxims and principles of the antecedent creed. These maxims and principles may indeed be modified, and reduced in intensity, but as the papal system had brought to perfection the mystery of amalgamating the church and the world, the new possessors of power, whose object it was to be proficients in the same mystery, could not do otherwise than study the successful methods of their predecessor.

But in this forbidden science, the Protestants seem to forget that the old masters can always obtain an easy victory over all co-rivals; for in the matter of ministry, wherever it is of human institution, Popery has the means of surpassing all antagonists, and of confounding all opponents. It is owing to the superior claims of the papal priesthood to the obedience of man, on earthly principles, that Popery is now once more disturbing the repose of Protestants, and threatening some great crisis in ecclesiastical history.

In "ministry," as a human institution, Popery possesses incomparable advantages; for who does not see that even the ordinations of the dissenters come from Rome through the Church of England, and that the idea of requiring a clerical body to convey the power of "administering the sacraments" (an idea fully recognized by Protestants), is easily to be traced to the decrees of the canonists?

The Church of England smiles with disdain on the imitation of clerisy by the dissenters, and haughtily denies the validity of their ordinations; but the Church of Rome, enthroned in the magnificent deceptions of many ages, and unrivaled in the perfection of every earthly principle, classes the Anglican prelate with the dissenting minister, sees no difference between the preacher of the conventicle and the archbishop of Canterbury, and in the comprehensive category of "heretic," erases all Protestant ministers of every grade out of the clerical order. And, indeed, if it be a question between the comparative merits of any particular clerisy, if the genus "clergyman" be once admitted in Christianity, who would not naturally prefer the type of the whole family to any of the imperfect and mongrel varieties which could be put in competition with it?

When once, therefore, an inquirer is directed to rest on human ministry, and when he comes to discover that the priestly college, the priestly education, holy orders, the distinction of clergy from laity, the clerical character, title, and costume, the clerical right to preach and administer the sacraments, and the clerical prerogative of conveying that right, are to be had at the fountain-head at Rome--that from Rome all these things were derived, and that at Rome they all flourish in native splendor, inimitable in any other communion--he must naturally incline to go direct to the fountain-head for that which he had been falsely taught is a part of Christianity. Neither can we doubt that Popery is triumphing now through this obvious process of thought; for I profess not to understand how, admitting the clerical character and prerogatives obtainable by clerical ordination, it is possible to rest content with the imperfect and borrowed orders of the Church of England. "If there is a link out of

R1129 : page 7

the chain, it seems to matter very little whether it is wanting at one end or the other," the Anglican priest remarks, in commenting on the "orders" of the dissenters, forgetting that he is himself a dissenter from the mother church, and that it belongs to that church alone to use such a reproof, which is applicable to every Protestant that tampers with "the apostolical succession."

As, then, preaching justification by faith without works, that is, asserting that he who does not work, but instead of working believes in that God who justifies ungodly persons, is the only method of meeting Rome in her doctrinal power, so the assertion of liberty of ministry for all believers is the only method of meeting Rome's pretensions to clerical pre-eminence, a pretension before which all must succumb who in any way acknowledge the clerical order. There is no medium, no resting-place for a candid inquirer between the two extremes--the ministry of the Spirit as revealed in the Word of God, or human ministry as exhibited by the ancient Church of Rome. Either take liberty of ministry for all the saints, from the supernal and free Jerusalem, "the mother of us all;" or, rejecting this, then accept the clerical order from Rome, the mother of all clerisy, and the mistress of all ecclesiastical bondsmen.

Let not these remarks, however, be interpreted as belonging to the controversy between the Roman Catholics and the Protestants. That controversy enters not, I trust, into any part of this inquiry, which, as it professes to be an examination of the Scriptures, for the purpose of vindicating certain Scriptural truths of deep value to the Church of God, can only incidentally touch on the divisions of professing Christendom. In vain will we seek for either Papist or Protestant in the New Testament, or for their churches under any name, or any representation.

In God's Word we find only two antagonistic sects: that of the world and that of grace; known also by the names of the children of the devil and the children of God; of the sons of darkness and the sons of light; the body of Christ and the children of wrath. But wherever we find the principles of this world admitted into any system of professing Christianity, there we find a portion of that which is technically called "Popery;" and which is nothing but the fulness of this world's principles, and the entire satisfaction of all the desires of the carnal mind in its notions about religion. Now, with the Church of England and the dissenters, there is much of the elements of this world: much that proves that their citizenship is not, and that they do not wish it to be, in heavenly places. They are

R1130 : page 7

marshaled under opposing banners for an earthly portion; they both teach that politics should be "cultivated religiously;" and they both give the whole weight of their influence to the political parties of the day; nay, to such an extent is this rivalry carried on, that their very places of worship are rearing as if they were fortresses and castles for a civil war. "It seems to be the present policy of the Church of England to build us down and build us out," says one of the antagonists; "but we must catch the building spirit of the age; we must build, build, build. This should be our cry, MORE PLACES OF WORSHIP. It may be well enough to form protective societies for the defense of our civil rights; but our best defense, under God, is in our numbers; numbers carry weight and influence. We cannot multiply our persons, unless we multiply our places. We must not wait for congregations to be gathered before we build; we must build to gather."

In the meanwhile, on these very principles, the common enemy of all the Protestant sects is advancing with a rapidity that alarms them all; and he who, ages ago, had the whole earthly portion, for parts of which others are now contending, is reviving his claim and taking active measures to recover it.

"I claim to retain the favor of the state," says the church; "I claim an equality in all rights of earthly citizenship," says the dissenter; but the imperial priest of the seven hills cries out, "I claim dominion over all the works of God's hands; all things are put under my feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fishes of the sea, and whatsoever passeth through the paths of the sea; for of me it is written, 'Behold, I have set thee over nations, and over kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."*

It is not then for Protestants that we write but for the "holy brethren, partakers of the heavenly calling," who desire to be acquainted with the will of God, whatever may be the consequences. One consequence, indeed, is certain, that if these things be true, then does Christianity stand before the world acquitted of the charges brought against it by its restless enemies, who, viewing it only in its clerical form, condemn it, both for what it has done, and for what it has failed to do.

When Gibbon lays it down as an axiom, "that the Christian Church entrusted the service of the altar to a perpetual succession of consecrated ministers; and that bishops alone possessed the power of spiritual generation" (Decline and Fall, chap. xx.) he asserts that which all his Christian antagonists have allowed to pass unnoticed and uncontradicted; but grant him only this hypothesis, and who then shall be able to gainsay his history, which indeed has hitherto been more railed at than confuted? Gibbon has incidentally written a history of clerical Christianity in tracing the decline and fall of the Roman Empire, and that form of Christianity it has never been proved that he has misrepresented; but if we deny that clerisy is an authentic part of Christianity, and if we establish this position by a close inquiry into the Scriptures, then we ascertain that neither he nor any other infidel has ever yet been able even to find the true Church, which has fled into the wilderness far out of their reach, where, being reputed dead, and having her "life hid with Christ in God," she has found for herself "a fountain of gardens, a well of living waters, and streams from Lebanon." They that know this life will not evade any truth of the Word of God, whatever may be its tendency; for they know full well that most of the truths of Christ are attended with His cross, and to the world must ever appear unconvincing and unamiable; but, as their citizenship is in heaven, so will they not, as others do, be looking to this earth as a place of power, influence and honor for the Church, but rather remembering the great question, "When the Son of man cometh, will he find faith upon the earth?" they will anticipate suffering times, and days of painful testimony, "until the glory of the Lord shall be revealed, and all flesh shall see it together;" and so, suffering with him, that with him they may also reign, their present position will be unhesitating obedience, though the daily desire of their hearts will be, "Make haste, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices."

It should be understood that the word "denomination," which will occasionally appear in following our Inquiry Concerning Christian Ministry, [in subsequent issues of the TOWER,] is used for the sake of peace, and to avoid the appearance of criminatory language; for if, in detecting error, crimination is inevitable, it is better that it should be by facts than by pointed expressions, and by proofs than by contentious phrases. Nevertheless "denomination" is only a veil for that harsher word "sect," though even that is a softened translation of the original.+

"Denomination" is a specious word invented by Shame to conceal the nakedness of the fall of Christendom: that which erring and bewildered Christians call denomination is in the Scriptures SCHISM, for so it is in the word, "I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, that there be no schisms [see the Greek] among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10 and 12:25); for in the Scriptures believers are represented not only as being one body and one spirit, but as having a perfect unity of mind and judgment; so that whatever we may now hear concerning "denominations" (that is, sects and schisms), and however these divisions may now be applauded and admired, and how much it may have become a fashionable virtue to speak well of them all; yet this is certain, that if there be any truth in the Word of God, every sect is a sin, and every division a proof of disobedience.

"**THERE IS ONE BODY**," is a truth in the Word of God. (Eph. 4:4.) The faith once delivered to the saints was mainly to establish this fact, the whole of the New Testament tends to confirm it, and visible Christianity utterly fails to represent the true Christian faith where this fact is not both in practice and in theory fully acknowledged. I can, at present, only allude to this subject in passing, for it is of itself a theme for a wide and serious inquiry, but so much is here said on it, lest any believer, rightly instructed in the word of truth, should be offended with the usage of a word, which was originally intended to hide sin. To speak of "various denominations" is, after all, but saying that there are various schisms, for Christ and his Church have but one name (1 Cor. 12:12), one body (Eph. 5:29,30), and one spirit (1 Cor. 6:17); and therefore to give Christ the name of Roman Catholic, Churchman, Presbyterian, Independent, Baptist, Wesleyan, or any other sectarian name, and to admire this many-headed portent as "his body," the Church, is as intolerable as to call our Lord by the names of Brahma, Vishnu, and Siva, or to look for the body of his disciples among the sects of Athenian philosophy. It is one thing to love all God's children though entangled in sects, and another to avoid the meshes of their captivity. The oneness of thought, mind and action, required of the Church of God, may be seen in the following texts: --John 13:34,35; 17:23; Acts 4:32; 20:29,30; Rom. 12:16; 15:5,6; 16:17; 1 Cor. 1:10; 12:25; 2 Cor. 13:11; Gal. 1:9; Eph. 4:14; Phil. 2:2,3; 3:16,17; 1 Thes. 5:13; 2 Thes. 3:6; 1 Tim. 1:3-6; 6:3,20; 2 Tim. 4:3,4; 2 John 9.

R. M. BEVERLEY.

---

*The imposition of hands in ordination was a perplexing question to the Protestants; thus, for some time, the whole senate of Geneva, consisting of many laymen, used, by imposition of hands, to ordain the ministers. Calvin and Farel objected to this practice. The Kirk of Scotland, a branch of Calvin's church, in the year 1560, renounced ordination by imposition of hands, as a "superstition:" eighteen years later, they restored it!

---

*So applied by the canonists, and so quoted by Pope Boniface VIII., Extrav. C. "*unam sanctum*."

+That word is heresy (*airesis*). "As concerning this sect [i.e. heresy] we know that it is everywhere spoken against." (Acts 28:22.) So Acts 5:17; 15:5; 26:5. In all these instances heresy is translated sect. But in 1 Cor. 11:19 we read, "There must be also heresies amongst you," or if we choose, sects, or denominations, "for one saith, I am of Paul, and another of Apollos." (1 Cor. 3:4.) Then again, Gal. 5:20. "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies"--or sects or denominations.

====================

R1131 : page 8

THE ANATOMY OF CONCEIT.

Every man sees with his own eyes. He discovers in the world only what his capacity and range of vision fit him to see. So every man thinks and judges and estimates other men and himself according to standards and limitations peculiar to his own mind. The eye of the soul has its limit of vision. Many a man has no right estimate of his fellow men, because he measures them by the false standards of his own thinking. Still more men have no right estimate of themselves. Wrong estimates of others and of ourselves are sure to be found together sooner or later; they spring from the same root, namely, a bad standard or a false application of good standards. In this way a man may either underestimate or overestimate himself. Thus arises conceit. This quality is simply erroneous self-measurement.

Conceit implies a narrow and superficial knowledge of the world. As in perception we determine the size of things by comparison of them with other things, so we estimate men and ourselves by comparison. The earth seems very great to us when we cross its oceans and traverse its continents. But when we pursue the astronomer's reasoning, and learn that there are worlds in comparison with which our planet is little more than a floating particle of dust, our estimate of its relative size and importance is wholly changed. A better knowledge of the universe humbles our judgment concerning our world as a part of the creation of God. In like manner, all self-estimates are relative. In self-conceit, man dwarfs the universe in order to magnify himself. With a true conception of the majesty of the universe, and of the wisdom and power revealed in it, conceit is impossible. The mind is overwhelmed with the impression of its weakness in the presence of that gigantic system of things in which it finds itself.

It follows that conceit springs from ignorance and thoughtlessness. It is consistent only with narrow views of the world and of life. It makes precisely the mistake of the old astronomy, which supposed our world to be the central and largest one of the system, simply because it knew so little of other worlds. The conceited man magnifies his own importance only because he does not know what real greatness is. He is great in his own eyes only because his eyes can see nothing truly great.

Conceit arises from a low estimate of other men. Estimates of ourselves, as well as of other men, are relative. All self-measurements involve measurement of others. It results from this, that there is no way by which the conceit can be taken out of a man so effectually as by bringing him into a clear comparison and sharp competition with other men. This is the reason why it has become proverbial that school-life--especially college-life--will be likely to cure boys and young men of their conceit. In the class-room they are brought into close competition, in which even the best scholar is sure to be sometimes outdone by other men. Thus every man is frequently compelled to a tacit acknowledgement of others' superiority, and that in their very presence. This kind of life forbids to men the easy and flattering method of "comparing themselves with themselves," which is the great promoter of conceit.

This is the reason why the process of education tends to cure conceit. The men who recover from it least, are the men who have too little perception to discover clearly, or too little sensitiveness to feel keenly, the superiority of others. The same principle holds in the great school of life. No man can remain persistently conceited, who has any adequate appreciation of the merits and attainments of his fellow-men. A man may be conscious that he has done his best, and may feel a keen satisfaction in this fact; but any large knowledge of men will show him how often his work has been equaled and surpassed. The real scholar is compelled to think modestly of his productions; for he well knows how thorough and successful have been the labors of others in the same or similar fields. He who is most likely to suppose that he has done a great service to science, is the tyro who does not know what others have accomplished.

We estimate ourselves by comparison. The more widely and truly we know men, the more we shall see we are frequently equaled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly, and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labors and worth of others.

Conceit involves a faulty self-knowledge. It is noticeable that a man who thinks most highly of himself is one of whom others think least highly. The conceited man has only one ardent admirer --that is himself. The world knows most men better than men know themselves, and at this point "this wise world is mainly right." A true self-knowledge reveals our faults to us, and gives us a true view of ourselves. It lets the light in upon our narrow prejudices, and makes us ashamed of them. It discloses the insufficient grounds of many of our judgments, and unearths the subtle processes of our self-deception. It lays bare the operation of motives, and shows how often conscience itself is made a convenience. Self-knowledge humbles a man. Those who think themselves complete beyond other men commonly stand alone in that opinion. They think themselves complete only because, while they keenly perceive others' faults, they are blind to their own.

In this view lies almost the only excuse which can be given for the man of inordinate self-conceit. It implies intellectual weakness, an incapacity for keen discernment, an inability to study successfully one's self and others. It may be a mental quite as much as a moral fault, though it is usually both. In both views it is a quality whose development is to be dreaded and checked with the utmost promptness and sternness. No trait of character conveys a more unfavorable impression; none so quickly excites disgust; none provokes such constant and universal ridicule. The ancient proverb expresses the world's verdict on this point: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

Conceit is a mark of smallness of soul. It is a phase of selfishness. Conceit is essential littleness. It means small thoughts of the world and of other men; low ideals of character and attainment; weak and narrow conceptions of duty. It is the mark of a self-centered life; and the life which makes self the center is as much smaller than the true life as the idea which made our earth the center of the universe was beneath the true conception of the solar system. "Conceit, in weakest bodies strongest works," said Shakespeare. The men who have been servants of humanity-- the great reformers and philanthropists-- have been freest from conceit. They were great in humility; for humility, rightly understood, is essential greatness. Humility is the quality which leads men to serve others; conceit, the quality which leads them to serve themselves.

Traced to its deepest root, therefore, conceit is a fruit of fundamentally defective character. It implies a lack of appreciation of God's greatness, before which every thoughtful mind should stand with reverence and humility, and the proofs of which in the world, in man, and in history, might well impress every person with his own feebleness and insignificance. It implies a want of generous sympathy and kindly appreciation of others. It gives rise to cynicism and misanthropy. The conceited man helps nobody, unless he does it in order that he may thereby indirectly help himself. He is as intolerant of other men's faults as he is tolerant of his own.

Like all other qualities, conceit grows by indulgence. It is as subtle as counterfeit virtue, with which it has close affinity. It is as mischievous as self-deception, of whose essence it partakes. The analysis of this trait lays bare its inherent meanness, and shows it to belong to a type of life which is unworthy of any noble, generous, aspiring soul.--Sunday School Times.

====================

VOL. X.

ALLEGHENY, PA., AUGUST, 1889.

NO. 10.

==========

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY. ----------

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

VIEW FROM THE TOWER.

Old readers will recall that, long ago, we drew attention to the prophets Elijah and Elisha as being types of the Gospel church in its closing stages;--not types of the nominal church, but of God's true children. True, God's children will not be entirely separate and distinct from the nominal mass, until the close of the present "harvest;" but these prophets represent at first a nucleus of the true class, led into the light, to which all the faithful in Christ will be gathered; and from which will be sifted and separated all who lose the spirit of humility and true discipleship.

We saw that these two prophets typified two classes of the true children of God: that Elijah represented, so to speak, the cream of God's true church, the class called overcomers, who are to be granted the kingdom honors, at the first resurrection, --the specially holy and specially blessed of the Lord (Rev. 20:6) who will be caught up to spiritual power and glory in the time of our Lord's presence at his second advent, in the close of the harvest of this age; and that Elisha represented a class which would not be counted worthy of so great honor, because less faithful,--though the difference in faithfulness, as the reason for his exaltation, is not shown in the type.

As shown in DAWN, Vol. II., Elijah was the representative or type of the "overcomers" of the Gospel church, in their present earthly career, as the fore-runner of the glorified church, of which they shall compose a part when changed, glorified and in kingdom power; and Elisha represented a company of believers, the companions of the Elijah class and co-laborers together with them, though more on the natural plane. They too love God and are consecrated to his service, to the extent of striving to abstain from sin and to live holy lives, but not to the extent of sacrificing present rights and privileges even unto death. While they love God and love righteousness and admire the spirit of self-sacrifice and to some extent practice it, yet they are not fully on the altar as "burnt offerings" (Lev. 9:7), as all who would be of the Elijah class must be.

As the time for the "change" of the Elijah class draws nearer, the tests as to who of the living are worthy to be of the Elijah class become more and more stringent, as the import of entire consecration is more and more clearly seen. Already this fiery chariot begins to separate the classes, and it will continue to do so, more and more, during coming years, until complete. The Elisha class catches a view of the coming glory and exaltation for the overcomers, yet will not walk up to their privilege of sharing in it--will not walk worthy of that high vocation by making complete sacrifices of themselves in the service of the Lord and the Truth.

The fact that the two prophets walked side by side, and had personal acquaintance, does not imply that the two classes they represent are all personally acquainted: they may or may not know each other individually and specially; but they both walk the same road, progressing in knowledge and experience under God's leading and instruction, which, however, comes more directly and clearly to the Elijah class.

In every gathering of true children of God both classes may be found, and with many hopes and experiences similar. Both classes are consecrated, but to different degrees; and consequently to somewhat different services, and with proportionately varying degrees of spiritual insight into the Lord's plan. In some companies the Elijah class may predominate, but usually the Elisha will be the more numerous, and growingly so; for, evidently, though both classes are to be delivered from Babylon's bondage, the large majority of the "overcomers," being stronger, are already free.

The various stops made by Elijah, on his journey, while expecting exaltation, (at each of which Elisha, typifying all not overcomers, was invited to stop and go no further--see, 2 Kings 2:2,4,6), represented trials, and siftings, and separatings, here. Those who were sifted out on those various occasions do not belong to either the Elijah or the Elisha classes. To such as were sifted out, it is proper to apply the Apostle's words, "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."--1 John 2:19.

These two constantly growing classes of children of God, sifted and tried and proved honest, though with different ideas and degrees of consecration, like the two typical prophets, go on together (i.e., in sympathy and interest) talking of the fact that one class is to be taken away to other scenes of joy and service, and a remaining class to continue in the world and start the work of restitution--healings of mind and body, abstaining from sin, etc. Thank God for the companionship of these two classes of his children, and for the sympathy and friendship, so profitable and encouraging to both.

But, we recently notice that a separation between these companion classes must take place. It will not, however, be in bitterness, nor in anger, nor as a result of error, we believe; but nevertheless it will be a marked division and separation of these two classes, which will continue to love and respect and fellowship each other. Each of God's true children will, according to his standing and degree of consecration and of faithfulness, be drawn into fullest sympathy with the class to which he belongs.

This conclusion, which we consider a reasonable one, is daily being forced upon us by facts which corroborate it,--by letters, etc. And we find this separation noted in the narrative of the typical prophets, where a chariot of fire parted or separated the two. We need not infer that the horses and chariot of fire which separated Elijah from Elisha will at once convey Elijah away. This we find is not the statement, --but that the fiery chariot "parted them both asunder," and after being thus parted from Elisha, Elijah was taken up "by a whirl-wind."--2 Kings 2:11.

As Elisha loved and respected and clung to Elijah to the last, and even after the separation cried after him, My father! my father!! and as he sought for and obtained (after Elijah was taken) an extra share of his spirit of consecration and power, and became his successor in the world as a teacher,--so, we may expect, will be the separation of these classes which they typified, and the results to them.

Therefore, "think it not strange concerning the fiery trial which shall try [and separate] you, as though some strange thing happened to you," but rather expect it and be prepared for it.

This separating is not to be esteemed a mark of divine disfavor, or an injury even, to the Elisha class: it leaves the individuals of the two classes as they were before, and assigns to each class the work for which its degree of consecration fits it. It will be in the end a blessing to both, for the sooner the Elijah class is completed and exalted, the sooner the fuller blessing of their mantle, the power and spirit of fuller consecration, will come to the Elisha class. God is testing the present probationary members of his church, by their faithfulness in following the example of their Redeemer in sacrificing their little all of earthly advantage, etc., and this test shall prove who are worthy of a place in the glorified "little flock" to whom is promised joint-heirship with the Lord Jesus. According to this crucial test, each one of the true servants must be tested. It will be for each of us to take his place, according to the depth or completeness of our consecration and the consequent fullness of our sacrifice, with either the one or the other of these classes.

If you are very faithful in walking up to the light you have, self-sacrificingly, you are one of the "overcomers," one of those represented in Elijah, and will find yourself continually in closest and growing sympathy and fellowship with others similarly desirous of sacrificing earthly advantages and plans for heavenly ones. If you are not so fully consecrated, yet one who loves God and who desires to please him in well-doing--yet not to the extent of complete self-sacrifice to his will, his plan and way--you will find yourself drawn toward other good people who love right, but who like yourself are unwilling to serve it to the extent of complete self-sacrifice. You will find yourself and them gradually becoming more interested in human restitution, faith-healing, reforms, etc., than in the prize of the high calling.

And this Elisha class will have a great work of this sort to do after the Elijah class is exalted.

The time for choosing our place is rapidly passing. In fact, the choice is made almost imperceptibly; almost unconsciously some, the Elisha class, draw away from the searching, bright, spiritual, truths which are approaching more and more near, and which prove and show clearly what manner of persons we should be, sacrificing all for the great prize. Thus the Lord's fiery or spiritual, chariot, drawn by spiritual doctrines, is to do a final, separating work. But the weakest and humblest of the consecrated ones need not fear this chariot. It is your privilege to be of the Elijah class, if you will. God has invited you to this class and has made it possible for you to walk with and be of it, no matter how deficient you may be, naturally, of those sterling qualities which "overcomers" must possess. It is for us to will, and for us to lay aside every weight and hindrance and to so run as to obtain this great prize; then God will work in us to do his good pleasure. But, thank God, our overcoming is not judged by the

R1133 : page 1

amount of service we shall be able to render to our Lord, nor by the amount of honor we shall bring to our great Redeemer, but by our willingness and the earnestness of our endeavors to do and to suffer all we can in his cause.

Be our sacrifice ever so lame and imperfect, it is reckoned holy and without blemish, if we presented it to: the Father in and through the merit of our Redeemer; and if "holy and acceptable" through him (Rom. 12:1; 1 Pet. 2:5), the reward of sacrifice is ours, be our offering ever so small. But it must be a free-will offering, and it must be a whole burnt-offering;

R1133 : page 2

not the smallest piece can be kept back from the consuming fire of the altar. And none who have the spirit of the Master will seek to keep back a part of their little all; they will feel, indeed, on the contrary, that at most it is but as offering dross for a jewel, for a pearl of great value. They will rather truthfully say:--

Were the whole realm of nature mine,
That were an offering far too small:
Love so amazing, so divine,
Demands my life, my powers, my all.

===================

R1133 : page 2

SUFFER LITTLE CHILDREN--
FORBID THEM NOT.

Consecrated parents, after seeing the truth, should not only let the light shine out upon neighbors and grown folks, but also and especially upon their children. And as the children come more and more to love the Lord and his truth, it is well to teach them to appreciate the privilege of rendering little sacrifices of play, etc., in his service. We should not force them, but teach them both by word and example to appreciate such opportunities as great privileges; nor should we expect them to sacrifice all their play-time. Endeavor to have their services like your own, freewill offerings.

It has been suggested that children can do little in the way of preaching the good tidings, and this has been true until now. Now, a way has opened up by which the children may be a mighty power, a way in which the parental influence may reach out through the children to whole neighborhoods. Thus many who have regretted that they were so circumstanced that they could not go forth to preach the truth by selling DAWN, find a door opened to them now through their own and other children.

The plan is, to have children all over the country in every city and town, act as colporteurs in selling the OLD THEOLOGY TRACTS for the Tract Society. Tracts Nos. I. and II. are now ready, and a new one may be expected each quarter. The first one is, Do the Scriptures Teach that Eternal Torment is the Wages of Sin? The second is entitled, The Scripture Teaching on Calamities, and Why God Permits Them.

It is proposed that these Child-Colporteurs shall sell these tracts at one cent each, wherever parental judgment may direct--on the cars, in the markets, in stores, depots, etc., etc.--everywhere. Thousands can be sold thus, and will be more surely read than if given away gratis.

Furthermore, while your own children might gladly, for a while, engage in this service from interest in you and a desire to serve God, it will be necessary for others to have a money interest in the service; and this will help give stability and continuity to the efforts of the interested children also. Therefore, the TRACT SOCIETY proposes the following special arrangement with all Child-Colporteurs. They will be supplied 50 tracts for 25 cents (Nos. 1 and 2 assorted or separate as desired); and thus even at the small price of one cent each, the children will have half their receipts for profit--for spending in whatever way they please.

To enable any, who may feel uncertain as to their ability in this work, to give it a trial, we will put up packs of ten tracts (5 No. 1 and 5 No. 2) and call them "trial packs," at the same rate--i.e., 5 cents per pack, postage free. And if any are so poor that they cannot purchase one of these packs, we will start them in the work by sending the first pack on credit.

Address-- TOWER TRACT SOCIETY,
ALLEGHENY, PA.

====================

R1133 : page 2

WORDS FITLY SPOKEN.

DEAR BROTHER RUSSELL:--I enclose some clippings regarding Brother __________'s experience which explain themselves. I do not know all the facts in the case, but as reported, it would seem that our Master's cause has suffered from zeal untempered with wisdom. No one realizes more fully than I do how easy it is to be taken captive by our great Adversary for his pleasure, and we must walk very humbly before our Lord to escape these things. Yet we rejoice in the knowledge that it is his good will to deliver us from all these snares, if we commit ourselves fully to him, and diligently pursue the truth. This episode has led me to crystallize a few thoughts which I send you herewith for such use as your good judgment dictates.

In Christian love and fellowship, I am,

W. E. PAGE.

"Let all things be done in a becoming manner, and according to order." "For God is not a God of confusion [tumult] but of peace."--1 Cor. 14:40,33. --Diaglott.

While it is the privilege of the saints to "endure affliction" and make full proof of their ministry, we must be constantly on guard against the Adversary, who specially delights in tripping us up. Nor must we fancy that we are not subject to strong and blinding temptation from this wily foe. Unless we are constantly on the alert we will fall into some snare of his setting.

We must not hesitate at all opportune times, and with the "wisdom of serpents and the harmlessness of doves," to proclaim the truth about these present evil times, and the seductions that are blinding the great ones in Babylon. Yet, the questions of time, place and manner must all be carefully weighed; and when we act, it must be after careful and unprejudiced study to ascertain the right: if we diligently seek for this light in the "sure word of prophecy," we will find it. Babylon, and the world, have their rights and privileges now, which we must respect, or else forfeit for the truth that dignified position to which it is entitled, and which will command for it the respect of its opponents. It is our blessed privilege at all times to proclaim the knowledge we have of passing events in the true Temple of God, and we will there find hearing ears and seeing eyes. When approaching Babylon on any errand, we must be sure that we give no occasion for criticism as evil doers. We must not present the truth through lawless means. Right here socialism, anarchy, etc., commit their greatest error. With many and convincing truths regarding the rights of men (restitution), they go about to establish their hopes through one form or another of lawlessness. Until the completion of "The Times of the Gentiles," we must not expect to reign, and must be subservient to the powers that be, when they are not exercised to make us deny, in word or deed, the "Lord that bought us."

By attentively considering the Apostle and High Priest of our profession, Christ Jesus, in his walk in the world, we will gain much information as to how we are to conduct ourselves. He never attempted to force himself or his views upon any one. "According to custom," he spoke the truth in the Jewish Temple (the type of the true one, the Church, which God, not man, builds), or in the wilderness, as occasion fitted, but his cry was, "He that hath ears to hear, let him hear." "In driving the money changers from the courts of the Temple, he simply did what any Jew under the law could do: it was no form of lawlessness. In studying the Acts of the apostles, we find that they conformed to custom in their manner, time and place of publishing glad tidings, and where propriety required, gained proper license before speaking.--Acts 21:37-40.

Justice and fairness require that if we desire to address any sect on the truth, and especially if we select the time and place which they control, we first gain their consent; if we cannot do this it behooves us to await other times and places. If we are faithful, full opportunity will be given us to complete our consecration, and to fully do our Lord's will, and carry out his purposes for us. He will use every empty vessel that presents itself. We must be careful not to interpose our ways, and insist on doing the Lord's work our way. Such a course can only bring confusion upon the cause, and distress upon us. We must, sometimes, patiently wait to be used in the Lord's way and at his time. The test of waiting in the armor will not be without its fruit. "Having done all, stand!"

W. E. P.

====================

page 2

EXTRACTS FROM INTERESTING LETTERS.

Jacksonville, Fla.

ZION'S WATCH TOWER:--I have read The Plan of the Ages, with great interest. It fell into my hands while attending our annual Conference of the M.E. Church. I was so much pleased with it that I purchased seven, and at once on my return home sent them out on a mission. They are now being read by six of our ministers of this city, and I will keep them going from house to house.

Send me six more, and I will send them out on the same mission. There are 50 preachers, teachers, lawyers, and others, into whose hands I wish to place them.

Yours,

S. W__________.

R1133 : page 2

Michigan.

DEAR BROTHER RUSSELL:--I inclose money order of ten dollars for Tract Fund.

On coming home to see my parents I find them so situated that they need my services for a short time, and I hardly feel

R1134 : page 2

it right to go away for a week or two. I trust the short change I shall make will not be any loss to the service. Next month I hope will find me in the field with renewed strength.

I hope to be able to sell the two volumes of DAWN together mostly in the future. I do hope and pray that the Lord may grant you sufficient time and strength and knowledge that the third volume of DAWN shall be a suitable climax to the grand and God-like prelude. If the Lord permits us to continue our work for the coming ten years I hope and trust to dispose of fifty thousand copies of DAWN, and we can hope that many others will do accordingly, as the Master hath given unto them. If you can find time to write, I shall be greatly pleased to hear from you.

I am glad to acknowledge the strength and grace received from reading last TOWER. I know it will be a rich feast to all the dear saints to whom it goes. You may think it queer that we do not secure some subscribers to the TOWER, while working with DAWN. If so, I might say that I think the reading and circulating of the book to be so important that I do not think it well to try to take orders for the paper. [We fully endorse this course. The DAWN is much better suited to new readers than the TOWER. Mention the latter only where you find some interest already.--ED.] The way things are now going, it seems quite possible that the TOWER may be suppressed in the near future; and though the printing of DAWN might also be stopped it would be difficult to stop the reading of the thousands of copies now being circulated.

[The TOWER would, probably, have been suppressed long ago in Europe. But thank God for this land of liberty, where thus far, and probably for some years, we may boldly declare His Word, with none to molest and make us afraid. But blinded sectarians are very bitter. They hate the "good tidings" and would think that they served God as well as their sects by injuring or stopping our influence.--EDITOR.]

Does not the teaching of our Master indicate that we should find and help to "seal" as many as possible with the truth, before doing anything which would be pretty sure to invite decided opposition to our work? I think, if your judgment on this could be given in the TOWER, it would be important to the service.

[A good suggestion. Be wise as serpents and harmless as doves. A good article on this subject from Bro. Page's pen will be found in another column.--EDITOR.]

Please give my love to the Church at Allegheny. With kindest regards to you and Mrs. R., I remain, as ever,

Yours,

S. D. ROGERS.

page 2

Centralia, Wash. Ter.

ZION'S WATCH TOWER:--I wish to add one more voice from this distant corner, because light is breaking and creed shackles are loosening. We are falling into battle line. We need more of the TOWER literature. I enclose five dollars. Please send the Diaglott and M. DAWN, Vol. II. Also some DAWNS, Vol. I., and anything you have at hand.

Yours for the truth, D. M. D__________.

R1134 : page 2

Canada.

Mr. C. T. RUSSELL, DEAR SIR:--I have read Volume I. of your MILLENNIAL DAWN and am now reading Vol. II. This work seems to me to open up the Scriptures in a manner which no other works ever did. I am more than delighted with it. To me it is the very truth of God, and I cannot but exclaim: "O! the depth of the riches both of the wisdom and knowledge of God!" Now from the depth of my heart I can say: "Even so, come Lord Jesus."

I am a Cadet in the Salvation Army. I was a member of the Presbyterian Church for seven years before joining the army, but I could not help thinking Jehovah had sadly failed in accomplishing the redemption of man. And much did I wonder at such passages as: "And I, if I be lifted up, will draw all men unto me." And, "God is the Savior of all men, especially of them that believe," etc. The prophecies were a complete mystery. Now, praise God, all is clear and harmonious. God is love. He is the very God poor, fallen humanity needs. Bless his name!

I am at present passing through a severe trial. Being convinced of the truth, I could no longer preach or uphold the doctrines of the army; so I at once sent word to headquarters of the new light I had received on the Scriptures and that, as I no longer believed the doctrines of the army, I could stay in it no longer. I have not yet had time for a reply. I am thousands of miles from home, and do not know what I shall turn my hands to, but I trust the Lord will open a door for me at the proper time. I love the army and it will go hard with me to leave it. Besides, I shall be looked upon as a backslider and a hindrance to the cause of God. But where the Lord leads I must follow at any cost. I sacrificed home and friends and good employment, as a teacher, to come into the army, as I believed, at the call of God; and I believe so still. I have learned many precious lessons in the army, and would not injure it in any way --but I must walk in the light. There are several other officers whom I expect to see leave for the same reasons.

I see that you wish to spread the news of the "harvest" as much as possible. I long to do so, too, but until I am released from the army I can do nothing, and I know not what then to do. I can no doubt find employment of some sort. If you can in any way advise me, as to what I should do and what course I should pursue, I shall be much obliged. I can easily go back to teaching again if I wish, but if there is any way in which I could be more directly engaged in the Lord's work I would prefer it. The reading of the "Plan of the Ages" gave me much joy in the Lord, and what I have read of Volume II. is equally good and profitable.

Wishing you God's speed, I am Yours in Christ,

A. M__________.

[The fields are ripe, and we advised this sister to proceed at once in the harvest work by canvassing with DAWN. The Lord blesses those who are faithful in few things by calling them to higher service, and will doubtless continue to test and prove, until he sees it is enough and calls them up to the higher fellowship and service with himself in glory.--EDITOR.]

page 2

Sutter, Ills.

DEAR BRO. RUSSELL:--DAWN, Vol. II., which I have read through, carefully, and which is a "feast of fat things," most surely, came to hand in due time.

No one, I think, can take greater interest in the subject matter of the DAWNS, Vols. I. and II., than I do. The Truth is wonderful, glorious, grand. And the overjoying feature of the whole matter is, that it is "at hand." Surely, you have "ciphered" the matter out about right. Looking at it, as I do, I see no chance for a doubt.

Yours in Christ, Dr. H. J. S__________.

====================

R1138 : page 3

THE REST OF FAITH.

Since the Father's arm sustains thee,
Peaceful be.
When a chastening hand restrains thee,
It is he.
Know his love in full completeness
Fills the measure of thy weakness;
If he wounds thy spirit sore,
Trust him more.

Without measure, uncomplaining,
In his hand
Lay whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Child-like, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength doth feebleness appear;
In his love if thou abide,
He will guide.

Fearest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Savior giveth
Daily strength;
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not, then, 'When?' or 'How?'
Only bow!"

====================

R1134 : page 3

PROTESTANTS, AWAKE!

THE SPIRIT OF THE GREAT REFORMATION --DYING.--
HOW PRIESTCRAFT NOW OPERATES.

The attitude of Rome on the public school question in this country, her increasing power and prestige in places of authority and influence throughout "Christendom," the attention she called to herself in the late celebration of the Papal Jubilee, the flatteries and honors she received from crowned heads and even from this great Republic, together with her renewed claim of temporal power and her manifest determination to regain it, whenever the auspicious moment to strike for it shall come, are facts which should arouse every Protestant, every true Christian, to a sense of the danger to which liberty and truth and righteousness are exposed from their old and wily foe and relentless persecutor, the Church of Rome.

It has been well said that eternal vigilance is the price of liberty: and truly it is the price of every principle of truth and righteousness which we desire to hold; because unceasing vigilance, art, cunning craft, unscrupulous hypocrisy and unblushing impudence are the characteristics of Satan, "the prince of this world" (John 14:30; Eph. 2:2), who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes in the enslavement of humanity to the dictum of ignoble tyranny.

And yet, it is quite manifest that Protestants, listlessly resting in fancied security, have long since ceased to be vigilant; and the masses of them are almost totally unaware of the present perilous position, or the dangers ahead. But if they will carefully take their bearings, they will soon see that much has been lost already, and hence the present vantage ground of the great enemy to true religion and to civil and religious liberty, concerning which Macaulay the historian remarks truly, that "among all the contrivances which have been devised for deceiving and oppressing mankind, it [the Church of Rome] occupies the highest place."

The underlying principle of the Great Reformation, to which all Protestants look back with pride, was the right of individual judgment in the interpretation of the Scriptures, in opposition to the papal dogma of submission to clerical authority and interpretation. On this very point was the whole issue of the great movement. It was a grand and blessed strike for liberty of conscience, for an open Bible, and the right to believe and obey its teachings regardless of the usurped authority and vain traditions of the self-exalted clergy of Rome. Had not this principle been firmly held by the early Reformers, they never could have effected a reformation, and the wheels of progress would have continued to stick in the mire of papal traditions and perverted interpretation.

To-day, the careful observer may note, and it should be noted with alarm, that the very condition of things which led to the great Papal apostasy, against whose errors and bondage our fore-fathers awoke and protested in the sixteenth century, is gradually, stealthily, yet swiftly, overshadowing Protestantism; and, unchecked, will soon entirely wipe out the idea of the right of individual judgment in the study of God's Word, and bind Protestants as securely as Romanists are bound, to the judgment and religious decrees of a system, instead of leaving faith to the intelligence, study and judgment of each individual.

The foundation of the great Apostasy (Papacy) was laid in the separation of a class, called the "clergy," from the church of believers in general, who, in contradistinction, came to be known as the

R1135 : page 3

"laity." This was not done in a day, but gradually. Those who had been chosen from their own number, by the various congregations, to minister to or serve them in spiritual things, gradually came to consider themselves a superior order or class, above their fellow-Christians who elected them. They gradually came to regard their position as an office rather than a service and sought each other's companionship in councils, etc., as "Clergymen," and order or rank among them followed.

Next they felt it beneath their dignity to be elected by the congregation they were to serve, and to be installed by it as its servant; and to carry out the idea of office and to support the dignity of a "clergyman," they deemed it better policy to abandon the primitive method by which any believer who had the ability had the liberty to teach, and decided that no man could minister to a congregation except a "clergyman," and that no one could become a clergyman except the clergy so decided and installed him in office.

Their councils, at first harmless if not profitable, began gradually to suggest what each individual should believe, and came finally to decreeing what should be considered orthodox and what should be considered heresy, or in other words deciding what each individual must believe. There the right of private judgment by individual Christians was trampled upon, the "clergy" were put in power as the only and official interpreters of God's Word, and the consciences of the "laity" were led into captivity to those errors of doctrine which evil-minded, ambitious, scheming, and often self-deluded men among the clergy were able to establish and false label, Truth. And having thus, gradually and cunningly, secured control of the church's conscience, as the apostles had foretold, they "privily brought in damnable heresies," and palmed them off upon the conscience-fettered laity as truths. --2 Pet. 2:1.

One result was, that the Bible took second place to the opinions of the clergy in these councils, thus discounting the value of the only true standard of faith. Another result was, that this self-exalted clergy, becoming more and more vain and boastful, finally concluded that they alone constituted the Church, and that the laity bore to the clergy the relationship of children, "children of the Church," and were not to be classed as joint-heirs with the clergy, to the promises of coming glory and honor and association with Christ in the Millennial reign.

When the Roman empire was falling into ruins, these clerical schemers by multitudinous crafty arts and intrigues, too numerous to be here detailed, contrived to work their own advancement to political power and influence until, as the great papal hierarchy, they gained the rulership of the world, electing one of their number king of kings and lord of lords-- the pope. Thereafter the church, instead of being "subject to the powers that be," assumed and used power over the world and demanded universal obedience. Instead of suffering at the hands of the ungodly, this corrupt church reigned; instead of being persecuted for righteousness' sake, she was flattered and honored, and became the persecutor of all who differed from her, rejecting the decrees of her Councils, and exercised their right of private judgment in the study of the Bible.

To account for this changed condition of things, the claim was then made that the doctrine that Christ would come and set up his Millennial kingdom and subdue all things to his rule of righteousness, as taught by the apostles and held by Christians in the first and second centuries, had been misunderstood. The claim was set forth that those Scriptures which referred to the Millennial blessedness and reign of Christ and the church, as Kings and Priests to rule and teach and bless the world, was to be fulfilled by the church without Christ Jesus, her Lord and head; that he was represented in reign and glory and power by the successive popes who claimed to be his vicars or representatives, and as such to be infallible, as Christ would be.

This claimed Millennial reign is dated from about A.D. 800, and since then, the line of popes, in Christ's name and stead, have applied to themselves all the titles, promises and predictions of Scripture which relate to Christ and his Millennial glory. And thus the popes, as falsely representing Christ, the Head, and the general clergy, as falsely representing the Body, Bride or Church of Christ, constitute themselves the Antichrist, or false Christ and his false kingdom, predicted by Daniel, Paul and John, as well as by our Lord and others.

This counterfeit of Christ's Millennial Kingdom could not indeed resurrect the dead to glory, power and immortality, as the Scriptures predict (1 Cor. 15:42-44; Rev. 20:6), to live and reign on earth; but as a pope could represent Christ, so bishops, cardinals, etc., could represent the saints of the first resurrection; and though these could not possess the power, glory, etc., promised to all who will have part in the first resurrection, and share in Christ's Millennial reign, yet those glories could be and were counterfeited or represented, in the clothing, etc., of the hierarchical class. And the master-artists of the world were engaged to paint and gild and bestud with blazing precious stones the papal throne, and to so arrange windows and mirrors, lights and shadows, etc., that, on certain occasions, as nearly as possible a supernatural radiance might seem to the people to emanate from the person of the pope as, clad in gorgeous clothing and flashing with jewels, he sat in regal state, the false head of the apostate church, personating and counterfeiting the true head of the true church and his Millennial glory and power.

The terrible state of ignorance, superstition and priestcraft, which prevailed for centuries under this counterfeit kingdom of Christ, known in history as "the dark ages," was broken by the Great Reformation movement of the sixteenth century, --when Luther and his coadjutors, recognizing the true character of Papacy's kingdom, in sermons and tracts and posters boldly denounced and exposed the counterfeit, and pointed out some of the errors and blasphemies of that deceptive system.

And Luther noted, too, that the start of the great Apostasy was in the error that the clergy were a divinely appointed order, distinct and separate from the remainder of the church. He saw that the reign of Christ was not fulfilled by Papacy, and that the promises, that those who suffer with Christ shall reign with him, were not made to a clerical class, but to all the consecrated, faithful church of Christ. Did space permit, we would give samples of some of Luther's forcible utterances on this subject, which show that he had a very clear idea of the relationship which should exist between the church in general and those who minister to or serve it; even though he found it impossible to fully bring his ideas into practice, owing to the gross darkness and superstition of the long priest-ridden people. He clearly points out Peter's words, "Ye are a royal priesthood," as relating to the general church, and not to a clerical class, and denounces the assumptions of the Papacy on this subject, although he himself had been one of the favored "clergy" class.

True, Papacy does not now attempt a despotic sway of the world, nor does she loudly and publicly assert her claim to divine authority as God's Kingdom among men. This, she is crafty enough to see, would not be wise policy in this nineteenth century and under present circumstances. Hence, Romanists do not now make these doctrines prominent; but their theological works do present such views, unblushingly, and Papacy's boast is, that she never changes. The same claims to divine authority to rule the world and to punish and torture in the present life and to damn to all eternity, as heretics, all who will not accept her claims and obey her "royal priesthood," would soon be heard again, were ignorance and superstition to again thoroughly enslave the masses.

Now, while cunningly avoiding the question of civil power over the world, she retains her grip upon the minds and consciences of her people, by proclaiming her chief cleric, the pope, infallible; and by having him loudly assert his spiritual power (?) and influence, to compensate for his loss of earthly power. Thus, to display his spiritual authority and power, Pope Leo XIII. recently announced the liberation of millions of souls from the

R1135 : page 4

pains of purgatory, with as much apparent candor as President Lincoln signed the Emancipation Proclamation which set free millions of slaves in the South. And strange to say, the masses of Romanists, even to-day, believe this monstrous, wholesale fraud.

THE PROTESTANT CLERGY.

Protestants generally, except Episcopalians, admit the fallacy of these claims of Papacy. And yet the habit of centuries, of regard for certain forms and ceremonies and for a certain class of self-exalted fellow-mortals, called the clergy, still clings to the people, and the Protestant clergy consequently receives much of the same homage and reverence against which the reformers of the sixteenth century protested.

Nor can we wonder much that even some very earnest, honest ministers accept this customary submission and reverence of the people, and the title of Reverend, and that superstitious respect which looks up to them as possessed of almost superhuman authority as religious leaders. It is a general weakness of the fallen human nature to take all the respect, honor and authority others are willing to accord. And then, too, many ministers have become possessed of the same ideas, and really believe themselves to be worthy of homage and reverence. Many get the old papal idea that the ruling and teaching of the church belongs to the "clergy" by divine arrangement. We all know how much easier it is to "receive honor one of another" (John 5:44), than to refuse it, and tell the people the plain truth which Peter so clearly enunciated (1 Pet. 2:9), that the entire church of Christ--that is, all fully consecrated and self-sacrificing believers--constitute the

R1136 : page 4

royal priesthood, and not a self-appointed lordly class in it or above it, calling itself the "clergy."

We certainly do not deny, but on the contrary affirm, that the church should have living teachers; and that the Lord has raised up such teachers all through the Gospel age, and will to its close, to instruct the church in general by expounding the Word of God, pointing out and making clear its teachings and bringing forth from the storehouse things both new and old. But all are not teachers. Teaching, Paul declares, is a special gift. (1 Cor. 12:28-30.) A teacher is one who, being fully consecrated and brought into submission to the divine will and enlightened concerning the divine plan, God can and is pleased to use in instructing his church. And the basis of such selection may be a keen, penetrating mind, or other natural or supernaturally imparted endowment and qualification.

But as for a clerical class, God does not recognize it as his elect teachers; nor has he chosen many of his teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by divine appointment. That false teachers would arise in the church, who would pervert the truth, was foretold. The church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers, by the one infallible standard --the Word of God. "If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Thus while the church needs teachers, and cannot understand God's Word without them, yet the church individually--each by himself and for himself, and himself only--must fill the important office of judge, to decide, according to the infallible standard, God's Word, whether the teaching be true or false, and whether the claimed teacher is a true teacher by divine appointment.

Thus seen, not many special teachers are necessary ("Helps," "pastors," etc., are more numerous--1 Cor. 12:28)--and they only when old truths may need to be lifted out of the dust of error and human tradition; or when some new unfoldings of God's plan require presentation to the church as "meat in due season." And then, such teacher must offer proofs that he is a teacher, and that his teaching is true, by expounding and harmonizing the Scriptures.

God has in the past raised up teachers who, though befogged by prejudices and errors, nevertheless brought forth parts of truth; for instance, Wycliffe, Huss, Zwingli, Luther, Bunyan, Calvin, Wesley, and others; and God will continue to so raise up the needed teachers. As Paul declares, God himself provides these teachers; they are his gifts to the church.-- 1 Cor. 12:28.

Any superior wisdom and ability granted such, is as much for the sake and for the good of the other members of Christ's church as for themselves. And whichever of God's children comes to see some important truth generally disregarded by the church and finds himself possessed of ability to make it clear to others, should do so, should teach it, to whomsoever has an ear to hear. If a new truth, it belongs to the entire household, and he who keeps it from them, for any cause, defrauds the family of God, misuses a great favor, and deprives himself of a ministry (service).

But notice, that these teachers are not the only priests of the royal priesthood; rather, they are merely God's agents or mouthpieces by which he speaks to the general priesthood, his consecrated church; and the entire church or priesthood is blessed of God through such teachers.

Notice, that the self-constituted clergy are not teachers, and do not and cannot appoint teachers; nor can they in any degree qualify them. Our Lord Jesus keeps that part in his own power, and the so-called clergy have nothing to do with it, fortunately, else there never would be any teachers; for the "clergy," both Papal and Protestant, strive constantly to prevent any change from those conditions of thought and ruts of misbelief, in which each sect has settled down. By their course of action they say, Bring us no new unfoldings of truth, however beautiful; and do not disturb the heaps of rubbish and human tradition we call our creeds, by digging down through them and bringing forth the Old Theology of the Lord and the apostles, to contradict us and to disturb our schemes and plans and methods. Let us alone! If you go poking into our old musty creeds, which our people so devoutly and ignorantly reverence and respect, you will stir up a stench such as even we could not endure; then, too, it will make us appear both small and foolish, and as not half-earning our salaries and not half-deserving the reverence we now enjoy. Let us alone! is the cry of the clergy, as a whole, even if a few may be found to dissent from it and to seek for and speak out the truth at any cost. And this cry of the "clergy" is joined in by a large sectarian following.

We exhort all God's true church--the one church, which includes all consecrated believers--to awake to the principles of the Reformation, to a recognition of the right of individual judgment upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the decisions of Rome, nor those of Westminster, nor those of any smaller councils or synods, as final settlements of the question, "What is truth?" And be sure that you believe and confess nothing that you do not understand fully and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is solemn lying in the presence of God and witnesses, no matter if it be true that others, by the hundred, have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining church, now that your attention is called to it, you are bound to procure a copy of the "covenant," or "articles of faith," the belief of which you confessed publicly, and after careful, prayerful study of it, if you find that you do not so believe, you will be bound to deny it as publicly as you confessed it, or else forfeit in God's sight all claim to honesty.

Require of all who shall attempt to teach in the name of the Lord, the exact words of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically, examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that his word is the only standard by which God wishes us to square and measure and build up our faith.

When you come to apply this rule you will be greatly surprised. You will find that many errors of doctrine, as well as of custom, have been carried over from Romanism into Protestantism. Many doctrines expressed in the catechisms and confessions of faith and in the hymn books and from the various pulpits, you will find no foundation for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and some of them by all the sects of Christendom. But hold fast to God's Word. Let God be true, if it should make every man a liar.--Rom. 3:4.

WHAT IS THE OBJECT?

The object of Rome in establishing a clerical class, as separate from what she terms the laity, was to gain and to hold full control of the people. Every one admitted to the Romish clergy is bound by vows to submit implicitly to the head of that system, doctrinally and in every way. Not only is such a one held fast to those doctrines and hindered from progress by the strong chain of his vow, but also by innumerable smaller ones--his living, his dignity of position, his title, and his hope of advancement in the same direction; the opinions of his friends, their pride for him, and the fact that should he ever confess to greater light and renounce his position, he would, instead of being honored as an honest thinker, be maligned, despised and misrepresented. In a word, he would be treated as though to search the Scriptures and to think for himself and exercise the liberty wherewith Christ made all his followers free, were the unpardonable sin. And as such he would be treated as an excommunicated person, cut off from the church of Christ, now and to all eternity.

This clergy class, being thus bound hand and foot to the system, are so many live, active agents of the system in binding the people to it; and sectarian pride and rivalry and reverence for the clergy, and an undefinable fear of the future, begotten of ignorance of God's Word and fostered by the arts of priestcraft and superstition, are the cords by which the clergy of Rome bind the people to that great Antichrist system. Nor can it be denied that the Protestant clergy, though in advance of that of Rome, have the same object and many of the same methods; each clergyman being expected to exercise tact and wisdom and to act according to the intellectual status of the people with whom he has to deal.

WHAT ARE SOME OF THE METHODS?

Rome's method has been to concentrate authority and power in the hands of her priesthood or clergy. Not only are they supposed to have power in their hands to shut or open heaven or hell to whom they please, but even in the present life their authority is impressed. Roman Catholics are expected to address their clergy, "Your Reverence," and to treat them as vastly their superiors in every respect --as holy men, whom to offend might jeopardize eternity. They are taught that every infant must be baptized, every marriage performed, and every funeral service attended, by a clergyman; and that for any one except a clergyman to administer the simple elements of the Lord's memorial supper would be sacrilegious and profane. All of these things are so many more cords to bind the people to reverence and subjection under the clergy, who, by reason of the claim that they have these

R1137 : page 4

special rights above other Christians, are caused to appear to be a special class in God's estimation. And these cords and inferences are applied by Protestants as well as by Roman Catholics.

The truth, on the contrary, is that no such clerical office or rights are established in the Scriptures. These simple offices are services, which any brother in Christ may do for another.

We challenge any one to produce a solitary passage of Scripture giving one member of the Church of Christ more liberty or authority than another in these respects. In fact, in the matter of baptism, the true idea of the general priesthood of all Christ's followers is tacitly admitted by the "clergy"--though in a rather pinched manner, it is true--for the regulations of the various denominations provide that in the case of any unbaptized person about to die, and desiring baptism, or in the case of any infant about to die, if no clergyman can be found in time, any layman may perform the service. [With some in such a case when death does not ensue a sanctioning by a cleric is required to follow to make it valid.] And the only reason why the clergy yielded this privilege to the laity was, that having taught the people that sprinkling is necessary to salvation from eternal torment, it became necessary to grant the laity this privilege, in order to keep the people from reasoning too carefully upon the matter; lest they should thus force the subservient laity to exercise common sense and reject the absurd idea that a few drops of water and a few mumbled words could prove a charm to procure God's interest in the dying one and to cause him to change his purpose and not to consign it to an eternity of torture.

It is true that the more advanced both of clergy and laity are becoming too intelligent to attach such an awful importance to baby-sprinkling; and in proportion as they do, the emergency in which the laity may be permitted to officiate is lost sight of, so that to-day few of them know that so great a privilege was ever conferred on them by the clergy. The authority to baptize is now fully in the hands of the clergy, though the rules still permit the laity to use it.

R1137 : page 5

But, notwithstanding the fact that the teaching, that there are unbaptized infants in hell not a span long, is no longer heard from the pulpit, and would no longer be tolerated in civilized lands, yet there is in almost every mother's head a caution, and in her heart a love and a fear for her child's eternal welfare, which leads her to have it sprinkled as a precaution. Indeed a case in this very city of Allegheny, in which we write, came under our notice, not long since, which shows that the papal error, both on baptism and on the authority of the clergy, has a very strong hold yet, even in this land of liberty and general intelligence. The case was that of a man and his wife who had been members of a Lutheran church, but who, through irregularity of attendance at church services and irregularity of payment of church dues, had fallen under the displeasure of the clergyman there officiating. One of their children took sick and was about to die; and as it had never been sprinkled, the parents were in great distress; and conquering his pride for the sake of his child's eternal welfare, the father went time and again, and finally accompanied by his sick and weeping wife, to entreat the clergyman to come and save the child by baptizing it; but he refused to come, telling them that it was what their conduct deserved; and possibly he superstitiously believed that these parents being no longer in good and regular standing in his church, the child must be counted as a child of unbelieving parents which could not be brought to God's favor even by the sprinkling of water. But no matter what we should say about the efficacy or non-efficacy of the drops of water, the incident shows the power of the clergy and the authority they are supposed to have, even among Protestants.

The Roman Catholic clergy add other cords to bind the people, such as the confessional, the use of "holy candles," "holy water," "holy burying grounds," etc., which the greater intelligence of Protestants would not generally submit to.

ORDER AMONG THE ROYAL PRIESTS.

But in showing that the Scriptures recognize no separate clergy class, but that the entire Church of Christ is the Priesthood, and that they each and all have the same authority to do anything that the Lord and the apostles enjoined, as they find they have the ability, let no one suppose that we urge disorder. It is proper that each congregation should select or elect some of their number, best qualified, for these services. But it should always be remembered that the one who thus serves belongs to no higher class or caste than his brethren who chose him to thus minister or serve. "All ye are brethren, and one is your Master." Such a servant of the church is no more reverend or sacred than others, though if he be a very faithful and Christ-like servant he should be esteemed very highly "for his work's sake," because of loving, faithful service, but for no other reason. (1 Thes. 5:13.) He is not a "clergyman" in God's sight; for God recognizes no such class, and his Word authorizes no such distinction.

Whatever "authority" such a minister or servant of the church possesses, is given him; he possesses no more "authority" than the humblest of his "brethren," the entire church, any of whom has the authority of God's Word (Matt. 28:19,20) to declare and to do any or every thing which it enjoins, according to his talents and opportunities and the desires of his fellow-believers to be served by him. Authority to preach or otherwise minister cannot therefore be given by other ministers, or by conferences, synods, etc. Each royal priest is the peer of each other one in authority and dignity of priesthood, though in talents, intelligence, etc., and therefore in fitness, they are not all equals. The choice of one or more to specially represent and serve all, as ministers, implies, or should imply, that those so chosen have some qualifications for such service superior to others; which should be willingly and freely used for the service and benefit of all.

The tendency of intelligence has been gradually toward the recognition of this common priesthood of the church. "Baptists," "Congregationalists," and "Disciples" have recognized it more fully and more clearly than others; though some other denominations have been gradually forced by growing intelligence to permit what they term "lay-representation" at conferences, etc., though in such a manner as to make the laity feel that between them and the clergy there is a great gulf fixed.

While glad to acknowledge that Baptists, Congregationalists and Disciples approach the true idea, that the entire church is the royal priesthood and that each congregation stands independent of the jurisdiction and authority of all others, yet we beg them to consider that their theory is not fully carried out; and, still worse, that the tendency among them is backward toward centralization, clericism, denominationalism; and far worse still, that the people "love to have it so" (Jer. 5:31), and take pride in their growing denominational strength, which means their growing loss of individual freedom.

It is only of late that these could be called sects or denominations. Formerly each congregation stood independently, like the churches of the apostles' times, and would have resented any attempt on the part of other congregations to dictate regulations or faith, and would have scorned to be known as in any sense bound into a sect or denomination. But the example of others, and pride to be parts or members of a large and influential band of churches known by one name, and all confessing to one faith, and ruled over by a council of ministers resembling the assemblies and conferences and councils of other denominations, has led these generally into similar bondage. But above all other influences leading them backward to bondage has been the false idea concerning the authority of the clergy. The people, not Scripturally informed on the subject, are swayed much by the customs and forms of others. Their unlearned "clergymen" follow carefully and scrupulously every form and ceremony and detail suggested by their more learned clerical brethren, lest they should be thought "irregular." And their more learned clergymen are shrewd enough to see how they can take advantage of the ignorance of the others to gradually create a denominational power in which they shall be able to shine as chief lights. First, it is suggested that certain doctrines or customs are not according to Baptist or Congregational usage, and the next step is to boycott such a congregation or minister as does not harmonize with the General Association, by dropping it or him from representation in the association. This is regarded as a punishment and disgrace, and most congregations and ministers will submit rather than incur it; whereas the fact is, that there should be no such association formed. Each individual and congregation should stand free.

A WARNING TO PROTESTANTS.

A careful survey and study of the field will show that the spirit of reform on this subject of clerical authority, which was in progress for some time, has really ceased; and their present movement is backward, toward the assumption of greater authority on the part of the clergy. The reason for this retrogression lies in the fact that the spirit of freedom and independence in religious thought, on the part of the masses of professed Christians, is being swallowed up by worldliness and money-getting and pleasure-seeking; consequently they have neither time nor desire for matters of faith and doctrine, and permit themselves to be tightly bridled by the clergy. And this decline in individual liberty and equality is regarded by the clergy as desirable, as a supposed necessity, because here and there in their congregations are a few "peculiar people," who partially appreciate their rights and liberties, and who are growing both in grace and knowledge beyond the clergy. These are causing trouble to the

R1138 : page 5

creed-bound clergy by questioning doctrines long unquestioned, and by demanding reasons and Scriptural proofs for them. Since they cannot be answered Scripturally or reasonably the only way to meet them and to settle them is, by brow-beating and a show and claim of clerical authority and superiority, which holds itself bound to account in doctrinal matters only to fellow-clergymen and not to laymen.

But some in the pews are to-day as well or better educated than the occupant of the pulpit, and it will no longer do to claim that the laity are so ignorant that they could not comprehend; and the people have learned that the big words of technical, clerical phraseology are used to hide and not to teach the truth. Hence the individual and educational superiority of the clergy can no longer be given as an excuse for arbitrary definitions of Scriptural statements and doctrines.

The doctrine of "apostolic succession" --the claim that the laying on of the hands of a bishop conveys to a man an ability to teach and expound the Scriptures --still holds Romanists and Episcopalians, who fail to see that the very men thus said to be qualified to teach are among the least able; none of them indeed seems to be any more able either to comprehend or to teach the Scriptures than before being thus authorized; and many certainly are decidedly injured by the arrogance, self-conceit and assumed authority to lord it over their brethren, which seems to be the only thing they do receive from the "holy hands." However, Catholics and Episcopalians are making the most of this Papal error, and are more successful in smothering the spirit of inquiry than others.

Recently, however, in view of the growing intelligence of the people, the tendency among clergymen is to disclaim personal superiority or authority and to place the authority in the hands of conferences, synods, etc. Some ministers even disclaim any responsibility for their doctrinal faith, placing the whole responsibility for what they teach upon these councils. Some even admit that their personal views differ from those they preach, and are endeavoring to have their conferences and synods allow them to preach what they conceive to be truth and to desist from preaching what they believe to be error.

Dishonorable, ignoble, hypocritical and slavish though such a course is, yet it is the natural result of the false view of the "call" and "authority" of the ministers of Christ. If "called" to the ministry, and granted "authority to preach" and "supported" by and according to the rulings of a conference or synod, what is more reasonable than to look to such bodies for doctrines also; for each denomination grants "authority" to preach its doctrines only. How needful then that all should recognize only the authority of God's Word and go to it for the doctrines it authorizes.

The tendency of Protestants in this respect is to follow the method and practice of Rome. With Papacy, the councils declare the doctrine to be believed; and the people, denied the right of private judgment, are required to believe whatever these councils decree to be the truth. The same tendency is observable in all denominations of Protestantism; and we predict, what is even now suggested by prominent Protestant clergymen, that ere long Protestants will unite in a General Council which will decree and settle what shall, and what shall not, be received as divine truth.

Not only do the current tendencies indicate this, but that wonderful symbolic prophecy, the Book of Revelation, clearly points it out as coming. The only difference between these and Papal councils will be, that there will be no chief pope to execute the decrees of the Protestant council. The council will be its pope, and each recognized clergyman its tongue.

In view of these facts and tendencies, we sound an alarm to all who hold to the original doctrine of the Reformation-- the right of individual judgment. You and I cannot hope to stem the current and to prevent what is coming, but we can by the grace of God, imparted through his truth, be overcomers and get the victory over these errors (Rev. 20:4,6), and as overcomers be granted a place in the glorified priesthood of the incoming Millennial age. (See, Rev. 1:6; 5:10.) The words of the Apostle (Acts 2:40) are as applicable now, in the harvest or end of the gospel age, as they were in the harvest or end of this Jewish age: "Save yourselves from the perverse generation!" Let all who are Protestants at heart flee priestcraft, flee clericism, its errors, delusions and false doctrines. Hold to God's Word and demand a "Thus saith the Lord" for all you accept as your faith.

====================

R1138 : page 5

THE HOPE THAT PURIFIES.

"Every one that hath this hope in him, purifieth himself even as He is pure."

In view of all his experience, and his companionship with the Lord when in the flesh, how the beloved disciple must have longed for the realization of "this hope,"--to be like Jesus and to see him as he is. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." What glory and joy in the assurance! We shall see him: our Comforter in all our disciplining, when the way was narrow and steep; our Refuge when all around were indifferent, or cold and cynical; our Lord who calls us "friend" and "brother;" our Shepherd who died for us, sought us out so tenderly (John 15:16), and who leads us so carefully in our present rich pasturage! Aye, more! We shall then know him; for "then shall we know, even as also we are known." Do not "our hearts burn within us" as we contemplate these glorious prospects?

And then, "every one that hath this hope in him purifieth himself, even as he is pure." Quickened by "this hope," how we are strengthened to lay at the foot of the cross all our worldly desires, realizing that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." "So then they that are in the flesh [of sin]

R1138 : page 6

cannot please God." But we "who walk not after the flesh, but after the Spirit," having received "the mind of the Spirit,"

R1139 : page 6

have the inspiring realization that we are "Sons of God," and wait with patience, yet in eagerness, the grand consummation.

Purify ourselves! How carefully we must guard our every thought and act. To "be like" our dear Lord, we must rid ourselves not only of the grossness of the flesh, but also of every desire of the flesh, for "if any man love the world, the love of the Father is not in him." Does any one say, it is not natural to lay down all desire of the flesh! No, it is not, but it is Divine!! We who are "new creatures in Christ Jesus" are seekers after the "Divine Nature," hoping "to escape the corruption that is in the world through lust." How inspiring the hope! "True is the word: If we died with him, we shall also live with him; if we endure patiently, we shall also reign with him; if we disown him, he will also disown us; if we are faithless, he remains faithful: for he cannot deny himself." "But faithful is the Lord, who will establish and guard you from the evil one." (2 Tim. 2:11-13 and 2 Thes. 3:3, Diaglott.) With "our beloved brother Paul," let us "do this one thing," "forgetting those things which are behind and reaching forth to those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

W. E. PAGE.

====================

R1139 : page 6

CANONIZING SAINTS.

With us, as with the apostles in their writings, the word saint is used to designate the truly consecrated among professing Christians. See the use of the word in Rom. 12:13; 15:25,26,31; 16:15; 1 Cor. 14:33; 16:1; 2 Cor. 8:4; 13:33; Eph. 3:8; 4:12; 6:18; Phil. 1:1; Jude 3. But as the early church began to grow popular with the world, this Scriptural use of the word ceased very generally. Really the great mass of those who then came to profess Christianity because of its popularity were heathens and not truly converted to Christianity; and generally they were far from claiming full consecration of thought and word and deed to Christ's teachings and example.

It was at that time that the papal system was gradually shaped. And taking advantage of the idolatrous tendencies of the heathens then claiming to be Christians for the sake of worldly advantage and favor with the emperor, the idea was conceived and acted upon, of designating certain notably good or zealous persons of the past as saints, worthy of adoration and privileged to be meritorious intercessors between God and men, who might therefore be prayed to by the people. Thus Papacy presented to the heathen mind something very closely resembling the heathen worship to which they had long been accustomed. Their many gods found correspondence in the so-called trinity, the worship and images' shrines, etc., of Diana and other heathen goddesses were supplanted by those of the virgin Mary, styled The Holy Mother of God and Queen of Heaven; and the dead heroes, the demi-gods [lesser gods] of Greece and Rome were supplanted by the dead saints whom the Papacy specially authorized the people to make pictures and images of and to pray to. The work of formally declaring any man thus a "saint" is called canonizing, and is usually deferred until several hundred years after his death, when his sins and sometimes crimes were generally forgotten, and his virtues and graces then multiplied and garnished with accounts of wonderful fastings, miracles, etc., performed by him. Such, by Papacy's decree, suddenly became saints to be adored and reverenced.

One might suppose that such nonsense would be discontinued now; and that persistence in it would only expose Papacy to the contempt of the civilized people. For quite a long period indeed they were discontinued, and no new saints were canonized, but the present pope is a keen reader of human nature and sees that people of to-day "like to be humbugged," as Barnum expresses it, and he is reviving many of the old customs, and among others the canonizing of more saints.

It is not necessary to directly criticize this procedure; our readers, acquainted with God's Word, well know that all the true saints will be heralded and canonized in a much grander manner when the due time shall come; and by the true Christ, and not by a representative of Antichrist.

We present below a description of a recent canonization in the city of Rome, as given by a Protestant missionary there --Mr. M. C. Van Meter. He says:--

"The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, 90 feet in width and 75 feet to the ceiling, in the center of which is a golden halo with a dove descending through atmosphere such as veils Mount Blanc on a clear summer day. It was spanned by luminous arches of marvelous beauty and the place was flooded by the soft light of thousands of wax candles. At the far end where the pope was enthroned, stood his altar. Behind and above this was an indescribable 'glory,' the bright soft golden rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see, but at the appointed moment figures began to develop until we had the Trinity in this 'glory,' surrounded by cherubim. The Father appeared like a monk; the Son as a little baby in his mother's arms, smiling as if pleased to see so many pretty things; the Holy Ghost in the form of a dove, but the virgin Mary was the great object of adoration. As represented there and accepted by the Pope, the Trinity was merely to 'fill up the picture.'

"Separated from the people were the reserved seats on either side, raised one above the other, covered with costly damask with golden cord and fringe. These were occupied by the various orders, viz.: Cardinals, archbishops, bishops, diplomatic corps, Roman nobility, the Pope's relatives, the representatives of various ecclesiastical orders, the Cardinal Secretary of State, with his officers, the major-domo of the apostolic palace, the pope's singers, etc. The Swiss and Palatine Guards, in their fantastic costumes, were the guards of honor. The galleries were occupied by distinguished visitors from all parts of the world.

"As early as 5 o'clock the people began to assemble in the square in front of St. Peter's, though the ceremonies were not to begin until 9 o'clock, and they knew they could see nothing until that hour. At least 50,000 people stood from three to six hours and looked at the building in which such mysterious work was being performed. This was the order within. First, congregation of the orders, procurators of the college of cardinals, lawyers of the consistory, private chaplains, cross-bearers, priests in chasubles (long gowns), two hundred bishops with white mitres and capes of silver cloth, embroidered with gold, archbishops, among whom were many Armenians, Syrians and Greeks, dressed with a richness and magnificence beyond description. After these came forty cardinals in their official robes, preceded by vergers, followed by their 'tail bearers' and 'gentlemen in waiting.'

"When all were seated, there was for a few moments the silence of the tomb. Then the Pope in his sacerdotal chair, under a golden canopy and flabelli, or immense fans, of ostrich and peacock feathers, surrounded by the pontifical court, was carried into the hall and seated upon the 'throne of God!' Extending his foot from under his royal robe, cardinals, archbishops and the others, in their order, came and kissed his hand, knee or toe, according to their rank. When this disgusting performance was ended the lawyers read the petitions for the canonization of these people, to which the Pope replied. Then he sang, 'Veni Creator,' placed the miter upon his head, and pronounced them saints! At this moment the great bell of St. Peter's was rung and in a moment the thousands of bells in the city were rung wildly. The telegraph, by arrangement, told the news in other cities, and thus, all over the land, bells were rung to tell the people that now there were others in heaven to plead for them.

"The Pope then signed the papers testifying that they were real saints and could be prayed to. Then he said mass and received the offerings for the occasion, consisting of a large historical candle, on which were painted historical scenes in the life of the saint, a silver cage with turtle doves, wild pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was borne out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganized Christianity."

***

This is the idolatrous and blasphemous system to which so many leading Protestants (so-called) are again turning with flatteries and compromises to gain her favor. This is the church which a Methodist bishop proclaims as a "great Christian camp;" which a Presbyterian minister affectionately owns as the Mother church to which he feels indebted for every doctrine he holds dear (Yea, verily!); which others declare must be conciliated by repeated concessions, until she is willing to own them as co-workers together with her.

We have no idea that the mass of nominal Christians will be able to discern the hypocrisy, idolatry and blasphemy of this imposing and deceitful counterfeit of the true church glorified; but the Lord's true sheep, who know the voice of the true Shepherd and will not follow another, need only to be informed of facts, to see plainly the steps they should take--that if they are in any district of Great Babylon, either Papal or Protestant, they should obey the call, "Come out of her, my people."

===================

R1140 : page 6

WHAT SHALL WE SAY TO THESE THINGS?

"What, then, shall we say to these things? If God be for us, who can be against us?" "We know that all things work together for good to them that love God, to them who are the called according to his purpose."--Rom. 8:31,28.

The early churches, whether composed of Jews or Gentiles, although they had accepted of Christ and had become his disciples, were still largely influenced by their former Jewish ideas and prejudices. The Jews, particularly, were slow to believe that now they merely stood on a common level with their Gentile brethren, having no pre-eminence whatever over the Gentiles; their only special favor, and a great one, though they failed to realize it as such, being in the fact that the gospel of the new dispensation was offered to them first. On the other hand, the Gentile converts, long accustomed to regard the Jews as the chosen people of God, were still disposed to grant them supremacy, and to be influenced by their prejudices. And until these prejudices were overcome, growth in grace, in the knowledge of the truth, and in the full assurance of faith, was greatly hindered. In order to fully appreciate the generous scope and breadth of the divine plan, the contracted views they had gained from God's dealings with Israel as a typical people must be dropped.

It was with this thought in mind, and that he might assist the Jews to a humble recognition of their position, as well as to encourage and strengthen the Gentile believers, that Paul wrote his remarkable letter to the church (the company of believers) at Rome, as well as various portions of his other epistles to other congregations. The Jews were all strong believers in election. They knew and gloried in the fact that God had chosen them for his people, and made promises with reference to them to their father Abraham, long before they were born, and that while he paid no attention to other nations, he gave to them continual evidences of his favor and care. He superintended their affairs as a nation, gave them his law, appointed their judges, overcame their enemies, chastised them for their sins, and comforted and blessed them when they turned from their sins back to righteousness; and finally he sent his Son to them to be their Prophet, Priest and King. Thus God was a father to them, and owned them as his children, while for the time he seemed to ignore all other nations. And his promise was, that through them, in due time, the other nations should be blessed.

But this favor of God to Israel did not have the effect of bringing them to loving, filial obedience and a hearty co-operation in God's plan, with a humble and grateful recognition of their constant dependence upon him. On the contrary, they were "a stiff-necked, rebellious house," puffed up with pride, as though they were worthy, and almost continually required the rod of correction. They were proud, and boastful of being the children of Abraham, concerning whom God had made so many wonderful promises; and though unworthy of any of God's favors, they were disposed to claim his favor on the ground of worthiness--as if they had merited it by keeping his law.

They thought they were "the elect" to whom pertained the adoption, and all the promises, and all the glory. And truly, they were the elect, and heirs of the promise to Abraham, in the only sense in which either they or Abraham could understand it; but there was a grander significance to that promise, intended for the spiritual seed of Abraham, which was entirely concealed until the dawning of the Gospel age, when it was brought to light and made manifest through the apostles--to the Jews first, and afterward to the Gentiles.

Paul's letter to the Romans was part of his effort to free both Jews and Gentiles from the former yoke of Judaism, and to lead them to implicit confidence in Christ as the end of the law for righteousness to every one that believeth, whether Jew or Gentile, as well as to give them a clear appreciation of the chief favor of God now offered, and the conditions on which it might be obtained.

Even among those Jews who had believed on Christ, there was still the disposition to put upon Gentile believers the yoke of Judaism, and to trust at least measurably in the Law for the favors now

R1140 : page 7

promised only through faith in Christ. Their experience for nearly two thousand years past should have proved to them, beyond a doubt, their inability to keep the law and thereby merit God's favor; and had they not been so stiff-necked and proud, they would have been glad to realize their release from the condemnation of the Law, and to accept of God's favor in Christ on precisely the same terms offered to the Gentiles--the only terms on which they could receive it.

Paul's argument in this letter to the Romans is not to prove or disprove the doctrine of election: that doctrine was already accepted. But his effort was to prove from the Scriptures, that although God had elected or chosen them as a people in the past, that was no proof that they would always be the people of his special favor. They were not in their pride and hardness of heart to console themselves with the thought that they had Abraham for their father; "for I say unto you," said John the immerser, "that God is able of these stones to raise up children unto Abraham." (Matt. 3:9.) God never meant to make such as they were at heart the heirs of his choicest favors. Israelites as a nation had proved their unworthiness, and had thereby forfeited the chief place of favor with God; for the promise that they should be the chief favorites was conditional--"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation."--Exod. 19:5,6.

The chief favor had been blindly forfeited by Israel as a nation, though it was still within the reach of any individuals of that nation who might yet comply with the conditions and become joint-heirs of this chief favor, together with their Gentile brethren. Paul declared (Rom. 9:1-5) that he had great heaviness and continual sorrow of heart, because Israelites, his brethren according to the flesh, were so foolish and blind as not to perceive the great favor offered to them, and to them first, as another and their last mark of special favor.

Then he adds (verse 6) that their failure as a nation to obtain the chief favor implied in the Abrahamic promise does not make the promise of God a failure. The fact that God could not own and use them, as a nation, to accomplish his work of the future, to bless all the families of the earth, would not thwart God's plan. On the contrary, Paul shows (verse 8) that the two sons of Abraham, Ishmael and Isaac, illustrated the fact that the natural seed of Abraham (Israel according to the flesh) would not inherit the chief blessings: for Ishmael was born in the ordinary course of nature, but Isaac, who typified the true heirs, was not so born, but on the contrary came by the exercise of divine power--not of the will of the flesh, but of God, for Sarah was not only barren but aged. (Heb. 11:11,12; John 1:13.) The Apostle's argument is, that this fact of passing by of the first-born and natural offspring, in the type, and the giving of the blessing to one not naturally born, to one subsequently born by divine interposition and in fulfilment of the original promise, showed that the natural or fleshly descendants of Abraham would not obtain the great, promised favor, but that another seed, a spiritual seed, would be developed, begotten of God by the word of truth, which would inherit all the privileges and honors contained in those promises.

This fact, that the natural heirs would be set aside as unworthy, and a later-born be granted the more honorable place, was illustrated also in the two children of Isaac--Esau being passed by and Jacob being accepted as the heir of the Abrahamic promises.

The rejection of Ishmael and Esau was not an injustice; it in no sense or degree related to their future, everlasting welfare. God had a great blessing to bestow, and Ishmael and Esau were made types of, to illustrate the unworthiness of fleshly Israel to inherit this great blessing, while Isaac and Jacob were made types of, to illustrate the selection of Christ and the Gospel Church to be God's instrumentalities for blessing all the world, in due time. The rejection of Ishmael and Esau, and natural Israel whom they typified, leaves them under no disadvantage, but on the common general footing with all men and all nations, aside from the "heirs of the kingdom." In fact, they have an advantage over others by reason of the closeness of their natural relationship to the "heirs;" and they will be among the first to be blessed, when the true seed is completed and given the power to bless and restore the world.

The promise made to Abraham will have its fulfilment, not only in this higher sense to the children of God--Christ Jesus and the church, typified by Isaac and Rebecca who became his joint-heir, --but also to Abraham personally and those of his natural seed who have come, or shall come, into harmony with the divine plan; for there will be two phases of the Kingdom of God which is to bless all nations, an earthly and a heavenly phase. (See, MILLENNIAL DAWN, Vol. I., chapter xiv.) Thus the promise made to Abraham will "be sure to all his seed; not to that only which is of the Law [the natural seed], but to that also which is of the faith of Abraham, who [as a figure or type of God] is the father of us all...like unto Him whom he believed, even God, who quickeneth the dead, and declareth those things which be not, as though they were." (Rom. 4:16,17.) And this intention on God's part to recognize more than Israel in the covenant blessing is shown also in the declaration to Abraham,--"I have constituted thee a father for many nations." This proves, conclusively, that God had in mind, originally, the selection of the promised seed of blessing, of which Christ is Head and Lord, as well as Redeemer.

R1141 : page 7

--Gal. 3:16,29.

In the clearer light of the then dawning dispensation, Paul showed that Israel had nothing whereof to glory over Gentile believers in Christ; that though they had been the called and favored people of God from the very beginning of their history, their continuance in that favor beyond the limit of their special dispensation was contingent upon their worthiness --in other words, upon their meekness and faith in the Messiah, and in the advanced truths of the new dispensation, then being declared by his faithful apostles.

Israel as a nation had already forfeited its privileges as God's favorites, but to individuals of that nation who were in the right condition of heart, this highest favor was first offered, yet on precisely the same terms that it was shortly after offered to the Gentiles: "For" he adds (chap. 10:12), "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." The class which God had fore-ordained should receive this chief favor was to be composed of those who should be "conformed to the image of his Son." (Rom. 8:29.) They must all have his likeness, be meek and lowly in heart, desiring only to know and to do the will of God at any cost or any sacrifice of their own will. This class God fore-knew or fore-ordained to receive "the fatness of the Abrahamic promise;" and to all of this class, whether found among Jews or Gentiles, the promise is sure. They shall be joint-heirs with his Son in the glory of his kingdom, and among them all distinctions of Jew and Gentile are obliterated; for unto this honor these were fore-ordained before the foundation of the world. These are the antitypical seed of Abraham, the children of God, "the elect according to the fore-knowledge of God," not as individuals but as a class, to whom belong the promises of eternal glory.

Then, dear reader, if you are of this class thus conformed to the image of God's dear Son, if like him your will and effort is simply to know and do the will of God, if you are meek and lowly of heart, ready to receive instruction and profit by it at any cost, then take courage: you may thus be sure that you are one of those called to be of this elect class, and that you have accepted the call and are accepted in God's plan as a probationary member of the class fore-ordained to receive this divine honor of the kingdom. But if you have not this image of Christ, do not deceive yourself, you are not of the elect class; for "if any man hath not the spirit [this mind or likeness] of Christ, he is none of his."--Rom. 8:9.

Oh! says some timid one, but I am so unworthy, it surely is not for me; I am conscious every moment of my imperfection and short comings.

That may be very true, yet if you have the likeness above referred to, the prize is open to you. God knows your weaknesses and short-comings; he knew it before he called you; he knew you could not keep his law perfectly, though you would greatly desire and try to do so; and so before he called you he made abundant provision for your justification. You were justified freely from all things by the death of Christ, your Redeemer. (Rom. 3:24.) "Whom God called, them he also justified." Not one was ever "called," i.e., invited to run for this kingdom prize, who was not first justified; and moreover, all "whom he justified, them he also honored" [doxazo, honored; "glorified" is a poor translation] with a "call." (Rom. 8:30.) Therefore, every called one is justified, and every justified one is honored with a call. It is for this purpose--that they might be eligible to the high calling--that any are justified (reckoned righteous through the imputed righteousness of Christ) in this age. And no one is thus justified by God through Christ, who has not repented of sin, believed on Christ as his Redeemer, and who does not humbly desire and endeavor to do the will of God.

And if those thus justified and called heed the call and comply with its conditions --presenting themselves living sacrifices to God, with the same meek, obedient and teachable spirit, resolutely endeavoring to fulfil those conditions-- they are sure of the great reward, the grandest favor in the gift of God, even though to other eyes than God's they may seem very unworthy, because of unavoidable weaknesses and imperfections of the flesh.

What a full provision is this for us: that, though you be Jew or Gentile, bond or free, rich or poor, learned or ignorant, weak or strong, the promise, the very fatness of the Abrahamic promise, is for you, if you are Christ's, and being conformed to his image. Make your calling and election sure by continuing to conform to his image, faithfully, unto death.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." We are not promised the luxuries of this life--ease, comfort, health, friends, etc., etc. On the contrary, we are forewarned to expect the very opposite --enemies, persecutions, and the loss of all things, though we are promised that these ills of the present time, patiently and faithfully borne for the truth's sake, shall work out for us a far more exceeding and eternal weight of glory, and that all of them shall work together for our good.

What then shall we say to these things? If God, with all his power, and wisdom, and love, be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Could he manifest his love in any stronger way than that? Could he show us by any stronger evidence, how freely he will give us all the glorious things which his exceeding great and precious promises lead us to hope for? If we would yet more fully assure our faith, let us remember our dear Lord's words--"Fear not, little flock, it is the Father's good pleasure to give you the kingdom;" "for the Father himself loveth you."--Luke 12:32; John 16:27.

Well may we then ask, If God be for us, who can be against us? Puny indeed is the arm of flesh that is raised against the saints in defiance of the Almighty. Who shall lay anything to the charge of God's elect? It is God himself that justifieth. The supreme Judge of the supreme court has acquitted, once forever, all that are in Christ.

Who is he that condemneth? Surely not our Lord Jesus, for he also commended his love toward us in freely giving his life for our redemption. Yea, more, he is even now at the right hand of God, making intercession for us,--not in the sense of pleading with the Father to do for us what he already planned and arranged to do, but his very presence at the right hand of power is the constant and availing plea for our salvation, proof that God's law was satisfied, that the claims of justice, which were against us, are fully met and forever canceled. Who, then, is he that condemneth, and seeketh to convince us that we are still condemned, that we are not justified freely from all things by the precious blood of Christ? It is the adversary! Beware of his deceptions, whether from within or without, or whether saint or sinner be his mouth-piece.

If such be the love of Christ, who shall separate us from his love? You may have no charms in the eyes of the world; you may be old, deformed, awkward, crippled, blind, deaf, unlearned, illiterate, sick, despised, ridiculed, hated, friendless, poor, and persecuted; but no matter, these things cannot separate us from the love of Christ, or from the love of our Father, if we have the image of his Son. "Hearken, O daughter," says the Psalmist (45:10,11), "consider and incline thine ear, forget also thine own people and thy father's house"--forget the world in the sense of any cravings or desires for its approval or favors, and let your interests and affections be bound up with Christ's, and let your rejoicing be in the fact that you are called to be his bride. "So shall the King greatly desire thy beauty." Thou art beautiful already in his eyes; for he looks upon the heart and reads its loyalty to him.

Yes, says the Apostle, and "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."--Rom. 8:39.

When you have bitter persecution and affliction, and worldly professors of Christianity look on and say, He is an evildoer and therefore the Lord will not permit him to prosper, heed it not, but keep on your way rejoicing in the Lord and in the privilege of bearing some of the reproaches that were heaped upon him, and let his word comfort you: "In the world ye shall have tribulation, but in me ye shall have peace." Then forget the world and its opinions, that you may the more fully enjoy the peace of God which passeth the understanding of all others than this elect class.

Call to mind also, for your comfort, how God's elect ones, to whatever position he had called them, were always thus tried. Paul in Rom. 9 cites the cases of Jacob and Esau. Jacob was the chosen, the beloved one, and Esau was loved less and not chosen; yet it was Jacob that suffered tribulation, while Esau flourished and increased in goods. So also the chosen nation of Israel was disciplined under suffering, while other nations took their own course and received no discipline. The present is the time of discipline to the chosen ones. What son is he whom the Father chasteneth not? If we receive no chastisement, then we may be sure we are not sons.

Then what shall we say to these things? Is there any space left for doubts and fears? May we not have the full assurance of faith, in proportion as we are faithfully conformed to the image of God's dear Son, in meekness and entire consecration to the will of God? The promise of God is not to the fearful and unbelieving, but to those who like Joshua and Caleb say, Since God has called us, we be fully able to go up and possess the land of promise.

R1142 : page 7

What God has promised, he is able also to perform: "Faithful is he that calleth you, who also will do it." (1 Thes. 5:24.) The promise is to the called and chosen [accepted] and faithful. Let us prove faithful!--Rev. 17:14.

What more can he say
Than to you he hath said:
You who unto Jesus
For refuge have fled?"

====================

R1142 : page 8

THE CHILDREN'S TOWER.

"What kind of helps have you for children? I wish there were a TOWER that children could understand."

We have no reading matter specially designed for children, and we cannot refer you to any papers or books setting forth God's plan in a manner suited to the comprehension of children. Nor would such a thing be possible. Though children's minds, unprejudiced, are specially susceptible to the truth, and they seem to drink in the beautiful story of Jesus and his love, his redemptive work and work of restitution, yet children need personal teaching and living example. As you study the divine plan, and come to understand it more and more clearly, live it and teach it, step by step, simplifying it and diluting it, so as to bring it down to the comprehension of each of your children--even little tot whose eyes will open wide with wonder as she will question you regarding the wonders of restitution in the Millennium.

Study the principles of the divine will and show your children, by word and example, how to apply them in the everyday affairs of life. The parent is the very best instructor for children, and it is a very mistaken idea to hand them over for religious training to the Sunday Schools, where they actually receive little to profit, but very much to engender and to cultivate pride and love of display.

There are some children's papers and books which, if carefully selected, would be aids to moral culture. But as a general thing light literature is placed in the hands of children on the supposition that they are not capable of appreciating books of merit and usefulness, until the taste for light reading is formed, to the exclusion of that which is wholesome and good. When they are able to read well, they are able to appreciate something worth reading.

The parents, then, should be the TOWERS of strength for their children, their teachers both in morals and theology, and God will add his blessing to your earnest efforts. Not only will the children be blessed, but you will be blessed also by faithfulness in this matter. You cannot transfer to a Sunday School teacher, or any one else, the responsibilities which as a parent you owe to your children, to train them in doctrine and practice conformably to the spirit of God's Word. If you have brought children into the world, you have an obligation toward them in God's sight, until they reach years of discretion, which must not be set aside, even to take part in the glorious and important work of preaching and teaching the truth to the more matured.

A brother recently confessed sorrowfully, that before he came to see the truth regarding God's plan of the ages, he used to spend his Sundays in church (sectarian) work and Y.M.C.A. work from morning till night, and paid almost no attention to his own family's spiritual matters, the very duty which should have taken precedence to all others. He was led astray in this, as many others have been, by a false theology, by the mistaken idea that God had sent him to "save souls" from eternal torment.

This brother, no less zealous now, has his judgment more correctly guided, has received "the spirit of a sound mind" from an unprejudiced study of God's Word. Now he sees that Christ's death redeemed all from death, and that in God's "due time," in the Millennial age,--

> He comes to make his blessings flow
> Far as the curse is found.

And he sees that now it is his privilege as one who has found Christ and tasted of his favor, to tell these good tidings to all who have ears to hear, beginning with his own household; and as for those who have no ear for the good tidings, he now sees that he need not agonize for them, because God has already arranged that they all must come to a knowledge of the truth, concerning his goodness and abundant provision for them, that all may be saved, if they will, not from torments, but from the second death--from extinction --and have everlasting life. His is now a reasonable joy and peace and a reasonable service--based upon the reasonable teachings of the good word of the good God.

God bless the dear children; and may the consecrated parents, instructed and equipped of God and invested with a just and love-inspired authority over their children until the years of maturity are reached, be indeed their towers of strength, training them up in the nurture and admonition of the Lord, until through their instrumentality young manhood and blooming womanhood shall come forth with strong hearts and ready hands and consecrated wills to take part in the Master's great work.

We are pleased to learn, from several quarters, that children of the saints are receiving the truth and catching its spirit, and that some at the early ages of ten and twelve are active missionaries to the extent of their ability. Elsewhere in this TOWER you will find a suggestion as to a way in which the children may do effective harvest service; and a way, therefore, in which busy mothers can do some harvest work by proxy.

MRS. C. T. RUSSELL.

====================

R1142 : page 1

VOL. X.

ALLEGHENY, PA., SEPTEMBER, 1889.

NO. 11.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

When ordering MILLENNIAL DAWN, always say which volume is wanted.

NOTICE the special terms on Old Theology Tracts to Children-Colporteurs on page 8. Others are not expected to take advantage of these terms, except such as may get the tracts with the intention of employing children. We would like to have all the earnest ones of our readers on the OLD THEOLOGY list, for at least five numbers each quarter. You can certainly use these, with friends, in letters, etc. The regular rates quoted (page 8) are certainly liberal, even for those who have no money.

====================

R1142 : page 1

VIEW FROM THE TOWER.

How few there are who put together and see the relationship of those three statements of the prophet Daniel: (1) "Many shall run to and fro" [referring to the general and rapid intercommunion between the people of earth]; and (2) "Knowledge shall be increased" [the direct consequence of the intermixture of various peoples and their various ideas]; and (3) "There shall be a time of trouble such as was not since there was a nation."

Many who can see that the great and general increase of knowledge, of our day, is the result of the interchange of thought among the people--by means of printing, railroads, telegraphs, etc., etc.--fail to see that this very increase of knowledge is not producing happiness and contentment, but that, on the contrary, it is producing discontent and unhappiness; and this increasingly, as the knowledge increases; so that ere long it will lead to a fratricidal strife, and in general to just what the prophet has foretold--"a time of trouble such as was not since there was a nation."

It can not be denied that the grandfathers of the present generation, with a less degree of general intelligence than their children of to-day, with fewer of the comforts, conveniences and luxuries, were much more contented, and hence really much happier, than their children who possess these favors which are the results of increased knowledge. Shall we conclude, then, that knowledge is an injurious thing, and not a blessing?

The Negroes of the South were probably happier fifty years ago, in slavery, than they now are; and though now possessed of many more privileges than were ever before accorded them, yet the reports are that a race war, between blacks and whites, is to be feared. It was an increase of knowledge that led public sentiment to a repudiation of human slavery and that emancipated the slaves; and it is a fuller knowledge of his rights as a man, under the law of God, and as a citizen, under the Constitution of these United States, that is stirring within the hearts of the Negroes a desire for more and more, until they shall feel satisfied that they have their full proportion of the rights, privileges and common blessings of our day.

Is knowledge an evil thing, an injury to society, then, we again ask?

Many would answer, "Yes, it is an evil thing: the lower classes of society would be wholly ungovernable, if all class-distinctions were obliterated, if they were not under the wholesome restraints at present exercised by society, which is well supported by the nominal church, which in turn is well upheld by the most intelligent, influential and most wealthy element of society. If the priestcraft and superstitions of the dark ages are vanishing before the greater intelligence of the nineteenth century, something must be found as a substitute therefor, else we shall lose the control of society; the masses will become so independent and dictatorial that we will be hindered from carrying on our governmental and business plans, which, while they have accrued to our own

R1143 : page 1

interest, specially and chiefly, were really better for the masses too, as evidenced by the growth of their ambition and discontent as their knowledge and privileges are increased. 'Let us put on the brakes! Let us stop the spread of knowledge or it will wreck our social fabric!'"

And to this expression the Papacy would breathe a fervent (though inaudible) "Amen!" and reflect upon its glorious career in the dark ages when priestcraft and superstition held full sway, and the pope was owned to be "another god on earth." And many nominally Protestants, some of them earnest, intelligent persons, would take a similar view, except that they would like to preserve the intelligence and liberty of the educated and wealthy, remembering with dread the time when Papacy held such control that even their classes dared scarcely to think, let alone to act or speak.

Our answer to the question is, The fault lies in the imperfection of the social fabric and not with the increasing knowledge which threatens to wreck it. True, a knowledge that is only partial may for a while work more harm than good; for as some one has said--

> A little knowledge is a dangerous thing;
> Drink deep, or taste not the Pierian spring.

It would be better for all concerned, if full, absolute knowledge were general; all would then be more quickly adjusted, no doubt; the struggle would be shorter and sharper, and a new arrangement of human affairs, a new social fabric, suited to the increased knowledge and recognizing every individual's rights to the fullest extent, would supersede the present order. But this is not possible: knowledge must come gradually and individually; God's "due time" has come for knowledge to be increased, but he will not bring it about miraculously but by natural means, such as the "running to and fro" of men and ideas. God's method will not only bring about the great time of trouble predicted, but it will also give mankind a valuable and lasting lesson on justice, which will enable each, thereafter, to look fairly upon another's rights as well as his own, when their interests differ.

The result of God's method of introducing knowledge will be that the old social fabric in the hands of the small class of favored ones--intellectually, financially and politically--will endeavor to remain, to continue itself upon the old lines and principles;--merely stretching itself a little more to accommodate itself to the increasing pressure from expanding ideas of the people in general. Yet all the while, its general structure prevents its expansion much beyond its present limits, and each increase of pressure from within adds to the strain upon both the people and the present social structure. The present liberty and privilege and share of earth's blessings accorded to mankind in general would have been grand and benevolent beyond appreciation in the "dark ages," but now it fetters and frets the masses, because knowledge has increased; and they will continue to fret and strike and plot until in everything they have their full share of all blessings, comforts, privileges, advantages and liberties as men; as common heirs of the world and its natural advantages. In this the masses respond to the principle of selfishness; even as the upper class of society, actuated by a similar selfishness, seeks not only to hold present wealth (which is at least an excusable weakness,) but also to perpetuate the present social structure which so greatly favors the already favored class.

It is the new wine in the old wine-skins (Matt. 9:17) over again: it is the new principles, of justice and equality among men, the principles which must prevail during the Millennial age, that are now stretching the old system of things and which ultimately will burst and destroy the present social order in a period of troubles, disaster and anarchy. What lessons both parties will learn, regarding each other's worth and rights in that dark day! Thank God, his children are also advised by his Word of the glorious Day to follow, in which society shall be reorganized (the "new earth") under the blessed influence of the Lord and the glorified Church (the "new heavens"), upon a basis of fullest justice to all,--under the gracious provisions of the New Covenant.

***

Many conscientious and even benevolent minds fail to see wherein the present social structure is unfair, or wherein it grants greater privileges to one than to another; and in amazement they inquire: "Do you mean to suggest that all who, by careful, prudent living, by industry and temperance in all things, have accumulated a few hundred or a few thousand dollars for their old age, that they may not be chargeable to any, should divide this product of industry and frugality with others who have been too indolent to work, or who have wasted their earnings in a wild, profligate course, and who would soon waste also the accumulations of others to their own injury?"

No; such a view is held by few--by very few, if any, even among the reckless, professed anarchists. It is too much the case that people who are being actually pinched by want, and who have a little money laid aside for old age or "a rainy day," feel that their interests lie across the path of any social reorganization; and such too often dismiss all suggestions that the present social structure is imperfect and could be improved upon for the general good--for the benefit of the poorer class--without doing any injustice to the wealthier class; without interfering with a single one of their rights or a single dollar they already possess. Although, we confess, such a just and equitable re-adjustment of the laws would make it less possible for a few to become suddenly very wealthy, or others equally industrious and sober and careful to become miserably poor.

But our overly-conservative friend further inquires: "Is not the present social arrangement a necessity? What would the miserably poor do if it were not for the benevolence of the rich? How could railroads and large manufacturing establishments be built and conducted were it not for the immensely wealthy class?"

We answer: There are plenty of people who have sufficient intelligence to conduct

R1143 : page 2

large manufactories, railroading, etc. Our United States Government is a practical illustration of the principle; and the Postoffice department is another. Where private interest and competition alone control, selfishness is sure to prevail. And the result must be to reduce labor to the lowest point and keep it there; and to produce combinations and trusts, to offset competition and add thereby to the wealth and influence of those who have capital, and to keep at the foot of the ladder those who have none. Nor would a reconstruction in this line imply the same reward for unskilled, uneducated labor as for skill and education: we have this also illustrated in the Government and in the Postoffice, where various salaries are paid according to proficiency and ability, but where selfishness and greed can reduce none to starvation wages, or unhealthy conditions, or oppressive over-work.

That something is radically wrong with society as at present organized all must admit. It was probably at one time as good an arrangement as could have been made, and doubtless served a good purpose; but its usefulness has been outgrown with the general increase of knowledge. And instead of endeavoring to curb knowledge, in order that people may be happy and contented under the old conditions, we should increase the knowledge and change the social conditions to correspond.

Look, for instance, at the great London strike; in which the laborers about the docks and wharfs are seeking to improve their condition, just a little. Note the reply of the managers of the Docking Company: that, though the advance asked was not very large for each laborer, yet, there being so large a number of them, it would mean a large sum of money in the aggregate, equaling the interest on a very large sum. If the small increase of salary to each man were granted, it would reduce the dividends of the Dock Company, and thus depreciate their property. But who or what is this Dock Company? It is a corporation which, by investing capital in building docks for shipping, in the port of London, long since gained a monopoly of the suitable water-front of the city, and which doubtless long since repaid to the investors the original investment with good interest and has probably "watered" its stock several times, but still maintains its hold upon its franchises; and which long ago ground down its laborers, who are of the poorest class of London's poor, to as little as would enable them barely to live, in order that its managers could return larger and larger dividends to the shareholders. And now, notwithstanding the increase of general blessings, conveniences and knowledge, the managers and stockholders would selfishly reap all the benefits, and would deny the poor laborers any. And their fear is not only for the present increase demanded, but for the future. They know that even at the advance the laborers are not sufficiently paid, and they fear another and another demand. "Give them an inch and they will want an ell" is the saying, and it is true; and inch by inch it must be given, until they get all that their labor and skill honestly entitle them to, which is not less than an economical but a comfortable living.

Around those very docks of London charitable people have for years kept up cheap restaurants, and coffee and lunch wagons, from which many of these poor were supplied with one or two meals per day at much less than the cost of the food --one cent for a bowl of soup and one cent for a tin of pudding. These charitable arrangements speak loudly of sympathizing hearts who helped supply the additional cost, as well as of those of the

R1144 : page 2

attendants who take turns in giving their time to the benevolent work of serving these stalls, wagons, etc. Doubtless some who hold stock in the Dock Company, and who draw their dividends, use a portion in this or in some other "sweet charity," and thus show the noble side of their hearts. But, such should realize that the proper thing to do is, to so right and reconstruct society and its laws that such men as are industrious should be enabled to work, and that at such a moderate compensation as would enable them to have enough to eat without appealing to charity. There will be much less need for "sweet charity" (though still plenty of room for it) when sweet justice comes to be rightly seen and practiced.

In this land, though justice is not yet quite even-handed, and though the laws have not yet been fully arranged to thwart monopolies and trusts, there is certainly much less room for complaint of injustice as well as much less opportunity for charity. It is in the old world that the greatest changes must be expected. Nor is it in England alone, or even specially, that the foretold "trouble" is brewing, as a result of growing intelligence and the effort of the masses to secure a fuller share of the bounties and blessings of our day: our readers saw recently in the secular press accounts of the greatest strike of coal-miners ever known in Germany. So intense was the feeling, and so widespread the strike, that a revolution was feared, if the poorer classes got to see their strength, and the Emperor of Germany condescended to assist in compromising the difficulty. The following, clipped from the New York Tribune, gives a picture of the condition of things in another part of Europe:--

"Standing in one of the ante-rooms leading to the office of the Mayor of the city of Amsterdam on a January morning four years ago, a spectacle was presented which seems to an American citizen a proof that the Millennium has not yet arrived. The previous afternoon a meeting of the unemployed laboring men had been held in Vondel's Park, and the crowd was so immense that the city authorities became alarmed with the thought that a bread riot might take place at the close of the meeting, so the Burgomeester issued a proclamation informing the people that his office would be open for audience on the following day. Never before in the history of that city had an interview of the working-men with the Chief Magistrate been allowed; a certain proof of the somber political atmosphere overhanging Amsterdam. The City Hall was overflowing with a crowd of pale, emaciated-looking men, holding in their hands certificates signed by the Prefects of Police that the bearer was actually in sore need of bread. According to the official list, signed by the Mayor's secretary, 2,243 certificates of this description were handed in that day. "The streets leading to the City Hall were crowded with women and children, and when at 4 o'clock in the afternoon the city fathers gave orders to distribute 1,500 loaves of bread, the scenes enacted defy description. Men and women fought like ravenous beasts to obtain a loaf of bread, and in fifteen minutes the supply was exhausted. In the Leydsche Straat, an American lady inquired the cause of the multitude of men, women and children rushing as if demented toward a common center of the city. Being informed that the amount of bread given out at the City Hall had not half supplied the hungry ones, she entered a bake shop and bought out the stock on hand. Seven hundred and three loaves of bread were passed out the door to the people, who by their instant sampling of the gift, proved that dry bread was an absolute necessity to them.

"The city press in general deplored the situation of affairs, but being under the strict surveillance of the Government, were very careful to express their thoughts in guarded language. It was stated that a woman with three little children was found in a small room actually starved to death, her husband being unable to procure bread by labor and being too proud to beg for his dying family. Below this statement in the same newspaper column was a notice that the Foreign Missionary Society at their meeting the night previous had raised 25,000 gulden ($10,000) to supply the foreign field. To give the starving workmen of Amsterdam something to do seemed not so necessary as to supply the inhabitants of Africa with Bibles and missionaries, and yet Americans wonder that European workmen become socialists."

***

How often the generous and the selfish elements of fallen men are thus displayed side by side. The $10,000 raised for the heathen, to help keep some of them, as the donors doubtless supposed, out of an eternity of torment, speak of a sympathy which we must commend; while the hungry thousands at their own doors speak of unjust social regulations and laws, and of a selfishness on the part of the wealthy class which, seeing this, refuses or neglects to rectify those laws, lest its own march to greater wealth and perhaps further subscriptions for foreign missions should be interfered with.

In our next issue we may point out briefly some of the defects of present social laws and customs, but suffice it now that we have pointed out that the trouble now gathering, described by Daniel as "a time of trouble such as was not since there was a nation," is coming just as he, under divine guidance, foretold--as the result of interchange among men and the consequent increase of knowledge, as we are now witnessing it on every hand.

Just a word of exhortation: To the few brethren who have means, and to all according to ability, we would say--Remember first of all to practice justice in all your conduct; then be as charitable as the Master's funds in your hands will in your judgment permit of. Remember that you are merely a steward and are to handle the Lord's money according to his will as nearly as you can know it. The poorer brethren we exhort to peace, patience and charity. This conflict is not one in which the saints are to take part: it is the world's part in the "Battle of the Great Day." Our part in the conflict is to uphold God's Word, truth against error; and we will have plenty to do in our own quarter, if faithful. Even if you feel that you are being unjustly dealt with, do the best you can, but live peaceably. The Lord will avenge any wrongs you may suffer, so far as that part is concerned; and in any case we can look with a great deal of sympathy upon the selfish, remembering and pitying their fallen condition and rejoicing that the grand time of righteousness and restitution is nigh, even at the doors.

====================

EXTRACTS FROM INTERESTING LETTERS.

New York.

MY DEAR FRIEND:--I enclose $1.00 on my account. Please send me about 5 each of the July and August Towers. I am glad that you are showing from historical data the course of corruption of the doctrine of the church. That, however, is but one of many good things found in the August TOWER.

Some of my remarks in prayer meeting have recently aroused opposition and one zealous brother wants me prevented from speaking. Another to whom I lent DAWN tells another that it is a dangerous book, and I guess it is, to some bad doctrines. This fearful saint is a deacon and not long ago he called on and asked me to accept a nomination for elder. He was horrified to learn that I was not a member of their church and more so to learn the reasons. Well, I hope to accomplish something; else, why am I here? I have a few sympathetic hearers. I have been privately considering the calling together of such as will come to study the Bible some weekday evening, a non-sectarian Bible class. Am in some doubt how best to do it, but hope to reach the result some way.

In haste, Yours very truly, J. A. S.

Grant Co., Ind.

C. T. RUSSELL--DEAR BROTHER:-- Judging you and others by myself, I thought I would offer a few words of cheer. Bros. Leigh and Deming, willing servants, stayed with us, some time ago, from Saturday till Monday. We spent the time pleasantly in discussing, for the most part, the objections the nominal church brings against us. We again met in Marion and spent a few hours together, very pleasantly. These noble Christians are, indeed, making a "willing sacrifice" of all. They need encouragement. I received a postal by last mail, stating they were suffering from malaria, but after two days rest, went to Hartford to canvass that city. I want to write to them and have them come home and stay until they recuperate. How pleasant it is to be with these dear brethren. I want to tell you, we do not feel so lonesome now, as we felt a year ago. There is a rift in the dark cloud, and the sun is shining in; others are seeing the light, and as Bro. Leigh says, we have a plan, and notwithstanding it is so broad, it is entirely protected by God's Word.

Others are beginning to see this plan, which is so simple and so plain, and so harmonious with the Bible and the character of a great and good God; and the best of all, as soon as they begin to see its unfolding, they thirst for more and want others to come to the fountain and into harmony with the truth.

Mrs. M. joins me in Christian love to you and yours.

G. P. M.

London, England.

DEAR BRO. RUSSELL:--With thankfulness for the great blessing the TOWER has been in the past, we again renew our subscription, still rejoicing in its teachings as meat in due season. We rejoice that we have been freed from Babylon by the truth and can now look with wonder and admiration at Jehovah's plan. DAWN, Vol. II., with its time proofs, is a marvel of beauty and clearness, setting the time proofs so clear before all who will patiently search for truth.

The truth is finding a few over here and spreading, we trust, though quietly and slowly. We are able to sell a few DAWNS, from time to time, and think if we can get some old theology tracts and Arps well circulated, others may begin to inquire. Yours in love and service,

S. A. H.

Lamar, Ark.

DEAR BROTHER RUSSELL:--I have received all the mail you sent; for which I return thanks. The truth has been such a blessing to me, I do not see how I could have made out without it. I was glad to get Vol. II. I wish I could express my feelings; I read and learn and rejoice, thanking the Lord for the blessed truths. I have read it through three times and began a fourth. I then got my Vol. I. home, which had been out on a mission, and I gave it another careful reading.

Yours in Christian love,

M. T.

[LETTERS CONTINUED.]

Belvidere, Ills.

DEAR BROTHER RUSSELL:--I enclose a list of orders for DAWN, Vol. I., with Postal Note for the amount of the memorandum. I have had much traveling to do lately in my Insurance business, more than I like; there is danger I fear of being overcharged; I must try to cut off some. And yet, though I have not had much time for meditation and study of the Word or for dispensing the truth to others, and therefore feel more lean, I am glad that it has not come from any loss of appetite or relish for the spiritual food or

service, for I am very hungry and anxious for opportunities and must make them.

My Son Paul (now a Brother in Christ, you will be glad to learn), though only in his thirteenth year, gives good evidence of full consecration; he has made a start at the colporteur work of selling DAWN, Vol. I., and has had sufficient success to warrant the sending of my last order of 100 copies, which were for his use.

I enclose the subscription of a minister, Rev. S__________. He sat down in the car seat with me to-day, and I gave him the Old Theology--Wages of Sin. After he had read it nearly through, he turned on me and said he thought I had better stop giving such stuff out. He asked me, if I had ever saved anybody with it. I asked him in return, if he had ever saved any one with his God-dishonoring errors about eternal torment. I told him all we knew of the future was contained in the Book, and defied him to name a single passage proving his doctrine. Then he hedged by saying, It is best to be on the "safe" side. This of course was easily answered by saying that it is best to teach the truth as we find it in God's Word, and it is not good policy to try to improve upon God's theology. Our talk was very brief, much less than five minutes, but much to my surprise he promised to read MILLENNIAL DAWN.

W. M. WRIGHT.

Mears, Mich.

DEAR BRO. RUSSELL:--Second Volume of MILLENNIAL DAWN, cloth bound, was safely received, and for the past few weeks I have been feasting myself with its contents. I have always opposed the fixing of a particular time for the setting up and establishing of the Redeemer's Kingdom; but your data so plainly established from what has hitherto been held to be hidden and obscure and at the same time so much in harmony with itself and the truth now shining so clearly, compel me to accept it. And in accepting it I find myself both cheered and comforted, as I realize the time is so near.

My health is too poor to permit me to travel, but I do all I can to spread the truth in my limited sphere. May the Lord richly bless you and crown your labor with abundant success is the prayer of yours in the faith and service of the gospel.

T. B__________.

Grand Rapids, Mich.

DEAR BROTHER RUSSELL:--I will tell you briefly of my efforts here. Have been here two weeks and have been working in the business part of the city nearly all the time. I have sold 300 DAWNS--nearly half of them being Vol. II. When here two years ago, I sold only about 35 in the business part of the city. The increase, I think, is owing somewhat to the interest formed by hearing of the book; but perhaps more directly by a better presentation of its merits. It requires considerable tact, earnestness and experience to interest business men in a religious work. Though if once interested the influence is apt to be good, as they are generally at the head of practical and representative families.

The principal object now, I think, is to find the "sheep" and minister unto them; but in doing this, we can do good unto all, as we have opportunity. I have not yet decided whether it will be well to canvass the whole city again now. If the exceedingly warm weather continues it will perhaps be better to work in smaller towns for a while.

It is interesting to note the way in which the truth and harmony brought out in DAWN is being circulated and found out. Being good tidings, they who find it go and tell their own brother, sister or friend. These likewise go and tell others, even as it was when the Savior was first discovered among men. And how blessed are they who are permitted to publish these things!

I greatly enjoyed the "View" in last TOWER. Truly, the Elisha class will be more numerous than that of the Elijah. And though the former class will be highly favored, I am striving and hoping to be one of the overcomers. In considering the subject I have been interested in trying to trace the import and typical meaning of 2 Kings 2:10--where we read "If thou see me taken from thee; but if not, it shall not be so." Will it be that the Elisha class will need to know, or see, when the Elijah class is taken from them in order that they may inherit a "double" portion of the spirit? [This would seem to teach that it will be only such as keep in fellowship with the Elijah class, such, therefore, as will know them and realize that they are being exalted, who will constitute the Elisha class and be inspired to fresh zeal and redoubled earnestness in the service of the truth from a realization of the facts.--EDITOR.]

With Christian love to you and Sister R. and others of them that are His, I remain, Yours in service, S. D. ROGERS.

Indianapolis.

DEAR BRO. RUSSELL:--I enclose now $20 of which $5 is to be credited to my DAWN account and the other $15 is to be used to send Food and "Hail" to our dear Bro. H. I enclose his letter and order which of course you can fill much better and less expensively to him than I could.

The return home to-day from my week's labors found all well, and I rejoice and praise the Lord for results. The whole week was a triumphal march of Immanuel's banner and cause against the hosts of sin, ignorance, superstition and unbelief.

I told you that they had asked me to return to I., and give them another address on my way back home. I did so, and found that the interested ones had been unable to secure a church and had hired a hall and paid my board and all expense for the second discourse. I sold all my books and more, having to mail some back to-day. This morning I found them hanging on me still to have Scripture explained and I again preached to them from 7 A.M. till train time at 10 A.M. I spoke three times on the trip, twice at great disadvantage, but my voice held out and grew stronger and my mouth was full of the high praises of our God.

With kindest regards and remembrance joined by Sr. A. to you and Sr. Russell. In Christ the Lord,

J. B. ADAMSON.

====================

R1144 : page 3

YIELD NOT TO FEAR.

Poor, fainting spirit, still hold on thy way--
The day is near!
True, thou art weary; but yon brighter ray
Becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.

"The coming night is mournful, but look on--
The dawn is here!
Soon will earth's shadowy scenes and gloom be gone;
Yield not to fear:
The mountain's summit will ere long be gained,
And thy bright hopes with joy and peace attained.

'Joyful through hope!' thy motto still must be--
The dawn is here!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet:
The way is short, though rough; the end is sweet."

***

R620 : page 3

A little while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn our darkness into gladsome day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into heaven's glad song.

A little while! 'Tis ever drawing nearer--
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, O guide us in the shining way.

page 3

A little while, O blessed expectation!
For strength to run with patience, Lord, we cry,
Our hearts up leap in fond anticipation;
Our union with the Bridegroom draweth nigh."

====================

R1144 : page 3

THE AUTHORSHIP AND CREDIBILITY OF THE BIBLE.

While the Bible is generally accepted by Christian people as of divine authority, comparatively few are able to clearly state just why they so esteem it. The internal evidence of its truthfulness, and its grandeur of doctrine, are the principal evidences on which its testimony is, and should be, generally received; and truly these are strong, and convincing of its divine authorship and authority; yet the man of God who would be thoroughly furnished with the truth, and armed against every attack of skepticism, should endeavor to know all he can of the time, manner, circumstances, etc., under which it was written; whether it has been preserved free from corruption; and whether in its present condition it is worthy of full confidence. Let us, therefore, briefly consider what testimony we have to the credibility of the Sacred Writings.

From numerous expressions, references and quotations in the New Testament by our Lord and the apostles it is evident

R1145 : page 3

that a certain body of writings was at that time considered to be of divine authority. The Sacred Scriptures then in existence are now characterized as the Old Testament Scriptures (the

Scriptures of the Old or Law Covenant), while that which was added by our Lord and the apostles is termed the New Testament (the New Covenant) Scriptures.

No other book which the world has ever known has such a history as the Bible. Its origin and authorship, its antiquity, its wonderful preservation in the midst of the unparalleled and continuous opposition which sought to destroy it, as well as its diversity and teaching, make the Bible the most wonderful book in existence.

It is a collection composed of sixty-six separate books, written by about forty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. Over 1500 years elapsed between the writings of Moses and of John.

As no other reliable history dates so far back as the Bible, we are obliged to look mainly to its own internal evidence, as to its origin, authorship, and the reason for its existence, and indeed for its credibility in every respect; and further, we should look for such corroboration of its statements as reason, its own harmony with itself, and with other known facts, and subsequent developments furnish. And indeed this is the evidence of reliability on which all history must rest. To such evidence we are indebted for all our knowledge of past events and of all present events as well, except such as come under our own immediate observation. He who would cast away Bible history as unworthy of credence, must on the same ground reject all history; and to be entirely consistent, must believe nothing which does not come under his own personal observation.

If its statements, thoroughly understood, are contradictory, or are colored by prejudice, or are proven untrue by a positive scientific knowledge, or if subsequent developments prove its predictions untrue, and thereby show the ignorance or dishonesty of the authors of the Bible, then we may reasonably conclude that the entire book is unworthy of confidence, and should reject it. But if, on the contrary, we find that a thorough understanding of the Bible, according to its own rules of interpretation, shows its statements to be in harmony with each other; if it bears no evidence of prejudicial coloring; if many of its prophecies have actually come true, and others admit of future fulfilment; if the integrity of its writers is manifested by unvarnished records, then we have reason to believe the book. Its entire testimony, historic, prophetic, and doctrinal, stands or falls together. Science is yet in its infancy, yet in so far as positive scientific knowledge has been attained, it should and does corroborate the Bible testimony.

INTERNAL EVIDENCES.

Those who will make a study of the Bible plan will be fully convinced of the conclusive evidence of the credibility of the Sacred Scriptures, which is furnished in the purity, harmony and grandeur of its teachings. Outside of the Scriptures we have nowhere to look for an account of the circumstances and motives of the earliest writers: but they furnish these items of information themselves, and their integrity and evident truthfulness in other matters is a sufficient guarantee of truthfulness in these.

Our first definite information with reference to the Sacred Writings is afforded by the direction given to Moses to write the law and history in a book, and put it in the side of the ark for preservation. (See Exod. 17:14; 34:27; Deut. 31:9-26.) This book was left for the guidance of the people. Additions were made to it from time to time by subsequent writers, and in the days of the kings, scribes appear to have been appointed whose business it was to keep a careful record of the important events occurring in Jewish history, which records--Samuel, Kings, Chronicles --were preserved and subsequently incorporated with the Law. The prophets also did not confine themselves to oral teaching, but wrote and in some cases had scribes to record their teachings. (See, Josh. 1:8; 24:26; 1 Sam. 10:25; 1 Chron. 27:32; 29:29,30; 2 Chron. 33:18,19; Isa. 30:8; Jer. 30:2; 36:2; 45:1; 51:60.) As a result we have the Old Testament Scriptures, composed of history, prophecy and law, written by divine direction, as these citations and also Paul's testimony (2 Tim. 3:15,16) prove. These writings collectively were termed "The Law and The Prophets," and the Hebrews were taught of God to esteem them of divine authority and authorship, the writers being merely the agents through whom they received them. They were so taught to esteem them, by the miraculous dealings of God with them as a people, in confirmation of his words to them through the prophets, thus endorsing them as his agents (See, Exod. 14:30,31; 19:9; 1 Kings 18:21,27,30,36,39); and further by the establishment and enforcement of the law as proclaimed and recorded by Moses.

The political interests and the religious veneration of the Israelites, under God's immediate overruling and protection, combined to preserve and protect these writings from contamination. Religiously, they were rightfully regarded with the deepest veneration, while politically they were the only guarantee which the people possessed against despotism. The Jewish copyists regarded these documents with great veneration. A very slight error in copying often led them to destroy it and begin anew. Josephus says that through all the ages that had passed none had ventured to add to, take away from, or transpose, aught of the Sacred Writings.

In the degeneracy of the Jewish nation, under the idolatrous administration of the successors of Rehoboam, these Sacred Writings fell into disuse and were almost forgotten, though they seem never to have been taken from their place. In the reformation conducted by Josiah, they were again brought to light. Again, in the Babylonish captivity this book was lost sight of by the Israelites, though it appears that they were accustomed to meet together in little companies in Babylon to be instructed by the scribes, who either taught the Law from memory or from copies in their possession. On the restoration of the Jews to Jerusalem, the Scriptures were again brought out, and Ezra and his companions read the law to the people, commenting upon and explaining it. (Neh. 8:1-8.) This public reading of the Scriptures was the only means of keeping them before the people, as printing was yet unknown and the cost of a manuscript copy was beyond the reach of the people, very few of whom could read. At the time of our Lord's first advent, these O.T. Scriptures existed substantially as we have them to-day, as to matter and arrangement.

One of the strongest evidences of the authenticity of the O.T. Scriptures is found in the fact that the law and the prophets were continually referred to by our Lord and the apostles as authority, and that while the Lord denounced the corruptions of the Jewish Church, and their traditions, by which they made void the Word of God, he did not even intimate any corruption in these Sacred Writings, but commends them, and refers to and quotes them in proof of his claims.

In fact, the various parts of the entire book are bound together by the mutual endorsement of the various writers, so that to reject one is to mar the completeness of the whole. Each book bears its own witness and stands on its own evidence of credibility, and yet each book is linked with all the rest, both by their common spirit and harmony and by their mutual endorsement. Mark, for instance, the endorsement of the account of creation in the commandment of the law concerning the Sabbath day.--Exod. 20:11. Also compare Deut. 23:4,5; Joshua 24:9; Micah. 6:5; 2 Pet. 2:15; Jude 11-13; Isa. 28:21; Hab. 3:11; Matt. 12:40.

THE NEW TESTAMENT.

The earliest copy of the New Testament known is written in the Syriac language. Its date is estimated to be about the year A.D. 100. And even at that early date it contained the same books as at present with the exception of the Second Epistle of Peter, the Third Epistle of John, Jude and the Book of Revelation. And these omitted books we know were written about the close of the first century, and probably had not been widely circulated among the Christian congregations at that time. All the books of the Old and New Testaments as we now have them appear, however, in the Greek, in the Sinaitic Manuscript, the oldest known Greek MS., whose date is about A.D. 350.

The first five books of the N.T. are historical, and present a clear and connected account of the life, character, circumstances, teachings and doings of Jesus of Nazareth, who claimed to be the Messiah promised in the O.T. Scriptures, and who fully substantiated his claim. The four accounts of the Evangelists, though they differ in phraseology, are in harmony in their statements, some important items being recorded by each which seem to have been overlooked by the others. These Evangelists testified to that of which they had positive knowledge. The Apostle John says: That which we have seen and heard declare we unto you--"that which was from the beginning (the beginning of the Lord's ministry), which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the life was manifested, and we have seen it, and bear witness." (1 John 1:1-3.) They testify also that they saw Christ after his resurrection. The fifth book presents a valuable account of the doings of the Apostles after their anointing with the Holy Spirit, of the establishment of the Christian Church, and of the first preaching of the good news to the Gentiles.

R1146 : page 3

The Apostolic Epistles were written to the various local congregations or churches, and were directed to be publicly read, and to be exchanged among the churches; and the same authority was claimed for them by their writers as that which was accorded to the O.T. Scriptures. (1 Thes. 5:27; Col. 4:16; 2 Pet. 3:2,15,16; Heb. 1:1,2 and 2:1-4.) These letters and the five historical books were carefully preserved by the different congregations, and were appealed to as authority in matters of doctrine.

The letters of the apostles, claiming, as they did, divine authority equal to that of the O.T. Scriptures, were treasured and guarded with special care by the various congregations of the early church. The New Testament was completed by the Book of The Revelation, about the close of the first century A.D., after which, these epistles, etc., began to be collected for more permanent preservation.

The original copies of both the Old and New Testaments have, of course, long since disappeared, and the oldest manuscript (the Sinaitic) is reckoned to have been written about three centuries after the death of Christ. Those of earlier date were either destroyed in the persecutions under which the church suffered, or were worn out by use. These oldest manuscripts are preserved with great care in the Museums and Libraries of Europe. During the Middle Ages, when ignorance and corruption prevailed and the Bible was hidden in monasteries away from the people, God was still carrying on his work, preserving the Scriptures from destruction even in the midst of Satan's stronghold, the apostate

R1146 : page 4

Church of Rome. A favorite occupation of the monks during the Middle Ages was the copying of the manuscripts of the N.T., which were esteemed as relics more than as God's living authoritative Word;--just as you will find in the parlor of very many worldly people handsome Bibles, which are seldom opened. Of these manuscripts there are said to be now more than two thousand, of various dates from the fourth to the fifteenth centuries. The quiet seclusion of those monks gave them special opportunities for careful copying, and years were sometimes spent in the copying of a single manuscript.

RELIABILITY OF PRESENT TRANSLATIONS.

The idea exists in some minds that during the lapse of centuries the Scriptures have become largely corrupted, and therefore a very uncertain foundation for faith. They reason that this is surely to be expected of a book which has survived so many centuries, and which has been claimed as divine authority by so many different factions, and which can be read by the majority only from translations, made by somewhat biased translators. And the late revisions of the book are supposed to be an acknowledgment of the supposed fact.

Those, however, who are acquainted with the manner in which the ancient manuscripts of the Scriptures have been preserved for centuries, carefully copied, diligently compared and translated by pious and learned linguists, whose work was thereafter subjected to the most learned and scrutinizing criticism of an age in which scholars are by no means few, are prepared to see that such an idea is by no means a correct or reasonable one, though to the uninformed it may appear so.

It is a fact that the Scriptures, as we find them to-day, bear internal evidence of their original purity; and ample means, both internal and external, are now furnished so that the careful student may detect any error which might have crept in either by fraud or accident. While there are some errors in translation and a few interpolations in our common English translation, on the whole it is acknowledged by scholars to be a remarkably good transcript of the Sacred Word.

Before the invention of printing, the copying of the Scriptures, being very slow and tedious, involved considerable liability to error in transcribing, such as the accidental omission of a word or paragraph, the substitution of one word for another, or the misunderstanding of a word where the copyist wrote from the dictation of another person. And again, sometimes a marginal note might be mistaken for a part of the text and copied in as such. But while a very few errors have crept in, in such ways, and a few others seem to have been designedly inserted, various circumstances have been at work, both to preserve the integrity of the Sacred Writings, and also to make manifest any errors which have crept into them.

Very early in the Christian Era translations of the New Testament Scriptures were made into several languages, and the different factions that early developed and continued to exist, though they might have been desirous of adding to or taking from the original text in order to give their claims a show of Scriptural support, were watched by each other to see that they did not do so, and had they succeeded in corrupting the text in one language, another translation would make it manifest.

Even the Douay translation, in use in the Romish church, is in most respects substantially the same as the King James translation. The fact that during the "dark ages" the Scriptures were practically cast aside, being supplanted by the decrees of popes and councils, so that its teachings had no influence upon the masses of the people who did not have copies in their possession--nor could they have read them if they had them--doubtless made unnecessary the serious alteration of the text, at a time when bold, bad men had abundant power to do so. For men who would plot treason, incite to wars and commit murders for the advancement of the papal hierarchy, as we know was done, would have been bold enough for anything. Thus the depth of ignorance in the dark ages served to protect and keep pure God's Word, so that its clear light has shone specially at the two ends of the Gospel age. (1 Cor. 10:11.) The few interpolations which were dared, in support of the false claims of Papacy, were made just as the gloom of the "dark ages" was closing in upon mankind, and are now made glaringly manifest, from their lack of harmony with the context, their antagonism with other scriptures and from their absence in the oldest and most complete and reliable manuscripts.

RELATIVE VALUES OF ANCIENT MANUSCRIPTS.

As to the relative values of ancient manuscripts, we quote the following comments from the pen of that eminent German scholar, Constantine Tischendorf, who spent many years of his life in diligently searching out and comparing the various ancient manuscripts and translations of the Scriptures in many languages, and who has furnished to the church the results of his investigation in a careful exhibit of the various departures of the English Authorized Version of the New Testament from the three oldest and most important manuscripts.

Mr. Tischendorf says: "As early as the reign of Elizabeth the English nation possessed an authorized translation, executed by the Bishops under the guidance of Archbishop Parker; and this, half a century later, in the year 1611, was revised at the command of James the First by a body of learned divines, and became the present 'Authorized Version.' Founded as it was on the Greek text at that time accepted by Protestant theologians, and translated with scholarship and conscientious care, this version of the New Testament has deservedly become an object of great reverence, and a truly national treasure to the English Church. The German Church alone possesses in Luther's New Testament a treasure of similar value....

"The Authorized Version, like Luther's, was made from a Greek text which Erasmus in 1516, and Robert Stephens in 1550, had formed from manuscripts of later date than the tenth century. Whether those manuscripts were thoroughly trustworthy --in other words, whether they exhibited the Apostolic original as perfectly as possible--has long been matter of diligent and learned investigation. Since the sixteenth century Greek manuscripts have been discovered of far greater antiquity than those of Erasmus and Stephens; as well as others in Latin, Syriac, Coptic, and Gothic, into which languages the sacred text was translated between the second and fourth centuries; while in the works of the Fathers, from the second century downwards, many quotations from the New Testament have been found and compared....One thing is agreed upon by the majority of those who understand the subject, namely, that the oldest copies approach the original text more nearly than the later ones.

"Providence has ordained for the New Testament more sources of the greatest antiquity than are possessed by all the old Greek literature put together. And of these, two manuscripts have for long been especially esteemed by Christian scholars, since, in addition to their great antiquity, they contain very nearly the whole of both the Old and New Testaments. Of these two, one is deposited in the Vatican, and the other in the British Museum. Within the last ten years a third has been added to the number, which was found at Mount Sinai, and is now at St. Petersburg. These three manuscripts undoubtedly stand at the head of all the ancient copies of the New Testament, and it is by their standard that both the early editions of the Greek text and the modern versions are to be compared and corrected.

"The effect of comparing the common English text with the most ancient authorities will be as often to disclose agreement as disagreement. True, the three great manuscripts alluded to differ from each other both in age and authority, and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction. But to treat such ancient authorities with neglect would be either unwarrantable arrogance or culpable negligence; and it would be indeed a misunderstanding of the dealings of Providence, if after these documents had

R1147 : page 4

been preserved through all the dangers of fourteen or fifteen centuries, and delivered safe into our hands, we were not to receive them with thankfulness as the most valuable instruments for the elucidation of truth.

"It may be urged that our undertaking is opposed to true reverence; and that by thus exposing the inaccuracies of the English Version, we shall bring discredit upon a work which has been for centuries the object of love and veneration both in public and private. But those who would stigmatize the process of scientific criticism and test, which we propose, as irreverent, are greatly mistaken. To us the most reverential course appears to be, to accept nothing as the Word of God which is not proved to be so by the evidence of the oldest, and therefore most certain, witnesses that he has put into our hands. With this in view, and with this intention, the writer has occupied himself for thirty years past, in searching not only the Libraries of Europe, but the obscurest convents of the East, both in Africa and Asia, for the most ancient manuscript, of the Bible; and has done all in his power to collect the most important of such documents, to arrange them and to publish them for the benefit both of the present age and of posterity, so as to settle the original text of the sacred writers on the basis of the most careful investigation.

"The first of these great manuscripts already referred to which came into possession of Europe was the Vatican Codex. Whence it was acquired by the Vatican Library is not known; but it appears in the first catalogue of that collection which dates from the year 1475. The manuscript embraces both the Old and New Testaments. Of the later it contains the four Gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews as far as 9:14, from which verse to the end of the New Testament it is deficient; so that not only the last chapters of Hebrews, but the Epistle to Timothy, Titus and Philemon, as well as the Revelation, are missing. The peculiarities of the writing, the arrangement of the manuscript, and the character of the text--especially certain very remarkable readings--all combine to place the execution of the Codex in the fourth century, possibly about the middle of it.

"The Alexandrine Codex was presented to King Charles the First in 1628 by Cyril Lucar, Patriarch of Constantinople, who had himself brought it from Alexandria, of which place he was formerly Patriarch, and whence it derives its name. It contains both the Old and New Testaments. Of the New the following passages are wanting:--Matt. 1:1 to 25:6; John 6:50 to 8:52; 2 Cor. 4:13 to 12:6. ...It would appear to have been written about the middle of the fifth century.

"The Sinaitic Codex I was myself so happy as to discover in 1844 and 1859, at the convent of St. Catherine, on Mount Sinai, in the later of which years I brought it to Russia to the Emperor Alexander the Second, at whose instance my second journey to the East was undertaken. It contains both Old and New Testaments --the latter perfect without the loss of a single leaf....All the considerations which tend to fix the date of manuscripts lead to the conclusion that the Sinaitic Codex belongs to the middle of the fourth century. Indeed, the evidence is clearer in this case than in that of the Vatican Codex; and it is not improbable (which cannot be the case with the Vatican MS.) that it is one of the fifty copies which the Emperor Constantine in the year 331 directed to be made for Byzantium, under the care of Eusebius of Caesarea. In this case it is a natural inference that it was sent from Byzantium to the monks of St. Catherine by the Emperor Justinian, the founder of the convent. The entire Codex was published by its discoverer, under the orders of the Emperor of Russia, in 1862, with the most scrupulous exactness, and in a truly magnificent shape, and the New Testament portion was issued in a portable form in 1863 and 1865.

"These considerations seem to show that the first place among the three great manuscripts, both for age and extent, is held by the Sinaitic Codex, the second by the Vatican, and the third by the Alexandrine. And this order is completely confirmed by the text they exhibit, which is not merely that which was accepted in the East at the time they were copied; but, having been written by Alexandrine copyists who knew but little of Greek, and therefore had no temptation to make alterations, they remain in a high degree faithful to the text which was accepted through a large portion of Christendom in the third and second centuries. The proof of this is their agreement with the most ancient translations--namely, the so-called Italic, made in the second century in proconsular Africa; the Syriac Gospels of the same date, now transferred from the convents of the Nitrian desert to the British Museum; and the Coptic version of the third century. It is confirmed also by their agreement with the oldest of the Fathers, such as Irenaeus, Tertullian, Clement and Origen.

"These remarks apply to the Sinaitic Codex--which is remarkably close in its agreement to the 'Italic' version--more than they do to the Vatican MS., and still more so than the Alexandrine, which, however, is of far more value in the Acts, Epistles and Apocalypse than it is in the Gospels....

"No single work of ancient Greek classical literature can command three such original witnesses as the Sinaitic, Vatican and Alexandrine Manuscripts, to

R1147 : page 5

the integrity and accuracy of its text. That they are available in the case of a book which is at once the most sacred and the most important in the world is surely matter for the deepest thankfulness to God."

OTHER MEANS OF VERIFICATION.

Another remarkable means for preserving and verifying the New Testament writings is their copious quotation in other writings. Origen, who wrote in the early part of the third century, quotes 5745 passages from all the books in the New Testament; Tertullian (A.D. 200) makes more than 3000 quotations from the N.T. books; Clement (A.D. 194) quotes 380 passages; Irenaeus (A.D. 178) quotes 767 passages; Polycarp, who was martyred A.D. 165, after serving Christ 86 years, quoted 36 passages in a single epistle; Justin Martyr (A.D. 140) also quotes from the N.T. These were all Christian writers; and in addition to these, the Scriptures were largely quoted by heathen and infidel writers, among them Celsus (A.D. 150) and Porphyry (A.D. 304). Indeed the entire New Testament, with the exception of about a dozen verses, has been found scattered as quotations through various writings that are still extant. And if every copy of the N.T. had been destroyed by its enemies, the book could have been reproduced from these quotations contained in the writings of the early Christians and their enemies.

While the means for the preservation of the Scriptures have been thus remarkably complete, and in view of the unparalleled opposition with which they have met give evidence of Divine care in their preservation, the means for their verification, and for arriving at an understanding of them in God's due time, are found to be none the less remarkable. No other book in the world has ever had such attention as this book. The labor that has been spent in the preparation of complete concordances, indexes, various translations, etc., has been enormous; and the results to students of the Bible are of incalculable value. And while we recognize the providence of God in all this, we should and do appreciate these labors of his children and their great service to us, though we utterly repudiate, as useless, the labor that has been spent on many so-called theological writings, which are nothing more than miserable efforts to support the vain traditions of men, the accumulated monstrous volumes of which would indeed form a monument of human folly.

Just in "The Time of the End," when the prophet (Dan. 12:9,10) declares that "the wise (the meek and faithful children of God) shall understand," we find these wonderful aids coming forward to our assistance. And parallel with these has happened the general spread of intelligence and education and the placing of the Bible in the hands of the people, thus enabling them to use the helps provided.

In view of these things, our only reasonable conclusion must be, that this wonderful book has been completely under Divine supervision in its preparation, and in its gradual and seasonable unfolding to the understanding; and yet it has all been accomplished through human agency. Those who are too careless, or too indifferent, or who permit themselves to be too much engrossed with the cares of this life to give it a studious examination, should not be expected to comprehend its weight of authority, and its full evidence of credibility. We are aware of the fact that in these days when the art of printing has flooded the world with literature of every description, good, bad, and indifferent, one might reasonably reply, We cannot examine everything. Very true, but this book has a claim superior to that of any other book in the world, and no man is as justifiable in laying it upon the shelf, as he would be in doing with the Koran or the Vedas.

The very existence of such a book, animated with such a spirit of justice, wisdom, love and power, and disclosing such good tidings of great joy to all people, having such a history and authorship, and containing such varied information--historic, scientific, and moral; and so remarkably preserved for so many centuries, though so violently opposed, is sufficient to awaken at least a suspicion of its value, and to claim the attention and investigation of every reasoning mind. The claims of this book upon our attention are by far superior to those of any other, and these reasonable claims appear on its very surface, while every systematic and properly directed effort at investigation rewards the diligent student with copious and

R1148 : page 5

abundant proof, both of its truthfulness and of its value.

THE INSPIRATION OF THE BIBLE.

The Bible claims to be a book written under divine inspiration. The word inspire signifies to breathe in, to infuse, to fill, to inhale--as to inspire the lungs with air. (See Webster's Dictionary.) Hence, when it is said that certain scriptures, or writings of godly men, were given by inspiration of God (2 Tim. 3:16), it signifies that those men were in some way, whether through miraculous or natural means, inspired by, or brought under the influence of God; so as to be used by him in speaking or writing such words as he wished to have expressed. The prophets and apostles all claimed such inspiration. Peter says, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Spirit."--2 Pet. 1:21.

Through Moses we have the law of God and the only existing credible history of mankind from the creation of Adam down to his own time, covering a period of about 2500 years. While Moses and the other Bible writers were holy men, inspired with pure motives and holy zeal, and while personal pride, ambition, etc., were no part of their spirit, we learn that Moses was inspired with the knowledge of God's law, both in its great principles and also in the minutiae of its typical ceremonials, by direct revelation from God at Mount Sinai, and of some points of duty at the burning bush at Horeb, etc.

As for his historical writings, Moses was evidently guided of God in the collation and presentation in its present complete and connected form of the history of the world down to his day, which was really in great part the history of his own family back to Adam with an account of the creation doubtless given by God to Adam while he was yet in fellowship in Eden. Nor does a correct handing down of family information, covering a period of over 2300 years, seem impossible, or liable, as it would now be, to have become polluted; for, aside from the fact that it was handed down through the God-fearing family line of Seth, it should be remembered that at that time the bodies, brains and memories of men were not so weak as they are now, and as they have been since the flood; and finally, because the long lives of two men link Adam with the family of Abraham, the family of covenant favor,--with Isaac, the typical seed of promise. These two men were Methuselah and Shem. Methuselah was over 200 years old when Adam died, and had abundant opportunity, therefore, for information at first hands; and Shem, the son of Noah, lived contemporaneously with Methuselah for 98 years, and with Isaac for 50 years. Thus, these two living, God-fearing men acted as God's historians to communicate his revelations and dealings to the family in whom centered the promises, of which Moses was one of the prospective heirs.

In addition to these facts, we have the statement of Josephus that Methuselah, Noah and Shem, the year before the flood, inscribed the history and discoveries of the world on two monuments of stone and brick which were still standing in Moses' time.

As for the writings of the prophets, their devoted, godly lives attest their sincerity; their lives were spent for God and in the defense of righteousness, and not for gain and worldly honor. And as for proofs that God acted through them and that they merely expressed his messages, as Peter declares, it is to be found in the fulfillment of their predictions. These we need not enumerate here and now, as they are elaborated in MILLENNIAL DAWN, Volumes I. and II.; and will be further discussed in Vol. III., now in course of preparation.

This brings us to the examination of the inspiration of the New Testament. Of the four gospel narratives and the book of the Acts of the Apostles, which are merely historic narratives, it might with considerable force be argued that no inspiration was necessary. But we must remember that since it was God's will that the important doings and teachings of our Lord and his disciples should be handed down, for the information and guidance of his Church throughout the age, it was necessary that God, even while leaving the writers free to record those truths in their own several styles of expression and arrangement, should nevertheless exercise a supervision of his work. To this end it would appear reasonable that he would cause circumstances, etc., to call to the memory of one or another of them items and details which, otherwise, in so condensed an account of matters so important, would have been overlooked. And this was no less the work of God's spirit, power, or influence than the more noticeable and peculiar manifestations through the prophets.

The Apostle Peter tells us that the prophets of old time often did not understand their own utterances, as they themselves also acknowledge (1 Pet. 1:12; Dan. 12:4,8-10); and we should remember that the twelve apostles (Paul taking the place of Judas--Gal. 1:17; 1 Tim. 2:7) not only filled the office of apostles --or specially appointed teachers and expounders of the Gospel of the New Covenant--but they also, especially Peter and Paul and John, filled the office of prophets, and were not only given the spirit of wisdom and understanding by which they were enabled to understand and explain the previously dark prophecies, but in addition to this we believe that they were under the guidance and supervision of the Lord to such an extent that their references to things future from their day, things therefore not then due to be fully understood, were guided, so as to be true to an extent far beyond their comprehension, and such consequently were as really prophetic as the utterances of the old-time prophets. Illustrations of this are to be found in the Revelations of the Apostle John, in Peter's symbolic description of the Day of the Lord (2 Pet. 3:10-13), and in numerous references to the same period by Paul also, among which were some things hard to be understood even by Peter (2 Pet. 3:16) and only partially then by Paul himself. The latter, however, was permitted to see future things more clearly than others of his time, and to that end he was given special visions and revelations which he was not allowed to make known to others (2 Cor. 12:1-4), but which, nevertheless, influenced and colored his subsequent teachings and his epistles. And these very items which Peter thought strange of, and called "hard to be understood," are the very items which now, in God's due time, for which they were intended, so grandly illuminate not only Peter's prophecies and John's Revelation, but the entire word and plan of God, --that the man of God may be thoroughly furnished.--2 Tim. 3:16,17.

That the early church considered the writings and teachings of the apostles different from all others, in authority, is manifest from the early arrangement of these writings together and the keeping separate from these, as apocryphal, other good writings of other good men. And yet there were, even in the days of the apostles, ambitious men who taught another gospel and claimed for themselves the honors of special revelations and authority as apostles and teachers of no less authority than the twelve apostles.

And ambitious men of the same sort have from time to time since arisen-- Emanuel Swedenborg and many less able and less notable--whose claims, if conceded, would not only place them in rank far above Paul, the prince of the apostles, but whose teachings would tend to discredit entirely, as "old wives' fables," the whole story of redemption and remission of sins through the blood of the cross. These would-be apostles, boastful, heady, high-minded, have "another gospel," a perversion of the gospel of Christ; and above all they despise and seek to cast discredit upon the words of Paul who so clearly, forcibly and logically lifts up the standard of faith and points to the cross--the ransom--as the sure foundation, and who so clearly showed that pseudo-apostles, false apostles, would arise and deceive many.

It not only required an inspiration to write God's plan, but it also requires an inspiration of the Almighty to give an understanding of that revelation; yet this inspiration is of a different sort. When any one has realized himself a sinner, weak, imperfect and condemned, and has accepted of Christ as his Redeemer, and full of love and appreciation has consecrated his heart (his mind, his will) to the Lord, to henceforth please not himself but his Redeemer,--God has arranged that such a consecration of the natural mind brings a new mind. It opens the way for the holy mind or will of God, expressed through his written word, to be received; and as it is received into such a good, honest, consecrated heart, it in-forms that heart and opens the eyes of the understanding, so that from the new standpoint (God's standpoint) many things wear a very different aspect, and among other things the Scripture teachings, which gradually open up as item after item of the divine plan is fulfilled, and new features of the unfolding plan become due to be understood, and from the new standpoint appreciated and accepted.

Just as with astronomers, the close observation of facts and influences already recognized often leads them to look in certain directions for hitherto undiscovered planets, and they find them, so with the seekers after spiritual truths; the clear appreciation and close study of the known plan lead gradually, step by step, to the discovery of other particulars, hitherto unnoticed,

R1148 : page 6

each of which only adds to the beauty and harmony of the truths previously seen. Thus it is that "The path of the just is a shining light which shineth more and more unto the perfect day."

Of course the writings of all such as have their wills fully subjected to the mind of God, as revealed in his Word, must be also somewhat inspired by God's spirit, received from his Word by their complete

R1149 : page 6

subjection to its leading. The spirit of the truth inspires and controls to a greater or lesser extent not only their pens but their words and thoughts, and even their very looks. Yet such an inspiration, common to all the saints, in proportion to their development, should be critically distinguished from the special and peculiarly guided and guarded inspiration of the twelve apostles, whom God specially appointed to be the teachers of the church, and who have no successors in this office. Only twelve were "chosen," and when one of these, Judas, fell from his honorable office, the Lord in due time appointed Paul to the place; and he not only has never recognized others, but clearly indicates that he never will recognize others in that office.--Rev. 21:14.

With the death of the Apostles the canon of Scripture closed, because God had there given a full and complete revelation of his plan for man's salvation; though some of it was in a condensed form which has since expanded and is expanding and unfolding and will continue to expand and shine more and more until the perfect day--the Millennial Day--has been fully ushered in. Paul expresses this thought clearly when he declares that the Holy Scriptures are able to make wise unto salvation, and that they are sufficient.

As we consider, then, the completeness, harmony, purity and grandeur of the Bible, its age and wonderful preservation through the wreck and storms of six thousand years, it must be admitted to be a most wonderful book; and those who have learned to read it understandingly, who see in it the great plan of the ages, cannot doubt that God was its inspiring Author, as well as its Preserver. Its only parallel is the book of nature by the same great Author.

====================

R1149 : page 6

THE TWO SALVATIONS.

"That now unto the principalities and powers in the heavenlies might be known by the church the manifold wisdom of God."--Eph. 3:10.

"Blind leaders of the blind" in Babylon insist that the "manifold wisdom of God" is now apparent, and can be fully appreciated by all men, whereas the Lord Jesus, at his first advent, positively stated that only his disciples were able to even partially understand the truths he set forth. (Matt. 13:11; Mark 4:11; Luke 8:10.) Before his crucifixion Jesus told his disciples further, that the same conditions would continue until the end of the Gospel age. (Matt. 24:3,31.) Paul explains that during the Gospel period the "manifold wisdom of God" is made known to the "principalities and powers in heavenly (not earthly) places,--to the church. (Eph. 3:10.) During the present reign of evil the glad tidings operate in the world to take out a people for the Lord's name. (Acts 15:14.) When these "people for a purpose" shall all have been taken out, and "The Christ," head and body, have been united (Gal. 3:16 and 29, and Eph. 4:15-16), God will inaugurate the work of restoring mankind to soundness of being, which is the salvation promised to the people of the world. -- Acts 3:19-22.

The instruments to be used in this grand work will be the "new creatures" whom God has chosen in Christ, with the Lord Jesus as their head, or chief. (Col. 1:18.) Through faith in him these "new creatures" have been "born from above, of water and spirit" (John 3:3-6, and 1 Peter 1:24), and thus during this life, by enduring trial and temptation, have been "translated into the kingdom of his dear Son" (Col. 1:13), and thereby they possess the promise of the "divine nature" (2 Pet. 1:4), which, until the resurrection, they have only in "earthen vessels." (2 Cor. 4:7.) When resurrected they will obtain this "divine nature" fully, and thus while having borne the "image of the earthy," they will then bear the "image of the heavenly." (1 Cor. 15:45,47,48 and 1 John 3:2.) As above said, their work will be to restore those who remain, "of the earth, earthy," to earthy perfection (1 Cor. 15:45,47,48) as each seed has its own kind of body.-- 1 Cor. 15:38; Acts 3:21; Gen. 1:27-28.

Thus, when all shall have been raised up to perfection (the "new creatures" to the glory of the "divine nature," and the "earthy" to the glory of complete human nature), all that was lost in Adam will have been restored in Christ. (1 Cor. 15:22.) How luminous these truths make Paul's statement that "we trust in the living God who is the Savior of all men, specially [chiefly] of them that believe." --1 Tim. 4:10.

As the "new creatures" prove their love for their Lord by suffering with him now, so the "earthy" in their "due time" must show their love for and obedience to the same Lord when he is reigning with his saints. (Psa. 2:9; 49:14; Dan. 7:22; Rev. 2:27; 12:5; 19:15.) Should any creature sin willfully after having received full light, and been given ability to live up to it, he will be "destroyed from among the people."--Acts 3:23; Heb. 10:26; Jer. 31:29-31.

Peter argues (1 Pet. 1:3-13): Blessed is the God and Father of our Lord Jesus Christ, who in his great mercy has begotten us to a hope of life by the resurrection of Jesus from the dead, into an inheritance incorruptible and undefiled and unfading, kept in the heavens for us, who are guided by the power of God, through faith, for a salvation prepared to be disclosed in the last season (Greek, kairos-- fixed time). In which we rejoice, though now for a little while (it being necessary) we are distressed by manifold trials, in order that the proof of our faith, which is more precious than gold that perishes, even though tested by fire, may be found unto praise, and honor, and glory, at the revelation of Jesus Christ; whom, not having seen, we love: on whom, not now looking, but [on whom] believing, we rejoice with joy unspeakable and full of glory, receiving [Gr. *komizo*--to bring-- hence to receive with the added sense of bringing along with] the end of our faith --salvation [soundness] of souls [beings]. Concerning which salvation prophets, who prophesied concerning this favor toward us, sought out and investigated, searching as to what things, or what seasons, the spirit that was in them was pointing out, when it testified beforehand the sufferings of Christ, and the glories to follow: to whom it was revealed, that not for themselves but for us they ministered those things, which are now declared through those who deliver the joyful message with the Holy Spirit sent from heaven: into which things angels earnestly desire to look. Wherefore, girding up the loins of our mind and being vigilant, let us hope perfectly for the gift to be brought to us at the revelation of Jesus Christ.

How plainly this teaching of the Spirit sets forth the future for the "little flock," who are a "Chosen Race, a Royal Priesthood, a Holy Nation, a People for a Purpose." --1 Pet. 2:9, Diaglott.

W. E. P.

====================

R1149 : page 6

AN EMINENT BAPTIST'S AVOWAL.

John Foster, the eminent Baptist minister of long ago, wrote to a young minister (See, his Life and Correspondence,-- London edition) thus:--

"Endless punishment! I acknowledge my inability (I would say it reverently) to admit this belief, together with a belief in the divine goodness--the belief that "God is love;" that "his tender mercies are over all his works." Goodness, benevolence, charity ascribed in supreme perfection to him, cannot mean a quality foreign to all human conception of goodness; it must be something analogous in principle to what he himself has defined and required as goodness in his moral creatures, that in adoring the divine goodness we may not be worshiping an "unknown God." But if so, how would all our ideas be confounded, while contemplating him bringing, of his own sovereign will, a race of creatures into existence in such a condition that they certainly will and must,--by their nature and circumstances, go wrong and be miserable, unless prevented by especial grace,--which is the privilege of only a small proportion of them; and at the same time affixing on their delinquency a doom of which it is infinitely beyond the highest archangel's faculty to apprehend a thousandth part of the horror....

"A number (not large, but of great piety and intelligence) of ministers within my acquaintance, several now dead, have been disbelievers of the doctrine in question; at the same time not feeling themselves imperatively called upon to make a public disavowal; content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners.

"For one thing, a consideration of the unendurable imputations and unmeasured suspicions apt to be cast on any publicly declared practical defection from rigid "orthodoxy" has made them think they would better consult their usefulness by not giving prominence to this dissentient point while yet they make no concealment of it in private communications and in answers to serious inquiries. When, besides, they have considered how strangely defective and feeble is the efficacy of the terrible doctrine itself, to alarm and deter careless, irreligious minds, they have

R1150 : page 6

thought themselves the less required to propound one that so greatly qualifies the blackness of the prospect. They could not be unaware of the grievous truth of what is so strongly insisted on as an argument by the defenders of the tenet-- that thoughtless and wicked men would be sure to seize on the mitigated doctrine to encourage themselves in their impenitence. But this is only the same perverse and fatal use that they make of the doctrine of grace and mercy through Jesus Christ. If they will so abuse the truth we cannot help it. But methinks even this fact tells against the doctrine in question. If in the very nature of man as created, every individual, by the Sovereign Power, be in such desperate disorder that there is no possibility of conversion and salvation in the instances where that power interposes with a special and redeeming efficacy, how can we conceive that the main proportion of the race thus morally impotent (that is really and absolutely impotent) will be eternally punished for the inevitable result of this moral impotence?"

Probably some excuse should be made for such uncandid conduct as this frank avowal indicates, because the morning had not yet begun to dawn; yet we cannot hold a Christian minister blameless in preaching and outwardly supporting a doctrine, which at heart, and in private, he denied as unreasonable, and a calumny against God's character. Years ago the light upon God's Word and the helps in its study were much less than now, when surely no one is very excusable for lacking a knowledge of the clear, reasonable and consistent teaching of the Bible on this subject--one in which every text, parable, symbol and dark saying finds a reasonable solution.

Though John Foster lacked the "helps" and felt that some of the passages of the Bible (especially the modern translations, made by men who held this popular error) seemed, in symbolic language, to favor the popular theory of the eternal torment of all mankind except the saints, he should have been true to his own convictions; he should not have professed to believe, nor have attempted to teach, to any extent whatever, what he affirmed he did not and could not force himself to believe.

He should have avowed candidly and publicly his disbelief and taken the consequences. And he should have begun a thorough and systematic study of the subject, from the Bible standpoint; seeking for the light necessary to harmonize the figurative and symbolic and parabolic passages with the plain and reasonable revelation of God's character. Had he thus hungered and thirsted after righteousness [after right--truth,] who will say that he would have been turned away empty and uncertain, when the Lord declares that such "shall be filled." Had he thus sought and knocked at the Lord's treasury of wisdom, who will affirm that it would have remained a "sealed" book (Isa. 29:11-14) to him, when the Lord declares that he that seeketh findeth, and to him that knocketh it shall be opened.--Matt. 7:7.

Yes, "blessed are they" who are thus honest and earnest;--they shall be filled, and the treasure house shall be opened to them: but those not thus disposed, lose a great blessing from God while keeping the favor and honor of men and holding comfortable situations.

John Foster says that he and others feared loss of influence, "usefulness," and the addition of "unendurable imputations." It is the old story: They had consecrated their lives (as every true Christian has done) to God's service, agreeing to be "living sacrifices;" yet, when the time came, when there was an opportunity to suffer for Christ's sake, they feared the suffering--the dying daily. These are evidently of the class mentioned by Paul, "who through fear of death [the sacrificial dying, as living sacrifices] are all their life-time subject to bondage." Such will be saved so as by fire; they will be part of the Second Company who will serve before the throne with palm branches (Rev. 7:14,15); but they are not, so far as we may judge from their own profession, worthy of a place in that "little flock" of overcomers who shall reign with Christ.

We may draw some of our most useful lessons from the failure and confessions of others, if careful to gauge our lessons by God's testimony, the Bible. This lesson to each one seeking to please God and to be blessed and honored of Him (now with a knowledge of His plan and by and by with a share in the Kingdom which will execute that plan) is, Be honest toward God, toward yourself and toward your fellow-creatures; profess and teach only what you fully believe; and hunger, thirst,

R1150 : page 7

seek, and knock for the truth at God's great store-house--the Bible. If God does not send the key to you direct, he will at least put you in contact with some of the servants who have the keys, and who, as his and your servants, are engaged in bringing forth things new and old--meat in due season for the household of faith. --Matt. 24:45; 13:52.

====================

R1150 : page 7

NATURE'S TESTIMONY.

I have just been feeding my stock-- horses and colts, cows and calves, hogs and pigs. I feed them all with hay. They all ate it greedily, for it was good hay; and they all seemed to be doing well. While they were eating I was thinking. And as it is too wet to plow this morning, I will write my thoughts. These colts are growing. Growing means more bone, more muscle, more fat, more teeth enameled, more hoof, more hide, more hair, more mane, more tail, larger eyes, more tendons, lengthened arteries and veins, a proportional enlargement of the heart, the lungs, the digestive organs, the viscera, etc., etc. It takes a thousand things to make a colt, and there must be something added to each of these thousand things every day, as the colt increases in size, and becomes a horse. Now where does the colt get a little more all the time to add to these thousand things? All out of the hay. The dried grass that I feed him furnishes him bone and flesh and skin and hair; and it goes just where it is needed. It goes to the different parts of the animal in just the right proportions. It does not make too much of any one thing, or fail to make enough of any.

Now take the dried grass to the most skillful chemist. Tell him to analyze it, and see if he can get flesh and bone and hair out of it as the colt does, and he will tell you that he cannot do any such thing. The wonder to me is that my colts, and every body else's colts the world over, can do what these men of science can't do.

But there is something stranger yet: The calves eat the same hay, and they make out of it differently shaped bones and hoofs, different flesh and fat, from that which the colts make. They make horns, too, and the colts don't; and the cows, feeding beside the horses, make milk out of the hay, and milk is a very curious liquid. It contains caseine and albumen, and ever so many other ingredients, all of which come from the hay. Isn't there something strange about this? It seems to me that if I had in my barn at feeding-time one of the wise men who think they can explain everything; that we don't need any God; that their theory of evolution, and their laws of nature, are sufficient for making the world and for keeping it a-going,--it seems to me that I could puzzle him by just pointing to my horses and cattle.

Now suppose I had three machines; that when I put hay into one of them and turned the crank awhile, out would come carpet of perfect texture and beautiful colors. Then, if I put the same kind of hay into another machine, and turned the crank awhile, out would come sets of porcelain, plates, cups, saucers, etc.,--all perfectly shaped, enameled, and painted. And, finally, if I should put hay into a third machine, the result would be books, well printed, elegantly bound, and profusely illustrated. What would the scientists who know all about making worlds say to my machines? Wouldn't they think there was something about them that was never dreamed of in their philosophy?

But I have in my barn yard a score or more of machines fully as wonderful. They are working up the hay into hundreds of different things, and into just the right proportion of each, while I write. Did a law of nature make these machines? and do the laws of nature keep them a-going! Yea, verily, and herein is proof that a great First Cause, a wise and powerful Being, established these laws and superintends all their operations.

It is said that Robespierre, when he saw the effects of atheism in France, exclaimed: "If there is no God, we must make one; for we cannot get along without him." So must every man feel who has not permitted that "dangerous thing," a "little learning," to magnify his self-conceit and minify his common sense.

The tendency of positivism, and of all the infidel philosophy of our day, is to sheer atheism. Men want to get rid of the idea of a personal God--a great, wise, and good Being who made, upholds, and governs all things. But grand, solemn and mysterious as that idea is, it is the simplest explanation of the wonders that we see around us. The grass is growing now all over our hills and plains. Why? The soil was full of seeds, we are told, and the rain has made them germinate. But water can't make grass out of seeds. Here is a chair factory all complete, and lumber piled up in it. And now fire is kindled

R1151 : page 7

under the boiler, and the wheels revolve; but no chairs are turned out. Why? The chair-maker has not come to put the lumber into the lathes. Nature during winter or a drouth is like that factory, full of lumber but without steam. Nature, when the sun shines and the rain falls, is like that factory when the steam is up, and the wheels are in motion. Nature is God's workshop. It is the grand factory in which he is making all the while the many, the numberless things that we speak of as growing. In everything that lives, and moves, and grows, and blooms, we see proof of the wisdom and the power of an omnipotent God.--Selected.

===================

R1151 : page 7

WE SHOULD SAVE OURSELVES.

"Save yourselves from this untoward generation." --Acts 2:40.

While Orthodoxy and Rome make strong and plain pleadings with mankind to save themselves from "Hell" and never-ending torture, the thinking Christian must have been struck with the fact that our Savior never made such plain entreaty. Jesus taught a punishment and trouble now, and in the future, for the wicked, but it was always by parable. The world misunderstood his teachings and continues to, but it was the blessed privilege of his disciples to understand. (Luke 8:10.) Those wholly consecrated now, and gladly following the "Lamb whithersoever he goeth," know that their Master will continue to give them "meat in due season," both in "things new and old," as they are "able to bear it."--John 14:26; Matt. 24:45; 13:52.

While the apostles followed the Lord's injunction and preached the glad tidings of a coming kingdom in which would "dwell righteousness," they made no plain statement regarding an endless condition of conscious misery. Yet Paul assures us that he did not shrink from making known the whole counsel (will) of God. (Acts 20:27.) Peter, in the text quoted at the beginning of this article, exhorts, "Be saved from this perverse generation." (Rotherham's translation.) Not one word about being saved from a future, never ending misery, though the time was wondrously propitious for such a message, if such a doom awaits those refusing to be guided by the call. The Pentecostal blessing had just been received, and the Holy Spirit was present with gifts of power to aid in promulgating a gospel of fear, if there were need of preaching such a gospel. Peter, under the guidance of the Holy Spirit, simply pleads, "Save yourselves from this untoward generation." Will it not be wise for us to go to the Bible and ask our Master to free us from all prejudice and tradition, and give us the "pure milk of the word" in this matter? Many earnest lovers of the Lord, whose greatest desire is to "spend and be spent" in his service, so agonize in the thoughts of the future torture of those not now reached by the "Glad Tidings," that they cannot "be anxious about nothing," but in nervous dread spend days and months in distressing labor to "save souls," and find no rest. Others grow indifferent at the continued and growing apathy with which their message is received, and become lukewarm. A true understanding of the proclamation entrusted to them would enable all true Christians to more fully and joyously fulfill their service.

Let us try to find in the Scriptures what there was "untoward" or "perverse" about the generation of Peter's day, and see if the same conditions yet prevail. In Eph. 2:2, Paul says, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Do we not find here the cause for the "perverse generation" of Peter's time, and while we now have different manifestations, does not the same spirit work in the present "children of disobedience?" In the same epistle (6:12), Paul further explains that the spirit is due, not only to depraved human nature, but also to the influence of the devil and his angels. The work of this spirit in the flesh is clearly set forth in Gal. 5:19-21, and in verses 22-23 is contrasted the fruits of the new spirit in those who have been saved from this "untoward generation." In this connection also study carefully Eph. 4:17-32 and Col. 3:1-17. These Bible teachings set forth grandly what message of salvation the Christian is to proclaim, and give us an incentive to walk humbly in love before our God now, knowing He will exalt us "in due time."

Those who have been "delivered from the power of darkness, and translated into the kingdom of his dear Son" (Col. 1:13), do not "commit (practice) sin, but purify themselves, even as he is pure" (1 John 3:3-8), and thus are saved from this evil generation now. While they may be "overtaken in a fault," or through the wiles of the devil be led for a while to wander, their Lord will watch and discipline them, to lead them back into the fold, and if they heed his leadings, they will overcome these evil influences, because "greater is he who is in them, than he who is in the world."--1 John 4:4.

To be "saved" is to have all the desires of the flesh (those proper and right, as well as the sinful ones) under subjection, and laid daily on God's altar, a willing sacrifice (Rom. 12:1), that we may make up in the flesh that which is "behind in the sufferings of Christ."--Col. 1:24.

With this Scriptural teaching showing salvation to be a present condition, which reaches into the age to come, how the mist clears, and how precious becomes our privilege to be "new creatures in Christ Jesus." Becoming associates of the Lord Jesus, and "followers of God, as dear children," we come into a perfect love which casts out all fear, for fear has torment (1 John 4:18), and we find ourselves possessed, not of a spirit of bondage again to fear, but we receive a spirit of adoption whereby we cry "Abba, Father." (Rom. 8:15.) No necessity now for going along fearfully, wondering if we are saved: we have His spirit "witnessing with ours that we are the children of God." We know daily that it is our meat and drink to do our Master's will. Every day's experience demonstrates that we are saved from the spirit that "now worketh in the children of disobedience." We long to be perfectly obedient, and but for our realization that Christ is our "wisdom and righteousness and sanctification and redemption" (1 Cor. 1:30), the sense of our shortcomings would be unbearable. Our Master gives us his peace, which the world can "neither give nor take away," and thus takes the burden of our frailty and incompetency from us, and we are able to stand complete in him.

We thus rest in Him in the present and for the future, knowing that He has "all power in heaven and on earth." Believing that while we were "without strength, in due time Christ died for the ungodly," so too do we believe that "in due time" his ransom will be testified unto all men. (1 Tim. 2:6.) He is not dependent on sinful flesh and blood to perfectly carry out the divine plan of "Justification of Life" for all men. (Rom. 5:18.)

As our Lord Jesus offered himself a sacrifice first, and was then exalted, so now, during this Gospel age, he permits the "called" who fulfil their consecration and become the "chosen" (Matt. 22:14) to suffer with him, that they may reign with him, when he has established his kingdom on earth. (2 Tim. 2:12.) During this present evil age only those who "love righteousness and hate wickedness" (Heb. 1:9) receive the spirit of God, and only those who have this spirit can understand the things we speak, for "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Now, we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of Glory. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.-- 1 Cor. 2:14,12,13,6,7,15,16. W. E. P.

===================

R1152 : page 1

VOL. X.

ALLEGHENY, PA., OCTOBER, 1889.

NO. 12.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

R1152 : page 1

VIEW FROM THE TOWER.

KNOWLEDGE INCREASED AND ITS RESULTS.

--CONTINUED FROM SEPTEMBER.--

Let us point out briefly some of the faults of the present social structure. Though in doing so we shall most frequently refer to social conditions prevalent in Europe, it is not because America has a perfect social system, but because our system being already a great reform over the others, the evils of the old system will thus be made the more apparent. Consider then,--

(1) The Law of Primogeniture--under which among the "Royal" and "Noble" families the eldest son or eldest daughter inherits the honorable station and titles and landed estates, while the younger sons are provided with sinecures, in the way of military or naval office, or a ministry in the Established Church, at good, comfortable salaries.

By this means, the vast land-holdings of Great Britain and other countries of Europe (the basis of all power and wealth) are retained in the hands of the favored families, just as royalty is. And it is by the power and influence of these favored families that the majority of the important and profitable and honorable political and ecclesiastical offices are filled by their faithful relatives and henchmen-- often regardless of the value of their services, or even of their capacities for service.

The public, without their consent, directly or indirectly, pay for the maintenance of these "royal" and "noble" families, whose services though sometimes valuable are often useless, because that is and has been the form or arrangement of society there for centuries past; and because to rebel against it would be regarded as treason, and would involve a revolution and probably a civil war. For the grandees of the long-favored class have come to regard it as their God-given right to rule "the common people" and to tax them, for their maintenance above them in every respect.

And while the "noble" and "royal" class is actually a minority, it is a plurality in influence, because there is always a multitude of hangers-on who either as tradesmen, servants, clerks, appointees or tenants have their interests joined with it, and thus share indirectly the fortunes of the favored class. These constitute the large class of "conservatives," whose interests are mixed, and who wisely seek to preserve peace and to bring about gradually a social reform which will clip the wings of royalty and nobility, one feather at a time, and elevate the common people, and give them their rights and privileges as men, piecemeal.

Nowhere in Europe has this conservative reform worked so well as in Great Britain. Gradually the people have sought and very gradually they have been attaining their rights, until now they have a voice and share in the government of themselves. But the more their knowledge increases, the more they realize that the privileges accorded them in the past were forced from the grasp of aristocracy, and were not favors at all, but their just rights. And the more they study the subject, the more they realize (especially in the light of the example of "Liberty enlightening the world," in the great Republic of America) that they have not yet obtained all their God-given rights; for they are gradually learning that the present power, titles, influence and landed estate of the favored class were not obtained as the gifts and favors of God, nor generally by honest industry and frugality; but were "seized" and appropriated in the long-ago by the ancestors of the present holders,--at a time when the motto was, "MIGHT makes RIGHT."

As the people come to see that the land is the basis of power and wealth, they realize that they are largely at the mercy of the aristocratic land-lords upon whose lands they raise their food and upon which they have built their houses. They see that every child born in the land increases the value of the land and thus its rental value, and thus also the wealth of the lords and nobles, and the wealth, the influence and the power of all of the favored class, and decreases proportionately the value of labor and its influence. They see that governmental reform has gone about as far as it possibly can go under the present organization of society. They see that the land-power must in some manner be revolutionized, so that it will be more evenly divided among the sober, industrious, and growingly intelligent people.

All thoughtful men can see that because of the increased light it will be necessary to distribute the power, influence and other advantages accruing from ownership of the soil more generally than at present among the people; otherwise all respect for title to land from possession will soon be lost, and public sentiment will cease to protect by jury-verdicts, or by police and army service, the extravagant claims and titles of the few, as against themselves, the public, the many.

There is in mankind in general a sense of honor and honesty which under favorable circumstances is disposed to respect the rights of each other: (1) To all improvements, representing either mental or physical or machine labor put upon land to the enhancement of its value, such as buildings, fencing, shrubbery, cultivation, etc. (2) To possession of land of which a man is said in law to be "seized;" whether he got first possession by original discovery when the land was wild, unclaimed and unused, or whether it represents by purchase the energy and frugality of one or more generations. (3) Even if it could be proved that the title to property in the remote past came by fraud or by war, during the "dark ages," the majority of public sentiment agrees not to ignore present titles and interests of present innocent and honest holders.

Nevertheless there is a limit to honor, honesty and generosity among the masses of men, beyond which it would be imprudent for the land-holding element to permit their case to go. When it comes to the point, as it has now done in Great Britain, where the population is greater than the soil under tillage will support in later-day decency and comfort, and where the landlords refuse to sell, and where the tenants would be unable to purchase by reason of long paying as rent all that the land would produce over the actual and bare necessities of life, the danger line is reached. There is danger not only of the masses refusing to protect the few in their claimed and hitherto recognized "rights" and wrongs, but there is danger of the sense of honor and respect for vested rights becoming soured into the very vinegar of hatred and envy, which would cancel and abolish forever all present claims and titles to the soil, as well as to royalty and general favoritism.

Ah! laugh the Lords, such a prognostication is contradicted by all history. There have been agitations on the land question and other questions in the past very similar to these now in progress in Ireland and Scotland. History repeats itself. The results of present agitations will be the same as those of the past--the survival of the fittest. Royalty has not only the land, but the money and the brains and the control. We will stick to our colors. The result will favor us. We have conceded to the people all we can or will concede; for the more we concede the more they demand. To concede more than at present, would be to concede and give up all our power and advantage; and we will never do that. The people must learn to respect the law of supply and demand, and must not come whining to us of what they would like and what they do not like. If they do not want to live on our lands and pay the rents we demand, let them emigrate to America or elsewhere. As long as they have oats and potatoes they need not starve. What need have they for more? Ambition and knowledge are curses to the poor; they get dissatisfied with their lot in life and the station in society assigned them by Providence. If their families become too numerous for such portions of the soil as we wish to rent, let them break their families and their family ties and let them remember that they have no rights whatever that we and our families are bound to respect. The facts that for centuries they and their fathers have lived upon the soil and have really given it its value, and that they have paid us and our fathers rents which would amount to hundreds of times the value of the lands, and that upon these rents our families have lived in elegance and luxury,--all this passes for nothing. We have the power; the present organization, its present laws and regulations, recognize our authority under the general law of supply and demand. The supply of people is plentiful and ever increasing, and the demand and value is consequently on the decrease. The supply of land is limited and its proportion of acreage to population decreasing, and the demand and value is consequently increasing. This law of supply and demand suits us, and it cannot be changed under the present organization of society. And we hold the key of power and do not fear a revolution. We have the Church, and the influence and wealth which secures the army and navy, and we have all the intelligent people upon our side, who all see that they would risk much in our overthrow.

But, "when they shall say, 'Peace and safety,' then sudden destruction cometh upon them as travail." They seem to overlook the fact that times are changed; that many are running to and fro, and knowledge is increased greatly among the common people. Superstitions and reverence for men and laws and customs are

R1153 : page 1

fading out fast. History, in its records of the past efforts of the people for liberty and rights, social, financial and political, states the fact that the few could and did gain the victory over the many, because of the greater intelligence of the few which enabled them to use the leverage

R1153 : page 2

of power upon the fulcrum of superstition and thus to control the masses. The conditions are all changed, as we have seen the Prophet Daniel foretold, by the increase of knowledge. "Knowledge is power!" It sets free the slaves of superstition. It tells them that the earth is the Lord's, and that he gave its soil as well as its air and its water to the children of men in common, and not to a favored class; and that each may seize and hold only so much as he can and will use and cultivate; especially after vacant or "wild" lands are all taken up. It tells them that though all men are not equal, (some men having a superiority and fitness, moral, mental or physical, over and above other men, which qualifies them for the more important positions and honors and trusts of the public service,) yet all men are free to do anything that is right or good in the service of their fellow-men that they may be found the most capable of doing. In a word, knowledge shows that class distinctions which make anything else than character and ability the tests of the right to do all the ruling of the world, are not to be tolerated, and are not authorized either by reason or by God's Word.

The fact that we have cited Great Britain as an illustration should not be understood as implying that its aristocracy and its common people exhibit the extremes on this question. Quite to the contrary. The extremes of society are much wider in other countries of Europe, and the injustice practiced upon the common people greater, because, more degraded, they will submit to it. Increase of knowledge is the remedy for all. The following clipping from the Fortnightly Review tells of a much wider difference in Hungary. The correspondent says:--

"Aristocratic traditions still prevail, and a nobleman thinks nothing of flogging a peasant whom he finds straying in his park, or directing his game-keeper to set man-traps for poachers. A friend of mine, who lately rented some shooting from a Hungarian nobleman, was informed by the game-keeper of the latter how he had treated a poacher whom he once found in his master's preserves with some wires in his hand. He twisted the wires into a noose, with which he hung the man to a tree, and waited till his victim's face became black before letting him down. This process he repeated three or four times, until he considered the punishment adequate.

"It is sad to see the wretched peasants, who are requisitioned as 'beaters,' paraded before a battue on a bitterly cold morning, and again paraded in the evening, while their clothing is searched by the gamekeeper before they are given their scanty pay and allowed to return to the villages, sometimes many miles distant, from which they have been summoned."

And the same or even worse conditions prevailed in France until the Revolution, in the end of the last century, when the people arose and confiscated property and abolished the privileges of the aristocratic class. All know of the terrible state of affairs that overthrow of aristocracy and royalty caused. The streets literally ran with blood and for a while anarchy prevailed. And as the Lord shows us through the Prophet Daniel that the knowledge now being shed abroad will bring about the great time of trouble, such as was not since there was a nation, so he shows through the symbols of John the Revelator that the French Revolution was a picture and foretaste of that great trouble coming upon the whole civilized world.

The coming trouble will be a period of divine judgment upon the kingdoms of so-called "Christendom" and upon the nominal church so closely yoked to them, none the less because it comes about in a natural way. It will render vengeance and justice to those who have misrepresented God's character and plans for the upholding of their own false systems political and ecclesiastical; and who in the name of God's church, in the name of Christ's kingdom, and in the name of his law and authority, have abused their power and influence selfishly, and frequently presented more of the spirit and methods of Satan than of Christ.

Beloved, followers of Christ, avenge not yourselves. Wait ye on the Lord. He will establish a righteous administration of government shortly, and is already preparing his implements (unknown to the world) by which the present rule shall be brought to an end and the control of earth given to a truly royal class (Christ and the Church), whose perfection and love shall secure to men every advantage, and shall bring the willing and obedient up by restitution to that grand perfection of Eden, lost by sin. And then the dominion of earth shall again be given to again competent man.

(To be continued.)

====================

R1153 : page 2

EXTRACTS FROM INTERESTING LETTERS.

[The following letter from a Brother who is a minister and the editor of a prominent religious journal will be read with interest. As it was not written for publication we withhold the name of the writer and his journal.--EDITOR.]

Excelsior, Mo.

DEAR BROTHER RUSSELL:--For the first time in my life have I found my own views so forcibly presented as you present them. In so far as I have this day read MILLENNIAL DAWN, Vol. I., I certainly will want Vol. II. I have with an open Bible figured out substantially the same Plan of Salvation, as set forth by your felicitous pen and warm hearted intelligence. I may write you more fully when I have gone through your entire course. To tell you plainly, I have hesitated about advocating my views, though clear to me, for so great difference exists as compared with the received theology, and the mass of the nominal church, that I have hesitated, needing more light, backbone or perhaps spirit, to declare fully what I believed I saw as the Plan of God.

I have not read enough of your book to really now know that we are together, but such have been my own exercises, yea, I might say, ordeals as this most captivating system beautifully unfolded to my mental, moral and spiritual vision, as I studied Holy Writ. Excuse haste; I am on the eve of leaving home for a few days, but felt I must write you.

Your Brother.

page 2

Kansas.

DEAR BROTHER RUSSELL:--Last winter I read a copy of ZION'S WATCH TOWER and found it so interesting that I at once subscribed for it and sent for a copy of THE PLAN OF THE AGES. I found what I had been seeking for, the truth in regard to the real purpose of God. Now I see that in Adam we lost all and through Christ, the second Adam, we regain "that which was lost." I see the present position and relation of man toward his Creator, the real object of the present dispensation, as well as the time and object of the second advent. Also in regard to eternal torment, the present accountability or free moral agency of man, the fate of those who die in infancy, the insane, the heathen and the unbelievers; also why there is so much indifference manifested in regard to the religion of Jesus Christ, and how to account for the disgraceful, hypocritical and inconsistent conduct of many of those who profess to be Christians. I had long since suspected that there was something wrong in so-called Orthodoxy, but owing to religious impressions inculcated in early days, the opposition manifested by the clergy and professed Christians in general, when explanation was demanded or doubts expressed in regard to the correctness of the doctrines as formulated in their church creeds, and the want on my part of sufficient light on these subjects, I could not find my way out of Babylon, but was left groping in darkness, till it pleased God through your instrumentality to lift up the veil, when, behold! old things of darkness passed away and all things became new.

To-day I feel as a new man, free from the spirit of sectarianism and formalism, emancipated from all bondage to the creeds and traditions of men. Hence all things are looked at from a different standpoint. Society in all its ramifications, whether it be considered in a religious, political or social sense, has an entirely different aspect from what it formerly had. A flood of light has been thrown over the world, and though darkness yet covers the earth, those who are watching can see that "the morning cometh." All who earnestly desire to know the truth and abide therein who read THE PLAN OF THE AGES and THE TIME IS AT HAND, receive such blessings and partake of such joys as tongue cannot express.

May God's blessing rest upon you and your companion. Yours in Christ,

R. E. W__________.

Seward, Neb.

TOWER TRACT SOCIETY:--Fortunately I got hold of the little tract on The Wages of Sin, and I find it contains more good sound sense than I am used to hearing. I wish you would send me something else equally good, and prices. I will order the PLAN OF THE AGES soon.

J. R. S__________.

R1154 : page 2

Ocean Grove, N.J.

BRETHREN--THOUGH STRANGERS:--By mere accident, or providentially, I have just met your Tract, "Old Theology," on CALAMITIES, and I hunger for more of this bread. I am an old pastor of the M. E. Church and am packing up for a journey near at hand, being 75 years old. I am sorry I had not met you or your Old Theology years ago. Pray, who are you? Some of like faith I met in London and in Paris a year ago and admired much.

Can you send me your two Tracts (a copy of each) Nos. 1 and 2, with any other short publications that will tell me of your faith? Do you publish a paper? If so send me a sample copy, and I will try to extend your list.

I am delighted with your Tract No. 2, and hope to learn more of Bible truth from your standpoint. By sending more in this line you will cheer and comfort. Yours in the Master,

G. C. B__________.

Pittsburg.

TOWER TRACT SOCIETY, FRIENDS:--On last Sunday morning as the writer was boarding the street car, a pleasant looking gentleman handed him a little tract--The Old Theology--"CALAMITIES, AND WHY GOD PERMITS THEM." It was read with very much interest; and I drop this line to inquire what particular sect it is that is spreading this interpretation of the Scriptures? I am not a member of any church, unless a birthright in the Hicksite Quaker Church would make me one; but Jesus is the adoration of my soul, and the perfect ideal of my conception. How strange that the Church in main understandeth him not, and how strange that the Bible seems to be a sealed book to most of its members.

Will you kindly send to the above address a copy of the paper mentioned on page 32 of above named tract, and oblige Yours sincerely,

C. B__________.

[The above three letters are given as samples of letters continually coming to hand, which show that the Old Theology Tracts are reaching some who have ears to hear the good tidings. Tract No. 2 seems to give the best results with new ears. All who have not seen it should order a sample copy, free. Tract No. 3-- "PROTESTANTS, AWAKE!" will be ready shortly.]

page 2

La Fayette.

DEAR BRO. RUSSELL:--Your kind letter received. Of course I am rejoiced to see your appreciation of the service we are enabled to do; hope the Lord is pleased with our efforts.

At Frankfort my box on the street (pulpit) was below the level of the side walk and over this high curb which lined the walk one man laughingly remarked, how the people with bright, open eyes and eager manner stretched their necks to hear, not losing a word. Who could hesitate to preach with such listeners? No doubt you would like to be out in this preaching field also--How

I wish you could be. It quickens me greatly to see an interest so keen. Some think me a powerful preacher, but I am not; but the truth has made me free, and the poor sheep are so hungry.

I shall make an effort to sell more of DAWN, Vol. II. I see with Bro. Rogers how much we need a few who have the whalebone effect of the two DAWNS. I sold two Vol. II. to-day on the merit of Vol. I., and to such we do a great service, a double service, as Bro. Rogers also says.

I enclose Bro. Weimar's letter. His family are among the things to be left behind, but when we see how he loves them, his sacrifice, as seen in his long absence from them, is sweet to God.

I find the workers all encouraged though difficulties abound--less hurry and strife on their part, and more confidence and continuousness and trust to God to produce results.

I think many might find old or young colporteurs to represent them, and ought to do so. I have one lady agent here who has sold some. If we had many agents and each sold but a few the aggregate would be large.

Mrs. A. wishes to join in kind regards and Christian love to you and Sister Russell. Dear Bro. Russell, much love, and may grace and peace in the Holy Spirit be yours. Ever in Christ,

J. B. ADAMSON.

Steubenville.

DEAR BRO. RUSSELL:--As this is a day of rest, I have a little leisure to write. I must let you know that the words of the holy Scriptures (1 Pet. 4:1-7) which you proclaimed on the first Lord's day of this month [Sept.] are still stimulating me for the service of the Anointed.

I met two brethren at East Liverpool who were at the Passover last April. We had of course an "Emmaus" talk together, conversing about the things which are being brought about through the invisible parousia of the Chief and Head Reaper--the King of kings and Lord of lords-- our glorious Spirit-Bridegroom! O what a privilege to be in the great harvest-work that is now going on. I also met a distant relative of yours, a physician, and had a short conversation with him. Before I got through he bought the first and second Vols. He read several chapters of Vol. I. before I left the town. I met him again just before leaving, and he said that he was well pleased with the contents of the work so far. I then recommended the Z.W.T. to him.

I also met a certain Israelite, a God-fearing man, who upon my introduction of MILLENNIAL DAWN was all ear to hear, especially when I told him about the "restitution," and that the God of heaven through their Messiah was about to "set up" the long-promised Kingdom as foretold through Daniel, the prophet, and all through the Holy Writings. I asked him whether he believed what God had declared. He answered very emphatically --"Yes!" He also believed in the restoration of the Jewish race to Palestine, and I was surprised to find him well informed and versed on these topics according to the Law and the Prophets. After the conversation with him, he bought the first and second Vols. and said: "If I like it, I will also get that journal," which I meanwhile had recommended to him. And leaving him he said, "I am glad that I have met you," to which I responded and wished him the Hebrew-departure.

I also met an old soldier who was much taken with name and contents of MILLENNIAL DAWN. He bought the first Vol., and as my lodging-place was near his home I had opportunity to talk to him several times and he was willing to hear.

Monday, the 9th of this month, I left L__________, and arrived safely at Steubenville. I went right to work, beginning at the depot, and sold the remainder of that day 18 copies of DAWN; Tuesday 22; Wednesday __________; Thursday 32; Friday 18; and Saturday 31. On Wednesday I toiled all day, a long day, too, but I "caught nothing." It reminded me of John 21:3. But on Thursday I did well, as you see.

Yours in the service of the Anointed, and with kind regards to all at the office and at home.

J. A. WEIMAR.

====================

R1153 : page 3

THY WILL BE DONE.

We see not, know not; all our way
Is night; with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead in times like these
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait on thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
The dark relief of sacrifice,
Thy will be done!

And if in our unworthiness
Thy sacrificial wine we press,
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of thy destinies!
The minor of thy loftier strain,
Our hearts shall beat the old refrain,
Thy will be done!

--Whittier.

====================

R1154 : page 3

MR. TALMAGE'S VISION OF THE MILLENNIUM.

"The night is far spent; the day is at hand." --Rom. 13:12.--

In the midst of the great revolutions of thought in this wonderfully revolutionary period which the Scriptures term "The Day of Jehovah"--"the day of his preparation" for the Millennial reign of Christ, it is refreshing to observe that the dim outlines of God's real purpose are already beginning to dawn upon the minds of sincere thinkers who are not yet prepared for such a radical transformation of their theological views as God's plan of the ages makes manifest to others of God's believing watchmen on the towers of Zion.

While echoes from the pulpits of eminent theologians in the great cities savor strongly of the rankest infidelity, which strikes at the very foundation doctrine of Christianity--the atonement through the precious blood of Christ--we see that a few are beginning to get their eyes open to the real truth. They begin to see "men as trees walking;" and as the signs of the Master's presence become more and more manifest in the events of this day of his presence, all who preserve the attitude of disciples will be led into clearer light more or less rapidly, according to the measure of their earnestness, diligence and freedom from sectarian and other prejudices. Below we give some extracts from Mr. Talmage's discourse of Sunday, Sept. 8th, on the above text--"The day is at hand" --which we consider quite remarkable.

They give evidence that Mr. Talmage is getting awake, though he has not yet arisen from the old creed bed which is evidently too short for him and its coverings uncomfortably narrow. (Isa. 28:20.) Yet, rubbing his eyes, he recollects the divine promise of coming day as he hears the great clock of the ages strike the hours of early morning, and sincere faith and the noble impulses of a generous nature catch the inspiration of the prophet-apostle, and he re-echoes his words--"The night is far spent; the day is at hand!" While we cannot endorse all that this eminent Christian brother says on the subject, but must here and there offer criticism, yet we rejoice that the gentleman and his thousands of hearers and readers have been brought face to face with so much truth so forcibly and so widely promulgated. Mr. Talmage said:--

"I find a ray of the dawn in the compression of the world's distances. What a slow, snail-like, almost impossible thing would have been the world's rectification with 1,400,000,000 of population and no facile means of communication; but now, through telegraphy for the eye and telephonic intimacy for the ear, and through steamboating and railroading, the 25,000 miles of the world's circumference are shriveling up into insignificant brevity. Hong Kong is nearer to New York than a few years ago New Haven was; Bombay, Moscow, Madras, Melbourne within speaking distance. Purchase a telegraph chart, and by the blue lines see the telegraphs of the land, and by the red lines the cables under the ocean. You see what opportunity this is going to give for the final movements of Christianity. A fortress may be months or years in building, but after it is constructed it may do all its work in twenty minutes. Christianity has been planting its batteries for nineteen centuries, and may go on in the work through other centuries; but when those batteries are thoroughly planted, and those fortresses are fully built, they may do all their work in twenty-four hours.

"The world sometimes derides the Church for slowness of movement. Is science any quicker? Did it not take science 5,652 years to find out so simple a thing as the circulation of the human blood? With the earth and the sky full of electricity, science took 5,800 years before it even guessed that there was any practical use that might be made of this subtle and mighty element. When good men take possession of all these scientific forces, and all these agencies of invention, I do not know that the redemption of the world will be more than the work of half a day. Do we not read the queen's speech at the proroguing of Parliament the day before in London? If that be so, is it anything marvelous to believe that in twenty-four hours a divine communication can reach the whole earth? Suppose Christ should descend on the nations-- many expect that Christ will come among the nations personally--suppose that tomorrow morning the Son of God from a hovering cloud should descend upon these cities. Would not that fact be known all the world over in twenty-four hours.

"Suppose he should present his Gospel in a few words saying: 'I am the Son of God. I come to pardon all your sins and to heal all your sorrow; to prove that I am a supernatural being, I have just descended from the clouds; do you believe me, and do you believe me now?' Why, all the telegraph stations of the earth would be crowded as none of them were ever crowded, just after a shipwreck. I tell you all these things to show it is not among the impossibilities or even the improbabilities that Christ will conquer the whole earth, and do it instanter, when the time comes."

Here, after drawing an excellent lesson, Brother Talmage greatly mars it by one of his astounding suppositions. His difficulty is, that he is depending too much upon his own imagination and has not noted that God's Word reveals exactly what his great work is, and how it will be done when his "due time" shall have arrived, and that he has not left us to our various and imperfect suppositions.

It is a fact abundantly supported by Scripture as well as by common sense, as Mr. T. intimates, that the past six thousand years have been God's time for preparing the world (by many sad disappointments) for his blessing and kingdom, and also for preparing those who shall be God's agents and instruments in that work of general blessing. The first 1656 years of earth's history, down to the Deluge-- the period of the ministration of angels-- showed to angels and to men the inability of angels to recover fallen man. In fact, by the fall there of some of the angels (Compare Heb. 2:5; Jude 6; and 2 Pet. 2:4,5, with Gen. 6:2-4.) it became manifest that evil was very contaminating and demoralizing even to the pure, and could only be dealt with as a plague --stamped out. During the Jewish age, God illustrated through Israel and the Law that by the deeds of the law no flesh could be justified in God's sight and that the blood of bulls and goats can never take away sin, but were at the very most types or illustrations pointing forward to the "better sacrifices" which God had intended from the very first. Thus 4000 years elapsed before even a basis of reconciliation between God and his condemned human creatures had been provided. And yet, the delay had not been too long, for the record is that it was "in due time God sent forth his Son" to redeem the world and thus to lay the foundation for their reconciliation with God. Now over 1800 years more have elapsed, and God's Word declares that his work during this period has been the electing or selecting of a very choice class from among men--a worthy remnant of Israel who received Messiah at his first advent (including the apostles) and a similarly faithful and tried class from among all nations since--in all a "little flock," "a peculiar people," "a royal

R1155 : page 3

priest-hood." And these have been "called" under the express promise that when a fore-ordained number shall have been selected and tried and found worthy, then this select company shall be made glorious spiritual beings and be united with Christ Jesus their Lord, in order that as joint-heirs with him they may be the promised "Seed" (Gen. 12:2,3; compare Gal. 3:16,29) in which all the families of the earth shall be blessed. These are "called" to suffer with Christ in the present time (to thus show their love and devotion to him and the truth) and to reign with him in an age to follow this, in which, they are told, they are to judge [grant trial to] the world and also angels. (See 1 Cor. 6:2,3.) And it is to the end that they may be very sympathetic judges and teachers (kings and priests unto God and for men) that, as their leader was, they now are required to be tempted in all points.

But while agreeing that the past 6000 years have gotten fully ready for the conquest of the world for God, we must dissent from the view expressed by Brother Talmage, that this conquest will be accomplished in a day of twenty-four hours. That Immanuel, the new king, who is to take his great power and reign, establishing that Kingdom of God, for which he taught us to pray, "Thy Kingdom come," could, if he desired, introduce it by a marvelous demonstration in the sky that would affright the world and convince all men of his "all power in heaven and in earth," we do not for one moment question. And that by such a process he could wring from every throat the cry, "I believe," we do not dispute. But such is not the work which our Lord comes to do, is our objection. The Scriptures declare a different object and a different method. To bend the knee and cry, "I believe," is not the sum of God's requirements. If so, Christ's reign might indeed terminate quickly--in a day of twenty-four hours. But if it is to be thus sudden and by an outward display of power, where was the use of the long preparation? Why spend 1800 years selecting and educating and disciplining the elect church for that oft declared work of reigning with Christ and judging the world in righteousness, if the entire period of reigning and judging is to be twenty-four hours? And if the plan should be carried out as Mr. Talmage suggests, wherein would be found the usefulness of the great preparations God has been making for this coming work?--the telegraphs and telephones and printing presses, etc.: would they not be next to useless for such a conquest? If this be the method, it might have been carried out without any of these latter-day preparations and long ago. Had such been his method our Lord could have appeared in such a cloud and waiting there for 24 hours, he could in thunder tones have spoken to and been seen by every living creature of earth far more forcibly than by descending to one of the great cities, to telegraph and telephone his arrival all over the world, or to have newspaper Extras of his proclamation gotten out on lightning presses and sent by Limited Mail trains.

But no; with no such unseemly haste will God's great plan, for which the past six thousand years have been only the preparatory steps, be consummated. How apt we are to get into a hurry and to expect God to do so too. How apt we are to forget what the prophet declared and the apostle repeated that a thousand years in God's sight are but as yesterday, a day with the Lord as a thousand years with men. Christ comes to reign; "he must reign until he has put all enemies under his feet;" and he shall reign, and the church of the first resurrection with him, for "a thousand years."--1 Cor. 15:25; Rev. 20:2,4.

When he who redeemed all in due time, shall likewise in due time set up his kingdom, it will be so ordered that it will afford ample opportunity for the overcoming saints, as his joint-heirs, to put fully into exercise in dealing with the sick, deaf and blind world all the preparatory lessons which they have received in the present age;--restoring the willing ones back to all the favors and blessings lost in Adam and redeemed for them by Christ's all-sufficient ransom-sacrifice.

The telegraph, telephone, improved printing presses and rapid mail service will each and all, too, have their part to do in that great work of carrying the "good tidings of great joy, which shall be to all people" (Luke 2:10); in testifying in due time, to all, the ransom accomplished, the reconciliation possible, and the conditions of the new covenant; in causing the knowledge of the Lord to fill the earth as the waters cover the sea. --1 Tim. 2:5,6; Isa. 11:9; Hab. 2:14.

It will not be sufficient that men shall cry out, "I believe;" for devils also believe and tremble. The reign of Christ will not be for the purpose of showing how many can be brought to believe; but for the purpose of testing and trying the world, after they have come to a knowledge of the truth--after they have "believed," to prove whether they shall will to be in harmony with God and obedient to him and his perfect law of love. God proposes to give back through Christ perfect life and all that man lost through disobedience, but only to such as accept of Christ, as Redeemer and King, and who, surrendering self-will, shall come so fully into harmony with God that they will hate sin and love righteousness. And before giving everlasting life to any, God proposes to take more than a mere profession; hence the coming age is called an age of judgment--an age of trial and testing, in which all mankind (except the few who have full knowledge, and hence full trial, now) will be tried fully, justly, impartially, with every favorable opportunity, before Christ, the

Judge of all. (Acts 17:31.) Then these who love sin and will to serve it will be separated as

R1155 : page 4

goats from those "sheep" whose delight is in the law of the Lord (love). The one class shall receive the blessing and gift of God--everlasting life--while the other shall receive the penalty of sin--death-- this time "the second death," the result of the second trial, as the first death was the result of the first trial of our race representatively in Adam. But, because an individual condemnation, the result of a full, complete, individual trial, under full knowledge and with every advantage, it is a finality with them--an everlasting cessation of life, from which there will be no awakening, from which none will ever be redeemed--for "Christ dieth no more." (Rom. 6:9.) His work is to be so thorough and complete as to need no patching. He will reign until all enemies are put under his feet--subdued, destroyed. (1 Cor. 15:25.) Let us note, however, that the word enemies here applies not to the ignorant millions who have never known the Lord, but only to those who, when brought to a full knowledge and full ability, are willingly and knowingly the opponents of righteousness. So then, the great work, just at hand, is not the work of a twenty-four hour day, but the great, grand, God-like work of the Millennial day. It is this great "Day of Christ" that is at hand; announced by the great clock of the ages. Look further, look closer, Brother Talmage!

But though not clearly discerning the particulars of the great day, Mr. T. sees much, and much more clearly than many others. He continues:--

"There are foretokenings in the air. Something great is going to happen. I do not think that Jupiter is going to run us down or that the axle of the world is going to break, but I mean something great for the world's blessing, and not for the world's damage, is going to happen. I think the world has had it hard enough. Enough, the London plagues. Enough, the Asiatic choleras. Enough, the wars. Enough, the shipwrecks. Enough, the conflagrations. I think our world could stand right well a procession of prosperities and triumphs."

Ah yes! Men should begin to see that the imperfections of climate, and disturbances and irregularities of air, sea and land are not the best that God has power to do for man, and would not be good enough for the friends of God; but they are parts of the curse, parts of the penalty of sin, which are to be done away under the glorious reign of Immanuel, when, through him, God shall wipe away all tears, and when there shall be no more curse. But Brother Talmage is in error, when he says, "Enough" of these has been already experienced. God's Word declares that there is yet a great and final shaking up of church and world to take place. (Heb. 12:26-28.) Daniel's prophecy speaks of it and locates it right here, saying, "At that time shall Michael [Christ] stand up [assume control], and there shall be a time of trouble such as was not since there was a nation." (Dan. 12:1.) The apostle James (5:1-7) also foretold this trouble. Thank God that, though a severe lesson, it will be a final one, bringing the world to its senses. After it the peoples will beat their swords into plowshares and their spears into pruning-hooks and say, "Come, let us go up to the mountain [kingdom] of the Lord. He will teach us his ways and we will walk in his paths."--Isa. 2:2-4.

Mr. Talmage continues:--

"Better be on the lookout. Better have your observatories open toward the heavens, and the lenses of your most powerful telescopes well polished. Better have all your Leyden jars ready for some new pulsation of mighty influence. Better have new fonts of type in your printing-offices to set up some astounding good news. Better have some new banner that has never been carried, ready for sudden processions. Better have the bells in your church towers well hung, and the rope within reach, that you may ring out the marriage of the King's Son."

Good! Brother Talmage. We are glad to see that you with us are looking for the union of the Bridegroom to his long-espoused bride, the church. Yes, then the marriage bells, the joyous bells, may well be rung! for then the Spirit and the Bride shall say, Come, and whosoever will may come and take of the water of life freely. --Rev. 22:17.

R1156 : page 4

But Mr. Talmage seems to get a still closer and a clearer view of coming events, and their results, as he proceeds, for he adds:-

"Cleanse all your court-houses, for the Judge of all the earth may appear. Let all your legislative halls be gilded, for the great Lawgiver may be about to come. Drive off the thrones of despotism all the occupants, for the King of heaven and earth may be about to reign."

What is this we hear? Has Mr. Talmage turned "Socialist?" Hear him: "Drive off the thrones of despotism all the occupants; for the King of heaven and earth may be about to reign." Aye, this is socialism--of the heavenly, Bible sort, however. Surely the utterer of these words remembered that it was written by the prophet, "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces and consume all these." (Dan. 2:44.) It is a mistake to suppose that the great ones of earth, now in power, will recognize the principles of the new era, the Day at hand, and voluntarily resign the power and offices which at so great cost they have so long held on to. No; as Mr. Talmage puts it, they will have to be driven off their thrones. [The saints, however, fight not with carnal weapons and will have nothing to do with this driving.] It is this necessary driving of the political kings and money kings of the world out of power, this cleansing of legislation and the courts of justice, that must come so surely as the new King comes, and the new Day, that will cause the great time of trouble foretold by the apostles and prophets. He continues:--

"One more ray of the Dawn I see in facts chronological and mathematical. Come now, do not let us do another stroke of work until we have settled one matter. What is going to be the final issue of this great conquest between sin and righteousness? Which is going to prove himself the stronger, God or Diabolus? Is this world going to be all garden or all desert? Now let us have that matter settled. If we believe Isaiah and Ezekiel and Hosea, and Micah and Malachi, and John and Peter, and Paul and Christ, we believe that it is going to be all garden."

Hark! That is the Restitution note, *Vox Jubilante*! Praise the Lord! Brother Talmage must have been studying as well as resting during his summer vacation. He has found a stop in the Grand Organ of divine harmonies that he never found before. Praise the Lord! we are delighted to know that he has an ear and a voice for this restitution music--the new song. He has, no doubt, given attention to the Apostle Peter's announcement; for in his words above, he almost quotes Peter's expression in Acts 3:19-21: "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Well begun, go on, Brother Talmage and, as promised, let us hear from you this *vox jubilante* of restitution frequently hereafter.* Mr. Talmage proceeds:--

"But let us have it settled. Let us know whether we are working on toward a success or toward a dead failure. If you are in a cyclone off the Florida coast, and the captain assures you the vessel is staunch and the winds are changing for a better quarter, and he is sure he will bring you safe into the harbor, you patiently submit to present distress with the thought of safe arrival. Now I want to know whether we are coming on toward dismay, darkness and defeat, or on toward light and blessedness. [Surely one or the other.] You and I believe the latter, and if so, every year we spend is one year subtracted from the world's woe, and every event that passes, whether bright or dark, brings us one event nearer a happy consummation: and by all that is inexorable in chronology and mathematics I commend you to good cheer and courage. If there is anything in arithmetic, if you subtract two from five and leave three, then by every rolling sun we are going on toward a magnificent terminus. Then, every winter passed is one severity less for our poor world. Then, every summer gone by brings us nearer unfading arborescence. Put your algebra down on the top of your Bible and rejoice."

No; no, Brother Talmage, it is the Bible, not the algebra, that is fulfilling. Let us, then, keep the Bible on top--and let us keep it open. It is the light to our path, the lantern to our footsteps; therefore we are not in darkness that that day should overtake us as a thief. (1 Thes. 5:4.) Let us lift up the lamp and keep it uncovered. Let the light shine. He proceeds:

"It is nearer morning at three o'clock than it is at two; if it is nearer morning at 4 o'clock than it is at three, then we are nearer the dawn of the world's deliverance. God's clock seems to go very slowly, but the pendulum swings and the hands move, and it will yet strike noon.

"There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after a while, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after a while from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps, after a while, at the call of God--not at the call of the Davenport Brothers, or Andrew Jackson Davis--some of the old spiritual warriors, some of the spirits of other days, mighty for God--a Joshua, or a Caleb, or a David, or a Paul--may come down and help us in this battle against unrighteousness.

"Oh, how I would like to have them here--him of the Red Sea, him of the valley of Ajalon, him of Mars Hill. History says that Robert Clayton, of the English cavalry, at the close of a war, bought up the old cavalry horses, lest they be turned to drudgery and hard work, and bought a piece of ground at Navesmire heath and turned those old war horses into the thickest and richest pasture to spend the rest of their days for what they had done in other days. One day a thunderstorm came up, and these war horses mistook the thunder of the skies for the thunder of battle, and they wheeled into line--no riders on their backs--they wheeled into line ready for the fray. And I doubt me whether, when the last thunder of this battle for God and truth goes booming through the heavens, the old Scriptural warriors can keep their places on their thrones. Methinks they will spring into the fight and exchange crown for helmet, and palm branch for weapon, and come down out of the King's galleries into the arena, crying: 'Make room! I must fight in this great Armageddon.'"

After removing much of the rich hyperbole and rhetorical clothing from this mental picture, we find beneath it all something more real perhaps than even Brother Talmage realized in this passage. The Lord, the apostles and all the overcomers of the Gospel age will indeed be present in the earth and take a part in the great conflict, figuratively called "the Battle of the Great Day of God Almighty." But not visibly, nor with carnal weapons, need they be looked for, but as spirit-beings, powerful and yet invisible, like the angels, as we have found the Scriptures to plainly teach. (See DAWN, Vol. II.) There is indeed to be, and that ere long, a great demonstration by the heavenly church and a restoration of olden-time communication between heaven and earth (Gen. 18:1,2; 19:1; Luke 22:43; Matt. 4:11) of which Spiritism's lying wonders and communications are but slanderous counterfeits of Satan, to deceive and lead into error and to the rejection of the Redeemer, if it were possible, the very elect. Thank God, his Word shows clearly and positively that the enemy hath now but a short time and will soon be bound, restrained, that he can deceive no more during the thousand years of Christ's reign.

And there will be others here toward the close of this "battle"--the patriarchs and prophets of old, "until John," will be joining in at the last, after the last members of the body of Christ have been "changed" from human to spiritual beings. And these, though not bloody warriors, will be visible men--perfected MEN. "Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom." Not from the skies shall these light down, but from the dust of the earth they shall be awaked perfect men, samples of the grand estate to which all may attain by obedience to the regulations of that Millennial Kingdom--of which these perfect ones will be the earthly representatives and exponents.

As the overcomers of the Gospel age are to be joint-heirs with Christ, sharers of the new spiritual dominion over earth, which is to bless all the families of the earth, so the overcomers of the previous time, though not called to heavenly honors and nature, are to be associated in the Kingdom work of blessing as the earthly seed of Abraham, who shall inherit the earthly portions of the promises made to Abraham (Rom. 4:12-16,17), that the promise might be sure unto all (both parts of) the seed, not to that only which is of the law, but unto that also which is of the faith of Abraham [aside from the Law]--who typified him in whom he believed, even God.

R1157 : page 4

Of these noble old patriarchs [fathers] in whose genealogy Mary and Jesus are found, it is written: "Instead of thy fathers shall be thy children, whom thou mayest make princes [rulers, chief ones] in all the earth." (Psa. 45:16.) And this will be literally fulfilled when Christ as King appoints those resurrected and perfected men as the rulers, exemplars, and teachers of men. For they were his fathers in the sense of being Mary's progenitors, and they will become Christ's children and he their everlasting father, and father to all men who shall be restored to the Eden-lost perfection and to everlasting life, in that he who redeemed the world

R1157 : page 5

is to be also the Restorer and Life-giver (Father) to all the willing and obedient. Mr. Talmage closed his discourse thus:--

"Brother! brother! all I am afraid of is, not that Christ will lose the battle, but that you and I will not get into it quick enough to do something worthy of our blood-bought immortality. O Christ! how shall I meet Thee, Thou of the scarred brow, and the scarred back, and the scarred hand, and the scarred foot, and the scarred breast, if I have no scars or wounds gotten in the service? It shall not be so. I step out to-day in front of the battle. Come on, you foes of God, I dare you to the combat. Come on, with pens dipped in malignancy. Come on, with tongues forked and viperine and adderous. Come on, I defy you! Come on! I bare my brow, I uncover my heart. Strike! I cannot see my Lord until I have been hurt for Christ. If we do not suffer with Him on earth we cannot glorify with Him in heaven. Take good heart. On! On! On! See! the skies have brightened! See! the hour is about to come! Pick out all the cheeriest of the anthems. Let the orchestra string their best instruments. "The night is far spent, the day is at hand."

Grand sentiments, noble resolves, which our hearts, one and all, we trust, re-echo-- faithfulness to Christ, self-sacrifice in his service, in the service of the truth, at any cost, gladly, heartily, quickly, before "the night cometh, wherein no man can work." For, though the glad morning is drawing close, the prophet warns us that the short, but sharp, terrible time of trouble precedes it, saying: The morning cometh, but a night also.

But heed not the shadows, fear not the trouble, if you are a member of the faithful consecrated, "The King's Own," for he is on your side as well as you on his side. He has promised, I will never leave thee nor forsake thee. He has, even when telling us of the troubles impending at the present time, said, "Then lift up your heads and rejoice, for your redemption draweth nigh." And praise God for the light which now shows that the redemption or glorification of the church, the body of Christ, is but the first step in the great Redeemer's saving and restoring work, and that full opportunity of deliverance from sin and death shall yet be granted to every creature by the great Deliverer.

---

*In his discourse Mr. T. intimated that like as a new set of reeds with a new stop had been put into the organ in his Tabernacle, so he had added a new set of harmonies to his mental organism, to which the discourse quoted from gives the tone and key;--and he declared that it should be heard frequently during the pastoral year just begun.

====================

R1157 : page 5

THE PRESBYTERIAN CREED.

The New York Herald, discussing the proposed change of the creed of the Presbyterian Church, makes the following editorial comment on the subject:--

"If the Christian of a century ago were to return to New York he would find almost nothing to remind him of his own time except the creed of the Presbyterian Church, and he would wonder why, in the progressive evolution, visible everywhere else, that alone remains unchanged. If he caught the spirit of our time he would see that we are just as eager for the eternal verities, far broader in our charities, more generous in our bequests, and quite as earnest in our pleas for public and private morality as he and his contemporaries were. For that matter he would discover with mingled surprise and gratitude that the chief reason why young men turn away from a clerical career is that they are too conscientious to subscribe to doctrines which neither brain nor heart will allow them to accept.

"Here, for instance, is an illustrious example of the stern theology of the old school. We take it from Edwards' works, and from a sermon which curdled the blood of the last generation. The preacher singed the sinner with the flames not of an avenging but rather of a revengeful justice. Dr. Edwards says:--

"'The God that holds you sinners over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you. He will crush you under his feet without mercy. He will crush out your blood and make it fly, and it shall be sprinkled on His garments so as to stain all his raiment.'

"After a sermon on that line of thought it would seem to be somewhat difficult to repeat the Lord's Prayer. The Fatherhood of God would not be easily established on that statement, and the parable of the shepherd wandering in the dark over hill and through dale to find the one lost sheep after the ninety nine had been safely folded is robbed of all its significance.

"Imagine, if you can, Dr. John Hall or Dr. Howard Crosby, the soundness of whose faith is beyond question, indorsing such language and pronouncing it a fair description of God's relation to the human race. And yet it is strictly within the limits of the creed of a century ago, a creed which the younger Presbyterians desire to have modified. If it is true, why not emphasize it boldly, and if it is not true, why not revise the dogmas which appear to have raised a revolt in the Church?

"The doctrine of foreordination, with its logical consequences, has broken many a man's head and heart. The picture of a burning lake, where writhing wretches curse the day of their birth and execrate the Deity who doomed them to unending misery 'for His own pleasure,' seals the lips of an ardent man who is filled with the desire to bless and help and save a falling world. His eloquence would be that of despair without a ray of hope. He turns from the pulpit and chooses the profession of the law.

"From a purely secular point of view the picture is simply awful. What kind of a government could we have on earth if an emperor should throw three-quarters of his subjects into a prison house, to be tortured, including your father or mother or sister, and then require you to sing his praises and rejoice at their torments? The direful experiment has never been tried, and if it were tried we should either approach the sovereign with servile sycophancy or rebel with the courage of desperation. It would be as impossible to call him wise as it would be false to call him good.

"It is no more strange, then, that the Assembly should be asked to revise such dogmas than that our fathers should have accepted them as true. That the demand is made in the name of vacant pulpits, only shows that to-day is more reverent than yesterday was, that fear of God is giving place to love, and that the world yearns to think of Him as Our Father, with all the words imply.

"Holmes touches the heart of the new age in "The Chambered Nautilus," and we commend these lines to the Assembly as indicating the changes that should be made in the creed of the Presbyterian Church:--

'Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!'

***

It strikes us as scarcely fair to say that the only reminder of the "eternal torment theory" is to be found to-day in the Presbyterian Church and its creed. It was their candor and honesty to their convictions which led the framers of the Westminster Confession to state themselves so pointedly; and however much we feel their views to be erroneous, we should respect them for their candid statement of them. Other denominations believed as fully as the Presbyterians in the doctrine of eternal torment, and still do, and just as zealously now claim to be "orthodox" on this subject-- that they now hold the teachings of the founders of the various sects. It is this very candor, too, no doubt, which prevents many Presbyterians from now changing, to suit the public, a creed which still expresses their honest convictions of the teachings of the Bible. Let us honor and respect their candor, however much we may disrespect their creed.

We wish it were true that all other Christians had outgrown that horrible nightmare conceived by Papacy during the dark ages. But it is not true: the majority of Christian people, including the ministers, still hold to this horrible doctrine though their reasons and hearts rebel against it. The reason is, that they think it to be the teaching of the Bible, and it is their very desire to remain anchored to God's Word, that (through a false interpretation of its parables, dark sayings and symbols,) holds them to a doctrine which they feel keenly is a slander upon the character of any just and holy being.

Under these circumstances doubts and fears take possession of their minds. They doubt the Bible and everything and yet they fear that to let go their hold would plunge them into infidelity, or perhaps atheism. Their next resort is to stand perfectly still,--to go neither forward, nor backward; to neither affirm, nor deny; to neither believe, nor disbelieve anything; and on all doctrinal subjects they say, "Let us alone! We are not

R1158 : page 5

theologians and don't want to bother ourselves on such subjects." And this is the attitude of Christian people in general to-day. They do not really and heartily believe the Bible (being hindered by their erroneous view of its teachings), and hence are uniting more and more upon a social and moral platform as sects, instead of on the grand doctrines of God's inspired revelation.

Their attitude calls for sympathy and pity and tender help over their misunderstandings, rather than for abuse and cutting and lashing sarcasm, from those who have escaped from the horrible nightmare which still enthrals them. But we must not let them alone as they desire us to do; love for them, and for our Master's honor, and for the Truth, compels us to cry aloud and spare not, but show God's people their errors (Isa. 58:1), and cause such as really are earnest and honest and seeking for the truth, to see the beauty and grandeur of God's Word and his gracious plan therein revealed.

Nor must those who have the harmonizing truth be slack in this work: the time for labor is short. If not soon convinced of the true teachings of the Bible, which so fully satisfies and convinces the sanctified reason, they will soon openly reject it. The opportunity for convincing them of the real grandeur of the

Scriptures is while they yet hold on to them and to some extent respect them. They cannot stand still; for if those who have the truth should, as they so much desire, let them alone, the devil and the world and awakening reason will not let them alone, but will upset all their faith in the Bible and leave them naught but faith in men and in sects of human organization.

Let every soldier of the cross press nobly on for the deliverance of his brethren, for the honor of his King and for the uplifting of the one and only Standard of truth--God's Word.

===================

R1158 : page 5

FAITH AND WORKS.

"What advantage, my brethren, has anyone, though he say he has faith, but have not works? This faith is not able to save him."--James 2:14.

We are taught that "without faith it is impossible to please God," and if faith without works is of no advantage, the inference is plain, that without works it is equally impossible to please God. And yet, we may have both faith and works and not be pleasing or acceptable to God. It is all-important that we have the right kind of faith and that our works should be the development and outgrowth of that faith.

What, then, is faith? We answer, True faith is the reasonable and accepted conclusion of a logical argument based on a reasonable premise or foundation. And more, it is the only reasonable conclusion to which such a logical argument could lead. Thus, reasoning on the principle of cause and effect, a principle firmly established in all the operations of natural and moral law, we see in the whole realm of nature the evidences of an intelligent Creator. We know that such effects as appear in the order of nature--as for instance the order of the spheres, the succession of the seasons, and of day and night, the growth of vegetation, etc., etc., --could not be produced without an intelligent first cause. And so undeniable is the basis of fact thus furnished in nature's testimony, and so logical the reasoning from cause to effect, that the conclusion --that there is an intelligent, wise and powerful Creator--is so palpable and irresistible that the Scriptures declare the man a fool who does not accept it.-- Psa. 14:1.

And yet no man has ever seen God, nor can see him. (John 1:18; 1 Tim. 6:16.) From these data alone we should have faith in God, even if he had given us no written revelation of himself. In a similar manner our faith in his written revelation and in all that it contains is established. For all that God expects us to believe beyond the realm of our senses and observation, he has given us an undeniable foundation of tangible fact, upon which he invites us to use our reasoning powers to arrive at conclusions of which we would otherwise be ignorant. Thus faith is a conviction of things unseen, based on the logical deductions from known facts--a most reasonable thing.

There is nothing more common or necessary among men than faith. We exercise faith in the laws of nature and act upon it constantly. We till the soil and sow the seed in full faith in a future harvest to be brought forth by the continued operation of natural law, reasoning that the sun which shines to-day will shine again to-morrow, that the showers of yesterday will be repeated, and that vegetation will still be true to the old law of development and growth under these favorable conditions. Who thinks of questioning these things? No one. Why? Because we have become thoroughly acquainted with these methods in the past, and faith in them for the future is reasonable; while, on the other hand, doubt and unbelief would be unreasonable and foolish. The man who would refuse to plant for fear the sun would not rise again or the rain fall, would be rightly considered a fool. Why? Because faith is the only reasonable thing where the ground of faith is so well established. Even a child would laugh at another child who could not trust his parents for to-morrow's necessities when to-day's and yesterday's

R1158 : page 6

were abundantly provided for. His lack of faith would be so unreasonable. And just so when we have become acquainted with God, as all may who will study his works and ways in nature and revelation, to doubt is foolish, and full, perfect confidence in his wisdom, justice, love and power, is the only reasonable conclusion.

Therefore it is that "without faith it is impossible to please God." Thus faith, being a reasonable conviction of things unseen, becomes a basis of hope for the things which God has promised. As Paul expresses it, "Faith is a basis of things hoped for, a conviction of things unseen." (Heb. 11:1.) With the same confidence, therefore, with which we look for an autumnal harvest from our spring-time seed-sowing, before we see any sign of it, we should also look for the fulfillment of all God's promises in due season, even before we see the slightest indication of their fulfilment.

There is no difficulty in exercising faith in God and in any and all of his promises if we acquaint ourselves with his character. It should be as unwavering as our confidence that to-morrow's sun will rise. Thus it was in the cases of some commendable example to which the Apostle Paul refers (Heb. 11)--of Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Gideon, Barak, Samson, Jephthah, David and Samuel, and the prophets, who by faith in the promises and directions of God subdued kingdoms, shut lion's mouths, quenched the power of fire, raised dead ones to life, and in hope of a better resurrection submitted to privations, persecutions and ignominious deaths, having faith in the promise of God to reward their loyalty to him and the grand principles of truth and righteousness, in due time. If God declares that a flood is coming and commands the building of an ark, the reasonable course is to build and to warn men, though the flood and every indication of it should tarry for a hundred and twenty years. When God commanded Abraham to sacrifice his son, it was reasonable for Abraham to comply, and to leave the fulfillment of the promises, which centered in that son, to God. When he commanded Lot to flee out of Sodom, it was reasonable for Lot to make haste and depart, though the morning was gloriously fair.

These were commendable acts of simple, child-like, implicit faith. But observe that in every instance of faith commended in the Bible, there was good ground for faith: there was a clear command of God, a well defined principle of truth and righteousness; and no foolish imaginations or vague impressions were blindly followed. How foolish Noah would have been to spend a hundred and twenty years building an ark and warning the people, if he had only imagined that a flood was coming. How culpable Abraham would have been in laying his son on the altar of sacrifice, had he only imagined God desired him to do so. And how simple Lot would have been to run out of Sodom that bright morning declaring that the city would be destroyed, if he had no positive information of it.

But notice that in each instance of unusual requirement God gave clear evidence of his will, either by an angel, a vision, or some remarkable circumstance --ways, however, which are not now necessary since the completed Scriptures of the Old and New Testaments form a perfect guide to faith (2 Tim. 3:15-17), and which, therefore, are not now resorted to. And in the instances of suffering and martyrdom cited, God's will was clearly expressed in the principles of truth and righteousness which he ordained. These illustrations should be specially marked by very many who claim wonderful faith in God, when the chief wonderment about it is their ability to believe so much on so slight a foundation.

In many enterprises, too, undertaken under the name of works of faith, and successfully carried on financially, faith has a better foundation in the sympathies of philanthropic people, than in the plan, methods and promises of God. If Christian people make public statements that they are starting a benevolent enterprise for the amelioration of the present woes of suffering humanity, they may do it with a large degree of faith in the support of benevolent people; even the worldly are often fully as active in these directions as Christians--for instance, mark the responses to calls for help in great calamities and disasters.

Success in these directions of popular benevolence we do not regard as proofs of remarkable faith in God, though those so engaged are doing good works, and public appeals for assistance in such work are right and proper, under some circumstances at least. A far more remarkable manifestation of faith in God is that humble confidence which espouses his unpopular cause, which perseveres in pursuing it in the face of all opposition and without human encouragement, and which patiently endures whatever of reproach, discouragement, privation, and even persecution it may bring, assured of ultimate triumph according to his promise, and finding in his blessed truth and in his approval all the present reward and incentive desired.

One expression of the Apostle Paul should not be forgotten among us: It reads, "Hast thou faith? have it to thyself." (Rom. 14:22.) If we advertise our faith and our needs and thus make capital out of them by eliciting the sympathies and assistance of men, it is not resting in God to a very great extent; and such soon make manifest to observing Christians that they are endeavoring to be pleasers of men. There is much in the way of profession of great faith and in the relating of really improper proceedings and their results as wonderful feats of faith, which often does great harm to both speakers and hearers.

While a true faith is pleasing to God, what often passes for faith among Christians must be correspondingly displeasing to him. Many, without careful observation and study of God's ways, jump at hasty conclusions, often greatly out of harmony with the spirit of divine truth, and acting and teaching accordingly, dishonor the Lord and bring reproach upon his cause. Among such, too, are often found the loudest boasters of faith. Their faith is so strong, so rooted and grounded and established in what God did not say, that they have no inclination to hear or heed what he did say. In such instances God would be honored far more by the sealing of the lips. Rather let our faith be expressed to God, and let our confidence be manifest to him; and to our brethren let it be manifested more by faithfulness in his service than by words. Thus was the faith of the ancient worthies attested. Where is boasting then? It is excluded by the law of faith. (Rom. 3:27.) The very nature of pure, true faith is opposed to boastfulness. In fact, a humble, faithful walking with God excludes every mean disposition, and elevates the character far beyond them.

Let us endeavor to have more of that pure, true faith

> Which bears unmoved the world's dark frown,
> Nor heeds its scornful smile;
> Which seas of trouble cannot drown,
> Nor Satan's arts beguile.

-- the faith which overcomes the world, and the spirit of the world in us, which will remove mountains of difficulty, and secure all that our hearts desire, since it is written, "Ye shall ask what ye will [our wills being in harmony with the will of God], and it shall be granted unto you."

When we see, thus, how reasonable a thing faith is, how God through his natural and written revelation of himself appeals to the highest faculty of our nature and bids us follow its leading and rest in and act upon its proper conclusions in studying his works and ways, we realize truly that without faith in him and in his reasonable revelation of himself, in nature and through his apostles and prophets, it is impossible to please him; because we have here a broad and firm foundation for faith.

MRS. C. T. RUSSELL.

====================

R1159 : page 6

AN ALLEGORY.

I sat down in my arm-chair, weary with my work; my toil had been severe and protracted. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners; the whole community was more or less moved with the prevailing excitement; and so the work went on. I had been led into exhausting labors for its promotion.

Tired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and surroundings. Seemingly a stranger entered the room, without any preliminary tap, or "Come in." I saw in his face benignity, intelligence and weight of character; but though he was passably well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance.

The stranger came toward me, and extending his hand said, "How is your zeal?"

I supposed, when he began his question, that the query was to be for my health; but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instinctively I conceived of it as a physical quantity, and putting my hand into my bosom, brought it forth and presented it to him for inspection.

He took it, and placing it in his scale, weighed it carefully. I heard him say, "One hundred pounds!"

I could scarce suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation.

He broke the mass to atoms, put it in his crucible, and put the crucible into the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers or strata; which all at the touch of the hammer fell apart, and were severally tested and weighed; the stranger making minute notes, as the process went on.

When he had finished, he presented the notes to me, and gave me a look of mingled sorrow and compassion, as, without a word, except, "May God save you!" he left the room.

I opened the note and read as follows:

"Analysis of the zeal of Junius, a candidate for a crown of glory: weight, in mass, 100 lbs., of which, on analysis, there proves to be, viz.:--

Bigotry 10 parts
Personal ambition 23 parts
Pride of talent 14 parts
Love of praise 19 parts
Pride of denomination 15 parts
Love of authority 12 parts
Love of God 4 parts
Love of man 3 parts

I had become troubled at the peculiar manner of the stranger, and especially, at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but was suddenly startled into a more honest mood by an audible sigh, almost a groan, from the stranger, who had paused in the hall, and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!"

I knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it:--The record is true!--I saw it; I felt it; I confessed it; I deplored it; and I besought God, with many tears, to save me from myself: and, at length, with a loud and irrepressible cry of anguish, I awoke.--Selected.

***

Since all of God's consecrated saints are his ambassadors, ministers of his truth, and members of the royal priesthood, this allegory may be of profit to all. Love of God and love of our fellow-men are the only elements of real zeal in the above analysis. All the other parts are detestable dross in God's sight and will be in ours, as we take God's standpoint of criticism. Let each servant who desires to stand approved of God, examine his own heart, analyze his own zeal, his own motives.

====================

R1159 : page 6

THE CLEARER VISION.

I have often remarked to my friends on the wonderful change that took place in my mind immediately after hearing the "good tidings"--after being shown the narrow way to life in the gospel age, and the restitution of all things in the age now dawning. To compare great things with small, I will illustrate it by another life-experience.

It was my lot to be endowed with power of vision far from perfect--with eyes that were "near-sighted." How much pleasure I lost because of this, I could not tell. I knew there were distant beauties spread before me which from this cause I could but poorly appreciate, and that the delicate features, the intricate combinations and the nice details of nearer objects were lost to my eyes.

But there came a change. A few years ago for the first time I used glasses to aid the eyes. What a transformation! O happy change! That which was beautiful before had now an added charm, and

R1160 : page 6

what was gloomy, dim, obscure, now stood out in such clearness that it seemed a new world was around me, or I a new being, that I could thus behold it.

Now, all these years, what was mental vision showing me? Oh! some perplexing scenes. I looked across the way and saw a family whose future lot I vainly tried to trace. The father was profane, passionate, unkind. The mother was uncultured, overburdened with cares, little inclined and almost wholly unfit to train the children under her care. They were wayward and disobedient. Anger, contention, unkindness, marked their daily life; and self-denial, peace, gentleness, were virtues unknown. Observation taught that likely these children would come to dishonor, unhappy marriage, law-breaking --some of the many forms of sin or

R1160 : page 7

crime, with all their bitterness and pain. I could not see further, but many whose vision was thought clear declared that for this earthly life of evil there was a fearful condemnation--that for these who were reared in ignorance, lived in misery, and died in shame, there was punishment inexpressible and endless, prepared by their Creator, and awaiting them. I could not see, but many told me this.

Down the street, in a home of elegance, lived a very different family. Pride, haughtiness, love of wealth and honors pervaded all things there. The daughter gave herself up to the frivolities of fashion, and was found in the ball-room rather than in the house of worship. The son chose the pleasures of the gaming table, the race course and the club room. Finally he brought woe and shame upon all, for in his passion he slew a man. For the crime he died on the scaffold, and thus two lives went out early, in darkness and unfitness for future happiness.

An aged widow, whose life was one of faith and good works, ceased not to plead with God that some of her children who were unconverted might be brought into the fold before death came to them, lest while part of her dear ones attained the endless bliss of heaven some would be consigned to unutterable, endless anguish.

All things showed that humanity was borne down by an awful burden of sin, while it was required of them, "Without holiness no man shall see the Lord." The most thoughtful might well ask, "Is life worth living? Oh! who shall deliver us from this death?"

The zeal which once warmed my heart to serve the Lord had given way to stoical determination to try to do right and abide the consequences. Not only "I craved what the world never gave," but I sought for what the churches had not to offer. To me a guiding hand was sent by God, lifting the veil that had shrouded the pages of His Word, pointing me to the "good tidings of great joy."

I saw how the world is learning the exceeding sinfulness of sin; that being saved from the prison of death by Him who "gave himself a ransom for all," when they "come again from the land of the enemy" they may know, and fear and shun the way of evil; that "as in Adam all die, even so in Christ shall all be made alive;" and that the dark problem of human misery finds solution in the day now being ushered in by the dark hour before the dawn--the day when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Now, for the first time, I saw not only that justification by faith in the ransom of Jesus saves from the penalty in the coming age, but that to consecrate and sacrifice our justified lives to do the will of God leads, during the Gospel age, to a higher life, spiritual, divine, immortal.

O reader, rejoice with me that having gained the standpoint of belief in "the restitution of all things," the providence of God in the past and his written plan for the coming age are seen in matchless harmony. Rejoice with me that He has "opened our eyes, that we may behold wondrous things out of His law."

B. E.

===================

R1151 : page 7

CHRISTIAN INFLUENCE.

There is no preaching of the truth more forcible than the silent influence of a consistent Christian character, bearing in richness and luxuriousness the fruits of the Spirit, which are love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, and self-control. And no preaching of the truth, however eloquent, reasonable, and logical, is likely to be productive of results to the glory of God, if not backed by the silent yet potent influence of a consistent Christian life.

Here is a way of preaching the gospel which may be measurably overlooked by some who are anxious to do more active service in the cause we love. Let us not forget that golden opportunities lie all about us. Ye are indeed living epistles, known and read of all men. Our families, our relatives, our neighbors, are judging of the truth by its effects upon us. Let us not forget this for a moment. We must be transparent and let the light of God's truth shine through all our doings.

====================

R1161 : page 7

OUR LORD'S AGE AT BAPTISM AND HIS PRE-EXISTENCE.

Central Falls, R.I.

BRO. C. T. RUSSELL;--In MILLENNIAL DAWN, Vol. II., on page 66, I find the following--"Which was at thirty years, according to the Law, under which he was born and to which he and every Jew was subject." Please show me--where the law is recorded that required Jesus or any prophet, priest, or Levite, to submit to the rite of immersion before beginning his office work.

Again, on page 107, last paragraph and ending on page 108, "Was made flesh." If Jesus of Nazareth was a pre-existent being, personally present with the Father ages before the creation of the world, how can he be the promised seed of the woman, who is to crush the serpent's head?

Perhaps you will answer through the TOWER. Yours in hope of speedy redemption, bought by the Woman's Seed.

R. L. J__________.

DEAR BROTHER:--I see that you do not get the idea in the sentence to which you refer, on page 66, Vol. II. The passage reads thus:--"He was anointed with the holy spirit immediately on coming out of the water. This was when he had attained manhood's estate, which was at thirty years, according to the

Law, under which he was born, and to which he and every Jew was subject, until he ended its dominion by fulfilling its conditions-- nailing it to his cross." The claim here is simply that at the age of thirty years a man was considered of age, according to the law of God under which all Israel was placed.

No Levite was permitted to engage in the work of the tabernacle under thirty. (See Num. 4:3.) And so Christ did not begin the work of the antitypical tabernacle (the work of atonement) until he was thirty. (Luke 3:23.) Our Lord then symbolized his consecration by immersion, but not because he or any other Jew was commanded to do so. He there instituted this simple ceremony as a fitting symbol of his consecration even unto death, and his faith in Jehovah's power to raise him out of death.

It is uncertain at just what time immersion was instituted as a symbol of repentance and reform. John the Baptist used it thus, and it is claimed followed a custom, for some time in vogue among Jewish reformers. Our Lord Jesus, however, gave immersion a wider and a deeper meaning than any other teacher when he, with no sins to repent of or to reform from, was immersed. It there came to be the symbol of entire consecration to God's will; a symbol of death in God's service and of a resurrection reward--a symbol of the death of human self-will and of the beginning of a life entirely conformed to the will of God.

With reference to your last question-- "How could the pre-existent one be the promised seed of the woman?"--permit me to suggest that whether you or I can understand how, or not, if we have faith in God's Word, we must admit the fact. There are many facts the philosophy of which we cannot understand, as for instance, the growth and development of plant and animal life. We cannot understand the philosophy of the first creation, nor of the resurrection, the new creation. There are some facts, you see, which are beyond the scope of human reasoning. That our Lord had a pre-existence, we are most positively assured by the following scriptures:--John 6:38, "I came down from heaven, not to do mine own will, but the will of him that sent me." Verse 51, "I am the living bread which came down from heaven." Verses 61,62, "Jesus said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" John 8:14,23,42,54,55, "I know whence I came and whither I go....I am from above, I am not of this world;...I proceeded forth and came from God; neither came I of myself, but he sent me. ...It is my Father that honoreth me, and if I should say, I know him not, I shall be a liar."

"Then said the Pharisees, Art thou greater than our father Abraham? Jesus answered, Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (who had been dead 2000 years). Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:53,56-58. See also John 17:5, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Here he only asked to be restored to what he was before; but the Father, in rewarding his obedience even unto death, "highly exalted him," far beyond that previous glory. See also 2 Cor. 8:9; Phil. 2:7; Rev. 1:8; 3:14; 21:6; 22:13 and Col. 1:15-17.

The Scriptures are also clear in their testimony that he was "the seed of the woman," of which you are convinced. And since the facts are established on God's authority, the how is to us a minor matter. If you have the TOWER for Sept. 1885 notice article "The Undefiled One." I think it will help you. Our supply of this number is exhausted, but we hope to treat the subject in all its revealed and its reasonable phases in DAWN, Vol. IV.

====================

R1160 : page 7

ISRAEL'S "DOUBLE."

A Brother who has been reading DAWN, VOL. II., and who sees clearly that much of the strength of the argument in Chapter VII.--Parallel Dispensations--lies in the word "double," raises a question the answer to which may interest and strengthen others. We, therefore, give below the question and our answer to it.

He asks: "Is there any danger of mistake in your method of applying the word 'double.' Perhaps we should begin to count Israel's favor at the time of their deliverance from Egypt. Can it be said that Israel was in favor while suffering under the task-masters of Egypt? If not, would not this cut short their dispensation of favor 198 years (the period from Jacob's death to the coming of Israel out of bondage --out of Egypt, as you show it, vol. ii., p. 231), and leave it only 1647 years long instead of 1845? But then, if we begin Israel's national career and favor at the Exodus, we must still admit the turning point of their history was at the rejection of Christ, and as you so clearly show (vol. ii., p. 225) the very day that he rode to Jerusalem on the ass, five days before the crucifixion, is marked by the prophet as the date when the second part of their 'double' began. And if the first half of their 'double' was only 1647 years long, the other half must be the same; which would make their double end 1647 years after A.D. 33, that is, in A.D. 1680. But here I meet the difficulty that nothing in the nature of events to be expected at the end of their double occurred in 1680. Divine favor did not return to Israel and the fullness of the Gentiles (the end of the Gospel call) did not occur there.

"In a word, I am all mixed up. I have nothing regarding the 'double' to suggest myself--no reasonable or Scriptural solution to offer. And I have no fault to find with your applications and deductions, except the one point first stated, viz.: I cannot see how the first half of Israel's national experience from the death of Jacob to the death of Christ, 1845 years, was wholly either a period of chastisement or a period of favor. Can you straighten me out and show me where my difficulty lies? If you can, I will be thankful, as I prize the forcible and blessed conclusions of this chapter on the Parallel Dispensations greatly, and wish to have the subject clear."

Our reply may be brief; not much is necessary. The question is well stated and shows that the Brother has well digested the subject. We wish that all readers were as earnest and as thorough in their examination of these great subjects, that their faith might rest in the Word of God. We can help the Brother. We see just where he misses his footing, and it is an error very common to God's children against which all should studiously guard. The Brother has erred in reading into the Word of God, and into the DAWN account, something about the "double" which neither the DAWN nor God's Word say about it. Neither the DAWN nor the Bible anywhere say that the "double" was either a double of chastisement or a double of favor, nor that one half was of favor and the other half of chastisement. It is merely a time "double," regardless of the favors and disfavors, the chastisements and blessings they experience during their "double" time.

Get the thought: Israel as a nation at the death of Jacob became heirs of a promise, the Abrahamic promise; and under its provisions they expected a great personage to arise among them who, under special, divine favor, would become the great ruler of earth; who would more or less use them, his own nation, in subduing all things unto himself; and they expected thus, also, a share in his glory and influence as his special family nation. They clung more or less to this hope through centuries, and as Moses arose and did great things for them and yet died telling them that the great one was yet to come, and that his achievements for them were merely typical representations of the greater work of the coming Messiah (Deut. 18:15); as Joshua and Samuel and Saul and David and Solomon in turn passed away, we can see that the question with them must have been a question of time. When will God's time come for the establishment of the Messianic Kingdom so long promised and hoped for? This time came at the first advent, in one sense, when Messiah offered himself to his own nation and sent his disciples among them with the message, "The Time is at Hand--believe the good news [gospel] and repent." And when their national trial and sifting ended unfavorably to them, and the Master, as their King mounted on the ass, exclaimed, "Your house is left unto you desolate"--

R1160 : page 8

there the opportunity of furnishing the Messiah with a Bride class of joint-heirs, a complete Cabinet for the promised kingdom, passed from that nation; their worthy ones were accepted, but did not fill the fore-ordained number which God has since been completing by selections from among all nations.

Since Israel was unprepared to furnish Messiah a complete cabinet of faithful ones, and since he would not set up his kingdom until his cabinet or Bride is complete, therefore Israel as a nation must wait for its promised and longed-for share of work and honor, under Messiah. How long a time must they wait because of their failure to have ready a prepared people, fit for joint-heirship with Messiah? God through the prophet answers, I will render unto you double because of your sins. Shout O daughter of Zion, behold thy King cometh unto thee--(but God, foreseeing his rejection, except by the few, causes the prophet to continue) Even to-day do I declare it--I will render unto you double: You must now wait as long again.

R1161 : page 8

With this thought of the "double" referring to nothing but duration, time, waiting, read again carefully the chapter entitled Parallel Dispensations, and you will have no difficulty. The fact that God has shown Israel no favor during the last half of their "double," and the fact that he foretold that it should be so, has nothing to do with the double of time. It is not a double time of favor, nor a double time of disfavor, but simply and only a double of time;--waiting for the promised kingdom.

===================

R1161 : page 8

THE PLOWMAN SHALL OVERTAKE THE REAPER.

"Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."--Amos 9:13.

What a wonderful day is this Day of the Lord. During the long centuries of the Gospel age the appointed work of the age has been steadily and quietly progressing; the message of salvation and the high calling have gone forth; the called who have heeded and answered the call have been tried, disciplined, developed and tested, and one by one laid to rest until the appointed time for the gathering and rewarding of the whole body of the Anointed. And while in the midst of a crooked and perverse generation the body of the Anointed has been developing, evil has been permitted to flourish and to exalt and spread itself, while the (embryo) kingdom of heaven has suffered violence. Tares have been permitted to overrun and almost take possession of the wheat-field, and the mystery of iniquity has wonderfully developed and prospered. By sure and steady steps, and unhindered by divine interference, the powers of darkness have strongly entrenched themselves, and have long been regarded, both by themselves and all mankind, as immovably fixed.

But now the Day of the Lord has come. Earth's rightful King takes his great power and begins his reign, while yet the powers of darkness hold their places-- "In the days of these kings, shall the God of heaven set up a kingdom" (Dan. 2:44) --and the two cannot long stand together. Already the thrones of earth tremble to their very foundations; the kings of the earth set themselves and the rulers take counsel together, and statesmen and thinking men in general begin to realize that a strange, strong power is at work in every direction. All organizations, whether civil, social, or religious, however old, or wealthy, or formerly esteemed among men, feel the disturbing shock of a mighty tread hitherto unknown. It is none other than the Son of God, under whose power all must shortly fall, and above their ruins shall be established his own glorious kingdom.

True to every jot of prophecy concerning this day are the events as they now transpire. The harvesting began with the presence of the Lord of the harvest (in 1874), who at once began to appoint and direct the reapers, sending them forth with the sharp sickle of truth. Wonderful has been the work since that time. While the church nominal has been sinking lower and lower in the mire of worldliness, the saints, the true wheat, are being gathered out of her and fed and strengthened and set to work among the harvesters; and thus the Lord of the harvest is daily sending forth more laborers into his vineyard. The saints are seeing their privilege, hearing and heeding the Master's directions, and taking hold with a hearty good will, and the results of their labors are even now largely apparent.

As a result of the united labors of the consecrated ones in hundreds of ways, as varied as are their circumstances and talents, hundreds of cases come under our own observation, of saints who are encouraged, strengthened and stimulated to make their election sure, of backsliders reclaimed, of worldly people turned to God, and of honest skeptics now established in the true faith of the gospel.

While the harvest work goes steadily forward, we need but to cast our eyes about us, when we see another portion of the work going on preparatory to the speedy establishment of the Redeemer's kingdom. Not only is the harvesting of the fruit of the Gospel age being accomplished,

R1162 : page 8

but the plowing and seed sowing for the Millennial season is already begun, as foretold by the prophet--"Behold the days come that the plowman shall overtake the reaper."

Various agencies are now at work plowing the field--which is the world--and preparing men's hearts for the reception of the truth. And many of the poor, distracted world, even now, show a willingness to receive a little of the balm and consolation which the truth affords.

The troubles coming upon the world and upon the nominal church, the distracting questions that are stirring up thought, and the opposing forces that are everywhere developing, are already doing the plowing; and these plowers are close upon the heels of the reapers now reaping the harvest of the Gospel age--gathering God's elect together; and soon the treader of grapes (the forces engaged in the final combat) shall overtake the sowers of the seed of truth; and the great trouble will close the door of all opportunity for either seed-sowing or harvesting.

But though such is the calamitous outlook for the near future, there will be a blessed outcome to its short work; for in the midst of it the mountain (kingdom) of the Lord's house shall be established and shall be exalted above the melting hills (kingdoms) of the old dominions; and its blessed re-invigorating influence is significantly referred to in the prophet's statement -- the mountains shall drop sweet wine.

===================

R1162 : page 1

VOL. XI.

ALLEGHENY, PA., NOVEMBER, 1889.

NO. 1.

==========

page 1

Zion's Watch Tower
AND
HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

BUSINESS OFFICE: No. 151 Robinson St., Allegheny, Pa.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year, in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it-- "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness." --ISAIAH 55:1,2.

==========

Entered as SECOND CLASS MAIL MATTER, at the P.O., Allegheny, Pa.

====================

R1431 : page 1

DAWNS IN CLOTH BINDING.

AT A SPECIAL PRICE TO TOWER READERS.

Many TOWER readers, deeply interested in MILLENNIAL DAWN, are among the poor of this world, and have not, heretofore, felt that they could afford to purchase the various volumes in the more substantial cloth binding. We propose to help over this difficulty by hereafter supplying all TOWER readers the cloth bound books at 50 cents a copy, postage free. This rate will apply to Vols. I. and II. in English, and Vol. I. in German. Order all you want of these and have something substantial for your own reading, for reference and for loaning to neighbors.

The price to the public will remain as heretofore $1.00 per copy; at which rate DAWN is as good value as any book of its kind, surely.

The public, if they choose, may subscribe to the TOWER for a year (50 cents) and one volume of the books (50 cents), and thus obtain both for the price of a book alone.

====================

R1431 : page 1

CONCERNING THE GERMAN TOWER.

During the past four years, by the assistance of Brother Zech as translator, we have published a small sized TOWER in the German language; chiefly translations from the English edition. We published quantities of these and scattered them through the mails--probably 200,000 copies or more. The result has been the finding of here and there some German friends who could not read English who gladly received the truth in their own language. For the sake of these also Vol. I. of DAWN was translated into German and published in both cloth and paper binding, also German translations of the Arp Tract.

We feel that we have done what we can for our German-speaking brethren and sisters, and hence have discontinued the German Tower. We will still, however, supply the German translation of DAWN, Vol. I., and of the Arp slips. The former at same prices as the English edition; the latter free, to all who will circulate them judiciously.

THE HARVEST SICKLE.

This (in German, *Die Ernte-Sichel*) is the name of a new paper in the German language, designed to take the place of the German Tower; but it is much larger, and the price will be 50 cents per year. It is under the control of Brother Zech, and proposes following the same lines of truth that the TOWER has all along pursued, pointing out the way of the cross-- the ransom--as the only way to God, to everlasting life and joys.

We bid the Harvest Sickle God speed: as the successor of the German Tower, may it be still more successful in turning many to righteousness and the Truth and Love and Grace of our God--out of darkness into his marvelous light.

Address all orders for the Sickle to-- THE SICKLE PUBLICATION SOCIETY, NO. 23 ADAMS STREET, ALLEGHENY, PA.

===================

R1162 : page 1

VIEW FROM THE TOWER.

KNOWLEDGE INCREASED AND ITS RESULTS.

--CONTINUED FROM OCTOBER.--

On the other hand, it is well to remember that in our present imperfect condition, all, no matter how honest, or how anxious for the truth, are liable to fall into erroneous views, and to see only one side of a subject. We have been looking at the falsity of that view which would make a few men, and not because of special mental or physical qualification, rulers and masters, landlords and kings over others because of a supposed birthright. Let us now notice the other side of the question, which we will introduce by what to Americans will seem, at first glance, an astonishing statement, viz., that all men are not born free and equal.

No one can dispute that the many more or less bound by ignorance and superstition are far from full freedom. And no man can look about him, thoughtfully, and not admit that the common view, that all men are equal, is a gross error. All men have not an equal amount of physical strength. So far from all being equal, it might be said that no two men are exact equals. Nor can it be said that men are equal in the sense of the qualities of one being an offset or equivalent to the different qualities of another. As a matter of fact, brain and muscle are not separate and independent; some have very little of either power and hence are very far from the equals of those who have considerable of either or of both.

If we could suppose two men, one all physical power and the other all brain power, we could not class them as equals; for the former certainly is far inferior to the latter. The lower animals have muscle; and machinery, steam and electricity, under brain direction, can do much and sometimes more than muscle can do.

Hence muscle must and should be servant to brain. It always has been, it always should be, and it always will be inferior and subjected.

How many men have the muscular ability to wheel or cart a piece of iron who have not the additional ability and intelligence necessary to hammer it to shape, and to size and temper it for its work? How many of the latter lack the education and inherited mental talent or ability to plan, design and arrange the sizes, shapes and strength of those irons for bridges, buildings, shippings, etc.? This is a still higher order of intelligence and skill, and requires more educational preparation. Does all this persistent study and natural ability count for naught? Is this successful architect or engineer only the equal of the intelligent iron-worker, and of the non-intelligent laborer? Similar comparisons could be instituted between all brain-workers and all muscle-workers; and while there are drones and slovens in each field of labor, it cannot be disputed that those who have largest mental capacity and who develop it by application-- by study and use--are quite the superiors of those who have less of it, even though the latter have superior physical strength.

(On just one subject does this rule fail; that is in religious matters--in an appreciation of the will and plan of God. This is beyond human wisdom,--it is a matter of revelation; and the more humble the man the easier for him to be "taught of God." Hence, not many great, not many wise, not many learned make greatest progress in the divine knowledge. We do not in this, either, disparage mental ability and culture--on the contrary, these will be very helpful and will increase the ability as servants of the truth, provided they are backed by humility and consecration, which will enable such to be like him who was meek and lowly of heart, and to learn of him. We would merely point out here that mental capacity plays a different part in the religion of Christ from what it does in the worldly affairs of men. God himself has the mental capacity for carrying out his own plans; and to become his children, at present, requires only so much mental capacity as to be able to understand and accept his testimony, and to will to act accordingly. But with such a consecration to God, and with such humility and teachableness of mind, the more brain capacity the better; --the greater the appreciation the greater the service, and the greater the joy--but only in proportion; for the capacity for appreciation, the capacity for service and the capacity for joy are proportionate.)

There are two mental qualities which often fail of popular appreciation, because they are more of natural gifts than the results of education; and because, as result of this, many with very slight education are among the most successful in them. We refer (1) to the mental quality exhibited in planning and invention and construction, which make some men (often without education) inventors and constructors of articles of great advantage to mankind; and (2) to those other, but somewhat similar mental gifts, but with other mental combinations, which constitute business talent, exhibited in men whose genius is seen not in the constructing and organizing of machinery, but in the construction, organization and successful operation of extensive works and commercial enterprises which furnish to hundreds of fellow-men (laborers, tradesmen, architects, engineers, overseers, book and time keepers, etc., etc.) steady and remunerative employment.

Without the mechanical inventors and contrivers with their peculiar mental talent, the world would be without its telephones, telegraphs, railroads, steamboats, and ten thousand other conveniences which go to make our day so far superior to the days of water-power and ox-teams. It is, therefore, to the advantage of the whole world that we say to these who have such talent--We will give you a patent right to the product of your genius for a period of years. We will not rob you, but will protect and pay you for the fruit of your genius and of your hours and perhaps years of patient study and labor. This is presumed to be a just compensation, with the understanding that at the expiration of that time the invention or discovery shall belong to the public. Surely this is but a just recognition of the inventor's rights; and the expedience of thus doing justice has been manifested in the great increase of inventions which it has helped to stimulate.

And mankind is similarly indebted to the constructive, inventive and organizing skill manifested by the manufacturers and financiers of the world. They, too, are inventors and constructors, but in a different line. Instead of thinking out mechanical combinations which will give beneficial results, these have that peculiar and excellent talent of bringing together, combining and co-operating for the general good, machinery and muscle-workers and brain-workers. This talent is really and rightly the master quality among men; because it is the one upon which the amalgamation and co-operation of society depends. It is this quality which in another field constitutes the real statesman.

We do not claim that this ability is always directed in accordance with the golden rule; but neither is that of the artisan and others. Nor do we claim that they organize men, and plan and arrange great enterprises, and invent ways and

R1162 : page 2

means of accomplishing great results, from the purely benevolent motive of giving steady and profitable employment, and thus many of the comforts of life, to thousands who have not that organizing and executive talent. Nor will any one claim that laborers, artisans, farmers, attorneys and others are laboring daily and hourly from purely benevolent motives. We do not question that financial ability is sometimes misused to the public injury, in wrecking corporations financially, for individual gain; but is the same not true in other lines? Do not laborers sometimes use their muscles contrary to the public good? Do not inventors plan contrivances for war, etc., which bring death and sorrow to thousands--consequences a thousand fold more injurious than the financial wrecking of a railroad? And do not mechanical engineers and artisans, clerks and attorneys, help forward the work of constructing the evil, death-dealing machines, etc.? And no one can deny that all do it for the same end--from selfishness, from greed of gain.

It must, however, be conceded that notwithstanding their talent is sometimes misused like those of other men, there is no class more valuable to the world than its merchants and manufacturers. No other talents among men are so essential to financial prosperity as their inventiveness, and organizing ability. Without theirs, all mechanical inventions and discoveries would be mere theories and suppositions, not put into practice: we would have no railroads, no steamships, no telegraphs, no telephones, no sewing machines, no harvesting machines, --no machines of any kind. Hence, without this class the world would have few of the luxuries it now possesses. Nay, more, we hold that, if men possessed of this commonly called "business talent" were all to die to-day, within three years telegraphs, railroads, mills, etc., would be bankrupt and stopped; and while the barns of the West would be overflowing with grain the cities of the East would be starving and idle.

The instructions of the Scriptures, though given to the church, are often applicable to the world in general. For instance, we can apply to the world our Lord's words to the church--"He who would be greatest among you, let him become servant of all." As the church is to esteem and honor its members according to their ability and usefulness as servants to the whole body, so with mankind in general: in the world each person should be esteemed and honored in proportion as he has and uses his abilities, and in proportion as these are important and useful to mankind in general. The Apostle Paul expressed the same thought, when he said, Esteem them very highly for their works' sake (even though there be other qualities or weaknesses which you may neither admire nor endorse); and, "Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."--Rom. 13:7.

But should not the manufacturer divide up with the skilled laborers, mechanics, etc., each year or each month whatever profits he may realize? We answer, No; no more than the skilled mechanic who gets $5 per day should divide evenly with the day-laborer who receives $1.60, or with the boy who receives

$1. To introduce such a policy, now, would be to strangle enterprise and stop the wheels of progress. The laborer would have no ambition to learn a trade or to prepare his children for a higher plane of usefulness in the world. The mechanic would lose ambition for proficiency, and would refuse to tax his energies and strain every resource to become a small manufacturer and by and by a greater one, if he had already a pro rata share of all profits without the care and difficulties, and without any share of losses, fear of panics, etc.

But while the general public welfare and prosperity demand that each man shall have freedom to use whatever and all the talents he possesses, it has also the right to demand that those whose greater talents naturally give them greater power, shall deal justly by their fellow-creatures dependent upon them; exacting only reasonable hours of labor, providing reasonably healthful, comfortable and safe places of work, and paying at least living wages-- even to the most illiterate and unskilled laborer. The public also has the right to prevent the strangling of healthful competition by the formation of gigantic trusts. And these things are done or are being done gradually but surely in this country; and if they could proceed for the future as in the past, society, under the influence of the increase of knowledge, would soon right and regulate itself. But one thing is lacking; and that one thing will, as the Scriptures show, ere long put an end to progress in the right direction, and instead of peace and safety, of which the world fondly dreams, will bring about the great trouble such as was not since there was a nation. That one thing is selfishness; and it hinders and will hinder both the parties of the coming conflict from recognizing each other's rights, and from granting freely even those which they do see.

Selfishness includes approbativeness and pride as well as special self-care and disregard of others in other respects. Selfishness is now the ruling principle in the world. It is the opposite of the law of the New Covenant, which is love to God and to our fellow-men. Selfishness will lead and is leading the more able of men to abuse present increased knowledge and advantages by organizing selfish and powerful combinations, trusts, monopolies, etc., which will be grinding and oppressive upon the masses; who, in turn, governed by the same selfishness, under the same increase of knowledge, will seek and are seeking by means of labor organizations, laws, etc., to rule, and to tyrannize, and to dictate to capital and brains; in vanity claiming that they are fully the equals of any in ability, and merely not so favorably circumstanced. Here the struggle will come; and only the results will show clearly to the masses what we have here pointed out of the actual inequalities among men and the necessity on both sides for the mutual recognition of each other's rights and abilities. By means of this long foretold trouble the Lord will give the world a great and a lasting lesson, which will benefit all, and fit all for the kingdom which he will set up.

The superiority of mind over muscle has long been recognized--and properly. Men have long realized that some of the race have fallen lower than others, and have admitted that those retaining the vigor of mind to the largest degree should be the rulers of the world. They see that it would be to the general interest of all that the ablest and wisest should have control. And taken as a whole (always excepting the Lord's true church, which the world has never known as such), the world has had its strongest, brightest and ablest men in power. And as a whole the ruling and aristocratic classes of to-day are in education and natural ability, as well as in time and opportunity, far superior to the average of the people for whom they make and execute laws.

Why, then, do we find fault?--Because their wisdom and ability are used so selfishly --for their close family relatives, almost exclusively, and not for mankind in general, as one family. As shown (September and October Views) they have shaped the laws and customs of society for their own perpetuation as a class, and have turned all the streams of wealth and influence toward their own quarter. This condition of things, veiled by ignorance and superstition, was not realized by the masses in the past, nor is it clearly and fully realized yet; but knowledge is increasing, the heat and steam of public sentiment are rising, and something ere long must give way. This great explosion and revolution of society will precipitate the impending trouble, pointed out by the prophet as the great finale of sinful man's attempt at self-government. But above the ruins of present kingdoms the Kingdom of Christ will rise.

But contrary to the expectations of some, this great government will be, not a republic, not a socialistic arrangement in any sense, but a monarchy. Nay, it will not even be a limited monarchy, but an imperial and autocratic one. Jehovah our God will be the Autocrat and his will shall be enforced in the earth; and all who will not gladly and heartily obey his righteous laws when granted ample knowledge and ability, shall be cut off--shall die the second death, have life forever extinguished. And there will be an aristocratic class then, too; a class whom the great Autocrat will exalt to power and great glory and distinction, and to whom he will commit the ordering of this world's terribly disordered affairs. This class is the Church of God, of whom Christ Jesus is Lord and Chief. All power will be claimed and exercised (Matt. 28:18; and Rev. 2:26; 11:17,18); and infallible laws will be rigorously enforced. Then every knee must bow and every tongue must confess. That will be the strictest government the world has ever known; absolutely no liberty will be granted to do wrong.

If this kingdom were of the same character as present governments, operated upon the same selfish principles, it would be all the worse for the increase of power. But it will be based upon other principles. Not injustice and selfishness, but principles of justice and love will be the foundation of that throne. And backed, as it will be, by divine wisdom and power, good results, everlasting blessings, will result to the upright in heart. All its power and all the wisdom of its rulers will be exercised lovingly and justly, for the good of the fallen human family, for the elevation to perfection of all the willingly obedient; to the intent that when this Millennial reign of Christ is finished, all such being perfected may then be given the control of earth as kings or sovereigns in common, subject to God's general government--as in a limited republic the citizens of the several states arrange their own affairs subject to the laws and regulations of the general government;-- while the disobedient, unworthy of life, shall be cut off from life in the second death.

R1164 : page 2

Thus the original dominion of earth, lost by Adam through sin and redeemed by Christ's ransom-sacrifice, is to be fully restored to such as shall be found worthy of it by their Redeemer in the close of his Millennial reign--God's due time.

Only those who see God's plan of the ages can appreciate the care with which he is now selecting and disciplining every member of that "little flock" for the important positions and work of that kingdom --to be kings and priests unto God and to reign on the earth as joint-heirs with Jesus Christ their Lord. "A peculiar people" they will indeed be, very different from the haughty, proud, arrogant aristocracy of the present time. None of the proud and haughty (1 Pet. 5:5), and not many rich or great or noble hath God chosen, but the poor of the world, rich in faith and love and humility, to be joint-heirs with Christ in the coming kingdom.

None of the candidates for these coming honors and opportunities of blessing the world need wonder, then, at the course of instruction, discipline and experience to which they are now subjected, as though some strange thing happened unto them. (1 Pet. 4:12.) But let them rejoice that they are counted worthy of the discipline and seek to make their calling and selection sure by permitting the promises and providences of God to work in them to will and to do his good pleasure. Let all such remember that love in them is to take the place of selfishness, otherwise they will be unfit for the coming glory and service. He that loveth not knoweth not God; for God is love. And hereby know we that we dwell in God and he in us, because he hath given us of his spirit --love.--1 John 4:7-19.

Verily, too, God is about to show the world the true and beneficial operation of the law of Primogeniture, which they borrowed in part from the typical characters and customs of Old Testament times and misapplied, to the world's enslavement and class exaltation. The Church of the FIRSTBORN (whose head is

Christ Jesus, and whose members are the humble, faithful overcomers of the world and its spirit of selfishness,) is soon to have the entire inheritance, as well the land as the power and dominion, the glory and the honor. --Psa. 2:8; 1 Cor. 3:22,23; Rev. 21:7; Matt. 5:5.

A happy day it will truly be, when God's little ones, his humble ones, his thoroughly tested ones, perfected in their new bodies like unto their Lord, shall become earth's aristocracy and rulers.

> O hail, happy day, that ends earth's tears and sorrows,
> That brings her joy without alloy;
> O hail, happy day!
> There peace shall wave her scepter high,
> And love's fair banner greet the eye,
> Proclaiming Victory! O hail, happy day!

It is for this grand consummative development of God's plan of the ages that the whole creation groaneth and travaileth in pain together until now, waiting [though ignorantly] for the manifestation of the sons of God, in whom all the families of the earth shall be blessed. And even we ourselves also [who hope to be those glorified sons] groan within ourselves, waiting [also, for the same glorious epoch] for the adoption, [or full introduction to the glories and honors of our Father, the King of kings, which according to his plan belong to us, the Bride of Christ, his firstborn, and heir according to his many exceeding great and precious promises], to wit the redemption of our [one] body, the body of Christ.--Compare Rom. 8:17-22,23; Gal. 3:16,29.

Primogeniture, then, as selfishly applied, and adapted by fallen men to selfish ends, serves to enslave and oppress and injure men. But primogeniture, as designed of God, and as he will use it in his great plan, operated upon the great bed-plate of love (the fullness of all law), will work the greatest good for all, and be the power of God and the wisdom of God unto human recovery--unto deliverance from sin and death of all now "His people," and all who shall become "His people."

====================

R1431 : page 3

HE THAT SCATTERETH INCREASETH.

Is thy cruise of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew.
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.

Is the heart a living power?
Self entwined, its strength sinks low.
It can only live in loving,
And by serving love will grow.

--Mrs. Charles.

====================

R1164 : page 3

PRESBYTERIAN CREED REVISION.

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:14.

The various Presbyteries of the United States are severally discussing pro and con the proposed revision of the Westminster Confession of Faith. The meeting of the New Brunswick (N.J.)

Presbytery is one of the more notable, because it includes Princeton College, an institution under Presbyterian control. We extract the following from the report of the discussion published in the New Brunswick News:--

"The Princeton faculty members were out in force at the meeting of Presbytery, all prepared to discuss the question, and among them was Dr. McCosh, the venerable ex-President of the College. The greatest interest was, of course, felt in what he should say on the subject.

"Dr. McCosh expressed himself wholly in favor of revision. 'There is danger,' he said, 'in stirring up this matter, but there is more danger in ignoring it or postponing it. The movement in favor of revision has been pushed very earnestly by the young men, and it will as surely be pushed in the future. Revision seems likely to come, and if it must come it is better that there should be no hesitancy, but that the movement should be guided by the older and more conservative men, and guided courageously and openly.

"'It may be doubted if some passages are contained in the word of God. Now in logic it is law that there shall be nothing in the conclusion for which there is not a foundation in the premise, hence what is not in the word of God must not be in the confession.'

"Dr. McCosh spoke briefly of the language of the clause declaring that 'God, for his own glory, hath fore-ordained some men to everlasting life and some to everlasting death,' and then continued: 'There is a want in our confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone. I find that some of our best and soundest young men are turned from their inclination to enter the ministry, or having entered upon it are annoyed and hindered, by a few obnoxious phrases that keep staring them in the face, and by the absence of the complete recognition of the infinite love and mercy of God. Leave out, then, these obnoxious phrases, and put in the very front as the most prominent expression of our doctrine this one of God's love to all and of the free offer of salvation. Our confession meets the heresies of the seventeenth century, but not the heresies of the nineteenth.'

"'I confess, too, that I should like to have in the Presbyterian Church a shorter and clearer creed than the Westminster Confession. Our theologians do not accept it as a whole. I know these theological seminaries; I know them. Some reject one part, some reject another, all reject something.' In conclusion the ex-President spoke of the nature of the fight which the church in this age is entering upon as an argument for the revision. He was too old, he said, to enter into a fuller discussion of the subject, but he thought the time had come when all should take a stand on it; do it honestly and not be a coward.

"There was a pause when Dr. McCosh had concluded, and then Mr. Slaid, a prominent Trenton layman, arose. 'What do we ask,' he said, 'when we demand revision? Are we going to throw the confession aside? Are we going to put it at naught? No, we are merely to place it in the hands of a picked body of men, who will bring it into conformity with the best thought of this century and make it express what we believe.'

"In conclusion Mr. Slaid said: 'One of two courses is open to us; to put this confession aside as a relic, that shall only show what people believed centuries ago; or to put it in shape for use now. I care not which is done: if I have any preference it is putting it in use. But if it is to be kept as a relic let us have it understood that it is a relic and nothing more. Let us not keep it as a relic and yet pretend to use it.'"

In one sense these are noble, bold words, as well as words of truth and soberness. And yet, one cannot help wondering that these gentlemen, and others who took the same side of the question with them, should manifest their boldness only in words. They surely have not reached present conclusions suddenly; they probably have held them for months or for years. Why, then, have they remained Presbyterians in name while at heart they utterly repudiate those tenets which represent Presbyterianism? Why do they now stand before the world as the slaves of a sect and its creed, praying the majority to ease up some of the tighter bonds which gall and fret them? Why, if really courageous soldiers of the Truth, do they not step out of sectarian bondage into the liberty wherewith Christ makes free all who appreciate his work and doctrines? Really, instead of considering these men as brave heroes, we cannot help pitying them in their ludicrous position, when we see that the bonds which hold them, and

R1165 : page 3

against which they so vehemently declaim, and from which they pray to be released, are not really chains of rusty steel which are cutting the flesh but only some old paper chains, hard and ugly and strong looking from age, but really so fragile that the smallest "babe in Christ" could shatter them, yet so grim and horrible to look upon that they terrify many gray haired ministers and college professors, so that while some weep and pray that the burden be lifted, the majority decide that the chains are too sacred and too strong to be touched.

On the other side of this question, Dr. Warfield, professor of theology in Princeton Seminary, is reported to have "opposed the revision, on the ground that the present Confession is the correct expression of the general sentiment of the Church, and a satisfactory interpretation of Scriptural faith, if itself properly interpreted." This agrees well with a statement made by Rev. I. N. Hays before the Pittsburgh Presbytery, discussing the same question. He said: "I am a Calvinist through and through. There is not a doctrine essential to our system which I would have altered, modified or softened, if I had the power to do so. As I see it, the Bible is just as full of God's sovereignty as it is of free grace. To get the Calvinism, which is in it, out, you must get a new Bible."

From these and from the expressions of many Presbyterians, it is our opinion that there are four parties in the denomination: (1) a radical class which believes as thoroughly as Calvin ever did that in the counsels of eternity, before man was created, God predetermined not only the creation, but also fixedly determined who should be so "effectually called" to salvation and so thoroughly environed by circumstances, etc., that they could neither will nor do anything which would in any way affect or alter that predetermination to land them in glory; and that regarding the others of mankind God just as fixedly predetermined that they should not get an effectual call, and should have no opportunity for salvation, and that nothing that they could either will or do could prevent them from being everlastingly tortured--that they might thus by unending groans and curses illustrate God's power and sovereignty, as the elect would illustrate (by no work or merit of theirs, they claim) God's sovereign power to save whom he would: (2) a class which says, quietly, Calvin was probably all right, we do not dispute it, but we prefer not to think or talk on this side of the subject; let us rather talk about God's goodness and love to the elect, and hope that we and our friends are not of the non-elect who are to be tormented; and especially let us not make this election doctrine prominent; let us revise the creed, not because it really belies our faith, but because in this day of refined sensibilities the creed expresses our views too clearly and shocks outsiders as well as grates harshly upon our own feelings: (3) another class totally repudiating the above doctrines and vainly endeavoring to prove to themselves and others that Calvin never believed thus. They construct for their finer sensibilities an election without any special predestination of individuals, and contrary to Calvinism they recognize the freedom of the human will and the importance of the individual both willing and doing according to his ability. These think themselves capable of twisting and turning and explaining away the objectionable features of Calvinism, and object to a creed revision, claiming that it would show weakness and fallibility to change it, and that it really needs no change, but should be understood not logically and as it reads but according to the gloss they are able to put upon it. These represent the majority of the educated men and of the ministers. (4) A fourth class is represented by Dr. Schaff, of New York. They hold practically the same views as class three, except that they are too honest or too logical to claim for

Calvinism and the old Westminster Confession of Faith any other meaning than their plain statements will honestly and logically justify. These admit that Calvin and their creed teach what in the present light they can clearly see is a horrible, God-dishonoring doctrine of which they are heartily ashamed. This class, to a man, desire the revision.

But why do men of so different ideas cling together so tenaciously and insist that they are all Calvinists, all Presbyterians, while really only classes 1 and 2 are such? Is it from loyalty to Christ? No; Christ never told any to believe in Calvinism or to call themselves Presbyterians. Quite the contrary, indeed, loyalty to Christ would lead to the remembrance that "one is your Master" and teacher, even Christ, and would show that fealty to Calvin and the owning of his name as their great teacher is really disloyalty to Christ--the putting of another in the place of the true head of the Church.

Can their anxiety to stay together as one be accounted for as love of the Truth or love of each other? No; they admit as above that they are not agreed as to what is Truth and often find in other denominations fully as congenial persons for associates. What then holds them thus? It is sectarianism and the fact that they have a sure thing of a certain amount of honor, support, etc., where they are, which they would run, at least, a risk of losing by changing. Besides, would it not prove that they were fallible teachers and that they and others whose teachings they had endorsed had really taught more or less error? This would be very much more humbling to pride than to stick to the old creed, claim that it is infallible and seek to turn and twist its various declarations to keep pace with the growing enlightenment of the people, which they cannot restrain. Would that we could see some of the noblest step entirely out from all man-made creeds, and declare themselves disciples (learners) at the feet of Christ, students of his Word (and not learned D.D.'s), and see them seeking and planning as diligently how to harmonize God's Word, as they now are seeking to sustain the false doctrines of mistaken men.

Concerning the real import and ultimate effect of changes, at present under consideration by great religious systems, the secular press seems to be fully aware. They realize the situation as fully as the theologians, and much better than many of them. The editor of a New York daily thus reviews the matter:--

"The General Convention of the Episcopalians now in session at St. George's will not be disturbed by controversies over questions of doctrine. Such differences of opinion as there may be will be concerning matters of form; the revision of the prayer book and hymnal, the basis of representation in the Convention, and also a change in the title of the Church.

"Meantime, in the Presbyterian Church the movement for a more or less radical revision or transformation of the standard of faith is gaining force, and this subject of controversy will unquestionably occupy the chief attention of the next General Assembly as the most important which has arisen in the communion during all its recent history. Even President McCosh of Princeton expressed the opinion at the meeting of the New Brunswick Presbytery on Tuesday last that this discussion is bound to come, and that it will be more dangerous to try to head it off than to give it encouragement. He went further and declared himself squarely in favor of revising the Westminster Confession of Faith. It seems to him too harsh, and as lacking in 'a clear and prominent utterance, such as we have in the Scriptures everywhere, of the love of God to

R1165 : page 4

all men and of the free gift of Jesus Christ and of salvation to all men, not to the elect alone.' The younger Presbyterian clergy, according to Dr. McCosh, 'find the doctrine of election as expressed in the Confession a serious stumbling block in their way. They are unable or unwilling to defend it, and for his own part he discovers that it meets the heresies of the seventeenth century, but not the heresies of the nineteenth.'

"The same feeling prevails in Scotland and England. There also the doctrine of election is becoming more and more unpalatable, especially when it is put thus remorselessly in the Westminster Confession:--

"'By the decree of God, for the manifestation of His glory, some men and some angels are predestinated to everlasting life, and others foreordained to everlasting death.

"'These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.'"

Certainly, the unscriptural doctrine of a hell of torment for any to suffer in eternally must go along with or shortly after the doctrine that God predestinated a fixed number of his creatures to endure such an eternity. Because the foreknowledge of God, at least, must be admitted; and if he foreknew such an eternity for any, why did he create them; or to put the matter in another form, Why should God--a just and loving God--foreknow that he would do thus with the willfully wicked? Why should he not make a much more reasonable plan and arrange to destroy and not preserve such wicked ones, and foreknow that? Such, as we have frequently shown in these columns, is God's plan and such an end of the wicked he foreknew and has foretold by the prophets, by his Son, and by his apostles.*

But some great theologian will perhaps answer,--God cannot destroy a man. He

R1166 : page 4

can destroy all lower animals' lives, but man is immortal and must therefore live forever somewhere; and since such could not be allowed to mar the harmony and bliss of the righteous, God had to provide a place for such to spend their eternity, and that place we theologians call hell.

Well, well! Who would have expected that a wise God would so overdo his work of creation as to make creatures whose existence he could not terminate. But do not all theologians agree with us that God is infinite in power and in wisdom? But, if infinite in wisdom, he would not have made man so great as to be beyond his own control. And, if infinite in power, it follows true that there is nothing that he has not the power to destroy--angels or men. Theologians have a theory on this subject of man's power and God's weakness, as well as on the subject of the predestination of the non-elect to everlasting torment. But both theories are erroneous; both are thoroughly opposed to Scripture teachings; both are dishonoring to God and injurious to the church and to the world; and both are belittling to the reason and common sense of the great theologians who concocted such flimsy subterfuges,--subterfuges which any man of unfettered reason and any knowledge of the Bible, or willingness to study it with the help of a concordance, can today easily and quickly see through.

In this connection we give the views of another celebrated Presbyterian minister, of Union Theological Seminary,

PROFESSOR SCHAFF D.D. COMMENDS DR. M'COSH'S POSITION.

To a Tribune reporter who called upon him on Saturday Dr. Schaff said that he was in favor of a revision of the creed, and was willing to state his reasons for his belief that the time had come for a change in the Standards of the Church. In the main he agrees with Dr. McCosh.

He said, "I am glad that the Tribune published the testimony of this venerable scholar in favor of a revision. His testimony will have great weight, owing to his long experience and representative position. Not only for Princeton University, but also for Ireland and Scotland can he speak. He is certainly right when he asserts that revision must come sooner or later. He touches the vital point in the Westminster Confession when he says: 'There is a want in our Confession of a clear and prominent utterance such as we have in the Scriptures everywhere of the love of God to all men, and the free gift of Jesus Christ and of salvation to all men, not to the elect alone.'

Reporter.--"What are the special parts of the Confession that need revision?"

Dr. Schaff.--"The chapters that relate to predestination and the loss of non-elect infants are specially under fire now, but I am in favor of dropping the reference to the pope as 'Antichrist,' and the two hundred millions of communicants in the Roman Catholic Church as 'idolators.' Such a judgment is untrue, unjust, uncharitable and unsuitable in any Confession of Faith. But that is not the special point to which attention is called. Let us keep to the text. Take the subject of 'elect' and 'non-elect' infants. You cannot escape the logical conclusion that if there are 'elect' infants, there must be 'non-elect' infants, that may be lost. Now, it is the general belief of the Presbyterian Church to-day that all infants dying in infancy are saved, while in the seventeenth century all Calvinist divines believed that some of them were lost forever. But the opponents of revision do not teach or preach this doctrine now; why, then, have it in the Confession?"

THE WONDERFUL LOVE OF GOD.

Reporter.--"Is not the Westminster Confession broad enough to include all men?"

Dr. S.--"It is a Confession framed for the benefit of the elect, while, at the same time, the most prominent and the most cheering doctrine, which may be read on every page of the New Testament, is this: 'God loves all men; God made absolute provision for the salvation of all men; God wishes no man to be lost, but would have every one come to a knowledge of the truth.' I scarcely need to quote a verse to prove this, though many might be given, which are not used as proof texts in the Confession, because that doctrine is not contained in the text.

"'How often,' said the Savior, 'would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not:' the emphasis is on the 'would not' of the people. 'God so loved the world,' the whole world, not the elect merely, 'that he gave his only begotten Son, that whosoever [embracing all men] believeth on him should not perish, but have everlasting life.' 'God, our Savior, willeth that all men should be saved.' 'The Lord is long-suffering to you-ward not wishing that any should perish, but that all should come to repentance,' and so I might go on."

Reporter.--"But if this doctrine is emphasized, does it not destroy Presbyterianism, and make us all Methodists?"

Dr. S.--"By no means. The doctrine of divine sovereignty is still maintained; the doctrine of election is not destroyed, but alongside of these important doctrines is placed that other, the groundwork of our religion, namely, the doctrine of the universal love of God. The Calvinist to-day, whatever be his theory as a theologian, stands on this basis. He preaches and works as if salvation depended on men; he prays as if all depended on God. The Calvinist preaches like an Arminian, and the Arminian prays like a Calvinist."

Rep.--"But is this not inconsistent?"

Dr. S.--"If it be logically inconsistent, it has the high support of the great Apostle to the Gentiles, who bids men work out their own salvation with fear and trembling, adding, 'For it is God who worketh in you both to will and to work, for his good pleasure.' That seems inconsistent, but it is Scripture."

In the above expressions by Dr. Schaff we find two points for brief comment. (1) Note that he objects to Papacy being considered Antichrist; he considers this unjust, untrue and uncharitable. In this he merely follows the liberal worldly sentiment which is rapidly spreading over and influencing the judgments of the entire nominal church of all denominations of Protestants. As we have attempted to show before, Protestants to-day are such only in name; they hold so much of doctrine, custom and form in harmony with Papacy, that neither they nor the world see any reason for either one to call the other antichrist; for in so doing they practically implicate themselves as at least blood-relatives of antichrist. Nevertheless, as we have sought clearly to show in DAWN, Vol. II., (and will further show in Vol. III.,) there is the strongest of grounds for knowing that Papacy is the great antichrist system of the Bible, and for getting farther and farther from her and her false doctrines of the dark ages, which continue to stain and taint every Protestant creed to the extent that it contain, much or little of the same false doctrines.

(2) We object to Dr. Schaff's concluding remark, relative to the Apostle Paul's teaching. We have no right nor wish to object to the branding of Dr. Schaff's theories on the subject of election as illogical as well as inconsistent; for that is just what any sensible, thinking man must conclude; but we do object when by his claims that greatest and most logical and inspired writer, Paul, is made to appear foolish and illogical also, by the claim that his words agree with the confessedly illogical and inconsistent theory of Dr. Schaff and Calvinists generally, of all shades, on this subject of election.

We cannot here discuss this question in detail. We have already done so, and refer the reader to the TOWER for March 1886, pages 3 and 4. Suffice it here that we very briefly notice the two texts which seem to Dr. S. to be illogical and inconsistent, thus:--

We find the Scriptures everywhere teaching that God has a plan or fixed arrangement for human redemption and recovery from sin and death, according to which he is working; and that all his purposes in that plan shall be accomplished in his own due time. In that plan he arranged that our Lord Jesus was to be the great and chief divine agent in the work of redemption and recovery. In that predetermined plan he had provided, also, that a few, a "little flock," should be chosen or selected from among the many of the redeemed world, to be the bride, joint-heirs, under-priests and co-workers with Christ Jesus, their Lord and Chief-priest, in the execution of God's great plan of blessing all the families of the earth by bringing all men to a full knowledge of God (1 Tim. 2:4-6) and restoring to mental and physical perfection (Acts 3:19-21-23) all who, when they know the Lord fully, shall delight to serve and obey him.

This "little flock" God had not only predetermined should be selected from among redeemed men, but he had also predetermined that only such should be of that select band as should in a trial develop a spirit of loyalty and full consecration to him; in other words, they must each be "copies of his Son," their Redeemer. (Rom. 8:29.) The trial or testing time of this "little flock" has been during this Gospel age. These are not only being tried to prove their worthiness of everlasting life, but also to prove whether they shall, by very full, hearty, prompt and faithful obedience to the very spirit of God's will, manifest the likeness of Christ Jesus and be accounted worthy to be of the little flock, his select (elect or chosen) joint-heirs in the coming kingdom.

It is for this that they must "strive," "run," "seek," "fight," "lay hold,"

R1167 : page 4

and "work," for to "make your calling and election sure:" "So run that ye may obtain" the prize: "Work out your own salvation with fear and trembling [careful lest you should fail of this great favor of God to which you have been called]; for it is God that worketh among you both to will and to work his good pleasure." In other words,--Highly esteem the high calling to the great honor set before you in your call to joint-heirship with Christ in his Millennial kingdom. Slight it not; esteem it not lightly. Remember that the call is of God, that it is his exceeding great and precious promises that have worked and are working in you to will to do God's will and become copies of the great Redeemer; and remember, too, that the same promises are still the power of God, and will enable you, not only to will, but also to do, what would be pleasing to God.

The great mistake made by so many, on the relationship of work and salvation, is this: they see properly, though very indistinctly, that the work of redemption, the giving of the ransom, is entirely a work of Christ, our Lord, in which we can have no share, but which we must accept and appropriate by faith alone. There is no room at all in that redemptive work for our works to come in. We must accept it as a gratuity in full, or not at all, as the poet truly expresses it:

In my hand no price I bring:
Simply to thy cross I cling.

This work of Christ cancels the original condemnation, to everlasting destruction, which had passed upon all through the disobedience of Adam, our father and representative. It entitles every man to a fresh trial--an individual trial--and offers life everlasting to each one who (after accepting of Christ's finished work) shall by his will and his works prove his willingness to be obedient to God. Here faith has its part, in which works cannot share,--in accepting of Christ's work; then the works of the redeemed, justified ones, come in and join hands with faith to make use of the benefits provided freely by the grace of God in Christ.

The trial of the world in general waits until the trial of the church, which is much more severe, is complete. Then the chosen, the elect, the bride with her Lord, shall judge and bless all the families of earth.

Thus seen, the selection of the church means the very reverse of a curse upon the great remainder of mankind. Though

R1167 : page 5

the close of the selection, when the last one of the predetermined number has been tried and approved, will reprobate or cut off the remainder of mankind from all hope of sharing with Christ in the honors of his great restitution work of blessing the masses, it is far from the ordinary idea of reprobation. An illustration of this reprobation is found in politics. When the full number of members of Congress or Parliament, fixed by law, has been selected or elected, the remainder of the people are reprobates thereto. But are they injured thereby? No, they are blessed; for the selection of the few is for the benefit and not for the injury of the many. And much more so God's selection of the Parliament and ministry of the Millennial Kingdom, under and as co-workers with Christ Jesus the King of kings--they are elected for the expressed purpose of blessing all the families of earth.--Eph. 2:5-10; Gal. 3:16,29.

---

*See Old Theology Tract, No. 1, "Do the Scriptures teach that eternal torment is the wages of sin?"

====================

R1167 : page 5

THE "DIVINE DECREES" THE BACK-BONE.

The Rev. Dr. Shedd, Professor of Systematic Theology in the Union Theological Seminary--Presbyterian--when interviewed by a reporter of the Tribune, expressed himself freely against a revision of the Presbyterian Confession of Faith. He evidently sees that a revision means a general reform or the complete breaking up of the denomination. He fears this and opposes all reform of thought and expression. We give a part of the interview:--

Reporter.--"If they cannot agree to everything contained in the Book, would you favor a 'loose subscription,' signing with mental reservation?"

Dr. Schedd.--"I would choose the lesser evil and go for revision first. Some propose 'loose subscription' as a remedy for the ills complained of; that is, leave the standards as they are, and when candidates of lax or unsettled views present themselves for licensure or ordination, let them reserve certain parts which they cannot agree to sign. This is demoralizing and kills all simplicity and godly sincerity. Better a thousand times for a denomination to alter its creeds than to allow its ministry to 'palter with words in a double meaning;' than to permit an Arian subscription to the Nicene symbol, an Arminian subscription to the Westminster Confession, a Calvinist subscription to the Articles of Wesley, a Restorationist subscription to the doctrine of endless punishment."

Rep.--"Dr. Schaff says that he subscribed liberally to the Westminster Standards when he became a professor in the Union Seminary, after consulting with two prominent members of the faculty."

Dr. S.--"I noticed that statement and I failed to understand it, for according to the charter which governs the Board of Directors, no such thing as 'loose subscription' is known. I have been a professor in this seminary for twenty-six years, and once in every five years, the Board of Directors, who themselves subscribe to the Confession, have summoned me before them and, in accordance with the constitution, have required me to affirm, 'in the presence of God and of the directors of the Seminary,' that I 'solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures."

WHAT WILL THE END BE?

Rep.--"If the question of revision carries in the Presbyteries, what will the end be?"

Dr. S.--"No living man can tell. And that is one of the points which I make against the whole matter. I am more interested in the abstract question of a revision than in the details of the problem. Revision is inexpedient, because there is no end of the process. It is like the letting out of water. The doctrine of the Divine Decrees is the particular one selected by the Presbytery whose request has brought the subject of revision before the

General Assembly. But this doctrine runs entirely through the Westminster documents, so that if changes were made merely in chapter iii. of the Confession, this chapter would be wholly out of harmony with the remainder. Effectual calling, regeneration, perseverance of the saints, are all linked in with the Divine Decrees. The most cursory perusal will show that a revision of the Confession on this one subject would amount to an entire recasting of the creed."

Rep.--"The advocates of revision think their conservative brethren are needlessly alarmed."

Dr. S.--"It seems to me that they are not counting the cost of their advocating a revision. In representing the Confession to be positively erroneous on two very important points, Dr. Van Dyke, for example, is proving too much. He is giving aid and comfort to the enemy. He is virtually telling the opponents of Calvinism that they are correct in their aspersions on the Westminster symbol; in their assertion that it is a hard and repellant system."

====================

R1167 : page 5

"THEY GNAW THEIR TONGUES"

[CONTRADICT EACH OTHER].

Rev. Mr. Williamson, of Cleveland, favors a revision of the Confession and is quoted in the Cleveland Leader thus:--

"We may not get a system of doctrine that dovetails together with perfect accuracy, but what is better, we get more perfectly into the heart of Christ and his teaching. Doctrinal system is not ignored or underestimated, but in order to the completeness of its logic it must not be allowed statements and syllogisms which are not in harmony with the general tenor of the Scriptures. The only document of the past to which we are willing to be shackled is the Bible.

"No sweeping changes seem to be thought of by any. Although its forms of statement in many instances are not those of the present day, they are not thought to be of such a nature as to make necessary any retouching. Not so, however, in several instances, particularly chapter third, on God's Eternal Decrees, and chapter ten, section third, on Elect Infants. Some of the opponents of revision show how wonderfully logical they are, and how admirably phrased, so as to suit supralapsarian and sublapsarian, and that any change would tend to narrowness rather then breadth of statement. I have read their arguments, and been much impressed by them, and then I have re-read chapter third, and in spite of their arguments my moral sense has been no less shocked than when in my boyhood days I first read the Confession. Indeed, I find my soul recoiling from these statements with increasing rather than diminishing force. I read of the distinction between preterition and reprobation which is here so nicely allowed for, but I find my mind still almost fiercely rebelling against the

R1168 : page 5

dogmatic statements I here find. I find also, on comparing notes with those who, like myself, know little and care less about the theological subtleties, that the idea of God which this chapter presents is utterly abhorrent to them. And I cannot help feeling that there is something in their experience of moral revulsion that is as worthy of being taken into account as the logic of the systematic theologian. If, as some of us believe, we have

GONE BEYOND THE WRITTEN WORD

in order to the completeness of our system, the quicker we get back there the better. It is proposed to insert in this chapter third something concerning the love of God which will, and specially as inserted here, relieve the hardness of the Confession, and do what many believe it now fails to do as it ought--put God before the world more as the New Testament reveals him. But we are told this is altogether unnecessary; that this truth is by no means lost sight of, and to prove it a number of clauses are gathered together from different portions of the Confession expressive of this truth. Inasmuch as they have been picked out and put together we shall have to confess that they are there, but we should never have surmised it, from the simple reading of the Confession. This truth, it strikes me, is of enough importance to be put where we can find it without searching for it. It ought to stand forth so plainly that no one could help seeing it. I am glad if there are any upon whom the Confession already makes this impression. There are a good many of us upon whom it does not.

"As for the section on elect infants, I for one do not care, except as a matter of historical knowledge, what meaning it was intended originally to convey. I know what meaning it would convey to the average mind of to-day, and I doubt whether any amount of historical information will make him believe it means anything else, and that is that, of those who die in infancy, some are elected to salvation and some are not. The Presbyterian Church does not believe this."

And yet, if you ask a Presbyterian what he believes, he will refer you to the Westminster Confession and Catechism. And if you attend an installation service, you will hear the vow of the ordained man that he will believe and preach only what this creed declares to be the truth. Notwithstanding this, Dr. Schaff declares that he subscribes to it with mental reservations; and

Mr. Williamson probably the same way. And the latter publicly tells us that the Presbyterian Church as a whole disbelieves it. What can be the object of this beating about the bush, much of which is misrepresentation, if not downright fraud? It is to perpetuate the sect, not its doctrines, of which they are becoming ashamed.

Why not abandon all such human systems and confessions, now used for tying men's tongues and consciences, and let each other stand free to study God's Word untrammeled, and to build, each for himself, such a creed as he shall find authorized in God's Word; adding to his creed or subtracting therefrom continually, as he continues to grow in grace and in knowledge and in love of God. This is the attitude which God designed: this is the liberty wherewith Christ made us all free. Why surrender our liberties and enslave our consciences and tongues to a sect, or the decisions of majorities in sects? If all of God's children were really free, thus, it would not be long before they would be at perfect oneness of heart and nearly at one in faith and work --the only true union.

Arise and shine in youth immortal;
Thy Light is come, thy King appears.
Beyond the centuries' swinging portal
Breaks a new dawn--The Thousand Years.

--Fannie Reid.

====================

R1170 : page 5

PROPERTY IN LAND.

The National Economist makes the following extracts from John Stuart Mills' "Principles of Political Economy," as illustrative of its own views:--

"The essential principle of property being to assure to all persons what they have produced by their labor and accumulated by their abstinence, this principle can not apply to what is not the produce of labor--the raw material of the earth. If the land derived its productive power wholly from nature and not at all from industry, or if there were any means of discriminating what is derived from each source, it not only would not be necessary, but it would be the height of injustice, to let the gift of nature be engrossed by individuals. The use of land in agriculture must, indeed, for the time being be, of necessity, exclusive; the same person who has plowed and sown must be permitted to reap; but the land might be occupied for one season only, as among the ancient Germans; or might be periodically re-divided as population increased; or the states might be the universal landlord, and the cultivators tenants under it either on lease or at will....

"But, though land is not the produce of industry, most of its valuable qualities are so. Labor is not only requisite for using, but almost equally so for fashioning, the instrument. Considerable labor is often required at the commencement to clear the land for cultivation. In many cases, even when cleared, its productiveness is wholly the effect of labor and art. The Bedford level produced little or nothing until artificially drained. The bogs of Ireland, until the same thing is done to them, can produce little besides fuel. One of the barrenest soils in the world, composed of the materials of the Goodwin Sands, the Pays de Waes in Flanders, has been so fertilized by industry as to have become one of the most productive in Europe. Cultivation also requires buildings and fences, which are wholly the product of labor. The fruits of this industry can not be reaped in a short period. The labor and outlay are immediate, the benefit is spread over many years, perhaps over all future time. A holder will not incur this labor and outlay when strangers and not himself will be benefited by it. If he undertakes such improvements, he must have a sufficient period before him in which to profit by them; and he is in no way so sure of having always a sufficient period as when his tenure is perpetual.

"These are the reasons which form the justification, in an economical point of view, of property in land. It is seen that they are only valid in so far as the proprietor of land is its improver. Whenever, in any country, the proprietor, generally speaking, ceases to be the improver, political economy has nothing to say in defense of landed property as then established. In no sound theory of private property was it ever contemplated that the proprietor of land should be merely a sinecurist quartered on it.

"When the 'sacredness of property' is talked of it should always be remembered that any such sacredness does not belong in the same degree to landed property. No man made the land. It is the original inheritance of the whole species. Its appropriation is wholly a question of general expediency. When private property in land is not expedient, it is unjust. It is no hardship to any one, to be excluded from what others have produced; they were not bound to produce it for his use, and he loses nothing by not sharing in what otherwise would not have existed

R1170 : page 6

at all. But it is some hardship to be born into the world and to find all nature's gifts previously engrossed, and no place left for the new comer. To reconcile people to this, after they have once admitted into their minds the idea that any moral rights belong to them as human beings, it will always be necessary to convince them that the exclusive appropriation is good for mankind on the whole, themselves included. But this is what no sane human being could be persuaded of, if the relation between the land owner and the cultivator were the same everywhere as it has been in Ireland.

"Landed property is felt, even by those most tenacious of its rights, to be a different thing from other property; and when the bulk of the community have been disinherited of their share of it, and it has become the exclusive attribute of a small minority, men have generally tried to reconcile it, at least in theory, to their sense of justice, by endeavoring to attach duties to it, and erect it into a sort of magistracy, either moral or legal. But if the state is at liberty to tread the possessors of land as public functionaries, it is only going one step further to say that it is at liberty to discard them. The claim of the land owners to the land is altogether subordinate to the general policy of the state to deprive them of it. To that their claim is indefeasible.

"To me it seems almost an axiom that property in land should be interpreted strictly, and that the balance in all cases of doubt should incline against the proprietor. The reverse is the case with property in movables, and in all things the product of labor. In these the owner's power both of use and of exclusion should be absolute, except where positive evil to others would result from it; but in the case of land no exclusive right should be permitted in any individual which can not be shown to be productive of possible good. To be allowed any exclusive right at all over a portion of the common inheritance while there are others who have no portion, is already a privilege. No quantity of movable goods which a person can acquire by his labor prevents others from acquiring the like by the same means; but, from the very nature of the case, whoever owns land keeps others out of enjoyment of it. The privilege, or monopoly, is only defensible as a necessary evil; it becomes an injustice when carried to any point to which the compensating good does not follow it.

"When land is not intended to be cultivated, no good reason can in general be given for its being private property at all; and if one is permitted to call it his, he ought to know that he holds it by the sufferance of the community, and on an implied condition that his ownership, since it can not possibly do them any good, at least should not deprive them of any thing they could have received from the land if it had been unappropriated. Even in the case of cultivated land, a man whom, though only one among millions, the law permits to hold thousands of acres as his single share, is not entitled to think that all this is given to him to use and abuse, and deal with as if it concerned nobody but himself. The rents or profits which he can obtain from it are at his sole disposal; but with regard to the land, in everything which he does with it, and in everything which he abstains from doing, he is morally bound, and should, whenever the case admits, be legally compelled to make his interest and pleasure consistent with the public good. The species at large still retains, of its original claim to the soil of the planet which it inhabits, as much as is compatible with the purposes for which it has parted with the remainder."

====================

R1168 : page 6

AN ALARMING PROPOSITION.

And still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or rather the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the Christian at Work of April 12, Prof. Charles A. Briggs, D.D., of Union Theological Seminary, New York, had an article entitled "Is Rome an Ally, an Enemy, or Both?" Starting out with the assertion that "the Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity," Doctor Briggs makes some statements concerning the Reformation, and then says:--

"We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles' creed, our worship on the Lord's prayer, and our morals on the ten commandments and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the Holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion, Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our cooperation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results, if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

"Taking our stand upon the Lord's prayer, we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant churches in Berlin, London and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the Holy Trinity. Roman Catholic observance of the Lord's supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in his holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the Reformed churches, and do not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?

"In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible, to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshiping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Savior by Christian worship, the study of the Scriptures, and the observance of the Lord's supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excrescences they have heaped upon the simple worship in the spirit and in truth, which seems to us more in accordance with the Scripture and with the wishes of the Savior.

"We should also note that in the great constituent parts of prayer--the invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration --Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymnbooks were stripped of hymns from the ancient and mediaeval church, and from modern Roman Catholics, they would be bare indeed.

"Looking now at the sphere of morals, we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true there

R1169 : page 6

is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public, it is sheer folly for us to waste our energies in antagonism when co-operation and alliance would be productive of vast good.

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the protection of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common."

***

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality; and elsewhere in the same article he says:--

"Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other."

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join; for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's supper as celebrated according to the divine command, and the Roman Catholic mass, and when he endorses "all the doctrinal work of the [Catholic] Church for fifteen centuries," the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism --Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism? --Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose?--Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom; she will accept their aid in the furtherance of her peculiar schemes; but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is, not that Catholicism is as good as Protestantism, but that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that any one who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare.

--Signs of the Times.

***

Surely Protestants are rapidly losing their hold of those doctrines of Christ and the apostles which once so clearly indicated Papacy to be the great Antichrist system of the Bible. All who doubt the correctness of that application are respectfully referred for evidences to the last chapter of MILLENNIAL DAWN, Vol. II. As for that corner stone of all false doctrine, "the sacrifice of the mass," it will be treated in the next volume of DAWN, and its mention by the prophet, as the

R1169 : page 7

desolating abomination, will be clearly shown.

====================

R1169 : page 7

DRIVING SHARP BARGAINS.

Selfishness is a prolific weed which has sprung up and flourished for six thousand years in the midst of the thorns and thistles where man with weariness and sweat of face has been compelled to earn his daily bread. In the endeavor to obtain the necessities and comforts of this life, the idea of getting as much as possible for as little as possible, or, to use a common phrase, of driving close bargains, has well nigh crushed out every noble impulse.

If selfishness flourished only among the miserably poor, it would be at least measurably excusable; but it flourishes no less in the hearts of the rich and comfortably circumstanced. The weed has grown and strengthened its roots and branches so wonderfully from generation to generation that it has come to be regarded largely as a legitimate and natural trait of human nature. It is not surprising, therefore, that the saints, when they diligently compare themselves with the perfect standard of uprightness presented in the Word of God, find this weed in their own hearts, and that as they endeavor to purify themselves, even as their Pattern is pure, they find this one of the most difficult weeds to eradicate. How great is the inclination, even among the children of God, to permit this weed and to eat of its fruit. Would that all could realize more fully how unbecoming it is in the Royal Family.

One of the worst forms of the evil, however, is that which manifests itself toward God. Accustomed to getting as much as possible for the amount paid, or paying as little as possible for the thing secured in daily life, the same disposition often manifests itself in dealing with God for the "Crown of Life," the "glory, honor and immortality," promised to the faithful overcomers.

God covenants with those justified by faith in the redemption which is in Christ Jesus, that if they consecrate and sacrifice themselves wholly to his service, he will give them, at once, "exceeding great and precious promises," and in the future the blessed realities. Our little all is indeed a meager pittance. How little remains of our three-score-years-and-ten! how little of mental vigor! how little of physical strength! how little of money and influence! And yet that little all, however great or insignificant it is to us, is all that God requires in exchange for his great favor. It is by no means an exchange of equivalent values, but it is nevertheless an exchange which will prove to the fullest extent our love and devotion to God.

We confess that it is a great bargain-- such exceeding riches and glory for a price so mean as to be unworthy to be compared with it; and yet shall we, like Ananias and Sapphira, be found endeavoring to keep back part of the price?

According to our covenant, we should do our best to use in Jehovah's service "all our mind, all our soul, and all our strength," which of course includes the products of these--all our influence, all our money and all our time as well. Yet how apt are we in action to say to the Lord--I know it is cheap, but can you not take a little less? I think you will not deny me the prize, even though I keep back part of the price.

Thus many desire a crown of life and glory, if they can get it cheap; if they can get it for less than their little all; if they can hold on to their money, their good name, and fare none the less and if possible a little better than formerly. O shame! such meanness, such a low appreciation of our Father's grace, is unworthy of the high exaltation to which we are called. And surely, if our own hearts condemn us as unworthy because of the incompleteness of our sacrifice, the Lord, before whom all hearts are open, and who is looking for a loyal and loving bride whose heart is already wedded to his, and who counts no possible sacrifice too great to express the strength of her devotion to him, will not choose such. He does not desire for that blessed relationship one who is mean and selfish.

Consider well, therefore, dearly beloved, what the sacrifice of all implies to you; consider it, not in the light of your past conduct and that of other professors, but in the light of your covenant and of the examples of our Lord and the apostles; and count not your ease, your comfort, your good name, your friends, your property, your business, your money, your health, your life, or anything dear to you; but, esteeming them all as dross in comparison, be zealous in your endeavor to

R1170 : page 7

testify your love and devotion by your deeds as well as by your words. If you are loyal and zealous, be not surprised if you are counted fanatical. Men esteem those fanatical who think and act outside the beaten track of custom, and in whose course they see no reasonable end in view; but we must think and act as seeing him who is invisible and the glory and honor of being joined with him as co-heirs and co-laborers--reasons which the world and worldly church cannot appreciate and which are therefore foolishness unto them.

Selfishness, while detestable always, is especially so in connection with our covenant relationship to God. Let us rather be very ambitious to increase our capacity that we may thereby increase our service and sacrifice, saying with the Apostle: "I count all things but refuse, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ...that I might know him and [experience] the power of HIS RESURRECTION [to spiritual being], and the fellowship of his sufferings, being made conformable unto his death: If by any means I might attain unto THE resurrection out from among the dead."--Phil. 3:8-11.

"This is the first [chief] resurrection," and it includes all the overcomers of the Gospel age--all the blessed and holy. These are they who are gladly sacrificing all they have in the service of the Lord and the truth, who are not trying to keep back part of the price in violation of their covenant. "They shall be mine, saith the Lord, in the day that I come to make up my jewels"--the covenant-keeping sacrificers. (See, Psa. 50:5 and Mal. 3:17.) These shall be with the Lord and behold and share his glory. "They that are with him are called and chosen and faithful."--Rev. 17:14.

As we seek to be just toward God in fulfilling our covenant, our hearts will be drawn into closer and closer union with our Lord's, and we shall become more generous, less selfish, in our dealings with our fellow-men. It will lead us nearer and nearer to that grand statement, that golden rule, of our duty to our fellow-men, voiced by our great Teacher--Do unto others as you would that they should do unto you. And obedience to this rule will work a blessing upon ourselves also; for if we learn to deal generously and justly with our fellow-men, it will help us also to exercise the same principle in our dealings with God.

Let us, then, learn to be just in carrying out our own obligations, and generous in our exactions from others. And while so dealing with God and our neighbor, let us not forget the same rule in our homes. It is surprising and lamentable that many show less justice and less generosity in their dealings with their own families than with others, and are more willing to take advantage of their own flesh and blood than of others. No wonder that such lose influence over each other and lose respect for one another.

Beloved, let us more and more strive to be God-like,--just and generous.

====================

R1131 : page 7

ROME AGGRESSIVE.

Although Protestant Churches have been engaged in the Punjab with constantly increasing numbers and efficiency ever since Dr. J. C. Lowry entered the field in 1832, the Romanists had until this year left the territory uninvaded in so far as work amongst the Hindus and Mussulmans is concerned. But in these latter days a golden opportunity seems to have been descried in the turning of the masses to Christ--the result of long years of patient, prayerful effort on the part of Protestant Christendom.

Sialkote has been fixed upon as a center. Priests--I know not how many-- have begun the visitation of the Christians in the outlying villages, and do not scruple to employ most questionable means to win the people and induce them to enter the fold of Rome. Money, it is said, is being freely used, and no less than six hundred perverts from Protestantism to Romanism have been made. It is true that the Protestant missionaries may take comfort from the reflection that those who have gone from them are the tares which were choking the wheat; nevertheless they cannot but realize that they have a new enemy to fight and that troublous times are before them. The Catholics make no pretense of preaching the gospel to the non-Christian population, but unblushingly avow as their policy the proselytizing of those who have been brought to a knowledge of the truth through the efforts of Protestants.--Presbyterian Banner.

====================

EXTRACTS FROM INTERESTING LETTERS.

Liberia, West Coast of Africa.

DEAR BROTHER IN CHRIST:--I am glad to advise you of our compliance with the request of the heathen chief at Gramay, referred to in my letter to you, as the one who had sent for us to baptize him. On Sunday Brothers Brunot, Brown, Clark and myself went down to the appointed place on the beach.

Instead of one candidate, we found two ready to outwardly symbolize their union with the Lord by immersion. These we examined as to their faith in Christ's death as their redemption-price, and found fit subjects for baptism into his name, and immersed them into the name of Christ, in the presence of the whole town-people who came out to witness the ceremony.

The baptized having changed their dresses, we had a divine service in the open air, and I preached to the congregation from John 3:16; and Rom. 6:3,4. After which Brother Bruno spoke--indorsing and confirming the sermon, which we hoped had made a lasting impression upon the people.

Having made the two converts, we, after the manner of the apostles, resolved to hold weekly service here, in order to feed our "new born babes" in Christ who desire and need the sincere milk of the Word that they may grow thereby. --1 Cor. 3:1; 1 Pet. 2:2.

Before leaving the town, we had a strong assurance from the people that ere long we will be called upon to baptize more people therein. May the good Lord give us grace to be faithful in the harvest work for his own glory, and crown our feeble efforts with such success as will most honor him.

Yours in Christ's service, S. W. SETON.

Missouri.

TOWER TRACT SOCIETY:--I am entirely unable to express my gratitude for the help received from you since first I saw a copy of ZION'S WATCH TOWER. I have been receiving the TOWER, etc., by your generosity since 1887. I find great satisfaction in reading it, although unable to pay for it. I wish I were able to materialize my gratitude into dollars.

Not long ago I received a book entitled "The Time is at Hand." My feelings will never be expressed. I lifted my heart in prayer to God that he might reward and bless his servants and instruments, the givers. Later I received a tract called "The Old Theology," treating on a subject which has given me more trouble than all my afflictions and other troubles beside--"Do the Scriptures Teach that Eternal Torment is the Wages of Sin?"

I am so glad to know that God is too good to create or permit such a terrible place as some describe hell to be.

I don't like to beg, but if you feel disposed to send me anything to read, it will be thankfully received, and it may be, by and by, you will be rewarded by me. You will be, if I should get so I can work. I don't know what to do! I seem to be almost alone, as people here can't see things as I now do. I have been compelled to withdraw from the M.P. church, as their doctrine and traditions seemed so adverse to Bible teaching.

Again I say, God bless you in your labor of Love. I am gratefully yours,

S. C. J__________.

Bay View.

DEAR FRIENDS:--Your book, MILLENNIAL DAWN, was given me to read by our friend, Mr. Barnes. After reading once and proving it, as I went along, I had no peace of mind until I read it the second time. The light began to come with the first reading, but I began to shrink from the sacrifice, and then Satan took his chance to torment and tempt me, saying, It is well enough to read the book but it is not necessary to give up your church. Shut your eyes and ears when they preach doctrine contrary to what you now think true. I let the book alone and went to church as usual, when I could, but I was not satisfied. I then said, I will ask my Savior to guide me and show me the way so plainly I could not go astray, and, thank God, my eyes were opened and I commenced to read the book over, and it seemed to me I was so rejoiced, I wanted to send the glad tidings to everybody. I am reading the second volume and am ready to give up everything for my Savior. I ask him to guide me into all truth. I do not get much time to read or write, but thought, after the little ones were asleep, I must at least try to let you know, and to subscribe for the TOWER. I had hoped to send for the Diaglott as well, but I must wait a little while longer for it. I enclose money for the TOWER; for the balance please send some Old Theology Tracts. Wishing you joy in the service of the Master, I am Your Friend,

Mrs. E. C__________.

Allegan, Mich.

DEAR BROTHER IN CHRIST:--I have read with pleasure MILLENNIAL DAWN, Vols. I. and II. When I began to read Vol. I. it was through mere curiosity. I was prejudiced against your writings before I read them, because I well knew then, as I also know now, that the world is being flooded with worthless writings of sectarians, to build up some fence to separate the freeborn children of God; but, thank God, I found it not so in the DAWN, but the reverse. I found it to be true. Thank God that I read DAWN, Vol. I. It created a thirsting for the second volume, which I received and read with pleasure. It has, indeed, been food to me. I have believed and preached much of the doctrine contained in DAWN for the last twelve years, and now I feel strengthened to go on telling the good tidings of the wonderful things that will shortly take place. I am glad to read in the WATCH TOWER of so many coming out of Babylon. Enclosed find 25 cents

page 8

for another copy of DAWN, Vol. II., paper covered, for a friend.

Your brother in Christ, S. S__________.

Michigan.

GENTLEMEN:--By the kindness of a friend a volume, entitled MILLENNIAL DAWN, was handed to me. I have carefully read it three times; and I am much, very much, pleased with its contents. They meet my preconceived ideas, from my many years of study of God's Word. Raised by Roman Catholic parents and educated in that religion with a design to the ministry, I with God's help read myself out of it. But for 35 years I have been like Noah's dove. Sects confused my mind and infidelity offered no cure. So I have tried to live the true life outside of them all.

I would like to have more light; but I am poor in this world's goods, but thankful that you remember the poor, as the true follower of the Lord always does. I, therefore, address you in hopes to receive more light at your hands. Will you kindly send me the second volume of MILLENNIAL DAWN, also any tracts or papers you think good for me or others to read.

I have for many years held forth the Word in my own weak way, but with no organization to back me, and found it hard, uphill work. Thank God for help in your publications.

Hoping to hear from you soon, I subscribe myself yours truly in the one hope of Eternal Life,

J. H. DONNELON.

Kansas.

DEAR FRIENDS:--I have been very much strengthened and encouraged by the clear, pointed and abundant evidence which DAWN, Vol. II., discloses of Christ's presence and the final end of Gentile times and the setting up of Christ's kingdom. O what a stimulant to faithfulness when we can see the preparations going on all around us for the ushering in of that glad day. While the time in some sense looks long, yet I believe that the industrious faithful-ones will find intervening time well filled up with the unfolding of truth and light of the dawning Day, so as to be continually feasted and refreshed. Seeing what we do, we may well lift up our heads and rejoice and be glad, not only that we shall be so greatly blessed, but that the whole groaning creation shall also be blessed at that Day.

I am reading Vol. II. through the third time. The opposition and trial I daily meet with, both at home, in my own house, and in the world, is no less bitter and determined, yet I rejoice greatly that my strength to bear them is increasing. I believe, as you say, after awhile we will be made fire-proof, and this we are to some extent already through prayer. That your usefulness in feeding the little flock may be continued to the end, I am yours in the truth and light of those lively hopes.

A. B. PERINE.

P.S. Enclosed I send you $3 to apply in keeping my subscription good for TOWER --balance for tract fund.

A. B. P.

A Brother in the Lord, whom Brother Adamson was largely instrumental in interesting in the Truth and in its service, writes to him as follows of his new experience as a colporteur, with DAWN. Just as he was starting out he suffered earthly loss in the great conflagration which destroyed the town of Spokane Falls, W.T.

DEAR BROTHER ADAMSON:--Your kind postal came to us in due time, but while in a state of much confusion, on account of the fire at Spokane. You will not be surprised, if I should tell you that every dollar I have been able to save since I met you in Indianapolis has gone up in smoke. Our loss in dollars, as best we could foot it up, is $840. No insurance.

We will say no more about this now, as, doubtless, you wish to know what we are doing. I say we, Mrs. H. and myself, for she is with me, preferring to share the pleasures and displeasures to which we are subjected. We have not been altogether idle, but, that we are in the harvest now, bless the Lord. We arrived here a few days ago, equipped with all the armor which our Father in his infinite goodness has seen fit to give us, and with hearts full of love to our blessed Savior and our fellow-creatures. We put out Arp slips a part of two days, going out Saturday with DAWNS, rather timid at first, but taking fresh courage as we went from house to house, Mrs. H. taking one side of the street and I the other. You would be encouraged to see with what vim and cheerfulness she goes about the work, which we followed closely all day, working about 8 hours, and selling 22 DAWNS. Very tired at night, this being the first. Becoming acquainted with the Pastor of the United Brethren Church, I was asked to preach for them. Accepting the invitation, I did so in the evening (Sunday), to a very attentive audience, the announcement having been given out at morning service. This was my first sermon from an orthodox pulpit. I will preach on next Sunday, at 3 P.M., to the prisoners at the State Prison, God willing. This may not reach you by that time; however, let your prayers be that the good seed sown may bring forth an hundred fold. May we have your daily prayers for God's blessing upon our weak efforts in the work out here. Monday, the 14th inst., not working all day, sold 33 DAWNS, making 55 sold, leaving 45 on hand. Thus you see we shall soon be out of DAWNS, so we order 200 more to this place, sending to the Tower Publishing Co. money for these and for two TOWER subscriptions.

Mrs. H. is very much delighted with traveling and selling DAWNS. Our little girl, Georgia, is at Corvalis, Oregon, going to school, and we are free from the common hindrances of this life, and thank God for his kind providence. We are at work selling DAWN and talking of the truth as we have opportunity.

I have many things to ask you, but can not worry you any longer. Mrs. H. joins in love to Mrs. A. and yourself. Write as you have opportunity.

Yours in Christian Fellowship and Work,

H. H. HYATT.

Portsmouth.

DEAR BRO. RUSSELL:--Until the glad tidings came to me through DAWN, doubt and unbelief held sway. I could never reconcile God's Word and love with orthodox teachings, and consequently was groping in darkness. After a careful reading and study of The Plan of the Ages, I am convinced that it is the key to the proper interpretation of the Scriptures. Harmony could never prevail to the extent it does, unless truth were the foundation. My whole nature has been changed in reference to the future, and I can now serve God through love, without a fear that when I am laid away I will be consigned to eternal torment. I now see clearly that God has something grand in store-- an accumulation of six thousand years of work, all for the benefit of our race during the next thousand. What a glorious time the Millennium will bring to those who want to be saved.

I enclose an order to the TOWER CO. for fifteen copies each of DAWN, Volumes I. and II., which I want for friends and neighbors.

Yours in hope,

C. W. W__________.

====================

page 8

OLD THEOLOGY TRACTS.

These tracts are published quarterly, at a very low price, by the Tower Tract Society. They are designed for general circulation among Christian people. They are on live topics, calculated to awaken interest in the study of God's Word and plan.

All of God's children, interested, are welcome to assist in this work in any way they may choose. These as pebbles from the brook may do more sometimes in the hands of God's faithful than can greater institutions. (1 Sam. 17:40.) Let this "hail" be freely scattered--not to injure but to liberate and bless God's people and to bring them out of the short beds of human tradition, whose narrow hopes expose them ever to the chills of fear and hinder true rest and confidence and trust. (Isa. 28:19-21.) These tracts we believe are helping many, delivering them from the torment of fear (which must be "a vexation unto them, until He shall make them to understand doctrine") into the light and liberty and love of a fuller appreciation of their Father's character and plan.

TOPICS TREATED.

No. 1--Do the Scriptures Teach that Eternal Torment is the Wages of Sin? No. 2--Calamities,--Why God Permits Them. No. 3--Protestants, Awake!--How Priestcraft Now Operates.

TERMS ON OLD THEOLOGY TRACTS.

For terms see second page of each tract.

***

The Tract Society offers as follows:--It will supply five tracts, quarterly, free, to each of the Lord's Poor of the Watch Tower List, or one tract, quarterly, to any poor person who may write mentioning this offer.

***

The Tract Society also offers to employ

CHILD-COLPORTEURS.

to sell these Tracts. They may sell them at the popular price of one cent each, at which rate hundreds can be sold everywhere--in depots, stores, street-cars and at the door-step. For use in this particular way, the tracts will be supplied 50 assorted for 25 cents. This will enable and encourage many little ones to spread the truth. Trial Packs (of 10 tracts) will be supplied for 5 cents. And any child who has not the money may have one trial pack on credit. ADDRESS--TOWER TRACT SOCIETY, ALLEGHENY, PA.

===================

"THE PLAN OF THE AGES."

MILLENNIAL DAWN, VOL. I.

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and the Bible as his revelation, and proceeds to trace the glorious plan therein revealed, and to show which parts of that plan are already accomplished, and which will be accomplished during the Millennial age, the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key"--"A Helping Hand for Bible Students." The One Hundred and Twentieth Thousand is now on the press, and many who have read it carefully and prayerfully, declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

It contains 352 pages, clear type, good paper, etc. Price in cloth covers $1.00 (or together with one year's subscription to this journal, Zion's Watch Tower, $1.25). Price in paper covers 25 cents, reduced from 50 cents to bring it within reach of all. These prices include postage.

Only Watch Tower subscribers are desired to act as colporteurs or agents for this book, and to thus preach with each book sixteen sermons more effectively than in any other way, and to classes not otherwise accessible. Some loan these books in quantities, others give them to their friends, and others sell them. The latter plan is often best, because people will more surely read what they have paid something for.

Some of our readers, who can afford it, pay the above low prices by the hundred copies, and some do more and contribute to the TOWER TRACT FUND, enabling us to make the following terms on the paper covered books to those whose circumstances are such that they can greatly increase their time and labor in this work by taking advantage of the allowance, as all subscribers are at liberty and welcome to do, each according to his own judgment.

The terms to Colporteurs are as follows:--To such as desire these books for loaning or giving away, and to those who can spend more of their time in selling them by reason of this arrangement, the Tract Fund grants an allowance of 10 cents per book, in lots of not less than 10 books AT A TIME--that is $1.50 for 10 books, $3.00 for 20, etc. This allowance is made to enable those of limited means to do more in the work of spreading the truth than they could otherwise do.

To such as give their entire time to this ministry of the truth, traveling from town to town and engaging in no other business for support, the Tract Fund grants an allowance of 12-1/2 cents per copy (called "Expense Money" to pay the traveling and living expenses of colporteurs),--in lots of not less than 20 books AT A TIME,--that is $2.50 for 20 books, $5.00 for 40, etc.

When ordering state plainly which terms you accept, otherwise we shall reckon 25 cents each.

A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES AND ON SAME TERMS, except that colporteurs will be permitted to order one half the minimum quantities,--5 for 75 cents, etc., or to regular colporteurs 10 for $1.25.

"THE TIME IS AT HAND."

MILLENNIAL DAWN, VOL. II.

[In English only.]

Prices are terms same as Vol. I. This volume is intended only for those who have carefully and thoroughly studied Vol. I. All such whose interest is awakened, will surely want this volume and succeeding ones which are in course of preparation, as well as the regular issues of the WATCH TOWER.

FOREIGN TERMS.

Though foreign postage is higher, we must not increase the price; for money elsewhere is more scarce among the poor than here, and the poor we want specially to reach, since we know that "not many rich or great" are among the Lord's chosen.

Our foreign friends may, therefore, hereafter, reckon our terms in English money, thus:--

25 cents = 1 shilling. 50 cents = 2 shillings.
$1.00 = 4 shillings. $1.25 = 5 shillings. 1.50 = 6 shillings.
2.50 = 10 shillings. 3.00 = 12 shillings. 5.00 = 20 shillings.

Upon this arrangement the WATCH TOWER will hereafter be 2 shillings instead of 3 shillings per year.

CREDIT FOR THE POOR.

Those unable to purchase the Dawn (and there are some we find--even at this low price) can have a copy of either volume on loan, upon promise to read it and to return it.

All who would engage in the work of ministering as colporteurs, but who lack the means to purchase the quantities mentioned above, can take their sample book and begin by taking orders, payable on delivery. If you can write us that you have secured orders for 5 we will let you have 10 books on credit; if you get orders for 10 we are willing to let you have 20; if you get 20 we will let you have 40 books on credit.

***

Write your order on a separate piece of paper from that upon which your letter is written. Write very plainly--especially your name and address. The name of the town is not always the same as the name of the post office: be sure to give the name of the Post Office to which you wish books sent. Give us plenty of time by ordering several days before you want the books, as we are very busy.

Address orders to--TOWER PUBLISHING CO.
ALLEGHENY, PA.

====================

MISSIONARY ENVELOPES.--A fresh supply now 25 for 10 cents; 100 for 35 cents; 300 for $1.00.-- postage free. A good and easy way to spread the light. "Tell the whole world the blessed tidings."

====================

THE EMPHATIC DIAGLOTT.

We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable--indeed almost indispensable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER subscribers only, and to these only one copy each, at the special price $1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER, ought to have the aid which the Diaglott affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding $4.00, postage 16 cts. = $4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. CO., that, if they would be at the trouble and expense of mailing the books, he would supply one copy each to all TOWER subscribers, at a price to bring the book with the reach of all, viz. $1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need both. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,--in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

====================

YOUNG'S ANALYTICAL CONCORDANCE.

Our supply of this valuable work, at $3.50, is now exhausted. Hereafter, we can give our subscribers the benefit of a wholesale price only, as competitive editions are about exhausted, and the "Author's Edition" is able to command its price,--which, the value of the work considered, is very cheap. The retail price of the book is $5.00, with postage 55 cents added--$5.55. Our price to our readers will hereafter be $4.25 by mail, postage prepaid by us; or $3.70, if sent by express at your charges. As it is quite a large volume (weight seven pounds), it will be cheapest for most purchasers, to get it by mail.

====================

LEESER'S TRANSLATION OF THE O.T.

This is a translation of the Old Testament Scriptures into the English language by a Hebrew. It is chiefly valuable for comparison in studying. This lot we can supply--postage paid by us--at $1.50, in sheep binding.

====================

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in G.A.R. Hall, over the Third National Bank, No. 101 Federal Street, Allegheny City. Readers and friends will be warmly welcomed. Preaching every Lord's-day afternoon at 3.30 o'clock; Bible Class at 2.30 o'clock. Services in German at 10.30 A.M. of the same day.

====================

VOL. XI. ALLEGHENY, PA., JANUARY, 1890. NO. 2.

==========

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY.

"BIBLE HOUSE:"
Arch Street, Allegheny, Pa., U.S.A.
C. T. RUSSELL, EDITOR.

TERMS OF SUBSCRIPTION.

DOMESTIC,--Fifty cents a year in advance, by Draft, P.O. Money Order, or Registered letter.

FOREIGN,--Two shillings per year. Remit by Foreign Postal Money Order.

TO POOR SAINTS.

This paper will be sent free to the interested of the Lord's poor, who will send a card yearly requesting it. "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat--yea, come, buy wine and milk without money and without price." And you who have it--"Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently--and eat ye that which is good, and let your soul delight itself in fatness."-- ISAIAH 55:1,2 .

==========

Entered as SECOND CLASS MAIL MATTER, at the Post Office, Allegheny, Pa.

==========

ORDER as many sample copies of this issue of the TOWER as you desire and will use judiciously, or send us the addresses of such as you hope would be interested through it.

ANY ONE, who is a subscriber to the Old Theology Quarterly Tracts, is welcome to send in addresses for sample copies of any one of the tracts he considers the most suitable for his friends. Send as many addresses as you please. Write them upon a separate piece of paper from that of your letter.

====================

R1171 : page 1

REMOVAL TO BETTER QUARTERS.

The increase of the work makes necessary a removal of our office to more commodious and better lighted quarters at the address given above. We praise the Lord for the increased opportunities for usefulness in his service, which this change seems to imply. Unite with us in rendering thanks, and in the prayer that from the new building

"The light--the radiance from the cross,
The depth of love revealing,"

may shine more and more until perfect day; and that

"Still new beauties we may see
And still increasing light."

====================

R1171 : page 1

NO TOWER FOR DECEMBER, 1889.

In view of our removal, and in view also of our need of our type in preparing MILLENNIAL DAWN, Vol. III., we concluded to omit a TOWER issue for December 15th and to send this January issue a little earlier than the middle of the month, so as not to keep our readers too long in suspense. Instead of the December TOWER we sent to all readers samples of the

"OLD THEOLOGY"--a tract-pamphlet issued quarterly at the small sum of 5 cents per year. Subscriptions for Old Theology may be sent in with your TOWER subscriptions. See terms for quantities, etc., on second page of sample tract No. 4. In ordering please state whether you wish your subscription to date back to the beginning, or to start with January 1890.

===================

R1171 : page 1

YOU CAN ASSIST IN THIS.

We want to know, at once, how many postoffice boxes there are in every postoffice in the United States and Canada. How many are there in your post office? With what number do they begin and with what number do they stop? Also, if possible, we would like to know how many are vacant and for rent, and what their numbers are. How many of our readers will serve us and the cause to this extent? It will cost you only a postal card and a little time. Or, if you are sending in your subscription for the TOWER, you can enclose the memoranda on a separate slip of paper.

Each one who thus serves (if not already on the list) will be entered as a subscriber for Old Theology Tracts for 1890 FREE.

===================

R1171 : page 1

GREETINGS FOR THE NEW YEAR.

Beloved readers, it is with hearts full of thankfulness that we acknowledge the divine favors of the year just closed. The Twenty-Third Psalm voices our sentiments. The Lord has graciously continued his gentle leading of his sheep beside still waters and into the fresh green pastures of his truth. Our table he has supplied with viands of grace and knowledge, bountifully, even in the presence of our enemies, who sometimes have been those near and dear to us--enemies to the truth because of the blinding of the great adversary, Satan. And we know from your precious letters received during the year that this, our experience, has been yours.

Now, in the dawn of a new year, we feel that we can apply to ourselves and to all God's consecrated ones the words of the last verse of this Psalm : "Surely goodness and mercy shall attend me all the days of my life; and I shall dwell forever in the house of the Lord." Let us, beloved, not only appreciate the bounties of our "table," but more and more feed upon the precious truth; and let us seek more and more to make use of the strength this food imparts, laboring in Christ's service, that we may become more and more "strong in the Lord and in the power of his might."

====================

R1171 : page 1

CONSIDER THIS CAREFULLY.

One of the most important questions with some who will receive this number of the TOWER is, whether or not they will receive the succeeding issues. To many it may be said to be the only channel of communication between them and the remainder of the household of faith; to very many it is the only channel through which the voice of the Chief Shepherd is heard. And yet, because not urged to subscribe, or because they neglect or put off attending to the matter, many every year are dropped from our lists; and often, may be a year or two after, write us that they are lean of soul and starved for lack of the food it bears from the Master to his friends and household each month. We are most firmly convinced that the TOWER is and has been a chosen vessel in the Lord's hands for dispensing "meat in due season," and we pray and labor that it may so continue to be used. For these reasons, and

FOR THE FIRST TIME,

we urge all to renew their subscriptions. We need scarcely tell you that we do not urge for the money's sake. Most of you know that such a paper as ours at 50 cents per year, without income from advertisements, could not pay its way and pay for editorial and office labor, postage, etc. But we never have accepted and hope never to need to accept money for our services; they are grateful, loving offerings to the Lord, and to his church which represents him. (Col. 1:24 .) The truth already has done so much for us that we are paid, exceeding abundantly, more than we could ask or expect, in advance, for all the service we are able to render. And besides,

R1172 : page 1

we are as greatly blessed each month as any of you, as the message flows from our pen to you, and as from your letters we learn of the rich blessings that the water of life and love, the truth, brings to your hearts continually. Indeed, so greatly are our hearts blessed by the preparing of the food for the household that we should be greatly disappointed were the privilege of the service, or even the privilege of doing it gratis, taken from us to be given to some one more worthy the great honor and privilege of being a "servant of all."

We explain the matter thus, fully, that you may rightly appreciate our motives in asking you to attend to the matter at once if you have any interest in the truths which the TOWER presents, that your interest may, by the watering of the Lord through our "broken vessel," increase greatly, to his praise and your profit and to our joy in you, through the Redeemer.

Our desire would be that the WATCH TOWER subscription lists should contain

THE NAMES OF ALL INTERESTED IN PRESENT TRUTH.

We desire this for their good, and for their present and everlasting joy, and not from any selfish motive; and to bring about this desired result we have arranged

1st. The very low price of the paper--50 cents per year,--less than one cent a week and less than one-seventh of a cent per day; so that but slight sacrifice, if any, will be required to be made to obtain it by any who have any money whatever at their command.

2nd. We have provided that the cloth-bound one dollar edition of DAWN may be had by subscribers at half price; or, to reverse this proposition, We will give the TOWER one year gratis to any who purchase the cloth DAWN at one dollar. And to introduce the TOWER we shall probably sell future volumes of DAWN only upon these terms.

3d. We have provided--See Terms on first column--that any and all of God's children who by reason of age, or sickness, or accident, or by reason of inability to get employment, or who for any other reason are unable to pay the cost of the paper, may have it free, if they will write at the beginning of each year and state their desire for the paper, but their present inability to pay its cost--a postal card will do. But the card or letter must be from the person desiring the TOWER on these terms.

We want to hear from every one of you at least once a year. It does you good to write to us, and it does us good to hear from you and to judge of your growth in grace, knowledge and love of the Truth. But you must not expect us to answer personally all your good letters. Accept, please, of the articles of the monthly TOWERS as our letters to you, and let your letters be your answers back to us-- at least one letter each year, to let us know that our preaching is not in vain in your case.

But let none suppose that all need to be urged to write us of their joy and love and growth, or to renew their subscriptions. Ah! no, thank God! Had it been so we, doubtless, should have become discouraged long ago. We receive every year thousands of letters which we prize more, far, than money or worldly honors; and more than any thing else except the blessings of the Master himself. Some of these from time to time we insert in the TOWER for your general joy, but some of the most precious are laid away carefully at home as precious mementos.

Beloved, let us hear from you-- at once!

===================

R1172 : page 1

OLD THEOLOGY TRACTS, ETC.

We have not the time to give you the particulars of this branch of the work, or of the Tract Fund work, as we should like to do at the beginning of the new year.

We have no high-salaried officers whose sole work it is to keep accounts and make reports. We, on the contrary, are going ahead doing with our might (with the resources at our command) what our hands find to do, (and that is a large work, we assure you, and we cannot nearly do it all,) and we leave to the Lord the bookkeeping, accounting and full reporting.

Our Accountant is an all-wise and infallible one. He sees and notes the efforts made by every one of you in his service--the service of the truth. By and by--it will not be very long--he shall render his account of our several stewardships, when he shall render to every man according as his work shall be; for every man's works show his faith and his love, according to his ability. And where there is a will to serve the Lord, there is always some way of showing it.

R1172 : page 2

Briefly, we may say that while we have been somewhat disappointed that so many readers have failed to appreciate and use the Old Theology Quarterly as a method of service, yet a few others have more than made up for this, and have quite exceeded our hopes in their zeal and service--some subscribing for and using as many as three thousand copies of the tracts each quarter. A hasty examination shows that (stating it in the usual manner of stating tract circulation,) over five millions of pages of Old Theology Tracts went out of our office into general circulation during the past year. And from present indications we would not be surprised if the year 1890 would more than double the output of 1889, large as that has been.

===================

R1172 : page 2

WHERE DOES THE MONEY COME FROM?

This we know is a question often asked among our friends and enemies. Our terms on DAWNS, tracts, etc., to our readers and to colporteurs, made very public, convince all that we are not selling the truth for gain; and as the work keeps on and on, the wonder increases. Strangers surmise that many wealthy folks are interested in the work; but those intimately acquainted know better, that the Apostle's prediction is fully verified,--that among the interested are not many rich, not many great, not many whom the world esteems wise, but chiefly the poor of this world.--See 1 Cor. 1:26-29 and James 2:5 .

We can only answer: The work is the Lord's and the workers are his, wherever they may be laboring in the harvest field. He is caring for and providing for his own work. As for ourselves, we do not live out of the work, nor accept any monetary compensation for our service for the Master and his cause, that our time and effort may be an offering of sweet savor unto the Lord, acceptable to him through Christ Jesus, our Redeemer. We mention this, not as a reproof to any whom God has differently situated, but that the friends may know how this part of the Lord's harvest work is conducted.

While our personal accounts and affairs are kept separate from those of the general work--"The Tract Fund"--yet we thank God that we have nothing of our own; that we left all to follow him; that having given ourselves entirely to him, we were enabled to realize that, if we are wholly his, all that we have and are is his also. Hence, though our personal accounts are kept separate and distinct from the general Tract Fund account, yet both are governed and used under the same general principles, of which care and economy are parts, coupled, we trust, with heaven-directed judgment as to how best and most to reach and bless and set free the true sheep, by so dispensing the harvest message as to lead them out of error's bondage and sectarian slavery into the liberty of the truth, and to let all who have an ear hear the voice of the great Shepherd.

Some have said to us (and many have written the same in substance): "If you ever get short and need a little help, be sure to call on me, and I shall be glad to assist." We thank all such, and realize their good intentions and appreciate them, but we never have asked and never will ask money for the Lord's cause. The nearest we ever came to asking money from any convinced us that such a course is wholly contrary to the Lord's will. That instance was in 1881, when over a million copies of "Food for Thinking Christians" were published and circulated. We then remembered a Brother, who was well-to-do, and who had repeatedly shown a deep interest in the cause, and who had said to us, "Brother R__________, whenever you see something good, something specially calculated to spread the light and needing money, something in which you intend to invest, let me know of it--count me in on all such enterprises;" and we merely laid the matter before him, explaining the plan and the amount of money that could be used, without making any direct request. The Brother gave liberally, yet apparently the offering brought him only a partial blessing. And, perhaps from fear that we would call further opportunities to his notice, and from a lack of full appreciation of our motives in the matter or of the light in which we regarded it (as a favor toward him to let him know of the opportunity), that Brother has gone backward and lost much of his former interest. How much the above circumstance had to do with his decline of interest we know not, but it doubly strengthened and guarded us on a point

on which we were already well settled, namely, that no direct and personal appeals should be made to any in our Lord's name. All the gold and silver is his. He neither begged nor commissioned any to beg for him.

As he increases the supply of the means, we will sow the seed of truth the more bountifully and liberally, and yet economically and judiciously as we know how; and if he withholds the funds, we will still be thankful and seek to make what is supplied go as far as possible, by practicing the more rigid economy; and if the supplies stop entirely, instead of asking man or even asking the Lord for more, we shall be content to stop the work entirely, believing that such a course would thus be indicated to be the Lord's will.

Ah! it is a great mistake, dear friends, to hold on to a money-talent, or any other talent of which we may be possessed, and to say, When I see that my talents are needed, when I see that the Lord's work has been crippled and interrupted for lack of what I have,--then I will give and give liberally, if need be to the last dollar or the last breath. Such a love of the Lord, though far better than many have, is not of the sort our Master will accept and honor as worthy to be of his Bride. Such a spirit analyzed means, I am selfish, I love my plans and schemes in which I find use for every dollar. I do not appreciate the privilege of self-denial, but if God should speak from heaven and demand all, I would promptly give all, or if I found God's plan likely to fail utterly for the lack of what I could give, if it took the last dollar, I would rescue the Lord and his cause from failure.

The proper course is, to realize that God is abundantly able to carry out all his plans without our aid at all; and that instead of our gifts of time and energy and money being necessary to help God along, he is favoring us amazingly, by granting us the privilege of co-working with him in using what little we may have. This is a privilege which all may enjoy. The poor widow and the poor laborer of ever so small income, as well as the more highly favored in this world's goods, should appreciate the privilege of bringing some present to the Lord--something that will testify their love, and show what is in their hearts to do, were they possessed of larger talents and opportunities. The two mites or two cents of the poor widow may cost as great self-denial as ten dollars would cost a mechanic or merchant, or as a thousand dollars would cost a wealthy man, or as a hundred thousand dollars would cost a millionaire. One may deny himself a yacht or a new residence, another may deny himself an extra carriage, or a trip to Europe, another may deny himself an extra suit of clothes or a usual "summer outing," and the widow may deny herself an extra table relish. It is self-denial in either case, and when done for the cause of our Redeemer, it is appreciated by him, not according to the amount but according to the self-denial, which gauges the love as truly in one case as in the other.

Could each one fully realize his present privileges, the conduct of each would declare--

"All for Jesus, all for Jesus,

All my being's ransomed powers,
All my thoughts and words and doings,
All my days, and all my hours."

The consecrated condition voiced by the Apostle is, "For me to live is Christ:" and wherever that sentiment is even partially shared by God's people to-day, there is such a desire to tell of his mighty love, that time, talent, voice, purse and every other thing are valued specially because they enable the adorer to show forth the glories of the Adored One who hath called us out of darkness into his marvelous light.

To such, the one-tenth of all increase, which the Law commanded the Jew to consecrate, and which some Christians observe, would seem an offering far too small to satisfy the demands of their love-inspired zeal. Such must and will do more--not of constraint or command, but to testify to the Redeemer their love and devotion. These will take pleasure in cutting short the time previously spent in the reading of light literature and daily news; they will be less careful and less energetic in pushing business so as to lay up treasure on earth for their children or others to quarrel over and be injured by; they will spend less time in foolishly endeavoring to shine on earth by "putting on style," in dress and home and road equipage. And they will not only thus save moments and hours, and dimes and dollars; but they will use them also, which some forget to do who are adepts at saving.

How shall we spend our savings of time and money? becomes an important question. We answer, if you and all that you have are the Lord's, you are God's steward in this matter, and must consult his will and not your own nor another's will. In other words, you must act up to your own conscience and light in this matter, no matter who or how many offer you advice. You will be advised and urged to give time, influence and money to support great Babylon in some or in many forms--as to assist in employing a worldly, unbelieving choir to displease God by praising and chanting with their lips while their hearts are far from him. ("Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing that thou hatest instruction and casteth my words behind thee."-- Psalm 50:16,17 .) Or perhaps you will be asked to contribute toward the support of a minister who, either ignorantly or stupidly or for money, devotes his time to misrepresenting the character and plan of our God, and thus blinding the very eyes that he should be opening with the eyesalve of truth. Or perhaps you will be urged to give money to assist the Foreign Missions in carrying the bad tidings abroad, or to help Home Missions to teach the Indians of the West and the Negroes of the South, directly or indirectly, the very errors from which, thank God, you have gotten free through the truth--to help put upon others the chains of error from which you have just gained freedom.

Can you spend either time or money in those channels, conscientiously believing that thus spent it will most glorify God? If you have come to a knowledge of the truth, you certainly can do nothing of the sort. Better far to waste the time, and waste or destroy the money, than to use it thus to fetter others with error and to dishonor our God.

If your giving and sacrificing are from the right motives, you will need to be just as conscientious as to how you spend your time, influence and means for God and truth, as you are to economize and save these from self and worldly things. The world and the devil are continually begging. Beware of those who beg in Christ's name. Be suspicious of them. Scrutinize their objects closely. God never begs. The most he ever asks you for is your heart--"My son, give me thy heart." When our hearts are fully his, we begin to urge him more and more to accept our little offerings. And as we become anxious to serve him and intelligently seek how we may best do so, he graciously gives us the privilege by letting us see where and how we may co-work with him in the spread of present truth.

===================

R1174 : page 3

THE NEW YEAR.

"Gone with our yesterdays; folded apart,
Laid by with the treasures we hide in the heart,

The year that hath left us, so silently shod,
Has carried its records of earth unto God.
How strange was its mingling of bitter and sweet,
Its trials how heavy, its pleasures how fleet;
How often its mercies surprised us, unsought;
How frequent the gifts to our hands, which it
  brought;
Alas! that we shadowed its glory with sin,
Nor battled its beautiful trophies to win;
And thanks unto Him, who gave pardon and rest,
And wrought for His children whatever was best.

"Cometh in winter the year that is new.
Snow-fall, and frost-rime, and star-beam, and dew,
Shine of the daisies, and blush of the clover,
Rose cup and lily for bees to hang over,
Stir of the wind in the waves of the wheat,
Smile of the violet low at our feet,
Fruitage of orchard, and cluster of vine,
Seed-time and harvest, O man! will be thine,
Once more in this year; for what hath been,
  shall be,
While the rivers of time seek eternity's sea.

"So, a Happy New Year, to the babe and the
  mother,
To gentle wee sister, and rosy cheeked brother.
A Happy New Year to the aged, who wait
Till the Lord opens wide the Paradise gate.
A Happy New Year unto those who have learned
How rich are the guerdons which labor has earned.
And a Happy New Year to the weary, who cling
Through sorrow and pain, to the cross of the
  King.

"Far down thy fair vista, blithe New Year, we see
The sun gleam of the beautiful Sabbath to be;
From far o'er the billows we hear the glad swells
Amid people in darkness, of church-going bells.
God speed the full time when idols shall fall,
And the banner of Jesus wave white over all;
When the nations shall walk in the light of the
  Lord,
And Eden's lost verdure to earth be restored.

"Dear Christ, by Thy passion, Thy grace and Thy
  power,
Assist us, uplift us, in each clouded hour,
And still by denial, bestowal, delay,
Whatever is needful, oh, give us, we pray!
The year that is far above rubies shall be
The year of our lives that is closest to Thee.
And precious and sacred our changes shall grow,
If heaven-light o'er them in tenderness glow.
Let the burdens of woe, and the conflicts of care,
Alike be relieved by the breathings of prayer;

And happy, or only resigned, let us raise
Each morning and evening the songs of our
praise."   -- Selected.

====================

R1174 : page 3

THE NEW COVENANT.

IT IS FOR GOD'S FRIENDS.

God's law is that righteous arrangement which God's unerring wisdom has established for regulating the affairs of his creatures for their good and his pleasure. God's will is his law, which is as unchangeable as he is all-wise and unchangeable. God's law is, therefore, the only covenant or agreement he ever makes with his creatures. When man was created and placed under favorable conditions in Eden, OBEDIENCE (fullest acquiescence with the perfect will of his Creator) was made the condition of his continued enjoyment of life and all its attendant favors and blessings. This was not a covenant but a condition, because a covenant signifies a contract or agreement between two parties, and we know that Adam could not have been consulted about his own creation or asked to agree to any covenant regarding the continuance of his existence. While it would have been neither kind nor just to have so created Adam that life would have been an injury and a burden, or to have brought him into conditions wherein an eternity of misery might have been risked, it was both kind and just for God to do what he did do, viz., to create him perfect in the midst of Eden's perfections and to give him the privilege of perpetual life and blessing under his Creator's favor upon condition of his full and hearty obedience to his benefactor's wise, just, loving and necessary laws, plans and regulations. Otherwise his communion and fellowship with God, his pleasures in Eden and even life itself, were to be withdrawn from him, as one unworthy of them. And his as yet unborn race, in his loins and represented by him, were involved in that penalty with him, when he knowingly and willingly violated the condition of life.

Since God and his law and regulations,

which represent his character, are unchangeable, a careful scrutiny and study of this first transaction between God and man reveals clearly the fact that as God did not prepare Eden and its favors for his enemies, nor even for one who without enmity would refuse or neglect to comply with his perfect, righteous laws, so he need not be expected, either, to prepare the earth as the Paradise of God and to redeem and restore and grant everlasting life to any who, when fully informed, would have a disposition to oppose him or to infract or evade the least of his wise, benevolent and just laws and regulations. In a word, whatever favors God ever has, or shall extend are for his loyal friends; and none of them are for his enemies.

But, while thus clearly noting that the enemies of God are the enemies of his righteous laws and regulations and the friends of God are those who do whatsoever he commands (John 15:14); and while noticing also that his desire toward his friends is that they may have everlasting life in the enjoyment of his fellowship and favor, and his determination and decree toward his enemies is that they shall be cut off from life and from all his favors as mere cumberers of the ground; let us not make the too common mistake of supposing that the friends of righteousness--friends of God--can all be easily recognized now. By no means; under the present reign of Sin and evil the service of Sin brings at least a transient reward of pleasure or gratification, while the service of Truth and Righteousness brings at least a transient pain or reproach. Doubtless many now serve Sin because of its present gratification of inherited weaknesses, who really detest it and would rejoice in righteousness, if they were as favorably circumstanced as Adam was. Such, therefore, are not really the enemies of righteousness and of God.

Many now stand with the open wilful enemies of righteousness and sit in the seat of the scornful, because of ignorance of God's plan and character; because blinded by Satan (2 Cor. 4:4 ; Psa. 1:1);

R1175 : page 3

and because their ideas of right and wrong are badly warped and twisted, through various false doctrines and theories. We might not always be able to tell which of our fellow-men are friends of righteousness and unwilling sinners, and which the willing ones--which under favorable circumstances would prove to be friends of righteousness, friends of God, and which would prove to be enemies of righteousness, enemies of God. But God, who reads the thoughts and intents of the heart, knoweth well. Yea, he foreknew that there would be such, before he created Adam; and in his wonderful plan, arranged before the foundation of the world, the Lamb slain had a place, and was his provision,--not for those whom he foresaw would, under full light and opportunity, be wilful sinners, enemies of himself and his righteous government, but for those whom he foresaw would, when they would have full opportunity, become his friends, because at heart always willing and preferring righteousness rather than sin. It was for such ultimate "friends" that God provided the sacrifice of his Son, the redemption which is in Christ Jesus, and not for those who shall ultimately prove themselves enemies.

All mankind are enemies or opposers of God and righteousness, so far as their imperfect conduct or works are concerned, though all are not such at heart. Thus Christ died only for his friends (those at heart the friends of righteousness) while in fact those friends were all, more or less, opposing righteousness (unintentional enemies) by reason of the weaknesses and imperfections of their fallen state. Thus seen, two texts seemingly contradictory are in perfect accord: "While we were yet enemies we were reconciled to God by the death of his Son," and "Greater love hath no man than this, that a man lay down his life for his friends --ye are my friends" --whoever will render heart-obedience to God's perfect, righteous law.-- Rom. 5:10 ; John 15:13 .

MAN'S FREE WILL.

Returning to Adam and his family, outcasts from Eden and from all that it represented of divine favor and communion and the conditionally-promised life everlasting, let us study for a moment their mental attitudes toward God. Were they friends or enemies?

Legally they were all enemies--violators of God's just and good laws, condemned to death therefor by their good and just Creator. But if their wills, their hearts, be examined to see whether they were still wilfully and maliciously opposed to God and righteousness, determinedly wilful opposers, as Satan for instance, we find some of each sort--some who would rejoice in iniquity and feel and act maliciously toward the right, and others who would fain be back again in full fellowship and communion with God, desiring and delighting to do his will and sorrowful for the past.

Everything connected with the narrative in Genesis tends to show that both Adam and Eve were deeply penitent and looked longingly to the Lord for the reconciliation and restoration to his favor hinted at in the statement that the seed of the woman should bruise the serpent's head--crush evil. Seemingly this hope was associated with the birth of each of Eve's sons. Their names seem to indicate this. The name of her first-born son, Cain, in the Hebrew much resembles in meaning the word Eureka--"I have found it"--or I have got the expected one. Abel, the name of the second son, indicates doubt or uncertainty; Cain in the meantime, no doubt, having manifested the evil disposition, afterward so clearly marked in his history. The godly character of Abel seems to have revived her hope, that of her offspring one should arise who would somehow vanquish Satan and evil, and bring back the fellowship and blessing of God; consequently when her third son was born Eve named him Instead (i.e., Seth), for she said, "God hath appointed me another seed INSTEAD of Abel whom Cain slew." (Gen. 4:25 .) And, indeed, the hope that she might be the mother of the long promised "seed of the woman" seems to have filled the heart of Eve's daughters through the line of the family of godly Seth, all the way down to and including Mary, our Lord's mother.-- Luke 1:41-55 .

In Adam and Eve and their first three sons we have a clearly marked showing of the human will, and the fact that God does not give us our wills but that each individual is accountable for his own will; while God only influences our wills to the extent of setting before us certain information, upon which each one's will must decide or act for himself. (Thus God works or operates in us, the church, who have already willed to serve and obey him, by continued unfoldings of his Word and plan, so that we, already right-willed, may continue to will and continue to do his good pleasure, more and more. -- Phil. 2:13 .) As increasing light shows the propriety of increasing zeal and sacrifice, it also shows with increasing clearness the grandeur of the things which God hath in reservation for them that love him --his "friends, who do whatsoever he commands." We need not question God's power; we know that he could have created man without a will; but he did not do so; he created him in this as well as in some other respects in his own likeness or image--with ability to will for himself. And we have never found a member of the human family fallen so low that he had no will of his own --except idiots, who are clearly not accountable. Even those who are fallen so low that they seem to have no power to control their conduct by their wills, still have the will. "To will is present with me, but how to perform I find not," not only represented the Jew's condition but that of all fallen men. A thief may have the organ of acquisitiveness large and the organ of conscientiousness small and may therefore by reason of this mental unbalance have a predisposition to steal. Yet he has, at least, some conception of the wrong he commits, and he steals with a certain amount of wilfulness or unwillingness. A will in the matter he must have, even though it be so weak (because unsupported by good elements of organization and because opposed by bad elements of organization) that he cannot carry out his will but is continually falling into sins which, when out of the heat of temptation, he may mourn over. Hence, we repeat, there is in every man a will.

That God delights in the freedom of will in all his creatures is evident, also, from the fact that he has given this faculty to them all, even to the very smallest insects. Go to the ant--consider her ways, and see how much will power she evidences.

Take a drop of water and examine with a microscope its living creatures; that even they have wills of their own, must be apparent to all. Much more man, made to be God's representative in the earth, and its king,--man has a will, and to it God appeals; and in harmony with its laws and liberties, which he gave it, God and his laws always operate.

While Adam and Eve and their second son Abel, and their third son Seth, developed wills which desired righteousness and reconciliation with God, Cain, their first-born son, developed a will opposed to righteousness; proud and self-willed, he had no desire to submit his will to God's will, and did not aspire to the reconciliation promised to be provided; he, no doubt, regretted the loss of Eden and would have liked to be restored to it, but not upon God's conditions of absolute obedience to God's righteous will and arrangements. He would have loved the reward of obedience and righteousness, but was unwilling to accept the terms; he did not will to be God's friend upon the only conditions God offered, or ever will offer, his friendship and communion. He consequently opened his heart to unbounded ambition and selfishness which brought in envy, hatred and malice, and led him to murder his brother Abel, because his life and his offering, submitted more fully to the will of God, were more acceptable to God than his own. Not

having submitted his own will to God's will and righteous plan, Cain hated his brother, and from envy deliberately planned and executed his murder.

It cannot be claimed that Cain's will was weakened and depraved by heredity, for he was Adam's first-born. He had plenty of will- power, as much as his brother Abel, but he misdirected his will. He willingly copied Satan, while Abel was copying God. Yielding himself to evil, he allowed an evil or sinful will to be begotten in him and then nursed it into a murderous, devilish will or disposition, hating good and loving and doing evil. And so, as those who pattern and conform their wills to God's will are children of God, of Cain it is written that he, willingly copying Satan's disposition, became a son "of that wicked one."-- 1 John 3:12 .

Likewise, our Lord spoke to some of the malicious Pharisees, whose wills were set in opposition to the truth, who, instead of seeking God's will and way, were Satan-like, seeking their own exaltation and hating the right and the light, saying: "Ye are [children] of your father the devil." So the Apostle once spoke to a similar character, a wilful evil-doer, saying, "O full of all subtilty and all mischief, thou child of the devil; wilt thou not cease to pervert the right way of the Lord?" -- Acts 13:10 .

NO PROVISION FOR GOD'S ENEMIES.

Notice now that God has never purposed or promised blessings upon wilful enemies. Eternal life and kingdom favors are not for such. Had all the race been such characters, no redemption and no restitution would have been provided. God foresaw, however, that many (the vast majority, we doubt not) would, after seeing clearly and in some degree experiencing both good and evil, right and wrong, and their respective consequences under God's law, be glad to recognize and serve God and the right --with all their heart, mind, soul and strength;

R1176 : page 4

and to observe the same law in their dealings with their fellow-creatures--loving their neighbors as themselves. It was because God foresaw these would-be friends in the Adamic race that for such he provided redemption and reconciliation through the blood of the crucified one. "Greater love hath no man than this, that a man lay down his life for his FRIENDS. Ye are my FRIENDS, if ye do whatsoever I command you.--Love one another as I have loved you."

We do not forget that the same great Teacher said, "Love your enemies" and "If thine enemy hunger feed him"-- help to keep him alive. This command to us is very different from what God reveals concerning his own plan of procedure toward his wilful enemies, of whom he caused it to be written:--"The enemies of the Lord shall lick the dust;"--shall fall in death--they "shall die;" they "shall be cut off" from life; "all the wicked will he destroy." [He will not feed them and continue their lives everlastingly.] "They shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints and to be admired by all them that believe in that [Millennial] day." -- Psa. 72:9 ; Ezek. 18:4 ; Num. 15:31 ; Psa. 145:20 ; 2 Thes. 1:9,10 .

And his reason for thus giving us a different rule from that which he himself will follow is readily seen. The enmities and oppositions of the present time among men are mostly attributable to mutual weaknesses and imperfections and misunderstandings; and we who are totally incapable of reading and judging the hearts, the underlying motives, the wills of our fellow-men, could not unerringly judge which are the few real enemies of righteousness and which, its many blinded, deceived or only partly informed or over-tempted friends. Therefore, if thine enemy hunger, feed him; he is probably a deceived friend of God and hence of yours. As for the few times when by feeding our starving enemy we should really help perpetuate a being unworthy of life and whom God has declared should be and shall be destroyed, the Lord tells us to leave that to him, that he has not yet made us the representatives and executors of his laws. But he does tell us also that no real enemy of his and ours, no informed and really wilful enemy of righteousness, shall escape just punishment because of our exercise of leniency. He declares, "Vengeance is mine, I will repay, saith the Lord." Therefore, dearly beloved "avenge not yourselves"--follow instructions, feed all enemies and trust to the Lord who can and will, in his due time, render "vengeance to his enemies."-- Rom. 12:19 ; Jas. 5:1-6 .

And God, indeed, for a time follows the very rule thus laid down for us. He does not now destroy his enemies, but feeds them; sending rain upon the just and upon the unjust and causing the sun to shine upon the evil as well as the good. God waits, as he tells us to do, until his due time arrives, when (during the Millennial age) he shall cause the knowledge of his character, his plan and his laws to be clearly and fully made known to all men. Then the real enemies, the wilful evildoers, shall be manifested; and the multitude of present enemies, through inherited weaknesses, deceptions, and misconceptions, whom he foresees will become his friends, shall be manifested also. Then the "friends," the "sheep," shall enter into life--the second life, the non-ending life; while the "enemies," the "goats," shall be cut off from life--enter into death, the second death, non-ending death;--an "everlasting destruction from the presence of the Lord" and from all further opposition to his glory and power. Self-willed Satan, and all his children, all who willingly prefer his course of enmity to God and righteousness, shall go into destruction (symbolized by the lake of fire) "the second death." (Rev. 20:14 .) God seeketh not to bend the unwilling, but is pleased to receive and help and restore the willing ones. He does not propose to use his power to chain unwilling devils to his throne, but to open through Christ a way to life by which whosoever wills may come and partake freely. Neither will God destroy the wills of the unwilling and make them mere machines; rather than have such children he could and would, as our Lord declared, create men out of stones. (Matt. 3:9 .) No; God "seeketh such to worship him [and to enjoy his favors] as worship him [willingly] in spirit and in truth." All the good things which God hath in reservation are for those who love him.-- 1 Cor. 2:9 .

For this purpose of proving and manifesting who are the friends of God, "God hath appointed a day [a time--the Millennial day] in the which he will judge [grant a trial to] the world, in righteousness [It will be a just, fair trial, full, complete, final], by that man whom he hath afore ordained--Jesus Christ, the righteous one." He must reign [and judge, and the Church shall reign and judge with him-- 1 Cor. 15:25 ; 2 Tim. 2:12] until he hath put all enemies under his feet" (--not upon thrones of honor), and until he has liberated all the groaning, travailing and sin-sick creation from the bondage of corruption and death into that freedom from pain, sorrow and dying which is the divine provision for all the sons of God. (Rom. 8:21 .)

Yea, God's Anointed shall not only reign, but reign in righteousness. He will lay justice to the line and righteousness to the plummet, and the hail shall sweep away the refuge and delusions of lies, and he will stamp out evil and wilful evil-doers forever. (Isa. 28:17 .) The God of peace will introduce lasting peace and blessing by crushing Satan and all his wilful children (his wilful followers, who in spite of full knowledge, will, like him and with his spirit, love evil rather than good) under the feet of the Christ --shortly.-- Rom. 16:20 .

Then, having finished his work, having bought the sheep and having found all of this sheep class of mankind who had all been lost in the wilderness of sin, the Good Shepherd, who knows all his sheep (and who will be known by all of them, when once they clearly and distinctly hear his voice), having destroyed the wolves of sin and the wilful goats, will bring all the sheep safely and happily back to the Eden fold of God, and shall deliver up the kingdom to God, even the Father, that God and his law and his fold may be to such henceforth, forever, their all in all. Thenceforth, there shall be no more pain, nor sorrow, nor sickness, nor dying, nor cause for these; for sin and they that loved sin, and all the former things shall have passed away forever. Thenceforth, all things are new and perfect and right and good.

"WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION OF SINS."

HEB. 9:22 .

Having looked at the class whom God desired to restore to his favor, his "friends" (including all those who will ever become his friends, obedient to his righteous regulations), let us look now at the method adopted by divine wisdom for effecting reconciliation or atonement between God and these.

That a number of the patriarchs were quite willing to be reconciled again to God, to be at-one with him and repossess themselves of the blessings of Eden, which he had prepared for those at-one with him, is very evident. It is also evident that God would not and did not permit that full, complete reconciliation; that though he did permit those who longed for his friendship and who desired to know and to do his will, to have a measure of his friendship, what he granted was far from full and complete fellowship. He never restored them either to the comforts or the everlasting-life conditions of Eden. Whatever fellowship was granted came to them as they were given to Adam, as loving provisions. And even the limited fellowship, the limited at-one-ment permitted, was so hedged about with typical sacrifices for sins as to clearly indicate to these would-be-friends of God that they were unclean --unfit to be recognized by God, or to be at-one with him, or to have his favors. To appreciate the reason why God thus held aloof from men, and how full and complete reconciliation has since been accomplished between God and those who are desirous of being at-one with him, and how, ultimately, all the "friends" of God shall be sought and found, and brought to one-ness with him, is to appreciate the philosophy of the plan of Salvation, conceived by God before the foundation of the world, begun at our Redeemer's first advent, and to be completed with the close of his Millennial reign.

Obedience to his Creator is not only the proper and reasonable course for man, but it is the course essential to his happiness; for disobedience is not only sinful ingratitude, but it is injurious to man, who has not the experience and wisdom essential to a proper guidance of his own affairs. God's regulation, therefore, is that his wisdom, his power, his care and his love, must be trusted in implicitly by all; and his will must be the only law, if harmony, peace and blessing to all would prevail. He will have nothing short of this; hence he would not countenance the slightest disobedience on the part of the perfect Adam and would not excuse disobedience. He would, instead, illustrate, to all his intelligent creatures, how imperative and unalterable are his laws, how disastrous and far-reaching are the consequences of disobedience, and how necessary his laws are to the general well-being of all his creatures.

Notwithstanding, therefore, God's loving sympathy for Adam, and his foreknowledge of all the dreadful consequences upon his posterity, God determined to make an example of the sinner and of the natural consequences of sin, and so the penalty of sin went into effect. He cast Adam out from the garden of Eden and all its favors; he no longer treated him as his loved creature and friend but as one who had rebelled; he virtually said,

R1177 : page 4

you have chosen your own path, now walk in it, take the consequences, use your own will and see where it will land you, and how much more joy and liberty you will have than if you had remained under my easy yoke and light burden--my easy requirement of obedience.

Yet, while treating mankind thus, on the lines of justice, God had already planned for the recovery of all such of the human family as would desire to render full obedience to his just laws and arrangements. He could not change his laws to suit the imperfect, fallen, weak condition of such as desired to return to full obedience and favor; he could not accept as perfect that which was far from perfection. To do so would bring confusion into God's kingdom, and for him to recognize sin and affiliate with sinners and in any degree countenance their sins and weaknesses would be to partake of sin and be a partner in it with sinners.

It is asked, Why did God not restore men from death--from sickness, pain and mental and moral imperfection, and from the tomb--and then let them show their harmony and obedience? We answer, that was impossible! It is impossible for God to lie or to deny himself, or his own sentence against sin. (Heb. 6:18 ; 2 Tim. 2:13 .) God's sentence against sin was that "the soul that sinneth, it shall die;" and even God himself could not now change that sentence; hence God could not restore the condemned and dying and dead race and offer them another trial: Adam had been tried and had failed, and the sentence was passed and could never be altered, because God's law, like himself, changes not, forever.

But some will inquire, Did not the death of Adam meet the penalty? and could not God justly have made him alive and perfect again the next moment after life had become extinct--the next moment after the penalty had been fully inflicted? No; you misunderstand the penalty of sin. You seem to think of the matter as though the penalty of sin read, The being who sins shall cease to exist for a moment, or more, as a penalty for his sin: or, The wages of sin is a temporary suspension of existence: or, The body of the person who sins shall die. But none of these properly represent the penalty, which was that the soul should die--the being should cease to exist. When this penalty is fully studied and realized, it will be seen that utter extinction of being was the penalty, and that a merely temporary suspension of animation would not be a fulfillment of it.

R1177 : page 5

How, then, could any hope of a future and everlasting life be entertained for any? From a human standpoint there was no room for hope, because there could be no room for expecting God to break his word or change his righteous law. But nevertheless, God held out a hope to such as desired and endeavored to return to his favor, though he did not explain the process by which he would recover them, but left that for faith to reason upon. And faith reasoned that if God could not break his word about the penalty, he could not break it with reference to the recovery from it.

Even the shadowy sacrifices and typical services of the Law-Covenant, made with the seed of Abraham, but slightly disclosed what would be God's method of meeting the penalty inflicted upon Adam and his family and canceling it, so far as it would work injury and loss of existence to those of the race whom God loves and calls his "friends"--even all who love righteousness, and God the King of the righteous, and also all who would do so if they fully and clearly understood the truth. We, however, who live since the great Redeemer came and gave his life for "his sheep" [not for the "goats"], and who are of his sheep, are privileged to understand these "mysteries" of Jehovah's plan (Matt. 13:11 ; John 16:13), so that we may not only fully and clearly comprehend the portion of it already accomplished, viz., the ransom given for the life of Adam and all who lost life through his disobedience, but listening to the great Shepherd's voice, gradually, more and more, the length and breadth and height and depth of that plan are revealed to us; showing us that the results of Christ's obedience to the Father's plan, in the voluntary sacrifice of himself (the man Christ Jesus) as Adam's substitute or ransom-price, will fully and completely offset and cancel the penalty upon Adam and his children.

How, now, does the case stand in view of the ransom given by our Redeemer at Calvary--Did it secure everlasting life for that entire race of sinners?

No; it did not secure everlasting life, nor even a right to it, either for Adam or for a single one of his posterity.

What then did Christ's death accomplish for men?

It merely and only canceled and set aside the penalty upon Adam for that first disobedience;--which penalty, as long as it remained against the race, prohibited their ever returning to perfection and life. Now, they may return to divine fellowship and favor, and thence to perfection and everlasting life, if they can do so.

But men are unable to recover themselves "out of the horrible pit and out of the miry clay" of sin, which has become a great cancer upon the bodies and minds and morals of our race, which, however loathsome and abhorrent to those who long for purity and righteousness, has become a part of our very being and is sapping and drawing the life forces daily and hourly. And these cry out, Oh! wretched man that I am, who shall deliver me from this corrupt state and set me free so that I might do right and be in harmony with God and have his blessing and favor and gift of everlasting life!

The ransom opened the way for the powerful Mediator to establish the New Covenant with all desirous of reconciliation. Before that sacrifice for Adam's sin was made, God could not enter into covenant relations with those under death-sentence for violating his laws. Nor could Christ as Mediator offer pardon or restore to perfection of life those under divine sentence, without opposing God's perfect law; which he could not and would not do.

As an illustration, Suppose that a bookkeeper in governmental employ had proven dishonest and had been legally sentenced and imprisoned for the offense; and suppose the penalty was one that could be met by the payment of a money fine; suppose that the man had thoroughly repented and reformed and made such restitution as he could for his embezzlements; suppose that a friend of his, a physician, knowing all about the case, should pay the fine and secure his release; suppose, too, that the government officials were willing that he should return to his old position and former salary, but suppose that the man had during his confinement become paralyzed and lost his ability to write and to calculate. All will see that a payment of his fine [his ransom] could not restore him to his former work and pay, if he could not fill the requirements. But if the physician who redeemed him from the condemnation of the law by paying his fine should also be skillful in treating his disease and restoring him to his former condition and thus to his former employ and its wages, the two-fold work of Christ as Redeemer and Restorer would be illustrated in him.

Christ's death as man's ransom sets free from condemnation, fully, entirely; but the effect of sin has paralyzed all mankind, mentally, morally and physically, so that the good that we would we often cannot do. We are, therefore, notwithstanding the ransom, wholly unable to fill the original place in God's service designed for us, and are unable, therefore, to get the wages of righteousness--everlasting life. Mankind must still look to Christ, the Redeemer, and, earnestly desiring it, put themselves under the treatment of this Great Physician for the restoration of all the lost powers. And such as come to him, he will not refuse, but will put them under the strict regimen of the New Covenant, and so long as they continue thereunder he will treat their cases, correcting, instructing, exercising them, etc., until they are fully cured and restored to the lost portion and favors.

Praise God for the all-important work accomplished at the cross, by which the sentence of extinction was lifted from the race! yet it is very evident that since God's law continues the same yesterday, to-day, and forever, and since he still must and does refuse full communion and fellowship with sinners, and since we cannot recover ourselves from the plague of sin, it is very evident, indeed, that some great physician, able to cure our malady and to restore us to mental, moral and physical health and perfection, must be sent to us by our gracious Creator or our case would still be hopeless.

God knew this all along, and so provided that the obedient one who, willingly, for our redemption left the heavenly nature and glory and became a man, that as a man he might give himself a ransom (a corresponding price) for and instead of the first man, the transgressor (1 Tim. 2:6 ; 1 Cor. 15:21), should be the one who, as the great Physician, Savior and Life-giver, should not only redeem Adam and his children from the sentence and penalty of extinction, but should "save HIS PEOPLE from their sins;" and delivering these, his people, from sin and death, should finally present them perfect, blameless, unreprovable before the Father, fit objects of his love and communion, restored to the divine likeness, in which they will be able, as father Adam was in Eden, to fully comprehend and fully perform all the divine requirements. And in addition to what Adam had, they will have the valuable experiences of the present time, proving to them the love of their Creator and Lord and giving assurance that he and all his laws seek only their permanent blessing and joy.

CENTRE AND CIRCUMFERENCE.

The hope of the world, then, has a circumference as well as a centre; the centre is the Redemption or Ransom, the circumference the Deliverance, the

R1178 : page 5

Life-giving, the Restitution to the divine favors; and the various provisions and conditions of the New Covenant connect this centre with its circumference as spokes do in a wheel.

Only by following the New Covenant provisions can any of the redeemed reach the grand limits of perfection. Its provisions, however, are ample for the bringing of all the willing ones to a condition, mental, moral and physical, where God can recognize them as worthy of his favor and communion. Those who recognize the sacrifice of Christ as the Ransom-price of the race have it as an assurance of the sincerity of God's promises of deliverance, and as a practical demonstration of his sympathy and love which amounts to a conviction that he will in his own due time do all that he ever promised;--"exceeding abundantly more than we can ask" or at present imagine.-- Eph. 3:20 .

As the long delay of over 4000 years until the Ransom was given perplexed the Lord's faithful among the Jews, so the long delay of the Great Physician, as the Life-giver, the Restorer, since his giving of the Ransom, since the release from the sentence of extinction (Rom. 4:17-19), has greatly perplexed many of the Lord's faithful ones during the Gospel age. But now, as his due time comes for the further explanation of his plan to his people (Dan. 12:9,10 ; Luke 12:37), it is all made clear and plain. We now see that the past six thousand years were used in God's plan for the multiplying of the race, sufficient to fill the earth when as a whole it is made a Paradise, fit for perfect men in fellowship with God; and that during this period, long to us as measured by the short measure of present existence, but short to the great Eternal, each generation played its noble or ignoble part and got its lessons and experiences with sin and its consequences, and was laid away in the dust. There they await the coming of the great Deliverer, fully authorized by the satisfaction of the sentence upon us, secured by his own payment of the penalty against us; and fully competent, by reason of his own resurrection and high exaltation to the divine nature (2 Pet. 1:4), to "save unto the uttermost" all who will come unto the Father by him. He shall come in power and great dignity, and, opening the prison doors of the tomb, shall call back to being, in orderly succession, the generations of the dead, and offer to each and to all fullest opportunity to demonstrate their willingness to come into full harmony and covenant relationship with

God, upon the only conditions which God can or will or ought to make, viz., absolute, prompt and willing obedience to his righteous government, which is wisely instituted for man's eternal happiness.

God's people see, further, that the delay since the payment of the ransom-price has been utilized by God for the call and testing and selecting of a "little flock" of specially zealous and earnest lovers of righteousness; whose testing is specially severe, because accomplished during the period in which error and wrong and sin are permitted to triumph and hold sway in the world; in a time when it costs the sacrifice of much that is convenient and pleasurable. But if called to endure more than will be exacted of the world in general, during the Millennial reign of the great Deliverer, they have also exceeding great and precious promises, of divine favor and honors, far beyond those given to Adam and to be restored to all the willing ones of his posterity.

While the obedient world, in general, will have human life and honors and every earthly good restored to them by the great Mediator of the New Covenant, as the reward of obedience to God's regulations under favorable conditions, the "little flock," selected during the Gospel age, are to have a new nature given to them; they are to be "changed," from human to divine nature (2 Pet. 1:4), and to have correspondingly changed bodies, no longer flesh and blood and bones, but immortal spirit-bodies. Now begotten of God's spirit through his word of promise, they pledge themselves to sacrifice the earthly, human interests, blessings, honors and pleasures (to which they, in common with the lovers of righteousness, friends of God, of the whole world, are heirs according to the New Covenant), that instead they might obtain the still higher favor of joint-heirship with Christ Jesus, the Redeemer, under the Abrahamic Covenant; to be the Seed of blessing, through whom the divine plan of the New Covenant shall be extended to whosoever wills, and shall save all of God's "friends," his "sheep," "his people, from their sins."-- Matt. 1:21 .

===================

R1178 : page 5

THE NEW COVENANT IN HIS BLOOD.

It is important that we should see, clearly, that in God's arrangement for the reconciling to himself of the world, i.e., of such of the world as do or shall, after fuller knowledge of the Lord, earnestly desire a reconciliation, he in no degree compromises the matter of sin; he in no way lifts one particle of the penalty first pronounced against sin. His proposition, first and last, is to "save HIS PEOPLE from their sins," not in them. And it is only "his people" that he will save (deliver, clear, release) from the power and consequences of their sins. While all are released from the condemnation of Adam's sin, each has a varying quantity and variety of sins and imperfections of his own, only partially the results of inherited weaknesses, to be gotten rid of before he can be perfected and fit for the favors and covenant-relationship of Jehovah. This is the work which Christ Jesus now does for his church, the consecrated, and this is the work which, in a little different form, Christ and his church, his Bride, are to do for "whosoever wills" of all the race, during the Millennial age.

The Lord's method in dealing with his Church, the "little flock" of the Gospel age, is as follows: He assures us that if we fully accept of him, first as our Redeemer who bought us with his own precious blood, and secondly, if we desire to avail ourselves of the privileges, thus afforded us, of returning to obedience and harmony and fellowship with God, and to the lasting life and blessings which these conditions secure, he will own us as

R1178 : page 6

friends of God, for whom the New Covenant was made; and that under the conditions of that covenant all such may reckon forgiven all the sins of the past (and all the sins and errors of future days which they may unwillingly commit). And this state of reckoned forgiveness, reckoned purity, reckoned soundness and sinlessness, is termed "justification by faith," because it is not an actual righting and perfecting of the sinner. If he abides in covenant-relationship with God, that is, if he continues to trust in the redeeming blood of Christ, and continues to despise sin and to desire and seek fellowship with God--so long he is reckoned and treated as "justified freely from all things." And if he should ignorantly and unintentionally do a wrong, which knowingly and realizingly he would not have done, his justification continues; such a transgression is not reckoned to be a sin under the favorable conditions of the New Covenant. Even though, under strong temptation, such an one should stumble and commit a sin, yet his heart remain true to the Lord, so that reflection upon the act or word shall cause sorrow and contrite repentance and so far as possible a correction of the wrong--this shall not be treated as a violation and cancellation of his justification under the New Covenant (though he may receive "stripes," "chastisements," for his correction); because his heart, his will, is still loyal toward God, so that he would not have committed the transgression had he been strong and able to resist the temptation. The corrective dealings of the Lord with such will, however, teach them that they must go to him for strength for every weakness, that his strength may be perfectly manifested, even through their weaknesses.

But if the individual should turn from righteousness to love sin, or if he should reject the precious blood (sacrifice) of Christ, by which the New Covenant came into operation, and by which he had once been sanctified (Heb. 6:4-8 ; 10:26-31), his justification is canceled, he is no longer reckoned justified, perfect, but his sin remains. He is yet in his sins; in the very gall of bitterness and bonds of iniquity. To such the special favors of God are closed, though with the whole world they share the general bounties--rain, sunshine, food, etc., and perhaps may prosper beyond many of the Lord's "friends," the covenant-keepers, during the present time, while evil is permitted to rule the earth.

We would have it clearly seen that earnest desire after righteousness and reconciliation with God, and the recognition of Christ's ransom-sacrifice as the only way by which this desire can be accomplished, are the only conditions upon which the Lord God will enter into any covenant with the condemned and imperfect children of Adam, now or in the coming age. And the moment these conditions are complied with by any, that moment they are reckoned and treated as though they were perfect and sinless, as the happy objects of divine love and favor, except that they are not released at once from the aches and pains and imperfections which sin brought on them.

But, why are not all such "friends" of righteousness at once released from the encumbrances and penalties of sin? Because divine wisdom (which, as we grow in grace, we are more and more able to appreciate) sees best to test and prove the sincerity of our professed love and promised obedience to his arrangements. Our everlasting fidelity must be assured; it must be demonstrated that our turning to God is more than a fancy, a whim, an experiment on our part. All experimenting must all be done in the present or in the Millennial age, and the real, final, fixed preference of each must be ascertained; whether he chooses righteousness (and thus chooses everlasting life, its reward) or whether he prefers sin (and thus chooses everlasting destruction, extinction--its reward). Because, God's purpose, as he declares it, is that sin and imperfection shall not be permitted to go beyond the close of the Millennium; that all who do not prefer and rejoice in righteousness shall be cut off; and that sin and its consequences, pain, sorrow and dying, shall never more be permitted to mar the perfect bliss of eternity among any of his creatures. So, then, it is for our everlasting good as well as for the good of all God's creatures that he does not at once actually justify (make perfect) all who profess to accept the New Covenant conditions. The reckoned justification, or justification by faith, answers every purpose best; it permits the return to favor and fellowship and introduces the sin-sick soul to the great Physician and Life-giver, who sees to it that the wounds do not heal merely on the surface to break out afresh, but keeps them open at the surface until they heal thoroughly from

R1179 : page 6

the heart outward.

In general, as thus far considered, the New Covenant has the same effects upon the contrite believers of the Gospel age that it will have upon the same class of the coming Millennial age. But now we will notice some differences. During the Millennium, while each one who desires reconciliation and accepts of the Redeemer as the way, the truth, and the life, will thereby come under the conditions of the New Covenant and by faith may instantly realize his justification, his pardon, and his at-one-ment with God, though still actually imperfect (just as the same class now do), he will not, as we do, continue on in imperfection down to the tomb, but will gradually (more or less rapidly, in proportion to his love of righteousness and trust in the Redeemer, who will then also be his King) make progress toward perfection--mentally, morally and physically, until at the close of that age of trial ("judgment") all mankind shall have had fullest knowledge of the wages of sin and of the wages of righteousness, and under fullest opportunity each will have made his choice (as well all who will have fallen into the Adamic death, which Christ's ransom-sacrifice has changed into a limited "sleep," as those who will be awake at the time that reign of righteousness begins); and each one worthy of everlasting life will by that time have attained perfection. Thus, the general perfecting of God's "friends," "his people," Christ's followers or "sheep," will be gradual. This is the general resurrection [raising up] which shall, inch by inch, during Christ's reign, lift up, up, up, out of death and all its imperfections, all whom the Lord, their Judge, shall find worthy of life; so that all that was lost in Adam shall be restored by Christ, the Second Adam--perfection of organism and perfection of life (vitality) and perfection of joy in fellowship with God.

This difference, however, in the method of dealing with them and with us, is not owing to a difference in the operation of the New Covenant, as might at first appear, but to the change of administration --to the fact that the development of another feature of the divine plan makes the change of dealing expedient.

The New Covenant relates not to the

method, by which restitution will come to those who come into this covenant-relationship, but to the restoration of harmony or at-one-ment between God and "his people." His people, being degraded in sin, and imperfect, are unfit for at-one-ment with their holy Creator, and the New Covenant is the name of the new arrangement God is willing to enter into with these, through the merit of Christ's death, reckoning them and treating with them as though perfect, until the Great Teacher and Restorer shall have perfected them actually. Then, the New Covenant will be at an end; and there will be no further use for it, since there will no longer be any creature to bring into harmony with God, all then being in a condition of fullest harmony and obedience. And then, too, the special work of Christ as Mediator of the New Covenant will be at an end, for the same reasons.-- 1 Cor. 15:25-28 .

The Millennial period is the proper time in God's arrangement for the Lord Jesus, as Judge and Law-giver, to try or judge the world, to prove which are worthy of life and to raise them up to it; and to prove which are unworthy, and to cut them off forever in the second death, as unworthy cumberers of the ground. So, then, the offer of the New Covenant conditions and privileges to any is the offer of life everlasting upon God's conditions; it is the offer of a resurrection; for, as we have heretofore shown, the mere awakening of mankind from the sleep of the tomb is not, by a great deal, all that is meant by the word resurrection (Greek, anastasis). The awakening is merely the first or preliminary step which, under the beneficent arrangement of the New Covenant, will furnish opportunity to all to come to a full knowledge of God's love and gracious provision. Then, by coming into willing harmony with the provisions and conditions of the New Covenant, Life, in the full, true sense of the word, may be gradually attained by whosoever wills.

But let us not for one moment lose sight of the one fact, made so prominent in God's Word, that all of God's provisions for future blessing are in and through the terms and conditions of the New Covenant, which contains no hope, or blessing, or provision, for any who love unrighteousness, when they see its character and results fully. Its provisions are all and only for the friends of God, the lovers of righteousness. No provision is made for the everlasting life of wilful sinners, but, as it is written: "He that believeth into the Son hath life [Provision has been made through Christ, whereby all such shall, by resurrection, attain to perfect LIFE. At present, like all other New Covenant favors, this LIFE is possessed by faith and hope only;--it is hid with Christ in God.-- Rom. 8:24 ; Gal. 2:20 ; Col. 3:3]; but he that disobeyeth the Son [when he and the New Covenant are made fully known-- 1 Tim. 2:4 ; Isa. 11:9 ; Acts 3:22,23] shall not see LIFE; but the wrath of God abideth on him."-- 1 John 3:36 .

All that are in their graves shall come forth to consciousness, to a measure of life as at present (which, however, is really a dying condition); but none shall ever see LIFE, in the true, proper, full sense of the term, except upon hearty compliance with all the conditions of the New Covenant. Thus the friends of God, the lovers of righteousness, will be manifested and raised up, while all others shall be cut off in the second death, without ever having really and fully experienced perfect life;--having, however, possessed and understood and wilfully rejected the conditions upon which they might have attained to that life.

"The wrath of God," his condemnation to extinction, will abide or continue upon all who, when fully aware of its blessed provisions, reject the New Covenant conditions of reconciliation with him. As already shown, it was not for such that the Lord provided redemption and salvation; and had divine wisdom, seeing the hearts of men, foreseen that all would reject the New Covenant opportunity for reconciliation, we cannot doubt that no such covenant of salvation would have been provided; on the contrary, infinite wisdom and love would long ago have blotted out the race as a brood of vipers. The New Covenant is the city of refuge to which all who hate their sins and who would escape the avenging sword of justice may flee and be saved from destruction. We who are under its protection can sing of our deliverance, "We have escaped the condemnation that is on the world." Many, very many more, thank God, will similarly escape by coming within the gates of the same covenant--under the influence and control of the great Mediator of that New Covenant who bridged the chasm of condemnation and opened the way into it, at the cost of the sacrifice of himself. But whoever, knowing all, shall refuse and neglect to come under this refuge provided, continues in condemnation still; is still under the wrath of God; still deserves the wages of sin--death, extinction.

We have heretofore shown that the "little flock" of the Gospel age is to constitute the First Resurrection, i.e., the chief or choice resurrection; it is thus designated, because it is to be not only a raising up to perfect life but to perfect life on a higher plane or nature--to the divine instead of the human nature. For the same reason the Apostle Paul calls it the out-resurrection (exanastasis), or the resurrection of the selected-out ones. (See Phil. 3:11 .) However, the word first is appropriate also as describing the order; for the resurrection of the "little flock" comes first in order, too. It began with Christ the head--it will be finished at his second advent in the perfecting of "the church, which is his body."

We have seen, too, that in the past ages some valiantly overcame obstacles, and would not compromise their conscience to procure deliverance, that they might obtain a better, more favorable, resurrection. (Heb. 11:35 .) And we have seen, too, that the "better" or favorable feature of their resurrection (though they will not have part in the First Resurrection, which will include none but the Bride, the Lamb's wife, whose call and selection did not begin until our Lord came to redeem and to call them) consists in the fact that they will not be obliged to come to perfection slowly, step by step during the Millennial age of trial. Their trial was completed under severely trying conditions; and this is evident, for "they had this testimony, that they pleased God and that God is not ashamed to be called their God." Hence they, like the Gospel age little flock, are counted as having passed from condemnation to death into justification of life. And when God's due time shall come, both of these classes will get the reward of Life--perfect life--instantly; though not in the same instant, because the Gospel church as the body of Christ will have precedence, "God having provided a still better thing [a still

R1180 : page 6

better resurrection] for us, that they without us should not be made perfect."-- Heb. 11:40 .

They who see clearly how the justified ones of the Gospel age, the "Bride," and the justified ones of the preceding time,

R1180 : page 7

whom the Christ shall "make princes [rulers] in all the earth," are to have each a resurrection to LIFE [the one to spiritual and the other to human perfection], can see, as no others can see, the meaning of the Prophet's words (Dan. 12:2) that some shall awake to everlasting Life and some awake still in the same condition of condemnation, imperfection and shame, in which they fell asleep in death. Some (two small classes) will come forth already acquitted, justified to life; while the many who will come up to perfection, will come during the age of trial and be of the resurrection of trial or resurrection of condemnation. And some--we have every reason to believe they will be few--shall never come up to life at all, shall never escape the condemnation or "wrath," and "shall not see LIFE;" because of wilful, intelligent opposition to God. Such adversaries of God and of righteousness are called the servants [angels] of Satan (Matt. 25:41), the children of the devil (1 John 3:10), and such like names, because they pattern after his character and partake willingly of his spirit. And such shall be destroyed with Satan in the second death, symbolized by the lake of fire. (Matt. 25:41 ; Rev. 20:14 .) And this their punishment (extinction in second death) is to be an everlasting punishment. There will be no ransom and restitution from the second death, because it will be inflicted only upon the wilfully evil, who first will have had and rejected all the abundant opportunity of reconciliation afforded by the New

Covenant. The rewards and punishments at the close of the Millennial age are, both, final and everlasting. The one class the Judge decides to be worthy of life everlasting and the other worthy of death everlasting--extinction.-- Matt. 25:46 .

So, also, is the statement that there shall be a resurrection of both the just and the unjust. The just are those of the Gospel age and of the preceding times who are justified to life and rise perfect, in "the resurrection of the just." The resurrection (raising up, up to perfection) of the unjust should not be understood to mean that unjust persons will reach perfection (for the Lord's words, and the New Covenant's conditions, forbid the thought that any except the just shall ever see LIFE); but should be understood to mean that not only the few, who now through faith and obedience are recognized by God as the just, but others, many others, now unjust, shall have the opportunity of being lifted up to perfection. And, indeed, it might be said, truly, that any who have the means or opportunity of resurrection placed within their grasp, really receive a resurrection.

The Apostle Peter expressed a general truth when he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." (Acts 10:34 .) Of a truth we see, too, that all not of this character described will be rejected. But, as God for a time recognized only Israel, his typically holy people, and left others unrecognized, treating them as strangers and aliens until the Gospel age opened a door of favors to the few who have ears to hear the present call; so there are throughout the world to-day millions whom God regards as his "friends," though he has not yet revealed himself and his plan of salvation, under the New Covenant, to them. These, as yet, are blinded by Satan with false representations of God's character and plan and often deluded as to what is right and what is wrong, and are thus hindered now by weaknesses within and by errors without. They reverence the Creator and ignorantly worship him, and prefer and make some effort for righteousness, as far as they can appreciate it. These all, of every age, among them such noble, shining heathen lights as Aristotle, Plato, Confucius and others, are the "sheep" whom our Lord came to seek and to save; such are the "friends" for whom he laid down his life; such are "his people" whom he came to save from their sins (John 10:16 ; 15:13,14 ; Matt. 1:21); though as yet the vast majority know not of the Redeemer or the precious ransom-price he gave or of the gracious conditions of the New Covenant sealed and ratified by his blood.

Nor can even such "friends" ever be saved, ever reach everlasting life, except under the conditions of that New Covenant --faith and obedience. That is God's way and his only way. Therefore, the Millennial age is appointed to be the period in which these who constitute the vast majority of God's "friends" shall be raised to perfection; and it is called the resurrection of the [now] unjustified, because they are as yet unbelievers who have not yet come to a sufficiency of knowledge. How could they become believers without hearing of Christ--without a full, clear understanding of God's character and plan and covenant? And how could such as have fallen into the Adamic sleep come to a knowledge of the truth (Eccl. 9:10) without being awakened? Therefore it is appointed of God that all that are in their graves shall hear the summons of the Son of man and come forth. And the ransom and its precious opportunities for reconciliation shall be testified to all; all shall come to an accurate knowledge of the Truth; the blinded eyes shall be opened and the deaf ears shall be unstopped; "and they that hear [obey] shall LIVE," and the soul that shall not hear [obey] that Teacher shall be cut off from among his people, shall die the second death.-- 1 Tim. 2:4,6 ; Isa. 35:5 ; John 5:25 ; Acts 3:23 .

The fact that the New Covenant is spoken of as being made only with God's people has confused many; because (1) they have failed to note that God recognizes as "his people" all who fear him and work righteousness, including all who under fuller light than they now have would do so; and because (2) in reading the Old Testament prophecies, which promise the New Covenant, they apply all its promises to the Jews or to the Gospel church, or to both of these exclusively; and failing to see the true lengths and breadths of the expression, "God's people," fail also to see that Israel and its Covenant were largely typical of the New Covenant and the millions on millions, who shall ultimately come unto God under its provisions, more ample than that of the Jewish Covenant, and under its Mediator, more powerful than Moses, and able to save to the uttermost all that come unto God by him. In order that they may come, all shall be called, "all shall hear his voice." In order that they may come, he "will draw all;" all shall be drawn by the fullest, clearest presentation of the truth. Yet "if any man [thus drawn] draw back, my soul shall have no pleasure in him;" the soul [being] that will not hear [obey] that Teacher shall be cut off as unworthy of LIFE. But all such as hear and come to an appreciation of the truth and love it and enter a covenant of obedience then, shall sing, with spirit and with the understanding also, as we do now--

"He drew me and I followed on,
Charmed to confess the voice divine."

Hallelujah! What a Savior! And what a grand, glorious, comprehensive and yet exclusive salvation he is working out: comprehensive in that none are debarred from its privileges in any sense or degree; exclusive in that it will exclude all that would tend to mar true joy and pleasure and will admit only such as will possess the mental and moral likeness of God--his people, his children. Verily, God will "call those his people who were not his people, and her beloved who was not beloved." Israel not only represented the beloved, the true Bride, the "little flock," the "royal priesthood," in her typical priesthood, but also represented typically all of God's people as they shall all yet be blessed under the grand antitypical priesthood of Christ and the Gospel church, who not only render "better sacrifices, but by and by shall be established as a kingdom of priests after the order of Melchizedeck. But as the sacrifices for sin under Israel's covenant and by her High Priest were for Israel only, and yet only typical of the true High Priest's mediatorial sacrifice of atonement, for the sins of the whole world, so it is evident that the New Covenant ratified by his blood [death] applies not to Israel only but to all whom Israel represented, viz., all who ever shall become God's covenant people under the New Covenant.

How grievously, then, they err who misunderstand us to teach that the just and the unjust, the holy and the evil disposed, shall be compelled to keep each other's distasteful company throughout eternity. Above we have shown that God's plan is to give eternal life to none but the righteous, but that he has made the most abundant provision, through Christ and the New Covenant, for all to become righteous.

And how foolish and unscriptural is the view of those ("orthodox"?) Christian friends, who, stumbling over the New Covenant, narrowly see only the selection of the present (really only a work preliminary to the coming work of blessing). This leads some on the one hand to so narrow down their ideas of the provisions of the New Covenant that they see only the very few saints of the present time blessed under it, and the masses entirely ignored and not even brought to a knowledge of its provisions that they might accept or reject them. And it leads others to the other extreme, of holding that all the ignorant heathen, and the "so-so" majority of mankind (including all except the foulest murderers, and even such of them as shall breathe a prayer for mercy before they die), will all, though still morally filthy, untaught of God, undisciplined and untried, be hustled together into the society of the Lord, the saints and the holy angels, to constitute the family of God. Surely, sane Christian people who have no love for such companionship now can only picture it for the future from two causes: (1) their false ideas of the divine

plan, which they suppose has provided only heaven or eternal torture for all at the close of the present life, and (2) they are too generous of heart to consign the vast majority, or any but the vilest of the vile, to such a penalty as eternal torment, and would rather spend a portion of eternity in such uncongenial society and trust to improving them, than to think of their agonies. Such generous souls should learn the way of the Lord more perfectly. They should see that their plan of saving the masses is, to say the least, very crude and imperfect. They should see that their view of results would make it appear that the New Covenant is really a compromise with sin on God's part, instead of an arrangement by which sinners might be saved from their sins and brought into harmony with God and to perfection. It would be strange, indeed, if divine wisdom could not devise a better plan.

On the other hand, our views of the divine plan should not be confounded with those of Universalists, which represent God as so unjustly weak and loving that he cannot execute the laws of his kingdom; or so untruthful as to have declared a falsehood, which he never meant to execute, when he said, "The soul that sinneth, it shall die." What wonder, if these find no place for the New Covenant and no use for "the blood of the New Covenant," nor for "the Mediator of the Covenant," in their theory touching the World's Hope.

Their hope, built upon the assumed weakness of God's character and his inability to execute the penalty he prescribed against sin, or upon his change of mind, or his deception of mankind in naming a penalty which he never intended to execute against any, is surely a hope built upon a sandy foundation and not upon the rock foundation of the New Covenant, sealed with the precious blood.

Neither should the views we present be confounded with the views of what we might term Irresponsible -Universalism, which claims that man has no responsibility, and merely acts and thinks as acted upon by divine power and providence, which places the responsibility for sin all upon God, and which, consistently with that false premise, holds that a ransom for man's sin, and a New Covenant based upon it, would be but a farce; since, if man is not responsible for sin, he needed no atonement to be made for him, and since God caused the sin, he alone is responsible and is bound by his own justice to release all men from the penalties of sin (which, according to their view, are undeserved) and bring all to everlasting life and joy.

This view is a shamefully weak, unreasonable and unjust one. It is a calumny upon man as well as a blasphemy against the great Creator. It is a calumny upon men in that it represents them as so many living machines without will for evil or for good; which, therefore, no amount of experience could either benefit or injure; and which would be as unworthy of reward for right-doing as undeserving of punishment for evil-doing. It is a blasphemy against God in that it represents him as using his power for evil. Worse than that, it represents him as using his power to produce an unmitigated evil, in bringing sin, pain and death upon a creature which, it claims, was not only not responsible, but by nature incapable of being in any way benefited or exercised by the evil; having no will of his own to be exercised, but being merely a tool, and a toy, in the hands of the Creator. And, still worse, this view would make it appear that, after doing all these great wrongs to man, God had added insult to injury by charging his own sin to the man, and calling man a sinner when he was not; and providing typical sacrifices for sin first and then pretending to love the sinners so as to give his Son to be their Redeemer, making a farce of the death of Christ and keeping up the delusion and deception through the apostles and the Gospel church since, until some of these wise men found out the fraud God was perpetrating, and exposed him--calling the exposition The Spirit of the Word.

The spirit of a very unsound reason, much rather, are such teachings. The spirit of a heart going about to establish its own uprightness and sinlessness at the expense of slandering the character of the great Creator. The spirit of a man who is seeking hopelessly, vainly, for a firm footing upon his own reasonings, and who has not submitted his reasonings to the divine testimony. We have no use for such a spirit: it is not worthy even to be called the spirit of the world; for that is more true, more noble, more reasonable.

R1181 : page 8

But the weakness of this latter, irrational, "Irresponsible-Universalism" is shown in its claim, that God will save all men, eternally, because his justice demands that his wrong against man shall be righted. The reasoning, here, is on a par with the rest; it is unreasonable nonsense to claim that justice would demand anything or be a moving consideration at all in such a being as this theory would make out God to be. If so unjust as to perpetrate all this wrong for six thousand years, there certainly is no ground for any faith in his justice. If he has lied and deceived in the past, as this theory would imply, there could be no better reason asked for rejecting and disbelieving any and all promises for the future. This theory builds upon the shifting sands of human speculation only (and very poor sand even), and not upon the New Covenant, sealed with the precious blood of Christ.

On the contrary, the view we here present is harmonious; it is consistent with reason and with all that God has revealed of his own character. It recognizes man's responsibility for his own will. It recognizes God's justice and man's guilt. It does not excuse sin but applies God's remedy for its healing. It does not offer to heal wilful sinners, but repentant ones. It does not heal ignorant ones, because of ignorance, nor wiser ones on account of knowledge, but provides that all must come to a clear, full knowledge of the truth, and that then, only such as fully and heartily accept of Christ's atoning work, and make use of it, to obtain access to God, and restoration to harmony with him, and shall prove themselves willingly so, under a trial, shall ever see LIFE in its fulness, or go beyond the Millennial age to enter the portals of that blessed eternity beyond, which God hath provided only for those who love him.

====================

R1173 : page 8

RESTITUTION PROGRESSING.

We have heretofore called attention to the great improvement of late years in the climate of Palestine from the increase of rain-falls and the consequent increased productiveness of its soil; and we have remarked that similar and other changes will be in order gradually throughout the earth to fit and prepare it for the Millennial reign of Christ and for the support of the millions of the dead as they shall be gradually awakened, "every man in his own order."

Below we print a clipping which bears pointedly upon this subject, and shows that, as we have anticipated, some features of the restitution will glide in very imperceptibly.

"A paper called The Iron comes forward with the remark that what were supposed to be deserts are rapidly vanishing before the advance of civilization. There was a time when the United States had one of no small size, when it was considered that all the land west of the Missouri River was a barren waste. The farmers of Kansas, Nebraska and Dakota have disposed of much of the great American Desert. Once upon a time large portions of the interior of Africa were believed to be arid and uncultivable. Now we learn that they are fruitful and well populated. The interior of Australia has been held up as an awful example of a howling wilderness, destitute of water and of animal or vegetable life. That illusion is now being rapidly dispelled. Recent explorers report that inner Australia is no Saharan waste, and that, though uninhabited, it can support a large population. There are grassy plains, large lakes, and also traces of gold and precious stones. A north and south railway is now being made through the center of Australia, and doubtless with its completion the last trace of desert will vanish. The iron horse is a wonderful dispeller of illusions of that kind. The truth is that there are vast regions in America, Asia and Australia, which are barren from the standpoint of primitive and ignorant agriculture, but which when taken in hand by the educated farmer of the present day, with his implements, develop into fertile fields and pastures."

And as with the natural changes, so with many of the moral and political reforms also: Many of these are coming in

R1174 : page 8

gradually. It would be a mistake, however, to expect that all would glide in smoothly. The words of the Lord and the apostles and the prophets most clearly indicate that the progress of nature's new birth will be marked by grievous spasms and throes in the old order of things,--cloudbursts, storms, earthquakes, etc., in nature, in politics, in religion, in everything. All the selfish and evil arrangements of the present shall be thoroughly shaken out, so that nothing but good shall remain.-- Heb. 12:26-29 ; Jas. 5:1-8 .

===================

R1174 : page 8

A RAILWAY TO JERUSALEM.

"The British Consular Agent at Jaffa, in the last report of the trade of his district, states that a concession for a railway from Jaffa to Jerusalem has been granted by the Sultan to Mr. Joseph Navon, an Ottoman subject, for 71 years. It is stated that a company has been formed in England and France to carry out the scheme, and that the engineers are soon expected to undertake the work. The carriage road between Jaffa and Jerusalem has been greatly improved. The Government sold last year the income from the toll of the road for L.2,085, as compared with L.1,812 the year before last, which shows an increase in the traffic. The Jewish colonies in Palestine are greatly improving; one of them, which is called Richon le Zion, has planted about 2,000,000 vines, and is promising well. The colonists are good laborers, nearly all their land is cultivated. The greater part of them are Turkish subjects, and all are subject to the laws of the country."-- Sel.

===================

R1181 : page 1

VOL. XI. ALLEGHENY, PA., FEBRUARY, 1890. NO. 3.

==========

page 1

WE HAVE printed a second edition of the January TOWER in order to supply the many calls for sample copies for the friends of our readers. Many consider the article on the New Covenant, in that issue, specially good for new readers. We will supply free what you can use judiciously. Send in your orders.

UNWILLING to drop from our lists any who would desire the regular visits of the TOWER for the present year, we send the present issue to many who have not yet renewed their subscriptions either by payment or promise of future payment or by request to have it among those too poor to pay. Please attend to the matter at once, as we do not wish to push the paper upon any who do not desire it enough to ask for it, after the terms have been so arranged as to leave all without excuse. Otherwise do not blame us if you miss it hereafter.

R1183 : page 1

THE CHURCH at Allegheny cordially invites such consecrated lovers of our Redeemer as can conveniently do so, to meet and celebrate with us the Lord's death by partaking of the Memorial Supper on the evening of April 3d next; also to participate in the four days of Special Bible Study which as usual will follow the memorial.

The meetings will be held in Bible House Chapel, Arch Street. In our next we hope to be able to announce special railroad rates for friends from a distance.

====================

R1182 : page 1

THE ANNIVERSARY SUPPER--APRIL 3D.

"This do in remembrance of me."

We give early notice of the date for the celebration of the Lord's Supper because all have not the conveniences for calculating the date, and because many who rely upon the TOWER for the information are so far away that they do not get the TOWER for about a month after they are mailed.

The date given is not the date of the beginning of the Jewish Passover feast-week, for it is not that which we celebrate. We celebrate the killing of the true Paschal Lamb--"the Lamb of God which taketh away the sins of the world," and through whom we, as his Church of the First-born, are already by faith passed over from death unto life.

The killing of the lamb took place the day before the Passover feast-week began, and our Lord was crucified as its antitype on that day--the 14th day of the Hebrew month Nisan, which this year would correspond to April 4th. In the Jewish reckoning the day begins to count from the previous evening at six o'clock (April 3d), and since our Lord on that evening preceding the day of his crucifixion celebrated his own death, with his disciples,

R1183 : page 1

and left them a charge to "do this" in remembrance of him, we will celebrate it as usual on the anniversary, which, as above stated, will this year be April 3d, at a convenient hour after six o'clock P.M.

But, remember, we "do this" not of fear or constraint, or law, but in grateful remembrance of our ransom.

===================

R1181 : page 1

VIEW FROM THE TOWER.

Our Presbyterian friends are still holding general public attention. The reports of the discussion, for and against the revision of their Confession of Faith, before the various Presbyteries, occupy prominent places in the daily papers, and the public scans the arguments on both sides with deep interest. These discussions are doing great good in the direction of waking up thought among Christian people of all denominations. It is thus kindling the fire which shall burn out the wood, hay and stubble of traditional errors from not only Presbyterianism but from all isms.

The discussions and votes of the various Presbyteries settle nothing, however. They are only preliminary: the question of revision or no revision can be decided only by the General Assembly, when it shall finally pass upon the question. The pity is that great men will tie themselves up to a doctrine and stick to it, though they believe it to be erroneous and God-dishonoring, until the majority of their sect agrees to let them confess and preach the Truth.

The New York Presbytery has developed some strong men and opened their lips; and they have said so much that they can never retrace their steps, and would be ashamed to remain in the denomination should the conclusion be a refusal to revise the creed. The vote of the New York Presbytery was almost unanimously in favor of revision, but it furnishes no criterion as to others, for only forty-eight out of a total of two hundred and eleven Presbyteries have yet voted on the question.

Below we give extracts from the Press reports of some of the pointed utterances before the New York Presbytery during its discussion of the subject.

Rev. Dr. Crosby took the floor--his first appearance in the Presbytery since the debate began. He was one of the committee who reported in favor of the revision of the Confession. He said:

"The only permanent standard for any church of Jesus Christ is the Word of God. Any church that has its standard in human philosophy or inner consciousness will disintegrate by its own weight. Consequently, when the question of revision of our standards of faith came up, the only question I wished to consider and examine was, Are these standards in accordance with the Word of God?

"When I examined the foundation of our faith for the hundredth time, with especial reference to this occasion, I found one, and only one statement in the Confession which, to my mind, is clearly and diametrically opposed to the Word of God. The more I have examined it, the more I am convinced that this one in particular is contrary to the Word of God, pernicious to the church, and injurious to the highest and holiest interests of religion. That one phrase or declaration is the use

R1182 : page 1

of the verb, pass by, in the seventh section of the third chapter. When I say that only this one phrase contradicts scripture, I don't mean to say that I approve of all the others. Still, I can allow them but when I see a statement teaching a fatalistic doctrine, contrary to the Bible, from Genesis to Revelation, my soul revolts at it. Here is the section:

THE OBNOXIOUS SECTION.

"'The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of His sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.'

"Now what is meant by the phrase 'Pass by?' In the parable of the Good Samaritan the priest passed by the man who fell among thieves; the Levite also passed him by. Here it is said in our standard of belief that God treats his creatures as the priest and the Levite treated the traveler, and this in the face of statements declaring that he loves the whole world.

"Our creed, although in some respects the grandest ever penned, is confessedly imperfect, acknowledged to be so by those who are opposed to revision. Now this is the best time for revision, and for this reason, if for no other, I am in favor of the committee's report."

Rev. Dr. G. Wylie, a young man, made an appeal in behalf of the Confession as it is, in which he said it was in harmony with the creeds of other Protestant churches. He quoted the free will part of the Thirty-nine Articles of the Episcopal Church to show how Calvinistic it was. He said he didn't believe in putting new cloth into an old garment, in patching the seventeenth century creed with nineteenth century doctrine. As to infant damnation, he said:

"We refuse to baptize children of notoriously immoral parents, but if they are of the elect, what right have we to refuse them baptism?"

Dr. Paxton did not favor revision. He thought that if the Creed should be revised the great body of people known as Presbyterians, losing the label of Calvin, would be like a dog which, being sent by express with a tag on his collar giving the name and address of his master, on the way ate his tag and lost his identity.

The Rev. Dr. Van Dyke began one of the most striking speeches of the entire discussion, with Dr. Paxton's parable of the dog which had "ate his tag" for his text. "The Westminster Confession as it now stands," he said, "affixes a tag to the human race, to this effect: 'Part is consigned to heaven and part to hell, and no man can find out to which part he belongs, nor would it make any difference if he could.' Now, if I were an expressman I would refuse to forward a tagless dog, so I refuse to believe this unintelligible, improbable dogma.

"We have voted for revision. Now, what is the revision to be? I am in favor of the committee's report because it eliminates reprobation from the Confession, and suggests the formation of a new Creed, more Scriptural than the Confession, as a basis of union with other reformed churches. But first, the elimination of reprobation should be done as soon as possible.

"Ante-natal damnation! No man ever died for that doctrine. Why, then, should any one clasp it to his bosom, and weep tears at the thought of losing it, as if it had been bathed in the blood of martyrs? Such a position is like that of the old woman who said: 'There's that blessed doctrine of universal depravity. What a comfort it is, if we only lived up to it.'

"The Heavenly Father spreads a feast for all; is it for us to say that he refuses to let the poor sinner eat of the crumbs which fall from his table? And for what reason? To satisfy our logic? It is but measuring the mind of the Almighty with the wisdom of the seventeenth century.

The doctrine is unscriptural. As for the text about the potter--who ever heard of a potter making a vessel merely to destroy it? Reprobation is a 'horrible' doctrine. The adjective is not mine, but Calvin's, who pushed it to its logical conclusion, and taught the damnation of infants. I don't weep for the tears shed over the destruction of part of the Confession, but for the tears of the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition; I would weep for the unhappy creatures in mad-houses, whose light of reason has been put out by the heresy of ante-natal perdition.

R1182 : page 2

"I know not what others may do, but as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love; that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care. It is Christianity."

Dr. Parkhurst said: "If we are going to retain the preterition idea in our Confession, then we must be true to it in our preaching as Presbyterian ministers, and on occasion declare it in all frankness. We shall be obliged to address our congregations somewhat after this manner:

'My friends, I am sorry to say it, but as a Calvinistic Presbyterian I am bound to say it, that Christ did not die for all. There is a certain amount of fatalism in the case. Some men are damned, and not only that, but congenitally damned; damned before they are born, hated of God even in the moment of conception.'

"The story of Jacob and Esau, as interpreted by the hyper-Calvinists, means all that, when you tell the whole thing out in flat-footed English. Now, if I concluded that that was a Scripture doctrine, and that salvation was not absolutely free to every creature, I would tear my Geneva gown to shreds and rip up my Bible into paper-rags before another Sabbath.

"This thing is in the air. It has come to stay and come to grow. It is futile to talk about repressing it. You may box up your reservoir, but the closer you box it the more destructive the outburst you are preparing for yourself, if, while you are boxing, the brooks are flowing down into it from off the hill-slopes."

The Rev. Dr. Vincent, Professor in the Union Theological Seminary, said: "God's Word is for all time; creeds for the age in which they are formulated. It is a mistake to call the Westminster divines giants; it implies degeneracy in us. The Scripture is better understood to-day than it was then. It is well to pay respect to Augustine, Calvin and the Westminster divines, but why should we take a rigid faith from their dead hands!

"Augustine, Calvin and some of the Westminster divines believed in infant damnation, and I heard it asserted 25 years ago by a Presbyterian minister, who subsequently went over to rationalism. If that horrible implication can be found in the Confession, where is the humanity of leaving it in that record of exploded belief and torment of weak hearts? The Confession does not give the heathen a ghost of a chance. The fair inference from it is that countless millions who never heard of Christ are damned for not believing in him. Why do we stand up so stoutly for Calvin? Was Calvin crucified for us, and in his name are we baptized?"

AN IRREVOCABLE STEP.

In conclusion, Dr. Vincent, after setting forth still more strongly his disbelief in the Confession, said the Church had already taken an irrevocable step; that it had cut loose from its position of six months ago and could not go back.

Dr. Hastings said, speaking for those favoring revision: "What we have said we mean, like honest men, without concealment or fear, and we shall stand by it whether the Presbytery stands by it or not."

***

While our friends are thus gagging over their unsavory mess (Isa. 28:8), how clear and beautiful is the doctrine of election when rightly understood.

====================

EXTRACTS FROM INTERESTING LETTERS.

Michigan.

MY DEAR BROTHER RUSSELL:--I take the first opportunity to acknowledge your kind greetings and sentiments expressed in the January TOWER to the brethren that are "scattered abroad." For one I am thankful for this channel of communion between members of the body.

While I might wish that the TOWER may each succeeding month go to many new readers I still believe that the "special issues," in the form of "Dawn," are to be the real "gold" and "silver" sledge-hammers that the Lord will continue to use in battering down the walls of Babylon and building up the "city" which has foundations. I will, however, do all I can to increase the circulation of the monthly TOWER, but I am sure that some others will be more efficient in this line than myself.

Through grace I have been able to sell over 350 copies of Dawn here during the two weeks past, against many obstacles--sickness, prejudice, etc. I enclose P.O. order for $25 as an offering to the Master, which I trust he will accept through the Tract Fund.

Last night I met with a few of the sheep here who have, of late, been meeting once a week to study the Bible in connection with Dawn. Last evening we considered the chapter on "Ransom and Restitution," and all present were greatly blessed by the truths brought to light.

There is weeping and gnashing of teeth when the truth gets into the camp of its enemies. But we will rejoice in the Lord and seek to do good unto those that hate us and speak evil of us.

I do not sell as many of Vol. I. as I would if not selling Vol. II., but I think I sell a third or a half more books than if I were handling only one volume. I think the second volume is very strengthening to those who desire the truth, and I trust that others will appreciate it as the "night" and the "day" draw on. So in all I think it is as well to sell the two volumes together. In

Coldwater, where I sold about 80 of Vol. I. two years ago, I sold over 150 this time by selling the two volumes.

At Quincy I sold about 75 books, and when I returned to deliver them after an absence of two days I found the people in a terrible state about "that book." The false shepherds had started an alarm and it found the ear of nearly all in Babylon at that place. But I delivered the most of my books, preaching a little as I went. The spirit of Antichrist is indeed working "that none should buy or sell in the marts except those that have the mark of the beast or the number of his name."

Have you noticed the articles from the pen of Editor Stead concerning the Pope and the Catholic Church? He suggests the need of a common head for the world to look to, to guide it in social and religious reforms, and of course thinks the Pope should be the one to fill this place. Surely all the world groaneth and waiteth for the manifestations of the sons of God and the true Head of the Church.

It is with much joy that I say "I long to meet you" at the Spring meeting. Like Brother Adamson, I had hardly expected (on account of the work) to be there, until a few months ago. I believe, however, that when the time comes I should have found it hard to stay away.

With much love and joy in the Truth, I remain yours in hope of witnessing unto the end the "good confession."

S. D. ROGERS.

Milwaukee, Wis.

DEAR BRO. RUSSELL:--The ever-welcome TOWER came this morning. I have read the article, The New Covenant, and find the same harmony and consistency in its teaching as in all subjects treated in Dawn and TOWER in the past; link after link, making the great chain of truth, "so that the man of God may be complete; thoroughly fitted for every good work."

At the close of the article, Where Does the Money Come From, I can fully endorse your emphatic warning against all who profess to beg in Christ's name, and am glad you have written this warning in TOWER.

For many years past I have been disgusted with these pious beggars. How grand the sentiment, God says, My son, give me thy heart. And when we fully give our heart to God he asks nothing more. We have given all.

I rejoice, dear brother, at the great work God is doing, with a few of his sharpened arrows. Some have entirely departed from Babylon, some running for the great prize, to be joint-heirs with Christ, some rejoicing in prospect of restitution, many others beginning to see a little. But there is much yet to do. Babylon's walls are still strong, and her defenders defiant, and we on the outside are despised and scorned. Nevertheless we have no cause for discouragement, for God's children shall all be delivered from her chains of error.

I have proved what I had reason to expect, viz.: that in separating myself from worldly churches the small business that I have been engaged in here for a number of years is becoming so small, it looks as if I shall be compelled to close it out entirely, and look for some other means of sustaining life while it is God's will for me to remain here. But I am not looking backward, but forward, and have great reason to rejoice.

Yours in the Master's service, J. P__________.

Palestine, Tex.

TOWER PUBLISHING CO.:--I received a copy of the Dawn, Vol. I., yesterday. I went out this morning, got seventeen subscribers and the promise of several others. I don't think it will be any trouble for me to sell them. You may send me forty. I have to roll my baby around with me, which makes it very tiresome. I am highly pleased with the TOWER.

MRS. W. B__________.

Manchester, England.

MY DEAR BROTHER RUSSELL:--I enclose an order sheet and a money order for the Tower Publishing Co. Kindly have them send the books, papers and tracts at earliest convenience.

It is just about 12 months since I began to enjoy the glorious liberty of the children of God, through reading Z.W.T. publications. The joy that has been mine since the opening of my heart to receive the Truth cannot be told. Praise the dear Lord! I am sure that I would not exchange a twelve months' experience of the Truth for 50 years' enjoyment of what was to be had in the nominal Church. Nay, any exchange would be impossible; for, who, having the use of his senses, would exchange a reality for a sham?

I think I ought to tell you of the great progress I have made in the knowledge of the will and purposes of God as revealed in his Word during the past year. It is a wonder to myself. Whereas it took me many years to get a smattering of scriptural knowledge, now I seem to be quite conversant with all our Father's plans. O how thankful I am to be delivered, not only from the bondage of sin, but also from that of error. And won't it be grand by and by to be delivered also from the bondage of corruption?

I do not readily get a hearing for the Truth. People were so prejudiced against me for leaving the church (?) that the whole neighborhood leaves me on one side. However, the Lord does give me opportunities sometimes. I must tell you that I have taken no statements in TOWER or Dawns for granted, but have made them my own by searching them out. Somehow, after seeing the general plan as shown in Vol. I., it has been so easy and natural to see and take the following truths as the Lord has given them to me.

That the Lord will continue to keep us steadfast in the faith is my earnest prayer, and that you and your dear wife may be kept faithful in the service of the truth. With deep love to you and to all of the Church with you, in which my wife joins, I am, dear brother, yours in the Lord,

J. H__________.

Cherokee, Iowa.

TOWER PUB. CO., ALLEGHENY, PA.--Mr. and Mrs. C. T. Russell and Brethren, greeting:--Yes, we unite with you in heart and hand and voice and prayer that, from the condition in which the new year finds us, the light,

"The radiance from the cross,
The depth of love revealing,"

may shine more and more until perfect day; and that--

"Still new beauties we may see
And still increasing light."

O how my heart rejoices, because the Lord lets me continue to see that "radiance from the cross afar, the Saviour's love revealing."

We now understand why we did not get a TOWER for December. Still we never had any other feeling in regard to it than perfect submission, for we knew all would be right when we received the light. I really expected to get Dawn Vol. III. in consequence, but now do not have any undue anxiety about it, am simply waiting in expectation.

I got a letter last fall from Brother Russell which was very fatherly, and did me and the brethren here much good. I hail the TOWER with a hearty welcome and peruse its pages with edifying benefit.

I go on Saturdays and such days as I can get opportunity, to the brethren and others to whom I have sold Dawns, and have a talk with them of their progress in the reading of Dawn and receiving light. Some are able to receive in part; some stumble at some points. Some, only a very few as yet, have had the fog of traditions scattered from before their eyes and see the glorious truth the Bible teaches. The "Helping Hand" clears away the mists.

I am unable to say at present how many have come to a firm stand on truth pointed out by Dawn, but I can cheerfully say that the Lord's work is progressing in this regard slowly but surely. In due time "the righteous shall see it and rejoice, and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even he shall understand the loving kindness of the Lord."

A broken vessel in the service of our Lord and Saviour Jesus Christ.

Very humbly, yours, A. D__________.

Liverpool, England.

DEAR BROTHER:--I have just received your very encouraging letter. May God give you grace and strength for the work he has called you to do. Having so much to do for the Lord, it is a great privilege to receive a personal letter, and though I may write at times, I do not expect you to answer, as the work for the general good of all must be done first. I may say that when I first read your TOWER, I used to give one-tenth of my income to the Lord, but through the light of the truth I was led to see myself obeying the Law whereas I am under grace. Praise

God! So it is not the tenth now, it is all --a living sacrifice. The last order came to hand all right. Many thanks for same. May God bless you and Mrs. Russell, and all the brethren and sisters in Jesus. Yours in Jesus, J. B__________.

Clare, Mich.

DEAR BROTHER RUSSELL:--After reading Dawn, Vol. II., the chapters on "The Times of the Gentiles," "The Jubilee Cycles," Israel's Double and the Time Chronology, I became convinced that we are indeed in the time of the harvest, while the chapter on the manner of our Lord's second coming and the harmony of present indications leaves no room for even a doubt. Then in place of marrying and settling down, as I undoubtedly would have done, I sold off my personal property, paid all my indebtedness except a mortgage on some land, to engage in this harvest work. As I have not as yet been able to sell the land, and it being mostly unimproved will not rent for enough to pay the interest on the mortgage and the taxes, I thought to spend about a week in the spring putting in enough of a crop to pay the expenses of the place till I can sell it. If I can sell it for even a good deal less than I thought it was worth two years ago, I would have a few hundred dollars left to use as an offering to the Lord. My neighbors thought me very foolish at the course I have taken, and when I began to hold up the truth I met with opposition, but our blessed Lord and Saviour suffered without the gates and we may go to him without the camp bearing his reproach. I esteem the reproach of Christ greater riches than the treasures of Egypt. I will not be afraid of them, neither of their words, nor be dismayed at their looks.

Yours in the Lord, W. B__________.

"He that reapeth receiveth wages, and gathereth fruit unto everlasting life."

====================

R1183 : page 3

HIS GRACE SUFFICIENT.

"Anywhere that Jesus calls me,
  Any work he gives to do,
Any trial or affliction
  He may call me to pass through,
My glad heart has the assurance
  He will help me bear and do.

"O, the blessedness of trusting,
  And the full heart satisfied!
O, the holy joy of loving
  Only Him, the Crucified!
Looking up with faith unwav'ring
  To the wounds in his dear side.

"Peace abiding like a river;
  Rest the world can never know;
Faith that sees the pitying Father
  Wheresoe'er the feet may go;--
Love uprising, filling, sweet'ning
  Every cup of pain and woe.

"All my soul is filled with blessing
  While I sit at thy dear feet;
And a consciousness of serving
  Makes the hallowed cross more sweet,
While I own thy full salvation
  And the cleansing all complete.

"If the way be rough and thorny,
  Thou did'st tread the same for me;
Shall the servant than the Master
  More exempt from trial be?
If I may at last behold thee,
  It will be enough for me."
-- Selected.

===================

R1183 : page 3

RELIGIONS OF THE WORLD.

The church can best appreciate her own position of special favor at this time by contrast with the actual condition of the rest of the world. And a little reflection upon the world's condition of superstition and ignorance should bring us, not only into a fuller appreciation of our own privileges, but also into sympathy and pity for the world in its present cheerless gloom and aimless gropings in the dark. The thought should never be lost sight of, that what we receive as special favor from God is not for selfish gratification, but for the universal blessing of all his creatures. And only such as have this benevolent disposition to bless, who look forward to the prize of our high calling with special delight because of its grand opportunities to lift up the fallen, to liberate the captives of sin and death, to recover sight to the blind, to fill the earth with the knowledge of the truth and to lead all mankind along the highway of holiness to everlasting life and to the true end of human existence, which is to glorify God in the completeness and grandeur of true manhood and to enjoy his favor forever, will be counted worthy to reign with Christ.

Let us take a glimpse then at the world's present religious condition:--

The principal religions of the world outside of Christianity are Brahmanism, Buddhism, Confucianism and Mohammedanism. These with the various corrupt forms of Christianity sway the minds of almost the entire population of the earth. The exceptions are some savage and half-civilized tribes in central and southern Africa, the Esquimaux of the far north, some islands of the seas, and the Indian tribes of America, all of whom have crude ideas of their own, very generally remote from the truth and giving evidence of fearful forebodings or cheerless gloom in view of the uncertainties of future existence, or the conditions under which existence may be perpetuated beyond the tomb.

Brahmanism is the prevailing religion of Hindoostan, and its adherents are estimated to number from 120,000,000 to 150,000,000. Its age is uncertain, as its literature presents neither history, annals nor chronology, though it is probable that it existed some centuries before Christ, as its sacred books extend back from twenty to thirty centuries. Its theology is a chaotic mass of dreamy speculation having no well ordered system of thought. It is described as not a system, but a medley, and not a philosophy, but a dream. Its sacred books are the Vedas and the Institutes of Manu. From the former it appears that anciently the Brahmans were worshippers of the elements-- light, fire, water, etc.

In theory their religion rests upon the Laws of Manu. This work sustains the laws of caste and the authority of the priesthood, represents Brahma as the supreme deity and self-sacrifice (self-inflicted torments) as the supreme duty. It presents elaborate, ritualistic and ceremonial rules of the most exacting character, and promulgates the doctrine of the transmigration of souls. Though Brahmanism has many gods, its one supreme god is Brahm; and according to its philosophy Brahm is the only being in the universe who actually exists: all else is illusory, not real. It is said that in order to put forth his energy Brahm took upon himself bodily form and became three gods--Brahma, Vishnu and Shiva, and to these three were intrusted the arrangement and government of the universe after Brahm had relapsed into his proper state of unconscious sleep.

The highest future bliss to which the Brahmanist aspires is absorption into Brahm; and as his normal condition is presumed to be that of unconscious sleep, absorption into Brahm would signify nothing more than annihilation. However, before he reaches this consummation of his hopes, the Brahmanist expects to pass through a series of transmigrations, until deemed worthy of it. His desire is to so act in the present life as to rise a grade higher in the next birth. If he has been wicked he will be a step lower, or if very wicked he will be sent to one or other of the innumerable hells to expiate his guilt and to reappear on earth in mineral, vegetable or animal form before he rises again to the human. Or if counted worthy to advance upward he enjoys a heaven of carnal delights with one or other of the superior gods. His worthiness of future reward, however, is not made dependent upon actual virtue, but rather upon conformity to Brahman rites and ceremonies, the liberal support of the priesthood, etc. Prayers and painful penances take the place of true devotion, and even suicide is recommended as particularly meritorious; and as a consequence, it is said that numbers annually throw themselves over precipices, bury themselves alive in graves dug by their nearest kindred, or drown themselves in some of the sacred rivers. And voluntary widow-burning and infanticide were common until suppressed by the British government in 1830, though it is still practiced in some parts, and doubtless will be until the old superstition as to its merit has passed away. Some of the penances performed by zealous Brahmans have been of the most revolting character; as for instance, crawling for miles on hands and knees over sharp stones, holding up an arm above the head for months, cutting themselves, disfiguring themselves, etc.

All India is divided into four castes--the Brahmans or priestly class; a military class; a mercantile class; and a servile class; but the Brahman or priestly class is the favored and oppressive one. These live on alms and are supported liberally by kings and people, as the priesthood of the Church of Rome and others are. In fact so similar is the power of Brahmanism to bind its blind votaries to servile submission to the dictates of the Brahman or priestly class, that the system has been named the Romanism of India.

R1184 : page 3

Buddhism. --The despotism of the Brahmans gave rise in the seventh century B.C. to Buddhism, which was a protest against the corrupt religion of that age. It has been called the Protestantism of India. Though born in Hindoostan, it now has little sway there; but it has full sway in Ceylon and the eastern peninsula. It claims nearly two-thirds of the population of China. It prevails also in Japan and north of the Himalayas, in Thibet, among the Mongolian population of Central Asia, and extends into Siberia and Swedish Lapland. Its adherents are estimated at from 300,000,000 to 400,000,000 --more than one third of the human race.

Its founder is said to have been a certain prince named Gotama, afterward called Buddha, though the legends concerning him partake so much of the character of fiction as to leave it somewhat uncertain whether such a person actually existed. However, the ideas ascribed to him are the foundation principles of Buddhism. The system assumes that existence is the cause of all evil, that ignorance is the ultimate cause of existence; and that, therefore, with the removal of ignorance, existence and all its attendant miseries would be cut off.

Buddhism is more properly termed a

system of philosophy than of theology; for it has no god. It recognizes no being with greater supernatural power than man is supposed capable of attaining by virtue, austerity and wisdom. Disgusted with the many gods of Brahmanism and the priestcraft that imposed upon a superstitious people, Buddhism, at least in its early and purer form, taught that religious excellence consists only in wisdom and personal virtue. Buddhism renounces the many gods of Brahmanism, discards all idea and necessity for a priesthood, and does away with all caste. Instead of a god they set up an ideal character which they term Buddha, not for worship, but for the imitation of mankind. And though an image of Buddha adorns the center of the Buddhist temple, and before it offerings of fruit and flowers are placed, the ceremonies are not viewed by intelligent Buddhists as acts of worship, but as simply commemorative of a character worthy of remembrance and imitation; for Buddha, it was claimed, was nothing more than what any good man may become. The more ignorant, however, regard him as a deity.

Instead of believing the future of the soul to be dependent upon an infallible priestly class, it is believed to depend wholly upon the operation of inflexible law. And instead of the prayers and penances prescribed by Brahmanism, Buddhism counsels temperance, justice, honesty, truth, repentance and confession of sin and reformation of character, claiming that these principles alone are the conditions of virtue and true happiness. And in the absence of a knowledge of the true God it appeals to and glorifies human reason and conscience only.

The original idea of Buddhism was indeed a noble one. It was an effort to cast off the fetters of blind superstition, and a bold strike for individual liberty; and it gives evidence of a sincere desire for truth and righteousness and a struggle against great opposition to attain it. In the absence of a knowledge of God, it was an endeavor to follow the clearest light they possessed, viz., reason and conscience; though with the ignorant who failed to catch the true idea of the commemoration of Buddha's memory, the ceremonies have degenerated into a meaningless idolatry, of which the prayer-mill is a prominent feature in some countries. And though the system provides for no priests, a class of self-appointed mendicants corresponds somewhat to a priestly class, but its only clerical function is to read the Buddhist scriptures on stated occasions, or to run the prayer-mill for the people, for which they receive a small compensation.

Though Buddhism was almost a complete revolution of thought from Brahmanism, yet it carried with it the absurd doctrine of the transmigration of souls and of numerous heavens for the good according to merit, and about 136 hells situated inside the earth for the wicked, according to their deserts. And the gloomy end, whenever or however reached, is annihilation for good and bad alike. The highest incentive to virtue which the system presents is the speedy arrival at the end of existence; for misery, it is believed, is not merely a taint in existence, but the very essence of it.

Confucianism is also a philosophy rather than a religion, and having its beginning only a century later than Buddhism (the sixth century B.C.) it very closely resembles that system; and though Buddhism claims about two thirds of the population of China, Confucianism is the basis of the social and political life of that nation. Confucius (whose original name was Kong until Latinized by the Jesuit missionaries,) is described as a grave, sober, upright and thoughtful man, with high moral and intellectual attainments and aspirations.

Carefully trained by a widowed mother, he early developed these traits of character, and at her death, reviving an ancient custom, he spent three years in mourning for her, devoting his time and thought to the study of moral philosophy by reflection upon the principles of moral law, furnished by conscience and reason. After this he traveled extensively throughout the kingdom of China, preaching his doctrines, and though for a time he labored against great opposition and even persecution, as all reformers do, his reputation as a public reformer soon became very great, his followers being mainly persons of middle and mature age--grave, sober, thoughtful and respectable citizens, many of them occupying important public stations. His system has no god, no priesthood, no temple, and it regards the universe as a grand self-sustaining order. It rather doubts a future existence, yet conforms to certain ancient religious ceremonies on the presumption that some future good may accrue from so doing--"There may be some meaning in them," said Confucius, "and they may affect your welfare in a way you do not know of. As for the genii and spirits, sacrifice to them. I have nothing to tell regarding them, whether they exist or not; but their worship is part of an august and awful ceremonial which a wise man will not neglect nor despise." This ignorance of things unseen and future, yet fear or hope concerning them, is the foundation for many absurd superstitions among the Chinese, such as scaring away the devils with noisy demonstrations, and the disallowance of telegraph wires and railroads for fear of offending the spirits of the winds, etc.

It was the special endeavor of Confucius to direct the attention of men to the duties of social and political life. He said, "I teach you nothing but what you might learn yourselves, viz., the observance of three fundamental laws of relation, between sovereign and subject, father and child, husband and wife; and the five capital virtues,--universal charity, impartial

R1184 : page 4

justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity." This, in fact, is the whole doctrine of Confucianism in a nutshell. By the education of the masses according to these principles, he believed and taught that the elevation and happiness of men would be secured; and accordingly schools are established throughout the length and breadth of the Chinese empire. The writings of Confucius, which were designed to perpetuate his doctrines of moral philosophy and political economy, are read with great solemnity on the first and fifteenth of every month by a mandarin [a civil officer] in robes of ceremony. The veneration of Confucius by the Chinese amounts to worship among the masses, but like that of the Buddhists for Buddha, it is, strictly speaking, only commemorative of the memory of a good man. Throughout China there are temples erected to his memory, adorned with ancestral tablets, the center of which is that of Confucius. And to these offerings, etc., are presented.

Mohammedanism --dates from the seventh century A.D., fourteen centuries later than Buddhism and thirteen later than Confucianism. It prevails chiefly in Turkey, Africa, Asia, Persia and parts of India, and its adherents number from 130,000,000 to 150,000,000 of people. In the fifteenth century, having penetrated Europe, it became a formidable foe to Christianity. Its founder, Mohammed, accepted both the Old and New Testament Scriptures and claimed to be the Comforter promised by Christ. The Koran, however, he claimed as superior to the Bible, asserting that it is as old as God himself and that it was conveyed to the lowest heaven by Gabriel and thence to himself. The Koran is, therefore, the sacred and authoritative book among the followers of Mohammed.

Their religion partakes somewhat of the nature of both Judaism and Christianity. It presents one God and various ranks of angels. Mohammedans believe that Christ was a great prophet. They deny the idea of a trinity, believe in the resurrection of the dead, a final judgment, and a future state of rewards and punishments in heaven and hell. They teach that the dead have an intermediate conscious existence between death and resurrection, and that they dwell somewhere near the place where the dust of the body reposes. They are extreme believers in predestination. Friday is their sabbath; they must pray five times a day, fast and give alms, and must go to Mecca, their sacred city, once during life, either personally or by a substitute.

Nothing more praiseworthy can be said of Mohammed than that he was a great and successful fanatic and impostor, having nothing of the high-toned moral character which history ascribes to the founders of both Buddhism and Confucianism. His religion is a miserable hash of Christianity, Judaism and a former heathen idolatry and superstition; and its aggressive character was signalized by determined efforts to conquer the world with carnal weapons. In recent years it has made considerable progress in India in displacing Brahmanism.

Such is the religious condition of what is commonly known as the heathen world.

R1185 : page 4

Truly it has its lights and shadows. In the midst of the gloom of ignorance of God, and of human history, and of the true end of human existence, it is pleasing to note that some noble souls struggled after righteousness, sought earnestly for truth and zealously endeavored to lift up a standard of righteousness for the people. And when we consider the disabilities under which such labored, and the poor incentives which their lame reasonings discerned, we can only admire their true nobility of character in following the guidance of reason and conscience. And while we realize a blessed freedom from the superstitions which bound them, we dare not take to ourselves the credit of superior wisdom or virtue, but must ascribe all we have, over and above what they had, to the superior advantages of our favored circumstances under divine providence.

Glancing at the view of the world's condition presented in DAWN, Vol. I., page 16, we see that it is indeed a dark picture. Out of a population of 1,424,000,000, how small a proportion are even nominally Christian. And how corrupt and debasing, and how thoroughly anti-Christian are the great and powerful systems which claim the name of Christ, only the more thoroughly to impose upon the ignorance and credulity of mankind.

The great Roman and Greek Catholic churches, originally one, and only separated by the spirit of rivalry and strife to be greatest, hold sway over the minds of 274,000,000 of people, and to a great extent also over 116,000,000 more through their system of errors which still clings to Protestantism. The Catholic Church is the organized development of that great falling away from the doctrine of the Lord and the apostles, which began to be established about the third century. The eleventh century witnessed the separation of the eastern and western churches--the Greek and the Roman Catholic, each of which has since been torn by many dissensions and involved in many unsavory disputes and quarrels. But how do their doctrines compare with the heathen philosophies above named? They talk much of their zeal for the conversion of the "benighted heathen" nations, but to what would they convert them?

Let us see: Professing to know God and holding in their possession for centuries past the divine revelation, contrary to that revelation they misrepresent God as a character so abominable and detestable in unrivaled cruelty, malice, vindictiveness and hate, that the heathen mind turns away in horrified disgust, as every missionary to foreign lands will testify and as many leading missionaries have disconsolately reported to the home boards who sent them out. (See TOWERS of June and November, 1888.) The heathen have no faith in a god who could deliberately plan to eternally torment the creatures he has made and professes to love.

The central feature of Catholic doctrine is the mass, in which bread and wine are considered to be changed into the actual flesh and blood of Christ and sacrificed each time afresh, as an atonement for sins, by priests, as instead of the one continual sacrifice of Christ on Calvary for the sins of the world, which it sets aside as insufficient. And the power to forgive sins and absolve from guilt, thus presumably placed in the hands of a self-exalted and often corrupt priesthood, led to the doctrines of penance, auricular confession, indulgences, etc. When these had gained a firm and substantial basis, the whole body of nominal Christians were thereby plunged into an abyss of superstition and servile obedience to the machinations of a priesthood more tyrannical than the grossest forms of heathenism, and into an idolatry as debasing as any the world ever witnessed--a worship and adoration of angels, of the human mother of our Lord, and of fallible and often corrupt and abominable characters who were canonized as saints by the high-priests of Romanism. And its supposed meritorious prayers and tormenting penances, its debasing servility to a tyrannical priesthood of supposed absolute power over the present and future life, its monstrous system of indulgences and its abominable persecutions of truth and righteousness, mark the great Antichrist as the most desolating abomination that ever cursed the earth.

While all this is applicable with greatest force to the Church of Rome, the Greek Church has little indeed to boast of a more favorable character. And all who have come out from that great anti-Christian system, and stopped short of an entire cleansing from her pollutions, have much whereof to be ashamed. This is true, in varying measure, of every sect of what Romanists call the Protestant Sedition.

If the creeds and practices of nominal Christianity were a fair representation of the doctrines of Christ, many of the heathen philosophies would rank its equals, if not its superiors. And many honest skeptics, failing to discern the grains of wheat among the chaff and tares, and the pure seed of truth among the many counterfeit errors, have rejected the Way, the Truth and the Life whom they otherwise would have welcomed and shall yet know and accept. But, thank God, he has not left himself without a witness in the world. He has his grains of wheat, though they be "few" and unrecognized by the world and its historians. And while darkness covers the earth and gross darkness the people, while the nations have for many long centuries forgotten God and almost erased his image from their hearts, God has always had a people, a few, who retained his memory and endeavored to follow his leading--in remote ages a few solitary patriarchs, then a small nation, then Jehovah's Anointed came and a faithful few of that small nation received him and formed the nucleus of the Christian Church; and all through the centuries of the Christian era such have been added to that nucleus as shall be saved in the first resurrection at the end of this age--in all a "little flock." But blessed and holy are all they that have part in the first resurrection.

This little flock of the true friends of God have during the Gospel age been "the light of the world" and "the salt of the earth." And though their light has not yet enlightened all, we rejoice to know that this body of Christ, with Jesus their Head, is the true light which in due time shall enlighten every man, the Sun of righteousness which shall arise with healing beams to enlighten and bless the world. (Matt. 13:43 ; Mal. 4:2 .) Yes, ere long it shall be the "city set on a hill" --the "New Jerusalem"--"which cannot be hid." (Matt. 5:13,14 .) And though its place during the Gospel age has been in the wilderness, though it has been unknown and unrecognized by the world as the church, (as a religious system,) and though, like their Lord, they have been despised and rejected of men, persecuted as heretics and esteemed the filth and offscouring of the earth, nevertheless, they have truly been, even under these unfavorable circumstances, the very salt of the earth, and their sufferings for righteousness sake have been sacrifices of sweet savor unto God.

The principles of truth and righteousness which they perseveringly held and patiently suffered for, often even unto death, and the divine revelation to which they pointed as the source of their faith and hope and the inspiration of their labors and endurance, was not without its effect. The seeds of truth have taken root in many lands and brought forth fruits to the praise of God and the honor of his name. And wherever it sprang up, it, like salt, has had its preservative influence for good, notwithstanding the false systems and their false doctrines and practices. Let all of that little flock, who yet remain, rejoice in the glorious prospect that ere long the whole church, complete and glorified, shall be given the heathen and the uttermost parts of the earth for a possession, and the right and power to bless all the families of the earth; making plain the paths of righteousness, casting up a highway for the people and gathering out the stones; lifting up a standard for the people, inspiring all hearts with joyful hope, unstopping deaf ears and opening blind eyes, rewarding righteousness and correcting iniquity, and eventually wiping all tears from off all faces. And they shall come with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away, because ignorance and superstition and sin and death shall be no more.

====================

R1185 : page 4

THE PRESENT APOSTASY.

I have never read 2 Thes. 2 without finding my thoughts led away to the Papal Apostasy; and still I believe the Holy Spirit refers, in this chapter, to Rome. But, as history, which some one has defined as a record of fulfilled prophecy given in detail, is said continually to repeat itself, I am now compelled by circumstances to believe that a special reference is made to "the falling away" of these last days, which, to my own mind, is far more startling, and is soon to become more vast in extent, and awful in result, than even was the relapse of the early Church into the follies of Romanism.

Numbers of men who are connected with Protestant churches, and who appear to the world as ministers of Christ, are rejecting the Scriptures with the greatest contempt, and branding the faith of those who build their hopes on the blood of Christ as "the religion of the shambles."

A very few years ago, of all the languishing "isms," Unitarianism appeared most sickly. To-day its adherents, open and secret, gathering in its own synagogues, or assembling in the churches of all denominations, are to be numbered by thousands.

R1186 : page 4

I know this will seem incredible to many good folk; but if, the next time they receive a call from their popular minister, they will press home the question, "What think ye of Christ?" nor be content with a vaguely given answer--if they shall pointedly ask him whether the Scripture, as a whole, be the Word of God; and whether Christ's blood was shed as a propitiation for sin--some of these may possibly be startled to find that their own spiritual guide has been practically nothing more nor less than a Unitarian himself.

If ever there was a time when we should try the spirits to know whether they are of God, it is the present time. And this is a solemn duty we owe to God, ourselves and the Church; nor must the dread of being deemed uncharitable prevent us from discharging it. Toleration of error is injury to truth; charity dealt out to

Antichrist is uncharitableness to Christ. We must not be deceived with high-sounding words; the emissaries of error deal largely in these, especially when speaking of "the exalted sentiments of Scripture," and the character of Christ. We must remember that either the Scriptures are the very Word of God, or they form a mass of misleading absurdities, self-contradictions, and glaring falsehoods;

and the sacrifice of Christ must either have been for the sinner's salvation, or a useless parade of self-endurance. We have not here a matter of mere views and opinions, in which men who cannot agree may yet agree to differ. It is written that "In none other is there salvation; neither is there any other name under heaven that is given among men wherein we must be saved." (R.V.) But what must be the fate of those who, while they profess to regard Him as a great teacher, and admire Him as a great pattern, refuse Him as the only Savior?

There is no more plainly expressed truth in the Word of God than, "Without the shedding of blood there is no remission of sin." What, then, becomes of the sin of such as trample under foot the blood of Christ, and blasphemously make mention of it as savoring of the shambles? We constantly hear of men who are said to be good men, though "rather shaky" on the doctrine of the Atonement. But if "shaky" here, of what value to themselves or others is their soundness elsewhere? And yet when we question the right of such to minister in the Church of Christ, we are "uncharitable;" and most uncharitable, if we venture to expose their errors to the unwary souls they would fain beguile with their soul-destroying doctrine. Yet, if it is some one who confesses Him as Christ and Lord, and is contending earnestly for the faith once delivered to the saints, that may be the subject of conversation, no word shall be too severe for such a one, because of his narrow-mindedness. A significant fact; but happy those who go forth to Jesus, outside the camp, bearing his reproach!

One thing with regard to the present apostasy must be specially noted--that many of those who now deny the Lord that bought them were once ultra-evangelicals both in views and doctrine. What does it mean? What, but this--that they refused to use the light God gave them, and have been given over to judicial darkness? It was said by one of these men, but a few months since: "My present belief can neither give joy to me, nor allow me to administer cheer to any one else." Yet the poor man remained bound, as it were, in chains of darkness. His pulpit work had become most bitter bondage, yet, like blinded Samson at the mill, he felt compelled still to "grind on." "Where are we?" asked another whose name had become famous through all the English speaking world, of a friend of mine who was standing by his dying bed. "All, to me, seems dark," he added. Yet there appeared no disposition to return to the light from which he had wilfully wandered. Nay, and here is the danger that threatens so many--loving darkness rather than light, we may choose the darkness rather than the light, and God may set his seal on our choice.

Then, as Whittier sings:--

Forever round the mercy seat,
  The guiding lights of love might burn;
But still, if habit-bound, the feet
  Would lack the will to turn.

JOHN E. LINNELL.

We are glad to recognize, here and there, a voice lifted in defense of this foundation truth of Christianity; but such defences of the faith once delivered to the saints are few; they are only isolated voices here and there. As the TOWER pointed out some years ago, as indicated by the sure word of prophecy, the whole nominal church is rapidly plunging into the ditch of Infidelity. And no matter, if for a time they retain some of the superstructure, when the foundation is repudiated all that is left of the building is inevitably doomed.

Yet the picture is not so dark as this writer presumes; for few indeed have been fully enlightened and "have tasted of the good word of God, and the powers [advantages] of the age to come." But if any such fall away, there remaineth for them no more an offering for sin; but a certain, fearful looking for of judgment and fiery indignation which shall devour the adversaries who knowingly trample under foot the precious blood of Christ, counting it a common thing, and who do despite unto the spirit of favor exercised through Christ.-- Heb. 6:4-8 ; 10:26-31 .

===================

R1187 : page 5

RELIGIOUS DECLENSION.

While so much is being said with regard to the wonderful results of revival efforts throughout the country, it is well to look on the other side of the picture, and see what the signs of the times indicate. In a recent number of the Congregationalist is an editorial, from which we make the following suggestive extracts, as showing the condition of religious interest in the sections referred to. Speaking especially of Vermont, the Congregationalist says:--

"It is found that about sixty-nine churches have died out altogether in that state, or been united to others. It is found that the membership of Congregational churches, there, has diminished by about 3000 in the last fifty years. It is found that, of those residents who live two miles or more from church, but about one third ever attend it. It is believed that of an entire population of 332,268, from 100,000 to 125,000, besides invalids and little children, never hear the gospel.

"'Trust in God, and keep your powder dry,' was the old Yankee war-cry that did the business for the enemy; but it won't be long, if things are allowed to go on as they are going, before we shall find that our powder is all so damp that its goodness is gone. Our strength will have flattened out into weakness. Our churches will be having only a name to live, while actually dead from removal, and rust, and general inefficiency. Barbarism will have been too much for them. We have no idea that Vermont is specially a sinner in these respects. It is indeed our impression that every New England state could, at least in some of its latitudes and longitudes, quite parallel her figures."

In commenting on the foregoing the New York Observer says:--

"We have been hopeful that the discouraging statements could be explained in such a way that there would be no ground for serious apprehension as to the future of evangelical religion. It is evident, however, that there is considerable alarm among those who are most interested."

====================

R1186 : page 5

GO AND TELL JESUS.

Some years ago, says Dr. Clemence, a Christian lady came to me in great distress, and said: "Sir, I have such a burden on my heart. I am engaged in a boarding school where are many pupils, and I know I ought to tell them about the Savior's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

I said: "Do I understand your case? You love Christ?"

"Yes."

"You want to speak for him?"

"Indeed I do."

"You cannot?"

"Cannot say a word."

"And is that a burden to you?"

"Indeed it is."

"Well now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with him."

I saw no more of her for some weeks; but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy. I asked her: "How is it with you now?"

"O," she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for him now. My tongue is unloosed, and I can praise God."-- Sel.

====================

R1186 : page 5

THE CHARACTER OF OUR SACRIFICE.

It is claimed by some that the sacrifice which the church is invited to make is a sacrifice of sinful practices and thoughts in which we formerly took delight, and that thus we are to follow in the Master's footprints as he set us an example.

This is a great mistake. Renouncing sin is in no sense a sacrifice, and in so doing we are not following our Lord's footprints; for he had no sins to renounce. He was "holy, harmless, undefiled, and separate from sinners;" he was "the Lamb of God without spot or blemish;" he knew no sin; he was the "holy one," the "just one." We cannot begin, therefore, to follow in his footsteps until we have been first cleansed from our sins through faith in his blood as the price of our redemption. Then, through his merit imputed to us, we are holy (pure), and therefore, if we offer ourselves to God as sacrifices, we are acceptable as sharers together with our Lord in his sufferings for the sins of the world. This is clearly expressed in Paul's words to those already justified by faith in Christ--"Present your bodies a living sacrifice, holy, acceptable to God."

Not only do the apostles thus present it, but the types which prefigured the sacrifice taught the same thing. The animal presented for the typical sacrifice must be the most choice of its kind--"without blemish." (Exod. 12:5 ; Lev. 9:3 ; Exod. 29:1 ; Lev. 1:3 .) Had our Lord not been absolutely free from sin, he never could have redeemed us. It was because there was not one such spotless one among men, that no man could by any means redeem his brother, or give to God a ransom for him.-- Psa. 49:7 .

Instead, therefore, of insulting God by offering our sins as a sacrifice upon his altar, and claiming therefor the exceeding great reward of exaltation to the divine nature, we should forsake our sins because

R1187 : page 5

they are sinful, because we have no right to them and should take no pleasure in them. We are not to claim a reward for simply doing our duty. When we simply pay a debt, do we expect the creditor to reward us handsomely for it? Do we not rather pay the creditor a reward (interest) for not compelling us to pay it sooner? What would he think, if the debtor should demand the reward, or interest? And what must our heavenly Father think of poor bankrupts who have not a farthing to pay their past indebtedness, and who are daily plunging deeper into debt and at best can only make a feeble effort to resist sin, coming to him with nothing to cancel the sins of the past and with mere promises of reformation which they cannot fulfill, and then claiming therefor the exceeding great reward of being made sharers and joint-heirs with his Son who never knew sin? Think you, would not such presumption justly merit deep abasement? especially, where the spotless robe of the imputed righteousness of Christ has been offered and recognized and spurned? Will such a one be accounted worthy to be the bride of the King's Son, or as meriting the divine favor in any way? Far from it. Well did the Psalmist put the prayer in our mouths--"Keep back thy servant from presumptuous sins, let them not have dominion over me."-- Psa. 19:13 .

The sacrifice which we are privileged, not compelled, to make, is a sacrifice of things to which we have a right through Christ, and things which in themselves are lawful and right. As condemned sinners we had no rights; all our rights were forfeited and therefore we must die. But when our life was redeemed from destruction by the payment of our ransom price, and we gratefully accepted of the favor of life through faith in the precious blood of Christ, then, all the rights and privileges of perfect men are reckoned as restored to us. As believers these rights are now ours, though we have not yet come into actual possession of the things thus secured to us. And these rights are what we are now privileged to sacrifice; and if completely sacrificed, then we may be sure "it is the Father's good pleasure to give us the kingdom," and to make us joint-heirs with his Son in all his glory.

The sacrifice of all our rights implies the sacrifice of life itself as human beings, trusting to the power of God to raise us from death, not to human being, but to being in a higher nature, according to his promise. And what we cannot understand of the philosophy of so great a work we must simply trust to God's promise.

The actual experience of the great restitution, in which all the rest of mankind shall be so greatly blessed, shall never come to the body of Christ, since they sacrifice this purchased right for the privilege of sharing with Christ in the higher nature and glory. They give up all hope of that, and make no claims on God's bounty or favor for the life that now is. All that remains of our humanity is to be spent in the divine service--in active cooperation with the Lord's plan, sacrificing all earthly interests for that great cause, and expecting no reward of an earthly kind.

Such being the conditions on which we may obtain the exceeding great reward offered to us, how necessary that we should keep our eye fixed on the glory of the exceeding great and precious promises, that by these we may gain strength as new creatures, to keep the old nature, the human, continually subject to the will of God; that we carry out our covenant faithfully unto death, being daily crucified with Christ and sharers in his sufferings.

===================

R1188 : page 5

THE SLANDERER.

"Against slander there is no defense. It starts with a word, with a nod, with a shrug, with a look, with a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport. The man who breaks into my dwelling, or meets me on the public road and robs me of my property, does me injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and

R1188 : page 6

want. But he does me an injury that can be repaired. Industry and economy may again bring me into circumstances of ease and affluence. The man who, coming at the midnight hour, fires my dwelling, does me an injury--he burns my roof, my pillow, my raiment, my very shelter from the storm and tempests; but he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me; but Charity will receive me into her dwelling, will give me food to eat and raiment to put on, will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fireside, and taste the sweets of friendship and of home. But the man who circulates false reports concerning my character, who exposes every act of my life which may be misrepresented to my disadvantage, who goes first to this, then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination --the man who thus "filches from me my good name" does me an injury which neither industry, charity, nor time itself can repair. -- Selected.

===================

R1187 : page 6

"BE YE, THEREFORE, SOBER."

"The end of all things is at hand: be ye, therefore, sober, and watch unto prayer."-- 1 Pet. 4:7 .

Remembering that eighteen centuries have passed since Peter gave this counsel to the church, he might be considered as somewhat premature in regard to the proximity of the time of the end; but considering the great week which commenced with the creation of man and ends with his full restitution to the image and favor of God, each of whose days is a thousand years (2 Pet. 3:8), and that Peter was living in the fifth day of this great week, we see that from this standpoint his words were true. The end of the old order of things--the end of the dominion of evil, is to be in the close of the sixth day (the sixth thousand years), and thus was indeed at hand, as was also the second coming of the Lord and the setting up of his kingdom.

While this and all similar expressions, referring to their time as the last days, were thus true then, the apostle himself probably did not so understand it; for the significance of the time-prophecies was in all probability wisely hidden from their view, as it was from the prophets, since the length of a single one of these days would have seemed very long and consequently a cause of discouragement to them. But the spirit which inspired the words of the apostles and prophets could see that while from God's standpoint the end of all things was at hand in the fifth day of the week, and these words were, therefore, true in this sense when declared to the early church, would also be true from the human standpoint when fully understood by the church in the end of the age. How true it is, therefore, in our day, when we are made to see clearly that the year 1914 will be the full end of the Times of the Gentiles, and that the next twenty-four years, therefore, must bring about the full consummation.

In view of these things, how apt the Apostle's counsel to watchfulness and sobriety; for what a lamentable calamity it would be to any of the saints, who had thus far run well for the prize of their high calling, to become discouraged and falter and fail when so near the realization of their glorious hope. Let us, therefore, be sober; let us guard against the worldly spirit and its stupefying and intoxicating influence upon our spiritual life. Refuse the first draught of the wine of worldly-mindedness and you will not be tempted to take the second. If you take the first, it may revive the old appetite and thus quickly and suddenly precipitate your fall.

Therefore, watch unto prayer: pray for divine assistance, to resist even the slightest encroachment of the enemy, and bear in mind that to the watchful and prayerful is promised grace sufficient to overcome the world.

With this timely counsel the Apostle then proceeds to show us how to cultivate the spirit of Christ, saying: "Above all things have fervent charity (love) among yourselves; for charity (love) shall cover

R1188 : page 6

the multitude of sins. Love is one of the first essentials of the Christian character, and while Christians must love all men as God loves them--not always for what they are, but for what they shall be when character shall have been developed and made perfect--yet they can love each other in a much higher sense, as those in whom the God-likeness is already developing and perfecting. If such cannot love each other whom they see, how can they love God whom they see not? Love to God may be rightly judged an empty profession, if it find no expression toward those possessing his spirit and likeness. Among these love should have glowing, fervent and constant expression. Love so fervent, considering the imperfections of the earthen vessel and yet the strivings of the spirit to overcome, can cover a multitude of sins--of short-comings and failures to measure up to our highest ideas of moral excellence. And while thus regarded of one another we are so regarded of God who also looketh upon the heart, and noting there the warm impulses of love toward him and his, excuses all our unwilful sins through the merit of our Redeemer. "Love," said the Apostle, "is the fulfilling of the law;" consequently, if we have pure and fervent love, and if we walk not after the flesh but after the spirit, the law is reckoned as fulfilled in us. (Rom. 13:10 ; 8:1 .) Therefore, above all things have fervent love among yourselves; and let it be manifested in the use of "hospitality one toward another without grudging. As every man hath received the gift [the favors of life], even so minister the same one to another as good stewards of the manifold grace of God."

There is probably nothing better calculated to cement and knit together the body of Christ than Christian hospitality --the fellowshiping of members of the body of Christ and ministering to one another the temporal and spiritual favors. However humble those favors may be, they give evidence of the love that prompts the dispensing of them. Those who have much of this world's good things, who have a well ordered and comfortable home-life, have good opportunities for this kind of service; and while some of those in less favored circumstances might hesitate to show the hospitality they feel toward those more favored, such advances on the part of the latter class quickly show that the class distinctions based upon relative degrees of wealth or pedigree, etc., which obtain in the world, find no recognition in the body of Christ, where all are one. And those in humble circumstances will have no pride of rivalry, etc., to sustain, but in simplicity and love will delight to manifest the hospitality they feel toward both those in more and those in less favored circumstances--to minister to them both of their temporal and their spiritual good things according to their several needs, as good and faithful stewards of the manifold grace of God.

Then let every member of the body be solicitous for his influence over every other member, taking heed that he place no stumbling block in his brother's way, but that in all things his course shall prove helpful to the saints. "If any man speak," says the apostle, "let him speak as the oracles of God." If we would teach the truth, let us first prove it and make sure that it is truth, and not present crude ideas and human imaginations to stumble the weaker brother. And likewise in dispensing religious reading matter, we should be similarly careful to speak by this agency also as the oracles of God. No tract or book or paper should be handed to another, which we cannot endorse. Thus we may speak as the oracles of God and minister of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

===================

R1188 : page 6

THE REPROACH OF CHRIST.

"Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."-- Mark 8:38 .

There is nothing in the world so beautiful to me as a little child, said one who fondly contemplated the sweet innocence and awakening mentality of a little grandson, very dear to her heart. The remark awakened a train of thought, and led to the consideration, Does God so view it? and is it really so? Let us see. The charm of childhood is its innocence, its purity as yet uncontaminated with actual sin, its awakening mental and moral powers, and the freshness and beauty of its new physical life. But viewing the matter from God's standpoint, we see there is something more beautiful still--that disciplined and ripened character, whether realized in young or middle life or in ripe old age, is of far greater value and comeliness in his sight. What! are the bent form, the faltering step and the whitened locks of age more beautiful than the freshness and vigor of youth? No; but under the rude blasts of the present imperfect conditions of human life, which ultimately wreck and ruin the physical structure, in some cases characters have been developed which far surpass in grandeur and beauty the innocence and simplicity of childhood. It is character that God most admires and loves; and if we take his standpoint, it is what we will most appreciate.

When God created Adam pure and innocent and in his own likeness--"very good"--doubtless he was worthy of love and admiration; but nevertheless, that he and his race might have the greater beauty of matured and disciplined character, and be worthy of still more love, God, for seven thousand years, submits them to the rude hand of discipline with the ultimate design of developing and perfecting character.

The primary significance of the word character is, to make sharp, to cut into furrows, to engrave. Youthful innocence presents its first symmetrical and beautiful tracings, while mature and ripened age, if rightly exercised by the discipline of years, approaches very nearly the grand and glorious finish. The tiny rose-bud has its beauty, but hope and faith look forward to the perfect, full-blown flower; and the bud must swell, develop and open out its close-shut leaves in full-blown loveliness, before its grandeur and refreshing fragrance can be realized. Just so it is with character; and, therefore, the most beautiful thing on earth, in God's estimation, is a tried, disciplined and well developed character. A character which has yielded to the influence of evil is not the development (engraving) of the beautiful tracings found to some extent in every individual in youthful innocence, but a blurring and effacing of those tracings and the substitution of the deformities of evil.

While the inner flower of character is developing, the outer leaves that infolded the bud may be withering and dying; but he who is intent on watching for the flower, and waiting for its inner glory and fragrance, has but little regard to the outer fading leaves which in its infancy was all that was to any extent visible. Just so may we regard the infirmities of age, the loss of youthful vigor and beauty, the silvered hair, the wrinkled brow, the bent form, the halting step and voice, and the trembling limbs, if the fragrance and beauty of the ripened character present their charms. In due time God, who greatly values it, will trim off the outer leaves and transplant it to a more congenial soil and clime, where it will bloom in eternal beauty.

Let those who would appreciate the developed character mark carefully the features visible even in the infantile tracings.

R1189 : page 6

Mark the baby's dignity--how sober and thoughtful and inquisitive and anxious to learn; note the first evidences of conscience, how he tries to balance the problems of right and wrong. Mark how he expects truth as a matter of course, and is surprised at falsehood and duplicity. See how love springs up and overflows the baby heart, and how benevolence tries to repay parental affection with smiles and loving caresses; yet each may have its evil counterpart as a possibility, but not as a part of the first tracings of character. These baby graces and charms are but the first tracings of character. Under careful discipline and training and favorable conditions these early traced features of character would develop uninterruptedly. But such conditions do not generally obtain in the present life, and as evil reigns, character is stunted, dwarfed, and the excrescences of evil appear, to disfigure and mar the creature and pervert its high and noble faculties to ignoble and base uses.

But, on the other hand, view the rightly developed character of maturity. See how careful study of the principles of righteousness has dignified the thoughtful countenance; observe the easy, quiet grace with which errors are dropped and truth is gladly and thankfully embraced, because the desire for, and appreciation of, truth has been carefully cultivated. Mark how conscience, skilled in its judgment of right and wrong, and unflinchingly committed to the right, guides the actions with unwavering precision; how truth and equity, love and benevolence, rule and triumph over every temptation to evil.

And with such a character, however inferior the physical form, even it is in a measure glorified. The open countenance accompanies the transparent virtues of the soul; quiet dignity and easy grace are the outward expressions of a soul at peace and in delightful communion with God. Studious care in the building of character is expressed in the thoughtful countenance; and the joys of hope and faith add a halo of glory, beautiful in the highest sense to every beholder. The perfume of such ripe and full-blown characters are blessings to those about them and precious foretastes of the wealth of blessing in store for the whole world when such shall have been exalted to their promised position and privilege of authority and power.

A strong character is one which by continued effort and overcoming of evil has become established in righteousness. Righteousness has become the uniform habit of life. Some characters develop and strengthen very early in life, some in middle life, and some later, though every added year will bring its added glory if properly used. And every one whose own character is developing with energy has a keen appreciation of such development in others.

R1189 : page 7

Thus it is that the body of Christ, every member of which is thus actively engaged in character building, is knit together in love. They see in each other that which actually calls forth their love, however unlovely they may appear to people of the world who look not upon the heart but merely upon the outward form and conditions and circumstances.

While every child of God is engaged to a greater or less extent in this work of character-building, some grow steadily stronger while others, through lack of consecrated effort, are weak and vacillating, measurably swayed by the influence of the world, the flesh or the devil, yet not entirely so, but still making some effort toward righteousness. Such characters are not willing to be closely identified with the body of Christ, but would follow "afar off." They are not quite willing to share the reproaches of Christ, and so keep at convenient distance. Such have not learned to view character from God's standpoint and to appreciate it and the truth which develops it. But such characters are weak and unworthy of their privileges. If we have taken the Lord's standpoint, which is the only standpoint of actual merit, we should learn to value the truth and those characters which have been and are being moulded and fashioned by it, above all other considerations, and not be in the least ashamed to be identified with it or them. Such strong characters God loves and honors, while he declares that he is ashamed of the weak, vacillating ones who follow him afar off. He says, "He that is ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

There are many ways of showing ourselves ashamed of Christ. We are ashamed of Christ, if we are ashamed of any member of his body, however humble or poor or unlearned; if we are ashamed to be identified as their friends and companions. We are ashamed of Christ, if we are ashamed to be recognized by the world and nominal Christians as members of his despised body, which they do not recognize but which they reject and everywhere speak against. We are ashamed of Christ, if we are ashamed of his doctrines, either as a whole or in part.

To be ashamed of any of these is only to prove that such a character is weak and vacillating and far short of that full development which the Lord desires, and the possession of which, only, he will own and exalt as his bride and joint-heir. He would rightly be ashamed to take for his bride one so inferior to the true standard of moral excellence. Blessed is he, therefore, who overcomes these weaknesses, and who in humility and teachableness endeavors steadily to cultivate a harmonious and symmetrical character.

Soon Christ's appreciation of those strong, beautiful, symmetrical characters which have followed him closely in this evil time, from principle, and not for praise of men, will be expressed in their glorious exaltation as his bride and joint-heir.

MRS. C. T. R.

"Thy Kingdom come, Thy will be done on earth as it is done in heaven."

====================

R1189 : page 7

THE UNDERLYING PRINCIPLES OF PRESENT CIVILIZATION.

Having received the spirit which is of God (1 Cor. 2:12) and no longer looking at present governments as from God--though realizing that he permits them--we know that they must pass away.-- 1 John 2:16,17 .

The great statesmen of the different eras have devoted their time and study to formulate some kind of government that will secure an equilibrium in human relations, and thereby remain permanent.
We know from history that every effort in this direction has failed, and Scripture prophecy informs us that all present and future trials must meet the same fate, until the Lord has come and has established his government in righteousness.-- Dan. 2:31-35 ; and Dan. 7 .

In addition to understanding the plain Bible teachings on this important subject, it is also the privilege of the saints to fully comprehend the reason why all government of and by man in his fallen condition is "beastly" in its character, and must terminate in times of trouble; and also why our Lord's government will be everlasting. The base of action for every carnal man--and this includes all who are not really born from the spirit (John 3:3-8), --is pure self-interest. This principle is so fully understood and endorsed not only by the world, but also, in practice, by the nominal church, that the saying of "Every man for himself, and the devil take the hindmost," has been given the position of an axiom. The same principle is recognized in the world's maxim, "If you don't look out for No. 1, no one else will." A moment's reflection will convince anyone that the more perfectly these propositions are carried into effect, the sooner and more complete must be the overturning of all government, and the consequent condition of thorough anarchy. While the world's great ones, both inside and outside of Babylon, are relying on education of the masses to open up an escape from this foreseen condition, we know from our Bibles that much of the knowledge current to-day is knowledge "falsely so-called," and that only a new mind, secured through a complete consecration of one's being to God (Rom. 12:2,1), will transform this motive of the depraved heart. In relying on a burnishing of the intellect only, by the means now in use, the world is leaning on a broken staff and must again be disappointed. Statistics prove that among people of American parentage in those parts of the United States where the public school system is best maintained, and illiteracy is at a minimum, there is a larger percentage of criminals than among the same class in those portions of the country where schools are poorly sustained and illiteracy reaches its maximum. The same fact is demonstrated in another way by comparing the percentage of criminals of American parentage in any given locality now, with those of the same class in the same locality twenty-five or thirty years ago. We copy an article from the St. Paul (Minnesota) Globe of Sunday, June 9th, 1889, which covers this ground fully, and shows that thinking men of the world are realizing the danger of cultivating the intellect, and leaving the heart free to follow out its own evil imaginations. (Matt. 15:18,19 ; Gal. 5:19-21 .) We clip the following from the article referred to:--

R1190 : page 7

OUR PUBLIC SCHOOLS.

"I now come to the fifth charge that is brought against our public schools, and I consider it the most terrible arraignment of the system I have ever seen, and the proofs the most crushing. Its strength lies entirely in the official figures of the United States census reports, as carefully tabulated by the late assistant attorney general of the United States. The figures have been verified and authenticated by those who were best able to judge, and their accuracy will not be disputed.

"Now keeping steadily in view this common standpoint, namely, that a people properly educated are more moral, virtuous, contented, happy and law-abiding than an ignorant people, let us suppose that we find somewhere, living side by side, two communities, one of which is made up almost entirely of educated people, while the other is largely composed of illiterate people; and let us further suppose that amongst those considered educated you find that in proportion to their population they have more criminals, paupers and insane, and their death list shows more suicides and more deaths from the criminal indulgence of the brutal passions than that of the illiterates,--what conclusion would you arrive at with reference to that kind of education?

"For such educated community, let us take the native-born white population of the six New England states, to-wit: Massachusetts, Maine, New Hampshire, Vermont, Connecticut and Rhode Island, and for the unlettered community we will take the native-born whites of the six states of Virginia, Maryland, Delaware, Georgia, North Carolina and South Carolina. It will be observed that the states thus enumerated are either a part of the original thirteen, or such as have been carved out therefrom.

"Both of these communities started on their career of existence about the same time; both spoke the same language and had been accustomed to the same laws, manners and usages. There was one important particular, however, in which these two communities widely differed at the very start, as we shall presently see. More than two hundred years ago the principle was incorporated into the legislation of Massachusetts that the whole people must be educated to a certain degree at the public expense, irrespective of any social distinctions. Virginia, which may represent the Southern states named, had at that time no general free school system.

"Now we find that in 1860 Massachusetts and her five New England sisters had 2,665,945 native-born white inhabitants, and out of these only 8,543 adults who could not read or write, while Virginia, with her five sisters, numbered 3,181,969 native-born whites, of whom 262,802 adults could neither read nor write. So that in the six New England states the proportion of illiterate native whites was only one to every 312, while Virginia and her five sisters counted one illiterate to every twelve. But mark you! How stand the criminal lists? Massachusetts, etc., out of about 2-1/2 millions, had on the first day of June, 1860, just 2,459 criminals in prison (i.e., one to every 1,084); while Virginia, etc., out of over 3 millions, had but 447 in prison (i.e., one to every 6,670); this being a disproportion between the two communities of more than six to one. A glance at the same table will show that the natives educated under the New England system had one pauper to every 178, while those without it had but one pauper to every 345.

"Of those who in one year had died by suicide, New England had one to every 13,285 of the entire population while Virginia and her five sisters had but one to 56,584, and of those who perished the victims of their criminal lusts, New England had one to every 84,737, while her southern neighbors had but one to every 128,729. From the census report of 1870 it appears that the New England states had one insane person to every 800 native-born inhabitants, while in the other states named one insane came to 1,682 native inhabitants.

"One very noticeable fact in this connection, as shown by the foregoing, is that the state of Massachusetts, which claims the honor of being the founder of the New England system of education, while she had by far the smallest proportion of illiterate persons, had at the same time much the largest proportion of criminals, viz., one to every 649 native white inhabitants.

"In their efforts to find some plausible explanation for the astounding growth of crime in their states, the advocates of state-governed schools have sometimes claimed that this difference is owing to a variety of local causes, entirely unconnected with and independent of difference in educational systems. But this is, in our opinion, entirely refuted by the fact that in the very same localities every material increase of expenditures for public school purposes has, without a single exception, been followed by a corresponding increase of crime.

"In 1850 the state of Massachusetts, for example, had a native white population of 827,430. At that date her public school pupils numbered 176,475, and she expended $5.70 for each pupil; and her criminal list showing was only one to every 1,267 native inhabitants. But coming down to 1880, we find the native white population numbering 1,320,897 and the public school pupils 316,630, and $14.83 per pupil being expended; and the convicts were one to every 638. Similar results show themselves in other states, as New York, Ohio, California, etc."

***

These facts, though they do not show what the writer intended to show, namely, that Catholic school training is superior to and more beneficial than public school training, for the higher proportion of criminals is to be traced to the corruption of the prevailing social system, getting worse and worse, which makes itself felt more in factory than rural districts, yet they forcibly demonstrate what God tells us in his Word, we may expect. (2 Tim. 3:1-7 ; 4:3-4 ; 2 Pet. 3:3-5 .) It seems to us a truism that increase of knowledge among those whose hearts are depraved, and who are given over to self-seeking, will simply increase the means of lawlessness. As the lower classes, so-called, learn more and more what their rights as men are, in these days of the beginning of the "Restoration of all things, spoken of by all the holy prophets" (Acts 3:21), and as they get more understanding of the means in vogue at present to obtain and maintain desired ends, (which is the old law of Might,) they will begin to match lawlessness with lawlessness. This course of action can produce but one fruit, viz., practical anarchy. We, whose eyes are anointed (Rev. 3:18), must stand aloof, and take sides with neither the capitalistic forces that would strangle the rising giant of free thought, nor with that great army which is realizing more and more its full rights, and smarting under the injustice and oppression that would forbid it to come into possession of its privileges, and which, before long, will put force against force, thus endeavoring to gain right ends by wrong means. As we cannot approve of the course of either of these great classes, we will be misunderstood by both, and

necessarily subjected to bad treatment from both. The weakness of the present boasted civilization is that it has heard Christ's teachings of love, meekness, forgiveness and righteousness (Matt. 5 th, 6 th and 7 th chapters), and then gone and done them not. Hence, in the coming trouble, the house so carefully erected on the sands of selfishness must fall.

Let us briefly and in contrast look into God's "perfect law of love." If all men loved God supremely and "their neighbors as themselves," they would "walk humbly before God," and "look not every man at his own things, but also at the things of others." (Phil. 2:4 .) Christ having paid the price and redeemed the race from the condemnation of Adam's sin (1 Tim. 2:6 ; 1 Cor. 15:22), and thus justified all to life (Rom. 5:18), all would receive the testimony of the ransom, and become reconciled to God, who would not impute their sins to them. (2 Cor. 5:19 .) Then going about to build up others, as well as themselves, a state of equipoise would exist in the body politic, and a reign would be inaugurated that must, by its very nature, be co-extensive with man's life. W. E. PAGE.

EDITORIAL COMMENT.

Nothing becomes more evident to us all, daily, than the fact that none of the fallen race is capable of self-government or self-guidance in any respect. The wisest and the oldest see continually how they have frequently mistaken and chosen evils, thinking them good. And much more so is this true of the young and inexperienced. There is but one remedy, but one safe course, therefore, for both old and young, viz.: "Commit thy way [course, plans, conduct, ideas] unto the Lord, and he will bring it to pass." In other words, all need to be converted; not in the ordinary sense but in the fullest sense converted (turned) to God, to submit every thought and act and plan to his superior wisdom and to obey his orders, whether the necessity or expediency of so doing is seen or not seen, at the time. The future will reveal the wisdom of the Lord's way--the very near future in most cases.

Unless the heart be converted and brought fully into loving captivity to the Lord, all the knowledge that can be gained will but increase the capacity for evil,--for gratifying selfish desires. But to the fully converted heart every item of experience and education brings length and breadth and nobility of character and leads on and on into the depth of the unsearchable riches of God in Christ --riches of wisdom, riches of grace, riches of experience and riches of love.

But what has the Church of Rome to answer to these statistics? She charges

R1191 : page 8

that for all this increase of crime in proportion to the increase of knowledge our public school system is to blame; because Roman Catholic errors are not taught there. And now she sets herself up as the great champion of true education--an education of the head and of the heart.

But what are the facts of history, known to all except the Roman Catholics, whose youths are supplied with falsified histories? The facts are that the Church of Rome never favored the education of the people. Her schools and colleges of the past were all and only for the few and they chiefly, almost exclusively, those preparing for clerical orders. We want to look over Catholic Italy, Catholic Spain, Catholic Portugal, Catholic Austria, Catholic Ireland, if we want to see what centuries of

Roman Catholic education would do for the people. The curse of America to-day is this ignorant, foreign-born population and the unlovely papal ideas and manners which they introduce through their families to American soil.

A part of the truth not shown by the above statistics, but which is generally known, is that the most of the crimes are committed by Roman Catholics. Who does not know that about four out of every five murderers executed confess that they are members of the Roman Catholic Church? Beautiful Christians! Elegant examples of what the influence of the spirit of Rome produces, are they not? Yes, the spirit of Rome is a domineering spirit, a brow-beating spirit of tyranny and fear. It rules in the church; it rules in the monasteries and convents; it rules in the family. They are an unhappy people from childhood up. You can read it in their faces;--superstition, fear, and very often ignorance, leave traces which even years of after-refinement and broader ideas among the well-to-do scarcely obliterate. The loveless, domineering spirit extends to their secular affairs between brothers and sisters, and between parents and children; sourness and moroseness and brutishness are the results; and what wonder that, raised in such homes and under such influences, a bountiful crop of brawlers is produced to fill the police stations of all the large and small cities, and a bountiful crop of murderers for the gallows, and so miserable a showing as the above in the matter of statistics.

How ridiculous, then, for a Roman Catholic bishop to refer to these statistics. And yet thousands will be deceived by Rome now, as they have been in the past. Her present establishment of a great Roman Catholic College at Washington and the enlargement of parochial schools will deceive many who know not of the past or vainly think that this great Antichrist system has reformed; and who forget to notice that the pupils of their parochial schools constitute the majority of the criminals.

What is the remedy for the recognized evils? Is it the closing of public schools and the return of the masses to the deep ignorance and superstition of the "dark ages," of which Papacy boasts as her most prosperous era? No; that can never be done now. Even Papacy abandons that policy now. Does the remedy lie in the establishment by each sect of its own schools in which the various unpalatable facts of history will be carefully screened out and a false impression given instead of a true one? and where the catechism of each sect shall duly instruct the children of each in the misconceptions of God's character and plan prevalent among the founders of each sect--which generally is bad news of damnation and hate and vengeance instead of good tidings of great joy which a loving, gracious God has prepared for all people? Is this the remedy? Shall the few hours of each day of the few years of childhood be spent in the study of such monstrous concoctions as would both shock and bewilder an old head, instead of in learning the common branches of education? No, no! We see enough of that sort of education in the thousands of ignorant Hungarians, Italians, Irish and Germans, who are arriving duly educated according to the Roman Catholic standard;--able to repeat word for word a Catechism of 327 pages, but unable to read or write their own names. Shame upon the poor Romanists thus deluded; more shame upon others who see and know this all, but who for business and political reasons silently, and often openly, lend support to that system which has blighted Europe and now would similarly enslave the new world in the chains of her superstition. We have great sympathy for the poor deluded perverts of Rome, and we have a measure of sympathy even for some of her priesthood, who are evidently also deceived, but for the system of Antichrist as a system we have neither love nor sympathy, but hate it "with a perfect hatred" (Psa. 139:21,22); and because we love and adore and honor God with a perfect love. The two being opposites properly produce opposite sentiments.

The religious training of children should be left in the hands of the parents, where God placed the responsibility; and neither church nor state has the right, under the divine arrangement, to supplant the parent in this matter, nor to force into children along with (or instead of) common and useful education, principles and theories of religion. If Sunday schools are established for the instruction of the young in moral and doctrinal matters, and if the parents see fit to make use of the same, it is their privilege to do so. But surely this with the hours of family intercourse are quite sufficient.

Let the "clergy," if they will, deal with the stronger minds of the Sunday School workers and the parents, and let these in turn deal with the tender minds, instilling thereinto gentleness, meekness, temperance, patience, brotherly kindness, love, respect for God, and for parents, and strive by precept and example to cultivate in the youth love of right and truth, and lofty principle, and the Bible story of salvation provided by the love of God through the Redeemer. This is the remedy, the only remedy for the godlessness which keeps pace with the increase of general intelligence. But this remedy cannot be applied either, because the parents and teachers and the so-called "clergy" of Christendom are unprepared to do their parts. False doctrines have so distorted their conceptions of right and truth and love, and power and authority have so displaced meekness and patience, that the majority do not know how to appreciate the fruits of the spirit of Christ and consequently cannot teach them to others. The result is that nothing will check the general increase of intelligence and nothing will hinder the increase of crime and lawlessness; but as God's word foreshows, the ignoring of his gracious plan of salvation and the substituting therefor of the terrible, false, God-dishonoring traditions of eternal torment, etc., in the past, while it did serve to blind and bind the ignorant and to build up the great system called "Christendom," in the end will work the destruction of the system, in the anarchy and confusion of the battle of the great day of God Almighty,--for particulars of which we must refer you to MILLENNIAL DAWN, Vol. III., which we hope to have ready by Spring.

===================

R1191 : page 1

VOL. XI. ALLEGHENY, PA., MARCH, 1890. NO. 4.

==========

R1192 : page 1

THE APRIL TOWER will contain articles in reply to certain questions on (1) the genuineness of the first clause of Rev. 20:5 , and (2) "Then Cometh the End" --the period of Christ's reign referred to in 1 Cor. 15:24-28 ; and (3) the period of Israel's favor of which the Gospel age is the parallel or "double."

SOME SEEM to fear to accept our offer to send the TOWER free of charge to those of the Lord's people who will write stating their inability to pay, whether they promise payment in the future or not. To such we can say little more than we have already said, and say continually at the head of this column, except this:

If the Lord has so circumstanced you that you are too poor to pay for the TOWER you ought not to be too proud to say so; and the sooner you get rid of the false pride the better it will be for your own heart. In accepting our offer you are accepting the Lord's grace--through those whom he has made stewards of his truth and the means to publish it. Our terms are such as he has arranged-- "Ask, and ye shall receive."

But do not send the addresses of others than yourselves unless it be for those who cannot write for themselves or of those to whom you desire us to send sample copies. Each who can must write for himself, just as God requires each to pray for himself.

Order all the sample TOWERS you can use judiciously, FREE. The January number is a good one for many.

===================

R1191 : page 1

O.T. TRACTS, 10,000 PER MONTH FREE.

The TOWER TRACT SOCIETY has decided

to supply for the remaining ten
months of this year 10,000 sample copies
of the Old Theology Tracts per month,
FREE, to brethren and sisters who are on
the WATCH TOWER lists, and who desire
to circulate more than they can afford to
purchase, and who will promise that the
number they request shall be carefully
and judiciously used, one at a time.
Order each month no more than you are
sure you can use. This seems to be an
excellent plan for providing the "hail."
Now let every one lay his plans wisely
and prayerfully to make the best possible
use of this generous provision. Those
who cannot distribute tracts personally to
advantage, may send in the addresses of
such as would be interested.
Address orders to TOWER TRACT SOCIETY.

====================

R1191 : page 1

ABOUT POST-OFFICE BOXES.

Many thanks, dear friends, for the trouble you have taken to send us a report of the Post-Office boxes. We did not intend so much trouble as some of you took. We merely meant that when next at the Post-Office in your own or any other city or town you would look over the boxes, make note of how the numbers run, and also of those which were apparently vacant and for rent. We do not want to rent any boxes, but to ascertain which numbers at each Post-Office are rented, that we may mail to each box-holder a sample of Old Theology Tracts.

Please send in reports from as many Post-Offices as possible. No danger of duplicates; we will watch that. A postal card will do, unless you are writing on other matters anyhow. All can help in this work, no matter how poor.

====================

R1192 : page 1

THE ANNUAL MEMORIAL SUPPER.

We need not here repeat the strong evidences that our Lord instituted his supper to be a yearly memorial of his death, as "the Lamb of God which taketh away the sins of the world"--and as the remembrancer of the antitype of the Passover.

Old readers are familiar with these strong evidences, and new readers will find an abridged explanation, etc., in the WATCH TOWER for March, 1888; of which we have a few copies left which we will gladly supply them free.

We hope that all our readers--all who see clearly and appreciate the ransom --all who realize that the life of the spotless Lamb of God, the man Christ Jesus, was SUBSTITUTED for the life of Adam and his race, in payment of the penalty of sin--death--that we might in God's due time be released from death and obtain everlasting life through him who "bought us with his own precious blood" (life); whom the Father raised from death in the divine nature--may be more zealous than ever to show forth their faith in the RANSOM as the foundation of all our hopes of resurrection and life. For the more others fall away from this central truth and the more they seek to undermine it and to teach that man is "falling upward" and needed no ransom, the more all who do see this truth clearly should "show forth" their faith in the precious blood and broken body of our Redeemer by obeying his dying words, "Do this in remembrance of me."

So far as possible, meet with those of like precious faith --with those who do not despise God's favor by counting the blood of Christ a common or ordinary thing, but see it to be the redemption price of the life of the world, as the Scriptures everywhere declare.

The date of the anniversary this year will be April 3rd, any time after 6 o'clock in the evening. This date corresponds to the day and hour at which our Lord and the apostles celebrated the first memorial supper. Yet, like all of the Lord's commands to his church, it is not given as a law, accompanied by a penalty for violation or neglect. Like all of his commands it is an easy yoke; instead of carrying a penalty it should be esteemed a privilege, and our Lord merely says, "If ye love me, keep my commands." So, then, we exhort all who know and love the Lord as their Redeemer to commemorate the ransom price which he gave--with others if you can, or alone if you have not that privilege.

So many of you as can do so, we most cordially invite to meet with the little company here in Allegheny. So far as possible you will be furnished lodging and breakfast without charge while here, at the homes of the brethren and sisters residing in and near the city; and for others who cannot be thus accommodated comfortable quarters at low prices will be arranged that the housekeepers be not overcharged and hindered from attending the meetings. Free lunch suppers will be arranged for, and good dinners will be supplied at a restaurant for 15 cents each. Thus the total expense to a visiting brother or sister will be but 60 cents for boarding for the four days of the meeting. But the arrangements for dinners and suppers are intended to apply equally to all--those who reside in this city as well as others--that all may be able to partake of the spiritual food and enjoy both spiritual and physical refreshment.

Get here on the evening of April 2nd or early on April 3rd, if possible. A general meeting will be held in the morning of April 3rd, beginning at 10 o'clock, and a baptism service in the afternoon. The celebration of the Lord's Memorial supper will be held in the evening at 8 o'clock. The three days following will be devoted to Bible study, taking up whatever topics those in attendance may prefer. Come, beloved, with your hearts full of love to our great Redeemer and full of desire and prayer that you may both get good and do good by this communion with fellow members of the one body.

Let not the love of money prevent your coming and celebrating this supper. Think not of the few hours or few days it would take from other matters, or the few dollars that neglect of business might cost. Think rather of the privilege it affords of testifying to the Lord your love and appreciation of him and his great sacrifice on our behalf, and of the blessings of such a season of communion with saints.

EXCURSION RATES TO THE MEETING.

Excursion rates are offered us by the railroads mentioned below. They cover almost all the territory from New England to the Mississippi River, from Canada to the Ohio River and West Virginia.

The reduction amounts to one-third off the regular rates. And as our privilege of having the excursion rates next year will depend somewhat upon the number who avail themselves of the privilege this year, it is our desire that as many as possible avail themselves of these privileges --those who live close by as well as those from afar. The reduction of fare will be made here at Pittsburg upon the purchase of your return tickets; but to get this reduction you must procure from the ticket agent where you start, when purchasing your ticket, a statement setting forth the fact that you have purchased such tickets at full-fare rates with the intention of attending the annual meeting of Zion's Watch Tower Tract Society. That paper, signed by our secretary here, will entitle you to the reduced rates on your home-bound trip, which must be over the same route by which you will come.

If your home is not on the line of any of the railroads mentioned below, you must count your excursion as beginning at the nearest station on one of these roads and must get your certificate and through ticket at that point. Buy tickets to either Pittsburg or Allegheny and on arrival come direct to our office--Bible House, Arch Street.

If possible inform us at once by postal card if you intend to come, that arrangements for your entertainment may be more definite and thus some confusion be avoided.

===================

LIST OF RAILROADS MAKING THE CONCESSION.

--EASTERN--

Baltimore & Ohio,
Baltimore & Potomac,
Buffalo Rochester & Pittsburg,
Camden & Atlantic,
Central of New Jersey,

Chesapeake & Ohio,
Delaware & Hudson Canal Co.,
Delaware, Lackawanna & Western,
Elmira, Cortland & Northern,
Lehigh Valley,
New York Central & Hudson River,
New York, Lake Erie & Western,
New York, Ontario & Western,
Northern Central,
Pennsylvania,
Philadelphia & Erie,
Philadelphia & Reading,
Philadelphia, Wilmington & Baltimore,
Rome, Watertown & Ogdensburg (except Phoenix Line,)
Shenandoah Valley,
Western, New York & Pennsylavnia,
West Jersey,
West Shore.

--WESTERN--

Baltimore & Ohio,
Canadian Pacfic,
Chatauqua Lake,
Chesapeake & Ohio,
Chicago & Atlantic,
Chicago & Eastern Illinois,
Chicago & Grand Trunk,
Chicago & West Michigan,
Chicago, Detroit & Niagara Falls Short Line,
Chicago, Peoria & St. Louis,
Chicago, St. Louis & Pittsburg,
Cincinnati & Muskingum Valley,
Cincinnati, Hamilton & Dayton,
Cincinnati, Jackson & Mackinaw,
Cincinnati, Lebanon & Northern,
Cincinnati, Sandusky & Cleveland,
Cincinnati, Wabash & Michigan,
Cincinnati, Washington & Baltimore,
Cleveland & Canton,
Cleveland & Marietta,
Cleveland & Pittsburg,
Cleveland & Western,
Cleveland, Akron & Columbus,
Cleveland, Columbus, Cincinnati & St. Louis,
Cleveland, Lorain & Wheeling,
Columbus & Cincinnati Midland,
Columbus & Eastern,
Columbus, Hocking Valley & Toledo,
Dayton & Union,
Dayton, Fort Wayne & Chicago,

Detroit & Cleveland Steam Nav. Co.,
Detroit, Grand Haven & Milwaukee,
Detroit, Lansing & Northern,
Evansville & Terre Haute,
Flint & Pere Marquette,
Fort Wayne, Cincinnati & Louisville,
Grand Rapids & Indiana,
Grand Trunk (West of Toronto).
Indiana, Illinois & Iowa,
Indianapolis & Vincennes,
Indianapolis, Decatur & Western,
Jacksonville Southeastern,
Jeffersonville, Madison & Indianapolis,
Kanawha & Ohio,
Lake Erie & Western,
Lake Erie, Alliance & Southern;
Lake Shore & Michigan Southern,
Louisville, Evansville & St. Louis,
Louisville, New Albany & Chicago,
Michigan Central,
Midland,
New York, Chicago & St. Louis,
New York, Lake Erie & Western,
Ohio & Missippi,
Ohio & Northwestern,
Ohio, Indiana & Western,
Ohio River,
Ohio Southern,
Peoria, Decatur & Evansville,
Pittsburg, Cincinnati & St. Louis,
Pittsburg, Fort Wayne & Chicago,
Pittsburg, Marion & Chicago,
Saginaw Valley & St. Louis,
Scioto Valley,
Toledo & Ohio Central,
Toledo, Ann Arbor & N. Michigan,
Toledo, Columbus & Cincinnati,
Toledo, Peoria & Western,
Toledo, St. Louis & Kansas City,
Valley.
Vandalia Line (T.H.& I.)
Wabash,
Western New York & Pennsylavnia,
Wheeling & Lake Erie.

Those availing themselves of the concession should apply for tickets and certificates at the offices of the above-named roads at least thirty minuites before train time.

Return tickets will be sold here to those holding certificates, at one-third the regular full fare.

===================

R1192 : page 2

"REJOICE, AND BE EXCEEDING GLAD."

-- MATT. 5:11,12 .--

The Master warned us to expect just what we find--that men would say all manner of evil against us falsely for his sake. Ever since the subject of the ransom became the testing question among those walking in the light, and since the TOWER became the special champion of the cross, its editor has been the subject of slander, misrepresentation, slyly-put inferences and insinuations from the leaders of those who fell into the error of rejecting Christ's death as the sin-offering substituted for the guilty race of Adam. Their object in this course is to undermine by prejudice what they fail to meet by fair reasoning and Scripture. Nor should we wonder that those who so set themselves upon a theory that they can conscientiously twist and turn the hundreds of Scripture statements relative to how our Lord Jesus bought us with his own precious blood, giving his life a ransom for ours, claiming these to mean the reverse of what they say, could just as conscientiously twist and turn and misconstrue and misrepresent our words and acts, if thereby they could hope to forward their no-ransom theories.

What shall we do about these attacks? We shall do as we have done in the past. We shall not render railing for railing, but leave the whole matter to him who saith, "Vengeance is mine, I will repay." This is the example set us by our Lord and his most notable apostles. We shall not stoop to deal in personalities. The WATCH TOWER, thank God, has had and still has a nobler mission; it deals with Scripture

and will continue to expound it, to demolish errors and false theories, showing up their inconsistencies; but it will not be drawn aside from this to petty personal quarrels, nor to honor those who bark at it in a manner, slanderously untrue, though under honeyed words.

The Lord's promise should suffice us, dearly beloved; he says he will bring forth our righteousness as the light and our judgment as the noonday. (Psa. 37:5,6 .) Let us, as instructed, rejoice, and be exceeding glad that we are counted worthy of misrepresentation for his sake--especially for loyalty to the very foundation principle of his holy religion--the ransom.

===================

EXTRACTS FROM INTERESTING LETTERS.

Nebraska.

TOWER TRACT SOCIETY--DEAR BRETHREN:-- Your tract, "Protestants, Awake" has just fallen into my hands, and as I have been recently excommunicated from the Methodist Episcopal ministry and membership for protesting against ecclesiastical dogmas and denouncing the errors, superstitions, traditions and prelatical usurpations of authority, and declaring the "whole counsel of God" without reference to church creed, or Christless cast, I devoured it with avidity and delight. May the blessings of God speed it on its high and holy mission.

The time is rapidly coming, yea, now is, when we must contend earnestly for "the faith" once delivered to the saints, and "resist, even unto blood," the son of perdition who as an angel of light, nay, as "God himself, sitteth in the temple of God, showing himself that he is God." This is not only true of the Papacy, but of Protestantism as well, as you suggest in your well-written tract.

The "abomination of desolation" is now "standing in the holy place."

The depth to which an individual falls is determined by the height to which he has been exalted. The same is true of churches. The M.E. Church having been exalted to heaven in point of spirituality, and possibilities of holiness, is sinking under the weight of her worldliness and corruption to the uttermost hell. The worldliness of the churches here in this great West is alarming and appalling! Men of influence and wealth have been courted until they hold with an iron grip the balance of power, and dictate the policy, shape the administration, padlock the preacher, laugh at spirituality and frown down any attempt at true Christian effort.

The flood-gates of corruption have been opened, and socials, fairs, festivals, balls, theatricals, lotteries, grab-bags, broom brigades, tamborine drills, games, etc., have entered.

At first the devil came as an angel of light. "Oh we must have amusements, you know, to attract and hold the young people." Yes, how plausible! Now he shows his hoofs and horns and is monarch of all he surveys.

What are the preachers doing? They are "prophesying smooth things" and crying "peace, peace," "no evil shall befall you;" and this in the face of what God says, "I have set watchmen on thy walls, O Jerusalem, who shall never hold their peace, day nor night. Ye that make mention of the Lord keep not silence." "O my people, they who lead thee cause thee to err." The preachers here are mostly of the time-serving, man-pleasing, salary-seeking class. They keep their hand on the public pulse and govern themselves accordingly.

The churches are rapidly becoming centres for the fun-loving, fashion-displaying, mutual admiration classes. The consequence is, they are as impotent as an infant to successfully grapple with the mighty moral, social, political and economic problems pressing upon us for solution. The tides of immorality, worldliness, avarice, intemperance, profanity and the social vice are coming in like a flood upon us, as resistless as the waters in the Conemagh Valley.

But thanks be unto God forever and ever, we have the promise that "the Spirit of the Lord will lift up a standard against him." "The Lamb shall overcome them." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." "Now thanks be unto God who always causeth us to triumph." "No weapon formed against us shall prosper." "Glory to God in the highest."

Enclosed please find amount to pay for "The Plan of the Ages" and "The Time is at Hand."

Also please send me 100 copies of the

tract, "Protestants, Awake!" Also, sample copy of all the tracts you have in stock. Yours in the war, J. T. M.__________.

Troy, N.Y.

DEAR BRETHREN:--I enclose a P.O. order for $18 for books ordered. I see strong, convincing evidence of the guidance of the Spirit in the work in which the Tract Society is engaged.

Its low prices, its free distribution to the poor, its uncompromising spirit with error, its independence of all sects and isms, its sole reliance on God for success, its boldness to attack error wherever it exists regardless of consequences, which in all probability will be bitter opposition, or worse; its strict fidelity to God's Word, its reasonableness, and I might as well say everything about the enterprise seems to bear the impress of genuineness and is all convincing, to those who will investigate the matter, that it is what it claims to be--the truth as revealed in the Bible.

I am surprised at the indifference I find everywhere manifested on Bible subjects. But it is just the condition of things foretold in the Bible. I find many here who like the book and want the second volume. Still but very few are deeply interested in the closing events of the gospel age, and but few are running for the race for the prize. I cannot tell you how much I prize your writings, and I don't know how I can spend my time more profitably than in circulating the truth, by selling DAWN as at present.

Yours for the truth, E. H__________.

Alabama.

DEAR BRO. RUSSELL:--I have often thought I would like to write you of my high appreciation of your good work in disseminating the truth, and tell you of the wonderful comfort and benefit your writings afford me. I would not be without them for thousands of dollars. My only regret is my inability (financially) to do more toward spreading the good tidings of truth. During the past year I have given away about 300 copies of "Old Theology" and several copies of Dawn. But, alas! how few take hold of the truth. Yet I occasionally hear the remark, "I agree with him mostly," but that is the last. I have found only one, so far, who heartily takes to the truth and sympathizes with me, and that is my father.

May be other seed will germinate later on; leastwise I shall continue to sow as best I can. I would like to devote my entire time to the service of our Master, but am compelled to work all the time to support my family. I greatly rejoice to see the glorious Millennial reign of Christ closely approaching. May he hasten the day, and shield his faithful ones from the preceding great tribulation coming on the world.

Please send me 500 Arp slips. I think I can use all these judiciously by enclosing in letters, etc. Yours in the love of truth,

ELSTON LUTTRELL.

Milwaukee.

DEAR BRO. RUSSELL:--I am glad to know from letters in TOWER that the truth is spreading and more laborers are added, and some are continually rallying round the standard of truth, although the numbers are few compared to those still opposing the truth. In this vicinity many have become interested to some extent, and have rejoiced for a time, but I am sorry to say but few have the courage or will to make the sacrifices.

What a wonderful book the second volume of Dawn is. The proofs are so conclusive. I have read it through many times, and every time I read it am more and more astonished and convinced of the presence of our Lord, and that the time is indeed at hand.

Yours in Christian love, J. P.

Kansas.

DEAR BROTHER:--I would like to read the WATCH TOWER regularly. Though a preacher, I am very poor. If possible I will pay for it some time during the year. I admire your "Old Theology." I greatly admire your Christian spirit. May God bless you.

Yours in hope of eternal life, W. B.

Astonia, Texas.

MR. C. T. RUSSELL:--Some time ago I wrote you to send me Vol. I. of Millennial Dawn. I received it and read it, and found wonderful knowledge in it, but not until my brother-in-law handed me Vol. II. did I find the grandest, dearest and deepest knowledge that it has been my fortune to acquire. I have read first and second volumes twice. Indeed I am continually studying Vol. II. I notice in it that you are engaged on another volume, and I want it just as soon as you complete it. Very respectfully, J. N. M.

Eureka Springs, Ark.

TOWER PUBLISHING CO., Allegheny, Pa.--Gents:--I have just read your Plan of the Ages, through the kindness of a friend, and it so sharpened my appetite for knowledge on this plane that has so long been uppermost in my very soul that I have a "hungering and thirsting" after more light, and covet the best gifts that I may study to be approved and be counted one of the "little flock." I aspire to nothing short of "glorification" and to be a "priest and king unto God." Therefore please send me for enclosed, Vol. II. of Millennial Dawn. "The time is at hand," and if there are any subsequent volumes to follow, I will send for them in due time, whatever may be the outcome of the matter. Brother Russell is undoubtedly putting many who read his works to thinking for themselves. May God bless him in his labor.

Very truly, G. A. V.

New Orleans.

DEAR BRETHREN:--I received six copies of the DAWN, Vol. II.--cloth-bound. I meant it to be paper-covered but forgot to say so in my order, so it is my own mistake. I enclose $5 to cover the shortage. Please renew subscription for WATCH TOWER--three copies per month --for 1890. The balance use where most needed. How lonely some of us would be without it. I humbly ask your prayers that the Lord would renew a right spirit within me.

My employer has urged me to buy a home and pay for the same in small installments, (price $2,000,) himself being security for the amount; but as I thought this would be putting a yoke around my neck for a number of years, and perhaps would serve to draw my interests away from the great prize, I have, against the advice of many, refused the otherwise kind offer. May the Lord give grace to remain a "stranger and foreigner," and not get entangled with the things of this world, but, instead, to lay up a treasure in heaven. Yours, in the Lord, __________.

====================

R1193 : page 3

MY ONE TALENT.

"IN a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

"Mine to hoard, or mine to use,
Mine to keep, or mine to lose;
May I not do what I choose?

"Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

"And I know he will demand
Every farthing at my hand,
When I in his presence stand.

"What will be my grief and shame
When I hear my humble name,
And cannot repay his claim!

"Some will double what they hold;
Others add to it tenfold,
And pay back its shining gold.

"Lord, O teach me what to do!
I would faithful be and true;
Still the sacred trust renew.

"Help me, ere too late it be,
Something now to do for thee;
Thou who hast done all for me!"

====================

R1193 : page 3

VIEW FROM THE TOWER.

The following will interest all who are awake and watching for the conclusions of Presbyterianism, upon the question of the revision of its creed or "Confession."

This is a "burning question" in more senses than one, and a question which affects many other denominations besides the one having the discussion. It affects all systems whose creeds are based upon John Calvin's theology--United Presbyterians, Reformed Presbyterians, Baptists and others built upon Calvinism. However, the members of these other denominations do not generally know this; for the rising generation in all subscribe to and profess the doctrines with almost no knowledge of them. And as for the ministers who realize what is involved, they keep very quiet--hoping that no such controversy will disturb their peace or expose their creeds to the cold criticism of common sense in the light of the Bible and of reason. But the hope is vain. It will surely come. Every man's work shall be tried so as by fire. There will be a general turning of things upside down, that the truth may now have a chance to be heard which has so long been smothered by error.

The following is clipped from a Chicago daily:--

"DR. BARROWS REVOLTS.

HE REPUDIATES THE OLD THEOLOGY,

CALLING THE WESTMINSTER CONFESSION A HINDRANCE AND A STUMBLING BLOCK IN THE CHRISTIAN'S WAY.--HE SAYS THE AGE DEMANDS A BROADER CREED AND FAITH.

"Rev. Dr. John H. Barrows, pastor of the First Presbyterian Church, preached an eloquent sermon yesterday morning (Dec. 22d) on the revision of the Presbyterian Confession of Faith. He took for his text the words:

" Matthew 9:16-17 : 'No man putteth a piece of new cloth unto an old garment, for that which is put in to fill up taketh from the garment and the rent is made worse.

"'Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.'

"The Westminster Assembly was appointed by the Long Parliament of England, and its members began their task with a revision of the thirty-nine articles of the English church; but when they reached the fifteenth article, they dropped their work of revision as a useless business, and for five years addressed themselves to the preparation of a new confession. And so, in the judgment of many, the attempt to revise the Westminster Confession to-day will ultimately be abandoned, and a new creed, more scriptural, more in harmony with present conditions, briefer and less polemical, will take the place of the Westminster Assembly's work. Rev. Dr. Gibson, of London, said to me recently: 'You will find, as we found in England, that revision will be an endless and unsatisfactory task, and that the best solution of the present problem will be a briefer creed, which shall gradually take the place of the old.' The movement of revision of some kind pervades the Presbyterian Church almost everywhere. Last year the established church of Scotland changed the terms of subscription, 'leaving it to the conscience of each minister to decide for himself what he regards as essential and necessary articles of faith.' This is practically the work of the form of subscription now used in America, but it has certain disadvantages of which I shall speak later. The noble Free Church of Scotland, which came out of the establishment in 1843, in order to preserve the ancient liberty of God's people in managing their own spiritual concerns, has resolved to revise the Confession. The United Presbyterian Church of Scotland in 1879 made a declaratory statement modifying the Confession in three points, making the redemption of Christ general in extent, affirming human responsibility for accepting or rejecting the gospel, and disapproving all intolerance.

"If revision is all that we are to obtain after the present discussion, we shall find, in my opinion, that we have an exceedingly unsatisfactory document on our hands, a garment patched in an unseemly way and presenting no acceptable pattern....

"One advantage of the present discussion is that it furnishes an opportunity for many ministers to express their minds, and on account of this I am at liberty to speak to you freely and fully. Of course the question arises: 'If there are so many things in the confession of faith to which some of us take exceptions, how can we rightly subscribe to it? How can we remain in the Presbyterian ministry or eldership?' This question deserves a frank and careful answer. When I was invited, eight years ago, to this pulpit I had recently made a statement of my theological views to a Congregational council in Boston, a conservative council, and they were deemed entirely satisfactory. I am in accord with what is called 'New England orthodoxy.' I knew but little about the confession of faith of the Presbyterian Church; but when I was called to this pastorate I made it my duty to read it. Thinking that I might have some trouble in regard to the acceptance of it, a distinguished Presbyterian minister of Chicago kindly wrote me as follows: 'For myself I do not deem our confession and mode of administration by any means perfect. But I accept the confession as containing the system of doctrine taught in the holy Scriptures, as well as some things not in the holy Scriptures, and the government and discipline I approve as, in general, good, but susceptible of important improvements, especially in the direction of the greater liberty of individual churches. And my views on this matter are at one with a large and increasing number of our ministers and churches.' And so I, too, according to the requirement of our form of government, accept the Confession of Faith as containing the system of doctrine taught in the holy Scriptures. I find there the great facts and outlines of that system, God's sovereign grace, his mercy in Jesus Christ, the offer of salvation on condition of repentance and faith, the work of the holy spirit in regeneration and sanctification, the teaching that the Bible is an infallible rule of faith and duty, the promise of eternal life through Jesus Christ the Lord; and, in short, every essential part of Christian truth. I find, also, some things that appear to me exaggerations, and many things that belong to theological metaphysics rather than to essential Christian truth. I discover, also, some things which appear to me to be erroneous; but I find there, as in all the great confessions, the system of doctrine taught in the Scripture. As the Tower of London

R1194 : page 3

contains, or used to contain, the crown jewels, beautifully set in coronets and scepters, so the Confession contains the jewels of heavenly grace and truth set in forms of human workmanship. But the Tower of London contains not only the crown jewels, but many an old headpiece and rusty suit of armor and outworn weapons; and so I believe the Confession contains, besides the precious substance of the gospel, pieces of theological armor that might well be laid aside."

[This, then, is the "frank and careful answer" of Mr. Barrows to his own question: "If there are so many things in the Confession of Faith to which some of us take exceptions, how can we rightly subscribe to it?" Briefly summed up the answer is--

1st. I was as honest as the rest--they all do it.

2nd. In subscribing to so many things which we do not believe or teach, and in pledging ourselves, solemnly, before God, that we do believe and that we will teach those things, we merely went through a form before the public. And we eased our consciences from that terrible fraud and perjury done in the name of God and truth, by having a little private understanding between ourselves as ministers, to the effect that, "It is only a form, you know," and done to hoodwink the public and to keep up the usual appearance, etc. We doubt very much whether his answer to his own question is quite satisfying to Dr. Barrows' conscience.

However, this confession (though it should be much more full and frank) is to be commended as a first step in the right direction. Dr. Barrows' next step should be to resign his pulpit and to step out of all that he stepped into by means of his subscription to a creed in which there were "so many things" which he heartily disbelieved. The "Doctor" should not confess thus his past misdeed and still hold on to the position, salary, dignities, etc., thus fraudulently obtained. He should not only repent of the transaction but should cancel it entirely and at once. Let him step out boldly for the Truth and for fullest freedom in teaching it, without any human bonds.--Z.W.T. EDITOR.]

"Hundreds of ministers and thousands of elders have accepted the Westminster Confession with such an understanding of it as this, and the terms of subscription have been so liberal that they have not been particularly uneasy under the yoke."

[Hark there! What a confession! The "Doctor" solemnly from the pulpit reveals the true state of the case--that, hundreds of ministers and thousands of elders have thus fraudulently pretended to accept certain doctrines which contain "so many things" they utterly disbelieve and repudiate. Are the "common people" of the pews to understand that their "rulers and teachers" have long been posing before them in the role of mountebanks, playing in religious and sacred things the juggler tricks of sword-swallowers and fire-eaters, affecting to swallow the terrible doctrines of Calvinism, but really doing nothing of the sort? Surely such deceptions will not long excite the reverence of the people. By and by an honest man will come to be appreciated and such dishonesty will meet with its just rebuke. It would do so at once but for the fact that the people of the pews as well as the ministers and elders are, many of them, similarly engaged in the same deception; and they cannot find fault with others for doing what they themselves are doing. What is needed all around is honesty. Can we wonder that God should and does refuse to use such ministers as channels for truths now due, as vessels for bearing to the household of faith "meat in due season?" Nor need we wonder that congregations of men and women who know of and wink at such deceptions, and who practice the same in their own subscription to creeds they do not believe, are unready for the truth? Only honest men and women are worthy of present truth.--Z.W.T. EDITOR.]

"But, while not favoring any laxer terms of subscription, they would greatly prefer to be put in a position that would not expose them to even the suspicion of being uncandid. They would greatly prefer to have a creed no part of which failed to command their assent."

[In other words, they do not like to complain, and for the emoluments, the honors of men, etc., they are still willing to stand up like little men and swallow the bitter and perjurous dose of the Confession, which stultifies their manhood and keeps them dwarfs in spiritual development; but they would "greatly prefer" to have some little change made, now that the nineteenth century light is shining in, which exposes their admitted uncandidness and is arousing suspicion of their general and even their business honesty.--Z.W.T. EDITOR.]

"I have been greatly grieved that on account of the confessional barrier we have been unable to induce certain beloved and honored brethren in this church to accept the eldership."

[Ah yes! some were too noble; no doubt they were business men of the higher class, used to recognizing principles of integrity. We are glad to know that there are some whom the seducing sophistries of the minister as well as the honors of men could not "induce" to thus foreswear their convictions. Ah yes! those are not only honored in the sight of the pastor who could not mislead them but they are honored in the sight of God also. We wish we could know those honorable men by name. We believe they are worthy of the truth and that they would be ready to receive it. We fear, however, that Dr. Barrows' congregation did not contain many so honest and so honorable as these. Most of those so honorable soon come to see that their membership and presence in a congregation professing faith in a Confession containing "so many things" which they do not believe is dishonest, a misrepresentation of their faith to the dishonor of God as well as to the discredit of their own intelligence. --Z.W.T. EDITOR.]

"There are others who are unwilling to enter the church because it is anchored to a doctrinal statement from so much of which they dissent." [These are yet

R1194 : page 4

more noble and honorable or else more awake.--Z.W.T. EDITOR.]

"It is well known that assent to the Confession is not required of any but ministers and elders. But, in spite of this there are those who are unwilling to seem affiliated with doctrines which they reject, and reject because they do not seem to them a fair interpretation of the Scriptures."

[No, "Doctor," you are mistaken; it is not well known that assent to the Confession is not required of any but ministers and elders. The contrary of this, however, is well known or ought to be. We fear that the delicacy of your own position on this question has led you to state yourself in such a manner that not many will at once fully understand you. Were we to state the matter for you as we presume it to run in your mind, but in a manner not likely to be misunderstood by any one, we would state it thus:-- While the members of the Presbyterian Church are required to assent to the general Confession of Faith, and thus to declare it to be a good expression of their belief, yet they are not obliged to make a public vow or oath of office that they believe and teach it, as the ministers and elders are obliged to do. The difference between a false vow and a false confession is the same difference as between perjury and lying. He who disbelieves "so many things," if he publicly confesses that he does believe them, is guilty of lying before God and men, while he who vows that he believes and will teach them and does neither is guilty of perjury; whether custom makes such lying and perjury fashionable and respectable or not. We want to look at our conduct as God looks at it. And if our hearts condemn us of either of these sins, let us remember that God is still a higher and more strict Judge than we are apt to be of ourselves. -- 1 John 5:20 .--Z.W.T. EDITOR.]

"Why put so many justly disputable things into a confession which is designed for a bond of union in a church like ours? And why should a church which is going forth to conquer India and China and Japan for Christ carry in hand, beside the word of God, anything less worthy than a fresh and modern statement of essential truth? I must frankly say that I do not like to see any seventeenth century theological yoke placed on the rising churches of the missionary world. I should greatly prefer to see them allowed to shape their own creeds. It is probable that new flashes of light will come to the old doctrines when they have passed through the Oriental mind, which is nearer to the Biblical ways of thought and expression than that of the West."

[But, "Doctor," pray explain to us why it is necessary to use any creed as a bond of union? Was not the church of the Apostle's days the grand illustration of union and purity and love as it should but does not exist since bonds of union in the shape of creeds were introduced? If all creeds and confessions were abandoned and the Bible were accepted as the only standard of faith, would not the true union of heart and faith in fundamentals the sooner come about, and be accompanied by a personal liberty of conscience?

And if the heathen churches should be at liberty to shape their own creeds, why not the churches nearer home have as much liberty. And if congregations may shape their own creeds why should not each individual be accorded fullest liberty to shape his own creed?--the liberty which Christ arranged for and which the Apostles urged.

And if such liberty would "probably" lead to occasional flashes of light uncovering the truth of God's word and plan more fully and leading "nearer to Biblical ways of thought and expression," why might not full liberty here at home, under the blessing of the same Holy Spirit, bring fresh and clearer views now and continually? It surely would bring not only clearer views than the Westminster Confession contains, but clearer views than

any "modern statement" of faith. Why then tie up with a new creed which would hinder the Spirit's teaching and shedding of fresh light upon God's word, and which shortly would again need revision. Why not get free and stay free, and enjoy and walk in the light, and keep continually growing in grace and in the knowledge and love of God?--Z.W.T. EDITOR.]

"I have preached for eight years in the Presbyterian Church and have not failed to secure your approval of my teaching as substantially orthodox, and I am confident that my beloved brethren in the ministry have regarded me as properly having a place in the ranks of the Presbyterian Church. But, if the frank admissions which I recently made regarding the defects of the Westminster Confession should deprive me of rightful standing in the Presbyterian Church, then I ought to take my position outside of it in company with some of the most distinguished professors in our theological seminaries. In this time of discussion there should be no holding back of opinions. I do believe that our Confession of Faith is now, and has been in the past, a hindrance to the progress of the kingdom of Christ. Professor Goldwin Smith once remarked to a friend of mine that in his judgment the Presbyterian Church of America would have three times its present strength if it had not persisted in carrying a millstone around its neck in the shape of the Confession. We know that the Cumberland Presbyterian Church broke off from us because of the teachings of the third chapter regarding the decree of reprobation or preterition. We know that we have been at a serious disadvantage with other denominations in commending our doctrine to the popular mind, and the present discussion will show that inside the church there has been so much of drifting and departure from the Westminster standards that they do not fairly represent the convictions of to-day. Whatever his success in other things, Professor Briggs, of New York, in his recent remarkable work, has shown that the Presbyterian Church is not in harmony in many points with the Westminster standards. He has shown that the church to-day and our leading theologians differ from the confession in their doctrines regarding the Scriptures. In regard to creation, in regard to the extent of the atonement and the work of the spirit, in regard to the fate of the heathen, the damnation of infants, in regard to the pope, in regard to the forgiveness of sins, and on many other points, these theologians and leading pastors differ from the standards. They may also differ from each other as much as they differ from the Confession. Dr. Briggs has said that 'subscription to the Westminster system in the historic sense is out of the question.'

"The changes already brought about in Christian thinking make it certain that others are to follow. With no express authority from the Scriptures men have come to believe in the universal salvation of all infants. Dr. Charles Hodge did more than anybody else to make the doctrine universally accepted, but it is seen at once that, if all infants are saved, this teaching has an immediate bearing on the question of the salvability of the heathen. Dr. Prentiss has shown that the reasons which Dr. Hodge assigns for his faith that all infants are to be saved cannot be limited to them. The first reason is the analogy between Adam and Christ. 'So then, as through one trespass the judgment came upon all men unto condemnation, even so through one act of righteousness the free gift came upon all men unto justification of life. For, as through one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous.'

"If the sin of Adam through his connection with the race led to universal sinfulness on the part of all born into the world, may not the righteousness of Christ lead to the redemption of all born into the world who are cut off before free moral agency finds expression in evil acts? The second reason which Dr. Hodge assigns for his faith is that it is more congenial to the nature of God to bless than to curse; but this reason cannot be limited to children. It is equally applicable to multitudes in the heathen world. The third ground for Dr. Hodge's faith is the conduct and language of our Lord in reference to children. Precisely the same reasoning, says Dr. Prentiss, might be applied to other classes. To draw an impassable dividing line between infants and all little boys and girls, for example, in whom original sin has just begun to act, seems most unwarrantably to limit the grace of God.

Universal infant salvation does not and cannot stand alone. It shows how inconceivably wide and deep is God's mercy in Christ Jesus. It shows that, speaking after the manner of men, he is doing all that he can for the actual redemption of the world; nothing keeps any soul from the gracious operation of his infinite love and pity but his own wilful choice of the evil and refusal of the good."

[Ah no! Your difficulty, gentlemen, lies in the very foundation of your theory; and this error leads you to this very absurd statement, that God is doing all that he can. On the contrary, every one knows that if Dr. Prentiss had the one-hundredth part of the power and wisdom possessed by the Infinite Creator--the Almighty --he could speedily cause the knowledge of the Lord to fill the whole earth. We must admit that interpretation of the doctrine of election which teaches that God during the present time (the Gospel age) is selecting a "little flock" of saints fully consecrated to his service, and reject that unscriptural feature of Calvinism which teaches that all not of this elect "little flock" are eternally lost. True, they are not yet saved, nor can they ever be saved by ignorance or in ignorance of Christ; but God's election of the "little flock" to be joint-heirs with Christ in the Millennial Kingdom is to the very intent that through the "elect" class, when highly exalted to the power and perfection of the divine nature, "all the families of the earth shall be blessed" by being brought to a knowledge of the truth. It is for this purpose that a general resurrection of the dead is promised, that they as well as those nations living at the time the kingdom under the whole heavens is given to the elect (Dan. 7:18,22), may be blessed under that fulness of knowledge of God and his gracious plan which shall then fill the world as the waters cover the sea. The elect "body" under Christ their "Head" are the long promised Seed of Abraham, and through them the gracious promise (Gal. 3:16,29) must yet be fulfilled. That promise has not been fulfilled in the past; and it could not be fulfilled to those families of the earth which have gone down into death in any other manner than as God has provided--by a resurrection.

Brethren, joyfully accept God's solution of your difficulty--that though none can be saved without faith and obedience, ample provision for all is made and will be applied when "All that are in their graves hear the voice of the Son of Man and come forth--and they who hear (obey) shall live" (shall be fully saved from condemnation and death and brought to perfect life). Moses, who typified this elect church (head and body), declared this truth, saying: "A prophet shall the Lord your God raise up [elect and exalt] unto you, like unto me. Him shall ye hear [obey] in all things. And it shall come to pass that the soul that will not hear [obey] that prophet shall be cut off from among his people" [die the second death].--Compare Acts 3:22,23 .

Your remark, that "Nothing keeps any soul from the gracious operation of God's infinite love and pity but his own wilful choice of the evil and refusal of the good," will be true then, when Christ's church is exalted to the dominion of earth, when the Kingdom is come and God's will is done on earth as it is done in heaven; but it is not true now. The gracious operation of infinite love is through faith, such faith as can only be inspired by a knowledge of the truths of God's Word; and these are made void and of none effect by mixtures of false doctrines of human creeds.--Z.W.T. ED.]

Dr. Barrows continued, commenting upon the words of Dr. Prentiss above quoted:--

"But these convictions of a professor in one of our leading seminaries do not square with the following extract from the tenth chapter of the Confession: 'Much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested.' That is, it is the teaching or necessary implication of the Confession that all those in the heathen world who have been most marked for goodness, who have had conviction for sins and yearnings after the Redeemer they could not know, that every pious Jew since the Christian church was founded who has not accepted the Christ, that Buddha and his followers, however benevolent their lives--that these with all the numberless millions who, born in ignorance of the Christ, have crawled through their brief, sorrowing, darkened and sinful lives in all the lands of paganism, are hopelessly doomed to everlasting destruction."

[But, Dr. Barrows, you fail to state the case with its true, full, awful force. If Calvinism taught merely that all these who never heard of the Redeemer could never have the everlasting life which he came to give, but must be left hopelessly doomed to everlasting destruction (obliteration, annihilation) it would not be so bad--not nearly so bad. It would be a gracious, a merciful provision as compared with the awful, God-dishonoring doctrines which it does teach; for elsewhere that Confession plainly declares to the world and especially to all who confess it and particularly to those who vow to teach it, that these who never heard of Christ shall suffer torments forever. To deny that Christ redeemed the souls of all from destruction, and to claim that he is the Redeemer of only the

R1196 : page 4

few who have heard of and fully accepted

R1196 : page 5

of his offer of life, in the present life, is to repudiate him as the Savior of the world and to contradict the multitudinous statements of the Scriptures to the effect that he was a propitiation [satisfaction] for the sins of the whole world, and that "He gave himself a ransom for all, to be testified [to all] in due time." This would be a sad mistake, because, though it would not alter God's plan one whit, it would so hide from those thus misinformed much of the glory, and the length and breadth and height and depth of the divine plan which is being worked out only through faith in and obedience to the Redeemer. But to teach that God will specially perpetuate the lives of such unfortunates so as to cause them everlasting distress and pain, is not only a blasphemy against the divine character, but a blot upon the intelligence of those many large bodies of otherwise intelligent people who hold to it--for it is too ridiculous for even the most degraded heathens to believe or teach. And besides, it would make God a liar, for he distinctly declares that the extreme penalty of wilful sin and wilful rejection of Christ is the death of the soul.-- Gen. 3:3 ; Isa. 55:3 ; Ezek. 18:4,20 ; Matt. 10:28 . --Z.W.T. EDITOR.]

Dr. Barrows continuing said:--"Who gave the Westminster divines any such divine authority that their work should be deemed the last test of theological soundness? We should not claim more for them than they claimed for themselves. And why should we not trust the holy spirit in the church of Christ to-day? Is it not dishonoring to him to doubt that he is able to lead the church and inspire even a heavenlier and more perfect wisdom than that which our fathers gained? I believe with Rev. Dr. Alexander, of New York, that the nineteenth century is nearer the mind of Christ than the seventeenth century; and I agree with Rev. Dr. James Candlish, professor of theology in the Free Church of Scotland, that "the Westminster Confession, in many parts, has ceased to be a statement of the vital truths of Christianity in a form suitable and intelligible to the mind of the present age.' I go further and affirm that a question which includes in its fundamental teaching the horrible dogma that God from eternity has foredoomed the great mass of his children to eternal torment, passing them by and leaving them no possibility of redemption on account of the failure of their first parent, Christ not dying for them, and they unable, by conforming their lives ever so diligently to the light of nature, to come within the power of his redeeming mercy--I hold that such a confession, however magnificent in some of its parts, is not in harmony with what the church to-day believes is the spirit and trend of the scriptures. It does not seem to many to be like a God of infinite fatherly love, to make eternal destinies of such moment as heaven and hell hinge on one transaction, or even on the first moral acts of childhood, when that childhood is handicapped and cursed by the weight of ancestral sins and inherent moral corruption. An earthly father who should enjoin his little child to paint like Raphael or write like Shakespeare before he was three years of age, under penalty of destruction of his eyesight or the maiming of his hand, would be mercy incarnate compared with a heavenly father who should demand impossibilities of his children under threat of eternal torment, and those impossibilities occasioned, not by the sinful acts of the children, but by the disobedience of their remote ancestor. I believe that the church of to-day believes better things of God. We know that an earthly father, seeing in his child inherited tendencies to evil, weaknesses and passions traceable to ancestral sin, looks upon that child with augmented compassion, and, while not excusing his sin, regards it with more leniency and strives to overcome it with a more patient pitifulness and love."

[Very good, Dr. Barrows! We are glad to find you bold enough to confess what so many others, your fellow-ministers, believe but fear to utter. May this honest confession be blessed to your good and lead you into still further light. For instance, would it not have been equally as unjust in our great Creator to consign Adam and Eve to eternal torture for the disobedience of eating the forbidden fruit? Answer this candidly to yourself. Then reflect that God never said one word about heaven and hell to Adam and Eve, but merely warned them that if disobedient he would take from them the life and blessings then enjoyed. And this is the only penalty that God enforced against them--death, loss of life; and this is the only penalty that we as their posterity ever inherited from them and their sin--"Dying thou shalt die." And all the weaknesses, mental, moral and physical, which cause us so much trouble, are the direct results of this fall from obedience and harmony and life with God into the present dying condition.

Again, Dr. B., answer to yourself the question: Do not the Scriptures teach, repeatedly, in great variety of expressions, that our Redeemer accomplished our redemption by becoming our ransom [corresponding price] by giving to justice full payment of all that Adam's guilt demanded as his penalty? Next, look at what he gave for us. If the Scriptures declare that he is suffering, experiencing everlasting torment for us, then it would support yours and the common theory upon the penalty for sin. But you know that your theory has no such circumstantial evidence, even, to rest upon. Notice on the contrary that the record of what our Redeemer did for the settlement of the condemnation against Adam and his posterity agrees with the facts and with the stated penalty and with common sense. "He died for our sins." "He died, the just for the unjust." "As by one man's disobedience sin entered the world and death [entered] by [as a result of] sin, even so by the obedience of one [even unto death] justification is come for all." (Rom. 5:12,17-20 .) These, and hundreds of other texts which your concordance will help you to, prove beyond a question that the penalty exacted of our Lord, as Redeemer, was exactly the penalty pronounced against Adam.--Z.W.T. ED.]

"It appears to me unfortunate to identify orthodoxy with any creed statement of the past, however excellent. This makes orthodoxy a dead thing; it ought to be living and progressive. Orthodoxy has been defined as 'right thinking about the Christian religion.' And I believe there should be no line of orthodoxy drawn, as one has said, 'inside of the line of truth.' Men pray for the unity of the church of Christ and yet they oppose that which they confess will hasten its coming. We have a 'separating theology,' and we are told that we ought not to limit our teaching to the things in which we agree with others. Certainly not. The most elaborate Calvinism will doubtless be taught in our schools, and every form of speculation about the metaphysics of theology will be continued. But why should all this be imposed upon the elders of our churches, who have no theological training?"

[Does this mean, Doctor, that the elders and the church at large are too honest and are becoming too enlightened for the errors of "elaborate Calvinism," but that the ministers and seminary professors and students will be required to stick to mal-odorous Calvinism in its "most elaborate" form, rather than acknowledge that Calvin was not infallible, and that you all erred for so long in teaching and preaching his monstrous perversions of the truth? Is this your meaning, Doctor? If so, it speaks volumes for the honesty of the pews when contrasted with the pulpits of Presbyterianism. The ministers, we may presume, can afford to continue to stultify themselves and to make vows to believe and teach what they do not believe and know that they dare not preach in a civilized community in this our day. The considerations leading to such a sacrifice of principle and manhood we can only surmise: Is it a desire to maintain the dignity of Presbyterianism? And do they seek its perpetuity because their titles, salaries, etc., are interwoven with the system? We do not prefer to impugn the motives of any, but every action must have some cause, and we fail to see how any good cause could be upheld by the continued teaching of the "most elaborate Calvinism" among those who concede it to be very God-dishonoring. It must be zeal for something else than God's truth that would lead even to such a suggestion as this.--Z.W.T. EDITOR.]

"Dr. Schaff says that the decree of reprobation is 'a logical fiction and contradicts the genius of Christianity and the plainest declarations of the Bible.' The confession makes too many justly disputable affirmations, and resembles the man who knows a great many things that are not so. Our churches will feel this more and more as, on account of the widespread debate, they come to read the Confession of Faith. Professor Henry Day, an elder in Dr. John Hall's church in New York, is reported as saying that 'until recently only two elders in that church had ever read the Westminster standards.' If the final outcome of these years of intelligent and charitable Christian discussion shall be a new creed which we can heartily proclaim, it will express a living faith that will give our churches and our pulpits a new spiritual power. It is better to believe a few things thoroughly than to hold a confession that weighs down many minds with a deal of theological lumber. We crowd too much upon the brain and heart of the eldership and the ministry. I speak the experience of many when I say that multitudes come from our theological seminaries with a feeble faith in a great many things. An editor of one of our leading Presbyterian journals calls our confession of faith 'a wilderness with more dry places than wells of water.' The church of to-day rightly shrinks from a theology which 'condemns the whole race to everlasting woe for a single transgression committed without our knowledge or consent six thousand years ago.' Such a theology is an iceberg rapidly melting in the warmer

R1197 : page 5

water and warmer breezes of a more southern sea.

"God has not condemned us to walk the same round of thinking which our fathers trod. We hold in our hand the Bible, which, like nature, is a field for endless investigation. The Bible never grows old. It has been said, 'Christ never gave men definitions; he gave them paradoxes. A definition shuts you up at once; a paradox you can think about till the day of your death.' Hence we expect to see more and more light breaking from God's word. Men who turn away from seventeenth century creeds can be made to feel that this is a revelation from heaven.

"I discover in our communities a growing number of men who constitute much of the intellectual and moral and business strength of our times, men whom we all honor, and many of them men of Christian faith and prayer, who are not within our churches as communicants. They are not affiliated in spirit with unbelief or with extreme liberalism. I have a great deal of regard for these men, and of sympathy with their intellectual difficulties. I hope to see the day when they shall constitute a noble part of our Christian churches. Whether or not what I deem an obstacle to such results is to be removed, I close my sermon this morning by affirming anew the universality, the simplicity and the divine earnestness of the offer of salvation: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest....God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. Turn ye, turn ye, why will ye die?'"

[Yes, here is the trouble: the people have neglected God's Word, and have accepted as infallible the creeds of the seventeenth century, made by good, pious, but mistaken men, still greatly blinded by the errors of the "dark ages." The people rely upon the ministers and elders, who publicly confess the same to be their candid views of the real meaning of God's Word and who solemnly vow before God and men that they will give diligence in the instructing of others in those doctrines. Yet probably a large majority of these elders and ministers have *never even read* doctrines which were so momentous that it required years to decide upon and formulate them. But then these same ministers felt so sure that the Confession was true that they could swear to believe it without even reading it. We trust that the elders of "Dr. John Hall's Church" above referred to may prove honest enough, now that they are awake, to be worthy to come to a knowledge of the truth as it is revealed in the only true Standard--the Bible--and that making this good confession in truth and earnestly, they may be counted worthy the name of pillars and elders in the "Church of Christ," to which (and not to "Dr. Hall's Church") belongs the promise of glory, honor and immortality, in God's due time.

Yes, indeed, the controversy on the subject of Calvinism, the basis of the Presbyterian creed, is destined to wake up a great many long asleep; and it will surely in the end separate and divide that system, that the true "wheat" may be gathered out into the *one Church* of Christ. And the same influence is at work, preparing trouble for all the various Protestant systems--because there are some of God's elect in each of them. The overflowing scourge and the hail shall be upon all and shall sweep away all the refuges of error.-- Isa. 28:17-20 .-- Z.W.T. EDITOR.]

===================

R1197 : page 6

A NEW AND IMPORTANT MOVEMENT.

FEDERATION OF PROTESTANT CHURCHES.-- PRESBYTERIAN COMMITTEE ON CHURCH UNITY.

The following was written to the Cincinnati *Commercial Gazette* by a gentleman present at the meeting described.

"It is not generally known, yet nevertheless one of the most important religious movements of the century is now taking definite shape, through the work of committees appointed by the different evangelical churches of the United States. The movement is in the direction of church unity, or, at least, federal union of evangelical bodies. The committee of the Presbyterian Church convened at the Executive Mansion in Harrisburg, Pa., on Tuesday evening at 8 o'clock, continuing through Wednesday. There were present Rev. Drs. Joseph T. Smith, of Baltimore; R. M. Patterson, of Philadelphia; D. C. Marquis, of Chicago McCormick Theological Seminary; W. H. Green, of Princeton Theological Seminary; W. H. Roberts, of Lane Theological Seminary, Cincinnati; Francis Brown, of Union Theological Seminary, New York; Hon. James A. Beaver, Governor of Pennsylvania; Hon. Cyrus L. Pershing, of Johnstown, Pa.; Judge Robert N. Wilson, of Philadelphia; Hon. W. E. Dodge, of New York, and E. R. Monfort, of Cincinnati.

"The committee were royally entertained by Governor and Mrs. Beaver at the Executive Mansion. This committee have had under consideration for over two years the questions raised in the declaration of the House of Bishops of the Episcopal Church addressed to the Protestant denominations of the country in which they set forth:--

"1. Their earnest desire for the closer union of all Christians in the sense of the Savior's prayer that 'we all may be one.'

"2. Their belief that all who have been baptized in the name of the Father, Son and Holy Spirit are members of the Holy Catholic Church.

"3. That in all things of human ordering relating to modes of worship and discipline or to traditional customs this Church is ready, in the spirit of love and humility, to forego preferences of her own.

"These principles which the Episcopal Church regards as essential to restoration of unity among divided branches are as follows:--

"1. The Holy Scriptures of the Old and New Testaments as revealed in the Word of God.

"2. The Nicene Creed as the sufficient statement of Christian faith.

"3. The two Sacraments, baptism and the Lord's supper, are administered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the method of its administration to the varying needs of the nations and peoples called of God into the unity of his Church.

"To carry out the declaration of which the above is an abstract, a commission was appointed, consisting of Rt. Revs. Alfred Lee, D.D., LL.D., Bishop of Delaware; John Williams, LL.D., Bishop of Connecticut; Richard H. Wilmer, D.D., LL.D., Bishop of Alabama; Abram Newkirk Littlejohn, D.D., LL.D., Bishop of Long Island; Mark Antony De Wolfe, D.D., LL.D., Bishop of Central Pennsylvania, with five distinguished ministers and five laymen.

"The Presbyterian General Assembly met these advances towards practical unity with cordial sympathy and a desire for co-operation in Christian work, and directed the following reply to be made:--

"To the Commission of Conference on
Church Unity of the House of Bishops
and of the House of Deputies of the
Protestant Episcopal Church: --

"DEAR BRETHREN:--The General Assembly of the Presbyterian Church in the United States of America...have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church of Christ, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.' The General Assembly are in cordial sympathy with the growing desire among the Evangelical Christian Churches for practical unity and co-operation in the work of spreading the gospel of our Lord Jesus Christ throughout all the earth. They respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such a vital and essential unity of faith and spirit and co-operation as will bring all the followers of our common Lord into hearty fellowship and mutual recognition and reciprocity as members of one visible Church of Christ, and workers together with Him in advancing his kingdom on earth.

"Without discussing the principles set forth by the House of Bishops, this letter announces the appointment of a committee to confer with such commission and any similar commissions or committees appointed by any of the Christian Churches for conference on the subject.

"The committee have held several meetings and conferences with closed doors, and thus far the result of their deliberations has not been given to the public, and will not until their is mutual consent. The correspondence, when published, will create a decided sensation, and be at the same time a source of great gratification to those who desire the restoration of unity among the divided branches of Christendom. As may be readily seen, their is substantial agreement now upon the first three articles, viz.: The Scriptures, the Sacraments and the Nicene creed; and as to the fourth there has been a most sincere and generous Christian spirit--and I may say desire--upon the part of the

Episcopal Bishops to come nearer to the Presbyterian Church and bring the Church nearer to them, and find some basis, if not of organic union, of federal union and co-operation. Dr. John De Witt, of Chicago, not a member of the committee, furnished some articles for The Churchman, in which he clearly set forth to the satisfaction of many Episcopal readers that 'reciprocity would not contravene any principle of Protestant Episcopacy,' and we suppose that the facts set forth by him are substantially those that influence the Bishops in their opinion that there are no serious obstacles in their way to the recognition of the Presbyterian and other Protestant ministry, and vice versa.

"The Presbyterian General Assembly at a late session made the following catholic and rational statement of what it considers the grounds upon which 'practical Church unity can be realized and maintained:'

"'1. All believers in Christ constitute one body, mystical, yet real, destined to grow into the fulness of Him who filleth all in all.

"'2. The universal visible Church consists of all those throughout the world who profess the true religion, together with their children.

"'3. Mutual recognition and reciprocity between the different bodies that profess the true religion is the first and essential step towards practical Church unity.'

"It is manifest that the spirit of federal or co-operative unity has taken deep root in the minds and hearts of the leaders of evangelical bodies, and that the time is not far distant when co-operation and comity, if not more, of all or nearly all evangelical bodies will be realized. The correspondence with the Commission of the Congregational Churches has strengthened this belief, and after a lengthy discussion of a paper by Dr. Patterson, of Philadelphia, on 'The Federation of Evangelical Churches,' the committee unanimously agreed to recommend the General Assembly of the Presbyterian Church to express its approval of the idea of federation of Evangelical Churches, and invite the evangelical Churches, of the United States to enter into a federal union. Such a federation will not require any sacrifice of doctrinal belief nor the granting of authority by evangelical bodies that would require constitutional changes nor an abandonment of historic beliefs. In the Episcopal Church, for instance, there is no real reason for denying the ordination of other Protestant ministry. Their view of the episcopate involving three orders of the ministry is not held as a dogma or Article of Faith binding on the conscience, for their Standards do not make it such, but merely as a historical fact accepted in their Church, but open to investigation and revision, and so furnishing no obstacle to recognition, co-operation or federation.

"The Federation proposed has not been clearly outlined, but it will be formulated by a Convention composed of delegates from all evangelical bodies who enter into it, and will have limited powers delegated consistent with the constitutions of existing bodies. It will not be an Evangelical Alliance with only advisory powers, but a Federal Alliance for combining general powers and promoting harmony, removing causes of friction, establishing comity and uniting AGAINST THE GREAT ENEMIES of Christianity and progress, and in all possible ways lifting up

the standard of the Cross and keeping it unfurled over the allied armies of the King of kings and Lord of lords, that the establishment of His kingdom may be hastened and the world emancipated from the damnation of sin."--E. R. MONFORT.
HARRISBURG, PA.

***

The fact that the gentlemen engaged in this federation or union of the various sects into one (much as the several states are federated in the one government of the United States) have no intention of doing evil, but quite the contrary--to do good--is no guarantee that the work when done will not prove to be an evil, and a stupendous one, as the Scriptures clearly show.

Old readers of the TOWER will remember that nine years ago we pointed out from the Book of Revelation that such a union would take place; and that then and thus Protestantism would become the peer and fellow of Roman Catholicism, and that the two great bodies would co-operate in the great work of strangling every advance in thought on religious subjects. Thus Protestants are making of themselves a system which when perfected will be a veritable likeness or image of the Papal system. We say making because the work of construction began in 1846 in the organization of the Evangelical Alliance. It will reach a still further development in the proposed Evangelical Federation or Union. And it will receive life or vitality as a system and feel its authority later, when it shall accept from the Episcopalians the doctrine of apostolic succession and the laying on of hands. It will then claim that only such as have these holy (?) hands and the authority (?) thus given to teach have any right to teach on religious subjects. And finally it will, figuratively speaking, behead all who will not bow to its dictum; and such shall neither buy nor sell (communicate, trade in the Truth) any more.

Then the Word of God will be relegated to a back seat, as it was during the dark ages, when Papacy claimed to be the only church and that her decrees were to be received and obeyed as God's Word instead of the Bible, whose day, it was claimed, had passed by. This will be attempted again by the Evangelical Union and the Roman Catholics with some success. But it shall not succeed as before, for general intelligence and the spirit of liberty will not admit their claims nor permit the carrying out of the project. General infidelity among the masses will pave the way for socialism and finally for anarchy, which as the fire of the great day of God Almighty shall sweep all before it into the greatest time of trouble the world has ever known (Dan. 12:1), overthrowing all sects and isms and giant systems and the governments associated with them.

The formation of such a federation as is projected means a fourfold political influence. It means the formulation of laws upon religion. At first these will be conservative, touching and attempting to curb only the grosser immoralities; but each success will embolden and finally bring the mailed hand of power to the throat of individual liberty--gradually curtailing and strangling freedom of speech upon religion as well as upon politics. This at first will be by laws regulating the observance of Sunday--compelling abstinence from business on that day.

Our friends, the Seventh Day Adventists, affect to see in such a law a terrible blow at them and against their liberty of conscience to worship God according to their ideas of the teachings of his Word. But they are deceiving themselves. Such a law would not interfere at all with their observance of Saturday (the day which they, thinking themselves under the Law given to Israel, feel bound to observe, and on which they abstain from labor). Should such a law pass, as we have no doubt it will, it will interfere with no man's conscience, as each may observe as many and which ever days he pleases in addition to Sunday. The Seventh Day Adventists, in crying out that such a Sunday law would be a great crime against their liberty of conscience, evidently delude themselves. Surely they will not claim that God commanded them to do labor on Sunday. And, this being true, they should have no conscientious scruples against resting from labor on Sunday if the majority of their fellow-citizens insist upon it. We surely see no good objection to such a law as a movement for rest from labor, though we believe it unwise from a religious standpoint to try to legislate faith or worship to any degree.

We merely point out the fact that such harmless legislation will prove an entering wedge for other not so harmless. For if the right of the majority to decide upon such questions be admitted at all, it will be easy to carry the principle further and decide what God shall

R1198 : page 7

be worshipped on that day and what one belief shall be held and taught, and to tax all for the support of that one system of belief.

Already we have an intimation of how the matter may be expected to work. In Chicago after the haymarket riots, etc., certain police orders were given with a view to the suppression of Anarchistic meetings for the promulgation of their wild theories, as against the interests of the public welfare. Thereupon the Anarchists organized their meetings and held them on Sundays and called them Anarchist Sunday Schools; and there being no laws against Sunday Schools the police have been baffled and the Chief of Police of Chicago is credited with the remark that the law must stipulate what shall be recognized as a Sunday School. The next step evidently would be to limit and define what are Christian doctrines and what are heresies. And it requires no great stretch of imagination to see that when the Evangelical Federation or Union has been formed and its creed defined that creed will gradually come to be recognized as the standard of orthodoxy; and then any out of harmony with such majority will have very limited rights and privileges indeed. It is not only possible but highly probable that not only Anarchists and the Seventh Day Adventists and ourselves, but others of God's children more or less free from sectarianism and its hoary errors will be hindered in the spread of the truth--strangled. And it will not at all surprise us if this condition of things may come to pass by the year 1900--or sooner. To all of the dear fellow-laborers in the harvest work we say then, fervently, Labor on faint not; "Labor while it is called day for a night cometh wherein no man can work."

====================

R1199 : page 7

HONEST SKEPTICISM AND ITS REMEDY.

Although we do not endorse the teachings of Prof. Huxley on the nature and destiny of man, we must acknowledge that he is one of the great thinkers of our day, though we see that like many other thinkers not submitted fully to the direction of the Word of God, he has stumbled into many foolish and illogical errors as viewed from the standpoint of divine enlightenment.

A recent article from his pen shows clearly that sectarianism, with its false teachings, claiming to be the teachings of God's Word, is responsible, to a large degree, for Mr. Huxley's infidelity, as doubtless the same cause is responsible for very much of the prevalent and growing agnosticism.

Nothing but the truth will reach and satisfy the candid, discriminating minds of honest men of really strong minds. The nominal church in rejecting the simplicity of Christ's gospel and manufacturing various schemes and theories instead, has indeed invented what will rule the ignorant and superstitious; but in so doing she has lost the only thing which could reach or influence intelligent men. As a consequence, now, that superstition is giving way and intelligence is becoming more general, skepticism is rife on every hand and is fast blooming into open infidelity --an infidelity, too, not only against sectarianism (which would, indeed, be a blessing), but infidelity toward God's Word, too; for it is generally, though very erroneously supposed that the "Creeds of Christendom" represent the teachings of the Bible. Prof. Huxley's article referred to, however, we are glad to see, indicates that his eyes are opening to discern between the teachings of sects and the teachings of God's Word. He writes as follows:

PROF. HUXLEY ON BIBLE READING.

"Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under "the precepts of men;" it is so certain to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstitions which have been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote of the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as the Zulu."

Good, clear logic that! If the Bible is the standard of truth, if it is God's Revelation of himself, his will and his plan, why not grant to each the fullest liberty to read and believe it for himself? Why not merely point out to such the external and internal evidences of its truth, and leave them free from bondage to creeds to grow in the knowledge and understanding of it? Why should Christians separate into sects and adopt other "standards" for each sect? Why teach the precepts of Calvin and Knox and Luther and Wesley, and others, when we have better, purer doctrines than theirs in the words of Christ and his inspired apostles and prophets? Why teach the traditions of men just emerging from the dark ages with the eyes of their understandings semi-blinded with the smoke of Papacy's errors? Why not destroy all creeds and confessions and merely confess the fountain source of all truth to be God and his Word, and go daily to that fountain?

It is encouraging to see Prof. Huxley at the Fountain, even though yet incredulously sipping, and to hear his testimony that the waters thereof are much sweeter and purer than those of the various befouled streams flowing through the jungles of the dark ages.

We note a still more interesting and remarkable yet similar case here in Allegheny, recently: A gentleman of culture and a thinker recently called upon the editor and producing a clipping from one of the daily papers of about a year ago, inquired as to its authorship. It proved to be an article written by the editor of this journal to his fellow-citizens explaining briefly our views of the divine plan, intended to be a contradiction of certain misunderstandings and public misstatements of our views. The caller then continued the conversation somewhat as follows:--

"That I clipped over a year ago and have kept it ever since. I consider the views there presented the most reasonable and in fact I may say, the only reasonable views on religion that I ever met with. I was brought up a United Presbyterian, a Calvinist of the strictest sort. I was earnest, honest and zealous. I united with that sect when I was about eighteen years of age. But, though always moral and rather sedate, I never could feel sure that I was one of the elect, and I had great distress of mind continually which I was rather ashamed to confess, even to my spiritual advisors, though I was forced to do so finally to, if possible, get relief. I was through the civil war, and before every battle I was harassed with the thought that it might be my last and that dying might prove that I was not one of God's elect.

"I finally came to the conclusion that all such ideas were false--contrary to common sense, and contrary to the character which God must have to be God. Knowing well the passages upon which the doctrines of my church were rested, I finally concluded that the Bible was not God's revelation and rejected it and all religious beliefs built upon it. I became thus a free-thinker--an infidel, a disciple of Thomas Paine; with him believing in a supreme Creator, but denying that his character and plan are represented in the doctrines of the various associations calling themselves his church. I have been in this condition, satisfied with infidelity, for over ten years, but I have been skeptical for twenty or more.

"But from your article, here, clipped from the *Press*, I get some new thoughts on the Election of the Church, what it is elected to, and the object of this election. I want, if you please, to have you appoint some evening, when I can call upon you and learn more of the details of this which you term God's Plan of the Ages. I did not willingly renounce the Bible; I never was one of the blatant blasphemous sort of infidels; I am too conscientious, however, to quietly profess what I do not believe, though there are many church members who believe no more than I do. If now, as you intimate, you can show me that all the various sects draw their conflicting and unreasonable doctrines, not from the Bible, but from the Church of Rome, and that the Church of Rome drew them from the vagaries of the Grecian Philosophy at a time when she was intent upon building up her system and gaining political power; and if then you can show me that the Bible contains the grand philosophy which this little article from the *Press* outlines, I shall be a convert most willingly. But I want clear, reasonable evidence and not mere hypothesis."

We assured the gentleman that we should be most pleased to discuss the subject as requested, except that we wanted to begin with the examination of the Bible, and then come to an examination of how the various errors and misapplications of Scripture came to be received so commonly as Truth. But we requested that first of all he should read very candidly the first volume of DAWN-- "The Plan of the Ages" --after which we would have the proposed meeting for questions and a general discussion. This plan was followed; we had several private meetings as well as the public Sunday services, with the result that in three weeks this friend saw clearly, and confessed heartily, the great Redeemer and the glorious plan. In another week it was time for him to leave the city, but before he went he procured and sent out many copies of DAWN for his U.P. friends as well as for those whom he regarded as the more honest among his Infidel friends. And to us he said,--

"I feel like the prodigal returned to Father's house; some nights I can scarcely sleep for thinking of the wonderful plan, so suddenly seen from out of such darkness. I never knew such joy and heavenly peace but once before, and that was when as a soldier during the Civil War, I was lying near death's door in a hospital in Philadelphia. I want to tell you of that experience and ask you, how you would account for it. It was before I became an Infidel, while I was yet a believer in the horrible U.P. doctrines which you so aptly term a nightmare. I was fearful of death, fearful of the future, and though I had always been a moral man, I had no assurance that I was one of the elect, but on the contrary believed as I had been taught that my morality had nothing whatever to do with my election. I was in a terrible state of mind, but knew that to confer with others would be useless as none could alter God's decrees. My mental torture was aggravating my physical ailments, and I was becoming daily weaker, spending my weary hours in prayer and thought which seemed to find no response, until one morning I awoke after a most refreshing sleep entirely changed. My fears were gone, my hopes were bright, my communion with the Lord was close; the grass looked differently from ever grass seemed before, the birds had cheerful notes to my ear--in fact the whole world had changed in that night.

"This joy continued for some time, but gradually faded. I, at that time considered it a manifestation from God that I was accepted with him, but after I became an infidel, I tried to account for it

upon some scientific basis; but now, since this joy has returned to my heart, I am wondering, whether I should not count that hospital experience as a sort of conversion. I want your opinion of it, anyhow."

We told him that to consider his first experience as his conversion would be a great mistake, one nevertheless very common among our Methodist friends. We pointed out that conversion is a change of mind, a change of will--from sin toward righteousness, from self and the world to God's control, and pointed out that his will at that time, and for years previous, had been to serve the Lord, and was not in opposition to righteousness, and that the only hindrance to full harmony with God and full joy and peace before, had arisen from his being misinformed regarding the plan of salvation. Had he known the truth then, the truth would have made him free then, as it makes him free now--free from the doubts and fears which terrorized and prevented the joy and peace which belong to and must always accompany the knowledge of the truth, the knowledge of the facts of God's good plan. And, we continued, we account for your remarkable experience of a change of feelings in that night as we account for many of the remarkable instances of sudden joy and peace found at Methodist mourners'-benches--we believe that the Lord took pity upon you in your heart-broken condition, and seeing that your distress, if not relieved, would kill you, and that your mind was so prejudiced by the traditions of men that the truths of his revelation could not reach you to give the proper relief, he graciously lifted the load in a miraculous manner.

But, Brother, what led to the loss of that first joy and peace? If you had been faithful, it would have continued--though not as an unaccountable joy without any foundation in reason. Had you confessed the Lord and sought his will and plan in his Word and consecrated yourself to the service of spreading it as you found it, you would surely have gotten a firm foundation for a brighter and enduring hope.

"Ah! I see now," said he, "I was content to have the joy and peace, and neglected to build under it the firm foundation of God's Word. I was so glad to be rid of those doubts and fears regarding my election, that I let reason go and did not seek to learn of the truth concerning the great divine election, nor did I ever tell of my joy and peace. I put my joy under a bushel instead of reasoning and searching out the truth. I was then unworthy of the favor and lost it."

R1200 : page 8

We pointed out, however, to the brother's comfort, that while not blameless in the matter, he was not so blameworthy as though the clear light had shone brightly around him. We showed how he had merely followed in the footprints of the entire nominal church, including the ministers and elders and deacons, as sheep follow one another. Yet we pointed out that as his heart was honest, God never forsook him, but now, after allowing him to learn to reason and to follow unguided reason into the wilderness of infidelity, and after allowing him to taste and to fill himself with the husks of unbelief which only the swinish can really relish, had led him back home, and was now setting before him a royal feast of truth which his whetted appetite enabled him to relish far more than if he had never been led by his honesty of mind to doubt and deny the sectarian fallacies.

How many infidels are such honestly--driven from God and his Word by the errors of sectarianism, none can tell but God. The case of Brother Caldwell just related, the words of Prof. Huxley above quoted and the writer's own case and others known to us, lead us to believe that some of the most honest are outside Babylon's walls. The truth gives the foundation for faith, which consecrated and exercised reason demands; and when creeds and confessions of men, which sadly (though unintentionally) pervert and misapply God's Word, have been shaken to pieces and consumed in the dreadful "fire" of infidelity, revolution and anarchism shortly to come upon Christendom, it will stand. And finally, in the times of restitution of all things, men shall learn to distinguish between God's church built upon the rock of truth, and the sects of human organization built upon human traditions.

====================

R1200 : page 8

THE SPIRIT OF TRUE REFORM.

"There is nothing more essential to the success of any work of reform than that it be conducted in a manner which will recommend it to those whom it is seeking to influence. In other words, those who engage in such a work must do so with a proper spirit, in order to reap the result which is desired. This consideration is an important one, and especially so to us, engaged as we are in a great reform work which so vitally concerns the welfare of the human race.

What should be the spirit which should accompany the efforts of those engaged in the promulgation of the truths of the Plan of the Ages? From the nature of things, this work involves one in perpetual controversy with the ideas and forms of the theological world around him. It requires some discrimination and forbearance to confine the controversy to the ideas, and prevent its involving the persons who hold them. There is a strong tendency to forget that we are not combating persons, but the false beliefs which they teach. How easy under such circumstances to be led by the natural promptings of human nature, and fall into the error of the two disciples who wished to call down fire upon the ungrateful Samaritans, and to whom Christ rebukingly said, "Ye know not what spirit ye are of."

The true reform spirit is never anything but a Christian spirit, leading its possessor to ever take an inoffensive attitude toward those whose erroneous opinions he feels called upon to oppose. It does not lead him to make use of ridicule and contempt, or to indulge in sharp drives at an opponent for the mere sake of showing his acuteness. It never leads him to show a lack of respect for those in positions of authority, albeit their characters may not be of the best, nor to forget that degree of deference which is due those in every position of eminence; but with all men to render "honor to whom honor is due." Firm and uncompromising in its zeal for the truth, it combines with this a proper humility of self, and charity toward all. It is, in short, that spirit the possession of which will lead one to manifest "the fruits of the Spirit," among which are, "long-suffering, gentleness,...meekness."

It is a mistake to suppose, as many people evidently do, that absence of moral principle in an individual, however conspicuous and fraught with evil results, renders him a proper subject of hatred, ridicule and contempt. There is a certain respect which is due to all in positions of earthly eminence, regardless even of character. It may be seriously questioned whether Satan himself should ever be alluded to in other than terms of respect. Certainly if, as Jude has recorded, even "Michael the archangel, when contending with the Devil he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee," no mortal should venture to use language of such a nature in alluding to the same being; nor can it be proper to bring any railing accusation against an earthly opponent, whose motives we cannot judge, and with whom we stand upon a level as the recipients of God's unmerited favor. Such a course is not in keeping with Christian dignity and integrity of character, and the cause of truth has no need of such doubtful aids to its advancement.

The study of the spirit and methods of the Lord and the Apostles would doubtless be profitable to those who are actively engaged in an important work of reform at the present time. In their forbearance under great provocations and persecution, the moderate and respectful language in which they addressed those in positions of authority, their strict regard for the truth, and their carefulness against giving needless offense, they have left an example worthy of our imitation. With an uncompromising zeal for the truth, they combined that Christian charity which led them to abstain from judging the characters and motives even of their bitterest opponents. It is by such a spirit and by such methods that the truth can be best commended to thinking minds.

--L. A. S.

====================

VOL. XI. ALLEGHENY, PA., APRIL, 1890. NO. 5.

==========

VIEW FROM THE TOWER.

You will all be anxiously waiting to know about the anniversary meetings, and nothing would give us more pleasure or be more to your profit, possibly, than a full report of the session. But this is impossible. We can only give you a brief, summary view.

It seemed to be conceded that though former meetings of the sort had been seasons of wonderful blessing, this one was the most blessed in many respects. One very marked feature was the spirit of full consecration which seemed to be manifested by all in the evident brotherly love, patience and sympathy which pervaded the meetings and the social chats between meetings.

As announced, the session opened on Thursday morning, April 3rd, and we might say continued as one meeting until Sunday night (though some stayed until Wednesday night following and continued the meeting after the formal close). The only intermissions were for food and sleep. One aged brother, who had been in the U.P. ministry for years and attended many of their conventions, declared that he never saw the like. He said that since his arrival in the city--whether in the meetings, on the streets going and coming, at the table, or even in the bed-chamber, late and early, where seven brethren were lodged with him--he had heard nothing discussed from first to last but God's word. It was the first thing on waking and the last thing on retiring, and talked of between bites at every meal. Thank God that this was true. Can you wonder that with such a company of God's children gathered together, the Lord's blessing and spirit would be felt and manifested? It was, in a most marked degree; and this was attested by the joyful faces of all; and by the tongues of those who spoke at the first meeting, which was one of general introduction of the visiting brethren and sisters, and also at the Sunday night meeting, which was one for general testimony.

There were about seventy-five in attendance from outside the city, and many of them came long distances. Four were from Wisconsin; one from Nebraska; two from Minnesota; four from Manitoba; some from New England, quite a number from New York, Ohio, Virginia, West Virginia, Maryland, Indiana and Illinois, and of course most of all from Pennsylvania.

About two hundred of God's ministers were in attendance, all told--for all are ministers, servants of the truth, from our standpoint and from the standpoint of God's word; in which all are recognized as priests --of the royal priesthood--who, justified by the precious blood, have offered themselves living sacrifices to God and his truth. Among these two hundred were some who had been public pastors in various human organizations and who had been formerly accustomed to the title of Reverend, etc., but here all of God's priests stood on a common footing and recognized the one Chief Priest of our order, Christ Jesus, and each other as brethren. Among these ex-Reverends were some who had served the Lutherans, Presbyterians, United Presbyterians, Baptists, Methodists, Protestant Methodists, and United Brethren. It was a glorious sight to see these all confessing only the one Church, whose names are written in heaven, and the one creed, God's Word, and the one Lord and Teacher, Christ Jesus, and the one title of brethren, and the one holy order, the Royal Priesthood. It reminded us of the Pentecost occasion when Parthians, Medes, Elamites and dwellers in Mesopotamia and beyond Jordan (Acts 2:8-12), united together in praising God; for all these were of one heart and one mind to know and serve the truth.

All in all, it was good to be here, and we trust that every soul received a blessing. And more, we trust that a great blessing may extend to all quarters of the vineyard; as those who were present and filled their vessels with the holy oil of God's spirit of truth go forth to water and bless others with the same. We learned of some indeed who, being too poor to pay their way, were assisted by others, who said, Go to the meeting, and returning bring some of the overflow blessing to us.

And the dear scattered ones who were not permitted to be present with us were not forgotten in the words and prayers of those present. They were tenderly and fervently remembered, both those known to us to be already free from much of the sectarian error and misconception, and those yet in bondage who are really and truly God's saints, and whose names are written, we trust, with ours, in the Lamb's book of life. The general sentiment of those who departed was, that they would be all the more diligent hereafter to pass the pleasant bread of truth to the hungering sheep of the Lord, both in and out of Babylon; and be all the more wise in reaching it to them, not to be unmindful of the weaknesses, prejudices and fears which so interfere with their receiving the good tidings of great joy. On the contrary, all seemed to purpose to be yet more tenderly affectionate and loving in the presentation of the message of the love of God, which so far surpasses men's understandings.

Water baptism and its symbolic import was the subject of one discourse, in which it was scripturally shown that the real baptism is the full consecration of a believer --his burial to the world and every worldly ambition--into the will and name of Christ; and that the immersion in water, enjoined and practiced by our Lord and the apostles, was merely a symbol of that reality. Thirty-one availed themselves of the opportunity offered and were thus symbolically buried and raised in illustration of the reality begun in them, which it so beautifully expresses. A few of these were new beginners in the Christian pathway, but mostly, they were such as had long been buried with Christ in the real baptism of consecration to death with him; and who only now had come to see the beauty and propriety of the water symbol of that death.

As we parted, singing that beautiful hymn, "Blest be the tie that binds," it was with the thought that now, free from all fetters of sectarian union, we have, thank God, reached the perfection of union--union in Christ, union of heart, union in the truth.

===================

BROTHER ADAMSON'S LATEST.

[Brother Adamson sends us the following as his view and report of the Memorial Meetings, and says he hopes we will let him have his "say" in full--without any editorial trimming. We have, therefore, handed his letter to the type-setters without even reading it.--EDITOR.]

With much pleasure I give a few of my impressions regarding the late Memorial Supper and succeeding meetings to the household of faith scattered abroad. The feast began on April 2nd when brethren and sisters of like precious faith began to assemble and greet each other in joy and love most fervent, but followed quickly by the opening and study of Bibles.

There was a formal close of the various meetings on the following Sunday night, but the full close was not until one full week was spent in joyous feasting on our Lamb and the truth now due.

As repentant Israel kept "other seven days," so those now "scattered abroad" kept the feast seven days, but with the unleavened bread of sincerity and truth. -- 2 Chron. 30:1-23 ; 1 Cor. 5:8 .

I cannot here report the numerous questions asked and answered, or even name the topics taken up, during the sessions which filled almost the whole days. One after the other testified that Brother R. is "apt to teach" and agreed that they would return home with all their questions answered and all shadow of doubt removed.

But in a general way we can note that on Thursday forenoon a number of quiet but thrilling testimonies were given as to how the truth reached the speakers, and concerning their bitter experiences after having eaten the "little book," and yet how faithful God is to all those not ashamed of the Gospel of Christ.

In the afternoon Bro. Russell gave a most clear and forcible sermon on baptism, preparatory to the baptism service which followed.

Of the following glorious six days we can say no more than name some of the topics discussed, viz.: Tabernacle Teachings; The Wages of Sin; Faith Cure, as seen from the standpoint of God's Plan; The Unpardonable Sin; The Seven Millennial Views of Rev. 20 and 21 ; etc., etc.

On Sunday night another series of testimonies to God's favor and faithfulness were given. Bro. Louder was specially "loud" in expressions of joy and thankfulness to God for the knowledge gained and the richness of the spiritual food, and this he could do with much more reason from the standpoint of God's loving plan than when shouting as a "pillar" of Methodism under its limited, confusing view. Another, but a few months ago a champion of Presbyterianism, was almost as "loud" as any, stating that during this one meeting he had learned more about God's love and wisdom as expressed in his holy word than in all the Presbytery meetings he had ever attended.

In large attendance, ability, earnestness and love of those who either spoke publicly (we regard all as preachers) or heard, we believe each succeeding Passover meeting is more successful than the preceding, and this just held has filled all its participants with joy and peace confidence and love, faith and hope. Who can doubt that still more desirable results will follow than from previous quickenings? The harvest is surely riper than it was a year ago, while Satan with his delusive seductions and in garments of (new) light (another gospel) is busy. It becomes us then to know and hold firmly the one gospel--the ransom--and thus clothed in the panoply of Christ's righteousness we shall be able to stand in the faith and in love. J. B. ADAMSON.

===================

page 1

A SEASON OF REFRESHING.

Brother Rogers writes as follows, to the TOWER readers in general, concerning the Anniversary Meeting, etc.

"The Memorial Meeting confirms the thought that the time has come for the gathering together of the saints in oneness and expectation. Though many members, there seems to be but one spirit; many diversities, but one desire to know the Lord and his will concerning us as individuals.

"The meeting also helped us to realize that the secrets of the Lord are with those that love and reverence him. A few days communing with saints is better than a whole year with the world. Such a manifestation of the influence of the spirit of Christ among his followers, now, makes us long for the time when all things will be in blessed harmony with the Creator. And if we are given such things now, what will be given to those who are found in his likeness.

"To suffer and live for our Saviour in this life is worthy to be compared with the privilege of reigning with him in the future." S. D. ROGERS.

===================

TO THE HOUSEHOLD OF FAITH SCATTERED ABROAD--

GREETINGS!

Being permitted to attend the Allegheny meeting in which our Lord's death was commemorated, as well as the subsequent meetings of the week, I was especially impressed with the truth that it was the Lord's death which, through justification, opens up the way for consecration in this and the Millennial ages; and that it is now the particular privilege of the saints to be consecrated into his death. We read, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." Our Lord's way was not by consecration (water) only, but through consecration carried to entire completion during a reign of evil and ending in death. Through this utter self-abnegation and its lesson of complete obedience to the Father's will, our Lord was prepared for the great work he will complete, and in which we are invited to join. Only by following humbly and willingly on the same rough road, can we be fitted for joint-heirship with him in the restitution work now beginning. It is written "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect [as a new creature], he became the author of eternal salvation unto all them that obey him."

When once fully grasped, the opportunity of becoming "heirs of God and joint-heirs with Jesus Christ" assumes so glorious an aspect that we begin to rejoice in the hope that we may "suffer with him."

The entire meeting furnished "meat in due season" both in "things new and old," and I rejoice that I was permitted once more to join so many brethren and sisters in worship and study before the "night cometh," and thus to be strengthened and encouraged to work more faithfully while the day lasts. W. E. PAGE.

[A brother who until recently has been a minister in the United Presbyterian ranks, and who only within the past few months came to a knowledge of God's plan of the ages, and who was present at the Memorial Supper and subsequent meetings, writes as follows:--

DEARLY BELOVED BRETHREN:--I cannot express in language the sweet peace in my soul since I returned from the meeting. I feel like singing all the time. Those sweet Songs of the Bride still ring in my ears, and I expect they will until Christ reveals to us his glory. I was not ashamed to come home and tell my family and neighbors what a blessed meeting we had in Allegheny, and when I would describe to them the workings of the meeting, they would say, What church was it in, I replied, in the church of the first born, whose names are written in heaven. Blessing and glory and honor and dominion and power be unto God and the Lamb forever and ever. The veil of predestination is rent, and my soul is free. I am trusting that the Lord will show me what he would have me do, and rain or shine, late or early, night or day, I am happy in Jesus. Lord, let thy will be done in me. I must now close trusting that the Redeemer's presence may ever be ours to enjoy. J. R. B.

DEAR TOWER READERS:--We want to testify to you all that the meeting of the past week in Allegheny has been a season of spiritual refreshment to us. We have been drawn into closer sympathy and fellowship with the brethren and sisters of like precious faith, not only those present, but all that in every place call upon the name of our Lord and Master.

Our hearts have overflown with love to Bro. Russell as we witnessed his patient labor for the edification of the household of faith. We have been stimulated more and more to henceforth know nothing save Jesus Christ and Him crucified; to be broken and emptied vessels for the Master's use made meet. Yours in fellowship,

BROTHER AND SISTER WEBB.

===================

R1201 : page 2

ISRAEL'S DOUBLE.

It has been suggested that the period of Israel's history from the death of Jacob to the death of Christ was not a period of favor to that people; that the very beginning of it was a period of affliction in Egypt. Hence it is suggested that our treatment of the subject in Millennial Dawn, Vol. II., Chapter VII., is correspondingly weakened.

Our readers must learn to be more discriminating; they should not hastily suppose that because some one says thus and so, that therefore it is thus and so. Remember that some good men jump at conclusions hastily, and some who are not so good would no more hesitate to twist our words on this subject than they would to twist the words of Scripture on the doctrine of the ransom,--and for the same reason, that they might sustain their theory. Beloved, believe not every spirit that even says, Lord, Lord, but try the spirits (doctrines), whether they be of God.

In the question now before us, notice that we never referred to that period of Israel's history, from the death of Jacob to the death of our Lord, as a period of great worldly prosperity to Israel; nor do the Scriptures so refer to it. It was, however, a period of favor, nevertheless; for it is always a favor to be under divine direction and supervision. What Christian has not learned that God's care is blessed, even when that care is exerted in our correction and chastisement, or in discipline and experiences which tend to bring us into a humbler, closer walk with God, into a condition where we can the better enjoy present privileges and growth in grace? And so it was with Israel during the period named. They had special favor, in that God was leading them as a nation through a varied experience for their humbling and discipline; an experience most favorable for them, as fitting them for that place which God had called them to fill as a people, under the promise made to Abraham, that his seed should bless all nations. As a preparation for that work of blessing, as God intended it, their discipline was indispensable, and it was therefore a part of their favor to have just the discipline which they passed through.

And let it never be forgotten that though Israel as a nation failed to make full use of these disciplines, and failed consequently to be in readiness for the chief blessing when God's time for it came, and was consequently rejected as a nation until after the selection of the Kingdom class from all nations, yet that period of disciplinary favor was not fruitless; for it did make ready "a remnant" of Israel (Rom. 9:27), prepared, instructed and adapted to receive and transmit to the world the good news of the New Covenant, sealed with the Blood of Christ. And their period of disciplinary

R1202 : page 2

favor, all the way down, developed noble characters "of whom the world was not worthy" (Heb. 11:38), who will yet occupy honorable positions as chiefs among men, under the Kingdom, when it is fully set up and the times of restitution have begun.

With this all in mind, recall our statements and the Scripture testimonies on the subject of Israel's double;--that the first part, from the beginning of the nation at the death of Jacob to the rejection of the nation at the death of Christ, was a period of 1845 years of waiting for the promised kingdom, during which they had divine favor and supervision (discipline, etc.); and that when they then rejected and crucified the Redeemer, they were sentenced to a "double" or repetition of their already long period of waiting --during which God would show them no favor, manifest no interest in them. Every Jew of intelligence and piety is able to recognize the fulfilment of these predictions of the prophets.-- Zech. 9:12 ; Jer. 16:18 ; Isa. 40:2 .

And note the fact so pointedly marked --that where their double of waiting for the Kingdom expired, the kingdom did come in 1878; which we think MILLENNIAL DAWN, Vol. II., clearly proves from the Scriptures.

===================

R1202 : page 2

JAPAN TO BECOME RELIGIOUS.

The enclosed clipping from the London Times is interesting, but proves that Japan is becoming Agnostic rather than Christian.

If these Japanese understood that the Christian religion inculcates sacrifice, would they for a moment consider its national adoption? No. The very reverse of the truth seems to have been presented to them in the name of Christ, though in opposition to his words in Matt. 10:33-39 .

Your brother in Christ.
W. M. WRIGHT.

THE EXTRACT IS AS FOLLOWS:

The Japan Weekly Mail, in a recent issue, summarizes a discussion now being carried on in Japan by eminent publicists respecting the advisability of the people of that country embracing the Christian religion. "A movement supported by some very prominent men is on foot to give an impetus to the spread of Christianity by laying stress on the secondary benefits its acceptance insures." Those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects.

Mr. Fukuzawa, a well known writer, urges this course, although he says he takes no personal interest whatever in religion and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. To him religion is only a garment, to be put on or taken off at pleasure; but he thinks it prudent that Japan should wear the same dress as her neighbors, with whom she desires to stand well. Prof. Toyama of the Imperial University has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: first, the improvement of music; second, union of sentiment and feeling, leading to harmonious co-operation; and, third, the furnishing a medium of intercourse between men and women. Mr. Kato, the late president of the Imperial University, who says that religion is not needed for the educated and confesses his dislike for all religions equally, urges the introduction of religious teaching into the government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as "a diligent student of western philosophy for many years." He speaks of the specially marked lack of religious feeling and sentiment in his countrymen; the Japanese, he says, have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thraldom of creeds and free to act according to reason, are so far in advance of Europeans; and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. "To Japan, in an emphatically agnostic mood, came western science with all its marvelous revelations and attractions. At the shrine of that science she is worshiping now."

====================

R1202 : page 2

NEW VIEWS IN PLYMOUTH CHURCH.

January 16, Lyman Abbott, D.D., was installed pastor of the Plymouth church, Brooklyn, N.Y., as the successor of Henry Ward Beecher. In the presence of the Council of Installation he made a lengthy statement of his religious belief, which was published in full in the Independent of January 23. On the subjects of the immortality of the soul, and the final disposal of the wicked, his views were not only quite pronounced, but of such a nature as to render his installation something of a surprise from the standpoint of the popular theology. On the subject of the immortality of the soul, he said:--

"On this and on every other spiritual theme, I more and more distrust the vaunted 'scientific method,' and more and more rest upon personal faith in the Christ of God, bearing a witness confirmed by the experience of God in my own soul. And I more and more incline to believe that immortality is not the universal attribute of humanity--that God alone hath immortality; and that we have it only as here or hereafter we are made partakers of the divine nature.

"And when that glad day comes, the song of rejoicing will rise from every creature in heaven, and on earth and under the earth, and such as are in the sea. If there are then any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death from which there is no resurrection."

"IF a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere."

"PERFECT freedom is perfect obedience to perfect law."

====================

R1202 : page 3

GOD IS GOOD.

--BY J. G. WHITTIER.--

O friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God,
And love of man, I bear.

I trace your lines of argument;
Your logic, linked and strong,
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms, the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise his justice; even such
His pitying love I deem:
Ye seek a king; I fain would touch
The robe without a seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

R1203 : page 3

I bow my forehead in the dust,
I veil my eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies;
  I feel the guilt within;
I hear, with groan and travail cries,
  The world confess its sin.

Yet in the maddening maze of things,
  And tossed by storm and flood,
To one fixed stake my spirit clings:
  I know that God is good!

Not mine to look where cherubim
  And seraphs may not see;
But nothing can be good in him
  Which evil is in me.

The wrong that pains my soul below
  I dare not throne above:
I know not of his hate--I know
  His goodness and his love.

I dimly guess, from blessings known,
  Of greater out of sight,
And, with the chastened Psalmist, own
  His judgments, too, are right.

I long for household voices gone,
  For vanished smiles I long,
But God hath led my dear ones on,
  And he can do no wrong.

I know not what the future hath
  Of marvel or surprise,
Assured alone that life and death
  His mercy underlies.

And if my heart and flesh are weak
  To bear an untried pain,
The bruised reed he will not break,
  But strengthen and sustain.

No offering of my own I have,
  Nor works, my faith to prove;
I can but give the gifts he gave,
  And plead his love for love.

And so beside the silent sea
  I wait the muffled oar;
No harm from him can come to me
  On ocean or on shore.

I know not where his islands lift
  Their fronded palms in air;
I only know I cannot drift
  Beyond his love and care.

O brothers! if my faith is vain,

If hopes like these betray,
Pray for me, that my feet may gain
The safe and surer way.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me, if too close I lean
My human heart on thee.

REPLY.

--BY MRS. C. T. RUSSELL.--

Ho! weary, longing, fainting souls
Who thus in darkness grope,
And drift amidst the dang'rous shoals--
Steer by yon star of hope!

That star of hope, our risen Lord,
Jesus, the crucified,
Will guide you safely into port,
Beyond this stormy tide.

I, too, have drifted on that sea,
Its rocks and shoals have feared;
But, praise the Lord who leadeth me!
The shores of rest I've neared.

And to-day I'm in the harbor,
And the dawn of earth's new age
Is brightly beaming on me
Through the blessed, sacred page.

O! midst "the maddening maze of things,
And tossed by storm and flood,"
I'm glad thy faith with patience clings
To hope that God is good.

Indeed he is both good and wise,
A Friend and Helper true.
His plan, discovered to our eyes,
To hope gives courage new.

Thou sayest, "Who talks of scheme and plan,
Or fathoms God's deep thought?
He needeth not device of man."
O! hast thou not forgot--

That in his Word the promise lies,
"The wise shall understand,"
That all its hidden mysteries
In "due time" shall be scanned?--

And that "the pathway of the just
Is as the shining light,"
And that it "shineth more," and must,

Till faith is lost in sight?

True, none hath been God's counselor,
And none could trace his thought,
Till the divine Instructor,
The truth to light had brought.

Thou needest not to "dimly guess"
That God some good will bring,
For lo! in pow'r and righteousness,
Behold earth's coming King!

Do the Scriptures not declare it?
Hast thou not clearly read
That which all the holy prophets
From dawn of time have said?--

O! "the time of glad refreshing
From presence of the Lord"
Is the blissful hope of blessing
We have from his sure Word.

Give o'er the clashing creeds of men,
And vain tradition's lore;
Trust not to reason's feeble ken,
But search the Scriptures more.

Keep the bright star of hope in sight,
And past the dang'rous shoal,
Into the port of rest and light,
'Twill guide thy weary soul.

And yet before thou comest down
To the dark and "silent sea,"
The blessings of God's truth shall crown
Thy four-score years and three.

Thy love and rev'rence, faith and hope,
Are precious in God's sight,
While in the darkness thou dost grope
And hope and pray for light.

Behold One standeth at thy side,
All glorious and fair!
'Tis earth's new King, thy risen Lord,
Who marks and heeds thy prayer.

Far out upon the stormy tide
To thee he comes, O see!
And reaches out a "Helping Hand,"
To cheer and comfort thee.

Nor canst thou lean too heavily
Upon his might and strength;
His arm is strong, his grace is free;
Here thou mayst rest at length.

Wilder waves may lash in fury
About thine anchored soul;
God's truth will hold thee steady,
Storms must yield to his control.

His truth, thy shield and buckler too,
Thy strong support must be,
And every line both old and new
Be meat and drink for thee.

===================

R1204 : page 3

"THEN THE END."

-- 1 COR. 15:24-28 .--

A few words upon this topic are requested by several readers. We will be brief, as the subject has already been touched upon in "The Plan of The Ages" and in the TOWER, and will be thoroughly dealt with under the topic of "The Resurrection" in Vol. IV. of MILLENNIAL DAWN.

The Apostle's theme is the resurrection of the dead. He declares the resurrection to be the very essence of the Gospel (good-tidings)--the great result which our Lord Jesus died to secure; the great object for which he has promised to come a second time. He declares that the resurrection of Jesus from the dead is itself a first-fruit and a pledge of the resurrection of those whose resurrection God has promised. He shows (verse 21) that since by a man (came) death, by a man also (is to come) the resurrection of the dead; that as in Adam all die, even so in Christ shall all be made alive; God having arranged, through the ransom which Christ Jesus gave for all, that all who come into relationship with Christ the Redeemer may inherit lasting life, even as all by relationship with Adam the transgressor inherited his condemnation to death.

But, the Apostle explains, while all those who come into relationship with Christ shall receive lasting life, all will not receive it at the same time. There is to be an order in Christ's work of life-giving. And (verse 23) every man who receives life from the Life-giver will belong to one or another of these orders. As our Lord himself is head and chief of all, so those of the little flock counted worthy to constitute the body of Christ will have preeminence over others and will constitute the first order or rank in resurrection --"The Resurrection"--"the first resurrection" (Phil. 3:10-11 ; Rev. 20:6). And after Christ and his little flock have thus been resurrected as a first-fruits, the work of resurrecting men shall continue--every man in his own order, until ALL WHO ARE CHRIST'S at (or during) his presence, during his Millennial reign, until all who under the full light and privilege of the Millennial age come into him by faith and become inheritors of the life which he gives shall have availed themselves of the privilege. This will be at the close of the Millennial Age; for he shall reign a thousand years. (Rev. 20:6). "Then the end, when he shall have delivered over the Kingdom to God, even the Father." -- 1 Cor. 2:24 .

The thought is this: The earth as a province of God's Kingdom got into a state of rebellion and alienation from God through the disloyalty of its first king, Adam. The entire province was therefore justly placed under interdict of the King, and its prince, Adam, and all his house, sentenced to death--destruction.

Yet the great King, Jehovah, was full of compassion for such of the culprits as were repentant and who desired to return to harmony and obedience. He therefore arranged a gracious plan for the recovery of such: a plan by which his justice and the original law of his empire--death to all unholy traitors--should remain, and yet these repentant ones be released from the penalty of this one transgression. He gave his Son to be their Redeemer.

The redeeming of some meant the redeeming of all; for all were under the one sentence through the one king's rebellion; hence he redeemed all and proposed to give an equal opportunity to all, to return to the Lord and be abundantly pardoned, by arranging that the Son who performed the redemptive work should establish a Provisional Government among the degraded rebels, in and under which all should be compelled for a time to witness and share the operation of laws of righteousness and love, and be made aware of the cause of their degradation and of the plan of reconciliation held out. This reign will be so ordered as to give to all the fullest knowledge and opportunity of reconciliation, and each one who accepts the conditions obediently, and proves his fellowship with this kingdom of God, shall receive its blessing, and be enabled to progress onward to the full perfection of life and manhood lost by Adam. This new king of earth, deputized for this very purpose, shall effectually put down all misrule, and all authority and power opposed to the law of the great Jehovah. Every enemy shall be trodden under foot,--destroyed. Even death, the penalty or wages of sin, in the sense that it is an enemy, when it would destroy those under its power, who have come back into the family of God through the Redeemer, is to be "rendered powerless." It shall no longer have any power as an enemy, to triumph over those whom Christ has redeemed and reconciled. But death as an enemy will be the last enemy to be set aside or rendered powerless. The Redeemer and King will subdue the various other enemies of his ransomed people first; and even those who fully return to allegiance to God during that Millennial reign will be subject or liable to this enemy's power in a limited degree, down until the full close of his reign, when evil doers shall all have been "cut off" from all hope of life in "the second death," the penalty of their own wilful sins. And when the Lord's redeemed ones shall have been brought to full perfection, moral and physical, under his care and tuition, the death which came upon all through Adam's disobedience--which was the enemy or opponent of such as desired harmony with God, the enemy from whose dominion and power Christ died to redeem such --shall no longer exist in any degree.

The rebellious province having thus been redeemed and conquered by the Prince and Savior, in the Father's name and as his representative, establishing his laws and obedience thereto (every enemy to righteousness and truth having been either corrected by a fuller knowledge of the truth or "destroyed from among the people" (Acts 3:23), the Lord Jesus will deliver up the then rectified and peaceful province, henceforth to be a portion of the one kingdom of God under the one Sovereign--Jehovah--that God may be the recognized head over all --the All over all.

What the Lord Jesus and the glorified "body," his "bride" and "joint-heir," are to do, after the Millennial reign, is not clearly revealed. But of this we may rest well assured, that the Almighty Jehovah's plan, hitherto so grand and so far above all that we could have asked or thought of, has with equal bounty arranged for our future work in his service.

Continuing his argument (v. 27), the Apostle recapitulates the case thus:--

"For he [Jehovah] hath [promised to] put down all things under his [Christ's] feet [to make him Lord of all], yet, when he [Jehovah] saith [of Christ] that all things are put under him [or are to be subject to him], it is manifest [that Jehovah did not mean by that promise of the high exaltation of Christ that he would exalt him and his authority superior to himself and his own authority] that he [Jehovah] is excepted which [by his plan and power, by promise gave to

R1204 : page 4

Christ this high station and] did put all things under him."

"And [hence] when [i.e. after] all things shall be subjugated unto him [Christ], then shall [Christ] the Son also, himself be subject unto him [Jehovah] that [by promise as well as by delegated authority and power] did put all things under him [Christ], so that * the God [Jehovah] may be the All in all--[the supreme over all]."

---

*See the Greek text.

====================

R1204 : page 4

"PROVE ALL THINGS."

"Prove all things; hold fast that which is good."-- 1 Thes. 5:21 .

A wise suggestion, Paul, says one, but not altogether practicable in my case. I am a plain man with little education and many pressing cares which leave but little time or mental vigor to grapple with the theological questions which exercise the minds of many, or to prove or disprove the leading dogmas which characterize the various religious factions. Why, it seems to me it would require a life-time given exclusively to the work, to prove all things. There are the scores and hundreds of sectarian creeds of Christendom with their great and multiplied volumes of theology and fine-spun theories, each pushing its claims to the front. And in these days the new factions and theories coming up are legion. Indeed, every day's mail carries thousands of religious journals advocating the claims of some theories, claiming to be truth; and if a man were to do nothing else, he could not possibly read the thousandth part of such literature.

Now what is a plain man like me to do? I want the truth, but how shall I find it and prove it? I believe the Bible to be indeed the Word of God given to us through his inspired apostles and prophets. I believe in the God of the Bible and have long trusted in the salvation provided through the sacrifice of his dear Son. But while I hold these precious old doctrines and will not relinquish my interest in them, my Bible teaches me to expect an increase of light, and specially in the last days of the age, in which all Christians admit we are living. Daniel (12:4,9,10) says that in the time of the end, the wise shall understand, and that knowledge shall be increased. I am looking for this promised increase of knowledge, for the light "shining more and more unto the perfect day;" but how shall I prove which is advanced truth and which the error, against which the Apostle forewarns us, saying, "In the last days perilous times shall come," etc.? Is it possible, I ask, for a plain, common sense Christian man, without any special learning, to comply with the Apostle's injunction and prove all things? and if

R1205 : page 4

so, how shall I go about it?

Yes, we reply, it is possible. If the desire for truth is paramount to every other desire, so that the inquirer will so bend his circumstances as to make opportunities for study and investigation of the truth, as it becomes due, he shall find and rejoice in it. And though at a cursory glance the wide field of investigation is indeed formidable, there is a short and feasible process, by which both the learned and the unlearned, if simple-hearted and sincere, may arrive at clear and positive convictions, and henceforth be able to give to every man that asketh a reason for the hope that is in them.

We find our infallible rule, for measuring and proving all things, in the Bible. By its testimony every doctrine having any claim upon our attention must be measured. If any system presented to us finds its main support outside the Bible, it must at once be labeled, suspicious, even though it call in occasional scripture texts to support its theories; for we well know that almost every pernicious doctrine that could be conceived of has claimed Bible support by quoting passages and perverting them.

Bear in mind that the doctrine of the Lord and the apostles clearly accepted the account in Genesis--of man's creation in the likeness of God, pure and sinless, "very good;" of his fall into sin and the consequent penalty of death, entailed not only upon himself, but also upon all his posterity, whom he represented in trial. Then it set forth the remedy for sin and its consequences, showing that the death of Christ on Calvary was the appointed means for the world's redemption. And to this fact all the Old Testament prophets also testify, showing that without the shedding of blood there could be no remission of sins.

This doctrine was first enunciated in the promise of deliverance given in Eden and typified in the clothing for Adam and Eve provided by the shedding of blood. It was foreshadowed in the sacrifices of Abel and all the early Patriarchs, and by all the blood of bulls and goats and rams that for centuries flowed around the typical altars of the typical tabernacle. It was foretold by the prophets who prophesied of the coming One as the lamb for the slaughter, and foretold all the painful circumstances of his sacrificial death. (See Isa. 53 ; Zech. 11:12 ; Psa. 27:12 ; 35:11 ; 109:2 ; Zech. 13:7 ; Psa. 22:14,17 ; 89:45 ; 102:24 ; 69:21 ; 34:20 ; 22:18 ; Isa. 53:9,12 ; Zech. 14:4,6 ; Amos 5:20 .

Then, the accomplished fact was recorded by the Evangelists who were his disciples, the companions of his ministry, and eye-witnesses of his sufferings and death. This was the grand foundation stone upon which the whole superstructure of the apostles' doctrine was systematically built up. Paul, the great builder of the Christian system, gathering the data of his arguments from the law and the prophets and the notable events of the ministry and sacrifice of the Lord in his own day, weaves the whole into a grand and logical system of faith, of which Christ crucified is the foundation stone, and Christ glorified, the hope of the world's restitution, is the crowning feature. Then, so confident is his faith in this divinely attested truth, that he adds, "Though we, or an angel from heaven, preach any other doctrine, let him be accursed;"--for he should know better in view of all the divine testimony herein furnished.-- Gal. 1:9 .

This foundation doctrine, therefore, is the first measure by which we must test every religious system presented to us which is at all worthy of our consideration. If it is not built squarely upon this foundation, it is utterly unworthy of further investigation, whatever may be its claims; but if built upon this foundation, it is worthy of at least some further attention.

In applying this first rule, the work of proving all things is quickly simplified. We do not need to examine into all the intricacies of every elaborate system concocted by diseased human imaginations, which would be a worse than useless waste of time. Simply looking at the foundation will decide the matter in very many cases. If they are wrong here, further examination is unnecessary: they cannot be true, and however plausible they may appear, they can only be the efforts of thieves and robbers who attempt to show men how to climb up some other way into the sheep-fold. And only idle curiosity, to see what human ingenuity can suggest as another way of salvation, can be interested in such investigation. Bear in mind that fundamental principle of all sound reasoning, that the superstructure of any system can only be brought to the same level of credibility as the premise or foundation with which it starts, and upon which it is built. If, therefore, the foundation is wrong, the whole superstructure is erroneous; and every moment of precious time spent in studying the fine-spun theories of such a system, which you have thus already proved to be erroneous, is time taken from the study of the truth, from putting on the armor of God, and is filling the mind with the subtle sophistries of the adversary, instead of the sound logic of divine truth, and thus preparing the way for the overthrow of faith, instead of establishing it in sound doctrine.

By promptly applying this rule you can quickly determine what is of God and what of man, prompted by the seductive spirit of our great adversary. It may come to you even from the hands of an angel of light--a messenger of truth, a brother in Christ who has not discerned the sophistry of error and who therefore needs your assistance to discern it. It may come clothed in the garments of light--with smooth and pious phrases about the wonderful love of God and the spirit of his word, and the glorious hope of the world; but all these are often merely the cloaks of that pernicious no-ransom, evolution doctrine, which denies that man was created in the image of God; that he fell from that high estate, and that through the fall of that representative one sentence came upon all men to condemnation, as Paul declares (Rom. 5:18); which consequently goes further and denies the necessity of a redeemer, or that Christ came for any such purpose; which claims therefore that Christ was the Savior of the world merely by setting a good example for men to copy, and not by giving his life a ransom. Then they laud this Savior of the world (who saves them by his good example only, but whose precious blood availed nothing for them); and they talk loudly of the wonderful love of God, while they kick from under his love the firm support of his justice, which the Scriptures declare could by no means clear the guilty, until the handwriting of the law, which was against us, condemning us to death, was canceled by the "precious blood of Christ." (Col. 2:14). And in their zeal to magnify his love and make their theories look plausible, they run to an excess which denies man's free agency and God's expressed purpose of destroying the wilfully disobedient ones in the second death. Thus they misrepresent the love of God as a weak and fickle element of the divine character, falsify the real spirit of his word and build up a false and delusive hope for the world--a hope founded upon a supposed weakness of the divine character.

Some who advocate these doctrines once enjoyed the clearer light of present truth, having escaped from many of the errors of the great nominal churches, and consequently they are able to weave in with the error some of the beautiful features of present truth and therefore they are all the more able ministers of error, all the more calculated to lead astray and again entangle those who had clean escaped from the errors of great Babylon.

They talk of the doctrine of Restitution (restoration), but seem not to notice its utter incompatibility with their evolution theory. If man never was perfect and in the image of God and never fell, but has been coming nearer to perfection, to restore him would only be to degrade him.

Beware of such doctrines, even though they come clothed in garments of light. They are revolutionary of the whole Christian faith: their reasoning is the subtle sophistry of the adversary, voiced by his deceived and deluded ministers, and their hope is vain and delusive. It is these stumbling-blocks and snares which constitute a large part of the peril of this evil day; but how quickly and promptly they may be dispatched if we apply the infallible Bible rule above referred to. And as you value your privilege of building up your brother in the "most holy faith," beware how you place in his way any of these stumbling-stones. Remember Paul's injunction, "If any man speak, let him speak as the oracle of God." Let his words be "words of truth and soberness," and let him lead on in the pathway of light, strengthening the weak hands and confirming the feeble knees.

But, says our inquirer, are there not some systems right at the foundation and far astray from truth in the superstructure? and how shall we prove them? Yes, very true. Such is the case with the various Protestant systems. They all hold the foundation doctrine of the apostles and prophets, and they have always made prominent the vicarious atonement, but on this foundation O! how recklessly they have built. Finding them right here, we have proceeded further, only to find the buildings each and all miserably constructed of the wood and hay and stubble of human imaginations and traditions, evidently put together in a most haphazard way, without plan or design or square or

R1206 : page 4

compass; yet each has in it some valuable elements of truth, vaguely perceived and often greatly mixed and confounded with errors and gross absurdities. None of them, however, present that system of truth for which our inquirer is in search.

Indeed, after nearly two centuries spent in building these various Protestant structures, though they stand as nearly complete as human ingenuity has been able to make them, propped at the corners by the great piles of theological works of Watson, Calvin, Hodge, Clarke, Benson, et al., in the light of the present day of intellectual awakening, what a ludicrous spectacle they present. Indeed, they begin to look so even to those inside. The thoughtful among them are actually getting ashamed of them and talking about revision; but in all probability before they are fully waked up to the necessity for revision, the winds and the storms of the coming trouble of this day of the Lord will accomplish the work most thoroughly by razing them to the foundation.

While we see that by first examining the foundation principles, to discover if they are sound and scriptural, we dispose of a large class of this latter-day teaching quickly and promptly, and without danger of contamination, we will also see that it will be no Herculean task to dispose of the many wood, hay and stubble superstructures which reckless builders have erected on the true foundation. "To the law and to the testimony;" says the prophet, "if they speak not according to this word, it is because there is no light in them." (Isa. 8:20 .) Every doctrine, therefore, which has any claims upon our faith, should, from the foundation up, (as far as it seems worthy of investigation) step by step, be brought to the test of the word and the testimony; and all for which

there cannot be found a "Thus saith the Lord," must be promptly rejected, and all to which his word testifies as truth, "held fast" and not allowed to slip.-- Heb. 4:14 ; 2:1 ; Rev. 3:11 .

Thus the stones of our faith-building may be received through whatsoever channels the Lord may be pleased to send them. They must all have been quarried out of the Bible mine, but God may send one or another of his blessed angels (ministers, servants) to point them out to you or to help you to place them. He may be a very humble servant and one through whom you would least have expected the enlightenment of God's truth; but no matter if he be ever so insignificant in the estimation of men, remember that God hath chosen the things which in the world's estimation are foolish and weak to confound the things which are mighty, and the things which the world counts mean and despises as unworthy of notice, to bring to nought the things that are-- the great and long established systems of error.-- 1 Cor. 1:26-29 .

Thus systematically built up, stone by stone, proved and carefully fitted together and founded on the solid Rock of ages, your faith will be a symmetrical, harmonious structure, strong, secure and beautiful, which the winds and the floods cannot damage or overturn. "My sheep hear my voice," said our Master, "and they follow me, and a stranger they will not follow, for they know not the voice of strangers." (John 10:1-5,27 .) They shun all profane babblings of science, falsely so-called (2 Tim. 2:16 ; 1 Tim. 6:20), and being close students of the divine word--living very close to that fountain of truth and drinking deep of its spirit--they are prepared to quickly detect error, even though it lurk behind a very plausible semblance of truth. And the Lord who puts forth his sheep and goeth before them, and calleth them all by name, will not leave his obedient ones in doubt and fear. And they will ever beware of the thieves and robbers who attempt to climb into the fold in any other than the appointed way which God hath ordained.

A very great mistake which some have made, in view of the conflicting ideas as to what is truth, has been to discard every human instrumentality and expect God's guidance through the Bible alone. Such forget that God gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" that we are exhorted to build one another up in the holy faith and to esteem the servants of God for their work's sake. Ever since the church has had an existence God has raised up some from its midst, as special servants of the body, some who had special teaching ability. And blessed is that servant who at the Master's appearing is found giving the meat in due season to the household of faith. (Matt. 24:46 .) And no less blessed is the faithful household, who, like the "noble Bereans" of old, search the Scriptures daily to see if these things be so--who prove all things, as the apostle exhorts, and hold fast that which is good.

In both searching for truth ourselves, and in giving it to others, we need to take heed to the methods and instrumentalities which God is making use of. Thus, for instance, in the days of the early church oral teaching, with gifts of tongues and interpretation of tongues, and miracles, etc., were the principle instrumentalities for the edification of the church, because books and general education were not the privileges of the masses of the people, and the New Testament Scriptures were not completed and compiled until about the close of the first century of the Christian era. In the days of the great Reformation, while oral teaching was most largely used, the newly invented printing presses came in for a large share of the work, in placing in the hands of the people, not only the Bible, but also the stirring exhortations and teachings and various helps of brethren in the faith. And in the present time by far the largest part of the work of disseminating present truth is through the agency of the press, and comparatively little oral teaching of present truth is found expedient, since God has raised up very few with the talent for public speaking; and to the few who possess it, the opportunities for using it are remarkably limited, as it is found by experience that very many more can be induced to read than to attend public lectures on present truth. And God is honoring this method by bringing very many of his consecrated children into this line of service as traveling colporteurs and blessing their work to the awakening and sealing of his own elect, wheresoever they may be scattered.

Thus, through humble instruments, who as the angels of God quickly and quietly do their work and disappear, God himself is honored, and they await his appearing and kingdom for their exaltation and reward. The proud and unworthy ones esteem them not and will not hear their message, but those who hunger and thirst after truth and righteousness are filled. God bless his faithful messengers and all the elect who are being sealed through their ministrations.

===================

R1206 : page 5

JERUSALEM AWAKING.

(To the Editor of the Christian World.)

SIR,--Anything indicative of an awakening and a revival of energy in the Holy Land, especially at Jerusalem, must prove of especial interest to every Christian who is watching the signs of the times. Being now on a visit to the Holy City for the seventh time, after a considerable interval, I find the changes that have recently occurred so marked and suggestive that I am induced to indicate some of the most prominent for the information of your large circle of readers, many of whom, I feel sure, are deeply interested in the future of this land of sacred memories.

On approaching the city from the west, in former years, there were scarcely any buildings except the Russian Convent and the Montefiore Almshouses to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted, and numerous others in course of construction. This extension beyond the walls has become necessary, on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000, it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which, but a few years since, were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely-populated quarter, and five hotels are now open for the reception of the annually-increasing number of visitors and traders from all lands. Public works of importance have been erected, and others are in progress. The road from Jaffa to Jerusalem, at one time all but impracticable, has been reconstructed by an eminent engineer, and over it our own and other carriage services are in full operation. A good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion --from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho 20 miles; Caipha to Nazareth 20 miles; and Nazareth to Tiberias 18 miles. Jerusalem has hitherto been almost wholly dependent

for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drought, often proves insufficient in quantity, and almost unfit for use. The Government is now about to introduce an unfailing supply from a spring of pure water beyond Solomon's Pools--about nine miles distant. A large flour mill, established by the Messrs. Bergheim, has proved both a great benefit and a financial success, and others with large steam power are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw-mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Caesarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, which has taken up all the land available in the best parts of the Valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil, and well watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar-cane, cotton and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

The most important results, however, of all may be anticipated from the railway about to be constructed between Jaffa and Jerusalem. As rumors in former years have prevailed which have never been realized, I called upon Mr. Frutiger, the banker, to whom the concession has been granted by the Turkish Government, and was assured by him that the necessary capital has been subscribed, and that the work would commence immediately upon the close of the rainy season in the early spring, and pushed on urgently to completion. The influence such a line of communication between Jerusalem and the coast may be expected to exert is incalculable, for as a natural sequence the harbor, which is now inaccessible to Mediterranean steamers, must be deepened and enlarged, and the rocky barrier which prevents ingress removed. It is contemplated to subsequently extend this line via Gaza and El-Arish over the Short desert to Port Said and Ismaila on the Maritime Canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria, and Suez, and to the Fayoum and Upper Egypt. Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up the country to commerce, is without precedent in modern times. These facts must encourage every lover of God's ancient people to hope that His set time to favor Zion is fast approaching. Yours faithfully, HENRY GAZE.

Jerusalem, December 5, 1889.

===================

R1207 : page 5

MODERN ENGLISH JEWS.

In London, November 9th, with exceptional pomp and ceremonies, a new Lord Mayor was inducted to office, and for the third time in the past twenty years this dignitary is a Jew.

Cable dispatches have pointed out the most interesting fact that his election completes the seventh century of the title's existence, and that in the year when history first mentions it--that is in 1189--there was a most furious and relentless persecution of the Jews in London, and, for that matter, throughout England, when it was thought a specially clever and fitting thing to wring out of the Hebrews the expenses for an expedition to rescue the Holy Sepulchre. The fatuity of those crusades, which so occupied succeeding generations of Europe's strongest manhood, is almost grotesquely apparent when we reflect that, while seven hundred years later the Paynim infidel is still the master of Jerusalem, a Jew holds the office which Richard invented as a part of his general plan of exterminating Moslem and Jew alike. History contains no grimmer sarcasm on race hatreds and religious idiocy.

The triumph of the Jew is quite a recent thing in England, but it is none the less complete. Of course, the barriers remained against his religion long after those reared against his nationality had been swept away. The Christianized Disraelis were able for more than one decade to look over the fence at the Isaacs and Cohens and Levys huddled forlornly outside the pale. It is now barely over thirty years since the first Jew, Baron Lionel Nathan de Rothschild, was allowed to take his seat in the House of Commons. And up to 1830 they were rigorously shut out of not only municipal public life but out of many professional avocations. The Jew, sixty years ago, in England, could not enter the army or navy; he could not be a barrister or solicitor, or even a solicitor's clerk; he could not even be a schoolmaster or usher at a school. He had no right to vote, even, if any one chose to challenge him.

***

To-day there are some fifteen orthodox Hebrews in the House of Commons, and as many more, perhaps, who are wholly or in part of the ancient Hebraic blood. Baron de Worms, Rothschild, Mundella, Goldsmid, Montagu, Jacoby, Samuelson, and many other equally obvious and familiar names appear now on the roll which could not be signed thirty-one years ago save "on my true faith as a Christian." There are numerous other most Christian-looking names which mask Jewish identity.

Commercially the Jew is, of course, at his very strongest in London, but only because London is his largest field. He is scarcely stronger here, relatively, I should think, than in New York, Paris, Berlin, Frankfort, or Vienna. But socially and professionally he has a position in England immeasurably superior to that which he has been able to win elsewhere. He is in the peerage here in his own male right, as well as by proxy through daughters married to nobles like Lord Rosebery. He blossoms luxuriantly all over the baronetage and the list of knights. In science, art, literature, music, politics, the law, the stage, and latterly even in the army, he flourishes like a green-bay tree. In every circle which talent or

culture, or even mere liking for these, makes for itself, you find admirable representatives of the race at its best. For here it is at its best.

One proof--a signal proof--of this is that practically no disposition exists to evade or deny the historic descent from Israel. The London Jew is now proud of his race, and of its achievements and astonishing virility, and likes to talk about them with people who are interested.

To the contrary, there has always elsewhere been a certain constraint in touching upon this subject of race, much as if there had been a recent death in the family. This was ten or a dozen years ago as true of London, but that is all changed now.

===================

R1207 : page 6

HOW PROTESTANT (?) MINISTERS

WELCOMED A ROMAN CARDINAL.

As a straw indicating what we have for some time pointed out--the tendency of Protestantism to fraternize with Roman Catholicism--we note the fact that when Cardinal Gibbons visited Charleston, S.C., recently to lay the cornerstone of a new Cathedral, he was given a public reception, and a number of Protestant ministers and a Jewish rabbi occupied seats upon the platform beside the Cardinal and his under bishops during the services. Only one protestant, W.T. Thompson, pastor of the Scotch Presbyterian Church, was found, and his protest reads thus:--

"The presence of these Protestants was doubtless intended only as a courtesy, but it was more--it was a virtual endorsement of those proceedings, and a godspeed to the gigantic ecclesiastical organization that conducted them. It is the boast of that church that it is the only church of God. The Cardinal said as much yesterday. It brands all others as heretics. A former bishop of Charleston declared, 'Within thirty years the Protestant heresy will come to an end.' It claims for itself temporal and spiritual supremacy. It tolerates those who differ from it, only where it has not the power to enforce its claims. Its spirit has undergone no change since those days when it gave its order for, and sang its Te Deum over, the wholesale, indiscriminate slaughter of helpless Protestants.

"Its fundamental principles are antagonistic to our government and its most cherished institutions. Its growth in this country menaces some of our dearest rights and privileges. Notes of warning have come to us from many of the foremost

statesmen and thinkers as to what we may expect, should it ever gain the ascendancy; and yet we have the spectacle of Protestant preachers and laymen, some of them the descendants of Huguenots, glorifying a Romish Cardinal and encouraging the extension of the spiritual despotism here presents. Had the circumstances been reversed, Romanists would have been conspicuous by their absence.

"I contend that Protestants are sacrificing their history and are putting contempt upon their martyr dead, are stultifying their former testimony and are sweeping the ground from under their feet as to mission work in Romish lands, and are imperiling the future of their country by favoring Romish pretension and progress."

-- W. T. Thompson, Pastor.

Is it not quite evident that the world is rapidly getting ready for a Religious-Union-Trust, in which Protestants will unite, and then join hands with Rome to carry forward their plans and schemes which have so much in common, and to oppose the development and promulgation of any further light upon God's plan? God's word clearly indicates this outcome, and we see the signs of it increasing daily.

If this desire for union were upon a proper basis, if all were willing to abandon sectarian names and bonds and confessions to come together voluntarily as one company, recognizing all who love the Redeemer and desire to serve him and to secure and preserve to themselves and to each other the freedom which God designed for each, and desiring each one to study God's Word to learn his will without prejudice--that would be a proper union, a union such as our Lord designed and every true Christian should rejoice in and co-operate with. But we all know that such a union without bondage is not contemplated and no such suggestion would for a moment be entertained by any of the various sects.

The union they desire and are striving for will be an additional bond and not a dissolving of present sectarian shackles. They propose that each sect shall still fetter thought among its own people and preserve its own peculiarities, traditions, customs, names, doctrines, etc., but that in addition another robe be thrown around all, which will merely conceal the factions and make the really many and discordant factions of the nominal Church appear as one before the world for the sake of the influence. But the patching of the old garment will be in vain: the rent will be made worse. The Lord's plan is to dissolve the old, worn-out system which has for so long misrepresented his word and his plan and deceived many into bondage and error.

The Lord will organize and establish his Church in glory and power very soon, and it will be found to contain all the faithful believers who in their day were "overcomers" and valiant for the Truth --one church under one head--Christ.

====================

R1208 : page 6

UNFAITHFUL PASTORS.

DEAR BROTHER RUSSELL:--From a recent newspaper I have clipped the following:--

"HE STOPPED THE DISCUSSION.

"A discussion on card-playing and theater-going before the Ministers' Association to-day was suddenly ended by the forcible remarks of the Rev. S. Halsey, pastor of the Grand Avenue M.E. Church. 'A minister of the Gospel in Milwaukee might as well pack up and prepare to leave town if he intends to go to a prominent society woman in his church and inform her that she shall not play cards,' he said, and then inquired: 'What minister is there in this city with backbone enough to go to a man worth $100,000 or more, a member of his church, and say, Here, I understand you were at the theater last night or at a card-party. Now if that happens again there will be trouble? Where is the minister who has the backbone to do it?' The thirty or forty ministers present were silent, and the entire question was dropped with a suddenness that seemed enough to cause the ministerial head to swim."

If these human ministers' lives, or their all which they would give in exchange for their lives, were wholly consecrated to the Master, would they hesitate to carry a message or admonition from the Master? Would the fact that the member might be a leader in the church, paying a large proportion of the expenses and of large influence, make any difference with the pastor who has nothing at stake? Would the frown of the society lady frighten him whose only object in this life is to obey his Master's will?

Does it not appear that these ministers, who are frightened from their self-imposed task by the mere mention of opposition from the acknowledged worldlings of their respective flocks, show that they, who are so easily influenced by the effects of these worldly desires in others, are themselves largely tinctured with worldliness?--that they are time-servers? And is it an evidence of good judgment to follow leaders tinctured with cowardice? What confidence can be placed in a general who weakly yields to the enemy without a word of remonstrance? Yet this is exactly what these alleged "ministers" or servants of our Lord and Master have most ignominiously done.

Mind, we are not discussing the propriety or impropriety of card-playing or of theater-going. Their impropriety was an accepted premise in their argument. It was assumed by them to be in violation of His commands (though we have thus far failed to find the prohibitory clauses in His word), yet they dared not remonstrate. These modern Jonah's dare not speak in the streets of Nineveh. Does Jonah's experience symbolize that which must sooner or later happen to them?

When any class of people, in any imaginable association, by virtue of its position, or circumstances, exercises a dominating influence, does not the whole association partake thereof? If worldly--confessedly worldly--influences predominate in the Grand Avenue M.E. Church, is it not a worldly association? No matter what its members may call it, is not such the fact? Is not its "Minister" the chief servant of a worldly organization, instead of a faithful minister of "the Church of the living God, the pillar and ground of the truth?" The trouble with these double-minded servants is that they permit their own selfish personal interests to come in between them and the fulfilment of their duty to the Master. Complete consecration to Christ would at once result in the loss of their positions as leaders of, and of their emoluments from these worldly organizations, miscalled Churches.

Does it not indeed seem due time that these chilly, scarcely luke-warm, systems should be "spewed out of His mouth?" See Rev. 3 . W. M. WRIGHT.

The above is from the pen of the dear Brother whose letter in defense of the Episcopal Church was published in the TOWER of November, 1887. We rejoice that he now sees clearly which is the one true Church founded by our Lord and which are the imitation systems organized since by men. Yet let us always remember to "speak the truth in love." Let us remember that still there are true sheep in Babylon's bondage as we ourselves once were. Thanks be to God for the light of truth which has made us free in Christ and yet his bond-servants.
--EDITOR.

====================

R1208 : page 6

A FEDERATION OF CHURCHES.

DR. M'COSH OUTLINES A PLAN.

To the Editor of the N.Y. Tribune.

SIR: I cannot tell how glad I am in reading in the Tribune of to-day of the unanimous decision of the Presbytery of New York in regard to the revision of the Confession. When I uttered my opinion on the subject, in my Presbytery on October 1, I had no clear idea as to how Presbyterian sentiment was tending, and it was with considerable anxiety that I uttered my views as to what was right and wise in opposition to the majority of the brethren. How pleased I am that the Presbytery of New York has come to the same conclusion that I did. It is clear that we are to have the obnoxious passages in the Confession withdrawn in the course of a year or two, and that there is to be no new Confession sanctioned till the subject has been carefully weighed. It is now seen clearly by the public that there is to be no revolution or fundamental change in the Presbyterian Church. In the attempt to adjust our Standards I see the means of bringing about a Pan-Presbyterian Union.

But this is not all I look for. I hope that the Presbyterian churches, as they view the substantial agreement of the creed, will look with more favor on other evangelical churches, such as the Episcopalian, Reformed, Methodist and Baptist. If this does not issue immediately in a union, it may end in a federation like that of the United States. Let a federation be made, to secure that the whole country be divided into parishes or districts, and that each be provided with a Gospel minister, with a lay agency put

under obligations to have the Gospel preached to every creature, young and old. To remove difficulties, it should be allowed to every minister to visit his people and do good in his neighbor's district as well as his own. I will be glad to correspond with those who are ready to carry out this view. JAMES McCOSH.

Princeton, N.J.

***

Here we see a fresh proof of the general and increasing tendency of the leaders of thought and action, among all the great sects of "Christendom," toward the very union so clearly pointed out in Prophecy.

===================

REVISION NOT A NEW THING.

In the recent interview with Professor

Schaff, of the Union Theological Seminary, on the revision of the Creed, he advanced the argument that the defenders of the symbols were unduly exercised about the proposed changes, as though revision were a new thing, when, as a matter of fact, the Presbyterian Church of to-day is only moving along in the lines marked out by the fathers soon after the American Revolution. He said:

"A century ago there was an important change made in regard to the union of the Church and State. The old confession is based on such a union, and assigns to civil magistrates the power and the duty of protecting and supporting orthodoxy and of punishing heresy. The Westminster Assembly was itself the creature of the Long Parliament, and ejected 2,000 ministers from their benefices for non-conformity. The Westminster divines regarded toleration as a most dangerous error, and would have looked upon the separation of Church and State as down-right political atheism. The articles relating to the State had to be radically changed after the American Revolution. In the old Confession we find this section:

"'The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the Kingdom of Heaven; yet he hath authority, and it is his duty to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.'

R1209 : page 7

"In my 'Creeds of Christendom' I print this version of the Confession just quoted in a column parallel with that of the revised version [which reads thus]:--

"'Civil magistrates may not assume to themselves the administration of the Word and sacraments, or the power of the keys of the Kingdom of Heaven, or in the least interfere in matters of faith. Yet, as nursing fathers, it is the duty of the civil magistrate to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their functions, without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any Commonwealth should interfere with, let or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief,'" etc.

===================

R1209 : page 7

CORPORATE GREED.

HOW IT IS KILLING AND MAIMING 27,000 MEN EACH YEAR.

The following, which we clip from the editorial columns of the Philadelphia Public Ledger of March 27th, 1890, furnishes a marked illustration of how human life and limb are often sacrificed to mammon. The responsibility is readily seen when we reflect that there is a patent "frog," the use of which would obviate largely if not wholly this terrible yearly sacrifice, and that the only reason it is not adopted by railroads is that it would cost a few dollars to make the change, and because prominent railroad men are interested financially in the manufacture of the death dealing frog. The world sadly needs the strong government of the Millennial age to enforce the use of every means which will protect fellow beings. The clipping referred to is as follows:--

"A Railroad Employe writes to the New York Tribune: It actually requires an act of congress to compel railway companies to do anything for the protection of their employes. The 'Railroad Gazette' and 'The Scientific American,' two excellent authorities, have stated in recent issues that there will be legislation by Congress this winter on this important subject, in response to a suggestion in the President's message that a stringent law is really necessary for the protection of railway employes, many of whom have been killed or seriously injured by accidents that could be easily prevented by proper safety appliances. In making this suggestion the President has made a move in the right direction, as the following facts will illustrate the imperative necessity for speedy legislation. The Iowa Railroad Commission of 1886 reported that there were over 450 brakemen killed annually, 4,088 crippled for life, and 13,770 seriously injured, that is, bones or limbs broken, or part of the hand or foot taken off, making it a total of 18,308 victims. At the conference of the State Railroad Commissioners of Iowa, held last March, ex-Railroad Commissioner Coffin stated: 'In the last ten years we have killed and maimed 2,429 men in this State, and last year there were 349 employes killed or crippled in Iowa.' In the third annual report of the Inter-State Commerce Commission we find it stated that 2,070 railway employes were killed, and 20,148 injured or crippled for life last year. But these reports, alarming as they are, do not cover the total railroad mileage of the United States. If the accident rate was the same on the roads not reported, it would swell up the grand total to over 27,000. These facts present a deplorable state of things in connection with railway life, neither creditable to the companies or the Government, who have it in their power to reduce this immense sacrifice of life to a minimum by proper legislation. In the reports quoted the blame of all this slaughter is charged to the old hand brake and link-coupler, and not a word about the murderous railroad frog. Any yard hand or brakesman will tell you that the frog is the cause of more fatal accidents than the other two combined. The life of a railroad employe is a hard, laborious one, working day and night in rain or storm; hard enough without the constant dread of these two deadly traps--the old link-coupler, ready to snap off hand or arm, while under foot is the cruel frog, out of which there is no escape from a horrible death. If President Harrison will get a protective act passed, which will relieve the employes from the dangers referred to, which hourly confront them in their duties, he will have done much in the interest of humanity that will cause his name to go down to posterity as the workingman's friend."

===================

R1209 : page 7

THE DISPUTED CLAUSE.

We are requested to re-examine the first clause of Rev. 20:5 , by some who feel that a great weight rests upon that passage; that if that clause be a part of the inspired record it would flatly contradict all hopes of a probation during the Millennial age for those who have died.

This is a great mistake. If the doctrine of a trial of all the world of mankind during the Millennial age were dependent for proof upon any clause in the symbolic Book of Revelations we would decline to preach it. And those who oppose us should likewise determine that if this one verse of a symbolic book is the only objection they can find, they have practically no opposition to offer, and should confess it. But let us review the subject.

(1.) Our original statement relative to the clause-- "The rest of the dead lived not again until the thousand years were finished" --stands uncontradicted, undisputed. Some, in attempting to resist the

R1210 : page 7

statement and its force, have indeed succeeded in raising a dust that has confused and blinded some of their followers for a time, and led them to suppose that our statements were untrue, but it was only a deceptive use of language; for when their words are sifted it will be seen that they do not deny our position--which indeed cannot be gainsaid.

Our statement therefore stands undisputed, and it was and still is --That the above quoted words are not only not found in the very ancient Syriac and Coptic MSS., but neither are they found in any Greek MS. written earlier than the fifth century. And we may add, they are lacking in many Greek MSS. of later date;

and among these are some of the admittedly most exact and careful MSS., such as Codex Cantabujiensis of the seventh century and Vatican MS. No. 1160 of the eleventh century.

The above are plain, unvarnished facts, they are indisputable, and they can be verified in the library of any scholar.

But an opponent, recently, after a rambling article upon the old MSS. in which, instead of stating facts clearly, as we have done above, he confused his readers, so that they should not understand the facts, then proceeded to make the statement that the passage in dispute had been quoted by one of the so-called "Fathers" in the first century. But he took care not to cite the reader to volume and page where this statement might be verified or disproved. And while we very much dislike to question any man's veracity, we shall feel justified in discrediting this unsupported statement regarding the quotation of this passage by one of the Fathers until some evidence is offered--especially so in view of the equivocal handling of the subject as it relates to the Old MSS. in the same article.

But here let us make the suggestion, that the "writings of the Fathers" have been more liable to interpolations, etc., than the Scriptures; for it would appear that the expression of Rev. 22:18,19 has always more or less deterred men from falsifying the canonical books. We believe that very few interpolations into the text of the Bible have been made intentionally (that of 1 John 5:7 being a bold and notable exception). Other interpolations were, we believe generally the result of accident--usually the copying of a marginal comment into the text, at a time when all copying was done by pen.

But having repeated our statement of the facts regarding the first clause of Rev. 20:5 let us see that even if it were proved, either by the finding of another and yet older Greek MS. or in any other way, to be a genuine part of what John the Revelator wrote, it would in no way conflict with the plan of the ages, which provides that after the Jewish age had selected and proved an earthly class of rulers and this Gospel age has selected and tried the heavenly class of joint-heirs, God's Kingdom under Christ as King shall be established; which will rule and bless the world and put down all insubordination and sin in every form, lifting out of evil and degradation to perfection and life all the willing and obedient ones and destroying as part of evil all who love sin and who refuse to abandon it when every opportunity to do so is offered;--a work which, we are specifically informed, will be accomplished in a thousand years. Let us see this in the articles on the third page and the one following:--

THE REST OF THE DEAD LIVED NOT UNTIL THE THOUSAND YEARS WERE FINISHED.

Give the words lived and died their full meaning. We speak correctly of our father Adam, who was made a perfect man and possessed of life in full, perfect sense, when we say that from the moment he was cast out of divine favor and out of Eden he began to be a dying man, and this dying process continued for 930 years until it was finished--Adam died. And if we would think and speak correctly of the world of mankind during the Millennial age, "the times of restitution," we would think and speak of their gradually living, --getting more and more perfect and more and more alive in all their qualities and powers, mental, physical and moral, until perfection of life and of being should be attained at the close of the Millennium. There all mankind desirous of LIFE--under the terms of the New Covenant-- perfect life such as Adam possessed, and lost for himself and all his race --shall have attained to all that was lost, and all that was redeemed through the precious blood; while others will by that time have been cut off from life entirely in the destruction of the second death.

It is then very easy to see, regardless of this passage, that though the little flock--the body of Christ, whose trial ends with this age--will be raised out of death fully and completely, to the perfection of life (but as spirit beings), by a sudden resurrection change, "in a moment, in the twinkling of an eye" at the beginning of the Millennium, the contrary will be true of the world in general. They are to stand trial for life during that thousand-year-judgment-day, and who in God's plan are to get LIFE step by step as a reward for obedience. And in the end of that, their trial-day, the fully obedient shall in the fullest sense of the word live again. Such will then be like unto Adam, perfect, and the earth will then be like unto Eden--a paradise of God.

===================

R1210 : page 7

COME UP HITHER.

"Come up hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."-- Rev. 21:9-11 .

All along through the Gospel age the saints have realized the blessedness of walking with God and the sweetness of fellowship with Christ in enduring hardness as good soldiers for his dear sake. With many obstacles to surmount in the way of perils to faith, a few walked humbly and lovingly apart from the world, guided by the great Shepherd of the sheep, feeding upon his precious promises, comforted in the darkest hours by his loving voice, and cheered and made glad by his approval. In hearkening to and obeying his voice, they felt that there was not only present but also future reward, though they little realized to what heights of glory they were called. Having walked with God in the midst of a crooked and perverse generation, and having kept their garments unspotted from the world to the end of their pilgrimage, they sweetly fell asleep in Jesus. Ever precious in the sight of the Lord has been the death of his saints; and such at his coming are raised in his likeness.-- Psa. 116:15 ; 1 Thes. 4:14,15 .

Some such, of hallowed memory, do the saints of the present time remember, whose words and acts were blessed testimonies to the efficacy of divine grace, and loving exhortations to others to be faithful unto death. And yet those dear ones did not enjoy the glorious outlook which is now our privilege. Ours is a time of special favor, as well as special trial. The church being now so near the consummation of its glorious hope, she is permitted an inspiring view of her future glory, such as has never before been enjoyed.

Like Moses, before we drop this earthen vessel, we are summoned to Pisgah's height to view the promised inheritance. We are carried hither "in spirit" (mentally) and showed (mentally, by faith in God's Word) the bride of Christ in her future glory.

Let us for a moment take as wide a view as is possible to human vision, aided by the divine telescope, the Word of God. By faith we see the bride of Christ "having the glory of God"--the divine nature, of which she was promised to be made partaker with her Lord. (Rev. 21:11 ; 2 Pet. 1:4 .) We see her "made like him," "the express image of the Father's person." (1 John 3:2 ; Col. 1:15 ; 2 Cor. 4:4 ; Heb. 1:3 .) We see her shining forth as the sun in the Father's kingdom. (Matt. 13:43 .) She is caught up to heaven and actually seated with Christ in the heavenly place--at the Father's right hand. (Eph. 2:6 ; Heb. 1:3 .) She beholds her Father face to face, and sees her Lord "as he is." (1 John 3:2 .) She is endued with power and covered with glory. She is exalted far above angels. And as she followed the Lamb whithersoever he went when here, so she accompanies him withersoever he goeth there: Is he seated at the Father's right hand--in the highest position of his favor? so is she; is he at home in all the vast realm of the universe, which in ages past he was privileged of the Father to create (John 1:10,3)? so is she.

While perfect human minds with telescope and scientific investigation will delight light to trace the wonderful works of God, his bride shall be conducted hither and thither through the boundless realms of space in company with her Lord. And as she views his works of ancient time, she glories in the privilege of henceforth being an efficient co-worker together with him in all that the Father's plans mark out for the ages to come.

Is he commissioned to reign on earth a thousand years, and during that time to bring all things in heaven and in earth into perfect harmony with the will of God, judging both angels and men? she

R1211 : page 8

also shall reign with him. (2 Tim. 2:12 ; 1 Cor. 6:2,3 .) And when that blessed, benevolent enterprise is accomplished, and the restored sons of God are presented to the Father without spot, or blemish, she still accompanies her Lord in the yet unrevealed enterprises for the blessing of all his creatures in the ages of glory to follow. And together they receive the love and praise and adoration of all creatures in heaven and in earth, who with united hearts ascribe glory and honor and blessing unto him who sitteth upon the throne (Jehovah), and to the Lamb, forever and ever.-- Rev. 19:6,7 ; 5:12,13 .

Eternal life, immortal vigor, perennial bloom of youth, unfading glory, perpetual peace, cloudless joy,--all these are elements in her cup of rejoicing.

And truly she is a glorious bride--"without spot, or wrinkle, or any such thing." (Eph. 5:27 .) Once she was a sinner under condemnation of death, but she was justified, washed and made white in the blood of the Lamb--redeemed by her beloved Lord and sanctified by his truth. And this fact that she was so loved and sought for at such cost, while a sinner, fills her heart with a love that shall never grow cold while the years of eternity roll. And the faithfulness of her Lord in waiting for her two thousand years, while the painful, tedious process of making her ready progressed; and his preferment of her in passing by angels, of nobler birth and higher standing, and condescending to her low estate, that in her might be shown forth the exceeding riches of divine grace, while it clothes her with humility, inspires her with a loving zeal to reverence him, and to find her chief delight in doing his will.

Such is the view of the Bride of Christ as seen from Pisgah's mountain. Thus "in spirit" (mentally) we may by faith behold her glory; but let us not forget that we have not yet fully proved our worthiness. "Faithful is he that has called us" (1 Thes. 5:24 ; 1 Cor. 1:9 ; 10:13 .), but faithfulness on our part is also required. If our Lord could wait two thousand years for his bride, we must show our appreciation of his love by faithfulness during our brief three-score and ten, or during the briefer period since brought to the knowledge of the call.

If neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, can separate us from the love of Christ, shall we let any earthly thing come between our hearts and him? or shall any earthly love, or any tie of nature, however strong, separate us from this marvelous love of Christ? This love of Christ rightfully expects love in return; and he therefore says, "If any man love father, or mother, or wife, or children, or houses, or lands, or anything more than me, he is not worthy of me." Love--pure, holy, unwavering and true--is the one requirement of the bride of Christ. If the love of God dwells richly in our hearts we shall be approved. Love fulfills the law.

Some of the saints, particularly young mothers, who have not sufficiently contemplated the love of Christ to realize it clearly, find it difficult to prefer Christ before the tender tie of motherhood. And when they realize that their children will be on the human plane of existence while they may be on the spiritual, such a separation looks like a great obstacle. But why should it? Take a little wider range of vision, and you will see that time will bring changes anyhow. This strong, parental love was given you by the same loving God who calls you to set your supreme affections on something still higher. Your patient care and service for the little ones around your feet you feel is amply compensated for by their winning, endearing ways and your natural love for them. For this you should thank God, who so ordained it for your comfort and their good.
But observe that years will bring a change in the character of your love. Though it will be no less strong, it will be less parental. You will not feel that care over them, nor they that dependence upon you. You will be willing and glad to see them in happy homes of their own, and with other partners in life. You cannot and

would not keep them together always under your roof and serve them always; and the now winning, childish ways, if never outgrown, would become actually painful to you.

Thus you see what years will do even in the present life. Now carry the thought further; remember that we are to live eternally, and you will see that our sphere must be greatly enlarged. As the race matures--for it is now only in its infancy--and as it reaches perfection, love will be based more upon character than blood-relationship; and the loves thus based on a surer and firmer foundation will never be disappointed or grow cold, but will intensify as the ages pass.

We should therefore remember that we are planning and building for eternity--for a life that is to outgrow the fitful feelings produced by present circumstances. And therefore we should enlarge our range of thought; we should contemplate the wonderful length and breadth and height and depth of the love of God, and endeavor to view things from the standpoint to which we are called.

From the standpoint of the divine nature, know that parental affection will have its widest scope, as well as its greatest power to bless. The affection that now goes out so strongly to the one or two or half-dozen that nestle around you, will then go out with greater intensity to all your children; for know you not that the Christ (head and body) is to be the "Everlasting Father?" With your present capacity you may think this impossible, but we cannot compare the capacity of the divine nature with the human. Think of God's love for us, not only as a race, but also as individuals--"Can a woman forget her sucking child? Yea, they may forget, yet will not I." (Isa. 49:15 .) And he so loved us, even while yet sinners, as to give his only begotten Son to redeem us.

What we need, then, is to contemplate the character and plan of God more constantly; let it be our meditation as continually as possible. Let us endeavor to take God's standpoint of observation, to think as he thinks, and to act as he acts, remembering that our life is not spanned by the brief space of three-score years and ten, but that it stretches on into eternity.

Let the strongest earthly ties augment the heavenly, but in no case let them triumph over it.

MRS. C. T. R.

====================

R1211 : page 1

VOL. XI. ALLEGHENY, PA., MAY, 1890. NO. 6.

==========

page 1

ARP TRACTS--free--in any quantity you think you can use judiciously. We have these both in English and German.

THE SUPPLY of Old Theology Tracts is for the present exhausted. But orders will not long be delayed, for over ten millions of pages of these are now on the press. Orders will be filled in rotation as received. Many are joining in the good work of scattering this hail of truth. -- Isa. 28:17 .

MISSIONARY ENVELOPES.--The price of these is reduced to 25 cents per hundred, or $2.00 per thousand. (This includes expressage or mail charges of delivering them to you.) We want these messengers to go everywhere, bearing testimony to the Truth, and calling attention to God's gracious Plan of the Ages.

===================

R1211 : page 1

POEMS AND HYMNS OF DAWN.

Believing that a further study of Dawn, Vols. I. and II., would be very profitable to you all, we have not pushed Vol. III. as rapidly as we might. You need not expect it until late in the Summer.

But we have something else which we trust will be a pleasant surprise for you all --a volume of poems and hymns, which, we believe you will all agree, well represent our glorious hopes and grateful sentiments. Some of these are from the pens and hearts of God's children long since dead, and some from the living. Some of them are altered in some points of theology to bring them into closer union with God's Word, and some are as we found them. The harmony of heart sentiment between the Lord's consecrated ones now, and in the past, is made very noticeable by this collection from the writings of many.

We cannot hope that we have found all the gems, or only gems, but we assure you that we are well pleased with what we have here collected. We know of no collection which will compare with this one. We can speak the more positively our opinion, because we praise not our own efforts to serve the Lord and the truth, nor our own writings, but those of God's saints of the past, as well as of the present time--though among the latter you will be pleased to know are some from the pen of our beloved helpmate, Sister Russell.

Just such a book is greatly needed, by us all. It is not sufficient that we delve into God's great plan, study the ages and their work and the times and seasons for the accomplishment of all his gracious promises; but while doing this we need to digest it, and to meditate upon the goodness of God, recounting his mercies and blessings past, present and future, and to praise him in our hearts and also with our voices. We believe that this volume of poems and hymns will assist you to thus cultivate the spirit of devotion. May God richly bless it to this desirable end.

We believe, therefore, that as a spiritual feast and blessing, it will be equally as profitable to us all as the volumes of the Millennial Dawn series. There are indeed many collections of poems and hymns which contain features of truth, but how often we have all found that theological errors marred the pleasure and profit, as dead flies in precious ointment. (Eccl. 10:1 .) Here we trust you will find naught to mar your pleasurable communion, but much to stimulate the fragrant

R1212 : page 1

odor of worship and praise as it arises from your own hearts, a grateful incense to God, acceptable through Christ Jesus, our Lord and Redeemer.

The book will contain poems representing the beginning, the progress and the culmination of Christian growth and experience. These are followed by 333 hymns, of worship and praise, covering not the experiences and hopes of sinners coming to God for pardon, but the experiences, hopes and thanksgivings of those who have found the Lord precious to their souls. It will be a book of over 450 pages, clear types, neatly bound in cloth. We want you all to possess and use and enjoy with us this additional means of grace and helping hand toward Christian development and perfection. And knowing that most of you are poor in this world's goods, the price is accordingly put at the very lowest notch--50 cents per copy, postage prepaid by us, or 40 cents per copy if sent by express at your charges. And all readers of the TOWER for the past year on the Poor List, crippled, aged, or for any other reason unable to pay the above price, or any price, yet appreciative of the subject and anxious for this helping hand, can have a copy free--a gift of Jesus' love.

----

page 1

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

===================

R1212 : page 1

VIEW FROM THE TOWER.

The eyes of the civilized world are at present turned toward Saratoga, N.Y., where the General Assembly of the Presbyterian Church is now in session. Over one-half of all the Presbyteries having voted for a revision of the Confession of Faith, those who object to revision are now claiming that it should not be altered without the approval of two-thirds of them. Two-thirds of the vote would be one hundred and twenty-six Presbyteries, and about one hundred and twenty-two have already voted in favor of revision.

The views of the conservative party, opposed to revision, are expressed by one of them who is a delegate in attendance--Rev. G. N. Johnston--thus:

"The conservatives are afraid of the movement because it establishes the principle of revision. I am one of them. We are willing to have some of the particulars in the Confession changed, but we are afraid that it will be followed next year by another tidal wave.

"The decision of the question will have far-reaching results. It may, quite possibly, end in the splitting of the Presbyterian Church. The question of the session of the present Cumberland branch of our Church will be involved. Possibly we have been wrong during all these fifty years? If a revision is decided upon, the Cumberland church was right in separating from the main body, and is, therefore, at perfect liberty to come back into the fold. If it is decided against a revision, two factions will be formed. One, the revisionists, will join the Cumberland Church; the other, the anti-revisionists, will join the United Presbyterians."

At this writing the Assembly has not reached the question of Revision, but is hearing reports on other subjects. Concerning some of the subjects already discussed a journal of this city makes the following report and comment:--

AN INTERESTING MEETING.

"One of the reports presented to the Presbyterian Assembly, which is in session at Saratoga, makes the statement that nearly one-fifth of all the Presbyterian churches have vacant pulpits; and that 1,100 churches have died in twenty years. In another report the statement is made that almost two-thirds of the Presbyteries have expressed a desire for a revision of the Confession of Faith. The ordinary mind among Presbyterians--to say nothing of the world at large--associates these two statements in some sort as cause and effect. The vacant pulpits and the death of churches are pointed to as the result of a Confession of Faith which not more than one-third of the Presbyterians believe in, so that we hear the cry raised: revision or death,--that is, without revision death is certain. A confession that holds persons to what they do not believe can be said to have but one vital element, and that is self-destruction. Two-thirds to-day, say the revisionists, will grow into one solid whole, and they are right. Call it what you will, explain it as you can, this is the situation under which the General Assembly has met and is debating the question of faith revision at Saratoga."

THE TABERNACLE TEACHINGS we will republish in TOWER form in June or July.

===================

R1212 : page 1

SENATOR BLAIR'S VIEW.

Senator Blair, under date of April 18th, gives to the press a statement of his views on religion and education. We agree with him as to the generally growing sentiment against full religious liberty, but we disagree with him in his supposition that Romanism is about to be crushed out. In the troublous times coming, Papacy will convince the people, for a time at least, that her strong arm is needful to the bridling and restraining of the people. However, the Scriptures indicate that this return to influence on Papacy's part will be of short duration, and will be followed by its complete overthrow and destruction as a system. Mr. Blair says:--

It is becoming more and more evident that the forms and methods of education are the subjects of increasing interest among the people in all parts of the country. The heterogeneous composition of our population and the vast space over which it is scattered, combined with the strong tendency to local independence which is characteristic of our form of government, are sure to result in the segregation of this continental mass into sections and non-affiliating and perhaps antagonistic communities unless there be some general system of education and training extending to the whole during the formative period of life, and reaching all parts of our vast domain.

Three centuries since our continent was substantially as vacant as the spaces between the planets. The scattering savages, who did not constitute a population of more than one person to five square miles of territory, were so few that it could hardly be said that the surface constituting

what now are the United States and Canada was inhabited at all. Instead of being the arena for the gradual development of savage tribes into civilized nations through periods of almost interminable time, our country has been filled, as it were, in a day, historically speaking, by conflicting races, nations and civilizations, so that we exhibit all the elements of both life and destruction in full and contemporaneous action.
Now the American people behold and are beginning to comprehend their own condition. They are admonished by the lessons of history. They realize that their existence in any desirable sense depends upon the nature of the religion and of the education which shall prevail among them and fashion the generations as they play their part and replace each other upon the soil.

BUT ONE FAITH CAN PREVAIL.

Only a homogeneous people can be great. No nation can exist with more than one language, more than one religion, more than one general form of education for the masses of the people. There may be change, modification, improvement in all these, but community of language, of religion and of educational forces are indispensable to the development of nationality, and there is no hope

R1212 : page 2

of prolonged existence in great communities where there is not either already complete unification in all these respects, or a strong increasing tendency to the same. The American people instinctively feel and know these things to be so. Hence it is that everywhere we now find the public mind arousing itself and grappling with the adverse and hostile elements which are almost everywhere to be found in our physical, mental and spiritual life.

I do not believe that it is possible that the American nation will develop in the direction of toleration of all religions--that is, so-called religions. Whether the general public conviction shall be right or wrong, I yet believe that instead of selecting and finally tolerating all so-called religions, the American people will, by constant and irresistible pressure, gradually expel from our geographical boundaries every religion except the Christian in its varied forms. I do not expect to see the pagan and other forms existing side by side with the former, both peaceably acquiesced in for any considerable length of time. I do not think that experience will satisfy the American people that the inculcation of any positive religious belief hostile to the Christian faith or the practice of the forms of any other worship is conducive to the good order of society and the general welfare. There may not be an exhibition of bigotry in this. I believe that religious toleration will yet come to be considered to be an intelligent discrimination between the true and the false, and the selection of the former by such universal consent as shall exclude by general reprobation the recognition and practice of the latter.

R1213 : page 2

ROMANISM'S BALEFUL INFLUENCES.

No religion which interposes any agency between man and God is Christianity. No other religion than Christianity--and Christianity as I have thus defined it--is consistent with the existence of human liberty and republican institutions. This country will not long exist as a free country if any other religious teaching comes generally to prevail. No one human being is the superior of any other human being in kind, however much we may differ in the extent of our several endowments, and no religion which finds space for an authority between the creature and the Creator can prevail without destroying the republic. Now, religious belief is a matter of education, and hence no free people will, or at least can, safely permit a system or a practice of education which sets up any human master of the human soul--save only the supremacy of each soul over itself.

This does not imply that the people will undertake to teach affirmatively the dogmas of religion in the sectarian sense, or perhaps, even, in the most general and fundamental sense. But it does imply that the people of the Republic shall see to it that certain things are not taught to the American child. The people will not rest until they have subverted all schools and teachers who create in the soul of a child a belief in a power greater than the right of public judgment and less than the authority of God--an allegiance to any spiritual power except the highest, or any prince, potentate or power, save only the Eternal King, which can inflict pains and penalties of a spiritual nature, or in any other life than this on earth.

FALSE RELIGIONS MUST GO.

The people will not rest in their study of the subject, nor in the regulation of the educational forces of the land, until they have compelled all citizens to be the masters of the English tongue--until they have secured the eradication of all religious teaching which enslaves the soul of the child to any other master than its Supreme Father, or which clothes a mere man with powers which partake of the prerogatives of God.

The people are studying these subjects anew. They are questioning as to whether there be not some mistake in theories of religious liberty which permit the inculcation of the most destructive errors in the name of toleration, and the spread of pestilence under the name of that liberty which despises the quarantine.

===================

R1213 : page 2

EXTRACTS FROM INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--Sister Page and myself have much sweet joy in our study, which seems to grow more and more precious to her. I am sure our Lord will enable her to grow more and more in favor and knowledge. I can hardly express how precious it is to me to be thus joined by my wife in pursuing that "holiness without which no man shall see God."

Now, dear Brother, do not think it necessary to write me, because I insist on writing you. Save your time and energies for the glorious work you are permitted to do. You know I love to hear from you, but I will be satisfied by "Tower" talk, until we commune in the kingdom, if so be I am accounted worthy to join you there. Even in this I thank God I can leave the result in His hands, daily trusting Him for strength to fulfil my consecration. Much love to Sister Russell, and all the saints. Yours in Christ,

W. E. PAGE.

P.S.--I enclose copy of letter to Bellamy, author of "Looking Backward," that may interest you.

MR. EDWARD BELLAMY,--DEAR SIR:--Having given your "Looking Backward" a careful reading, and believing with you that a "Golden Age" is coming, when men will act from the principle of love which Paul applies in his exhortation, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4), instead of from the principle of avarice which finds its expression in the maxim, "Every man for himself and the Devil take the hindmost," I am led to send you a copy of the work entitled, "The Plan of the Ages," which elaborates the same idea from a Bible standpoint, and which I commend to your earnest consideration. If you will pardon a humble reader's boldness, I will say that it appears to me that "Looking Backward" is most defective in that it leaves Christ and His Ransom entirely out of consideration.

Adam had the entire race in his loins when he sinned, and so the entire race died because of his sin. God made Christ a sinless and perfect man by transmitting an untainted life principle. Thus Christ was able to, and did, keep God's perfect law of love (1 Cor., 13 chap.), and by thus remaining a perfect human being was not subject to death. So Jesus says, "No man taketh my life from me. I have power (authority) to lay it down, and I have power to take it again."-- John 10:18 .

Otherwise his death would have been contrary to God's will, and thus a suicide and a sin. But in laying down his life, "the just for the unjust," he simply assumed Adam's penalty, or debt, and paid it, giving his life a ransom--corresponding price--for the life of the world (Matt. 20:28 and 1 Tim. 2:6), and had become heir (through his resurrection from the dead by God) to all that Adam was originally heir to and lost: which was perfect life, under perfect conditions and surrounded by a perfect family. And in "due time" he will lead forth, through a resurrection, the entire human race (John 5:28-29 and Acts 24:15), give them a full knowledge of the truth and full ability to live up to it. Only those who wilfully sin will be cut off (Heb. 10:26 .) Thus will be fulfilled Paul's prophecy, "As in Adam all die, even so, in Christ shall all be made alive." (1 Cor. 15:22 .) Witness also Paul's statement, "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." (Heb. 5:18). "In due time," God's kingdom, founded on equity and justice, must fill the entire earth (Jer. 23:5 ; Psa. 72:2 ; Isa. 32:1,18), and then men will not only live eighty-five years in happiness, but will never die, so long as they obey God's law of love and life which they will fully know and keep (Isa. 11:9 and Hab. 2:14). But the foundation of this Kingdom is Jesus Christ and His Ransom (1 Cor. 3:11), and it cannot be built on human development or education merely. The brighter men's minds become while their hearts remain evil, the more perfectly they will put into execution the evil principle of avarice before quoted. All classes of society are now forming into organizations of different kinds to enforce this hideous teaching, their main lines being seen in Capital and Labor agitation and trouble. As I view it, it is an "irrepressible conflict," and will not down, until the various forces have spent themselves. Then, when men give up the contest, God will exalt Himself and fully set up his government (Psa. 46:9-10 ; Isa. 2:11), and all men will flow into it.-- Isa. 2:2 .

Thus briefly have I set forth the central thought of "The Plan of the Ages," hoping that my effort will interest you and cause you to give the book careful consideration, Bible in hand. The great importance of the subject under consideration is, I am sure, ample apology for this lengthy communication from a stranger.

Very sincerely yours, W. E. PAGE.

===================

MR. MOODY ON THE BIBLE.

At one of his recent meetings in New York, Mr. Moody quoted this sentiment in beginning his address: "The Bible is a lamp to direct us; a guide to conduct us; a bit to restrain us; a sword to defend us; water to wash us; fire to inflame us; salt to season us; milk to nourish us; rain to refresh us; treasures to enrich us; and a key to unlock for us heaven's gate." All this it is, he added, and much more. The man who came to a meeting to get an anointing that would last a lifetime was compared to the man who ate a breakfast to last a lifetime. Daily, hourly feeding on the Word is necessary, if the soul would grow.

The higher critic and the scientific skeptic would not receive much encouragement at these meetings. From cover to cover Mr. Moody believes the Bible. A man brought a difficult passage to him with this question:

"How do you explain that, Mr. Moody?"

"I don't explain it."

"Well, how do you interpret it?"

"I don't interpret it."

"How do you understand it?"

"I don't understand it."

"Well, what do you do with it?"

"I don't do anything with it."

"You don't believe it, do you?"

"Certainly, I believe it. There are lots of things I believe that I don't understand. There are a good many things in astronomy, a good many things about my own system that I don't understand, yet I believe them. I am glad there are heights in that Book which I haven't been able to climb. I am glad there are depths I haven't been able to fathom. It is the best proof that the Book came from God."

"But you don't believe in the old Testament just as you do in the New Testament?"

"Yes, I do. We have one Bible, not two. The very things in the Old Testament that men cavil at the most to-day are the things the Son of Man set his seal to when he was down here, and it isn't good policy for a servant to be above his master. The Master believed these things."

The stories of the Deluge, the Destruction of the Cities of the Plain, Balaam's Ass, and Jonah and the Whale, were next taken up, the objections to them considered, and Christ's own references to these very matters given. Mr. Moody advised every one of his hearers to buy a concordance before luncheon, and then to take up the study of the Bible systematically, prayerfully. He commended highly a study of prophecy, especially those given by the so-called Minor Prophets. Glancing hastily at the prophecies concerning Babylon, Nineveh and Tyre, he showed how one after another had been fulfilled, and added:

"The best way to convert an infidel is to take him to the prophecies fulfilled. Look at the prophecies concerning Christ. There are over two hundred about him in the Old Testament. Think of those which concern his life on earth: His miraculous birth, not at Nazareth, but in Bethlehem, 'that the Scriptures might be fulfilled;' his dwelling at Nazareth, in Egypt, his riding into Jerusalem, his cruel treatment, his death. The Bible is not worn out, any more than the sun is worn out. Let us study the Book more and ourselves less."

***

We rejoice that many of God's children are able to stand firmly on the Bible and realize its superhuman wisdom who cannot understand it to any great degree. We are glad that this is, and during all the past of this age has been true. It is a fresh illustration of the Lord's words--"Blessed is he that readeth, and they that hear (understand) the sayings of this book." (Rev. 1:3 .) And now that we are living in "the time of the end," when the knowledge of God's plan, as well as general knowledge, was to be and is being increased, the greater blessing of understanding is daily being realized by larger and larger numbers.

Therefore, while commending Brother Moody's faith in things not yet understood, we believe that he would endorse our statement, that none should be satisfied with saying, I don't understand and cannot explain certain parts of God's Word; but, knowing that we are in the time of the uncovering of God's truth, each child of God should earnestly seek to grow in knowledge as well as in the grace of the Lord. Alas! too many of the teachers, as well as the church in general, are in the condition mentioned with reproof in Isa. 29:10,18 . --EDITOR.

====================

R1214 : page 3

THE SEVENTH TRUMPET.

"Blow ye the Trumpet, blow
  The gladly solemn sound;
Let all the nations know,
  To earth's remotest bound,
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Jesus, our great High-Priest,
  Hath full atonement made;
Ye weary spirits, rest;
  Ye mournful souls, be glad.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Extol the Lamb of God,
  The all-atoning Lamb;
Redemption through his blood
  To all the world proclaim.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Ye who were sold for nought,
  Whose heritage was lost,
May have all back unbought,
  A gift at Jesus' cost.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"The Seventh Trumpet hear,
  The news of heavenly grace;
Salvation now is near;
  Seek ye the Savior's face.
The Jubilee of Earth is come,
Returning ransomed sinners home."

====================

R1214 : page 3

PERILS AMONG FALSE BRETHREN.

-- 2 COR. 11:26 .--

Our Christian experiences differ; no two have exactly the same: because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others--perhaps greater--perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. And none of these things which would have been the greatest temptations to others seemed to move or even to greatly annoy him. He answered coolly and often sarcastically and ironically the attacks of open enemies.

It was when those who "dipped in the dish with him, lifted up the heel against him" and left him, that his heart was troubled;--wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch, were full of pathos and disappointed grief: "Will ye also go away?" The prompt response of Peter--"Lord, to whom shall we go? Thou hast the words of lasting life"--must certainly have come as a comforting balm to that noble, loving heart whose only impulse was to do good and bless others.

And yet, as it came to the close of his

ministry, the time came that he must still further suffer wounds from those he most loved. And catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, no wonder that was one of his most sorrowful trials and disappointments. He was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of you shall betray me." And when Peter courageously said, "Though I should die with thee, yet will I not deny thee"--and so said they all--Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and prove so weak that he would even swear that he had never known him. Truly these trials from "brethren," some of whom were only weak, and some false at heart, must have been among the sorest of our Lord's experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. He was obedient to God, and faithful to the truth, and it was thus that he suffered not only at the hands of evil men but also from the misunderstandings of his closest friends, who did not clearly understand the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

***

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the Truth, was the Apostle Paul's experience too.

We never hear from him a complaint about the way the world rejected his message and spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling, blinded Jews and by the worldly-wise philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences and in the future prospect that bonds and imprisonments awaited him, he boldly and cheerfully declared, "But none of these things move me, neither count I my life dear unto myself."-- Acts 20:19-24 .

But, like the Lord Jesus, Paul had his severest trials from "false brethren;" who, instead of being faithful yoke-fellows and co-workers with Paul as good soldiers of the cross, became puffed up, heady, anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success, and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his character as well as of his teachings sought to lower him in the esteem of the household of faith, and to thus open the way for various sophistical theories which would reflect honor upon them as teachers of what they claimed were advanced truths, though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation by false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19,20 ; 2 Tim. 4:10,14-17 ; 2 Cor. 11:2-23), he clearly exposed their unholy motives, of pride, ambition and envy, which scrupled not to make havoc of the church and of the truth. Especially did he point out that in their attempt to be leaders, they had manufactured a different gospel, built upon a different foundation than the only true foundation--the death of Christ as man's ransom-price.

Paul was zealous for the truth's sake, lest these false apostles should, by smooth words and by misrepresentations of his character and the truth, use that as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers they should be injured by the false teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings which were the truth. Hence his reference to himself was not a self-defence and self-laudation but a defence of the truth and an endeavor to have them see that his character and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might claim to present the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers transforming themselves into apostles of Christ. And he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: "No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness."

Paul's letter to the Galatians, too, was written evidently to counteract the false representations of false brethren. (See Gal. 1:6 ; 3:1 .) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to again refer to the false brethren (Gal. 2:4), who claimed to be of the same body and who yet in opposition to the truth brought again upon God's children the bondage of errors already escaped from.

===================

R1214 : page 3

HARVEST GATHERING AND SIFTINGS.

A BRIEF HISTORY OF THE DEVELOPMENT OF PRESENT TRUTH.

Many are the inquiries relative to the truths presented in the TOWER and MILLENNIAL DAWN, as to whence they came and how they developed to their present symmetrical and beautiful proportions.--Were they the results of visions? Did God in any supernatural way grant the solution of these, hitherto, mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth, any how?

No, dear friends, we claim nothing of

superiority, nor of supernatural power, dignity or authority; nor do we aspire to exalt ourselves in the estimation of our brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27 .) And our position among men of the world and of the nominal church is certainly far from exalted, being everywhere spoken against. We are fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6 .) In the apostle's words, we therefore answer, "Why look ye upon us, as though by our own power we had done these things?" We also are men of like passions with yourselves--of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as faithful students of the Word of God, to be simply index fingers, as we have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God--no less wonderful to us, we assure you, than to you, dearly beloved sharers of our faith and joy.

No, the truths we present, as God's mouthpieces, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880, a period of about twenty years. And this present clear unfolding of truth is not due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come, and if we did not speak and no other agent could be found, the very stones would cry out.

We give the following history not only because we have been urged to give a review of God's leadings in the path of light, but specially because we believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial mis-statements may be disarmed, and that our readers may see how hitherto the Lord hath helped and guided us. In so far as the names and views of others, who have parted company with us, may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings.

Nor can we name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting of faith, but rather admonished otherwise, saying, "Hast thou faith, have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

***

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the dark ages. The reformation movement, or rather movements, from then until now, has each done its share in bringing light out of darkness. But confining ourselves to the consideration of the harvest truths set forth in Millennial Dawn and Zion's Watch Tower, we begin the narrative at the year 1868, when the editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y.M.C.A., began to be shaken in faith regarding many long-accepted doctrines. Brought up a Presbyterian and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of Infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists from the preacher, Mr. Jonas Wendell, long since deceased.

Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth.

I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his plan. We came to see something of the love of God, how it had made provision for all mankind and how all must be awakened from the tomb in order that God's loving plan might be testified to them, and that they might then, by knowledge and help, through obedience--as a result of Christ's redemptive work--be brought back into harmony with God. This we saw to be the Restitution work foretold in Acts 3:21 . But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the world after its trial, at the close of the Millennial age--that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution--restoration, to the perfection of human nature once enjoyed by their representative and head, Adam, in Eden.

However, we were then merely getting the general outlines of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here we should and do gratefully mention assistance rendered by Brothers George Stetson and George Storrs, both now deceased, the latter the editor of The Bible Examiner. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our ransom price, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves shall come forth, etc., I yet doubted the full provision--whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1873, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave fullest assurance that ALL must come forth from Adamic death and be brought to a clear knowledge of the truth and to fullest opportunity of everlasting life in Christ.

Thus passed the years 1869-1872, and the years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met regularly in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details, God's due time for clearer light not having come until 1874.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in Millennial Dawn, Vol. II., Chap. x. And we felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom.

These wrong views of both the object and manner of the Lord's return led me to write the pamphlet-- "The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January 1876 that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way: I received a paper called The Herald of The Morning, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its cover, and examined it with some curiosity to see what time they would set next for the burning of the world. But judge of my surprise and gratification, when I learned from its contents that the editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny--that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, not in flesh, but as a spirit-being invisible to men, and that the gathering of his Church and separating of the wheat from the tares would progress in the end of this age without the world's being aware of it. I rejoiced to find others coming to the same advanced position, but was astonished to find a further statement very cautiously made, that the editor believed the prophecies to indicate that the Lord was already present in the world (unseen and invisible) and that the harvest work of gathering the wheat was already due.

Here was a new thought: Could it be that the time prophecies which I had so long despised, because of their misuse by Adventists, were really meant for us --to indicate when the Lord would be invisibly present to set up his Kingdom--a thing which we clearly saw could be known in no other way? It seemed, to say the least, a reasonable, very reasonable thing, to expect that the Lord would inform his people on the subject--especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.-- 1 Thes. 5:4 .

I recalled certain arguments used by the Adventists to prove that 1873 would witness the burning of the world, etc.--the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1873, and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these, which we had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of our harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's presence and the harvesting of the Gospel age dated from the Autumn of 1874.

The answer showed that my surmise had been correct, viz.: that the time arguments, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. A. Paton of Michigan, a co-worker with him, had been regular Second Adventists up to that time, and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the time was right and their expectations wrong,--whether the views of restitution and blessing to the world, which others were teaching, might not be the right thing to look for. Not long after their 1874 disappointment, a reader of the Herald, who had a copy of the Diaglott, noticed something in it which he thought peculiar,--that in Matt. 24:27,37,39 , the word which in our common version is rendered coming, is translated presence.

This was the clue, and following it, they had been led through prophetic time toward proper views regarding the object and manner of the Lord's return. We of Allegheny on the contrary were led first to proper views of the object and manner of our Lord's return and then to the examination of the time for these things, indicated in God's word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's presence and the harvest began. He came, and the evidences satisfied me. A person of positive conviction and fully consecrated to the Lord, I at once saw that the new light had an important bearing upon our duty and work as Christ's disciples; that being in the time of harvest, the harvest-work should be done, and that present truth was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and through the Herald. He replied that nothing was being done; that the readers of the Herald, being Adventists, had nearly all lost interest and stopped their subscriptions --and that thus, with money exhausted, the Herald might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fulness of restitution based upon the sufficiency of the ransom given for all), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time I felt that the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, which I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled The Three Worlds, and while it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to combine the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the Herald of the Morning. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was now sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England states, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh--a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time, but ambition or something eventually worked utter shipwreck to his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you teachers, knowing that we shall have the severer judgment."-- James 3:1 .

===================

R1214 : page 4

SIFTING THE WHEAT.

"Satan hath desired to have you that he might sift you as wheat."-- Luke 22:31 .

Thus far all had run smoothly and onward; we had been greatly blessed with truth, but not specially tested in our love

R1214 : page 5

and fidelity to it. But with the Summer of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above quoted words, the sifting began, which has continued ever since, and which must, sooner or later, test every one who receives the light of present truth. "Marvel not, therefore, concerning the fiery trial which shall try you, as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is" --whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory--evolution, etc.--or upon the solid rock, the ransom, the only sure foundation, which God has provided. They who build upon that rock shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck. --See Luke 6:47-49 ; 1 Cor. 3:11-15 .

The object of this sifting, etc., evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom and his way and his Word is so great, that they humbly refuse to be led either by the sophistries of others, or by plans and ideas of their own, away from the Lord's Word. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.-- Psa. 91:7 .

The sifting began thus: Regarding Paul's statement (1 Cor. 15:51,52): "We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to-- The Three Worlds.

We did not then see, as we now do, that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (1 Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period until all of the living members ("the feet") of the body of Christ, shall have been changed to spirit beings glorified. But when at that date nothing occurred which we could see, a re-examination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying--an erroneous view shared in by the whole nominal church, and one which we had not yet discarded or observed.

The clear view just stated, and which has been presented through the TOWER, was the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all sleep," the word sleep was not synonymous with die, though generally so understood; that on the contrary the expression sleep, here used, represents unconsciousness; and that the Apostle wished us to understand that from a certain time in the Lord's presence, his saints, though they would all die like other men (Psa. 82:6,7), would not need to remain for any time unconscious, but in the moment of dying would be changed and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by unconsciousness, "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown (in Millennial Dawn, Vol. II., pages 218, 219) was in 1878. Not only did the King at that date "awaken in his likeness" all the members of his body, the church, who slept, but for the same reason (the time for establishing his Kingdom having come) it is no longer necessary that the "feet" or last remaining members should go into "sleep," or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here, too, Rev. 14:13 is applicable--1878--"Blessed are the dead who die in the Lord from henceforth."

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord's continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention. And alas, how dangerous it is for any man to feel too much responsibility and to attempt to force new light.

To our painful surprise Mr. Barbour

soon after wrote an article for the *Herald* denying the doctrine of the atonement--denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for a misdemeanor in his child. I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer who gladly, co-operating in the divine plan, gave himself as the *ransom* or *corresponding price* to meet the penalty upon Adam, that Adam and all his posterity might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the wedding garment of Christ's righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ's death as man's *ransom* price.

Immediately I wrote an article for the *Herald* in contradiction of the error, showing the necessity "that one die for all"--"the just for the unjust"--and how Christ fulfilled all this as it had been written, and that *consequently* God could be just and forgive and release the sinner from the very penalty he had justly imposed (Rom. 3:26 .) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. He replied that he had not seen it in so strong a light before, that Mr. B. had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the *Herald,* which, in no uncertain tone, would give his witness for the precious blood of Christ, which he did. Those articles appeared in the issues of the Herald from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially or to be in any way identified with anything which cast any influence in opposition to the fundamental principle of our holy Christian religion, and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the Herald of the Morning and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had been thus violently assailed by one in a position to lead the sheep astray--and in that position too very largely by my individual assistance and encouragement when I believed him to be in all sincerity true to the Lord. I therefore understood it to be the Lord's will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of Zion's Watch Tower and Herald of Christ's Presence made its appearance. From the first, it has been a special advocate of the ransom, and by the grace of God we hope it will never be any thing else.

For a time we had a most painful experience: the readers of the Herald and of the TOWER were the same, and from the time the latter started and the supply of funds from this quarter for the Herald ceased, Mr. B. not only treated all he had in his possession as his own, but poured upon the editor of the TOWER the vilest of personal abuse in order to prevent the TOWER and the doctrine of the ransom from having due influence upon the readers. This of course caused a division, as such things always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the ransom, and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr.

Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams, having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen--namely, the time and manner of the Lord's presence; and since then for ten years they have been expecting Christ, Spring or Fall, down to the present Spring, which was their latest disappointment.

During this ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest co-operation of Mr. Paton, who, up to the Summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ based upon the ransom for all given at Calvary. The book The Three Worlds having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, * provided I would agree to advertise it liberally and gratuitously in the TOWER--well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. I not only agreed to this but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end I alone was at any financial loss in connection with that book, called Day Dawn, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements in the TOWER as well as in Food for Thinking Christians, of which over a million copies were circulated. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations, which have recently been published and circulated in tract form by Mr. Paton, who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "bought us with his own precious blood." Mr. P. has gotten out another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system: yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped--which not only denies the fall of man, but, as a consequence, all necessity for a redeemer. It claims, on the contrary, that not by redemption and restitution to a lost estate, but by progress of evolution or development, man has progressed and is still to progress from the lower condition in which he was created until he ultimately reaches the divine nature by his own good works. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to thus show all men how to crucify their carnal propensities or sinful desires.

And here we remark that the darkness and degradation, which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a progress of evolution. This view, as we have shown (Millennial Dawn, Vol. I., page 156), though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7 .) And few Christian people seem to be well enough grounded in the truth

---

*For this reason Mr. Jones' address, was, properly, the only one mentioned in the advertisement.

R1214 : page 6

to be able to withstand this trial of the evil day, in which the many will fall, while only the few will stand. For this cause, we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and the ransom, to oppose that which he once clearly saw and advocated, is important, as it became the occasion of another sifting or testing of the WATCH TOWER readers, by that time a much larger number; because Mr. Paton had been a respected brother and co-worker with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was personally known to a larger number of the readers than was the editor of the TOWER. It came about thus:--

In the year 1881, Mr. Barbour, still publishing the Herald, and still endeavoring to overthrow the doctrine of the ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, etc., wrote an article on the atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over; I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do?

Those reading the Herald as well as the TOWER would probably be misled, if not helped out of the difficulty; and to merely say that the Herald's interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry. (There are always people with whom every thing resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the truth, regardless of persons.) I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for the dear sheep, who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions.

I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at any interest in the sheep, and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which all Christians see were typical of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he was willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the epistle to the Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day; everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me clear as the noon-day sun--so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it.

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths--not in that it overturned old truths or contradicted them, but on the contrary, in that it set them all in order and harmony and straightened out little knots and twists.
For instance, the doctrine of justification by faith had always been more or less confused in my mind, as it is in every mind, with the doctrine of sanctification which calls for self-sacrifice and works. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, and that we appropriate its merits (justification--forgiveness) to ourselves by faith, and that thus we are justified (reckoned free from sin) when we by faith accept of Christ's sacrifice on our behalf.
The type showed, too, that it was only after being thus cleansed in God's sight (by our acceptance of Christ's finished work as our ransom-sacrifice) that God was willing to accept of us as joint sacrifices with Christ, and if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was confined exclusively to those who should share with him in self-sacrifice in the service of the truth. And here, too, I saw for the first time, that the Lord was the first of these sacrifices, the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that the acceptable day of the Lord signifies this Gospel age--the time during which he will accept the sacrifice of any who come unto God through Christ, the great Sin Offering, and that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real Day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their lawful rights and privileges as justified men, then the blessing will begin to come to the world--the Millennial blessings purchased for men by their Redeemer according to the grace of God.

This first brought us to a clear recognition of the distinction of natures--of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in Millennial Dawn, Vol. I., Chapter x. And whereas we used to use the word RESTITUTION in a general way to mean some sort of blessed change, now, under the clearer light, we began to see that the great work of restitution could only mean what the word implies--a restoration of that which was lost (Matt. 18:11) --a restoration to the original condition from which man once fell. Then I saw that God's plan when carried out would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the divine nature, and he likewise purposed to have a race of beings of the human nature, of whom Adam was a sample or pattern and of whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God's instruments for blessing the fallen race and restoring them to the condition of perfection enjoyed by Adam in Eden--a condition which God said was "very good," and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher too than the angelic nature --even to be partakers of the divine nature.

When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that shines more and more unto the perfect day. I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for it. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren; --remembering Paul's course in a similar matter.-- Gal. 2:2 .

Accordingly I sent invitation and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent or to quote any passages of Scripture thought to be in conflict. But there were none, and every question only demonstrated the strength of the position more fully. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the ransom, to see just what this showed-- viz.: the distinctions of nature--that our Lord left a higher nature, and took a lower nature, when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a ransom for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the divine nature in his resurrection--a nature still higher than the glorious one he had left, when he became a man. But either his mental vision or his heart was weak, and he never took the step, and before long, alas! he too, as we had foreseen and forewarned him would be the natural course, forsook the doctrine of the ransom. Yet he still uses the word, ransom, while denying the idea conveyed by the word, nor can he give the word any other definition, or otherwise dispute the correctness of the meaning, which we attach to it--which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the TOWER for the same reason that obliged me to refuse to longer spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book Day Dawn which I had purchased last were all that were left; and announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another Day Dawn, revised to harmonize with his new views ignoring the ransom, ignoring justification and the need of either, and teaching that all men will be everlastingly saved--not in any sense as the result of any sacrifice for their sin by Christ, but as a result of each one's crucifying sin in himself--the Law under which the poor Jews tried to commend themselves to God, but which justified none.

During this time I was busied by an immense work known to many of you--the issue and circulation of over 1,400,000 copies of the two pamphlets entitled "FOOD FOR THINKING CHRISTIANS" and the "TABERNACLE TEACHINGS," whose united matter was in sum about the same as Dawn, Vol. I.; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had gotten and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications came, and thus for four years I was hindered from fulfilling my promise of MILLENNIAL DAWN. Nor will our promise be fulfilled for several years yet; for though two volumes are now out and a third on the way, I purpose several more, as the Lord shall give grace and strength, in connection with the other features of his work entrusted to my care. But because, during those four years in which we were struggling through an immense amount of labor and many draw-backs (all cheerfully undergone for the sake of the Lord and his saints), when each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN, and after the

R1214 : page 7

old edition was exhausted, notified all applicants that the Day Dawn advertised and recommended by us was out of print and could no longer be supplied, I have been made the target of innumerable petty misrepresentations too small to notice, and malicious insinuations told in a sly but slanderous manner and circulated in print, which a noble nature would disdain, but which are often successful, as intended, in stirring up bitterness, and injuring the influence of the truth. What do I do about it? I thank the Lord for the privilege of suffering some of the reproaches of Christ and the cross, and for grace sufficient that none of these things move me from the utmost determination to always hold up Christ and him crucified, as the Redeemer, who in due time shall restore whosoever wills to all that was lost in Adam.

Some who have The Three Worlds or the old edition of Day Dawn would perhaps like to know my present opinion of them--whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect human nature to which the obedient of the world will be restored during the Millennium, and the divine nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be exalted were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, in Millennial Dawn, Vol. I., which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God's plan. And the time reckonings which those books present, lacking point and leaving the reader in doubt as to what the author is attempting to prove by them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I answer most decidedly, I would not recommend nor use either of those books to-day. Once I was much less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper.

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher to draw attention to the TOWER, etc. Knowing him to be clear on the subject of the ransom, we bade him God speed and introduced a sample copy of his paper, Zion's Day Star (now for some years discontinued), to our nearly ten thousand readers --only to stumble some of them into rank infidelity and others into the rejection of the ransom. For though the Day Star for a few months steered a straight course and maintained the same position as the TOWER with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as that which teaches the fall in Adam and the ransom therefor in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticism of the false doctrines were prompted by a spirit of rivalry, and who did not see so soon whither the teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ--how Christ died for our sins and rose again for our justification.

This brings the history down close enough perhaps to the present time; but we want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth (who feels very confident, as did Peter when he said, "Lord, though all deny thee yet will not I") take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too,) than by the cross of Christ is not only the error which is, and has been since 1874, sifting all who come into the light of present truth, but it is the trial that is to come upon the whole Christian world to try them. (Rev. 3:10 .) It already is spreading among all classes of Christian people, especially among the ministers, of all denominations. The number who believe that Christ's death paid our sin-penalty is daily getting smaller, and before very long there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by the man Christ Jesus. (1 Tim. 2:5,6 .) As David prophetically pictured it, a thousand will fall to one who will stand.-- Psa. 91:7 .

The time has come for each one to declare himself boldly. He who is not for the cross and the ransom there effected, is against it! He that gathereth not, scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy the name, and will not be reckoned among the overcomers, who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not "overcomers," and test and manifest the little flock, who, like Gideon's final army, will, though few, share the victory, and the honors, with their Captain in glory.

Are you prepared for the issue, dear Brethren and Sisters? The armor of truth has been given you for some time past; have you put it on?--have you made it your shield and buckler?--your defence against all the wily arts of the evil one?

Do not be deceived by the agents he often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread the infection of false doctrine farther. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one will, through some instrumentality, be assailed by it.

Aptly indeed did the prophet liken it to a pestilence. (Psa. 91:6 .) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians will tell you that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart, dear Brother, dear Sister? Is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Make haste to labor and pray for

"A heart resigned, submissive, meek,
The dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

With such a heart you are safe. In

meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU?

We expect that it will offend some, though it is not designed to offend any. It is written for the defense of the meek, against the sophistries of error. "Who shall ascend into the hill of the Lord [into the kingdom offered]? or who shall stand in his holy place? He that hath clean hands and a pure heart [who is diligently fashioning his life after the principles of holiness]; who hath not lifted up his soul unto vanity [who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice], nor sworn deceitfully [ignoring or despising his covenant with God]: He shall receive the blessing of the Lord, [the kingdom glory and joint-heirship with Christ] and righteousness [perfection --full deliverance from present infirmities, etc.] from the God of his salvation." (Psa. 24:3-5 .) "Seek righteousness, seek meekness: it may be, ye shall be hid in the day of the Lord's anger" [in this "evil day"--this day of snares, and pitfalls, and flying arrows, and destructive pestilences]. "Watch and pray, that ye enter not into temptation"--that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the "feet" of the body of Christ, let each soldier of the cross be vigilant not only to stand but to assist others-- bearing up the "feet."-- Psa. 91:11,12 .

====================

R1214 : page 7

PUTTING OFF AND PUTTING ON.

"Having put off the old man with his practices...put on the new one, being renewed by knowledge according to a

likeness of him who created him."--
Col. 3:9,10 .

The great work of the consecrated in this present time is this process of putting off the old defilements and putting on the new character. However zealous we may be in our efforts to spread the truth, to enlighten those about us, and to see the great harvest work progressing, we should ever keep in mind this one element of the work, which, to each of us personally, is the all important work; for it is possible that after having preached to others, we ourselves should come short and be counted unworthy of a place in that chosen company to which we are called, and to which we aspire.

Let us then consider what it is to put off the old nature, and how we may put on the new. The Apostle tells us, saying, "Put to death, therefore, those members on the earth--fornication, impurity, passion, evil desire and inordinate lust, which is idol-worship; on account of which things the wrath of God is coming." And "Put off also all these--Anger, wrath, malice, evil-speaking, vile words out of your mouth. Do not speak falsely to each other, having put off the old man with his practices."

Here are two sets of evil dispositions to be put to death by patient and continuous

resistance: the one gendered by perverted love, which is idolatry, and the other by hatred. These are the filthy rags of sin with which the old nature is clothed since the fall, and these must be put away. We cannot keep and cherish them and put on the new nature too; we must be washed, cleansed, sanctified by the blood of Christ and with the washing of water by the Word; and then we may begin to put on the new man--the new nature. "As chosen ones of God, beloved saints, be clothed therefore with a merciful mind, kindness, humility, meekness, patience, endurance, bearing with each other, and freely forgiving each other, if any one for some things may have a cause of complaint; even as the Lord forgave you, so also do you forgive."

What a transformation it will make

when all of those are put off and all of these are put on! How like the Lord himself, when so cleansed and attired in the livery of heaven! Consider each item of this apparel and daily strive to have it all on. But, "besides all these things, put on love: it is the bond of the completeness:" it is the girdle which binds and fits them all close to the person. "And let the peace of the Anointed preside in your hearts...and be thankful."

With such a cleansing and robing comes the delightful refreshment of that peace which passeth the understanding of the old, sinful man. The feeling of spiritual refreshment is akin to that of the natural refreshment when the body has been cleansed in water and clothed in clean linen, pure and white.

Thus cleansed and clothed, we are ready to put on the whole armor of God and to go forth to battle for truth and righteousness. Without the invigorating cleansing and the robing of righteousness, we would be unable to bear the heavy armor; but thus attired the armor fits, and is well sustained; and the man of God, thoroughly equipped, may confidently and courageously go forth to battle.

===================

R1215 : page 7

A POINTED APPLICATION.

A journalist being called to task for applying the name "Mother of Harlots" to Papacy, and thus implying that all Protestant sects as systems are implicated as harlot-daughters defends himself thus:

"As the individual members of the church of Christ cannot be joined to the world without being counted by the word of God as adulterers against him, so also the church as a body cannot be joined in any way to the power of the world without likewise being declared by the word of God an adulteress and a harlot.

"Let not the professed Protestant churches blame us for this application of the scripture. They themselves have acknowledged the church of Rome as their mother, and they need not blame us if we call attention to the Scripture description of the family. In the New York

Evangelist of February 9, 1888, Rev. Charles W. Shields, D.D., of Princeton

R1215 : page 8

College, in proving that it would never do, in the re-union of Christendom, to forbid a doctrine of Apostolic Succession, said:--'You would exclude the Roman Catholic church, the mother of us all, the church of scholars and saints....You would exclude also the Protestant Episcopal Church, the beautiful daughter of a beautiful mother.'"

===================

R1215 : page 8

THE SUBSIDENCE OF MOUNTAINS.

Possibly the prophecy that the mountains shall be brought low, and the valleys filled, is to have a literal as well as a symbolical fulfilment. The following which I clip may interest you and others.

W. M. WRIGHT.

"According to La Gazette Geographique the Cordillera of the Andes are gradually sinking. In 1745 the city of Quito was 9,596 feet above sea level; in 1803 it was only 9,570; in 1831, 9,567; and scarcely 9,520 in 1867. This amounts to a lowering of 76 feet in 122 years, or at the rate of 7-1/2 inches per annum. We are also told that the farm of Antisana has sunk 165 feet in sixty-four years, or more than two and a half feet per annum. This is the highest inhabited spot on the Andes --about 4,000 feet higher than Quito, the highest city on the globe. The peak of Pichincha was, according to the same authority, 218 feet lower in 1867 than in 1745, a sinking of nearly two feet per annum. Assuming the accuracy of these figures, they present a curious geological problem, especially as there is no record of a corresponding change at sea level or at the foot of these same mountains, which descend rather steeply to the Pacific. If the plasticity or viscosity of the earth's crust be such as I have contended in this magazine, it follows almost of necessity that such a mass of mountain land as that in this region of Quito and Chimborazo must be squeezing itself downward into the subcrust of the earth by its own enormous weight. Although the highest of these peaks are not quite so high as the highest peak of the Himalayas, the concentration of elevation in a given area, or, otherwise stated, the mass standing above sea level in proportion to the base on which it stands, is greater than can be found in any other part of the world, and its downthrust is similarly pre-eminent. Such down squeezing and sinking must be accompanied with corresponding lateral thrust, or elbowing that should produce earthquake disturbances on every side. The facts fully satisfy this requirement of the theory, as the country all around the region in question is the very fatherland of terrible earthquakes."

===================

R1213 : page 8

AN EPISCOPAL BISHOP ON BAPTISM.

Only when men lose sight of the meaning of the symbol can they descend to such puerilities as the following.

Note also that the "Church" speaks to them, not through the inspired word of God, but by the prayer book ["Rubric"], confessedly of human origin, and which they openly talk of remodeling at an early date.-- W. M. W.

The clipping criticized by Bro. W. is from the Episcopalian journal called The Living Church, and reads as follows:

Bishop Tuttle, speaking of the practice of some ministers in simply sprinkling the head of the person baptized, says: "May I call attention to the fact that the Church never in the Prayer Book says one word about 'sprinkling.' Her words are 'Shall dip in the water or pour water.' I may, therefore, be permitted to say to the clergy that it is well worth their while to take pains to fill the palm of the hand full of water and pour upon the head when they baptize, in order, first, to ensure that the water does indeed touch the person so as to make the sacrament valid, and secondly, to comply with the exact injunction of the rubricand to help banish the unfounded accusation that we have aught to do with any such thing as 'sprinkling.'"

===================

"ACCEPTED."

I had been sitting alone in the little chapel for some time, busy at the organ in preparation for a meeting, and was about to leave the room, when an old man who had been in the reading-room adjoining came slowly toward me, and lifting his face toward mine, said:

"I like music. Won't you go back and play a little more for me?"

He was eighty-four years old, as he told me afterward. His body was bent under the burden of years, and as I seated myself again at the organ he came and stood beside me, fully ripe, as it seemed, for heaven. He was alive to only one great thought--Jesus, the Savior and Master!

He had been turning the leaves of the "Gospel Hymns" while my fingers ran over the key-board, and presently he laid the book before me, saying:

"Play that slowly, and I'll try to sing it for you."

Softly and very slowly I followed him, as with a broken voice, often scarcely audible, he tried to sing:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you;
Take it, then, where'er you go."

It was little more than a whisper song; but as he took up the words of the chorus a glad smile spread over his face, and his voice seemed to gather strength from his heart as he looked rather than sang:

"Precious name! O, how sweet!
Hope of earth and joy of heaven."

It was true worship: the simple, glad expression of a loving, loyal heart. Verily, I sat alone with a saint that day, for as the other verses of the hymn were sung their wondrous meaning was interpreted by the face of the singer, and the vail seemed almost to fall away, revealing to me the things unseen.

I had never seen the old man before; it is not probable I shall ever see him again in the flesh; but his life touched mine with blessing that day, for he had unconsciously brought the Master very near. God's work in the world calls loudly for consecrated talent, vigorous minds, songful voices, physical strength, business tact, enterprise, money and time. We realize this, and perhaps, finding that we have none of these things, think that we have nothing that would be "acceptable in God's sight." He wants the best we have, it is true; but if the best is very, very poor, it is acceptable to the Father, who cares more for the love which prompts our service than for the service itself. There was no music in the old man's voice; indeed, it could truthfully be said that he almost had no voice; but he drew a soul a little nearer to its Savior with what he had. God owned and blessed his weakness. "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not."-- Selected.

R1216 : page 8

UNDER Bible influence all the finer faculties are expanded, invigorated and elevated; all the purest and best emotions of the heart are refined, exercised, and ennobled; all the highest, manliest, and most beautiful attributes and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God.

====================

R1216 : page 1

VOL. XI. ALLEGHENY, PA., JUNE, 1890. NO. 7.

==========

page 1

ARP TRACTS--free--in any quantity you think you can use judiciously. We have these both in English and German.

WE HAVE thought best to postpone the publication of "The Tabernacle Teachings" and to make it the August number.

R1216 : page 1

THE MAY TOWER, it seems, was just what was needed and longed for by many of our older readers. The July issue may contain extracts from some very interesting letters it has called forth, which are coming in daily. Not for persons entirely unacquainted with the views represented in the TOWER and MILLENNIAL DAWN, but for use among others who already know considerable of "this way," we consider it and this present issue very suitable. We will supply free all that you can judiciously use. You may either order the papers and distribute them yourselves or send the addresses to us, explaining the kind, and we will mail them.

====================

R1216 : page 1

POEMS AND HYMNS OF DAWN.

As we do not have printing presses and a bindery of our own, but hire our work done, we are more or less dependent upon others. We must therefore ask patience on your part for the volume of Poems and Hymns until about July. Orders will be filled in rotation as received. Those sent in now may not be attended to before July 15th as quite a number are already ahead of them. Order at once. The book will contain 495 pages of poems and hymns by various authors, some of them overhauled and repaired theologically. We believe it is just what all the TOWER readers need and will want. To put it within the reach of all, the price in cloth binding will be 50 cents postpaid or 40 cents per copy by express at your charges. Any one who has been a TOWER reader for a year (and thus shown to be interested in the subject treated) who cannot afford to purchase will be supplied free upon request.

===================

R1216 : page 1

PUT ON THE WHOLE ARMOR AND STAND.

All of Satan's deceptions are manifestly aimed in the one direction. As he originally misled mother Eve by telling her that death would not be inflicted as the wages of sin, he has persistently stuck to that text since. When death did result and he could not totally deny it, he next tried to persuade the world that the dead are not dead, but more alive than ever when they seem to die. And to prove his lie he instituted witchcraft, which God prohibited and forbade any who at all acknowledged him to have anything to do with.-- Exod. 22:18 ; Gal. 5:20 .

Next Satan tried to blaspheme God and oppose the gospel of Christ, the gospel of the ransom and the resurrection, and to cause men to hate God, by representing that the wages of sin is lasting life in torment. His constant course has been to represent the wages of sin as being anything else than what God has declared--death.

And to-day what policy is he pursuing, to deceive? We answer, he is still pursuing those same lines of deception, and opening up new lines to specially deceive any who begin to get the eyes of their understandings opened. Instead of Witchcraft he now has Spiritism, and through mediums instead of through witches he gives pretended communications from the dead, who, God declares, know not anything, whose very thoughts have perished, and who have no hope of life except through Christ and the resurrection. He still has many who hold firmly to his God dishonoring doctrine that the wages of sin is not death, but lasting life in torment. He has recently put forward devices and sundry theories, of which Christian Science is a fair sample. This teaches that death and sickness, instead of being realities, and the wages of sin, are merely imaginations. And he is now introducing among so-called "intellectual people" certain doctrines long held in India, called Karman, which also oppose God's sentence against sin-- death.

But while all these have their influence, and all serve to enslave and blind, the great Adversary has a special form for presenting this same lie, "Ye shall not surely die," to the more advanced of God's children--to whom specially we now write. To these he seductively declares: God is too loving to carry out such a threat; eventually every creature will have everlasting life. Ye shall not surely die; for God doth know sin will only make you the wiser and that eventually you shall all be as gods. Just what he said to deceive mother Eve.-- Gen. 3:4-5 .

Realizing the importance of this subject to all who would hold fast the confidence of their rejoicing firm to the end, and who would not be moved away from the faith once delivered unto the saints, to another gospel, we have devoted a very large space in this number to the consideration of these devices and snares. Put on the whole armor of faith provided in God's Word, that you may be able to stand--and having done all this, stand on the defensive, resisting in Christ's name, and with the sword of the spirit and the shield of faith, all the wiles of the devil.

===================

R1216 : page 1

THE ONE LOST SHEEP SAVED.

The parable of the one lost sheep is supposed by some to teach that God will pursue every sinner and ultimately bring the lost one back into the fold of God. But does the parable teach this?

By no means. A sheep, a docile creature, always represents one who wills to be in harmony with God and in the fold. A goat is the Lord's symbol for the wayward and wilful. This is clearly shown in the parable of the sheep and the goats, in which the Lord represents himself as the shepherd of the sheep who selects them from the goat class. The parable shows how at the close of the Millennium those found to be sheep will be received into lasting life prepared for such, while all who shall then have proved themselves goats, preferring sin, shall be cut off from life, with Satan, whose servants or messengers they will be considered.

While the Lord died for all, and will give all the fullest opportunity to know of him and his fold and his laws for his sheep, and to become his sheep, yet it is those whom he foresees will become his sheep

R1217 : page 1

that he is really seeking.

In the parable, who, shall we say, are represented by the ninety-nine sheep, the "ninety-nine just persons, who need no repentance?" (Luke 15:4,7 .) Surely none of humanity are among these ninety-nine, for "all we like sheep have gone astray." (Isa. 53:6 .) "There is none righteous, no, not one." (Rom. 3:10 .) This parable is wider than some have seen. It includes the perfect angels of God who left not their first estate, who went not astray, who were never lost. Our Lord left these and came to earth to seek and to recover man --the lost sheep.

Mankind as a whole is lost--men feel themselves lost and want back to the fold; and as a whole mankind is to be found or brought fully under the tender Shepherd's care, in the times of restitution. But any who, after coming to a knowledge of the truth, after being found and rescued by the Shepherd, follow him not, but prefer to follow Satan, will no longer be counted the Lord's sheep; for his sheep are those who hear his voice and follow him, and only such. And we have every reason to believe that the vast majority of mankind --the one sheep--will be brought back to the fold.

The idea of some, however, that God has a certain amount of pride in the matter and that on this account he will coerce the last one, even Satan, is attributing to God the weaknesses of the one who thus reasons. Human pride and ambition "not to be beat" does indeed so think and act often, but it is not so with God. He seeketh such to worship him as worship willingly, lovingly, in spirit and in truth, and he seeketh not the worship of others.

The Pharisees got that idea once and boasted to the Lord that they were sure of God's favor because they were children of Abraham. But he very pointedly answered that if God could get no better children for Abraham from among his literal sons, he would create children out of stones rather than recognize them, whom he denominated children of the devil, because his course they followed and his works they did.--See Matt. 3:9 ; John 8:44 .

====================

R1216 : page 1

A BROADER LOVE.

Some will suggest, Could there be perfect happiness beyond the Millennium if even one mother's son were to die the Second Death?

Let such consider that the love which a mother has for her son more than for others is a more or less selfish love, the outgrowth of present conditions and circumstances. When the race has reached perfection, in the times of restitution, the loves now bounded by the narrow family circle will be overwhelmed and swallowed up by a universal love for all the sons of God on every plane of being. Love will then be founded upon the substantial basis of character and intrinsic merit. When perfection is reached the love between the members of the restored race will be the true, pure, unselfish love, more like the love of God. Every mother will love every other mother's son just as she loves her own; the human family will be one family, and all will be sons of God, loving God supremely and each the other as himself. All who have not this spirit (after full opportunity and knowledge), whatever or whoever such may be, will not be recognized as members of the family of God, but as aliens, and enemies of God and righteousness. When people are thus loved for what they really are, and when God's law is the recognized standard, no love will be lost and no sympathy wasted upon those who wilfully prefer and choose evil. When they shall be destroyed from among the people (Acts 3:23) and shall "be as though they had not been," all will realize and fully acquiesce in the wisdom of his law--that wilful sinners shall die. This will be the effect of the broader, fuller love upon all who enter into perfect love and perfect harmony with all the wise arrangements of our just God and Savior.

Indeed a feeling like this is often experienced now by disheartened mothers whose gray hairs are brought down with sorrow to the grave by wayward sons who have no respect for their counsels and entreaties. How often such say, Would that I had never given birth to such a son.

====================

R1217 : page 3

"YE ARE CHRIST'S!"

"Ye are Christ's!" oh yes; I know it! for he bought
  me with his blood;
And I never can forget it, for He is my Savior God.
In his hands behold the nail-prints, in his face eternal
  love.
How I long to be just like him in the Father's
  house above!

"Life is yours:" oh yes; I have it--having all in
  God's dear Son;
He began "the life" within me, and he'll work
  till all is done.
His eternal mind inspires me, breathing through
  his holy Word,
So I'm resting in the keeping of the Spirit's voice
  I've heard.

"Death is yours:" oh yes; but vanquished--for
  "the Son of God" has died:
With his righteousness I'm clothed; in his life I'm
  sanctified.
He is coming soon to take me, so I'm watching at
  his gate;
As I long for his appearing, I am serving while I
  wait.

"Present things:" oh yes; I use them as I cross
  the ocean's foam,
On the voyage of life's journey to my Lord's eternal
  home.

His own guide-book is my treasure, and his lifeboat
cannot sink;
Christ, the Captain, gives me daily more than I
could ask or think.

"Things to come:" O depths of riches! all God's
promises are sure;
And through these I'm made partaker of the life
which shall endure.
In the "Times of Restitution" of the "all things"
he hath made,
I shall evermore behold him in the light which
cannot fade.

"In the world:" I live above it--all the mammon
with its load;
For I've found the "Enoch" secret--how to walk
along with God.
Through the day I walk with Jesus, and at night
sleep on his breast:
I just tell him all that presses, and he gives me
perfect rest.

Do I glory? Yes; I know it, for there's no "perhaps"
with God;
All my ifs and buts are buried, with my sins, beneath
the blood.
Christ is risen: He lives in me; and all power to
him is given;
Thus he'll use me for his glory till he takes me
home to heaven. -- W. Luff.

===================

R1217 : page 3

SATAN'S DEVICES.

"We are not ignorant of his devices."--
2 Cor. 2:11 .

When we mention Satan's snares for the "feet" of the Christ, we of course do not refer to literal snares, but to doctrinal ones; nor to the literal feet of our Lord, but to his symbolic feet--the last living members of the elect church not yet glorified. Nor will any expect to see Satan personally preaching or publishing deceiving errors: on the contrary, Satan's devices and snares are operated by men; and as far as he can manage it so, by moral men, or such as have, or have had, some character or standing in connection with the cause of Christ. And indeed some who are his active servants are totally unaware of the fact, and are themselves deceived by his devices, as the Apostle suggests. (2 Tim. 3:13 .) Nevertheless, his servants you are to whom you render service. (Rom. 6:16 .) As an illustration of those who betray the truth from bad, selfish motives, consider Judas, who betrayed the Lord for thirty pieces of silver. Woe unto that man and all like him: it had been better for such never to have been born; for such a life proves a miserable failure.

As illustrations of those who served Satan ignorantly, consider Peter and Paul. Peter became Satan's agent and mouthpiece unwittingly when, neglecting to be humble and to remember that he was to be taught of the Lord and not to attempt to be his instructor, he began to try to persuade the Lord not to yield himself as the sin-offering. (Matt. 16:23 .) And our Lord's answer shows that he regarded Peter for the moment as the unintentional servant of Satan, whose bad counsel, if followed, would have been a violation of his covenant. Paul, too, was a child of God, a Pharisee of the strictest sect, jealous for God's law and devoted to its service at the very time that he was actually in Satan's service and opposing God's plan by persecuting the church of Christ. He was blinded by false religious teaching and thus got into Satan's service; and yet, as he tells us, at that very time when he was so actively serving Satan, he verily thought that he was serving God. In both of these instances (and we believe it will be so in every instance where the motives are right and only the head at fault), the Lord had mercy upon them because they did Satan's work ignorantly; and as an evidence and means of mercy he rebuked them sharply and painfully. Had they not been honest, humble men they would not have received the Lord's rebukes as they did, but would have endeavored somehow to justify themselves and their fellows and would ultimately have gotten farther and farther away into error instead of becoming, as they thereafter did, the mightiest of his servants. Therefore, as the Apostle exhorts, if any find himself in error, instead of attempting to justify it and prove it right, let him remember the Apostle's words: "Humble yourselves under the mighty hand of God, that he may exalt you in due time."-- 1 Pet. 5:6 .

We have given this sketch of what it is to be a servant of Satan, in order that we may not be misunderstood when referring to Satan's devices now, in our day. We do not attempt to say which of those whom Satan is now using are used ignorantly, like Peter and Paul, nor which may be entering heartily into the work of seducing the body of Christ with a kiss of feigned love into the power and service of the enemy. God alone knoweth the heart; and the Lord, not we, must judge of the motives prompting the action. Nor can we determine the measure of guilt and the punishment due for it in individual cases; but it is the duty of each one of God's children to judge for himself according to God's Word as to what is truth and what is error; and it is the duty of each to the extent of his ability to help others to see the truth, discern the error and stand firmly upon the Word of God and not be removed by the traditions and

theories of men, which, as snares, on every hand, the enemy is causing to be spread for the "feet" of Christ. Satan must be regarded as the real foe, the real instigator of the errors, no matter who is his willing or ignorant agent.

One of these devices or snares, and one which at first sight certainly appears to be harmless and even benevolent, yet which leads into error, is the theory that God has foreordained the

EVERLASTING SALVATION OF ALL.

This has at first a charming sound to those whose minds are just liberated from the narrow views of "Orthodoxy." The impulse of all is to say, "Praise God for all his gracious plan." If he has declared in his Word that all men shall be everlastingly saved, who could desire to have it otherwise? So say we all. We want to know, however, that it is God's Word and plan that we are building on, and not merely the generous impulses of our own hearts.

Believing a thing or disbelieving it will not affect the facts, and we want something more than fancy as a basis for faith. We have learned, too, or should have done so, if we are Christians of development and experience, that our ways and thoughts are not always God's ways and thoughts; and therefore we need to submit our ideas of justice and wisdom to God's ideas, as expressed in his Word.

Well, let us see what God says on this subject. And let us remember that God speaks to us of the principles of righteousness by his own conduct, as well as by the word of his inspired servants in the Bible.

But before examining what the Lord has to say on the subject, let each ask himself, "Am I perfectly willing to look at the matter just as the Lord presents it?" If his Word shows that all will be saved everlastingly would we accept it gladly and teach it? Or would we combat it and endeavor to twist the words of inspiration to the contrary. And, on the other hand, if his Word shows that all will not be saved everlastingly, what then? Will we with equal cheerfulness accept the justice and love of God as far higher and wiser than ours, and esteem our contrary ideas as erroneous misconceptions? Or will we try to force our ideas into the Scriptures and to twist and turn all the contrary passages to meet our ideas?

In approaching God's Word in the study of these or any questions, it is the same as though we approached him in prayer. To obtain our request it must be the heart's desire. Our own will and preference must be dead and buried, so that we shall have no other desire than to hear God's Word and make it ours. Let each one prayerfully do this before going further in this investigation.

Now, to begin with, "Does any passage of Scripture declare in so many words the everlasting salvation of all men?" (Look this up in your concordance.) No; not one passage.

Next, what passages might be so viewed as to seem to imply this, or to furnish some ground for such an inference?

The following would seem to be the only ones from which such an inference even would be deducible:--

(1)--"We trust in the living God, who is the Savior of all men, specially of those that believe."-- 1 Tim. 4:10 .

(2)--"Who will have all men to be saved, and to come unto the knowledge of the truth."-- 1 Tim. 2:4 .

(3)--"Therefore, as through the offense [sin] of one sentence came upon all men to condemnation; even so, through the righteousness of one, the free gift came upon all men unto justification of life."-- Rom. 5:18 .

(4)--"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."-- Rom. 5:21 .

(5)--"For as in Adam all die, even so in Christ shall all be made alive."-- 1 Cor. 15:22 .

(6)--"The gift of God is eternal life through Jesus Christ, our Lord."-- Rom. 6:23 .

(7)--"The last enemy that shall be destroyed is death."-- 1 Cor. 15:26 .

(8)--"He will swallow up death in victory."-- 1 Cor. 15:54 ; Isa. 25:8 .

We can find no other statements than these, throughout the entire Bible, to even give a color of truth to the claim that the Bible is full of it. And remember that all that can be said on that subject aside from what can be built reasonably and logically upon these statements of the Bible is merely deceptive sophistry and not in any sense the Word of God's testimony.

Now let us examine these statements which some claim as ground for the inference that God's revealed plan is that all men are to be saved everlastingly. Is the inference tenable under critical examination? Let us look at each statement in order with its context, and see just what it means and settle once and forever whether any of them support such an inference, even.

We say, settle it, because a condition of uncertainty is not a condition of faith. And it is our duty to have settled convictions of truth, convictions so rooted and grounded in God's Word that we cannot be moved therefrom.--See Col. 1:23 ; 1 Pet. 5:10 .

(1)--This text shows clearly two classes of saved ones, the first, "all men," including the last, those who "believe," who are specially saved. All men, we know, lost life in Adam; and according to God's plan our Lord Jesus tasted death for every man; and therefore, in due time (either in the Gospel age or in the Millennial age) all shall be saved or delivered from that lost condition of hopeless condemnation, by being brought to a knowledge of Christ's redemptive work and the reconciliation and restitution thereby made possible for them. Each is thus made safe --saved from the condemnation to destruction which Adam's sin brought upon all. We who now accept of God's plan in Christ speak of ourselves properly as saved now; we are brought back into God's favor and recognition (in Christ, our Mediator); and according to God's promise and provision, all who become obedient to the Son of God shall be specially or lastingly safe. On such the second death shall have no power. Thus seen, this statement signifies that God saves all men from the loss experienced by all in Adam's fall, and will make that salvation special or lasting to those who believe. The word believe here does not signify to give general assent or have a knowledge; for all shall know of God, from the least to the greatest. The Greek word here rendered believe is pistos and its signification is trusty and trusting. Thus it is to the trusty and trusting ones that God shall work out special or lasting salvation. Nothing in this text, therefore, teaches the everlasting salvation of all.

(2)--The second text above quoted is in the same line exactly as the first. It recognizes, first of all, that men are lost, and thus agrees with our Lord's words that he "came to seek and to save [recover, restore] that which was lost," referring back directly to the failure of Adam and the condemnation to death and fall from perfection there brought upon all men. Next it shows what God's will is with reference to those lost ones: He wills that they shall be recovered from that lost or cast-off condition into which all fell through Adam's sin, and that they each and all shall come to a clear, full knowledge of the truth--that they shall come to see clearly what sin is and what its penalty is, death; and what righteousness is and what its reward is, life. Because this was God's will, he made provision for carrying it out. How? By providing in the sacrifice of Christ a ransom-price for Adam and all that was lost. But was any everlasting thing lost? Evidently not; its being lost, proved that Adam's life was not everlasting life. And the saving or restoring of men back to life and to favor and harmony with God (all that was lost) evidently is not, therefore, the giving of everlasting life. The everlasting continuance of the restored life depends upon the everlasting obedience of the restored beings--just as it did with Adam. Hence, God's further

R1218 : page 4

provision is, that after thus saving men from Adamic death he will have all men come to a full knowledge of the truth. And as they thus come to a knowledge of the truth, their responsibility toward it increases, and thus the knowledge brings trial or testing. And as Adam was tested, each one saved from the Adamic condemnation is to be tested and finally proved worthy or unworthy of life. Those ("the elect") found worthy under the severe trials of the present age will, at the close of this age, receive life in its highest form--inherent life, Immortality, as partakers of the divine nature. At the end of the Millennial age, all who shall pass their trial successfully will be confirmed in their possession of life everlastingly, while those not found worthy, and therefore not written in the book of life, will be destroyed. This destruction is symbolically termed the lake of fire, and is called the second death, because they had already been rescued through the ransom from the first or Adamic death; and thus their destruction then, as the penalty of their own sin, is distinguished from the first death or destruction in which all shared and from which it was God's will to save all through Christ. We find nothing here to teach the everlasting salvation of all men.

(3)--This text refers to how all of our race come under the dominion of sin and its penalty, death: not willingly, neither by any fault on God's part, but by the transgression, offense or disobedience of Adam.

It shows, also, how God arranged that through the obedience of Christ even unto death, on behalf of all, all might be justified to life. And it is to grant all men a full opportunity to attain unto a justification (or merit) of lasting life, that God has made the provision so ample, first by saving

R1219 : page 4

or ransoming all from the power of the grave; and second, by bringing all to the fullest knowledge of the truth. And the Millennial reign of Christ is not only the period in which this full, clear knowledge is to reach the masses of men, but it is the period of judgment, or trial, (Acts 17:31) to see how many, under fullest favor and greatest possible opportunity consistent with righteousness, will attain unto justification (merit) of LIFE EVERLASTING. We find nothing therefore in this text to teach the everlasting salvation of all men.

(4)--This text is a continuation of the thought of the foregoing one (3). The Apostle here contrasts the reign of sin and death during the 6000 years of the permission of evil, with the coming 1000 years reign of righteousness and life. The tendency of the reign of sin was always unto death: and so, too, the tendency of the reign of righteousness will always be unto life. But even as now sin does not reign in all (Rom. 6:12), so that some now, in heart, pass from death unto life notwithstanding the reign of sin and death, so in the future (as indicated by the contrast), though the reign of righteousness and tendency toward life will affect all, some then will pass from the general condition and in heart will be disaffected. And in the end of that trial--in the harvest of the Millennial age--a testing will take place which will clearly manifest all who at heart are opposed to the perfect law of God. And such shall "be destroyed from among the people."-- Acts 3:23 ; Rev. 20:9 .

(5)--Adam was appointed to be the father (life-giver) of the human family; but losing his right to life himself, when he disobeyed God, he has been unable to carry out his commission to fill or people the earth; for, like himself, all his progeny are dying men instead of living men. Had God created two head men or fathers and had only one of these sinned, then only that race in the sinful head or father would have died with him because of his disobedience. All should see how, in what manner, all men are in Adam, and therefore die. This should be clearly seen before going farther in the study of this text, because it is even so, that all in Christ are to be made alive. No man can be made alive in Christ or through Christ except by coming into him and through him. There is no other way to come to life and no other name given than his. When the knowledge of the Lord fills the earth and all come to an understanding of the truth, they will see that "He that hath the Son hath life, and he that hath not the Son of God hath not life"--hath no right to or promise of life. (1 John 5:12 ; John 3:36 .) All who would have life in that age must become children of Christ, begotten of truth. (Isa. 9:6 .) And just as all in Adam died, lost life, even so with all in Christ, they shall all be made alive--reach a state or condition of perfection and freedom from death. Surely nothing in this text teaches that all will be kept alive everlastingly.

(6)--This text not only shows that everlasting life is a boon, a favor, a special gift, but it teaches that there are certain limitations surrounding it. It is not common or given away regardlessly, but under the limitations and conditions of the New Covenant. It is given only through Jesus Christ, our Lord, the Mediator of that New Covenant. Thus again we are reminded that only all in Christ shall be made alive, and all not in him "shall not see life."-- John 3:36 .

The remainder of this text should never be forgotten, either. The entire verse declares that God is willing to give the gift of life everlasting only to those who accept it in and through Christ and on the condition of worthiness of everlasting life, which he as the appointed judge shall decide at the close of the Millennial age, the general trial or judgment day. For all others than those who accept the gift upon the proffered terms--righteousness --God declares he will pay the proper wages of sin--death. Surely nothing in this text teaches that all will be everlastingly saved.

(7)--The thought here is the same as in the foregoing text. We were reconciled to God by the death of his Son, hence in his due time the power of death over us shall be broken. To this end the Millennial reign of Christ has been appointed. During that age one after another of the curses and evils of the present time will be destroyed --most of them at the beginning of that reign, in the great time of trouble by which it shall be introduced. The one enemy which shall longest have a footing is Adamic death. It will continue to have a measure of power until near the close of the Millennium--not that people will then sicken and die as now, through weaknesses inherited; but though mankind will be getting stronger mentally, morally and physically, and nearer perfection and life, as they conform to the rules and regulations of the New Covenant, yet as any imperfection of mind or body is so much of death, it is evident that in this respect this Adamic death will be the last enemy to be banished and destroyed; for its last taint will not be gone until there is not one of the human family imperfect or in any manner under the control of Adamic death. If any are in death then, it will not be because of inherited weakness, but because of wilful sin of their own. And God does not offer any degree of life to such.

Adamic death is classed as an "enemy" because it has a hold upon some who are already reconciled to God by the death of his Son. And many others, also, who will become reconciled when brought to the full knowledge of the truth, are held by it and hindered from full harmony and communion with God and full obedience to his laws of righteousness. For this reason the ransom was provided and all are released; for God is not willing that any creature of his who desires good should be held back, or to any degree hindered from the same. God wills, therefore, that Adamic death shall be destroyed and that all shall go free from that sentence and that all shall have full knowledge and an individual trial for life.

The death which will come upon some (few, we trust and believe), as the result of their own wilful sins against clear light, will not be an enemy in God's sight, but the honorable servant of righteousness, executing the just decree of the King of kings. Nor will it be the enemy of any of those in harmony with God who will rejoice to see his will done in cleansing the universe from all whose ways are an abomination in the sight of God and all the lovers of righteousness.-- Rev. 21:8 .

The trial in the end of that age is briefly stated in Psa. 1:5 . "The ungodly shall not be able to stand in the judgment [they will fall] nor sinners [be permitted to continue] in the congregation of the righteous." It will be an everlasting blessing to all the righteous that the wicked will not be everlastingly perpetuated. And the second death, which will cut them off from life forever, will be the friend of God and of righteousness and of all in harmony with these. So, then, the "enemy," death, that Christ will destroy during the Millennium, will be Adamic death, and this text can in no sense or degree be used as a proof of the everlasting salvation of all.-- Isa. 25:8 .

(8)--This text also refers to the Adamic death. This is clearly discernible from the context. (1 Cor. 15:12-18,26 .) It therefore is no proof whatever that the restitution standing, given to all in Christ, will be maintained in the trial of the Millennial judgment and forever. This passage the Apostle quotes from Isa. 25:8 . It is a pen picture of the blessings to be accomplished during (not after) Christ's reign of a thousand years. Verse 6 refers to the mountain or kingdom of Christ, in which God shall provide a feast of blessings for all mankind. Verse 7 declares that the shame (sinful weaknesses) of all and the shade (sorrow, gloom--"vail") of all shall be swallowed up in the blessings of that day. Verse 8 declares that even death itself shall yield to the powers of that King and the laws of his kingdom, and all tears shall be wiped away (just as the Book of Revelation also pictures it), and then to be of the Lord's people will no longer bring reproaches and dishonor and persecution. Thus, in this as in every place, the Lord does most positively declare his intention to utterly destroy Adamic death, from which his death ransomed all--it "shall be rendered powerless" to hold any back from obedience and life; it shall be no more, when all are thus freed from its condemnation and bondage and given full liberty and choice of life as Adam had before his condemnation.

But notice that it is not the Second Death which is here or anywhere represented as being destroyed, but the death whose baneful influence was spread over all people

--the Adamic death. Note also that this death being destroyed by the release of all out of it would not hinder any so released from dying the second death as the penalty for their own wilful sins, when on trial. On the contrary, chapter 26 , continuing the same picture of the Millennial reign, indicates that the second death will be the just retribution for wilful sinners. Verses 7-9 show that the way of the upright and the path of the just will be made level, and they shall delight therein; for it is what their souls longed for even in the night of sin. Such shall seek the Lord early in that Millennial morning, and all the inhabitants of earth will learn perfectly what righteousness is and what are its rewards. Yet verse 10 shows (just as Matt. 25:41-46 and Rev. 20:10 and many other passages do) that even then, with fullest knowledge, some will not learn (to love) righteousness. In the land of uprightness (Christ's Kingdom) will he deal unjustly, and will not recognize the majesty of the Lord's law. Lord, when thy hand is raised high they shall not see: oh! that they might see thy zeal for the people and be ashamed; yea, the fire shall devour them, thine enemies.

R1220 : page 4

The sum of this testimony then is, that God hath ordained and fully provided for

A UNIVERSAL SALVATION,
BUT NOT FOR
ITS EVERLASTING CONTINUANCE
EXCEPT TO
WORTHY INDIVIDUALS.

Not only do all of God's promises attest this to be his plan, but all of his arrangements and dealings agree to the same testimony. He condemned all through one man's disobedience (and gave all an experience with sin) in order that he might have mercy upon all through another one. And his provision of mercy is that the one who redeemed them shall establish a reign of righteousness in the world and grant to all the fullest knowledge of it and its workings, that thus their previous knowledge of sin and its workings may be offset by an equal knowledge of righteousness and its results, in order to a full, fair trial of each individual, to prove whether he prefers the fruits of the spirit --meekness, gentleness, patience, love; or whether he still has sympathy with the evil disposition which led to all the present woe, and which if permitted to work would lead to similar results again, viz.: pride, envy, selfishness. The tests which the Lord will provide will, we may be sure, be equal to the emergency. In the close of the thousand years reign of Christ, when men have reached perfection of being and when they have full knowledge of right and wrong, Satan will be permitted a measure of liberty (having been restrained during that reign) in order to test these so highly blessed, to prove which of them are worthy of everlasting life. None are worthy of that great gift and none will get it except those who, when possessed of all that knowledge and ability which all by that time will have attained, will stand the test of God's perfect law. And it is in order to give that test that Satan will be granted "a little season" of permission to deceive and thus to test all. It will not be a deception as to what is right and what wrong, but they will be deceived into supposing that they would not be interfered with or punished for the wrong. Just such was mother Eve's deception: she knew all along what God had forbidden and that disobedience would be sin, and that God had pronounced the penalty of death against sin. Her deception did not therefore lessen her guilt, and evidently consisted in supposing that God either could not or would not inflict the penalty pronounced.

Because of the inexperience of his creatures and their little knowledge of

him and of the wisdom and justice of his laws against sin and all disobedience, God provided a redemption from all the evil results of that transgression and has arranged to give each of them a fresh trial for everlasting life, so that even the experience of that transgression and fall shall be valuable to the groaning creation when the time for their trial individually in Christ's kingdom shall come. But how different it will be in the close of the Millennium. The very knowledge and experience lacked in the first trial will be theirs, with the same perfections of mind and body, and hence that test will be final. If they do not hate sin, if they have the least sympathy with it, after all their experiences with it and its results, if they do not love righteousness and its blessings so that they delight in it, they are not in heart union with God and would be unfit to graduate into the ages of glory to follow where no sin nor any who love sin in any degree will be permitted to enter.

Get the thought clearly in mind, that God's mercy in Christ consists in redeeming and restoring to the race all that was lost in Adam. Ask yourself whether Adam possessed and lost everlasting life. If he had possessed everlasting life, he could not have died. What then did he possess, and what did he lose, and what does Christ propose to restore to all?

We answer, Adam possessed life in a perfect degree and had the promise of its everlasting continuance if he stood trial successfully. (And we have no reason to suppose that he would have been tried no more if that one trial of the forbidden fruit had been passed successfully. We believe that, before passing Adam into an everlasting condition, God would have given increasing tests of obedience with increasing knowledge until the test of fidelity would be complete). Adam, therefore, perfect but inexperienced, was enjoying a trial for lasting life, the results of which, if successful, would have proved him worthy of life everlastingly, and if unsuccessful would prove him unworthy of life, worthy of death. This trial was cut short, all share in God's offer of life as a reward of obedience was lost, and the sentence to death was incurred, by the act of disobedience. By paying the fine or sentence (death), for Adam and all in him, our Lord Jesus secured for all men a renewal of the trial, a renewal of the offer of lasting life to the obedient. In securing for all another trial or opportunity for proving themselves worthy of life everlasting, our Lord Jesus redeemed for the whole race, by his own blood (death), the very thing lost. To enable men to stand trial under the most favorable conditions possible, the Redeemer will make known his salvation to all, and will restore to perfection all who desire life, gradually, during the Millennium, schooling and disciplining them the while, so that before their (second) test shall have passed, they shall not only be perfect in powers, but perfect in knowledge and experience also.

Nor should we judge of the Lord's methods and laws by the standards adopted among fallen men, which permit all to live whose liberty would not be dangerous to society. The ideas of fallen men, upon what is a good condition of society and safe laws for its regulation and upon who would be fit to enjoy its blessings and be considered a good member of it, are very different from God's view of the same. (Isa. 55:9 .) And among men the standard of good differs greatly. Some would class all who refrain from murder, profanity, liquor and tobacco as good and worthy to go beyond the Millennium and have everlasting life. Others would be more exacting and would suggest that in addition all filthiness of the flesh must be put away, all evil speaking and malice, and that tempers must be controlled, if the fair perfection of God's Kingdom would be maintained and his promise realized that there shall be no more sorrow or pain.

But, dearly beloved, even this last estimate falls far short of the perfection of heart that God will require of all who shall pass into the everlasting condition beyond the Millennium. It will be for the good and everlasting happiness of all who shall enjoy the everlasting conditions he is preparing for those who love him, that he will demand perfection, of all who shall enter it. And not only perfection in outward conduct, but perfection of heart -- every desire and plan and thought, as well as every act and word, must be fully subjected to the Lord's plans and wishes, which are perfect.

We realize this when we come to a full appreciation of God's law, under which all will be tested. Our Lord explained that grand law--so just and perfect and good (Rom. 7:12)--when he declared that it was briefly comprehended in one word, Love; and it is of two parts: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength;-- and thou shalt love thy neighbor as thyself." Ah! how grandly perfect that

law. How perfectly safe it will be to introduce beyond the Millennium, into the everlasting state, such of the then perfectly restored race as shall be heartily in accord with that grand law of Love.
In hearts where such loyalty to God controls, no room for ambition such as Satan manifested will be found, seeking to usurp authority and honor. (Isa. 14:14 .) In such hearts no strife to be greatest will find place; and no disposition to rule over or be served by another, but rather in honor to prefer one another. And such even as would prefer the present unequal conditions of wealth and poverty, princedom and serfdom, and who would not greatly prefer the new state of general blessing and equality, would, by that law of Love, be condemned as unworthy of everlasting life and worthy of the second death. Such, if permitted to live, would be dangerous to the future good and liable, if an opportunity were ever presented, to establish for the future an aristocracy and caste, contrary to the laws of God's Kingdom and a continual menace to the joy and blessing and peace of all his perfect creatures.

EVIDENCE SUFFICIENT FOR SOME.

For some the above examination of the Scripture testimony on this subject will be quite sufficient. They will see that it is God's word and they will want no other way or plan than his. Loving God with all their hearts, and with all their minds, they will permit no will or thought of their own to oppose his. And many, if not all such, will at once see the reasonableness of God's arrangement as presented and the unreasonableness of any other, and thus their loyalty to God and to his plan will be rewarded by clearness of mental vision. To thus see clearly the why and wherefore and the grand outcome of the Lord's plan was not the privilege of God's saints in past centuries; but those who could not then see clearly all the reasons and the results were blessed in holding on to the first principles of the gospel--that sin is a terrible thing in God's sight, that the ransom given by our Lord was needful, and that all released by him must fully conform their wills to his laws if they would have the everlasting life promised. Now, however, God is preparing his people, forearming them, as it were, for the great conflict between truth and error, which his word declares is due to take place in the close of this age. Increase of knowledge and awakening increase of thought upon all subjects bring increased thought upon God's revelation of his will and plan. The crumbling of long cherished errors of every sort tends to shake confidence in everything that is old, and God therefore prepares his faithful ones by granting increased knowledge of his will and plan. This in symbol is aptly termed the sealing of the servants of God in their foreheads --intellectually. (Rev. 7:3 .) And all this clearness of vision, so satisfying to all whose only desire is to know the will of God, is the result of this sealing and is for your joy and comfort and strengthening in the truth; that you may be able to sing with the spirit and with the understanding also:

R1221 : page 5

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled."

Yet some, whether because their wills are not fully submitted to God's will we judge not--God judgeth, not we--have not submitted themselves to these plain statements of God's plan, but have gone about to establish a plan of their own (Heb. 10:2-5 .), which they modestly (?) think a better one. And of course they succeed in satisfying themselves as to the invulnerableness of their own arguments and theories. And God permits them to do so; just as he has all down through the Gospel age permitted false theories. And they of course quote Scripture to prove or to give seeming support to their theories, just as every false system or doctrine of the church has been bolstered up by misapplied and misinterpreted isolated statements of Scripture.

This method of deceiving themselves as well as others, by building an argument upon a word or sentence of the Bible, regardless of the fact that such theory would be wholly out of harmony with the remainder of the paragraph or chapter, has long been the method of all errorists. Not only are the errors of Christendom, which separate God's people into various sects, thus supported, but whoever will read the theological discussions of past centuries should be struck with the same--even going back as far as Satan quoting isolated passages, out of harmony with their connections, to deceive our Lord during the forty days temptation of the wilderness.

But as it is the will of God to permit errors to take their course to test and to manifest those loyal to him and his word, so it is also his will that such errors be met with the truth and their unscripturalness exposed, not for the sake of such as are wilful and want their own way regardless of God's way, but for the sake of such as really at heart have no will of their own but merely desire to know the Lord's plan, whose heads only may be temporarily confused by the sophistical theories referred to.

For the benefit of such, then, and as a forearming of others to whom such theories have not yet come, we will in the succeeding articles examine some of these erroneous views. Let all remember, however, that we have already in the foregoing article examined every Scripture passage even seeming to teach the everlasting salvation of all, and have found them with their contexts not only not teaching thus, but opposed to the idea. So what we shall now discuss are not passages which really teach or seem to teach thus, but isolated statements which, by twisting and turning out of their connection and true meaning, they would make serve their purpose instead of clear statements.

And notice, too, that all these efforts are to build upon isolated statements and perversions a theory outside the Bible, which cannot be supported by any line of argument inside the Bible.

"TO BE CARNALLY MINDED IS DEATH."

This is one of those isolated statements used to sustain a portion of a theory, the outcome of which is to prove the everlasting salvation of all. How? Why? Why should any one desire to use any passage wrongfully? And how could this scrap of one verse be useful to such a theory?

In answer, we ask, Why have all errorists quoted portions of Scripture to prove their various theories, so that it has become a by-word with scoffers that the Bible is an old fiddle and that any tune may be played upon it? They see how each denomination selects a few proof texts and entrenches itself behind them; but they do not know and God's children do not generally realize that the texts are misused, that the whole passage or treatise would stand no such construction. It is, alas! too true that hundreds of passages have been quoted to prove, often, the very reverse of what their writers intended, as the context would prove if referred to. But a theorist anxious to establish his theory is often not particular to examine the context to see if it would justify his construction; and many of God's children are not sufficiently studious to criticize every theory by God's Word and to examine every text quoted by a teacher to see if its context will sustain his application of it. These, like the world, are of the opinion that the Bible is a fiddle upon which any tune may be played, and they want to hear all the tunes and choose the one which suits them best. But this is all wrong. The Bible taken as a whole, and each text considered in the light of the discourse of which it forms a part, plays but the one tune--that grand and harmonious melody, the song of Moses and the Lamb --the Love of God and the redemption and reconciliation provided in Christ.

No better text could be found, perhaps, than the one under consideration, as illustrating this very common way of wrongfully playing different tunes from God's Word, by human manipulation. In the first place it has been misused by "Orthodoxy" for a long time to support one false theory, while now it is being drafted into service to prove another and exactly opposite theory. And all this because the common translation happened to give an obscure form of expression which permitted the passage to be used with a seeming fitness to their theories, and because they could find none to fit better.

"Orthodoxy" has long used this statement, "To be carnally minded is death," as an offset to God's statement in Eden when he pronounced the penalty of disobedience to be death. "Orthodoxy" had the erroneous theory that everlasting torment is the penalty of sin, and would not accept of God's plain testimony, and this obscurely translated passage has long served their purpose to give them a reply against God's plain statement, "The wages of sin is death:" And they reply, "Yes, but not the death you think of, not the usual death which all die, not cessation of being." With their view of death a man can die, become carnally minded, and yet live on and on forever in torment. Thus they have seemingly justified their error in their own minds and held captive all who trusted implicitly their teachings without looking up the Scripture testimony on the subject.

But those who sought God's testimony found that God had declared positively what the penalty of sin should be in Adam's case and in every other case; that his general law against sin is--"The soul [being] that sinneth, it shall die." (Ezek. 18:4 .) These, too, remembered Paul's explanation of how death (Rom. 5:12-19) came through Adam's disobedience and as the penalty of that disobedience; how we are redeemed from it by that very same penalty, death, being executed upon our Lord Jesus, who became thus our Redeemer; and how he is as a consequence to rescue all from that death penalty by a resurrection of the dead. Then turning back to Genesis to see how God has stated the penalty, they are left without a shadow of doubt by God's own explanation of his death sentence upon Adam--"Dust thou art, and unto dust shalt thou return."

Now, we see the same blind translation made to do duty again, as God's people are getting free from the error of supposing everlasting torment to be the wages of sin. It is brought forward with its false application, as a new proof that real death is not the wages of sin.

But why? What object can they have? Surely these do not as the others want a support for a theory of everlasting torment? No; they want it for a prop to the very opposite theory--that all men shall attain to everlasting life.

In what way could the disproving of actual death as the wages of sin help their argument or theory? In this way: If it be admitted that God once tried Adam, to test his worthiness of everlasting life, the inference is plain that this will be God's method with every creature, for he is no respecter of persons and declares that he changes not. And it implies, too, that Adam had a will of his own and that God did not coerce it but let him have and follow his own free will, and thus, by choosing obedience or disobedience, choose between the clearly stated rewards of these. And of course, again, the inference is plain that if Adam was judged by a trial of his will without God's interference, so the judgment of the whole race (Matt. 25:31-46) will be, similarly, a judgment or trial of their wills without God's interference.

And, further, the admission that Adam was tried for life, and that disobedience brought the penalty prescribed--loss of life, death--implies that when all men are tried or judged the penalty for wilful sin of each one will be just the same as in Adam's case, death--"Dust thou art and unto dust shalt thou return"--"the soul [being] that sinneth, it shall die." For there is no escape from the conclusion that if God's law condemned one sinner to extinction

R1222 : page 6

of life, the same unchangeable God and the same unchangeable law would condemn any wilful sinner to the same penalty in the end of the world's trial, at the close of the Millennium.

Furthermore, it is well to know that the Scriptures (Rev. 20:9) foreshow that at the close of the Millennium some will be found (after all their favors, of instruction and restitution to perfection and experience with both sin and righteousness) unworthy of everlasting life, because found shortcomers when measured by the perfect golden rule of Love. And the fact that these, rescued by Christ's ransom-sacrifice from the first death, are at the close of the second trial (an individual one) sentenced to the second death makes it evident that the two death sentences must be the same in kind. Hence, their theory that any who fail in the end of the Millennial age will be tried over and over again until all have been forced to the condition of everlasting life must fall if the second death, the penalty of failure in the second trial, were admitted to be the same in kind as the first death, the penalty of the failure under the first trial-- unless it could be somehow made to appear that the first death was not the actual loss of life and return of dust to dust. Hence the effort is made to prove from this text that carnal-mindedness is the only death--the only penalty of sin.

This, then, is the object of the teachings (not teachers) we are examining and reproving as false. They for this reason use this portion of the text under consideration to prove that the wages of sin is not and never was loss of life --never was the death of the soul or being. To serve the needed argument the text is turned thus: If to be carnally minded is death, then death must be the condition of carnal-mindedness, hence, the wages of sin is carnal-mindedness and not literal death, not extinction of being, not the return of dust to dust.

And straightway, without noticing the poor translation upon which they are about to build so much and on the strength of which they are about to cast aside so many plain statements of Scripture; without noticing that the application they are giving to a part of the sentence is not only out of harmony with the entire argument of the Apostle, but out of harmony with the remainder of the same verse, they begin to build upon it their theory. They reason and build, thus, with reference to

THE SECOND DEATH.

The first death, the penalty of the first failure in the first trial in Eden, was a death to righteousness (a ceasing to be righteous), a state of carnal-mindedness; the second death may be a death to carnal-mindedness (a ceasing to be carnal minded), a state of holiness. Or the second death may mean that those who experience it at the close of the Millennial age will be again sentenced to wages of sin--carnal-mindedness, and be again on trial repeatedly in ages after the Millennial age until they finally crucify their carnal minds. Either theory regarding second death will do, and they care not which is accepted so long as it is one which would support their theory, no matter how much common sense and Scripture would thus be antagonized.

Furthermore, if such a definition of death can be established, to their own satisfaction, it will harmonize another feature of their theory, which is that Christ Jesus our Lord

WAS NOT THE SUBSTITUTE FOR ADAM, AND DID NOT PAY HIS PENALTY FOR HIM.

For this, too, has a connection with this theory of everlasting salvation for all; and to retain the latter the former had to be denied. How? Why?--Do you not see? If it were admitted, as the Scriptures so plainly teach, that our Lord Jesus gave himself as the ransom price or substitute for Adam, to cancel the penalty of death --destruction, extinction of being--that came upon him and that through him came upon all, and that he did this when he died the just one for, or instead of, or as a substitute for, the unjust Adam,* and that he thus made reconciliation for iniquity according to God's will, it would effectually settle the theory they are so bent upon establishing, viz.: the everlasting salvation of all. Therefore substitution must be opposed, though they know or ought to know that the Greek word huper, occurring nearly one hundred times and variously rendered in the English (for, for the sake of, on behalf of, instead of, etc.), answers to our word substitute and in many instances could have no other meaning. But all will not at a glance see why it would be necessary to deny that Christ bought us with his own precious blood (death) in order to uphold the theory of the everlasting salvation of all. Therefore we briefly show why.

If it be admitted that the transgression of Adam brought a condemnation which could not be gotten rid of except by the payment of the penalty [death] for him by a substitute or redeemer, then it would as clearly prove that those who by wilful sin come under the penalty of death the second time could not be released from the second death penalty without another payment of their ransom price. And then, too, it will be remembered that it was because only one man (Adam) had been tried and sentenced by the law of God that the sacrifice of one (the man Christ Jesus, who gave himself to carry out the Father's gracious plan) was sufficient, and by settling the condemnation of the one, in whom all others were unwillingly involved, the legal ransom for all was given. But it would be different with those who die the second death, for each one of them will have had an individual trial (just as in Adam's case), and each so sentenced will be sentenced for himself (as saith the Prophet -- Ezek. 31:29,30). So if it were God's plan to redeem men out of the second death it would require a separate ransom-sacrifice for each individual.

The inconsistency of such a supposition, as well as the Apostle's statement that "Christ dieth no more," are proofs to any sane mind that hope for wilful sinners sentenced to the second death cannot lie in the direction of paying their ransoms for them. All can see that while it was consistent that God in indicating his justice and upholding his law should, in love for the strayed sheep, provide one willing sacrifice for all at Calvary, it would be inconsistent, absurd indeed, to talk of a Calvary intensified ten, or a hundred, or a thousand, or a million of times, according to the number of wilful sinners condemned to the second death.

Nor can any one show the slightest promise of God to do anything more for those who go into the second death, as the result of their second trial (the first individual trial except to Adam and Eve).
Nor can the slightest reason for any release from the second death for further trial be urged; for it must be admitted that the Millennial day is the one appointed for judging or trying the world (See Acts 17:31 ; Rev. 20:6 ; 1 Cor. 6:2), and it must be admitted that the conditions during that period of trial will be most favorable--with evil bound and the knowledge of the Lord covering the earth as the waters cover the sea. And who dare dispute that Jehovah's Anointed One, whom he hath appointed for the very purpose of judging the world righteously, in that appointed day, will do the work properly and fully in the appointed time, or that he who loved the lost sheep so that he gladly laid down his life once on

their behalf will give them anything less than a full, just trial? --so full, so favorable, so just, that it will need no further judging or testing to determine definitely which, after full knowledge and opportunity, are "sheep," followers of Christ's example of meekness, love and obedience, whom God desires to bring into his everlasting fold, and which are wilful, rebellious "goats," followers of Satan's course of pride and disobedience, and therefore unworthy of the gift of everlasting life, and whose everlasting cutting off from life, by destruction in the second death, will be the best thing for themselves and especially of advantage to the millions who then will be lovers of righteousness, lovers of God and lovers of each other.

So then we see--what? We see that an erroneous theory, even though it has not one text to give it a shadow of support, if accepted and tied to, leads the would-be teachers of this, their own brand of "new light," first to overlook the great mass of the Bible's testimony on the subject of sin, its penalty and its only remedy, and secondly to deny the real penalty and the real remedy and to pervert the plainest statements of God's word to accomplish their object.

We know not the amount of guilt that attaches to such a course--we know not how much a defective sense of justice may have to do with it--we cannot know to what extent such teachers are deceived by the very sophistries they are using to deceive others. But while not even wishing to pass sentence upon any fellow creature, and realizing our inability to allow for all the extenuating circumstances, we do nevertheless judge of the doctrines by the rule of God's word. And the writer can and does judge of himself, that if he should, with the light he has, ignore God's

---

*Some one will perhaps ask how he was instead of, or a substitute for Adam, since Adam also died. We answer that God's argument is that the wages of sin is lasting death, and that Adam never could have been set free from it and the sentence to it, which was upon him from the time of his disobedience, except by the substituting of one in his place in death. For this reason our Lord Jesus became a man and gave himself (as a man) a ransom or corresponding price for Adam; that Adam and all his children might be released from the sentence and from the penalty of his transgression. The manhood then laid down as our substitute is still dead and will never be restored. Instead of manhood the Heavenly Father gave our Lord Jesus a new, a higher nature--made him, a sharer of his own divine nature.

R1223 : page 6

plan and thus wrest the Scriptures and teach others so to do, in order to establish a theory, it would be a terrible crime. And the claim that Christ's death was not the ransom price for Adam's sin, in order to prove that wilful sinners could be forgiven without a ransom, would, in the writer's case, be denying the blood of the Covenant, wherewith he was sanctified--made holy and acceptable and fit for the high calling. And we "warn" (Col. 1:28) every fellow member of the body of Christ not only to take heed not to accept any theory that does not, in harmony with the context, prove itself from God's Word, but more--to be very certain in coming to the study of God's Word that his heart is entirely emptied of self-will and plans which he wants to see carried out, and that every thought and desire is brought into captivity to that will of God, which is being worked out by him through Christ. (See 2 Cor. 10:5,6 .) Be assured, that if you have a theory which you want to prove to yourself, the great adversary of God, who from the first has been a deceiver and misrepresenter of God's Word and plans (Gen. 3:5), will be ready to assist you in every conceivable manner. Whereas, if sincerely desirous of knowing and holding only what God reveals as his plan, he will just as surely not leave you without some helping hand, some index finger to guide you into the truth.
Listen carefully for the voice of the Shepherd. His sheep will do this and will not follow strange voices--false doctrines --but will quickly know to flee from them.

R1223 : page 7

THE REAL MEANING.

As we have suggested, the translation of the verse already cited (Rom. 8:6) is faulty.

But while this is true, the poor translation is not so much to blame for the error based upon the verse as the wrong condition of the hearts (wills) of those who, to find support for a theory, so readily seized upon half of Paul's sentence and hastened to apply it in opposition to the known general sentiment of Scripture, without noting either the faulty translation or the opposition of the context to the theory which they sought to build upon it.

The faulty translation (Rom. 8:6) reads: "To be carnally minded is death;" and remember that the inference drawn is that the death which is the wages of sin consists, solely and only, in being carnally minded. The Greek word sarx, here rendered carnal, occurs one hundred and thirty-nine times in the New Testament, and only twice it is blindly rendered carnal (in the above text and in Heb. 9:10). It is generally rendered flesh, as in other verses of this same chapter. (See verses 1,3,4,5,8,9,12,13 .) The word sarx does not mean sinful at all, nor sinful flesh; it means flesh, simply and only, and is used in reference to Adam and Eve before they sinned (1 Cor. 6:16) as well as after; and twenty-five times it is used in referring to our Lord's flesh, which was perfect, spotless without blemish. (See John 1:14 , and 6:51,52,53,54,55,56 , and Heb. 10:2 and 1 Tim. 3:16 .)

The expression "carnally minded," in Rom. 8:6 , therefore signifies merely the mind or will of the flesh. Since the Apostle well knew, and had long taught, that all mankind had fallen from perfection through Adam's disobedience, and that all as a consequence were unsound, not only morally but mentally and physically as well, he did not need to distinguish between the will of the flesh as it would be if perfect and the will or preference of the flesh in its fallen condition; for he had already instructed them that he and they and all the fallen race had tastes, appetites and desires of the (depraved) flesh, which, if gratified, would lead to further degradation.

The sense of the passage is not difficult to discern if it be read in connection with the chain of discourse of which it forms a part, at least from Chap. 7:18 to 8:15 . Other translations may assist (Rotherham's, the Diaglott, or the Revised Version); but the common version is simple enough when it is known and remembered that the phrase, "the carnal mind," should be rendered "the mind of the flesh" or "the will of the flesh."

For the sake of making clear the Apostle's argument, let us paraphrase briefly the epistle to the Romans , down to 8:15 , amplifying as we reach the eighth chapter . First, Paul would have the believers at Rome know that the reason for his not having visited Rome to preach the gospel was not because of any shame, or any feeling that the gospel of Christ would not stand the light and criticism of Rome, then the capital city of the world, as well as that of the less notable cities of Asia Minor, which he had visited and evangelized. He declares himself not ashamed of the gospel of Christ, but ready, when the way should open, to preach it boldly in Rome also.

Next, he proceeds to answer objections and doubts liable to be raised by Jewish converts among the Romans. He shows that the ignorance, superstition and degradation prevailing were not the result of imperfect work on God's part in creating the people so. He declares that no such excuse can be allowed (Chap. 1:21 to 2:11); he shows that men are themselves to blame for their degradation, and that the Jews, too, are involved in sin under God's perfect law and would be condemned as unfit for lasting life as surely as the Gentiles. For as the Gentiles, without the law given at Sinai, were sinners and degraded, and died (punished) under sentence of some law aside from Sinai's law, so they (the Jews) who had received the law of Moses had been condemned by that law and had not escaped death nor obtained any right to further life.

He argues (Chap. 3) that though no Jew got life under Moses' law, and therefore all were in a state of condemnation as complete and hopeless as Gentiles, yet the Jew got some blessings through that Law Covenant--though lasting life was not one of them. He got a clearer idea of God's will from the Law, as well as a knowledge of his further gracious purposes from the testimonies of the prophets; yet all that he then learned, instead of justifying or proving him worthy of God's favor, only showed more and more how firm a hold sin had gotten and how impossible it is for any one with an imperfect organism and its depraved tastes and desires to live an absolutely perfect life, and thereby to commend himself to God. The more they learned of God's law the less they felt like saying--"Lord, I am perfect in thought, word and deed; there is nothing whatever unholy or selfish in me; I am therefore just such a one as thy law declares shall have lasting life." On the contrary, the law revealed most clearly the fact that all are sinners, that all are unworthy of divine recognition and favor; for all have sinned and come short of what would glorify God. So then the Law given to Israel, and under which they were condemned, served to prove to all men, what God already knew, that no man in his fallen condition is worthy or could make himself worthy of lasting life under the only conditions upon which God will give that blessing.

Then the Apostle shows (Chap. 3:21-26) how God provided in Christ a propitiatory-covering [See Rotherham's translation and foot note.] for all who exercise faith in the blood of the New Covenant --declaring to such the remission of sins past, and at the same time showing God's righteousness in the entire procedure--his justice in sentencing all the fallen ones as unworthy of life, and his justice, too, in the reversal of that sentence and the granting of life to some through the redemption provided.

He proceeds to show that though Israel had expected every blessing and advantage through their law, God had the larger plan of favor through Christ all along; and this fact he shows by references to the promises.

Next he discusses the standing of all who accept of Christ, and shows how they are cleansed in Christ from all the defilement brought upon them through Adam's transgression.-- Chap. 5 .

Chapter 6 shows that in thus justifying us, or imputing to us a righteousness not actually ours, God's intention is not to have us continue in sin, but rather to set us free from its condemnation in order that we may now begin to use ourselves in God's service and to strive against all things in us opposed to his perfect will.

This setting free from sins past and from their just penalty, and making continual allowance for the weaknesses of the flesh which we have inherited, is not to be construed as a change of God's attitude toward sin and wilful sinners, but as an opportunity for those desiring harmony with God to show by their strivings against sin and for righteousness that in heart they fully approve his perfect law and delight in it, and that if they could do so, they would rejoice to have every word and thought and act obedient thereto. Such desire not to follow the will of the flesh but to follow the Spirit or will of God. For those who live in accord [and have no battles] with their flesh [which is depraved] indicate their preference, while they who live in accord with the spirit show their preference. Therefore, the preference of the flesh means death [the just sentence of the law], but the preference of the spirit means life and peace [the reward of obedience to the law of the spirit of life in Christ Jesus, which relieves such from condemnation on account of weaknesses of the flesh inherited from Adam]. For the preferences of our [depraved] flesh are in opposition to God; for the flesh is not in harmony with his law, and indeed it cannot be; and hence those whose existence is fleshly cannot please God.

But you [the consecrated] have not your existence in the flesh, but in the spirit, if truly the spirit of God dwells in you. And whoever has not Christ's spirit [disposition or mind] is not his. But if Christ is in you, the body is indeed dead as to sin [not reckoned of God in considering your case] but the spirit [intention or new will] has life [reckoned to it] because of its righteousness.

R1224 : page 7

Moreover, if the spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also make alive even your mortal bodies, by the dwelling of his spirit within you. In a word, it will take far less of God's power to quicken your mortal bodies [reckoned dead] to activity in his service, than it took to raise Jesus from the dead; and as surely it will have an increasing influence upon your body, bringing it more and more into a course of righteousness.

So then, brethren, you see we do not owe any thing to the flesh [it brings us no advantage, present or future], that we should desire to follow its leadings and be its servants. Quite the contrary, indeed, we see that if we live according to the will and leading of our flesh, which is depraved, we shall die, but if we live according to the spirit, according to the renewed mind or spirit of Christ, we shall thereby obtain a great blessing--we shall live. Because as many as are guided by the spirit of God, the same are God's sons.-- Rom. 8:14 .

***

Following thus the Apostle's argument, we see that the sentiment expressed in verse 6 is reiterated in verse 14 , and that the thought of giving a new definition to death--that the death which results from sin is a carnal mind--is an absurd as well as a false interpretation. Quite to the contrary, it teaches that if we live after the flesh, i.e., if we obey the will of our sin-depraved and death-condemned flesh, even after we have come to a knowledge of Christ, and after we have come under the new arrangement of the law of the spirit of life through Christ, we shall die the second death, the result of our preference or choice of the things that are contrary to the law of God. But as many as accept of Christ and partake of his spirit of obedience, and whose minds or spirits prefer the things of God, and seek to overcome and put an end to the depraved desires and weaknesses of the flesh, and to bring every thought into subjection to the will of God--these, under the Law of God which now judges only the spirit or intention of those in Christ, will receive lasting life.

But, the Apostle urges (Chap. 7), do not get a wrong impression of the Law given at Sinai. Do not think of it as an imperfect or unjust law which God found would not serve its purpose and from which, therefore, he released you. On the contrary, it was a good, just, perfect law; and only because of your inability to keep it, has God in his mercy released you from its obligation and placed you for a time under conditions suited to your infirmities. It has ceased to be over you through God's favor, he having all along intended the plan of justifying all sinners freely, through faith in Christ. When you begin to think of how the Law failed to be a blessing, you should realize that the fault was in yourselves and not in the Law. It demanded righteousness and you were unable to fill the requirement actually. Thus by the law comes the appreciation of what sin is, and of how our race has become enslaved to that terrible master, Sin, whose commands we are unable to fully resist, even though we despise them. (v. 15 .) Then, in this very fact that we see and desire a perfection that we are unable to live up to, we attest that God's law, which demands perfection, is a proper, good law, and that the fault lies in ourselves.

But this very fact, that we desire to do better than we are able to do, proves that the fault is not in our wills, but the result of Sin's enslavement of our members. This is very evident, for the will represents us as individuals, and the will desires righteousness and approves God's perfect law. But it is frustrated often, and cannot control the Sin-enslaved body. And as a result of the mind or will being subjected to God's law, and the body being weak through the fall and enslaved to Sin, those things which our minds and God's law disapprove are constant snares and besetments. As a result, we often do those things which we disapprove, and leave undone many things which we approve of.-- Verses 16-23 .

Thus, if we come back to look at God's law given to Israel, we find it was just and right in condemning us, since we are constantly condemning ourselves as imperfect, in its light. Is there then no hope? Must we perish because we cannot obey God's law, when we really desire to do so but are prevented by this poor body over which Sin and death gained control through the fall? Surely this is a wretched condition to be in, desiring righteousness and its reward of lasting life, but unable to grasp the prize because the will is fettered to the sin-degraded body? O! is there no help? Must we die?

Ah! yes, there is help: God foresaw this very state and desires to rescue and bring to everlasting life all who thus hate sin and despise and strive against it in themselves. Thank God, this very deliverance has been provided. Our Lord Jesus died, and rose, and lives, to bring about this very result for all who are thus minded. It was the transgression of God's law by Adam that brought separation from Eden and from God's favor, and a sentence of death, resulting in the mental, moral and physical decay and death of himself and his race, under Sin, his new master. And God's way, by which his love operated to rescue us from the control of Sin and death, was, first, by payment of the legal penalty or sentence against Adam and his race, under which Sin and death held power or authority; and secondly, as a result of this redemption from the dominion of Sin and death by the Lord Jesus' death, he shall restore to physical

R1224 : page 8

perfection all of the class described, who with their minds serve the law of God, and who desire full deliverance from the control of Sin and death.

Thus accepting of Christ Jesus as the Redeemer, and trusting him for the new bodies promised in God's due time, we see God's way out of the difficulty from which we could never extricate ourselves. Thanks be to God for this way of salvation provided through Jesus Christ our Lord. So, then, we can realize that while with our minds (our wills, our hearts) we serve the law of God, even though with our flesh we to some extent obey the laws of Sin, yet for the reasons stated (God's grace in Christ's redemption) there is no longer any condemnation to those who are in Christ Jesus. All who have this new standing come under new conditions. As all in Adam were, under his sentence, brought under the control of sin and death, so all who now are in Christ Jesus, the Redeemer, are in God's reckoning brought under a new arrangement and judged according to their spirit, mind or intention, and thereby declared worthy of life.-- Rom. 8:2 .

Thus we see that though God's just, good law could not acquit sinners, no matter how much they abhorred their sins, nor grant lasting life to imperfect, erring beings, yet, without violating that law, but on the contrary upholding it, God has accomplished the work in another way, namely, by the sending of his own Son, in the same form (or nature) as the flesh which Sin had gotten control of, and on account of Sin. He with (or by) his flesh sentenced Sin, the great enslaver, to an overthrow; that thus the just requirement of the Law might be fully met by us who are in Christ Jesus.

Thus seen, Rom. 8:6 not only does not teach what some, out of all harmony with its context and in great violence to itself, attempt to make it prove, but it proves the very reverse--that only such of mankind will be everlastingly saved as receive of Christ's spirit, mind or disposition; only such as become sons of God.

But it must be borne in mind that only the few yet know of the ransom given by our Redeemer and Lord; only the few therefore know that now, in the strength of that atonement, they may have peace with God; that God will accept of them according to their spirit or intention, and that coming into their willing hearts by his power and truth, he will work in them mightily and use even their sin-depraved bodies in his service. The great mass of mankind as yet knows not of God's gracious plan. And since such could neither reject nor accept what they did not know of, God's gracious provision is that they all shall hear and appreciate the case fully. He will pour out his spirit [his power, his influence] upon all flesh; all shall be brought to a knowledge of the truth, and all shall have fullest opportunity to make a choice between the law of God which leads to life, and the law of sin which leads to death.-- 1 Tim. 2:4-6 .

WHAT IS SIN? AND WHO IS RESPONSIBLE FOR ITS EXISTENCE?

Before answering, it is but just that we explain the necessity for answering questions so simple that even "a babe in Christ" should have no difficulty with them. Nor would any need assistance, were it not that the great deceiver has misled some who, instead of needing help, ought for their time to be teachers of the truth. This claim which seems to be deceiving some has the same general characteristic of all Satan's deceptions, namely, that the wages of sin is not death, and that the soul that sinneth shall not die. This theory, like the one just examined, has for its object the establishing of the doctrine that all men will be everlastingly saved. But though the result intended to be proved is the same, the method or theory for proving it is different.

R1225 : page 8

This theory declares that God is the author of sin; that he made man and his surroundings such that sin could not be avoided. It claims, too, that sin exists to-day in all its various forms and shades as the direct result of God's exercise of his omnipotent power which no man is able to resist. It declares that the world of mankind are the clay and that God is the potter; and that every curve and kink and wrinkle, mental, moral and physical, found in men, is as much the work of God and the manifestation of his pleasure as the kinks and twists and turns on a piece of pottery are the evidences of the power and will of the potter who formed it. It, therefore (and consistently with this foundation--if the foundation will stand), proceeds to say that as the clay was powerless to resist the potter, so poor, frail, finite humanity is powerless to resist God's will and whatever shaping toward sin or toward righteousness he may give it. The argument proceeds to claim that since God has caused men to sin they are no more responsible or punishable for their sins than the potter's vessel is blame-worthy for its shape. Hence the conclusions reached are, (1) that God could not punish men by death or in any other manner for sins that he alone was responsible for; and (2) that as God has been thus causing sin for 6000 years (To show how much sin and misery a God can produce--?) he will, by and by, turn about and show all men how much good he can accomplish by working over the clay of humanity into beautiful and perfect shapes. And for the same reason that he succeeded in creating sin, God, it is claimed, will succeed when he undertakes a work of righteousness, and will make every member of the race incapable of sin.

This wonderful, absurd theory of course claims to have Bible support. It and many other theories would have no weight among God's children, to deceive any, were it not for this. So this theory twists four texts of Scripture to answer as support or premises to rest upon. When we examine these we will find them misapplied, perverted, and really teaching no such thing.

These proof texts are as follows:--

(1)--"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" -- Rom. 9:20 .

(2)--"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."-- Rom. 8:20 .

(3)--"I form the light and create darkness: I make peace and create evil. I, the Lord, do all these things."-- Isa. 45:7 .

(4)--"Shall there be evil in a city and the Lord hath not done it?"-- Amos 3:6 .

Slim proofs these, to be the proofs of a doctrine charging the Almighty with being the direct and intentional author of sin. We need not cite the hundreds of texts to the contrary--that God is of purer eyes than to recognize iniquity, and cannot look upon sin with allowance; that he is holy, just and good, and "his work perfect." (Deut. 32:4 ; Job 37:16 ; Psa. 18:30 .) Nor need we cite the frequent declarations of Scripture, that sin is contrary to God's laws and that whoever (willingly) commits sin is of the

[Conclusion on 2nd page.]

R1225 : page 2

SATAN'S DEVICES.

-- [Continued from 8th page.] --

devil. We notice, however, that according to this false theory God not only made man so bad that he could not avoid sin, but that he actually caused him to sin. If so, who was the sinner? Surely not man, who could not resist God, but God the irresistible one, whom they declare the creator or instigator of sin. And if this be so, who deserves the punishment due for sin? Surely not man, if, as this theory claims, he was the mere dupe, the mere puppet who carried out the sinful designs of God. Who but God could deserve punishment according to this blasphemous theory? And how terrible a punishment would be due such criminality could be measured only by the terrible suffering thus brought upon his helpless creatures. Nay; more, what a hypocrite this theory would make of God. For six thousand years he has been denouncing sin, declaring that man is the sinner, threatening penalties and declaring his pity for them in their fallen state--even sending his Son to be a sin-offering on their behalf, to "make an atonement for the sins of the people." If we shall now find that all these are falsehoods, told to deceive mankind, and that God is the real sinner, it will surely be a great discovery. But if it is true, surely the Bible would be the last place from which to expect proofs of it. If God be such a great fraud and deceiver, he surely would not tell it on himself. To suppose that he has done so would be to charge him with folly as well as with sin.

But let us examine the above texts and see whether they prove what is claimed.

(1) Rom. 9:21 --We must consider this text in the light of the whole argument of which it is a portion. Paul is showing that though God's promises were handed to Israel, and though they understood that they were for them only, God had a perfect right to make such selection as he saw fit, for the high-calling to joint-heirship with Christ. He was not bound to take that nation. He had never said that all of that nation should fill this position. He had, on the contrary, shown through the prophets that only a remnant would be worthy of this honor, and that all of nominal Israel were not the real Israel referred to in his promise.

Paul is justifying God's course and showing that since it is a favor that he is about to grant, and not a justice (a privilege of sharing with Messiah in the great work of dispensing still other favors and blessings), he had a perfect right to do what he chose with his favors. God had a perfect right, had he so chosen, to have selected only a part of Israel to honorable service in his great cause and a part to a less honorable share, or to no share at all, even if they had been all exactly alike, and all equally adapted to his work and equally pliable to the moulding influences he exerts through his truth, his providences, etc. He had already shown his right in this direction in the choice of Isaac to be of the line in which the blessing should come, and the rejection of Ishmael's line or family. Likewise he chose Jacob as the line instead of Esau, though both were sons of the same parents and he might have chosen either line. Nor can it be claimed that God's choice of Jacob above Esau, as the line or family through which he intended to favor and bless the world, was a choice dependent in any degree upon character; for God's selection of Jacob's line was declared before his birth. And not only has God thus chosen to use certain persons in his service to honor his name, but he can select and has at times selected others for other places, for the illustration of his power. For instance Pharaoh: in him God raised to power in Egypt a man who more than others was a hard and determined man, that the bringing of Israel out from a cruel bondage should not only furnish a just punishment upon Egypt, but also manifest God's power of deliverance against all opposition. In addition God made in the deliverance of Israel under Moses and the overthrow of Pharaoh a type of the ultimate deliverance of all his people under Christ from the bondage of Sin and the power of the devil, whom Pharaoh typified.

But though God had the right to make as absolute selections as those mentioned, when selecting those whom he will use as the "promised seed" through whom he will bless all nations, yet he has not done so. The selected ones are not entitled to the honor by reason of ability to do the work to be done, hence are selected according to favor (grace); yet there is a reason why they are selected, namely, their faith and obedience to the light and ability enjoyed.

Here, then, we have the proper view of this passage, and we see the fallacy of using it to prove that God now makes all people sinners, vessels of wrath, and by and by will make all vessels of honor possessed of everlasting life. The Apostle's argument has nothing whatever to do with salvation, but has to do entirely with the high-calling. The fact that Esau and Ishmael were used to typify those who fail to attain the high-calling (Heb. 12:15-17) has nothing whatever to do with their chances of attaining life during the Millennium. And the fact that Pharaoh and his hosts were used to typify the overthrow of Satan and his hosts by no means proves that they will be of those destroyed in the Second Death. God merely used them as typical vessels of wrath. They were already under sentence of death through Adam, and their day of judgment or trial for everlasting life will come under Christ's Millennial reign. They only represented the real vessels of wrath (those who sin wilfully after coming to a knowledge of God's gracious plan in Christ), just as Moses, Isaac and others were used as the typical vessels of mercy representative of those through whom God will manifest his mercy during the Millennium. The application of this text, then, as a proof that God caused any man to sin, is wholly wrong.

(2) Rom. 8:20 .--This passage except the last two words is well shown in Rotherham's translation to be a parenthesis, which, so far as the argument is concerned, could be omitted, but which is thrown in as an explanation of the statement of verse 19 . Rotherham translates verses 19,21 (we here omit the parenthesis) thus:

"For the eager outlook of Creation is ardently awaiting the revealing of the sons of God, in hope that even creation itself shall be freed from the servitude of corruption into the freedom of the glory [or glory of the freedom] of the children of God."

Thus seen, the hope is not God's hope, as some have imagined. Hope is a quality which belongs to finite creatures. It would be improper, therefore, to say that God subjected the world (creation) to frailty, in hope that he could do something for them. God never hopes: he knows. Where perfect knowledge exists, there is no more room for hope.

R1226 : page 2

How beautifully simple the connection between verses 18 and 21 when this word "hope" connects them, and the remainder of verse 20 is recognized as a parenthesis.

For long years all creation has been waiting and longing for relief from pain and death, and dreaming of a "Golden Age," when all things will be desirable. Life-giving balms, elixirs of life and healing springs have, for long centuries, had their places in the fictions which expressed the longing hope of the groaning, dying world. And still "hope springs perennial in the soul;" men are still longing and hoping amid their groanings for "a better day coming." Some look for it in one way, and some in another; but very few are looking in the right direction. Nevertheless, what they are groaning for and hoping for is coming, and, as the Apostle declares, will come at the manifestation of the sons of God who are now being chosen--the Church.

What, then, is the meaning of the 20th verse as a parenthesis, without the words in hope --"(For Creation was not made subject to vanity [frailty] voluntarily, but by him who put it under)"--? It is now very simple and easily understood. Mankind, longing and hoping for a better state of things, for deliverance from bondage to pain and death, did not voluntarily choose this dying state, but got into it by some one else's act. By whose act did they come into this condition of trouble, this bondage of corruption, from which they are longing to be free? Paul answers: I have already answered this question (Rom. 5:12) and declared that it was by the act of Adam that all mankind became subject to death, the bondage of corruption.

So, then, nothing in this passage supports the theory that God compelled the sin, under the penalty of which creation groans--quite the contrary.

(3 and 4) Isa. 45:7 and Amos 3:6 .--These passages teach the same thing. But notice that they do not speak of sin, but of evil. Sin is always an evil, but evil is not always a sin. A great trouble, disaster or calamity is an evil, but not a sin. As illustrations of the two kinds of evil (sin and calamity) mentioned in the same connection and in contrast notice Jer. 19:3 , and 36:3 . See also Isa. 47:10,11 .

God's dealings with the Jewish nation were in many respects similar to what his dealings will be with the world in general during the Millennial age. Those nations and individuals who seek to make progress and to obey the Lord will be blessed, and others will be chastised. Thus God dealt with Israel, his typical kingdom. If the people of any city or tribe got into a state of idolatry or other gross sin, God would send a plague or other chastisement for their correction. But so long as they endeavored to walk in God's statutes, he preserved them. This was in accordance with the Covenant he had entered into with them at Sinai. Read carefully Leviticus, 26th chapter , throughout, for a detailed enumeration of the calamities (evils) which God declared would follow their neglect of his laws, and for the blessings which he promised if they should obey them.

It was with reference to those calamities (evils) which came upon Israel, that our Lord spoke to them through Isaiah and Amos. He would not have them lose the lesson. They should know, and he here tells them, that he brought the evil upon them purposely; that no matter what accidental evils might happen to other nations, no accident could occur in their case. He would carry out his part of the Covenant with them to the last--every blessing, and every evil, just as promised.

Now, with this view of these texts, which cannot be disputed, is it not evident that they do not support the blasphemous claim that God is the author of sin? We think that all candid minds will concede this, and we write for none other. With Paul we say, "Let God be true (righteous) though it prove all theories to the contrary to be falsehoods." If there is one thing above another which every well balanced heart and head should rejoice in, it is justice. To attempt, by such teaching as that referred to, to rob God of this quality is sacrilege of the vilest sort, and blasphemy the most atrocious.

Yet this is what is done by those who claim that he is the author of sin, and that man is merely his dupe. If we so believed how could we worship God, or how trust him for the future? If capable of perpetrating so great an injury to mind and body as we see sin to be, might he not be unjust enough to try it again in the future? If we believe that God unpityingly caused all the misery of the present time, needlessly and causelessly, and without its being merited by mankind as a penalty, how could we feel certain of any good thing for the future? If man was not the sinner--if God was the sinner and man merely his tool--God has been guilty not only of injustice, but of fraud, hypocrisy and lying. For God has declared man the sinner, he has declared that he doth not willingly afflict the children of men, and that it is our sins that have separated between us and him, and that the only way in which he could receive us back was by ransoming us. He therefore sent his Son, who died for our sins and who rose for our justification. But if the theory we are criticizing be true, God was the only sinner and the only one who needed to be justified.

But why proceed to argue on this line further? God's dealings, promises and threats, revealed in Scripture, everywhere recognize man as having a free will, a will which God refuses to coerce. Else why promise, exhort and threaten? What avail would threats or promises be to men if they were mere machines, overmastered and compelled by God to do right or wrong irrespective of their own will or choice. It is because man has a will of his own that experience can profit him. If man has not a free will (if God now forces him to sin and will by and by force him to righteousness), then the past six thousand years of sin and trouble were utterly useless, for experience could be of no value to a creature who has not a will of his own.

Our confidence, on the contrary, is, that because man has a free will, the sad plight of sin and death, with all their train of consequences, will, through God's abundant mercy in Christ (through his two fold work--ransom and restitution), result in the full appreciation of both good and evil, right and wrong, to the end that so many as will choose to do right may live and be blessed everlastingly.

"THE tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping."

"WHOEVER makes the truth appear unpleasant, commits high treason against virtue."

====================

R1226 : page 1

VOL. XI. ALLEGHENY, PA., JULY, 1890. NO. 8.

==========

page 1

ARP TRACTS--free--in any quantity you think you can use judiciously. We have these in both English and German.

MISSIONARY ENVELOPES.--The price of these is reduced to 25 cents per hundred, or $2.00 per thousand. (This includes expressage or mail charges of delivering them to you.) We want these messengers to go everywhere, bearing testimony to the Truth, and calling attention to God's gracious Plan of the Ages.

====================

R1226 : page 1

"I WILL DRAW ALL UNTO ME."

"Now is the judgment of this world: now shall the prince of this world be cast out [i.e., the judgment or testing of this world is now about to begin --the testing which shall result in casting out the present prince, Satan, who now dominates the world and who sways fallen men by ignorance, superstition, fear, etc.]. And I, if I be lifted up from the earth, will draw ALL unto me." -- John 12:31,32 .

It seems strange that so simple a statement as the above can be differently understood by God's children. Our Calvinistic friends see in the word all no more than the elect, and in the word draw they see nothing but force or compulsion. Our Universalist friends get the all right, but hold the same erroneous view of the word draw.

Our Arminian friends, on the contrary, though they get the correct view of the word draw, namely, to constrain, or to exert an influence upon, but not a compulsory influence, nevertheless fail to get the true sense because they do not allow the true meaning to the word all. They see that all are not drawn now, and know nothing of the greater work of constraining love, in the Millennial age.

When, however, the passage is examined by those who have clear views of God's great plan of the ages, all is harmony, and no necessity is found for either belittling or exaggerating the meaning of such simple words as all, draw and unto. (The Greek word here rendered unto is pros, signifying toward.)

The passage predicts that though our Lord's death by crucifixion (verse 33) might seem like Satan's victory, it would really be the beginning of his overthrow, who for so long had held humanity as blinded slaves in sin, superstition and ignorance. While it looked like the defeat of the Son of man, it really was not; it led to his exaltation and power, whereby he should in God's due time free men from bondage to sin and death, and grant to all an opportunity of life--to draw all away from error and from love of sin and the service of Satan, to himself, and to obedience to him as the great ruler whom God has appointed. As the Prophet, Priest

R1227 : page 1

and King appointed of God to destroy sin and to restore to perfection all who will yield themselves to the drawing influence of the truth, he shall be exalted in his Millennial kingdom. Many who should know do not know that our Lord has not yet begun this work of drawing men unto himself. Thus far he has been receiving such only as are drawn to him by the Father's promises through the prophets, etc. His work of drawing will not begin until the Millennial kingdom has been established--not until the Father's promises have drawn out from the world a little flock to be the bride, the Lamb's wife.

All of God's dealings with his intelligent creatures are on this same principle of drawing, persuading and constraining, and not of compulsion. During the Gospel age the Father himself is the one who draws or persuades to righteousness by his truth. Our Lord Jesus attributes to him all the drawing of the present time, saying, "No man can come unto me except the Father which sent me draw him." The Father's work is to draw or call, and to select from among the called the "little flock" whom he shall accept with and under Jesus Christ to be partakers of the divine nature, to constitute his kingdom, and to bless and draw all the families of the earth, during the Millennium.

This, as the Father's part of the work, is beautifully illustrated in the type of the calling of Rebecca to be the wife of Isaac. Abraham typified the Heavenly Father, Isaac, the Lord Jesus, and Rebecca, the Church, the Lamb's wife. Not Isaac, but Abraham, called Rebecca to be Isaac's joint-heir. As Abraham sent Eliezer as his honored representative and servant with instructions how to select the proper person, and to draw or influence her to come with him to be Isaac's wife, so God has sent forth his Spirit--the spirit of his truth and the power of his truth--to call or draw, not all, but merely a desired class--such as gladly receive the messenger and willingly forsake their father's house (the human family), to become members of the divine family.

Abraham did not send his servant to call or draw any maiden whom he should meet, but, on the contrary, charged him strictly that he should not fetch one of the daughters of the Canaanites, but one from among those already related to him. So God does not call or draw sinners (represented by the Canaanites, to whom Eliezer was not to go,) to this high position of joint-heirship with Christ, but only such as are already justified, in harmony with God--friends of God.

The servant, in representing his mission and calling the bride, always spoke in the name of Abraham and as Abraham's servant, and not as Isaac's servant, though as a matter of fact Isaac was being served too, because Abraham's service and instructions included Isaac's interest. So the spirit of truth speaks to us who are now being drawn. We are told that we are called of God (Rom. 8:28,29); begotten of God (1 Pet. 1:3); adopted by God into his family by the spirit of adoption sent of God (Rom. 8:15 ; Gal. 4:5,6); we are to come unto, and find access to, the Father (Rom. 5:2 ; Eph. 2:18 ; 3:12); and we are finally to be resurrected by the Father (1 Cor. 6:14). Thus the Father is credited with doing all the drawing of the

Church, the bride, during this age, although our Lord Jesus and all the faithful of God have been his servants, ambassadors and representatives, represented also in the person of Eliezer, doing the calling and drawing in the Father's name.

This, then, the Father's method of drawing, is a proper sample of the drawing which our Lord Jesus will do when he shall, as promised, draw all men unto him. (The word draw in both cases is from the same Greek word helkuo. John 6:44 and 12:32 .) Using the Father's work as an illustration of Christ's work, we know that there will be no coercion, no compulsion; that it will be by the cords of the truth that all will be drawn; and that those who would resist the spirit of the truth, when the Lord and all his gracious provisions are fully known, will be privileged to do so, none being drawn against their wills.

As the Father drew the Bride by the special promise of the heavenly estate, and will bestow upon her the divine nature in accordance with that agreement, so the conditions and promises by which our Lord Jesus will draw all are clearly defined. The promise which he will hold out will not be the same that the Father has held out to us--the "high calling" or "heavenly calling"--but an earthly calling. A calling and drawing to the restitution of all things lost in Adam will be the prize which he will set before all mankind, and for which all will be invited to so run as to obtain it.

The promises of full restitution of life --including perfect health and strength --and of all the honor and rulership of earth originally given to Adam will be parts of the drawing power which shall influence every man. Yet then, as now under the Father's drawing, there will be no compulsion; and notwithstanding the drawing of those promises, the wills of men will be free to choose between humility and pride, between God's law of love and Satan's law of selfishness, between good and evil.

If all other conditions were to be the same then as now, we might well reason that few would be drawn by the Redeemer, as only a "little flock" have been drawn by the Father. But we have already seen that in many respects the difference between now and then will be great. Satan will be bound; his deceptions, political, financial and theological, will no longer mislead those really seeking the truth and the right way. The way of holiness will then be a highway--a broad, open, public thoroughfare, upon which there will be no danger of pitfalls and snares, and whereon no ravenous beasts (false systems and false doctrines) shall go to torment with fear or to turn back the seekers of perfection of holiness.--See Isa. 35:8-10 .

Not only will the way be so much more favorable than the narrow, thorny way open during the present age, by which alone the heavenly calling can be reached by those who have been called and drawn of the Father, but the call and drawing will be more attractive to mankind. It will be a drawing in perfect harmony with all that is good of human nature in mankind, whereas the call and drawing of this present age is in many respects (when rightly understood) the very reverse. The present call to the Church is to leave the human, earthly, all the visible delights and experienced pleasures, to seek after such as can only be seen by faith and grasped by hope. How much more enticing will be the call to "build houses and inhabit them, plant vineyards and eat the fruit of them, and long enjoy the work of their hands." -- Isa. 65:21,22 .

Even now, while the saints are called to the heavenly things, and exhorted to lift their minds from earthly hopes and ambitions, and to place them upon the heavenly things not seen as yet, how difficult all find it to do so at all times. How apt are earthly plans and ambitions to intrude and carry us captive to earthly things for a time. How difficult it seems for the very large majority of God's children to lift their affections and place all of them upon the Kingdom promised them, but seen only by faith--to live for that Kingdom, to spend all of time and influence (aside from the necessities of the present) in preaching that unseen Kingdom, not believed in except by the few.

On the contrary, do we not see that most of God's people grasp earthly reforms and seek to push them, instead of prosecuting the work for the promised but deferred and unseen Kingdom?

Among these earthly ambitions are Temperance reforms, Political reforms, Financial reforms and Social reforms. All of these, and many more, are good and pleasing

R1227 : page 2

to God and will be regularly the order of the day under Christ's Millennial Kingdom. These are all earthly and tend toward earthly restitution, and for mankind in general they are the proper thing, and manifest the proper aspirations and ambitions. We are not objecting to such reforms, but while commending them, wish to have all see how much more natural it is to fall in with such works of restitution than with the one and only thing that the consecrated believers are now called to give their attention to--"Go thou and preach the Kingdom of God."-- Luke 9:60 .

Thus will the Son of man, because lifted up, (because he became man's ransom-price, and by virtue of his consequent exaltation to be man's King and Restorer,) draw all unto him, into harmony with him and the laws of righteousness. And as a result of the light then shed abroad and the knowledge of the truth then caused to fill the earth, and the drawing power of that light and truth, in connection with the promises and blessings of restitution, many, we hope and believe, will choose life by choosing to obey the New Covenant--the law of the spirit of life in Christ. But whether the vast majority will so choose and obtain life everlasting for the ages of glory and joy and peace beyond the Millennium, God only knows, and his Word makes no declaration on the subject, except what may be inferentially drawn from the only parable of our Lord which illustrates that Millennial age and the results at its close. (Matt. 25:31-46 .) The inference which it would give is that a majority will obtain everlasting life, as sheep are more numerous than goats.

===================

R1228 : page 2

DO YOU BELIEVE IN THE RANSOM?

Do you know what the word ransom means? When you have found out that the Greek word, antilutron, rendered ransom, has a particular meaning, that it means neither more nor less than a corresponding price, then ask yourself whether you believe in it according to its true and only meaning? Do you believe that the Lord Jesus gave a corresponding price? that is, a price equivalent to the forfeited life of Adam, in whose condemnation you were involved and in whose redemption also you are therefore included? If so, you are a believer in the ransom; if not, you might use the word ransom in every sentence you uttered and yet not be a believer in it. Remember that no other definition of the word ransom is ever offered, even.

Let us briefly go into the philosophy of the ransom and ask a few questions which may assist some to clearer views on the subject and enable them to square and repair their belief in harmony with this, the fundamental principle of God's plan of salvation.

If you accept of the fact which the word ransom teaches--that Christ gave a corresponding price for all--then ask yourself, What was the price which he gave? Does he not say, it was his life that he gave as the price of ours? (John 10:15 ; 6:51 .) Was that price not given to save us--to recover us out of death, to make legally possible the resurrection of the dead? Is it not written, I will ransom them from the grave? (Hos. 13:14 .) Are you sure that you believe in the ransom, thus, according to its only meaning and use in the Scriptures? Make sure that you do so fully; for to believe something else about it and to use the word ransom in a wrong sense is only to deceive and ensnare your own heart, and will lead you bound hand and foot into the "outer darkness" of human philosophy--evolution.

Well, if you are sure that you have the correct idea of the corresponding price, look at the facts and ask yourself, When did our Lord pay that price for us? Does not the Apostle give the answer of this (1 Tim. 2:5,6), saying that it was the man Christ Jesus who gave himself a ransom for all? When was he the man Christ Jesus? Surely not before he was made flesh, when he was a spirit-being with the Father. Surely not since his resurrection; for he is the man Christ Jesus no longer. He was made alive from the dead "a quickening spirit," of the divine nature, far higher than angels, while manhood is "a little lower" than the angelic nature.-- Heb. 2:7-9 ; Psa. 8:4-8 .

Is it not clear, then, that our Lord when he was the man Christ Jesus gave himself (all of himself, his human rights, privileges, etc.) as our corresponding price?

And as the price paid by the Lord was a corresponding price, does not this prove that those for whom this price was paid had lost or forfeited just such things as corresponded to what he paid? And does not this agree with the statement, oft confirmed in the Scriptures, that God created man perfect, upright, in his own image, only of a fleshly or earthly nature instead of a spirit or heavenly nature?

Is it not evident, then--since Adam was created in God's likeness, and not in a state of imperfection and sin; and since he lost his powers of perfect manhood and all right to their possession through disobedience; and since by losing these he and all in him became subject to death (Rom. 5:12)--that our Lord Jesus under the divine plan became a man for the very purpose of giving himself a corresponding price for Adam, and thus for all involved in the loss and fall through him? Is it not evident that he gave up his manhood on our behalf as a substitute for condemned Adam, that Adam and his children might be released from the tomb "in due time"? Is it not evident, then, that our Lord Jesus would not prefer to be a man, being now of a nature so much higher than the one that he humbled himself to take for our sakes, that he might be able to give the corresponding price? And is it not evident that even if human nature were higher and more desirable than the divine nature, our Lord could not take it again without taking back the price of our justification?

And is it not evident that this is the one and only view of ransom which fits to the meaning of the word and to the facts and testimonies which God gives relative thereto.

Do you know, now, whether or not you believe in the ransom? and are you able to see through the thin deceptions of some teachers who use the word repeatedly to give the impression that they believe the sentiments which the word represents, but who are nevertheless constantly teaching theories in direct opposition to the meaning of the word ransom and its use in the Scriptures? Settle this question at once and definitely; and then see to it that your every mite of influence, by word and by letter and by literature, is exerted for the ransom as God's Word teaches it,--a "corresponding price," its only definition.

===================

R1228 : page 2

QUESTIONS ON THE RANSOM.

One who has been somewhat confused by the growingly prevalent no-ransom views, which darken counsel and pervert the Scriptures by stringing together disconnected portions of Scripture and by using such words as ransom and restitution regardless of the meaning of the words, suggests the following questions, which, for the benefit of all, we answer publicly.

Ques. Could not Christ be our ransom and yet not be our substitute?

No; the word ransom means all that substitute and redeem mean, and more. The word ransom not only signifies a price put instead of, or as a substitute for, something, but it means a corresponding price, a corresponding thing substituted.

Ques. Do you not misstate the case when you declare that Christ as our ransom is the Rock upon which all should build, the foundation of all true faith? Do not the Scriptures declare that "That Rock was Christ," without mentioning the ransom?

No, we do not misstate the matter. While acknowledging all of the features of Christ's work, we claim, and have repeatedly shown, that the work of Christ as our ransom is the foundation Rock upon which all other parts of his work for man's salvation are built, and that faith in his work as our ransom price is the solid rock-foundation, and the only foundation for all our hopes, present and future, through him. What is it to believe in Christ? Surely not the mere belief that such a person lived and died. No; many infidels believe this, and yet, rejecting the work which he accomplished as our Redeemer, our ransom-price, they have no foundation for faith in him. Besides, in the very case you cite (1 Cor. 10:4), the rock which typified Christ was the one from which the water flowed out as the result of its being smitten. That smiting represented Christ's crucifixion as our ransom. As the direct result of that ransom the water of everlasting life flows to the otherwise perishing. The source of life, the foundation of all faith and hope, then, is the smitten Rock, Christ as our ransom.

Ques. You have pointed out repeatedly the many texts which mention the value of Christ's death, the efficacy of the precious blood as the one and only propitiation (satisfaction) for our sins, which effects for us a release from sin and its penalty, death; will you permit me to inquire --How comes it, then, that the Apostle, while agreeing with you that "we were reconciled to God by the death of his Son," declares that "we shall be saved by his life?" He even declares that if Christ be not risen, we are yet in our sins. If Christ's death was our ransom-price, and effected our reconciliation with God, as you and the Apostles declare, how could it be true that if Christ had not risen, our guilt would have been unforgiven and we would have been without hope of a resurrection?

A careful study of the typical sin-offering (See next issue of the TOWER,) will show clearly the answer to this question. When the typical high-priest made atonement for sin, he first slew the bullock, which represented the man Christ Jesus who gave himself a ransom (a corresponding price), putting it on the altar of sacrifice, where it was fully consumed. Then he, as the representative of Christ, the "new creature," partaker of the divine nature, took the blood of the bullock into the Most Holy and sprinkled it upon the Mercy-seat and before the Mercy-seat, thus representing a work done by our Lord Jesus after his resurrection, when he, as our great High Priest, "entered into heaven itself (the true Holy of Holies), there to appear in the presence of God for us"--there to present before the Father, as the payment of our sins, the merit or value of his own sacrifice at Calvary.

Just as in the type the slaying of the bullock and the consuming of it as a sacrifice did not effect the typical atonement nor typically take away the sin, just so in the antitype. Our Lord's sacrifice of himself did not take away our sins, nor in any way effect a reconciliation, nor justify us from our sins, nor secure to us resurrection life, until presented to God, after his resurrection and ascension. As in the type the death of the bullock became the means or price by which reconciliation and atonement for sin was afterward effected in the Most Holy, so in the antitype the death of Christ became the means, the merit, the price by which reconciliation and atonement for sins was afterward effected, when Christ our Lord arose, ascended, and presented before the Father the merit of his obedience, as the offset to the penalty against Adam and all his race--as substitutionary payment of the penalty against Adam, as his ransom price (a corresponding price).

When you have earned the money for the purchase of an article, that alone does not make the article yours. The money may lie in your purse and the desired thing will never be yours unless you present the money for it. So, our Lord's death, which corresponded to man's penalty, became in his hand a merit, a valuable thing, available for man's purchase or ransom, sufficient as a propitiation to settle or cancel the debt of the sinner. But the presenting of that price for us was not done at Calvary, but after our Lord was risen and ascended up on high. The presentation of that merit before the Father and its acceptance as our ransom price was typically shown in the type of the atonement, by the sprinkling of the blood of the bullock (blood of propitiation or satisfaction) upon the Mercy-seat or Propitiatory.

Did God then accept the merit of Christ's sacrifice as the full offset, ransom or purchase price for the world of mankind? Yes; God not only indicated that the sacrifice of the Lord Jesus was an acceptable one in his sight, but he in a special manner granted an acknowledgment that when presented to him as the payment, the price, the propitiation of our sins, he thus accepted of it.

The resurrection of Christ from the dead was the proof or evidence that in him God was well pleased, that his life and sacrifice were acceptable before God; and this became an assurance or evidence to men that he is the one through whom God intended to judge the world--to try or test men under full knowledge and opportunity, and reward all who will choose righteousness with lasting life.-- Acts 17:31 .

The descent of the holy Spirit at Pentecost was the evidence or proof that the sacrifice of Christ had been applied on our behalf as the price of our sins and that God had accepted it as such. It was ten days after our Lord ascended up on high before any forgiveness of sins or other advantage from his death accrued to men. What was our Lord doing in heaven during those ten days, while the disciples waited for the promised blessing? He was doing what was typified in the act of the typical high priest sprinkling the blood of the already offered and consumed sacrifice, as an atonement or propitiation upon the Mercy-seat or Propitiatory. He was presenting the merit of his human life given up as the price of our forfeited life, that he might, by thus meeting our penalty, have the right to offer lasting life, by a resurrection, to all.

Thus seen, the resurrection of our Lord was all-important. Had he not risen, he would have been proved a sinner, one not worthy of life and unfit to be our ransom price. Had he not risen, he could not have gone into the Holy of Holies, even heaven itself, there to appear on our behalf, to present to God the merit of the sacrifice he had made; and therefore we would have remained unbenefited. Remember, too, how he declared after his resurrection, "It is expedient for you that I go away." Had he not entered the true Holy of Holies and presented his sacrifice as our ransom, we would have remained in our sins, and the holy Spirit and the privilege of God's call to joint-heirship with Christ would not have been granted--for this favor comes not to sinners, but to the justified. And had Christ not risen, he could never do the great work of restitution for mankind. For be it remembered, only believers in his ransom-sacrifice are yet justified, freed from sins, or in any way forgiven. Of others it is written, "ye are yet in your sins." Only believers have escaped from the condemnation that is still upon the world (John 3:18). And these believers are such as not only believe that such a person as Jesus lived and died, but that his death was accepted of God as their ransom price. Others will be brought to a knowledge of this great foundation truth in the times of restitution, and when they accept of it, their sins will be blotted out. -- Acts 3:19 .

So then, we were reconciled to God by the death of his Son, but not at the time of the death, nor until it was presented and accepted as our ransom price. And we were justified freely by his blood [his sacrificed life], not when he died, nor when he presented it to the Father as the price of Adam and his race, but when we individually accepted of the offer of forgiveness and reconciliation--through his blood.

===================

R1229 : page 3

THE WAITING ONES.

There are some among the faithful,
  Waiting, watching every day,
Peering through the misty shadows
  To the clear and lighted way;
Listening in the dusky twilight,
  Waiting even in the night,
'Mid the toil and heat of noonday
  Bending forward to the light.

And they speak in eager whispers--
  "Can we see his chariot yet?"
"Will the Master come this evening?"
  "Will the heavenly Friend forget?"
So they stand, these earnest servants,
  Waiting, watching evermore
For the clouds to part asunder,
  And reveal the open door.

There are troubled ones among them,
  Looking through the weary night;
Some are God's dear little children
  Watching for the dawning light;
Some are aged pilgrims, longing
  For the Master's spoken word;
There are some in every country
  Waiting, watching for the Lord.

And they take their daily duties,
  And perform them as for him;

And they read his loving message
When their eyes are tired and dim.
They are living lives of blessing--
Lives of love for his dear sake,
While they wait with eager longing
For the morn of joy to break.

Now he doth no longer tarry;
Soon he'll fold them to his breast;
He will make his watchers happy
In this everlasting rest.
He will give them satisfaction
For their days of waiting here;
And their joy shall be unceasing
When they shall his glory share.
-- Selected.

===================

R1229 : page 3

THE PRECIOUS BLOOD OF CHRIST.

All of God's dear children trust in the precious blood of the Lamb of God, which taketh away the sin of the world. They know, as Mr. Moody tersely puts it, that the blood of Christ is the principal topic of God's revelation, and the foundation of his great plan of salvation. They know that the expression, "blood of Christ," somehow stands for sacrifice of Christ, though they are sadly confused by false ideas on the so-called "trinity," and consequently upon what our Lord Jesus gave as the sacrifice for sins.

In this "evil day" the great Adversary of God and his truth is taking advantage of this confusion, this lack of clearness of understanding, to overthrow faith in the ransom, the foundation doctrine of Christianity. The process is, to scoff at the idea of blood cleansing from sin, and to insinuate that most Christians believe in having literal blood sprinkled on their hearts, or that they are cleansed from sin by plunging into a literal fountain filled with blood drawn from Immanuel's veins. Thus the idea of blood-cleansing is scouted as being on a par with the doctrine

R1230 : page 3

of everlasting torment, and belonging to the savage minds of the "dark ages."

As a matter of fact, no sane Christian people have ever held this literal and absurd view of the meaning of the blood of Christ. It has always been recognized as synonymous with sacrifice. Any fair-minded person can readily see this to be true as well of the use of the word blood by the Apostles, as in the hymns of all denominations of Christian people. Take that grand old hymn--

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

What could more clearly express the very essence of the Bible doctrine; and how absurd for any to try to make out that those who thus express their sentiments believe in a river of literal blood. The hymn expresses well and beautifully the very thought of the Prophet (Zech. 13:1), "In that day there shall be a fountain opened to the house of David for sin and for uncleanness."

There is surely an object in this misrepresentation of the general views of Christian people. Is it to confuse the mind, excite disgust at the thought of blood, and swimming in rivers of blood, etc., and then under the warmth of the denial: "Such is not my belief even if my fathers did believe it," to point out to the confused one a theory which it is desired to impress? It looks very much that way. The theory then advanced is, that when Christ's blood is mentioned, the word blood stands for carnal nature, and the understanding should be-- Christ slew HIS carnal nature, as an example of how all his followers and the world in general should slay their carnal natures.

Ah! no wonder that, with such a theory to advance, the great Adversary first tried to excite disgust for any and every thing connected with "the blood." He well knew that, unless disgust for "the blood" should be aroused and form a barrier of mental prejudice, some of God's children would be sure to examine the forty-three places where the Scriptures mention the blood of Christ, and the many more where they mention the blood of animals which typified his blood. And if they would but investigate, they would find that which would prove fatal to the theory he wished to establish as new light.

The few who look to God's word for instruction find that in these forty-three times that the blood of Christ is mentioned, neither our Lord nor the apostles once hint that the blood of Jesus represented the slaying of his carnal nature, nor that he had in or about him anything evil that required to be destroyed. They find, on the contrary, that there was no cause of death found in him except in the sight of the hypocritical Pharisees. And they find that, to the contrary of the theory we are criticizing, these forty-three inspired testimonies on the subject declare unitedly, not that our Lord shed his blood for himself and as an example to all men to shed their blood for themselves and thus reach perfection, but that, whatever blood symbolizes, it is his blood that cleanseth us from all sin.

Yes, his blood became the basis for the forgiveness of our sins, made peace for us, opened up the way to reconciliation, and transferred us from the domain of sentenced culprits, back to sonship in the family of God. So says the great Apostle Paul-- Col. 1:20 ; Heb. 9:12 ; 10:19 ; 13:12 ; Rom. 3:25 ; 5:9 ; Eph. 1:7 ; 2:13 ; Col. 1:14 and Acts 20:28-31 . So declares the great Apostle Peter-- 1 Pet. 1:2,19 . So testifies the beloved Apostle John-- 1 John 1:7 ; Rev. 1:5 ; 5:9 ; 7:14 .

Truly the Word of God is sufficient that the man of God may be thoroughly furnished against all the wiles, glosses and sophistries of Satan. Even those who do not see clearly what the blood does signify or symbolize, can, without aid, quickly see that it means nothing at all like what this erroneous view would set forth. The idea of the blood of Christ signifying the slaying by him of his carnal nature is as far from the testimony of the above passages of God's Word as the East is from the West.

But what is the true significance of the blood of Christ when used in reference to our cleansing from sin, as in the above citations? If it does not mean literal blood, what does it mean?

We answer by giving God's definition of what blood represents or symbolizes. The blood is the life. (Gen. 9:4-6 .) "For the life of the flesh is in the blood; and I have appointed it to you upon the altar to make an atonement for your souls [lives, beings]: for it is the blood [sacrificed life] that maketh atonement for the soul [or being]."-- Lev. 17:11,14 .

By accepting God's definition of what blood signified, in all the sacrifices, as well as in the case of the "one sacrifice for all" which our Lord Jesus presented, all confusion disappears. As blood represents the life, the shedding of blood represents the loss of life--death. So then, the expressions --the Lamb slain, the cleansing blood of the Lamb, the precious blood of Christ, no more refer to literal blood than to a literal lamb, but to the death of Christ. True, our Lord's side was actually pierced and blood flowed out, but the expression, "He hath redeemed us by his blood" (by his death), would have been equally true and proper, if not a drop of his literal blood had passed from his veins; for it merely signifies that he redeemed us by his death --by the sacrifice or loss of his life. Thus it is written, "He poured out his soul [being--life] unto death;" and again that he made "his soul [being--life] an offering for sin."-- Isa. 53:12,10 .

So then, God's people have always had the pith of the truth on this subject, when believing that the "blood of Christ" meant the sacrifice of Christ. That is the correct thought. Their difficulty is, that when they come in contact with errors their lack of a clear understanding of what sacrifice Christ did make for the sins of the world, combined with erroneous ideas of a trinity, make them liable to be led astray from the foundation doctrine of Christianity--"that Christ died for our sins according to the Scriptures." Finding that they cannot clearly analyze their own views, they are very susceptible to the false view we criticize, which first ridicules the idea which no one holds, that it is the literal blood of Christ which washes away our sins, and then offers the proposition, that Christ's blood, when referred to in Scriptures, represents his slaying of his own carnal nature and desires, as an example to men, how they must each slay his own carnal nature and desires. According to this unscriptural theory each man would be his own Savior. And not only so, but if each would be a great Savior in proportion to the work accomplished, then the Lord Jesus would be the least of all; because, even those who claim that he had a carnal nature to crucify or slay cannot dispute that many men have far more of evil and sin working in their members to overcome than our Lord had. And if each slays sin in himself, the more degraded the man the greater the salvation, and the greater he is as his own Savior.

But let each compare this view briefly with the view presented in the above cited statements of the apostles respecting the blood of Christ--the life which he laid down on our behalf.

The life of the world in general was gone--forfeited in father Adam's failure when on trial--all not absolutely dead were dying. They were under the execution of the just sentence of God, "Dust thou art and unto dust shalt thou return." God had decreed a sentence which would most fully manifest the law of the universe --that no sinner shall live--and one which at the same time furnished an opportunity for revealing to angels and to men his unswerving justice, his great love, and his boundless wisdom and power. When God decreed death as the penalty for sin, so that a ransom (a corresponding price --a just one to die for [or instead of] the unjust one-- Rom. 5:17) would be necessary to the release of mankind from the sentence, he did so in full view of the course he would pursue. His wisdom foresaw the results of leaving Adam to his own free will--that in his inexperience he would not submit his will to the will of his creator and would therefore get into sin and under the sentence of death--extinction. And his wisdom also foresaw how his love could work out a plan for the salvation of his creatures. And he foresaw that the well beloved and only begotten Son would humbly consent to carry out the divine plan--to leave the glory and honor of the heavenly nature, and as the man Christ Jesus give himself a ransom for Adam and his race.-- Phil. 2:7,8 ; 1 Tim. 2:5,6 .

Since the penalty was death, the ransom necessary to release the dead and dying world from the sentence under which all were, and to secure them restitution-- resurrection--and an individual trial for everlasting life, was the death of this perfect man whom God thus provided. And this simple and easily comprehended plan was carried out. The man Christ Jesus gave himself a ransom for all;--he died, the just for the unjust;--he died for our sins. The dying on the cross, the drops of bloody sweat in Gethsemane, the pierced hands and side and flowing blood were not necessary to our ransom. None of these things were the penalties of sin. God's sentence against Adam--"dying thou shalt die"--did not specify what manner of death, nor what amount of suffering should be connected with it. Death alone was the penalty, and had God's will been such, for our Lord to have met death in any other form than crucifixion would have been equally our ransom price.

R1231 : page 3

Many do not see that in our Lord two things were being accomplished at once. Our ransom was being provided, and our Lord's extreme fidelity to the Heavenly Father was being tested and proved in the same sacrifice. As our ransom, death in any form would do; but as an unbounded proof of his humility and obedience to the Father's plan, the shame of the cross was added.-- Phil. 2:7,8 .

The result of his death as it affects himself is that he is now highly exalted and made partaker of the divine nature, that all men should honor the Son even as they honor the Father.-- Phil. 2:8,9 ; John 5:23 .

The result of his death as it affects mankind is that it places the world in his hands as the purchaser, to the intent that, without violating the law and sentence of God (which he satisfied with his own [life] blood), he may restore men to perfection and offer everlasting life to all who will come into harmony with God's perfect law through him--under his direction and assistance.

R1231 : page 3

THIS IS JUSTIFICATION.

Thus we are justified by his blood [by the life which he laid down for us]: our sins and imperfections are passed over, forgiven, covered by the merit of the ransom which he gave. Not only sins past and present, but also all future sins--all that are directly or indirectly the results of Adam's transgression--all that are not our own, that our wills do not approve of, are not reckoned any longer to those who are *in* Christ Jesus. No wonder these have joy and peace as they realize that there is now no longer any condemnation against them.-- Rom. 5:1 ; 8:1 .

Here begins the work of sacrifice and crucifixion with Christ to which many are invited, but to which few respond. It is

R1231 : page 4

a mistake, however, to consider this *sacrificing* as a slaughter of our sins or as having anything to do with the "slaying of the enmity" mentioned by the Apostle. On the contrary (under the Law, which was typical), *no sacrifice* could be offered unto the Lord that had any blemish or imperfection--blemishes representing sin. So it is that no one is ever invited to become a sacrificer with Christ until he has *first* been justified from all things--cleansed from all sins--by the precious blood [sacrificed life] of Christ. And if these who are cleansed from sins--justified from all things--are told that they may present their bodies ["holy and acceptable unto God" through Jesus Christ] as living sacrifices, it must be their *justified selves* and not their sins that they present, and that the Lord proposes to accept.

The "enmity" which the Apostle declares Christ abolished (Eph. 2:15) was not sin in himself, nor anything in himself; but in or by the sacrifice of his flesh, the man Christ Jesus abolished the enmity or opposition of the Jewish Law Covenant, under which fleshly Israel labored. When that Covenant which they could not keep was fulfilled by our Lord Jesus and passed away (Col. 2:14), all who had been under it were released from its requirements of absolute perfection which opposed and condemned them all, that they might receive through Christ *forgiveness* of sins --through faith in his blood.

The privilege of becoming joint-sacrifices with Christ is limited, as truly as is the privilege of becoming joint-heirs with him. "Now is the *acceptable* time." Both the privilege and the reward of sacrifice will end with this age. Now is the time when God will accept the living sacrifices of all who (after being justified from all sin by the blood of Christ) come unto God through him.

Such are not invited to sacrifice for their own sins, then, for their sins must be canceled before any sacrifice would be acceptable. But they are invited to sacrifice time, talent, influence, self-ease, and lawful self-gratification, in the service of the truth--in the general cause of God against the great enemy, Sin, and for the recovery of sinners out of it through Christ Jesus.

The sufferings of Christ, to a share in which all believers cleansed by his blood were invited during the Gospel age, will soon end. They will be filled up or completed. (Col. 1:24 .) Then the glory will follow--the glory of Christ Jesus and also of all the members of his body, the church, those who suffered for the truth (not for their sins), sacrificing their justified selves with him and in the cause of God. Then the reign of righteousness will begin and none will have occasion to lay down his life for the truth's sake thereafter.

Many have believed in the precious blood and have had joy and peace in believing and then heard the call to the privilege of self-sacrifice with Christ; but few have responded, and hence few are chosen to be with him and behold and share his glory and his throne, and his new nature--the divine nature--far above both the human and the angelic natures, even in their grandest perfections. Let us, acceptable to God through the precious blood, make our calling and election sure. Let us lay aside every weight and hindrance and run with patience the race of self-denial to the end--looking unto Jesus, the author of our faith, to finish it by receiving us to the heavenly mansion.

R1110 : page 4

"ENTERTAIN no thoughts which you would blush at in words."

===================

R1232 : page 4

THE UNDEFILED ONE.

"Who can bring a clean thing out of an unclean? Not one."-- Job 14:4 .

That the pre-existent Son of God "was made flesh and dwelt among us," is clearly stated in the Scriptures (John 1:14); that he was "holy," "undefiled," and "separate from sinners," is plainly stated (Heb. 7:26-28 and Luke 1:35); and that he knew no sin, while all other men are sinners, is also stated (2 Cor. 5:21 ; Rom. 5:18,19 ; and 1 Pet. 2:22). The Apostle's argument that he was able to, and did, give himself a ransom or corresponding price, for the forfeited life and rights of Adam (Rom. 5:17-19 ; 1 Tim. 2:6), proves the same. Because the first Adam was perfect until he sinned; hence one who could give a corresponding price or ransom must have been likewise perfect, without sin and free from its condemnation. The same thought is logically deduced from the statement that Jesus fulfilled all the requirements of the Law (Matt. 5:17 ; John 8:46); for we know that the Law of God was the full measure of a perfect man's ability. Hence the conclusion is irresistible that he must have been a perfect man when able to do what no imperfect man had done or could do. -- Psa. 49:7 ; Heb. 1:3 ; 4:15 ; 9:28 ; 10:5-10 ; Isa. 53:9-12 ; John 1:29 ; 1 Pet. 1:19 .

But notwithstanding the mass of Bible testimony as to his human perfection, some inquire, Can the possibility of this be scientifically shown? Others assert that it is an impossibility, and that the laws of nature are in direct opposition. They give unbounded weight to their imperfect understanding of nature's laws, and lightly cast aside the weight of Bible testimony.

The question, however, is well worthy of an examination from a scientific as well as from a scriptural standpoint, in order that the agreement of science and Scripture may be clearly seen. Science and Scripture always agree when properly understood. There is no law against our seeking evidence from every good source, but only egotism, or blindness, or both, will exalt human reasonings above the divine testimony.

We raise the query then: How came it that Jesus was perfect while his mother was imperfect?--who can bring a clean thing out of an unclean? Seeking to answer this query, the church of Rome promulgated the doctrine of the "Immaculate Conception:" not the doctrine that Jesus was miraculously conceived by the holy power of God, as recorded by the Evangelists; but that Mary, the mother of Jesus, was miraculously conceived, and hence that she was pure, holy, and free from Adamic sin and imperfection. But the originators of this doctrine could not have been far-seeing, or they would have known that by the same reasoning it must be proved that Mary's mother was of immaculate conception, and so all the way back to Eve, "the mother of all living," whose fall into sin before she bore any children is clearly stated in the Bible. See Gen. 3 and 1 Tim. 2:14 .

However, this subject is perfectly clear and plain now, from a scientific as well as from a Bible standpoint.

The Scriptures hold out the thought that all EXISTENCE, LIVING ENERGY, or BEING, comes from the father and not from the mother. The mother receives and nourishes the germ of being until it is able to maintain an independent existence; i.e., until it is able to appropriate to its maintenance the life-sustaining elements which the earth and air supply. The living organism which she nourishes came entirely from the father. The word father has the significance of life-giver.

In harmony with this principle, God was the "FATHER," or life-giver, while the earth was the Mother of Adam, and hence of the human race (Luke 3:38). In harmony with this principle, the children are spoken of, as of or from their fathers, and borne by their mothers. (Gen. 24:47 .) Thus the children of Jacob, counted through his sons, were seventy when he came out of Egypt; but if he or the twelve Patriarchs had daughters, which we cannot doubt, the children of those daughters were not counted as Jacob's children, they being counted to their fathers. And all of these seventy souls or beings are expressly said to have come out of the loins of Jacob. (Gen. 46:26,27 , and Exod. 1:5 .) So of Solomon it is said, that he came out of the loins of

David. (1 Kings 8:19 , and 2 Chron. 6:9 .) So also the Apostle Paul and Israelites in general claimed that they all came out of the loins of Abraham; and of Levi it is written that "he was yet in the loins of his father when Melchisedec met him." -- Heb. 7:5,10 .

Thus also the whole race was in and sprang from Adam their father, but were not from Eve. And thus it is written that in (through) ADAM all die, but not in (through) Eve. Because the race came of Adam, it was therefore tried in him.

This, which the Scriptures teach, is the latest deduction of science on this subject of Progeneration, as applied to life in all its forms. Scientists find abundant and conclusive proof in nature that life or being comes always from the male. The simplest form of illustration is a hen's egg: Of itself it contains no life; no living organism could under any circumstance come of it, unless it be impregnated with a living organism by the male. The egg consists of the proper elements, and in proper proportion, adapted to the minute organism received into it; and under proper conditions that organism develops. The yolk becomes wholly the bird, while the clear liquid albumen serves as its earliest nourishment until it breaks the shell and is able to sustain itself by appropriating cruder elements of nutrition. The principles here involved are the same in human and other animals.

In view of these testimonies of the Bible and science, it is a reasonable deduction that if the father be perfect, the child will be so: the perfect progeny would absorb and appropriate only such elements of nutrition as were suitable and beneficial to its perfect development, throwing off through the operation of its perfect organism any other elements. On the contrary, if the germ of being be imperfect, it will appropriate whatever qualities its mother furnishes--good or bad. Being imperfect, it would be unable to reject wholly the poisonous elements of disease. This is on the same principle that if two persons eat of strong food, the one with good digestive powers can appropriate its nutriment and pass off its unwholesome qualities, while the other with weak digestion could appropriate little nutriment from the same food and would be injured by its evil qualities.

It follows, then, that had mother Eve alone sinned, the race would not have died. Had Adam remained perfect, his life unforfeited and unimpaired, his offspring would have been the same; the imperfections of Eve would not have affected them; being perfect, they would have appropriated good elements and have passed off naturally any elements of decay without injury. On the other hand, suppose that Adam had sinned and Eve had remained sinless, Adam's condemnation and death would have affected the entire posterity just the same; the most perfect nourishment given to imperfect and dying germs would never make of them perfect beings. Hence the appropriateness of the Scriptural statement, that "In Adam all die," and "By one man's disobedience...death passed upon all." (1 Cor. 15:22 ; Rom. 5:12,19 .) How wonderful the correspondence here between the first and second Adams and their brides. As the death of the race depended not upon Eve but wholly upon Adam, and yet she shared in the bringing of it, so the restored life of the race redeemed depends not at all upon the bride of Christ, but upon Jesus, though by divine favor it is arranged that she shall share in the work of RESTITUTION of "that which was lost."

The fountain, Adam, having become contaminated by sin and death, none of his posterity can be free from contamination; for, "Who can bring a clean thing out of an unclean? Not one." The reference here must be understood as applying to the man, and not to the woman: none coming from or out of the contaminated fountain can be clean. Hence, "There is none righteous, no, not one;" none can redeem his own life, nor give to God a ransom for his brother.-- Rom. 3:10 ; Psa. 49:7 .

It follows, then, that the only obstacle to the generation of a perfect man is the lack of a perfect father to give a perfect life-germ; and hence the teaching of Scripture, that in the case of Jesus a perfect LIFE-GERM, transferred by divine power from a pre-existent condition to the embryo human condition, was born "holy" (pure and perfect), though of an imperfect mother (Luke 1:35). That he was uncontaminated with any imperfection --mental, moral or physical--which his mother in common with the entire human race shared, is entirely reasonable, and in perfect accord both with Scripture and with the latest scientific findings and deductions.

Another fact which scientists are demonstrating to themselves, which seems to concur with Scripture testimony, is, that though life or being comes from the father, form and nature come from the mother. The scientific proofs of this are more abstruse and less easily grasped by the ordinary mind; and this, because in wisdom God has not only separated the various kinds, or natures, but in great measure has limited them, so that they cannot mix or blend beyond certain limits.

The clearest illustration of this principle that kind or nature comes from the mother, scientists have yet to learn, is found in the Scriptures. They furnish the principal and clearest illustration of the effect or result of miscegenation, or the blending of distinct natures, and prove more conclusively than science has yet been able to do, that NATURE comes of the mother, though the father's characteristics attach. Take, as an illustration, the offspring of the improper union between "the daughters of men" and those angels who kept not their proper estate, but degraded their nature: the progeny had the vitality of the fathers, but the nature of the mothers--they were renowned MEN. [Superior to the then decaying race, it would have had hard masters in those Nephelim had not God in goodness not only swept away the new race (new, because not of the same father) in the Flood, but restrained "those angels" who caused this trouble, depriving them of their former liberties. See articles in issues of June and December, 1884, and January, 1885, treating of these.] So great was the renown of these, that it is to be found with more or less distinctness in heathen mythologies to this day, and hundreds of years after their destruction in the flood, the false report that some of these were yet alive caused a panic among the Israelites while flushed with the victory of recent battles.--See Num. 13:33 .

But the chief illustration of this principle is found in the fact that Jehovah, himself of the divine nature, has begotten sons of the same as well as other natures. He is the father of those of the angelic nature (Job 2:1 ; 38:7 ; Heb. 2:9), and of the human nature (Luke 3:38), as well as of the "NEW CREATURES" who shall be made partakers of his own divine nature. (2 Pet. 1:4). The will or ENERGY of Jehovah operating upon spirit-substances produced and developed angels; operating upon earthly substances (Gen. 2:7 ; 1 Cor. 15:47), man was produced. And when he would give us a clear conception of the generation of the new creatures to the divine nature, he represents them as begotten of his in the womb of the Covenant which he made with Abraham, which he symbolizes by a woman, Sarah, telling us that as Isaac was the heir of Abraham and child of promise (by Sarah), so we, as or like Isaac, are children of God, being children of the promise, or Sarah covenant. --See Gal. 4:23-31 ; 1 Pet. 1:3,5,23 ; 2 Pet. 1:4 .

The same principle is illustrated in the fact that in the typical dispensation, prior to the Christian age, a child inherited blessings and privileges of its father, according to the favor and standing of its mother, thus again declaring that the mother's nature, rights, privileges and liberties attached to the child, though not of necessity the father's. See Gen. 21:10 ; Ex. 21:4 ; Gal. 4:30 .

Again, Jesus' birth of a woman proves the same thing. The "holy thing" born of a woman partook of the woman's nature, i.e., human nature--"of the earth earthy." Though retaining all the purity and perfection of the pre-existent (spirit) state, the transferred germ of being (in harmony with this law we are examining) partook of the nature of the mother and was "made flesh" by being "born of a woman." Yet the "clean thing" came not out of the unclean race, but "proceeded forth and came from God" and was merely nourished and developed in Mary.

It is yet further in harmony with this same principle that though Christ has been highly exalted to the divine nature, and is no longer human, yet it is declared of him that he shall be the life-giver or father of the whole human race, while it is also shown that his work for the race is to restore the perfection of human nature, which was lost for all through Adam's sin; thus showing that he, as father, will be on the divine plane, while the restored race, as children, will be on the human plane, born out of a covenant of restitution, illustrated by Keturah, Abraham's third wife.

===================

R1232 : page 5

SECTARIAN TAXES.

A prominent New York journal calls attention to the fact that of the total sum of $1,142,222.61 assessed in that city for charitable purposes for the present year, more than one-half will go to support sectarian charities, the figures standing:

Nonsectarian, ...	$510,092.38
Sectarian, ...	632,130.23

Total, ...	1,142,222.61

This immense sum appropriated to sectarian purposes is made up as follows:--

PROTESTANT EPISCOPAL.

The Children's Fold of the City of New York, ...	$17,680.00
Protestant Episcopal House of Mercy, ...	9,134.63
The Shepherd's Fold of the Protestant Episcopal Church in the State of New York, . .	5,000.00

Total	$31,814.63

JEWISH.

Hebrew Benevolent Society of the City of New York, ...	$60,000.00

ROMAN CATHOLIC.

Association for Befriending Children and Young Girls . . .	$7,280.00
St. Joseph's Institution for the Improved Instruction of Deaf Mutes	20,700.00
Foundling Asylum of the Sisters of Charity	252,345.60
New York Catholic Protectory .	254,000.00
Roman Catholic House of the	

Good Shepherd	6,000.00

Total	$540,325.60

Thus, at the expense of the public, over half a million dollars per year are spent to prove to the world the great benevolence of the CHURCH OF ROME.

We highly approve of real generosity and benevolence, but the people have a right to demand that public taxes be devoted to public and not to sectarian religious purposes. The influence of this money goes to spread or to support the errors of the systems dispensing the sum. How these large sums of money are spent, the public never knows, for no reports are required of these as of the city charities.

====================

R1231 : page 5

SHALL NEVER DIE.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."-- John 11:26 .

These were Jesus' words of consolation to Martha. They state briefly man's future hopes in, and because of, the redemption that is in Christ Jesus. Let us analyze the statement, and, if possible, gain its full import.

The first statement--"He that believeth in me, though he were dead, yet shall he live," teaches that only believers shall be resurrected--made to "LIVE." This may appear out of harmony with other statements of our Lord to the effect that ALL in their graves shall "come forth," until we recognize the full force of the words RESURRECTION and LIVE. We have therefore shown that the word resurrect signifies to lift or raise up again to perfection, and that since man's fall was from perfection as represented in Adam, his resurrection would imply a bringing to perfection again. But many Scriptures indicate that while the gospel church will be lifted to the perfection of the new nature in a moment, in the twinkling of an eye, the world will be resurrected or brought to perfection of their human nature gradually--the Millennial age being the times of resurrection or restitution.

By recognizing a similar fulness of meaning in the word "LIVE," we shall find that in the scripture under consideration we have the statement clear and easily understood, in harmony with all scriptures.

To LIVE means a great deal, in its full import. Adam and Eve lived, i.e., had life in perfect measure, before sin entered. When death entered, and the dying commenced, it was a process of ceasing to live. So death, the opposite of life, passed upon all men. From the standpoint of God's sentence all are dead (2 Cor. 5:14 ; Matt. 8:22). So then, though it is true that all in their graves shall "come forth," they will come forth with a small measure of life, such as men now have. [The most hale of the race to-day enjoy but a fragment of perfect life.] They will still be measurably in death. In this condition all shall come to knowledge, and whosoever believeth in the Ransomer, though dead, "yet shall he LIVE." Belief in the ransom will be necessary to the full acquirement of the favor purchased--LIFE.

In perfect accord with this view (and no other) is that peculiar statement of John 5:25 : "Verily, verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall LIVE." [Sinaitic MS. omits "and now is."] According to the general conception this should read, they that live shall hear, but this would not have been true and in harmony with the plan; hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plans for that coming age. All are dead --under death's dominion; death has passed upon all. The Redeemer has come, the ransom has been paid, and in due time all the dead shall hear [be brought to a clear conception of it], and they that hear [receive or grasp it] shall [in due time] LIVE, reach perfection of life--perfection of being.

A few who were of the dead class have heard, more or less distinctly, in this age, of the ransom price given for our release. Those who have heard and accepted the glad message of pardon through Christ are told that by faith they may reckon themselves as being already alive--as having "passed from death unto life," although they are actually still imperfect and dying beings and will not be actually perfected and fully alive until our resurrection.

All thus by faith reckoned alive from Adamic death during the period of the gospel high-calling are privileged also to HEAR of a prize or high-calling offered during the Gospel age to believing sacrificers; and thus these have "access into THIS GRACE, wherein we stand and rejoice in hope of the glory of God" (Rom. 5:2) --in hope of sharing the divine nature and kingdom power with our Lord

R1232 : page 5

and Redeemer, Jesus.

But the due time, in which the great mass of the dead shall hear, will be when the "little flock" has attained the promised glory, and as members of the great Prophet shall teach and bless the people, bringing them out of their graves and opening sin-blooded eyes and prejudice-stopped ears, as it is written.-- Isa. 35:5 .

While the first resurrection, the resurrection of the "little flock," will be an instantaneous perfecting in life at the beginning of the Millennial Age, the resurrection of the world in general will be a slow process. All will be believers then, for knowledge will be so clear and complete that none could be in ignorance, and such as become obedient may progress upon the highway of holiness to perfection at its end. (See M. Dawn, Vol. I., page 211.) The end of this way and the perfection of LIFE will be attained by all the obedient, by the end of the Millennium.

Now examine the second part of Jesus' statement: "Whosoever liveth and believeth in me shall never die."

In the light of the previous statement, this one becomes very clear and simple. It is God's assurance that any who reach the condition of LIFE may retain it forever, if they shall forever continue to be believers. It is the promise of everlasting Life. He who becomes alive, actually, perfectly, by resurrection work completed, if he continues a believer in and a follower of Jesus shall never die--to all eternity.

===================

THE CHARACTER OF PAUL.

Paul, in his natural character, before his conversion, resembles Bonaparte more than any other man--I mean both in his intellectual development and energy of will. He had the same inflexibility of purpose, the utter indifference to human suffering when he had once determined on his course, the same tireless, unconquerable resolution; the same fearlessness both of man's power and opinions, and that calm self-reliance and mysterious control over others. But the point of greatest resemblance is in the union of a strong, correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, they possessed was all practical power. There are many men of strong minds, whose forces nevertheless waste in reflections, or in theories for others to act upon. Their thought may work out into language, but not into action. They will plan better than they perform. But these men not only thought better, but they could work better than other men.

The same perfect self-control and perfect subjection of his emotions to the mandates of his will are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not to stir or to speak till encouraged by the language, "Fear not." But Paul (or Saul) showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, and the darkness that followed, were sufficient to upset the strongest mind; but he, master of himself and his emotions, instead of giving way to exclamations of fear, simply said, "Lord, what wilt thou have me do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time on, his track can be distinguished by the commotion about it, and the light above it. Straight back to Jerusalem, from which he had so recently come with letters to legalize his persecutions, he went to cast his lot in with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, when the lofty turrets of the proud city flashed on his vision. Neither did he steal away to the dark alleys and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests preached Christ and him crucified. He thundered at the door of the Sanhedrin itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps, he at length left the city.

But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the house of his boyhood, for his kindred and friends. To entreaties, tears, scorn and violence, he was alike impervious. To Antioch and Cyprus, along the coast of Syria and Rome, over the known world, he went like a blazing comet, waking up the nations. From the top of Mars' Hill, with the gorgeous city at his feet, and the Acropolis and Parthenon behind him--on the deck of his shattered vessel in the intervals of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and

shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale at his presence. Bands of conspirators swear to neither eat nor drink till they have slain him; rulers and priests combine against him; and people stone him; yet over the din of conflict and storm of violence his voice of eloquence rises clear and distinct as a trumpet call, as he still preaches Christ and him crucified. The whip is laid on his back till the blood starts with every blow, and then his mangled body is thrown into a dungeon. But at midnight you hear that same calm, strong voice, which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake rocks the prison to its foundations; the manacles fall from the hands of captives, the bolts withdraw of themselves, and the massive doors swing back on their hinges.

One cannot point to a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eyes fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted him to reveal,

R1233 : page 6

he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime. Napoleon, dying in the midst of the midnight storm, with the last words that fell from his lips a battle cry, watching in delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a war-worn veteran, battered with many a scar, though in a spiritual warfare, looking not on the earth but on heaven. Hear his calm, serene voice ringing over the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. There is laid up for me a crown of righteousness."
-- J. T. Headly.

====================

R1233 : page 6

THE BINDING AND LOOSING OF SATAN.

"And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season."-- Rev. 20:2 .

The careful consideration of this scripture gives rise to several important questions, the answers to which can be apparent to those only who have a general knowledge of God's revealed plan. And to such the text gives a clear insight into its deep philosophy. These questions are, first, Why was Satan, the great deceiver and enslaver of mankind, ever permitted to have any power? secondly, Why, when, and how, is he to be bound, cast into the pit, shut up and sealed? and finally, For what conceivable purpose is he to be loosed again prior to his destruction? Or why is he not destroyed at the beginning of the thousand years, instead of being bound and then loosed again for a season?

As the first of these questions has already been considered at length in MILLENNIAL DAWN, Vol. I., Chapter VII., which the reader will do well to review, we here simply call attention again to the fact, that while Satan, in the exercise of his own free will, has been for the past six thousand years endeavoring to accomplish his own designs as a rival of the Almighty, he has really unwittingly been serving a great purpose in the accomplishment of God's plan. God is able to, and does, make even the wrath of both men and devils to praise him--in the manifestation of his superior power, wisdom and skill in so overruling their evil deeds as to actually accomplish his own purposes, while they suppose they are thwarting God's plans and accomplishing their own. Under the long dominion of Satan's power, the world has been receiving its necessary experience and discipline, and the members of both the earthly and the heavenly phases of God's kingdom have been tried, developed and proved worthy of their future high exaltation. (See MILLENNIAL DAWN, Vol. I., Chapter XIV.) During all this time evil has held high carnival, and evil doers--Satan and his followers--have been intoxicated with this seemingly lasting triumph. Nor do they even now, when the hour of their fall is so near, presume that their triumph is so shortly to end in ignominious defeat.

The time for the binding of Satan is fixed at the close of the Gospel age, prior to the thousand years' reign of Christ, and is to be accomplished by the "Messenger of the Covenant whom ye delight in," and who "has the keys of death and hades"--our Lord Jesus, at his second advent:--"And I saw an angel [messenger --"the Messenger of the Covenant," Christ Jesus] come down from heaven [his second advent], having the key of the bottomless pit and a great chain in his hand. And He laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." (Rev. 20:1,2 ; 1:18 ; Mal. 3:1 .) The object of his binding evidently is that the world may be released from his bondage and brought under the favorable conditions of the reign of Christ, with nothing to oppose, hinder or obstruct their progress toward full restitution to the divine favor and blessings.

According to the above scripture (Rev. 20:1,2) the binding of Satan could not begin until the Angel had come down--until 1874, the date of our Lord's second advent, nor indeed until 1878, the date of the assumption of his power as King of kings. (See MILLENNIAL DAWN, Vol. II., page 235.) Mark the binding process since that time. The power of Satan is the power of darkness, of ignorance and superstition. (Luke 22:53 ; Col. 1:13 .) As the light of truth advances, the power that can only work in darkness is to that extent curtailed. Hence it is that truth, on every subject, but especially divine truth, has always met with opposition from the deceived and unwitting agents of the great adversary. Truth, therefore, is the great agency which is eventually to accomplish the complete binding of Satan. To some extent truth has for many centuries obstructed the course of error, of Satan's influence in the world--truths both of nature and religion--but they never bound Satan and rendered him powerless. If they obstructed his course in one direction, he either battered them down with persecution of one sort or another, or, failing in this, branched out and flourished in another direction. But the truth which is to accomplish the binding of Satan is described by the Revelator as "a great chain" in the hand of earth's new and rightful King. Not only the truths directly relating to the plan of God constitute this chain, but to these are linked every feature of truth related to human rights and privileges. Soon this mighty chain will so thoroughly compass the devil's dominion and influence, and the Lord's great army will draw it so tightly, that the great enemy will lie prostrate in the dust. And the Lord will cast him and all his wicked deceptions into the pit of oblivion, sealed for a thousand years;--his power to deceive and enslave men being completely stopped by the clear knowledge then prevailing. This will be accomplished both by the lessons men will learn in the terrible trouble incident to the final overthrow of Satan's power, and by the great calm and refreshment of the reign of Christ which will follow. They will be completely disgusted with Satan's ruling and his deceptions, and glad to submit to the reign of Christ. (Isa. 2:3 .) This public and world-wide realization of the causes of their degradation, and the great and sudden revolution of public sentiment in favor of the Lord's ways and rulings, will constitute the seal which will hold the great adversary in the pit of oblivion for the thousand years.

But here arises our third question, Why is he not destroyed at this juncture, instead of imprisoned? Surely there can be no hope of his recovery to righteousness and submission to God: he has been a defiant rebel for at least six thousand years, and if not bound would still continue his nefarious schemes, which he will do as soon as he is loosed again; and moreover, his destruction at the end of the thousand years is clearly foretold. (See Heb. 2:14 ; Rev. 20:9,10,14 .) The only conclusion, therefore, which we are left to draw is that God has a still further purpose to be served in his continued existence and in his loosing again at the end of the Millennial age.

What, then, is that purpose? is the important question. Let us reflect upon the principles of God's dealings and the answer will be manifest. We have seen that his plan has always been to respect man's free agency. Man, apart from the defilements of sin, is a noble creature--created in the image of God. Therefore, he is not a mere machine, but is possessed of a free will and intelligence. In dealing with man individually, God therefore respects his endowment and acts accordingly. And he always gives him knowledge before counting him responsible for the use of his will, the degree of responsibility being proportioned to the degree of enlightenment and ability to perform what he wills. Thus it has been in the cases of

Adam, of the Lord Jesus as a man, of the patriarchs and prophets, and of the Gospel church--the only ones who have been on trial as individuals. All of these were first enlightened, and then tested to prove the loyalty or disloyalty of their wills toward God.

This established principle of God's dealings we must therefore expect to see carried out in the Millennial age, when the masses of the world will be on trial. And this line of policy we do see, from the descriptions God has given us, will be carried out. If Satan is bound in the beginning of the age so that he cannot deceive and mislead men, and the Kingdom of God is set up in power and great glory, and the knowledge of the Lord is caused to fill the earth as the waters cover the sea, and if "the iron rod" forces all to at least an outward obedience, and justice is laid to the line and righteousness to the plummet, we can readily see that all the circumstances will be most favorable for man's speedy advancement in the paths of righteousness.

When Satan is bound, there will be no more great counterfeit systems of Christianity, no counterfeit of God's Kingdom, no plausible and misleading presentations of error for truth, no rewarding of iniquity and persecution of righteousness, no snares and pitfalls of vice to allure the weak and wayward, no liquor saloons or other evils now licensed by law. The iron rule of justice will not bend with the slightest degree of favor toward any evil, however loudly the cravings of fallen, weak humanity may clamor for them. The way of righteousness and life will be made plain both to the understanding and to the ability of even the humblest; and all will be helped by wholesome restraints, seasonable encouragements, and the speedy rewards of righteousness at every step of the way, due allowance for their weaknesses being made until, under the wonderful educational influences and assistance of that golden age of blessing and opportunity, they may all reach actual perfection--moral, mental and physical.

When the whole world has been thus

enlightened, trained and disciplined for a thousand years, all will have had full opportunity to reach actual perfection, and therefore actual perfection will be required of them. At the end of the thousand years Christ is to deliver up his finished work to the Father. (1 Cor. 15:24,25 .) And when his work is finished, it must be complete and perfect, lacking nothing. Otherwise, it would not be acceptable to God.

So, in the end of the thousand years, when Christ has completed his work of reconstruction--restitution--the final test must be applied to prove the worthiness or unworthiness of each individual of the race to continued existence throughout the ages of glory to follow. And for this purpose, the final testing and proving of all, is the loosing of Satan out of his prison for a little season.

How may it be accomplished? We answer, By relaxing the rigor of the hitherto iron rule which made obedience to divine law obligatory by prompt punishment of any deviation from it and prompt rewarding of every obedience to it. Here would be Satan's opportunity to again deceive any who desire to carry out plans in opposition to God's will or the principles of strict justice, into the idea that they could now do so with impunity, and that neither the penalties nor rewards of divine law are certain. Under such a delusion, those who at heart are not loyal to God, and who thus far have been controlled principally by the force and rigor of law, will manifest their real disposition; and likewise, those who have learned to love God's law and who delight in it, and who would not deviate from it to the slightest degree, even if there were no penalties attached to it--these will also be manifested. And these only, be they many or few, are those whom God by his law marks as worthy of continued life. Others, by preferring their own wills, shall thus prove their unworthiness of life, and together with Satan must be cut off--destroyed.-- Matt. 25:41-46 .

We are not informed as to the number of either class, and it is not our province to speculate, or to be wise above what is written. When some similarly inquired of the Lord, saying, "Lord, are there few that be saved?" he simply answered, "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able, when once the Master has risen up and shut to the door." This was equivalent to saying, That is not your business, but God's; see that you make your own calling and election sure (the high calling), before your opportunity is past. We may run faithfully ourselves, and we may generously use all our influence to assist others, but must leave the result with God, who doeth all things well, who will award the favor of life to

R1234 : page 7

every truly loyal and obedient soul, and just as surely the wages of sin, which is death, to every other. We know that Satan will endeavor to deceive all--the number of whom is as the sand of the sea--but he will not succeed in deceiving all, and we hope very few. But if we are loyal to God we will most heartily approve the final destruction of all the disloyal--all rebels against his righteous government, be they many or few, after all the privileges and opportunities afforded them in their thousand years of trial.

This work accomplished, the victory of Christ will be complete: He will see the fruit of the travail of his soul and be satisfied when he shall have brought all who desire righteousness and harmony with God to the glory of perfect and established character, in the divine likeness, and when all others, his enemies, are put under his feet--destroyed--("He must reign until he hath put all enemies under his feet") and when a spotless universe of free, intelligent, righteous and loyal subjects of divine law, both human and angelic, will be presented to the Father and receive his reward of lasting life. Then follows the "world without end," with all the blessings and favors that heaven can bestow upon all the loyal sons and heirs of God --as well his sons of the human nature as the angelic sons and the little flock, the body of Christ made sons and heirs of the divine nature.

Observe carefully that the deception or delusion which Satan is permitted to introduce among men who are on their final trial for life will not touch the question of right and wrong; for the knowledge of God--of his righteous law, of the blessings which that law has brought, and the misery which disobedience to it entailed upon the whole race, and the great cost at which they had been redeemed --will then fill the whole earth.

The deception, then, must be similar to the deception of Eve in Eden--a deception either as to God's ability or as to his willingness to execute the already declared penalty of sin against divine law under full light and ability to keep it. And although God has clearly declared his intention to destroy such wicked ones (See Psa. 145:20 ; Heb. 2:14 ; 11:26-31), yet in their desire to do their own will, regardless of the will of God, some will be deluded into the idea that the penalty will not, or can not, be enforced against them, just as Eve was deluded. She first desired to disobey God, and that desire prepared her to believe the lie of Satan, that even if she did disobey, the declared penalty would not follow. And since she therefore deserved the penalty, because she regarded iniquity in her heart, God permitted her deception, which, so far from interfering with her free will to act out her real choice, really assisted it. She willed sin, and only fear hindered; and the deception permitted merely removed the fear and left the will free to act. But because she was so young in experience, God planned to redeem her life from destruction and to give her an experience of both the rewards and the penalties of his law, and a second trial for life in which that experience would be of lasting benefit.

But in the end of the Millennial age the world will have had all experience, as well as full knowledge of God's law and full ability to obey it. And therefore, there remaineth no more a sacrifice for sin (Heb. 10:26), and those who then wilfully sin against full light and opportunity must die the second death, from which there is no recovery. Some, instead of humbly rejoicing in the favor of life and the vigor of health of mind and body then possessed for several centuries, will probably begin to feel independent of God, through whose favor they received it, and to cultivate a spirit of pride, possibly claiming that their grand attainments are the results of their own efforts and of a process of natural evolution with which the redemption through the precious blood of Christ had nothing to do, and that the life now possessed is of necessity eternal: that God himself either could not or would not destroy it. Even as some now do, they may presume upon the love of God or underrate his justice, and acting upon such presumption proceed to carry out their own wills regardless of the counsel of the Lord.

Let the faithful children of God not overlook the fact that Satan has always held out the hope of life to the disobedient. To Eve he said, "Ye shall not surely die;" to those whom he is now leading to the denial of the redemption through the precious blood of Christ, he is diligently preaching universal salvation and spurning the idea of a second death. And the deception in the close of the Millennial age will probably assume the same form. And notice that as in the deception of Eve theirs will not be an interference with their free will, but an aid to the manifestation of their real desires.

====================

R1234 : page 7

RATHER TOO SIMPLE.

The following is the simple way of setting aside the general teaching of God's Word by a play upon English words in order to prove that all mankind shall be everlastingly saved:

"Does not the Bible say that to know God is life eternal? And does it not say also that all shall come to the knowledge of the truth? Well, then, do not these two statements prove the everlasting salvation of all men?"

We answer,--Such an argument would not pass for proof to any well balanced mind. Very shallow indeed must be the brain which accepts such sophistry as conclusive proof.

Let us examine these two texts closely, --let us not hastily draw an immature conclusion from a part of a statement, but let us take into consideration the contexts also. Turn to John 17:3 . Read it several times. Read the preceding verse twice. Think a little. Now read the second and third verses together. By this time you will see that the word "know" has the thought of appreciate or understand. You will have noted, also, that the expression, "that they might know thee," refers not to every one, but only to a special class referred to in verse 2 . And in verse 2 you will find this special class

R1235 : page 7

mentioned in contrast with "all flesh." Now with these discriminating thoughts assisting us in "rightly dividing the word of truth," let us read these two verses together, and note that they not only do not support the idea suggested above, but directly contradict it.

It is to those whom the Father gives him--to those whom God's truth and providence have the effect of drawing to Christ and to righteousness--to those whom the Father approves, under the law of the spirit of life in Christ Jesus--to such shall be granted a full appreciation of God's character. Such will be heirs of lasting life under God's arrangement, and their knowledge, their intimate acquaintance with God, will be one of the evidences that they are the friends of God to whom he has promised lasting life, and that they are not his enemies, whom he declares shall be destroyed from among the people, and shall not stand in the congregation of the righteous.-- Acts 3:23 ; Psa. 1:5,6 .

Next look at the other text referred to, 1 Tim. 2:4 . Look at the context--verses 1 to 3 and 5 to 7 . Read these all over carefully together, until you get the Apostle's connected thought.

While the Apostle does not counsel prayer for the miraculous conversion of the world and its rulers, nor for their lives to be prolonged, nor for their success in war, nor for the increase of their despotic control of the liberties of the people, he does recommend that when occasion offers, supplications, prayers, intercessions and thanks be expressed on behalf of any one, including kings and all in power, as well as on behalf of the Church.

There is a two-fold reason for this: First, that the Church be not misunderstood (through exclusive attention to and prayer for her own people only) to be opposed to, or to be enemies of, those charged with the execution of law, but being rightly understood by those without, she may be permitted quiet and peace in her pursuit of godliness; and secondly, because such an interest in the affairs of our fellow-men is good and acceptable in the sight of God our Savior.

Such good desires for all men, and such an interest in the world and the affairs of the world, are in perfect accord with God's interest and plan for mankind in general. For it is agreeable to God's will that all men (and not merely the Church now being selected) be saved (recovered out of the ignorance, prejudice, superstition and condemnation, which directly and indirectly came upon all men through Adam's fall and sentence, and from which all were redeemed by the one sacrifice of Christ), and that they should all come to a knowledge of the truth. Therefore, in sympathizing with the world and its affairs and in manifesting such a righteous interest and sympathy and in praying on their behalf, subject to the provisions of God's Word, you are in harmony with God's will and plan, though his time for working out all his gracious provisions for the world of mankind has not yet come, and will not come until he has first selected the Church, who are to be his "new creation," partakers of the divine nature and its glorious powers.

Do you ask a proof that such is God's plan--that it embraces all men, that he wills the recovery of all men, and that they all come to a clear comprehension of the truth? It is in the fact that "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all --TO BE TESTIFIED in due time."

How very evident it is, when all the connections are examined, that God's will, that all should be recovered from their misconceptions and delusions, and that they be brought to a clear knowledge of the truth, is for the very purpose of testing the wills of all by the truth, in order that those who will choose and delight in the law of God--Love--may be clearly manifested and separated from those who choose ungodliness--selfishness, etc.; that the "sheep" may be separated from the "goats."-- Matt. 25:33,34,41 .

***

A distinction should be recognized, as above shown, between the bringing to a full knowledge of the truth and a bringing to a full knowledge of God. The full knowledge of the truth must in due time come to all, and signifies a clear appreciation of the facts of the case--of the fact of sin and its condemnation, and of God's love and its provision of redemption for all, and of restitution to as many as heartily accept the conditions of the new covenant.

The full knowledge of God is that deep and full appreciation of God's character and plan in all its minutiae, which comes only as a result of close, intimate acquaintance and communion and is possible only to those who, when brought to a knowledge of the truth, gladly and fully surrender themselves to God--to the consecrated, who as a result of full self-surrender receive the spirit, the disposition of God, which enables them to know him as others cannot know him.

Yes, power over all flesh is given to our Lord Jesus, and when he shall exercise this power, all flesh shall be brought to a full knowledge of the truth; and when so enlightened all flesh shall be judged or tested by that truth; as it is written of that "due time" when all shall be enlightened --"My words shall judge you in that day." And so many as receive the truth and rejoice in it will, by virtue of that hearty obedience, come to a fuller and fuller appreciation of the very spirit of the truth, and thus shall come more and more intimately to know, to appreciate fully God himself. And for these friends of God, friends of God's laws, friends of righteousness, peace and love, and for no others, God has prepared and promised lasting life.

===================

R1235 : page 7

AS WE EXPECTED.

Just as we expected, some were greatly helped by the record of the Harvest Siftings in the May TOWER, and others, who hate the doctrine of the ransom, and who hate us and speak evil against us falsely for its sake--not openly and honorably, however, but with feigned words to hide the poison of insinuation and misrepresentation--were correspondingly aroused. Their acrimonious charge is that the editor of the TOWER is boastful, seeking self-exaltation and praise among men, and to herald his name and make it great and honorable.

I reply that if seeking popularity and praises of men, I never would have championed the growingly unpopular doctrines of the cross. I knew, and long ago pointed out, the truth of Paul's words, that the cross is to the Jew a stumbling block and to the Greeks (worldly-wise) foolishness; and that this would be specially and increasingly so in this harvest time, when this question of the ransom is to be the great test question for all. A reference to your old TOWERS, for the past ten years, will corroborate this statement. Thank God, I was not one of those who deserted the cross for the sake of popularity. To me it is increasingly "the power of God and the wisdom of God."-- 1 Cor. 1:23,24 .

And so far as the statements of the May TOWER referred to the Editor, such references were made only for the sake of God's cause--in the interest of his truth and of his people, and as an offset to certain false statements and insinuations publicly uttered, which were deceiving some. And of what the writer has been privileged to do in the Master's name and for his cause, only so much was stated as seemed needful for the Lord's glory, and its every sentence was carefully weighed and considered, and is true.

In making the statement we followed the example of the Apostle Paul, who, because of similar misrepresentations and opposition from brethren who had similarly deserted the cross, made a similar statement, and even went beyond and boasted a little.-- 2 Cor. 11:1,10,16 .

But wait a moment--Upon what evidences are these defamatory charges based? Have we spoken well of Millennial Dawn? We have never said for it what we would have said had the author been some one else. Have we published commendations written by others? We did so for the sake of others, to attract attention to the truth; and even then the most personally complimentary items have been stricken out of many of your letters before publication, as many of the writers could testify.

Again, consider a few facts. The two pamphlets, Food for Thinking Christians and The Tabernacle and Its Teachings, of which hundreds of thousands of copies were published--Did they have the name Russell stamped upon the back in gold letters or printed upon the side and title page in large display capitals? No, they contained no hint as to the author's name. And when certain enemies then criticized, they said they supposed the author was ashamed to be known. Hence, in bringing out Millennial Dawn, in order to give no occasion for the enemy the author's name was given. But where and how? Not where it would strike the eye of all, but where it would escape the notice of one-half who have the book--at the close of the Preface, which only about one person in ten ever reads. If I had sought honor of men would not this book, of which over 150,000 copies are already in the hands of the people, have been my chance to gratify such an ambition? If

the charge were true, would I have let such wonderful opportunities pass unused? Others, in books of small circulation, avail themselves to the utmost of such opportunities and think nothing of it. Even the WATCH TOWER has the editor's name in very small letters, while many other journals make the names of their editors quite prominent.

How about tracts--what are the facts? The fact is that the very persons who malign us have their names in large capital letters upon every little two-page tract they issue, while our tracts, of which about twelve million pages have been issued during the past two years, and which are going all over the civilized and uncivilized world, bear no hint of the writer's name. What a chance this would have been for these false brethren to have blown their trumpets, and with what bad taste comes the charge of self-adulation from such sources. What spirit prompts such mean insinuations in opposition to the facts, all may judge. By their fruits ye shall know them. They have forced this statement of facts, which no doubt they will consider further boasting. The Lord be the judge.

R1237 : page 7

THE BIBLE TRIUMPHANT.--Voltaire's house is now used by the Geneva Bible Society as a repository. The old premises of the British and Foreign Bible Society in Earl street, Blackfriars, stood where, in 1378, the Council forbade Wycliffe circulating portions of the Holy Scriptures, and where he uttered the words, "The truth shall prevail." The Religious Tract Society's premises are where Bibles were publicly burned.

====================

R1236 : page 8

EXTRACTS FROM INTERESTING LETTERS.

Iowa.

DEAR BROTHER RUSSELL:--There are many things about which I should be glad to confer with you face to face, but as that seems impossible, I resort to the pen. I know that the work which our Lord has given to your hands is sufficient to take up all your time, or rather the Lord's time which he has allotted to you, and so I have hesitated to write. But again, I have thought perhaps he has reckoned in the time necessary to devote to the thoughts I wish to suggest; therefore I write.

As you are not yet acquainted with me, I wish to say that I verily believe that I have no opinion of my own that I wish to peddle, but desire that I may know and understand the truth as it is in Christ Jesus.

First of all I wish to tell you that the brief history of your doctrinal development, which was published in the last TOWER, was just what I wanted to know; and on account of some resemblances to my own experience, it was a comfort to me, for it seemed as if it brought you closer to me, and I did not feel so lonesome. For lonesomeness has come over me sometimes, most crushingly, until in mercy the Lord lifted me up, and I could say with him: "Yet I am not alone, the Father is with me." Following out what then seemed the line of duty for me, I entered the ministry of the M.E. Church immediately on completing my college course. I wanted to preach the whole gospel, but I was bothered and hampered from the beginning with things I could not understand, the chief of which was, How Christ was God. The brethren told me it was a mystery--that I had better let that question alone, it was "deep water." My father, also an M.E. preacher, had for years been a close Bible student; he conceived a plan of collecting together all that the Scriptures said on the various topics of faith and practice, so that believers might more easily see what they should believe, and what they should do.

He was not able to carry out his plan, but dying, he fully set his thoughts before me and requested that I would work it out and publish a book the title of which should be "God's Guide For Man's Faith and Practice." I promised to do the work as he requested. He then said to me--"James, if you do truly study the Bible according to the plan I have indicated to you, it will take Methodism out of you." I answered--"I don't know about that, Father;" to which he rejoined--"It WILL do it, boy." I replied--"Very well, Father, if studying God's Word, and understanding it, takes Methodism out of me, all the worse for Methodism."

As soon after his decease as possible I began the work. With the Bible and the Concordance I plodded along. I indeed found some, to me, strange things; but nothing very startling occurred until I was studying the person of Christ. I was considering 1 Cor. 15:24-28 . I had read that scripture perhaps a hundred times before, but now it seemed to say something never before seen by me. "He shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power,...then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Could that Scripture be true and the doctrine of the trinity be true? I could not reconcile the two. Which was right? Did the Bible mean what it said? or how was it to be "interpreted"? It was as if a mallet had struck between my eyes. For three days I was in pain--actual distress. Was the Bible right, or was theology right? I prayed without ceasing, that God would not let me break loose from the truth; for I dreaded falling into heresy. I realized that a conviction of the correctness of the Bible statement, as it read, and of the error of the trinity doctrine, was gradually taking possession of me, until at the end of three days, like an ice gorge in the Mississippi river, my theology broke up and went out of my heart and out of my head under the bright shining of the divine Word. Every doctrine of Theology, so-called, became to my mind an object of suspicion, but the Bible, in the same ratio, became unutterably precious. Even the doctrine of the atonement by the blood came to be a matter of doubt, and I resolved that it would have to stand the severest scrutiny, or I would not believe it. For more than two years I floundered in the slough of doubts, and I had to stop preaching, for I doubted every thing excepting God, and that he was the rewarder of them that seek him, and that the Bible was the revelation of his will and purpose. I tried to understand the Bible, but could make little headway. I studied the atonement, and came to the conclusion that the Unitarians were right on that subject--that no atonement was made for our sins, that Christ is merely our Example.

I now realize what I did not then, namely, that my utter dislike or abhorrence of theology prejudiced me against even the truths it contained. I was in this condition when I happened on the little book--"Food for Thinking Christians." Now understand me, that all these weary months of doubt I never ceased to pray, "O! send out thy light and thy truth and let them lead me, let them bring me to thy holy hill." It seems to me today that it was in answer to that constant petition that "Food" was dropped in my path. I was prepared to receive much of it, but the atonement as there taught I resisted, as also the destruction of the wicked. But I sent to you and obtained "The Tabernacle and Its Teachings." That opened all things clearly. I there saw what the atonement really was, believed it, loved it, and from that day was a free man IN Christ Jesus.

O Brother, how that precious truth rejoices my heart and gives peace to my mind to-day! I have had enough experience in opposition to that doctrine. I want no more. I am glad that you will republish The Tabernacle, etc., this summer. May I make a suggestion to you? On page 9 of the little book you say that you think the wood was used in the construction of the Tabernacle, altar, etc., only to make them as light as possible and portable, and then call attention to the Temple of Solomon, that all its furniture was of solid metal. I suggest that there was doubtless unused strength enough in Israel to carry the whole thing in sections even if solid; but is there not evidence enough that the wood was as necessary as the metals for typical use? You elsewhere very correctly, as I think, claim the wood to represent the justified man--justified and reckoned perfect because of his faith. Now if the Tabernacle and its appurtenances represent, in object lesson, the whole plan of salvation, what is there in it to represent that "this corruptible shall PUT ON incorruption, and this mortal shall put on immortality," unless it be that corruptible and perishable wood when it is covered --has "put on" the brass (incorruption), or as the little flock in the tabernacle, has "put on" the gold (immortality)? If this suggestion is valid, would it not be well to change the remark referred to?

[The fact that the Incense Altar and Mercy Seat were made of wood overlaid with gold, while they represent that which is perfect and divine, seems to me to prove that the wood was used for lightness.--EDITOR.]

In respect to the temple built by Solomon, I have serious doubts as to its being in any true sense a typical substitute for the tabernacle built by Moses. In other words it seems doubtful that it at all typifies the plan of redemption as it exists in God's mind. I could, at this time, more easily believe that it typifies the confused and self-praising ideas of men concerning that plan.

I make the following suggestions. If they are good, let them abide, if not good, let the light of God dispel them into mists and let them be blown away.

1st. The conception was of David's

own mind. God never told him to do it. On the contrary, he objected, saying--"Spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?" (1 Chron. 17:6 .) It is manifest that the work was permitted, not commanded. True, David claimed (1 Chron. 28:19) that the pattern was given to him of God (if, indeed, that is not an interpolation, like Rev. 20:5); but if that be true, would it not as probably

R1237 : page 8

be a type, as I before suggested?

2nd. The furniture was greatly multiplied--10 tables for the shew-bread, 10 lamp stands, 10 lavers, and "a sea" on the back of oxen, etc., etc.

3d. It was built by the labor of foreigners (the Tyrians) and the enslaved Canaanites. The men of Israel were not engaged in it. (2 Chron. 2:17,18 ; 8:7,8,9 .) The architect, also, who had charge of all the work, was a man of Tyre, though a half-breed Israelite. And THE KING of Tyre helped on the work with all his might. How different were the builders and the building of the Tabernacle. The hands that wrought it were free. It was the glad work of the children themselves. Why did the holy spirit cause the record to be made, as to who were the actual workmen engaged on the Temple? I suggest that the nations immediately connected with Israel were each, in some character, typical; and this is no new idea; if I mistake not, it is your view also. Israel represents the people of God. Egypt represents "the world that now is," which "lieth in darkness." Babylon--human organization--human wisdom trying to make the world better. Tyre represents the kingdom of Satan. See Ezek. 28:1-10--an exact description of the Pope of Rome, who is Satan's vicegerent on the earth; and verses 11-19 a description of Satan himself. If it be objected that the manifestation of divine glory which filled the temple on the day of its dedication would certainly prove that Jehovah was the author of the building and that it therefore represented the divine will, I should think not. During the 40 years in the desert, the manifestation of the divine glory was evidence that in great MERCY God was with the people; but, I believe, never in evidence that he was well pleased with their works and ways. And there are many instances given in which favor was manifested to the people, while at the same time he was displeased with their works. And in this Gospel age, do we not know that great favor has been shown in years past to the believers composing the sects, while at the same time we know by his Word that sectarian divisions are hateful to him.

I think, also, that David expresses the central thought and motive of his mind when he said--"The house that is to be built must be exceedingly magnificent for fame and glory throughout all countries." (1 Chron. 22:5 .) The Tabernacle, like the body of Christ, is contemptible in the eyes of the world. The temple, like all of men's ideas, must be exceedingly magnificent to the world.

Your brother in the faith of the redemption,

J. H. GILRUTH.

[We are glad to see so much evidence of study on the part of Brother G., even though we must dissent from his conclusions. We suggest that while the divine glory upon the Mercy Seat of the Tabernacle and also of the Temple did not prove Israelites to be in favor with God, it did show God's approval of the Tabernacle and of the Temple. Furthermore, let us remember that God permitted David to prepare materials for the Temple, but not to build it because he was a man of blood, a man of war; and because he had specially promised of Solomon: He shall build Me a house. (See 1 Chron. 17:11-15 ; 22:5-9-19 .) The humble Tabernacle, whose glories were all hidden, typified the presence of God with his people in the present time, while the glorious Temple typified the Church in glory during Christ's Millennial reign.

The building of the temple, too--the fact that all the materials were prepared and fitted for their respective places, beforehand, represents how God prepares and fits, beforehand, every member of the Church. And when all are selected, fitted and ready, the glorified Church will be brought together without commotion or friction, even as the parts of the Temple were put together "without the sound of a hammer." (1 Kings 6:7 .) On the contrary, the false temple, Babylon, fits and builds and tears down and puts up continually and with great noise--Babylon--confusion.

The workers and materials coming largely from outside of Israel is also true to the facts; for God has selected most of the Church from among those not Israelites according to the flesh, out of every country and nation. These are co-working under him whom the Jewish King, Solomon, typified--our Lord, who sprang from Judah.--EDITOR.]

Pennsylvania.

DEAR BROTHER RUSSELL:--I have just finished the TOWER. Oh! how grand. I would that I could, with pen, express my feelings, but my dear Brother, I cannot. Your earnest prayer to the Master made me feel that we all ought to go to him in such true, earnest, and with such faith. Oh, how I long to be closer to him. I wish I could be nearer you so I could attend the meetings and learn more of the Master. I hope the new book (Poems, etc.) will be what is needed, and I think it is just what we all want. Dear Brother, I feel more and more that you are right in regard to the Ransom, and I can see as the time draws nearer that all are being tried and many of the stars (ministers) are falling. May the dear Lord continue to bless you and Sister Russell in the good work, is the prayer of yours in Christian love, S. M. BOND.

Ohio.

MY DEAR BROTHER RUSSELL:--Allow me to address this letter to you. I inclose P.O. order of $20 for my Dawn account.

Brother and Sister Adamsom are now with me and we are settled in our little "home." We have a good supply of ammunition and are ready and beginning the battle. The dear Lord is before us with encouragements and hope. We are finding a good many hungry and thirsty souls and are feeding them with the precious things of the Word, so beautifully brought together in MILLENNIAL DAWN.

To-day is holiday here and all the city

excepting three are celebrating. We are resting, praising and feasting in heavenly places. The TOWER came this morning and is commanding special attention to-day. We are all much interested in the long article, "Perils Among False Brethren." We see the truth and fact of the wonderful sifting that is now going on, and feel that it must continue until all the sons of Levi are purified and released. So we think it not a strange thing.

With much love from us all here, I remain as ever, yours in the blessed hope set before us, S. D. ROGERS.

P.S.--As soon as the next lot of Vol. II. of Dawn in paper is ready please send me about 300 and 1000 of Vol. I. by freight. Hope they will be ready soon.

Please send me a copy of the new book, Poems and Hymns, as soon as ready.

West Virginia.

DEAR BROTHER:--The "Gathering and Siftings" in May TOWER surely endears you more and more to us all.

How wonderful and love-constraining the measures whereby the Father's plans are accomplished, and so effectual while seemingly hinged upon such slight circumstances.

He that leadeth you is able abundantly and will keep you precious in his sight, and will not suffer you to be tempted beyond what you are able to bear. How can we sufficiently appreciate the love of God in Christ manifested to us in the rich provision for all who "do the will of the Father," in the supply of meat in due season. "Blessed be that servant; he is worthy to have charge of all the goods."

Love to all the household of faith and to yourself and Sister Russell particularly.

Yours, H. L. GILLIS.

Ohio.

DEAR BROTHER RUSSELL:--Brother Wise and myself are pushing the battle. Many are becoming awakened on these questions which are so dear to us. There is an increasing demand for reading matter, especially Old Theology Tract No. 1.

Last evening we held a street service. People crowded us almost to suffocation for Tracts and Slips, and some wanted DAWN. We expect to open a building

for meetings soon. In the midst of reproach
and evil speaking we are "looking
unto Jesus." Pray for us. F. DRAPER.

====================

VOL. XI. ALLEGHENY, PA., AUGUST, 1890. NO. 9.

==========

THE TYPICAL TABERNACLE AND ITS TEACHINGS.

ITS FURNITURE--ITS APARTMENTS--ITS PEOPLE.

The Tabernacle which God commanded Israel to construct in the Wilderness of Sin, in connection with which all their religious services and ceremonies were instituted, was, Paul assures us, a shadow of good things to come. (Heb. 8:5 ; 10:1 ; Col. 2:17 .) In fact the whole nation of Israel, with their laws and their religious services and ceremonies, were typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of that Jewish shadow which they repeated year by year continually until the Gospel age, for the edification of the saints.-- 1 Pet. 1:12 .

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship, that we come to the investigation of this subject, but that we may be edified by understanding the substance from an examination of the shadow, as God designed in arranging it.

We will fail to attach sufficient weight and importance to the shadow, unless we realize how carefully God guided and directed all of its details: First, he took Moses up into the mount and gave him an illustration of just how things were to be made; Secondly, he charged him to be careful of every particular--"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5 ; Exod. 25:40 .) So, too, with all the minutiae of the service: every jot and tittle must be exactly performed in the type, because it illustrated something greater and more important coming after. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death. For instance-- 2 Sam. 6:6,7 ; Lev. 10:1,2 ; Exod. 28:43 ; Num. 4:15,20 and 17:13 .

Realizing God's care in making the "shadow" should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all shall be fulfilled (Matt. 5:18), but it should also awaken in us so great an interest in God's plan as would lead us to examine closely, and search carefully, for the meaning of those shadows. And this, with God's promised blessing, we now propose to do, assured that among those who are truly God's consecrated ones--children begotten of the Spirit--"he that seeketh findeth; and to him that knocketh, it shall be opened."

The directions given to Moses for the construction of the Tabernacle may be found in Exod. 25 to 27 , and the account of the performance of the work, in Exod. 35 to 40 . Briefly stated, the Tabernacle was a house constructed of a series of boards of shittim wood "overlaid" or plated with gold, and set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long, open at the front or east end. It was covered by a large linen cloth, with figures of cherubim woven into it, in blue, purple and scarlet colors. The open end, or front of the structure, was closed by a curtain of similar material to the covering cloth, called the "door," or first vail. Another cloth of the same materials and colors, and similarly woven with figures of cherubim, called the "Vail" (or second vail), was hung so that it divided the Tabernacle into two apartments. The first or larger apartment, 15 feet wide and 30 feet long, was called "The Holy."* The second or rearmost apartment, 15 feet wide and 15 feet long, was called "The Most Holy." Over this Tabernacle proper was a tent to shelter it. It was made of a covering of cashmere cloth or goat's hair, another of rams' skins dyed red, and another of seals' skins, mistranslated badgers' skins.

The Tabernacle was surrounded by a yard or "Court," toward the rear of which it stood. This court, 75 feet wide and 150 feet long, was formed by a fence of linen curtains suspended from silver hooks, set in the tops of wooden posts 7-1/2 feet high, which were set in heavy sockets of copper (translated brass), and braced like the tent which covered the Tabernacle, with cords and pins. This enclosure was all holy ground, and was therefore called the "Holy Place"--also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was toward the east, and was called the "Gate." The "Gate" was of linen embroidered with blue, purple and scarlet. It will be noticed that the three entrance passages, viz.: "the Gate" to the Court or "Holy Place," "the Door" to the "Holy" and "the Vail" to the "Most Holy," were of the same material and colors.

The furniture of the Court consisted of but two pieces: the "Brazen Altar" and the "Laver."

THE BRAZEN ALTAR.

First on entering the gate, and immediately in front of it, stood the Brazen Altar. This altar was made of wood and covered with copper, and was 7-1/2 feet square and 4-1/2 feet high. It had various utensils belonging to its service--fire pans, called censers, for carrying the fire to the Incense Altar; basins to receive the blood; flesh-hooks, shovels, etc.

THE LAVER.

Next, between the Brazen Altar and the door of the Tabernacle, was the Laver. It was made of polished copper and was a receptacle for water for the washing of the priests before entering the Tabernacle.

The furniture of the Tabernacle consisted of a Table, a Candlestick and an Incense Altar in the Holy, and the Ark of the Testimony in the Most Holy.

THE TABLE OF SHEW-BREAD.

Within the Tabernacle, on the right (north), stood the wooden "Table" overlaid with gold, and upon it were placed twelve cakes of unleavened bread in two piles, with frankincense on top of each pile. (Lev. 24:6 .) The bread was for the priests; it was holy, and was renewed on the seventh or Sabbath day.

THE GOLDEN CANDLESTICK.

Opposite the Table was the "Candlestick," made of pure gold, beaten work (hammered out), having seven branches and in each branch a lamp. It was the only light in "The Holy," for, as we have seen, the natural light was obscured by the walls and curtains, and there were no windows.

THE "GOLDEN ALTAR."

THE "INCENSE ALTAR."

Further on, close up to "the Vail," stood a small altar of wood, covered with gold, called the "Golden Altar" or "Incense Altar." It had no fire upon it except as the priests brought it in the censers, which they set in the top of this Golden Altar, and then crumbled the incense upon it, giving forth fragrant perfume.

THE ARK OF THE TESTIMONY.

Beyond the Vail, in the Most Holy, there was but one piece of furniture--the Ark. It was a rectangular box made of

---

*Frequently this, in the English translation, is improperly called the "holy place;" and in such instances the word place will be found in italics, indicating that it has been supplied by the translators, as for instance in Exod. 26:33 . This error is quite confusing, as "the court" was properly called "the holy place." When place, is not in italics, "the court" is always meant. See Lev. 14:13 and 6:27 . In some instances "The Holy" is termed "The Tabernacle of the congregation" and the "Most Holy;" the "Sanctuary" is also sometimes called "the Holy place"--place in italics. Instances, Lev. 16:17,20,33 . In our mention of them we will call these apartments severally "The Court," "The Holy," and "The Most Holy;" surrounding which was "The Camp" of Israel.

A lack of appreciation of the interest of Christians in these typical pictures, and of the necessity of uniform exactness, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

R1237 : page 2

wood overlaid with gold, having a lid or cover of pure gold, called the Propitiatory, or "Mercy Seat." Upon it (and of the same piece) were two cherubs of gold --beaten work. Within this Ark (under the Propitiatory) were placed the golden bowl of manna, Aaron's rod that budded, and the two tables of the law. (Heb. 9:4 .) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the divine presence. This was the only light in the Most Holy.

It is noticeable that everything inside the Tabernacle was of gold, while in the Court everything was of copper. Wood, which was used as the basis, and was covered by these metals, was used, we believe, to make the articles of lighter weight than if of solid metal. This would be an important consideration when they traveled. The vessels of the Temple, representative of the same things, were of solid metals. (1 Kings 7:23,48 .) These two metals, gold and copper, were used, we think, to represent two different natures--copper representing the human nature in its perfection; and gold representing the divine nature--much alike in their appearance, yet different in quality, as the human is an image of the divine nature.

It will be noticed that the arrangement of the structure formed three general divisions--the

CAMP, COURT AND TABERNACLE.

The Camp represented the condition of the world of mankind in sin, typified by the nation of Israel. These were separated from all holy things by the curtain of white linen, which to those within represents a wall of faith, but to those without, a wall of unbelief which hindered their view of, and access to, the holy things within. The only way to enter the "Holy Place" or "Court" was to come through the "Gate"--Jesus. "I am the way....

No man cometh unto the Father but by me." "I am the door."-- Jno. 14:6 ; 10:9 .

The Court represented the condition of Justification, entered through faith in Christ, the "Gate." Into this Court, only Levites (typical of justified believers) were allowed to come. These had access to the brazen Altar and to the Laver, and did service in the Court, but had no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19,20 .) Here in the "Court" all things were of copper, to indicate that the class admitted there were justified men only.

The Tabernacle represented the condition of all who have changed their nature; that is, those who (as Levites--justified believers) have consecrated their human nature to death, and have become partakers of the divine nature, by being begotten of the Spirit. No human being, be he ever so full of faith, be he washed from every sin, and in God's sight justified freely from all things, reckoned perfect, can have any place or privilege in divine things unless he fully consecrate or sacrifice himself. He cannot even look into spiritual things, in the sense of appreciating them. "The natural man receiveth not the things of the Spirit,... neither can he know them, because they are spiritually discerned."-- 1 Cor. 2:14,12 .

All things in the Tabernacle were of gold, representing the divine nature, and only those of the Levites who were consecrated to the work of sacrifice (the Priests) had access to the Tabernacle. So only those of the household of faith who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the Tabernacle.

The "Court" or justified human condition is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would change our nature and become "new creatures," "partakers of the divine nature." If we would enter the Tabernacle or divine condition, we must crucify the justified flesh, presenting our human wills and bodies a living sacrifice to God; no longer to seek for human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly ones. Yet into this condition, also, we come through Christ Jesus our Lord, who not only opened for us the "gate" of justification through faith in his blood, but who also opened the "door" into the Tabernacle, "a new" way of life, as spirit beings, through and beyond the vail by the sacrifice of the justified flesh.-- Heb. 10:20 .

The two apartments of the Tabernacle, the Holy and the Most Holy, represented two phases or stages of the divine life. The "Holy" represented the present condition of those begotten of God through the Word. These, as divine minded, "new creatures," though still "in the flesh," have their real life and walk with God, within the vail and beyond the sight of the world and the unconsecrated believers. These enjoy the light of the candlestick, eat of the special food, and offer incense at the golden altar, acceptable through Christ Jesus.

The "Most Holy" represented the perfected condition of such new creatures, when born from the dead in the resurrection. Then, beyond both vails--the fleshly mind and the fleshly body--such shall be glorious spiritual bodies, as well as spiritual-minded. They shall be like their Leader, and forerunner beyond the vail, who, having entered, hath consecrated for us this new and living way. The spiritual-minded creature in the "Holy" by faith looks forward through the rent Vail into the "Most Holy," catching glimpses of the glory, honor and immortality beyond the flesh; which hope is an anchor entering into that beyond the vail.-- Heb. 6:19 ; and 10:20 .

We see, then, that justification by faith brings us into a condition of peace with God. When our sins are forgiven, we are a step nearer to God, but still human --in the Court. If we would attain the prize of our high calling which is OF GOD in Christ Jesus, and enter through the "Holy" into the "Most Holy," we must follow

IN THE FOOTSTEPS OF JESUS,

our Leader and Head--"the High Priest of our profession." By faith in his ransom we have entered the "gate" to the Court--the vail of unbelief and sin is passed. By renouncing our human wills, and all our human aspirations and hopes, we pass the first vail, or vail of human-mindedness, counting our human will as dead; henceforth not consulting it, but the will of God only.

We now find ourselves as "new creatures" in the "Holy"--in the first of "the Heavenlies" or Holies (Eph. 2:6 . -- Diaglott); and here we are enlightened by the Golden Candlestick (God's Word), refreshed and strengthened daily with the truth as represented in the Shew-bread, lawful only for the Priests to eat. (Matt. 12:4 .) And thus enlightened and strengthened, we are daily offering up sacrifices at the "Golden Altar," acceptable to God through Jesus Christ--a sweet perfume to our Father.-- 1 Pet. 2:5 .*

Thus all the saints, the consecrated, are in a "heavenly" or "holy" condition now--"seated (at rest and communion) with Christ in (the first of these) heavenly places," but not yet in the Holiest of all. No, another vail must first be passed: As the passing of the preceding vail represented the death of the human will, so the passing of the second vail is the death of the human body; and it requires both to complete our sacrifice. Both fleshly mind and fleshly body must first be passed before we shall be in the "Holiest of all"--perfected as partakers of the divine nature and its spirit-conditions.

With these thoughts as to the three conditions represented by these three places --Camp, Court and Tabernacle--let us notice particularly the three classes occupying these conditions, viz.: the Unbelieving World, Justified Believers, and the Saints or Consecrated Believers, typified respectively by

ISRAELITES, LEVITES AND THE PRIESTHOOD.

In understanding the significance of the Tabernacle service, it is necessary not only to get a clear idea of the structure, its furniture and their typical signification, but also of the actors and their significance as types.

Israel is used in many instances to typify the Christian Church. For instance: When they left Egyptian bondage, they were a type of God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represents the tedious pilgrimage through which many pass, seeking the promised Canaan rest--"Come unto me, and I will give you rest." As in the type, so in reality, the promised Canaan of rest is not far off, if God's children had faith enough to go up and enter in. God has made abundant provision for them; yet they journey through the wilderness of sin, seeking rest but finding none, because they lack faith in God's promises. Some wander thus a long time; and some never enter the Canaan rest because of unbelief. But while Israel, according to the flesh, is thus and in other ways used to typify the spiritual Israel, yet it is a totally different type, as we are now examining it, in its relation to the Tabernacle. Here, Israel unquestionably typifies the whole world of mankind. The sin-offerings, sacrifices, atonement, etc., made typically for them (and them only), were typical of better sacrifices and atonement, made on behalf of the whole world; for, "He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world."-- 1 John 2:2 .

In a word, Israel was a type as well as the Tabernacle, Priests, Levites and sacrifices. And what was there done in symbol with and for Israel is, since the first advent of Christ, being carried out on a higher plane, and on a larger scale; the latter being the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "Household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock" who with their "Head" or High Priest are to be Kings and Priests to reign on the earth. (Rev. 5:10 .) Thus viewed, we see Jesus the High Priest not of the Aaronic order, which was but the type of a greater and grander profession or order, but the head of the real priesthood of which others were but figures.-- Heb. 3:1 ; 4:14 .

But before the under-priests, the members of the body of Christ, the priesthood, shall be united to their Head and begin their reign, they must first "suffer with him" in making the sacrifices, as we shall shortly see.-- 2 Tim. 2:12 .

Peter shows who were typified by the priests, when, addressing those who are sanctified, he says: (1 Pet. 1:2 and 2:5,9 .) "Ye are...an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "Ye are...a royal priesthood."

That the head or chief priest of this priesthood, this "little flock," is Jesus, is repeatedly mentioned by the apostles. We give but one quotation: "Holy brethren (the Royal Priesthood), partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus."-- Heb. 3:1 .

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of the Levites (typical of all the justified believers) existed for a long time before the Priesthood was instituted. So in the antitype, the "Royal Priesthood" began with the anointing of Jesus the High Priest (at baptism, Luke 3:22 ; Acts 10:38); but believers, justified by faith in Christ, had lived long before that. For instance, Abraham believed God, and was justified by his faith. (Rom. 4:2,3 .) Though even the type had not yet come in his day, yet Abraham as a justified believer was a member of the "household of faith," typified by the Levites. But none of the "Royal Priesthood" were selected until after the Chief or High Priest of this order was first initiated and installed in office; since then the initiation and installment of the under-priests has been the special work of this Christian dispensation. Thus the priests now being installed and now sacrificing are being prepared as God's instruments for the blessing of all the families of the earth.

R1237 : page 2

THE PRIESTHOOD.
THEIR TYPICAL CLOTHING, ANOINTING AND CONSECRATION.

In this ceremony, as in every other relating to the ordination and work of the priesthood, it will be well to notice that Jesus was the first --the Leader, Captain, Forerunner--teaching clearly that none preceded him, hence that none of the patriarchs or prophets are of the "little flock," "the royal priesthood," otherwise called "the Bride, the Lamb's wife." Though they will be greatly blessed as the Lord's servants, their service will not be so grandly high as that of the priests, nor their honor so great; yet, as represented in the Levites, both their service and honor are great.

"The narrow way to life" (Immortality) was not opened up until Jesus came. He was the first to walk in it. He "brought life and immortality to light." (2 Tim. 1:10 .) And though all believers (Levites) shall become possessors of everlasting life and the world (Israel) also, if they will accept it during the Millennial age, yet only the priesthood, who overcome and follow their Leader in the narrow way to life--sacrificing the human --thus seeking glory, honor and immortality, will ever become the possessors of that unlimited degree of life called Immortality, as yet possessed only by Jehovah and our Lord Jesus. (See "The Plan of the Ages," Chapters X. and XI.)

---

*The word spiritual in this text is omitted by the oldest Greek MS., the Sinaitic MS., with evident propriety. Not spiritual but human rights, privileges, life, etc., are sacrificed.

R1237 : page 3

Under the Law, the ANOINTING was the ceremony by which the priests were installed in God's service. They were anointed to their office with a peculiar ointment, called the Holy Anointing Oil, used upon none but the Priests, and unlawful for any one else to have or to make. (Exod. 30:25-33 .) This oil typified the Holy Spirit of adoption whereby we, the real "Royal Priesthood," are sealed. Only the consecrated ones are ever to be anointed thus. Aaron, the typical High Priest, represented Jesus the head, and the Church as members of the body, of the great High Priest. Being but a sinful man like others, he has to be washed in order to fitly represent the purity of the antitype.

Aaron was then clothed with the holy garments of "glory and beauty" (Exod. 28 .), and then the anointing oil was poured on his head. Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer--head and body--as Jehovah discerns them, looking down into the future to the time for "the manifestation of the Sons of God," and the fulfilment in them of his promises.

THE HIGH PRIEST IN GARMENTS OF TYPICAL "GLORY AND BEAUTY."

"And these are the garments...a breastplate, and an ephod, and an upper robe, and a broidered coat, a mitre and a girdle."-- Exod. 28:4 .

The linen "coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that character in works. The "mitre," a strip of fine linen (typical of righteousness), worn around the forehead, to which was fastened with a blue lacer the golden plate, or "crown," shows that the crown is righteously his. Upon the golden plate was inscribed "Holiness to the Lord," thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown proclaims his royalty: He is to be "a priest upon his throne"--"a priest forever, after the order of Melchizedek." (Psa. 110:4 .) The linen "girdle" indicates a righteous servant; linen--righteousness; girdle--servitude.

The "upper robe," of blue, represented his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of his work of sacrifice had borne rich fruit --the redemption of the forfeited life of the human race. The golden bells signified that when the High Priest appears in glory and beauty, the fruit of sacrificial work shall be made manifest to all--proclaimed to all the world, as in the type the bells proclaimed it to all Israel. This is indicated by the close proximity; the bells drawing attention to the fruit.

The "ephod" was made of a cloth of purple, blue, scarlet, white and gold threads, interwoven skilfully and beautifully. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. This ephod, we believe, typified two covenants, the Abrahamic represented by the front part, and the New Covenant represented by the back part, both of which are thus shown to be dependent on this High Priest. They are laid on him; if he fails to support them they must fall to the ground. But, thank God, they are firmly clasped on him by the gold clasps (divine power), as well as bound to him by the "curious girdle" --a cord made of the same materials as the ephod. This girdle seems to say, This is a servant; and as this is the girdle of the ephod it tells us that this one is "The Messenger (servant) of the Covenant whom ye delight in."-- Mal. 3:1 .

That part of the Abrahamic covenant referring to the spiritual seed is represented as complete in God's sight, the person of the High Priest representing the complete spiritual seed as it will be clothed with honor and power at the beginning of the Millennium. Yet the Abrahamic covenant is partially fulfilled in the person of the High Priest, who is the Seed, the spiritual seed, which is to bless all. But as we have previously seen, this covenant has two phases, the heavenly, or spiritual, and the earthly, or fleshly, the literal descendants of Abraham. The latter was the only one recognized by Abraham, the spiritual being hid until God's due time. During the Gospel Age the spiritual seed develops, becoming members of the body of the High Priest; growing up into the head. After this spiritual seed has been developed, then that phase of the covenant, understood by Abraham and all his descendants to this day, will be fulfilled. And its fulfilment hangs on the great spiritual High Priest, too. So says Paul: "As concerning the Gospel [the spiritual part of the covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is my covenant TO THEM. There shall come out of Zion [the spiritual Church] the deliverer [this great High Priest, the servant of the Covenant --Jesus, the head, and the "little flock," his body], and shall turn away ungodliness from Jacob."-- Rom. 11:26-29 .

So then, after the body of Christ, the spiritual "seed," is complete, the Abrahamic covenant must have a fulfilment to the fleshly seed; that fleshly seed must become great "as the sand by the sea shore," as the heavenly seed is likened to "the stars of heaven." (Gen. 22:17 .) They must first be turned to righteousness and truth, and such shall then become an agency through which the spiritual seed will operate, to bless all mankind with truth and knowledge.

Thus the earthly phase of the Abrahamic covenant is seen still to depend on and to be upheld by the Great High Priest, who is also the mediator of the "New Covenant" which Jesus sealed or ratified with his own blood, in which sacrifice the members of his BODY have been privileged to join with him; and they will be also privileged to share with him in conferring upon mankind the blessings of that "New Covenant," when the day of sacrifice is ended and the reign of glory begins. (Jer. 31:31 ; Ezek. 11:19 and 36:24 ; Rom. 11:27 .) This New Covenant is typified by the back part of the ephod.

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the Covenant; the scarlet showed how God provides redemption from the Adamic curse through the blood of the ransom; the white linen indicated the restoration of man to his original purity; the blue vouchsafes to him the ability to faithfully maintain his righteous character; the purple proclaims the restoration of the royalty of earth as possessed by Adam, earth's first monarch. All of these blessings woven together are made sure by the divine power of the anointed Priest, as shown by the interwoven thread of gold. Thus, Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings --"in due time."

The breastplate of judgment was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by a lacer, through golden rings-- this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exod. 28:26-28 .) This breastplate represented beautifully the Law: It was not a part of the Abrahamic covenant (ephod) but "it was added" to it. (Gal. 3:19 .) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham and "the law, which was 430 years after," were all one. But Paul shows us that there are two parts--two seeds--to this covenant, the spiritual and the natural; and that the Covenant and the Law were distinct, "to the end that the promise might be sure to all the see; not to that only which is of the Law, but to that also which is of the Faith." -- Rom. 4:16 .

This Law emblem (the breastplate) was one of the most beautiful of the High Priest's garments. It was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was precious to him. As a "breastplate of righteousness" it covered him. That which condemned all imperfect ones was his pleasure--"I delight to do thy will, O my God; yea, thy law is within my heart."-- Psa. 40:8 .

The breast-plate was two spans long and one wide, folded in the middle, i.e., a span long and a span wide, double. The size, a span, indicated that the Law of God is the full measure of a perfect man's ability. Jesus, being perfect, was the only one who ever kept it fully, while the "little flock," his Body, has his righteousness imputed to them.

Its being double, of the same size and measure, represents the letter and the spirit of the law. The front part contained the jewels and was hung by the gold chain to the gold clasps of the ephod; the under part was fastened to the ephod. This latter, tied to the ephod (covenant), seems to represent the law in letter as presented to fleshly Israel. The front part seems to illustrate the spirit of the law fulfilled in us, "who walk not after the flesh, but after the spirit." (Rom. 8:4 .) The two are really ONE when rightly seen, yet the front part, only, bears the precious jewels. Pure gold being a symbol of divine things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is divine; and we know that it is by divine strength that we walk not after the flesh, but after the spirit. It is this phase of the Law which bears the "jewels," set in gold, representative of the true Israel. "They shall be mine in the day that I come to make up my jewels." Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that "the righteousness of the Law is fulfilled in us."

As Aaron stood there clothed in those beautiful robes so typically significant, and anointed with the holy oil, his head represented Jesus--the head of the priesthood, and his body represented the Church complete in him. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to carry out Jehovah's covenants!

We see the BODY again typified individually by the under-priests, who wore bonnets covering their own heads, to indicate that they were not the head of the Priesthood, but members of the body. God gave Jesus "to be the head over all things to the church which is his body." (Eph. 1:22,23 .) It is for this reason that Paul insists that a woman's head should be covered, as indicating that she is not the head; the husband and wife being typical of Jesus and his Bride--the Church of the first-born. These under-priests were robed in linen garments and wore girdles. Their robes represented the imputed righteousness of Jesus, and their girdles showed that they also are servants of righteousness.

As Aaron had the holy oil poured upon his head, so our Head, Jesus, was anointed with the antitypical oil--the Holy Spirit --when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"--as head over all his joint-heirs. A measure of the Spirit is given to every man who thus consecrates; but Jehovah gave "not the Spirit by measure unto him." (John 3:34 .) John saw and bore record that our High Priest was thus anointed (John 1:32 ; Luke 4:1), and Peter adds his testimony (Acts 10:38), "How God anointed Jesus of Nazareth with the Holy Spirit and with power."

The anointing oil was poured only upon the head. The under priests were not anointed individually. Since they were recognized as members of the High Priest's body, they received their anointing through the head. Hence only those who are in Christ Jesus are partakers of the anointing which seals all those who shall be recognized as the heirs of God's promises, joint-heirs with Jesus Christ their Lord.

The oil "ran down even unto the skirts of his garments" (Psa. 133:2), thus representing how all the members of his body are to be partakers of the same anointing after their head. "The anointing which ye have received of him abideth in you." (1 John 2:27 .) This oil began to reach the body on the day of Pentecost, and flows on down through this Gospel Age, anointing all who are truly baptized into Christ, to be, with their Head, kings and priests unto God, and to reign a thousand years.-- Rev. 20:6 .

We thus see that Aaron, robed and anointed, represented the entire Christ-- "the seed," in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation--the dawn of the Millennial Day--when all the members have come into the body, and when the "holy oil" has run down "even to the skirts of his garments," anointing every member. Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest, we constantly pray--"Thy Kingdom come, thy will be done on earth."

R1237 : page 4

CONSECRATING THE PRIESTHOOD.

The consecration of the Priesthood (Lev. 8:14,33 ,) was typical of the consecration of the human nature of Jesus and his body, the Church, to the will of Jehovah--the obedience of Jesus, even unto death, and the obedience of the members of his body suffering the same with him. The whole body represented by Aaron's sons, as well as the Head represented personally by Aaron himself, are, by the antitypical sacrifices being made during the Gospel Age, CONSECRATED for their future work as kings and priests, to restore and rule and bless mankind. When this consecration is made, they have given their ALL. But their extremity is Jehovah's opportunity; and when they have consecrated all they had to destruction, and become joint-sacrificers with Jesus, their Redeemer, they are begotten of God to a new nature--spiritual; and not only so, but to the highest order of spiritual existence--the divine nature; and as such they are owned as spiritual sons of God.-- Gal. 4:4,7 , and 2 Pet. 1:4 .

This type shows these two natures: the new or divine nature is represented in Aaron and his sons, while the human nature is represented by a bullock. The bullock for the sin offering was brought, "and Aaron and his sons laid their hands upon the head" of it, thus saying, This sacrifice represents us. From that moment, all that happened to the bullock represents what was to be done to Jesus and to his body, the Church, as human beings. The bullock is delivered up to "the Law" (represented by Moses), to meet its demands against mankind in general. To meet the demands of the law, it must be slain--"And Moses slew it." He then applied the blood to the horns of the altar. The "finger" of the "Law" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the power of the altar (horns are symbols of power) must recognize first the blood which sanctified it. The blood poured at the base of the altar shows that through the blood of the sacrifice (life given) even the earth was purchased back from the curse. See Eph. 1:14 : "Unto the redemption of the purchased possession."

And Moses took the bullock, his hide, flesh, etc., and burnt them with fire without the camp. (V. 17 .) Thus the humanity of the Christ complete--head and body--is made "a sin offering," suffering the destruction to which the world was doomed, and from which, by this sacrifice, it shall ultimately be delivered. But while their humanity is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the camp, God accepts the heart devotion which prompts the sacrifice, which says, "Lo, I come to do thy will, O God;" "I delight to do thy will, O my God." This is represented by the offering on the altar, of the fat and parts of the inward life-producing organism, as a "sweet savor" unto the Lord.

Other features of the same consecration are shown by the two rams mentioned in verses 18 and 22 . The first mentioned is the ram for the burnt-offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood sprinkled on the altar; and Moses "cut the ram into two pieces, and washed the inwards and legs in water" and "burnt the head and pieces, and the fat." Thus Jesus and his body, the Church, are being presented before God on the altar, during the entire Gospel Age. The head was laid there first, and since then all who are "dead with him," and cleansed, as in the type, by the washing of water--through the Word. Its burning on the altar shows how God accepts this sacrifice. It is "a sweet-smelling savor."

The second ram, "the ram of consecration," shows what effect the sacrifice will have upon us, as the first showed how God received it. Aaron and his sons laid their hands upon its head--it represented them. And Moses slew it and took its blood (consecrated life) and put it upon each separately, thus showing that our consecration is an individual work. And he put it upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot. Thus by our consecration we are enabled to have the "hearing of faith," and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to do, we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we "walk not as other Gentiles," but "walk in newness of life," "walk by faith," "walk in the spirit," "walk in the light," and even "as ye received Christ, so walk in him."-- Vs. 23,24 .

The choice portions of the ram, its "inwards" and "fat," representing our best powers, were taken in the hands of the priests and waved; passed to and fro, before the Lord, representing the fact that a consecrated offering is not given to the Lord for a moment, a day, or a year, but that continually we keep our affections and powers uplifted before our Father, never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance being shown by fire. So we may not lay down or cease to offer our every power in God's service while we have them, and until all are consumed in his service. When the love ("fat") of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it be accepted by him.

Upon this "waive offering," while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both the High Priest and the under priests.

The first unleavened cake represented the actual purity of Jesus as a man, and the imputed purity of the Church as men, as attested by the Law (Moses). The second unleavened cake, mingled with oil, represented the indwelling spirit of God --sanctification. The third, a wafer, was mingled with honey, and represented our faith in the exceeding sweet and precious promises of glory, honor and immortality.

Without these elements, it is impossible for our consecration to be complete, and hence acceptable, viz., Justification (purity), Sanctification by the Spirit through the belief of the truth, and faith in the promised Glorification. This consecration is in progress during the entire Gospel Age.

The anointing oil mingled with the blood of consecration was sprinkled over them (vs. 30), showing how we may know that our consecration is accepted--the Holy Spirit of God (the oil) blending with and witnessing to the spirit of sacrifice in the consecrated man (the blood), that he is a son of God.-- Rom. 8:16 .

The boiling of the flesh of consecration (vs. 31) was no part of the sacrifice; it was merely the preparing of the portion which they ate. It was all to be disposed of (v. 32), showing how we are to be entirely consecrated and none of our time or powers wasted.

The seven days of consecration (vs. 33 and 35) show again that we are consecrated to God's service, not a part of our time only, but all of it. Seven is a complete number in Scripture, and signifies all, or the whole of whatever it is applied to--("Seven Seals," "Trumpets," "Plagues," etc.). Verse 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than now, that all who are consecrated as priests should see to it that we "be dead with him," and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is this a matter of interest to those who believe that very soon all the members of the body will be accepted with the Head, a sweet savor to God; and that the work of self-sacrifice being then finished, the glorious work of blessing men and fulfilling the Covenant of God will begin. And if we fail to be among the priests now, during the time of consecration, we cannot expect to be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men but a "sweet savor to God,") shall have the title of King added, and with their head, Jesus, rule and bless all nations. (Rev. 20:6 .) Do we earnestly desire to be among those who will sing to the praise of our great High Priest, "Thou hast made us unto our God Kings and Priests, and we shall reign on the earth"? If so, let us be fully consecrated now, for it is only "If we suffer with him we shall also reign with him."-- 2 Tim. 2:12 .

R1237 : page 4

THE GREAT "DAY OF ATONEMENT."

-- LEV. 16:3-33 .--

In considering these types we must, to appreciate them, remember that each is a picture, by itself, of one particular part of the work of the world's High Priest; and so with the various ceremonies of the Day of Atonement. To understand it clearly, we must realize that while Jesus is our (the Church's) High Priest, yet in the more full and complete sense he is the Head, and we are the members of the body, of the world's High Priest, just as Aaron was High Priest or chief of the under priests, while in a general sense, the whole priesthood was one, designed to minister for Israel, who typified the world.

These Levitical pictures primarily referring to the Head, when fully considered, refer to the body complete. For instance, the ceremony of anointing commenced with the Head, but the anointing applied to all the body during the entire Gospel Age, as we have seen. As the consecrating of the priesthood includes all the members of the body, and requires all of the Gospel Age to complete it, so also with the sin-offering, or the sacrifice of atonement: it commenced with the Head, and we the members of his body "fill up the measure of the sufferings of Christ which are behind." And these sufferings require all of the Gospel Age to complete them. The Day of Atonement, which in the type was but a twenty-four hour day, we see then in the antitype to be the entire Gospel Age. And with its close the sacrificing ceases and the glory and blessing commence, and the great High Priest of the world (Jesus and his bride, made ONE, Head and members complete), shall stand forth crowned a King and Priest after the Melchizedek order: King of Peace--a Priest upon his throne.

There he will stand before the world (manifest, recognized but unseen by natural sight), not only as King and Priest, but also as the great Prophet--"A prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses]; every soul which will not hear that prophet shall be destroyed from among the people." When brought to perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life--the second death.-- Acts 3:22,23 .

In the end of the Jewish Age, Jesus offered himself individually to Israel as prophet, priest and king, typical or illustrative of the whole Body. As prophet, he taught them; as priest, "he offered up himself" (Heb. 7:27); and as king he rode into their city at the close of his ministry. But they did not receive him in any of these offices. During the Gospel Age, his church or body has acknowledged him as "a teacher sent from God"--the great Prophet; as the "High

Priest of our profession;" and as the rightful King. The Word of God teaches, however, that it is not by the Church only that he is accepted, but that he (together with his Body, the church) shall be the Prophet for the people, the Priest for all the people, and the King over all people, nations and tongues; "Lord of all," Priest of all, and Prophet or teacher of all.

In the type of the Priests' consecration, we saw Aaron and his sons representing Jesus and his body as "new creatures," and a bullock representing their humanity; but in the type now to be considered, we find Aaron alone representing the entire Anointed One (head and body); and two different sacrifices, a bullock and a goat, are here used to represent the separateness, yet similarity in suffering, of the Body and its Head, as the "sin-offering." The bullock represented Jesus at the age of thirty years--the PERFECT MAN who gave himself and died on our behalf. The High Priest, as we have already seen, represented the "new" nature of Jesus, the anointed head, and also all whom God foreknew as members of his body. The distinction which is here made between the human and the "new creature" should be clearly understood and remembered. (See MILLENNIAL DAWN, Vol. I., Chap. X., and Vol. II., page 126.) "The man Christ Jesus, who gave himself" at thirty years of age, was he who was previously rich (of a higher nature), but who for our sakes became poor; that is, became a man, that he might give the ransom for men--a perfect man's life.-- 1 Cor. 15:21 .

Since the penalty of man's sin was death, he must become a man, be "made flesh," or he never could redeem man. A man had sinned, and the penalty was death, and if Jesus would pay the penalty he must be of the same nature (but undefiled, separate from sin), and die, that mankind might in due time be liberated from death. To do this, the man Jesus made sacrifice "of all that he had" -- glory as a perfect man, honor as a perfect man could claim it, and finally life as a perfect man. And this was all he had (except God's promise of a new nature and the hope which the promise generated), since he had exchanged his spiritual being or existence for the human which he made "a sin-offering" and which was typified by the bullock.

But since to be our ransom his humanity must take our place in death, that humanity can never again be restored. If it were, we, the redeemed, would again

come under the condemnation of death. But, thanks be to God, it remains a sacrifice forever, that we may be forever free from Adamic guilt and death. If, then, the Father would ever confer upon Jesus any honor, glory or life as a reward for his obedience even unto death, it must be a glory, honor and life on some other plane of being than the human, so as not to interfere with our ransom-price.

Such was the promise of Jehovah to him, viz.: that he would highly exalt him above the human plane, and above his pre-human condition; above all angels, principalities and powers, to his own right hand (condition of chief favor, next to Jehovah), and make him a partaker of immortality --the divine nature. For these and other joys set before him, Jesus endured the cross, despising the shame, and is set down at the right hand of the Majesty on high.-- Heb. 1:3 .

The new nature which was received instead of the human, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the human was not finished until the cross, and that the divine nature was not fully received until the resurrection, three days later, yet, in God's reckoning--and as shown in this type--the death of Jesus (the bullock) was complete when Jesus presented himself a living sacrifice at baptism. There he reckoned himself dead --dead to all human aims or hopes of human glory, honor or life, in the same sense that we are exhorted to reckon ourselves dead indeed to the world, but alive as new creatures unto God.-- Rom. 6:11 .

This acceptance of Jesus by Jehovah at the time of consecration, as though dead indeed, was indicated by the anointing with the Holy Spirit--the earnest or guaranty of what he should receive when death had actually taken place.

Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with Paul's statement, that when Jesus consecrated, saying--"Lo, I come [as in the volume of the Scriptures it is written of me] to do thy will, O God"--to die, and redeem many--there he took away the first [i.e. set aside the typical sacrifices] that he might establish [or fulfil] the real sacrifice for sin. (Heb. 10:7,9,14 .) Yes, there the slaying of the bullock occurred, and the three years of Jesus' ministry showed that all human will was dead, and the body reckoned so, from the moment of consecration.

Jesus, the Anointed, filled with the Spirit, was the new, divine creature (though not perfected as divine--until the resurrection); and that relationship he always claimed, saying, The works that I do are not mine [as a man] but the Father that dwelleth in me, he doeth the works; the word which ye hear is not mine, but the Father's which sent me. (John 14:10,24 .) Not my will [as a man] but thine [Father --the divine] be done [in and to this earthen vessel consecrated to death].-- Mark 15:36 .

When the bullock was slain [when Jesus consecrated], the work was done in "the Court," which we have seen typified the plane of human perfection or justification, the condition of faith in and harmony with God, the highest attainment of the flesh. Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God.

Bearing in mind these distinctions, let us examine carefully the work of the typical Atonement Day, that we may more clearly understand the reality. Aaron was washed, in order to fitly represent the sinlessness of the "new creature." ("No one who has been begotten by God practices sin; because his seed abides in him, and he cannot sin, because he has been begotten by God."-- 1 John 3:9 .-- Diaglott.) The new nature cannot sin, and it keeps a constant watch over the old nature, reckoned dead, lest it come to life again. Aaron was clothed for the service of the Day of Atonement, not in his usual garments of glory and beauty, but in garments of sacrifice, with the "linen garments," emblems of purity--the righteousness of saints. The robe of linen was an earnest of the glorious robe to follow; the "linen girdle" represented him as a servant, though not so powerful as when at the close of the Day of Atonement he should be girdled with the "curious girdle" of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel, proclaims his perfect righteousness now, as then.

So the High Priest, the divine-minded, spirit-begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement, and proceeded to do it as typified in Aaron. "Thus shall Aaron come into the Holy Place [the Most Holy] with a young bullock for a sin-offering and a ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of his body --the under priests] and for his house [all believers, the entire "household of faith"--the Levites]. And he shall kill the bullock of the sin-offering which is for [represents] himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered], and bring it within the vail [the first vail or "door"]. And he shall put the incense upon the fire before the Lord [the censer of coals of fire was set into the top of the golden altar in the "Holy," and the incense crumbled over it, gradually, yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second vail] may cover the mercy-seat that is upon the testimony [or which covers the Law], that he die not."-- Vs. 3,6,11-13 .

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with the prophetic picture. When Jesus had consecrated, he immediately took the sacrificed human life [blood of the bullock] to present it before God as the ransom of ours. But first, before entering the "Most Holy" [perfect spiritual condition], he must tarry in the "Holy" [spirit-begotten condition], where the offering of his perfect humanity is acceptable--a sweet perfume before Jehovah.

As the High Priest took with him, along with the blood, fire from off the altar, and his two hands full of sweet incense to cause the perfume, so Jesus' fulfilment of his vow of consecration, during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the Brazen Altar represented the trials to which he was subject; and when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will--a sweet perfume. Thus is shown his temptation in all points, yet without sin. It was all consumed in the fire; so he yielded all in obedience. It was his "two hands full" which he offered, thus representing his full capacity and ability as being tested and required and yielded.

But while Jesus as a "new creature" was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the "Court," and yet further out, beyond the Camp, and see another work progressing simultaneously. We last saw the bullock dead, in the Court; now the fat of it has been placed upon the Brazen Altar and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke, called "a sweet savor to God," rises in the sight of all who are in the "Court," viz.: Levites--believers.

This represents how Jesus' sacrifice appeared to believing men. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice. They well knew that with him God was ever well pleased. They knew from what they saw in the "Court" (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight (in the "Holy") a sweet incense on the Golden Altar.

And while these two fires are burning --in the "Court" the "fat," and in the

"Holy" the "incense," and their perfumes ascending at the same time, there is another fire "outside the camp." There the body of flesh is being destroyed. (Ver. 27 .) This represents Jesus' work as viewed by the world; to them it seemed foolish that he should spend his life in sacrifice. They saw not the spirit of obedience which prompted, as the Father saw it; they saw not the loving perfections as the believers (in the "Court" condition) saw them. No, nor did they see in him their ideal hero and leader; they saw only those elements of his character which condemned him, not being in condition to love and admire him. To them he was odious--an outcast--despised and rejected; and they hid their faces from him, as the Israelites turned from the burning carcass in the type.

We see, then, how Jesus' life for three and a half years fills all three of these pictures: His sacrifice of perfect manhood was, in the sight of the world, foolishness and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense." They all ended at once--at the cross. The bullock was entirely disposed of, the incense all offered, when Jesus cried, "It is finished," and died. Thus the man Christ Jesus gave himself a ransom for all.

The incense from the Golden Altar having preceded him and been satisfactory, the High Priest passed under the second "Vail" into the "Most Holy." So with Jesus; having for three and a half years offered acceptable incense in the Holy, or consecrated condition, he passed beyond "the Vail, that is to say, his flesh." For three days he was under the Vail, in death; then he arose in the perfection of the divine nature beyond the flesh, "the express image of the Father's person." He was "put to death in the flesh, but quickened (made alive) in spirit," "sown a natural (human) body, raised a spiritual body." He was then in the "Most Holy" condition, the perfection of spiritual being.

The next step was to present the blood (ver. 14)--the evidence of the redemption --for "ye were redeemed...with the precious blood (sacrificed life) of Christ." (1 Pet. 1:19 .) This going into the presence of the Mercy Seat and sprinkling or presenting the blood was evidently fulfilled by Jesus when he, after forty days, ascended up on high, "there to appear in the presence of God FOR US," presenting on our behalf, and as the price of our redemption, the value and merit of the sacrifice just finished.

We now leave the High Priest before the "mercy seat" while we go out to "the court" to witness another work. We quote: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness."-- Vs. 5-10 .

These two goats, taken from Israel and brought into the "Court," typified or represented all who, coming from the world and accepting of Jesus' redemption, consecrate their lives to God's service. First taken from the "Camp" or world condition, they are brought into the "Court" or justified condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with Christ as human beings, and to enter the heavenly or spiritual condition as Jesus did; first, the spiritual mind, and secondly, the spiritual body--the "Holy" and the "Most Holy."

But as not all who say, Lord! Lord! shall enter the Kingdom, so, too, some of those who say, "Lord, here I consecrate my all," promise more than they ever perform. They know not what they promise or what it costs of denial of self, to take up the cross daily and follow the bullock --to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.], bearing the reproach with him." (Heb. 13:13 .) In this type, both classes of those who covenant to become dead with Christ are represented: those who do really follow in his footsteps as he hath set us an example, and those who, "through fear of [this] death, are all their lifetime subject to bondage." (Heb. 2:15 .) The first class is the "Lord's goat," the second is the "scape-goat." Both of these classes [goats], as we shall see, will have a part in the atonement work; in bringing the world into complete harmony with God and his Law, when this "Day of Atonement," the Gospel Age, is ended. But only the first class ("the Lord's goat"), who follow the Leader, are a part of the "sin-offering."

The casting of lots to see which goat would be the "Lord's" and which the "scapegoat" indicates that God has no choice as to which of them shall win the prize. It shows that God does not arbitrarily select which of the consecrated shall become partakers of the divine nature and joint-heirs with Christ our Lord. Every believer who presents himself is acceptable, and he who keeps his covenant and performs the sacrifice is represented in the "Lord's goat." Those who draw back are represented in the "scapegoat."

To return to the High Priest: After having sprinkled the "mercy seat" [literally,

R1237 : page 6

the Propitiatory, or place of satisfaction] with the blood of the bullock seven times (perfectly), "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the Vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat." (Vss. 14,15 .) In a word, all that was done with the bullock was repeated with the "Lord's goat." It was killed by the same High Priest; its blood was sprinkled just the same; its fat, etc., burned on the altar in the Court also. [It is worthy of notice that a prime bullock is always very fat, while a goat is a very lean animal. So Jesus, as represented by the bullock, had a great abundance of the fat of zeal and love, for his sacrifice, while his followers, represented by the goat, are lean in comparison.] The body of the "Lord's goat" was burned in like manner as that of the bullock--"outside the camp."

Paul explains that only those animals which were sin-offerings were burnt outside the camp. And then he adds, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:11,12 .) Thus is furnished us unquestionable evidence not only that the followers of Jesus are represented by this "Lord's goat," but also that their sacrifice, reckoned in with that of their Head, Jesus, constitutes part of the sin-offering. "The reproaches of them that reproached thee are fallen upon me."-- Psa. 69:9 .

The "Lord's goat" represented all of the Lord's "little flock" of faithful followers. They are all alike; they all come by the same "narrow way;" so what is true of the company as a whole, is true of each one in it. Therefore the "Lord's goat" typifies each one and his sacrifice, except that the whole must be complete and the sacrifice of all ended, before the "blood" of the goat (representative of the entire Body of Christ) will be presented on the Mercy Seat.

The blood sprinkled on and before the Mercy Seat was in the design of a cross, with the top or head of the cross on the Mercy Seat. This is shown by the description: "He shall sprinkle it with his finger upon the Mercy Seat eastward (toward the "Vail") and before (across, in front of) the Mercy Seat." This is the full end of the sin-offerings for the sins of the world. The bullock, as we have seen, was the sin-offering for the "household of faith" (the under-priests and Levites), and the goat was the sin-offering "for the people," Israel--type of all the world who desire to be God's people.

Thus we see that this entire Gospel Age is an age of suffering and death, to those who sacrifice the human nature in order to become partakers of the divine. Just as soon as the sacrifice of Jesus on behalf of his "body" and "house" was complete and presented before the Father, came the evidence of his acceptance in the Pentecostal baptism. And his anointing (symbolized by the oil), which came upon the church, continues ever since on all the living members of the High Priest's body. This impartation of the divine mind to those consecrated ones was the energy in them which killed each, as the "Lord's goat." This coming of the Holy Spirit, the Lord's power or "hand," at Pentecost, is shown in the type (vs. 15) by the High Priest coming to the door of the Tabernacle and laying his hands upon the "Lord's goat" and killing it. Just as the Spirit of the Father enabled Jesus to sacrifice himself, represented by the killing of the bullock, so it is the same spirit, the Spirit, power or influence of God, through Christ, the spirit or influence of the truth, upon the Lord's goat class, which enables them to crucify themselves as men--to kill the goat--in hope of the promised glory, honor and immortality of the divine nature.

It was thus, for instance, that Paul, when possessed of this spirit of the Leader and Head, could reckon all things but loss and dross that he might win [a membership in] Christ and be found in him. Inspired by this hope and spirit he could say: "I [the new creature] live, yet not I" [the old creature represented in the consecrated goat]; it is being consumed with the reproach and contempt of the world outside the camp. Paul's earthly affections and powers had all been presented to God, a living sacrifice; thereafter it was Christ living in him, the hope of glory-- Christ's mind, crucifying and keeping under the depraved but justified human nature and its will.

While actually in the world, he was not of it; and to such an extent was this true that he could say: "The life which I now live, I live by the faith of the Son of God." Yes, by faith he had become a partaker of the divine nature, and was in the "Holy," feeding on the "holy bread," and enlightened continually by the light from the "Golden Candlestick." Thus furnished with knowledge and strength, he was able to offer "incense" acceptable to God through Jesus Christ: i.e., Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always sacrificed. So, too, the same thing has been done by the other members of this "Lord's goat" company, though none have been so widely known. Paul's sacrifice sent up a very rich perfume; his was a sacrifice of very sweet odor to God, yet like ours was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ the Redeemer, the Golden Altar.

As the goat filled up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the "little flock," following after Jesus, "fill up that which is behind of the afflictions of Christ." (Col. 1:24 .) Not that our sacrifices are really valuable, as was our Lord's, for he alone was perfect and suitable for a ransom, for a sin-offering; the acceptableness of our offerings is through his merit first imputed to us, justifying us, and then through the grace which permits us to offer our justified selves in with our Lord's perfect sacrifice, that we may share also in his future work of blessing all with restitution.

The hour must some time come when the sacrifice of the last members of this "Lord's goat" will be consumed and the sin-offering forever ended. That we are now in the close of the "Day of Atonement," and that the last members of the Lord's goat are now on the altar, we firmly believe from evidences elsewhere given. Soon the last members of His Body shall pass beyond the second Vail--beyond the flesh--into the perfection of the divine nature, already commenced in the new mind or will which controls these mortal bodies. The passing of the second Vail means to the body what it meant to the head; it means, in the presenting of the blood of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing the second Vail, bearing the blood of the goat, represents the passing of the Body of Christ entirely beyond human conditions into the perfection of the divine nature, when we shall be like Christ Jesus who now is "the express image of the Father's person." O blessed hope! "I shall be satisfied when I awake in thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like him." If we may but win this prize for which we run, then--

Perish every fond ambition,
  All we've sought of earth or known;
Yet how rich is our condition,
  Heavenly prospects now we own.

The Most Holy reached, the evidence of the sacrifice of the BODY for the people will be presented, as typified by the blood of the goat sprinkled on the Mercy Seat.

When presented it will be accepted for "the people," as was that of our glorious Leader accepted for himself [his body] and house [the household of faith]. Thus the reconciling work will be accomplished; sin and condemnation will be fully covered for all, and the great work of giving to the world the grand results of that atonement will speedily follow its completion; just as the blessing of Pentecost upon the "body" and "household" speedily followed the acceptance of Jesus' sacrifice after he passed beyond the Vail of flesh and presented our ransom-sacrifice before God. The sprinkling of all things with the blood shows that the "blood" is full satisfaction, and also indicates that the work with the scape-goat, which followed, was not part of the sin-offering and was not needful to complete the "reconciling." Hence in it we must see some other object and significance.

THE SCAPE-GOAT.

"And when he had made an end of reconciling the Holy ["Most Holy"] and the Tabernacle of the congregation [the "Holy"] and the Altar [in the "Court"] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat [scape-goat] and confess over him all the iniquities of the children of Israel [typical of the world], and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man [any one convenient] into the wilderness."-- Vs. 20-22 .

As before expressed, we understand that this "scape-goat" which was presented for sacrifice with the other, but failed to sacrifice, and to walk in the steps of the bullock, represents a very large class of God's children who have made the covenant to become dead to the world, and to sacrifice their justified human nature, but who fail to actually do so.

While this "scape-goat" class has existed throughout this Gospel Age, the one goat and the work done with it, at the close of the "Day of Atonement," is representative in a general sense of the dealing with each individual of that company during the age, though it specially illustrates this class in the end of the age of sacrifice.

Let us look first at God's proposed dealing with members of this company who will be living when the work of sin-offering is complete--the last members of the scape-goat company--and then see how it will apply to the preceding members of the same class.

Let us remind you that we are now dealing with things future, after the "sin-offering." The Lord's goat is not yet wholly consumed, consequently the "little flock," represented by the body of the Priest, has not yet gone beyond the second "Vail" into the condition of spirit perfection; and the special work with the living "scape-goat" is after this.

Other Scriptures (Rev. 7:9,13-17 and 1 Cor. 3:15) show us that there will be a "great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, who fail to "so run" as to obtain it; and that they, though "castaways" as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's affection and love, who, by his providences in the circumstances of life, will cause them to come through "great tribulation," thus accomplishing for them "the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5 .) Notice, they consecrated their justified human life, and God accepted of the consecration and reckoned them, according to their covenant, dead as human beings and alive as new --spiritual--creatures. But, by their failure to carry out the contract, they are cut off from the Priesthood, from membership in the Body of Christ--"Every branch in me that beareth not fruit, he taketh it away."-- John 15:2 .

These are in a pitiable condition: they have failed to win the prize, therefore cannot have the divine nature; nor can they have restitution to perfect humanity with the world, for in their consecration, all human rights and privileges were exchanged for divine hopes--for the opportunity to run for the divine nature. But though not faithful and not overcomers, the Lord loves them, and will deliver those who through fear of death (fear of contempt--fear of the reproach borne by the bullock and goat, beyond the Camp --in the Wilderness, the separated, or dead condition) were all their life time subject to bondage--bondage of fear of men and men's traditions and opinions which always bring a snare, and keep back from full obedience to God--even unto death.-- Heb. 2:15 .

Through the favor of the High Priest, this great company are to go into "great tribulations" and have the flesh destroyed. This will not make of them "overcomers" nor give them membership in the Body--the Bride of Christ. It will not give them a place on the throne as Kings and Priests, but a position "before the throne," as perfect spiritual beings, though not of the highest order of the spiritual--the divine; not possessed of the Crown of life, Immortality, yet "like unto the angels." These shall serve God in his Temple, though they will not be members of that symbolic Temple which is the Christ.-- Rev. 7:14,15 .

This class will be sent to the Wilderness condition of separation from the world, forced thither by "the man of opportunity" --adverse circumstances--there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world's approval, and until all human hopes and ambitions die, and they are ready to say, God's will, not mine, be done. The world is ever ready to scorn and cast out the chastened and afflicted ones, though they earnestly covet its deceiving smile and its empty honors. The body of the scape-goat was not burned in the wilderness; only sin-offerings (the bullock and the Lord's goat) were burned. (Heb. 13:11 .) The burning of the sin-offering represented the steady, continuous submission of that class to the fiery ordeal of suffering--"faithful (willing sacrifices) unto death." Both classes suffer even unto death of the human will and body; but the first class die willingly; they are destroyed by continual crucifying of the flesh, as shown in the symbol by fire burning continuously until there is nothing more to burn. The second class is simply sent to the wilderness and there left to die unwillingly. Their love of the world's approval perishes with

R1237 : page 7

the world's neglect and scorn and reproach; and their spiritual nature ripens and blooms into life.

Not only will this be true markedly with the last members of this scape-goat class shortly, but the same has been fulfilled to some extent all along; for there has always been a class, and a large one, which yielded to death only by compulsion; which, instead of willingly sacrificing, suffered "destruction of the flesh." (1 Cor. 5:5 .) The classes represented by both goats have been developing side by side throughout the age.

When the "little flock" have all gone beyond the Vail, the hand of the Lord will set free those bound ones, "who, through fear of death [to the world], are all their lifetime subject to bondage," by overthrowing the many theories, creeds and traditions of men and great nominal church organizations, in and to and by which they are held and hindered from hearing and obeying the Lord's voice.

Forced into freedom by "Babylon's" fall, while realizing that the great prize has been lost, they will then hear the High Priest's voice and find themselves forced into the Wilderness condition of separation and flesh destruction. At no other time, perhaps, have there been so many consecrated ones bound as at present; but through all the age there have been some.

All the consecrated ones, of both classes, pass through great trials and afflictions, yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a willing sacrifice, like that of the Head. To the other class, they are burdensome, great afflictions, almost without joy--an enforced destruction of the flesh. And proportionately different are their positions and rewards at the end of the race.

THE BURNT OFFERING.

"And Aaron shall come into the Tabernacle of the congregation [the "Holy"] and shall put off the linen garments which he put on when he went into the Holy place [the "Most Holy"] and he shall leave them there; and he shall wash his flesh with water in the holy place [the "Court"] and put on his [usual] garments [the garments of glory and beauty] and come forth and offer his Burnt-offering and the Burnt-offering of the people, and make [another illustration] an atonement for himself [the body--the church --the "little flock"] and for the people. -- Vss. 23 and 24 .

The burnt-offering consisted of two rams (Vss. 3 and 5 .): one representing the bullock and the other the Lord's goat. These, being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep-followers; that in God's sight they are all one sacrifice. "For both he that sanctifieth [Jesus] and they who are sanctified [the little flock] are all one; for which cause he is not ashamed to call them brethren."-- Heb. 2:11 .

This is further shown in the treatment of each of these sacrifices. The rams of "burnt-offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned, making sweet perfume--a burnt-offering of sweet savor unto Jehovah. Since both rams were thus treated, it shows that in Jehovah's estimation they are all parts of one sacrifice; the members joined to the head, acceptable as a whole, as the atonement for the sins of the world--thus satisfying the claims of justice on behalf of the whole world of sinners. As the sin-offerings illustrate the necessary crucifixion and death of the Redeemer, so the burnt-offering following illustrates God's manifested acceptance of the same sacrifice. So let us not forget that God does not manifest his acceptance of the "better sacrifices" than bulls and goats, until that sin-offering is complete and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments; afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred on him. During the Gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and the acceptance of it in the putting of glory and honor upon the priests who made the sacrifice, and in the blessing of the people for whose sins they atoned.

The burnt-offering must be burned on the altar in the "Court," thus teaching that God will manifest his acceptance of the sacrifice of the whole body (head and pieces or members) in the sight of all in the "Court" condition, viz.: to all believers. But before this manifestation to believers, of God's acceptance of the work, is accomplished, the "scape-goat company" are sent away, and the robes of the Priest changed. As the white robes worn throughout the work of sacrifice covered the body and represented the justification of the body, their purity in God's sight through Christ, so now the garments of glory and beauty represent the glories of position and work in the future, after the new creatures have been perfected, after they have gone beyond the "Vail." The washing with water seems to show that though the white garments are laid aside, the body now clothed in majesty of power is still pure and that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest. Thus ends this type of the development of the priesthood and the satisfaction for the world's sins.

We tarry to glance at a few verses of this chapter (Lev. 16) not directly connected with the narrative.

Vs. 17 . "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place [the "Most Holy"] until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." This limitation applies only to this special day, for the Apostle says--"The priests went always into the first tabernacle [the "Holy"] accomplishing the service, but into the second [tabernacle--the "Most Holy"] went the high priest alone, once every year" [on this "Day of Atonement," which was repeated annually].
-- Heb. 9:7 .

The privileges of the Tabernacle are only for those who are priests--members of the body of the Head Priest--so that whether as now, in the first of these heavenly conditions (spiritual minded, new creatures in Christ Jesus), or whether as we hope to be soon, in the second or perfected spiritual condition, it will in either or both cases be because we are in Christ Jesus, new creatures--no longer men. "For ye are not in the flesh [human], but in the spirit [spiritual, new creatures], if so be that the Spirit of God dwell in you."-- Rom. 8:9 .

Vs. 28 . "And he that burneth them [the bullock and the goat of sin-offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." This seems to teach that those principally instrumental in reproaching, reviling and destroying the humanity both of Jesus [the bullock] and his "little flock" [the goat] will have no special punishment for it, because they did it ignorantly--at the same time accomplishing God's plan. "Father, forgive them, they know not what they do," was a truthful prayer and from one whom the Father heard always. They may wash and be clean and come into the camp-- i.e. into the same condition as the remainder of the world, all of whom are sinners, and all of whom are ransomed from Adamic depravity and death.

Vs. 26 . "And he that let go the goat for the scape-goat shall wash his clothes and bathe his flesh in water, and afterward come into the camp." This teaches the same lesson relative to those who shall be instrumental in bringing the trouble, and consequent destruction of the flesh, upon the "great company," represented by the scape-goat.

THE BLESSINGS FOLLOWING THE "DAY OF ATONEMENT" SACRIFICE.

In the type the "Day of Atonement" thus ended; and, typically cleansed from sin, Israel was reckoned no longer defiled and separated from God, but now made at-one with God. Justice no longer condemned, but bade them realize God's reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

In the Antitype, the "Day of Atonement" is this Gospel Age, during which Jesus and his body, the Church (through his redemption and favor), make sacrifice to justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize mankind and place his sanctuary among men. Then will be fulfilled that which was written: "The Tabernacle of God [the glorified Church] is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [the reign of Satan, sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new."-- Rev. 21:3-5 .

But while all these blessings shall result from the establishment of God's residence, or sanctuary, among men ["I will make the place of my feet glorious;"-- "earth is my footstool"], yet its blessing will be a gradual work, requiring the Millennial Age for its full accomplishment; i.e., death, pain, and tears will be in process of destruction (wiping away), but not completed until the end of the Millennial Age.

The gradual process by which man will be brought into perfection of being and fulness of harmony with Jehovah is well illustrated in the typical sacrifices of Israel, made after the Day of Atonement, the antitypes of which will be fulfilled during the next age.

To rightly divide and understand these typical sacrifices, it must be recognized that the present Gospel Age is the Day of Atonement toward God for the general sin of mankind; and that all sacrifices coming after the Day of Atonement in the type, represent fulfilments or antitypes due after the Gospel Age is ended--during the Millennial Age--when the world of sinners may become reconciled to, or at-one with, God.

Thus we may see that at-one-ment has two parts--first, Justice at-one with, and not any longer condemning and destroying, Adam and his children on account of his sin; and secondly, the sinner being brought to at-one-ment with God's righteous laws, recognizing them and obeying them. The first of these phases of at-one-ment, or reconciliation, is brought about entirely by the Priest's sacrifice in the "Day of Atonement" sacrifices. *

The other--the reconciling of the world to God, or the bringing of them into full at-one-ment and harmony with God, will be accomplished during the next age by the "Royal Priesthood," who, typified by Moses, will be the Great Prophet whom the Lord will raise up to teach and to govern the people, and if they will not give heed to him, they shall be cut off from life--die the second death.-- Acts 3:23 .

Be it clearly seen that though the saints, the followers of Jesus, are permitted as represented in the Lord's goat to share in and be members of the sin-offering on behalf of the world, it is not because of their being by nature purer or better than the world; for the entire race of Adam was condemned in him; and of them "there is none righteous, no, not one" (Rom. 3:10), and none could give a ransom for his brother.-- Psa. 4:97 .

They share in the sacrifice for sins as a favor, in order that by so doing they may share with Jesus the promised divine nature and be his companions and joint-heirs. To permit and enable them to offer themselves acceptable sacrifices, the benefits of Jesus' death were applied to these first, justifying or cleansing them. Thus it is his death that blesses the world through his body, the Church.

---

*The sacrifices relative to the consecration of the priests, and parts of two types yet to be considered, we regard, of course, as being the same sacrifices as those above mentioned as taking place on the Day of Atonement--they all being merely different views or pictures of the same sacrifices.

===================

R1237 : page 7

EXTRACTS FROM INTERESTING LETTERS.

Iowa.

DEAR BROTHER RUSSELL:--I have been thinking that perhaps I ought to be better known to you, and that I have not the advantage of that spiritual sympathy which so builds up the brethren who neglect not the assembling of themselves together, which bodily assembling has now, to some of us, to be substituted by letters. I saw you and heard you at the meeting in April, and perhaps you will recall me personally. I had then many, many things I wanted to talk with you about, but I found it impossible to wait over until you would have leisure. But how I was blessed and strengthened by that meeting! I have been a careful reader of the WATCH TOWER and both volumes of "DAWN," and the spirit of that assembly and the inspiration of the meeting--the seeing, for the first time, faces of men and women who believe as I do and whose hope was also my hope--was indeed blessed. I know that you are very busy with that which the Master has intrusted to your hand, and I write this letter, knowing that occasional words of sympathy and love are encouraging, and that a word from me may help to build you up. I cannot tell you now what the words have done for me, which the Master has spoken by you through the TOWER and DAWN. For several years I was in the pastorate of the M.E. Church and a member of the Upper Iowa Conference. The study of the Bible took Methodism out of me long before I knew of your writings. I associated a few months with the Campbellites; but they were not the people my heart yearned for, and their doctrines and practices were out of harmony with THE WORD. I turned my attention to the Plymouth Brethren--read their literature, but they are the worst "hide-bound" of any, though they do have some truth and are zealous for the atonement.

To one looking at me from the outside only, I would seem to be a wanderer, having

had little stability, having had no fixed home since leaving the M.E. Church. But God knows differently, and I am persuaded that you also can understand how that a man whose daily prayer was, "O! send out thy light and thy truth, and let them lead me," would become very peculiar in the eyes of those who are asleep in Zion. I have had some extremely painful experiences which would not have fallen upon me had I remained a pastor in the Church. But I am comforted as was our brother Paul, that these light afflictions work out for us a far more exceeding and eternal weight of glory. And since I have learned to walk in the light as he is in the light, I have also grasped the meaning of Phil. 4:7 , THE PEACE OF GOD.

I have seven children, none of them yet self-supporting, and as my salary stopped when I stopped preaching for the people, I have had enough to do to feed and clothe them. I have earnestly desired to be at work wholly in the Gospel, but the care of my family has tied me to my business, but my heart was all the time with the Lord.

Religiously I am alone, excepting the sympathy of wife and children, and the Lord is good to us in our little family Bible readings every morning.

R1238 : page 8

If you are very busy do not stop to answer this letter, only do not forget a friend of all those who love the Lord in deed and in truth. Your brother in faith and hope,

J. H. GILRUTH.

page 8

Indiana.

DEAR SISTER RUSSELL:--Although it has been quite a long time since the meeting at Allegheny, which all enjoyed so much, I thought you might be pleased to know of the blessed effect of that meeting upon some who were not there. My husband came home so full of the Holy Spirit that I immediately realized my need of a deeper work in my heart. He, through the Holy Spirit, brought me to see what a blessed privilege I had of making a complete consecration, and strange as it may be, I have been until now trying to feel the evidence that I was accepted. I did not receive the evidence as long as I was expecting it, but just as I determined to stand on his promises without a sensible evidence, then the peace that passeth all understanding filled my soul, and he has made me to rejoice in his mighty love.

These words express my feelings--

"Oh! bliss of the purified,
Bliss of the free,
I plunge in the crimson tide
Opened for me."

My prayers are ever with you, and all the Lord's children. Oh! how sweet it is to feel his presence and protecting care. I am so glad that the messengers ever found us, and now I feel like carrying the glad tidings to some others of the Lord's children who are still in Egyptian darkness.

I know that you will rejoice with me in my new-found treasure.

Your Sister in His service, Mrs. N. OWEN.

New York.

DEAR BROTHER AND SISTER RUSSELL: --Indeed it is a pleasant surprise that our blessed Lord has helped you to prepare a volume of poems and hymns for us hungering souls, and I have so much wanted something of the kind from you, but when I was writing I could not think to ask it. Praise the Lord, his guidance is so wonderful, faithful and plain.

The bit of history entitled Harvest Gathering and Sifting is very interesting and satisfactory to me; 'tis no offence, but with thankfulness I read and re-read. May the Lord continue his help in the glorious work to his willing and obedient servants.

I enclose one dollar, for which please send me one hymn book, one hundred envelopes and one volume of paper bound DAWN, Vol. I., and I will be thankful.

Mrs. A. H. TEFFT.

Indiana.

DEAR WATCH TOWER:--Enclosed please find $1.50 for ten volumes of MILLENNIAL DAWN. Every one wants both volumes, and the third also as soon as it is out. All that I have sold to thus far want the third volume--some of those that have already read the first and second are quite impatient for the third. I am not able to canvass for MILLENNIAL DAWN, but will recommend and sell it as I have opportunity. I send enclosed a letter from a friend, which speaks for itself. Please send the books in paper cover without delay. Mrs. H. B. LUCAS.

[The letter referred to will be interesting to you all, hence we give it below.]

MY DEAR FRIEND:--I have read and I am now re-reading "MILLENNIAL DAWN." It is not my own book, I borrowed it from a party who got it through you. I now want it for myself, for it is a "book to keep," to study and ponder. I have studied the Bible more or less from childhood, and many things of course were very plain; but many more very much hidden in mystery. This book is indeed a "helping hand." The Bible opens up grandly in the light of unfolding prophecy. I never felt such a grand sweep of happiness and perfect peace enwrap my whole being as while I have been reading this author's ideas. They seem sound. I am going through more slowly this time, with the Bible in my hand. The first time I was too much entranced to stop to hunt quotations. I rushed on and on at full gallop. Once the book fell on my lap and while the tears were actually drenching my face, I began singing the blessed old hymn,

"All hail the power of Jesus' name,
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all."

Blessing and glory and honor and praise belong to him forever. I am living in a new world; even old things have become new. I never doubted God's love, nor wavered in my faith, but I went on blindly, as it were, believing all would come out right. But the view I have now is so much broader and grander and fuller of love than I could ever see before. I thought for many years that we were near the end of the gospel age, but I counted differently and made it farther off than this author. Surely, the "dawning" is very near, if we are not actually in it. I would love to talk with you of these things. Can't you come up and spend a few days? We can have all the time to talk. I want a copy of these books and the third volume too. Can you give me any information, or can you get it for me? Are you agent for them? I must have them!

How full of sweet comfort is the Bible! Come up and let us talk over all these grand and glorious things. RHODA.

Georgia.

TOWER PUBLISHING CO.:--Mr. C. K. L., a friend of mine, came into my office and said that no money could pay for the benefit he had received from the truth contained in the DAWN, Vol. I., and handed me $20.00 which I inclose herein, and requested me to purchase DAWNS and distribute them. Please send me the DAWNS, Vol. I., to that amount, including two or three of Vol. II.

Yours fraternally, F. T. LOCKHART.

New York.

DEAR BROTHER AND SISTER RUSSELL: --I cannot refrain from writing you--your articles in the last TOWER: "Perils Among False Brethren," "Harvest Gathering and Siftings" and "Sifting the Wheat," were so very helpful and timely to me and also to others, I desire you to know how highly they are appreciated.

You perhaps know that Brother__________ has, at times, had his faith in the ransom nearly shipwrecked by Mr. Adams' theories, but now he is satisfied, and says he will work harder for the Master than he has ever before in spreading the truth.

Your plain, pointed history was very helpful. I have read the articles referred to in the May TOWER three times and see very plainly the leading of the Divine Master. I did not before understand the travail that gave birth to "Tabernacle and its Teachings." As soon as I studied it, I was sure its origin was divine. So this was the key that opened up all the dark things, the hidden things, in the day of the Lord's preparation. May God still keep you where he can use you for his work--his great work. May self be crucified, and only Christ appear.

Many will yet fall. One other we had supposed to be with us has gone back to man's inherent immortality. Who shall be able to stand? I desire to work along with you, helping, never hindering, in the great harvest work, now calling for every willing hand.

Brother__________ is much pleased with the May TOWER. Though in poor health he is faithfully doing what he can in the harvest work. He lives for one object. I sometimes think his work is nearly done.

I will send you five dollars to help in publishing the third volume of DAWN.

Sincerely yours in the Master,

MRS. J. H. PATTERSON.

R1238 : page 8

Pennsylvania.

DEAR BROTHER RUSSELL:--For the

enclosed have the kindness to mail to my address one copy each of the first and second volumes of MILLENNIAL DAWN. These are "perilous times"--the "sifting" process continues and it is our desire to walk in the light, God helping us.

There are only three of us here who are striving to enter in at the straight gate, and we are regarded as "peculiar" among the professed church people. Pray for us, that our running may not be in vain. Will you kindly mail a copy of the May number of the TOWER, prominently marking the article: "Harvest Gathering and Siftings" to Mr.__________. This man, once in the way, may possibly not have gone so far back as to reach "outer darkness."

May God bless you in your good work and reward you in due season.

Yours in the name of the Master,

E. C. REMMEL.

Oregon.

DEAR BROTHER RUSSELL:--The Bibles and Testaments came, and we are very thankful to have them. It is wonderful how our Heavenly Father answers prayer. We were badly served by the American Bible Society, while at Walla Walla. We could have supplied many DAWN readers there with Bibles, and attempted to negotiate with that concern to supply the demand, not expecting any remuneration for our trouble. Would they do this? No, it would seem as though they preferred that those people be without the bread of life, than to fill any orders for us, because, they said, "You are going over the country selling the book, MILLENNIAL DAWN." Did we drop the matter here? No; we did just as we have learned to do with all other things--we took it to the Lord in prayer. And shortly we received the sample from you with prices so very cheap for such beautiful Bibles and Testaments. We praise his holy name, and are thankful for such a wonderful manifestation of God's mercy, love and readiness in giving us whatsoever we ask. Enclosed you will find money order and a small order for books. Yours with greeting to all in Christ the Lord, H. H. HYATT.

Wisconsin.

MY DEAR BROTHER RUSSELL:--Many thanks for your warning that although "the morning cometh"--"also the night" or what may be called the increased darkness preceding the morning. "It is always darkest just before day." As an evidence of the darkness--a would-be repetition of the dark ages--the following clipping from a paper dated May 31st, 1890, is a very fair illustration:--

"Bishop O'Farrell, of New Jersey, has announced in the churches of his diocese that he will not confirm any children who attend the public schools unless their parents can show good reasons for not sending them to the parochial schools."

With the political aspects, so incongruous, we have nothing to do. Apparently the Church and State will again be united, with the beautiful mother and her obedient and no longer protesting beautiful daughters at the head.

Let us now work while it is called to-day, for soon the night cometh (when the above prediction is verified) in which no man can work. Human agencies will then be unavailing and it will require the power of our Lord and his saints, no longer men, but spiritual beings, to do the work required.

Yours in Christ, W. M. WRIGHT.

Virginia.

TOWER TRACT SOCIETY, DEAR SIRS:--Nearly a year ago a little pink tract came into my possession some way, I have forgotten how. The title, "Calamities, and why God permits them," attracted my attention, as it was only a short time after the Johnstown calamity. I have always been a skeptic from childhood, and no amount of praying and trying to believe did me any good. Even when called on to die, as I supposed, I could not believe. Or perhaps I really believed, but could not get that peace described by Christians as so glorious. I have invested in all the books which I thought might cure me. I could not help but believe in evolution, to the exclusion of revelation, or even of divinity. Well, I laid the little pink tract on my table, thinking I would read it the first time I had time. I picked it up several times, but did not become interested enough to read it; but every time I overhauled my table and straightened up books and papers, etc., I found the little tract. How it always got back there I cannot tell, for I thought a dozen times that I had disposed of it. To-night I saw it on the table again. I opened it, got interested and found something I had never found before. Well, I cannot describe it, but I want to know more of Christ. Please send me the "Plan of the Ages," in paper. Would be glad if you would send me some more tracts of the kind I need. I will read and hand to others.

Respectfully, J. M. P__________.

England.

DEAR BROTHER RUSSELL:--Your letter came duly to hand, also the 100 DAWNS, Vol. I. My friend informs me from Sheffield that he has received the 50 DAWNS ordered, also. I should be glad if you would send me as soon as you can the remainder of the order, as I am out of the tracts, Protestants, Awake! The Lord willing, I purpose spending a week about the middle of next month at Keswick Holiness Convention. Many thousands of earnest Christians from all parts of Great Britain attend it, and I thought it would be a good opportunity for scattering some "Hail" and also selling DAWN. I was up there a few weeks ago and arranged with a bookseller to sell them for me and gave him one to read himself. So I enclose you L2 for 40 copies of Vol. I. and 20 copies of Vol. II.--colporteur rate, and I should be glad if you would for the remainder put in 2000 Arp Slips. I will get a small slip printed by this bookseller with his name and address and a few words of recommendation, and I may have a few large posters printed, and I trust by these means to sell a good many. I will take a lot more with me, to be ready should they sell well. The tracts, Protestants, Awake! kindly include, as they would do well to circulate freely with the Arp Slips.

I see by the May TOWER that you, like all God's saints, have had to buy the truth and pay for it. Well, praise the Lord! having paid the price we know some little of its value. But hallelujah! it is cheap at any price. Our experience during the past few years has been on the same lines. And all who love and serve God will have tribulation in this age; but they that know God put their trust in him. I have had to part from some of my former dearest friends, or rather they have taken themselves off and shun me as a heretic. But we can pray for them like our blessed Master who said, "Father, forgive them, for they know not what they do." It has comforted me a good deal, since I have seen that with spiritual Israel, like fleshly Israel, "blindness in part hath happened to them." So I bear with them, knowing that the trial of my faith is precious in his sight; and by his grace I mean to run the race which he has set before us, following the footsteps of our blessed Redeemer.

We have a good number of true, earnest saints around us who know the truth and have been set free, and are spreading the seed of truth wherever they go, and God is blessing us.

My wife and sister-in-law, with the saints assembled here, join in warmest Christian love to yourself and dear wife and the saints that with you are looking for that blessed hope, the glorious revelation of our Savior, Jesus Christ. May God abundantly bless you.

Ever yours, CHARLES W. ELAM.

===================

R1238 : page 1

VOL. XI. ALLEGHENY, PA., SEPTEMBER, 1890. NO. 10.

==========

page 1

MISSIONARY ENVELOPES.

We have reduced the price of the Missionary Envelopes, so as to induce as large a use of them as possible. We will deliver them to you at 25 cents a hundred, or $2.00 a thousand. By this very low price, which is less than cost, it is hoped to stimulate the spread of truth in this form.

===================

R1239 : page 1

POEMS AND HYMNS OF DAWN.

This is the title of our new book. It is a volume of 494 pages, neatly bound, with red edges, in embossed cloth cover.

It contains 151 choice religious Poems and 333 select Hymns, many of which are from the well known pens of Whittier, Doudney, Titbury, Browning, Mackay, Bryant, Havergal, Reed, Janvier, Bonar, Guinness, Wince, Smith, Heber, Brown, Upham, Watts, Newton, Cowper, Bottome, Doddridge, Kelly, Pierpont, Taylor, Bliss, Oberlin, Toplady, Gates, Crosby, Wittenmeyer, Hastings, Grant, Palmer, Guyon, Phelps, Stennett, Brewer, Bowring and many others, including some by Sister Russell.

For a helping hand to lead our hearts very close to the Lord, in quiet, solitary meditations, and in songs of praise and worship, alone or in little assemblages of believers, we know of none so helpful as this volume of Poems and Hymns of Dawn.

The retail price through bookstores and news-agents is the same as the volumes of MILLENNIAL DAWN in cloth binding, namely: One dollar a copy. The wholesale rate is fifty cents a copy.--ALL WATCH TOWER subscribers are supplied at the wholesale rate, for any desired quantity, without extra charge for postage.

The price is made thus low because we desire that all of the saints may have the assistance of this helping hand in their communion and devotion. It is good to know the truth; it is blessed to obey it; and it is then sweet to feed upon it in communion and worship. In order that the poor of the flock may enjoy the same opportunities for communion and growth in grace, we renew our offer to supply a copy to any who have been on our TOWER list for the past year as the Lord's poor, if they will write for it, saying that they are too poor to afford to purchase the volume.

Let us here remark, what some do not appear to understand, that we are now supplying Millennial Dawn in cloth binding to TOWER subscribers at half the retail price--fifty cents per copy--with no extra charge for postage. Order as many copies as you desire for your own use and for loaning to friends and neighbors.

====================

R1238 : page 1

EXCEPT A CORN OF WHEAT DIE.

"Verily, verily, I say unto you, except a kernel of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."-- John 12:24 .

It has been urged by some that this statement proves that the Lord's work for mankind was not that of a substitute. We hold the very contrary to be the fact: that it does teach substitution exactly.

The words were used a few days before our Lord's crucifixion, about the time that he began to show the disciples (Matt. 16:21-23) how he must suffer many things and be killed and be raised again the third day, when Peter rebuked him and said, "Be it far from thee, Lord," this shall not be unto thee, and was in turn rebuked. The Lord, in furnishing a reason for his death, drew an illustration from nature, likening himself to the seed grain whose death becomes a source of life to many grains of like kind.

It was the man Christ Jesus who gave himself into death, as the necessary means under God's plan of bringing other men into being. It is too well known to be disputed, that if a grain of wheat is planted and dies, it brings forth other grains like itself, and never produces grains of another kind or sort. Then so surely as it was the man Jesus who died, it will be a race of men like he was when he died that in due time will be developed as the result of his death.

The grain of wheat which dies never revives, never rises; it is gone forever, it has ceased to be; its life is given as a substitute for the lives of the grains which receive its life and nature instead of it. The seed grain gives up its existence as a grain that the others may become living grains. It goes into nonentity as the others were, that they may exist. The Lord's illustration is a perfect one, and in full harmony with his repeated statement that he would lay down his life for the life of the world--that he would give his life a ransom (a corresponding price) for all.

Our Lord teaches that having left the higher nature and become a man, a "kernel of wheat," it was not his purpose to abide or continue to live as a man. Had he chosen to do so he might indeed have preserved his life; he needed not to die. But then the very object of his taking the human nature (that he might become the life-giver to all of Adam's death-sentenced race who would desire it upon God's conditions) would fail of accomplishment. He as the "kernel of wheat" might indeed preserve himself, as his life was not forfeited, and no cause of death was found in him, but thus he alone would have life and the race of Adam would continue dead or dying, under sentence of death without one hope of life. Only in one way could the many be brought to life--by the death of the one in whom was the germ of life. And our Lord Jesus himself was that one, the only kernel which had a germ of life, the only man who had a right to life since Adam lost his right by disobedience.

We have already shown at length that to secure for mankind forever the rights and privileges of restitution to perfect manhood, our Lord's laying down of manhood and its rights and privileges was forever; that he did not take them back in his resurrection; that on the contrary he was "put to death in flesh, but made alive in spirit," a new creature, of the divine nature, spirit and not flesh, heavenly and not earthly. (See MILLENNIAL DAWN, Vol. I., page 175, and Vol. II., page 107.) This illustration of the kernel of wheat shows only the death of the man Christ Jesus as our ransom price; it does not show his previous condition as a spirit being, before he became a man; nor does it show his subsequent exaltation far above manhood and far above angels and principalities and powers, to be a sharer of the highest of all natures--the divine nature. But it shows well what the Master used it to illustrate, viz.: his death as a man to give life to many men.

As the grains which spring up as a result of his death receive from him only that which he surrenders for them, so all the blessings which result directly from our Lord's death are human and earthly rights, privileges and blessings--those lost in Adam are the ones redeemed for all by Christ. And it is those very blessings that he will restore to all the worthy in the "times of restitution of all things."

How, then, is it that the Church, called and drawn during the Gospel age by the Father, is offered and is to receive spiritual and heavenly blessings through Christ, and not a restitution of the earthly favors lost in Adam?

We answer, that is an additional favor granted now, or as the Apostle puts it, "favor upon favor;" a special call which ends with the close of the present age. But all thus called to the additional favor must first share in the favor of restitution, which Christ purchased for all. Justification in the present age is the equivalent of restitution in the next age, only that it is a restitution received by faith instead of an actual restitution. Restitution will be the making of men actually right or perfect as men, the actual restoring to them of all that was lost in and by reason of sin. Justification is the reckoning of men as right or as though perfectly restored to all the grand qualities and privileges lost by reason of sin.

As the restored race, in the end of the Millennium, will be fully back to harmony with God, as though there never had been any fall or condemnation, so those now justified (or reckoned restored, right and perfect) are treated as though there had never been a fall or condemnation. They are justified freely from all things--justified by his blood who redeemed them. They are thus restored to the human rights in advance of the world in general, though only by faith.

God's object in justifying us, through faith in the ransom, is to make us ready or fit to have offered to us the additional favor referred to above. That additional favor is the offer that the justified may, during the Gospel age, follow the example of their Lord Jesus and offer up (sacrifice) their justified selves--their justified manhood, after the example of the man Christ Jesus, with the promise to such as do so that they shall be counted in with their Master in the sacrifice (though his sacrifice, not ours, possesses the merit or value which pays for the sins of the whole world), and that as he was raised up from death, no more a man, but highly exalted to the divine nature, so they shall also be made sharers of the same high honor and glory with him, and under him as their Lord.

Now (says the Apostle, referring to the Gospel age) is the day of this great offer of this great salvation: "Now is the acceptable time"--the time when God agreed to accept such sacrifices--justified through faith in Jesus' blood and presented in his name and merit.

Brethren, I beseech all who have presented themselves thus and who have been received as holy and acceptable in Christ, that ye make good your covenant of sacrifice --even unto death, and that you let no man beguile you of this reward which God hath promised, by turning aside your pure minds from the simplicity of these good tidings, to human philosophizing and theorizing. For other hopes are merely the earthly, the human, though the promises made to the heavenly class be misapplied to them.

===================

R1239 : page 1

THE PROVIDENCE OF GOD.

In our present trial-state, while we walk by faith and not by sight, the question as to the leadings of divine providence is often a perplexing one to many. In many instances the discerning and experienced children of God can see very serious errors in the course of some who suppose they are following the leadings of divine providence, but who in fact are far astray from the Lord's expressed will.

Ah! says one, there was a peculiar coincidence in my life, or a peculiar train of circumstances which indicated to me my

R1239 : page 2

course of action, and I am so persuaded that the leading was of the Lord, that nothing can move me from my course. Who has not met some instances where the delusion was so strong that even the Word of God had no power to dispel it? The subject, therefore, is one worthy of very careful consideration; for certain it is that God does lead, direct and discipline his children not only by his written word, but also by making the circumstances of life work together for their good.

But how, then, shall we account for the misleadings as well as the true leadings of some who, we have abundant reason to believe, are God's children. From the Scriptures we learn not only that all things shall work together for good to them that love God, to the called according to his purpose, that God's eye is upon all their ways, and that not a hair of their heads shall fall to the ground without his notice, but we also learn that the prince of this world has power to deceive and to lead astray many, and that if it were possible, he would deceive even the very elect.

The elect, therefore, are the only class who cannot be deceived. God is pledged to see to it that they shall not be deceived either by circumstances, appearances or perversions of his Word. Who are these favored elect ones who are so guarded and protected on every side, that no weapon that is formed against them can by any means prosper? (Isa. 54:17 .) We answer, they are the called and faithful and chosen ones. Many are called, but few are faithful to the conditions of the call, and few, therefore, are chosen. We are told that a thousand of the called ones shall fall at our side and ten thousand at our right hand, but that that which shall cause their fall will not come near the elect. They cannot be moved.

In the fullest sense no one is elected to membership in the body of Christ until he has finished his course of self-sacrifice, even unto death. And yet from the moment of consecration we are reckoned as of the elect, and treated as such to the end, unless at some point in our course we prove unworthy of the favor, and as unfruitful branches are lopped off from our connection with the vine, which is Christ.

Consequently, those assurances of preservation in the midst of the pestilences and flying arrows of this evil day are only to the called and faithful--to those who have heeded the heavenly calling, presented their bodies living sacrifices, and who, true to their covenant, are keeping the sacrifice on the altar. These cannot fall; it is impossible to deceive them; and no weapon that is formed against them can prosper. So in this day when the pestilence of infidelity is raging, and the sanitary condition of the public mind forebodes a wide prevalence of the disease, and when the disease is taking on its most insidious and destructive forms, every consecrated child of God needs to look well to the spiritual condition of his system in general, to see that self-will is indeed dead, and that in simplicity of heart he is walking in the Master's footprints.

We need to bear in mind that the glorified church is to be but a little flock, possibly only a literal hundred and forty-four thousand (Rev. 7:4); that in all probability the majority of that number long ago finished their course and fell asleep in hope of the first resurrection, and that only a very small and very choice company is now desired to complete the church. The heavenly Bridegroom desires for his bride only those proved faithful under all the tests applied. But those rejected from that position are not cut off from all favor; they are simply not wanted in that near relationship. Consequently their deception is permitted for a time; and, like unfaithful Israel, for a time they stumble and fall; but if not persistently wilful they will yet be recovered out of the snare of the Adversary, though probably not until their opportunity to be of the bride of Christ is past.

Just as God permitted Satan to deceive Eve as to the result of her disobedience when she really desired to disobey God; as he permitted circumstances and surroundings to deceive unworthy Israel, who were too proud to receive the humble Nazarene as the promised Messiah and King, and to blind them to the spiritual blessings of the Gospel Age, reserved for the meek and faithful few; as he has for centuries permitted the delusions and deceptive appearances of Antichrist to flourish and deceive all who loved the world and desired the mere outward forms of godliness, so that the faithful few only would follow Christ through privations and persecutions; and as in the end of the Millennial Age he will again permit all those unworthy of life, because at heart disloyal to God, to be deceived with the delusive hope of life, regardless of that merit which alone can secure it; so we must not be surprised to find some now fully persuaded to a course contrary to the expressed will of God, on account of certain deceptions and delusions which have power over them because of some unfaithfulness on their part toward God and the covenant of consecration they had made with him.

While, therefore, the saints may and do rejoice in the manifest leadings of divine providence in the shaping of their course and their guidance in it toward the prize of their high calling, according to the precious promises above referred to, if they would not be deceived by a permitted counterfeit leading of the adversary, which will seem to be in the right direction, but which will actually be misleading, they must look well to it that they are carefully fulfilling the conditions under which alone such promises of safe leading can be claimed. They must see to it that they are still abiding in Christ, that they are faithful to their covenant of self-sacrifice, and hence still of the elect body of Christ, to whom the safe and sure leading is promised by him who will never leave us nor forsake us, so long as we humbly and faithfully abide in him. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25)--if pursued to the end. But we may hope that many, who through some unfaithfulness are for a time beguiled into error of doctrine or of practice, may yet be recovered from the snare of the adversary.

And if one so ensnared should, on examination of his own heart, discover his deflection from the straight course and quickly repent of it, and again, from the standpoint of a thorough determination to greater faithfulness, view his course, God will indeed "show unto him the path of life" and give him grace to walk in it. For it is written, "If any man sin, we have an Advocate with the Father." (1 John 2:1 .) Consequently, while there is need for great watchfulness and carefulness, there is no cause for discouragement on the part of any who are faithful, or who in view of past unfaithfulness are sincerely repentant and very diligent in efforts to overcome weaknesses and hindrances.

The faithful, consecrated ones, therefore, may recognize the circumstances of their daily life, from the time of their consecration,

R1240 : page 2

as shaped by the Lord. If they have severe trials and testings of faith, of patience or of endurance; or if they have great obstacles and difficulties to surmount in accomplishing their fervent desire to do the Lord's will and the Lord's work; these should all be regarded as so many favors of God which thus afford them opportunities of overcoming and of proving their faithfulness. Or if in the faithful pursuance of their course an unseen hand gently smooths the way at times, and grants a sweet refreshment whereby new strength may be gathered for future trials, this too may be gratefully recognized as the same divine providence.

"If [for a time] on a quiet sea
  To our haven we calmly sail,
With grateful hearts, O God, to thee,
  We'll own the favoring gale.

"But should the surges rise
  And rest delay to come,
Blest be the sorrow, kind the storm,
  That drives us nearer home."

But if because of a decline of zeal for God, or a waning spirituality, we find ourselves smoothly drifting along with little to disturb or oppose us, there is indeed great room for fear. And though God may permit such for a long time to thus drift away, and even effectually separate themselves from the body of Christ, as surely as he loves them the surges of trouble will by and by rise about them for their discipline and correction.

Thus it will be seen that from the standpoint of faithfulness or unfaithfulness our experiences may be very differently regarded. Therefore, if any of the consecrated have been unfaithful to their privileges, let them beware of the leadings of circumstances, etc. But the faithful may rejoice in all things and in every thing give thanks; for "all things [whether seemingly favorable or unfavorable] shall work together for good to them."

MRS. C. T. RUSSELL.

===================

R1240 : page 2

THE FALL AND THE RESTITUTION.

The fall and the restitution of all things are more intimately associated than some seem to realize.

Some claim to believe in the "times of restitution" mentioned by the Apostle in Acts 3:17-19 , who think of it as relating to the physical earth. They get the wrong idea from the Lord's words to Adam when he cast him out of Eden, "Cursed is the ground for thy sake." They somehow infer that the entire earth was like the Garden of Eden up to that time, and that there God caused a blight to come upon it because of sin. This is all wrong. It represents God as doing a great and useless work, as if he had not foreseen the fall of man and had been surprised by that sudden turn of events. It was because the entire earth was in a very imperfect [condemnable or cursed] state that God specially prepared or planted a garden or perfect spot eastward in Eden,* as a suitable place for the trial of the perfect man he was about to create, and as an illustration of what the whole earth shall be at the close of the Millennium, when the worthy of mankind shall have been tested and brought back to perfection. Thus seen, the earth, at the time God created Adam, lacked 7000 years of preparation, to make it all ready for man.

God's foreknowledge of Adam's course,

while it was not allowed to influence Adam, did influence God's own conduct with reference to Adam. Seeing how man, inexperienced in the use of his great liberty, would soon disobey his law and come under its penalty, death, God arranged the entire plan of redemption and salvation with respect to this foreknowledge. He therefore introduced man upon the earth 7000 years before the earth would be properly ready for him, gave him a fair trial in the prepared "garden," and since, has let him have his experiences with sin and death in connection with the earth, and as a convict, to labor upon what God designs shall be the everlasting home of the obedient.

So then, a restitution of the earth would be far from a blessing--it would mean its return to a state of chaos.

Others who advocate an evolution doctrine use the word restitution with reference to man, and seem not to observe the inconsistency of such language in connection with other features of their theory. They believe that Adam was called man, not because he was really a man, but because he was the start or beginning of what would become a man. This evolution theory declares by one of its advocates that "If Adam fell at all, he fell upward."

For those who hold and teach such views to say that they believe in restitution is truly ludicrous. If Adam was not a perfect man, if he fell upward, and if his race to-day is more nearly perfect than he was, then the last thing to be hoped for, and the very thing above all to be if possible avoided, would be a time of restitution.

But how simple, consistent and plain all is when God's Word is the guide and the sophistries of error are discarded.

The fall from divine favor by the wilful sin of disobedience, the sentence of death, the ransom once for all, the only hope of salvation, the 6000 years of groaning and dying and hoping and longing on the part of mankind, the coming of the one who redeemed all with his own precious blood [life] to restore all things which God hath promised by the mouth of all the holy prophets since the world began--this is the Bible testimony. Do you believe it? Do you believe the testimony of the prophets, of the Lord, and of the apostles? Search and see; for this is the story of paradise lost, redeemed and restored, which they all declare.

---

*The word Eden signifies delight --God planted the garden eastward in the most delightful portion of the earth as to climate, etc.

====================

R1200 : page 2

FROM RUSSIA TO PALESTINE.

In consequence of the enforcing of an edict unfavorable to the Jews by the government of Russia, vast numbers of that people are emigrating to Brazil and to Palestine. The matter has attracted world-wide attention through the secular press, so that it is only needful to make mention of it in a general way as another step in the direction that all events are pointing--to the fulfilment of God's prophecy concerning the events of the Day of the Lord in which we are living.

====================

R1241 : page 2

A NEW REQUIREMENT FOR CATHOLICS.

Under this heading, the Chicago Herald of Sept. 1st says:

"With the re-opening of the parochial schools to-day a new policy is to be inaugurated by the clergy of the archdiocese in relation to children attending the public schools. Hitherto there has been comparative liberality extended in the admission of children attending public schools to the sacraments of confirmation and communion. A few months' attendance at the parochial school was all that was thought necessary to insure a child's being instructed in religion sufficiently to be admitted to the sacraments. And, in some cases, even attendance at Sunday-school was considered adequate. But from to-day all this is to be changed.

"Children will not be allowed to receive the sacraments without previously attending for at least twelve months a parochial school."

Can this be the fulfilment of prophecy of Rev. 16:4-7 , when the third angel poured his vial into the rivers (universities and colleges of learning), and into the fountains (the common schools and lesser institutions of learning, and perhaps including the books and newspapers) of water (knowledge, pure water, the truth, or knowledge of the truly muddy water, the truth or knowledge of it obscured by traditions of men), and they became blood (symbolic of strife and perhaps actual war)? W. M. WRIGHT.

====================

R1240 : page 3

A SAINT IN THE SHADOW.

I walk through darkened paths, yet know
My Father marks the way I go.
I cannot see his tender smile,
But feel his clasping hand the while;
And since he heeds the sparrow's fall,
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling that I may hear
The voice that whispers in mine ear.
"O trembling soul," it says to me,
"Rest in the love that clings to thee!"

I cannot tell if long the way
By which I go, through night to day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace uprise.
-- Selected.

====================

R1237 : page 3

THE TABERNACLE'S TEACHINGS.

(CONTINUED FROM THE AUGUST TOWER.)

ANOTHER TYPE OF THE DAY OF ATONEMENT SACRIFICES.

LEVITICUS 9 .

This chapter seems to give a more condensed picture of the work and sacrifices of the Day of Atonement than the one already examined (16 .), and in addition, it furnishes certain features which, after the consideration of the sixteenth, will be of interest to us. It is another picture of the Atonement.

"And Moses saith, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the Altar and offer thy sin-offering and thy burnt-offering and make an atonement for thyself [the members of his body required it] and for the people" [the world].

This shows how Jesus [the bullock sacrifice for sins] was sufficient to redeem both his body, the "little flock," and also the whole world of mankind. Our share in the sin-offering could have been dispensed with entirely; we might have been saved from death and restored to perfection of human nature, just as all mankind will be. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of his "Church, which is his Body," who, as well as their Captain, should be made perfect as SPIRITUAL beings, by suffering as sin-offerings, in the flesh.

Paul, referring to our intimate relationship to our Head, says: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places [the "Holy" and the "Most Holy"] in Christ; according as he hath CHOSEN US in him before the foundation of the world--to the praise of the glory of his grace, wherein he hath [justified or] made us accepted in the beloved." (Eph. 1:4,6 .) God "called you by our gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thes. 2:14), so that "if we suffer with him, we shall also reign with him."-- 2 Tim. 2:12 .

To continue--After offering his own sacrifice once for all, he was to "offer the offering of the people [the goat], and make an atonement for them [all Israel] as Jehovah commanded." (This arrangement for our having part in the sacrifice of atonement was a part of our Father's original plan, as Paul also attests.)

"Aaron therefore went unto the altar

and slew the calf [Heb., young bullock] of the sin-offering which was for [instead of, a substitute for] himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the horns of the altar; but the fat, [etc.] the flesh and the hide he burned with fire without the camp. And he slew the burnt-offering [a ram], and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt-offering unto him; and he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar, with the pieces thereof and the head." (Much the same account as in the 16th chapter , and having the same significance. See August TOWER.)

Thus the burnt-offering of Jesus has been burning all through the Gospel Age, giving evidence to all in the "Court" of God's acceptance of him and the acceptance of all the members of the body--laid to the head, on the altar.

"And he brought the people's offering, and took the goat which was the sin-offering for the people [not for the Priests and Levites] and slew it and offered it for sin as the first," i.e., treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the scape-goat and the other features being omitted in this more general view. It is, however, confirmatory of the teaching, that only those who follow the Lord's footsteps are participants in the sin-offering.

"And he brought the burnt-offering and offered it according to the [usual] manner. And he brought the meat-offering, and took a handful of it and offered it upon the altar beside the burnt-sacrifice of the morning."

"He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people." The peace-offering, as already described, represents a vow or covenant. By this peace-offering, made in connection with the sin-offering of the High Priest, is signified the covenants and promises based on the sin-offering. In the type, the peace was established between Jehovah and Israel on this wise: The sin-offering having been made, also the burnt-offering showing the acceptableness of it to God, there was peace between Jehovah and Israel because their former Adamic sin was typically removed; and they were obligated to now live obedient to a covenant based on their forgiveness -- i.e. they were to keep the Law--that he that doeth those things should live by (or as a reward for keeping) them. But as our sin-sacrifices are better than the typical ones, so with the peace-offering or covenant established by those sacrifices: it is a better covenant. Thus in this sacrifice of peace, or covenant-offering, the Priest is seen to serve unto the example and shadow of spiritual things--the mediator of a better covenant (Heb. 8:6-13), under which all people shall be blessed with RESTITUTION, and thus be enabled to obey the perfect law and live forever.

"And Aaron lifted up his hand toward the people and blessed them and came down from offering of the sin-offering, and the burnt-offering and peace-offerings." Thus in the type we see illustrated the fact that though the blessing is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even now during the age of sacrifice, before we all go into the "Most Holy" or spiritual condition.

"And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people."

When this day (age) of sacrifice is over, the complete Priest (head and body) will appear before God, and give evidence of having met all the claims of the law against the people (the world). It will be noticed that while the Type of Lev. 16 th divides the work of the Atonement Day, and shows all the particulars of how the Lord's sacrifice first makes ours worthy of acceptance, etc., this type shows the entire work of the Gospel age as successive offerings, yet joined really in one--all the sufferings of Christ, when ended, followed at once by restitution blessings. The going in of Moses, also, seems to say, The Law is fully satisfied and its righteousness vindicated in the sacrifice of Christ. The Law (represented in the type by Moses) will testify on behalf of the world, that it is justified to life through the sacrifices of the Priest who "offered up himself."

When presented, the entire sacrifice was "holy, acceptable to God," and Moses and Aaron came out, and together they blessed the people. So in the incoming age, the Christ will bless all the families of the earth (Gal. 3:8,16,29 ; Gen. 12:3), yet not by setting aside or ignoring the Law of God and excusing sin, but by restoring men to perfection of humanity, in which condition they will be able to keep the perfect Law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep the Law, its condition of "do and live" will be a great blessing to all men; for whosoever will may then obey and live forever in happiness and communion with Jehovah.

"And the glory of the Lord appeared unto all the people." As the blessing progresses (restoring and elevating the race mentally and physically) the results will become manifest. The people--the world in general--will recognize God's gracious love, more and more each day. Thus it will be, that "the glory of the Lord will be revealed, and all flesh shall see it together." (Isa. 40:5 .) They will come to see, gradually, the length and breadth and height and depth of the love of God, which surpasseth all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under-priests. No; they were represented in the blesser--in Aaron. The blessing came on all the people of Israel, who, in type, represented the world. It is this blessing of the world by the "SEED"--the entire Christ, after all the afflictions are filled up by the Body (Col. 1:24) --that Paul refers to, saying, "The whole creation [humanity] groaneth and travaileth in pain together...waiting for the manifestation of the sons of God." Before they can experience deliverance from the bondage of corruption [sin and death] and restoration to the liberty of sons of God [freedom from condemnation, sin and death, etc.], as enjoyed by God's first human son, Adam (Luke 3:38), the Atonement Day sacrifices must be finished, and the priests who sacrificed must be clothed with the royal, divine authority and power to thus set them free.

It is doubtless this same blessing of all the people--salvation from death and its sting, sin--that Paul refers to, saying: "UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT SIN [without any contamination from those sins borne for sinners] unto salvation." (Heb. 9:28 .) The world has seen the Priest--head and body--suffer as a sin-offering); during this age: Jesus was manifested to the Jews in the flesh (as a sin-offering); and as Paul could say, so can all the followers in his footsteps say, "Christ is manifest in our mortal flesh." (2 Cor. 4:11 .) As the whole Christ has thus been manifest and suffered in the flesh, so they shall also be "glorified together" before the world; for the glory [the blessing and salvation] of the Lord shall be revealed, and all flesh shall see it together." When he shall appear, we also shall appear with him in glory.-- Col. 3:4 .

But this great High Priest of the world will be recognized only by "them that look for him." If he were to appear in the flesh, in the sky, or elsewhere, it would be an appearance to all, whether looking for him or not; but we have already seen that the Scriptures teach that the Head has been perfected as a spirit being, and that his "little flock" shall be made "like him," spirit beings, of the divine nature, which no man hath seen nor can see. (1 Tim. 6:16 .) We have seen that the way in which the world will see the glorified Church will be by mental perception, in the same sense that a blind person may properly be said to see. In the same sense we now see the prize, the "crown of life," "while we look not at the things which are seen, but at the things which are not seen [by physical sight]; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:18 .) It is in this way that the entire Church of this age has been "looking unto Jesus;" thus "we see Jesus."-- Heb. 2:9 and 12:2 .

This is the only way in which the human can see or recognize things on the spiritual plane. Jesus expressed this same idea to the disciples, that they who recognized his spirit or mind, and thus knew him, would be acquainted with the Father also in the same way. "If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him." This is the only sense in which the world will ever see God, for "no man hath seen God at any time" ["whom no man hath seen, nor can see"]--"the only begotten Son, he hath declared him." (1 Tim. 6:16 ; John 1:18 .) Jesus revealed or caused his disciples to see him by making known his character--revealing him as the God of Love.

It was in the same way that the Papal system was shown by Luther and others, and seen by many, as the Antichrist; or as Paul had foretold, that wicked system--the man of sin, was then revealed.

Thus it is that Jesus, the head (now present to gather the jewels), is being now revealed to the living members of the "little flock," though others know not of his presence.-- Luke 17:26-30 .

Thus also it will be in the Millennial day, when the complete Christ--the Priest--is revealed; he will be revealed only to those that look for him, and only those shall see him. They will see him, not by physical sight, but as we now see all spiritual things--Jesus, the Father, the prize, etc.--by the eye of faith. Men will not see the Christ by physical sight, for the same reason that they will never see Jehovah; because on a different plane of being--one spirit, the other flesh. But we (the little flock) shall see him as he is, for we shall be like him.-- 1 John 3:2 .

But, though only those who look shall be able to recognize the Christ as the deliverer who will save them from the dominion of death, yet this will embrace all the world, for the manner of revelation will be such that ultimately all must see. Every eye shall see him; and all in their graves, being then awakened, even they that pierced him will realize that they crucified the Lord of glory. "He shall be revealed [In the sky? No!] in flaming fire [judgments], taking vengeance on those that know not [acknowledge not] God, and that obey not the gospel of Christ." It will not take long for all mankind to recognize him under such circumstances. Now the good suffer; then shall ye discern between him that serveth the Lord, and him that serveth him not; for in that day the distinction will be manifested. (Mal. 3:15-18 .) Then all, seeing clearly, may accept of him and have everlasting life; for "We trust in the living God, who is the Savior of all men, specially of those that believe."-- 1 Tim. 4:10 .

This the types illustrate--"And as it is appointed unto men [Aaron and his successors, who were only types of the High Priest of the new creation] once to die [typically, as represented in the animal slain], and after this [following as a result of those sacrifices] the judgment [of God, manifesting approval or disapproval of the sacrifice], so Christ [head and body, the true, Royal Priesthood] was once offered [never will it be repeated] to bear the sins of many ["every man"]; and unto them that look for him, he shall appear the second time, without sin [not blemished by the sins borne, nor to repeat the sin-offering, but] unto salvation"--to give the redeemed life to all who desire it upon God's conditions of faith and obedience.-- Heb. 9:27,28 .

Every time a Priest went into the Most Holy on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the second Vail. Neither would he have been accepted into the Most Holy himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the people. Hence any failure meant his death, and the continuance in condemnation of all whose sins he attempted to cover or propitiate. This was the "judgment." Jesus, our Priest, passed this judgment successfully; his sacrifice was acceptable, as evidenced in his sending the blessing at Pentecost, which was a guarantee or assurance that ultimately he [and we in him] would come forth to bless the people--the world, for whose sins he fully and acceptably atoned.

Many have been looking in an indefinite way for a good time to come, for the removal in some manner of the curse of sin and dying and general evil; but they have not understood the long delay. They do not realize that the sacrifice of the Day of Atonement is necessary before the glory and blessing can come. "The whole creation groaneth and travaileth in pain together until now, waiting [though in ignorance] for the manifestation of the sons of God."-- Rom. 8:19,22 .

"And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces"--worshipped. This is the same thought expressed in another form. The fire symbolizes God's acceptance; its recognition by the people shows that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave; and when they realize it, they will worship Jehovah and his representative, the Priest.

How beautifully these types teach a restitution, and a full ransom for all the people, and a blessing to come upon all. Nothing in the types seems to make a distinction between the living and the dead, and some may be inclined to infer that when the sacrifices of the High Priest are over, and the blessing commences, only those who are then living will be greatly benefited. But we answer, Nay, in God's estimation the living and the dead are alike; he speaks of them all as dead; all died in Adam, and all the little spark of life which any man possesses is really but one stage of dying. It is a dead race because of the sin of Adam, and it will be a race justified at the close of the Day of Atonement, to the same life he enjoyed and forfeited; and all who will, may have back life, liberty, favor of God and all that was lost, whether they have gone all the way down into death, or whether they still linger on the brink--in "the valley of the shadow of death."

This is the object of the sin-offerings; to release mankind from the dominion of death and restore them to the perfection of being which is essential to perfect happiness and at-one-ment with the Creator. This is the blessing which comes to all the families of the earth through The Seed of Abraham. This is the good news which was preached to Abraham, as we read: "God, foreseeing that he would justify the heathen [all mankind--Gentiles] through faith, preached before the gospel [good tidings] to Abraham, saying, In thee, and in thy seed, shall all nations be blessed [justified]...which Seed is Christ [primarily the head, and secondarily the body]; and if ye be Christ's [members] then are ye Abraham's seed, and heirs according to the promise" referred to--viz.: that these may bless all the families of the earth. (Gal. 3:16,19 .)

But the Seed must be complete before the blessing comes, as shown in the type just considered:--The sin-offering must be ended before all the blessings resulting can flow out.

While the sacrifices of the people (Israel --the world) belong to the next age, and will then be presented to the Priests, yet in a certain sense this has a very slight beginning now. Thus it is that the worldly man possessed of wealth is in that sense a steward of God's things, and can use that "mammon" and with it make for himself friends; that when this age of Satan's rule is ended, and the reign of Christ commences, in which he shall no longer be a steward, then those whom he thus favored will bless him. If the worldly stewards of wealth (the mammon or god of this age) were wise, they would use more of their means thus. For whosoever shall give even a cup of cold water unto one of the least of these (Priests) shall by no means lose his reward when the kingdom of Christ is organized and its rule begins.-- Luke 16:1-8 and Matt. 10:42 .

The restriction that the High Priest alone went into the Most Holy once a year to make an atonement should not be misunderstood to mean that he and the under-priests never went in thither during succeeding days--after the Atonement Day had made full reconciliation for sins. On the contrary, the High Priest went in there often in after days. It was into the Most Holy that the High Priest went whenever he would inquire for Israel, using the breast-plate of Judgment, the Urim and Thummim. Again, whenever they broke camp, which was often, the Priests went in and took down the Vails and wrapped up the Ark, and all the holy vessels, before the Levites could carry them. -- Num. 4:5-16 .

Again, whenever an Israelite offered a sin-offering unto the priests (after the "Day of Atonement" sacrifices were over), they all ate it in the Most Holy. (Num. 18:10 .) So with the antitype, after the present "Day of Atonement" is over; the "Royal Priesthood" shall be in the Most Holy or perfect spiritual condition, and there accept (eat) the sacrifices for sin, brought by the world for their own transgressions--not the Adamic sins which were canceled on the Day of

Atonement. There, in the perfect spiritual condition, the priesthood shall instruct in every matter, as represented in the decisions and answers given to Israel by the Urim and Thummim.

R1237 : page 4

SACRIFICES, SUBSEQUENT TO THE DAY OF ATONEMENT.

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices" illustrate offerings and sacrifices which belong to the Millennial Age.

As in the type the Day of Atonement sacrifices preceded all others, and were a basis of general forgiveness and acceptance with God for all Israel, but were followed by other sacrifices after that day, for individual sins, termed "sin-offerings," "trespass-offerings," etc., so it will be in the antitype. After the sacrifices of this Gospel Age shall have brought the world into a justified condition, there will still be sins and trespasses committed, which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represent the cancellation of Adamic sin by the sacrifice of the Christ, but during the Millennium, while the benefits of that atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed, for which they will be in some measure individually responsible. For such they must make some amend, accompanied by repentance, before they can be again in harmony with God through Christ their Mediator.

Consecration will be also in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto death, but on the contrary it will be unto life, for with the close of Satan's reign comes the end of pain, sorrow and death, except upon evil-doers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement-Day.

As the basis of all forgiveness of sins in the next age will be the "Day of Atonement sacrifices," it would be appropriate in the type for the sinner to bring some sacrifice which would indicate a recognition of those sacrifices, as the ground for forgiveness anew. And so we find that all offerings of the people after the Day of Atonement were of a kind which pointed back to, or recognized, the sacrifices of that day. These offerings might be of cattle, or sheep, or fowl (turtle doves or young pigeons), or of fine flour, the article offered depending on the ability of the offerer.

During the Millennial Age all men "will come to a knowledge of the truth," and be saved from the curse of Adamic death. (1 Tim. 2:4 .) When we remember that this death includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; but perfection will come gradually, and it will require the co-operation of the sinner's WILL to ever reach it. He must do what he can to climb up again to perfection, and will have all the assistance necessary. This is shown by these sacrifices in general; they were to be according to every man's ability. If very much degraded by sin and very imperfect, he must, when he comes to a knowledge of the truth, present himself to God. If thus poor and degraded he may bring a dove, or pigeon; when less degraded, a goat; and when perfect as a man his offering may be a bullock. Just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and as a goat (wayward and lean) was used to represent our imperfect human nature in the sacrifices of this Atonement Day, so those animals similarly represent the offerers (Israel--typical of the then believing world) in their consecrations. But it should be remembered that these Burnt offerings and Peace offerings of the future represent the people as consecrating --giving themselves to the Lord. They do not represent atonement sacrifices as the sin offerings of the Atonement Day do.

When the whole world has been brought to perfection there will be no longer any who are poor in this sense--in the sense of deficiency of mental, moral or physical ability; all will be perfect men and their offerings will be their perfect selves, typified by bullocks. David, speaking of this, says: "Then shalt thou be pleased with the sacrifices of righteousness (of right doing), with burnt offering and whole burnt offering then shall they offer bullocks (perfect sacrifices) upon thine altar." (Psa. 51:19 .) Yet that David's language should not be understood to teach the restoration of the literal, bloody, typical sacrifices is evident, for in the same connection he says, "Thou desirest not sacrifice" (the typical) broken spirit; and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer.-- Lev. 1:3 .

The completeness of consecration is shown by the death of the animal; that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature--into the Most Holy; only the High Priest enters there, as shown in the Atonement sacrifices. No; when consecrated, they are accepted as human beings, their right to life as such having been purchased by the High Priest, in the members of whose body all the overcoming Church is represented. Their consecration represents their appreciation of their ransom and their acquiescence to the law of God as the condition upon which they shall continue to live everlastingly in harmony and favor with him.

THEIR BURNT OFFERINGS.

The burnt offerings of the Priests were to be kept up continually on the Altar, and the fire never suffered to die out. "This is the law of the Burnt Offering; it is the Burnt Offering because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it....It shall not be put out, and the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it....The fire shall ever be burning upon the Altar; it shall never go out."-- Lev. 6:9,12,13 .

Thus is represented to the mind of each offerer the fact that the Altar was already sanctified or set apart, and their offerings acceptable because of God's acceptance of the Atonement Day sacrifices. To this Altar the Israelite brought his free will offering as narrated in Lev. 1 . It was made in the usual way; the animal, cut in pieces and washed, was laid, the pieces to the head, on the Altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah--an acknowledgment of his mercy, wisdom and love, as manifested in the broken body of the Christ--their ransom.

THEIR TRESPASS OR SIN OFFERINGS.

"If a soul [being] commit a trespass and sin through ignorance in the holy things of the Lord;...if he sin and commit any of these things which are forbidden

to be done by the Commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity." "And he shall bring a ram without blemish out of the flock," and money according to the Priest's estimation of the trespass, with a FIFTH MORE, and this shall be their offering. And the priest shall make an atonement for him. And if any sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto [twenty per cent. interest] and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord.-- Lev. 5:15-19 ; and 6:1-7 .

This teaches that for every wrong, restoration must be made with interest, and a repentance or asking forgiveness of the Lord through the Church (Priesthood); their recognition of their own imperfections and the value of their ransom being shown by the ram presented.

But notice the difference between the treatment of this sin-offering and the sin-offerings of the Day of Atonement: The latter were offered to God (Justice) in the Holy as the ransom or purchase-price of sinners; the former were offered to the Priests who, during the Atonement Day, had purchased the people. The acknowledgement of the people will be made to their Redeemer. The Priest took a part and offered it to the Lord as a memorial, as a recognition that the whole plan of redemption as executed on the Atonement

Day (Gospel Age) was his, appropriating to himself (eating) the remainder.

The offerings of the Atonement Day, we have seen, were always burned (Lev. 6:30 ; Heb. 13:11), but the after sin-offerings are not to be burned, but eaten by the Priests. "This is the law of the sin-offering ....The priest that offereth it for sin shall eat it....All the males among the priests shall eat thereof."-- Lev. 6:25-29 .

The whole world, purchased with the precious blood (human life) of Christ, will present themselves, for forgiveness of trespass, to the Royal Priesthood who paid their ransom-price; and their acceptance of the gift will be the forgiveness. To this agree Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain [to them] they are retained."-- John 20:23 .

While this "ministry of reconciliation" belongs in its fullest sense in the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the "Royal Priesthood" may say to those who believe and repent, "Thy sins are forgiven thee"--as did our Head, by faith looking forward to the completion of the sacrifice for sins, which sacrifice he had begun.

THEIR PEACE OFFERINGS.

This offering must be of the herd or flock, and it might be made either in fulfilment of a vow (covenant), or as a willing "thank-offering." Part of it was to be brought to Jehovah by the offerer--"His own hands shall bring the offerings of the Lord made by fire; the fat with the breast; it shall he bring," and the priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the priest's, also the shoulder. The offerer must eat the sacrifice. -- Lev. 3 and 7:11-18,30-34 .

This seems to show, that if any man would come into a condition of full peace and harmony (as all are to do or else be cut off in the second death), he must eat or fulfil a covenant before God, of entire consecration to him. If, after being thus perfected, he again becomes defiled with sin, he must die (the second death), as shown by the touching of unclean things. -- Lev. 7:19-21 .

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy; and leavened bread indicating his acknowledgment of his own present imperfection at the time of consecration--leaven being a type of sin. -- Lev. 7:11-13 .

THEIR MEAT OFFERINGS.

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the priest. They probably represent praises and worship offered to the Lord by the world, through his Church. "Unto him be glory in the Church by Christ Jesus throughout all ages." (Eph. 3:21 .) These were accepted by the priests. A sample being offered on the Altar shows that it was acceptable to Jehovah.

R1237 : page 5

OTHER SIGNIFICANT TYPES.

In the preceding description we have purposely omitted an explanation of some interesting details which can now be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its services, and their typical signification.

THE POSTS which stood in the court, and held up the white curtains, represent justified believers. They are in the "Court," the proper place for such, as we have already seen. They are of wood, a corruptible material. This shows that they are not actually perfect as human beings; for since human perfection is represented by copper, those posts should either be made of copper, or covered with copper, to represent actually perfect human beings. They were made of wood, but were set into sockets of copper, which teaches us that, though actually imperfect, their standing is that of perfect human beings. It would be impossible more clearly to represent justification by faith.

THE WHITE CURTAIN, which, held up by

those posts, formed the Court, well illustrates the same justification or purity. Thus justified ones should continually hold up to the view of the world (the camp) the pure linen representing Christ's righteousness, as their covering.

THE SILVER HOOKS, by which the posts held up the curtain, are symbolic of truth. Silver is a general symbol of truth. They can really and truthfully claim that Christ's righteousness covers all their imperfections. (Lev. 27:11-17 .) And it is only by the aid of the truth that they are able to hold to their justification.

THE POSTS at the entrance of the Tabernacle --at the "door" of the Holy-- were covered by the first vail. They were totally different from the posts in the court, and represent the consecrated saints. The difference between these and the posts in the "Court" shows the difference between the justified and the sanctified conditions. The consecration to death of a justified man we have seen to be the way into the "Holy"--passing through the death of the human will, the fleshly mind, the first vail. Hence these posts should illustrate this change; and so they do. They were covered with gold, symbol of the divine nature. Being set in sockets of copper represents how "we have this treasure [divine nature] in earthen vessels" (2 Cor. 4:7)-- i.e., our new nature is still based upon, and rests in, our justified humanity. This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, viz.: our place or standing as new creatures, not yet perfected.-- Exod. 26:37 .

THE POSTS in the "Most Holy" were just inside the second vail, and represent those who pass beyond the flesh (vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as to fully illustrate this-- covered with gold, representing divine nature, but no longer set in sockets of copper--no longer dependent on any human condition; they were set in sockets of silver (reality, truth), which seem to say to us: When you come inside this vail you will be perfect--really and truly new creatures.-- Exod. 26:32 .

THE GOLDEN TABLE bearing the shewbread represents the church as a whole, including Jesus and the Apostles--all "holding forth the word of life." (Phil. 2:16 .) The great work of the true church during this age is to feed, strengthen and enlighten all who enter the covenanted spiritual condition. The bride of Christ is to make herself ready. (Rev. 19:7 .) The witnessing to the world during the present age is quite secondary and incidental. The full blessing of the world will follow in God's "due time."

THE GOLDEN CANDLESTICK was all of one piece, hammered out; there was one central shaft with a lamp on top, and three branches on each side of it, each bearing a lamp, making seven lamps in all--a perfect or complete number. This represents the complete Church, from the Head, Jesus, to and including the last member of the "little flock" that he is taking out from among men, to be partakers of the divine (gold) nature. Jesus says, "The seven candlesticks which thou sawest are the seven churches" (Rev. 1:20)--the one Church whose seven stages or developments were symbolized in the seven congregations of Asia minor. (Rev. 1:11 .) Yes, that candlestick represents the entire Church of the First-born--not the nominal but the true church--the Royal Priesthood.

The form of workmanship was beautiful --a fruit and a flower, a fruit and a flower following successively, which shows us that the true church ("whose names are written in heaven") is both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which we shall see when considering Aaron's rod.

The oil for this lamp was olive oil--beaten or refined; and the lamps were kept lighted always. Oil is a symbol of the Holy Spirit. The light was for the benefit of the priests only, and represents the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man (1 Cor. 2:14), even though he be a believer--a justified man (a Levite). None but the truly consecrated ones, the Royal Priesthood, are even to see into this deeper light, hidden in the "Holy." These always have access to the "Holy;" it is their right and privilege; it was intended for them. (Heb. 9:6 .) The Levite class can not see in, because of the vail of human-mindedness which comes between them and the sacred things; and the only way to set it aside is to consecrate and sacrifice wholly the human nature.

The lights were to be trimmed and replenished every morning and evening by the High Priest--Aaron and his sons who succeeded him in office. (Exod. 27:20-21 ; and 30:8 .) So our High Priest is daily filling us more and more with the mind of Christ, and trimming off the dross of the old nature.

We are sometimes puzzled to know why some religious people cannot see any but natural things and cannot discern the deeper spiritual truths of the Word. They can see restitution for natural men, but cannot see the divine, heavenly calling. These Tabernacle lessons show us why this is. They are brethren of the household of faith, but not brethren in Christ--consecrated sacrificers. They are Levites --in the Court: they never consecrated as priests, and consequently cannot enter the "Holy," nor see the things prepared for the priestly class only. The natural "eye hath not seen, nor ear heard--neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us [who, through consecration, have become "partakers of the divine nature,"] by his Spirit [light of the lamp], for the Spirit searcheth [revealeth] all things--yea, the deep [hidden] things of God."-- 1 Cor. 2:9 .

The church nominal has always included both the justified and sanctified classes --Levites and Priests. In Paul's letters certain parts were addressed to the justified class (Levites) who had not fully consecrated. Thus, after exhorting in Gal. 5 , he winds up by assuring them that the things he complains of are evidences that they do not belong to the Body of Christ, the Priesthood: for, he says, "They that are Christ's have crucified the flesh with the affections and lusts." (Verse 24 .) In the same way he addresses the Romans (Chap. 12:1 .): "I beseech you, therefore, brethren [believers--justified by faith in Christ--Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice [that you consecrate wholly--thus becoming Priests], holy, acceptable unto God." Being justified freely by faith in Jesus, God reckons you as sinless, or holy; and he has agreed to accept every such sacrifice--"With such sacrifice he is ever well pleased." By so doing, you become Priests--members in particular of the High Priest's body.

The succeeding verse tells them what will result from consecrating--viz., the transformation of their minds. Their wills being renewed, they will be priests--new creatures possessing the spirit of Christ. The fact that at this time they had not the spirit of sacrifice is an evidence that they were not members of Christ--for "if any man have not the spirit of Christ, he is none of his." (Rom. 8:9 .) And it seems evident that by far the larger proportion of the early churches (much more so of the modern worldly mixture, the confused "Babylon" of the present day) were not consecrated, and consequently were not Priests, but merely Levites, doing the service of the sanctuary, but not sacrificing.

Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the typical service, while only five Priests were appointed for the typical sacrificing. (Num. 4:36,40,44,48 ; Exod. 28:1 .) It may be that this, as much as the other features of that shadow, was designed to illustrate the proportion of justified believers to self-sacrificing, consecrated ones. Though now the nominal church numbers millions, yet when an allowance is made for hypocrites, and one in every seventeen hundred of the remainder supposed to be living sacrifices (a correct proportion according to the type), it seems quite evident that the Lord did not make a misstatement when he said that those who would receive the kingdom (the Royal Priesthood) would be a "little flock."-- Luke 12:32 .

R1237 : page 6

The fact that we see believers who are trying to put away their sins is not of itself evidence of their being Priests, for Levites, as well as Priests, should practice "circumcision of the heart"--"putting away the filth [sins] of the flesh." Nor is a spirit of meekness, gentleness, benevolence and morality always a result of consecration to God. These qualities belong to a perfect natural man (the image of God), and occasionally they partially survive the wreck of the fall. But such, in the nominal church, not infrequently pass for proofs of full consecration.

Even when we see believers practicing self-denial in some good work of political or moral reform, that is not an evidence of consecration to God, though it is an evidence of consecration to a work. Consecration to God says, Any work, anywhere; Lo, "I delight to do thy will, O God"--thy will, in thy way, be done. Consecration to God, then, will insure a searching of his revealed plan in his Word, that we may be able to spend and be spent, for him and in his service, according to his arranged plan.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle; only Priests can see them. The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the "bread of presence;" never offered the acceptable incense at the Golden Altar. No; to enjoy these, they must pass the Vail--into entire consecration to God in sacrifice, during the Atonement Day.

THE GOLDEN ALTAR seems also to represent the entire (consecrated) church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ--the willing services of the priests: their praises, their willing obedience; all things whatsoever they do, to the glory of God. Those who thus offer incense acceptable to God by Jesus Christ (1 Pet. 2:5) come very close to their Father--close up to the Vail which separates from the Most Holy; and if they have requests to make they may be presented with the incense--"much incense with the prayers of saints." (Rev. 8:3 .) The prayers of such priests of God are effectual. Jesus kept the incense continually burning, and could say "I know that thou hearest me always." (John 11:42 .) So we will be heard always, if we continually offer incense of faith, love and obedience to God; and none should expect to have requests recognized who do not thus keep their covenant --"If ye abide in me and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you."* -- John 15:7 .

We have learned, through types previously considered, something of the glory of the "Most Holy" (the perfect, divine condition), which no man can approach unto (1 Tim. 6:16), but to which the "new creatures in Christ Jesus"--partakers of the divine nature--will finally come, when the incense-offering on the part of the entire Body of Christ, the Royal Priesthood, is finished, and the cloud of perfume goes before them into Jehovah's presence, that they may live beyond the Vail, being acceptable to God by Jesus Christ their Lord.

THE ARK. Let us now consider what God designed to symbolize by the "Ark of the Testimony," the only article of furniture in the "Most Holy." (See Heb. 9:2,3 and Diaglott foot note.) Its name suggests that it illustrates the embodiment of Jehovah's plan, which he had purposed in himself, before even the head of the Christ had been created, before the beginning of the creation of God, before the minutest development of his plan had taken place. It represented the purpose of God to develop a little flock, to be partakers of the divine nature and to be imbued with power and great glory--the prize of our high-calling; the joy set before our Lord, and all the members of his body.

As before stated, it was a rectangular box overlaid with gold, which represents the divine nature. It contained the two Tables of the Law (Deut. 31:24), and Aaron's Rod that budded (Num. 17:8), and the Golden Pot of Manna (Exod. 16:32). The Law showed how the Christ should meet in full all the requirements of God's perfect Law, and also that legal authority should be vested in him as the Law-executor.

The righteousness of the Law was actually fulfilled in our Head, and it is also fulfilled in all those new creatures who walk not after the flesh, but after the spirit; that is, who walk in obedience to the new mind. The infirmities of the old nature which we are daily crucifying, once settled by our ransom-price, are not charged to us as new creatures.

When it is written that "the righteousness of the Law is fulfilled in us"--the end of our course (perfection) is reckoned to us, because we are walking toward or after that spiritual perfection which, when we reach the Ark condition in the "Most Holy," will be complete.

AARON'S ROD that budded shows the elect character of all the body of Christ, as members of the royal priesthood. By reading Numbers 17 , the meaning of the budded rod will be seen to be Jehovah's acceptance of Aaron and his sons--the typical priesthood representing Christ and the church--as the only ones who might perform the priest's office of mediator. That rod, therefore, represented the acceptableness of the "Royal Priesthood" --the Christ, Head and Body. The rod budded and brought forth almonds. A peculiarity about the almond tree is, that the fruit-buds appear before the leaves; so with the "royal priesthood:" they sacrifice or bring forth fruit, before the leaves or professions are seen.

THE GOLDEN POT OF MANNA represents immortality as being one of the possessions of the Christ of God. Jesus doubtless refers to this, when he says: "To him that overcometh will I give to eat of the hidden manna." (Rev. 2:17 .) Manna was the bread which came down from heaven--a life-sustainer; so God through Christ provides life for all Israel (the world) that they may live forever--continually eating of it; but he offers to those who become Christ's joint-heirs, members of the Anointed Body, that they shall have a peculiar sort of manna, or life principle, the "hidden manna." One peculiarity of this pot of manna was, that it was incorruptible; hence, it well illustrates the immortal, incorruptible condition promised to all members of the "Seed" --which is the Church. The manna fed to Israel was not incorruptible and must be gathered daily. So all the obedient except the "little flock" of priests will be provided with life everlasting, but conditional, supplied and renewed life; while the little flock, who under present unfavorable conditions are faithful overcomers, will be given an incorruptible portion --immortality. (See MILLENNIAL DAWN, Vol. I., page 181.)

Here, then, in the golden Ark, is represented the glory to be revealed in the divine

Christ; in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, divinity.

Above this Ark, and constituting a lid, or head over it, was the Mercy Seat--a slab of solid gold, on the two ends of which, and of the same piece of metal, were formed two cherubim, with wings uplifted as if ready to fly--their faces looking inward toward the centre of the plate on which they stood. Here, between the cherubim on the Mercy Seat, a bright light indicated Jehovah's presence.

To our understanding, as the Ark represents the Christ, so the Mercy Seat, Glory-light and Cherubim together represent Jehovah, God. As with Christ, so with Jehovah, he is here represented by things which illustrate attributes of his character. The light reminds us of Paul's words: (1 Tim. 6:16) God "only hath immortality, dwelling in light, which no man can approach unto." Humanity cannot enter his presence; hence, the priest-hood, Head and body, represented by Aaron, must become new creatures, "partakers of the divine nature" (having crucified and buried the human), before they can appear before that excellent glory.

The slab of gold called the Mercy Seat (or more properly the Propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or satisfied God's just demands), represents the underlying principle of Jehovah's character --JUSTICE. His throne is established upon JUSTICE. "Righteousness and justice are the foundation of thy throne."-- Psa. 89:14 ; Rev. 15:3 ; Job 36:17 and 37:23 ; Isa. 56:1 .

The TWO CHERUBIM represent two elements of our Father's character as revealed in his Word, viz.: Love and Power. These attributes, Justice the foundation principle and Love and Power of the same quality and lifted up out of it, are in perfect harmony with each other. They are all made of one piece; they are thoroughly one. Neither Love nor Power can be exercised unless Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, but waiting; looking inward toward the Mercy Seat, toward Justice, to know when to move.

See the High Priest as he approaches with the blood of the Atonement sacrifices. Will he put it upon the Cherubim? No, neither the Power nor the Love of God independently require the sacrifice. He need not, therefore, sprinkle the Cherubim. It is the Justice of God that will by no means clear the guilty. It was Justice that said: "The wages of sin is death." When, therefore, the High Priest would give a ransom for sinners, it is to Justice that it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the Mercy Seat or PROPITIATORY.

Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it by paying to Justice the ransom-price. So Love has been active, preparing for the redemption ever since sin entered; yes, from "before the foundation of the world."-- 1 Pet. 1:20 .

"Love first contrived the way
To save rebellious man."

When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. As the blood is sprinkled, Justice cries, It is enough; it is finished. Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the ransomed race. When Justice is satisfied, Power starts upon its errand, which is co-extensive with that of Love, using the same agency--Christ.

The relationship and oneness of that divine family--the Son and his Bride, represented by the Ark, in harmony and oneness with the Father, represented by the Cover--is shown in the fact that the Mercy Seat was the lid of the Ark, and hence a part--the top or head of it. As the head of the Church is Christ Jesus, so the head of the entire Christ is God. (1 Cor. 11:3 .) This is the oneness for which Jesus prayed, saying: Father, "I pray not for the world, but for those thou hast given me"--"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may [then] believe."-- John 17:9,21 .

UNBLEMISHED.

It is significant, also, that any member of the priesthood that had a blemish of eye, hand, nose, foot, or in any way, could not fill the office of Priest [High Priest]; neither any man having any superfluity, such as an extra finger or toe. This seems to teach us of the perfection of every member of that body; they are all "overcomers." And furthermore, it shows that when the body of Christ is complete, there will be no additions permitted --no superfluity. If, then, we are called, if we have heard the invitation to become members in particular of his Body, and have accepted it, let us seek to make our calling and election [as members of that "little flock"] sure, by so running as to obtain the prize. If we miss the prize some one else will win in our place, for the body will be complete; not one member will be lacking, and not one superfluous. Take heed, "let no man take thy crown." -- Rev. 3:11 .

It has been a matter of surprise to some that the glory and beauty of the Tabernacle --its golden walls, its golden and beautifully engraved furniture, and vails of curious work, were so completely covered and hidden from view of the people; having no sunlight from without, even, to illuminate it. But this is all in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under curtains and rough unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition --the Royal Priesthood. These, too, enter a hidden glory which the world and all outside fail to appreciate. Their glory and also their standing as new creatures are hidden from their fellowmen.

"Ah, these are of a royal line,
  All children of a King,
Heirs of immortal crowns divine,
  And lo, for joy they sing!

"Why do they, then, appear so mean?
  And why so much despised?
Because of their rich robes unseen
  The world is not apprised."

---

*The necessity of a clear apprehension of

Christ's teachings as a guide to our requests and expectations, that we may not "ask amiss" and out of harmony with God's plan, is clearly shown by this Scripture--but seldom noticed.

===================

R1240 : page 6

HEART RELIGION.

A German woman, a Romanist, residing in New York, on leaving her native land had received from her priest a charm, which was to preserve her amid the perils of the voyage, and to protect her in a land of strangers. Such a charm is generally procured by German Catholic immigrants before coming to America. Sometimes it consists of a small crucifix; sometimes of a mere picture of the Saviour on the cross, enveloped in a leather case; sometimes of an image of the Virgin. In this case it was an image of porcelain. Its possessor

R1240 : page 7

having reached New York in safety, and thus proved the virtue of her crucifix, kept it suspended upon the wall of her chamber as an aid to devotion, if not itself an object of grateful adoration. But one day, as she was adjusting the furniture of the room, a sudden jar brought down the crucifix to the floor, and broke it into fragments. Alas! What could she do now? For a time she gave herself up to weeping and self-reproach. But in her grief, she sought counsel of a neighbor in an adjoining apartment. "What shall I do?" she cried, "for my dear Christ is broken to pieces."

R1241 : page 7

It happened that this neighbor was one who had experienced the grace of Christ in her own soul. She said to her distressed friend, "Do not grieve, and I will tell you how you may make up your loss. I keep the Saviour always in my heart."

She then explained to her the Scriptures and invited her to go to preaching on the next Sabbath. The invitation was accepted; the eyes of the poor disconsolate woman were opened, and she too found a

Christ whom she can keep always in her heart, and of whom no casualty can ever deprive her.

Faith in the historic evidences of Christianity may be shaken at times by doubts and fears, creeds assailed or undermined, ecclesiastical systems exploded into fragments, but nothing shall ever deprive us of Christ, if he be in us "the hope of glory."-- Selected.

====================

R1241 : page 7

THE MEANING OF WORDS.

"I don't take a dictionary when I want to know the meaning of Bible words: I take the Bible and look up all the texts in which the word of doubtful meaning occurs, and judge of its meaning by its use in the Scriptures, irrespective of the definition given by dictionaries."

Thus writes one who, we doubt not, thinks he has stumbled upon the true method of study, and who does not see the nonsense of his conclusion. People who take such a position have little use for dictionaries or helps to accuracy of any sort. Ignorance is the strength of their position, and they not only do not wish to know the accurate meaning of the words they use, but they would like to keep others in the dark in order that their theories may not be endangered. And it is evident that any man who is afraid to have the true sense of a word understood has a theory to support which the true meaning of words would contradict and overthrow. Alas! that such a spirit of dishonesty should be found in any manner associated with the name Christian or the doctrines of Christ.

If we read an English translation of the Bible and do not fully understand the meaning of all English words, or are in doubt about any, there is but one proper way to do--Go to some one who does know their meaning and inquire. This is just what sensible people use a dictionary for. Thus even if the English were the original tongue of the Bible, a dictionary would be necessary.

But the fallacy of rejecting a dictionary is the more evident when we remember that the Bible was not written in English, that the English version is not the original Bible, but a translation of it. And the translators put the thoughts of the original as nearly as they could into the English language, using English words with their true significance as used by educated people and defined in dictionaries. If, therefore, a man relies upon the English translation, the best he can do is to try to get the exact meaning of the English text.

But while the use of a dictionary is the best method of getting at the exact meaning of the English translation of the Bible, it is not infallible; for the translators, we find, did not always select the best English words to express the sentiments of the original.

Unless you have a thorough knowledge of the original languages of the Scriptures, or else some confidence in the statements of others, you had best stick to the English translation and the interpretation of it by Webster's Dictionary. But God has provided some very valuable aids to the study of his Word in the original languages for persons of even ordinary common-school education. These are found in Young's Greek, Hebrew and English Concordance and other similar works, of which it is the cheapest and best suited to the ordinary student. This book is a dictionary as well as a concordance. It shows the Greek or Hebrew word and gives its meaning in English. And any one, therefore, who desires to be more accurate than the English translation and the English dictionary needs the original languages and a dictionary of them.

To illustrate this subject, take the word hell in the New Testament.

First, follow the plan suggested by the one whose method we criticize--look up all the occurrences of the word hell in the New Testament and see what light you would be likely to get. None.

Second, take Webster's Dictionary and look up the meaning of the English word hell. There you would get much more information than you probably had at first, or could get from merely comparing the texts in the English Testament. You would find that the original meaning of hell was "to conceal, to hide." You would find the primary meaning of the word given thus:

"The place of the dead, or of souls

after death; the lower regions or the grave; called in Hebrew sheol and in Greek hades."

True, Webster gives a secondary meaning, or another sense in which the word hell is used, as "The place or state of punishment for the wicked after death; the abode of evil spirits."

The latter, however, the intelligent student will see, proceeds largely from the modern prevalent theological view and not from the true, primary significance of the word. We submit that most people would reach clearer views of the meaning of this by taking Webster's definition than by comparing all the texts of the Bible, with the ordinary and false meaning of the word in mind.

Third, take Young's Concordance and Dictionary (a standard work by an acknowledged scholar, an eminent Presbyterian in Scotland). It will show you that three totally distinct Greek words, with totally distinct meanings, are all translated hell. It separates the texts and shows which are from each of the three Greek words, hades, gehenna and tartaroo, and gives what he, as a Greek scholar, understands those words to signify. He shows also the word from which hell in the Old Testament is translated-- sheol.

Here, then, after getting the different Greek and Hebrew words classified and the texts under each, is the time when a comparison of the several texts in each class will help the intelligent student to arrive at the true significance of any word by noting the usage by the inspired writers. And yet this is only a very limited comparison; and such as have the necessary education or other books to show the matter will find other texts in which the same Greek and Hebrew words occur and are translated by other words than hell, namely, grave and pit. And a comparison of the texts thus translated, with those translated hell, will increase the light many fold.

In choosing the word hell as an illustration, we have taken one of the simplest, and not one of the most complex: other words in our English translation represent many more Greek words; for instance our words come and came represent 192 Greek and Hebrew words with various shades of meaning. And on the other hand a Greek or Hebrew word is often translated by a great variety of English words. For instance, the Hebrew word nasa is rendered in English by 64 different words, and the Greek word ginomai is rendered by 47 different English words.

But what could induce any one to disregard the exact meaning of words which every one knows is necessary to a correct understanding of any subject in any language? Ah! It was to support a theory--a theory which it was seen would not stand if the light were turned on, and the real meaning of words accepted; a theory which could best succeed if people were ignorant of the meaning of the key words, and would allow certain teachers to twist words so that death would mean life, and second death would mean second life. Yes, the theory which relies on this advice is the no-ransom theory; and the very word its teachers would most prefer should be misunderstood is the English word ransom and its equivalent antilutron and lutron anti of the Greek.

===================

R1242 : page 7

EXTRACTS FROM INTERESTING LETTERS.

Minnesota.

DEAR BRO. RUSSELL:--Opportunity presenting, I sent the enclosed letter to a Brother in Christ, who yet believes in eternal torture; have sent him Tract No. 1, and if it seems wise will send him some of the TOWERS later. I send the letter as an evidence that the Lord lets me do a little. Christian love to all the household. W. E. PAGE.

[The letter may be of interest to others, so we publish it below. Writing letters to your friends is an excellent way of serving them and the Truth--provided you have the talent for this work. Let each zealously use the best talents he is possessed of.--EDITOR.]

DEAR BROTHER:--Your kind and highly esteemed letter of the 2nd inst. was duly received, but press of many important matters has prevented earlier reply.

I have met Mr.__________, of whom you

speak; he and I study the Word together once a week, and receive much comfort together. Treasures new and old are abundant in this "Treasure House," and the faithful steward must ever have something for the "household of faith." I am led to realize more and more how small this "household" is, and how easy it is to "let the things heard slip away." The testimony of Isaiah, applied by "our beloved Brother Paul" to both the Jewish and gospel churches, is that a "remnant only" will believe the report, and lay hold of the honors offered under each dispensation. As I daily learn more and more of our heavenly Father's mind, and of his purpose to have a "New Heaven and a New Earth in which dwell righteousness," and, in contrast, appreciate more fully present conditions, where evil reigns, I cannot express how my desire for the full consummation of our Father's plan grows. As you say, it seems to me that the thoughtful student of the Word must see that there are plain and specific promises that our Lord and Master will come again in person and reign; and also that the nations will mourn because of him on his arrival; that clouds and thick darkness will be round about him; that only "children of the day" will first know when he has arrived (as only such knew of his resurrection and ascension); that with the government on his shoulders a reign of righteousness will ensue from which will come the fulfilment of the prophecies that "All shall know the Lord, from the least even unto the greatest;" that a Highway of Holiness will be opened up in which there will be no "lions" or "wild beasts" and from which the "stones" will be removed. How like our God such conditions will be! How much higher are his ways than our ways, and his thoughts than our thoughts. The more I contemplate the ransom given by our Lord the more complete and ample it appears. He "once suffered for sins, the just for the unjust, that he might bring us to God." "By his stripes we are healed." "The Lord has laid upon him the iniquity of us all." He gave "His life a ransom for all." "Without shedding of blood there is no remission of sins."

I rejoice not only that our Lord was a great example, but more in the knowledge that he is a great Redeemer. I realize that I am "not my own" but have been "bought with a price," even by the "precious blood of Christ, as of a lamb without blemish." Having received this light, I further realize what a fearful thing it would be to deny the "blood" that "bought me," and account it a common or unclean thing. Surely should any commit such sin, the "wrath of God must abide on him." "God is not mocked; that which a man soweth he shall also reap. He that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." How fearful a thing it must be to "fall into the hands of the living God" unprotected by our dear Redeemer's robe of righteousness. And yet, how ample that robe is for ALL who accept it, though but few have any conception now of what our great Redeemer is, or what his wondrous work will be when he "takes His great power and reigns." Through the Word, we know that "There is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." "We trust in the living God who is the Savior of ALL men, especially of those that believe." (Glorious special salvation; prospective members of the "Little Flock" and inheritors of the Divine Nature.) "As in Adam ALL die, even so in Christ shall ALL be made alive." "As by the offense of one, judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus we learn that while you and I and every one understanding God's present offerings--and how few such there are--are now on trial, having our probation; yet how glorious to see further that our Father's love, wisdom and power have made full provision so that in His own "due time" every creature shall have a full insight into Christ's complete work, when, if they but accept the ransom, IT will be ample enough to cover them; the gift then offered --perfect humanity--will be all those accepting it will want, and though not as glorious as the one now offered--the Divine Nature--it will be glorious and satisfactory. We thus learn how the logical conclusion, that if the ransom is a ransom its effects must become co-extensive with the effects of the fall, is, in God's providence, attained in fact as well as in theory. Thus all rejectors of God and his salvation will be punished on the ground of individual sin, apart from weakness due to heredity or surroundings. How we can appreciate anew and more fully than ever before that "God is love," as well as the message that "God is light, and in him is no darkness at all."

I had intended but a line or two, but when contemplating these wondrous things, and finding myself in communion with a brother in Christ, I find it hard to leave truths so grand. W. E. PAGE.

London, England.

DEAR BROTHER RUSSELL:--I saw and read the TOWER for the first time sixteen month ago, and I thank God that your preaching has not been in vain. Since then, by joining in with several Brethren here, I find from week to week, when we meet together to praise God and study his Word, we get abundantly blessed and fed. Thank God, we are growing in knowledge, and

in love of the truth, by hearing what he has to say to us through his Word.

I enclose four shillings, a small offering to the Lord, which please do with as you think best. I have read January TOWER over again and see clearly the divine plan it sets forth, to those who have eyes to see and ears to hear, the whole plan of Jehovah to the whole race of mankind. We each have a few friends (friends of God we hope they will be), who, we think, if they will read the January TOWER, with God's blessing, will see some light, and so lay hold on the truth. Please send us about twenty copies (if you have so many to spare). May God bless you and Sister Russell, and all our dear brethren and sisters across the waters.

Yours for Jesus sake, C. SHREEVE.

Little Meadows.

DEAR BROTHER AND SISTER:--The July and August TOWERS have followed me here, also the tracts sent. I disposed of one package before I left home, with my boy colporteur's help. In July TOWER Bro. R.'s answer to the Iowa letter was of special interest to me, and still more so was the article, "The Undefiled One." It brought out to me such a clear view of the strong, sweet, spiritual connection between the Bridegroom and the glorified church, the Bride--besides clearing up some scientific points which were not clear before. There is not a sentence in the TOWER which I do not devour. I am so hungry for the truth, and they are feasts indeed. Hardly a day passes that I do not have an opportunity to present the truth in some way to others, by giving out the tracts by hand or by mail, and by talking the good tidings.

I was invited to give a missionary talk to the Presbyterian M. Society here, and I read to them Bro. R.'s article, "I will draw all unto me," from July TOWER. Also in adult Bible Class, when the lesson was on the parable of Lazarus and Dives, I gave them our view of the parable and some copies of O.T. Tract, No. 1.--"The wages of sin," which explains that parable.

Of course all this is more or less of the going without the camp to Christ--part of my sacrifice--holy and acceptable to God. In doing this work I have great joy. This scattering of the "hail" is delightful work and so convenient; many will take a tract when they will not listen to a conversation.

The August TOWER came yesterday, and this is the first I have had of the "TABERNACLE TEACHINGS." It makes me more earnest to have the "goat" killed--willingly sacrificing all of the human for love of Christ, and the prize offered--Immortality.

When I return home I will want more tracts. Enclosed please find two dollars for the tracts already received.

MRS. M. FAIRCHILD.

R1242 : page 8

Northern Prison, Michigan City, Ind.

MR. C. T. RUSSELL.--DEAR SIR:--It is

with sincere gratitude that I acknowledge the receipt of your very interesting paper, ZION'S WATCH TOWER. I have been studying MILLENNIAL DAWN together with the Bible, and it has thrown a new and cheerful light on the subject of religion which I have never discovered before. You may wonder at convicts being interested in such matters, but let me assure you that all convicts are not the hardened criminals they are supposed to be. The present state of society, with all its evil influences, is making many so-called criminals; for a very large proportion of the convicts, here and elsewhere, owe it to the saloon, which is upheld by society. I am 42 years of age, and I had never a trouble in life that did not come through the saloon. I have spent upwards of $20,000 in my time, and finally occupy a convict's cell; but how mysterious are the ways of the Lord. If I had not come here I should eventually have filled a drunkard's grave, but now the power of Satan is broken, and when I leave here next September, it will be to use the talent the Master has given me for the spread of his Gospel.

Yours respectfully, __________.

Ohio.

DEAR SIR:--Your wonderful book, the "MILLENNIAL DAWN," has been placed in my hands by a friend, to read carefully and give my opinion of the same.

I have read the book carefully; I have studied it prayerfully, and find that to give my opinion and be honest, I would have to say that I never understood the Bible before. A new light has been thrown on its pages that has become to me joy unspeakable.

I have been a leader in one of the churches at this place for years, but to make public my views as I now see through the pages of MILLENNIAL DAWN would certainly place me in the attitude of a heretic by the church to which I belong. [The Lord help you to be faithful to the truth, Brother, to let your light shine; and give you grace to endure the reproaches of Christ.] For the last ten years, I have given much time to the study of social and political economy as a pastime. I have certainly found in MILLENNIAL DAWN the only rational solution of those much vexed problems.

As far as I can see, your conclusions are logically chained to the premises laid down in what we all agree to be the Word of God. What a revolution in thought! and what a dark background the general theology furnishes the scene less!

I must proceed slowly along the golden line of truth, which, I pray God, we may all find at any cost. I write you this letter in hope that I may find out more of you and your "strange doctrine." I understand you are publishing a paper in the interest of the same. Please send me a sample copy of your paper. I should like also to get your suggestions as to what I should read of all your works. May God's blessings be added to you and yours, your work past, present and future. I am yours for truth, J. W. SWINDLER.

New York.

DEAR BROTHER RUSSELL:--The July TOWER came, as always, well filled with God's precious hope and promises, and it was very helpful in many ways. Days after I had read it found me still contemplating and feasting on its contents. As a result I now understand more clearly several of the articles it contains, and to-day I consider the one article, "The Undefiled One," alone worth more than many years' subscriptions. It is to me invaluable. I never before understood perfectly why the race was lost in Adam, not in Eve. With this light it is clear, and I see fully the reason why the Redeemer was undefiled while being born of a woman.

Another article inquires, "Do you believe in the Ransom?" I answer, yes, fully, and may I ever rest securely there. Thank you for much of the light that has enabled me to be so sure.

Dear Brother, preach the whole truth as you see it, not fearing man. It is light to those who are seeking for truth. Brother Tavender says he never saw the Ransom so clearly before.

Although I should much like a personal letter from you, I do not expect you to take the time to answer my letter. The TOWER will come as your answer, but I could not forego the wish to say these things to you, that you may know how truly you are doing the good work of building up our most holy faith.

I enclose an order for TOWERS, envelopes, tracts, etc. What remains of the money I send, please put into the TRACT FUND.

I have some new readers of DAWN who are asking for explanations of spirits or spiritism, and of the demons our Lord cast out. Yours in the Life-Giver,

MRS. J. H. PATTERSON.

R1242 : page 8

Ireland.

DEAR SIR:--I received your book and paper safely and was glad to get them much sooner than I expected. I approve highly of the book and am very glad I came in contact with its pages. When I went over to America, about five years ago, and stayed in different places, a while here and a while there, I got acquainted with a man of about seventy years of age, whose life was spent in a most careless way. All this came up before him, driving him to deep despair, thinking he would have to give account for a life so ill spent. But one day a young man came in with a few books which he was selling. He asked the young man the name of it. He said, Millennial Dawn. He had heard before of the Millennium, so he thought he would buy one. The young man told him if he would read it and believed it, he would get a great blessing from it, which he has, for he is a different man altogether, no longer dreading, but longing for the Lord's kingdom.

I myself was a Roman Catholic at the time I went to him, and after reading its pages I saw in it the truth; and whenever I found a text which looked very deep, I went and looked in the Bible, which I had never read before, and found it to be in harmony.

I am very glad of the help your work has afforded me. I feel sure all Bible students, when they read it, will acknowledge it to be the most reasonable presentation of God's plan ever set forth. I am anxious for the third volume: send it as soon as ready.

Your humble servant, ED. WALL.

Deccan, India.

MR. C. T. RUSSELL:--Dear Brother, I

have read the TOWERS and tracts that you sent me with much interest, and wish you to send me the TOWER for two years, The MILLENNIAL DAWN, Vols. I. and II., in paper cover, the Emphatic Diaglott and Leeser's translation of the Old Testament. To pay for the above, I send post-office money order.

I am much interested in the Old Theology, and wish to give it an impartial examination. I have Young's Analytical Concordance, and therefore do not need to send for it. I am 30 miles out in the jungles, preaching and teaching the word of life to those who are now hearing it for the first time.

I am yours in the work,
E. CHUTE, Missionary.

[May the Lord bless this dear brother and show him more clearly the great "harvest" work now in progress.--ED.]

Manitoba, Canada.

DEAR SISTER RUSSELL:--You will be glad to hear that we are still rejoicing in the truth. It becomes each day more and more dear to us. We are filled with gratitude and praise to God for all the countless favors we are enjoying, both temporal and spiritual. He has done for us exceeding abundantly above all that we could ask or think. Although we are not at liberty to give all our time and strength to the truth, the Lord has very graciously opened up many channels through which we may do a little at the work which lies nearest to our hearts. There are not many here who see and believe as we do, but then that makes us look the closer for the Master's footprints to make sure we are in the right way.

Some, we find, will not read anything we give them, or listen to anything we have to say, but they go and warn others to beware of us. Others listen a few times and say, "Well, I hope it is true," then busy themselves with something else. Some who heard gladly at first and rejoiced with us for a while seem now to be more interested in other things. But, thank God, through the all-sufficient and precious blood of Jesus we have, so far, been able to stand.

We have had to endure some trials since we came home (things don't always run smoothly), but the dear Lord has never hid his face from us. Our little boys have the same keen interest in God's plan that they have always had. I can tell them everything as far as I know in such a way that they can grasp the meaning. They would rather hear a Bible story anytime than the most thrilling fairy tale. They have to spend several hours every day herding sheep; that brings them into closer sympathy with the Shepherd of the Bible. Bro. T. is toiling on, sometimes on the mountain-top of joy and sometimes in the valley. We expect Bro. Z. to-morrow on his way to Ontario to begin the colporteur work.

The delay of Vol. III. is giving us time to make our own all of the good things contained in Vol. II. We anticipate a feast when this month's TOWER comes; it brings us joy and comfort every month.

We send with this our heartfelt love and gratitude to yourself and Brother Russell, not despising but greatly esteeming all the food and training we have received through you. And we know that God will abundantly bless you and give you strength to finish your work. The boys send their love. Yours in the glorious light, MRS. S. WEBB.

====================

VOL. XI. ALLEGHENY, PA., OCTOBER, 1890. NO. 11.

==========

VIEW FROM THE TOWER.

It is astonishing with what rapidity matters are shaping themselves for the great time of trouble predicted in the Scriptures. When, some fourteen years ago, we presented the Scriptural declaration that the Millennium of peace and blessing would be introduced by forty years of trouble, beginning slightly in 1874 and increasing until social chaos should prevail in 1914--few believed, some scoffed; for the whole cry then was Peace! Arbitration! Harmony! --hoped for through increasing intelligence.

Gradually the storm-clouds have been gathering since 1874--so gradually that many have failed to notice the great changes of public sentiment already accomplished. Yet many are now waking up, and the inquiry is heard, "Where will matters end if present conditions continue?" Ah! the answer to this query can be given from no earthly source. The Word of God is the only revelation of what lies behind the vail of futurity. It declares trouble, more general and greater than the earth has ever yet known (Dan. 12:1); that troubles financial, political and religious will fill the earth with distress; that there will be no hire for man nor hire for beast, nor any peace to him that goeth out or to him that cometh in, because every man's hand shall be against his neighbor. (Zech. 8:10 .) Yet this is not all; for in connection with these changes, necessary to prepare for the Millennium Kingdom, will come some physical changes to the earth, incidental to its preparation for increased fertility and for rest from storms and cyclones, that it may be more suitable for the race in the "times of restitution."

The irregularity of the seasons begins to show even to infidels that it is altogether within the power of the Creator, when he is ready, to make it warmer at the poles and cooler at the equator. And these irregularities in turn show, by their effect upon the crops of the world, how even a slight change may bring about a general scarcity of food. And when the increasingly general dissatisfaction of mankind under present plenty and prosperity is considered, it is not difficult to see what is likely to be the general sentiment should a real shortage of the necessities of life compel economy.

Discontent is the general malady of the world to-day. Selfishness is harassing the vitals of society, in its every class. The rich are generally grasping for more millions; the comfortably fixed are anxious to be wealthy; the poor and the mechanics are grasping for "rights" and for "hours" and for "more pay." All are having beginnings of trouble already in the strikes, lockouts, etc., and all are finally coming to see that the Peace! Peace! cry is a delusion, and that more trouble instead of less lies ahead of them. Every day seems to spring some new complication. Almost every day's dispatches in the daily press for the past year have brought fresh news of strikes or riots; sometimes near, sometimes far off. It is one time a strike of the London police or letter carriers, again a riot among German miners or Belgian workers, again it is a mutiny among English soldiers; and at home it is a never-ending record of railroad, mining, iron and other labor strikes.

The only safe place for God's children is as far as possible out of all the strife. Remember the statement of the Bible, "Godliness with contentment is great gain," and lay in a large stock of both. These two qualities will serve to separate you and your aims from the worldly and their aims, ambitions and greeds. Rather be willing to be classed as "old fogy" and "lacking ambition," and to earn a humbler living with godliness and contentment and the great gain of peace of heart, communion with the Lord and some more time to spend in his service, doing good unto all as you have opportunity--especially to the household of faith.

Look at the list below and choose which you will have as your experience. You cannot mix them: an attempt to do so will only discomfort yourself and others. Choose the second list and endeavor to shape your course accordingly.

Ambition for self:	Ambition for God:
Selfishness,	Godliness,
Discontent,	Contentment,

Impatience,	Patience,
Pride,	Meekness,
Rudeness,	Gentleness,
Anger,	Self-control,
Malice,	Brotherly kindness,
Hatred, Strife,	Love, Joy, Peace,
Bitterness of soul.	Fellowship with God.

The Lord says to all, even to those who are not saints: "Seek righteousness, seek meekness; it may be that ye shall be hid in the day of the Lord's anger." Leave, in general, most of your grievances and wrongs for the Lord to make right. Trust in the Lord and do good, and verily thou shalt be fed and generally blessed.-- Psa. 37:3 .

As evidence that those who have long been prophesying Peace and Arbitration! and a gradual moulding over of public opinion in harmony with justice and love are coming to see that the masses have no real conception of justice and love, and cannot think cooly and candidly and unselfishly on both sides of any question where their interests are at stake, note the following from a recent article by Mr. Hugh O. Pentecost. After reviewing the situation as he sees it, he says:--

"What the outcome will be no man can prophesy. Economic education may be so rapid that needful modifications will be made, or stupid indifference may lull the mass of the people into a carelessness that will be punished by complete industrial servitude--a mighty plutocracy living in unparalleled splendor, with millions of human drudges providing them with whatever their vitiated tastes may demand; or an increase of the power and impudence of the capitalists may lash an awakened and outraged people into fury that will express itself in bloody and dreadful war.

"Will there be any considerable change in the situation by which the next generation will benefit? I believe there will. I think the industrial system will not last fifty years longer. It will be peacefully improved or violently overthrown to give place to a better. That our civilization, like some civilizations of the past, will be utterly destroyed is not probable. What changes come are likely to be improvements, and some great accomplishment for the social betterment of men will probably occur within the next fifty years. The only question is whether the improvement will come through evolution or revolution.

Through evolution, I hope; through revolution, I fear."

One fault to be found with this statement of the situation is, that while it no doubt honestly expresses its author's convictions, it is only a one-sided statement of the case. True, the light of this nineteenth century has introduced the labor-saving machinery which is so greatly to bless the world in the Millennium, and which has a tendency to compete so with labor that, if permitted, it would crowd the artisan to the wall; and it therefore justifies the combination of labor to preserve itself and secure to itself some of the increased advantages and blessings. But it is not true that this state of things has in any sense come about by combinations of capital for the purpose of oppressing labor.

An unbiased view of the matter shows us (1), that the present situation has come about without intention or premeditation on the part of either capital or labor; (2), that the increase of skill and machinery among muscle-workers or mechanics has been under the lead and guidance of brain-workers, and that without these brain-workers there would, humanly speaking, be no such general increase of intelligence and improvement of condition in society as we see to-day. And since brains are the channel through which these blessings of God have been sent, and since in brains as in muscles selfishness predominates above love, it is not surprising that brain, while dispensing the increased blessings, took to itself the larger share. And in a general way men recognize this law. The coal-wheelers require less intelligence and ability than the coal-diggers, and in proportion as the latter class must have and use more intelligence, in that proportion they are considered as deserving better pay than muscle only, because unskilled labor is more plentiful. The fireman on a railroad has less responsibility and requires less skill and experience, or brain development, than the engineer, and hence, though he may perform more muscular exertion, he receives, justly, less pay. We say justly, because growth in skill and competency tend to the general good, and should, therefore, be encouraged by due reward. If a laborer received the same pay as a skilled brain-worker or a brain and muscle worker, many would be without ambition to improvement and excellence. And all men require some such stimulus. Without it the race as a whole would continually sink lower and lower into ignorance and sin and lack of self-control.

On this principle the railroad engineer receives more compensation than his assistant, the fireman; and the civil engineer capable of surveying the best route for the building of that railroad is and should be much better paid than the laborer who grades the road; and the one competent to oversee the construction, though he may not spike a single rail, is justly paid more than the man who does the spiking, because he exercises a rarer sagacity which is worth more to his fellowmen. And so it goes on up to the top. The men who have risen from being newsboys or from other humble positions in society to be millionaires and the heads of great works, railroads, etc. (and there are several such here and in all large cities), must have had a mental balance and acumen superior to that of the majority. And instead of jumping to the conclusion that they must have acquired their wealth by fraud, we should rejoice that there are men of so great ability; even though society may deem it necessary to enact some laws to prevent so great wealth and such keen intellects from taking any unjust advantage of those who have not those rarer talents.

R1244 : page 1

Surely such men are a great blessing in some respects, even though without wholesome restraint they might become oppressors and a general evil. What would any great city be without some such men? It is the brain power of such men, their grasp of the needs of the country and their ability to manage men and money wisely and profitably to all concerned, that has in so short a time turned a wilderness into a vast workshop and girdled the earth with railroads, and that in this and a thousand other ways have blessed and are yet blessing us all with conveniences of every sort.

Society could no more get along without these brainy people, these financiers and managers, than a human being could get along without brains.

Nor is this a new thing. The world has always had such a class who rise to the top of society and influence just as naturally as cream rises to the top of milk. Mix it over and over again as you may, the distinct quality is there and as soon as circumstances favor it will naturally rise to the top again. What society should desire is not to destroy the cream class, but to keep the cream class stirred in among the milk class of society, among the people and of the people, and to prevent the collection of the cream element as a separate class--a "plutocracy," as Mr. Pentecost calls it. The reason that millionaires are more common to-day than ever is, that we are living in the most favorable age for all classes to improve. Not only are there more whose annual income can be rated at a million, but there is a still larger increase of the number whose income is a thousand dollars a year and still many more whose income is five hundred. The millionaire class has increased much less rapidly than other grades and classes, and we are glad of it.

But does some one suggest that in the present enlightened day the brainy people who have the financiering and managing ability should make no use of their own superior genius that would specially benefit themselves, but should use it for the common benefit of their fellow creatures, and either accept no salary or at most the same pay as a laborer or a machinist? This would be very generous, very self-sacrificing, surely. But if there were just such men do we not all know that mankind would not believe them, but would traduce them as hypocrites and claim that they were secretly taking some advantage? In this men judge others by themselves; and knowing themselves to be too selfish for such a course they could not believe it of others.

Nor is there any reason for expecting such a course of any. Those who ask it are not sharing with their less skilled and less paid neighbors their overplus each week. They are wholly selfish and envious, though they may not realize it; for while grasping every dollar and hour they can get for the reward of their own skill, they would selfishly ask others to unselfishly share the reward of their genius with them. Can it not be seen by all that as an increase of reward is necessary to inspire the apprentice to skill and care to become a mechanic, so some stimulus is necessary for the brain-workers and managers of the world, else great railroads and mills would not be built to the same extent as now, and matters would settle into a rut from which no other class is capable of lifting them? Hence, so long as society is as it is, this dream element of society must not be injured, but merely kept stirred up for the common good of all. And, consequently, while legislation may be good for the purpose of preventing Trusts and Combinations inimical to the general welfare, it would be a great mistake to enact laws which would tend to destroy ambition and competition for wealth. Rather let that ambition operate to stimulate general progress and general improvement, and to cultivate in the same class a greater spirit of generosity to endow Colleges, build Public Libraries, found and endow Asylums and Homes and donate Public Parks, that thus they may have the ambition to carry on great works and enterprises with the desire to use the profits of their energy and genius for the public benefit.

These good results might be reached by the enactment of a law, that at his death no man could dispose of more than a million dollars worth of money and property; that whatever he possessed in excess of that amount must go into the public treasury and thus lighten the taxes of all his fellow citizens. With such a law in operation, rich men would be more generous during life and great wealth and its great power could not all accumulate in the hands of a few families.

LOVE AS A STIMULUS.

Ah, yes! Love would do instead of ambition and selfishness to push the world along the highway of progress. But how few have pure, unadulterated love. This love is one of the choicest fruits of the spirit of God. It is not, consequently, to be found growing wild in the worldly heart. It is found only very imperfectly developed in Christian people, absolutely perfect in none, and approximately perfect only in a very few--the saints. And of these few we remember that the Lord declares there are not many rich or great or wise. This "little flock" is mainly composed of the poor of this world (both in mind and in purse), whose only riches are riches of faith. The world will not think of these, their words and examples, but will go on blindly, talking about love and practicing selfishness, hatred, malice and envy, and all the unlovely elements of the spirit which is the reverse of the spirit of love, until the great time of trouble, which God's Word predicts, shall be precipitated.

GOD'S WAY.

While presenting, above, the only course of peace and blessing under the present condition of society governed by ambition and selfishness, we well know that the moderate course will not be pursued. Selfishness, envy, covetousness and hatred are souring the hearts of all classes, except the few in whom the very spirit of gratitude and love and appreciation of the numberless blessings of our day lead to thankfulness of heart toward God, the giver of every good gift. Mr. Pentecost, as above quoted, is coming to see that his dreams as a Nationalist, that such a new order of things as is sought and as Mr. Bellamy has pictured, will not come about peaceably, but through revolution.

Nor was Mr. Bellamy so blind as to hope for his pictured Millennium while men's hearts are as they are now. He pictures a world of men with changed hearts--hearts in which love rules as the great dominating principle and ambition, and upon that foundation he builds his speculation as to what might be. Ah, yes! make men over into perfect beings--mentally, morally and physically--in whose very beings the law of God--the law of love--will be the ruling, governing motive; alter the climate of the earth and those conditions producing sudden changes and destructive storms and blights; and place the perfect race under such conditions, and the results ought to be glorious --much grander even than Mr. Bellamy's conception.

But who can work this grand and all-important change in mankind, without which all speculation is but a dream? Will the formation of a Nationalist club or party work such a change of heart? Nay, verily. Nationalism is a thought and an effort looking in a right direction, but no more. There is a chasm between where the race stands to-day, mired all over with sin and selfishness, and that ideal plane of holiness, love and purity, which no earthly power can bridge.

Is theirs, therefore, a hopeless glance in the right direction? It is hopeless so far as human power is concerned, but, as usual, man's extremity will be God's opportunity. Their desires are even far less grand than what God has already promised shall be accomplished. "The desire of all nations shall come." (Hag. 2:7 .) Righteousness, truth and knowledge shall fill the whole earth. (Isa. 32:1 ; 11:9 .) Love shall be the law; the stony heart of selfishness will be replaced by a tender one of sympathy, on every part of which will be stamped the law of love. (Jer. 31:33,34 ; Ezek. 11:19 .) And this shall be, not only for the fortunates who have not died, but for all those also who fell asleep in death; and it shall be, not only for a few short years, but forever, to as many as shall fully conform themselves to that law of love, others being cut off as thorns and briers whose presence is an injury to the good of God's then great and happy family on earth.

But what lies between the present and that grand perfection for men? The Millennium --a thousand years of discipline under the most just and loving and sympathetic government conceivable; and yet under the strictest rule the world has ever known. This is God's bridge for spanning the chasm between the present state of sin, selfishness and imperfection and that future state of holiness, love and perfection. Its foundations were laid eighteen hundred years ago at Calvary--when "the man Christ Jesus gave himself a ransom for all;" and soon it shall be testified in God's due time to all men, and all shall have the fullest opportunity of crossing

R1245 : page 2

over by obedience and love to perfection and life by the bridge of restitution, and such alone as will not cross will perish in the second death.

But God's word reveals, too, that selfishness will be permitted to bring upon men one more final and to many an everlastingly profitable lesson, before the bridge of restitution is thrown open. This lesson will come in connection with the entrance of the world upon the restitution age, which as a bridge connects the present with the state of final perfection. In their rush for the coveted blessings and liberties God designs to give to all, selfishness is about to cause the great crush--the time of trouble such as was not since there was a nation, nor ever shall be again.

It is toward this bridge or age of judgment and trial, leading to Paradise restored, that all men, though ignorantly, are heading, each determined selfishly that he will get there first and secure the choice portion in the new Canaan. The wealthy and the brainy are in the lead; they have rather the advantage at present; already they are on the smoother way in which progress is less a drudgery, and surroundings are more elegant. They care not who may follow and generally hope that all may get a little, but are looking out for themselves specially. Behind and beside them are the millions of the medium classes of mechanics, etc., and the tens of millions of the poorer classes, laborers, etc., who have tasted some of the overflow blessings and advantages, and who see whither the new era is leading. Excitedly they push and pull for fear that, as the more favored ones pass on, there shall be none of the milk and honey left for them. And the favored ones resist, claiming custom, privilege, and their natural ability to lead. Wise would it be for both parties if they would be less selfish and more generous, insisting less upon their supposed rights wherever principle is not involved.

If they could but see it, there is bounty and blessing and room enough for all, and all will have the fullest opportunity to attain to all those blessings of Paradise restored. But they do not realize that it is God, through Christ, that is opening up the times of restitution of all things. They think that present day inventions and blessings are of men--an increase of human wisdom. They do not see that the flood of light which is now illuminating the world is of God, who has raised the curtain so that, as predicted, men are running to and fro and knowledge is increased. -- Dan. 12:4 .

A very few scattered here and there understand the real situation. These are God's holy ones, his special friends. He has revealed to them the real situation through his Word. They know what others are ignorant of, that the blessings now beginning are but a foretaste of greater ones yet to come, and long promised by Jehovah "by the mouth of all his holy prophets since the world began." (Acts 3:19-21 .) These strive not so anxiously as the others for their full rights and full share of present blessings. They thankfully take what comes, acknowledging that every good and perfect gift comes from their Heavenly Father. And what they do get, even in the present time, thus affords them more pleasure than the greater number of comforts does to others. "The little that a righteous man hath is better than the riches of many wicked." (Psa. 37:16 .) Even their faces distinguish them from others. Whatever their condition, whether sickness or health, whether very poor or in comfortable circumstances, these have peace within and realize that godliness with contentment is a great gain. Theirs is indeed a peace that the world can neither give nor take away. (John 14:27 .) These are always rejoicing, and now so much the more as they see the great blessings of the Millennium drawing near. They are content to receive their share of coming blessings in God's way and in God's due time. These, if they cannot obtain their rights under present laws and regulations, will wait for justice, remembering the Apostle's words: "Be patient, brethren; the coming of the Lord draweth nigh"--his Kingdom will give full justice to all; wait for it. (James 5:7 .) They remember that it is written, "Vengeance is mine, I will repay, saith the Lord;" and again, "Dearly beloved, avenge not yourselves, but rather give place unto wrath;" and again, "The servant of the Lord must not strive, but be gentle unto all, apt to teach, forbearing, in meekness instructing those that oppose themselves." (2 Tim. 2:24,25 .) They remember, too, the outward characteristics of godliness enumerated by the Apostle--sobriety, modesty, hospitality; not strikers, not greedy of filthy lucre, patient; not brawlers, not covetous. (1 Tim. 3:2,3 .) They remember, also, that they are to follow in the footsteps of the Lord Jesus, who was the personification of gentleness, humility and love. These may be in the very midst of the trouble and anxiety of the world and yet retain in their hearts the peace of God which passeth all understanding.

God, who alone knows the outcome as well as the process of his plans, reveals the fact that the Millennial blessings will not come in peaceably as they might do if love controlled mankind. Men, believing that they are bringing about the change of dispensation, rejecting God at the helm of affairs, and seeking to gain by force the blessings longed for, must learn their mistake before they are ushered into the blessings. To bless their methods would be to confirm them in their error and to make them arrogant and proud. To enter the Millennium thus would be to their disadvantage. Accordingly, their

----

CONTINUED ON EIGHTH PAGE.

VIEW FROM THE TOWER.

(CONTINUED FROM SECOND PAGE.)

own efforts are, under God's supervision, to teach men humility and their own utter inability to establish justice and peace in the world.

Accordingly, from the Scriptures we read the future thus: As inventions increase, men will become more and more vain and boastful as to what human power and ingenuity can accomplish. They will more and more lose sight of God and his provisions and supervisions. Nature will become the god of science and of the masses, and to nature's laws, not God's, they will bow. But nature will deceive them; most unusual and "unnatural" changes will occur; the laws of nature which they thought fixed will be found unsettled and unreliable; for God, knowing the necessities of the time, has arranged that great convulsions and changes of nature's operations (necessary for the betterment of the earth for man in the time of blessing about to begin) shall occur at this time, to humble the pride of men and to teach them their dependence upon nature's God.

These changes of nature will produce famines, pestilences, etc., at a time when men are boasting that such things are impossible because of greater facilities of communication and traffic, and because of the increased knowledge and power over disease. And extravagance and waste and ingratitude, for comforts and blessings now so liberally bestowed by him who sendeth rain and sunshine upon the just and upon the unjust, will receive a severe and lasting rebuke.

Meanwhile the self-assurance of men, which presumes that they need only to put their theories into practice to produce the longed-for Millennium of peace and prosperity, will also receive a severe and lasting rebuke. A haughty spirit leads to a fall. The haughtiness and pride of Capital will be rebuked; and equally the haughtiness of Labor. The pride and self-confidence of both is leading rapidly to that great struggle between them in which both will fall. Capital will fall first, not under peaceful strikes and victories, but in a reign of terror such as visited France a century ago; and it, indeed, is set forth in Scripture as an illustration of the greater and wider conflict now at the door. Both sides will become less and less reasonable. Labor already is so prejudiced that any suggestions offered which differ from its preconceived ideas are attributed to self-interest or other unworthy and bad motives--pandering to Capital, bought up by the money of the rich, etc. That generosity which is willing to see and to hear both sides, and to judge justly, is rapidly giving place to envy, malice and hatred of all and everything which lies in the way of its presumed rights. To what this will lead it is not difficult to forecast. It is a murderous spirit and will lead to bloodshed and general havoc.

Capital, too, is self-confident. It unwisely bases its expectations for the future upon the past. Seeing the attitude of Labor, Capital says there is no use attempting to reason with or to contract with

Labor: we must do the best we can to protect ourselves. Labor shows us no quarter and would not hesitate to cause a loss of millions of dollars by a sudden strike for an alleged grievance. To yield would be to place ourselves in the hands of tyrants, not only malicious, but inexperienced, and for that reason, if for no other, incapable of handling great enterprises properly. We cannot submit to this and must conquer Labor effectually. Bad policy, gentlemen! It could be done in times gone by, but not now. You cannot conquer Labor; you will not pursue what would be the wiser course--Condescend to men of low estate, grant everything that is reasonable and a little more, and by meeting with the unreasonable be content to teach them gradually the general principles which you see they but imperfectly comprehend. They are but children in matters of finance and commerce and social science; be patient with them, for Labor is a child so giant-strong that if he be not thus patiently taught and often conceded to while getting his lesson, he will soon, very soon, totally destroy that which he has not fully comprehended is necessary in great part for his own comfort as for yours.

And thus it will be, the Scriptures declare: Society with all its present arrangements, laws, etc., will be utterly overthrown in this strife. Then men in the midst of anarchy will attempt to rear successively the various social structures (Socialism, Nihilism, Nationalism, etc.) which variously they now conceive to be the one thing needful to perfect equality and happiness

R1246 : page 8

and peace and plenty. Each, as it is tried, will but prove a fresh failure, bringing new discouragements and renewals of the general trouble, until it has become apparent to all that Sin is at the foundation of all the trouble, and that no government that could be designed could be expected to operate perfectly in the hands of imperfect officers, and that perfect laws would not be obeyed, even in their spirit by imperfect people more or less dominated by sin and selfishness. Then such of mankind as really love and desire righteousness will be ready to hail

Immanuel and his strong government as the only way to peace and prosperity.

While our own views are not prophecy, but interpretations of the holy prophets of old, it may be interesting to our readers to read a brief extract from the pen of one who claims to be a scientific prophet and to note the close agreement of some of his "scientific" opinions and conjectures with the Scriptural presentation above, which we have been presenting for the past fourteen years. The extract below we quote from the daily Press reports.

PROF. J. R. BUCHANAN'S VIEW.

"In The Arena Professor Joseph Rodes Buchanan writes about 'The Coming Cataclysm of America and Europe,' which he places at nineteen years from the present time, and which 'in its magnitude and horror will surpass anything of which authentic history has preserved a record.' The Professor's paper is a prophecy containing conclusions demonstrated by the sciences which he has 'esoterically cultivated,' and the manner in which he goes into details convinces the reader that whatever there may be in the prophecy the prophet believes in himself. Professor Buchanan says that there will be a civil war in the United States, brought on by labor, race and church troubles, but chiefly the former, and that the aristocracy and money power will be overthrown, and a real democracy established on something like the lines laid down by Nationalism.

"Thousands are to-day impressed with the approaching dangers. The facts that should alarm them are conspicuous. The industrial classes in both city and country are profoundly discontented. The western farmers are not alone in their suffering. The decline in New York has been so great that State Assessor Wood, in 1889, expressed the opinion that in a few decades there will be none but tenant farmers in his state. While the farmers are going down, and nearly four-fifths of the city of New York live in tenement houses, the plutocracy is going up, the gulf is widening between wealth and poverty --between the man who may be arrested as a tramp for being out of work, and the millionaire who spends $700,000 on a stable for his horses.

"But one thing is necessary to insure a conflict. The armies must be gathered and organized into two hostile camps, for mobs do not make war. The organizing is going on now as never before in the world's history. The labor party, the anti-capital party, will soon embrace from one to two millions of men, bound together by common interest, common sympathy and common hatred of everything hostile to their interests, with a strong conviction that they are an oppressed class, and small patience with their oppressors, while the consciousness of their physical power will encourage a defiant and uncompromising attitude. In such a condition the disturbances or mobs, which are usually local and temporary, electrify the mass and become a national convulsion. A single individual may become the immediate cause of a civil war.

"And while man is fighting his battles, while democracy is overthrowing plutocracy in this country, and monarchy is being wiped out in Europe, nature will treat us to a terrible calamity. 'In the midst of our coming civil war the Atlantic coast will be wrecked by submergence and tidal waves.' Cities on the coast will be, according to the Professor, partially submerged and damaged beyond estimation. The loss of life he places at not less than a million persons.

"Professor Buchanan concludes his very interesting article by warning all who have faith in his judgment to leave the lowlands of the Atlantic coast south of New England within fifteen years. He is in the neighborhood of 80 years old, and does not expect to live to witness the fulfilment of his prophecy. 'It is with great hesitation and reluctance,' he says, 'that I have consented to present this horrid panorama; but truth should be our paramount aim, and if there be, as I maintain, any science which can look into the future, its proper presentation is by the statement of the future so far in advance of the event as to constitute a decisive test.'"

===================

R1246 : page 3

MY COMFORT.

He holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I would that he unlock the day,
And, as the hours swing open, say
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand--I hear him say,
"My help is sure."

I cannot trace my future way,
But this I know:
I have the smilings of his face,
And all the refuge of his grace
While here below.

Enough; this covers all my want,
And so I rest;
For what I can not, he can see,
And in his care I sure shall be
Forever blest.
-- John Parker.

===================

R1246 : page 3

THE RELATIONSHIP OF OUR LORD'S DEATH AND RESURRECTION TO GOD'S PLAN OF SALVATION.

"Jesus, our Lord, was delivered for our offences, and was raised again for our justification."-- Rom. 4:25 .

The term justification implies either one of two thoughts--either the declaring or proving right of a person or thing which is right, or else the making right of a person or thing which is wrong. The term is commonly used in both senses. A man tries to justify himself when falsely accused: that is, tries to make manifest his righteousness and the falsity of the accusation. Again we say we justify an uneven balance when we add sufficient weight to the lighter side to make it an even balance. So the Scriptures speak of justifying

God (Luke 7:29 ; Rom. 3:4 ; 1 Tim. 3:16), i.e., of making manifest his justice, or righteousness; and again they speak of justifying sinful men by making them righteous. Thus we see that the term justification, as applied to man in his relationship to God, is equivalent to full salvation or restitution to actual perfection. When a man is actually justified (made right) and is so pronounced and accepted of God, he will have reached actual perfection in every sense of the word--mental, moral and physical; he will be fully restored to the lost estate once enjoyed by Adam.

There is a sense, however, in which some are justified now. By faith they accept the promise of God, of full restitution to the divine favor and likeness through Christ their Redeemer and Lord, and thenceforth they are reckoned of God as justified, and owned and treated as sons. All such believers are legally justified now, their deficiency being made up to them by the imputed righteousness of Christ. There are some very great and special advantages to be gained by being thus justified by faith now. But these we must leave for consideration at another time.

This great work of actual justification, salvation, or restitution, is the work which

God purposed to do for the world; and to this end both the death and the resurrection of Christ are all-important.

The Word of God continually points to the death of Christ as the only foundation for the hope of the world's justification or salvation, saying that "When we were yet sinners we were reconciled to God by the death of his Son;" that though "All we like sheep had gone astray, the Lord hath laid upon him the iniquity of us all;" that "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed;" that we are "bought with a price," "redeemed, not with corruptible things, as silver and gold...but with the precious blood of Christ, as of a lamb without blemish and without spot." (Rom. 5:10 ; Isa. 53:6,5 ; 1 Cor. 6:20 ; 1 Pet. 1:18,19 .) Our justification, without his death as our ransom-price, would have been legally impossible, since in no other way could God be just, and yet the justifier of fallen and condemned men.

Both the death and the resurrection of Christ were indispensable to God's plan for human salvation or justification; and as we reflect upon the relationship of these marked events we get a glimpse of the philosophy of the wondrous plan which must lead every reverent soul to glorify the wisdom which devised it, and to realize to some extent how God loved the world, even while all were yet sinners.

Let us notice, first, how our Lord Jesus was delivered for our offences; and secondly, what his resurrection has to do with our justification.

John speaks of him as being, previous to his human existence, in the bosom of the Father --the Father's only begotten Son (John 1:18). The Revelator says he was the beginning of the creation of God. (Rev. 3:14 .) Yes, says John, he was in the beginning (the beginning of creation) with God. (John 1:2 .) And Paul adds (Col. 1:15-17), "He is the first born of every creature: he is before all things, and by him all things consist: by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and by him all things consist." To this John also adds his testimony (John 1:3), saying, "All things were made by him; and without him was not any thing made that was made."

Thus we see that, previous to his human existence, our blessed Lord was the honored agent of Jehovah in all his mighty works; that he was his only begotten and well beloved Son, his bosom friend and confidential companion, ever in fullest harmony, sympathy and co-operation with him. And whether we contemplate the vastness and grandeur of the physical universe, or the innumerable hosts of intelligent creatures, angelic and human, which, by the power delegated to him, he brought into existence, or the grandeur of the heavenly court and the presence of the divine Father, the great Emperor of the Universe, we are overwhelmed with a sense of the glory that he had with the Father before he humbled himself to the comparatively low estate of manhood. Yet he, that was so rich, for our sakes became poor, that we through his poverty might be made rich.-- 2 Cor. 8:9 .

Glance now at his poverty: Transformed from a nature and station so exalted to our human nature, which is of the earth, earthly, and the scope of whose powers is limited to its precincts, we see that even as a perfect man, which he was, his humiliation was very great. And though the earth was his, and the fulness thereof, he claimed not a foot of it. And though all the silver and gold were his, and the cattle upon a thousand hills, he claimed nothing. The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head. He was born of humble, human parentage--born in a manger, cradled with the beasts of the stall in the little town of Bethlehem and reared in the despised city of Nazareth. And when at thirty years of age he emerged from obscurity and began to declare his mission in the world, he was despised and rejected of men. He came unto his own people (the Jewish nation), but his own received him not. And finally they put him to an ignominious death as a criminal; and none mourned him save a few humble people who had in meekness and simplicity of heart received his teaching, and who hitherto hoped that this was indeed he that should have redeemed Israel. (Luke 24:21 .) O! how deep the humiliation of the Son of God, and how keenly he felt it when the bitter dregs of ignominy were added to the cup of death, and in anguish of soul he cried, "Father, if it be possible, let this cup [of ignominy and shame] pass from me. Nevertheless, not my will but thine be done."

Christ's deliverance for our offences was his deliverance to death, and all his previous humiliation from the spiritual to the human nature was only preparatory to the offering of the great sacrifice which was to accomplish our redemption. This our Lord declared when he said, "A body hast thou prepared me for the suffering of death," and "Lo, I come [being thus prepared] to do thy will, O God;" "In burnt offerings and sacrifices for sin [the typical sacrifices under the Mosaic law] thou hast no pleasure." They were not sufficient, but were only typical of the great sacrifice which he was about to make; for, says the Apostle, "It is not possible that the blood of bulls and of goats should take away sins."-- Heb. 10:4-9 .

We thus see that it was impossible for any creature, either higher or lower than the human nature, to release man from the condemnation to death. The blood of bulls and goats could not do it; and even the Son of God could not do it until first changed to the human nature. And since all men were under condemnation, no man (of Adamic posterity) could redeem his brother, or give to God a ransom for him. (Psa. 49:7 .) A man had sinned and was under the just condemnation to death, having forfeited his right to life; and since the word of Jehovah had gone forth, "Dying thou shalt die," there was no power in heaven or in earth that could release him from that condemnation unless another man could be found, who, himself free from sin and condemnation, would willingly offer his own life as a substitute for the condemned one, thus giving an equivalent or corresponding price for the condemned, and redeeming him from the curse of death.

Such a man could never come into the world as the seed of Adam, since all of Adam's posterity inherited his condemnation; but such a one was promised as the seed of the woman. (Gen. 3:15 .) And the Son of God was that one. Begotten of God and born of a woman, he thus partook of the human nature without its condemnation. This was indicated in the angel's message to Mary--"That holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35 .) Since by man (Adam) came death, by man also (the man Christ Jesus) must come the redemption and consequent resurrection from the dead.-- 1 Cor. 15:21 .

What was it, then, that Jesus gave for our redemption? It was his life, as he said-- "I lay down my life for the sheep." (John 10:15 .) When any being gives his life, he is giving all that he has. No being can have more than one life at a time; when he has given his life he has passed out of existence, and can never exist again unless some higher power restores his life. But when did Jesus give his life? When he was a spiritual being, or when he was a human being? The Scriptures declare that it was after he became a man, and that for this purpose he became a man. His life as a man, his life in the flesh, his humanity, therefore, was what he gave for the life of the world, as the world's sin-offering. This he very clearly stated when he said, "My flesh I will give for the life of the world." (John 6:51 .) And this price of our redemption he never took back; for when he was raised from the dead he was no longer human, but of the divine nature, being thus highly exalted, even above his former spiritual glory. He was put to death in the flesh, but quickened [made alive] in the spirit nature, and is henceforth the divine Christ.-- 1 Pet. 3:18 .

Since all men inherited imperfection and consequent condemnation from Adam, when the life of Adam was thus redeemed by the death of the man Christ Jesus, they also share in the redemption, just as they had shared in the condemnation; as it is written (Rom. 4:19), "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus the Son of God was delivered for our offences. And this expression "delivered for our offences" is a weighty suggestion of the love of God, who thus freely gave him up for us all. When Christians think of the sacrifice of Christ in giving his life for us, too often they seem to forget our heavenly Father's sacrifice in thus delivering up the precious Son of his love to such abject humiliation, suffering and death for our redemption. Surely herein is manifested the love of God to man, in that he gave his only begotten Son to die for us. You who have realized some measure of parental love may be able thus to gain some idea of the costly sacrifice on the part of our heavenly Father as well as of our Lord Jesus.

We now come to the second proposition of our text--to the consideration of what our Lord's resurrection has to do with our justification.

It is manifest that though we were redeemed from death by the precious blood of Christ, the purpose of God was not to perpetuate the life of the race in sin, but on the contrary to deliver them both from sin and from its legitimate penalty, death. And while the legal right to do this was under God's arrangement secured through

Christ's death, the process of its accomplishment

R1248 : page 3

will require considerable time. It is written that for this purpose "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained (Jesus Christ), whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31); and that "He hath committed all judgment unto the Son." -- John 5:22 .

This day appointed for the world's judgment under Christ, the great Prophet, Priest and King, is to be the Millennium, or thousand years' reign of Christ. It will be the world's great judgment day. In the sense of sentencing merely, a judgment would be utterly useless and certainly in no sense a blessing. But in the full sense of the term judgment, which includes the thought of trial, we see a great work to be accomplished during the thousand years of Christ's reign--a work of first awakening from death, and then of teaching, reforming and disciplining the race until they are actually justified, made right, acceptable to God and worthy of everlasting life. This great work of Christ, during the thousand years of his reign, will be accomplished in all who willingly submit to his righteous authority, and all others shall be cut off in the second death. "Then cometh the end, when he shall

R1248 : page 4

have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet."-- 1 Cor. 15:24,25 .

Many of the special features of this great work of restitution or justification are clearly pointed out by the sacred writers. Our Lord speaks of the awakening of all from death in that day, saying, "The hour cometh in which all that are in their graves shall come forth." (John 5:28 .) "There shall be a resurrection of the just and of the unjust." (Acts 24:15 .) They tell us that the knowledge of the Lord shall be made to fill the whole earth as the waters cover the sea (Hab. 2:14), showing that great enlightening and educational influences will be set to work; that the world will be ruled with a rod of iron (Rev. 2:27), with unbending justice, from the power of which none can escape; that a grand highway of holiness (a public thoroughfare) shall be cast up, and that the redeemed of the Lord shall walk thereon (Isa. 35:8,9 ; 40:3), showing a grand reversal of public sentiment in favor of righteousness, a glorious revival of religion that shall sweep over the whole world. They tell us further how all the stumbling-stones of temptation to evil shall be gathered out (Isa. 62:10), showing that none of the licensed evils of the present day will find a place under that glorious reign of righteousness. And thus the way of life shall be made so plain that the wayfaring man, though unlearned, shall not stumble therein. (Isa. 35:8 .) How difficult it is to find the way of life now! "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it," now; but then all shall find it. There will not be a thousand contradictory religious creeds to confuse the mind, but the books of divine revelation shall be opened, made plain, so that all can understand.

Such an opening of the books is even now begun; not, however, before the blind eyes of the world, but before the anointed eyes of the household of faith; for already we perceive that we are in the gray dawn of that glorious day which God hath appointed. And much more we are told, of how the physical earth shall be made glorious, how the wilderness shall bloom and streams shall break forth in the deserts, and how the earth shall yield her increase instead of the brier and the thorn (Isa. 35:1,2,6 ; Psa. 67:6 ; 85:11-13 ; Ezek. 34:25-27 ; Zech. 8:12), and how wholesome restraints and wise rulings and righteous discipline of rewards and punishments, as the individual cases may require, shall finally bring forth the peaceable fruits of righteousness in all the earth, until the whole earth shall smile as the garden of Eden and break forth into singing.

In the resurrection of Christ, as the Apostle states, we have the assurance that this great work shall be accomplished. If his sacrifice had not been acceptable, had he in any way incurred condemnation to death by failure to meet the requirements of the law, he never could have had a resurrection and our hope would have perished. But his resurrection accomplished is the assurance and pledge that the great work of the world's resurrection and restitution shall also in due time be accomplished. The preparations for it are made; the legal barrier to it was removed by the death of Christ for our redemption; the resurrection of Christ and his endowment with all power in heaven and in earth for its accomplishment is also an established fact; and, thank God! the appointed time is not far distant when the long-promised blessings shall be poured forth.

For this great work of justification, salvation or restitution, how necessary the resurrection of Christ; for man's receiving of the thing purchased awaits his glorious appearing as the great Prophet, Priest and King whom Jehovah promised to raise up. (Deut. 18:15 .) This is the theme of the whole gospel--of its types and prophecies and all its glowing inspirations. It was the hope of the early church, and it is our hope. This is the blessing implied in the promise to Abraham--"In thy seed shall all the families of the earth be blessed," "Which seed," says Paul, "is Christ." (Gal. 3:16 .) It is the blessing, too, prefigured in that eloquent type of the Day of Atonement, when the high priest, after making the typical atonement for the sins of Israel, came out to the door of the Tabernacle, arrayed in robes typical of glory and beauty, prefiguring the dignity and glory of the office and work of the risen Christ, the world's High Priest, and lifting up his hands blessed the people who lay prostrate in the dust, in symbol of the world's prostration in death. It is the blessing referred to by the Psalmist when he calls upon the heavens and the earth to rejoice greatly, saying, "Let the heavens rejoice and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."-- Psa. 96:11-13 .

It is the blessing referred to by Isaiah (14:7), when he says, "The whole earth is at rest, and is quiet; they break forth into singing." It is that for which the church has long prayed, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Yes, those years of blessing under Christ's reign are the "times of refreshing from the presence of the Lord," "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."-- Acts 3:19-21 .

But we seem to hear some inquire, How can these things be? Does not death end all? and is not the doom of each one sealed at death? Do not the righteous then go to heaven and the unrighteous to everlasting woe and merciless torture? It is not our purpose now to dwell at length on that question, but you will readily see that those ideas are out of harmony with the teachings of the scriptures to which attention has just been called. Why would God appoint a thousand years to judge the race if their trial is already past and their doom eternally sealed? There is a class whose trial ends with this life, whose judgment day is now, and who, therefore, will "not come into judgment with the world" during the Millennium, but now we are considering God's provision for the world in general. Whatever may be thought of the condition of man in death, all Christian's agree that the full reward or penalty of each is reserved to the second coming of the Lord and the resurrection then due to take place. (Those who desire to inquire further are respectfully referred to Old Theology Tract, No. 1.)

We see, then, the importance both of the death and of the resurrection of the Lord Jesus, to the accomplishment of the divine plan of salvation. And Christ's resurrection, Paul shows us, is the pledge of our resurrection, saying, "Now is Christ risen from the dead and become the firstfruits of them that slept." (See 1 Cor. 15:12-20 .) If Christ died and rose again for the purpose of giving life to the world; if he removed the great legal barrier by his costly sacrifice; if his sacrifice was acceptable, in that God raised him from the dead, and gave him all power in heaven and in earth, and appointed a day for the great work, then as surely as that day shall dawn upon the world, so surely shall the prison-house of death yield up its captives (Isa. 61:1) and the justification of the world shall be accomplished. Praise the Lord! "Blessing and honor and glory and power be unto him that sitteth upon the throne [of universal dominion] and unto the Lamb forever and ever."

===================

R1249 : page 4

VENIAL AND MORTAL SINS.

"There is a sin unto death: I do not say that he shall pray for it [to ask its forgiveness]. All unrighteousness is sin: and there is a sin not unto death."-- 1 John 5:16,17 .

The Apostle here clearly teaches that there are two sorts of sins: one that may be repented of and reformed from, and for which forgiveness and reconciliation may be prayed for and expected, the other a sin that "hath never forgiveness" (Mark 3:29), while those who commit it, "it is impossible to renew again unto repentance." (Heb. 6:4,6 ; 10:26 .) It is a sin unto death, and none need pray for or expect its forgiveness. The latter is sometimes called a death-sin, or "mortal sin," while the former is termed a "venial sin," or one which may be forgiven.

These distinct sins are recognized by these names by Roman Catholics. But this should be no reason why we or others should reject a thought which we see to be Scriptural. The ideas lying at the foundation of the distinctions we shall find not only reasonable, but older than Roman Catholicism, which had no existence as a system prior to the third century. The distinctions themselves, though not the names of those distinctions, Romanists received from the early, undenominational church. We must beware, however, of Papacy's definitions of what would constitute a venial and what a mortal sin. She classes as mortal sins such as require [they say] confession to a priest and his preparation and offering of a special sacrifice of mass as a cancellation of such sins; while under the term venial she classes all those unintentional sins which Christ's sacrifice covers, which need no confession to the priest, nor his sacrifice of the mass for their cancellation. It is not difficult to see that love of money as payment for masses had much to do with this classification of mortal and venial sins. When we, then, Scripturally divide sins into two classes, death-sins or mortal sins, and forgivable or venial sins, let us leave Papacy's classification of these and seek the Scriptural classification.

First, then, let us see that there could be no such division of sins into two kinds aside from the New Covenant. Under God's law (aside from the New Covenant) any transgression of his law is sin, whether intended or not intended. God's law calls for right and nothing less, in deed as well as in thought; and every human being is sentenced to death, as unworthy of life, by that perfect law, because all (by reason of inherited weaknesses through the fall) are sinners, i.e., not perfect in deed and in thought. Under that absolutely just, perfect and good law of God, all sins, no matter how slight, would be sins unto death--mortal sins.

The fact that God's law is thus strict, exacting perfection and depriving all imperfect beings of life, might seem cruelly severe to us fallen ones who find weaknesses within and temptations without, until we see that this very strictness and severity of God's law is designed for the benefit of his creatures who desire harmony with him. God's perfect law is suited exactly to perfect beings, and he never made and placed under it any others than perfect creatures--creatures in his own likeness--except Israel, typically. Thus we see that God did not create us imperfect and sinful and weak in mind and body and morals. The man whom God created was our father Adam. It was our fallen progenitors that brought us into being in their likenesses after they had long lost the god-likeness of perfection.

But God had benevolent designs with reference to the race of Adam. He saw beforehand that some of us would gladly be his children, and servants of righteousness, if permitted. But his just, perfect law, so proper for his perfect creatures, stood firm. To change that law to suit the fallen creatures would be to recognize a lower standard than perfection, would make God a party to sin and imperfection, and would unsettle the principles and precedents of a government designed to be lasting and unchangeable and a universal blessing. So God provided for his fallen creatures in another way.

In his plan Christ Jesus became the redeemer or purchaser of Adam and all his family and effects, by paying the full penalty that stood against him, which was--death. Then, still working through this Redeemer, on whom he bestowed the gift of a higher nature, even the divine, God, without dealing directly with the sinners, and without allowing them to come under the judgment of his perfect law made for perfect beings, but dealing only with Christ who bought them, in him establishes a court of justice and a new trial for the fallen race.

In this special trial of those whom he bought, by the Redeemer, he will be the judge, and the perfect law of God will be the standard of judgment or trial. But this trial will be more merciful and lenient than if conducted otherwise, (not because Christ Jesus is more loving than Jehovah, for he is merely the co-operating agent in the development of Jehovah's plan, but) because during the trial of each the Judge can make allowance for all the weaknesses and errors of men which result from the degradations traceable by him directly or indirectly to the fall of Adam. And he will have the legal right to make such allowances because he himself paid the penalty for that whole transgression and its direct and indirect results in satisfaction of this very perfect law of God.

So, then, the right by which the Lord Jesus, during his Millennial reign and judgment of the world, will pass over and forgive, and not impute as sins, such violations of God's perfect law as are the results of ignorance, inherited weaknesses and temptation, lies in the fact that he has already paid the penalty for the sin which led to all those weaknesses. And as that age advances and the work of enlightening all men progresses, and as they are gradually restored, step by step, nearer to perfection, the allowances for actual transgressions on the score of the redemptive work will grow less and less; until, at the close of the Millennial age, those who have progressed to actual perfection, physical, mental and moral, with full knowledge of right and wrong, will be subject to the same exact requirements at the hands of

Christ as at the hands of Jehovah under the same perfect law of God, because then there would be no longer room for the imputation, to such, of the merits of the ransom to cover future sins, since any sins they would then commit would be wilful, and entirely independent of the fall and its consequent imperfections, all of which (Adamic death) would by that time be

R1249 : page 5

swallowed up--destroyed, removed. The work of the Mediatorial Kingdom thus ending by the completion of God's intentions, those who shall have been under discipline and restitution will be tested (Rev. 20:7-15); the unworthy will be destroyed, and such as prove fully obedient will be turned over to the full administration of the Father, that he may be seen to be the great All in all--the head of Christ and of all things; and then the work of mediation will be at an end, having accomplished God's purposes to the full--the testing and perfecting of all of the fallen race who are friends of God. Now look again, this time more critically, at the sins which will be forgiven by our Redeemer when he sits as Judge of the world, associating his church in that work with him. There will be then as now three sorts of sins, but only two of them recognized as sins.

First, there will be the actual imperfections or errors of thought, word and deed, entirely unintentional. This class of sins would be worthy of death under the one and only law of God which condemns everything that is imperfect; but such ARE NOT COUNTED SINS AT ALL under the New Covenant, because the Judge's sacrifice for the culprit family covers these unavoidable weaknesses and transgressions fully and completely.

Second, there will be sins in which the elements of weakness and ignorance will be but a partial excuse, because a measure

R1250 : page 5

of wilfulness blends with the weakness. Such sins will be excusable only to the extent that they are of ignorance, weakness and temptation. To whatever degree they were wilful, to that extent they are not forgivable, but must be punished --with many or few "stripes," as the Judge sees the degree of wilfulness to be. Our Lord Jesus applies in such cases the merit of his own sacrifice to cover the criminal, to the extent that the crime is the result of inherited weakness from the Adamic fall and the consequent depravity of the race since.

Third, "there is a sin unto death," and those who go so far as to commit it need not be hoped for, nor prayed for, because it will be impossible to renew again by bringing to repentance those who thus sin.-- Heb. 6:4-6 ; 1 John 5:16 .

This sin is one, though it may be committed in a variety of ways. Whenever a wrong course is adopted intentionally, with a full desire to have it so, against a clear knowledge of the right and wrong in the matter, and not from weakness--physical or moral--such, to our understanding, is the one sin that is unto death; it is wilful, intentional sin against clear knowledge. It is unto death and not subject to forgiveness because not covered by Christ's ransom-price. It is not covered by the ransom because it is not in any sense traceable to Adam's transgression and its consequences. Christ as Mediator stands between men and God's perfect and exact requirements, to shield them from the exactness of that law to the extent of their weaknesses, ignorances and evil besetments, and to instruct them until they shall come to a clear knowledge of the truth. But Christ's object and God's object, in this mediation, is not to spare and shield wilful sinners from God's just law and its penalty, but to recover the unwilling captives of sin and to release and restore them out of their weaknesses. The mediation is extended to all, but permanently benefits only those who accept and conform to it. Wilful sinners are condemned to death--second death--by the Mediator's law as well as by Jehovah's law, for they are identical except that the Mediator applies the merit of his own sacrifice to compensate for the Adamic weaknesses of those seeking to obey him, while they are coming up to perfection, under his instruction and aid.

The Apostle teaches that this sin unto death can be committed now by the church, if, after clearly recognizing Christ as their Redeemer and Mediator, and enjoying the blessings of his ransom-sacrifice, they knowingly turn from this, God's plan, to commend themselves to him aside from that sin-offering which Christ presented once for all who would come unto the Father. Those who have been once enlightened and who have tasted of the heavenly gift [forgiveness of sins through Christ], and have been made partakers of the spirit of holiness, who have tasted of the good word of God and the powers of the coming age, and who then sin wilfully, are sinning on their own account, and intelligently, after having enjoyed their full share of the redemption and release from Adamic or "original sin" secured by God for all through Christ's atoning work. By such a wilful course of opposition they clearly say to God, Thy great plan of redemption and reconciliation of the world through Christ is a failure so far as we are concerned; we do not appreciate Christ's work as Redeemer, nor recognize his blood (death) as the seal of the New Covenant, though we recognize him as a very good man whose example is worthy of imitation; we see no purchasing power in his blood for us; he died for himself and we die for ourselves; he commended himself to God as worthy of life, and we shall commend ourselves to God as worthy of life by doing the same as he did--following his example. They say, Our case is in God's hands; he will bring us through; we needed no purchase or ransom-price for our sins, and we recognize none.

Thus, they do despite to the one and only plan of salvation provided by God--the salvation which is in Christ Jesus through faith in his blood (death)--and fall into the hands of the living God; and by their rejection of the mediation for sin secured in Christ's death they expose themselves to the full blaze of the perfect law which surely condemns any of the fallen race of Adam not under cover of the one and only ransom. And as Paul declares, their position then, without a Mediator, is a fearful one. (Heb. 10:31 .) For as in the type all who despised Moses, the typical Mediator, and attempted to offer to God incense for themselves and not through Moses, the Mediator of their typical covenant, and his appointed channel, which recognized the sin-offering as the basis of forgiveness, were dealt with without mercy, so those who despise the blood and the Mediator of the New Covenant and place their case thus in the hands of God direct, and not through his recognized channel, the Mediator, will be dealt with upon lines of strictest justice, without mercy (Heb. 10:26-31); God's mercy for sinners all being provided in Christ, so that there is none other name than his in heaven or in earth whereby we must be saved. And under that strict justice the verdict would be, Imperfect, unworthy of life; sentence, Death.

Yet we should carefully discriminate between the second and the third form of sins, as explained; even in judging of ourselves, our judgment might be too severe. The extent to which ignorance and wilfulness may blend is very great. By far the greater number who will accurately judge of themselves will find themselves sinners under the second class described, though all should strive to avoid even the first. Such are not counted sinners under the favor of God in Christ, under the New Covenant, though actually imperfect.

By far the smallest number, we believe, come under the third class as having committed wilful sin, unmitigated by ignorance or weakness--the sin unto death. Though the Apostle intimates that the "holy brethren" should be able to discern those cases in which wilful sin has been committed, so that they will not pray for such, yet there is evidently great room for patient forbearance and generous judgment in such cases. Many are blinded by sophistries and misled by the Adversary through false teachers to the rejection of the ransom covering, who are merely confused and bewildered by false teachings. Some who loudly deny that the Lord bought them, and that the Lord as the man Christ substituted his life for Adam's forfeited life (that thus he might justly set free from death by a resurrection all of Adam's race who will accept of the gift of life upon the conditions of the New Covenant), do nevertheless trust (though unintelligently) that somehow Christ did do something which they do not comprehend, which under God's arrangement secures a release from condemnation to everlasting death. Such are really trusting in Christ as a Redeemer, though the eyes of their understanding are sadly blinded by errors which may hinder them from winning the prize of the high calling, but which will be fully corrected and removed when the Millennial age is fully ushered in--when "the blind shall see out of obscurity."

Of these three grades of sins, then, we thus comment: Those who commit the first, if they should say, We are without sin, would be deceiving themselves and making God a liar; for he has declared that all are sinners, that there is none righteous--no, not one. Yet these who are subject to this first class of sins, when they accept of Christ's work as Redeemer or Ransomer, so that he is made unto them wisdom and righteousness and sanctification and redemption (1 Cor. 1:30), are so fully cleared by the imputation to them of the merit of Christ's sin-offering on their behalf, that of such it can then be truly said, "Whosoever is begotten of God sinneth not." [Such do not sin wilfully, intentionally, and other imperfections are not reckoned sins to such]. "Whosoever abideth in him [Christ, the Mediator] sinneth not [maintains his justified standing before God]; whosoever sinneth [wilfully] hath not seen him, neither known him. He that committeth [wilful] sin is of the devil." So long as the begetting seed of the new nature abides, so long as the spirit of the truth rules in the heart, there can be no love of sin and no wilful sinning there. Where wilful opposition to God or to righteousness exists, it is an evidence either that the person never had been begotten of the spirit of the truth to newness of life, or else that he has become alienated. If the alienation and sin were but partly wilful it is "venial sin," and there is hope through repentance and chastisement of the recovery of such; but if the alienation and sin are wholly wilful, against full light and ability, it is "mortal sin;" and there is no hope of repentance or recovery; it is unto death, the second death--destruction without hope of recovery.

====================

R1251 : page 5

OUR HIGH CALLING.

"Paul, to the faithful in Christ Jesus:"--"After I heard of your faith in the Lord Jesus and love

unto all the saints, [I] cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places--far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."--
Eph. 1:1,15-23 .

The high calling of the Gospel church is always referred to by the apostles as a mystery, as something hard to understand, and as a secret thing. Not so is it with the hope and calling of the world in general. It is to the glory of human perfection, and to all the blessings of divine favor designed for the perfect man. Such a restitution is clearly predicted and described by all of the apostles and prophets, as well as by the Lord Jesus. They show that all of the past condemnation against the race is canceled by the death of "the man Christ Jesus;" that every soul that accepts of his provision may go on to perfection and everlasting life; and that the earth itself will be brought to glorious perfection and made the fit abode for the redeemed and perfect race, so that even the deserts shall rejoice and blossom as the rose, and throughout its length and breadth there shall be nothing to hurt nor to offend. Of all this glory the human mind can form a tolerably clear idea. We can conceive of the perfection of the human body and of the human mind. Such a body would have complete exemption from sickness, pain and death; it would be in perfect health, with all the bloom and beauty and the freshness and elasticity of youth coupled with the vigor and dignity and glory of maturity. Such a mind would have all its powers of memory, reason, judgment, etc., perfect; and with the education and discipline of centuries it would be a living and accurate

R1252 : page 5

encyclopaedia, an authentic and voluminous history, and a master in the realms of science, philosophy, mathematics, art and every avenue of mental activity.

Such is the grand calling of the human race in general, yet in comparison with this, grand as it is, the call of the Gospel church is termed a high calling. What, then, is the hope of our calling? O! says the Apostle, feeling his inability to describe it, I pray "that the God of our Lord Jesus Christ, the glorious Father, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."

To understand the hope of this calling, he here intimates, requires something more than ordinary human ability. It is a call to a station higher than human; it is a call to joint-heirship with Christ, who has been made the "heir of all things," who is even at the right hand of the glorious Father--far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. What human mind can grasp the full meaning of such "exceeding great and precious promises?" To the natural man it is simply incomprehensible, and therefore foolishness; but to those who have received the spirit of wisdom and revelation --who have received the spirit of Christ--this mystery is made known. To all others it is, and will remain, a mystery.

You, therefore, who have received the spirit of Christ, give ear; to you God would make known the fellowship of this mystery. We have heard of your faith in the Lord Jesus and of your love unto all

R1252 : page 6

the saints, and by this we recognize you as fellow-heirs with all the saints of this age and joint-heirs with the Lord Jesus Christ; for every one that loveth him that begat loveth him also that is begotten of him.-- 1 John 5:1 .

By faith behold now the Lord Jesus,

who, though he was made flesh (human) for the suffering of death, is now no longer "the man Christ Jesus," but who is now the divine Christ, unto whom is given "all power in heaven and in earth." Aye! hast thou read those words again and again without observing their weight? Consider now their breadth and scope. He is now so "highly exalted" above even his pre-human condition--which was the chief of all created beings, both angelic and human--that he is now seated with Jehovah in his throne, the throne of universal dominion and glory and power (Rev. 3:21), a partaker of Jehovah's own divine nature and "the express image of his [glorious] person," whom all creatures are now commanded to honor "even as they honor the Father."

What a height of glory is this to which this Heir of all divine things has been exalted, and in which the Gospel church is called to joint-heirship! How marvelous the favor of God in calling even one of his creatures to such fellowship and intimacy with himself, and endowing him with such power and glory and honor throughout all the realm of his own dominion. What if such a one should some time become puffed up with pride and turn traitor? with such unlimited power and influence what a rival he might become.

Ah! no; there is no danger of that. Before the Lord Jesus was thus exalted he was put to the severest possible test; and that test proved that there was no pride or self-emulation in him; that, on the contrary, he was so loyal and obedient to God and so confident of his superior wisdom and his love that he humbly submitted his own will and followed God's command even where he could not trace his wisdom --even unto death--even unto full surrender of his being. To thus prove him, as well as to give to the human race an actual experience with evil, and to angels and men an illustration of its effects and its penalty, God placed upon the human race the extreme penalty of his law, which penalty could only be set aside by a sacrifice of equivalent value. And the privilege of thus redeeming men by the sacrifice of himself --first by lowering him to the human nature and then by the sacrifice even unto death--was offered to the Son of God together with a promise of recovery out of death, which hope he could receive by faith only. This he did, and thereby proved his loyalty and his faithfulness-- "Wherefore God also hath highly exalted him, and given him a name which is above every name [his own of course excepted-- 1 Cor. 15:27], that at the name of Jesus every knee should bow, of things in heaven and things in earth." (Phil. 2:10 .) Divine wisdom foresaw that such a character, so like his own, would stand eternally.

This is the high calling of God; this the glorious inheritance into which Christ Jesus has already entered; this transformation to the divine nature is "the mighty power which God wrought in Christ when he raised him from the dead." And now, beloved, hearken! "He gave him to be the head over all things to the church, which is his body." And this constitutes "the full development of him who is filling all things with all." That is, the divine Father, his divine Son, our Lord Jesus, and his bride and joint-heir, the Gospel church, will constitute the full development of the divine family whose grand, united, future work will be to fill all things (the universe) with all the blessings that the Father's eternal wisdom has planned. And when this divine family has thus reached its "full development" there can not be another member added to it.

This, O ye faithful saints, is the glory and wealth of your high calling. Do you long for power--not for self-emulation, or pride, or vain glory, but for the blessed privilege of filling the universe with blessing, and peace, and praise, and love, and happiness, and never failing joy?--here then is your marvelous opportunity. But before the crown must come the cross. We must prove our loyalty and faithfulness as the Master proved his; we must take his yoke upon us and learn of him, cheerfully, lovingly and faithfully submitting to the humiliations and afflictions of the present time--even unto death--confidently remembering that faithful is he who hath called us, who also will exalt us in due time, after that we have endured sufficiently to establish our character and prove our worthiness.

If it is marvelous that the Son of God

should be thus exalted, how much more so that we, who were once sinners and under condemnation of death, should be called to be partakers of the same divine nature. Yet it is God who hath called us, and who is he who shall judge us unworthy if God counts us among "the called, and chosen, and faithful?" And what wonder if others fail to comprehend these exceeding great and precious promises, and think those very presumptuous who claim them. Yet they are ours to be received with meekness and fear; and no man can receive them save through the divine revelation, the Word of God, and in the spirit of that revelation--the spirit of Christ--in meekness, and holiness, and faith. May the called ones give great diligence to make their calling and election sure.   MRS. C. T. RUSSELL.

====================

R1252 : page 6

"GOOD NEWS FOR ALL."

This is the title of a four-page tract being circulated by some who we feel confident would not circulate it if they had critically examined it. Its first paragraph contains sufficient error for the purpose of our criticism. We quote:

"READER, whoever you may be, and whatever your condition, God loves you, and Christ is your Savior. Those who have taught you that "God will love you if you will be good," and that "Christ died for you if you will believe it," have meant well, but they were mistaken. Believing anything never makes it true, nor can disbelieving make it false. Those who have so taught have not only dishonored God by misrepresenting him, but have also thus put a stumbling-block in the way of sinners being drawn to the Savior. Love that depends on an if has no drawing power in it. It really does not exist, and so cannot be gospel. The truth is, that 'God is Love;' that is his nature; and therefore his love for all mankind, which includes you and me, had no beginning and can have no end."

Here we have a strange mixture of truth and error, a refutation of one set of errors common to "orthodoxy" and a running into error on the opposite side of the question. It is a lamentable fact that, while teaching the Bible truth, that God is love, many have erroneously presented certain doctrines in such a light as to give ground for the inference that God had no love for his creatures and that the Lord Jesus alone sympathized with men. We have nothing to say in favor of such an unreasonable and unscriptural view of the matter.

But the people so unbalanced in judgment as to get so false an idea of God are of the very class most likely to take the other extreme if helped out of this. And we cannot say that such are greatly to be censured, for as ability for sound reasoning is partly inherited, so a predisposition to extremes and unsound reasoning is more or less the result also of heredity.

The fact, then, that the writer of the foregoing had once so extremely false a conception

R1253 : page 6

of God's character and plan as he portrays, and that a very few other men have gone to the same extreme, should lead all who never were so unbalanced in judgment to be on their guard, and to expect such a one to err correspondingly in the opposite direction when he comes to see that error. We are glad that the writer of the above got rid of that false, God-dishonoring view, but we regret that he has taken the other extreme.

While the quotation above contains an element of truth--and what error is so false as to be totally devoid of elements of truth?--yet, taken as a whole, it is misleading and consequently untrue. It is brim full of glaring inconsistencies and errors, put in that defiant, positive and sophistical manner which is calculated to mislead those who rely upon their own and other men's reasonings, and who neglect the Word of the Lord.

Take the first sentence: it does not at all limit the class, except that they must be able to read and must see that tract. If the reader be the most blatant atheist, whom God calls a "fool" (Psa. 14:1), or one of those wilfully wicked whom God declares are an abomination unto him, and that on such his wrath still abides (John 3:36), or if the reader be Satan himself, whom

God repeatedly declares shall be destroyed as the enemy of God and righteousness (Heb. 2:14), all such are told that God loves them and that Christ is their Savior. Surely God has given no authority to any man to contradict him thus. We will show more at length hereafter the true character of God's love, but now we want briefly to expose other errors of this statement.

If Christ is the Savior of such as we have mentioned--the wilfully wicked, atheists, Satan--then as a matter of course they are saved. What are they saved from? From sin? from unbelief? from opposition to God and righteousness? Surely not. Every one knows that all, "whoever they may be and whatever their condition," are not thus saved. Well, then, are all saved from the penalty of sin and yet left to revel in it? God's Word declares, "The wages of sin is death." "The soul that sinneth it shall die." Have all been saved from this sentence which passed upon all men? (Rom. 5:12 .) Surely atheists die, and all are dying; none are yet saved actually from that penalty. The resurrection will be the only actual salvation from death.

But can we not be saved by faith, before that actual salvation of the resurrection?

Ah, yes! we, all who have faith, can thus reckon ourselves saved from death by faith, "saved by hope," looking forward to the reality, future. We can likewise also by faith reckon ourselves saved from sin; realizing that Christ's righteousness, the merit of his ransom-sacrifice, covers the unintentional sins and weaknesses of all in Christ--of all who "believe into him." Such can by faith think of themselves as saved, not only from the sins of the past and their penalty, but also from sins future; grace to help in every time of need being promised to such--grace to make gradually stronger to resist sin and weaknesses; and the grace of his own meritorious sacrifice for sins, to cover all their unintentional errors and weaknesses.

There is indeed, then, a class of whom we may speak, and who may properly speak of themselves, as saved (by faith and hope) now; and Christ is therefore their Savior. But does this include all, whatever their condition, as this tract asserts? Are not these at present but a small class, and therefore a peculiar people? Is it not then a serious error and a totally false statement to say as above quoted, "Whoever you may be and whatever your condition, Christ is your Savior? It is totally false in every particular. It is inconsistent with reason as well as with Scripture.

The passage of Scripture which might readily be misconstrued to support the fallacious assertion in question is 1 Tim. 4:10 , and it does not refer to Christ as the Savior at all. It reads, "We trust in the living God, who is the Savior of all men, specially of them that believe." This passage declares that God is the Savior. He was back of all and the cause or mainspring of all that our Lord Jesus has done and will do as his agent and representative in saving men. The passage as a whole teaches that in an especial sense God is the Savior of believers, and consequently only believers are specially or lastingly saved; while in a general way God is the Savior of all unbelievers also. In what sense the unbelievers are saved is not shown in this passage; but this is clearly told in the preceding chapter. (1 Tim. 2:4 .) "He desires [wills] that all men shall be saved and come into an exact knowledge of the truth." (Diaglott.) The saving here referred to is one that will enable all to come to a full appreciation of good and evil and a full opportunity of making their salvation a special and everlasting one, by becoming an obedient believer in the Mediator. As far as God is concerned, he provided for all, while all were yet sinners, that sacrifice for sins which saves all from the original sentence of death--extinction-- and has, so to speak, turned it into a sleep-- a sleep of death, from which Christ will awaken all who are in their graves and bring all to the full knowledge and opportunity of salvation.

It is because the death of Christ will save none but believers, specially and everlastingly, that God wills that all shall come to a knowledge of the facts, and that a Millennial age has been arranged for by God, during which ("due time") the knowledge of the Lord shall fill the whole earth, when it shall be testified to all, that "the man Christ Jesus gave himself a ransom for all," and that all may be specially or everlastingly saved by believing in and obeying him.

It was because belief and obedience are necessary to a share in the merit of Christ's death, that the apostle wrote, "With the heart man believeth unto justification and with the mouth confession is made unto salvation....Whosoever shall petition the name of the Lord shall be saved." But he asks (showing that he had not taken his lessons from the little tract we criticize), "How shall they petition him in whom they have not believed?" for faith must precede trust and prayers, and faith comes by hearing the good tidings.

Thus, the tract is wrong again when it says, "Believing anything never makes it true," for, as we have just seen, believing in Christ, and that so fully as to accept of the proffered salvation or recovery out of sin and its penalty, is NECESSARY before the individual has any share in the salvation or the Savior. Again, "If we suffer with him we shall also reign with him;" how often has the believing of that statement made it a fact to the saints?

R1253 : page 7

Such misleading tracts and sermons not infrequently becloud the minds of God's saints and incapacitate them for presenting the truth, and at the same time become stumbling blocks to sinners, who might conclude that if they are as much saved and as much loved as the saints, while yet in their sins and rebellion against God, they may as well continue thus in his love and salvation. "Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter, saith the Lord."-- Isa. 5:20 .

Consider another of this tract's statements: "Love that depends on an if has no drawing power in it." Is this teaching of heaven, or merely earthly talk, unauthorized by Scripture and unfounded so far as reason and experience are concerned? We assert that it is the latter and will prove it: first, by Scripture, then by facts and reason. Love with an if in it means love that is conditional or because of something. Now note the conditions of God's love and Christ's love as asserted in the Scriptures, and remember that this conditional love of Christ constraineth (or draweth) us who are now his followers.--

See John 10:17 ; 14:15,21,23 ; 15:10,14 .

Now, for a word of reason on the subject: What is it that calls forth real, noble love? Is it not real merit which begets appreciation, esteem, pleasure and delight? Sometimes love is awakened by a hope or desire that such noble, beautiful, admirable qualities can be awakened or produced in a person who may have but few of these at the time--but the basis of the real love is always centered somehow upon real merit. That unreasonable, selfish, animal passion called love, which is blind to character and quality, and which has no if or because or reason, is not the real love, and is not at all similar to the love of God. That blind love with no if is what we see in the lower animals. It is displayed by the tigress, the lioness, the cat, the cow, the horse, the hen, as well as by the lowest grades of savage human beings toward their offspring. They love blindly and without an if, because they love selfishly--not from quality and character, but because "it is mine!" And thus we see that even in that sort of love, the lowest, there is a because and an if, but a selfish one. If it were some one else's offspring there would be no love, perhaps envy; but because it is theirs they hold for it this lowest form of love.

How different God's love is from this cannot be appreciated by all. Those who have only the selfish form of love are apt to think of God's love as like their own. Their reasoning is after this style: God is the creator of all mankind; he must therefore feel a selfish love for them, similar to that which fallen earthly beings feel for their offspring. As the mother would love and defend her child at the risk of her own life, no matter how undutiful, bad natured or otherwise ungainly, and as a tigress would defend her cubs, no matter how ugly and vicious, so they think God feels a selfish love for his creatures, which, because he created them, will and must save every last one of them. These ask, Could God be happy if even one of his creatures

R1254 : page 7

should die the second death?

Others, again, attributing to God the unreasoning pride, ambition and combativeness, which are still unconquered in their own hearts, ask, Do you think that the Almighty God would let himself be beaten? Can he not and will he not coerce all into obedience and everlasting life?

It is not difficult for some to see the mistake which lies back of these questions --the mistaken view of the divine character. It is difficult for others to get any other view than that which these questions represent. They have merely the selfish or depraved-human view of love and other motives, and cannot comprehend what is above their level of thought. Only such as have the mind (spirit, disposition) of Christ can truly appreciate the motives and principles upon which the divine plan is being worked out; and they are greatly in the minority. Nor should we blame or despise the majority who take the depraved, earthly, selfish view, though it is our duty to point out their errors for the sake of those who have sufficiently received the mind of Christ to be able to appreciate matters from God's standpoint. A few of the humbler ones may yet learn in the present life, but for the vast majority it will require the longer and more explicit instructions of the Millennial age.

If God were moved by selfish love and ambition, as some suppose, it would extend also to the lower animals, as the same selfish spirit in depraved men embraces not only their children but all things that are theirs. They love their horses and cows and dogs and cats, and many a human life has been lost in defence of a favorite dog or horse--the selfish love for these leading sometimes to quarrels, feuds, brawls, fights and murders. If God were influenced by this selfish love it would have plenty of room for exercise, for we must remember that he is the creator of the lower animals as truly as of man. Let us inquire then,

First. Is it true that God loves everybody, "whatever his condition," whether of wilful obedience or wilful disobedience, of sin or of righteousness, of pride or of meekness? Is this true? or is it merely the extreme view of an extreme mind, and radically untrue--a misrepresentation of the truth?

Since God is best able to speak for himself on this as on other subjects, we would best inquire of him through his Word.

And first let us notice that there is a general love as well as a special love. Love of the general sort we sometimes speak of as kindness or generosity, and it is properly exercised toward even the wretched and unlovely, if they are in such a state through misfortune or ignorance, and unwillingly. General love, then, is large-hearted generosity. And since, so far as we are now competent to judge, all men are in sin and trouble unwillingly, it becomes us to have and to use and to cultivate this quality of general love of all mankind; this universal good will, and readiness to do good to all men, which is signified by the word Philanthropy. We need not add that a special love of the lovely and good and true, as of God and Christ and brethren, is also proper. What we would have all notice is, that there are two kinds of love: the intense, particular love, and the general love, or kindness. And these two sorts of love (affectionate love and loving kindness) can be traced throughout the Scriptures in reference to the love of our Lord Jesus and also of the Heavenly Father. Let us note first a few of the many statements which show the special love or affection:--Mark in the following passage God's special love (affection) for Christ Jesus and for those who come unto him through Jesus, and Christ's special love (affection) for all who have his spirit and who are truly his followers:--

"The Father loveth the Son and hath given all things into his hand."-- John 3:35 .

"Therefore doth my Father love me, because I lay down my life."-- John 10:17 .

"When Jesus knew that his hour was come that he should depart out of the world unto the Father, having loved his own which were in the world, he loved them unto the end" (John 13:1), and sent out Judas, who had a different spirit, which he did not love. Then he said to the loved ones remaining:

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13:31-34 .) Then promising these loved ones the Comforter, even the spirit of truth whom the world cannot receive, he adds:

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him....If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." -- John 14:15,21,23 .

[From these words of our Lord it would appear that he is the one whose words are contradicted by the words of the tract in question--"Those who have taught you that God will love you if you will be good have meant well, but they are mistaken." What teacher is this who undertakes to criticize the great Teacher who spake as never man spake?]

"As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments ye shall continue in my love; even as I have kept my Father's commandments and abide in his love."-- John 15:9,10 .

"This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants...but friends. ....I have chosen you out of the world."-- John 15:12-19 .

Before leaving them our Lord prayed for those who had received God's word (John 17:14), and whom he called his friends, specially and affectionately loved, saying:--

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine. ...Neither pray I for these [present disciples] alone, but for them also which shall believe on me through their word,...that the world may believe that thou hast sent me; and hast loved them as thou hast loved me." -- John 17:9-11,20-23 .

Perhaps the above citations are sufficient to show, to the critical, the special or affectionate love of God for those in harmony with him; likewise the special love of Christ for the same class of "friends," and the special love that should prevail among God's children for each other in proportion as they see in each other the likeness of their Lord. For further evidence on this line see the following texts, which we will not occupy space to quote. That disciple whom Jesus [specially] loved. -- John 19:26 ; 21:7,20 .

Christ's special love for his church, clearly distinguished from the world.-- Rom. 8:35,37 ; Gal. 2:20 ; Eph. 2:4 ; 5:2,25,28 ; Rev. 1:5 ; 3:9 .

God's special love and provision for his saints as distinguished from the world.-- 1 Cor. 2:9 ; 8:3 ; Rom. 8:28,39 ; 2 Thes. 2:16 ; 1 John 3:1 ; 4:10,11,16 ; James 1:12 ; 2:5 ; Heb. 12:6 ; Jude 21 .

Special brotherly love among the saints, as distinguished from our benevolent sympathy for the world, enjoined.-- 1 John 3:11,14,23 ; 4:7,11,12,20,21 ; 5:1,2 .

GENERAL SYMPATHY--LOVE.

Aside from the special love or affection for those who have characters and principles of life worthy of love, there is the general love of sympathy and pity which God and Christ exercise toward all the fallen race of men as well as toward the lower creation; and this, too, God's people are to have and to exercise. While we are to love righteousness and hate iniquity and oppose it, even to the extent of refusing to fellowship with those who continue not in the doctrine of Christ. (2 John 9-11), yet we should be full of sympathy toward the ignorant as well as of pity toward the wanderers. To such an extent should we exercise this sympathy and pity, that if one who is an enemy to us, or who has done or would do us harm should come under our power, we not only should do him no harm, but if in want, we should feed him. And if he be even an enemy of the cross of Christ, whose life is spent in tearing down the faith of the Gospel, we must beware that we attempt to punish such, though we should be very zealous for the truth in showing up their errors--"contending earnestly for the faith once delivered unto the saints." While, as the Apostle directs, such should not be treated as brethren, nor granted the affectionate love and demonstration of hospitality due to brethren, yet it is not for us to bring railing accusations, against even such, nor to attempt to say what shall be their just punishment; but if these hungered we should feed them also, and if naked we should assist in clothing them.

We are ever to remember, in dealing with others and in considering their failings and errors, that we are not now competent to judge to what extent theirs may be wilful transgressions against knowledge and ability, and to what extent they may be due to the imperfections and unbalance of mind and body inherited through the fall. Therefore, says the Apostle, judge (decide) nothing before the time, because it is written: "Vengeance is mine, I will repay, saith the Lord;" and therefore, if thine enemy hunger, feed him, because thou art not competent to decide now what measure of sentence he really deserves. We are, however, competent to decide whether or

not his conduct is moral or immoral and we should not fellowship the immoral, even though they profess to be brethren. (1 Cor. 5:11 .) And we are also competent to decide whether a teacher is leaving the doctrine of Christ and preaching another gospel, or whether he is abiding in and teaching the gospel of the cross of Christ. And such as do not abide in the doctrines of Christ and the Apostles, though they be angels from heaven, we are not to recognize longer as brothers in Christ, lest our fellowshiping of them as such cause our influence to oppose the truth and favor the error and thus make us sharers in the evil being done. But we are not to harm a hair of their heads, nor even to attempt to decide what punishment will be their due. That is God's part, not ours. While we are standing staunch for the truth, we can pity the erring, hope that their error is not wilful, and leave the matter of their future reward or punishment in the hands of him who reads the motives. Our treatment of such cases is prescribed by our Lord--"Let him be unto thee as an heathen man and as a publican." (Matt. 18:15-17 .) As we would treat a heathen man with justice and kindness and the love of pity, but not with the love of affection due to a brother in Christ, so we are to treat such a one as has departed from the good tidings once delivered to the saints by our Lord and the Apostles, after doing our best to correct his error.

All who accept of Christ's atoning work are reckoned justified and at-one with God --freed from condemnation, freed from the

R1255 : page 8

curse. Such God owns as his children, and such we are to own and affectionately love as brethren. But when such reject the gospel of Christ and the Apostles--the gospel of forgiveness of sins by virtue of Christ's sacrifice --those who thus pervert the true Gospel, and attempt to put forth in its stead another gospel, are no longer to be affectionately loved as God's children but are to be pitied, as all others are to be pitied who have not escaped the condemnation that is on the world. This is Paul's doctrine clearly stated in Gal. 1:4,7,9 .

R1250 : page 8

GOD'S LOVE AND OURS FOR THE WORLD.

That God's love and our love copied after his, as they relate to the world, are a different sort of love from what he and we bear toward the saints and all the household of faith, is very evident. Not that the love is of a different kind exactly, but that they are different degrees of intensity of the same quality. This is not only evident from the foregoing citations in which the special love of God for his children, those adopted into his family, is clearly specified, but it is manifest to

R1251 : page 8

all by their own experiences also. You love the whole world in the sense of pitying them all and wishing them all a better state of mind and body; but your pitying love for murderers and thieves, for the morally and physically unclean, is, or ought to be, very different from your higher and deeper love of affection for those who are well intentioned--the pure in heart.

It would as truly be an indication of your own moral uncleanness for you to love affectionately the morally polluted as for you not to love affectionately all those brethren who love righteousness.-- 1 John 2:15 .

God not only tells us that he loved the world, but how much he loved it, and in what way his love took shape. He did not love the sin of the world; nor were the sinful qualities of the world lovely in his sight. On the contrary, he tells us that he is angry with the wicked and that he hates evil doers. (Psa. 7:10-17 ; 139:21,22 ; Amos 5:14,15 ; Heb. 1:9 .) He tells us to be like him in our loves and hates--to hate sin and love righteousness. He says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And again, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."-- 1 John 2:15 ; Eph. 5:11 .

This testimony is perfectly harmonious --we must, as lovers of God and righteousness, have no affectionate love for evil doers, though we should charitably hope that much of the evil is the result of misinformation and inherited weaknesses, and accordingly should feel and act kindly, with pitying love toward such as are out of the way, endeavoring to bring them to righteousness. Such is God's love for the world. He saw man's distress in sin and under its penalty, death; and his pitying love provided the ransom and opened up the way for all to return unto God and be abundantly pardoned and received back into his family and helped out of sin and death to righteousness and life. So then

THE REAL GOOD NEWS FOR ALL

is that God, moved by benevolence, saw that some of his human creatures, if granted a trial for life, after having had an experience with sin and its results, would choose righteousness and its reward of life. Seeing such possibilities of lovable character in men, God loved the race because of the possibilities before it. This prompted the plan and action of God in all his dealings with his creatures. God determined to give Adam and each of his posterity a chance for everlasting life, after they had an experience with sin and its wages. He proposed salvation from the consequences of the sin of Adam--salvation out of sin and death. This would be second trial or second chance for life to Adam and in the sense that all his children were represented in Adam in his trial it would be the second trial or chance for all the race--though to all but Adam it would be the first individual trial.

But in order to be just and to keep his word--that the wages of sin is death, something was needed to be done to meet the penalty that was against Adam of which all men shared the affects in that all are sinners, none being perfect or worthy of life. Would God permit his Word to be broken? Would he restore to life and favor Adam, whom he had justly sentenced to death? No. But God had taken all this into account beforehand; knowing the end from the beginning, his plans were all perfected before man's creation. He would do two things at once--he had a dearly beloved Son on the spiritual plane of existence, who was "the beginning of his creation," and the chief of all his creatures. He wanted to advance him to still higher honors and the divine nature. He would make an open display to all his intelligent creatures of how he shows favor to the obedient and humble, by testing Christ's obedience to the extremist point and then rewarding him highly--just as he had already manifested his disfavor to one (Satan) who in pride had attempted to usurp divine honors.

The redemption of man from the sentence of death would furnish an opportunity wonderfully favorable to several things: 1st, For the manifestation of the obedience of Christ and its great reward; 2nd, For the giving of another trial of life to Adam and an individual opportunity to each of his posterity; 3d, It would vindicate the law of God; and while showing his great love for men, would still maintain untarnished his absolute justice and truthfulness.

In God's due time Christ humbled himself from his higher nature and became a man, simply to carry out God's plan--to prove his full obedience and to pay man's penalty--to be a ransom or corresponding price for Adam, and by dying as his substitute to make it possible for Adam to come out of death, relieving him from the sentence of death.

Remember that the death of Christ did not change God's law. It merely removed the sentence of that law from Adam and his race, and put them under the control of Christ, the purchaser, who will discipline them and select the worthy. Thus Christ became a hope of salvation to all men, but the author of eternal salvation to those only who obey him. (Heb. 5:9 .) And when his Bride, the Gospel church, has been selected, and he has taken his great power, he will begin the great work of giving knowledge and discipline to all the race, and selecting those who, by hearty obedience, shall be commended as lovers of righteousness, worthy of life everlasting.

Therefore, we see that the real good news for any and for all dates from the cross--everything before that was typical, and based on the coming reality. The good news is that, in God's goodness or grace, Christ Jesus tasted death for us, that we might be released from our death sentence and might have a chance to obtain life everlasting, by accepting of Christ as our Redeemer, and by obeying him and forsaking sin. It is for all, in the sense that no limitations are placed upon it--none are debarred from the privilege. So far as God's part is concerned, all will be done (during the Millennial reign of Christ) that justice and love can do. The knowledge of this salvation and of its conditions will be clearly and fully made known to all, and whoever fails of it will have himself to blame. There would be no means of knowing whether few or many, or none, would pass the trial of the Millennial age successfully, except for God's foreknowledge. He shows that there will be some found worthy of life and some unworthy, but does not tell us the proportions of each class; nor is it necessary for us to know this. Each for himself should, as soon as he hears it, embrace the good news of salvation from sin and death, and by faith and obedience make the blessing his.

===================

VOL. XI. ALLEGHENY, PA., NOVEMBER, 1890. NO. 12.

==========

VIEW FROM THE TOWER.

THE RANSOM STILL THE TEST.--MORE ARE FALLING AND YET MANY MORE TO FALL IN THIS "EVIL DAY."--DR. LYMAN ABBOTT'S REJECTION OF THE TRUE GOSPEL. --DR. EDWARD ABBOTT'S DEFENSE OF THE TRUTH.--THE PRESBYTERIAN BANNER'S FAITHFULNESS.--THE LESSONS OF THE HOUR.--THE QUESTION CANNOT BE AVOIDED.--WHO IS ON THE LORD'S SIDE?

For the past eleven years, faithfulness to the Lord and his Word and the welfare of his sheep has necessitated an almost constant contention for the ransom, as the very center and foundation principle of true Christian doctrine.

During this time we have seen and faithfully proclaimed that it is upon this point of doctrine that the great test of the close of this age is to come. It is written, "He shall be for a stone of stumbling and for a rock of offence to both the [nominal] houses of Israel." (Isa. 8:14 .) To the Jews, Christ crucified for our redemption was, as Paul testifies, a cause of offence--"They stumbled at that stumbling-stone." (Rom. 9:32,33 .) And so also the nominal spiritual Israel is likewise stumbling. Every year, we might almost say every day, gives increasing evidence of this stumbling. Any one whose attention has been drawn to this subject of the present falling away of Christian people from the true foundation of Christianity must observe that, one after another, ministers and religious journals of all denominations and shades of belief are abandoning this foundation. They claim that the death of Christ was either for himself, or as an exemplification of fidelity to principle which would benefit his disciples and the world, not as a sacrifice for their sins, but as an example of how each must save himself --salvation by works, observe, and not by faith in the precious blood of Christ shed for our redemption.

Thank God for the privilege of being

traduced and misrepresented by the world and by "false brethren" for the sake of this cause. All have our witness on the subject. We are not surprised at the sweeping strides the error is making. The Scriptures indicate, too, that the great stumbling and falling away from this all-important doctrine is only beginning. Before the sifting ends a thousand will fall to one who will stand. (Psa. 91:7 ; Eph. 6:11-13 .) Christian people generally hold the doctrine of the ransom, but only in a blind way. They have no clear, definite views as to how or what it was. They are all, therefore, very susceptible to this latter-day snare of the Adversary.

As an evidence of the spread of this false doctrine, which, as another gospel, seeks to displace the true, we cite the case of Dr. Lyman Abbott, from whose gifted pen we have heretofore made quotations. It seems that he, too, has denied the faith. The new views are known as the "New Theology," while ours is the Apostolic, or Old Theology.

We clip the following from the Presbyterian Banner, and must compliment its editor upon his courage as a champion of the now waning cause of the cross of Christ, which is yet to the "orthodox" a stumbling-block, and to the worldly-wise foolishness. The Banner article runs as follows:--

SETTING ASIDE THE SACRIFICE OF CHRIST.

"Dr. Lyman Abbott, successor of the late Rev. Henry Ward Beecher in the pastorate of Plymouth church, Brooklyn, and editor of the Christian Union, has for a time been somewhat noted, as a commentator, preacher and editor, for announcing sentiments and doctrines contrary to what are generally held by orthodox evangelical Christians. His most noted departure appeared in an article in the Andover Review, last November, which has been the occasion of a fraternal correspondence between him and his brother, Dr. Edward Abbott, published in the Christian Union, July 3d. The article in the Andover Review was an effort to set forth that the historic interpretation by the Church that the sacrifice of Christ was an atonement for the sins of his people has been an entire mistake; that we are to be saved, not by what Christ did or suffered eighteen hundred years ago, but by the nature of God transmitted to us and entering into us through Christ; and that the main object of Christ's sacrifice is to keep us from committing sin now, not to save us from the guilt and punishment of sin.

"In his correspondence with his brother, in defense of his position, he says: 'The New Testament does not seem to me to afford ground for the opinion that Christ died either to induce God to pardon, or to enable him to pardon.' 'The question is, How can the suffering of the innocent one avail, not to purchase a pardon for the guilty, but to purify and perfect him?' This is simply to set aside the expiatory character of the sufferings and death of the Lord Jesus Christ, and to deny the plain teachings of the Word of God with respect to it. He appears to go even so far as to admit that parts of the Scriptures must be blotted out in order to meet the view he has presented. And he does not shrink from advising this. For he says that his interpretation of the sacrifice of Christ makes it necessary 'to erase a great deal from the New Testament,' and to 'blot out a great deal from the consciousness of the Christian Church,' and he is confident that this should be done. Surely the wildest latitudinarianism could ask nothing more. This robs the Gospel at once of that which the prophets, the apostles and the saints of all ages have most undoubtedly believed, upon which they have most firmly rested, and which Christ himself most certainly taught.

"The reply of Dr. Edward Abbott is conclusive. He calls attention to the fact that Christ said that he laid down his life for his sheep; that Paul and Peter and John had clearly taught the doctrine of the expiation of sin by the death of Christ; and that it has been the belief of the Church from the beginning, 'that in some way an atonement, an expiatory atonement, a vicarious atonement, was operative,' whatever may have been the difference as to its philosophy. He asks these and other equally pertinent questions:

"'Is, or is not, this plainly the doctrine of Scripture, whatever may be our own opinion about it?' 'Has not the substance of this truth been the very fiber of the Church universal?' 'Can it be possible, if there be a holy Spirit, that the Church should have been so deceived and deceiving?' 'Is it safe to erase as much from the New Testament as it is necessary to erase, and to blot out as much from the consciousness of the Christian Church as it is necessary to blot out, before your theory of the blood of Christ can be accepted?'

"The teachings of the Old and New Testaments, in many forms, that Christ gave himself a sacrifice to save us from the guilt and penalty of sin, are the most precious words God has spoken to us. If Christ did not die for us, then are we indeed without God and without hope in the world. No present obedience and righteousness, even if they were possible, as taught by Dr. Lyman Abbott, could by any means remove the sin that previously had separated us from God and brought us under condemnation. Christ 'hath borne our griefs and carried our sorrows;' 'was wounded for our transgressions, bruised for our iniquities;' 'was delivered for our offences, and was raised again for our justification;' and 'being justified by his blood, we shall be saved from wrath

R1256 : page 1

through him.' 'There is therefore now no condemnation to them which are in Christ Jesus.' Dr. Lyman Abbott's gospel is 'another gospel, which is not another,' but is a perversion of the Gospel."

Let no one suppose that we take pleasure in the announcement of the falling from the faith of Dr. Abbott, or any other man. On the contrary, it is a source of painful disappointment to us, that such a one should be lost to the cause of the cross, and become an opponent of the Lamb of God which taketh away the sin of the world. Nor would the exercise of that loving sympathy which would hide his fall from public notice be proper; for he is more than a brother fallen from grace--he is a teacher exercising an influence which will affect others and cause them to stumble, also. Our love must be exercised first toward God, in fidelity to his Word, and second, toward those still in harmony with God and his truth, to guard them against the erroneous view. Let God be true, though it show every man to be in error. Let God's character and plan be upheld, no matter who must be shown up as proclaimers of another gospel. This is what is signified by the injunction to "contend earnestly for the faith once delivered to the saints."

We are the more disappointed in Dr. Abbott because his influence heretofore has been growingly in harmony with the Truth. And yet, while we can no longer recognize him as a brother in Christ, because he has abandoned the only foundation upon which Christian brotherhood can stand, we can and do recognize his honest, manly statement of his position, and honor him for it. He is too candid to attempt to quibble and to deny the true and only meaning of the words (ransom, etc.) of our Lord and the apostles, and to continue the use of the word ransom as a blind, merely to deceive people and seek to be in favor with all classes. He comes out honestly and plainly and admits that his theory requires him "to erase a great deal from the New Testament."

Because few are so candid as Mr. Abbott, the Truth has the severer battle, and the deception is the greater. During the past ten years, in discussing this subject and combating the error as the snare of the enemy, we have had the underhanded ones to oppose, who use the words ransom and redeem, and yet deny their true and only meaning, in order to deceive some of the sheep. In Mark 10:45 and Matt. 20:28 the Greek term rendered ransom is lutron anti (a price to offset or to correspond), and in 1 Tim. 2:6 it is the same expression reversed, anti-lutron (a corresponding price).

Those who deny that our Lord Jesus gave himself a ransom (a corresponding price, a substitute) for all deny the gospel of Christ and the apostles, whatever else they may believe. And the clearer it is presented, and the sooner they realize it, the better for such as are being blindly led into the error. The sooner the line of division is clearly drawn, the better it will be for the Lord's sheep. It is a good sign, however, of the real loyalty of the deceived ones, that the false shepherds are obliged to use words (ransom, redeem, etc.) which do not represent their views, in order to deceive and to hold the sheep.

We need not expect that such will confess that they are deniers of the ransom any more than we need expect a staunch Romanist to admit that the Papal system is Antichrist. By their doctrines, and not by their professions, both show their real position.

It is time, dearly beloved, that each for himself shall definitely settle this one question which lies at the foundation of Christian faith: Do you accept the Bible teaching that the death of "the man Christ Jesus" was our ransom, or corresponding price, by which a "propitiation" (satisfaction) of the divine law was effected (1 John 2:2 ; 4:10 ; 1 Tim. 2:5,6), or do you not believe it? Be honest

R1256 : page 2

with yourself and with others. Be not ashamed of your honest convictions. If honestly in doubt as to God's teaching on the subject and meekly desirous of being shown the path of life, you are of the sort he is ready and willing to lead into the truth. Such may truly and confidently look to God and say, "Thou wilt show me the path of life," remembering the promises, "The meek will he guide in judgment, and the meek will he teach his way." (Psa. 16:11 ; 25:9 .) "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." -- Psa. 25:10 .

It will not answer to say, Yes, of course I believe in Christ as the ransom--and yet indifferently neglect to give consideration and weight to the meaning of the word ransom. You do not believe, in the true sense, anything of which you are wholly ignorant. We exhort all, therefore, to awake to the importance of the subject, so as to study this foundation doctrine of true Christianity.

To acknowledge the Scripture teaching, that the death of the man Christ Jesus was the corresponding price which sufficed to meet and to cancel the first Adam's sin and penalty, is to acknowledge the following clear line of reasoning from the Scriptures:--

(1) When the beloved Son of God left the glory which he had with the Father before the world was, to become our Savior, he was "made flesh," became "a man,"

"a little lower than the angels," for the very purpose of tasting death for every man, as the ransom or corresponding price for the first man through whom the loss and condemnation had come. (Heb. 2:9 .) Since he was the corresponding price, it proves that the man Christ Jesus corresponded exactly with the first man.

(2) It proves then, that the first man was all that God declares that he made him--a man, an earthly being in the image and likeness of his Creator.-- Gen. 1:27 .

(3) It proves that a fall occurred, from that perfect manhood, into sin and death, as witnessed by the degradation and dying under which the world in general is groaning and travailing to-day, longing for deliverance. This is also witnessed by the grand superiority of "the man Christ Jesus who gave himself a ransom" or corresponding price; for as he (aside from the special divine power imparted to him at his baptism) corresponded to Adam, it shows how greatly Adam's race has fallen from that real human perfection.

(4) It shows distinctly what is implied in the promise of a restitution or restoration to that which was lost in Adam and redeemed for all in the ransom-sacrifice given by "the man Christ Jesus."-- Acts 3:21 ; Matt. 18:11 ; 1 Tim. 2:5,6 .

(5) It distinguishes clearly between restitution to the world of the lost earthly possessions and those human perfections which the first Adam possessed but lost by sin, and which the Lord took for a time for the purpose of giving himself as man's ransom (Heb. 10:4-10), and the high calling of the Gospel Church to the divine nature, to which our Lord was exalted at his resurrection, because of his obedience to the Father's plan for our redemption.

(6) It shows, too, how the Gospel Church, the Bride of Christ, though belonging to the condemned race and requiring and receiving a share in the ransom, has been invited to share with the Redeemer in sacrifices which shall fully test her love and devotion and fitness, under God's conditions, to share her Lord's nature and glory; and how she can do no needful work, such as her Lord's, in the way of ransoming others, since his work was the full, complete ransom for the one man in whom all had been sentenced, and hence was, as stated, a "ransom

for all."

(7) It shows at once the error of the opposing claim of "another gospel," which affirms that our Lord Jesus never gave himself as a corresponding price (a ransom) for all; that death is not a penalty to be ransomed from, but a step of progress in a plan of evolution, by which the divine nature is to be attained by all; that the fall of man is myth--that "if he fell at all he fell upward;" that man never was perfected as man, but that he began to exist in a very crude and imperfect state; that he never had God's image, and could not, therefore, have lost that or any other good quality, nor in any sense have lost himself, and hence needed no corresponding price, no saving from a lost estate, no redemption from a fall, no restitution to an original perfection and image of God.

The ransom may thus be seen to be the very center of the Word and plan of God, and the most thorough test that can be applied to any theory, to prove at once whether it is of God or of men. Whatever is found out of harmony with this foundation principle of the Gospel, preached by Jesus and the Apostles, should be let severely alone. To tamper with that which you perceive to be off the only foundation for faith, laid in God's Word, is dangerous. To allow either yourself or others for you to devise and arrange another plan of salvation than that which God reveals, is to trust to your own or their blind reasonings and to abandon the lines and points which God has marked for our guidance in his revelation. You cannot trust your own reasoning faculties or those of others outside those lines and points which God has furnished. To go outside them is to get lost in a mental maze in which all is speculation and uncertainty, because outside of the fixed lines provided for our restraint by our loving Creator.

The Lord's invitation, "Come, let us reason together," implies that we are to reason with Him, inside these lines which he has erected for our preservation from error, and not that we should abandon his Word to reason for ourselves. And the subject upon which we reason and the lines which must limit our reasonings are indicated in the words which follow the invitation to reason--"Though your sins be as scarlet they shall be white as wool." Here is an acknowledgement of sin, and of a fall, and of a just condemnation. It is also an admission that the sins are scarlet--

R1257 : page 2

of a deep dyed and fast color--that we cannot wash them away ourselves, and that God proposes to cleanse them away for us through the blood of the Lamb slain for our redemption.

The difficulty with Eve was just this which is now to test the Church, the second Eve. (2 Cor. 11:3 .) Eve knew the lines which God had placed, she knew the liberty which the gracious Creator had bestowed, and she knew the limit of that liberty--that she must not partake of the forbidden tree; but she chafed under any restriction. The restrictions would probably have been removed in time, but Eve was not submissive to the Lord's plan, and lent an ear to the suggestion of the tempter that she should assert and use her liberty, and not recognize God's superior wisdom and yield willing obedience. As she forsook all the other trees of the garden, so beautiful and so good, to partake of the forbidden one, so now the Church is tempted to forsake all the exceeding great and precious and harmonious truths of God's Word, our garden of delights, and to seek other wisdom which will as surely carry them away from the true gospel as Eve's disobedience led out of Eden.

If our first parents, with perfect reasoning faculties, needed the Lord's direction, because of their inexperience, how much more necessary it is for us, who not only lack experience, but also lack perfection of mental capacity and balance, to stay close to the Word of the Lord and carefully avoid even an attempt to reason outside of its defined lines, or in opposition to its clearly expressed doctrine on this subject of the ransom, which, like a finger-board, distinguishes the way the Lord planned and directs from all other ways.

WHO IS ON THE LORD'S SIDE?

A passive interest in this question is not sufficient: an active interest is what the importance of the question, fidelity to God's Word and interest in the saints in the trial now in progress demands. This is no time to shirk the question or half-heartedly to watch the battle between truth and error, content to know that you yourself see the truth clearly and favor it in your heart. This is no time to fear to own the cross, lest its growing unpopularity should rupture some earthly ties and bring you the disapprobation of those you have loved and esteemed. It is a time, on the contrary, to be esteemed and used as a precious occasion for showing our dear Redeemer our loyalty to him and his Word, and our willingness, if need be, to break every tender tie, except that which binds us to him. The present is such an emergency as develops strength and courage in the true soldier of the cross, who appreciates the opportunity of enduring scoffs and misrepresentations for Christ's sake.

In the history of the nation of Israel, which typified the Church of Christ, we find that when a battle raged between Israel and those who typified errorists now, those who "went not up to the help of the Lord against the mighty" were cursed or condemned instead of praised and blessed after the victory had been won (Judges 5:23), even though they took no active part in opposition to God's cause. So in the present conflict: those who fail to lift up heart and pen and voice and every talent possessed, on the Lord's side of the question, will not be reckoned among the overcomers who get the victory under the Lord's direction.

Awake! Put on the whole armor of God and follow the Lamb whithersoever he goeth.-- Rev. 14:4 .

R1257 : page 2

TRUTH IS STRANGER THAN FICTION.

This old proverb seems to find illustration in the subject before us. To those who disregard the Bible account of man's origin and destiny, the Bible doctrine of a fall from an original perfection seems less in harmony with existing conditions in comparison with the past than does the theory of evolution, or gradual progression from a very low beginning.

One cause of this seeming discount of truth, to some minds, lies in the fact that though man has been gradually deteriorating from the original perfection, his surrounding conditions have been gradually improving, the gain of experience compensating to some extent for the loss of native ability. Besides, we should remember that we are considering and comparing the achievements of a comparatively few men in earlier times with those of today, which are the results of the combined experiences of millions of men based upon the record of the experiences and experiments of many more millions now dead, all working together in the same general cause--to overcome surrounding obstacles and disadvantages.
Thus considered, we see that it is only reasonable to expect what we do find, that circumstances are so much more favorable to-day, that men of small capacity and greatly fallen from the original image of God can, under present advantageous circumstances, accomplish much more than Adam, who had that image, or than any of his more immediate posterity. To contrast properly the individual ability of to-day with that of the remote past, imagine yourself and wife wrecked upon a desert island, out of reach and out of hope of reaching or communicating with others; imagine every article of commerce lost, and your memory of the past, of your own experiences and reading, etc., all blotted out; and then think how long it would probably take you and your wife and children to formulate language, to establish the arts and sciences and to invent telegraphs, railroads and all the machinery of the present day. The strong probabilities are that, instead of thus rising, you would gradually become more and more degraded, and instead of handing down such a race as Adam's your children within two hundred years would be savages. Had God started our race in such a pair, the earth never would have had the civilization of to-day--aside from some direct interposition of providence. And this brings us to--

A SECOND REASON

why the truth--the Bible declaration of a fall--seems to the worldly mind stranger, or less credible, than the fiction of evolution, or gradual progression. It is because the fall of Adam's posterity was so rapid that the world speedily became degraded to semi-barbarism, except that family (Seth, Enoch, Methuselah, Noah and Shem) which alone continued to have any particular degree of divine likeness, and which sought to retain God and his will in their hearts. After the flood the same degeneracy continued among Noah's posterity --except in the one line of Abraham's family (Israel, God's covenant people); and even in this family the tendency to forget God and to follow witchcraft, idolatry, etc., like the nations around them, was continual, and was only prevented in a measure by the Lord's bringing upon them famines, pestilences, etc., according to the provisions of their covenant, to turn them back from the tendencies of their fallen natures.

The effect of the Lord's restraints upon that nation, Israel, are manifest from the fact that in the zenith of their national existence, in the days of David and Solomon, they excelled all other nations. That people shed a light, and by example arrested to a large degree the downward tendency in the surrounding nations. They set them an example in literature, in the Psalms of David and the Proverbs of Solomon, which the poets and wise men of other nations afterward copied but very imperfectly. From the promises made by the Lord to Israel through the prophets, of future blessings, in which peace and plenty and beauty for ashes should fill the earth, sprang the songs and legends among other nations of a coming golden age, which helped to lift their minds from sensuality. And from a promise that this blessing should come through a great deliverer, Messiah, we can trace the ambition of a Cyrus, an Alexander, the Caesars and others to acquire universal dominion, fulfil the prophecy and organize the strong government promised.

CONTINUED ON SEVENTH PAGE.

TRUTH STRANGER THAN FICTION.

(CONTINUED FROM SECOND PAGE.)

Thus to the light of God's people, and of God's promises to them, is attributable the fact that all the adjacent nations were superior to those farther away from that influence, who were at that time in barbarism and savagery.

And so, too, since the Gospel began, the light of God's promises and the teachings and example of our Lord and his apostles have exerted an influence in favor of purity, enlightenment and freedom, notwithstanding the gross counterfeit (Papacy) which sprang up and usurped the name and influence of the true Church, endeavoring to throttle freedom, and substituting for it superstition, almost choking the light of truth under forms and ceremonies.

Meanwhile God permitted Antichrist to hinder the influence of the doctrines and example of the true Christ and his true followers, and to becloud the true light for a time, ushering in "the dark ages" from which the reformation movements of the past three centuries have only in part released men. This view of the matter, and no other, is in harmony with the Apostle Paul's explanation of how the Gentile nations came to be so degraded as we find them in various quarters of the heathen world. He says it is "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools.... Wherefore God gave them up....And even as they did not care to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are improper; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, etc." (Rom. 1:21,22,25,28-31 .) Thus the Apostle sums up the degradation from the image of God, which more or less we see all about us in civilized as well as in heathen lands.

And this brings us to--

R1258 : page 8

THE THIRD REASON WHY

the error seems better supported than the truth by existing facts. It is because recent discoveries and inventions cast so brilliant a light upon our day that all the centuries past seem grossly dark in comparison. Yet many forget that there are lost arts, such as the making of elastic glass, the tempering of copper, the making of Damascus steel, etc., which have not yet been re-discovered, with present light. And let us not forget that with all the scientific instruments and mechanical skill known to-day, it would be a monster undertaking to construct such a building as the Great Pyramid of Egypt. The bringing of its immense stones long distances would tax the ingenuity of the skilled engineers of our day, and the placing of such immense stones in such a building would be considered a marvelous feat with all of our present day's powerful machinery. The exactness of the fitting of such immense stones probably could not be equaled by our best stone-cutters of to-day with every help of modern instruments; and the exactness of the orientation of the building could with difficulty be equaled to-day by our learned astronomers with their exact and delicate instruments. And remember that this is only with present skill and machinery, and that fifty years ago, with all the skill known, that Pyramid could not have been duplicated; and it is doubtful if it could be to-day. So, too, with the immense stones of Solomon's aqueduct at Jerusalem, recently unearthed: though they represent the masonry and genius of twenty-five centuries ago, their trueness and size and durability excite the wonder of modern architects and masons, who doubt if we have to-day machinery capable of handling stones so immense. Then tell us not of the inferiority of the ancients who could do and did do, without the machinery, etc., of our late day, what we can only now do with it all.

The solution of the riddle that is puzzling men to-day--why our day has produced so much more of invention and discovery than the past--is found only in the Bible. It announced the present period of invention over two thousand years ago. (Dan. 12:4 .) It pointed out, that far in advance, that with the year A.D. 1799 "The Time of the End" would begin, and that the present "Time of the End" would be the "Day of God's Preparation" (Nahum 2:3) for the incoming Millennium of blessing. It is, therefore, to the fact that God is now lifting the veil of ignorance and letting in the light, which is of him, and not by human evolution, that present progress is attributable. Those who hold to God's version of the fall and the ransom and the restitution may be laughed to scorn now by the worldly-wise and heady, but they will be kept by the power of God--by the power of his truth--from many injurious errors which will stumble thousands on every hand. Abide in him, and let his Word abide in you.

===================

R1258 : page 3

LOOKING FOR HOME.

I am looking beyond this abode of strife,
  With its burden of tears and sighs,
To the radiant realms of eternal life
  Where the summits of glory rise;
Where the fields of Paradise open to view
  As humanity's lasting home,
And the higher bliss of a faithful few
  Assuredly shall have come.

I am looking away to mansions fair,
  Prepared for the bride of the Lamb;
For those who the cross now faithfully bear
  Shall soon share the crown and the palm.
O! the rapturous bliss of Bridegroom and bride,
  When the long waiting season is o'er,
When hearts so faithful and loyal and tried
  Are united to sever no more.

I am looking away, for the day-star brings
  Its promise of glory rare--
Till the rose-tipped finger of morning flings
  Her banner upon the air.
I heed not the scourge of the tempests breath,
  I reck not the surges foam,
For beyond the sad vistas of sin and death
  I am looking for home--sweet home!

Selected.

====================

R1258 : page 3

ANASTASIS--RESURRECTION.

No subject occupies a more important place in God's Word than the resurrection, except those two other doctrines so closely identified with it--the ransom, which is the basis of all hope in a resurrection, and the second coming of the Lord to establish his kingdom, under which the fruit of the ransom (resurrection) shall be extended to Adam and his race in general. Yet, while these doctrines are given such prominence in the divine plan, how strange it seems that Christian people generally almost ignore these topics which the spirit of God indicates to be of greatest importance. The cause of this neglect lies in the fact that in the period from the third to the sixth centuries the idea of a coming kingdom for the blessing of the world, with Christ and his glorified spiritual church at its head, was dropped and exchanged for the idea that it would be a kingdom composed of the notables of the earthly church in earthly glory and honor, and with one of their number as chief or pope to represent Christ on earth. This thought tended to undermine and make void the apostles' doctrine of glory and blessing and a crown of life to the church at Christ's appearing and kingdom. (1 Pet. 1:5 ; 2 Tim. 4:8 .) And gradually the idea was introduced, which is totally foreign to the Scriptures, that the resurrection is really a matter of no necessity --that the dying saints pass immediately into the fullest of life and glory and blessing, irrespective of Christ's second advent and a resurrection. And surely if this were the case, if fulness of life and blessing can be obtained without a resurrection, the term would represent nothing of value to be hoped for or expected; and the doctrine of the resurrection, like the doctrine of the Lord's coming, would be gradually lost sight of and at last cease to be specially cherished and hoped for. And so we find it.

As we have already seen that the study of the subject of the ransom and of the second coming of the Lord, and the kingdom then to be established and to bless all the families of the earth, reveals much valuable truth that was previously unseen, so the study of the subject of resurrection gives clearer views of the divine plan.

It was not until the year 1881 that our attention was drawn critically to the subject of resurrection; and shortly after, under the same caption as above we presented the subject in the TOWER of June 1882. Further study, aided by increasing light shining from other features of the divine plan, has served to confirm the views there expressed and to amplify them, so that the entire subject of the resurrection is now very clear, and harmonious with itself, as well as with other features of the plan.

We find that while men use the word resurrection in a very general way, the Bible uses the Greek word anastasis, represented by our English word resurrection, in a very particular manner. The common view of the doctrine of resurrection is shown by Webster's definition of the term, as follows: "Resurrection. (1) A rising again; the resumption of vigor. (2) Especially, the rising again from the dead; the resumption of life."

As examples of resurrection, our Lord's notable miracles, in the case of Lazarus, and of the son of the widow of Nain, of Jairus' daughter, etc., are often cited; the idea being that the restoration of any degree of vigor or life to one who has passed into the unconsciousness of

R1259 : page 3

death is a resurrection.

The Scriptural use of the original Greek word anastasis is, however, quite different from this. The Scriptures never speak of the above cases of the awakening of the dead as a resurrection. Anastasis means much more than merely awakening out of death; it signifies to raise again, and this means all that the word restitution means, and all that the word saved means, to the lost and ruined race of Adam. As restitution means full restitution to all that was lost by Adam, and as saved means full salvation from all the penalty and loss incurred under God's sentence by Adam's disobedience, so resurrection (anastasis) signifies a full and

complete raising up again to all that was lost; not a partial raising to a part of what was lost, but a full raising again, clear up to the position and condition of perfect manhood, mentally, morally and physically, whence the fall hurled father Adam and all in him--his posterity.
This is the blessed fulness implied in the word resurrection as God uses it. Let us rejoice in it hereafter, and use the word resurrection as God uses it. Hereafter let us not speak of such cases as the awakening of Lazarus as resurrection; for Lazarus neither came perfect from the tomb, nor did he from that time begin to progress to perfection. He was merely awakened, as our Lord said: "I go that I may awake him." And when Lazarus died again, that could not be considered his second death, for he never was fully freed from the Adamic death. If one were awakened a dozen times from Adamic death, he would still be in it, and could not die the Second Death (the wages of individual, wilful sin) until some how released from the first or Adamic death-sentence.

Writing particularly on this subject (1 Cor. 15), the Apostle tells us several important things:

(1) That the doctrine of a resurrection is an all-important one, because if there be no resurrection, those who have already fallen asleep in death are perished, and we who are hoping and seeking for a future life are deceived and will be sadly disappointed (verses 18,19); but he assures us that there is the best of ground for faith in God's power and purpose to have a resurrection, and that the resurrection of our Lord Jesus is the proof of this.-- Verse 20 .

(2) He further declares our Lord to be the first one ever resurrected; thus showing that Lazarus and others were not resurrected in the sense that God uses that word--Christ was "the first -fruits of them that slept."-- Verse 20 and Acts 26:23 .

(3) Building upon the foundation he had already laid down (chap. 1:18,23,24,30) --that Christ's death as our ransom is the basis of our hope of the resurrection to life, which he thus redeemed for us and for all, the Apostle proceeds to declare (verses 21,22) that as death came as a result of something done by

man (Adam) so the resurrection comes as a result of something done by another man ("the man Christ Jesus, who gave himself a ransom for all"); and that as all who were in Adam shared his sentence and as a consequence die, even so, all who are in Christ will be made alive--made to share the blessing which the man Christ Jesus merited, but which he laid down in death on behalf of all those who will obey him when brought to a full knowledge of the truth.-- Heb. 5:9 .

(4) But even among those made alive in Christ there will be a difference: there will be two orders, or classes, or grades; and all brought to perfection by resurrection, all lifted completely out of death, will belong to one or the other of these orders. They will either belong to the spiritual order of which the "body of Christ" under Jesus its head, represented in Israel's priesthood, is the first-fruits unto God of his creatures (verse 23 and James 1:18), and of which the second company, represented in the Levites, will be the blessed servants or assistants, or else they will come up in the human order to human perfection as members of the great restitution class to be developed during the Lord's presence --during the Millennial reign.

(5) But, says the Apostle (verse 35), some will unthinkingly ask, How can the dead be raised up? Where are their bodies? O thoughtless person, to suppose that the decay of the body to dust could hinder the fulfilment of God's promise! Do you not see that in nature God teaches this very lesson? that though the seed planted does not come up, another seed of the same sort comes forth--a new grain of the same nature as that planted. (Verses 35-37 .) And so it will be in the resurrection: it will not be the same body, composed of the same solids and liquids as the one which was buried, but it will be the same being who died that will be resurrected.

(6) Is it asked, What sort of a body will the resurrection body be? We answer, There will be different kinds of resurrection bodies--just as with the different sorts of grain when planted, the new grain which springs up is of the same kind, or nature, as that which is sown; so it will be in the resurrection. What

kind of a perfect body one will have in the resurrection depends upon what nature he belongs to. But are not all who died in Adam of the same nature as Adam--human nature? No; the vast majority are, and all were such at one time; but a few, a "little flock," have changed their nature and are human no longer. (These, and the method by which their change of nature was effected, are specially pointed out in the August TOWER.) From the time they consecrated their justified human natures as sacrifices, they were reckoned of God as "new creatures in Christ," "partakers of the divine nature." In the resurrection, God, according to his plan, will give to each one such a body as it hath pleased him to provide--namely, to each kind of seed his own appropriate body. Concerning mankind in general, we know the kind of bodies they will have, for we all have imperfect human bodies now, and can form fairly good conceptions of what will be the grandeur and powers of such bodies when perfected, when fully raised up to the perfection lost in Adam. But of the bodies which God hath prepared for the little flock of his chosen saints, the "royal priesthood," who are to be changed to the divine nature, we can now know but little. We can merely know that they will have divine bodies when they are perfected. And so the Apostle declares, "It doth not yet appear what we shall be, but we shall be like Him" who is "the express image of the Father's person."

And this fact is in accord with what we see of God's general plan. If we look beyond the earth we see variety in God's creation, and if we look about us on earth we see great variety in plant and animal life.-- Verses 38-41 .

(7) We will be specially interested in the resurrection bodies of the saints, because (a) that is the prize for which we are running, and (b) because we have a tolerably clear idea of what a restitution body will be. And while it doth not yet appear what we shall be, I can suggest some contrasts between what we now are and what we shall be then, though it will afford but a meager view. "Thus is *
THE RESURRECTION of THE DEAD [the chief resurrection or the resurrection of the chief class, the sacrificing overcomers].
It is sown in corruption, it is raised in

incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [human] body, it is raised a spiritual body." As surely as there are natural, human or earthly bodies, so surely also there is such a thing as a heavenly or spirit body.

In harmony with this is the statement --The first man, Adam, became a living soul (i.e., an animal or earthly being), the last Adam (became--by resurrection) a life-giving spirit. The spiritual, however, was not first, but the natural, afterwards the spiritual, so that the race in general inherited not the divine nature, but the earthly or human nature; hence it is only the few, only such as now experience the change of nature, that in the resurrection or revivifying out of death will have the divine bodies.

(8) If we would think of the two orders of beings, we should consider the change that took place in one of those who became divine and how the change was effected. For "the first man was from the ground, earthly; the second man from heaven." Of the kind or nature of the earthly one, in his highest attainment, will be the kind or nature of all the earthly ones who by resurrection attain fulness of life and perfection; and of the kind or nature attained by the one from heaven is to be the kind and nature of the heavenly ones. Yes, even as we have borne the likeness of the earthly we shall also bear the likeness of the heavenly. We shall be like him and shall see him as he is. And this I say, brethren, because I would have you understand that such a change from human to divine nature and organism is necessary, because flesh and blood [human nature] cannot inherit the kingdom of God; nor can we so long as corruptible inherit that incorruptible glory and kingdom promised us. Therefore, such a resurrection, such a perfecting, completing us as divine beings, is absolutely necessary.-- Vs. 47-50 .

But I will reveal a mystery to you, a point not clearly seen heretofore (verse 51) --We shall not all need to sleep; for when the time for the establishment of God's kingdom has come it will no longer be necessary to wait in the unconscious sleep of death. Yet, though we will not need to wait in sleep, the same change from flesh and blood [the earthly, human nature]

---

*The Greek here particularizes the resurrection and the dead as we have indicated by putting these words in small capitals.

R1259 : page 4

to the divine nature will be as needful to such as to those who are required to sleep and to wait for the kingdom. The change to such will be of the same sort, but instantaneous; the moment of death will be to them the moment of change,

R1260 : page 4

and hence no sleep will intervene. The change will be instantaneous to all these, to those who sleep and to those who shall not sleep, but it will be at the instant of dying to those only who are alive when the Lord is present a second time establishing his kingdom. It will be a full resurrection change, to all of these, a full, complete lifting out of death into perfection and fulness of life--the perfecting in each of the divine nature.

This resurrection to divine existence is the First Resurrection--the chief or most important and most wonderful. It is most wonderful in that it fulfils the most wonderful promises of God--exceeding great and precious promises. It is most important, as well as first in order of time, in that all other promises of restitution or resurrection are dependent upon it--because this resurrection completes the Christ, the "Seed," in and through whom all the families of the earth shall be blessed; because they [the restitution class] without us [the Church of the First Resurrection] shall not be made perfect.-- Heb. 11:40 .

And be it noted that our Lord Jesus shared in this first resurrection; or rather, this first resurrection is his resurrection, in which we, by the grace of God, are privileged to share. He alone was sinless, he alone gave the legal ransom for man, he trod the winepress alone, and of the people there was none with him; and as a result THE resurrection, to the divine nature, came to him alone as the full reward of service. Our share with him in this chief resurrection (his resurrection) comes indirectly through him; for his work first justified us, and made it possible for us not only to receive this "high-calling," but also to attain it by helping our infirmities and strengthening and encouraging us on the way with grace and help in every time of need.

Thus the Apostle understood the matter and wrote: "That I might know him and the power of his resurrection, [by] being made conformable unto his death," and "attain unto the [chief] resurrection of the dead" (Phil. 3:10,11); and again, "If we be dead with him, we shall also live with him," be with him where he is and behold his glory and be like him, which can be only by the same resurrection change which he experienced. (2 Tim. 2:11 ; Rom. 6:8 .) And again he says, "For if we have been planted together in the likeness of his death, we shall be also [sharers] in the likeness of his resurrection." -- Rom. 6:5 .

This "change" or resurrection from flesh to spirit, from human to divine nature, which must come to all who will inherit the Kingdom, will be in a moment, an instantaneous change to each; it will not be a protracted or gradual changing from a little life to an abundant fulness, but in an instant they shall be "like him" and see him as he is. This change will not be at the same instant to all, however. A long period of over eighteen hundred years elapsed between the instantaneous resurrection change of our Lord and the change of those who have slept and waited for the Kingdom to come that they might be changed and granted a share in it. Though possibly the moment of change may be the same for all who slept less, it is not God's plan that those who will be changed without sleep should be changed at the same moment; for it is written, "The dead in Christ shall rise first, then we, the remainder [or ones left over of the same class] appointed unto life, shall be caught away in clouds [into obscurity] to meet the Lord in the air."*

This change, or resurrection, or perfecting, will take place in the end or close of the Gospel age, at or during the sounding of the last trumpet--the seventh trumpet. (Rev. 11:15,18 ; 1 Thes. 4:16,17 .) For the trumpet will sound and THE dead shall be raised incorruptible, and we [of the same order or class who remain] shall be changed. Because that [part of the body of Christ] which is corrupted shall put on incorruption, and that which is now dying shall put on immortality.

And (verses 54,55) when this mortal [or dying part of the "body of Christ" which is not to be changed until the dead members of the same body have first been made incorruptible] shall have put on immortality, then shall be brought to fulfilment that saying [prophecy] which is written:

"Death is swallowed up victoriously.
"O death, where is thy victory?
"O death, where is thy sting?"+

Our Lord's resurrection was a step toward this victory: it was the all-important foundation for it. The resurrection change of his Church--the corruptible and mortal to incorruptible and immortal conditions --will be a further step toward the victory over death, but still only preparatory, because when Christ and the Church are glorified, death's dominion will be nearly as extensive as ever, the Church being in all only a "little flock."

The thought of the passage is that after the change of the Church, then the destruction of Adamic death, by the release of all mankind from its control, will begin --the long promised release (Gen. 3:15 ; Jer. 31:29-34), when the children shall no longer be held in the bondage of Adamic death for their fathers' transgressions, but, released from condemnation under it, may live forever, unless they come individually under sentence again through wilful, individual sin.

The sting which caused death is sin: had sin not entered the world human death would not have been known.

And the strength of sin is the law. It was God's law behind sin that determined what should constitute sin and what its sting or penalty should be. But, thank God! while he was just in his law, and while the terrible penalty of that law, the sting of death, was merited by the race, he has graciously arranged for our victory over death and our escape from his just sentence through Christ Jesus, our Lord.

---

*Air here seems to signify spiritual authority

or power, as in Eph. 2:2 .
+Thus read the oldest Greek MSS.

R1260 : page 4

THE GENERAL RESURRECTION.

In the light of the foregoing statement of the true significance of the word resurrection, as indicated by the Greek word anastasis which it translates, we need not stop to show particularly again that by the term general resurrection, we do not mean merely a general awakening of the sleeping billions of earth, but much more; namely, a general bringing of all mankind to perfection of being--to full freedom from the Adamic death penalty and all its hindering weaknesses.

This delivering of men out of Adamic death to full perfection and restitution of being, and into all the rights and privileges lost through Adam, may be done in either one of two ways: namely, (1) by actual restitution to physical, mental and moral perfection of manhood, to full harmony and communion with God and to the actual dominion of the earth and all the lower animals, as Adam possessed all these in the beginning, before sin entered, and then testing each to see whether worthy or not to retain those favors everlastingly; or (2) by granting to each individual a release by faith from Adamic death and condemnation, and a restitution by faith to divine favor and communion, and an actual restitution to all the earthly advantages of Adam, so far and so soon as, by obedience under testing, they shall be found worthy of those blessings. Let us notice carefully and particularly the fact that such a release from Adamic death by faith (through a full knowledge of the ransom that was given and the forgiveness and reconciliation and restitution thus provided for all who will accept these favors) is not only as good and as favorable for men, during their trial, but that it is better and more favorable than would be the actual restitution first and a trial afterward.

Let us suppose it both ways, and note the advantages of God's plan of justifying by faith. Suppose that the hour had come in the divine arrangement for the restitution work to begin. Imagine all the millions of earth changed instantly to perfect human beings--perfect mentally, morally and physically. How strange it would all be: no man would know his neighbor, either by appearance, or by speech, or by manner, or by former weaknesses. Worse yet, few would know their own fathers and mothers, or their own children, for the same reason. Still worse, but few could recognize themselves, for the same reason. And the few who could in any degree appreciate such a radical change would be those few only who in the present life have by faith, to some extent, from communion with God, learned as justified persons to think and will from the perfect standpoint, even though not always able because of inherited weaknesses to do as perfect men. The few overcomers of the past--Abraham, Isaac and Jacob, and all the holy prophets--can and will as justified ones carry over their identity when instantly perfected as men; and the little flock of overcomers of this Gospel age, for a similar reason (because already living the new resurrection life by faith), will also carry their identity, notwithstanding their great and instantaneous change to the perfection of the divine nature. But these two classes are exceptions to the generality of the race--not only as to their instantaneous resurrections or perfectings, but also as to their experiences in the present life.

R1261 : page 4

But let us for a moment imagine the resurrection of the billions who have died, coming forth actually perfect in mind and in body. Imagine Nero coming forth perfect --free from his terrible passions, great depravity, love of rapine and cruelty, a pure, simple-hearted, benevolent man. He would neither be known by any, nor would he know himself. Imagine wild, ignorant cannibals, who had never had any but the most debased sentiments and experiences, coming forth with every power of mind and body perfect. Imagine all the billions past and present thus perfected, and then think over the following points carefully:

How would their experiences with sin benefit them, since by their sudden change they could not even identify themselves with the degraded, sin-polluted creatures they once were?

If such were God's plan, how could the permission of the trouble and sorrowful experiences of the past six thousand years be accounted for? Surely it is only because present woes of earth have served as lessons, as beneficial experiences to prepare men for the future trial, that God has at all permitted them.

Consider, too, that if men were thus perfected instantly, so that present experiences would not be appreciated, they would all be as liable to fail as was Adam, and for the same reason--namely, from lack of experience. The distinction between perfection of being and perfection of experience should ever be kept in mind: Adam had the perfection of being implied in the declaration that he was made in the image of God; but at the time of his trial he had far less experience than his fallen, imperfect sons of to-day. But he knew enough for his trial upon the simple test of obedience applied: he knew that God was his Creator and benefactor who had done everything for him; and he knew, when he wilfully disobeyed, that implicit obedience was his duty.

Remember, too, that as in Adam's case so in the case of any perfect man on trial before God's law: one violation of one point would bring upon such the full wages of sin--death, extinction.

So, then, if it were God's plan to instantly raise the world of mankind up out of death to full perfection and trial, as Adam enjoyed these before the fall, it would be a very doubtful blessing--with the strong probability that many, if not all, would make some mistake and fall under the just sentence of God's perfect law. Nor would it do to suppose that after being made perfect by an instantaneous anastasis, they might be kept for a time free from trial until they had acquired experience and knowledge; for perfection of being implies responsibility to God's law from the moment it begins.

Thus, too, Adam was not given an uncounted experience with sin, but for his first transgression was sentenced so completely that nothing short of a ransom could release him from his sin and its penalty, death. So it will be with the world of mankind: when perfected by the Mediator, Christ Jesus, his work for them will be at an end--they will then be in the hands of God and subject to that law of his which shows no mercy. For imperfect beings to be exposed to the test of that perfect law would mean failure, sure; and hence, as the Apostle declares, it would be a fearful thing for us if we should reject Christ from being our Mediator and attempt to stand trial before God in the filthy rags of our own righteousness (Isa. 64:6 ; Heb. 10:31); and for perfect beings lacking in experience to be tried by that same law would be almost as certain of failure.

God's gracious provision in Christ is, however, abundant. His arrangement is that the whole race, having been purchased by our Lord Jesus, shall be fully in his hands: "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22); and he hath appointed the Millennial day for that work of trial or judgment. (Acts 17:31 .) He who redeemed or purchased back Adam and his race from the sentence of death will offer to each one full restitution to all that Adam possessed and lost, upon conditions which even in their fallen condition they will be fully able to accept. Obedience of will or intent shall be the first requirement; and as this is obeyed restitution will commence. As gradually, during the Millennium, imperfection and weakness shall give place to strength and perfection, correspondingly less allowance will be made for transgressions by the Mediator-Judge; his chastisements and corrections proportioned to the ability and wilfulness of the transgressors being meanwhile most valuable experience to those upon trial.

Starting upon the highway of holiness (toward full restitution to the perfection

and all the blessings lost in Adam) at a point corresponding to their present state of imperfection, their own identity and the identity of each other will be maintained, and all the experiences in sin and degradation will be fresh and vivid, and will carry with them the full weight and value, in contrast with the experiences with righteousness in active operation, to which they will then be subjected. The difference at first will be not in the hearts of men, nor in their bodies (except that the sleeping ones will be awakened), but in the outward conditions of men, under the rule of the Kingdom of God. The earthly representatives of that kingdom will be Abraham and the prophets, whose trials are already passed and who will then be perfect men and samples of what all the race may become by hearty obedience to the kingdom and laws then, and for that very purpose, in control. The outward changes of that age will be very distasteful to many. Men will have less liberty than at present--they will have liberty to do right and to do good, but no license whatever to do evil, or to pursue any vocation which would in any degree injure or demoralize others morally, or financially, or physically. Thus (by the binding of Satan) more than one-half of the temptations of the present will be cut off, and only those which belong to the weakness of man's fallen flesh will be upon him. And these, as we have seen, he is to be permitted to outgrow and overcome by the great Mediator's assistance and discipline, and in consequence of having been redeemed by him from the sentence of death, of which those weaknesses are a part. This plan of restoring men and testing them at the same time, and giving them the blessings only as they shall learn to appreciate them, is for man's benefit, that he may then have the fullest knowledge and experience, so as to be fully able to make his choice between sin and its penalty and righteousness and its reward.

From the time men are brought to a clear knowledge of God's plan for their salvation from sin and death, under those favorable conditions, they will be reckoned as having received the gift of God, everlasting life; because from that moment they will have it within their reach and power. If they fail to eat the bread of life thus placed in their hands, they will fail to receive the strength and the life it contains. But none shall refuse it ignorantly --all will have proofs on every hand that actual restitution to full human perfection is possible and in progress; and none will be left to doubt that the sacrifice for sins once offered by the Lamb of God is efficacious for his full restitution, under the arrangement and law of the New Covenant--"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thy self."

Those who, under those favorable conditions, resist and oppose that law will be permitted to enjoy its blessings for a hundred years, restrained of power to injure others; but if by the end of that period (which is four times the period of mature experience of the present time) they have not conformed to the new arrangement so as to make some progress, they will be cut off and die for their own sin--the second death.

Even after a hundred years of such favor, they will be but "children," partly developed; but their wilful rejection of the gift of life, the anastasis, or full raising out of death, tendered them and fully understood by them, is reckoned as the very same to them as though they had gradually progressed toward perfection and had reached it, and then, despising God's goodness, had rebelled against his laws and arrangements, as we are informed some will do.-- Rev. 20:10,14,15 ; 21:8 .

"I will rejoice in Jerusalem and be glad in my people: and there shall not be heard in her, any more, the voice of weeping nor the voice of complaint. There shall no more come thence an infant of few days nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old--and as a sinner shall be accursed who (dieth) at a hundred years old." (Isa. 65:19,20 . Leeser's translation.) That this refers to the Millennial age and to the restitution or earthly class is further attested by the succeeding verses of the same chapter.

===================

R1262 : page 5

FAVOR UPON FAVOR.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom, also, we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."-- Rom. 5:1,2 .

In the October issue of the TOWER we took a hasty view of God's great favor, which all the world may enjoy, of justification through Christ. We saw what a blessed, full salvation, full restitution to all that was lost in Adam, is implied in that term justification. And while we do not now experience that justification in the actual restoration to perfection--mental, moral and physical; while we still suffer, from the fall, many weaknesses and sad deformities of character and person, while we are still subject to death and must sooner or later sink under its power; nevertheless, having by faith accepted the promise of actual justification, through Christ, we have peace with God; for we hold in our possession, so to speak, a check on the bank of heaven for full salvation, justification or restitution, payable to the bearer in God's due time--the Millennial age. And, therefore, we reckon ourselves, as God reckons us, justified freely from all things, our shortcomings being no longer imputed to us, being atoned for by the precious blood wherein we trust, and the righteousness of Christ counted to us.

Our sins were laid upon Christ, our Redeemer, and his righteousness is transferred correspondingly to our account. O how we have rejoiced over these checks when by faith we received them and began to realize their import! How often we have opened the blessed book of God and read that check over and over again --"God so loved the world that he gave his only begotten Son, that whosoever believeth in him [Ah! that includes me, we said] should not perish, but have everlasting life." (John 3:16 .) Some of us shouted over it, and some of us wept over it tears of joy and gratitude. And for this grace we will never cease to praise God through all eternity.

But now we want to consider this additional favor or grace of which the Apostle speaks, into which, also, we have access by faith in Christ, and in which those who have received it rejoice in hope of the glory of God--this, which some Christians call "the second blessing," but which we regret to say many such but vaguely comprehend. What is it? Can there be anything grander than what we have seen the grace of justification to be? anything more desirable than the pardon of our sins and our reconciliation and peace with God? Can there be anything more desirable than the outcome of this reconciliation in the perfection of every physical, mental and moral power? than a body in the glow of health and beauty of form and feature, forever decked with the bloom of eternal youth? than a mind in full possession of all its powers, and trained, educated and disciplined beyond the range even of all the intellectual prodigies we have ever known? and a moral refinement gloriously reflecting the divine likeness and perfectly acceptable to God? Can there be any desirable grace beyond this and the perfect condition of the glorious earth whose now desert places shall then blossom as the rose?

From a human standpoint it would seem not. Surely this is all the human heart could wish for or aspire to. And when "God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," surely all who love righteousness will be satisfied, and, as Isaiah says, "the whole earth shall break forth into singing." (Isa. 14:7 .) Praise the Lord! the prospect even now puts a new song into our mouths. But notwithstanding all this we learn that God has provided "some better thing" for the Gospel church. Paul speaks of this when, after recounting the faith and good works of the ancient worthies who lived previous to the Gospel age, and hence previous to the special call of this age, he says, "These all, having obtained a good report through faith, received not [yet] the promise, God having provided some better thing for us, that they without us should not be made perfect." -- Heb. 11:40 .

And it is concerning this that we read the expressions, "favor upon favor" (John 1:16 . Diaglott), "exceeding great and precious promises," "the prize of our high calling," "the heavenly calling," etc. This high calling is a call to joint-heirship with Christ as his bride, to be partakers of his divine nature, to share his likeness, and glory, and honor, and to be associated as co-workers together with him in his high office, when, at the appointed time, his Kingdom shall come --even to sit with him in his throne as kings and priests unto God. See Rom. 8:17 ; 2 Pet. 1:4 ; 1 John 3:2 ; Rev. 3:21 ; 1:6 .

The human mind staggers in its endeavor to comprehend such a height of glory; yet those whose hearts are deeply in love with the Lord can appreciate the exceeding favor of the invitation to be the beloved bride of Christ, to be made like him and to be in his glorious presence forever. Amazing grace! and the wonder grows when we reflect upon the high exaltation of Christ, even beyond the glory which he had with the Father before the world was--a glory of person which is "the express image of the Father's person" (Heb. 1:3), a glory of wealth which places the whole universe at his feet as "the Heir of all things" (Heb. 1:2), a glory of power, of "all power in heaven and on earth," a glory of office, too, which is second only to that of Jehovah, the great Emperor of the Universe (1 Cor. 15:27,28), and a glory of character which shines with all the luster of unsullied purity.

To aspire to such a height of glory without invitation would indeed be the height of presumption and folly. But when invited to it, it is our privilege to accept the favor with thanksgiving and humble endeavor to fulfill the conditions of the call. This is the high privilege of the saints of the Gospel age; but strait is the gate and narrow is the way that leadeth unto it, and few there be that find it.-- Matt. 7:14 .

Paul shows us that through Christ we have access by faith into this grace, even as through him also we by faith had access to the grace of justification. He also shows that before we have access to this grace we must have received the grace of justification. Then, believing that "faithful is he that hath called us, who also will do it," and fully relying on his grace, we earnestly seek to know and fulfill the conditions. These conditions, those especially who are fully consecrated to God, are anxious to learn. And such have already taken the first steps, at least, in fulfilment of the conditions. We have already accepted thankfully the grace of justification, by faith in Christ our Redeemer; and this gives us a reckoned standing in God's sight. That is, we are henceforth reckoned as holy, as though actually justified, and treated from that standpoint. The Apostle says we are "holy and acceptable to God." (Rom. 12:1 .) And being thus justified, holy (through Christ's imputed righteousness), and therefore acceptable to God, he says: "I beseech you, therefore, brethren, by the mercies of God [manifested in the grace which justified you], that ye present your bodies a living sacrifice,...which is your reasonable service." (Rom. 12:1 .) There is the condition of the high calling, briefly stated--That we present our bodies, our justified humanity, a living sacrifice. And you will remember that this is just what our Lord Jesus did, saying, "A body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Heb. 10:5-7 .) As he offered his life a sacrifice for sin, so we are invited to sacrifice our life faithfully, unto death, as he did; and in so doing we are counted in with him as part of the sin-offering, though our sacrifice would have no merit whatever of itself, because apart from him we ourselves would be under condemnation. But being first justified by faith in him, we are acceptable sacrifices to God, as the Apostle states. And in this privilege of sacrificing ourselves now consists the special advantage of justification by faith during the present age, rather than in the future.

In fulfilling the condition of the high calling, then, we will be doing just what Jesus did, remembering that he left us an example that we should follow his steps. (1 Pet. 2:21 .) Remember, too, the Apostle's words--"If we be dead with him, we shall also live with him; if we suffer, we shall reign with him." "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."-- 2 Tim. 2:11,12 ; Rom. 6:5 .

Call to mind now what was the likeness of his resurrection. It was an exceeding high exaltation (Phil. 2:9), far above the human nature, "far above all principality and power and might and dominion, and every name that is named." (Eph. 1:21 .) It was an exaltation even to the divine nature, of which, says Peter, we also, who follow his steps as he set us an example, may become partakers. (2 Pet. 1:4 .) To follow in the Lord's steps of humiliation and sacrifice, even unto death, is no light undertaking. It means the giving up of our will for the accomplishment of the divine will. Our sacrifice is not the giving up of our sins: those we fully renounced when we received the grace of justification, before we were acceptable as sacrifices. Our sacrifice must, therefore, consist in our self-denial of those things to which as natural men we have a right. Our first consideration in all that we do must be, What will be most to the glory of God and the advancement of his cause. If we realize that we can glorify God somewhat by one course at slight inconvenience or expense of our own will, and yet more by another course of greater expense

R1262 : page 6

or humiliation, then the latter is the one to which we are committed by our consecration.

R1263 : page 6

Amidst the noisy clamorings of our old (human) nature, insisting on its own will and way, to some extent, at least, it is often difficult to even discover the right course in view of our consecration. But persistently to silence the old nature, and studiously to search and determine the will of the Lord in all that we do, is the finding of the "narrow way" that leads to life--to that divine life to which the saints of this age are called. "And few there be that find it," says the Lord. How few even of those who made the covenant seem thus to studiously search for the way and humbly to walk in it.

"Oh! 'tis a pathway rough to choose,
  A struggle hard to share,
For human pride would still refuse
  The nameless trials there.

"But though we know the gate is low
  That leads to heavenly bliss,
What higher grace could God bestow
  Than such a hope as this?"

There is only one way for any to do who would keep in this narrow way of sacrifice even unto death, and that is what Paul directs, "Forgetting those things which are behind, and reaching forth unto those things which are before, to press toward the mark for the prize of the high calling of God in Christ Jesus"--"lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith," and considering him, how he endured, lest we be wearied and faint in our minds. (Phil. 3:13 ; Heb. 12:1-3 .) If we keep looking at the things behind, we lose sight of the heavenly things and begin to over-estimate the earthly, and to correspondingly discount the heavenly. In other words, we begin to be conformed to this world. The Apostle says, "Be ye not conformed to this world, but be ye transformed;" let your minds be continually turned heavenward.

However difficult and thorny the path may be, forget not the privilege of walking in it. We may not repine and wish it were otherwise; for he that putteth his hand to the plow, and looketh back, is not fit for the kingdom. (Luke 9:62 .) If our Lord had to be so severely tested to prove his worthiness of high exaltation, we should not think it strange concerning the fiery trial which is to try us, as though some strange thing had happened unto us. (1 Pet. 4:12 .) We must "endure hardness as good soldiers," and wait patiently for "the glory which shall be revealed in us." And for our encouragement let us bear in mind the exceeding great and precious promises:--"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne;" "Be thou faithful unto death, and I will give thee a crown of life;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" "Faithful is he that calleth you, who also will do it." Glorious, indeed, will be that second blessing when fully realized; and even now, as by faith the prospect of its inheritance looms up before us, we rejoice with joy unspeakable and full of glory, reckoning that the sufferings of this present time, for Christ's sake, are not worthy to be compared with the glory which shall be revealed in us.

R1274 : page 6

"THE feeling of gratitude has all the ardor of passion in noble hearts."

"He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

===================

R1263 : page 6

"I AM HE."

"I am he that liveth and was dead."-- Rev. 1:18 .

Here the risen Lord identifies himself with the crucified One; yet how different from the crucified One. Now he is a divine being, while previous to his crucifixion he was human. Yet the identity is clearly established, though it is written that as the heavens are higher than the earth, so is the one higher than the other. (Isa. 55:9 .) The Son of God experienced existence in three different natures--first, a very high order of spiritual nature, higher than angels; secondly, the human nature, a little lower than the angels; and thirdly, the divine nature, which is superior to all others. And in the last two of these states, or natures, he clearly affirmed his personal identity from first to last. As a man, he freely spoke of the glory which he had with the Father before the world was. (John 17:5 ; 8:42,58 .) And as a divine being, he tells how he recognizes himself as the same one who was a man, and who as such died, became extinct. The identity, therefore, of the Son of God is clearly stated by himself. And while, therefore, not for a moment doubting it, it may be profitable to inquire, How can this be? for some fail to see how a being could know himself under such radical transformations.

The philosophy of this fact is clearly seen, however, when we remember the statement that man was created in the image of God (which is true also of angels as well as of our Lord before he became a man--all of God's intelligent and responsible creatures are made in God's mental and moral likeness): that is, their mental and moral faculties are facsimiles of the divine nature. The difference, then, between them is in the range and scope of these corresponding faculties: the one is finite, the other is infinite. The range of the human nature is confined to the earth, while the range and scope of the divine is wider than the universe, boundless as space and unlimited as eternity. The divine nature is immortal, incorruptible, and could not become infirm, or die, since of itself it is above all those conditions upon which other natures must depend. All other natures are mortal, corruptible--not that they must of necessity corrupt, or die, but that they could die and would die if God did not continually supply to them the necessary sustenance. Thus the Divine Being holds the reigns of universal government as an Absolute Monarch, having the life and property and every interest of every creature in his hands--under his providence and complete control.

The wonderful favor of a share in this divine nature, originally pertaining only to the Emperor and Lord of the Universe--Jehovah God--was, as we have heretofore seen, granted to our Lord Jesus as a reward for his humiliation and sacrifice for our redemption; and we are assured that it shall also, in due time, be granted to a chosen little flock of redeemed men who follow in his footsteps of sacrifice, even unto death. We also, therefore, if counted worthy, shall, in the resurrection, experience a change similar to that of the Lord at his resurrection. Shall we, therefore, know ourselves and each other? Assuredly, yes! We will recognize in ourselves the same personality--the mental and moral character--that now exists; but these same reasoning faculties will then be able to grapple successfully and promptly with the weightiest, deepest and most intricate problems; these perceptive faculties, now sometimes so dull, but then expanded immeasurably, will quickly take in at a glance all the varied conditions of every creature and all the minutiae of the great work of establishing universal order and peace. And so it will be with all our faculties which constitute us now an image (though greatly marred) of the divine nature--of what we shall be then.

And yet the same will, the same character, now possessed will then be ours; that is, the same aims and ambitions will actuate us then as now. The plan of God, which is now the theme of our constant thought and the motive power of all our efforts, will then also be our theme and motive power. It will be our pleasure and privilege, then, to carry on to completion the great work begun now, in which all the faithful are heartily and zealously engaged. But then we will find ourselves perfectly free and unfettered by any infirmities or adverse circumstances.

What a glorious change! Think you, brethren, that when changed to that glorious likeness of our Lord and Head, with all these present interests of the great work still the absorbing theme of our thought, but with increased ability and power to carry it on, with all these same hopes, ambitions and aims still keen and active, shall we not recognize ourselves and each other? Will your glowing zeal, your confident faith, your ardent love and your present knowledge of truth not be recognizable again? Yea, verily! The personal identity, the character, of each of us will be clearly recognizable both by ourselves and by others.

And the same may be said of every human being, as well as of those changed to the divine nature. The individual character* is that which we call our identity. It is the character of an individual, not his flesh and bones, which we love or hate, and which God loves or hates and counts either worthy or unworthy of continued existence. Flesh and blood is only associated with our ideas of character or personality, just as a coat habitually worn is associated with our mental pictures of a human form. The character of our Heavenly Father and of our Lord Jesus is what we know and love, though we have never seen their glorious bodies under any conditions; and the same may be said of many of our human friends.

---

*Webster defines character as "the sum of qualities which distinguish one person or thing from another."

R1264 : page 6

It is plain, therefore, that though an individual may die, become extinct, pass out of actual existence, his character still exists in the memory, the mind of God, even the very minutest features of it. And, therefore, when in his own time God creates another body, either of the earthly or of the spiritual nature, and stamps it with all the lines of that character just as it exists in his memory, and awakens it to life, instantly that character, that identity, will recognize itself. And not only so, but it will be recognized again by former friends and acquaintances from whose memory it had not perished. Thus the Lord Jesus recognized himself when his character was transferred from a spiritual body to a body of clay; and again, when he died and his identity was completely lost to himself for three days, it still existed in the memory of God, and as soon as God transferred, from the tablet of his mind to an actual, glorious, divine body, those mental characteristics, our Lord Jesus recognized himself again--with the same ardent love for God, the same devotion to the accomplishment of his great work, the same pitying love for the fallen human race, the same tender love and solicitude for his precious elect ones, every one of whom then living he remembered personally and distinctly. And with all this knowledge of himself and his great work came the glorious realization of "all power in heaven and in earth" for its accomplishment. And so will it be with us, praise the Lord! While we are reckoned dead already, and must sooner or later pass under the dominion of death actually, it matters little; for our life is hid with Christ [as associate members of his body] in God. (Col. 3:3 .) The character of man receives impressions from his thoughts and actions like as the wax cylinder of a phonograph receives and preserves an impression from every sound; and the mind of God, the book of his remembrance, is like a great cabinet in which are preserved the exact record of the thoughts and sentiments or characters of all the world (as in the wax cylinders), and from which each character can at his will be reproduced. He keeps the record of every soul that passes out of the present existence until it is reproduced in the resurrection morning. His mind is the great "book of life," in which the names of the consecrated ones are all written in a special list as worthy of lasting life, and from which, if we are faithful, they will not be blotted out.-- Rev. 3:5 .

And herein we find a good illustration of the difference between Adamic death and the Second death. The Adamic death is well illustrated by the removal and preservation of the wax cylinder, with a view to the reproduction of the thoughts thus preserved. So the dissolution in Adamic death stops the making and expressing of character; but through the ransom God has made provision for, and has promised the preservation of, our characters--and a resurrection or reproduction of them in his due time, in such instruments or cases (bodies) as it pleases him--as the same cylinder can be fitted to any sort of phonograph instrument, of wood, iron or other case. But the Second death is one in which there is no preservation of the character, and from which there will never more be a reproduction--just as when the wax cylinders are done with, all the impressions are obliterated-- as though they had not been.

It is plain, therefore, that though in death the human soul loses its own identity, yet never, excepting in the case of those who die the second death, is the identity of a single soul lost to God--blotted out of his book of remembrance. There they all live unto him, though they are actually dead. When the death sentence passed and was executed upon Adam, his identity was not lost to God; for in God's purpose he was redeemed by Christ and must in due time be restored. And when our Lord Jesus died, his identity, his personality or character, which included all his powers, was completely lost to himself, though it was never lost to God, in whose mind every feature of his character was clearly legible; and in due time it was reproduced in a glorious body of the divine nature and "the express image of the Father's person."

The humanity which he took for the suffering of death, and which he accordingly laid down in death, remains, therefore, a sacrifice forever--it was the price laid down for our redemption, and never taken back; but that glorious character, the ego, the identity of the blessed Son of God, "who was before all things," and by whom all things were created, who in loving obedience to the Father's will gave himself as a man for our redemption, still existed in the book of God's remembrance and in due time was reproduced or raised to life again for our justification--not to a human existence again, which was laid down forever as our ransom price, but to a higher nature, through the instrumentality of which he will be able to bring to us

R1264 : page 7

actually all the blessings purchased by his great sacrifice for us. And so he still lives, our great high Priest and King, our adorable Lord Jesus, Jehovah's Anointed; and if we be dead with him, in due time we also shall live with him, as his bride and joint-heir, and shall reign with him who liveth and was dead. Amen; and is alive forevermore.

MRS. C. T. RUSSELL.

====================

R1264 : page 7

LOST AND SAVED.

No two words seem to be more confused in the general mind than the words lost and saved, as used in the Scriptures.

Some, when they read that the Son of Man came to seek and to save that which was lost (Luke 19:10), at once get the impression that the word lost signifies doomed to everlasting torment, and that the word save means to secure everlasting bliss, whereas no such thing is even hinted at. To understand what is to be saved or recovered, we must first learn what was lost. For information on this subject we are wholly dependent upon God's revelation. Whatever our father Adam possessed before he sinned, that he and his race do not now possess, has been lost, and that is what the Son of Man came to save or restore.

God's Word informs us that, as originally created, father Adam was a mental and moral image of his Creator. How quickly the race fell from that noble state! How far from this are men to-day! Originally, because pure and good, our father Adam had intimate communion with his God; he was God's son, as well as his image. (Luke 3:38 .) So grandly perfect was he in physical constitution that even under the sentence of death he lasted nine hundred and thirty years; and his physical strength but illustrates his mental and moral perfection, which must have corresponded. How great has been the loss experienced by all who in his loins shared his disobedience and its penalty, death! Now, even with the aid of six thousand years of experience in seeking for remedies and panaceas, the average of human life is only about thirty years, while the mental and moral powers are similarly vitiated, though this deterioration is less appreciated because perfection is now a thing unknown, because education has become more general, and especially because the light of the incoming age, which God is letting in, to prepare the way of the Lord, is now elevating men above former conditions. (See MILLENNIAL DAWN, Vol. I., pages 157-167.)

How much we have lost none can appreciate, except as we occasionally meet with prodigies whose wonderful powers in one direction or another so far transcend our own as to excite our astonishment. We can scarcely imagine a man possessed of all the wonderful powers and abilities of all these prodigies, nor think how, even then, such would probably be far short of the original capacities of our father Adam, and what might have been our powers had they not been lost.

But, thank God, all that was lost is to be saved. Our Lord Jesus came into the world on this very mission. Carrying out the Father's plan, he became a man for this very purpose and gave his life as our ransom-price; he redeemed, or bought back from the penalty and loss, Adam and all who suffered the loss in him. Thus the arrangement to save the world of mankind is complete; but they are not yet saved. It will be the great work of Christ's Millennial Kingdom to save them. They will be saved by a restitution process, a resurrection (anastasis), or lifting up to the condition and powers and blessings and opportunities lost in Adam.

SOME SAVED BY FAITH IN ADVANCE.

God had this plan of salvation in mind long before he took the first step toward it in sending his Son to redeem us. He even made known his plan to some extent before he began to execute it. Abraham and the holy prophets were made slightly acquainted with it by his declarations and by the types and illustrations which were given them. Such as believed and proved their faith by acting accordingly were granted a measure of the restoration from the loss, in the privilege of fellowship and communion with God which had been lost; and these were assured that in due time they would have back full life and vigor, mental and physical, and all that was lost, through a great Messiah, who would have all power to bless and to lift them up. This was before the ransom had been actually given.

R1265 : page 7

Since the ransom has been given (during the Gospel age), God has revealed himself and his plans yet more fully to those who are seeking communion and fellowship with him through obedience. He shows them how broad a foundation he has laid in the ransom of all by the second perfect man, even as all had come under sentence through the first perfect man. (Rom. 5:17-19 .) Those who have believed God and accepted of the Messiah, during this age, have not only been granted a restitution of heavenly communion and a realization of joy and peace through faith in the pardon extended to them through the Redeemer, and hopes of full restitution to all that was lost, but they have been granted something more--an additional favor. This additional favor is in the offer that if they will now consecrate themselves fully to the Lord and give up present and future earthly or restitution rights, privileges and blessings, and sacrifice these in his service now, God will give them in exchange for these sacrifices something that will be still grander and higher. Instead of a perfect earthly body with its full measure of perfect powers, which, though very grand are still a little lower than the powers of angels, God proposes to give them a divine nature and body--far superior in power and glory to those of angels. (2 Pet. 1:4 ; 1 Cor. 6:3 .) In a word, if these who have ears (willingness) to hear of God's gracious plan now, and who believe and receive restitution to human perfection by faith, will present themselves as sacrifices in the service of the Lord as his agents and ambassadors, God will reckon these in as Christ's bride, and make this "little flock" joint-heirs with Christ and partakers of his nature and glory and Millennial work and honors. This work is about complete; the last members of the "bride" will soon be fully tested and proved worthy of his love and of the promised blessing; and then all, glorified with and like their Lord, will begin the

GREAT WORK OF SAVING ALL THE WORLD.

All are to be saved, as all were ransomed. "The man Christ Jesus gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5,6 .) As this salvation reaches now those who "have an ear to hear," so it will in the Millennial age reach all --for the deaf ears shall be unstopped and the sin-blinded shall see, out of obscurity (Rev. 2:7 ; Isa. 29:18), the gracious provision God has made for all. And for all to be thus reached by the knowledge, ability and opportunity of salvation is for all to be saved: whether they make a good or a bad use of God's gift after it has reached them is another matter.

WHO WILL MAKE THEIR SALVATION EVERLASTING?

This salvation from what was lost is a gift from God through Christ Jesus, our Lord. We do not merit it, and could not demand or secure it for ourselves in any way: it is a loving gift in the fullest sense. But whether or not men shall everlastingly retain and enjoy the things saved depends on the men and not on God, he having arranged that all who receive his gift shall be tested. Those who delight to do his will may keep the gift forever, but those who then sin wilfully shall lose it just as father Adam lost it. But such will be more culpable than Adam, because of more intimate acquaintance with God's justice and love, gained during their experience with sin and during their recovery from it. Thus a blessing, a recovery of what was lost (Adam's perfections and opportunities), comes to all, but God's gift of everlasting life through Jesus Christ, our Lord, is only to those who obey him. -- John 3:36 ; Heb. 5:9 ; Jude 5 .

In every case where the second death is represented as being inflicted, whether in symbols, parables or literal statements, there is something associated which shows that the persons mentioned as condemned to the second death have been saved from the condemnation of Adamic sin and death and have had a full opportunity for life everlasting, and that they lose it a second time only by their own known and wilful disobedience to God.

===================

R1265 : page 7

NONE WORTHY OF EVERLASTING LIFE.

No, none; because none are perfect, and under God's law no imperfect being is fit to have the boon of lasting life. Our only hope of lasting life, then, is to be made perfect. When made perfect all will depend on our worthiness; that is, when perfect we will be on the same footing as father Adam--permitted to live so long as we remain in harmony with our Creator's wise and good laws and regulations.

But now we are not only imperfect, and hence unworthy of life everlasting, but still worse, we have no hope of ever being able to make ourselves perfect and worthy; for our tendency is in the opposite direction--toward greater imperfection of mind and body. We find ourselves under a sentence of death and subject to a weakness which started in our father Adam. What must men do to be saved--from this degradation and weakness and death which is upon us? We can do nothing except to look to God and trust that his mercy and love can find a way to help us.

Looking, we find that our just Creator, who sentenced us, is pitiful toward us--disposed to help us--that while he could not justly ignore and pass over and forgive the violation of his law under which we were sentenced, he could do and has done what amounts to the same so far as we are concerned--he has paid our penalty for us, through his Son, our Lord Jesus, who gladly carried out the gracious plan and has himself been highly exalted as a reward for that obedience and loving sacrifice, which was our ransom-price.

What remains for us to do is to accept the gracious offer of forgiveness through our Redeemer, and to put ourselves heartily into his hands for repairs--for restitution back to the original condition lost through Adam. This is necessary; for while it was necessary that the original sin should be canceled first, its cancellation would still leave us weak, imperfect and unworthy of life everlasting. Hence God's gracious plan not only includes the death of Christ as the ransom, or corresponding price, or substitute, for Adam and his race, to relieve us from the sentence of death against Adam and all who were in his loins, but it does more: it has made a provision for restoring the race through the same one who paid the ransom price. And as our Lord's death is an assurance that our ransom price is paid, so his resurrection is God's pledge that the opportunity for restitution will be extended to all, even as the ransom was for all.

All this is done for men while wholly unworthy--it is a free gift of God. Their part is simply to accept the forgiveness through Christ by faith, and to show their appreciation of the opportunity for restitution which it affords by obedient conformity, so far as they are able, to the laws and arrangements of the Lord through the Mediator, designed for their perfecting.

After this perfecting shall be accomplished (or when upon full knowledge it is refused) the individual must thereafter stand in his own merit--in his own righteousness presented to him through Christ's work for and in him, or must fall under condemnation into the second death because of his lack of worthiness of lasting life; and his worthiness of lasting life or of lasting death will be then decided by his obedience or disobedience.

===================

EXTRACTS FROM INTERESTING LETTERS.

Pennsylvania.

DEAR BROTHER RUSSELL:--Truly the

Lord blesses me greatly in my work, not indicated so much in the number of DAWNS sold and delivered as in the great number of comments which even go ahead of my arrival while I canvass between those towns I visit. I deliver one or two discourses of 1-1/4 hours each, every Sunday; never failing to have a full house of deeply interested hearers. These flock around me at the close of each service with scores of proper questions suggested by the sermon. Brief answers to these are listened to by other honest inquirers. At the close of the evening discourse the remark is often made that it answered many questions suggested by that of the morning.

The deep interest is also manifested by the fact that a goodly number walk miles from one appointment to the next in the adjoining district. Others volunteer to go with carriage, taking me to and from appointments, and many seem to vie with each other in hearty invitations to accompany them to their homes to share their hospitality --many more than I can accept. It is very cheering to notice how quickly and effectually the cobwebs of tradition and musty creeds disappear when the present truth is presented. I sell a goodly number of MILLENNIAL DAWNS in connection with each appointment. From it appropriate selections are made for singing.

As must be expected, a would-be numerous opposition is apparent; yet it is shy and lacks all the boldness of righteousness. Last Sunday I was politely invited by a "Drew theologian," the M.E. minister in charge here, to his parsonage studio, where were congregated a council of "shepherds" of different "flocks" who were intent upon devising ways and means to crush "this man and his book," which were scattering their flocks from their folds, doing more to disintegrate and lead away than they all had the power to resist. They had concluded that something must be done and were willing to unite to oppose the "common enemy." They wanted to advise and warn as to my doctrine and my book.

I inquired, "Have you read the book?" "No." "Have you heard the man preach?" "No." Then in turn, gentlemen, let me advise and admonish you first to read the book carefully, then hear the man candidly, then bear the truth thus obtained to your congregations. They will see the light and follow; but failing to do this, you will but blow smoke and dust into the eyes of those saying to you, "Help us to see." Should you tell them the man and the book teach Adventism or Universalism they will quickly tell you they know better. The M.E. minister suggested his unwillingness to have the book in his library. Both the eyes and ears of each were resolutely closed.

The interview ended in emphasizing the truth that "If the blind lead the blind both shall fall into the ditch," and that darkness still covers the earth and gross darkness the people.

Yet how blessed the sight of scores of honest, truth-hungry seekers in every neighborhood gladly grasping the "white bread of heaven," borne to them from the Master's table. How surely, as soon as they get the light, they will refuse to be led by their blind leaders.

At the close of my last discourse a tall, fine looking young man, chorister and leader in the singing, came to me and inquired what I called the doctrine I preached. I replied that it was the doctrine of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began--that I knew no other and wanted no other name. Well, said he, in the hearing of many who were listening, "They may call it what they please, it is just my belief. I have never heard my doctrine so clearly and fully expressed before." He wanted both volumes of the DAWN. How plenteous the harvest! How few the laborers!

Yours in the blessed service,
E. J. ROGERS.

Indiana.

DEAR BROTHER RUSSELL:--I am glad you invited your readers to write to you, else I should have hesitated to do so. I can not begin to tell you what joy and comfort I have found in reading the DAWN and WATCH TOWER. I have been a member of the Methodist church for more than twenty years, but long before I read your works it seemed to me to be not so much a house of prayer as a temple of fashion.

My precious boy, whom I buried last year, saw these things and held aloof from the church, and he took sick and died out of the church--he whom I had dedicated to God in baptism and prayed for all his life. He was nineteen years of age. According to my own belief as a Methodist, I must think him unsaved, though I could not believe it; for a better, more God-fearing if not God-loving boy I never saw. But I could not harmonize Methodist faith and God's providence, his promises and my awful loss. Of myself I could have found no solution of the mystery. In speaking to the pastor about it, he said, "Sister, you know what the terms of salvation are."

I will not attempt to tell you of the consolation I have found in reading your works. Before I read them, after my son's death, I could not pray; I tried, but words froze on my lips. But, thanks to you and the dear Lord, I see light through the cloud, and my soul is filled with joy while I sing:

"What if the clouds do, for a moment,
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years."

But I have written upon the very subject I thought I would not attempt, lest my letter be too long. You need not take the trouble to reply, as I shall find it in the DAWN and in the TOWER. I am anxious for the next volume and wait impatiently for every number of the TOWER.

I close, subscribing myself your sister in Christ, in hope of a glorious resurrection and a reunion with loved and buried ones, through Him who hath loved us and given Himself a ransom for us.

MRS. F. W. SPOTTS.

Canada.

DEAR BROTHER RUSSELL:--I enclose express money order of $50, for my DAWN account.

As I anticipated, I find plenty of opportunity for serving the truth in Canada. The harvest is plentiful, and so is the ground for sowing. In the short time we have been here we have sold nearly 500 DAWNS, and there seem to be many that are ripe and ready for the sickle of truth.

We expect to be here about one week more. Then my brother will go to meet and work with Bro. Zink, and I will work one or two towns near here next.

The last TOWER has been read and

much appreciated, as usual, though I have not had opportunity to read it as carefully as I desire to do yet. With love in Christ, your brother, S. D. ROGERS.

Florida.

DEAR BROTHER RUSSELL:--Yours of 20th inst. to hand, and contents read, as usual, with great pleasure, and I trust with profit. I thank you very much for the tracts and papers. Although I never know, in many cases, what effect the distribution of such literature has upon the minds and hearts of the recipients, and in fact whether they are all even read, yet I have seen enough to convince me that there can be no more efficient way to preach the truth.

These messengers of truth appeal to the individual when all alone, and he has time to think, and when, perhaps, he is less combative. Many, I am satisfied, believe, and, like Nicodemus, "are afraid of the Jews." I encounter some who, while they are unable to overcome these Bible facts, are yet proud and conceited, and will not believe though they be convinced.

I am perfectly delighted with the Hymn Book. I want to try and sell some among my friends and congregation.

May God bless you and yours. Yours in Christian bonds, W. D. WILLIAMS.

California.

DEAR BROTHER:--Enclosed please find $5.00, which I believe will cover expenses for the DAWNS and envelopes of the enclosed order, and also for sending the WATCH TOWER to my brother__________in China, for the ensuing year. Anything over and above these expenses, retain for God's work in your hands.

I have been much blessed in reading the article on the history of the development of the present truth in the May number, and I do praise God for your faithful word of warning at the close, that a pure heart and single eye to the glory of God is the only safeguard against false doctrine. I see around me here the danger of being carried away in seeking more knowledge of these blessed truths before being truly sanctified to God by a complete surrender at the foot of the cross. Truly, "knowledge puffeth up," if it is not based on the love of God as an actual heart experience.

We started a little meeting last Lord's Day in a laundry here, for those who love these blessed truths. It was a humble gathering, but the Lord blessed us. I pray that his spirit may be present in power with us as we meet from time to time. Pray for us.

I am very much pleased with Leeser's translation, and have got some blessed thoughts and helps from it. Specially do I appreciate the rendering of Isaiah 53 , bringing out so clearly as it does how our Lord has borne our sicknesses, and how, through his substitutionary sufferings in this line, healing is granted to us.

Yours in the Lord, G. B. STUDD.

Tennessee.

MY DEAR BROTHER RUSSELL:--I have not written you sooner because I really had nothing to write. My life has been so uneventful of late, and so full of physical suffering, that I am nearly lost to life and its busy scenes. In another sense, however, my dear brother, I have been feasting upon the fat things of a better life, and my soul rejoices in the promises of God. For whereas I was once blind, now I see, and whereas I was once a bond-slave, now I rejoice in the liberty of the gospel of our Lord and Savior, Jesus Christ. O what a glorious liberty it is! What a blessed privilege to be the servant of Christ.

When I get able I too expect to do some work for Christ, but so far I have had a hard battle to fight, and am not settled yet. How I would like to see you all and join you in anthems of praise to "him who hath redeemed us." I often think of you and the delightful meetings at your house.

I go to church here occasionally, but how painful it is to hear those expounding the Word who do not themselves understand it, nor believe it.

I want two of your Hymn Books, and for the balance of the within money send me all the No. 2 Tracts you can. I am entirely out of them. Wishing you and Sister Russell, and all our dear brethren and sisters in Allegheny, all God's good and perfect gifts, I am most sincerely yours, J. F. CALDWELL.

England.

VERY DEAR BROTHER RUSSELL:--Yours of the 18th inst. duly received. In reply

I would say that I feel very humble, yet blessed, at the inspiring thought of being privileged to thrust the sickle into the great harvest-field of England. May I receive the merciful assistance of the Master, and the prayers of all the brethren.

Enclosed you will find L15, or 75 dollars, for which please send five hundred DAWNS, Vol. I., and a complete outfit. Shall be glad to receive the Arp slips and memoranda and some Tracts, especially the one treating on the wages of sin. Please forward the books at once.

I have a great field before me, and a great work to do; but am overwhelmed with gratitude at thought of being permitted to engage in the great work. I feel my weakness; but the consolation of being convinced that I am called to the work is a guaranty that I shall be divinely sustained; and of this I had some experience at Henderson, N. C., in opposition to both lay and clerical influence of that town, which I take it was but a small drilling school to prepare me for my future work. Am blessed with the precious consolation that the foundation of the Master's work is laid there, and an impression made that will never be effaced. To God be all the glory. Amen! Yours in love, and in the Master's cause, RICHARD MARSTON.

Pennsylvania.

TOWER TRACT SOCIETY:--I have to acknowledge receipt of a capital little tract of the teaching of the Old Theology, entitled "Protestants, Awake!"

It is the doctrines of the church that have driven so many entirely from the teachings of the Great Discoverer of the road to happiness, through love.

Send me other tracts, and as I have opportunity for distribution I will send money for others.

Respectfully, G. K. FLOWER.

====================

TAKE NOTICE.

READERS WILL PLEASE NOTICE that this issue constitutes Number 12 of Vol. XI. The next issue will be an Extra, so that Vol. XII. can begin with the new year.

As we intend using printed address slips hereafter, we are revising our lists now, and desire to hear at once from all whose subscriptions expire with this volume or year--whether they desire to renew or to have their paper stopped. The same notice applies to all who, because of infirmities, etc., are in the habit of receiving the TOWER free as the Lord's poor. ALL such are expected to notify us now if they desire our visits for the coming year.
See terms on first page, and remember that the interested ones, too poor to pay, are supplied as willingly as any. Attend to this at once, please.

R1261 : page 8

PLEASE DO NOT ask us for credit on Bibles and other books. We have not the means to grant such requests, much as we love and would like to accommodate you all. The small credit allowed to MILLENNIAL DAWN colporteurs is an exception to this rule.

====================

R1265 : page 1

VOL. XI.   ALLEGHENY, PA., DECEMBER, 1890.   NO. 12. EXTRA.

==========

R1274 : page 1

TAKE NOTICE.

This issue is made an Extra, so that Vol. XII. can begin with the new year. As we intend using printed address slips hereafter, and now are revising our lists, we desire to hear at once from all whose subscriptions expire with this volume or year--whether they desire to renew or to have their paper stopped. The same notice applies to all who, because of infirmities, etc., are in the habit of receiving the TOWER free as the Lord's poor. ALL such are expected to notify us now if they desire our visits for the coming year. See terms above and remember that the interested ones, too poor to pay, are supplied as willingly as any. Attend to this at once, please.

----

page 1

PLEASE DO NOT ask us for credit on Bibles and other books. We have not the means to grant such requests, much as we love and would like to accommodate you all. The small credit allowed to MILLENNIAL DAWN colporteurs is an exception to this rule.

===================

R1265 : page 1

WHAT IS MAN?

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?"--Psa. 8:4 .

What is man? is an important question in view of his possible destiny; and the question in its widest scope refers to his past, his present and his possible future state. What, then, we may inquire, was he? what is he? and what is he to be in the future?

As to what he was originally we have no knowledge whatever, and can gain no information, save from the sacred writings of God's inspired prophets and witnesses. Some would-be philosophers, who have more faith in their own surmises than in the inspired records, tell us that originally man was much inferior to his present state, and that from a very low beginning he has been gradually progressing toward a state of perfection. Progression, or evolution, is the term which describes the theory, though none of its advocates will attempt to define either the beginning or the ultimate terminus of such progression.

But, discarding the vain philosophies of mere human reasoning, let us inquire of the divine oracles, the only reliable testimony.

R1266 : page 1

The Bible tells us that man is of the earth, earthy; that out of the ground he was taken; that God formed him of the dust of the ground and then breathed or infused into him the breath of life-- i.e., instituted the breathing process--and that thus man became a living soul or being. And not only so, but unlike all the other living souls of the earth which God had created, this soul was in the image of his Maker. Now an image of any thing is a representation or copy of it, though of inferior substance. So man was an earthy or clay copy of his heavenly, spiritual Maker--a copy of God! yes, a manifestation of God in flesh. Truly, then, he must have been a noble creature. And what shall we say of the implied reflection against the Creator in the claim of some, that man was originally far inferior even to his present state of degradation? for however high or low was his condition, the fact clearly stated is that he was an "image," a copy, of God. "O," say they, "but the statement reads, 'Let us make man in our image, after our likeness' (Gen. 1:26), and the process of making him was only begun in Eden and it still continues, and must, until he has reached the image of God. Thus far he is "a cake only half baked."

But let such observe the reading of the following verse , also verse 31 , which show that God not only purposed the work and proposed it to his Son, his agent in the creation of all things (John 1:3 ; Col. 1:16), and that he not only began the work, but that he also completed it:--"So God created man [past tense] in his own image; in the image of God created he him; male and female created he them." "And God saw every thing that he had made, and, behold, it was very good." (Compare Gen. 1:27,31 ; 5:1 ; 9:6 ; Eccl. 7:29 ; 1 Cor. 11:7 ; Jas. 3:9 .) And this creature which God "had made," completed, and declared to be a copy, an image of himself, a manifestation of himself in flesh, he was also pleased to own as his son (Luke 3:38), and as Paul says--"If a son, then an heir;" for God brings no son into existence for whom he has not made ample provision. And as a son he had the rich token of his Father's loving providence in the vast domain of earth which he was to subdue and take possession of as his posterity would increase and require it; and all its products--animal, vegetable and mineral--were subject to his control and use:--"And God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."-- Gen. 1:28,29 .

And not only did God thus give to Adam the whole earth as an inheritance for himself and his posterity, telling them to appropriate it and cultivate it as their increasing necessities should require, but he had already prepared a choice portion of it as a fit home for the perfect pair, and a sample of what the whole domain of earth would become under the process of industrious cultivation with his added blessing.--"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.... And the Lord God took the man and put him into the garden of Eden to dress it and to keep it."-- Gen. 2:8,15 .

How like a wise and loving father! How bountiful the provision, yet how wisely bestowed!--not in a way to cultivate indolence and undue dependence upon paternal care, but in a way to stimulate industry and thrift and to cultivate a spirit of appreciation and thankfulness for the blessings and advantages received. When we thus view the newly created man in the light in which the Bible presents him, as a son and an heir of God, beloved and owned of God and so richly blessed with such lavish tokens of the divine favor, we must conclude that he was indeed a creditable "image" of God, and one that God was not ashamed to own--a perfect creature, therefore, filled with grace and crowned with glory, as the Scriptures declare.-- Psa. 8:5-8 .

Would a man take pleasure in sending out a blurred and defaced painting, and widely announce it as an image of himself? or would he take delight in owning and blessing a simple or an idiotic son? No; such a painting would be a disgrace to the original, and such a son a reproach to a parent.

But let us consider further this copy of God; for even defaced as it now is, and therefore no longer owned of God, some traces of the original likeness still remain, and to view the original, we have only to supply in imagination the shortcomings of our various powers from the standard of an ideal perfection suggested in the Scriptures. The physical nature of man may, or may not, constitute a part of the likeness of God. Of this we cannot judge, since "it does not yet appear" what a spirit body is, excepting negatively, that it is not flesh and blood, though it is a reality, a glorious body--"There is a natural body and there is a spiritual body." (1 Cor. 15:44 .) But the intellectual and moral qualities in man are the exact counterparts of God's own intellectual and moral qualities. Man has perception, imagination, the power of original suggestion, memory, reason, judgment and will, corresponding to these various intellectual qualities in God. He has also the Godlike moral quality of conscience, which enables him to discern the right and the wrong, to distinguish one from the other and to estimate them properly. As originally created, all of these powers worked together perfectly and harmoniously, all being subject to that supreme mental faculty, the will, which, being free to act independently, though aided by the suggestions of all the other mental and moral faculties, determines the course and constitutes the character of the man.

This Godlike endowment of a free will constituted the crowning glory of God's human creature. Had he been left without this one, though possessed of all the other noble faculties, he would have been a mere machine, without character, either meritorious or blameworthy. So, then, the perfect man was this free moral and intellectual creature, with a perfect physical organism, giving full and free exercise to, and in no way interfering with, his noble powers; with surroundings which continually stimulated and rewarded their cultivation and use; and with the promise of lasting continuance of these favors on condition of the right course of his will--his choice of righteousness as manifested in the expressed will of God. To prove his worthiness of lasting life, a test of character must of necessity be applied. The first test was a very simple one, merely the prohibition of the fruit of a single tree in the midst of the garden of Eden. But under this first simple test, though knowing the Creator's will and perfectly able to obey it, he willed to do wrong, to disobey God, and hence brought upon himself the just penalty, death.

But, says the objector, does not the fact that Adam fell under the very first test prove that he was not perfect, and, therefore, could not stand? By no means; it simply proves that his will was not fixed, was not settled in its determination to do right, to do the will of God, as it might and should have been. Being perfect, in the image of God, and free to act out his own will, he had power to obey or disobey, and in his choice of the course of disobedience he was therefore culpable. He alone was responsible, and God was in no sense responsible. God had richly endowed him with every blessing, both personal and in his surroundings, had forewarned him of the sure rewards of righteousness and sin, and in his command of obedience to him as to a wise and loving Father, he had provided his wisdom and care as their protection and safeguard in lieu of their inexperience. And the testing of their obedience was his righteous act to prove their worthiness or unworthiness of eternal life. Consequently, the responsibility was all on man's part, and when he sinned God was just in condemning him to death.

It is plain, therefore, that the salvation which God has provided is purely an act of his free grace--an act to which he was in no sense obligated, and to which he was impelled only by his abounding love: "For God so loved the world [even while

R1266 : page 2

we were yet sinners] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."-- John 3:16 ; Rom. 5:8 .

Thus we see from the Bible testimony that man was originally perfect, an image or copy of God in flesh. Of the fall from that original perfection and the results to the entire race of Adam, we also have the clear testimony of the Scriptures, showing just how it came about--that it was a wilful transgression of known righteous law, in the face of a distinct warning of the penalty of such a course. It was a sin on man's part only, and from which God is fully exonerated in that man was left under no necessity of want and with full instruction as to the right course and as to the results of a wrong course of action. The only cause of man's fall, then, which is traceable to the Creator, lies in the fact that he created him in his own image--with a free will of his own. But this endowment, we see, was the crowning act of God's favor to man, and man's choicest blessing. And so it was the lack of appreciation, and an abuse of God's abounding favor and goodness, and not any lack on God's part, which led to the fall.

As a consequence of that fall from original perfection and favor on the part

R1267 : page 2

of the head and representative of the race, another law of our being, designed for our highest good--the law of heredity--has brought upon all Adam's posterity its entailment of imperfection and proneness to evil. And thus all the race is in the same wretched plight. An evil tree cannot bring forth good fruit, nor a bitter fountain send forth sweet waters. The present state, therefore, of the entire race is a degenerating and dying one.

But what of the future condition of man? The future condition, as implied in the penalty, would have been everlasting extinction of being, had not the mercy, wisdom and love of God provided another opportunity for the race, in which the bitter experience gained during the six thousand years of the reign of sin and death will furnish a valuable lesson, which experience will prove that obedience to God is the only right and safe course for any of his creatures. This second trial of the race, under conditions which were impossible in the first trial, we thus see is another favor of God, and a favor, too, which could never be claimed on the score of justice. Though man was justly condemned as unworthy of life, God saw in his inexperience and youth an extenuating circumstance, though not a release from moral obligation; and, therefore, coupled with the enunciation of the penalty, came the merciful promise of final deliverance from it. The sacrifice of our Lord, the man Christ Jesus, as the ransom for all, to satisfy the claims of justice against all, makes manifest both to angels and to men that this salvation, this recovery out of sin and its penalty, death, could not be hoped for on the score of justice, but only on the score of pity and love. The atoning sacrifice for sins was demanded by justice and was furnished by Jehovah, that he might be just, and yet the justifier of men already justly condemned to death.-- Rom. 3:26 .

This favor of a new trial for the condemned race was provided by God in the gift of his Son, our Lord Jesus, who left his former glory and took our human nature, and then, as a man, freely gave himself as our ransom or corresponding price. Wherefore, says the Apostle, God has now highly exalted him, even to the divine nature, that he might have power to justify or restore the redeemed race to the perfection and glory and dominion of earth lost in Eden; for the Son of man came to seek and to recover that which was lost.-- Luke 19:10 .

In looking back, therefore, to the original condition of man and the dominion given him in Eden, we see to what the human race is to be restored in the times of restitution promised by the mouth of all the holy prophets since the world began. (Acts 3:19-21 . See also Gen. 1:26-28 ; Psa. 8:4-8 .) He is to be restored to his original perfection and to the lordship of the whole earth. (See MILLENNIAL DAWN, Vol. I., Chap. XIV.)

Ah, says one, "I do not see much glory or honor in being made lords over sheep and oxen and fishes and creeping things." Well, my friend, that is only because your ideas of honor and dominion are borrowed from the selfish emulations that prevail among the ruling classes of the present time. See how the kings and lords of the past have loved to flaunt their authority and presumed superiority before the world; how they loved to live in palaces, to array themselves in the finest fabrics and to glut their appetites with the choicest viands of earth's good things, selfishly disregarding the woes of the masses, whose want of the common necessities of life supplied that abundant fulness and whose ignorance crouched in humility before their assumed greatness. If such gratification of the lusts of the flesh and the pride of life and the meanness of selfish love of display be your ideas of glory and honor (and such are the ideas of the sinful world), then no wonder if you see no special honor and glory in man's future dominion over the cattle and beasts and fish and fowl.

But take the standpoint of truth and soberness and of a sound mind, and the glory and dignity of the future lord of earth will be very apparent. He will not need to tax his fellow men to gain for himself the luxuries of ease and elegance, and then seek selfishly to enjoy them in the midst of the poverty and distress of his impoverished fellow men; for all men will be lords and kings, enjoying the same wealth and ease and elegance. His glory of person will not, as now, be dependent on gold and gems and costly array, but will have for its foundation the dignity and true beauty of character. Gems of intellectual beauty will sparkle in the eyes; the chisel of thought and the mallet of experience will fashion the features to forms of beauty such as art has never yet dreamed of; and the mantle of an established character of purity and righteousness and true holiness will clothe it more gloriously and royally than purple and scarlet and fine linen. One will have nothing to boast of over his fellow-men, for all will be alike glorious when all have been restored.

Nor will he need to set up a puppet show of his greatness before the lower creatures, to awe his subjects into submission to his authority; for naturally and without compulsion the beasts and cattle and fish and fowl will be his willing servants, and all the stores and forces of nature--the winds and waves, the light and heat, the electric currents, the minerals and gases and liquids, and vegetation in all its varied forms--will freely minister to his comfort and blessing. With what easy grace may the commands of such a lord be expressed, and with what delight will his blessings be enjoyed; and how far superior will they be to the plumed and titled mimic lords of to-day, who tremble on their thrones and whose very existence is continually haunted by visions of angry mobs, court intrigues and assassination plots.

Thus we see the grandeur of man as originally created in God's image and can appreciate the significance of God's statement, that he was crowned with dignity and honor as the lord and master of earth, with dominion over the beasts of the field, the fowl of the heavens and the fishes of the sea, in likeness of his Creator, the Lord and Ruler over all things.

We have seen, too, how all this arrangement was interrupted by sin. But while God permitted this interruption, he has not permitted, nor does he purpose to permit, a failure of his plans. All his purposes shall be accomplished (Isa. 55:11), because they were all devised in full view of all the circumstances which would attend them--in view of man's free agency, in view of his temptation and fall into sin and of its death penalty, and in view, also, of the possibility of his recovery from that condition through the sacrifice and mediation of the Lamb slain from the foundation of the world. "Known unto God are all his works from the beginning of the world;" and therefore he says, "I change not." (Acts 15:18 ; Mal. 3:6 .)

God's original purpose, therefore, has not been changed by reason of Adam's failure, and even its interruption by his non-appreciation and abuse of his free agency, in full view of which the plan was formed, shall in the end be overruled for good, the painful experience under the reign of sin and death acquainting him more thoroughly with the wisdom and righteousness of God, and at the same time exhibiting the exceeding sinfulness of sin to the other intelligent creatures. But after the long interruption of seven thousand years the regeneration of the race and their dominion of the whole earth will be an accomplished fact.

But six thousand years have passed already; and is there any indication that the dominion is soon to be restored? O yes: the same inquiry was raised eighteen hundred years ago, and Paul showed that even then there was a sure indication of it. He said, quoting the Psalmist (Psa. 8:4-8), "Thou madest man a little lower than the angels, thou crownedst him with glory and honor and didst set him over the works of thy hands. Thou has put all things in subjection under his feet. But now [since the fall and forfeiture of the estate, though God purposes to restore mankind to the lost estate] we do not yet see all things [restored again] subjected to him. But"--what do we see? Is there yet any evidence of the long promised restitution? O yes, says Paul--"we see Jesus, who was made a little lower than the angels [a man] for the suffering of death, crowned with glory and honor [the glory and honor of perfect humanity, in whom inhered all the rights and privileges of a perfect man, and therefore a fit sacrifice --a corresponding price for the man Adam], that he, by the grace of God, should taste death for every man. For it became him [Jehovah] for whom are all things and by whom are all things, in bringing many sons [the human race] unto glory [the glory of the restored perfection and dominion], to make the Captain of their salvation [the glorified divine Christ] perfect [as a divine being--the divine Prophet, Priest and King] through suffering" [through his suffering in the flesh, even unto death].-- Heb. 2:6-10 .

This indication of the promised and coming restitution, Paul pointed out to the Church in his day, but now in the close of the Gospel age we see still further indications. We not only recognize, as the early Church did, that the Redeemer has come and has paid our ransom price, and that he has been exalted to power for the accomplishment of the great restitution work, but we see further that the time is close at hand for the establishment of his Kingdom and the beginning of his glorious reign; that the body of Christ, which is to share that reign and work with him, is now almost complete; and that we are now living in the day of Jehovah's preparation for the Millennial reign of Christ,

R1268 : page 2

by means of which the restoration of all the willing and obedient sons of Adam shall be accomplished.

Praise the Lord! we see the beginning of the consummation of the great divine plan of the ages. Lord, what is man that thou art mindful of him, or what are the sons of the fallen man that thou visitest them with thy salvation? Creatures of the dust, indeed, whose breath is in their nostrils! Aye! but more! they are creatures stamped with thine own glorious image, though sadly marred, and they ere long may reflect again thy perfect likeness. "O Lord, our Lord, how excellent is thy name in all the earth!"

====================

R1275 : page 2

EXTRACT FROM SEWALL'S ANCIENT HISTORY, WRITTEN BY ARCHBISHOP USHER, PRIMATE OF IRELAND.

"All you have yet seen hath been but the beginning of sorrows to what is yet to come upon the churches of Christ, who will ere long fall under a sharper persecution than ever yet has been upon them. And, therefore, look that you be not found in the outward court, but a worshiper in the temple before the altar; for Christ will measure all those that profess his name and call themselves his people; and the outward worshipers he will leave out, to be trodden down by the Gentiles. The outward court is the formal Christians, whose religion lies in performing the outward duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ. And these God will leave to be trodden down and swept away by the Gentiles. But the worshipers in the temple and before the altar are those who indeed worship God in spirit and in truth, whose souls are made his temples, and he is honored and adored in the inmost thoughts of their hearts, and they sacrifice their own wills, also, to him; and these God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be the great difference between this last and all the preceding persecutions; for, in the former, the most eminent and spiritual ministers and Christians did generally suffer the most, and were most violently fallen upon; but in this last persecution, these shall be preserved by God as a seed, to partake of that glory which shall come upon the Church, as soon as ever this storm shall be over. For as it shall be the sharpest, so it shall be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity be 'overpast.' See Isa. 26:20,21 : 'Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

[Thus one long ago saw dimly the trouble now at hand, and the class of true ministers (servants) of God who would escape all these things and stand.]

ARP TRACTS--free--in any quantity you think you can use judiciously. We have these in both English and German.

===================

THE CHRISTIAN'S PATH.

Brighter and brighter, every day!

Better and better, each step of the way!
Fairer and clearer, the sky above!
Nearer and sweeter, the songs of love!
  Peace like a river flowing along,
  Hiding for ever ages of wrong,
  Burying deeply, beneath its calm breast,
  The warfare and strife that robbed us of rest.

Oh! what a joy to be living to-day!
Flowers of hope bestrewing our way!
Roses, and lilies of promise, in bloom!
Rainbows encircling the ages to come!
  Oh! blessed Lord, what a portion divine
  Art thou to the soul who can say Thou art mine;
  In utter surrender, and joyful repose,
  Thou o'ercomest in him the last of his foes.

Only those who have known thee can guess at the bliss.
Alas! that so many the happiness miss--
Turn away from life's river, and City of Gold,
For poor, broken cisterns, that nothing will hold.
  Yet nothing, dear Lord, can rob us of joy--
  It is far above anything earth can destroy;
  Our treasures all hidden and laid up above,
  Secure in our Lord, in his kingdom of love.
-- Selected.

====================

R1268 : page 3

ALL THINGS ARE OF GOD.

The adversary seems continually on the alert to invent some new error or else to revive and revamp some old one, to deceive God's children. And God permits all this, as he has told us, that those being gathered as wheat into his barn may thereby be thoroughly threshed and winnowed or separated from the chaff. God sends, or permits the ambitious ones to bring upon themselves, strong delusions that all who take pleasure in the error may have plenty of it to enjoy and to deceive themselves with, that all such may be condemned, separated from the simple, trusting, humble, non-ambitious, faithful ones whom he is about to glorify in his Millennial Kingdom.

One of the latest phases of error is that which ascribes all sin and crime and wickedness to God; which declares that God inspires every wicked thought, word and deed, and that men in his hands are only tools; that absolutely all things are of God.

But while God permits wilful men to fall into such erroneous views and to prosper in spreading them, he does, on the other hand, guide the meek in judgment and teach them his way, and he raises up a standard for them by which they are enabled to see the truth and to distinguish it from error. And though, in this "evil day," a thousand shall fall under those errors, they shall not overthrow the meek ones whom the Lord is pledged to guide and to keep from falling. He will give his messengers a charge concerning them, and in their hands shall they bear up the feet of the body of Christ, lest they should stumble over that stumbling-stone which stumbled all but a small remnant of the fleshly house of Israel, and which is now to stumble all but a small remnant of the nominal spiritual house. (Psa. 91:10-12 ; Isa. 8:14 .) He has given to us a charge or message for the feet upon this subject, a message of truth which will bear them up--the complete and glorious harmony of the divine plan of the ages. "They," the feet class, "shall never fall;" though they stumble, they shall not be utterly cast down.-- Psa. 37:24 .

Below we quote the pith of this error and will examine those scriptures which it claims as proof-texts. It reads as follows:--

"'All things are of God.' (2 Cor. 5:18 .) When you think of it seriously it seems that Paul was rather unguarded and careless in his language; it would seem as though he ought to have modified and limited his statement somewhat; say, for instance, all good things are of God. But no, the apostle makes the sweeping, unqualified statement--'All things are of (literally, out of) God;' and so important did he consider this truth that he repeats it no less than seven distinct times. See Rom. 11:36 ; 1 Cor. 8:6 ; 11:12 ; 2 Cor. 5:18 ; Eph. 1:11 ; 4:6 ; Heb. 2:10 .

Now was the apostle careless and a little too bold in these utterances, or did he mean just what he said, and are they true absolutely? I say unhesitatingly, Yes, to the latter questions. The more we learn of God's works and ways the more we shall understand that, in a sense, absolutely all things are of God, or, as some put it, God is in everything. This is the doctrine of God's universal, all-pervading, ever constant Providence. 'His tender mercies are over all his works.' 'He worketh all things after the counsel of his own will.'

"This doctrine of God's Providence is a most positive and important one; there is no doctrine of Scripture that is more plainly supported, by the most emphatic statements, repeated over and over again, as referred to above; and no Christian would think of doubting it, were it not for the fact that its full acceptance leads to some very startling and, to some, even shocking conclusions. 'What!' they say, 'all things are of God? absolutely all things? the bad things as well as the good? all the crime, and sin, and wickedness? surely it is blasphemous to say that such things are "of God." Paul never could have meant that we should take him absolutely; we must use our own judgment and reason in such matters, and correct these sweeping statements, for it cannot mean that absolutely all things are of God.' And yet that is the way the apostle puts it, over and over again. Was he ignorant and careless? NO, HE WAS NEITHER; he was right, and the Scriptures and experience and observation fully bear him out in his statements, as strange and startling as they may seem."

"Startling!" "Shocking!" We should say it would be strange, shocking and startling to find out that God has been the real devil for the past six thousand years. What sane man would not be startled, could it be proved that God has been exerting his power in some men to inspire them to "sin, wickedness and crime"--to robbery, murder, arson, licentiousness, intemperance, profanity, devilishness--and at the same time inspiring other men to write and say that he hates such things, that he is holy and separate from sin and cannot look upon it with any degree of allowance. Meanwhile God has been blaming all the sin upon men and upon Satan, and not only threatening men with punishment, but actually inflicting pain, sickness and death upon them and telling them that they are blame-worthy sinners, when, if this theory be true, God is not merely the only sinner in the case, the cause of "all sin and wickedness and crime," but also a most consummate liar and hypocrite, and unjust to the last degree, in blaming his own work upon his helpless tools.

"Blasphemous?" We should say so indeed! If those who said of our Lord Jesus that his works were done by the power of Beelzebub were blasphemers, as he declares, these who unblushingly ascribe to Jehovah himself all the "sin and crime and wickedness" of earth, it seems to us, are blasphemers a hundred-fold more. No wonder the writer of this bold blasphemy thought that some would be startled by such a charge. In our judgment, the man or woman who is not startled--nay, more, whose heart does not burn with righteous indignation at such a blasphemous suggestion--is seriously lacking in either mental or spiritual balance, or both. If, then, any saint feels startled by the bare suggestion of such a doctrine, let him glorify God on this behalf and rejoice that he has some spiritual instinct on the subject.

BUT WHAT CAN BE THE OBJECT?

What inspires such thoughts of God's character? What false theory is it that hesitates not, even to malign the character of the Almighty, and which assumes to prove its blasphemies by a distortion of the divine Word? What theory can require such support to make it appear reasonable?

The object is manifestly two-fold: (1) To uphold the theory that man never was perfect, that he never fell from perfection and righteousness into sin, and hence did not need a ransom-price for his release from what he did not fall into; and also (2) to prove that all men will be everlastingly saved (not saved from a fall or from anything else that they had anything to do with, but saved in the sense of being evolved up to perfection) --a salvation, not from the wages of their sin, but a salvation in the sense of release from the wickedness, crime and sin of which God is the author and instigator, and under which he is now keeping and has for six thousand years kept them. This theory in substance implies that all men will be saved on the score of justice, when God shall cease from causing them to sin and shall favor righteousness.

To sustain this false theory, which the Bible everywhere both directly and inferentially contradicts, is the object of the writer whose words we have quoted above: and because of lack of Scripture to support that which he and others have determined must be so, he is willing thus to malign and blaspheme the character of our God to accomplish it. He reasons it out about as follows: If I can prove that God admits to being the real instigator of all sin and wickedness and crime--that absolutely all things are of God, evil as well as good, wickedness as well as righteousness --then I have proved that man is not really the sinner; and if man is not really the sinner but merely the agent or tool of God, both in good and in evil, why should he need a ransom, or be charged with, or punished for, anything?--if all things are of God? The same line of reasoning, carried further, leads to the inference that when God tires of prompting to sin and wickedness and crime, he will stop it and begin to prompt only to righteousness; and when he does that all men will be righteous, as now, under his control, all are more or less disposed to sin and wickedness

and crime. If thus all the crime and sin and wickedness be of God the problem of doing without a ransom is solved.

GOD'S WORD REPUDIATES THE THEORY.

But the Scriptures say, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). "Woe unto them that call evil good [who say that the evil of man is obedience to God's working in him], and [call] good evil [imputing evil to God who is only good]; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight."-- Isa. 5:20,21 .

Let us now examine the scriptures which are claimed to support the above theory. Does the expression all things mean absolutely all things, as the above writer assumes and insists, or was the Apostle doing what is common to all writers and speakers, leaving something to the general intelligence of his readers in relation to God's character, and also leaving something to be understood from the context as to what is meant by the expression, all things? Paul wrote only to those "that do know their God," who know that "every good and perfect gift cometh down from our Father, with whom there is no variableness [from this rule of sending only good and what will work for good--never sending or causing wickedness, etc.], neither shadow of turning" from that course. And besides, we shall see that every one of these texts quoted had particular things in view, when they stated that all things are of God; and that those particular things were good things, and not sinful things.

First let us show, by quoting from the same Apostle, that, not using words carelessly or unguardedly, but in the usual manner, common to himself and to all writers, he used the same words all things in a way that the most stupid and the most obstinate must acknowledge was not an absolute sense. The following instances are only a few of the many which we might quote, but they will be sufficient to keep the "feet" from stumbling into the idea that Paul's expression, "All things are of God," must be understood as giving sanction to this blasphemy, which charges God with all the wickedness, crime and sin in the world.

"All things are lawful unto me." (1 Cor. 6:12 .) Shall we here say absolutely all things were lawful to Paul? Does he mean that it would have been lawful for him to murder, to commit perjury, to lie, to steal and to blaspheme? Does he mean that absolutely all things were lawful to him? Assuredly not: this would be the doctrine of the Jesuits, which led them, in the dark ages, into every conceivable form of evil, under the plea that the end in view would justify the means used--any means that would bring it to pass. Some so misconstrued the Apostle's words at the time, declaring that evil might be done if good would follow. The Apostle resented such a false application of his words, and charges those who said so with slandering or blaspheming him. Very vehemently he protests that their condemnation was just who slanderously reported that he taught,

"Let us do evil that good may result."--
Rom. 3:8 .

Who shall suppose that this Apostle, who so strenuously resented the thought that he would do evil that good might result, would himself blaspheme the Creator by teaching that he was the direct and inspiring cause of all evil--of all sin, crime and wickedness? If their condemnation would be just for thus blasphemously assailing Paul's character, how just would be the condemnation of those who so charge Jehovah our God, we leave for God to determine. We are not incapable of deciding that this is a heinous crime and blasphemy, but we are incapable of judging what weakness of reasoning powers lies behind such blasphemies, and hence what degree of punishment our all-wise and just Creator will pay in due time.

Take another illustration of the Apostle's use of the expression "all things:" "He [Jehovah] hath put all things under his [Christ's] feet." (1 Cor. 15:27 .) It does not mean that our Lord Jesus stands with his feet upon all things --earth, sea, angels and men. It does mean that all things are made subject to him, or put under his control, under his power or authority. Yet even in this sense absolutely all things are not understood, for, as the Apostle suggests, an exception to the all things is left for inference to the intelligent mind, and not stated. He says, "It is manifest that He [Jehovah] is excepted, who did put all things under him" [Christ]. And to the same class of minds that could appreciate such an exception to the expression "all things," it is also manifest that in the statement "All things are of God," an exception of sin, crime and wickedness is to be understood, as being

the very opposite of God's character. If it is impossible for God to lie, shall we say that if he compels men to lie for him, he is yet clear from the guilt?

Take two other illustrations together: "All things are for your sakes," and "All things are by Jesus Christ." (2 Cor. 4:15 ; 1 Cor. 8:6 .) Shall we say that the Apostle meant that all murders and robberies and storms, all perjury and lying and every form and act of sin, are for our sakes? and that they all come by or through the Lord Jesus? What nonsense!

Take another illustration: Charity hopeth all things, believeth all things, etc. (1 Cor. 13:7 .) Shall we say absolutely all things? Does Love hope and believe that your neighbor or yourself will be drowned or burned or mangled or murdered, or does it believe all the nonsense that somebody says? Surely again the connections show what the expression signifies. We are to believe charitably all that we can believe relative to the honesty of our fellow-creatures, and charitably to hope all that we can in their favor so far as we are ignorant of the matter in question.

Take another illustration: "One believeth that he may eat all things." (Rom. 14:2 .) Shall we suppose that some in the Apostle's day believed in eating absolutely all things?--all the cattle and horses and men and houses and trees and mountains? -- absolutely all things? Or shall we use a grain of sense and read the connection and find out that the Apostle was speaking by way of contrast of some whom he calls weak brethren, who would eat nothing but vegetables ["herbs"], while others had no such conscientious scruples and, as we would say, "ate any thing and every thing."

With these illustrations of Paul's general use of the expression, "all things" (occurring over eighty times in his epistles), which show that it is not used in the absolute sense, let us proceed to examine the texts to which we are cited as proofs that God is the author and inspirer of all wickedness, sin, crime, etc., remembering this fact and expecting to find in the context that which will indicate which things are all of God, and never forgetting that it is manifest that sin, wickedness and crime are never to be understood as included among the all things that are of God.

THE PROOF-TEXTS EXAMINED.

Let us now examine the texts which are offered as proofs of this theory.

"All things are of God, who hath reconciled us to himself by Jesus Christ."-- 2 Cor. 5:18 .

Surely nothing in the context affords ground for the supposition that the Apostle would charge God with all the wickedness and sin of the world. On the contrary, he is showing our new standing in Christ, who "died for all" (verse 14), but would have us note that while the work of redemption was done by our Lord Jesus, it was all planned by the Father himself. All the features of our redemption are of God who himself reconciled us to himself by Christ Jesus.

"To us there is but one God, the Father, OF WHOM are all things, and we in him; and one Lord Jesus Christ, BY WHOM are all things, and we by him." (1 Cor. 8:6 .) This is a repetition of the same thought as that foregoing.

"For as the woman is [ek, out] of the man, even so is the man also by [through] the woman; but all things [ek, out] of God."-- 1 Cor. 11:12 .

This is a further showing (see verse 3) of the relationship existing between the church and Christ Jesus, her Lord, and the Heavenly Father, from whom proceedeth every good and perfect gift. -- James 1:17 .

"In regard to an administration of the fulness of the appointed times, to re-unite all things under one head, even under the Anointed One;--the things in the heavens and the things in the earth--under him." -- Eph. 1:10 .-- Diaglott translation.

This verse points out that though sin has been a rebellion against God, the great Emperor, in which some of his creatures voluntarily and others involuntarily came under the dominion and bondage of sin and death, it is not God's purpose to allow his empire to remain thus shattered forever. On the contrary, he is providing for the recovery to full harmony of whosoever will, and for the destruction of whosoever will not obey his representative--the Anointed--unto whom already, since his resurrection and high exaltation to the divine nature, all power in heaven and on earth is given (Matt. 28:18 ; Phil. 2:9), and under whom eventually all things shall be subdued, that a state of peace, harmony and bliss may everlastingly prevail.

"By whom also we obtained an inheritance, having been previously marked out according to a design of him who is operating all things agreeably to the counsel of his own will."-- Eph. 1:11 .-- Diaglott translation.

This verse shows that the Church is not included among the all things of the preceding verse; for it declares that "also we" are already re-united to God, in Christ, in advance of the general re-uniting and subduing of the Millennium. And this plan of first selecting us, the Church, is only a part of the one great plan which he is working out, which he assures us will finally bring order and harmony. All these good things are of God and work out his will. The wrath of man he will not permit to interfere with his plan.-- Psa. 76:10 .

"For it was becoming in him for the sake of whom [are] the all things, and through means of whom [are] the all things, when many sons to glory he would lead, that the Princely Leader of their salvation he should through suffering make complete."-- Heb. 2:10 .-- Rotherham's translation.

Nothing could be farther from the sense of this passage than to suppose that the Apostle meant "all the sin and crime and wickedness" of the world are for the sake of God and through the means of God. The thought, on the contrary, is that all things as they shall ultimately be re-united under Christ in God are to be so for God's sake, because such has been his purpose, his pleasure; and that all will be thus brought to perfection and harmony by his means--his plan and his power carrying that plan to completeness through Christ Jesus, our Lord. Having such a plan, a part of which was the high exaltation of the Church to the divine nature, it was proper that he should thoroughly test the obedience of all so exalted. Even our Lord Jesus, always loyal and faithful, should be no less an overcomer and no less proved than the sons of glory of whom he is the Princely Leader. Wherefore God's arrangement included him also (as well as the many being brought to glory under his leadership), that all who would attain to the grand perfection of the divine nature must be proved worthy through their endurance of suffering and resistance of sin.

"For of him, and through him, and unto him, are all things." -- Rom. 11:36 .

A glance at the preceding verses will show that the Apostle is not teaching that all sin, wickedness and crime are of and through and unto the Lord; but, on the contrary, he refers to certain blessings and favors which are yet to come upon Israel. (Verses 25-27 .) Though they sinned and with wicked hands slew the Lord of life and glory, and brought upon themselves God's "wrath" and "indignation," which were manifest in their national rejection, trouble and overthrow, yet, after all, God has a way for bringing a blessing upon them as well as upon all others of mankind through Christ and his glorified Church (verses 30,31), who, during the Millennium, will extend mercy and full salvation to all, opening the blind eyes and unstopping the deaf ears. Such a view of God's wisdom and goodness leads the Apostle to the exclamation of verses 33 to 36 , which concludes with the assertion that this plan is not of human device, nor even by human assistance; for no man would have dreamed of such a wonderful blending of justice and mercy. But all was planned of God and is by him being carried out through Christ, and shall, when completed, be to his praise, to whom belongs the glory.

If, then, we see that the above passages do not teach what the writings we criticize would misrepresent them as teaching, we are bound to conclude that such teaching is by no means the spirit of God's Word; but on the contrary that it is of some other spirit. Whatever the motive and aim of the human instrument, it is evident that only the spirit of gross error could instigate so blasphemous a misrepresentation of God's character and of his Word.

GOD'S SUPERVISION OF ALL THINGS.

That the eyes of the Lord are in every place beholding the evil and the good, is unquestionable. "The word of God is a discerner of [even] the thoughts and intents of the heart: neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." (Prov. 15:3 ; Heb. 4:12,13 .) That God could interfere with and stop all forms of evil is a manifest truth. That he has not yet interfered to stop evil is a clearly recognized fact. That the time will come when all evil shall be fully restrained is his distinct promise. Hence it is as proper to say that God permits sin, wickedness and crime as it would be false and slanderous to say that he causes or instigates such things.

"Let no man say, when he is tempted, I am tempted of the Lord; for God tempteth no man....Every man is tempted when he is led astray of his own desires [for wealth, power, revenge, etc.] and enticed.... Do not err, my beloved brethren. Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no change or the least variation....For the wrath of man worketh not the righteousness [right will or mind] of God."-- James 1:13-20 .

Nevertheless, God has repeatedly shown us how even the wrath of man has been made use of by him to accomplish his good purposes. The declaration of the prophet (Psa. 76:9,10), which assures us that in the great time of trouble, when the Lord shall arise to judgment and to save all the meek of the earth, he will cause the wrath of man to praise him and the remainder which would not praise him shall be restrained, is only the expression, we may believe, of what has been the principle of God's dealing throughout all the past, since sin, wickedness and crime began. The truth is, that so far from creating sin or inciting to wickedness and crimes, God's actions, where he has interfered at all, have been toward the restraint of sin. The deluge was for the restraint of sin; the destruction of Sodom was for the same purpose; the destruction of Korah and his band was to the same end; the destruction of the Canaanites was for the same purpose; the captivities, famines, etc., permitted to come upon Israel were designed to have the same effect.

And in almost every instance the cause is stated. At the time of the deluge the whole world, except Noah and his family, had become corrupt, and their thoughts were evil continually. Of Sodom it is declared that the sin thereof was great, and God "took them away as he saw good." (Ezek. 16:50 .) His way was good for two reasons: first, in that it made an example of them for the restraint of those who should afterward live ungodly (contrary to God's will--in sin-- Jude 7 ; 2 Pet. 2:6); and secondly, because God's "due time" for bringing them to a knowledge of his gracious provision for them and for all under the New Covenant (sealed, or made of force, by the precious blood of Christ) had not yet come. Besides, in his due time, during the Millennium, they shall be awakened, when they and all shall be under the restraints of Christ's Kingdom, and have a full opportunity for attaining life everlasting. See Ezek. 16:48-50,53-55,60-63 .

THE DESTRUCTION OF THE CANAANITES.

In connection with the destruction of the Canaanitish nations (the Amorites, Hittites, Jebusites, etc.), we are told that the Lord would not bring Israel into their land, but left his people in Egypt (where they got valuable lessons in humility), because the iniquity of the Canaanites was not yet come to the full. (Gen. 15:16 .) Each nation, seemingly, was permitted to go only so far in sin and there was stopped. And the stopping of sin furnished repeated illustrations, types, suggestions, outline hints, of God's general plan for the final destruction of evil and the permanent establishment of righteousness in the world. Thus the due time for Israel's release from the bondage of Egypt (which fitly typified the bondage of Sin) was also the due time for a chastisement of Egypt, and the Lord made use of the opportunity to show his power both for the deliverance of his covenant people and for the overcoming of all opposition. Hence he "raised up" to the throne of Egypt that member of the royal family who was most bold and defiant, and who would resist God's plan the most and the longest, in order to make of him and his army a type of Satan and his evil servants ever seeking to enslave and hold in bondage God's covenant people. The deliverance of the one class by God's power and the overthrow of the other class were not only in harmony with principles of righteousness then, but they were also exemplifications of a fuller work of division and separation to be made in God's due time between him that serveth God and him that serveth him not.-- Mal. 3:18 .

So, too, the entrance of Canaan by Israel and the overthrow of the Canaanites, whose iniquity was come to the full, was not only a righteous act, but it was also a type of how, when the real land of promise (the Millennial age) is reached, all the old sinful ways and institutions must be eradicated; and it is also a type of the Christian of to-day, of how when he by faith leaves the world, Egypt, and by faith enters into the possession of God's promises, he must wage a war of extermination against the sinful propensities of the old disposition, which have entrenched themselves in the recesses and fastnesses of his fallen nature.

When thinking of God's relationship to sin, in permitting it for a time, we

R1270 : page 5

should remember that the heart of fallen man is prone to sin--malice, envy, pride, strife, hatred, lasciviousness--and that these are ever ready to take advantage of any opportunity. That God has permitted opportunities for evil would, therefore, be all that could be truthfully said of God's dealings--not that he inspires sinful thoughts and desires and deeds. Let us glance at some illustrations cited as proof that God inspires sin, wickedness and crime.

R1271 : page 5

JOSEPH'S EXPERIENCES.

Joseph's brethren sold him into slavery, and when they afterward found him the lord of all Egypt they feared greatly the punishment of their crime. But to quiet their fears Joseph said, "Be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (Gen. 45:5 .) But, we answer, no ground is found here for charging the crime of Joseph's brethren upon the Almighty. Stephen, filled with the holy spirit, declared (Acts 7:9) that their course was not inspired by God, but by their own envy; which fully agrees with James 1:13,16 . Shall we then say that Joseph made a mistake in the statement he made? No; both Joseph's and Stephen's statements are correct. Joseph's brethren were full of envy and they premeditated his murder, but God caused fear to operate upon the mind of one of them, through whose suggestion the envious brethren took a different course of action and sold Joseph for a slave. Thus God's part in no sense altered the moral responsibilities of Joseph's brethren; nor did it inspire an evil thought. It merely turned the evil thought into another channel (to sell instead of to murder him), which would not conflict with God's plan in reference to Joseph, his servant. It is merely an illustration of God's power to overrule without interfering with the moral character of man. So, too, with all the other affairs of Joseph. Because Joseph was taken from prison to Pharaoh's throne, it is not to be argued that God was the inspiring cause of the crime of Potiphar's wife, on account of which Joseph was sent to prison. On the contrary, God could have brought Joseph to the throne of Egypt in a hundred different ways wholly aside from Potiphar's wife and Joseph's envious brethren. The way adopted was the natural course of events which God overruled and turned; so that without interfering with the wills of any, his will for good was carried out.

Thus it is that God causes the wrath of man (the dispositions of the sinful fallen race, not dispositions which he inspires and forces upon men) to praise him, while the remainder which would interfere with his plans he will restrain. When, in the future, it shall be made clearly manifest to all that the efforts of evil men against God and against his children were all overruled and used of God for some testing or other expedient blessing toward those who love and serve him, then the present wrath of men will begin to praise the Lord by showing his wisdom and goodness.

JOB'S TRIAL AND INTEGRITY.

It is claimed, too, that Job's case is another proof that God is the author of sin, wickedness and crime. We fail to see any foundation for the slander there, either. The account given in the first and second chapters of the book of Job , which represents Jehovah and Satan communing together, relative to Job, we regard as a dressing of facts in figurative language for the purpose of giving certain lessons with clearness. God would teach us that we are not to attribute our calamities to him, to evil or viciousness on his part; that they are merely permitted to come upon us for our testing, and ultimately for the good of all whose faithfulness and integrity toward him are proved thereby.

How much Satan has to do with calamities of the present time (the storms, earthquakes, etc.), aside from his general precipitation of all these upon man through his leading of mother Eve into sin, is not clearly shown in the Scriptures.* But though it is intimated that he has much to do with all of man's calamities, both indirectly and directly, this lesson furnished in Job's case shows that in the case of God's people at least Satan's power is limited. He cannot destroy them at his will; he cannot touch them with adversity except as their God will permit. And we have the blessed assurance that he will permit only such calamities as will serve to develop us, and to test our trust and obedience.

As Job said (Job 2:10), so may all of God's people say under affliction: Shall we receive blessings of the Lord's hand and by his providence and refuse chastisements and painful experiences if he sees best to permit them? Shall we not rather trust the Lord and patiently accept whatever experiences may come to us, knowing that he could interfere and protect us, and that whatever he permits must be intended for our good if we are exercised rightly under it?

Another text misused to prove that God is the instigator of all things, good and bad, including sin, crime and wickedness, is found in Amos 3:6 , which reads:--

"SHALL THERE BE EVIL IN A CITY AND GOD HATH NOT DONE IT?"

(Literally--Shall there be calamity in a city and the Lord have naught to do with it?) Another similar text quoted in evidence is Isa. 45:7 . "I make peace and create evil: I the Lord do all these things."

To comprehend these two texts, two things must be borne in mind, (1) the proper significance of the word "evil," and (2) the special covenant relationship between God and Israel.

First, the primary signification of the word "evil" is, "Anything that directly or remotely causes suffering." Its synonyms are injury, mischief, harm, calamity.--Webster. "Moral badness" is a secondary definition of the word "evil," by the same authority on language.

This secondary meaning grows out of the first as a matter of course: all badness is evil, whether it implies moral perception and accountability or not. The decay or badness at the heart of an apple is evil, just as truly as the decay of morals at the heart of a man. The one is a physical evil implying no moral quality or responsibility; the other is a moral evil and implies moral responsibility.

Why any one from a good motive should pass by the evident sense of the word "evil" in these texts of Scripture, and attempt to prove that the Almighty inspires all the sin, crime and wickedness of every city and time, is difficult to conjecture. In this text the word "evil" stands in opposition to the word "peace," and hence carries the thought of trouble, war or some similar evil opposed to peace. If moral badness were meant, the contrasting word would be righteousness or goodness.

Second, in considering that these words of the Lord relate specially to Israel, his typical and covenant people, we have a clear light thrown upon them. As God now has a special interest in and care over all his people, Spiritual Israel, bound to him by the ties of the New Covenant, so he had a special care over Israel as a nation under the conditions of their Law Covenant. Under the New Covenant each individual son of God is a subject of special supervision and chastisement and correction, while under their Law Covenant Israel as a nation was corrected and chastised.

A reference to the terms of the covenant between God and the nation of Israel will show this. The Lord's declaration or promise to them was that, if they as a nation would observe the laws which he gave them, he would bless them with peace, prosperity and plenty, and would be with them, their God, a shield and defender from all evils, wars, pestilences, famines, etc. But if they should neglect God's statutes, and should become idolaters and promoters of evil like the nations about them, God declared, as a part of his covenant with them, that they should be afflicted with sicknesses, famines and pestilences, and be delivered into the hand of their enemies. See the particular description of the blessings promised and the evils threatened in Lev. 26:3-25 ; Deut. 11:13-28 ; 28:1-8,15-23,36-49,58-61 .

Although the Lord had so particularly warned Israel what to expect, they seem to have gotten the idea that their blessings and calamities were matters of chance and circumstance, as with the godless nations about them; and in the above text (Amos 3:6) God points out to them that their calamities could not come without his knowledge, nor without his permission, according to his covenant with them. This is clear also from the context (verses 1-3): "Hear this word that the Lord hath spoken against you, O children of Israel--against the whole family which I brought up from the land of Egypt, saying, You only have I known [recognized, covenanted with] of all the families of the earth: therefore I will punish you for all your iniquities."

Instead, therefore, of this passage teaching that Jehovah is the great sinner, the inspirer of "all wickedness, crime and sin" in every city, it teaches the very reverse of this--that the evils mentioned were calamities which God would bring or permit to come upon Israel because of their iniquities.

The lesson of Isa. 45:7 is similar. The Lord, having chastened Israel by seventy years captivity in Babylon, points out that the circumstances leading to their return to their own land are no less remarkable, none the less of him and by him, because accomplished through Cyrus, the heathen warrior. The spirit of war, the lust for power and gold which holds sway among men and nations, are not inspired of God; but when the time for Israel's deliverance came, God permitted the hosts of the Medes and Persians to come against Babylon and prospered the way of the noble, benevolent

---

*For this reason we cannot give to Heb. 2:14 the full force implied in our common version. Had Satan the power of death fully in his control, we may be sure that the saints of God would have perished from the earth long ago. However great a power he may exercise over the world, we know that his power does not extend to the Church. (John 7:30 ; 13:1 ; Phil. 1:25 ; Matt. 10:27-31 .) In this instance it seems evident that the word translated power would have been better translated dominion. Satan's dominion is the dominion of death-- i.e., death is the sure result to all who serve and obey him.

R1272 : page 5

Cyrus to the seat of power at the proper time to permit him to decree the restoration of Israel to their own land at the termination of the predicted seventy years of its desolation.

In this case as in the others no room is found for charging the Almighty with sin, crime and wickedness. He in no degree interfered with the moral sense of Cyrus or of Israel, but, as always, merely took advantage of the aims and desires of carnal men and overruled their courses (not their motives) to the accomplishment of his plans to bless and heal his people, whom he had previously, according to his covenant, permitted Babylon to conquer and captivate.

In conclusion, we assert on the foregoing evidence that God's Word conscientiously interpreted is a full vindication of the divine character; that even the texts cited to sustain the blasphemy clearly and emphatically contradict it. And we warn all to beware of theories--their own or other men's--which make necessary a defamation of the divine character for their support; that charge God with being the instigator and author of "all the sin and wickedness and crime" of the world, in order to prove that he must by and by retract and work righteousness in all, and preserve all everlastingly. Let God be true though it make every man a liar.

R1272 : page 5

GOD THE OMNIPOTENT.

A certain class of thinkers, neglecting to use reason within the bounds of God's revelation, entangle themselves in their own unsound reasonings.

They ask: (1) Is not God all-wise? Certainly, we answer. (2) Is he not all-powerful?

Assuredly, we reply. Well, then, say they, if he be all-wise and all-powerful, can any thing occur in the world contrary to his will or contrary to his power? Must we not settle down to the conviction, held these long centuries back by people called Fatalists, that whatever happens, from a mosquito bite to an epidemic plague of death, or from a snowflake's fall to an earthquake or a tornado, is of God, and that all nature is fulfilling his will? Must we not surmise, too, that all the thoughts and deeds of men, both good and bad, are inspired of God? And if these arguments be admitted, are not all mankind like so much clay in God's hands, which he can and does fashion one way for good or the other way for evil? And if so, are not all our efforts for good or for evil futile? Since God is all powerful, who can resist his will for good or for ill? Is it not, therefore, the only wise course to stop all effort for good or evil, and merely follow the good or bad impulses which arise within us?

We answer that all such reasoning is nonsensical--the vain imaginations of a foolish head and heart. It is simply reasoning around in a circle, without God and his revelation of his will and plan. Such reasoning merely lands where it started--with the proposition, Whatever is, is, because it is and must be so.

While it is true that God has all power, and that none can resist his will or battle with the Almighty, yet it is also true that he is not now exercising this power in every matter, nor compelling his will to be done in all things. To take such a view as the one we are criticizing was bad enough in the darkness of the remote past for those to whom God had offered no revelation concerning his will and plan, and his attitude toward sin and righteousness; but such a leaning to pure conjecture, and totally ignoring God's own statement of his exercise of his power, is inexcusable among Christians of to-day.

God assures us that sin is a rebellion against him and his just provisions for our good; that though he has the power to destroy the sinners, he has a more gracious plan with reference to them through Christ; that though he could have made them otherwise, he preferred to make all animals, from the worm, the ant and the gnat, up to man, the highest of the animal creation, of such organisms that each

R1272 : page 6

should have a will of his own--the power of mind to hope and to fear, to love and to hate, to obey and to disobey. He tells us his plans as they relate to man made in his own image. He shows us that he purposed a test for man in Eden, that even though from the first he knew what the result would be, yet he wished man to learn the lesson, that the only path to happiness is the one of obedience to God and righteousness and love. In permitting sin and its consequences, pain and death, for a time, God is subordinating his love of righteousness, his good pleasure, for our experience and instruction in the principles of righteousness which underlie his government.

During the present time, that we may see how the course of sin would result, the Lord ignores very much that is unholy, hateful and abominable in his sight and does not swiftly mete out the deserved punishments. But he declares that "He will not always chide [reprove], neither will he keep [back, restrain] his anger forever." (Psa. 103:9 .) Though it may at present appear as though the Lord is slack in the fulfilment of his promises, both in regard to well-doers and to evil-doers, it would be a mistake to suppose thus. The Lord is not slack, as men count slackness, says the Apostle (2 Pet. 3:9), but is plenteous in mercy, not desiring that any should perish, but that all should turn unto him and live. Nevertheless, every good deed shall in due time be remembered and rewarded, and every malicious deed likewise: "Vengeance is mine, I will repay, saith the Lord." God is merely biding his time, letting his will and word and character be misunderstood by some and misrepresented by others, letting men have an experience with doing their own wills and trying their own plans and theories, that thus the lesson of sin and its tendencies and results may be clearly seen and appreciated by both angels and men. Then the Lord will arise and through his Anointed Son will display his power and make known his will. He will proceed to lay righteousness to the line and justice to the plummet and will sweep away every refuge of lies. (Isa. 28:17 .) His will then shall be done on earth as it is done in heaven. (Matt. 6:10 .) A knowledge of righteousness and an experience with righteousness shall be forced upon men through Christ's Millennial reign; all shall come to a knowledge of the truth; all shall see the effects of righteousness and love and peace, and the will and law of God, clearly contrasted with their own former experiences under sin and selfishness.

God's object in all this--in thus permitting man now to try rebellion and selfishness, and under the Millennial reign of Christ forcing all to have an experience with the different results when his will is done--is to select from among his creatures such as, after full knowledge of evil and of good, love the good, the right, the pure, the holy, and abhor the evil.

He seeketh such to worship him; for they can and will worship him in spirit and in truth. After they are fully proved to be such, it is his good pleasure that they shall live forever, and he promises them everlasting life and communion with himself. All others he will cut off from life in the second death, because he has no pleasure in them that love evil: "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth; for yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be: But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."-- Psa. 37:9-11 .

Thus we see the fallacy of the circle-reasoning of those who would judge of the Lord merely by their own weaknesses and not by his Word. How grand the view which the Scriptures present--that God and his will and all his works are wholly on the side of purity and justice and truth, and that he is in no sense practicing or endorsing sin, or causing others to practice it, or in the slightest degree favoring it; but on the contrary, while reproving it and explaining its tendency and results, he merely restrains his indignation and justice and permits man to work out his wilful, sinful plans, and to learn from experience the lesson that sin is ever an evil and is to be shunned.

GOD'S STATEMENT OF HIS WILL AND GOOD PLEASURE.

As in the October TOWER we noted the Lord's own testimony concerning the class whom he specially loves, so let us now permit his Word to tell us what things he takes pleasure in and brings to pass.

God has pleasure in uprightness.-- 1 Chron. 29:17 .

He has pleasure in the prosperity of his servants.-- Psa. 35:27 .

He taketh pleasure in his people who reverence him.-- Psa. 147:11 ; 149:4 .

It is his good pleasure to give the kingdom to his little flock.-- Luke 12:32 .

He called them to this kingdom honor according to the good pleasure of his will.-- Eph. 1:5 .

It is his good pleasure to work in those who are fully consecrated to him, to guide them both in willing and in doing his will.-- Phil. 2:13 .

R1273 : page 6

In such as he counts worthy he will fulfil all the good pleasure of his goodness. -- 2 Thes. 1:11 .

The words, deeds and character of our Lord Jesus illustrated to us what pleases God. In him he was well pleased. -- Matt. 3:17 .

He was an example for all who would please God.-- 1 Thes. 4:1 .

The testimony to those who have loved and served him in righteousness and truth is, that they pleased God.-- Heb. 11:5 .

God is pleased with all the painful though joyous sacrifices which his "little flock" makes in his service, following in the footsteps of their Redeemer and Lord. With such sacrifices God is well pleased. -- Heb. 13:12-16 .

Of his own will begat he us by the Word of truth.-- James 1:18 .

Our Master declares that whosoever shall do the will of the Father is his brother.-- Mark 3:35 .

And this is the will of God, even our sanctification.-- 1 Thes. 5:14-23 .

Through the fall, we have lost our keen appreciation of God's will, and hence are exhorted to study to prove what is that good, acceptable, perfect will of God. --

Rom. 12:2 .

This is needful if we would stand complete in the will of God. -- Col. 4:12 .

That we might be willing, if the will of God be so, to suffer for righteousness sake.-- 1 Pet. 3:17 .

It is also the will of God that by well-doing ye should put to silence the ignorance of foolish men.-- 1 Pet. 2:15 .

This to the intent that we should not live henceforth according to the desires of men, but to the will of God. -- 1 Pet. 4:2 .

Because he (and only he) that doeth the will of God abideth forever.-- 1 John 2:17 .

Wherefore let them that suffer according to the will of God [for righteousness sake] commit the keeping of their souls in well-doing unto him, as unto a faithful Creator.-- 1 Pet. 4:19 .

And ye have need of patience [during this period in which God permits sin and opposition to his will to flourish], that after ye have done the will of God, ye might receive the promise.-- Heb. 10:36 .

That we may have confidence in him, and respect and trust him, he hath made known to us the mystery of his will [plan] concerning his good pleasure which he purposed in himself--that in his due, full time he will subdue all things by and under Christ; that evil and sin are permitted to oppose his will only for a little season; that shortly the lessons because of which evil is now permitted to triumph will be finished; and that throughout all the ages to come, righteousness, his will, shall be done.-- Eph. 1:9,10 ; 2:7 .

This mystery of God's will, though still hidden from the world, was to be fully appreciated by his saints during this evil day and was to be the ground for their faith and patience and endurance. They were to wait for the Lord from heaven and to expect deliverance from evil both for themselves and the world through him who gave himself for our sins, that he might deliver us from the evil of this present period, according to the will of God our Father.-- Gal. 1:4 .

Not only were the saints to have this knowledge of the coming triumph of God and righteousness, but they were to confess to the Lord in prayer their appreciation of the fact that present evil is not of his will, nor of his government, and their faith to the contrary that all holy desires will be fulfilled when his kingdom has come and when his will is done on earth as it is now done in heaven.-- Matt. 6:10 .

GOD'S PLEASURE TOWARD THE WORLD.

God, our Savior, desires all men to be saved and to come to an accurate knowledge of the [this] truth.-- 1 Tim. 2:4 .-- Diaglott.

His good desires and plan, however, are all centred in Christ; hence he has appointed no other name by which we must be saved, and no other condition than faith in his blood (in his ransom-sacrifice) and obedience to his precepts of righteousness --love. No man can come unto the Father except by him. He that hath the Son hath life, and he that not the Son of God hath not life.-- John 14:6 ; 1 John 5:12 ; John 3:36 ; 5:24 .

To this end, the sympathetic love of God toward all his fallen, disobedient creatures was manifested in the gift of his Son to be our redemption price--even while we were yet sinners.

For the same reason, as a part of the same will of God concerning men, he hath appointed to establish his kingdom on earth, and that his King and representative shall reign to bless men, to bring them to a knowledge of his goodness, his perfection, his hatred of sin and his desire toward all that they might be saved from death and come fully back into harmony with him, and of his provision through Christ for them all to do so.-- 1 Tim. 2:3-6 .

Yet God is not pleased to accept men without testing and proving them as to whether, after full knowledge, ability and choice, they will sincerely love the right and hate the wrong. Therefore he has been pleased to appoint a day [the Millennial Day] in the which he will judge the world in [try and prove men with reference to] righteousness. The Judge of all is to be Christ--Jesus and his Church; and the work shall be so thoroughly done that no lover of righteousness shall be sentenced to the second death, and no lover of evil shall escape that sentence.-- Acts 3:23 .

This trial-test of all, after full knowledge of good and evil, is because our God hates sin and every evil way. He is not a God that has pleasure in wickedness.--

Psa. 5:4 .

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live?" "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn and live ye." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."-- Ezek. 18:23,32 ; 33:11 .

===================

R1273 : page 6

CHRIST IN YOU, THE HOPE OF GLORY.

"My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now and to change my tone; for I stand in doubt of you."-- Gal. 4:19,20 .

The wealth of God's wonderful favor to the church of Christ is briefly comprehended in that one expression of the Apostle Paul, "Christ in you, the hope of glory." (Col. 1:27 .) Christ in you, dear ones, is the only Scriptural foundation for that good hope of the prize of our high calling of God in Christ Jesus. If Christ be not formed in you, then indeed is your hope vain, no matter how much truth or how many advantages you may possess. The object of giving the truth is not to satisfy mere idle curiosity, but to sanctify us wholly; and if it does not accomplish this result, the knowledge of it is only the stronger condemnation against us.

In writing to the congregation of believers at Colosse who had received the truth from Paul with gladness and all readiness of mind, the Apostle, as the above text indicates, was obliged to change his tone or manner of expression toward them, because their vacillating course since receiving the truth proved to him that the spirit of Christ, the spirit of the truth, was not yet formed in them. And therefore he here represents his work among and for them as that of a mother in the first stages of gestation, travailing in painful and laborious effort until the new being is formed. When the "new creature" is once definitely formed, the process of development, as illustrated in the development of the natural fetus, is less laborious and distressing; yet there is labor and anxiety all the way to those whose care over the church, like Paul's, is akin to that of motherhood, until the new creature is actually born at the resurrection. After the new creature is formed, if there be no mishap, no miscarriage, there will in due time be the birth of a glorious being, of the divine nature, in the likeness of our glorious Head; and great will be the joy then of all such as have taken the motherly interest in the formation and development of the Christian character of these called and faithful and chosen.

There comes a time during the period of natural gestation, shortly after the formation of the new creature, when life begins to manifest itself in activity. This manifestation of activity is called the quickening. If this quickening never takes place, the sure indication is that whatever of dormant life there may have been is becoming or has already become extinct, and the birth of the new living creature will therefore never take place unless the dying embryo can in some way be resuscitated and brought to the quickening stage.

This is precisely what Paul was endeavoring with much carefulness and painstaking to do for the church at Colosse. They had received the truth with gladness, and Paul was for a time greatly beloved among them as a messenger of the truth. But very soon after they lost confidence in the truth and were speedily

R1274 : page 7

drifting into error--the error of trusting to the law Covenant of God for salvation instead of humbly depending on Christ alone, who is "the end of the law for righteousness to every one that believeth" --that trusteth in him.

The cause of this instability and sudden turning away from the truth on the part of the Colossian church is clearly intimated in the above text. It was because Christ was not formed in them. Although they had been begotten by the word of truth, the new germ of spiritual being had not yet progressed even to the definite formation of Christian character which manifests its existence and life in activity;

they had not reached the quickening stage, although it was high time that such indications of life should appear in them. Therefore said the Apostle, "I desire to be present with you now, and to change my tone; for I stand in doubt of you." Ah! instead of the joyful tone, proclaiming the good tidings of the grace of God to them, as formerly, it must now be the tone of reproof, of warning and of exhortation.

But let us inquire more particularly what it is to have Christ formed in us. It is not merely to have a knowledge of Christ and of the divine plan which God is working out through him; it is not merely to have an admiration for his character and glory, or a desire to share his glory in the day of his manifestation; it is not merely to talk loudly of the truth, nor to make long prayers, nor to wear solemn faces and make loud professions of holiness. This is the negative answer to the question, but what is the affirmative? We answer, It is to have a Christ-like character distinctly formed in us as a result of the begetting power of the truth and of the exceeding great and precious promises, inspiring in us love to God and to all his creatures; faith in his sure Word of promise and in his ability and willingness to accomplish all his purposes; obedience, or full consecration to the will of God at any cost to self, and a fixed determination ever to abide by his expressed will; and zeal, which makes manifest this disposition of heart in activity for the accomplishment of the purposes of God, in so far as the Scriptures inform us that human agency can affect them. These fundamental principles of Christian character--love, faith, obedience and zeal--must be established before the new creature can be said to exist at all. And if they are thus established, God has provided the conditions necessary to their gradual growth and development until, in due time, the new creature is born into the full perfection and glory of the divine nature.

If these principles of the Christian character are not definitely formed, or fixed in us, we will always be vacillating in our faith and obedience, and lacking in love and devotedness to God; and we can therefore have no good hope of the reward of the faithful. If we have merely a little love for God which appreciates but slightly his blessings and promises, and a little faith which indolently says--This good news seems to be true, but I do not exactly know; many smart men read the Bible quite differently and arrive at opposite conclusions; it is difficult to discover which is right and I shall not trouble myself trying to find out, so I have a general charity for all and am no bigot; --and if we are willing to obey God only so far as it suits our convenience, to trust him as far as we can trace him, and to advance his truth only so far as our indolence will permit us to discover it, and as our temporal interests may be served by it--if such be our condition of heart, then the Christ character is not formed in us. And though we may have been begotten by the exceeding great and precious promises to a good hope of life in Christ, the germ of the new life is in a dying condition and will never come to the birth unless it can be resuscitated and developed to the actual formation of the Christ character, which always manifests itself in loving zeal for the Lord's cause--for the advancement of his truth and the upbuilding of his consecrated ones.

How important, then, that each of those who hope to have a share with Christ in his kingdom sees to it that his hope is founded upon the fact that Christ is now actually formed in him, and that as evidence of this he has manifestly reached the quickening stage in the process of development, when love, faith and obedience are all full of activity and zealous in seeking and improving every opportunity for the service of God. If we hear the truth and merely say that we consecrate ourselves to God, and then go on living just like the rest of the world, spending all or nearly all of our time and our means merely for our stomachs, our backs and the temporal interests of our families and the business pursuits of the present life, what evidence have we that we are quickened, that the Christ character is formed in us, or that the hope of glory is ours? Many seem to make this mistake, and the evidences of the shipwrecked faith of many such lie all about us; but, thank God! the evidence of faithfulness--of the actual formation and development of

Christian character--is also apparent in the quickened zeal of many. And it is a noteworthy fact that those whose mortal bodies are thus quickened in the service of the truth have the clearest perception and discernment of truth, and the evil one is unable to touch them with the shafts of error.

Let all who aspire to the inheritance of the saints make sure that they have the Christ character formed in them, that the principles so notable in Christ's character are established in them. Let us each see that we do not hinder the development of this character by giving our time, our vitality, our means, etc., to the pursuit of the things of this world. Have you love? Is it manifested in fervent zeal for the honor of God, the spread of his truth and the blessing of his children? Are you seeking and finding opportunities for thus showing the Lord how much you love? Have you faith? Is it unmistakably manifested, not merely in profession, but in bold and definite acts of faith? If a million dollars were promised to any man who would walk from Pittsburgh to Buffalo, and a dozen men professed faith in the promise, and yet only one actually started out and walked, the natural and correct inference would be that the other eleven did not have the faith. If they had the faith in such a promise it would rouse them to activity. And just so, any man who appreciates fully and believes the exceeding great and precious promises of God to the church, will make haste and run for them; and he will closely observe the directions, too, that he may not run in vain.

And if Christ be formed in him, those established principles of Christian character will hold him firm and steady in the midst of temptations and error, and he will not be easily moved either from the practice of righteousness or from sound Scriptural doctrine. He will demand a "Thus saith the Lord" for every doctrine, and on that sure word he will dare depend. And the language of his heart as expressed in his daily life will be, "My heart is fixed, O God, my heart is fixed. I will praise thee, O Lord, among the people." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."-- Psa. 57:7,9 ; 119:111 ; Jer. 15:16 .

While such must be the personal condition of every heir of the Kingdom, the special work of every such one should be to help those begotten by the Word of truth to arrive at this condition of fixed and quickened Christian character. Be not satisfied, beloved fellow laborers, when those within the range of your influence are merely begotten by the Word of truth, but, by instruction, example and assistance, labor diligently to have Christ formed in them, the hope of glory; and then, so far as possible, minister also to their further development, that they may eventually be born in the glorious, divine nature.

====================

R1275 : page 7

THE RELATIVE CLAIMS OF LOVE AND JUSTICE.

Though love and justice stand very closely related to each other, they are nevertheless distinct and separate elements of moral character. Justice is the exact weight and measure of righteousness, but love is the overwhelming measure of benevolence, pressed down, shaken together, heaped up and running over.

Justice may be dealt out without love's overwhelming measure, but love cannot be dealt out without justice. The measure cannot overflow until it is first filled. Justice, therefore, is the foundation on which love is established. If we make professions of love which are not backed by justice, our conduct is open to either one of two adverse criticisms, either that we are ignorant of the operations of justice in certain particulars, or else that we are unfaithful in our professions. The former probably is most generally the case where the profession lacks the substantial foundation.

This principle of justice, the Scriptures declare, is the very foundation of God's throne--"Justice and judgment are the prop of thy throne." (Psa. 89:14 .) And the great value which God placed upon this principle was manifested in the great expense at which he maintained it inviolate, notwithstanding his overwhelming love for the race which it condemned to death and which he planned to redeem. Though it cost the sacrifice of his only begotten Son, he freely gave him up for us all--as a satisfaction to the claims of justice against his human children. If God is so scrupulously careful to maintain justice, how careful we should be to study and apply the same principle in all our dealings. As justice is the very foundation of all God's dealings with his creatures, so it should be the foundation of all our dealings--in our business relations, in the family and in society.

In the life of every Christian strict justice should be manifest. He should be fair in his judgment of values, willing to pay the just equivalent for that which he receives if he is making a purchase, willing also to give to his employer a just equivalent in labor for wages received. If a competitor in business with others, he should not seek to undersell his fellow tradesman below a living price for his commodities. If a parent, he should recognize the individual rights of his children, male and female, when they come to maturity. Parental control is a necessity until that time, but is an injustice when insisted upon beyond it; and if yielded to, becomes a fetter to future usefulness and interferes with their individual relationship and responsibility to God.

Justice in parents recognizes the right of a matured son to leave the home nest and carve out his future course for himself; and likewise of the daughter. Justice on the children's part also recognizes the claims of filial obligation--of reverence, love, the grateful consideration of the maturer wisdom of parents, and the tender care for their age and infirmities and declining years.

When justice is thus established in these various relations of life, there is little room left for the weeds of hatred, malice, envy, evil-speaking, etc., to spring up. On the contrary, the conditions are ripe for the development of every virtue and every grace, especially if love's overflowing measure of benevolence overleaps the bounds of simple justice in its desires and efforts to bless.

Let us then see to it that we are always just before we attempt to be generous, and when sure that all our actions are squared by justice, then let us manifest the love unfeigned, not necessarily by showers of professions, but rather by the loving ministry of kindly deeds, deeds of self-sacrifice and self-forgetfulness. Such love should be markedly manifest among the consecrated sons of God--not a love which merely worketh no ill to his neighbor, but a love which worketh good. And let no one deceive himself into the idea that his heart is filled with the love of God while he is unjustly depriving another of his rights, either of property, or reputation, or aught else.

But love will go still further: it will not only spare a neighbor's property or reputation, but it will seek to protect them.
Love will cover a multitude of sins, even, from the eyes of others, though it will endeavor to show them up to the offender.
Let justice with love's overflowing measure abound in all the saints.

MRS. C. T. RUSSELL.

===================

R1276 : page 7

THE BLOOD.

Christian people talk a good deal about blood. What do they mean? Why is it they take such delight in singing and speaking about blood?

Go into some religious meetings, and presently you hear some one get up and tell that he is saved by the blood; and then another one says that he rejoices to know he is living under the blood, and another says that the blood cleanses him from all sin; and so they continue all through the meeting; and they really seem to enjoy it. Whenever any one mentions the blood, you see the faces of the others light up with joyful emotion, and hear words of gladness come from their lips. What is it all about? Are they lunatics? No; on the contrary, they are the most sensible and moral people in the community, whose testimony would be received as good in any court of justice. Then surely they must have some reason for their language about the blood. Let us ask one of them about it.

Friend, will you explain why you people

are always talking about blood and seem to find so much comfort in doing so? Yes, gladly; it is the precious blood of Christ, the Son of God, who is called the Lamb of God, about which we talk and sing. But why is that blood so precious to you? Because it continually reminds us that our sins are all forgiven and put away, in perfect accordance with God's infinite justice and righteousness, as well as mercy; so that trusting in the blood we have actually no more consciousness of sins.

But how does Christ's blood do away with your sinfulness? I can best answer you by pointing you to the record of Scripture concerning the penalty of sin, which is everywhere declared to be death. Under the Mosaic and Patriarchal dispensations this was also taught by a series of object lessons. Animals were killed, and their blood was carried in by the priest and presented before God as the evidence that death had really taken place, as the broken law required. In accordance with this God told the Israelites, "The blood is the life...and I have given it to you upon the altar to make an atonement for your souls, for it is the blood which maketh an atonement for the soul." The blood, being no longer in the victim's veins, was the positive evidence that the life was taken.

But could the life blood of animals satisfy divine justice on behalf of sinful man? No; "the blood of bulls and goats could never take away sins," but it could shadow forth the truth that if human guilt was ever removed, some way must be found by which divine justice as well as mercy could be magnified, and sin be seen in all its awfulness through the terrible consequences it entailed. The doctrine of Scripture is, that Christ, by offering up himself, or shedding his life's blood, or pouring out his soul unto death, put away our sins. We read that "he died for our sins"--"put away sin by the sacrifice of himself"--"offered one sacrifice for sins forever:" in fact, did what the Levitical sacrifices had pointed to but never accomplished. But how could Christ become legally responsible for the guilt of others, so that his death would meet the requirements of justice on their behalf? By identifying himself with them, and offering himself as a sacrifice for their redemption, he became a new federal head to the human race, with power and authority to bestow upon those previously under sentence of death a new life from himself, over which death should have no power. Making himself thus a shelter for sinners, he became responsible for their sins. Justice, being unable to reach the sinner, demanded and received satisfaction at the place where the sinner thus legally escaped it.

Adam, the old life-giving head, entailed death on his seed. Christ, the new life-giving head, undertook to carry the race safely through the death which otherwise would have completely and eternally overwhelmed it. So in order to make a way out of death, he was obliged to go down into death, bearing in his own person the legal responsibility for the sins of the world; and so the shedding of his blood became the evidence that he really and truly died. By offering new life to man he burdened himself with the debt which attached to the old life, and therefore he laid down forever the natural or creature life, that he might rise again in the divine, spiritual life, and become the source of life to all who would come into union with himself. Thus, the blood of Christ, his death, stands as an evidence before God and before the conscience of believers that the law's demands have been met and fully satisfied by our great federal Head. Do you wonder that we make much of the precious blood of Christ; and that we feel and know that it cleanseth us from all sin? -- Selected.

MISSIONARY ENVELOPES.--The price of these is reduced to 25 cents per hundred, or $2.00 per thousand. (This includes expressage or mail charges of delivering them to you.) We want these messengers to go everywhere, bearing testimony to the Truth, and calling attention to God's gracious Plan of the Ages.

===================

R1276 : page 8

THE EASY YOKE.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."--
Matt. 11:28-30 .

To take Christ's yoke upon us is to become a yoke-fellow with him, and to patiently walk with him. The yoke is a symbol of servitude, and he who submits to the yoke thereby submits to the will and directing of another and quietly plods on for the accomplishment of an appointed task. This our Lord Jesus did in willingly submitting his will to the will of the Heavenly Father. God did not impose the yoke upon him, nor does he upon any; but he cheerfully took it and patiently bore it, not esteeming it a menial service, though it cost him the deepest humiliation, but delighting to do God's will.

The invitation to us, then, is to be yoked in together with Christ in the same service and under the same Master. The yoke, he says, is an easy one, and the burden light. But we cannot be yoked in with Christ unless we have his spirit. Two that are yoked together must of necessity be of one mind; and that which makes the yoke set lightly upon us is the fixedness of purpose which does not chafe under it or try to get away from it, but which delights to bear it in view of the end to be gained, as well as in the communion and fellowship of a kindred mind, a true yoke-fellow.

What a blessed invitation, to come under the same yoke with Christ! and what an excellent opportunity to learn the way in which our Heavenly Father would have us walk! How, indeed, could we miss the way when yoked in with such a leader? From him we learn the way; in company with him we catch his blessed spirit; we learn of that meekness which despises no humiliation, however great; which is not only contented and happy in any situation, but which is always rejoicing in the privilege of treading the way, as well as in hope of the glorious end to which it tends. And thus we find rest unto our souls--rest from the vain ambitions and fruitless works and plans which other task-masters would force upon us. O! that all who labor under other yokes and are heavily burdened would cast them off and learn with what ease and delight they can wear the yoke of Christ.

All of the greatest toilers in God's service gave the same testimony. Jesus said, It is easy and light; Paul said, "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." James said, "Brethren, count it all joy, for the trying of your faith [under this yoke] worketh patience," etc.; Peter said, "We rejoice with joy unspeakable and full of glory." And all the true yoke-fellows of the Lord in the present day also bear the same testimony. They can rejoice in all circumstances, and in everything give thanks. MRS. C. T. RUSSELL.

====================

ANGER.

Anger is wrong when it is fired by the lower passions. Most men are angry when their own interests are assailed, but bear with great patience wrongs inflicted upon others. Anger fired by self-love, or self-conceit, or self-will, is always despicable.

But anger fired by the higher impulses is noble, manly, divine. The ancient prophets were angered when they heard the name of God blasphemed. "I count the enemies of God my enemies," said David; "I hate them with a perfect hatred."

The spirit which flushes with resentment at an oath is better by far than the spirit which listens with indifference, or which laughs with pleasure. "Abhor that which is evil" says the divine command; and no man is safe unless he does. Every child should have such a chivalric sense of the purity of true womanhood that the salacious story, the illicit jest, the noisome scandal, should arouse his wrath against the teller of it. A moral discord should awaken resentment in a well-educated conscience, as a musical discord awakens resentment in a well educated ear. The wrath of self-esteem, of approbativeness, of acquisitiveness, is dangerous and degrading. But it is both dangerous and degrading to be without a wrath of conscience, of reverence, of faith and of love. The wrath of love? Aye! the wrath of love. This is the divinest and hottest wrath of all. This is the wrath of the Lamb which will consume the world's dross in the day when it is purified so as by fire. Do not teach your children never to be angry; but teach them how to "be angry and sin not."-- Eph. 4:26 .

Selected.

===================

EXTRACTS FROM INTERESTING LETTERS.

Liberia, W.C. Africa.

DEAR BROTHER RUSSELL:--It is now nearly ten months since you heard from me last. The reason for this long delay has been my recent sickness for nearly three months, and I have been still disabled to write even after my partial recovery. The books, papers, tracts, etc., you sent me came to hand and are doing their intended work. Enclosed please find another order for more books. I am heartily gratified to hear of the book of "POEMS AND HYMNS OF DAWN." You may recollect that I called your attention, some two years ago, to the necessity of having such hymns, so we might "sing with the spirit and with the understanding;" hence I am greatly rejoiced to know that you have felt the same need and have prepared such a book for our use.

I am also glad to advise you that the harvest work here is still going on with unabated zeal and perseverance amidst opposition and persecution from the nominal church and the world. We feel assured that the presence of the Lord is with us, which in great measure stimulates and cheers our otherwise drooping hearts. The circle of interested ones is gradually becoming wider in Africa. A recent letter from Bro. C. J. George to me, in reference to the Church of Christ, as a proof of this fact, says: "When you communicate to America you will not fail to remind Bro. Russell of the interest that is being awakened at L__________, and also to send me a few more of his tracts (assorted), missionary envelopes, and a copy of the Emphatic Diaglott."

Thus you see how the truth is gaining ground, and must eventually prevail over errors and sophistries of the devil, and traditions of long standing. May the good Lord still bless your labor for his own glory! With best regards, very truly your brother in the harvest work.

S. W. SETON.

California.

TOWER PUBLISHING CO. GENTLEMEN:--Enclosed find $1.50, and send MILLENNIAL DAWNS to addresses given. We have just read this most remarkable book with great interest. Should it strike others as it has me, it will certainly meet a long felt want, and prove to be a wonderful power for good. I always felt restrained in my allegiance to a God with no moral attributes above man.

This book brushes away all the narrow views of a half century's gathering, and sets forth the wisdom, justice, and mercy of God in a far more exalted light. The Bible is all a new revelation to me now, and is wonderfully interesting.

I send for these volumes to pass around, and should they give others the pleasure they have brought to me and mine, I will further continue the orders. Personally thanking the author of the book for the blessing and comfort it has brought to me through its vindication of the character of our God, I am sincerely and truly yours,

A. MARTIN.

England.

MY DEAR BROTHER RUSSELL:--Very many thanks for your gracious letters and postal card. I rejoice that you give me permission to translate the beautiful DAWN into French, and I note very carefully the instructions you give, which I wish to comply with to the letter. I find I must be in Paris to carry them out as you desire. I intend to win, with the Lord's help, many Frenchmen to the cause of this truth. I have been particularly blessed by reading recent numbers of the WATCH TOWER.

Brother Cooper, who but recently came to see the light through the first volume, which I loaned to him, is in quite a glory season. He has been forbidden to preach any more among the Wesleyans so long as he spreads this light. With respect and love to Sister Russell, ever yours in heavenly love. E. H. CAREY.

Florida.

DEAR BROTHER RUSSELL:--Yours received, and as usual read with pleasure and profit. I thank you sincerely for your kind reply and advice. God bless you, and the saints at Allegheny. I felt that I had the assistance of your prayers last Sunday. I had the pleasure of meeting the pastor of my old congregation. He undertook a very unfair arrangement, all in his favor, but was met and completely routed, and actually fled the field. The Lord be praised! He compared me to "Judas Iscariot," and "Benedict Arnold." When I got up to reply, he tried to dismiss the congregation, failing in which, he left with precipitation, although I gave him a kind invitation to remain.

A small number of his friends undertook to create some confusion by laughing and talking, even after I had kneeled down in prayer. I prayed the Lord to forgive them, for it was evident they were ignorant and knew not what they did. They finally subsided and fled with their leader, leaving me a large, orderly and interested company. It seemed to me that my understanding and lips were opened. I felt liberated and inspired, and like a flash the thought occurred to me, "The brethren and sisters of Allegheny are praying for me."

I can't help thinking, good was done that day. I preached at 11 o'clock, A.M., also, and distributed a lot of tracts, and all the Z.W.T.'s you sent me, and then all that wanted could not be supplied. I am to preach there again soon. Dear friends, pray for us. And oh! pray the Lord to bless me with a meek and quiet spirit. I expect to be attacked furiously in all kinds of ways.

God bless you and sister R. Long may you be spared to instruct and encourage the Church. Yours in the one faith,

W. D. WILLIAMS.

===================

R1277 : cover

Scriptures around perimeter of front page:

Along top:
"The Lord Reigneth! Let the Earth Rejoice.--Zion Heard and was Glad.--Judah Rejoiced."--Psa. 97:1,8.

Along left edge:
Fear not, Little Flock; for it is Your Father's good Pleasure to give You the Kingdom. They shall be Kings and Priests unto God, and Reign on the Earth.

Along right edge:
To him that Overcometh I will Grant to Sit with Me in My Throne, and to Eat of the Hidden Manna, He shall not be Hurt of the Second Death.

Along bottom:
"Arise, Shine; for thy Light is Come, and the Glory of the Lord is Risen upon Thee."--Isa. 60:1.

Inside perimeter border:

Vol. No., Cross & Crown emblem, Date.

ZION'S

WATCH TOWER

and

Herald of Christ's

Presence.

"Watchman, What of the Night?
The Morning Cometh, and a Night also! If Ye will Inquire, Ye may Inquire."
Isaiah 21:11.

THE TEMPLE OF THE LIVING GOD.

THE CHURCH.--Heirs of God, joint-heirs with Jesus Christ, our Lord.
The Bride, the Lamb's Wife.
BASIS OF HOPE.--Ye were Bought with a Price, even the precious Blood of Christ.--Accepted in the Beloved.
HER HIGH CALLING.--Therefore, being justified by Faith--we have this Grace, wherein we rejoice.
HER PROSPECTS.--To share the Divine Nature--made like her Lord in the First Resurrection.

PRESENT WORK.--Perfecting the Saints for the work of the Ministry and
Witnessing to the World.
FUTURE WORK.--To bless and judge the world in righteousness, bringing all to
full knowledge of the Truth.
HOW TO ATTAIN THE PRIZE.--Wherefore, laying aside every weight and sin, let us
Run with Patience the Race; looking unto Jesus, who for the same joy endured
the Cross, despising the shame.
THE WARNING.--He that looketh back is not fit for the Kingdom. Let no man
take thy Crown.
ENCOURAGEMENT.--He will not suffer us to be tempted above that we are able.
HER GLORY.--Then shall the Righteous Shine forth as the Sun in the Kingdom of
their Father.

ROM. 8:17; REV. 21:9; 1 COR. 6:20; 1 PET. 18,19; ROM. 5:1,2;
2 PET. 1:3,4; 1 JOHN 3:2; REV. 20:6; EPH. 4:12; MATT. 24:14;
GAL. 3:16,29; ACTS 17:31; 1 TIM. 2:4,6; HEB. 12:1,2; LUKE 9:62;
REV. 3:11; 1 COR. 10:13; MATT. 13:43.

TOWER PUBLISHING CO.,
"BIBLE HOUSE," ARCH ST.,
ALLEGHENY, PA., U.S.A.

===================

R1278 : inside cover

WE CONTEND EARNESTLY FOR THE FAITH

--ONCE DELIVERED TO THE SAINTS.--

"We trust in the living God, who is the Savior of all men --specially [or most fully and everlastingly] of those that believe."--1 Tim. 4:10.

"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."--1 Cor. 8:6.

All we are brethren, and one is our Master, even Christ. (Matt. 23:8.) Our Master declares: "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "And this is his commandment, that we love one another."

WE SEEK TO WALK

Worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to preserve the unity of the spirit [oneness of mind] in the bond of peace. There is ONE BODY [Church], with ONE SPIRIT [one sentiment or disposition], even as we are called in ONE HOPE of our calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, who is above all and through all and in us all.--Eph. 4:1-6.

THE ONE BODY--is "the Church of the living God, the pillar and support of the truth;" "the Church of the first-born" "whose names are written in heaven;" the "little flock," to whom it is the Father's good pleasure to give the Kingdom; the members in particular of the body of Christ; prospectively, Christ's Bride and joint-heir; the "Seed of Abraham," of which our Lord Jesus is Head. Since Pentecost this Church of Christ has been in process of selection from among justified believers, or the general "household of faith;" and its members, when complete and glorified, unitedly shall inherit the Abrahamic promise and bless all the families of the earth.--Gal. 3:16,29.

THE ONE SPIRIT--is the spirit of the Truth, the spirit of God, the spirit of adoption as sons of God, which actuates and governs all who are of the ONE BODY, in vital union with the one Head, Christ Jesus. It is the spirit of holiness, and chief among its fruits is Love.

THE ONE HOPE--which inspires all the members of the one body of Christ, who have the one spirit of the Truth, is "the hope set before us in the gospel," and not hopes suggested from our own or other men's imaginations or conjectures. The one hope is a "good hope" (2 Thes. 2:16), a hope of eternal life by a resurrection. (Titus 3:7.) The ground of this hope is found in Jehovah's promises, confirmed unto us by the death of our Lord Jesus as the ransom price for our sins, and by his resurrection from the dead for our justification.--1 Pet. 1:3; Acts 17:31.

THE ONE LORD--is the Head or Chief of the one body --his Church possessing the spirit of the Truth and actuated by the one hope of becoming his Bride and joint-heir. He and his Father are one, even as he and his church are one. (John 17:11.) He is the Redeemer of his church as well as her Lord, Exemplar and Master. And he is the Redeemer also of the whole world, and by virtue of that office he is to be the world's Deliverer from Adamic sin and death. He it is who in all things has the pre-eminence in Jehovah's plan and work. He was not only "the beginning of the creation of God," "the first-born of every creature," but more: he was the "beginning and the ending," he was the "Alpha and the Omega, the first and the last," of Jehovah's direct creation; for all other "things were made by him, and without him was not any thing made that was made." (Col. 1:15,18; Rev. 3:14; 1:8; 21:6; 22:13; John 1:3.) He it is who, to carry out the Father's gracious plan, willingly left the glory which he had with the Father before the world was created, and became a man--a little lower than the angels--that he might, as a man, present himself in sacrifice for the sins of man. Thus we behold him as the "Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5,6.) By his willing sacrifice of himself for men he bought Adam and the entire race condemned through his fall, and became Lord of all--not only of the living, but also of the dead, with full power and authority to awaken and restore to all that was lost whosoever accepts of the New Covenant of divine favor which, by his death, he sealed and made effective to all. But our Lord is no longer in the flesh, no longer a human being. He has finished the work of ransoming us, for which the taking of the flesh was needful. He was indeed put to death in the flesh, but was quickened [made alive] in the spirit. "Though we have known Christ after the flesh, yet henceforth we know him [so] no more." As he was begotten of the spirit at his baptism, so he was born of the spirit at his resurrection; and "that which is born of the spirit is spirit." "Now the Lord is that spirit." (1 Pet. 3:18; 2 Cor. 5:16; John 3:6; 2 Cor. 3:17.) Because he showed his obedience to the Father, and his confidence, in that he humbled himself to become a man and tasted death for every man, therefore God highly exalted him--far above manhood, far above the angelic nature; even far above his own glorious previous station, and gave him a name [title] above every name, that at the name of Jesus every knee should bow and every tongue confess, to the glory of God the Father. He made him partaker of the divine nature and honor, "that all men should honor the Son even as they honor the Father." "He is Lord of all."--Phil. 2:8-11; John 5:22,23,26; Acts 10:36.

THE ONE FAITH--is that we were reconciled to God by the death of his Son, who died for our sins, the just for the unjust, to bring us to God; by whom we have accepted the at-one-ment with God, offered unto us. Wherefore, we have peace with God through our Lord Jesus Christ; being cleansed by his blood [sacrifice], we are brought nigh to God and are no longer strangers and foreigners, but children and heirs of his favors, prepared for those who love him when brought nigh through the precious blood. Through this faith we grasp the exceeding great and precious promises of God as rapidly as we see them, and gladly appropriate them to ourselves. Faith anchors our hearts securely to the precious things of the future, though unseen as yet except to the eye of faith. Faith is the power of God to every one that believeth.

THE ONE BAPTISM.--Those of the one BODY and one HOPE, joined to the one LORD, possessing the one FAITH, are all baptized or immersed into Jesus Christ. (Rom. 6:3.) As individuals they have reckonedly ceased to exist: henceforth, for them to live is for Christ to live. With their wills buried or immersed into the will of Christ, they thenceforth live, not unto themselves, but unto him that bought them with his own precious blood. Their own wills are dead, and henceforth they recognize only the will of the one Lord, the Head of the body, which is his church, whose names are written in heaven. Justified believers attain membership in this Church of Christ through this burial or immersion of their hearts, their wills, into the will of Christ. And as the Apostle further declares, this immersion of our wills (ourselves) into Christ is acceptable only when it is an immersion even unto death--an entire, a complete immersion forever. "Know ye not that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore we are buried with him by immersion into death; that like as Christ was raised from the dead by the glory of the Father, we also [from the time of our consecration, the immersion of our wills into that of the one Lord,] should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be [sharers] also in the likeness of his resurrection"--the first resurrection, to be with him and like him, partakers of the divine nature. (Rom. 6:3-5; Phil. 3:10,11.) This is the only real baptism, of which immersion in water is only the beautiful and appropriate symbol.

===================

R1279 : page 1

VOL. XII. JANUARY, 1891. NO. 1.

VIEW FROM THE TOWER.

"Looking back, we praise the way
God has led us, led us day by day."

Throughout the civilized world, despite the prognostications of many, peace prevails to a remarkable degree. While on every hand the two great armies, Capital and Labor, are busily organizing, and the various elements are preparing for the great final struggle and time of trouble such as was not since there was a nation, yet peace still prevails. And thus we see before us a fulfilment of God's prediction that the violent winds of war should be checked and holden until the sealing of the saints of God should be accomplished.--Rev. 7:1-3.

Meantime the sealing progresses. Daily and hourly the saints of God are being searched out and sealed "in their foreheads" [intellectually] with a clear appreciation of "the mystery of God" which has been kept secret in part hitherto, but is now made manifest unto the saints, according to the will of God--the mystery of God being about finished. (Rev. 10:7; Rom. 16:25,26.) The "angels" or messengers doing this sealing (Rev. 7:1) are the same messengers referred to by our Lord when he declared that in the harvest or end of this age he would send forth his messengers with the sound of a great trumpet [the seventh trumpet], to gather together his elect from one end of heaven to the other. Every consecrated child of God who receives the truth realizes at once his duty and privilege of imparting it to others. He hears the commission, "Go ye into the vineyard;" and "He that reapeth receiveth wages and gathereth fruit unto eternal life."

These are the Lord's "angels"--messengers or servants. The sealing and the gathering we understand to refer to the same thing. And the heavens through which these messengers go sealing and gathering is not the heaven of God's throne, but the symbolic heavens so often referred to in the book of Revelation, namely, the nominal church.

This "gathering together" is not a literal assembling in one locality, just as the heavens are not literal. The gathering is into one condition, into unity of heart and mind through the knowledge of the divine plan of the ages, and corresponds exactly to the sealing in the forehead; for all the elect are to be sealed with the same seal; and all thus sealed are to see eye to eye, and to be one in heart and hope and work.

This sealing is performed only upon the consecrated. And the rapidity with which the work of sealing progresses in each, and which of them will eventually be fully sealed, depend upon the degrees of faithfulness to their consecration vows on the part of the various servants of God in the time of the sealing. His servants should serve him; and those who, either from slothfulness or from being overcharged with earthly things, are neglecting Christ's service, and burying the talents consecrated to him, will be passed by--will not be fully sealed if at all marked, but will be left to

R1279 : page 2

have their portion with the world in the great trouble which will begin just as soon as the faithful are all "gathered" and "sealed."

All this implies great commotion, not only in the "heavens" [nominal church] but also among those being "gathered" and "sealed." It means crucial testing and sifting and close examination by the Lord through his truth and providences; for the Lord himself is the great superintendent of this important work, and is now directing his own servants. Each sealed one becomes a sealer of others as soon as he himself is sealed; and each gathered one becomes a gatherer of others as soon as he himself comes into oneness of heart and head with the Lord and the present truth.

We must not wonder, then, at the shaking and falling now in progress among those most closely in contact with the work of sealing and gathering. The divisions must come. The Lord's words show us that it will cause much commotion when his order to separate wheat from tares is put into effect--a commotion which he would not permit until the harvest time had come. (Matt. 13:28-30.)

And then in some respects a still greater commotion will ensue when these sealed and gathered servants, the "wheat" class, are examined after having been brought into some measure of the light and privileges of the present truth--when, as shown in two parables, two classes will be forcibly cast out of the light into the outer darkness of the world, thus to pass with the world through the great trouble now impending. The two classes to be thus cast out by the Lord are--first, those who have taken off the wedding garment of Christ's righteousness and who deny the precious blood and the ransom which it alone secures; and secondly, the unfaithful servants who bury their consecrated talents in earthly things instead of using them in the Master's service. No earthly power can keep such from going into the outer darkness of error, for it is the Master's order that they shall be cast out.

Moreover, we can only expect that such will struggle vehemently against any reproofs and against any words of warning, and claim that instead of going into the outer darkness of the world they are following new light. As a reward for your efforts to do them good and to help them, by exposing their delusions, they will hate you and say all manner of evil against you. Be not surprised at this; it is merely incidental to the sifting which must go on to the finish. Remember the Master's words further--It is needful that offenses and divisions come, but woe to that man by whom the offense cometh. (Matt. 18:7; Rom. 16:17; 1 Cor. 11:19.) Let us not by our acts or words or looks drive such from us, except in so far as faithfulness in speaking the truth boldly and in love will do it. Let us not by our acts or words or looks drive such from us, except in so far as faithfulness in speaking the truth boldly and in love will do it. Let the truth make the separation. Speak the truth in love, and stand firmly by it. It is the power of God, not only in the first separating and gathering, but it will be the power also in the second separating and casting out. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit and of the joints and marrow, and is a discerner [manifester] of the thoughts and intents of the heart."--Heb. 4:12.

Nor will those cast out of the light, as unworthy of it, recognize the agency by which the Lord will cast them out, any more than they recognized his agency in bringing them into the light. Yet he tells us that he will cast them out. They will go out from us because they were not of us, that it may be manifest that they were not all of us. (1 John 2:19.) They go out from us because they lack full consecration and full submission to the will of God. For this cause, thus to cast them out, the Lord will send them strong delusions, delusive errors, that they may believe a lie; that thus all who, when they know the truth, fail to take pleasure in serving it, may be condemned and manifested as unworthy of joint-heirship with Christ, and consequently unworthy of the light which he provides only for such.

THE DOUBLE WORK NOW PROGRESSING.

While the gathering and sealing work naturally took precedence to the sifting and testing

R1280 : page 2

of the gathered and sealed, yet now both are simultaneously progressing; and no sooner is the sealed one rejoiced with the beauty of the Lord's

R1280 : page 3

great plan than he, on being ushered into the company of the sealed, begins to be sifted and tested. "Who is sufficient for these things?" "Who shall be able to stand?" (2 Cor. 2:16; Mal. 3:2,3; Rev. 6:17.) None but the faithful shall be able to stand, because the Lord purposely will make the test so severe as to sift and shake out all others. (2 Thes. 2:11.) The faithful are those who are trusting in Jesus for all, and whose will is the will of their God, who are so consecrated to his will that they rejoice to serve him with every talent possessed.

Both the gathering work and the sifting work are increasing. While the division is great and many are being cast out of the light, the faithful are daily becoming more awake to the privilege of being co-workers with the Lord in the present harvest, and the gathering more than keeps pace with the sifting and the falling. Each knows something of the falling, for it is confined to no one locality; but you do not all realize the great work of gathering now in progress, and we want, for your encouragement, to tell you of it briefly.

The monthly circulation of the TOWER averages about ten thousand copies, which we may safely estimate represents fifteen thousand readers. And of those readers, scattered in all parts of the world, we estimate, judging from the letters received, that about four thousand are fully consecrated to the Lord and using their talents to praise him to the best of their ability. Such have the Master's assurance that they shall never fall, but that an abundant entrance shall be granted them into the everlasting kingdom and joys of their Lord; for they are faithful, and faithful is he that called them, who also will do all that he has so graciously promised.

This probable 4000 may look to some like a very insignificant number in comparison with the millions of nominal Christians; and yet if there are so many of the consecrated and faithful now living, it is a large proportion of the full number--144,000 (Rev. 7:4)--to be made up during the 1900 years of the Gospel age, which would be an average of about 76 persons each year. And if 4000 persons now living are fully consecrated to the Lord and faithful, and have been so developed during the past ten years, this would show an average of 400 persons annually during the past ten years, or more than five times the proportionate annual number. So even this seemingly small estimate of 4000 may be considerably reduced by the trials and siftings now in process, which are designed to prove their worthiness of the prize of the high calling. Like Gideon's band, this 144,000 is to be a picked and choice company.

The others, the many--and the very anticipation causes pain--will probably all fall, according to the words of our Master's testimony, unless they, too, arouse speedily and by a full consecration enter fully into the Master's work as the chief business of life. While some will be falling because of unfaithfulness, losing the crowns apportioned to them when they made their covenant of consecration (Rev. 3:11), others will be "gathered" in and tested until the elect number of the "body" is complete.

Oh! awake beloved, and resolve, each of you, that the Lord's work shall be your chief joy and chief work during the year just begun. The time is short. Labor while it is called to-day, for the night of trouble will soon end all the present, blessed opportunities, and it is he that reapeth that receiveth wages and gathereth fruit unto everlasting life.

Of the estimated four thousand laborers in the cause of the present truth, engaged as the Lord's messengers in gathering and sealing his servants in their foreheads, of course the larger number are those who have only one or two talents --who were so hampered by marriage, families, etc., before the truth got hold of them, before their sealing, that their time, influence, means, etc., are more or less mortgaged to these earthly things, and less is therefore left for the great service of our King which now opens before them. These are using what opportunities or talents they have at their disposal, and are realizing the Lord's promise that he that uses his talents shall have them increased; and daily, in blessing and sealing others with the truth, these are entering into the joys of our Lord and having a foretaste of the new wine (joys) which we shall share with him when the Kingdom is fully

R1280 : page 4

established and when the truth shall flow to and bless all the families of the earth.

Another part of the work which has received a great impetus during the past year is that known as the Colporteur work. Brethren and sisters who have five talents--influence, earthly prospects (money, etc.), reputation, strength and time--find that the best way of using all these to bring honor to the Master, to whom these talents by our consecration belong, is in taking the truth from house to house and from city to city, by introducing to others the Father's great plan and the harvest message which has sealed and so richly blessed them. It costs them something indeed thus to forsake earthly things--friends, houses, lands, money prospects and reputation; yet, noble band! they count all these things but loss and dross for the excellency of the knowledge of Christ Jesus our Lord, whom they serve. Yea, they count not their lives dear unto them, but rejoice thus to be privileged to be Christ's co-workers and ambassadors for the truth in his stead.

The world knoweth these not, even as it knew not the Master; but all who do recognize them should, if they ever have opportunity, set before them the best they have, and should rejoice to do for them as unto the Lord.

Still there is room in this service, which seems to be the one most abundantly owned and blessed of the Lord. All the unencumbered can be given this grand opportunity for preaching the glad tidings. And we are continually in communication with others who are in various stages of preparation for this work, their full and grateful hearts longing to give every talent to the service of him who loved us and bought us with his own precious blood. The unencumbered need no preparation; but those who have families require to put matters in such shape that those dependent on them shall not suffer want (1 Tim. 5:8), while they are spreading the good tidings, else they must content themselves with a lesser service. Truly the work is a marvelous one--not that it would be strange to get so many to engage in any business if they had good salaries guaranteed--that we see every day; but it is unusual to find so many laboring for the mere necessities of life--for the majority barely meet their expenses, and those who can do more often esteem it a privilege to donate of their surplus to the TRACT FUND to help carry on the general work of preaching the truth.

ANOTHER PART OF THE WORK.

Another agency being greatly blessed and used by the Master in finding and sealing his faithful sheep is the OLD THEOLOGY TRACT work. Hundreds of thousands of these little messengers have gone hither and thither carrying the bread and water of life to many. Our readers have procured and distributed many thousands --one Brother subscribing for and circulating three thousand Tracts each quarter, and others less quantities in proportion to their means or opportunities for using them. Others who are too poor to purchase we have supplied gratis, and others who have no means of using the tracts have sent donations to the fund, thus to help on the cause of publishing and circulating the truth.

About a year ago we requested the friends of the cause to send in to us memoranda of the numbers of the Post Office boxes in use in their towns. We got responses from many and sent out sample tracts by the hundreds of thousands, until the available funds, tracts, etc., ran low. We are now preparing for a vigorous campaign for our King and his truth, to set at liberty and to seal his earnest servants. Over twenty millions of pages of Old Theology Tracts are already under way and will soon, we trust, be with the Lord's other servants and agencies seeking and sealing his jewels. We could tell you much, too, of the faithful laborers connected with the TOWER Office, as well as of others of the faithful scattered ones who are doing what they can for the Master, whose places of service are less conspicuous than those of the colporteurs; but we forbear. The Lord knoweth his own. If any man will do the Father's will, he shall know of the doctrine.

The grace, mercy, peace and blessing of our Lord Jesus be and abide with all who love him and serve him and trust his precious, cleansing blood during the year begun. Amen.

===================

R1284 : page 5

"FROM GLORY UNTO GLORY."

--2 COR. 3:18.--

"From Glory unto Glory!" Be this our joyous song,
As on the narrow way to life we bravely march along!
"From Glory unto Glory!" O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

Our own beloved Master "hath many things to say."
Look forward to his teaching, unfolding day by day;
To whispers of his spirit, to insight clear and sweet,
To blessed consolation, while resting at his feet.

"From Glory unto Glory!" Our faith hath seen the King.
We own his matchless beauty, as adoringly we sing;
But he hath more to show us! O thought of untold bliss!
And on we press exultingly in blessed hope to this:--

To marvelous outpourings of his 'treasures new and old,'
To largess of his bounty, paid in the King's own gold,
To glorious expansion of his mysteries of grace,
To radiant unveilings of the brightness of his face.

From Glory unto Glory! What great things he hath done,
What wonders he hath shown us, what triumphs he hath won!
We marvel at the records of the blessings of the year!
But sweeter than the Christmas bells rings out his promise clear--

That "greater things," far greater, our longing eyes shall see!
We can but wait and wonder what "greater things" shall be!
But glorious fulfilments rejoicingly we claim,
While pleading in the power of the All-Prevailing Name.

"From Glory unto Glory!" What mighty blessings crown
The lives for which our Lord hath laid his own so freely down!
Omnipotence to keep us, Omniscience, too, to guide,
Jehovah's blessed Presence within us to abide!

The fulness of his blessing encompasseth our way;
The fulness of his promises crowns every brightening day;
The fulness of his glory is beaming from above,
While more and more we realize the fulness of his love.

"From Glory unto Glory!" Without a shade of care,
Because the Lord who loves us will every burden bear;

Because we trust him fully, and know that he will guide,
And know that he will keep us at his beloved side.

"From Glory unto Glory!" Though tribulation fall,
It cannot touch our treasure, when Christ is All in All!
Whatever lies before us, there can be naught to fear,
For what are pain and sorrow when Jesus Christ is near?

"From Glory unto Glory!" O marvels of the word!
"With open face beholding the glory of the Lord,"
We, even we (O wondrous grace!) "are changed into the same,"
The image of our Savior, to glorify his Name.

Abiding in his presence, and walking in the light,
And seeking to do always what is "pleasing in his sight;"
We look to him to keep us "all glorious within,"
Because "the blood of Jesus Christ is cleansing from all sin."

The things behind forgetting, we only gaze before
"From Glory unto Glory," that "shineth more and more,"
Because our Lord hath said it, that such shall be our way,
(O splendor of the promise!) "unto the perfect day."

"From Glory unto Glory!" Our fellow-travelers still
Are gathering on the journey! The bright electric thrill
Of quick, instinctive union, more frequent and more sweet,
Shall swiftly pass from heart to heart in true and tender beat.

And closer yet, and closer, the golden bonds shall be,
Enlinking all who love our Lord in pure sincerity;
And wider yet, and wider, shall the circling glory glow,
As more and more are taught of God that mighty love to
    know.

O ye who seek the Savior, look up in faith and love;
Come up into the sunshine, so bright and warm above!
No longer tread the valley, but, clinging to his hand,
Ascend the shining summits and view the glorious land.

Our harp-notes should be sweeter, our trumpet-tones more
    clear,
Our anthems ring so grandly that all the world must hear!
O, royal be our music, for who hath cause to sing
Like the chorus of redeemed ones, the children of the King?

O, let our adoration for all that he hath done
Peal out beyond the stars of God, while voice and life are one;
And let our consecration be real, and deep, and true.
O, even now our hearts shall bow, and joyful vows renew!

"In full and glad surrender we give ourselves to thee,
Thine utterly, and only, and evermore to be!
O Son of God, who lovest us, we will be thine alone,
And all we are, and all we have, shall henceforth be thine
    own!"

Now onward, ever onward, "from strength to strength"
we go,
While "grace for grace" abundantly shall from his fulness flow,
To glory's full fruition, from glory's foretaste here,
Until his very Presence crown our happiest New Year!
--Frances Ridley Havergal.

===================

R1281 : page 6

THOUGHTS FOR THE NEW YEAR.

OUR TALENTS AND THEIR USE.

Exhortation.--"Consecrate yourselves to-day to the Lord,...that he may bestow upon you a blessing this day." "Offer unto the Lord thanksgiving; and pay thy vows unto the Most High."

Promise.--"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." "The Lord will give strength unto his people."--Exod. 32:29; Psa. 50:14,15; 29:11.

The dawn of another new year is properly a time for solemn reflections, both retrospective and prospective. In the retrospect how abundant is the cause for thanksgiving. We who have been blessed with the richest favors of divine grace in that knowledge of divine truth which reveals to us the high privilege of becoming sons and heirs of God, and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for the called and chosen and faithful according to his purpose, have a never failing cause for deepest gratitude. Great indeed was the favor which revealed to us the hope of everlasting life as justified, human sons of God--of full restitution to the divine favor and likeness, as at first possessed by our father Adam. And great was our joy when first, by faith, we appropriated this precious promise and realized that legally, through merit of the precious blood of Christ shed for our redemption, we had passed from death unto life, and that in God's appointed time the everlasting treasure with all its attendant glory and blessing would be ours. But beyond even this favor are the "exceeding great and precious promises" to those of this justified class who have been called, according to God's purpose, to become the bride and joint-heir of his dear Son.

Then, in addition to all these blessings of hope and promise, was the blessed realization during all the year, and with some of us for many years past, that though we walk through the valley of the shadow of death, as the Psalmist aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safeguard. How often has the friendly crook of the Shepherd's staff stayed us from wandering off into by-paths and kept us in the narrow way; how his chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way. And at such times we have recalled the comforting words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."--Heb. 12:5-8.

Spiritually, we have feasted on the bounties of divine favor, while in things temporal, under whatsoever circumstances we have been placed, having the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is [so long as God wills to have us remain here], and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year upon which we are just entering. Dearly beloved, consecrate yourselves anew to the Lord today --not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of re-affirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the Most High.

As we look back and with sorrow view the imperfections of even our best efforts, and then forward and see the lion-like difficulties that seem

R1281 : page 7

to obstruct our onward course, we will need greatly to re-inforce our waning courage with the special promises of divine grace to help in every time of need. We have the blessed assurance that "the Lord will give strength unto his people." "Call upon me in the day of trouble," he says, "and I will deliver thee, and thou shalt glorify me." As soldiers under our great Captain, we have enlisted in no uncertain struggle, except our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, and will be amply protected against all the fiery darts of the adversary if we will accept it and carefully buckle it on; we are forewarned of all the snares and dangers that beset our onward way, so that we may avoid and overcome them; we are fully informed as to the policy and course of the Captain under whose banners we have enlisted, and of the part we are to take under his leading. We have his constant presence with us, even to the end of our course. His inspiring voice may always be heard above the clash and din of battle --Fear not, it is your Father's good pleasure to give you the kingdom! Be of good cheer: I have overcome! Let not your heart be troubled, neither let it be afraid! Greater is he that is for you than all they that be against you. If we are weak and incline to faint-heartedness we have only to remember the blessed promise, "The Lord will give strength unto his people;" and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our foes, both seen and unseen.

HOW SHALL WE PAY OUR VOWS?

This is an important question with all the truly consecrated, and one surely of paramount importance. Let us consider, then, that when we consecrated ourselves fully to the Lord, we thereby signified that we would hold nothing back for self. That consecration included all our possessions, our time, our physical energies and our mental attainments. And it implied the sacrifice of all our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and nothing less, is what our vow of full consecration signifies. But it signifies, further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction--in the service of God, of his plan and of his children.

In the parable of the talents (Matt. 25:14-30) the Lord illustrated very clearly how we are expected to pay our vows of consecration to the Most High. He says: "It is like a man who, intending to travel, called his own servants and delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to each according to his respective capacity; and straightway took his journey."

This master had important and valuable interests to leave in charge of his servants; and as these servants had all engaged to serve him, he had a right to expect of them a sincere and faithful interest in the work. Yet he did not expect more of them than they were severally able to accomplish. He rightly expected larger returns from the one who had five talents than from those who had one or two talents. And in the reckoning, it will be observed that the servant who had doubled his two talents was just as highly commended as the one who had doubled his five. The reply to each was the same--"Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." And had the servant with the one talent been similarly faithful he would have received the very same commendation. Notice also that the parable does not represent the obligations of the world of mankind in the use of their talents, but merely of "his own servants"--the consecrated believers only. And notice also that no servant was left without some talent of usefulness and responsibility. Each servant had at least one talent; and for the right use of that one talent he was just as accountable to his master as were those who had more.

But the professed servant with the one talent was unfaithful to his master, and yet he evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting his Lord's

R1281 : page 8

money to other uses. He had taken good care of the talent; he had not turned it in opposition to the Lord, but he had simply buried it--failed to use it. At the reckoning time, he who had received the one talent said, "Lord, I knew thee, that thou art an exacting man, reaping where thou hast not sown, and gathering where thou has not scattered. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast thine own."

"His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered: thou oughtest therefore to have put my money to the exchangers; and then at my coming I should have received mine own with interest." It will be observed that this servant was not what men would generally call wicked. He was simply an idler, willing, if he could, to draw a servant's approval and compensation, but lacking any real, active interest in his master's business. He had no ill will toward his master, he was probably very glad that the other servants kept the business from going to wreck and ruin, he did nothing to hinder them from using their talents, but he did not feel the responsibility he had assumed in becoming a "servant," nor take a proper interest in his master's affairs. Yet, as a faithless, slothful servant, he was really a covenant-breaker, and therefore "wicked" and certainly unfit to be trusted with still greater responsibilities on the master's return.

R1282 : page 8

But let us remember that this was not a real case: it was simply a parable used to illustrate real cases. And if the illustration fits your individual case, let it not lose its effect upon you. The very object of the parable is to arouse such to a sense of their short-comings, and to recover them from the lethargy into which they have relaxed, by reminding them of their responsibilities. Activity in the Lord's service to the full extent of our ability or talents is what the Lord has a right to expect of all who profess to be his servants; and it is what he does expect. Therefore, if you have but one talent, do not bury it, but cultivate and use it; do what you can, and all you can, in the great work to which we have already consecrated our lives. And those who have several talents, let them see to it that they too are faithful to the extent of their abilities, not being content to do merely what the one-talented man can do or ought to do. Such a one would not be a good and faithful servant, and could not expect the Master's approving "Well done!" His approval will be given to those only who are faithful to the extent of their opportunity.

Those who find the truth and make the consecration before they are encumbered with the cares of this life, who have no families dependent upon them and who have a reasonable degree of health, have at least two talents--time and health--which can and ought to be utilized in the service to the best possible advantage. Then there are those who have a money talent, or a business talent, and such should consider how these are being used. Are they largely swallowed up in luxuries or a superabundance of the good things of this life, for either self or family? Or are they being laid up as treasures upon earth--in banks, store-houses and investment securities, to enrich and to cultivate the spirit of pride in friends or children, and for them to quarrel over after you are dead?

Our talents for use in the Lord's service consist of all those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families, if we have families, and the reasonable provision against distress in case of a sudden calamity or approaching old age, etc. Aside from these, all we have should be in active service, be they many talents or few. If we have five talents and are using only one or two, how can we expect the Master's "Well done, good and faithful servant." Did we not covenant to give and to use all for him?--all our money, all our time, all our influence, all our mental activity, all our physical ability? How faithful have we been during the past year? How do we stand at the bar of our own judgment? And how faithful will we be during the coming year? After providing things decent and honest for ourselves and those dependent upon us, let us judiciously appropriate our talents to what we profess to consider the chief business of life. Here are the testing points of true loyalty and

R1282 : page 9

devotion. Let us ponder them well, and not lightly set them aside.

But observe further what the Lord has to say about this "wicked and slothful servant." He says: "Take the talent from him and give it unto him which hath ten talents; for unto every one that hath [made use of his talents] shall be given, and he shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The outer darkness here referred to is in contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. The testing comes on the return of the Master. Then the faithful servants shall enter into fuller joys and privileges and blessings, while the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelopes the world in general, and their neglected opportunities for more abundant service will go as a reward to those who are already earnest and active, and whose abundant labors will in due time be abundantly rewarded.

As we thus view our Lord's teaching, we see that our only security as sons of God and joint-heirs with Christ is in activity in the service of the truth. Well, says one, I see very few doing that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Ah, that is the point to be considered. No matter how few they are, or whether you ever saw or knew of any such, that does not alter the conditions of our calling. This is the way: walk ye in it. One, at least, has trodden it before. Look for his foot-prints and follow him, and "He will give strength unto his people," even though they walk alone, as he did, without the cheering companionship of fellow-travelers.

But think not that you are traveling alone in this narrow way. The Lord has now a consecrated people, a faithful band of servants who, with every talent consecrated, are steadily pursuing their course in the narrow way. We know some of them by name and by character and by their steady and progressive activity in the blessed work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service. Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or our many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family--whether this be by wasting consecrated time upon science, philosophy, music or art; or upon business, politics or pleasures; or in pampering pride and appetite--then as unfaithful servants we will sooner or later go into outer darkness, by being caught in some of the snares of this "evil day," and will be led farther and farther into error and away from truth.

Mark well that it is not a case of such unfaithful servants being liable to get into outer darkness, into error: it is a case of must. The Master's orders are peremptory and decisive: "Cast the unprofitable servant into outer darkness." The light now shining is not for the unfaithful, but for the faithful servants; and no matter how clearly the unfaithful may have seen and understood the deep things of God, and no matter how he may have enjoyed them, if he has not loved them so as to serve them and sacrifice his conveniences for them, he is unworthy of them and must go out into the outer darkness of the world in general. With these as with the world the disappointment of theories and plans in the great time of trouble will ere long bring the weeping and gnashing of teeth foretold.

It is indeed a notable fact that in no single case have we seen one drift away from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord's work, whose one aim and endeavor was to herald the

R1282 : page 10

truth and to bless others with it. To such the Lord says, "My grace is sufficient for thee"--"Ye shall never fall, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus Christ."

Let us, then, dearly beloved, have for our watchword during the year the word DEVOTION; and let each of us write upon his heart the gracious PROMISE--"The Lord will give strength unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the strength promised. Faithful is he that hath promised, who also will do it. So, then, if you lack the strength to use faithfully your talent, the fault is yours, not God's. You either have not his service closely enough at heart or else do not make use of the strength he provides. "The Lord will give strength unto his people"--his trusting, faithful servants--those who are using to his praise the talents consecrated to their Master, however many or few those talents may be.

===================

R1282 : page 10

THE THRONE OF HIS GLORY.

--MATT. 19:28.--

In reply to the Apostle Peter's question--

"Behold, we have forsaken all and followed thee, what shall we have therefore?" Jesus said unto them, "Verily, I say unto you that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." In another record of the same conversation there is a variation of words, but the ideas, so far as the present subject is concerned, are substantially the same: "Ye are they which have continued with me in my temptations; and I will appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30.) For Christ to have a kingdom appointed to him, as Luke records the conversation, and for him to sit on the throne of his glory, as Matthew records it, appear to indicate one and the same rank, though in expressing it the same words are not used. As this statement contains, in germ, so much that is to be developed and perfected in the future, it is important to consider in detail its various elements.

R1283 : page 10

1. THE THRONE. In the regeneration the Son of Man is to "sit on the throne." What throne, or what kind of a throne? Is it the identical seat, bench, or chair of state which David used that is to be given to David's Son and Lord for his use? Certainly not. Solomon laid aside his father's throne, and made a unique and costly one for his own use. (2 Chron. 9:17-19.) Is it Solomon's, or a material throne of any kind, whether made of ivory, or gold, or anything like them, which Christ is to occupy? There is no testimony to that effect. David sat on a material throne, and the throne of David is to be given to "the Son of the Highest," but it does not follow from that that the Son of the Highest is to sit on a material throne. A throne is the seat of a priest or a king, and it is often used as the emblem, or symbol, of sacerdotal or regal authority. In this figurative sense, it seems that many glorious promises are to be fulfilled. "Thou shalt conceive in thy womb and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke 1:31-33.) That celebrated promise, which was

made known to the virgin Mary by the angel Gabriel, may be taken as a sample. The throne of David is the emblem, or symbol, of David's reign, or kingdom; and David's reign, or kingdom, is a type, or figure, or shadow, of the reign, or kingdom, of David's Son and Lord.

To the same effect is that memorable testimony which was given by the apostle Peter on the day of Pentecost: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a

R1283 : page 11

prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself: The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:29-36.)

Nor is the authority of Christ confined to the house of Israel, or any other particular house, the land of Palestine, or any other particular land, because "all authority" is his: "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11.) The authority of Christ to teach, and rule, and judge, extends over all heaven, all earth and all hades. Limitarians would have us ignore the words--"under the earth"--or blot them out of the inspired testimony; but hades is a part of Christ's dominion, and as indispensable as either earth or heaven. Christ has authority to reckon with every enemy of God and man; and wherever man is, his fealty will one day be claimed. "Every knee" is to have the opportunity of voluntarily bowing at the name of Jesus, and "every tongue" is to have the opportunity of voluntarily confessing that the Savior Anointed is the Lord, to the glory of God the Father. Neither death nor hades is an insurmountable barrier to this, because he holds the keys of both (Rev. 1:18), and will liberate every captive in due time.

2. HIS GLORY. In the regeneration the Son of Man is to sit "on the throne of His glory." What glory? "There are celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory." (1 Cor. 15:40,41.) There is a glory peculiar to each kind of existence, whether animate or inanimate, from the very lowest to the very highest. There is one glory of the mineral, and another glory of the vegetable, and another glory of the animal. There is one glory of man, and another glory of angels, and another glory of the Generator and Regenerator of man. It is the highest kind of glory to which the Son of Man has been raised--that glory which is peculiar to the divine nature. This is the burden of that wonderful prayer--in the highest sense "The Lord's Prayer"--which Jesus uttered shortly before he died: "Father, the hour has come; glorify thy Son, that thy Son also may glorify thee." "And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was." (John 17:1,5.) That this prayer was answered does not admit of a doubt. It is recorded of the martyr Stephen that he "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55,56.) To the same effect is the testimony of the highly favored Seer of Patmos, only his description of what he saw is much more full and gorgeous: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and about the paps with a golden girdle. His head and his hairs were as white as wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his

right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive forevermore, amen; and have the keys of hell (hades) and of death." (Rev. 1:10-18.) It is clear that the glory of our blessed Lord is of the same kind as that of the Most High himself. He has been glorified with the glory of God--the glory which he had with the Father before the world was; and his position is at the right hand of God. Not merely first in executive authority, but first in executive power also, in the accomplishment of the divine purpose regarding the salvation of man.

3. SIT. In the regeneration the Son of Man is to "sit on the throne of his glory." That posture is often assigned to persons when it cannot be understood in a literal sense. Among the gorgeous imagery seen by the Apostle John is an infamous woman "that sitteth upon many waters." In her case, neither seat, nor posture, nor character, can be taken literally. They are all symbolic; and represent an established reign, or kingdom, or dominion, extending over "peoples, and multitudes, and nations, and tongues." (Rev. 17:1,15.) The Psalmist in his day was very familiar with the same kind of imagery. "The Lord sitteth upon the flood; yea, the Lord sitteth King forever." (Psa. 29:10.) Here, also, the posture and seat are evidently symbolic, and indicate that Jehovah's reign, or kingdom, or dominion, is established over all created beings. These samples may indicate the way in which the posture is to be understood in the present case. The expression is undoubtedly figurative, indicating that the position of the Son of Man, invested with all executive authority and power, has been established; and not merely established, but permanently established. He is to rest in the position which has been given to him: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." (Isa. 11:1,10.) In what day? Read the context. When he is judging the poor with righteousness; when he is reproving with equity for the meek of the earth; when he is smiting the earth with the rod of his mouth; when he is slaying the wicked with the breath of his lips; when he is filling

the earth full of knowledge of the Lord, as the waters cover the sea, and so on. His rest is not one of "masterly inactivity," but the very opposite. He is ever active, and his strength is equal to his activity. "Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isa. 40:28-31.) His rest is in the strength of his nature; in the security of his position; in the satisfaction of his work; and in the certainty of his ultimate and complete success. "The Lord said unto my Lord, Sit thou at my right-hand, until I make Thine enemies thy footstool." (Psa. 110:1.) That position was given to our blessed Lord 1800 years ago; and it is never to be given up while one foe of God or man remains. Developed, extended, unfolded and manifested it will be, but never exchanged for any other.

4. JOINT-PARTICIPATION. In the regeneration the twelve apostles are to "sit on twelve thrones." This gives every apostle a throne. Not that the number of thrones is restricted to twelve, or that he who is to occupy a throne must of necessity be an apostle. Matthew speaks of them as "disciples," and Luke speaks of "thrones"

R1284 : page 12

without restricting them to twelve, or any definite number. The first disciples appear to be treated as representing all of their kind--true believers: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) The Lord's prayer

R1284 : page 13

also, already quoted, is very clear on this point: "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine; and all mine are thine, and thine are mine; and I am glorified in them." "Neither pray I for these alone, but for them also which shall believe on me through their word." "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." (John 17:9-23.) So the apostles seem to have understood this matter:--"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord: according as his divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Thereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:1-4.) "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion for ever and ever. Amen."

Prophetic utterances are in accord with apostolic testimony:--"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1.) "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." "Instead of thy fathers shall be thy children, whom thou mayest make princes in the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." (Psa. 45:6,7,16,17.) Thus it is plain that the glory which is peculiar to the divine nature, as well as judicial, sacerdotal and regal authority, are to be jointly participated in, not only by Jesus and his Apostles, but by all those also who "have obtained like precious faith," and who "overcome" the seductions of the world, the flesh, and the devil, during the present evil age. As the anointed Head has been exalted to the divine nature, the anointed members are to participate in his exaltation; as he has been invested with all authority and power, they are to participate in his dignity; and as he has to occupy his position until his foes are under his footstool, they are to participate in that complete and beneficent triumph. "This honor have

all his saints." May we be found worthy!
JOSEPH MOFFITT.

====================

R1285 : page 13

AN IMPORTANT QUESTION.

DEAR BRO. RUSSELL:--I have been led to come again to you for some advice, feeling that you will gladly spare me a few moments time from your many and arduous duties to help me in my perplexity.

In Matt. 18:7, Christ shows that snares must come and warns those through whom they come. In Matt. 13:41, the Lord again informs us that in the end of this age he will send his servants (messengers) to gather out of his Kingdom all "snares" and those who work lawlessness. The Diaglott shows that the "offenses" of Matt. 18:7 and the "things that offend" of Matt. 13:41 are the same words. I have been led to think that all organizations among men of these latter days having first, the hope of improvement of condition as a motive, and which second, owing to cupidity and sordidness of men, deteriorate rapidly into machines of self-aggrandizement of clique or class, belong to the "snares" of which the "overcomers" must beware and avoid. While their aims are generally honorable and satisfactory, especially at first, it seems that their methods, being largely founded on envy and strife, make them rapidly lawless institutions. The Diaglott shows that those who "do iniquity" in Matt. 13:41 are those who "do lawlessness." In James 3:14-16 we are admonished that the wisdom of envy and strife is "earthly, sensual, devilish," and abounds with "confusion and every

R1285 : page 14

evil work." In Eph. 5:11 we are admonished to have "no fellowship with the unfruitful works of darkness." The rapid movement now in all lines of business is to organize for protection from evils that must destroy the various lines of business unless arrested, and then to proclaim non-intercourse with those who do not come into the organization and fellowship with it in its methods. You may sympathize with the motive and aim that prompts the organization, and give them your moral support by observing right practices, while deprecating the system inaugurated, but if you do not fall in line and aid the system, you will be persecuted. Query: Is it not the privilege and duty of those who are aiming to "follow the Lamb whithersoever he goeth," to remain outside of all these organizations, however harmless they may appear, and whatever necessity seems to demand their inauguration? It seems so to me, and yet I do not want to go to extremes, unless it is to an extreme the "Lamb" approves; and as you have unquestionably studied this feature, you can help me by your views, confirming mine, or leading me to search the Scripture again more profitably, if I am in error.

I must soon act on this question before 50 to 100 of my associates in the Insurance profession, and if I am confirmed in my present opinions, I shall decline to enter into affiliation with them, and state simply that fidelity to the teachings of God's Word prevents my doing so. This confession may open the way to some fruitful private testimony. Somehow, since I have been writing, the teachings of the Scripture quoted assure me that this is an instance where God's exhortation to "Come out from among them, and be ye separate" (2 Cor. 6:16-18), applies. The flesh always shrinks from such ordeals, yet thanks be to God, he always strengthens us through Christ, if we but accept his outstretched arm.

The Lord is very exceedingly gracious to me, and is giving me daily "meat in due season," in things new and old, especially opening up details in many things old to us, but so new to Nominal Israel that they cannot brook them. Sr. Page shows increasing hunger for the knowledge of the truth. May the Lord grant equal zeal and earnestness to spread the "good tidings" as opportunity offers (either through favorable circumstances or watchfulness to use every means at hand).

Remember me in Christian love to all the household of faith, as well as to our dear Sister Russell.

In Christian love, your brother,
W. E. PAGE.

[We publish the above and subjoin its answer because the subject is daily becoming more important to all the saints.]

DEAR BRO. PAGE:--Yours of the 13th inst. came duly. It gives me great pleasure to note your conscientious desire to consider and to do the Master's will in all things. With the little time I have at my disposal just now, I can only answer your letter very briefly.

I think in the main you take a very proper view of the binding and fettering processes now going on. I would not be prepared to say, dogmatically, that a man could not be a member of the Knights of Labor or of some other Union, and yet be one of the "wheat" class in the barn-condition of safety; but I feel that the position of separateness from these human institutions and bondages is a safe position for the saints. This will probably be seen more in the future than at present. The present is merely an organizing time; it is in the future that the trials and testings will come. The present time is more like a period of enlistment preceding a war. While the recruiting elements are at work, with fife and drum, and with flags fluttering, many enlisting and wearing the uniform, there is little to arouse apprehension of wounds, pain and death. It is after the enlistment that the shock of battle comes. So with these societies. At present they are organizing, but by and by will begin the battle between them. I think with you that our safe position is to be as separate as possible from them all.

I am glad to hear of Sister Page's progress, as well as your own, in the way of truth and service. May the Lord continue to bless you both in wisdom, grace and love. Your brother and fellow-servant, C. T. RUSSELL.

R1280 : page 14

MEETINGS IN TORONTO, CANADA.

At the urgent solicitation of friends in and near Toronto, the Editor of this journal has arranged to speak twice at Toronto on Sunday, Feb'y 22nd next. The hour and place will be duly announced in Toronto papers. TOWER subscribers present are urgently requested to make themselves known to the Editor.

THE ANNIVERSARY SUPPER.

The Anniversary of our Lord's "Last Supper," as reckoned by Jewish method of calculation, will this year fall on Tuesday evening, April 21st. It will be more fully announced later.

====================

page 15

EXTRACTS FROM INTERESTING LETTERS.

DEAR BRO. RUSSELL:--I feel like writing you this evening and telling you how much I have enjoyed reading the "View" in November issue. How I am often led to rejoice that you followed up my "agnostic" remark of several years ago, and by it I have been led into truth. More and more I realize my unworthiness, but try to realize how the worthiness of Christ fills up for me what is lacking. I would like to tell you of some things that have transpired since I saw you last. How crowded I have been, not with the cares of business altogether, but how my time has been taken up by others in a way that has seemed to keep me back, yet in a way I could not help. But all the time my heart yearns for him who loved and gave himself for us.

I have been, too, in trouble financially, and that has been a burden, also up to this time. I ought not to say burden for the Lord has kindly helped me to bear it and carry it in such a way that I will not call it a burden. But that accounts for the dearth of remittances, for I have been continually overdrawn in catching and trying to keep up. But I can now send you a small check ($10.00) which please apply as indicated on another sheet.

I duly received the book of Poems and Hymns and have found many sweet words there. May I mention one? Page 41, "Filled with Christ's Fulness." When I came to that I was so struck with its thought that I made four copies and mailed them where I knew they would be appreciated. I have said so much to emphasize the truth of the remark, that though I have delayed saying it, yet I appreciate the contents of the book.

May God continue to bless you and yours is the prayer of your brother in Christ,

J. H. BROWN.

DEAR BROTHER RUSSELL:--I received a letter a few days since, some parts of which I thought would be both interesting and encouraging to you, and to many of the readers of the TOWER. The letter was from a brother, both in the flesh and in the Lord. He has been a Methodist preacher for some twenty years. Following are some extracts:

"Since I wrote you last, our trials have been increasing, but our heavenly Father has been leading us and has greatly blessed us in many ways. We are learning lessons of faith and mean to maintain our integrity to the last. I am reading DAWN, Vol. I., for the third time and find nothing so far that I cannot accept. You have done untold good by sending those books and papers. I shall always thank God for your kindness to me in this my most severe trial. I believe I should have fainted and given up if it had not been for your kindness, and for these books. God has made them a wonderful help to me. How glad I should be if I could be a similar help to any one else. If I had the means I would start out over this country and lecture and preach on the THE PLAN OF THE AGES, and circulate these books, and scatter what has been such a great blessing to me.

"I should love to meet the brethren at their annual meeting, but oh, how far we are from having such a privilege. Our heavenly Father will reward you. May God bless you abundantly. Pray for us, that our blessed heavenly Father may teach us his perfect will, and perfect that which is lacking in our faith. We are rejoicing in the Lord. Accept much love.

Yours in Him, E. R. WEST."

It is needless to say that this news greatly rejoiced my own heart. Can you wonder that I sat down immediately and wrote him a twelve-page letter, telling him, among other things, that I could not conceive of a higher calling or a grander work in the world than introducing these books which have been such a God-send to us, and which will be so to every true grain of wheat, and advising him and his wife to commence this work at once. I told him that I thought one could do more good in this way than in any other, and glorify God more fully and at the same time make a good, honest living. It affords, too, such rare opportunities to feed the truth-hungry children of God. Like our Master, we can go about doing good, preaching from house to house, to individuals, and to assemblies when practicable. I wonder why more of our dear brethren and sisters do not engage in this work. Surely it is a blessed privilege. "Look on the fields, for they are white already to harvest." And "He that reapeth receiveth wages." This (as it seems to me) applies to the end of this age as fully as it did to the end of the Jewish age.

Yours in the love of the truth and in the harvest work, JAS. A. WEST.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch Street, Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching every Lord's-day afternoon at 3 o'clock. A Social Meeting at 7.15 p.m. is followed by a Question Meeting at 8 o'clock, at which all reverent Bible questions are entertained.

Our German-speaking friends occupy the same room every Lord's-day forenoon at 10:30 o'clock.

===================

page 16

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED MONTHLY.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE, 60 CENTS A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1338 : page 16

THE TOWER TRACT SOCIETY.

This is a business association merely; it was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. Any one subscribing to one copy or more of the Society's quarterly, styled Old Theology Tracts, (6 cents a year,) is considered an active member of this Society--but not a voting member. Any one subscribing for $10 work or more of the O.T. Tracts, or any one donating $10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each $10 he or she may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:--

First, To provide a channel or fund through which those who desire can employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Second, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted, but that at their death, they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell might die too, and they wanted their donations to go to the spread of the Truth.

The Society owns nothing, has nothing, pays no salaries, no rent, or other expenses. Its policy is to use in the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers, tons of the Old Theology Tracts, is phenomenal alike to its friends and its enemies. The latter imagine that there must be great wealth connected with the concern, whereas really there is very little.--Few of the friends of this cause do, or are able to do, much financially; but what money there is, under economy and the divine blessing, is like the widow's cruse of oil: it accomplishes about a hundred times as much as other Tract Societies, which spend most of their receipts upon salaries.

THE OLD THEOLOGY TRACTS

No. 1. Do the Scripture Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities--Why God Permits them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium.
No. 5. Bible Study and Students' Helps, Price Lists, etc.
No. 6. The Hope of the Groaning Creation.
No. 7. The Old, Old Story. (Poem--156 Verses.)

Those who desire to send out sample tracts by mail to their friends, or to general lists of addresses of ministers or others, can send the lists to us, and we will save you all the trouble, and in

lots of one hundred or more at a time
will charge only what the stamps would cost you--one dollar a hundred.

The first edition of each tract costs more proportionately than subsequent ones, and in order to give you the advantage
of this we propose to send the old, back numbers, 1 to 6, at 45 cents per hundred for lots of one or more hundred,
separate or assorted. (Price 1 cent each for less than 100.) Colporteurs are supplied with any of the above tracts free.

Those who can use tracts to advantage, but who cannot pay for them, will please in ordering say how many they
think they can use judiciously, and also explain their method of using that we too, may judge of its advisability.

THE WONDERFUL STORY."

This is the same Poem as in No.7, but it is more elegantly gotten up, with "Leatherette" covers and contains 15 illustrations.
Originally gotten out to sell at 25 cents, it has been decided to put the price at 15 cents, or two copies for
25 cents, to induce the greater number of sales. As this tract and another one to be issued during this year are larger
and more costly than the regular issues, subscribers will be charged 25 cents for the four issues of 1891; and those
whose subscriptions are for large quantities, and who send at the previous rates will be sent only a proportionate number
of the more expensive issues. Of our Lord it was prophesied--"His name shall be called Wonderful." This is
the story of him and his wonderful love and sacrifice, and of his coming reign of blessing and restitution.

We believe that this simple statement of the plan in verse--suitable to the young, the middle aged and the elderly
--is destined, under God's blessing, to do a great work. It will prove an entering wedge to many hearts, and will,
we believe, lead on to the fuller details and proofs of the plan of the ages presented in the Millennial Dawn series.
On these the colporteurs will be allowed one-half of the proceeds toward meeting their expenses--6-1/4 cents each, in
lots of 25 or 50 or 100 at a time. Those not regular colporteurs, but who are regular subscribers for the Old Theology
Tracts, who may desire these for loaning or giving away will be supplied on the same terms in the same quantities.

ADDRESS ORDERS TO Tower Tract Society, ALLEGHENY, PA.

====================

inside back cover

MILLENNIAL DAWN SERIES.

"HELPING HAND FOR BIBLE STUDENTS."

VOL. 1.--"THE PLAN OF THE AGES."

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and in the Bible as his revelation. It traces the glorious plan therein revealed, and shows which parts of the plan are accomplished and which will be accomplished during the Millennial age, also the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key." The Two Hundredth Thousand is now on the press, and many who have read it carefully and prayerfully declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

Clear type, good paper, 350 pages. Price in cloth covers, embossed, $1.00. (The subscribers to ZION'S WATCH TOWER, are supplied in any quantity at the wholesale price, 50 cents, as all are considered agents.) Price in paper covers, 25 cents, reduced from 50 cents.

A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES.

VOL. II.--"THE TIME IS AT HAND."

This volume presents evidences that:--

Six Thousand Years from Adam ended in A.D. 1872.
The Date of our Lord's Birth was October, B.C. 2.
The Date of Annunciation to Mary, Dec. 25th, B.C. 3.
The Date of our Lord's Baptism was Oct., A.D. 29.
The Date of our Lord's Crucifixion, April, A.D. 33.
The "Seventy Weeks" of Israel's favor ended A.D. 36.
The Jewish Age "Harvest" was 40 years, A.D. 30-70.
The Christian Age "Harvest," 40 yrs., A.D. 1875-1914.
The Jewish Jubilees were Typical of the "Times of Restitution of all Things."--Acts 3:19-21.
The Typical Jubilees Mark the Date of their Antitype.
The "Times of the Gentiles" will End with A.D. 1914.
The Jewish Age, in Its Length, Its Ceremonies, etc., Typified the realities of the Christian Age and its Length.
Elias or "Elijah the Prophet" was a Type.--How fulfilled.
The Antichrist Has Come! What? When? Where?

Besides the above, it treats many other subjects of deep interest and great importance to "the household of faith."

Terms the same as Vol. I.--360 pages.

VOL. III.--"THY KINGDOM COME."

(In preparation. Do not order until it is announced as ready.)

This volume treats of the prophetic periods of Daniel and Revelation--The 2300 Days, The 1260 Days, The 1290 Days, The 1335 Days.--The Work of the Harvest now in Progress.--The Return of God's Favor to Israel.--The Great Pyramid of Egypt and its wonderful corroboration of all the prophetic testimony.

POEMS AND HYMNS OF DAWN.

This is a very choice collection of 150 Poems and 333 Hymns representing the choicest thoughts of some of God's saints, of both the past and the present. Some of these have been slightly and some considerably altered, to fully harmonize them with the clearer light of truth as it is now shining. Authors' names are given so far as known, and any alterations are noted. Cloth bound, red edges, 494 pages, $1--to TOWER subscribers, 50 cents.

Every TOWER reader should have and use this means of grace. Its poems are gems and will encourage and comfort any loyal heart. Nothing is better calculated to inspire true devotion. To enable all our readers to profit by this means of grace, those of you too poor to purchase at the reduced price will be supplied free, upon request, out of the funds of the Tower Tract Society.

TUNES FOR HYMNS OF DAWN.

The 333 hymns above are widely selected and no single book contains all the appropriate turns for them. However, the tunes have been so marked that three popular books will supply them mostly--Winnowed Hymns, Songs of Pilgrimage and Gospel Hymns. Many already have these. Others we are prepared to supply at below the wholesale rate when purchased in connection with our own HYMNS OF DAWNS, as follows:--HYMNS OF DAWN with Gospel Hymns, Nos. 1, 2, 3 and 4, $1.20, postpaid. HYMNS OF DAWN with Winnowed Hymns, 75 cents, postpaid. HYMNS OF DAWN with Songs of Pilgrimage, $1.50 postpaid. Or the four books, HYMNS OF DAWN, Gospel Hymns Nos. 1, 2, 3 and 4, Winnowed Hymns and Songs of Pilgrimage, all for $2.25, postage included. The usual price for the four, including postage, would be $3.77. We supply them for your convenience merely, without profit.

Any of the above books will be loaned to the poor who will promise a careful reading and to pay return postage. All orders should be addressed, TOWER PUBLISHING CO., "BIBLE HOUSE," ARCH ST., ALLEGHENY, PA.

THE COLPORTEUR WORK.

This important branch of the work is under the care of the Tract Society. Its arrangements are such that those Brethren and Sisters who can and do consecrate their time and talents to the public work of preaching the gospel by the selling of Millennial Dawn and taking subscriptions for the WATCH TOWER can meet their expenses. This preaching of the Kingdom from house to house, which seems to be the work now most favored of the Lord and most productive of good results, much resembles that done by those sent out during the harvest at the first advent; only that here it is not the natural eyes that are opened, but the eyes of men's understanding.

TERMS AND CREDITS FOR COLPORTEURS.

The TOWER TRACT SOCIETY provides that the regular Colporteurs shall have one-half of all their receipts, to meet their expenses, and gives them a limited credit when necessary to start them in the work. Many are so engaged now, and the field is abundantly large to permit all who can and will, to enter this ministry. Though not highly esteemed among men, it is highly honorable in the eyes of our King, and is proving mighty through him to the pulling down of the strongholds of error. "Pray ye the Lord of the harvest that he will send forth more laborers; for the fields are white for harvesting. He that reapeth receiveth wages and gathereth fruit unto eternal life."

***

Persons able to give a little time to the colporteur work, but not all, and whose circumstances require that moments so spent shall not be financially lost, are allowed 10 cents per volume for "expense money," on the paper editions of DAWN in packs of ten, twenty or more of a sort at a time. Persons using quantities of these books for loaning or for giving away are supplied on the same terms.

For information as to Colporteur supplies, suitable territory, etc., address TOWER TRACT SOCIETY
"BIBLE HOUSE," ALLEGHENY, PA.

===================

back cover

Scriptures around perimeter of back page:

Along top:
"Study to Show Thyself Approved unto God, a Workman that Needeth not to be Ashamed."--2 Tim. 2:15.

Along left edge:
The Entrance of God's Word gives Light.--"Sanctify Them through Thy Truth:
Thy Word is Truth."--Psa. 119:130; John 17:17.

Along right edge:
"Put on the Whole Armor of God, that Ye may be Able to Stand in the Evil Day,
and Having Done All, to Stand."--Eph. 6:11,13.

Along bottom:
The Word of God is Profitable--that the Man of God may be Thoroughly Furnished.
--2 Tim. 3:15,17.

Inside perimeter border:

VALUABLE HELPS FOR BIBLE STUDENTS

--SUPPLIED--

FOR OUR SUBSCRIBERS' BENEFIT AT MUCH BELOW
THE USUAL PRICES, AND IN SOME INSTANCES

BELOW THE WHOLESALE PRICES.

THE EMPHATIC DIAGLOTT.

This work, widely and favorably known, is a Greek New Testament with a literal, work-for-word English translation, under the Greek text. It has also an arranged English translation in a side column. Furthermore, it indicates the grammatical emphasis of the Greek text, so important yet so little appreciated, and not shown at all in the common version.

The retail price of this work is $4.00, postage 16 cents; but a Brother, very anxious that all the TOWER readers should possess this help, in order to bring it within the reach of all, arranged to supply the book at $1.50, if we would pay the freight and postage, so that even the poor might have this blessing. We accepted the proposition, which still continues, but is limited to WATCH TOWER SUBSCRIBERS.

ROTHERHAM'S TRANSLATION

Of the New Testament is valuable as an emphasized translation, in critical study. We can supply it at the very low price of $1.00; by mail $1.15.

LESSER'S TRANSLATION

Of the Old Testament will also prove useful. It is a critical translation of the Old Testament by a Hebrew--the standard among Hebrews who read English. Price, in sheep binding, including postage, $1.50.

YOUNG'S TRANSLATION OF THE BIBLE.

This by many is highly esteemed for critical study. The usual price is $4.00, postage 15 cts. = $4.15. We can supply them at $2.80, plus postage, $2.95.

THE REVISED BIBLE.

We can supply the Cambridge Edition at the wholesale prices, in cloth bindings only, small size, 83 cts. Medium size, $1.25. Large size, $1.70--All postage included.

STUDENTS' BIBLES.

We can supply at wholesale cost prices, postage added, any of the Bagster's Bibles, including Bagster's Teachers' Bibles--the common version of the Bible, with references and many valuable helps. Our price list (free) contains a selection from Bagster's list, and also from the American Bible Society's list, of such as we deem specially good values.

THE TISCHENDORF NEW TESTAMENT.

This is the New Testament with foot-notes by Prof. C. Tischendorf, showing the various readings of the three oldest Greek Manuscripts (the Sinaitic, Vatican and Alexandrine) wherever they differ from the common English version. This is quite valuable for critical study. It is the highest authority on interpolations. Of this work we have imported a large quantity. The usual price is $1.00, but we will supply them at 50 cents, including postage.

YOUNG'S ANALYTICAL CONCORDANCE.

This work is at once a Greek and Hebrew Lexicon, giving the meaning of the original terms in English, and also a Bible Concordance, giving each work of Scripture, and the word which it translates. The value of the work is becoming more apparent daily, as theorists attempt to palm off a private interpretation under the guise of "a better definition of the original."

This superb volume exhibits 311,000 references and 30,000 various readings. Its size is large quarto: 1094 pages. The retail price of the book is $5.00, with postage, 55 cents added--$5.55. Our price to our readers will hereafter be $4.25 by mail, postage prepaid by us; or $3.70, if sent by express at your charges. As it is quite a large volume (weight seven pounds), it will be cheapest for most purchasers to get it by mail.--This is the "Author's Edition," and the latest revision. The work cannot be sent to England because of English customs laws.

CRUDEN'S BIBLE CONCORDANCE

In cloth binding--price $1.00, postage 23 cents extra. Much below the regular price.

SMITH'S BIBLE DICTIONARY,

With useful information of an unsectarian sort on all religious subjects, will be found of value; though we cannot endorse all of its theological definitions. We can supply these at $1.00 per copy, cloth bound--postage 30 cts. extra.

ENCYCLOPEDIAS AND DICTIONARIES.

The copyright on the original edition of Webster's Unabridged Dictionary have expired, several reprints have appeared at very low prices. We have selected the best of these, the price of which in imitation Half-Russian binding is $5. These we can supply to TOWER subscribers at half price--$2.50, including postage.

We have also arranged to supply Tower subscribers with the best American Edition of that wonderful work, Encyclopedia Britannica, 25 large volumes, at a very low price.

FAMILY BIBLES.

We have arranged with the Methodist Publishing House for the choice line of Family Bible in English and German published by them.

The Parallel Edition has two specially valuable features. 1st, In it the proper names are syllabled and accented; 2nd, It is really two Bibles in one, because it contains both the Old Version and the Revised in parallel columns --easy for comparison. These we will supply to any subscriber to Zion's Watch Tower or to any purchaser of Millennial Dawn at one-half the regular list price, the price at which the publishers supply them to agents, wholesale. Or we will supply them to any one else for 10 per cent more to cover our time and trouble.

PRICE LISTS SENT ON APPLICATION.

ADDRESS ORDERS TO TOWER PUBLISHING CO., ALLEGHENY, PA., U.S.A.

VOL. XII.   FEBRUARY, 1891.   NO. 2.

VIEW FROM THE TOWER.

The falling away from the foundation principles of the Gospel of Christ continues. It is not confined to any one denomination, either. It will soon, as the Scriptures predict, affect all classes and sects. The stars [bright ones] shall fall from heaven, and the powers of the heavens shall be mightily shaken before they finally pass away with great confusion, to give place to the new heavens, the spiritual ruling powers of the Millennial age.

The New York Witness seems to be awake to the fact that a great falling away is in progress, but evidently fails to grasp the real situation clearly. In an editorial on Theological Seminaries, it shows that these, instead of being bulwarks for the truth, are hot-beds of error. It deplores all desertions of "Orthodoxy," and evidently fails to see that the large proportion of error held by "Orthodoxy" is the cause for many now stumbling over and rejecting fundamental truths, such as the doctrine of the Atonement.

After criticizing a Presbyterian deflection, it turns its attention to the same tendency among the leaders of thought in Methodism, as follows:--

"A very notable manifestation of this disposition to appeal from the teaching of Scriptures to the bar of human reason was given by Bishop Fowler, of the M.E. Church, at the great Quadrennial Conference of that denomination held in this city in May, 1888. Bishop Fowler delivered a sermon on the Atonement before the Conference which was reported in full in the Christian Advocate, and that report contained the following paragraph:

"'(1) Let me be specific. No debt has been paid. It is not in the field of commercial values. (2) If it were a debt to be paid by the sufferings of Christ, then it would be already paid and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. (3) No debt has been paid. No penalty has been inflicted. The innocent may suffer for the guilty as a mother suffers for a bad child. But it is the coarsest kind of cruelty to punish, to inflict a penalty upon the innocent for the guilty. (4) If penalty were inflicted it would be all that justice could demand: when one has endured the penalty of a crime, then he is entitled to a discharge. He does not plead for pardon, but demands a discharge. (5) It is not thinkable that guilt can be transferred to the innocent. It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilty. The fiction of substituting a supposed penalty inflicted upon Jesus for a penalty due to the guilty must be revolting to all sense of justice. (6) Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon. (7) No penalty has been inflicted.'

"We called special attention to this paragraph at the time, and doubtless it was observed by many others both in and out of the Methodist communion, yet we have never heard of any special notice having been taken of it by the

R1285 : page 18

authorities of the Methodist Church, or of any determined protest against it on the part of the official organs of that body."

***

It is certainly astounding to find such a wholesale falling away; for silence on the part of the others present at that great Conference, which

R1286 : page 18

represented every Methodist of the United States, gave the tacit consent of all to this denial of the foundation principles of Christianity. But though astounding, this is only in harmony with the Lord's testimony that in this "evil day" a thousand shall fall to one who will stand.

We have numbered the various propositions in the above declaration by Bishop Fowler of his lack of faith, in order that we may the more conveniently examine and criticize each proposition separately. Let us see how the bishop's statements coincide with "the faith once delivered to the saints."

(1) In this pointed, unmistakable statement of his position the gentleman's candor is to be appreciated. Nowhere does honesty show to better advantage than in a theological discussion, where so many writers and speakers feel free

to handle not only the Word of God but also the English language deceitfully in order to gloss and cover a portion of their views.

(2) In his second proposition, while reasoning well, the bishop falls into a difficulty from not being familiar enough with the Scriptural presentation of the subject. He is quite correct in reasoning that if man's debt were paid and canceled, there could be no further just claim against any, and that justice, instead of still following the sinner, demanding repentance, etc., as conditions of life, would be bound to demand that all whose debt was canceled should be set free at once, and unconditionally.

But this is not the Scriptural presentation of the subject. The sinner's debt was not canceled but it was transferred or made over to our Lord Jesus, who assumed our debt, paid our penalty, BOUGHT US. He therefore, instead of freeing us, owns us; by virtue of having paid in full the claims of justice against us. True, he bought us in order to free us, but the purchase and the freeing are entirely distinct and separate transactions.

The transaction between our Lord Jesus and the Heavenly Father, "finished" at Calvary, was indeed a transaction in which mankind was deeply interested, since it had special reference to their release from sin, condemnation and death; but man was not in any sense a party to that transaction. By giving himself a ransom for all, by paying to Justice the full penalty due from Adam--the one original culprit recognized and condemned by Justice, and the one through whom all his posterity suffered loss--the claim of Justice was indeed satisfied, but not as some have assumed by a credit of the sinners' account--thus: "The debt of Adam is hereby canceled, and he and his posterity are set free from all penalty." On the contrary, the transaction on the books of Justice would read thus--"This account against Adam and his race has been sold and assigned in full to the Lord Jesus Christ, who gave therefor the full, corresponding price."

Thus seen, the sinner is not freed from sin or condemnation or death by the work "finished" at Calvary. What there occurred was a satisfaction of Justice which removed the legal barrier which, unless removed, would have prevented and estopped any recovery of man. Justice is the foundation of God's government (Psa. 97:2), and his love could not operate in violation of his justice.

The statement of the Scriptures is that the world still lieth in wickedness, that the original condemnation, which passed upon all men through Adam's transgression, is still upon all except the few, who, accepting forgiveness through Christ, have escaped the condemnation that is on the world.--1 John 5:19; 2 Pet. 1:4; Rom. 8:1.

These statements of God's own Word are amply borne out in our every-day experiences. We do not see that men are freed from sin or its penalty, death--"dying thou shalt die."

If we knew no more than this of God's plan we would have little cause to rejoice; but, thank God, he has revealed to us the object of the transfer of our debt to the great Messiah who

by his sacrifice redeemed us and transferred our cause from the tribunal of Justice to the tribunal of Grace. That transaction, in which we had no part, was to open up the way, by which God could be just and yet justify and restore to his favor those whom he had justly sentenced as unworthy of life or other favors. The case is thus put into such a state that God may justly show mercy to the sinners.

As the representative of the Father and his plan, our Lord Jesus, the purchaser of the claims of Justice, will offer pardon, reconciliation and restoration to all that was lost, to all the race whose ransom-price he paid. He bought them for the very purpose of setting them free; but he has a time and an order and a method for presenting his gracious offer to all. And he will offer it to none unconditionally. The conditions, always the same, are faith and loving obedience. These are the conditions of the New Covenant which he sealed for all with his precious blood [his sacrificed life]--that any of the race who will to do so may through him return to fellowship with God and to everlasting life.

This same principle of dealing with a debtor is in vogue to-day. If a man has a judgment against him for a thousand dollars, and a friend step forward and purchase that judgment, the debtor is not thereby freed from the debt; but after the purchase he owes the sum to the friend who bought the judgment; and it is for that friend to say upon what terms the debt may be forgiven or canceled. To this agree the words of the Apostles. "Ye are not your own--ye are bought with a price, even the precious blood of Christ." "The man Christ Jesus gave himself a ransom [a corresponding price] for all, to be testified in due time." But he did not release all: on the contrary, he arranged that there should be but one way for any to get free, and that is by faith in his sacrifice, and under the terms of the New Covenant which he made and sealed and ratified with his blood [his sacrificed life]. Yes, declares the Apostle, For to this end Christ both died and rose again, that he might be Lord [master, owner] both of the dead and living.--Rom. 14:9.

But he did not desire to own and to rule mankind for any selfish purpose, but for their good--that he might discipline, instruct and ultimately restore all who, under his discipline, will come into harmony with the will of Jehovah. Such he will restore to the full liberty proper to sons of God [on whatever plane of being], but never granted to any rebellious creatures.

"If the Son make you free, ye shall be free indeed," is a statement which shows at once that all were not made free by the death of Christ, but that by his death he legally purchased us, so that he can righteously bestow life and freedom upon all who apply for these blessings on his reasonable terms.

(3) Proposition third we dispute. The debt has been paid so far as Justice is concerned; for though we are still debtors, our obligation is toward our Redeemer, who, by reason of the claims of Justice being settled, is now in position to forgive or pardon all who come unto God by him. The legal barrier to our emancipation has been removed, though the great work of emancipation has not been effected, as it will be, for all those who will accept of freedom on the terms dictated by the wise and loving Judge who bought the right to free us with his own precious blood. The love of God has arranged a way by which he who justly sentenced mankind to destruction can maintain his justice and yet grant them reconciliation and eternal life through the Redeemer--"to all those who obey him." The very penalty that had been pronounced against the human family, namely, "death," "destruction," has been paid by our Redeemer: "He died for our sins." "He died, the just for the unjust." "Jehovah hath let fall upon him the chastisement of us all." He became a man for the very purpose of giving this, our only ransom-price, and he gave it once and forever.
The man Christ Jesus is dead forever: he gave himself a ransom for all. Though put to death in the flesh, he was not quickened (resurrected) in the flesh, but in spirit; he was sown a natural body, he was raised a spiritual body. Though we have known Christ after the flesh, henceforth

we know him so no more. We now know him as the (quickening) life-giving Spirit, the express image of the Father's person and of the divine nature. Our ransom-price, the man Christ Jesus is in destruction, in death, as our substitute before Justice, in order that all that are in their graves and under the sentence of death may, in God's due time, go free, under the terms of the New Covenant. He gave himself as a man, and, thank God, never took back the price. His resurrection by the Father, on a higher plane of being, in no way invalidates the ransom given. The innocent did suffer for the guilty, voluntarily, freely, lovingly, just as a mother sometimes suffers and denies herself proper comforts to pay the fine of a law-breaking son. And it is a gross injustice to fair argument as well as a libel upon God's Word to infer that he compelled our sinless Lord to suffer for man the penalty of man's sin. Justice could not and did not compel; but it did permit and it did immensely reward (Phil. 2:9) the Lord's willing sacrifice.

(4) The fourth proposition is conceded so far as our Lord Jesus, our substitute, is concerned. He paid the full price and no more can be required of him. But this argument does not apply to men at all, because Justice was not dealing with men but with Christ Jesus, our substitute, who, having paid the price, now owns us, and may do what he will with his own. God accepted of Jesus' death as the full, equivalent or corresponding price for Adam's guilt; and the case is no longer under the control of inexorable justice. If absolute justice had jurisdiction, it would condemn all, because all are imperfect and actually unworthy of life everlasting. But God's purpose in the

work of redemption was to transfer man's case from the bar of justice and to provide for all another trial additional to the one lost for all by father Adam. And thus it is written, that though the Father had tried and sentenced Adam, and had now provided for the redemption in Christ, all future trial of the imperfect fallen race shall be conducted by the Son, our Lord Jesus, who bought all with his own precious blood.--John 5:22.

(5) Proposition fifth is an uncandid, unfair statement. No theologian is excusable for ignorance of the fact that the Scriptures everywhere teach that, instead of the penalty of sin being "inflicted" upon our Redeemer, our Lord Jesus

gladly and freely gave himself as our ransom, in harmony with the Father's gracious plan, with which he was most fully in accord. "Himself took our infirmities and bore our sicknesses." He truly declared, "No man taketh my life from me; I lay it down of myself."--John 10:18.

(6) Proposition sixth we dispute upon the strength of the decision of the supreme court and highest standard of Justice. The Judge of all judges, Jehovah himself, has rendered his decision upon the question at issue. He has decided that both guilt and righteousness can be transferred under certain conditions. True, God has not decided that an unrepentant rebel and wilful sinner can be declared and accepted as righteous, when he is unrighteous to the core, not subject to the law of God, etc.; but he has decided that, inasmuch as the ransom-price for all hereditary sin has been paid by the Redeemer, any of the redeemed who have only this entailed or hereditary sin in them, and are not at heart antagonists of God and righteousness, may be considered to have had their sins imputed to the great Sin-bearer, and, receiving the imputation of the merit of their Redeemer's sacrifice, may be released from condemnation as sinners and receive the favor of God as sons. He who knew no sin was made sin for us [a sin-sacrifice or sin-offering], that we might be made the righteousness of God in him. (2 Cor. 5:21.) In consequence we are told that we may reckon the righteousness of Christ as imputed to us, though our present attainment is not to righteousness; we are reckoned as though we possessed the full, complete righteousness which is offered us in Christ and to which we shall fully attain in the resurrection, if we follow on to know and to obey our Redeemer. Our sins were laid upon him and his righteousness is by faith imputed to us.

(7) "No penalty has been inflicted" says the bishop. Ah! where has he lived on this sin-cursed earth that he has never seen evidences of the infliction of the penalty. "The wrath of God is revealed against all unrighteousness," says the Apostle; how can the bishop have escaped it? Possibly he has gotten his theological ideas so confused that he does not recognize the evidences of God's wrath, the evidences of the infliction of the penalty? Let us suggest to him that whenever he sees a funeral procession he is a witness of the infliction of the penalty which God pronounced against sin: "The

R1287 : page 21

wages of sin is death." Whenever we witness a death, or pain and suffering, which are but parts of the dying process, we have seen the wrath of God revealed in the very way and of the very kind the Scriptures describe.

The trouble lies with a false theology which makes void the word of God by its false theories and philosophies; which declares that death is not death but a more abundant entrance into life. Having thus disposed of the real enemy and the real manifestation of God's wrath, and having pronounced it their friend, despite every instinct of sense and reason, and in opposition to God's Word, many feel called upon to make some other wrath and some other penalty for sin, and so turn and twist out of symbolic passages and parables a doctrine of an everlasting torment, either physical in flames, or what some declare worse, an endless mental torment.

It is this "orthodox" penalty for sin for which the bishop has failed to find a place, either in reason or in Scripture; and failing to recognize the real, just and reasonable penalty, he declares that no penalty has been inflicted. The fact is that the bishop, like many others, is drifting into Infidelity.

The only cure for this is the truth. Let death, the real penalty, be recognized, and it will soon be seen that this is just what our Redeemer paid for Adam and his race; and that it was a corresponding price, and met fully the penalty against the race. Let this be recognized and the light will soon stream in, showing that the due time must come when all shall be brought in contact with the privileges of reconciliation to God and restitution to human perfection in his likeness. Let this be seen, and the necessity for the resurrection will be recognized, and the Kingdom of God will be recognized as God's agency for bringing all the promised blessings to his redeemed creatures, to afford all a full opportunity to attain life everlasting. Then, too, the selection of the Kingdom class will be seen--how God is now bringing, through much tribulation and trial of faith, obedience and love, the "little flock" of saints who, as the bride of Christ, will be his joint-heirs in the Millennial Kingdom.

Well, the bishops are not generally so ready or willing to hear as some of the humbler ones of God's people. But let those who see the light, like Gideon's faithful band, blow the trumpet and break their vessels, and let the light shine out. The victory is not so very near, but it is sure. Press nobly on, ye soldiers of the cross:--

"The heavenly race demands thy zeal,
And an immortal crown."

----

page 21

THE ANNIVERSARY SUPPER.

The Anniversary of our Lord's "Last Supper," as reckoned by Jewish method of calculation, will this year fall on Tuesday evening, April 21st. It will be more fully announced in our next issue. All who can do so are cordially invited to meet and celebrate with us in Allegheny. A few days of conference and Bible study will precede and follow the supper. Railroads will give two-thirds rates. Particulars in March TOWER.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch Street, Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching every Lord's-day afternoon at 3 o'clock. A Social Meeting at 7:15 p.m. is followed by a Question Meeting at 8 o'clock, at which all reverent Bible questions are entertained.

Our German-speaking friends occupy the same room every Lord's-day forenoon at 10:30 o'clock.

TAKE NOTICE, ALL.

Please be particular to give full address in each letter.

When you change your address, state where from, as well as where to.

In sending lists for samples or new subscriptions, mention full address of each.

Write orders and lists of subscribers on a sheet of paper separate from your letter.

The safest way to send money is by Express or Postoffice Money Order, by Bank Check, or Registered.

If needful to write a second time about any order, give date of previous order, how money was sent and full particulars.

R1288 : page 22

I AM THE WAY.

Once I heard a sweet voice say,
"Come to me: I am the way;"
Then I was a sheep astray,
Fainting in the heat of day.

Mountains high my vision bound;
Desert sands lay all around;
Drink, nor food, could there be found!
Naught sprang from the parched ground.

Wearily I turned my head
O'er the way my path had led.
Surely, 'twas a voice, I said,
Yet of feet I heard no tread.

Like the mocking of a dream
When the thoughts with fancies teem,
Making things that are not seem
Pleasant as a cooling stream:--

So, the voice I heard behind,
More than gentle, more than kind,
Seemed to float upon the wind--
Bringing solace to my mind.

Soft again, and low and clear
As the accents seraphs hear,
Came the whisper to my ear,
"I will help thee, do not fear."

Look! the bread; the water springs!
All the barren desert sings!
Haste thee! on love's wide-spread wings
Tell the grace my message brings.

Gird on thee thine armor bright!
I, thy Captain, lead the fight;
Up, and battle with thy might!
God will guard and keep thee right.

Gather to my fold the sheep;
Gather lambs, that I may keep;
Let them sing for joy and leap:
None shall hunger more, nor weep.

Beasts of prey, nor serpent's charm,
Ne'er my homeward flocks shall harm,
Nor my tender lambs alarm;
All their foes will I disarm.

From the hills shall rivers flow
Through the verdant vales below;
From Mount Zion light shall go;
All the flock one Shepherd know.

In and out his voice shall lead,
Able to supply each need;
In the pastures green to feed,
Or to rest in blooming mead.
MRS. ABIEL BOWEN.

===================

R1288 : page 22

THE PRINCE OF THIS WORLD.

"The prince of this world cometh, and hath nothing in me."--John 14:30.

Our Lord's reference here is to the great adversary of God and deceiver of men who for six thousand years past has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe. He is elsewhere called the prince of the power of the air, and that old serpent which is the devil and Satan. He is also called Beelzebub, the prince of devils.--Matt. 12:24.

Every reference to him represents him as an intelligent being of great power and influence, and as an ambitious leader. Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God, created through the agency of his only begotten Son, without whom nothing was made that was made. (John 1:3.) Previous to his fall into sin he is spoken of as Lucifer, a morning star [a glorious being of creation's early morning].

Referring to his fall, the Lord, who declares that he has no pleasure in the death of him that falleth into sin and the condemnation to death (Ezek. 18:32), says, "How art thou fallen from heaven, O Lucifer, son of the morning!" Then he shows that undue ambition was the cause of his fall, saying, "For thou hast said in thine heart, Into heaven [the position of power] will I ascend; above the stars of God [other sons of the morning] will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north [universal dominion]; I will ascend above the heights of the clouds; I will be equal to the Most High."--Isa. 14:12-14.

Thus, instead of humbly and thankfully appreciating the favor of God which brought him

R1288 : page 23

into existence and crowned him with glory and honor as a bright star of creation's early morning, and, instead of returning due filial reverence, love and submission to his righteous will, this being cultivated a spirit of pride until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God--John 1:1-3; Col. 1:15-17), and finally to outrival the Most High himself, as king of the universe.

How different was the course of him who was actually above the morning stars--the only begotten Son from the bosom of the Father, and his honored and exalted agent in the creation of all things--not only of all the physical universe, but of all the intelligences as well. Of him we read that, "though being in a form of God [a mighty one], yet he did not meditate a usurpation, but [on the contrary] divested himself [of his glory], taking a bondman's form, and was made in the likeness of men. And being found in fashion as a man, he humbled himself [yet more] and became obedient unto death, even the death of the cross."

"Wherefore," says the Apostle, [because of his humility] "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:6-11.) Thus, in accordance with a principle which God has laid down--that he will abase the proud and exalt the humble (Matt. 23:12; Jas. 4:6)--we see our Lord Jesus now exalted to the very position to which Satan through pride and ambition aspired and which he sought to attain, while Satan has been degraded, "cut down [or limited] to the earth" (Isa. 14:12), and sentenced to final destruction.

Satan evidently had no faith in God's power, or perhaps in his willingness, to destroy him under any circumstances. Reasoning from the facts of his long continued existence and his unimpaired powers without any evidence of approaching dissolution, he concluded that his life could not be terminated. Consequently his ambitious schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development.

His ambitious policy seems to have begun to take shape immediately after the creation of man, through whose posterity, as they should multiply and attain the grand possibilities which he saw before them, he thought he saw his opportunity for the gratification of his hopes--for laying the foundation of his future dominion. And when he realized the restraint placed upon him which limited the sphere of his influence to the earth, he seems to have determined to make the most of his opportunities among men.

From the promise of deliverance to mankind through the coming deliverer, he learned that a plan was already formed, the intended outcome of which was to be the triumph of the Son of God, whom he regarded with jealous hatred as a mighty rival. It surely was no part of his original policy to prostrate the race in death; and when to Eve he contradicted the threat of Jehovah, and declared, "Ye shall not surely die," he probably believed the lie, having first deceived himself, as most deceivers do. His object, seemingly, was to transfer man's allegiance from God to himself; and the death-penalty pronounced and executed upon the race was, we believe, an unlooked-for frustration of his plans. With this thought in mind, we see a continuation of the same line of policy, and an effort to outwit the Almighty, on the part of Satan, in the introduction of a new element among men, when some of the angels, under his seductive influence, were induced to leave their first estate and to assume and retain the human form and take to themselves wives of the daughters of men (Gen. 6:1,2,4; Jude 6,7), thus imparting a new life principle to the Adamic stock, the result of which was a race of "mighty men of renown," who, presumably, might live forever. This was a desperate and masterly stroke of policy; but again God put forth his power and frustrated the scheme, destroying with a flood the whole mongrel race, and preserving

R1288 : page 24

only Noah with his family, who was "perfect in his generation;" that is, he was of pure, unmixed Adamic stock.--Gen. 6:9.

But, nothing daunted, the defiant rebel began his work among the sons of Noah after the flood, and with varying success has pursued his policy among the kingdoms of this world. And God has not specially interfered, and will not, until the end of this present evil world, when his time will have come for the setting up of Christ's kingdom. Then, he declares, Satan shall be firmly fettered and imprisoned for a thousand years. His policy during the period termed "this present evil world"--from the flood to the dawn of the Millennium--has been on the same line of scheming for power. Ever working in the hearts of the children of disobedience, he has always kept a majority in power who were not lovers of God and righteousness, as the pages of history fully attest; and working through the ambitions and selfishness of men, he has overturned kingdoms and revolutionized society with reckless indifference to the woes and miseries of men, in establishing his own dominion as "the prince of this world."

To this our Lord referred when, just previous to his crucifixion, he said to his disciples, "Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me." All along he had been in the world, and had been plotting and scheming and manipulating the affairs of men; but soon he was to come in the power of his kingdom, which we have seen to be the counterfeit kingdom of Christ, which was actually set up in the year 800 of the Christian era under the name of "The Holy Roman Empire." "Hereafter"--after his death and resurrection--earth's rightful prince would have little to say; he would not interfere with the workings of the mystery of iniquity; he would permit the prince of this world to plot and scheme and develop his plans for setting up his counterfeit kingdom and do what he could to frustrate the plan of the Almighty for the establishment of Christ's Kingdom.

From the pages of history we see how his kingdom was set up on a foundation of error, and how it was established on the basest principles of unrighteousness, with fire and fagot and sword and every device of torture wherewith to crush out truth and righteousness. And on the other hand, we see with what cunning craft he has endeavored to ensnare, entrap and lead astray; or, failing in this, to persecute the embryo kingdom of God, the Christian Church, both the Head, Christ Jesus, and all the members of his body. But when God's time for the establishment of Christ's kingdom has come, Satan's kingdom will be brought to naught as suddenly and as effectually as was his former purpose at the time of the flood.

And even after the Millennial reign of Christ, notwithstanding the manifest futility of all his past endeavors, his ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. When, under the reign of Christ, the resurrection of the dead is accomplished, and when Satan is loosed for a little season (Rev. 20:7), he will see a new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished and that victory may very shortly be his. Then he will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but the race completed and restored to life and vigor. His thought will be, If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished. Again, therefore, he will figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine--that they shall not surely die, even if they do disregard and oppose the will of God. And those among men in whom the goodness of God has not wrought the spirit of humility and filial submission to his acknowledged superior wisdom, but, on the contrary, in whom pride has asserted itself, will easily be deceived and led into this error of believing that God either cannot or will not destroy them in a second death. And God will let him work for a little season, and no doubt he will work with all the zeal which a hope of speedy victory would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then follows the destruction of Satan and all who follow his leading.

R1288 : page 25

Thus discerning the general policy of our great adversary, we are enabled the better to understand his various devices and to discover his secret workings, and hence we should be the better guarded against his influence. In all his plottings and workings we see the evidence of an intellectuality which, though like the human, is far superior to it in power and scope, and with resources upon which to draw which are beyond the range of the human powers. Before the mind's eye, as represented in the Word of God, he stands out as a great intellectual giant, with an accumulation of at least more than six thousand years of knowledge and experience. What a mighty foe for poor fallen humanity to combat, with our present brief experience of threescore years and ten, and that in a degenerating and dying condition.

He is full of ambition for self-exaltation, puffed up with arrogant pride which so over-estimates his own greatness that he considers himself worthy of the honor, power and glory of the God who gave him being, and is moved with merciless and continuous envy and hatred of the Son of God, as well as of the

Heavenly Father who exalted him; and his whole career is untiringly devoted to his own ambitions and to the frustration of the divine plans, which he vainly presumes to accomplish. In the pursuance of his policy he is utterly reckless of its cost to humanity. Men in whose hearts he can work are so many tools in his hands whom he uses to oppose the principles of righteousness and truth. (Eph. 2:2.) For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn (2 Cor. 11:14), no depth of iniquity to which he would not descend (John 13:27; 2 Thes. 2:9,10), no measure of cruelty that he would spare, and no height of folly to which he would not lead his deluded victims. He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him! He will dog your steps; he will blind your eyes; he will stop your ears; he will fetter and handcuff and mentally chain you to his chariot-wheels, if you beware not of him. He it is who now "has the dominion of death" --whose power is manifest throughout the earth among those under condemnation to death. Here he goes about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8.) In the great papal system, the most complete representative of his policy, his lionlike strength has most fully appeared, and his lionlike jaws have greedily devoured every interest of his deluded victims, while with the fires of persecution he has sought to devour in another sense the faithful few, who, despite his roaring anathemas, have bravely withstood his power. But nevertheless his days are numbered and his end is sure; for it is written that God will destroy him "holding the dominion of death" [not the eternal dominion and glory and power to which he aspired, but an ignominious dominion amid sin and death over poor fallen humanity], that is, the devil.--Heb. 2:14.--Rotherham.

As children of God, therefore, in the midst of Satan's dominion and in opposition to his power, let us beware "lest Satan should get an advantage of us [through one or another of the numerous snares he has set for our feet]; for we are not ignorant of his devices." (2 Cor. 2:11.) "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood. [There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the feet of the body of Christ, and flesh and blood are only used as tools for that purpose by the great adversary], but [we wrestle] against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" [in places of authority and power]. (Eph. 6:12.) Yet, if well armed with the whole armor which God supplies, and following our Captain's leading, we are safe; for greater is he that is for us than all that are against us.

===================

R1287 : page 26

YOUR RIGHTEOUSNESS.

"Ye are the light of the world;...let your light shine....Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

"Whosoever therefore shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."--Matt. 5:14-20.

Our Lord's sermon on the mount, from which these words are chosen for our present consideration, was a most remarkable discourse for its simplicity and its weighty import. From beginning to end there are in it no attempts at literary embellishment, nor oratory, nor flights of fancy to please and entertain. His object was to instruct; and he did so in the most simple and forcible language. It will be observed, too, that he did not on this occasion seek a public place where the largest audience could be gathered; but, on the contrary, he chose a place of retirement where he could be alone with his disciples. The multitudes had thronged about him to witness his miracles and to hear his words, and he had healed their sicknesses and taught them many things, but this discourse was one specially designed for the disciples, the household of faith. And here it has been faithfully recorded, that its instructions may extend to the entire household, even to the end of the age. So while we consider these words of our Lord, we may almost realize that in company with Peter and James and John, and many of the brethren and sisters of the early church, we, too, are sitting on the grassy slopes of the mountain side and hearing the words as they fall from the lips of the greatest preacher the world has ever known. And as we turn away from the hallowed spot, let us not be forgetful hearers, but let us treasure up the words of life; let them sink deep into our hearts and bring forth their rich fruitage unto eternal life.

This fragment of our Lord's discourse indicates a responsibility toward the truth received which it is feared many Christians do not carefully observe and consider. Mark the expression, "Ye are the light of the world;...let your light shine." And again he said, "As long as I am in the world, I am the light of the world;"..."he that followeth me shall not walk in darkness, but shall have the light of life." (John 9:5; 8:12.) And now, instructed and enlightened from his Word, he would have us remember that we, as his representatives, are the light of the world, and that we should keep our light constantly trimmed and burning--that we must let our light shine so that those following us may not walk in darkness.

Light is a symbol of truth both in the Scriptures and in common parlance. So the expression, "Ye are the light of the world;...let your light shine," is equivalent to saying--"You are now so illuminated by the truth that you yourself have become a living representative of the truth. So do not in any way obscure it, but let it shine out more and more, that others may be similarly blessed by it." This truth is "the light of life;" it is what the world needs --what all must have before they can attain unto everlasting life. Men must know the truth before the truth can make them free from the bondage of sin and death; they must know the truth before the truth can cleanse and sanctify them. It is the will of God, therefore, that all men shall come to an accurate knowledge of the truth. (1 Tim. 2:4.) And therefore it is the duty of every child of God to be very active in the dissemination of the truth--in letting his light shine, and in keeping it trimmed and burning.

"'Trimmed and burning!' 'trimmed and burning!'" says some thoughtful soul. "I have often sung with fervor those words, 'Let the lower lights be burning,' 'Trim your lamps,'

R1287 : page 27

etc., but what does it mean?" It means that we must give very close attention to the words of life that we may come to an exact knowledge of the truth, and that we must carefully and faithfully trim away every vestige of error as fast as it becomes apparent to us--whether it be an error in doctrine or in our daily walk and conversation --so that the pure light of divine truth may shine out with as little obstruction as possible through the medium of a clear and transparent character.

It is a lamentable fact that many of the Lord's children seem very indifferent to this matter of trimming their lights. They get some truth and with it a great deal of error, and instead of trying to eliminate the error, they hold and teach the two together, so that the light they shed is not a pure light, but is colored and distorted by the error with which it is mixed. And again, even when much pure truth is held, there are those who fail to let it have its cleansing effect upon the character, and so the light is obscured and misrepresented by the unclean medium through which it passes. Any who continue thus to hold the sacred trust of truth are really unworthy of it, and must eventually lose it; for it is written, "Light [truth] is sown for the righteous;" and such indifference to the claims of the truth is unrighteous.

In our Lord's day there were those who openly professed to be teachers and representatives of divine truth. The scribes and pharisees professed to be very zealous for the truth, and thought themselves very creditable manifestations of its cleansing power. They claimed to have the light and to be letting it shine. "God," said the pharisee, "I thank thee that I am not as other men....I fast twice in the week, I give tithes of all I possess." But the Lord said, "Woe unto you;...ye outwardly appear righteous unto men, but within ye are full of hypocrisy and deceit." So they appeared in the Lord's sight; but they were reverenced and honored of men and esteemed as holy and as guides in the way of truth and holiness. To God's law they presumed to add their own vain and foolish traditions which made void the law of God, and they were very zealous in teaching those traditions to the people.

In so doing those teachers were inexcusable. The law of God was open before them, and it was their privilege and their duty to be correctly informed with reference to it. And especially after Christ had come, and by his teaching had made the truth so manifest, and the absurdity of their vain traditions so apparent, they were without excuse. And our Lord's accusation of hypocrisy well fitted their case when they resolutely determined to hold and teach the traditions of the elders and to oppose the increasing light of truth which made their absurdity so manifest.

The scribes and pharisees had much truth: they had the whole law of God and claimed to believe and teach it, but they miserably colored and distorted it by their traditions and their really ignoble though whitewashed characters. And consequently their efforts, professedly to convert men to God, resulted only in making more hypocrites like themselves.

"I say unto you," said the Lord to his disciples, "that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

Let us beware of that kind of righteousness which to men may indeed appear fair and praiseworthy, but which, in God's estimation, is mere sham and hypocrisy. God, who reads the heart, quickly discerns the motives with which we receive or disseminate the truth; and foolish indeed is the man who attempts to make merchandise of this divine treasure for the paltry gains of this fleeting life, who prefers to hold and to teach error and becloud or oppose the truth of God, or to sell it after having once accepted it, for money, or influence, or popularity among his dying fellow-travelers on the way to the tomb, or for any consideration whatever.

And yet there are some who, though they do not thus hypocritically make merchandise of the truth, do in a measure undervalue it, and who, both in the present and in the future, will be the losers thereby. If we permit prejudice, or

R1287 : page 28

some measure of self-emulation, or of pride, or of combativeness, or any other thing, to interrupt the freedom of artless candor and simplicity and that spirit of meekness which alone befits the searchers after truth, we will find ourselves approaching the pharisaical spirit which, when fully ripe, is glaring hypocrisy. Those who avoid such a disposition and who therefore in meekness and sincerity fully accept the truth and zealously teach it at any cost or sacrifice, the Lord says, shall be called great in the kingdom of heaven; while those who hold and teach a measure of error when it was their privilege to have clear truth, had they been in the right condition of heart to receive it, shall be called least in the kingdom of heaven.--Matt. 5:19.

Prejudices and various old deformities of disposition often greatly retard the progress of some of God's sincerely consecrated children; and in consequence, their efforts, which are verily meant to be in God's service, are misdirected, and they are found both believing and teaching contrary to the truth on points where God's Word is very explicit. Let us beware of these things, and, diligently casting behind us every hindrance to our personal progress in the way of truth and to our usefulness in the Master's service, let us run with patience, with meekness and diligence the race set before us, looking unto Jesus, who has said, "My grace is sufficient for thee. My strength is made perfect in weakness."

===================

R1287 : page 28

THE KIND OF PUNISHMENT.

The following is a copy of a letter recently sent by one of the Brethren to a minister, holding so-called "Plymouth Brethren" views, to whom he had already loaned Vols. I. and II. of MILLENNIAL DAWN.

DEAR BROTHER:--Your favor of the 19th ult. was duly received and read with care. I see that we are entirely apart on our bases of interpretation of the Scriptures, you evidently endorsing what is known as the "Futurist System" in reading the Apocalypse.

You state that you have examined Volume I. of MILLENNIAL DAWN very carefully, and yet you say that "one fundamental error which runs through the whole system of interpretation of the Scriptures in this volume is the denial of eternal punishment." If by eternal punishment you mean "everlasting torture in both mind and body forever," you are correct. And permit me to say right here that I believe no system of Bible interpretation can more completely and thoroughly "deny the Father and the Son" than such a one as this, which has been the foundation for all the horrible doings of Papacy. By ascribing to our loving, wise, just and powerful God and to his beloved Son, Jesus Christ, the qualities and attributes of the devil, this system has thoroughly and completely "denied the Father, and the Son," and no other teachings so thoroughly make void the glories of the ransom, in which Christ "tasted death for every man." Permit me to say further, that while these writings do deny such an interpretation of the Bible, they clearly and logically set forth that "the wages of sin is death," and that those who will not be subservient to the Lord when they understand him and his work in their "due time"--which for his "body" is during the reign of evil now closing, and for the world is when he comes to reign and when he establishes his Millennial Kingdom--will "be punished with everlasting destruction"--annihilation.

We differ from you, not on the duration of the punishment, but its character. I believe that God's gift is life, and that those who will not accept it upon his condition of obedience to his righteous will, will have it withdrawn and will enter into death--utter loss of life. I further believe that Christ is the Mediator between God and men, and that the man Christ Jesus gave himself a ransom for all, to be testified (to all) in due time. There is no fact plainer in history than that but a very small portion of the human race has ever yet heard of the name of Christ, and hence I believe that the "due time" for the great majority of mankind to hear and to act on the glad tidings must be after the resurrection. In a word, I believe Christ's death to be the foundation on which, through resurrection, God will establish a kingdom on earth "in which will dwell righteousness," and that the time for this kingdom is during the Millennium.

As a believer in our Lord Jesus and the import of his death, you cannot afford, my dear

R1287 : page 29

Brother, not to lay aside every prejudice and carefully consider, Bible in hand, the line of teaching set forth in the volumes which I sent you.

I have looked over the tract, entitled "Eternal Punishment," which you sent me, and must confess that I have never seen so much twisting, warping and stretching of the Scriptures in so small a space before.

Hoping that you will accept my views in the same spirit of love in which they are presented, and that you will give the truths set forth in "MILLENNIAL DAWN" careful, prayerful study, Bible in hand, proving all things, holding fast that which is good,

I am yours in the service of Christ,

W. E. PAGE.

===================

EXTRACTS FROM INTERESTING LETTERS.

North Dakota.

DEAR BROTHER RUSSELL:--I take the liberty of writing a few words to you to tell you how we are getting along here in the far west. We are a little flock here of four families, or nine members, which meet together every Sunday and try to build us up in the most holy truth. And, thank the Lord, we can say that we have been greatly blessed, and he has been in the midst of us as he has promised his disciples, and the TOWER is a great help to us to bring us to many facts; and as some of us cannot read English, we translate for each other, and we have the Bible by the side of the TOWER, and we have not found anything yet that has been contrary to the Bible. Thank the Lord! And thanks to him that he has considered us worthy to show us such important truth. But how sorry we are that we cannot do more in helping to spread the truth.

We are farmers, and we had a total failure of crops this year, and we have all we can do to get along over the winter. But God is rich in grace and mercy. And we hope he will have forbearance with us as he can see to the heart, and see our willingness. The only thing we can do is to pray to God and the Lord Jesus Christ that he will bless your work and open willing hearts who have the money to help spread the truth. There were a good many that walked with us for a while, but they "stumbled on that stumbling-stone" which Paul speaks about. But we shall not wander. Jesus had seventy disciples once, but when he spoke about the bread of life they said, "Hard is this saying; who can hear it?" And from that time many of his disciples withdrew and walked no longer with him. Many say and do the same now-a-day when they hear the blessed truth. God help us all!

I must close for this time. I am a poor writer in the English language, and I don't know whether you can understand me. Please find inclosed $1.25 as payment for the TOWER for 1891, and one copy of MILLENNIAL DAWN Vol. I., and one hundred missionary envelopes.

May God's grace be on us forever. Amen.
I am your brother in the salvation,
O. C. MELIN.

R1288 : page 29

Pennsylvania.

DEAR BROTHER RUSSELL:--You will find enclosed money order for my TOWER subscription for the ensuing year.

I received January number last night and quickly noticed the new suit in which the TOWER is clothed. I feel sure that the improvement will be greatly appreciated by its readers. The emblem of the cross and crown is an appropriate and beautiful design to be worn by the TOWER. Its presence should ever encourage, sustain and comfort the household of faith. It should also be a warning or reminder; for as the cross and crown are inseparable in the design, so the two are to be inseparably associated in the experience of the overcomers. If we would wear the crown we must bear the cross.

I saw in the New York World a few days ago an article called "In behalf of the Hebrews." It stated that a movement had been inaugurated in Chicago in behalf of the Russian Hebrews, by W. F. Blackstone, who was chairman of the conference between Christians and Jews recently held in that city. It is to get up a petition to President Harrison and Secretary Blaine, asking them to use their good offices to secure the holding of an international conference, to consider the condition of the Hebrews, and to give them Palestine on the same principle that Bulgaria and other Turkish provinces have been given to their national owners. And it stated that the petition had already been signed by hundreds of representive citizens, including Protestants, Catholics, Jews, business men, city and government officials. It is endorsed by the entire secular and religious press of Chicago. It is stated that Mr. Blackstone will soon come east, to give New York and other eastern cities an opportunity to join the undertaking.

R1288 : page 30

This movement seems to fulfil the prophecy of Jer. 16:14-21. And I think that Mr. Blackstone is one of the fishers, and that the Czar of Russia is one of the hunters spoken of. This movement should cause much rejoicing to the watchmen. Let us lift up our heads, for our redemption draweth nigh. Yours cordially,

D. M. HESSLER.

Georgia.

DEAR BROTHER RUSSELL:--I don't know just when my subscription ends, but will send the money now so as not to miss a number, as I should much rather miss a Thanksgiving dinner than a TOWER. I often wish it were a weekly, and yet I think it is far too rich food to be partaken of too often. I find spiritual food needs time for digestion as well as bodily food; and I read them over and over, and get more benefit from them the second or third time than the first. I have read 1st and 2nd Vols. of DAWN, I think about six times, and if I could not get others I would not take ten dollars apiece for them; but as much as I prize them I have not succeeded in getting any one interested in them. They look it over a little and throw it aside as indifferently as they would a last year's almanac.

Although I have but little of this world's goods I can truly say if all the wealth of the United States were poured at my feet as the purchase price of the glorious truth I have learned in the last two years from reading DAWN and TOWER and study of the Bible, it would be no temptation as I have learned that truly man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. Sometimes when reading passages that I have read a hundred times and thought I understood perfectly, such a flood of new light will break in upon me that I clap my hands and shout for joy while the glad tears run down my cheeks.

I took none of your statements for granted, but kept my Bible beside me and looked up all passages referred to, so that I knew I had God's Word and not fallible man's; and while it has taken all Methodism and creed-doctrine out of me, I feel that I am a hundred-fold more a child of God than ever before.

May you be spared many years to carry on the Master's work. E. H. BUTLER.

R1288 : page 30

West Virginia.

EDITOR ZION'S WATCH TOWER. DEAR SIR:--I have read with pleasure and profit MILLENNIAL DAWN, Volumes I. and II. I can now read my Bible understandingly and contemplate the loving kindness and masterly wisdom of the great Jehovah. All the doubts that hovered over my mind in years gone by have vanished, and I live in a new light that is more than all the world to me. Two years have passed since I read your first Volume, but I have read and re-read it, and it grows and expands the more I study it.

I was a soldier of the "lost cause" in the days of "the Great Rebellion," was badly wounded at the fearful struggle at the "Wilderness," and I returned to my home that had been ruined, at the close of the war, and found myself a cripple for life with a life-struggle before me. I felt that my lot was a hard one, but I determined to honor God and keep up a resolute will. Sometimes dark and threatening clouds gathered about me, almost despair settled over my mind and fears almost paralyzed my hopes for the future.

A kind friend lent me MILLENNIAL DAWN, Vol. I. I read it, and poverty vanished into the marvelous light of a bright and glorious hope that grows brighter and brighter until by faith I see the glorious day of the Lord God Almighty.

I want some time to come to your city, enjoy one of your annual meetings and take you by the hand and thank you for the cheer that in the name of the eternal Father you have administered to your Brethren.

May eternal sunshine gild your pathway. Go on in your magnificent work--the God of Israel is with you. J. R. PHILLIPS.

Ohio.

DEAR BRO. RUSSELL:--We received January TOWER and rejoice much in its new shape as well as in the matter. You mention in the article about the "talents" that the servant of one talent was an "idler," but the only motive or reason given when judged was "afraid"--fear of earthly loss, that would result from using the talent, is prominent. God judges this servant "out of his own mouth"--confession of slavish fear. I would like the parable of the "pounds" explained in connection with that of the "talents." We had another excellent meeting today. After reading and commenting on Eph. 5 and Zech. 8, the meeting was open and we had good stirring testimonies--about six or eight. Dr. A__________ said nothing had ever taken hold on him and wife like this truth, and he might have to give up his practice of surgery and circulate DAWN and preach. I sold several DAWNS and took two subscriptions for the TOWER. Next

Sunday I lecture again.

I add a few figures from Sadler's Catholic Directory, to show what a place Cincinnati is for Catholicism. Churches 196, chapels 35, priests

288, beside 10 ladies' academies, also colleges, convents, etc. Covington, with about 50,000 souls, has 42 churches, 25 chapels, 19 convents, 35 stations visited, 1 monastery, etc. Even Lower Canada can scarce beat that for "Mother" power. Jews are also plentiful, and "isms" abound: Swedenborgianism, Christian Science, Spiritualism, etc. Much love in Christ,

J. B. ADAMSON.

Michigan.

DEAR BRO. AND SISTER RUSSELL:--I wish I could tell you how much help and comfort Poems and Hymns of Dawn have been to me. But if I should try I could not tell you. Only this I may say, that my faith has been quickened, and my spiritual strength has been renewed by their perusal. My husband, too, is delighted with them. We have just finished reading the December TOWER, and I want to say that the articles entitled "Christ in you the Hope of Glory," "The Easy Yoke" and "The Blood" seemed just suited to my present need.

This morning I seemed so weak and unworthy, so incapable of doing anything to the glory of God, and the dear Christ, whom I do so want to honor. The tempter assaulted my faith so severely, that I cried out in my anguish, O Lord! can I ever be an overcomer? Then I seemed to hear some one ask, "Do you want to go back?" Quick as a flash, there arose before my mind recent victories and blessings, and from my full heart the answer sprang to my lips, No, Lord, no! O, what a sense of relief I felt; what a sudden peace came over my troubled spirit. It seemed to me I could almost see my King and Redeemer reach out his loving hands toward me, saying, Well then, child, come on.

One thing I do know, that in all my Orthodox experience--and I believe I have been sincere and earnest in my Christian life--I have never felt such a sense of the presence of my Savior, as I have within the last few weeks. I humbly trust I am one of those who are looking for and hasting unto the appearing of our Lord and Savior Jesus Christ.

My husband wishes to continue his subscription for the TOWER. He has not the money just now, but if you will kindly send the paper, he will appreciate the favor, and will forward the money as soon as he can get it. He is a firm believer in the doctrine of the Millennium and Restitution as taught by you. He often wishes he could attend some of your meetings, especially your annual meeting.

Very sincerely yours, MRS. D. S. W__________.

Illinois.

God has wonderfully led me into the higher life, and I have surrendered to have his will worked in me to the highest, though it has cost me already my church and family and dear earthly companions--everything that I held dear in this world; but how little it is compared with what Christ can give and does give. I count every trial a joy; "my cup runneth over."

Please send two more "Tabernacle" TOWERS. God bless you and teach you ever more of the truth. Yours in the blessed fellowship of Jesus Christ, S. I. S.__________.

Maryland.

DEAR BROTHER RUSSELL:--This morning we received the shipment of DAWNS ordered.

We are both well and are doing as well as can be expected for this time of the year. Dear sister Boehmer comes in every evening with glowing countenance, telling how she has found some who were ready to receive the truth. Her whole heart is in the work. Thus we all find some encouragement every day. I realize more fully every day that it is the work for the saints, and with Bro. West I wonder why more are not engaged in it. I hope I may be permitted to remain in the work. Pray for me.

Yours in Christian love, A. ERLENMYER.

Toronto.

MY DEAR BRO. RUSSELL:--Bro. Brookman is very desirous that you should be with him at his hall on Sunday evening of the 22nd, so we have arranged thus, subject to your approval.

The interest in the truth here is growing steadily, and we hope and trust that the meetings will be productive of much good. I think that you may expect audiences of from five to eight hundred in the morning and afternoon. But of course the opposition is growing also.

Bro. Utley is with us now, and Bro. Eyres, Thompson and some others from outside the city will be with us at the meetings. The "Plymouth Brethren" held a meeting last night at which the small audience was advised to burn DAWN, and to give a wide berth to those who are circulating it. Yours in Christ, S. D. ROGERS.

MEETINGS IN TORONTO, CANADA.

At the urgent solicitation of friends in and near Toronto, the Editor of this journal has arranged to speak three times at Toronto on Sunday, Feb'y 22nd next. The hour and place will be announced in Toronto papers. TOWER subscribers present are urgently requested to make themselves known to the Editor.

====================

VOL. XII.   MARCH, 1891.   NO. 3.

THE COMING ANNIVERSARY SUPPER,

--COMMEMORATIVE OF--

OUR LORD AND HIS DEATH FOR OUR SINS.

The Supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death--especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another more probably would have left instructions for medals to be struck commemorating some of his mighty works; such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King, the heir of David!

But our Lord chose as his remembrancer that which represented what was, in his and in God's estimation, his mightiest work--his sacrifice as a sin-offering on our behalf; and that which his real followers, and they alone, would appreciate more than any other feature of his mission. True, his followers would have appreciated something commemorative of his wonderful words or works, but the worldly also could have appreciated those things. But not so the value of his death as our ransom-sacrifice, the basis of our reconciliation and atonement, which has never yet been fully apprehended and appreciated by any but the consecrated little flock--the elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop and went out from the others before the supper was ended; thus no doubt representing that in the close of this age, before the little flock will have finished their part of having fellowship with their Lord in his suffering, the sup of truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the ransom accomplished by the Lamb of God for the taking away of the sins of the world.--1 John 2:19.

As early as January letters of inquiry as to the date of the anniversary this spring began to come in; showing clearly that our Lord's death, the great event thus celebrated, is appreciated very highly as the very foundation of all our present and prospective joy in God. We rejoice that this great truth is so clearly seen and so dearly prized by so many WATCH TOWER readers.

The date of the anniversary this year will be Tuesday evening, April 21st, after 6 o'clock P.M.

R1289 : page 34

But since the date is nearly a month later than the date recognized by the Church of England and the Church of God, who will celebrate Good Friday on March 25th, it will be more satisfactory to some to have the two methods of calculation explained.

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time--viz., lunar time. (Exod. 12:2-14). Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between sun time (solar time) and moon time (lunar time) was equalized every year by always beginning the new year with the appearing of the first new moon after the spring equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the apostles and the early Church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we follow the same rule.

The spring equinox this year will be on March 20th; and the first new moon thereafter will appear on the afternoon of April 8th. And at 6 P.M. of that day begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning on the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal Lamb was chosen. On the fourteenth day it was killed and eaten at the full of the moon;* and on the fifteenth day their Passover Feast began, lasting eight days, the first and the eighth days being observed as specially holy, as Sabbath days or high days. On the sixteenth day the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.--Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as first-born in the antitypical Passover, they must accept of Jesus then, five days before that Passover, and four days before his crucifixion; and it evidently was on that very date that our Lord offered himself finally to that nation--when he, as their King, rode into the city on the colt. (Compare John 12:1,12.) They, however, neglected to receive the Lamb of God, and ceased from being the first-born, even in type.

The 14th day (which this year will begin at 6 o'clock on the evening of Tuesday, April 21st, and last until 6 P.M. of the 22nd) was the day in which the Paschal lamb was to be killed and eaten; and the counting of time (doubtless divinely arranged for this very purpose) permitted the eating of the Last Supper upon the same day that the Lord was crucified. The Passover Supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 P.M. Then followed the institution of the Memorial Supper of bread and wine, representative of the death and eating of the antitypical lamb. This thereafter, as oft as the occasion returned (yearly), was to be observed instead of the eating of the literal lamb--as the commemoration of the antitypical lamb and the greater passing over of the antitypical first born which his blood effects.

The waving of the barley sheaf of first-fruits on the 16th of Nisan ("the morrow after the Sabbath" or Passover of the 15th--Lev. 23:5,6,11,15,16,)

---

*As the sun is a symbol of Christ's Kingdom, so a moon or month symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See M. DAWN, Vol. II., page 218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the second month (at the full of the next moon--Num. 9:8-13), the lesson taught seems to be that all prevented by sin and ignorance from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the Times of Restitution of all things, their nation or moon shall again be full of blessings in the later harvest.

R1289 : page 35

typified the resurrection of Christ our Lord, as "the first fruits of them that slept."*--1 Cor. 15:20.

The two wave loaves offered on the fiftieth day represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the spirit at Pentecost. The Church really is but "one loaf" (1 Cor. 10:17), the two loaves representing the same thing as the two goats presented on the Day of Atonement. It indicated that, although all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the conditions of faithfulness unto the end. The two loaves represented, therefore, the two classes of the consecrated--the overcoming little flock and the "great company" of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do.

---

*Here is the strongest possible confirmation of the correctness of the position taken in MILLENNIAL DAWN, Vol. II.--that our Lord was not three full 24-hour days in the tomb, but only parts of three days and nights; that he was crucified on the day corresponding to our Friday afternoon, and rose on what corresponded to our Sunday morning. The showing of this type that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on the third day, according to the Scriptures. This Scripture concerning the first-fruits is the only one which we recall as in any way pointing out the time of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only scripture seeming to oppose all these facts is the one which declares that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events, the evidence is overwhelming that he died on the 14th of Nisan and rose on the 16th--the third day after.

R1290 : page 35

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate, as Easter Sunday, the first Sunday following the first full moon after the spring equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A.D. 325. The name Passover was used--and not Easter* Sunday--for a long time; but after Papacy had been established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, the name Easter was substituted for the Passover, because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Goddess Easter (German Ostera)--Estera, goddess of the East. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two systems of counting indicate the same days, but not often; and occasionally their results are nearly a moon or month apart, as in the present year, when the first full moon after the equinox is on March 25th, while the first new moon after the equinox marks the 1st of Nisan on April 8th, and the 14th on April 22d--beginning at 6 P.M. of the 21st.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desirous of observing the Memorial properly upon its proper anniversary, as intended by our Lord when he said, "This do ye (every time you celebrate this yearly memorial) in remembrance (lit., for commemoration) of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe

---

*The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.

R1290 : page 36

the Lord would accept our good intentions, and forgive the error and grant his blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of his children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of his death, instead of its anniversary, which he designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the date for celebrating it.

This, like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH.

"For I received from the Lord, what I also delivered to you--That the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come."--1 Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression--the Lord's death. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of "the man Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that he died, he died unto sin once;" and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The Apostles declare that he spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this Remembrancer--his body, his flesh broken for us, the merits and life of which all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast of our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed upon the bread of everlasting life, the bread which God sent to us from heaven. This is the bread which if men will eat they will never die--the flesh which he gave for the life of the world, that all the dead and dying race might have life. This is, primarily, what the symbolic bread symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the ransom of Adam and his family from the bondage of sin and death.

Secondly, the broken loaf was to symbolize another matter. It was to be a symbol of the entire Church--the entire Christ of God, head and body. As its breaking symbolized the death of Christ Jesus, the head, its breaking was also to symbolize the breaking or sacrifice, even unto death, of all the consecrated body of Christ, which is pledged to suffer and be broken with him, if so be that its members may also be glorified together with him. This the Apostle teaches in the preceding chapter, verses 16 and 17:

R1290 : page 37

"The cup of blessing, for which we bless God--is it not a participation of the blood of the Anointed one? The loaf which we break--is it not a participation of the body of the Anointed one? Because there is one loaf, we the many [members] are one body."

"TILL HE COME."

"Till he come." What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our ransom-sacrifice, and our consecration with him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in that expression the gathering and exaltation with him of his Church or Kingdom, to rule and bless the world. This is yet a common and a proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is coming to rule the world, coming into power and great glory. The presence of the Lord or head is necessary first; then commences the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him. And though the Kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be set up in the full sense of the word until the last member of the Kingdom has been changed or glorified--until the breaking of the loaf, the Church, the body of Christ, is completed. While one member suffers the body suffers. While one member is unglorified the Kingdom is not fully come into power and dominion.

It is the coming of Christ as including the full exaltation of his Church or Kingdom that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come." The same thought of the Kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the memorial--"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."--Matt. 26:29.

And surely if it was ever proper and expedient for those who believe that our Lord's death was the ransom-price for sinners to confess it--

to show it forth as the basis of all their hopes --it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Let all who hold fast the confidence of faith in his precious blood [his sacrificed life] as the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ our Passover [sacrifice] is slain; therefore, let us keep the feast." None of the first-born shall be passed over, and become members of the Church of the first-born in glory, except those who, during this night, abide under the blood, and partake of the merits, of the Lamb of God which taketh away the sin of the world.

R1291 : page 37

WHO MAY PARTAKE.

The Lord's Supper is not for the world, not for merely nominal believers, but for those who, accepting of Christ as their Redeemer and sin-bearer, are consecrated to him and his service. But it is not for us--nor for any man or set of men --to decide who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the cup and participation in the loaf, and then to say as did the Apostle, Let every man examine himself, and then, if he think proper, let him partake.--1 Cor. 11:28.

Now that God's people are emerging from the errors of the dark ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough

R1291 : page 38

than ever before. Let each ask himself--Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin? Do I believe that my only hope of escape from that condemnation of sin and death was through the ransom-sacrifice of the man Christ Jesus, my Lord? Do I believe that he gave himself--his flesh and blood, his humanity--as my ransom price, pouring out his soul unto death, making his soul a sin-offering (Isa. 53:10,12) on this behalf? Do I see that the consecration to death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which, beginning there, was finished on the cross when he died? Do I see that the rights under the Law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying race--to as many as shall accept the blessings under the conditions of the New Covenant? Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which they purchased for us? Do I see that the partaking of the bread and wine symbols of his flesh and blood signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all? And if I do thus heartily accept of the ransom thus memorialized, do I consecrate my entire being --my flesh and my blood, justified through that ransom --to the Lord, to be broken with him, to suffer with him, to be dead with him? If we can answer these questions affirmatively we clearly or fully discern the Lord's body, give credit to his meritorious sacrifice and may eat--should eat--"Eat ye all of it."

Those, however, who deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding-garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith they were once sanctified a not-holy or an ordinary thing--such we advise to stay away from memorializing that in which they no longer believe, as they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great Adversary, to reject all vain human philosophies and to receive again the simple word of God, and to accept of the truths therein set forth--that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and exact corresponding price or ransom for our sins. See that God declares that in no other way could he be just and justify sinners. See that our Lord Jesus as the Lamb of God bore the full penalty for our sins in his own body on the tree --that he gave the full ransom for you and for all. The philosophy of it is very plain, but if you cannot grasp it, at least grasp the fact that God declares it to be so. Return unto the Lord, and he will abundantly pardon. Ask for the guidance of the spirit and the anointing of your eyes, that you may be able to comprehend, with all saints, this, the foundation of all the grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood--realizing that the sacrifice was for your sins and that the blood shed [life given] seals for you and for all the New Covenant--commemorate the greatest event of history, the shedding of the precious blood, the sacrifice of the precious life of God's dear Son for your sins. Nevertheless we know from God's Word that these words or any words will not succeed in turning back to the way, the truth and the life those who have wilfully and knowingly gone out from under the blood of sprinkling. There will be no pass-over for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10 and 10:26-30.) We well know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to spite and malice and envy and every wicked feeling on our part instead of to the real motive--a desire to serve the Lord and the truth and any brethren or sisters unwittingly stumbling.

R1291 : page 39

Many indeed have in the past partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent appreciation of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED.

But some Baptist brother will perhaps remark --You have forgotten to mention baptism as a necessary qualification to partaking of the Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary --that the Memorial Supper is only for the Church; and that baptism is necessary before one can belong to the Church. But we differ with you as to what the Church is. We hold that the Baptist Church is not the Church. Like all other churches organized and governed by fallen men, the Baptist Church contains tares as well as wheat; but the Church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains all the wheat and no tares. But the Church, whose names are written in heaven, includes all the wheat and has not a tare on its roll. This is the one Church which our Lord established, and of which all the elect must become members--the Church Passed-over--"The Church of the First-born ones, whose names are written in heaven." --Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist Church some who would be far from acceptable as members of the "Church of the First-borns." They passed your test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the Church whose names are written in heaven. The real baptism is a baptism into Christ's body--the Church--by a baptism or immersion into Christ's death, and a resurrection therefrom in his likeness. Water immersion is a beautiful symbol of the real immersion of the human will into the will of Christ, a beautiful illustration of a full sacrifice even unto death; but it is only an illustration or symbol--just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but the Church, the immersed, should partake of the Supper; but we recognize as really immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death and their awakening as actual new beings in the first resurrection. All such, whoever or wherever they may be, are the real members of Christ's body, the Church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's commands include the symbol of water immersion or burial as well as the burial of their wills, they will be glad to follow and to obey their Head and Lord in all things--especially when they realize that as infants they were not "believers," and that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, if possible, be buried in water also, as our Lord and his apostles showed us, before partaking of the Supper. See TOWER for May, 1888, article headed "Baptism and Its Import."

HOW TO PARTAKE.

If there are in your neighborhood others of God's consecrated people besides yourself, you

R1291 : page 40

should know it. Your faithful love for them and for the truth should have led you to seek them out to bless them with the truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship invite them to join you in the Memorial; but not if you know them to be deniers of the ransom, lest you assist in bringing condemnation upon them.

Meet with few or many, as the circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

R1292 : page 40

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin [of which leaven is a symbol], who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly he and the disciples used "light wines." Most unquestionably we regard wine as the more appropriate symbol; but since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive of no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is. We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early Church, and we very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day--especially in view of the fact that some of the saints may have an inherited weakness of the flesh, which one taste might re-enkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is preferred choose a "light wine," or mix a little wine with the raisin-juice.

The memorial service should be very simple--it is chiefly a season of communion. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject; another might then give thanks for the bread of life, the broken body of our Lord; after which the unleavened bread [or soda biscuit if more convenient] should be passed to all the communicants. An opportunity for remarks on the bread of life might here be given. Then a prayer of thanks for the cup and for the precious blood symbolized in it should be offered and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem to be contentious, let him have his say, and let the others refrain from discussion, that the holy moments of special communion with him, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion--in realization of his love, past and present, in reviewing the pledge made to be his faithful followers even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in the new hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of our King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual and generally proper after-meeting greetings, and all common-place remarks and thoughts, that we may prolong our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless one; see them incited by the clergy of Jerusalem; see him before Herod and his soldiers; see him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See him crucified as a felon, and taunted with the very gracious deeds which he had performed --"He saved others, himself he cannot save." Remember that he could have saved himself; that he could have asked for, and would have received, "more than twelve legions of angels" to deliver and protect him; that he could have destroyed his enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our ransom-price. Consider his love for you and for us all, and it will surely strengthen you as his follower to endure more and more hardness as a good soldier of the cross. Aye, consider him who endured such contradiction of sinners against himself, lest ye become weary and faint in your minds under the light afflictions now permitted for your trial and discipline, which, if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

THE CELEBRATION AT ALLEGHENY.

As usual the Church at this place will celebrate Christ our Passover slain for us; and as usual we will have in connection with it a general meeting for Bible study and spiritual feasting. But, contrary to our usual custom, the meetings this year will begin three days before the Memorial Supper. These three days before the Supper it is proposed shall be the time specially devoted to Bible study and conference on the various features of present truth. The day following the Supper, the anniversary of our Lord's crucifixion, it is proposed shall be specially devoted to worship and praise and communion and conference on themes close to our hearts. The remaining three days of the week will be devoted to considering the general interests of the harvest work, and especially the colporteur work, in which the more successful laborers will have opportunity to impart their zeal and a knowledge of their methods to the less successful. The desire is thus to lift up the hands which hang down, to strengthen the feeble knees, and to make straight paths for all who desire to pursue the good work as reapers in the present harvest.

This convention for Bible study and for celebrating the Lord's Memorial Supper is called in the name of

THE TOWER BIBLE AND TRACT SOCIETY.
IT WILL CONVENE IN
BIBLE HOUSE CHAPEL, ARCH ST., ALLEGHENY, PA.,
COMMENCING
SUNDAY, APRIL 19TH, AT 10 A.M.

It will continue, with adjournments for food and rest, until Wednesday evening, when the general session will close, and be followed by the conference on Harvest work and methods by the colporteurs and other laborers in the vineyard, which will occupy the remainder of the week.

THE MEMORIAL SUPPER
WILL BE CELEBRATED ON TUESDAY EVENING,
APRIL 21ST, AT 8 P.M.

On the same day, at 11 A.M., an opportunity will be afforded any who may desire to symbolize their consecration unto death by baptism into water. All services will be at the chapel above designated.

The opening meeting of the Convention will be a Reunion and Testimony Meeting. It will

R1292 : page 42

open with the singing of Hymns Nos. 55 and 170, and close with No. 1. Those who cannot be present can join their hearts and voices and prayers with ours, and think of the full and lasting reunion in the sweet by-and-by.

HO! EVERY ONE THAT HUNGERETH AND

THIRSTETH, COME YE TO THE FEAST.

All who can heartily say--

"I am trusting in Jesus for all,
And my will is the will of my God,"

are most cordially invited to this Convention--to the fullest participation in its Bible-study, and in the Memorial Supper. Let all such who can, turn aside with us thus for special blessing and refreshing: for grace to help them over the difficulties of their own pathways, and thus to be enabled in turn to help others. Come, with your hearts full of love and loyalty to the Redeemer and his word, and to all the "body" possessing the same spirit; and with kindest sympathy for the spiritually halt and lame and blind. Come, seeking only the interests of the Kingdom of Heaven and its righteousness, and you will not return without a blessing. Come, hungering and thirsting for truth, and you shall be filled.

All the colporteurs, and those who have the special talent of time, which they desire to use more fully in the Lord's service, and those who have tried the colporteur work with only moderate success--all these are specially urged to attend the Convention. We assure such that the suggestive hints to be gathered from the experiences of those who are very successful in this ministry will much more than compensate them for the time and expense in coming, and enable all the unencumbered to pursue the harvest work.

ENTERTAINMENT AND EXPENSES.

It is proposed this year to divide this honor of serving the Lord's body, so as to give a larger number a share in the privilege, by dividing the visitors. One of the marks of female

R1293 : page 42

saintship in the early church was, "if she have washed the saints' feet." (1 Tim. 5:10.) Feet-washing, being a necessity of that time, became a synonym of service and kindly hospitality. To illustrate this same principle of service and humility, our Lord used this same custom on the night of the Last Supper; and the entertainment of any of the household of faith is really the fulfilment of our Lord's injunction, "See that ye wash one another's feet." But none should be permitted to overdo themselves in this blessed service, nor to deprive themselves of the spiritual communion of the meetings.

To this end all have been urged to make only very simple arrangements, that both visitors and entertainers may have their principal feast upon the spiritual meat. Come, then, expecting a warm welcome to such plain things as we have ourselves.

The only expense you need anticipate will be 25 cents a day for dinner at a restaurant, and your railroad fare; and it has been arranged that the latter shall cost you only two-thirds of the usual full rate from points as far East as New York, as far West as St. Louis, as far North as Canada, and as far South as Florida.

HOW TO PROCURE R.R. TICKETS.

This concession or reduction of one-third the regular fare is made by what is known as

THE TRUNK LINE ASSOCIATION OF RAILROADS (which includes roads Eastward from Pittsburg and Buffalo to Vermont);

THE CENTRAL TRAFFIC ASSOCIATION OF RAILROADS (which includes railroads West of Pittsburg and Buffalo to Chicago and St. Louis--north of the Ohio river); and

THE SOUTHERN TRAFFIC ASSOCIATION OF RAILROADS (which includes nearly all the Southern roads).

We desire that all, as far as possible, even those coming short distances, shall avail themselves of this reduction, as we were obliged to pledge a certain number so as to obtain the reduction.

If your home is on a railroad not a member of any of these R.R. Associations, ascertain which road nearest you has membership and write to the ticket agent at the nearest town, telling him of the kind of ticket and certificate you desire, and have him promise to have such certificate ready for you at such time as you will reach his station en route.

R1293 : page 43

The ticket agents for all railroads which are members of these associations should have printed certificates to fill out with ink, stating that you bought a ticket for Allegheny or Pittsburg (The two cities are connected by bridges and street-cars), on a certain date, for the purpose of attending a yearly convention called by the TOWER BIBLE AND TRACT SOCIETY, that you paid full price for said ticket, and that you are entitled to purchase a return ticket at one-third the full rate. Such certificate must accompany each ticket to secure the return ticket at one-third the regular fare. Prefer tickets via the Penna. Co. R.R., or the B. & O.R.R.

If you intend coming, make inquiry of your ticket agent at once (but do not purchase your ticket more than one day before starting). If there is anything about this which you do not understand, write us a postal card at once.

Start so as to reach the WATCH TOWER office, Bible House, No. 58 Arch street, Allegheny, Pa., on Saturday afternoon, April 18th. Even if you have previously written that you are coming, please send us a postal card two weeks before you start, stating how many are in your party, and indicating which are males and which females, that suitable arrangements can be made.

THE WONDERFUL STORY.

We have now sent to each WATCH TOWER subscriber a sample copy of The Wonderful Story, illustrated. It was our intention to send these out to all during the holidays, but other features of the work have delayed most of them until now. We make no charge for these samples. Please accept them as little remembrancers of the TOWER TRACT SOCIETY. Should you desire other copies you will find the terms mentioned on the second page of the TOWER cover.

Subscribers to the Old Theology Tracts have been sent proportionate quantities of these.

"AT ALL TIMES."

"I will bless the Lord at all times; his praise shall continually be in my mouth."--Psa. 34:1.

"All times" with me are times of praise;
Or rayless nights, or radiant days!
The Summer bright, the Winter drear,
The tearful Spring, the fading year,
The stormy March, the tranquil June,
Through each my harp to praise I tune.

The changeful seasons come and go;
No pause my grateful song shall know.
The love of God glows 'mid the embers

Strewn on the hearth of life's Decembers;
And gold is mingled with the gray
Of dim November's murkiest day.

My bark on flowing seas may ride,
Or strand, forsaken by the tide;
There's music for me in the flow,
Nor less when ebbing waters go;
If now the chorus louder swell,
'Twas then a sweeter cadence fell:
Major or minor be the tone
Praise still shall be the theme alone!

All places echo with my song,
Alone, or in the hurrying throng;
The placid lake, the billowy sea,
Shall hear and join the melody.
In sunless rifts, on lofty steep,
In desert vast, on ocean deep.
In caverns dark, on golden heights,
'Midst veiling mists, or flashing lights,
In God I live, and am, and move.
I'll sing, for while I live I love!

Nor will I cease though Nature frown,
Though trees be bare, and fields be brown;
Life pulsates underneath the sod,
Love palpitates within the clod.
God lives, though all the earth seem dead;
Though birds be mute, and sunshine fled,
The universe is vocal still;
While, down from heaven's holy hill
Come floating strains of music sweet
To those who worship at his feet.

Take down again thy dusty lute,
And tune each slack, discordant string;
Nor ever let thy soul be mute.
Lift up thy voice, exulting sing!
"At all times" let the measure move,
For know "at all times" God is Love!
--James Yeames.

====================

R1293 : page 44

A JEWISH KINGDOM PROPOSED.

Washington, D.C., March 5th, 1891.

William E. Blackstone, of Chicago, to-day visited the President in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews.

He explained that the memorial was the result of a conference of Christians and Jews recently held in Chicago, and called special attention to the fact that it did not antagonize Russia, but sought in a peaceable way to give the Jews control of their old home--Palestine.

He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government and said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmor and down the Euphrates, cannot fail to become an international highway.

He said that the poverty of the Turkish Government gives emphasis to the proposed indemnity, by funding a portion of the Turkish national debt through Jewish capitalists, and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and property be carefully respected and protected. In closing he said that, being on such friendly terms with Russia and having no complications in the Orient, it is most fitting and hopeful that our government should initiate this friendly movement, to give these wandering millions of Israel a settled and permanent home.

The President listened attentively to Mr. Blackstone's remarks, and promised to give the subject serious consideration.

THE MEMORIAL.

The text of the memorial is as follows:--

What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the

R1294 : page 44

Sephardim of Spain, these Ashkenazim must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant population. Shall they come to America? This would be a tremendous expense and would require years.

Why not give Palestine back to them again? According to God's distribution of nations it is their home--an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers as well as a nation of great commercial importance--the centre of civilization and religion.

Why shall not the powers which, under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians, now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to Jews? It is said that rains are increasing, and there are many evidences that the land is recovering its ancient fertility.

If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated for, possibly by the Jews assuming an equitable portion of the national debt.

We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end we respectfully petition his Excellency Benjamin Harrison, President of the United States, and the Hon. J. G. Blaine, Secretary of State, to use their good offices and influence with the governments of their imperial

R1294 : page 45

majesties--Alexander III., Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II., Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II., Sultan of Turkey; Her Royal Majesty Marie Christina, Queen Regent of Spain; with the government of the Republic of France and with the governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote in all other just and proper ways the alleviation of their suffering condition.

[The memorial is signed by prominent men of all professions and creeds from Chicago, Boston, New York, Philadelphia, Baltimore and Washington.]

===================

R1294 : page 45

AS VIEWED BY OTHERS.

A SELECTION.

"'The time will come when Bible prophecy with its chronology will be confirmed by history in so exact and signal a manner that malice and infidelity alone will be able to deny its inspiration. Then, too, the world will have had its last say, impiety will have let fall its last mask, intolerance will have practiced its last cruelties, superstition will have descended the lowest round of idolatry, faith will have won on the scaffold its most brilliant victories, and in presence of the last great revolution history will have learned from prophecy to comprehend and to judge itself. The transformation which it will experience will be so complete that a very small remnant will be found of what the world to-day calls its Philosophy.'

"Thus wrote Frederic de Pougemont, the earnest Swiss pastor, nearly a generation ago, and behold, we are already standing upon the threshold of the days to which he alluded.

"They must be blind indeed who fail to read the warning written upon the walls of the modern temple of theology. In its continued subdivision into sects the Protestant church has had its strength so decimated that, as the Master long ago predicted, it is doomed to fall. --Matt. 12:25.

"We, Protestants, are prone to draw invidious comparisons against Rome, while she in turn

R1295 : page 45

points out the ever-widening breaches which divide our house against itself! Just where the balance of error actually resides is hard to tell. The fact is, the spirit of Laodicea presides over the whole city of modern Babylon, whatsoever be the particular ward in which we dwell, and the cry should now go up throughout all its precincts, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'--Rev. 18:4.

"This is the midnight cry itself, and it appeals to all 'the wise,' wherever they are domiciled, to go out to meet their coming Lord, and to take naught with them but that oil which burns with the bright flame of faith in the integrity of the whole Bible. That we ourselves are dwelling in this Laodicean Babylon is patent to all who are familiar with the methods upon which its 'primaries' are conducted, nor can we fortify our assertion better than by quoting once more from our trenchant Swiss pastor, who wrote as follows of a state of the Church, in his day future, but now, alas! only too realistic:--

"'The closing epistle of Christ to the seven churches (Rev. 3) is directed to Laodicea. It corresponds to the time of Jewish phariseeism and sets forth the state of the Protestant nations at the Lord's return, when there will be little or no faith left on the earth. The missionary zeal of the church of Philadelphia, which at one time inflamed the whole mass of reformed Christianity, will have subsided into lukewarmness. The whole area will be Christian, and pride itself on its profession. A high standard of morality, an upright life, a conservative creed, will be never so popular. There will be no open enemy of Christ, as in Philadelphia, no outspoken infidel; only phariseeism and lukewarmness, only the happy medium between impiety and pietism. There will be a little faith, but not too much; a profession of orthodox principles confined within wise limits. There will be some

R1295 : page 46

fear of God, but much fear of men; great respect for the Bible, but enough good sense to keep men from viewing its doctrines, its precepts and its denunciations in a serious light; society wholly given to the acquisition of temporal blessings, and yet diligent enough in public worship not to doubt the pardoning mercy of God.

"'They will consider themselves very rich in spiritual life, even as having need of nothing. But the Lord will vomit lukewarm Laodicea from his mouth. He will not fight against her, as against Pergamos, and Thyatira. He will not judge her like Sardis; but he will wholly cast her off with scorn, and leave her to her wallowing in the mire. Still, she is a church, and oh, mystery of grace! He even speaks to her of love. He counsels her, rebukes her, treats her like a child subjected to salutary discipline: 'I would that thou wert cold or hot.' 'Be zealous, therefore, and repent.' He offers her a collyrium, that she may open her eyes to her wretched state; the white raiment of his righteousness, that the shame of her nakedness may not appear; gold tried in the fire of faith, that she may be truly rich. But his offers will not be accepted by the vast majority of the Laodiceans; few of them will ever hear his voice when he stands at the door and knocks to invite his guests to the bridal supper. Those, however, who in the midst of the universal apathy have persevered in love to the end will receive the highest honor of all the faithful: they will sit down with Jesus on his throne.

"The church of Laodicea is no far-fetched type; it mirrors the Protestant world to-day, and its distinct presence is not one of the least of the sign-posts that guide the weary pilgrim along his midnight highway."

C. A. L. TOTTEN.

===================

R1294 : page 46

HARVEST WORK AND MEETINGS IN CANADA.

A WORD FROM BRO. S. D. ROGERS.

As some parts of a wheat field are ripe at one time and some at another, so with the field in which the Lord's children are scattered: one part sometimes appears to be more fully ready for the sickle than another. And we can safely trust the Lord of the Harvest to direct the reapers in the several parts of the field.

While I have been in Canada but a short time, it has been my privilege to see an excellent interest awakened and the harvest work well started here. The Master has some "faithful servants" here who are seeking to walk in the light that shineth more and more. There are over 5,000 DAWNS out in Ontario now, and the work is only well begun. Bro. Utley, Bro. Zink of Manitoba and Bro. G. F. Rogers and myself have been working in and near Toronto for the past few weeks. After getting out about 2,000 DAWNS in this city and awakening many to a study of God's great plan as now opened up to us, we decided to ask Bro. Russell to come here to speak. And though over-crowded with work at home, he kindly consented to speak here on the 22nd of February.

The first meeting was appointed for 10:30

A.M. Subject:--"The Times of Restitution of All Things." When he arrived there were over four hundred gathered to learn more of these times, concerning "which God hath spoken through the mouth of all his holy prophets." Most of those present of course belong to the city, but some came 50, 60, 70, 100, and one Bro. came over 200 miles; and those who were hungry indeed had a feast. At the first meeting Bro. Russell spoke over two hours, reasoning from the Scriptures on the deliverance of the groaning creation from the bondage in which it has so long been held. Some who have been used to husks could scarcely contain their joy when being fed on the oil and wine and strong meat of the Word. About 1 o'clock the meeting adjourned for dinner. The second meeting was appointed for 3 P.M., and at that time there were about seven hundred gathered to hear Bro. Russell speak of "God's Kingdom." After speaking about two hours on this interesting theme, permission was given to any who desired to retire. But the majority remained to hear

R1294 : page 47

clear and logical views on the manner and object of the setting up of the Lord's Kingdom. All present seemed delighted with the truth brought to light, and longed for more. Some of those present expressed their intention to attend the Anniversary meeting at Allegheny.

In the evening, from 7 to 8.30 P.M., Bro. Russell addressed Brother Brookman's congregation in the other end of the city at their usual place of meeting (Jackson Hall, Cor. Yonge and Blood streets), returning before 9 o'clock to the place of the day meetings to take part in a Questioner's Meeting, which followed an address by myself on the "Plan of the Ages," and which did not conclude until after 10 o'clock. The evening meetings, like the others, proved very interesting, and we trust were very helpful to all present.

There is another side of the work to look at briefly. While the harvest work is thus progressing, and the wheat is being gathered, we cannot expect that the tares will all be gathered into bundles for burning without some resistance, and so we are not surprised to find some gnashing of teeth and gnawing of tongues. And this will no doubt be seen more and more as the servants of the Master are the more faithful and enterprising in proclaiming the message of present truth. The "hirelings" say: It is all right for you to hold these views but you should not go about telling them to others. The Good Shepherd says: "Feed my sheep." And the more we feed the sheep so much the more will the false shepherds complain. In Canada, as well as elsewhere, some of the would-be shepherds are speaking all manner of evil things against the messengers of the truth. They do not understand us a bit better than the Jews understood our Lord and his little band of disciples. Light hath no concord with darkness. At least two nominal ministers in Ontario have publicly burned the MILLENNIAL DAWN, and heaped all kinds of reproach on the author and those who are circulating this peculiar book. But is not this a fulfilment of our Master's words: "If they have persecuted me they will also persecute you"? The "furnace" of trouble for the tares is getting well heated, and soon shall the righteous shine forth as the sun in the Kingdom of their Father.

Toronto, Feb. 25th, 1891. S. D. ROGERS.

===================

R1293 : page 47

THE PLANK BEARS.

"The BLOOD maketh Atonement for the Soul."
--Lev. 17:11; Exodus 12:13,14.

The BLOOD of Christ...purge your conscience
...to serve the living God. Heb. 9:14.

The BLOOD of Jesus Christ His Son cleanseth
us from all sin. 1 John 1:7.

My BLOOD of the New Testament, which is shed
for many. (1 Tim. 1:2) Mark 14:24.

My BLOOD...which is shed for many for the remission
of sins. Matt. 26:28.

Ye were...redeemed...with the precious
BLOOD of Christ...as of a Lamb without blemish. 1 Pet. 1:18,19.

Ye who...were afar off are made nigh by the
BLOOD of Christ. (1 Pet. 3:18) Eph. 2:13.

Boldness to enter into the holiest by the
BLOOD of Jesus, by a new and living way. Heb. 10:19,20.

Unto obedience and sprinkling of the
BLOOD of Jesus Christ. 1 Pet. 1:2.

Ye are come unto Mount Zion and to the
BLOOD of sprinkling that speaketh better things. Heb. 12:18-24.

Washed...and made them white in the
BLOOD of the Lamb. Rev. 7:14.

They overcame him (Satan the accuser) by the
BLOOD of the Lamb and...their testimony. Rev. 12:11.

(Jesus Christ) having made peace through the
BLOOD of his Cross. Col. 1:1-20.

Much more, then, being now justified by His
BLOOD, we shall be saved from wrath. Rom. 5:9.

In whom we have redemption through His
BLOOD, the forgiveness of sins. Eph. 1:7.

In whom we have redemption through His
BLOOD, even the forgiveness of sins. Col. 1:14.

Set forth...a propitiation through faith in His
BLOOD, to declare His righteousness. Rom. 3:25.

This cup is the New Testament in My
BLOOD, which is shed for you. Luke 22:20.

Thou...hast redeemed us to God by Thy
BLOOD out of every kindred and tongue. Rev. 5:9.

Washed us from our sins in His own
BLOOD, and hath made us kings and priests. Rev. 1:5,6.

That He might sanctify the people with His
BLOOD, suffered without the gate. Heb. 13:12.

Purged with BLOOD; and without shedding of
BLOOD is no remission. Heb. 9:22.

--Sel.

====================

R1295 : page 49

VOL. XII.   APRIL, 1891.   NO. 4.

ACCEPTABLE TO GOD.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."--Psa. 19:14.

How beautiful in the sight of right-thinking men is a well balanced, self-possessed and disciplined character; and in contrast with such, how unlovely are the undisciplined and ungoverned --the selfish, the unjust, the unkind and the violent-tempered. Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God.

Men of the world, who have no personal acquaintance with God, have no special thought as to how they appear in his sight; but with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind. True, all the justified and consecrated, notwithstanding their imperfections and short-comings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers us; but the measure of our acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of his imputed righteousness, we are earnestly striving to attain actually to the standard of perfection. By so doing we manifest our actual appreciation of the divine favor. With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper, or an unjust or mean transaction unworthy of his dignity or his profession, should be suddenly surprised by the unexpected appearance of a beloved friend of high and noble character. And yet the eye of such a one is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

R1296 : page 49

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children. But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially when the trials of life have put their colored glasses on the eyes and slightly soured the disposition. It is hard for another to be strictly just in his dealings with his fellow-men. And then what a host of inherent weaknesses there are, which every one realizes and knows that he must strive against, if he would be acceptable with God. The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the hearts are all open and manifest to

R1296 : page 50

God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to thy Word." And then he frames for us this resolution: "I will meditate on thy precepts and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." (Psa. 119:9,15,16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but in addition to these, by careful, painstaking heed, by systematic and diligent effort at self-cultivation, by the careful and persevering weeding out of evil thoughts and the diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions. The Psalmist further commends this standard to us, saying: "The law of the Lord is perfect, converting the soul." [That is, if we take heed to our ways according to God's law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones--clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love--a fear of falling short of his righteous approval], enduring forever. More to be desired are they [the law and the testimony of the Lord] than gold; yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is great reward."

"Who [in the use merely of his own fallible judgment and without the standard of God's law] can understand his errors [can rightly judge himself]?" But when, as we measure ourselves by this standard, we detect and deplore our short-comings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"--thus supplementing our efforts by our prayers.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would therefore be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin. Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting--"Then shall I be innocent from the great transgression" --evidently, the sin unto death referred to by the apostles also (1 John 5:16; Heb. 6:4-6; 10:26-31). Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed--the precious blood of Christ, shed for our redemption.

Well indeed may we pray and strive to be kept back from presumptuous sins--sins of pride and of arrogant self-will which does not meekly submit to the will of God. Let us, beloved, beware of the slightest tendency toward pride and self-will,

or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental make up, making our characters more beautiful and commendable both to God and to our fellow men; and in harmony with this habit of the mind the acts of life will speak. The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes--better husbands, better wives and better children. It will sweeten the temper, soften the voice; dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear his name and wear the impress of his blessed spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God a very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless stand-still, there is cause for alarm. Let us constantly keep before our eyes the model which the Lord Jesus set for our example--that model of the complete fulfilment of the will of God, in which the whole law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the divine approval now and the glorious reward of divine favor in due time.

R1300 : page 51

THE JEWISH HOPE.

"Thou art the land of all my dreams--
Thy wanderer's heart is thine,
And oft he lingers by thy streams,
O holy Palestine!

"A stranger in a stranger's land,
O'er hill and vale I roam;
But hope forever points her hand
Towards my fathers' home.

"I know that Israel's weary race
Is scorned on every shore.
They scarcely find a dwelling place
Where they were lords before.

"Yet 'mid the darkness and the gloom,
A light begins to break;
O Israel, from the dreary tomb
Thy buried hopes awake,--

"And lips that raise the fervent prayer,
'How long, O Lord, how long?'
Shall change the wailings of despair
To the triumphant song.

"And I may live to see the hour--
The hour that must be near--
When in his royalty and power
Our Shiloh shall be here.

"Till then my prayers will rise for thee,

Till then my heart be thine,
O land beyond the stormy sea,
O holy Palestine."

===================

R1296 : page 52

"JERUSALEM REVIVING."

DEAR BRO. RUSSELL:--Knowing that all true reports of signs of our times are of interest to the TOWER readers, I venture to give first a short description of Jerusalem, and second a fresh letter, written by a German, Pastor Schlicht, of Jerusalem. The letter is styled thus: "Jerusalem Reviving!"

It may be well to mention, for those who are little familiar with the different names of this ancient city, that before Jerusalem became a place of residence, its sacred hill was called "Moriah" (2 Chron. 3:1), northeast of the hill Zion, and was early hallowed by God's trial of Abraham's faith. (Gen. 22:1-19.) Its most ancient name was "Salem." (Gen. 14:18; Psa. 76:2; Heb. 7:2.) Afterwards it was called "Jebus," as belonging to the Jebusites. (Judg. 19:10,11.) Several other significant names were given it: "Ariel" (Isa. 29:1,2,7); "The Holy City" (Neh. 11:1; Mat. 4:5; 27:53); "The City of David" (2 Sam. 5:7); and "The City of the Great King."--Psa. 48:2; Mat. 5:35.

Jerusalem is situated on elevated ground, south of the centre of the Holy Land, about thirty-three miles from the Mediterranean sea, and about nineteen miles from the river Jordan. From the time it was called "The City of David," according to 2 Sam. 5:6-9 (where the storming of its fortress by David is given), it also became the religious and political centre of the typical Kingdom by the divine, great King Jehovah's appointment. (1 Kings 11:36.) After the division of the tribes, "The City of David" continued for a time to be the capital of the kingdom of Judah, though several times plundered, until at length it was made "desolate" at the

R1297 : page 52

Babylonian captivity.--2 Chron. 12:9; 21:16; 25:23; 36:3,10,17-20; 2 Kings 14:13.

After seventy years of desolation, on the return of the Israelites from captivity (536 B.C.) it was rebuilt the second time (Ezra 5:2); but it did not remain long, for only a century later it was conquered by the Romans under Pompey, and plundered by Crassus, B.C. 54.

The third time it was rebuilt by Herod the Great, commencing in B.C. 20; and the city and its grand temple remained until they were taken by the Roman Titus, and totally destroyed, A.D. 70. This ancient city Jerusalem suffered in all thirty-two wars, was stormed and taken seven times, and was twice totally despoiled. Thus it has remained until recently--a "desolate" city--as Jesus, the Great Prophet, predicted: "Behold, your house is left unto you desolate;" and "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."--Mat. 23:38; 24:2.

History tells us that the Emperor Julian, the Apostate, endeavored to rebuild the temple in A.D. 363, with the object of making void and of none effect the prophecy of Christ as above quoted; but his design was frustrated by an earthquake, and by fire bursting forth from the foundation-walls of the "thrown down" temple.

But though the "due time" for the rebuilding of the fourth temple (Ezek. 40-48) has not yet arrived, nevertheless "The City of the Great King" has been wonderfully reviving for the past sixteen years; and not only the city, but also the land, "a land [once] flowing with milk and honey."--Exod. 3:8.

We give now the letter from the pen of Pastor Schlicht, which was addressed to the editor of a German monthly journal, published at Gernsbach, Germany:--

"It is wonderful, and comprehensible only to those who truly believe the prophecy of the inspired Scripture; it is remarkable how the city of Jerusalem for the past sixteen years is growing in size and grandeur--a city, remember, in the midst of a rocky and for the most part unfruitful mountainous district, which, since its destruction, had nothing left of its ancient beautiful surroundings. Thus for the past eighteen centuries it had no commerce, no industry, no outward brightness, lustre and splendor. No! it had nothing of that which in general will elevate and advance a city. It has been truly a 'trodden down' city as predicted.--Luke 21:24.

"But, nevertheless, this 'desolate' city is mightily reviving, blooming up, and continually expanding. This is demonstrated by its continual, unceasing, new-arising business buildings,

R1297 : page 53

factories and dwellings. Surely this ought to be a measuring-scale of its being favored AGAIN from on high.

"The walls of ancient Jerusalem, which once enclosed all the buildings of the city, are no more, of course; and if they still remained, the enclosure would prove too small. For the past sixteen years the city is rapidly and continually expanding. Outside the ancient city wall, the school of Bishop Gobat, and the orphan asylum of Pastor Schneller, in the western district of the city, have stood for the last few years; and in that time dwellings have been arising all around them. Yes, dwelling-houses with surrounding gardens, asylums, church-buildings, business-blocks, factories, etc., are rapidly arising. It is wonderful that Jerusalem is now reviving to such an extent that from West to North there are streets from two and a half to three miles long, being filled with buildings. And notwithstanding this, the applications for dwellings and business-places are continually increasing, and the rents of these gradually rising.

"And not only is the city reviving, but the Holy Land also. For the past eighteen centuries, what the prophet Jeremiah says has been true: 'The ground is chapped, for there was no rain in the earth [land], the plowmen were ashamed, they covered their heads.' (Jer. 14:4.) But this state of the land is rapidly changing, and is becoming as David says: 'Thou waterest the ridges thereof abundantly;...thou makest it soft with showers; thou blessest the springing [forth of fruit] thereof,' etc. (Psa. 65:10-13.) And more than this, we may even put the words of the prophet Jeremiah thus:--The ground is no more chapped, for there are NOW rains in the land, the plowmen are no more ashamed, and do not need to cover their heads any longer--for the favor of Jehovah is causing the city of Jerusalem to revive!"

J. A. WEIMAR.

===================

R1297 : page 53

STRONG DELUSION.

"For this cause God shall send them strong delusion, that they should believe a lie, that they all might be condemned [as unfit for the honors of the high calling] who believed not the truth, but had pleasure in unrighteousness." --2 Thes. 2:11,12.

A delusion is an error which, when viewed from certain standpoints of observation, has the appearance of truth. A delusion is more or less dangerous according to the importance of the truth which it misrepresents, beclouds or falsifies; and, if followed, it leads accordingly to more or less disastrous consequences. If a merchant be deluded and misled by an apparent boom in his line of industry, the result to him may be financial disaster. If a man or woman be deluded by false ideas of life or by false appearances of character when choosing a partner for life, the result may be long years of domestic misery. And, likewise, eternal interests may be, and are, continually affected by the delusions of error on religious subjects.

When a man is deluded he verily thinks he is right. He claims to be honest in his convictions, and he is so. "There is a way that seemeth right unto a man; but the end thereof [where the subject of delusion is of vital interest] are the ways of death." (Prov. 16:25.) The world to-day is full of delusions, and of deluded people who verily think they are right, and who expect in due time to realize their delusive hopes. There are political delusions, financial delusions and religious delusions of every shade and hue; and thousands and millions of people are following them, and devoting all their time and energy to them, only to realize in the end a whirlwind of confusion, disaster and the utter wreck of all their hopes.

The questions then arise, Who can escape these delusions so common among men? or how may we know that we are not ourselves among the number of the deluded ones? The fact is that no member of the fallen race is, of himself, proof against them. We are all, in consequence of the fall, both physically and mentally impaired; our experience is brief and varied, and our knowledge is necessarily very limited.

Though we see that financial delusions are continually misleading men and blighting their hopes of temporal advantage; and though we see that political delusions are forming various factions among men and leading them to strive for the realization of numerous delusive hopes, which, in the end, will bring only anarchy and a time of trouble such as was not since there was a nation; yet those which chiefly concern the children of God are the religious delusions, or those capable of affecting their eternal interests.

R1297 : page 54

The saints have little to fear from financial delusions or disasters, since they are generally the poor of this world who have little to lose, but whose bread and water are sure (Isa. 33:16), and whose treasures are not laid up here, but in heaven. Nor are they specially concerned with the political delusions which we are told shall ere long lead to the great political disaster, which is even now imminent. These are important to the world, whose only concern is their temporal interests. But the questions with us are, How shall we escape the religious delusions so prevalent everywhere? and what proof have we that we are not now under such hallucinations?

These are important questions which no child of God can afford lightly to set aside. But note the words of the Apostle above quoted, which seem to imply that God is desirous that some should be snared, and to the very intent that they might be condemned--"God will send [permit to come upon] them strong delusion, that they should believe a lie, that they all might be condemned."

Who are these whom God thus desires to be snared and condemned? Paul answers, They are those who believed not the truth, but had pleasure in unrighteousness. They are not those who never heard the truth, but those who, having once heard and understood it, turned from it, rejected it and had pleasure in unrighteousness --not necessarily in gross unrighteousness, such as crime, but in some measure of unrighteousness; often a desire for a little more liberty of self-will instead of close conformity to the divine will, and consequently a preference for the error which would grant such liberty and silence the promptings of conscience and the voice of truth. Such prefer the error to the truth. Those who receive not the truth in the love of it are not worthy of it, and they, therefore, must go away from it into the outer darkness that envelops the world. To these error comes in its most deceitful forms, and they quickly fall a prey to the delusion.

With the Psalmist, therefore, we may well inquire, "Who," then, "shall be able to stand? --who shall ascend into the hill [kingdom] of the Lord? or who shall stand in his holy place?" Now mark the answer: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Psa. 24:3-5.) Here is the class among whom the delusions of error can make no headway. These have a standpoint of observation from which every error appears in its true colors, and every truth in its proper light.

Mark the particular features of this class: They have "clean hands:" Their work for the Lord may be very imperfect; they may tell the story of his love and grace in a very halting, awkward manner; they may minister to the temporal or the spiritual necessities of the saints, or others, from a very frugal and plain store of their own; but their work will be clean; their story will be free from self-emulation and human glorying, and their works will be free from both ostentation and parade. What they do will be done with simplicity and meekness, as unto the Lord, and not for the praise of men.

They have "pure hearts:" Under divine inspection, their motives are seen to be pure. Their whole purpose and endeavor is to glorify God and to bless their fellow-men, especially the household of faith. They "have not lifted up their soul unto vanity:" They have no vain worldly ambitions, either secretly or openly cherished and ministered to behind the outward profession of entire consecration to God--no ambition to be great, or good, or wise in the eyes of men, nor to grasp the fleeting earthly treasures once consecrated to God. Nor have they "sworn deceitfully:" They have not made a covenant with God of entire consecration to his service, with a secret determination to keep back part of the price; nor have they since making the covenant repudiated its obligations.

The whole course of this class is one of sincerity and truth. Their character is that of meekness and faith; they love righteousness and desire to be molded and fashioned after the principles of righteousness; and they correspondingly hate wickedness and every evil way. With a realization of their own short-comings from the standard of perfection, they put no confidence in the flesh, but humbly and implicitly

R1297 : page 55

submit their will and judgment to the will and plan of God. So they have no schemes or plans of their own, but are fully devoted to the accomplishment of God's plan, in God's own way and time, having full faith in his sure word of prophecy and promise.

Those who have such a spirit come reverently to the Word of God to learn God's will and way, and with a desire to walk accordingly; and here they receive the divinely-provided armor of God, which will protect all who carefully put it on from all the fiery darts of the enemy.

Without this complete armor, no child of God is safe in this evil day. "Wherefore," says the Apostle, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."--Eph. 6:13.

The evil day here referred to is this Day of the Lord, in which we are now living, wherein every man's work shall be tried, so as by fire. These are the "perilous times" of which the Apostle forewarned the church--times peculiarly perilous to Christian faith, because of the many subtle and delusive forms of error now springing up to intercept the progress of the truth. But God's provision for his saints is equal to the emergency of the perilous hour. Never before this "evil day" was it possible for the saints to put on the whole armor of God; and never before was it needed. For some years past the Lord has been handing us this armor, piece by piece, and has been telling us to put it on and wear it that we might become accustomed to it and feel at ease and at home in it, because the time was shortly coming when it would be impossible to stand without it.

Some--a few--have been heeding the counsel. Carefully they have buckled on every part of the armor as fast as they received it, and in consequence, to-day they stand completely clothed with the truth. Their loins are girt about with it; their feet are shod with it; and it covers their head [their intellectual faculties] as a helmet of salvation [salvation from the snares and delusions of error]. Then they have on the breastplate of righteousness--a righteous character, which the truth has developed in them; and in their hands they bear the sword of the spirit, which is the Word of God, which they are now able to handle with ease and vigor in defense of the doctrines of Christ; while their ample shield of faith is an able defense against all the fiery darts of the enemy, so that the flying arrows do not even jar the armor or for a moment stun the inner man.

Praise God for such an armor! Brother, have you put it on? Do not rest satisfied with the idea that you can get along as well as your fathers did with only a part of it. The time is coming, yea, and now is, when you must have it complete, or you will surely fall. The portions of the armor presented to the saints of the past were sufficient for their day and trial; but a greater trial of faith in this "evil day" necessitates a more complete defense.

Do not say to the Lord, "Well, I have the breastplate and the shield; no, thank you, I think

I shall not need the helmet;" or, "I think I can get along without the sword." I tell you, you will need them all; make haste and put them on without delay. Some of you should have had them on long ago, and should be able to help others don them now. Many are already falling, and sadly many are feeling their lack of the helmet. Some with mere curiosity-interest have spent much valuable time in looking at the various parts of the armor as presented to them for the past few years, instead of earnestly buckling them on and proving them: and they have become so used to merely looking at the beautiful pieces of the armor that they expect the process of bringing forward new pieces to continue forever. Let such wake up to the fact that the armor is already complete and that no more can be added to it. That is to say, the plan of God is now rounded out to completeness and no more can be added to it, because anything more would be a superfluity. The Lord has graciously shown us its entire outline, as well as the manner in which the various parts of it work together. Look at your hand: it has four fingers and a thumb. You do not say, Well, perhaps another thumb or finger will appear by and by. You know there will be no such thing. That hand is complete and another member added to it would be superfluous.

Just so those who have come to view the full

R1297 : page 56

completeness of God's plan, as now unfolded to us, know that nothing more could be added to it. It is gloriously complete and worthy indeed of its great Author. But, while the outlining, the general harmony and the working together of the various parts are all clear to us now, we yet have room for profound thought and study of it, and probably will still have even after we are glorified. Some make a great mistake in continually putting on and taking off various proffered armors. There is but one armor that will be of any use or protection to us, and that is that which is stamped with the scarlet stamp of the precious blood of Christ. Every piece of this divine armor is so stamped, and it all fits together. If you think to change your helmet of salvation for some other helmet, you will very soon want another breastplate to match it. And you will want another sword; for this sword will not match with any other helmet. And this shield of faith will not match with any other armor. Do not allow your head to grow too big for the helmet which the Lord has provided, and then go around hunting a new helmet to fit your swelled and wrong ideas. If the helmet supplied in God's Word will not fit you, do not fancy that the increase is real wisdom, and try to stretch the old one or to get a new helmet; but freely apply the liniment of humility and reduce it till the helmet does fit.

Put on the whole armor of God. And make sure that you accept no spurious brand. Every piece of the genuine is stamped with a cross and the words--To be worn only by the redeemed. Put on piece by piece, quickly; buckle it on securely; and having done all, STAND. The position thus suggested implies an attack: the attack will surely come, and indeed has already come to many. Are you ready now to do good service as a valiant soldier of the cross of Christ? Stand! do not run away; stand your ground and battle for the truth.

As we have already observed, it is as truly a part of God's purpose to let some fall in this evil day, as it is to enable others to stand. He therefore permits the strong delusion to take possession of all who have pleasure in unrighteousness, and who therefore do not believe the truth. Such are unworthy of the truth, and sooner or later every such an one must fall. All such are condemned as unworthy of membership in Christ, the vine; and as the time for the exaltation of the Church draws nearer and nearer, the testing may be expected to increase until all the unworthy ones are weeded out. He will gather out of his Kingdom all things that offend [those who put off the wedding garment of Christ's imputed righteousness, etc.], and all that do iniquity [those who practice sin]. And then shall the righteous shine forth as the sun in the kingdom of their Father.

If, then, we would escape the delusions of this evil day, let us see to it that we are in deed and in truth lovers of righteousness; let us receive the truth in meekness, hold it with humility and thankfulness, and serve it with energy and zeal.

===================

R1297 : page 56

A CRITICISM.

The following, from Bro. R. Wakefield, was written to assist a weaker brother caught in the meshes of no-ransom sophistry, and stumbling into one of the worst forms of infidelity. Bro.

W. sent a copy of the same to us also, which we publish for the benefit of any who may be caught in the same snare of the adversary.

DEAR BROTHER J.:--I have read carefully and critically, as you requested, Mr. Adams' book, in which, under a pretense of harmonizing the Bible, he labors to undermine and overthrow its entire teachings. Before I mention some of the conclusions at which I have arrived relative to your author's teachings, I may say that I have found in the book so many departures from the truth, that to give an answer to every point would be nothing less than to write an answer to the entire volume. I shall study brevity, however, and try not to impose too much upon your patience. In answering this writer's doctrine, you will observe, too, that the same will apply to several other no-ransom theories which differ from this only in a few minor points.

Let me begin, then, with almost the last pages

R1297 : page 57

of the book. On page 322 your author says, "Man is not yet created: but is in the creative process." On page 202, "Man is yet in the grub condition (the grub, as contrasted with the butterfly) --a mere tadpole, unfinished, crude, in the rough." On page 97, "Adam at his creation was in this unfinished condition. He was not created in God's image!"

Now what saith the Scriptures? Gen. 1:26: "And God said, Let us make man in our image, after our likeness:--And God created man in his own image: in the image of God created he him: male and female created he them. And God blessed them." This is repeated twice in Genesis. In 5:1: "In the day that God created man, in the likeness of God made he him." And 9:6: "In the image of God made he man." In the New Testament the same fact is re-affirmed. In 1 Cor. 11:7: "For man is the image and glory of God;" and James 3:9: "Men are made after the similitude of God." To argue against such unqualified statements of fact, and to try to make them mean something else, is, in my estimation, a wresting of the Scripture. When you read "And God blessed them," you might as well say God did not bless them, as to say, as your author so complacently does, that Adam was not created in God's image.

On page 100 "the creative process" is more particularly stated. "God's creative work only began in Eden: redemption, resurrection, judgment, probation, are simply steps and stages in the same creative process: and man, as yet, is only passing through one stage of his creation" (page 202). The first stage of the creative process is to be followed by the second, or finishing stage; the first is the animal, the second is the spiritual. And in the finishing stage the entire race is to be elevated to the glorious spiritual condition of our Lord Jesus, who is "the restored, perfected man" (pages 158, 165). They are to come forth from their graves unto the beginning of the spiritual stage of creation, and when they shall have passed through their probation, when the thousand years are finished, then they will have reached the same spiritual life as the elect: having attained to the possession of the divine nature they will live in the true sense, "the life that is life indeed" (pages 163, 275, 276). "Thus will be accomplished God's original purpose, to create a race of intelligent beings in his own image, divine, Godlike, as himself" (page 101).

A single text of Scripture will show the utter fallacy of this fanciful theory. Jesus is retained in the heavens until the times of "the restitution of all things spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) If God set out at the beginning to create such a "divine, Godlike race," and if he finishes his work, as your author describes, wherein comes the restitution or restoration? According to his plan, Jesus, at his resurrection, was not in any sense a "restored" man--he was "finished" according to the original design; and so, too, if God bestows upon "every member of the human race" the divine nature, which they never had, and so had never lost, to call that restitution, or restoration, is simple nonsense. The idea of a "new creation" is likewise excluded, since the consummation of the work is but the finishing up of "the creative process."

Thus in these, as in many other places, your author convicts himself of falsehood, according to his own rule. He says (page 41), "Truth out of place becomes falsehood: instead of upbuilding it is misleading." On page 116 it is admitted that "most of the epistles are directed to the elect, who are chosen in Christ before the foundation of the world." And yet in numerous

R1298 : page 57

instances, language thus addressed to the elect he applies to the entire race. Thus on page 101 Paul's declaration: "As we have borne the image of the earthy, so shall we bear the image of the heavenly" (1 Cor. 15:49); and "Ye are God's workmanship" (Eph. 2:10); "Ye are

God's husbandry" (farm, margin); and "Ye are God's building" (1 Cor. 3:9), are all made to apply to "God's work in the creation of a race like himself." On page 164 also, the text 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," is made to apply to "every member of the race." On page 239 he says: "Bear in mind that it is God who is creating the race in his own image and likeness--man's probation is a part of the creative process; and for its accomplishment

R1298 : page 58

God's own honor and credit are at stake." And he quotes, "Being confident of this one thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. 1:6.) What greater perversion of language could there be than this of applying to the race the divine assurances of interest in, of care for, and of faithfulness toward, "them that are sanctified in Christ Jesus," "called saints," "whose hope is laid up in heaven?" And these are but samples of many misstatements of the truth.

Another example of your author's crookedness is found in his treatment of the statements that "God was in Christ reconciling the world unto himself;" and, "As in Adam all die, even so in Christ shall all be made alive:" insisting that nothing less can be meant than the ultimate exaltation of every member of the human race to that glory and immortality to which Christ has attained, and to which he has called his saints, "the elect:" and then, on page 307, admitting that there will be some "who shall not inherit the kingdom of God," and who "shall not obtain the high-calling." And here he makes reference to Phil. 3:18,19, where the Apostle says, "Many walk (according to the flesh) who are enemies of the cross of Christ, whose end is destruction." Of the same class of evil workers the same Apostle says (Rom. 6:21,23), "the end of those things is death." "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." And it is positively certain that this death is not the death of the sin in the sinner, so that he may be transformed into a saint, but it is the death of "the enemies of the cross of Christ." In this connection your author, arguing against the popular doctrine of eternal torment, says very truly that the Scriptures never use any such terms as "eternal death," or "endless punishment."

But why does he use those very terms in laboring to establish his own theories? Commenting on Psa. 9:17, he says, "What is there in Scripture, take it how you will, to prove that future punishment is endless?"

What is there indeed! Had he been willing to put that test fairly before his readers, I imagine he would have found in it a death-blow to his fanciful interpretations, and his theories of the ultimate salvation of every individual member of the human race. "The wicked shall be turned into hell." The word, literally rendered, is "turned back," "returned." Turn to Gen. 3:19 and read, "Till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." And to Psa. 90:3,13: "Thou turnest man to destruction; and sayest, Return, ye children of men." "Return, O Lord, how long?" etc. Now if Psa. 9:17 affirms that the wicked shall be "turned back," or "returned," into sheol, several things are self-evident: First, to be in sheol is to be in a condition of "destruction;" second, in order to be returned, those who are in sheol must first be brought out: this will be the coming forth of "all that are in the graves," when hades or sheol "shall give up the dead which are in it." If then, after being thus brought forth, the wicked shall be "turned back" into "destruction," since there will be "no more a sacrifice for sin" (Heb. 10:26), it would certainly seem that their punishment is final, and beyond the hope or possibility of reversal.

A similar line of thought is suggested in connection with your author's treatment of Matt. 25:46. We can readily admit that the passage gives no support to the hideous dogma of endless torment, against which he makes such a vigorous fight; but the question remains, What is the true teaching of our Lord in this place? Is it, as your author says, that the punishment indicates a course of "correction, discipline, improvement," so that the "goats" shall be ultimately turned into "sheep," or is it something else? Turn to verse 41 and read, "Depart, ye cursed, into the aionion fire, prepared for the devil and his angels." If the "end" of the devil is that he shall be "destroyed" (which your author admits on page 233), why should his "angels," "messengers," "servants," fare any better? If the Lord intended to teach that the fire should ultimately prove a blessing to those servants of the wicked one, is it not most singular that he should send them into it under a curse? In verse 46, the "aionion fire" of verse 41 is defined as signifying "aionion punishment."

Now, what is the punishment? The

R1298 : page 59

word is "kolasin," and signifies primarily "to cut off," as "lopping off branches of trees, to prune." These, the goats, "shall go away into kolasin aionion [the cutting off enduring]; but the righteous into zoen aionion [the life enduring]. Now if the life of that age, or of the ages, is to be an endless life, by the same rule, and of necessity, the cutting off from that life, which is the punishment, must also be endless, perpetual.

And here your author makes a fatal mistake. He applies to these wicked ones, whom the Judge cuts off from life, the idea of pruning for their good, and ultimate blessing. Let the Lord explain and defend himself. Turn to the 15th of John and read: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here then is the whole truth. The branches that are "taken away" are "cut off, removed." The word carries with it the sense of "to destroy, to kill;" but the fruit-bearing branches are "pruned, purged," that they may be yet more fruitful. Thus, according to his own rule, by putting "truth out of place," your author makes himself a teacher of "falsehood."

But glaring as is this perversion of the truth, your author is still more deeply involved in his treatment of Jesus as the Savior of the world. The "precious blood," of which the Apostles all make so much account, has no place in his plan of salvation. On page 137 we read, "The death of Christ on the cross, without the gate, was the fulfilment of that part of the type of the sin-offering that pertained to the disposal of the dead body without the camp, after it had been slain and its blood poured out to make an atonement." "Thus does it appear that the sacrificial death of Christ was not his death on the cross, but previous to that, since his death on the cross was the antitype of the disposal of the already dead carcass of the sin-offering;" for Christ, he claims, "was in a condition of death while here in the flesh." On pages 132 and 133 it is set forth that the sacrificial death of Christ was the death that he suffered when "he laid down" his "pre-existent life" in order to be made in the likeness of sinful flesh. And this erroneous doctrine concerning the sacrifice of Christ is based on a manifest perversion of two texts of Scripture. (John 10:17,18, and 2 Cor. 8:9.) Your author claims that the correct rendering of John 10:17,18 is, "I laid down my life; no man took it from me, but I laid it down of myself:" making the laying down of his life an act already in the past, and applying this to his pre-existent life. The verb taketh in verse 18 he declares, should be took, as in the margin of the revised version: putting it in the past tense.

Now to discover the fallacy of all this, it is only necessary to read the Scriptures. In verse 11: "The good shepherd giveth (literally, lays down) his life for the sheep:" is giveth in the past tense? In verse 17: "I lay down my life:" is lay in the past tense? The word is not laid, but lay, and it is correctly rendered. The word taketh also, in verse 18, is correctly rendered. In the Diaglott the text reads, "No man takes it from me, but I lay it down of myself." This is an entirely different thing from saying, as your author does, "I have already laid it down" (page 180). The Lord was speaking of something he was about to do, not what he had already done. The word giveth in verse 11 is "lays down" in the Diaglott; it is also "lays down" in the Variorum Testament; and Young gives the meaning, "to put, set, place."

In perfect harmony with this is the Lord's saying in Matt. 20:28: "The Son of man came to give his life a ransom for many." O, says your author, that was his pre-existent life, that he had already laid down! Was it? You will please notice that the Son of God did NOT die in order to come here in the likeness of sinful flesh. He said to the Jews, pointing back into the past, "Before Abraham was, I am." The Father sanctified the Son, and sent him into the world, and he did not die on the way. He was alive before he came, and he was alive when he came: there was no death, nor cause of death in him! He was not a dead carcass, as your author says, page 137, but he was the living representative of the living Father who had sent him. (John 5:26; 14:9.) And even if he had laid down his pre-existent life, it would have been worthless in the way of making atonement. Was there any blood-shedding in connection with the laying down of that pre-existent life (supposing that he did lay it down)? Certainly not; it was a bloodless offering; and "it is the blood that makes atonement" (Lev. 17:11); and "without shedding of blood there is no remission." (Heb. 9:22.) Redemption is "through the blood." (Eph. 1:7; Col. 1:14; 1 Pet. 1:18,19.) It is "the blood that cleanseth from sin." (1 John 1:7;

R1298 : page 60

Heb. 9:14; Rev. 1:5.) It is "the blood of the cross" that makes peace. (Col. 1:20.)

R1299 : page 60

"By the blood we have access to the Father." (Heb. 10:19; Eph. 2:3.) "The Church of God he hath purchased with the blood of his own Son."--Acts 20:28.

So it was by his death on the cross, in the shedding of his precious blood, that Christ made atonement for the sins of the world, and through it men obtain forgiveness and salvation.

In 2 Cor. 8:9 your author thinks he finds proof of the sacrifice of Christ's pre-existent life. But the unanswerable disproof of such a notion is found in the careful reading of the Diaglott rendering of the 8th and 9th chapters. The idea of sacrifice is not even hinted at, much less is there any allusion to Christ's pre-existent life. The Apostle was making an appeal to the Corinthian brethren for liberality in their contributions to the fund which the churches were making up for "the supplying of the wants of the saints" (9:12); and to strengthen his appeal he reminds them of the favor which the Lord Jesus manifested toward them, in that, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Evidently he hoped by this reference to the gracious act of our Lord to excite them to generosity in helping on the benevolent work in which he was engaged. Thus once more, by putting "truth out of place," your author convicts himself of "falsehood."

Your author's rejection of the ransom by the blood of the cross is certainly of vital consequence. On page 139 he says, "The real sacrifice and death of Christ was when he gave up the glory which he had with the Father before the world was, and entered the condition of fallen man." And, page 141: "This was the sacrifice and the death of the atonement;"--"His death on the cross was not his sacrificial death:" It had no more significance than the death of a martyr; and it was only "the antitype of the burning of the already dead carcass of the sin-offering." Now notice: perhaps for the sake of maintaining an appearance of consistency, your author is obliged to admit that it was the blood of the sin-offering that made atonement, but in the great antitype of the sin-offering, the "precious blood" is utterly and contemptuously ignored. He says, "The ordinary view belittles the whole affair, making the sacrifice and death of Christ simply one among thousands of such events. The great sacrifice, and the one death that could bring about atonement, was the laying down of his pre-existent life."--Pages 132, 133, 140.

Was it indeed? We have already seen that even if he had laid down that life, the shedding of blood in connection therewith was an impossibility; and equally impossible was it to have made atonement without the shedding of blood.

Thus your author ranks himself with the "enemies of the cross of Christ," and with the despisers of "the blood." No words can be plainer than those which declare that Christ gave his "life a ransom:"--"The life is in the blood." "He poured out his soul unto death." "The blood of Christ, who offered himself without spot to God." He gave "himself a sacrifice and an offering to God." "He bare our sins in his own body on the tree." "Ye are bought with a price:" purchased with the blood of God's own Son. He was "the man Christ Jesus" who gave himself a ransom for all; he was not a man in his pre-existent condition, and only a man could be a ransom or corresponding price for man.

Say, beloved, both you and I have known too much of the value of the "precious blood" to permit ourselves to be seduced away from following our Lord and Redeemer in his own appointed way of life. Have we not together rejoiced in the privilege of entering "into the holiest by the blood of Jesus Christ?" Have we not known that "the blood of Jesus Christ," God's own Son, "cleanseth us from all sin"? How often have we feasted together in heavenly places, and on heavenly things in Christ Jesus, and rejoiced in the knowledge that the "cup of blessing" was to us "the communion of the blood of Christ"? And when at last we shall "Fall at his feet, and the story repeat," will not the burden of our song of praise and thanksgiving be, "Thou hast washed us from our sins in thine own blood"? This is the testimony that I would blazon on the very heavens in characters of living light, so that all the world might see and read, and if they will, believe and live!

R1299 : page 61

Let me now briefly notice your author's doctrine that "All things are of God." That includes (page 53) "absolutely all things, the bad, as well as the good; all the crime, and sin, and wickedness. All things include evil things, and we shall find that these are of God, as well as those things that we call good" (page 55). The case of Joseph, which is first given to illustrate how evil things are of God, will sustain this doctrine as applied to every other case, or else it will prove your author's teaching a blasphemous falsehood. Joseph's brethren were jealous of him: their jealousy quickly turned to hatred, and hatred developed into murder. Envy, hatred, murder, are evil works of the flesh: they are of the devil, for "he that committeth sin is of the devil." (1 John 3:8.) They are "enmity against God."--Rom. 8:7.

Your author says, "Evil things are of God, as well as those things that we call good." And he further says that "There is no evil but moral evil" (page 225). Now the question affecting Joseph's brethren is, Did God work in them those evil passions, and lead them on through envy, jealousy and hatred, to the commission of murder? for in heart and purpose they were murderers. If he did, then he violated his own laws and the moral principles that he enjoins upon his creatures, and lifted his hand against himself. "Thou shalt do no murder," is his law; and hatred is the moral quality that is equivalent to murder. Did God incite Joseph's brethren to hatred and murder? Listen! "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man! But every man is tempted when he is drawn away of his own lusts, and enticed." (James 1:13,14.) Here then is an unqualified and authoritative statement of the truth that "evil" is not of God. The evil passions of men, "their own lusts," lead them on to the commission of evil deeds, and they are not of God, but of the devil.

If God incited evil passions in men, and led them on to the commission of evil deeds, he would simply convict himself of lying and hypocrisy, for he constantly forbids and denounces such evil things; and to pronounce men guilty, and punish them under such conditions, would be to declare himself an unprincipled despot. Your author says, page 208, "It is absolutely certain that man is not a free agent (actor);" and on the preceding page--"Man goes the way that God desireth: his steps have been prepared beforehand, and are all ordered of the Lord." Where, then, does man's responsibility come in? But, if as he shrank from the results of his own teaching, he takes pains to explain, as in Joseph's case, and that of Abiathar, which is quoted to show how evil things are of God: "The awful deeds of wicked men are of God in such a sense that he makes them conducive to the carrying out of his own plans, and brings good out of them in the end" (page 57). Yet over and over again he declares that absolutely all things, evil things, crimes and wickedness of every kind, as well as what we call good things, "are of God," literally "out of God," and man (all men, every man) goes the way that God desires, and has marked out beforehand for him.

In Eph. 2:2, the prince of the power of the air is said to be the spirit "that now works in the children of disobedience." To say, as your author does, that God controls and overrules for good, and for the accomplishment of his own purposes and plans, the evil doings of evil men, is an infinitely different thing from saying, as he also does, with constant repetition and emphasis, that "absolutely all things, crime and sin and wickedness, as well as good things--absolutely all things are of God." The former is truth; the latter is a blasphemous falsehood.

As to the declaration of Jehovah, "I make peace and create evil;" and "Shall there be evil in a city and the Lord hath not done it?"--take such Scriptures as Jer. 21:10-14; 25:29; 26:2-6; Ezek. 14:12-23; Amos 4:4-11; 9:8-10, and study carefully their connections,

R1299 : page 62

and you will find that the evil the Lord creates and does is the calamities and judgments that he visits upon the ungodly nations--"the sword, famine, pestilence and noisome beasts"--on account of their abominable iniquities; and that it is always in opposition to, and in condemnation of, the evil of sin, which is an abomination in his sight. R. WAKEFIELD.

===================

R1299 : page 62

PROGRESSIVE JAPANESE.

The U.S. Minister Plenipotentiary to Japan reports to the Government at Washington a remarkable religious movement in Japan. The natives, who had adopted the Presbyterian faith, concluding not to await the revision of the Confession proposed by the Presbyterians of the United States, have revised their creed to suit their own ideas. They also made an addition to the so-called Apostles' Creed by inserting the following as a preamble:--

"The Lord Christ, whom we worship as God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with him by faith are pardoned and accounted righteous; and faith in him, working by love, purifies the heart. The Holy Ghost, who, with the Father and Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without his grace, man, being dead in sin, cannot enter the kingdom of God. By him the prophets and apostles and holy men

R1300 : page 62

of old were inspired; and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible Judge in things pertaining unto faith and living. From these holy Scriptures the ancient Church of Christ drew its confession, and we, holding the faith once delivered to the saints, join in that confession, with praise and thanksgiving."

The American and European Presbyterian missionaries, seeing that the Japanese were determined, assented to the proceedings--no doubt fearing a general deflection toward some other denomination in case of opposition.

Minister Swift's report says that it is a frequent and common claim made by native Christian converts that the spirit and meaning of Christianity, in its broader and more universal scope, has never been properly comprehended among Western nations, and that the faith needed to be transported to Japan for final development and perfection. Consequently he apprehends that this change will be followed by other and more radical changes. We congratulate the Japanese on their progressiveness.

===================

R1300 : page 62

"ROGUE CATCH ROGUE."

This old adage is now being illustrated in Italy. For centuries Roman Catholicism has devoured the substance of the Italians for masses for the dead and for the living, until they are poor as well as ignorant and superstitious. Latterly pride and independence are reviving, and the civil government, anxious to be known as one of the great powers of Europe, has spent money lavishly upon the army and navy. As a result, between the demands of the Pope and of the king for taxes, and between their threats for the present and for the future life, the people are in bad condition--nationally and individually the Italians are on the verge of bankruptcy.

The king shrewdly sees that to enable the people to pay the taxes he demands, they must be relieved of some of the Pope's taxes for masses, etc. Accordingly, as a financial measure, he has recently cut off some of the Papal revenues, and thus inflicted fresh "torment" upon "the seat of the beast."

The following is the cable dispatch:

"ROME, March 19.--The laws for the suppression of religious guilds and fraternities, which have existed for centuries, and for the abolition of chaplains in hospitals, asylums and prisons, began to go into effect in February last. The result is extraordinary. Until two Sundays ago there were 5300 masses celebrated in Rome every Sunday. The number is now reduced to 800. One hundred and fifty-two churches are to be closed also, and their altars demolished.

"The pictures and statues, except such as the State thinks proper to reserve for public

R1300 : page 63

galleries, are to be sold by public auction. In the rest of Italy they will be destroyed, and not even remote villages will be exempt from this stern decree. Steps are also to be taken to prevent officers and soldiers from attending mass on Sundays, military duties being imposed on them during church hours. All sacred names are being erased from the school books and sacred emblems removed from the schoolrooms.

"These laws have created the utmost bitterness among the clergy. The Pope is resolved to spare no efforts to assist emigration to America and Africa. An enormous number of ecclesiastics have been receiving salaries from religious institutions now suppressed."

===================

R1300 : page 63

SPECIAL NOTICES.

We are anticipating a large attendance at the Memorial Services this year. Pressure of the work has hindered us from replying to all the dear friends who have written us of their coming, but they may all rely upon a warm welcome. We made the invitation as hearty as possible in the March TOWER.

Come with your hearts burning with love for our Lord and for all who have his spirit, and with sympathy for all who have not yet attained much of his likeness. Come intent upon doing good to some one else, as well as praying and seeking a blessing upon your own soul.

Some have written us that their Ticket Agent had no blank certificates, etc. We reply: It is his place to secure such certificate for you; but should he not receive them in time, ask the Agent to give you a ticket over the proper lines of railroad, and to give you a written paper stating that you applied for a certificate for excursion rates to the TOWER TRACT SOCIETY Convention, at Allegheny, Pa., that he had no such blanks, and that you paid full fare for your going ticket.

The Convention assembles Sunday, April 19th, at 10 A.M. The Memorial Supper will be celebrated on the evening of Tuesday, April 21st, 8 P.M. See March issue of the TOWER.

On arrival come direct to the WATCH TOWER office, No. 58 Arch street, Allegheny.

***

THE TAGS on your paper will, hereafter, inform you of how your subscription to the TOWER stands on our books.

Changes in dates will be made only at the beginning of each quarter.

Subscriptions will not, hereafter, begin at any time, but only with the quarters, January, April, July and October. For instance, new subscriptions sent in during February or March are reckoned as beginning with January issue, and marked as ending December 91, and to such the TOWER issues for the months already elapsed are sent at once.

Our list is not yet perfected, but will be so next month, we trust. Should there be anything about your credit on the tag not in harmony with your records we shall be pleased to know of it and to correct or explain the matter.

Those who have renewed since January have been given credit, and will find it indicated on their tags next month.

====================

R1300 : page 63

EXTRACTS FROM INTERESTING LETTERS.

Ohio.

DEAR BRO. RUSSELL:--I sent you a Money Order for $10.00 a few days ago, and request a renewal of my subscription to the TOWER for another year, and ten copies MILLENNIAL DAWN, paper cover, for distribution. The remainder of the money I place in your hands, to be used in the service of the Lord for the advancement of his Kingdom and glory.

About a year ago I asked the Lord in all sincerity and prayer to assist me in quitting the use of tobacco, and promised him in all good faith to use the money, formerly spent for it, to the advancement of his interest, as I now see it through the light I have received from the two volumes of MILLENNIAL DAWN and the TOWER. I had used tobacco for thirty years, and often tried to quit, but could not succeed in resisting the strong desire for its use; but since I quit this time, with the help of the Lord, I have lost all desire for it, and only twice (shortly after quitting) have I had the least desire for it.

R1300 : page 64

Since comparing carefully your views with the Bible, I am thoroughly satisfied it is the only true interpretation of God's plan I have been able to find. I have been a member of the Presbyterian church for thirty-five years, but recently, thank God, the scales of sectarianism have dropped from my eyes, and I can now see the glorious plan of God, in that he sent his Son Jesus Christ to be a ransom for all: the Church, the little flock, first; then the world. "Glory to God in the highest, and on earth peace, good will toward men."

May God prosper his work in your hands, and may the blessing of the Lord Jesus be with you and all those laboring for the glorious Kingdom which he has come to establish, is the prayer of your humble friend in the Lord,

A. W. LEE.

Missouri.

DEAR BRETHREN:--Enclosed find Money Order for which send me Vol. I., THE PLAN OF THE AGES. Through the kindness of Bro. T. Carr I got Vol. II., THE TIME IS AT HAND, and have read it nearly through. The truth is so clearly pointed out, and everything is so plain, that, although I have not seen the first volume, I have read it.

After preaching in the M.E. church for three years, during all of which time I have been earnestly seeking the truth, I am now, by the help of God, able to "come out of her."

Notwithstanding you advised your readers not to read the second volume before reading the first, I ventured on, and I feel that I am amply paid. May God ever bless you in your labor for the truth. Yours in Christ,

S. P. JOHNSON.

Scotland.

DEAR BROTHER AND SISTER RUSSELL:--With much gratitude I have to acknowledge the due delivery of the tracts and ZION'S WATCH TOWERS. Being in bad health for some time I have not been able to do much myself, but the Postman who brought the books, after reading Vol. I., has become greatly interested, and is now joyfully working for the Master. He gives away The Old Theology tracts, and loans MILLENNIAL DAWN. He has meetings with young men in his own house on Sundays for the purpose of reading MILLENNIAL DAWN along with the Word of God. In this way much good is being done, I hope.

I should like to write you a long letter, telling you much, but am not able. Enclosed is Money Order of L.2 for subscription and Tract Fund. Yours in Christian fellowship,

E. ALLAN.

Ontario.

EDITOR WATCH TOWER, DEAR SIR:--I will never be able to repay you for the light you have thrown upon God's Word, by your writings--THE PLAN OF THE AGES, etc. When I first read it, I was surprised at its revelations. Had I been asleep? No! but I had been trusting my salvation to a false theology, and giving unbounded faith to professed teachers of God's Word, and had failed to study closely for myself. I had gotten my eyes open to the fact, that the watchmen on the walls were giving uncertain sounds, and I began to search the Scriptures, when your priceless work fell into my hands in a way that I regard as providential, and it saved me years of study. I have read it over carefully several times, and practically mastered its teaching, and have gained immensely in my faith in God's dear Son. I find it does not require half the wisdom to understand the Bible as it is written, as it does to show that it means something different from what it says. I can now hold up Jesus, as God's dear Son, sent into the world to save sinners, to any of Adam's lost sons and daughters, and prove that he is a loving Savior, and will save his people from their sins. For twenty-five years, as a Methodist, I was tongue-tied, because I could not explain why Christ died for all, and could not save all. I could not recommend a Savior who could not do all that he professed to do. I thank God that I now realize that Jesus is all powerful, and will save all from the effects of Adam's sin, and give to all a personal offer to live forever on the same conditions on which Adam had life offered to him.

I have been trying to open the eyes of some of my brethren in the church, but find it harder work than with the outside sinner. Having consecrated my life to God, I shall go on to the end; and I know that if I am faithful I shall obtain the "crown of life"--Immortality.

Wishing you every success in your glorious mission, I remain, yours in Christ,

J. E. AUGER.

England.

DEAR BRO. RUSSELL:--Thanks to you beyond expression, for the parcel of tracts, the envelopes, and then the TOWER, in quick succession. And I trust by a judicious use of them to disseminate the truth to those who are in bondage to sectarianism. As to the new appearance of my old favorite, the TOWER, I did not know its face, until I opened the cover, which made my eyes sparkle with joy. How good the motto--to bear the cross, then wear the crown. May we be found worthy. Yours in Christian fellowship, GEO. SHORT.

====================

R1301 : page 65

VOL. XII. MAY, 1891. NO. 5.

VIEW FROM THE TOWER.

Those of our readers who were not privileged to attend the Convention and Memorial Supper, recently held in Allegheny, will be anxious to learn something of it.

It was a most blessed occasion in every sense of the word; and it was the general sentiment among those who had attended on previous occasions, that for spirituality this meeting not only surpassed any of the previous ones of the same order, but also any other religious convention they had ever attended. Truly it is good to be here, was the testimony of all.

The attendance from surrounding towns and States was about 140. They came various distances --Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Virginia, West Virginia, Maryland, District of Columbia, Ontario, Manitoba, Nebraska, Minnesota, Wisconsin, Michigan, Illinois, Indiana, Kansas, Missouri, and Kentucky being represented. A goodly proportion of our regular Allegheny congregation was also in constant attendance.

The requests made in the March TOWER, that only those trusting in the merit of the precious blood of Christ should come, and that all coming should do so with a desire and prayer to do some good as well as to get some profit, seems to have been heeded. The spirit of meekness, gentleness, brotherly kindness and zeal for God's Word--all elements of the spirit of love --which pervaded the meetings and displayed itself privately as well as publicly, was very marked. Some, in the closing testimony meeting, said they had not supposed such perfect heart-union and sympathy possible on earth, especially in such a promiscuous gathering from far and near of people used to thinking for themselves, and without a bond of any sort except that of the spirit of the truth--the spirit of Christ--Love.

The program announced in the March TOWER was carried out. The morning and evening sessions of the first day (Sunday, April 19th) were testimony meetings, and were truly feasts of fat things, spiritually. One after another, many related, briefly, how the Lord had graciously led them out of darkness into his marvelous light, into the sunshine of his truth, into love, into the fellowship of his sufferings and joys, and into the glorious and sustaining hope of ultimately attaining his likeness and joint-heirship with him in his Kingdom. Early in the first session it was decided by general consent that the trials, difficulties and discouragements, in which each one had a large experience, should be forgotten and passed by to give room for the more blessed consideration of our present joys and future hopes through the Anointed One, thus putting in practice the Apostle's injunction to forget those things which are behind and to reach forward for those things which are before, and thus to press along the course for the great prize of our high-calling, looking unto Jesus, the author and soon to be the finisher of our faith.

R1301 : page 66

Many of the testimonies will never be forgotten. They came from all classes and ages, and from those gathered out of nearly every sect of the nominal church, and from some reclaimed from Infidelity. Those who once called themselves Baptists, Methodists, Adventists, Episcopalians, Presbyterians, Roman Catholics and Infidels, here united their hearts and voices in praising God for leading them out of darkness and bondage into the marvelous light of present truth. Christians in the vigor of life joining with the aged and the new beginners formed a scene long to be remembered. One brother, with tears, told how he had once been an unbelieving blasphemer, how he had examined the creeds of the various sects, and had concluded that Christianity was a tissue of nonsense, but how the truth had finally reached him, how he at first treated it lightly, but how he was finally convinced and converted, and how he had given himself fully and unreservedly to God and his service, and was now trying to let the true light shine, by living a consistent Christian life and by scattering the reading matter through which, under the blessing of God, his gross darkness had been dispelled and the light of truth let into his heart.

The discourse of Sunday afternoon was designed to show that while the whole armor of God, fastened with present truth, is necessary to those who would be overcomers of the world in this evil day, and will be supplied to all the consecrated ones seeking it, yet more than this is necessary. It is necessary that the spirit of the truth shall be received as well as the letter of the truth. The spirit of the truth was shown to signify the true, proper influence of the truth, the influence which God designed it should exert upon all who rightly receive it. The spirit of the truth is a spirit in full accord with the truth; a spirit or disposition which, so far from wishing to warp or twist the truth to suit former prejudices, gladly surrenders all else and seeks to know and to do in fullest harmony with God's will and plan. The spirit of the truth leads those possessed of it to count it all joy to sacrifice conveniences, time, money and influence in the service of the truth. And it was shown that none could have the full spirit of the truth without becoming a living sacrifice to its service, and thus following in the footsteps of Jesus. Then some scriptures were noticed which teach that all who do not become partakers of the spirit of the truth will surely lose the form of the truth and go into the outer darkness in which the world is enveloped--upon whom will come, in the great time of trouble now approaching, the chagrin, disappointment and vexation figuratively described as weeping and gnashing of teeth.

The Master's words, recorded in John 15:2-6, were found to be in full accord with this. He there addresses only the consecrated ones, who have by faith and consecration been admitted into membership in the one true Church --as branches of the Vine, which is Christ. And his warning is explicit as to the only terms and conditions upon which this membership may be retained. "Every branch in me that beareth not fruit he [the Father, the great Husbandman] taketh away; and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." "If a man abide not in me, he is cast forth as a branch, and is withered."

We noted carefully that while God in Christ had opened up the way and made it possible for us to become members of his body, his Church, yet the joining of that Church is our part under that arrangement, and can be accomplished only by a full consecration or baptism into his death. (Rom. 6:3). And we noted likewise that as no man could join us to Christ but ourselves only, so no man could "pluck us out" or separate us from Christ but ourselves only; and hence the admonition of the Lord, "Abide in me." The resemblance between this thought and that illustrated in the parable of the Wedding Garment was noted. The latter parable specially marks the present time, the end of the Gospel age, and shows how some will cease to abide in Christ by putting off the wedding garment--Christ's imputed righteousness. This we saw clearly fulfilling on every hand by some who, having been admitted into the light of present truth under and because of the robe of Christ's righteousness, are now discarding that robe by claiming that Christ's death was not a corresponding price (a ransom) or covering for our

R1301 : page 67

sins--thus attempting to stand before God without any imputed righteousness--standing, therefore, in all that they have left, which the Apostle pointedly describes as the filthy rags of their own righteousness.

Such, we saw from the parable, were to be forced out of the light of present truth as unworthy to have part in the feast to which they had been admitted only because clothed in the garment of Christ's righteousness. And having ceased to abide in Christ, the Vine, they can no longer bear the real fruit.

We noted, too, the words of the Apostle regarding this evil day, as to how God would send strong delusions for the very purpose of separating, cutting off, such branches as do not bear fruit--such as receive the truth, but not the spirit of it, the love of it. Then, remembering the justice and love of the great Husbandman, we sought to ascertain what principle he recognized when he would thus send strong delusions to cut off and cast forth some whom he declares no man can separate from him and his love, or pluck out of his care, or sever from membership in Christ. We found the answer in the Master's words: "Every branch in me that beareth not fruit he taketh away."

Seeing, then, the importance of this fruit-bearing quality in God's estimation, we sought the meaning of the words "fruit," and "much fruit." We found that the fruits of the spirit are Meekness, Gentleness, Patience, Brotherly Kindness, Love; and that these develop gradually, and not instantaneously--that as with the grapes, first came a fruit-bud of promise, next the flower, next the tiny green grape, next the developed but unripened fruit, and lastly the ripe, luscious fruit, so with these fruits of the spirit: they are all the same fruit, Love, only in various stages of development, just as the flower and the green grape are developments toward the fully ripe grape.

The husbandman, as he looks at a new branch, does not expect to find immediately a ripe cluster of grapes; nor does the great Husbandman expect perfect Love in a new branch or member of the body of Christ. But as the fruit-bud is looked for very early, and the branch which has none is counted merely "a sucker," and is cut off from being a member of the vine, so, says the Great Teacher, will be God's dealing with those who have joined the body of Christ: if they put forth no effort to bear the fruits of the

R1302 : page 67

spirit, they can have no place among the branches.

We noted, too, a difference between the present probationary membership and the full membership in the Church of Christ as it will be when glorified, neither a member too many nor one too few. They shall be pillars in the temple of God to go no more out forever. We saw that the Church in its present condition of trial or probation contains many who will not be accounted worthy of a place in the glorified Church of the Kingdom--the real bride. We saw that all who come unto the Father through the merit of the Son (during the acceptable time) are accepted and counted in as probationary members of the one Church; that their names are recorded as such in heaven; that crowns are apportioned to all these; and that if they do not attain full, everlasting membership and glory with Christ, the fault will be entirely their own. And in this connection each seemed to hear the Master's words: I will not blot out the names of the overcomers who abide in me and bring forth fruit; and also his warning: Take heed, let no man take thy crown.

These considerations seemed to stir up all to greater attention to fruit-bearing, and especially to hastening forward the full ripe fruit of Love, which every branch must bear to be worthy of a place in the glorified Church. We marked the tendency of even fruit-bearing branches to reach out and take hold of other things than those provided for their support by the husbandman, and noted the same tendency among the consecrated to seek supports outside the Word of God and to lay hold upon the things of this world. Yet we felt encouraged by the Master's assurance that if we are really fruit-bearers the great Husbandman will prune us, cut us loose from all things contrary to his truth and to our best interests, and will thus make us more faithful. We rejoiced, then, in the loving care of God which keeps all who abide in the Vine, and which will not cut off from membership in Christ any who bear fruit.

R1302 : page 68

Finally, we examined what must be the use of the ripe fruit; and we saw that as the ripe grapes are always sacrificed, thus to yield pleasure and profit to others, so Love, fully ripe Love, always leads those who possess it to sacrifice themselves --first, to the will and pleasure of the Lord, the Husbandman, and secondly, to the pleasure and profit of those to whom he sends them to minister. This showed us that all possessing the real spirit of the truth, Love, must be active sacrificers of self in the service of the Truth; and when we remembered how this was the very spirit of our Master, we gladly owned that to have the spirit of the Truth is to have the spirit of Christ--Love.

Monday the 20th and Wednesday the 22nd were all-day sessions with intermissions for necessary physical food. They were devoted to the answering of questions, because it was believed that in that way a larger field of investigation could be covered than in any other. The questions were plentiful, and generally of a sort that indicated deep thought, and careful study of the plan of the ages.

Tuesday's meetings: In the forenoon a discussion on "Baptism--the real and the symbolic" was followed by an opportunity for questions on the subject from those contemplating obedience to the watery symbol. The afternoon session was fully occupied by the immersion of such as desired thus to symbolize their death with Christ, their begetting to the new nature and their hope of full birth to the divine likeness as sharers with Christ in his resurrection. (Phil. 3:10,11.) It was deeply impressive to see first fifteen sisters and then thirty-six brethren buried in the water in the likeness of death and raised from it in the likeness of a resurrection to newness of life.

Most of those immersed were Christians of long experience and well advanced in years, the youngest being a brother in his twentieth year. These, recognizing the force of the symbol, of their own choice, without any constraint, desired to follow the Master in the symbol as well as in the reality. The solemn scene of this token of the entire consecration of fifty-one of the Lord's dear children to his blessed service was one never to be forgotten.

Following this service, the immersed ones gathered in the front of the chapel, and, in the name of the one Lord and the one Church, his body, consisting of all the faithful consecrated ones, from Pentecost to the present, they were accorded the right hand of fellowship. May the sweet memories of that occasion long abide with each of them and with us all.

On Tuesday evening, the anniversary of our Lord's last Passover Supper, we celebrated the memorial of his great sacrifice as our Paschal Lamb--the Lamb of God which taketh away the sin of the world. There were about three hundred present. The significance of the emblems representing the flesh and blood of our Redeemer was shown, and how his sacrifice of the human nature and its rights was for us, that we, who had lost these in Adam, might receive them back again as the gift of God through Christ, our Lord. It was explained that our eating (partaking) of the merit and rights thus provided was by faith--an acceptance and appropriation of his ransom-sacrifice, and of the blessings thus secured, by each.

Then we looked further and saw that the emblems, as explained by the Apostle (1 Cor. 10:16), represent not only the death of our Lord Jesus as our ransom, but also our participation with him in death--not as ransomers, but merely as joint-sacrificers with him, that we might be accounted worthy also to be his joint-heirs in the glory of his Kingdom. We seemed to hear him explain that to drink of his cup meant on our part a pledge to die with him; and then his inquiry, Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And our hearts replied in the words of James and John, We are able. We pledged ourselves to faithfulness to him, to his Word and to all the fellow-members of his body, and then rejoiced to hear his assurance, Ye shall indeed drink of my cup and be baptized with my baptism. We sang in conclusion that precious old hymn--

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend."

R1302 : page 69

Then we quietly adjourned to our abodes, reflecting the while upon the scenes and incidents of eighteen centuries ago--Gethsemane, Pilate's judgment-seat, and Calvary.

The succeeding days were devoted chiefly to the Colporteur work and to private counselling with those who desired to enter it. The interest in the Colporteur work seems to be growing. Several persons, by previous arrangement, started out to give their lives thenceforth as missionaries in this, which more and more seems to commend itself as the best method of preaching the gospel at the present time. Beside these, some nine others declared their desire to engage all their talents in this fruitful quarter of the harvest field, and left the convention determined, by the grace of God, to lay aside present weights and hindrances, and to shape their affairs so that they may soon be able to give their entire time to the work of spreading the good tidings, and thus serving the Lord by helping his body, the consecrated Church. Thus it is that the Bride is to make herself ready.--Rev. 19:7.

The Colporteurs' meetings included several lessons and illustrations of the best methods of presenting MILLENNIAL DAWN to the attention of the people so as to interest them without exciting their prejudices. The more experienced and more successful of the Colporteurs in this way did great service to the less experienced and less successful, and thus to the cause in general.

We have heard from a number of those who were present from a distance, since their return to their homes, that the blessed influence of the meetings, as a sweet perfume, abides with them as a foretaste of the General Assembly of the Church of the First-born Ones, whose names are written in heaven.

===================

R1302 : page 69

JOS. RABINOWITZ AND HIS MISSION TO ISRAEL.

THE REPORT OF THE LONDON COUNCIL FOR AIDING HIS WORK, FOR THE YEAR 1890.

During the last few months the persecutions and sufferings of the Jews in Russia have called forth the deep sympathy of the English nation. No philanthropist can read the descriptions of their manifold and severe trials without profound pity. To the student of God's Word they suggest solemn thoughts. They remind him both of the "severity of God," and of the wonderful purpose of mercy, which will finally be made manifest. The condition of Israel is, indeed, very sad; yet amidst all the political, social, moral and physical evils which oppress them, we can see the upholding and sheltering faithfulness of the God of Abraham; we can trace indications of the blessed influence of the law of God, which they still reverence and study;

and we have reason to hope that in the furnace of affliction some are led to inquire into the meaning of God's dealings with his people during the long period of their exile. We are thankful that at a time like the present the testimony of our dear Brother Joseph Rabinowitz continues to go forth with great clearness and

R1303 : page 69

power. And while the injustice and cruelty which they suffer must greatly deepen and embitter the opposition of the Jews to Christianity, the present distress seems to incline many to listen eagerly to the voice of one of their brethren, who, filled with a deep love to his nation, directs them to Jesus, as to the promised Messiah, and unfolds to them the testimony of Scripture.

Since the publication of our last statement, the new Hall has been finished, in which the meetings of the Congregation of the New Covenant are to be held.

The following document, in the Hebrew language, was placed in the foundation stone, and will be read with deep interest by all who love Israel and pray for the conversion of God's people:

"1. Every house is builded by some man; but he that built all things is God."--Heb. 3:4.

"2. The stone which the builders rejected has become the head-stone of the corner."--Psa. 118:22.

"3. Not by might, nor by power, but by my Spirit, saith the Lord of hosts."--Zech. 4:6.

R1303 : page 70

"4. The foundation of this house to the name of the Lord Jesus Christ, who forever reigneth over the house of Jacob, was laid by a Hebrew, Joseph, son of David Rabinowitz, on the coronation day of the exalted Emperor of Russia (may he prolong his days and be prosperous), on the 15th day of May, by the help and money support contributed by the brethren in the Lord that dwell at London, Edinburgh and Glasgow, in the land of Great Britain, in order to preserve (literally, increase) the name and remembrance of that dear man and servant of the Lord Jesus Christ, the Rev. A. N. Somerville, D.D., who, in his great love towards the Jews, came in the month of February, 1888, and visited Rabinowitz in the city of Kischineff to hear from his mouth the word which he proclaimeth to the Jews.

"Tuesday, the 15th day of the 5th month, May, 1890 years since the birth of the Messiah, in the city of Bethlehem, Judah."

In a letter dated November 6th, Mr. Rabinowitz gives the following retrospect of the last six years:

"The beginning of my labors among Israel was not owing to the influence of any church or person, but solely through the grace, compassion and love of God, which convinced me that the synagogue and the wisdom of the Jews were utterly unable to bring help to our nation, and that the only salvation was in Jesus Christ, who is the Redeemer of each individual soul and the Messiah of Israel. This direct and personal origin of my labors has given to them a peculiar character, different from the ordinary missionary methods, and providentially the method thus assigned to me is more in accordance with the political and legal condition of Russia.

"My one desire from the beginning was to bring my brethren into contact with the words of Christ, which are spirit and life, that by the power of the Holy Spirit they may believe in Jesus, the Son of the living God.

"In order to lead my brethren, who were languishing in the exhausted atmosphere of the synagogue, to the reviving fountain of the divine Word, as we possess it in the Scriptures, it was necessary to possess a meeting-place, separated from the synagogue and distinct from the existing churches.

"It seems a small thing in itself, but it is of great importance to the work of evangelization, that by God's mercy the Russian Government has allowed us to meet as a congregation of Israelites of the New Covenant and to build a hall for our services. For six years we have met, and in the same place the services have been held, and I can now trace the effects on the synagogue and on the churches.

"The synagogue excommunicated me in 1884, and the Jewish papers predicted that I would have no hearers except my brother. Instead of this my Hall has been a centre, where every Saturday public services are attended by a large number of Jewish men, women, and youths, to listen to the Gospel of Jesus Christ and to worship the Father in the name of our Lord.

"The synagogue notices that the Hebrew language, which is still regarded by the Jewish nation as sacred, is at present more in the service and to the glory of the Gospel, than of the Talmud and Judaism. My hearers openly express their conviction that they never heard before the true meaning of Scripture. We can see indications of misgivings on the part of the synagogue that Israel is about to free itself from the fetters of Talmudism and to follow the example of us children of the New Covenant. One leading member of the Jewish synagogue congratulated me cordially, when he saw our beautiful new Hall, and wished me success in my work, adding: 'I am convinced that our leaders are in error and unable to help us.' Another earnest Jew, when he entered our Hall, exclaimed, 'This does feel like a holy place.' (Ex. 3:5.) This impression is not confined to Kischineff and Bessarabia, but it is throughout the whole of Russia, as is evident from letters received by me from earnest Israelites in all parts of our Empire."

Mr. Rabinowitz explains the difficulties he has had to encounter in maintaining his position of perfect independence from all "churches," and laboring quietly in the simple testimony of Christ to his brethren.

Another feature, noticed by Mr. Rabinowitz, is the remarkable change in the attitude of the Jews toward himself and the other believing Israelites. Instead of the bitter opposition and undisguised contempt of former days, they meet now with respect and kindness. The behavior of the Jews who attend the services is strikingly calm and reverent. The New Testament is read in many houses, and the Lord's prayer offered in Hebrew, and many verses of the New Testament are known by heart. "Some years ago," says Mr. Rabinowitz, "I was pelted with stones and mud by hundreds of Jews, and now, from the highest to the lowest, respect and kindness are shown to me, and there is great willingness to speak on the truths of the Scripture."

R1303 : page 71

During the months when the new Hall was being built, much interest was excited, and it became the occasion of many discussions on the teaching of Rabinowitz. The fact of a permanent meeting-place being built greatly impressed the Jews, as a sign of his fixed purpose to devote himself to the work of the Gospel among Israel. We can sympathize with our dear brother when he writes: "I cannot describe to you in words the hope that gladdens my heart now I possess this beautiful and quietly situated Hall, and our own printing press. I intend to have, besides the meetings on the Sabbath day, two public meetings during the week for Bible teaching, also to have some classes for young men and conversational meetings with strangers passing through our town."

A very important branch of Mr. Rabinowitz's work is the publication of his interesting and instructive addresses, which are peculiarly adapted to the Jewish mind. Of these pamphlets there have appeared sixteen numbers in Hebrew and Jargon. Twenty-seven thousand two hundred copies have been printed, and the stock is nearly exhausted.

The friends of Israel will unite with us in thanksgiving, that the Lord has raised up our brother and upheld him in his important work, which is full of difficulties and daily trials. The Word of God is his strength, and by constant meditation and prayer his own heart is sustained and refreshed, so that he is able to preach Jesus with joyful opening of his lips. We long to hear of far greater blessing, and to see the power of the Word in bringing Israel to repentance and faith. ADOLPH SAPHIR.

===================

R1304 : page 71

A SEASONABLE WORD ON CHRISTIAN SCIENCE.

FROM BROTHER W. E. PAGE.

DEAR BROTHER RUSSELL:--Meeting so much "Christian Science" out this way, I was led to investigate the basis of its claims by the lamp of the Word, and I find it a most noxious weed. First, for my own profit, I wrote out what I found, and have since remodeled and chiseled it down. You may find good use for it as it is, or can use it as a foundation for a criticism in the TOWER on this most manifest perversion. I send it to you for such use as you deem best. Put it in the waste basket if that is the best place for it, and do not hesitate a moment to tell me so, if these articles bother more than they help. I only want to do good work, but with our weak judgments we cannot always discern where we help and where we hinder.

The Lord is gracious to us, bearing with us in our infirmities, and ever and anon giving us deep draughts at the fountain of truth, and its blessings of peace and love in justification and sanctification. O! that this year may prove the one of most sincere consecration and abundant zeal to us all, who are of this way.

May grace and mercy and peace be multiplied to you, your household, and the brethren and sisters with you.

Yours in fellowship,   W. E. PAGE.

When presenting various features of the Father's great "Plan of the Ages," we have not infrequently met professed believers in Christ who seemed to accept the truth, and apparently warranted expectations of full fellowship. However, as the acquaintance grew, an almost indefinable barrier to communion would arise; and being anxious to receive those whom the Lord sends (Matt. 10:40), and desiring to esteem all professed brethren as most worthy (Phil. 2:3), we have often been perplexed and in straits as to what course we should pursue in our association with them. The grounds of the older sects are so well defined that we have but little difficulty in understanding our proper attitude toward them; nor is there particular danger of confusion from those forms of error which plainly and fairly present their teachings in well defined terms. Since our eyes were anointed that we might understand present privileges and labors (Rev. 3:18), we have been most perplexed and confused by the newer forms of doctrine which, on investigation, we find deny the Lord that bought them (2 Pet. 2:1), while with much feigned reverence and humility they profess allegiance to him, thus falsely presenting themselves as angels of light --messengers of truth. (2 Cor. 11:13-15.) However considerate we may desire to be, when we meet such false, seductive teaching, we must, without strife and to the best of our ability, unmask it (2 Tim. 2:24-26), and be careful neither in word nor deed to wish it God-speed (2 John 9-11), remembering that it is required in stewards, that a man be found faithful.--1 Cor. 4:2.

R1304 : page 72

One of the most wide-spread of these later forms of subtle error that we meet is "Christian Science." Many of its votaries are kind, well-intentioned people, but they are completely blinded by the perversions of the system; and we believe many such will gladly free themselves from this dominion of the Devil, when the shackles of ignorance and prejudice which now bind them are stricken off in the advancing light of this dawning day. As our conclusions and the grounds for them may be of use to some others of the brethren who may be perplexed as to the proper attitude they should assume towards this heresy, we have decided, with the Lord's help, to present what we have found. Our quotations on the subject are wholly from the writings of a Mrs. Eddy, who is the chief apostle of the various forms of this doctrine, which are legion.

When setting forth our faith regarding the "restitution of all things," and God's wonderful plan for selecting the "Seed" which is to bless all nations, to those entangled in this doctrine, we almost invariably meet with the claim, "That is just what we believe; you must be a Scientist." The claim is so sincerely made that we are led to hope that we have met with another grain of wheat. To make sure of our ground, we present the ransom and its necessity, which seem to meet their approval, yet from various remarks, especially those made in a general way, we are conscious of a vital disagreement, somewhere, on the fundamental principles of the Lord Jesus' work. A short investigation into Mrs. Eddy's work disclosed the cause for this, and developed the fact that her teachings are based upon private meanings put upon words. Hence, when we present our views to one of her followers, the words we employ do not convey our meaning to them, and until we learn this, and find out what interpretation they put upon our words, we are sorely perplexed. Mrs. Eddy very cunningly lays the foundation for her master-piece of word-jugglery, as follows:

"Aside from the opposition to what is new, the greatest difficulty in introducing our metaphysical system is to express metaphysics in physical terms and then be understood physically. This difficulty is overcome only by teaching the student the metaphysical meaning of terms in common use."

What a preparation to deceive! Surely any teaching that must rest on special meanings placed on "terms in common use," should arouse the suspicions of those who are sincere and pure in heart. The Master did not find it necessary to employ so questionable a course, but so taught that the "common people heard him gladly."

In examining Mrs. Eddy's teachings, we do not follow the order of her books, but take up the essential truths she perverts, as seems best. Among Webster's definitions of person we find, "A self-conscious being;" and being is defined as "existence, opposed to non-existence; that which exists in any way, whether it be material or spiritual;" and we submit that the universally accepted meaning of person today is, "a self-conscious being." Again, we submit that to the unprejudiced and candid reader the unqualified teaching of the Bible, in language in common use, is that God is the great and only self-existent, "self-conscious being."

But Mrs. Eddy says, "Jehovah is not a person. God is principle." How elusive and vague this is! The first meaning in Webster given to principle and which is marked obsolete and rare, is, "beginning, commencement;" second, "hence a source or origin; that from which anything proceeds; fundamental substance or energy;" and third, "an original faculty or endowment of the soul." Ah yes! "The serpent was more subtle than all the beasts of the field." (Gen. 3:1.) How this cunningly-laid perversion illustrates his full subtlety! While we stand aghast at the bold belittling of the great Jehovah, we cannot but wonder at the consummate skill shown. (Read Ezekiel 28:12-19.) We know that God is the source of all good things: he from whom every right thing proceeds: the self-existent, "self-conscious being," possessing and originating all qualities of moral perfection. Owing to the inexactness of language, the wedge of error here introduced (if, as common people, we follow Webster) is very slim, and not readily detected at first glance. If not detected, the next step will entangle the unwary very seriously. To the alert, however, the danger is not so great as it seems; for Mrs. Eddy does not accept the common meaning of the word principle, but proceeds to put a private interpretation upon it. Following her statement regarding Jehovah, she defines principle as "life, truth, love, substance and intelligence." These (in language in common use) are all qualities or attributes of beings; and thus God is reduced to the position of the sum of certain qualities of conscious existence, and is dethroned from his rightful position as the Creator of all these qualities. Those misled by these teachings are speedily so befogged that they are utterly unable to discern between honest treatment of the Scriptures and this woful perversion of them.

R1304 : page 73

Having dethroned God, the next natural step is the deification of man; and this work these teachings do in a less subtle form, and in one more easily followed, although the word-twisting is dexterously kept up. Webster defines entity as "a real being, whether in thought or in fact: being, essence, existence." Mrs. Eddy says--"Entity signifies the particular nature of being; and God, without the image and likeness of himself, NAMED MAN, would be nonentity" --without existence. Following this we give from her book a series of quotations deifying man.

"God cannot destroy man, because he is the reflection of God." "The science of being reveals man perfect, even as the Father is perfect." "If man went out for a single instant in death, or sprang from nothingness into existence, there was an instant some time without man, when Jehovah was without entity and there was no reflection of Mind or Soul, and Principle had no idea." "God, Soul, is, and was, and ever will be; and man is co-existent and co-eternal with this Soul." "The science of man, understood, would have eradicated sin, sickness and death in a less period than six thousand years."

Surely pride and boastfulness could assume no more than is here claimed. None of the "meek" would arrogate such position and virtue to themselves. To show the foolishness and the fruit of such exaltation of man, we quote the following:

Man is "The infinite idea of infinite Spirit,... the spiritual image and likeness of God,... the full representation of Mind: hence the idea of Principle, not person. [Man is] The compound idea of God, including all other ideas, the generic term for all that reflects God's image and likeness....Woman is the highest term for man....[Man is] The conscious identity of being as found in Science, where man is the reflection of God, Mind, and therefore is eternal; that which hath no separate mind from God; that which hath not a single quality underived from Deity; that possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his Maker."

"'And God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth' (Gen. 1:26)--what is incapable of sin, sickness and death, in so much as it derives its esse from God, and possesses not a single original or underived power: hence, cannot depart from holiness. Nor can God from out himself, whence man was evolved, engender a capacity or freedom to sin. In divine Science, God and man are inseparable, as PRINCIPLE AND ITS IDEA."

Of course this enthronement of man necessitates a perversion of the entire Scripture teaching regarding his creation and fall. To allay the suspicions that might arise if this work were too abruptly done, the approach is very gradually made, and the error introduced under high pretensions to spirituality and learning. As a sample we quote the following:

"As crude forms of mortal mind yield to higher significations, the metaphysical Genesis of the Scripture will be hailed with head and heart. The following brief comments are the spiritual or scientific version of the text."

Space forbids full quotation, and we simply give the "spiritual or scientific version" of the fall, set forth by Mrs. Eddy as the true meaning of the account in Genesis 3:1-5, as follows:

"The serpent is introduced into the Scriptural record without any specified origin; but some maintain he was a veritable demon, even the climax of subtlety and falsehood, created by a perfect and divine spirit....Adam, or error, even the belief of mind in matter, began this reign of mortal man somewhat mildly, increasing in jealousy and falsehood until his days were numbered by the law of Truth, and the mortality of error made manifest. The garden

was a term used to signify the body, in the first records of Mythology; sexuality and self-abuse the forbidden knowledge. Man was not to presume upon the prerogatives of his Creator, but to recognize God, the Father and Mother of us all.--Compare with Genesis 3:4,5.

"This Allegory represents error in every one of its beliefs, always asserting itself as Truth and over Truth: and giving the lie to Truth, saying, I can open your eyes, I can do more for you than God (good) has done. Bow down to me, have other gods, admit I am right, and more real to the senses, pleasant to the eyes and more to be desired than Truth. The history of Adam, or error, is a dream without a dreamer: first, a supposition of assertion; secondly, that nothing says I am something; and third, that something springs from nothing, and is life, substance and intelligence. The order of the allegory describing the mythological creation, even a creation springing from dust instead of Deity, is maintained in about this form. Mortal man, starting from chaos, or old night, from the lowest propensities; non-intelligence becoming intelligence; the basal portions of its formations of mind indicating the appetites and passions: its upper portions the sentiments, implying the hope that mind will sometime escape from matter, giving a material sense of things as the sense of mind, and matter having dominion over mind: body originating in non-intelligence, and mind afterward inserted, the creation a propagating principle in vegetable and animal, alias God in matter, or matter without God: a man's life consisting of the things that he eateth, and having no connection with God, Spirit; his senses unable to perceive Spirit, and matter dooming them to die. This mythological history of man, so unlike the scientific record of man as the image and likeness of God, having dominion over the earth, and whose Mother is Spirit, first creates man of dust, and without a Mother, afterwards gives him a Mother who is governed by mesmerism, controlled by a belief, called serpent, her origin a rib, her capacity for knowledge gathered through material sense and from the tree of knowledge, whereof if a man eat he shall die, and her progeny, self-constituted suicides, hastening towards death in pursuit of life. The word Adam, divided into two syllables and reading A-dam, indicates more closely the character and the curse of the divine spirit, or Mother of man bestowed upon it."

The fall being "spiritualized" out of existence, and man being "perfect even as the Father," there is no necessity for a man, Christ Jesus, to give his "life," a ransom--a corresponding price--"for the life of the world," and to redeem the race with his precious blood. Hence Christ Jesus, the Anointed Savior, simply becomes a fine example, a "good man." We quote again from Mrs. Eddy:

"Jesus was the son of a virgin mother by whom scientific being was so far understood that she knew that God was the Father of man, and man the offspring of a divine Principle. Jesus was the name of the man, and Christ but another name for God, the Principle and creator of that man. The signification of God being 'good' (?!), the term Christ Jesus may be rendered as good man, or God-man."

Christ not being a ransom-sacrifice, no atonement work was done by him, and a new signification must be found for the Scripture teaching that he is the "propitiation [satisfaction] for the sin of the world." (1 John 2:2.) To keep the case clearly before us we will give Webster's definition of the word atonement, and then its "spiritual" signification as given by Mrs. Eddy.

"Atonement: (Webster) Reconciliation after enmity or controversy. Satisfaction or reparation made by giving an equivalent for an injury."

"Atonement: (Mrs. Eddy) The teachings, demonstrations and sufferings of the man Jesus, when showing mortals the way of salvation from sin, sickness and death....Soul's triumph over material sense. The supremacy of spirit asserted, man reassuming the image and likeness of God in his scientific atonement with him. Jesus of Nazareth gave the all-important proof that when God is understood, it will be seen that Soul creates its own body, and cannot for the smallest instant do without a body. This divine Science overcame death and the grave, and was Jesus' final demonstration that the body is the same after as before death: hence there is a state of probation and progress, whereby to grow out of a material and into the spiritual sense of existence beyond the grave. The meek, mighty Nazarene exhibited a material body after the crucifixion, to show his followers the great need there is of spiritualizing thought and action to make man God-like before death, that after it he may be fit for the higher school of the just made perfect. Not death, but the understanding of Life, God, spiritualizes man, and determines forever his progress and the state of his body. Mortality disappearing, and immortality coming to life. Self-abnegation and love blessing its enemies. Not blood flowing from the veins of Jesus, but his out-flowing sense of life, truth and love, so much higher, purer and more God-like than mankind's, shedding its hallowed

R1304 : page 75

influence on the whole human race and marking out the only way to heaven. Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it."

Salvation from the present "evil world" Mrs. Eddy thus makes a matter of works, and is not through faith in Jesus, as taught by the apostles. Thus the Adversary again undertakes to set forth "another gospel, which is not another." --Gal. 1:8,9.

Again she says, "The way is straight and narrow that leads to the understanding that God is life. It is warfare with the flesh whereby we conquer sin, sickness and death, now or hereafter; but certainly before we can reach the goal of Spirit or Life, which is God. The truth of man makes a new creature. Old things have passed away, behold all things become new. Passions, selfish appetites and every sensuality yield to spirituality, and the balance of being is on the side of God. Christian perfection is won on no other basis. The scientific unity between God and man must be wrought out in demonstration."

Man being "co-existent and co-eternal with God," death must be an illusion, and is so set forth:

"Death: an illusion; there is no death. Matter has no life, hence it cannot die, and mind is immortal. The flesh warring against spirit frets itself free from one belief only to be fettered by some other one, until all belief yields to the understanding of God. Any material evidence of death is false, for it contradicts the spiritual facts of life. The unreal and untrue. The opposite of God, or life."

The fall and death being done away with, there cannot, of course, be any resurrection from among the dead, or raising of the race up to something lost in Adam. Hence in this new "Science" resurrection becomes mere development. We quote her definition of resurrection as follows:

"Resurrection: spiritualization of thought; a new and higher idea of immortality or spiritual existence. Material belief yielding to spiritual understanding."

Those taught of God can have no difficulty in tracing the sinuous course of that "old dragon," in these unstable and unlearned perversions of Scripture, which soon cause their teachers to become "raging waves of the sea, foaming out their own shame." Those who have watched the effect of these doctrines upon those proclaiming them readily discern that the "evil tree" is yielding its proper fruit.

Again, Mrs. Eddy sets forth her claimed many miracles of healing as the basis of her religion, and the proof of its divine origin. To those uninstructed in the way of truth, this claim is very weighty, and many are ensnared by it. These, seeing no wisdom in the permission of evil, and having no conception of the great things God has in store for those who, under the severest tests, maintain a love for righteousness and a hatred of wickedness, quickly fall in this evil day of subtle sophistries. Supposing "Godliness to be gain," i.e., a means to secure present temporal ease in finances or social life, freedom from aches and pains, etc., some, in their eagerness to escape from the hardship of enduring unfavorable conditions, are blinded to the opportunity for discipline thus offered, and rush headlong into any specious promise of relief that is made, without applying the rules and tests provided in the "sure word of prophecy," and are quickly ensnared by the Adversary. Being one of the highest order of God's created beings, who wilfully left his first estate and does iniquity (Ezek. 28:12-15), the devil can loosen the bonds of suffering on those who give heed to his seductive teachings, until he gains full and complete control of their moral powers, and can thus use them as his pliant, even if unsuspecting, tools, simply releasing them temporarily to gain his own purposes. When these are served, or when the time for binding him has fully arrived (Rev. 20:2,3), he will execute his full malignity, not only upon his own willing coadjutors, but also upon those who have been his dupes. We unhesitatingly brand this whole system of Christian Science, so-called, as another form of spiritualism put forth by the father of lies, who is a liar from the beginning. That there is a power, even superhuman, in it, we admit; but we believe it is the power of Satan, the great deceiver of men, which will be used only for the destruction of man.

[Satan's dominion is a dominion of death, and he undoubtedly has the power to slightly relieve the sick when his delusive purposes and doctrines would be best subserved thereby. (Heb. 2:14.) The fact that Satan's kingdom

and its methods are thus divided and in opposition --working evil, sin and death as ever, and at the same time turning in to heal the sick in order the more securely to bind and blind his dupes in subtle errors--shows that "the god of this world" realizes that his reign of sin, ignorance, superstition and death is nearly at an end.--EDITOR.]

Let God's children beware lest they be entangled by this siren song. The system perverts everything it touches, and not even the Lord's prayer escapes its contamination. For the information of the brethren, we give the following "spiritualized" version of it.

"Principle, eternal and harmonious,
Nameless and adorable intelligence,
Thou art ever present and supreme.
And when this Supremacy of Spirit
Shall appear, the dream of matter will disappear.
Give us the understanding of truth and love;
And loving we shall learn God,
And truth will destroy all error,
And lead us into the life, that is soul,
And deliver us from the errors of sense,
Sin, sickness and death.
For God is life, truth and love, forever."

Trusting completely in our Lord, the Anointed Savior, who has bought us with his precious blood, we can quickly escape this evil, and enter into and retain a present rest in Christ, and be prepared for that perfect and everlasting rest that "remaineth for the people of God."--Heb. 4:9,10; Isa. 26:3; Psa. 91.

===================

R1304 : page 76

A VOICE FROM THE JEWS.

The American Hebrew Free Thinkers' Association has just published an altogether notable utterance. It was brought out in reply to an article by a Jewish Rabbi, arguing that Jesus was either a myth or an impostor. This association appointed three of its number to examine this attack on Jesus and to report their views of it.

Their remarkable report states substantially that Christianity cannot be a fraud or delusion, because it has stood all tests, and has gone ever forward with giant strides until it is now the most liberal and progressive religion the world has ever seen--a religion adapted to every country and every people on the globe; that this progress is an occasion of wonder to the Jews themselves; that this world would have been in a sorry condition had not the religion of Jesus come into it; that Christianity broke down the Jewish narrowness and bigotry which sought only the welfare of the Jews and despised all others; that the Jews to-day enjoy the greatest benefits in those countries where the people live nearest up to the teachings of Jesus Christ; that his teachings, whether he be a myth or a reality, do without doubt improve all who follow them; that the Christian religion to-day shows no sign of weakness, but is all the time gaining strength while all other religions are declining before it; that Judaism itself alone remains immovable--a fossilized monument to God's truth, with a glorious record in the past but with little hope for the future; that the elaborate ceremonies of the old dispensation and the predictions of the Jewish prophets must have meant something; that the ancient Jews looked for a fulfilment of these at some future time; that the Jews of the present day do not look for the fulfilment of anything; that for eighteen hundred years not a Jewish prophet has arisen to oppose the claims of Christ; that as a consequence Christ must be believed by the Jews to have fulfilled the law; that the Targum, one of the best Jewish authorities, applies a part of Isaiah 52nd and all of the 53rd chapter to the Messiah; that the Pesekta, the Tanchuma, the Siphre, and other eminent books, are fulfilled in Jesus Christ; that though it is a common thing for Jews to say that Jesus Christ never existed, and is only a myth, a fable, yet there is good proof that he did live, and that he came at the very time when the Jewish nation was looking for the promised Messiah; that if Christ were God then his death and resurrection amounted to nothing, since God could leave his earthly body and assume it at pleasure; that with the light of two thousand years shining on Jesus they want something better (in opposition to Christ) than mere assertion; that as

R1304 : page 77

honest, free-thinking men they are in doubt; and finally, that if any one is able to prove that the Messiah is yet to come they would like very much to hear from him.

This paper, thus representing the Hebrew Free Thinkers, is signed by their committee, viz.: Meyer Rodefelt, Israel Pasner, Marx Levy. --Selected.

====================

R1304 : page 77

ITEMS OF INTEREST.

NOW READY.
MILLENNIAL DAWN, VOL. III.
"THY KINGDOM COME."
380 PAGES.

Orders will be filled in rotation as received. Prices to TOWER subscribers:

In cloth binding (Retail price $1.) . 50c.
" paper " . . . . 25c.

Dr. Agnew, of Philadelphia, expresses the opinion that the climatic changes which are now going on in this country will, in time, cause the flora of the tropics to flourish up north.

The Times of Morocco says that so habitual is drunkenness among foreigners there that the natives think that it is a part of the religion of Christians and Jews. When a wearer of the blue ribbon explains its meaning to them, they exclaim: "What! you a Christian and don't drink, and you are not a Jew? You must be a Mohammedan!"

Something like a preachers' trust has been organized by the Iowa Presbytery, that body having decided to discourage theological students from preaching, as it interferes with ordained ministers seeking places. The Word, it would seem, is not, in the estimation of the Iowa Presbytery, something to be scattered broadcast free of charge, but is to be considered partly in the light of a premium to secure places. This is something of a departure.

Count von Moltke, Germany's greatest general in modern times, whose death has lately been announced, in a recent speech before the Reichstag left no one in ignorance as to his views of the next European war. The powers of Europe, he declared, "are armed as they never have been armed before. No one of them can be so completely shattered in one or two campaigns as to confess itself beaten and to conclude peace on hard terms, or as not to recover in a year or two and renew the conflict. It may be a seven-years' war; it may be a thirty-years' war. Woe to him who sets fire to Europe." The old warrior dispelled the idea that the next war would be short, sharp and decisive. In his opinion such a war would be both fierce and protracted.

The locomotives for the Jaffa and Jerusalem railroad recently reached Palestine. They bear the names of "Jerusalem," "Ramleh" and "Jaffa." A Philadelphia company has the honor of supplying the motive power. The most interesting fact about the appearance of the iron horse in the Holy Land is that the Jewish rabbis have already figured out a fulfilment of prophecy. In the book of Nahum is found that which is now interpreted as a revelation of the locomotive. Consul Gillman, of Jerusalem, tells this in a recent report to the state department. He sends the passage. The words are significant. They are found in Nahum 11:3,4, and are as follows: "The chariots shall be with flaming torches in the day of his preparation. They shall seem like torches; they shall run like the lightning." Mr. Gillman, also reports that there is quite a boom in Jerusalem real estate on account of the building of this railroad. More visitors arrived in the holy city last year than in any previous year, and Americans outnumbered any other nationality. "The Jews from all lands," says Consul Gillman, "continue to come to Palestine to reside in increasing numbers. Many of them are aged persons, who immigrate with the sole object of dying in Jerusalem, in accordance with their religious belief, so that they may be buried on the Mount of Olives."

===================

R1303 : page 78

EXTRACTS FROM INTERESTING LETTERS.

DEAR BRO. RUSSELL:--I wish to say a word about the Anniversary Meeting, which has just closed--held for the commemoration of our Lord's death, and for Bible study. It is the third one I have been privileged to attend. It was a sweet and precious spiritual feast, as well as a good, profitable investment of time--as also were the two former meetings. "How sweet to my soul is communion with saints."

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When on his throne we meet?"

This meeting was the nearest approach in its character to the New Testament idea of the assembling of the saints, for worship and study ("Search the Scriptures"), that I have ever seen or heard of. How I wish every consecrated child of God on earth could have been present, and seen and heard all that was done and said. It certainly was the most satisfactory religious gathering I ever participated in. We now enter upon a new Christian year. May it be to us all the grandest year of our lives in our dear Redeemer's service. God be with you and all the members of the Church of the Firstborn, till we meet again. Yours in the forefront of the battle, contending earnestly for the faith, JAS. A. WEST.

Pennsylvania.

BROTHER RUSSELL:--We could not remain at the meeting until it closed, for which we were very sorry, as it was of great benefit to me, only six weeks old in the truth. I have been fighting for it to the best of my ability. The nominal church members get offended. Some say we are Infidels, and some think we are studying so hard that our minds are affected. Well, we do study hard, and it is so grand. We have consecrated our all to the Lord and to his service to be used to his glory; and, the Lord willing, I am going to try the colporteur work as soon as I can get things arranged, and if the Lord accepts of my service and blesses me in doing his work, then we will break up housekeeping and both wife and I will engage in the harvest work. We dare not delay long, but will have to work while the "winds" are held, as there is commotion in the elements and it may break out soon and we would be too late to gather any grain into the garner of the Lord. I expect to begin reaping by selling the DAWNS, by the 15th or 20th of this month, the Lord willing. There have been several here to hear what new doctrine we are preaching, and, with the help of the Lord, we have tried to explain it to them. They listen very attentively, and some, before going away, have remarked, This is so different from anything we have ever heard, yet we think you are right. We are beginning to see God in his true character and to worship him in a spirit of love and not of fear. Thanks be to God, we are not joined to Babylon in any sense, having left all secret orders, and on Saturday evening, at prayer-meeting, we publicly asked that our names be dropped from the class book of the M.E. Church. What joy came to our hearts in doing so no one can tell. Write to us and advise us.

Yours in the Lord,
W. L. KELLY AND WIFE.

Illinois.

DEAR BROTHER:--I greatly fear I cannot attend the meeting in April, although I would like so much to do so. I am settling up my business, with a view to entering the "harvest" work, which I intend to prosecute with earnestness when I am once started and fully equipped for the Master's work. Much light has been let in on me from day to day, which is very noticeable since I was at Allegheny a year ago. And I fully expect more when I am once out giving all my time and talents to our Lord.

The more I study the Master's plan and work, the plainer I see there is no time to "prove oxen," "marry wives," or "go to see land" (Luke 14:19), or to do anything that draws one away from his work; and I hope, as soon as I can "let go" here, to become totally lost in his service.

The March TOWER reached me on time and was, as usual, full of "meat" for the truth-hungry, and those articles in reference to the work and meeting came near prompting me to attend whether or no.

If I can or cannot attend, I trust the good Lord will bless, guide and direct the whole proceedings to the accomplishment of grand, good and glorious results. Truly the gathering will have my heartiest and best wishes and my petitions for its success.

Remember, dear brother, that as you wield the sword of truth against the mighty foes which we know exist, and, as a result, meet with much opposition and discouragement, that you are remembered by me from day to day, and almost from hour to hour, in a spirit of kindness, co-operation, sympathy and love, and prayer to God for your sustenance, guidance, support and care.

May we all be guided aright as we step along from stone to stone in our daily walk in the footsteps of our Master and Lord.

Yours in the blessed Redeemer,
H. J. STEVENS. (M.D.)

[The Doctor did find it possible, finally, to come to Allegheny, and we had the pleasure of reading in his happy face the joy and peace that filled his heart, as, during those days of blessed communion, we sat together in heavenly places in Christ Jesus.--EDITOR.]

Wisconsin.

DEAR BROTHER RUSSELL:--Although I was compelled to leave Allegheny before the close of the meetings, I am glad to say it was good to be there. I was much impressed by the spirit of love and brotherly kindness manifested on all occasions. I met quite a number who were there four years ago, and I rejoiced to see evidence of growth in grace and knowledge of the truth. The meetings will no doubt be a source of strength to all. All will go forth with renewed vigor for another year's labor in the harvest field. These meetings are certainly very refreshing oases in the desert. However, there was one man in the congregation who, from his argument in private conversation, was without the wedding garment, denying the ransom, and trying to show some how to climb up some other way. Such are branded in the Word of God as thieves and robbers. I am sure he received no sympathy there. The sheep were on the alert, and he was bound hand and foot by the truth. Let each of those enlightened steadily hold up the standard of truth through opposition, sure that the victory will finally be ours, and looking for the glorious Kingdom of God, soon to be established.

Yours in fellowship and service,

JOSIAH PARKES.

R1303 : page 79

Pennsylvania.

DEAR BROTHER RUSSELL:--No doubt many of the brethren have written to you to tell how they observed the Passover Supper, and of the sweet communion they had with the Master upon that occasion; and I feel that I cannot allow this opportunity to pass without also bearing a word of testimony to the same. Three of us, Brother Enbody, Sister Remmel and

R1304 : page 79

myself, met together in an "upper room" in our quiet little home, and, after specially reviewing the events of the five days immediately preceding "that same night in which he was betrayed," we partook of his flesh and his blood, renewed our consecration to him, communed in prayer, and, after comforting one another with his words, departed in peace. It was a glorious hour, and we were greatly strengthened in spirit by his presence. Glory and honor be to his name. As I look out upon the world and see the tottering of the nominal house, the shaking of church, state and society, the gathering of the vast armies among the so-called Christian nations, all giving evidence of the nearness of that "battle of the great day of God Almighty," I humbly lift my heart to him in praise, knowing that "our deliverance draweth nigh." The sifting still continues, and the question of the hour is, "Who shall be able to stand?" May God continue his blessing with you and your labors, and eventually crown you in his kingdom. Your brother in Christ,

E. C. REMMEL.

Texas.

DEAR BROTHER AND SISTER RUSSELL:--My heart is overflowing with joy since the Memorial Supper. I prayed the Lord to be specially present with me, as I must be separated from all of the dear ones, and my prayer was more than answered. I sang hymn 276 and prayed the fulfilment of hymn 277 upon myself. What a sweet privilege, too, to be reckoned with the saints so soon to be glorified with the Head. I am in good hope that I shall be with you at your next annual gathering.

Yours in Christian love,

MRS. A. J. SAUTER.

Kansas.

DEAR BRO. RUSSELL:--Your good letter was duly received. I have been very busy, hence have not been able to put in any regular work at canvassing. But now I have my work in shape, and am studying (wife and I) preparatory to the work. When Brother James sent me your PLAN OF THE AGES God had me where I could learn. We have been sorely tried. It was all right; bless his holy name forever! Wife and I have a Bible reading by our fireside every night. Have prayers morning and night, and read a chapter at table after eating dinner. O, what a fountain the blessed Bible is! I do want to pour out my life daily in service to my blessed Jesus. The MILLENNIAL DAWN has saved us from terrible darkness, and has been a wonderful help to us. How could I stand without present truth? O, thank God for his goodness to us! We daily remember you and Sister Russell at the throne of grace.

I expect to commence canvassing soon. Will commence at home, and then canvass towns near here for the present. Will let you hear from time to time. I know I shall have your

prayers continually. Yours in the love of the truth,
EDWARD R. WEST.

A later communication from the same brother says:--

Please send me the TOWER and the Emphatic Diaglott, for which find enclosed the amount in Money Order.

I am rejoicing as never before. The light keeps coming, and O, how glorious it is! I cannot tell you how very precious the blessed Bible is to us. It rejoices my heart to see how some of our citizens take hold of your books. I have sold about sixty of them in this little town of four or five hundred inhabitants. They are creating quite a stir. Wife and I are studying together, daily and happily. We are rejoicing in the Lord.

New York.

MR. & MRS. RUSSELL:--Dear brother and sister in Christ. A short time ago I had the pleasure of visiting with a much esteemed friend (Mrs. E. M. Garrison) who gave me a copy of the WATCH TOWER, and also told me of you and your noble work. Now I love the image of my Master wherever I find it, and I love to be in communion with God's workmen, although I may not understand much. If wrong I am anxious to be set right, but I always tread carefully and prayerfully upon new ground for fear of being led astray. I do not wish to make any mistakes, for I wish to "come again with rejoicing," and not that my works shall be burned.

I have a great deal of confidence in Mrs. Garrison's judgment concerning Christian work and workmen; therefore on her recommendation I enclose twenty-five cents to pay for your work, entitled MILLENNIAL DAWN. I am one of the Lord's poor, but he often gives me a little surplus to purchase some good thing or to assist some good cause. On account of poor health I cannot do what I would be glad to do for the dear Master. Will you kindly remember me in your earnest prayers. May the Lord bless you and your work is the prayer of yours lovingly,

MRS. A. E. BILLS.

England.

MY DEAR BROTHER RUSSELL:--Just a few lines whilst sending subscriptions for TOWER. A few here are enjoying the precious truth, and are being helped by the TOWER as it comes month by month. We pray that you and it may still be kept in the narrow way to Life. Truly the Day shall declare what otherwise would be hidden. I believe with you that the kingdoms and governments of the world have nearly run out their time. How thankful we should be that we are the holders of the Lord's promises. I am glad of the stand the TOWER makes for the ransom by our blessed Master. I never have had any doubt about it, but I have seen of late that there is great necessity to hold that truth firmly and clearly.

My wife, with Brother Sharples, Brother Watkins and Sister Upjohn, join with me in wishing you much joy in the Lord, and you have our prayers for your continued usefulness in the Master's work. Yours affectionately in our one Lord, JESSE HEMERY.

Kansas.

DEAR BROTHER RUSSELL:--Times are still very hard with me, but as I must have the TOWER, I enclose remittance for it. I have tried to use it in the spread of the "Glad Tidings," but I find so few whose hearts are open even to read. I feel, dear brother, that the pathway grows brighter and brighter. Through suffering I am being perfected. The last year's study of the life of our dear Lord has brought me into closer fellowship with him. He is the one altogether lovely. I am not idle. I have two large Bible classes on Sunday: one in the town, and the other two miles in the country. Two evenings in the week I meet a class of large boys, and talk to them about Jesus. My greatest desire is to be about my Master's work. O! the preciousness of the Gospel. May God's richest blessings rest with yourself and wife in spreading the glad news. Pray for me. Yours in the love of the Master, G. C. HITCHCOCK.

Maryland.

DEAR BROTHER RUSSELL:--I enclose to you a money order for $25.00, for which you will send me tracts numbers one, two, five, six and seven; also about three thousand Arp slips, and one thousand envelopes, and $3.00 of this goes to Tract Fund. I feel as though I must supply the neighboring towns and villages with tracts, to prepare them for DAWNS. The Anniversary was held at Bro. R.'s house, with love and joy. God bless you all! Pray for me, that I may be more fervent in spirit, and that I may go with willing steps for the Lord. I would love to lay in a larger supply of tracts, etc., but as my family expenses cut this off I must make this suffice at present.

Your brother in Christ,
H. WILLIAMS.

====================

VOL. XII. JULY, 1891. NO. 7.

VIEW FROM THE TOWER.

"THE POWERS OF THE HEAVENS SHALL BE SHAKEN."

"Yet once more I shake not the earth only, but also heaven."--Heb. 12:26. Compare Matt. 24:29.

Those who, when reading the above and similar expressions of Scripture, suppose them to refer to the heaven of God's throne and to literal earthquakes, fail to comprehend their true signification, and are unprepared to see that they are now in process of fulfilment. When, however, it is recognized that, in Bible symbolism, the earth represents the law-abiding classes of society, that mountains represent kingdoms, that seas represent the restless and anarchistic classes, and that heavens represent the religious powers and influences of the world, then it can be seen that the shaking of "the heavens" is already begun.

A great and very general storm is even now in progress. The thunders roll and the lightnings flash in every quarter of the ecclesiastical heavens--among the Presbyterians, Reformed Presbyterians, Baptists, Methodists, Episcopalians, Roman Catholics--yes, the entire heavens are being shaken; and many stars [bright ones] are falling from heaven. The true gospel sunlight is already darkened; and the light of the moon (the reflected sunlight of the gospel, shining in the typical sacrifices of the Jewish law) has become obscured. The effect already is to cause the hearts of the great and rich and mighty (ecclesiastically and socially) to fail for fear and for looking forward to those things coming upon the earth--society. (Luke 21:26.) They see that the creed-smashing already begun will, if it continue, release from the bonds of superstition and ignorance many who know no other restraints. And they see that the result of such a liberation of such a class means a shaking of the earth (society) as it has never before been shaken.

Nor are these fears of the great ones of earth unfounded; for the Scriptures reveal the fact that the shaking, unsettling and incidental trouble will be such as was not since there was a nation (Dan. 12:1; Matt. 24:21), the only settlement of which will be accomplished by the establishment of the kingdom of God, for which his saints have long prayed, "Thy kingdom come! Thy will be done on earth as it is done in heaven!"

But not in a day, nor in a year, will the great crisis be reached, though events are progressing to that end at tremendous speed, and the storm is daily gathering momentum. True, if things were to continue as at present, three years of such commotions would shake the present heavens to fragments; but this is merely a time for the letting loose of opinions by men who think it a favorable time to strike the chord of public sympathy to the advancement of themselves to public notice. Men who lacked the courage of their convictions, and who did not speak out their sentiments before, are now vying with each other as to which can most loudly proclaim that he does not and never did hold

R1305 : page 82

the doctrines of the sect with which he has stood associated. They thus declare, to thinking people, that they joined those sects and subscribed to those confessions and vowed to teach what they believed to be false doctrines simply for the purpose of grasping, wielding and diverting to their own aggrandizement the denominational influences. However much or little truth such men may utter, they surely have forfeited the respect and confidence of truth-loving people. Does it not seem that any man who solemnly avows faith in and allegiance to certain doctrines which he does not believe, is unworthy of belief in matters of subsequent utterance, even though he may again vow that he speaks the truth? And does not the man who has outgrown the creed he once held, and who, for the sake of financial and social advantage or other reasons of policy, continues a representative of doctrines which he no longer believes, equally forfeit the respect of the truly noble and truly honest? And now that public sentiment and sympathy is ebbing away from the dead creed-carcasses, when such ministers speak out boldly against those creeds to which they subscribed, and yet stay under the banners and influences of those creeds and dare their more conscientious colleagues to brave public sentiment by expelling them, are such policy-men, we ask, likely to get the truth? No matter how much "orthodox" error they get rid of, there is little hope that such will get the truth. "Light [truth] is sown for the righteous," and "the meek will God teach his way." And he is able to "hide it from the wise and prudent and to reveal it unto babes." (Psa. 97:11; 25:9;

Matt. 11:25.) Would men who thus stultify themselves be the Master's choice for servants, to bear the pure and precious bread of life to the awakening and hungry people who have been so long fed upon the husks of human tradition? Will not the Master rather show favor to the humble, pure in heart, honest ones who, as they get the true light, walk up to it; who leave the Confession found to be false, and the denomination found to be in error, regardless of the loss of earthly name, position and emoluments? True, some may in the present commotion come to see matters in a new light, and may step out and speak out; but such should, and if honest will, declare that their change of view is recent and that they acted as soon as convinced.

The present shaking has not only afforded an opportunity for some to manifest their unfaithfulness to the dogmas hitherto confessed, but it has also indirectly done some good in awakening thought and bursting some of the fetters of superstition which will never be refastened. But while making an opening for the spread and influence of the Truth, it has as well opened the way for the spread of general infidelity under the guise of advanced thought and higher criticism, which will spread much faster than the truth--the faith once delivered to the saints but early swamped, and so sadly mixed since with the errors of the dark ages from which but few have yet gotten entirely free.

So far from all denominations being suddenly wrecked, the finger of divine prophecy points out that a grand union of all Protestant denominations is to be the next great evil, which will be generally esteemed as a blessing and hailed as a mark of divine favor and of great spiritual growth. Our anticipation, therefore, is that the conservative men of all Protestant denominations will be forced by circumstances into a church confederacy or church trust. But the same finger of prophecy indicates that such a confederacy and its Roman Catholic colleague will last but a short time, and that they will be wholly and forever dissolved when anarchy shall shake and dissolve the earth--society.

R1306 : page 82

Those in Zion who are awake and watching, and who are heartily serving the truth, and they alone, can sing in the words of the prophet (Psa. 46):--"We will not fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

The extent of the shaking now in progress may be inferred from the following resume of religious news gleaned from one page of a single issue of the New York Herald:

R1306 : page 83

(a) An account of the confirmation, as an Episcopalian, of Dr. Bridgman, recently a Baptist minister, who, having lately declared his unbelief in the doctrine of eternal torment, was given to understand that he was no longer a good Baptist. The gentleman has not yet experienced fully the freedom wherewith Christ makes free, and believes that he has found a bondage with a longer chain in the Episcopal church. Dr. Bridgman is quoted as follows:

"Baptist churches are independent communities. It is claimed on behalf of their polity that it allows private judgment beyond what is tolerated in other communions. Of course, there is a general understanding that the churches must be in harmony with the orthodox Christian faith and be in accord as to the subject and method of baptism. If any one of these should be untrue to Baptist traditions and practice a council could be called by the local association of which it is a member, to decide whether it should be retained in the fellowship of the Church.

"So a minister is subject to the same method of discipline. But there may be such an assumption of authority by certain theological teachers and religious editors and such a violent assertion of it that the whole denomination may be subdued to their will. Word has come forth from Rochester that unless a man believe the doctrine of endless torment he is no longer to be recognized as a Baptist minister, and except the Christian Inquirer, of this city, and the National Baptist, of Philadelphia, every other denominational paper is ready to enforce such a mediaeval doctrine."

Here the Doctor paused to read another letter addressed to him by one of the foremost Baptist divines in the land. The letter ran:--

"Theoretically and ideally I have always held that our denomination is the freest in the world. Sadly has it fallen short of its ideal. We have had Pharisees and Popes. We have felt the tyranny of creeds--that very tyranny against which the existence of the Baptist Church is an historic protest."

(b) Dr. Abbott preached from 1 Cor. 1:10 --"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [sects] among you; but that ye be perfectly joined together in the same mind and in the same judgment." He said in opening, "This seems a pretty good text to preach on at this time to all the various Protestant denominations." The gentleman proceeded, however, to show his disagreement with, and misunderstanding of, his text, giving it as his opinion that, "It is better to think and not think the same thing than to stop thinking and let somebody else do the thinking for you." He, however, wound up his discourse with the sensible observation that Christ and his apostles did not attempt to produce union by stopping thought, but by assisting it to a correct plane or basis of reasoning. "Christ did not say, 'Come unto me, all ye that believe in the thirty-nine articles, or the thirty-four articles, or the five articles.' That which Christ made the centre of unity was personal loyalty to him."

Yes, we reply, the one article of Christ's doctrine is, faith in God and in Christ as the Son of God, whose willing sacrifice for the sins of the world is available by all who repent of sin and come unto God for forgiveness through the merit of that sin-offering. Upon this one article, comprehensive but simple, there is room enough for all true Christians to stand as individuals and to grow in grace, knowledge and love to full faith-stature in Christ.

(c) Rev. Dr. W. Rainsford, of St. George's Episcopal church, preached from the text, "For through him we both have access by one spirit unto the Father."--Eph. 2:18.

In the course of his observations (says the reporter) Dr. R. touched quite extensively on the question of creeds, declaring that they might do as crutches for the lame of humanity to hobble with, but should not be used as clubs to break each other's heads. "It is deplorable that some good Christian men are so misled and so carried away with prejudice that they want to insist upon the acceptance of their own crude conception of a creed." He claimed that it is folly to claim that any of the many humanly formed creeds are of divine authority; for they are merely human deductions.

(d) Rev. B. F. De Costa, in his sermon, said: "Do not come to the holy communion with doubts and misgivings. Do not come to discuss or argue the truths of the Bible--have faith. Our reason cannot comprehend the various marvelous ways in which God makes himself known to us. Therefore let us not doubt, discuss or argue, but let us have faith."

(e) The spiritualists of Brooklyn discussed the subject of "Heresy--what shall we do with heretics?" A tribute was paid to Heber Newton, Doctor Briggs, and other clergymen recently made prominent by difficulties with the denominations with which they are connected.

(f) A hundred or more members of a Methodist

R1306 : page 84

Episcopal congregation, of Elizabeth, N.J., have recently bolted and organized as a congregation of the Methodist Protestant denomination.

(g) The Rev. Dr. Talmage, in a discourse on Psa. 19:8--"'The statutes of the Lord are right' --scored young 'scientists,' who, when they have learned the difference between a beetle and spider, think they know more than the Bible." He showed how other books of olden time have lost their interest and value and become obsolete; declared that many large libraries are simply cemeteries for dead books; and then contrasted with these the Bible, the oldest of all, and showed its freshness, and that nearly all the great books of the world are only the Bible diluted. He concluded: "There are only two doctrines in the Bible--man a sinner and Christ a savior."

(h) Dr. Heber Newton (Episcopal) preached about church creeds. "He threw down the gage of battle to those clamoring to have him turned out of the Episcopal Church. He practically threw overboard the 'thirty nine articles' and declared that they contained no statements of faith that were binding upon him."

(i) The Rev. G. H. Smyth (Collegiate Reformed Church) resigned his pastorate, but ingeniously, if not ingenuously, made it to take effect from next September, and is taking advantage of the interim to batter down the sect under whose name he still sails. His apology for this course, which violates his ordination vow, is, that under that arrangement (common to all sects), if lived up to, he would be obliged to "crawl out as if he were a mean criminal," without explaining matters to his congregation.

(j) The North Reformed Church, of Schralenburg, N.J., has been suffering from internal dissensions for a month past, brought on, it is said, by the jealousy of the pastor.

(k) "Dr. Parkhurst cast a bomb into the Presbyterian camp yesterday, and some of his criticisms of those who condemned Dr. Briggs are anything but complimentary. He said:

"'The Church has always fought new ideas, and the man who has a new understanding of things is always a hated man. No matter what his character may be, no matter what his integrity, no matter how profound, no matter how willing he may be to lay down his life for the truth, as he apprehends it, he is a feared and hated man, and they always try to kill him. Of course as civilization has advanced, modes of burning and burying alive have been modified and have assumed more aesthetic forms.'"

And the New York Herald, quoted above, is only one of the hundreds of journals reporting the utterances of hundreds of pulpits in hundreds of cities. We will quote a few extracts from other journals of recent date:

"In the Evangelical Alliance last evening Bishop Huntington, of New York, spoke on 'The Gospel of the People,' and queried: 'May not the non-acceptance by the masses of the gospel we preach be because it is not in fact the gospel?'"

[If the meaning of the word gospel--good news--is borne in mind it can readily be seen that what is generally preached and believed by all the sects of Christendom, viz., that the vast majority of mankind are en route for eternal torment, is not gospel, not good news in any sense? Can it be that the common sense of the masses has instinctively helped them out of the errors of the dark ages, while theologians and Bible students, bound by sectarian creeds and perversions, are now behind the world so far as an appreciation of the gospel is concerned?]

The Rev. J. C. McFeeters, of Philadelphia, preached from Isaiah 26:21. He said, among other things:

"The signs of distress are everywhere, in all nations and in all the callings of life. The nations are disturbed, and even the people of God and God's Church are in the path of the storm.

R1307 : page 84

The countries of the world are preparing for disturbances of the future that seem to beat hard, and even our own peaceful land must take part by demanding sea coast defenses and a navy. The country is disturbed in its commercial relations by the troubles and distress of labor. While all this is taking place the Church, and I speak in a collective sense, has also been found to be directly in the path of the storm.

"The long-established laws of Episcopacy have been rent; the old usages and forms of the Presbyterian Church with its Calvinism have been assailed; our own little Church [the Reformed Presbyterian] has not escaped and is as badly hurt as any. The trouble among us, which we all know so well, is deplorable and is the cause for this day of prayer. It is said with a display of confidence that all these things will disappear before the Word of God and the work of God's people as the mist before the rays of the sun. This is a most lamentable folly. What has the Church accomplished and where does she stand in the contest? Here in this great country of ours the Church is sinking in its work."

[Truly this is a comprehensive statement of the case. Yet how strange it seems that with

R1307 : page 85

such a realization of their need of the truth, ministers of all denominations are the least ready to receive it. Their difficulty evidently is the same that our Lord pointed out among the Doctors of Divinity--Doctors of the Law--at the first advent, when he declared that it was their love of the good opinion of each other and of men in general that blinded them to the truth--"How can ye believe who receive honor one of another and seek not [solely] that honor which cometh from God?" If the truth were popular, or if the divine plan of the ages were but championed by some of the great ones of the theological world and backed by influence and wealth, it would be generally and speedily received.]

Referring to the session of the Reformed Presbyterian Synod, recently held in Pittsburgh, one of our daily journals, the Times, editorially says:

"If some one were to reproduce faithfully in a novel the scenes and language of the Reformed Presbyterian Synod sitting in Pittsburgh he would be execrated as a slanderer. There are thousands of innocent souls who would refuse to believe that representatives of a faith of love and charity would so misrepresent both.

"The passions displayed there originated in a question of creed. It was not necessary for Heber Newton to refer to the synods and councils of the early church to show that the spirit in which most creeds were made was anything but Christian. There were living illustrations for him. Is it a wonder, then, that the authority of creeds is questioned? In business one would not leave his interests to men whose judgment was so warped by anger. In politics a platform made under such circumstances would not command the respect of the party. A creed is an intensely human thing. The trouble which the churches have now is due to the fact that the world is finding that out.

The same writer comments upon Dr. Briggs' heresy thus:

"AN ALARMING VICTORY."

"A majority of the New York Presbytery voted for the report which found Dr. Briggs guilty of heresy, but the majority must feel alarm at its victory. That 31 of the 75 members stood by him was as much a revelation as were some of the remarks made in that Presbytery when the revision of the Westminster Confession was under discussion. It is true that this Presbytery is more advanced in opinion than many others in the Presbyterian Church, but if this vote is at all near the division which will occur in others when the case is finally met, it may well be deemed a case which the Church approaches with trepidation.

"Unsettled questions forbid the repose of nations. Repose of the Church is impossible so long as the questions raised by Dr. Briggs remain open. They go to the very roots of dogmas which are essential to the existence of orthodoxy. The founders of New England Unitarianism did not go so far in some particulars as he does. Unitarianism would hardly ask for a better hold in orthodoxy than he furnishes, for it knows that his views lead straight to the broadest of free thought. If, for instance, the Scriptures are inspired only in concept, every man must be at liberty to determine what the concept is, and it will not take long to reduce the inspiration of the Hebrew prophets to the inspiration of some of the classical philosophers. It is impossible to see how orthodoxy is to be reconciled to this.

"But if not reconciled, what? It will be a dangerous undertaking to put down such a minority as stood up for Dr. Briggs yesterday. This is not an age of divisions, and the prediction that a split in Presbyterianism is inevitable, made by a New York paper, may be doubted. There are equally wide differences in the Episcopal Church, and it never was more prosperous than now. It escapes the effect of the differences by ignoring them.

"That, judged by the standards of orthodoxy, Dr. Briggs is heretical, it would be preposterous to deny. The triumph of his teaching would be the death of orthodoxy according to the standards. One should never lose sight of the fact, though, that orthodoxy in life and orthodoxy in the books are two different things. There is not a Protestant Church in the United States that would dare to enforce the orthodoxy of its standards. By laymen and preachers alike it is constantly ignored, now in one particular and now in another, but not in an offensive way, and it is overlooked. To call every one to account for an expression of opinion against the leading tenets of the fathers would cause such an explosion as was never seen in the theological world. Orthodoxy in life is a pulsating thing, inspiring hope and cheering to good deeds; orthodoxy in the books is the grinning skeleton of a thing which ceased to live long ago. The offense of Briggs is in preferring the living thing to the dead.

"It has been remarked that this trouble in the Presbyterian Church has been brought on entirely by the ministers, and that is what

R1307 : page 86

makes it serious. The men who were expected to keep peace in Zion are they who have drawn the sword. After the sword is drawn it is hard to make peace. It must puzzle all Presbyterians to know how the living orthodoxy of Briggs and all who agree with him, in the pulpits and training schools for ministers, is to be reconciled to the dead and buried orthodoxy of the books."

[Yes; this secular journal sees the true state of the case. The cause of the present unrest in all the sects of Christendom lies in the fact that the masses of the people, as they become informed, are losing faith in the creeds that have so long fettered their thoughts and bound them to the opinions of men who lived in a darker age, and who, however good, were sadly in error. The trouble is that the present and increasing enlightenment is fast tending to infidelity. As sectarians awake and throw away their musty creeds, which for so long they have almost worshiped, they are likely to discard the Bible at the same time, believing that if the various creeds of Christendom are all wrong, the Bible, upon which they all claim to be based, must be radically wrong, and hence not at all a divine revelation. They did not consider, as they should, that the fact of the radical disagreements between the creeds proves that some, if not all of them, have misinterpreted the Bible's teachings. How thankful we should be who see the real gospel. How we are lifted out of the perplexity now upon the nominal churches, out of the miry clay of human tradition and given a firm foundation upon the Word of God. Ours is a foundation that is reasonable in itself, as well as supported by every testimony of the Bible--neither of which can be claimed for any of the creeds of Christendom.

Blessed are our eyes for they see, and our ears for they hear; for verily many prophets and righteous persons have desired [before the due time] to see the things which we see and to hear the things which we are hearing from the Lord's Word.--Matt. 13:16,17.

Since the Scriptures have foretold this present shaking, and have indicated that many will fall into doubt and infidelity, let us remember that God is at the helm: we need not fear. We see that in the very midst of the great commotion God is surely and steadily working out his deep designs for the final and complete overthrow of false doctrine, superstition, hypocrisy, injustice and every iniquitous device and institution of men which sought to hide truth and to establish and maintain oppression. He shakes and sifts because he would separate the many who have assumed the name of Christ but who are not truly his people. It is because only one in a thousand of nominal Christians are really consecrated wholly to the Lord that "a thousand shall fall at thy side." (Psa. 91:7.) The genuine saints will not fall, even though some of them may for a time stumble; for the Lord will uphold such with the right hand of his righteousness (with the power of his truth).--Isa. 41:10; Psa. 91:11,12.]

Dr. Newton, after declaring that all the Churches are in a panic, says:

"Christendom is torn and dismembered before our eyes. It is paralyzed with doubt. It is distracted with the contentions over dogma. Through every branch of Christendom the strife of creeds is seen. The mind of man is seeking a creed form for his faith under which he can rest with intellectual honesty and with spiritual satisfaction. He cannot find such a shelter under the reformation confessions of faith, with their long-drawn metaphysics, their intolerable opinionativeness, their infallibility in points where knowledge is blasphemy. He

R1308 : page 86

who reads the signs of the times sees clearly two alternatives before our American Protestantism: the throwing overboard of its creeds or their simplification."

We quote another item on

"TRUTH AND HERESY."

"It was the above theme which the Rev. Mr. Phelps, of Albany, N.Y., selected for his evening sermon, and his text was John 16:13: 'When the spirit of truth is come, he will guide you into all truth.' He said substantially: 'That a mighty uprising of religious thought is taking place throughout the world must be evident to even a careless observer. Scientific research has made great inroads upon certain forms of belief, the veil of centuries is being uplifted, the darkness is being dispelled and the light of truth is illuminating the hitherto impregnable strongholds of tradition and dogma. It is true that criticism, heartless and cynical, has been pursuing shadows and phantoms; but its value is now becoming manifest in the awakening

R1308 : page 87

of dormant energies, and in the liberating of chained minds."

[Yes, truly, the present commotion, not only upon religious but upon social questions, is the result of the uplifting of the veil of centuries. God is letting in the light, and those who love darkness and error rather than light are put to confusion. The lifting of the veil began with the invention of printing in the fifteenth century. So long as knowledge was confined to the wealthy and the clergy, no considerable trouble could result; for these had common interests to subserve, and the masses, bound by ignorance and superstition, were the tools of the educated. But the sudden enlightenment of the masses through public schools, a free press and other sources has considerably reversed the situation.

This condition of things the Lord predicted long ago by the mouth of Daniel the prophet, saying: "In the time of the end...many shall run to and fro and knowledge (in general) shall be increased, and the wise (toward God--the humble disciples of the Lord) shall understand (God's plan); but none of the wicked shall understand (it)....And at that time shall Michael [Christ] stand up [to render judgment], and there shall be a time of trouble such as was not since there was a nation--no, nor ever shall be (afterward)."--Dan. 12:1-4.

The trouble and shaking of the Church, to shake out of profession of faith all who are not really saints, built upon the rock (Matt. 7:24-27), is because the election of the Church is almost complete; and the shaking will be the means of God for the liberating of some now chained by superstition. The trouble upon the earth [society] will not reach its intensity until the shaking of the heavens [ecclesiasticism, or the church nominal] has broken the fetters of superstition and plunged the masses into skepticism and open infidelity. Then the many kingdoms of God, so called, and the many churches of God, will pass away to make room for the one true kingdom of God, which will be the one true Church glorified (composed of all the truly consecrated "overcomers" in Christ from Pentecost down). It will take the place of power, and the Millennial blessing of the world will begin--first with those then in the world, and afterward extending to all that are in their graves, who shall be awakened and come forth to a full knowledge and to a full opportunity of reaching perfection and everlasting life, which opportunity was secured for all in the ransom-price given once for all.

===================

R1308 : page 87

PRESBYTERIAN CREED REVISION.

The General Assembly of the Presbyterian Church voted last year that some amendments to its creed should be made, and appointed a conservative committee to make suggestions as to just what the changes should be, enjoining, however, that no modification of the Confession should be considered which would not be within Calvinistic limits. That committee has reported and its suggestions have been accepted by the General Assembly; but they will not be passed upon finally until next year, so as to give all the Presbyteries an opportunity to pass upon them.

Quite apropos in this connection is the opinion of this revised Confession recently expressed by one of the leading Presbyterian ministers, Dr. C. A. Parkhurst, whose discourse is thus reported in the daily press.

"'The attempt to make of Presbyterianism an aggressive, widening, moving power in the world, and yet break it on the wheel with the name of John Calvin or any other name, is like getting into your carriage with a crack of your whip and a great show of travel before you have loosened your horse from the hitching post. To tie it to the 16th century is an attempt to drive the Presbyterian buggy with a hitched horse, and any one who supposes that that kind of a church in this age of the world is going to draw into its membership a great many people besides children before they begin to think and old men and women after they have gotten through thinking is badly mistaken. There would have been no Princeton Theological Seminary in existence to-day if the Apostles had looked at it as Princeton does. The spirit of such an institution is to make theology as the shoemaker makes the pegs; as the baker turns out the crackers, all the crackers from the

same dough and with precisely the same stamp upon them.

"'The question that is on the lips of thousands of young men that are on the threshold of the ministry, and that are looking in the direction of the Presbyterian Church, is: 'Can I enter the Presbyterian ministry and still retain my intellectual self-respect? Must I pluck out my eyes and replace my brains with sawdust, as candidacy for Presbyterian orders? Can I be an independent thinker and at the same time a loyal Presbyterian?' It was in view of such interrogatives, Dr. Parkhurst continues, that he would go on to express it as his frank conviction that the General Assembly stultified itself one year ago, when it bound its revision committee to confine its modification of the confession within Calvinistic limits. 'Our objection,' he said, 'is to the idea of trying a great Church in a live century to a man that has been 300 years under ground. It touches the spot in a keen, wide awake man when he keeps his disappointment and his contempt to himself. Perhaps we can never improve on Calvin, but it hurts my feelings to feel that the Church that my heart and life are bound up in is anchored to a cemetery.'"

This Reverend Doctor of Divinity evidently sees the question clearly, but we consider that he has thus far set his young friends--the students--a very poor example of the courage and loyalty to conviction which, as he intimates, is the only true manly or Christian course. Would it not be much easier for him than for them to act conscientiously? Has he not under the care of Presbyterianism earned a reputation which would give him an influence and call and salary outside as well as inside that denomination? Does not his example speak to them as loudly as his words and say that as he for years has been able to stay inside the system whose Calvinistic faith he does not believe, so can they? May we not rest assured that so long as Presbyterianism is popular and its ministers well paid, so long there will be a good supply of young students willing to stultify themselves, by taking vows which they cannot and will not live up to; so long will they teach what they do not believe though they will not for shame's sake teach any more of it than they can avoid?

And have not Doctor Parkhurst and others "highly esteemed among men" (Luke 16:15) shown these young students (who look up to them as models of Christian nobility and honor) how to secure and retain the emoluments of their respective sects without "plucking out their eyes" or "substituting sawdust for their brains?" And moreover some of the reverend gentlemen are showing them how they may now go a step farther and cheaply gain reputations as independent thinkers, and still hold on to their honors and salaries as ministers in those sects. Dr. Parkhurst and all others who thus talk about love for and "loyalty to Presbyterianism," and who at the same time ridicule and stab her, force thinking people to the conclusion that it is the great name, the influence and the wealth of Presbyterianism and not itself that they love--for in the creed alone consists the ism.

The Doctor supposes a student asking, "Can I enter the Presbyterian ministry and still retain my intellectual self-respect?" He does not tell us how it is with himself and others, old in Presbyterianism, but he leaves us to the inference that he has realized the loss of his own self-respect when he remains in a system with which he professes radical disagreement. The gentleman should awake to a realization of the fact that it is such double dealing as his own that is fast making the name Christian a synonym for anything else than candor.

And the same principle holds good in other matters. He that is unfaithful in that which is small will be unfaithful in greater matters, is the Master's decision (Luke 16:10), which we must expect will hold good in every case. Those who can treat lightly their vows to men, and twist and turn a human creed to suit their own convenience, and whose consciences are elastic in such matters, thereby contract habits which do them untold injury. When they come to God's word the same spirit of conscienceless twisting and avoiding issues will hinder their getting at the simplest elements of divine truth.

R1309 : page 88

Honesty is the need of the hour, both in the pulpit and in the pew, among Presbyterians and among all professing Christ. If honesty were practiced, present pews and pulpits would lose half their occupants and the other half would speedily overthrow the error and the superstition fostered by the creeds and traditions of men, and very shortly there would be a oneness

R1309 : page 89

of faith among the real children of God, and a realization of that glorious liberty which the spirit of the truth alone can give, and which but few understand or appreciate now.

But instead of this noble, honest course, which would deserve and share the respect of all honest people (though it would wonderfully sift and humiliate the nominal Church before the world), the method pursued in all denominations is the very reverse of this. Ministers and laymen stultify themselves by remaining in, and thus upholding before men, denominations whose creeds, if ever believed, they have outgrown. So common is this form of deception and hypocrisy that few realize it under its proper name; and the clergyman who now publicly confesses his dishonesty in this respect is lionized as a most courageous person, whereas really this is glorying in his shame.

Dr. Parkhurst declares that his heart and life are bound up in "a cemetery"--the Presbyterian Church. What is there about that cemetery that he so dearly loves? Not the dead Calvinism, he freely confesses. What, then, but the living honors and emoluments of Presbyterianism?

Not such was the love of Christ and the Apostles. They neither knew of nor loved either Calvinism, Presbyterianism or any other ism. They rebuked just such sectarianism and declared it an evidence of carnality. (1 Cor. 3:1-4.) The Church which they loved, and served to the extent of laying down their lives, was the one Church, the members of the one body of Christ, whose names are written, not on earthly scrolls, but in heaven.--Col. 1:24,28; 1 Jno. 3:14,16;

Heb. 12:23; Luke 10:20; Phil. 4:3; Rev. 13:8.

The Doctor is correct when he infers that there would have been no such institution as Princeton if the Apostolic teachings had prevailed. And, we may add, there would have been no Presbyterianism, no Roman Catholicism, no Methodism and no other ism, but one Church, with one Lord, one faith and one baptism.

CHANGES IN THE CONFESSION.

The changes in the Presbyterian Confession, we believe, are improvements, though they will be found still very far from satisfactory to thinking people. Dr. Parkhurst and others admit that they are still a "cemetery" faith, and it is concerning the proposed amended confession that he charges that thinking students will see that to accept it they cannot retain their self-respect, or think independently while loyal to Presbyterianism. Dr. Parkhurst, the students and all others endowed with reason should at once consistently step out from all confessions of men and believe and teach all that they find taught in God's word. Then they would be members of the Apostolic Church and in fellowship with all the saints.

We note below some of the more important of the proposed changes contrasted with the original or present statement.

CHAPTER III.

OF GOD'S ETERNAL DECREE.

(Original.)

Sec. III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

VI. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.

CHAPTER III. (Amended).

Sections III. and IV. were stricken out; and Section V. was amended so that it as Section III. will read:

III. God, before the foundation of the World was laid, according to his eternal and immutable purpose, and the secret counsel and good

pleasure of his will, hath predestinated some of mankind unto life, and hath particularly and unchangeably chosen them in Christ unto everlasting glory, out of his mere free grace and love, without any foresight [on God's part] of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of his glorious grace.

Section VI. remains unchanged and becomes Section IV. Section VII. was amended, and becomes Section V., and is as follows.

V. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, not to elect unto everlasting life, but to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice; yet so as thereby neither is any limitation put upon the offer of salvation to all, upon condition of faith in Christ; nor is restraint laid upon the freedom of any one to hinder his acceptance of this offer.

[The statements in italics are merely subterfuges to take off the harsh edge of Calvinistic doctrine, which right-minded people can no longer accept. For if Section III. be true--if all who are saved are saved not on account of faith or good works or any other thing--it is very manifest that non-election is a most decided limitation, and that there is no salvation or offer of it to any but the elect, and the non-elect are restrained and have no freedom to accept an offer of salvation never made actually to them.]

CHAPTER VI.

OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

IV. (Original) From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

IV. (Amended) From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to evil, do proceed all actual transgressions. Nevertheless the Providence of God, and the common operations of his Spirit, restrain unregenerate men from much that is evil, and lead them to exercise many social and civil virtues.

CHAPTER IX. (X.)

OF FREE WILL.

III. (Original) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

III. (Amended) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether indisposed to that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto. Yet is his responsibility as a free moral agent not thereby impaired.

[Here we find another unsuccessful attempt to straddle both truth and error. If man is morally so fettered and enslaved that he has lost all ability to will any good thing, how can it be consistently said that his responsibility as a free moral agent is not thereby impaired? This is nonsense. The truth which they are "feeling after" is this: By their fall into sin and under its penalty, men have become morally and physically impaired, and their wills or desires perverted so that they do not naturally recognize or choose the ways of God. Nevertheless, when the revelation of the grace of God in Christ reaches any of them they are thereafter responsible for the exercise of their wills to the extent of their understanding of that revelation; because their wills remain free to choose between right and wrong, when they discern them, whether or not they have the moral and physical strength to carry out such will or choice.]

CHAPTER XI.

OF THE UNIVERSAL OFFER OF THE GOSPEL.

I. God so loved the world that he provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation sufficient for and adapted to the whole lost race of man; and he doth freely offer this salvation to all men in the Gospel.

II. The Gospel declares the love of God for the world, and his desire for the salvation of all men. It sets forth fully and clearly the only way of salvation, which is through Christ alone; promises that all who truly repent and believe in him shall be saved; commands, exhorts, and invites all to embrace the offered mercy; and urges every motive to induce men to accept its gracious invitations. This free and universal offer of the Gospel is accompanied

by the Holy Spirit, striving with and

entreating men to believe on the Lord Jesus Christ.

III. It is the duty and privilege of every one who hears the Gospel immediately to accept its merciful provisions. Great guilt and danger are incurred by delay or neglect. And they who continue to disobey the Gospel perish by their own fault and are wholly without excuse, because they have resisted the Holy Spirit and rejected God's gracious offer of eternal life.

IV. As there is no other way of salvation than that revealed in the Gospel, and as in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath given to his Church the written Word, the sacraments, and the ministry; endowed her with the Holy Spirit, and commissioned her to go with his Gospel into all the world and to make disciples of all nations. It is, therefore, the duty and privilege of all believers to sustain the means of grace where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the kingdom of Christ throughout the whole earth.

[This is a new chapter added to the confession because the old confession lacked any statement of divine sympathy for the world. It is decidedly the best and most Scriptural chapter. But who cannot see that it is the reverse of Calvinistic? and that it is directly opposed to the statements first above quoted from the same Confession?

If God loves the whole world and has made provision for the salvation of "the whole lost race of men," and if in his Word he declares "his desire for the salvation of all men" and "uses every motive to induce them to accept" it, how can it also be true that only the elect are chosen of God's free grace and love, irrespective of faith or good works or any other thing in said elected ones; and that he "withholdeth mercy as he pleaseth not to elect unto everlasting life but to ordain to dishonor and wrath?" Whence comes this conflict? and how can men of intelligence stultify themselves by declaring before the world that they believe these opposite statements? It is evident that if the revision committee had discarded the old confession and had made a new one, they would have come much nearer the truth. But then what would have become of Presbyterianism, Calvinism? It would be gone; and many of the ministers and people would have felt that they had lost their faith and wished they had died before the doctrine of election without reference to faith or works ended. They would have been in a pitiable condition for a while; but how much more they would have been blessed in finding afterward the true Bible doctrine of election--that God, having predetermined that every individual member of the redeemed race shall come to a knowledge of the truth and to an opportunity for faith and obedience and eternal life, has predestinated the election (or selection) of a Church under the headship of Christ Jesus, their Redeemer, composed of a "little flock" of overcoming saints, who, after being tried in all points, and found faithful, will be highly exalted as God's spiritual, Millennial kingdom, and shall then, as the Royal Priesthood, with Christ Jesus, their great Chief Priest, fulfil the promise made to Abraham (Gal. 3:16,29), by blessing all the families of the earth with knowledge and every assistance, bringing back to God whosoever freely wills to come.

This glorious election once seen in its true light, the Apostle's injunction to make our calling and election sure, by so running as to obtain the great prize, would be appreciated as their error on the subject will not now permit them to appreciate it.]

CHAPTER (X.) XII.

OF EFFECTUAL CALLING.

II. (Original) This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

II. (As amended) This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive in the act of regeneration wherein, being quickened and renewed by the Holy Spirit, he is enabled to answer God's call, and to embrace the grace offered and conveyed in it.

[Here is another futile endeavor to bend the word of God into harmony with the false view of election. The Scriptures declare that "many are called but few are chosen" or elected to the

high honor of being Christ's bride, joint-heir and co-worker in the Millennial work of blessing the world in general. But this scripture did not harmonize with what John Calvin had decided on the subject; so he got around the statement that "many are called and few chosen" by making two calls--the effectual call for the elect and, as a matter of course, the ineffectual call for the non-elect. But the framers of the confession, ashamed to attribute such double dealing to the great Jehovah, refer to the ineffectual call only inferentially and logically. If the "effectual call" includes the giving of an indispensable ability to accept, then any other call would not only be ineffectual, but a hollow mockery and fraud.

On the contrary, how simple and easy of explanation is the testimony of God's Word upon the subject: that all were unworthy of any favor, but that God graciously provided a ransom for the condemned ones, and then offered justification to all who, when they understand, accept of his favor of justification, not by works, nor without faith, but by faith. Then, so many, during the Gospel age, as hear and believingly accept of this justification are called or invited to become sons of God on a higher plane--to "become partakers of the divine nature" and joint-heirs with their Redeemer in his Kingdom.

Many--all believers during the Gospel age--are thus called, but all do not care to accept the conditions of sacrifice which are attached to the call. "If we suffer with him we shall also reign with him." (2 Tim. 2:12.) "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) He that loveth not less than me, houses and lands, father and mother, sisters and brothers, yea, and his own life also, is not worthy of me. (Matt. 10:37,38; Luke 14:26.) Because few live up to these conditions, therefore few of the many called are chosen. The call was a genuine or effectual call in every case; but the response of the called ones was frequently insincere and ineffectual because they did not comply with the conditions. They did not so run as to obtain the prize, and thus make their calling and election sure or effectual.]

III. (Original.) Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

III. (As amended.) All infants dying in infancy, and all other persons, who, from birth to death, are incapable of being outwardly called by the ministry of the word, are redeemed by Christ and regenerated by the Spirit, who worketh when, and where, and how he pleaseth.

[Another inconsistency. This statement belies the statement or confession first quoted above (Chapter III., Sections III. and IV.), on election and predestination. If it be true that "God hath predestined some of mankind unto life," and "the rest of mankind God was pleased--not to elect unto everlasting life, but to ordain them to dishonor, and wrath," then it cannot be true that all infants and others incapable of understanding are saved. Or, if it be true that all infants and all others without understanding are saved, it proves conclusively that the doctrine of the election of the saved and the non-election of others is a gross error--unless it be claimed that God's elections are according to unfitness, ignorance and degradation. And who would take such a position?

This is the question specially troubling Doctor Briggs. He sees, sensibly enough, that if the non-elect class includes the majority of the thinking people, and if the elect includes with the "little flock" of saints all the insane and savages and infants, heavenly society would be rather undesirable unless some instructive training were given to the ignorant ones before full induction to the heavenly experiences, felicities and liberties. He, therefore, has adopted the very erroneous idea of an intermediate state of purgatory which, he presumes, such as are unsanctified and unfit for heaven enter at death.

We shall not attempt here to give the true or Scriptural solution of the question of the future of infants and others incapable of faith, but will leave that for our next issue, to be treated in connection with a criticism of Dr. Briggs --his rights and his wrongs.*]

---

*Sample copies of this and the next issue of the WATCH TOWER we will supply free on application in any reasonable quantities.

R1310 : page 93

IV. (Original.) Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet never truly come to Christ, and therefore cannot be saved; much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.

IV. (As amended.) Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet inasmuch as they never truly come to Christ, they cannot be saved: neither is there salvation in any other way than

R1311 : page 93

by Christ through the Spirit, however diligent men may be in framing their lives according to the light of nature, and the law of that religion they do profess.

[How inconsistent to say that the non-elect, though called, cannot be saved; and what a slur upon God's honesty to say that his Word calls those who are not elected and who consequently cannot be saved!

That the hearts of our Presbyterian brethren are better than their heads and their Confession is evident from the endeavor to throw the blame off God and upon men by the statement that they are such as never truly come to Christ. But the effort is unsuccessful, for this portion of the Confession must be interpreted in harmony with the definition of election and non-election which precedes it, and which, as amended, declares that the elect are not chosen because of foreseen faith or good works, but purely of grace were predestinated to life, and that the rest of mankind God was pleased...not to elect unto everlasting life, but to ordain them to dishonor and wrath for the same sins which in the elect he forgives.

Again, does it not seem to our Presbyterian friends rather a reflection upon the Lord's character to declare, as this revised clause does, that there is no hope of salvation for the millions who profess other religions than that of Christ --not even for the honestly deluded ones who are striving to shape their lives according to the light of nature they possess? Those in the class described are certainly honest if living up to the light of nature they do possess. If God loves them, why should he not give them, as he has given the elect, "a light to shine upon the road that leads men to the Lamb?"

Let us note the point upon which they are thus confused and stumbling:--

They are Scriptural in speaking of an elect class, the Church; they are correct, too, in calling the remainder of the human family non-elect. They are wrong, however, in the inference they draw, that all the non-elect are damned to torment forever. No scripture so teaches. The Scriptures show, on the contrary, that the elect little flock, when completed, is to be the long-promised "Seed of Abraham," by whom God declares all the families of the earth (the non-elect) shall be blessed. (Gal. 3:16,29.) To support the Presbyterian view, that passage should read, In thy seed shall all the families of the earth be hopelessly damned. This is their mistake. The Bible doctrine of Election is a grand one when rightly seen: the elect Church, with her elect Head, Christ Jesus, is to constitute the Kingdom of God, to be exalted to glory and honor at the second advent, for the very purpose of blessing all for whom Christ died--all the human family--by bringing all to the full knowledge and full opportunity necessary to their acceptance of Christ and his proffered gift of life everlasting.

They are right, too, when they declare that there is no salvation except through Christ and the spirit of the truth, however diligent men may be in framing their lives according to the light of nature and the laws of other religions; but they are wrong in the meaning which they attach to these words, indicated by the remainder of the Confession.

The Scriptural view is that man has no claim upon the Creator for lasting life; that the giving of the ransom for all as an offset or cancellation of the claims of justice against all was an act of God's free grace, unmerited by any; and that the conditions upon which each may avail himself of this favor is by an acceptance of the fact and a framing of the life in obedience to the new covenant. There is no other name or way or light by which full salvation can be attained by any. But God, who provided this way, this

R1311 : page 94

only way, this light, this only light by which men may get back to God and to life, has made a broader provision for men to find that way and to see that light than our Presbyterian brethren realize. Our Redeemer not only gave himself a ransom for all, but the knowledge of this shall be testified in due time to all. (1 Tim. 2:6.) Nor can this be assumed to be a mere casual hearing of Christ and his work without satisfactory evidences to convict and satisfy the hearer as to the facts; for a preceding verse, 4th, declares positively that it is God's will that an accurate knowledge (see Greek text) of the truth on this subject shall reach all, in order that this salvation which he has provided in Christ for all may thus be available to all.

No one can dispute that the vast majority of the living as well as the dead members of our race have never yet come to an accurate knowledge of God and Christ, and of the plan and conditions upon which eternal life is provided for them in the ransom sacrifice given for all, eighteen centuries ago. For those who have not received that knowledge in the present, there remains the sure promise of a coming blessing --the very blessing so long promised, that all the families of the earth shall be blessed in and by the Church, the little flock, with the Master--the Christ.

It is evident that those persons who frame their lives according to the light of nature and those religions which they do profess are such as would gladly accept of Christ if they ever came to an accurate knowledge of the truth. They are evidently using the best light they possess. God's promise to these benighted ones is much better than our Presbyterian brethren confess, and it would be much more to their comfort and much more to God's glory if they confessed the truth as God's Word states it, that Jesus Christ is the true light which lighteth [or will light] every man born into the world. (John 1:9.) None will dispute that this light is the truth--the knowledge of God's plan; yet it must be evident to all that thus far only the few have seen it. It is in the future that this promise will be fulfilled--when the Christ, the Sun of Righteousness, shall arise with healing in his beams. (Compare Mal. 4:3 and Matt. 13:43.) "Then shall the blind see out of obscurity." --Isa. 29:18; 32:1-5; 35:1-5.

CHAPTER (XXV.) XXVII.

OF THE CHURCH.

VI. (Original.) There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, the son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

VI. (As amended.) There is no other head of the Church but the Lord Jesus Christ, and the claim of the Pope of Rome to be the vicar of Christ, and the head of the Church universal, is without warrant in the Scripture or in fact; and a usurpation dishonoring to the Lord Jesus Christ.

[This is a denial of the original basis of the word Protestant. Calvin, Luther and others who protested claimed that there should be only one Church, but excused themselves from acknowledging the Church of Rome as that true Church because of its being Antichrist. Now they deny that it is Antichrist, and accordingly withdraw their protest by the above change.]

CHAPTER (XXX.) XXXII.

OF CHURCH CENSURES.

II. (Original.) To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

II. (As amended.) To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have ministerial and declarative power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

[Another very good, sensible change. Yet how inconsistent still--to tell us first that God has unalterably fixed the election or non-election of all, regardless of their faith or works, and then to say that the officers of the Presbyterian Church can in any sense either open or close the Kingdom for any whose fate God has fixed from all eternity!]

===================

R1311 : page 95

YOUR REPRESENTATIVES ABROAD.

By the time you get this number of the TOWER the Editor and his help-mate expect to be en route for Europe.

We have several objects in view. We want to see the conditions of European society, in view of a preparation for the writing of the fourth volume of the MILLENNIAL DAWN series --"The Day of Vengeance."

We desire also to consider, from that standpoint, what can be done to forward the spread of the Truth among the people of foreign countries. Even should we conclude that nothing more can be done than is being done at present, it will at least be a satisfaction to have made sure of it.

Finally, we desire to meet with and to greet and encourage some of the dear fellow-servants there. This last feature, however, we fear will be disappointing to many of them as well as to us; for to accomplish the first two items (which are the real objects of the journey) will involve so extended a tour that the brief space of time at our disposal will necessitate rapid and constant traveling, and will consequently prevent our holding any meetings, except, possibly, in London. Nothing would please us better

R1312 : page 95

than to be able to go from town to town throughout England, Ireland and Scotland, spending a week at each, and holding meeting with the dear friends there whom we know by correspondence. But this is not possible: such a trip would require at least six months for Great Britain alone, and we have only about two months at our disposal for the entire trip outlined below. We will probably stop over one night at Belfast, Ireland, and one day each at Glasgow and Edinburgh, Scotland, in going, and two days in London, and, if possible, one day in Liverpool, on returning. We will send postal cards giving our address to the TOWER readers residing in those cities, and will be most happy to meet all who call on us.

Think not, dear friends, that we would prefer visiting those haunts which usually attract merely pleasure-seeking tourists. Not so: ours is a journey in the honor of our King and for the better qualifying of ourselves to spread his truth. We care nothing for curious and ancient ruins, castles, etc.: we want to see the people, to judge of their modes of living, habits of thought and tendencies--the very things which few think or care about.

Our route, as proposed, is as follows--subject to providential, financial or other changes found expedient:

We leave New York City on the Inman Line steamer, "City of Chicago," on July 1st, for Queenstown, Ireland: thence to Belfast, Glasgow, Edinburgh, Copenhagen, Berlin, Leipzig, Vienna, Kischenev (Russia, where we hope to meet the converted Jew, Mr. Rabinowitz, whose work among the Jews so closely corresponds to our work among Christians, and whom we hope to persuade to accompany us to Jerusalem), Constantinople, Athens, Jerusalem; returning via Cairo (to see the Great Pyramid), Rome, Berne (Switzerland), Paris, Brussels, Amsterdam, London, Liverpool, and thence by steamer for New York and home.

We want you to feel, as we shall, that our eyes and ears are yours representatively. And whatever we learn by this trip that would be of interest and profit to you all, we shall consider it a trust, as well as a pleasure, to deliver to you all, through the mediums of the TOWER and the future volumes of the DAWN.

Meantime the office work is left in the charge of competent and deeply interested friends, who will do all they possibly can to fill your orders carefully and promptly; and matter for the next two issues of the TOWER is left ready. And not knowing what may be the Master's will in reference to our return, or when our "change" may come, we have left our affairs in such shape that the work would continue--others, under the Lord's guidance, filling our places.

Good-bye! Come with us in spirit; and remember us in prayer, that our journey may be prospered, to the good of many and to the praise of our Redeemer.

====================

R1305 : page 96

THE JUNE TOWER.

Although our first intention was to publish the third volume of DAWN in cloth binding only, we finally concluded that this would hinder many from possessing it who would greatly desire and enjoy it. We therefore published a paper-bound edition at 25 cents per volume. Although many readers had already ordered it, others wrote that they could not pay for it at present, and still others, aged, maimed, and otherwise dependent, who are regularly on the TOWER poor list, we knew would lack means to purchase it as well as the TOWER. Love for the truth and love for the poor of the flock led to the plan adopted, and we sent out the paper-bound edition as the June issue of the TOWER, to all paid up subscribers and to all of the Lord's poor who, as directed, sent us a postal card at the beginning of the year requesting its continuance and stating their inability to pay for it. So far as possible we avoided sending extra copies to those who had already ordered and received the book; but we know of quite a few mistakes by which extra copies did go out. We trust that the friends receiving such may know of some good ways of using them to interest others in the truth.

The sending out of so many books is of course quite an expense, but the message is for all the Lord's people alike, and we could not feel satisfied to do less. No extra charge has been made; but so many as can afford it of those who have not paid for their copy may, if they choose, accept their own copy free as a number of the TOWER, and at the same time have a share in the work of feeding such as are spiritually hungry by paying whatever they choose toward the expense of sending the book to others.

If any who have paid for the TOWER for 1891, or any who have asked for it for this year, stating their inability to pay for it, have failed to receive the third volume, they will know that the omission was accidental, and they can have it rectified by advising us at once.

===================

SPECIAL NOTICES.

THE TAGS on your paper will, hereafter, inform you of how your subscription to the TOWER stands on our books.

Changes in dates will be made only at the beginning of each quarter.

Subscriptions will not, hereafter, begin at any time, but only with the quarters, January, April, July and October. For instance, new subscriptions sent in during July, August or September are reckoned as beginning with July issue, and will be marked as ending June '92, and TOWER issues from July are sent at once.

***

Please be particular to give full address in each letter.

When you change your address, state where from, as well as where to.

In sending lists for samples or new subscriptions, mention full address of each.

Write orders and lists of subscribers on a sheet of paper separate from your letter.

The safest way to send money is by Express or Postoffice Money Order, by Bank Check, or Registered.

If needful to write a second time about any order, give date of previous order, how money was sent and full particulars.

The price of this journal was advanced to 60 cents a year, last January, when it assumed the present form. The additional charge does not cover the additional expense.

The offer of the MILLENNIAL DAWN in paper covers at 15 cents to those who give a portion of their time in helping to circulate it has heretofore been made only to those who purchased as many as ten copies of any single volume at one order. We have many inquiries for smaller quantities, however, and have decided that hereafter we will supply as few as five copies of any one of the three volumes in paper covers at colporteur's rate, 15 cents each, five for 75 cents.

Please do not ask us to deviate from this rule. We must have system to avoid waste of valuable time. If you want more than five of a kind take ten; if more, then take twenty, thirty or forty. Remember that the books for colporteurs are put up in packs of fives, tens and twenties.

====================

VOL. XII. AUGUST, 1891. NO. 8.

VIEW FROM THE TOWER.

Rev. Charles A. Briggs, D.D., for some years professor of Hebrew in the Union Theological Seminary (Presbyterian), has for some months been the centre of a religious commotion which is causing Presbyterianism a great deal of trouble and is awakening all classes of thinking people.

Prof. Briggs is a fine scholar, and is more than ordinarily independent as a thinker. For some time he has been a leader among the progressives in Presbyterian circles, and, with others, has been quite outspoken in his opposition to the old Confession of Faith, and very desirous of having a new one adopted which would be liberal enough to permit the advanced and progressive Presbyterians to remain in the denomination and subscribe to its Creed without so many mental reservations and stretchings of conscience as have been and still are necessary.

We can only commend the desire for full freedom of conscience evinced by Prof. Briggs and his colleagues, and heartily advocate the abolition of the musty traditions and confessions of our forefathers. We utterly repudiate the thought that the framers of the Presbyterian and other creeds of Christendom were either more honest or more inspired than are Christian men of to-day. And surely the increased facilities for critical Bible study which to-day abound should permit honest men under the guidance of the one Spirit of truth to gain a clearer idea of the teachings of the Bible than was ever before possible. It is, therefore, undoubtedly right for Prof. Briggs and for all true Christians to seek to know God's revealed truth, and to hold and teach it rather than the misconceptions of that truth entertained by fellow-mortals centuries ago. In no way could the promise of God have been fulfilled, that the path of his Church shall shine more and more unto the perfect day (Prov. 4:18), unless some of God's people had acted upon this principle of loyalty to his Word, thus asserting their freedom from human bondage.

But, having commended the attitude of Professor Briggs and his colleagues in their battle against the darkness and errors of the past, we must criticise the methods they have adopted, because we believe them wholly wrong, dishonoring to themselves, and dishonest toward others not so far advanced, who put them into the positions of trust and influence they now occupy. Surely the use of influence thus bestowed, to the injury of the system which reposed the trust, is neither honorable nor honest, and must therefore be worthy of condemnation. We regret the necessity for such plainness of speech; but many teachers of theology greatly need plain lessons in honesty--in doing to others as they would that others should do to them if the circumstances were reversed.

Nor can it be urged that the end sought--the liberation of Presbyterians from a dead creed--

justifies the means. This is the doctrine of the Jesuits, but it is condemned by the Apostle Paul as unworthy of any servant of God. (Rom. 3:8.) On the contrary, while warring against error and sin and in behalf of the Truth, we should remember that no warrior will be crowned unless he war lawfully--justly. (2 Tim. 2:5.) The maxim, "All is fair in war," will not apply to Christian soldiers fighting the good fight of faith--contending for the faith once delivered to the saints.

But, says one such, I have a good excuse for my conduct: let me state it to you. For the past three to six years I have been out of harmony with the denomination with which I am connected. I have seen that its ideas on election and damnation, and other subjects, are entirely unscriptural, and I have longed and prayed for the revision of our Confession now in progress. I am glad of what we have attained: it is a step in the right direction. I wish to God it were more thorough, and I hope to see it so within the next ten years. Meantime, I, with others, will wait and privately labor for that end. In the Presbyterian church I have had an opportunity and an influence for good which I would not have had if I had stepped out of her six years ago; and one result is the present half-way revision of the Confession. Had I stepped out of my pulpit, merely announcing that a change of views as to the teachings of the Bible prevented my remaining any longer a Presbyterian, the support of myself and family would have been withdrawn unless I could have found some other denomination with which I could fully agree, which is not the case. I consider that I have a right to teach in my own pulpit and to my own congregation of the Lord's church whatever I find taught in God's Word, so long as they are agreeable to having it so. Now tell me, Does not this explanation justify my course?

Ah no! dear Brother. Do get rid of that Jesuitical idea that the end sought justifies ignoble and dishonorable means for obtaining that end. You know very well that it is not your pulpit, but the pulpit owned and controlled by the Presbyterian denomination; and you know very well that it was only upon your recognition of it as their pulpit and under their supervision and control and after you had most solemnly vowed before God and men that you accepted and believed fully all the doctrines and regulations of Presbyterianism, that you were intrusted with the influence as a pastor, and as a teacher of Presbyterianism. You know, too, that your congregation is similarly bound, and that it assembles, not as a Church of Christ to study and to believe all that you can find and point out in God's Word, but as a Presbyterian church, pledged to believe neither more nor less than is taught in the Presbyterian Confession of Faith. You know very well, too, that if you, and every member of your congregation, should conclude to become simply Bible-Christians, taking God's Word as your only rule of faith and practice, as did the early Church, you would be hindered from using even the church-building, which is the property of the Presbyterian denomination. Think not that the Master will award a crown of glory for such violations of your covenant with your fellowmen, even though done in the name of service for the truth. Remember, too, that obedience, even without sacrifice, is better than great sacrifices without obedience.

You should have stepped out of Presbyterianism or any other ism you might have been in,

just as soon as you received greater light on God's Word than its creed would permit you to preach fully and conscientiously. The Lord has promised to provide for our temporal wants--as well as for our eternal welfare--not sumptuously, but nevertheless surely.--Isa. 33:15,16.

PROFESSOR BRIGGS' DOCTRINES.

A new professorship had just been added to the Union Theological Seminary--that of Biblical Theology--and Prof. Briggs had been called to fill it. He took the usual oath, declaring his belief in the inspiration of the Scriptures, and in the Westminster Confession of Faith as the proper interpretation of them, and promised to teach nothing subversive of the said Confession; and it was his inaugural address which followed (January 20th, 1891) that aroused the disturbance of which his name is now the centre.

R1313 : page 99

That inaugural address seems to many candid people to be a direct violation of the oath just previously taken. We give, below, a synopsis of the address, from which all can judge how much elasticity of conscience it would require to make oath that it is simply Presbyterian doctrine, or Prof. Briggs' understanding of the meaning or teaching of the Westminster Confession.

JUST WHAT THE ADDRESS URGED.

"The address set forth historically three great fountains of divine authority--the Bible, the Church, and the reason. The authority of the Church, the address urged, served to lead to God the majority of Christians from the Apostolic ages. If we cannot see good in the Church it is because the institutions of the Church have so enveloped themselves with human conceits and follies. The authority of reason was equally potent to lead men to the truth. This is the very holy of holies of human nature, and the vast multitude are unconsciously guided by God through its forms. The third source is the Bible.

"As examples, the men who have been thus led to the truth were instanced--Cardinal Newman, the churchman; the rationalistic philosopher, Martineau; and the great biblical expounder, Spurgeon. These three, the address held, found God in their own ways through the three fountains of authority.

HUMAN OBSTRUCTIONS TO THE BIBLE.

"The Bible, continued the address, is the book of God, the greatest treasure of the Church. Of the three fountain-heads, no one is so beset with human obstructions as the Bible. No one can get at the Bible unless he force his way through these human obstacles. These barriers are: (1) A superstitious reverence for the book itself. (2) The belief in the verbal inspiration of the Bible. The divine authority is not in the words but in the thoughts. (3) The authenticity of the Scriptures. Traditions from the dead church assign authors to all the books of the Bible, but higher criticism pronounces these traditions fallacies and follies. (4) The dogma of the inerrancy of the Bible. Historical criticism again pronounces that there are errors in the Bible, but they are in circumstantials, not in essentials. (5) The miracles are in violation of the laws of nature, and they keep men away from the Bible. (6) The failure of minute prophecy.

"As to the doctrines on Faith, there are (1) the doctrine of God, (2) the doctrine of Man and (3) the doctrine of Redemption.

FUTURE PROBATION.

"The Old Testament doctrine of redemption is chiefly concerned with (1) material interests of man; (2) redemption comprehends the whole process of grace; that is, it comprehends justification, sanctification and glorification; (3) redemption is not limited to this world, but continues during the vast periods of time which have elapsed for most men in the middle state between death and the resurrection. This middle state must not be shortened as to time by human limitations.

"The only sanctification known to experience is progressive, and cannot be limited as to time. Progressive sanctification after death is the doctrine of the Bible and the Church. (4) Redemption is a redemption of our race and of universal nature. It is not to be limited by the doctrine of election. There is a definite number of the redeemed, but that is multitudes that no one can number. The salvation of the world is the salvation of the race as a whole."

The fault found with Prof. Briggs is upon these two points--his placing the Church and uninspired Reason not only on a parity with the Bible, but even in advance of it, and his belief in a future probation in an intermediate state, between death and resurrection; or, as he states it, before the judgment.

Prof. Briggs has since re-affirmed his statements above quoted, and has supplemented them by fuller explanations, some of which we quote below. Defending his position on the Bible, he declares--

"That the Church is a source of divine authority is taught by all the organized churches of Christendom."

And again--

"Unless God's authority is discerned in the forms of the reason, there is no ground upon which any of the heathen could ever have been saved, for they know nothing of Bible or Church."

"Unless God speaks with authority in the forms of the reason, no other mode of revelation was ever possible than that of an external and mechanical kind."

We see just where the Professor stands; and we believe that many more Presbyterians and others who take opposite views from his would more fully sympathize with his position if they were as logical as he is without seeing the one and only complete solution of the problem. Prof. Briggs has gotten out of the idea that

R1313 : page 100

the Presbyterian Church contains all, or nearly all, the "elect," and that all others than the elect little flock are unalterably predestinated to everlasting torture. He is therefore, with a larger heart, looking around him to see who are saved and what saved them. He thinks of the billions of heathen people who have never heard of the Redeemer and who have never seen a Bible or in any way come in contact with its truths. He thinks, too, of some honest-minded, moral-living skeptics who have not believed in the Bible or trusted in Christ as their Redeemer. His conclusion, in common with the conclusions of other progressive theologians, is that these are somehow saved at death; for surely they are too good and too numerous to be tormented to all eternity on account of not believing what was not clearly made known to them. He asks himself, What saved these billions? and answers: Neither the Church nor the Bible, but Reason.

The Professor next looks about him at those who have come more or less under the influence of the various professed churches, and thinks of the millions under the control of Roman Catholicism, Greek Catholicism, Mohammedanism, etc., who have practically no access to the Bible, and of the millions of Protestants who know but little of either the Bible or its teachings. He cannot, nor can any other man of sound and enlightened reason, bring himself to think that all these millions are to be tormented forever because of their ignorance of the Bible and its teachings. So he asks himself, What saves these millions? The only answer he seems to get is, The churches as organizations save them by teaching them to live approximately moral lives.

Thus unintentionally, and contrary to their own theories and to the Scriptures, they make morality the ground or condition of salvation. Certain errors in their way hinder their getting the real Scriptural solution of the problem and force them to reason from false premises to erroneous conclusions.

Looking next at the Bible and at the few who have any considerable understanding of it, he reaches the conclusion that of the three presumable fountains of divine authority and instruction the Bible saves the fewest and should be mentioned last. But the gentleman has surely omitted another, a fourth fountain, necessary to be remembered to complete his theory; for from this fourth fountain of saving grace (according to his theory) more blessing flows than from all the others together. That fourth fountain (according to his theory) is ignorance; for the Professor and many others claim that more than one-half of the race die in infancy, and that all these, since the revision of the Confession, are saved as fully by ignorance as the others are saved by reason, or the Church, or the Bible.

Having found that the Bible saves very few, the Professor next concludes that it has been idolized too much, and forthwith he declares its errancy, and that not the words of the prophets and apostles were inspired, but merely the naked ideas, which they were left to clothe in fit or misfit language of any color, according to their temperaments or moods. According to this theory every reader is left free to guess for himself and to imagine what he pleases, regardless of the meaning of the words used by the apostles and prophets.

Against such a theory we must most emphatically protest. If we can place no dependence on the inspiration of the language of the Bible we are entirely without a divine revelation. Even among those who admit that the words are inspired there are widely conflicting views taken, and we can readily see that if verbal inspiration were denied, and each interpreter left free to guess what the apostles and prophets had in their minds, regardless of the words they used, it would speedily make the Word of God of none effect. Take any text on any subject and apply this idea, and see what nonsense it would make. For instance, in the one which reads, "The soul that sinneth

R1314 : page 100

it shall die:" if the words were not inspired, but merely the teacher's "concept," the interpreter might deny that the word "sinneth" conveyed the proper concept, and claim that the prophet had not expressed himself clearly, but that he meant a vile sinner who commits several murders. Or another might deny the word "die" and claim that the prophet did

R1314 : page 101

not express himself correctly, and that instead he should have said, shall live in misery. Or another might question the use of the word soul and claim that the prophet should have said body. And thus each self-conscious reader might reconstruct his Bible to meet his own "concept."

Besides, if Prof. Briggs and others to-day are able to get the conception or thought of the Spirit of God in spite of the improper use of words by the apostles and prophets, and if they in turn are able to express the real thought in better words, would it not prove that these teachers are much in advance of the writers of the Bible on all points, and consequently that it is time to discard the Bible as a hindrance rather than a help to the knowledge of the truth? --because the common people will take the erroneous (?) words of the apostles and prophets instead of going to Prof. Briggs for the true (?) interpretation--the proper words which they should have used and which the Holy Spirit should have dictated. In that event would it not be far the best plan now to suppress the Bible and to hire Prof. Briggs and his colleagues to be our Pope and council to tell us the truth?

Is not this one of the very mistakes made by Papacy? It first placed the teachers of the living Church ahead of the teachings of the apostles and prophets, and very soon the Bible was not only useless to them, but an inconvenience, because the common people might puzzle the clergy by asking how the teachings of the living apostles (?) agreed with those of the dead apostles. Let Christians everywhere beware how they take such a backward step. If we discredit the verbal inspiration of the Bible we may as well cast the book aside entirely.

But let us not be misunderstood: We do not refer to the English or German or any other translation of the Bible as being verbally inspired. Translators and transcribers have made a few errors; and here and there a few passages have crept in under the Bible covers which do not belong to the Bible. These,* of course, we do not defend.

Another matter: certain books, such as Chronicles, Kings, Esther, Jonah, etc., are merely histories, and no more inspiration was necessary to write them than other more modern histories. A truthful statement of facts is all that can be demanded or claimed for these. And not only are any reasons for false statements lacking here, but considering that these histories cover centuries it is remarkable that so few flaws can be found in them. Their chief value is in furnishing us with chronological and genealogical data, the value of which information we have seen in examining the subjects presented in MILLENNIAL DAWN, VOL. II., where we saw also that God has supplied, through the apostles in the New Testament, any breaks or points of uncertainty in those records.

When Prof. Briggs asserts that the minutiae of prophecies have never been fulfilled, he speaks from his own standpoint merely, and does not realize the minuteness of the fulfilments past and present. Our readers who have carefully studied Volumes II. and III. of MILLENNIAL DAWN will disagree with the gentleman and wish that he could realize with us some of the minute fulfilments.

The claim that the authorship of certain books and portions of the Bible is a subject of dispute does not affect the question. For instance, whether or not Moses wrote one word of the first five books of the Bible is of no consequence. We know that Israel as a nation accepted those books as the essence of Moses' teachings. We know, too, that our Lord and the apostles referred to and quoted from the narratives of those books as the teachings of God through Moses. What matters it, then, whether Moses wrote them with his own hand or whether he had amanuenses who wrote according to his direction and under his supervision, and who properly closed the records with a purely historical account of the death of the great law-giver.

---

*As instances see John 21:25; Mark 16:9-20; Rev. 20:5; portions of 1 John 5:7,8; and other less important words interpolated at sundry times, as shown by comparison of texts of the three oldest Greek MSS., by Prof. C. Tischendorf. All students should have these Testaments with Tischendorf's foot notes. We have arranged to supply them at 50 cents post paid--usual price being $1.00 plus postage.

Again, a difference should be recognized between the prophetic and doctrinal writings of the apostles and prophets and the merely historical books of Joshua, Judges, Samuel, Kings, Chronicles, Esther, Ruth, the four Gospels and the Acts of the Apostles, which are merely historical records. The truthful writing of matters of history in this our day is not supposed to require inspiration, but merely honesty; and all well-informed persons know that the Jewish scribes were scrupulously careful in their work. In fact, no other historic records of those times are counted worthy of comparison with theirs.

We hold, however, and believe the claim is supported by the internal evidences of the historic books of the Bible, that God, intending to furnish his people with such a reliable history of such incidents, dates, etc., as would be necessary or helpful to them, assisted the memories and exercised a general supervision over those whom he used as narrators of the historical features of his Word, "that the man of God might be thoroughly furnished." (2 Tim. 3:16,17.) And to some extent the same may be inferred respecting many items of more modern history which bear testimony to the fulfilments of prophecy, though the historians themselves were in total ignorance of the service they rendered to divine truth. The slight inaccuracies in some of the dates given in the books of Kings are, as we have heretofore shown, fully met and corrected by Chronicles and other Scripture; and many of them no doubt would be fully explained if the history were given in greater detail, so as to show joint reigns of fathers and sons.

The authorship of the epistle to the Hebrews is also in dispute. But those who have partaken of the spirit of that epistle can not doubt that it was inspired by God, whoever may have written it. But so far as we are concerned there is no room to question that the author was none other than that great theologian and servant of the Church, the Apostle Paul. No other pen, it would seem, than that which wrote the Epistle to the Romans, except under special divine control, could write so clearly and forcibly of spiritual things.

Miracles the Professor dismisses as "violations of the laws of nature;" but we should remember that many things might appear to us to be violations of nature's laws which in reality are not such. The usual we consider to be the law, while in reality the usual is as little understood as the unusual. For instance, it is the usual thing for grape-juice to form gradually, slowly, upon a vine, yet our Master, who undoubtedly understood the laws of nature, should not be esteemed a violator of its laws because he produced similar results at the marriage at Cana without the usual process. He, as the one who was giving his life as man's substitute and redeemer, violated no law that we understand or can appreciate when he healed the multitudes by letting his vitality (virtue--Luke 6:19; 8:46) go out into them.

Our Lord's miracles were not foolish deeds for the benefit of the curious. They were, all of them, good works done, not selfishly in his own interest, for the gain of wealth or power, like the fabled miracles of Aladdin and others, but they were part and parcel of the long promised fruits of the Kingdom: "Those things did Jesus and manifested forth [beforehand] his glory." (John 2:11.) It was by these that Israelites were to recognize him as Messiah, in fulfilment of the predictions of the prophets. And when John the Baptist hesitated a little and sent to our Lord to inquire whether he were indeed the Christ, Jesus replied by pointing to his miracles as evidence, saying, "Go and show John again those things which ye do hear and see: The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them."--Matt. 11:4,5.

DR. BRIGGS' VIEW OF FUTURE PROBATION.

In Dr. Briggs' views on future probation, or, as he terms it, progressive sanctification, centers chiefly the interest felt in his new departure. His skepticism upon other points could be lightly passed over by many who cannot brook even the suggestion that grace and mercy extend beyond the present life.

And yet on the other hand there is an increasing number of Presbyterians and of other

Christians whose hearts are nearer to the truth than their heads--who seem to be feeling after the truth, but who are so convinced that their denominational creeds properly present the teachings of the Bible that God's Word is the last place they would think of looking into for a reasonable solution of their difficulties. This is well illustrated by the remarks of the Rev. H. P. Smith, when discussing Dr. Briggs' position before the Presbyterian General Assembly at Detroit recently. He is reported thus by the public press:

"He quoted the passages of the Confession that point to a limited atonement, and that about elect infants, and said the revision recently recommended by the committee would not very long ago have been considered rank heresy. I don't understand Prof. Briggs' views on progressive sanctification (laughter), but that may not be because they are not clear. The Confession has many points that are often misunderstood. The doctrine of the Presbyterian Church is that every minute thirty human beings drop into the unspeakable and unending torments of hell. Think of this awful belief--you can't do it and keep out of the lunatic asylum. I think most of us have a secret hope that in some way God will find a way out of this. If Dr. Briggs can find this in the Bible, let us be glad. On a strict construction of the Confession, of course, he is wrong, but will you, who mean to make such a radical change of our Confession as to say that all infants are saved, not leave a little margin for Dr. Briggs? Prejudice is easily raised but not allayed. The theological stomach is delicate and made squeamish."

Many of our readers have supposed that Dr. Briggs' views are in harmony with our own, but not so: although his views are much more in sympathy with ours than are the views of Presbyterianism, there is yet a wide difference between a future probation at the close of the Gospel age, during the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3:19-21), and a future probation in death, of which God has never spoken by any apostle or prophet.

Prof. Briggs' position only illustrates how one error invariably leads to another. He sees the necessity of just such a scheme as the Bible points out, but he has not seen what the Bible teaches on the subject, and hence has proceeded to manufacture a theory expressing his own concept of what ought to be, and he believes therefore is, the divine arrangement.

His first conclusion is that the Gospel age, instead of being God's time for the election and perfecting of a "little flock" of saints, is the time for the salvation of millions and billions of mankind.

His second conclusion is that God does not work miraculous changes in character, but leaves character to be developed under discipline and experience.

His third conclusion is that the vast majority who die have not at death developed good characters, and hence that they would be totally unfit for the companionship of Christ, the saints and the angels until they be put through a schooling and discipline which will develop in them true and pure characters in full harmony with God. His idea is closely allied to that of Romanism expressed in the doctrine of Purgatory, and, though more refined and less objectionable every way, it is equally unscriptural.

His fourth conclusion is that since this theory would get him over his two great difficulties (a small number of saved saints or a host of saved ones unfit for heaven and whose presence there would not only cause pain to themselves but disturb the pleasure of all others there), therefore his way must be God's way.

We quote the Professor's own words in elucidation of his views and his reasons for them. It will be noticed that he bases nothing upon the statements of the Bible, which he classes last and least among the "three great fountains of divine authority," but bases all upon Reason and Church theories. He uses the word "believers" in connection with his theory, but by this expression he must not be understood to refer to believers in Christ as a redeemer, but rather to all who believe that there is a God (which includes almost every one). This conclusion is irresistible from his statement that Reason is one of the principal fountains of divine revelation. Reason never leads to Christ and his sacrifice and justification by faith, but to works for self-justification. Reason, however, does admit a god of some sort as a first cause of all things; and this we must suppose

to be Prof. Briggs' understanding of a believer, as in no other sense can heathen millions who never heard of Christ be said to be "believers." His own words are:--

"There are some theologians who persuade themselves that they can believe in the immediate justification and the immediate sanctification of infants, of incapables and of heathen adults, in the change of death, in that supreme moment of transition from this life to the middle state. Such a theory may be stated in words, but it is inconceivable in fact. It would violate the intellectual and moral constitution of man.

"If regeneration and sanctification are one act, how can we distinguish the intervening act of justification? and if regeneration, justification and sanctification may all be one at death, why not in this life? Why was the world turned upside down at the Protestant reformation in order to discriminate justification by faith from sanctification, if after all these centuries of Protestantism they are really identical?

"Then Protestantism would be not only a failure, but also one of the greatest crimes in history. This is the pit of ruin into which some of the scholastic dogmatic divines of our day would force us, rather than extend the light of redemption into the middle state.

ONE WAY TO MAKE CHRISTIANS.

"The doctrine of immediate justification and sanctification at death involves the conceit that the child who dies in infancy a few minutes after birth is immediately justified and sanctified, receives saving faith and all the Christian graces in an instant; while his brother, who lives in this world, is not justified until he reaches the age in which he can exercise personal faith, and then he has all the struggles of life to undergo until he reaches the limits of human life without the comforts of sanctification, which he can not receive until death. If this were so, then blessed are those who die in infancy, and thus outstrip their fellows in the Christian race.

"What parent would not prefer to lay all his children in an early grave, assured of their salvation, rather than expose them to the dreadful risks of life and the possibility of eternal damnation? According to the current beliefs, those Chinese mothers who put their children to death make more Christians than all the missionaries.

"The Roman Catholic doctrine of purgatory is a perversion of the true doctrine. It is mechanical and unethical, like other peculiar doctrines of the Roman Catholic system. But it is better than a blank agnosticism.

"Believers who enter the middle state enter guiltless; they are pardoned and justified, and nothing will be able to separate them from Christ's love. They are also delivered from all temptations. They are encircled with influences for good such as they have never enjoyed before. But they are still the same persons, with all the gifts and graces and also the same habits of mind, disposition and temper they had when they left the world. Death destroys the body. It does not change the moral and religious nature of man. The eternal punishment of a man whose evil nature has been stripped from him by death and left in the grave is an absurdity. It is the work of sanctification to overcome sin in the higher nature. The Christian graces will unfold under more favorable circumstances than in this world.

THE MIDDLE STATE A HEAVENLY UNIVERSITY.

"What practice have infants and imbeciles when they enter the middle state? How far short in practice do the best of men fall? Are they no longer to have an opportunity for the practice of true holiness? Will there be no chance to learn what true holiness is? The middle state must, from the very nature of the case, be a school of sanctification, a heavenly university, the aim of whose training is Christlikeness and glorification at the second advent.

CHRIST'S PROPHETIC OFFICE CONTINUES TO THOSE IN THE MIDDLE STATE.

"Christ is the mediator between God and man in the exercise of his office as prophet, priest and king. Those who passed a few years in this world, and then went into the middle state and have been there for centuries, have not passed beyond the need of his mediation. The interval between death and the judgment has its lessons and its training for them as well as for us. The prophetic office of Christ continues to those who are in the middle state. After his own death he went to the abode of the departed spirits and preached unto them his gospel. He ascended into heaven, taking his redeemed with him.

THE FATHERS, TOO, TEACH THE DEAD.

"The redeemed robber is not the only one to whom he has something to say in the middle state. All believers enter his school and are trained in the mysteries of his kingdom. Those mysteries are not cleared up by a flash of revelation; they are revealed as the redeemed are able to apprehend them and use them. It is improbable that Augustine, Calvin and Luther will be found in the same class-room as the redeemed negro slave or the babe that has entered

R1315 : page 105

heaven to-day. The fathers and doctors of the Church will be the teachers of the dead, as they taught the living.

"Christ's priestly office continues for them. But, above all, Christ is a king in the intermediate state. Here in this world his reign is complete. His reign is entire over his saints, and they are being prepared by him for the advent, in which they will come with him to reign over the world.

THE MODERN CHURCH SHOULD BELIEVE IN THE COMMUNION OF SAINTS.

"The Church is chiefly in the intermediate state. The Church on earth is only the vestibule of it. In this world we have learned to know in part the Messiah of the cross; there in the middle state the redeemed know the glory of the Messiah of the throne. There the Church is in its purity and complete organization, as the bride of the Lamb. There Christ the head and his body the Church are in blessed unity."

It will be noted that the Doctor's chief difficulties here expressed are (1) that his heart has outgrown the Presbyterian Confession of Faith;

R1316 : page 105

and (2) that cold, critical study of the Word of God has exceeded the spiritual study of it in the meekness and simplicity of a disciple at the feet of the Master, seeking divine guidance into the deep things of God's plan therein revealed.

What all such large-hearted Christians need is a full, clear view of the glorious plan of the ages. To obtain such a view, however, requires great meekness and patience: meekness to accept and confess the truth from any source; patience to hold objections in abeyance until its gracious and comprehensive provisions are seen. The plan of our God formed before the world, but requiring ages for its full development, is so just, so loving, so good, so altogether complete and so soul-satisfying, as to leave no aching void for reason to search to fill.

(1) That plan shows that, so far as the world in general is concerned, God, who created all perfect in the one representative man whom he made and in whom he placed procreative powers, has for six thousand years been letting the condemned race feel the full weight of the just penalty threatened and pronounced--"Dying,

thou shalt die."

Only the Church composed of the faithful overcomers of the Patriarchal and Jewish ages and the Church of the Gospel age have yet in any sense or degree escaped the sentence; and these saved ones are as yet saved from that calamity only partially. At present they are "saved by hope" only (Rom. 8:24), and must await the appointed time and the full coming of God's Kingdom, when our blessed Lord and Redeemer will reign in power and great glory, and will complete to both of those Churches the work of salvation, raising them fully out of the death condition to perfection of life and organism.--1 John 5:19; Heb. 11:37-40; Rom. 8:24; 2 Tim. 4:8.

(2) It shows that the "groaning creation," which for six thousand years has been travailing in pain together, is also to be delivered (liberated) from the bondage it is now under by reason of the sentence of death, and that those of the world, too, may have everlasting life if they will accept of it then upon the terms of the New Covenant sealed by the precious blood of him who died for all.--Rom. 8:21; 1 Pet. 1:18,19.

But it shows very clearly in this connection that this deliverance which Christ will extend to the whole creation is not due until after the two elect Churches (Jewish and Christian) have first been selected, and that these two elect classes, as the seed of Abraham--both that which is after the flesh and that which is after the spirit (Rom. 4:16) are thus to be unitedly the agencies of God for blessing all the families of the earth.--Gal. 3:16,29.

(3) It shows that as the Jewish age was the judgment day of the Jewish Church, which proved and selected the worthy ones of the fleshly seed of Abraham who will constitute the earthly phase of the kingdom of God; and as the Gospel age has been the appointed time for the trial and selection of the spiritual seed of Abraham who will constitute the higher, spiritual phase of that kingdom, so the Millennial age is the time appointed as the world's judgment day under the kingdom of Christ which will bless all the families of the earth with a righteous government, and assist all the groaning creation to the attainment of full perfection and everlasting life under the New Covenant.

(4) It shows that the holy ones of both the

R1316 : page 106

Jewish and Christian Churches, who renounced sin and accepted God's freely-provided justification by faith, and who consecrated themselves fully to the will and service of God, were accepted of him provisionally as FULLY SANCTIFIED, and were tested by him (Heb. 12:8; Rom. 8:14) in order to prove the depth and sincerity of their sanctification. However, we do not refer to sanctification in the sense which Doctor Briggs' language intimates--a sanctification of perfect conformity of the flesh to the will of the Lord. This is impossible because of the inherited weakness of the flesh through the fall. Our reference is to a sanctification or full conformity of the will or spirit of such consecrated ones to the will of God. Such sanctified ones seek as best they can to bring every thought and word and deed of the depraved body "into captivity to the obedience of Christ." This sanctifying work progresses with each member of the Christ as soon as he is accepted into the family of God. This cleansing or purging of God's elect Church is accomplished by those trials and persecutions which are permitted to come upon its members, to teach them their own imperfections, to emphasize the necessity of the ransom, the atonement and the Mediator which God has freely provided, and to develop in each a character appreciative of righteousness and love. Such under the Lord's care grow stronger with each wind of adversity and with each battle with selfishness and sin. Thus we see that, to the faithful of the Jewish Church (Heb. 11:37,38) and the faithful of the Gospel Church, the Jewish and Gospel ages have been purgatories or periods of purgation. With reference to the fires of the purgatory in which God has been thus destroying our weaknesses and cleansing and purifying unto himself the Gospel Church, called to be the Bride of Christ (Eph. 5:30-32), the Apostle says: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy.--1 Pet. 4:12,13.

Again, God through the prophet Malachi (3:3) shows that our Lord Jesus himself is the refiner who is purging or purifying the spiritual Levites (believers), that he may present to himself a chaste virgin-church without spot or wrinkle or any such thing.

(5) As the past and present ages have been times of trial, days of judgment and purgatorial fires for these two Churches, so God's design is that the next age, the Millennial day,

will be the purgatory, the day of judgment or trial for the world in general. And those who then accept of the divine offer of everlasting life, under the conditions of the New Covenant, will, during that age, not only be instructed fully in the ways of the Lord, but disciplined also; for the Lord disciplines every son whom he accepts into relationship to himself--whether human or spiritual sons.

The world's purgatorial or reformatory discipline will in some respects be less severe than that of the Jewish and Gospel Churches, because full, clear knowledge of the Lord's character and plan will remove many of the present obstacles to faith and obedience, and because, Satan being bound [active evil influences restrained], everything will be favorable to the formation of good characters, and only the inherited moral and physical weaknesses will remain to be conquered under the sympathetic guidance and assistance of the Christ of God--the Church of God glorified under the great head of that Church, our Lord Jesus Christ, who as Jehovah's representative secured this privilege of reconciliation of sinners with his own precious blood.--Rom. 14:9; 1 Cor. 6:2; Gal. 3:29.

But as the purgatorial discipline of the Gospel Church is specially severe, so the reward to those who prove faithful is correspondingly greater--the world is offered human perfection and honor and glory, the Church, divine perfection and honor and glory. The standard, however, by which all the sons of God must be measured is the golden rule, perfect love (and hence obedience) to God, and love instead of selfishness toward all the sons of God.

***

Here, then, we find the arrangement which God's plan has provided for the work of progressive sanctification of "whosoever wills" of

R1316 : page 107

all the ransomed race, fitting the justified for the proper enjoyment of those holy and everlasting blessings which God offers to all through Christ. This way, too, so far from running counter to God's Word (as human theories always incline to do), is in perfect accord with "all things written" in the Law, the Prophets and the Gospel, whose statements cannot all be used consistently while ignoring this future part of God's great work, without which also God's character, as declared in his works, must be apologized for instead of adored. Thus the true light now enlightening his Church, and blessing those upon whom falls "the light of the glory of God as it shines in the face of Jesus Christ our Lord," will yet prove, as promised, to be that TRUE LIGHT which shall enlighten every man that cometh into the world. Thus, ultimately, will "good tidings of great joy be unto all people," and each class of the blessed will in its turn come to its blessing through God's grace in the sacrifice of atonement made once for all by our Lord Jesus, and by the purgatorial experiences through which he will bring all who submit themselves to his will, and will be accounted worthy of everlasting life.

While these purgatorial influences are common to all sons of God as individuals, at all times, yet there are special dispensational burnings as well. For instance, such a special or dispensational burning occurred in the end of the Jewish age, when, the Israelites indeed, the true "wheat" of that dispensation, having been gathered out of it into the Gospel "garner" at Pentecost, a time of great and fiery trouble came upon the "chaff," the remnant of that nation (Matt. 3:12). So, too, will it be in the "harvest" or end of this Gospel age. Our Lord declares that the "wheat" of this age will be separated completely from the "tares" and gathered into the higher garner of his glorified kingdom, and then the purgatorial "fire" will come upon nominal Christendom, producing "a time of trouble such as was not since there was a nation," which will burn up,

R1317 : page 107

root and branch, all of its false pretenses and evil systems, and thus prepare the world for the reign of the kingdom of Christ, the true Church glorified.

These great dispensational, purgatorial fires cleanse the floor and prepare the way for the work of the dispensations following. Thus the utter destruction of the Jewish polity as the typical kingdom of God was due at the time of the establishing in embryo of its antitype. And in the end of the Gospel age it is likewise proper that the great nominal Church systems, chiefly in the midst of which the true Church or Kingdom has been developed, should be destroyed (as systems) at the time that the acceptable little flock is to be received into the fulness of her promised glory. In both of these instances those cut off from special favor are still granted such favors as remain. The Jews, broken off from special favor as the natural seed of Abraham, had still open before them whatever favors remained: they, as well as the wild olive branches, might be grafted in again if they continued not in unbelief. So, too, in the end of the Gospel age: after the elect number has been selected and glorified, all the unworthy (rejected from that high position) will go into the great trouble predicted, and in that purgatorial fire they will finally learn of their rejection from that great honor to which they were called; but they will also be shown that God has some other precious favors which are yet open to them.

But in the end of the world's purgatorial trial, in the end of the general judgment of the Millennial age, there will come another dispensational fire upon those who will still be found out of harmony with God and his law of love, at the close of that day of blessed opportunities for knowing and doing the will of the Lord. That fire will signify the "everlasting destruction from the presence of the Lord" of all those then found unworthy of life. There will remain nothing further of favor to be extended to them; for wisdom, love and power will then have done all that could justly be done to influence the wills of men toward hearty obedience to God's law of love.

We thus see that although Dr. Briggs is not at heart so far from the plan of God, yet his head is far from being in harmony with either the letter or the spirit of God's Word. Let us the more earnestly contend for the faith once

R1317 : page 108

delivered to the saints, and seek in every way to speed the true, the Bible view of purgatory as the only satisfactory answer to both the hearts and heads of God's people. Let each one who sees the true light lift it up where others, too, can see it. Let your light so shine among men that they, seeing your good works, your energy, zeal and love for the Lord, may be drawn, also, to examine God's Word and plan afresh, and thus to glorify God on your behalf.

R1288 : page 108

DELIVERANCE.

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise--though first by God chastised--
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring.
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."--Heber.

===================

R1318 : page 108

"GOD IS IN THE MIDST OF HER."

"God is in the midst of her; she shall not be moved: God will help her at the dawning of her morning."--Psa. 46:5. Leeser.

Who is this upon whom the great King of the universe hath so set his love, that though all the earth be in the wildest commotion she shall not be moved? Ah, it is she who in compliance with the invitation of the preceding Psalm (45:10,11) hath inclined her ear, forgetting her own people and her father's house that she might become the joyous bride of the King's Son. She has consecrated the remainder of her life to this one thing--the proving of her worthiness to fill the exalted station to which she is called. Gladly she bids farewell to her own people and her father's house--her human friends and relationships. Henceforth she has no further interest in the hopes, ambitions and aims which she once shared in common with them. The way which leads to the goal of her new ambitions and hopes she also realizes will be long and tedious, set with many a snare, and thronged with numerous foes. But her heart is fixed and she has put her trust in the omnipotent Jehovah, who lovingly assures her (Psa. 46:1) that he will be her refuge and strength and a very present help in trouble. And to-day, when the trials and dangers are most subtle and ever increasing, God is in the midst of his consecrated ones, his Church, and she is not moved; and every moment she is made to realize his presence and help and strong support. God is in the midst of her; nor shall she ever be moved until glory hath crowned what grace hath begun.

But where is this faithful Church to be found? --this people so set apart from the world, so faithful, so loyal and so true?--so ready always to recognize and accept the Lord's help? Does it gather here or there or yonder? and is God manifestly in the midst of its congregation as evidenced by its joyous songs and fervent prayers? Ah, no! it is a scattered flock; so much so that the world does not discover that there is such a people. The world knows them only as isolated and peculiar individuals who cannot assimilate even with the masses of those who bear the name of Christ. There is one in the quiet of country life whose chief interest is not in the harvest of his earthly crops, and who only plants and reaps thus that he may be able to devote himself so far as possible to the reaping of God's harvest. He has glorious tidings

R1318 : page 109

for his neighbors far and near, of the kingdom which is soon to be established in the earth. And there is a farmer's wife: in the midst of her busy cares the blessed sound of gospel grace has fallen on her ears. She feels at once like dropping the domestic duties and going abroad to tell the good news. But no; she remembers the Lord's teaching, that he that provideth not for his own house is worse than an unbeliever; and so she says, I will let my light shine here. These little ones around my feet shall learn to rejoice in the truth; my companion, my neighbors, my farm hands and all that I can reach through the mail or the press shall know of it; and all these domestic duties which I realize the Lord would not have me ignore shall henceforth be done with an eye single to his glory.

Here is an invalid and there is an aged saint. Their faith in the Word of God, regardless of the vain philosophies and traditions so commonly accepted, brings upon them many reproaches which are meekly born for Christ's sake, while they humbly endeavor to let their light shine upon those about them. And yonder in a crowded city are a few who dare to be peculiar--to separate themselves from the customs and habits of social life, to forego the pleasures and present advantages of former social ties, to speak the new and heavenly language, to sing their songs of hope and praise and by every agency within their grasp to send forth the glorious message of the coming kingdom. And then scattered far and near are some unencumbered with earthly cares and joyfully denying themselves, esteeming it a privilege to devote all their time and energy to the great harvest work.

Yes, "the Lord knoweth them that are his," and he is in the midst of them. He knows their loyalty to him and they know his voice and are ever ready to follow his leading. Thus no harm can overtake them. They will stand and not fall, and will in the end be crowned as victors. A thousand will fall at their side and ten thousand at their right hand in this day of trial, but they will be kept in the very midst of the wildest confusion. They may, as the trial proceeds and as the faint-hearted and unfaithful fall, be left to stand almost or entirely alone in their several localities; but then they will realize all the more the preciousness of being alone with God.

Trials and siftings are as necessary to the Church's prosperity and development as is the truth, and none of these things need discourage any. If some go out from us, it is because they were not of us (1 John 2:19), and those who still stand after such purification should be the dearer to one another, as they are to the Lord, and should the more endeavor to strengthen and comfort one another with his words.

The promise that God shall ever be in the midst of his faithful Church guarantees her steadfastness --"God is in the midst of her: she shall not be moved." His watchful eye is upon all the ways of his saints. He will give his angels [his messengers or servants] a charge concerning them [messages of truth and grace] and in their hands they shall bear them up, lest they dash against the hidden rocks of error and destruction. (Psa. 91:11,13.) There is therefore no saint of God so weak, or unlearned, or beset with subtle opposing forces, as not to be abundantly able to stand, even in this evil day, if he is only loyal and faithful to God. And his blessed help will be gloriously realized in the fruition of all their hopes in the dawning of the morning of their new life beyond the vail. MRS. C. T. RUSSELL.

====================

R1317 : page 109

ITEMS OF INTEREST.

Misconceive, mistrust, misunderstand, misconstrue, misrepresent, misquote, misapply, misuse, mislead, misreport--here is a lengthy list of troublesome misses. Who has not seen a victim of their awful work? They have trampled upon and triumphed over the just. They have drowned out the voice of the innocent with their unrighteous din. The Lord himself suffered from the most of them. He was misunderstood, misjudged, and misrepresented; and His words were misconstrued and misapplied, and are to-day. He heard Scripture misapplied,

R1317 : page 110

and at last suffered death through the misapplication of his own words. Can a disciple expect better treatment than his Master? Poor, frail humanity is always missing the mark. A good man may be the victim of all these troublesome misses, but no good man will entertain or employ them as soon as he finds out their character. We had better be praying to God for more wisdom than to be missing the mark with any of this list. "A fool uttereth all his mind, but a wise man keepeth it in till afterwards." It saves heaps of trouble to have a mouth that won't go off half-cocked, like a dangerous piece of fire-arms, and wound somebody. It is a mark of wisdom to keep the tongue still unless divine grace causeth it to move. --Selected.

In a recent magazine article the Princeton College astronomer gave an account of the latest astronomical news, mentioning by the way the service which photography is lending to his science. An illustration of that is in this statement, made at the meeting of the Photographers' Association of America: "After an exposure of thirty-three minutes the same instrument which rendered visible to the human eye stars of the fourth magnitude, which in the centre heavens would register 44,000,000 stars, showed to the photographic eye 134,000,000, and upon exposure of one hour and twenty minutes would throw before the gaze of the beholder luminous dust of 400,000,000 stars." Never before had there been such a revelation of the depths of the infinite.

Truly, as the Prophet has declared, Day unto day uttereth speech and night unto night showeth knowledge. How the increasing light of revelation and invention assure us of the boundlessness of our Father's house of many mansions or apartments! What a field for pleasure and usefulness in the divine service, everywhere revealed, God hath prepared for those that love him! When as joint-heirs with our Lord we shall have finished the great work of blessing all the families of earth at the close of the Millennium, there will evidently be other worlds to bless and enlighten. Of the increase of his government and peace there shall be no limit.

What are the distinguishing marks of a ripe character? One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter spirited Christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms. Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the stem.--Spurgeon.

R1304 : page 110

NEW TRACTS.

Nos. 9 and 10 of the OLD THEOLOGY TRACT Series are now ready. No. 9 is a translation of TRACT NO. 1 into the SWEDISH language. No. 10 is "The Faith Once Delivered to the Saints."

To regular THEOLOGY TRACT subscribers we sent only one of No. 9 as a sample, not knowing how many each could use, and a double quantity of No. 10 to make up the difference. Should any be able to use more of No. 9, we will furnish the number for which they subscribed without extra charge.

These Tracts will be furnished to others at the same rate as the preceding numbers--one cent each.

====================

R1317 : page 111

JEWISH ITEMS.

The Grasdanin, a newspaper published in St. Petersburg, Russia, says, in the course of an article on the Semitic question: "Judaism is proceeding by slow but sure steps to the subjugation of Europe by intrigue, knavery and corruption. It advances easily where the people are ignorant, pliable and apathetic. It is therefore absolutely necessary to protect the Russians against the Jewish conquest by the most radical measures, if we do not wish to see the Israelitish Empire established in our midst." The Grasdanin suggests as preventive measures the refusal of social recognition of the Jews unless they hold a first guild license, that dealings in lands should be prohibited unless the guild licenses them, that only five per cent of the members of councils and clubs may be Jews, and that all Hebrew newspapers be suppressed.

The change in the position of the Jew within the past half century is one of the most remarkable character. Fifty years ago the Jew was inert and imbecile; now he exercises a greater power than in the days of David or Solomon. The Jews to-day influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land, and their sceptre. They have been stationary for eighteen centuries, and hunted into obscurity. To-day they attract wider attention than ever before in their history. It is estimated, by those who claim to see the drift of things, that in a brief period all the seats of justice will be in their hands. Out of twelve hundred students of law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gifts of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands. In Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also. The Jew is the world's chief banker to-day. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Europe is very great in matters

R1318 : page 111

political, scientific and theological....As the Jew has entered the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. Amongst multitudes of Jews in Germany, the hope of a Messiah has totally disappeared. A spirit of scepticism has laid hold of the younger generation, so that conviction has disappeared....All idealism is gone, and nothing is considered to be useful and worth while any effort but that which promises material advantage--wealth, honor, power and enjoyment. Of two thousand shops kept by Jews in the city of Paris, not over a hundred are closed on Saturday. Of the seventy thousand Jews in New York City, not over twenty-five hundred are attached to the synagogue.

A correspondent of The Faith says: The Academy of Sciences of Bologna have at length produced their report on the question of a primary meridian and universal standard of time. They propose to disestablish Greenwich, and to fix the new meridian at Jerusalem, where the universal day would begin at noon, and where the universal day and chronological day would virtually coincide. The essential thing in a meridian is that it should pass over as much land as possible, so that arcs of it may be easily measured in any investigations into the size and shape of the earth. From this point of view the choice lay between Boston and Jerusalem. The meridian of Boston is in certain respects the better, but Jerusalem is supposed by the Academy to be a better site for an international observatory. Thus, if the scientific opinion of Europe endorses this report, we shall have in future to regulate our clocks and watches by Jerusalem mean time, and our maps will make all their degrees run east and west, not from Greenwich, but from Jerusalem.

====================

VOL. XII. SEPTEMBER, 1891. NO. 9.

VIEW FROM THE TOWER.

PERILOUS TIMES AT HAND.

"This know also, that in the last days perilous times shall come."--2 Tim. 3:1.

Realizing that we are now living in the very times referred to by the Apostle, some may inquire, How can this be? Are not these times, in comparison with times past, specially favorable to the prosperity of the Church? Time was when fire and sword and guillotine and rack were systematically employed to exterminate the true saints of God, when the Word of God was a book prohibited, and when the prison and the dungeon rewarded the faithful searching of the Scriptures. And is there not also more truth due and understood now than formerly, as well as full liberty--if a man is pleased to exercise it--to believe and teach, either in private or in public, whatever he believes to be truth?

Yes, such are the favorable conditions of our day. Never, in all the history of the Church, has there been a day of such privilege and blessing --such increase of knowledge and general intelligence, such facilities for the general diffusion of knowledge and such breadth of individual liberty--of conscience, of speech and of action as today. The spirit of liberty is abroad in the earth, and though the wily enemies that once fettered and handcuffed and imprisoned it still live, and would fain imprison it again, they regretfully realize that the soaring eagle is on the wing and may never be pinioned again. But hand in hand with all these advantages, strange to say, comes the Church's greatest peril. True, there is little peril to physical life, or earthly property; but these to the true saints are of minor importance, for they count not their earthly life dear unto them, if by any means they may attain the divine nature and glory to which they are called. The peril of these times is to the spiritual nature of the saints and to their valuable property in the exceeding great and precious promises of God, which are all yea and amen in Christ Jesus. Subtle influences are now at work seeking to dwarf and extinguish the spiritual life and to rob the saints of their glorious hope, to sap stealthily the very foundations of Christianity, and thus effectually to overthrow the whole superstructure of the Christian faith in the minds of many, causing them thus to stumble and lose their glorious inheritance as joint-heirs with Christ. The present besetments, being of this subtle character, are the more calculated to delude and ensnare, so that if one allows himself to be for a moment off his guard, the agencies of the adversary will gain an advantage and use it to entrap the unwary one. And God will permit such snares because those only who are loyal and faithful, and therefore ever watchful, are counted worthy to escape their strong delusion. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."--Matt. 21:36.

R1319 : page 114

The Apostle forewarns the Church, not only of the certainty of such perils, and of their character, but also of their manner of approach. On one occasion he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. [Such were the great and destructive papal powers.] Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29,30.) Some of these Paul and the early Church encountered in that day. Paul was often in perils among false brethren who, concerning the faith, had made shipwreck, and who greatly withstood his words--his efforts to build up the Church in the most holy faith. (2 Cor. 11:26; 1 Tim. 1:19; 2 Tim. 4:14-17.) And he shows that from such false brethren, brethren who have erred from the truth and become teachers of false doctrine, will come the Church's greatest peril in these last times. (2 Tim. 2:16-18; 3:5.) And in order that we might recognize and beware of them, he very minutely described them, though the clear significance of the warning is somewhat beclouded by a faulty translation, which reads as follows:--

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,* truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; ever learning, and never able to come to the knowledge of the truth."

The description as here translated, the reader will observe, is incongruous; for men of such villainous character could have no form of godliness. Read the description again and consider --How could a proud, covetous, boastful blasphemer, a truce-breaker, a false accuser, incontinent and fierce, a despiser of those that are good, a heady, highminded, pleasure-loving traitor, have any form of godliness whatever, or deceive any one in this respect. Such a fierce character and bold blasphemer could not possibly palm himself off as a child of God; nor would he attempt it. The fact is that our translators did not fully comprehend the Apostle's language, and in rendering it into English they put the heaviest possible construction upon the Greek words, and thus the picture of these persons is overdrawn. Thus, for instance, the Greek word here rendered "blasphemers" (verse 3) is blasphemos, which signifies one speaking injuriously or an evil-speaker. Now, judging merely by the word, regardless of the context, we would not know whether in this instance the evil speaking is carried to the extent of revilings or not; but as it stands related to the context--in view of the after statement that these have a form of godliness (verse 5), though lacking its real power--we must conclude that those milder or more subtle forms of evil-speaking, which would be consistent with hypocritical forms of godliness, are referred to, and therefore that our English word blaspheme, though it means evil-speaking, is too strong a term by which here to translate the Greek word blasphemos; for the full and generally understood significance of the English word blaspheme is--
"To speak of the Supreme Being in terms of impious irreverence, to revile or speak reproachfully of God, Christ, or the Holy Spirit--to speak wickedly of, to utter abuse or calumny against, to speak reproachfully of."--Webster.

So also the word apeithes, rendered "disobedient," signifies not persuaded; and the expression "disobedient to parents" would consequently signify not of the same persuasion, or not of the same mind as were the parents. The word anosios, rendered "unholy," which signifies unkind or unholy, would likewise, in view of the context, be better rendered by the milder English term, unkind. The word aspondos, rendered "truce-breakers" (verse 3), signifies irreconcilable or implacable --i.e., stubborn or constant in enmity. The word akrates, rendered "incontinent," signifies, more properly, without strength, or without self-control. Though this thought is also in the English word "incontinent," a coarser meaning generally attaches to the word. The word anemeros, rendered "fierce," signifies not mild, savage. That is, it may be a great or a small lack

---

*The Sinaitic, the oldest and most reliable MS., omits the words, "without natural affection," they being no part of the original text.

R1319 : page 115

of mildness, amounting in some cases to savage bitterness. But, again, the fierce or savage idea is not compatible with any pretentions to godliness, as intimated in verse 5. The word aphilagathos, rendered "despisers of those that are good," would thus be better rendered not friendly to the good.

Thus revised, the Apostle's language reads as follows: "For men shall be lovers of their own selves [selfish], covetous, boasters, proud, evil-speakers, not of the same mind as were their forefathers [i.e., devisers of new doctrines], unthankful, unkind, irreconcilable, false accusers, without self-control, not mild, not friendly to those that are good--traitors, heady, high-minded, lovers of pleasure more than lovers of God [i.e., preferring their own will or pleasure to the will or pleasure of God]; having a form of godliness, but denying the power thereof; ever learning, and never able to come to a knowledge of the truth."

It should be observed also that the word men, in verse 2, is emphatic in the Greek text, as shown in the Emphatic Diaglott, thus indicating that a particular class of men is here referred to, which, according to the description, can be none other than those mentioned in Acts 20:29,30, viz.: men "of your own selves [men of your own company, men whom you have hitherto regarded as members of the body of Christ, and who still claim to be such], who shall arise speaking perverse things [perverting the truth. But why, you ask, should any one who had once received the truth desire to pervert it? The Apostle answers that their object is] to draw away disciples after them." And for this purpose, of leading away disciples after them, they keep up the form of godliness, although they deny its power--the only power by means of which any of the fallen race can be reckoned godly or righteous in God's sight--viz.: the power of the precious blood of Christ, which cleanseth us from all sin, as long as we appreciate and accept this salvation through faith in his blood.

R1320 : page 115

Well may we inquire, as we realize that we are living in the last days here referred to, Is there such a class of enemies to the truth and to the Church actually in existence to-day? Truly, the voice of prophecy has never set up a false alarm, or foretold an uncertain event. The perilous times have come and the foretold perils are all about us. Side by side in the same communities with the humble, faithful, consecrated saints--in the same little assemblings together of those who have escaped from the bondage of Babylon, in the same households, and often at the same table of the Lord, there has also been developing a class who are "lovers of their own selves [selfish], covetous [of honors and distinction and the praise of men--ambitious], boasters [as though the credit of the truth now due and received were in some way due to them, and as though they had a right therefore to alter and amend it at their pleasure], proud" [of that knowledge which should be received with only humility and thankfulness, and which can be retained only under these conditions].

Because the light of newly unfolding truth has dawned upon their pathway, they, in common with the faithful saints, no longer are of the same mind as were their parents; but the goodness of God thus manifested to them, instead of cultivating in them a spirit of thankfulness and co-operation, which is its design, seems to arouse a spirit of pride and ambition, which does not long hesitate to make merchandise of the truth for ambitious ends, however trivial and foolish those ends may be. And in pursuance of the ambitious policy, by degrees they become "evil-speakers [against the doctrine of Christ and those who believe and teach it] unkind, unfriendly to those that are good [who hold fast the truth in righteousness], and false accusers" [of such]. As they proceed in this way they seem to lose all former strength of Christian character. They become irreconcilable to the truth, so that neither Scripture, nor reason, nor the example of the faithful, has power to restore them. Loving their own wills more than the will of God, they grow more and more proud and boastful of their attainments--high-minded and heady. Not submitting themselves to the Head of the body, Christ Jesus, they are ambitious to head new factions themselves, and thus they turn traitors to the truth.

They claim, too, to be very earnest students of the Word of God; and so they are, but they

R1320 : page 116

never come to a knowledge of the truth. They are after something new, some new and peculiar "find" in the mine of God that will attract the wondering gaze of many curious disciples. But, alas for their purposes! there are no such real curiosities in the blessed Word of God; but the zeal of these ambitious ones is equal to the emergency, and one after another the actual truths are beclouded, distorted and perverted to this ignoble end and presented as newly found truths. And the unwary receive them as such, not recognizing at first that they are subversive of the entire system of divine truth. Thus their faith in the truths already learned is unwittingly undermined; they are caught in the snare of the enemy; and as they continue to give ear to these seductive influences they become more and more entangled, until, having lost their anchorage, they find themselves adrift on a vast sea of unbelief, floating they know not whither. Like their leaders, they may retain the form of godliness but have lost its power.

But there is another feature of the description of these false teachers, whose ambitions place so many perils in the pathway of the saints, which should not be overlooked. Verses 6 and 8 describe, or rather illustrate, the manner in which the influence of such teachers will be brought to bear upon the Church. Their opposition is not expressed in bold, defiant terms, and emphasized and enforced with vehemency. As here intimated, their policy is crafty, deceitful, sly, under pretentions of godliness, love of truth, and zeal for the truth. Their influence will be exerted somewhat after the manner of a vile class mentioned in verse 6 who "creep into houses and lead captive silly women laden with sins and led away by various inordinate desires." Not that such will be the actual immoral character of these teachers, but that their policy will be similarly seductive.

Their actual course is more particularly described in verse 8 thus: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds [corrupted or turned aside from the truth], reprobate concerning the faith." Thus we are shown that the opposition to the truth will be manifested in a subtle, deceptive course similar to that of those opposers of Moses. They opposed Moses by doing something similar to what he did, thus confusing the people. God had given Moses power to do certain miracles in order to prove to Israel that Moses was his divinely empowered agent. And Satan forthwith empowered his agents to duplicate those miracles to some extent, though not perfectly, thus endeavoring to confuse the minds of the people and to unsettle their confidence in Moses and his leading and teaching.

Just so it is to-day: the studied effort of false teachers--false brethren developing in the very midst of the Church--is to offset the truth by plausible forms of error, to unsettle confidence both in the truth and in all teachers of the truth, thus to lead away disciples after them and their theories. And in consequence of the allurements of these false teachers, and of the unfaithfulness of many to the love and service of the truth which they have received, a class in the midst of the Church will give much encouragement to the ambitions of these false brethren; "for," says the Apostle (2 Tim. 4:3,4), "the time will come when they will not endure sound doctrine, but after their own desires [desires for something new] shall they gather to themselves teachers, having itching ears [for new and strange things]; and they shall turn away their ears from the truth, and shall be turned unto fables."

Nor will this class be only a small minority; for, in order that the faithful may not be discouraged when brought face to face with these things, they are forewarned (Psa. 91:7) that, before this conflict ends, a thousand shall fall at their side and ten thousand at their right hand. Thus realizing that God foreknew it all and that the accomplishment of his glorious purposes is not in the least endangered thereby, they may still have confidence and joy in view of the glorious consummation of his plan and of their promised position in it.

But how shall the faithful believers act towards these false brethren in their midst? Shall they take them by the hand as formerly and bid them God-speed? Shall they recognize them as brethren in Christ when they have denied the faith, when they have rejected salvation

through the precious blood of Christ and now claim it of God as their just right, as the reward of their own righteousness after they have, as they say, slain the enmity that is in them? Are such indeed our brethren? are they owned of God as sons? and shall we indeed walk with them and be guiltless? What does the Apostle say we shall do? He says, "From such turn away." (Verse 5.) "Be not ye partakers with them; for ye were formerly darkness, but now are ye light in the Lord: walk as children of light...and have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:6-11). And the Apostle John (2 John 11) emphasizes Paul's counsel, saying, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

Such "evil men," says Paul (verse 13), "shall wax worse and worse [more and more bold and aggressive, as they receive encouragement from that rapidly increasing class who will no longer endure sound doctrine], deceiving [others] and being deceived" [themselves--becoming more and firmly intrenched in the snares of their own weaving, so as to make it impossible to extricate them]. But, nevertheless, the time is coming when they shall proceed no further; for their folly shall be manifested unto all men, as was the folly of Jannes and Jambres, who could not forever withstand the teachings of Moses, the servant of God.--Verse 9.

Then Paul proceeds to call attention to the ground of Timothy's confidence in himself as a faithful teacher of divine truth, saying, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." (Verses 10,11.) Such are always the marks of a true teacher. His doctrine will be that which the most thorough investigation of the Scriptures most clearly proves and establishes beyond all peradventure. His manner of life will be consistent both with his faith and with his consecration to the Lord. His purpose will be the building up of the Church in the most holy faith. His faith will be positive and clear--not mere guess work, but knowledge, based upon the sure Word of God, with whom is no variableness nor shadow of turning. And his great love for the Church will be manifest as was Paul's, and as was Moses' love for Israel, by longsuffering, patience and meek endurance of persecution, both from an opposing world and from false brethren arising in the midst of God's people. And in such persecutions no true teacher will be lacking; for "all that will live godly in Christ Jesus shall suffer persecution." (Verse 12.) Such has been the experience of every true teacher that God has ever raised up to deliver and guide his people. Witness Noah, Moses, Paul and Luther.

But, beloved, our advice to you in these perilous times, when error is taking on its most baneful and deceitful forms, and when it is finding its most active agents amongst false brethren

R1321 : page 117

and sisters in your very midst, and when fidelity to truth, therefore, occasions the severing of some of the tenderest social ties you have ever known, even among those with whom you once held sweet converse as you walked together to the house of God--yes, in these times let us again urge the counsel of Paul--"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" for it is written (John 6:45), "They shall be all taught of God." Whoever the human agent may be that God has made use of to bring you to a knowledge of the truth, he was simply an index finger to help you trace it for yourself on the sacred page; and in humility and faithfulness he made no greater claim than this, assuring you that the holy Scriptures to which he ever and continually pointed are indeed "able to make you wise unto salvation through faith which is in Christ Jesus;" and that "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Therefore, dearly beloved, what you have learned concerning God's glorious plan of the ages, and concerning your privileged place in

R1321 : page 118

that plan, as heirs of God and joint-heirs with Jesus Christ, his Son, and concerning the conditions upon which you hold this precious promise and may finally realize it, and concerning that great foundation doctrine of our redemption from sin and death through the precious blood of the man Christ Jesus who gave himself a ransom for all, upon which fact rests the whole superstructure of the wondrous and glorious plan, hold fast these things, knowing of whom you have learned them. This precious truth is God's message to you, not man's. No such high and glorious hope could ever have entered the mind of mortal man, had not God revealed it by his spirit, as he has done through faith in his Word, in his own due time. It is all in that Word. Search and see for yourselves; and be not faithless but believing. It comes not to you on the miserable authority of vain imagination, or dreams, or doubtful visions, but on the authority of God's most holy and authentic Word. True, it is almost too good to believe, but is it not just like our God? Does it not gloriously illustrate the breadth of his mighty mind, the scope of his marvelous wisdom and power, and the depth of his love and grace?

Continue, therefore, in the things which thou hast learned, and hast been assured of (having proved them yourselves from the Scriptures), and be not of them who turn away their ears from the truth and are turned unto fables. And observing those who have a form of godliness, but who, nevertheless, by their false teachings deny the power thereof, "from such turn away," and "have no fellowship with the unfruitful works of darkness, but rather reprove them." We cannot serve two masters; we cannot espouse the cause of truth and the cause of error as well; nor can we retain the friendship of God and of the advocates of error also. Who is on the Lord's side? let them rally around the Lord's standard. All told, they will only be a "little flock." Like Gideon's band, the company now gathered by the proclamation of the harvest-message of truth must be tested and sifted until only the loyal, faithful, true hearted, brave and valiant soldiers of the cross remain; and to these, though their numbers be small, will the laurels of victory belong when truth and righteousness finally prevail. Let no man boast of numbers now when the highest interests of the elect of God are all bound up with the faithful few, to whom it will be the Father's good pleasure to give the kingdom.

"Count me the swords that have come."
    "Lord, thousands on thousands are ready."
"Lo, there are too many, and with them are some
    Whose hearts and whose hands are not steady.
    He whose soul does not burn,
    Let him take up his tent and return."

"Count me the swords that remain."
    "Lord, hundreds on hundreds are daring."
"These yet are too many for me to attain
    To the victory I am preparing.
    Lead them down to the brink
    Of the waters of Marah to drink."

"Lord, those who remain are but few,

And the hosts of the foe are appalling,
And what can a handful such as we do?"
"When ye hear from beyond my voice calling,
Sound the trump! Hold the Light!
Great Midian will melt in your sight."

R1321 : page 118

"Temptations never give us notice. Can we expect them to do so? The sailor does not expect to have notice of every gale of wind that blows upon him. The soldier in battle does not reckon to have notice of every bullet that is coming his way. By what apparatus could we be kept aware of every advance of the evil one? The very essence of temptation often lies in the suddenness of it. We are carried off our feet before we are aware. Yet we must not say, because of this, 'I cannot help it;' for we ought to be all the more watchful, and live all the nearer to God in prayer. We are bound to stand against a sudden temptation, as much as against a slower mode of attack. We must look to the Lord to be kept from the arrow which flieth by day and the pestilence which walketh in darkness. We are to cry to God for grace, that, let the gusts of temptation come how and when they may, we may always be found in Christ, resting in him, covered with his divine power." --C. H. Spurgeon.

R1318 : page 119

WHAT OF THE NIGHT?

Watchman! watchman! what of the night?
"Shadows and darkness encircle me quite;
Earth is enshrouded in midnight gloom,
Black as the pall that envelopes the tomb;
Watchers are few, and mockers are bold--
The heavens are starless--the night-air is cold.
I am weary; O would that this night were gone.
I will watch for the day till the morning dawn."

Watchman! watchman! what of the night?
"In the east appeareth a glimmering light:
Faint it gleams--but 'tis rising now,
And streaming afar--'tis the morning's brow.
Shadows are passing--the Day Star is out,
The glory is flashing and leaping about,

And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth."

Watchman! watchman! what of the night?
"Day rushes onward all cloudless and bright.
And warmth, and light, and beauty are driven
To the farthest bound of the far-off heaven.
Flashing flames from the throne of God
Are bathing the world in a golden flood.
Seraph and cherub are crowding it on,
And the pure in their rapture are skyward gone."

Watchman! watchman! what of the night?
"Bursts on my vision a ravishing sight:
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns.
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more.
Pilgrim and Stranger, haste to thy home,
For the morning, the beautiful morning, has come!"
D. T. Taylor.

===================

R1321 : page 119

THE PROPHET LIKE UNTO MOSES.

DEUT. 18:15-22, AND ACTS 3.

In these Scriptures is to be found our subject. In the former is the prophecy of Moses, and in the latter Peter touches on its fulfilment. To find an apostle dealing with the fulfilment of prophecy is a great advantage, as it is one of our best safeguards against error and uncertainty. It is here, as it frequently happens elsewhere in similar cases, minute details are not dealt with: only broad outlines. Peter identifies the Prophet like unto Moses, and indicates the sphere and scope of his mission, together with its results. The likeness is not of a personal kind, either in nature or character; but is to be found rather in position and work. Nor is this likeness at all exact, being that of antitype to "type," reality to "figure," or substance to "shadow."

I. As "our Passover," Christ is the Prophet like unto Moses. When the Passover was instituted, "the Lord spake unto Moses and Aaron in the land of Egypt, saying, 'This month shall be to you the beginning of months; it shall be the first month of the year to you.'" There is an adequate reason for this. The life which man derives through the first Adam is condemned;

and God has never entered into covenant
with man on the basis of condemnation.
In the institution and observance of the Passover,
the people were typically passed over from
death unto life. Their physical lives were preserved
when others were destroyed; and that
preservation is a type of a more widely extended
and enduring one. In the treatment of the
Passover lamb, there are at least two points which
ought to be specially noted. First, as to the
blood: "They shall take of the blood and strike
it on the two side posts and on the upper doorpost
of the houses wherein they shall eat it...
and the blood shall be for a token upon the
houses where ye are; and when I see the blood
I will pass over you and the plague shall not be
upon you to destroy you when I smite the land
of Egypt" (Ex. 12:1-28). Very early the eating
of blood was prohibited: "Flesh with the
life thereof, which is the blood thereof, shall ye
not eat" (Gen. 9:4). This prohibition was
frequently repeated, and a specific reason assigned
for it: "For the life of the flesh is in the
blood; and I have given it to you upon the altar
to make an atonement for your souls; for it is
the blood that maketh an atonement for the
soul" (Lev. 17:11). The shedding and sprinkling
of the Passover blood is a striking "figure"
of giving "life for life"--the requirement of

R1321 : page 120

divine justice before the condemned could be
justified. It was only a "figure," however--the
reality came afterwards: "Forasmuch as ye
know that ye were not redeemed with corruptible
things, as silver and gold...but with the
precious blood of Christ, as of a lamb without
blemish and without spot" (1 Peter 1:18-19).
The other point is as to the flesh: "They shall
eat the flesh in that night, roast with fire, and
unleavened bread, and with bitter herbs they
shall eat it...with your loins girded, your
shoes on your feet, and your staff in your hand;
and ye shall eat it in haste; it is the Lord's
Passover." Through the blood-shedding, the
life of the Israelites was preserved; but the wilderness
journey was before them, and they had
to eat of the flesh as well. This feature, too,
is a striking "figure" of the Lamb of God--
"our Passover." Through the shedding of his
precious blood we have life. But that is not all.
The journey of life has to be pursued, the enemies
of life have to be overcome, the work of
life has to be accomplished, and the discipline
of life has to be perfected. In all this there is

wear and tear--weariness and exhaustion; but

R1322 : page 120

our strength is renewed by heavenly food: "My Father giveth you the true bread from heaven: for the bread of God is he that cometh down from heaven and giveth life unto the world....He that cometh to me shall never hunger, and he that believeth in me shall never thirst" (John 6:27-58).

II. As "the Resurrection," Christ is the Prophet like unto Moses. Typically, the Israelites were "bought" before they began their journey; but they did not travel far until they were brought face to face with another divine lesson. "The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them encamping by the sea." With the sea before them and Pharaoh's host behind, the children of Israel saw no way of escape, and in terror they cried out: "Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" By divine appointment Moses had "bought" them with blood, and by the same authority he had to deliver them with power. He was not overcome, either by the faint-heartedness of the people, the power of Pharaoh, or the untowardness of the position: "Fear not," (said he) "stand still, and see the salvation of the Lord." He "stretched out his hand over the sea," "the waters were divided," and the children of Israel passed through "upon the dry ground." "The Egyptians pursued and went in after them." Moses again "stretched forth his hand over the sea," and "the waters returned and covered the chariots and the horsemen and all the host of Pharaoh." "Thus the Lord saved Israel that day out of the hand of the Egyptians" (Ex. 14). This transaction is a striking "figure" of the deliverance to be effected by Christ from the bondage and power of death, hades, and the devil. In reference to the "figure," the Apostle Paul says the people "were all baptized unto Moses, in the cloud and in the sea" (1 Cor. 10:2); and he teaches that baptism is an emblem of both death and resurrection (Rom. 6:3,4). Some theologians would have resurrection without ransom, others would have ransom without resurrection; but the Prophet like unto Moses is both: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same; that through death he might destroy him that had the power of death, that is, the devil;

and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14,15). Pharaoh held fast his captives until the typical lamb was slain; so, until the antitypical Lamb was slain, the devil held fast his captives. When the typical lamb was slain the power of Pharaoh was broken; so, the power of the devil was broken when the antitypical Lamb was slain; and complete matter-of-fact deliverance became a mere question of time. Ransom and Resurrection follow each other like cause and effect--just as sure as the one has been paid the other will be accomplished. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: Repentance shall be hid from my eyes" (Hosea 13:14).

III. As "the Life," Christ is the Prophet like unto Moses. The order of events in the type is significant: first the Passover; then

R1322 : page 121

the deliverance from Egypt; and afterwards the giving of the law. So it is with the antitype: first the death of Christ for the life of the race; then the resurrection of the race; and afterwards the giving of "the law of the Spirit of life" to the race. In the type, Mount Sinai is the scene of the law-giving "glory;" in the antitype, Mount Zion is the scene of "the glory that excelleth." "For ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of the trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more...but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel" (Heb. 12:18-24). In the type, one nation was delivered from Egypt, and led to Mount Sinai to receive the law; in the antitype, all nations are to be delivered from hades, and led to Mount Zion to receive the law. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills;

and all nations shall flow unto it. And many people shall go, and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2,3). This feature of the likeness between Christ and Moses being of supreme importance, it is necessary to consider it somewhat in detail. The likeness between "figure" and reality very often runs into broad contrast; and in no feature is this more observable than in the present one. The Apostle Paul deals largely with it in his epistles; and perhaps no passage could be found more graphic or sublime than that in 2 Cor. 3. In that short chapter are crowded together more ideas than are to be found in some volumes; and it is our present purpose to enumerate and emphasize some of them.

1. The "figure" was written "in tables of stone;" the reality, "in fleshly tables of the heart." Stone is a fitting figure of human hearts petrified by sin. Of those upon whom the seed of the kingdom falls, a large proportion are found to be "stony ground." This condition of man was foreseen and provided for. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26). Moses rehearsed all the words of the law unto the people; the Prophet like unto Moses not only rehearses the law, but opens the minds and the hearts of the people to receive it. The disciples were made aware of this soon after he rose from the dead. "Then opened he their understanding, that they might understand the Scriptures" (Luke 24:45); and this operation has been going on ever since, as all true believers can testify, of whom Lydia--"whose heart the Lord opened" (Acts 16:14)--may be taken as a sample. Moses carried the law to the people in his hands; Christ carries the law to the people in his heart. "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:7,8). Love begets love. If we would open another's heart, we have to lay bare our own. God acts upon this principle; and God manifest in flesh was an embodiment of it. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). This is the law of love, as it is "the law of faith" (Rom. 3:26); and faith "worketh by love" (Gal. 5:6).

2. The "figure" was ministered "in letter;" the reality is ministered in "spirit." The "figure" is the "old" covenant; the reality is the "new." Some theologians would fain find the reality of the present figure in the letter of the Gospel. Not so the apostles--they never used one letter as the figure of another; they used one letter--"the letter"--as the figure of a higher and much superior force--"the Spirit." "Our Gospel" (says Paul) "came not unto you

in word only, but also in power, and in the holy Spirit, and in much assurance" (1 Thes. 1:5). "For the kingdom of God is not in word, but in power" (1 Cor. 4:20). Change the form of the letter, or the word, as you may, and you do not assist man to break his fetters--you merely change the form of his slavery. He exclaims still, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:29). It is only through "the ministration of the Spirit" that man obtains freedom. "The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." Its ministration is "the perfect law of liberty" (James 1:25). "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:1-3).

3. The "figure" was "the ministration of condemnation" and "death;" the reality is "the ministration of righteousness" and "life." The law of Moses is "holy, and just, and good" (Rom. 7:12). It is the ministration of condemnation and death to man because he is unholy, unjust, bad. That which is right must always condemn that which is wrong. The law could do nothing else. It never was intended to do anything else. In proportion to the information it gives, it condemns. "I was alive without the law once; but when the commandment came, sin revived and I died" (Rom. 7:9). Man's radical need is Life. The law has neither promise nor power of life in it; and therefore

it cannot meet his need. "If there had been a law given which could have given life, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:21,22). "The law of the Spirit of life in Christ Jesus" is the law of righteousness. The operation of this law accomplishes in man what the law of Moses could never do. "For what the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness

R1323 : page 122

of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2-4). Some teachers who despair of obtaining righteousness by the law of Moses seem to think that it is obtainable by the law of conscience. That is a great mistake. The Jew has the law of conscience, as well as the law of Moses, and he has failed to obtain righteousness, either by the one or the other, or both combined. The fact is, the weakness of the law of Moses is through the flesh; and conscience in this respect is no exception to the other elements of the flesh--all are weak, and all are sinful. For righteousness, man must look much higher than himself. His only hope is in the Righteous One. "Behold, the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth: in his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5,6). Moses taught righteousness, and enforced it by sanctions; it is the Prophet like unto Moses "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Moses imparted righteous words and righteous motives; in addition to these, the Righteous One imparts righteous life--the power which embodies righteous words in righteous deeds. Nor is this the power of imitation merely; it is the power of being. "He that doeth righteousness is righteous, even as he is righteous" (1 John 3:7). It is "the Spirit of life" permeating the "new man" as really as the blood permeates the "old."

4. The "figure" was "glorious;" the reality "excelleth" in glory. Moses was with the Lord forty days and forty nights "on Mount Sinai,

and did neither eat bread nor drink water." When he came down Aaron and all the children

R1323 : page 123

of Israel saw that "the skin of his face shone; and they were afraid to come nigh him" (Ex. 34:28-30). Even the ministration of condemnation and death was given in glory. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance;... how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in that respect, by reason of the glory that excelleth." Our ideas of the glory of the Prophet like unto Moses, and of his ministration, are naturally contracted and very inadequate. We know something of the sufferings of Christ; but comparatively little of the glory which is to follow. Peter, James, and John, however, had a "vision" of it; and they tell us that "His face did shine as the sun, and his raiment was white as the light" (Matt. 17:2). Saul of Tarsus, too, had a "heavenly vision," and after it he was three days without sight, and neither did eat nor drink" (Acts 9:9). But, of all highly-favored ones, the saintly witness of Patmos stands pre-eminent, and his description of the Glorious One is graphic and sublime in the extreme: "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last....I turned to see the voice that spake with me;...and I saw one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, I am he that liveth and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and of death" (Rev. 1:10-18). That is an inspired conception of the present glory and majesty of our Lord and Savior Jesus Christ. Perhaps we are to receive no fuller description of it until that day when we are to see it for ourselves. He is glorious in retinue, glorious in person, glorious in position, and glorious in power and authority. "All power (said he) is given unto me in heaven and in earth" (Matt. 28:18). The glory of Moses has been "done away," the glory of Christ "remaineth:" "For...the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government, and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this" (Isa. 9:6,7). The lawgiver of Israel put a veil on his face when he spoke to the people; and that veil was typical of the blindness of their hearts. "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."--2 Cor. 4:3,4,6.

5. The "figure" was a present possession; the reality is an object of hope: "Seeing then that we have such hope, we use great plainness of speech." It would be well for us to note that "the ministration of the Spirit" is an object of hope. Many plume themselves with the conceit that they have that ministration now in all its fulness. Not so the apostles. Paul makes their position clear: "By manifestation of the truth (wrote he), commending ourselves to every man's conscience in the sight of God." "In all things approving ourselves as the ministers of God...by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." "In nothing am I behind

R1323 : page 124

the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 4:2; 6:4-7; 12:11,12). Who is there in the present day that can show such a record? And yet to Paul "the ministration of the Spirit" was an object of hope. One of his statements to the Corinthian believers is somewhat enigmatical: "Ye are our epistle, written in our hearts, known and read of all men." Mark: Believers are an epistle, that epistle is written in the apostle's heart, and it is known and read of all men. How can an epistle which is written in one man's heart be known and read of all men? It was Paul's hope that these believers would one day be "manifestly declared to be the epistle of Christ," which was written in his heart. "Our hope of you is steadfast, knowing that as you are partakers of the sufferings, so shall ye be also partakers of the consolation." "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. 1:7-14). "We, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire." "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming" (1 Thes. 2:17,19). These believers were not then "manifestly declared to be the epistle of Christ," but it was Paul's hope that they would be so declared, and that hope was written in his heart. When is "the epistle of Christ" to be "known and read of all men?" When it becomes like its writer--the Christ: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is" (1 John 3:2). Why is the epistle to be like its writer? These words spake Jesus, and lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son that thy Son also may glorify thee....O Father, glorify me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world....I pray for them....Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:1-23). Mark: Christ prays that he may be glorified; Christ prays that believers also may be glorified; Christ prays that he and they may be glorified, "that they may be made perfect in one;" and Christ prays "that they may be made perfect in one, that the world may know" that the Father hath sent him. When that marvelous prayer has been answered--as answered it certainly will be --then will believers be "known and read of all men--manifestly declared to be the epistle of Christ." Not written by that compound and antagonistic process which prevails at present; "but with the Spirit of the living God." Not in some crooked, cramped, contradictory, or undecipherable hieroglyphics--such as the best of us are; but in characters so clear that "the wayfaring men, though fools, shall not err" in reading them. Not limited to one nation, like the figure; the reality--the epistle of Christ--is to be sent to all the "ends of the earth," and will be "known and read of all men."

6. The "figure," in its sanctions, did not extend beyond the first death; the reality, in its sanctions, includes the "second death." That

R1324 : page 124

there is to be a second death is clearly revealed: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8). As the first death terminates the first life, so the second death may terminate the second life. Some theologians teach that there will be two terminations to one life; as well might they teach that there have been, or will be, two beginnings to one life; the Scriptures teach no such doctrine. There is a radical difference between the law regulating the first death

R1324 : page 125

and that regulating the second. The first death comes upon the entire human race (Adam excepted) independent of individual will. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom [margin] all have sinned" (Rom. 5:12). On the contrary, the second death will reach no man independent of his will. When "the marriage of the Lamb is come, and his wife hath made herself ready," an offer of the water of life is to be made to every man. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). The only obstruction, or limitation, to the enjoyment of life as then to be offered will be the will of the hearer--"whosoever will, let him take the water of life freely." How very different that will be from the state of things prevailing now. Then will be in full force the law of life and death depicted by the prophets. "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. 18:20). "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts 3:23). "The water of life freely" then unto everyone who "will" receive it; "destruction from among the people" then unto everyone who "will not hear that prophet." There are those who say, deliverance from the second death may be expected; but the Scriptures utter no such word. They give no uncertain sound as to deliverance from the first death; but touching deliverance from the second death they are silent. While we ought to be prepared to speak whatever the Scriptures speak, we ought also to be prepared to be silent on whatever the Scriptures are silent.

In conclusion: (1) It is simply impossible to compress "the ministration of the Spirit" so as to bring it within the limits of the present age. There is in that ministration a galaxy of life, and light, and liberty, and love, and power, and righteousness, and glory, and blessedness, which is altogether incompatible with the present state of things. The more determinedly the work of compression is driven, the more conspicuous becomes its failure; and therefore, of necessity, we have to look forward to post-resurrection times for the beneficent fulness of that ministration. As that is so, it may be asked: (2) Is there no part of the "ministration of the Spirit" now? Most certainly there is. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (Jas. 1:18). Those being taken out from the others now are the "first fruits." So is it as to the blessedness enjoyed now by those who are taken out. "In whom also after that ye believed ye were sealed by that Holy Spirit of promise, which is the earnest of our inheritance" (Eph. 1:13,14). But, the "first fruits" are not the "lump," nor is the "earnest" the "inheritance." The "first fruits" and the "earnest" are indications of the nature of the "lump" and of the "inheritance," and pledges, too, that the "lump" and the "inheritance" will follow in due time. "For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"--Rom. 11:16,23.

JOSEPH MOFFITT.

R1324 : page 125

It is said that the Jewish population of Russia doubles its numbers in thirty years, while the native population doubles only in ninety years, and the population of Europe only in one hundred and fifty years. The Russians therefore fear the time when they will be outnumbered.

The Jews who are being driven by persecution to Palestine, although unable to understand each other's language, have all some knowledge of Hebrew, which, it is said, is rapidly becoming a living tongue in the Holy Land.

===================

R1324 : page 126

LETTER TO THE CHURCH AT ALLEGHENY.

[Brother Russell's letter to the Church at Allegheny is published below as of interest to all TOWER readers.]

Odessa, Bessarabia, Russia.
August 1st, 1891.

TO THE DEAR BRETHREN AND SISTERS OF THE CHURCH AT ALLEGHENY:--Greeting to you all in the name of our Redeemer and King.

We are thus far upon our long journey and are feeling weary from so constant travel; but, thank the Lord, we both are quite well--spiritually and physically. We pray for you all the same heavenly blessings.

You will be pleased to learn that our journey is proving profitable to us, as hoped. I will not give details or particulars now (leaving that for a general report in the TOWER), but will merely say that we already appreciate the situation of Europe much better than before.

You will be glad to learn that during our journey we have met several who manifested a deep interest in God's great plan of the ages, and who said they would procure and read DAWN, and search the Scriptures to see whether these things be so presented therein. One of these was a Hebrew with whom we rode from Dresden to Vienna. The gentleman (a merchant) had a noble and intelligent face, and until he so informed us we did not surmise him to be a Jew. We had inquired of him respecting the laboring classes--their daily wages, etc., and conversation turned upon the proportion of Catholics and Protestants, and finally to the subject of true heart-religion. He remarked that although almost all the people of Austria, except the Jews, are counted as Roman Catholic Christians, yet a truly religious spirit is lacking. He said that there were strong evidences that a persecution of the Jews in Austria may soon break out which would lead to as great or greater affliction upon that race than is now being experienced in some parts of Russia.

We assured him that these things must so be; that God through his prophets had clearly pointed out that he would permit persecution in all lands in order to drive out the Jews and to give them no rest; and further, that the Scriptures showed that the time for this was now due; but that while Israel feels the trouble sharply, this trouble (Isa. 26:16-19) is really unlike all others of the past 1800 years upon that people--it is not a mark of divine disfavor, but, contrariwise, of favor; for by it the Lord would awaken them from present lethargy and contentment among the nations, to cause their hearts to long for the Promised Land as an everlasting possession, because his time has now come to re-gather in Palestine the faithful, longing Jews and to remove from their hearts the blindness of unbelief.

But, we inquired, what evidences do you see of a persecution of the Jews in Austria. "Very strong indications," he answered; "for instance, stories are being circulated among the ignorant to the effect that the Jews kidnap Christian children and kill them and drink their blood; and the same class is told that if it were not for the Jews they would all be prosperous, money plentiful, wages high, etc. Why," said he, "one labor agitator publicly declared recently that the only remedy for the grievances of the poorer classes is to kill all the Jews. He said, 'We must do with them as was once done with the French at Seville' (--massacre them). That man," he continued, "is well known as a bad man: he had already done penal service (once for making counterfeit money); yet so greatly was that man appreciated for his hatred of the Jews that he was elected to the Austrian Parliament by a large majority."

We then briefly pointed out the matters detailed in MILLENNIAL DAWN, VOL. II., how that God's Word reveals his plan: that as Israel had 1845 years of favor, which terminated with their rejection of Messiah, Jesus, so they were to have 1845 years of disfavor (during which period the Gospel Church would be selected), after which favor would return to Israel and their blindness of unbelief in Messiah be removed. As we proceeded to quote and to

R1324 : page 127

cite the prophecies referring to this "double," our friend began to note the passages, saying, "I am greatly interested in all this, for I am an Israelite."

We assured him of our love for all who are Israelites indeed, and proceeded to point out that the "double" was completed in 1878; that in that very year a Jew was the leader in the Berlin Conference of Nations; and that there began the preparation for Israel's return to God's favor and to Palestine. We pointed out that as they as a nation were 37 years in falling, so

R1325 : page 127

they would be 37 years in rising again to nationality, and that the present and prospective persecutions in all lands were but parts of the favor of God to bring them as a people to a condition in which all sincere Israelites would be blessed by Messiah, the Truth and the Kingdom.

The Hebrew friend and another traveling companion from Ireland, who overheard the conversation, are to receive the DAWN, and at once begin careful studies of these things. May God's blessing be upon them as they search, and may the true light--Christ--enlighten them both in all things pertaining to his name and Kingdom.

One of the most interesting of our experiences thus far was our visit to Brother Joseph Rabinowitch at his home in Kischenev, Russia. He welcomed us warmly, as did all the family, all of whom are believers in the Lord Jesus. We had a pleasant and, we trust, a profitable visit, in which we learned what we could of the work, past and present, among the Israelites.

We found Brother Rabinowitch pleasantly and comfortably situated: his home, office and new hand press for printing tracts are alongside of, and connected with, a new and very neat house of worship, which will seat about one hundred and twenty-five persons. We were struck with the close correspondence in many particulars between his work among the Israelites and our work among Christians. He finds the Israelites looking for a Kingdom of God, but disbelieving in Jesus as the Redeemer and King. We find Christian people trusting in Christ Jesus as Redeemer, but ignorant and disbelieving concerning the Gospel of the Kingdom. He finds many Jews anxious, privately, to know about the Redeemer, but fearful to incur the odium of their co-religionists. We find the same yearning and fear among Christians concerning the Kingdom. Undoubtedly both parts of the work (for it is one work in the sense of being under the one Lord) are making greater progress than appears on the surface. A heart work is in progress, much of which will bear no fruit until the great time of trouble has further unsealed the vision and the understanding.

Brother Rabinowitch has the New Testament and quite a number of tracts printed in what he terms Hebrew-Russo-German jargon--the only language which the lower classes can fully comprehend. Kischenev contains about 50,000 Israelites, so he has an excellent location for his work.

We found him well acquainted with the teachings of DAWN and in deep sympathy with the same. We took sweet counsel together of the Lord's work and each other's experiences, and of the necessity for holding fast to the word of the Lord's testimony.

Fearing that he was inclined to preach Christ's first advent and his sacrifice for sin almost to the exclusion of the Kingdom, we urged that he forget not the Lord's instruction upon this subject --"This Gospel of the Kingdom must be preached in all the world for a witness." We urged that in presenting the subject to the mind of an Israelite, Christ Jesus the Redeemer of men would be much more acceptable, if presented from the standpoint of Christ Jesus the King, about to establish his long-promised Kingdom --to make which an everlasting Kingdom he died ("the just for the unjust") 1800 years ago.

Brother Rabinowitch replied that he well knew the truth of what we said, but that though he had not totally neglected the subject of the coming of Christ as the King, yet he had heretofore felt that the second coming of Christ and the Kingdom then to be established were subjects for those more advanced in Christian knowledge, and that, therefore, his discourses in the past had been chiefly in proof that Jesus of Nazareth was the Messiah foretold by the prophets.

R1325 : page 128

Our advice to him was, that the Church had for eighteen hundred years preached thus, and to little effect; and that the Lord's Word now pointed out a new message for Israel, saying: "Comfort ye, comfort ye my people: speak ye comfortably to Jerusalem and cry unto her that her appointed times are accomplished, for she hath received of the Lord's hand double for all her sins." (Isa. 40:1,2.) We suggested that this meant a preaching to them of the return of divine favor to them as a people before they had believed in Christ, and that with this return of God's favor would come the opening of the long-blinded eyes to recognize in Christ Jesus the Sun of Righteousness whose beams of blessing were already shining upon them. While assenting to the proposition, that without a full acceptance of Christ there is no possibility of everlasting salvation for either Jew or Gentile, we urged that a measure of blessing was about to come to the people of Israel in order to reveal Christ to all who are Israelites indeed. We reminded him, also, of the Lord's declaration that the knowledge of the Kingdom about to be established constitutes no insignificant part of the Gospel which the Lord wished to have preached in all the world, but which so many Christians had lost sight of--"This Gospel of the Kingdom must first be preached in all the world for a witness." In this connection we related to him our experiences with the Hebrew merchant en route for Vienna, and his interest so keenly and so quickly awakened by the fulfilment of the prophecies of Isaiah and Jeremiah, now manifestly in progress in its due time. We believe that the Kingdom will, hereafter, have a still more important place in Brother Rabinowitch's preaching, and we doubt not that the results will proportionately increase, to the praise of the Great King, in the turning away of blindness from Israel.

At parting we knelt in prayer with Brother

Rabinowitch and his family in the forepart of the Chapel, each committing the other to the love and care of the one Lord whose work we each serve, though in different spheres. We left, extending our warm thanks to all for the kind hospitality received, and with our best wishes for their future welfare, receiving the same good wishes from each of them. At the railway station we were again greeted by Brother Rabinowitch and his son John (a very promising young man of about twenty years, from whom we hope to hear very soon in the Lord's vineyard). They had come to see that we experienced no difficulty with our tickets and baggage, and especially for a final good-bye and "God bless you." Both father and son kissed me (a custom much more usual among men here than in America), saying, "Pray for us when you are at Jerusalem, the City of the Great King, and especially when on the Mount of Olives." We assured them that we would do so, and asked their prayers also with us.

And now, beloved in the Lord, Farewell. When at the Mount of Olives, as everywhere, be assured that the Church of Christ at Allegheny, as well as the saints everywhere scattered abroad, will be remembered and loved and prayed for by my beloved helpmate, Sister Russell, as well as by myself.

Truly your brother and servant,
CHARLES T. RUSSELL.

When you change your address, state where from, as well as where to.

If needful to write a second time about any order, give date of previous order, how money was sent and full particulars.

The price of this journal was advanced to 60 cents a year, last January, when it assumed the present form. The additional charge does not cover the additional expense.

The offer of the MILLENNIAL DAWN in paper covers at 15 cents to those who give a portion of their time in helping to circulate it has heretofore been made only to those who purchased as many as ten copies of any single volume at one order. We have many inquiries for smaller quantities, however, and have decided that hereafter we will supply as few as five copies of any one of the three volumes in paper covers at colporteur's rate, 15 cents each, five for 75 cents.

Please do not ask us to deviate from this rule. We must have system to avoid waste of valuable time. If you want more than five of a kind take ten; if more, then take twenty, thirty or forty. Remember that the books for colporteurs are put up in packs of fives, tens and twenties.

====================

R1325 : page 129

VOL. XII. OCTOBER, 1891. NO. 10.

VIEW FROM THE TOWER.

"AS I HAVE LOVED YOU."

"By this shall all men know that ye are my disciples, if ye have love one to another. A new commandment I give unto you, That ye love one another. As I have loved you, love ye also one another."--John 13:34,35.

The law of love is the golden rule which, if in operation, would settle all disputes and controversies, and wipe out all bickerings, jealousies, strife and contention. In the world it does not prevail, though all men acknowledge that it should. Yet the world is not wholly loveless. In the midst of all its suffering and woe and sin we often hear of brave, heroic deeds, even by those who know not God; while abroad in the world there is a very general effort for the general good of mankind, prompted to a considerable extent by the somewhat latent principle of love which is a part of our common inheritance from our father Adam's original perfection not yet wholly lost.

How often have men risked their own lives to rescue their fellow-men from drowning, or burning, or shipwreck, or railroad disasters. How often has the benevolent hand contributed freely to the necessities of suffering neighbors, or suffering communities. And while much of the more public charity is often ministered with ostentation which betrays an undue love of approbation, it is but just to conclude that there is at least a mixture of the higher motives. And to that extent is such a one blessed in his deed.

At the present time, as never before in the history of the world, men are studying, if not very generally practicing, the golden rule of love. They see that if it were in general operation the whole world would be greatly blessed by it. But how would it operate? How should it operate?--that is the perplexing question. One of the most popular suggestions among the masses of the people is what is commonly termed socialism. And just here we wish to introduce

R1326 : page 129

a brief article on the subject clipped from a recent issue of a secular journal. The article is as follows:--

A QUESTION OF TO-DAY.

SOCIALISM AND PROGRESS.

"All readers and thinkers are watching with interest the struggle of the civilized world with Socialism--a product evolved from the conditions and thoughts of the masses, peculiar to the closing years of the Nineteenth Century. In different nations it assumes different names, but all its aims and objects tend to a re-organization of society and the distribution of wealth. The masses read and think and reason something like this: 'Well, here I am, a poor man, doomed to labor the year in and out; and, do the best I can, I am only able to pay my rent, keep body and soul together, get few luxuries and much misery, and no prospect to better my condition.

"'What matters it to me what becomes of the princes, dukes and generals who wear fine linen and fare sumptuously every day? Let revolution come; my condition can not be any worse, and might be bettered by killing off our oppressors.' In this frame of mind he is an easy prey to the wily agitator, and thus the ball rolls

on, gathering force as it goes, in all the European countries.

"In the United States, only the extreme agitators are prominent, and work under the name of Anarchists, but they are few in number and are not gaining much ground. In Germany the social agitators are gaining rapidly, but there the Socialists must not be confounded with the Anarchists, for the latter have all been expelled from the Socialists' clubs. The Socialists there really represent the progressive ideas of the nation; and, with some slight modifications, their platform is almost identical with modern republicanism. They have become so powerful in that country as to force the resignation of Bismarck.

"In Russia we have the Nihilists, who represent the advanced thought of that despotic nation; in France are the Radicals; in England the Liberals; and so on, in every nation, the social leaven is at work. The toiling millions are endowed with all the natural faculties of those who 'toil not, neither do they spin.'

"The poor man reasons that if this world was made for man to enjoy, it is self-evident that all the enjoyment was not intended for a few individuals; that if a man inherits a fortune and title, he deserves no credit for the accident of birth, and there would be just as much reason and justice in making the rich man divide with his less fortunate neighbor as to let him spend it in riotous living or hoard it up.

"The average toiler also can not see why he should be heavily taxed to support an army of cut-throats, whose sole business was to fight for the glory of a few kings and generals, posing as figure-heads. And so the peasant comes to the conclusion that the people would be all the better off if the armies were disbanded, the titled rulers abolished, and the rich made to disgorge. A settled conviction soon becomes a duty, and the agitators who have nothing to lose and everything to gain by revolution have little difficulty in wielding the toilers in battalions and leading them to vote and work for the overthrow of the government under which they chance to live; for it is a well known fact that, in every nation, this class of people saddle all their woes upon the government, no matter what its form.

"England groans under the oppression of landlords, dukes, titles, lords, etc., and the masses see no reason why they should be taxed to support a royal house which is, at best, only a figure-head; and so social democracy grows apace.

"But while the poor man always is entitled to be heard, the question arises: Suppose property were divided equally, how long would it be before those who have it now would get it back again? The extreme Socialist says, We'll remedy that matter by making an equal division every ten years. But if you do this you destroy the spirit of competition and the desire for improvement, and with all the human aspirations put under this sort of a ban, man would relapse into a semi-savage state, and all law and order be hurled into chaos. To share equally in property unequally earned is contrary to all political economy. The best thing for a man to do is to do the best he can under the circumstances.

"To abolish law and order would put every poor man at the mercy of the desperado and the cut-throat: and, with no one to see after the welfare of society, everything would go to eternal smash.

"If the people would devote their intelligence and energy to the reforming of existing institutions and give the agitators a wide berth, much of the existing evil might be ameliorated.

"Communistic Democracies all end in social chaos, and promiscuous socialism means social anarchy.

"Germany is so situated that a strong centralized government will always be necessary for self-protection.

"With Russia on the east with her barbaric millions, and a half million soldiers who are veritable heathen, and France on the west with her desire for revenge, the Kaiser's country must always be on the alert and ready to defend herself. France is more favorably situated, and, if the conservative element keeps the ascendency, may continue a moderate Republic. England will never be what she ought to be, until the masses own the soil. Great reforms are necessary in all the nations, and can only be brought about by reforming existing institutions, and not by adopting the views and impracticable theories of the socialistic agitators."

Here is some sound logic, and some not so sound. The reforming of existing institutions, for instance, would be a hopeless task. The fact is, they are so imperfect that nothing but revolution will reform them. And such a revolution, we are forewarned, is coming; the signs of the times also clearly indicate its rapid approach; and the outcome of that revolution will be the utter wreck of existing institutions--civil, social and ecclesiastical.

But what of socialism? will it survive the world-wide wreck and bring men to a realization of their common brotherhood and to the actual practice of the law of love? No: socialism, however moderate its principles and course in the beginning, must and will degenerate into

R1326 : page 131

wild and ungovernable anarchy, which, as this writer claims, places every man at the mercy of the desperado and the cut-throat. The writer truly claims that, "To share equally in property unequally earned is contrary to all political economy." Why? Because it would crush out individuality and enterprise, and rob the worthy individual of his just need of credit and remuneration, and encourage the unworthy in a shiftless and ignoble dependence. The general tendency of such a course, it is easily seen, would be toward national, as well as individual, imbecility. Any system of political economy which would subordinate the individual to community interests is imperfect and unjust; for the individual has rights, as well as the nation, and the real interests of the nation can only be properly considered as the accumulated rights and interests of every individual of the nation.

When the Kingdom of God, which is to displace all present institutions, is set up, it will have respect, not only to national or community interest, but to every legitimate individual interest as well. At first, in the great time of trouble, there will be a great and very necessary leveling process; for the pride of man must be humbled and his dependence upon God must be realized before he can be exalted to the true dignity of manhood. That the individual right of property will be respected is manifest from the promise that "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat...and they shall long enjoy the work of their hands."--Isa. 65:21,22.

The promise here is not that every man must build his house and plant his vineyard according to a fixed common idea, so that every one will be exactly equal in convenience, elegance or tastefulness. Each man may work out his own ideas and enjoy the results, and also the approbation of God and of his fellow-men for his commendable progress. Will it seem selfish for a man thus to build and plant for his own enjoyment? No. Will it be in strict accord with the golden rule of loving his neighbor as himself? Yes. The golden rule is not to love your neighbor more than yourself, but simply as yourself. If this man works out his own ideas and carefully guards against any infringement upon his neighbor's right to work out his ideas; and if he is pleased with his neighbor's prosperity as he is pleased with his own, and is pleased under proper circumstances to lend a helping hand if needed and desired, then he is loving his neighbor as himself, and doing unto his neighbor as he would have his neighbor do unto him. And God's great storehouse of blessing is large enough and full enough to supply all their need when justice rightly balances the affairs of men. There will be an abundance, not only of comfort, but of luxury, too, for every man; but men will have to learn by degrees how to acquire it. God will not put money into the pockets, nor grand ideas into the minds, of the slothful. Success and approbation and ease and luxury and honor and glory and blessing will reward the righteous and persevering effort of each individual. And the law of God, re-written upon the human heart, will strictly forbid the coveting of another man's lawful right; but every man may rejoice in his neighbor's achievements and prosperity and may be stimulated thereby to greater attainments on his own part: not, however, from a selfish, ignoble ambition to outdo his

R1327 : page 131

neighbor, but from a healthful and pleasurable ambition to develop his own powers and to enjoy the added comfort, etc. While individual interests will be thus conserved to the finest point and to the high purposes of development, thrift and culture, community interests will also be adjusted to the highest degree of national prosperity.

Socialism, therefore, is not God's ideal condition for the human race, but it will be the last attempted experiment of fallible, fallen men to adjust their own affairs; and its predicted result is world-wide anarchy and dire confusion.

But though socialism is not God's ideal for man's future happiness, says one somewhat influenced by the infection in the air of these times, would not such a condition be the proper one for the Church of God now? Should they not have all things common, so that there could be no difference in the body of Christ? and would not unfeigned love surely

R1327 : page 132

lead to such a course? Well, let us see; but let us bear in mind that God acts and would have us act upon established and well founded principles. Where God does not directly express his will concerning the details of our course, he has left them to be gathered from observation of his dealings. So when we discover, as above, that socialism is not according to his purpose, and that such a scheme would be detrimental to man's highest interests of development and happiness, we know, or ought to know, that it would be similarly detrimental now to the highest interests of the body of Christ.

Let us see how. Suppose, for instance, that all who claim to be fully consecrated to the Lord, and therefore members of his body, the Church, were to decide to-day to have all things common--what would be the effect? Well, in the first place, it would necessitate an organization; not merely a small organization here and there, but a world-wide organization, including all such professors, so that all could be on an equal footing. Secondly, It would impose upon each one entering the organization the obligation of placing all his possessions at the disposal of the whole company, or rather of some representatives of the whole company, notwithstanding the obligations or the opposition of friends and relatives; and therefore it would relieve him of all personal responsibility as a steward over those possessions. Then there would be differences of judgment among those thus opposed as to the reasonableness of the opposition, and as to how far it should be heeded; and these individual differences of opinion would have to be decided by the representatives of the company in order to avoid general dissatisfaction. And in time these representatives would assume the dignity of a clerical class with despotic power over all the interests of the Church.

Then, again, some of those thus entering the Church might, as they often do, fall away from the faith and desire to withdraw from the organization; when, if they could not reclaim some or all of the means put into it, they would feel that they had been deceived and cheated, and the whole Church would be scandalized. Then, if it were possible for the Church to claim and thus actually to confiscate all the property of its individual members and to re-distribute it in equal measure amongst them all, such a course would gather into it many who, having nothing to lose but all to gain, would come merely for "the loaves and fishes," and the acquisitiveness of many of those already in would be apt to make them anxious to interest others who would add to their financial welfare. And very soon this would be generally understood to be the spur to all efforts of the Church to preach the gospel. Thus such an organization would rapidly fill up with poor tares; it would be a scene of contention, bickering, strife and evil-speaking, and a reproach to the cause of Christ. In other words, it would result in the Church, as its attempt will in the world, in anarchy and ruin.

In the Church, therefore, as in the world, we must recognize individual rights and responsibilities, and also the fact that the accountability of each member is to God alone; and that to our Master, who is able to read the heart, to measure the circumstances, and to judge righteous judgment, we must each severally stand or fall. The Lord never commissioned the Church to consume its precious time and energy in thus looking after temporal affairs and minding earthly things. The Church's talents are consecrated to a higher service--to the service of heralding the good tidings, by the voice, the press and the pen, and in endeavoring to build one another up in the most holy faith--mutually to stimulate zeal, faith, love and the spirit of sacrifice and of patient endurance of hardness as good soldiers for the truth's sake.

In the body of Christ there must of necessity in the present time be different degrees of prosperity in temporal things. We are not all equally endowed either mentally, morally or physically, nor by circumstances nor by education. Some have five talents and some have only one. The question with each consecrated believer, as he comes into the body of Christ, should be, not How can I better my temporal condition? but, on the contrary, How can I sacrifice some of the things which I already have? In some cases the earthly store is very

R1327 : page 133

small and yet the spirit of sacrifice finds many a little love-token to present to the Lord; and the Lord, though he is rich and could well spare the trifles thus received, accepts them and commends the deed. But being rich in grace and plenteous in mercy he gives to such due credit on the bank of heaven, and in due time they will receive their own with compound interest. Every act of sacrifice here is thus laying up treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal.

The manner in which each member of the body of Christ shall exercise his stewardship of the consecrated talents entrusted to his care is left by the Lord with each individual member. He may use either good or bad judgment in their use, but the Lord will commend and reward according to the motives and not according to actual results. The poor widow was commended for casting her last two mites into the Jewish treasury, because her evident motive was devotion to God and a desire to serve him; though actually she might have made better use of the money than in further supporting that system of worship which was then being displaced by the teachings of Christ. Good judgment, even when prompted by the most zealous spirit of sacrifice, would seldom prompt to the immediate surrender of all one's money talent. The poor widow probably still had, however, a surplus of health and strength and knew she could earn more for her immediate wants; and probably neither she nor a family of starving children lacked the necessities of life on account of it.

If we have families dependent on us, the Lord has made the necessary provision for them our first duty. Children must be clothed and fed and sheltered and trained; and each consecrated parent can use only his own best judgment as to how it shall be done, remembering to do all as unto the Lord, and not as unto the world. If he does so, they will come up ready for the Master's use and will be trained in his love and in his service; the spirit of the world will be pointed out to them in contrast with the spirit of Christ; and they will learn to see the deformity of the one and the grace of the other.

As much, therefore, of the money talent as in the judgment of any individual member is necessary to this work is properly used in it, if so used with an eye single to the glory of God, and without any reference to the spirit of the world.

In view of this individual responsibility of the various members of the Church to God direct, we are also told not to judge one another. Each consecrated child of God is made a steward of the talents in his keeping--whether they be talents of money, of time, of influence or of intellect; and no brother or sister has any thing to do with those talents, either by way of management or of adverse criticism; nor can he covet them and stand before God guiltless. But he may observe their right use in any case, may emulate the example furnished, and may rejoice in their value to the Church at large.

The question now arises as to how that love among the body of Christ, which should make them manifest to the world as the Lord's disciples, is to be manifested, if not by a socialistic community of goods. There are many ways. In the first place, this love will work no ill to its brother: it will neither slander his character, nor cheat, nor envy, nor in any way wrong him. And it will not only be thus negatively good to him, but it will be active to do him service. It will think as favorably of his motives of action as possible and decline to pronounce judgment against them; it will speak kindly and cordially to him and of him; it will sympathize in his afflictions and rejoice in his prosperity; it will, when desired, counsel with him in perplexity and assist him when possible and when needed in adversity; it will rejoice with him in the blessings of divine truth and engage heartily with him in its service. Indeed, all who thus love each other will stand shoulder to shoulder in the great work to which their united talents are consecrated, not coveting the talents of any for their temporal use, but anxious to see as much as possible directed into the great channel of the service of the truth. So the Lord loved the disciples, and so they loved each other and worked together in the common cause.

R1344 : page 134

RENEW A RIGHT SPIRIT WITHIN ME.

Renew a right spirit within me,
O Lord, is my prayer;
That only the perfect and holy
May find echo there.

The spirit of faith's adoration--
Devotion to Thee.
No more should the world's senseless idols
Hold sway over me.

A spirit of humble submission;
Of sweet, lasting peace--
That warrings of earthly ambition
Forever may cease.

The spirit of Christ and His teaching--
Thy spirit divine--
Which finds in Thy service its duty,
Its pleasure in Thine.

A spirit of deep understanding,
Of wisdom and love;
As wise as the serpent, and harmless
And pure as the dove.

Renew a right spirit within me--
All gifts of Thy grace;
That all who my character study
Thy likeness may trace.

Oh! make me a living epistle--
Inscribed with Thy name,
And sealed with the blood of the Savior--
Thy love to proclaim. --R. J. BALL.

====================

R1328 : page 134

DIVINE LOVE AND HUMAN RECIPROCATION.

--John 3:1-21.--

This subject forms part of a memorable discourse preached by Jesus of Nazareth to Nicodemus, a ruler of the Jews. The words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," must be understood in the light of their context, or they will be largely robbed of their beauty and power. It rarely happens that every element of this brief passage is taken into account; and yet, if anyone is left out the others become comparatively meaningless. It is necessary to consider each element in detail.

I.--THE EXTENT OF GOD'S LOVE.

This is expressed by a very familiar phrase, "the world." "The earth" is not "the world," nor is "the age." Both the words and their ideas are different. The world here contains many ages, but it is itself a unit. The primary idea of it appears to be that of "an arrangement," the human race under an arrangement. Of "the Word," who "was in the beginning with God," the Apostle says, "He was in the world, and the world was made by him, and the world knew him not" (John 1:10). The world here, which was made by "the Word," must include every individual of the human race, from the first man to the very last of his posterity. So with the world which God so loved, no individual who has descended from Adam can be beyond its scope. This is corroborated by another phrase in the immediate context--"That which is born of flesh is flesh." That which is born of the flesh is born into the world. "The flesh" and "the world," here, are co-extensive; and as these phrases cover every human being, so the love of God covers every human being. If the love of God does not extend to every man, the man to whom it does not extend cannot be part of "the flesh" spoken of here.

II.--THE PROOF OF GOD'S LOVE.

The love of God here does not supersede his justice. There is no genuine love where there is not absolute justice. God so loved the world that he GAVE his only begotten Son. The proof of God's love here is not in what he taught, or felt, or willed, or said, but in what he did: "In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "He is the propitiation for our sins; and not for

R1328 : page 135

ours only, but also for the sins of the whole world." (1 John 2:2; 4:9,10.) The same apostolic witness says, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). "The Word" and "the only begotten of the Father" here refer, of course, to the same person. Being made flesh, the sent of God and the gift of God refer to the same thing. Giving the Son, and sending him into the world, was making him flesh. In other words, these phrases all refer to one change--the change from his pre-human to his human existence. The idea of this change is not so much that from one locality to another, as it is from one nature to another. Being sent to the earth and being sent into the world (kosmos--arrangement) are not necessarily the same. Christ might be on the earth without being in the arrangement. He was sent into the arrangement, and he entered it when he became a factor of it. The chief need of those previously in the arrangement was never met, nor could it be met, until Christ met it. When genuine love gives, and gives wisely, it gives what is most needed. The love of God is real love, it is wise love. He gave that which meets the dire necessities of humanity, the dire necessities of every individual, from the first to the last.

There are those who see in the Son of God taking upon himself our nature, and becoming the propitiation for our sins, no proof of the love of God. They say, That is proof of the Son's love, but where is the proof of the Father's? The answer is, In the Father's gift. A real father would much rather die himself than give a beloved child up to death. There is far more love displayed in God giving his only begotten and well-beloved Son up to death than there would have been in God dying himself, had that been possible. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13); "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The proof of the love of God is not only the most conclusive on record, but it is also the most conclusive conceivable.

III.--THE PURPOSE OF GOD'S LOVE.

In expressing this part of his subject our blessed Lord makes it as unmistakable and as forcible as possible. He says, "God sent not his Son into the world to judge (R.V.) the world." The world had been judged previously. The first life of the world had been judged in its entirety. That judgment was on the representative principle; and in it the whole world was judged in one man--the first Adam. God did not send his Son into the world to do that over again. Men blunder and have to do their work over again. God never blunders, nor has he ever to do his work over again. Christ says twice over that God sent his Son into the world that the world "should not perish." The world was already perishing. It had been perishing over four thousand years. God sent his Son into the world that it might not always perish. The penalty under which the world was perishing is death; and when a man is once really dead he is always dead, unless the penalty is nullified.

On the positive side, Christ says that God sent his Son into the world "that the world through him might be saved"--"might have everlasting life"--"might have eternal life." The word here rendered "everlasting" and "eternal" does not necessarily mean endless. Competent authorities render it "age-lasting;" and the age may be long or short, according to the nature and circumstances of the case. Age-lasting life and salvation here are practically the same thing; and there can be neither soundness nor safety without untainted life. Salvation, of course, pertains to the whole man--physically, mentally, and morally--and when thus saved he continues to live. The purpose of God's love in sending his Son into the world is, in the first place, to nullify death--the first death; and, in the next place, to bring in untainted life--the second life. There could be no further judgment until untainted life was brought in, because the tainted life had previously been judged.

"Now is the judgment of this world." Now the world's crisis has come. Now. Not before. This is the beginning of the second judgment. The second judgment is the judgment of the world individually. There could be no individual judgment until there was individual untainted life, and there was no individual untainted life until Christ brought it in. Whenever and wherever he has been offered to any man, or will be offered to any man, his testing, trying, or proving has begun, or will begin. In view of this our blessed Lord exclaimed: "Now is the judgment of this world: now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto me."--John 12:31,32.

IV.--THE RECIPROCATION OF GOD'S LOVE.

The extent of the love of God is the extent of the world; the proof of the love of God is the gift of his Son; and the purpose of the love of God is that the world might have life. These were all matters of fact over eighteen hundred years ago; but that does not put the world into possession of this life. There is a definitely prescribed medium through which this life is communicated to man; and every man has to use this medium for himself. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." The Israelites sinned against Moses and against God. They were bitten by fiery serpents, and were perishing in consequence. By divine command, Moses made a brazen serpent and set it upon a pole. That brought it within the range of their vision; "and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." (Num. 21:4-9.) It was not when the serpent was made that the serpent-bitten men lived, nor was it when it was elevated: it was when they looked that they lived. Even so, it was not when "the Word was made flesh" that sin-bitten men lived, nor was it when the Son of Man was exalted, but it is when they look that they live. The serpent-bitten had to look with their physical eyes, and the sin-bitten have to look with their mental eyes. In each case the divinely-appointed medium of communication is looking, and that is indispensable. Looking with the eyes of the understanding is expressed by the word believing; and as this is the indispensable medium of communication it is imperative that there be no vital mistake respecting it. Recklessness will not do, nor will ignorance, nor superstition, nor credulity: it must be genuine faith.

1. The basis of faith is the testimony of God himself.--"If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." "I pray for them; I pray not for the world, but for them which thou hast given me." "Neither pray I for these alone, but for them also which shall believe on me

R1329 : page 136

through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (1 John 5:9,10; 1:1,3; John 17:9,20,21.) The testimony on which faith rests is not man's, it is God's own. Man had no testimony on this matter worth listening to until God spoke. God has made himself responsible for the extension of his testimony; and he who promised is faithful and sure to fulfil his promise. Those who live the life of God, breathe the Spirit of God, conform to the law of God, do the works of God, and speak the words of God, are the agency for the extension of God's testimony. "In due time" he will see that his testimony is extended, not only to "the ends of the earth," but to the uttermost extremities of "the world;" not only to every individual "on the earth," but also to every individual "under the earth."

2. The testimony of God is (a) that Christ is the life of the world.--God sent his Son into the world "that the world through him might be saved," and there is no complete salvation without untainted life. "This is the

R1329 : page 137

record, that God hath given to us age-lasting life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." "The bread of God is he which cometh down from heaven, and giveth life unto the world." "The bread that I will give is my flesh, which I will give for the life of the world." (1 John 5:11,12; John 6:33,51.) The testimony of God is (b) that Christ is the light of the world: "In him was life, and the life was the light of men." "That was the true light which lighteth every man that cometh into the world." "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 1:4,9; 8:12.) The testimony of God is (c) that Christ is the love of the world: "He that loveth his brother abideth in the light." "This is the message that ye heard from the beginning, that we should love one another." "We know that we have passed from death unto life, because we love the brethren." "Hereby perceive we love,* because he laid down his life for us, and we ought to lay down our lives for the brethren." (1 John 2:10; 3:11,14,16.) And the testimony of God is (d) that Christ is the judgment of the world: "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son." "As the Father hath life in himself, so hath he given to the Son to have life in himself and hath given him authority to execute judgment also, because he is the Son of Man." (John 3:19; 5:21-27.) Many talk about the judgment of the world without its love, and the love of the world without its light, and the light of the world without its life; but that completely reverses the divine order. Christ is the judgment of the world because he is its love, and he is its love because he is its light, and he is its light because he is its life. Some still talk about those who never heard the gospel being judged by "the light of nature," "the light of conscience," and so on. They might as well talk about them being judged by the light of darkness or enlightened by the life of death. The divine order is the life, the light, the love, and after that the judgment of the world. It is not enough that we exhort one another to "earnestly contend for the faith which was once delivered unto the saints." It is imperative that we see that it is the faith for which we contend. We may contend for something called "the faith," or for this, that, or the other element of the faith; but none of these will do instead of the faith. We must have the faith, the whole faith, and nothing but the faith, and earnestly contend for that.

The man who denies that there is life in Christ for the world has no adequate evidence that there is life in Christ for himself. One says, I am one of the "predestinated," or one of the "elected," and therefore believe that there is life in Christ for me. But it requires as much evidence to prove that he is either elected or predestinated as that there is life in Christ for him; and where is that evidence? Another says: The holy Spirit in my heart tells me that there is life in Christ for me. But it requires as much evidence to prove that the holy Spirit says anything in any man's heart differing from what he says in his Word as that there is life in Christ for him; and where is that evidence? And another quite triumphantly quotes the words--"Whosoever believeth," and says, I believe, and therefore there is life in Christ for me. But faith is not the basis of testimony, it is testimony that is the basis of faith. Without testimony, what is called faith is mere credulity; and without adequate testimony there is no genuine faith. Here all men are on one level. No man has had a revelation to himself and for himself alone. Every man has to believe the testimony which is intended for all, or be without faith, because there is no other. This is a vital point for every man and for every mission. It is quite right to discredit all unscriptural theology, but let us see that it is replaced only by what is sound and defensible. The life, the light, the love, and judgment of God are all links of one chain, and pertain to the same individuals. Drop out

---

*The words "of God" are not in the Greek text.

any one link of the chain and the others become useless and misleading.

The mere assent to the truthfulness of even all the elements of the faith is not enough. We may advocate the life of God in Christ, and the judgment of God in Christ, while we remain as selfish as sin and as hard as nether millstones. To have unfeigned faith in Christ is to trust him, adhere to him, and be faithful and steadfast in conforming to him. Our perception of the love of God must lead to appreciation, our appreciation to reciprocation, and our reciprocation must never come to an end. This is particularly emphasized by our blessed Lord. He says, "This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Here "evil" is the opposition of "truth." He "that doeth evil" is the opposite of he "that doeth truth." He who doeth evil has been begotten of the evil one, and he who doeth the truth has been begotten of the True One. He who has been begotten of the evil one loveth the darkness and hateth the light, and he who has been begotten of the True One loveth the light and hateth the darkness. He who loves the darkness remains in the darkness, and he who loves the light comes to the light. And he who remains in the darkness manifests that his deeds are wrought in Satan, while he who comes to the light manifests that his deeds "are wrought in God." Whenever and wherever God is manifested in the life, the light, and the love of Christ, men are being tested, tried, or proved, and ultimately they either reject or reciprocate the love of God. Those who reject the love of God cannot continue to live; and to those who reciprocate the love of God, the ratio of their reciprocation will always be the extent of their salvation.

Some say, The love of God is omnipotent, and therefore all men will ultimately become pure and good. Were the writer to say, This talk about "omnipotent love" is omnipotent nonsense, the reader might say, and very truly, That is meaningless. Well, there is no more omnipotent love than there is omnipotent nonsense, there being neither the one nor the other. Love is a moral force, and no moral force can be omnipotent. Divine love, though it "passeth knowledge" in "breadth, and length, and depth, and height," is to man no force whatever until it is perceived; and its force is, and always will be, in the ratio of his perception, appreciation, and reciprocation. Man can no more be forced to love anything, or any being, than he can be forced to be free. Everyone will ultimately have an adequate opportunity of partaking of "the water of life freely," and every one who will not partake "shall be destroyed from among the people."

Many admit that all who are "on the earth," at one time or another, will be offered the life that is in Christ, and deny that those who are "under the earth" will ever have an offer of it. That position is utterly untenable. Christ was sent into the world "that the world through him might be saved." Those who were on the earth when those precious words were uttered were not the world, they were a part of it--a small part. Those who were under the earth at that time were not the world, they were a part of it--a large part. Those who are on the earth now are not the world, they are another part of it--comparatively, a smaller part. And those who are under the earth now are not the world; they are another part of it--comparatively a larger part. So has it been ever since these words were uttered. The part which is on the earth at one time becomes a part of the part which is under the earth at another time; and so will it continue to be until all are raised from the dead. But no one can rationally affirm that any part of the world is the whole world. It requires all the parts to make up the whole, whether on the earth or under it; and as sure as Christ is "the life of the world," so sure is it that every individual will have an offer of life. Death itself cannot be any insuperable barrier in the way of this being accomplished: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath age-lasting life, and shall not come into

R1329 : page 139

judgment, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear shall live."

---

*Sinaitic MS. omits the words "and now is."

R1330 : page 139

"Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." (John 5:24,25,28,29.) The revisers having made a clean sweep of the word "damnation," some are quite busy trying to read the word "condemnation" into this glorious passage, as though it were the equivalent of the word "judgment." Condemnation is no more the equivalent of judgment than damnation is. The process of judgment will result either in justification or in condemnation, according to the merits or demerits of each case. The testimony which is necessary for the faith of those who are on the earth is necessary also for the faith of those who are under the earth; and as that testimony is being presented to some now, so will it, "in due time," be presented to all; and whether they are at present on the earth or under the earth cannot be permitted to interfere with God's gracious purpose.

Others are ridiculing the idea of "post mortem salvation." "They know not what they do." Do they not teach the resurrection of the dead? If they do, they are ridiculing their own position, because that is certainly post mortem. The fact is this: Salvation, according to the Scriptures, and Resurrection, according to the Scriptures, are substantially one and the same thing. Tell me in what sense and to what extent you are being saved, and I will tell you in what sense and to what extent you are being raised from the dead. During the present age the moral element of salvation is coming first; so is it with resurrection. During the future age the physical element of resurrection will come first; so will it be with salvation. But the order in which their various elements will be fully realized makes no essential difference in either salvation or resurrection; because every element will have to be fully realized before there can be complete resurrection or complete salvation.

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

JOSEPH MOFFITT.

===================

R1330 : page 139

"THE BOND OF PERFECTNESS."

"And above all these things put on love, which is the bond of perfectness."--Col. 3:14.

The Apostle says love is the bond of perfectness; and Jesus said love is the fulfilling of the divine law. Every intelligent being, from the humblest to the most exalted, craves love. The dog craves his master's affection and expresses his delight at every indication of it; a horse and even a cat will return your caresses; the birds reward your love with notes of joy; the lisping infant rewards your love with smiles and caresses. The young want to be loved; the middle aged, in the heat and strife of life's great battle, want the soothing solace of loving sympathy; the aged, weary and worn with the strife of years, want to lean upon the strong arm of love. The angels in all the glory of their higher state want it; our Lord Jesus wants it; and our heavenly Father wants it. We never grow weary of it; nor can we get too much of it.

It is not merely weakness that craves love; but strength and glory want it, too. What is this desirable thing so universally craved by every grade of intelligent being? It is one of those things which pen cannot describe. People may sing about it, and talk about it, and read about it, and write about it, and yet have but a faint idea of its reality. But stop reading and writing and talking for a moment, and call to mind the few living illustrations of love that have chanced to cross your pathway. In the long past years of sunny childhood can you recall the tenderness of Mother's love that covered

R1330 : page 140

your dimpled cheeks with showers of kisses that could not half express the wealth of her affection? And do you not recall the tenderness of Father's care, who patiently toiled and sacrificed, and then delighted to see in you the fruit of his labor? Or perhaps you have tasted the sweets of conjugal love, and have realized in the chosen partner of your life one ready always to rejoice in your prosperity, to share your burdens and to cheer and urge you on to life's truest and highest attainments.

Or in a dark hour of sorrow and tears some tender hand has soothed your throbbing brow, some kindly ministry has strengthened your weakness, or some timely word of cheer, of counsel and encouragement has inspired you with new zeal for the stern conflict of life. What life has been so barren and drear that no such gleam of sunshine has ever brightened the pathway? Such illustrations give us some idea of what it is to be loved.

Then again consider for a moment the joy of loving--the joy of loving your own sweet child, or the manly glory of your noble husband, or the womanly grace of your devoted wife, or the tender sweetness of your sainted mother, or the ripened glory of your aged father, or the blessed communion of tried and faithful friends--the communion of saints. Then, rising above these earthly loves, some have tasted the sweets of that divine love that surpasseth all other loves.

As yet, however, that divine love is only manifest to those who have faith in the divine promises and who walk in obedience to the divine commandments.

Now with these illustrations of what it is to love and to be loved, let our imaginations widen the sphere of this noble virtue, and do we not see that, when it reigns in all hearts, it will prove to be just what the Apostle says it is --viz.: "the bond of perfectness," and the greatest of all the Christian virtues? Indeed he shows that, though we might have all the other virtues combined, yet, lacking this one, we would be as sounding brass and as tinkling cymbals. In fact, the putting on of the other virtues, except as prompted by this virtue, would be mere sham and hypocrisy. Yet with this, though lacking the others to some extent, the heart would prove itself loyal, though the flesh might be weak to perform the dictates of love.

The Lord is saying a great deal for this virtue when he declares that love is the fulfilling of the law; or in other words, that if we had perfect love, we could easily and naturally keep the whole law of God. But here is our difficulty: we cannot love perfectly. Well, the Lord knows that we cannot, but he wants to see us endeavoring to love more and more, and making actual progress in this direction. Paul, too, shows us how love in the heart manifests itself in the outward life. We scarcely need to be told this, for the language of love is natural and its impulses are spontaneous; and yet, because we are not yet perfect in love, Paul's description makes manifest the absurdity of calling that love which is unworthy of the name. He says, "Love suffereth long and is kind. [It is kind even to the unthankful and the unholy, endeavoring to show them by example a more excellent way.] Love envieth not. [It is pleased rather to see another's success.] Love vaunteth not itself, is not puffed up. [There is no pride in love, delighting in display and vain glory: it is rather humble and retiring.] Love doth not behave itself unbecomingly [It is consistent with its profession in all its actions]; seeketh not its own [is not on the alert for self-interest, but more for the interest and blessing of others]; is not easily provoked [endeavors to make due allowance for the weaknesses of others]; thinketh no evil [is slow to impute evil motives, and anxious to see and to foster every good intent]; rejoiceth not in iniquity, but rejoiceth in the truth [has no pleasure in either hearing or telling evil tidings, or in evil of any kind, but delights in God's truth and in its fruitage of developed holiness]."

"Love covers all things [makes due allowance for the weaknesses of the flesh]; believes all things [believes in the conquering power of love to help the weak and erring in the struggle against sin]; endures all things" [endures the necessary reproach and trials of faith and patience in the careful endeavor to build up and strengthen the weak].

The child of God who is studiously endeavoring thus to manifest and cultivate the spirit

R1330 : page 141

of love will indeed become more and more like his blessed Master. What contradiction of sinners against himself did he bear! How patiently he bore with the weaknesses and the short-comings of his disciples! And how faithfully he taught them and led them to follow in his steps! There was the perfect pattern of that self-sacrificing love which was set for our imitation.

Well, says one, as he looks into this beautiful law of love, I would like to be fully actuated by such a noble principle, but some people are so despicably mean that I cannot love them. But are you sure you cannot love such people? Is it not rather the sins that you dislike and which ought to be despised by every heart that is truly loyal to God and righteousness? You say it is hard to distinguish between the two; and so it is sometimes, when inherited deformities of character have been fostered and cultivated and even gloried in, as they often are. But here is a way to examine the real disposition of your own heart toward such. Would you cheerfully do them kindness and help them to the extent of your ability to see the error of their way and to overcome it; can you tenderly pray for them and patiently bear with their weaknesses, their ignorance and their lack of development, and try by a noble example to show them a more excellent way? If such be

R1331 : page 141

the case, then it is the sin that you despise, and not the sinner. The sin you should hate, but the sinner, never. Not until God's unerring judgment declares that the sin and the sinner are inseparably linked may love let go its hold upon a brother man.

Love, however, properly differs, both in kind and in degree, according to the worthiness of the object upon which it centers. There is a love of admiration, a love of sympathy and a love of pity. The former is the highest type of love, and is properly bestowed only upon that which is truly lovely and worthy of admiration. On this line our Heavenly Father and our Lord Jesus claim our supreme and most ardent affection; and all the good and noble and true of our fellow men, in proportion as they approximate the glorious likeness of God, may also share this love of admiration. Of this same kind is the love of childish innocence; and of this same kind should be the love of conjugal felicity. The chosen life partner should be one beloved in this highest sense; and parental and filial affection should also be established on the same basis, and then the dearest earthly relationship would be akin to the heavenly.

The love of sympathy we can extend to the weakest one that is painfully toiling up the hill of difficulty toward a better life; and affectionately we may reach the sympathizing, helpful hand to such. If we are a step or two in advance of some such on the way, and if we realize a little less difficulty in making the ascent, let us thank God and use our superior vantage ground for the assistance of the weaker ones.

Then there is the love of pity for those so steeped in ignorance and sin as to be unable even to raise their eyes heavenward to catch the first inspiration toward a better life. Would we indeed scorn the degraded, or add another pang to those already so bruised by the fall? Ah, no: love pities the vilest, sympathizes with the weakest and glories in the truest and purest and loveliest of earth and of heaven. Thus our blessed Lord loved supremely our all-glorious Heavenly Father; thus he loved with tenderest sympathy his devoted disciples; and thus he loved with wondrous pity all the fallen sons and daughters of Adam's race, even to the extent of giving his life to redeem them. Let us emulate his example and walk in his footsteps.

===================

R1331 : page 141

ARRIVAL OF BROTHER AND SISTER RUSSELL.

WATCH TOWER readers will be glad to learn of the safe arrival of the Editor and his wife, just as we go to press. They report a pleasant and successful trip through the most civilized portions of Europe, Asia, Africa and America, and promise an account in the next and succeeding TOWERS. An article intended for this issue miscarried en route.

===================

R1331 : page 142

MR. GLADSTONE ON THE BIBLE AND SCIENCE.

Dr. Reville, professor in the College of France, in his "Prolegomena to the History of Religions," 1884, questioned the correctness of what Mr. Gladstone had said some time before in support of "a primitive revelation in the testimony of the Holy Scriptures." Dr. Reville disputed the accuracy of the account of the creation and of the beginning of religious worship. In the Nineteenth Century of November last, Mr. Gladstone defends his position with signal ability, and completely demolishes his critic in regard to the dawn of worship. The article is entitled "Dawn of Creation and of Worship," and concludes with these sentences:

"But none of these circumstances discredit or impair the proof that in the book, of which Genesis is the opening section, there is conveyed special knowledge to meet the special need everywhere so palpable in the state and history of our race. Far, indeed, am I from asserting that this precious gift, or that any process known to me, disposes of all the problems, either insoluble or unsolved, by which we are surrounded; of

'The burden and the mystery
Of all this unintelligible world.'

"But I own my surprise, not only at the fact, but at the manner in which in this day, writers, whose name is legion, unimpeached in character and abounding in talent, put away from them, cast into shadow, or into the very gulf of negation itself, the conception of a Deity, an acting and a ruling Deity. Of this belief, which has satisfied the doubts, and wiped away the tears and found guidance for the footsteps of so many a weary wanderer on earth; which among the best and greatest of our race has been so cherished by those who had it, and so longed and sought for by those who had it not, we might suppose that if, at length, we had discovered that it was in the light of truth untenable, that the accumulated testimony of man was worthless, and that his wisdom was but folly, yet, at least, the decencies of mourning would be vouchsafed to this irreparable loss. Instead of this, it is with a joy and exultation that might almost recall the frantic orgies of the Commune, that this, at least at first sight, terrific and overwhelming calamity is accepted, and recorded as a gain.

"Evolution, that is, physical evolution, which alone is in view, may be true (like the solar theory), may be delightful and wonderful in its right place; but are we really to understand that varieties of animals brought about through domestication, the wasting of organs (for instance, the tails of men) by disuse, that natural selection and the survival of the fittest, all in the physical order, exhibit to us the great arcanum of creation, the sum and centre of life, so that mind and spirit are dethroned from their old supremacy, are no longer sovereign by right, but may find somewhere by charity a place assigned them, as appendages, perhaps only as excrescences of the material creation?

"I contend that evolution in its highest form has not been a thing heretofore unknown to history, to philosophy, or to theology. I contend that it was before the mind of Paul when he taught that in the fulness of time God sent forth his Son, and of Eusebius when he wrote the 'Preparation for the Gospel,' and of Augustine when he composed the 'City of God;' and, beautiful and splendid as are the lessons taught by natural objects, they are, for Christendom at least, infinitely beneath the sublime unfolding of the great drama of human action, in which, through long ages, Greece was making ready a language and an intellectual type, and Rome a framework of order and an idea of law, such that in them were to be shaped and fashioned the destinies of a regenerated world.

"For those who believe that the old foundations are unshaken still, and that the fabric built upon them will look down for ages upon the floating wreck of many a modern and boastful theory, it is difficult to see anything but infatuation in the destructive temperament which leads to the notion that to substitute a blind mechanism for the hand of God in the affairs of life is to enlarge the scope of remedial agency; that to dismiss the highest of all inspirations is to

R1331 : page 143

elevate the strain of human thought and life; and that each of us is to rejoice that our several units are to be disintegrated at death into 'countless millions of organisms;' for such, it seems, is the latest 'revelation' delivered from the fragile tripod of a modern Delphi. Assuredly, on the minds of those who believe, or else on the minds of those who after this fashion disbelieve, there lies some deep judicial darkness, a darkness that may be felt. While disbelief in the eyes of faith is a sore calamity, this kind of disbelief, which renounces and repudiates with more than satisfaction what is brightest and best in the inheritance of man, is astounding, and might be deemed incredible."

===================

EXTRACTS FROM INTERESTING LETTERS.

Illinois.

DEAR BROTHER RUSSELL:--Receiving Volume Three, paper cover, Friday evening, answers my inquiry in regard to the same; so I will have some special circulars printed to put out with the Arp slips, and see if I cannot sell more DAWNS than I have of late.

I have read the third volume to the 10th chapter, and every page is full of interest. It all makes me feel as though I would like to be free from all else except to try and interest others in the light. That does not seem to be the order of things, however, and I must continue, apparently, the local work with my other duties; but I want in some way to do more if I can. With the guidance of our heavenly Father and the wisdom he can give I shall, I trust, be shown the way. So may it be. In Christian fellowship, your brother, JOHN H. BROWN.

California.

MY DEAR SIR:--I am reading with profound interest your third volume of MILLENNIAL DAWN. I have read and re-read the first and second volumes. I am more than convicted of the correctness of your deductions. The Bible seems to me a new book, and yet it has always been to me a wonderful book.

"Thy Kingdom Come" fills me with wonderful emotions. Blessed be God for the assurance that Babylon is fallen and that Christ is setting up his kingdom. Oh, how I have prayed that it might come, and be established in all the length and breadth of this world, casting down all usurpers. Praise God! It is too good, I

sometimes say, to be true. God bless you.
Yours for the kingdom in all the earth,
G. W. MORGAN.

Texas.

C. T. RUSSELL, EDITOR:--Having seen, in a copy of your worthy paper, your generous offer to unfortunates--poor and unable to subscribe for your paper--I, as one of those who am not only poor, but separated by prison walls from the world, beg of you, in the name of him who said, "I was in prison and ye visited me," for as many or as few copies as you can find it convenient to send me. Not only myself, but all who have read the ZION'S WATCH TOWER, have expressed an earnest desire to read more and to learn from it the way of life more perfectly.

And may you hear the blessed words, when you come to stand before the judgment bar of God, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

May the blessing of God rest upon you and yours. I am yours very truly, __________.

New York.

DEAR BROTHER AND SISTER RUSSELL:--I received the third volume of DAWN, and have hurriedly read it through. I shall read it all over again carefully, probably several times. I am much pleased with it all, and especially was I interested in the chapter on the Great Pyramid. It is all wonderful! but like all Jehovah's works. Man could never have planned it. He is scarcely able to comprehend it. Just so with the Bible--when rightly understood it towers far above the ability of any finite mind, and can be comprehended only when the added grace of God is vouchsafed to its assistance.

I am more anxious than ever to send out "this Gospel of the Kingdom" to the hungry and thirsty children of God. I will send you $10. Please send me two copies of Vol. III., in paper, and one package of tracts, and apply the remainder for the spread of the Gospel.

We are doing what we can here. The letters are coming in daily asking for help. May God direct us wherever we may be doing the harvest work. You will, of course, understand what this work is doing for me. When we settle a matter for another by the sure Word, it is fixed in our own minds. Verily it is more blessed to

give than to receive. In Christian love,
MRS. J.H. PATTERSON.

New York.

DEAR BROTHER:--I cannot refrain from writing once more to tell you that I have not lost any interest in the harvest work, but that I am thankful I can say it is steadily increasing, and I desire to engage in it more and more as the way is being gradually opened up to me. From a conversation last spring you know my circumstances, and my decision to continue in my profession till my debts are paid off; and as things look now, it would seem to require several months yet to accomplish this. Meanwhile, I am preparing myself as best circumstances permit, and am stirring up a few of the local preachers, in hopes some one among them may prove an efficient co-laborer in the near future.

Your remark to guard against being blown away by every wind of doctrine, etc., is certainly very timely, and I will carefully heed it as best I can. Let us hope, however, that we will be spared spiritual cyclones, if not hurricanes, or be in the cleft of the rock while they pass over. I will look over the chronology you refer to, so as to get that still clearer in my head. Yesterday it was a stormy day in the New York pulpits, though very deeply significant to me, and all others who know something, at least, of the signs of the times.

I expect ere long to be so busy and burdened with the grand work of the harvest that I will not have time to feel lonely at all. The tremendous importance of the work and the events now so close at hand demands all my zeal, time, attention and talents, so that nothing is left for anybody or anything else. I am pressing towards the mark. Your article on "Strong Delusion" in the April number proved to me strong meat in due season; for I shall need much of it, and trust you will remember me with all the brethren and sisters constantly, that I may be strong in the Lord and in the power of his might, fearless and with a clear insight in the truth now due to be revealed to the heirs of the kingdom.

With best wishes and greetings to sister Russell and all the brethren and sisters, I remain your brother and fellow-servant,
A. J. VERKOUTEREN.

England.

MY DEAR BROTHER IN THE TRUTH:--I have been preaching for the past fifty years (as a lay preacher), but have been blind to God's plan through Jesus Christ, as taught in MILLENNIAL DAWN. But four years ago, through meeting a brother Cattermole, in London, my eyes were opened. He kindly loaned me "Food for Thinking Christians." I read it through once, laid it aside for a year, then took it up again. After reading it three times, the light began to dawn.

Two years ago, I received from the same brother the PLAN OF THE AGES, and have been digesting it ever since; and I thank God from my very heart that I ever saw it.

I commenced last September and preached from it my first sermon in a Methodist Chapel in the presence of some of their big men, and was kindly asked not to advance such doctrines again--to which I replied I would preach it to my dying day.

I may tell you that I am a gardener by trade. I am now in my seventieth year, but, thank God, I enjoy the best of health and am so situated that I meet with many people, and I always take the opportunity of setting the Truth before them; but I cannot do as much as I would like. You will well understand the uphill work we have in England. The people here are very ignorant in spiritual truths, and the majority are still under the power of the Romanists.

Sister Garrett has been here two Sundays, and together we have held a meeting on the seashore, and the people have behaved very kindly toward us. But as she is going away, I shall have to go alone as far as human help is concerned; yet I know my Father will support and strengthen me, and I hope to do a work, if he spares me this summer. I request your prayers that God will help me to stand firm though all human friends forsake me.

I find that the people gladly receive the Tracts. And I know, by the questions asked, that they are seeking truth. Truly, "The harvest is great, but the laborers are few."

I will not write much for the first time, but close with an earnest prayer that God will bless you and Sister Russell in your noble work. May you long be spared to give out "meat in due season." Yours in a loving Savior,

SAMUEL BATHER.

R1331 : page 144

ANOTHER EVIDENCE OF THE WORKING OF THE GREAT TROUBLE.

DEAR TOWER:--A great scheme has been devised within the Farmers' Alliance. It is proposed to withhold the year's crop from market until the farmers can get their own price. The plan is unfolded in a circular, issued to the farmers' organizations. It suggests a great combination of the organizations and has the relative importance and force of an official order for a strike. The circular, which is presumed to be a secret document, will be sent to the five and a half millions of farmers. WM. M. WRIGHT.

====================

R1339 : inside cover

THE TOWER FOR 1892.

In response to numerous requests from our readers, we purpose an enlargement of this journal. Commencing with the issue for January next, the number of pages will be increased from 16 to 28, under white covers. This will afford considerably more space and will, we believe, be much better every way than to make the paper a semi-monthly of its present size. We trust that the TOWER readers in general will coincide with our judgment in the matter of this change.

This additional presswork, paper, composition and postage will necessitate an increase in the price to $1.00 (4/-) a year. This price, it is hoped, will clear the cost of the publication--including those sent gratis to the LORD'S POOR interested in the present truth, who, because of infirmities of age or accident or other causes, are unable to pay for it. These constitute a much more numerous class than most would imagine, as the poor and the infirm are specially drawn to the "good tidings of great joy." Should any surplus remain after the actual cost of the publishing of the TOWER has been met, it will go into the Tract Fund for scattering Old Theology tracts, as the Editor and the Publishing Co. serve the cause gratuitously, from love for the Master and the Truth.

OLD THEOLOGY TRACTS.

In the VIEW of this issue, we have shown the necessity for supplying large quantities of the O.T. Tracts gratis to interested brethren and sisters who can use them to great advantage for the spread of the Truth. We therefore propose a plan which, if it can be worked out, will, we believe, meet the case fully.

(1) The new price for the TOWER will include a year's subscription for two copies of the OLD THEOLOGY TRACTS, published quarterly. Thus every TOWER subscriber will be also an O.T. Tract subscriber, and will receive two copies of each tract as issued.

(2) Any subscriber (as above--including those accepted on the list of the Lord's poor) will

have the privilege of ordering FREE as many extra copies of any of the tracts as he can use judiciously --from No. 1 onward except Nos. 8 and 11. Thus all may become scatterers of the "hail."

(3) It is proposed to meet this immense demand and the great cost which it will entail-- even though with our great economy $1.00 will do nearly as much as $2.00 ordinarily--by the FREE WILL OFFERINGS of those whose hearts, touched by the truth, burn with desire to serve it and its Author.

This will be a work of faith; yet seeing the necessity for it, we conclude to adopt the plan, feeling sure that he who declares that all the gold and silver of the mountains are his will send the amount needful for its economical accomplishment. We will not even wait until the first of the year, but invite all TOWER subscribers, who have the heart desire and the ability to engage in the work, to order at once such tracts as they can and will judiciously use.

CHRISTIAN HOME EMBELLISHMENTS.

While passing through London we noticed some very beautiful Motto Cards suitable for the adornment of the walls of Christian homes, and, thinking the prices cheaper than in the United States, we purchased some, purposing to advise the TOWER readers and to supply orders if any desired them. We present herewith a descriptive list. The prices include postage.

MOTTO CARDS.

ASSORTED HEAVY MAROON AND GREEN CARDS STAMPED IN SILVER.

No.	----------	EACH.
1.	LARGE STARS (6 different Mottoes),............	$ .25
2.	LONG SHAPED (4 " "),............	.25
3.	SMALLER, Square shaped (4 Mottoes, with Chromo Illustrations),..............................	.20
4.	SMALLER, "REST IN THE LORD"--verses,..........	.15
5.	" SHIELDS (6 Mottoes),.................	.10

MOTTO CARDS.

PRINTED IN GILT AND COLORS, ON HEAVY, FINE, TONED PAPER.

No.	----------	EACH.

6. FAITH & LOVE (Moss Roses) (4 Mottoes),........	$ .10
7. GOD'S FAVOR (Floral Wreaths) (6 Mottoes),.....	.10
8. LOOKING TO JESUS (Roses) (4 Mottoes),.........	.10
9. CHRISTIAN SOLDIER MOTTOES (2 Mottoes),........	.10
10. EASEL MOTTOES FOR MANTEL (6 Mottoes),........	.05
11. CHRISTMAS CARDS (assorted, illuminated),	.05 & .10

CHRISTIAN SOLDIER CALENDAR FOR 1892.
--VERY CHOICE--
WITH A BIBLE TEXT AND VERSE OF POETRY FOR EACH DAY OF THE YEAR 1892.
PRICE, 30 CENTS (USUAL PRICE 50 CENTS), POSTAGE INCLUDED.

===================

VOL. XII.   NOVEMBER, 1891.   NO. 11.

VIEW FROM THE TOWER.

THE HARVEST FIELD ABROAD.

After all the vicissitudes of our long and rapid journey abroad, which included ten thousand miles by sea and seven thousand miles by land, in and between Europe, Asia, Africa and America, we are glad to greet the readers of the TOWER again from the home office. We arrived just as the last issue of the TOWER was ready for press, and therefore had to delay any account of our travels for this and subsequent issues.

Toward the close of our journey we had the pleasure of greeting about one hundred and fifty of the interested ones at London and about the same number at Liverpool, who came together from various parts of England and Wales. The former company was brought together by the kindness of Sister Horne and others, the latter by Brother and Sister Elam. Both were precious seasons in which we learned to appreciate very highly the depth and earnestness of the fellow-members of the body over there. You will not be surprised to know that the same spirit of the truth (the spirit of love--deep, earnest and active) characterizes the saints there, as it does all who joyfully and devotedly accept the same good tidings on this side the Atlantic. These gatherings reminded us of those which are held every Spring in Allegheny. Love, joy and peace, the fruits of the spirit of the truth, were expressed in the faces and by the hands as well as in the words of all. And fervent and earnest were the prayers of the saints there for their dear brethren and sisters in America, and for the great work in which we are unitedly engaged. In the intervals of the public meetings the personal interviews were constant and very earnest, disclosing a strong under-current of love and devotion to God and a longing for still greater usefulness in his blessed service. Their prayers and parting benedictions will never be forgotten, except in the joys of our glorious reunion in the heavenly kingdom. O may we each so run as to be counted worthy of that blessed consummation of our hopes!

Arriving in New York, we were greatly surprised to find that Brother and Sister Fairchild had arranged for a gathering of interested ones at their home, to bid us welcome to the dear home land--the most favored in the world for the great harvest work. It was a warm welcome indeed, and most beautifully expressed by the floral decorations and elegant repast which loving hearts had planned and loving hands had executed. We greatly enjoyed this privilege of meeting and greeting the saints, about sixty of whom had gathered, some coming fifty and some a hundred miles, a majority of whom awaited our arrival.

Reaching Allegheny early on the following Sunday morning, we were again surprised by the loved ones. Brothers Bryan and Morrow, a delegation of welcome, met us at the depot; and on our arrival home, after worship, while

R1332 : page 146

we breakfasted, a poem of welcome, written for the occasion by Sister Ball, of our household, was read to us.

But our surprises were not yet complete. On our arrival at Bible House chapel, we found the stand and platform banked with potted plants and adorned with flowers, while upon the wall, in the rear of the desk, and beautifully executed, was the word Welcome. A congregation of about two hundred awaited our arrival, and Brother Weimar conducted the meeting, whilst we were shown seats among the congregation. The program consisted of an address of welcome by Sister Tuttle who, on behalf of the congregation, bade us Welcome Home in no uncertain language; and this was preceded and followed by the excellent rendering of two very appropriate hymns, specially prepared for the occasion by Sister Zech.

Then, an opportunity offering, we responded, assuring our dear Brethren and Sisters that we heartily reciprocated all the love and tender interest which they had so forcibly and elegantly expressed toward us. We assured them that we accepted these loving expressions of welcome, not merely as personal matters, but chiefly as expressions of their sympathy and love for the Truth and the Master whom we seek to serve. We then briefly related some items of interest furnished by our journey, and the various evidences we had of the Lord's favor and blessings upon us and upon our mission abroad, promising more anon through the TOWER.

While we realized that dangers beset us on every hand all through the journey, we gratefully remembered the prayers of the saints on our behalf, and the loving favor of God, whose presence was so signally with us all the way, so that every hindrance to the accomplishment of our mission was removed and our way was continually prospered. The seas were smooth and quiet, affording opportunities for letting our light shine among our fellow-passengers, although for a time we had to have a share of the discomforts of sea-sickness, which was doubtless for our good; and we sincerely hope that some lasting impressions were made upon the minds of some to whom we bore witness concerning our Father's plan.

On the east-bound journey were some fifty Congregationalist ministers, bound for a convention of that denomination in London, having for its chief object the closer union of Congregationalists throughout the world; and on our homeward journey was a similar number of Methodist ministers, bound for a Methodist convention to be held in Washington city. On the Black and Mediterranean seas, on board a Russian steamer from Odessa to Jaffa, we had a fair sample of Jewish exiles and also of the Russian hatred of the poor wanderers. But all the individual Russians cannot be judged by the policy of their despotic government, nor by the superstitions of their national religion--the Greek Catholic. Among them we met persons of both head and heart culture and whom we would have reasonable hope of converting to the truth under favorable circumstances for its presentation. To some of these we have promised a copy of THE PLAN OF THE AGES in French as soon as it is published.

On the Mediterranean voyages we also met and made the acquaintance of some fair representatives of the Greeks, Egyptians, French and Italians, and our appreciation of the kindly courtesy of these traveling acquaintances greatly enlarged our sympathy and love for the various peoples whom they represented; and as we exchanged cards on parting and wished each other a safe and happy journey, we promised each a copy of DAWN in German, French or English when they were familiar enough with any of these to read it. Throughout our journeys on the wave the Master's "Peace, be still," seemed to echo and re-echo; for though we heard of disasters abroad by sea and by land, our frail barques were always safely steered to their destination; and though all Europe was suffering from too frequent rains, and in many places damaging floods, we had fair weather and clear sunshine from the day we left home until our return, with the single exception of our last day in London, the rains and storms always being either in advance of us or in our rear. This, together with our continued physical health, notwithstanding the sudden changes of climate and the fatigue of constant travel and sight-seeing, we could not help marking as specially

R1332 : page 147

favorable to our rapid traveling and necessarily hasty observations, for all of which we sincerely thank God and you, dear brethren and sisters, who constantly remembered us before the throne of heavenly grace.

Our travels by land were also blessed by numerous opportunities for making the acquaintance of representatives of various nations, with whom we frequently conversed, sometimes through interpreters, all conversation naturally gravitating toward the truth. The kind faces and cordial hand-shaking and good wishes of these traveling companions will long be remembered as among the interesting events of our journey, as links in the chain of love that binds us to our common humanity and as instrumentalities in causing our hearts to beat with a quicker impulse and a warmer affection for the "whole world," whom God so loved as to give his only begotten Son for their redemption and restitution.

Yes, our sympathies have been greatly enlarged, our love strengthened and our zeal greatly stimulated to do our privileged part in the furtherance of that glorious plan of God which alone is equal to the emergency of our fallen humanity's desperate case. Our reason, as well as the Scriptures, clearly affirms that all efforts not on the lines of God's plan are vain indeed, and we long for the consummation in the blessed restitution of all things. But, as a means to that end, we see that the development and exaltation of the Church is of first importance, calling, therefore, now--in this harvest time--for the concentration of all our efforts here, in order that, under the future leading and government of the perfected and glorified Church, the world may believe.--John 17:21.

We want to tell you all we can about our journey, but it will require time to do so. We would now in a word tell you that the Lord has greatly blessed us in it to the accomplishment of what we contemplated in undertaking it, as explained in the July issue. You will be glad to know this much briefly now and we will endeavor to communicate some particulars in which you will be interested in succeeding issues. While abroad we not only sought to see all that we could for our own sakes, but continually remembered that we were seeing for you also--as eyes for the body: this time seeing earthly things indeed, but seeing these with a view to their relationship with heavenly truths

R1333 : page 147

and interests.

In view of certain leadings indicating that this journey would be the Lord's will, we did not hesitate to use a portion of the Lord's money for this purpose, though we felt impelled to accomplish the work in the most economical way possible, which we did by traveling generally in second class coaches, which also brought us more in contact with the people, as we desired, the first class coaches being very generally forsaken except by civil and ecclesiastical dignitaries and wealthy pleasure-seekers. We also found second class passage on the ocean quite comfortable, though not luxurious, and gladly availed ourselves of these methods of economizing, being pleased also to find that our unseasonable visits to Palestine and Egypt placed the hotel rates there at half the usual prices. Nor did we return home, as is the usual custom of travelers, laden with the luxuries of the old world, with samples of its art works, its rich laces or elegant silks, but we trust with a richer treasure of knowledge and experience valuable to the dear Lord's work. We have said we used the Lord's money, in this way, yet would not be understood to mean that we so appropriated any portion of the funds contributed to the spread of the truth, etc., every cent of which, and more too, is applied directly to the purposes intended. But we count all our private, personal means as the Lord's: hence the expression, "the Lord's money."

When starting out we had specially three objects in view: (1) A study of the social conditions of Europe with a view to an unbiased judgment as to how soon the trouble which God's Word predicts may be expected there. (2) While so far on the journey we wanted to see Palestine and to judge of the fulfilments of prophecy and the prospects for the restitution work beginning among the Jews, and to meet and confer with our Jewish Brother Rabinowitch with reference to that phase of the harvest work which involves the Jewish question, so that these two parts of the work may proceed in yet

R1333 : page 148

closer sympathy. (3) While serving these main objects we proposed meeting and conferring with some of the TOWER readers and workers abroad, and from observation throughout the entire journey we hoped to see perhaps some way of forwarding the spread of the Truth, at least to some extent, in Europe.

But the last and the least of our objects, in going on this mission, has turned out to be the first and uppermost one in our hearts. Therefore this must be the first feature of our report to you, viz., the openings and prospects we found for the spreading of the harvest truth among the Lord's sheep in Europe.

It did not require long to convince us that we had underestimated the intelligence and religious fervor of God's people across the deep, especially in England, Ireland, Scotland, Norway, Sweden and Denmark. As your eyes we soon began to study how those members of the body of Christ, here, who have been so greatly blessed of the Lord by a knowledge of his gracious plans (present and future), could assist and bless and set free into the same glorious light of truth any of the fellow members of the same body in "the old world." The Lord seemed to say to us, "Lift up your eyes and see, for the fields are white for harvesting"--ready for the sickle of present truth.

And now as your eyes we have this report to make as to the ripeness of the fields for your services and ours as co-reapers with the great Reaper in the present gathering of the ripe wheat into the great garner of safety, separate from the world and the tares and out of the fiery troubles which will shortly overwhelm them.

We saw no opening or readiness for the truth in Russia, except on the part of Brother Rabinowitch and the Jews whom he is seeking to reach. We saw nothing to encourage us to hope for any harvest in Italy or Turkey or Austria or Germany. The Germans as a people seem to have had vital godliness and faith in the Bible almost wholly crushed out, and nearly all of the intelligent among them are at best moralists who reject the Scriptures except in so far as they imperfectly express their ideas of right, wrong, etc. The majority of Russians and Austrians seem to be immersed in superstitious formalism, into which intelligent appreciation of God and his Word does not seem to enter. The Italians have been so long under the baneful influence of the Papacy that they, like the French, are rapidly turning to open infidelity, although many still are blinded by gross Romish superstition.

But Norway, Sweden, Denmark, Switzerland, and especially England, Ireland and Scotland, are fields ready and waiting to be harvested. These fields seem to be crying out, Come over and help us! and we know of no more hopeful parts in which to thrust in the sickle and reap: no, not even in this our favored land of liberty. In all of these countries there are hearts hungry for the truth and many evidently consecrated to the Lord and anxious to prove their devotion to him by engaging in what they severally conceive to be his work.

The Salvation Army is engaging the services of many of these, and is indeed doing a great work in its special line. By self-sacrificing methods they are continually planning and laboring to lift up the fallen and the degraded, and encouraging and assisting them to lead a better life. This, like every other humanitarian scheme, is a good work; and were we not aware of the better plans and ways and means which God has arranged for the lifting up and blessing of the world, such humanitarian works would have a large claim upon us. But we bear in mind that the harvest of the age is come and that the harvest work of thrusting in the sickle of present truth and gathering the elect from the four winds (from every quarter of the field) and from one end of heaven (the nominal Christian Church) to the other (Matt. 24:31) is the seasonable work of the truly enlightened now--the Lord's work and hence the work of his co-laborers.

In Great Britain many earnest souls are preaching Christ on the street corners without waiting for the laying on of clerical hands. True, their zeal is coupled with very little knowledge of the truth, but their disposition to serve the Master is very manifest; and the attentive and respectful crowds of orderly, thoughtful looking people that gather about them indicate a desire on the part of the multitudes for the true bread of life. Among thinking Christians

there is, too, a growing dissatisfaction with the sectarian forms of godliness which so lack its vital power, and there is a longing and a reaching out for something better.

In Norway and Sweden there is also a great awakening and a growing revulsion against the established (Lutheran) church. The Swedes and Norwegians are serious, reverent, thoughtful people, and many among them are coming to realize that it is one thing to be born into the nominal Church and quite another to be a true Christian, a member of the one true Church whose names are written in heaven. But while many there are out and coming out of the old so-called orthodox ruts and systems and searching the Scriptures independently, without sectarian names, calling their meetings "Missions," the adversary is even there busily seeking to infuse pernicious doctrines of error, so that a general sifting process is going on among them as among us. And there, as here, chief among these false doctrines are those which in a very subtle manner deny the rock foundation of all true faith, viz.: the Ransom--that we were bought with a price, even the precious blood of Christ. A Mr. Waldstrom is one of the most active teachers on this line among them, while others strenuously oppose the error and are seeking for the old paths of the Lord and the apostles. The Danes, too, are in a similar attitude.

While other parts of Europe have their claims upon the gospel, and while the Lord has in all probability some precious saints scattered here and there all over the world, we surely have reason to hope for a larger ingathering from these portions of the foreign field than from any other.

And now the question forces itself upon us--What can we, who have been so highly favored, do for the precious saints abroad? How shall we thrust the sickle into these ripened fields? How can we bind up the broken-hearted and pour in the oil and wine of the Truth? What privileges of labor and self-denial will the dear Master be pleased to accord to us and to bless, for the gathering of his sheep to the green pastures and still, refreshing waters of his Word, away from the befouled streams of human tradition and speculation?

In the first place, we see the great necessity for the translation of these harvest truths into the various European languages. The French translation of MILLENNIAL DAWN, now under way, will serve a good purpose all over Europe, as French is very generally understood and spoken everywhere, even among many of the common people. The German translation already completed for Volumes I. and II. is available for Germans wherever an interest can be awakened, though we can have little hope to find any considerable number of the elect in the midst of a nation so given up to pleasure seeking, beer drinking, military zeal and ambition, and where vital godliness has been almost crushed out by a cold, formal, state religion. The English edition will of course answer for England, Ireland, Scotland and for many in Wales, as well as for the United States and Canada, and for English speaking people scattered throughout the world. But there is a great need for a Swedish translation and also a translation which would serve both the Danes and the Norwegians, not only in their native

R1334 : page 149

lands, but here in the United States also; for, as perhaps few realize, these nationalities have millions of representatives here in our midst.

As yet we see no way open for this part of the work, but it is at least our privilege to pray the Lord of the harvest not only to send more laborers into his vineyard, but also to provide what he may deem the necessary equipment for the work. We are, however, looking for and arranging with persons competent to do the work of translating, so that when it shall please the Lord to indicate the way or to supply the means this work may be expedited accordingly; for the Swedish tract is already stirring up considerable interest.

Observation and conference with the saints in England, Ireland and Scotland indicate that one hindrance to a more rapid spread of the truth there is the inability of the interested to purchase as many tracts as could be circulated to advantage. In all the large cities great freedom and often protection from the police is granted for holding open air meetings; and on Sunday evenings especially, crowds gather and discuss religious and socialistic subjects from

R1334 : page 150

various standpoints--many evidently being dissatisfied and truth-hungry. Besides these there are Mission and Salvation Army meetings in progress, in perhaps twenty places at once, in each large city. These afford excellent opportunities for the Truth--superior indeed to anything of the same sort in this land. The Brethren and Sisters there realize these to be excellent fields for tracts explanatory of the truth, and could judiciously circulate thousands more than they have the means to purchase; for there, as here, the deeply interested number few of the great and rich.

We left them with the assurance that we saw this need and would do what we could to overcome the difficulty as the Lord would lead and grant the means for us to supply their need.

We found a number of the friends anxious, too, to use their time and energy in the colporteur work--selling DAWN. They had learned how God has been greatly blessing and using this method for reaching many here with the truth, and they were anxious to be sharers in a similar work of self-denial for the sake of the Lord, his truth and his people around them.

They pointed out that a depot for DAWN in London was almost a necessity to the work, as at present it required nearly a month to get a supply of books after they had taken the orders. Some, too, assured us that they longed to give themselves in this work, but that family obligations hindered them, as by it they could not earn enough to support their dependent ones, even though our recent allowance is admittedly liberal. This same difficulty has been encountered, too, by many here in America where money is less scarce and the sales and incomes consequently larger proportionately.

To overcome the first of these difficulties, we made arrangements for a London edition of MILLENNIAL DAWN, which, as soon as ready, will be duly announced in these columns. And regarding the second difficulty we will hope and pray that the way may yet open wide enough to permit all those to go into the service who are now hindered by financial necessities only, and whose hearts are filled to overflowing with an earnest desire to go forth and reap.

Among other things we realized the necessity for some tracts still different from those already published--for The Skeptical Christian, for The Consecrated Christian, and one showing plainly The One True Church. These ideas we will endeavor to put into shape during the coming year, as issues of our Old Theology Quarterly. We will also get out a new small tract corresponding somewhat to the present Arp-slip. The latter will be much less costly than the others, and may be given away more promiscuously, whilst the larger tracts should be given only where there is some reason to suppose that they will be appreciated.

Every opportunity for serving the Lord by the spread of his Truth means (during this age when evil abounds) an opportunity for self-sacrifice on the part of his consecrated ones. Our Master intends it to be so, because he would prove both to himself and to us the sincerity of our love. We may think that we love him and his Word more than we really do; and these opportunities, as they come, serve to show us our real attitude--the real depth of our love. And those whose hearts are really and fully consecrated, if they find a wincing of the flesh when an opportunity for sacrifice offers, will be put on guard thereby to see that their human will, pride, love of self and ease, etc., are more fully crucified--to the death.

Ah! says some one, I have consecrated all to the Lord, and would gladly give both time and means in his service, but the necessities of this life absorb almost all of both, in caring for those dependent on me. I wish that I could see some way of attesting my love. The "servants" under the Law were commanded to give a tenth of their increase in the Lord's service, and I, a "son" made free from Law, and shown the realities of the divine plan, which the "servants" saw only dimly in types, feel a desire to do more and not less than they. But how to do it I find not: there are so many demands for every spare hour and every spare dollar.

To such we believe that the Lord would have us deliver the following message which others will please not read:--

Your difficulty lies in trying to do too much --more than you have ability to do--and in

overlooking the little things which are within your ability. You would love to preach the truth to great audiences with a thrilling "silver tongue," but have you such a talent? If not you had better begin humbly at home, and in a simple, quiet way tell the story of redeeming love to such of your family and neighbors as are "meek" and have "an ear to hear." It is to him who uses faithfully the talents which he has that the Lord promises to give greater talents and opportunities. Or perhaps, more humbly, you aspire to be the most successful colporteur or tract distributor--to sell and distribute thousands over vast extents--but cannot. Then turn and see how faithful you have been or can be in the use of opportunities which lie just at your hand on a smaller, humbler scale--humility may be one of your most needed lessons. Or perhaps you are saying, Would that I had thousands or millions of dollars, how gladly would I spend them in spreading the truth.

You perhaps forget for the moment the great Master's remark (Luke 21:2-4), that the poor widow's two mites were more in his sight than the large bequests made by those who merely gave out of their abundance. "The Lord your God doth prove you," whether ye do love him and his truth supremely; and therefore he permits his work often to seem to lag for want of means, that the seeming necessity may give us the opportunity to deny ourselves in his service --for our benefit, our development, our blessing. (2 Cor. 8:1-15; 9:5-12.) Many who find the spirit willing but the flesh weak forget that God's Word takes cognizance of this, and marks out a straight path for our weak feet by admonishing those who would show their love in this way not to tempt themselves, but to adopt a regular habit of laying aside, on the first day of each week, whatever amount they feel disposed to give--according as the Lord hath prospered them during the preceding week. (1 Cor. 16:2.) How carefully God has provided for our guidance upon every subject: The Word of God is profitable that the man of God may be thoroughly furnished unto all good works." --2 Tim. 3:17.

===================

R1334 : page 151

FURTHER COMPLICATIONS FOR PRESBYTERIANISM.

Every day may be said to furnish fresh disclosures proving the lack of sincerity of ministers prominent in various denominations--lack of honesty upon questions of doctrine. Their hearts are larger than their heads, but their love of popularity and a good living proves stronger than their conscientiousness toward either God or their denominations.

The following dispatch to the public press explains itself:

NEW YORK, Oct. 17.--"There is some agitation in store for President Patton, of Princeton, growing out of a speech he delivered to the Philadelphia society of Princeton college, on March 31, 1887.

"During that year the controversy at Andover, on the question of future probation, was agitating the whole religious world. Dr. Patton, then professor of ethics in the college, as well as in the seminary, was invited by the students of the former institution to give an address on the subject in Murray hall, Philadelphia. A large audience listened to him with the deepest interest, his views being supposed to be safe and final. Two members of the staff of the Philadelphia Magazine, one of them a stenographer, reported the speech with care. At the request of a member of the faculty, the venerable Dr. Duffield, who deemed the address 'very broad,' one of these students waited upon Dr. Patton the following morning, gave him the proof of his address and requested his permission to insert it in the magazine. To his surprise the professor emphatically forbade using it, saying that 'he had spoken as Dr. Patton and not for the seminary,' and that 'to publish his remarks would injure the seminary.'

"Here is an extract from the Philadelphia address: 'We continually see men going into the other world imperfect; they must be imperfect when they reach there, and need some time for restoration or change.

R1335 : page 151

"'I am pretty sure that there is no doctrine that is put in jeopardy by the simple affirmation of this belief,' i.e., future probation.

"The Presbyterian situation has been curiously complicated the last two days, first, by the discovery that Prof. Patton, president, of Princeton

R1335 : page 152

college, the rival of the Union Theological Seminary, and the leader of the anti-Briggs forces in the church, privately holds very much the same views as Briggs himself in regard to the doctrine of probation for the wicked after death. The second is that Dr. Hall, a celebrated Presbyterian divine of New York, and a trustee of the Union seminary, has resigned, because, while he did not fear being prosecuted, he was afraid to oppose the general sentiment."

***

At the time of its proposal we pointed out sundry incongruities between the portions of the Presbyterian Confession of Faith proposed to be retained and the amended or altered words and sections. We showed that the parts of the same Confession thus amended would contradict each other. It seems that Presbyterian ministers are gradually reaching this conclusion, and present prospects are that the revision suggested will be rejected. However, all are more than ever dissatisfied with the old Confession and the result will probably be an entirely new Confession. The end is not yet.

R1338 : page 152

LIVING FOR JESUS.

"Living for Jesus day by day,
Following just as he leads the way,
Never a choice in great or small,
Doing his will, and that is all.

"Living for Jesus! All the while
Hiding the tear with song and smile.
The world could not feel if it knew the smart,
And Jesus will comfort the sorrowing heart.

"Living for Jesus everywhere!
Dropping a seed both here and there;
No care for the fruit that will surely come,
For the Master will gather the harvest home.

"Living for Jesus in pleasure or pain,
Joy or sorrow, sunshine or rain!
Culling rare flowers from the bitter and sweet,
Learning great lessons the while at his feet.

"Living for Jesus! Just little things
In our daily life may take the wings
Of messengers, swift and strong and brave,
And--God only knows--a soul may save.

"Living for Jesus! Living, not dead,
Drawing rich life from the Fountain-head!
Quietly watering, though unseen,
Many a life from the Living Stream.

"Living in Jesus! Abiding in him,
His life, peace and rest, atonement for sin--
All mine in their fulness and richness, replete

With the joys of the Spirit--the Comforter sweet.

"Such may life be, O glorious Son!
Mystical union here begun--
One with the Father, the Spirit and Thee,
Living through time and eternity." --Selected.

===================

R1335 : page 152

RUSSIA'S CHASTISEMENT.

Recent dispatches state that a conservative estimate of the number of persons in need of relief in the famished districts of Russia would be 13,000,000; and that diseases superinduced by the scantiness of food and by the wretched substitute called "hunger-bread," composed largely of straw, bran, sweepings, etc., are becoming epidemic in some districts. Notwithstanding this deplorable condition and the laws prohibiting the exportation of grain, thirty-five millions more pounds of rye have been exported than last year--the attraction being the higher prices offered elsewhere. To add to the trouble, an unusually severe winter is threatened.

The New York Times published, Oct. 25th, the following dark outlook, written by its London correspondent. We hope, nay, we believe, that this picture is far too dark--that the facts fall far short of the suggestion. It nevertheless gives an idea of what is possible. When the great trouble does come, we believe it will generally be introduced by famine. This at least points out possibilities not only for Russia but for the world. Starvation will awaken and energize people whom nothing else would arouse. The article runs as follows:

"Winter began in Russia on Thursday with the first sharp frost. Living men cannot remember

R1335 : page 153

any other year in which this simple announcement meant what it does now. There are literally millions of human beings, at the farthest within a six-days' journey of London, to whom this frost comes as a sentence of death by starvation. Although the censors have forbidden the Russian papers to discuss the famine, the Novosti ventures the declaration that 20,000,000 creatures are already without food, and that a sum four times greater than the recent loan extracted from France is needed to keep them alive.

"Needless to say, no such sum is forthcoming. Indeed, in the matter of intelligent relief, nothing is forthcoming. Vague figures are given of money raised for the sufferers, quite often by eccentric emotional devices of self-denial, which show the warm-hearted childishness of the Slav, but nobody is able to tell how this money has been applied. The only intelligence which reaches us from the doomed districts is of the famine prices put everywhere upon food by the Russian merchants, and of Russian usurers and small traders who are going about trading on the misery of the peasants, buying hair from the heads of poor girls for a few shillings and stripping houses of every portable article, old icons and picturesque costumes handed down from mother to daughter, and the like, for next to nothing.

RIOTS AGAINST THE JEWS.

"In two or three cases the ferment of disorder which is seething under this terrible surface has broken out in riots directed against the Jews. Doubtless there will be more than melancholy aggravations of Israel's miseries during the winter in localities where a few bad Jews, or the even rarer rich Jews, have given the race an evil repute. But I risk nothing in predicting that if real and widespread violence results from the present famine; its force will be almost wholly directed against the native Russian officials, landlords, traders and village usurers, or Kulaks, to whom the peasants, as a rule, understand very well that they owe their sufferings.

"Russian exiles here in London are greatly excited by the news they have been getting in the recent few weeks from subterranean sources inside the empire and from their associates in Switzerland and other Continental places of refuge. They decline to divulge this information, and the few things which have been told to me may not be printed, but it can at least be said that they expect little less than civil war spreading over vast tracts and whole regions of their native land. They say frankly that we outsiders exaggerate the good nature of the Moujik, or, rather, that side by side with that amiability in his nature exist possibilities of awful brute-like ferocity when the utmost limit of patience under provocation is exhausted. They think this has been reached, and they say the condition of seven-eighths of rural Russia is now infinitely worse than that of rustic France on the eve of the revolution. They look to see a Muscovite reign of terror begun this winter which will well-nigh efface from human memory the excesses and horrors begun by the fall of the Bastile. There are not lacking signs that this may be ushered in by striking personal events."

====================

R1337 : page 153

FARMERS ALLIANCE CIRCULARS.

A reader writes us objecting to Bro. Wright's statement with reference to the Farmers' Alliance and to a circular issued by them and sent throughout the country advising all to hold on to their grain for higher prices, etc. This brother advises us that he is a member of the Alliance, and assures us that nothing of the kind was done officially; that although such a circular as Bro. Wright described had been sent out to some extent, it was not an official document, and was not circulated by the Alliance itself, but by private parties; that no evil is premeditated by the Alliance; that its members merely desire to secure their own rights and to prevent the wealth of the country from being absorbed by the few. He says that the unofficial circulars were sent out by certain well-meaning parties to check the enormous rush of wheat and to get farmers to hold their grain until prices advance more nearly to what they will undoubtedly be in the near future. He says in conclusion, "While I have been a reader of your writings for the last seven or eight years, and believe the universal revolution is no great way off, yet I fail to see in this farmers' movement, to which Bro. Wright refers, much evidence of the great trouble."

In reply we would say that we do not understand Bro. Wright's article to be specially intended as a reflection against the Farmers' Alliance, but merely a calling of attention to this as one of the signs of our times. That the

R1337 : page 154

farmers are not actuated by any bad motives in their combination we do not question, nor do we think that other persons who combine, either capitalists or mechanics, have bad motives in so doing. Each class organizes because it considers organization a necessity to preserve what it considers to be its rights and best interests. The speculator who creates a corner in wheat, corn or pork has no ill-will toward the rest of humanity--no desire to run up the prices of the necessities of life upon the poor--but merely desires to conserve the interests of himself, his business partners and his family. And so with most people who make combines: it is not that they hate or desire to injure their fellow-men, but that they love themselves and their own interests more.

We do not even say that it is wrong for the Farmers' Alliance to suggest to its members that they be not in haste to sell their crops for too small a sum, but that they seek to hold them for a period of greater demand and higher prices. We consider this to be entirely their privilege, and that in not crowding the market with more grain than it is ready to absorb at the present time, they would be merely taking the proper steps for getting a good market value for the produce of their labor. The point to be noticed, however, and the one which we presume Bro. Wright wished to impress, is that the farmers of the country, having organized themselves, are beginning to realize what a power they have in their hands, and in proportion as they come to a realization of this power they will be a more formidable party to deal with, and under the impression which seems to affect so many people of all classes, that "might makes right," they will be very apt, sooner or later, to come to an extreme in using their power, and then the Lord's consecrated people among them will surely have trouble to keep their conscience clear on the one hand, and to remain in the society on the other.

Certain it is that the work of binding in bundles is progressing very rapidly throughout Christendom in general, and by-and-by the fire of social trouble which our Lord predicted will surely be seen. Our advice to all who are fully consecrated is, "So far as lieth in you, live peaceably with all men." If possible, "Be not entangled again in any yoke of bondage." "If the Son make you free, ye shall be free indeed."

===================

R1335 : page 154

THE BLOOD OF JESUS.

"For we have not a High Priest unable to sympathize with our weaknesses; but one having been tried in all respects like ourselves, apart from sin."--Heb. 4:15--Diaglott.

The Apostle Paul here brings clearly to view the effect of the Lord's suffering, the just for the unjust (1 Pet. 3:18), in qualifying him for his work as Mediator, High Priest and Leader. (Heb. 2:10; 5:9; 3:1; 5:5,3; 2:17; 6:20; 8:1; 9:11; 10:21; 8:6; 9:15; 12:24; 1 Tim. 2:5.) Having met trials and temptations of all kinds, apart from those arising through sin, he is able, as well as willing, to succor those who are tried, but who are not in affiliation with sin, and who come in meekness, and yet in boldness, to him. (Heb. 2:18; 4:16.) What a source of comfort and joy it is to realize that our Master knows the power of evil by experience, and so can fully sympathize through knowledge in all our temptations. And what added security we feel when we realize that he who is our strength was able to, and did resist unto blood (Heb. 12:4), laying down his life, shedding his blood--dying--rather than to partake of sin. What love of righteousness and hatred of wickedness!--Psa. 45:6,7; Heb. 1:8,9.

In these last days, when evil men and seducers are waxing worse and worse, deceiving and being deceived (2 Tim. 3:1,13), those who are not ignorant of Satan's ways expect, and find, more subtle snares than ever before laid to entrap them; and, as ever, the Arch Enemy, and his servants--whether wilful or ignorant--in this work are presenting themselves as angels of light (2 Cor. 11:1-15). Of course, the main attack is on the ransom, by which "the man Christ Jesus" bought us with his own precious

R1335 : page 155

blood, shed on Calvary, as "of a lamb without blemish and without spot." (1 Pet. 1:19; 1 Tim. 2:5.) So we find Peter's prophecy of false teachers mingling among the saints and privately introducing destructive heresies, even "the having bought them Sovereign Lord denying" (2 Pet. 2:1.--Diaglott), fulfilled. And doubtless the work will continue and grow. We recently saw an article claiming that as "The blood is the life" (Lev. 17:11-14), "so, as a rule, where the blood of Christ is mentioned (in the Scriptures) it should be understood as meaning life, not death." Let us examine this statement in the light of the Scriptures, and not accept it on a mere assertion. If it is proven true, be thankful for more light, and walk in it; but if untrue, partake of the strong meat presented in demonstrating its fallacy and be strengthened thereby to resist further attacks of the enemy.

We find the Lord's blood first mentioned by the Master himself, in Matthew 26:28, where he says, "This is my blood of the new testament, which is shed for many for remission of sins." Next, in Matthew 27:4, Judas says, "I have sinned in that I have betrayed innocent blood." Through him "innocent blood" was betrayed to death. After Judas had suicided, having first thrown the price of the betrayal into the temple, the chief priests could not put the money in the treasury, as it was the "price of blood" shed, or death. (Matt. 27:6.) Pilate proclaimed himself "innocent of the blood" (shed) or death "of this just person," which the people then called down on them and their children. (Matt. 27:24,25.) The "blood of the new testament...shed for many" (Mark 14:24; Luke 22:20) plainly presents Christ's death as the means through which he gained ability to benefit many.

R1336 : page 155

The blood mentioned in Acts 5:28, and which the Sanhedrin feared, was blood shed, as evidenced by verse 30 of the same chapter; and Paul's reference to Christ's blood in Acts 20:28 clearly points to his death, as that was the price given for the "Church of God," and also for the whole world. (See also 1 John 2:2.) Paul says in Rom. 3:24-25 that justification is given "freely by his [God's] grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation [satisfaction] through faith in his blood, to declare his [Jehovah's] righteousness for the remission of sins that are past." (See also Eph. 1:7.) The Scriptural explanation of the "redemption that is in Christ" will explain what signification attaches to "blood" in this text. In Matt. 20:28, the Lord himself settles this by saying that the "Son of man came...to give his life a ransom [the redemptive price] for many." Here again, then, "blood" means blood given, blood shed, or death. In Rom. 5:9, the statement is made that "being now justified by his blood, we shall be saved from wrath through him;" and the preceding verse explains that "while we were yet sinners, Christ died for us." Thus again "blood" refers to blood shed as the evidence of death. The "communion of the blood of Christ" (1 Cor. 10:16) is explained in Matt. 26:28 as "the blood of the new testament [covenant], which is shed for many for the remission of sins," and 1 Cor. 11:25,26 shows that in drinking this cup of the new covenant we show forth the Lord's death till he come; and the context clearly shows that those eating and drinking unworthily are guilty of the body broken and the blood shed, viz., the death of the Lord. The "blood of Christ," bringing the Gentiles near to God and his promises, mentioned in Eph. 2:13, is explained in verses 15 and 16, same chapter, to be the blood of "the cross"--shed blood--death. The "blood" mentioned in Col. 1:14, being redemptive blood, is also explained by Matt. 20:28, and in Col. 1:20 it is emphasised as the "blood of his cross"--death. In Heb. 9:14, we learn that the "blood of Christ," who offered himself "without spot to God," will purge our consciences from "dead works to serve the living God," and verses 11,12 and 13, same chapter, show that this offering of Christ to God was by the shedding of his own blood--death--typed for centuries in the Tabernacle services of the Jews, by the sacrifice of bulls and goats.

The 9th and 10th chapters of Hebrews bear unwavering testimony to the efficacy of Christ's shed blood--death--as man's substitute, to bear the sins of many--the world--as a careful reading

R1336 : page 156

of them will plainly show. Again, Hebrews 13:11,12 says, "The bodies of those beasts whose blood is brought into the sanctuary by the high priests for sin are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his blood, suffered without the gate;" on the cross, shedding his blood--entering death. The "blood of the everlasting covenant," mentioned in verse 20, this chapter, is the same shed blood, causing death, from which God brought the "Great Shepherd." The "blood of sprinkling," mentioned in 1 Pet. 1:2 and Heb. 12:24, is clearly the blood of "Jesus, the Mediator of the New Covenant," explained fully in Matt. 26:28, as "shed for many;" in other words, the evidenced death. "The precious blood of Christ" mentioned in 1 Pet. 1:18-21 as redeeming, was blood shed as that of a "lamb without spot," as typed throughout the Jewish age. And the beloved disciple John joins in the grand song testifying that "the blood of Jesus Christ, his Son [the blood shed on Calvary], cleanseth us from all sin." (1 John 1:7.) The real, literal thing having existed and having been shed for many, the Lord explains to us in John 6:53-55 that to appropriate it and its merits to ourselves, we must acknowledge our own helpless and hopeless condition, and rely wholly on him and his work for us, thus appropriating or figuratively eating his body and drinking his blood, or there will be no life in us. As fleshly Israel gained a standing before God through the typical broken body and shed blood of bullocks and lambs, so we obtain "liberty to become sons of God" (John 1:12) in the merit of the sacrifice of our Redeemer.

These texts include all places in the New Testament, exclusive of Revelation, where Christ's blood is mentioned; and thus we learn that in every instance it refers directly to the blood shed, which was given "upon the altar [shed] to make an atonement for...souls." (Lev. 17:10-14.) Hence we find that the statement that, "as a rule, where the blood of Christ is mentioned in the Scriptures it should be understood as meaning life, not death," is wholly without Bible support, being simply the baseless assumption of a theorist, which, as we proceed, we will see is made to do service to set forth Christ's blood as a common, unholy or unclean thing. And all who would be true to the Lord will beware of any sophistry which leads to this fearful apostasy of counting the blood of the Covenant wherewith they were sanctified an unholy thing--of no more value than the blood of any member of the condemned race.--Heb. 10:29.

By comparing spiritual things with spiritual (1 Cor. 2:13), we gain a true understanding both of type and antitype, and learn that those not understanding the Lord's work, and those understanding but perverting it, cannot appropriate it, but remain in their sins. Yet, thank God, the former will have a "due time" to learn of and appropriate the good tidings in Jesus, and escape all evil, if they will. So Christ, the Redeemer and hence the proper ruler or "head of every man," will in the times of restitution give each man full knowledge and ability to come unto him, and only those who will "not have this man rule over them," who will not obey him, shall be cut off--die the second death. We also know from Heb. 6:4-8 and 10:26-31 that during the Gospel age God will "judge his people," and that only those who "wilfully sin" after they "have received the knowledge of the truth" can "tread under foot the Son of God," and "count the blood of the covenant wherewith" they "are sanctified an unholy thing," and thereby "fall into the hands of the living God," who is a consuming fire to any who claim his gift of life, outside of his appointed way--through Christ the Redeemer.

The death of Jesus--his shed blood--was paid to God's exact justice for the debt incurred by Adam in his wilful sin, and now Adam and all in his loins when he sinned--the entire human race--belong to him who redeemed them; and when the work of "taking out a people for his name" is ended, the highway of holiness will be opened up and the redeemed of the Lord will walk in it, until all shall know the Lord from the least even unto the greatest.

Pending this time those who understand Christ's mission and its various phases can consecrate

R1336 : page 157

to God in him, and become Christians --Christ's followers--learn the "fellowship of his suffering" and become "conformable unto his death." Others may make claims and criticise unsparingly the saints who refuse to fellowship as Christians with those denying "the having-bought-them Sovereign Lord," but the injunction to have "no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11) is plain. Besides, the loyal bond-servant, who willingly and gladly enters the service of the one having bought him, has no basis for fellowship with one who denies that the price paid--the ransom, the blood shed, or death--has any merit, and who counts the "blood of the Covenant" an ordinary or "unholy thing." We find ourselves out of harmony with such teachings and without basis for fellowship with the teachers and holders of such false doctrine.

A few moments study of the Bible, with a Concordance as a guide, will convince any one that the animal used as a typical sacrifice represented the man Christ Jesus, who redeemed us with his "precious blood...as of a lamb without blemish and without spot," by the sacrifice of himself and not by having a sinful nature and overcoming it--which could not in any sense redeem Adam or any of his condemned posterity. To support this false theory and to offset the scores of plain Scriptural statements to the contrary, the poor translation of Rom. 8:3 is made to do service. A literal translation would read, "God, sending his own son in the likeness of the flesh of sin [by a sacrifice for sin], condemned sin in the flesh." Then again, by artful adulteration, 2 Cor. 5:21 is made to represent a sinner, instead of a sin-offering. Read the Diaglott rendition and foot note, for full explanation. Besides, the text and context in the king James version (especially verses 14 and 15) show plainly that Jesus was made a sin-offering for us, and not a sinner or sin.

Trusting in him who "knew no sin" and who as our substitute suffered death, the "just for the unjust, that he might bring us to God" (1 Pet. 3:18), and in his precious blood shed for many for the remission of sins, we will surely escape the "snare of the fowler," and continue to abide in "the secret place of the Most High." --Psa. 91.

In justice, our place was in unending death, the wages of sin. But for our substitute, "the man Christ Jesus," there could have been no escape: to be our Redeemer, this and no less was the price; yet it pleased God to lay on him the iniquity of us all (Isa. 53:4-10), and he obediently consented to the plan. (John 10:17,18.) He does not, and never again will, exist as the man Christ Jesus (2 Cor. 5:16,17): he is now the "express image" of the Father's "person," being "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:3,4; 2:6,7.) Having laid aside the glory which he had with the Father before the world began, where he existed in the form of a God (a mighty

one), and having taken the form of a servant (an inferior one) in which he suffered death, it pleased the Father to raise him from the dead and give him that grand name (nature) which is above every name. (Phil. 2:6-11. See also Heb. 10:5 regarding the inferior one). Thus the human nature remains forever dead, and mankind, having a substitute in death, can justly be brought forth from death, and will be, in due time--the Millennial or Restitution Age; and only those who then fail to obey the Great Prophet, then ruling, shall be cut off from among the people. (Acts 3:19-23.) Owning by purchase the issues or escapes from death, he will daily load the obedient with benefits, only wounding the head of his enemies--those who still go on in their trespasses.--Psa. 68:20,19,21.

Praise God for such a full and free salvation, which in due time shall be witnessed to every individual, to equip them for a full escape from death. To the overcoming saints of the Gospel age, who follow the Lamb whithersoever he goeth, are given the exceeding great and precious promises, whereby they may, in their due time, become partakers in full of the divine nature.--1 Tim. 2:4-6; 4:10; 2 Pet. 1:4.

W. E. PAGE.

[The strength of the error lies in the fact that many who trust in the "precious blood" have never philosophized on the subject sufficiently to see that blood (shed) always represents death, a life given up.--EDITOR.]

===================

R1337 : page 158

EXTRACTS FROM INTERESTING LETTERS.

Among the interesting letters in the TOWER this month, we insert a few of the many received while abroad and since our return to America, expressing the interest of the scattered household of faith in the object and results of our journey. And as time will not permit a personal answer to the many kind congratulations on our safe return and expressions of interest in, and prayer for, the prosperity of our mission, we take this opportunity to thank you all and to assure you of our appreciation of your love and fellowship of spirit.

During all the journey the interests of the great work were our constant theme and study, and we believe much to our profiting, while the expressions of interest in our personal welfare proved to us the deep appreciation among the saints of the truths which it has been our privilege to proclaim and the firmness of that bond of love which makes us all one in Christ Jesus and in the glorious hope set before us in the Gospel.

London.

DEAR BRO. and SISTER RUSSELL:--When I first heard of your presence in Europe from our Brother Carey, it almost took my breath away with surprise and joy, although we are told nothing is so likely to happen as the unexpected.

I hastened at once to write to the Poste Restante, Berlin, hoping to intercept you before your return to London, to offer our house in my husband's and my own name, as a resting place while in this great town. Then on the 17th inst. I received a visit from Brother Babbitt, who gave me your letter, which graciously entrusts me with the arrangements of meetings, etc. May the Lord endow me with all needful wisdom for this and every other work, as also I ask Him to bless you both and your travels, feeding you for both your own and our benefit. To-day I have received the ZION'S WATCH TOWER for July, explaining the motive of your journey, which I sincerely trust may be realized. Brother Babbitt [whose acquaintance we made on our eastward ocean voyage] took away three copies of Vol. I. I felt so overflowing with the news of your approach, that I fear I gave him too strong a dose of my heart about the truth. The result is in the Master's hands.

Now let me once more request you both in the name of my husband and self to make this house your home for the four days you are in London. Indeed, I have taken it for granted that you will, and by general consultation with brothers and sisters have therefore decided it best to hold the meetings in a hall close by here. I need not assure you that we will esteem it a great privilege and delight to minister in any way to your comfort as a small token of gratitude for all the spiritual benefits derived through you. I am told that the poorest brother or sister among us will gladly make holiday and come a distance to greet you, and the fresh air of this neighborhood will make a change for them, and they can have a walk and refreshment between the discourses.

I often think it will be too wonderful should the Lord select me as a member of his body; for it seems as if every one of you were more worthy than myself, yet I do unfalteringly uphold my Father and His beloved Son in my heart of hearts as the supreme objects of my love and reverence. May they keep me faithful to the end and remedy all that is lacking in me. The bare thought of living with them makes me entirely confused with tears of joy and humility at such immense condescension and kindness.

We are all longing to see you, and I for one keep conjuring up to my fancy your dear faces.

Hoping this may reach you safely and wishing you every blessing, with Christian love,
Your sincere sister and servant to the Master,
Jesus Christ, ELIZABETH HORNE.

R1338 : page 158

London.

DEAR BROTHER AND SISTER:--

You will be at home by this time, and I do trust that you are all the better, both in mind and body, for your visit to this country, and I pray God to spare your life for many years to come and to make you both a great blessing to many of our fellows, in guiding them into the truth. So far God is using your writings to open the blind eyes of very many people. These two last Sundays have given me proof of it in that so many are asking for the books. The other day I could have sold over twenty, but had only two with me. Sister Horne and myself are being used mightily in the parks. The people are taking a great interest in our teaching, not opposing us as at first. A week ago last Sunday Sister Horne spoke for three hours with good effect. You will be glad to know that we now have Sister Swartz to help us in the work. She took part last Sunday with us in the park.

Oh! how precious to think that we are counted worthy to be co-workers with him and his dear son, Jesus Christ, and may our light so shine

among our fellow men that they with us may say, Deliverance is come, and may all who are loyal and true to our living Head be ambitious in doing all we can to let people recognize and accept the finished work of our Lord Jesus Christ, to the glory of God the Father.

My wife and daughter join with me in Christian love and best wishes to you both. Believe me ever yours in Christ Jesus and his work,

SAMUEL BATHER.

Liverpool.

DEAR BROTHER AND SISTER RUSSELL:--Your letter of the 11th inst. to hand from Queenstown, from which we were pleased to learn that you were on your way to Palestine. Had I known a month earlier I should have been strongly tempted to join you.

We shall be pleased to entertain you while in Liverpool, and if you can arrange to prolong your stay another week with us we would be glad. As to the all-day meeting on the 15th Sept., if agreeable to you we will undertake all the arrangements and write the friends we know in Liverpool and neighborhood, also Manchester, Nottingham and Sheffield. Our Mission Hall attached to our house, which seats 200 people, will be convenient, and we think large enough, as you know that those who take an interest in the King and coming Kingdom are but a little flock. We shall be glad to carry out any other suggestions you may offer in order to make the meetings a success.

I have just read through Vol. III. of DAWN with deep interest and pleasure, and thank you very much for the most beautiful unfolding of truth which it contains and which the Holy Spirit has revealed through you. I have for many years taken an interest in the Pyramid. I have read something of what has been written on the subject by Prof. Piazzi Smyth and others.

Wishing you and Sister Russell a pleasant and profitable journey with a safe home-coming, with our united Christian love, ever yours in the Lord, CHARLES W. ELAM.

New York.

MR. C. T. RUSSELL--On board incoming steamer, City of New York, Quarantine Station, New York Bay.

DEAR BROTHER AND SISTER RUSSELL--Greeting. I intend to meet you at the steamer pier on your arrival in New York. We shall expect you to come directly to our home and stay with us while you are in the city. We have arranged to give a reception in your honor on the afternoon and evening of Wednesday, the 23rd. Invitations have been sent to all the TOWER subscribers within one hundred and fifty miles of New York, and we have invited, in addition, a number of our personal friends. A number of letters received indicates that many will be present.

Trusting that we shall see you soon, we remain, yours very truly,

MR. & MRS. C. B. FAIRCHILD.

Canada.

DEAR BRO. RUSSELL:--We are so pleased that you are safely back. We are all well and rejoicing in the truth. We know how you will be pressed with work now, and will not be disappointed if you leave us or any communication to us until others, weaker in faith, have been attended to. Hoping you will be continually prospered in your grand "gospeling" work, we remain, Yours in Him,

BROTHERS WEBB & UTLEY.

Minnesota.

DEAR BRO. RUSSELL:--Yours of 30th ult. received and read with much pleasure. It seems good to know you are among us again, and I thank our kind Heavenly Father for his mercies to you and us, in returning you to your post of service. May your fruitfulness in all things abound more and more. In all this, I include your esteemed and beloved help-meet, Sister Russell. Your thoughtfulness in all your pressing cares to write me is especially gratifying, but do not again do so until every dragging thing is brought up. My heart is all in the service, and I pray that the great Husbandman may continue to prune me, that my fruitfulness may increase. Sister Page grows in favor and knowledge, and her mother, who is with us and convalescing, is listening attentively and seemingly with increasing interest to our new things, becoming thereby more firmly established in her trust in the ransom, which she accepts.

I enclose an order for DAWNS and Tracts on a separate sheet, also a check for the amount.
Hurriedly, in Christian love, W. E. PAGE.

N. Carolina.

DEAR BROTHER AND SISTER RUSSELL:--No doubt you are in receipt of many letters of congratulation from the brethren on your safe arrival from your long and tedious, but, it is to be hoped, pleasant and instructive journey, throughout which you have been followed with sincere prayers for divine protection and for your safe return to the scenes of your labors amongst us, and that your lives may be spared to expound the mysteries of inspired revelation. I never can express the gratitude I feel that ever MILLENNIAL DAWN came under my

page 160

notice. It has unfolded and made plain to my misinformed mind (for the first time) the glorious contents of that Book of books, the author of which is God.

I have read Vols. I. and II. through seven times, Vol. III. four times, and I am about to start again. "O the depths of the riches both of the wisdom and knowledge of God."

Owing to family afflictions, I feel grieved at not being in a position to strike out, sickle in hand, into the harvest field. Yet I am endeavoring within my limited sphere to do a little work. Since my return from England I have sold a few volumes of DAWN, and have published several letters in our local paper on the great subjects therein contained.

It is now between two and three years since I first introduced DAWN to this little town, and, I am thankful to say, not without some visible fruit. Here, as elsewhere, the opposition comes chiefly from interested "Babylon;" but it is a great consolation to know that her deleterious power has forever passed away, and that she has fallen to rise no more, a prophetic fact of which she seems to be in sublimed ignorance.

My own affectionate congratulations for the safe return of our dear Brother and Sister to their home. R. MARSTON.

New York.

DEAR BRO. AND SR. RUSSELL:--We are glad to welcome you again, giving thanks, also, that the things for which you went abroad prospered, the Lord giving you to rejoice in the work assigned to your stewardship.

We have remembered you in your journey, and rejoice in the hope of the near reunion of all saints to be forever with the Lord. We know that when the "topstone" is fitted to its place the glory of the Lord will fill his temple and the nations shall walk in the light of it. O! how very near that day is, and what a grand contrast it will be to the darkness and tempestuous gloom of the storm now threatening, and that will surely overwhelm the earth. Accept our heart's welcome, with a hand greeting, which we extend to clasp your own, over the mountains and rivers between. Your fellow-servants in the cross and hope of glory,

DR. & MRS. A. BOWEN.

New York.

DEAR BROTHER RUSSELL:--I am one of the little company which met you and Mrs. Russell, upon your return from Europe, at Brother and Sister Fairchild's residence in New York. I have thought many times of the pleasant and profitable time we experienced upon that occasion, and I wish personally to thank you for the very helpful words of cheer and encouragement given at that time. They have been to me, at least, "meat in due season." The other brethren who were present from this city also enjoyed the meeting very much.

It has been my purpose, if the Lord wills it so, to be present at the Anniversary Meeting in Allegheny next April, and now my desire to be there is stronger than ever. I remain yours, in faith and fellowship, J. A. MITCHELL.

Brooklyn, N.Y.

DEAR BROTHER AND SISTER IN CHRIST:--I have placed the evening I met you both on record as one of the happiest events in my life. While you were speaking to us of love my mind was carried back to a period, I think about eight years ago, while I was home in England, when a much-worn copy of "Food for Thinking Christians" came into my possession. I read and re-read that book and gave it a special place upon my bookshelf next the Bible. It has since been my companion in all my travels. While reading it my heart went out towards the writer with a warm love because I found that he not only loved his Creator and Redeemer but his fellow-brethren also. Love naturally begets love, so last night, while you were speaking, the text came vividly before my mind, "Whom, not having seen, ye love." I have been loving you all these years for the testimony in that pamphlet.

Little did I think when I first read your little pamphlet that I should ever have the privilege and great pleasure of personally meeting you; and indeed it was not until I came down here from Montreal, Canada, about eighteen months ago, that I learned from a fellow-workman that you had written other works, and where they could be obtained.

What a blessed thing is personal communion! How it strengthens and binds together the hearts of those who are kindred spirits! And now, dear Brother and Sister in the Lord, may the Lord of glory bless you with his fondest, sweetest love. Yours in Christ, E. HARRIS.

Ohio.

MR. C. T. RUSSELL--DEAR FRIEND:--Please find inclosed Post-office money order for four dollars and fifty cents. Will you be kind enough to send me three sets, of three volumes each, of the MILLENNIAL DAWN. I have enjoyed each of your books, but the last overwhelmingly. Your description of the Great

Pyramid was a revelation to me. How gracious our Father was to confirm his written Word in this wonderful manner. I hope you will pray for me that the few remaining years of my life may be spent acceptably to him, being made white with the blood of the Lamb, our Savior.

Yours in the truth, MRS. E. M. SNOWDEN.

===================

R1361 : inside back cover

To MRS. C. T. RUSSELL, SECRETARY
TOWER TRACT SOCIETY:

DEAR SISTER:--I have read with interest the account of the openings for the TRACT and DAWN work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to spread to others this knowledge which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully and praying to be instructed how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those, also, who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course I cannot in advance judge of or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sums put down to each object to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing so well, the Lord will know my heart and you will also know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause, is to enable those in charge of the work of publishing and circulating the TRACTS, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

Signed__________

Post Office__________State__________

(Should you approve of the plan suggested above, please cut out and sign one of these letters and forward as per directions on the other side, keeping the other for your own remembrance.)

----

back cover

SHOULD YOU APPROVE OF THE PLAN SUGGESTED ON THE OTHER SIDE, ONE OF THESE SLIPS, WHEN FILLED OUT, SHOULD BE FORWARDED TO

The Tower Tract Society,
ALLEGHENY, PA., U.S.A.

THE OTHER SHOULD BE PRESERVED FOR YOUR OWN REMEMBRANCE.

Communications to the TOWER PUBLISHING CO. relative to DAWNS or TOWER may be enclosed in the same envelope.

==========

R1361 : back cover

To Officers of TOWER TRACT SOCIETY:

My present judgment is that during the year 1892, by denying myself and taking up my cross, I shall be able to lay aside on the first day of each week for HOME and FOREIGN MISSION work (to assist in putting MILLENNIAL DAWN into other languages, and to assist fully consecrated Colporteurs who, by reason of family and other encumbrances, would otherwise be unable to meet their necessary expenses--in home or in foreign fields of labor), for publishing the series of OLD THEOLOGY TRACTS quarterly, and reprinting old ones, in various languages, and to enable large quantities of them to be circulated gratuitously (through the mails as sample copies and by the hands of brethren who have the heart and the opportunity so to use them),
__________dollars__________cents per week.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause, at the close of each quarter. I will secure a Bank Draft, Express Order, Postal Note or Money Order, as I may find most convenient, and will address the letter to the TOWER TRACT SOCIETY, at above address.

VOL. XII.   DECEMBER, 1891.   NO. 12.

GREAT CAUSE FOR THANKSGIVING.

A DISCOURSE BY THE EDITOR, AT BIBLE HOUSE CHAPEL, ALLEGHENY, PA.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." --Col. 1:12,13.

A day of formal national thanksgiving to God for peace and plenty, for bountiful harvests, abundant rains and smiling skies, and for general national health and security, has just passed, and the occasion naturally leads those who are only aliens and foreigners here to consider, What have we to be thankful for? and how deep does the spirit of thankfulness penetrate our hearts?

The above language of the Apostle calls forcibly to mind our wonderful favors over and above all those that call for the general rejoicing and thanksgiving. While as aliens and foreigners, as pilgrims and strangers sojourning in the most enlightened and civilized lands of the earth, we are blessed with a large measure of temporal prosperity, we are specially favored, first, in that we have been delivered from the power of darkness; secondly, in that we have been translated into the kingdom of God's dear Son; and thirdly, in that we have been made meet to be partakers of the inheritance of the saints in light.

Sometimes, when opportunities for comparison of circumstances are lacking, or those less favored in life do not come closely under our observation, we fail to rightly appreciate the common temporal blessings that fill our daily pathway. If the humblest in this favored land could form an idea of the gloom and want and degradation of millions of their fellow men abroad, they would indeed see much cause for rejoicing over their richer inheritance. There are the poverty-stricken, ignorant, starving millions of Russia, the hunted and persecuted Jews, the benighted sons of Africa, China, India, the toiling exiles of Siberia and the poor of Palestine and Egypt, to whom the humblest little American home would be a great luxury. Let us not forget to thank God that the lines of his providence have fallen to us in such pleasant places--that civilized ideas have scattered the dense darkness of the ages past, that we are permitted to live in a land of liberty, of education and of general enlightenment. What a blessing it is to be relieved from the superstitions which retard the progress of so many of our fellow-men from advancement in civilization; and how great are the temporal advantages arising from progressive ideas, general education and personal liberty: advantages of peaceful home and family life, of comfortable dwellings and neat and convenient furnishings, of medical skill, of commercial enterprise, of religious freedom, of a free press and an open Bible. What inestimable privileges are these. And yet we who enjoy them are only a minority

R1339 : page 162

of our common humanity. Thousands, if they had the means in their hands, would not know how to make life comfortable. The Mohammedan, for instance, marries several wives, and shelters them all with their families in one room, and often with a brother or a father and his several wives; and he feels at liberty to abuse them as he pleases, while the poor slaves know no other alternative.

Let us appreciate these temporal favors more and more, and use them to the greater honor of God. And while we realize the inability of our own efforts to lift the pall of darkness, ignorance and superstition from the rest of the world, let us rejoice in the near approach of the kingdom of light and peace, and the rising of the Sun of Righteousness, which in due time will scatter all the gloom. And let us further consider that our present vantage ground is not ours because God is a respecter of persons, but

R1340 : page 162

because he is thereby preparing us to have part in his great plan for blessing all the families of the earth. As he prepared an Eden, like an oasis in the great world-desert, to be a suitable place for the trial of Adam and Eve, so he has prepared certain places and conditions for the development and discipline of his Church: not an Eden, however, but a place and station where civilized conditions exist, and where the general enlightenment may be used for either good or ill, and thus the choice of the individual be made manifest.

These temporal advantages are our general favors; but let us consider the special favors granted us over and above these, first, in being delivered from the power of darkness and translated therefrom into the kingdom of God's dear Son.

The power of darkness is the power of ignorance, superstition, sin and death--the power of Satan, who works in darkness. From this kingdom of darkness we have been graciously translated, lifted over, into the kingdom of God's dear Son. While yet we sat in darkness the message came to us that the price of our redemption had been paid, and that, if we had faith in the message and desired deliverance, we could be at once translated into the kingdom of light and peace--the kingdom of God's dear Son. Gladly we heard the message and gladly we accepted the free favor thus offered; and, as a reward of our faith, came the sweet peace of God into our hearts. The first new ray of light admitted was followed by more and more; and the darkness of ignorance of God and his ways, and of superstition and error, began to flee away, and the soul was flooded with light and joy and a peace that surpassed all understanding to the hitherto darkened soul. Great was our joy when we first realized this blessed change, when we were told that now we were the children of light, and were counseled to walk thenceforth as children of the light.

As children of light and subjects of Christ, our Redeemer and King, we have been walking from day to day and from year to year in the light of his countenance and of his Word, going on from knowledge to knowledge and from grace to grace. The old errors of ignorance and superstition have been gradually replaced with truth and an intelligent faith in the pure Word of God. And daily, as we are enlightened by the truth, we endeavor to bring ourselves into fuller subjection to our King; and thus, having been delivered from the power of darkness and translated into the kingdom of God's dear Son, our precious Redeemer, we grow more and more fully into the divine likeness and favor.

But in addition to all this favor we are further informed of our privilege to become partakers of the inheritance of the saints in light, which inheritance is that of joint-heirship with Christ in his kingdom and glory, when in due time his kingdom shall be established in all the earth, and also to be made with him partakers of the divine nature. For such a position we naturally feel our unworthiness; for what are we, or what good thing have we done, to make us worthy of such an inheritance. We look at the pit whence we were digged, and then at our present imperfection as measured by the standard of God's righteous and perfect law, and doubtfully say, That call must have been a mistake: it surely was never meant for me. Yet the heart bounds with joy at the first suggestion of such a favor, and when trembling faith is reassured by the statement that God

R1340 : page 163

hath made us meet for that inheritance, and that "Faithful is he that hath called us, who also will do it," we take courage and reckon ourselves henceforth as heirs of God and joint-heirs with Jesus Christ.

By nature, or of our own selves, we know that we are not meet for that inheritance. Our sufficiency is in Christ, whose merit, applied to us through faith in his blood, makes up all our deficiency, while we earnestly strive to conform to the divine will. Thus we are now reckoned of God as meet for the glorious inheritance with Christ, until in due time our actual fitness shall appear, when, having fully submitted ourselves to the guidance and discipline of Christ our King, he will present us to himself a glorious church without spot or wrinkle or any such thing.--Eph. 5:27.

Such, dear faithful ones in Christ, is our occasion for thanksgiving. Shall we set apart a special day in which to render praise and thanks to God for such unmeasured favor? Or, rather, shall we not set apart every day as a day for the expression, in deeds as well as in words, of our hearty thanksgiving to God for all his multiplied favors to us. Thanks be to God for preparing our way before us in a land where, though we are merely aliens and foreigners, we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth; and thanks be to him for delivering us out of the kingdom of darkness into the kingdom of light and peace, and calling us to be the bride of Christ and joint-heirs of all things with his dear Son.

In the few succeeding verses the Apostle endeavors to convey to our minds some idea of the glory of our inheritance in becoming the bride of the Son of God, saying, "He is the image of the [to us] invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or powers: all things were created by him and for him. And he is before all things, and by him all things consist."

What a glorious Bridegroom! truly the chiefest among ten thousand, the one altogether lovely, and the heir of all things; for by him and for him were all things created. And all things are ours also, if we are Christ's--all dominions and principalities, all power and wisdom and might and glory and honor and blessing. And he is able "to present you holy and unblamable and unreprovable in his sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard."--Ver. 22,23.

===================

R1340 : page 163

THE ANGLO-ISRAELITISH QUESTION.

To the Editor of THE BANNER OF ISRAEL--

DEAR SIR:--The articles by Mr. J. G. Taylor reviewing Millennial Dawn, Vol. III., and especially its reference to the Anglo-Israel Question in connection with the return of the Jews to Palestine, have only now come to my attention; and as they seem to inquire for a reply I hasten to answer them briefly.

Passing by Mr. Taylor's sarcastic flings and nudges, we would advise him and all of your readers that, by the grace of God, we have gotten past the point of boasting of being a "loyal Pennsylvanian," or of having any pride of ancestry according to the flesh, and have reached the position advised by our Lord and by the great Apostle, where we recognize that he is not a real Jew who is merely such outwardly and of fleshly descent, but that only such as are of the faith and covenant of Abraham are the children meant in God's promise--Israelites indeed in whom is no guile.

The point of discussion turns upon the question whether after the separation of the ten tribes from the two tribes of Israel, in the days Rehoboam, they ever again became united, either actually or reckonedly. Mr. T. claims that there was no reunion and that the name, Israel, from that date forward belonged exclusively to the ten tribes and not to the two tribes, the Jews. This seems necessary to his theory; for he holds that the Anglo-Saxon people are those ten tribes, and that their prosperity is due to

R1340 : page 164

this fact. We hold that from the period of the seventy years desolation, and especially from the return from Babylonian captivity, the nation of Israel has been recognized by God as one, including all of every tribe who respected God's promises and went back to Palestine when Cyrus issued his decree of permission. We hold that all who did not return were not of the commonwealth of Israel, not Israelites indeed, but reckoned thenceforth as Gentiles. We affirm, too, that those "lost" ones who were not Israelites indeed will require recognition and blessing under the new covenant during the coming Millennial age, and not during the Gospel age. Upon some points there seems to be a slight misunderstanding of our position. We do not deny that the ten tribes separated from the two tribes, or that the ten, representing the majority, retained as such the original name of all--Israel, or that the two tribes became known as Judah, or that there was considerable cause for the separation, or that it was in accord with God's plan for their chastisement, or that the ten tribes went into captivity some seventy years before the two tribes, or that God possibly has some portion of blessing for the descendants of the ten tribes, as well as for those of the two tribes and for all the families of the earth, during the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

What we do claim is, that the Great Teacher was right when he declared that "Salvation is of the Jews," and that the great Apostle was right when he declared that God's order is--"Glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God." (Rom. 2:10.) Our understanding of this is, that after the Babylonish captivity the name Jew became synonymous with Israelite, and included all who held to the Law and hoped for the fulfilment of the Abrahamic promises --including some from the ten tribes as well

R1341 : page 164

as proselytes from the Gentiles--all who were circumcised. Moreover, even at the time of the revolt of the ten tribes all the individual members of those tribes did not join in it. Some continued faithful to the Kingdom of Judah and continued to live among the Jews.--1 Kings 12:17.

We have found, and have pointed out the fact, that our Lord and the Apostles addressed the "twelve tribes" under one name--"the House of Israel"--and this, too, in speaking directly to the people living in Jerusalem, who, all admit, were chiefly of the tribe of Judah, but partially of all the twelve tribes. The fact that the Lord and the Apostles thus addressed the twelve tribes as one nation, and applied prophecies to them as such, seems to us quite sufficient reason for doing the same.

To quote the texts of Scripture bearing on the different phases of the subject would require a great deal of time and space. Whoever will take a copy of Young's Concordance and turn to page 528, and note the various instances in which the word Israel is used in the New Testament, will have what seems to be overwhelming evidence that the House of Israel was no longer regarded by our Lord and the Apostles as the "ten tribes" merely, but, as it is expressed, "All Israel." Note especially the following texts: Matt. 8:10; 10:16; 15:24,31; 27:9,42; Mark 12:39; 15:32; Luke 1:54,68; and especially verse 80; also 2:25,32,34; 24:21; also note carefully John 1:31,49; 3:10; 12:13; also Acts 2:22,36; 3:12; 4:10,27; 5:21,30,31,35; 18:16,24; 21:28; Rom. 9:6,31; 10:19; 11:25,26; 1 Cor. 10:18; Gal. 6:16; Eph. 2:12; Phil. 3:5; Heb. 8:8.

"Salvation is of the Jews" or covenant-keeping Israelites in the sense that (1) our Lord Jesus, the Savior, came in this line, and in that (2) a remnant of these Jews (the Apostles, the early Church, etc.), called a remnant of Israel (Rom. 9:27; 11:1,5,7), became ministers of reconciliation to bear the message to the Gentiles, and in that (3) the Lord's provision is that, in the restitution work of the future, fleshly Israel, recovered from blindness, shall be used as a medium through whom the streams of salvation, issuing from the glorified, spiritual Israel, shall flow to all the families of the earth; as it is written, "The law shall go forth from Mount Zion [the Gospel Church, or spiritual Israel glorified] and the word of the Lord from

R1341 : page 165

Jerusalem [the re-established fleshly Israel.]"--Isa. 2:3.

But in any case the ten tribes are left out of this and all such promises; for neither Zion nor Jerusalem [neither the typical nor the real] belonged to them. To have a share at all in the covenant made with Abraham, either they must be united to the spiritual Israel, of which the Lion of the tribe of Judah is the head, or they must become associated with the literal Judah at Jerusalem, in order to share his portion in the coming times of restitution; for "the Lord shall save the tents of Judah first."--Zech. 12:7.

The arguments of Mr. Taylor, aside from his sarcasm, seem to be summed up in the following extracts, which we quote from your journal. He says:--

"As to the non-return of Israel, a comparison of Jer. 29:1,4,10 with Ezra 1:1 shows that the edict of Cyrus was in fulfilment of a prophecy which referred exclusively to the Jews, and from Ezek. 4:3-8 it is patent that Israel's term of captivity had to extend far beyond Judah's. There is no proof whatever that the Ten Tribes were embraced in the offer of Cyrus."

We must take exceptions to such statements and ask Mr. T. and your other readers to examine more carefully the very texts cited. Jeremiah (29:1-10) does not advise the people to settle down contentedly, never expecting to return to Jerusalem, but that they should make themselves comfortably at home in the land of Babylon, because there would be no deliverance for seventy years--a much longer period of captivity than they had ever before experienced.

Ezra 1:1 does not limit to the members of Judah and Benjamin the privilege or liberty to return. On the contrary, verse 3 declares that Cyrus extended the offer to "Whoever among you that is of all his people;" verse 4 repeats the "whosoever" and makes the invitation worldwide, as was Cyrus' dominion, by the words "in every place;" and verse 5 declares that not only the chiefs of Judah and Benjamin responded, but also "the priests and the Levites, with all those whose spirit God had awakened" --i.e., all whose hearts, like Simeon's, were "waiting for the consolation of Israel." Among such were some from the ten tribes, even though they were fewer. For instance, among those who with Simeon waited in the Temple for the consolation of Israel was Anna the prophetess, the daughter of Phanuel, of the tribe of Asher.--Luke 2:36.

As for the citation from Ezekiel (4:3-8), Mr. T. offers no suggestion as to when he thinks the forty years upon Judah, or the three hundred and ninety years upon the remainder of Israel, were fulfilled. He apparently, however, overlooks the fact that although this trouble is divided into two portions it is all represented as coming against one people, as illustrated by the one capital city, Jerusalem, which was portrayed by the prophet as a part of his tableau teaching. Some suppose the lesson taught to be that God's wrath against the ten tribes dated from the time of the revolt, when they went into idolatry, about 390 years before the desolation of Jerusalem, and that the wrath against the two tribes dated from forty years before the desolation, when, under King Manasseh, the two tribes became idolaters, and that God's wrath ceased, or was assuaged, by the expiation for their sins in the utter desolation of Jerusalem and the land. If this be correct, his favor returned, while they were in Babylon, to all who revered his promises and waited for the seventy years of desolation to expire, that they might return to God's worship in his holy city and temple.

We answer, then, that Mr. T. is in error: that there is no evidence that the willing, faithful ones of the ten tribes were hindered and did not return to the holy land after its seventy years of desolation. On the contrary, the evidence shows that they had the liberty to return and that some of them exercised it.

After quoting from Millennial Dawn, Vol. III., "They [the ten tribes] deserted the Israelitish covenant, and became idolaters, unbelievers, and practically Gentiles," Mr. T. continues:

"This is perfectly correct: the Ten Tribes did apostatize, and were formally divorced from the Mosaic covenant (Jer. 3:8). But he overlooks the companion jewel--namely, they were to be remarried in a new and better covenant (Isa. 54:4-8; Hos. 2:7,19; Jer. 31:31-33). The Israelites were indeed practically Gentiles, and are esteemed Gentiles to this day; but that is concordant with prophecy, for Ephraim's 'multitude of nations' are goyim or nominal Gentiles (Gen. 48:19); and the children of Ephraim-Israel, 'which cannot be measured nor numbered,'

are the offspring of Lo-ammi, or nominal Gentiles. --Hos. 1:9,10."

We beg to differ regarding the above statement. We deny that the Lord has remarried or ever will remarry the ten tribes. The citations prove nothing of this kind. Hosea gives some hard pictures of a bad people. Chapter 1:6,7 seems to mention the ten tribes separately from the two, but promises no more mercy--instead, an utter taking away of the ten, and mercy upon Judah. Verses 9 and 10 show the rejection (for a time) of all Israel the (natural branches of the olive) and the grafting in of spiritual Israel upon the original root or promise--those from among the Gentiles who formerly had not been recognized by the Lord as his people, who had been strangers and foreigners and aliens to the commonwealth of Israel, but who are now brought nigh and made partakers through Christ. This application of this Scripture is made by the Apostle Paul. (Rom. 9:23-26.) Verse 11 declares that "then," at the time of their rejection and at the time of the recognition of spiritual Israel, Judah and Israel would be reunited under one head.

Hosea 2:1-7 includes one of Mr. Taylor's proofs; but the most careful search in these verses discloses no promise from the Lord that he will remarry them. Reading down to verse 13 proves to the contrary. Then verses 14-18 show the "door of hope" for these rebellious people, which the Millennial reign of the true spiritual seed of Abraham (Gal. 3:16,29) will inaugurate; for verse 18 locates the date of this "door of hope" by declaring it to be after the time of trouble, when wars shall be no more.

Verses 19 and 20, if applicable to the fleshly seed at all, should be applied to "all Israel" (last before mentioned)--see Chapter 1:11--and in that case would not call for fulfilment before the close of the Gospel age, when wars shall be no more. But there is good reason for believing that these verses (19 and 20) relate to the spiritual class, selected during the time when fleshly Israel has been cast off. To this view the 23rd verse as well as Chapter 1:10 give support, both being quoted in Rom. 9:23-26, and agreeing well with the Apostle's other statement, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded."--Rom. 11:7.

As for Isaiah 54:1-8, the Apostle Paul has thrown the light of superhuman wisdom upon it, and has applied it to spiritual Zion, our mother or covenant, symbolized by Sarah. The fleshly seed of Abraham had been cast out from being heir of the promise, and the true seed, Christ (typified by Isaac and Rebecca), had been received as the only seed of promise.--Gal. 4:22,24,26-31.

Jeremiah 31:29-33 is quite to the point. It was written at a time when the ten tribes, called

R1342 : page 166

Israel, were separate from the two, called Judah, and hence it was necessary for the prophet to mention both, in order not to be misunderstood to mean the ten tribes only. But here, in verse 31, he puts the two together, and, after thus joining them as one, he uses the one name for all, in verses 33 and 36; and this is confirmed by verses 38-40, which describe places lying in the portion of the two tribes, in and about Jerusalem.

But next let us notice that this is a prophecy not yet fulfilled, so that the ten tribes, even if they could clearly identify themselves now, have no cause for boasting yet. They would better wait until the New Covenant is made with them and until the law of that New Covenant has been written in their hearts. Then surely they will no longer boast themselves of their old covenant, but of the new.

During the Gospel age the New Covenant and its blessed heart-writing and spirit-teaching is not for the ten tribes, nor for the two, but only for the remnant selected from the twelve, and the residue selected from among the Gentiles; the fleshly seed (Ishmael) must wait until the spiritual seed (Isaac) has inherited all, and must then get his portion through Isaac. In those days--when the fleshly seed receives its portion--the blessed Millennial privileges, mentioned in verses 29 and 30, will be realized.

Beloved, let us make our calling and election sure by the obedience of faith, and not hope for spiritual blessings to come to us because of fleshly connections--which the Lord's Word clearly shows us cannot be. If the Anglo-Saxon races are the literal descendants of the ten lost tribes, it certainly is to their advantage that the Lord will overlook the relationship and count them as Gentiles; for his favor was withdrawn from the natural seed when the remnant had been selected, and he turned to take out the people for his name from among the Gentiles, who previously were not his people; and, as we have seen, no return of his favor is promised until the elect Church shall have been completed, in the Millennial Dawn.

R1342 : page 167

Nothing in our understanding of the teachings of the Scriptures is in opposition to the idea that Great Britain, Germany and the United States may contain some of the descendants of the ten tribes which separated from the two tribes in the days of Rehoboam. It could not be claimed, however, by any one who is familiar with the racial mixture which prevails, especially in the United States, that any of these nations are of pure Israelitish stock. Neither do we debate the question whether the prosperity of these nations, more than that of some other nations of the world, is due to their lineage. Perhaps this is true. What we do maintain, however, is that, so far as the Lord's "high calling" of his Church is concerned, the middle wall of partition having been broken down, the Israelitish origin of an individual or a nation would gain the individual or the nation no advantage over other individuals or nations of a different race under the terms of the New Covenant. From it "all Israel," "the natural branches," were broken off, except a "remnant" which accepted of Christ, the mediator of the New Covenant; and that "remnant" had no pre-eminence over others because of nationality. God, through the Apostles, has preached no favors to Israel according to the flesh during the period of the selection of spiritual Israel; but he has declared that when the company of spiritual Israel is complete, his favor will return to the fleshly house.

Because we believe that the spiritual Israel is nearly complete, therefore we are expecting blessings upon the Israelites who are according to the flesh, and the turning away of their blindness, anticipating that they will be the first of the restitution class to be blessed by spiritual Israel, and so "receive mercy through your mercy." (Rom. 11:31.) After they have thus received mercy through the complete and glorified Church of Christ, they will indeed be used as the Lord's instruments for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled unto both the seeds--both that which is according to the flesh, and that which is according to the spirit--"To the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham."
--Rom. 4:16. Yours truly,
The Author of MILLENNIAL DAWN.

===================

R1353 : page 167

VERBAL INSPIRATION.

DEAR WATCH TOWER: The following examples, from the Youth's Companion of May 24th, 1888, of mistranslations from modern and secular writers may prove interesting and instructive to some good readers who, believing in verbal inspiration, apply it to the King James version rather than to the original languages in which the Bible was written, and thus fail rightly to divide the Word of Truth. Yours,

W. M. WRIGHT.

QUEER TRANSLATIONS.

"Not only do school boys and girls, when studying a language, make absurd mistakes in translation, but authors who consider their efforts correct enough for the dignity of print are also likely to fall into the pit of blunders. In Cornhill are to be found numerous examples of mistranslation, which would do credit, or discredit, to a very young linguist.

"A French writer, in translating the passage from Shakespeare:

'A man....
So dull, so dead in look, so woe-begone,'

renders the italicized words:

'Thus, grief, go away with you!'

"A word used in a purely technical sense is apt to prove a stumbling-block to the translator. Thus an English historian says that Lord George Sackville was 'broken' for cowardice

in battle, meaning simply that he was cashiered. A French writer translates the word into one indicating that the timid nobleman was broken on the wheel. As if to convince the reader of his unwavering belief in this interpretation, he adds a foot-note to the statement, commenting on the barbarity of this torture.

"Miss Cooper, a daughter of the novelist, says that in a French translation of 'The Spy,' the phrase, 'He tied his horse to a locust,' was rendered, 'He tied his horse to a grasshopper.' The author of this obvious blunder then drew upon his imagination to justify the improbable statement, and informed his readers that the grasshoppers in America grew to an enormous size, and that one of them, dead and stuffed, had thus been employed for a hitching post.

In one of Sir Walter Scott's novels, a party was served with 'Welch rabbit' for supper, and a translator, not aware that the term applied to a compound of toasted cheese--it is now spelled rarebit--set down the phrase as 'a rabbit of Wales.' Not content with this, he also inserted a foot-note informing the credulous reader that the rabbits of Wales were of such superior flavor that they were in great demand in Scotland, and were forwarded to that country in large numbers."

R1346 : page 168

THE DEAREST NAME.

If Jesus from our faith to-day
Were stricken, and we knew
A Godless creed must meet our need--
That nothing else were true;
If Jesus from our heart were cast,
From pages to be read,
What word, in all the realms of thought,
Would answer us instead?

If Jesus, 'midst the mists of time,
Were lost, and we could know
He never died, our crucified,
What could the new creed show
To take his place, to vibrate through
The prostrate human mind,
To give the race a standing place,
A hope for human kind?

If Jesus from our faith to-day
Were stricken, who could trace
Another word the world hath heard
To ever take its place?
Could ever frame a sound so sweet?
In all the realm of art,
Who yet hath shown a single tone
So priceless to the heart? --G. Klingle.

===================

R1342 : page 168

A NEW GOVERNMENT FOR PALESTINE PROPOSED.

COPY OF A LETTER OF SUGGESTION, WRITTEN BY THE EDITOR WHILE IN PALESTINE, TO THE TWO LEADING HEBREWS OF THE WORLD, BARONS ROTHSCHILD AND HIRSCH.

November 20th, 1891.

The following is a copy of a letter, written while in Palestine, but afterward separated from me by the loss of my luggage en route, and only recently recovered. C. T. R.

Jerusalem, August 18th, 1891.

To the Honorable BARON HIRSCH.

RESPECTED SIR:--I, a Christian, but a lover of the seed of Jacob, especially because of the promises of God yet remaining to them and the Holy Land, address you upon a subject which I know lies close to your heart.

That you may know of my interest in your people, I will cause to be sent to you a copy of each of two volumes of my own writings, in which the promises of God to your nation are cited and commented upon.

At present, accompanied by my wife, I am in Palestine, taking a hasty view of the land of promise and its people, and considering the prospects of the soon fulfilment of the predictions of the prophets. As you will see from my books, we find the testimony of the prophets to be, that your nation will be greatly blessed and returned to divine favor between now and the year 1915, A.D.

The present persecutions in Russia we believe to be a mark of divine favor rather than the reverse. The Lord declares that he will drive them out of all lands whither he has

R1342 : page 169

scattered them. We believe that so far from this persecution abating, the near future may see it greatly increased among the various nations of Europe in the midst of which Jews reside.

We believe that the Lord's Word teaches that the people are to be in great part gathered into the land of Palestine, and the fact that all entrance thither has recently been barred inclines us to think that the time has come for opening the door thither yet wider than ever before. This seems to be indicated in the words of the prophet.--See Jer. 32:37-44; 33:6-22.

As I do not own an inch of ground in this land, I cannot be accused of having any selfish reasons for offering the following suggestions of what appears to me to be the only immediate solution of the difficulty. My suggestion is as follows, and refers to all Syria:--

The revenues derived from Palestine by the Government amount to about L.100,000 per annum. This sum, however, is absorbed by the local government of Palestine, and it is doubtful whether Turkey ever receives one piaster of it--except in the way of bonuses paid by those who obtain official positions in the land. I have been unable to obtain any reliable figures respecting the taxes of Syria as a whole, but it is safe to assume that the results to Turkey are no more profitable than those from Palestine.

My suggestion is that the wealthy Hebrews purchase from Turkey, at a fair valuation, all of her property interests in these lands; i.e., all the Government lands (lands not held by private owners), under the provision that Syria and Palestine shall be constituted a FREE STATE, the government of which shall be in the hands of a board of thirteen Directors, appointed as follows: One Director to be chosen by each of the following Governments:--Great Britain and Ireland, France, Germany, Russia, Austria, Italy, Turkey, Greece, and the United States of America, should they approve the scheme; and the remainder of the thirteen to be elected by the suffrages of the people of Syria, none being eligible to said election who has not lived in the land for three consecutive years.

Religious liberty should be fully guaranteed to all the inhabitants. Each Director should be a resident of the land during the tenure of office, and should receive L1,000 sterling per annum, and no other fees, emoluments or bribes, under penalty of disgrace and banishment. Those Directors appointed by the various Governments should also be the Ministers Plenipotentiary of those Governments without additional fees therefor.

Each of the nations invited to join representatively in the government should be required to contribute a sum of money, say L10,000, for the carrying out of the project and as a test of its interest in the welfare of the land and its people. Just at present all nations are interested in providing a home for the Russian exiles; and the poverty of Turkey would facilitate the purchase of her estate in Syria at reasonable figures. This I conceive to be a feasible plan, because all of the above nations are interested in Palestine, having directly or indirectly expended

R1343 : page 169

large sums of money there. The plan of making it a free state, under the control of all, I believe would be pleasing to all; whereas, to put the land under the control of any of them exclusively, would be strenuously opposed by the others. The land should, however, be free from all other nations, except through their appointed representative Directors.

A liberal Constitution should be drawn up, alterable only by the consent of at least nine of the thirteen Directors. In all other matters the majority should rule--under the limitations of said Constitution. The new blood and new ideas thus introduced into the government would soon show upon the people and the land, and they would rapidly advance to civilized conditions in every particular.

You are no doubt well aware that, notwithstanding the large sums of money sent here by Hebrews and others, many of the people here are far from comfortable; and all will agree that the two things most needful to this land are a wise, just and good government and plenty of water.

The water is indispensable to health. The stench is dreadful as one passes through the city, especially in the Jewish quarter. I can only account for the absence of some plague by the extreme purity of the mountain air. In almost every other climate such filth and drouth would surely bring pestilence. In one more month, I am told, water will be selling at two or three piasters a skin.

R1343 : page 170

The present government and laws, although said to be a great improvement on those of the past, all will admit are very far from good. The poor peasants or fellah are robbed of almost all they can earn--first, by the money-lender, who exacts from 10 to 50 per cent interest, paid in advance, and secondly, by the tax-collector, who extorts all he can possibly squeeze of the balance. Many of the Jews coming from Russia are poor, and many are wealthy. Seemingly, the latter consider it their business to grind profits out of their brethren and neighbors instead of helping them, while the former, following the example of Romanists and Greeks, think it their duty to spend all their time in prayer and ceremonies, while they are supported by the donations of friends in Europe and America. Your charities and those of Baron Rothschild and Sir Moses Montefiore have been productive of great good and are still beneficial (except, perhaps, the payment of so many francs per head for support of some of the colonists, which is leading some to multiply their children and grand-children as rapidly as possible in order to increase their income).

What is needed here, therefore, next to water and cleanliness, is a good government which will protect the poor from the ravenous and wealthy.

Banking institutions on sound bases, and doing business honorably, are also greatly needed. The poor, I am told, hide whatever money they can save, in holes in the earth, where it is ultimately lost to themselves and the world. These, no doubt, would deposit in banks of whose standing they would have no doubt.

I suggest further that as Jerusalem is so full of items of deep interest to the civilized world, as well as to the Jews, it would meet with general favor to introduce into the Constitution provisions guaranteeing that Jerusalem shall remain practically as it is at present--except that it be cleaned up--that all shops and business be prohibited inside the walls; that sanitary regulations be strictly enforced; that the city be sewered thoroughly--a very practical matter and one of but moderate expense if "Solomon's Quarries," underlying a great portion of the city, be utilized for the laying of the larger sewer pipes.

Outside the city the minimum width of the streets and the minimum size of building lots should be subjects of law, as the people have narrow ideas as to what "will do."

Under such an arrangement as above referred to, much money would be provided by lovers of the Holy Land for water, aqueducts, artesian wells, etc., etc., and soon the barren places would become a paradise.

I believe that now is the Lord's time for the long promised deliverance of Israel (and my reasons for so believing you will observe in my two works mailed to you and above referred to); and that it will be accomplished by some such concerted project among the nations is, I believe, indicated by the prophet Isaiah:

> "And they shall bring all your brethren out of all nations as an offering unto the Lord, upon horses and in chariots and in litters and upon mules and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord. ...For as the new heavens and the new earth (the Kingdom of God) which I will make shall have permanence before me, saith the Lord, so shall exist permanently your seed and your name."--Isa. 66:20,22.

See also Jeremiah 32:43,44:--

> "And the fields shall yet be bought in this land whereof ye say, It is desolate, without man or beast.... Men shall buy fields for money and write it in deeds and seal it and certify it by witnesses in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, saith the Lord."

May the God of Jacob direct you, my dear Sir, and all interested with you in the deliverance and prosperity of Israel, and blessed will they be who, to any extent, yield themselves as his servants in fulfilling his will as predicted.

But please note, my dear Sir, that the sacred Scriptures predict the return to Palestine, and not a further wandering to the ends of the earth--to America or elsewhere. And, therefore, it is my humble opinion that Israel will find no rest for the sole of his foot until he finds it in the land of promise; and I pray you,

R1343 : page 171

therefore, not to waste your efforts in assisting emigration elsewhere, but concentrate them in the direction where God has indicated success. God bless you.

Yours in the Faith of the Sacred Scriptures,
C. T. RUSSELL.

P.S. A copy of this letter has also been sent to your compatriot, Baron Rothschild.

====================

R1343 : page 171

HELL OR ANNIHILATION.

[Brother Wakefield has been seeking to serve the truth, by the use of his pen, through the columns of the secular press. We give below an article of his which may be of interest to some TOWER readers. We commend this plan of service to those who have a clear understanding of the truth, and the talent and education needful to a clear presentation of it.]

Editor of the New York Sun:--You say of the "Brooklyn Conference of Baptists, who are looking for the second coming of the Lord at an early day," that "they think it vain to look for the bringing of all men to Christ before the second advent, and hence they are pre-millennialists." The Scriptures being true, they could not with any show of reason have entertained the notion of "bringing all men to Christ before the second advent" at all; but the reverse.

The Lord's own statement concerning the matter is unequivocal: "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." Also, as it was in the days of Lot and Sodom, "Even thus shall it be in the day when the Son of Man is revealed." (Luke 17:26-30.) Paul's testimony is equally emphatic and pointed: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, boasters, blasphemers, without natural affection, incontinent, fierce, untruthful, unholy, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."--2 Tim. 3:1-5.

Scriptures of like import might be largely quoted, but with those already before us, it is enough to say that had the Brooklyn Conference really believed the testimony of the Lord and of his inspired apostle they could not have thought of such a thing as the conversion of the world before the second advent. But the confession of the hopelessness of human efforts being successful in the reformation of mankind before the second coming of Christ, and that he himself must appear as the personal head or leader of the grand campaign that is to culminate in the acknowledgement of Christ as King of kings and Lord of lords by all the nations of the earth, is a long step forward in the cause of truth.

The language of the prophet Daniel (7:13,14) is very clear: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

But it then would seem that it is not the prevailing wickedness of the human race only that discourages these good people: the spread of Universalism is a matter of serious moment;

R1344 : page 171

and the effort "to abolish hell" they regret as the latest work and "one of the most dangerous artifices of the devil." Concerning Universalism I will only say that if within the next seven days the world should be converted to that faith it would still remain for the Universalists to be converted to the truth. For am I persuaded that the Universalists have no truer conception of God's plan of saving the world than the so-called "orthodox;" and they are evidently at sea without rudder or compass. If "the orthodox faith is in present peril from enemies who have arisen and are multiplying in the very citadel of its defense," it is a sure evidence that "judgment" has already "begun at the house of God," and that the Laodicean church, while

R1344 : page 172

she imagines herself to be rich and needing nothing, is in reality "poor and blind and naked," and that she is shortly to be "spewed out," a "lukewarm," nauseous thing. It is another step toward the consummation.

As to the atrocious dogma of an eternal hell of inconceivable torment, does our "sensitive modern philosophy" imagine that it has outgrown the Scriptures? Do men who "could not bear to see a dog in pain," to whose enlightened reason and refined sensibilities "the goodness and loving kindness of God seems to be totally inconsistent with the torments of hell," and who therefore refuse to believe their infliction possible, still believe that this frightful hell torment is the doctrine of the Bible? Alas, that the people of this day of Gospel light should still be willing to stumble along in the darkness of the middle ages!

The Bible statement of the doctrine of future punishment is simple and straightforward, and not at all befogged with the horrible fancies which our theologians have thrown around it. "The soul that sinneth, it shall die," is the simple statement of God's Word. Another of equal directness is, "The wages of sin is death." "Ah, yes!" says the theologian, "but the soul is immortal and can never die, and therefore the Scriptural idea of the death of the soul is a state of endless suffering, eternal torment. And when the apostle says the wages of sin is death, he must mean eternal death, which is simply eternal life in torment!" How very plausible such reasoning seems to be, and how easily it can be shown that "the wisdom of men is foolishness with God."

There are several things that the clergy know and that the laity ought to know. The clergy, every man of them, know that the "immortality of the soul" is never once affirmed in the Bible. They know that in all the over nine hundred times that the word "soul" occurs in the Scriptures, there is never used in connection with it any word or phrase to indicate unending existence. On the contrary, they know that the "soul" is everywhere in Scripture spoken of as being subject to death or liable to die. And they know that the same word "soul" that is applied to man is also used with reference to the creeping things and fowls and beasts of the earth. The Scriptures being true, a moment's reasoning will show the absurdity of attributing deathlessness to the soul.

Take the first text above referred to: "The soul that sinneth, it shall die." Consider death in any light you please, as physical, spiritual, eternal, political, or any other. Death is the opposite of life.

But, again, the penalty of sin is death. Such qualifying terms as "temporal," or "eternal" death are never used in the Scriptures. The Word of the Lord is content to say "the wages of sin is death," and such as shall not be found written in "the book of life," in the judgment day, or age, shall be the subjects of the "second death." The "punishment" of the wicked will be "everlasting," without doubt, but the terms used in Scripture to define that punishment necessarily convey the idea of extinction. Thus the "everlasting punishment" in Matt. 25:46 is "kolasin aionion," literally, "cutting off enduring." The righteous are received into "zoen aionion," life everlasting, and the wicked are punished by "kolasin aionion," "everlasting cutting off" from life.

Truly, "an implacable God would be a hideous monster," and the creation of men predestined to hell from before the beginning of time outrages every sense of justice as diabolic sport with helpless mortals. And "this sentiment, which was once denounced as the expression of infidelity and impiety," and is now "prevalent among Congregationalists, Episcopalians, Presbyterians, and even Baptists," is but the beginning of the grand theological revolution which shall disrupt and utterly sweep away the present system of so-called "orthodox Christianity." It is the opening of a better, brighter day, in which, as the Apostle Paul says, God will have all men "come to a full knowledge of the truth." This will be "the day of judgment," "the times of restitution," the times in which the Prince of Peace "shall have dominion from sea to sea, and from the river to the ends of the earth;" when "he shall judge the people with righteousness and the poor with judgment: he shall deliver the poor and needy and break in pieces the oppressor;" when truth "shall

go forth as brightness, and righteousness as a lamp that burneth," "and all flesh shall see the salvation of God." This will be the day of the world's probation, after Christ has come, when the dead shall be raised; in which, with full knowledge and understanding of the truth, every man shall have privilege and opportunity to decide for himself whether he will serve and obey the King or not. If he will, he shall be promoted to the inheritance of the kingdom prepared from the foundation of the world; if he will not, he shall be adjudged unworthy of life, and shall perish in that aionion fire (the fire of the age) in which sinners and sin, death, hades, the devil and all that is evil shall be destroyed together, and shall be no more forever. And so, ultimately, God will be glorified in all the works of his hands.

R. WAKEFIELD.

===================

R1344 : page 173

SPECIAL ITEMS TO REGULAR READERS.

The only article in the present issue bearing upon the subject of our journey abroad is the copy of the Letter to Barons Rothschild and Hirsch, which we believe will interest all of our readers.

The January TOWER will contain our View of Foreign Mission Work, and, in connection, a report upon the Home and Foreign Tract and Mission Work as connected with the WATCH TOWER office and its co-workers. This will be followed by a brief account of our travels and observations in Great Britain and Europe, from the pen of Sister Russell. Subsequently the story of our sojourn in Palestine and our views of the European situation will be given as opportunity may permit.

So far as heard from, the proposition to increase the size of the TOWER meets with general favor. Some, however, urge that instead of it having more pages, its visits be twice a month, as they get too hungry between them. We have concluded to grant the request. Accordingly (D.V.) the issues will be at the 1st and 15th of each month during 1892. This will busy us still more, and you must expect still fewer and shorter personal replies to letters.

----

page 173

We correct our TOWER subscription list quarterly, but make special changes at the first of each year. As this involves considerable labor, we ask that those whose subscriptions expire with the present issue and those in arrears and those whose subscriptions would expire during the year 1892 send the amount that will pay their dues up to Dec. 1892 at once. Remember that the price of the TOWER for 1892 will be one dollar.

Those who have been on our paid list for some time and who do not desire its continuance will oblige us by sending a postal card to this effect.

Those interested readers who, because of age or other infirmities or disadvantages, are unable to pay for the TOWER, and to whom it is supplied FREE as unto "the Lord's Poor," will please remember to send at least a postal card in December, stating their interest, their inability still to pay, and their acceptance of it as a favor from the Lord under this offer made them in his name.

The Tower Tract Society has received promptly quite a number of responses upon the blank slips furnished in the last issue. The evidences are that the harvest work for 1892 can be made much more effective even than this year; although this too has been a blessed year, as you will see by the report to appear in our next issue.

We have a number of binders for the old TOWERS left over, which we offer much below cost--at 75 cents each. These patent binders will hold all back issues of the WATCH TOWER up to Jan'y '91. They will be found a great convenience for preserving your old Towers.

Do not forget the Missionary Envelopes. We have a new lot and supply them now at the reduced price of 25 cents per hundred, and 2.00 per thousand. This includes delivery to you at your Postoffice.

===================

R1345 : page 174

EXTRACTS FROM INTERESTING LETTERS.

New York.

DEAR BRO. IN CHRIST:--I am just opening up a practice here and, having some leisure, I asked a friend for a book to read to pass away time. He gave me MILLENNIAL DAWN, VOL. I., The Plan of the Ages. I have believed in the pre-millennial coming of my blessed Savior for twenty-five years. With some prejudice, however, I read it casually, i.e., not looking up the references. I am now re-reading it carefully. If it is Scriptural it is the most wonderful book I ever read. If it is true it is most marvelous, and marvelous also that I have never learned its precious truths before. I am inclined to be too credulous and cannot detect sophistry as soon as some, perhaps, but this seems not only Biblical but logical and reasonable, and I drink it in as a revelation from my Father, and it has made me unspeakably happy.

If God's Word teaches a full trial of perhaps one hundred years under favorable circumstances for all our race, it would lift a great burden from my heart.

You say this age is not for the conversion of the world, but for witnessing. What, then, is the legitimate work of Christians? I suppose it must be to get as many as possible fully saved and fitted for the bride of Christ. I must refer to my own experience. I was converted forty-four years ago under the labors of a man who taught that it was the privilege of even young converts to obey Rom. 12:1,2. I made the consecration, but was not steady until twenty-five years ago. After repeated scourgings in the holiness movement in the M.E. church in Illinois, I made an intelligent and complete consecration of all to God, which I have ratified many times, but from which I have never receded.

I have been engaged in holiness meetings of various kinds most of the time since. Your teaching on that subject seems to me to be eminently Scriptural. I have suffered much with and for Jesus, and have by the grace of God classed myself with the overcomers, and have expected with them to sit with Jesus in his throne.

I am not aware that there is any inharmony between my will and the will of my God. I have hoped for all you assert as the privileges of the little flock. But it seems to me so much above and so much more to be desired than the unsinning state of Adam restored, that I fear I cannot attain unto it. ["Faithful is he that hath called you, who also will do it." Trust him and be faithful unto death.--ED.] I have been hoping Jesus would come and that I, with all those who love his appearing, would be caught up to meet him in the air; and to be forever with the Lord has been my holiest aspiration. God is no respecter of persons. What you say about Christians justified only, preferring Adamic perfection in the world to being made partakers of the divine nature with Jesus, may be true, but the Word says without holiness no man shall see the Lord. There seems to be something necessary beyond justification even to occupy Adam's holy state. [Yes, there must be consecration and obedience to the extent of ability until perfection is reached.--ED.]

Please send me Vol. II., The Time is At Hand, and some sample tracts and copies of ZION'S WATCH TOWER. Inclosed find amount in payment.

I am yours and Christ's, J. E. VOAK.

Chicago.

DEAR TOWER BRETHREN:--I am very glad that MILLENNIAL DAWN ever came to my hands. I read it carefully (two volumes), and am convinced that it presents the truth. I was born and brought up in a Catholic country (Russian Poland) by Catholic parents. There is a long story, how I came from one light to another, from truth to truth. I sought the truth in many Protestant churches, but could not find it, though from time to time I believed I had it. For the last two years I have not belonged to any church, because I know their creeds are of men, and not of God.

Several weeks ago I met a young Pole, who had just come from Poland. This man had sought the truth for eighteen years. When I presented the truth to him from the Bible, he accepted it with his whole heart, and wept for joy. We come together nearly every evening and every Sunday to study the truth in the light of the Bible, to which the DAWN is the true helping hand. I have to do the interpretation, as he does not understand English, though he speaks several other languages. We believe that the Lord brought us together to show the light to our own people. There are over 100,000 Poles in this city, and about 1,500,000 in this country. Besides, I speak English and German, and having the DAWN in these two languages, I hope soon to begin to spread the books, and give my time entirely to it.

Many Poles begin to see that the priests do not lead them right, and therefore cease to have confidence in them. In general the Poles do not read English, except the young people. Some of them read German, but do not like to read religious books in this language, because they regard the Germans as their political enemies. What they do read, and like to read, is Polish.

Oh, I wish we had the truth in Polish also! I want to give myself entirely to spreading the truth. The Lord has been so good to me, showing me his light, his truth, his love, I like to be his witness. Brother O. is willing to do the same. We spend every Sunday with Polish families, teaching them the good tidings. We do here all we can.

In Christian love, I remain your brother,
C. ANTOSZEWSKI.

Newcastle on Tyne.

DEAR BROTHER RUSSELL:--It gives me pleasure to note that you are safe at home again. I am looking with great interest for the promised account of your journey. I can easily understand that your time was fully occupied. I wonder how you arranged to crowd so much into it. I would have been delighted to meet you, but we cannot do impossibilities. I thank you for your words of brotherly encouragement, and gratefully acknowledge that your presentation of the divine plan has been to me a mental stimulus of immense value.

What a miracle in stone the Great Pyramid seems to be! Its testimony is almost overpowering. I am just beginning to apprehend something of its sublime uniqueness. Of old the Pharisees said unto Jesus, "'Master, rebuke thy disciples.' And he answered and said unto them, 'I tell you, if these should hold their peace, the stones would immediately cry out.'" So it appears to be still. Bless his holy name!

With best wishes, Yours truly,
JOSEPH MOFFITT.

New York.

DEAR BROTHER RUSSELL:--There is one question I would like to ask. Please answer, either by letter or through the columns of the TOWER.

In your talk at Brother Fairchild's, in answer to a question in relation to the Sabbath, you made the statement that the Sabbath, as given to the Jews, was a type. In making such a statement to any of our "Seventh Day" friends, they meet us with this: Then "Thou shalt not steal," "Thou shalt not kill," and so on, are types? I desired to ask you then, how you would reply, but lacked the opportunity for want of time. I have been met in this way, and must admit to being nonplussed by it.

I call upon you to bridge over this difficulty, as you have so many others in the past through your publications. The brethren from here, who attended the reception at Brother and Sister Fairchild's, at our regular meeting yesterday all bore testimony to the blessing received there, and have come home with renewed strength and courage to press the battle to the very gate of the enemy, and to "run with patience the race set before them."

I have just heard from a DAWN that has gone into the "wilds" of Sullivan county, this state, and reached a former "dyed in the wool" Methodist. It has taken all the Methodism out of him and his wife, and they have become enthusiastic believers in the real full and free salvation. Praise the Lord--so it goes.

Praying that our God will abundantly bless you, I remain yours in Christian love and fellowship, WM. H. CHEEKS.

[We reply that not only was the fourth commandment typical of the rest into which we, Israelites indeed, enter, but that all of the commandments, as well as all other features of the law, were typical. They were typical of the higher law "which is briefly comprehended in one word"--love. The commandments, Thou shalt not kill, steal, covet, etc., are far inferior to the one commandment which is the basis of the new covenant. Any one who has accepted the new covenant of grace through Christ, with its law of love, has no need whatever of the ten commandments of the Jewish covenant. Can we suppose that if I love my brother that I would kill him? or steal from him? or bear false witness against him? Surely not. It is evident, then, that the Jewish law was only a less refined statement of the higher law which we now recognize, under which our covenant places us. It is therefore in perfect harmony with all other features of this, our higher law, to find that we have also a higher rest than had the typical Israel. Ours is not merely a rest of body: it is a rest of heart, a rest of faith, a rest from our own works as means of justifying ourselves before God, and a rest in the perfect work of Christ our Lord as the perfect law keeper, making full satisfaction for all our imperfections.

It is by this resting (keeping Sabbath) in him, controlled by the spirit of love, that the righteousness of the law is fulfilled in us who walk not after the flesh.--EDITOR.]

===================

page 176

INDEX FOR ZION'S WATCH TOWER.

VOL. XII., 1891.

JANUARY.--

View from the TOWER.....................................Page 1
From Glory unto Glory (Poem)................................ 5
Thoughts for the New Year (Our Talents, Their Use).......... 6
The Throne of His Glory..................................... 10
An Important Question....................................... 13
Reply by the Editor... 14
Meetings in Toronto... 14
The Anniversary Supper...................................... 14
Extracts from Interesting Letters........................... 15
Allegheny Church Meetings................................... 15

FEBRUARY.--

View from the TOWER... 17
Notices... 21
I am the Way (Poem)... 22
The Prince of This World.................................... 22
Your Righteousness.. 26
The Kind of Punishment...................................... 28
Extracts from Interesting Letters........................... 29

MARCH.--

The Coming Anniversary Supper............................... 33
At All Times (Poem)... 43
A Jewish Kingdom Proposed................................... 44
As Viewed by Others... 45
Harvest Work and Meetings in Canada......................... 46
The Plank Bears... 47

APRIL.--

Acceptable to God... 49
The Jewish Hope (Poem)...................................... 51
Jerusalem Reviving.. 52
Strong Delusion... 53
A Criticism... 56
Progressive Japanese.. 62
Rogue Catch Rogue... 62

Special Notices.. 63
Extracts from Interesting Letters........................... 63

MAY.--

View from the TOWER.. 65
Joseph Rabinowitsch and Israel.............................. 69
A Seasonable Word on "Christian Science."................... 71
A Voice from the Jews...................................... 76
Items of Interest... 77
Extracts from Interesting Letters........................... 78

JUNE.--Special Issue--Millennial Dawn, Vol. III.

JULY.--

View from the TOWER... 81
Presbyterian Creed Revision................................. 87
Your Representatives Abroad................................. 95
Special Notices.. 96

AUGUST.--

View from the TOWER (Dr. Briggs' Doctrine).................. 97
Deliverance (Poem)..108
God is in the Midst of Her..................................108
Items of Interest...109
New Tracts..110
Jewish Items..111

SEPTEMBER.--

View from the TOWER (Perilous Times at Hand)................113
Temptations...118
What of the Night? (Poem)...................................119
The Prophet Like unto Moses.................................119
Jewish Population of Russia.................................125
Letter from Russia to the Church at Allegheny...............126

OCTOBER.--

View from the TOWER (As I have Loved You)...................129
Renew a Right Spirit (Poem).................................134
Divine Love and Human Reciprocation.........................134
The Bond of Perfectness.....................................139
Arrival of Bro. and Sr. Russell.............................141
Mr. Gladstone on the Bible and Science......................142
Extracts from Interesting Letters...........................143

NOVEMBER.--

View from the TOWER (The Harvest Field Abroad)..............145
Further Complications for Presbyterianism...................151
Living for Jesus (Poem).....................................152
Russia's Chastisement.......................................152
Farmers' Alliance Circulars.................................153

The Blood of Jesus..158
Extracts from Interesting Letters...........................158

DECEMBER.--

Great Cause for Thanksgiving................................161
The Anglo-Israelitish Question..............................163
Verbal Inspiration..167
The Dearest Name (Poem).....................................168
A New Government for Palestine Proposed.....................168
Hell or Annihilation..171
Special Items to Regular Readers............................173
Extracts from Interesting Letters...........................174

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

THIS JOURNAL TWICE A MONTH DURING 1892.

Some of our readers, forgetting or failing to notice the change of the TOWER to a semi-monthly and the increase of the price to $1.00, have sent 60 cents, as last year. Such will please correct the matter at their earliest convenience. We prefer to have all subscriptions end with the year.

NEW SUBSCRIBERS--TRIAL ORDERS, ETC.

To those who feel an interest in the Truth and in the WATCH TOWER as an exponent of it, we offer the suggestion that now is a convenient season to invite their friends to become subscribers for it. We will accept of three or six months' subscriptions, so as to facilitate such new trial orders and also for the convenience of any whose circumstances hinder them from paying for the entire year in advance.

DAWN, VOL. II., IN GERMAN, NOW READY.

Our German readers will be glad to see this announcement, as some of them have long been wanting it for themselves and their friends who cannot read the English fluently. The price will be 35 cents per copy in paper covers, and 50 cents in leatherette binding. (Colporteurs will be supplied at half price.)

The credit for this work belongs to our dear Brother von Zech, who also translated the first volume and who is now the owner of the plates and the publisher of both volumes in German. Address all German orders, therefore, to Otto von Zech, Euclid Ave., Allegheny, Pa. However, should it ever be more convenient for you to enclose an order for German books with your letter or orders to the TOWER PUB. CO., do so, on a separate sheet, and we will take pleasure in handing it over to Brother Zech.

By the way, we notice that the German paper published by Brother von Zech, The Harvest Sickle, will hereafter be a semi-monthly--price one dollar a year.

OLD THEOLOGY TRACT NO. 11.

THE "TABERNACLE SHADOWS OF THE BETTER SACRIFICES" has been delayed considerably by a printers' strike; nor can we yet promise it definitely. It, like "The Wonderful Story," will be a special issue, and will be sent only to those who subscribe for it--price 10 cts.

DAWN, VOL. I., IN LONDON.

Colporteurs in Great Britain and Ireland will be pleased to learn that they can now be supplied with MILLENNIAL DAWN, VOL. I., in packages of 5, 10, 20 or multiples of these, at colporteurs'

rates, 7d. per copy--including carriage.
Address ELLIOT STOCK, No. 62 Paternoster Row,
London, England.

----

page 2

Do not forget the Missionary Envelopes. We have a new lot and supply them now at the reduced price of 25 cents per hundred, and 2.00 per thousand. This includes delivery to you at your Postoffice.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch Street, Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching every Lord's-day afternoon at 3:30 o'clock. A Question Meeting at 7 p.m., at which all reverent Bible subjects are entertained, is followed by a Social Meeting at 7:45.

Preaching in German by Bro. Zech, 10:30 a.m.

===================

R1347 : page 3

VOL. XIII.   JANUARY 1, 1892.   NO. 1.

VIEW FROM THE TOWER.

HOME AND FOREIGN MISSIONS.

In traveling abroad during the past Summer, one important object was to learn by actual observation something of the present condition and progress of Foreign Mission work, and to this end, had time been at our command, we would have liked to extend our tour a little further across the seas to India. However, we had opportunities in Turkey, Syria, Palestine and Egypt, which may be justly regarded as fair samples of foreign missionary effort and success. And those observations have led to a careful reconsideration of the entire subject of gospel missionary work both from the standpoint of Scripture testimony and from the standpoint of human theory and practice. Our findings upon the subject we submit to our readers.

Foreign Missions, i.e., efforts to reform and proselyte barbarous peoples, have been popular among Christian people since the third century; but, strange as the statement may at first appear to many, we have no record of such efforts being made by the Apostles or under their direction during the first century. This, however, was not because the gospel is not free to all--barbarian or Scythian, bond or free--but because the apostles found plenty and more than they could do to spread a knowledge of the gospel among the civilized Jews and Gentiles, and found no time, therefore, for going among the barbarous and uncivilized, though they never passed by the poor, the slaves, or any class manifesting "an ear to hear" the truth. They evidently expected to find and did find more with "ears to hear" among those civilized peoples who had "their senses exercised by reason of use." Having right ideas concerning the work of the Gospel age, their efforts were always expended upon the most hopeful material. No doubt, had the time ever come when all the civilized peoples had been thoroughly evangelized and indoctrinated, they would have extended their efforts as far as possible--even to the barbarians. But that condition of things was not reached in their day, and some of us believe that it is not reached even yet.

True, the Apostle to the Gentiles went on so-called "missionary journeys" for years, in the cities near the Mediterranean sea, but those were not "Foreign Missions" in the sense that this term is now understood. The peoples whom he visited, so far from being barbarians, were the most civilized and cultured peoples of the world. Nor can it be said that he did this because there were no barbarians; for Africa with its millions was just alongside his home; and some of the islands of the Mediterranean had plenty of uncivilized people or "barbarians," too. Yet the Apostle went past these to the chief cities of the world--to Athens and to Rome, the centers of civilization and education --when he went to preach the gospel.

On the contrary, however, the book of the Acts of the Apostles--a history of the mission work of the first century--although it tells us of Paul's shipwreck upon the island of Melita,

R1347 : page 4

inhabited by "barbarians," among whom he was obliged to spend the three winter months, and of how he healed the sick among them, tells us not one word about any missionary effort made among those "barbarians," nor of any converts or church left there when he journeyed onward in the Spring.

It is common at Foreign Missionary meetings in this day to represent the barbarians as stretching out their hands to Christians and saying, "Come over and help us!" as in a dream the Apostle Paul saw a man of Macedonia calling him. And this generally passes for a good parallel illustration, because people forget that Macedonia, instead of being in "darkest Africa," was that region lying northward of Athens and in every way one of the most civilized states of the world at that time. It was among these intelligent people that the Apostle labored so successfully, establishing the truth among the noble people of Thessalonica to whom he afterward wrote two of his noted epistles. There, too, he founded another congregation among the yet more noble Bereans, and there also another congregation at Philippi, to whom another of his noted epistles was afterward addressed.

The fact that some of the Apostle's converts were "slaves" counts nothing against their intelligence, for the slaves of the rich were often hostages taken in war, and were frequently as well or better educated than their masters. It is plain, then, that the missionary efforts of the apostles were made among the most intelligent of their day, and not among the barbarians.

It may be urged that our Lord's command was, "Go ye into all the world and preach the gospel to every creature."* But this expression has gradually come to have a very different meaning from what the apostles could have understood it to signify. To them it meant substantially this: I have heretofore confined my own efforts and yours to the Jews, and would not permit you to preach to the Gentiles; but now the Jewish or Law Dispensation is at an end; the middle wall of partition between Jews and Gentiles is broken down; and now, therefore, I instruct you to preach the good tidings without respect to race--to any and every creature who has an ear to hear it.

That the Apostle Paul so understood our Lord's teaching is proved by his conduct: he preached the gospel to all who would hear him --to the Jew first and also to the Greek--and was "willing to preach the gospel" to the people of Rome also, although they were less intelligent than the people of Achaia and Macedonia (Greece). But while such fields for usefulness among intelligent peoples were open, he evidently was unwilling to go on a modern foreign missionary tour amongst degraded barbarians totally unprepared for the "high calling," which alone, Paul knew, was the divine call due to be given during the Gospel age.

Nor would it have been right for the apostles, as wise master-builders, to spend their efforts upon the unfruitful barbaric fields while a more fruitful one lay open. They were bound to remember the other injunctions of the Word--that the gospel is to be preached "to the meek" (those ready to be taught) and to "him that hath an ear to hear"--a desire to know God's plan. They knew, too, that the present "high calling," so far from being a call of the world, is a call for the purpose of selecting from the world a choice "little flock" to be the bride of Christ and his joint-heir in a glorious kingdom, to be established for the blessing of the whole world during an age to follow--the Millennium or thousand years reign of Christ for which he taught us to pray "Thy Kingdom come, thy will be done on earth as it is done in heaven." Consequently, when once they had presented the subject clearly, if the hearers scoffed, the apostles did not coax or urge and plead with them, but sought for others having "ears to hear," concluding that, for the time at least, such as rejected their message were unworthy of the knowledge and the call. See Acts 28:22-31.

In the second and third centuries, when the gospel message became well known in the civilized

---

*These words are omitted by oldest Greek MSS.

R1348 : page 4

parts of the world (Italy and Greece), zealous Christians began to branch out, carrying the gospel to what is now Germany, the people of which were gradually becoming more civilized and intelligent. But it was not until about the fifth century, when the doctrine of the eternal torment of all not believing in Christ had been

R1348 : page 5

generally accepted, that foreign missions among the barbaric races became popular.

This unscriptural doctrine, that all who do not accept of Christ in this present life will be everlastingly tortured, is still the unholy, inglorious and God-dishonoring basis of activity on behalf of the heathen in the present foreign missionary enterprises.

We are not sorry to see time and money spent upon the poor, ignorant barbarians; but we do sincerely regret that they should be so spent as to add to their superstitious fears. If this money and time were spent in teaching the uncivilized and half-civilized peoples the simple arts of civilized life--how to build, how to sew, how to cook, and how to live comfortably upon their meager incomes, it would be a good work; and if in addition they were taught the truth regarding the Lord's plan, or even given the Bible unexplained, it would be a still better work. But when little is done except to pervert the gracious promises of the Bible, it would be far better if the heathen were left in their former darkness until the true, pure sunlight of the Millennial Kingdom shall reach and bless them all.

To imagine, however, that all the missionaries or all who give for the support of missions do so because of the belief that the barbarians will all go to eternal torment except such as learn of and accept Christ would be a mistake. Many have clearer heads, and the hearts and hopes of others are better than their heads. A few probably go abroad as missionaries for the glory and novelty of the thing, and because their support there is guaranteed, while here it would be precarious; but the majority, we are glad to believe, go forth with a sincere desire to do good in the name of the Lord. They go because they think it is the best way of serving the Lord. They see the civilized world full of churches and pastors, and hence look beyond for fields of usefulness. They do not consider intelligently enough the doctrines of these churches, and perhaps blindly give assent to the one proposing to send them out, not considering how much of error they go forth to bind upon the heathen, nor that a better work would be to get themselves right with God and his Word, and then to help other members of the body of Christ at home into the true light and life of entire consecration and holiness.

Likewise with the moneys donated for this cause: While much of the missionary funds is collected in a sectarian spirit, each denomination striving not to be outshone by others; and while a few of the contributors probably give to missions to be seen and approved of men, no doubt the great majority give from noble, good motives--unto the Lord, to do good to fellow creatures--not considering, and in some cases not knowing, how much more necessity there is at home for their every talent in feeding, purifying and clothing the multitudes, both spiritually and temporally.

Present Protestant missionary efforts may be said to date from A.D. 1792, although the Moravians and others in a small way did considerable before that. To say that no good is accomplished by these missions, their pastors and teachers would be an untruth. They are doing good, although in a different way and to a much less degree than is generally presumed. Take, for instance, Syria: were it not for these Protestant missions, the Roman, Greek and Italian Catholic Missions and the Mohammedan and Jewish Missions, the natives would be almost destitute of educational and civilizing advantages. As it is, they are compelled to swallow a certain amount of some of the religions offered them, in order to get a little schooling; and very little of any religion or schooling does them. They are naturally cunning and quick to learn first principles, and want no more. But so far as the real work of the Gospel age is concerned--the finding of the saints, the Lord's jewels--the foreign mission work seems to be a total failure. For that matter, however, there are few such "jewels" found in any field of labor: we merely point out that very few of these jewels are to be found among the "barbarians," except among the missionaries themselves.

We had the opportunity of visiting the chief and oldest Mission Station of Syria, at Beyrout. It is one of the most prosperous Protestant Missions and will consequently afford a good illustration of general mission work.

R1348 : page 6

When we were there most of the missionaries had gone up to Mt. Lebanon to spend the summer, but we ascertained the following from those in charge. (1) The printing office has become self-supporting or better, and is now separated from the American Mission. (2) Beyrout represents twelve branches of Protestant work--American, English and German, including several denominations. (3) It has a full force of teachers and Doctors of Divinity. (4) Its schools make the principal showing. (5) During 1890 the total number of children under instruction was 15,473; and of these the various Protestant institutions had 3,090; the remainder, 12,383, being under Catholic, Jewish and Mohammedan instruction.

Our conclusion was that the missionaries so engaged there are investing their time and talents to poor advantage, and where harvest is sure to be meager, if indeed under the Lord's scrutiny it amounts to anything in the real mission of the present age--the selection of the "little flock" of saints who, as Christ's Bride, will be his joint-heir in the kingdom to come, whose mission will then be to bless all the families of the earth. But although teachers in the secular schools of the United States are doing a similar mission work with even better prospects of success, because of the better element they labor with, we should and do esteem many of these earnest teachers of the semi-civilized and barbaric children very highly for their works' sake, for their self-denial and devotion to principle, even though those principles be founded upon human traditions and misinformation concerning the Lord's plans for the present and for the coming age. They are laboring in a field almost, if not altogether, barren of fruit such as the Lord is now seeking; and are trying to do before God's time, under great difficulties, a work which the Lord will accomplish thoroughly very soon. While the Lord no doubt accepts every sacrifice and every good deed done in the name of our Savior, and will give some reward to all such servants, we feel like saying, as we look at the fields of Christendom, white already for harvesting, and see that the harvest is great and the laborers few-- Oh! dear, consecrated co-laborers and co-sacrificers, would that you could see the more excellent way of God, and engage in the harvest work of the Gospel age instead of laboring fruitlessly before the time to sow and plant for the work of the next age, before the improved machinery for so doing is ready, and while our Master is saying in this harvest which is to the end the Gospel age, as he said in the harvest or close of the Jewish age: "Go ye also into my vineyard," and "I send you forth to reap." He that reapeth receiveth wages and gathereth fruit unto everlasting life. So surely as the harvest work is the Lord's work, that should be the mission and the only mission of all who appreciate the privilege of being co-workers with him. So surely as he is now saying, "Gather together my saints unto me, they that have made a covenant with me by sacrifice," so surely all who desire to serve and obey should engage heartily in that work. So surely as he declares that this is the time for the sealing of his servants in their foreheads (intellectually) with present truth, so surely all who get sealed themselves will desire thus to bless others and to obey their King. However, we must not imagine that all missionaries are saints, and must remember that the harvest-truth is only for the holy and meek, the few, while many who have done "many wonderful works" in Christ's name shall be rejected as unworthy a place in the kingdom.--Matt. 7:21-23.

But, while we would discourage saints from going abroad on such missions, we would not advise the return of foreign missionaries, but, rather, calling to mind the Apostle's words (1 Cor. 7:20), would advise that, after getting sealed in the forehead with an intellectual appreciation of the truth of God's great plan, they stay abroad and seek the ripe wheat, the humble and fully consecrated saints among the missionaries (or among the native converts, if they find such), and in return seal them and gather them into oneness with the Lord and his plan. But be not discouraged if you find few "jewels."--Mal. 3:16-18,1-3.

Our opinions concerning Foreign Mission work were by no means altered by our visit to the headquarters of the American Mission for Turkey, in Constantinople; nor yet by our visit

R1348 : page 7

to the English Church Mission among the Jews in Jerusalem; nor by our visit to the British Syrian Mission in Jerusalem.

We found the Missionaries (such as we met, several having gone to the mountains for the summer) such as are ordinarily met with in the pulpits of the United States and Great Britain. And in Jerusalem we heard a very good discourse in good English from an Episcopal minister. It was delivered in a neat church building, fitted up in good style and with a fine pipe-organ, to an English congregation of about thirty-five persons aside from the choir-boys. For this congregation it required three missionaries to officiate, and the fourth, the bishop, was at Hebron for the summer.

R1349 : page 7

To us it seemed that those missionaries had missed their calling; for the three seemed to do less than any one of them might have done, had the proper spirit for such work been combined with a proper appreciation of the opportunities at their hand.

To be adapted to work in such a field, or in any field, for that matter, one should first of all have that spirit of the Master which, seeing the multitude in ignorance, is "moved with compassion toward them." As, on our way back to our hotel, we saw poor Jews misled by the Talmud, and poor Arabs misled by the Koran, and poor Greek and Roman and Armenian Catholics misled by their priests, and then thought of these Protestants, more intelligent, but without either the truth or the spirit of it necessary to bless the others, we felt sad for the moment; but soon we were thanking God that his gracious plan would ere long rectify all these blind mistakes caused by false doctrine.

We would have loved to learn the language and to have spent the remainder of our days among those miserable people, helping to uplift them, but remembered that the "harvest" work is much more important, in order that the already called-out Bride of Christ may make herself ready for the marriage, and then, under more favorable conditions than the present, and backed by kingdom power, she with her Lord and his spirit may say to those and to all the poor distressed ones of earth--Come to the water of life!--Rev. 19:7; 21:17.

Finding that the natives generally had little respect for either Protestant or Catholic missionaries, we inquired of our guide, himself a Christian, why it was so. He replied, Ah! sir, no wonder: these priests and teachers are too far above the people. For instance, fancy, if you can, the Lord Jesus going through the streets of Jerusalem in patriarchal robes, and preceded by two men, one crying, Oh--ah! Oh--ah! (Clear the way!) and the other carrying a whip to enforce prompt obedience. Can you wonder that the people do not respect such religion? And it is the same with bishops of the Church of England as with the others.

Upon inquiring at the hotel the route to the residence of the Rev. Ben. Oliel, whose card, posted in the hotel corridor, indicated that he was the Presbyterian Missionary, we were told the direction to take; but, said our director, he will not be known by that name among the people. Ask for Habish and any of the natives can point you to his residence. Before starting we inquired the meaning of Habish, and were told, That is Arabic for "turkey-cock:" the gentleman has so pompous an air that the natives know him as Habish. Our readers will not wonder that we turned our steps in another direction, and were pleased to find a native pastor preaching to a congregation of natives--mostly young men connected with the printing and other departments of the mission work.

As we returned through England and the United States, where the money is furnished to support these missions, we said to ourselves, Alas! how strange that while thousands of lives and millions of money are given freely to civilize the heathen and to misinform them concerning the divine character and plan, so little is being done for the ignorant and depraved at home in all the large cities (into which the most degraded classes from all nations are being dumped continually); and how few lives and dollars, comparatively, are consecrated to the grand mission of proclaiming the "gospel of the Kingdom"--"good tidings of great joy, which shall be unto all people."

Before leaving this subject of mission work we must notice a very emphatic statement by our Lord, as follows--

R1349 : page 8

"THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME."--MATT. 24:14.

This language is so pointed and so emphatic that it will not do to treat it lightly, as some do who claim that the "gospel of the Kingdom" may be anything else than what its name would indicate. The word gospel, here, is emphatic in the Greek, and so is the word kingdom. It is not any and every good message, but a special one--This good message of the Kingdom--which must first be preached before the end of this age.

We ask whether this has yet been done, and reply, No. That which is generally preached under the name gospel has little in it that is really good tidings, and nothing whatever in it about the Kingdom that our Lord promised should be "set up" in the end of the Gospel age, to bless all the families of the earth during the Millennial age.

Catholics and Protestants, although they use our Lord's prayer, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven," do not expect such a kingdom, and hence are not preaching it in all or in any of the nations of the world. Roman Catholics claim that their church system is the Kingdom of God, and that this kingdom came or was set up in authority back in the sixth century. And on the strength of this they have for centuries claimed the right to govern the world politically and religiously. Protestants, while rejecting some of Rome's errors, held on to this one in part, and claimed that they and the so-called

Christian governments of Europe constitute the Kingdom of God set up in power--they know not exactly when or how. Their error, however, is sufficient to keep them from preaching this gospel of the Kingdom.

Thus this work is still open to be done and can be done by no others than those who know something of these good tidings of the Kingdom.

Brethren and Sisters, the fewer there are to do this work the greater is the opportunity and privilege of those who realize the situation, and desire not only to be at work, but at work doing what our great Chief Reaper has instructed us to do in accordance with his plan and his message.

We are not calling for missionaries to go to foreign fields, where they would have comparatively little opportunity for preaching the Kingdom gospel. We believe that the Lord is blessing and will yet more bless the printed page and use it in this service. Thus you can be at work here in the richer fields, reaping the ripened saints and sealing them with the truth, and at the same time co-operating in sending forth in the name of the Lord this gospel of the Kingdom. It is already reaching and blessing some in foreign lands, and they are mostly missionaries who in turn tell the good tidings to others hungry for the soul-satisfying portion of meat in due season.

Let us not be discouraged by the comparative smallness of the number interested or the comparative smallness of the funds at our command, for "Greater is he that is for us than all they that be against us." Our Redeemer and Lord is at the helm, and the work, as he has planned and declared it, will be done. The only question for us is, How great a share in that work may we each have. Labor in the cause of this gospel of the Kingdom will not bring honor among men, but it will bring honor from above and from all the little flock in full sympathy with the divine arrangement.

Let us take fresh courage for 1892, and, girding up the loins of our minds, run patiently the race, looking unto Jesus.

PREACHING THE GOSPEL OF THE KINGDOM DURING THE PAST SIX YEARS.

The handful of harvest laborers and the money at our disposal seem insignificant in contrast with the hundreds of missionaries and the millions of dollars spent by Catholic and Protestant societies in their support and in publishing abroad the doctrinal errors handed down from

R1349 : page 9

the dark ages, which tend to pervert and subvert the teachings of the Scriptures. And yet such is the zeal which the "present truth" inspires that "A little one is able to chase a thousand, and two to put ten thousand to flight." (Deut. 32:30.) Although few, and untitled, and generally without great worldly learning--in these respects resembling those sent out by our Lord with the Kingdom message at the first advent--the faithful band of harvest workers is busily engaged (some giving all their time and others able to give only a portion of it) in seeking out the "wheat" class--the sickle of truth which they bear separating "the wheat" from "the tares."

Few know these Colporteurs as the Lord's real representatives, or recognize that dignity which the Lord sees in their humility and self-sacrifice. Missionaries? No, say the world and the nominal Church, ours are the missionaries, who go to foreign lands. Yes, says the Lord, these are my missionaries, charged with a grand mission--to "Gather together my saints unto me; those that have made a covenant with me by sacrifice." "They shall be mine, saith the Lord, in the day when I come to make up my jewels."

Ministers? No, say the world and the nominal Church, only ours who wear "clerical" garments and preach from our pulpits are God's ministers. Yes, says the Lord, My servants (ministers) they are because they serve me, dispensing present truth to my household. I have sent forth the message which they bear. He that despiseth them despiseth me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of me. "My sheep know my voice."

During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown up so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion on last leaf of the November TOWER have been

R1350 : page 9

so encouraging that we have concluded to report each January hereafter, good or bad. We accordingly report now the Tower Missionary

Work in spreading the Gospel of the Kingdom for the six years past.

ZION'S WATCH TOWER TRACT SOCIETY

SECRETARY'S REPORT

FROM JAN. 1, 1886, TO DEC. 1, 1891.

EXPENDITURES:	
Paid balance, debt, owing January 1st, '86,	$ 516.17
Expended in publishing and circulating Tracts and sample copies of Z.W. TOWER and in sending TOWER to the Lord's poor,..............................	8625.03
	9141.20

RECEIPTS:	
From Old Theology Tract subscriptions,...	$1113.63
From Tract Fund Donations.................	8017.57
	9141.20

It will thus be seen that we started Dec. 1st, '91 with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would have shown a debt owing, but five friends of the cause subscribed the balance so as to permit us to start the new fiscal year, beginning December 1st, free from debt.

The results of the above expenditures will be of interest and will, we believe, show a very economical use of the means.

Tracts published and distributed,...........	841,095
Representing--as usually stated--in pages,.	14,874,240
Copies of Zion's Watch Tower aside from those sent to subscribers,.................	395,000

THE DAWN COLPORTEUR WORK.

While this branch of the service is kept separate from the Tract Society's Work, and is, as far as possible, run upon a self-supporting basis, it is the purpose to give during the present year the extra assistance necessary to enable some to enter this service who manifest an ability for it but who need a start, or whose dependent families make needful some extra provision to enable them to continue in the work.

Of all the means in use for preaching the good tidings of the Kingdom, this work yields the most favorable results; and we praise God that he is sending more laborers into this harvest work, and that those already in it give evidence

R1350 : page 10

of being so filled with the spirit of the gospel and so consecrated to its service. The circulation of the MILLENNIAL DAWN in its three volumes during the past twelve months has reached nearly 85,000 copies; and these have been circulated almost exclusively by the Colporteurs--including under this name not only those who give their entire time to this work, but also those of you who are doing what you can in a humble, quiet way about your homes--selling, loaning or giving books to such as have an ear to hear the Truth. While congratulating you all and ourselves upon the results of our united efforts under our dear Master's blessing and guidance, we start upon another year hoping for still greater blessings in his cause and name. The statements on the printed slips in November TOWER of what you hope to be able to do in this cause during the year beginning have been very helpful and encouraging to us; and the kind words accompanying were no less appreciated --assuring us as they did that you are glad to be reminded of the Apostles' advice on the subject, and to be thus assisted in ordering your affairs to the Lord's praise.

R1353 : page 10

"THE VOICE IS NIGH THEE."

"Where art thou, Lord?" we sometimes cry
    From hearts with pain and anguish riven,
And wonder in our sorrow why
    No answer comes from his far Heaven.
Filled with our grief, we do not know
That softly, gently, through our woe,
His voice is whispering tenderly,
"Lo, I that speak to thee am He."

"Where art thou, Lord?" we sometimes say,
    As clouds of unbelief and doubt
Sweep darkly o'er our onward way
    And crowd his loving presence out.
We shrink back as they draw more near,
And, looking at them, do not hear
His voice still saying lovingly,

"Lo, I that speak to thee am He."

"Where art thou, Lord?" we've sometimes said,
As error, all the wide world through,
Stalks onward with triumphant tread
And crushes down the just and true.
We catch the sound of strife and fear,
But, through the discord, do not hear
That sweet voice sounding steadily,
"Lo, I that speak to thee am He."

"Where art thou, Lord?" we sometimes sigh,
From beds of weariness and pain,
The while his husbandmen go by
To gather in his fields of grain.
And longing with them forth to go,
We miss his gentle accents, low,
That through our pain would constantly
Say, "I that speak to thee am He."

"Where art thou, Lord?" some glorious day
We'll ask upon the heavenly shore,
As 'mid the angel hosts we stray,
Our pilgrim journey safely o'er.
Our hearts will find no resting place
Until before his glorious face
The blessed words to us shall be,
"Lo, I that speak to thee am He."--Selected.

===================

R1350 : page 10

THE EVIL WHICH GOD CREATES.

"I form the light and create darkness; I make peace and create evil."--Isa. 45:7.

In view of the blasphemous explanation now being given by some, of this passage of Scripture, we are reminded that this is but a fulfilment of the divine forewarnings through the apostles and prophets. In this connection we notice that Paul says, "Perilous times will come" (2 Tim. 3:1); and then he describes at great length the class of men from whom we are to expect the perils. And that we might at once recognize them so as to have nothing whatever to do with them, he adds, those "Having the form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5.) The importance of this admonition will be seen when it is understood that Jesus' death is made the power or source of godliness to them that believe. In harmony with this view Paul says, "I declare unto you the gospel which I preached unto you...by which also ye are saved...unless ye have

R1350 : page 11

believed in vain...how that Christ died for our sins, according to the Scriptures." (1 Cor. 15:1-3.) For "Ye are bought with a price" (1 Cor. 6:20), "Redeemed...with the precious blood of Christ." (1 Pet. 1:18,19.) In this way Jesus, by the sacrifice of his life as a human being, obtained the right to mankind, having bought them from Justice with the price. This he did in order that God could maintain his Justice and at the same time receive all sinners who would come to him through their appointed substitute; for "The Lord hath laid on him the iniquity of us all." (Isa. 53:6.) Therefore those who come through Jesus are "justified freely by his [God's] grace [favor] through the redemption that is in Christ Jesus,... through his blood." (Rom. 3:24-26.) The sinner thus justified is reckoned holy or godly, having secured "the gift of [attributed] righteousness. ...For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:17,19.) Therefore Jesus' death is made the power or source of godliness. (1 Cor. 1:23,24.) Then to deny in any manner, either by word or implication, that Jesus gave up his life (died) as the price of our redemption is to deny the power of godliness. This, Paul said some would do, while they would maintain the outward appearance of being godly.

It is Peter, however, who describes more particularly the peculiarly subtle method they would adopt in thus denying the ransom. He says, "There shall be false teachers among you, who shall privately bring in damnable [destructive] heresies, denying the Lord that bought them." (2 Pet. 2:1.) He thus positively asserts that there would be teachers of falsehood right in the midst of God's people. Evidently, then, they would be formally godly--"grievous wolves" in sheep's clothing. These he says would deny that the Lord bought them. Not that they would do so openly, by word of mouth, but that they would do so in a private manner. That is, while they might profess to believe in the ransom, they would quietly introduce some false theories that would be opposed to it, or, in other words, a virtual denial that the Lord bought them.

These inspired forewarnings we now see were not in vain; for the false teachers are now here, and are doing exactly as foretold. This is fully exemplified, in that the words of our text are now being used as authority for charging God with being the author of sin and wickedness. This theory, while blasphemous in itself and opposed to both reason and Scripture, is in addition, as we shall see, a denial of the ransom. Now, if God be responsible for the introduction and continued existence of sin, then the commission of sin is excusable, and then Adam and his posterity would undoubtedly be irresponsible, having had no choice in the matter.

Further, under such circumstances God could not have commanded the man to obey a given law. Not being in any way, then, amenable to law, he could not possibly be a transgressor of law, and therefore he could not have committed an offence against justice. As a sequence, there would be no necessity for Jesus as the Redeemer, and of his death as the price. For unoffended justice could not require satisfaction, i.e., a ransom or corresponding price. In this way, this subtle and God-dishonoring theory denies the Lord that bought us. In addition to this, by getting rid of the penalty (for where there could be no transgression there could be no penalty inflicted), it holds out a false hope that all must eventually be saved.

The whole theory is decidedly unreasonable, and is opposed in every particular by the testimony of God's Word; and further, there is not a particle of authority for it in our text. That the evil here referred to by the prophet is not sin, but calamity, is shown by the context and the contrast drawn between peace and evil. The chapter opens with the statement that Cyrus is the Lord's anointed to subdue nations. Then, continuing, God promises him (verse 2) "I will go before thee" (verse 3) "I will give thee the treasures of darkness... that thou mayest know that I the Lord... am the God of Israel." (Verse 5) "I am the Lord and there is none else; there is no God beside me: I girded thee." (Verse 6) "That they may know...that there is none beside me." (Verse 7) "I form the light and create

R1350 : page 12

darkness; I make peace and create evil: I the Lord do all these things." The subject of the prophet is thus evidently continued, inclusive of the seventh verse, and here the word "create" is used twice, and undoubtedly in the same sense. For as darkness may be said to be created by the withdrawing of light, so also the evil referred to may be said to be created by the withdrawal of the restraint and protection that afford peace. Now, however, God was about to withdraw these and inflict chastisement. To this end Cyrus was exalted to power, as stated, that he might know that Jehovah was the God of Israel, for the sake of the Jewish captives then in Babylon, and also that the idolatrous nations might know, by the calamities (evils) inflicted on them, and the overthrow of their man-made gods (to whom they would vainly appeal for deliverance), that there was no God beside the God of Israel.

[Rather, we would suggest, Israel had already experienced adversity and captivity to Babylon (evils) as the result of the withdrawal of the Lord's protecting care, because of their idolatry; and now that God's time had come for their return to his protection and favor in their own land, he would have Cyrus know that his accession to power was not accidental, but of divine arrangement, for the purpose of returning the Israelites to their own land. God would have Cyrus recognize him as the supervisor of his people's affairs.--EDITOR.]

That this is the meaning is clear, and in this sense the word evil and its Hebrew equivalent, "ra," are repeatedly used by Moses and the prophets. For example, it is recorded that Lot said "I cannot escape to the mountain, lest some evil take me and I die." (Gen. 19:19.) Here it is evident that Lot feared that he would receive bodily injury or be killed; and these are called "evil." Again it is said, "The Lord will put none of the evil diseases of Egypt upon thee." (Deut. 7:15.) Here bodily affliction or diseases are called "evil." Again, the Israelites "Forsook the Lord and served Baal." "And the anger of the Lord was hot against Israel, and he delivered them...into the hands of their enemies." "The hand of the Lord was against them for evil...and they were greatly distressed." (Judges 2:13-15.) In this case Israel sinned against God, and he suffered their enemies to make war on them and spoil them; and this calamity is called "evil." Further, the Hebrew word ra, rendered evil, is also translated as follows: Adversity: "Ye have this day rejected your God who saved you out of all your [ra] adversities." (1 Sam. 10:19.)

Afflictions: "Many are the [ra] afflictions of the righteous." (Psa. 34:19.) Trouble: "In the time of [ra] trouble he will hide me." (Psa. 27:5.) Hurt: "I will deliver them for their [ra] hurt." (Jer. 24:9.) Distress: "Ye see the [ra] distress we are in, how Jerusalem lieth waste." (Neh. 2:17.) Harm: "Look well to him and do him no [ra] harm." (Jer. 39:12.) It is also translated "misery," "calamities," "ill," "sorrow," and many other words.

It will be seen, then, by the use of the word, as well as by the connection in which it is found in our text, and the contrast there drawn between peace and evil, that not sin, but calamity, is meant. There is, therefore, as we have said, not a particle of authority in our text for the blasphemous, God-dishonoring theory of these false teachers. On the contrary, in marked contrast with this vile charge are the repeated and pointed declarations of God through his holy apostles and prophets; for they all bear witness to the holiness of his character, and of all his works and ways. For example: God exhorted the people of Israel through Moses, saying, "Ye shall be holy, for I am holy." (Lev. 11:44.) And through Peter he exhorts the Gospel church, saying, "But as he which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15,16.) By Isaiah (who wrote our text) God is called "the Holy One" thirty times, and once he emphasises it by adding, "Holy, holy, holy is the Lord." But if these theorists be right, the prophet was guilty of inconsistency and falsehood. Again, David records that "The Lord is righteous in all his ways (acts) and holy in all his works." (Psa. 145:17.) Now, it is clear that he could not be holy in all his works if he were the author of sin and crime. Further, Jeremiah says, "The Lord is

righteous." (Lam. 1:18.) And Samuel testifies that, "As for God, his way is perfect." (2 Sam. 22:31.) And still further, "Thus saith the Lord:...let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment and righteousness [not wickedness] in the earth; for in these things I delight, saith the Lord."--Jer. 9:22,24.

This exhortation and this glorious expression of God's character should inspire unbounded confidence, and bring lasting comfort to those who honor and love him. It should likewise, by making the folly of those who dishonor him apparent, bring them shame and confusion of face. Not only is he thus over and over declared righteous and holy, but he is also proclaimed "A God of truth and without iniquity." (Deut. 32:4,5.) Also "A just Lord, and will not do iniquity."--Zeph. 3:5.

Habakkuk testifies that "Thou [God] art of purer eyes than to behold [i.e., with approval] evil, and cannot look [denoting his abhorrence] upon iniquity." (Hab. 1:13.) James says, "God cannot be tempted with evil, neither tempteth he any man." (James 1:13.) And the Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18.) Again he says, "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee: thou hatest all workers of iniquity." (Psa. 5:4,5.) Then with David we would say, "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." (Psa. 97:12.) "Give thanks, ...make known his deeds,...talk of his wondrous works, glory ye in his holy name." --1 Chron. 16:8-10.

But the advocates of this God-dishonoring theory prefer to reverse all this; for they rejoice and give thanks at the remembrance of his unholiness (?): they make known his evil (?) deeds, talk of his evil (?) works, and glory in giving him an unholy name. But their folly should be manifest to all; for the evidences are overwhelmingly conclusive that God has not corrupted mankind, but that "They have deeply corrupted themselves."--Hosea 9:9.

S. O. BLUNDEN.

===================

R1351 : page 13

INTERNATIONAL S.S. LESSONS.

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

LESSON I., JANUARY 3, ISA. 11:1-10.

THE KING AND THE KINGDOM.

Golden Text:--"He shall have dominion also from

sea to sea, and from the river unto the ends of the earth."
--Psa. 72:8.

The inspiring themes of this lesson are the glorious Millennial Kingdom and the rightful King whom God hath appointed to reign in righteousness over all the earth. This is that kingdom to which our Lord referred when to his disciples he said, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29,30); that kingdom for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven;" that kingdom which he commissioned his disciples to preach, saying, "Let the dead bury their dead, but go thou and preach the kingdom of God" (Luke 9:1,2,60); and that to which some of the poor of this world, rich in faith, have been chosen heirs. (James 2:5.) It is that kingdom of which the Prophet Isaiah frequently discourses in glowing language, and which, indeed, has been the theme of all the holy prophets since the world began (Acts 3:19-21), as well as of the Lord and the apostles.

But observe that every reference to it looks to its future establishment, and makes clearly manifest the fact that it is not yet set up in the earth; for the will of God is not yet done on earth as it is done in heaven, and the heirs of the kingdom are not yet reigning with Christ. The only way in which the kingdom of God yet exists is in its embryo condition, in its incipient stage of humiliation, in which it often

R1351 : page 14

"suffers violence," and "the violent take it by force." (Matt. 11:12.) But in due time these prospective heirs of the kingdom who now faithfully endure hardness as good soldiers, will be counted worthy to be exalted and to reign with Christ when his kingdom shall be established in power and great glory. (Matt. 24:30.) Hear the promise of our glorified Lord: "To him that overcometh, will I grant to sit with me in my throne." (Rev. 3:21.) And again, "They shall be priests of God and of Christ and shall reign with him a thousand years" --"on the earth."--Rev. 20:6; 5:10.

It seems strange indeed, in view of the clear testimony of the Scriptures on the subject of the establishment of the kingdom of God in the earth, and of its glorious character and work, that Christians generally, both Catholic and Protestant, entertain the idea that that kingdom has already come, and that it has been established in the earth for many centuries. This error is not one which originated with Protestants, but rather, one which they have never outgrown. The claim was first made by the Papacy when she became popular with the world and was exalted to power, and the "Great Reformation" movement, while it touched many other doctrines, left this one unmolested; and the thoughtless indifference of Christians since those days has never discovered to them the absurdity of praying, "Thy kingdom come, thy will be done on earth as it is done in heaven," while at the same time they claim that his kingdom did come long ago, though they freely admit that his will is not, and never has been, done on earth as it is done in heaven.

R1352 : page 14

But let us observe what the Prophet here has to say of the glorious character and the extent of this dominion and of the power and glory of its appointed King, and then see if there is, or ever yet has been, such a king or such a kingdom in the earth. Hear him! (Isa. 11:1.)

"And there shall come forth a rod out of the stock of Jesse, and a branch shall grow out of his roots: And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the reverence of Jehovah; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither give sentence after the hearing of his ears. [He will not need to call up the testimony of human witnesses in any case, since his own knowledge and understanding of each man's case will be perfect.] But with righteousness shall he judge the poor, and give sentence with equity for the meek of the earth....And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."--Verses 1-5.

This glorious Branch out of the stock of Jesse we recognize as our blessed Lord Jesus, who, after his resurrection, said, "All power is given unto me in heaven and in earth" (Matt. 28:18), and who at the time appointed will take unto him his great power and reign. (Rev. 11:17.) This is "the Messenger of the [new] covenant whom ye delight in. Behold he shall come, saith the Lord of hosts." (Mal. 3:1; Jer. 31:31-34.) Oh, let our hearts truly rejoice in the blessed and multiplied assurances that he who so loved us as to give his life for our ransom is coming again to reign. "Let the heavens rejoice, and let the earth be glad;...for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."--Psa. 96:11-13.

Now in observing the character of his reign, notice First, that it will be a terror to evil doers, and that because iniquity so abounds in the world, the first work of his reign will be the smiting of the earth with the rod of his mouth and the slaying of the wicked with the breath of his lips (verse 4); for somehow the truth, "the rod of his mouth and the breath of his lips," is either directly or indirectly to bring about the smiting of the earth--the great "time of trouble such as was not since there was a nation."--Dan. 12:1; Matt. 24:21; Jas. 5:1-6; Mal. 3:2-5; 4:1.

Secondly, observe that while his reign is to be a terror to evil doers, exposing and uprooting every system and every principle of evil, both in society at large and in every individual, it will on the other hand be the consolation and joy of all the meek who love righteousness; for such shall no longer be oppressed, but shall be exalted and blessed.--Verse 4.

R1352 : page 15

Thirdly, notice that the blessings of Christ's Millennial reign will extend, not only to the establishment of righteousness in the earth and peace and harmony among men, but to the lower creatures as well, so that they will be docile and obedient to mankind, as they were originally.--Verses 6-9; Psa. 8:6-8.

And fourthly, do not overlook the blessed assurances of verses 9,10--"The earth shall be full of the knowledge of the Lord as the waters cover the sea"--full, broad, ample and deep. Ah, no conflicting creeds then; for all will be made plain and all the vain traditions of men will have perished. And in that day the Root of Jesse shall stand for an ensign of the people; to him shall the nations come to inquire, and his resting-place shall be glorious. (Verse 10.) Here, he who in verse one is called the Branch out of the root of Jesse--the Son of Jesse--is now called the Root (or father) of Jesse. And this seeming contradiction is not an accidental misstatement but a veritable truth; for though Christ was the Son of Jesse according to the flesh, he is now to be "the Everlasting Father" or life-giver to the whole human race; so that

Jesse, in the "Times of Restitution of all things," will be the son of Christ.--Isa. 9:6.

When Christ is thus exalted in the earth and men begin to realize his power and goodness, he will indeed be for an "ensign of the people," and there will indeed be a great turning to him. Men will say, "Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths....And all nations shall flow into it." (Isa. 2:3,2.) And truly "his resting-place shall be glorious"--so different from the miserable resting-places now afforded by human creeds, so aptly described by the Prophet (Isa. 28:20), saying, "For the bed is shorter than that a man [a developed Christian] can stretch himself [or grow more] on it, and the covering narrower than that he can wrap himself in it." [He knows so little of the divine plan that he is constantly subject to doubts and fears.] But the blessed resting-place which the new King will discover to all men, in making "the knowledge of the Lord fill the earth as the waters cover the sea," will indeed be a glorious resting-place. God's plan and each man's place in that plan will be clearly manifest and blessedly satisfying.

In the blessed assurance of our Golden Text, that "He shall have dominion also from sea to sea, and from the river to the ends of the earth," and all the accompanying assurances of that precious psalm, let our hearts rejoice, remembering also that when he shall appear in his kingdom, then shall we also (if faithful unto death) appear with him in glory.--Col. 3:4.

Let us not fall into that miserable delusion, which should be so apparent to every student of the Scriptures, that the kingdoms of this world, misnamed Christendom (Christ's kingdom) are in any sense the kingdom of Christ, or that they are in any sense accomplishing the work which the Scriptures under consideration point out as the work of that kingdom. Let the true saints of God, the embryo kingdom, the "heirs" of the kingdom soon to come in power and great glory, be content to be unrecognized of men and to suffer reproach and violence if need be, knowing that when it does come, it will far surpass the vain glory of these earthly kingdoms which must pass away. Such was Paul's faith; for when about to die, and looking forward to the time appointed for the setting up of the kingdom of God, he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

Judge, shall give me at that day, and not to me only, but to all them also who love his appearing." (2 Tim. 4:8.) While, then, we wait for his appearing, let us confidently and joyfully hope for the glory to be revealed in us and through us.

R1352 : page 15

A SONG OF TRIUMPH.

LESSON II., JANUARY 10, ISA. 26:1-15.

Golden Text.--"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

In this lesson we have two great cities brought to view; and the burden of the song is that the one has been "laid low, even to the dust"--i.e., utterly destroyed--while the other is established in peace and security. Jehovah is shown to be the destroyer of one, and the founder and strength of the other. (Verses 5,1.) In the symbolic language of the Scriptures a city always represents a government or kingdom.
The city here represented as securely established, and as a place of safety for all who love righteousness and truth (verse 2), symbolizes the Millennial Kingdom of God; while the city which is destroyed is the opposing kingdom of the prince of this world. In Revelation 21:2 the former is called "the holy city, the New Jerusalem," whose excellent glory is described as like that of "a bride adorned for her husband;" while the latter, in Chapters 14:8 and 18:21, is called Babylon, whose unrighteous character is described, and its sudden and violent overthrow predicted and likened to a great

R1352 : page 16

millstone cast into the sea to be found no more at all.

The time when this song will be sung is also definitely pointed out. "In that day shall this song be sung." What day? Evidently the day when the singers begin to recognize the fact that the New Jerusalem or Kingdom of God is established in the earth, and that the great city, Babylon, has been completely overthrown--the dawn of the Millennial day. Those two events will occur simultaneously, and will be recognized together, as indicated in this song of triumph.

This calls to mind the theme of our last lesson (Isa. 11:1-10), and, glancing along the intervening chapters, we see that the Prophet applies this same name, Babylon, to the great city whose destruction he predicts, and that he has much to say of its ignoble character, as well as of its doom. See chapters 13:1,19; 14:4,22; 21:9; 47:1.

The destruction of Babylon and the establishment of the New Jerusalem or Kingdom of God are ascribed to Jehovah in verses 1,4 and 5; and this is in harmony with Psa. 2:6. "I [Jehovah] have set my King [Christ] upon my holy hill of Zion." And the great day of wrath which will accomplish the destruction of Babylon is called "the day of Jehovah." "Lo, the day of Jehovah doth come, fierce with wrath and heat of anger."--Isa. 13:9.

We next notice (verse 1) that this song is sung "in the land of Judah," thus indicating what is elsewhere clearly shown, that Israel will be the first to recognize the Kingdom established.

R1353 : page 16

And they will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." --Isa. 25:9.

Having thus distinguished the cities and located the time and the singers, let us now observe the burden of this song. Concerning the great city, Babylon, they sing (verses 5,6), "The lofty city [the city formerly exalted and powerful in the earth], he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust; for he bringeth down them that dwell on high. The foot shall tread it down, even the feet of the poor and the steps of the needy"--referring to the great social troubles which will culminate in the utter destruction of all the present civil and ecclesiastical power of "Christendom:" a culmination even now greatly feared by long-headed statesmen and ecclesiastics everywhere.

But concerning the then established city, the New Jerusalem or Kingdom of God, they sing (verse 1), "We have a strong city; salvation will God appoint for walls and bulwarks." It will be a strong city of refuge within whose protecting walls all may enter who desire the great salvation which it assures.

Verse 2. "Open ye the gates, that the righteous nation which keepeth [observeth or regardeth] the truth may enter in." From Rev. 21:12

we learn that the gates or entrances of the city, which are twelve in number, are inscribed with the names of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the Kingdom of God (see MILLENNIAL DAWN, Vol. I., Chapter XIV.), that the ancient worthies from the various tribes of Israel, selected during the Jewish age, will be the visible representatives of the heavenly Kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the Kingdom.

Verses 3,4 tell of the peace and general advantages of trusting in God. Verse 7 tells how plain he has made the path of the just--"The way of the just is plain: thou makest exactly plain the path of the just."--Leeser.

In verses 8,9 they tell how, through the long night of their chastisement, when the judgments of the Lord were upon them, they still remembered the Lord and desired his favor and blessing; and they justify God in sending his chastisements upon them for their correction, because they were necessary.

Verses 10,11 note the fact that the remainder of the world have not yet recognized and submitted themselves to the new Kingdom, but that they shall yet see and be ashamed of their past course, and that God will surely destroy any who persistently remain enemies.

Verse 12 expresses their confidence in God, who has cared for them in the past and ordained peace for them now, since they have come to trust in him.

Verses 13,14 refer to the contrast of their condition under the Kingdom of God with that under other rulers or lords of the past--the evil governments and systems under which they have suffered privation and bitter persecution. Henceforth they desire to make mention only of the Lord as their King and to forget the bitterness and woe of the past while cast off from his favor and subject to other rulers; for they remember that those evil governments and systems have perished, never again to be reorganized to oppress and misrule the world.

Verse 15 again refers to the blessedness of Israel regathered under divine protection and favor--Israel, which for their sins had been scattered to the ends of the earth.

===================

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1346 : page 18

TO TOWER SUBSCRIBERS--THANKS!

We thank the friends for promptness this year in sending in their TOWER subscriptions. The many kind congratulations on the change of the journal to a semi-monthly are also much appreciated. The Master said, "Marvel not if the world hate you;" but he also promised compensation for its hatred even in this present life. (John 15:17-20; Mark 10:29,30.) We realize the fulfilment of the latter promise, as well as the former. The Lord's precious promises, backed by your loving letters of sympathy and encouragement, much more than offset the frowns and hostility of the world and the nominal church.

The responses to the printed notices on the last page of the November TOWER have been numerous, and indicate a deep interest in the Truth. How much these expressions have been appreciated here in the TOWER office, we need not tell you; and how much more they are appreciated in heaven--we cannot tell you that. We can only remind you of the Scriptural promises, "The Lord knoweth them that are His," and "Your labor is not in vain in the Lord." Only a few seem to have misapprehended the object of the plan adopted. We well know that some need no suggestions from either the Apostle or us as to how to give to the Lord's work. Some, indeed, we have felt needed to be restrained from a liberality beyond their ability. We have felt it to be our duty and have at times returned money, watches, etc., to some whom we feared were disposed to give more than they should. Our object in the plan adopted was to assist the Church to-day by calling their attention to the methods advised by the Apostle to the Church of his day. We realize, as the Apostle did, that each one who engages in the Lord's work at some sacrifice to himself is proportionately blessed. And desiring, as the Apostle did, that all should be blessed, we advised and still advise his method of laying aside an offering to the Lord's service on the first day of each week (1 Cor. 16:2), as the best method for the majority of the Lord's people to pursue.

***

Those who need to avail themselves of the terms to the Lord's Poor mentioned above should not hesitate to do so. Such should state themselves plainly and realize that we rejoice to send the TOWER to them.

VOL. I.--"THE PLAN OF THE AGES."

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and in the Bible as his revelation. It traces the glorious plan therein revealed, and shows which parts of that plan are accomplished and which will be accomplished during the Millennial age, also the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key." The Two Hundredth Thousand is now on the press, and many who have read it carefully and prayerfully declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

Clear type, good paper, 350 pages. Price in cloth covers, embossed, $1.00. (The subscribers to ZION'S WATCH TOWER are supplied in any quantity at the wholesale price, 50 cents, as all are considered agents.) Price in paper covers, 25 cents, reduced from 50 cents.
A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES.

VOL. II.--"THE TIME IS AT HAND."

This volume presents evidences that:--
Six Thousand Years from Adam ended in A.D. 1872.
The Date of our Lord's Birth was October, B.C. 2.
The Date of Annunciation to Mary, Dec. 25th, B.C. 3.
The Date of our Lord's Baptism was Oct., A.D. 29.
The Date of our Lord's Crucifixion, April, A.D. 33.
The "Seventy Weeks" of Israel's favor ended A.D. 36.
The Jewish Age "Harvest" was 40 years, A.D. 30-70.
The Christian Age "Harvest," 40 yrs., A.D. 1875-1914.
The Jewish Jubilees were Typical of the "Times of Restitution of all Things."--Acts 3:19-21.
The Typical Jubilees Mark the Date of their Antitype.
The "Times of the Gentiles" will End with A.D. 1914.
The Jewish Age, in Its Length, Its Ceremonies, etc., Typified the realities of the Christian Age and its Length.
Elias or "Elijah the Prophet" was a Type.--How fulfilled.
The Antichrist Has Come!--What? When? Where?

Besides the above, it treats many other subjects of deep interest and great importance to "the household of faith."
Terms the same as Vol. I.--360 pages.

VOL. III.--"THY KINGDOM COME."

(This volume now ready.)
This volume treats of the prophetic periods of Daniel and Revelation--The 2300 Days, The 1260 Days, The 1290 Days, The 1335 Days.--The Work of the Harvest now in Progress.--The Return of God's Favor to Israel.--The Great Pyramid of Egypt and its wonderful corroboration of all the prophetic testimony.

===================

R1354 : page 19

VOL. XIII.   JANUARY 15, 1892.   NO. 2.

VIEW FROM THE TOWER.

THINGS TO COME--AND THE PRESENT EUROPEAN SITUATION.

"The Spirit of truth...will guide you into all truth, ...and will show you things to come."--John 16:13.

While a part of the work of the Holy Spirit, or Spirit of Truth, is to guide the children of God into a clear apprehension of present duty and privilege and to give them such knowledge of things past as is needful, another of its offices is here stated to be that of showing them "things to come;" for the things to come, as well as things past and present, are of great importance to the Church. Such knowledge is not given merely to gratify curiosity, but for a definite and worthy purpose. It is wisely hidden from the merely curious and graciously revealed to the meek disciple who seeks to know the divine mind more perfectly, in order that he may the more fully conform to it.

It is only such truth seekers that are ever rewarded with the knowledge of the things to come and of the relationship of things past and present to those which are yet future--or, in other words, who ever come to see the beauty and harmony of divine truth as a system. The scoffing skeptic may diligently search the divine oracles, but he never finds the truth until he comes with reverence and humility as a meek disciple. He reads the wonders of divine revelation in a disjointed way, but cannot systematize or comprehend them. And even if God's children set them forth systematically, they are to him foolishness: he cannot receive them. Nor can any man retain this divine truth after he has found it, unless he retain the meek spirit in which he first received it, which also implies the right and diligent use of it.

This privilege of being shown things to come is granted in order, first, that we may not be overwhelmed with fear and discouragement at the seeming calamities of the future; secondly, that we may be co-workers together with God in harmony with his plan; and thirdly, in order that, seeing our future relationship to that plan, we may be fully prepared to enter into that new relationship and its duties and privileges.

The Scriptures give unmistakable testimony to those who have full faith in its records, that there is a great time of trouble ahead of the present comparative calm in the world--a trouble which will embroil all nations, overthrow all existing institutions, civil, social and religious, bring about a universal reign of anarchy and terror, and prostrate humanity in the very dust of despair, thus to make them ready to appreciate the power that will bring order out of that confusion and institute the new rule of righteousness. All this, the Scriptures show us, is to come to pass before the year 1915 (See MILLENNIAL DAWN, Vol. II., Chapter IV.)--that is, within the next twenty three years. And in view of these calamities the Lord's consecrated ones are told not to be alarmed, knowing what the grand outcome is to be.

All thinking men, whether they have faith in the Word of prophecy or not, see in the present attitude of mankind in general a growing tendency which threatens such a culmination,

R1354 : page 20

and they stand in fear and dread of it. As a consequence, the daily papers and the weeklies and monthlies, religious and secular, are continually discussing the prospects of war in Europe. They note the grievances and ambitions of the various nations and predict that war is inevitable at no distant day, that it may begin at any moment between some of the great powers, and that the prospects are that it will eventually involve them all. And they picture the awful calamity of such an event in view of the preparations made for it on the part of every nation. For several years past thoughtful observers have said, War cannot be kept off much longer: it must come soon--"next spring," "next summer," "next fall," etc.

But, notwithstanding these predictions and the good reasons which many see for making them, we do not share them. That is, we do not think that the prospects of a general European war are so marked as is commonly supposed. True, all Europe is like a great powder magazine which a single stray match might set off at any moment with a tremendous explosion. The various nations are armed to the teeth with the most destructive weapons that skill and ingenuity can invent, and there are national grievances and bickerings and hatred that must find a vent some time; and in consideration of these things the war cloud is always impending and ever darkening: but things may continue just so for many years, and we think they will.

These rumors of impending European wars, and the desire to judge whether observation would tend to confirm the divine revelation that the intensity of the great predicted trouble is yet nearly fifteen years future, formed no small part of our motive in visiting Europe during the past summer. With this object in view, and especially to be enabled to form some estimate of the social conditions of the people, which always have much to do with war probabilities, we pursued a very different course from that usual to European tourists.

We paid more attention to the towns, villages, cities, and especially to the poorer quarters, than to the lakes, cathedrals and art galleries. That you may know that our observations were not confined to any one corner of Europe, we will state that our journey carried us over more than four thousand miles of those portions of

Europe expected by so many to be the battlefield of the world within a year, viz., 900 miles in Italy, 500 miles in Austria, 900 miles in Russia, and 1800 miles in Germany and France.

As for war, it is the talk of everybody in Germany, Austria, Russia, Italy and France. And all seemed agreed that if it did not break out this fall it would surely come by next spring. All seem ready for what they consider the inevitable. In Germany every man is a soldier; and wonderful soldiers they seem to be: every thing is done with military precision, the influence of the last twenty years of military methods extending into every department of life, business, etc. And, by the way, we experienced quite a change of view with reference to this matter of German military influence. We had heretofore considered as an almost unmixed evil the taking of hundreds of thousands of men from the tilling of the soil to spend four years each in the prime of life in military service; but now we see another side to the question. While the taking away of so much of the energy and muscle of a nation from the army of production into an army of consumption has been to the detriment of the nation financially for the present and to the greater bondage of the women of Germany who do most of the farming, it has been the greatest and most rapid educator of the men of that nation, and thus, under divine providence, an instrumentality for awakening the world and preparing for the great change of dispensation about to be inaugurated.

It has taken sleepy, thoughtless boys from the farm and has waked them up and educated them, often to far more practical benefit than four years of a college course would have done. As a result, one seldom meets a stupid German. And this same rule seems to hold in other countries in proportion to their strictness in military regulations. France, Austria and Italy follow the lead of Germany in military education, although far behind her. Italy, however, is awaking more rapidly than other nations. She has adopted the German military system in full, and the influence of this measure is already

seen and felt. The German military system, it may be as new to others as it was to us to learn, is not alone a system of military drilling and physical disciplining, but also a schooling in the common branches of education. The men do not idle and dream away their time, except when on dress parade, but have regular hours for lessons under well educated instructors.

The effect of this general education may be imagined: the people are awake to an appreciation of their rights in a way and to a degree that no one would have suspected but a short time ago, when the German brain was generally credited with being rather slow and sluggish. No other nation on earth is so fully awake now.

This general awakening of the masses to a knowledge of their rights and their power, it might be argued, is one of the chiefest reasons for fearing the great time of trouble such as was not since there was a nation, spoken of in the Scriptures as one of the results of the present increase of knowledge which will eventuate in anarchism, and prepare the way for the Kingdom of Heaven.

Yes, this is true; but there are modifying circumstances, not generally considered, which will hinder this from having its full effect for some time to come. These modifications are as follows:--

First, the various states of Germany, once independent, are now not only united, but that union is cemented by a patriotic feeling which would sacrifice much rather than see the present empire, of which they all feel proud, destroyed. They would therefore bear much rather than see it disturbed.

Secondly, the Germans are a cautious people: they know that their present government is as good as the average, at least, and that they are surrounded by enemies, and they will be extremely slow to take chances on a change such as would be implied by the word Revolution.

R1355 : page 21

Thirdly, the present government and Emperor are very popular. The last ten years have witnessed for the masses a great social and financial elevation; laws have been enacted for the protection, and gradually for the betterment, of the poorer classes; and the present Emperor has very wisely addressed himself to various liberal reforms for their amelioration.

Our judgment therefore is that, so long as these conditions prevail, Germany can control the anarchistic or lawless elements within her borders, and is not likely to experience a social revolution for some years to come.

Germany's military preparation is so well known to the leading statesmen of Europe that no nation is likely to seek a quarrel with her;

and her strain to keep up her present standard
is so great that she wants no increase of it
such as war would bring. Hence, with Austria
and Italy in league and largely in the same
plight and under her influence, Germany is today,
humanly speaking, the arbiter of the
world's peace.

Furthermore, we found that throughout Europe
the social conditions are much better than we
had expected to find them. Indeed, the houses
occupied by the poorest class, except in southern
Russia, compare favorably with the dwellings
of a similar class in this country; and we
know of localities here in Pittsburgh which are
as dilapidated in appearance as any tenements
observed on our journey--not even excepting
the slums of London, Liverpool, Edinburgh and
Glasgow, which are the worst we saw in Europe,
Russia alone excepted.

The people are generally intelligent, industrious,
busy and comfortably clothed and fed--
far beyond our previous suppositions. We could
not help wondering whence come some of
the worst specimens of all races to this country
as emigrants. Evidently the people of the
United States are performing a service of inestimable
value to the whole world in receiving their
scum of ignorance and their dregs of degradation
--both due more to evils of the past than to
those of the present, and chiefly chargeable to
priestcraft, superstition and ignorance fostered
for centuries by that old "Mother of Harlots,"
which falsely claims to be the Church-system
founded by our Lord and his apostles. The
wonder often is that, with almost no assistance
except the necessity and opportunity for industry,
so many of these degraded members of the
human family turn out as favorably as they do.
What a field here at our door for mission workers,

evangelists and philanthropists--better, if
they but realized it, than any foreign mission
field we saw. And these emigrants, let us remember,
although generally poor, are not always
either ignorant or vicious. Some of them
are God's consecrated saints whom he is sending
here to be blessed and sealed with present
truth, which he gives us the privilege of ministering
to them.

True, the food of the lower classes of Europe
would not be satisfactory to the average mechanic
and laborer in the United States, who,
accustomed to larger pay and unaccustomed to
frugality, spends probably six times as much on

his stomach, eating not only finer and more nutritious foods, but also much more of them, and wasting often through improvidence as much as or more than he eats. However, the European laborer seems to enjoy himself as much as or more than his artisan brother here, and on the whole there is more of an appearance of contentment on the faces of all the people there--the poor, the middle class and the rich--than on faces met in the streets here.

Intelligence without the grace of God to back it up brings discontent: only when it is backed by godliness, does it bring contentment, peace and joy. For this reason it is that the greater general intelligence and greater liberty of the people of the United States bring them, not more contentment, but less than their less favorably circumstanced European brothers. And this leads us to expect as stirring times in the United States as elsewhere when the "time of trouble" shall reach its height.

While the growing intelligence of Europeans is fast preparing them for the trouble and anarchy which God's Word predicts, it cannot reasonably be expected for some years yet. This is further in harmony with prophecy, though out of harmony with the expectations of many who look every day for a declaration of war in Europe, which they suppose will be the battle of the great day of God Almighty. Even should a war or revolution break out in Europe sooner than 1905, we could not consider it any portion of the severe trouble predicted. At most it could only be a forerunner to it, a mere "skirmish" as compared with what is to come. Indeed, in our judgment, based upon our observations, nothing could precipitate the great anarchistic trouble upon Europe, which the Scriptures predict, sooner than the date named, except a famine or some such unusual occurrence which would bring the people to feel that they have nothing to lose, but all to gain, by a general uprising.

While it was an agreeable surprise to us (in view of the contrary sensational accounts so often published) to find the situation in Europe as we here describe it--in harmony with what the Scriptures had led us to expect--yet so great is our confidence in the Word of God and in the light of present truth shining upon it, that we could not have doubted its testimony whatever had been the appearances. The date of the close of that "battle" is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. Thus far it has been chiefly a battle of words and a time of organizing forces --capital, labor, armies and secret societies.

Never was there such a general time of banding together as at present. Not only are nations allying with each other for protection against other nations, but the various factions in every nation are organizing to protect their several interests. But as yet the various factions are merely studying the situation, testing the strength of their opponents, and seeking to perfect their plans and power for the future struggle, which many, without the Bible's testimony, seem to realize is the inevitable. Others still delude themselves, saying, Peace! Peace! when there is no possibility of peace until God's Kingdom comes into control, compelling the doing of his will on earth as it is now done in heaven.

This feature of the battle must continue with varying success to all concerned; the organization must be very thorough; and the final struggle will be comparatively short, terrible and decisive--resulting in general anarchy. In many respects the convictions of the world's great generals coincide with the predictions of God's Word. Then "Woe to the man or nation who starts the next war in Europe; for it will be a war of extermination." It will be abetted not only by national animosities, but

R1355 : page 23

also by social grievances, ambitions and animosities, and if not brought to an end by the establishment of God's Kingdom in the hands of his elect and then glorified Church, it would exterminate the race.--Matt. 24:22.

THE CHURCH'S SHARE IN THE BATTLE.

The Scriptures show also that the battle of the great day will begin with the Church of God, and that the overthrow of the great nominal church systems will precede the overthrow of the present civil powers; for the Lord is about to shake, not only the earth (the civil organization of society), but heaven (the ecclesiastical powers) also (Heb. 12:26), to the end that great "Babylon," falsely called Christendom --Christ's kingdom--may be completely destroyed. The great counterfeit kingdom of Christ, with all its allied civil and ecclesiastical powers, must go down as a great millstone into the sea, preparatory to the final establishment of the true Kingdom of Christ. Here, as in the world at large, the work of preparation is going on. The creeds, which for years have been reverenced and received without questioning, are now called up for inspection; and their inconsistencies and lack of Bible foundation is being discovered. As a consequence, the clergy, whose living and honors and worldly prospects in general are all bound up with the systems held together by these creeds, are in great trouble, and are looking about to see what can be done to strengthen the stakes and lengthen the cords of so-called Christianity. A general union of the various sects is suggested, with a simple creed formulated from the various points of agreement among them all and the ignoring of all other points of doctrine to which objection might be made by some.

This scheme meets with very general approval from all the sects, and the trend of their efforts is in this direction. This, too, is in harmony with prophecy, which shows, not only that the various sects of "Protestantism" will band together as one, but that there will also be a close affiliation with Roman Catholicism. These two ends of the ecclesiastical heaven will roll together as a scroll (Isa. 34:4), the two rolls, Protestantism and Romanism, coming closer and closer together as their power over the masses of the people decreases.

This work is already progressing very rapidly: church congresses for the consideration of various schemes of union are the order of the day. All the various branches of Presbyterianism are considering the feasibility of union; so also of Methodism, Congregationalism, and others. When each of these is consolidated, their respective denominations will have a greater prestige in the world; and when all Protestant sects are more firmly united under some one name, such as "The Evangelical Alliance," the prestige of Protestantism as a whole will be greatly augmented, though we think the term Protestantism will probably be dropped entirely as a concession to the church of Rome, to secure its favor. Such an organization is already in existence,

R1356 : page 23

and corresponds to what the Revelator calls "the Image of the Beast" (of Papacy); but this Image has yet to receive life and power to speak with authority to the civil powers, which authority will be used for the oppression and suppression of all that is opposed to them. (Rev. 13:15.) All this remains to be accomplished before the trouble upon the world can reach its crisis; for when men begin to realize more fully the united power of ecclesiasticism to oppress and fetter free thought and action, and when under the searching light of this day they shall have discovered the hollowness of its pretensions, we can readily see what the results will be--viz., a sudden and terrible overthrow, as the Scriptures predict. And when its present power of superstitious reverence is broken, and its authority no longer binds men in subjection to the civil powers by the false doctrine of the divine right of kings, the fate of the civil powers will not long tremble in the balances, and the ever-darkening war cloud will burst in all its destructive fury. This culmination we do not expect, however, before about 1905, as the events predicted will require about that time, notwithstanding the rapid progress in these directions now possible.

It is written that judgment must begin at the house of God (1 Pet. 4:17), and here it has begun. Trials for heresy of many of the most prominent clerics of the various denominations

have raised the questions, What is heresy? and what is orthodoxy? and before these questions are settled, every creed of Christendom will be brought before the bar of the public judgment.

"A THOUSAND SHALL FALL AT THY SIDE."

But while judgment has thus begun at the nominal house of God and has been in progress for some years past, it had a still earlier beginning among those consecrated saints who have been coming out of Babylon for the last fourteen years, and whom the Lord has been graciously leading into the knowledge of the deep things of his wisdom and grace. It is right that these prospective joint-heirs of God's kingdom should be fully tested before its establishment, before being permitted to enter into their reward; and consequently the Lord has permitted and will permit our great adversary to severely test and try all accounted worthy of the light of present truth. Since 1878, the time when this judgment was chronologically due to begin, the arts and devices of the adversary to overthrow the faith of the saints in the very fundamental doctrines have been constantly multiplying. New theories have been constructed, purporting to tell us of wonderful things to come, yet lacking the sure foundation of the Word of God. What has not appeared? Theosophy, Christian Science, Evolution in all its various and deceptive forms, Koreshanism and even a modernized Buddhism. All these deceptions have one common identity; for no matter how different they may be in other respects, they agree in denying that the Lord Jesus Christ by his death on Calvary paid the penalty for Adam's transgression, the guilt and penalty of which his race has inherited; and they all agree that instead of being justified by faith in that ransom-price paid for our release from sin and death, salvation is to be on some other score. These become "strong delusions," because they each unite with their errors certain elements of present truth. Thus Satan clothes himself in the garment of "light." These have been and are being brought with force against the consecrated and awakened children of God who have escaped from Babylon. Their various theories concerning things to come are presented in most seductive forms, and God permits them to practice and prosper for a time. Nay, He even makes use of these, sending the strong delusions to lead away from the light all such as, after coming to a knowledge of the Truth, do not love it so as to be willing to die for it.--2 Thes. 2:10,11.

Such as fall away under these delusions are thereby shown to be "condemned" as unworthy a share in the Kingdom of the elect--none such will escape, for the deceptions will be so strong that "if it were possible they would deceive the very elect." But the deception of the elect, the faithful, will not be possible: God knoweth them that are his--who meekly abide under the wedding-garment of Christ's imputed righteousness and who are daily seeking to be the more conformed to the image of God's dear Son. All others shall be deceived and led astray from the truth, being unworthy of it--who have pleasure in error, and who have not that pleasure in the truth which gladly endures hardness and persecution for its sake. If one error does not overcome such, the persistent adversary will be permitted to bring another and another. He will surely find some seeming messenger of light to bear to such a deceptive doctrine, to ensnare such as reject the favor of God, expressed in the sacrifice for sins once for all.

And let us remember that a preparation for thus leaving the foundation and getting ready for the deception is laid beforehand, always. Instead of the truth leading such to humble service of the truth, it leads to pride or to carelessness and worldliness, or to that idle curiosity which, while willing and curious to know the present and the future, never leads to its service; or, neglecting the Word of truth, they fall into purely human reasoning and, getting a theory, start to twist the Scriptures to fit the theory; or imbibe some of the worldly ambitions to be thought well of, to be considered liberal-minded and very charitable to every thing, whether it be truth or error, and to every one who claims to be a teacher, whether he teach the true gospel or a base and deceptive counterfeit. All possessing such a self-seeking, compromising spirit are not worthy of the truth, and must go back into the outer darkness,

R1356 : page 25

whether we wish so or not. Some of the many deceptions and snares will overcome all such.

Or should we become listless and indifferent in the service of the truth and have consecrated time on our hands which we are willing to occupy in other ways than as we covenanted to do, the adversary will find some convenient method of occupying the time and some plausible excuse for so doing, wherewith to silence conscience; and to such a covenant-breaker will soon be sent a strong delusion, because he is not a lover (server) of the Truth.

"GREAT PEACE HAVE THEY WHO LOVE THY LAW, AND NOTHING SHALL STUMBLE THEM."

--PSA. 119:165.--

There is but one sure, safe course for the saints to pursue if they would gain the prize of our high calling, and that is a course of fidelity and loyalty to the truth with a full determination to give no heed to seducing spirits who seek either to present to us another gospel, or to attract our attention away from the true gospel and from the one service of preaching that gospel of the Kingdom to which our lives have been consecrated, to the study of other themes and interests. Our Lord has opened up before us the chart of his wonderful plan of the ages and has shown us the written specifications, so that the things to come might be as surely known to us by faith as the things past and present are known by history and experience. He has thus taken us into his confidence as beloved sons and heirs of the kingdom to come. He showed us these things because at the time of the showing we were justified by faith in the precious blood of Christ, and consecrated to his service, and because we were meek and had faith in his Word and were loyal to him and desired to continue faithful. So we were reckoned of him as worthy of the truth and eligible to the high calling.

Having received all these favors of knowledge and grace, our use of them becomes the test of our loyalty and faithfulness. If we are ashamed to bear witness to them lest we offend those who advocate false doctrine, preferring their favor to God's favor; or if we hold the truth lightly, with an open ear for every doctrine opposed to the doctrine of Christ, and a God-speed for every advocate of error as well as of truth; or if we make no effort to withstand error, or to help the weak, or to spread abroad the knowledge of the right ways of the Lord, we are surely unfaithful to our trust and must lose it.

But ye, brethren, who are still walking in the light, be faithful to the end. The things to come reveal a glorious reward for your faithfulness. In this our part of the battle of the great day, a thousand will fall at your side and ten thousand at your right hand (Psa. 91:7); but be not dismayed. Like Gideon's typical band, the victory is reserved to the faithful few. Glory not in numbers nor in worldly favor. The devices of error alone will prosper in that way. Glory only in faithfulness to the Master, and make haste to accomplish his appointed work for this time of sealing the elect, and bear the "good tidings of great joy unto all people," saint or sinner, wherever you can reach them.

"SPEAK AS THE ORACLES OF GOD."

And in attempting to teach others--for all who have the truth are commissioned to declare it to others--let us remember the Apostle's counsel: "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) To teach what we claim to be divine truth, even in the humblest way, is to incur great responsibility; for in so doing we stand as God's representatives, and the Prophet Isaiah (5:20,21) says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes and prudent in their own sight."

Hear again the word of the Lord by the Prophet Ezekiel (13:1-23) saying, "Son of man...say unto them that prophesy out of their own hearts, Hear ye the word of the Lord:

R1357 : page 25

Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit, and have seen nothing....They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye

R1357 : page 26

say, The Lord saith it? albeit I have not spoken."

"Therefore, thus saith the Lord God: Because ye have spoken vanity and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of the people, neither shall they be written in the register of the house of Israel; and ye shall know that I am the Lord Eternal."

Let us, therefore, be zealous for the truth, in declaring the glorious things to come, according to God's revealed plan, but take heed that we be not of those "foolish prophets that follow their own spirit and have seen nothing." No man has any commission from God to be a teacher of divine truth who has not first learned what the truth is and become fully convinced of it so that he can say with confidence, Thus saith the Lord! and here are the chapter and verse, and thus and so it harmonizes with every other chapter and verse of the Word. Let us have confidence in the sure word of the Lord and with humble boldness declare it and with zeal and vigor as loyal soldiers of the cross defend it against every opposing device of error.
"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth [not of his own], that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."--1 Pet. 4:11.

R1360 : page 26

THE REFORMER.

--BY J. G. WHITTIER.--

All grim and soiled and brown with tan,
  I saw a Strong One, in his wrath,
Smiting the godless shrines of man
    Along his path.

The Church, beneath her trembling dome,
  Essayed in vain her ghostly charm;
Wealth shook within his gilded home
    With strange alarm.

Fraud from his secret chambers fled
  Before the sunlight bursting in;
Sloth drew her pillow o'er her head
    To drown the din.

"Spare," Art implored, "yon holy pile;
  That grand, old, time-worn turret spare;"
Meek Reverence, kneeling in the aisle,
    Cried out, "Forbear!"

Gray-bearded Use, who, deaf and blind,
  Groped for his old accustomed stone,
Leaned on his staff, and wept to find
    His seat o'erthrown.

Young Romance raised his dreamy eyes,
  O'erhung with paly locks of gold--
"Why smite," he asked in sad surprise,
    "The fair, the old?"

Yet louder rang the Strong One's stroke,
  Yet nearer flashed his axe's gleam.
Shuddering and sick of heart I woke,
    As from a dream.

I looked: aside the dust-cloud rolled--
  The Waster seemed the Builder, too;
Up springing from the ruined Old
    I saw the New.

'Twas but the ruin of the bad--
  The wasting of the wrong and ill;
Whate'er of good the old time had
    Was living still.

Calm grew the brows of him I feared;
  The frown which awed me passed away,
And left behind a smile which cheered
    Like breaking day.

Grown wiser for the lesson given,

I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone,--

These wait their doom, from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

God works in all things: all obey
His first propulsion from the night.
Wake thou and watch!--the world is gray
With morning light.

===================

R1357 : page 27

INTERNATIONAL S.S. LESSONS.

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

OVERCOME WITH WINE.

LESSON III., ISA. 28:1-13, JANUARY 17.

Golden Text.--"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."--Verse 17.

This portion of Isaiah's prophecy is set forth in the International Lesson series as the temperance lesson for this quarter: and it certainly is a very strong one. But while we carefully observe this, let us not forget its prophetic character; for a prophecy must be received as a prophecy, and not merely as a collection of moral or religious precepts to be indiscriminately applied.

Our first observation in studying any prophecy should be as to the time when its predictions will be realized, and when, therefore, its warnings should be specially heeded. The division into chapters and verses, it will be remembered, is merely an arbitrary arrangement in modern times for the sake of convenience. Glancing back to chapters 26:21 and 27:1 we see that a definite time is marked--"In that day." What day? In the day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (26:21); the same day which Daniel foretold, saying, "And there shall be a time of trouble such as never was since there was a nation, even to that same time" (Dan. 12:1); the day of which Malachi said, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble" (Mal. 4:1); and again, "Who may abide the day of his [Christ's] coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) Ah! yes: it is the harvest time of the Gospel age, the day of reckoning, the very day in which we are now living--from 1874 to 1914--the latter part of which is to witness the great conflict foretold, and the preparations for which are now going on in the world. The wheat and tares of nominal Christendom are now being separated, and the latter bound in bundles--tied up tightly in great organizations--preparatory to the symbolic burning or trouble of the closing days of this age and the ushering in of the Millennial day.

Among the things mentioned concerning that day, the Prophet (28:1) foretells woe to the crown of pride, to the drunkards of Ephraim. As the language is symbolic, we next inquire, Who is referred to under the name Ephraim? It is the very same class mentioned in our last lesson (Isa. 26:5) as the "lofty city" that the Lord is going to bring down to the dust--that great city, "Babylon" (Rev. 16:19; 17:5; 18:2), which now proudly calls itself Christendom (Christ's kingdom). The Prophet in succeeding chapters applies to it several symbolic names. The name Ephraim here used signifies fruitful, and is symbolically applied to the great nominal Christian system, both Papal and Protestant. It has a great show of fruitfulness in number, influence, power and wealth; but this is not the kind of fruitfulness for which the Lord is looking. This he calls "hasty fruit" --sour and bitter, like that forced before the summer.--Verse 4.

With this introduction, let us briefly view the lessons of this chapter:--

Verse 1. "Woe to the crown of pride"--the worldly prosperity--the boast of the great

Nominal Church. Her glory in numbers and wealth and power is a fading flower. Who can not see it, in this day when her position is disputed and her doctrines and authority are boldly called in question? Her "beauty" crown the "fat valleys" of worldly-mindedness where many are overcome, intoxicated, with the spirit of the world. The trouble or "woe" on these systems is beginning to be experienced, and will be continually increasing.

Verse 2. The "mighty and strong one" is the Lord, whose instrument is the Truth, which, "like a flood of mighty waters" (Water is a symbol of truth), is destined to cover the earth --"The knowledge of the Lord shall fill the earth as the waters cover the sea." It will come as "a tempest of hail and a destroying storm." Hail represents truth put in a hard, forcible way; and "a tempest of hail" indicates the destructive and forceful method which the Lord will adopt. Thus the Truth will batter down the old and long-established errors upon which the great systems of "Christendom" have been built. The Lord has refrained from the separating of the wheat and tares until this time of harvest; now he will separate them, glorify the "wheat," and cast the "tares" into the fiery furnace of a time of trouble such as was not since there was a nation (Matt. 13:30). Thus he will do "his work, his strange work,

R1357 : page 28

and bring to pass his act, his strange act" (verse 21)--viz.: the bringing down to the earth and laying low of great Babylon--Christendom.

Verse 3. "The crown of pride"--the wealth and fame and prestige of these great systems, together with all who have been intoxicated with their worldly spirit shall be "trodden under foot"--humbled in the dust. Compare Rev. 18:2,5.

Verse 4. In rejecting the Lord's plans and adopting plans of their own, the various nominal churches have had great fruitfulness in numbers, etc., but the fruit is not good. It is "hasty," immature fruit. Thousands of such have been brought into the various nominal churches whose hearts remained unchanged, and hypocrites of every shade also find a home there, until, in the language of Inspiration, "Babylon has become the hold of every foul spirit and a cage of every unclean and hateful bird."--Rev. 18:2.

Verse 5. Unto "the residue of his people"

--those who are truly consecrated to the Lord and who follow his leading, who love and obey his truth--the Lord will be for a crown of glory and a diadem of beauty. They are his betrothed and will shortly be exalted as his bride and joint-heir. To all such who are still in Babylon as wheat in the midst of tares he says, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."--Rev. 18:4.

Verse 6. The Lord will give judgment, discretion, to those who endeavor to discern between truth and error, and who bring all things both new and old to the test of his Word. His strength will also be given to those who battle against the forces of error--who endeavor to "turn the battle at the gate." The gates of ancient cities were generally important places in the defence of the city and there courts of justice, public assemblies, etc., were often held. To turn the battle at the gate would, therefore, in symbolic language, signify public effort to withstand error with the truth, even in the strongholds of error. For this God will and now does give strength to his people, so that one may "chase a thousand, and two put ten thousand to flight."

Verse 7. "But they also"--to whom the people look as leaders and teachers, viz.: the clergy--"have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." Here, in harmony with the symbolic character of the prophecy, we see that the wine and strong drink are also symbols--symbols, too, of something bad, something deceptive in its character and

intoxicating in its effects--hence, indirectly, a rebuke to the evil thing itself. But as a symbol what does it mean? It is a forceful symbol of the spirit of the world, the love of the world and of the world's approval and emoluments, with which spirit all the systems of Christendom are intoxicated, especially the "priests and the prophets"--the leaders and teachers in Babylon. Therefore do they "err in vision and stumble in judgment." It is for this very reason that they cannot understand this prophecy which we are now considering. They are so infatuated with the greatness of their antichristian systems that in their pride they cannot see its application to them; and in their blindness they set forth these verses as a lesson on temperance in the use of intoxicating beverages, taking no notice of the time of its application --"In that day" (verse 5)--nor to its symbolic and prophetic character. Truly, said the Prophet, "they err in vision, they stumble in judgment."

Verse 8. "For all tables are full of vomit and filthiness, so that there is no place clean." "Here is a forceful statement of the condition of affairs of which we are all witnesses today. The Calvinistic tables are all so polluted with the rejected dogmas swallowed in the past, that people are now turning away in disgust from the tables around which they formerly gathered so complacently. The Arminian tables are almost equally polluted, so that Methodists are beginning to discuss the propriety of absolving the laity from all doctrinal tests, lest they lose a large proportion of their membership. And truly, look where we will, through all the sects of "Christendom," as the Prophet says, "There is no place clean"--no table fit for God's intelligent children. But God is providing "meat in due season" now for all who hunger and thirst after righteousness, outside of Babylon. "My table thou hast furnished in the presence of mine enemies," the true Church may still sing.

Verse 9. Here the Prophet raises the question, "Whom shall he [the Lord] teach knowledge? and whom shall he make to understand doctrine?" In other words, Who among all this people, who are in this miserable plight, are worthy of the truth which is now due to the faithful? Will he give it to the drunken? or will he give it to those who are satisfied with their polluted tables? or to those who have no hungering and thirsting after truth prompting them to seek it? No, the Prophet says he will give it "to them that are weaned from the milk

R1358 : page 29

and drawn from the breasts"--to them who are reaching out after more knowledge of God and of his gracious plans. Blessed are the hungry who desire more and stronger spiritual food that they may grow thereby, for they shall be filled. (Matt. 5:6.) Milk is for babes, but strong meat is for those who have passed the infant stage and who are no longer babes in Christ.--Heb. 5:14.

Verses 10-12 show that it will take a great many more lessons to help those in Babylon who are not yet ready to be helped; for he will not longer speak to them through the old tongues--the intoxicated "priests and prophets" to whom they still look for leading. But "by men of strange lips and with another tongue will he speak to his people." (R.V.) He will raise up other teachers--teachers not ordained of men, but of God--whom therefore they will not incline to recognize or heed; because they will not "prophesy smooth things," saying, Peace! peace! when there is no peace." And when these (verse 12) point out the true rest and refreshment of divine truth, they will not hear.

Verse 13 is a solemn warning of the responsibility of such; showing that when they are ensnared in the traps of error, and thereby fail of the reward of faithfulness to the truth, it will have been due to their own improper condition of heart, and not to any lack of faithfulness on God's part.

In view of this solemn averment of responsibility on the part of those who hear but will not heed the truth, and who are too much intoxicated with the spirit of the world to discern it, how solemn are the words of rebuke that follow. This whole prophecy is one which every child of God who desires to know the truth and to escape the snares of error would do well to study with reverent humility and lay its solemn warnings and precepts well to heart.

But let all such first make sure that they are not in the least intoxicated with the wine or strong drink of Babylon, but that in simplicity of heart they desire the strong meat of truth, that they may grow thereby.

R1358 : page 29

HEZEKIAH'S PRAYER AND DELIVERANCE.

LESSON IV., ISA. 37:14-21,33-38, JANUARY 24.

Golden Text.--"The righteous cry, and the Lord heareth and delivereth them."--Psa. 34:17.

This lesson is a scrap of history incidentally interwoven with Isaiah's prophecy. In reading it we should bear in mind that Israel was God's peculiar people and under his special protection and care, as it is written, "Ye are the children of the Lord your God....Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." --Deut. 14:2; Psa. 135:4.

We should remember also that God himself was King of Israel, and that Hezekiah and others were his representatives on the throne, as it is written, "Then Solomon sat on the throne of the Lord as king, instead of David his father." (1 Chron. 29:23.) While God thus ruled in Israel he permitted all the other nations to pursue their own course and follow their own inclinations except when they interfered with his plans for the government of Israel. When Israel became refractory and disobedient he often chastised them by permitting the other nations to annoy them and take them into captivity, but as long as they were obedient to the Lord they had prosperity.

All the promises made to Israel were promises of temporal good; no mention was made to them of the heavenly hopes set before the Gospel Church. These are peculiar to the gospel dispensation which had its beginning in our Lord's ministry and at Pentecost, and which closes with the dawn of the Millennium. The promises made to Israel were that they should have the land of Canaan "for an everlasting possession" (Gen. 17:8), and that, if they were willing and obedient subjects of God, their King, they should "eat the good of the land."-- Isa. 1:19.

But they were also told that if they were disobedient and walked contrary to the Lord, he also would walk contrary to them, and bring upon them distress and trouble. See Lev. 26, and observe in their history how God dealt with them as he said he would do. So long as Israel was under the divine rulership and care no evil could befall them except by divine permission for their correction and discipline, as it is written, "Shall there be evil in a city [a city of Israel], and the Lord hath not done it [or brought it upon them]?" And they were generally forewarned of such impending evils or calamities and given the alternative of repentance; for, said the Prophet (Amos 3:7), "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets."

In reading Hezekiah's prayer for the deliverance of Israel from the Assyrian invaders, and the Lord's answer to that prayer in the destruction of the enemy, we are not to consider that a precedent is thus established, whereby other nations may claim God's help in overcoming their national enemies; for none of the other nations has ever been recognized as God's

R1358 : page 30

kingdom, nor has Israel, since the rejection of the Messiah. Since that time, God has had no kingdom set up in the world, but has permitted the Gentile kingdoms to have full sway until the time appointed for the establishment of his own glorious kingdom in the hands of his Anointed--our Lord Jesus and his Church. And when that time arrives, which now is not far distant, all these Gentile kingdoms must be destroyed.

The only sense in which the kingdom of God now is or has been in the world since the beginning of the Gospel age is in its embryo or incipient stage, and it is composed of the prospective heirs of that kingdom. In this sense all through the Gospel age the kingdom of heaven has suffered violence and the violent have taken it by force (Matt. 11:12). Suffering and ignominy, and often martyrdom, have been its lot; but the glory is to follow in due time.

This scrap of Israel's history which the Prophet here narrates was given, not merely to point a moral lesson, but to show, in connection with other similar items recorded by other prophets and historians, how God actually did deal with them as a people according to his promises and his threatenings. However, we may take all the good suggestions we can draw out of the narrative. Thus, for instance, we may admire Hezekiah's sterling character, particularly in view of the wicked example of his father who reigned before him; for instead of heedlessly following in his unrighteous ways, as most sons of unrighteous parents incline to do, Hezekiah resolved to do differently, and became a great reformer in his day; and the narrative of this lesson shows his reliance upon God's promises in time of trouble, and how God honored his prayer and fulfilled those promises in the deliverance of Israel from a great impending calamity.

The golden text--"The righteous cry, and the Lord heareth and delivereth them," is applicable to all who fulfill its conditions.

R1358 : page 30

WHO HATH BELIEVED OUR REPORT.

LESSON V., JANUARY 31, ISAIAH 53:1-12.

Golden Text--"The Lord hath laid on him the iniquity of us all."--Isa. 53:6.

R1359 : page 30

In the midst of his vivid and striking prophecies of the Millennial glory of Christ's Kingdom in the earth, and of the overthrow and destruction of Great Babylon preparatory thereto, the Prophet here predicts, and particularly describes, that one great event which was to be the foundation upon which the whole superstructure of the plan of salvation and the hope of future glory should rest.

That one central or pivotal truth, is briefly expressed in our golden text--"The Lord hath laid on him the iniquity of us all." The one referred to we readily recognize by the prophetic description to be the Christ of the New Testament history. The prophecy and the fulfilment both stand out prominently on the pages of divinely-attested truth. But notwithstanding the importance of this great truth to the whole human race, the Prophet, speaking from a then future standpoint when the fulfilment of his prophecy had been accomplished, inquires, "Who hath believed our report? and to whom is the arm of the Lord revealed?"--thus calling attention to that which we now realize, viz. that only a very few understand or appreciate the good tidings. And when we remember that faith in this message is necessary to the receiving of its benefits, it is disheartening, unless we know some of the further steps of the divine plan, to realize how few believe it. Daily there are thousands and tens of thousands, in both civilized and uncivilized lands, going down into the grave without faith, and without the least ray of hope from this precious truth. In view of these things, many seem to think that God's arm is shortened that it cannot save--except the very few who now believe.

But let such observe the second inquiry of the Prophet--"And to whom is the arm of Jehovah revealed?"--intimating that his arm, his power, has not yet been revealed to many that they might believe. But his arm, his power, will be fully revealed to all in due time in the final accomplishment of his plan. But that plan is one which requires ages for its complete accomplishment; hence the "arm of Jehovah" is revealed now, to those only who can receive the revelation of it by faith. The household of faith may therefore comfort themselves with this blessed assurance, that "God our Savior will have all men to be saved [out of the Adamic death], and to come to the knowledge of the truth; for there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:3-6.) To this end, a resurrection, "both of the just and the unjust," is promised: "The hour is coming when all that are in the graves shall hear the voice of the Son of man, and shall come forth." (Acts 24:15; John 5:28,29.) They will come forth in due time to have the truth fully testified to them, and to profit by it; and if they are obedient to it, they may go on unto perfection and live forever.

Verses 2 and 3 describe "the man Christ Jesus," saying, "For he shall grow up before him [Jehovah] as a tender plant, and as a root out of a dry ground." All humanity under the condemnation of death was reckoned dead; and this one alone, like a new, fresh, living root out of the barren soil, grew up from infancy to manhood. But, in the estimation of men, he had no desirable form nor comeliness, nor beauty. His glorious perfection made manifest their deformity; and when he declared himself the Messiah and the King of the Jews, they had no desire for such a king. They were looking for a king like Alexander the Great, or like the Caesars; one who, with military skill and carnal weapons, should deliver them from the Roman yoke. They had no faith therefore in the meek Nazarene and his claims: they saw no beauty such as they were looking for in him. Consequently, he was despised and rejected of men, a man of sorrows and acquainted with grief. He was despised, and men esteemed him not. And because men lightly esteemed and even despised him, "he hid as it were his face from them." [See margin. Because of their unbelief and hardness of heart, they therefore lost the benefit of his wisdom and teaching and many of his mighty works.--Rom. 11:20; Matt. 13:58.]

Verse 4. "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted." As a perfect man, apart from the condemned race, and having no sin nor any cause of death in him, he voluntarily bore our griefs and carried our sorrows. Though he was rich before he became a man, and though as a man he had all the talent necessary to secure earthly riches, he voluntarily became poor and remained poor --so poor that often he had not where to lay his head. Thus he was able to sympathize with the poor of this world. And though as a perfect man, without sin, and consequently without the consequences of sin, he had perfect health, yet during the three years of his ministry he was continually imparting his vitality--vigor, strength--to the suffering ones around him, thus impoverishing himself and so being "touched with a feeling of our infirmities," as it is written: "And the whole multitude sought to touch him, for there went virtue [vitality, strength] out of him, and healed them all;" "And Jesus said, Somebody hath touched me, for I perceive that virtue [vitality, strength] is gone out of me." He felt the consequent weakness.--See Luke 6:17-19; 8:46-48; Mark 5:30-34.

But while he thus, from exhausting labor and daily sacrifice for the good of others, endured weakness and weariness, so that at the end of the three and a half years of his ministry he was unable to bear his cross to the place of execution (Luke 23:26), men did not recognize the real cause of his physical weakness, but esteemed him stricken and smitten of God, as though he were a sinner like other men, and therefore, like them, subject to physical decline and death. But no, "In him was no sin:" he was generously and sympathetically bearing our griefs and carrying our sorrows, while we ungratefully "esteemed him smitten of God and afflicted."

Verse 5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The dreadful tragedy of Calvary was not for his own sins, but for ours, as also saith the Prophet Daniel (9:26)--"Messiah shall be cut off, but not for himself." "He suffered for sins," says Peter, "being put to death in the flesh, the just for the unjust, that he might bring us to God." (1 Pet. 3:18.) And Isaiah continues--verses 6 and 7 --"All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord [Jehovah] hath laid on him the iniquity of us all." And meekly and willingly he bore our burden; for, though "he was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." See Mark 15:3-5.

Verse 8. "Through oppression and through judicial punishment [by means of false accusations which secured a legal condemnation to death] was he taken away; but his generation --who shall declare it? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

"His generation." This expression may be understood in three ways truthfully, and hence properly. (1) Who of his day and generation would admit the facts?--only the very few who became his despised followers. (2) How few knew of his generation, of his divine lineage! how few believed or confessed that the despised, rejected and crucified one was the only begotten son of God, made flesh for the very purpose of thus giving himself a ransom for all! (3) But "his generation" is specially to be understood (see following verses) in the sense of his posterity. Who would suspect that he who was thus cut off childless would ever become "The Everlasting Father?" (Isa. 9:6.) Yet "he shall see his seed" (verse 10) in Jehovah's appointed season. At his second advent, times of restitution shall come (Acts 3:19-21), when, as the great Life-giver [father], he will give life and health and strength to all of Adam's

R1359 : page 32

race who will accept them under the conditions of the New Covenant. It is a gross mistake, however, to suppose that the Gospel Church is the "seed" of Christ, whether reckoned by the millions (including the black, the speckled and the ring-streaked, a worldly class, as Bishop Foster describes them) or merely the "little flock" of consecrated and faithful believers. The Church is never spoken of as the children of our Lord Jesus, either in symbol, or in type, or in literal statement. The Church "he is not ashamed to call his brethren." The bride, the Lamb's wife and joint-heir, are the honorable titles given to the little flock whom the Father, Jehovah, draws to Christ, and gives to him, as it is written, "Behold I and the children [of God] which God hath given me." (Heb. 2:11-13.) Our Lord Jesus enunciated this clearly when he said, "I ascend unto my Father and your Father, and to my God and your God." (John 20:17.) But after the "little flock" of the Gospel age has become the Bride and joint-heir of the Lamb, the glorified body of Christ, the new dispensation, the Millennium, will open, when the glorified Christ--Head and body--will become the Life-giver or Father to the world in general, restoring to them the human life and privileges lost in Adam but redeemed for them by the sacrifice of Christ's human life. That will be the time in which the glorified Christ in kingdom power will draw ALL MEN toward righteousness and life, even as the Father now draws the elect truth-hungry ones to Christ--as it is written, "No man can come unto me unless the Father which sent me draw him. And he [thus drawn by the truth--by the promises of God] that cometh unto me [Christ] I will in no wise reject." But as many who are now drawn or called to Christ by the Father fail to profit by the drawings of the truth, and hence to make their calling and election sure, so during the Millennial age, when Christ shall bring the whole world to a knowledge of the truth and

R1360 : page 32

thus influence or draw ALL MEN toward righteousness, it will still be for each to decide the matter for himself. Such as accept the gracious offer will receive everlasting life from Christ and his glorified Church, and will thus become the children of the Christ, and the Christ becomes to such the Everlasting Father. Thus He shall see his seed [his children] and shall prolong their days everlastingly; and thus the pleasure [will, plan] of Jehovah shall prosper in his hand.--Verse 10.

Verse 9. "And they made his grave with the condemned [Heb. rasha, condemned or guilty--i.e., with the race of condemned sinners], and with the rich in his death [in the tomb of the rich man--Joseph of Arimathea--Matt. 27:57-60], although he had done no violence, neither was any deceit in his mouth."

Verse 10 declares that all this violence that befell our blessed Lord and Redeemer was in exact accordance with the plan of Jehovah, who so loved the world that he gave his only begotten Son to redeem their life from destruction by the sacrifice of his own--"Although he had done no violence, neither was any deceit in his mouth [and therefore no cause of death in him], yet it pleased the Lord [Jehovah] to bruise him: He hath put him to grief."

Verse 11. "He shall see [the fruits] of the travail of his soul [in the grand restitution of the redeemed race] and shall be satisfied." And here the Prophet interjects the statement that it was our Lord's knowledge of the divine plan or purpose to redeem and then restore the fallen race that enabled him to thus carry out that purpose in the sacrifice of himself, thus justifying many by bearing the penalty due for their iniquities--"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Verse 12 points to the great personal exaltation of our blessed Lord Jesus, because of his obedience to the Father's will, even unto death.--"Therefore will I [Jehovah] divide him a portion with the Great [rab--the Lord, the Chief, the Master of the whole universe, Jehovah himself]." Because of his faithfulness he was highly exalted, made a partaker of the divine nature, and was associated with his Father in his throne. (See Phil. 2:9; Rev. 3:21.) And not only so, but he has been permitted of God to carry out another feature of his plan in the selection, training and final exaltation of a faithful few from among the redeemed race to share his great reward--to become likewise "partakers of the divine nature" (2 Pet. 1:4) and "joint-heirs" of his kingdom and glory (Rom. 8:17; Luke 12:32)--Thus "he shall divide the spoil [the great reward] with the strong"--the overcomers. In accordance with this privilege granted him by the Father he left the gracious promise on record for us--"To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."--Rev. 3:21.

====================

SPECIAL ITEMS FOR REGULAR READERS.

DO YOU DESIRE THE FURTHER SEMI-MONTHLY VISITS OF ZION'S WATCH TOWER?

We send out sample copies of this issue of the TOWER to many who were on our Lists last year, but from whom we have heard no report as to this year. Let us know whether or not you desire its visits to continue. We shall, of course, be glad not only to have all the old names continued but to have large numbers added--your friends and neighbors--whoever you may think would be benefited by the "meat in due season" which as the Master's servants we set forth.

If you do not wish to subscribe for your friends, and think that a sample copy might benefit them, send us their addresses at once.

The mark on the address tag of your paper shows the date to which you have paid your subscription. If you have paid for this year it should read Dec. 92. The price is not high: one dollar a year, or less than two cents a week. To those who through accident or misfortune cannot pay, yet desire it enough to say so, it will be sent free. It is not, therefore, a question of whether you can afford it, but rather whether you can afford to do without it.

R1361 : page 34

WHAT THE "GOOD HOPES" CAN DO.

We use this name, "Good Hopes," in referring to the conditional promises suggested in the November '91 TOWER.

We have reckoned up the number of these "Hopes" and are surprised at two things: first at their fewness and second that the general average runs so high as it does. We do not mention this matter by way of chiding those who have not responded, but by way of telling those who did send them what their "Hopes" are doing in the work of spreading the Truths we all love to serve. While we know and teach that there is no law but Love for the new creatures in Christ, yet we believe that the great Apostle's instruction is as sound upon this subject

(1 Cor. 12:2) as upon others; and while we believe that every one who has the spirit thus to serve the Master, even if it be but with a "poor widow's two mites," will be blessed according to the Master's promise, yet it is not for us to insist or to urge the subject upon any. Let each act according to his own judgment of the Lord's mind and the willingness of his own heart upon this as upon every other subject. We have mentioned the subject merely by way of reminding you and indicating how such a course might be used to the Master's glory. Each is steward of his own time, money and influence consecrated to him who bought us with his own precious blood.

But as to what the "Hopes" are doing: We received in all ninety-eight, which promised, if possible, a total of $1,946.08--the amounts ranging all the way from five cents to five dollars per week.

We have concluded that on the strength of this we can safely arrange to send out one hundred thousand sample copies of the WATCH TOWER; for if some shall find themselves unable to do all that their "Good Hopes" suggested, others will probably be able to do more, and have declared that they will do more if possible.

It occurs to us that the present issue and the previous issue are specially suitable for new readers; so instead of waiting for the payments all to come in, we will begin at once. Who knows how many out of this one hundred thousand may find honest, truth-hungry hearts, and bring light and joy and peace--and a newness of Christian life. We cannot, of course, expect that many will bring forth such a fruitage; but if only one in a thousand, it means a hundred of God's dear children set free from bondage of ignorance into the light of present truth.

Some of us know how to sympathize with the "lost sheep" who, in all the different churches, are seeking the true Shepherd and the green pastures and quiet waters of refreshment to which he now desires to lead all who are really his sheep. We doubt not that every one of those who have sent in "Good Hopes" was once among those grossly blinded by human tradition. They feel thankful to God for the truth, and to their fellows who as God's servants put the truth--the food--before them in the shape of TOWERS, TRACTS and DAWNS, etc. Five dollars that will go into this 100,000 sample copies came from the sister of an attorney at law who was turned from Infidelity to the service of Christ, by the reading of MILLENNIAL DAWN, Vol. I. The sister sent this $5.00 as a thank-offering to the Lord and to help forward a cause which had the power of truth sufficient to convert an unbelieving lawyer. The next day brought a letter and a donation of ten dollars for the same purposes from the lawyer himself.

Let us thank God for the light, dearly beloved, and let us do all that we can in every way possible, that seems to us a good way, to obey our Master's words: "Let your light so shine that men, seeing your good works, may glorify your Father in heaven."

----

page 34

FURTHER READING MATTER FOR YOUR INTERESTED FRIENDS.

WHILE A SAMPLE COPY OF THE WATCH TOWER OR ONE OF OUR FREE OLD THEOLOGY TRACTS MAY START A HUNGRY SOUL TO INVESTIGATING, THEY CAN DO LITTLE MORE. TELL SUCH THAT THE HELP THEY NEED FOR UNDERSTANDING THE BIBLE IN THE LIGHT OF PRESENT TRUTH IS MILLENNIAL DAWN, VOL. I. --"THE PLAN OF THE AGES"--OVER 160,000 ALREADY PUBLISHED --350 PAGES. TELL THEM OF THE BENEFIT IT HAS BEEN TO YOUR OWN HEART AND HEAD, AND HOW YOU VALUE IT, AND THAT IT IS ONLY 25 CENTS POST PAID--OR LOANED TO THOSE TOO POOR TO BUY--AND URGE THEM TO SEND FOR IT AT ONCE.

===================

R1362 : page 35

VOL. XIII. FEBRUARY 1, 1892. NO. 3.

"UNTIL THE LORD COME."

"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." --1 Cor. 4:5.

The teaching of the Apostle here is parallel to that of our Lord in his parable of the wheat and the tares. (Matt. 13:24-30,36-43.) When the zealous servant in the parable inquired, "Wilt thou then that we go and gather them [the tares] up?" the Lord answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers,* Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

All through the Gospel age the wheat and tares have grown together, and only the Lord, who could read the hearts, could distinguish between them with unerring precision. But both the Lord and the Apostle, in the above Scriptures, indicate a difference in the time of harvest, and show that it will then be possible for the faithful saints to judge also. With this thought in view, they are told to "judge nothing before the time, until the Lord come."

And now the day of the Lord has come: we are now living in the days of the parousia (presence) of the Son of Man--"the Lord of the harvest," "having on his head a golden crown [divine authority] and in his hand [in his power] a sharp sickle"--the sickle of present truth, the clear unfolding of the "Word of God [which] is quick and powerful, and sharper than any two-edged sword...and is a discerner of the thoughts and intents of the heart." (Heb. 4:12; Matt. 9:38; Rev. 14:14.) And he is sending forth such "laborers," "angels" or "messengers" into this harvest as he sent forth into the harvest of the Jewish age, viz., his consecrated and faithful disciples, bearing the harvest message--the now fully revealed plan of God and its appointed times and seasons.

The truth thus sent forth is doing its appointed work. Like a magnet, it gathers to itself all who have an affinity for it. Thrust it in wherever you will, it will invariably accomplish its work of finding the loyal and faithful. And we can readily judge, from this affinity for the magnet, who are at heart true and loyal and faithful to the Lord. "My sheep hear my voice," said the Master, "and I know them, and they follow me;...for they know my voice [they are able to recognize his voice of truth]: and a stranger they will not follow, but will flee from him; for they know not the voice of strangers." (John 10:27,4,5.) Again he says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."--John 12:48.

---

*"The reapers are the messengers" who bear the truth, the indirect influence of which binds the tares. See MILLENNIAL DAWN, Vol. III., Chap. VI.

R1362 : page 36

Thus, in this last day, the harvest of the age, this day of the Lord's invisible presence in the world, the truth concerning the divine plan, which he has been revealing since 1874, and which is now being widely testified for the sealing of the elect, is doing its separating work; and the saints, who understand the present situation and watch with interest the progress of the harvest work, can see clearly where the lines of judgment are drawn between the faithful and the unfaithful. And often with astonishment they mark the divisions which the truth makes when some prominent church-member, whom they had always judged to be faithful and true, manifests no affinity for the truth, but turns from it and hugs the error more tightly than ever; or, when some other one, touched by the power of the truth, awakes to earnest self-sacrifice in its service.

"Judge nothing before the time." How could we have judged before this time as to whose hearts were loyal and true? But now, in this day of the Lord's presence, when the magnet of divine truth makes manifest those who have and those who have not an affinity for it--those who refuse to recognize the voice of the "Good Shepherd" and will not follow his leading, and who flee not from the voice of strangers, but hearken to and follow them--it becomes our duty, as well as our privilege, to judge who is on the Lord's side and who is against him; for, says the Master, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."--
Matt. 12:30.

"Judge nothing before the time, until the Lord come;" but then let your spiritual senses be exercised in observing and marking the heretofore hidden things which the truth, in its effects, is bringing to light. See how it is bringing to light the hitherto covered deformities of the various creeds. Where is the intelligent Calvinist to-day who would not like to bury his creed sea deep, and forever hush this wrangle that has been exposing its deformity for a few years past? And where is the intelligent Armenian that is not trembling lest his turn may come next? Everything is being dragged to the light, whether men are willing or not; for every hidden thing must be revealed. And not only the hidden things of creeds and systems of error and iniquity, but also the hidden things of individual character; "for there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." (Luke 12:2,3.) Ah! it is the day of reckoning with the Church, and "the Lord hath a controversy with his people." And this controversy, this reckoning, is not merely with the Church-nominal in its great sectarian branches; but in a special sense it is with those who have escaped from the bondage of error and sectarianism, and who, because faithful to their consciences and the truths brought to their attention, have been served by the Master with present truth as "meat in due season" (Luke 12:37), and who have been permitted to enter into some of the "deep things" of God's plan.

The world has not yet come into this judgment: its reckoning is yet future; but ours is now upon us. We, to whom the testimony of divine truth has been borne, before whose mental vision the whole plan of God with all its specifications has been spread out and carefully explained, now stand on trial, yea, under the final tests of that trial which is either to prove or disprove our worthiness to enter into the promised reward of the faithful. Many, as predicted (Psa. 91:7), are proving unworthy, and some still stand. And among those whom we fellowship and bid God-speed as faithful brethren in Christ, it is our duty to judge as to whether they are still faithful when the magnet of truth makes their judgment so manifest in this day of the Lord; for it is written (2 John 10:11) "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." Here is a responsibility with reference to our endorsement of another which we cannot ignore and still be faithful; and except we judge of one's course by his fidelity or infidelity to the truth, we shall be endorsing error

R1362 : page 37

quite as often as truth. It is our privilege to know the truth and to hold it firmly and to be faithful to it to the end; and if we so abide and walk in the light we will quickly know when one has turned away from the light into darkness, and will be able to render wholesome counsel and warning to such, and to help those who still retain enough of the spirit of meekness to accept the proffered assistance. But, if such a one still pursue the path of darkness and call it light, thus deceiving himself and others, we cannot further endorse him and be guiltless. To do so is to add our influence in some measure, at least, to the error and in opposition to the truth, and thus to become partaker of his evil deeds.

The necessity for this careful discrimination and jealous guarding of the truth in these last days is very manifest, both from the warnings of the Scriptures and from observation of their fulfilment. "In the last days," says the Apostle, "perilous times shall come." (2 Tim. 3:1.) Why? Because the prince of darkness will make every possible effort to retain his power and dominion; and ignorance, error and superstition are his strongholds. He first used all his power to keep men in ignorance and to foster superstition. But now God's due time has come for knowledge to be increased (Dan. 12:4), and the Millennial dawn is breaking; and not only the Church but the world is now waking up and beginning to think. So the policy of Satan now is to devise plausible counterfeits of the truth whereby to entrap and mislead those who have been making progress in the knowledge of the divine plan. As, in the beginning of our Lord's ministry at his first advent, Satan's efforts were concentrated upon the one object of causing him to stumble, thereby to nip the divine plan in the bud, and during the Gospel age the consecrated members of the body of Christ have been specially opposed and beset by him, so now his efforts are concentrated specially upon the last members of that body, "the feet of him," who are running the race for the prize of the high calling. It is for this cause that so many new and plausible forms of error have been brought forward within this harvest period. Satan is using every effort to thwart God's plan and to stumble the feet. And God even more than permits this:

R1363 : page 37

he encourages it by sending these strong delusions of Satan among his professed followers--at the same time assuring all who at heart are faithful to his Word and to their covenant of self-sacrifice that they need fear no evil, for he will be with them and uphold them though a thousand fall at their side.

Ever since the plan of God has been made manifest to the saints, the delusions of error have been rapidly multiplying. This was foretold by the Apostle who, referring to our Lord's second coming, said, "And then shall that wicked [the Man of Sin] be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the bright-shining of his presence,* whose parousia [Christ's presence] is with+ [or accompanied by] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they might all be condemned who believed not the truth, but had pleasure in unrighteousness."++ (2 Thes. 2:8-12.)

One after another the deluded ones who have fallen into the various snares set for their feet have become active advocates of the several causes they have espoused since they departed from the truth, and are advanced by the adversary as teachers, angels or messengers of new light. They never seem to realize that they have gone into darkness, but imagine they have made great strides of progress in the light. This is because they have been overcome by the strong delusions of this evil day. They verily mistake the darkness for the light, the error for

---

*The words, "Even him," here supplied by the translators, and not in the original text, as indicated by the italics, tend to obscure the sense of this passage.

+The Greek word "kata," rendered "after" in the common version, should here be rendered "with," as the same word is rendered in Mark 1:27; 1 Cor. 2:1; Eph. 6:6.

++Greek adikia should here be rendered untruth or error because contrasted with truth.

the truth. But, though they be cast thus into the outer darkness of the world and of the nominal professor, thank God, we can now see that by and by the shining forth of the Sun of Righteousness in the Millennial morning shall open all the error-blinded eyes to the full and glorious Truth, though too late to assist any to win the great prize of joint-heirship in the Kingdom.

However, none are ever permitted to be thus overcome who have not in some way been unfaithful to the truth and hence unworthy of it. Upon all such God has said he would send the strong delusion, so that they shall believe a lie. The truth being designed for those only who are worthy of it--the elect--all others are bound to lose it. But it is impossible to deceive the "very elect." God will keep them by his mighty power because of their faithfulness and loyalty to him.

The Lord distinguishes between the nominally elect and the finally elect, and so should we. Not all who have accepted of the Redeemer's favor of justification from guilt, and have heard and accepted the high calling to joint-heirship with Christ in his kingdom and glory, will attain that great prize. All such have entered the race as now the nominally elect, and all such are eligible to membership in the glorified Church as the finally elect; but in order to gain that prize they must fulfil the conditions specified when they entered the race--when they in Christ's name and merit made a covenant with God, to sacrifice themselves in his service. In no other way can they make their calling and election sure.

It is this nominally elect class that is being tried now; and God is now making manifest the secret counsels of the hearts of his people. He puts us all on guard, too, saying, "Let him that thinketh he standeth take heed lest he fall;" and telling us to take heed that no man take our crown.

How great is the responsibility of our present position before God, the great Judge of all hearts. He has shown us special favor in revealing to us the wonders of his plan and in setting before us the grand prize of our high calling. Thus far we were counted worthy of those favors and eligible to the prize of joint-heirship with Christ. How worthy have we proved ourselves since receiving this knowledge? Have we received it with meekness and humility and with a gratitude which manifested itself in active service of the truth--in proclaiming it to others and in defending it and standing by it nobly in the midst of all the reproaches hurled against it? Have we refused to compromise the truth to any extent to avoid its otherwise inevitable reproach?

If we are not thus jealous for the truth we are not worthy of it, and some of the deceptions of this "evil day" will surely number us among its victims; for it is in this time of the Lord's presence that Satan is to work so mightily, with great power to deceive and with signs of success and with lying wonders of error. His various schemes will have great success, in comparison with which the success of the truth will seem small; for with these, as with Gideon's band, it will be a time of sifting, and "who shall be able to stand?" But let those who stand girt about with divine truth fear nothing: the Lord is permitting these delusions that they may serve his own wise and benevolent purposes in the separating of the worthy from the unworthy, and for the manifestation of those who are at heart loyal to him.

====================

R1360 : page 38

PRESBYTERIAN REVISION OF FAITH.

The secretary of the Committee for the Revision of Faith for the Presbyterian Church, which met in New York on January 12th, received reports from nearly two hundred Presbyteries, as follows:--

Twenty-eight unreservedly approve the proposed amendment of the Confession. One hundred and twelve give assent, but ask that it be further amended. Fifteen request that the old Confession be held and that all effort to amend it be discontinued. Thirty-eight, are dissatisfied with the amended Confession and,

R1360 : page 39

believing that it cannot be sufficiently amended to please them, ask for an entirely new one, which shall be extremely simple and almost devoid of doctrine. These latter would like to be free if the others would let them; but are unwilling to lose their position in the denomination. Each party will doubtless sacrifice principle and stay in, no matter what sort of a Confession the others may exact from them--just as they have done for years past.

The Rev. Dr. Parkhurst, of the New York Presbytery, who, although a Presbyterian minister for over eight years, under vows to believe and to teach its doctrines, it will be remembered, declared that he had never so much as read the Confession of Faith, is one of the pronounced advocates for a totally new Confession. He recently stated himself as follows:--

"I don't believe that the old Confession of Faith should be patched up or revised, but that it should be stowed away among the archives of the Church as a relic of mediaeval theology. To take its place an entirely new Confession should be formulated. The new one should be divested of all the non-essentials which have caused so much dispute. It should be a simple, direct statement of fundamentals of our belief, so worded that the commonest people could understand it. Instead of being 124 pages in length I would like to see it two pages long.

"After the old Westminster Confession is laid aside, I would not advocate its use for instruction in theological seminaries, but would lay it aside altogether."

R1367 : page 39

THE PRESENT AND THE FUTURE.

Our age's sphere of light,
Though widening still, is walled around by night;
With slow, reluctant eye, the Church has read,
Skeptic at heart, the lesson of its Head.--Whittier.

Despite the light that cheers the world to-day,
Shadows surround us, on our heavenward way,
And Error darkens Truth's celestial ray.

Not yet the beams, whose radiant splendors dart
From the fair realms of Science and of Art,
With equal glory shine from soul and heart:

Men worship golden calves and serpents still,
Like cringing slaves bow to their masters' will--
Obey the letter, but the spirit kill;

Still tremble at the Priest's uplifted rod,
For fear that he may doom them, by a nod,
To endless hell-fire in the name of God.

False prophets still the wrath of Heaven provoke,
And hypocrite, and Pharisee, and rogue,
Sit in high places in the synagogue.

As sheep disguised, wolves still make sheep their prey,
The blind still lead the blind the downward way,
And sneaking Judases their Lord betray.

Still is assailed the free soul that aspires,
Still persecution feeds her smoldering fires,
And still, to murder Truth, are leagued the Liars.

Still everywhere a selfish spirit rules--
Men herd themselves in squabbling sects and schools,
And deem dissenting brethren knaves or fools;

Still hack their heads with dull, polemic swords,
Fan the fierce flames of hate with windy words,
And take the Devil's plaudits for the Lord's.

The world, which God gave to his children all,
They parcel into sections, large or small,
And round each petty church "patch" build a wall;

Shout their strange shibboleths and battle cries,
Assert pre-emption title to the skies,
And curse him as a heathen who denies.

Thus bigotry and sect intolerance
Sharpen the infidel's else harmless lance,
And cause the Devil's imps for joy to dance!

Thank God! Religion is a plant that grows:
Its perfect flower perennially blows,
More fragrant and more fair than Sharon's rose.

It yet shall rise from out the sloughs and swamps,
Shed from its shining leaves the dungeon damps,
Break every bond that yet its free growth cramps.

Methinks I see it rising and expand!
Its mighty branches arching every land,
From Zembla's snows to India's sunny strand.

Upward, forever up, I see it rise,
Flashing resplendent glory on our eyes,
Until its crown is lost within the skies.

And there, beneath this everlasting tree,
This Tree of Life and Human Destiny,
I see the nations gather, bond and free,

Gentile and Jew, of every clime and race--
God's children all--and, standing face to face,
Own but One God, their Father, and embrace!

Then, only then, will men indeed be free,
Then will the Golden Age we dream of be,
And Jesus Christ reign universally!
--Charles W. Hubner.

===================

R1366 : page 40

AN ANCIENT AND INTERESTING DOCUMENT,
FOUND IN THE VATICAN AT ROME, WHICH PURPORTS TO BE
THE ORIGINAL REPORT OF PILATE, ROMAN GOVERNOR OF JUDEA,
TO THE
EMPEROR TIBERIUS CAESAR:
EXPLANATORY OF

THE CAUSES WHICH LED TO THE TUMULT IN JERUSALEM, IN CONNECTION WITH THE DEATH OF JESUS OF NAZARETH.

The Public is indebted to the energy of a Christian minister, W. D. Mahan by name, for calling attention to and securing an English translation of this interesting document. He first heard of it through a German student who had spent a large portion of several years in searching for curiosities in the immense library of the Vatican at Rome. The German Professor did not consider the MS. of sufficient interest to take a copy of it, but years afterward made mention of it to the minister mentioned. The latter felt a great interest in what he had heard, and finally he wrote to his friend, the German Professor, who meantime had returned to Westphalia, Germany, requesting that the latter, who was intimate with Father Freelinhusen--chief guardian of the Vatican--would undertake to procure a translation of the MS. into English.

This was finally accomplished at a cost to Mr. Mahan of seventy-two dollars and forty-four cents.

The parties concerned in procuring this translation are unknown to us, but the circumstances leave no room for questioning the fact. As to whether or not the Vatican Manuscript is what it purports to be, each must judge for himself. Certain it is that the account does not contradict, but fully corroborates, the accounts given us by the Apostles in the Bible. We give here

AN ENGLISH TRANSLATION OF THE LETTER, PURPORTING TO BE PILATE'S.

To TIBERIUS CAESAR--Emperor.
Noble Sovereign, Greeting:

The events of the last few days in my province have been of such a character that I thought well to report the details as they have occurred, as I should not be surprised if in the course of time they may change the destiny of our nation; for it seems of late that the gods have ceased to be propitious. I am almost ready to say, "Cursed be the day that I succeeded Valerius Gratius in the government of Judea."

On my arrival at Jerusalem I took possession of the Judgment Hall and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This was an insult offered to my dignity. A few days after, the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Romans, and to offer up libations with them. I thought it expedient to accept of his excuse, but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors. It seems to me that of all conquered cities, Jerusalem is the most difficult to govern!

So turbulent were the people that I lived in momentary dread of an insurrection. To repress it I had but a single centurion, and a handful of soldiers. I requested a reinforcement from the Governor of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest--to extend our empire beyond the means of defending it--I fear will be the means of overthrowing our noble government.

Among the various rumors that came to my ears, there was one that attracted my attention in particular. A young man, it was said, had

appeared in Galilee, preaching with a noble unction a new law, in the name of the gods that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but soon were my fears dispelled. Jesus of Nazareth spake rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed, in the midst of the group, a young man who was leaning against a tree, calmly addressing the multitude. I was told that this was Jesus. This I could easily have expected; so great was the difference between him and those who were listening to him. His golden-colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers with their black beards and tawny complexion. Unwilling to interrupt him by my presence, I continued my walk; but signified to my secretary to join the group and listen. My secretary's name is Manlius. He is the grandson of the chief of the conspirators

who encamped in Etruria, waiting Catiline.
Manlius was anciently an inhabitant of Judea
and well acquainted with the Hebrew language.
He is devoted to me and worthy of my confidence.
On entering the Judgment Hall, I
found Manlius, who related to me the words
Jesus had pronounced at Siloe. Never have I
heard in the Pettico, nor in the works of the
philosophers, anything that can compare to the
maxims of Jesus.

One of the rebellious Jews, so numerous in
Jerusalem, having asked him if it was lawful to
give tribute to Caesar, Jesus replied, "Render unto
Caesar the things which belong to Caesar, and
unto God the things that are God's." It was
on account of the wisdom of his sayings that I
granted so much liberty to the Nazarene, for
it was in my power to have had him arrested
and exiled to Pontus; but this would have been
contrary to the justice which has always characterized
the Romans. This man was neither
seditious nor rebellious, and I extended to him
my protection unknown, perhaps, to himself.
He was at liberty to act, to speak, to assemble
and address the people, to choose disciples unrestrained
by any Pretorian mandate. Should
it ever happen--may the gods ever avert the
omen--should it ever happen, I say, that the
religion of our forefathers be supplanted by the
religion of Jesus, it will be to this noble toleration
that Rome shall owe her premature obsequies,
while I, miserable wretch, shall have been
the instrument of what Christians call providence,
and we, destiny.

But this unlimited freedom granted Jesus
provoked the Jews; not the poor, but the rich
and powerful. It is true that Jesus was severe
on the latter, and this was a political reason,
in my opinion, not to control the liberty of
the Nazarene. "Scribes and Pharisees," he
would say to them, "you are a race of vipers;
you resemble painted sepulchers." At other
times, he would sneer at the proud alms of the
publican, telling him that the mite of the
widow was more precious in the sight of God.

New complaints were daily made at the Judgment
Hall against the insolence of the Jews.
I was even informed that some misfortune would
befall him--that it would not be the first time
that Jerusalem had stoned those who called
themselves prophets--and if the Pretorium refused
justice, an appeal would be made to
Caesar.

However, my conduct was approved by the
Senate, and I was promised a reinforcement
after the termination of the Parthian war. Being

too weak to suppress a sedition, I resolved upon adopting a measure that promised to establish the tranquility of the city, without subjecting the Pretorium to humiliating concessions.

I wrote to Jesus requesting an interview with him at the Judgment Hall, and he came. You know that in my veins flows the Spanish, mixed with Roman blood, as incapable of fear as it is of puerile emotion. When the Nazarene made his appearance I was walking in my court, and my feet seemed fastened with an iron hand to the marble pavement, and I trembled in every limb as a guilty culprit, though he was calm--the Nazarene--calm as innocence. When he came up to me, he stopped, and by a signal seemed to say to me, "I am here."

R1366 : page 42

For some time I contemplated with admiration and awe this extraordinary type of man--a type of man unknown to our numerous painters, who have given form and figure to all the gods and heroes.

"Jesus," said I to him at last--and my tongue faltered--"Jesus of Nazareth, I have granted you for the last three years ample freedom of speech, nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates, or Plato, but this I know, that there is in your discourses a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this community, am glad of having allowed you that liberty, of which you are so worthy.

"However, I must not conceal from you the fact that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you on account of your sayings, and against me on account of the liberty extended towards you. They even accuse me of being indirectly leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request--I do not say my order--is, that you be more circumspect in the future, and more tender in arousing the pride of your enemies, lest they raise against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words proceed not from true wisdom. Say to the torrent, Stop in the midst of the mountain home! because it will uproot the trees of the valley. The torrent will answer you, that it must obey the laws of the Creator. God alone knows whither flows the torrent. Verily, I say unto you, before the Rose of Sharon blossoms, the blood of the Just shall be spilt." "Your blood shall not be spilt," replied I with emotion,

R1367 : page 42

"You are more precious, in my estimation, on account of your wisdom, than all the turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Caesar, and construe our bounty into fear. Insolent wretches, they are not aware that the wolf of the timber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Palace of Justice is open to you as an asylum."

Jesus carelessly shook his head, and said, with a grace and a divine smile, "When the day shall have come, there will be no asylum for the Son of Man, neither in the earth, nor under the earth. The asylum of the Just is there," pointing to the heavens. "That which is written in the books of the prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province, which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe. My orders you know. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus, "I came not to bring war into the world, but peace, love and charity. I was born the same day on which Augustus Caesar gave peace to the Roman world. Persecution proceeds not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the Altar of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the palace.

[Concluded in our next issue.]

===================

R1371 : page 42

"THE RESURRECTION OF DAMNATION."

--John 5:29.--

A subscriber inquires for the signification of this expression. We reply: The difficulty to the English student arises from the word damnation, which is a mistranslation of the Greek word krisis. The Revised Version renders the expression, "The resurrection of judgment," which conveys the true sense much more clearly, although not entirely so; because the word judgment is so often understood to mean sentence merely, whereas it really signifies trial, including, of course, the sentence at its conclusion. The sense of the passage is: Some (the Church) will have passed their trial and will be resurrected to their reward; while others will awake to a trial for life, during the Millennial age, when Christ and his Church will be the judges.--1 Cor. 6:2.

===================

R1363 : page 43

INTERNATIONAL S.S. LESSONS.

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

THE GRACIOUS CALL.

LESSON VI., FEBRUARY 7, ISAIAH 55:1-13.

Golden Text.--"Seek ye the Lord while he may be found; call ye upon him while he is near."--Isa. 55:6.

In our last lesson--Isa. 53:1-12--the Prophet brought to view the "Lamb of God" whose sacrifice would take away the sin of the world, and thus prepare the way, legally, for the glorious restitution of all things spoken by the mouth of all the holy prophets since the world began.--Acts 3:19-21.

This lesson opens with the gracious invitation, "Ho, every one that thirsteth, come ye to the waters; yea, come, buy wine and milk without money and without price." This at once calls to mind the very similar invitation of Rev. 22:17--"And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." It will be observed that the call in both cases is only to those who desire the water of life: "every one that thirsteth" and "whosoever will" may have it; but it will not be forced upon any. Here, as frequently in the Scriptures, water is mentioned as a symbol of truth (See also John 4:10-14; Rev. 7:17); consequently the invitation to these is to accept or partake of the favor of everlasting life through obedience to the truth.--John 17:17.

Isaiah also compares this sanctifying and life-giving draught to exhilarating wine and nourishing milk, which the thirsty, who desire it and have nothing to give in exchange for it, may have without money and without price. The truth or water of life thus offered is the good news of redemption and consequent restitution to perfection and eternal life, through "the precious blood of Christ," "shed for many [for all] for the remission of sins." (Matt. 26:28.) Since we were all bankrupt and had no means wherewith to purchase so great a treasure, those who value it will gratefully appreciate its offer as a free gift, without money and without price.

But though these two invitations are virtually the same, the student will observe that that of Rev. 22:17 is due in the Millennial age, when the now espoused virgin Church will have become the Bride of Christ. Then the Spirit and the Bride (who has no existence as the Bride yet) will say, Come, etc. But that the invitation of Isaiah 55:1 is intended for those thirsting for truth during the Gospel age is manifest from verses 2 and 3, which show that those of this class have not only been desirous of the truth, but that they have been diligently, though hitherto vainly, searching for it. In hope of finding the truth, they have been spending their money for that which is not bread, and their labor for that which satisfieth not. In the Millennial age, none will thus vainly search for truth; for then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and none will teach his neighbor, saying, Know the Lord, for all shall know him from the least of them to the greatest of them (Isa. 11:9; Jer. 31:34); and the way of life will be so plain that a wayfaring man, though unlearned, shall not err therein. (Isa. 35:8.) But such is not the case now, when hundreds of conflicting creeds jar and jangle with both reason and Scripture, each one saying to the bewildered inquirer, "This is the way of truth: walk ye in it." Such bewildered, yet earnest, thirsting souls the Lord here counsels to leave the unsatisfying portion and to hearken diligently to his Word, saying, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The reference

R1364 : page 43

here is to the good plan of God, the clear unfolding of which, in these last days, is meat and drink in due season for the household of faith.

The invitation is synonymous with that of Rev. 18:4 to the same class, to come out of Babylon (confusion--the confusion of sectarianism); for while they remain in those systems of error, endeavoring to support and defend them, they are prejudiced and blinded against God's truth, wherever it conflicts with their creeds, so that they cannot progress in knowledge while they thus continue to spend their "money"--their influence and their labor--for that which is not bread and which satisfieth not.

But, thank God, there is a satisfying portion for those who earnestly crave it, and some are eating that goodly portion, and their souls are delighting themselves in fatness. Let the thirsty hear further the gracious invitation, "Incline your ear [turn your ear away from the clash of conflicting creeds, and incline it towards God's own precious word, in simple faith

R1364 : page 44

accepting all of its testimony, notwithstanding the testimony of men to the contrary], and come unto me: hear [my word] and your soul shall live."

To those who thus heed the invitation there is a special promise given, over and above the promise of life and the satisfaction now, of receiving this gift by faith. It is this: "I will make an everlasting covenant with you, even the sure mercies of David." [He will make an agreement with such that they may share in those sure, holy promises which belong to his beloved Son--the kingdom, power and glory of the world to come.] The name David signifies beloved; and the Apostle shows (Acts 13:33,34) that it here refers to our Lord, the

Beloved Son of God. And not only is the name David sometimes used in prophecy, as here, to refer to God's beloved Son, but David himself frequently figures as a type of our Lord, as in Psalm 22:1,17,18. Moreover, "the sure mercies" or holy promises here referred to as belonging to our Lord, and in which we of this Gospel age are invited to share with him, were made to King David (2 Sam. 7:8-16) and will evidently have a partially literal fulfilment, although the substance is in Christ.

These sure mercies or holy things of David (Christ) are clearly set forth in Psalm 89:20-37, to be--

(1) That the Lord would anoint him to be a great king, and that he would establish his throne forever--as long as the sun and moon endure;

(2) That no enemy should have advantage over him, but that all should be made subservient to him;

(3) That God's covenant to bless all the families of the earth should stand fast with him, or be fulfilled by his reign;

(4) That his children (by redemption and regeneration) should have such reformatory discipline under his reign as would be necessary for their correction and establishment in righteousness;

(5) And that all the willing and obedient who shall profit by the discipline shall endure forever--that thus he might see of the travail of his soul and be satisfied.

Verse 5 shows how the work will progress among the people of the world after the Christ has been glorified--after all the members of the "body" have filled up that which is behind of the afflictions of Christ and entered into his glory.--Col. 1:24.

The succeeding verses picture for us the blessed opportunities of the Millennial age and the fulness of provision there for all to come into full harmony with God's Kingdom through the Christ.

Verse 6 shows that when God does thus reveal his grace it must not be trifled with. God has graciously appointed a day [a thousand years--the Millennium] in which he will judge the world in righteousness--granting to each the fullest knowledge and opportunity for a return to his favor and to its reward, everlasting life; but God has determined to "make an end of sin and to bring in everlasting righteousness," and those who do not "seek the Lord while he may be found" will be accounted unworthy of further judgment [trial] and will perish in the second death as lovers of unrighteousness. (Rev. 21:8.) Or, as elsewhere stated, when God shall raise up to glory and dominion this Great Prophet, Priest and King (the Lord and his body or bride), it will come to pass that the soul that will not hear [obey] that Prophet shall be cut off from [life] among his people.--Acts 3:22,23.

Verse 7. That will not be a time for pardoning wicked men, but for pardoning those who desire to forsake their wicked ways and thoughts. Nor are we to understand that the forsaking of the sin brings the pardon, aside from the sacrifice of Christ: this is merely stating the conditions upon which all during the Millennial age will share its favors. Preceding verses and chapters have shown how the "Beloved" first, by the will of God, died as the redemption price of Adam and his race, and in consequence inherited the "sure mercies"--the privilege of blessing the world by giving to each full knowledge and a righteous trial for life everlasting.

Verses 9-11 take note of the present blindness of mankind respecting the gracious character of God--that they will not believe so gracious a message even when it is called to their attention. God reasons with such and shows them why they do not believe that he will be so gracious as he here promises, saying, My plans are not as you would plan, nor my ways of executing my plan such as you would surmise--mine are higher than yours. These my promises are as sure to bring blessings ultimately to all [whether they will hear or whether they will forbear; whether or not they will seek the Lord when he thus draws near], as my blessings now are extended to all--the sun shining upon the just and the unjust and the rain coming upon the evil and the good. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I have declared that in the Seed of Abraham (Christ and the elect Church--Gal. 3:16,29) all the families of the earth shall be blessed,

R1364 : page 45

and the whole earth shall be filled with my glory. Although men may count me slack and suppose that this promise and also the promise to bring punishment upon the wicked will never be fulfilled, they are mistaken: they overlook the fact that a thousand years with men are as one day with me. The day so long promised shall come--the day of blessing and restitution to all who shall prove their love of righteousness --the day of vengeance upon all who shall prove their love of iniquity.--2 Peter 3:8.

Verses 12,13 recount in symbolic terms the Millennial blessings of peace and joy for all who love righteousness. Instead of the thorn [the wicked man who wounds and injures his fellow creatures] shall be the fir tree [an evergreen tree, representative of a man possessing everlasting life], having inherent grace and fatness: "his leaf fadeth never."

R1364 : page 45

THE NEW COVENANT.

LESSON VII., FEBRUARY 14, JER. 31:27-37.

Golden Text.--"I will forgive their iniquity and I will remember their sin no more."--Verse 34.

The opening verses of this lesson (verses 27,28) point to the return of God's favor to Israel according to the flesh, and have no reference to spiritual Israel, as is clearly evident. Verse 10 confirms the assurance, saying, "Hear the word of the Lord, O ye nations, and tell it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd his flock." Verse 27 mentions Israel and Judah both, which might at first appear to teach that God has a different blessing for them and that the distinction which had its start after the death of Solomon is to be perpetuated. But no: we see no distinction in the blessings enumerated. Subsequent verses ignore all distinctions, thus showing that the object in mentioning both is to prevent any from getting the idea that only the ten tribes would be blessed in the future, and not the two tribes for a time known distinctively as Judah. The distinction really ended with the restoration from Babylon (Hosea 1:11); and our Lord and the Apostles used the name Israel as a general name.

It is undeniable by either Jew or Gentile that ever since Messiah's rejection, five days before his crucifixion, when he said to them, "Your house is left desolate," Israel has been under divine displeasure, tempest-tossed all over the world. Surely God has watched over them, as foretold, "to pluck up and to break down and to throw down and to destroy and to afflict" them; and the faithful performance of the evil part of the promise is an assurance of the ultimate fulfilment of the promised blessings. Jer. 16:13-18 shows the same rejection and punishment of fleshly Israel, promises the same regathering and blessing, and indicates the time when it will commence. See MILLENNIAL DAWN, Vol. II., Chap. VII.

But while verses 27 and 28, and verses 36 and 37, refer to fleshly Israel alone, we are glad that others as well as Israel shall have a share in the blessings of the New Covenant related in verses 24 to 34. The divine method of hiding truths until the due time for revealing them is peculiar to the Bible. As with the doctrines of Election and Free Grace, some affirm the one and deny the other, and the majority stumble into partial error on one side or the other, while in reality both are taught and both are true, so it is with the majority in studying prophecies of which Israel is the theme. Some will contend that it is fleshly Israel, while others as vehemently claim everything for spiritual Israel--the Gospel Church. The fact is that both are represented in prophecy, and it is only necessary to rightly divide the word of truth to see them both and their respective portions.

R1365 : page 45

Israel as a nation had certain inalienable promises yet to be inherited as a nation (Rom. 11:26-32), but it was also a typical people. As we have already shown, they as a people and their age and their ceremonies, sacrifices, etc., typified the Gospel Church of the present age. (MILLENNIAL DAWN, Vol. II., pages 201-248.) Moreover, they serve again in other respects as a type of those people of all nations who, during the Millennium, will accept the opportunities then offered, and come into covenant relations with God. In this latter sense they are before us in this prophecy of the blessings of the New Covenant. They represent not merely the faithful ones of the natural seed of Abraham, but all who, under those favorable conditions of the times of restitution, will believe God and seek to serve him, as did Abraham.

As proving that Israel typified God's general blessing for the world, notice their three divisions, and what each division represented.

(1) Priests, called out from the tribe of Levi and specially consecrated. These, we know, typified Christ our Chief Priest and his faithful, consecrated "little flock," the Royal Priesthood.

(2) The Levites, who represented the general household of faith who serve the tabernacle and carry along the work financially and otherwise, yet never see the holy things, "the deep things," in any clear and definite manner. (Num. 4:5-15.) (3) The people of Israel, for whom the priesthood made sacrifices and offerings for sins, effecting their atonement and the establishment of the Covenant between them

R1365 : page 46

and God. These were typical, as well as the Priests and Levites. As the typical sacrifices were made for the people of Israel who desired harmony with God, they typified the better sacrifices of Christ made for the sins of the whole world, who might come unto God by him.

It is when Israel is thus seen to be the type of the repentant, reconciled world that we begin to get a conception of the length and breadth, the height and depth of God's great plan as it embraces "whosoever will" of all the families of the earth. It is when we get this comprehensive view that we understand the Apostle's frequent expression--to the Jew first and also to the Gentile. The worthy, faithful Israelites after the flesh, especially those tried prophets and patriarchs of past dispensations, will take first rank in the blessings of the repentant world under the Millennial reign of Christ. But every promise and blessing to them under the New Covenant, will be also in as full measure to the numberless class whom they typify. No wonder, then, the Apostle reasons on this question that the promises of God to Israel imply life from the dead and general blessing. His words are, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"--Rom. 11:15,30-33.

Realizing, then, that the blood of Christ sealed the New Covenant, not alone for Israel, but, as well, for all the world whom Israel typified, we see that whatever shall be declared true of Israel under that New Covenant will be true as well of all who, after the selection of the royal priesthood, shall become Israelites indeed, by the circumcision of the heart, when the full knowledge of the truth shall, in due time, reach the Jew first and afterward all men.

Verses 29,30. "In those days"--days future at the time of the prophecy, and days still future, which shall be indicated by the return of divine favor to Israel--"In those days, they shall say no more, 'The fathers have eaten a sour grape and the children's teeth are set on edge.' For every one [who then dies] shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The "teeth on edge" represent the heredity of sickness and death by the human family, and the "sour grape" represents Adam's original sin, repeated and emphasized in his children. We as a race die for Adam's sin, the effects of which we inherit, as also saith the Apostle. (Rom. 5:12.) As a part of the New Covenant sealed by the blood of Christ, this present state of things which has continued for over six thousand years is to give place to a new order; and none shall any longer die, as now, for Adam's sin; but whoever dies will die for his own wilful sin--the second death. It will be the second death because the first death sentence covered all. By one man's disobedience sin entered into the world, and death as the result of sin; and thus death passed upon all.

The death of our Lord, "the man Christ Jesus who gave himself a ransom for all," was the full payment to justice of the penalty which came upon Adam, and through him by heredity upon all his race; so that he who paid our penalty thus ratified or made possible the New Covenant under which Israel first and then all the world shall be blessed, and whosoever will may be recovered to everlasting life. Adamic death or the first death, or, as people generally miscall it, natural death, will entirely cease as soon as the Great Priest, Prophet and King (head and body complete) shall take the control of earth's affairs and introduce to Israel, and to the world through Israel, the New Covenant. None, after that, shall die, unless, being proved unworthy of life, they come under condemnation to the second death, for personal, wilful disobedience against fullest knowledge and opportunity.--Acts 3:22,23.

Verses 31 and 32 clearly point out that Israel must not expect these favors as a part of their Law Covenant made with them at Mt. Sinai, when they were on their way from Egypt to Canaan, which covenant they failed entirely to keep, and from which, consequently, they must expect no blessing. They must learn that this favor comes as a result of another--a new covenant; and in learning that, they will learn about him whom they pierced, whose death ratified or made effective this New Covenant. Thus they shall look upon him whom they pierced, and, thank God, they shall mourn as they come to see the actual facts.--Zech. 12:10.

Verses 33 and 34 particularize some of the blessings and advantages of the Millennial age under the New Covenant, contrasting them with Israel's Law Covenant experiences. The Law Covenant written on tables of stone was easily forgotten by the typical people, and God was continually reminding them of their unfaithfulness, and chastising them by sending them into captivity among the nations, by sending blights, drouths, etc., and by sending his prophets to reprove their idolatries (Jer. 7:25); but the Israel who will enter into the New Covenant with God, in Christ, shall not be so. It shall be introduced by a greater prophet and mediator than Moses. The Christ shall be Jehovah's agent in carrying out all of its blessed provisions. Its law, Love, will be gradually written in the hearts of men during that Millennial age; and so completely will outward sin be kept under control, and so fully will temptations to forsake God be excluded, and so general will be the diffusion of the true knowledge of God (Heb. 2:14; Isa. 11:9), that it will no longer be necessary, as in the past and present, to be always preaching, "know the Lord;" for they shall all know him from the least of them to the greatest of them. And under this New Covenant, God (through Christ, the mediator of that New Covenant, who sealed it by the sacrifice of himself as our ransom price) will not only instruct all fully, and write his law in their hearts, but he will forgive their iniquities and remember no more their sins, i.e., of such as in that favored time of knowledge shall accept of the privileges offered and enter into the New Covenant conditions, obeying the law of love from the heart as it is written there by the finger of God--by the Great Prophet--the Christ.

R1365 : page 47

It will require the entire Millennial age to re-write in the heart of man the law of God--the law of love. We say re-write, for the law was written in man's heart, in his very constitution, when God created him in his own likeness. The law on tables of stone was given to Israel after two thousand years of falling had almost effaced the original moral-likeness. "When they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools."--Rom. 1:21,22,28.

But God foreknew that the Law Covenant, made at Sinai, and the typical sacrifices for sin which were a part of it, could never take away sin nor make (Israel) the comers thereunto perfect; and he designed it only as a lesson to Israel and the world to point out the real remedy for sin and to foreshadow the better New Covenant and its superior arrangements for the relief of sinners at the hands of the Mediator like unto, but far superior to Moses.

God gave a figure of his original law written in the heart of man and the renewed law as it will be re-written under the New Covenant. When Moses first went into the Mount he received two tables of the law, perfect, from the hand of God--representing the perfect man in the likeness of God, as he came from God's hand. But those tables of the law were dashed in pieces when Moses reached the camp, representing how the fall into sin has almost destroyed the law of God from the hearts of men, effacing the likeness of the Creator. God's method of replacing the broken tablets of the law was an illustration of how he purposes to restore his likeness and re-write his law in the hearts of all who desire to be in harmony with him under the New Covenant. He told Moses to hew out, polish and prepare two tables of stone, and promised to re-write the law thereon. So Christ, whom Moses typified, is to prepare mankind ("whosoever will") for the writing of the law of God. Christ does this, first of all by giving the ransom for all, secondly by bringing all who desire it back into harmony with God and into a full knowledge of the truth, which, as God's pen, will re-engrave the law of Love and godliness in all obedient hearts.

===================

ENCOURAGING WORDS FROM EARNEST WORKERS.

Manitoba.

DEAR BRO. RUSSELL:--Just a word to say we are all well and are still rejoicing in the glorious Truth and endeavoring to overcome through the merits of our dear Lord and Redeemer, who has bought us and loves us.

Our time is at present all taken up with things at home, and this seems to be the Master's will according to our judgment.

Find enclosed a draft for $200.00 which is for the Master and for his work to be used as he may direct. We are his stewards in those things. He can trust some of his saints with this world's goods, knowing that they are in harmony with himself, and as he wants, they are perfectly willing to assist in any way they can in his work. So, dear Brother, just use this as your judgment may direct for the Master.

With kindest love to Sister Russell and yourself, in which Sister Webb joins, I am yours in the glorious hope, W. J. WEBB.

[Our dear Bro. W., in addition to the financial aid he is able to give to the Lord's work, has several times so arranged his affairs as to give some months to the Colporteur work, in which Sister W. also joined, taking their two young boys along and sending them to school in whatever town they chose for the work. The little fellows gladly helped in the distribution of tracts and delivery of books, being interested in the truth to the extent that their young minds can comprehend it. God bless the household where his name is enshrined in every heart.--EDITOR.]

California.

DEAR BROTHER RUSSELL:--I must write to tell you how exceedingly interested I have been in MILLENNIAL DAWN, Vol. III., which I spied out in a bookstore in Los Angeles. I enclose 50 cents, for which I would like you to send me at once Vols. I and II of the series. I would also much like a sample or two of your paper--ZION'S WATCH TOWER--for if it is what I expect it to be, after DAWN Vol. III., I shall at once become a subscriber. Volume III., THY KINGDOM COME, is already circulating among my friends.

Yours in the waiting for Christ's Kingdom,
Pastor First Baptist Church.

New York.

DEAR BROTHER RUSSELL:--Enclosed you will find an order for twenty books, together with money order in payment for the same. I arrived in Buffalo on Friday evening. Cannot tell just how long I shall be here, but not a day longer than is necessary to get my clothing in order for winter. I had a pleasant and fairly profitable canvass in W__________. It is a small place, with only about 650 inhabitants, but I found a few precious souls, a few who, it seems to me, are all ready for the truth. I sold a cloth bound set of DAWNS to the president of the library association to be put in the circulating library there. Nearly all my sales there were of full sets. I did not have books enough to fill them all, and am to go back again.

I called on the Presbyterian minister, a man of about fifty-five or sixty years, I think. I said, I called to show you MILLENNIAL DAWN, and before I got a chance to say another word, he said, "I am glad you came, I have always time to look at anything that treats on that subject." Then he took the books and spent an hour and a half looking at them. I could not get away. He read the preface and table of contents, and then extracts here and there through the books, asking me questions now and then, as to what your books taught about this or that. At last he said, "I believe this will prove to be the most valuable and reliable work I have on these questions, and I am going to write you a line with regard to it that I want you to use here in W__________, and in any place else where it will be of any help to you; and I hope you will urge every member of my congregation to buy the books. I wish you might leave them in every house in town." He then wrote a paper which reads as follows:

"Having examined very carefully the books, MILLENNIAL DAWN, by Charles T. Russell, it gives me great pleasure to recommend it as a reliable and profitable treatment of its subject, and I would advise any one interested in and desiring to study the subject to purchase this work. Pastor Presbyterian Church__________."

Also the principal of the school there says his father, a Baptist minister, has the books, and values them very highly. It seems to me strange that any can read the books, and value them, and still retain their positions as pastors or as members of any denomination.

I believe that I am improving a little in my work, and I do hope I shall learn to be a good worker. I do not like to do inferior work. I want to be able to sell as many books as other colporteurs do.

I wish I could tell you half how precious the blessed truths are becoming to me, but I cannot. I read them over and over again, and they are like the Bible itself, in that they never grow old.

Yours in the harvest work, MRS. M. PECK.

Louisiana.

DEAR BROTHER RUSSELL:--The package containing

Teacher's Bible and DAWN, Vol. III., came duly, also your welcome letter of the 20th inst. Volume Third is far beyond what I could either ask or think. The Teacher's Bible is all that is claimed for it.

As I look back now and view the way the Lord has led me, I can praise him with my whole heart for sending unworthy me this glorious harvest message, and also in giving me an ear to hear it. It is favor upon favor indeed. In looking back I realize how apt, yea, almost sure, I would have been, ere this, to have been caught in some of the many snares of deceptive errors that, according to predictions, abound at this time, had it not been that the Good Shepherd had reached out a helping hand in the shape of the WATCH TOWER publications just in time.

My dear Brother in Christ, I must tell you, for your encouragement, that I am striving daily to put off the old man and to put on the new. I have nothing to boast of, though, for I fail so often; but my full confidence is in Christ and the robe that he provides, and our Father has promised to give power to the faint, and to them that have no might he increaseth strength. I am striving to abide in him by abiding in his word, that I may bear some fruit. Many thanks for that timely article on fruit-bearing in the May TOWER.

I shall do whatever my hands find to do, praying earnestly that the Lord of the harvest may open an effectual door for the harvest message among my own countrymen according to the flesh, that they also may be sanctified by the Truth, and made ready for the glorious consummation of the hope.

Praying God's blessing upon you and yours, your brother in Christ, CHARLES STRAND.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

R1370 : page 50

HARVEST LABORERS.--PRAY FOR THEM!

Brother and Sister Adamson have nearly finished their present field of labor in Cincinnati, Ohio. They have about 4000 Millennial Dawns circulating there now. They have done and are doing a good work--gathering ripe wheat and witnessing to others. Sunday Meetings held by Brother A. help to water the good word of present truth which he scatters during the week by circulating MILLENNIAL DAWN.

Sisters Harper and Weir will soon be a year in Louisville, Ky., and vicinity. The Lord is blessing them, and through their labors quite a number are coming to the Light. They are faithful soldiers of the cross.

Brothers Rogers and West have been in New York City for some months past. They already have over 3000 DAWNS in circulation. They report some very interesting meetings held

R1371 : page 50

lately--well attended and evidently profitable. God bless them.

Brothers Leigh, Demming and VanHook have spent the last nine months in southern Ohio and northern Kentucky. They are earnest and faithful and are blessed and a blessing wherever they go.

Sisters Erlenmyer, Clark and Peck are still laboring in southern New York. We have frequent proofs of their zeal and willingness to endure hardness as good soldiers of the cross--bearing the good tidings to those who have ears to hear. Their labors are not in vain in the Lord.

Brother Wise is still in the harvest field, in Ohio, seeking the ripe wheat, and, thank the Lord, finding some ready to be garnered.

Brother Smith is making a thorough canvass of Pittsburgh and vicinity. He is letting the light shine and attracting the attention of some of the children of the light. In the portion of the city already gone over, he has circulated over 2000 copies of DAWN, which, sooner or later, will bring results.

Brothers Haynes and Thorn are in Massachusetts. They have recently circulated over 1800 copies of MILLENNIAL DAWN in Lynn, and report considerable interest among readers.

Sisters Vogel and Boehmer are in the work in eastern Pennsylvania, circulating the present truth--"meat in due season"--and accomplishing good, we trust.

Brother and Sister Rogers in Detroit, Brother and Sister Utley in Minneapolis, Brother C. C. Wright in Iowa, Brother Hewes in Philadelphia, Brother and Sister Wallace in western Pennsylvania, Brother Brown in Michigan, Brother Brewer in Atlanta, Ga., Brother Herr in central Pennsylvania, Brother Marchant in Canada, and Brother Dailey in Ohio, are all serving the Lord and his cause earnestly and with success.

Besides the above are some faithful ones who have been obliged to suspend operation temporarily from sickness and other reasons, who, we trust, will soon be in the work again; and who even now, we are sure, are not idle.

But we have only mentioned a few of the noble army of the Lord who are daily battling for the truth--seeking to free themselves and others of the Lord's household from the chains of error and sin. We believe that more than one-half of the WATCH TOWER subscribers are true laborers in the harvest field, whose chief aim in life is, not money, nor pleasure, nor fame, nor any other selfish, earthly object, but who seek chiefly, and with their best endeavors, not only to gain for themselves a share in the Kingdom promised, but to help others to so run as to obtain the same provision of God's grace.

Dear co-laborers, remember one another at the throne of the heavenly grace, and remember us also of the TOWER office, as we do you all. --2 Thes. 3:1; Heb. 13:18.

===================

VOL. XIII. FEBRUARY 15, 1892. NO. 4.

AN ANCIENT AND INTERESTING DOCUMENT,
FOUND IN THE VATICAN AT ROME, WHICH PURPORTS TO BE
THE ORIGINAL REPORT OF PILATE, ROMAN GOVERNOR OF JUDEA,
TO THE
EMPEROR TIBERIUS CAESAR:
EXPLANATORY OF
THE CAUSES WHICH LED TO THE TUMULT IN JERUSALEM, IN CONNECTION WITH THE DEATH OF JESUS OF NAZARETH.

(CONCLUDED FROM OUR LAST ISSUE.)

To Herod, who then reigned in Galilee, the enemies of Jesus addressed themselves to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his royal dignity, yet he was afraid of committing an act that might diminish his influence with the Senate. Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked my opinion concerning the Nazarene. I replied that Jesus appeared to be one of those great philosophers that great nations sometimes produce, that his doctrines were by no means sacrilegious, and that the intention of Rome was, to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with an ironical respect he departed.

The great feast of the Jews was approaching, and the intention of their religious rulers was to avail themselves of the popular exultation which always manifests itself at the solemnities of a Passover. The city was overflowing with a tumultuous populace clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the prefect of Syria for a hundred foot soldiers, and as many cavalry. He declined. I saw myself alone, with a handful of veterans, in the midst of a rebellious city, too weak to suppress a disorder, and having no other choice left but to tolerate it. The seditious rabble had seized Jesus, and although they felt that they had nothing to fear from the Pretorium, believing with their leaders that I winked at their sedition, continued vociferating, "Crucify him! crucify him!"

Three powerful parties had combined together at that time against Jesus. First, the Herodians, and the Sadducees, whose seditious conduct seems to have proceeded from double

motives: they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the

Roman Emperor, and although in this instance I had ignorantly committed the fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms: I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility, which proposal was scowled at.

The Pharisees, too, were avowed enemies of Jesus, and they cared not for our government. They bore with bitterness the severe reprimands which the Nazarene, for three years, had been throwing out against them wherever he went. Too weak and pusillanimous to act by themselves, they had eagerly embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusion resulting therefrom.

Jesus was dragged before the High Priest and condemned to death. It was then that Caiaphas, the High Priest, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation. I answered him that as Jesus was a Galilean, the affair came under Herod's jurisdiction; and I ordered him to be sent thither. That wily tetrarch professed his humility, and protesting his deference to me, the Lieutenant of Caesar, recommitted the fate of the man to my hands.
Soon my palace assumed the aspect of a besieged

citadel. Every moment increased the number of seditionists. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city. I had taken a wife--a maiden from among the Gauls--who pretended to see into futurity; she, weeping and throwing herself at my feet, said to me, "Beware, and touch not that man, for he is holy. Last night I saw him in a vision. He was walking on the waters. He was flying on the wings of the winds. He spoke to the tempest and to the fishes of the lake--all were obedient to him. Behold! the torrent of Mount Kedron flows with blood! The statues of Caesar are filled with the filth of Gemonide! The columns of the Interium have given away, and the sun is veiled in mourning, like a vestal of the tomb! O Pilate! evil awaits thee, if thou wilt not listen to the entreaties of thy wife. Dread the curse of a Roman Senate, dread the powers of Caesar."

By this time the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guard, and asked the people in a severe tone what they demanded. "The death of the Nazarene," was their reply. "For what crime?" "He has blasphemed. He has prophesied the ruin of the temple. He calls himself the Son of God, the Messiah, the King of the Jews." "Roman justice," said I, "punishes not such offenses with death." "Crucify him, crucify him!" belched forth the relentless rabble. The vociferation of the infuriated mob shook the palace to its foundations. There was but one that appeared to be calm, in the midst of the vast multitude. It was the Nazarene.

After many fruitless attempts to protect him from this fury of his merciless persecutors, I adopted a measure which, at the moment, appeared to me to be the only one that could save his life. I ordered him to be scourged; then, calling for an ewer, I washed my hands in the presence of the multitude, thereby signifying to them my disapproval of the deed. But in vain. It was his life that those wretches thirsted for!

Often in our civil commotions have I witnessed the furious animosity of the multitude, but nothing could be compared to what I witnessed in the present instance. It might have been truly said that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk: they were borne along, whirling and rolling like living waves, from the portals of the Pretorium, even unto Mount Zion, with howlings, screams, shrieks and vociferations, such as were never heard in the seditions of the Panonia, or in the tumult of the forum.

By degrees the day darkened like a winter's twilight, such as was witnessed at the death of the great Julius Caesar, which was likewise toward the Ides of March.

I, the continued governor of a rebellious province,

R1368 : page 53

was leaning against a column of my palace contemplating through the dreary gloom these fiends of torture dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her in-dwellers through the funeral gate that leads to the Gemonica. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to display a shadow of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than to that of a man. A loud clamor was heard proceeding from Golgotha, which, borne on the winds, seemed to announce an agony such as had never been heard by mortal ears. Dark clouds lowered over the pinnacle of the Temple, and, settling over the city, covered it as with a veil. So dreadful were the signs that were seen, both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the author of nature is suffering, or the universe is falling apart."

Towards the first hour of the night I threw my mantle around me and went down into the city towards the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not understand. Others were recounting prodigies, almost similar to those which had so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then looking back toward Mount Calvary would remain motionless, in expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive.

On ascending the stairs--the steps of which were still stained with the blood of the Nazarene--I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep. "Father," said I to him, mildly, "who are you, and what is your request?"

"I am Joseph of Arimathea," replied he, "and am come to beg of you, upon my knees, the permission to bury Jesus of Nazareth."

"Your prayer is granted," said I to him, and at the same ordered Manlius to take some soldiers with him to superintend the interment, lest it should be interfered with.

A few days after, the sepulchre was found empty. His disciples published all over the country that Jesus had risen from the dead, as he had foretold.

A last duty remained to be performed and that was to communicate to the Emperor these deplorable events. I did so on the night that followed the fatal catastrophe, and had just finished the communication when day began to dawn. At that moment the sound of clarions, playing the air of Diana, struck my ear. Casting my eye towards the Caesarean gate, I beheld a troop of soldiers and heard at a distance other trumpets sounding Caesar's march. It was the reinforcement that had been promised me--two thousand chosen troops who, to hasten their arrival, had marched all night. "It has been decreed by the fates," cried I, wringing my hands "that the great iniquity should be accomplished, that for the purpose of averting the deed of yesterday, troops should arrive today! Cruel destiny, how thou sportest with the affairs of mortals!" It was but too true, what the Nazarene exclaimed while writhing on the cross: "All is consummated."

===================

R1371 : page 53

PHILANTHROPIC VERSUS HUMANITARIAN.

When, in our issue of November last, mentioning the work of the Salvation Army for the relief of the poor and degraded classes of Great Britain, we called it a "humanitarian scheme," we had no thought of charging them with denying our Redeemer's character, nature, or work. On the contrary, we were commending their philanthropic work for the poor, and should better have used the word philanthropic, as a few misunderstood our expression. On the contrary, we believe that few Christians with the same degree of knowledge revere our Master more.

===================

R1374 : page 54

"IN THE WINE-PRESS ALONE."

"In the dusk of our sorrowful hours,
The time of our trouble and tears,
With frost at the heart of the flowers,
And blight on the bloom of the years,
Like the mother-voice tenderly hushing
The sound of the sob and the moan,
We hear, when the anguish is crushing,
'He trod in the wine-press alone.'

"And, therefore, he knows to the utmost
The pangs that the mortal can bear:
No mortal has pain that the Master
Refuses to heal or to share.
And the cries that ascend to the Loving
Who bruised him, for us to atone,
Are hushed at the gentle reproving,
'He trod in the wine-press alone.'

page 54

"How sudden so e'er the disaster
Or heavy the hand that may smite,
We are yet in the grace of the Master,
We never are out of his sight.
Though the winnowing winds of temptation
May forth from all quarters be blown,
We are sure of the coming salvation--
The Lord will remember his own.

"From him, in the night of his trial,
Both heaven and earth fled away;
His boldest had only denial,
His dearest had only dismay.
With a cloud o'er the face of the Father,
He entered the anguish unknown;
But we, though our sorrows may gather,
Shall never endure them alone."

===================

R1368 : page 54

VIEWS ABROAD.

In passing through Europe just at this time and in view of the sure word of prophecy as to what will transpire there shortly, one feels much as he might be expected to feel if he were tenting on the slopes of an active volcano, such as Vesuvius, where the continually rising smoke gives evidence that the elements of destruction are close at hand and may at any moment suddenly devastate the surrounding country.

Indeed, as we looked upon that wonderful mountain, what a type it presented to our minds of the actual condition of the world, and especially of Europe, to-day. Upon its green and pleasant slopes villages are quietly nestled, and the inhabitants go about their daily avocations as if unaware of the awful threat of destruction that continually hovers over them; for above their heads at the mountain's summit is an immense crater, three thousand feet in diameter, from which proceeds a volume of smoke, while the ruins of the buried cities of Pompeii and Herculaneum at its base are constant reminders of its dreadful power. The traveler, in view of the past as well as of the present impending danger, almost shudders to pass that way, and cannot help wondering at the apparent indifference or unconsciousness of the residents of that locality, who have become accustomed to the sight and forgetful of the past in the bustle and confusion of the immediate present.

R1369 : page 54

Just so it is with all Europe. The people are insecurely slumbering on the slopes of an active volcano. The smoldering fires of wrath, of immense proportions, are pent up in the heart of European nations; and here and there an opening is found where they issue forth in volumes that should send the warning alarm to every thinking mind. And indeed they do: but What is to be done? is the question--a question, however, to which there is but one wise solution, a solution which the Word of God suggests, but which men are not yet willing to accept. The Scriptures say, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth." (Psa. 2:10.) God's Word furnishes the only principles which, if put in operation, would avert the dread calamity now impending. But these principles of justice and love will not be accepted until the fearful, but much needed, chastisement shall force upon men of all classes and conditions their necessity as well as their superior value.

At present the national animosities are intense:

R1369 : page 55

Russia hates Germany with a zeal akin to her hatred of the persecuted Jew; and Germany reciprocates the feeling with equal zeal. France has no more tender feeling toward Germany, and Great Britain comes in for a similar portion. And while the great powers confront and menace each other, the little powers tremble in the balances, fearing them all, so that there is no rest nor security any where. Not only is there bitter international animosity, but in every nation there is a strong under-current of civil strife against the civil, financial and ecclesiastical powers.

It is noticeable, however, that these animosities exist more among the intelligent and well-to-do people abroad than among the very ignorant and miserably poor. Those of the latter class have not sufficient enlightenment to realize their degradation, while those of the former are ambitious to better their condition and scarcely know where to set the bounds of their ambitions. All through Europe, with the exceptions of Russia and Turkey, we were agreeably surprised to find the evidences of thrift and comfort in the home life of the masses of the people. True, the German farmers seem to fancy having their cattle under the same roof with their families, but the proverbial "pig in the parlor" in Ireland we did not find; nor was there a pig visible to the naked eye all the way from Cork to Dublin. Indeed, the majority of Irish emigrants to this country give rather an unfair impression to Americans of the Irish people in general. We were pleased to find there culture and refinement beyond what we had anticipated. Our route through Ireland included Queenstown, Cork, Dublin, Belfast, Londonderry, Armagh and the intervening country and smaller towns. Through all that part of the country--the south, north and east --we saw no squalor nor misery, though, of course, there are plenty of poor people and some very humble homes. From all accounts, our impressions of the west coast would have been less favorable, had we found time to go there. The country is very picturesque and has been well named the Emerald Isle, from its ever fresh and beautiful greenness. When, after the monotony of the sea voyage, we first sighted its shores under the glow of a glorious sunset, the picture was indeed beautiful, and can better be imagined than described; and the flocks of graceful seagulls that come out to meet the incoming vessels seemed to be bidding us welcome as they gaily circled round the ship's masts and then dived down and gracefully floated on the water.

The small Irish steamer that conveyed us from the ocean steamer to the shore at Queenstown was a neat, pretty vessel, tastefully furnished, and landed us in Queenstown a little after 10 P.M. Here, and all through Great Britain and Ireland, they have fine stone docks; the streets are paved with large flag stones and the houses here and all through Ireland, both in the cities and in the country districts, are of stone. Stone walls are also used, both in the cities and in the country, for fences. Those separating farms are low and generally covered with something green. The little farms all over the country look neat and well kept, and the low, one story houses with thatched roofs, whitewashed outside and with a bit of lace at the windows, looked cozy and comfortable, and pretty wild flowers adorned the fields. The country is a continual succession of low hills and valleys, divided into small farms, and presents a pleasing prospect to the eye. The cities of Dublin, Belfast, Cork and Queenstown are flourishing and enterprising. Their good public buildings, private residences, railway stations, thrifty mercantile business, etc., do ample credit to the energy of the Irish people.

We were pleased also to notice the neatness of personal appearance and suavity of manner among the people in general, both in the cities and at every little railway station through the country, as well as in the hotels, railway carriages, etc., and at a fair in Armagh, which we visited specially for the purpose of coming in contact with the various classes of people there from the town and surrounding country. On the whole, our impressions of Ireland were very favorable; and the rosy-cheeked, blue-eyed, flaxen-haired babies of Ireland seemed the prettiest children in the world, until we met some dark eyed beauties of more southern lands, and then it was hard to decide which were prettiest.

R1369 : page 56

Passing over to Scotland and England, we saw similar evidences of thrift and comfort; though in the large cities, tucked away in the alleys and courts, and up rickety stairways in old tenement houses, are thousands of wretchedly poor people whom the feeble hand of benevolent charity finds it impossible to relieve to any considerable extent. The Scotch are a serious, thoughtful people, though not so lighthearted and happy, apparently, as their Irish neighbors. They are proud of their inheritance in the fame of John Knox, and like to call their country "the land of the Bible and of John Knox." But we fear this pride has stood much in the way of their advancement in the knowledge of the truth, beyond what was due to the household in John Knox's day. However, we have great hope for a good harvest yet from Scotland. In England and Scotland the manufacturing towns are closely strewn along the railway lines, and the hum of machinery and the tall smoke-stacks, as well as the cultivated farms with their separating green hedges and neat farm houses, which are of brick in England and of stone in Scotland, tell of an industrious, hard-working, energetic people; while their fine public buildings, private residences, public accomodations, etc., do them credit.

Though we passed through England on our eastward course, we did not tarry there until our return. Then we halted in London and in Liverpool, where we were most of the time among subjects, not of Great Britain, but of the Kingdom of Heaven; and these, together with a few more such in other countries, we need not tell you were, of course, the very cream of Europe--expecting, too, shortly to be skimmed off--so that they are not to be considered as factors in European society, nor representatives of it. But aside from these dear ones in Christ, it was indeed truly refreshing, after our sojourn in the southern countries, to find ourselves again among the polite and cultured English; for no where did we meet so commonly that dignified grace and noble bearing which always characterize true manhood and womanhood. Of course, there are all shades of character in every nation, and, alas, too often outward grace covers some hideous inner deformity; but we refer now to our general impressions of the people as a whole, compared with the peoples of other nations. Nowhere are national characteristics more noticeable than on the great thoroughfares of travel. The polite and careful attention of busy railway officials, toward promiscuous strangers whom they never expect to meet again, is an index of a noble character--an index specially favorable on English soil, not only to the heart but also to the head.

While few English people have a high appreciation of our late McKinley bill, yet there is nevertheless a very fraternal feeling among the masses of the people toward Americans. "Why," said an English friend at a hotel table one day, "there never could be another war between England and the United States: they are all our brothers and sisters over there." "Ah," said another, "America is a fine country, and your people are doing wonders over there." Again, as we passed out of a street car in London, a stranger who overheard some of our conversation with friends said inquiringly, "Ho! Americans?" "Yes," we replied; and he reached out his hand and with a hearty shake said, emphatically, "Good luck to you."

Well, God bless the English people! welled up from our full hearts. His blessing is surer than luck; and we long for the glorious day when they and all men shall begin to realize it.

Passing through Holland--through Rotterdam, Amsterdam, the Hague, and thence across the country to Hanover--we were charmed with the general appearance and friendly courtesy of the Dutch, and must say that the Dutchman stands higher in our estimation than ever before. In these cities we carefully looked for the worst quarters as well as the best and the medium, and we saw no evidence of squalid poverty anywhere. Order and cleanliness seemed to characterize every home, and many of the working people about their daily duties were models of neatness. At hotels, railway stations, or if inquired of on the streets, they were uniformly kind and obliging--we thought specially so to us, because we were foreigners. One pleasant faced little woman with white cap and white

apron, so commonly worn by working women there, seeing us halt at the wrong corner for a street car and intuitively discerning our English origin, came out of her way to say in broken English--"Cars no stay still here"--and to direct us where to stop. A Professor and his wife from one of the colleges of Amsterdam, whom we met on a train, manifested a similar cordiality. In all Holland we failed to see a single miserably ragged man, woman or child. Yet the thrift and comfort of this life and the earthly prosperity, we fear, are the principal aim of these (in many respects) commendable people.

Amsterdam is a beautiful, quiet, orderly city, with numerous small parks where mothers and children and old people of all classes enjoy the beauties of nature in near proximity to their city homes. It is well supplied with canals, too, which enhance the beauty of the city and at the same time provide a cheap way of transporting goods from place to place within and outside the city. Indeed, the whole country, which, it will be remembered, was reclaimed from the sea and ditched for the purpose of drainage, is beautified by these canals, which separate farms so that no fences are needed, and connect with the cities, and so are of very general advantage, boats being substituted for wagons.

Rotterdam and the Hague are also fine and pleasant cities, and Zutphen is a small but very pretty town with the same air of comfort, etc. The dwellings in the cities, as well as in the country districts, are mainly of small, yellowish brick and quite tasteful, and there is a quiet and refined taste displayed in personal attire as well as in home appointments. With a few exceptions, where certain districts have adopted certain peculiar (though often pretty) costumes and colors, the same styles of clothing prevail there --and indeed, almost all over Europe--as are in vogue here. With a few exceptions--generally in country places--we did not find "loud" colors or uncomely costumes anywhere in Europe.

As soon as we cross the border line from Holland to Germany, we feel at once the different social atmosphere, and are among a people of altogether different tastes, customs and ideas. The country homes are less tasteful. The farmer's family and his cattle are generally sheltered under the same roof, and the farming is very generally left in the hands of the women, the men and the horses being required for the army and for the pursuits of city life. Comparatively little of the farm work is done by machinery. On market days the country women may be seen by hundreds coming in on the trains with great loads of produce in immense baskets strapped on their backs and often another load on each arm.

We saw one woman at a railway station with one of those large baskets, holding about two bushels, on her back, a half-bushel basket on her left arm and a package in her left hand, while with the right she supported one end of a trunk of which her little girl had the other end. And this was no uncommon thing: the women are literally beasts of burden. Many of them are old, gray-haired women of sixty or more, and often barefoot. It is not uncommon to see an old woman and a dog pulling a cart along the middle of the streets, loaded with milk or with produce and heavy enough for a horse. Yet, neither through the German cities nor through the country districts is there any appearance of want or squalor. The Germans are an industrious people and believe that thrift and economy will keep them out of the ditch; and so it does. Indeed, if it were not for the pluck and enterprise and hard work of the women of Germany, where would be her military glory? Yet, who ever thought of giving any credit to the poor, toiling wives and mothers who cultivate the soil and supply the markets, and thus save the country from famine, in addition to rearing the children, keeping the home and tending the cattle? Yet they seem to do it cheerfully, and no murmurings or strikes or socialistic sentiments come from them. They have bent their backs to the burden, and take it as a matter of course.

In Germany and Austria, some of the principal cities visited were Hanover, Berlin, Wittenburg, Leipsic, Dresden, Prague, Vienna, Cracow, Strasburg, Mayence and Cologne. All of these cities are evidences of German thrift and

prosperity. Berlin is a magnificent city and its palaces and public buildings are quite imposing, though not comparable with those of Washington, our capital city. Its private dwellings are of a substantial character and of good appearance, but very seldom does one family occupy an entire house. They are rented out in single rooms and suits, the cellars being rented to the poorest class. It is estimated that one in ten of the population of Berlin, or over 100,000 people, live in these cellars.

We were most interested here in its military museum, where the murderous engines of war of every variety, ancient and modern, are displayed. As we viewed this dreadful commentary on man's inhumanity to man, and thought of the near approach of the terrible conflict of the battle of the great day of God Almighty, in which we are even now living, and of the present threatening attitude of the angry nations, we rejoiced in spirit as by faith we saw above the darkening war cloud the white-winged messenger of peace, commanding that the swords be beaten into plow shares and the spears into pruning hooks. Ah! yes, we said, it must needs be that one more great wave of anguish, as foretold in the Scriptures, shall roll over the world, but it will be the last; for after it the nations shall learn war no more.

Another museum in Berlin displays, in magnificent paintings and elegant statuary, the symbols of Germany's greatness and power. In the rotunda, over the doors and windows, are the sculptured heads of vanquished enemies, about four times the life size, in the agonies of dying, while on pedestals on all sides stood the German heroes larger than life size. The lofty ceiling was frescoed by a master hand to represent the old emperors of Germany as a Roman Senate in heaven, welcoming Emperor William, who was borne above the clouds by the angels, and extending to him a heavenly crown. The father of the present emperor is also shown as borne by the angels, and seemingly inquiring if he too may have a crown. Then there were dying soldiers on the field of battle also being received into glory. How strange and inconsistent the ideas seemed, compared with the truth. We fear that such hopes will be sadly disappointed when the heavenly crowns are actually awarded. The real conquerors of the world will never rejoice over the dying agonies of vanquished foes. And, thank God, a truer heroism will one day displace these false ideas.

At Wittenburg we visited the former home of Martin Luther, entered his study and sat in his old chair and at his old study table, beside the great old fashioned stove, and handled some of his books. As we went through the various apartments, including the little chapel, and looked out of the old windows upon the same scenes, and then went down to the church upon which Luther defiantly nailed his thirty-nine theses, how vividly it brought to mind those stormy times when the Lord, through the agencies of the Reformers, began to cleanse his sanctuary from the pollutions of Rome. The old church is now undergoing extensive repairs, and the doors have been replaced by new ones of metal, in the panels of which are cast the thirty-nine theses once nailed there. We, dear friends, have great cause for rejoicing to-day that, although the beginners of the great reformation stopped short in the work and went about organizing other systems of error, nevertheless, under divine providence, the cleansing of the sanctuary progressed to completion, and the golden vessels of divine truth are now being replaced in order. (See MILLENNIAL DAWN, Vol. III., Chap. iv.) Our joyous appreciation of "present truth," which these recollections revived, can better be imagined than described.

In the cities of Germany there is much pleasure-seeking on the part of all classes. Plenty of music and brilliantly lighted beer gardens in every direction present their attractions, and are abundantly patronized by the multitudes. This pleasure-seeking (and finding, too, in their way) together with military zeal and ambition on the part of a very large class, and the continual drudge-life of another class, which, of necessity, must spend all time and thought for the meat that perisheth, appear to crowd the finer sentiments and ambitions into the background, except in the aristocracy, with whom we came little in contact.

MRS. C. T. RUSSELL.

(To be continued in our next issue.)

====================

R1371 : page 59

TO BE PUBLISHED HEREAFTER IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

INTERNATIONAL S.S. LESSONS.

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

JEHOIAKIM'S WICKEDNESS.

LESSON VIII., FEBRUARY 21, Jer. 36:19-31.

Golden Text--"To-day if ye will hear his voice, harden not your hearts."--Heb. 3:15.

The incident of this lesson seems at first sight a very trivial one, but when we look into it more closely it assumes the importance of a solemn warning to a special class under very similar circumstances. Glancing back to the beginning of this chapter, we read that "This word came unto Jeremiah from the Lord, saying, 'Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah (Chap. 1:2) even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.'"

In obedience to this command Jeremiah employed Baruch the scribe to write all the words of this prophecy as he dictated it, and though that roll was burned by the defiant king Jehoiakim, it was re-written by Baruch from the dictation of Jeremiah, and thus it has come down to us. And that it has come down to our day for a purpose, and for the purpose expressed in verse 3, is manifest; for the prophecy is not only against Israel, but "against all the nations." And glancing back to chapter 25:29-38, we see that the Prophet is foretelling the great time of trouble spoken of by Daniel and by our Lord, which is due to take place in the end or harvest of this Gospel age--a period of forty years, from A.D. 1875 to 1915--in the very midst of which time we are now living, and the signs of which trouble are now manifest to all thinking minds.--See MILLENNIAL DAWN, Vol. I., Chapter xv.

The Prophet declares that the trouble is to be upon "all the kingdoms of the world, which are upon the face of the earth" (25:26); "for the Lord hath a controversy with the nations." (25:31.) No trouble that has ever yet come upon the world answers to the many prophetic descriptions of this one, and none has ever yet involved all nations. In chapters 50 and 51 we have the significant prophecies against Babylon --not merely the Babylon of old, although it was included, but especially against Babylon the Great, the Mother of Harlots, which the literal Babylon symbolized--the Babylon of Revelation. And when it is remembered that the Book of Revelation was given as a prophecy of things then future (Rev. 1:1), and that literal Babylon was in ruins centuries before this prophecy concerning mystic Babylon was written, it requires only a little comparison of the two prophecies to show that the major portion of Jeremiah's pertains to mystic Babylon, and is just about to find its fulfilment upon "Christendom" so-called. Compare Jer. 50:15,29 with Rev. 18:6; Jer. 50:38 with Rev. 16:12; Jer. 50:46 with Rev. 18:9; Jer. 51:6 with Rev. 18:4; Jer. 51:7,8,9 with Rev. 14:8; 17:4; 18:2,5,9,11,19; Jer. 51:13 with Rev. 17:1,15; Jer. 51:33 with Rev. 14:15,18; Jer. 51:37,45,63,64 with Rev. 18:2,4,21.

As we read the words of Jeremiah spoken by divine authority against "Great Babylon"-- "Christendom"--and compare them with those of similar import by the Revelator, we call to mind the Lord's words to the last phase of the Nominal Church--Laodicea, Rev. 3:14--in the midst of which we are living; and while noting the applicability of the description--"knowest not that thou art poor and blind and miserable and naked"--we note also the warning, "I counsel thee to buy of me gold tried in the fire [divine truth], that thou mayest be rich; and white raiment [that faith which justifies], that

R1372 : page 59

thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve [the eyesalve of simplicity and sincerity which will remove the films of prejudice and duplicity], that thou mayest see."

"As many as I love [as many as are honest and at heart loyal to God] I rebuke and chasten: be zealous therefore and repent....To him that overcometh will I grant to sit with me in my throne." The promise here is to the individuals: the great nominal church systems will not repent and leave the traditions of men for the pure word of God, but the individuals who hearken to the Lord's voice and obey his word (Rev. 18:4), and thus, by overcoming the influence and power of error, prove their love of the truth and their loyalty to the Lord, will receive the great reward--a share in the kingdom which shall break the chains of error and superstition and sin and "bless all the families of the earth."--Gal. 3:16,29.

R1372 : page 60

But the great systems of error, both civil and religious, which in these days join hands to fortify and uphold each other, and which, calling themselves Christian nations and Christian churches, dishonor the Lord and his Word by their false teachings and evil practices, shall feel the righteous indignation of the Lord. It matters not if their great ones follow the example of Jehoiakim in destroying the parchment upon which the words of warning and counsel are written, and if they refuse to believe the testimony of the prophets and apostles against them; the word of the Lord is nevertheless sure; and both the individuals and the systems which despise his word and cast it from them shall feel his hot displeasure, while those who humbly hear and heed shall be blessed.

In view of these things, how appropriate are the words of our golden text--"To-day if ye will hear his voice, harden not your hearts."

R1372 : page 60

JEREMIAH PERSECUTED.

LESSON IX., FEBRUARY 28, JEREMIAH 38:1-13.

Golden Text--"I am with thee, saith the Lord, to deliver thee."--Jer. 1:19.

This lesson tells how the faithful Prophet, Jeremiah, was persecuted because he boldly declared the word of the Lord which foretold only trouble upon Israel, and how the government foolishly thought to avert the trouble by persecuting the Lord's warning messenger, instead of by heeding his wise counsel.

In this the faithful Prophet typified the faithful of the Gospel age who will also suffer persecution in some shape or form, if they boldly declare the whole counsel of God; for, until the Kingdom of God is established in the earth, "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12; Phil. 1:29.) And the Apostle Paul points those of the Gospel Church, who are running for the prize of our high calling, to the noble, self-sacrificing faithfulness of the ancient worthies who endured so much for their faithfulness to the Lord and his truth.--Heb. 11.

The deliverance promised to Jeremiah in the words of our golden text was not to be a deliverance from persecution or even from death, but merely such protection as would prevent his enemies from prevailing against him to hinder the Lord's purposes in him. The Lord does not engage to deliver his children from all the ills of this present life. They are permitted to share them with the rest of mankind, and even to suffer injustice and abuse and often martyrdom for righteousness; but if faithful unto death--loyal and true to God and to his truth and to conscience--their glorious deliverance will come at last with an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ--those of the Gospel age into the spiritual phase of that kingdom, and those of the Jewish age into the earthly phase of it. During this time in which God's people pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," they, as its representatives, suffer violence as foretold (Matt. 11:12); and as it was with the Master, so it is with his followers, the violence comes more from worldly-spirited ones in the nominal church than from the open rejecters of God.

As with the Master, so with the true followers, the persecutions may be more open and more severe at some times than at others, but no radical and complete change may be expected until the kingdom is the Lord's and he is the governor among the nations. (Psa. 22:28.) "Then shall the righteous [the wheat of this Gospel age] shine forth as the sun in the kingdom of their Father." (Matt. 13:43.) No longer shall they suffer the scorn, contempt and opprobrium of the world with Christ (2 Tim. 2:12; Rom. 8:17), but they shall be glorified with him as joint-heirs with him in his kingdom which shall bless the whole world, including those who ignorantly persecute them now, and bringing all to a clear knowledge of the truth.

R1372 : page 60

THE DOWNFALL OF JUDAH.

LESSON X., MARCH 6, JEREMIAH 39:1-10.

Golden Text--"Behold, your house is left unto you desolate."--Matt. 23:38.

In this lesson we have an exhibition of the severity of God's dealings with his covenant people when, notwithstanding the Lord's repeated expostulations, warnings and chastisements, they wilfully pursued a course in violation of their national vows. Israel, unlike any other nation of the world, was brought into special relationship with God. God chose them to be his people, and favored them above all other people, by giving them his law, by raising up for them judges and prophets, and by specially guarding and directing them in so far as they submitted to his will, as well as by warning, counseling and chastising them when they became wilful and disobedient.

On the other hand, Israel, as a nation, entered into a solemn covenant with the Lord, saying, "All that the Lord hath spoken we will do." (Exod. 19:1-8.) For the faithful keeping of this covenant God promised them all manner of earthly blessings--blessings in the city, blessings in the field, blessings of a numerous offspring and of the increase of their cattle and their flocks, blessings of their basket and store, and ample protection from all their national enemies. (Deut. 28:1-14; Lev. 26:1-13.) But if they would disregard their covenant, corresponding curses were pronounced against them. If they walked contrary to him the Lord declared his intention to walk contrary to them.--Deut. 28:15-68; Lev. 26:14-46.

It was in fulfilment of this covenant on God's part that the events of this lesson came to pass. Judah, like backsliding Israel (the ten tribes), which had been previously carried away captives (2 Kings 17:1-24), had not profited by that example of the Lord's displeasure, nor by the warnings of his prophets, but had out-rivaled her sister in corruption (Jer. 3:8); and now her cup of iniquity was full and the Lord poured upon her her merited punishment, due alike to king and people; for "neither Zedekiah, nor his servants, nor the people of the land, did hearken unto the words of the Lord which he spake by the prophet Jeremiah."

The seventy years which followed the overthrow here depicted are frequently referred to as the seventy years captivity, but the Scriptures designate them the seventy years desolation of the land--a desolation which had been predicted by the prophet Jeremiah (25:11), saying, "And this whole land shall be a desolation, and this nation shall serve the king of Babylon seventy years." The completeness of the desolation is shown in verses 8 and 9 of this lesson and also in 2 Chron. 36:17-21; and although the king of Babylon allowed certain of the poor of the land to remain, and gave them vineyards and fields, yet it was the Lord's purpose that the land of Israel should be desolate seventy years, and so it was. In the same year Gedaliah, whom the king of Babylon had made governor and under whom many of the Jewish fugitives were disposed to return from neighboring countries, was assassinated, and the entire population speedily removed into Egypt for fear of the wrath of the king of Babylon.--2 Kings 25:21-26; Jer. 41:1-3; 43:5,6.

The reason why the land must be desolate, and that for exactly seventy years, is a very interesting study, and it is clearly stated to be--"To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfill threescore and ten [70] years." (2 Chron. 36:21.) For a full explanation of this see MILLENNIAL DAWN, Vol. II., Chap. vi. The significance of the seventy years desolation is shown on page 191.

To consider the subject of this lesson merely as a scrap of history and to draw a moral lesson therefrom is to fail, utterly, of getting its true significance. It should be considered in its relationship to the great plan of God in which it was a clearly marked and important step.

(1) It marks the beginning of the great Jubilee cycle.

(2) It marks the close of God's typical kingdom, of which Zedekiah was the last king, and concerning whom it was prophesied: "And thou, death-deserving wicked one, prince of Israel, whose day is come at the time of the iniquity of the end [or termination of the typical Kingdom of God]--Thus saith the Lord Eternal, Remove the mitre, and take off the crown: this shall not be so always; exalt him that is low, and make low him that is high. Overthrown, overthrown, overthrown will I render it also, and it shall not belong (to any one), until he come whose right it is, and I will give

R1373 : page 61

it him."--Ezek. 21:31,32.--Leeser's translation.

(3) It marks the beginning of the Times of the Gentiles, concerning which our Lord said, "Jerusalem shall [continue to] be trodden down of the Gentiles until the times of the Gentiles are fulfilled" [or completed].--Luke 21:24.

Nearly twenty-five hundred years have elapsed since Zedekiah lost his crown; and every scattered Israelite throughout the world realizes that not another king of the house of David, in which centered all the promises, has ever since been upon the throne. Many of them are convinced that they will not have another until Messiah shall take to himself his great power and reign. Yet they see not that Jesus of Nazareth is the promised one. The eyes of their understanding are yet blinded by prejudice. They see not that the heir of the throne must come from the seed of David, although they are witnesses that since the rejection of Jesus the genealogies which previously were sacredly cared for have been lost, and none have been kept for centuries by which they could distinguish an heir to David's throne. In fact, all tribal and family relationships are now obliterated among the Jews. But, thank God, the morning of the restitution age is dawning, and in that day their blindness will be healed and they will recognize the fact that the one whom they pierced is both the son and the Lord of David, and the one whose right it is, to take the throne and to fulfil all the gracious promises of God.

While the Jews have been thus unbelieving of God's Word and ignorant of the steps of his great plan, the other nations have erred in another way. Seeing Israel's kingdom cut off, and finding themselves for centuries uninterfered with in ruling the world, they conclude that it shall so continue always, and know not that their days of empire are limited to "seven times" or 2520 years, which will end in A.D. 1915, giving place to the Kingdom of God in the hands of the Messiah--him whose right it is to rule the world, and through whose kingdom all the families of the earth shall be blessed.

R1373 : page 62

Even the majority of the Christian people who throughout the civilized world study this lesson, and who for years have prayed, "Thy Kingdom come, thy will be done in earth as it is done in heaven," have no expectation that he who redeemed the world is yet to be its veritable ruler, taking the kingly scepter and crown of which those removed from Zedekiah were only the types, and reorganizing God's Kingdom "under the whole heavens" of which the kingdom of Israel was but a figure.

The Golden Text has no direct reference to the lesson, although connected with the same divine plan. It marks another step in that plan. When the seventy years of desolation were ended, God opened the way for the return to the land of promise of all those Israelites who had faith in his promises; yet under such difficulties and trials as served to sift and test them. But although they tried often to re-establish their own government, they were not permitted so to do, but were continually "overturned" between the several successive empires of gentile times. Nevertheless God kept them together as a people until Christ came (Gen. 49:10), that as a people they should have the first opportunity to accept him and come into the higher favor of the New Covenant.

It was after the Savior and his disciples had for three and a half years proclaimed the Kingdom at hand, and ready to be given them if they were ready to accept it properly (and when, rejecting it, they were crying out "Crucify him"), that the time came for the utter desolation of that nation as a people in the words of the golden text. There was the great turning point in Israel's history. The desolation of the land for seventy years and the removal of the crown and kingdom for 2520 years was a great calamity, but the leaving of the house utterly desolate as a result of their rejecting and crucifying the King has been far worse, themselves being the witnesses.

Meantime what the nation of Israel rejected was accepted by a remnant of that people (Rom. 11:7) and the foreordained number is being completed from among the gentiles--a people for his name--the Bride and joint-heir of the King of Glory. Soon this "little flock" will be complete, the union of Bridegroom and Bride will follow, and then the Kingdom of God will come in power and great glory; and fleshly Israel will be first of the nations to realize its Millennial blessings.--Rom. 11:20-33.

These various topics are fully discussed in MILLENNIAL DAWN, Vol. I., Chapters xiii. and xiv., and Vol. II., Chapters iv., v. and vi.

R1373 : page 62

PROMISE OF A NEW HEART.

LESSON XI., MARCH 13, EZEK. 36:25-38.

Golden Text--"A new heart also will I give you, and a new spirit will I put within you."--Ezek. 36:26.

In our last lesson we saw Judah in distress, her crown removed, her holy city and temple in ruins, and her people given to the sword and to captivity. The expostulations and warnings of the prophet Jeremiah had not availed to turn them from their evil course, and consequently the wrath of God was visited upon them, as it had been previously visited upon her sister Samaria (the ten tribes). But although multiplied were their iniquities and their crimes, the Lord did not utterly cast away his people, but in great mercy remembered them, even in the land of their captivity, where he was represented in their midst by the prophet Ezekiel, who for twenty-two years delivered unto them the Word of the Lord--words of reproof and denunciation, and also words of promise and hope, of which those of this lesson are a pleasing sample. As we peruse these words of promise and call to mind the miserable idolatries, licentiousness and ingratitude of this hard-hearted and stiff-necked people, let us not fail to mark the loving kindness of our God, his mercy and faithfulness, his slowness to anger and his plenteous grace. And while we do so, let us not forget the typical character of his dealings with Israel--that in chastising and correcting and forgiving and restoring and promising to bless and fully re-instate them in his favor, he is illustrating his great love and mercy and his everlasting kindness toward the whole world whom he so loved as to give his only begotten Son to redeem, and whom he purposes in due time to bring to a knowledge of the truth and to a full opportunity, under the most favorable conditions, of securing everlasting life. (1 Tim. 2:4-6.) The final restoration and blessing of Israel here predicted is only the first-fruits of that abundant grace which is in store for all the world, to be manifested in due time.

This prophecy has not yet been fulfilled, but clearly relates to the final restoration of Israel to the land of promise and to the favor of God, when the long period of their chastisement unmixed with favor (Jer. 16:13-18) is ended, and when he who redeemed all and "whose right it is" to reign over Israel and the world shall have come again and taken the dominion.

The words of the Prophet previous to the promises of blessing in this lesson (verses 16-24)

recall the numerous sins of Israel as the cause for their dispersion among the heathen, and remind them of how they had brought disgrace upon the name of the Lord in all the countries whither they went, and that they have no claim upon the mercy and forbearance of God. But, notwithstanding all this, he declares the Lord's purpose to gather them out from among the heathen, and out of all the countries, into their own land, and "then" to cleanse and bless them; and in this great exhibition of his forbearance and love to a notoriously stiff-necked and rebellious house, to exalt his great name among the nations--a name in which they, as well as Israel, may safely trust, since the ample provisions of his plan are for the salvation of all, of whatever tribe or nation, who trust and obey him when brought to the full knowledge of the truth.

Verse 24. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." This unquestionably refers to the literal and final regathering of Israel to Palestine--the land which God promised to Abraham, saying, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it and to thy seed forever." (Gen. 13:14,15; 17:8.) It is the land of which Stephen said (Acts 7:5) Abraham never owned a foot, but in the confident hope of which he died. Such a promise, made to Abraham, as well as to his seed, and made by God who cannot lie, and which Abraham never realized before he died, manifestly implies the resurrection of Abraham, as well as of that large proportion of his seed which has gone down into the grave, in order to the receiving of the land. Nor was "the land" here used in a mystical sense: it was plainly--"all the land which thou seest," and, as stated in Gen. 17:8, "the land wherein thou art a stranger, all the land of Canaan."

Such an interpretation of this promise is amply supported by the Prophet in the succeeding chapter (37:12-14), where he says, "Thus saith the Lord Jehovah: Behold, O my people [Israel--verse 11], I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am Jehovah when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I Jehovah have spoken it and performed it, saith Jehovah." It is also in perfect harmony with the words of Paul and of our Lord Jesus--"There shall be a resurrection of the dead, both of the just and unjust." "Marvel not at

R1374 : page 63

this: for the hour is coming in the which all that are in the graves shall hear his voice [the voice of the Son of Man], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment"*--trial.--Acts 24:15; John 5:28,29.

This great regathering of all Israel to the land of promise, which shall by and by include their risen dead as well as the living, is already begun in the remarkable exodus thither of their living representatives which is attracting the attention of the whole civilized world. And God's expressed purpose of driving and gathering them out of all the lands whither he had scattered them (Jer. 16:15) is being accomplished in this our day.

It is on this promise of the receiving again of Israel into divine favor that Paul bases an argument for the resurrection of the world, saying, "If the casting away of them be the reconciling of the world [the breaking down of the middle wall of partition between Jew and Gentile (which previously excluded the Gentiles from any share in the typical reconciliation, effected for Israel only under their Law Covenant), and the opening of the New Covenant to all--to the Jew first and also to the Gentile] what shall the receiving of them [back to divine favor] be [imply] but life from the dead" [--a resurrection of the dead ones]? (Rom. 11:15.) It will imply that the whole world, of which Israel is to be a first-fruit, is shortly to receive the gracious opportunity of restitution or resurrection which the death of Christ purchased, and which the exaltation and glorious reign of Christ and the Church shall accomplish.

If some think they have reason still to doubt the restitution of wicked Israel, the first-fruits, and of the wicked world (whom they represented in type) back to divine favor and life and to the possession of the earth for an everlasting inheritance, let them turn to Ezek. 16:46-63 and see how God promises to restore even the wicked Sodomites; and let them remember also the word of the Lord Jesus (Matt. 10:15), that in that day of judgment when he is governor over the nations "it will be more tolerable for Sodom" than for Israel--the chastisement

---

*The Greek word krisis here rendered "damnation" in the Common Version is more properly "judgment" in the Revised Version and in the Emphatic Diaglott. The same Greek word is translated "judgment" in thirty-nine instances, and in only two others is it rendered "damnation" --a word to which modern theology has attached the unwarrantable idea of eternal torment, but which otherwise signifies simply judgment or trial, including, of course, the result or sentence, to either life or death, at its close.

R1374 : page 64

and discipline necessary to their restoration to righteousness will be less severe for them than for some who are of the natural lineage of Abraham.

Verse 25. "Then will I sprinkle clean water [pure truth and righteous influences] upon you, and ye shall be clean. From all your filthiness, and from all your idols, will I cleanse you." There will be no desire, nor incentive, nor temptation to idolatrous worship then. Satan shall be bound and shall deceive the nations no more, and the knowledge of the Lord shall fill the whole earth.

Verse 26 promises a new heart--a heart of flesh, subject to the blessed influences of truth and righteousness, and no longer callous and indifferent alike to the appeals of love and the claims of justice. The word "new" might properly be translated renewed or repaired as the same word is frequently rendered. The heart or disposition of man was not hard and bitter and selfish originally: when fresh, newly created, he was declared to be the image of the God of love. Sin, disobedience, brought the penalty, death, which has impaired the image of God, and in every way degraded man. (Rom. 5:12.) The creating of man was a momentary act, but the re-creating, the re-generation, the re-newing, the re-storing of his heart will be a gradual work and will require and have the Millennial age or times of restitution for its accomplishment. (Acts 3:19-21; Matt. 19:28.) The creation of Adam, and the race provided for in him, was without choice to the creatures; but while the way, the truth and the life of regeneration are provided for all freely, in Christ, none will be regenerated contrary to his own will and choice. God in Christ has paid the penalty of Adam's sin for him and all in him, and has provided the coming times of restitution in which to make known his favor to every creature, through the Church, selected during the Gospel age. But after he has made the provision for all, only those who accept of those New Covenant favors will be recognized by him as "my people."

Verse 27 promises that the spirit of God and of Christ, the spirit of love, as distinguished from the spirit of selfishness, shall dwell in them to inform and assist them to do right. He will cause them to walk in his statutes--inclining and enabling them to be obedient.

Verses 28-30 promise the divine protection and cleansing and abundant provisions of corn and fruit and the increase of the field, and no more famine while the restored Israelites dwell safely in the land which God gave unto their fathers. Let us not forget, however, the double application of this prophecy. As Israel signifies those who are blessed and favored of God and includes all such, with the natural seed as a first-fruit, so the land of Israel in its larger sense will be the renewed earth, Paradise restored.

Verses 31 and 32 remind the restored ones of their unworthiness of all these favors--the free, unmerited gifts of God, and show the confusion and shame and repentance of all who will constitute the Israel referred to.

Verses 33-35 declare that the long barren and desolate land of Palestine shall be cultivated, inhabited, its cities rebuilt, and made so flourishing that those who pass through it then shall say, "This land that was desolate is become like the garden of Eden"--and the entire earth shall blossom as the rose.

Verse 36 shows that as these blessings progress, all will be witnesses of God's faithful goodness to his people.

Verses 37 and 38 point out the necessity for co-operation on the part of any who would enjoy the blessings promised--prayer being a token of the soul's sincere desire--and promises the remarkable increase of the Lord's holy flock at that time. This reminds us of the words of our Lord, "Other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd." (John 10:16.) Every soul that longs for the truth is one of the Lord's lost sheep; and every such one will be found during the Millennial age, and will be brought into harmony with all God's sheep in heaven and on earth. All will be consecrated to the Lord and all will walk in his ways. And so changed will be the public sentiment of that day, that even upon the bells of the horses will be inscribed, "Holiness unto the Lord." (Zech. 14:20.) Blessed assurance! Glorious day! when not only Israel, the first fruits, but all who are feeling after righteousness and the true God shall be recovered from present blindness; and, recognizing the reign of Christ begun, shall say, "Blessed is he that cometh in the name of Jehovah." For evidence of its close proximity see MILLENNIAL DAWN, Vol. II., The Time Is At Hand.

FURTHER READING MATTER FOR YOUR INTERESTED FRIENDS.

WHILE A SAMPLE COPY OF THE WATCH TOWER OR ONE OF OUR FREE OLD THEOLOGY TRACTS MAY START A HUNGRY SOUL TO INVESTIGATING, THEY CAN DO LITTLE MORE. TELL SUCH THAT THE HELP THEY NEED FOR UNDERSTANDING THE BIBLE IN THE LIGHT OF PRESENT TRUTH IS MILLENNIAL DAWN, VOL. I.--"THE PLAN OF THE AGES"--OVER 260,000 ALREADY PUBLISHED--350 PAGES. TELL THEM OF THE BENEFIT IT HAS BEEN TO YOUR OWN HEART AND HEAD, AND HOW YOU VALUE IT, AND THAT IT IS ONLY 25 CENTS POST PAID--OR LOANED TO THOSE TOO POOR TO BUY--AND URGE THEM TO SEND FOR IT AT ONCE.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

OUR ANNUAL GATHERING.

The usual, annual gathering of Believers at Allegheny, Pa., for the study of the Word of the Lord and to commemorate his death by celebrating the Memorial Supper on its Anniversary, is drawing near.

Particulars as to Excursion rates, etc., will be given in our next issue. We now merely announce the dates.

The Meetings for Scripture study (in connection with which an opportunity will be afforded any who desire to be immersed) will begin on Thursday, April 7th. On the evening of Sunday, April 10th, the Last Supper and death of our Redeemer will be commemorated. The session will close April 14th, although many will probably be unable to remain longer than the 11th.

R1378 : page 66

A MISAPPREHENSION.

A Brother writes that he thinks that the "Good Hopes," mentioned in our issue before last, resemble Babylon too much. He adds that the publishing of the amounts promised and the results are a reflection upon himself and others who are doing all they can do for the spread of the Truth, in the purchase and circulation of O.T. Tracts, Dawns, etc.

The Brother takes a wrong view of the matter. What we suggested (we did not urge it, although we might have done so without erring) was that all, so far as possible, adopt the rule which the Apostle Paul lays down--the setting aside of something, according to our prosperity (whether one cent or one dollar or a thousand dollars), on the first day of each week, as a memorial of the Lord's blessings during the week ended, and of our thankfulness. We believe that but few could not spare and consecrate at least one cent a week, and we believe that such would be blessed in so doing.

We did not suggest or urge that such sums could only be used through the "Good Hopes," but merely announced that hereafter O.T. Tracts, Nos. 1 to 6, and 10 would be supplied free to all Z.W.T. subscribers, so that those who have greater opportunities for circulating tracts than for buying them, could have the better opportunity; and suggested that on the blanks furnished in the November TOWER, the "Good Hopes" of all who desired to help in this and the general work could be declared in a most convenient way.

We have never blamed Babylon for her liberal donations to missions, tracts and charities. The things to be blamed are, (1) the methods often used to secure the money, such as fairs, suppers, etc., and by appealing to the motive of pride, by publishing names and amounts. (2) We have criticized the way in which these large sums of money have been used, in publishing tracts full of bad tidings of great misery, and by putting into civilized and heathen minds false doctrines, calculated to mislead and blind them.

To this Brother and to all we say--the Apostle Paul's advice in 1 Cor. 16:2 is good; and it will do you all good to follow it. Then use the money thus set aside to God's glory, in the best way your reason and conscience, directed by God's Word, dictate.

R1380 : page 66

THE SITUATION IN GERMANY.

The recent rioting in Berlin, in which some 6000 of the very poor participated; which rifled baker-shops and beerhouses, and surrounded the Emperor's palace, shows the extremity of the lowest class of society there, but does not alter our judgment of the general situation as expressed in the "View" of our Jan'y 15th issue.

====================

R1375 : page 67

VOL. XIII. MARCH 1, 1892. NO. 5.

THE DOCTRINAL TEST IN METHODISM.

The Pittsburgh Christian Advocate, a Methodist publication, recently contained an editorial which serves as a straw to show how the still rising wind-storm, which has caused so much commotion in Presbyterianism, is beginning to affect Methodism.

The article was a plea for the abolition of the doctrinal test required of lay members, on the ground that it is a violation of Wesley's teaching on that subject, contrary to the constitution of the society, and mischievous in its effects, illustrations of which were given in men who were kept out of the church by it, though heartily in sympathy with its otherwise free, aggressive and progressive spirit, and in men driven out of it by the conviction that they ought not to pretend to believe what they do not believe.

Commenting on this, the Pittsburgh Times says:--

"The article in the Advocate repeats with evidence that this requirement is not consonant with Wesley's idea; says 'furthermore, this requirement is, as it seems to us, unconstitutional,' and gives plain reasons from the most authoritative source for thinking so; calls attention to the contradiction which has worked the mischief just spoken of--'We who in our history have laid the least stress on mere dogma now stand forth as the most exacting in this particular;' and insists that the only thing which should be required of the private member is that he show an honest and earnest wish to lead a good and useful life.

"Methodism claims to have on its rolls and in its congregations about one-fifth of the Protestants of the United States. Every preacher knows that there are scores of the most active and influential members who do not believe doctrines which stand out prominently in the articles of faith, and that the church dare not try to enforce a literal subscription to them. This article in the Advocate is a challenge to the exaction which does violence to the history and hampers the progress of the church. The article is noteworthy as showing that Methodism is falling into line with those who deny that a Christian life is dependent upon subscription to an interpretation of Christian doctrine made by men who were no better qualified to interpret it than they are themselves."

The suggestion of the Advocate is a good one, so far as it goes, but if Methodists would go further and abolish the distinctions of clergy and laity and remember that they are all brethren, and that the Word of God is the only legitimate creed for Christians, they would be getting a little nearer the true position of the Church.

Then let them not forget that the Lord himself is the only rightful Head of the Church, and consequently the only authority in it. A recognition of his headship or supreme authority in the Church, and of his Word alone as its doctrinal standard, with faith in him as the Redeemer and in the power of his truth to sanctify, together with a recognition of the individual liberty of consecrated believers, to grow in grace and in the knowledge of the truth, is the only proper attitude of the Church.

The article, we think, is very significant of the fears which thinking Methodists have for Methodism

R1375 : page 68

in view of the rising breeze which has

already struck and so badly damaged Presbyterianism. The thoughtful and solicitous begin to feel the necessity for observing some wise precautions so that the storm will not strike them so severely when it does come.

It is significant also of another fact, viz., that Methodists--even those very anxious to support and perpetuate Methodism--care more for the name and for the numbers and prestige of the denomination, than for the doctrines that constitute Methodism and which distinguish it from other isms. But if the doctrinal tests be abolished among the lay members, why not among the clergy as well, leaving all free to accept and teach what they honestly believe? O, say they, that would be too radical; for then the world would soon discover that Methodists are not Methodists at all. We must still have a Methodist yoke and must put it on somebody's neck; and since the clergy are paid for wearing it they will submit to it, but the membership, having no such inducement, will not; and if we try to make them do so, they will just leave, and we want to retain them, as every one counts both numerically and financially.

Very sound logic that, from the standpoint of worldly policy. But what requirement shall we make of members? is the inquiry. Now mark the suggestion. Is it that they should recognize themselves as justly condemned in Adam, but justified to life through faith in the precious blood of Christ shed for their redemption and the remission of sins? Is it that they recognize the Word of God as the only rule of faith and practice, and having repented of and forsaken sin that they desire henceforth to conform their lives thereto? No: the article insists that "the only thing which should be required of the lay member is that he show an honest and earnest wish to lead a good and useful life."

Why, who could not be a Methodist under those conditions. Mr. Ingersoll would make a very good Methodist; so would Mr. Carnegie, though he claims to hold the principles of Buddhism. He is surely leading a good and useful life--has plenty of money and appropriates much of his surplus wealth to the public benefit. And there are scores and hundreds and thousands of such--very good Methodists, indeed.

But all this indicates still further the trend of Methodism to be, in common with other denominations, toward open infidelity. The church nominal is full of infidels, and the above is an open confession of the fact to those who are sufficiently awake to read it.

Such a precaution as this article suggests will not, however, be able to protect Methodism against the rising storm. It is coming, and coming, too, with tremendous force; and every ism in the broad domain of Christendom may well tremble in view of it. But let the few precious saints who love the Lord more than the isms, and the Bible more than the creeds, and the truth more than the speculations of men, cling yet closer to the Rock of ages. Here only is safety, and not in fellowship and alliance with the hosts of unbelievers, whatever be their name or position among men. Remember that the true saints whom alone God recognizes as his Church are a "little flock"--

"A little flock disowned of men,
But owned and loved of God."

===================

R1374 : page 68

ROTHSCHILD PURCHASING LAND IN PALESTINE.

In answer to queries on the subject, we reply: We have not yet received a reply to the letters to Barons Rothschild and Hirsch, proposing a plan for the organization of Palestine as a nation. It appears, however, from the clipping below, that one of the gentlemen is already acting on a part of the suggestions offered. It reads as follows:--

"Jewish exiles from Russia and Poland are really to have a home in Palestine after all. Through Baron Edmond de Rothschild a tract of land forty miles east of Lake Tiberias, and said to be extremely fertile, has been bought. No families will be sent until some young men, who are to go as pioneers, have made the country habitable."--Milwaukee Sentinel.

A wise man gets happiness from what he is rather than from what he has. What he is remains. What he has--who will insure that? "Therefore, with all thy getting, get understanding."--Sel.

===================

R1380 : page 69

"PEACE BE UPON THEE."

[In a recent book, by Oliver Wendell Holmes, "Over the Teacups," the following beautiful stanzas are found. The author introduces them with these words:--

I was crowded between two children of Israel, and gave free inward expression to my feelings. All at once I happened to look more closely at one of my neighbors, and saw that the youth was the very ideal of the Son of Mary.]

A fresh, young cheek whose olive hue
The mantling blood shows faintly through;
Locks dark as midnight, that divide
And shade the neck on either side;
Soft, gentle, loving eyes that gleam
Clear as a starlit mountain stream;
So looked that other child of Shem,
The maiden's Boy of Bethlehem!

--And thou couldst scorn the peerless blood
That flows unmingled from the Flood,--
Thy scutcheon spotted with the stains
Of Norman thieves and pirate Danes!
The New World's foundling, in thy pride
Scowl on the Hebrew at thy side,
And lo! the very semblance there
The Lord of Glory deigned to wear!

I see that radiant image rise,
The flowing hair, the pitying eyes,
The faintly crimsoned cheek that shows
The blush of Sharon's opening rose,--
Thy hands would clasp his hallowed feet
Whose brethren soil thy Christian seat,
Thy lips would press his garments hem
That curl in wrathful scorn for them!

A sudden mist, a watery screen,
Dropped like a veil before the scene;
The shadow floated from my soul,
And to my lips a whisper stole:--
"Thy prophets caught the Spirit's flame,
From thee the Son of Mary came,
With thee the Father deigned to dwell,--
Peace be upon thee, Israel!"

===================

R1375 : page 69

"IN DUE TIME."

Time is one of the most important factors in God's plan. The days of creation were long periods of time; the time of man's experience with evil has been six days of a thousand years each; the day of redemption and of the development of the Church has been nearly two thousand years. Time has been necessary for the accomplishment of God's great work; and it has also been necessary in proving to man the righteousness of God's character. Only time could prove to men his invincible justice. Six thousand years ago his sentence of death passed upon mankind, and during all that time he has permitted generation after generation to go down into the grave in the midst of agony and blood and tears. And though he loved men so, even while they were yet sinners, that he spared not his own Son, but freely gave him up for us all, yet he has never for a moment relented to interpose his power for the relief or release of the groaning creation: nor will he do so until his "due time"--the time which his wisdom appointed, which will be the very best time for the securing of the largest possible results to the race, both of knowledge and of advantageous experience, as well as the development of several of the most important features of his plan. But as time only can develop God's plan, so time only can manifest his love, as well as his wisdom, his grace, his power and his justice.

Time will fully manifest the divine wisdom in what seems to short-sighted humanity like pitiless delays. Already those who are privileged to view by faith the divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to patience. God has kindly brought us to his standpoint of view and bidden us look into the glorious future --to the outcome of his plan; and in proportion as we are able to comprehend and believe it, we may rest and rejoice in it. But in the meantime, being thus graciously refreshed by the cheering prospect, we must patiently wait for the end, however painful the waiting season may be.

Patience is a virtue which our Heavenly Father desires to cultivate in us; and he manifests in himself the grandest example of it.

R1375 : page 70

Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that "in due time" his character will be fully vindicated, and so he patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradiction of sinners against himself and the ungrateful persecution, even unto death, from those he came to save. And, like his Heavenly Father, through it all he was cheered in consideration of that "due time," though then in the far distant future, when his character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable Heavenly Father await with patience the grand consummation. So, in similar attitude of mind, must we wait; for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus, and of the prospective everlasting triumph of truth and righteousness.

The waiting time is by no means a time of rejoicing, except in hope. This is a time when truth and righteousness are being humbled in the dust, when they that live godly must suffer persecution, when our eyes must look upon scenes of sorrow and mourning, when our ears must hear the wails of distress, and when our feeble flesh must experience the pangs of death. But, O! there is a glorious release to come "in due time." Wait for it patiently: "Let patience have her perfect work." Submit to the humbling process. The Church's pathway of present humiliation leads to the future glory.

"Humble yourselves," says the Apostle, "under the mighty hand of God, that he may exalt you in due time." Do not make the great mistake of seeking present exaltation at the expense of that which is to come "in due time" to those who patiently endure to the end. It is only in proportion as any turn their eyes away from the glory to follow "in due time," and thus lose faith in it, that they begin to prize the trifling recompenses which the world offers for the sacrifice of their birthright. Let us, therefore, beloved, keep the eye of faith fixed upon the hope set before us in the gospel, and, forgetting those things that are behind--all worldly ambitions, etc.--let us press toward the mark for the prize of our high calling, which shall indeed be realized by the faithful --"in due time;" for "faithful is he that hath called you, who also will do it." His purposes cannot fail, nor his word return unto him void.

====================

R1375 : page 70

VIEWS ABROAD.

(CONCLUDED FROM OUR LAST ISSUE.)

Vienna is a fine city, many of its public buildings rivaling those of Berlin, though it is not so uniformly fine. It is almost entirely Roman Catholic. But there is a wide difference here between the rich and the very poor. Here, and elsewhere through Austria and Russia, may be seen women and children carrying mortar and bricks, pulling carts like horses and carrying immense loads on their heads, or strapped on their shoulders. We learned that the wages of laboring women there is about twenty cents per day; of laboring men, from forty to fifty cents per day; and of skilled mechanics, from seventy-five to ninety cents per day. Beer with bread and cheese seems to constitute the regular diet of the very poor. And we were told that many of this class are without home, seeking shelter for the night often in the buildings on which they work during the day. Yet one does not observe these things in the general appearance of fine cities like Vienna, Berlin and Prague.

In Antwerp and Brussels, cities of Belgium, though fine cities in many respects, in Antwerp especially, there was more appearance of poverty

R1375 : page 71

and of men out of employment, who swarm in hundreds about the docks waiting for work. We went out there early in the morning, and crowds of these men lounged about at almost every corner all through the city, but specially about the docks. They seemed too, to be just the kind for revolt when under strong leadership and goaded, as they may yet be, by greater necessity.

Odessa and Kischenev were the only Russian cities we visited, and these, especially Odessa, presented wide differences between the well-to-do and the miserably poor.

In Russia the government holds an intolerably tight grip on every man in the empire, and the stranger within their gates is always to them a suspicious character. His passport must be produced at every hotel and railway station before entering or leaving a city or town. The hotel proprietor receives your passport and hands it over to the Chief of Police, who retains it until you are ready to leave, so that any stranger could be readily traced as to just when

R1376 : page 71

he entered or left the country. Officers and authorities are simply civil, indicating that your presence is only tolerated, and any books or papers in your possession are carefully scrutinized to make sure that nothing in them is calculated to interfere with their ideas.

As we passed through a part of Russia and witnessed the squalor and ignorance and listless idleness of many of the poor moujiks, we wondered how they managed, even in the summer months, to eke out an existence, and imagined what trouble they would be in when the severities of winter would overtake them. Many of them live in miserable hovels made of mud and thatched with straw, consisting of only one room, and that so low that they must stoop to enter. In many cases the thatched roof slopes to the ground on all sides. The soil looked barren and they seemed destitute of everything that goes to make life even tolerable.

Leaving the Russian dominions, we next came under the authority of the Turks at Constantinople. From the Bosphorus the city looks most beautiful, but one has no sooner set foot on land than his disappointment begins. Here is every advantage of climate and location for a splendid city, but the blight of Turkish rule is on every thing. Passing up a narrow alleyway from the landing place, we were halted in front of a rough board shed to have our luggage overhauled and to produce our passport. After considerable delay and inconvenience we were permitted to proceed to our hotel, when we were surrounded by a miserable, ragged looking set of carriers wishing to take our luggage. This disposed of, we proceeded with our guide to a hotel through narrow, dirty alleys. When we called our guide to account for taking us through so many alleys, he looked surprised, and said these were some of the best streets in the city.

And, sure enough, we found it even so. In the dirty, narrow streets sleepy, disgusting dogs are found by scores, and there are thousands of them in the city. Donkeys, carts and pedestrians jostle one another continually in the middle of the streets, the sidewalks seldom being more than three feet wide, and all must look well to their steps lest they stumble over these sacred dogs which the Turks so much reverence and will not allow to be destroyed, and which are too lazy even to move out of the way. Of course they are never muzzled and you must run the risks of hydrophobia in hot weather. Then your ears are greeted from early morning till late at night by the hideous voices of the venders of all sorts of merchandise; and when they stop to rest thousands of dogs make the night hideous with their yells, and you soon want to take your departure from the Turkish capitol.

The principal cities visited in Italy were Brindisi, Naples, Pompeii, Rome, Florence, Venice and Milan. Landing in Brindisi from our voyage across the Mediterranean from Alexandria, Egypt, we were in company with a Roman Catholic Patriarch from Jerusalem and an under priest. As we had to have our baggage examined here, and the Patriarch's turn came first, we had an opportunity to see how the Italian officials reverence the priesthood. One would naturally expect that in Italy reverence for the priesthood would lead them almost to exempt them from the ordinary searching to which other travelers are subjected; but, on the contrary, with a gruff, irreverent manner,

R1376 : page 72

they diligently overturned everything in the old man's trunk and valises, discovering finally several bottles of wine and an expensive box of snuff. The latter they confiscated, and the grumbling dignitary packed up the rest of his effects and passed on; but somehow his low, broad-brimmed hat and long skirts, together with his snuff, etc., made him seem rather unmanly, not to say unpriestly. The examination of our luggage was very slight in comparison, after inquiry had been made and the officials were assured that we had no dutiable goods on hand. Our guide explained this by saying that the officials always consider the word of Protestant foreigners more reliable than that of their Roman Catholic countrymen, especially the priests. Indeed, he told us beforehand that ours would scarcely be examined at all if we were not in company with the Patriarch, and that search of his trunk would probably prove that he had not correctly stated its contents.

The same attitude toward the Papacy was also manifest in Rome. Our guide through the city, a well informed Italian, and a representative of a large class there, was in strong and outspoken opposition to such "superstition and nonsense," as he termed it. Nor was he satisfied with the present government, though, he said. "It is much better than the rule of the church, but what we want is a republic, like the United States of America, or like France." And as he pointed out the costly adornings of St. Peter's and the Vatican he frequently remarked, "All this extravagance is what is impoverishing the Italian people; this is not religion: it is all done for pride and power." On one of the public squares he pointed out the statue of Bruno, an independent philosopher of the sixteenth century who was arrested and executed by the Papal Inquisition. The statue was recently erected, and is regarded more as a memorial of Italian liberty from the Papal yoke than as remembrancer of the teachings of Bruno. It is a standing denunciation on the part of the people against Papal methods and doctrines, and a sure indication of the strong anti-papal feeling of the populace. Italy is too well acquainted with Papal tactics and Papal oppression to have a very cordial affection for that system. There is a growing spirit of independence in Italy, which neither civil nor ecclesiastical power will be able to cope with, when, by and by, the people begin to realize their power, and determine to strike for freedom.

Rome is a place of wonderful present, as well as historic, interest. The ruins of a dead past lie all around on every side, and the indications of a dissatisfied present and of a future conflict are very manifest. The remains of its ancient Coliseum, the glory and the shame of old Rome, are a striking symbol of its present inglorious pose before the world. The enthusiastic pilgrims of the eighth century uttered a noteworthy prophecy when they admiringly declared, "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; and when Rome falls, the world will fall." Enough of this colossal structure still stands to bear witness to the cruel barbarity of the period of the greatest "glory" of the Roman empire. It is a circular structure of massive masonry, around the interior of which are successive galleries with a seating capacity originally of many thousands, and in the center of which is a vast arena, where the bloody contests of men with ferocious wild beasts feasted the eyes of the Roman lords and ladies. Sometimes the victims were volunteers from among their best citizens; and when they fell in the conflict, as they generally did, their splendid funerals from the churches gave an additional holiday to the people. Sometimes they were prisoners of war, sometimes criminals, and many were Christian martyrs. With strange feelings we walked about these galleries and down into the arena and into some of the dungeon cells where criminals were confined until the fatal day of their sanguinary conflict should furnish amusement and entertainment to the cruel throng; and then we passed down into the great cages where hungry wild beasts were confined. With a shudder we turned away and thanked God for the ruin and desolation of the place. The Coliseum is now well nigh destroyed, and its tottering ruins aptly represent the decadence of Roman "glory" today. Pius IX., in his time, had some repairs made to preserve and prop the crumbling walls of the old Coliseum, reminding us of how he

and his successors have tried to prop the falling structure of the similarly tottering and decaying church of Rome; but both symbol and substance are doomed to complete destruction, and doubtless will go down together in the last great conflict, when all the powers of this world fall, and the new world or age is ushered in. The old adage, "When Rome falls the world falls," seems not so far from truth, when one sees that "the new heavens and the new earth" refers to the new order of things under Christ's Millennial reign.

Rome is full of the monuments of human folly, and not the least among them are St. Peter's Cathedral and the Vatican, the Pope's palace. The former is certainly the most wonderful building in the world, as it has been the most costly. Its marble floors and columns and statues and bas-reliefs as well as its paintings are exhibitions of the skill and art of the past eighteen centuries; for the whole civilized world was laid under tribute at the time of its erection and since. Certainly, nowhere did we find superior manifestations of skill and art. However, the faces of the popes and others there represented had that peculiarly treacherous, Jesuitical expression of countenance so repulsive to the open-hearted and frank.

Noticing that one of the main entrances of

St. Peter's was closed, we ascertained the reason to be as follows. It has long been the custom of the Popes to imitate Israel's Jubilee year after a fashion. (How little like the original, our regular readers will readily see--others can read in Millennial Dawn, Vol. II., Chap. vi.) Every fiftieth year at first, and every twenty-fifth year more recently, it has been the custom for the Pope to represent that door as leading into Purgatory, and approaching it he raps on it with a small, silver hammer, repeating certain Latin words. The Cardinals on the other side answer by attacking the wall and digging it open, when they march with the Pope through the door-way. The Pope then announces that so many souls have been liberated from purgatory, and ascending to a balcony extends his hands and gives his blessing to the Italian people. This door has not been opened lately and the people have not received the pontiff's blessing--the last Jubilee passing without the usual ceremony, because the Pope claims that he is deprived of his rights by the government which the people support, and that hence he cannot bless them. The Italian people, however, are getting over some of their superstition and are realizing that the Pope's blessings in the past have amounted to ignorance, poverty and oppression, and that now they are much more prosperous without his blessing. One of them laughingly related to us these facts.

R1377 : page 73

While there is poverty in Italy, and an enormous debt rests upon the people, we, nevertheless, found much less poverty than we expected, no abject want being outwardly noticeable. The people look well, have comfortable looking homes, are generally comfortably clad and seem industrious and thrifty. Nor are the marks of Romanism so distinguishable in Italian faces as in some other parts of the world--America, for instance--probably because the people there have less reverence for ecclesiastical dignity, having been brought into closer contact with it and suffered more from it.

The buried and now partially exhumed city of Pompeii, near Naples, Italy, is a wonderful testimony of the past. We walked through its narrow, stone-paved streets, so narrow that two wagons could not pass each other; the sidewalks being three and sometimes four feet wide. At short intervals were public drinking-fountains of stone, worn smooth by the hands of those who stopped to drink. There are butcher-shops with meat-blocks, etc., and baker-shops with large bake-ovens, very like those of the present day, their kneading-troughs, etc., and some of their bread was found, just as left in the ovens, when the city was buried in the volcanic ashes of Mt. Vesuvius. We walked into the private dwellings, generally square with an open court in the center, observed the faded pictures frescoed on the walls, an occasional bit of statuary, or a "Welcome" inscribed on the floor at the entrance, or a small fountain in the centre of the court.

We saw the various articles of furniture, etc., recovered from the ruins--their bedsteads, chairs, stoves, cooking vessels, table-ware, jewelry, surgical and dental instruments--the latter very

R1377 : page 74

similar to those of the present day. We entered their ancient temples, circus, theaters, courts of justice, etc., and saw some of the petrified bodies of the ancient inhabitants in various positions, just as they were overtaken by the calamity of that fatal day. Over eighteen centuries have passed since that time, but here is their record as plainly written as if they had perished but yesterday.

As we ponder over these strange scenes, the query of Ezekiel comes forcibly to mind--"Can these dry bones live?"--and then the prophecy that, in his own good time, God will cause these dry bones (as well as all the rest of the world, typified by the "whole house of Israel") to hear the word of the Lord and to live, and to know that he is the Lord.--Ezek. 37.

In Paris we were continually reminded of the part which the French are preparing to take in the coming battle of the great day. There is intelligence, pride, ambition, a restless spirit of liberty and a determination to assert and to contend for their ideas, which, while they continually lead to factions and party-strife, also make them enemies abroad. They are out of sorts with the rest of the world and almost equally out of sorts with each other. Paris is a splendid city, and speaks well for the French people in many respects, yet here in the capital all their national traits of character, both good and bad, are shown with greatest prominence.

While the city looks well and prosperous, the poor there have a very poor showing, and enjoy but little of the comforts of home and family life. Often the best they can afford is an attic to lodge in while they take their meals at some of the cheapest restaurants. The French peasantry, however, seem thrifty and enterprising, and their little homes and farms are neatly kept.

Everywhere throughout Europe we found preparations for war; but the statesmen fear socialism still more, and war prospects serve well as an excuse for armies which dare not be disbanded for fear of anarchy. In answer to our queries a merchant of Vienna replied: "It is a common saying that, if you turn the wheel of fortune three times you may have three wishes, but if the people of Europe could have one wish granted, that would be the answer to the question, How shall we solve the social problem? Another gentleman, a judge of one of the courts of Germany, doubtfully shook his head when this subject was mentioned, and said, "We fear great trouble and are doing all we can to avert it, and we hope, we hope (?) for better things." And so it is everywhere.

The socialistic sentiments in Europe evidently do not arise as a general thing from actual distress among the people so much as from an awakening intelligence which begins to discern the principle of human brotherhood, and the common rights of all as members of that brotherhood, and to a rising ambition on the part of the middle classes to secure so far as possible their imagined, as well as their real, rights.

Viewed from a religious standpoint also, the trend of thought in Europe is revolutionary. The current is very generally set in the direction of rank infidelity, which, when accomplished fully, will be a complete revolution from the former unquestioning faith, or rather credulity, in whatever a time-serving clergy chooses to put forth as divinely inspired truth. Those days are already past and the world is rapidly waking from its former lethargy. From the general awakening a few, here and there, are rising to a clearer apprehension of truth and righteousness, but the majority seem bent on discarding all truth as well as superstition and are going to the opposite extreme.

Such, briefly stated, is the outlook of the great battle-field of Europe. Yet, notwithstanding these ominous signs of the times and the divine prophecies of their inevitable culmination, which must of necessity be only a few years in the distance, having confidence in the power that is now holding the winds until the servants of God are all sealed, and to control them even in their wildest commotion so that their destructive power shall only be let loose long enough and only go far enough to accomplish the divine will in the chastening and preparing of humanity for better conditions, we rejoice even in this, and hasten to accomplish our appointed work of sealing the elect. Let all his messengers make haste; for indeed "the time is short." --MRS. C. T. RUSSELL.

===================

INTERNATIONAL S.S. LESSONS.

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1377 : page 75

QUARTERLY REVIEW.

LESSON XII., MARCH 20.

Golden Text--"The wages of sin is death, but the gift of God is eternal life."--Rom. 6:23.

In our judgment, the best way to review is to review--to re-read and carefully ponder the lessons of the quarter and their presentation in previous issues of the TOWER.

The golden text is worthy of careful consideration. "The wages of sin is death," not life in torment, nor life in any sense, but total extinction of being. "The dead know not any thing." "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." "Man dieth and wasteth away : yea, man giveth up the ghost [the breath or spirit of life] and where is he?...His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.... As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down [in death] and riseth not till the heavens be no more; [until then] they shall not awake nor be raised out of their sleep." The present heavens or ruling powers under Satan, the present prince, shall give place to the new heavens, the Kingdom of God under Christ and his Church glorified (the

Royal Priesthood), during a great time of trouble just at hand (Dan. 12:1), in which the present rule of evil shall cease and Satan be bound. Under the new spiritual power (the Kingdom), the "new heavens," there shall also be a new social arrangement, "a new earth," and then through the Kingdom-power not only those alive, but also "all that are in their graves," shall come forth--"awake" from the sleep of death.--Eccl. 9:5,10; Job 14:10,21,11,12; John 11:11-14.

Death is an actual extinction of being. Mark, we do not say that death annihilates matter; for matter is indestructible, and merely passes from one form to another--as solid to liquid or to gas. What we do assert is, that being, as a condition, has an opposite in non-existence, and that the same God who gave us our being can cause that being or existence to terminate. "The soul (being) that sinneth, it shall die" (Ezek. 18:4,20), is God's statement on this subject. Nay, more; the privilege of living is dependent upon God, since it is "in him we live, and move, and have our being" (Acts 17:28), and our Golden Text assures us that God has decreed that the wages of sin shall be death, and that only by his gift or favor can any hope to live forever. In view of the promised resurrection from death, the first death, which now prevails against all, is likened to a sleep. (John 11:11; Dan. 12:2.) It would have been a sleep that would have known no waking, had it not been that God in his grace provided redemption from that death which came upon all through father Adam, in the death of Christ our Lord, who became a man and then gave himself our ransom-price--died, the just for the unjust. (Rom. 5:12,18,19,20.) Thus the sentence of Adam's sin is settled by Christ for all who accept his sacrifice and come into covenant relationship--which sooner or later all must have a chance to do. Thus the general resurrection of all is provided for; and in view of that awakening from death which God had fore-ordained, he and all who trust him call the Adamic death a sleep, from which all will awake in the Millennial morning. But the second death is never designated a sleep: because it will never end, it will be an everlasting extinction of being to all who go into it. The

R1378 : page 75

soul that sinneth shall die--an everlasting punishment for wilful sin against full light and opportunity, such as the world will enjoy during the Millennium; but which only consecrated believers may enjoy now.

It was in view of the awakening, the resurrection, that Job, in the midst of his trouble, said, "Oh! that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past [until the time for the curse to be removed by the establishment of God's Kingdom in the earth], that thou wouldest appoint me a set time, and remember me....All the days of my appointed time will I wait, till my change come. Thou shalt call, and I [from death] will answer thee [by coming forth]: thou wilt have a desire to the work of thy hands." --Job 14:13-15.

R1378 : page 76

The doctrine of a resurrection is entirely incompatible with the teaching of modern theology, that the righteous dead are not really dead, but more alive than ever in heaven; and that the wicked dead are not really dead, but in a place of torment. If such were the case the prophecies of the preceding lesson, and numerous others, could never be fulfilled. Shall faithful Abraham, indeed, return from heaven to claim the promise of a home in the land wherein he was a stranger? And shall the multitudes of his posterity, who were corrupt and idolatrous, return from the sulphurous pit of modern theology to share it with him?

No, but as the Prophet (Ezek. 37:12) declares, they will be brought up out of their graves, which statement is abundantly corroborated by the Lord and all the prophets and apostles. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." (John 3:13; Acts 2:34.) Even the faithful Apostle Paul did not expect to go to heaven at death, but having fought the good fight and kept the faith and finished his course, he exclaimed, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day [the day of his appearing and kingdom]: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:8.) True, Paul's portion as a member of the body or bride of Christ will not be an earthly, but a heavenly inheritance--to be entered into "at that day."

While the just and certain wages of sin is death, the gift of God, praise his holy name, is eternal life to all who will accept it on his righteous terms, through Christ Jesus, our Lord and Redeemer. And it will be the privilege of every son and daughter of Adam, if they will have it. To the world in general it will be the restored human life in Edenic bliss; and to the members of the body or bride of Christ, being selected during this Gospel age, it will be a life of participation with him in his glory and divine nature.

R1378 : page 76

COMFORT YE MY PEOPLE.

LESSON XIII., MARCH 27, ISA. 40:1-10.

Golden Text--"The glory of the Lord shall be revealed, and all flesh shall see it together."

Although the seed of Abraham according to the flesh has always been a rebellious house, yet God has covenanted, as we have seen in preceding lessons, that he will yet again bless them wonderfully with his favor and use them as a blessing to others. The special blessing will come through the spiritual Israel (Christ and his little flock) upon representatives of the fleshly seed, who at that time will be in favor again, and more ready than others for the blessings and terms of the New Covenant, then to be thrown open to all mankind. These, receiving the favor first, will become the mouthpieces and channels of that New Covenant blessing to others.

For centuries fleshly Israel has been desolate and without divine favor--ever since their rejection of Messiah, when he said, "Your house is left unto you desolate." Their career previously had been a period of favor; for though they had suffered much and often for sins, God cared for them and heard their repentant cry and brought them back again to the land of promise. Their chastisement with favor lasted from the death of Jacob, where their national history began, for 1845 years, until our Lord in A.D. 33 pronounced their sentence. And this lesson (Isa. 40:1,2) with other prophecies tells us that when a like period of 1845 years chastisement without favor shall have passed, Israel will be restored to divine favor.

The standpoint of Isaiah's prophecy in our lesson is the year 1878, just where the 1845 years of disfavor ceased, 1845 years after A.D. 33; and his words are--

Verses 1 and 2, "Comfort ye, comfort ye my people, saith your God. Speak ye [the Church] comfortably to Jerusalem [the natural seed], and cry unto her that her appointed time [margin] is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand double [literally, the other half or second half] for all her sins."

The exact turning-point of Israel's favor is clearly marked by Scripture (Zech. 9:9-12). The Prophet, after describing our Lord's entry into Jerusalem on the ass the very day he said, "Your house is left unto you desolate," says: "Even to-day do I declare that I will render double [Hebrew, mishneh, a second portion, a repetition] unto thee."

The Prophet Jeremiah had also predicted the same thing, and described it as a season of unmingled disfavor, as it surely has been ever since their rejection of Messiah. He said, "Therefore will I cast you out of this land, into a land that ye know not, NEITHER

R1378 : page 77

YE NOR YOUR FATHERS [Europe--their fathers had been in Egypt and in Babylon, but never in Europe], and there shall ye serve other gods [rulers] day and night where I will not show you favor." (Jer. 16:13.) The next four verses show that they will not forever remain cast off, but that they shall be regathered and blessed; but he adds: "First,

R1379 : page 77

I will recompense their iniquity and their sin double."--Verse 18.

And now the Prophet Isaiah (40:1,2), taking the standpoint of the end of this "appointed time," says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double [she has completed the second portion of her punishment] for all her sins."

Thus we find Jeremiah from the standpoint of the past predicting this "appointed time" of chastisement and promising deliverance at its close; Zechariah pointing out the very day when it began; and Isaiah giving the comforting message to be delivered at its close. For fuller treatment of this subject see Millennial Dawn, Vol. II., Chap. viii.

But who is to deliver these comforting words? Verse 3 shows that it is one like unto John the Baptist, and like unto Elias--"The voice of him that crieth in the wilderness." That John the Baptist, who cried in the wilderness of Judea and introduced Christ at his first advent, was only a partial fulfilment of this prophecy is clearly shown by our Lord's reply to the inquiry in many minds whether John were the Elias that should come before the great and notable day of the Lord, or not. Jesus said, "If ye will receive it, this is Elias [the one who was to come 'in the spirit and power of Elias,' according to Luke 1:17] which was to come." (Matt. 11:14.) But Israel did not receive John the Baptist as the Elias, nor did they receive the Messiah, who then offered himself to them as their King, whose presence John heralded. And therefore their unrecognized and rejected King departed and their house was "left desolate" until he should come again in glory and power, when again his presence must be heralded by another who shall come in the spirit and power of Elias--another "Voice" crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

That the time for this message to go forth has already come is clearly shown in Millennial Dawn, Vol. II., The Time Is At Hand; and a class of earnest Christians, in the spirit and power of Elias--an uncompromising and fearless spirit, and armed, like Elias, with the power of divine truth--are now crying in the wilderness (for all such are in the wilderness condition, separate from the world and the worldly minded nominal Christians), "Prepare ye the way of the Lord." And all who have this spirit of Elias, and who have also the power of present truth concerning the proximity and glorious character of the Kingdom of God and of the presence of Jehovah's Anointed who is even now setting up his Kingdom--all such constitute the Elias that was to come--the Voice in the wilderness, whether uttered audibly or through the printed page declaring God's wonderful plan of the ages and announcing Messiah's second presence.

This voice calls upon all who hear it to make ready in heart and life for the new order of things to be established under the Kingdom of God, which it describes, saying--

Verse 4. "Every valley [the meek and humble] shall be exalted, and every mountain and hill [present great ones of earth] shall be made low: and the crooked [the crooked ruts in which the present evil order of things are running] shall be made straight, and the rough places [the errors, inconsistencies, false doctrines and stumbling-stones of a perverted public sentiment, shall be made] plain."

Verse 5. "And the glory of the Lord [the glory of his righteous character, and of his government and power and wisdom and love] shall be revealed [then], and all flesh shall see [appreciate] it together; for the mouth of the Lord hath spoken it." Glorious message! let all who hear it take part in sounding it abroad; for the time is at hand.

But only the few are ready for this great change of dispensation: the majority fancy that all things shall continue as they are. Especially do the great ones in politics and theology and finance feel strong and confident that the valleys and hills of society will never come to a level. To this end combinations and trusts are being formed; but the Lord sends them another message, as follows--

Verses 6-8. "A voice saith, Proclaim; and he saith, What shall I proclaim? [The answer is, Proclaim that] All flesh is grass, and all the goodliness thereof is as the flower of the

field. The grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God will stand firm forever."

It will require only a breath from the Lord to scatter all the might and glory and power of earthly institutions. His word therefore will be fulfilled; and all who oppose his plan will fade in the great day of wrath which shall burn as an oven, and in which all the proud and all that do wickedly shall be as stubble.--Malachi 4:1.

Next, verses 9-11, the message changes to one of encouragement to God's people during that period of trouble. (Psa. 46.) They need not be afraid. When men's hearts are failing them for fear and for looking forward to those things coming upon the earth [society], these may rejoice and lift up their heads, knowing that their redemption at the same time is drawing nigh. (Luke 21:26.) In that day while the trouble draws on the Lord will feed his people with present truth.

Verse 9. "O Zion, that bringest good tidings [the one Church, represented by its last living members, the Elias class, the only ones who know and can proclaim the good tidings of restitution, etc.], get thee up into the high mountain. [Let the Church be glorified as God's Kingdom or mountain; let the dead in Christ awake in his glorious likeness, and let those who are alive and remain be changed in the moment of their dying and not sleep as have others; and thus let the promise be fulfilled --'Blessed are the dead who die in the Lord from henceforth.'--Rev. 14:13.] O Jerusalem, that bringest good tidings, lift up thy voice with strength. [After the Church, the bride, has been glorified with the Lord, the faithful ones of the fleshly seed of Abraham will begin to come into prominence before the world by reason of the leaders whom God will then raise up for them]. Lift it up, be not afraid; say unto the cities of Judah [all who shall then be in covenant relationship with God] Behold! Your God is here!" [Thus the message now given by "the feet" of Christ --that the Millennial kingdom is already beginning its rule, Isa. 52:7--will be taken up by the earthly class when the "feet of Him" have passed beyond the vail.]

Verses 10 and 11 go back and connect with verse 2, saying, "Behold, the Lord God will come against the strong one [Satan], and his arm [Christ] shall rule for him: behold, his reward is with him and his recompense for work, before him. He shall feed his flock [the 'little flock'--all that follow him--not Babylon] like a shepherd: he shall gather his lambs with his arm [helping even the weakest of his true sheep], and carry them in his bosom, and shall gently lead those that give suck." Those who give suck represent teachers and evangelists among the Lord's sheep. This day of the Lord is to be a time of special trial to such (Matt. 24:19); but all such who are true sheep will be very tenderly and carefully led along into the present truth by the great Shepherd.

For a fuller statement of the matters here briefly mentioned see Millennial Dawn, Vol. II., Chap. vii. and viii.

===================

ENCOURAGING WORDS FROM EARNEST WORKERS.

Indianapolis.

DEAR BROTHER RUSSELL:--Last Sunday I spent with Brothers Rogers and West. They met me at the Astor House Saturday evening, at eight o'clock, and we had a most delightful and refreshing meeting in my room. The next morning, Sunday, they came again, and after another little season of prayer we went over to Staten Island and met Brother and Sister Crane, dined with them, and then, our little party being increased by Brother Crane, we went over to Brooklyn to Brother Blunden's house, where we also met Sisters Stapleton, McPhail, and Sister Blunden's mother and daughter, and Sister Hickey and Brother Snook.

For a subject, we started to consider what Christ is now doing, in his day of presence, and for Scripture we read Matt. 24, and before we were aware of it, the two hours allotted for study had been all occupied in considering the evidences of his presence, without touching on his work at all. Brother and Sister Blunden insisted that we remain to a delicious tea spread for us, and after an hour's conversation on the two subjects nearest our hearts--the Ransom and Restitution--Brother West and I heard Mr. Talmage, at the Brooklyn Tabernacle, preach a characteristic sermon on "Ordinary men, doing ordinary work, in the ordinary way and receiving ordinary compensation." He is a strong speaker, but had no "meat" for us. We found Brothers Rogers and Crane waiting for us at the hotel, and we had another season of prayer in my little room. What a glorious, happy day it was!

Your brother in Christ, W. M. WRIGHT.

A GOOD TESTIMONY:--"Until within a few years I have been a most pronounced materialist. The study of hypnotism drew my attention to the power of things unseen. Then I looked into Buddhism, Theosophy, Spiritualism and Christian Science. All these were found wanting; and though to a student of modern science the Ransom given by Christ seems like foolishness, I can see no other possible chance for the salvation of mankind. He who goes into the depths of philosophy finds only vanity and vexation of spirit. I have read MILLENNIAL DAWN with much interest."

--M. T. MARTIN, M.D.

----

page 79

"I am more and more impressed with the necessity in these days of feeding only on 'clean provender' (Isa. 30:24), and letting severely alone all those various writings that multiply the danger in these perilous times (2 Tim. 3:11), and especially such as come under false pretensions as messengers of light.--2 Cor. 11:13-15." --W. E. PAGE.

R1379 : page 79

California.

The wonderfully rapid change of vast wastes of the earth's surface into rich productiveness in fruits, grains and vineyards, now being witnessed on both hemispheres, is just on time--abundance of rain, with springs, lakes and wells of water bursting forth in the deserts and vast plains where for hundreds of years no wells, springs, rivers or rain have been known.

We remember that this very work is to be going on, even during or "in the time of the slaughter" among the nations, "when the towers fall." (Isa. 30:25.) The falling of the towers (kings, potentates, etc.) must accompany the slaughter (disintegration, grinding to powder) of the nations. You have no doubt noticed the following prophecies now commencing to be fulfilled.--Isa. 30:25; 35:6,7; 41:18; 43:19,20; 51:3.

I have seen (last February, on my return from your place to my home here in California), on the border of both the Colorado and Mojavi deserts, thousands of acres made productive by wells "bursting forth" in the desert. I have a brother there who has already put down forty wells, from every one of which vast quantities of purest water bursts forth. This is taken in large stone pipes over hundreds of acres of the thirsty, sterile soil.

R1380 : page 79

Hundreds of thousands of vines and fruit trees are at once planted and their rapid growth is indeed surprising.

Knowing as we do that the Lord is to do a "short work in the earth," preparatory to the full installment of his Son with his anointed body, in full ruling power, having all things under him; that over forty per cent of this work is accomplished; and that only twenty-three years of the allotted time remain, during which the remaining sixty per cent of the work is to be accomplished, gives these varied events and agencies the highest interest.

--E. J. ROGERS.

[While the prophecies above cited have special reference, we think, to Israel and the now barren land of Palestine, we believe that the same blessings of restitution are also due to the whole earth.--EDITOR.]

----

page 79

Manitoba.

DEAR BROTHER RUSSELL:--We are glad to acknowledge the receipt of two letters from you which gave us the more pleasure since they were unexpected. We could form some idea of the amount of work awaiting you upon your arrival home, so we did not look for a letter so soon, but we intended writing to you anyway to tell you how thankful we are that you and Sister Russell are well and safe at home. We feel sure that your long, tiresome journey will not be in vain: you will have gathered much that will benefit the household of faith. We do appreciate, dear brother and sister, your labor of love, and for this cause we also rejoice with you.

We are still rejoicing in the same precious truth. They are our courage and strength every morning, and our comfort and rest every night.

Ever since we came home, last July, we have found many opportunities for service and sacrifice. We have had many seasons of sweet communion with the brethren in our vicinity, and some good letters from those "harvesters" gone out from among us. This is the oneness and unity that rejoices our hearts. Brother Utley has been with us since September first, canvassing and delivering in the different towns. He has put in a goodly number of DAWNS through this part, and delivered several lectures. After each lecture we had good question meetings, and though we know of only a few who are deeply interested, yet quite a number truly rejoice in the good tidings. People who four years ago would not listen at all come to us now to enquire, for they are beginning to see things are not right in the nominal church. This gives us an opportunity to speak a word in season. We know the truth will prevail, and we rejoice in every opportunity to speak a word or suffer reproach for the truth's sake, and count it a great privilege to do so.

With kindest love to the Church at Allegheny, and much love to Sister Russell and yourself, in which Sister Webb joins, I am yours in the glorious hope, W. J. WEBB.

R1380 : page 80

New York.

DEAR BROTHER RUSSELL:--On the 7th of last June I stepped into a small hall in this city, and heard for the first time some of the precious truths I have since learned to love. I had been for some months engaged in evangelistic and missionary work. I had been for years a member of the Baptist sect, and you doubtless know how hard it was for me to give up the old ideas which would not let go of me, but how I praise God to-day. Before I had finished the second reading of DAWN, Vol. I., I felt that perhaps I might have been mistaken all these years, so I made up my mind to read the second volume. This I also read twice, and by that time felt that it must be true, but hardly dared believe, and did not dare to assert my belief, lest it might be error. Then I went back to the first volume again and read it the third time, and then the second volume a third time. Truly this third reading was a feast, and, eager for more, I wrote for the third volume. All this time I had enjoyed the precious things the books had brought me with scarcely even a thought of those through whose labors the truth had been so plainly and convincingly set forth, but when I took up the third volume and read the preface, an almost overwhelming sense of the gratitude I owed, not only to the dear heavenly Father, but to his agents in bringing these things to my attention, came over me, and I have found it truly hard to wait for your return home, to express to you as well as I can the deep gratitude I feel.

Brother Russell, I loved the Lord Jesus dearly before. I had already not only given up for his sake friend and home but had known by a most bitter experience what it meant to be persecuted for his work; yet proving through all the bitterness the truthfulness of the promise that he would be a satisfying portion, I was happy without home or friends, because I had Jesus. I was continually conscious of his presence with me. But now it seems to me at times my heart will burst with love and gratitude and praise. I cannot do half enough for him; but he shall have the earnest, faithful service of every remaining hour of my life.

And you, my dear brother, I know not how to better express my gratitude and thanks to you than by thus telling you how fully your precious work has accomplished its mission in my heart and life.

I am eagerly starting out to give to others the glad tidings that have come to me, and yet I start almost fearfully. Is it not strange? I have been a dear lover of the Bible for years. I have read carefully and prayerfully, and have been led out of much orthodox error, and before I read DAWN I confidently went among the people, sure that I could give them food that would satisfy beyond any thing the popular preachers could give; but now that I have been so richly fed myself I feel timid about going, lest one should ask for something which I cannot give.

I received to-night a precious letter from the office, in which the wish is expressed that I may be "filled with a spirit of love and humility." It seems to me I must be. I never felt my own littleness and unworthiness as I have felt it in the past three months, since I began to see the precious truth. I am amazed, as I look over my life and see what bungling and inefficient work I have done and called it work for the Lord, to think that he has trusted me with this precious truth, and is going to let me still call myself one of his workers. O Brother and Sister Russell, pray for me that I may be enabled to work in such a way that through my work, as through yours, sheaves may be garnered for his glorious kingdom.

Once more thanking you for the great blessing and peace brought to me through your work, I will close. Yours in like precious faith,

MRS. M. PECK.

Cincinnati.

DEAR BRO. RUSSELL:--Have received your

letter making Chicago our next home and field.

I enclose you a paper giving you a concise sketch of the recent controversy between the priests of Babylon and Col. Ingersoll--the Goliath that only David could kill, and who is therefore still strutting up and down before the Nominal Church, the supposed agent and institution of Jehovah.

Ingersoll, you notice, cannot force them to discuss the original propositions, viz.: Christmas a heathen festival, and Christianity with its eternal torment theory a doctrinal system of eternal hate.

I must call your attention to Rev. Dixon's assertion that God could even use an ass (Balaam's) for his ends and how much more a priest, and Ingersoll's retort, how much more and better the ass knew and did than the priest.

I also enclose an offer made me of $100.00 per month and expenses (one of many). I have rejected them all, believing the King who owns all the cattle and silver will pay better still, though as yet it may be evident only to the eye of faith. The eternal things are those unseen by eyes of flesh.

We both join in warmest greetings to you and Sr. Russell. In Christ the Redeemer,

J. B. ADAMSON.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)

By Express Order, Postal Money Order, Bank Draft, or Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

MILLENNIAL DAWN SERIES.

"HELPING HANDS FOR BIBLE STUDENTS."

VOL. I.--"THE PLAN OF THE AGES."

This work is specially designed to make plain the divine plan. It begins at the beginning of the subject, by establishing the faith of the reader in God and in the Bible as his revelation. It traces the glorious plan therein revealed, and shows which parts of that plan are accomplished and which will be accomplished during the Millennial age, also the manner of its introduction, and its objects and methods.

We know of nothing to compare with this book, as a "Bible Key." The Two Hundredth Thousand is now on the press, and many who have read it carefully and prayerfully declare that if they could not obtain another they would not part with their copy, and the hopes it has enkindled, for millions.

Clear type, good paper, 350 pages. Price in cloth covers, embossed, $1.00. (The subscribers to ZION'S WATCH TOWER are supplied in any quantity at the wholesale price, 50 cents, as all are considered agents.) Price in paper covers, 25 cents, reduced from 50 cents.

A GERMAN TRANSLATION OF THE ABOVE AT SAME PRICES.

VOL. II.--"THE TIME IS AT HAND."

This volume presents evidences that:--

Six Thousand Years from Adam ended in A.D. 1872.
The Date of our Lord's Birth was October, B.C. 2.
The Date of Annunciation to Mary, Dec. 25th, B.C. 3.
The Date of our Lord's Baptism was Oct., A.D. 29.
The Date of our Lord's Crucifixion, April, A.D. 33.
The "Seventy Weeks" of Israel's favor ended A.D. 36.
The Jewish Age "Harvest," was 40 years, A.D. 30-70.
The Christian Age "Harvest," 40 yrs., A.D. 1875-1914.

The Jewish Jubilees were Typical of the "Times of Restitution of all Things."--Acts 3:19-21.
The Typical Jubilees Mark the Date of their Antitype.
The "Times of the Gentiles" will End with A.D. 1914.
The Jewish Age, in Its Length, Its Ceremonies, etc., Typified the realities of the Christian Age and its Length.
Elias or "Elijah the Prophet" was a Type.--How fulfilled.
The Antichrist Has Come!--What? When? Where?

Besides the above, it treats many other subjects of deep interest and great importance to "the household of faith."

Terms the same as Vol. I.--360 pages.

VOL. III.--"THY KINGDOM COME."

(This volume now ready.)

This volume treats of the prophetic periods of Daniel and Revelation--The 2300 Days, The 1260 Days, The 1290 Days, The 1335 Days.--The Work of the Harvest now in Progress.--The Return of God's Favor to Israel.--The Great Pyramid of Egypt and its wonderful corroboration of all the prophetic testimony.

POEMS AND HYMNS OF DAWN.

This is a very choice collection of 150 Poems and 333 Hymns representing the choicest thoughts of some of God's saints, of both the past and the present. Some of these have been slightly and some considerably altered, to fully harmonize them with the clearer light of truth as it is now shining. Authors' names are given so far as known, and any alterations are noted. Cloth bound, red edges, 494 pages, $1--to TOWER subscribers, 50 cents.

Every TOWER reader should have and use this means of grace. Its poems are gems and will encourage and comfort any loyal heart. Nothing is better calculated to inspire true devotion. To enable all our readers to profit by this means of grace, those of you too poor to purchase at the reduced price will be supplied free, upon request, out of the funds of the Tower Tract Society.

TUNES FOR HYMNS OF DAWN.

The 333 hymns above are widely selected and no single book contains all the appropriate tunes for them. However, the tunes have been so marked that three popular books will supply them mostly--Winnowed Hymns, Songs of Pilgrimage and Gospel Hymns. Many already have these. Others we are prepared to supply at below the wholesale rate when purchased in connection with our own HYMNS OF DAWN, as follows:--HYMNS OF DAWN with Gospel Hymns, Nos. 1, 2, 3 and 4, $1.20, postpaid. HYMNS OF DAWN with Winnowed Hymns, 75 cents, postpaid. HYMNS OF DAWN with Songs of Pilgrimage, $1.50, postpaid. Or the four books, HYMNS OF DAWN, Gospel Hymns Nos. 1, 2, 3 and 4, Winnowed Hymns and Songs of Pilgrimage, all for $2.25, postage included. The usual price for the four, including postage, would be $3.77. We supply them for your convenience merely, without profit.

Any of the above books will be loaned to the poor who will promise a careful reading and to pay return postage. All orders should be addressed, TOWER PUBLISHING CO., "BIBLE HOUSE," ARCH ST., ALLEGHENY, PA.

====================

R1380 : page 83

VOL. XIII. MARCH 15, 1892. NO. 6.

TRAVELS IN THE HOLY LAND.

AUGUST 1891.--EDITORIAL NOTES.

Here we are at last in this land so sacred to the hearts of all who love God--the land of Abraham, Isaac, Jacob, the Prophets, the Lord and the Apostles. And although our eyes are busy trying to notice all the points of interest, and our memories busy recalling the many things written concerning these places in the remote past, and our hearts full and tender as we recall the scenes of our Master's sufferings on our behalf, and our hopes vivid for the evidences of coming blessings upon the natural seed of Abraham, we do not forget the true spiritual Zion whose deliverance and glorification must first take place before fleshly Israel, and then all the families of the earth, shall be blessed.

We therefore invite all of the TOWER readers to go with us in mind over these hills and valleys, that together we may be refreshed and rejoiced in spirit.

We land at Jaffa or Joppa, the seaport for Jerusalem, to which the king of Tyre sent the cedars of Lebanon to king Solomon for the building of the Temple. It is probably much

R1381 : page 83

the same as when Jonah visited it, fleeing from his duty, to take ship for Tarshish; much the same, too, as when Peter lodged here at the house of one Simon, a tanner, upon whose roof he saw the vision directing him no longer to consider God-fearing Gentiles "unclean."

The houses are small and crowded, and as the town is built upon rising ground, the houses and streets are quite up and down. As in all oriental cities, the streets are very narrow--mere alley-ways, we should say in America.

The conveyance which will carry us to Jerusalem is a rickety carriage drawn by three lean little horses--for the railroad, although progressing and already finished about one-third the distance, carries no passengers yet. Upon it, however, construction trains are running constantly.

While our conveyance is getting ready we will see the city, and get dusted from head to foot by taking a walk, and climb to the house of Simon, the tanner. Ah! there it is. Not the same house, of course, but one upon its site, and probably much of the same size and shape, for here architecture and the building art have made little progress--retrograding, more probably. It is a house of one large living-room with a smaller reception room. Outside is a large stone box recently found near the spot, and supposed to be the one used by Simon and his successors in the tanning business. There beside the box is a water-well: quite likely, the same at which Peter drank while residing here. Outside the house against the well a flight of stone steps leads to the roof--similar to the one where Peter prayed and saw the vision.--Acts 10 and 11.

Our conveyance is ready and we start for Jerusalem on a route full of interesting memories --over hills and valleys trodden often by the feet of the Great Teacher and his apostles. Not the same road exactly, but the same route;

R1381 : page 84

for the present excellent road is of recent construction, the old Roman road of our Lord's day being here and there visible, but now abandoned for the better one.

The tomb of Dorcas (Tabitha) is the first item of interest; it is a public fountain. This recalls the story of Dorcas, one of the saints of the early Church, a friend of the poor, whose awakening from the sleep of death is recorded in Acts 9:36-43. The tomb is in the outskirts of Jaffa, and leaving it we pass rapidly several fruit gardens hedged about by prickly-pear trees. At any other time, no doubt, these would appear beautiful, but now they are dry and dusty, for this is the dry season here, and no rain has fallen for several months.

Outside of Jaffa we are in the "Plain of Sharon." It is at present very dry and barren looking, but our guide, a very well-informed and reliable man, tells us that it yields large crops, and that at any other season we would see it spangled with wild flowers of every hue. Our route lies across this plain for twenty miles, while it is nearly one hundred and fifty miles long. Under skilful management and with proper machinery this strip of land would yield immensely. Even at present it yields large quantities of grain for export, though the native farmers are taxed enormously for all they raise, besides paying heavy rentals for the use of the land and heavy interests for the money necessary to put in a crop. As much as 30, 40 and 50 per cent interest, for a six months loan, is charged by the wealthy who have money to loan. The Jews are seldom farmers here, but many of them, as everywhere, are money-lenders. In the eyes of a European or American, however, none of the people appear to be wealthy: all look to be poor.

Here on our left is a modern Arab village, built of small stones and slimed over with earth. The people of this and other similar villages are called "fellah"--they are the poor tax and interest burdened farmers. They are probably happy in their way, but others used to some of life's comforts would be miserable if thus situated. Ah! the thought comes forcibly, if such things pain our hearts and awaken our sympathy, what must it have been to our dear Master to witness the pain, poverty, degradation and general distress which sin brought into the world. No wonder "Jesus groaned in spirit," for, surrounded by such, he would not increase their troubles by explaining to them the extent of their degradation, while he could not yet, according to the Father's plan, apply the balm for all their woes (Restitution)--until he had paid the ransom-price for all; and until his Church, his Bride, being selected, the due time should arrive for the healing of every wound. (Acts 3:19-21.) We also groaned in spirit as we saw their poor estate and the blind and maimed in the way, and prayed, "Thy Kingdom come!" and wished it were already time to pour out the great blessing upon the world, typified in the Sabbath-day healings performed by our Lord. We rejoiced, however, in the "greater works" in which even now we are permitted to have a share--feeding the poor with the spiritual bread, anointing the eyes of the spiritually blind and cleansing spiritually those afflicted with the leprosy of sin. We concluded that we must be content for the present, and wait the Lord's time for the rising of the Sun of Righteousness with healing in his beams.--Mal. 4:2.

There on our left is the traditional site of Hazar-Shual, where Samson caught the foxes and used them in burning the crops in this very Plain of Sharon, which at that time was held by the Philistines who had invaded and over-powered Israel. (Judges 15:4.) Samson's trick was not mere wantonness, but a warfare for the impoverishment of the captors and for the recovery of the land to his nation.

Although so dry and parched looking, there is something growing here even now. It looks like our American corn or maize, but the stalk is only half as thick and the grain is not in "ears," but in a bunch or head at the top of the stalk. It is called "Indian Corn," and our guide has plucked a sample for us. The grains are larger than wheat, and round.

Here we are at the Tower of Ramleh. While the horses rest we will climb to its top and have a good view of the surroundings. To the east is the hill-country or mountains; to the west is the Mediterranean sea; to the north is Mt. Carmel, where Elijah tested the prophets of Baal

R1381 : page 85

and proved that Jehovah alone is God (1 Kings 18:19); to the south is Gaza, the city whose gates Samson carried away; and this side of it is Gath, the home of Goliath, and Lydda, where one of the early Christian Churches was founded and where the Apostle Peter performed a notable miracle.--Acts 9:32.

We have now reached the valley of Ajalon, and to the north-east is Mt. Gibeon. We recall this as the scene of the notable battle between Israel and the Amorites, in connection with which is the account of the standing still of the sun and the moon. Endeavoring to locate the battle, we are impressed with the fact that if the sun were standing over Mt. Gibeon there could be no use for moonlight in the valley of Ajalon, which in that event would be flooded with sunlight. The account given in Joshua does not purport to be recorded by an eye witness, but is rather a note and comment upon a record given in the "Book of Jasher," now lost. The facts which form the basis of the matter recorded would seem to us to be explainable in either one of two ways:--

(1) That Joshua addressed the Lord as the Sun, whose strength and help had so signally been revealed for the relief of Israel and for the destruction of their enemies. With this the words agree well: "Then spake Joshua to the Lord...and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon:" that is to say, O Lord, our Sun and strong Deliverer, continue thy mighty help for us in this battle at Mt. Gibeon, and let thy peaceful blessing [the Moon] be upon thy people in the valley of Ajalon; or

(2) That the sun was setting in the west and its last beams still lighted Mount Gibeon while the rising moon cast her beams directly through the valley of Ajalon. In this view the desire and request of Joshua would be not with reference to the sun itself, but with reference to the sun-light: he desired that utter darkness might not overtake them, in order that the victory be a complete and lasting one. If this be the proper view, then it was the sun-light merely that continued, without the orb itself being visible. This would not have required a stoppage of the earth upon its axis, for clouds might have been so arranged as to prolong the sunset, as they sometimes do at the present time.

We are now more than midway between Jaffa and Jerusalem, in the valley of Wady-Ali, and before us is the site of Kirjath-jearim, where the Ark of the Covenant rested for twenty years in the house of Aminadab (1 Sam. 7:1,2), whence it was taken by King David to Jerusalem. (2 Sam. 6:3.) Away before us, to the left, is Mizpah, (not the place named Mizpah by Jacob when he covenanted with Laban his father-in-law, saying, "The Lord watch between thee and me when we are absent one from another"--that was on the other side of Jordan, but) the place where Saul, the first king of Israel, was chosen and anointed, near which also Samuel, the prophet, reared a monument to the Lord, called Ebenezer, saying, "Hitherto the Lord hath helped us." (1 Sam. 7:5-17; 10:17.) Yonder, not far off, is Gibeah, the birth-place of King Saul.

Since getting into the hill-country the land has seemed very desolate, stones being almost the only things in sight, except that here and there in the valleys we have caught glimpses of cultivated gardens and settlements. Undoubtedly it would look much less barren at any other season of the year; and there are evidences that the hill and mountain sides now lying waste, except here and there a few olive trees and grape vines, were once well terraced and no doubt yielded grapes and olives in profusion.

Here we pass near by Ain-Karim, which tradition marks as the birth-place of John the Baptist. Here in the hill-country of Judea Mary visited his mother, Elizabeth.--Luke 1:39.

Now we have reached the brook and valley of Elah, the reputed site of David's battle with Goliath, and while we are listening to "the voice (sound) of the grinding of the mill," manipulated by women by hand, as in olden time, Abdullah, our thoughtful guide, has selected for us as mementoes five smooth sling-stones from the brook-bed, such as the five which David took, the first of which smote and killed Goliath, the Philistines' champion.

Now we pass close to a town supposed to be

R1382 : page 86

the Emmaus to which our Lord walked with two disciples after his resurrection.--Luke 24:13.

It is late when we reach Jerusalem, so we secure lodging, etc., at the clean, airy and comfortable "Hotel Jerusalem," outside the Jaffa Gate, in what is sometimes termed "the new city of Jerusalem," because here are most of the new buildings. Indeed, the population outside the wall near the Jaffa Gate bids fair to be greater than that within at no distant day. And our attention is drawn to the fact that this portion is precisely that so accurately described by the prophets.--Zech. 14:10; Jer. 31:38-40.

(To be Continued.)

===================

R1382 : page 86

BELIEVERS' CONVENTION,
AT ALLEGHENY, PA.,
UNDER THE AUSPICES OF THE TOWER BIBLE AND TRACT SOCIETY,
FOR BIBLE STUDY,
IN CONNECTION WITH
THE ANNIVERSARY CELEBRATION OF OUR LORD'S DEATH.
APRIL 7TH TO 14TH, INCLUSIVE, 1892.

For a number of years past it has been the custom for such of the WATCH TOWER readers as can do so to meet in Allegheny for fellowship and study for a few days in connection with the memorial of our Lord's Last Supper. Such meetings are purposed for the present year, as above announced. These meetings will be held in the chapel over the office of Zion's Watch Tower, "Bible House," No. 58 Arch Street, Allegheny.

No fixed program is announced except for Sunday Evening, April 10th, when the Lord's Memorial Supper will be celebrated at 7:30 o'clock. The meetings will commence on Thursday, April 7th, and continue from 10 A.M. to 6 P.M. (with noon adjournment for lunch) daily for a week. The sessions preceding the Memorial celebration will be specially devoted to Bible study, at which Bible questions of every kind will be entertained--among others, Baptism and its significance--and an opportunity will then be afforded for any who may so desire to symbolize their death with Christ by immersion. We have robes and every convenience. More than fifty persons availed themselves of this opportunity last year.

WHO ARE INVITED TO ATTEND.

----

(1) All who trust for justification in the great atoning sacrifice for sins given at Calvary by our Lord Jesus will be welcomed; and (2) especially all such who have presented themselves as living sacrifices in God's service; and

R1383 : page 86

(3) particularly all such who are regular subscribers to Zion's Watch Tower; and (4) all those engaged in the Colporteur work, or who contemplate entering that ministry.

ENTERTAINMENT DURING THE MEETING.

Friends of the Lord and the Truth, here, have arranged for the lodging and breakfast and supper of all Watch Tower subscribers and Colporteurs who may attend the Convention. And in return we have assured them that all who come will gladly lend a hand to carry what otherwise would burden them and hinder their attendance at the meetings. Come prepared to sleep on clean comfortable floor-beds or the best that we can supply to so large a number. But do not bring little ones or uninterested friends, unless they can be otherwise provided for, as every bit of space will be required and reserved for those who are interested.

Come in a thoughtful and prayerful mood, expecting to be influenced for good and earnest to exercise such an influence upon all with whom you may come in contact. It has been remarked of previous meetings that from the waking to the sleeping moment, both in and out of meetings, there was but the one topic of conversation--the good tidings of great joy. One old Brother, a U.P. minister, remarked: "I have been at many Conventions, but never before at one like this, where the will and plan

of God are the only and the incessant topic from rising until retiring; in the house, on the street, at meeting, at lunch and everywhere." Come resolved that this meeting shall be none behind its predecessors in spiritual fervor through coldness or indifference or unfavorable influence on your part.

DINNERS DURING THE DAYS OF THE MEETING.

Arrangements will be made, with boarding houses near, whereby all attending the meetings can procure good, comfortable dinners, as low as 15 cents each. Thus the near-by friends as well as those from a distance can spend the entire days at the meetings. And those of limited means, from a distance, can know that their entire expense for the seven days need not exceed twenty-five cents a day, including street-car fare.

R.R. EXCURSION RATES.

The following railroads have granted excursion rates to Allegheny or Pittsburg:--

(1) The Trunk Lines, viz., P.R.R.; B.& O.R.R.; and N.Y.C. & H.R.R.R., and generally all connecting railroads of N.Y., Penn'a. and N.J.

(2) The Central Passenger Association, including almost all the railroads west of Pittsburg and Buffalo, and north of the Ohio river, as far west as Chicago and St. Louis.

(3) The Southern Passenger Association, including almost all the principal railroads of

the South.

The terms are uniform, as follows: Any one purchasing a first class, full fare ticket (limited or unlimited) over the above lines to the Convention of the Tower Tract Society, Allegheny, Pa., will be entitled to a printed and signed Certificate, stating that he has purchased such ticket and the route taken. On arrival here, said Certificate will be given to a designated clerk who will certify to your attendance at the Convention; and when ready to take your return journey, you will be granted a return ticket over the same route by which you came, at ONE THIRD the regular first class fare. Thus full fare here and one third of full fare back will be your railroad charges. But to secure this cheap return, you must have your Certificate properly signed over railroads belonging to the above associations. Make no mistake. If the railroads of your town are not members of any of these associations, the ticket agent can direct you to the nearest station of such roads. In that case go to such station and buy your through-ticket and get your Certificate there. If coming from points north of Chicago and west of Chicago and St. Louis, buy ordinary tickets to those cities and there get your Certificate, etc.

If you think of coming to the Convention, at once drop us a postal card to that effect, and also call upon your railroad ticket agent and tell him that you will want such a Certificate. Do this in time, so that if he has no blank Certificates on hand, he can get them from his General Ticket Agent. But do not buy your ticket until you are ready to start.

====================

R1382 : page 87

THE MEMORIAL SUPPER.

We believe and teach that the most proper occasion for the celebration of our Lord's death is its anniversary. This was the custom of the early Church, and it is still observed in a fashion by some denominations on Good Friday--although, in order to have the observance come upon the same day of the week, the exactness of the date is disregarded. We, like the early Church, prefer to observe the memorial upon its exact anniversary--which we reckon as they and the Jews reckoned it--by lunar time--the day before the beginning of the Jewish Passover.

Furthermore, we believe and teach that the only proper manner for the celebration of this memorial is that which our Lord introduced and which the early Church followed, and not as Good Friday is now celebrated by some.

On the same night in which he was betrayed --after 6 o'clock P.M. of what we now would call the 13th day of the Hebrew month Nisan, but which the Jews called the beginning of the 14th day of the month (their 24-hour day beginning

with the evening); and therefore, in Jewish reckoning, in the same day in which he was crucified (the day before their Passover week began)--our Lord celebrated the Passover supper with his disciples. (The lamb supper, which always preceded the feast-week of Passover, was not, and is not now, termed the Feast of Passover by the Jews.) And after having thus complied with the Law (which was still in force over every Jew until our Lord's death on the cross), Jesus instituted a memorial of his own death, bread and "the fruit of the vine" being used as emblems of his flesh and blood.

He instructed his followers that thus they should commemorate his sacrifice for sins, saying,

"THIS DO IN REMEMBRANCE OF ME."

And to us it appears that the time is no less a part of the institution than the bread and the juice of the grape. We should as soon think of substituting another time than that of the institution --especially in view of the particularity of our Lord in the matter; for although he declared, "With desire have I desired to eat this passover with you before I suffer," yet, according to the Law, it could not be eaten until the anniversary of the killing of the typical lamb preceding the passing over of Israel's first-born in Egypt; which was to be the anniversary also of the killing of the true "Lamb of God which taketh away the sins of the world" and by whom the Church of the first-born is first to be spared or delivered. Our Lord waited, therefore, and "when the hour was come [the earliest hour possible according to the Law] he sat down."--Luke 22:14-20.

The words of the Apostle "As oft as ye do this, ye do show forth the Lord's death until he come" (1 Cor. 11:26--particularly explained in March '91 Tower), are understood by many to give license to the observing of any hour, any day and any month; but not so to those who read critically; for the words "do this" have special weight. It would not be this if done at another time: just as if a command were given to celebrate the Independence of the United States on the fourth day of July, it would not be a fulfilment of this command, nor a celebration of this event, but something else, if another day were celebrated.

But let no one suppose that we teach that God's people are under the Law on this or on any other subject. The only law of our new covenant is the law of love. We love our Master, we love to celebrate his great sacrifice for our sins, and we love to do it as he was pleased to show us, as nearly as we can.

Some of the Lord's people celebrate his death every first day of the week, supposing that in so doing they have the sanction of the custom of the apostles and the early Church, as recorded in Acts 2:46; 20:7. We hold, however, that they err in this application of the words "breaking of bread," and that it was not the Memorial Supper, but an ordinary meal customary in the early Church for two reasons, (1) being few and scattered, when they gathered for a meeting they brought a luncheon; and (2) probably for the same reason that they met on the first day of the week, they ate a meal together, viz.: because it was on the first day of the week that our Lord arose from the dead, and because on that day he expounded unto them the fulfilment of the Scriptures applicable to himself and was known to them in the breaking of bread, i.e., in the eating of supper. No wonder that afterward they loved to celebrate both the day and the meal which brought them so much joy and blessing.--Luke 24:25-32.

Those who have confounded these luncheons, celebrating the resurrection on the first day of the week, with the Memorial of our Lord's death have erred greatly if not seriously. They should notice, too, that the fruit of the vine is not mentioned in connection with these luncheons, while it is never omitted when the Memorial Supper is referred to, being no less important than the bread. The same expression, "breaking of bread," from the same Greek words, is used in Acts 27:35 where there can be no doubt that it refers to an ordinary repast for the satisfying of hunger and not as a memorial or symbol.

We treat this subject but briefly here. As to who should celebrate the Memorial, and

R1382 : page 89

how, and many other interesting points, our regular readers are referred to our issue of March, 1891. While our supply lasts, we will be pleased to send a copy of that issue free to new readers who desire to study the subject further.

Let us urge upon all who recognize that value of Christ's death as their ransom-sacrifice, to surely "do this," as the Master enjoined, in remembrance of that great event which is the basis of our present joy in the Lord as well as of those which we shall enter upon as the fulfilment of this Memorial--when we shall partake of the joys of our Lord in glory, in the Kingdom. But those who trust to forgiveness aside from this sacrifice for sins, or who are trusting that they can crucify their own sins, and thus render themselves acceptable to God (as some claim), should not celebrate this Memorial; for in so doing they would be eating and drinking condemnation to themselves--not discerning the value of the Lord's broken body and shed blood as the one and only sin-offering which can take away sin and make the believer acceptable before God.

The proper time for celebrating the Supper this year will be after 6 o'clock of Sunday, April 10th--that hour being the beginning of the 14th day of the Hebrew month Nisan.

R1385 : page 89

"HE CARETH FOR YOU."

"Casting all your care upon him, for he careth for you."--1 Pet. 5:7.

"What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my poor life?

"And yet I want him to care for me,
While I live in this world where the sorrows be;

When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers--
Then my heart cries out for a God who cares.

"When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior--can it be
That the God of the universe cares for me?

"O wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I can not fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons, because he cares.

"Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can that be trouble which he doth share?
Oh! rest in peace, for the Lord does care."--Sel.

===================

R1392 : page 89

"THE DELIVERANCE."
A MUTUAL ASSURANCE SOCIETY
ESTABLISHED IN
ST. JOSEPH'S CHURCH,
WEST DE PERE, WIS.,
FOR THE RELIEF AND THE DELIVERANCE
OF THE
POOR SOULS IN PURGATORY.

Thus runs the title-page of an advertising circular before us. The second page gives a picture of Christ in heaven, with Joseph and Mary on either hand, praying to him for those suffering in Purgatory; below which the sufferers and the flames are pictured. Subsequent pages explain that the admission fee is 25 cents and the annual dues 10 cents. Any surplus of merit more than is necessary for the members of the society will be generously donated to others now in Purgatory. The money goes to pay the priest for the sacrificing of the Mass. (See M. Dawn, Vol. III., p. 99.) The priest, "Rev. J. F. Durin," is President, Secretary, Treasurer and General Manager. How blind are those who support such an institution and those Protestants who sympathize with it.

====================

INTERNATIONAL S.S. LESSONS.

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1383 : page 90

"THE WAY OF THE RIGHTEOUS."

LESSON I., APRIL 3, PSALM 1:1-6.

Golden Text--"Blessed is the man that walketh not in counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."--Psa. 1:1.

The first three verses of this lesson picture the perfect man, the man whose heart is perfected in holiness, the pure in heart. Hence the picture is pre-eminently that of the perfect man, Christ Jesus, and secondarily that of those imperfect men and women who, being justified by faith in Christ, are, as new creatures, walking in their Master's footsteps, and hence right at heart, even though sometimes imperfect through the weaknesses of their earthen vessels.

The first verse shows three steps, (1) the ungodly--literally, the wicked, (2) sinners or transgressors, and (3) scorners or the conceited and unteachable.

The proper course is to have no fellowship (sympathy and common interest) with people of any of these classes. This, of course, does not mean that we are to treat them unkindly or discourteously, nor that we are never to be seen walking, standing or sitting with such; but it does imply that our company should, as far as possible, be select, and of those who reverence our God, and that other fellowships should not be encouraged.

A greater number, perhaps, are in danger of getting into fellowship with the scorners or unteachable than with the others: yet fellowship with such leads to the same spirit; and that leads gradually to violation of the covenant with God; and that leads to open wickedness and wilful sin. The safe way is to have no fellowship with darkness: it is never profitable.

But this advice will apply also in another way. In all the nominal churches there are many who have a form of godliness, but who are really ungodly--far from being in harmony with God and his plan. In the nominal churches are also many sinners, living in known violation of their covenant with God. And there, too, may be found, alas! sometimes even in the pulpits, those who are of an unteachable, haughty spirit, who even scoff at God's Word and make it void through their traditions. Come out from among them; and neither sit, nor stand, nor walk in fellowship with such. (Rev. 18:4; Isa. 52:11.) Stand with God, even if that should seem to imply standing alone. The Lord knoweth them that are his, and he has yet more than seven thousand who bow not to the idol of sectarianism.

Verse 2. Some might suppose that one thus isolated would have an unhappy lot; but no, he is truly said to have a delightful experience. He delights day and night in meditating upon God's will and plan. In this he finds a joy and a peace which the world and a worldly church can neither give nor take away. One thus consecrated and full of the spirit of the Lord finds that God's laws of righteousness are not restraints which he would fain be freed from; but, like the Master, he can say, "I delight to do thy will, O my God: thy law is engraven in my heart."

Verse 3. Such children of God as have reached this degree of development do not wither away and become dead and barren, but, since the root of their new life is fed by the river of God's grace and truth, they are always fresh and joyous and fruitful--adding to faith virtue, brotherly kindness, love, and so are not unfruitful in either the knowledge or the wisdom which surely comes to all who have communion and fellowship with God.

Whatsoever such do shall prosper. They have no plans of their own: they desire that

God's will shall be done. And since God's plan shall prosper (Isa. 55:11), their plan shall prosper; for his is theirs.

Verses 4 and 5 describe the reward of the wicked. In God's plan no provision is made for the wicked; and, as the chaff dust blown by the tornado can never again be found, so the wicked shall have no place after the Lord has thoroughly cleansed the world and swept them into oblivion.

But a distinction should be made between wrong-doers and wicked people. The wicked are those who wilfully prefer sin to righteousness, while many violators of God's law now are deceived by the great enemy, Satan, (2 Cor. 4:4), and entrapped by depraved appetites, etc. Thank God that Satan soon shall be bound and shall deceive the nations no more; and then a clear knowledge of God and of righteousness shall be granted to all. We may reasonably hope that the wilfully wicked will thus ultimately be proved to be a much smaller number than at present might appear.

But the description here given of the way of the wicked does not relate to their present life.

R1383 : page 91

In the present life they, more often than the righteous, flourish and prosper, as is shown by the same writer elsewhere.--Psa. 73:3,12; 37:10,16,35; 145:20.

Verse 5. The wicked, therefore, shall not be able to stand [shall not continue to stand--shall fall, pass away as the chaff] in the judgment [of the Millennial age]; nor shall sinners [those disobedient to their covenant] longer be found in the congregation of the just.

The judgment which is to determine who are the lovers of righteousness, and who are deliberately, wilfully wicked, is here stated to be future, which accords with our Lord's words uttered ten centuries later--"I came not to judge the world, but to save the world." (John 12:47.) That the world has not yet been judged is evident; for the wicked are not yet overthrown and carried away as the chaff. But though our Lord's mission, at the first advent, was not to judge, but to redeem the world, the testimony is unmistakable that, at his second advent, he will judge the world, and that his saints now being selected from among men will be associate judges, kings and priests with him in that thousand-year-day of judgment. (Acts 10:42; John 5:22; Acts 17:31; 1 Cor. 6:2,3.) The character of these judges and the object of the judgment give assurance that it will thoroughly and righteously separate those for whom God in Christ has provided the gift of grace--everlasting life--from those who, he declares, will be "cut off from among his people," in the second death.

Then sinners [violators of their covenant of consecration] will no longer have a place among the faithful who are completing their covenant of self-sacrifice. (Psa. 50:5.) This division of the faithful and wise servants from the unfaithful and foolish servants is already beginning. The judgment of the world will follow. See "The Work of Harvest" in Millennial Dawn, Vol. III., Chap. vi.

Verse 6. "The Lord knoweth [or approveth of] the way of the righteous, but the way of the wicked leadeth to destruction."

THE KING OF ZION.

LESSON II., APRIL 10, PSALM 2:1-12.

Golden Text--"Blessed are all they that put their trust in him."--Psa. 2:12.

In considering this psalm it is well to remember that King David, its author, was a typical character, a type of Christ. Those of David's time and he himself, also, no doubt understood his words to refer to his own conflicts with surrounding nations and their kings, and although some of the expressions are quite too strong to fit the typical king and kingdom, and could fit only their antitypes, this no doubt was considered poetic license. From a higher standpoint, however, guided by the holy spirit and the words of the apostles, the Gospel Church can see in this psalm a prophecy of our Lord Christ Jesus at his first advent, and still further of the entire Christ (anointed) including the Church which is the body of Christ, and their final exaltation as the Millennial Kingdom.

While the application of this prophecy, by some in the early Church, to the time of the first advent, and the events connected with our Lord's crucifixion (Acts 4:25-27), is not corroborated by the testimony of any of the inspired apostles, it is not without justification in the circumstances they relate. But notwithstanding this partial application, the fulness of the import belongs to the time of the second advent, as do almost all the prophecies which relate to Christ's Kingdom and glory. The object of his first advent was to give himself a ransom for all, and thus legally to prepare the way for the selection of some of the redeemed, his Church, to be his bride and joint heir, and also to prepare the way for restoring the race (whosoever wills) to all that was lost in Adam. The second advent, and the Kingdom of God then to be established, are to accomplish all that was made possible by the work of the first

R1385 : page 91

advent. The time for the fulfilment of this psalm in its fullest, completest sense is just at hand. See Millennial Dawn, Vol. II.

Verse 1. "Why do the nations rage and the peoples devise vain schemes?" This we understand to refer to the commotion and discontent already prevailing throughout the civilized world and daily increasing. As a result of the dissatisfaction, how many are the vain and impracticable schemes and theories being devised for relief--Communism, Socialism, Nihilism, Anarchism. But these can not bring the relief needed and desired. God's remedy is the only one that will cure present social, political and financial ailments and sores.

Verse 2. "The kings of the earth entrench themselves, and the rulers [religious, financial and political] take counsel together against Jehovah and against his Anointed." Ah! yes; we can see this fulfilling on every hand. The kings of Europe are banded together against Socialistic influences; and they set or establish their power over the people by various combinations. The lesser rulers, the money-princes and religious-princes, are also busy; and Unions, Combinations, Trusts and Syndicates are the order of the day, not only in financial, but beginningly in religious matters.

R1385 : page 92

But little do any of these imagine that they are preparing to resist the establishment of the Kingdom of Jehovah in the hands of his Anointed Son. Nevertheless, this is just what they are doing. The time is at hand for the fall of present systems and for the establishment of God's long promised Kingdom which will enforce his will on earth even as it is done in heaven. So far from knowing that they are setting themselves to oppose God's will, they are so blinded that they call their own poor tottering thrones God's kingdoms. But in vain do they worship him in lip and form while their hearts are far from him. His will is not in all their thoughts.

Verse 3. "Let us break their bands and cast away their cords from us." The translators of the common version got the impression that these words represented the sentiments of the kings and rulers; but not so: they are the expression of Jehovah and his Anointed, relative to the kings and rulers who have banded themselves together to oppose the execution of God's plan, because it includes the fall of their power. God will break all their bands--their combinations and trusts of every sort--and will cast off the cords, by which they still attempt to claim God's favor, protection and Word as upholding their kingdoms, rights, authorities, etc. See Isa. 8:9-13.

Verses 4 and 5. "He that sitteth in the heavens shall laugh: [i.e.] the Lord shall have them [as well as their wonderful banding together] in derision. Then shall he speak unto them in his wrath and trouble them in his sore displeasure."

For eighteen centuries the civilized world has heard the words of the Great King, instructing that all righteousness consists in loving God with all the heart, mind, being and strength, and in loving our neighbor as ourself; and that he that exalteth himself shall be abased, while he that humbleth himself shall be exalted. But his instructions have been unheeded except by the very few: pride and love of money and power have ruled. Now the time has come to speak the same truths in a different manner--so loudly and so forcibly that they will never be forgotten. And the great time of trouble just approaching, such as was not since there was a nation, will be merely the reiteration of the Lord's message, once given in tender tones, but unheeded.

Verse 6. "Yet [meanwhile] I [Jehovah] have established my King upon Zion, my holy mountain [kingdom]." Thus briefly does God announce what his work will be in connection with the overthrow of human systems and governments. He will establish Christ's Millennial Kingdom, and he shall take unto himself his great power and reign.--Rev. 11:17,18.

Verses 7-9. Here, evidently, the speaker is our Lord Jesus. The words represent the lesson that he will first make plain to the world--that it is by the Father's divine decree that he takes possession. "I will make known the decree: Jehovah hath said unto me, 'Thou art my Son; this day have I begotten thee." The fulfilment of this was when our Lord Jesus, as the man Christ at thirty years, consecrated himself wholly to the will and plan of God, even unto death. There the sacrifice was really made which was "finished" three and a half years after at Calvary: and there, too, he was begotten of the spirit to the divine nature, to which he was fully born three and a half years later, when he was made a quickening spirit, by a resurrection to the perfection of the divine nature--"highly exalted."--Phil. 2:8-10.

Next comes the enthronement of the Son in his Millennial Kingdom. He at his first advent "bought us with his own precious blood," and consequently he has only to "ask" for that which he redeemed to get it. He would have asked for it at once, but for another feature of the plan--the selection first, from among the purchased race, of a bride and joint-heir in his kingdom. This selection will be complete at his second advent, and then he will be ready to deal with the world, the nations, and then he will ask and receive from the Father all the power and authority necessary. "Ask of me, and I will give thee the nations for thine inheritance, and the earth to its uttermost parts for thy possession."

While the object of the kingdom will be to establish peace on earth and good will toward men, it will not be peacefully introduced. The beginning of Messiah's reign will mean the greatest revolution the world has ever seen. (Dan. 12:1; Matt. 24:21.) Kings and princes will hold on to power and advantage to the last, and as a result all will be dashed in pieces.

Verses 10-12. After telling of the fulness of the authority given to him, and that it must be enforced, even though such a revolution be necessary to introduce it, the great King of Glory shows his willingness to be merciful, and points out that, if the trouble comes thus upon men, it will be because of their neglect to come into harmony with him. But the kings and rulers of earth will not hear nor heed the exhortation, and this is clearly indicated in prophecy. They will not hear the voice of the antitypical Elijah Class--the Church in the flesh (See Millennial Dawn, Vol. II., Chap. viii.)--and hence the earth will be smitten with the great disaster so clearly foretold in Scripture.--Mal. 4:6.

R1385 : page 93

These verses 8-12 were freely quoted and applied by the popes to their systems during the dark ages of Papacy's triumph--that was the counterfeit Antichrist's millennium. See Millennial Dawn, Vol. II., Chap. ix.

"Blessed are all they that put their trust in him [Christ]." These words stand as an offset to the promise of great trouble and overthrow for such as oppose the new and rightful King of earth. It includes the Church primarily--the real, the believing, the consecrated Church. When men's hearts begin to fail them for fear of those things coming upon the earth--when the powers of the heavens [the nominal churches] shall be shaken, these are instructed to look up and lift up their heads, because their redemption draweth nigh. At the same time that destruction comes to the one class, redemption and glory comes to the other. Compare Isa. 35:4; 63:4.

Yea, beloved, can not all we who see the sign (indication) of the presence of the Son of Man now say, "Happy are all they that put their trust in him."

====================

R1384 : page 93

ENCOURAGING WORDS FROM EARNEST WORKERS.

Texas.

DEAR BRO. RUSSELL:--I am one of the lone ones--an old lady of 84 years, but I love the precious truths for these last days. Providentially I picked up the first volume of MILLENNIAL DAWN when I was away from home on a visit in Waco a year ago, and I thank God that he ever directed me to these precious truths. I seem to have a new Bible now and I thank God daily for his beautiful plan of salvation.

I feel that I cannot wait longer for the TOWER. Please send it to me. I will send the money for it and some DAWNS to scatter.

Yours in Christ, MRS. M. E. RUST.

----

page 93

Cincinnati.

DEAR BROTHER RUSSELL:--Glad to tell you

that I have recently found here quite a goodly number deeply interested from reading the DAWNS.

I am drawing my canvass here to a close preparatory to the holding of some meetings at Columbus and also at New Albany, O. In the latter place the brethren are preparing that they may be mightily helped by my visit and preaching among them. Will you, and Sister Russell also, pray for us? After the meeting, when on my way to Chicago, I have promised to stop again at Columbus and Van Wert.

Much love, in which Sr. A. joins.

Yours in Christ, J. B. ADAMSON.

R1384 : page 93

England.

MY VERY DEAR BROTHER RUSSELL:--I have started several times to write to you since your ever-to-be-remembered visit, but have always been put off. Your visit here was a veritable, divine appointment. Its influence on others has been great for good, I doubt not, but to me especially. I cannot tell you all I have felt since Sept. 13th: words fail me utterly. The humiliation, the self-abasement, the light, the love, that have succeeded each other, no tongue can tell, but you can understand it, because you have known it yourself. The Scriptures have seemed to open out of themselves, and never before have I had such freedom in giving meat to the household of faith.

You suggested to me the Colporteur work. This I felt I could not undertake without further consideration. I should have been so glad to say, Yes, to you, but something held me back. I could not feel that I was fitted for such work. This conviction has grown upon me; but with it I have also realized that for the present I must labor where I am. And I am confirmed in the belief that this is the Master's ordering by the blessing granted on the work I am doing. I think I told you or Sister Russell that I had a class of twenty to thirty men every Sunday morning for a Bible lesson. Somehow some portion of the spirit of Elijah fell upon us at those memorable London meetings, and the men have realized that their teacher has received a blessing and must bless others if he is to keep it. A fortnight ago the kindly and helpful testimony given as to the way these lessons are appreciated was most encouraging. To the Master be all the praise. Three of the men were specially anxious to testify of the good they had received, and these were men cradled and reared in Methodism. Two of them said the Bible was a new book to them, and that they had learned more of the word, plans and purposes of God during the last few weeks than in all their former life put together. I felt deeply humiliated and could only ask for grace to help in this time of need. Knowledge puffeth up, but I am deeply conscious that I am nothing and fearful that men will look too much at the instrument. Since then there are two others, who, having heard of the light God is giving, have come to see for themselves. One of them is a local preacher. He has been impressed with the beauty of God's plan and says

R1384 : page 94

he will not miss being present whenever he can get here. I have sold all the DAWNS I had and am glad to hear that now we can be supplied from London. I hope to be able to arrange for public meetings occasionally this winter, but hold myself open to anything and everything that the Master of the Harvest gives me to do. And it is astonishing how many ways he opens up.

Your first discourse in London, "Come out of her, my people," has been a source of encouragement to me. I am always on the lookout for the sheep and lambs. O! I thank God that not one of his shall be lost, also for the great privilege of seeking them. Three weeks ago we had a very dear friend staying with us who is a Minister in the Prim. Meth. church, and with whom we had often exchanged views by letter. He and his wife left us deeply impressed by "our manner of life." They are both sincere Christians and have very much of the love and likeness of the Master about them. The Master himself ordered all our conversation. We invariably entered into sweet fellowship, and yet the doctrines of the trinity, immortality, future punishment, the destiny of mankind, and the greatest doctrine of all--the Atonement through Christ our Ransomer--all were entered into as they were suggested to us; and this profitably to both sides. Since then left us for home (London) we have received a good letter from them. They are fully consecrated to him whom we love. These means God has brought to me, and in so many ways--by letter, by speaking and by teaching--have I been shown God's graciousness, so that I feel sure that for the present, at least, my influence is greatest and best exerted where I am. I am able to sell DAWNS and get others to do so, too, but if the Lord will that I go out, I pray he may show me and give grace in needful supply. There are many things one would like to talk about. O! the time of refreshing from the presence of the Lord at and ever since your visit! But I cannot write more now, only to say that our (wife and self) hearts are overflowing with gratitude to the Master for his goodness in sending you to England.

Sister Horne wrote me a characteristic letter yesterday. She tells me she has heard from you. There are none on earth that occupy such a place in our hearts as your dear selves. My heart is full and I am overjoyed at having received such blessing. Give our loving greeting to all the Brethren and Sisters, and may your hands be strengthened and your hearts cheered in the great work, is the sincere prayer of your affectionate fellow-servants,

AARON & P. C. RILEY.

----

page 94

Texas.

TOWER TRACT SOCIETY, DEAR BRETHREN:--Enclosed you will find Express Money Order for six dollars, the amount of my "Good Hopes" for this quarter. Rather early, but better than too late. This leaves me paid up until June. I delight in this opportunity for serving the Lord and the truth, and have a feeling at heart that I am doing right. With love to you all, I am

Your Brother in Christ, E. WALLACE.

R1384 : page 94

Ohio.

DEAR BROTHER RUSSELL:--Your very kind and highly appreciated letter was duly received. After considerable study and prayer, I have concluded that it is best for me to have as little as possible to do with the nominal church, and nothing at all to do with their religious services.

I have been singing in protracted meetings every night for seven successive weeks, and during that time I have felt very much out of place --as their doctrines and especially their revival services very much oppose the Bible and God's plan of the ages. "Eternal torment" and the "restitution of all things" do not go well together.

It is my greatest desire to do the Lord's will, and I am confident that in the near future the way will be opened for me to serve him more effectively than I have been able to do in the past.

Oh, how thankful I am to God and to you, Brother Russell, that the MILLENNIAL DAWN ever came into my hands! How thankful I am that God has called me out of darkness into his wonderful light! I cannot thank him enough for it. May I prove my loyalty to him by living the truth--by letting my light shine, and by putting forth every possible effort to lead others to the light!

I have enjoyed studying your articles on the Ransom. I am sure they are thoroughly Scriptural and are very much needed in this evil day. You cannot overdo that subject. The S.S. lesson expositions are "meat in due season," and I am sure they will be highly appreciated by all TOWER readers.

Enclosed you will find $5.00, which kindly hand to Sister Russell on account of my "Good Hopes." Please remember me to Sister Russell, Brother Henninges and all the TOWER workers, and pray for me that I may be as "wise as a serpent and harmless as a dove," and that I may never shrink from the consequences of truth.

I remain your brother in Christ,

M. L. McPHAIL.

England.

DEAR SIR AND BRO. RUSSELL:--I see by the last issue of the TOWER that you desire all the readers to send you a few lines. And in compliance I beg to state I am one to whom the M. Dawn and the TOWER have been indeed and in truth meat in due season. But I have to state that I can no longer send in the subscription price, for my whole income is but 10 pence a day; but I cannot afford to lose the precious food in the mean time, so I request that the TOWER be continued to me as one of the interested Lord's poor.

I will mention the address of a friend who I think will be a subscriber, if you will send him a sample copy; his address is __________.

I may describe him as a ravenous truth-seeker.

The copies of Millennial Dawn which I loaned him have been to him meat in due season. The Parish Minister in visiting him saw the DAWNS, and after examining them described them as being a wonderful work.

Yours with much love, in Christ, J. PLINT.

Wisconsin.

DEAR BROTHER RUSSELL:--I write just a few lines to try to give you some idea of my high appreciation of the TOWER in its new dress, as it comes to us semi-monthly laden with the food now due, and which is to build up and strengthen the household of faith, and which, if properly digested, will enable them to stand, firmly established, by and through a knowledge of the Truth as found in God's Word.

I think you have shown wisdom in taking up the Int. S.S. Lessons, and your manner of treating them will prove a blessing to all who will give the proper attention to their study. There were just three of us who met at my house last Lord's day. We took for study Lesson 8th, Jer. 36:19-31, and read your remarks on the lesson, proving everything up as we went along. When we came to where you compared Jeremiah's prophecy with Revelation to prove that the Prophet referred to mystic Babylon we went carefully through all the references, comparing one with the other. When we got through we all felt there was no room for doubt.

I fear many fail to get the full benefit of these precious truths, because they do not take the trouble to prove them up, and thereby put it beyond doubt in their own mind, and when they point out these truths to others, and are met with, "Oh! that is what Russell says," they are not able to reply, "It is what God's Word teaches." And doubtless in many instances doubts are created in their own minds, and all because they swallowed the food without proper mastication, and have failed to digest it and benefit by it, and so they are weak.

I see I have strayed away from what I intended to say. Of course we get very hungry between meals: we have no preaching, no sermons except what we get from the precious TOWER, and that seems not half enough to satisfy us. And we go to the fountain of water (God's Word), and drink in the blessed truths, and look forward to the time when we may say to all, "Come to the waters of life and take freely."

Yours in hope of the victory, S. T. BARNES.

West Virginia.

DEAR BROTHER RUSSELL:--Warmest thanks to you and Sister Russell, with love and gratitude for so much of the Lord's bounties you have spread and are spreading before us. It is simply delightful to follow you through the earth, into the heavens, and the ages revealing the "Miracles and wonders God has wrought" --exposing the power and signs and lying wonders of Satan, putting a "new song into our mouth, praise unto our God" (Psalm 40), and confirming unto us the Covenant.

How strange to see the power of Satan exercised side by side with God's agencies without restraint--even up to and beyond the most thrilling crisis in the history of man. How Satan succeeded in preventing the arrival of the two thousand chosen troops in time for the noble Pilate's use, must have astonished higher intelligences than man at the time. And to-day he is permitted to surround the saints with his cunning devices, working miracles, claiming the sanction, if not openly the authority of Christ--Antichrist to the last, and deceiving many for a time.

While objectors hereabouts cannot gainsay, yet they do express their scorn. If we had a name with an "ism" to it, they might tolerate our views....

Yours in Christ, H. L. GILLIS.

===================

BINDERS FOR THE WATCH TOWER.

We have had some of "Emerson's Patent Binders" made for the present size of the Watch Tower. The issues can be put in from time to time as they come, and thus be kept straight and clean as a book. They are very convenient, have the name Zion's Watch Tower on the side, and will hold about three years' issues. By having a quantity made at once, we are able to supply them at fifty cents, including postage.

===================

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for.

We can supply it in substantial half-leather binding, post paid for $2.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

R1392 : page 98

MEMENTOES OF OUR JOURNEY TO PALESTINE.

While in Jerusalem it occurred to us that many of our friends might like very much to have some little thing as a memento, both of our journey and of the "Holy City." We had no difficulty in selecting some inexpensive ones suited to our purpose. Some small olive-wood articles--paper weights, pen-holders, egg-cups and napkin-rings.

Next came the difficulty--How many shall we purchase? How many friends have we to whom we would like to present a little token? We knew no place to draw a line, for surely all the TOWER readers are beloved as friends indeed. We could not, however, afford to purchase and pay transportation and customs and postage duty for so many--nor did we like to offer to sell them to our friends. We concluded, finally, to purchase about 1700 pieces and present them to the WATCH TOWER TRACT SOCIETY and let the society pay freight and customs tariff and packing and postage, and supply them at low prices to such as may desire them. Thus all will be accommodated, some will be pleased and the cause will be profited. These articles we ordered from the Baron Rothschild Industrial School in Jerusalem. They are olive-wood and stamped Jerusalem.

We also saw some neat but inexpensive "Flower Cards," which we surmised would be appreciated by many of you. We ordered 4000 of these; they, too, have arrived. These will be sent gratis, postpaid, as love tokens and mementoes from Sister Russell and myself. They are not printed flowers, but colored wild flowers, grasses, etc., from the surrounding country, pasted on cards in tasteful designs. These will be sent as follows: (1) One card to each person purchasing one or more of the olive-wood articles and (2) one card each to those of the Lord's poor who have written since Dec. 1, 91, requesting the Watch Tower for 1892, gratis. Thus all can have a little memento.

OLIVE-WOOD MEMENTOES

The following articles donated to the Watch Tower Tract Fund, as explained above, are offered for sale to Watch Tower readers, postage paid by us, at the following prices:--

Olive-wood Pen-holders,	each	20 cents.
" " Paper-weights,	"	15 "
" " " "	four	50 "
" " Napkin Rings,	each	15 "
" " " "	seven	1.00
" " Egg cups,	each	15 "
" " " "	seven	1.00

We will be too busy to fill orders before and during the Memorial Meeting; but orders will be filed and filled in order as received. Write order with full address separate from other orders and letter. When the article ordered is sold out, we will send one of the others until all are gone. If you have a second choice, name it in your order.

THE MEMORIAL MEETINGS AT ALLEGHENY.

The present prospects are that there will be quite a large attendance this year. The last TOWER gave very explicit directions for all intending to come, and it should be carefully re-examined to insure no mistakes. On arrival, come to the TOWER office, 58 Arch st.

We have only to add further that friends coming from points West of Chicago and St. Louis can obtain excursion Certificates with their tickets from PEORIA, ILLINOIS, via the C.R.I.& P., or the C.B.& Q., or the J.S.E. --A.T.& S.F. Rail Roads.

We are by no means sure that these Memorial Excursions will be granted another year, as the railroads are yearly more exacting.

When sure that you can come, drop us a postal card about 24 hours before you start, advising us again of names and sexes, that our preparations may be as complete as possible.

====================

VOL. XIII. APRIL 1, 1892. NO. 7.

"THE BRIDE, THE LAMB'S WIFE."

(SPECIAL ATTENTION AND CAREFUL STUDY OF THIS SUBJECT IS REQUESTED, FOR REASONS EXPLAINED FURTHER ALONG.--EDITOR.)

"I have espoused you as a chaste virgin unto one husband, even Christ."--2 Cor. 11:2.

The letter of the Apostle Paul in which these words occur was addressed to the Church of God at Corinth and to all the saints in all Achaia (2 Cor. 1:1), and together with the other epistles was designed by the Holy Spirit for the instruction of the whole Church, during the entire Gospel age. Therefore when the Apostle says, "I have espoused you as a chaste virgin unto one husband, even Christ," it is evident that the entire faithful Church is meant--all who as "wise virgins" will continue faithful to the espousal vows. Such will, in due time, be accepted of Christ as his glorious bride without spot or wrinkle or any such thing.

This beautiful figure of the Church's relationship to Christ is made very prominent in the Scriptures. See the invitation to become the bride in Psa. 45:10,11, and the promised joy and gladness of those who accept it and prove themselves worthy of it. Then read Paul's counsel to the husbands and wives who are truly wedded in the Lord: they two shall be one flesh--as one person, having but one mind and one common interest, purpose and aim. And for this purpose, to this end, each is to forsake the former ties which united them to parents and brothers and sisters. Then says the Apostle, "This is a great mystery"--it is something rarely seen, even among Christian husbands and wives--"but I speak concerning Christ and the Church," the Bridegroom and Bride between whom the union will be perfect. --Eph. 5:22-33.

Isaac and his wife, Rebecca, furnish a striking type of Christ and the Church as bridegroom and bride, to which we will refer later; and the Revelator points to the heavenly Jerusalem, the glorified Church, as the bride, the Lamb's wife.

The teaching of this oft-repeated and beautiful symbol, by which the Lord would have us understand and appreciate his great love and tender care for us as his Church, is so plain that it seems strange that any should fail to comprehend it; yet through a misapplication of a type some few have reached erroneous conclusions on the subject. Two of the dear friends of the truth think they have found new light on this subject, though their views differ somewhat, and both cannot be right.

One holds that the patriarchs and prophets of the past dispensation, mentioned in Heb. 11, will, in their resurrection, constitute the bride; and the other holds that the bride of Christ is to be composed of the living Israelites now regathering to Palestine, who, as we have seen, shall be the first to be blessed and restored to human perfection under the new Millennial dispensation. While dissimilar in some respects, these views are sufficiently alike to be examined together.

We reply (1), It would be impossible in God's order to call the bride before the bridegroom. It pleased the Father that in the

R1386 : page 100

Anointed One all fulness should dwell--that in all things he should have the pre-eminence.

(2) It would be an incongruous and impossible union for the bridegroom to be spiritual, and the bride to be human. It would be out of harmony, too, with our Lord's prayer, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory;" and again, with his statements --"I go to prepare a place for you," and "I will come again and receive you unto myself, that where I am there ye may be also." How could Bridegroom and Bride have fellowship and union, joint-heirship and joint-inheritance, if one were of the spiritual and the other of the human nature?

Both of the objecting friends recognize the force of the type to which we long ago called attention--that Abraham, Isaac and Rebecca represent Jehovah, Christ and the Bride. But both seem to have forgotten that a type must not be used to teach a doctrine, but merely to illustrate one that is already taught in plain terms.

Both proceed to claim that Isaac represented the entire Gospel Church--head and body-- and that Rebecca, his bride, must therefore represent some other class. They claim that as we have shown, or rather as the Apostle has shown, that Sarah, Isaac's mother, was a type of the Abrahamic Covenant (Gal. 4:24,31), and as Sarah died before Eliezer was sent to seek a bride for Isaac, therefore the Gospel Covenant must come to an end before the call of the Bride; and hence that the calling of the Bride will be deferred until this Gospel age is ended. The fact that the servant is instructed not to take a wife for Isaac from among the Canaanites, but to go to Abraham's own kindred for her, they interpret to signify that the bride must be of the natural seed of Abraham, claiming accordingly that she could not be selected from Jews and Gentiles as the Gospel Church has been selected, but must be Jewish exclusively.

We have stated thus fully and clearly their position, which we believe to be erroneous, so that the answer may be the more conclusive to these friends and to all.

Let us see to it, beloved, that we are of those who hold the Head (Col. 2:19), who acknowledge in every thought and doctrine the preeminence of our Redeemer. He is the antitype of Isaac--not we. He, alone and apart from us, was the heir of all things. We were strangers to him and afar off, like Rebecca, when Christ (Isaac) became Lord of all and was highly exalted and given a name above every name, and when in consequence he could say, "All power in heaven and in earth is given unto me." Ah, yes! "Of the people there was none with him."

It is since he is thus Lord of all, and our Lord, that we or any have received an invitation from the Father to become his bride and joint-heir. To us the spirit of truth declares, as Eliezer declared to Rebecca and her family concerning Isaac--His Father is very rich, and all that he hath he has given to his Son--"He is Lord of all" the estate, and fully his Father's representative, and the Father now seeketh for him a bride and joint-heir.

And as in the type certain gold ornaments were presented to Rebecca from the moment that she entertained the good tidings, so with us: from the moment that we first gave ear to the Father's invitation or "high-calling" we have been blessed. The ornaments, being of gold, symbolize divine blessings, gold always symbolizing divine things. The golden adornments were first, earrings, representing the blessed effect of hearing the call; and secondly, bracelets for the hands, representing the blessed effect of the divine call upon all our doings thereafter.

And so these blessings came merely from the attentive hearing of the high call; and yet greater blessings followed when we accepted that call and said that we would leave our father's house (the human nature) and our own people (earthly friendships) and go to our Espoused One. (Psa. 45:9-11.) So in the type --when the decision was reached and Rebecca was "betrothed" or "espoused" to Isaac, whom having not seen she loved, the servant presented her with vessels of silver (symbolizing truths), and with further jewels or ornaments of gold (divine blessings and graces), and with new raiment, symbolizing her newness of life and relationship to the Father and the Son whose call she had accepted.--Gen. 24:22,53.

R1386 : page 101

And as Rebecca's mother and brother also received some valuable presents from the servant of Abraham when she received her greater blessing, this symbolizes the fact that not only are the fully consecrated ones blessed when they leave all to accept the "high-calling," but others of the sympathizing ones of the household of faith (the justified, but not fully sanctified) also receive spiritual blessings through the betrothed class, even before the union with the Bridegroom.

It should be noted, then, that our friends are building their theories upon several misinterpretations.

(1) Sarah's death before the Bride of Isaac was called would show that the promised "Seed" mentioned in the Abrahamic Covenant was fulfilled in the person of our Lord Jesus--the heir, and the only heir under that Covenant. (Heb. 1:2; Titus 3:5-7.) This the Apostle expresses clearly, saying--"He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed'--which is Christ." (Gal. 3:16.) That the Apostle here uses the name Christ to refer to our Lord Jesus personally, exclusive of his Church, is shown clearly by his further use of the word in the succeeding verses of this same chapter. See verses 22,24,26 and 27. In verses 28 and 29 he brings in the name Christ as applicable to all the Church, but in such a manner as to show that it is our coming into betrothal and union with him that gives us a share in that name and in the honors and glories future which it implies. "If ye be Christ's [if ye, like Rebecca, the type, have accepted the Father's offer to become joint-heirs with his Son, if ye have joyfully accepted the calling presented to you by the servant, the Spirit of Truth, and have forsaken all, and are fully betrothed to your Lord] then [not by being, like your Lord, natural heirs of those covenant blessings, but by your union with Christ] ye are Abraham's seed and heirs according to the promise" [children of God, whom Abraham typified; and if children, then heirs; heirs of God and joint-heirs with, by and through Jesus Christ, our Lord].

In Eph. 5:28-30, the Apostle shows that for Christ to love his bride is to love himself, for in accepting the Church as his Bride the Lord

accepts her as his own body, even as in the type of this (Adam and Eve and the human union), the wife is accepted as the very flesh of her husband and her body as an addition to his members--and the husband as her head. Thus, now, the consecrated, espoused ones while in the flesh represent Christ in the flesh; and in their daily sacrifices they are filling up that which is behind of the afflictions of Christ (Col. 1:24); and by and by, when glorified, when made spirit-beings like their glorious Lord, they will be his glorified spouse and joint-heir, and still loved as himself--as members of his body.

Again, the view that the Bride must be of the natural seed of Abraham is a mistake. Rebecca was not of the seed of Abraham. If it had been the design to represent the Bride of Christ as being taken from among the Jews, the natural seed of Abraham, no doubt a daughter of Hagar, who represented the Jewish or Law Covenant, would have been chosen. On the contrary, when studying or applying a known type we should be sure not to mix type and antitype. Abraham as a part of the type represented God, and hence Abraham's own people represented God's people, as contrasted with the Canaanites, who represented the wilfully wicked. This feature of the type points out to us the fact that while God does call sinners to repentance, he does not call sinners to become joint-heirs with Christ, his Son and heir. To this close and glorious relationship he invites only those whom he recognizes as friends of righteousness and truth. In a word, this type confirms the teachings of the Apostles, that it is after we have been "justified by faith, and have peace with God through our Lord Jesus Christ, that we have access into this grace [this call to joint-heirship with the Only Begotten Son and heir] wherein we stand--rejoicing in hope of [sharing] the glory of God." (Rom. 5:1,2.) Then we shall be fully united to him, and see him as he is, receive his name, which is above every name, and enter into (his mother Sarah's tent) the privileges and opportunities for blessing the world promised in the Abrahamic Covenant, represented by Sarah.--Gal. 4:24.

So, then, we have shown Scripturally (1) that

R1387 : page 102

Isaac primarily represented our Lord, the "heir of all things," personally, and no others; (2) that the joint-heirs were represented in Rebecca, his bride, who was his only joint-heir; (3) that Rebecca typified a class selected from among justified believers--believers in God (Abraham) and in Christ (Isaac)--which is true only of the household of faith and surely not true of the Jews; (4) that the Abrahamic Covenant, represented by Sarah, bore only one seed, which is Christ Jesus, and that it died or ceased as a mother when he had finished his course and become heir of all things; (5) that if we would become joint-heirs of the opportunity and honor (of being God's seed through whom the blessing of the world will come) contained in that Abrahamic Covenant, typified by Sarah, there is no other way than by becoming Christ's--by giving ourselves to him according to the Father's invitation by the spirit of the truth--losing our own name and taking his, and forgetting our father's house (earthly hopes and ambitions) and our own people and becoming wholly his --his Bride, whom he loves and will cherish as "his own body."

Next, let us look at the objection which seems to have led into the misinterpretations which we have here sought to correct. It is claimed that because the Church is sometimes called the body of Christ, of which Jesus is the head, it could not also be the Bride. Therefore, say the objectors, the Bride must be one class and the Body another class.

This at first has a show of logic, but we must not trust our imperfect minds to reason straight, if we wander away from the Word and forget that "thus it is written." We must compare spiritual things with spiritual things, as the Apostle directs, and let the Word of God be its own interpreter. Just as unreasonably might we say that if Christ is the "Good Shepherd" and we members of his Body, we could not also be "his sheep," or members of the "little flock" to whom it is the Father's good pleasure to give the Kingdom, and that the little flock could not be the Bride, because no shepherd ever marries his flock. Just as unreasonably we might say, too, that when Christ is termed the Captain of our salvation, and we "good soldiers," the soldiers must be another class; because it is said that we are the body of Christ and members in particular. Just as unreasonably might we argue that those whom Christ is not ashamed to call his "brethren" must be a different class from those called the Bride and the Body of Christ, because naturally a man does not marry his brethren, nor are they his own body. Just as unreasonably might we proceed to argue that a captain never marries his soldiers, and that hence the Bride, the Body, the Good Soldiers, the Brethren and the little flock of Sheep must be different classes. The same reasoning would also apply to the relationship of Christ as our great High Priest and ourselves as the Royal Priesthood under him; to Christ the Pearl Merchant and the Church the pearl; to Christ the Sower of the "good seed," and "wheat" the children of the Kingdom; to Christ the Chief Corner Stone and the overcoming Church the living stones builded up into him unto a holy temple of God; to Christ the vine and his people the branches.

A little reflection upon these facts will surely convince all that our friends were mistaken in concluding that because the Church in some places in Scripture is called "the body" she could not also with equal propriety be called "the bride" of Christ. Perhaps, indeed, their error may result (under the Lord's overruling providence) in bringing clearer views on the subject, not to themselves alone, but also to others of the Church.

The above figures, while very different, serve, each better than any other, to illustrate some peculiar feature either of the character of the Lord or of the Church, or of the relationship between them. For instance, as sheep the Church must be meek, willing to be led--not wayward, headstrong and perverse like goats; they must, however, not only be meek and docile and peace-loving like sheep, but like soldiers they must "fight a good fight" and overcome the world and its influence, conquering self and overcoming obstacles put in the way of their service for the Lord by the world and the devil. Sheep are not overcomers and overcomers are not sheepish; two opposite truths

R1387 : page 103

were to be taught and two opposite illustrations were necessary: as "sheep" we follow our Shepherd and gladly obey his word, and as "soldiers" of the cross we fight against all opposition that would hinder our following and obeying our Captain; but we fight the good fight--for truth and right and love, and not selfishly and with carnal weapons.

The figure of a body beautifully represents the intimate relationship existing between our Lord Jesus and his Church. He is the Head--he plans, directs, supervises and cares for the various members of his body, the Church, and all real members are dependent upon each other and upon the Head and are bound together by the ties of spiritual love and common interest. And although the Head has been actually absent for over eighteen hundred years, he has yet been present in his care and by his spirit, and representatively through certain members of the body upon whom he, in his absence, confers certain gifts representing his qualities and office as the head of the Church--the eye, the mouth, the ear members. (1 Cor. 12:15,21.) We should have missed much had the illustration of the Lord as the Head and the Church as his body been omitted. We are glad that no good thing or illustration helpful to those who would walk uprightly has been omitted.

And when once clearly seen and fully appreciated, we feel sure that none will regret the use by the Spirit of any figures used to show the Church and her relationship to her Lord--especially that representing her as the chaste virgin espoused to Christ and soon to be made one with him in nature and likeness and glory and work. As the figure of head and body represented the care of the Lord in and over the Church during his actual absence in "a far country," the figure of the betrothed or espoused virgin, longing for the coming of the Bridegroom and the consummation of her hopes and his promises, represents the actual state of the case far better. Like Rebecca we were already virgins, pure ones, whose sins had been pardoned (by the grace of God through the atoning sacrifice of Christ), and therefore of the household of faith, before we were called of the Spirit to go to him to become his Bride and joint-heir. Like her we each (and all of the faithful little flock from the first) have been betrothed to our Lord and are following on to know the Lord and to see him as he is and to share his glory--under the lead of the Spirit. Already we have exceeding great and precious promises, gifts and graces of the spirit, but we are not satisfied: we prize them and treasure them, but we think of them only as foretastes of the greater blessings to come when we shall enter fully into the joys of our Lord. We shall be satisfied only when we shall see him as he is --when we shall awake in his likeness.--1 John 3:2; Psa. 17:15.

All along the journey, like Rebecca, the Church has been on the look-out for him whom, not having seen, she loved, and in whom, though she saw him not, yet she rejoiced with joy unspeakable and full of glory at the thought of the coming union. (1 Pet. 1:8.) And now, oh, blessed vision! our eyes of faith, like Rebecca's, are keen and we see one in the field (the world) approaching us. Like Rebecca, we ask our guide (the Spirit of truth) who it is --half surmising from the first that it is our Beloved, as we see his stately steppings among the nations and note the promised signs of his presence. The Spirit of the Lord through his Word is even now assuring us that what we see is "the sign [or manifestation] of the Son of

Man," and that the hour of our rapture is near at hand. Soon we shall pass beyond the vail of death and be with him (See Gen. 24:64,65) and be accepted with him into the work and office of fulfilling the Covenant represented in Sarah. This in the type is shown by the entrance of Rebecca with Isaac into Sarah's tent.

When it is remembered that the Apostle refers to mother Eve as a likeness of the Church and father Adam as a figure of our Lord Jesus; and when we remember that in order to the development of Eve a deep sleep fell upon Adam and she was formed from his wounded side, we see a beautiful harmony between this type and the facts. In order that we should have a being at all and be capable of receiving a call to be the Bride of Christ, it was necessary that our Lord should die for us--the deep sleep of death came upon him, his side was riven

R1388 : page 104

as the price of our life, our existence--and being thus justified by his death we were acceptable to him as his Bride. When all the chaste, wise virgins (i.e., the "overcomers," the "good soldiers," the faithful, fruit-bearing members or "branches" of the "Vine," the obedient "sheep," the sacrificing royal "priests") have been selected and prepared and made ready for union with the Bridegroom, the marriage or glorification will be accomplished; and then the regeneration of the world will follow.

THE REGENERATION OF THE WORLD.

But here again some are inclined to err: comparing spiritual things with natural, they fall into the error of expecting that the world will be re-generated somewhat after the manner of the first generation or natural birth; and consequently they begin to wonder and speculate as to how the Bride of Christ will conceive and bring forth children during the Millennial age, and point to Adam and Eve and their offspring as an illustration of Christ and the Church and the re-generation of the world.

All this is a mistake, and comes from carrying a figure further than God intended, and further than the plain statements of his Word authorize. The expression regeneration does signify to give life again, but it in no way implies that it will be given in the same way as now. Adam was the first generator of his race: Christ is prepared to be the second father, the re-generator to such of the race as will accept the life he offers in his way and upon his conditions. The time for this offer of regeneration to the world will be in the Millennial age, as our Lord clearly shows. (Matt. 19:28.) He will then cause all to hear the good tidings that as they lost human perfection (mental, moral and physical) in Adam they may have their inherited condemnation blotted out, and may regain those blessings and favors lost, at the hands of Christ their Redeemer, by proving their desire to be at-one with God through him.

As during the Gospel age the Church, the Bride, is regenerated and begotten to a new nature by faith in and obedience to certain exceeding great and precious promises limited to this age, so in the next age other precious promises of earthly restitution will be the begetting influence by obedience to which, under God's arrangement, they shall be re-generated and restored to the original likeness and harmony with God.

The figure of the Bridegroom and the Bride is at an end when they twain are made one. To carry this figure further and talk about children of the Bride is unwarranted by the Scriptures, and is unjustifiable speculation. We would have just as much right to speculate further about the Lord's "sheep," and to say that sheep are cared for in order to get their wool and finally for the shepherd to sell off or to kill and eat, and that, therefore, after a while all the Church will be so dealt with by our Good Shepherd.

If the type of Adam and Eve and their union, representing the union to be accomplished between Christ and his Church, did not end at that union, but continued and included the bearing of children, then the sin of Adam and Eve and their expulsion from Eden must also be parts of the type, which must be fulfilled on a still more awful scale than the type. But, we repeat, the type ended when Adam accepted of Eve as his wife--when they became one; for this final union or oneness and joint-heirship, between Christ and his faithful followers, is all that was intended to be typified.

Just so, too, with the type of Isaac and Rebecca: it ends where Isaac receives his espoused into his mother's tent, and does not extend to the long-time barrenness of Rebecca; nor to the two kinds of twin sons (who figure in an entirely different type, as the Apostle shows); nor to the blind old age of Isaac, and his deception by Rebecca and Jacob.

The majority of the figures used apply to and illustrate matters of the present age, and terminate with this age; being finished, they are either dropped or merged into other figures which better represent the changed condition of affairs beyond the present age. When the new conditions have been ushered in, there will no longer be use for the symbols which now serve so well to illustrate the true Church, such as "good fish," "wise virgins," "good soldiers," "vine-branches," "sheep," "wheat,"

R1388 : page 105

etc. In connection with the parable of the harvesting of the "wheat" class the Lord clearly shows this change of illustration; for, instead of speaking further of glorified wheat, he changes and uses the sun as a more appropriate figure, saying: "Then shall the righteous shine forth as the Sun in the kingdom of their father." Just so with the figure of "the Bride, the Lamb's wife." It is used repeatedly in reference to the Church during the period of her espousal, but ceases and is merged into another symbol or figure with the end of this age.

Those who have but an imperfect knowledge of the old Jewish usage in marriage, which is the basis of the illustration, might suppose that the Church could not be appropriately or properly likened to the Bride or wife until the marriage. This would be true according to present custom; but the Jewish custom fits the facts much better, and was doubtless so arranged of God as a type. This old custom was for the father or some friend of the man to make a contract, arrange terms, etc., for him with the one to be invited to become his wife and joint-heir. Such a one was called "the friend of the Bridegroom." With them this contract constituted the real marriage, but the contracting parties lived apart usually for a year, after which came the wedding feast celebrating their union, and thereafter they lived together. John the Baptist at our Lord's first advent occupied the position of "friend of the Bridegroom" toward the Jewish nation--seeking to have them accept of Christ the Bridegroom and become his Bride. (John 3:29.) The nation as a whole rejected the offer, but a small remnant of them (the apostles, etc.) accepted, and also became in turn the friends of the Bridegroom, the mouthpieces of the Spirit to seek among God's people--believing Gentiles included--for the chaste, wise virgins and to espouse such to Christ--telling them of "the riches of grace in Christ Jesus." While the Church as a whole is sometimes spoken of as one virgin, because the marriage to be completed soon will be with one Lord, yet each faithful individual of the Church is recognized as a wise virgin, and really, each is individually and separately espoused to the Lord. This is clearly stated by the Apostle in Rom. 7:4. "Wherefore, my brethren, ye also are become dead to the Law by the body [sacrifice] of Christ; that ye should be married to another, even to him who is raised from the dead."

So then the work of espousing "wise virgins" to Christ as to a husband has been in progress throughout the entire Gospel age; and each espoused one is in turn permitted to serve in another capacity--as a "friend of the Bridegroom" to tell others of the great privilege and, co-operating with the Spirit of the truth, to say, "Come," to whomsoever will. (See Rev. 22:17,20.) And the living representatives of this class at any time have constituted, properly speaking, the Bride or Church, although the Church or Bride will not be actually complete without all the members. As in Jewish custom the espoused virgin was called a Bride from the time of her consent or contract with the Bridegroom, so the espoused virgin Church is called Christ's Bride--before the consummation of their union. Accordingly, the Scriptures speak of the marriage feast coming after the "wife hath made herself ready."--Rev. 19:7.

In Rev. 18:23, when speaking of Babylon's fall, it is declared that the voice of the Bridegroom and the voice of the Bride shall no more be heard in her: clearly showing that previously they had spoken in and through Babylon, the confused class, and that the names Bridegroom and Bride were applicable before Babylon's fall and before the marriage feast.

In Rev. 21:9 we are invited to "come hither" to the yet future standpoint and get a view of the Bride, the Lamb's wife, and see how she will then appear. "And he showed me the holy city Jerusalem descending out of heaven from God, having the glory of God." This, it will be noted, is given to mark the change of the symbol from a Bride to a City; just as elsewhere the figure was shown to change from "wheat" to "the Sun." A city is a symbol of a government, and the calling of it the New Jerusalem city would signify--The new, antitypical government of peace. There has been no occasion for the use of such a symbol during the Gospel age, because the Church has not

been in ruling power; and when glorified with her Lord the figure of a virgin-bride waiting for full union with the Bridegroom will no longer be appropriate as now; hence the change from the one symbol to the other.

"THY MAKER IS THY HUSBAND."

The Old Testament makes several references like the above to some union or Covenant between Jehovah and Israel. See Isa. 54:1-6;

Ezek. 16:32; Jer. 3:14; Hosea 2:2-7,14-20. The contracting parties are Jehovah and Israel, but the reference to a union is in a less particular sense than the New Testament references to Christ and the Bride, the Lamb's wife. Indeed, the word husband as above simply means caretaker. In another place Judah is represented as being the unfaithful husband. (Mal. 2:11-15.) In Isa. 62:3-5, in representing the future blessing of the land of Israel, the figure is changed, and it is said that her sons shall marry her, and that she shall be as a lamp and as a crown in the Lord's hand, and that he will rejoice over the restored land like as a Bridegroom rejoices over his bride.

Of all the references Isaiah 54 is the most explicit; and upon it God has given us light through the Apostle Paul. (Read Gal. 4:22-31 in the Emphatic Diaglott and in Rotherham's translation.)

Here we are shown clearly that the barren woman who is to be blessed and to bring forth children and to sing, and whose Maker is her husband, refers neither to the people of fleshly Israel nor to the people of spiritual Israel. The Apostle declares the whole thing "an allegory," a figure, a type; and he explains the figure. Abraham was a type of God and Abraham's wives were types of God's Covenants. The covenant first declared was the Gospel Covenant, by which God promised to bless the world through the promised Seed, which is Christ. This covenant was typified by Sarah. But this promise has been barren for a long time--all the families of the earth have not been blessed, although nearly four thousand years have elapsed since God recognized that covenant and swore by himself to bring forth such results. Meantime (430 years after recognizing this covenant--Gal. 3:17) God made another covenant--not so great, however, nor by any means so good a covenant as the former --the Law Covenant. This covenant was typified in Hagar, Sarah's servant.

For a time it appeared that the children of the Law Dispensation (fleshly Israel) were the full inheritors of the first promise or covenant, as Hagar bore Ishmael for Sarah and upon her knees as her representative. In the type, Ishmael passed for a time as Abraham's son and heir, just as Israel after the flesh for centuries appeared to be the promised children of God in whom all nations should be blessed. But not so was God's plan, according to which the offspring of Hagar the servant represented a servant class, while the offspring of Sarah represented a class of sons and heirs.

The Hagar Covenant, the Law Covenant, did bring forth some noble servants of the Lord--"Moses verily was faithful as a servant over all his house" [of servants], but few in all--Abraham, Isaac and Jacob, and the holy prophets down to John. (Heb. 3:1-6.) There the Sarah Covenant began to bear: Christ our Lord was begotten and born of the Spirit and became Son and Lord and heir of all--Christ as a Son over his own house [also sons], whose house are we if we hold fast to our hope, firm unto the end of our trial.

As Sarah had but one son, so the covenant which she represented has but one "Seed, which is Christ," which, however, under God's gracious provision, is made to include all such as are accepted through Christ to be his "brethren." But the promise includes not only the development and blessing of the Seed, but also the blessing of all the families of the earth through that Seed, and hence, as the Apostle shows, it was the whole gospel in few words.--Gal. 3:8.

The Hagar or Law Covenant was again fitly represented by the rocky, barren Mt. Sinai, where the Law was given and where the Servant House was organized as a nation. It was also represented by the capital city of that nation, Jerusalem--which was continually besieged and in captivity. So says the Apostle: the Sarah Covenant is represented in "the exalted Jerusalem"

R1389 : page 107

--the Kingdom soon to come into power to bless the world--whose offspring and heirs through Christ we already are. This is the city (i.e., government) of which Christ shall be the head, the city of the Great King of which Jerusalem the literal was but an imperfect type.

Abraham and others of the ancient worthies believed God, that he would establish righteousness in the earth, and that under his righteous government they would fully realize all that God had promised them. It is under this perfect city or government from God, through Christ, that they shall find a country (literally, a home) which could never have come under the imperfect city (government) of bondage which was typified by Hagar. (See Heb. 11:16.) Nevertheless, these all have been waiting for the true seed and heir (Christ) to come, and until his Church, his Bride, shall be selected and united with him; because it is by and through us, "the Seed," that the Kingdom shall come and all their good hopes be fulfilled. --Heb. 11:39,40.

But much of the Sarah Covenant is still future. Christ has become heir of all things, but he has not yet used his great power and reigned; he has not yet entered fully into the glory of his high office. He has finished the sacrificial features of his work and all things are ready for the consequent work of blessing the world; but he waits, according to the Father's plan, until his "brethren," his "body," his Bride, shall be selected and have herself ready. And we, his espoused--what of us? We are coming to him and to the Kingdom which he and the Father have promised; we are running the race for the great prize of our high calling to joint-heirship in his divine nature and glory. We are not, filled with fearful apprehensions, approaching Mt. Sinai with its thunders and with its Law which none could keep, but we are approaching a very different condition of things, which should and does fill our hearts with rejoicing. We are approaching Mount Zion [the Kingdom of Zion], the city [government] of the living God, the heavenly Jerusalem, and to [association with] an innumerable company of angels--a full assembly--and to the gathering together of the Church of first-born ones, having been enrolled in the heavens, and to a Judge who is God of all, and to the spirits of the righteous made perfect, and to the Mediator of the New Covenant--Jesus--and to the blood of sprinkling which speaketh better things than that of Abel [which speaks our pardon and peace instead of crying for just vengeance]. This, beloved, is what for eighteen hundred years and more we have been approaching, and which now, thank God, we are very near. But the world is approaching another manifestation of divine power, more terrible than that at Sinai, and of which that was but the illustration --a time of trouble such as was not since there was a nation--no, nor ever shall be again

--a trouble in which both the symbolic earth (society) and the symbolic heavens (ecclesiasticism) shall be shaken and utterly removed, to make room for our Kingdom which shall never be shaken, because founded by love and mercy upon principles of justice.

===================

R1389 : page 107

TRAVELS IN THE HOLY LAND.

AUGUST 1891.--EDITORIAL NOTES.--NO. II.

The climate of Jerusalem surprises us. It is pleasantly cool at night, and, although hot at midday, it is decidedly cooler than we had expected to find it. The mountain air is very pure and invigorating. Jerusalem is a mountain city--in the tops of the mountains. The four mountain-tops or hills within the present walls evidently represented four small cities at one time, each with its own wall--Mt. Moriah, Mt. Zion, Mt. Acra, Mt. Bezetha, all surrounded by a general wall. The city at one time may have been nearly a half larger than at present, including more of Bezetha on the northwest and more of Zion on the southwest. The difficulty in determining arises from the fact that the city has been destroyed and rebuilt so many times. Excavations in various directions continually reveal old fragments of

R1389 : page 108

walls or cisterns or other ruins, sometimes fifty or even seventy feet below the present surface. The Tyropean valley is now almost level full of debris upon which houses have been built and inhabited these many years.

At first the city of Jerusalem is disappointing. It is built after the manner of Arabian cities generally. The streets are mere alleyways, and are not depended on for ventilation, except for the small shops or bazars. The dwellings merely connect with the street by a door or an occasional window. The inhabitants seem to rely for light and ventilation upon inner courts from which access is had to the various apartments. The present buildings, aside from those of the various religious societies and government and hotel buildings, are generally very inferior; yet one is sometimes surprised at the contrast between the outside and the inside of some of them. Nor need we be surprised if, as the people become degraded, their ideas of architecture also depreciated. Certainly the very ancient ruins from time to time uncovered exhibit more of art and dignity than do the modern stone structures.

The present population is said to be fifty thousand. To suppose that it ever contained a million people, as Josephus intimates, one would be obliged to conclude [1] that the city was larger than at present; [2] that then as now the people here lived more closely than in American or European cities (except in the quarters of the very poor); [3] that the siege was at the time of a feast which drew many people to Jerusalem from all parts of Palestine and from outside countries; [4] that the people from suburban villages crowded into the

R1390 : page 108

city for protection from the Romans; and [5] that Solomon's quarries and stables would, in such an emergency, shelter fifty thousand people.

One is impressed from the first with the fact that Religion is the chief business of Jerusalem. Our guide informs us that there are over seventy convents. These, representing various religious factions, all seem to be imbued with the one error--viz.: that their duty in life is to pray much and often and to do nothing. Each sect thanks God that it is not as the others and especially not like the poor people who do a little honest work, and, according to divine arrangement, earn their bread by sweat of face. Few of them esteem very highly the great apostle who wrote against those "forbidding to marry" and those "who labor not at all." These very religious people all claim to live by faith; but the opinion of "the common people" is that they enjoy many of the substantials and even of the luxuries of the present life. Of course all claim that they trust to God for food and clothing; but from their craftiness many believe that their faith rests largely upon the credulity of their fellowmen, whose large and warmer hearts are moved by misplaced sympathy to assist them. These, without exception, we believe, claim to practice celibacy. They are supported by friends and religious orders in Europe and America, and by the liberal donations of visitors, who regard them as martyrs. They include Catholics of all shades, Greek, Roman, Armenian and Syrian, "the Americans," "the Germans" (or Society of the Temple) and Mohammedans. The Armenian convent on Zion Street is the largest. It can accommodate with lodgings about eight thousand pilgrims. The pilgrims, especially of the Greek and Armenian churches, come in great numbers at the Passover anniversary of our Lord's death.

We enter the city at the Jaffa gate, the nearest to our hotel, on the way passing large numbers of new buildings erected by Jewish societies and others, and much more modern looking than those within the walls. The new outside portion is known as new Jerusalem. The Jaffa gate is the busiest of the city's gates: it is thronged with people and camels and donkeys and trades-folk carrying and crying their wares, especially eatables, and with cripples and blind seeking alms. Our dragoman leads the way to clear a path for us, and must repeatedly shout "O-ah!" (i.e., "Look out!" or "Take care!") to camel and donkey drivers, to prevent our being run over or jammed between a donkey's and a camel's burden and the wall; for we are not, like the natives, accustomed to looking out for ourselves and dodging.

Here, near the gate we have entered, is the Tower of David or the stronghold of Zion.

R1390 : page 109

(2 Sam. 5:7.) Opposite is a large new building erected in 1886. It is occupied by stores below and a hotel above, and was the first modern building erected in Jerusalem for other than religious purposes. In excavating for its foundations the ruins and foundation of the Tower of Hananeel were discovered, and it is built partly upon the old wall of the Tower. Now read the Lord's promises--Jer. 31:27,38-40: Zech. 14:9-12.

Passing along Zion Street we come to a building with a black dome said to be built over the cave where David, Solomon and many others of Israel's kings were buried. (1 Kings 2:10.) The tomb is in the possession of the Mohammedans, who permit no one to enter it. A large room above it, thirty by fifty feet, is accessible, however, and we enter it. This "upper room" is reputed to be the one where our Lord ate the Last Supper with his disciples, and where they tarried after his ascension and were anointed with the Holy Spirit at Pentecost. It is supposed that it was here that Peter preached the discourse in which he remarked that David's sepulchre was still with them. (Acts 2:29.) In memory of the Lord's washing of the disciples' feet in this "upper room," Roman Catholic monks now wash the feet of some pilgrims, yearly, on the Anniversary.

Our guide says that a splendid view of the city can be had from the housetop of "the Americans." They welcome us to enter, and we thankfully avail ourselves of their kindness. They invite us to sit down, and our conversation naturally drifts into religious channels, the Lord's promises to the land and the people. They give us a poor account of the missionaries, and declare that they do harm rather than good to the natives, all of whom, they aver (except those in their employ), despise them. As to the nature of their sins, we can learn no particulars, except that they are haughty and lordly in their bearing toward the poor natives. The Bishop of the Church of England (imitating the Patriarchs of the Greek and Roman Catholic churches), when passing through the streets, is preceded by two servants, one of whom carries a whip to clear the way while the other shouts to make way for the superior. Among independent-minded people, such as the Arabs, we can readily see that such a course would win but few hearts, even though long accustomed to such treatment from Turkish government officials. The Americans declare that they are there to live before the people true Christian lives, and believe they are doing more for the cause of Christ than the missionaries. This seems good, and we are greatly interested in them and inquire concerning the nature of their work. To our surprise, they have "no work," no mission among the poor, ignorant people who so much need instruction and help. Their idea seems to be that living good lives consists in living as "a unity"--as one family, trusting in the Lord to supply their needs. They claim that thus they follow Christ's footsteps, who had not where to lay his head, and that the early Church had formed a unity. (Acts 4:32-37.) We answer that the Lord went about doing good and had to be about the Father's business; point out that the principle of community, tried in the early Church, had not been taught by Christ; that it had failed; and that the Apostles nowhere taught that such communities were to be formed. In proof we cite Paul's advice that men labor with their own hands, that they may have to give to those in need (Eph. 4:28), and that for charities each should lay by him, on the first day of the week, according as the Lord had prospered him. (1 Cor. 16:2.) We urge that these instructions are opposed to "community."

They do not like Paul so well, so we refer to our Lord's dying words to John, in obedience to which John took Mary to "his own house" (John 19:27), proving that our Lord had neither taught nor practised communism, although that will be more nearly the practice of the future. But when they find the sword of the spirit too sharp for their theory, they say they fear that discussion is not profitable. We realize the shrewdness and worldly-wisdom of their leader in this and other matters, and, remembering that the Lord had said, He that hath an ear, let him hear, we conclude that it is his will that we say no more to these who, at present, have no ear for the truth.

(To be Continued.)

====================

page 110

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1390 : page 110

GOD'S WORKS AND WORD.

LESSON III., APRIL 17, PSALM 19:1-14.

Golden Text--"The law of the Lord is perfect, converting the soul."--Verse 7.

It is good to meditate upon, to ponder, the Word of the Lord; for only in so doing can we receive the nourishment it is designed to give. A hasty reading of the Scriptures and a quick return of the mind to other thoughts and pursuits makes a spiritual dyspeptic, incapable of assimilating the spirit of the truth and lacking the strength and power of mature and developed Christian character. The Psalmist beautifully represents the proper attitude of all those who truly love the Lord, and who therefore delight in his Word and plan: "His delight is in the law of the Lord, and in his law doth he meditate day and night;" "I will meditate of all thy work, and talk of thy doings;" "I will meditate in thy precepts and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word;" "Thy testimonies are my delight and my counsellors;" "I meditate on all thy works; I muse on the work of thy hands;" "O how love I thy law! it is my meditation all the day; ...therefore I hate every false way....Thy testimonies have I taken as a heritage forever;" "My meditation of them shall be sweet: I will be glad in the Lord."--Psa. 1:2; 77:12; 119:15,16,24; 143:5; 119:97,104,111; 104:34.

Here, as well as in the lesson under consideration, the two great books of nature and of revelation are pointed out as special themes for the meditation of those who love the Lord and who desire to know more of him.

Verses 1-6 refer to the silent yet eloquent testimony of nature to the power and skill and wisdom and goodness and glory of its divine Author. Its testimony may be read by the thoughtful of every land and of every language, by day and by night, in all the earth. "The heavens declare the glory of God, and the firmament showeth his handiwork." Job, considering the testimony of nature to the glory of God, says, "He is wise in heart and mighty in strength...which maketh Arcturus, Orion, and the Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number." (Job 9:4,9,10.) And the Lord, desiring to reassure Job of his superior power and grace, inquires of him, "Canst thou bind the sweet influences of Pleiades, or loose the bands of

Orion? Canst thou bring forth the constellations of the Zodiac, each in its season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? or dost thou appoint its rule on earth?"--Job 38:31-33.

Thus, by their numberless multitude, their orderly grouping in various constellations, their continual yet never conflicting movements, their perfect harmony, their magnitude and their mutual benign influence, do the shining hosts of heaven declare the glory of God, by day and by night. He who meditates upon these things will scarcely be "the fool" who saith "in his heart, There is no God;" for all nature testifies to the Creator's glory and power.

Verses 7-11 refer us to the yet superior glory of God's special written revelation of himself, given through his inspired human agents, the prophets and the apostles. This testimony not only declares the existence and power and wisdom of God, with a silent intimation of his goodness and grace, but with overwhelming force it bears to the thoughtful mind the convincing testimony of all his glorious attributes and of all his love and grace toward us in Christ.

Hear the Psalmist: "The law of the Lord is perfect, converting the soul." Other influences may lead to temporary and partial changes of course and action, but nothing else equals God's revealed Truth in producing a change--change of being, character, soul. It is because other converting agencies and powers are so often used (instead of this one which God has provided) that there are so many merely glossed-over, nominal Christians, as compared with the few whose entire beings are turned and fully consecrated to the Lord. People may be converted from savagery to civilization by a general knowledge; or from intemperance to sobriety by a study of the advantages of the latter over the former; or from dishonesty to honesty by learning that "Honesty is the best policy." But none of these are soul conversions. Only God's truth can produce soul conversion, as also our Lord indicates in his prayer, "Sanctify them through thy truth--thy word is truth."

"The testimony of the Lord is sure [not doubtful, but clear and positive], making wise

[not the heady and wilful who have plans and theories of their own and who do not submit themselves to the will and plan of God, but] the simple" [the single hearted who have no will or plan of their own which they wish the Lord to adopt, but who seek the Lord's will only].

"The statutes [piqqudim--appointments: the appointed plans] of the Lord are right, rejoicing the heart." Yes, indeed, God's glorious, appointed plan of the ages rejoices the hearts of all who have come to a knowledge of it.

"The commandments [mitsvah--precepts or teachings] of the Lord are clear, enlightening the eyes" [showing us the unmistakable course and end of righteousness and of unrighteousness].

"The fear [yirah--reverence] of the Lord is clean [a pure and lofty sentiment based upon love and gratitude, and not upon a servile recognition of tyranny and power], enduring forever."

"The judgments [mishpat--ordinances or decrees] of the Lord are true; they are altogether righteous. More to be desired are they than gold; yea, than much fine gold: and they are sweeter than honey and the droppings of the honeycomb." Once, following the leadings of mistaken teachers, and catechisms, we thought of God's "Eternal Decrees" only with horror, supposing that they provided for the salvation of but a mere handful of our race and for the everlasting misery of the masses. But what a change since the eyes of our understandings are opened. God's decrees are sweet to our taste, we appreciate them greatly, we see that he has decreed a Great Savior and a great salvation, open to every creature's acceptance; and that he has provided that all shall be brought to a clear knowledge of the truth, that they may have the fullest opportunity for everlasting life upon the only condition God can make--righteousness.

"Moreover, by them [by the judgments or decrees of the Lord as to the course of righteousness and unrighteousness and their rewards and penalties] is thy servant [the thoughtful servant, who meditates on these things] warned; and in keeping them [in remembering and harmonizing with them] there is great reward."

Thus the Book of Nature and the Book of Revelation, when rightly read, harmoniously declare the glory of God; and blessed is the man whose character is ennobled and purified and blessed by constant meditation on these glorious themes. How it refreshes and strengthens every noble and generous aspiration, checks every tendency to evil and sin, purifies the heart, kindles hope, awakens zeal and starts and keeps us in the heavenly race with its glorious end in view. The great Emperor of this wonderful universe upon which we daily and nightly cast our wondering gaze has called even us to be the bride of and joint-heir with his only begotten Son, the heir of all things; and in these glorious revelations of himself is supplied the inspiration and instruction necessary to enable us to run with patience the race set before us, if we make them the centre of our meditations.

Verse 12--"Who [in his own strength or by his own wisdom and foresight] can guard against errors?" Not one; for as the Apostle Paul tells us, we have our treasure, the new nature, in earthen vessels. Not only are we weak, mentally, morally and physically, but in addition we have a wily foe: we wrestle not merely with flesh and blood, but also against principalities and unseen spiritual powers, strongly entrenched in places of power and influence. (Eph. 6:12.) Who, indeed, is strong enough in himself to guard against errors of doctrine and practice strongly entrenched in a misguided and depraved public opinion, fortified by the tendencies of his own impaired conditions of mind and heart and skilfully glossed over by the great deceiver who, with untiring effort, seeks to accomplish our deception and overthrow? Who, indeed, is sufficient for these things? The inquiry of the Psalmist implies the answer --Not one. In our own strength we cannot presume to stand, and therefore how appropriate the prayer:--

Verses 12-13. "From secret faults do thou cleanse me. Also from presumptuous sins do thou restrain thy servant; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Sins of presumption are such as result from undue self-confidence, ambition or pride. Many are guilty of them without seemingly being aware of the fact: They presume in prayer to direct the Lord how they want to have numbers join some sect, whose existence God never authorized; or they say how many they want to have converted at a certain meeting; or they instruct him how the Foreign Missions should be blessed and what results they shall expect.

Others presume to decide what God intends to do aside from what his Word authorizes, and will perhaps pass lightly over such a doctrine as that of the Second Death if it stands in the way of a favorite theory which they have prepared for the Lord to follow. This is presumptuous sin.

Others, on the other hand, tell that God will everlastingly preserve the wicked in torture, and thus they are in error from attempting to be wise above what is written. Is not this a presumptuous sin?

Such presumptuous sins bring natural consequences:

R1391 : page 112

the presumptuous lose respect for that which they can do without, or can twist and turn to their own convenience. As respect for the exactness of the Bible is lost the presumption naturally increases and finds more pronounced expression in their self-assurance. Some, indeed, go so far as to interpret the language of Scripture the opposite of the way in which it reads, to favor the ideas of the presumer, whatever they may be. Thus one will read that certain wilful sinners who sin against full light and knowledge "shall be punished with everlasting destruction," and "in the second death," and will unblushingly assert that these words mean the reverse--that they mean everlasting preservation in life and in torment. Others, to support an opposite theory, will claim that the Second Death means a second blessing, and that when it is declared that at the end of the Millennial age of trial all those whose names are not found written in the Book of Life--the fearful, the unbelieving, the abominable, those who in spirit are whoremongers, murderers, sorcerers, and idolaters, and all who love lies and take pleasure in making them--that when these are said to be cast into the Second Death, it means that they will be blessed, sanctified and ushered into glory.

Ah! yes, beloved, this sin of presumption is one into which many who have been enlightened by a knowledge of the plan of God are inclined to fall. Instead of carefully noting and thoughtfully considering those scriptures which, while they recognize their superior advantage and special favor from God in a knowledge of the truth, also warn them of the great danger of those thus enlightened (since the present is the judgment-day of all such, who stand on trial for life, with the alternative of the second death before them)--instead of carefully observing these (See Heb. 6:4-8; 10:26-31; Rev. 2:11; 20:6), they ignore them, and, presumptuously leaning to their own understanding, proceed to reason in this wise: --They say, The Scriptures tell us that "God is love," so loving that he has provided salvation for all mankind. So far they say truly; but here leaving the Scriptures they begin to reason--as they claim, to the glory of God, though nothing can be to the glory of God which perverts or denies any portion of inspired truth. They say, "Yes, and we have faith (?) to believe that his love is so powerful

that not one rebellious sinner can ever get away from it; and if one millennium is not sufficient to reform him then he shall have another and another; for all must be saved." But here are the Bible warnings of a Second Death for wilful sinners, and coupled with the statement, too, that Christ dieth no more and that, consequently, such can never be redeemed again, if found worthy of the second death for their own wilful sins, committed with full knowledge and with full responsibility. The redemption provided in Christ is complete and for all, providing full salvation for every child of Adam from all the penalties and weaknesses sustained through Adam's disobedience and fall from divine favor. But having had such a salvation put fully within their reach, each is thereafter responsible exactly as was Adam; and each is subject to the same penalty--death --if wilfully disobedient. This is called the second death because it is the penalty of wilful sin under the second trial.

But the presumptuous ones grow more arrogant and self-assertive and take the further step of denying the necessity of a ransom, claiming that the death of Christ did not redeem us from the first death, that we were not bought with a price, that they had formerly made a mistake in thinking so, and that their imitation of Christ's life is all that divine justice can demand of them or of any man. Thus they do despite to the spirit of grace manifested by Jehovah in the gift of his only begotten Son, our Redeemer, and presume to stand in the filthy rags of their own righteousness.--Isa. 64:6.

They fall into this great error in their attempt to establish their presumptuous theory. For they see that if it be admitted that the penalty of sin was death when Adam was tried, and if the death of Christ was necessary as the payment of that penalty before any could be pardoned, granted liberty to become sons of God or be resurrected (Rom. 3:24-26; Col. 1:20-22; 1 Cor. 15:21,22), then, since God changes not, there could be no hope of escape from the second death except by the payment of a second ransom-price for each one so sentenced.

Thus presumptuous sins pervert the judgment, make void the Scriptures and lead to "the great transgression" of "counting the blood of the covenant wherewith we were sanctified a common thing." (Heb. 10:29.) In view of such temptations and tendencies, let the consecrated ever bear in mind that their only safety is in meekness and humility, clinging close to the word of the Lord; and in meditating on its precepts and pondering over all their solemn and momentous import.--"Then shall" they "be upright, and they shall be innocent from the great transgression." And let the constant prayer of all such be--

Verse 14. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Rock and my Redeemer."

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

R1392 : page 114

The Convention for Bible Study and for commemorating our Lord's death, recently announced to be held in Allegheny from April 7th to 14th, is just closed. It has been one of the most interesting of the kind ever held here or perhaps anywhere; for we may scarcely except the gatherings of the early Church in the days of the Apostles.

In numbers the meeting was greater than any of its predecessors--about two hundred attending from neighboring cities, towns and states, in addition to about the same number of home residents. And all these we may safely count as interested ones, because others were invited to stay away.

The visitors came various distances, and represented the following states: Pennsylvania, New York, New Jersey, Rhode Island, Massachusetts, Manitoba Canada, Minnesota, Wisconsin, Dakota, Colorado, Kansas, Arkansas, Missouri, Indiana, Illinois, Ohio, West Virginia, Maryland, Kentucky, Iowa and Michigan.

R1393 : page 114

This meeting seemed to surpass its predecessors in spiritual tone, if that were possible --but the last always seems to be the best.

The meetings began at six o'clock on the morning of the 7th, in the various bedrooms where the friends were billeted, and continued during breakfast until nine o'clock, the hour of the public meeting--from which the time until ten o'clock was devoted to prayer, praise and exhortation. The morning session for Bible study began at ten o'clock and lasted until one. The afternoon session began at three o'clock and lasted until six. Then came a luncheon and chat followed by evening session for testimony, praise and mutual rejoicing. The latter we endeavored to close at nine o'clock, but sometimes they continued until after eleven. Even after retiring some could not restrain themselves to sleep and let others sleep. And at and between all of these meetings, the topic was the love and plan of God, the centre of that love and plan--the cross of Christ, the blessings already ours through it, the blessings yet to flow from it to the world, and the consecration of heart and every talent to the service of this loving God, this gracious plan and this mighty Savior.

All seemed to show on their faces what they attested with their voices--that their hearts were full and overflowing with the love of God and Christ, resulting from the fact that the light of the glory of God as it shines in the face of Jesus Christ our Lord had shined into their hearts. The Bible study sessions lasted for five days and were followed by two days of conference by and with the Colporteurs relative to their important part in the harvest work. Five new workers decided to give their time in this blessed service which the Master has so signally blessed. Each pledged himself to earnest service to our Redeemer and King during the year beginning, and promised to remember one another continually at the throne of grace.

====================

BE CAREFUL ABOUT SENDING MONEY.

A number of letters containing money have recently been lost in the mails. Do not send us money. The postoffice clerks are not all honest, although many of them are so. Thieves can feel the money in the envelope and are tempted thereby to steal. Send Bank Drafts, Money Orders or Express Orders, if you would make sure of our receiving what you send.

====================

VOL. XIII. APRIL 15, 1892. NO. 8.

WAS IT NOT NECESSARY?

"And he said to them, "O thoughtless and slow of heart to believe all that the prophets have spoken. Was it not necessary for the Messiah to have suffered these things, and to enter his glory? And beginning at Moses, and through all the prophets, he explained to them in all the Scriptures the things concerning himself."--Luke 24:25-27.

The occasion of this utterance will be remembered: our Lord thus addressed two of his disciples on the way from Jerusalem to Emmaus after his resurrection. They were discussing the strange and wonderful event of the few days previous, when a stranger suddenly drew near and, walking with them, said, "What manner of communications are these that ye have one to another as ye walk and are sad?" And, not recognizing the stranger as the Lord himself, one of them said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre, and when they found not his body, they came saying that they had also seen a vision of angels who said that he was alive. And some of those with us went to the sepulchre and found it even as the women had said; but him they saw not."

Then follow our Lord's words, "O thoughtless and slow of heart to believe all that the prophets have spoken. Was it not necessary for the Messiah to have suffered these things, and to enter his glory?" The necessity of those things was the great lesson which he endeavored to impart to these confused and bewildered, but earnest, disciples.

From the standpoint of Christians to-day the necessity of those things is much more easily discerned than from the standpoint of the early disciples, in close proximity to those marvelous events. But, nevertheless, there are some to-day also who thoughtlessly stumble into very erroneous conclusions drawn from a reckless and heedless interpretation of the Master's plain teaching. They say, Yes, it was necessary for Christ to suffer because the path of suffering is the only path to glory. Christ had to suffer and so all must suffer; and the glory will follow as a natural consequence, as these words of the Lord teach. This is a very plausible argument to many who lean too much to their own understanding. A more reflective mind would say, No, that is not sound logic; for the glory of Jehovah was not attained through suffering; nor was that of the angels, nor was that of the Son of God in his pre-human existence thus attained. And a more attentive mind would say, No, that was not the ground of necessity for his sufferings to which the Lord referred; for he called attention to

R1393 : page 116

the divinely inspired prophecies which of necessity must be thus fulfilled. The suffering was necessary, because it was a feature of Jehovah's plan for human redemption, and was so expressed by the prophets; and we know that unless it were a feature of that plan, Jehovah would not have required it. The Apostle Paul tells why it was necessary to the plan, saying that it was in order to manifest Jehovah's righteousness in remitting the sins of the already condemned world, showing that he is just, and yet the justifier of the condemned ones who believe in Jesus, whom God set forth to be a propitiation, a satisfaction, a substitute for them--who also freely gave his life as a man, his humanity, a ransom for the many--for the numerous posterity of Adam who had inherited his sin and condemnation.

Hear again the significant query of the Master, "Was it not necessary for the Messiah to have suffered these things?" The query is designed to awaken the thoughtless to a close observance of the justice and wisdom of Jehovah's course in this matter. Suppose for a moment that God had promised mankind salvation from death without this, which our Lord terms a "necessary" provision, what would have been the result? Thoughtful minds will at once see that such a course would have proved (1) That God is a changeable God, declaring at one time that the wages of sin is death, and afterwards reversing his decision and granting life to the condemned; (2) That either in the first or in the second case he was unjust--either that the penalty of death was too severe and therefore unjust, or else, if it were not unjust but a righteous penalty, that he was unjust in reversing such a righteous decision; (3) Such a variable course would unsettle all confidence in God. We would be continually led to question his righteousness and wisdom, and could never feel assured against a sudden and unaccountable change of his attitude and dealing toward us. If he promised us life and happiness today, we could not know that to-morrow he would not take back his word and consign us to misery or death.

Such would have been our sad condition had not this necessity to which our Lord referred been fully met by the sufferings, even unto death, of "the man Christ Jesus, who gave himself a ransom for all," in compliance with the wise and just plan of God for human redemption. (1 Tim. 2:6.) By this means mankind is justly released from the just penalty which God pronounced against us; for a loving, benevolent Redeemer took our human nature and then sacrificed it in our behalf--thus bearing, in our room and stead, the exact penalty due to Adam and inherited from him by all his posterity. Thus our debt was paid, and all who have faith to believe in the promise of life through Christ are now legally free from the condemnation under which they were born, though the appointed time for their actual release has not yet come. They hold in their possession a promissory note--the sure covenant of Jehovah--sealed with the precious blood of Christ, and payable at the "time appointed," the Millennial Age. Thus they are free men in Christ, they are saved by faith, though they still walk through the valley of the shadow of death. And, comforted by the rod of divine discipline and the staff of divine counsel and favor, they fear no evil, knowing that in due time the promise of lasting life shall be fully verified to them.

But there was another feature of necessity in the divine plan, to which our Lord referred--"Was it not necessary" also "for the Messiah to enter his glory?" The question is to you and to me as well as to those early disciples; and the fact of its being propounded implies our ability to discern the necessity. Yes, it was necessary. Why? Because we needed, not only a redeemer to assume and cancel our past indebtedness, but also an able teacher and leader--a prophet and king--to break the fetters of sin and death and lead us out of our bondage. If the promise of life and liberty were given alone, without such help, we would still be in the same sad state; for the prison doors of death are strong and securely barred and bolted, and we cannot burst them open; and the fetters of sin and sickness, of mental, moral and physical imbecility, are firmly clasped about us, and we have not the power to shake them off. And so we feel the necessity of a

R1393 : page 117

mighty deliverer as well as of a loving redeemer. And, thank God, in his only begotten and well beloved Son we have both. He is our Deliverer as well as our Redeemer, our Savior,

R1394 : page 117

our Prophet, our Priest and our King--strong to deliver and mighty to save; for though as a man he sacrificed all that he then had--his humanity--even unto death, God, accepting that sacrificed humanity as the price of our redemption, renewed his existence in a higher nature--even in his own divine likeness. And thus this second necessity of the divine plan is met in the provision of one who has "all power in heaven and in earth given unto him," and who is therefore abundantly able, not only to awaken the redeemed race from the silence of death, but also to fully establish all of them who desire and will accept of his favor in everlasting righteousness and consequent worthiness of eternal life. Thus, through the blessings of his kingly and priestly office, he will, in due time, present all the willing and obedient faultless before the presence of Jehovah's majesty, to receive his benediction and to enter fully into the eternal joys of his loving favor. In his presence is fulness of joy, and at his right hand--in his favor--there are pleasures forevermore. --Psa. 16:11.

Consider then, O thoughtless ones, how necessary it was that the Messiah should both suffer death, and also enter his glory. Both the humiliation and the exaltation meet our necessities in such a marvelous way that we clearly recognize the fact that only divine wisdom and love and benevolence and grace could have planned the wondrous scheme. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

Not only was the death and resurrection and exaltation of Christ thus necessary to God's plan of salvation as viewed from a philosophical standpoint, which the Lord would have us thoughtful enough to observe, but as viewed from the standpoint of prophecy the necessity is also clear; and we should not be slow of heart to believe all that the prophets have spoken.

Beginning at Moses, the Lord traced this line of prophecies for the two with whom he conversed, showing how they had been fulfilled in himself; and though his words are not recorded we still have Moses and the prophets and can read them for ourselves. Moses said to Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken." (Deut. 18:15.) And here, in the risen Christ, was the beginning of the fulfilment of that promise. Moses had also in the typical ceremonies of the Day of Atonement prefigured both the sacrificial sufferings and the subsequent glory of Christ. The sacrifice of the bullock (Lev. 16:11) prefigured the former, and Aaron--in his robes of typical glory and beauty coming out of the tabernacle after the sacrifice had been accomplished and the blood presented in the "Most Holy" as a typical propitiation for the sins of Israel, and lifting up his hands and blessing the people, till then lying prostrate on the ground to represent the whole human race in death--prefigured the resurrection glory of Christ and his coming out of the Most Holy presence of Jehovah to bless the whole world in the Millennial age. (See "Tabernacle Shadows of Better Sacrifices.") Was it not indeed necessary to the fulfilment of these divinely instituted types, says our Lord, for the Messiah to have suffered these things and to enter his glory?

Again, Moses testifies of Christ in recording the incidents of the typical sacrifice of Isaac by his father Abraham, who received him again from the dead in a figure (Gen. 22:1-18; Heb. 11:19), thus prefiguring Jehovah's offering of his only begotten Son and receiving him again from the dead.

Again, there were all those prophecies which so particularly described the circumstances of his death--"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth;" "He made his grave with the wicked [the sinful human race] and with the rich [in the tomb of the rich man, Joseph of Arimathea--Matt. 27:57] in his death" (Isa. 53:7,9); "He keepeth all his bones: not one of them is broken" (Psa. 34:20); "Thou wilt not leave my soul in hell [sheol, the grave], neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10);

R1394 : page 118

"They pierced my hands and my feet;" "They part my garments among them, and cast lots upon my vesture;" "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." (Psa. 22:16,18; 69:21.) How minutely all of these had been fulfilled.

And Isaiah (53:5) said, "He was wounded [not for his own, but] for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him, and with his stripes we are healed." And Daniel (9:26) said, "Messiah shall be cut off, but not for himself." And Zechariah (13:1) said, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Then they told of his glorious reign, saying--"When thou shalt make his soul an offering for sin,...the pleasure of the Lord shall prosper in his hand." "He will swallow up death in victory."--Isa. 53:10; 25:8.

Yes, it was necessary to the fulfilment of all these prophecies that Christ should both suffer death and that he should also enter his glory; and in these blessed facts all thoughtful believers may rejoice. A little while and all the faithful, as members of his body, shall have filled up the measure of his sufferings and shall enter into his glory. Then shortly his glory will be revealed, and all flesh shall see it; for the mouth of the Lord hath spoken it.--Isa. 40:5.

===================

R1398 : page 118

THE METHODIST REVOLT.

The Baltimore American says:--"Methodism appears to be passing through a crisis which threatens to extend to all conferences in the United States. It is a revolt against the bishops and the presiding elders. Professor L. T. Townsend, of the Boston University, is a leader of the movement, and the fiery cross which announced the war was his recent public statement that church politics dominated the councils of the Methodist Church, that its elections were controlled by rings, and that those not in the cliques were pretty much out of every thing else, as far as the Methodist Church was concerned. The professor was bitterly assailed by the leading divines and elders, and his honor and veracity questioned. He returned the defiant answer that, at the meeting of the Boston Methodists to-day, he would produce proofs. The result was that many of the leading Methodist ministers of New England came to Boston, and Wesleyan Hall was crowded.

President Richardson presided, and opened the proceedings by announcing the hymn, "Rock of Ages," as they might feel the need of its influence before the meeting adjourned; and they did. For two hours there was an exciting discussion. The President and the more prominent clergymen were decidedly anti-Townsend, and lost their temper when the vast audience greeted the professor's appearance with a storm of applause. He had a manuscript of eighty-four type-written pages and a big stack of letters, which contained evidence backing up his statement with cited examples from Methodist clergymen all over the country, but he was not given a chance to read his documents.

He started by saying he came not to retract, but to prove. Here he was interrupted by Mr. Rice, of Lominster, who said all the professor's correspondence was anonymous, and should not be submitted. He was upheld by the president, whereupon the audience yelled and hissed and said many unkind things.

The president declared the meeting had been packed by Prof. Townsend, which the latter denied. The meeting was on the eve of being declared closed then and there, when the threatening attitude of the audience caused the chair to appeal to the clergy present to sustain the motion to debar the letters. The meeting did exactly the reverse and shouted for the letters to be read. Dr. Dearborn, of Roslindale, managed to get a hearing, and asked the professor if his letters and proofs were anonymous or not. The professor said none were, except some five letters of which he was not sure whether the writers wished their names used or not. He would write and ascertain. The rest he would name now. Mr. Dearborn suggested that he wait until he could produce all the evidence unrestricted, which he agreed to do. After a stormy discussion the majority, who wanted to hear the letters read at once, consented, and the president adjourned the meeting until this day three weeks, for the professor to hear from his correspondents. Then there promises to be a lively time.

R2167 : page 119

CALVARY

Through many a lovely landscape
  My pilgrim-staff I've brought,
From many a rocky em'nence
  My gaze the valley sought.
But far above all mountains
  I've ever seen, give me
The quiet, lonely hillock,
  The Mount of Calvary.

It towers not with forehead
  Ice-crowned into the clouds.
No sunny Alpine glacier
  Its shoulders bare enshrouds.
But ne'er in all my wanderings
  Seemed heaven so near to me,
And earth so lost in distance,
  As there on Calvary.

On its bald summit never
  A crown of forest stood--
No gently waving oak-tops,
  No precious cedar-wood.
But all the royal cedars
  That Hermon once did see

Their lofty heads are bowing
Before Mount Calvary.

Go thither, earth-worn pilgrim,
There seek thy rest at last;
And at the feet of Jesus
Thy heavy burdens cast.
Then come and praise with gladness--
How much was done for thee!
Know this: the road to glory
Leads over Calvary.
--From the German.

===================

R1394 : page 119

TRAVELS IN THE HOLY LAND.

AUGUST, 1891.--EDITORIAL NOTES.--NO. II.

We now enter the orphanage kept by the Sisters of Zion (Roman Catholic). It is a new and commodious building, but seems to have but few orphans. It interests us because there seems no room to doubt that it is built upon the site of Pilate's Judgment Hall. In the new building they have preserved quite a large area of the old Roman pavement, which had long been buried under rubbish, some seven feet below the present street level. How interesting to look at the very stones upon which our Master stood and walked! "Pilate therefore brought Jesus forth and sat down in the judgment seat, in a place that is called the Pavement." (John 19:13.) Here, too, remains a portion of the arch upon which it is said that Pilate exhibited Jesus to the people, saying, in his final effort to have them relent--"Behold the man!"--as though he meant, would you crucify such a man, like to whom there is not another in your nation? Here, too, Pilate washed his hands as indicating his innocence of the death of Christ.--John 19:5; Matt. 27:24.

Now let us enter the "Church of the Holy Sepulchre." The building is under the control of the (Mohammedan) Turkish government, which holds it to preserve the peace and to secure liberty of entrance and freedom of worship to the Christian sects represented--Roman, Greek, Armenian and Coptic Catholics--each of which has its own chapel for services under the one roof. Here are pointed out the place of the crucifixion, the sepulchre where our Lord was laid, also the place where the crosses of Christ and the two thieves, and the crown of thorns and the nails, etc., are said to have been found by Queen Helena's workmen. But we take but little interest in these things since, from the location in the city, it seems as improbable that this is the real site of the crucifixion and the tomb of our Lord as that his cross and crown of thorns were found there centuries after.

Let us go outside the gates: let us seek the real Mt. Calvary. Ah! This is more like it. We see no holes such as the crosses were set into, nor should we expect to find them after so many centuries; yet here we see the face of the hill with hollows which in the distance resemble a skull, and which probably gave rise to the name, Golgotha--the place of a skull. (Matt. 27:33.) We linger for a moment on the spot made so sacred by him who died for

R1394 : page 120

our sins, and mentally behold the bleeding Lamb of God which taketh away the sins of the world. Gladly we accept of a share in his sacrifice once for all, and rejoice in spirit as we reflect that the hour is not far distant when, his Church having been selected, the Redeemer shall begin his great Millennial work of blessing all the families of the earth--for all of whom he had poured out his soul into death --a sin offering.

Here we see a crevice in the rock--perhaps a result of the earthquake which occurred when our Lord died. (Matt. 27:51.) Below the top of the hill is a garden, and near the garden a tomb hewn in the rock. The place where our Lord was laid was somewhat like it, though the description of the door does not correspond with this. Doubtless, however, the tomb was near Calvary, as it was about sunset when the body was taken from the cross, and but little time remained for burial, as the next day was a Sabbath (holy day) and began at six o'clock the same evening. The garden, too, corresponds; for we remember that the Marys came to the garden and at first mistook the Lord for the gardener. What blessed memories cluster around that garden and that morning of the resurrection; for if Christ be not risen, all our hopes are vain! (1 Cor. 15:17.) (1) His resurrection is the

R1395 : page 120

evidence to us that in him was no sin, and therefore the Father raised him from death a new creature, with power to bless and restore those whom he redeemed by his death. (2) We can see how this one who sacrificed his life in the service of God and his plan for human salvation had a merit in God's sight, by reason of that sacrifice, which merit the Scriptures assure us he presented on our behalf when he ascended up on high (Heb. 9:24), a full equivalent and offset, in God's sight, for the penalty which came upon Adam and all his race because of his disobedience. (Rom. 5:19.) (3) Our Lord's resurrection becomes the pledge or assurance that in due time God will accomplish through him all the gracious promises of restitution, spoken by the mouth of all the holy prophets since the world began.--Compare Acts 17:31 and Acts 3:19-21.

Next let us visit the Mount of Olives. Its olive trees are fewer and doubtless less cared for than in our Lord's day; yet no other place, probably, remains so much the same as then; and no other place, perhaps, was more frequented by his sacred feet. On the way, as we ascend the slope, is the Garden of Gethsemane. It is no longer an open garden: a Roman Catholic society controls it and preserves it by an enclosure. Visitors are welcome, however, and we enter and meditate. A gardener is watering the plants, to whom we thankfully give a small coin for a few flowers and a sprig from the oldest olive tree in the garden--centuries old, at least.

Standing upon the Mount of Olives, we do not wonder that our Master oft resorted thither for meditation and prayer and to give instruction to his disciples. We recall that here our Lord sat when he uttered the great prophecy of Matt. 24:3-51 and the parables of Matt. 25, just two days before his crucifixion.--Matt. 26:1,2.

Although two thousand six hundred and eighty-two feet above the sea, Olivet is but one hundred and fifty feet higher than the hills upon which Jerusalem is built, and four hundred feet above the intervening valley of Kedron. It affords a splendid panoramic view of the surrounding country for many miles, and from a tower erected upon its summit, to memorialize the spot of the Lord's ascension, one can see, far to the east, the Jordan valley and the Dead sea, and beyond these the mountains of Moab as well as the intervening village of Bethany, and to the south, Bethlehem and

Hebron.

Riding upon donkeys, we descend the farther slope of Olivet, passing over the old road--quite probably the same that our Lord and the disciples often took--going to the home of Martha and Mary and Lazarus. We recall that this is the way the Master journeyed on the ass just five days before his crucifixion, and yonder is the site of the village of Bethphage, where Jesus sent the disciples for the ass upon which he rode into Jerusalem as King. (Matt. 21:1.) We are upon the very ground where the multitude cried, "Hosanna to the

R1395 : page 121

son of David!" while they strewed his way with palm-branches and with their clothing.

Here is Bethany, and near us, to the right, is the site of the house of that Simon whom Jesus healed of leprosy. Here they made the feast for our Lord at which Martha served and Mary anointed him with the precious ointment. (Matt. 26:6,7; John 11:1,2; 12:3.) Yonder is the traditional site of the home of Lazarus and his sisters. The town in Arabic is called El' Azireyeh, or the town of Lazarus. What thoughts these scenes and associations awaken!

Within the city of Jerusalem are several items of interest which we have not yet visited. We will go now to the Jew's "wailing place." Through by-ways littered with rubbish and garbage we pass, holding our breath to avoid the heavy odors and commenting that only the pure mountain air prevents pestilence from breaking out in a place so inviting it. We reach finally the "wailing place." It is what is supposed to be a fragment of the Temple wall, and near it is what is known as Robinson's Arch, a remnant of the arch or bridge which once connected the Temple (on Mt. Moriah) with the city (Mt. Zion). Here are some immense stones, one of them measuring 38 feet 4 inches in length, 7 feet in height, and 3-1/2 feet in width. Here Jews, both rich and poor (especially the latter), and speaking various languages, are coming and going. Some kiss the stones while praying; others touch the stones with their fingers and then kiss their fingers; they chant in a plaintive tone some prayer or prophecy which we could not understand, and occasionally a group gathers around one who leads in a sort of litany. We give below what purport to be translations of two of these--

Leader. For the place that lies desolate,

Response. We sit in solitude.
Leader. For the place that is destroyed,
Response. We sit in solitude.
Leader. For the walls that are overthrown,
Response. We sit in solitude.
Leader. For our majesty that is departed,
Response. We sit in solitude.
Leader. For our great men that lie dead,
Response. We sit in solitude.
Leader. For the precious stones that are buried,
Response. We sit in solitude.
Leader. For the priests who have stumbled,
Response. We sit in solitude.
Leader. For our Kings who have despised Him,
Response. We sit in solitude.

Another form runs as follows:--

Leader. We pray Thee have mercy on Zion.
Response. Gather the children of Jerusalem.
Leader. Haste, haste, Redeemer of Zion.
Response. Speak to the heart of Jerusalem.
Leader. May beauty and majesty surround Zion.
Response. Ah! turn thyself mercifully to Jerusalem.
Leader. May the Kingdom soon return to Zion.
Response. Comfort those who mourn over Jerusalem.
Leader. May peace and joy abide with Zion.
Response. And the branch (of Jesse) spring up at Jerusalem.

Our hearts are touched, especially for the poorer classes of Jews, who seem to be very sincere. We visit several of their synagogues on their Sabbath, and wish that we had the knowledge of their language, which would enable us to tell them the good tidings of great joy. Beginning with Israel's double and showing when and why it began and that already the due time has come to "Cry unto her that her appointed time is accomplished and her iniquity is pardoned, because she hath received of the Lord's hands double for all her sin" (Isa. 40:2), we feel sure we should have close attention. As we pass into the synagogue many of the faces of the poorer ones seem to ask inquiringly, Have you no message for us!

Ah! were it not that the Lord has favored us with a share in the work of gathering out the Bride and helping to make her ready for the marriage of the Lamb, we would be here in Jerusalem and, by the grace of God, would do a part in the great work now due of turning away blindness from Jacob. (Rom. 11:25.) We must surely write to John and Peter, the sons of Brother Joseph Rabinowitsch, and urge them to lose no time in getting into this fruitful field, so ripe for the true gospel of the Kingdom, which none here seem either able or willing or worthy to give to them.

Next we will visit the site of the Temple on Mount Moriah. The Mosque of Omar and its court now cover the site. It is surrounded by a wall, and the space enclosed is nearly

R1395 : page 122

twice the size of Solomon's Temple and courts. The mosque is a fine one and is surmounted by a most graceful dome. The building has fifty-six elegant windows in Mosaic glass. At one time none but favored Mohammedans were permitted to enter this mosque, but now it is accessible to all nations, though with some formality and at a trifling expense for guards, etc.

This is a remarkable spot. Here it was that Abraham proved his faith in God and showed his obedience by offering his son Isaac --whom he received again from the dead in a figure. Here it was, too, that, when the plague was among the Israelites, King David purchased of Ornan the Jebusite a threshing-floor as a place for an altar of sacrifice. (2 Sam. 24:18-25.) And it is written, "Solomon began to build the house of the Lord at Jerusalem in Mt. Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite."--2 Chron. 3:1.

The original rock-top of Mt. Moriah is to be seen in the mosque, and a cave under it may be entered. A hole connects the top rock with the cave, and an aqueduct thence leads to the brook Kedron. Hence it is supposed that upon this rock the sacrifices were killed and that the aqueduct or sewer connected by the hole and the cave was used for carrying off the blood, and the water used in flushing and cleansing the altar. When we remember that the brook Kedron is in the valley of Jehoshaphat, "the valley of dry bones" (the general burying ground of the city), and then reflect that this valley was typical, as well as the blood of the sacrifices, we may read it thus--The blood of Christ the antitypical sin-offering, in a way unseen by the world in general, reaches unto all that are in their graves and secures for all mankind an awakening from death and an opportunity for life everlasting.--Rom. 5:9.

"Solomon's Stables" were under the Temple courts, and were vast ones indeed. Probably

R1396 : page 122

one-half of the space has been appropriated to use as cisterns, but the remainder would still accommodate twelve hundred or more horses. Thus was the natural slope on one side of the mountain utilized by the wise man when he desired a surface on the level of the mountain top for the Temple and its courts.

Passing what is termed the Golden Gate, believed to be the location of the "Beautiful Gate," where Peter and John healed the cripple, we gather a few wild flowers as mementoes and proceed to the reputed Pool of Bethesda, where the blind man, whose eyes were washed and anointed with the spittle and clay, received sight. Our hearts instinctively remember that this, like our Lord's other miracles, was to show forth in advance the coming glorious work of his Millennial Kingdom. As we think of the multitudes morally and spiritually blind, we rejoice in spirit at the remembrance of the anti-type, the opening of the eyes of the understanding foretold by the Prophet.--Isa. 35:4,5; 42:7.

There! see! we have a practical exemplification of the Lord's remark about the measure being pressed down, shaken together, heaped full, etc. (Luke 6:38.) Such an effort to give good measure we never before saw. The salesman fills the bushel, then jars or shakes it down solid and fills to the top, then puts in his hands and presses it, then spreads out the top so as to pile on as much as possible and then, running over, empties it to his customer.

(To be Continued.)

R1396 : page 122

"WE HAVE NO KING BUT CAESAR."

"'There is no Jewish race,' is the somewhat startling declaration of 'The Jewish Tidings.' 'We insist that in this declaration we fairly represent the great majority of the intelligent Jews of America. They do not wish to be separated from the rest of the citizenship of the countries in which they abide by such distinctions as 'Jewish race' or 'Hebrew nation.' The Jews are a religious community, having the same hopes and aspirations possessed by Christians, and differing from them only in their belief. The Jews of to-day believe there is but one God, and no other. They repudiate the doctrine that a Messiah has come or is coming, but they accord to every one freedom of conscience. They want to be treated upon equal terms with their neighbors--no better, no worse. The only evil which now remains to be fought is the popular idea that Jews are a separate body of people, of different manners, customs, minds and character from other people."

====================

page 123

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1396 : page 123

THE LORD MY SHEPHERD.

LESSON IV., APRIL 24, PSALM 23:1-6.

Golden Text--"The Lord is my shepherd: I shall not want."

In the precious and true sentiments of this Psalm, David doubtless took great consolation in the midst of his temptations and trials, and of the realization of his own infirmities and short-comings. As he looked back to his early shepherd life and remembered his own care for the dependent sheep of his flock, the thought of the Lord's similar care over his people came to mind. And, doubtless, with this realization of the Lord's goodness and care, came also a renewed determination on David's part to be henceforth a true sheep, that he might always remain under the shepherd's care.

While such was the significance of these words to David, to us, the Church under the care of the Anointed Jesus, our Good Shepherd, they mean more; for, as the Lord's inspired prophet, David puts these words into the mouth of all of the Lord's "little flock" of consecrated followers who obediently hearken to his voice and who in meek humility take comfort both in his chastening rod and in his blessed staff of promise and hope.

To those who are not in this attitude these words do not apply. The Lord is not a shepherd of wayward goats (however, he may permit the common blessings of sun and rain to come to all): the proud and the self-willed have no part in his tender care; and those who are truly his sheep and who can therefore claim his care and leading are, as he tells us (Luke 12:32), only a "little flock," to whom "it is the Father's good pleasure to give the kingdom." And it is to the kingdom--the Millennial Kingdom of God, to be established over all the earth--that the Good Shepherd is thus leading his consecrated flock. Such may truly say--

Verse 1. "The Lord is my shepherd: I shall not want." They shall have all needful instruction, all needful grace and comfort and discipline and training and care, and such measure of temporal good as will be most conducive to their highest spiritual and everlasting blessing. In fact, all things shall work together for good to the sheep of the Lord's pasture--to the called according to his purpose.--Rom. 8:28.

Verse 2 assures us that our hunger and thirst after truth and righteousness shall be satisfied--that we shall be bountifully fed and sweetly refreshed with the meat in due season and the water of life.

Verse 3--"He restoreth my soul," etc., refers to our present justification through faith in the atoning sacrifice of Christ; for we are therefore now reckoned as having passed from death unto life, although the times of restitution have not yet begun. And being thus reckoned righteous, we are led by the Good Shepherd in the paths of righteousness and peace "for his name's sake"--because we are his, and because we trust in his name, in his merit, the merit of his sacrifice freely given for our sins.

Verse 4--"Yea, [although I am not actually so restored, yet by faith in the promise, through Christ, I do so reckon myself, even] though [like all the rest of the dying world] I [still] walk through the valley of the shadow of death, [I was born in this valley and shall die in it, yet] I will fear no evil [no failure of thy sure covenant]; for thou art with me, [even here, and] thy [chastening] rod and thy [faithful] staff [of promise and hope], they comfort me."

Verse 5 refers to the bountiful supply of soul-satisfying truth--the meat in due season, and the full cup of joy and gladness--prepared and spread before the household of faith even here in the midst of this valley of the shadow of death and in the presence of our enemies--Satan and his messengers, who vainly seek to stumble the feet of Christ and to subvert our faith. It refers also to our anointing with the holy spirit as members of the body of Christ.

Verse 6. In view of such present bounty and blessing, well may we rest in the assurance that goodness and mercy shall follow us all the days of our life--both of this present life and also of that which is to come; and that if, as obedient sheep, we continue to follow the leading of the Good Shepherd we shall eventually dwell in the house of the Lord forever, as members of the royal, divine family, as the bride and joint-heir of Jehovah's dear Son.

R1396 : page 123

THE PRAYER OF THE PENITENT.

LESSON V., MAY 1, PSALM 51:1-13.

Golden Text--"Create in me a new heart, O God, and renew a right spirit within me."

This draws our attention to the darkest stain

R1396 : page 124

upon the history of the Prophet David--the matter of the murder of Uriah and the taking of his wife. Skeptics are wont to point to that great, double sin and to sneer: "And that was the 'man after God's own heart,' according to the Bible's grand standard of morality." But the fact is that it was when David was a young shepherd just coming to manhood that he was after God's own heart. And yet in connection with this very matter of this, David's greatest sin, there is something which shows forth his better character which was "after God's heart:" and this is brought before us by this lesson. The commendable features are: (1) He did not attempt to justify his course by saying that all the kings around about did such things and worse, and that it was generally conceded by their subjects that a king had a right to do as he pleased; (2) he not only did not deny the wrong, but he did not even try to see what he could say in self-defense; he did not plead his peculiar temptation nor that it was above that of others, from the power he exercised as king; but he confessed fully and heartily in such a manner as convinces all that his heart was really better than his evil conduct had seemed to indicate. We have no right to

R1397 : page 124

condone David's crimes, but we have the privilege of noting those other qualities in him which to some extent were an offset to his weaknesses.

And it is well, too, that the Bible attests its own truthfulness in thus faithfully preserving the record of the sins of its great characters alongside the records of their faith and service. Of no other book which stands as the foundation of a religion is this true. Others tell only the good and leave the evil untold; but the Bible tells of the weaknesses of its greatest heroes except our Lord Jesus: of Paul's persecutions; of Peter's denial and blasphemy; of David's sins; of Abraham's errors, etc.

Yet this, which worldly wisdom would consider a serious drawback, God saw to be the proper thing; and many of God's people have been greatly blessed by these very records of human weakness and sin. They but corroborate God's testimony that all have sinned; that there is none righteous; that all need the grace of God to forgive the past and to lift them out of the miry pit of sin and its consequences. And many a sinner has thus been taught to have hope toward God for forgiveness and to realize that God who offers him his grace has had compassion upon others who were out of the way when they turned to him with true repentance.

Verses 1-3. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions, and my sin is continually before me."

David thus plead for mercy; and although he realized finally that God's favor was restored to him, he knew nothing of the real philosophy of the matter--how God could be just and yet be the justifier of those whose sins merited wrath. Ah, yes! the standpoint of the sons of God, during this Gospel age, is much more blessed. Our Father in heaven not only tells us of our forgiveness and reconciliation to his favor, but he gives us the particulars so that we may see how he has done it without sanctioning our sins or excusing them and without violating his own just law on the subject. He shows us that Christ our Lord was the Lamb of

God whose death as our substitute and sin offering taketh away the sins of the world; that by his stripes pardon and healing may be granted to whosoever accepts the grace offered through him. Indeed, David's sins were not blotted out nor forgiven; for although the Lord restored to him divine favor and communion, he punished him severely for his sin, as he had foretold by Nathan the Prophet (2 Sam. 12:11,12), Absolom's rebellion being the means employed.

True, the penalty exacted was not the full penalty of sin, for that would have been lasting death. God showed mercy on David (as to all Jews under the Law Covenant established upon the basis of the typical sacrifices) in that he made allowance for his fallen condition and hence punished his sin, not with everlasting death, but with trouble, etc., in connection with Absolom's rebellion, as above stated.

And as with David and others under the typical Law Covenant, so, too, it is with God's children under the New Covenant in Christ. The death of Christ as our ransom-price cancels the original sin of Adam, and also such portion or degree of our sins and shortcomings as are involuntary and contrary to our real sentiments. But whatever proportion of a sin is wilful, designed and agreed to by us, has a penalty attached to be inflicted in either the present or the future life. And in the case of all who shall be members in the Anointed body, God declares that such sins shall be punished in the present life--saying through the Apostle "Some men's sins go before to judgment [during the present life], others they follow after" into the next life, when some shall be beaten with many and some with a few stripes. And again it is specified that in the cases of all accounted worthy to be of the glorified Church,

R1397 : page 125

they are chastened now in order that they may not have part with the world in the condemnation (trial) of the world in the next age.--1 Tim. 5:24; Luke 12:48; 1 Cor. 11:32.

Verses 4 and 5. David's confession here is to God--the wronged Uriah was dead. Anyway, in that day it was esteemed a king's privilege to have the bodies and lives of his people subject to his will; and doubtless other kings habitually did as bad. But David had been enlightened and knew better, and although his offenses would have been lightly passed over by others, David realized his guilt before God and besought his mercy. He confessed his sin that others might know, when the chastisements of the Lord should come, that God's judgments and the king's troubles were just punishments and not violations of God's covenant promises.

Verses 5-12. After confessing in verse 5 his original sin--his impairment through the fall--he shows in verse 6 his clear appreciation of the divine plan. Although fallen and weak in the flesh, and therefore unable to do perfectly, God looks for and demands purity of heart (purity of motive or intention) and this David realized he had not manifested. Hence his prayer in succeeding verses is not that the Lord shall excuse him in sin, but that his heart may be cleansed and brought into harmony with God's character and plan. Alas! how strange that some living under the still clearer light of the Gospel dispensation fail to see what David so clearly expresses, and instead some even charge God with inspiring and causing all sin and crime and wickedness. But David was right, and these would-be wise ones have become darkened and foolish in their vain imaginations.

Verse 13. What a grand principle is here set forth. It is eminently proper that those who would be used of the Lord as teachers to instruct transgressors, whether in this or the coming age, should be fully consecrated to God--clean--pure in heart. And the only way to get to this condition is to lay hold by faith upon the merits of the Lamb of God which taketh away the sin of the world, and to have our sins blotted out by him, and then, too, to be renewed in spirit, sanctified through the truth.

====================

R1397 : page 125

ENCOURAGING WORDS FROM EARNEST WORKERS.

----

page 125

New Hampshire.

DEAR BROTHER:--I herewith enclose one dollar in payment of ZION'S WATCH TOWER for this year. Was sick last year, and have earned no money since last June, but I wish the TOWER continued. I rejoice that God is raising up everywhere some to help in this work. We have entered the time of trouble, pestilence, famine, and, in time, war will ensue. The people of God are fast approaching the final conflict; and I think small shot, grape and canister, as brought to view in your S.S. Lessons, are very telling at this time, and will be in the future, when we come at short range with the enemy!

In other words, theological paragraphs, explaining at a glance the true significance of the doctrines of election and free grace, and kindred subjects, as we understand them, are very convincing to new readers. May health and prosperity attend you and yours. Your brother in Christ, L. J. HARPER.

Iowa.

DEAR BRETHREN:--Enclosed please find $3.25 subscription to the Tract Fund for the quarter ending April 1, 1892. From what I have learned of the truth, and from facts stated from your office, I know of no place where I could send this, and accomplish as much good as it will in your hands. The last few numbers of the TOWER seem to be par excellence. If you are sending out any food, or bread, newly made, I would like to scatter a few crumbs to my neighbors. It will be better than my own talk. Yours, joyful in the promises,

C. M. RICE.

Nebraska.

MY DEAREST BRO. RUSSELL:--I have been a long way from you in distance, but always near in love and thought. Last April I was at the Memorial Meeting at Allegheny, and you, dear brother in Christ, immersed me; and I was so very happy. It symbolized my death to self, my burial to the world and my resurrection in Christ--to walk with Christ and Christ with me. Dear Jesus has been and is now with me. Oh, joy complete! it is Christ in me the hope of glory.

Dear Brother Russell, I do love you and all so much, and will do all I can for my precious Saviour. I pray God that I may be so kept that I will meet you with the elect, to help in the Millennial work and now in the "harvest" work. I have read Vols. 1, 2 and 3 of MILLENNIAL DAWN through four times, and will read them again. I would love to be there at the next Passover Supper, but do not expect to now. My sister writes me she will attend.

I pray God that you may all be kept by the power divine. Yours in Christ, A. C. BEACH.

----

page 126

West Virginia.

DEAR BROTHER AND SISTER RUSSELL:--Enclosed please find postal-note for one dollar for the TOWER. I can not tell you how much mother and myself enjoy the TOWER; and we are so glad that its visits will be more frequent in future. To those in Allegheny, who are privileged to attend the weekly meetings, the TOWER may not be so much of a necessity; but to us who cannot meet with those of like precious faith, or hear the words of comfort and instruction the church at Allegheny feasts upon, the coming of the TOWER is looked forward to, and its contents devoured, with a pleasure you can scarcely imagine.

We are so glad of your safe return from Europe, and of the good accomplished by your going, and, feeling sure you are led of the Lord, we believe it will prove an increasing good. How any one can read the different volumes of DAWN and not see the truth is a mystery; but so we find it: "their eyes are holden." We have enjoyed Vol. III. so much and in some respects think it better than either of the others. I can do so very little in the harvest work. Would gladly respond to the "Good Hope" invitation, but do not see that I can do so at present. May God's blessing be upon you both, and upon each one who makes an effort for the spread of the truth. Yours in the one hope, MRS. W. H. FULLER.

R1397 : page 126

Boston.

DEAR BROTHER RUSSELL:--I have been thinking whether I could afford to attend your annual meeting, and also whether I could afford to stay away: and have concluded that (D.V.) I will attend.

Last year I stayed with my aunt in Pittsburgh, but she will not be able to accommodate me this time, so that I will have to place myself at your disposal. I will be thankful for even a floor-bed. I hope and pray that the meeting will prove as interesting as the last one. How grand it will be when we shall meet to part no more in His glorious kingdom.

The dear old WATCH TOWER in its semi-monthly

visits is very refreshing indeed. I
watch for it as eagerly as I would, when
hungry, for a good meal. I have enjoyed
very much "Views Abroad" from Sister Russell's
pen, and anticipate something equally
good in "Travels in the Holy Land" from
yours. May the dear Lord's richest blessings
rest upon you as you labor so earnestly in the
Master's vineyard. With Christian love to
yourself and Sister Russell,
Your humble servant and brother,
W. J. THORNE.

Arkansas.

DEAR BROTHER IN CHRIST:--Enclosed please
find $1.55, which please appropriate to the
spread of the glad tidings as the Lord may
direct you. It is my savings of three Mondays.
I am glad that you suggested this way of serving
the Lord, for all can do something; and I
am sure all true servants are always glad to
have an opportunity to assist in the harvest work.
I pray that the Lord may accept and bless this
mite. Your brother, J. K. CONNER.

Pennsylvania

DEAR BROTHER RUSSELL:--The brethren here
are very much delighted to have the TOWER
semi-monthly, and we all think that the treating
of the S.S. Lessons is one of the strongest
weapons against error and the nominal system
that could be brought forth. While most of
the readers here are out of the systems, a number
are holding on, and these lessons will show
them the errors so plainly that they cannot
help seeing the importance of coming out. I
rejoice that we are allowed to eat from a clean
table. Yours in the Lord, C. ARNER.

Connecticut.

DEAR SIR:--I sent you some money sometime
ago to pay up arrears, and now I take the
opportunity of sending you the remainder of
the subscription price for this year. Before
closing, I wish to say that I am still a firm
believer in the truth. The trials of which you
gave warning have come to me overwhelmingly;
and although they have taken strange and

unexpected forms, I thank God that they did not find me unprepared. I know in whom I have put my trust. Very sincerely yours,

MRS. H. BULLIS.

R1397 : page 126

Maryland.

DEAR SISTER AND BROTHER:--I have read with great interest and delight your three volumes of MILLENNIAL DAWN, and think that your interpretations of prophecies are excellent. The prophecies have always been a favorite part of divine revelation with me; and I have been unable to understand why people in general give so little attention to them. I am fifty-four years old to-day, and have been in the ministry of the Episcopal Church nearly thirty years. It seems to me that Daniel's prediction of the "seventy weeks" is enough of itself to establish the faith of any reasonable man in the supernatural authorship of the Bible.

I would be glad to have you send the three volumes of your able and instructive work to my sister, and also to a friend of mine in a former parish. I enclose the money and their addresses. Sincerely yours, H. VANDYNE.

----

page 127

Nebraska.

DEAR BROTHER AND SISTER RUSSELL:--I know that you have not much time to read letters; but I must tell you that I receive more joy and real happiness from the Bible teachings of the TOWER than from all other sources combined. I used to be weighed down with sorrow, but I quite forget my troubles now, for the shepherd is with his fold. Yours in love through Christ,

MRS. S. SHINKARD.

Kansas.

GENTLEMEN:--"The Plan of the Ages" came this morning. Have been reading it and your "Tracts" considerable of the time for the last forty-eight hours, and believe I have gotten more knowledge--that I understand--of the teachings of the Bible, out of them in that length of time, than I have learned in all my life put together before, and I am forty-three years old. I was taught to read the Bible as soon as I learned to read anything. When I was a boy I used to compete for prizes, given at Sunday School, by committing to memory whole chapters, not understanding a word I learned, but given to understand by my teacher and parents, that, if I were not good, I would be tormented in unquenchable fire forever and ever, and, knowing that I was not good, the thoughts of this future "torment" kept me in constant fear and dread, until I was grown and began to think for myself. Years ago I discarded the belief that there was such a thing as "Eternal Torment," but with my weak understanding I could not post myself from the Bible, so that I could explain my belief satisfactorily to others.

Now your "Old Theology Tracts" have come to give me new light. I have given some of them to my friends, and want more. Please send one copy of "The Plan of the Ages" to my Sister, and to me one copy of the "Wonderful Story," also please send me sample copy "ZION'S WATCH TOWER." Yours Truly,

A. A. POST.

R1397 : page 127

New York.

DEAR BROTHER:--I ship to you to-day, by express, a box containing some mottoes for your place of meeting. You are indebted to Sisters Erlenmyer and Clark for the materials, which they kindly furnished. I regret that I could not give sufficient time to finish them as they might be, but trust they may be accepted by the dear saints as a slight token of our love for the brethren and the Master, whose servants we are. It has indeed been a labor of love to do them, and I trust the good taste of the sisters will hang and arrange them in a better manner than I can suggest.

Sister G. and I consider ourselves fortunate in having met Sisters Erlenmyer and Clark early in their canvass of O__________ and vicinity. They are the first ones (in the Truth) whom we have met, and we have enjoyed many pleasant and profitable hours with them. My dear brother, I can not tell how much we would like to join you all at the Anniversary, believing it would be of great benefit to us; but as it is impossible, we have decided to hold it ourselves, with faith and trust that the good Lord will be present with us. Remember us, will you not, dear brother, when you approach

R1398 : page 127

the throne of grace? Oh, how often have I longed to write you, but, feeling my own unworthiness and knowing how very busy you are in the Master's cause, I have hesitated to trespass on your time. But we have appreciated, and do appreciate, how much we can not tell, the gratitude we owe to God and to you and Sister Russell, that through you we have been able to learn what the "Gospel of the Kingdom" really is. Although we have read the TOWER for over eight years, we feel that we have grown more in grace and the knowledge of the truth in the past year than in the seven preceding; and we pray that we will be led into all truth. I have striven for several years, as the Master alone knows, to lead others into the truth, but apparently without success until recently, when I found some interested ones. I thank the Lord for so much.

I must say, before closing, that, while we have always thought each number of the TOWER could not be improved, each succeeding number is still better. With a prayer that you may be so filled and moved by the Holy Spirit, throughout the meetings, as never before, joined by Sister G., with much love to all the saints, I am your unworthy brother in the faith,

HIRAM P. GANOUNG.

[The mottoes were received in good order and are very beautiful. "I shall be satisfied when I awake in thy likeness," "Rejoice that your names are written in Heaven," and "I must work the works of Him that sent me while it is day." All appreciate them greatly. We extend to the donors thanks on behalf of all.--ED.]

----

page 127

Michigan.

DEAR BROTHER IN CHRIST:--Enclosed find Money Order to renew my subscription for the WATCH TOWER. I can never express the gladness I feel that the TOWER and the MILLENNIAL DAWNS ever came to my notice. I am sixty years old, and have been groping since a little child amid the shadows of the sects, thirsting, but never satisfied, until I purchased of a Colporteur Volume I., and secured the WATCH TOWER. Since then I have read all the DAWNS.

This is the greatest blessing that I ever received; for a great flood of light has not only illumined my own soul, but my children and some of my friends to whom I have loaned books and papers have been brought to a knowledge of the truth. Respectfully yours,

MRS. C. W. GARDNER.

Texas.

DEAR BRETHREN:--I send you herewith 80 cents, for I don't want to miss a single number of the TOWER. It and the DAWNS together have made the Bible an intelligible book to me and have lifted me from the level of a rank skeptic to that of a firm believer in the atonement of our Lord and Savior. May the Lord bless you. Truly Yours, B. F. BANKS.

R1398 : page 128

Massachusetts.

DEAR BROTHER RUSSELL:--Your esteemed favor was duly received; also the DAWN and tracts.

I have not had a doubt for several years that we are in the "harvest" of the Gospel age. I have been studying the Scriptures, especially upon this point, for some time; and in a quiet way have been teaching the same as I have had opportunity. But never until I commenced your publications did I see that the principal object of this age is to select the Church, and the distinction between the nominal and the real Church. I have also been led to see that my mission is chiefly to the Church, to emphasize the importance of entire consecration and holiness to the Lord; and I am happy to be able to say that while it has been positively offensive to the larger portion of the Church, I have found some prepared ground in which the seed has taken root, and is bringing forth fruit unto holiness. I invariably preach the speedy coming of the Lord, and that we are already in the last days, the transition period between the departure of the old and the coming of the new; the closing of the Gospel age, and the establishment of Christ's Kingdom.

The Methodist Church here, in which I have preached for twenty-five years, occasionally has virtually been closed to me, because I have preached these truths so plainly and earnestly. But I have held a week-day service in the vestry and we have had some glorious meetings. We have a number of precious souls who have come out fully on the Lord's side, and are looking with joy to the coming of the Lord. Recently I have been preaching in the Advent church here, which has been opened to me, through the sickness of their pastor; but I found them as dead and formal as our own church, though, bless God, some have been quickened. Their pastor is a good man, but has been away from them for years and but recently returned.

I had you send him Vol. I. of DAWN about two years ago, and I find it has borne fruit. He is converted, and I have been permitted to lead him out more clearly. I want you to send me, for him, volumes Two and Three, and I enclose you $5 in payment of mine and these.

God bless you and yours. In Christ,

W. H. FORMOSA.

Canada.

DEAR MR. RUSSELL:--I have been favored with the loan of the volumes on "MILLENNIAL DAWN," and the reading has been indeed profitable. I thank God for having seen them. They have made clear to my mind many difficult passages of Scripture. The Word of God is precious to me, and I can appreciate and drink in greedily anything that helps me to understand it, persuaded as I am that God has more light to break forth from his blessed Word.

The Lord has been preparing me for years for these Millennial truths. In 1874 I left (resigned) the Primitive Methodist ministry in England, where I had been for nine years, on account of sympathy with the doctrines of the Kingdom and conditional immortality. Since then I have been led to the study of prophecy; and your volumes afford me a richness, a fulness, in this branch of study, beyond anything I have before seen. Reading them is indeed to me as sitting down to a banquet of "meat in due season"--predicted truths on becoming due being just this to the household of faith. The Lord must be invisibly present, as you say, being proven by the time prophecies and emphasized by the Master when he said, "The Kingdom cometh not with observation or outward show," and referred to the days of Noah before the flood as a type of the day of the presence of the Son of Man.

I wish I could be of help to the watchful, consecrated ones; but here in the bush am afraid I cannot do much. I would like to know what the arrangements of the Tower Tract Society is with Colporteurs and whether they know of any field where there is urgent need of such. Yours in the love of revealed truth.

JOHN L. LAWSON.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

THOSE MEMENTOES OF THE HOLY LAND.

In our issue of April 1st we mentioned that Brother and Sister Russell had purchased, while in Jerusalem, a lot of olive-wood articles (Napkin-rings, Egg-cups, Pen-holders and Paperweights) designed to be mementoes for TOWER readers. They could not, of course, purchase sufficient to send one to each reader, and so concluded to let the Tract Fund have the charge and benefit, and donated them to you through it. A moderate price was put upon each article, and, after paying the freight and customs duty and postage, any profit remaining will go to augment the general fund for the spread of the Truth. Thus the articles will not only be mementoes of the Holy Land and of Brother and Sister Russell's visit to it last year, but also, indirectly, gifts from them.

Not content with this, they purchased also a quantity of Flower Cards (cards upon which some of the wild flowers and grasses of Palestine are pasted in pretty designs), and these they insist shall not be sold, but given gratis, post-paid, to TOWER subscribers, as special mementoes of their love, which may go to those unable to afford even the small price to secure the olive-wood articles; although one card goes with each order of olive-wood articles also.

Several have sent money for extra Flower Cards, saying that they would like them for their friends; but none will be offered for sale until all the Tower readers who will accept them as love-tokens have had full opportunity to secure them. After that, if any remain, they will be supplied at ten cents each or three for 25 cents; and the proceeds, after paying postage, etc., will go to the Tract Fund.

Please take notice that the Pen-holders are all gone; of the other olive-wood articles and cards we still have a supply; especially of the Napkin-rings, of which a larger quantity came than of others, they being considered very desirable. Watch Tower Tract Society.

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for.

We can supply it in substantial half-leather binding, post paid for $2.

BE CAREFUL ABOUT SENDING MONEY.

A number of letters containing money have recently been lost in the mails. Do not send us money. The postoffice clerks are not all honest, although many of them are so. Thieves can feel the money in the envelope and are tempted thereby to steal. Send Bank Drafts, Money Orders or Express Orders, if you would make sure of our receiving what you send.

====================

R1398 : page 131

VOL. XIII. MAY 1, 1892. NO. 9.

ECHOES FROM THE BELIEVERS' CONVENTION.

Many whose hearts were with us in the recent general meeting for Bible Study, in connection with the celebrating of the Memorial of our Lord's death, will be looking expectantly for some report of it--for some particulars more

R1399 : page 131

than were given in few words in our last issue.

The program, as announced, was carried out, five days being devoted to Bible study, and two to the interests of the Colporteur work, with social meetings in the evenings, except on the anniversary of our dear Redeemer's death, when it was memorialized, as he had instructed, with unleavened bread and the fruit of the vine.

Our chapel, which is an upper room on the third floor of the Bible House, over the office of the Watch Tower, had been put in good order, and upon the walls several motto-texts served to enforce both the letter and the spirit of the Word of God. As many will be interested, we will describe them: (1) The one back of the platform reads: "Let Him that would be Greatest Among You be Servant of All."--"One is Your Master, even Christ."--"All Ye are Brethren."--"God Hath Set the Various Members in the Body as it Hath Pleased Him." (2) The one to the right of the platform reads: "Sanctify Them Through Thy Truth: Thy Word is Truth."--"Whosoever Doeth the Will of My Father Shall Know of My Doctrine."--"Let Nothing be Done Through Strife or Vain-glory." (3) The one alongside the organ reads: "Praise the Lord, O my Soul."--"He Hath Put a New Song into my Mouth." (4) The next, along the side wall, reads: "Thou Shalt Love the Lord thy God with all thy Heart, Mind, Being and Strength; and thy Neighbor as Thyself." (5) The next reads: "Blessed are the Meek, the Merciful, the Peacemakers, the Pure in Heart, They that Hunger and Thirst after Righteousness, and Those Persecuted for Righteousness' Sake." (6) The next reads: "The Love of Christ Constraineth Us; for We

Thus Judge that if One Died for All, then were All Dead, and that We Should Live the Remainder of our Lives unto Him Who Loved Us and Died for Us." (7) The last, next the door, reads: "One Lord--One Faith--One Baptism."--"One Mediator between God and Men, the Man Christ Jesus, who gave Himself a Ransom for All, to be Testified in Due Time." Besides there are the three beautiful texts painted by Brother Ganoung upon celluloid cards furnished by Sisters Erlenmyer and Clark--mentioned in our last issue.

page 131

So far as we are aware nearly all who attended the Convention were greatly blessed. We have made selections from some of the letters received since, which together will convey a fair impression of the joyful season of communion. And yet cold type fails to give the impressions gained by personal contact with the dear ones, so full of love and knowledge and zeal, from every quarter of our land and from Canada. The letters below are generally extracts, except Brother Adamson's, which was handed to the compositor without even a reading, because such was the request of our dear Brother who is the senior Colporteur.

page 132

Dear Watch Tower Readers:--

The Anniversary meetings just closed were probably in all respects the best ever held here. There was no waste of time. Those who came to the city early had an interesting meeting in the hall on Wednesday, before the formal opening on Thursday, which was set for the first day of the feast. Again, interesting meetings were held after the week of feasting appointed. Besides this, the testimony meetings, which heretofore filled almost the whole of the first day of the meetings, were held in the evenings at three houses on the hilltop, viz., Brother Zech's, Brother Russell's and Sister Raynor's.

The questions came thick and fast, and Bro. Russell must continue to be meek and teachable, since his knowledge and great capacity to teach are still on the increase. Will the dear Lord grant us for many years to come the services of this wise and willing and holy teacher!

On the first day of the Conference some words of welcome came from Bro. R. (and the Allegheny Church) to the two hundred visitors who had left their homes and interests to go in some cases many hundreds of miles to become more perfectly interested in God's Word and will and ways. His discourse also traced some of the present deceptions of the Adversary, including also an invulnerable argument for the Ransom.

Questions filled in the time Thursday afternoon, Friday all day and Saturday morning session. On Saturday afternoon the clear, convincing sermon on Baptism was followed by the symbolizing of their real baptism or immersion into Christ on the part of about forty persons.

On Sunday morning Bro. Zech preached a beautiful and timely sermon on the Truth-siftings now in progress and yet to come; taking for his text Peter's denial of Christ, his severe treatment at the hands of Satan, the sifter, and the meaning of the conversion that followed. The sermon on "Love," from 1 Cor. 13, which was preached by Bro. R. in the afternoon, will not soon be forgotten by many who heard it. Evening brought the proper time to commemorate the Supper which memorializes the greatest event and transaction the world ever saw. By the Lord's death all mankind were redeemed from death (Rom. 5:19), and the same all may eat or appropriate life by his merits: "I am that bread which if a man eat he shall live forever." But before the world in general can be fed this bread or life, both Christ and his Church must be broken and suffer (often at the hands of the nominal church), which breaking is beautifully shown by the breaking of the unleavened bread used, "for ye are all one loaf." It seems impossible that any reasonable person present could fail to be convinced of the truth of our teaching on this subject. At least three hundred persons participated, and thoughtfulness and solemnity seemed to be over all.

On Monday question meetings continued, while Tuesday and Wednesday were canvassers' meetings, to which many who were not Colporteurs remained, drawn partly by the evidences of God's love and providence to this class, which came out incidentally. From all sides came wonderful testimonies of God's care and keeping, his mercy, providence and grace, and these, added to the great treasure opened of things new and old--the words of life handled--the communion and fellowship so sweet between joint-participators in the same struggles and temptations, joys and sorrows, trials and blessings --must be invaluable to those who have now separated and gone forth to serve Christ's cause and Kingdom during the Christian year on

which we have just entered.
J. B. ADAMSON.

New York.

DEAR BROTHER RUSSELL:--On my way home from the meeting I stopped over night with Brother and Sister Hewes, in Philadelphia. I found them well located, evidently desirous and preparing to do the Master's work. We had a good visit. I talked and prayed with them, asking the Lord to bless their efforts in that city.

I arrived in New York Saturday, 2:30 P.M. Was quite surprised to find the floor of our little meeting-room nicely covered with matting, and supplied with a new organ. I presume it is safe to give Brother and Sister Fairchild principal credit for this kindness.

By request of some of the brethren here, the time of our meeting yesterday was nearly all used in giving a report of the Allegheny meeting. I talked for about an hour, trying to give a fair idea of the subjects considered and truths brought out, as well as the spirit that prevailed throughout the meeting. I am sure it would have done your heart good to hear the testimonies given by all who attended from here. I pray that the meeting may be as great a blessing to all who were present as it has been to the company that went from here.

During the entire meeting this year it seemed evident to me that the Master was present, guiding in all that was said and done. But there were times when this seemed specially noticeable. Sometimes during a prayer, after a sermon or a few words of exhortation, it would seem as if the dear object of all our thoughts was there standing in our midst, saying, "Peace be unto you." And there was no desire on the part of some to see him with the

natural eye, being still more blessed to recognize him by the eye of faith. The sweet influence of his love shed upon us during these meetings will, I trust, go with me during the entire year, and beyond, even unto the end, when we, if faithful, shall partake with him in the Kingdom.

With much love in the Lord, Yours,
S. D. ROGERS.

Illinois.

DEAR BROTHER RUSSELL:--I arrived here Thursday evening; and I must say that I am glad that I attended the meeting. I thank you very much for your kindness to me while there. I took extracts from your discourses, and I am now looking them up with my Bible and Concordance in hand. Will just say that it is very profitable employment.

I learned more about canvassing the few days I was there than I would in a long time by actual experience. But I am only selling the one volume at 35 cents, apparently with as good success as I did at 25 cents, but will not say yet. Please send me a few volumes of the leatherette as per enclosed order, and I will try them. I remain your brother and servant in Christ, C. C. WRIGHT.

Pennsylvania.

DEAR BROTHER RUSSELL:--Sister Vogel and I reached our field of labor yesterday morning. Sister Lizzie was very glad to see me and to learn that our brother had been immersed and would also go into the "harvest field."

May this year prove very profitable to us all. I have learned many things during the past two weeks, which I think will enable me to serve the Lord with more profit than in the year past.

Enclosed find P.O. money order for two hundred copies of DAWN.

May the Lord's blessing continue with you and Sister Russell, is the prayer of your sister in the Lord's service, HELENA BOEHMER.

R1390 : page 133

Florida.

DEAR BROTHER RUSSELL:--I am very sorry that I could not be with you at the Memorial Supper of our dear Lord, but it was some comfort and satisfaction to think that the fruit of my raising should furnish a part of the entertainment of the saints who there represented the Body of Christ, and perhaps the dear Lord and the apostles saw and took notice of the fruit I gathered for him [Our dear Brother's orange crop was nearly a failure this year, but he gathered one barrel and sent them here to be sold for the benefit of the Tract Fund. Sister Fisher, to whose care they were consigned, paid the freight and turned over the luscious fruit for the benefit of the Convention. It was highly appreciated and the donors remembered. --ED.], although I had no idea of receiving so great an honor as you and dear Sister Fisher have brought upon me. Strange to tell, the thoughts awakened by Sister Fisher's letter in reference thereto make me weep, not with sorrow, but with a variety of emotions too deep for utterance. I feel so little like an "overcomer," and it seems to me the Lord is not helping me, but letting me feel my inefficiency as one of his messengers, and now it seems as though you, dear Brother, and the dear ones who met at Allegheny, had united in bringing my little offering to his notice, and perhaps he looked on it as he did on the widow's mite, at least with love and pity. Lord grant that it may be so!

Oh, if he will only strengthen and encourage me, and help me earn my expenses, I will give my time continually in circulating his gracious gospel of love. The spirit is willing, but oh, the flesh is weak, and I am a very coward, afraid of my shadow, and the sharp, quick ring of the door bells that I must ring often makes me tremble. I would rather face death than the prospect before me, and I hope the Lord will soon relieve or strengthen me for the work. Pray for me.

Give my love to Sisters Russell and Fisher and accept same for yourself, from a very poor fellow-servant. Yours, W. A. WHITCOMB.

Elmira, N.Y.

DEAR BROTHER RUSSELL:--Knowing that you will be glad to learn what effect, if any, the Passover services have had on those who attended, I think it not amiss to add my report.

I went praying and hoping that God's blessing would rest on me and all that would be present. And now for my part I can say that my prayers and expectations were not in vain. I was indeed greatly refreshed and strengthened in the Lord.

I have had several opportunities of magnifying my Lord since, and (need I say?) I gladly availed myself of them. Next Sunday at 4 P.M. I am to address the Y.M.C.A. meeting at Cortland, N.Y.

I was there about a month ago and got them greatly interested--so much so that one young man said openly: "Now I have some incentive to study the Bible." I was then invited to address them at some future time, and I have arranged to do so next Sunday. Pray that the Lord may help me to glorify his name. If you have any suggestions to offer they will be very acceptable.

I have some of No. 5 (Bible Study) tracts, and I purpose giving one to every one who attends. I may not have enough as the secretary

writes me he is going to advertise the meeting. You might send me about a hundred more.

With much love to you and Sister Russell,
I am yours in the glorious hope,
S. O. BLUNDEN.

Ohio.

DEAR TOWER BROTHERS:--Please accept a few lines from Bro. Chase and my unworthy self in thankfulness for your kindness while attending the Convention in Allegheny. O! how thankful we are that the Lord permitted us to attend those meetings. I thank the blessed Redeemer for light I have received, and my prayer is that it may increase in me daily, and I humbly ask an interest in the prayers of God's dear children that I may prove worthy of my high calling--that I may meet the Lord with joy.

Brother Chase and I met at Brother McPhail's house last Lord's-day, and had a good lesson on the Ransom. In the evening we met at Brother Chase's home and had a lesson on the Resurrection. Two of Brother Chase's neighbors came in, and they seemed to be interested. Hope it may prove to be "meat in due season" to them.

Brother McPhail started out yesterday to the "harvest work" to help gather in the sheaves. Brother Chase will also start in a day or so to spread the good news to all that have an ear to hear. May the Lord go with them. The Lord willing, I shall do what I can here at home, as my health is poor, but as soon as there is a way open I too will go forth regularly to help spread the good tidings of great joy. Thank God, I am not afraid to read my Bible now. There is nothing in it now to make me afraid. O! We have a Heavenly Father and a blessed Redeemer that we can love now since we know them better. O! I am so thankful that the Lord has led me into his marvelous light; and I thank him specially for the gift of his only begotten Son to be "a ransom for all."

Dear Brother Russell, may God ever bless you in your labor for the Truth. Yours in Christian fellowship, R. S. MOORE.

===================

R1400 : page 134

"WHO IS WORTHY?"

In the visions of the Apocalypse we read of a wonderful scroll in the right hand of the great King who sits upon the throne of universal dominion. This scroll is a forceful representation of the divine plan, originally existing only in the mind of God, and which could not be made known to men until some one was found worthy to open the seals and display it to view. But "no one in heaven nor in earth was able to open the scroll, neither to look thereon," until one came whom the Revelator describes as "The Lion [the strong one] of the tribe of Judah, the root of David," of whom the testimony is given--"Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and hast redeemed to God by thy blood out of every kindred and people and nation; and hast made them unto our God a kingdom and priesthood; and they shall reign on the earth."--Rev. 5:1-5,9,10.

Excepting the bare promise (written on the outside of the scroll--verse 1) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of God, having left the glory of the spiritual nature, took our nature and by the sacrifice of himself redeemed us from death. Then, having his righteousness imputed to us by faith, we are counted worthy to look upon the scroll as he opens the seals one after another.

Great was the favor bestowed upon the Strong One of the tribe of Judah, in being permitted to open the seals--to carry out and make manifest the grand designs of infinite love--and great is the privilege of those who are permitted to look thereon as the seals are opened. It is not our purpose here, however, to treat of the peculiar symbols relating to the opening of the seals, but rather of what constitutes worthiness in us to look thereon, and what favor of God to us is implied in this privilege of looking.

The knowledge of God's purposes is due only to those able and anxious to co-operate with him in their development; for God does not display his plans to satisfy mere idle curiosity. First, then, if we would comprehend what is revealed within the scroll we must have faith in what is written on the outside--the promised redemption through the precious blood of Christ --and must be sincerely desirous of knowing the details of God's plan in order to an earnest

R1400 : page 135

co-operation with it. In other words, there must be the earnest inquiry arising from a heart grateful for the promise of life through the Redeemer-- "Lord, what wilt thou have me to do?" Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the called according to the divine purpose, to be educated in and to serve the truth. Such are the righteous for whom the light (truth) is sown. Such was our Lord's attitude when he said, "Lo, I come to do thy will, O God." (Heb. 10:7.) He was meek and lowly of heart and ever ready to render implicit obedience to the will of God; and it is to those who are similarly meek that he was sent to preach the good tidings (Isa. 6:1)--to open the scroll. "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9.) If any man have this evidence of worthiness--this acquaintance with the truth --let him rejoice in his privilege and by his works manifest his continued worthiness.

This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light. (Matt. 6:23.) To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge of error which our wily adversary may be pleased to palm off as advanced divine truth: these are indications that should arouse any one who discovers them to a realization of the fact that he is going into darkness--a darkness that will only become the more intense as he slips and slides along the backward track.

All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy?--worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, worthy to have part in the ministry of the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) At the very beginning of our course we each found some cross confronting us, and had we not taken it up we would not have been counted worthy even to look with intelligent appreciation into the precious truths of God's plan. And as we advance from step to step and find the truth increasingly precious--sweeter than honey from the honey comb--we have these additional evidences of continued worthiness and should greatly rejoice in them as such. Our possession of these truths has thus far proved us meek enough to discard the popular theology of the nominal church and be counted as heretics, turncoats, fanatics, cranks, or whatever our former friends are, in their ignorance, now pleased to term us. And it has proved us meek enough to bear willingly this reproach for the great joy of thus realizing the Lord's approval and of seeing by faith the great blessings in store for us if faithful unto the end.

But "let him that thinketh he standeth take heed lest he fall;" for sudden and sharp will be many of the tests applied to prove our continued faithfulness. The world, the flesh and the devil all conspire to allure, ensnare and overcome us. The world will present its allurements through friends or wife or husband or children. They will try to encroach upon the clearly defined line which you have drawn between yourself and the world. Then the flesh will grow weary in fighting the good fight of faith, weary of the reproaches of the world, weary of the alienation of former friends and weary of the self-denying, sacrificing and daily cross-bearing life. Then if you turn aside for a moment to ponder on these things the devil will quickly see his opportunity and will cunningly devise some trial specially suited to your

R1400 : page 136

peculiar condition of mind, and a crisis comes in your experience, the result of which will prove the exact strength of your devotion to God and his truth. These tests God permits and even desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward he has in keeping for those who remain faithful unto death.

The Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God. Sometimes the circumstances of life have deprived such of education or culture and have left them only sufficient means for the barest necessities of life. But no matter, God's eye is on them: character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the light as the diamond; and nothing so gloriously reflects the truth as the worthy character of the true and faithful saint.

Another way of testing a diamond is to put it under pressure. If it is a real diamond it will stand the pressure, for the diamond is the hardest substance known; but if it is not a real diamond it will go to pieces and thus prove itself. So God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end.--Jas. 1:12; Matt. 10:22.

Sometimes the tests come in the way of trials of faith, and we are called upon to prove ourselves whether we be in the faith (2 Cor. 13:5) when some subtle errors are presented to us as advanced truth. But if we know the voice of the "Good Shepherd" we will not be easily beguiled. We remember the inspired counsel, "To the law and the testimony: if they speak not according to this word it is because there is no light in them" (Isa. 8:20); and to the law and the testimony we go, and, relying implicitly upon this as the infallible teaching of the Spirit of God, we are enabled to arrive at definite, clear and positive doctrine. We are not left in doubt as to what is truth, but are enabled to give a solid Scriptural reason for the hope that is in us, on which hope we dare implicitly to rest our faith and with humble boldness to successfully withstand the assaults of error. But O! how dead to selfish ambition, how fully devoted to the will of God such must be.

Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of his plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein and to read the wondrous things of his law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to suffer some reproach and some hardness as good soldiers for the truth's sake; and also in being counted worthy to have some part in the blessed ministry of reflecting the light of divine truth: let us prove ourselves jewels of rarest value, diamonds indeed, heartily receiving and beautifully transmitting to others the light of truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things, we shall in due time be counted worthy also to reign with Christ in power and great glory. Let us not be like some who have only a little good earth on the surface of their hearts while the heart is really hard and stony. Let the good seed of divine truth sink down and take deep root, and then let it branch out in the life and bear its abundant fruitage to the Master's glory. So shall we be accounted worthy to see the King in his beauty and to live and reign with him as his beloved bride and joint-heir. And when to the "worthy Lamb that was slain" the voice of the multitudes ascribes blessing and honor and glory and power, they will also exclaim, "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." --Rev. 5:13; 19:7.

===================

R1400 : page 137

TRAVELS IN THE HOLY LAND.

AUGUST, 1891.--EDITORIAL NOTES.--NO. III.

Next let us visit "Solomon's Quarries," whence the stones for the temple were obtained. They are wonderful in extent, underlying, probably, more than one-half of the city. With lighted candles and our guide we see as much of the quarry as we desire to see, noticing the ancient marks of the quarrymen, and the places from which immense stones had been taken and others are ready to be taken out--reflecting the while upon the quarrying of the living stones, which the great Master Mason, Christ our Lord, is now taking out, fitting and squaring for places in the antitypical temple in the antitypical Jerusalem above.

The space left by this quarrying may yet be utilized for the arrangement of a general sewerage system for the city of Jerusalem, we suggest; and so, too, the taking out from the world of the living stones for the heavenly Temple, the Church, will ultimately redound to the benefit of the world--cleansing it from sin and all uncleanness.

Sunday has come, and we will endeavor to improve its opportunities by becoming acquainted with the missionaries and their work. We attend service at the Protestant Episcopal Church and hear a good practical discourse in English, but find no opportunity for speaking to any of the three ministers present, assisting in the service, nor with any of the congregation. We are rather disappointed at the result of our efforts to gain an acquaintance. We will try another plan, and in the afternoon call upon some other ministers at their homes. We find the Bishop and one of the other ministers absent for the summer season, but find an Episcopal mission service in Arabic, and attend that. The congregation is an interesting one, of native young men chiefly. Upon inquiry, we learn that many of these are employees of the mission in one capacity or another.

On the whole we are forced to the conclusion that "the Americans" had some ground for their charges that the missionaries here misrepresent the spirit of Christ by their rather haughty demeanor. The natives call the residences of the ministers palaces; and indeed they are the finest buildings of the city, aside from hotels and public buildings.

It is a lamentable fact that although some of the missionaries seem to have a desire to do good, they have not that sympathy and consuming desire to do good to the poor creatures about them that they should have, to accomplish much. Here, as everywhere, it requires the truth to sanctify wholly and rightly direct body, soul and spirit in the service, which demands continual self-negation and sacrifice under present evil conditions. The truth is the one thing needful even for present service; but in no place do the "religious people" seem more self-satisfied. The Jews, too, are full of the same spirit, and surely not without some cause. Their synagogue services are more reasonable and intelligent than those of the various "Catholic" denominations entrenched here. They worship individually and singly, or in groups, read the Scriptures and talk concerning their signification. The Talmud, against which our Lord spoke as "the traditions of men," explains away or adds to the Word of the Lord and is their chief shackle. Nevertheless, we find one small congregation of Jews here who reject the Talmud and accept only the Mosaic Law and the Prophets. Their Rabbi, through an interpreter, tells us that there are many similar and larger congregations throughout Turkey and Russia. They call themselves "Caraims." The Jews here would be a most hopeful class for a truth-girded, working, self-sacrificing missionary, such as our Lord or Peter or Paul. As it is, a conversion of a Jew or a Mohammedan is a rare matter: almost the only converts are children cared for as infants, and who grow up Protestants or Catholics in form and name. To offset this, the Jewish schools and orphanages are now active and receive all classes.

Let us go about the city outside the wall and through the valleys, and for this service the docile donkeys will be just the things.

Passing out of the Damascus Gate we soon

reach the "Tombs of the Kings." They are spacious vaults cut in the solid rock, communicating with a central spacious room which connects with the outside by a small doorway closed by a rolling stone, like a large grindstone, such as closed our Lord's sepulchre. Outside this small door is a spacious platform suggestive of a place for public gatherings, funeral services, etc., and from it broad steps (about thirty feet wide) lead up to the surface. The Tombs of the Judges are near our course, a little further along upon the side of the Mt. of Olives. They are large and interesting, but less so than the Tombs of the Kings. We will turn and go down the Valley of Jehoshaphat, otherwise known as the Valley of Kidron. Our path crosses and recrosses the bed of the brook Kidron (dry at this season), and passes near the Garden of Gethsemane; and we recall that the

Master and his twelve apostles often walked here in going to and from Olivet and Bethany. (John 18:1.) Looking upward on our left, the slope of Olivet is thickly covered with stone slabs, marking graves and sepulchres centuries old. This Valley of Jehoshaphat is the synonym and reminder of God's promise of a resurrection.

We pause for a drink of water from the long-celebrated fountain Enrogel. Farther along we pass the "Kings' Gardens" on our right, and on the opposite side of the valley is the village of Siloam, and a little below it a new Jewish colony in new, small, stone houses, erected, we believe, by Sir Moses Montefiore's benevolence; all very neat and comfortable looking. Just above these villages is the "Mount of Offence," so called because there, to please his heathen wives, Solomon erected temples to the false gods of the Ammonites and the Moabites, Moloch and Chemosh.--1 Kings 11:1-7.

Here we turn aside and climb the hill-side to visit the Pool of Siloam, opposite the village of the same name. See, a few of the steps leading down to the pool from the hill Zion may still be discerned. We recall the obedience of the blind man who here received his sight on the Sabbath day, and remember that we are already in the early dawn of the antitypical Sabbath--the Millennium--when the Satan-blinded eyes of men's understandings shall be anointed with the ointment from the Lord's mouth mixed with the clay of human instrumentality, and when by faith they shall wash in the fountains of truth then opened to them. How precious the promises, "Then the blind eyes shall be opened," and "The blind shall see out of obscurity." (2 Cor. 4:4; Isa. 35:5; 29:18.) Never before did we realize so fully as during this journey the need of the whole world for the promised eye-salve; and

R1401 : page 138

none seem to need it more than the nominal Christian churches.--Rev. 3:18.

Leaving the Kidron we pass eastward and then northward along the Valley of Hinnom or Gehenna--once used as a place for the destruction of offal and garbage and for the destruction of the dead bodies of the vilest criminals by means of fire and brimstone, and used by our Lord to symbolize the utter and hopeless destruction by the second death, into which all shall be cast who, in the judgment of the Millennial day of trial, shall be found unworthy of life. At the lower end of this valley is the reputed Aceldama or field of blood where Judas hanged himself. The valley is much filled up at present--the natural result of the stone-throwing warfare of former times and of the many destructions of the city and its walls. It is now a fertile garden of olive trees, fig trees, etc., at the lower part.

Passing onward we find ourselves in the Valley of Kidron with its two pools or water reservoirs still fairly preserved. Here it was that Solomon was anointed King of Israel by the command of King David. (1 Kings 1:30-40.) On our left as we ascend the valley are the clean, neat-looking dwellings of "the Germans," or Society of the Temple. We regret that we will not have time for calling upon them.

Now we reach the new Jerusalem, rapidly building up to the northwest of the walled city, with creditable modern structures, among which is our stopping place, the Hotel Jerusalem.

We have but one day more at our disposal, and will visit Bethlehem and Solomon's pools. The carriage road is good and our contracting guide and friend has provided us a good coach and team, and we are not long in reaching Bethlehem, the town honored as our Lord's birth-place. On the way we pass "Rachel's Tomb." Near here the beloved Rachel died when giving birth to Benjamin, and tradition declares this to be her tomb. (Gen. 35:16-20.) Here is a cistern where tradition says the star appeared to the wise men the second time to guide them to Bethlehem and the manger. (Matt. 2:1-10.) This reminds us that from the tower upon Olivet we saw the reputed fields where the shepherds to whom our Lord's birth was announced watched their flocks by night (Luke 2:8), and the road we have just traversed in coming from Jerusalem was probably the same that they traveled. We render hearty thanks to God that in the truest sense we have found him that was born King of the Jews and King of all kings, or rather we have been found of him: he has revealed himself to us. "My Beloved is mine and I am His."

R1400 : page 139

Bethlehem is built on a hill in the shape of a crescent. The buildings are of white stone and fairly good for these parts. It has about seven thousand population.

The ancient dress and customs are better preserved here than elsewhere, we are told and we believe. The Bethlehemites are clever people, above the average in intelligence and hospitality. We consider them much better samples in every way of our Lord's times than the people of Jerusalem.

Bethlehem was the home of Boaz, and here it was that Naomi came with Ruth, who became the wife of Boaz and mother of Obed, the father of Jesse, the father of David the king. But while notable as the birthplace and home of these, Bethlehem's honor comes as the birthplace of David's Lord, the well beloved son of Jehovah God--"Thou, Bethlehem Ephratah, art not the least among the cities of Judah; for out of thee shall he come forth unto me that is to be ruler in Israel." (Micah 5:2; Matt. 2:6.) Here, to Bethlehem as the chief city of their province, came Mary with Joseph her husband, according to the decree of Caesar Augustus, the Roman Emperor, to be taxed, and here the infant Jesus was born.--Luke 2:1-12.

We visit the Church of the Nativity, built upon the spot. It is in the joint possession of the Roman, Armenian and Greek Catholics, but the apparent harmony between these is somewhat enforced, as appears from the presence of armed Turkish (Mohammedan) soldiers, found necessary to be stationed here by the government to preserve peace between the sects. We descend some steps to about ten feet below the church floor, to the reputed birth-place of our Savior, which is marked by a large silver star, upon which is inscribed, "Hic de Virgine Maria Jesus Christus natus est," i.e., "Here Jesus was born of the Virgin Mary." Another spot marked by a marble slab is claimed to be the place where the holy manger stood.

Connected with this, a long underground passage leads us to a spot where, it is said, the angel appeared to Joseph, directing him to flee with Mary and the child Jesus into Egypt. Farther along we come to the Altar of the Innocents, said to be over a cave into which the children, massacred by Herod, were thrown. Above these memorial spots are several chapels and convents; one, the chapel of Helena, built by the mother of Constantine the Great, A.D. 327, being one hundred and twenty feet long and one hundred and ten feet wide. It contains fourty-four marble columns taken from Mt. Moriah, and supposed to have been pillars of the porches of Solomon's Temple.

Passing along the principal street of Bethlehem to its farther end, we come to the celebrated "Well of Bethlehem," whose water was so highly prized by David. (2 Sam. 23:15-16.) From this point we get a view of the Shepherd's

Field. The field is probably the same where David as a shepherd boy tended his sheep, and where his grandmother Ruth gleaned in the field of the wealthy Boaz. "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them ...and said, Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people."

Oh! would that the shepherds of the Lord's flock were watching: they would now be advised of the second coming of the Lord's Anointed--not again a man, nor to suffer, to die, to redeem, but now in dignity, authority and power, to

R1400 : page 140

bless and to offer healing and restoration to all whom he then purchased with his own precious blood. Could they but hear it, the message of peace and blessing given eighteen centuries ago has now new force and beauty: it is indeed "good tidings of great joy, which shall be unto all people." But now, as then, the wise--the truly wise--shall find and know and worship the King, while others know not of his presence: they will see and be guided by God's star; but this time the guiding star will arise in their hearts in connection with the sure word of prophecy, as saith the Apostle.--2 Pet. 1:19.

In returning to Jerusalem, we make a detour to the Pools of Solomon. These are vast reservoirs by which the summer water supply of Jerusalem was gathered and stored. From these pools aqueducts conduct the water for miles to the city. These are now much out of repair, and consequently of little use. Indeed, the shortage of literal water fitly represents the scarcity of the truth in these parts. May the fountains soon be opened!

Our return journey from Jerusalem to Jaffa is a very pleasant ride at night, in the full of the moon. We reach Jaffa early in the morning, and have time for a visit to a Jewish agricultural school on the outskirts, before taking steamer for the Suez Canal, and thence by rail to Cairo, to see the Great Pyramid.

We conclude our visit to the Holy Land with the hope that ere long the earthly blessings promised may come to the seed of Abraham according to the flesh and to the land of promise, as well as the spiritual blessings upon the spiritual seed, Christ and his Bride, the heavenly Jerusalem, the city or Kingdom from which all of God's blessings will flow to the world--shortly.

====================

R1399 : page 140

PREPARING FOR THE "IMAGE OF THE BEAST."

A Jewish Rabbi in New York--Dr. Silverman --in his discourse of Sunday, April 3rd, made a suggestion which seems likely to meet with a hearty response from moral and religious people generally. He proposes a Board of Morals to which, as a part of the government, he would favor giving a general supervision of the conduct and teachings of all public assemblages (theaters, lectures, churches, etc.), books, magazines, newspapers, art exhibitions, etc.

We cannot doubt the sincerity of his motives in propounding such a scheme. He and others probably fail to see that while his scheme would indeed be useful in restraining vice, it would put an immense power into the hands of majorities by which the liberties of minorities on various subjects would soon be interfered with, and adjudged subversive of public peace and morals. For instance, any book or magazine opposed to sectarianism (as are Millennial Dawn and the Watch Tower) would come under the ban of the majority who consider that opposition to the sects is opposition to God, and hence contrary to public moral welfare.

However, we fully expect from the teachings of the Bible that such ideas will make considerable progress and ultimately be carried out in connection with a general federation or league of all the principal denominations of Protestant Christians, which will find Roman Catholicism its aider and abettor in all such efforts to restrain all liberty of thought under the name and guise of moral reform.

We subjoin an extract from the discourse in question:--

"The ethical ideal underlying Judaism has become the basis of all modern religions, and to-day both Christian and Jewish churches are earnestly enlisted in the cause of the moral conversion of the masses.

"The masses have been neglected too long. There is such a seething hot-bed of vice, crime, and all manner of corruption that we almost despair of a remedy. This true religion, with its prayer and preaching, with Bible and song, is peculiarly adapted for influencing the moral sentiment, but the moral sentiment of whom?

Of those only who willingly go to the church, who are already morally trained up to the point at which they are susceptible of higher development. But what becomes of the masses outside of the church, who cannot be brought within range of the preacher's voice? How can they be morally influenced? There is no doubt that the pulpit, as regards moral reforms on a large scale, is helpless without the aid of the Government.

R1399 : page 141

"Dr. Parkhurst has demonstrated the fact that the Government does not feel obligated to come to the aid of the pulpit, in carrying out its attempts at moral reform, and that the men in authority will only proceed to act in a case of indisputable civil action. We believed that all along, but now it is demonstrated.

"We have no particular grievance in this regard against the men in authority. It is not they that are entirely wrong in this instance, but the principle by which they are guided. We are brought squarely before the issue that many office holders, politicians and statesmen hold, that the Government is only a civil and not also a moral power. We submit that this view of government is extremely narrow and unstatesmanlike. James Bryce, in his 'American Commonwealth,' has taken the trouble to emphasize this peculiar defect of the Americans. 'The State,' says Bryce, 'is not to them, as to Germans and Frenchmen and even to English thinkers, an ideal moral power, charged with the duty of forming the characters and guiding the lives of its subjects. It is more like a commercial company, or perhaps a huge municipality created for the management of certain business, in which all who reside within its bounds are interested, levying contributions and expending them in this business of common interest, but for the most part leaving the shareholders to themselves.'

"In accordance with this view the duties of the government may be summed up as follows:

"First.--The protection of its borders, commerce, honor and property.

"Second.--The administration of its laws and economy.

"Third.--The development of its resources and prosperity.

"Fourth.--The education of all its people in keeping with its idea as a secular institution.

"Fifth.--The protection of personal liberty and life.

"But is that all? Has the Government no higher object or higher duty? Is it more important to have a strong and rich nation than a moral one? I have no hesitation in maintaining, and I believe you will agree with me, that the morals of a free people are equally, if not more, important than their education, health, parks, bridges, commerce, speedway, etc. In a monarchy the stability of society and of the Government is maintained by the threat of a large standing army: in a republic, by the virtuous manhood of the people.

"The only recourse for the pulpit thus far has been to resort to a number of private societies for the prevention of crime and cruelty and for the prevention of the dissemination of obscene literature. But all such societies, and even a dozen more of them, would be inefficient, because they do not represent a scientific, systematic, and absolutely authoritative treatment of public morals.

"The evils which we desire to combat are so great that we need State institutions and State moneys for the purpose. Just as there is a Board for Public Works, a Board of Public Education, a Board of Public Health, so we need a Board of Public Morals, whose duties shall be to study the moral needs of the masses, to suggest proper legislation, to have the authority necessary for the protection of public morality, and for the creation of such means as will develop it. This board should be non-partisan, appointed by the Supreme Court of the State, and should consist of men of unquestioned integrity, who have made the study of practical morality a specialty, of men from both the clergy and the lay ranks. Without going into the details of such an institution, I submit that this is one of the practical ways in which the State could deal with public morals.

R1400 : page 141

"There are many directions in which such a board could at once act. The crying need of the hour is the regulation of vice. Let such a board or commission undertake to study this intricate and perplexing question. Another much mooted question is the instruction of unsectarian morals in the public schools. There can be no doubt that such instruction is desirable, but it must be wholly unsectarian. By that I mean it must be entirely disassociated from religious teaching or practice. The elements of morality are honesty, chastity, cleanliness, industry, frugality, unity of thought and speech, truthfulness, etc. The Church could privately supplement the public moral instruction.

"The Board of Public Morals should also be empowered to exercise a sort of moral censorship over the press, the stage, literature, and advertisements.

"I believe the time is now when the Church is ready to concede that it cannot alone influence the masses morally, and that the cause of religion will be advanced if the State will undertake non-sectarian work in the field of ethics."

Mr. Talmage says:--"I was opposed to overhauling the old creed at all, but now that it has been lifted up, and its imperfections set up in the sight of the world, I say overboard with it, and make a new creed. There are to-day in our denomination five hundred men who could make a better one. I could make a better one myself."

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

OUR HOUSE OF MANY MANSIONS.

LESSON VI., MAY 8, PSALM 84:1-12.

Golden Text--"Blessed are they that dwell in thy house."--Verse 4.

Verses 1 and 2. "How lovely are thy dwelling-places, O Jehovah of hosts. My soul desireth, yea, it longeth for the courts of the Lord: my heart and my flesh cry out for the living God." Thus every soul that hungers and thirsts after righteousness longs to be separated from the evil of this present time and to enter that felicitous state where under God's promised kingdom all things in heaven and in earth will praise him and have his communion, as Adam enjoyed it before his disobedience and fall from favor. Not only so, but, under the provisions of the New Covenant (sealed and made operative by the death of our Lord and Redeemer, by "the blood of the New Covenant"), his people, accepted as sons (John 1:12), become his tabernacles, his dwelling-places. As it is written, "I will dwell in them and walk in them," and "Ye are the temple of the living God." (2 Cor. 6:16; 1 Cor. 3:16.) And all such temples indwelt by the spirit of the truth become beautiful, lovely, amiable, in the eyes of all who have the same spirit; and thus God's children may now have fellowship with him through each other.

Such are not only temples or tabernacles, individually, but the Church of Christ as a whole is made up of living stones in the one great Temple of the future--Christ Jesus himself being

the chief corner-stone--the top-stone. These "living stones" are now being developed, fitted, polished, proved and selected for positions in the future glorious Temple of God. These glorious courts or dwelling-places of God will be transcendently grand; and for a place among those "overcomers," in the immediate presence of God and with our Redeemer--where he is and like him--these are indeed the things for which our hearts and our flesh cry out.

Very different are these views of the dwelling-places of God from those generally entertained by Christian people, who, as they read these verses, will think of the ornate temples of wood and brick and stone in which they worship as the houses of God. But the Apostle declares not only that the truly consecrated saints are the living stones of God's great future temple, and each a miniature temple, but also that "The Most High dwelleth not in temples made with hands."--Acts 7:48.

Verse 3. Our common version here gives the inference that sparrows and swallows built their nests in the altars of the Tabernacle and the Temple. But those familiar with the care bestowed by the priests upon the keeping of the Golden Altar will readily see that no such desecration of the sacred precincts of "The Holy" would be tolerated; while the Brazen Altar in the Court--surrounded continually by Levites--

upon which sacrifices were kept burning continually, it can be seen would be one of the last places for a bird to choose for a nest in which to rear her young. Lesser's translation is better: "Even as the sparrow hath found a house and the swallow a nest for herself, where she may lay her young, [so have I found] thy altars, O Lord of hosts, my King, my God." We must remember that this is a prophecy, representing the experiences of the head and body of the Lord's anointed, and not representing the experiences of the prophet. The rest and peace which the saints find in the two altars is here brought to our attention. The altar in the Court speaks of the great sacrifice for sins on our behalf by our great High Priest, and the Golden Altar in the Holy speaks not only of our Lord's overcoming and acceptableness to God, but also of our acceptableness as joint-sacrificers with him--acceptable through the merit of his sin-offering on our behalf.

Verse 4 declares the joy of all who now or ever shall enjoy a place in the Father's house.

Verse 5 portrays the journey of the consecrated toward that heavenly home.

Verse 6 represents this present time of conflict and disappointment and sorrow--"the valley of the shadow of death," in which, nevertheless, the holy ones may sing for joy and rejoice evermore. "Passing through the valley of weeping, they will change it to a spring: also the early rain covereth it with blessings." The most dreary place and condition is made cheerful and endurable by the presence of those in whom God dwells by his spirit of truth and love. Not only is it blessed to such themselves, but also to all who come in contact with them comes a blessing. The early rain represents the Pentecostal blessing which followed the presentation of the great Sin-offering on our behalf

R1402 : page 143

--upon the Church. The latter rain will be the outpouring of the Millennial blessing after the great time of trouble is ended, at the second advent.

Verse 7. Here the progressiveness of the journey is shown, and the fact that it is an individual work and not a congregational or sectarian one.

Verses 10 to 12. "For better is a day in thy courts than a thousand [elsewhere]: I would rather choose to wait at the threshold of the house of my God than to dwell in the tents of wickedness." Here the saint is represented as waiting during the present life for admission to "the Father's house," and having here no rest no home. Yet even here, to such, "The Lord God is a sun and shield." As our sun he enlightens us and fills us with a sense of his greatness and perfection, and yet through Christ he is also our shield. After realizing the divine perfection from the divine law we might indeed feel that in our own imperfection it would be a fearful thing to fall into the hands of the living God. But whilst showing us the perfectness of his law he reveals to us the shield which he has provided because of our present weakness--the merit of Christ our Redeemer freely imputed to all who will accept it as their covering or shield. To such as long for his courts and who wait at his threshold and who trust in him as both their sun and shield, even now "the Lord will give favor and honor [as his children--even though mixed with tribulation, working patience, etc.], and no good thing [nothing really advantageous to such and useful to fit them for the Father's house] will he withhold from them that walk in uprightness in this way." Yea, verily--"O Lord of hosts, blessed the man [both now and forever] who trusteth in thee."

R1402 : page 143

PRAISE YE THE LORD.

LESSON VII., MAY 15, PSALM 103.

Golden Text--"Bless the Lord, O my soul, and forget not all his benefits."--Verse 2.

Verses 1 to 5. In the beginning of a Christian's experience fear more than love, alas, too often, has the chief control of his heart and lips. And this because of a false theology, taught him from earliest infancy, even in nursery rhymes impressing upon the simple mind theories which, while denominating God the very essence of Love, paint his character and plans as the most atrocious conceivable, and wrest the Scripture "parables and dark sayings" to their support. In this early stage of general Christian experience, therefore, fear, and not a heart full of love leads to worship. This fact is noted by the prophet.--Isa. 29:13.

The bondage of fear in many instances fails to hold the penitent or to draw him near to the Lord, and consequently we frequently hear expressions similar to those of the old familiar

hymn--"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-reviving view
Of Jesus and his Word?"

Some, however, in spite of all their false ideas, learn in their hearts what they are much slower to learn with their heads, that "God is Love." They drink in the spirit of the Scriptural teaching even when, misled by misinterpretations and twistings, they think that the letter of God's Word is in opposition. Their hearts are better than their theology or their heads.

Such, and still more especially those whose heads as well as their hearts are illuminated by the grace of our God, reach as a development this higher state of Christian experience indicated by the prophet in the verses under consideration. They reach the place where acquaintance with and appreciation of the Lord cast out all fear, and where their whole being loves and praises and desires to serve the grand one who is so worthy.

Such do not generalize too much God's favors: they particularize. And naturally and properly (verses 3 and 4) the first item for praise is the redeeming love through the sacrifice of his son as the propitiation (i.e., satisfaction) for our sins, which has forgiven our iniquities, healed our diseases, and redeemed our lives from destruction. "Hallelujah! What a Savior!" Not that this is all done for us yet. No; only by faith can we reckon it as done. But God has begun the good work, the sacrifice for our sins was paid on Calvary, and shortly we shall be presented before the Father blameless and unreprovable, without any of our present mental, moral and physical diseases and weaknesses, and in the full possession of the new life and the new resurrection bodies.

Verses 6 to 10. Having expressed the sentiments and attitude of the saints, the prophet next turns to the people in general--the half-hearted Christians as well as the worldly--and declares (verse 6) that God is on the side of justice and makes the cause of the weak and oppressed ones his cause. He declares (verse 7) that this was fully illustrated in the laws which he promulgated through Moses and in his dealings with Israel, including their deliverance from the task-masters of Egypt. And all these show (verse 8) God's general goodness and sympathy and compassion.

Verse 9. Yet none must presume upon God's love and mercy, and trample upon his laws; for although slow to anger and plenteous in

R1402 : page 144

mercy, "He will not always chide [contend with the wayward] neither will he keep [i.e., retain or hold back] his anger forever."

Verse 10. What chastisements he has so far given are not to be esteemed as the full penalty for our sins. He has been holding back the full penalty in mercy according to his provision in Christ. So far "He hath not dealt with us according to [the just desert of] our sins, nor rewarded us according as our iniquities deserved" under his own law. But we must not suppose, therefore, that he will never execute that law which declares that death is the full penalty for full wilful sin. The Lord through the Apostle Peter declares this same truth, that thus far he has held back the full penalty, because willing that all should come to a full appreciation of the truth, and by acceptance of it be saved from the full penalty of wilful sin.--2 Pet. 3:7-10; Acts 3:23; Heb. 10:26-30.

R1403 : page 144

Verses 11 to 18. But the Lord, in thus threatening the wilfully wicked, does not wish to awaken dread in the hearts of those who do love him and seek to know and to do his will. Hence when these find that their lives are imperfect, much as they desired and endeavored to have them otherwise, they are not to be in fear of the "wrath" and "vengeance" which are to be let loose upon wilful sinners in due time. Ah, no! God considereth our frame; he knows our weakness, and as the Apostle declares, we shall be saved from wrath through Him (Christ, our Redeemer). Toward all such as love and reverence him, and who are in covenant relations with him, and hence under the blood of the new covenant, God's compassion is far beyond that of an earthly parent. As high as the heaven is above the earth, so great is his love for such, and as far as the east is from the west, he has removed their transgression--laying our sins upon his own spotless Lamb, our Redeemer, and imputing his purity to all who will accept it, as in due time this gift of love is testified to all. And not only does God's blessing rest upon these his "saints," but in some degree it follows even to their children.

Verses 19 to 21. Here prophetically the reference is to that great kingdom for which we pray, "Thy kingdom come." In it the angels (messengers) and ministers (servants) of God will fully carry out his great plan, his goodness to all, showing mercy unto thousands of those who love and obey him, and executing also the judgments written (destruction--not everlasting torments, the judgments which some have imagined, but which would be in violation of the things written) upon those who treasure up unto themselves wrath against the day of wrath and perdition of ungodly men.

Verse 22. Then, with a clean universe, after the close of the Millennial age, all God's works in all places of his dominion will praise and honor him. And all who are in full accord with the great divine plan can even now in advance hail that grand, gracious time with joy and exclaim, "Bless the Lord, O my soul!"

R1403 : page 144

QUARTERLY TEMPERANCE LESSON.

LESSON VIII., MAY 22, DANIEL 1:8-21.

Golden Text--"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The scrap of history furnished us in this lesson teaches a most excellent lesson in favor of total abstinence from intoxicants. The immense injury that has come to the weak, fallen human family through the evil of drunkenness cannot be stated; and indeed it is so apparent to conscientious people that a statement would be needless. All who love their fellow-creatures as themselves will gladly deny themselves liberties which to others less strong would surely be injurious.

====================

R1403 : page 144

CONSECRATION TO A WORK.

The following, clipped from the "National S.S. Teacher," well illustrates what we have sometimes stated, namely, that the word consecration is given only a limited meaning by the majority of Christians--that to these it means consecration to a self-imposed or sect-imposed work, rather than a full giving up of their all TO

GOD, to seek, to learn and to do his will regardless of party, sect or self. The clipping reads:--

"By consecration is meant such devotion to any given line of Christian work as will secure oneness of aim and effort. It is fundamental to success. No S.S. teacher can hope to be a winner of souls without it. Pupils can easily perceive the difference between the teacher who is consecrated to his work and one who is not. After all it is the key to the situation. What we as teachers need above all things else is thorough consecration to our work. But let us remember that God alone can consecrate. We can dedicate ourselves to his work and then await his consecration. Have we taken the preliminary steps. I have in mind a teacher who was eminently successful in winning souls to Christ. Some envied her, others praised her and wondered at the secret of her success. It is all summed up in one word--consecration."

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1404 : page 146

PROVIDING FOR COLPORTEURS' EXPENSES.

"GO YE ALSO INTO THE VINEYARD."

During the Colporteurs' Meetings which followed the regular meetings of the recent Convention, some of the older and more experienced Colporteurs made the suggestion that hereafter all colporteurs be authorized to sell the MILLENNIAL DAWN series of books at Thirty-five cents per volume, or three volumes for One Dollar--explaining to any who might notice and inquire, that the books could be had at Twenty-five cents each if they chose to send to the Allegheny office; but that the Colporteurs are allowed to charge the ten cents to cover their additional expense connected with delivering the books. With the consent of the office several had tried the higher price plan and the results had been highly satisfactory: they had sold about as many as at Twenty-five cents.

The object of the suggestion on the part of those proposing the higher price was not money-getting, but a desire to forward the work. While they are able to meet their traveling and living expenses and a little more at twenty-five

R1405 : page 146

cents, they well know that many others cannot do so on account of being less successful salesmen, or of having encumbrances in the way of family duties and expenses. Indeed, the plan proposed is that all who can do so shall return to the Lord's treasury all that can be spared from their actual expenses, that it may assist in the general work of spreading the Truth, to which all of our lives are consecrated.

We requested all the Colporteurs present at the meeting to make a trial of the Thirty-five cent rate for one week, and then to report their success or failure. And the reports turned in confirm the view of the suggesters, that the additional ten cents will be no hindrance; but that people concede that a book of 350 pages on good paper is cheap at 35 cents--or over 1100 pages for $1.00. As a consequence we have decided on this change.

There are at present about forty Colporteurs, and we trust that the new price will soon double the number; for quite a number who started and were unable to fully meet expenses, and who got deeply in debt to the Tract Society at the twenty-five cent rate, will now be able to meet their expenses and perhaps a little more. Thus the cause of the Lord will, we trust, be prospered by the new arrangement. It is not the thought to attract worldly people into the work of selling Dawn. We desire only such as engage in the work as ministers of the gospel, and from the conviction that what they are presenting is the Truth, and in no other manner can they so fully and faithfully serve the Lord and his people. We do not know of one now in the colporteur work merely as a business: all are doing what they can as unto the Lord. We know of several who could earn nearly or quite a thousand dollars a year in other occupations, who gladly give their all for the Truth for the mere necessities of food and clothing; and one at present getting two thousand dollars a year is about to leave it and engage his time and talents in the Lord's service. He has already tried it and finds that he can make expenses, and seeks nothing more.

COLPORTEURS' RATES ON MILLENNIAL DAWN IN PAPER COVERS.

Single copies delivered by colporteurs,	35 cents.
Three " " " "	$1.00.

Single copies by mail from the office,	25 cents.
Five (or multiples of five, 10, 20, 40, etc.) copies of any one volume by mail, post-paid to one address, each, . . .	15 "
Five copies or more of any volume by express or freight at colporteur's charges,	12-1/2 "

As a result of this arrangement we hope soon to hear of many ready and glad to give all their time to the work. The Master, the Chief Reaper, saith, "He that reapeth receiveth wages and gathereth fruit unto everlasting life."

The DAWNS in the German language are now under the full control of Brother Zech, and all orders for them should be addressed to--

Otto von Zech, Euclid Ave., Allegheny, Pa.

====================

VOL. XIII.   MAY 15, 1892.   NO. 10.

"THE GLORY THAT EXCELLETH."

"For if the ministry of condemnation be glory, much more doth the ministration of righteousness exceed in glory; for that which was made glorious had no glory in this respect by reason of the glory that excelleth."--2 Cor. 3:9,10.

The Apostle is here contrasting the two covenants --the law covenant, which ministered only condemnation to death to those under it; and the new covenant in Christ, which ministers righteousness, the imputed righteousness of Christ, or justification to all who by faith in Christ come under its gracious provisions. And while he points us to the superior glory of the new covenant, which glory is as yet only apprehended by faith, he reminds us of the glory of the old covenant, and calls attention to the typical character of that glory.

In referring to the law covenant as the ministration of death and as less glorious than the new covenant, it is not the Apostle's object to underrate the truly glorious character of that covenant; nor does his language, when properly understood, do so. Let the reader call to mind his noble defense of that covenant and of the righteous law upon which it was based, when he said, "The law is holy, and the commandment [to obey it, and to expect its reward of life for such obedience, is] holy and just and good." (Rom. 7:12.) There was nothing wrong with the holy, just and good law of God: it was a law "ordained unto life." (Verse 10.) Its object was to grant life to all its obedient subjects. And God's first covenant or promise of life on condition of obedience was sure to all the obedient. But nevertheless, says the Apostle, this law, though it was "ordained unto life" proved "to be unto death." (Verse 10.) Why? how is this? It is because of our inability, as a fallen race, to keep that law, no matter how sincerely and earnestly we endeavor to keep it. We have inherited from our fallen parents mental, moral and physical infirmities which incapacitate us from keeping that law, which, to a perfect man, would be easy and natural. All that we imperfect men and women can now do is to strive against the increasingly downward tendencies of the fallen nature and to press painfully forward toward that perfect standard of character which the law of God requires.

But even though we do thus strive against sin and press toward perfection, there is no promise of life for the striving. The covenant or promise of life is only for actual conformity, without the slightest deflection for a single instant, from the very dawn of existence and forever. This was the covenant made with Adam in Eden, and the very first small act of disobedience forfeited the covenanted blessing of life: and from that moment forward the dying man and his dying posterity were incapable in their dying condition of obeying that law. Hence that law which was "ordained unto life" (whose principles are not only worthy of life, but are absolutely necessary to life and happiness) proved, after the fall, to be "unto death," because no man was able to comply with its covenanted conditions of life. Then, as the result of sin, the negative side only of the covenant came into force: Because Adam (who was originally able to keep inviolate the law of God then inscribed in his nature) had forfeited the blessings affirmed on condition of obedience, he and the race represented in him came under its negative provision of death, the absence of life.

R1403 : page 148

Since the whole race was thus involved in sin and brought under the negative provision of the first covenant, which provision was unto death, if God would ever again offer them life, it must be under some new covenant whose prescribed conditions man could fulfil. Such a covenant Israel, not discerning the philosophy of God's plan, thought they had. Theirs, however, was not a new covenant: it was the very same that was made with Adam in Eden--a promise of eternal life on condition of perfect and continuous obedience to God's perfect law. It was given to Israel on tables of stone; but it was given to Adam written on the fleshly tablet of the heart: in other words, his was a law-inscribed nature. Adam could have kept that law, but Israel could not; and its presentation to Israel on tables of stone, with the promise of life if they should keep it, was not with any expectation on God's part that they could keep it, though he knew they would try to do so, and many of them made commendable progress.

It was merely to convince them that they could not do it, and thus to prepare them to accept the favor of life upon new conditions, which God afterward would provide--viz., the conditions of a new covenant. "The law was a schoolmaster to bring them to Christ."

The making of a new covenant with man was a legal impossibility while yet, under the negative provision of the first covenant, he was still condemned to death. He must be released

from that condemnation before anything could be granted to him. Such a release, he in his completely bankrupt condition, and under the just sentence of death, was utterly unable to secure; and no man could by any means redeem his brother or give to God a ransom for his soul, because all were under the same condemnation. Thus we see that man's first probation ended when the old Edenic covenant passed away, leaving him under its condemnation to death. And since he could not be under condemnation and on probation at the same time, there must be both a legal release from the condemnation of the old covenant and the establishment of a new covenant before a new probation or trial could be instituted. The former was accomplished by the sacrificial death of Christ, our Redeemer; and the latter will be granted to the world in general in the Millennial age. But to a select few, the Church, it is granted in the present Gospel age. God devised and executed the wonderful plan for our deliverance: he sent his only begotten Son, who redeemed us from death by the sacrifice of himself --who "gave his flesh [his human existence] for the life of the world," and who was raised again--not as a man, because he had sacrificed his human nature for our redemption, but as a spirit being, of the divine nature, henceforth to be unto us a merciful high priest who, having redeemed us by his blood, might afterward by his life and teachings lead us back to harmony with God, and to the original likeness to him.

The release from condemnation having been thus provided for all who desire to accept it (for God will not force his favors upon any who do not appreciate or desire them), God now makes a new covenant with all who still love his law and desire to keep it. This new covenant is based still upon that same inflexible and gloriously perfect law whose integrity can never be impeached nor its force abated, but it contains a promise which exactly meets the conditions of our case. Having shown us that we cannot, in our fallen condition, fully obey his law, and that we are all condemned to death by it, but that provision has been made for our release from that condemnation and for a return to divine favor and life through Christ, God now covenants with all such who are at heart loyal to his law, and who are therefore trying to the best of their ability to keep it, to give them life on the simple condition of faith in Christ and continued loyalty to truth and righteousness.

Glorious covenant! how perfectly it fits our case. "For what the law [covenant] could not do, in that it was weak through the flesh [because

of the infirmities of our flesh on account of sin], God, sending his own Son in the likeness of sinful flesh [the human likeness], and for sin, condemned sin in the flesh [condemned the sin to an overthrow], that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. For they that are after the flesh [who have no ambition to keep the law of God, but simply try to please the flesh--the fallen, unregenerate nature] do mind [observe and follow] the things of the flesh; but they that are after the spirit [who desire and endeavor to cultivate in themselves the spirit of God], mind [observe and follow] the things of the spirit. To be [thus] carnally minded is death [Those so minded are still under condemnation--unjustified]; but to be spiritually minded is life and peace."--Rom. 8:3-6.

While we are thus shown the blessed provision of the new covenant for the infirmities of our flesh, the fact is here made very clear that faith in Christ will profit nothing except to those who love God's law and who desire and endeavor to keep it, and who yet, realizing and acknowledging their short-comings, humbly claim the promised boon of life as the gift of God's bounty, through Jesus Christ, our Redeemer and Lord, whose righteousness, imputed to us by faith, makes up for our deficiency. Thanks be unto God, who giveth us this great victory over death and over the downward tendencies of our fallen nature, through Jesus Christ, our Lord.

It will be observed that these two covenants are really one in substance and purpose; and that the only difference existing between them is in the special provision of the new covenant which releases man from the condemnation incurred under the old, and enables him to fulfil its righteous conditions by proxy (through Christ) in so far as he is unable to fulfil them actually and personally.

The old covenant required perfect obedience to the fullest extent, as our Lord explained it (See Matt. 5:21,22,27,28), but the new covenant makes allowance for all the slips occasioned by our imperfections and takes cognizance of our efforts to discern and follow its spirit--its general disposition--while Christ our Redeemer makes up for our deficiencies, our faith in him being counted to us for righteousness --for full obedience to the perfect law. And it was with reference to this difference that the Apostle wrote (2 Cor. 3:6): "God hath made us able ministers of the new covenant, not of the letter, but of the spirit; for the letter [the absolute, strict, personal conformity to every jot and tittle of the law, as required under the old covenant] killeth, but the spirit [the manifest disposition to obey the law, and the acceptance of the righteousness of Christ to supplement our deficiency--the conditions of the new covenant] giveth life."

This expression of the Apostle has been greatly abused by some who wish to have this understood as a general principle laid down by the Apostle for the interpretation of the Scriptures. Wishing to put various fanciful interpretations on the Word of God, different from its plain and obvious meaning, they call the former the spirit of the Word, while the real meaning of the Scriptures they thus characterize as "the letter which killeth." Very reckless, if not indeed deceitful, handling of the Word of God is this, and very far indeed from the Apostle's thought. Let the true sheep beware of all such false teachers who thus open wide the flood-gates of error and endeavor to swamp the Church in human philosophies and sophistries.

It was that old covenant of absolutely perfect obedience to the very letter--to every jot and tittle of the law of God--that killed every man who came under its conditions, except the one perfect man--"the man Christ Jesus." To him alone was it a ministration of life. Under it he stood approved of God, and his willing sacrifice of the life to which he was thus proved worthy was therefore accepted by God as our ransom-price. But the new covenant, which requires only that we have the spirit or disposition of Christ with reference to God and his law, giveth life: "Now the Lord is that spirit" (2 Cor. 3:17)--he is a manifestation or pattern to us of the spirit or disposition which we should have toward God's law. We should love it as he loved it (Psa. 119:97); we should study and endeavor to conform to it as he did; and we should glory in it and by word and example

R1404 : page 150

teach it to others as he did. And in whatever heart this spirit of the Lord dwells together with the same trustful faith which he manifested in Jehovah's covenants, there indeed is liberty from the condemnation of the old covenant under which all the rest of the race still rest through Adam's transgression.

Such is our favored condition, beloved household of faith. But let us observe particularly the glory of this divine covenant. When the old covenant was given to Israel, written on tables of stone, there were great manifestations of supernatural glory: A cloud enveloped the mountain where the presence of God was manifested; and there were thunderings and lightenings and the voice of a trumpet, and the mountain quaked.--Exod. 19.

And when Moses came down from the mountain the skin of his face shone so that Israel could not behold him without a veil between. Such was the glory of that first covenant, which proved to be only a ministration of death. But the Apostle gives us to understand that that glory was only a typical representation of the greater glory of the new covenant--the glory that excelleth. That glory we may now behold by faith; but let us not, like Israel, put a vail before it, so that we cannot see it; for we all with open (unveiled) faces may behold in the mirror of God's Word the glory of the Lord as revealed in this new covenant. And as we thus behold his glory--the glory of his majesty and wisdom and power and love and grace--we ourselves shall be changed, transformed, into the same image from glory to glory, even as by the Spirit of the Lord.--Verse 18.

===================

R1406 : page 150

JOURNALISTIC RESPONSIBILITY.

The following letter, addressed to a certain journal which sets before its readers a medley of conflicting doctrines, is well worthy of notice; and the same remarks would apply to many more which evidently are not called of God to any such service. Our Lord said, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free" (John 8:31,32). And we have no commission to set before the household of faith anything which we do not believe to be truth. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" The letter is as follows:--

"Dear Brother--The enclosed I clipped recently from your journal. Gladly would I help spread the truth of God, gladly shed light upon the path of those who are in darkness; but really, my brother, it seems to me your readers would hardly know what to believe, so varied are the theories set before them. And I ask you in all candor, Is such an array of doctrine conducive to stability of faith, or to leading the unsettled into the truth? Is it not rather calculated to drive them farther into skepticism and doubt, until they make final shipwreck amid the breakers of error or upon the rocks of infidelity? My own experience leads me to think it is. Conflicting theories, boldly advocated, came near driving me to doubt everything; but grace triumphed and I was led to the rock foundation of harmony which does exist in the Word of God despite the efforts of men, whether put forth with evil or good intentions, to cause the world to think otherwise.

"I was much impressed with an article in the first number sent me, with the following title, 'What do we Believe?' You declared yourself to be in the position of Paul, only on a very different subject, when he partly believed. In short, you acknowledged yourself 'unsettled on a good many points.' You say 'you are just foolish enough to investigate, and for that reason are at present a little agitated, but if there is a God in Israel, you believe you will be rooted and grounded in the faith.' Surely there is a God in Israel, and may he grant you to be rooted and grounded in the truth; for he has declared by the mouth of the great apostle that he 'hath from the beginning chosen us to salvation

through sanctification of the Spirit, and belief of the truth,' thereby showing that belief of the truth is a necessary qualification for salvation. He then goes on, by the mouth of the same apostle, to exhort the Thessalonians--and he exhorts us as well--to 'stand fast and hold the traditions which they had been taught, whether by word (of the blessed Master) or our epistle.'

"I know there are many in these days who think it of little consequence what one believes,

R1407 : page 151

if he is only sincere. It seems to me the first words of Paul above quoted would dispel that delusion of the adversary, and the second quotation should cause every one to see to it that the traditions they hold were given of God and not of men. We have a sure foundation given in the Word of God, upon which every doctrine must rest if it be of him, that of 'the apostles and prophets, Jesus Christ himself being the chief corner-stone.' I would I might see you settled in the truth, and your little sheet advocating the same, instead of printing the medley of conflicting theories it now does. It is a positive fact they cannot all be truth; some of them must be errors, and we know, according to the Word, that the teaching of error overthrew the faith of some in Paul's day. Is it likely to do any different now?

"Now, my brother, in Christian love, but also in candor, I can only say I fear it is not for the good of the cause of God to present matters thus. I wish you could look at it in a different light, then study the Word by the aid of the holy Spirit to lead you into the truth, and then use printer's ink, and writer's ink, for its dissemination. Then bear in mind that no scripture is to be taken by itself: that spiritual things are to be compared with spiritual. I pray you to be settled in the truth. Could I be of any service in the accomplishment of this object, I would be glad to render aid, but I pray God to lead you and that you may be willing to be led of him. Yours in the bonds of faith in Christ, MRS.___________."

O! THE DEPTH OF DIVINE WISDOM!

"I would not choose the garden fair
  Which lieth full in view,
All square and trim with faultless beds
  Of scarlet edged with blue.
I love to wander unobserved
  Through many a leafy nook,
And where the fragrant woodbine path
  Winds downward to the brook,

With flowers in ambush, shy and sweet,
Awaiting my returning feet.

"Old ocean, too, would lose her charm
    Could I her depths explore,
Or with a powerful telescope
    Discern her farther shore.
I love the boundless mystery,
    The tireless ebb and flow,
I love the wondrous history
    That hideth deep below:
If all her secrets she should tell
Old ocean would not please me well.

"My friends were less my friends, I trow,
    If I could once suppose
They had no yearnings high and strong
    They ne'er to me disclose.
Kind, truthful tones of trust (regard
    Implied, yet not expressed)
We hold the longest in our hearts,
    And value most and best;
For, where the floods are swift and great,
The waters sometimes will abate.

"And shall I love thee less, my God,
    Because in thee I find
A majesty outstripping far
    The finite human mind?
Nay, rather, while for all thy grace
    I bless thee and adore,
Because thy name is 'Wonderful,'
    I praise thee even more.
This word within my heart I keep--
'Thy judgments are a mighty deep.'"
--Selected.

===================

R1405 : page 151

THE EPISTLE OF JAMES.

"James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."--James 1:1.

It will be observed by the careful reader that this epistle, unlike any of the other apostolic epistles, is addressed, not to the Church, the sanctified in Christ Jesus, but to the twelve tribes of Israel scattered abroad. And from the incentive to patience held out in Chapter 5:8,9 --viz., that "the presence [Greek, parousia] of the Lord has approached," and "Behold, the Judge is standing before the door"--we see that its special application is to the present day, the day of the Lord's presence as judge. Since he did not come as judge at his first advent (John 12:47), the reference is manifestly to his second advent.

Notice too, that these are recognized by the

R1405 : page 152

apostle as brethren of the household of faith. (1:2,3.) So while this epistle is addressed to the twelve tribes scattered abroad, it is thus restricted to those who are also of the household of faith, who still have faith in the prophecies and who are getting their eyes open to see in Jesus the promised Messiah and Deliverer. We recognize it therefore, as a special message to those of scattered Israel in this day of the Lord's presence, from whom blindness is being and will be turned away, and who are coming to recognize the Lord Jesus as the promised Messiah.

This thought calls to mind the words of the prophet Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Chap. 40:1,2--see margin.) We have seen that Israel's double of chastisement was fully accomplished in the year 1878. (See MILLENNIAL DAWN, Vol. II., page 232.) And since that time we have also seen a marked beginning and a gradual progress of the turning away of blindness from fleshly Israel. How characteristic it is of the Lord, that he should have a word of recognition and comfort recorded for those chastened and returning ones at this time, whom he is now ready to recognize by the old familiar term, "My people!"

Observe now the character of the epistle. First of all it recognizes the fact of Israel's great trials* of faith and patience as now experienced in the special persecutions and hardships which, though they regard them as calamities and with fearful forebodings of greater trouble, are really working together for good to them in driving many of them back to the land of promise and preparing them for the blessings God is shortly to bring to them. And then it bids them rejoice even on these tribulations, and exhorts to patience, faith and stability of character and to dependence in God for wisdom--for further enlightenment concerning his plan, which he assures them they shall have if they ask in faith. --Chap. 1:1-8.

Verses 9-11 strike first thing at their prominent national greed for gain, exhorting them to learn to rejoice in those principles of righteousness which are destined to equalize the conditions of men, by humbling the rich and mighty and exalting the meek and humble; and showing how the rich man, as such, must pass away in the great leveling process of this day of the Lord.

Verses 12-15 trace the inevitable course of unrighteousness--how that lust, undue desire of any kind, brings forth sin, and sin when finished brings forth death. Therefore, "Blessed is the man that endureth trial [who does not follow the course of the depraved desires]; for when he is tried [i.e., when his trial is over], he will receive the crown of life which the Lord hath promised to them that love him"--the everlasting life provided for all mankind who will accept it on God's conditions.

Verses 16-18 teach that though God is permitting persecution and trial to come upon his ancient people and will make them work together for good to them, yet they must not err in attributing these things to God. (Verses 16,13.) Only the good gifts come from God: such, for instance, as the truth whereby you are now begotten; for know ye not that Israel is to be a kind of first fruits unto God of his creatures? Mark the expression a kind of first fruits. The very first fruit of God's plan is the glorified Christ (Rev. 14:4), and Israel is not first in this sense, but is to be the first-fruits unto God of the nations.

Verses 19-25 are most appropriate words of counsel in view of these things: "Wherefore, my beloved brethren [of Israel, and of the household of faith], let every man [of you] be swift to hear [the truth of God], slow to speak, [his own opinions, and] slow to wrath [Let him not waste his time in wrathful denunciations, etc., against the persecuting powers; but in the midst of it all let him humbly and thankfully recognize the hand of Providence which is about to work out such a deliverance as Israel never knew before--Jer. 16:14,15]; for man's anger does not work out God's righteousness."

"Therefore, discarding all impurity and overflowing malice, embrace with meekness the implanted

---

*The word rendered temptations in verse 2 should be trials, as in the Emphatic Diaglott.

R1405 : page 153

word which is able to save your souls.
But be ye doers of the word, and not hearers only, deceiving yourselves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was.
But whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Verses 26 and 27 show the kind of character and disposition which pure religion or piety must necessarily manifest, viz., a character which refuses to be contaminated by worldly ideas and practices, and which takes delight in doing good. And if any man have not such a disposition, and the unbridled use of his tongue manifests the very reverse, a profession of piety on his part is vain and a mere self-deception.

CHAPTER II. Verses 1-9 counsel humility and condescension to men of low estate rather than preferment of the rich, which respect to persons is a violation of that commandment of the law, to love our neighbors as ourselves. Verse 5 points to the fact of God's choice of some of the poor of this world to be exalted as heirs of the Millennial Kingdom.

R1406 : page 153

Verses 10-13 counsel charity and leniency in any judgment of fellow-men, in consideration of the weakness common to all, showing that if they are going to exact perfection of their fellows, that is, if they are going to judge them by the strict law of God, they also will be condemned under the same law.

Verses 14-26 show that works of righteousness must follow a true faith, that they are inseparably linked, and that a faith which does not so manifest itself is dead.

CHAPTER III. shows that as not many are qualified to be teachers, or expounders of divine truth, and in view of the responsibility of such to God, none should undertake it who are not so qualified of God. "Do not many of you become teachers, my brethren, knowing that [by so doing] we shall receive a severer judgment [trial]." The position of a public teacher or expounder of divine truth, while it is one of privilege, is one that must be held with meekness and sobriety, and when faithfully filled involves both labor and sacrifice. But if one assumes to become a teacher and permits his tongue to run at random according to his own imperfect will instead of the will of God, who can tell the extent of damage it may do in overthrowing the faith of many and in establishing error and beclouding the truth? But (verses 13-16) "Is any one wise and endued with knowledge among you, let him by honorable conduct show his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This [kind of] wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom from above is indeed first pure, then peaceable, gentle, easily persuaded, full of mercy and of good fruits, without partiality, without hypocrisy. Now the fruit of righteousness is sown in peace by those who practice peace."

CHAPTER IV. is a continuation of the exhortation to humility and brotherly love, and points out pride and selfishness and greed of gain as the causes of all the wars and misery of the past.

CHAPTER V. Verses 1-6 show that great distress and trouble shall come upon the wealthy classes of the world who have long held a monopoly of earthly blessings. Verses 7-9 proclaim the great Judge at the door--"The presence of the Lord has approached and behold, the Judge standeth before the door" and his wrath is about to be revealed against all evil doers. But ye, brethren, who are on the Lord's side, stablish your hearts and be patient in the midst of the great trial which shall culminate in the full establishment of the kingdom of God, under which you, as a first fruit unto God of the nations, shall be first blessed. Then follow the special counsels of verses 10-20 encouraging to patient endurance and cheerfulness, sobriety of conduct, trust in the Lord, and patience and helpfulness toward stumbling or erring brethren, etc.

Verse 14 also counsels their looking to the Lord for the healing of physical infirmities, and promises that the prayer of faith shall save the sick. This promise, we believe, has its

R1406 : page 154

special application in the time indicated by verse 9--when the Judge has arrived and the Times of Restitution have begun.

In no other time, we believe, could this promise have had full application; for had the promise been intended to apply to the whole Gospel age, and had it been verified to all who in faith claimed it, many faithful souls of the past would still be living. It would signify nothing short of full restitution and everlasting life, which cannot, according to God's plan, be granted to any until the appointed "Times of Restitution" have come. For God to make such an engagement would be to frustrate his own plans. At the time, therefore, when this message is due to Israel, and when they shall begin to recognize it, we believe that this promise may be fully claimed, and that any who ask in faith may have life and health continually renewed and need never die--the restitution time having come and the restitution work being thus begun in them. In answer to the prayer of faith together with humble confession of sin, sickness will be continually rebuked throughout the Millennial age, and health and life will be granted to all the willing and obedient.

But in order to such faith, a knowledge of the facts upon which the promise is conditioned is necessary. While we see that death still reigns, so that not one of the generations past has escaped or eluded its grasp to witness the truth of this promise to the present generation, unless we can see some qualification which limits it to some particular time, either present or future, we cannot intelligently claim the promise. And many who have claimed it before the appointed time have been greatly disappointed. We think now of two most remarkable instances of misplaced faith on this subject. One was a dear young brother in a neighboring city, fully consecrated to the Lord and leading an exemplary life, who was prostrated with consumption. He was visited by friends who encouraged him to claim this promise, which he did, refusing medical aid, and trusting to miraculous healing. But he died; and his last whisper was, "Mother, I will soon be well. God is bringing me down so low only to manifest his power in raising me up." A moment more, and all was over; and the faith of many went out with that young life.

Another instance was that of the wife of a brother from whom we heard the following circumstance related. The lady was an amiable and faithful Christian woman; she trusted in this promise, and several of her friends prayed with her and trusted for her recovery; a large circle of those who preach faith-healing were interested in the case, and her husband waited anxiously for the turning point toward health. But she died; and, said her husband to the writer, I for a time lost all faith in the Bible. But afterward, said he, mastering my feelings, I said to myself, Perhaps the old Book may be true after all, if we only knew how to read it. And since then God has been gradually leading him into the truth concerning his plan.

These instances, related to us with an inquiry for light on the subject, led to this re-examination of the epistle of James with the above conclusions. When we thus locate the promise in the appointed time, all is plain. And while the epistle, as a whole, is addressed specially to scattered and now returning Israel, which is to be a first fruit of the nations, and which in the near future will greatly need its timely counsel and encouragement, its wise and helpful counsels, warnings and promises have a general application to all whose hope, in common with the hope of fleshly Israel, is in the restitution to human perfection and all its attendant blessings. And its lessons, though recorded specially for the restitution class, are profitable to the Church as well.

When Israel comes to an understanding of the plan of God, with the systematic order of its times and seasons, they will see that the restitution time has actually come and that they may claim its precious promises at once. And so may all others who intelligently and heartily accept the truth, except those who appreciate the still higher privilege of presenting their bodies living sacrifices, holy and acceptable to God, and who, in compliance with this covenant, cheerfully sacrifice the human nature even unto death, that in due time they may receive the divine nature and joint-heirship with Christ in his kingdom. MRS. C. T. RUSSELL.

===================

R1407 : page 155

JEWISH ITEMS OF INTEREST.

THE INFLUENCE OF JEWS IN EUROPEAN AFFAIRS.

If any one suppose that the Jews are not a power in Europe even outside of the money market, he is mistaken. In England, though they number only one in eight hundred of the population, Jews recently occupied eight seats in the House of Commons. Though only two per cent. of the population of Germany, they hold in the universities seventy professors' chairs.

And of the twenty-three Liberal and Progressive journals in Berlin, all but three are directly or indirectly under Jewish control. There are only 40,000 Jews in Italy, but eight of them are members of the Chamber of Deputies. In France, out of a population of 37,000,000, only 60,000 are Jews; yet, says the London "Spectator," "The Jews sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Public Education. One Cabinet minister, M. David Raynold, is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Three Prefects are Jews, seven Sub-Prefects, and four Inspectors General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, one Judge of the Court of Cassation (the President) and ten Provincial Judges."--Presbyterian Banner.

The change in the position of the Jew within the last half century is one of most remarkable character. Fifty years ago the Jew was inert and imbecile: now he exercises a greater power than in the days of David and Solomon. The Jews to-day influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land, and their sceptre. They have been stationary for eighteen centuries, and hunted into obscurity: to-day they attract wider attention than ever before in their history. Out of twelve hundred students of law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gifts of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands. In Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also. The Jew is the world's chief banker to-day. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Europe is very great in matters political, scientific, and theological. ...As the Jew has entered the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. Amongst multitudes of them in Germany, the hope of a Messiah has totally disappeared. A spirit of skepticism has laid hold of the younger generation, so that conviction has disappeared....All idealism is gone, and nothing is considered to be useful and worthy of effort but that which promises material advantage--wealth, honor, power and enjoyment. Of two thousand shops kept by Jews in the city of Paris, not over a hundred are closed on Saturday. Of the seventy thousand Jews in New York City not over twenty-five hundred are attached to the synagogue. --Missionary Herald.

One of the most remarkable facts of the present age is the eagerness with which the New Testament is being read and studied among the Jews. They are not only reading the book, each in the vernacular of the country in which he resides, but many of their number are studying it in Hebrew. It is reported that the two principle Hebrew versions of the work have had circulations exceeding that accorded to the most noted books of fiction, and a complete Hebrew commentary on the New Testament is one of the latest things to be announced as in course of publication at Leipsic. Nor is this the only Christian literature that has found ready acceptance with them. Such works as Bunyan's "Pilgrim's Progress" and Milton's "Paradise Lost" have been translated into the same old language and meet with ready sale.

All this proves that the Hebrew is far from being the dead language most folks suppose it to be. The fact is, the study of it has been revived among the Jews in the last few years, not so much in this country as in the Old World, and it is considered probable that as many human beings now speak it, either purely or in some jargon form, as spoke it at the time of the Exodus, when the Jews are supposed to have first asserted a claim to nationality. Furthermore, it may be stated as probable that the number of Jews who are reading the New Testament in Hebrew exceeds that of the Christians who are studying the Old Testament in the

R1407 : page 156

same language. The Jew is not necessarily reading the New Testament with intent to become

R1408 : page 156

a Christian. He does so rather because the story is an important one in the history of the race, even though the divine origin of Christ may not be conceded by him. And, in fact, there is not a vast amount of difference between many of the reformed Jews and some Unitarians in matters of faith, though it may be remarked that the orthodox Hebrews are the most noted for containing among their numbers men who read the New Testament.

Another interesting point in this connection is the fact that not a few students are now disposed to believe that the Hebrew is the parent of a large part of the Saxon, German and other tongues which belong to the same sub-family of languages as they do. The work by Dr. Rodosi, recently published, in which many derivations from that to them are traced, is deserving of more attention than has yet been accorded to it, being really a remarkable production, though not the only effort made to prove a connection of lineage between the old and the comparatively new. Probably the one thing which chiefly stands in the way of accepting the theory is the fact that it is a discarded one. Up to about two centuries ago it was generally believed that the Hebrew was the parent of all other languages, and the revulsion came when it was discovered that the Latin, Greek, and most other European tongues have a close affinity with the Sanscrit, which was the language of the people who invaded India perhaps not far from the time of the Jewish exodus from Egypt. It is well known to be more difficult to obtain assent to a truth which has been once discarded because mixed with much that is false than if it had not been in such bad company. Yet it may be possible to admit a close connection without conceding all that was unwisely claimed when literary men knew far less than they do now.

There can be no doubt that the Jews are rising to a prominence to which they as a people were strangers through many centuries. They are proving their right to it in commerce, science, literature and art, and now the eyes of the whole world are turned upon them as a consequence of the persecution in Russia. It is at least in harmony with this better recognition by other peoples that they should study the history of the Christian religion as closely interwoven with their own. Hence they do well to read the New Testament, and read it, too, in the language of their forefathers.

--Chicago Tribune.

====================

R1409 : page 156

TO WHOM SHOULD WE PRAY?

Maryland.

DEAR BROTHER RUSSELL:--At one of our recent meetings I mentioned the subject of contributing to the "Home and Foreign Missionary Fund." Although the suggestion appeared in the Nov. '91 TOWER, I had not heard a word from any of the brethren, and was greatly surprised to find so much indifference manifested. It was not until Brother A__________ mentioned the subject, and wanted an explanation, that I thought it was time to bring the matter before the meeting, which accordingly I did. There were but ten present. All, however, except one brother who has no income whatever, have promised to give something. It was suggested, instead of each individual member sending his name and the amount contributed by him, to have but one general fund, and to make it a contribution from the Church at Baltimore; to which all agreed, the amount ranging from five to twenty-five cents per week. I have not been able to see all our members, and so cannot state definitely what the total amount will be. I think, however, it will aggregate fifty or seventy-five dollars. I wish it were more.

[If this union plan seems to suit you better than the individual one, we trust, nevertheless, that the names of all contributors may be sent, that they may appear upon the Tract Society records. We like to know all the dear sheep personally as well as by groups.

In this connection we take pleasure in telling the friends that the apostolic plan of laying by weekly according as the Lord hath prospered them (1 Cor. 16) is proving to be a great

R1410 : page 156

blessing to the givers (who write us of their joy), as well as in forwarding the general spread of the Truth to others.--MRS. R., Secretary.]

***

From early childhood I had been taught to address my petitions to God the Father, for Jesus sake. In fact, it is the general custom, I believe, of the nominal church to pray to the

Father in the name of Jesus. Last night, however,

R1410 : page 157

at the house of Brother Davis, a lady friend who was present made a very strong plea, showing that our prayers ought to be addressed to Jesus; that in honoring him we honor the Father; and that the Father is well pleased when we go to Jesus in prayer. Furthermore, he is our head, and we, as members of his body, are dependent upon him for our life, and all power is given unto him in heaven and in earth. He is also our ambassador, and in approaching the throne we ought to lay our petitions before Jesus--just as now, should we have important business with the Queen of England, we would not think of dealing directly, but would communicate through our representative abroad.

I was very much impressed with her remarks. On my return home my heart went to Jesus in prayer; language flowed freely and naturally, and I felt a nearness of his presence which I never experienced before. I believe it is right, and that we are by no means dishonoring the Father, but on the contrary are honoring him so much the more by honoring the Son. If I am wrong, dear brother, my earnest prayer is that I may be set right.

Yours in the Redeemer, H. N. RAHN.

REPLY--"ACCEPTED IN THE BELOVED."

It is undoubtedly proper enough for us to address petitions to our Redeemer and Advocate, who loved us and gave himself for us. He is still interested in us--still loves us. He is still the Shepherd and Bishop of our souls, and we are his sheep. He is still our faithful High Priest, who can be touched with a feeling of our infirmities and who is ready still to succor them that are tempted. And although we are nowhere instructed to make petitions to him, it evidently could not be improper so to do; for such a course is nowhere prohibited, and the disciples worshiped him.--Matt. 28:9,17.

However, it would be a serious error to suppose that we ought to address our petitions to our Lord Jesus and not to the Father--"For the Father himself loveth you" [who are in Christ]. And it is proper to remember that every good and perfect gift cometh from the Father. All things [blessings] are of the Father, and are by the Son. (1 Cor. 8:6.) Jehovah is the fountain of our blessings, and our Lord Jesus is the channel through which they reach us. "We know that God heareth not sinners" (John 9:31); and consequently, we, who by nature were sinners even as others, could have no audience with Jehovah until justified by faith in the sin-offering, made on our behalf, once for all, in the offering of the body of Jesus, our Lord. As he declared, "No man cometh unto the Father but by me." But now, since we do accept of our Lord's sacrifice, and realize it as the price of our justification, we have boldness to enter into the Most Holy [into communion with God] by the blood of Jesus, and "draw nigh with cleansed hearts and with full assurance of faith," realizing that "we are accepted in the Beloved."

Our Lord Jesus not only prayed to the Father himself, but instructed his followers as to the general style of their petitions, saying, "After this manner pray ye--Our Father which art in heaven," etc. And over and over again our Lord instructs us to ask of the Father in his name. (John 14:13,14; 15:16; 16:23,24,26.) In his name means more than merely by his authority; and it means more than the formal closing of a prayer with the words, "For Christ's sake." It means that the petitioner coming to the Father must realize his own actual unworthiness to be received at the throne of the heavenly grace, or to have his petition regarded and answered; and that therefore he presents it in the name and merit of Christ, his Ransomer--by faith accepting a share in the justifying merit of the great sin-offering which he made once for all.

Adam had access to and communion with God, the Father, when he was perfect--before he sinned and fell under divine condemnation. As many of the redeemed race as shall accept of the grace of God to be extended to all through Christ shall, when perfected again, have back this communion and all that was lost. And we who in the present age are justified by faith in his blood--in his sacrifice for our sins --have now this communion--only, so long as we are not actually perfect, it must always be exercised through our Mediator; and hence to hold communion, we must recognize not only the Mediator, but the ransom which he gave for all, by which we are made acceptable to the Father, in him.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1408 : page 158

NEBUCHADNEZZAR'S DREAM.

LESSON IX., MAY 29, DANIEL 2:36-49.

Golden Text--"All things are naked and opened unto the eyes of him with whom we have to do."--Heb. 4:13.

Nebuchadnezzar's deeply significant and prophetic dream and the divinely inspired interpretation of it by the prophet Daniel, as recorded in this lesson, are worthy of the careful study of every earnest Christian who would follow the Apostle's injunction to take heed to the sure word of prophecy which shineth as a light in a dark place until the day dawn. (2 Pet. 1:19.) The reader is referred to MILLENNIAL DAWN, Vol. I., page 248 for an elucidation of this prophecy.

May all the truly consecrated indeed see and appreciate their privilege of being part of that kingdom symbolized by the stone which in due time is to destroy and displace all the other kingdoms and fill the whole earth with its glory and its blessings of righteousness and peace.

In the midst of the unsettled and unsatisfactory conditions of the past and the present, while the groaning creation waits for the establishment of God's kingdom in the earth, how comforting to the hearts of them that believe are the words of the golden text--"All things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13.) In far-seeing wisdom God has permitted all the present disorders, yet, in the end, even the wrath of man shall praise him and the remainder he restrains. (Psa. 76:10.) See Vol. I., Chap. vii., "The Permission of Evil and its Relation to God's Plan."

THE FIERY FURNACE.

LESSON X., JUNE 5, DANIEL 3:13-25.

Golden Text--"When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee."--Isa. 43:2.

The familiar story of this lesson is one full of instruction to the thoughtful, as viewed both in its historic and in its prophetic light. Nebuchadnezzar, the king of Babylon, had set up an image, and had commanded all his subjects, including Israel, the Lord's people, to bow down to it in idolatrous worship. And any refusal thus to acknowledge his supreme authority, even in matters of conscience, was made a treasonable offence, punishable with death, in the midst of a fiery furnace.

Three Hebrews of the captivity, Shadrach, Meshach and Abednego, refused to obey the king in this instance, where such obedience would necessitate disloyalty to God. In their faithfulness to God, these three men preferred a dreadful death--should God permit them thus to die--rather than the alternative of disloyalty to the King of kings, whose command to Israel was, "Thou shalt have no other gods before me." Yet they confidently expressed their faith in God's ability, and their belief, in view of his promises, in his willingness to deliver them. (Verse 17.) Nevertheless, no matter what course he should see fit to take, they were fully determined to be true to God.

Thus they proved themselves "Israelites indeed," and in consequence of their faithfulness the promise of the Lord, made to Israel as a people, and sure to them so long as they kept their covenant with God, was verified, even though it required a miracle to accomplish it. The promise reads--"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: [This was wonderfully verified to the whole nation when in faith they obeyed the Lord's command and passed through the Red Sea and then over Jordan.] When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Doubtless this promise of deliverance from the power of the fire would have been verified to all the Israelites in Babylon, as well as to the three mentioned, had all, like them, proved their loyalty and faithfulness to God. God is faithful to all his promises, and blessed are all they that put their trust in him; for only the faithful can claim a share in his promises.

It would be a mistake, however, for all people to claim and appropriate literally these promises which the Lord made literally to fleshly Israel only, as his peculiar and covenant people. God's remarkable dealings with Israel --his care, his guidance, his discipline and chastisements when they were disobedient and unfaithful, and his wonderful deliverances of them when loyal and obedient, as well as his instruction and training of them--were typical of his course with the whole world during the Millennial age; but in the present time no such promises belong to the world. Nor do they belong to Christians except as in a symbolic sense applied to them as new creatures in Christ, during this Gospel age.

On the strength of these promises of temporal deliverance, no Christian, and certainly none of the world, can claim general exemption or deliverance from present calamities, though God does sometimes deliver them. God, who promised to defend Israel both nationally and individually whilst obedient, has never promised to defend so-called Christian nations against their national enemies, nor Christian communities nor individuals against persecution for conscience' sake by fire or sword, nor from calamities of various sorts, but on the contrary forewarns us, "They shall despitefully use you and persecute you." "Yea, and whoever will live Godly in this present time (the Gospel age) shall suffer persecution." Yet as an offset God has given us spiritual advantages and "exceeding great and precious promises," much more valuable than length of days under present conditions and deliverance from present persecutions. And we have his blessed assurance that all the temporal evils which are permitted to befall us shall work together for our good, so long as we remain loyal and faithful to God--"work out for us a far more exceeding and eternal weight of glory."

To be loyal and true to God in these days requires as much courage and true heroism as was necessary in the days of gross idolatry. True, in civilized nations there is now no compulsion to worship images; but, nevertheless, there are idols of another sort just as potent in their influence upon the public mind, and Christians (Spiritual Israel) as well as all others are called upon to do homage to these idols--the work of men's hands. We refer to the various creeds of Christendom, the traditions which men have set up to intercept the worship of the true and living God in whose Word alone is life and peace.

Few are the faithful "Israelites indeed" who boldly stem the tide of opposition and declare themselves fully on the Lord's side by fearlessly discarding the traditions of men and daring to believe and teach the Word of God

R1409 : page 159

to the contrary. The many prefer the favor of men to the favor of God, and are quite willing to prove their disloyalty to God in order to obtain it. Rejecting the testimony of his Word, they blindly assent to the idols of human tradition and bow down to and serve them. But the devotion and zeal of the loyal and true are not unnoticed, and will not fail of their reward in due time, even though some such may yet be called upon to walk through the fiery furnace of affliction to prove their devotion to God in not bowing down with the majority.

"When through fiery trials their pathway shall lie,
His grace all-sufficient shall be their supply.
The flames shall not hurt them--God only designs
Their dross to consume and their gold to refine."

Not only have there been in the past such trials of faith and loyalty, but there are also at the present time; and in some respects a still more fiery trial yet awaits God's consecrated ones, as we understand the Scriptures, and as the signs of the times read in the light of the Bible clearly attest.

Of this indication, mention has already been made. The time is fast approaching when the religious liberty now enjoyed will be greatly restricted and when, as a consequence, the present work of disseminating the truth will be interfered with by the strong hand of combined civil and ecclesiastical power. And therefore, in view of such interference, we are forewarned by the Lord that "the night cometh, when no man can work" (John 9:4); and by the Prophet Isaiah (21:12) that "the morning cometh, and also the night." And those who properly heed the warning will let it have its designed effect of increasing their diligence in the use of present opportunities.

That the persecuting power which is thus to interfere with and cut short the opportunities of the consecrated, to spread the truth, is to arise from the allied powers of Christendom, or more particularly from allied Protestantism under the direction and control of the spirit of the Papacy, is clearly indicated in the symbolic prophecy of Revelation 13th chapter, under the figures of the "Beast" and his "Image." Those of our readers whose file of TOWERS extends back to January, 1882 (we have no more), will find the teaching of Rev. 13th therein set forth. There we showed that the "Beast" which was to command and receive the homage of the world for 1260 years is the great Papal System; and the "Image of the Beast," subsequently set up, after the "Beast" had been largely shorn of its power, is the great Evangelical Alliance of so-called Protestant denominations.

The image or likeness of this organization to the "Beast" consists in its doctrines and in its general policy. And although the likeness is not yet complete, the Revelator, in verse 15, indicates that the persecuting power will ere long complete this, and that the order will go forth practically that all who will not worship (reverence) either the Papal "Beast" or the Protestant "Image" shall be killed, although the killing is not necessarily to be understood as physical: it may be in some instances, though more probably it will be killing in a social

R1409 : page 160

sense--cutting off their influence, their name, etc., and allowing them no standing or liberty as Christians.

The thoughtful observer of current events in ecclesiastical circles may readily note the trend of events in this direction. The ghost of the future power of this great Image is already filling the minds of scheming ecclesiastics of all the denominations of so-called Christendom, as their numerous utterances from pulpit and press clearly show. But let the loyal and faithful few be fully determined within themselves to be firm and uncompromising in their zeal for God and the truth, assured that, even though they may be called upon to go through a furnace of affliction, God will be with them in the midst of the fiery trial, and, as spiritual new creatures in Christ, they shall not be hurt --but blest by the Master's presence and communion.

R1409 : page 160

THE DEN OF LIONS.

LESSON XI., JUNE 12, DANIEL 6:19-28.

Golden Text--"No manner of hurt was found upon him, because he believed in his God."--Dan. 6:23.

The teaching of this lesson is the same as that of the preceding lesson. Because of his faith and loyalty to God Daniel was delivered, according to the Lord's covenant of blessing and protection to Israel as long as they were loyal and obedient. See Deut. 28:1-14 and Isa. 43:1,2.

And yet, notwithstanding all the promises of protection and defence to Israel, both as a nation and as individuals, so long as they continued loyal and obedient, the Apostle Paul reminds us of the fact that God permitted some of them to prove their loyalty and faithfulness by willingly enduring great persecutions, even unto death. He says they had trials of cruel mockings and scourgings and of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth; and they were tortured, not accepting deliverance [on ignoble terms which would necessitate disloyalty to God].--Heb. 11.

But why did they endure all these things, even in the face of an apparent failure of God's promises for their protection? Was it because of any direct promise of God that such faithfulness, even unto death, should receive a special reward in the resurrection? No; we know of no such promise in the Law or the Prophets, although the Apostle (Heb. 11:35) says they did it in hope of a "better resurrection."

What ground was there for such hope? We answer that it was a fair inference based upon their knowledge of the character of God and his promises to Israel. With the nobility and grandeur of a fixed purpose they said, "We will be loyal and true to God at any peril and at any cost; and if, as we know, God appreciates faithfulness at small cost, much more will he appreciate it when manifested under the severest tests. And such faithfulness will not fail of special recognition in the resurrection, if not before." Such was their love for God that they longed for the fullest possible manifestation of his love and favor in return when the full trial of their faith and patience should prove their worthiness.

In the clearer light of the Gospel dispensation, and especially of this day of the Lord, we see the blessed reward that awaits those ancient worthies who shall be made princes in all the earth during the Millennial reign of Christ (Psa. 45:16--See also MILLENNIAL DAWN, Vol. I., Chap. xiv.); whose probation being ended, they may from the dawn of their new existence--in the resurrection--be perfect men and exalted to power and great honor and glory. Such was God's purpose towards them in permitting them thus to suffer that he might exalt them in due time. Indeed, they shall shine as the stars forever. (Dan. 12:3.) These righteous ones shall be held in everlasting remembrance among the restored human race as noble examples worthy of all honor and imitation. --Psa. 112:6.

Evidently Daniel, as well as the three Hebrews of our last lesson, believed that God was able and also willing to deliver them according to his covenant of favor to Israel, if he saw fit; but, nevertheless, they believed that if he should not grant them a present deliverance, he would, in his own good time and way, grant them a still more glorious deliverance and reward of faithfulness. See Dan. 6:10 and 3:16-18.

QUARTERLY REVIEW.

LESSON XII., JUNE 19.--Comment unnecessary.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

PROVIDING FOR COLPORTEURS' EXPENSES.

"GO YE ALSO INTO THE VINEYARD."

During the Colporteurs' Meetings which followed the regular meetings of the recent Convention, some of the older and more experienced Colporteurs made the suggestion that hereafter all colporteurs be authorized to sell the MILLENNIAL DAWN series of books at Thirty-five cents per volume, or three volumes for One Dollar--explaining to any who might notice and inquire, that the books could be had at Twenty-five cents each if they chose to send to the Allegheny office; but that the Colporteurs are allowed to charge the ten cents to cover their additional expense connected with delivering the books. With the consent of the office several had tried the higher price plan and the results had been highly satisfactory: they had sold about as many as at Twenty-five cents.

The object of the suggestion on the part of those proposing the higher price was not money-getting, but a desire to forward the work. While they are able to meet their traveling and living expenses and a little more at twenty-five cents, they well know that many others cannot do so on account of being less successful salesmen, or of having encumbrances in the way of family duties and expenses. Indeed, the plan proposed is that all who can do so shall return to the Lord's treasury all that can be spared from their actual expenses, that it may assist in the general work of spreading the Truth, to which all of our lives are consecrated.

We requested all the Colporteurs present at the meeting to make a trial of the Thirty-five cent rate for one week, and then to report their success or failure. And the reports turned in confirm the view of the suggesters, that the additional ten cents will be no hindrance; but that people concede that a book of 350 pages on good paper is cheap at 35 cents--or over 1100 pages for $1.00. As a consequence we have decided on this change.

There are at present about forty Colporteurs, and we trust that the new price will soon double the number; for quite a number who started and were unable to fully meet expenses, and who got deeply in debt to the Tract Society at the twenty-five cent rate, will now be able to meet their expenses and perhaps a little more. Thus the cause of the Lord will, we trust, be prospered by the new arrangement. It is not the thought to attract worldly people into the work of selling Dawn. We desire only such as engage in the work as ministers of the gospel, and from the conviction that what they are presenting is the Truth, and in no other manner can they so fully and faithfully serve the Lord and his people. We do not know of one now in the colporteur work merely as a business: all are doing what they can as unto the Lord. We know of several who could earn nearly or quite a thousand dollars a year in other occupations, who gladly give their all for the Truth for the mere necessities of food and clothing; and one at present getting two thousand dollars a year is about to leave it and engage his time and talents in the Lord's service. He has already tried it and finds that he can make expenses, and seeks nothing more.

COLPORTEURS' RATES ON MILLENNIAL DAWN IN PAPER COVERS.

Single copies delivered by colporteurs,	35 cents.
Three " " " "	$1.00.

Single copies by mail from the office,	25 cents.
Five (or multiples of five, 10, 20, 40, etc.) copies of any one volume by mail, post-paid to one address, each, . . .	15 "
Five copies or more of any volume by express or freight at colporteur's charges,	12-1/2 "

As a result of this arrangement we hope soon to hear of many ready and glad to give all their time to the work. The Master, the Chief Reaper, saith, "He that reapeth receiveth wages and gathereth fruit unto everlasting life."

The DAWNS in the German language are now under the full control of Brother Zech, and all orders for them should be addressed to--
Otto von Zech, Euclid Ave., Allegheny, Pa.

===================

R1410 : page 163

VOL. XIII. JUNE 1 & 15, 1892. NOS. 11 & 12.

"TO US THERE IS ONE GOD."

1 COR. 8:5,6.

"Hear, O Israel! Jehovah our God is one--Jehovah."--Deut. 6:4.

The word "god" signifies mighty one, but not always the all-mighty one. It is used as the translation of each of four Hebrew words---el, elah, elohim and adonai--all, in the common version of the Bible, signifying the mighty, or great. It is a general name, often and properly applied to our heavenly Father, as well as to our Lord Jesus, to angels and to men.

In Deut. 10:17 elohim--a mighty or great one--is used in referring to Jehovah the almighty God, as well as to other gods. "Jehovah is a God of gods."

In Gen. 32:24,30 and in Judges 13:21,22 an angel is called god--elohim.

In Jer. 16:13 earthly heathen kings and governors are called gods--elohim.

In Exodus 7:1 Moses is called a god--elohim.

In Exodus 21:6; 22:8,9,28, the word elohim is evidently used to refer to the Judges of Israel appointed by Moses, because they were mighty ones, or persons in authority; and the translators of the common version have rendered the word "judges" except in the last instance, when they rendered it "gods." They were corrected by those who arranged the marginal readings; but remember, it is this same word--elohim.

In Exodus 12:12 the princes of Egypt are referred to as gods--elohim. See margin.

In Psa. 82 the distinction of beings referred to by the word god is very marked--"God [elohim] standeth in the congregation of the mighty [el]: he judgeth among the gods [elohim]." Here the first word god evidently refers to Jehovah, the Almighty One, while the others refer to other mighty ones--the Church, the sons of God, of whom Jesus is the head or chief, and of whom it is written (verse 6), "I have said, Ye are gods [elohim]; and all of you are children of the Most High [el yon, the highest God]."

But, says Paul, "Though there be [many] that are called gods (as there be gods many and lords many), to us there is but one God, the Father." (1 Cor. 8:5,6.) The Father is the mighty one over all other mighty ones--the One God over all. None others are mighty or great, save as they receive their greatness, as well as their existence, from him. And it is to this one fact that the attention of Israel is called in the above words of Moses--"Hear, O Israel! Jehovah our God is one--Jehovah."

The word Jehovah is not a general name, like the word god, but a proper name, the distinctive personal name of the Almighty Father, and is never applied to any other being. The name Jehovah, like other proper names, should not be translated. In our common version of the Old Testament its distinctiveness as a name is lost by being generally translated LORD. Some erroneously suppose that the name Jehovah applies also to Christ. We therefore

R1410 : page 164

cite a few of the many scriptures to prove that this name belongs exclusively to the great First Cause of all things. "I am Jehovah; this is my name, and my glory will I not give to another." (Isa. 42:8). "I appeared unto Abraham,

unto Isaac, and unto Jacob, by the name
El Shaddai [God Almighty], but by my name
Jehovah was I not known unto them." (Exod. 6:3.)
"That men may know that thou, whose
name alone is Jehovah, art the Most High over
all the earth."--Psa. 83:18.

Jehovah is frequently declared to be the Savior of men because he was the Author of the plan of salvation, our Lord Jesus being the savior in a secondary sense, as the instrumentality through whom the plan of Jehovah was executed. David makes the distinction between Jehovah and our Lord Jesus very marked in

R1411 : page 164

Psa. 110:1--"The Lord [Jehovah] said unto my Lord [adon, master--Christ] sit thou at my right hand until I make thine enemies thy footstool." Our Lord Jesus and Peter call attention very forcibly to this scripture and to the distinction made.--Luke 20:41-44; Acts 2:34-36.

While the Scriptures are so very clear concerning the distinct individuality and exact relationship of Jehovah and our Lord Jesus, it seems marvelous that the idea of a triune God --three Gods in one, and at the same time one God in three--should ever have gained prominence and general acceptance. But the fact that it has been so generally accepted only goes to show how soundly the Church slept while the enemy bound her in the chains of error. We believe in Jehovah and in Jesus and in the Holy Spirit, and fully accept the fact that our Lord Jesus is a god--a mighty one--though we cannot accept the unscriptural and unreasonable theory that he is his own father and creator, and must reject as unscriptural the teaching that there are either three gods in one person or one god in three persons. The doctrine of the Trinity had its beginning in the third century, and has a very close resemblance to the heathen doctrines prevalent at that time, particularly Hindooism. The only text in the Scriptures which was ever claimed to affirm that the Father, Son and Spirit are one god is a portion of 1 John 5:7,8, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth, the spirit and the water and the blood: and these three agree in one." We state an undisputed and indisputable fact when we say, that this is the only text favorable to the Trinitarian view, and that the words above in italics are spurious, and were introduced here by Trinitarians in the fifth century, because there was no scriptural statement to support their theory, which was then becoming popular. Trinitarians themselves admit this, and in all recent translations the spurious words are omitted. See the Emphatic Diaglott, Young's Translation, the Revised Version, the American Bible Union Translation and the Improved Version. The latter says:--

"This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority: it is therefore evidently spurious."

It will be observed that the sense is complete without the interpolated words italicized above, and the teaching in perfect harmony with the context, which would not be the case were the interpolated words admitted. The inspired Apostle is showing that "the Son of God is he that came by water and blood" to be the Redeemer of mankind; that is, he came by baptism into water, the symbol of his full consecration even unto death, and also by blood, the actual fulfilling of his consecration vow, even unto death, the shedding of his blood. He came, "not by water only [not by consecration only], but by water and blood"--both the typical and the literal baptism into death. "And it is the Spirit that beareth witness, because the Spirit is truth." (1 John 5:6.) The Spirit of God bore witness after the water baptism that this was his well beloved Son in whom he was well pleased. (Matt. 3:17.) And again, after his baptism into death, the Spirit bore witness to his still being the well beloved Son, in raising him from death and highly exalting

R1411 : page 165

him to the right hand of power. Thus, as verses 7 and 8 assert, There are three that bear witness that this Jesus is the Son of God--the Spirit, the water and the blood. The testimony of the Spirit at his consecration and symbolic baptism in water, and again at his resurrection, marks our Lord Jesus as indeed the Son of God.

Touching the rise of the Trinitarian view, Abbott and Conant's Religious Dictionary, page 944, says:--

"It was not until the beginning of the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the Church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."

In Lange's Critical Commentary, in reference to this spurious passage, we read: "Said words are wanting in all the Greek Codices; also in the Codex Sinaiticus [the oldest known MS.], and in all the ancient versions, including the Latin, as late as the 8th century; and since that time they are found in three variations. Notwithstanding the Trinitarian controversies, they are not referred to by a single Greek father, or by any of the old Latin church fathers."

This passage is pronounced an interpolation by such authorities as Sir Isaac Newton, Benson, Clarke, Horne, Griesbach, Tischendorf and Alford.

In Hudson's Greek and English Concordance we read: "The words are found in no Greek MSS. before the 15th or 16th century, and in no early version." Says Alford, "unless pure caprice is to be followed in the criticism of the sacred text, there is not a shadow of reason for supposing them genuine." Tischendorf says, "That this spurious addition should continue to be published as a part of the epistle, I regard as an impiety." T. B. Woolsey inquires: "Do not truth and honesty require that such a passage should be struck out of our English Bibles --a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke, the learned Methodist commentator, in his notes on this passage, says: "It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted-- Codex Montfortii, in Trinity College, Dublin. The others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Ethiopic, Coptic, Sahidic, Armenian, Slavonian, etc.; in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting, also, in all the ancient Greek fathers; and in most even of the Latin."

John Wesley, the founder of Methodism, endeavored to support the doctrine of the Trinity, because he supposed this text to be genuine: yet in one of his sermons from this text, he quoted the words of Servetus--"I scruple using the words 'trinity' and 'persons,' because I do not find those terms in the Bible"--and added, "I would insist only on the direct words unexplained, as they lie in the text."

He labored hard to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, the information regarding the ancient manuscripts of the Bible being recent. For instance, at the time of the preparation of our King James' or Common Version, the translators had the advantage of but eight Greek MSS., and none of them of earlier date than the tenth century. Now, however, there are about seven hundred MSS., some of which, especially the Sinaitic MS. and the Vatican MS. No. 1209, are very old, reaching back to the third century.

R1410 : page 165

Like some other doctrines received by Protestants through Papacy, this one is accepted and fully endorsed, though its educated adherents are aware that not a text of Scripture can be adduced in its support. Nay, more: any one who will not affirm this unscriptural doctrine as his faith is declared by the articles of the Evangelical Alliance to be non-orthodox--a heretic.

However, it behooves us as truth seekers to deal honestly with ourselves and with our Father's Word, which is able to make us truly

R1410 : page 166

wise. Therefore, ignoring the traditions and creeds of uninspired men and corrupt systems, let us hold fast the form of sound words received from our Lord and the Apostles.--2 Tim. 1:13.

Let us inquire of these standards of the true Church what is truth on this subject. Paul answers clearly and forcibly--There is "one God and Father of all." (Eph. 4:6.) And again he says, "There be gods many and lords many, but to us there is but one God, the Father, out of whom are all things, and we of him; and one Lord Jesus Christ, through whom are all things, and we through him." (1 Cor. 8:5,6.) We believe this exactly: All things are of our Father--he is the first cause of all things; and all things are by our Lord Jesus. He, "the beginning of the creation of God" (Rev. 3:14), has been the agent of Jehovah in all that has since been done--"Without him was not anything made that was made."--John 1:3.

Jesus' testimony is the same. His claim was that he was a son, an obedient son, who did not do his own will, but the will of his Father who sent him--"Not my will but thine be done." Again, Jesus said, "The Son can do nothing of himself"--"The Father that dwelleth in me, he doeth the works." (John 5:19; 14:10.) True, he also said, "I and my Father are one;" but he shows in what sense they are one by his prayer that just so his disciples all might be one. (John 10:30; 17:11.) This desirable oneness is that which results from having the same mind or spirit, a oneness or harmony of heart, plan and action.

Many dishonor the Master, though they think they honor him, when they contradict his direct teachings, affirming that the Father and the Son are one and the same being and equal in all respects. No, says Jesus, "My Father is greater than I." (John 14:28.) And he also says that God is not only his Father, but ours:--"I ascend to my Father and your Father, to my God and your God." (John 20:17.) A better translation of Phil. 2:6, given in the Emphatic Diaglott, settles the question of the Father's supremacy, in harmony with other scriptures, such as 1 Cor. 15:28 and John 14:28. It reads thus: "Who, though being in a form of God, yet did not meditate a usurpation, to be like God." See also quotations from other translators in Diaglott foot note, all giving the same sense. The idea here is the very opposite of equality, as conveyed in the King James translation. Jesus did not claim equality, nor aspire to a usurpation of God's authority. That was Satan's claim and effort, who said, "I will exalt my throne above the stars of God....I will be like the Most High."--Isa. 14:12-14.

Jesus said: "Ye call me Lord and Master, and ye say well, for so I am;" but "call no man on earth Father, for one is your Father, which is in heaven." (John 13:13; Matt. 23:9.) Peter and Paul convey the same thought, saying, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3; Eph. 3:9-11; Gal. 1:3,4; Rom. 16:25-27.) How clear and harmonious are these words of our standards; and we could quote much more in perfect harmony.

Briefly stated, then, we find the Scriptures to teach that there is but one Eternal God and Father--who is "from everlasting to everlasting"

(Psa. 90:2; Rom. 16:26,27)--and that the one who was the beginning of his creation, since called Jesus, though inferior to the Father, was superior to all other and subsequent creatures, in whose creation he was the active agent of Jehovah. When a redeemer was needed for mankind, in harmony with the Father's wish, but not of compulsion, the chief and first-created Son of God was, by divine power (the philosophy of which is beyond our full comprehension) transferred to a lower plane of existence --the human: he was born and grew to mature and perfect manhood. Hence his life principle was not derived from the human channel, and was not that which was forfeited by the sin of Adam.

He was a fully developed, perfect man, according to the Law, at the age of thirty years, when he immediately consecrated himself as a man to the Father's will, offering himself a living sacrifice on our behalf at baptism. The sacrifice was accepted, and he was filled with the holy Spirit of the Father. (Matt. 3:16,17.) The power of God came upon him there. (Acts 10:38.)

R1410 : page 167

This power of God in him was that to which he continually referred. It was the same power that was afterward manifested through Peter, Paul and others, though in our Lord's case it was more marked, because he, being a perfect man, could receive the spirit without measure, whereas all imperfect members of his Church can have only a measure of the spirit.--John 3:34; 1 Cor. 12:7.

When Jesus' sacrificial ministry was over, ending at the cross, he had finished his work--his work as a man. When he arose he was no longer a human being, but a "new creature" perfected. Since his resurrection, Jesus has been a partaker of the divine nature, the same nature as the Father. This present highly exalted condition of our Lord was given him as a reward of obedience to the Father's will. (See Phil. 2:8,9.) This scripture implies that his present glory is greater than the glory he possessed before becoming a man: otherwise it would not have been an exaltation. Now, having the divine, immortal nature, he cannot die. And being thus highly exalted, all power in heaven and in earth is now given unto him (Matt. 28:18), so that he is able to save to the uttermost, to save completely--to awaken from death and restore to full perfection.

How straightforward and simple is the Scriptural statement compared with human traditions. For instance, in what a jumble of contradictions do they find themselves, who say that Jesus and the Father are one person. This would involve the idea that our Lord Jesus acted the hypocrite, and only pretended to address the Father in heaven, when he himself was the same Father on earth. Such must conclude, too, since we read that God tempteth not, neither is tempted of any, that the temptation of the devil (Matt. 4) was only a farce. So with the death of Jesus: The Father is and always has been immortal, and hence cannot die, and if Jesus was the Father, then he must have only pretended to die. Then all the statements of Jesus and the prophets and apostles relative to Jesus' death and resurrection are false, and they were false witnesses in testifying that God raised Jesus from the dead, if he did not really die.

If they admit that Jesus really died, they take the other horn of the dilemma; for, believing that their three Gods are one in person, when Jesus died they must all three have died. If they all died, who raised them to life? This, too, would conflict with the statement of Paul (1 Thes. 1:10) that the Father raised up Jesus from death; for if the Father and Son are the same being, then the Father was dead when the Son was dead.

Shall we thus contradict the Apostles and Prophets and Jesus himself, and ignore reason and common sense, in order to hold to a dogma handed down to us from the dark ages by a corrupt, apostate church? Nay; "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) We thus see that the Father and the Son are two separate and distinct persons, though one in mind, purpose, aim, etc., the Son having submitted fully to the Father's will and plan in all things.

THE HOLY SPIRIT.

We next inquire, What saith the Scriptures with regard to the holy Spirit? The nominal churches, Papal and Protestant, affirm that the holy Spirit is a distinct person, and they also say that these three persons are at the same time one person--"a great mystery." Yes, truly it is a mystery, such as is characteristic of Babylon's confusion. But to those who turn away from the traditions of men to the Word of God, all is clear and plain.

We suggest that whatever definition of the term "holy Spirit" will meet all known conditions, and harmonize all passages of Scripture bearing thereon, may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then examine the Scriptures bearing on the subject which might be supposed by some to conflict with the views we shall present.

We understand the Scriptures to teach, in the manner just suggested, that the holy Spirit is not a distinct person, but that it is the divine will, influence or power, exercised everywhere and for any purpose, at the divine pleasure. God exercises his spirit or energy in a variety

R1410 : page 168

of ways, using various agencies, and accomplishing various results.

Whatever God does through agencies is as truly his work as though he were the direct actor, since all those agencies are of his creation; just as a contractor for a building is said to build a house, though he may never have lifted a tool toward it. He does it with his materials and through his agents. Thus, when we read that Jehovah God created the heavens and the earth (Gen. 2:4), we are not to suppose that he personally handled them. He used various agencies--"He spake, and it was done [He gave his orders, and they were promptly executed]; he commanded, and it stood fast." (Psa. 33:6-9.) It did not spring instantly to order; for we read that time was used in creation --six days, or periods of time.

We are told plainly that all things are of the Father--by his energy or spirit; yet that energy was exercised through his Son. The Son of God, afterward called Jesus, was used in the creation of the world. (John 1:3; Heb. 1:8-12.) And when we turn to Genesis, we find it stated that the power which created was God's Spirit--"The Spirit of God brooded over the face of the waters." (Gen. 1:2.) Hence the only reasonable inference is that it was the spirit, energy or will of Jehovah, active through his Son--or the plan of God, executed by the Son.

Another way in which God's Spirit was exercised was through the prophets. They "spoke as they were moved by the holy Spirit"--by the will or energy of Jehovah. (2 Pet. 1:21.) That is, God used them to express his mind, though his mind, his spirit, his thoughts, were

not in them; for though they expressed it they could not understand his mind. (1 Pet. 1:12.) God's spirit acted upon, but not in them. In that servant age (Heb. 3:5; Gal. 4:4-7), the faithful servant carried the Lord's message as it was laid upon him; but the sons of God, during this Gospel age, are brought into fellowship with their Father and made acquainted with his plans. Thus they are not merely acted upon mechanically by God's spirit or energy, but they partake of, or imbibe, his mind or spirit through his revelation of his plans to them, which they can receive in proportion as they submit their own wills and plans to his. And having his mind, they become co-workers together with him in carrying out his plans.
"The servant," though faithful, "knoweth not what his Lord doeth," but the confidential son is made acquainted with the plans and partakes of the Father's spirit and interest in his work.

The masculine pronoun he is often and properly applied to the holy Spirit, because God, whose spirit it is, is represented as masculine, indicative of strength. It is called the holy Spirit, because God is holy, and because there are other spirits (powers, influences), somewhat similar in operation, which are evil. God is true and righteous, hence the spirit of God is called the "Spirit of truth." It is thus contrasted with the "spirit of error," and the influence which error exerts. (1 John 4:6.) Satan is recognized as the chief or prince of evil, during the present time, and his influence or spirit is exercised in his servants, in much the same way that the spirit of God works in his children. This is "the spirit which now worketh in the children of disobedience."--Eph. 2:2.

The number seven is often used to represent perfection or completeness, and so we read of the seven spirits of God. (Rev. 1:4; 3:1.) And in like manner we read of seven wicked spirits. (Matt. 12:45.) The spirit or influence of evil proceedeth from the "father of lies;" and the spirit or influence of truth proceedeth from the heavenly Father.--John 15:26.

Man is to some extent independent of either of these influences. He has a mind or spirit of his own (1 Cor. 2:11), but he is so constituted as to be subject to influence from without, either good or evil. In the present time God permits evil to triumph to some extent, for the testing and development of the "body of Christ," and also for the discipline of mankind in general. Now, the spirit of evil often transforms itself into an angel of light (truth), and what wonder if he puts forward the children of disobedience, in whom the spirit of error works, and palms them off as saints? (2 Cor. 11:14,15.) What wonder if, under the guise of greater honor to our Lord, he succeeds in deceiving many into unscriptural doctrines, thus beclouding the

mind and covering many glorious truths? During this age, when justified believers fully surrender their human minds to God to be moulded and fashioned after the divine mind, under the guidance and influence of the Spirit of truth, they are brought to the divine standpoint of purpose, will and aim, and thus to this extent of mental conformity they become partakers of the divine nature, which nature they will receive in its fulness when they have obediently followed the Spirit's guidance, even unto death.

Thus the consecrated are transformed (made new creatures) by the renewing of their minds by the holy Spirit of God. Thus we are changed from glory to glory, as by the Spirit of the Lord. (Rom. 12:2; 2 Cor. 3:18.) This is termed the begetting of the spirit: that is, it is the beginning of the divine life. Such are therefore reckoned as sons of God on the divine plane. In surrendering the mind, the whole being is surrendered, since the mind or will is the controlling power.

Those who resign themselves to God are "led of God," "taught of God," and can "serve the Lord in newness of spirit." They will have a "spirit of meekness," and the God of our Lord Jesus Christ, the Father of glory, can give unto them the "spirit of wisdom and revelation" in the knowledge of him, the eyes of their understanding being enlightened; that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.--Eph. 1:17,18.

By contrast, too, we can see that as Satan is the adversary of God and his saints, and his plans to usward, his spirit, mind, energy, influence, would be exercised to oppose the Church. He does not oppose openly, but under guise of the Spirit of God. As the "spirit of fear" he attacks many, and if they follow him, they never make progress, but become unfruitful in the knowledge and love of God. The spirit of fear says, It is a great mistake to think that Christ died for all, and it is presumption to believe that all will eventually be released from bondage to death. The same spirit of fear says, Your own sins are not forgiven; you are still a miserable sinner. Thus does the spirit of "error," "fear" and "bondage" give the lie to the statements of the Spirit of truth, which says that Christ gave his life a ransom for all, to be testified in due time (2 Tim. 2:6); that all that are in their graves shall hear the voice of the Son of man and come forth (John 5:28); and that there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.--Rom. 8:1.

As the spirit or mind of God leads to peace, joy and faith in his promises, the spirit of error leads to faith in unpromised things, joy in earthly pleasures, and peace in slumber. As we read (Rom. 11:8), it is a "spirit of slumber," and alas! how many have been deluded into this condition. Because the influence of the spirit of error is exerted in this subtle way, it is called a "seducing spirit; and the Apostle assures us that "The spirit [of truth] speaketh expressly, that in the latter times some shall depart from the [true] faith, giving heed to seducing spirits." (1 Tim. 4:1.) To what extent Satan has succeeded in seducing God's children, and supplanting truth with error, all must judge by noting the testimonies of the Word of truth.

The spirit of the world is another name for the "seducing spirit," the world being largely under the control of the spirit of the prince of this world. His spirit or influence works in and largely controls the children of this world. And the spirit or influence of the world is one of the mighty levers wherewith the prince of this world opposes the spirit of truth.

Alas! how great an influence, and how strong, is exercised by these evil spirits or influences--the spirit of Satan, the spirit of the world under his control, the "spirit of Antichrist" (John 4:3), the spirit of bondage, of fear, of pride, of error and of sin. Hence the injunction that we test, try and prove the spirits, not by their claims and outward appearances merely, but by the Word of God. "Beloved, believe not every spirit, but try the spirits, whether they be of God"--and know "the spirit of truth" from "the spirit of error."--1 John 4:1,6.

Those having the mind or spirit of God are said to be heavenly or spiritually minded. The spiritually minded are so transformed, so entirely different from what they were in their former

R1410 : page 170

earthly minded condition, that they are called "new creatures." However, the new mental creation or transformed mind is still identified with the human body--the body of its humiliation. But when the earthly house is dissolved, sacrificed, dead with Christ, we shall have a building of God--a new house--a glorious body, in harmony with, and fit for, the indwelling of the new mind. (2 Cor. 5:1.) As in Jesus' case, so in ours, the new body will be received in the resurrection--not by all, but by those now mentally or spiritually begotten of the spirit of truth. The resurrection is the birth of this new creation. Jesus was the first thus born. (Rev. 1:5. --Diaglott.) Thus we reach the perfect spiritual condition, and become spiritual beings, fully changed into the glorious likeness of our Lord (Rom. 6:5), who is now "the express image of the Father's person." (Heb. 1:3.) Such things as pertain to the heavenly condition, and can be seen only by the eye of faith through God's Word, are called spiritual things.

Now we are prepared to understand Paul's teaching in 1 Cor. 2:9-16: "Eye hath not seen, nor ear heard, neither have entered into the heart of man (the natural man), the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." That is, having the mind or spirit of God, that new mind prompts us to search into the deep things of God, to study that we may know and do his will as obedient sons. Having the mind or spirit of our Father, we will take heed to his Word and plans, that we may work in harmony with him. "For what man knoweth the things [mind, will, plans] of a man, save the spirit [mind] of man which is in him? Even so, the things of God knoweth no man, but the spirit of God."--1 Cor. 2:11.

"Now we have received the spirit [or mind] of God, that we might know the things that are freely given to us of God." But "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." They are understood only by those who have the spirit or mind of God, the spirit of his plan, and the spirit of the truth. These are more and more filled with the spirit of the truth and the spirit of obedience to it, not by comparing spiritual things with natural things, as the natural man does, but by "comparing spiritual things with spiritual." (1 Cor. 2:13.) "He that is spiritual judgeth all things [he is able to understand and properly estimate both human and spiritual things], yet he himself is judged of no man." No natural man can understand or rightly judge of the motives which prompt the spiritually minded "new creature" to willingly sacrifice things valuable to the natural man. Hence we are counted as fools by the worldly minded (1 Cor. 4:10), by those who have "the spirit of the world."

This mind or spirit of Christ is the same as the spirit of God, for Christ sacrificed his own spirit (will), and was filled with the spirit of God--"For even Christ pleased not himself." --Rom. 15:3.

Jesus said, "The words that I speak unto you, they are spirit and they are life." That is, they express the mind or spirit of God, in giving heed to which is life. It is for this cause that Jesus said, "Search the Scriptures." We are not merely to read them as a duty, but to search them diligently as a privilege, to the intent that we may know the spirit or mind of God. If we would be filled with the spirit of God we must drink deeply of the fountain of truth--his Word. Our earthen vessels are very imperfect and leaky, and it is easy to let the spiritual things slip (Heb. 2:1), in which case the spirit of the world, which is all around us, quickly rushes in to fill the vacuum. Therefore it behooves us to live very close to the fountain of truth, the Word of God, lest the spirit of God be quenched, and we be filled with the spirit of the world. But if constantly filled from the fountain of truth, we will not receive the spirit of the world, but the spirit which is of God. And it is thus that we may know the things which God has in reservation for us--even the deep things of God. Thus we see that what the natural man could not know, we, receiving the mind, influence, or spirit of God, may know. (1 Cor. 2:12.) Therefore, "Let the same mind be in you which was also in Christ Jesus," for "if any man have not the

spirit of Christ he is none of his."--Rom. 8:9.

The holy spirit or mind should not be confounded with the fruits of the spirit or the gifts of the spirit, though its possession always yields the peaceable fruits of patience, meekness, love, etc. In the beginning of this age its possession was often accompanied, not only by fruit, but also by miraculous gifts of teaching, tongues, miracles, etc. (1 Cor. 12); but these, as well as their necessity, have largely passed away, as the Apostle foretold they would, the gift of teaching still remaining because still needful to "the body."

Believing that the foregoing is a consistent and correct statement of the Bible teaching on this subject, which the Scriptures quoted, we think, prove, we proceed to examine the texts generally supposed to conflict with this understanding. It should be borne in mind, however, that the translators of the Scriptures from Greek into English were Trinitarians, and naturally translated as much in harmony with their belief as they could.

OBJECTIONS CONSIDERED.

(a) "Quench not the spirit." (1 Thes. 5:19.) To quench signifies to extinguish, as to extinguish a fire or light. The Greek word from which it is translated occurs eight times in the New Testament, and in every other text it refers to quenching fire or light. Carry this thought with you and observe that by reason of having God's holy mind or spirit we are called "the light of the world" (Matt. 5:14); but if we should be seduced into worldliness by the spirit of the world, our light would be quenched, or extinguished. "If the light that is in thee become darkness [be extinguished], how great is that darkness!"--Matt. 6:23.

(b) "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30.) To seal is to mark or designate. The children of this world may be distinguished by certain marks, and so may the children of God, the new creatures in Christ. The mark of the one class is the spirit (mind, disposition, will) of the world; in the other class the seal or mark is the spirit (mind, disposition, will) of God. From the moment of true consecration to God, the evidence, marks or sealing may be seen in words, thoughts and actions. These marks grow more and more distinct daily, if we keep growing in grace, knowledge and love. In other words, the spirit (mind) of God becomes our mind or spirit in proportion as we give up our own human will or spirit, and submit in all things to the will or spirit of God. Thus we are to let or permit the same mind to be in us that was also in Christ Jesus our Lord --a mind to do only the Father's will. Hence, our new mind or spirit is holy or God-directed.

In this text the Apostle urges that we do nothing which will be a violation of our covenant, and thus a grief to the holy spirit or mind of God in us, or in other words, which would wound our conscience as new creatures in Christ. "Grieve not the holy Spirit [mind] of God [in you], whereby ye are sealed."

(c) The spirit of truth--"shall not speak of himself; but whatsoever he shall hear, he shall speak, and he will show you things to come." (John 16:13.) The disciples, as Jews and natural men, had been looking at things from an earthly standpoint, expecting a human deliverance and a human kingdom. Jesus had talked of the kingdom, but not until now had he explained that he must die, and must leave them to go into a far country to receive the kingdom and to return. (Luke 19:12.) Comforting them, he assures them of another who would lead them and teach them--a Comforter that the Father would send in his name, or as his representative for the time. They must not get the idea that the coming comforter is to be another Messiah, or a different teacher; hence he says, "He shall not speak of himself;" that is, he shall not teach independently and out of harmony with my teaching, "but whatsoever he shall hear, that shall he speak." That is, the same things which I have taught, which you have been hearing, he will elaborate and teach more fully--"He shall glorify me, for he shall receive of mine and shall show it unto you." "All things that the Father hath are mine [his plans and my plans are all one]; therefore said I that he shall take of mine, and shall show it unto you." The new teacher will not turn your minds from me to himself; but all the

teachings of the coming Comforter will be in harmony with my teachings, and to show you more fully that I am the Messiah. Neither need you doubt the truth of the Comforter's teachings, for it is the Spirit of Truth, and proceeds from the Father. (John 15:26.) This Spirit of Truth will be my messenger to communicate to you my doctrines, and will show you things to come.

Even so it has been: the Spirit of Truth has been showing to the Church during this age more and more of the coming glory and glorious work of Christ and the depth of the riches of God's plans to be fulfilled in him. Thus Christ has been glorified in the Church.

Jehovah is the author of truth, and all the truth which has reached and guided the Church during this age has therefore proceeded from him, from whom cometh every good and perfect gift. He has sent it through channels long since prepared

--through the prophetic and typical teachings of the past, opened up to us through the inspired words of Jesus and the apostles. Thus has God's spirit, the spirit of the truth, led us day by day and shown us "things to come."

(d) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." (John 14:26.) "Ghost" is but another and bad translation of pneuma, generally rendered "spirit."

The fact that the Father sends the holy Spirit shows that it is under his authority and control, just as your powers are under your control. (See 1 Cor. 14:31.) Only those who have followed in the footsteps of Jesus, sacrificing the human will and receiving the mind or spirit of God, can understand the import of these words of Jesus. To the natural man, an explanation of this text is impossible; but he who has the mind of Christ realizes that it is a comfort indeed. No matter how painful the crucifying of the flesh may be, we have learned to view it all from God's standpoint, and to esteem present affliction as light, compared with the glory that shall be revealed in us. Thus the holy spirit shall be in you; your spirit or will having been transformed, made new, is now holy. Produced by the truth, it is the spirit of the truth and may be lost only through your receiving a spirit of error, a spirit of slumber, or the "spirit of the world," any of which, if received, will quench and drive out the holy spirit of truth from the heart.

The mind of Christ, or the new spirit, leads us to search the Scriptures, God's storehouse of truth. Thus the spirit of truth works in us. It also enables us to comprehend God's Word; for the more we can get to see from God's standpoint the more reasonable to us does his Word become, that we through patience and comfort of the Scriptures might have hope, while enduring present afflictions.--Rom. 8:26; 15:4.

(e) "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) In this case, not only were the disciples filled with the Spirit or mind of God, which was God working in them, but God by his Spirit also acted upon them, conferring special "gifts," for a special purpose.

It must seem absurd to every one to talk about a person being in several hundred persons, but many feel compelled to say so, because of their unscriptural theory. In thinking of it, every intelligent person has to think of the power or influence of God in those men, no matter how stoutly they say that it is a person who is diffused into a number of persons. We cannot too carefully discriminate between the Spirit of God and these miraculous "gifts" by which those acceptable to God were at first marked out. These "gifts" were for the establishment of the Church, and were different in different members; but they were not to be compared with "the fruits of the Spirit"--joy, peace, faith, patience, love, etc. To have the latter proved adoption, but not so the gifts, for though a man had gifts of tongues and of miracles, he might be but a sounding brass and a tinkling cymbal. The holy Spirit has abode in the members of the Church throughout the Gospel age, as was promised, though many of the "gifts," being no longer needful, have passed away, as the Apostle predicted.--1 Cor. 13:8-11.

(f) "But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Spirit and to keep back part of the price of the land?" (Acts 5:3.) Satan had filled Ananias' heart with his spirit of covetousness. God had filled Peter with his spirit, and one of the gifts of God's spirit, conferred upon Peter, was the gift of "discerning of spirits." (1 Cor. 12:10.) In verse 3, the lying is said to be unto the Holy Ghost (spirit or mind of God), and in verse 5, it is said to be unto God. The idea is the same, and thus we have the term Holy Ghost or Holy Spirit defined to be the mind of God, whether in the Father or in his representatives and agents--as in this instance in Peter.

R1410 : page 173

(g) "Then Peter said unto her [Sapphira], How is it ye have agreed together to tempt the Spirit of the Lord?" (Acts 5:9.) As with Ananias, so with his wife, their lying was reckoned to be not to Peter and the Church as men, but to God, whose agent and representative, through the Spirit, Peter was.

(h) "But whosoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:32.) Read the context: Jesus had just exercised the power of God by casting out a devil. The Pharisees saw the miracle and could not deny it; but, to turn aside its force, they said it was performed by the power of the devil and not by God's power. But in answer, Jesus claims that he cast out devils by the Spirit [influence or power] of God. Then he upbraids them for being so malicious--a generation of vipers, so set on the traditions of their church that their eyes were blinded against the simplest kind of reasoning. It was so plainly evident that the power which opposed and cast out evil must be good, that they were inexcusable in ascribing it to Satan. They might and would be freely forgiven for supposing him, as a man, an impostor, and hence for blaspheming him; but they were wholly inexcusable for that gross prejudice which would ascribe such a good deed to the power of Satan. This, their sin, would not be among those forgiven. It must be punished; it will neither be forgiven in this present life, nor in the next, the Millennial age; it indicates more than Adamic depravity, and must have stripes.

(i) "The spirit said unto Philip, Go near, and join thyself to this chariot." (Acts 8:29.) We fail to see in this anything demanding another God. We think the influence or spirit of God could indicate this to Philip in a variety of ways. In what way he was influenced is not stated and is immaterial to us.

(j) "The Spirit said and unto him, Behold, three men seek thee." (Acts 10:19.) We would make the same criticism of this as of the former objection. It is immaterial how the power or spirit of God addressed to Peter this information. Possibly it came as an inspired thought into his mind, or possibly he was guided by three men's voices and the three visions, and accepted these as evidences of the mind or will of God as to his going.

(k) "The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." (Acts 13:2.) We are not told in what manner the holy Spirit said or indicated the setting apart specially of these two. It is very probable, however, that they were "called" and "set apart" by the holy Spirit in much the same manner that all true ministers of God are now called and set apart. All the fully consecrated--begotten--children of God are called to preach, each according to his ability. The Spirit says to us all, "Why stand ye idle?...go ye also into the vineyard." But, where special ability and opportunity to teach or expound God's Word is possessed by any of the consecrated, that special ability and opportunity should be recognized as a special call to the more public work of the ministry--the talents possessed emphasizing the general call of the holy Spirit.

In speaking of his call to the ministry (Gal. 1:1), Paul mentions his authority of the Father and Son, but ignores the holy Spirit entirely; which would be inexcusable if the holy Spirit were a person, and, in fact, the person actually appointing him. But it is entirely consistent when we regard the holy Spirit as the holy influence from the Father or the Son, or from both conjointly, as their purposes are one. Gal. 1:1 reads, "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

(l) "For it seemed good to the Holy Ghost and to us," etc. (Acts 15:28.) The decisions reached in the matter under consideration

R1410 : page 174

seemed to be the judgment of the Church, and in harmony with God's will and plan.

James, the chief speaker at the council, gives the clue to how God's will or mind was then ascertained; and we find it the same method which we use to-day. He argues from Peter's statement of God's leadings in the matter of Cornelius, and from an unfulfilled prophecy which he quotes. The conclusion drawn from these, he and all the Church accepted as the holy Spirit's teaching. Examine Acts 15:13-18.

(m) "And were forbidden of the Holy Ghost to preach the Word in Asia." (Acts 16:6.) Like the others, this text in no way indicates that the holy Spirit is a person. As to how God's power or influence was exercised to direct their course away from Asia we know not, but possibly by unfavorable circumstances, or by a vision. No matter how, the lesson is that God was guiding the apostles. An illustration of one of the Spirit's ways of leading them is given in the context, verse 9. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia, and help us;' and after he had seen the vision, immediately they endeavored to go into Macedonia, assuredly gathering that the Lord had called them for to preach the gospel unto them." All these various dealings teach us that the methods by which God taught and led in those days were not very different from those he now uses.

(n) "Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." (Acts 20:23.) Nothing here indicates personality. As an illustration of the agencies by which the holy power of God informed Paul of the bonds awaiting him at Jerusalem, see Acts 21:10-14.

(o) "The flock over which the Holy Ghost hath made you overseers, to feed the Church of God." (Acts 20:28.) Paul, addressing the Church, not the world, says, "The manifestation of the Spirit is given to every man [in Christ] to profit withal"--"GOD hath set some in the Church, first apostles, secondarily prophets, thirdly teachers," etc.--"and there are diversities of operations, but it is the same GOD which worketh all in all." (1 Cor. 12:6,7,28.) This explains how God through his holy Spirit sets men apart to various offices which he deems needful to the Church. It contradicts the thought of the holy Spirit being another person, and shows that God did the work by his Spirit. These elders of the Church had consecrated themselves to the Lord's service, and were chosen because of special fitness and talents, by their brethren (in whom also was the holy Spirit, the will of God), to be overseers of the flock. And though called to office through human instrumentality, they accepted the service as of God's direction and appointment.

(p) "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:10,13. Read the context.) This, as we have already shown, proves that the holy Spirit or mind of God in us, as his children, enables us to comprehend his plan, etc., even the deep things of God, by coming into full harmony with him through his Word. We have also noticed the context (verse 12), where Paul, in explaining the subject, tries to make it plain by comparing "the Spirit which is of [from] God," in us, with "the spirit of the world," which influences "the natural man." It is clear that the spirit of the world is not a person, but a worldly mind. The spirit or mind of God in his children is no more a person than is the spirit of the world with which it is here contrasted.

(q) "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (Verse 14.) This is a forcible statement of what we have already seen. A man who is filled with the worldly spirit is unprepared to see the "deep" and glorious things of God--the things which God hath prepared for them that love him. This is a close test if applied. Have you the Spirit of God? Have you been taught by it (through the Word) any "deep things" which the natural, worldly man cannot appreciate?

Alas! how often have we felt the force of this distinction between natural and spiritual

R1410 : page 175

as we have talked with some of the professed teachers of to-day, many of whom are blind leaders of the blind, when they confessed and sometimes boasted of their ignorance of "the things which God hath prepared for them that love him." Thereby they proclaim that they have not the mind of God, do not know his plans, and cannot have much of his Spirit, the Spirit of the Truth, when they have not much of the truth from which that Spirit flows. The test here given of our possession of the Spirit is our ability to discern and appreciate the deep things of God which are hidden from the worldly --"God hath revealed them unto us by his Spirit."

INEXPRESSIBLE GROANINGS.

(r) "The Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth the mind of the Spirit."--Rom. 8:26,27.

How much this expression of our Father's loving care has been misunderstood by his children! Who that has been taught that the holy Spirit is a person, and, as the catechisms state it, "equal in power" with the Father, has wondered why it could not utter groanings. Many a Christian brother has endeavored to make up for this supposed weakness or inability of the holy Spirit to express itself, by redoubling his own groanings. But it would be equally strange if it be understood to mean that the holy Spirit, as the influence or power of the Almighty Jehovah, is unable to express itself. We know that in past ages this influence found abundant expression by words and deeds of the prophets. We know that in this age all the apostles attest its power over them. What can it mean, then--"The Spirit itself maketh intercession for us with groanings which cannot be uttered?" The mistake is in supposing that it is God's Spirit which supplicates. It is the spirit of the saints which supplicates and often cannot express itself.

Let us look at the text with its connections, and the ground for our conclusion will be evident. Paul had just been speaking of sin-burdened humanity groaning in its fetters. He assures us that it shall be given liberty from this bondage when the Church is selected from the world, and when as sons of God the great Deliverer whom Jehovah raises up to bless all the families of the earth is manifested in power. (Verses 19-21.) He then passes from the groanings of the world to the present condition of the Church, in which we groan: "Ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption." --Verse 23.

Our renewed, transformed mind or spirit, once worldly, is now holy and spiritual, but our bodies are still human, and have the Adamic imperfections. Hence we, as new creatures, are burdened by the flesh, and groan for the promised deliverance into Christ's likeness. Paul explains how we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves saved now--"Saved by hope." (Verse 24.) Then, having seen how we may view ourselves, he tells us how the matter is viewed from God's standpoint--God reckons us "new" and "holy" --"spiritual" beings--and he recognizes as ours only those deeds of the flesh to which our minds consent. God knows when your holy spirit (new mind) is willing and your flesh weak.

As the receiving of the new mind brought us into a new relationship to God, and into new hopes, so "likewise the spirit [our new holy mind] also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] what we should pray for as we ought [much less are we always able to do as we would like]; but the spirit itself [our holy mind] maketh intercession [for us--omitted in old MSS.] with groanings which cannot be uttered. And he that searcheth the hearts [God] knoweth what is the mind [Greek, phronema--inclination] of the [our] spirit; because he [it] maketh intercession for the saints according to the will of God." It is God's will that the heart-desires of his children be accepted, in both prayer and service, notwithstanding the imperfections of their vessels.

O, how comforting is this thought! How often you have experienced it. You were perhaps overtaken in a fault, entrapped by some weakness of the human nature, and, almost disheartened,

R1410 : page 176

you went to your Father in prayer. You had no words for utterance, but you groaned in spirit to God--"being burdened." God heard you and blessed you, answering your unuttered prayer and giving strength. Paul's conclusion is ours: we have every cause for rejoicing. What shall we say then? God is for us, evidently, and disposed to accept our heart-intentions rather than our imperfect prayers and deeds. "If God be for us, who can be against us?"--Verse 31.

(s) "The Spirit itself beareth witness with our spirit that we are the children of God."--Rom. 8:16.

Nothing in this text teaches that the holy Spirit is a person, but the contrary: it indicates that as each man has a spirit or mind, so God has a spirit. Read this text in the light of 1 Cor. 2:11,12, and it will be seen that it does not teach of a personal holy Spirit.

THE WITNESS OF THE SPIRIT.

On few subjects have Christians in general felt more disturbed than on this. Not knowing what the witness of the spirit is, they know not surely whether they have it or not. And some, more full of assurance than of knowledge, claim that they have it, and refer to their own changeable feelings as evidence. The Calvinist, repudiating the idea of positive knowledge of sonship, sings,

"'Tis a point I long to know--
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his, or am I not?"

This comes from a misapprehension of the doctrine of Election. Other Christians, equally misunderstanding the subject, claim that when they feel good these feelings are the witness of sonship. Because the Scriptures say, "Thou wilt keep him in perfect peace whose mind is stayed on thee," they judge of their sonship solely by their peace, and often by their prosperity. They lose sight of the words of Jesus --"In the world ye shall have tribulation, but in me ye shall have peace."

When things move smoothly they feel good, and consider this the witness of the Spirit. But when they look at the heathen and at the worldly, and see that many of them apparently have peace of mind too, their supposed witness proves insufficient. Then the dark hour comes, and they say, How easy a matter to be deceived, and they sing--

"Where is the peace I once enjoyed,
When first I found the Lord?"

They are in torment lest they have grieved the Spirit--for "fear hath torment." This is all because of the unscriptural view taken of the Spirit and its dealings and witnessings. Let us take the Bible view of the witness of the Spirit (mind) of God with our spirit (mind), and the song of God's children shall be--

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

As we would know of a man's mind or spirit by his words and dealings, so we are to know of God's mind or spirit by his words and dealings. God's Word is, that whosoever cometh unto him by Jesus (consecrates himself) is accepted. (Heb. 7:25.) Then, the first question to ask yourself is, Did I ever, during the acceptable time, fully consecrate myself--my life, time, talents, influence, my all--to God? If you can candidly answer before God--Yes, I gave myself wholly to him, then be assured, on the authority, not of your feelings, but of God's Word, which, unlike your feelings, is unchangeable, that you then and there instantly became a child of God--a probationary member of the true Church, a branch of the true vine. (John 15:1.) This is a witness that you have joined the true Church, which is Christ's body: it is a witness given to your mind or spirit, by the testimony of God's spirit through his Word.

Whether or not you are abiding in him now, depends on whether you have grown as a branch, and are bearing fruit: "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit." Here is stated the rule in our Father's family --chastisements, pruning, taking away of dross, and a development of fruit-bearing qualities. If you lack these indications of parental care and personal growth in grace you lack one evidence or witness that you are a child. "Whom

the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then are ye bastards and not sons." (Heb. 12:8.) Afflictions and troubles come upon the world as well as upon the Lord's saints, but they are not marks of sonship except to those fully consecrated to his service. Nor is the pruning and chastising in the divine family always the same. As with earthly children, so with God's children: to some, a look of disapproval, to others, a word of rebuke, is an all-sufficient reproof, while others must be scourged repeatedly. An earthly parent rejoices most in the child so obedient and submissive that a look or word is sufficient to prune off evil; and so does our Father in heaven. Such are those who judge themselves, and who therefore need less of the chastising of the Lord. (1 Cor. 11:31.) To be of this class requires a full consecration; and these are the overcomers deemed worthy of being joint-heirs with Jesus Christ their Lord, whose footsteps they thus follow. To this obedient, watchful class the Lord says, "I will guide thee with mine eye." Those who can be guided only by the scourge are not the overcoming class, destined to be the Lord's bride.

The chastening, however, is not always suffering for our faults, but with the saints it is often the suffering which strict adherence to their covenant of sacrifice involves. Even so our Lord was chastened for our transgressions, not his own, because he bore the sins of many. And so we must suffer as joint-sacrifices with him.

Here is one testimony of the Spirit, then--that every true child or branch needs and will have continual pruning. Are you being pruned? If so, that is an evidence of your being a branch; in this pruning the Spirit of truth bears witness with your spirit that you are God's child.

Again the Spirit witnesseth that "whosoever is born [begotten] of God sinneth not." (1 John 5:18.) Such may be overtaken in a fault, may err in judgment, may be overpowered by the old nature not yet under control, but will never wilfully transgress God's will. Now can your mind answer that you delight to do God's will and would not willingly violate or in any way oppose it, but would rather have his will done, his plan carried out, even though it should dash your former hopes and break every tender tie? If so, the witness of your spirit or mind agrees with the spirit of truth, indicating that you are a child of God, acceptable to him.

The witness of the Spirit is, that the true branches of the vine, like the vine Christ Jesus, are not of the world--"If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Does your mind testify that it is thus in your experience? If so, then the Spirit of God again witnesseth with your spirit that you are his child. Remember that the world spoken of by Jesus included all worldly-minded ones, all in whom the spirit of the world has a footing. In Jesus' day, this was true of the nominal Jewish Church. In fact, all of his persecution came from professors of religion. Marvel not if you should have a similar experience. It was the chief religionists of his day that called Jesus Beelzebub, a prince of devils; and he tells us, "If they have called the master of the house Beelzebub, how much more shall they call them of his household." (Matt. 10:25.) If Jesus had joined hands with them he would not have had "hatred" and "persecution." Even had he kept quiet and let their hypocrisies, shams, long prayers and false teachings alone, he would have been let alone and would not have suffered. So it is with us: it is from a similar class that the truth and those who have the spirit of the truth, and who let their light shine, now incur hatred and persecution. If we have this witness it is another testimony of the Spirit that we are overcoming the spirit of the world--therefore the worldly-spirited hate us.

The Spirit witnesseth that whosoever is ashamed of Jesus and his words, of him shall he be ashamed. (Mark 8:38.) Does your spirit witness that you are one whom he here promises to confess? If so, rejoice: this is another good witness of the Spirit that your present standing is that of a child and heir.

The Spirit witnesseth that "Whosoever is born [begotten] of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.) Is this your experience? To be an overcomer signifies that you are not in harmony with the spirit--the aims, hopes and ambitions--of the world. Have you this witness that you are overcoming the world? Wait a moment--you are not to overcome the world by flattery, nor by joining in its follies, nor are you to overcome the world by teaching a Sunday class, or joining a sectarian church; no, but by your faith. To be an overcomer, you must walk by faith, not by sight. Looking not at things that are seen--popularity, worldly show, numbers, denominational greatness, etc., but looking at the things which are not seen--the spiritual and eternal things.--2 Cor. 4:18.

R1410 : page 178

Again, the Spirit witnesseth that if you are a child of God, you will not be ignorant of his Word, and will not only be in the light as to present truth, but will know something about "things to come." The maturing child will grow in grace, knowledge and love, adding daily the graces of the Spirit--faith, virtue, knowledge, charity, etc. And surely "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off....For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:5-11. Compare John 16:12-15.) Ask yourself whether you have this witness of growth, and the sort of fruit mentioned. Remember, too, that you cannot grow in love faster than you grow in knowledge; and you cannot grow in favor except by complying with God's instructions. This instruction, this knowledge, is found in his Word. Hence we are exhorted to "search the Scriptures," that we may be thoroughly furnished unto every good work.--2 Tim. 3:17.

These are the witnesses of the Spirit by which we may know just how we stand. You may be a young sprout in the vine; then, of course, God does not expect ripe fruit instantly; but there should be budding at once, and soon the fruits. And if you are a developed and advanced Christian, every testimony of the Spirit above cited should witness with your spirit. If in any of these testimonies of the Spirit you find yourself lacking, give diligence, give earnest heed, that you may possess every experience described. Then you will no longer sing--

"'Tis a point I long to know," etc.,

but will know, and be rooted and grounded, built up and established in the faith. In this divinely arranged way, we escape from fear and from what Bunyan called "Doubting Castle," for our trust rests securely on God's promises.

"When darkness seems to vail his face,
You'll rest in his unchanging grace;
His oath, his covenant and his blood
Supporting 'neath the whelming flood."

JUSTIFIED AND SANCTIFIED BY THE SPIRIT.

"But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.--1 Cor. 6:11.

Sanctification means a setting apart or separating. Those who are sanctified, set apart, fully consecrated to God, must first be justified or cleansed from Adamic sin by accepting in faith the testimony of God, that "Christ died for our sins according to the Scriptures." Being then justified by faith, we have peace with God, and can approach him and begin to do works acceptable to God by Jesus Christ. The evidence which we have of our justification and sanctification is the testimony of the spirit of truth in the Word, and the "seal" and "witness" in ourselves--our transformed mind.

The power which enables us to live up to our consecration vows is the Spirit or mind of our God of which we receive. The Spirit of truth received by the study and obedience of our Father's words gives the needed strength for the overcoming of the human nature and the spirit of the world.

To this agree other scriptures. Paul prayed: "The very God of peace sanctify you wholly." Peter says: Ye are "elect [chosen], through sanctification [setting apart] of the Spirit, unto obedience." Again, that the sanctifying

R1410 : page 179

power or spirit in us is the spirit of truth is shown by Paul's statement, that Christ sanctifies and cleanses the Church by the Word. (Eph. 5:26.) Our Lord Jesus prayed: "Sanctify them through thy truth: thy Word is truth." (John 17:17.) So, then, these scriptures taken together teach, as the foregoing, that our sanctification is accomplished by the spirit of truth freely imparted to the consecrated followers of the Redeemer through the Word of God, which he has provided for this purpose.

All thus sanctified are reckoned new creatures in Christ, and are addressed as "them that are sanctified in Christ." (1 Cor. 1:2.) That it is by reason of our sanctification of spirit that we are one with Christ, is shown by the statement: "Both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." (Heb. 2:11.) Thus it is that we are "washed, sanctified, justified, in the name of our Lord Jesus, and by the Spirit of our God"--the spirit of the truth, communicated to us through his Word.

THE SPIRIT WILL REPROVE THE WORLD.

"When he ['the Spirit of truth'] is come he will reprove the world of sin, and of righteousness, and of judgement."--John 16:8-11.

Many gather from this text that the holy Spirit operates in sinners for their reformation. This is not the right view. The spirit of God is not in the children of this world. Theirs is "the spirit of the world." The "spirit of the world," or "the carnal mind, is enmity against God." The Spirit or mind of God is in believers only. Hence, wherever we find it, it is a seal or mark of sonship--"By whom also ye were sealed after that ye had believed the gospel of your salvation." (Eph. 1:13.) "If any man have not the Spirit of Christ, he is none of his." The Spirit of God, by means of its fruits, and its witness through the Word, is the evidence of our begetting to the family of God; it is "the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) It must be evident to all, then, that the Spirit in us is not the spirit which is in the worldly, and that the Spirit of God is in no sense in the worldly.

In what sense, we inquire, does the Spirit of truth, the Spirit of God, the Spirit of Christ, reprove the world? We reply that this spirit in the true Church is the light of the world. It is the light which shines from the true Christian, which reproves or condemns and opposes the darkness of this world. Jesus, when anointed by the Spirit of God, declared, "I am the light of the world." And again, "As long as I am in the world, I am the light of the world." (John 8:12; 9:5.) Addressing his Church of this age, sanctified by the same holy Spirit, he says, "Ye are the light of the world. ...Let your light shine before men." (Matt. 5:14-16.) Paul, addressing the same body of Christ, says, "Ye were at one time darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8; 1 Thes. 5:5.) "For God [the spirit of God, the spirit of truth] ...hath shined in our hearts to give the light of the knowledge of the glory of God." (2 Cor. 4:6.) Thus we see that it is the light of God's truth, his spirit or mind shining in our hearts, which shines out upon the world; and we are to "do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."--Phil. 2:15.

It is, thus, not directly, but by a reflex light, through those who possess it, that the Spirit operates upon (but not in) the world; for the natural man receiveth not the things of the Spirit of God, neither can he know them. (1 Cor. 2:14.) The Apostle thus explains the reproving of the world by the Spirit in the saints, saying, "Walk as children of light...and have no fellowship with the unfruitful works of darkness, but rather reprove them....All things that are reproved are made manifest [shown to be wrong] by the light." (Eph. 5:8-13.) The light of God's truth, which is the expression of his mind or spirit, as it shines through a sanctified life, is the holy Spirit reproving the darkness of the world, showing those who see it, what is sin, and what is righteousness, from which they will reason of a coming judgment, when righteousness will receive some reward and sin some punishment. Thus a godly life is always a reproof to the ungodly, even where no word of reproof may be possible, or proper. The spirit in you reproves them; for if sanctified ye are "living epistles known and read of all men."

R1410 : page 180

The true Church has always been a light in the world; but, as with its Head, the light has shined in the darkness; and though the darkness recognizes the reproof of its presence, it comprehends it not. Therefore they have always persecuted the light-bringers, because they knew not our Father, nor our Lord, nor his body. (John 16:3.) It has always been a part of the Church's mission to let the truth shine through it to reprove evil. And this reproof has always been chiefly to nominal systems and nominal professors, as were our Lord's reproofs. But "if the light that is in thee be [become] darkness, how great is that darkness!"--both to the individual soul in whom the light has gone out, and to the world from whom the light is thus obscured. Satan achieves no greater triumph than when he seduces a soul which was once enlightened and sanctified by the truth; and the influence of such a one for evil is more than doubled. "Let him that thinketh he standeth take heed lest he fall."

BAPTISM OF THE HOLY SPIRIT.

A common error among God's children today, arising also from an improper conception of the holy Spirit, is the supposed necessity for frequent baptisms of the Spirit. We are told, "Be ye filled with the Spirit;" and we would urge the necessity of constantly receiving supplies of grace to help our infirmities. We all need constantly to go to the fountain to replenish, because our "earthen vessels" are very defective and the spirit of Christ easily slips out, being under constant pressure from the spirit of the world. But to be filled with the Spirit is something totally different from the baptism of the Spirit.

So far as we are informed, there have been but three baptisms of the Spirit in all: first, Jesus was so baptized: second, the disciples at Pentecost were similarly baptized; third, Cornelius and his family were so baptized. These three baptisms were in reality but one, as already shown from the Levitical type. The holy anointing oil was poured upon the head and ran down over the body of the typical priest; and so the spirit of anointing given to our Head, Jesus, descended on the Church at Pentecost, and has since been running down over and anointing all that are members of his body. In the three cases mentioned above, then, it was an outward manifestation which witnessed specially that God recognized the baptized as his. To convince the natural man, this acceptance was accompanied by various "gifts." (1 Cor. 14:22.) To them these gifts were the evidences of the possession of the Spirit and of acceptance with God.

The spirit or mind of God is now received without the gifts and without outward manifestation, those manifestations and gifts being now recorded in the Word of God, and not (or with few exceptions) in the persons and deeds of his children. Paul testified that he might have gifts, or be acted upon by the Spirit, and yet be almost destitute of the spirit of love and sacrifice itself--and thus be but a "tinkling cymbal." (1 Cor. 13:1.) Thus we see that the gifts were not a mark of special favor toward those exercised by them. What we may have of the "witness" of the Spirit is a far better criterion of our spiritual condition than if possessed of the mountain-moving, tongue-speaking and miracle-working power, without the internal witness of harmony with God's Word.

Since Cornelius, there have been no such baptisms or outward manifestations of God's favor; but instead, the inward, unseen witness of the Spirit of Truth with our spirit, that we are children and heirs of God.

Nor should we wonder at this: the Church was like two rooms, hitherto unopened--locked up. The one room represents the Jewish believers in Jesus; the other the Gentile believers. Both were to be henceforth thrown open and used. There must be an opening and demonstration, after which the doors, standing open, needed not a further re-opening. Peter unlocked or opened both of these doors. At Pentecost he did the opening work to the Jews who had believed. (Acts 2:14-41.) And when, about three and one-half years after, it became God's due time to receive Gentile believers into the same privileges of sonship, Peter was again used to open that door--being sent to Cornelius, the first Gentile convert. (Acts 10.) Thus he used the "keys of the kingdom of heaven" (the Church), and opened the way, as Jesus had foretold. (Matt. 16:19.) Keys represent power and authority. He needed more than one, because hitherto Jews and Gentiles had been recognized as totally distinct, and the Gentiles were not fellow-heirs, and of the same body.

If the acceptance of Jewish-born believers was indicated once for all at Pentecost, why should God repeat it to others now? If the acceptance of Gentile-born believers was clearly shown in Cornelius' case, why should a repetition be asked? There is nothing in the Scriptures to indicate that these baptisms were ever repeated.

Some now meet and pray for a Pentecostal baptism of the holy Spirit. They look back to that with special longings, thinking that it was something not now possessed by the saints, whereas the things not now possessed are merely the gifts of the Spirit. This is wrong--it is looking from the standpoint of the natural mind. It is looking at the things that are seen, and not at the things unseen and eternal, for a basis of faith. When just coming out of the fleshly into the spiritual dispensation, it was very necessary to have something which the natural man might recognize to mark the new era. The gifts were in the Church, not to convince the saints of their acceptance with God, but to convince others of the divine authority of Christianity. (See 1 Cor. 14:22.) The witness of the Spirit was for the saints.

The Church in general had the gifts, but they did not all receive those gifts at Pentecost, nor by a baptism of the Spirit. The eleven apostles, with Paul, the Lord's choice for the place of Judas, possessed the special power of communicating those gifts by laying on of hands (Compare Acts 8:13,14,17-19); but those who received the gifts from their hands could not re-communicate them to others.

Though entirely out of harmony with God's Word to pray for another baptism of the holy Spirit, it is right to pray to be kept filled with the holy Spirit. The Father in heaven is more willing to give the Spirit to those that ask him than earthly parents are to give good gifts to their children. (Luke 11:13.) When we ask for anything, it implies that we want it; and if wholly consecrated we should want to receive the holy Spirit in the way God wishes to give it. We pray for daily food, and properly, but we must do more than pray. God puts within our reach the needful means of procuring the food, and thus the food comes from him from whom cometh every good gift. When we pray for the Spirit, and desire to "be filled with the Spirit," it is well. God has already provided all the means necessary to the fulfilment of our request. The "Spirit of truth" will give the very filling we desire, but we must partake of, must eat the feast, or we will not be filled. He who will not eat of a full table will be empty and starve, as truly as though there were no food. The asking of a blessing on food will not fill us; we must eat it; so the possession of a Bible and a petition for spiritual food will not do: we must eat the Word of God if we would derive his spirit from it.

The Spirit of truth speaks to us through the Word, and by obedience to the Word we shall be filled with the Spirit. Our Lord said, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) And of those who are filled with the Spirit it is true as spoken by the prophet, "Thy words were found and I did eat them." (Jer. 15:16.) It is useless, then, for us to pray, Lord, Lord, give us the Spirit, if we neglect the Word of truth from which that Spirit is supplied. It is for this reason that many who meet often and pray much for the holy Spirit are still but "babes in Christ;" and many seek the outward signs as proof of relationship, instead of the inward witness through the Word of truth.

As we have just seen, it is because we have something to do if we would be filled with the Spirit, as surely as we have something to do if we would have natural food, that the Apostle addresses us--"Be ye filled with the Spirit"

R1410 : page 182

(Eph. 5:18), indicating that it rests entirely with us, since the doors were opened wide at Pentecost and at Cornelius' house.

"He shall baptize you with the Holy Ghost and with fire." (Matt. 3:10-12.) These words were spoken to the Jews as a nation, and our Lord was the one who would do the baptizing. As many of that nation as received him were baptized of the holy Spirit at Pentecost, and the remainder were afterward baptized with fire--trouble. The time of trouble which finally, in A.D. 70, destroyed their national existence was the fiery baptism foretold by the Prophets, and here by John. The three verses here connected (10-12) refer to the same fire. The unfruitful tree cast into the fire and the chaff burned represent those of that nation who "knew not the time of their visitation."

R1411 : page 182

I WILL POUR OUT MY SPIRIT UPON ALL FLESH.

There is a remarkable prophecy in Joel (2:28-32,) which clearly distinguishes between the present age in which the possession of God's spirit is by the few, and the Millennial age in which the truth will be generally diffused among men, and its spirit generally accepted by men. The prophecy is stated in a manner likely to be misunderstood, in that the blessing upon the many is mentioned first, and the blessing upon the little flock, which comes first, is mentioned last. Even so, many of God's testimonies are so arranged and stated as not to be clearly seen until fully due--as meat in due season to the household of faith.

Joel says [transposing his words to the order of their fulfilment]: "In those days I will pour out my spirit upon my servants and upon my handmaids: And it shall come to pass after those days, that I will pour out my spirit upon all flesh." (Joel 2:29,28.) Peter at Pentecost referred to this prophecy (Acts 2:16-21), saying, "This [outpouring of the spirit of God which you see--upon his servants and handmaids] is that which was spoken by the prophet Joel." All that Joel had prophesied was not fulfilled before their eyes, but what they saw was all foretold by Joel in that prophecy, and more too. Joel foretold the blessing of Pentecost upon the servants and handmaids, and also the blessing of all flesh in the "great day of the Lord," the Millennial day; and he also foretold the day of trouble preceding that Millennial day of blessing, referring to it under the symbolic statement of "wonders in the heavens above and signs in the earth beneath, blood, and fire, and vapor of smoke," etc.

The coming of the spirit upon all flesh (i.e., in general, upon all mankind) in the next age will be in much the same manner that it comes now to the special servants of God. Then, as now, it will be the spirit of truth, and cannot be received without the recipients first coming to a knowledge of at least the first principles of THE TRUTH, and being consecrated to God's service.

There will be no difference between the spirit received by the Church in this Gospel age and by the human family in general in the next age: it is the same spirit; and, as we have just seen, it will be received in the same way, from the same source (God), and through the same channel--his Word of truth. But

R1412 : page 182

the sealing and witnessing of the Spirit of God then to the converted world will be very different from the sealing and witness which it now gives to the Church. Some may not at once see how the same spirit could in the same way testify, witness and seal differently in the two ages, but we trust we shall be able to make this abundantly clear.

Note clearly the dissimilarity of the two ages. In the Gospel age evil predominates, Satan rules, gross darkness covers the people, and the god of this world takes advantage in thousands of ways of the weakness of fallen men, misrepresents the truth and clothes error in the garb of truth. In the Millennial age evil will be restrained, Christ will rule and bless and the light of truth shall penetrate every dark corner. Mankind will be helped out of the weakness of the fall, and right and truth on every subject shall triumph.

All this, God saw beforehand; and he saw that the trial or testing of any who possess and who would be led by his Spirit would be seven-fold as severe in this Gospel age as in the Millennial age. Yet he designed to have it so, in

R1412 : page 183

order that thus he might select the "little flock" of peculiarly zealous ones for the work of blessing others, as well as for illustrations of the exceeding riches of his favor toward those willing to serve him at the cost of self-sacrifice.

God knew beforehand that whosoever would live godly in this present world [age]--whoever would receive the Spirit of the truth and be led of it--would suffer persecution and present loss; that whoever would have and obey the leadings of his holy Spirit, among those having the opposing "spirit of the world," would do it only at the cost of self-sacrifice. And God had a perfect right to promise such sacrificers, of whom our Lord Jesus is the head and exemplar, a special "prize," a "high calling," exceeding great and precious, and a change from the human to the divine nature if he chose; and he did choose to do this very thing. "This is the promise which he hath promised us." The promises to be like Christ our Lord, and to live with him, and to reign with him, and to be his joint-heirs, are not made to all who will receive the holy Spirit of the truth, but to those who suffer for righteousness sake, who hazard and lay down their lives for the truth, who suffer with Christ and become dead with him, filling up that which is behind of the afflictions of Christ in the earnest desire to serve his body, which is the Church.

Just so surely as the "sufferings of Christ" are completely filled up and end with this age, and the glories to follow enter with the next age, just so surely it will be impossible for those who in the next age have the spirit of truth to suffer and sacrifice themselves in obeying it. Consequently they could never have the witness of the Spirit that they are joint-heirs with Christ, nor that they shall be made new creatures, partakers of the divine nature.

The Spirit's testimony is that they for whom those exceeding great things were prepared of the Father were sacrificers, who through much opposition, tribulation and gainsaying should be recognized as "overcomers," members of "the body of Christ."

But those who receive the Spirit of the truth in the Millennial age will have in it a witness also. It will witness to them their acceptance with God through faith in Christ their Redeemer. And it will witness then almost the reverse of what it now witnesses, so far as tribulation is concerned. He who then suffers tribulation will have it as a witness of wrong doing and of the King's displeasure; while he who flourishes well in his affairs will have that as a witness of his well doing and of the King's good pleasure toward him, as it is written: "In his day [the Millennial Day] the righteous shall flourish," and the evil doers shall be cut off; and again, "He shall visit tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile." (Psa. 72:7; Rom. 2:9.) And under that blessing the well doers will progress toward human perfection. Be it remembered, MAN is an earthly image of God, and hence the spirit or mind of a perfect man would be in harmony with God's spirit or mind. Especially will this be the case with restored men, who, during the fall and rising again, will have well learned to rely upon and obey implicitly the divine Spirit's leadings, and thus be led by the Spirit of the truth.

The opening work for the world may furnish some marked evidence of divine acceptance, as at Pentecost a special manifestation of divine acceptance was given; but not necessarily so. The Word of truth and its witness may be all that will be given; and if so, it will be quite sufficient evidence for faith.

The Spirit of truth would be, to them, a spirit of begetting also, begetting again as human sons of God; for such was Adam before he sinned, since whose fall all his posterity are counted as cut off, dead, except as brought back to perfection through redemption and restitution. And though begotten by the Spirit of truth, such must prove themselves worthy of being restored to full sonship (born), until the end of that age, when, being made complete through Christ, they can be presented to the Father as sons.--1 Cor. 15:24.

***

As we thus bring the light of one scripture to bear upon another we see how God brushes away the mists of traditional error, revealing his own glorious character, and making us better

acquainted with himself and with his dear Son, through whom he accomplished our redemption. With a clear understanding of the distinct personality of each comes a clearer understanding of much more truth. We are able to appreciate more intelligently what both our heavenly Father and our Lord Jesus have done for us, and to give to each the honor due. And as we observe the beautiful harmony of parental and filial affection, and study it in all its workings as revealed in the great plan of God, we have a theme for our praise and imitation throughout eternity.

"Hear, O Israel! Jehovah our God is one--Jehovah. And thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" for he is worthy. Study his character, behold his glory--of wisdom, love and power--and when you fully apprehend him, and recognize him as the fountain of every virtue and of every blessing, no creature in heaven or in earth will be able to take his first and rightful place in your heart's affections.

Even our blessed Lord Jesus is no rival with Jehovah for that first, chief place. He himself said, "My Father is greater than I," and his highest ambition was to honor him at any cost to himself; at the cost of abasement and humiliation even unto death. And yet the Father hath so highly honored him as to place him at his own right hand of power and glory, and bid all his creatures honor the Son, even as they honor the Father. And being in character and glory the express image of the Father, and so intimately associated with all his plans, the love of our hearts that goes out toward one naturally falls upon both, and the only distinction we can see or feel in our love toward them is that the one is the eternal fountain and the other the perennial stream of unalloyed goodness and glory and blessing.

But before leaving this important subject let us pursue it a little further, and consider what the Apostle Paul meant by

THE SPIRIT OF A SOUND MIND--

a spirit so necessary both to a clear understanding and to obedience of the truth; and may God grant that through the careful and prayerful study of this whole subject his children may be more and more filled with his holy Spirit and adorned with its precious fruits. The Apostle says: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."--2 Tim. 1:7.

The word spirit is here used in the sense of mental disposition. Thus we sometimes speak of a bad spirit, meaning an evil disposition; or of a good, true spirit, meaning a pure, noble and amiable disposition. So the Apostle here refers to the disposition of a sound mind.

A sound mind is a mind in a sound, healthy condition, and in full possession of all its faculties. Its perceptive faculties gather up various data and store them away in memory's garner; and its reasoning faculties arrange and compare them, and thus arrive at conclusions that otherwise could not be gained. However, if the mind is not in a sound, healthy condition, reason will not act properly. It will receive memory's store of facts, and, by misapplying and misappropriating them, arrive at erroneous conclusions. If the mind is disturbed by undue fear and dread, or by superstition or prejudice, or hate, or revenge, or undue ambition, or pride, or self-conceit, or avarice, or any depraved passion, reason will be so influenced by such dispositions as to render its conclusions, or judgment, untrustworthy. The mind is sound only when in the full possession of all its faculties, and when it is entirely free, in the use of those faculties, from prejudice or bias in any direction. Those among men who are freest from prejudice in the use of reason we sometimes, and very properly, speak of as cool-headed, while those of the opposite disposition are called hot-headed.

Strictly speaking, there is not a perfectly sound mind in the world. The mind could not be perfectly sound unless the body were so. Both mind and body are sadly bruised by the fall; and in the fallen race we see all shades and grades of mental as well as physical derangement. Mark the varieties of physical derangement: Here is one with a deranged stomach--a dyspeptic; and that derangement affects the whole body to a greater or less extent. Another is afflicted with an improper action of the heart; and the whole body is therefore in trouble. The same is true if the lungs do not fill their appointed office, or if the liver will not do its duty, or if the nervous system be unstrung. In such cases the mind is always more or less unfavorably affected. If the body is burning with fever, or racked with pain, or agitated by an excited nervous system, or oppressed by the distresses of a dyspeptic stomach, or excited by a palpitating heart, or enfeebled by inactive and diseased lungs, the mind is correspondingly weak and diseased: it is unsound, fettered in the use of its powers, and unable fully to govern and rightly use them.

R1413 : page 185

The curse of sin and its penalty has laid its heavy hand on the entire man--mind and body. If one member of the body suffer, the whole body, and no less the mind, suffers with it. And in addition to those sufferings of the mind which come directly from physical disabilities are many others which come from its own derangement, from the undue cultivation of its inferior instincts and the dwarfing of its nobler faculties through sin and the necessities of painful toil--the labor and sweat of face which are parts of sin's penalty. Truly, as the prophet expresses it, There is none perfect (sound, either in mind or body), no, not one. (Psa. 14:3.) All are covered with wounds and bruises and putrefying sores--both mentally and physically, though there are various degrees of unsoundness.

Oh! says one, I do not see that the world is so much out of gear mentally. Men are considerably out of sorts physically, greatly out of order morally, but it seems to me that mentally they are pretty straight. What evidence is there of such general mental derangement?

Well, let us see. If we go into an insane asylum we find people who are so far unbalanced mentally as to be incapable of managing their own affairs, and often in danger of damaging the interests of others as well, because unable to exercise even moderate judgment. But we all know that we have neighbors on every side whose judgments, as well as our own, are very imperfect. And not infrequently many give evidence of inability to manage their own affairs creditably, who are a great annoyance in attempting to manage the affairs of others. Through self-conceit they are gossips and busybodies in other men's matters, though incapable of managing their own. This is one evidence of an unsound mind--a measure of insanity.

What business man will not admit that, over and over again, when he has used his very best judgment, he has actually done the wrong thing when he should have known better? The large number of failures in business, and ill-successes generally, attest that the majority of people are very unsound in judgment. And likewise the numbers of badly raised families, of mismatches in matrimony, of ungoverned tempers, and of miserly, or extravagant, or foolish habits, etc., etc., all bear witness to the same fact. The great trouble in every case is an unsound mind. And no one knows better than the man who has precipitated financial disaster, or who has made a bad mistake in choosing a wife, or the woman who accepted a worthless man for a husband, that bad judgment, unsoundness of mind, was the cause of the trouble. And so avarice, selfishness, and other bad habits are evidences of mental as well as of moral and physical unbalance. Sometimes a man has average soundness of mind on most subjects, but is greatly astray on some one. He can reason intelligently on other subjects, but on this one he cannot: he reasons absurdly and draws false conclusions. There are some subjects on which so many are astray that mankind in general do not regard the wrong course as wrong, and are ready to pronounce those unbalanced who do not run with them to the same excesses.

Suppose a man down on the river bank with a long rake, raking up old corks, and sticks, and rubbish out of the water, and having them at considerable expense carted off and stored in a barn somewhere. You see him day after day toiling away to no reasonable purpose, and you say, the man is insane. Why do you think so? Because he is spending his time and effort at that which, when looked at from a reasonable standpoint, is foolish. Now while all are not so bad as the illustration, there is a disposition of the same kind running through the whole race with reference to some subjects:

R1413 : page 186

for instance, that of accumulating money. That is an evidence of an unsound mind, but the popular opinion does not so regard it. There are thousands of men who have plenty of money, more than they know what to do with. It gives them great care and anxiety to take care of it, and great labor and weariness in one way or another to accumulate it. And yet, notwithstanding their superabundance, they will lie, and cheat, and steal, and defraud their best friends, to get more--only to add greater burdens to their already heavy load, and to heap upon themselves the calumnies and hatred of those whom they have defrauded. What is the natural inference? The man who acts so has an unsound mind. But it is on a popular subject; and others of similar disposition, though not always so successful, say, That is a great man; his aim is the grand acme of life; go on, become a ten times ten-millionaire (unless I should succeed in out-witting you).

How should a really sound mind regard such proceedings? How does God view it, as he looks down upon men cheating and fighting and stealing from one another to get money, or wheat, or corn, into a "corner" from other men, and then guarding it, and keeping it, and fighting for it, as if it were very life itself.

He sees it as the result of an unsound mind, as the mental and moral unbalance brought about through sin. If the mind were well balanced its energies would be divided between accumulating and using; and good and noble uses would be thought out whereby he and his fellow-men might receive some real advantage. But the common practice of all the world is to lay it up for posterity, and posterity receives it with mean ingratitude and generally uses it to its own injury.--Psa. 49:10,13.

Another subject upon which the masses of men are unsound of mind, but which is not popularly so regarded, is the reckless propagation of the race without due regard to means of support, or health, or the Lord's special service to which some have consecrated their all, and often regardless of the barest necessities of life, overburdening wives whom they profess to love, and covenanted to support and defend, with weights of care which they are mentally and physically unable to endure, and from which they often gladly find refuge in the silent tomb; while the mentally and physically diseased offspring, which she was thus unfitted to rear, and which the father is incapable of supporting, are left to add their burden of misery, and mental and moral and physical depravity, to the world's long moan of distress and sorrow.

True, the command was given, increase and multiply and fill the earth, but human fatherhood should be after the likeness of the divine fatherhood, which provides for every son--"If a son, then an heir." If a sound mind were in control, a man would not incur the responsibilities of a husband, or of fatherhood to a numerous family, with known inability to produce a healthy offspring, or to provide for them the necessities of life until able to do for themselves. The unsoundness of mind thus displayed has raised the wail of distress from thousands of homes, and nipped in the bud the tender plants of love and peace; and the struggle for bare existence has driven out every element of harmony and right-mindedness.

If the spirit of a sound mind were in control here, love and harmony would prevail to a vastly greater extent, and a healthy, happy and welcomed offspring would rise up to bless a mother's training hand of care, to honor a father's kindly providence, and to walk in their honorable footprints.

Is it not true, too, that such as have consecrated all to the Lord's service have little enough to give at best without tying their hands with more than indispensable earthly burdens and cares? Is it not, rather, the mission and privilege of such to feed and clothe, spiritually, God's little ones?

But there are many other evidences of unsoundness of mind not so general among men, and yet very numerous in one form or another. For instance, one is a miser: he clutches a penny with almost a death grip; he would bargain and contend with a poorer man to induce him to undersell his little stock of goods on which he depends for the support of his family; he would deprive his own family of the necessary comforts of life, which he and they know

R1413 : page 187

he is able to supply, but will not, and thus introduce an element of discord into what might be a happy and prosperous home. Hugging his hoarded dollars he goes to his grave, and his children gather to quarrel over them and to hate his very memory. O, what a mistake!

Another man is a spendthrift: self-gratification he will have, in every possible direction, regardless of consequences for the future. This is better than the miserly extreme, yet it is founded on the same mean principle of selfishness, regardless of the interests of others, and even of self-interest beyond the present moment. Neither of these extremes of unsoundness is realized by those thus afflicted. The miser congratulates himself that he is not a spendthrift, and the spendthrift that he is not a miser, and neither ever dreams that he has gone to the opposite extreme.

O, that all the world might be blessed with a sound mind! What a renovation it would

R1414 : page 187

make! What a transformation of all things! This is just what men will have when the great restitution work is all complete.

But, notice that the Apostle in the above text speaks of the saints as now having the spirit of a sound mind. They are not actually sound, either in mind or body; they have mental and physical and moral weaknesses like other men; but they have received from God the spirit, the disposition, of a sound mind, which, under God's direction, is able to a very great extent to correct, control and direct the whole man. To have a sound mind, then, is the thing to be desired above all others, and all who realize their unsound condition should apply at once to the great Physician, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And those who have come to this great Physician can testify to his power; for lo, under the magic of his healing touch, old things--the old disposition of fear and superstition, and evil inclinations, and weakness, and imbecility--have passed away, and all things have become new. The spirit of love and of a sound mind has taken its place, giving increasing power to govern the whole being as we grow up toward the stature of the fulness of Christ--complete in him.

In line with these suggestions is the Apostle's advice, that those who have received the new mind--the spirit of a sound mind--we are not to know after the flesh, as men, but according to their real spirit or intention--as God knows or recognizes them. (2 Cor. 5:16.) And the Apostle Peter declares (1 Pet. 4:6) that "For this purpose the gospel is preached to them that are dead [those reckoned dead to sin, but alive toward God and righteousness]: that they might be judged of God in spirit [according to their real motives and intentions], although judged by men merely according to [the outward deeds] the flesh." (The Greek text supports this rendering, while the common version shrouds this text in mystery.)

In coming to our Lord, his first requirement is, that we submit our minds entirely to his control, setting aside our ideas and plans entirely, to be guided henceforth by his sound mind. And only those thus consecrated to the doing of his will have the spirit, or disposition, of a sound mind.

As soon as this spirit of a sound mind comes in, it begins at once, under the divine guidance, to set the whole man in order. And it begins in the right place: it commands the will to assert its power and hold its commanding place over body and mind; it puts reason at the helm with the divine Word as its guide book; it searches the heart with the lamp of divine truth lighted by the Holy Spirit, to see what form the malady of sin has taken; and then, looking to the divine healer by faith and the energy of resistance, the transforming work begins and progresses, bringing the mind into a more and more sound and healthy condition, notwithstanding the infirmities of the body may tend in an opposite direction. Thus the children of God are "transformed, by the renewing of their minds." And it is only these who have the transformed mind, who can know or prove what is the holy and perfect will of God.

Sometimes the children of God get cold and listless and almost cease to aspire to and seek this soundness of mind, but let such remember that this is the lukewarm condition of which the Master declares his abhorrence. (Rev. 3:16.)

R1414 : page 188

Let the consecrated ones who look for the reward of our high calling remember that ceaseless vigilance and earnest striving against the dispositions of the old unsound mind, and a constant submission to the divine will in the smallest affairs of every-day life, are the most thorough proofs of our faithfulness to God. It is all-important that while we endeavor to serve the Lord faithfully by bearing the good tidings of his truth to others, we should not fail in this most important work of self-discipline and self-culture under the divine direction. The every-day life of faithful saints will preach a sermon to all who know them, which their lips could never speak. And if it does not so do; if avarice, or penuriousness, or pride, or selfishness, or bad tempers, or slovenly habits in conversation still continue, our lips had best keep silence regarding godly matters, except before God in our closets. There we may speak freely, and ask largely for fresh supplies of grace to help us overcome the dispositions of the old unsound mind, that our daily life may speak a volume to our Redeemer's praise. Our children, our neighbors, our friends, and all who know us as exponents of divine truth, are looking for its fruits in our daily life, and judging of it accordingly, whether they tell us so or not. Let us endeavor to let our light shine in this way. We should never be too busy to let those about us see that our mind is under control of the divine mind--to let them see what carefulness the spirit of a sound mind hath wrought in us.

As the divine mind takes the control of our minds, it cultivates the nobler qualities; it nourishes them with divine truth and bids them expand and take possession of the man; it subdues the lower propensities and appoints their definite and proper place in the service of the new higher nature. It also lifts the mind out of the narrow sphere of self, and sets the man to work in the Lord's benevolent service of blessing others; it shows him the divine plan and tells him he may have a share in it--not only in its benefits, but also in its great work as a co-laborer together with God. Thus the saint approaches the divine likeness and enjoys communion and fellowship with God.

Well, says one, while we criticise some who spend their lives in gathering dollars, and others who spend it otherwise, they also criticise us, and say that we are unsound in mind, "peculiar," because our view of life is turned so much from the ordinary channel. What shall we say to this?

We cannot help that: we once thought much as they do, but now have received the mind of Christ. We cannot expect any but those governed by the same heaven-directed view of matters to agree with us, or to commend our mind and course. The only way we could please all the insane people in an asylum would be to agree with their ideas and do as they do. And just so, the only way we can please the unsound world is to agree with their erroneous ideas and do as they do; but when we receive our ideas from God's Word, and recognize the world's ideas as contrary to that Word, then we know, on God's authority, that we have the spirit, the disposition, of a sound mind, though we are constantly reminded of the unsoundness of our natural mind by the effort which it costs us to keep it in subjection to the divine ruling. Often, the children of God are no better than average men of the world; and sometimes they are more imperfect naturally than many of the world. Among them, as natural men and women, there are all sorts of imperfections, but when the spirit of a sound mind, under God's direction, takes hold of them, it transforms and beautifies them in deed and in truth. And, dearly beloved, if this transforming work is not going on within us, we are either dead or dying branches that must sooner or later be severed from the vine. "Every branch in me that beareth not fruit [fruit of the spirit] he taketh away."--John 15:2.

We must then let the transforming work go on within our own hearts, while we do all in our power to inspire and cultivate the same spirit in others. God hath not given to us the spirit of fear and superstitious dread of him, but of power, and of love, and of a sound mind. And when we have discarded our own unsound mind, and taken God's mind as expressed in his Word, we know that we have the disposition of a sound mind, no matter how other men regard it.

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR

READERS WHO ATTEND BIBLE CLASSES, WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1414 : page 189

MESSIAH'S REIGN.

II. QUAR., LESSON XIII., JUNE 26, PSALM 72:1-19.

Golden Text--"All kings shall fall down before him: all nations shall serve him."--Psa. 72:11.

In Acts 3:19-21 we read that "Times of refreshing shall come from the presence [Greek, prosopon--face or countenance] of the Lord [Jehovah--from his favor, as indicated by the figure of his face turned toward us]; and [at this appointed time of refreshing] he shall send Jesus Christ, which before was preached unto you; whom the heaven must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began."

This is a very sweeping declaration of God's benevolent purpose toward the whole world, whom he so loved that he gave his only begotten Son to accomplish their redemption. Having thus at great cost redeemed them from the power of the grave, he here tells of a fixed, appointed time wherein it is his purpose to give to men the blessings thus legally secured for them through Christ, and bids us note the fact that this glorious time of blessing is the inspiring theme of every one of his true prophets.

The psalm chosen for this lesson is one of those blessed prophecies which tells us of the glorious reign of the risen and "highly exalted" Son of God, whose coming presence shall be "like rain upon the mown grass, and as showers that water the earth"--"times of refreshing," truly.

How wide shall be his dominion? Oh, says the Psalmist, "He shall have dominion from

R1415 : page 189

sea to sea, and from the river unto the ends of the earth." (Verse 8.) Yes, "As truly as I live," saith the Lord, "the whole earth shall be filled with the glory of the Lord." [Mark!

this earth: it is not heaven that is here spoken of, though the heavens too, are, and shall be yet more, filled with his glory.]

What shall become of the present kings and potentates of earth when the Lord thus begins his reign? And how will the nations receive him? The Psalmist answers (verse 11) that "all kings shall fall down before him, and all nations shall serve him."

But will none oppose him, or endeavor to withstand his power? Oh! yes: he will have enemies and meet with the determined opposition of the present ruling powers, but it is written again (verses 4,9) that he shall break in pieces the oppressor (that he will destroy all oppressive systems and institutions), and that "his enemies [those who after full knowledge oppose Christ's Kingdom and laws] shall lick the dust" --be destroyed. And as evidence of his glorious triumph and his conquest of even the hearts of his subjects, it is written that the kings (the prominent and influential among men) will bring presents and offer gifts to manifest their loyalty to the new government; that eventually "all nations shall call him blessed;" and that even "they that dwell in the wilderness [the nations beyond the pale of Christendom and all the half-civilized and savage tribes] shall bow before him."--Verses 10,17.

What will be the characteristics of his reign which will thus captivate the hearts of men and bind them in loving loyalty to the new king? The chief characteristic of his reign will be that justice will be established in the earth--that by strong and severe measures it will at first be secured, and that afterward it will be maintained and exercised with vigor and abundant success. Although the "iron rod" of justice will at first dash the nations to pieces as a potter's vessel and break in pieces every system and device of oppression (verse 4)--civil, social, financial and religious--yet, like a magnet, it will afterward gather up the broken fragments (the individuals that composed those nations and systems) and bind them together in a stronger, firmer bond of righteousness and peace which shall never be broken.

Thus it is written (verse 2), "He shall judge for thy people with righteousness, and for thy afflicted with justice;" (verse 3), "The mountains [new ruling powers of Christ's kingdom] shall bring peace to the people, and the little hills [--the tributary powers under the main government--shall also be agencies of blessing and peace] through righteousness."

Verse 4--"He shall judge the afflicted of the people, he shall give help to the children of the needy; but he shall crush the oppressor."

Verse 7--"In his days shall the righteous flourish, and abundance of peace (shall be) so long as the moon endureth."

Verses 12-14--"He will deliver the needy when he crieth; the afflicted also who hath no helper. He will spare the poor and needy;

R1415 : page 190

and the souls of the needy will he assist. From wrong and violence will he deliver their soul; and precious shall their blood [lives] be in his sight.

As a result of this blessed reign of righteousness, not only will justice and peace be established in the earth, but a great abundance of blessings from the King shall follow as the rewards of righteousness, as it is written (verse 16): "There shall be an abundance of corn in the land; upon the top of the mountains [as a blessing from the King] its fruit shall shake like [the trees of] Lebanon: and they of the city [the subjects of this government--a city being a symbol of a government] shall flourish like grass of the earth."

When men come to realize these blessings and to recognize the righteous authority by which they are secured to them, what wonder if many of their hearts are won, and their loyalty evinced by hearty co-operation, as indicated by verses 10,11,17! Truly, in view of all that the prophets have to say of the blessed times of refreshing under the reign of Christ, we see the force of the Psalmist's joyful expression: "He shall come down like rain upon the mown grass, as showers that water the earth."--Verse 6. "His name shall be as of a son continuing his father's name forever; it shall increase as the sun [as the sun's brightness increases to full noon-day glory, so shall the honor of Messiah grow brighter and brighter as the mists and gloom of sin are driven away]. Men shall bless themselves through him [they shall wash their robes, but it will be in and by the blood of the Lamb that this opportunity for cleansing shall come to them] and all people shall honor him."

The general blessed results of the Millennial age are portrayed in this prophecy--those who shall "lick the dust" being treated as exceptions. And surely the grand outcome of God's plan, when Christ shall have put all enemies under his feet and shall have fully restored all the willing and obedient, is cause enough for every one who realizes it to join with the Prophet in the glad shout with which he closes this prophecy in verses 18,19, "Blessed be Jehovah God, the God of Israel, who alone doeth wondrous things [whose wisdom alone deviseth the wondrous plan, and none hath been his counselor]; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen." And in view of the glorious character and record of him whom Jehovah hath appointed to be king over all the earth in that day (Zech. 14:9), we, with the Psalmist, would express our recognition of his wisdom and grace, and say (verse 1), "Give the king [this king whom thou hast appointed] thy judgments and thy righteousness unto the King's [Jehovah's] son"--Entrust him with the execution of the grand designs: we have full confidence in his ability and in his willingness to bring forth judgment unto victory and to fill the world with thy peace and thy praise.

===================

R1415 : page 190

STUDIES IN THE ACTS OF THE APOSTLES.

OUR LORD'S ASCENSION.

III. QUARTER, LESSON I., JULY 3, ACTS 1:1-12.

Golden Text--"When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."--Acts 1:9.

VERSES 1,2. The writer of the account of the Acts of the Apostles was Luke; and the "former treatise" was that called the Gospel by Luke.

VERSE 3. Although the previous account had covered many of the incidents of the forty days following our Lord's resurrection (See Luke 24), it had by no means told all; and this further account, explanatory of the opening work of the Gospel dispensation, properly linked with the other, tells us that the special theme of our Master in the instructions of those forty days was--"the things pertaining to the Kingdom of God."

Luke does not give us the particulars; but we are safe in assuming that they required considerable instruction, as they not only had the hopes common to all Jews, that God would, under Messiah, exalt Israel to be the chief nation of earth (and use that nation as his channel for communicating his laws to the world, and thus bless all the families of the earth in the seed of Abraham), but they had in mind, too, the special promises which the Lord had made to them before his death: that they should sit on thrones in Israel in his Kingdom. So great a power had these promises of the Kingdom in their minds that they had willingly left business prospects and endured the scorn of their fellows that they might become joint-heirs with Christ in his Kingdom. And the Master had invariably encouraged these hopes and ambitions. His reproofs were merely against their strifes as to which should be greatest and sit the one on his right and the other on his left in that Kingdom.--Matt. 18:1-4; Mark 9:33-37; Luke 22:24-26.

R1415 : page 191

They had seen all these hopes and prospects dashed when the Lord was crucified. Naturally, therefore, after they realized their Lord's resurrection, their thoughts and questions, and consequently his teaching, would be of the things pertaining to the Kingdom of God. It was needful to explain to them that the nation of Israel had been rejected from joint-heirship in his Kingdom because, although naturally Abraham's seed, they did not have Abraham's faith, and hence could not be recognized as heirs with Christ of the promise made to Abraham. It was necessary to tell the little handful of faithful disciples ("about five hundred brethren") that they had not been rejected with the nation, but were still recognized as heirs of the Kingdom, although the time for setting up the Kingdom was necessarily deferred until the full number (predestinated) should be selected. But they would speedily be recognized of the Father and granted blessings of the Spirit as sons of God and prospective joint-heirs with Christ, even though their exaltation to the honor and glory of kingdom power would be deferred. Accordingly we read, in

VERSES 4,5, that he instructed them to tarry at Jerusalem, to expect and wait for the begetting of the spirit of God as sons and heirs--pointing out that so it had already been foretold them by himself and by John the baptizer.

R1416 : page 191

VERSES 6-8. But having been thus assured of their divine recognition as prospective joint-heirs with Christ in his kingdom "not many days hence" (verse 5), they put the question still close to their hearts--How about the kingdom in the full sense of the word? will it come at the same time? Will it, too, come not many days hence?

The Master's answer was not a reproof, nor even a correction or contradiction of their expectations in general. He merely told them that the times and seasons for the full establishment of the Kingdom God had in his own power, and that it was not then proper for them to know; but that they should receive power [ability to understand the deep things of God--1 Cor. 2:10--and be guided (gradually, as it would be due) into all truth, and shown "things to come"--John 16:13] after the holy Spirit had come upon them--the spirit of adoption, of sealing, as no longer servants but sons (John 15:15); and then they should be his witnesses everywhere--witnessing to the truths which he had taught them: that he is to be the King of the world--Jehovah's Anointed representative, whose kingdom is to be under the whole heavens; and all nations and kingdoms shall serve and obey him. They were to witness that God's promises concerning the establishment of his kingdom to bless the world are all true; that our Lord's death was merely a means toward that great end; that it was needful that Messiah should die for the sins of the world before those sins and their penalties could be remitted, and before those sinners could be blessed and restored to divine communion and favor. They were to tell believers to keep on praying as the Master had instructed, saying: Thy Kingdom come, thy will be done on earth as it is done in heaven. They were to witness that none of his words or promises were false, but that all things promised should be fulfilled "in due time."

VERSES 9-12. Our Lord's ascension might have taken place without being seen by any; for since his resurrection he is a spirit being, and "a spirit hath not flesh and bones." He was indeed put to death in the flesh, but he was quickened or made alive in spirit. He was there born of the spirit, "the first-born from the dead;" and as that which is born of the flesh is flesh, so that which is born of the spirit is spirit, and can go and come as the wind, without being seen of men. (John 3:8.)
But as our risen Lord, a spirit being, in order to prove his resurrection, appeared at various

times and in various forms or bodies (some of which resembled the body of flesh which had been crucified), so he showed himself in a body of flesh when he ascended, to prove this fact to his disciples.

We must remember that he was present with the disciples for forty days before he ascended, yet was visible to them at most only seven times, and for only a few moments each time, during all those days; and to the world he was always invisible, as he had said before, "Yet a little while and the world seeth me no more." The Apostle Paul, enumerating these manifestations of our Lord after his resurrection, says, "He was seen of above five hundred brethren," "and, last of all, by me also." It was the same Jesus who appeared in flesh and as a gardener to Mary, who appeared in another form as a stranger to the two disciples going to Emmaus, and who appeared in the midst of the disciples while the doors were shut and showed them a body of flesh and bones pierced by nails and a spear as an evidence or proof of his resurrection, but who the next instant showed them that he was now highly exalted and different from flesh and blood, by dissolving the flesh and bones and clothes before their eyes and vanishing out of their sight. It was this same Jesus, no longer flesh and bones but "a quickening spirit," who appeared also to Saul of Tarsus, but without any vailing of the spirit body under a fleshly one, and gave him a glimpse of the glory of a spirit being which felled him to the earth and cost him his sight. (Acts 26:13,14; 9:8.) This is the glorified Jesus, who was raised from death a spirit being (1 Cor. 15:40-44), but who vailed the glories of that spirit-body from his disciples, under bodies of flesh, in order that he might teach them the things pertaining to the Kingdom, who is to come again as the angels declared.

R1416 : page 192

Many stumble over the statement of the eleventh verse--especially our dear brethren who call themselves Second Adventists. They think of the passage as reading--Ye shall see him come in like manner as ye have seen him go. But it does not so read. Those disciples who saw him go are long since dead, and if others even should see him come they would not. But the angels do not say that any one will see him come: they merely affirm that the manner of his coming will be like the manner in which they had seen him go.

Now what was the manner of his going? What was there peculiar about the manner of his ascension? Whatever it was, that is the peculiarity to be expected as marking his coming again. Let us note again that the manner of his going was quiet, unseen by the world, unknown to the world, unbelieved by the world. It was known, however, by the "brethren," it was manifested to the "brethren," and it was believed in by the "brethren." So his second coming is as a thief--secretly--without outward demonstration--unknown to the world --known only to the brethren who are not in darkness, but who as children of the light are walking in the light. (1 Thes. 5:1-5.) For a fuller explanation of the Manner of our Lord's Second Coming, see Millennial Dawn, Vol. II., chapter 5.

R1416 : page 192

THE SPIRIT OF ADOPTION SHED FORTH.

III. QUARTER, LESSON II., JULY 10, ACTS 2:1-12.

Golden Text--"When he, the Spirit of truth, is come, he will guide you into all truth,...and he will show you things to come."--John 16:13.

VERSES 1-4. The most notable day in the history of the Church is the day of Pentecostal blessing which followed our Lord's ascension. It marks definitely the beginning of Church history by marking the beginning of the Church. For although the disciples were called, and followed the great Teacher during the three and a half years of his ministry and sacrifice, they were not recognized by God as his sons until Pentecost, when the spirit of adoption was given.

True, they had consecrated themselves; they had even left all to follow Christ; but yet they were under condemnation as sinners and could not be recognized or treated as sons until their sins had been atoned for by the great sin-offering of "the Lamb of God which taketh away the sin of the world." For this they must wait. And even after the Redeemer had "poured out his soul unto death" as our sin-offering, and after he had been raised from the dead by the glory of the Father, they must still wait until by the gift of the spirit of adoption God should recognize them as sons and empower them to teach in his name the forgiveness of sins: they must wait until he who gave our redemption price should ascend on high and there appear in the presence of God and offer to justice that sin-offering on our behalf--making it applicable to all those who believe in and obey him. The Pentecostal blessing was of the Father, but by the Son (Acts 2:33). It was the Father's recognition of the merit of the sin-offering.

True, the Master had sent them out to declare the Kingdom at hand, etc., and they returned rejoicing, saying, "Lord, even the devils are subject unto us in thy name;" but the power by which they did their miracles then, while it was holy spirit or holy power, was not their own, but the Lord's. He sent them forth in his name and gave them power over all manner of diseases, etc., but they received no power, no other recognition, direct from God, until Pentecost. Our Lord Jesus had the holy spirit or holy power, and that without limit, because he was a holy, harmless, undefiled son (John 3:34), but all others were debarred from this, because they were sinners until he had made reconciliation for iniquity. The disciples, then, had merely imputed or delegated holy power or holy spirit until the sacrifice was made and offered and until the Pentecostal blessing gave evidence to them and to us and to all that God accepted of Christ's sacrifice--"the just for the unjust."--1 Pet. 3:18.

To this agrees the statement that "the holy spirit was not yet given, because Jesus was not yet glorified" (John 7:39); and that other statement that to "as many [of the house of servants] as received him, to them gave he liberty [ability, power, privilege] to become SONS OF GOD."--John 1:12.

VERSES 4-12. Concerning the gifts of the spirit which followed the begetting by the spirit in the early Church, for the purpose of attesting God's favor to the newly begotten "sons," as well as for manifesting them as teachers to those without, and the distinction between those gifts and the fruit-gifts of the spirit which now give evidence of divine favor and begetting, the student is referred to the leading article of this issue of this journal.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

MORE LABORERS IN THE VINEYARD.

All interested in the Colporteur work will be glad to learn that the change of the price of DAWNS, when sold by Colporteurs, to 35 cents has, as was hoped, made it possible for others to enter this most fruitful field of service for our Redeemer. Several new laborers have started and others are preparing to start soon. (For particulars of price see our last issue.)

As for the old Colporteurs, some who were behind are now getting caught up and will be able to keep ahead; while others who were able to more than meet expenses at the 25 cent rate are now enabled to contribute to the general work. The first letter of this kind received was from Sister Erlenmyer, May 29th. While saying that the wet season had hindered her greatly, she adds, "I have sold only a little over 300 DAWNS since the Anniversary Meeting, having lost so much time by reason of my present route being amongst small towns, and the weather so wet; but I have made expenses, and am able to send in to the general Tract Fund work the extra ten cents now charged, and accordingly enclose a Money Order for $30.00. Use it according to your judgment for the Master's glory. With much love to you and Sister Russell, I am yours in the glorious service!"

Surely there are many other brethren and sisters so situated that they could, with some effort, enter this specially useful and fruitful service. While every service, great or small, done from love for the Redeemer is owned and blessed, this one yields specially large results both to the "reapers" and to those whom they reach with the sickle of truth.

"THE WONDERFUL STORY ILLUSTRATED," AND "TABERNACLE SHADOWS."

These two neat pamphlets, bound in Leatherette (the former of 64 pages, specially for children, and the latter of 108 pages, specially for developed Christians) are well adapted for use by Colporteurs. Not that we would have any stop selling DAWN to sell these; but there are some who cannot go away from home, and who have already canvassed their home city for DAWN, who could now make a success and do a good work for the great Master in seeking his sheep with this food. The Wonderful Story, even, although a child's booklet, most assuredly is reaching also the older folks, who read it to and with the children. Our price is 10 cents each; Colporteurs' price, 15 cents each--the two booklets, 25 cents. Special price to Colporteurs, seventy-five cents per dozen.

LETTERS CROWDED OUT OF LATE.

The following extract from Brother J. H. Brown's letter, just at hand, represents many of the encouraging letters recently received.

DEAR BROTHER RUSSELL:--I drop a line to

tell you how much I have enjoyed reading from first to last, perhaps especially that under the last heading, the long article in last TOWER.

To one weighed down, as I have been from birth, with that spirit of fear, such words come as a cool, refreshing draught from the waters of life. But Oh! that I might come into the full stature of a man in Christ Jesus.

In love, Your brother, J. H. BROWN.

R1425 : page 194

TRACTS IN SWEDISH AND NORWEGIAN.

Tract No. 1, "Do the Scriptures Teach that Eternal Torment is the Wages of Sin?" has been translated into Swedish, which is Tract No. 9; and into Norwegian, which is Tract No. 13. We do not send these out except when specially ordered. Any who can use these judiciously are welcome to order them--freely. These, as well as Nos. 1, 2, 3, 4, 5, 6, 10 and 14, are supplied in quantities without charge--out of the Tract Fund.

====================

R1417 : page 195

VOL. XIII. JULY 1, 1892. NO. 13.

PULPIT INFIDELITY OF TO-DAY.

In discussing this subject it seems necessary to call attention first to the difference between Infidelity and Atheism; because the popular mind is confused on the subject, and because when mentioning the Infidelity of the Pulpit we do not wish to be understood as claiming that ministers are becoming atheists. We cannot do better than quote on this subject from Webster's Unabridged Dictionary as follows:--

"An infidel, in common usage, is one who denies Christianity and the truth of the Scriptures. Some have endeavored to widen the sense of infidel so as to embrace atheism and every form of unbelief; but this use does not generally prevail....An atheist denies the being of God."

What we desire to call attention to is that, in the Protestant pulpits of leading influence in these United States, infidelity (the denial of the truth of the Scriptures, and of the doctrines taught by Christ and the apostles--Christianity) is fast displacing faith (in the Bible as the Word of God, and hence in the doctrines which it sets forth as being of divine revelation).

This strong statement we are abundantly able to prove by quotations from the public addresses of ministers recognized as the "great lights" of various denominations--men honored with titles such as neither our Lord nor any of the apostles ever owned--Reverend Doctors of Divinity; men who receive salaries such as no apostle ever received, ranging from six thousand to twenty-five thousand dollars a year; men who are recognized as among the best educated in all things pertaining to worldly wisdom; men, consequently, of more than ordinary ability and influence, either for or against the faith they have pledged themselves to defend, but which in reality they are doing far more than outward infidels to undermine and cast aside as rubbish good enough for the ignorance of the past, but unable to bear the light of what they are pleased to term the "higher criticism" of to-day.

Fed with this bread of worldly wisdom, which does not recognize God's providential care of his people in supplying them a revelation of his past dealings and of his future purposes in connection with them, but which prefers to arraign that revelation before an inferior court of fallible human philosophers and incompetent judges who vainly overrate their own knowledge and wisdom, what wonder that the pews also are skeptical--especially when we consider that aside from such food from the pulpit they are beset by the same spirit in the world, in the every-day walks of life. These worldly philosophers, instead of recognizing modern inventions as the God-given precursors of the yet greater blessings of the Millennial Day, account for them by a supposed greater brain-capacity, and call this the Brain-age. They sneer at the teachers and the philosophies of the past, and especially at the teachings of the prophets, our Lord and the apostles--that man, created in the glorious image of God, fell from that original perfection into sin and degradation, and needed to be redeemed and restored to "that [original perfection and God-likeness] which was lost."

R1417 : page 196

While exposing the infidelity which these "great teachers" are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see nothing of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. They tolerate it as a book of texts from which to preach sermons (generally in direct opposition to the contexts) merely because the common people still reverence it and can as yet be better appealed to thus than in any other way. They tolerate the Bible only because of what they believe is the superstitious reverence of the people for it. And they are seeking quietly and skilfully to remove that superstition.

Of course it is true that some superstitions do attach to the popular reverence for the Bible, as for all sacred things. For instance, some keep a Family Bible upon the table, unused, as a sort of "charm," just as some hang an old horseshoe above their door. Others use it as an "oracle" and after prayer upon any perplexing point open their Bible and accept the verse upon which the eye first lights as an inspired answer to their petition--often torturing the words out of all proper sense and connection to obtain the desired answer. And some ignorantly presume that the English and some that the German translation is the original Bible, and that every word in these imperfect, uninspired translations is inspired. For this much of ignorance and superstition the Protestant ministers of the world are responsible; because they should have taught the people by expounding God's Word, instead of tickling their ears with pleasing essays upon other topics. And it is upon this degree of superstition which they helped to inculcate, that these "wise men" are now placing their levers and exerting the whole weight of their influence and learning to overthrow entirely the faith of many, their own faith having first perished in their culpable negligence of the prayerful study of the Word and their pride in human philosophies and speculations.

People of the world seem to realize the true state of affairs better far than many of God's children, most of whom seem to be asleep on the subject. As an instance, see the illustration which we give upon pages 200 and 201. It was published by "Life," a New York journal, in its issue of April 28th. Its publishers kindly granted us the privilege of reproducing it. It shows leading ministers and colleges* of the country in the forefront--blind leaders of the numerous blind followers who are shown groping after them in the background. The miasm of infidelity ["doubts"] is shown hovering over them as smoke, helping to injure their already darkened vision. All are shown as approaching, unconsciously, a great precipice into which some have already fallen headlong. The illustration brings forcibly to mind our Lord's words to the leaders and Doctors of the Jewish Church--"If the blind lead the blind both will fall into the ditch." And so it was fulfilled in the case of that typical House of Israel: they stumbled over that stumbling-stone --Christ; and the Apostle declares that the particular doctrine of Christ over which they stumbled was "the cross of Christ, to the Jew a stumbling-block and to the Greeks foolishness," but to us who believe the power and the wisdom of God.--1 Cor. 1:18.

And as God foresaw and foretold the fall of all the fleshly House of Israel except the believing little remnant, so he has foretold the stumbling and fall, not only of these blind leaders of the nominal spiritual House of Israel whom we see already stumbling, but the fall also of all, except "a remnant," of the great mass of the nominal Church, who will follow the pernicious ways of these false teachers and fall with them into the ditch of infidelity. Thus it is written--He will be for a stone of stumbling and rock of offense to both the houses of Israel. As the nominal fleshly house stumbled eighteen centuries ago, so the nominal spiritual house is now stumbling. And, as already pointed out, the present stumbling is

R1417 : page 197

like the former--over the doctrine of the pardon of sins by virtue of the death, the cross, of Christ. This now, as then, seems foolishness to the worldly-wise and proves a stumbling-block to all who are unworthy of the truth.

Those who have the TOWERS as far back as 1879 and '80 will notice that we then called attention to this very condition of testing upon this subject--as coming first upon those most advanced in the light, those upon the housetop of Babylon; and later upon all in her; and here we applied the words of the Apostle: "If it

---

*Union Theological Seminary (representing Dr. Briggs and his friends) figures as the man laden with ponderous books and manuscripts illustrating the claim of higher criticism. Princeton College is shown as led by the Westminster Confession and about to collide with Union.

begin first with us [if some amongst us need to be sifted out and to fall], what shall the end be" to others? What, indeed, but that which God represents, a falling on every hand? "A thousand shall fall at thy side"--a thousand shall fall to one who will stand. No wonder the Apostle counsels: "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." --Eph. 6:13.

Whilst Colonel Ingersoll is thundering against the Bible and its inconsistencies--because he misinterprets it in the light of the conflicting creeds of Christendom--professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity. They are handing stones and serpents to those who look to them for food. Under the name of The Findings of the Higher Criticism, they assure their confiding supporters that the Bible is not reliable; that, for instance, the finding of shells upon the tops of mountains was probably the origin of the story of the deluge in Noah's day, and that now these are known to have resulted from the upheaval of the mountains; that it has been discovered that although a whale has an enormous mouth it has a small throat, and that consequently the story of Jonah must be a fable; they proceed to deny that God created man in his own likeness

R1418 : page 197

and that he fell into sin and thereby lost almost all of that likeness, and insist that this and other accounts of Genesis are wholly unreliable and contrary to reason. They then claim that reason teaches evolution; that only a beginning of man's creation took place in Eden, and that, so far from falling from divine favor into sin and degradation, man has gradually been growing into God's likeness and favor for the past six thousand years.

They proceed to say that "higher criticism" shows that the canon of the Old Testament Scriptures was not completed until after the return of Israel from the Babylonian captivity, and that in that compilation serious errors were made--for instance, that the collection of Psalms was merely a collection of Hebrew poetry and ascribed to David because he had written a few of them, and because of his reputation; and that the other psalms were written by various parties and are therefore to be considered as uninspired. Similar claims are made regarding others of the Old Testament books: for instance, that not more than the first twenty-eight chapters of Isaiah are really the writings of that prophet; that the remainder of the book bearing his name has distinctive peculiarities indicating that they were written by two or three other parties than wrote the first twenty-eight chapters.

We reply to this "higher criticism" that it is altogether too high--that it takes the standpoint of unbelief and therefore not the standpoint proper for the child of God, who reasonably expects that his Heavenly Father has given a revelation, and who, finding in the Bible that which commends it to his heart and head as being that revelation, seeks to prove rather than to disprove its authenticity and its truthfulness. Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly.

The truly higher criticism would reason that as the olden-time prophets generally used scribes, to whom they dictated, so probably had Isaiah; and that as Isaiah's prophecy covered a number of years, he probably had several scribes, and while each scribe may have had his own peculiarities, the same God who was able and willing to give a revelation of his will through his prophet, Isaiah, was willing and able to overrule the scribes provided, so that the revelation should reach his people as he designed to give it.

The truly higher criticism, instead of being

R1418 : page 198

surprised that all the psalms of the Book of Psalms were not indited by King David, should remember that the book does not claim to be a book of David's Psalms, but a book of Psalms. It should notice, too, that whilst a majority of the psalms particularly claim that David was their author, some do not name their authors. One at least (Psalm 90) claims Moses as its writer. And although twelve are credited to Asaph, a Levite whom King David made Musical Director in the services of the Sanctuary, it is by no means certain that their dedication should not read as some scholars claim--"A Psalm for Asaph"--to set to music.

But no matter: suppose it could be proved conclusively that one fourth or one half or all of the Psalms had been written by some one else than David, would that invalidate their divine censorship? It is nowhere stated that David alone of all the prophets was permitted to put his messages into poetic form. The Jews recognized the Book of Psalms as a whole, as sacred scripture--as a holy or inspired writing. And our Lord and the apostles (the highest possible critics, in the estimation of God's people) made no objection to that popular thought of their day, but, on the contrary, they quoted directly or by allusion from sixty-one of the psalms, some of them repeatedly. Our Lord himself quoted from nineteen of them. And these quotations embrace, not only some of those definitely ascribed to David, but equally those whose authorship is not definitely stated. And in one case (John 10:34,35), our Lord, quoting from Psalm 82:6 ("A Psalm of Asaph") distinctly terms it a part of the "Scriptures" which "cannot be broken." This, the highest possible criticism, makes the Book of Psalms entirely satisfactory to God's humble "little ones," whether or not it be hid from the wise and prudent according to the course of this world, whom the god of this world hath blinded with the brilliancy of their own earthly learning and with their love of honor of men. --Compare Matt. 11:25-30; 1 Cor. 1:19-31; 2 Cor. 4:4.

The arguments against the story of Jonah and the whale and against the story of the flood are fully met by the reminder that the Scriptures do not say that a whale swallowed Jonah, but that the Lord specially prepared a great fish for the purpose, and that our Lord and the apostles refer to both of these narratives without in any degree modifying or correcting them. If they were deceived upon such points we could place no reliance upon their superior guidance and inspiration upon other points. The "meek" will recognize that there is much more likelihood that the error lies with the modern critics. See Isa. 29:10-14.

***

But some of these wise men, whose wisdom is perishing, wax very bold and not only discredit the truthfulness of the records of the past, but declare that, if assured of their truthfulness, there is no reason to think them more inspired, nor even as much so, as the writings of good men of to-day. They claim that the prophesying of the past was merely the expression of the longing desires of naturally good hearts looking for and predicting a better state of things coming after. They assert that this is the natural order of evolution; that men desire something better and then aim for and attain it; they make light of the teaching of Genesis that man was created in God's image and fell from it; asserting that by a process of evolution the world has each century approached nearer and nearer to the likeness of God. The Rev. R. Heber Newton declares:--

"If the dear Christ's throne stood on any such flimsy basis of prophecy as men have built up under it, then, when the underpinnings [of faith, which he has been actively engaged in removing] come tumbling out, as to-day they are doing, we might fear that his authority was dropping in with them; that no longer we were to call him Master and King; that criticism had pronounced his decheance. But his throne really rests on a nation's [the Jews] growth of the human ideal and divine image. And since this nation's growth was on the same general basis as the religious and ethical progress of other races [i.e., there was nothing peculiar about the Jews religion--nothing better than that of other nations, except that they were more religiously inclined, as the writer elsewhere claims --although on the contrary, the Scriptures claim and show by their history that the Jews were "a stiff-necked" and idolatrously inclined people], his throne rests on no less secure

R1418 : page 199

foundation than humanity's evolution of the human ideal and divine image."

Here is a repudiation of all that Christ taught on the subject of the "things written" which "must be fulfilled," a repudiation of all his quotations from the Law and the Prophets; a repudiation of his repeated statements of God's choice of that nation and the house of David and seed of Abraham as heirs of the promises that of these should come the predicted Messiah; a repudiation of his statement of the necessity of his death: that thus it was written, and thus "it was necessary" that the Son of Man should suffer and rise from the dead in order that salvation and remission of sins, and consequently restitution from the penalty of sins, should be preached in his name unto all people. But whilst showing Christ to have been a wonderful Jew, and the great exemplar for both Jews and Gentiles, he utterly repudiates him as a Savior in the sense that the Master taught-- that he "gave his life a ransom for many"-- "to save [recover] that which was lost." Then, fearing to break the idol of our hearts too suddenly, and a little shocked by his own boldness as an iconoclast, he for the moment pacifies his own and his hearers hearts by (so to speak, saying, Hail, Master! and kissing the very one whose teachings he, as a "higher critic," is betraying) saying, "The dear Christ."

The Master prophetically rebuked such as say Lord, Lord, yet follow not his teachings. (Matt. 7:22.) And they still need rebuke, and it is the duty of every true disciple to rebuke them; for the outward opponents do far less harm than those who wear the Master's name whilst denying his doctrine.

As for the average nominal Christian, overcharged with the cares and business of this present life, and wholly ignorant of prophecy and its past, present and future fulfilments, he is just ready to swallow these suggestions of unbelief. The Apostle Peter's statement (2 Pet. 1:21) is that "prophecy came not in old time by the will of man [that they were not the imaginings of longing human hearts], but that holy men of old spoke as they were moved [to speak] by the holy spirit" of God. And so far from their utterances being their own ideas of what would come to pass, the Lord sends us word, through the Apostle Peter (1 Pet. 1:10,11), that the prophets did not know, but searched diligently to know what and what manner of time (whether literal or symbolic) the spirit which was in them did signify, when it testified beforehand concerning the sufferings of Christ and concerning the glory and restitution of all things (Acts 3:21) that would follow as a result of his suffering--the just for the unjust. And not only does the Apostle tell us of this, but the prophets themselves acknowledge their own ignorance (Dan. 8:26,27; 12:4,8,9; Ezek. 20:49); and the Apostle exclaims that they spoke and wrote not for themselves and the people then living, but for the instruction of the Gospel Church, and especially for the

R1419 : page 199

two ends, the opening and the closing of the Gospel age.--1 Pet. 1:12; 1 Cor. 10:11.

But these worldly-wise teachers who put light for darkness and darkness for light go farther and farther into the "outer darkness" in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, although they were good-intentioned men, their writings are very misleading. Indeed, one of these preachers has attempted to prove from their own words that the New Testament writers did not claim infallibility, or a divine supervision of their writing. He quotes the preface to the Gospel according to Luke, saying: "No Biblical writer shows any consciousness of such supernatural influences upon him in his work as insured infallibility." We answer that it should not require a special inspiration to enable an honest man to set forth in historical form facts known to himself or testified to by his honorable friends who had been eye-witnesses of the facts recorded. The first five books of the New Testament are merely histories--good histories, reliable histories, histories written by men who gave their lives in devotion to the matters concerning which they here bear witness. The only superhuman influence that could be desired in this would be that the Lord should facilitate their work by bringing important matters clearly and forcibly to the attention

R1419 : page 202

of these historians, and guarding them against misunderstandings. This our Lord promised to do (John 14:26); and this we have every reason to believe he has done. But this "higher critic" declares that the Apostle Paul, the greatest of the New Testament writers, did not claim divine direction, or more than ordinary knowledge or authority for his teachings. In proof of this statement he cites us to 1 Cor. 7:10,12,25,40. He argues from these citations that the Apostle was quite uncertain about his own teaching. We reason contrariwise, that the man who thus carefully marked off his own judgment or opinion and clearly specified that these particular items were his, and not of divine inspiration, not only implies that the remainder of his teachings are of divine authorization, and very positively so, but that his candid admission that some things here taught were without divine authorization proves that if his teachings had all been merely his own judgment, he had the courage which would have told the truth--the honesty which love of human approbation could not affect.

Let us hear what the Apostle has to say relative to the divine authority for his teachings aside from what is implied and stated in the citations already mentioned.--
1 Cor. 7:12,25,40.

He declares that "God hath set" first or chief in the Church the Apostles, as rulers and teachers of all. (And that the early Church so recognized the apostles is very evident.) He declares that he is one of the apostles--the last;

points to the evidences of his apostleship--how the Lord used him, not only in imparting to others through him a knowledge of the truth, but also in communicating the gifts of the spirit, which at that time outwardly witnessed the acceptance of all true believers, but also witnessed who were apostles--since only apostles could impart those gifts.--1 Cor. 12:28; 2 Cor. 1:1; 1 Cor. 9:1,2; 15:8-10; 2 Tim. 1:6.

Every time, therefore, that Paul announced himself an apostle, he declared (to those who appreciate the meaning of that office) that he was one of those twelve specially commissioned of God and recognized of the Church as God's representatives, through whom he would promulgate and establish in the world the truths concerning the New Covenant which had just been sealed with the precious blood [sacrificial death] of Christ. Every time he referred to his apostleship he announced himself one of those specially commissioned "by the holy spirit sent down from heaven" to preach and to establish the Gospel.--See 1 Pet. 1:12.

His writings are toned not only with meekness, but also with that authority which should mark one who knows what he teaches to be the truth--unlike the uncertain "scribes." Not only so, but he affirms, "I have not shunned to declare unto you [not my own opinions, but] all the counsel of God."--Acts 20:27.

Hear the Apostle:--"I certify unto you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "But though we, or an angel from heaven, preach any other gospel than that we have preached unto you, let him be accursed." (Gal. 1:8,11,12.) "For my gospel [message of good tidings] came not unto you in word only, but also in power, and in the holy spirit, and in much assurance." "As we were permitted of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." "We preached unto you the gospel of God"--exhorting "that ye would walk worthy of God, who hath called you unto his kingdom and glory;" and we thank God that "when ye received the word of God WHICH YE HEARD OF US, ye received it not as the word of men, but, as it is in truth, the word of God." (1 Thes. 1:5; 2:4,9,12,13.) "God...hath chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel."--2 Thes. 2:13,14.

And yet so dense has the "outer darkness" become in some instances, that ministers who should know what the Apostle Paul claimed, and who would know if they studied his writings as much as they study the findings of "higher criticism," declare in the face of the foregoing and other statements of the Apostle that--

"Against his [Paul's] modest, cautious discriminations, our doctors [of divinity] set up their theory of the Bible, clothe all his utterances with the divine authority, and honor him with an infallibility which he explicitly disclaims." --R. Heber Newton.

R1419 : page 203

Commenting upon the teachings of the Apostle Paul, Mr. Newton says:

"His intensely speculative mind had furnished a system of thought into which he built such ideas as these: The pre-existence of Christ, as in some mystic, undefined way the head of Humanity; the sacrificial nature of his death; the justification of the sinner through faith;... the speedy return of Christ to reign on earth; the resurrection of the pious dead; the translation of the living believers; the final victory of goodness over evil; and the ending of the mediatorship of Christ, God then becoming all in all....With the incoming of a more rational, ethical and spiritual age, we may surely expect a finer fashioning of the forms of thought."

As this higher critic philosophizes that Peter and James and Paul and especially Jesus were the developments of the Jewish age, by processes of moral and physical evolution, what wonder if he concludes that himself and his co-critics, as the developments of this Brain-age, are much better able than they to teach the world--and to doctor divinity. The fact that Christ and the apostles taught the doctrines of justification by faith in the great sacrifice for sins, of a second coming of Christ, and of the resurrection of the dead, would, of course, be the best of reason for the rejection of all those doctrines by the new lights of higher criticism; for, disbelieving in a plenary inspiration, they ask, How could any one get the true light eighteen centuries ago?

So far from regarding our Lord Jesus as the one and only and true Light of the world which sooner or later, in this or the next age, shall lighten every man that cometh into the world, this "higher criticism" asserts that the heathen "Bibles," as well as ours, though mostly error, were rays of the light which is now, as a result of their "higher criticism," about to burst upon the world with electrical brilliancy. But lo! we perceive that what they offer is only a rehash of the old heathen doctrine of evolution --the wisdom of the East--which has done so little for its votaries, whilst the Word of God, even misinterpreted, has been carrying blessings to every land.

But the most forcible element of this attack upon the Bible--to the average mind--is that which claims that there are discrepancies of statements between the books of Chronicles and the books of Kings; and that the Old Testament contains narratives too indecent for promiscuous reading. The argument is that the former prove the Bible to be uninspired and unreliable, and that the latter is a reason for believing it to have been written by men of impure minds, and gives the book an impure influence, and hence proves that it is not of God and is unfit for use by the pure minded and the young.

We answer that the Old Testament Scriptures comprise three classes of writings, viz.: History, Prophecy and Law. The history neither needed nor claimed any special inspiration, though we believe that God's supervision of the historical writings was exerted to the extent of seeing that such items were recorded by the historians as would be of special value in connection with the revelation of the divine plan of the ages. And so also we believe that God's supervision has to some extent been over modern history, by means of which we are enabled to read, upon reliable authority, the fulfilments of many ancient prophecies.

The errors or chronological differences between the books of Kings and Chronicles are, therefore, not to be considered errors of inspiration, but merely such slight discrepancies as we might expect to find in any history, and which

R1420 : page 203

God permitted for a purpose, while he supplied this deficiency in the Old Testament chronology by a fuller record on these obscure points in the New Testament. Thus we are assured of his supervision of the historical features of the Bible as a whole. At the same time, the Lord thus hid the exact chronology of events, and hence the knowledge of his times and seasons, both from Israel and from "the wise and prudent" of to-day, whose pride in human philosophies impels them more toward adverse criticism of the Bible than toward a reverent study of its hidden treasures of truth and grace.

We claim and have shown (MILLENNIAL DAWN, Vol. II., pages 44-49) that upon those very points where, by the historian's error or our

R1420 : page 204

misunderstanding, our faith in the chronology would be influenced, God has supplied the needed evidence through the apostles--thus cultivating the confidence of "the meek" in his supervision of the entire matter, and emphasizing his special use of the apostles.

In his eternal purpose God had designed not only the sending of his Son to be man's Redeemer and Deliverer, but also that when made flesh it should be in the line of the seed of Abraham, Isaac, Jacob and David. He designed also that every item of his plan should be accomplished "in due time," "in the fulness of the times appointed," and he desired that his reverent children should, in due time, know of his good purposes and their times and seasons. For these reasons it was expedient that records be clearly kept--including family genealogies. And it is in keeping a clear record of these necessary genealogies--the showing of who was the father and who the mother --that most of the unchaste narratives are introduced, none of which are approved, but many of them reproved. The reasons for mentioning these features of history are not always apparent without study. For instance, the narrative of King David's relations with Bathsheba were necessary, because her son Solomon succeeded to the throne, and his title to it depended on his relationship to David. Then the account of Absalom's estrangement from his father David made necessary the statement of his relationship to Tamar; and the account of Absalom's conduct toward his father's concubines was necessary as an item of history to prove that the Lord's penalty against David for his injustice toward Uriah was fulfilled. Another account of base wickedness in detail is made necessary as an item of Jewish history to account for the almost complete annihilation of the tribe of Benjamin. And so with other cases: if the reason for the account is not on the surface, let us look deeper, assured that in every instance there is a good reason. Furthermore, the fact that our Lord's ancestors, according to the flesh, were far from perfect, proves that his perfection did not result from evolution, but, as the Scriptures declare, from his divine origin and his miraculous conception and birth. But even its enemies must concede that these unchaste elements of Bible history are told briefly, and evidently without desire to awaken morbid sentiments, or to do more than the historian's simple duty of keeping the lines of history free from obscurity. This was specially needful because the line of our Lord's descent was to be traced, and because for a part of the course that was Israel's royal line or family. And it seems to have been a peculiarity of the Jewish historian to tell the story fearlessly, regardless of whether it related to king or peasant.

All familiar with ancient history know that the Jewish social system was much purer than that of other nations, and few are not aware that to-day the history of any large city of the world, for one week, if written as boldly as Scripture history, would record more unchastity than the Bible account of an entire nation covering centuries.

We do not urge a promiscuous reading of these unchaste portions of ancient history (either from the Bible or other works) before the family or to the young. The Bible is not a child's book, but a book for "believers."

And while the New Testament might be freely given into the hands of children, only selections from the Old Testament should be read to those of immature mind. Such was the custom in the days of the apostles: selections from the Law or from the Prophets were read to the people by the scribes: and the historical books were open for reference for any who had use for them.

As for persons of matured minds, the unchaste elements of Bible history can work no injury: the morbid and impure mind can find, alas! far more attractive tales upon the counter of every book-store and upon the shelves of every public library. The true Christian can trust himself to read and get a lesson from every department of God's Book--and it is for such only, and not for the worldly, nor for children; "that the man of God may be perfect, thoroughly furnished unto every good work."

As a further element of this discussion the reader is referred to Chapters ii., iii. and x. of MILLENNIAL DAWN, Vol. I. And thus we rest our argument for the present: urging all who have "laid hold upon the hope set before us in the gospel" to hold fast the confidence of their rejoicing firm unto the end--to hold fast to the Book. And how much more easy it is and will be for those who have learned the real plan of God and seen its beauty to stand firm upon the Bible, than for others. To many, alas! it is a jumbled mass of doctrinal contradictions, but to us it is the foundation of a clear, definite, grand plan of the ages. So grandly clear and symmetrical is the wonderful plan that all who see it are convinced that only God could have been its author, and that the book whose teachings it harmonizes must indeed be God's revelation.

===================

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

THE EARLY CHURCH--ITS SIMPLICITY.

III. QUAR., LESSON III., JULY 17, Acts 2:37-47.

Golden Text--"The Lord added to the Church daily such as should be saved."

VERSES 37-41. As soon as the disciples had received the begetting spirit and the qualifying gifts, they became preachers--all who received the spirit received a gift or ability to preach the truth in some way. They did not tarry to build colleges and seminaries, and to study astronomy, or geology, or even elocution, but straightway preached--using whatever talents they had, God being willing to use all who desired to serve him. They did not even stop to dispute about how they would "organize" and who should be the officers and which should be Reverend and which Most Reverend. They did not say, Let us make a creed which will elaborately state all that must be believed regarding this life and the next. Already, in being united to Christ, they had the only proper organization.

What then did they do? They preached! What did they preach? The words of Peter are briefly stated (verses 14-36) and were doubtless the text for all, as all preached. He simply explained to the people that these gifts of the spirit, which they saw displayed, were meant to designate these as acceptable to God, as the Prophet had foretold (see June TOWER); that their acceptance with God was the result, not of works of their own, but of faith in Christ's work (verse 21); then he explained about Christ, the Messiah, and how they as a people had slain him; how God had foreknown and foretold this, and how he had raised Christ from death, as also foretold by the prophets; and how this Messiah was now highly exalted by God and would yet conquer every foe; and that he had secured for his followers divine favor and adoption into the family of God, of which these gifts of the spirit of adoption were the outward witness. And with many other words and arguments in this same line Peter and the others preached the gospel and said to the people, "Save yourselves from this crooked generation," accept of Christ and through him have God's favor and unite with us in his service --telling the good tidings.

Some believed this plainly-told story, and asked, What must we do to be saved from the fate of our cast-off nation and to obtain the divine favor as you have it? The answer came quickly, Repent and be baptized in the name of Jesus Christ. They did not say, You are all right now since you BELIEVE: there were certain works proper to show their belief. Their course of conduct as well as their belief was to be changed in conformity to the words of Jesus, whom they now accepted as Messiah, and they were to give outward expression to this change, and to show publicly that they believed in him and had consecrated their lives to his service, by baptism into his name.

They did not ask them which Church they would join, for there is but one true Church-- "The Church of the Living God," of which Christ is the Head, and of which every truly consecrated one who believes in him as his Savior is a member. They did not ask them to assent to a fixed creed devised by men, nor to bind or commit themselves in any manner, except as their faith in Christ and their allegiance to him would be expressed by their baptism into his name, in the likeness of his death. How beautifully simple was the organization of the early Church. The names were "written in heaven" (Luke 10:20), but we have no record to indicate that they were enrolled on earth. And all were just as free to leave the Church as to come into its gatherings; and when any "drew back" or proved unworthy,

R1421 : page 205

their names were "blotted out" in the heavenly records only, for no other records are mentioned. (Rev. 3:5.) About three thousand souls were added to the Church by that first day's preaching--but it is not stated that they were all immersed in the one day.

The statement that they were to be baptized for the remission of their sins is generally misunderstood. It should be remembered that those addressed were all Jews--already in covenant relationship with God, but about being cast off because of failure to live as nearly as they could up to the terms of their covenant. There was a difference, therefore, between them and the Gentiles who had always been aliens and strangers, afar off from God--"without God and without hope." And it was proper to tell the Jews to repent--to turn again to God and to their covenant--to be his people and to seek to do his will. To the Jew who had wandered away from God, baptism in the name of Jesus became a fresh witness of a covenant

R1421 : page 206

relationship with God which recognized Jesus as his appointed Messiah. If they would thus accept and acknowledge Christ, their sins against their covenant and their share in the sin of their nation in rejecting and crucifying him would be remitted or forgiven. Compare Mark 1:4; Luke 3:3; Acts 13:24 and particularly Acts 22:16. These instances all relate to Jews, either natural born or proselyted.

VERSE 42. Recognizing the Apostles' teachings as divinely inspired, the early Church had a grand unity of sentiment, and "all believed the same things" (1 Cor. 1:10); they did not each try to rack his brain to make a new theory or a new kind of theology. How blessed it would be for the Church to-day if she were delivered from the confusion (Babel) of tongues--doctrines--which now prevails, and if, instead of studying and endeavoring to harmonize the inconsistent teachings of men, all would unite in discussing the teachings of the Lord and the apostles, with a view of learning just what they (God's mouthpieces) meant to teach. How soon would "the faith once delivered to the saints" illuminate the hearts of all the humble.

The "breaking of bread" does not refer to the Lord's Supper; for in it the wine is no less important than the bread, and would surely have been mentioned had that yearly memorial been meant. Our Lord's resurrection from death on the first day of the week seems to have given rise to the custom in the early Church of meeting together on that day, so precious in its memory of revived hopes. And since after his resurrection our Lord made himself known to them several times in connection with their partaking of food (Mark 16:14; Luke 24:30,31; John 21:5-12), the early Church appears to have gotten into the habit of having a simple meal in common in remembrance of this--a sort of love-feast.

Prayers, of course, were not neglected. No soul appreciative of the great privilege of communion with the great Creator, opened to us by our Mediator through the sin-offering which he gave for our transgressions, would fail to use so precious a boon--to express his thanks for mercies received and to seek fresh supplies of grace and wisdom in the Redeemer's name.

VERSES 44,45. The tendency with all whose hearts are touched and sealed with God's spirit, the spirit of love, is to live together as one family--the new-found cup of blessings, joys of the Lord, being rendered the more sweet and precious by being shared in common; and if the spiritual so also the temporal joys and sorrows would be gladly shared. So it was in the early Church: such a spirit of love prevailed and speedily led to community of goods--"They had all things in common"--"possessions (houses, etc.) and goods"--as one family, the family of God.

This beautiful and desirable condition of affairs doubtless affords a foreview of the blessed state of affairs already existing in heaven and of what will be found also upon earth when that which is perfect is come, and when as a result of the promised "times of restitution" God's will shall be done on earth as it is done in heaven. And God no doubt arranged for this sample of Christian Communism as an illustration of what a full measure of the holy spirit would lead to. But that God did not intend that such a communism should continue throughout this Gospel age seems evident. Having served its intended use as an object lesson, it was permitted to die. Indeed, it should be evident to all that the children of this world would be led into such a community by a spirit of selfishness and indolence as surely as if not more numerously than saints would be drawn into it by the spirit of love. And it is evident that it required the exercise of those special powers conferred upon the apostles, to keep the community from being imposed on by such selfish characters.--Acts 5:1-11; 8:18-24.

When our Lord traveled throughout Palestine with his twelve disciples they had a common "bag" into which freewill offerings were put. Judas, who had a devil, was the treasurer, being naturally drawn to the position by his love of money, selfishness. And yet theirs was not a communism in the full sense; for John at least had "his own home."--John 19:27.

Furthermore, neither our Lord nor the apostles in any of their teachings urged believers to communism of goods; but, on the contrary, they urged each to esteem himself a steward of God's favors, temporal and spiritual, and to use them--"distributing to the necessities of the saints"--laying by on the first day of the week, according as God had prospered each, a fund from which the Lord's cause could be forwarded. And those who have, from time to time since, attempted religious socialism or communism have, as a rule, found the matter impracticable, because, although the spirit may be willing, the flesh is weak.

VERSES 46,47. Whilst it lasted, their full fellowship was delightful, and made even the ordinary affairs of life more blessed--"They ate their food with gladness." Such a blissful condition was well calculated to draw the attention and hearts of all Israelites indeed. And thus did the Lord draw out of the rejected nation into the Church such as it was proper to rescue or "save" from the "blindness" which he had sent upon that nation, because of unfitness of heart to share the blessings of the Gospel age.--Rom. 11:7-11.

R1421 : page 207

THE LAME MAN HEALED.

III. QUARTER, LESSON IV., JULY 24, ACTS 3:1-16.

Golden Text--"And his name, through faith in his name, hath made this man strong."--Acts 3:16.

VERSE 1. Peter and John were promptly about the Master's business. The Pentecostal blessing had filled their hearts, and in their zeal to find some opportunity for service they went up to the temple at the hour of prayer, hoping and expecting to find there some opportunity for testifying to the truth.

VERSES 2,3. At the gate of the temple they met a poor beggar, lame from his birth, who asked for alms; and immediately the Spirit of God suggested to Peter the healing of this man in the name of the Lord Jesus as a means of calling the attention of the people to the fact of his resurrection and power. The suggestion was accompanied by the gift of faith (1 Cor. 12:9), and the inspired Apostle, strong in the assurance that the Lord would work with him in this matter, boldly commanded the man in the name of Jesus Christ of Nazareth to rise up and walk.

VERSES 4-7 show that a remarkable cure was effected as soon as the man made the effort to obey the command of the Lord Jesus through Peter. Herein is a lesson for us to manifest the disposition to obedience to the Lord if we would secure his blessing.

VERSE 8 declares the completeness of the cure and the surprise and joy and gratitude of the man, as, walking and leaping and praising God, he entered the temple with Peter and John, a living witness to the power of the risen Lord Jesus whom they preached.

VERSES 9-11 show that the miracle had the desired effect of drawing the attention of the people to the apostles' teaching.

VERSES 12-16 are a part of the testimony concerning the Lord Jesus. How bold and fearless Peter here appears since that pentecostal baptism of the holy spirit. There is no disposition now to deny the Lord: he fearlessly stands before the people who only a few months previous had crucified the Lord, and charges them with the crime; describing, too, the enormity of their guilt, and then declaring the fact of his resurrection, of which fact he claimed to be one of the witnesses. And this miracle which had been wrought in their sight, in the name of Jesus, he pointed to as an evidence of his exaltation and power.

Here, strange to say, just at the most interesting point of his discourse, our lesson closes, and the succeeding lesson is chosen from the next chapter, thus omitting the glorious doctrine which Peter that day set forth to the eager listeners, and which the miracle was only intended to introduce to their attention and to prove to them that the doctrine was of God. But let us proceed.

VERSES 17-19 were intended to encourage any who began to realize their national sin and

R1422 : page 207

their individual part in it, by showing that their sin might be forgiven, because they, as well as their rulers, had done it in at least partial ignorance. Thus he urges them to repentance in view of the fact that times of refreshing are coming from the presence of the Lord.

VERSES 20-24 declare that the Lord Jesus is coming again, and that the times of refreshing or restitution are due at his return. Then the apostle calls attention to the fact that this promised restitution was the theme of all the prophets, and bids them specially note what Moses had to say about Christ as a great prophet and teacher with authority and power, all of which will be fully realized at his return.

Glorious tidings were these for those who heard in faith. They had before them that very day an illustration of the restitution blessings. These things did Jesus through his faithful witnesses and thus shadowed forth the glory and blessings of his future kingdom. Then the Apostle reminded them of the promise made to their father Abraham--"In thee and thy seed shall all the families of the earth be blessed:" i.e., that through the children of Abraham, exalted to power and great glory, these blessings of restitution were to flow to the whole world; and that they, as the children of Abraham and of the prophets who foretold these things, were the natural heirs of this promise--of the grand privilege of being exalted to such a position of favor with God and of power and influence as to be able to bless all the families of the earth.

Then he declares that it was for this very reason--because they were the natural seed of Abraham--that God was so gracious toward them as to offer to them first this special favor, over and above the great favor of restitution which he had promised for the whole world (verses 25,26); for, in order to bless others, they must of necessity be the more highly exalted. (Heb. 7:7.) Not indeed because of their personal worthiness was this offered to them. Ah, no: they had most signally manifested their unworthiness in killing the Prince of life. Nevertheless, they were told that God would forgive this terrible sin if they would repent and turn to their crucified and now highly exalted Lord and receive his great salvation. But if they would not repent they had no inheritance in the Abrahamic promise or covenant; they would not be owned as children

R1422 : page 208

of Abraham, but would be disinherited; "for God," said Jesus, "is able of these stones to raise up children unto Abraham."

The sermon that Peter preached that day, accompanied, as it was, by an actual demonstration of the Lord's power to accomplish the great restitution work, must have made a deep impression upon the minds of his hearers. And as we read it to-day, in the early dawn of the blessed times of restitution, our hearts are made to rejoice also in the glorious prospect; especially since we have come to realize that the special favor which the natural seed of Abraham, except a small remnant, failed to appreciate and accept, we, Gentile believers, being by faith counted as the seed of Abraham, have fallen heirs to. Blessed inheritance! How little poor, prejudice-blinded Israel realized what they were rejecting; and how careful should we be who have been adopted in their stead into the family of God, lest we become blinded by the god of this world to the great value of this favor, and so fall after the same example of unbelief. Let us remember the Apostle Paul's admonition--"Thou standest by faith. Be not high-minded, but fear."

Referring again to the subject of the lesson --the healing of the lame man--let it be observed that this was not a prayer-cure, since there was no prayer offered, nor was the subject anointed according to the directions of the Apostle James; nor was it a faith-cure, since the subject evidently had no faith or expectancy of such a thing; nor was it a mind-cure; nor was it a partial cure gradually effected in the course of days or weeks. It was instantaneous, miraculous and complete, and in all of these respects different from the healings witnessed to-day, some of which we regard as a beginning of the restitution work, or rather, as an introduction to that work, and designed principally to call attention to the possibilities of the restitution times. It was one of the results of the special gifts granted to the early Church for the purpose of confirming their testimony and establishing the truth in candid and pious minds.

To witness for the truth in those days required special power: a mere statement of the fact that the despised and hated Nazarene, against whom the nation had conspired, and whom they had very recently put to a cruel and ignominious death, would not suffice to convince the people that this was indeed Jehovah's Anointed, the long promised Messiah. Consequently, it was necessary for these chosen witnesses to these wonderful truths to have some supernatural powers granted to them to enforce their testimony, else they would be regarded merely as deluded fanatics; and, therefore, in addition to the blessings of the day of Pentecost, special gifts were conferred upon all the various members of the early Church, whereby the Lord endorsed their testimony.

There were, as Paul enumerated them (1 Cor. 12:8-10) gifts of wisdom, of knowledge, of faith, of healing, of miracles, of prophecy, of discerning of spirits, of speaking with unknown tongues. These gifts were necessary in those days, both for convincing the honest-hearted Israelites and for the edification of the infant Church, which was not then possessed of the bountiful supply of spiritual food now granted to us in the completed canon of both Old and New Testaments, with ability and helps to read them.

In the instance of our lesson two special gifts were exercised by the Apostle Peter, viz.: the gift of faith, and the gift of healing. Ordinarily, faith is not a gift, except in the remote sense of the God-given basis whereon a reasonable and sure hope may rest. But, in the case under consideration, Peter was made to know assuredly that the man before him was to be healed for the glory of God. This God-given persuasion seemed to come to him instantly, as soon as the lame man asked for alms. Observe that the man did not pray, either to God or to Peter and John, for healing. He evidently never thought of such a thing, much less expected it. Neither did the apostles pray for the man or ask the man to pray for himself; but, in the full assurance of the gift of special faith for this occasion, he exercised his gift of healing, commanding the man who had never walked before and who never expected to walk, and who needed the assuring hand of Peter to encourage him to make the effort, in the name of Jesus Christ of Nazareth to rise up and walk.

The cure which immediately followed was evidently a complete soundness of the lame ankle. The man, filled with wonder and surprise, could at first hardly believe it himself. He tried standing, then began to step; and then, realizing his new strength and soundness, he leaped for joy, and, praising the Lord, entered with the apostles into the temple to hear what more these men would have to say about this one in whose name the miracle had been performed.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

PROVIDING FOR COLPORTEURS' EXPENSES.

During the Colporteurs' Meetings which followed the regular meetings of the recent Convention, some of the older and more experienced Colporteurs made the suggestion that hereafter all colporteurs be authorized to sell the MILLENNIAL DAWN series of books at Thirty-five cents per volume, or three volumes for One Dollar--explaining to any who might notice and inquire, that the books could be had at Twenty-five cents each if they chose to send to the Allegheny office; but that the Colporteurs are allowed to charge ten cents extra to cover their additional expense connected with delivering the books. With the consent of the office several had tried the higher price plan and the results had been highly satisfactory: they had sold about as many as at Twenty-five cents; that people concede that a book of 350 pages on good paper is cheap at 35 cents--or over 1100 pages for $1.00. As a consequence we have decided on this change.

The object of the suggestion on the part of those proposing the higher price was not money-getting, but a desire to forward the work.
While they are able to meet their traveling and living expenses and a little more at twenty-five cents, they well know that many others cannot do so on account of being less successful salesmen, or of having encumbrances in the way of family duties and expenses. Indeed, the plan proposed is that all who can do so shall return to the Lord's treasury all that can be spared from their actual expenses, that it may assist in the general work of spreading the Truth, to which all of our lives are consecrated.

It is not the thought to attract worldly people into the work. We desire only such as engage in the work as ministers of the gospel, and from the conviction that what they are presenting is the Truth, and that in no other manner can they so fully and faithfully serve the Lord and his people. We do not know of one now in the colporteur work merely as a business: all are doing what they can as unto the Lord; and several who could earn nearly or quite a thousand dollars a year in other occupations, gladly give their all for the Truth.

RATES ON MILLENNIAL DAWN, PAPER COVERS.

Single copies delivered by colporteurs,	35 cents.
Three " " " "	$1.00.

Single copies by mail from the office,	25 "
Five (or multiples of five, 10, 20, 40, etc.) copies of any one volume by mail, post-paid to one address, each, . . .	15 "
Fifty or more copies by express or one hundred or more by freight at colporteur's charges,.	12-1/2 "

PRICES IN LEATHERETTE BINDING.

Single copies delivered by colporteurs,	50 cents.
Three " " " "	$1.25

Single copies from TOWER office, 35 "
Five " (or multiples) of any
one volume, each, ... 20 "

PRICES IN CLOTH BINDING.

Single copies, retail price, post-paid $1.00.
To TOWER subscribers at wholesale
rate, post-paid, ... 50 "
To Colporteurs by express, etc., 35 "

The DAWNS in the German language are now under the full control of Brother Zech, and all orders for them should be addressed to--Otto von Zech, Euclid Ave., Allegheny, Pa. Vol. I. same prices as the English. Vol. II. costs more, because of small edition. Retail price, 35 cents; to Colporteurs, 20 cents.

As a result of this arrangement we hope soon to hear of many ready and glad to give all their time to the work. The Master, the Chief Reaper, saith, "He that reapeth receiveth wages and gathereth fruit unto everlasting life."

WATCH TOWER BIBLE & TRACT SOCIETY.
"BIBLE HOUSE," ALLEGHENY, PA.

None but WATCH TOWER subscribers can be recognized as Colporteurs, for two reasons: (1) The DAWNS are special issues of the ZION'S WATCH TOWER, and if mailed to others than subscribers the postage would cost us extra, and (2) those really interested in the DAWNS will surely want the TOWER (the terms of which are liberal enough to suit all), and we seek only such interested ones for Colporteurs or ministers of this gracious gospel.

====================

R1422 : page 211

VOL. XIII. JULY 15, 1892. NO. 14.

VIEW FROM THE TOWER.

Pittsburg has been kept prominently before public attention for some days past by reason of the rioting and bloodshed in the suburb of Homestead. While all lament the sad state of affairs, great diversity of opinion prevails regarding the responsibility, some taking sides with the Carnegie Steel Company, and others with their former employees who have practically taken posession of the works and declare that none others than themselves shall operate them, and they upon their own terms.

At first it might appear that not only the law, but also justice, is upon the side of the Steel Company, since the men admit that the wages proffered them are as good or better than is usually paid for similar service: namely, from $2.14 per day for "sweepers" to $9.45 per day for chief "rollers." But there is another side to the case: although the firm offers no objection to their employees being members of "The Amalgamated Association," it refuses any longer to recognize that union or to be controlled by its rules and regulations. This is the real difficulty. The officers and members of that association, although not claiming that present wages are "starvation wages," do claim that, had it not been for their organization, past and present, wages would be much less than they are. And their fear now is that if the dignity of their association is permitted to go down, in this, the largest works of the country, the result would ultimately be to their disadvantage, which, no doubt, is true.

With this brief summary of the situation it is the less difficult to appreciate the frenzy exhibited in the attack upon the three hundred watchmen sent by the Steel Company to take possession of and guard the works. It is no doubt true that much of the fiendish work was done by common laborers whose wages were not at all affected by the proposed changes, and who are not even admitted to membership in the Amalgamated Association. Being mostly Hungarians, Slavs and Poles, they, of course,

understand the language, laws, etc., of this country but poorly, and know no law but force. These got the impression that non-resistance meant starvation for themselves and families, and so fought like savages to keep possession of what they would not claim to be their property in any sense of the word.

We mention this matter not to take sides in the controversy, not to endorse or to exonerate either party; for usually, in all struggles of which selfishness is the basis, rights and wrongs are to be found on both sides. But we desire to remind our readers that this last development is exactly in line with what we have been pointing out for the past sixteen years as the Scripturally predicted evidences, showing that we are living in the "harvest" or end of the Gospel age, which is to close, and to be merged into the Millennial age, with "a time of trouble such as was not since there was a nation."--Dan. 12:1.

R1423 : page 212

When we reflect that many of these Homestead workmen are professed Christians--Presbyterians, Methodists, Catholics, etc.--who not only believe that "no murderer hath eternal life abiding in him," but who also believe that those who were shot down not only departed this life, but went to an eternity of torment, we ask ourselves--If self-interest and excitement lead to such excesses now, what can be expected when superstition gives way and Churchianity shall fully lose its already vanishing influence upon the masses? Then what has just shocked the world will seem tame--the Scriptures intimating that the scenes of the French Revolution were but a prelude to and illustration of the coming universal trouble.

While recognizing in these troubles some of the events marking this Day of the Lord, let us not be premature. Much remains to be done before the great and awful climax of these troubles is reached, when human selfishness will be fully arrayed against human selfishness and equally matched. Then widespread anarchy will demonstrate the necessity for the reign of the Prince of Peace, whose first work will be, in the culmination of this struggle of human selfishness, to dash the nations to pieces as a potter's vessel, and to rule them with a rod of iron--of unbending and just retribution--until their pride and their power are humbled in the dust, and they shall learn in the depths of their humiliation to be still and to recognize God, and Christ who will be exalted in the earth as king over all the earth, to lift up and bless all who love righteousness and peace.--Psa. 2:9; Rev. 2:27; Psa. 46:10.

But first and chiefly the intervening work will be the sealing of the servants of God in their foreheads. (Rev. 7:3.) And each should ask himself --What am I doing to assist in sealing others since I received the intellectual sealing of the knowledge of the truth? And each should resolve that whilst others are battling for earthly advantages and willing to lay down their lives for the same, "We ought also to lay down our lives for the brethren"--in carrying the present truth to all who have an ear to hear.

Without taking either side in the selfish struggles which will from time to time come with increasing violence, without assuming that all the right is with one party, and all the wrong with the other, let us have charity for both the parties to these struggles--for the rich in their morbid selfishness which takes pleasure in hoarding millions, while some of their employees (laborers at $1.48 per day) have scarcely enough for the bare necessities of life for themselves and their families;--for the workmen in that while they are lately tasting of the advantages of education and home comforts, and even luxuries, they fear lest they should let slip advantages now possessed. They fear lest labor should become degraded as in by-gone days, or even to the European level of to-day. And who could blame them for having these sentiments, seeing that selfishness is the law of "this present evil world?"

The entire trouble between labor and capital centers in selfishness! The mechanic wants from three dollars to nine dollars a day, and thinks the laborer well paid at one dollar and a half, because of his inferior skill, and yet unreasonably expects his employer to act upon different principles--to risk capital and invest still greater ability on philanthropic principles. Like all the rest of the world, he recognizes the royal law of Love, which Christ taught, and would like to have it in force toward himself, but is not ready to exercise its principles toward others. The great trouble will be gradually precipitated by this very conflict of the principles of Selfishness and Love--the masses longing for the blessings that would flow from the operation of the principle of Love, yet unwilling to submit themselves to the same, because they see no way of enforcing that law upon all. Many, who name the name of Christ only in blasphemy, are selfishly ready to quote to others the words of the great Teacher: "Do unto others as you would that they should do to you" and "Love thy neighbor as thyself" but are wholly unwilling to obey these commands toward others. It will be their attempt to realize for themselves their ideal of true Brotherly Love that they have not yet learned to practice toward others which will, as the Scriptures show, eventuate in anarchy--"a time of trouble such as never was since there was a nation."

R1423 : page 213

How different is and should be the attitude of those who, realizing that they were bought with a price, have surrendered their own selfish wills and plans and committed their interests, present and future, to Christ. To such the

Lord makes known the mystery of his will--that though in the world, they should not be of it; that they should not seek to amass wealth, but rather to spend and be spent in his service; that they should not share the world's fear, but entrust the entire matter to their Lord's overruling providence. To such the Lord now gives, as "meat in due season," the assurance that he is about to set up in the earth the long-prayed-for Kingdom of God, whose will, the law of Love, shall be enforced for the blessing of all the families of the earth, after this trouble is over. Such, while deprecating violence and sympathizing with both sides of the controversy, are to avoid taking any part in the conflict, but rather to counsel peace and a reliance upon the Lord for the ushering in of the Golden Age in his own time and way.

How long the present spasm of trouble may last, and how great the proportions it may yet assume, no man can foretell; but that it is merely a spasm, and not the final catastrophe which will utterly wreck society, we are confident. It will probably result in a general back-set to labor organizations and to greater confidence on the part of the capitalists. But the world is longing for a government based upon Love, and does not realize that such a condition is beyond the grasp of selfish human beings and can come about only through the interposition of Christ's Millennial Kingdom. Ah! little do they realize that their own failures are to be used of the Lord as his instrumentality in setting up his kingdom--that the pent up fires in selfish breasts will eventuate in the destruction of society, and that upon its ashes the Lord from heaven will establish the Kingdom of which the law will be Perfect Love.

"Go to, now, ye rich men, weep and howl for the misery that shall come upon you....Behold, the hire of your laborers, who have reaped down your fields, which is of you kept back by fraud, crieth...into the ears of the Lord of Sabaoth." --Jas. 5:1-8. Even though all rich men have not done so, even though some of them in this our day have been no more selfish and grasping than others--perhaps, indeed, much more generous, giving liberally for the endowment of Hospitals, Colleges, Libraries, Homes for the Blind, for the Deaf and Dumb, for Incurables, for Orphans, for the Aged, etc., etc.--yet they will be judged as a class in this day that shall try every man's work--this day of trouble which shall "burn as an oven, in the which all the proud, as well as all that do wickedly, shall be as stubble." The judgment of the masses will be that those who possess great wealth never justly and rightly obtained so much more than their fellows, even though imperfect laws and social customs may endorse as honest the methods used for its accumulation. And upon the wealthy class of this generation shall be visited the penalty due to those thieving Barons of past centuries who kept their dependent neighbors in serfdom and grew rich at the expense of those who reaped their fields--of much of whose proper wages they fraudulently deprived them. This will be on the same principle as that of Luke 11:50,51; Rev. 18:5-7,24. A realization of the wrongs done by the rich toward their poor brethren in past times should, under the light of this day, lead the same class to the greater sympathy for their less fortunate fellows. And if it does not, the relentless argument of the masses soon will be--Your class defrauded our class in the past, and now our class will defraud your class to even up matters.

At present all is quiet at Homestead, with the Volunteer State Guard in possession. But the socialistic flame is spreading amongst various other labor organizations, in all parts of the land, some of which have passed resolutions of sympathy for the workmen, and some have contributed funds to enable them "to fight capital." (The Amalgamated Association, however, claims to have $250,000 in its treasury.) Some Labor Unions propose that now they must arm themselves, with improved weapons, to defend their rights. Mr. Powderly, president of the Knights of Labor, is quite revolutionary: he is publicly reported to have said:

R1423 : page 214

"This fight is but the rumbling of a coming revolution, that is to say whether Wall Street [the financial centre] shall or shall not control the country. It is the fight of labor; and the labor organizations of the country should stand firmly at the back of these men who are fighting

R1424 : page 214

at Homestead."

So strong and so rapidly growing is the animosity toward millionaires, even though they pay better wages and pay more promptly than others, that they will "weep and howl"--be in misery in this great day of the Lord. But in the outcome --when Anarchy shall have blighted all human hopes and destroyed all human government --the Lord will set up his kingdom under the whole heavens; and, under its beneficent rule, all shall be blessed and brought to a knowledge of good under the law of Love, as they now have a knowledge of evil under the law of Selfishness. Then, at the close of that Millennial Kingdom, will come the final test to all --to manifest whether, with full knowledge of the two laws and their respective workings, they prefer Love or Selfishness. Those who choose Love shall be granted life--everlasting. Those who prefer Selfishness shall be esteemed unworthy of further life and shall die the Second Death.

***

How wise, and how beneficial in the end to all classes, it might prove for the masses to adopt a different principle of dealing with this question: If they should enact laws providing that whenever any man dies possessed of over one million dollars worth of money and property all the surplus above one million should be divided equally between funds for public secular education, for the improvement of public highways and water-ways and for charitable unsectarian hospitals and homes for unfortunates.

The effect of such a law would be rapidly experienced: wealthy men would at once give away their surplus millions without waiting to have it forfeited at their death. Such a law would scatter capital, and, without destroying the energy of the world's active minds, would turn that activity to good account--for the ambition to make a name and leave enduring monuments in colleges, hospitals and public benefactions would take the place of the ambition to be the richest man.

If necessary the limit could afterward be reduced to half a million dollars (as each member of the family could hold, and transfer at death, an equal sum). And lest some should hold their millions until near death's door, the law could provide that transfers of property by a sick man or woman made within thirty days of death should be invalid and void.

But while some such law would be beneficial, we have no expectation of seeing so simple a method for all adopted. Both sides will evidently fight the matter out to the wrecking of the present social system. Thank God for the higher than human government, long promised and now at hand--even though it come to men through a baptism of bloody trouble--the breaking

of present imperfect systems with the "rod
of iron."--Rev. 2:26,27.

R1431 : page 214

THE FAITHFUL SERVANT.

[TRANSLATED FROM THE GERMAN BY MRS. O. VON ZECH.]

Good servant, enter in:
  Thou hast been faithful found
In righteous stewardship
  O'er the entrusted pound.
The honor of my house,
  My Kingdom, thou hast sought;
Thy life thou more and more
  A sacrifice hast brought.

In nothing hast thou had
  Self-interest for thine aim.
Naught seemed too small nor great
  To glorify my Name.
My yoke hast easy called,
  My burden took on thee,
And every day with joy
  Hast borne it after me.

Good servant, enter in,
  And faith's reward now share;
With me upon my throne
  A crown of life now wear.
For he who, without fear,
  In small the great hast traced,
O'er few things faithful here,
  O'er many shall be placed.

A thousand years full soon
  Thou mayest reign with me;
Thee will I also grace
  With priestly dignity,
Till all the tribes of earth
  Claim God to be their Lord,
To whom I then return
  The Kingdom at his word.--J. KUEHN.

===================

page 215

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1424 : page 215

PETER AND JOHN BEFORE THE COUNCIL.

LESSON V., JULY 31, ACTS 4:1-18.

Golden Text--"There is none other name under heaven given among men whereby we must be saved."--Acts 4:12.

This lesson continues the narrative of the preceding one, and shows how the glorious doctrine, of redemption and restitution through the death and resurrection of Christ, was received by those who heard. We learn that so many of the people believed that the number of disciples who openly espoused the cause of Christ was greatly increased. (Verse 4.) This manifestation of power, to influence the people to believe in the crucified Jesus and in the doctrine he taught, greatly incensed the priests, who resolutely refused the truths of the new dispensation, and were determined, so far as lay in their power, to hinder the people from believing them, and thus to retain their own former prestige and honors and influence.

The Sadducees also, a large sect of the Jews who denied, not only the doctrine of the resurrection and a future life, but also the existence of spirit beings, were greatly annoyed by this teaching, and joined with the priests and the captain of the temple in an effort to put an end to it. Then Peter and John were seized and put into prison, and afterward brought before the rulers and elders and scribes to answer for this heresy.

Evidently they appreciated the privilege of thus enduring reproach for the cause of Christ. With great boldness Peter again affirmed before the rulers that this miracle had been performed in the name of Jesus Christ of Nazareth, whom they had crucified. They were so filled with the spirit of the glorious message they bore, that prisons and persecution and even the possibility of sharing their Master's fate did not deter them from speaking boldly in his name, and of the blessed tidings of his coming kingdom and glory. "Be it known unto you all," said Peter, "and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner [the chief corner stone in the divine plan of the ages]. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

How differently the truth affects men according to the attitude of their hearts with reference to it. Here was the man who had been healed of his lameness gratefully acknowledging the favor of God by accompanying God's accused servants to prison and to judgment, bearing his witness to the truth thus by his personal presence with them, and willingly enduring with them whatever of reproach or persecution this testimony might bring. And how eloquent and convincing was the silent testimony of his presence; for these priests and rulers, the enemies of Christ and his doctrine, "beholding the man which was healed standing with them, could say nothing against it." Then there were numerous others who openly identified themselves with the Church, ready and willing to bear whatever of reproach or persecution it might bring to them. On the contrary, there were those priests and rulers, the professed leaders and teachers of the people, forced to admit in their own hearts the truth of this miracle, yet, blinded by prejudice as to the teaching, secretly plotting and scheming as to how they might be able to hedge up its course and stamp it out, and secretly conferring among themselves, saying, "What shall we do to these men? for that indeed a notable miracle had been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it." And they finally decided that it would not be advisable to rashly antagonize the numerous followers of the apostles who had been so impressed by their teaching. And therefore they let them go after strictly charging them to speak no more in this name.

To the one class the truth brought peace and joy and the blessed hope of everlasting life; while to the other class--the prejudice-blinded rejectors of God's truth, though professedly his chosen leaders and teachers of the people in the truth--it brought only condemnation, and deepened and intensified their darkness. "Ye serpents, ye generations of vipers," said the Master, "how can ye escape the condemnation to gehenna" [symbol of the second death]?--Matt. 23:33.

Those who cultivate a spirit of opposition to righteousness and who plot and scheme to withstand

R1424 : page 216

God are trifling with a dangerous propensity to evil which will sweep them on to destruction with almost irresistible force, rendering it next to impossible for them ever to turn to righteousness and truth. How great is the responsibility, then, of those who hear and understand the truth, both toward themselves and toward their fellow men. We cannot trifle with God's truth with impunity: when it is testified to us it is our part to receive it into good and honest hearts, to act upon it and to let it have its proper effect upon our lives; and then, with grateful hearts toward God the giver, to bear its precious testimony to others in whatever way we can. If, like the man that was healed of his lameness, we have no talent of eloquence, we can at least company with those who love and serve the truth and let others see what the Lord has done for us, and in simple language we can tell how we who were once lame with ignorance and superstition and doubt and fear have been healed of our lameness and can now run and not grow weary, and walk and not faint; and how that through faith in the crucified and risen Lord Jesus the great work has been accomplished.

Let all who have heard the blessed gospel of redemption and a restitution of all things, and of the precious promises to the Church of being made co-workers with the Lord in bringing to all mankind the blessings of restitution, and of being made joint-heirs together with him in his kingdom, be faithful to the truth--faithful in esteeming it of highest importance, faithful in complying with its conditions of life, faithful in declaring it to others, faithful in standing up with and for those who publicly proclaim it, and faithful in holding it firm to the end.

The Golden Text of this lesson deserves more than a passing notice; for too many seem to lose sight of its import. As it was "through faith in his name"--the only name given,

R1425 : page 216

whereby we can be saved--that the impotent man was healed, so it is and is to be with all men and with all diseases of body and of soul. Only through the channel of faith in Christ flows the blessing of God. Not through faith without Christ, and not through Christ without faith, but through faith in him whom God hath set forth to be a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world.--1 John 2:2.

As men's hearts expand and as they come to realize that but a very small proportion of humanity, now living or dead, ever heard of the ONLY NAME WHEREIN IS SALVATION, they rebel against this text and either twist it or deny it, because they hold as truth the human teaching that the present life ends all probation and all hope. On the contrary, how much better it would be for them to say with the Apostle: Let God be true though it prove all humanity to be in error; and, affirming with Peter and all the apostles that there is no salvation without faith and no other name in which faith will avail, they should seek for the Scriptural solution of their difficulty. They would find it in the words of all the holy prophets and apostles, as well as in our Lord's words: that as the man Christ Jesus gave himself a ransom for all, this glorious gospel must be testified to all in due time (1 Tim. 2:6), and that this "due time" is coming in which the knowledge of the Lord will fill the whole earth. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. (Isa. 11:9; 35:5.) Then all that are in their graves shall obey the voice of the Son of Man and come forth--and they who then obey him shall live in a sense and to a degree that they never lived before --an everlasting life.--John 5:25,28.

R1425 : page 216

THE APOSTLES' CONFIDENCE IN GOD.

LESSON VI., AUGUST 7, ACTS 4:19-31.

Golden Text--"They spake the word of God with boldness."--Acts 4:31.

VERSES 19,20. Here Peter and John called upon the rulers and elders and scribes in council to judge for themselves whether it would be right in the sight of God to obey earthly rulers rather than God, and boldly declared their own convictions and purpose to continue to declare the things which they had seen and heard, notwithstanding their command to the contrary; for, said they, we cannot do otherwise: we are so full of the spirit of this glorious truth that we must give utterance to it. The basis of their confidence was not superstition, but a knowledge of the truth--of the sacrificial death of the Lord and the clearly demonstrated fact of his resurrection, which was to them a pledge of the promised resurrection of all the redeemed race of men. "Ye shall know the truth," said our Lord, "and the truth shall make you free" --free from ignorance and superstition, and bold to declare the whole counsel of God.

These opposers of the truth, be it noted, were not professed infidels, nor worldly people: they were the greatest religious teachers of their day; and one was the great high priest. According to God's own arrangement for the Jewish nation during the Jewish age, these were the appointed guides of the people; but now a new dispensation was dawning, and these professed teachers, who had been unfaithful to their trust, and who had grown proud and self-righteous and out of all harmony with the spirit of

R1425 : page 217

God, were entirely unprepared for it, so that when the glorious gospel of the new dispensation reached their ears they could not receive it. Their learning and their leisure to devote to the study of the divine Word were of no avail to them in finding the truth, for their hearts were not in the proper attitude of humility before God. Consequently the lowly and untitled --the humble fishermen, yea, and the publicans and reformed harlots--went into the kingdom before them.

And so it has been ever since those days: the most determined opposition to the truth has always come from the recognized religious leaders in whom pride and ambition were fostered and cultivated. And these were nearly always followed by the multitude, while the few who dared to be true to God and his Word have always endured persecution from them in some form. This is none the less true of our day than of the past. It is the clergy to-day that offers the most strenuous opposition to the truth; and it is only here and there that a few faithful souls are found brave enough to believe and teach the truth as the Lord is now unfolding it to us in the dawning light of the Millennial day.

It is indeed the right and proper course to believe God rather than men, to declare his truth with humble boldness, and to be ready always to give an answer to every man for the hope that is in us, with meekness and reverence. This we can do if we keep filled with the spirit--filled with the truth, and with love of the truth, and with the joy and peace and comfort that the truth alone can give, and with the zeal for God and for the blessing of our fellow men which the truth alone inspires.

VERSES 21,22. So strong was the evidence of the truth that the masses of the people disregarded the opposition of the clergy; and the latter, unable to deny the testimony, were obliged to let the apostles go.

VERSE 23 shows the beautiful bond of sympathy that existed among the various members of the early Church. They shared each others joys and sorrows and comforted and encouraged one another to be firm and true to God in the midst of the severest trials.

VERSES 24-30 record their prayer of thankful acknowledgment of the favor of God in the deliverance of these two faithful witnesses, thus showing that they did not attribute their success in convincing the people to their own eloquence or power, but to the favor and blessing of God. As the beloved Apostle Paul wrote (1 Cor. 3:5,6), "Who is Paul, and who is Apollos, but ministers by whom ye believed. I have planted, Apollos watered; but God gave the increase." All praise is due to God; but we may truly rejoice in being honored as servants of his truth.

The reference in verses 25,26 to David's prophecy (Psa. 2) had a proper application, not only upon that occasion when Peter and John were brought before the rulers, but also upon many subsequent occasions all through this gospel age. The prophecy, however, has special application to the time indicated in verse 6, when Jehovah is about to set his king upon his holy hill of Zion--when he is about to establish his kingdom and set up his Anointed as king over all the earth--when, as other scriptures show, there will be "a time of trouble such as never was since there was a nation." We are even now upon the eve of this great time of trouble, which will ere long culminate in the complete and final overthrow of all the kingdoms of the world and the full and permanent establishment of Christ's kingdom.

While the kings and rulers, civil and religious, set themselves in determined opposition and take counsel together against the principles of truth and righteousness that are now being brought to the front and urged upon the attention of all mankind in the heated disputes between capital and labor, between rulers and subjects and between the clergy and the laity of all Christendom, they little realize that they are arraying themselves against the mighty power of the Lord of hosts, who will surely lay justice to the line and righteousness to the plummet, and effectually sweep away every refuge of lies. --Isa. 28:17.

VERSES 29,30 are a petition for special grace and courage, in view of the threatenings of persecution, that they might not grow faint-hearted, but, being filled with the spirit, might speak the truth with great boldness, regardless of the consequences to themselves; and for such miraculous endorsement of their teachings as he would be pleased in his wisdom to grant.

What a sweet, Christlike spirit was manifested in this prayer. Mark the love and harmony and sympathy among the brethren; the love and zeal for the truth which was evidently paramount to every other consideration, their gratitude and humble recognition of the divine favor, and the realization of their own weakness and desire for more and more of the power from on high and for special aid to enable them to endure hardness as good soldiers of the cross. Such is the proper attitude of the Church at all times; and such a spirit and such a prayer are sure to bring to the Church now as well as then the same answer of peace and joy. It is written that they were all filled with the holy spirit, and they went forth from that place of prayer and spoke the Word of God with

R1425 : page 218

boldness. The place also where they were was shaken while the blessing of the spirit came upon them. This, like the gifts that were then given, was evidently to supply what was then needed--an aid to their faith--in an hour of trial just at the beginning of their great work.

R1426 : page 218

ANANIAS AND SAPPHIRA.

LESSON VII., AUGUST 14, ACTS 5:1-11.

Golden Text--"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."--Gal. 6:7.

The lesson of this sad narrative is one of special warning to the whole Church. It is the only case in the Church on record where the penalty of wilful violation of a covenant with God met with summary punishment. Many since that day have doubtless similarly violated their covenant and no such results followed. With great boldness many have not only done so, but they have gone still farther and made merchandise of the interests of the truth; and still judgment tarries. Nevertheless, the Lord's eye is upon every one of the consecrated household, and no inequality will be seen in his dealings when his work is completed.

We have seen from the preceding lessons that the Lord's dealings with the early Church were peculiarly adapted to the needs of the inception of so great a cause, and different from his dealings after the Church had been fairly set upon her course for the prize of her high calling. The particular lesson which the Lord in this case desired to impress upon the whole Church from then till now was the solemn obligation involved in our covenant with him of entire consecration to his service.

While this property remained in thy hand was it not thine own? said Peter; and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. The complicity of the husband and wife in the deception made very manifest the wilfulness and deliberate intention of both; and the penalty which followed was a warning of God's righteous indignation against all hypocrisy and deceit and the holding of the truth in unrightness. --Rom. 1:18.

We are not called upon to decide in this case whether the death of these two was the final or "second death" or not. If they sinned wilfully against sufficient light and ability to walk in it, the penalty must have been final; for it is impossible to renew in righteousness and holiness those who have once enjoyed and then abused the full measure of divine favor. (Heb. 6:4-6; 10:26.) And indeed these words seem to imply that such a deplorable condition may be reached before the fullest measure of light has been received; but such a one must at least have tasted a considerable measure of the heavenly gift and of the powers or advantages of the coming age.

We are told that in the Millennium the sinner a hundred years old shall be cut off (Isa. 65:20) without receiving all the benefits of the Millennial reign. Those who are obedient and who patiently submit themselves to the reformatory measures of Christ's government will go on and on until at the end of that age they will have reached perfection, when all will receive the final testing which will prove their worthiness or unworthiness of eternal life. But the sinner who dies at a hundred years of age will certainly not have enjoyed all of those advantages, simply because he refused to avail himself of them; and his cutting off from life will be because he has so hardened his heart by persistent opposition to the law and discipline of the Lord that it has become impossible to renew him in righteousness and truth.

If such conditions may obtain in the Millennial age, when the world is on trial for life, it is equally possible to the Church in this our day of trial or judgment. We do not count ourselves competent to decide on the case of Ananias and Sapphira or any other individual; we know not what extenuating circumstances God's merciful eye may see in their cases; but we would counsel all to take heed that they hold not the truth in unrighteousness. If we have consecrated all to the Lord let us ever bear in mind the solemn obligation of our covenant. This is the lesson which God designed to impress upon us all, and let us lay it well to heart. But while we would carefully heed the lesson, let us not fear that God will not patiently and tenderly bear with our weaknesses while our hearts are right toward him and while we strive to overcome them. God is just, loving and merciful--slow to anger and plenteous in mercy.

THE APOSTLES PERSECUTED.

LESSON VIII., AUGUST 21, Acts 5:25-41.

Golden Text--"We ought to obey God rather than men."--Acts 5:29.

This lesson is a continuation of the narrative of the Apostles' faithfulness, even under great persecution, and of the desperately evil course of the religious persecutors of that day. But the circumstances are so similar to those of Lesson VI. that further comment is unnecessary.

May the simple story of the zeal and heroism of these faithful witnesses of the Lord be emulated by all his consecrated followers.

===================

R1426 : page 219

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

Tennessee.

DEAR FRIEND AND BROTHER:--I have just received my outfit from the WATCH TOWER PUBLISHING CO., and shall commence the canvass in a few days. Will you please answer the following inquiry, which is made in all good faith: Is there any organization among those who espouse the doctrines and gospel truth as taught by you in the DAWN Series? and, if so, by what name are they known? I have been a minister in the Baptist ranks for about four years, and in love with a full Gospel; and with the bright light of the DAWNS shining upon me I feel like breaking away from all hindrances and spreading the truth from platform and pulpit and in all other proper ways. Please write me and in addition to above inquiry make any suggestions you may feel willing. Yours in love and work for Christ, A. McHAN.

REPLY.--DEAR BROTHER: I rejoice to know of your growth in the fulness and freedom of the truth as it shines in the face of Jesus Christ, our Lord.

To the majority of ministers, used as they are to a more or less easy living and to the honor and almost reverence of the people, to take a step away from these is a great trial. But considering that they have had more light, more opportunities for study, more advantages in every way than most people, it seems but reasonable that they should have greater trial --on the principle of more light, more responsibility. The truth has never been popular, and the one who would follow it must leave the approbation of the world and the worldly-minded nominal church.

We have, however, no organization into which to invite you, dear brother. The only one which we recognize is the one to which our Lord Jesus is the door, and the members of which have their names written in Heaven. It includes, probably, some in as well as out of all denominations--every consecrated Christian, known to us or unknown. We believe that you will already recognize yourself as a member of this one, true Church--our Church, because we are Christ's. But, while recognizing many in the denominations of Babylon as members of this true Church, it is our duty to re-echo the Lord's words, "Come out of her, my people!"--and then to assist them as much as possible by the truth which affords the necessary grace and strength.

I would, therefore, think it proper for you to use any opportunity or talent in any pulpit, etc., from which you can gain a hearing, so long as you are able to present therein what you believe to be the truth; and as long as you do not hide your light through fear of offending the worldly-wise. As the Baptists are professedly less sectarian and are governed more by pure Bible principles than most of the other denominations, probably your liberty there would last longer and your work among them prove more fruitful.

But the method from which, according to the experiences of others, best results are to be expected, and in which I see it to be your intention to engage, is the Colporteur work. As at the first advent, work from door to door, instead of pulpit preaching, seems to be receiving the Lord's special blessing. Then the disciples stood at the door with the simple message, "The Kingdom of Heaven is at hand!"--while now with the same message we can present literature (which they did not then have) showing why and how and when it is to be introduced.

In introducing the Dawns, however, it is better not to say much about the doctrines, except where a person is found who is ripe and ready for it, leaving it for the books to present them gradually, in a way not to excite prejudice before enough truth has been gained to offset it and to give a taste for more with the desire to search diligently for it. The suggestions already sent you, you will see are along this line of wisdom--speaking the truth in love.

A back number of the Watch Tower has been sent, in which you will find more concerning the true Church. May the Lord bless you in your service for him, and may you become more and more in touch with him and his plans. I shall be glad to hear from you whenever you feel like writing.

Yours in the Redeemer, --EDITOR.

R1426 : page 220

New York.

DEAR BROTHER RUSSELL:--Enclosed find $6.00, for which please send me 20 copies of Dawn, Vol. I., and a quantity of Tracts.

I would like to give you some experiences of our little "church" of three. Last week each of us withdrew from the nominal church--myself from the Presbyterian, Brother D__________, from the Baptist, and Brother F__________, from the Methodist. Although it was the most difficult step I have ever taken, yet the way was made very clear, and the Lord has greatly blessed me since, because new floods of light have come from his Word, and whenever I have occasion to speak about it, I always have Scripture given to me, to prove wherein I am right. How true is that promise that "The path of the just shineth more and more unto the perfect day." I see it so plainly since I have given my will completely to God.

R1427 : page 220

Many, many thanks for the Towers sent me in regard to Baptism and The Thief on the Cross. The proper mode for immersion is now very clear, and the light on the other came almost instantly upon reading the article. Thank God for a receptive mind!

I have been told that an infidel in this city was brought to Christ through one of the Dawns that we loaned, so you see the Harvest work is going on, and God gives his messengers plenty to do.

My constant companion is the Word of God, and his plan of salvation is scarcely out of my mind a moment. The light grows brighter every day. I received much good yesterday from reading the "Tabernacle Shadows." Believe me, dear Brother, although never having seen you, yet I feel very near to you.

Yours in Christian love,

MORGAN T. LEWIS.

REPLY.--DEAR BROTHER LEWIS: Your enclosure is applied as directed. Allow me to congratulate you and the other dear brethren on your new-found freedom from the Nominal Church. "Be not again entangled in any yoke of bondage," that you may render all allegiance to the one Lord and Master.

I very much appreciate the spirit of your closing remark. I think that is how all who truly love the Lord feel toward each other. We are one with him, and love binds us more and more closely to him and each other as we see his spirit, "the spirit of a sound mind," manifested in each other and working out in the life.

You have been growing very fast in the knowledge of the truth, dear Brother; in just a few months you have partaken of much "strong meat," in the three volumes of Dawn, all the back numbers of Tower obtainable, etc.; or, to use another figure, you have been putting on the "armor" very rapidly. All this is for a purpose: that you may have the strength and the proper armor to enable you to stand in this evil day; and not only to stand yourself, but also to protect and assist others. You must use the shield of faith to resist the fiery darts of the adversary, coming from many directions, and learn to handle skilfully "the sword of the spirit," which is the Word of God, as well as to have your intellect protected by the helmet of salvation.

Now I suggest that you re-examine your armor to see if you have on each necessary piece, in its proper place; in order that you may not be taken unawares when the battle grows hotter. In other words, that you go back and read again what you have received, so as to make it entirely your own. As in armor the shield does not change into the sword, or the helmet into the breastplate, or the one usurp the particular office of the other, so each distinct feature in the plan of salvation retains its own place and use in the general whole; and as there are only a certain number of pieces in a suit of armor, and when you have them on you need no more, only to see that they fit together and are tightly fastened, leaving no crevice for a stray arrow to penetrate, so with the truth: once a truth, always a truth, and needing only to be properly adjusted, secured and used; and no more can be piled on without disastrous effects, weighting one down with a multitude of pieces of unnecessary or poor armor which would permit the enemy to overpower and capture.

It is necessary to consider these things, because the Adversary, seeing that you and others cannot be hindered from studying the truth, transforms himself into an angel of light, and tries to lead such beyond the true light into realms of unwarranted speculation which in the end carries the expectant and eager student as far or farther away than the nominal church or some less subtle foe could at the beginning of

his studies. A time will come when we shall know all things, even as we are known; and as we approach nearer to the end of our earthly course and apprehend more fully the heights and depths and lengths and breadths of our Father's plan, we must learn to take the same pleasure in its completeness that we formerly did in searching out "deep things"--just as God enjoys the grand and good and finished features of his work.

We should expect completeness now, so far as God's revelation is concerned, because such was the promise. For instance, Daniel was told, "Go thy way, Daniel, for the thing is closed up and sealed until the time of the end --then (1) many shall run to and fro, (2) knowledge shall be increased, (3) the [truly] wise shall understand,...and (4) at that time Michael [Christ] shall stand up...and there shall be a time of trouble such as never was since there was a nation." Here, then, we have an assurance that the truly wise will understand, or, as the Apostle says, speaking of the same class and the present time, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." And as our Lord promised (to his people throughout this age), "Ye shall know the truth," and "If any man will do my Father's will he shall know of my doctrine." Then again, we have the assurance that, "In the days of the voice of the seventh angel ['seventh trumpet']--when he shall begin to sound--the MYSTERY OF GOD [His plan and his Church] SHALL BE FINISHED"--matters "kept secret from the foundation of the world." --Rev. 10:7; Matt. 13:35.

I mention these points, dear Brother, because the tempter will sooner or later bring to you as to others suggestions of doubt and uncertainty upon the very points which now you see so clearly, and for which there is such abundant proof in God's Word. These suggestions will be human speculations, "May be" and "What if" and "Who knows," which finally end in the "outer darkness" of agnosticism, in which the worldly-wise have always wandered, and into which the nominal church is fast falling. These doubts will start with suggestions that, Perhaps if God is good and loving enough to provide a redemption for all, and an opportunity for all to escape the penalty which came upon all through Adam's sin, and to come to righteousness and harmony with him through Christ--perhaps he will force all to accept of his loving plans and thus ultimately force salvation upon all, by taking away their choice or free agency.

When these unscriptural suggestions of the Adversary (based upon purely human reasoning) come, the test begins. If your faith is built upon the wisdom of men, you will begin to say: My wisdom is just as good as that of

Brother Russell or any other man, and I will think for myself. Then you will begin to imagine how things might be; and the Adversary will send you plenty of assistance in turning and twisting every Scripture statement seeming to interfere with YOUR OPINIONS. At first you might be disposed to base all such claims for universal, everlasting salvation upon the merit of Christ's redeeming sacrifice. But when you begin to reason on the subject you will see that --(1) God's law has held Adam and his race under its penalty, death, for these thousands of years; (2) The sinner could be released only by the payment for him of the death-penalty by the great Redeemer; (3) The new trial of all under the new Covenant by Christ the Mediator implies a possibility of failure and second death, as well as a possibility of success which would confirm the redeemed life and make it everlasting; (4) Since God's laws never alter, it follows that if, after being forgiven--justified--from the Adamic condemnation, any shall sin wilfully after receiving full light and knowledge, and with full desire to do sin, the penalty, death (the second penalty--"second death"), would come against such as surely as it came against Adam at first; (5) Reason then urges that as surely as God's law required a ransom price to be paid before any could be released from the first penalty or first death, so the same unchangeable law would require another or second ransom before releasing any from the penalty of the second trial--second death. Reason says that it is scarcely probable that Christ would die again to give anyone a third chance for life, after he had been granted

R1427 : page 222

fullest opportunity under the second. And Scripture answers, "In that he died, he died unto [or because of] sin [our sin] once," but "Christ dieth no more!"

But the person infatuated with his own thinking and bent on making some new light for himself cannot be stopped by reason based on Scripture. So he is merely stunned by his reasoning. He hesitates but a short time, and then decides--my thinking must be right: all must be saved eternally, and not merely all saved from the first or Adamic death and granted a trial for life-everlasting. I must set aside the doctrine of the fall and its penalty, death, and the ransom from it by our Lord's death. I must make a new theory on this which will harmonize with universal salvation. And soon he begins twisting and turning language in every conceivable form to get rid of those statements so clearly set forth in Scripture, in which he at first delighted as the very bulwarks of the good tidings of great joy for all people --that "Christ died for our sins"--that "he died the just one for the unjust" that he might "open up for us a new way of life" and "bring us to God." He may or may not hold to the word ransom and affect to hold to the Bible's teaching, but in fact all such deny the ransom and the entire plan of salvation which God has revealed--whatever of their own or other men's wisdom they may adopt instead.

So, dear Brother, you see my solicitude for you and the reason for my urging that you study again and very thoroughly the subjects presented in DAWN, Vols. I., II., III., looking up every passage cited and noting the contexts. I would have your faith rest not in the wisdom of man--(neither my wisdom nor your own nor any other man's) but in the wisdom of God

and in the power of God as revealed to us, his children, through his Word.--1 Cor. 1:24.

May the Lord bless you and your associates --"establish, strengthen, settle you," and fit you for usefulness in present "harvest" work.

Yours in our Redeemer, --EDITOR.

Pennsylvania.

DEAR BROTHER RUSSELL:--I feel that I want to do something in the vineyard of our Lord; but fear I may not be humble enough--or perhaps I am too ambitious, or may undertake "eye" or "hand" work, rather than that belonging to members of lower degree in "the body."

My health both physically and spiritually leaves me to a certain extent strengthless. Oh! how I do realize this--even more keenly spiritually than otherwise. The suggestions you gave me have found lodgment in my heart. I want them to remain there. I want to ponder over them. I do not know just what the result will be, but I want to loose my hold on business at least to the extent that it has overcharged me with this world's cares. My first work will be partly to regain lost ground. While getting business in shape to get more time to devote to the Lord's service, I will have time to study and exercise my senses, both in getting an understanding of, and in defending, the divine plan (which embraces the glad tidings to both Church and world).

For want of practice I cannot make as good "music" on my "harp" as I could a few years ago. Then I had great confidence, so that I did not fear to meet and fight with a Goliath; becoming rather an expert with the two-edged sword. How ashamed I have felt sometimes within the past year or two, when I realized that I was concealing my light, fearful lest some "Philistine" giant might get the better of me in discussion, if he saw and accused me of being "one of them." I am truly glad that I never denied my Lord, nor indeed ever denied being one of his disciples; but realizing that I had to a great extent lost my power to use the Scriptures in defense of my views, I often felt it prudent to keep quiet, when otherwise I might have improved a good opportunity for exposing error, spreading the truth, or putting to flight its adversaries.

How thankful I am for the vivid glimpses of truth I had at different times while attending the Convention. I do not know to what to compare them--unless to what I have seen at night, during a terrible thunder storm, as I lay in bed looking out of a window. A few flashes of lightning divided the heavy, choking darkness, and for an instant revealed objects such as trees, houses, etc. These glimpses of truth seemed very, very distinct, and the impression they made remains with me. If the presentation of truth to the mind may be compared to the brightness of the sun at noon-day, these glimpses or pictures seen might be compared to the clean-cut flashes of lightning, even more dazzling than the brightness of the sun.

The feeling that always followed was like this: Oh, that I could always, constantly, have such clear conceptions of truth. Oh, that this

R1430 : page 223

bright shining, with the confidence it inspires and the love it enkindles in my heart, would remain. Then, how I could with confidence go into the vineyard, knowing that I would succeed--that I could hold fast, that I could stand, that I could overcome, that I could win the prize and wear the crown.

How sweet to leave the world a while, to retreat from its busy scenes, and to seek the fellowship of our Lord and the wise virgins.

In Christian love, yours,

WM. C. MACMILLAN.

Texas.

DEAR BROTHER RUSSELL:--I have been in the Christian ministry for twenty years, during fifteen of which I have studied the prophecies diligently --which resulted in bringing me to some of the same conclusions you give in Millennial Dawn. It would be difficult for any one to imagine my delight in reading your books. I am profiting by the information thus gained and I am talking and preaching it wherever I go; and it is wonderful to find so many people ready to receive new truth, however much it may differ from the old stereotyped systems of theology in which they have been reared. I was pleased with the copies of Tower sent, especially with the one containing your article on "The True Church." I intend, by the help of God, to proclaim all that I learn from His Word, believing it is perfectly safe. I am Pastor of the Christian Church here, it is in a prosperous condition, and I fancy I have the love and confidence of my people; but there is no sacrifice too great for me to make for the cause of God and humanity.

I have no doubt that you are asked many questions by your many correspondents, and I am aware that your time is too valuable to waste on those of carping critics; but if it is not asking too much I should like to know how you harmonize the doctrine of the utter destruction of the finally wicked (which I also believe) with Rev. 20:10; 22:15. Believe me, dear Brother, that I ask this only for information. I make no secret of my nonbelief of eternal torment, and have a theory in reference to the scriptures referred to, but fearing it might not be the best I ask your views. [This question will be briefly answered soon in a tract--A Rejoinder to Mr. Ingersoll.--ED.]

I am studying these things with a view to devoting the remainder of my life to their proclamation, as soon as I can master the lessons. I am only forty-six years old, strong and vigorous, just in the prime of manhood and well inured to hard work; and hence I think I can do much in the name of Him to whom I belong--who bought me with His own blood. God bless you in your grand work.

Fraternally yours, N. G. MURPHY.

Iowa.

DEAR BROTHER RUSSELL:--The time draws near again to send in our "Good Hopes." I am glad that I am permitted to help even so little in the work, and perhaps, as I long to be useful in the Master's service, if I am faithful in a little, he will give me more to do.

I am very much interested in the young boys of this neighborhood. There are so many temptations to lead them astray. With this end in view, of lifting up a higher standard of morality and truth, we canvassed the neighborhood for means to buy a tent and started a Union Sabbath School. We also hold Bible readings; but our way is encountered with many difficulties, and it is only by prayer and earnest zeal that we are enabled to keep up. I have a class of young boys which I long to start out in the world as little soldiers to battle for the right.

Pray the dear Lord to help us in our weak efforts to do good and to guide us aright; and may he bless all of the dear workers everywhere, and hasten the glad day when all shall know and serve him.

One who is trusting in Him,

MRS. H. C. P__________.

REPLY.--DEAR SISTER: Your enclosure has been applied as directed--and appreciated as your thank-offering to the Lord and as an evidence of your love and zeal. May it be blest in the service of our King, and may the sacrifices in earthly things, which it has cost you, be more than compensated for in spiritual blessings.

I am glad that you desire to be led of God into that service which will most honor him and put yourself in more nearly perfect touch with his will; yet I am not surprised that in the work for the boys of your neighborhood you find it very much up-hill. Ordinarily it would be a good work--better far than a bad or selfish way of spending or wasting the time--and accomplishing something for them also; but accomplished only with difficulty. And perhaps the Lord does not remove the difficulties, as you might like, in order to show you a better work--good though the present one is, and undoubtedly receiving his blessing on account of your earnestness and love.

Have you never thought that the Lord could,

R1430 : page 224

very easily, close the liquor establishments and other doors of temptation? and that the reason he does not do it is that his time has not yet come? When his time does come, in the Millennial age, humane work of reform will be far more successful, because evil will be restrained, temptations, etc., removed, and it will be his will that all shall be blessed.

So I want to suggest, as before stated, that he may desire to show you what his work is now, according to the times and seasons which he observes in all his dealings with us. This age has been for the selection of the bride of Christ, who is to be associated with him in the Millennial reign of blessing; and the work of the prospective bride now is to make HERSELF ready (Rev. 19:7)--not specially the blessing of the world, which her Lord designs shall be done after she becomes united to him.

Or, as pictured in a parable, this is the "harvest" of the age, when, instead of sowing the good seed, as you are trying to do in the case of the boys, the time for reaping has come, when the wheat (those who have already received the word of truth and been developed by it) is to be separated from the tares by the sickle of present truth. Surely there are many developed Christians within your reach in need of your sickle lest they be choked under the mass of tares.--See DAWN, VOL. III., Chapter vi.

The Lord said, as represented by the prophet, that he was anointed to preach the glad tidings to the meek. We, as the members of his body, have received the same anointing, and therefore must likewise seek THE MEEK. The meek are generally not found amongst wild boys or

in the slums, but among Christians--those whose experiences in life have made them willing to seek refuge in Christ--whose hearts have been "broken." Surely if your boys were "meek" and willing your difficulties would be removed. But you are trying to force on them that which rightfully belongs to the meek, who are perhaps waiting and longing for your message of peace.

This is only a suggestion, dear Sister, inspired by the earnest tone in which you write.

May the Lord bless you and lead you to His praise and the accomplishment of his purpose.

Yours in our Redeemer, --EDITOR.

Connecticut.

MY DEAR BROTHER RUSSELL:--I have read with great interest and, I trust, profit, the double number of TOWER in which you treat the subject of the "Trinity." It is a view that seems to harmonize with the Scriptures and sanctified common sense. I have also received the Quarterly giving an epitomized statement of the Plan of the Ages. I think this particularly good, and will be adapted to prepare the way for some busy people, who would not think at first that they could read 350 pages of matters ethical. I would like to have you send me fifty copies of it, and I will try to use them in a way that will help the great cause. I enclose my check for $5.00, which I think will pay for them and leave a little balance, which you may use in the Lord's work as you think he desires. I think "The Tabernacle and the Better Sacrifices" is excellent in pamphlet form.

Yours truly, R. P. CHAPMAN.

[Glad to know that our recent publications are giving so much satisfaction to you and others whose approval and co-operation we so much value.--EDITOR.]

Canada.

DEAR BROTHER RUSSELL:--I inclose one dollar for a year's subscription to ZION'S WATCH TOWER, beginning with July.

My wife and I have lately read MILLENNIAL DAWN, and you will know it has changed our whole lives. With my brother in the flesh, we had consecrated our lives to the service of the Lord in heathen lands, purposing to support ourselves with the Lord's help. Now all is changed. I have given up my pastoral work: the Bible alone must receive my whole attention for a time at least. The way is not clear, but we trust the Lord to lead us. We pray, God bless Brother Russell, as a faithful servant in the Lord's house, for the meat he has given us "in due season."

My work, pastoral and evangelistic, has been quite remunerative (about $1200 per year); but even before I read the DAWN, I felt I could no longer work for a salary. I have ordered 12 copies of the DAWN, and shall use my opportunities to spread the light.

In the hope of immortality, E. R. BLACK.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1432 : page 226

GLEAN CAREFULLY. YET THERE IS ROOM.

Many new laborers have recently entered the ranks of the Dawn colporteurs, and we are glad to be able to announce that they are generally doing excellent service. One sister who gave up a good situation as a school-teacher reports that she has been able to average twenty books a day, even during the recent extremely hot weather.

Whilst there is still plenty of room for more workers in this part of the harvest work, which our Master is so abundantly blessing, we are impressed with the necessity of making the work done more thorough than heretofore. And we desire to impress this thought upon all the

Colporteurs. Make thorough work of every town you touch and pass by no town of one thousand or more population. Indeed, experience is proving that the small places are amongst the best, except where affected by some local labor-strike.

In the interest of all and of the work we are now laying out specific routes for the colporteurs instead of allowing a promiscuous running about. Any colporteur not having received such an outline route will please correspond with us some days before ready to leave his present field.

In view of the fact that we sometimes refer to the Colporteur work as the "harvest work" some have inquired whether we mean that it alone is "harvest work." We answer, No. Although it seems to be the work that the Master is chiefly blessing and using, in gathering his saints into oneness and harmony with himself and each other through the knowledge of the truth, and therefore the work that all desire to engage in who can do so, it is not the only way of serving. Some are using their voices publicly, some privately. Some are using their pens publicly, some privately. Some are using the tracts and some the DAWNS--some publicly, some privately. Any way that you can best serve the Lord and his true sheep by circulating the present truth, "meat in due season," is harvest work; and if done with a pure, unselfish desire, in the name of the Redeemer, it is acceptable service. God bless all the co-laborers. Go on and on, from grace to grace and from service to service! His grace is sufficient for you,--each and all.

A WORD TO CORRESPONDENTS.

Letters containing money or orders should be addressed to the Tower Publishing Co. Private letters to the Editor may be enclosed, sealed, in the same envelope. Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.

TRACTS IN SWEDISH AND NORWEGIAN.

Tract No. 1, "Do the Scriptures Teach that Eternal Torment is the Wages of Sin?" has been translated into Swedish, which is Tract No. 9; and into Norwegian, which is Tract No. 13. We do not send these out except when specially ordered. Any who can use these judiciously are welcome to order them--freely. These, as well as Nos. 1, 2, 3, 4, 5, 6, 10 and 14, are supplied in quantities without charge--out of the Tract Fund.

====================

R1432 : page 227

VOL. XIII. AUGUST 1, 1892. NO. 15.

"UNDER HIS WINGS."

"He shall cover thee with his feathers, and under his wings shalt thou find shelter."--Psa. 91:4.

In the midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand--and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils--how precious to the saints are the assurances of divine protection and care and personal love.

We call to mind the gracious promises of our Lord--"The Father himself loveth you;" "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom;" and "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him;...and my Father will love him, and we will come unto him and make our abode with him....Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."--John 16:27; 14:21,23,27; Luke 12:32.

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation."

Every soldier of the cross needs to heed the Apostle's warnings--"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand;" and again, "Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and fear also "lest, as the serpent [Satan] beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ;" "for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." "Behold," said our Lord, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."--Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29,30; Matt. 10:16.

It is necessary for the discipline, trial and final proving of the Church of God that they should be subjected to these adverse influences; for to him that overcometh them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same tests of loyalty to God, of faith in his Word, of zeal for the truth, of patient endurance of reproach and persecution, even unto death, and of unwavering trust in the power and purpose of God to deliver and exalt his Church in due time. To such faithful ones are the blessed consolations of Psa. 91. Hearken--

Verse 1. "He who abideth in the secret place of the Most High [typified by the Most Holy or Sanctuary] shall rest under the shadow of the Almighty." We thus place ourselves under the divine protection when, having come to a knowledge of God's willingness to accept

R1432 : page 228

us as his children, we gratefully accept the invitation and approach in his appointed way, through Christ our Redeemer, and consecrate ourselves fully to his service. Such may sweetly rest in the precious promises of God, all of which are yea and amen in Christ Jesus. (2 Cor. 1:20.) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

Verse 2. "I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses his body, his Church] will say of Jehovah, who is my refuge and my stronghold, my God in whom I ever trust" (John 20:17)--

Verse 3. "That he will surely deliver thee from the snare of the fowler, [From the deceptions of Satan, in which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive the very elect. But this is not possible, for those who are making their calling and election sure abide under the protection of the Almighty.] and from the pestilence of destruction." [Not from the destructive pestilences of physical disease, but from the moral and spiritual pestilences of destruction --from the sinful propensities of the old nature which in unguarded moments are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful. Such pestilences are already abroad in the shape of so-called Christian Science, Spiritualism and the various no-ransom theories which take the name of The Larger Hope, and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting sweetly under the shadow of the Almighty.]

Verse 4. "He shall cover thee with his feathers, and under his wings shalt thou find shelter. [So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love, and the responsive language of their hearts is, "I will abide in thy tabernacle"--under thy protection--"forever: I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong tower from the enemy; for thou hast heard my vows" --my consecration--"thou hast given me the heritage of those that fear thy name."--Psa. 61:4,3,5.] His truth shall be thy shield and buckler" --thy protection. Yes, his truth--that grand system of truth comprised in the divine plan of the ages--is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God which the Apostle urges all the faithful to put on--to appropriate, to meditate upon and to store up the truth in mind and heart--that they may be able, by its use, to withstand error and evil in every form presented to them in this evil day.

Verse 5. "Thou shalt not be afraid of the terror of the night [the dark night of which the Prophet Isaiah and also the Lord spoke, saying, "The morning"--the Millennial morning--"cometh, and also the night"--the great time of trouble which shall immediately precede it, the night "wherein no man can labor" for the dissemination of divine truth: so great will be "the terror," the tumult and trouble and persecution of that night--Isa. 21:12; John 9:4]; nor for the arrow ["even bitter words" of the opponents of the truth--Psa. 64:3] that flieth by day" [at the present time, which, in comparison with the dark night that is coming, is called day];

Verse 6. "Nor for the pestilence [moral and spiritual] that walketh in darkness [that spreads and makes its victims among those who are ignorant of the truth, or who are unfaithful to it and hence unworthy of it, and who therefore lack the divine protection and are subject to the "strong delusions" of error--2 Thes. 2:11]; nor for the destruction [caused by these pestilences] that wasteth at noon-day [that subverts the faith and hope of many, just when the light of divine truth is shining clearest upon the faithful, as it is shining upon us to-day].

Verse 7. "A thousand shall fall at thy side, and ten thousand at thy right hand [so great

R1432 : page 229

will be the falling away from the truth, even among those who, like ourselves, received it once with joy and who did for a time run well]; but it shall not come nigh thee."--Because of thy loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, thou shalt stand and not fall.

Verse 8. "Only with thine eyes shalt thou behold and see the recompense of the wrongdoers"--who reject the truth or who prove unfaithful to it.

Verses 9,10. "Because thou hast said, 'The Lord is my protection;' because the Most High thou hast made thy refuge, no evil shall befall thee" [no evils of the kind above referred to; and any other seeming evils shall, under divine providence, work together for your good--Rom. 8:28].

Verse 11. "For he shall give his angels [his messengers] a charge concerning thee, to guard thee in all thy ways. [That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give an account." True, there shall arise false teachers, perverting the Word of the Lord and seeking by cunning sophistries to subvert your souls;

but if in simplicity of heart God's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able to distinguish readily the true from the false. And having done so, the Apostle Paul (Heb. 13:17) counsels us to have confidence. The Lord our Shepherd will care for the true sheep.

Verse 12. "They shall bear thee [all the members of the body of Christ, individually and collectively] up in their hands [using their strength], lest thou dash thy foot against a stone"--any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ;--that "rock of offence and stone of stumbling" to both the houses of nominal Israel (fleshly and spiritual). (Isa. 8:14.) The "feet" of the body are its last members: the saints now living are members of the "feet of Him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end or harvest of the Jewish age.

How do such messengers of the Lord bear up the feet of Christ? By helping them to a clear understanding of the truth, and teaching and encouraging them by word and example how to be faithful to the truth, and how to run so as to obtain the prize of our high calling.

Verse 13. "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."--Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or to beguile them--whether he boisterously goes about as a roaring lion, or, whether, serpent-like, he stealthily lurks about to insert his venomous poison.

Verse 14. "Because he hath set his love upon me [saith Jehovah], therefore will I deliver him [from the pestilence, etc.]: I will set him on high [exalt him to joint-heirship with Christ, make him a member of the "Royal Priesthood," and a "partaker of the divine nature"], because he hath known [appreciated] my name."

Verses 15,16. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life [eternal life--John 10:28,29; Rom. 2:1] will I satisfy him, and show him my salvation" --make him understand my plan.

Praise the Lord for such assurances of his loving care! Bless the Lord, O my soul; and all that is within me, praise his holy name!

The great Infidel-Philosopher Herbert Spencer sees the trouble coming and helps fulfil our Lord's prediction, Luke 21:26. He says:--

"Since I began to write there has been a clear reaction against individual liberty. We are certainly tending toward State Socialism, which will be a worse form of tyranny than that of any government now recognized in civilization. At present the State is absorbing the individual activity of men. It is intermeddling in all manner of ways in what should be private enterprise. Gradually the State will usurp the functions of private enterprise to such an extent that the people will one day awake to it; but it will be long before they will make an effective resistance. I can not but think that the trouble will be severe --something terrible to contemplate; but I do not begin to set a date for the catastrophe, or to anticipate its horrors."

R1434 : page 230

RESIGNATION

Source of my life's refreshing springs,
  Whose presence in my heart sustains me,
Thy love appoints me pleasant things,
  Thy mercy orders all that pains me.

If loving hearts were never lonely,
  If all they wish might always be,
Accepting what they look for only,
  They might be glad, but not in Thee.

Well may Thine own beloved, who see
  In all their lot their Father's pleasure,
Bear loss of all they love, save Thee,
  Their living, everlasting treasure.

Well may Thy happy children cease
  From restless wishes prone to sin,
And, in Thine own exceeding peace,
  Yield to Thy daily discipline.

We need as much the cross we bear
  As air we breathe--as light we see:
It draws us to Thy side in prayer,
  It binds us to our strength in Thee.

===================

R1432 : page 230

THE ROYAL PRIESTHOOD

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light....Ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ."--1 Pet. 2:9,3-5.

At no time in the Church's history has our great adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a "little flock," "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11.) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:1), but that, with fixedness of purpose, you apply yourselves to the one thing which you are called and privileged to do as members prospectively of that Royal Priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us and either ignoring or opposing us.

Such opposition is to be expected and will doubtless continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferments for the friendship and the pleasures of the present life and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his Kingdom. This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent

---

*Sinaitic MS. omits spiritual before sacrifices.

R1432 : page 231

of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing. The Apostle warns us "to shun profane babblings, for they will increase unto more ungodliness;" but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--2 Tim. 2:16; 1 Tim. 1:3,4.

Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as divine truth? and how fully capable am I, therefore, of handling the sword of the spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer--a "Thus saith the Lord" --for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is indeed the work of a lifetime, but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the truth.

If all the consecrated were thus busily engaged putting on the armor of God, and in proving it by actual use in zealous endeavors to herald the truth and to help others to stand, there would indeed be no time left for disputings on the Anglo-Israel question, or whether the earth is a plane instead of a globe, or whether the principles of socialism would be advisable among Christians in their management of their temporal affairs. Nor would there be time for politics, nor even for the good temperance-reform work, nor the work among fallen women, nor among the slums of the great cities, nor even for preaching the doctrine of divine healing. All this is work which can and will be effectually accomplished in "the Times of Restitution," now in the near future; and, besides, there are others interested in these works (and we are glad of it and bid them God-speed) while we recognize and seek to accomplish the work set before us in the divine plan. And if indeed we have no consecrated time for these things, which are only side issues and not harmful in themselves, except as they divert attention and consume valuable time which has been consecrated to another and higher use, surely there is none whatever for giving heed to false doctrines such as so-called Christian Science, and the various no-ransom or Evolution theories, all of which are attempts to show men how to climb up to everlasting life by some other way than that which the Scriptures point out, viz.: by faith in the precious blood of Christ shed on Calvary for our redemption. He that climbeth up some other way, the same is a thief and a robber (John 10:1); and we are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them.--Eph. 5:11.

How narrow this way! say some contemptuously of those who, like Paul, devote their energies to the one thing--the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and who are determined to walk in it regardless of the reproach it brings. The way to the prize of our high calling is not wide enough to admit all the vain philosophies and foolish

R1432 : page 232

questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? and, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence?--a workman indeed that needeth not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus--
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days, and all my hours?"

If so, then we are just narrow minded enough to say, This one thing I do; and I make every thing else bend to this one thing of showing forth God's praises and helping others into his marvelous light. And to this end I cultivate and use what talents I possess, as a wise steward of my heavenly Master.

Dearly beloved, we impose no vows or bondage upon each other, but the call has its own limitations: the Master has directed us, saying, "Go ye and teach all nations [for the gospel is no longer confined to the Jewish nation], baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all things"--concerning our (questionable) Anglo-Israelitish origin? No. --All things concerning the shape of the earth? No.--All the vain philosophies of men who have erred from the truth, and all the subtle sophistries by which they made void the Word of God? No; preach "all things whatsoever I have commanded you."--Matt. 28:19,20.

This is just what the apostles did. There were plenty of errors and side issues in their day; but, ignoring them, they resolutely devoted themselves to the promulgation of the truth. Paul paid no attention to his fleshly genealogy, because he recognized himself as a new creature in Christ Jesus. It was easier for him to prove his fleshly origin as an Israelite than for any of us to do it; but he cared nothing for that. He did not care whether he was of the ten tribes or of the two tribes; for he had on none of the tribal righteousness of the law. His only ambition was to be found "in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ--the righteousness which is of God by faith." (Phil. 3:9.) He says (verses 3-7), "We [new creatures in Christ] are the [real] circumcision, which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh [or the fleshly relationships], though indeed I have had confidence also in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I had more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the law, blameless. But what things were gain to me, those I counted loss for Christ."

Hear him again in his zeal for this one thing to which he had devoted his life: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and him crucified. [I riveted your attention on this one thing! I kept this one thing continually before you]. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and power [of the truth], that your faith should not stand in the wisdom of men, but in the power of God."--1 Cor. 2:1-5.

Paul was a plain, uncompromising teacher. When he knew he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be established in the faith and to know, on the evidence of God's Word, why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them.

There is among Christians to-day a great lack of established faith on any point of doctrine. They say, "I think, I hope," or "Perhaps it may be so; but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion and for every man's opinion; for who knows which is right? I'm sure I cannot say; but, nevertheless, I have great faith and charity (?). I shake hands with every body and call him brother if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all God-speed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them."

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of the doctrine should long ago have been established, much of the superstructure of gold and silver and precious stones should already be erected, and the work steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle

John, recognizing this ability, says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." (2 John 10.) We ought to know what we believe and why we believe it, and then should be bold and uncompromising in declaring it; "For if the trumpet give an uncertain sound who shall prepare himself to the battle?"

Again, says the Apostle (1 Cor. 2:6-10), "However we speak wisdom among them that are perfect [developed--We are not to cast our pearls before swine]; yet not the wisdom of the world, nor of the princes [the popular leaders and teachers] of this world that come to naught. But we speak the wisdom of God, which was hidden in a mystery, which God ordained before the world unto our glory; which none of the princes of this world knew....Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit [or mind of God in us, is so anxious to know his truth, that it] searcheth all things; yea, the deep things of God."

The princes of this world do know something of Astronomy and Geology, and have their ideas of the shape of the earth, etc., but they have not known this hidden wisdom of the divine plan, which maps out a destiny so glorious to the faithful saints who will constitute the royalty of the age to come. Let the world speculate as it may about its own themes of interest, but let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions,...for they are unprofitable and vain. (Titus 3:9.) Let us be faithful to our commission to preach this gospel to the meek who are ready to hear it (Isa. 61:1). Let the bride of Christ be diligent in making herself ready (Rev. 19:7), for the marriage of the Lamb is the event of the very near future.

===================

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE

LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1432 : page 234

THE FIRST CHRISTIAN MARTYRS.

LESSON IX., AUG. 28, ACTS 7:54-60; 8:1-4.

Golden Text--"He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."--Acts 7:60.

Stephen was one of the seven deacons chosen by the early Church to manage some of its temporal affairs, and thus relieve the burden of the apostles, that they might give their whole attention to its spiritual oversight--to prayer and to the ministry of the word. (Chapter 6.) But the early Church were all ministers according to their ability and opportunity, and so while Stephen thus endeavored to relieve the apostles of temporal cares, that the Church might have the full benefit of their superior service, he was active also in declaring the truth in harmony with the apostles.

And the Lord was with Stephen and corroborated his teaching by granting him power to work "great wonders and miracles among the people." The rapid growth of the Church under the spur of its early zeal and faith, and the clear testimony of the Lord working with them by miracles and signs, excited and greatly increased the hatred and opposition of a conservative class, who were determined to perpetuate the old institutions of Judaism at any cost; and this hatred ripened into bitter persecution, of which Stephen was the first martyred victim.

The charges brought against Stephen were (1) that he spoke blasphemous words against the holy place [the temple], saying that Jesus of Nazareth would destroy it; and (2) that he would change the customs of Moses.--Acts 6:13,14.

These accusations were likely partial statements of the truth. Stephen had probably been telling the people how that material temple must pass away, and how God was about to rear a more enduring spiritual temple in which it was their privilege to become living stones;

and that their temple and in fact the whole system of Judaism was only a shadow or type of the glorious spiritual favors of the new dispensation which it was now their privilege to enjoy, and that their typical system must now pass away, since the antitypical spiritual dispensation had come. We can easily see how these blessed truths would be misunderstood and misrepresented by those who were blinded and excited by prejudice and bitter hatred of the crucified Lord and his followers.

Being unable to resist the wisdom of the spirit by which he spoke, they were the more infuriated against him, and finally they seized him and brought him before the council, the Sanhedrim, and preferred the above charges against him. Stephen doubtless realized the dangers of the hour, but he was so filled with the spirit of God, and so enthusiastic over the glorious gospel he had to proclaim, that he seemed to lose all fear and all concern as to what they would do to him in his eagerness to improve this opportunity of testifying for the Lord before the assembled elders of Israel; and the peace and joy of his heart shone from his eyes, and so illuminated his whole countenance that his face is said to have been like the face of an angel.

In his reply to the charges he briefly rehearsed the whole history of Israel, showing most clearly his faith in the fact that God had marked out the whole economy of that dispensation and that he accepted the teaching of Moses and the prophets, and honored them as God's chosen witnesses of that dispensation. (Acts 7:1-50.) In verses 48-50 he began to show the difference between the material temple in Jerusalem and the glorious temple which God was about to build, and how the former must therefore pass away. But here he seems to have been interrupted; for there is a sudden break in the discourse. They had heard enough, and probably his voice was for a time drowned in the din of many voices to the effect that his last statements were sufficient proof against him.

VERSES 51-53 were probably spoken above the clamor of many excited and angry voices--"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels [through the agency of God's messengers] and have not kept it."

VERSES 54-56. This was enough: they could endure no more. They knew the accusations were only too true, but being far from penitent

R1432 : page 235

and excited to the more desperate and determined opposition, they ground their teeth with rage, and doubtless looked one upon another to see who would make the first move to lay violent hands upon him; and in the interval before the storm broke forth, Stephen, "being full of the holy Spirit [full of a holy enthusiasm for the Lord and the truth] looked up steadfastly toward heaven" [a prayerful look heavenward for grace to help in this time of need, just when the storm cloud was about to burst in its fury].

As he thus looked heavenward a picture of the glory of the Lord floated before his mental vision, and he said, "Behold, I see the heavens opened and the Son of man standing on the right hand of God." His mind was carried forward to the glorious Millennial reign of Christ--the new heavens and the new earth--where he saw Christ stand at the right hand of God [the chief place of power and dominion]. He saw it just as we see it to-day--by faith "in the sure word of prophecy"--and in his mental vision of that future glory caught by the eye of faith, he was refreshed and strengthened in spirit while the merciless stones crushed out his consecrated life.

VERSES 59,60. In the midst of his dying agonies his persecutors heard him commending his spirit, his new life to the Lord, and then praying that this sin might not be laid to their charge.

CHAPTER 8:2 shows again the brotherly love of the early Church: how devout men--men who were not afraid to be counted among the friends and brethren of the faithful martyr--carried

R1433 : page 235

him to his burial and mourned over him.

VERSES 1,3 show the zeal of one, Saul of Tarsus, in the persecution of the early Christians and his part in the persecution of Stephen, even unto death. He consented to his death and took charge of the cast off outer garments of those who stoned him; and he made havoc of the Church: entering into every house and haling men and women, he committed them to prison. Yet Saul's was not a hopeless case, and Stephen's prayer for his persecutors did not go unanswered; for from their midst this one was shortly after raised up to be a most efficient and devoted servant of the truth.

VERSES 1,4 show how the persecution spread to all the Church, causing all except the apostles to leave Jerusalem and remove to other parts. The apostles bravely determined to stand their ground there, doubtless in order to give courage to the scattered flock who might still look to them at Jerusalem as representatives, overseers and counsellors of the Church. Had they gone it would have seemed as if the Church were broken up. But as the others went forth they went everywhere preaching the word, and so the persecution did not really hinder, but it actually helped to spread the truth more and more. They all recognized their commission from God to preach the truth as soon as they received it.

There was no such false idea of preaching then as we find in the churches of to-day. Now chiefly those who are ordained of men, and who have gone through a certain course of human training in so-called theological schools (all of which greatly pervert the Word of God), and who wear broadcloth suits and white neck-ties, and stand in the pulpit of a fine church building, are regarded as preachers of the gospel. But then every member of the Church recognized his obligations, and his divine ordination to the work of the ministry. And so it should be to-day; for, says the Apostle Peter (1 Pet. 2:9), "Ye are a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

This is the work of the whole Church, every member of which is a priest, and every member of which should therefore diligently proclaim the word "in season and out of season" (whether at his own convenience or not) whenever and wherever he can, and by whatsoever means he is able to command--by word of mouth, by the pen or by the press, or by all the agencies he can employ.

Let us mark and profit by the example of the faith and zeal and courage and true Christian heroism of the early Church.

R1433 : page 235

PHILIP PREACHING AT SAMARIA.

LESSON X., SEPT. 4, ACTS 8:5-25.

Golden Text--"And there was great joy in that city." --Acts 8:8.

VERSE 5. This Philip was another of the seven deacons chosen to relieve the apostles of the temporal affairs of the Church; and, like Stephen, he not only helped in this way, but did good service also in preaching Christ in Samaria when driven out of Jerusalem by the persecution.

VERSES 6-8 show how the Lord worked with him and endorsed his teaching, and how the people believed and were blessed and filled with great joy.

VERSES 9-13 mention the admission into the Church, on profession of faith in Christ and by baptism, of one who was not a true convert to Christianity and who was not really consecrated to God, as his symbolic baptism implied. Nevertheless he floated along with the Church and companied with Philip and for a time was

R1433 : page 236

not recognized. Thus, even in those days, we see that there was a nominal church which comprised both the wheat and the tare element. On the contrary, the real Church, "whose names are written in heaven," has never included any but true and consecrated believers --the wheat. As time advanced and the Church increased in numbers, and the mystery of iniquity continued to work, and especially when persecution abated, the numbers of the tares greatly multiplied, until to-day the whole field of "Christendom" is so overrun with tares that the wheat can only be found by careful searching.

The tare element in the Church is not a vicious element: as in the illustration, they are, in general conduct and appearance, like the true wheat class, and can scarcely be distinguished from them until some test of character reveals the unregenerate heart, as in the case of Simon. The truth due and revealed in the harvest or end of this age is the sickle in the Lord's hand for the separation now in progress.

VERSES 14-17 show how the Lord marked the apostles above all others of the Church as his specially chosen and empowered witnesses. While he endorsed the faithful testimony of Philip, Stephen and others, by miraculous signs and wonders in them, the power of conferring spiritual gifts on others by the laying on of hands was reserved for the apostles only. Accordingly, we read that, as soon as the information reached the apostles at Jerusalem that Samaria had received the Word of God and been baptized in the name of the Lord Jesus, they sent the apostles Peter and John, to lay their hands on them, to communicate the gifts of the spirit which at that time were tokens of fellowship as well as of the Apostolic office.

It is clear, then, from this necessity of sending for the apostles in order that these might receive the holy Spirit, that none could communicate spiritual gifts except the apostles. We remember also that Paul, the Lord's choice for the place of Judas, had this seal to his apostleship.--See 2 Tim. 1:6.

The expression, "received the holy Spirit," we understand to refer specially to the outward manifestation of their acceptance with God in the receiving of the gifts of the Spirit, then conferred upon every member of the Church. This is clear from the fact that every one, even the unconverted, such as Simon Magus, could at once recognize it. Simon evidently looked upon this new and strange power from a mercenary standpoint, and therefore he desired, not only the gifts which all members of the Church received, but also the apostolic power of conferring those gifts upon others by the laying on of hands.--Verses 18,19.

The possession of these gifts of the spirit did not always indicate saintship: they were evidently given to all professed Christians in order to distinguish the Church of that day from the world by these marks of divine recognition of the Church as a whole. And yet, as the apostle Paul affirms, one might possess any one, or even all of them, and be but as a sounding brass or a tinkling cymbal--a mere empty professor, lacking the chief and all-important gift of the holy Spirit, which is love; for without this chief gift the others profited nothing to the individual possessing them.--See 1 Cor. 13:1-3.

It is no loss to the Church of to-day that she is not possessed of many of the gifts of the Spirit which have passed away, as the apostle predicted they would. (1 Cor. 13:8.) But three essential gifts of the Spirit were always to remain in the Church; and, thank God, they have not passed away; for still "abideth faith, hope and charity, these three; but the greatest of these is charity."--1 Cor. 13:13.

VERSES 20-23. Peter's rebuke to Simon was a severe one, indicating that death is the legitimate reward of hypocrisy, if it be persisted in. Peter was very plain in his denunciation of the man's character--and that to his face, and not indirectly or behind his back--saying, "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God, for I perceive that thou art in the gall of bitterness and in the bond of iniquity." Some of the worldly-wise of the present day would be inclined to complain of Peter's straightforward course and to say that he was uncharitable in thus endeavoring to rid the Church of a hypocritical impostor. In their desire to be all things to all men--not indeed that they may win them to Christ, but that they may increase the numerical and financial strength and prestige of the nominal church--they willingly fellowship all forms of iniquity if it is hidden under an outer robe of Christian profession.

But Peter was not uncharitable: while he thus threw off the mask and unveiled the really unregenerate heart and the hypocrisy which sought to make merchandise of the Lord's favors, he also kindly urged the sinner to repentance that he might become truly a child of God. And in so doing, he at least saved the Church of Samaria from the imposition of one whom otherwise they would have esteemed as a brother, and whose erroneous teaching might have led many astray from the truth.

VERSE 24 indicates at least some measure of repentance on the part of Simon which was due only to Peter's plain rebuke.

VERSE 25 shows the zeal of the apostles.

====================

R1433 : page 237

ENCOURAGING WORDS FROM EARNEST WORKERS.

page 237

Pennsylvania.

DEAR BROTHER AND SISTER RUSSELL:--I enclose $10.00, our regular donation to Tract Fund. Am sorry I could not remit sooner, but we have been rather pressed for ready money. We will try to send more as we find ourselves able to do so.

Next Sunday afternoon I shall bring a Methodist friend to the chapel. I have been working with him for ten years, and though he is beginning to give an intellectual assent to the truth, he will not yet accept it, for prudential reasons. I have given him the three volumes of DAWN, a few TOWERS and all the Tracts, and I wish him now to hear one of your restitution sermons.

The great topic among us here is the conversion --his own term--of Brother Rogers. I gave him up three or four years ago, and so did Brother West during his canvass here; and now the dear old man can scarce contain his joy. He has spent the last few Sabbaths at our home, and they are love-feasts indeed.

At the last M.E. Quarterly Conference, charges were preferred against him and he supported his new position right nobly and at considerable length. He concluded by resigning his offices and membership in the M.E. church, and now is a free man in the Lord Jesus Christ. Praise the Lord. Hallelujah!

We are continually talking and praying about the coming of the Kingdom and doing a little work, too--but oh! such a little; and that little seems often to be very unsuccessful.

Affectionately yours,

ARTHUR AND JENNIE ELLIS.

Pennsylvania.

DEAR BROTHER RUSSELL:--I give below extracts from a letter recently received from my own dear sister in the flesh. Undoubtedly it will be of interest to the readers of the TOWER, as it was exceedingly so to Sister W. and myself.

Dear Brother and Sister:--Your welcome letter of the 11th received. We were indeed glad to hear from you, and thank you for your gift, "The Wonderful Story." It is beautiful --a wonderful story indeed! I can see its beauty as I never saw it before. It now has a new meaning to me. We would like to have the second volume of MILLENNIAL DAWN. Please send it as soon as possible. I can hardly wait for it.

I have just finished reading the first volume for the second time. It has done more for me than any other book in helping me to understand God's Word. And I am only beginning to see the truth. I enjoy greatly the new light which I received through the reading of "The Wonderful Story" and "THE PLAN OF THE AGES." The truth has indeed made me very happy, and I am hungry for more such Bible truth. Now I am beginning to understand why you left the pulpit and the Baptist church, and what you spoke of when on your last visit, although at that time I could not comprehend it on account of the muddy waters of tradition. But thanks be to God through our Lord Jesus for "the shining light" upon the sacred pages of the Word of God, which "light" has now shone into my heart. I realize that I am only a babe in faith, but with the help of God I desire to grow in knowledge, love and grace. I also feel very thankful that he has permitted me to see his harmonious and reasonable plan before "the day of trouble" comes.

Dear Brother and Sister, what I have written is my own experience. We have loaned the books to friends, and trust they will perform their mission. There are some who do not believe this wonderful truth, but that does not discourage us.

Affectionately, your sister, L. H__________.

The above letter verifies the words of the Scriptures, "Your labor is not in vain in the Lord." What a comfort lies in such a promise! It was a comfort to us in times past, and is now still more so; for after we had been so highly favored as to receive the truth ourselves, our desire went out for those who were connected with us by the ties of flesh and blood. The majority, however, did not seem able to see the truth--Matt. 7:14; but it seems my trip four years ago to Maryland, where my sister and her husband resided at that time, was not in vain, although for about two and a half years it seemed as if she had forgotten the testimony. From her letter, however, we see that she still remembered the tidings of great joy which shall be unto all people (Luke 2:11.); and when "The Wonderful Story" reached her it refreshed her mind and heart. Praise the Lord! It became, indeed, a wonderful story to our sister. J. A. WEIMAR.

Michigan.

DEAR BROTHER RUSSELL:--Your kind favor is at hand, and I thank you very much for it. I think your expressions regarding Prof. Totten and his writings are quite correct. I have read his views, and while I have found some Scripturally supported arguments, I have found much that is merely assertion, for which I can see no proof. Certainly only the very learned (?) can

understand him all the way through: I cannot. But not so with the DAWNS. They are plainly written, easily understood by application, and to my mind well supported by the Scriptures, else I would not try to place them in the hands of others.

I have nearly finished Volume II., and it is my purpose to re-read both volumes and know every argument and point and have them all ready for use. I hope I can use them to the glory of God and the good of others.

Kindly let me know how far back you can furnish copies of the ZION'S WATCH TOWER, and at what cost? [Old TOWERS are supplied at the rate of five cents each. We can supply about two-thirds of the issues as far back as 1884. --PUBLISHERS.] I have already received much help from a few back numbers and desire to get more copies of other numbers. Also please name price of Old Theology Tracts in assorted lots of 50 or 100. [Since January 1st the O.T. Tracts, Nos. 1 to 6, 9, 10, 12 to 14 are supplied free for gratuitous distribution, and the expense is met by voluntary donations to the Tract Fund.--PUBLISHERS.]

I thank you very much for your kind wishes, and earnestly pray that I may "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." I thank God for the DAWNS and the light they have given me; and may his blessing rest on you and the able work you are doing for his name.

Yours in Christ and seeking to do his will,
F. A. FULLER.

Louisiana.

DEAR BROTHER RUSSELL:--Please accept the inclosed P.O. order for $35.00 as my ministration to the public service for the saints, for the past three months. It is short of my proposed "hope," but this on account of obedience to the commandment, "Give to every one that asketh of thee, and him that would borrow from thee turn not away." Indeed, I have found the saying verified, viz.: "It is more blessed to give than to receive." And I know that the Lord is abundantly able to make all things abound unto such as take heed unto his Word, walking by faith and not by sight, having laid hold of the glorious hope, which we have as an anchor of life, both sure and firm, and entering the place within the vail.

The large package of Tracts came duly to hand, and I shall exert myself the more in the blessed service of distributing them. I did so last Sunday and also this (Sunday) morning.

The Norwegian Tract was quite a glad surprise. It will be used to supply many Norwegian vessels that come into port. I have sent samples to Norway, and--if you can afford it--you may send one hundred of them to my father in Norway. As a good many people go to his place of business, it will be convenient for him to distribute the same.

With much Christian love, your brother,

CHARLES STRAND.

R1433 : page 238

California.

DEAR BROTHER RUSSELL:--While examining Zech. 11:8, I came across Hosea 5:7. The clear, emphatic context of the latter adds force to the exact thirty years [one month] of

R1434 : page 238

the prophet as the divinely set time during which the "false shepherds" with their "portion" or "possessions [Leeser's trans.] shall be devoured." "Now" (see preceding verse, noting that Israel, Ephraim and Judah, with their flocks, "go to seek the Lord, but they shall not find him, he hath withdrawn himself from them"), "Now," while in that rejected, spewed-out condition--"Now shall one month devour them with their possessions." The devouring of these is the last thing mentioned in this paragraph. Benjamin and Ephraim are next made desolate, "broken through punishment." Previous to this time God said, "Ephraim is joined to his idols, let him alone." It is in their afflictions--in the great time of trouble--that they will come to acknowledge their guilt, and to seek the Lord and his presence, saying, "Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind up our wounds." Another thought: In Hosea 2:21,22 the Lord says he will answer prayer [Leeser], and the way or channel through which he will answer is indicated. He says, "I will answer the heavens and they shall answer the earth," etc. The thought is that the Anointed Christ (head and body), as a royal (heavenly) priesthood, shall make successful intercession for the earth (represented through its princes), and these princes answer the people, and so the great antitypical day of Jezreel is to be realized. --Hosea 1:11; 2:2.--Leeser.

So we are to look for the existence of the "false," "foolish," "idol" shepherds, whose "arm" of power shall not be "clean dried up," and whose "right eye" (mind's eye or right understanding) shall not be "utterly darkened" till the end of the thirty years, 1908.--Zech. 11:17.

That the overthrow of the present nominal ecclesiastical systems shall precede the overthrow of the civil powers is thus indicated--the former continuing only until A.D. 1908 and the latter until A.D. 1914. [We differ slightly here. The Editor expects from Rev. 19:20 that the final overthrow of present governments

R1434 : page 239

will be at the same time as the fall of ecclesiasticism and will be followed by from five to seven years of socialism and anarchy, to end with 1914 by the establishment of Christ's Millennial government.]

The union of the two systems [political and ecclesiastical], now so generally suggested, will be only partial, for the present "shaking" is preparatory to their destruction. "General creed smashing" is on time. The two ends of the ecclesiastical heaven--Protestantism and Romanism--shall roll together, come closer and closer together, for the purpose of more effectually opposing free thought and action. The fate of these powers has thus a little while to tremble in the balance before the ever darkening war clouds will burst in all their destructive fury. The three chapters of Zephaniah and thirteen of the fourteen chapters of Zechariah seem to apply in the Millennial age, including the "lapping period." How new and blessed the Bible of to-day--God's holy Word!

I rejoice that I can share with the Chief Reaper in the present harvest. 'Tis mine to thrust in the sickle of truth every day, though not by a set form of words, in a snug, well-arranged, lengthy discourse; but we know that the spirit of the message, accompanying the word fitly spoken to a fellow-toiler, is the most effective means of preaching. Then the judicious distribution of the TOWER, Old Theology Tracts and the Dawns enables us each to preach many sermons in a comparatively short time.

How many of us, who are now rejoicing in the present glorious harvest truth, came into possession of it by reading! How few by the sermons we have heard preached! I might say that in my own experience I never have heard a sermon on any Millennial-dawn theme (though it has been mine to make and fill a goodly number of appointments for public meetings), yet I have read and re-read all that Brother Russell and those laboring with him have published for several years past, with ever increasing interest. Nearly all that the prophets have written has, during the past, been sealed--not understood--having been written for us who are living in the present "due time" for its fulfilment. Thus enlightened, we shall not walk in darkness, nor fail of our share in the work and its reward.

How unmistakably we witness the sealing effect of the harvest truth we preach. We witness the wheat, the consecrated, one by one, with zeal embracing it, and soon in the love of it joining the reapers, while the tares are gathered in bundles. Praise the Lord! Thus the work goes on. E. J. ROGERS.

Iowa.

DEAR BROTHER RUSSELL:--Yours of the 17th at hand. Thank you for your advice. In the last lot of books you sent me there was a copy of TOWER for July '88, and I can not tell you the joy it has given me. Although an old one, it was new to me, and contained just what I needed, viz.: "Ask What Ye Will" and "The Prayer of Faith." I freely admit that I had altogether erroneous views on these subjects. Your explanation under the latter heading, of sickness and how we should receive it, was needed, for I had never understood the difference between chastisement and rebuke. Thank God for his wondrous gifts to the Church!

Revival and sanctification meetings seem to be the order of the day here. Sanctification, as taught by some, is not the pure white garment of Christ's imputed righteousness, but the filthy rags of their own righteousness, claiming that it is impossible for them to sin, and that they stand before God pure and holy. Some claim that they have not sinned for a year and some for a longer period of time. None seem to understand the Bible view, that sanctification is through the imputed righteousness of Christ supplying all our unwilling deficiencies.

How glorious it is to be permitted rightly to divide and understand the word of truth, and possess these privileges in the service. I had good success this week, selling 120 books.

Your servant in Christ, C. C. WRIGHT.

N. Carolina.

VERY DEAR BROTHER:--I still feel grieved that I was under the necessity of quitting the Colporteur field, and am hoping that my providential wheel may yet turn again in that direction. I do feel that I never can do enough for the Master, and often ask myself the question, Why am I so highly favored as to receive the message and to behold the light of the unfolding Word now due to be made known, while the world is permitted to see and not perceive, to hear and not understand.

The field here is rather limited; and what with a non-reading people under powerful pulpit influence, the good work progresses slowly; yet there are a few precious sheaves already garnered, and an impression made that I feel sure will not be effaced.

Am pleased with the last WATCH TOWER. Yes, the blind leading the blind; for many years I have been groping in the rear, but the scales have fallen, the bands are broken and I am free. RICHARD MARSTON.

[We rejoice with you that you have found the shining path of Truth. Do what you can and opportunity will increase.--EDITOR.]

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

YOUNG'S CONCORDANCE IN GREAT BRITAIN.

We have made arrangements by which we can supply our readers with this work, post free, at 17 shillings in cloth binding, 20 shillings in half leather binding. The usual prices for the same are 24 and 28 shillings respectively, postage extra. A number of our friends in Great Britain have been desirous of securing this volume, but we have heretofore been unable to offer it at prices corresponding to that of the American edition.

Our friends will please not ask for credit on this book, nor on any of those we offer for sale (--except the MILLENNIAL DAWN series, to colporteurs on special terms). We are enabled to procure them at so low prices only by cash in advance payments.

"THE NEWBERRY BIBLE."

This is a valuable work for those who have a thorough, grammatical English education. It will enable such to form correct, grammatical ideas of the Hebrew and Greek Scriptures; and thus gives to such an advantage above that enjoyed by the ordinary Greek and Hebrew scholar --for only a few of the latter have a grammatical appreciation of the Bible in its originals.

We describe the Bible in the words of another thus:--

"Mr. Newberry annotated the Bible throughout, with immense care and patience, on a new system. By an arrangement of signs attached to the words of the text, he conveys to the English reader the precise nature of the article, moods, tenses and particles. Foot-notes supply succinct apparatus for textual criticism.

Side-notes provide the originals of many of the most important words, as well as copious references. A work so complete, so ingenious and so helpful to the Bible student ought in this new form to enjoy extended popularity."

The late Horatius Bonar says: "It is beyond all price. Its minuteness of detail, its accuracy, its perspicuity, its scholar-like finish, are such as to make one of the most trustworthy and precious volumes in connection with critical study that have ever issued from the press."

We can supply this work, very valuable to the class we describe (but not specially valuable to others), in handsome stiff Persian leather binding, gold edges, postage prepaid, for four dollars per copy--much below the regular price.

AN INDEX TO YOUNG'S CONCORDANCE.

This, too, is a very valuable work, but only to those who can appreciate it. Indeed, we fear that to some, who do not understand something about translating, it might be injurious. It shows all the various ways in which the Hebrew and Greek words have been translated in our Common Version Bible; and the unsophisticated might get the impression that a Greek or Hebrew word may be translated by any English word at the caprice of the translator; --not knowing the difference in the arrangement of English sentences. It is the entire phrase of the Greek and Hebrew that must be compared with the English phrase which translates it and not always word for word. Price, postpaid, 50 cents.

Do not forget the Missionary Envelopes. We have a new lot and supply them now at the reduced price of 25 cents per hundred, and $2.00 per thousand. This includes free delivery to you at your Postoffice.

===================

R1434 : page 243

VOL. XIII. AUGUST 15, 1892. NO. 16.

ENOCH, ELIJAH AND THE SENTENCE.

The answer to the following query may interest others than the inquirer:--

"Since 'death passed upon all men,' because of Adam's sin, and since all had to be redeemed before they could escape from that death sentence, how came it that Enoch and Elijah escaped from it before the redemption-price was paid?"

We answer, that they did not escape, but were still under the sentence of death until the ransom was paid. The execution of the sentence was deferred in their cases, and their lives prolonged; but they would eventually have died had they not been redeemed. After father Adam was sentenced he lived nearly a thousand years, but under his particular sentence he could not have lived more than a thousand years; because the sentence read "In the day that thou eatest thereof, dying thou shalt die." And since "a day with the Lord is as a thousand years" (2 Pet. 3:8), his death was fixed to take place within that "day." But God left the way open to make types of Enoch and Elijah, and hence, so far as they and the remainder of the human family were concerned, no limit of time for the execution of the sentence was fixed. If, therefore, it pleased God to have it so, they might have continued to live for thousands of years, under the death sentence, without dying. In Elijah's case, although he was translated, it is not said that he did not die afterward. His translation made a type, as we have seen (MILLENNIAL DAWN, Vol. II., Chapter viii.), and he may have died and been buried afterward, unknown to men, as was Moses.--Deut. 34:6.

But with Enoch the case was different, as we are expressly told that he did not die. In his case, therefore, it is evident that the execution of the sentence was deferred, but there is no evidence that it was annulled. He, therefore, remained under that sentence of death until he was ransomed by our Lord's death. As a member of the fallen race, he was an imperfect man, and although redeemed, and although a restitution to human perfection is provided for him in the divine plan, we are not certain that he is yet a perfect man. For the Apostle seems to teach that none of those whose faithfulness was attested before the Gospel call was made will be made perfect until after Christ and his Bride are made perfect. He says (Heb. 11:39,40), after enumerating many of the ancient worthies, Enoch included, verse 5, "These all, having obtained witness through faith, received not the promise [everlasting life, etc.], God having provided some better thing [priority of time as well as of honor and position] for us [the Gospel Church], that they [the ancient worthies] without us [apart from us] should not be MADE PERFECT." And since the Church, the body of Christ, has not yet been perfected in glory, it is but a reasonable inference that wherever Enoch is and however happy and comfortable he may be he is not yet made a perfect man, and will not be until all the members of the body of Christ have first been made perfect in the divine nature.

R1434 : page 244

As to where God took Enoch, we may not know, since God has not revealed that. Should we speculate as to whether God took him to some other world, and for what purpose, it would be but an idle speculation. We may not be wise above what is written. We may be certain, however, that Enoch did not go to heaven--the spiritual state or condition--for such is the record: "No man hath ascended up to heaven but he that came down from heaven--even the Son of Man." (John 3:13.) Elijah is said to have ascended to heaven; but, from our Lord's statement above quoted, that must be understood to refer to the air--as, when it is said that "the fowl fly in the midst of heaven," it certainly can not refer to the heavenly condition, which flesh and blood cannot enter nor even see without a change of nature, which has been promised only to the Gospel Church.

Understanding, as above shown, that Enoch was preserved from actual dissolution in death --although, already under that sentence, legally dead (Rom. 5:12; Matt. 8:22) until the ransom price for all was paid by our Lord's death--we can see that there will now be no necessity for his dissolution, but that when the due time shall have come he may be fully and completely restored from even the measure of human imperfection he had inherited, to full, perfect manhood.

So, too, it will be with those of the world who will be living when the "times of restitution" are fully ushered in: it will not be necessary for them to go into the tomb. For although they are already legally dead, in that condemnation [or sentence] to "death passed upon all men," yet their penalty has also been legally met by another, Christ. He now holds the judgment against all, but graciously offers to cancel it entirely for each one who will accept restitution to life and perfection on the conditions of the New Covenant.

As during this Gospel age the Church, although once, under sentence, they were dead in trespasses and sins, are reckoned as freed from condemnation, as justified, and as having passed from death unto life when they accept Christ's merit under the New Covenant, so it will be in the Millennial age with those of the world who, upon learning it, accept God's offer of life. They also will be reckoned as having passed from death unto life--as though they had been utterly dead and then been awakened. So complete is the reckoning that those who then sin wilfully, and forfeit their reckoned life, die the second death, although they all may not actually have died before. And indeed so, too, it is now with the Gospel Church--if after we, through faith in Christ, are reckoned as no longer dead, but alive toward God through Jesus Christ, we were to sin wilfully, intentionally, we would thus bring upon ourselves again (a second time) the full penalty of sin, death, and this would be the second death.

But while there are such similarities between the Lord's methods now and in the next age for justification to life, or passing from death unto life reckonedly, there are very different arrangements for the two ages for the actual passing out of death into life, when the trial of each is finished. The Church of the Gospel age walks by faith entirely, and not by sight. Her trial occurs before the actual setting up of the Kingdom, and hence each one, as he finishes his course, must wait for the crown of life. They "all die like men," and the world recognizes no difference. But while they actually die the same as other men, God keeps up the reckoned difference between those who have accepted his offer of life and become his children and others who have not done so. Hence in Scripture believers are not said to be dead, but to be sleeping until the "morning," when, according to God's pre-arranged plan, such shall have actually and in full measure the life now reckoned as theirs under God's covenant in Christ. Thus our Lord spoke of Lazarus and others as sleeping, and the Apostles' writings refer to "those who sleep in Jesus." And the Scriptures, throughout, preserve the same sentiment, saying: "Weeping may endure for a night, but joy cometh in the morning;" "I shall be satisfied when I awake in thy likeness," etc. The only exceptions to this "sleeping" are particularly mentioned by the Apostle when he says, "We shall not all sleep, although we must all be changed." Those living in the

R1434 : page 245

time when our Lord begins to take his great power and reign, although they all must die, because consecrated even unto death, yet they will not "sleep," their "change" to spirit-being coming in the moment of dying. And in this blessed time (according to the evidences presented in Millennial Dawn, Vols. II. and III.) we believe we have been living since April, 1878 A.D. What a blessing this is we find stated by our Lord, saying, "Blessed are the dead who die in the Lord from henceforth --yea, saith the Spirit, they rest from their labors [from weariness, etc.], but their works [not discontinued in the sleep of death] follow with them."--Rev. 14:13.

But during the Millennial age it will be somewhat different. While then, as now, all who accept the New Covenant will at once be reckoned as having passed from death unto life, they will no more get the perfect life instantly than we do now. They will get it at the end of the Millennial age, as we get it in the end of the Gospel age. Yet not just the same; for the Gospel Church, as we have seen, has waited in the sleep of death for the close of the age and the reward of the perfect life, while the faithful of the Millennial age, instead of dying, will gradually improve in health--mental, moral and physical--until perfection will be reached by all such, at the close of the Millennial age. Meantime, those who sin wilfully against full light and full ability will be accounted to have committed the sin unto death; and death to such, even if born in the Millennium, will be the second death, because they will be reckoned as having passed out of Adamic death when brought to a knowledge of the ransom and of their probation for life through the New Covenant.

===================

R1434 : page 245

"ONE HOPE."

There has been a great deal said and written on hope; there is being a great deal said and written on it; and yet what constitutes the "One Hope" seems to be, to many minds, as vague as ever. Some claim "the large hope," others "the larger hope," and others again "the largest hope." Anything more vague than such phrases is scarcely conceivable. In the same way, some seem to prefer the small hope, others the smaller hope, and others again the smallest hope, as though they had concluded that the smaller their hope the more certain would be its genuineness. The extent of the hope, whether it be large or small, does not constitute its genuineness. It may be the largest conceivable and yet be a counterfeit, and it may be the smallest conceivable and still be no better. All depends upon the elements of the hope being right and its foundation

R1435 : page 245

adequate. There is much to be learned by considering the phrases which inspired men have used regarding hope.

"NO HOPE."

In writing to the Ephesians, the Apostle Paul reminded them of a time when they had no hope: "Remember [said he] that ye, being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:11,12.) The Apostle did not mean that they had no hope of anything. Like other men, those Ephesians had hope of a great many things, but at the time referred to they had no hope of the things in question. The things in question are "the unsearchable riches of Christ," and at the time referred to they were "without Christ." Before Christ came the descendants of Israel, called "the Circumcision," had a polity or citizenship of their own, but the other nations of the earth, called "the Uncircumcision," had neither part nor lot in the matter. Before Christ came the Circumcision were under "covenants of promise," but the Uncircumcision were "strangers and foreigners" to all that they contained. The Ephesians were a fair sample of the Gentiles generally. Without the Christ all men are without "the hope" in the world.

R1435 : page 246

"THE HOPE."

The one hope is designated "the hope of the gospel" (Col. 1:23), "the hope of eternal life" (Tit. 3:7), "the hope of salvation" (1 Thes. 5:8), "the hope of glory" (Col. 1:27), etc. Nothing could be more specific. It is not a hope, but the hope. It is not some general hope, but this particular one--the hope comprising the specified elements. The specific character of the hope is emphasized by all the apostles, but by none more so than the Apostle Paul. Take another example. Referring to the Gentiles in Christ being built upon the same foundation as the Israelites in Christ, he says: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known to me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 2:19 to 4:6.) "The household of God" is no longer composed exclusively of Israelites, but of those out of every nation; and its one foundation is occupied by Israelites and non-Israelites alike. The anxiety of the apostle is that "the unity of the Spirit" may be kept in the bond of peace. He enumerates the elements of that unity. They are seven units; and one of those units is the "one hope." There can no more be two hopes in "the unity of the Spirit" than there can be two Lords or two Gods in it.

"THE HOPE OF ISRAEL."

The one hope is the hope of Israel. The Jews accused the Apostle Paul of heresy, and he was under examination before Felix. When Festus succeeded Felix, Paul was in prison at Caesarea. The Jews wanted Paul sent to Jerusalem for trial, Paul appealed unto Caesar, and Festus sent him to Rome. At Rome Paul called the chief of the Jews together, and having explained to them his position he declared: "For this cause therefore have I called for you, to see you, and to speak with you, because for the hope of Israel I am bound with this chain." They expressed their desire to hear him concerning the "sect" which was everywhere spoken against, "and when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not." Then Paul applied to those who believed not the words of "the Holy Spirit by Esaias the prophet" (Isa. 6:9,10), and concluded with this emphatic announcement: "Be it known therefore unto you, that the Salvation of God is sent unto the Gentiles, and that they will hear it." (Acts 28:16-31.) There are three phrases here--"the Salvation of God," "the kingdom of God," and "the hope of Israel." They are practically the equivalents of each other, and cover "those things which concern the Lord Jesus Christ." Israel, of course, is the nation composed of the patriarchs, Abraham, Isaac and Jacob, and their descendants; and the hope of Israel is the blessedness promised to that nation, and through it to all the nations of the earth. The Salvation of God is another way of expressing the blessedness promised in the Abrahamic covenant, and the Kingdom of God is the medium through which that blessedness is to be realized; so that whatever

R1435 : page 247

there is in the Kingdom of God, and in the salvation of God, there is also in the hope of Israel, and vice versa.

"THE HOPE OF THE PROMISE."

The hope of Israel is the hope of the promise. Before the Apostle Paul was sent to Rome, and while under examination at Caesarea, he testified, saying: "My manner of life from my youth, which was at first among my own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:4-8.) Hope is impossible without a promise. Genuine hope is impossible without an adequate promise. The one hope is impossible without the Divine promise. The Divine promise is the foundation upon which the one hope rests. The foundation of the one hope is not any Divine promise, nor every Divine promise, but the Divine promise--"the promise made of God unto our fathers." The particulars of the promise can be easily traced. To Abraham the Lord said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting (age-lasting) covenant, to be a God unto thee and thy seed after thee." To Isaac the Lord said: "Go not down unto Egypt, dwell in the land which I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of Heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." And to Jacob the Lord said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:2-3; 17:1-7; 26:1-4; 28:10-15.) In these particulars of the promise there are several elements, some of which require special attention.

1.--The Blessedness promised. The root of the blessedness is the resurrection of the dead. Hence the interrogation which the Apostle Paul addressed to King Agrippa touching the hope of the promise: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) It is the fact that the resurrection of the dead is the root of blessedness promised which gives to the interrogation its point. Were the resurrection of the dead not the root of the blessedness promised, Paul's question in such a connection would be senseless. But Paul did not indulge in senseless questions; and this one is most pertinent. The blessedness promised is the removal of the curse which is resting upon man and his entire environment, and that curse cannot be removed without his resurrection from the dead. Resurrection is a re-standing or standing again, not in some stage of a fallen or lapsed state or condition, but in Adam's original state and condition, which was in every respect "very good." (Gen. 1:31.) Resurrection is complete restoration to the state and condition in which Adam left the hands of his Creator. The resurrection of a "blind" man is complete when he sees as clearly as Adam ever saw; the resurrection of a "deaf" man is complete when he hears as acutely as Adam ever heard; the resurrection of a "dumb" man is complete when he speaks as fluently as Adam ever spoke; the resurrection of a "leper" is complete when he is as clean as Adam ever was; and the resurrection

R1435 : page 248

of a "lunatic" is complete when he is as sane as Adam ever was. In like manner every element of every disease, defect, deformity,

R1436 : page 248

weakness, etc., physical and mental, might be enumerated, and whatever it may be the resurrection of its subject is complete when he is delivered from it. The resurrection of the dead varies as to time, order, manner, etc. That is only of secondary importance. It is of first importance, however, to see that the resurrection is re-standing in man's original state and condition; and that that is the root of the blessedness promised by Jehovah.

2. The Extent of the blessedness promised. Abraham, Isaac and Jacob and their seed are

to be blessed. That is the Israelitish part of the promise. All the nations of the earth are to be blessed. That is the non-Israelitish part of the promise. It is not Abraham alone, nor Isaac alone, nor Jacob alone who is to be blessed, but all three individually. Nor is it merely those three fathers who are to be blessed, but the whole of their children as well. It is not some particular generation or generations of the patriarchal seed who are to be blessed, but the whole of their generations. Nor is it some particular generation or generations of all the nations of the earth who are to be blessed, but the whole of their generations. This, that, or the other generation or generations of one nation is not the equivalent of one nation, nor is this, that, or the other generation or generations of all nations the equivalent of "all nations;" in each case it is only a part, and a part is not the equivalent of the whole. The one part of the promise covers every individual of the Israelitish nation, and the other part of the promise covers every individual of all the other nations of the earth without exception, past, present, or future.

To have "The hope of the promise" in its integrity it is necessary to have the promise in its integrity, and to have the promise in its integrity it is necessary to have at least its two major parts in their integrity. To limit or emasculate either of these parts is suicidal. If the Israelite limits or emasculates the Israelitish part of the Abrahamic Covenant he excludes himself from it, and if the non-Israelite limits or emasculates the non-Israelitish part of it he does the same. Neither the one nor the other can then show that he is included in it. Wish, desire, or expectation, ill or well-founded, he may have, but "The hope of the promise made of God unto our fathers" he cannot have.

3. The Medium of the blessedness promised. Abraham, Isaac and Jacob and their seed are the medium. Not the whole of Abraham's seed, but his seed in that particular line:--"And God said to Abraham, As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." "Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac, and I will establish My covenant with him for an everlasting (age-lasting) covenant, and with his seed after him." (Gen. 17:15-19.) Referring to this election, the Apostle Paul wrote:--"They are not all

Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Rom. 9:6-8.) Abraham's wife was "barren," and they were both "old and well-stricken in age." What could Abraham do under such circumstances? He could believe "God who quickeneth (maketh alive) the dead;" and that was exactly what he eventually did: "Being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what He hath promised He was able to perform. And therefore it was imputed to him for righteousness." (Rom. 4:13-22.) Thus Isaac was brought forth. In reference to this son of promise, God afterwards said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering." (Gen. 22:2.)

R1436 : page 249

What could Abraham do now? He could obey God; and that was exactly what he did: "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said that In Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11:17-19.) Thus Isaac was brought forth the second time. The elect seed is the seed of "promise" throughout. The elect seed in "figure" was the seed of promise, and the elect seed in reality is also the seed of promise. The Apostle Paul identifies the real seed most unmistakably: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Not the Christ in one person merely, but the Christ in many persons: "For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye

Abraham's seed, and heirs according to the promise."--Gal. 3:16-29.

The medium of the blessedness was incomplete while it was merely "according to the flesh:" it required to be "according to the Spirit" also. Hence in writing respecting its Root, the Apostle Paul describes Him as having been "made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "Whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. 1:1-4; 9:5.) It was necessary that Christ should come according to the flesh in order that man might be redeemed; and He redeemed man from the curse by becoming a curse for him: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3:13,14.) The death of Christ was necessary, but the death of Christ in itself is not the medium of blessedness. There is no blessedness in death, but the death of Christ prepared the way for untainted life. Untainted life is the cardinal element of blessedness; and the Root of it is the Christ--"the Resurrection and the Life." In resurrection, in life, in incorruptibility, in immortality, and having all authority and power in heaven and on earth, Christ is the Root of the medium of blessedness for all the nations of the earth. In the complete medium of blessedness there are natures both human and divine. In those natures there are many ranks, and from the lowest to the highest of them Christ "is over all, God blessed for ever. Amen."

"THE HOPE AND RESURRECTION."

The Apostle Paul had often to defend his position. Sometimes his defence was before a sacred and at other times before a secular tribunal, but the ground-work of it was always substantially the same. When at Jerusalem, Paul was accused of polluting the Temple. This caused a great tumult, and some of the Jews "went about to kill him." The captain took him in charge, and "carried him into the castle." The next day, "because he would have known the certainty whereof he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them." In his defence, "when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." (Acts 21 to 23.) "The Hope," "the Hope of Israel," "the Hope of the promise," and "the Hope and resurrection" are not so many different Hopes, but the "One Hope" presented under different phases. The hope was given to Israel, and is phrased "the hope of Israel;" the hope rests upon the promise of Jehovah, and is phrased "the hope of the promise;" and the hope in realization is the

R1436 : page 250

resurrection of the dead, and is phrased, "The hope and resurrection." When the phraseology of inspired men is ascertained and remembered their ideas may be apprehended, but without their phraseology their ideas are impossible of apprehension. In connection with no subject is it more important to bear this in mind than in connection with the present one, it being fundamental to every Christian. In his day, the Apostle Paul raised the One Hope as his rallying cry: "Touching the resurrection of the dead I am called in question by you this day" (Acts 24:21); and from that day to this it has been the only adequate rallying cry for the Church of the living God.

Because all men will eventually be raised from the first death to the second life, and that with all of life's original concomitants, it does not follow that all men will always live. They may, or they may not, according to each individual case. That was Adam's position at the beginning. He refused to conform to the law of the first life, and he incurred its penalty--the first death; and any man who may refuse to conform to the law of the second life will incur its penalty--"the second death." The promise made of God unto our fathers guarantees to every man the second life, but it guarantees no man against the second death. It is not God's purpose to unman any man. In voluntary obedience the second life is to be perpetuated, and in wilful disobedience it is to be terminated.

"The grace of God has appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously

and godly in this present world; looking for
the blessed hope and appearing of the glory of
our great God and Savior Jesus Christ."--
Tit. 2:11,12. --JOSEPH MOFFITT.

===================

R1437 : page 250

UNIVERSAL SALVATION.

"We trust in the living God, who is the Savior of all men, especially of those that believe."--1 Tim. 4:10.

It is very generally conceded among Christians that Universalists are the only class of people who have any claim upon, or use for, this text of Scripture; but although we are not Universalists, we also, with Paul, trust in the living God [Jehovah], who is the Savior of all men, especially of those that believe. Thus the Apostle declares that in one sense the salvation which God has promised is to be universal, while in another sense it is to be restricted to believers.

A little reflection upon the general teaching of the Scriptures makes the Apostle's meaning here very evident. Nowhere in the Scriptures is eternal life promised to any except on conditions of faith in Christ the Redeemer, and repentance, or change of heart from sin to righteousness --"For there is no other name under heaven which has been given among men, by which we can be saved;" and "Now God commandeth all men, every where, to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 4:12; 17:30,31.) And the numerous exhortations to faith and repentance, as the prerequisites on man's part to salvation, are too familiar to every Christian to need repetition here. We merely cite a few. See John 3:15,36; 6:47; Acts 13:39; Mark 6:12; Luke 13:3,5; Acts 3:19.

In harmony with this teaching of the Scriptures, we therefore understand the Apostle's statement to signify that God is the Savior of all men from the Adamic death, or the death into which all were precipitated by Adamic transgression, in that he hath provided a redemption for all. In thus providing salvation and ultimately offering it to all men as a free gift of his grace, through Jesus Christ, who is "the propitiation for the sins of the whole world," God stands in the attitude of a savior toward all men. He is the Savior whether all men accept the proffered salvation or not.

But, while thus the Savior of all, there is a particular or special sense in which God is the Savior of those that believe and accept this reconciliation

R1437 : page 251

and the opportunity offered of making it everlasting salvation. This salvation is conditional: "Believe in the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.) This is an unequivocal promise of actual and permanent salvation to every individual who believes, i.e., heartily accepts. To such an one, God not only stands in the attitude of a savior, ready and willing to save, but he will go farther and actually accomplish his salvation; and this is the special sense in which he is the Savior of them that believe. Between the general sense in which he is the Savior of all men, and this special sense in which he is the Savior of them that believe, there is, therefore, all the difference between a possible and an actual, a proffered and an accepted salvation.

The general difficulty with Christian people on this subject is, that they do not admit that God is the Savior of all men--that he stands ready and willing to deliver all from sin and death into life and liberty of righteousness. Some declare that he stands ready to be the Savior of all "the elect." Others, while claiming that God is willing and ready to save all, practically deny it by claiming that the necessary believing must be done in the present life--which practically excludes three-fourths of the race from any opportunity of sharing in it, since more than that proportion have died without any knowledge of the only name given under heaven or among men, whereby we must be saved. This view contradicts God's Word; because for even one member of the human race to be left unprovided for--to be left without the needful information and opportunity--would render false the statement which God makes, that he stands as a Savior to all men. The entire matter is clear, however, when viewed from the standpoint of the Plan of the Ages--which shows that through the redemptive work of Christ God has provided salvation for all from all that "was lost" in Adam; and that the knowledge necessary to the acceptance of this provided gift, while it has reached only the few in the present life, is to be testified to all in due time--in the coming age, in which Christ and his Church shall reign over and bless, with his gracious offer, all the families of the earth.

God has appointed means of salvation, of which every one who is sick of sin and desirous of a return to his love and service will gladly avail himself. At great cost it was purchased--even at the sacrifice of the "only-begotten" and well-beloved Son, who freely gave himself for us all. (John 3:16.) Condemnation unto death passed upon us through our father Adam, while we were yet in his loins and were therefore represented in him; but the death of the Son of God, "the man Christ Jesus," as a ransom or substitute for Adam, taking his place in death, legally released, not only Adam, but also all his posterity, from death. Thus, legally, the salvation of the race was secured--made possible--possible for God to be "just and yet the justifier of him that believeth in Jesus" (Rom. 3:26)--when the sacrifice of Christ Jesus was finished on the cross: and this is what our Lord meant when, dying, he bowed his head and said, "It is finished." And of its actual accomplishment toward all them that believe, "God hath" as the Apostle states, "given full assurance in that he hath raised him from the dead;" not indeed again in the flesh [The body of his humiliation was taken by him merely for the suffering of death, because, as by man (Adam) came death, by man also (the perfect man and therefore the acceptable sacrifice, Christ Jesus) must come the resurrection or salvation from the dead.]--but to the divine nature, a spirit being, endued with all power in heaven and in earth. He is therefore abundantly able to accomplish the great work of restitution of the dead--of whosoever wills to accept everlasting life on the terms and conditions of the New Covenant.

But before this provided salvation can become actual or special to any individual, such an one must believe the testimony of God with reference to the matter, as expressed in his Word. He must realize (1) that he is imperfect, a sinner, unworthy of everlasting life; (2) he must recognize the man Christ Jesus as his personal redeemer, as the one through whose meritorious sacrifice for human sins comes the privilege of reconciliation with God and the

R1438 : page 251

consequent return to perfection and lasting life. All who thus believe and who act accordingly, i.e., who accept the proffered salvation as the free and unmerited "gift of God our Savior," secured for us by him through the Atonement for sins provided in the sacrifice at Calvary--and who, in accordance with this faith, reform their lives, submitting themselves thereafter to the will of God--these shall in due time fully realize the special or actual salvation promised in the above text.

In accepting Christ as the Redeemer, the believing one is reckoned as no longer a dying son of the dead Adam, but as a living son of the "last Adam" (1 Cor. 15:45), having a new life in Christ. "Therefore if any man be in Christ [i.e., represented in Christ instead of in Adam, as formerly], he is a new creature" [newly "created in Christ Jesus" (Eph. 2:10) --reckonedly; and in due time, if he "abide in him," he will be a new creature actually].--2 Cor. 5:17. Such have, in God's estimation and in their own, "passed from death unto life:" being justified by faith they are no longer under condemnation.--Rom. 8:1.

Thus (by faith) we are transferred from the dead head of the race, Adam, to the living head of the redeemed race, Christ Jesus. And if any man be thus in Christ he is a new creature (2 Cor. 5:17): old things--the old love of sin, the old disposition to do evil, and the old worldly and selfish ambitions, strifes, etc.--no longer please and satisfy his new mind. Their power of control has passed away, and behold, all things have become new. He begins to realize a new spirit, a new disposition within him; and therefore he has new hopes, new joys, new ambitions, a new heart [will] for love and joy and peace, and a blessed sense of the divine approval; and he looks forward with joyful anticipation, realizing that his destiny is eternal life. But out of Christ there is no life, no hope; and those who have not come into him by faith still abide under the Adamic condemnation. However, as already shown, it is the purpose of God that in "due time" these truths shall be so clearly testified to every man that all will have the fullest opportunity to believe and thus to come into Christ and through him inherit eternal life. See 1 Tim. 2:4-6.

The time for fully realizing the special, actual salvation is the Millennial age: the sense in which any possess it now is by faith; for "we walk by faith and not by sight" until the appointed time--the Millennial age. Then the faithful Bride class will be perfected as spirit-beings like their Lord; and thenceforth the reconciliation of the world will be accompanied by gradual restitution to human perfection, which salvation, if they are worthy, at the close of the Millennium will become everlasting salvation.

===================

R1437 : page 252

ALL IN ADAM AND ALL IN CHRIST.

"As all in Adam die, even so all in Christ shall be made alive. But every man [of those in Christ to be made alive will get life] in his own order [company or band]: the first fruits, Christ [The head, Jesus; the body, the faithful "Church, which is his body"], afterward those who are Christ's at [during] his presence" [Greek, parousia.]--1 Cor. 15:22,23.

We thus correct the translation of a passage very frequently misused to prove the everlasting salvation of all men irrespective of their acceptance of Christ as their Redeemer and King. But as here translated this passage is in perfect accord with the remainder of the Bible, which everywhere declares that, "He that hath the Son hath life; he that hath not the Son of God hath not life."--1 John 5:12; John 3:36.

But, aside from the testimony of other scriptures, we call attention to the facts that the Greek text supports the above translation and that no other view of verse 22 could be reconciled with the context, verses 23,24. Note carefully that the expression, "But every man in his own company," refers to the all who are to be made alive. Then notice that but two companies are specified. The chief of these is mentioned first, and includes the Redeemer and all of the Gospel age overcomers who are now having fellowship in "his sufferings"--"his death"--and who shall be accounted worthy also to have share in "his resurrection," a resurrection to the immortal glories of the divine

R1437 : page 253

nature. (Compare 2 Pet. 1:4; Phil. 3:10,11.) The second company includes, specifically, "those who are Christ's in [the time of] his presence." And these two companies are the "all" of verse 22, who are to be made alive in Christ. Could language show more clearly than this does that none are to be made alive (in the full, complete sense in which the word "alive" is here used) except those who in this age become the Redeemer's Bride or in the next age become his children--begotten through faith and developed through obedience?

The difficulty with many, however, is that they have never noticed the full sense of the words life and made alive in the Scriptures. The whole world is reckoned as already dead--because under sentence of death through Adam--and unless they eat [assimilate and appropriate by faith] the flesh [sacrificed humanity] of the Son of Man, they have no life and can have no life. And those who do so "eat" are said to pass from death unto life now, reckonedly; but the actual making alive of such, as stated in our text, will be in the Resurrection morning. And so it will be with the world in general during the Millennium: when awakened from the sleep of death they will still be unjustified, condemned, dead. But they will be awakened by the great Redeemer in order that each may have the offer of everlasting life, on condition of becoming Christ's, accepting his gracious work for them in the past and his regulations for their future. Thus they may "eat" his flesh--appropriating his merit and receiving thereby his strength and life. They will be accounted or reckoned as living from the time that they begin to "eat," but they will not be made alive, perfect, until the close of the Millennial age of trial or testing.

====================

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES, WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

PHILIP AND THE ETHIOPIAN.

LESSON XI., SEPT. 11, ACTS 8:26-40.

Golden Text--"He that believeth on the Son hath everlasting life."--John 3:36.

In this lesson we have a beautiful illustration of God's supervision of his own work--a supervision which has been exercised throughout the entire age, and which the faithful of today, as well as of the past, may take comfort in considering. The great plan, both for the salvation of the world and for the selection of the Church as Christ's joint-heirs, is his work; and therefore in its minutest particulars and in its widest scope we see the evidences of his wisdom and grace. Mark in this lesson the special direction and leading of his servant Philip, and the careful providence over a sincere inquirer after truth, the Ethiopian eunuch.

VERSE 26 shows that an angel was sent so to direct Philip's course that he might come in contact with one who was an earnest inquirer after the truth. And Philip promptly followed the angel's leading, though it took him away from a seemingly prosperous work, where the multitudes heard him gladly, to preach the gospel in the wilderness to a single individual. Just how the angel of the Lord conveyed his message to Philip is not stated, but possibly it was by a vision or a dream.

VERSES 27,28 show with what care this man was seeking the truth. He had traveled alone a long distance at considerable expense in order to join in the worship of God at Jerusalem, and now, on his way homeward, he was carefully pondering the words of the Prophet.

VERSES 29,30. As he journeyed through the desert and observed the stranger slowly riding in his chariot and reading, Philip was prompted by the spirit of God, which filled him with zeal in his service, to run and overtake him, and, when drawing near, he heard him read from the Prophet Isaiah, and inquired, saying, "Understandest thou what thou readest?"

VERSE 31. The stranger replied, "How can I, except some man should guide me?" and he invited him to sit with him in his chariot.

Here we have another evidence that the eunuch was one of "the meek," whom alone the Lord has taught us to make special effort to reach with the truth, and who alone are hungering and thirsting for it. The same spirit of meekness that led the eunuch to desire a knowledge of God's Word--the heavenly wisdom--

R1438 : page 254

prompted him also to confess his ignorance of the meaning when asked. Had he been proud he would have resented such a question, and answered either that he did understand it, or else that what he, a man of wealth and education, could not understand he need not expect to have explained by anyone of Philip's appearance and social standing.

But, on the contrary, having a meek and teachable spirit, the bare hint of Philip's words was sufficient. He was anxious to learn the truth anywhere and from any person, and invited the humble looking teacher into his carriage to teach him. And we are safe in supposing that the great Shepherd is always on the lookout for such truth-hungry sheep--to feed them meat in due season--now as well as then; and whenever special providences are necessary in order to reach such they will be exercised.

Another lesson here taught is respecting God's methods. Many believe and teach that God by impressions on the mind teaches the truth-seeker without the written Word--the Bible; others that God teaches by impressions, illuminating the Bible to each student individually. But this lesson, agreeing with all the teachings of the Scriptures on the subject, shows God's usual method: he uses his inspired Word as the text, and sends his specially qualified representatives to expound it, as it becomes due to be understood.

VERSES 32,33. The hand of divine providence is here again manifested in the choice of the Scripture reading so that Philip might begin his teaching at the very foundation principle of the doctrine of Christ--how that Christ died for our sins according to the Scriptures.

VERSES 34,35. "And the eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this? of himself or some other man? Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus," showing how his sacrifice was the propitiation for the sins of the whole world, and how in deep and voluntary humiliation on account of our sins, his judgment--his right to life--was taken away; how that because he took the sinner's place as a substitute he was counted as a sinner, worthy of death, although he had no sin. "And who," says the Prophet, "shall declare his generation? for his life is taken from the earth?" The question is a suggestive one, and one which Philip was probably able to explain. The underlying thought is that though in the dawn and vigor of his manhood he was cut off from life without any posterity to perpetuate his name, yet he is to have a numerous posterity; for God would raise him from the dead and he should be, as elsewhere stated (Isa. 9:6), "a mighty God, an everlasting Father, a Prince of peace."

VERSES 36,38 show that the teaching of Philip must have been very comprehensive: he had evidently progressed from the foundation doctrine of justification (by faith in Christ the Redeemer) to the doctrines of the resurrection and the restitution of all things and then to the special privilege of the fully consecrated during the Gospel age, of becoming joint-heirs with Christ and in due time sharing his crown, if now they are willing to bear his cross. This seems evident from the fact that the man was anxious to be baptized at once in this faith--another evidence, too, of his prompt acquiescence in the will of God, and his desire to be in fullest accord and co-operation with him.

VERSE 37, though true in sentiment, does not seem to be a part of the original text, as it does not occur in any of the three oldest and most reliable Greek manuscripts--the Sinaitic, the Vatican and the Alexandrian. See foot notes of the Tischendorf New Testament, which gives all the variations of these oldest MSS. from the common English version.

VERSES 39,40. Just how the Spirit of God caught away Philip is not stated: it was evidently a miraculous transportation which Philip himself did not understand, and probably did not realize until he found himself at Azotus, where, and thence on his way to Caesarea, he made use of numerous opportunities to preach the Word. Doubtless Philip, as well as the Ethiopian, went on his way rejoicing.

What cause for rejoicing both had--the one in the blessed new-found hope in the Gospel, the other in the additional joy of being recognized of God as a chosen vessel to bear his name to one of his beloved children. May we also have many such occasions for rejoicing in God and in his power and providences manifested toward and in and through us. Praise his dear name for many such favors in the past.

R1439 : page 254

III. QUAR., LESSON XII., SEPT. 18, REVIEW.

In reviewing the lessons of this quarter, TOWER readers are referred to comments in previous numbers of this magazine.

====================

page 254

CHRIST.--Once in all history we meet a being who never did an injury, and never resented one done to him, never uttered an untruth, never practiced a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the sensual, and wise far above the wisest of earth's sages and prophets, loving and gentle, yet immovably resolute; and whose illimitable meekness and patience never once forsook him in a vexatious, ungrateful, and cruel world.--Sel.

====================

R1439 : page 255

ENCOURAGING WORDS FROM EARNEST WORKERS.

Georgia.

DEAR BROTHER:--I have refrained from expressing to you the joy and gratitude that I have felt for the light thrown upon the Scriptures by your writings, through fear that I would appear to give glory to man rather than to God, from whom I am sensible that the light really comes. Still I realize that it is due you, as God's willing agent in distributing the light, to know something of the joy it has brought me.

I had long been an earnest student of the Word, but because of the many false doctrines that I had been taught from infancy to believe were supported by the Bible, I was like one groping in darkness. About four and a half years ago, through the merest accident (as some would say), I saw a reference to Millennial Dawn in a secular paper. I at once ordered the book and shall always thank God for that accident. It "opened my eyes to behold wondrous things out of his law." Since then I have eagerly read every thing I could get from your pen: I subscribed at once for the TOWER, and could scarcely wait for volumes two and three to be out of press before ordering --in fact ordered them before they were out. Oh, the joy and delight they have given me! Words cannot express it!

But with the sweet has also come the bitter. It has compelled me publicly, in the church in which I was a member, to renounce the false doctrines that I had previously held in common with others. This, of course, brought upon me much that was painful in the sundering of pleasant associations and in misunderstandings and isolation. But through it all I have been wonderfully supported and strengthened, and have verified the promise, "I will give you a mouth and wisdom that none of your adversaries can gainsay or resist." I have tried earnestly and faithfully to present the truth to others, and have distributed much of your writings among my friends; but have been greatly disappointed as to results, as few have shown any special interest, none have confessed a belief in the new (old) truths, and some of my nearest and dearest friends have been greatly shocked and grieved by my heresy.

But I leave all in the hands of the Lord and accept every trial and disappointment as a part of my testing, and, by the grace of God, I will be faithful to the end. But enough of this. You are familiar with all the trials that are common to those who would, in this evil day, be faithful to the truth. I have not accepted the truth as presented by you without questions, but have diligently searched the Scriptures upon every point; and in almost every instance I have been able to agree heartily with you. And oh, the joy of believing! It has changed the whole tenor of my life and thoughts. It has made the study of the Scriptures my chief delight. I truly meditate upon them day and night. Like one of old, I feel like saying, "I have esteemed the words of thy mouth more than my necessary food."

Hoping that you may, in the future as in the past, be blessed and honored of God as his mouthpiece, I remain, yours in the glorious hope, L. A. WEATHERLY.

Indiana.

DEAR FRIENDS IN CHRIST:--I cannot tell you how much benefit my mother and myself have derived from MILLENNIAL DAWN, Vols. I., II. and III. I have found that in whatever company I have mentioned our faith it attracts attention. So many have grown restless under the old creeds that they hail with delight any reasonable explanation of God's dealings with the race. For myself, I am thankful that I have a God who is both to be loved and to be respected. As long as I believed in a Calvinistic hell, there lurked in my heart a feeling that a more effective and a less cruel way of dealing with humanity would be perfectly consistent with the idea of a just judge. I thank you for showing me the way. The chapter on the Pyramid in Volume III. will eventually attract the attention of many scientists. A consistent explanation like yours will be appreciated in time.

The fact that the doctrine of the inherent immortality of the soul is not true was a new idea to me. But I traced it back carefully and found that it was the foundation doctrine of the religions of Egypt and Babylon. Then, and not till then, did I realize how the Jewish faith differed from the esoteric religion of the priests, and why the Jews were prone to wander into idolatry. Truly, all Buddhism, Theosophy, etc., originated in Eden. "Thou shalt not surely die" has been believed, not by Eve alone, but by most of her descendants. Pardon me for taking your time, but you do not seem other than friends to me.

Yours in Christ, MISS E. L. HAMILTON.

Washington.

DEAR FELLOW-LABORERS of the Church at Allegheny, and others scattered abroad, Greeting in the name of our present Redeemer.

I know that the time to reap has come, for in obedience to him who gave the command, I have lifted up mine eyes (of discernment), and

behold, the fields are white for harvesting. And I know that he that reapeth receiveth wages and gathereth fruit unto life eternal. I pray the Lord of the harvest that I may be among that favored number; and that I may have such success in this last harvest reaping of earth as will redound to his honor and glory.

Fraternally yours, R. H. LIST.

Montana.

DEAR BROTHER RUSSELL:--I have read all three volumes of DAWNS three times through, my interest increasing with each reading, and have found it a means of opening up the Scriptures to my understanding. I was brought up by Methodist parents, and was consecrated twenty years ago, and joined that church. Since I have been out in this country, I have labored hard for the upbuilding of Methodism in this place, and have watched the growth of the church here with pride and pleasure; and it was with a good deal of hesitancy on my part that I withdrew my name and membership from the church. It is causing a great deal of talk among my brethren with whom I have worshiped for the past eight years. But I have never enjoyed so much of the presence of the Master, or had such peace and joy in the spirit of truth, which leadeth into all truth and teaches me things to come, as I am now enjoying.

Reading the Scriptures with the thought in mind of the Coming Kingdom seems to open up to the light many passages that I never could understand; and I cannot begin to express my thankfulness for the benefit I have received in studying the Word of God from the standpoint which you have pointed out in your messages.

Now I want to ask you to send me a good assortment of Old Theology Tracts, and a few of the Wonderful Story illustrated.

Yours in Christ and the truth,

C. C. FIFIELD.

Iowa.

C. T. RUSSELL, DEAR SIR:--You will no doubt think me very slow in acknowledging the generous bundle of Tracts sent me. Sickness has prevented my writing before, but I wish to thank you very much for sending them, and thus giving me an opportunity to do a very little in the good work. I had them distributed quite thoroughly, although I was unable to superintend the distribution personally. I pray the Lord will bless some of the seed thus sown.

For myself I would like to say that the past three years have been years of great trial, and I have been so overburdened with household cares and ill-health that my spiritual nature would have been utterly crushed were it not for the blessed TOWER, that always comes with food just suited to my needs.

That God may bless you greatly in your work is the prayer of your friend in Christ,

MRS. J. M. WHITE.

Washington.

DEAR BROTHER RUSSELL:--To-night I do say with all my heart, "Praise the Lord, O my soul, and all that is within me, praise his holy name," for the grand and, I trust, saving blessing he has bestowed upon me through the MILLENNIAL DAWN series.

I have more or less, ever since I was about fifteen or sixteen years of age, been trying to serve God and to walk uprightly, but found so often that I had most terribly back-slidden. When I tried to reason with myself as to why I had so fallen, I could not explain it, but felt that I needed some stronger meat than I had been to that date receiving. I never thought of not believing the Word of God; but the explanations I listened to from different ministers of my own church, as well as of other churches, never seemed to be logical or satisfactory. No doubt I have been very prone to wander from the narrow path and too weak to live before the increased light and knowledge of the present day. Thank God! however, I do believe that I am now in the right company to serve him more faithfully. It has always been a mystery to me how so different creeds as are advanced by our many nominal Christian churches could be recognized by our Lord.

The theory of the Methodist church, of which I have been at least in name a member, the eternal torment of the unjustified soul and the utter hopelessness of those who pass out of this life stained with sin, seemed to destroy the idea of the endless love of God and the justice of judgment; but as I come more and more fully into the knowledge of the plan of the ages as set forth by God in his Word my heart fills with joy.

I am distributing the fifteen sets of Vols. I., II. and III. which I received a few weeks ago. Hoping I have not taken too much of your valuable time in this expression of my thankfulness to you, as God's agent (through another believer in MILLENNIAL DAWN), for the meat in season, Yours in God's cause,

W. COYNE.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1440 : page 258

FAITH AND WORKS.

Whilst some go to the extreme of saying and hoping that their good works will commend them to God's favor, regardless of what faith they hold, others make the serious mistake of supposing that if they hold a correct faith there can be no necessity for works. But though faith in the redemptive work of Christ is indispensable --so that no works of ours would be acceptable to God without it--and though clear knowledge and faith respecting the divine plan are to be desired and sought, yet the objective value of all faith and knowledge is to lead the believer into works of service for the Lord.

Nor should we esteem works essential to the success of God's plan for the blessing and instruction of others; for, if we are unwilling, our God is able to use many other agencies. Rather we should esteem it a privilege to be co-workers with our God, to honor his name and to serve his people; and indeed it is thus that the worker in the Master's service is blessed--every effort to serve his Master adds to his strength and joy. The Lord is seeking for membership in his Bride such believers as feel so full of grateful joy for their own redemption and are so anxious to honor and serve their Redeemer that they esteem it a privilege to work in his service--a privilege to suffer as well as to labor for him and in co-operating with his plan.

This being the case, beloved, none of us can afford to exercise or cultivate a spirit of idleness. Those who idle away their time, and those who absorb it all in the service of business, or pleasure, or family, or self, are laying up no treasure in heaven, however much or little they may be laying by on earth. Present opportunities for sacrificing service are therefore to be esteemed, not only as the greatest privileges of the present life, but also as the greatest privileges ever offered or to be offered.

Let each one, then, ask himself--What am I doing for God, his plan and his people? If you are doing all that you can do, be glad and rejoice, even though that all be miserably small, even in your own estimation. It is the will and effort to DO and to BE that our Redeemer regards with loving favor. But if you are not doing all that you could do, be dissatisfied with yourself; and uneasy lest your listlessness and carelessness for his service settle it with the Master that you are unworthy to share in the work of glory as a member of his Church glorified.

Let each one resolve to do something each day to serve our gracious King--not to merit salvation, but as the expression of our love for him through whom we have redemption, even the forgiveness of sins.

Our Lord does not despise our feeblest efforts when prompted by warm, overflowing hearts. The servant who has but one talent and uses it faithfully will be welcomed as a good and faithful servant, as surely as the one who uses faithfully two, five or more talents. He that is faithful with a little can be trusted with more, and he that is unfaithful in the use of one talent would be unfaithful with more. And every one who uses his talents faithfully finds them increasing daily. He who cannot deliver an oration

can speak a quiet, pointed word, or write
a letter, or hand a tract, or loan or sell a DAWN.
When so many privileges abound on every hand,
surely all have several talents for service.

Be assured, dearly beloved, that neglect to
use your privilege of serving the truth will react
to your spiritual degeneracy. As a sound faith
is for the purpose of leading to good works, so
the activity of service is necessary to continued
purity of faith. It is from this cause that
many are stumbling into the "outer darkness"
of agnosticism--doubt, uncertainty.

===================

R1439 : page 259

VOL. XIII.   SEPTEMBER 1, 1892.   NO. 17.

VIEW FROM THE TOWER.

"Behold, I stand at the door and knock!"
says the Master, addressing himself to the present
or Laodicean stage of the Church nominal.
Yet she is "rich and increased in goods" (in
supposed world-converting machinery, as well
as temporally prosperous), self-complacent and
feeling no need for the second coming of
the Lord and the establishment of his Kingdom
to put down all enemies of righteousness,
and to cause the knowledge of the Lord to fill
the whole earth. She is so satisfied with the
present machinery that she believes that she
can do all this of herself, and would rather dislike
to have the second advent occur now, to
spoil her plans and her "many wonderful
works." (Rev. 3:14-20; Matt. 7:22.) Hence
she hears not the knockings which from time
to time declare that he has already come--that
he is even now present, doing his work, his
great work [overthrowing the nations], and
bringing to pass his act, his [to them] strange
act [of spewing "Laodicea" out of his mouth],
rejecting the nominal Church systems and casting
all but the faithful into the outer darkness
of the world, relative to his plans and doings,
letting them have a full share in the vexatious
time of trouble already begun.--Isa. 28:21,22.

Several loud raps have recently been given,
so loud that even the worldly begin to inquire
what they mean. Within the past two months,
one loud, long knock came at Homestead and
generally in the vicinity of Pittsburg. Another
was heard in the Rocky Mountain mines.

Another was heard in the coal-mining towns of Tennessee; another along the railroad lines in New York state; another in labor circles in France; another in the cholera plague visiting Europe.

Not that the Lord directly caused or approves of the rioting or bloodshed; but that these things are related to the day of his presence, the "day of trouble," with which the Gospel age will close and the Millennial age be ushered in--a day of distress and perplexity upon men, upon nations, and upon the Laodicean church--a day of vengeance and righteous retribution.

But whilst men's hearts are "failing them for fear and for looking after [forward to] those things coming upon the earth," of which present rumblings are but premonitions, an excellent opportunity is afforded, for those who understand the situation, to preach the Gospel of the Kingdom to all who have an ear for the message. These rumblings mean the breaking in pieces of the powers that be, the Gentile governments, which for now nearly 2500 years have, under Satan's blinding and by God's permit, ruled the world under the law of selfishness. The Scriptures have foretold the utter dissolution of society as at present organized, and the reconstruction of it upon principles of righteousness and love, under the great Prince Immanuel--upon whose reign all the gracious prophecies of peace and blessing and good will toward men depend; and for whose kingdom to come the whole creation (although ignorantly) is "groaning and travailing in pain together, waiting for the manifestation of the

R1439 : page 260

sons of God" [the Church--the Christ, head and body], in the power and glory of the Kingdom promised.

Let each of us who is informed through the Lord's Word be on the alert to invent and to wisely use the many opportunities now, thus afforded for preaching the good tidings of great joy which shall be unto all people. But great prudence is needed, and wisdom from on high should be sought, else the results may be injurious rather than beneficial. The right words at the right time will surely do good; while ill-chosen words or an inopportune time may prejudice the mind so as to hinder some from seeing the beauty of the Lord's plan for years to come. Our Lord's words, "Be ye wise as serpents and harmless as doves," should never be forgotten.

Sometimes, and with some people, the loan of a "Dawn" or of an Old Theology Tract,

R1440 : page 260

with very few words, is the wise course. At other times the words introducing the reading matter are all-important. And the true, earnest minister (servant) of the truth will lose sight of self, and all disposition to vaunt his knowledge of the Lord's word and plan, and will seek merely the glory of God and the blessing of his hearers.

Tell the story as simply, as kindly and as truthfully as possible. Overstatements harm the cause they would advance. Do justice to all concerned. "Let your moderation be known unto all men"--whichever side of the question they may take and however partisan they may be. Let your counsel and influence always stand for peace and right and order, however you may seek to make apology for blinded law-breakers on either side of any question. A poor law is better than no law. Lawlessness has no sanction in God's book, nor in the example of any held up to us by it as worthy of emulation; but the reverse: God is a God of order and of law, and all who have his spirit will be friends of order. True, all law and order will be overthrown in this day of trouble, and that by divine permission; but so long as there is any law, all who are God's people should respect it. When the Apostle said that we should "be subject to the powers that be," he did not add so long as the laws are perfectly just and equal. No: he knew, as we know, that laws made by imperfect men cannot be perfect laws. Our only question about obeying the laws must be if they conflict with our duty toward the divine law of love to God and to our fellow men. And very few, if any, human laws demand of us a violation of this, our supreme law.

While using present labor-troubles, etc., as a starting point for conversation, always remember that it is to be but an introduction to the Gospel of the Kingdom. We are not commissioned to teach other matters than the one Gospel; but we may and shall use every other subject to introduce the good plan of God to the attention of all "the meek" (Isa. 61:1) --especially to those who confess to be God's people. Remember that this is your one work, if you are of the consecrated body of Christ, the Church. To this end you eat and drink and sleep and labor at your earthly tasks--that you may have time and strength and opportunity to make known the gracious plan of our God, the foundation of which was laid in the ransom-sacrifice for all given eighteen centuries ago by the man Christ Jesus, and which is about to have a glorious consummation at his hands and at the hands of the Church, in the setting up of the Kingdom for which so long we have prayed, "Thy Kingdom Come!"

===================

R1440 : page 260

"THEY SHALL BE MINE."

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."--Mal. 3:16,17.

The Prophet Malachi, in connection with the above words, was foretelling, not only the coming of John the Baptist, the forerunner of Christ at his first advent, but also the coming of a greater, and in a fuller sense an antitype

R1440 : page 261

of Elias, before the great and notable day of the Lord's second advent. (See MILLENNIAL DAWN, Vol. II., Chapter viii.) What, therefore, we find here addressed to nominal fleshly Israel, in view of the Lord's first advent and of the harvest work of sifting and separating and the final disposition of the wheat and chaff of that people in the close of the Jewish age, we find applicable now, in the harvest of this Gospel age, to nominal spiritual Israel--to the great sifting and separating work now progressing under the direction of the Lord of the harvest, who is now present.

While, therefore, we see the fitness of this prophecy in its application to fleshly Israel in the close of the Jewish age, and while we recognize its rebukes, its warnings and its promises to that people in the past, the important feature for our present consideration is its application now, in the closing days of this dispensation.

We see that the promised Elias has indeed come, and that the great "Messenger of the

Covenant" in whom we delight--Jesus, our Lord and Savior--is now actually present. And truly his presence is like the refiner's fire and like fuller's soap. (Verse 2.) All of those who profess to be his people are now under rigid inspection. The tests are being constantly applied to all professions of godliness, and are separating, with unerring precision, the pure gold of actual loyalty to God from the dross of mere profession and outward forms of godliness.

The condition of the nominal spiritual Israel was wonderfully mirrored in that of fleshly Israel. When the Lord says, "Return unto me, and I will return unto you" (verse 7), now, as then, the reply is, "Wherein shall we return." They will not own that they have departed from the right ways of the Lord: in their own estimation they are rich and increased in goods, spiritual as well as temporal, and have need of nothing, though actually they are poor and miserable and blind and naked. (Rev. 3:17.) In their own estimation they are whole and need no physician, though actually they are sick and full of wounds and bruises and putrefying sores. The Lord says to them, Ye have robbed me in tithes and offerings; your words have been stout against me; and ye have declared it a vain, unprofitable thing to serve the Lord and to keep his ordinances. But they answer,

R1441 : page 261

"Wherein have we robbed thee?" and "What have we spoken against thee?" and "What profit is it that we have kept his ordinance, and that we have walked contritely before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." --Verses 8,13-15.

In making profession of consecration to the Lord and yet living in pleasure and luxury with the world, conforming to worldly ideas, etc., the great nominal church has robbed God of that which they covenanted to give him--the loyalty and devotion of their hearts. Their words, too, have truly been stout against the Lord--their teachings have been in direct opposition to his Word, though they will not own it; and seeing no present profit in following the Lord closely, and observing the temporal prosperity of the wicked, they are content to follow the Lord afar off and to make whatever compromises with the world may be necessary to secure their present advantage.

Such is the attitude of the great mass of nominal Christians to-day: they have a form of godliness, but the power has long since departed. They build magnificent temples of fashion, run in debt to the world for them, and tax even the poorest to pay the interest on the mortgage and to secure a grand organ, a paid choir and a pulpit orator. These they dedicate to God, and then open them for the festival, the fair, the grab game and church theatricals; and while all effort is made to court the favor and secure the patronage of the rich, the humble poor are shunned and slighted and elbowed first into corners and back seats and finally outside the gates.

Thus increased in worldly goods and flushed with pride and apparent prosperity, the masses of the nominal church of all denominations are at ease. They are satisfied with their position and attainments, unwilling to acknowledge their shortcomings and backslidings, and are enjoying their feastings and revelry with the world. And their words are stout against the Lord's

R1441 : page 262

truth, because the truth would expose their errors and sins and destroy their friendly relationship and alliance with the world.

But in the midst of all this confusion and error God's people have been developing. They are the mourners in nominal Zion whom the Lord promised in due time to comfort. (Matt. 5:4; Isa. 61:3.) They are the wheat in the midst of the tares or mere imitation Christians. They do not love the spirit of the world and cannot assimilate with it; they are not satisfied with the distorted creeds of human manufacture and deplore the fact that others are; they love the Word of God and make it their study; and they love the spirit of God wherever they see it exemplified. And while the multitudes come together in the great temples of fashion, ostensibly to worship God, but really to worship Mammon, these prefer to meet one with another, and on every such occasion rejoice in the verification of that blessed promise of the Master--"Wherever two or three are met together in my name, there am I in the midst of them."

These reverence the Lord's words above the teachings and traditions of men, and it is their delight to withdraw from the great multitude and commune together concerning the Lord and concerning his promises. So these that reverence the Lord speak often one to another; they love to encourage and build one another up; they love to tell of the Lord's goodness and of his truth wherever they can find a listening ear; and when through them a neighbor or friend finds the truth they rejoice together, and together widen the circle for proclaiming the good tidings and for communing one with another with reference to their heaven-inspired hopes. Their hearts are full of love and loyalty to God, and though their opportunities to serve him and to spread abroad the honor of his name may be few, yet their loving zeal is not passed by unnoticed by the Lord; for, says the Prophet, "The Lord hearkened, and heard it, and a book of remembrance was written before him for them that reverenced the Lord [not systems and creeds and traditions of men] and that thought upon his name [that were zealous for the honor of his name, not the names of Wesley, or Calvin, or Knox, or Luther]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him."

Yes, the Lord is looking for loyal, loving, generous and noble hearts, for those who prefer the joy of his approval and of his promises to every earthly joy, and whose actions prove their zeal and devotion. Such, wherever we find them, are the Lord's jewels; and these will all be spared when the overwhelming trouble shall shortly be visited upon the wide fields of Christendom. These ere long will all be gathered out from amongst the tares and exalted to glory and honor and dominion with Christ as his Bride and joint-heir.

"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then, after the gathering and exaltation of the Church, and after the great time of trouble has accomplished its purpose of leveling all the proud and all the great systems--civil, social and religious--which have so long blinded and misled the world, then the new order of things will be established, wherein the order of the present time will be reversed. Instead of the proud being set up then, the meek shall inherit the earth, and life and prosperity and happiness and every blessing shall be the rewards of righteousness; and evil doers shall be cut off when the discipline of that time shall fail to effect a transformation, though none, we are informed, shall be thus cut off without at least a hundred years' trial under the favorable conditions of that time.

While we thus view our Heavenly Father's glorious plan and rejoice to declare it to others, what a comfort it is to know that he reads the loyalty of our hearts with reference to it; and though our talents may be few and weak, and really insignificant in our own sight, yet in the Lord's estimation the use of an opportunity even to speak to a neighbor about his truth and the honor of his name is not overlooked. "And the Lord hearkened, and heard it, and a book of remembrance was written." Did you ever think of this when, perhaps with faltering

R1441 : page 263

speech, you tried to tell the good tidings of great joy to your next neighbor, or your shopmate, or your Christian brother or sister? or possibly to a larger company?--"The Lord hearkened, and heard it." Aye! and has not your heart burned within you as the heavenly benediction fell upon you, and sweet peace and joy filled your soul and fired your zeal with an intense yearning to herald the good news to earth's remotest bounds? Yes, every loyal and faithful child of God has had some of this blessed experience and may have more of it, and will, to the extent that he is energetic in serving the truth.

And if our names be not blotted out of that book of remembrance through unfaithfulness, we shall surely be gathered among the jewels, though no mighty deeds have made us great in the eyes of our fellow-men. The tests of love and loyalty are not always great deeds, though, if we love with all our hearts, they will be as great and as far reaching in their influence as our talents and opportunities will permit; but the prompt and ready use of even the smallest talent is carefully noted by our loving Lord in his book of remembrance. And not the imperfect rendering of service, but the perfect intention with which it is rendered, is faithfully recorded.

R1441 : page 263

GOD'S BURDENS.

I long had borne a heavy load
Along life's rough and thorny road,
And often-times had wondered why
My friend walked burdenless, while I
Was forced to carry, day by day,

The cross which on my shoulders lay:
When, lo, one day the Master laid
Another cross on me. Dismayed,
And faint, and trembling, and distressed,
I cried, "Oh! I have longed for rest
These many days. I cannot bear
This other heavy load of care.
I pray thee, Lord, behold this one--
Shall I bear both while he has none?"
No answer came. The cross was laid
On my poor back, and I was weighed
Down to the earth. And as I went
Toiling along and almost spent,
Again I cried, "Lord have I been
Untrue to thee? Is it for sin
That I have done, that I must still
Carry this cross against my will?"
"My child," the Master's voice returned,
"Hast thou not yet the lesson learned?
The burden thou hast borne so long
Hath only made thee grow more strong,
And fitted thee to bear for me
This other load I lay on thee.
Thy brother is too weak as yet
To have a cross upon him set.
God's burdens rest upon the strong.
They stronger grow who bear them long,
And each new burden is a sign
That greater power to bear is thine."
So now no longer I repine,
Because a heavy cross is mine,
But struggle onward with the prayer,
"Make me more worthy, Lord, to bear."
--Mrs. B. M. Bailey.

===================

R1442 : page 263

UNIVERSAL SALVATION.

(NO. II.)

There is another sense in which some are said to be in Christ. While, as we have just shown, all believers are represented in Christ for justification, just as they were formerly represented in Adam for condemnation, some come into Christ as members of the Christ body, of which Christ Jesus is the head. The term "Christ" signifies the Anointed, and the ceremony of anointing in olden times, from which this term is borrowed, signified the consecrating or setting apart of some one for the office of king, etc. So the Son of God, our Lord Jesus, was anointed, consecrated or set apart by God for the offices of prophet, priest and king. He is, therefore, the Anointed, the Christ; and since it is the purpose of God to select from among

R1442 : page 264

men some to be joint-heirs with him in this inheritance --"a royal priesthood," of which Christ Jesus shall be the head or high priest-- all who are of this anointed company are said to be in Christ. Such are said to be baptized into Christ: they come into this anointed company, into the body of Christ, by baptism; not by baptism in water merely, but by baptism into the spirit, the disposition, the mind and will of the head, Christ Jesus, which proves eventually to be a baptism even unto death. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." But those who are thus planted in the likeness of his death shall be also in the likeness of his resurrection--the first order of resurrection, which is to the spiritual, divine nature.--Rom. 6:5; Rev. 20:6; 2 Pet. 1:4.

But this high calling is not the special salvation referred to in the above text. (1 Tim. 4:10.) True, that special salvation of justification must be obtained (reckonedly, by faith) by every one of this class, before he is even called with this high calling to come into Christ as a member of his body and a fellow-heir with him of the coming kingdom. This high calling is not salvation at all, but a gracious favor of God beyond the favor of salvation; or, as John expresses it (John 1:16.--See Emphatic Diaglott), it is grace upon grace, favor upon favor. The special salvation referred to by the Apostle is one which will be bestowed upon all who believe: not only of this age and of past ages, but also of the Millennial age; while the favor of the high calling is proffered only to believers during the Gospel age.

Thus we have seen that the Lord clearly points out the conditions upon which his special or actual salvation, which is provided for all men, may be realized by all men. And none can realize it in any other way; for our "God is a consuming fire" to any who claim or demand his salvation on any other terms than through the redemption that is in Christ Jesus. (Rom. 3:24.) Any who seek to climb up to life in any other way he declares to be thieves and robbers (John 10:1,8,9); and to such the Apostle gives fair warning, saying, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31)--a fearful thing to stand trial before God in our own righteousness, which is but "filthy rags," and without the covering of the robe of imputed righteousness secured for us by our Redeemer, who according to our Father's gracious plan becomes the representative and Mediator for all who accept his grace. It is the folly of some, nevertheless, to claim that none can lose or miss this salvation--notwithstanding all that the Scriptures say about the conditions of salvation, and their warning against the possible loss of it. In the face of the testimony of the Scriptures to the contrary, such a suggestion is a forcible reminder of the subtle tempter's language to our mother Eve in Eden. Said he, "Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." God says to all men, "You may have salvation upon these terms," while some men say, "There are no conditions, there are no terms, but the everlasting salvation all will have." But, beloved, we are persuaded better things of you: let God be true, though it prove every man a liar.

The theory of a universal, eternal salvation is not a new one: it has had some adherents for many centuries. Indeed, it is older than the doctrine of redemption; for it was announced by His Satanic Majesty to our mother Eve in Eden, when, tempting her to despise the word of the Lord, he boldly said, "Ye shall not surely die." For those who have never been enlightened with a clear knowledge of the plan of God, and who have been confronted all their lives with the horrible nightmare of eternal torment for a large majority of the race, there is some excuse for swinging to the extreme of liberalism. In such cases, it may be regarded more in the light of a benevolent and hopeful reaction from old superstitions. But the case is very different when one turns away from a clear knowledge of the divine plan of redemption and restitution through faith in Christ and

R1442 : page 265

repentance and submission of heart and life to God, to embrace a theory which is antagonistic in its nature to the whole scheme of redemption and restitution as set forth in the Scriptures. Let those who have been once enlightened take heed, "lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ"--the simplicity of Christ's doctrine. --2 Cor. 11:3.

It is true that God has provided salvation for all men, and that the fullest opportunity for realizing it will be granted to each and all; but the terms upon which the favor may be realized are also distinctly stated, and that together with the fact that there will be no compromise as to terms; and, further, that those who reject the terms reject the proffered salvation, and hence die the second death, from which there will be no redemption and no deliverance. (Heb. 10:26-31.) The Scriptures also abound in warnings as to the danger of coming under the penalty of death the second time, after having been released from the first death, either reckonedly or actually.--Heb. 6:4-8.

But some, still anxious to maintain this delusive hope, are willing to press every lame argument into its service; and they do so until by logical deduction, based upon this false premise--that the eternal salvation of every man is so secure that it cannot be forfeited--they are driven to the denial of the whole plan of God from its foundation in the vicarious sacrifice of Christ to its glorious finish at the end of his Millennial reign in the restitution of all things to the perfect condition and happy estate from which man fell through sin.

Those who determine to make this theory of a universal, eternal salvation the rallying point in their theology begin by asserting that it must be so, because God is love; then they go farther and say, it must be so, because God is just. Thus they presume upon the love of God and claim his salvation upon the score of justice; and upon this hypothesis they do all manner of turning and twisting to force the Scriptures into harmony with their theory. They make light of all the Bible warnings of a second death, by claiming that they do not mean actual physical death, but that the term is figurative and signifies a death to sin; that it is the opposite of the first death, which was a death to righteousness; and that it was this figurative death to which God referred when he said, "In the day thou eatest thereof, dying thou shalt die." Thus the actual death loses its sting as a penalty for sin, and it is generally regarded by them as a necessary step in a process of evolution by which man is evolved to a higher condition or nature--the spiritual.

To attain this spiritual nature it is therefore necessary, in their estimation, for every man to die the second death, which they regard as a blessing and not a curse. And since physical death is, presumably, merely a step in a process of evolution to a higher condition, and not a penalty for sin, therefore there is no necessity for a ransom from it. Hence the death of Christ is regarded only as an extreme measure of self-sacrifice, as an exhibition of the martyr spirit, in his zeal to show men how to live; and the idea of a vicarious or substitutionary sacrifice being required for the satisfaction of divine justice, so that God could still be just and yet be the justifier, or savior, of him that believeth in Jesus (Rom. 3:26), is indignantly scouted as a barbarous view, and the "precious blood of Christ wherewith we are sanctified is counted a common thing" and of no more value to us than the blood of any other martyr.

But while these would-be philosophers make this preposterous claim, that the second death, against which the Scriptures so faithfully warn us, is only a death to sin and the dawn of a new life to righteousness, and that it is therefore nothing to be feared, but rather to be desired, they seem at times to forget this hypothesis, and, inconsistently enough with their own theory, they tell us that if a man actually experiences a second physical death, or even a third or fourth, these like the first could only be regarded as further necessary steps in the process of evolution, and out of each the persistent sinner will be recovered without a redemption, as he was presumably out of the first death. So they claim that the process of physical death and resurrection may be repeated over and over until the sinner is prevailed upon to submit to the

R1442 : page 266

will of God. And since the Scriptures declare that some will die at the end of Christ's Millennial reign, they claim that the work of reform will continue into the ages to follow--ignoring entirely the positive statement of the Apostle to the contrary.--1 Cor. 15:24,25; Rev. 20:6.

This theory would be served by changing several passages in God's Word. Thus--

R1443 : page 266

THE WORD OF GOD
READS:

"As by one man's disobedience
sin entered
into the world, and
death by sin,...even
so, by the righteousness
of one, justification to
life has passed upon
all."

"As all in Adam die,
even so all in Christ
shall be made alive."

"As by a man [Adam]
came death, by a man
also [the man Christ
Jesus, by his sacrifice
for sin] came the resurrection
of the dead."

"He that hath the
Son hath life: he that
hath not the Son shall
not see life."

"He hath opened up
for us a new way of
life."

"To those who seek
for glory, honor and
immortality, he will
render eternal life."

"I have set before
you life and death:
...Choose life that
ye may live."

THIS THEORY WOULD

HAVE IT:

As by one man's disobedience
sin entered
into the world, and
death by sin,...even
so, by the righteousness
of one, justification to
the second death has
passed upon all.

As in Adam all die,
even so in Christ shall
all die the second death.

As by man came
death, by a man also
came the certainty of
the second death.

All shall share the
second death, and thus
all shall see life.

He hath pointed out
to us the advantages
of the second death.

To all, whether they
seek it or not, he will
render the second death,
which means a death
to sin that will never
end.

You have no choice
in this matter. I will
cast you all into the
second death, which
will be eternal death
to sin.

The revolutionary tendency of the doctrine is thus very apparent; and when the mind is fully set on establishing this theory and perverting every scripture to its support, the false doctrines that grow out of it are legion, and the entire Word of God is made of no effect.

The Bible teaching is plain and simple to those of simple mind, and admits of no such fanciful and absurd interpretation. There, death is declared to be "the wages of sin," and not merely a departure from righteousness. (Rom. 6:23.) Sin is the departure from righteousness; and death, destruction of being, is its just penalty. And since death was the just penalty of sin, and was pronounced by God, who cannot err, and who is unchangeable--the same yesterday, to-day and forever--it could not be revoked or set aside: no power in heaven or earth could set aside the immutable claims of justice until, by the grace of God, the man Christ Jesus, our Lord, paid our penalty, died for our sins, legally set us free, and thus made provision for our recovery out of death in due time by the process of resurrection. Thanks be unto God and our Lord Jesus Christ for this great salvation, purchased on our heavenly Father's part by the sacrifice of his only begotten and well beloved Son, and on our Lord's part by the sacrifice of himself, and made efficacious to us through faith on our part in his precious blood shed for many for the remission of sins. --Matt. 26:28.

And as the original difficulty was not death, but sin, so the remedy is not second death, but righteousness. The two principles are Sin and Righteousness, and under God's arrangement they each have certain results. Sin results in DEATH, while righteousness results in LIFE. The entire race became sinners by heredity in Adam, weak and unable to fulfil all righteousness, and hence all shared the penalty, death-- "death passed upon all men," because all are imperfect, sinners.

But God, foreseeing that some would, after experience, be willing to obey all righteousness if provided the ability through Christ--through the New Covenant sealed and ratified by his death as our representative and substitute, bearing our penalty--compensated for all sins past and for present and future sins resulting from the fall, to all who accept him as their Redeemer

R1443 : page 267

and who become followers of his commands. Thus such are made the righteousness of God in him (Christ) and shall obtain the reward of righteousness--everlasting life.

While we trust in the living God, who is the Savior of all men, especially of them that believe, let all "thieves and robbers," who are attempting to teach men how to climb up to life by some other than God's appointed way, take warning; for while "God is love," let them know that he loves that which is lovely, that he has decreed that all that is unworthy of love in his universe shall be destroyed, and that when the Millennial reign of his Anointed is complete not one blot shall remain to reproach his fair creation; for Christ "must reign till he hath put all enemies under his FEET." Then he will have brought forth judgment unto victory. (Matt. 12:20.) And his victory will be complete when all evil and all wilful evil-doers--Satan and all those who follow his leading (Heb. 2:14; Rev. 20:10,14,15), shall have been cut off. His victory will consist in the establishment of righteousness and peace, no matter how many or how few fall in the conflict.

Let all the faithful--the elect--take heed that they be not deceived by those vain philosophers who, "desiring to be teachers, understand neither what they say, nor whereof they affirm" (1 Tim. 1:7); for God hath declared that wilful evil-doers "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all those that believe in that day." And from the mention of the character of the class that shall be destroyed it is very manifest that the second death into which they are cast is not a death to sin, as Universalists claim. Hear the Word of the Lord--"The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is THE SECOND DEATH. And the devil that deceived them was cast into the lake of fire:...this is the second death." (Rev. 21:8; 20:10.) That is a bad lot: we do not want to be in such company. Before their destruction comes they will have had fullest opportunity to repent; and the fact that Satan will have had the opportunities of seven thousand years and yet remain incorrigible will be ample proof to every intelligent mind that there is such a thing as becoming established

--fixed and immovable--in sin as well as in righteousness. Let us remember the word of the Lord--"For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be there. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."--Psa. 37:9-11.

===================

R1443 : page 267

FAITH AND FEELING.

Feeling should never be mistaken for faith, yet there is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground. Feeling is casual and has its season. Just as the root or bulb does not always shoot up the green stem and beautiful flowers, so faith does not always produce ecstasy of feeling. Our faith may be just as strong when we are despondent as when we are filled with joy. As we feel the calamities of war, the pangs of disease and the hardness of poverty, our feeling sinks down to zero, while our faith may be as firm as the granite that underlies the cloud-kissing hills. Measure not God's love and power by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest: the difference is not in the sun, but in some clouds that are between you and the sun. So God loves as well when we see not the brightness of his countenance as when we do.

One of the things we learn by a Christian experience is that low measures of feeling are

R1443 : page 268

better than ecstasies for ordinary life. God sends us his rain in gentle drops, else tender plants and delicate flowers would be beaten to pieces. If our faith is founded on the immutability of God, our Christian life and love will flow steadily on like a deep river, not easily affected by a cold blast nor obstructed by despondencies. Moses was not governed by feeling when he stood on the margin of the Red Sea, neither was Abraham when he offered up

Isaac, nor Israel when they compassed Jericho seven days. Have faith in God, move forward all along the line, and we shall have the victory.--Sel.

====================

page 268

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULLNESS OF THE GOSPEL. PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1444 : page 268

LESSON XIII., SEPT. 25, ISA. 5:11,22; 28:7; PROV. 20:1; 23:19-21,29-35; GAL. 5:19,21; HAB. 2:15; HOS. 14:9.

Golden Text--"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." --Prov. 20:1.

The lesson chosen by the International Committee as a temperance lesson for this quarter was 1 Cor. 11:20-24. But some, seeing no reference to temperance in these Scriptures, have made the above selection, which we will here treat briefly, referring the reader to our issue of March 1891 for an exposition of the lesson in 1 Cor. 11:20-34. We still have a few on hand which can be supplied to any requesting it.

While some of the above Scriptures are well chosen for a temperance lesson, there is much more in some of them, as will be observed by those who will study them in connection with their various contexts. Let us here pursue such a study of them, though we must necessarily be brief.

ISAIAH 5:11,22. The reference here is not to literal wine, but to the intoxicating spirit of the world, so freely imbibed by nominal Israel, both fleshly and spiritual. It was through such intoxication that fleshly Israel rejected the Lord at his first advent, and that nominal spiritual Israel is now stumbling over that same stumbling-stone. (Isa. 8:14.) The whole chapter, like chapter 28 of the same prophecy, was given as a warning to both fleshly and spiritual Israel against imbibing the intoxicating spirit of the world. Woe indeed came upon fleshly Israel in the end of their age of favor, because of their intoxicated and miserable condition of heart and mind. It came in the dreadful overthrow of Jerusalem and their complete destruction as a nation. And a similar woe upon nominal spiritual Israel--"Christendom" so-called--will, according to the sure word of prophecy, be visited upon them in the closing days of this harvest, because nominal spiritual Israel has partaken also of the same intoxicating wine.

And while all who constitute a part of that great system, which because of its intoxication is now cast off and disowned of the Lord, and out of which he is now calling those who are still his people (Rev. 18:2,4), will share in the woe that is coming upon it, the prophet (verse 22), makes very special mention of woe that is to come upon those who are mighty to drink this wine, and men of strength to prepare the cup for others. In other words, the prophet seems here to indicate special condemnation to those who are the public leaders and promulgators of false doctrine.

ISAIAH 28:7. This scripture refers to the same class as that last mentioned--the priests and the prophets, the leaders and teachers in nominal spiritual Israel now, and in nominal fleshly Israel at the close of the Jewish age. Because of their intoxication with the wine of this world's pleasures, etc., they are all out of the way: they err in vision, they stumble in judgment, and are unable to discern and follow the truth, and much less to teach the truth, though they occupy the position of teachers. For further notes on this chapter, see treatment of Lesson III., in our issue of January 15th.

PROVERBS 20:1. This proverb of Solomon evidently has reference to literal wine and strong drink, and its truthfulness is so manifest as to require no comment here. Well would it be if all men would ponder and heed this wise warning against a foe so subtle and so destructive to peace and righteousness.

PROVERBS 23:19-21 classes drunkenness and gluttony together. Both are unworthy of true manhood and bring their sure reward of poverty and disgrace.

PROVERBS 23:29-35 extends the wholesome counsel further, picturing the miserable results of intemperance; for the momentary pleasure

R1444 : page 269

at last "biteth like a serpent and stingeth like an adder."

GALATIANS 5:19-21 classes drunkenness among the miserable works of the flesh, which Paul here contrasts with the beautiful fruits of the spirit of God among those who have become the children of God. And thus the Apostle arrays himself, and all the saints who seek an inheritance in the Kingdom of God, on the side not only of temperance, but also of every good work and disposition.

HABAKKUK 2:15 seems, from the context, to have special reference again to the spirit of the world, and declares woe unto such as endeavor to lead others to imbibe of this intoxicating wine. But the condemnation would apply equally to those who tempt others to the use of intoxicating drinks.

HOSEA 14:9. This scripture has no reference whatever to the subject of temperance, but closes an exhortation to fallen Israel to return unto the Lord.

R1444 : page 269

SAUL OF TARSUS CONVERTED.

FOURTH QUAR., LESSON I., OCT. 2, ACTS 9:1-20.

Golden Text--"Except a man be born again he cannot see the Kingdom of God."--John 3:3.

In this lesson we have a forcible illustration of the importance of a correct knowledge of the truth as well as a zeal for God. Paul had the latter, but, lacking the former, he went to the extreme of persecuting the Church of Christ. Nevertheless, God, who reads the heart, discerned its loyalty and zeal, and, without blaming him for doing that which he thought was right and acceptable to God, he simply pointed out to him the better way. Light, says the Prophet (Psa. 97:11), is sown for the righteous; and Saul was righteous at heart and hence the truth was due to him in God's appointed time.

Before that time arrived, however, the beloved and faithful Stephen had sealed his testimony with his blood, while Saul was consenting unto his death. Was God negligent, then, of the interests of his faithful martyr? Ah! no; but his ways are not our ways. Stephen's life was fully consecrated to the Master's service, and evidently the only question with him as to when or how it might end was, which time or way would be most to the glory of God. It has been truly said that the blood of the martyrs has been the seed of the Church. Stephen thus became an example to the whole Church of faithfulness even unto death; and having thus gloriously finished his course, there was thenceforth laid up for him a crown of righteousness to be received at the Lord's second appearing.

Little did Stephen think that one who stood by, consenting unto his death, would soon go forth as a zealous advocate of the very cause he was persecuting. That Paul's heart was right in the matter, even when his head and his hands were in the wrong, is very clear from his statement of the matter in Chapter 26:9-11, where he says, "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceedingly mad against them, I persecuted them, even unto strange cities."

Again, we find the Apostle referring to the matter in his letter to Timothy (1 Tim. 1:12-14,16), saying, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful [at heart, though wrong in action], putting me into the ministry who was before a blasphemer and a persecutor and injurious: but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus....Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them which should hereafter believe on him to life everlasting."

In view of these statements, therefore, we are not to consider Paul's conversion as a conversion of the heart from a disposition of opposition to one of harmony with God, but as a conversion or turning about, through a better understanding of the truth, from an erroneous course to one in harmony with God and his plan of salvation.

The Lord's mercy and love to this deluded though sincere servant were beautifully manifested in the words addressed to Saul: In the midst of the overwhelming glory of the heavenly presence a tender voice fell on his ear, saying, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." And Saul answered, "Who art thou, Lord?" And he said, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God,

R1444 : page 270

that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." And Saul, trembling and astonished, said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise and go into the city, and it shall be told thee what thou must do."--Compare Acts 9:3-6 and 26:13-17.

Saul's prompt obedience and instantaneous change of conduct were indicative of a noble character; and his question, "What wilt thou have me do?" showed an earnest desire to be active in the service of God to the extent of his ability and knowledge. And no sooner had he learned the will of God than he was off about his Master's business--preaching Christ at Damascus and Jerusalem, and throughout all the coasts of Judea, to Jews and Gentiles, calling upon all to repent and turn to God and do works meet for repentance. (Acts 9:19,20; 26:19,20.) Nor did the zeal of this faithful soldier of the cross abate in the least until he had finished his course. After years of unmitigated toil and care and persecution and trouble on every hand, he rejoiced at the close of life to say--"I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The instance of this lesson affords also a striking illustration of the Lord's personal oversight and supervision of the interests of his Church, both as a company and as individuals. By the loss of Judas a vacancy had occurred in the company of the apostles, which vacancy the apostles themselves endeavored to fill by their election of Matthias. (Acts 1:26.)

This they had no authority to do, but, presuming such to be the Lord's will, they chose two and asked the Lord to indicate which of the two whom they had selected would be his choice; and when the lot fell upon Matthias--for it must of course fall on one of the two--the eleven accepted him as the Lord's choice for the place of Judas. But the sequel showed that the Lord merely ignored their presumption in the matter, and in his own time and way chose Saul of Tarsus, a man at heart devoted to the service of God and needing only to be enlightened by the truth when all his consecrated powers would be fully enlisted in the blessed work of bearing the name of Christ to the Gentiles as well as to the Jews. And this Saul, afterward called Paul, was the most noted, self-sacrificing and efficient of all the apostles.

Then, too, in the selection and special favor shown to Saul, we see the Lord's appreciation of loyal and zealous hearts. What a comfort is this to all the saints in the midst of a realizing sense of our own infirmities and short-comings, that if our hearts are loyal, the Lord can read it there. If we lack knowledge he will grant it in his own good time and way; and his wisdom will correct our mistakes, and his love and mercy and grace will abound toward us more and more as we continue to walk in his ways.

The part which Ananias was privileged to take in the healing of Paul's eyes and in enlightening his mind with the truth was one which must have brought great joy and blessing to his own heart--not only because of being specially chosen of the Lord for this purpose, but also in seeing such a one as Saul of Tarsus so fully convinced of the truth and enlisted in its service. How wonderfully wise are the ways of the Lord; how blessed is his truth; how tender are his providences; how consoling is his mercy; and how rich are his abounding love and grace! And how glorious is the hope set before us in the gospel of ere long seeing him face to face and of being transformed into his glorious likeness, when, being like him, we shall not be overpowered with the glory or stricken with blindness.

The golden text of this lesson was evidently chosen with the idea that Saul of Tarsus was born again when he was converted to the service of the cause of Christ. But such was not the case. Saul was only begotten of the spirit when through the teaching of Ananias he was brought to a knowledge of the truth and to a full consecration of his life to its service. But his birth as a new spiritual being was not due until the resurrection. Birth presupposes both a begetting and a course of development ending at a particular time in the completeness of the new being. The Greek word (gennao) rendered born has the significance of both begetting and birth. Hence, except a man be both begotten and born again he cannot see the Kingdom of God. Paul's birth was not due until the dawn of the Millennium, at the second advent of the Lord. The Lord was the first born from the dead (Col. 1:18), and this second birth in his case surely did not mean conversion to God; nor does it ever have such significance.

====================

page 270

A WORD TO COLPORTEURS.

All Colporteurs who are giving their entire time to the sale of DAWN will, hereafter, please write at least a Postal Card at the close of each week, so that it will reach us each Monday.

Let us know of your spiritual and physical health, the results of the week's labor, etc.

====================

R1445 : page 271

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

----

page 271

Georgia.

DEAR BROTHER RUSSELL:--I write to express my sincere gratitude to you, as an instrument in the dear Lord's hands, for unfolding the good and precious truths that his Word teaches. I have read three of your books titled MILLENNIAL DAWN. They have been a great deal of help to me. They have inspired my soul with zeal and more love to my dear Savior. The truths they draw from the Word of God seem as refreshing and uplifting to the believers who are bowed down by the teachings of the nominal church as did the dear Savior's teachings to the poor, lost sheep of Israel at his first advent. The restoration and plan of redemption for all is the only thing that can be harmonized with the Word of God. Oh! how the nominal church is lacking in knowledge. Light, more light! Some might think this true doctrine has a tendency to lead one away from God. But thanks be to him, it is the reverse. It fills us with love beyond what words can express. It draws us up on to a plane where we can behold the beauty and holiness of our God more clearly, where we can drink of his waters more freely and can look up into his tender face and read his countenance of love in a measure as never before.

May the Lord help us all to look to him through clearer eyes, and may our earnest prayer be, "Thy Kingdom come, thy will be done on earth as it is done in heaven. Amen."

Yours in Christ, C. W. BLAND.

R1445 : page 271

Utah.

MY DEAR SIRS:--I enclose a check for $10. Please send me Young's Concordance, twenty copies DAWN, Vol. I., ten copies Vol. II. and eight Vol. III. I assume you will allow me the wholesale price on the above as I wish to circulate them, either selling or giving them away.

I enclose a postal card received from a friend which indicates how he appreciates the truth. I see that others send you words of thanks and encouragement, so I thought perhaps you could find time to read this. It may be of some little interest to you to know how the light came to me. We have a union Bible class once a week; and, some three months ago, every time we met it so happened that before the lesson was finished we would drift into the subject of the Millennium. One evening one of the friends said, I have a book called the "Plan of the Ages," which a lady gave me, that may give some light on the subject. Have not read it, but will loan to you. Since then there has been a well of rejoicing springing up in my soul which I pray will be unto life everlasting. 1 Cor. 2:9,10 comes to me very forcibly in the light of the Plan of the Ages. Please return the postal.

In the interest of the truth, truly yours,

J. T. HURST.

The card referred to is as follows:

Dear Friend:--Not for ten years of life would I have missed reading Vol. I., MILLENNIAL DAWN. I shall read the others as soon as I can spare moments. How truly wonderful is

God's plan! Human mind cannot grasp its fulness. Your friend, J. A. B__________.

Virginia.

DEAR SIR:--I am a constant reader of "MILLENNIAL DAWN," Vols. I., II. and III. My eyes were opened to the light of God's truth in my "Jubilee" year. (I turned fifty years on the 4th inst.) I feel that I am emancipated from the bondage of creed and tradition.

I have been connected with the Baptist denomination for over thirty-five years. In 1874 I was a theological student at Rochester, N.Y., but my health failed me and I never became a minister. For this I have been thankful, since my enlightenment, knowing that I would have been a messenger of error rather than truth, and less liable to have received "the truth now due." Yours in fellowship,

DANIEL RHODES.

Kentucky.

TOWER PUBLISHING COMPANY:--I have just finished reading the first volume of MILLENNIAL DAWN. Am delighted: it settles difficulties, answers questions and illuminates the way wonderfully. I am deeply indebted to you. Am seeking for light; have you more of such publications? If so send me circulars.

Yours Fraternally,

PASTOR M.E. CHURCH.

Kansas.

DEAR BROTHER AND SISTER RUSSELL:--Oh, if you could only know the joy that the DAWNS have brought to this poor heart of mine! I belonged to the Missionary Baptist sect; but in studying my Bible I saw there was confusion, and I sent to different places and got Disciplines and Articles of Faith, but found none in harmony with the Scriptures. Last fall a dear Brother sold me DAWNS I. and II., and after carefully reading them I found them in perfect accord. Praise the dear Lord that he has raised up expounders of his precious Word, after the counsel of his own heart. Oh, the joy there is

R1445 : page 272

now in studying the precious Word of God from his standpoint!

I will not intrude more on your valuable time. God bless you abundantly in your labor of love.

JOSEPH HUBBARD.

New Hampshire.

DEAR FRIENDS:--I have just finished reading Vol. III. of MILLENNIAL DAWN; and the language of my heart is, How wonderful are thy works, O Lord God of Hosts: just and right are all thy ways. I have been greatly blessed in reading the books, and want to confess that I believe they are truth, notwithstanding I have had to give up my former views that I held dear; but with the bright light shining on the Word, I can hold them no longer. I do feel to thank the dear Lord and his servants for the light. How wise and beautiful are all his plans, and how well they correspond with the declaration that "God is Love." O, who would not love and serve him! The "Time of Trouble" is now just in the future, but the true child of God feels that he has a shelter under his mighty arm.

Enclosed find $2.00 for the WATCH TOWER, and copies of PLAN OF THE AGES in paper covers. I want all to read them that will, for truly "we are living in a grand and awful time," and I want to do what little I can to help spread the truth. Yours truly, R. S. LEEDS.

New York.

TOWER PUBLISHING COMPANY:--Enclosed please find pay for the TOWER and THE PLAN OF THE AGES. Permit me to add, this volume, which was loaned to me and which I have read, is wonderful in its clearness--logical throughout --and a most wonderful Key to the Holy Scriptures. Truly the author must have been divinely directed in his researches of the Bible. Be pleased to hand these lines of thanks to him and his helper, for their patient and loving work. It has drawn me nearer to God than ever before, and I have professed to be near him for fifty-two years. Please also send me a price list of your books. I must have more of them. Yours, MRS. S. J. BROWN.

Florida.

DEAR BROTHER RUSSELL:--Ever since reading Vol. I. of MILLENNIAL DAWN, last winter, I have been wanting to write to you, but feared your time was too much occupied to answer me. My whole life has been changed by the reading of the DAWN series, the first volume of which I came across accidentally, or providentially, and read only because I had nothing else to read. There are some questions, however, that are not yet clearly settled in my mind, and on which I wish to receive light.

I have tried to do something towards giving light to others since I found it myself, and I hope that my efforts have not been in vain; for it is my greatest desire to do the work of my Father acceptably. I would like to go into the colporteur work, but, being in debt, I think it my first duty to pay up. Any advice you can give me will be gratefully received, for I have no one to consult when in doubt, and all is not yet clear. Thank God for the light that has come, and may it shine brighter and brighter.

Truly yours in Christ, J. A. AUSTIN.

Wisconsin.

DEAR BROTHER RUSSELL:--Since reading the MILLENNIAL DAWNS, the Tracts and the WATCH TOWER, I cannot do less than write and tell you that my heart is so full of the love of God through the better knowledge of the truth advocated in the above expositions, that I desire to thank you, and wish you many a "God bless you." I am growing in grace and the knowledge of the truth daily, and verily I have songs in the night. Truly, "The secret of the Lord is with them that fear him," and he will show them his covenant. I see nothing in the DAWNS to take exceptions to: they are all built upon a "Thus saith the Lord," and a rightly dividing the Word of truth--a harmonious whole. The prophetic periods are very convincing to me, and I am glad that the thousand years are made so plain to be yet future; for some of the leading Adventists are trying to put them in the past.

I thank God that I have kept aloof from man-made creeds, and I can accept truths, hitherto not made known, but now in the due time revealed to the little flock. May the dear Lord still bless us, and keep us humble at the cross, "trusting in the precious blood," is the prayer of your brother in the faith,

T. W. RICHARDS.

Kansas.

MY DEAR BROTHER RUSSELL:--I have learned that you have another volume of DAWN now out, and I would like to read it.

It would now be impossible for me to preach my old sermons over again. Even the ordinary language of "Orthodox" prayer is distasteful to me, and some of the usual forms of expression absolutely shocking to my new feelings. God is blessing your work and many are coming out of the darkness. Yours in the bonds of the "Glad Tidings," J. D. GEHRING.

[God is blessing us, dear Brother, and we rejoice in every evidence of the spread of his truth. No; DAWN Vol. IV. is not out, and will not be ready for some time.--EDITOR.]

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

ENCOURAGING WORDS FROM EARNEST WORKERS.

New York.

DEAR BROTHER RUSSELL:--You expressed a desire to be informed of the progress of my work in the Hudson river towns. It is quite encouraging to me and the friends of the truth, though as yet not very far advanced. At W__________, where nearly every one knew of the DAWN, and many had the first volume, I sold 200 in about five days. At P__________, in a week and a half, I sold 330 books, besides spending one day delivering--98 degrees in the shade. All praise to the Lord for this measure of success. I am not feeling very strong physically, but his spirit is sufficient to quicken my body.

Brother B__________ and others are quite anxious that I should hold some meetings, and while I may consent to it, it will be with some questioning as to whether it is wise to use much of my strength and time in that direction--especially in towns like this where I expect to remain only a few weeks. I am quite satisfied that those who will not read and understand the DAWN are not very near ripe--if they have any of the wheat quality at all. And I believe the "winds" are being held that the saints may be sealed, not that the world is to become greatly interested now. Hence it seems necessary that we should hasten over the field--"flying in the midst of heaven."

With kind greetings to the Church at Allegheny,

Yours in our Redeemer,

S. D. ROGERS.

Massachusetts.

DEAR BROTHER RUSSELL:--I write to let you know that my interest and zeal in the Lord's service are not abated. Perhaps, dear Brother, you have wondered why I, unlike others of the dear workers, do not turn in any money to the Society, but I would say that all I get is not spent selfishly upon myself. I find abundant opportunity to help some of the dear saints around here. There is one sister who at times is very destitute, and who has become very much interested in the truth. She is a widow with two children.

If you could only see how some of the dear ones (this sister included) in S__________ are feasting upon the glorious truth, it would cheer your heart very greatly; and as for myself, I could not express upon paper, nor in language, the joy that fills my heart in perusing the precious things brought out in the TOWER of late. Often my thoughts revert to yourself and dear sister R., and prayers on your behalf, as well as for all saints, ascend to the throne of grace. It often comforts me to think that the Lord knoweth the heart of each one of his children, and whether they are fully in harmony with him and his wonderful plan; and though we may sometimes misunderstand each other, yet the Lord understands us at all times.

With warm Christian love, Your brother in Christ, W. J. THORN.

R1446 : page 274

Illinois.

DEAR BROTHER RUSSELL:--The TOWER came to hand to-day, and your article on "Enoch, Elijah and the Sentence" has lifted from my mind a load that has been troubling me for some time and I want to thank you. Words fail to express my gratitude to such a kind, loving Heavenly Father, and to you who have been serving him and us so faithfully. God's justice, love and power are made clearer than ever, and I can exclaim with the apostle, "Oh, the depth of the riches, both of the wisdom and knowledge, of God! How unsearchable are his judgments, and his ways past finding out." Praying that he will guide and direct you into all truth, and with love to all the saints, I remain,

Yours in the service, C. C. WRIGHT.

===================

R1446 : page 275

VOL. XIII. SEPTEMBER 15, 1892. NO. 18.

VIEW FROM THE TOWER.

SEVENTH-DAY ADVENTISTS' FEARS.

Amongst those whom we recognize as God's children, but from whom we differ as to many of the teachings of our Father's Word, is a considerable number of Seventh-Day Adventists. Indeed, not a few from this people have received the present truth, brought to their attention through Millennial Dawn and the WATCH TOWER and for the sake of these and others we have on two occasions treated the Sabbath and the Law questions in these columns.

However, their leaders and teachers have woven together so close a net of ingeniously applied but quite mistaken theory based upon the "cleansing of the Sanctuary" (Dan. 8:14) and "the mark of the beast" (Rev. 13), that the majority of their followers, as well as themselves, seem to be hopelessly entangled. Believing that many of them are honest, we feel less disposed to chide them, and more inclined to say to them mildly and kindly, in the Master's words, "Ye do err, not knowing [understanding] the Scriptures."

Believing that the Law given to Israel as the basis of their covenant (See Deut. 5:2-7-21) was not given to them alone, but to all the world, they would enforce upon all the Jewish, seventh-day Sabbath--now usually called Saturday. When we point out to them that the Law which is the basis of the New Covenant is briefly comprehended in one word, Love (--instead of the ten commands, as was the Jewish Covenant), they ask, Well, then, if the newer and fuller expression of the Law be Love, and if love implies that we do not steal, kill, etc., does not this New Covenant have a Sabbath also?

Without waiting for an answer, they proceed to say--we, therefore, should keep the Seventh Day, as did the Jews. No one had a right to change it to Sunday, the first day of the week, when God had specified the seventh. Papacy changed the day; and it is, therefore, "the mark of the beast," etc.; and all who observe Sunday are thus branded or marked, and can have no part among the "overcomers" in the first resurrection.

Few of them are patient enough to hear the answer:--That the seventh-day rest (for the word Sabbath merely means rest) of the ten commandments is contained in our Law of the New Covenant, just as truly as are the other commands included in that Law of one word--Love. Thou shalt not steal, Thou shalt not kill, Thou shalt not violate the seventh-day rest, and all the other commands of the Decalogue, meet with much grander and fuller expression in our New Covenant and its Law.

Thus, if we love God and men, we will not blaspheme, nor kill, nor steal, nor bear false witness; and those who have entered into this New Covenant, and found the heart-rest (Sabbath) by faith in Christ and his finished work, so long as they appreciate this rest, can have no desire to break it or even to disturb it by violating any part of their covenant.

This is the real and only Sabbath (rest) commanded

R1446 : page 276

or provided for under our New Covenant. It was typified in the Jewish Law (which was a shadow of the New Covenant Law) by the Seventh Day--because this rest from sin is to be actually observed in the seventh thousand-year day--in the Millennium. The present REST of believers, trusting in Christ, is not the complete rest, but merely a rest of heart by faith, hoping and waiting for the actual. This the Apostle clearly shows in Heb. 4:2-11 --that although the Jews had observed the Seventh Day, it did not profit them, and they did not really enter into the rest which it typified, because they merely held the outward form or shadow, and did not mix it with FAITH so as to discern its antitype--the rest of heart. He concludes his argument by urging--"Let us labor, therefore, to enter into that rest (Greek--Sabbath-keeping), lest any man fall after the same example of unbelief"--set by the Jews who kept the Seventh Day, but never knew what it meant. The time for entering by faith into the real rest came to the Church at Pentecost, when the spirit dispensation began. The time for entering actually into the real rest is just at hand, at the ushering in of the New Dispensation.

As for the claim that no one had a right to change or substitute the First Day for the Seventh Day, that is true. Our Lord and the apostles never authorized any such change: they declared the Jewish Law (which included the Seventh Day) ended at the Cross, and the new and more comprehensive law of the New Covenant thereafter in operation toward all who accepted Christ. The apostles used the Seventh Day as a time for preaching Christ, as they used every day in the week, and especially because on that day the Jews, their most hopeful hearers, met for worship and study. But the apostles nowhere recognized the seventh-day Sabbath as a day of rest, as the Jewish Law Covenant enforced it. On the contrary, they taught (Rom. 14:5-8) that any and all days are acceptable for good works done in the service of God and for the benefit of fellow men.

It is a mistake, too, to claim that the Christian Sabbath was started by an edict of one of the popes. It had its start in the fact that it was on the First Day of the week that our Lord arose from the dead; and that upon that day and evening he met with his disciples, and expounded unto them the Scriptures, until their hearts burned within them. What wonder that, without any command to do so, they thereafter loved so to meet together frequently, and to repeat the simple meal, the giving of thanks and the breaking of bread; recounting one to the other the gracious promises of God through the prophets, and the explanations of some of these which the Lord had given in person, and seeking yet fuller understanding of the same under the leading of the holy Spirit (Christ's representative), operating to guide them into all truth as it became due.

It was some little time, evidently, from the account, before they realized that the Law Covenant which had so long ruled them was dead (Rom. 7:2-6), and that thus they were free from any obligation to any formal observance of the Seventh Day--that thenceforth all days were alike to them: all to be used in God's service in doing good, and none to be used for any other purpose.

For a time the two days were observed by Christians, the Seventh-Day from Jewish custom (and because it furnished the best opportunity for devout people likely to be interested in the Gospel) and the First-Day in commemoration of our Lord's resurrection. Ignatius, A.D. 75, in his writings mentions some approvingly as "no longer Sabbatizing, but living in observance of the Lord's-Day, on which also our life sprang up again."

The earliest record of the use of the name Lord's-Day for the first day of the week found in Scripture is in Rev. 1:10 (A.D. 96). And says Encyclopaedia Britannica (first-class authority) "by that name it is almost invariably referred to by all writers of the century immediately succeeding apostolic times....The first writer who mentions the name of Sunday is Justin Martyr: this designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. (Second century A.D.)...As long as the Jewish-Christian element continued to have any prominence or influence in the Church a

R1446 : page 277

tendency more or less strong to observe Sabbath

as well as Sunday would of course prevail.
...The earliest recognition of the observance of Sunday as a legal duty is a Constitution of (the Emperor) Constantine, 321 A.D., enacting that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

So, then, it is a misstatement of fact for our Seventh-Day friends to say that Pope Gregory or any other Pope first by decree instituted Sunday or the Lord's-Day as taking the place of the Jewish seventh-day Sabbath. Consequently, Sunday-keeping could not be "the mark of the beast," as they claim. The Decretals of Gregory do enjoin Sunday-keeping, saying, "We decree that all Sundays be observed, from vespers to vespers, and that all unlawful work be abstained from, so that in them trading or legal proceedings be not carried on." But it will be noted that the Emperor Constantine's

R1447 : page 277

decree was in 321 A.D., while Gregory did not become a pope until 590 A.D. And Gregory refers to the fact that the work prohibited was already unlawful: hence his decree is merely confirmatory of the laws of Constantine and other civil rulers preceding him.

The Roman Catholic church does not now and so far as we know never did insist upon a strict observance of Sunday. In Catholic countries to-day priests and people attend service in the forenoon, and give up the afternoon to various forms of pleasure--in beer gardens, parks, etc.

As for ourselves, we delight in the Lord's work any and every day; and could and would cheerfully accommodate ourselves to any day of the week appointed by any government under which we might be living, to meet specially to study God's Word and to render him worship; because under the New Covenant no single day is specified, but every day is alike. As it is, we rejoice that one day in the week is so generally observed (no matter what may be the world's object or thought in its observance), because it affords the world a day of recreative rest and the true believers an opportunity for union and communion of heart and voice. And we are specially pleased that the day set apart by the government under which we live is the First Day of the week, because of the same blessed memories and associations which gave it a special sacredness to the Church in the days of the apostles.

But our friends, the Seventh-Day Adventists, are scaring themselves with the ghosts of certain misapplied symbols of Revelation relative to the Mark of the Beast, etc. They have the Seventh Day "on the brain" to such an extent that they can see nothing else clearly because of the false-importance they give to that subject. Noting the fact that religious people, seeing the growing tendency here toward a European Sunday (which means a Roman Catholic Sunday, spent in part at least in concert and beer gardens), are moving together for uniform laws enforcing present and past prevailing customs for the suspension of business on that day, our Seventh Day friends jump at the conclusion that soon their adherence to the Seventh Day will lead them to the stake, etc. They are getting greatly agitated and attempting to point to these things as fulfilments of their misapplications of Revelation, 12th and 13th chapters. We quote from one of their journals as follows:--

"IT HAS SPOKEN."

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."--Rev. 13:11.

"For many years Seventh-day Adventists have been keeping their eyes upon this prophecy, predicting on the strength of their view that the United States Government would oppress and persecute those who were striving to walk conscientiously before God, as did the "dragon"-spirited powers of earth in by-gone days. Recently it has become manifest that a spirit of intolerance and oppression existed and was growing in this Government, but within the last week an event has taken place which is of the utmost significance in connection with the fulfilment of the words of this text. The Senate and the House of Representatives of the United States have united in saying to this country, and to the world, that the World's Columbian Exposition shall have joined to it the institution of the Sunday Sabbath. They have declared, speaking with the voice of the Nation, that here in this hitherto free land a religious institution shall be enforced by law; for legislation always means compulsion.

R1447 : page 278

"We are no longer waiting to hear the sound which shall herald the fulfilment of this prophecy. THE DRAGON VOICE HAS SPOKEN! And how long will it be ere it will speak again?"

This is very absurd. The action of Congress in deciding, when appropriating money for the World's Fair, that the money should be given subject to the restriction, that the Fair be closed to the public on Sunday, does not mean "that here, in this hitherto free land, a religious institution shall be enforced by law." Only a mind distorted on this subject could so imagine. It is not an interference with personal liberty. At very most it was a refusal of the government to spend the money collected from the people to forward certain opportunities for pleasure, of which the majority of tax payers did not approve. No fair mind has a right to object to this course. As for the writer's own opinion, it is that it would have been better to open on Sundays certain departments of the Fair--the flower and art displays at least--leaving closed those portions which would have necessitated human labor, that all might have like opportunities for rest. And no doubt Congressmen generally would have taken as liberal a view of the case had they expressed their own sentiments; but in spending the money did they err seriously in deciding that it should not be used contrary to the consciences of the majority whose tax the money chiefly represented?

Those who ask for Sunday observance are not persecuting the minority. The minority, be it a denomination or an individual, is left perfectly free to observe any day in worshiping God. So far as the writer is concerned he could not conscientiously make any law regarding Sunday observance for the worldly, believing as he does that God made no such law, and that its observance is acceptable to God merely as a volunteer exercise of Christian liberty. But we see no reason why it should be considered persecution for a majority of three-fourths of the people of the land (who believe Sunday to be of divine ordination) to make laws prohibiting labor on that one day of the week which they consider to have the divine approval and command.

The fact of the matter is that our Seventh-Day friends are fanatically anxious for persecution, believing that it is to be the portion of all the faithful. We also believe that whosoever will live Godly (i.e., according to the divine will) shall suffer persecution. But we find plenty of persecution without hunting it; and we remember also the holy words, "Let none of you suffer as...an evil-doer, or as a busy-body in other men's matters."--1 Pet. 4:15.

If we say to them, How are you persecuted?

How are your consciences interfered with, when you attempt to observe Saturday as a Sabbath or rest-day? They reply, Oh! it is not in that way that we are persecuted: we have full liberty to meet and worship, sing and pray and rest, all day Saturday. It is when Sunday comes and we begin to do our work as upon other days. Then the officers of the law pounce upon us as law-breakers and persecute us.

Well, we answer: If you have the liberty to worship how you please on the Seventh Day, you cannot claim that your consciences are interfered with. You should obey the law--be "subject to the powers that be"--whenever it does not require you to violate God's law--as in this case. To refrain from work on the First Day of the week surely violates no command of God; and hence you should obey the law; otherwise you are a law-breaker, and instead of suffering persecution for righteousness' sake you are violating the Apostle's command, But let none of you suffer as an evil-doer or a busy-body.

But so anxious are they for some suffering, and so fanatical is their method of reasoning, that many of them will reply--Oh, yes! To be idle on Sunday would violate our consciences, because the Scriptures say: "Six days shalt thou labor and do all thy work." How can we labor six days, if we must rest two days in the week, one on the command of the laws of the land, the other on what we believe to be the command of God.

Thus they pervert language to get persecution. If each of the six days contains twenty-four hours (thus they reckon the Seventh Day--from 6 P.M. of Friday until 6 P.M. of Saturday), then, to take the command literally, as they rest twenty-four hours for the Seventh Day, they should labor twenty-four hours a day during

the other six days. ("Ye that desire to be under the Law, do ye not hear the Law?"--Gal. 4:21.) But every one of unprejudiced mind knows that the command never meant that more than one day might not be spent in rest, but merely that the Jews must rest during the Seventh Day, while during the other six they might labor for their own interests. Thus seen, the cry of persecution for keeping the Seventh Day as a Sabbath is nonsense.

As for the true interpretation of Revelation, 12th and 13th chapters: we gave what we considered to be such in the TOWER issues of January and February, 1883. But as the supply of these is long since exhausted, we purpose soon republishing those explanations in the TOWER.

===================

R1447 : page 279

THE DANGER A DIFFERENT ONE.

But while we find no fault with any laws yet made or attempted to be passed for the prohibition of labor on Sunday, or for the curtailment of intemperance and gambling, and other immoralities, we see a tendency toward a blending of civil and religious matters in such degree as will become burdensome to minorities. A blending of civil and religious authorities would be very desirable indeed were the laws and officers infallible. Indeed such is the very institution which, during the Millennial age, is to bless the world--Christ's Kingdom. But so long as those in control are fallible and their views on politics and religion are various and imperfect, so long it will be unsafe and unjust toward the liberties and consciences of the minorities to enforce upon them the religious convictions of the majorities.

The Seventh-Day people see this phase of the subject, too, and would be prepared to look for the right things, were it not for their Sabbath bugaboo. This is evident from the following, clipped from one of their Journals:--

"United States senators have declared it to be 'not wise statesmanship' to disregard the demands of the churches for legislation deciding a religious controversy as to whether Sunday is the Sabbath or not. Now why shall not this principle apply to other cases? Why shall not the Spiritualists now work up some issue by which they can demand legislation which will decide the question as to whether or not people are alive when they are dead? There are as many Spiritualists as there are church members; and, of course, it would not be 'wise statesmanship' to disregard their demands. Besides this, they would have the unanimous and hearty support of all 'the evangelical churches' in the country. And as Congress has granted the demands of the churches alone on this Sunday-Sabbath question, how much more would the same body grant the demands of the same ones over again with largely increased numbers with them. For such would only be 'wise statesmanship,' according to the latest definition of the term. What queer ideas these gentlemen have of what statesmanship is! The truth is that it is not statesmanship at all. It is sheer demagogism; and that of the worst sort. These gentlemen should be told that statesmanship does not pander to the selfish and arbitrary demands of classes; it creates sound and healthy public opinion."

As we have heretofore stated, the Scriptures indicate the formation of a great religious combination, which will exercise a measure of political power throughout the world, and especially in these United States, and which will forcibly restrain public expression on religious subjects when contrary to its standards. At that time we expect that the WATCH TOWER publications will be suppressed--the very thing its many enemies would now like to accomplish but cannot; because now, and for some time yet, the "four angels" will hold back the storm--until all the servants of God have been sealed in their foreheads --given an intellectual appreciation of God's plan. (Rev. 7:1-3.) When the suppression comes we shall be fully resigned to it, and accept it as a sign that the membership of the elect Church, the bride or body of Christ, has been completed. When this occurs we shall understand it to be the shutting of the door of opportunity to membership in the elect Church, mentioned by our Lord in Matt. 25:10. This will probably be some twelve or fifteen years hence. Soon after, the intensity of the great trouble and anarchy may be expected.

If we know these things, happy are we if we act accordingly, and engage in the harvest work during harvest-time. "The time is short."

===================

R1449 : page 280

MOSES AND ELIAS.

The transfiguration of Jesus in the presence of three of his disciples is a point of interest to many, not because they see its lesson and significance, but because they do not see them. We read that there "appeared" to the disciples Moses and Elias, talking with Jesus. (Matt. 17:1-9.) Our Lord was transfigured (changed in appearance). His face did shine as the sun and his raiment was white as the light. A bright cloud overshadowed and surrounded them, and a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." "And when the disciples heard it they fell on their faces and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid. And when they had lifted up their eyes they saw Jesus only."

We might wonder and speculate about how Moses and Elijah came to be on the mountain, how the disciples, who never saw either of them, could know them, etc., etc.; but all such speculation is set at rest by Jesus telling the disciples that they had seen a vision. As they came down from the mountain, Jesus charged them, saying: "Tell the vision to no man, until the Son of man be risen again from the dead." (Matt. 17:9.) To the disciples the vision seemed a reality, just as to John at Patmos the various visions recorded in Revelation were clear and distinct; but our Lord certainly knew all about it, and we will rest on his testimony that it was a vision.

To think otherwise would involve the contradiction of sundry plain Bible statements; for instance, Jesus was not yet crucified, hence had not risen from the dead, and we know that he is the "first-born from the dead." But if Moses had already been resurrected, our Lord Jesus was not the first-fruits of them that slept. (1 Cor. 15:20.) The bringing back to life of Lazarus and others, we have heretofore shown, is not called resurrection, because they were not entirely delivered from the power of death--but died again.

But let us see, if we can, what lesson was taught or what important truth was illustrated by this transfiguration scene or vision. Doubtless in that way we shall see a reason for the presenting of Moses and Elijah in the vision.

Peter, who was one of those present on the occasion, mentions it in his letter long afterward. He says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased.' And this voice we heard, when we were with him in the holy mount."--2 Pet. 1:16-18.

We understand Peter to tell us, then, that the transfiguration vision was an illustration or presentation in vision of the "majesty" and "power" of his presence (parousia--here translated coming). It is, then, to be understood as representing the establishment of the Kingdom at our Lord's second presence. Therefore, from our standpoint, it is an illustration of the present time, in which the King is present and the Kingdom being established. Moses, we have seen, represents the human element of the Kingdom ("Moses, verily, was faithful in all his house as a servant"--Heb. 3:5); while Elijah represents the entire Gospel Church--the spiritual house of sons. Elsewhere we have seen that there will be these two classes in the Kingdom--an earthly and a heavenly--over all of which, the orderer of both phases, will be Christ Jesus; and this fits perfectly with the vision--Moses and Elijah, with our Redeemer in the midst, transfigured and shining.

So now, in his presence, we see not only the evidences of the spiritual Kingdom in the harvesting and sifting of the wheat, but also preparation being made for the establishment of the earthly or perfect human phase of the Kingdom. This is no cunningly devised fable, and was not only shown to Peter and others in vision, but "we have also a more sure word of prophecy," which bears the same testimony, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."--2 Pet. 1:19.

===================

R1448 : page 281

WHO IS WISE AMONG YOU?

"Who is a wise man and endued with knowledge among you?" inquires the Apostle James (Jas. 3:13); and the question is one which all may consider with profit. Many indeed are endued with considerable knowledge, who display but little wisdom. Knowledge truly is of great importance, but it is only as it develops wisdom--sound judgment and pure and high-toned sentiment. This is the main object of God's revelation of himself to us. And the wisdom that comes thus, through the channel of divine truth, the Apostle describes as, "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."--Verse 17.

Such a character is the result of the transforming influence of divine truth. God's revelation is a mirror of his character, in which we see reflected his purity and love and goodness;

and as we therein trace the lines of his glorious character the desire grows and strengthens to be more like him whom we thus learn to admire and love. The sincere heart, accepting the divine plan and its gracious provisions of salvation and blessing through Christ, at once begins to fashion itself in conformity with God's character by first putting away sin and then by striving daily to live a life of purity and holiness. With this effort come in the peace of God and the love of God, to rule and take possession of the whole man. And when the heart is thus cleansed and filled with God, the fruits of such an indwelling life-principle become very manifest to all beholders, in gentleness, mercy, goodness, and pure and holy friendship with all who are like-minded.

In contrast with this wisdom which cometh down from above the Apostle mentions another kind, which he describes as earthly, sensual, devilish. It is a wisdom or low cunning which is prompted by a spirit of envy and strife, and is always productive of "confusion and every evil work." Pride and selfishness are the inspiration of this kind of wisdom, just as in the case of Satan; and therefore let every one who names the name of Christ keep very humble. To harbor such a spirit of malice, of bitter envy and strife, while still professing to have the spirit of truth, the Apostle describes as "lying against the truth." God forbid that it should find place in the hearts of any who have thus far been faithful and have run well.

How carefully we need to guard our hearts against the slightest rising of pride and worldly ambition, and against every root of bitterness which, springing up, might trouble us. There are thousands of occurrences and circumstances in life which are calculated to bring us into bondage to the spirit of the world, and only those who keep a vigilant watch and an ever-prayerful attitude can hope to be kept in this evil day. Temptations and trials seldom give us warning of their approach, and therefore our armor of righteousness must ever be adjusted and securely buckled on.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."

Heed carefully the Apostle's instruction--"Who is a wise man and endued with knowledge among you? let him show by honorable conduct his works with meekness of wisdom." It is by our conduct and not by our professions that we are to be judged; and if any man have the true heavenly wisdom which is always coupled with meekness--humility--it will surely manifest itself in a straightforward, manly, honorable course of conduct, dictated by the wisdom which cometh down from above, which is always pure [unselfish], peaceable, gentle, compassionate and sincere.

May the Lord grant to all his loyal sons an abundance of this heavenly wisdom and the rich rewards of grace and peace that always accompany it. Put away all these--Malice, Envy, Hatred, Selfish-ambitions--and put on those adornments of Christ's spirit--Humility, Gentleness, Generosity, Meekness, Love. "If any man have not the spirit of Christ [in some degree] he is none of his." And he in whom these graces are not being cultivated and increased

R1448 : page 282

will soon lose them and be choked with the selfish and ignoble spirit of the world.

There are some of the children of the world who have cultivated outward gentleness and benevolence for policy's sake, whose hearts, as privately expressed, are full of bitterness, envy and selfishness; and there are some of God's children who naturally are very selfish and mean, but whose changed hearts are fighting against the weaknesses of the flesh, and who afterward repent of selfishness and meanness. But let such press along the line and seek for grace to help in every time of need. Their progress toward the likeness of Christ will gradually manifest itself to them and to others. "If the spirit of Christ dwell in you, he [God] that raised up Christ from the dead [has also the power and] will also quicken [to activity in his service and to his praise, in the present life] your mortal bodies."

Here, then, we have the earthly wisdom which is based upon selfishness contrasted with the heavenly wisdom based upon love and service to others. Whoever is really wise will choose the heavenly--the end of which, in Christ, is everlasting life.

====================

R1449 : page 282

FUTURE PROBATION FOR THE DEAD.

"This is the Second Death, the Lake of Fire."

(Rev. 20:14.) To these words the sentence is added, "Whosoever was not found written in the Book of Life was cast into the Lake of Fire."

Though the prospect here looks sad indeed, must Hope be altogether relinquished? "The miserable have no other medicine, but only Hope." True those words may be of this life and death, but will hope animate the breasts of those upon whom this awful sentence of the second death is passed, as it did the breasts of our first parents, when incurring the sentence of the first death they rested on the word that "the serpent's head should be bruised?"

That such a sentence may not or will not be the lot of any who have had the opportunity "in due time" of fully knowing the truth by realizing the effect of the Ransom that Love gave in their liberation from death's captivity, I do not undertake to say; I can and do most heartily hope it will not be, yet I feel that such prophetic threatenings as abound in the Scriptures, though known at one time only to Jews, and in subsequent times, though very partially, to the nations, yet in a coming period to be clearly and fully known, cannot be meaningless ones.

That character hereafter may be largely affected by the character displayed here on the part of the unconverted is a most likely thing, thus making it a solemn thing to live; because whatever may be the environments of the man in resurrection, however really he may be physically and mentally "made whole or saved," the same man morally, and knowing himself to be such man, is raised from the dead; and false appearances will stand us in no stead hereafter. All deceptions will be removed from man then, and "the mask fall from him." Nero will not rise a John, nor Cleopatra a Mary, nor the Caesar Borgia a Peter, even though he wore the Fisherman's ring. A man, dying out of Christ a wicked man, will not rise "in Christ," as some fancy from a misinterpretation of those words in 1 Cor. 15:22. Sodom rises, not a people whose "sin was destroyed" by their destruction, even in type, but the same persons who died, and who, though restored to Adamic life, could not and will not be ipso facto restored to innocence and holiness. But as a tree renewed in springtime would be the same tree, yet would require not a cutting off of its old branches, but a grafting of another or a new kind of life into it, in order to bring forth another and a different kind of fruit from that which it had formerly borne, so with Sodom and Samaria and Israel, as Ezekiel shows, 36:23-27, etc. The man "made whole" at Bethesda's Pool received with his healing the solemn warning, "Go and sin no more, lest a worse thing befall thee."

It is this "worse thing," then, that we are now to consider: for as that whole transaction was a "sign," the words carry some deep import. To me they have the import, or are a sign, of the future death; for to him the present

R1449 : page 283

life was dear when possessing it even in its misery; and the first death would inevitably overtake him, however reformed he became; which would not be the "worse thing" set before him, save in type in the sign. It is this subject that the student of the future of man must not leave out of his careful reflections when dealing with the subject of coming judgment, for it occupies much space in the word of Prophecy.

Here again the caution in interpretation is needed, "Distinguish the periods and the Scriptures will agree;" for as in other matters confusion has arisen from want of attention to that sound axiom, so the first and second deaths have also been confounded.

The strength of Calvinism lies in its grasp of the Sovereign Power and Grace of God; that of Arminianism in the use God makes of instrumentalities; and the strength of Universalism in the prominence it gives to the fatherly love of God. But each has its weak points (as what has not that man formulates?)--Calvinism, from not taking into full consideration the points of Arminianism and Universalism; and Arminianism, from not understanding how to arrange rightly the truth that the former so sternly and unlovingly upheld. Universalism, by far more true than either to the fatherly conception of Almighty God, has never, to my mind, squared itself fairly with the oft-repeated threatenings of the personal destruction of the wilfully disobedient sinner; nor with the stern decree of the sentence, "the soul that sins shall die."--Ezek. 18:20.

Now whilst allowing all due force to the suggestive thought which Universalists maintain to-day (some in so many words, and, I think, all mainly so in spirit), that "the destruction of the sinner" means the destruction of sin in him, I would ask: Can the thought be honestly maintained according to the natural laws of language, the harmonious interpretation of figures, and the character of judicial threatenings to evil-doers?

As Locke says, in his "Reasonableness of Christianity," with regard to the figurative practices of theologians concerning God's warnings to Adam: "It seems a strange way of understanding a law, which requires the plainest words, that by death should be meant everlasting life in misery;" so one may say of such modes of interpreting subsequent threats. It is a strange way of understanding God's judicial code of penalties for wilful sin in the future, that such words as "the soul that sinneth, it shall die"--shall incur the indignation of the devouring fire, shall be destroyed--mean destroying the sin, not the person himself.

This is not a matter of our hopes and desires, it is a matter of interpretation, or of understanding what is the judicial penalty for sin threatened in the Word of God when man has arrived at "the full knowledge of the truth," and when sin, being "full grown, bringeth forth death."--Heb. 10:26; James 1:15.

When Paul says, "The end of those [sinful] things is death," as "the end of holiness is eternal life; for the wages of sin is death; but the gift of God eternal life in Christ Jesus" (Rom. 6), does the death clause here refer to the first death? seeing that the holy and the sinful alike die that death. That it includes the former, it may be; but seeing that the true antithesis to eternal life is eternal death, it would appear that Paul's language extends farther than at first sight it may seem to do. In this respect, to let language have a fair range and potency, it may be well to note a few of the plain words of Scripture, and the figurative ones also, expressing the same thing.

That man is not annihilated at the first death is clear from our Lord's words in Matt. 10:28; but that man can be destroyed should he sin after resurrection is as plainly affirmed in that same sentence. Gehenna was the place of burning outside Jerusalem for corrupt things, offerings, or sacrifices of persons in idolatrous worship (Jer. 7:31; 19:6, etc., also Isa. 30:33); and appears to be used as a type of the real Gehenna, or Lake of Fire, unquenchable till its work is done.

These statements, when connected with evil-doers, are indicative, not of purifying the persons by the destruction of the evil in them, but rather of purifying the world by their own actual destruction, or removal by "the second death."

R1449 : page 284

I have heard great stress laid on the view that "God wills not the death of a sinner;" and, misplacing the somewhat inaccurate quotation, they attach it to the statements made in Ezek. 18 and 33. Now, God does not say He wills it not, but "I have no pleasure in the death of him that dies." The quotation alluded to occurs thus in 2 Pet. 3:9: "The Lord is not slack concerning His promise, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

This statement is in harmony with the one given by Paul, that "He wills all men to be saved, and to come to the knowledge of the truth;" and His will undoubtedly will be accomplished, otherwise one can be sure of nothing, and could repose no confidence in His Word; but I do not know that anywhere He implies that He wills not the death of him who dies, i.e., in the coming age, for his own sin, but that He "has no pleasure or delight" in it, which is a very different sentiment; for it is evidently His will that "the soul [or person, so restored in the resurrection time] that sinneth [wilfully] shall die."

Some say the only way that death can be known to have been destroyed or rendered null is by the release or resurrection of every captive. At first sight this appears to be of considerable weight, because as darkness can be destroyed or rendered null only by light, so death must be by life; and in one sense such view is fundamentally correct; because all that have been its captives will, ere the destruction of Death itself, have been released from its grasp. Yet upon looking into it more closely, it does not appear to be a sound argument; for the Power which destroys Death in the Lake of Fire is that which is afterward exercised upon those not written in the Book of Life: thus making the position false which assumes that because destroyed they are therefore still under the dominion of Death rather than the dominion of Death's Destroyer. Such a view therefore

R1450 : page 284

demands too much when it maintains that its solution of the question is the only true one.

The warning voice of Jude is not without great significance in regard to this matter. He writes: "I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of Egypt, afterwards (literally, the second time, or secondly) destroyed them that believed not." It would seem, therefore, that Israel as a type (see 1 Cor. 10:11) is here presented to view, particularly in that part of their history. In this light they had passed through death and resurrection in the Red Sea when "baptized into Moses" (as that ordinance denotes, according to Paul, death and resurrection--Rom. 6), and were on their way to the Rest of God; and it was not in their first sad condition of bondage and misery in Egypt that the anger of the Lord was thus manifested, but in their delivered and saved condition out of it.

In summing up, I may say it is clear that the first death terminates the first life [and would, were there no redemption and resurrection, be death in its real import]. Does not all reasoning by analogy therefore require us to believe that the second death ends the second life; and that, if no resurrection therefrom follows, it becomes as absolute a termination to life as the first death would have been under similar circumstances?

We can see how perfectly equitable is the arrangement, that as the first death entered and spread throughout all the race entirely independent of human will or personal act [except Adam's], the recovery by redemption and resurrection extends as far. (Rom. 5:18.) But the second death enters under totally different conditions, and is not independent of each man's will or personal act. (Jer. 31:29,30.) So that a radical difference exists between the two conditions: experience of good and evil, and knowledge of the truth, will take the place of ignorance; and every facility and inducement to resist evil and follow that which is good will be given.

To say the sacrifice of Christ covers also the second death goes beyond Scripture (Heb. 10:26); and not only so, but such a statement does not appear to be in harmony with reason, in the face of all the advantages accruing under the new order of things following.

As the Lord said by Isaiah concerning Israel:

R1450 : page 285

"What could have been done more to My vineyard that I have not done in it?" so likewise concerning that period of "restitution of all things," we may say of man so restored, "What more could have been done?" A full ransom freely given for all; a recovery from death extending as far as the sin; a full knowledge of the truth acquired; the whole environment of restored man, without and within, in his favor; and in such a condition a full trial or probation for life evermore!

Should such incur the second death by wilful sin, would not the echo of God's solemn appeal be heard, "What more could have been done?" Have those solemn words, regarding such as have partaken of "the powers of the age to come" and apostatized, no force? "It is impossible to renew them again unto repentance, seeing they crucified unto themselves the Son of God afresh and put Him to an open shame."

It is a sad picture! this closing scene portrayed in Rev. 20:15--the second death. Our first parents had the cheering word from Love upon which Faith could fasten and Hope subsist; but in vain we search everywhere for words from God, for Faith and Hope. Adam and Eve went out of Eden, and in due time reached the Valley of the Shadow of Death, with the blessed words of resurrection life still sounding in their ears, "The woman's seed shall bruise the serpent's head." I can hear no sound from the depths of the second death; but I hear, as it were, God's appeal to the universe, "What more could have been done?" "Just and true are Thy ways, O King of Ages!" --W. Brookman.

===================

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULLNESS OF THE GOSPEL. PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1450 : page 285

DORCAS RAISED TO LIFE.

FOURTH QUAR., LESSON II., OCT. 9, ACTS 9:32-43.

Golden Text--"This woman was full of good works and almsdeeds which she did."--Acts 9:36.

This lesson presents two instances of the exercise of the gift of healing on the part of the Apostle Peter. In the one case there was the restoration to health from a long and severe illness, and in the other case the restoration to life of one who had succumbed to the power of disease and was dead. The result of the miracles in both cases was faith on the part of the people who saw in them the Lord Jesus Christ, in whose name they had been accomplished; and faith in Peter as a servant of the Lord, and in his teachings concerning Christ and his coming kingdom, and the blessings promised to all them that believe in him.

And this was the object in the performance of these miracles--viz., to establish the authority of the apostles' teachings by thus showing to all men that the Lord was working with them and thus endorsing them.

It is also noteworthy that in every such instance of the manifestation of divine power the effect was the same: there was a large increase in the number of believers. And yet we find that this potent agency for the conversion of the world did not survive the days of the apostles; and consequently the world is full of doubting Thomases who would believe if they had some more tangible evidences of the divine purpose and power. How shall we account for this seeming indifference on the Lord's part in the matter of the world's conversion?

The Scriptures answer that it is because "the Lord hath appointed a day"--a set time--in which he purposes to give to all men just the kind of evidence which their doubting and unbelieving condition of mind requires. Then--in the Millennial age or Times of Restitution--he will say to all, Open thine eyes, and reach hither thy hand, and behold the manifestations of my power, and be not faithless but believing. And then will follow the speedy conversion of the world to God. These manifestations of divine power will come first in a great time of trouble (Dan. 12:1) which will completely revolutionize the whole present social order of the world and bring in a new and better order, based upon sounder principles of justice and truth. Then will follow manifestations of power in the healing of the morally and physically sick and infirm, the lame, the halt, the blind and the deaf, and the awaking of all the generations of the dead to life. When these mighty works are done in the earth there will not be

R1450 : page 286

room for a single doubt as to God's purpose and plan and power, and of his glorious and righteous character; for then "all shall know the Lord from the least to the greatest," and the way of life will be made so plain that "the wayfaring men though unlearned shall not err therein."--Jer. 31:34; Isa. 35:8.

But we call to mind the words of the Lord to Thomas after giving him the tangible evidence that his weak faith demanded, saying, "Blessed are they that have not seen and yet have believed"--whose confidence in God is simple enough to take him at his word without the evidence of their senses. It has been for the purpose of selecting out from among men such strong and fearless characters, and granting to them the special blessedness of joint-heirship with Christ, that the appointed time for manifesting the divine power to the world is delayed. The Gospel age now closing has been the appointed time for the selection of this "blessed" class; and when this work is fully accomplished, the enlightenment, conversion and blessing of the world will follow.

There is another fact noticeable in connection with this narrative; and that is, that when Dorcas came to life again, although she was a good woman and a child of the Lord, and therefore one whom all the creeds of "Christendom" would send to heaven as soon as she died, yet when she was awakened to life she had no wonderful experiences or mysterious visions to relate, nor any disappointment to express at being recalled to this mundane sphere. She simply opened her eyes and recognized Peter, and, accepting his helping hand, sat up and received the congratulations of her friends. And the same may be observed in every case of awakening from death. See the accounts of the awakening of Lazarus, of the son of the widow of Nain, of Jairus' daughter and others. And then let the student remember the clear statements of the Scriptures--"The dead know not any thing;" "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them;" and "No man hath ascended up to heaven but he that came down from heaven, even the Son of man;" "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."--Eccl. 9:5; Job 14:21; John 3:13; Eccl. 9:10.

With these statements and observations before us, call to mind also the prominence given in the Scriptures to the doctrine of the resurrection--

how Paul said that except for the promise of a resurrection our hope and faith would be vain; and how when he had finished his course he did not expect to go to heaven, but to await the Lord's return to earth, when he and all the faithful would be rewarded by having part in the "first resurrection."--1 Cor. 15:13,14; 2 Tim. 4:7,8.

Thus in the light of the Scriptures death is seen to be just what God intended it should be --an "enemy," an undesirable thing, a penalty

for sin. And we are then able to thank God for the victory over this enemy, through our Lord Jesus Christ, by a resurrection from the dead; and with the early Church to appreciate and look forward with joy to his second appearing, when the resurrection of the dead will be accomplished. The few instances of awakening to life recorded in the Scriptures, but never repeated since the days of the apostles, were not resurrections in the full sense of the term anastasis, which signifies a full raising up to perfection of life and health, never again to relapse into death, as all of these died, because the appointed time for full restitution had not yet come. These instances were given to aid our faith in looking forward to the full restitution or resurrection promised at the time appointed, as well as to divinely endorse the teaching of the Lord and the Apostles and some of the Prophets.

In the life of Dorcas, of which this brief narrative gives us a glimpse, we see an example of Christian benevolence and zeal well worthy of imitation in spirit if not in exact detail. There often are temporary necessities now among poor neighbors and friends for the use of the needle in works of charity; but such necessities are far less common now than they were in the days here referred to, being superseded by public benevolence on a much larger and more effective scale. But there is always the still more important work on hand of feeding the hungry soul with the bread of life and clothing the naked with the robe of Christ's righteousness--a work in which this good woman doubtless engaged also, at the same time that she sought to relieve the temporal necessities of the needy poor.

When Dorcas was dying she was surrounded and ministered to by the loving hands of the Lord's people, the saints, and many poor widows whom she had lovingly sought out and ministered to previously. And when she was restored to life these were there to bid her welcome. How suggestive the thought--If we live the life of self-sacrificing love and devotion to God and his cause, sweet will be the awakening and the blessed re-unions beyond these scenes of sorrow and suffering. Blessed are the dead who die in the Lord; and blessed and holy are all they that shall have part in the first resurrection.

R1451 : page 287

SALVATION REACHES THE GENTILES.

LESSONS III. & IV., OCT. 16 AND 23, ACTS 10.

Golden Text--"Of a truth I perceive that God is no respecter of persons."--Acts 10:34.

In this lesson we have an account of the first presentation of the gospel to the Gentiles. It will be remembered that all the teaching of the Lord and of the apostles had been, up to this time, confined to Israel; that when Jesus sent out his twelve disciples to preach the gospel of the kingdom, he strictly charged them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. 10:5,6); that when a Gentile woman besought the Lord to heal her daughter he replied, "I am not sent but unto the lost sheep of the house of Israel....It is not meet to take the children's [Israel's] bread [favor] and to cast it to dogs" [Gentiles --for such the Jews termed their Gentile neighbors], though when the poor woman was willing to accept a morsel of favor merely as a crumb from the children's table, she received her request.--Matt. 15:24-28.

This was because the appointed time had not yet come, according to God's plan, for favor to be shown to any people but Israel. God had abundant favor in store for "all the families of the earth," but his plan of salvation and blessing is a systematic, orderly arrangement, all the times and seasons and circumstances and details of which were planned and fixed by unerring wisdom for the accomplishment of a glorious purpose. According to that plan, seventy weeks of years (490 years) from a certain definite period were marked off as a special divine favor to Israel (Dan. 9:24); and those seventy weeks ended three and a half years after the death of Christ, from which time the gospel message was no longer to be confined to Israel, but might go to the Gentiles also, as it did, beginning with Cornelius, who was the first Gentile who received divine favor as a Gentile, without becoming a Jewish proselyte. Previous to this time even the Lord Jesus, whose work was strictly in accordance with Jehovah's plan with reference to both time and method, could not show favor to the Gentiles, and would not therefore have granted the Gentile woman's request for the healing of her daughter had she not been willing to receive it humbly as a crumb from the children's table, thus acknowledging that she was not a recognized child of God or heir of his favor, but willing, as an alien and an outcast from the commonwealth of Israel, to accept her portion as an unworthy "dog."

But, thank God, though both Jews and Gentiles have been unworthy of his favor, his love and grace abounds through Christ toward us all. And in the clearer light of a fuller development of his plan we now see that even the exclusiveness of his favor to unworthy Israel for an appointed time was a measure of his wisdom--a necessary feature in the glorious plan for the blessing of all the families of the earth in due time. --See Millennial Dawn, Vol. II., Chapter III.

God chose a very striking method of calling the attention of the Apostle, as well as of Cornelius, to the fact that God's due time for extending his favor beyond the Jews to the Gentiles had come.

It will be observed from this lesson that God puts a very different value to the words "saved man" from that generally given to those words by Christians to-day, who by reason of an erroneous view of the divine plan misuse the words. Cornelius was a good, devout man, one who believed in God and prayed to him, and who gave much alms to the poor, and who had built a synagogue or chapel for some poor Jews. Many to-day would say to Peter, Why go to that man? He is a saved man already. Go, spend your time more profitably laboring with publicans, harlots, vagabonds and prodigals; for this man already is good and devout and a believer. So, too, they often say to us to-day--marvelling that we teach the way of the Lord more perfectly to some who already have some knowledge of God.

From God's standpoint, which must be the true one, Cornelius was not a saved man, although a well-meaning, benevolent and praying man. God puts great stress upon faith--not only upon a faith, but upon the faith. He sent word by an angel to Cornelius, saying, Send for Peter and he shall "speak unto thee" and "tell thee words WHEREBY thou and all thy house shall be saved."--Acts 10:32; 11:14.

A false idea of "lost" has gotten possession of men's minds since the great falling away from the simplicity of the primitive Church; and hence "saved" also has a distorted meaning. Under the false but common view, "lost" means condemned to eternal torment, and "saved" means released from such an awful calamity. No wonder, then, that with such wrong ideas people in general should to-day conclude that "a devout man, who prayed to God and gave much alms to the poor" ought to be a "saved" man. Such a man certainly ought to be saved from eternal torment, according to every one's concept of fair-dealing.

The fact is that "lost" does not mean sentenced to eternal torment; and hence "saved" cannot mean recovered from such a fate. The

R1451 : page 288

loss or penalty of sin is to be "lost" or cut off from divine favor and blessings, as strangers and aliens; and hence to be under the penalty of death--loss of life. And "saved" means to be removed from that alienated condition--to be brought nigh to God and recognized no longer as sinners but as sons; and as such to have his blessing, which includes the favor of lasting life.

All Gentiles were in this "lost" or alien and condemned to death state from the time of Adam's sin. Only the one nation, Israel, had been restored to divine favor and fellowship (and that as a type), accepted through a typical covenant, based upon a typical cleansing, by typical sacrifices. When the true sacrifice had been offered, three years and a half of exclusive favor remained to Israel under God's promise, although the great Sin-offering or ransom price given was not for Jews only, but for "all"--"every man." Cornelius was the first Gentile received back into the divine favor as a son: the first "saved" or delivered from separation from God and the sentence of death, to fellowship, and heirship in the promises of God of eternal life through Christ.

Next notice what were those important "words," the believing of which "saved" or delivered Cornelius from condemnation and alienation. They were the simple statement (briefly recounted in Acts 10:34-43) of the facts: How God had anointed Jesus with the holy Spirit and power at his baptism; how after using this power for the good of others he had been crucified; how God raised him from the dead and appointed him to be the Judge of the living and the dead (--which implies a new trial for all who had been sentenced when judged and tried as a race in the loins of Adam). Peter explained these facts in harmony with what the prophets had witnessed to on the subject (See Isaiah 55), no doubt quoting: "He poured out his soul [being] into death." "For the iniquity of my people was he smitten." "He made his soul an offering for sin." "The Lord let fall upon him the iniquity of us all."

R1452 : page 288

"He was bruised for our iniquities, and by his stripes we are healed." Then, applying all this (verses 36 and 43), Peter showed that this is a preaching of "peace" and "remission of sins" to all who believe these facts and accept by faith this grace of God in Christ.

A simple message, truly; yet very necessary to be told to and to be believed by Cornelius and his household before they could be Christians or brethren, or "saved" in God's sense of that word.

So, too, it must be with all, whether in this age or in the next age: in order to be "saved" they must believe; and in order to believe they must hear, in some way, this same gospel declared to Cornelius. And it must "be testified to ALL in due time," that "there is one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."--1 Tim. 2:5,6.

What a rebuttal this lesson is to the theory of some, that the heathen may be "saved" without having heard of Christ. Let us hold close to the Lord's way and the Lord's time for giving to all this gracious testimony of the peace and forgiveness effected by the blood of the cross for every one that believeth. To the Jew first it was given, and since to many Gentiles; but ultimately, "in due time," it is to be made known fully and clearly to every man.

R1448 : page 288

PERFECT THROUGH SUFFERING.

God never would send you the darkness,
  If he felt you could bear the light;
But you would not cling to his guiding hand
  If the way were always bright;
And you would not care to walk by faith,
  Could you always walk by sight.

'Tis true he has many an anguish
  For your sorrowful heart to bear,
And many a cruel thorn-crown
  For your tired head to wear;
He knows how few would reach heaven at all
  If pain did not guide them there.

So he sends you the blinding darkness,
  And the furnace of seven-fold heat:
'Tis the only way, believe me,
  To keep you close to his feet--
For 'tis always so easy to wander
  When our lives are glad and sweet.

Then nestle your hand in your Father's
  And sing, if you can, as you go;
Your song may cheer some one behind you
  Whose courage is sinking low;
And, well, if your lips do quiver--
  God will love you better so.

WHILE A SAMPLE COPY OF "ZION'S WATCH TOWER" OR ONE OF OUR FREE "OLD THEOLOGY TRACTS" MAY START A HUNGRY SOUL TO INVESTIGATING, IT CAN DO LITTLE MORE. TELL SUCH THAT THE HELP THEY NEED FOR UNDERSTANDING THE BIBLE IN THE LIGHT OF PRESENT TRUTH IS "THE PLAN OF THE AGES"--OVER 300,000 ALREADY PUBLISHED --350 PAGES. TELL THEM OF THE BENEFIT IT HAS BEEN TO YOUR OWN HEART AND HEAD, AND HOW YOU VALUE IT, AND THAT IT IS ONLY 25 CENTS POST-PAID --OR LOANED TO THOSE TOO POOR TO BUY--AND URGE THEM TO SEND FOR IT AT ONCE.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1452 : page 290

IMMIGRATION OF JEWS.

Our quarantine laws, as enforced at this time, interfere with the execution of Baron Hirsch's remarkable project for the transfer of the main body of the Jewish population of Russia to the United States.

About two months ago, according to the news we have printed from St. Petersburg, the Czar authorized the Jewish millionaire to carry out his project, and several ship loads of the people were sent from Hamburg last month under the baron's responsibility. We have reason to believe that about 10,000 of them were on their way to Hamburg, and that 15,000 more were ready to leave Russia, when the cholera became epidemic both in St. Petersburg and Hamburg. As many as 3000 have been shipped to this country since the beginning of last month, while all the others are in a bad plight.

Some are in various European ports, British as well as German, Belgian and French, hoping that they will yet be able to take passage; some have been driven back to the Russian pale which they had left; and those who were about to leave the pale had been compelled to stay there, being forbidden to cross the countries that lie between Russia and the western seaports. About 40,000 of the Jewish people of Russia, 25,000 of them under Baron Hirsch's auspices, would have reached the United States in the last four months of this year, if the new quarantine regulations had not been set up along our whole seaboard from Canada to Mexico.

Now that they are barred out of Germany and troubled with the American quarantine, it is unlikely that more than two or three thousand will arrive here between this time and the end of December.

According to our advices from St. Petersburg, Baron Hirsch made arrangements with the Czar for the exodus of 3,500,000 of the Jewish people of Russia. As this is the only country in the world which has been freely open to them, and the only country in which they have shown any desire to settle, it does not seem possible that the remarkable Hirsch project can now be carried out. --New York Sun.

R1454 : page 290

OTHER LABORERS WANTED.

Very shortly we will have ready a 48-page booklet in leatherette binding, entitled, "THY WORD IS TRUTH--AN ANSWER TO ROBERT INGERSOLL'S CHARGES AGAINST CHRISTIANITY." It is our desire to start out a number of canvassers for this and the other leatherette booklets --"THE WONDERFUL STORY" and "TABERNACLE SHADOWS OF BETTER SACRIFICES." The three will sell together for fifty cents. They will tell the gospel in a way that may reach some who might not at first be attracted to "Dawn."

We purpose that this work will not interfere with the Dawn work, and would suggest that those even but slightly interested in the Truth can be brought into this service. Friends or neighbors or grown daughters of TOWER subscribers are invited to send in their names as applicants for territory, instructions, etc. These booklets will be supplied to canvassers at seventy-five cents per dozen, thus leaving them a liberal margin in selling a set, three for fifty cents.

====================

R1452 : page 291

VOL. XIII. OCTOBER 1, 1892. NO. 19.

ZEAL ACCORDING TO KNOWLEDGE.

"The zeal of thine house hath eaten me up."--John 2:17.

The correctness of our interpretation of Scripture, set forth in these columns thirteen years ago, relative to what would be the ground of the testing of God's people during this harvest time, is year by year more fully demonstrated.

We then showed that the prophecy which declares, "He shall be for a stone of stumbling and a rock of offence to both the houses of Israel" (Isa. 8:14), refers to Israel after the Flesh and Israel after the Spirit; and that as the testing and sifting of the fleshly house came in the end or "harvest" of their age (the Jewish age), so the testing and sifting of the spiritual house is due now, in the end or harvest of this age (the Gospel age).

And we showed, to the satisfaction of ourselves and the majority of the TOWER readers, that the testing of the spiritual house (strange though it seems) will be upon the same question of faith with which the fleshly house was tested--namely, the cross of Christ. Not that any now doubt, nor that any in the Jewish harvest doubted, the fact that our Lord died, or that he died upon a cross; for that fact cannot be questioned. The test with the Jews was whether or not they would accept the sacrifice there finished as the ransom-sacrifice which paid the penalty of their sins and justified the believer. This they refused to believe; and thus they made the cross of Christ of none effect, of no value. The Apostle states this pointedly of them, saying: "We preach Christ crucified, unto the Jews a stumbling-block."--See 1 Cor. 1:17-24.

Similarly the nominal Gospel Church is now to undergo a test upon this same subject--whether each accepts the work of Christ as the full ransom (corresponding-price), the complete "propitiation [satisfaction] for our [the Church's] sins, and not for ours only, but also for the sins of the whole world." And, the Lord's Word for it, the vast majority will stumble, and only a faithful remnant will stand the test. The Lord's tests are very simple, but very thorough.

It may be said, This is the last issue upon which a testing might be expected, since all "orthodox" Christians have held it tenaciously, even during the dark ages. Yes, we answer, this is one item of truth which has been constantly held, even though surrounded in every case with various contradictory errors: it has thus been held unreasonably, held in unrighteousness, held without being fully appreciated, but nevertheless held. And it is because this doctrine of the ransom has been held, and that as the foundation of faith, that even in the dark ages, and in the midst of great corruption, the nominal church has been recognized of God at all, or been worthy at all of the name "Christian."

Had the doctrine of the ransom been held intelligently and reasonably, it would have hindered its holders from falling into any of the great errors with which the doctrines of Christendom abound. With a correct view of the ransom (a corresponding price), where could the doctrine come in which claims that the wages of sin is everlasting torment? Was the

R1452 : page 292

suffering of eternal torment the ransom-price which our Lord gave for all? or was his death our ransom? What saith the Scriptures? It would have settled the question of natural immortality of man beyond dispute. It would speedily have settled the question of the Trinity. The holding of the ransom is the key to every truth. It is the center or "hub" from which all other truths must radiate to the circumference of the divine plan for salvation.

Because this truth is generally held unintelligently, and in the midst of various contradictory errors (in unrighteousness), therefore, now that the testing time has come, and God is bringing it as an issue or "stone of stumbling" before Christendom, the large majority are willing to cling to the errors and let go the ransom.

And those who reject the errors of eternal torment, and who are inclined to go to the opposite extreme, and to hope for the everlasting salvation of all men, would be saved from that error, too, if they would but hold to the ransom, giving it its full signification. For, if the Scriptural account be admitted, that condemnation of death resulted from Adam's wilful sin (Rom. 5:12), and that the death of our Lord Jesus, finished at Calvary, was the ransom (corresponding price--See the definition of "ransom," Greek, antilutron, in Young's Analytical Concordance), then it must also be admitted that whoever will fail in the new trial, and hence be condemned in that judgment, will be subject to the same penalty that was originally inflicted upon all in Adam. This second trial results directly, under God's grace, from the ransom-sacrifice; and God has appointed that the world's Redeemer shall be the Judge, in that Millennial judgment-day. (Rom. 14:9; Acts 17:31.) Because it is the penalty of the second trial, this sentence is Scripturally called "Second Death." And it is not difficult to see that if God's law was such that he could not clear the sinner without giving a ransom for the first transgression, so also if any were ever to be released from Second Death (which God has not even hinted at), it would require a ransom for each one tried, found guilty and sentenced.

R1453 : page 292

But as some are so anxious to hold to eternal torment that they will let go of the ransom, when they see the two doctrines to be in conflict, so others, when they decide that they want to believe in the everlasting salvation of all men, and find the doctrine of the ransom contradicting them, they feel that the doctrine of the ransom must be gotten rid of, and they drop it. The Scriptures show that only such can have everlasting life as come willingly into oneness with Christ and his laws, when the full knowledge and opportunity are offered; and that this opportunity will end with the Millennial age, beyond which sin and sinners cannot go to mar, or even to endanger, the felicity of eternity.

But since they are very anxious to propagate their views, it becomes necessary for us as true under-shepherds to point out the fallacy of their position, to those sheep who have an ear to hear the voice of the Chief Shepherd, and to follow him. They perceive that the issue is well taken, and hence make every effort to "get around" the difficulty. To do this they are all agreed; and hence they are in this respect in sympathy and fellowship, no matter how different their theories may otherwise be, and make common cause against the WATCH TOWER publications, which defend the doctrine of the ransom.

As a matter of fact, each party (represented by a journal) tries to dodge the ransom in a different manner. One, totally ignoring the meaning of the word ransom, claims that it refers to the forcible deliverance of men from death; another says the ransom was given by our Lord when he left the heavenly glory to become the man Christ Jesus; another says that the living example of our Lord while among men was the ransom; and another now comes forward claiming that our Lord is now making the ransom, that even since his ascension he has been expiating the sins of the world in heaven, and that this work of ransoming will not be finished until the end of the Millennial age.--This last twist becomes the wretchedly thin foundation for another "no-ransom" journal, just started, called "The Herald of Glad Tidings." It is no better and no worse than the others--"The World's Hope," "Spirit of the Word" and "Herald of the Morning."

R1453 : page 293

What wresting and twisting and dodging! one way and another, to avoid the real issue, and to get around the many plain statements of Scripture to the effect that "Christ died FOR OUR SINS;" that it was "the man Christ Jesus who GAVE HIMSELF a ransom [a corresponding price] for all." The thought of these people seems to be, any argument or theory is good that sets aside or gets around the Bible statements that the ransom for sinners was "finished" (John 19:30) when our Redeemer died on the cross at Calvary.

We denominate all of these as "no-ransom" views; for although they all use the word ransom, it is only to blind, to confuse, and to lead the minds of their readers away from the real and only ransom-sacrifice, and from the real and only meaning of the word ransom (antilutron--a corresponding price).

Let those who seek to serve the Lord know that his truth is his representative, and let them cast their influence, all of it, on the right side of this momentous question which is now the testing, the stumbling question, to all those who are not loyal soldiers of the cross and followers of the Lamb. Show your loyalty to him who gave himself a ransom for all. (Tit. 1:13; 2:15.) Leave no doubt with any as to just where you stand. However much others may seek to dodge and evade the truth on this subject, let us be true to God and his Word. (1 Pet. 2:19; Matt. 5:16; Rom. 3:4.) As soon as we see that any teacher (or would-be teacher), whether a human being, or a paper published by a human being, is wrong on this one, central and vital point--the ransom--evading, misrepresenting and misapplying the word and doctrine to some other sense than the true one--"a corresponding price" for all--we should have nothing further to do with such person or journal until it fully and openly acknowledges the error and retracts it heartily.

The Lord's instructions to us are very pointed on this matter, and leave no doubt as to the course of duty and loyalty. The Apostle Paul says (Rom. 16:17), "Brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned [from inspired sources]; and avoid them." Surely, among all the doctrines taught us by Christ and the apostles and prophets, no other is of so vital importance as the doctrine of the ransom. Hence those who reject the Scriptural statement that our Lord Jesus gave himself a corresponding price, a substitute, a ransom for all, are to be rejected from recognition as Brethren, and even to be avoided.

The Apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you [man or paper, professing to be a teacher], and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (Compare 2 John 9-11; Gal. 1:8,9; 2 Tim. 3:5; Titus 3:10.) Thus it is evident that we who would follow closely the way marked out for us have not much liberty or choice in our attitude toward those who deny the very foundation of our faith--however much they may desire to company with us. Compare also the rules respecting immoral persons who desire fellowship (1 Cor. 5:11; Eph. 5:11; 2 Thes. 3:6-14), although there is generally less danger from such than from those who become doctrinally corrupted.

The present King commands his faithful

servants who have not cast off the "wedding garment" of his imputed righteousness (faith in his blood [sacrifice] for the forgiveness of sins), concerning those who reject it, saying, "Bind him hand and foot [i.e., restrain his influence by thoroughly answering his arguments], and cast him into outer darkness." (Matt. 22:13.) Reject such a one from any fellowship which would mark him or her as a Brother or Sister in Christ. Soon such will be in the outer darkness of worldly confusion and uncertainty, called Agnosticism, saying, "I don't know surely what is truth."

It is not the question whether this course is worldly-wise, but whether or not it is in conformity with God's Word. The wisdom of

R1453 : page 294

men and the policy of men and the theories of men are all foolishness with God. It is the essence of wisdom to obey God. Let us do it.

In all this we advocate no harshness, no bitterness, no unkindness; but firmness for God and for the truth. Let the spirit of love rule in our hearts--love which is first of all true and loyal to God, his truth and his Church. "The zeal of thine house [Church] hath eaten me up."

===================

R1453 : page 294

PAY THY VOWS UNTO THE MOST HIGH.

The Fiftieth Psalm furnishes food for most profitable meditation to the consecrated. It starts with a precious reminder of the glory that is shortly to be revealed in and through the faithful. Taking the standpoint of the Church's future completeness and glory, it says (verse 1): "The mighty God, even Jehovah, speaketh [through the glorified Church, the Christ, Head and body], and calleth the earth from the rising of the Sun ["the Sun of Righteousness, with healing in his wings"--Mal. 4:2] unto the going down thereof" [i.e., from the beginning to the close of the Millennial day, Jehovah, through his Anointed, will be calling the earth to repentance and to righteousness and eternal life]. Verse 2: "Out of Zion, the perfection of beauty [out of the Church exalted and glorified], God shineth forth" [his glorious character and plan are made known].

But verse 3 reminds us that that time is yet future, and begins to describe the coming of the Lord, while the following verses discourse as to the first work of his presence.

Verse 3. "Our God shall come, and shall not keep silence: a fire ['the fire of his jealousy'] shall devour before him, and it shall be very tempestuous round about him." It will be the tempest of the great time of trouble so often and so variously and vividly described elsewhere.

Verse 4. "He shall call to the heavens above, and to the earth, to judge his people." In this time of the Lord's presence and the harvest of the Gospel age, all who claim to be his people --i.e., all "Christendom," Christ's kingdom, falsely so-called, or "Babylon" as named in the Scriptures (Rev. 16:19)--are brought into judgment before the assembled hosts of heaven and earth--angels and men. Already this judgment of "Christendom," "Babylon," is in progress: hence the late overhauling and demanded revision of the hitherto accepted and unquestioned creeds of its various sects. And hence, too, the unsparing criticisms of nominal Christianity by the world at large, in the secular press, etc., calling attention to its traditional errors, and to its untenable positions. It is now recognized as a self-contradictory mouthpiece of God.

Verse 5 is the command of the now present Lord of the harvest, to the reapers, to separate the true wheat from the great bundles of tares in Babylon--"Gather my saints together unto me: those that have made a covenant with me [not merely by the lips, but] by [actual] sacrifice" --those who have faithfully carried out the solemn covenant of entire devotedness to the Lord.

Verse 6. "And the heavens shall declare his righteousness; for God himself is judge." In that judgment which heaven and earth are called upon to witness, and which shall closely discriminate between the wheat and the tares, and effectually separate them, "the heavens [the kingdom of God which will be established as the outcome of this judgment] shall declare his [God's] righteousness; for God himself [who cannot err] is [the] judge."

The following verses of the chapter sum up charges brought against God's nominal people, while verses 14,15,22 and 23 interpose a word of wise counsel for those who will receive it.

Verse 7. "Hear, O my people [ye who claim to be my people by a solemn covenant], and I will speak: O Israel [nominal spiritual Israel], and I will testify against thee: I am God, even thy God. Not because of thy sacrifices will I reprove thee; and thy burnt offerings [free-will offerings, such as benevolent works, etc.] are continually before me." But

R1453 : page 295

such works cannot commend them to God in that day of judgment; for, said Jesus, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then will I say unto them, I never approved of you: depart from me, ye that work iniquity." (Matt. 7:22,23.) These have been "false prophets" (Matt. 7:15), "teaching for doctrines the commandments of men." (Matt. 15:9.) For their own erroneous theories they have claimed divine authority; and though in going about to establish their own righteousness they have done "many wonderful works," those works are not acceptable to God, because they have not submitted themselves to his plans and methods.

Verses 9-13 declare God's independence of their works, and intimate his perfect ability to accomplish the blessing of the world according to his own plan without their assistance. "I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof. Will I eat flesh of bulls or drink the blood of goats?" --Am I in need of your wisdom or works, or in any way dependent upon your gifts? No-- "Offer unto God thanksgiving; and pay thy vows unto the Most High." (Verse 14.) What have any of us to offer unto the Lord that we did not first receive from him, and that should not therefore be thankfully received and used according to the directions of his plan? And this is what all who have consecrated themselves to God have covenanted to do. It is therefore obligatory upon all such that they pay their vows, fulfil their covenant unto the Most High.

True, in the faithful fulfilling of a covenant of entire consecration to God there is much to endure in the way of reproach and persecution from the world (2 Tim. 3:12), but to such the Lord through the Prophet (verse 15) says, "Call upon me in the day of trouble: I will deliver thee, and thou [by thy testimony and faithfulness] shalt glorify me."

Verses 16,17. "But unto the wicked God saith" [But bear in mind that the wicked here referred to are not unrighteous people of the world; for, according to verse 7, this testimony is borne against those who claim to be the Lord's people, and members of the spiritual house of Israel. These "wicked" are the covenant breakers among those who still claim to be faithful people of God.]--unto these God saith, "What hast thou to do to declare my statutes [decrees, doctrines] or that thou shouldest take my covenant into thy mouth? seeing thou hatest instruction and castest my words behind thee." The Lord will not hold them guiltless who, professing entire consecration to him, nevertheless despise instruction and cast his words behind them while they cling to their own traditions and theories; "For," says the Apostle, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down [Greek katecho--hold down or suppress] the truth in unrighteousness." (Rom. 1:18.) This is what the various ecclesiastical systems of Great Babylon have been guilty of for centuries past: they have taught their own false doctrines and have claimed for them the divine authority of the Word of God. In doing so, they have unjustly suppressed the truth: they have hated instruction and have cast the words of the Lord behind them whenever they were brought forward to testify against them or their plans.

What right, the Prophet inquires, have such covenant breakers to declare the plan of God? None whatever. Such unfaithful and "wicked and slothful" servants are hindered by their errors from seeing truths now due. Having been unfaithful to the measure of truth received, they are not permitted to know, and hence cannot declare, the deeper things of God--the breadth and scope of his wonderful plan. "Light is sown for the righteous" who faithfully and thankfully receive and disseminate it, "and gladness [the gladness which comes from a realization of the truth] for the upright in heart." --Psa. 97:11.

But the testimony against this class proceeds --Verse 18--"When thou sawest a thief [one desirous of robbing God's children of the truth],

R1453 : page 296

then thou consentedst with him." All who do not guard the truth and the flock of God against the encroachment of error, who bid false teachers God-speed, or who commend wolves in sheep's clothing to the Lord's little ones, are, according to the Prophets language, wickedly consenting with thieves and robbers. And not only so, but he continues--"and hast been partakers with adulterers." Such a compromise with the spirit of the world is, in the language of the Scriptures, defined as adultery. For this reason Babylon the Great [Papacy] is termed a harlot, and the mother of harlots [of the various similar systems that sprang from her]; and the principle holds good in every case where unfaithful covenant-breakers consent to any degree with the thieves and robbers who plot and scheme against the truth.

Verse 19. "Thou givest thy mouth to evil, and thy tongue frameth deceit." Such is the course of all who in unrighteousness suppress the truth and go about to establish their own righteousness and their own plans.

Verse 20. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." The unfaithful always take the attitude of persecutors to some degree of the faithful. Such is the attitude of the whole nominal church against those faithful servants who receive and advocate the truth.

Verse 21. "These things hast thou done ["Babylon," "Christendom," the great nominal church], and I kept silence: [up to the present time, the harvest; and because I kept silence and permitted this evil to run and prosper] thou thoughtest that I was altogether such a one as thyself [that I was consenting with thee to thy evil ways]; but [not so; for a purpose I permitted you to run your course and to make your real character manifest; but now, in this harvest and judgment time] I will reprove thee, and set them in order before thine eyes." Hence the present investigations and exposures of creeds, and the growing unrest in the various sects of "Christendom."

Verses 22,23. "Now consider this [reproof], ye that forget God, lest I tear you in pieces [destroy you], and there be none to deliver."

"Whoso offereth thanksgiving [thankfully receives the reproof and applies his heart unto instruction] glorifieth me [or honors me, as a faithful and consistent believer and representative of the truth]; and to him that ordereth his course aright [that conforms his life and teaching to the light received] will I show the salvation of God."

How solemn and weighty the admonition, and how worthy of the most thoughtful and prayerful consideration of all who name the name of Christ. The day of reckoning is upon the Church--upon all who profess to be members of it: "The hour of his judgment is come." Who is worthy to stand? Only those who gratefully receive the message of divine truth, and who faithfully pay their vows to the Most High.

====================

R1453 : page 296

UNIVERSAL SALVATION.

(NO. III.)

One writes us who has been for some time a TOWER reader, and who seems to have determined that he wants the Scriptures to teach the everlasting salvation of all men. We fear he has not been much helped by the articles on this subject in recent TOWERS. We will answer his questions publicly for the good of others; hoping also that the objector may see the weakness of his position, and come over again to the firm foundation of the explicit statements of God's Word. He says:--

(1) There is no Scripture which states that there will be no resurrection from the Second Death.

We answer, The Bible is God's revelation of what he has done and purposes to do for human salvation. If, therefore, it reveals no resurrection from the Second Death, no one has a right to believe or teach so--no, nor even so to hope. Those who do so are adding to God's Word. It is a bold, bad heart which, after receiving all the mercies revealed, would attempt to set aside those just features of the divine plan which an unsanctified will rebels against.

R1453 : page 297

(2) His mercy endureth forever; and is the same yesterday, to-day, and forever.

Yes, those gracious expressions mean much of joy and comfort; but, in the original, the word of which our English word forever is a translation does not mean exactly the same as forever or without an end. It means, rather, continuously as long as proper or necessary, until a proper end has been reached. To illustrate: In Lev. 16:34 we read, "This shall be an everlasting (Hebrew, olam) statute unto you, to make an atonement for the children of Israel for all their sins, once a year." And in verse 29 we read, "And this shall be a statute FOREVER unto you: That in the seventh month and tenth day of the month ye shall...do no work at all." (Compare Exod. 21:6.) How long did "forever" or "everlasting" mean in those cases? Are those statutes still in force? No. When did that "forever" and that "everlasting" cease? At the cross. These, with all the other features of the Mosaic Law, ceased

R1454 : page 297

when Christ made an end of the Law, nailing it to his cross.

Just so in the texts quoted by Objector. God's mercy toward human sinners will endure until Christ makes an end of it in the close of the Millennial age. Mercy by that time will have exhausted every legitimate means for showing to sinners the path of life. More than that could not be called mercy. When all will have been done that can be done for sinners (and God's promises concerning the great work of Christ for the world during the Millennium are nothing short of this), then, the true, proper end of the mercy having come, divine Love and Justice will step forward and declare that those who have rejected this fulness of mercy shall be "cut off [not from their sins, but] from among the people."--Acts 3:23.

(3) "Once for all" Christ died to release Adam (and all in him), whether it be from First Death, Second Death or any other death. His blood can never lose its power until all are saved, to sin no more; because the man Christ Jesus gave himself a ransom FOR ALL.

We are glad that this Brother holds fast to the ransom, and bases all his hopes upon that sure foundation. (For this reason we can call him Brother.) If he will hold fast to that foundation, and test every part of his theory by that, he will come out all right. But to do this he will need that humility which will say, "Let God be true, though it show my theories to be nonsense." The words, "once for all," and "a ransom for all," while they do teach a salvation for all (and not a limited atonement and a limited offer of salvation, as most Christians believe), do not teach that the salvation secured can never have an end.

Let us keep in memory the Scriptural statements that the penalty under which all the race fell from divine favor and into death was for

Adam's transgression (Rom. 5:12), and that the recovery from sin and death secured by our Lord Jesus' ransom-sacrifice affected THAT death and THOSE sins and weaknesses which we inherited from our father Adam, and none other. Is it not, therefore, logical as well as Scriptural to say that wilful sins (intentionally committed, under full light and ability to the contrary) are not Adam's sins in any sense of the word, and that the ransom from Adam's sin and penalty would therefore not at all affect a release from these sins and their penalty? So say the Scriptures concerning all whose share in the Adamic sin and penalty has been canceled (--through faith in Christ's sin-sacrifice), and who are therefore reckoned as no longer dead in Adam, but as "alive in Christ" --"risen with him." After they have been once enlightened--been brought to a knowledge of the truth, tasted of the good Word of God and the powers of the world to come [the Millennial powers--resurrection, etc., tasted by faith], and been made partakers of the holy spirit--if such shall fall away, it is impossible to renew them again--because their course does despite to the favor God offers, and counts as common and valueless the blood of the New Covenant wherewith they had been sanctified. --Heb. 6:4-6; 10:26-31.

Since God's plan is to save all men from all that was lost in Adam--through the Second Adam, Christ--it follows that when every child of Adam has been brought to a full knowledge of God's plan, and a full opportunity for forgiveness and restitution to divine favor, all have been SAVED from that calamity. Then,

R1454 : page 298

however, their individual trial begins; and the length or brevity of their salvation depends upon their own (not Adam's) course. If they after all that sin wilfully, the penalty they will get will be their own and not Adam's --for which Christ died. And there is no authority in Scripture for your statement that our Lord's death was for, or that it will have any effect upon, those who will suffer Second Death, the penalty of wilful sin against full light and opportunity.

(4) Did not Lazarus of Bethany die twice? (Although it is not mentioned in the Bible, we of course suppose that he died again sometime after his miraculous restoration by our Lord; for he is not now living.) Surely Lazarus will share in the future resurrection; and hence it

is evident that dying a second or even a third or a fourth time is no bar to the power of God.

Ah! now we see, by this, that you do not grasp the subject of the Second Death. Lazarus did not die the Second Death. He had not yet gotten free from the Adamic or First Death when our Lord awaked him. The great ransom-sacrifice had not yet been finished, and when awakened he was, with the others of the human family, still under the original death-sentence incurred through Adam's disobedience. The only way to get Lazarus out of the Adamic death was, first, for our Lord to die as the substitute or corresponding price for condemned Adam and all his posterity; and afterward, for Lazarus to be justified from Adamic sin and its penalty--First Death--by faith in that sin-offering, based upon a clear knowledge of God's goodness and a full consecration to him.

Since these were not the conditions in Lazarus' case, his was merely a re-awakening to the measure of Adamic life (yet under sentence of Adamic death) which he had enjoyed before he became sick and fell asleep. Consequently, the awakening of Lazarus and others by our Lord at his first advent is never spoken of as their resurrection; for "resurrection" signifies lifting up, out of the Adamic death entirely, to full life and perfection. Only those thus actually released from Adamic death by such an actual resurrection, or such as by knowledge and faith come to the justified state (a reckoned resurrection condition) are or will be in danger of the Second Death--the penalty of wilful, individual sin against clear light and knowledge. Sanctified believers of this Gospel age (reckonedly passed out of Adam into Christ--from Adamic death to life) when they die are not counted as dying in Adam; for reckonedly they are out of Adam. They are reckoned as dying with Christ their Redeemer. (See 2 Tim. 2:11; 1 Thes. 4:16; Rev. 14:13.) But if such abide not in Christ (after getting into him as members of his body, as branches of the Vine), it will be because of wilful sin and rejection of his sacrifice and favor. Their death will be Second Death--the penalty of second failure during second trial.

As for believers in the next or Restitution age, they will likewise be justified by knowledge and faith and obedience--reckoned as resurrected out of Adam and his death penalty into Christ and his life gift. But instead of suffering and dying with Christ, as do the faithful in this age, they will be gradually restored to the perfection and life reckoned to them from the moment of justification. Only the disobedient will die after the new dispensation opens. Their death will not be because of any weakness inherited from Adam (all of which will have been reckoned paid and canceled in Christ's sacrifice), but because of their own wilful opposition to the Lord's righteous requirements. Hence their death will not be the Adamic but the Second Death--the wages of their own deserving, for which no ransom was given and none is promised--an "everlasting destruction from the presence of the Lord and from the glory of his power"--"cut off from among the people."

(5) Let us try to do a good work for Christ in spreading this good news. I hope that you will yet spread the glad tidings of a resurrection from the Second Death.

Our reply to this, in conclusion, is, If this were good tidings, we could not preach it; because we have no authority to declare, in God's name and as a part of his plan, what he has nowhere revealed. But we fail to see how it would be good tidings to any but the wicked. To all who love righteousness it would be very

bad tidings; just as to-day it would be bad tidings to any good community to learn that the jails and penitentiaries and work-houses and pest-houses were all to be thrown open; for no other pest has proved so baneful as the leprosy of sin. The righteous might dread such a release from the Second Death of those evil-doers described in Rev. 22:15--evil-doers for whose permanent reform there would be no hope; because, before sentencing them to the Second Death, their righteous Judge had given them every opportunity possible to repent and come into harmony with his righteous law, that they might live forever.

Furthermore, let us remember that the Second Death will receive the incorrigible at the close of the Millennium (Rev. 21:8); and that at that time Christ's Kingdom, the thousand-year day of judgment, comes to an end. Hence, if it were true that there is to be a release from the Second Death, it must come after the Millennium. This would involve the thought of a continuance of sin, and a continued trial or judging of sinners, whereas God's gracious promise is that the Millennial day of judgment will make a full end of sin and sinners, and that beyond it, in the everlasting ages, there shall be no more sin, sorrow, pain, dying or crying; for all those former things will have passed away. --Rev. 21:4.

===================

R1455 : page 299

THE THIEF IN PARADISE.

"He said to Jesus, Remember me when thou comest in thy kingdom. And he [Jesus] said to him, Indeed I say to thee this day, thou shalt be with me in Paradise." --Luke 23:42,43.

Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, see in this narration the doctrine of election exemplified--our Lord Jesus, being pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should roast to all eternity, unpitied and unrelieved. Truly, if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against church lotteries, and less against worldly ones.

But this is not the case. This Scripture has evidently been much misunderstood. To get its true import, let us take in the surroundings and connections.

The Lord had just been condemned, and was now being executed on the charge of treason against Caesar's government, in saying that he was a king: though he had told them that his kingdom was "not of this world." There, upon the cross above his head, was the inscription of his charged crime, written in three languages: "THIS IS THE KING OF THE JEWS." All knew of his claims and derided him, except one of the thieves crucified with him. Doubtless he had heard of Jesus and of his wonderful character, and said in his heart: This is truly a strange and wonderful man. Who can know that there is no foundation to his claims? He certainly lives close to God. I will speak to him in sympathy: it can do no harm. Then he rebuked his companion, mentioning the Lord's innocence; and then the conversation above noted took place.

We cannot suppose that this thief had any correct or definite idea of Jesus--nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. To give him credit for more would be to place him in faith ahead of all the Lord's apostles and followers, who at this time had fled, and who, three days after, said: "We [had] trusted that it had been he which should have redeemed Israel."--Luke 24:21.

We can have no doubt as to the import of his petition: he meant that whenever Jesus reached his kingdom power, he desired favor. Now note our Lord's answer. He does not say that he has no kingdom; but, on the contrary, he indicates by his response that the thief's request was a proper one. The word translated "verily" or "indeed" is the Greek word "amen," and signifies so be it, as you have asked: "I say to thee this day [this dark day, when it seems as though I am an impostor,

R1455 : page 300

and I am about to die as a felon], thou shalt be with me in Paradise."

Now the substance of this is that, when the Lord has established his kingdom, it will be in Paradise, and the thief will be remembered and be in it. Notice that we have changed the comma from before to after "to-day." This makes our Lord's words perfectly clear and reasonable. He might have told the thief more if he had chosen. He might have told him that the reason he would be privileged to be in Paradise was because his ransom was then and there being paid. He might have told him further that he was dying for and ransoming the other thief also, as well as the whole gaping and deriding multitude before him, and as well as the millions then entombed, and the millions yet unborn. We know this because we know that "Jesus Christ, by the grace of God, tasted death for every man," and that as all in Adam die, even so all in Christ shall be made alive, and be privileged to come back to that Edenic condition forfeited by the first man's sin, and redeemed for men by Christ's righteous sacrifice.

As already shown, the garden of Eden was but an illustration of what the earth will be when fully released from the curse--perfected and beautified. The word "Paradise" is of Arabic origin, and signifies a garden. The Septuagint renders Gen. 2:8 thus: "God planted a paradise in Eden." When Christ has established his kingdom, and bound evil, etc., this earth will become a paradise, and the two thieves and all others that are in their graves shall come into it; and by becoming obedient to its laws they may live forever. We doubt not, however, that the kind words spoken in that dark hour to the Lord of glory will no more lose a suitable reward than the gift of a cup of water, or other small kindnesses, done to those whom this King is "not ashamed to call his brethren."

But have we a right to change the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense and harmony with all other Scriptures. This harmony and sense are obtained only by the punctuation we have given above. As usually punctuated, the passage would teach that the Lord and the thief went away somewhere that day, a statement contrary to the following Scriptures, which read carefully: Luke 24:46; John 20:17; 3:13. In the latter text note that the words, "which is in heaven," are an interpolation, as shown by the oldest MS.

===================

page 300

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULLNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1455 : page 300

THE GOSPEL AT ANTIOCH.

IV. QUAR., LESSON V., OCT. 30, ACTS 11:19-30.

Golden Text--"A great number believed, and turned unto the Lord."--Acts 11:21.

This lesson takes us back several years, and reveals the persecution against the Church at the time of the stoning of Stephen--Saul of Tarsus being one of the chief persecutors. It shows us some of the results of that persecution, and illustrates well the fact that the Lord's work is sometimes prospered by those very circumstances which to human judgment might seem unfavorable, if not disastrous. The persecution scattered the light instead of extinguishing it. Accordingly, years afterward news came to the Church at Jerusalem that the knowledge of salvation through Christ had spread to the third city of importance in the world--for Antioch was such at that time.

VERSES 20,21. Here we see a difference in the Lord's dealings, as compared with our last lesson, on the opening of the Gospel Door to the Gentiles at the hand of Peter, Cornelius being the first received. That event had been God's method of drawing the attention of Peter and the other believers to the changed and widened character of the new dispensation. But in this lesson we see how the Lord led others to preach the gospel to the Gentiles, when the due time had come, without visions, etc., such as were proper, and indeed necessary,

R1455 : page 301

for Peter and others. These Christians had been Jews, born and living in Cyprus and Cyrene, and hence intimately acquainted with Gentiles; and when God's due time had come to remove all differences between Jews and Gentiles these were easily led into telling the good tidings to their Gentile friends--many of whom promptly accepted it.

VERSES 22,24. The Church, whose chief representatives still resided at Jerusalem, having already learned, through Peter (Acts 11:1-18), of God's favor having been extended to the Gentiles, were glad to learn of the good work that had been done, and promptly took steps to help the new believers by sending Barnabas, "a good man full of faith and of the holy spirit," to teach them the way of the Lord more perfectly. And Barnabas, after doing a good work among them, bethought him of Saul of Tarsus, converted some years before, and who probably had meantime been under divine instruction and discipline preparatory to his introduction as the great "Apostle to the Gentiles," to take the place of Judas as one of the twelve (Rev. 21:14); which place the eleven had unauthorizedly conferred upon Matthias before their anointing with the holy spirit at Pentecost.

VERSES 25,26. Saul--or Paul--was seemingly ready for the opening of this door of service and entered it with his peculiar fervor--yet humbly, remembering his own unworthiness to preach Christ, whom he had persecuted and slain, representatively, in his disciples. Barnabas and Paul, instead of saying to the intelligent people of Antioch, "We must leave you to go and look up some uncivilized peoples, barbarians, cannibals, etc.," took a different view of the matter, and, seeking the most intelligent auditors they could interest, staid with them a year after they were converted--teaching them. Alas, that so many now feel that teaching is unnecessary. How the actions of the Apostle Paul agree with his teachings.--See Eph. 4:11-13.

"And the disciples were called Christians first in Antioch." Whoever may have started this name it matters not: it is the most fitting title that could be conceived of--followers of Christ. What a pity it is that in modern times it is considered a valuable addition to prefix Methodist, Presbyterian, Baptist, Lutheran, etc. Surely, to all who rightly view the matter, our Master's name is a sufficient one for all who are his. Let us not only adopt the Apostolic simplicity in practice and in doctrine, but also in name. We do not belong to Wesley, Luther, Calvin or any other man; and we should show that we are Christ's, and his alone, by refusing the names of others than the Heavenly Bridegroom. Thus, too, we stand where we can have fullest fellowship with all the Lord's true followers.

VERSES 27-30. The fruits of the spirit are here shown by the willingness of the Christians at Antioch to contribute to the famine-stricken and persecution-spoiled brethren at Jerusalem. It was a noble return in temporal matters for the spiritual favors they had received from the believers at Jerusalem, through Barnabas, and Paul, whom he had brought. And this seems always to be true where the spirit of Christ has operated and dwells richly: each is anxious to serve the other, first with the spiritual and priceless favors, and second with temporal favors as opportunity offers.--See 1 Cor. 9:11.

R1455 : page 301

PETER'S DELIVERANCE.

IV. QUAR., LESSON VI., NOV. 6, ACTS 12:1-17.

This lesson enforces the thought of God's power to help his servants when his wise purposes can best be served by so doing.

It does not teach us, however, that all of God's servants will be miraculously delivered, nor that the same servant will be so dealt with on every occasion: For was not James, whom Herod killed, also a servant of God? See verses 1 and 2.

The lesson to be learned is concerning God's ability to do whatever may please him. Then, if confident of his love, as all should be who have intelligently accepted God's gift to men in Christ our Lord, we have only to rely upon divine wisdom to feel perfectly content, whatever may come upon us,--realizing that all things are working together for good to them that love God--to those who are called according to his purpose.--Rom. 8:28.

====================

R1455 : page 301

COLPORTEURS' WEEKLY REPORTS.

Our request, that we hear weekly from all Colporteurs who are giving all their time in the work, has been well responded to. But please remember both parts: State the spiritual prosperity and health, as well as the number of orders taken and the physical health. If more convenient, a postal card will do; and those working together may send their reports in the same envelope, if preferred. It will do you all good to write to the "home" (office) at least weekly, and it will do us good also. You are continually remembered in our prayers.

----

page 301

Do not forget the Missionary Envelopes. We have a new lot and supply them now at the reduced price of 25 cents per hundred, and $2.00 per thousand. This includes free delivery to you at your Postoffice.

====================

R1455 : page 302

ENCOURAGING WORDS FROM EARNEST WORKERS.

----

page 302

The following letter, from his brother in the flesh, was recently received by Brother J. A. West. What joy it must cause him to receive such a testimony to his faithfulness to the truth! How much he would have lost, both for time and for eternity, had he put the Light under a bushel from fear or shame or policy or other selfish motive.

Brother James is still in the harvest work, and although with him, as with all, much of the effort shows no fruit immediately, he and all of us must go on our way rejoicing, leaving the results to our Lord.

The letter (which follows) was sent us for our joy, and we lay it before you all for a similar object. It becomes a report from three of the harvest laborers.--EDITOR.

Dear Brother:--We daily invoke our Heavenly Father's blessing upon you, you who have been used by him in our blessing. We are feasting, rejoicing, drinking at the fountain of truth, and yet we each now have even a higher privilege than this. It is the joy of taking the glad tidings to others, and seeing them blest as we have been. We meet some of them everywhere. At E__________, Brother P__________, who was considered the best Bible scholar in the city, and the most consecrated and spiritual-minded man, received us kindly. We had just what he needed; and though restitution, the plan of the ages, etc., were new to him, he readily accepted them; and we left him rejoicing in present truth. Another brother and sister also gave us a hearty welcome, and happier souls you never saw than they were. This book we sell, dear James, is certainly a child of Providence--a bearer of "meat in due season," simply and truly. Praise the Lord!

Our problem is solved: We have demonstrated the fact that we can sell DAWNS, and make a living. We economize and work hard; and with God's blessing we can and do succeed. Accept our united love, and remember we think of you every day--especially when with the blessed Lord in prayer.

Your brother and sister in the precious hope, rejoicing in our present Lord and busy in the Harvest, E. R. WEST AND WIFE.

R1455 : page 302

Canada.

DEAR BROTHER RUSSELL:--I wish you to send me forty-five volumes of MILLENNIAL DAWN, Vol. I. These I shall distribute in Canada, enclosing a printed slip, a copy of which I send you herewith. The circular reads as follows:--

DEAR FRIEND:--I commend this volume, The Plan of the Ages, to your careful reading. It is the best commentary on the Scriptures I have read. I value it next to the Bible. It develops love for the truth, an eagerness to "search the Scriptures," an independence in Bible study, a reverence for God's Word and a refreshing liberty of mind. It is not written in the interest of any religious organization: its author is not a member of any sectarian body, but simply a Christian. Because of its rich helpfulness to me in the unfolding of the wondrous truths of the Bible, in the clear presentation of God's own gracious plan for the blessing of "all the families of the earth," in the brightening of my own life by dispelling the conflicting doctrines of denominationalism and giving the sweet hope of a better and everlasting life, possible to every one of my fellow creatures, and in heralding the dawn of a glorious and lasting day for the whole creation, I present it to you with the request that you read it twice and examine all the references. If, when you are through with it, you will send it to other truth-seekers, I shall be grateful.

In "the good hope through favor,"

E. R. BLACK.

Indiana.

DEAR BROTHER AND SISTER RUSSELL:--We think it very kind of Sister R. to take the time from what we have known must be her very arduous duties, to write us so fully concerning the matter of which we inquired, especially when we remember how many others are seeking information at your hands.

R1456 : page 302

Loss of sleep is a part of the price I have to pay for the truth. It is so precious, and sometimes so all-absorbing, that I cannot quit thinking about it long enough to go to sleep. My present sleepless condition was brought about through my efforts to do some missionary work among the members of a religious gathering in our city.

They have no organization, and in many respects are like us. I have enjoyed their meetings and Bible readings very much, and I think that they are the Lord's own children; but they are handicapped in their search for truth by the horrible, blasphemous doctrine of eternal torment. I cannot tell you how I longed to lead their minds out into the clear sunlight of God's truth, and I have done what I could to this end. But oh, how Satan uses this horrible impeachment of God's character to blind the eyes, even of those who love him. How subtle the arch-enemy is--whispering as he does

to them, This is no concern of yours. You are not going to Hell. Why bother your brain about the matter at all? Ah, well does he know that so long as he keeps this veil over their faces they cannot apprehend the truth. If there is any thing for which I entertain an able-bodied hatred, it is this hydra-headed relic of the dark past; and my experience with it in the past week has been anything else than pleasant.

Although I have been painfully conscious of the fact that the outward man is perishing, yet during the past week I have been most blessedly conscious of that other fact, that the inner man is renewed day by day. It seems to me I have never before so fully realized the simplicity and security of our refuge in Christ as I do now. I am sure I have never before fully comprehended Paul's description of it, as we have it in Romans 8.

In comparing the various translations of verses 33 and 34, I discovered a marginal note in the Revised Version which says that some ancient versions read, "Shall God that justifieth," "Shall Christ that died," etc. Notice that the words "it is" are in italics. This is the same sense given to the verses in the Diaglott and Rotherham translations. "Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that condemneth? Shall Christ that died? yea, rather, that is risen again--who is even at the right hand of God, who also maketh intercession for us?" No, blessed be his precious name, we know that our Advocate is too true to our interests to condemn or accuse us in the presence of the Father. Oh, no: he constantly says to the Father, They have been judged in me. I have borne their sins; by my stripes are they healed. Lay nothing to their charge. I have met all the demands of justice against them, and they are free.

Oh, how blessed to know that "the past is under the blood," as well as the present, if we abide in him; and thus John says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him;" and then he adds, "Perfect love casteth out fear." Ah, yes: when we begin to comprehend the perfection and measureless depths of God's love to us, as manifested in the gift of his dear Son as our ransom from death, we are lost in amazement; and the testimony of his spirit with ours, that we are his children, clears all our doubts and fears away, and there is no torment.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." This wonderful manifestation of God's love to us, through its reflex action upon the heart, will deepen and broaden our own love, until at last, when we partake of his nature, we shall also possess the perfection and fulness of his love, and become the instruments through whom he will manifest this love to the world, as he is now manifesting it to us, that they may know and believe the love that God has for us, and for them also. Sharing with Jesus the "all power in heaven and in earth," we shall go forth upon our mission of love, lifting up, tenderly nursing the groaning creation back to the moral likeness of God the Father--which, if willing, they may possess and enjoy forever.

Beloved friends, let us hold fast the profession of our faith without wavering; for he is faithful that promised.

May our Heavenly Father kindly lead and bless you both. Yours in the service of the Master, C. A. OWEN.

Nebraska.

DEAR BROTHER RUSSELL:--I wish I could see you and talk to you as my soul desires. I am so anxious for a pure heart--one from which emanates nothing but purity. As Peter said, not only my feet, Lord, but every thought, word, act and motive of the heart I desire made pure and right. Oh, how I long for this, to be able to resist every form of evil. Is it not possible for me to live without any evil in my heart? I want my environment to be clean; or rather, I want to be clean in my environment. Any help you may be able to give me will be gladly received. Pray mightily to God for me, Brother, that I may be in the procession with the crown and uniform at the great meeting of the elect of God. May God bless and keep you! Yours in Christ,

J. O. DAWSON.

[Am glad to know that you are desirous of living a pure life; for that is an indication that you already possess to a considerable degree a pure heart. Purity of thought, word and act can result only from purity of motive; and the best way to cultivate purity of motive is to make a friend and companion of the Lord, our Redeemer, who is not only pure himself, but able to give wisdom and grace to all who seek his aid. Then all his desires will become yours, his will and work will be your delight, and you will become more and more impervious to temptation, and able to think and live worthy of his friendship. It will be no longer you that lives, but "Christ in you." --Gal. 2:20.--EDITOR.]

R1456 : page 304

Texas.

MY DEAR BROTHER RUSSELL:--It has been some time since I wrote you, not because I am not interested, but I am so busy that I cannot do as I would. However, I meet some interested ones occasionally, and talk with them about the grand things that encourage us so much. Thank God for this privilege, that we can (though in trouble) look to him who is our life; and we are encouraged with the blessed assurance that we (in due time) shall be like him.

I have been traveling a little in the great cause, and I do not think that my humble effort is in vain. Had a good meeting here this summer. It was a time of feast and rejoicing. When I left the Methodists, I had a large acquaintance, for I had been preaching for forty miles around. I have kept up appointments in several places, and have some who love the truth. I can go to these places, preach to them day and night, and not be away from home long; and this is the way I have to do. I love the truth; I am made free by it; and I love to tell it to others; and oh, when I can find a hearing ear it does me so much good.

I have all the reading matter from the TOWER office since 1883, and am still feasting on the precious Word of God. I love the "TOWER" dearly. I love the spirit in which it is written, for I believe it to be the spirit of my blessed Lord. I love to read the few words from interested ones in different places. Surely we are drawn nearer together; and though we are so far apart, yet we are realizing that we are one in Christ Jesus our Lord; and though we are strangers and pilgrims, yet we are made nigh unto each other by the blood of Christ. Oh, the blood, the precious blood, that cleanseth from all sin. Praise the Lord!

I will go on in the good way, trusting that I may fill some humble place in which the name of our Master will be glorified.

In the blessed hope, yours, S. WILLIAMS.

Louisiana.

DEAR BROTHER RUSSELL:--In a little conversation last evening at the home of two staunch Presbyterians, I was not a little enthused, and was made to see clearer than ever before our position regarding the doctrine of the holy Spirit. They, of course, maintained that the holy Spirit is a person, denying the possibility that the mind of God could be infused into our minds.

I drew their attention to the following, which nearly all must have experienced, namely: When one gets interested in some book, a novel, for instance, and gets wrapped up in the subject, does not the mind of the writer become our mind, until we think the same thoughts, love what he loves, hate what he hates, etc.? Well, then, the same effect follows when one gets thoroughly interested in the Book of books. The mind of God is then infused into our minds and hearts, and it is thus that we are sanctified by the truth--separated from the world and the worldly spirit.

To prove that the apostles named the expression of the mind of God through his Word "holy Spirit," I referred to Heb. 10:15,16, in connection with chapter 8:10-12. The Apostle calls this quotation "a witness" of the holy Spirit, while verse 16 plainly states that "the Lord" is the speaker, as does also Chapter 8, verse 10.

Truly the words that he has spoken are spirit and life. I relish this more fully now than ever before, and am greatly blessed by the Spirit's leading. So you see our controversy was profitable to myself, even if I did not succeed in convincing my opponents. Yours in the Redeemer, CHARLES STRAND.

England.

DEAR BROTHER RUSSELL:--The package arrived safely a fortnight ago. I have been waiting to write a letter, but find I cannot work it in just now, so please accept this as acknowledgment of my great indebtedness and gratitude. It is very good of you to so abundantly supply us, and we hope to remit for same shortly. Do not deduct from previous amount sent. The Lord has blessed me very especially, and I shall be well able to cover extra cost in a month or so. I have sent a goodly number of DAWNS and Tracts by a brother going to Australia, who will distribute half of them on board of ship and the rest on landing. He will write you when he has settled down.

Our little band is making its influence felt, though we have never been heard in the streets and squares; but a steady and quiet manner coupled with a consistent life--being led of the holy Spirit--is mighty in reproving the worldliness and political spirit of our time. The churches are now mostly shows, and political agencies. Things are rapidly shaping themselves for the battle of the great day. Thank God, he has enabled us to see it. Accept our united love and a hearty greeting to all our dear brethren and sisters, especially Sister Russell.

Yours ever affectionately in Christ,

A. P. RILEY.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

YOUNG'S CONCORDANCE IN GREAT BRITAIN.

We have made arrangements by which we can supply our readers with this work, post free, at 17 shillings in cloth binding, 20 shillings in half leather binding. The usual prices for the same are 24 and 28 shillings respectively, postage extra. A number of our friends in Great Britain have been desirous of securing this volume, but we have heretofore been unable to offer it at prices corresponding to that of the American edition.

Our friends will please not ask for credit on this book, nor on any of those we offer for sale (--except the MILLENNIAL DAWN series, to colporteurs on special terms). We are enabled to procure them at so low prices only by cash in advance payments.

"NEWBERRY BIBLES."--ERROR CORRECTED.

This valuable work was recently quoted in these columns at lower prices than those at which we find it possible to procure them. The corrected prices are: In beveled boards, Persian morocco, $5.75; in divinity circuit, $7.00. The general prices are $7.50 and $9.00.

This very valuable work is for those who have a thorough, grammatical English education. It will enable such to form correct, grammatical ideas of the Hebrew and Greek Scriptures; and thus gives to such an advantage above that enjoyed by the ordinary Greek and Hebrew scholar --for only a few of the latter have a grammatical appreciation of the Bible in its originals.

We describe the Bible in the words of another:

"Mr. Newberry annotated the Bible throughout, with immense care and patience, on a new system. By an arrangement of signs attached to the words of the text, he conveys to the English reader the precise nature of the article, moods, tenses and particles. Foot-notes supply succinct apparatus for textual criticism. Side-notes provide the originals of many of the most important words, as well as copious references. A work so complete, so ingenious and so helpful to the Bible student ought in this new form to enjoy extended popularity."

The late Horatius Bonar said of it: "It is beyond all price. Its minuteness of detail, its accuracy, its perspicuity, its scholar-like finish, are such as to make one of the most trustworthy and precious volumes in connection with critical study that have ever issued from the press."

AN INDEX TO YOUNG'S CONCORDANCE.

This, too, is a very valuable work, but only to those who can appreciate it. Indeed, we fear that to some, who do not understand something about translating, it might be injurious. It shows all the various ways in which the Hebrew and Greek words have been translated in our Common Version Bible; and the unsophisticated might get the impression that a Greek or Hebrew word may be translated by any English word at the caprice of the translator; --not knowing the difference in the arrangement of English sentences. It is the entire phrase of the Greek and Hebrew that must be compared with the English phrase which translates it and not always word for word. Price, postpaid, 50 cents.

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for.

We can supply it in substantial half-leather binding, post paid for $2.

====================

R1457 : page 307

VOL. XIII. OCTOBER 15, 1892. NO. 20.

THE NATURE AND METHODS OF GOD'S ELECTIONS.

We have heretofore shown that election as taught in the Scriptures is not in opposition to, but in harmony with, the free moral agency of the elected classes. We have endeavored to show that, while during the Jewish age there was an election or selection of a "house of servants," as, during the present Christian age, an election or selection of a "house of sons" (Heb. 3:5,6) is in progress, yet neither of these selections was or is arbitrary so far as individuals are concerned. God did arbitrarily fore-ordain and determine that these two classes should be selected, and arbitrarily set apart a limited period of time for the selection of each; and for aught we know to the contrary, he arbitrarily and unalterably fixed the number of each of these classes, so that not one more, nor one less, shall complete each of these elect classes, fore-ordained in this plan. But he did not, and in harmony with his own justice he could not, arbitrarily fore-ordain and elect that certain individuals must be of these classes regardless of their wishes and endeavors, and regardless of the operations of his own arrangements and regulations governing these elections.

But before any are able to look at the subjects of Election and Reprobation intelligently, they must first of all get rid of the false and blinding idea that election implies "selected to go to heaven," and reprobation, "selected to go to eternal torture." No such significance attaches in any way to the words. God not only applies justice to his creatures in the laws governing them, but he applies the same to himself; hence it would be as unjust and impossible for God to choose, select or elect an unworthy person to heaven as it would be for him to torture a righteous person. Furthermore, to be unchosen to a particular office or position does not imply that the unchosen one is wholly undesirable, but merely that he is not chosen to the particular office or position for which choice is being made.

Since God is good and all his plans are wise and beneficent, it follows that to be selected by him to perform any part of his plan is an honor and a favor. Thus God, having purposed in himself the redemption of mankind from the curse, and the consequent lifting up or restoration of all things (Acts 3:19,21), not only foretold it, but began preparations for that restitution. Accordingly, having also determined that this restitution should be accomplished by means of a "Kingdom of God" or a government of earth in harmony with his laws, and having predetermined that this Kingdom should be of two parts, a human and a spiritual, he began his preparation by selecting first the natural or human portion of the proposed, and as yet future, Kingdom.

Mark well that God fore-ordained these two classes, and the work for which he intended them, long before the individuals composing them had any existence. But how has this predetermined will of God operated in selecting the predetermined classes for the predetermined service of honor? Infinite wisdom

R1457 : page 308

made choice among the families of earth and chose Abraham and his family. Arbitrarily, and without reason for such a choice? Probably not: in all probability Abraham's family was best suited to the divine purpose, the best adapted to the execution of the plan God had in view.

It was part of Israel's difficulty that they supposed God's election of their nation an arbitrary one, and thought it a sufficient guarantee of God's exclusive favor to be able to say, Abraham is our father--we are, through him, the elect people of God. (Luke 3:8.) But this was a mistake; for though God had chosen Abraham's family for a special service, and separated them by his law and favors from other nations, this was the extent of the favor they enjoyed--"To them were committed the oracles of God."

But by reason of this national favor each individual of that nation had special knowledge and opportunities beyond those of other nations; and their faithfulness or unfaithfulness, obedience or disobedience, to this knowledge and favor decided which individuals of that called and chosen and favored nation were worthy of the position of future honor and service as members of the human or earthly phase of the Kingdom of God, which is to be established in ruling and blessing power "under the whole heavens."

Which individuals, because of faith and obedience, were accepted as making their election sure to that future honor and service, we know only in part. The names of some of the most notable only are given by the Apostle. (Heb. 11:17-39.) These evidenced their worthiness of the favors of God held before them, by the sacrifices which they made of present honors and comforts, to obtain the future and lasting honors of heavenly promise. Therefore God will in due time honor them by manifesting them as his elect to the position and service to which he called them, and will give them a portion or share in the "heavenly city;" i.e., in the heavenly government or kingdom which he will establish--the portion promised them and to which they and all Israel were called or invited, but for which the great majority were unworthy. Yet the rejected Israelites are not to be cast off from all favor of God; rather, they will be blessed by and under the righteous dominion which Christ will establish, and in which their fellows are granted the earthly portion. They shall see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God, and they themselves unworthy of that honor.*--Heb. 11:16; Luke 13:28.

The election of the full number for the human portion of the Kingdom ended about the time of Jesus' baptism and anointing, when he began to bring life and immortality to light. Then began the selection of the class which God had predetermined he would select from among men for exaltation to the "divine nature," and to constitute the spiritual phase of the Kingdom which will restore and bless the world. Of these Jesus was the first, the "forerunner," the chief or captain. In the selection of this spiritual class, Abraham's literal descendants, the Hebrews, have not been so exclusively favored as they were in the previous election; for instead of the light of truth (the "oracles of God"), through which the call is made, being confined to Israel, it has by God's design and arrangement gone out into all the earth--calling all who have "an ear to hear" to justification, through faith in the blood of Christ as their redemption price, and, further, to sacrifice and glory--the "high calling." The only pre-eminence given to Hebrews under this last call is that it commenced with them. (Luke 24:47.) The previous call was confined to them.

Nor should we overlook the fact that, though in the process of selecting these two classes certain individuals were elected or chosen to do a service in connection with the calling of these classes, this in no way implied their election to one of those classes. Thus Jacob, like Abraham, was chosen to be a father of the favored nation, and Moses, Samuel and others were chosen to a service in the first selection, as Paul and the

---

*Our Lord does not mention himself and the apostles as seen with Abraham and the prophets; because, though he and the apostles and all the overcomers of the Christian age will be in and of the same Kingdom, they will not be of the human phase or portion of it, but of the spiritual; and, like angels, invisible to mankind. Men will see only the earthly or human department of that glorious dominion.

R1457 : page 309

other apostles, and others since, have been chosen and selected for special service as God's agents in the selection of the spiritual class; yet their being elected to this service was in no way an infringement upon their free moral agency, and in no way decided for them the question of their final election to the class to which each was called.

Thus Paul, after telling us that God chose him and prepared him for this service in early life (Gal. 1:15), also assures us that he knew full well that the call to this service, and the fact that he was used as a servant in announcing the "heavenly calling" to others, by no means proved that he would attain the prize of his high calling.

To be called to such special service as Paul and the other apostles were called to was a special honor which they must appreciate to use; to have a call to the heavenly and the future service is a still greater honor; and the worthiness of the apostles, and of all who will attain it, is, during this age, being tested by the measure of their love and gratitude to God, as shown in their obedience, and proved by their self-denials.

That Paul understood that obedience or unfaithfulness to the present opportunities was to prove whether he was worthy or unworthy to be a member of the already elect or predetermined spiritual class--the "body of Christ" --is clearly evident from his many statements to this effect. For instance, he says, "I keep my body under, and bring it into subjection [I do not allow my human appetites, or ambitions, or hopes, to govern my course, but I permit the new mind, begotten of God's promises, to rule], lest that by any means, when I have preached to others [of the great prize for which we run and sacrifice], I myself should be a castaway"* [rejected as unworthy a place in that choice company which God has predetermined shall be composed of "overcomers"]. (1 Cor. 9:27.) "Brethren, I count not myself to have apprehended [or grasped the prize to which God called me, and for which I, with you, am running]; but....I press along the line towards the prize of the high calling." (Phil. 3:11-15.) And in the preceding verses

---

*"Castaway," here, is from the same Greek word elsewhere translated "reprobate," and signifies rejected--not accepted.

R1458 : page 309

he tells us in what way he was running or pressing along the line to win this great prize which God has already predetermined to give to the class whom he would select for it. He tells us that he was casting away former hopes, and ambitions, and honors, as though they were worthless and vile, and spending every effort to win a place in the body of Christ, and to secure a share in the chief resurrection (to spiritual being).

He well knew that, because redeemed, "all in their graves" would in due time "come forth:" but he knew, too, that only the elect "little flock" would be raised spiritual beings like their Captain and Forerunner; and he was willing to sacrifice everything (as Christ also did) to obtain a place in that elect class. The Apostle knew also that from the moment of consecration he was reckoned a member of that chosen "body" or "bride" of Christ, and that his name was "written in heaven" (Heb. 12:23); and though he had full assurance of faith each moment, because of full knowledge that he was daily a living sacrifice, yet he also knew that for him to turn back, or even to "look back" (or desire to recover that which he had sacrificed), would prove him unworthy of the kingdom position. He well knew that he who wrote his name in heaven, when he consecrated and started to run, could blot it out; and that the condition upon which it would not be blotted out was, faithfulness to the end of the race. (Rev. 3:5.) And not until his faithful course was closing with martyrdom did he write, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up [reserved securely] for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."--2 Tim. 4:7,8.

Yet, while remembering that God has made the deciding of the matter, whether or not we shall be members of the elect company to which he called us, to depend upon our faithfulness to the end--"unto death"--we should

R1458 : page 310

ever bear in mind, as Paul did, that the prize is not offered to us because of our worthiness of it, but of God's grace or favor; and that our running is acceptable only because of God's "mercy" in imputing to us the merits of Christ, our Redeemer, as the covering of our inherited weaknesses and imperfections.--Rom. 9:16.

R1458 : page 310

SOME TEXTS OF SCRIPTURE

SHOWN IN THE LIGHT OF THE FOREGOING.

----

(1) "Let him that thinketh he standeth take heed lest he fall."--1 Cor. 10:12.

(2) "Give diligence to make your calling and election sure; for if ye do these things ye shall never fall."--2 Peter 1:10.

(3) "Whosoever of you are justified by the Law, ye are fallen from favor." "Christ shall profit you nothing."--Gal. 5:2,4.

(4) "For it is impossible for those who were once enlightened,...if they shall fall away, to renew them again unto repentance."--Heb. 6:4-6.

(a) "Him that is able to keep you from falling [stumbling], and to present you faultless."--Jude 24.

(b) "I am persuaded that neither death, nor life,... nor things present, nor things to come,...shall be able to separate us from the love of God, which is in Christ Jesus our Lord."--Rom. 8:38,39.

(c) "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life. And they shall never perish, neither shall any pluck them out of my hand. My father which gave them me is greater than all; and no one is able to pluck them out of my Father's hand."--John 10:27-29.

In the light of the foregoing statement of the doctrine of election as deduced from Scripture, the above and similar texts cease to seem contradictory, and become clear, harmonious and reasonable. To show the harmony we have selected some of those apparently most contradictory and positive, which will serve to illustrate how all similar statements are in harmony. The first four show the possibility of falling from grace or favor; the last three seem to many to teach that to fall from God's favor is an impossibility.

It is a mistake to suppose that favor and love are synonymous, for though the favor of God always implies his love, yet the withdrawal of favor does not imply hatred. To illustrate: When God created our race representatively in Adam, he placed it in a position of favor, and when it afterward fell from that favor by disobedience to the conditions, God so loved the race (fallen from his favor), while yet sinners, as to provide a ransom for all, that thereby he might in due time restore all to the original favor, thus giving another or second opportunity to enjoy life as his favor, everlastingly.

Every act must be in harmony with his justice, love and wisdom: not with one alone, but with all of these divine attributes must every act of God conform. Hence in dealing with us, should we fall from his favor, whatever happens to us will be in full harmony with God's character--whatever his justice, wisdom and love indicate to be best. Let us keep this well in mind.

To fall from favor implies that those who fall had first been lifted up, given a vantage ground for present or future possibility and advantage. The seriousness of the loss by a fall from favor depends upon the greatness or amount of the favor spurned or left.

Two of the three above-mentioned texts (a,b,c) assure us that God will not withdraw from us any favor he ever bestows; he will never cast us off or cause us to fall. And, more than this, his love is so great that he will not permit others to separate us from his favor contrary to our own will. And since his love is so great and his power all-mighty, we have full confidence that no power in earth or heaven can forcibly separate us from his love and the favors granted us in and through our Redeemer. Here rests our full assurance of faith--none can pluck us from our Father's favor and protection:

"In God I have found a retreat,
  Where I can securely abide;
No refuge nor rest so complete,
  And here I intend to reside.

"Oh! what comfort it brings,
My soul sweetly sings,
I am safe from all danger
While under his wings."

But is there then no danger? There is no danger of others plucking or forcibly separating us from God's favor, or turning his love away from us: the only danger is in our own doings. We can despise or lightly esteem the favors of God, and thus forfeit our privileges under those favors, and fall from them; but

R1458 : page 311

we cannot forfeit all favor, except by direct and open apostasy. God will not force his favors upon any, but decides that those who do not appreciate the favors, when made fully aware of them, are not worthy of them.

Text number 1 guards us on this very point. Our safety is in a vivid realization of our own helplessness and dependence upon God's favor. To realize our own imperfection and inability to justify ourselves is the safeguard against that self-righteousness which spurns justification as the favor of God, through the ransom given by our Lord Jesus. True humility and dependence upon God accepts his favor of justification in the way he provides it--through Christ's ransom--and thus prevents its possessors from spurning, and counting a common or ordinary thing, the sacrifice of Christ--"the blood of the covenant." (Heb. 10:26-29.) In harmony with this is the text marked a. God is able to keep us from falling or even stumbling over his favors; and he is so willing to aid us and keep us, that he has in his Word made every provision for our assistance, and assures us that the Scriptures are able to make us wise regarding his favors, so that we shall be able to avoid falling from them, and to obtain them.

Here text number 2 applies, and shows that while God has supplied every necessary aid to keep us from falling, he has left the matter in such a way as to make our earnest desire for the promised blessings a condition of our not falling from or failing to secure the favors offered us. We must give diligence and attention to the assistance and directions he has provided.

A difference in the extent of the fall and the seriousness of the consequences is shown in texts 3 and 4. The former shows a Jew who had trusted in his ability to keep the Law, who afterward came to see in Jesus his Redeemer, and became his follower, and thus reached and laid hold of justification, God's favor granted through the ransom. Under false teaching he had been led to the erroneous conclusion that though Jesus was a good example of holy living, yet all must still be justified, if at all, by perfect obedience to the Law. Paul addresses this one and all such in this text (3), and assures them that by such conclusions they renounce and reject God's favor, and place themselves again just where they were before they heard of Christ--under the Law, which could never justify them.--Rom. 8:3--margin.

Their conclusion that Jesus was merely an example and teacher was fallacious. There were, and had been, many noble exemplars and good teachers, and in thus regarding Jesus they were rejecting all that was specially valuable in him. Our Lord's example and teachings

could never give us everlasting life, unless his Ransom-sacrifice had first justified believers. Regarding Christ as an "example" would be of no everlasting profit or advantage: nothing could thus advantage them until past sins were canceled, and they reckoned justified through the shed blood (the death) of Christ.--Rom. 5:9.

This fall from grace, though serious, in that it would hinder their progress and keep them on the level of the Jew and the unjustified world, would not necessarily be an everlasting loss or fall, because, if they perceive not their error sooner, the time will come when "every hidden thing shall be made manifest." Then a correct knowledge of the Lord shall fill the whole earth, and "none shall need to say unto his neighbor, Know thou the Lord! [or understand thou of the ransom for sin] for all shall know him from the least to the greatest;" and then, if not sooner, these and the prejudice-blinded Jews and all others shall see clearly and enter gladly upon the favor from which the Apostle tells us these were falling.

But the other text (4) tells of a fall from favor that is a far greater loss, and one which can never be regained in this or any other age. The Apostle assures us of those who thus fall away, that "it is impossible to renew [or restore] them again." Why is it thus--why the difference in these fallings? We answer: Because those of the class here referred to (Heb. 6:4-6) have had fuller knowledge; and by having gone along from favor to favor, their fall is without excuse and indicates deliberation, a wilfulness, wholly inconsistent with their knowledge.

While the others (text 3) were but deceived "babes," these (text 4) were matured and advanced in knowledge beyond first principles. And any who have not advanced to

R1459 : page 312

the point of favor here indicated could not fall from it; and from such state of favor only is it possible to fall so utterly as to be beyond hope--in the second death.

But notice carefully the conditions of such a fall--the height of the multiplied favors, from which if any fall it is impossible to restore or renew them. They must have been "once enlightened," brought to discern sin clearly, its penalty, and the ransom price given for the sinner. They must have "tasted of the heavenly gift:" not merely heard of Christ's sacrifice, etc., but tasted in blessed experience the results of that ransom in realizing sins forgiven, and communion and fellowship with God restored, through "the blood of the Lamb." They must have been "made partakers of the holy Spirit," coming into heart fellowship with God's plans, and for a time at least being co-workers with him--begotten by the Spirit to fuller appreciation of the truth and to new hopes and aims. They must "have tasted of the good Word of God," by experiencing the pleasures of the appreciated fulfilment of some of the statements and promises thereof, and by recognizing a grandeur and beauty in the as yet unfulfilled portions. These must also have tasted, experienced or come to appreciate "the powers of the coming age," realizing from the good Word of God the blessings and powers that will then be brought into exercise for the blessing and restoring of mankind, all as the fruit and result of the ransom.

Should such as have seen, tasted, experienced and enjoyed all these favors then fall away to the extent of "denying the Lord having bought them" (2 Pet. 2:1--Diaglott), denying the ransom--the very foundation of all those hopes and blessings seen and experienced--they would be treading under foot the Son of God, in rejecting the blood of the covenant, wherewith they were sanctified (and in which they had trusted, and on account of which they had been privileged to grow in grace and knowledge). If they thus count that blood an unholy (ordinary) thing, and despise the favor of God in providing the sacrifice for our sins (Heb. 10:25-29), there is no forgiveness for them further; no restoring from such a miserable fall from such heights of favor and knowledge. And who, except those who thus "fall away," would dispute the righteousness of this, our Father's decision? The expression of his justice and wisdom, in full harmony with his character of love, is that such shall "be as though they had not been" born. The prolongation of such lives could not be a profit or a pleasure to God, to themselves or to their fellows.

The sentence is manifestly just. It is wise, because if these have thus seen the grand outline of God's plans, and despise and repudiate the divinely-appointed foundation of it all, then moral force, the force of truth, is seen to be unavailing upon them, and God sees that thereafter it would be impossible to renew them or to make them recognize the beauty of his way. Therefore divine wisdom has decided that all thus out of harmony, without possibility of reformation, shall be utterly destroyed as thorns and briers are destroyed, and for the same reason.--Heb. 6:7,8.

And this same principle will obtain in the next age as well, when the full opportunities of that age of favors are enjoyed by all the world. Those who wilfully reject and despise the precious blood, spurn forgiveness through it, and thus crucify Christ afresh, will thereby fall hopelessly; because, after having enjoyed the blessings secured by the ransom, they spurn and reject it. Christ dieth no more. The one sacrifice once fully appreciated and wilfully rejected leaves the rejectors in the same state as though no ransom had ever been given. It remands them again under the original penalty, death, extinction. And, because they had once been redeemed from it as the Adamic penalty, and had thus again come under it of their own will and act, it is called the second death.

Thus may not all see clearly God's election of classes for future service, and of nations and individuals for present service, and yet recognize that God leaves his creatures free to exercise their own wills in accepting or rejecting his arrangements and favors? He seeks such to worship and serve him as serve from the heart--in spirit and in truth; and such preeminently are the classes selected in this and in the preceding age for the Kingdom's positions and honors.

====================

R1459 : page 313

THE PRODIGAL'S RETURN.

[LUKE 15:11-32.--EXAMINED BY REQUEST.]

Many have applied this parable to Jews and Gentiles, assuming that the Gentiles are illustrated in the prodigal son. To us, this interpretation is not consistent with facts and Scripture; for up to the time of the giving of the parable, and for years afterward (three years and a half after Pentecost), the Gentiles were not recognized as sons of God, but as "strangers," "aliens," "foreigners," "having no hope, and without God in the world." (Eph. 2:11,12.) From the time of the fall none but the one line of Adam's children had divine favor--the line of which Noah and Abraham and Israel and Christ came--the line of Seth. (Amos 3:2.) All of this line, as the record shows, were accepted through the mediation of typical sacrifices of atonement for their sins--except Christ, whose life was from another father than Adam, and who himself became the true antitypical sacrifice of atonement for Adam and all who lost life in him.

Gentiles, consequently, cannot have been meant or illustrated by the prodigal son of the parable, for they had never been sons, and could not have left the father's house when they never were in it. We must look elsewhere for the class represented.

Others have suggested that the two sons represent, the elder the "overcomers" and the younger the "great company" of the Gospel Church: that those who fail to live up to their covenant are represented in the prodigal and may be said to be wasting their spiritual privileges, with figurative publicans and harlots, in the enjoyments of worldly favor, and in immunity from the reproaches which fall upon the faithful covenant-keepers who are "dying daily" in the service of the Master according to their covenant. But it should be noticed that this exposition reverses the order of the parable, makes of the prodigal the one free from the reproaches and opposition of the world, and represents those who suffer with Christ for righteousness' sake as the elder son who suffered nothing. In the parable it was the elder son that had the good things, the plenty of food and clothing and every comfort; and it was the prodigal son who was ragged and hungry and barefoot and suffering and outcast with the swine.

The application of the parable most reasonable and most fitting, all phases of the parable and the facts considered, is as follows:

In the parable the elder brother represented the Pharisees, and the younger brother the publicans and sinners. The context shows that our Lord's willingness to receive the "lower classes" of the Jews, those who were living sinful lives regardless of God's laws and of their covenant, had excited the anger of the Pharisees. The latter were strict observers of God's Law, and in this respect commendable; but they were blameworthy in that they were proud of their religion, and boasted of their goodness; and because they despised and spurned and would not recognize, nor speak to, nor eat with, the irreligious class; and the more so because in their pride they failed to acknowledge the fact that, when doing their best to fulfil God's law, they came far short of perfect obedience.

Our Lord's strict observance of the Law [for, being born a Jew, born under the Law, he was bound to and did respect every legal requirement up to the day of his death--which ended that Law covenant] no doubt made him at first a favorite with the Pharisees: accordingly we find him occasionally the guest of some of them.

R1460 : page 313

(Luke 7:36; 5:17; John 3:1,2.) But when they found that he received sinners and ate with them, they began to realize that his righteousness was of a different sort from theirs, and, as darkness is opposed to light, they hated him. Moreover, soon they began to see that his teachings reflected against them, severely reproving their claimed and yet very imperfect sanctity. So it was in this parable and the others of the same discourse: they were spoken to the Pharisees as a reproof, because they had murmured at him for teaching or having anything to do with the disreputable backsliders.--See Luke 15:1-3.

R1460 : page 314

Originally all the Jews entered into covenant relationship with God, and thus became, typically, his sons. Although they were a "house" of servants as contrasted with the Christian Church, called the "house" of sons, yet we must remember that they typified the house of spiritual sons, and that as Adam was a human son of God before he sinned, so all who obtain forgiveness and return to harmony with God are again sons, either of the earthly or the spiritual family. So, then, as in this parable, all Israelites under the Jewish covenant were treated as (human) sons of God. The beginning of this relationship dated from the Covenant at Sinai.

At first all sought to abide in God's favor at "home," fulfilling the relationship of obedient sons--the original or eldest son of the parable, represented most prominently in our Lord's day by the Pharisees. But another class developed, who, after having received God's favors, wandered off into the ways of sin and forgetfulness of God, and his love and care, and into dissipation--the younger son of the parable, represented in our Lord's day by the publicans and sinners.

Sin always brings misery in some form, and often in many forms: and one can fancy that the publicans and sinners, as they heard the story of the young prodigal beginning to feel his lack, would realize their own miserable condition therein pictured. Before the Master had finished telling how the prodigal "came to himself," and how the father "saw him a long way off" and ran to meet and greet him, no doubt many of the hearers' eyes were wet with tears, and many of their hearts swelling with emotion and sympathy and the desire similarly to get back from the service of the devil to God's favor and love.

And how true to facts was the picture of the Pharisees standing around and objecting to his telling those poor prodigals anything about the love of God and his willingness to forgive them, and to welcome them back home again. The elder son of the parable was "angry, and would not go in:" the self-righteous Pharisees were angry, too, and refused to enter the Kingdom, then nigh at hand, and first offered to their nation according to divine promise. Our Lord said to them upon another occasion, "Woe, unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13); and again he said, "Verily, I say unto you that publicans and sinners shall go into the kingdom before you." (Matt. 21:31.) Poor, self-righteous Pharisees! To this day they are jealous and will "not go in." As a class they refused the Kingdom on the conditions offered, until the offer and opportunity were taken from them entirely (Matt. 21:43), and given to a class whom they esteemed still less than the publicans and sinners--even to the Gentiles whom they esteemed as "dogs," from among whom, strangers and aliens and not then sons, members for the Bride and Kingdom of Christ are being selected.

We who have been accepted by God from among the Gentiles to be his sons--joint-heirs with Christ--can perhaps enter as fully into the spirit of this parable as did the publicans and sinners who heard the gracious words from the Redeemer's lips. We, who were strangers and aliens, learned that the Father prepared a great sacrifice for the sins of all condemned in Adam. We have heard and tasted of his loving welcome into his family--we who were dead in trespasses and sins, but who are now alive toward God through Jesus Christ, our Lord. We received the "best robe," the robe of Christ's righteousness, replacing the filthy rags of our unrighteousness; we received the ring, representing the witness of the spirit that we are sons and heirs; we received the sandals, preparing us for the sharp contact often to be experienced from the beggarly elements of the present evil world; and above all we received the kiss, the seal of our reconciliation, the mark of our adoption into the divine family. Nothing in this parable shows the necessity for the ransom as other Scriptures show it. This, however, is not out of harmony but consistent with our interpretation of the parable; for Israel as a whole had been typically atoned for in the typical sacrifices by which their covenant was introduced and renewed

R1460 : page 315

yearly. It is therefore evidently a picture of the return of a backslidden son, and not that of the redemption of a condemned stranger and alien.

The lesson of this parable to the Pharisees is one widely applicable in its principles--viz.: that all who are in harmony with God should, nay, all who have the spirit of holiness will, rejoice to see sinners returning to divine favor. Any other spirit will surely work injury, as it did to the Pharisees, who, as a class, were unfit in their selfishness to share the blessings God had or ever will have to offer. Thank God, the time for removing blindness will soon be here. (Isa. 35:5.) Let us trust that under the new conditions many more will learn and practice the spirit of love, who now are ruled by selfishness. How hardly shall a selfish man enter the Kingdom! Let us beware of selfishness, and embroider our wedding-robe with flowers of humility and love.

PRODIGAL RETURN!

"Return, return!" thy Father's voice is pleading,
"Tho' far astray, I bid thee turn again!
Thy robe is rent, thy tender feet are bleeding,
Thy heart is faint and sick with famine pain:
Return, my child: a welcome here awaits thee;
No longer in the distant country rove;
Resist the cruel tempter that belates thee,
And keeps thee from my dwelling and my love."

Return, return! Thy Father's loving-kindness
Thou long hast scorned, and done his grace despite;
Yet in his touch is healing for thy blindness,
And he can turn thy darkness into light.
Return in all thy rags of sin's defilement;
Return with all thy want and sore distress;
Thy Father's voice bespeaks his reconcilement:
Flee to his breast, and there thy guilt confess.

Return, return! Thy substance hath been wasted--
Thou hast not aught to bring but thy poor heart;
Yet art thou longing for the bread once tasted,
And for his paths of peace, and faith's good part?
Return, for why shouldst thou delay the pardon
Thy Father's great compassion waits to grant!
Arise and go, before thy doubts shall harden
The homesick yearnings of the penitent.

Return, return! Leave thou the swine and famine
And seek again the plenty of thy home!
Why dost thou toil among the husks of mammon,
When to his rest the Father bids thee come?
Return thou to his arms, his kiss, his blessing;
Accept the robe, the sandals, and the ring;
And there, thy sinfulness and guilt confessing,
Thou shalt be found, lost treasure of the King!

Return, return! The angel-hosts bend o'er thee--
They wait to bear the tidings' joyful sound.
They have beheld the Savior dying for thee,
And will rejoice to sing, The lost is found!
Return, for he will heal all thy backsliding--
Will love thee freely, and will thus forgive;
Come, weary soul, rest in his love abiding.
Thou hast been dead--arise to-day and live!
F. G. BURROUGHS.

===================

R1461 : page 315

GROW IN GRACE.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. To him be glory both now and forever. Amen."--2 Pet. 3:17,18.

There is a touching tenderness in the Epistles of the aged Apostle Peter to the household of faith, showing that, while he realized that the time of his departure was drawing nigh (2 Pet. 1:14; John 21:18,19), his solicitude for the growth and development of the Church was increasing. Accordingly, he writes two general epistles, not so much to advance new truth, as to call to remembrance truths already learned and fully received (2 Pet. 1:12-15), and to counsel all to faithfulness and to growth in grace and in the knowledge of our Lord and Savior, Jesus Christ.

In the preceding verses he has been calling to mind some of these truths, and he recognizes the fact that those addressed are already established in them; but, in view of his knowledge that false teachers would arise to pervert the truth, he counsels special watchfulness against being led away from their present steadfastness by the error of the wicked. That this counsel of the Apostle has a special fitness to the Church in the last days, our days, and

R1461 : page 316

was evidently so designed by the Spirit of God, is clear from verse 3--"There shall come in the last days scoffers," etc.

Let us observe the manner in which the Apostle would have us guard against being led away by the error of the wicked. Is it by a careful investigation of all the claims which every new false prophet that arises may intrude upon our attention, thus giving heed to every seducing spirit (1 Tim. 4:1)? No: that would be quite contrary to the teaching of "our beloved brother Paul," to whom Peter so affectionately refers, and whom he so fully endorses; for Paul had given no uncertain counsel on this subject, saying, "Shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker;" and "I entreat you, brethren, to mark those who are making factions and laying snares contrary to the teaching which you have learned, and turn away from them; for they that are such are not in subjection to our Anointed Lord, but to their own appetite [for honor and praise among men, as great teachers --1 Tim. 1:6,7]; and by kind and complimentary words they deceive the hearts of the unsuspecting....I wish you to be wise with respect to that which is good, and harmless with respect to that which is evil."--2 Tim. 2:16,17; Rom. 16:17-19.

Peter felt the force of Paul's wise and earnest counsel, and with emphasis re-echoed the same sentiments. To give heed to such seducing doctrines, contrary to the doctrine which we have already received from the Lord and the apostles, argues a lack of faith in those doctrines. Such a one is not established in the faith. And indeed there are those--and such is the general sentiments among the teachers of false doctrine--who think that it is not either necessary or advisable to be established in the faith. To be established is to be a bigot, is the idea they advance. And so it is, if one is so unfair in mind as to accept and tenaciously hold that which he has never proved either by sound logic or Bible authority. But he is not an unreasoning bigot who, in simple faith, on the authority of God, accepts the Word of God. And such, and only such, as do so are established in the truth. The difference between the strong and steadfast Christian and a bigot is that the one is established in the truth, while the other is established in error. The former knows the truth, and the truth has made him free from all doubts and misgivings, and from all desires to delve into the muddy pool of human speculations. To all such Paul says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught [by us, the apostles], abounding therein with thanksgiving."--But, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."--Col. 2:6-8.

With these sentiments of "our beloved brother Paul," Peter's counsel is in fullest harmony, his advice being, not to waste valuable time in investigating "the errors of the wicked," but, on the contrary, to endeavor the more earnestly to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," who is the way, the truth and the life. The more thorough our knowledge of the Lord, and the more intimate our acquaintance with him, the more secure we are in our own steadfastness.

But what is it to grow in grace? It is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. It implies, first, a knowledge and recognition on our part of our redemption through his precious blood and a personal faith in and dependence upon all the promises of the Father made to us through him, and then an intimate communion with him in our daily life of prayer, and of observation of his will and obedience to it. If such be our constant attitude of mind and heart, there must be a constant ripening of the fruits of the Spirit, rendering us more and more pleasing and acceptable to our Lord. A sense of the divine acceptance and favor is given to us from day to day in increasing measure, in fulfilment of that blessed promise of our Lord, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."--John 14:23.

R1461 : page 317

This, as nearly as words can express it, is what it is to grow in grace; but the full and blessed understanding of it is best appreciated by those who from day to day walk with God in faith and obedience and love.

To grow thus in grace and not grow in knowledge is impossible; for the very object of such communion is to build us up in a more perfect knowledge and acquaintance with the Lord--to bring us into closer fellowship with the divine plan, and to give us the privilege of being co-workers together with him in executing that plan. If, therefore, we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study, and thus we grow in knowledge: not, however, by finding out each year that what we learned last year was false, but by adding to what we learned last year, by putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error (Eph. 6:10-13), being established, strengthened and settled in the faith. (1 Pet. 5:10.) But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the Divine Architect.

"And still new beauties shall we see,
And still increasing light."

Our beloved brother Peter, zealous for our growth in knowledge, endeavors to inspire us thereto, by calling our attention to the wonderful events and the close proximity of the day of the Lord, saying--

"The day of the Lord will come as a thief [unobserved by the world], in the which the heavens [present ecclesiastical powers] shall pass away with a great noise [tumult and confusion], and the elements [the various parties and sects composing it, split and torn by discordant views] shall melt with fervent heat [the heat of public discussion and investigation]: the earth also [society as at present organized under civil and ecclesiastical authority] and the works that are therein shall be burned up" [destroyed, in the strife and friction caused by increasing knowledge combined with selfishness. This will not be a literal fire, but, as described by the prophets, the fire of divine jealousy--Zeph. 1:18; 3:8]. (2 Pet. 3:10.) Already the noise and tumult, which shall thus eventuate in world-wide anarchy, are distinctly heard in every nation; for the day of the Lord has indeed begun, and the heat of human passion is growing more and more intense daily, and the great time of trouble is very near.

"Seeing then that all these things shall be dissolved [seeing that present arrangements and institutions shall all go down], what manner of persons ought ye to be in all holy conversation and godliness, looking for the coming of the day of God, wherein the heavens [the present ruling powers] shall be dissolved, and the elements shall melt with fervent heat?" Let us indeed lay to heart this solemn question, for we stand in the very presence of the Judge of all the earth. These words, while addressed to God's people eighteen centuries ago, and serving a purpose for good all along down this Gospel age, are specially meant by the Spirit for us, who are living in this very Day of God.

"Nevertheless we [we who have come into covenant relationship with the Lord--we, unlike the rest of the world, know of the divine plan and], according to his promise, look for new heavens [the Kingdom of God--to be established in power and great glory] and a new earth [a new organization of society under the rulership of Christ and his glorified bride, the Church] wherein dwelleth righteousness." Blessed assurance! how favored are we above the people of the world who have not this knowledge!

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." And Jude (24) reminds us that the Lord, in whose grace and knowledge Peter desires us to grow, "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Amen.

===================

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES, WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULLNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

THE FIRST CHRISTIAN MISSIONARIES.

IV. QUAR., LESSON VII., NOV. 13, ACTS 13:1-13.

Golden Text--"That repentance and remission of sins should be preached in his name among all nations."--Luke 24:47.

VERSE 1. The Church at Antioch had grown and prospered under the instructions of Barnabas and Saul, who, after spending a year with them, went to Jerusalem at the time of the famine and must have returned again to Antioch and resumed their work of teaching and strengthening them in the faith and hope of the gospel. The occasion of this lesson was probably about a year after the famine. Not only had the Church there increased largely in numbers, but in their midst had developed both prophets and teachers. The view of this band of Christians is truly a refreshing one. Here Jews and Gentiles were made one in Christ Jesus, and mingled together in ardent devotion to the recognized Messiah. They were full of love and zeal; they were earnest students of the Word of the Lord as expounded by Barnabas and Saul; they were prompt in sending relief to other Christians in time of famine. And now, having themselves grown strong spiritually through the knowledge of the truth and humble submission to its teaching, the missionary spirit began to develop.

VERSE 2. As the prophets and teachers continued in the good work with fasting and prayer, the holy Spirit indicated in some way that Barnabas and Saul should be released from the work in Antioch and sent elsewhere, to the work whereunto God had called them--the work among the Gentiles--to which Saul had been appointed by a voice from heaven, and Barnabas by the circumstances which had drawn him into this work and by the ability he manifested in carrying it forward. We are not informed as to the manner in which the holy Spirit indicated this, whether by some miraculous means, or whether by a simple consensus of opinion regarding the matter, in view of the ability of the Church at Antioch now to dispense with their services.

VERSE 3. In a most solemn manner--with prayer and fasting and the laying on of hands --the dear brethren at Antioch bade Barnabas and Saul God-speed on their mission. The laying on of hands cannot be understood as conveying authority to these brethren to preach the gospel; for they had been preaching the gospel for several years: and, besides, these brethren who laid their hands on them were not bishops or great ones in the Church; but, like all the others, they were simply brethren in Christ. The laying on of their hands we understand, therefore, to signify that they wished the new converts abroad to recognize these two as representatives, not only of the Lord, but also of the Church at Antioch, who, in parting with them and foregoing the advantage of their services, thus manifested their disposition to bless others with the same good tidings which had so refreshed them. And doubtless they paid their expenses and pledged them the support of their sympathy and prayers, and their means, if need be. Thus Barnabas and Saul went forth in the name of the Lord, and of the Church at Antioch, who thereby shared in the enterprise. In the symbolic services of the Tabernacle, this same significance attached to the laying on of hands. Thus Aaron, the high-priest, in laying his hands upon the head of the bullock to be sacrificed, declared that the animal represented him (Lev. 8:14) and thus typified Christ Jesus, our great high-priest who gave himself a sacrifice for our sins.

Thus we see that there was no apostolic succession indicated in this simple ceremony; for, as a matter of fact, it was brethren who were not apostles who laid their hands on one (Saul) who was already an apostle chosen and ordained of God.--1 Tim. 2:7.

VERSES 4,5. Being thus sent forth by the holy Spirit, they began their work in the synagogues of the Jews, because the Jews, having a knowledge of the prophecies and of the events, etc., connected with the life and tragic death of Jesus of Nazareth, were best fitted to receive the truth. Just so now the truths of the new, Millennial dispensation belong to Christians first, and the testimony should be borne to them before going to the world in general. This being our custom, we are often confronted with the query, Why not go rather to wicked people who never go to church? We reply, Because this gospel is sent to the meek (Isa. 61:1), and because "Light is sown for the righteous, and joy for the upright in heart."

But the temples of the nominal church today do not offer the same advantages for the

R1461 : page 319

presentation of the truth as did the synagogues of the Jews. The former are so hedged about with restrictions and formalities that there is almost no opportunity to present the truth there, while the Jewish synagogues, on the contrary, were open to any one who would read or expound the Scriptures. So also were the assemblies of Christians in those days of primitive simplicity, which have been so widely departed from by the nominal church of these later days.

VERSES 6-12 show how God worked with Barnabas and Saul and manifested his power through them. As they sought to make plain the way of truth to an earnest inquirer an enemy appeared who endeavored to withstand their teaching; but the power of God exercised through Saul promptly silenced the opposer, and the truth had free course.

Here the question naturally arises, Why does such power not exist in the Church to-day? On every hand the foes of truth and righteousness arise and flourish, and there is no power to withstand them save the power of the truth. We answer, it was not God's purpose thus to defend the Church from her foes all through the age. It was his purpose, on the contrary, to let "the mystery of iniquity" work and prosper, and to let the Church develop under the trial; but in those early days, in order to let truth have a start on a fair footing it was necessary for a time to restrain the power of the adversary, as in the case of Elymas the sorcerer. The difference between that time and this is that that was the seed-sowing time while this is the harvest. And therefore God now permits false teachers to increase and multiply more and more, and to have such liberty that, if it were possible, they would deceive the very elect. Even these enemies serve a purpose in testing and in sifting the true children of God from the false.

====================

R1461 : page 319

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

----

page 319

Kansas.

DEAR FRIEND IN CHRIST:--I received your card, the Tracts and two numbers of "Zions Watch Tower," for which favors please accept thanks. I did not know that there was any such line of thought in publication, until I acted as scribe for a friend in ordering "Millennial Dawn;" but I have been reading the Word very studiously for some years, with the heart and will surrendered to God, and the body presented a living sacrifice. I sought to know God only in this search after truth; for Jesus, in his beautiful prayer, said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

I have read many publications, getting some food from each and all; but I have never found the liberty which you advocate, and which undoubtedly is of God, made practical; and I can accept nothing less than the liberty wherewith Christ has set me free. What need have we of man's sanction or ordination, since to come under man's dictation is to cut off spiritual communication with God. My continual aspiration to God is, Fashion me as the potter fashions the clay. Fill me with the knowledge of thy will in all wisdom and spiritual understanding. I am glad that I may be his child without subscribing to any rules according to the wisdom of man, which is foolishness with God. I am sure we may have Jesus dwelling in us, we may be baptized into his death (and so put on Christ), and his life may be sustained in us, as we eat of his broken body and drink of his shed blood.

Praise the Lord, O my soul; be glad in the Lord, and rejoice! Oh, how unkind not to believe him and live; for he delighteth not in the death of him that dieth. Yes, he died to deliver us from death. He took the flesh, that through his death he might destroy him that has the power of death, that is the devil, and deliver us.

Enclosed please find five dollars for the TOWER, Tracts and "Dawns." I would rejoice to do all that I can in disseminating the truth.

Yours very truly in the love of the truth,

H. M. WHITE.

R1461 : page 319

Tennessee.

TOWER PUBLISHING CO.:--I received the three volumes of "Dawn" and several numbers of the Tower. They are indeed a helping hand to one who has been struggling to get into the light but dimly seen, standing outside of the Babel of confused tongues for nearly twenty-five years, and waiting for the Lord's coming since 1844. I now stand on the verge of three score years and ten, and pray, "Thy Kingdom come;" and with the ardent desire of the souls under the altar I inquire, How long, O Master, how long?

How almost overwhelming is such a flood of light as the Lord is now giving through you and others of his chosen messengers! How inexpressible and exultant the joy of such light!

R1461 : page 320

I have often remarked that wherever there is an earnest, persistent seeker of the truth, it will finally come to such an one; and that if there should be no other way, a special messenger would be sent.

I am thankful for the opportunity now offered to do some little service for the Master, by circulating your publications wherever I find a hearing ear or a waiting soul. Our Lord said, "Ye are my witnesses;" and I fear that I have not been a faithful witness, although I taught many of these truths privately for some years. Standing outside of all human organizations, and in a very dark corner of the earth, and knowing nothing of the TOWER movement (or work), I felt alone and fearful. But my moral courage is now greatly strengthened by the knowledge of the fact that there are so many and such strong laborers in the field. May the Lord ever guide us, and teach us when and what to speak, and when to be silent.

Yours in him, S. G. KERR.

Iowa.

TOWER PUBLISHING CO.:--I received the third volume of MILLENNIAL DAWN, and I was well pleased with it, as with the first and second volumes. They have given me great light on what seemed dark and mysterious passages of the Bible; and they have created in me a new interest in the study of the Old as well as the New Testament--not for mere curiosity, but because I see a new beauty in all their teachings, in all God's plans and purposes. We are made willing or unwilling instruments to accomplish his will. What a blessed thought, to be willing workers in his vineyard, and to be waiting with glad hearts for the Master's return to secure his own.

I have loaned the books with the hope of enlisting others in the spread of the truth in this community.

Fraternally, yours, W. D. HONENS.

New York.

DEAR FRIENDS:--I am sincerely grateful for the generous gift of the WATCH TOWER. I enjoy it beyond my power to express, and I read it, as I do the DAWN, with the Scriptures open beside me. The beauty and value of your publications lie in the fact that every statement is so completely fortified by Scripture references. I sometimes read the whole chapter, where one verse or more is referred to, and I am conscious of a much clearer comprehension of Bible teachings than I ever had before; for I was much troubled by skepticism. I did not then know how to study the Scriptures, as many of my teachers were also partially blind.

I am very thankful that our blessed Savior so ordered the late events of my life that I was permitted to obtain some of the true light, and I trust some of that wisdom that maketh wise unto salvation. I believe it was his grace that caused some Tracts to be sent to me, and that led me to obtain Volume I. of DAWN. By the time that I had carefully read Chapter vi. of that work, all my skepticism and doubts disappeared. To me the Scriptures are not contradictory, nor is our loving Creator unjust, unwise, or lacking in power. Yea, he is infinite in all his attributes.

I intend to use all means and opportunities in my power to aid in spreading the light that has so mercifully been extended to me. I desire to consecrate all my abilities, and the remainder of my life, to the circulation of literature that tends to a knowledge of righteousness, the truths of Scripture, the wonderful plans of our Creator, our Father, and his infinite love, wisdom and justice. May the Lord grant abundant success to our labors for the spiritual help of mankind. Gratefully yours in the Lord, B. G. BARTO.

R1461 : page 320

The following letter, just at hand, indicates that there are some truth-seekers in the pulpits too: a fact that one might be inclined to doubt, from the number of ministers who seem determinedly opposed even to investigating anything approximating "good tidings of great joy for all people"--hating the light, neither coming to it; but, like their prototypes in the Jewish "harvest," stopping and in every way hindering all who are longing for the dawn of the Millennial morning. Let us not despair of the ministers: there are some honest ones among them. Let us remember that it costs them more than others to embrace present truths. One of them (a Presbyterian minister in Pittsburg), after admitting privately that he believed much taught in the Dawns, was asked, Why

R1462 : page 320

then do you not preach it? His candid reply was: "My bread is not buttered on that side."

Kansas.

BRETHREN:--If you have anything Biblical in "The Plan of the Ages" which will lift the awful load of depression from mind and heart, and harmonize natural and "revealed" religion, in the name of mercy send it to me by return mail. Find thirty cents inclosed.

Respectfully, __________.
Pastor First Congregational Church.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1462 : page 322

Probably no book ever had a greater number of free circulars sent out in its interest than MILLENNIAL DAWN, VOL. I. East and West, North and South, dear friends of the truth are continually seeking to put the "meat in due season" before the truth-hungry. Our latest surprise in this direction was the receipt of an order for a copy of the MILLENNIAL DAWN, from a western town, enclosing a circular of which we had not heard until then, a copy of which follows. God bless the dear co-laborers who far and near are seeking in one way and another to feed his "sheep"--to proclaim the good tidings of great joy. Your efforts have much to do with the large circulation of the Truth. Over 300,000 copies, of Vol. I., The Plan of the Ages, are already in the hands of readers, and the work is still progressing. God be praised!

New York.

DEAR FRIEND:--Lest you should wonder how I came in possession of your name, I will state that I first saw it in the correspondence column of __________, of which I am a reader.

Feeling that you must be one who is interested in searching after a knowledge of the wonderful things of our Great Father's creation, and desiring that your steps may be still further directed in the knowledge of things past, present and future, I have taken the liberty of addressing this communication to you, with the special object in view of calling your attention to a wonderful book--one which, perchance, you already have; but if not, one which I, a disinterested and humble servant of the Lord, would counsel you to obtain without delay.

"MILLENNIAL DAWN" is a book which has been to me, and I know to many others, a great source of gladness and inspiration: a "helping hand" indeed to every earnest student of the Word, producing an inward joy which has caused many an one to cry out time and again from an overflowing heart, "Praise the Lord!" If you want to see things "new and old" in God's Word, brought out as you have never before seen them, and to have, as a humble, hungering seeker after truth, "meat in due season," obtain this deeply interesting book and prayerfully read it, comparing it with the Word. It can be obtained from the publisher by remitting the very low price named. Think not, dear friend, that I am in anyway interested in the publication and sale of this book other than from a desire to spread the truth; for such is not the case.

I am sending out this circular (without the knowledge of the author and publishers) as a free-will missionary work of my own--a feeble effort on my part to spread the "glad tidings of great joy," and an effort which, please God, may he mightily bless to the praise of his great name, to whom be all the glory, Amen.

Should you desire further information on this subject, I will be pleased to hear from you.

Yours in the hope of the Gospel,
JOHN A. MITCHELL.

THE SYRIAC NEW TESTAMENT.

Murdoch's Translation of the Syriac-Peshito manuscript is sometimes inquired for.

We can supply it in substantial half-leather binding, post paid for $2.00.

Do not forget the Missionary Envelopes. We have a new lot and supply them now at the reduced price of 25 cents per hundred, and $2.00 per thousand. This includes free delivery to you at your Postoffice.

===================

R1462 : page 323

VOL. XIII. NOVEMBER 1, 1892. NO. 21.

THE LAW OF GOD.

"The law is holy, and the commandment holy, and just, and good."--Rom. 7:12.

So says the Apostle Paul; and the Psalmist adds, "The law of the Lord is perfect;" and the Apostle James calls it "The perfect law of liberty." And again, the Psalmist breaks forth in an ecstasy of admiration, saying, "O how love I thy law! It is my meditation all the day."

Were these men mere religious enthusiasts when they thus praised the law of God? Let us look into it and see if it has the same inspiration for us. It says, Thou shalt have no other gods before me, nor make nor worship graven images; thou shalt honor thy father and mother, and shalt not kill, nor steal, nor bear false witness against thy neighbor, etc. Is there anything so very delightful and inspiring about these commands and prohibitions as to call forth such ejaculations of praise? To the casual reader it would seem not. Certainly no man feels specially flattered or edified either, on being told not to steal or kill or lie or cheat or bow down to worship senseless idols. And if we turn from the ten commandments to the ceremonial and provisional features of the law given to Israel, are the themes for meditation all the day any more inspiring? There we read articles for the regulation of slavery in Israel, and prohibitions against the enslavement of any Israelite (See Lev. 25:44-46; Exod. 21:20,21;

Deut. 23:15,16); and of special provisions for the government of those who desired to take more than one wife, as to how they should still perform their obligations toward the wives they had already taken. (See Exod. 21:10; Deut. 21:15-17.) And again, there were commands that in cases of certain sins all Israel should take part in the execution of the criminal by stoning. Then there were all those features relating to the service of the Tabernacle, and the offering of sacrifices, and the observance of sabbaths, and jubilees, and feast days, etc. Is there any thing so inspiring in all these things? Infidels say, No, and hold it all up to ridicule; but let us with the apostles and prophets look deeper, and doubtless we also shall find God's law a theme worthy of our meditation all the day, and one in which we may truly delight ourselves.

It was foretold by the Prophet Isaiah (42:21) that Christ would "magnify the law and make it honorable." And this is an intimation that in some way the divine law had been made to appear beneath its true dignity and grandeur,--which is true. In bringing it down to the comprehension of sinful men, God was obliged to state it in such a way as to meet the exigencies of their case; and so it abounds in commands and prohibitions--"thou shalt," and "thou shalt not." But hear the law as our Lord Jesus expressed it, when he said, On these two commandments hangs all the law, viz., "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." (Matt. 22:37-40.) And the Apostle Paul briefly sums it up in one word, saying, "Love is the fulfilling of the law."

R1462 : page 324

It was thus also that the law of God was expressed to Adam and Eve in Eden. Love was the only law given there--love supreme, to God; and then love to each other as measured only by the love of self. Each was to love the other as much as self, and to love God even more. In this law every right-minded person can truly take delight. And those who thus delight themselves in the very central idea and spirit of God's law need no negative commands; for love's quick intuitions readily discover how to express its tenderest emotions toward God, and what would work good or ill to a neighbor.

To meditate on God's law is not, therefore, merely to ponder over the ten commandments --Thou shalt not kill, thou shalt not steal, etc.--but rather to ponder over the spirit of that law of love and to study its outworkings in all the minutiae of life's affairs. And if this is the daily theme of our meditations, how truly may we delight ourselves therein. Happy indeed is that soul who can say, I delight to do thy will, O my God: yea, thy law of love is within my heart.

No parchment or tablet of stone can fairly represent the law of God. To be seen in its beauty and perfection, it must be viewed as engraven on the hearts of his intelligent creatures. The only clear and full illustrations we have yet had of it were Adam and Eve and our Lord Jesus. That written on the tablets of stone and given to Israel was a cruder manifestation of it to bring it down to the comprehension of fallen men.

This law of love works no ill to a neighbor and no ingratitude or irreverence to God, but is holy and just and good. Let us study it as it is written in the character and in the teachings of our Lord, as expressed by his own mouth and by the mouth of his holy apostles and prophets. In it we may profitably meditate all the day; and the more we meditate upon it the more we will realize its perfection and grandeur and see that it is indeed what James declares it to be--"the perfect law of liberty."

It is the only law of liberty that could be made; for nothing else than Love can secure the fullest liberty for every individual without in the least infringing upon the liberties of any

R1463 : page 324

other individual. Love, founded on justice, is therefore the only principle that has any right to authority or rulership anywhere. Justice is generally understood to be the object of all rulership; but Justice can never be fully secured where Love does not reign. Only love to the neighbor as to one's self can rightly adjust the affairs of men, either now or in the future. If it were possible now for love to fully control all the marts of trade and the busy hives of manufacturing industry, what a renovation it would make: How employers and employees would work together for the common welfare, and strikes and lockouts and boycotts would be things unknown; and both the brains of the employers and the hands of the employed would find restful relaxation when the day closes. How would all the inventions and discoveries, the improved machinery and the increased skill of hand and brain begin to bless the whole world. How soon would the toiling hands and brains find labor lightened, and hours shortened, and leisure gained for mental and spiritual culture and social enjoyment of all the good things which God has provided for the world's comfort and happiness. Could it so enter and control all legislative halls and executive departments and courts of justice, how quickly would the world's wrongs be righted and the cry of the oppressed cease. And in the Church, if fully exercised, what beauty and grace would be hers, and how brightly her light would shine out upon the world. And if in full control of the domestic circle, what a heavenly peace would pervade its precincts and send its hallowed influence abroad.

Think upon it: study it out in all its intricate and important bearings, and see what a paradise of beauty and joy will stand out before our mental vision--a paradise in the home, a paradise in the Church and a paradise in the world. O! what an inspiring and what a profitable theme for meditation all the day. As we thus consider this perfect law of God we find that it has indeed, as the Prophet affirms (Psa. 19:7), power to convert the soul; for we become so inspired with the glorious picture that we find ourselves, even here, under the present disadvantages, striving to approximate these happy conditions, which we confidently hope to realize in the future through Christ our Redeemer and Lord, who undertakes to establish this law of God in our hearts now, and who will by and by establish it in all the world.

R1463 : page 325

Thus viewed, who will deny the Apostle's declaration that the law is holy and just and good; for it consists not in a merely passive refraining from evil, but goes further, in activity for good.

When we carefully consider the law of God, viewing it through the magnifying glasses of Christ's life and teaching, and see how honorable and good and glorious it appears--for he truly magnified it, brought out its fine points, and made it honorable--we see that in what is commonly called the law of Moses, or the law of God, there are two distinct parts, which some have distinguished as the moral and the ceremonial laws; but which we would distinguish as the moral and the provisional laws. The former consisted of the ten commandments written upon the two tables of stone, and the latter of all the remainder of the law, which was peculiarly adapted to the purposes of that dispensation and the circumstances of that age.

In considering the provisional law given to Israel, some features of which, as above noted, are pointed out by Infidels as below the moral status of to-day (as they are), we must bear in mind that God's purpose with Israel at that time was not restitution, but merely the regulation of that people to such an extent as to be able to use them to represent typically the various features of his plan; and, while so doing, to guard them as a nation against such moral deflections as would make them and him as their God a reproach among the other nations. Consequently, God did not set about rooting out all the evils that were in their midst, but, as it is written, "The times of this ignorance God winked at [tolerated, or avoided taking notice of], because he hath appointed a day" --a set time, the Millennial age, for that work. (Acts 17:30,31.) As to how Israel accomplished his purpose as types, see "Tabernacle Shadows of Better Sacrifices."

Many in Israel, as well as in the world at large, had fallen into the evil of taking many wives and also of enslaving their fellow men. These evils God was not attempting to correct, because the "appointed time" for the deliverance from sin and the restoration to purity and holiness had not yet come. He was leaving that work for the Millennial age. Yet, without fully undertaking the work of eradicating all evil and bringing about complete reformation then, God did give some directions for the regulation of Israel in these matters, as well as many wise and wholesome laws admirably suited to the conditions of that time and the purposes of that dispensation.

It is clearly manifest that God's original purpose was not a multiplicity of wives, nor the enslavement of any member of that race which he had created free and in his own image, and that he will not permit such things when his time has come for restoring all things according to his original purpose. Thus we see that the claim of Infidels against some features of the Mosaic law, as not being up to the ethical standard of to-day, does not hold good against the divine law, which Paul says is holy and just and good, which the Psalmist says is perfect, and which James calls "the perfect law of liberty;" for Love, which is the central idea of the ten commandments, is the very essence of the law of God, and is indeed the law of liberty; and, as we have seen, it is the only law which can give liberty. It is the law with which God's own nature is inscribed; for "God is love:" and it is the law which he inscribes upon the heart of every one of his intelligent creatures created in his own likeness, both angelic and human, and to the glorious liberty of which it is his purpose to restore our fallen race.

It is the law which shone out so beautifully in the character and teaching of our Lord Jesus, and which he thus magnified and made honorable. It is the law which produced the bliss of Paradise before sin entered, and which will restore it again in the sweet by and by. Glorious law! Well may we exclaim with the Psalmist, "O how love I thy law! It is my meditation all the day."

But this law will not be fully established in the world until the end of the Millennial reign

of Christ; and since the object of that reign is to bring men gradually up to the conditions and requirements of that law, there must of necessity be provisional laws during the Millennium adapted to the conditions and purposes of that age, just as there were provisional laws adapted to the conditions and purposes of the Jewish age, while the perfect law of Love will be held up before all as the goal of their aspirations. And when the end of the Millennium is reached, these provisional laws, which will make allowance for imperfections and shortcomings during the appointed times of restitution or reconstruction, will be removed; and then, every man must come up to the full standard of the perfect law of Love. Any who then, with the ability acquired under, the special arrangements of the provisional laws, show themselves unwilling to be actuated by the high-toned principles of the eternal law of Love, will be counted unworthy of life, and will die the second death.

During the Gospel age this same law of Love is held up as the ultimatum of the Church's aspirations for holiness and purity. And yet, as there will be during the Millennial age, so there is now, a provisional law of life under which the Church is placed, whose conditions take cognizance both of our infirmities (and make due allowance for them) and also of God's purposes for our discipline and development. This law the Apostle Paul (Rom. 8:2) calls "the law of the spirit of life in Christ Jesus," whereby all who submit themselves fully to it are "made free [reckonedly] from the law of sin and death." Under the blessed provisions of this law, so admirably adapted to our present conditions, all in Christ are now permitted to work out their eternal salvation, while God works in them to will and to do his good pleasure.

THE PROPER ATTITUDE TOWARD GOD'S LAW.

Complete happiness and unalloyed bliss can never be secured to any one except by entire harmony with the perfect law of love--supreme love to God and love to the neighbor as to one's self. This law is the full expression of God's will and purpose concerning his creatures. His will is our happiness and peace and joy, and is essential to our fitness to live forever in the possession of his favors. The proper attitude, therefore, of every loyal child of God is not only that of submission to this law to the fullest extent of ability, but also of grateful and joyful harmony with it, and delight in obedience to it and in contemplation of it.

This law of love, whose foundation is justice, is the only law which seeks the highest good of its subjects, and it is the only law which will ultimately be permitted to rule anywhere in God's clean and sinless universe. Now, however, the case is different: Satan is permitted to interfere largely in the affairs of men, and for a time men are permitted to take their own course subject to Satan's interference and unhindered by divine interposition. And in the midst of this state of affairs the Lord's children, who constitute the embryo Kingdom of God, grow up and develop. They find themselves under human laws sometimes approximating the perfect law of God, and sometimes far from doing so. What should we do about these laws

R1464 : page 326

wherein they fall short of the perfect law of God?--resist them? or submit to them?

To resist all such laws would be to array one's self in violent and fruitless opposition to the whole present order of things, and we must remember that even this present order of things is ordained of God (Rom. 13:1); for he decreed that the time of Gentile rule should continue until the appointed time for Christ to reign in righteousness. Consequently the children of God are counseled to be subject to the powers that be, because the powers that be, although imperfect, are ordained of God to continue for a time. It is therefore his will rather that we should suffer injustice than that we should spend our strength in fruitless efforts to interrupt the present order of things. And so the kingdom of heaven suffers violence now, but such will not always be the case; for the time of her deliverance is at hand.

While such necessity is laid upon the Church in its relationship to the world, however, there should be no such state of things among themselves. In the Church every member should be a careful student of the perfect law of love, and her society should be, so far as possible, a

R1464 : page 327

model exemplification of this glorious law. There should be no tyranny of one member of the body of Christ over another; for, says the Apostle, "All ye are brethren, and one is your master, even Christ."

Of necessity the present order of things often places one member of the body of Christ in a measure of temporary subjection to another member of the same body, as, for instance, in the relationship of master or mistress and servant, of parent and child, or of husband and wife; and in all these relationships there is an opportunity to let the graces of the spirit adorn and beautify the character and exemplify before the world the outworking of the perfect law of love. And it is thus, by our daily walk and conversation in all the little things of life, that we are to let our light shine before men, as the Lord commanded.--Matt. 5:16.

The Apostle Paul calls our attention to this, and lest we should be slow to gather from our meditations on the perfect law of God the exact line of conduct to be followed in these various relationships, he clearly points it out for us. He counsels those in authority to remember that they have a Master in heaven, and that there is no respect of person with him; that he regards no distinctions of Jew or Greek, bond or free, male or female, because we are all one in Christ. And therefore he counsels magnanimous and generous conduct, saying, Give unto your servants that which is just and equal, forbear threatening, and "do the same things unto them that they are counseled to do unto you"--i.e., serve them with kindness and compensation, and do it with good will as unto the Lord.--Eph. 6:9; Gal. 3:28; Col. 4:1.

Then to those who serve he says, "Let as many as are under the yoke count their own masters worthy of all honor [treat them with respect and Christian courtesy], that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, but rather do them service, because they are faithful and beloved, partakers of the benefit." With singleness of heart they should render service as unto the Lord, not as men-pleasers, but as the servants of Christ doing the will of God from the heart, knowing that it will be accepted of the Lord and rewarded. (1 Tim. 6:1,2; Eph. 6:5-8.) There is no servility in such service, however humble the task may be. Service rendered in such a spirit is always dignified and ennobling; and a recognition of such nobility on the part of the master or mistress is also a beautiful exemplification of the spirit of Christ.

Children are taught to obey their parents (Eph. 6:1), because their youth and inexperience stands in need of parental guidance and control. There comes a time, however, when parental authority must cease to control--when the child has come to maturity and is able to guide himself or herself. Otherwise the wheels of progress could never roll on in the world, but would be continually dragged back by the withering hand of infirmity. The rule applies to children during their minority only, though the duty of honor and reverence to parents may never be relinquished, but should the rather increase as age advances.

Wives are counseled to submit themselves unto their own husbands as unto the Lord. Aye, respond many voices, there is at least one blot of injustice upon the sacred page. Yes, chime in many Infidel voices, the Bible institutes domestic slavery and therefore it is a bad book. And there is a strong undertone of similar sentiment even among Christians. At least there is considerable perplexity on the part of many as to the exact line of duty in emergencies arising out of this relationship, and therefore the subject requires here something more than a passing notice.

While the Scriptures represent the husband as the head of the wife, and counsel a deferential attitude on her part toward him, the instruction to the husband is such that, if it is carried out, such an attitude on the part of the wife is the most natural and agreeable thing. A true woman, however marked her intellectual and spiritual attainments, is naturally worshipful. She looks up to God and Christ with supreme reverence, and to the earthly image of God--

if such her husband be--(See Eph. 5:33--Diaglott) with something akin to the same feeling; especially when she considers that such a

R1464 : page 328

one, so worthy of esteem and reverence and love, has indicated his preference for her above all others of womankind to be his life-companion and an heir together with himself of the grace of life. If he is truly noble and good and pure and of sound judgment, and yet modest in asserting his prerogatives, as well as humbly mindful that he is short of perfection, and therefore reasonable and considerate when judgments differ, it is so natural for a true wife to defer to such a one that she is rather in danger of exercising her own thought and judgment too little, and needs to guard against such lethargy.--1 Pet. 3:7.

Such husbands are those who love their wives as their own bodies, and "as Christ also loved the Church and gave himself for it" (Eph. 5:25-29); and who, forsaking all others, cleave only unto her as the beloved and cherished companion. And no woman, however cultured or refined or possessed of true dignity and worth of character, is in the least degree humiliated by her deferential attitude toward such a husband. Her love and respect will dictate such an attitude, while his love and true nobility will call it forth.

The law of love, whose foundation is justice, is the only law that ought to rule in the home; and that law should be written in the heart of each member of it. If it is not written there, the walls of the home may be covered with rules and regulations, it may be thundered forth from angry voices, and emphasized with frowns and hard sayings, and yet, notwithstanding all this, anarchy will reign supreme--there will be no "home."

Thus viewed, the Bible does not institute domestic slavery; but, on the contrary, it points the way to the most perfect bliss that earth can know. MRS. C. T. RUSSELL.

====================

R1464 : page 328

PALESTINE AND THE JEWS.

We really cannot see why these unhappy and unfortunate Jews who have been flying from Russia to this country, who are now excluded from our ports by the bars raised against immigration, who cannot find a country in Europe that will let them live in it, who have failed in their attempts to form colonies in South America, who have searched vainly all over the world for a part of it in which they will be welcomed, should not look to the land of their forefathers, Palestine, and should not seek to repeople that land, in the hope that the power of their race will be revived as it existed in ancient times when Jerusalem was in its glory.

The idea that this restoration might be accomplished was entertained by the late Mr. Laurence Oliphant, a diplomatist, publicist, traveler and author, a true friend of the Jewish people, a scholar who knew Palestine and its resources, and the race that once inhabited it, and its rulers, and the governmental system under which it exists. Mr. Oliphant was never able to carry out the Palestinian project which he devised, but even after he gave it up and came to this country he brooded over it, and maintained that it was practicable.

We are familiar with the arguments that disfavor the Jewish colonization of Palestine in this age of the world. We know that many attempts to establish Jewish colonies there have failed. We are aware that the Turkish Government has been averse to all the colonizing projects for which its grace has been invoked. We are fully conscious of the facts that Palestine has lost many of the attractions which it formerly possessed; that much of its once fertile soil has been reduced to sterility; that the few petty old cities in it are shriveled and poverty stricken; that the people by which it is inhabited are opposed to the incoming of a multitude of Jews; and that the administration of its affairs by the functionaries of the Turkish Government is not in accord with the desires of the pious and able Sultan of Turkey.

These things are true, yet they need not dishearten Baron de Hirsch, who, on account of the suspension of immigration to this country, is again looking toward Palestine as a possible home for the millions of Jews of the Russian exodus.

R1465 : page 328

Palestine itself yet stands, and it still has its old-time hills, valleys and plains, its brooks,

R1465 : page 329

rivers and lakes. The country is redeemable, and it has in some respects better prospects in these times than it has had at any other time since the fall of Jerusalem. Its climate is the same as it was when Moses started out from Egypt to occupy it. Its soil, though impoverished by centuries of neglect, can be improved by modern scientific appliances. Grain and fruit can yet be grown in its fields; sheep and hoofed beasts can yet find grass in its pasture lands; fish can yet be bred in its waters; its cities can be rebuilt and made fit for merchants and all manner of workers; its trade with the sea-coast and with distant countries can be revived and made more extensive and advantageous than it was in ancient times.

Capital can work wonders in Palestine, capital that is now in Jewish hands. Were a tithe of the enormous amount of money owned by the Jews of Europe invested in Palestine, and used there with Jewish shrewdness and energy, the country might be transformed within a brief generation. A short time ago, the Jewish millionaire, Baron de Hirsch, announced his readiness to expend $100,000,000 in the execution of his project for the removal of the four million Jews of Russia to some other country; and he had begun to carry out that project this year by transporting 25,000 of them to the United States, when we were compelled by the approach of the cholera to put a stop to immigration. It is under these circumstances that he has once more taken up the thought of Palestine, upon which, some years ago, his mind was set. Other Jewish millionaires, among whom we may name Baron Edmond de Rothschild, Sir S. Montefiore and M. Lazar Brodski, have expressed their desire to co-operate with him, and they have it in their power to furnish all the capital required for the development of the manifold resources of Palestine. At this very time capitalists are making investments there far greater than any that have ever before been made. The railroad line from Jaffa to Jerusalem, which has been built by a French company, and which will this week be open for business, is but one of several railroad enterprises in Palestine, the most important of which is perhaps the line already begun between Haifa and Damascus. The influence of the new Jaffa-Jerusalem line upon the region which it traverses, and the cities which it unites, has already been marked. Population is increasing there, and many hundreds of new houses are now building. We learn through a

letter from Jerusalem that about 600 residences
and shops are in course of construction
outside the city walls, and that the city itself,
which had but 30,000 inhabitants six years ago,
has now nearly 80,000, or more than it has had
at any past period since the times of Titus.

The Turkish Government has recently adopted
measures favorable to the repeopling of
Palestine by the Jewish race. Jewish colonists
can now obtain, upon easy terms, proprietary
rights in those agricultural settlements that have
been turned over to them, and they are at
liberty to build houses upon the lots which they
may be able to procure. The price of good
farming lands in Galilee, which will soon be
traversed by the Haifa-Damascus Railroad, is
from $10 to $15 per acre, and a farmhouse can
be built for $600 or $800, while laborers who
will not work very hard can be hired for low
wages.

The greater number of Jews now taking up
their abode in Palestine are from Russia; and
several millions of Russian Jews are ready to go
there, in case Baron de Hirsch and his compatriots
can find no more desirable place for
them.

A writer in the Hebrew Journal of this city
gives some account of the new Palestinian
movement. He says that the Jews who have
been praying through the centuries for the "restoration"
are now trying to bring it about by
natural means; that the desire of the Russian
Jews for it is overwhelming; that they are raising
funds for the establishment of colonies; and
that the "Palestinian propaganda" is sustained
by the great body of the orthodox rabbis, including
Chief Rabbi Joseph of this city.

There are now in the world more than ten
million Jews, about three-quarters of whom are
in Russia, Poland, the Balkan States, and Turkey.
If the movement toward Palestine should
get the impulse that the Hirsch committee is
able to give it, an imaginative person can conceive

R1465 : page 330

of the country's doubling or trebling its
Jewish population before the close of our century,
and of its having a larger Jewish population
fifty years hence than it had in ancient
times, when its census ran up to three millions.

Should the restoration be accomplished, all
hail to the New Jerusalem!

--New York Sun. Sept. 27,'92.

R1467 : page 330

"FATHER, GLORIFY THY NAME!"

"Father, glorify Thy name!"
Is my humble prayer,
Not because in all Thy joys
I may have a share;
But because my love for Thee
Has grown deeper, Lord,
I would have Thy blessed name
By all hearts adored.

"Father, glorify Thy name!"
Is my earnest prayer.
It may cost me keenest pain--
Yet, O Lord, I dare
To uplift this fervent plea,
And the answer claim:
Though it mean the cross for me,
Glorify Thy name!

"Father, glorify Thy name!"
Is my daily prayer.
All the loss my life may know
Thou wilt help me bear;
To Thy will I say, Amen!
In Thy love I trust:
Father, glorify Thy name
Through unworthy dust!

"Father, glorify Thy name!"
Is my constant prayer;
I have nought to dread or fear--
Thou hast all my care.
Death can be but gain to me,
E'en a death of shame:
Father, grant my humble prayer,
Glorify Thy name!
--F. G. BURROUGHS.

===================

R1465 : page 330

CHRISTIAN FELLOWSHIP.

There is a tendency among God's people to cement fellowships as well as to make divisions upon various unscriptural lines.

As illustrations: The various branches of the

Presbyterian family have each its own system of theology and its own methods of worship. They are one family and have a special sympathy or fellowship upon the doctrine of Calvin --that everything that comes to pass was foreordained. Among Baptists, although there are many subdivisions of them, there is a common bond of fellowship in water-immersion. No matter what else a man holds or does not hold, if he practice immersion there is at once a sympathetic fellowship. So also it is among Premillennialists: They feel that any other differences, almost, should be overlooked if their point of special interest is acknowledged.

We protest that none of these are true grounds for the fellowship taught in the Scriptures; and that the rejection of any or all of these is not the Scriptural ground for refusing fellowship in Christ.

The Scriptural basis of fellowship and disfellowship is both a much broader and a much more simple one. It is simply of two parts: (1) an acceptance of Christ as the Redeemer, and (2) a full consecration to him. Whoever complies with this scriptural formula is entitled to the love, respect, sympathy and care of every other such one; for such, and such only, constitute the Church which God recognizes--the Church "whose names are written in heaven."

And if the above proposition be true as indicating who are worthy of our fellowship, it must be true also that any one who cannot claim fellowship upon this basis has no claim to it at all.

All Christians should see that this rule is broad enough to unite all of God's people, and narrow enough to exclude all others, including those who would seek to "climb up some other way." (John 10:1.) And if this simple test--the only one recognized by the early Church --is sufficient, let us recognize it and none other.

But, says an objector, such a simple basis of

R1465 : page 331

faith would let in all sorts of false doctrines and would divide the Church of Christ. No, we answer, the Church is already divided: it would tend to re-unite the true ones and to separate the worldly and the false. Upon so broad a platform all true Christians could come together for the study of God's Word. Methodists would find themselves studying the principles of election, baptism, etc., while Presbyterians and Baptists would find themselves studying free grace and free agency. The result to all (after sectarian considerations were gone) would soon be harmony--Bible harmony.

But, says one, so broad a platform would compel us to fellowship Unitarians and Christian Scientists and Spiritualists. Not at all, we answer. None of these believe in Jesus as their Redeemer. It would exclude all such and all others who deny that man is a sinner under divine condemnation, and that "Christ died for OUR SINS," "the just for the unjust, that he might bring us to God." It would and should exclude all who do not recognize this essential base of Christianity. (Possibly a few believers in the ransom may call themselves by the above names, ignorantly--not appreciating the doctrines upon which they are built. We refer to the views of the leaders and the masses of these denominations.)

A man may be honest and sober and in every way moral and be a Buddhist or a Mohammedan or an Infidel (an unbeliever as to the claims of Christ) of any other shade. Morality and general decency may be proper enough grounds for their recognition socially, as friends and acquaintances; but these constitute no claim whatever upon the sacred name of Christian, nor upon the close heart-sympathy which should make truly one all who are trusting in the precious blood of Christ--our ransom-price from sin and death--and who are fully consecrated to him.

We are living in the time when past and present combinations and doctrines of men will be breaking to pieces; when many are, and many more will be, seeking fresh grounds for fellowship; when it is important that all true Christians should stand fast, and shoulder to shoulder defend the foundation principles upon which we stand--the rock foundation;--for "other [proper] foundation can no man lay."

How our great Adversary would like to get the soldiers of the cross confused and separated, following different affinities, rallying around different standards, and hence leaving the true standard--"the cross of Christ," the "Ransom" --undefended. Let all who see the true standard assemble to it, and separate themselves in heart and Christian fellowship from all the unclean [those unjustified by faith in the redeeming blood, and clothed still, therefore, in the filthy garments of their own unrighteousness, instead of the wedding garment of Christ's imputed righteousness]. Let their efforts be for and with each other; to present each other blameless and unreprovable, without spot or wrinkle, before the Heavenly Bridegroom.

Hear the Word of the Lord:--

"Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway, gather out the [stumbling] stones; LIFT UP A STANDARD for the people." Isa. 62:10.

Let us assure ourselves, from a study of God's Word, that it is as much a part of our duty to disfellowship (as Christians) those who, either directly or indirectly, deny that Christ gave himself a ransom [a corresponding price] for all, and who, hence, are the worst enemies of the cross of Christ, as it is our duty to fellowship any who confess him thus as their Savior; and who, hence, are our "Brethren" in him. We are to "have no fellowship with the unfruitful works of darkness, but should rather reprove them."

SECTARIAN UNION VS. CHRISTIAN UNION.

The clamor for closer sectarian union progresses; and the rapid growth of the Young People's Society of Christian Endeavor not only furnishes an illustration of the popularity of such a union as is being called for, but suggests a way by which it might be attained--by a league as Christians which, while guaranteeing fellowship to its members, will make fealty and fidelity to the various sects an obligatory condition. Such a union will bind men and women, more than ever, to the creeds of the dark ages, and help sustain a little longer the tottering walls of Babylon. Resolutions favoring such a union were recently passed by the Protestant Episcopal Conference at Baltimore and by the Congregational Conference at Minneapolis. In our next issue we hope to present evidences showing that the giving of life and authority to the Image of the Beast (Rev. 13:15-17) is not far distant.

====================

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

PAUL'S FIRST MISSIONARY SERMON.

IV. QUAR., LESSON VIII., NOV. 20, ACTS 13:26-43.

Golden Text--"To you is the word of this salvation sent."--Acts 13:26.

VERSES 14-26. When Barnabas and Saul came to Antioch in Pisidia they spent the first Sabbath day in a synagogue of the Jews. They went in and sat down, trusting that the Lord would open some door for them to speak to the people. They did not force themselves forward or in any way seek to violate the customs of the synagogue, but, looking to the Lord for direction, they simply placed themselves, as best they knew how, in the way of opportunity to serve the Truth. In this alone there is an important lesson for us all. By their very attitude Barnabas and Saul were each saying, "Lord, here am I, use me!" And very soon the Lord did make use of his ready instruments, and used them effectively to his praise. If these brethren had gone about some other business, or listlessly wandered about or waited at home and said they would like to do something for the Master, but would wait for him to hunt them up and to disentangle them from other engagements, they might have waited a long time, and no doubt other instruments would have been used instead. And so may we wait long and unsuccessfully unless we place ourselves in the way of probable opportunity, and thus declare our actual readiness and our waiting attitude.

VERSE 15. "And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, 'Men and brethren, if ye have any word of exhortation for the people, say on.'"

One cannot but admire the spirit of liberality which prevailed among the Jews, and wish that the Truth had a similarly free course today. In how few congregations of God's professed Christian children is there any opportunity offered at any meeting for any one to speak a word to the people or to call attention to the Lord--except the pastor, and he is gagged by an elaborate and very restrictive "Confession of Faith" before he is allowed to say a word, and is liable to be deposed if he violates that

Confession. How evident it is that the great Adversary has gotten the various Creeds so expressed that they suit his purposes, and has hedged the way so that they cannot be displaced even fragmentarily by truths.

VERSES 16,26. Then Saul, who was called Paul, stood up to bear his testimony for the Lord. With what eagerness he embraced the opportunity is manifest from the stirring discourse which followed, in which, with characteristic skill, he drew the attention of the people to prominent points in their national history, leading up to the reign of David as king; and then, referring to the promise of blessing to Israel through a son of David, he declared (verse 23) that of this man's seed God had, according to his promise, raised unto Israel a Savior, even Jesus, whom they had ignorantly crucified; and that this same Jesus was he of whom John the Baptist had said, "There cometh one after me whose shoes of his feet I am not worthy to loose."

VERSE 26. Then we almost catch the tones of his voice floating down the centuries, as with kindling eloquence he declares--"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." Yes, it was sent to Israel first--to the people whom God had chosen and to whom belonged the promises--to all such as were "Israelites indeed," worthy sons of faithful Abraham who trusted in the promises and were anxiously waiting for their fulfilment; and not only to these, but also to all the worthy Gentiles among them who feared (or reverenced) God. Or, in the words of the Prophet Isaiah, it was now sent to all the meek. (Isa. 61:1.) This gospel is not for the proud and high-minded. The proud Pharisee and the dignified Rabbi could not receive it; and those who looked only for Israel's national predominance over the nations of the world, and who figured only this out of the numerous prophecies of Messiah's glorious reign, could not receive it. Nor could the proud or wicked Gentile who had dismissed God from all his thoughts, and given himself over to a life of present ease or pleasure or self-gratification, receive it. It is "good tidings" only to the

R1466 : page 332

meek, who reverence God and who have respect unto his promises. But God assures us that not only the Day of Vengeance, but also the entire Millennial age which will follow it, will have the effect of breaking many stony and proud hearts and bringing all mankind to

R1466 : page 333

so humble a condition that they will be able and willing to appreciate the grace of God which offers salvation (Rom. 14:11; Phil. 2:10) --whether they, after the humbling chastisement and greater knowledge of the Lord, submit themselves fully to his gracious arrangements and gain the reward of Life, or whether, when permitted, pride and self-will will again be their choice, and they thus be accounted unfit for Life--deserving the Second Death.

VERSES 27-31. Then, in reminding them of their national sin in crucifying Jehovah's Anointed, he shows that it was because their rulers did not honor him or recognize him as the one of whom spake Moses and all the prophets; and yet he tells them that even in this sinful act of crucifying the Lord they were unwittingly fulfilling what the prophets had foretold; for Isaiah had declared that he should be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he would not open his mouth to defend himself, for he knew that his hour was come and that his life was to be given a ransom for many. Probably here the Apostle enlarged on the prophetic proofs of Jesus as the Messiah; for we must regard this account by Luke as a mere synopsis of his discourse, showing its general drift. Then he drew attention to the fact of his resurrection, and declared himself one of a number of witnesses of that fact; for "he was seen many days of them which came up with him from Galilee to Jerusalem."

VERSES 32-37. Having thus introduced Jesus, the promised Messiah and Savior, the hope of Israel and the world, he then added, "And we declare unto you glad tidings"--glad tidings of the fulfilment of prophecy in the resurrection of Jesus, which was in itself, according to the divine plan, an evidence that his sacrifice had been acceptable as our sin-offering and a pledge of the resurrection of all who believe in him as their Lord and Redeemer. Then the Apostle referred to the statement in the Second Psalm--"Thou art my son; this day have I begotten thee"--as applicable to his new resurrection life, which should never again return to corruption--death--and showed that the promise in Isa. 55:3,4, of "the sure mercies of [or holy things promised to] David"* --the dominion and power and glory of the kingdom of God on earth, etc.--belonged not to David literally, but to the Messiah, Jesus, whom David in some instances typified; "for," said he, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." Consequently he argues that the prophecy has not reference to David, but to Christ, whom David here typified.

VERSES 38,39. Having thus securely planted the claims of Jesus of Nazareth upon the testimony of the prophets and of the eye-witnesses of his life and death and resurrection, and having called their attention to the glorious promises for the blessing of Israel and all the world through the expected Messiah, he made to that attentive congregation the startling announcement: "Be it known unto therefore, men and brethren, that through this man is preached unto you [even you, who in your ignorance and folly despised and slew him] the forgiveness of sins. And by him all that BELIEVE are justified from all things, from which ye could not be justified by the law of Moses."

VERSES 40,41 are words of solemn warning in view of the responsibility which the hearing of this truth brings with it. When the truth is presented to us by any of God's messengers, however humble, it is to the end that we may either receive or reject it as we choose. The meek, those who reverence God and desire to know and to do his will, will receive it and be blessed by it; but all the proud and worldly-minded and all those who are wise in their own conceits will reject it. And to such says the Prophet, as quoted by the Apostle, "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

A great work was going on in those days; for God was there beginning, by the preaching of the truth, to select from among men and to train and prepare "a people for his name"--to be joint-heirs with Christ of his Millennial Kingdom. The despisers indeed wondered at the progress and power of the truth, but they were left in their lost, perishing, unjustified condition, because they would not believe and repent.

The same is true to-day also, the only difference being that we are living in the harvest or end of the age, when the work of selecting the bride or body of Christ, which was there begun, is now being finished. And here as there the truth is manifesting the meek and worthy ones as well as the despisers. Let all heed the Apostle's warning and beware lest that come upon them which is spoken of in the prophets. What is that?--A hardness of heart which despises instruction and which will not walk in the right ways of the Lord, but which walks according to its own wilfulness in the way which leads to destruction; for out of Christ there is no salvation. "Behold, ye despisers, and

---

*See Lesson vi., First Quarter, in our issue of February 1st.

R1466 : page 334

wonder, and perish." Beloved, let us mark well the responsibility which the testimony of God's truth brings, and be not like those who, denying the possibility of any perishing, proceed further and reject the great salvation proffered only on condition of faith in Christ as our Redeemer, and consequent repentance of sin and reformation of life in harmony with the will of God.

VERSES 42,43 show that many, of both Jews and Gentiles, received the truth with gladness and desired to hear more of these things.

R1466 : page 334

THE APOSTLES TURNING TO THE GENTILES.

IV. QUAR., LESSON IX., NOV. 27, ACTS 13:44-14:7.

Golden Text--"I have set thee to be a light of the Gentiles."--Acts 13:47.

VERSES 44,45. As a result of Paul's discourse of the preceding lesson, on the next Sabbath day almost the whole city came together to hear more of this gospel. And when the unbelieving Jews observed this evidence of the growing popularity of the doctrines of the crucified Jesus, they were moved with envy and bestirred themselves in opposition to the truth, because they saw that this new religion was calculated to supersede Judaism, around which clustered all their national pride and their selfish sectarian hopes. As a people, they had, because of this very pride, failed to comprehend the true import of their own God-given religion, and to see its transient an typical character;

and so its precious promises, misunderstood and perverted, served only to minister to their further pride, while they boasted of being the children of Abraham, the special favorites of God, to whom belonged the promises.

All filled with this spirit of pride were thereby incapacitated to receive the doctrines of Christianity; for there is no room for these in a proud heart: this gospel is pre-eminently the gospel for the meek, and none but the meek ever have continued or ever will continue long to rejoice in it. And as the truths of the dawning Gospel dispensation separated the meek from the proud, and thus gathered out a worthy remnant from the Jewish nation to be joint-heirs with Christ in his kingdom, so the truths due now in the dawn of the Millennium and harvest of the Gospel age are accomplishing a similar selection, and thus completing the elect number from among the Gentiles. And now, as then, the worthy ones are being gathered out of a great organization. Here it is out of the nominal Gospel Church: there it was out of the nominal Jewish Church. In both cases the few are gathered out and the great mass prove themselves unworthy through pride and unbelief.

VERSES 46,47. Seeing the unreasonable prejudice and opposition to the truth on the part of the Jews, Paul and Barnabas boldly withstood them, saying, "It was necessary that the word of God should first have been spoken to you [It was necessary because they were the natural children of Abraham and natural heirs of the covenant made with Abraham]; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: For so hath the Lord commanded, saying, 'I have set thee [Christ] to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

These Jews did not directly judge and pronounce themselves unworthy of life; but in rejecting the only conditions upon which everlasting life is promised, they in effect rejected life, for it is promised only on the condition of faith in Christ as Lord and Redeemer. However, we do not understand that their rejection of Christ then, blinded and hindered as they were by prejudice and hardness of heart, was a final rejection of life; for the Lord's gracious provision for them is yet to open their blind eyes and to give them a heart of flesh so that they may yet see and believe the truth--and that notwithstanding the fact that they died in their sins without faith in Christ; for it is written, "Thus saith the Lord God: Behold,

R1467 : page 334

O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live." (Compare Ezek. 37:12-14; Rom. 11:25-32.) None will ever be finally judged unworthy of life (worthy of the Second Death) until they have enjoyed every advantage of a full, fair trial with a clear knowledge of the truth. See Heb. 6:4-6.

"Lo, we turn to the Gentiles; for so hath the Lord commanded," etc. Ah, these words were a joyful message, "good tidings of great joy," to some of the humble Gentiles who heard, and who, Lazarus-like, had long desired to be fed with even the crumbs of divine favor falling from the table of bounties provided for the Jewish Dives.

VERSE 48. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life [i.e., as many as had that disposition of meekness and trust in God, and a desire to be in harmony with him and to do his will, which disposition God has ordained shall receive the reward of eternal life] believed."

And here, too, we may learn a lesson and recognize

R1467 : page 335

God's direction of his own work as the apostles recognized it. While it is as true now as in the days of the apostles that "Not many great," or wise, or learned according to the course and estimation of this world, but only a few (and they often the poor of this world, rich in faith) receive the "good tidings" joyfully, we should never lose sight of the fact that those drawn to and held by the truth are always those of humble hearts, seekers after God and his ways, the very class for whom God has provided and ordained the blessing of everlasting life. But neither should we forget that God has other sheep, not of this flock; and that he has provided that the fullest degree of natural evidence shall be given to those other sheep, the faithful of whom shall have everlasting life also, though on a lower plane or nature than the little flock now being selected, who are required to walk, if at all, by faith and not by sight.

VERSE 49. "And the word of the Lord was published throughout all the region"--doubtless not only by the preaching of Paul and Barnabas, but by all who then received the truth.

VERSES 50-52. Persecution was the immediate reward of the Lord's faithful witnesses, as it always has been and will be until the reign of Christ brings in everlasting righteousness.

Persecution serves to separate those whose interest is only lukewarm, and who, being unworthy of a place in the "little flock" to which it is the Father's good pleasure to give the Kingdom, the Lord desires to separate. Besides, it serves to strengthen and develop the true ones, thus fitting these "overcomers" more fully for the work of God, now and hereafter.

But they rejoiced in the midst of suffering and were filled with the holy Spirit--with a holy zeal and enthusiasm which, while it led them to shake off the dust of their feet for a testimony against that city, turned them to another, to declare the glad tidings to others who still sat in darkness.

CHAPTER 14:1,2. The experiences in Iconium seem to have been very similar to those in Antioch--a large congregation of interested hearers, many conversions to Christianity, of both Jews and Greeks, then persecution from the unbelievers and efforts to turn away from the faith those who had believed. Such experiences are not common amongst Christian professors now, because they are drowsy with the wine of Babylon's false doctrine (Rev. 18:3) and are not sufficiently interested and active in the service of Truth; and the devil does not think it wise to persecute for error's sake. But each child of God learns by experience the force of the Master's words, "Whosoever will live Godly [to please God] in this present time [when evil reigns] shall suffer persecution;" and this in proportion as he receives the truth and faithfully declares it.

VERSE 3. On account of the opposition it seemed necessary for the two brethren to remain a long time in Iconium in order to establish the faith of them that believed. And the Lord worked with them, endorsing their testimony by special miraculous gifts--probably of healing, mainly.

VERSES 4-7. By and by the persecutions waxed more severe, so that the whole city began to take sides for and against these witnesses of the Lord, and the excitement grew until it would have resulted in a mob. When they became aware of this, they fled from the city, doubtless recalling the Lord's counsel--"When they persecute you in one city, flee ye to another." They fled to Lystra and Derbe, and there also they preached the gospel.

===================

R1467 : page 335

ENCOURAGING WORDS FROM EARNEST WORKERS.

Arkansas.

DEAR BROTHER RUSSELL:--It is with much pleasure that I inform you that the truth is spreading in our neighborhood. I feel that the Lord is leading me: that I have more patience now than hitherto--which I greatly needed, and for which I often prayed. Of five first Volumes of DAWN, given to such as I thought truth hungry, I have as yet heard from only one. It has opened the light and truth to two Presbyterians, and I am daily expecting to hear the same good news from the others.

But notwithstanding these encouragements, I often fear that our knowledge has outgrown our love and piety, that some of us have imbibed a spirit of debate, and are not wise enough to know just how to speak the truth in its season.

Should we reason upon the Scriptures with those who appear to be insincere, and yet have a zeal to contend for their theory? I have seen on our streets Bible students arguing Scripture from different views, the bystanders hallooing for the side which suited them best, and neither party seeming to have the proper

R1468 : page 335

reverence for the Word of God. The truth would seem to suffer by this conduct, because I saw none who seemed to be truth hungry; and I thought it best to keep silent, and to try only to heal the sick. And yet I am afraid to

R1468 : page 336

settle down on this opinion, for I know that I am not a discerner of the thoughts and intents of the heart, and am sometimes surprised to see some, for whom I did not hope, receive the truth, while others, apparently more hopeful, reject it.

The opinion I have of the success of Colporteurs is this: It depends upon the spirit in which the book is presented. I believe that, when one is clothed in the imputed righteousness of Christ, and made pure and clean, whiter than snow, it modifies his manners, making them so loving and kind, that it is hard for any to refuse to purchase so cheap a book on such an important subject. Those who would serve the Lord acceptably must have clean hands; and could I always feel myself thus qualified, I would be still more eager to go out into the field.

It seems to me that all believers need to be forcibly reminded that all knowledge and faith, and many great victories in our warfare, will amount to nothing, if we fail to have the spirit of love, meekness and child-like simplicity. Oh! that my longings for these necessary qualifications were satisfied. The Lord grant that I may be able to put them on; and will you pray that I may be thus endowed.

Yours in the Gospel hope, J. K. CONNER.

[REPLY:--I am glad, dear Brother, that you see so clearly what sort of persons in holy conversation and godliness all the colporteurs, and all who have obtained the hope of the gospel, should be. But you should not wait until you are perfect before giving your time and strength to the Lord's service. You have the proper conception of what the ideal colporteur should be. Now start, and in the strength of the Redeemer work, as nearly as you can, up to that standard. Those who so run shall never fall, but shall have an abundant entrance into the Kingdom of our Lord.--2 Pet. 1:11.

You are right in not bandying the gospel on the streets. We are instructed to be ready at all times to give a reason for our hope to him that asketh; but neither the Bible nor sound judgment dictates street quarreling for the Truth's sake.

Our great Master did "not cry aloud nor lift up his voice in the streets;" nor did he seek the boisterous and profane for his followers. The spirit of God led him to "preach the gospel to the meek"--to the truth-hungry wherever found--to those who have "an ear to hear." (Isa. 42:2; Matt. 12:19; Matt. 11:15; Isa. 61:1.) We cannot do better than follow the great Teacher's example.--EDITOR].

Illinois.

DEAR BROTHER RUSSELL:--The great cause is advancing, and I preach at my DAWN-selling with great freedom and power. Think of busy infidels letting the shop go, to hear the gospel for a half hour, and then urgently requesting further talks! Many of this class, formerly God and Bible rejectors, listen to the plan of redemption and restoration, and say promptly that it is both reasonable and just; and that they are willing to love and obey God, and to receive the rewards of righteousness, under conditions so just and wise.

I would feel much tempted to preach on the streets, but my rheumatism gets worse in my left shoulder, so I rest poorly at night and need all my strength for the canvass.

I must visit some of the interested, not before seen, this afternoon. I am much gratified to see the advance of truth among "just and unjust" here. The Lord be praised! Mrs. A. joins in greetings to you and Sister Russell.

Loving regards in Christ, J. B. ADAMSON.

Delaware.

DEAR BROTHER RUSSELL:--Believing that you love to hear occasionally from those who have been awakened to a livelier hope (than they had in the nominal systems of Christianity), both for themselves and for mankind at large, I will say, as I have often heard it said by brothers and sisters in class-meeting, that I am "not tired of the way" in which I have been led through your ministry. No! I have a joy, peace, confidence, love and knowledge that I did not have when I followed those who are supposed to be religious guides, but are really themselves blind. Oh, I am so glad that we are now in the dawn of the Great Day; and, such are the signs, that we can lift up our heads for our redemption draweth nigh! We are truly, as I have just read in a secular paper, living in an age distinctively one of research and advancement, and men are no longer content to accept blindly the theories and conclusions of others on important subjects; but are becoming students for themselves on the high seas of religious principles and beliefs! It says further: "No little sadness attaches to the piteous state of those who want to believe the Bible just as it stands, but are tormented with doubts believed to be honest ones. May a ray from the throne of God send convincing light to all so harassed and troubled!" And I would add: May we, who have been blessed of God with greater light than others, humbly and meekly offer it to those who have eyes to see and ears

to hear, that they may rejoice with us.
Your brother in Christ, OSCAR JONES.

====================

page 338

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1460 : page 338

SPECIAL ITEMS FOR REGULAR READERS.

MEETINGS IN NEW YORK CITY.

The Editor, in response to the urgent solicitations of the friends in and adjacent to New York City, will (D.V.) preach there Sunday, Nov. 27th, as follows:--

At 10:30 A.M. in Cooper Union Meeting

Room No. 24. Subject, "In Our Days."

At 3 P.M. in Hardman Hall (Fifth Avenue and Nineteenth Street). Subject, "The Restitution of All Things."--Acts 3:21.

At 7:30 P.M. in Hardman Hall. Subject, "The Millennium and Its Day of Preparation."

Private meetings will be held elsewhere on Monday. Sister Russell, also, is expected to be present.

The notice is given thus publicly and in season, that readers from surrounding places may attend, if they can make it convenient.

R1468 : page 338

PROTESTANTS NO LONGER.

Protestants lately seem to be sadly at a loss to account for their name--Protestant. They know from history that there was once a wide difference of religious views between the founders of their sects and the Church of Rome. They know of the rack, the prison and the stake; but they wonder why it all was, and think there must have been some great mistake.

Papacy declares that she never changes; and so Protestants fancy that they have been misinformed, and are seeking union with the very one whose conduct and doctrines their forefathers protested against--even unto death. The Congregational National Convention at Minneapolis adopted the following in a resolution on the subject:--

"The Roman Catholic body is recognized as a branch of the church of Christ, and the report welcomes the opportunity to co-operate with its members, clergy or laity in the advancement of the cause of Christian truth and Christian morals. The attitude of the Episcopal church coming forward in England and America bearing an olive branch is heartily commended."

We are glad indeed to believe that the membership of the Church of Rome contains some noble souls, and that as a whole her multitudes are more enlightened than once they were; but we believe the system to be Satan's handiwork, and as really Antichrist as it was when, with greater power, it "wore out the saints of the Most High," and practiced outward evil, and prospered in it. The same false doctrines still underlie her system; and only opportunity is lacking for the same display of devilish intolerance that during the dark ages marked her pathway with blood.

We respect all decent, honest men as men; and whenever we can we shall be glad to do them good, physically and spiritually. But we reserve the titles of fellowship, "Christian" and "Brother," for those who trust in the Savior and his one sacrifice for all. This as much ignores Roman Catholics, who hold to many, repeated sacrifices for sins (sacrifices of the Mass), as it does to those who deny any sacrifice.

***

We mentioned in our last our intention of presenting in this issue some evidences that the giving of life and authority to the "Image of the Beast" is not far distant. We did not mean by this that you should expect a review of Rev. 13. The evidences referred to, crowded out of this issue, may appear in our next.

===================

R1468 : page 339

VOL. XIII. NOVEMBER 15, 1892. NO. 22.

PURGATORY:--

IS IT A ROMISH, A PROTESTANT OR A BIBLE DOCTRINE?

Protestants generally have ignored the Bible doctrine on the subject of a future Purgatory, while Romanists have shamefully perverted and counterfeited it, as they have every other truth, to the unholy ends of human ambition and avarice. Indeed, the whole Papal system is a counterfeit of the truth, and herein has been its great power to deceive and lead astray from the truth. And the Papal system, because of its resemblance to the truth, in its completeness and its general outline, notwithstanding its outrageous perversions and its shameful abuses of the truth, has well been described as "A masterpiece of Satanic ingenuity." Yet, like a counterfeit coin, it may require an expert to detect and expose it.

While we have no sympathy with the doctrine of purgatory as taught by Romanists, nor yet as hinted at by some Protestants in what they term the Intermediate State--between death and the resurrection, when the soul, they claim, is purged from sin and made fit for heaven--we do see that the perverted doctrine of purgatory had a start in the truth; that the

Scriptures teach the doctrine of purgatory; and that it is one of the most glorious features of the divine plan for the salvation of our race.

The term purgatory signifies a place or condition of purging or cleansing; and it is freely admitted that all mankind must of necessity be purged from sin and uncleanness (as well as redeemed and justified), before they are fit to enjoy the blessings of eternal life. The common sense of mankind acknowledges this necessity for purgation, and the Scriptures clearly teach the doctrine. The way of salvation lies through redemption through the precious blood of Christ (justification through faith in the redemption thus accomplished) and purgation, or the actual cleansing from sin and uncleanness, and perfecting in holiness.

Protestants (claiming that all mankind are now on trial, and that as a result of the present presumed trial they must, at death, be ushered at once into either an everlasting heaven of bliss or a hell of eternal torture) have no alternative from either one or the other of the following conclusions: First, that only the justified, sanctified and faithful saints developed in the present life will ever be saved, and that all others--medium good, and bad--will be hopelessly and forever lost; or, Secondly, that all mankind, except the vilest of wilful sinners, will be taken to heaven and will constitute it a very bedlam of confusion as the various classes attempt to associate and affiliate with each other --the matured saints (a "little flock"), the inexperienced babes, the ignorant and degraded savages, the idiotic, the insane--all persons of all classes for whom hope is entertained by kindly human hearts, all who it is felt sure are at least too good or too innocent to deserve eternal torture of any description.

Some Protestants take one of these views and some the other; but whichever horn of the dilemma is accepted, insurmountable difficulties

R1468 : page 340

are encountered, as every thinking Christian knows. The first view, if really believed, would fill the world with an indescribable gloom. Death-bed scenes already sad would be still sadder, if such a view were really entertained.

R1469 : page 340

And it is the professed view. But if the second view be accepted, as it generally is by people of heart and breadth of mind, the difficulty is but slightly lessened; for with the idea that at death we must go to either heaven or hell, the only reasonable conclusion is that all who escape hell must go to heaven. The difficulty with this view is that it would fill heaven with a heterogeneous mass of beings, and so mar its peace and harmony that it would be only another babel of confusion such as earth has been. And some, at least, would still feel like praying that they might go "Where the wicked cease from troubling and the weary are at rest." Such a condition would be only a continuation of the present imperfect and unsatisfactory state. What fellowship hath light with darkness, or what common joy could these share whose states and experiences differ so widely? None whatever.

But, says one who never before thought of it so, May we not suppose that those lower classes will be gradually disciplined and corrected, and so brought into harmony with God and each other, and that peace and joy will result in the end? Ah! then instead of doing without a Purgatory, you are supposing heaven is Purgatory--a great hospital and reform school for the treatment of moral diseases and deformities. No, that cannot be. Well, suggests another, may it not be that in the instant of dying, all those who are not notoriously bad (and hence too good to be eternally tormented) are perfected and fitted for heaven? No; for in that case present experience would be wholly useless; for beings so changed would not know themselves--in fact would not be themselves, but new beings, wholly different in every particular. If such were the program it would have been wiser to have made them so at first. Besides, that is not God's method of working. We should observe that his operations are always on philosophical principles; and the principles of moral philosophy are just as fixed and firmly established as are the principles of natural philosophy. Observe how steadily God adheres to the principles of natural philosophy, as he saw fit to establish them. Does water ever flow up hill? did an acorn ever spring into an oak in an instant? or was ever a human being born fully developed either mentally or physically? do grapes grow on thorns, or figs on thistles? We smile at such preposterous suggestions as these; but why? Because we recognize the fixed principles of natural philosophy, which never can and never will change. And we see that if they were not thus fixed, the results would be confusion throughout the realm of nature.

Our God is a God of order; and in moral law as in natural law his principles are fixed. Character is a growth, a development. It may grow rapidly or grow slowly, but grow it must. It never arrives at maturity without the preliminary processes of growth, or development by degrees. And along whatever lines--of virtue or of vice--the discipline, experience and consequent growth have been, of such kind will be the matured character--whether bad or good.

It is preposterous, therefore, to presume that a perfect moral character can be instantaneously bestowed upon the morally polluted or upon the morally blank in the instant of death. But here we should distinguish between perfect and imperfect beings without character and perfect and imperfect beings with character. Adam was a perfect being without character. He was put on trial to give him an opportunity to develop a character. His inexperience soon stamped his effort--Failure. But God has provided a ransom for Adam and all whom he represented in his trial; and this implies another opportunity to develop a character such as God can approve--fit for an eternity of companionship with him. Either a good character or a bad one can be demonstrated by imperfect beings, and it is determined by the conduct of each person after he comes to a knowledge of the truth on moral questions. God makes no promises of heavenly bliss except to such as develop character--"overcomers"--and yet it is evident that infants who have formed no character, and many of the ignorant who have never come to such a knowledge of the truth as would constitute a full trial, or as should condemn them as fit for torment or second death, constitute the great majority and are as unfit for heaven as eternal torment would be unfit for them. For all such God has prepared a Purgatory, a school of discipline which will favor the development of good characters, after which they will be tested; and this we will show from the Scriptures, shortly.

R1469 : page 341

We know ourselves now, and our friends know us, both by our physical features and by our mental and moral developments. But when death has destroyed the physical man, and only character remains for identification (and this is the general claim), if the character, or mental or moral developments, should undergo instantly such a marvelous change as perfect character would imply, all the surrounding conditions and circumstances being new also, how could the man know himself? And if such be God's plan, why has he permitted sin and death and all our present painful experiences at all? and why need any strive against sin? The idea is absurd.

If such were God's plan, the present time of the permission of sin, evil and death might as well be dispensed with as useless, to say the least. And if all were to be thus changed instantly to perfection, why not miraculously change all--even the worst? and why are any exhorted now to "holiness," without which no man shall see the Lord"? and where would come in the many and the few stripes for deeds done in the present time?

THE PURGATORY OF SCRIPTURE.

Seeing that all of the above theories are lame, unreasonable and unscriptural, we come now to the Purgatory of the Bible.

First. It will be established on Earth--not elsewhere.--Prov. 11:31.

Second. It is not now in operation, but is to begin when this Gospel age ends, when the little flock of saints has been selected.--2 Pet. 2:9.

Third. The overcoming "little flock" of saints, who will have part in the first resurrection and be like their Lord, spirit beings, will then be associated with him in the work of judging, correcting and teaching those in process of purgation during the Millennium, when the world and the "castaways" of the Church are being disciplined and corrected in righteousness. And that will be the only really holy, righteous Inquisition (i.e., court of judicial inquiry or examination on matters moral and spiritual), of which Papacy made so terrible, blasphemous and cruel a counterfeit during the dark ages.--John 5:22; 1 Cor. 6:2.

In a word, the long-promised reign of the Christ, the glorified Church, during the world's thousand-year judgment day, or period of correction in righteousness, is the Purgatory of the Bible. The saints shall not come into purgatorial judgment at all (1 Cor. 11:32); because, in this life, hating sin, they became reckonedly dead to it and alive to righteousness in Christ. Neither will the faithful overcomers of the past, noted in Hebrews 11, have part in that Millennial age Purgatory; but all others of the human family will there be dealt with--corrected and disciplined in righteousness--to bring about true reformation and finally perfection of character. (1 Pet. 4:5; Matt. 12:36.) All will thus be purged except such as in the present age, having enjoyed extraordinary light and privilege, nevertheless sin wilfully against it. For such only there is no further hope (Heb. 10:26,27), through the discipline and purgation of that judgment period; for, says the Apostle, "it is impossible to renew them again unto repentance." --Heb. 6:4-6.

That time will be one not only for rewarding the evil and good then done, but also for rewarding the evil and good deeds of the present time. Whoever now gives even a cup of cold water to one of the Lord's disciples, because he is such, shall have a reward in that Purgatory; and whoever has wronged one of the least of them shall receive a just recompense for the evil deed. And the scourgings of that time shall be justly in accordance with the knowledge that was sinned against.--Luke 12:47,48; Matt. 10:41,42; 16:27; 2 Tim. 4:14.

The Purgatorial period will be specially severe at its beginning, particularly upon the people of civilized nations of so-called Christendom. They have enjoyed many advantages

R1469 : page 342

and opportunities above those of heathen lands and are correspondingly responsible. For the purpose of quickly bringing mankind to a realization of the new conditions in force under the new Millennial dispensation then introduced, the Lord, the righteous Judge, "will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire [judgments, destructive to evil systems and schemes]. For by fire [destructive judgments upon evil things] and by his sword [the truth] will the Lord plead with all flesh: and [Praise God!] the slain of the Lord [conquered by the sword of truth] shall be many." (Isa. 66:15,16; Rev. 19:15.) "He shall judge among the nations and rebuke [by his judgments] many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.) The judgments of that day of the Lord are symbolically represented, in all the prophetic delineations of that time, by fire; because fire not only destroys, but causes pain in connection with the destruction.

R1470 : page 342

These purgatorial flames of righteous judgment will consume the evil systems and false principles and theories of the world--political, religious and financial; and while individuals will suffer and weep bitterly, it will be, to the many, reformatory or purgatorial suffering; and only such as willingly cling to the evil will be destroyed with the evil and as a part of it.

This Purgatory will begin in the close or "harvest" of the Gospel age--the Millennial or purgatorial age lapping over upon it. Indeed, the first to enter it will be those Christians who are "double minded"--who seek to serve both God and mammon, and who, to be saved at all, must come up out of great tribulation, washing their robes in the blood of the Lamb. (Rev. 7:14.) In fact, it might be said that the purgatorial work has to some extent progressed upon this same class throughout the Gospel age (See 1 Cor. 5:5); but the class has been so small in comparison with the world that the term "Purgatory" may properly be applied only to the Millennial age of the world's purgation; for such is the Scriptural method of referring to it. Referring to the beginning of this Purgatory and its first effect upon the two classes of the Church, the Prophet says (Mal. 3:2,3): "But who may abide the day of his [Messiah's] coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them [in that Purgatory] as gold and silver, that they may offer [themselves] unto Jehovah an offering in righteousness."

The trouble which will purge the great company of the nominal church, who are unworthy of a place in the real Church, is a part of that which is coming upon the world in general. They are the unfaithful servants who, though not hypocrites, receive a portion of trouble, as chastisement, with the hypocrites and unbelievers. (Matt. 24:51.) While they will be coming through great tribulation it will be because they have the spirit of the world. The spirit of the world is a selfish spirit: it includes love of the praise of men, love of wealth, love of power, love of ease, love of pleasure--love of everything pertaining to self, and neglect and lack of interest in the welfare of others. This class, and in fact the whole civilized world --"Christendom," as it is called--have had the law of Christ presented to them--Love to God and love toward each other; yet they have neglected it and allowed selfishness to rule them instead. The trouble coming will be the outgrowth of this very selfishness. Kings and princes selfishly seek their own continued advantage and power, and the masses selfishly seek liberty and equality; rich men and corporations seeking selfishly to perpetuate monopolistic methods, customs and privileges which give them a decided advantage over others and secure them and theirs the cream of life's comforts and blessings; and in opposition to these their mechanics band together, not on general principles for the good of all, but on selfish principles, to get for themselves as large a share of the spoils and to give as small a return of labor as possible.

This crop of selfishness is fast ripening in the brighter light of this nineteenth century.

R1470 : page 343

As the light increases, both sides become more cunning as to how to advance their respective selfish ends, and how to detect and meet each other's moves. The breach is rapidly widening and preparing for what God has predicted from of old--"A time of trouble such as never was since there was a nation," "no, nor ever shall be." (Dan. 12:1.) This trouble is the beginning of the purgatorial fire of the day of the Lord. In it the mountains [kingdoms of earth] shall melt and flow down like wax [to the level of the people--equality], and those which do not melt shall be removed and carried into the sea [swallowed up in anarchy], while the earth [society and general order] shall be removed. See Psalm 46 for a symbolic presentation of these retributive and purgatorial troubles coming upon the world, remembering that in the symbolism of Scripture mountains signify kingdoms; earth, the social fabric supporting kingdoms; sea, the lawless or anarchistic elements; and heavens, the religious influences.

This same trouble is also graphically portrayed in the symbolic "fire" in 2 Pet. 3:10-13. Here the earth (society) is shown as melting or disintegrating into its various elements, which, in the heat of bitterness of that time of selfish strife, will no longer blend and coalesce as before. Here the burning of the heavens--the destruction of the religious systems and principles which at present govern and control mankind --is shown, their passing away with great commotion. Then Peter tells of how this confusion and trouble shall be followed by a new organization of society, under new religious principles and government--new heavens and a new earth wherein dwelleth righteousness--wherein right and truth and love will have supplanted error, superstition and selfishness. David also (Psa. 46:8-11) portrays the introduction of the same blessed Millennium of peace and righteousness.

During that Purgatorial trial the glorified Christ, the righteous judge, shall lay judgment to the line and righteousness to the plummet, and shall sweep away every refuge of error. (Isa. 28:17.) "He shall judge the people with righteousness and the poor with judgment... and shall break in pieces the oppressor." (Psa. 72:2,4.) This will be the beginning of the purgatorial judgments--in favor of the poor, the ignorant and the oppressed, and hence against the wealthy and great and learned who have been willing to use their superior advantages of birth, of wealth, of education and of mental balance simply for themselves, selfishly--instead of having that sympathy and love for mankind that would lead them to desire and to labor for the elevation of their less favored brothers. Inasmuch as any have permitted selfishness to rule them, so that they are willing to take advantage of the weaknesses and circumstances of others to amass to themselves great wealth and power, and to use that power and wealth selfishly, to that extent they will suffer most in the beginning of this Purgatorial age. Upon this class its hottest fires will come first. See James 5:1-7.

The judgments of this day of the Lord are represented repeatedly in the Scriptures. Isaiah (Chapter 33:2,3,5-16) points out God's succor of the saints from the coming trouble, saying: "O Lord, be gracious unto us; we have waited on thee: be thou their arm [the helper of all truth-seekers, even though not overcomers],... also our salvation in the time of trouble." Then the effect of the trouble upon the nations is briefly summed up: "At the noise of thy thunder the people fled; when thou stoodest up nations were scattered." Next, the effect of the Lord's standing forth to judge the world is shown upon the Church: "The Lord is exalted; for he dwelleth on high. He hath filled Zion with justice and righteousness. Wisdom and knowledge shall be the stability of thy times and the strength of thy happiness; the fear [reverence] of the Lord is his treasure." That is to say, the Zion class will be distinct and separate from others, and their advantage will consist largely in the divine wisdom and knowledge granted them, because of their obedience to their consecration. These are to be sealed "in their foreheads," intellectually (Rev. 7:3; 14:1; 22:4), that they may not be in darkness with the world (1 Thes. 5:4), and so may pass through much of the trouble with a happiness based upon this knowledge.

The prophet proceeds to picture the remainder

R1470 : page 344

of the world, aside from the saints, in that trouble. (See Isa. 33:7,8.) Their valiant ones are discouraged and weep, powerless to stem the tide of anarchy: all lovers of peace weep bitterly, greatly disappointed that when they were crying Peace! Peace! and predicting a Millennium of peace by arbitration, all their predictions fail and a time of trouble is precipitated such as was not since there was a nation. They expected it not so, because, neglecting God's revelation, they were not sealed by his truth in their foreheads. The highways [of commerce] lie waste, the travelers cease, contracts cease to be of force or value; and cities [because dependent upon commerce] will become very undesirable places, while principles of honor and manhood will no longer be regarded or trusted; and the earth [society in general] will languish and mourn.

This is the time when I will stand up to give judgment and justice, and to exalt myself, saith the Lord. The nominal church, which has conceived chaff instead of true wheat, shall bring forth only stubble; and her own breath (or doctrines) shall set her on fire and cause her consumption. (Isa. 33:11.) See also the burning of the tares, with which this is in harmony, and but another picture. Matt. 13:30,40.) As for the people in general (verse 12), they will be of two classes. Some, as thorns, evil-doers, will become furious in the fire, because cut off and hindered from their opportunities of doing evil secretly, and will be consumed. Others will be like slaking lime: the heat will be intensified as the water of truth is cast on, until their stoniness, their hardness of heart, shall be dissolved completely, bringing them into complete harmony with the Millennial Kingdom and its just and loving laws.

Going back, the Prophet takes another view of the trouble seen to be approaching; and he pictures the different classes and shows the class which all must join who would pass through that Purgatory successfully. (Isa. 33:14-16.) Transgressors in [nominal] Zion will be afraid, the hypocrites will be in terror as they witness the troubles of this day draw near. Which can abide [i.e., not be consumed] with this devouring fire? Which can abide with lasting burnings? The answer is clear:--not the selfish, but--"He that walketh in justice and speaketh truth, that despiseth the gain of oppression or deceit, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood [of plans which might cost life, or wreck another morally, physically and financially], and shutteth his eyes against looking on evil. He shall dwell on high." {Such shall pass through the purgatorial fire, and be exalted.] This class shall be preserved from the intensity of trouble and fire, and such as were otherwise at first, but who become of this class, shall be delivered from the burnings of this Purgatory as they develop this character which is a return to the likeness of God and to harmony with his law of love.

The Apostle Paul speaks of this coming Purgatory when he declares, "Some men's sins go before to judgment [being punished in the present life] and some they follow after." (1 Tim. 5:24.) Those who receive punishment for sins in the present life are oftenest the consecrated saints. Hence he declares: "If we would judge [criticize, discipline] ourselves, we should not be judged of the Lord. But when we are judged of the Lord, we are chastened [punished] that we should not be judged [tried and punished in the Millennial Purgatory] with the world."--1 Cor. 11:31,32.

The same Apostle (Rom. 2:3-11) speaks of this Millennial Purgatory as the day of wrath and revelation of the righteous judgment of God against all who are in opposition to righteousness and truth, and who obey unrighteousness. Upon such, he declares, shall then be rendered indignation and wrath, tribulation and anguish upon every being doing evil, but glory, honor and peace upon all that work good.

The same Apostle refers again (2 Thes. 1:6-9) to the tribulation to come at the second coming of the Lord Jesus, and declares that it will be but a just thing for the Lord, who declares, "Vengeance is mine: I will repay," to render a recompense of tribulation [Purgatorial punishment] upon those who have been opposers of the truth and of the saints. This, of course, includes the individual punishment of those evil doers of the Apostle's day, and indicates that the tribulation promised was not inflicted at their death, nor yet, but will be inflicted at or during the thousand years of the Lord's second presence--when he shall be revealed in flaming fire, etc.

That their punishment or tribulation will be just, and not an unjust one, we are fully assured from the character of their judge, as well as by the Apostle's words. Those who have sinned against little light shall have the fewer stripes (of punishment), and those who have transgressed with more light shall have the greater punishment.--Luke 12:47,48.

Our Lord's coming is not only for his saints, to be glorified in them, but also on behalf of all who will believe in that Millennial day of his presence, that his character and laws may be admired and obeyed by all such. But the same flaming fire [of righteous Purgatorial judgment] in which his presence will first be revealed to the world, in the great day of trouble which will introduce the new dispensation (new heavens and new earth), will continue to burn throughout that thousand-year day against all evil doers, revealing clearly right and wrong, good and evil; finally consuming all who, after clear knowledge and full opportunity, continue to reject God's goodness. Those who thus refuse to obey the glad tidings or to acknowledge God will be consumed by that fire as being themselves evil; thus they shall be punished with lasting destruction from the presence of the Lord and from the glory of his power.--2 Thes. 1:6-9. See Diaglott translation.

Thus, in a word, the symbolic fires of Purgatory shall, under Christ's direction, consume evil, and leave the world cleansed, free from sin and every evil. It will first burn against evil things, against evil principles and practices in men, and not against men as evil men. But as knowledge is increased and the weaknesses of the fallen ones are removed, all who still love evil ways and practices and principles will be elements of evil themselves, and will be destroyed as such.

And not only shall evil doers be punished in this Purgatory, but in it also every good deed of theirs shall be rewarded--even a cup of cold water given to a disciple shall surely have its reward.

Thank God for his gracious provision in Christ, not only for the forgiveness of the sins of the world, but also for the Purgatorial provisions: whereby the sin-sick may be fully cured and restored to divine favor and likeness.

Thanks be to God for his Purgatory! for the great and perfect Inquisition of his plan and for the well-fitted Inquisitors--the Christ of God, perfected, head and body.

===================

R1471 : page 345

BEAR YE ONE ANOTHER'S BURDENS.

"Bear ye one another's burdens, and so fulfil the law of Christ."--Gal. 6:2.

Those who look upon the Bible as a collection of moral precepts designed for the regulation of the world in general are very far from the proper estimate of its object and scope; for the Bible is not addressed to the world at all. The whole book, from beginning to end, is the inheritance of the saints--"the sanctified in Christ Jesus." To them all the Apostolic epistles, with a single exception (the epistle of James) are addressed.

The book of Revelation is also similarly addressed. And the Apostle Peter, in referring to the prophecies of the Old Testament, says even of the prophets that "not unto themselves, but unto us they did minister." (1 Pet. 1:12. See also Dan. 12:4,8,9.) And the Apostle Paul says that "whatsoever things were written aforetime were written for our learning, that we [the sanctified in Christ Jesus] through patience and comfort of the Scriptures might have hope." (Rom. 15:4.) Consequently all that was written aforetime by Moses and the prophets--whether of history or law or prophecy or type or precept--was designed specially for us who are in Christ, for the instruction and comfort of the children of God. And not one iota of it belongs to the unregenerate world. It is a "light which shineth in a dark place" to Christians: it is "a lamp to our feet, and a light to our path." And whatever light the

R1471 : page 346

worldly get from it, reaches them indirectly--as reflected from the children of God, who "shine as lights in the world." "Ye," said our Lord, "are the light of the world."--Phil. 2:15; Matt. 5:14.

The plan of God, once discerned, indirectly inculcates every principle of morality and virtue by showing just what God designs to have us to do: by showing, first, how he created us perfect and glorious in his own image and designed us for everlasting life in the enjoyment of his favors; next, that everything in us which is short of that original perfection is due to sin and renders us unworthy of life. Then there is the recognition of sin; and thus the glorious plan for both our legal and our actual deliverance from sin and death is opened up, and the final restitution of all things is assured to the loyal and obedient sons of God; and all the necessary provisions thereto are made manifest.

As the plan is now clearly outlined we see how history and prophecy and type and law all minister to the one grand design of the Book of books, in which the reverent and careful student finds the highest incentives to purity and holiness and the most perfect delineation of that praiseworthy character which he should seek to build up, and in contrast with which the deformity of every evil is manifest.

Among the instructions to the children of God is the one above cited--"Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ we have seen to be the law of love: and love says, Bear ye one another's burdens. There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the body of Christ. Worldly minded friends may sympathize, but their counsel is almost sure to be wrong. Hence the necessity of fellowship in the body of Christ and of disfellowship with the world.

It is not always necessary to tell one's sorrows and perplexities to another, and to have their sympathy and aid: in most cases they are better untold, except to the Lord. But love's quick discernment is always watchful and ready with the word in season, the cordial friendliness and the helpful hand if need be, to help bear the burden.

There are various kinds of burdens to be borne: there are burdens of bereavement, of financial embarrassment, of business and family cares, of physical and mental suffering, of sudden disasters and great perplexities and anxieties; and there are burdens also of conscious sins. In all these, if we are diligently seeking to fulfil the law of Christ, we may be able to cheer and strengthen fellow-members of the body of Christ with sympathy and counsel, and such aid as may be most needful and timely.

But the Apostle calls particular attention to this last kind of burdens--burdens of sins--and counsels the exercise of this disposition specially in cases of acknowledged sin. We are all to remember our own liability to sin, and therefore to be patient and considerate with others when they are overtaken in a fault. Such patient, forbearing love is one of the most beautiful adornments of the Christian character.

In the body of Christ the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1,2.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle counsels, "please his neighbor [brother] for his good, to edification"--i.e., not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

If this spirit prevails, the Apostle further shows (1 Cor. 12:24-26), there need be no

schism in the body; because the members all have a mutual care and a mutual love one for another--a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. Thus in the true body of Christ, which is knit together in love, if one member suffer, all the members suffer with him, in proportion as they are more or less directly associated with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor: just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith. How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven."--Matt. 18:1-6.

And again says the Master, "Whoso shall receive one such little child [one such humble, teachable child of God] in my name receiveth me." Let us, therefore, be in haste to receive and to heartily fellowship every such one.

And here he adds a caution which all would do well to heed, saying, "But whosoever shall insnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea." With what carefulness, then, should we regard one another.

Dearly beloved, bear ye one another's burdens, and so fulfil the law of Christ--the law of love; and so bind up the body of Christ that there be no schism in the body, but that it be more and more knit together in love. Let this blessed law of Christ rule more fully in all who have taken, by consecration, the name of Christ: and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and happiness--how it makes more tender and devoted wives, more noble and good and kind husbands, more loyal and loving children, more kind and good neighbors, and how it puts oil upon all the troubled waters of present experience and prepares the heart for the enjoyment of all the fruits of righteousness.

===================

R1471 : page 347

A MIGHTY FORCE.

It has been well said that the greatest problem of mankind is how to utilize the forces of nature; but to make this wholly true the double-sidedness of nature must be regarded. It is not sufficient to utilize the material forces, which facilitate locomotion or the production of articles of utility or luxury. The greater forces, those which have to do with the intellectual side of our life, must be understood and rightly used, otherwise the best material progress will fail to elevate the race to those heights to which it is capable of attaining. Happily for mankind the indications are many that the real nature of the latter forces is being understood. The other day a man was overheard to say to another in a business conversation: "We will have to act on that new rule we hear so much of in the papers nowadays." "What's that?" said the other. "The golden rule," was the reply; and the other assented. Now the point in this conversation, which was a real one, lies in the words, "we hear so much of in the papers nowadays." It is a fact that never in the history of journalism has there been such a turning towards this old yet ever new rule as a solution of the difficult problems of the hour. There is a mighty force in it, which is being recognized as never before [and applied to others by many who are unwilling to put into practice themselves]. When it is fully recognized it will energize society with a new life, and so great will be the onward strides which humanity will make that it will look back to these troubled and almost hopeless times as we look back upon the darkest eras in all past history. --Selected.

R1475 : page 348

"AS THE FATHER LOVETH ME."

My Savior, is it thus that thou
 In truth so lovest me,
E'en as the heavenly Father doth
 In verity love thee?

Into the depth of that great love
 Can mortal vision see?
Oh, no: such love is fathomless,
 And such will ever be.

Still as I think of that great love,
 I wonder more and more.
Oh, may I love thee in return,
 And, wondering, adore.

O thou all glorious Savior-King,
 Cleanse this poor heart of mine,
And fill it from thy fountain, pure,
 Fountain of love divine.

Then while I hear thee in thy Word
 Telling thy love for me,

I can reply--Thou knowest all--
Thou knowest I love thee.
T. R. SIMPSON.

====================

page 348

STUDIES IN THE ACTS OF THE APOSTLES.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1471 : page 348

WORK AMONG THE GENTILES.

IV. QUAR., LESSON X., DEC. 4, ACTS 14:8-22.

Golden Text--"In his name shall the Gentiles trust."

VERSES 8-10. Here again the Lord witnessed to the teaching of Paul and Barnabas by a miracle, thus confirming their testimony, that the people might know they were his messengers. The statement that the lame man had faith to be healed is also worthy of notice. This miracle corresponded closely to the one wrought through Peter and John.--Acts 3:7,8.

VERSES 11-13 show that the effect of the miracle upon the people was in harmony with God's design, in that they were impressed with awe and reverence for his chosen witnesses and thus were prepared to hear their testimony concerning the truth. Yet in their ignorance this reverence led them to the foolish extreme of worshiping the messengers of the truth instead of its divine author.

VERSES 14,15 show how the Lord's true messengers regarded such homage. They were prompt and emphatic in discouraging it. They went out quickly to the multitude which had come (probably to their dwelling) with garlands and oxen for sacrifice, and, rending their garments in token of extreme disapproval, cried out, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made heaven, and earth, and the sea, and all that in them is."

Had Paul and Barnabas been of a different spirit they might have been overcome by the temptation to accept the praise and homage of men. But they were humble and faithful, and sought only the glory of God and the enlightenment and consequent blessing of their fellow men. Such temptations are common to all public teachers, and therefore they specially need to cultivate the grace of humility. They must humble themselves under the mighty hand of God, that he may exalt them in due time, and, like the Apostle, declare themselves only fallible men, who, by the grace of God, have been permitted to declare the good tidings of salvation; that the glorious message is not theirs, but God's; and that it is now made manifest through his servants, because the due

R1472 : page 348

time for its revealing has come.--Dan. 12:4,9,10.

VERSES 16-18. Paul here emphasizes the fact of a great dispensational change having occurred --the closing of the Jewish age and the opening of the Gospel age. In the former, the favor of God was extended to Israel only--consisting in a typical justification from sin, reconciliation to God and promises of everlasting life. In the latter, the door of access to God [through Christ] had been opened to all nations, and the dividing wall of the Jewish (typical) covenant had been removed. (Eph. 2:14-22.) "Now [having appointed through Christ a day of trial for all] he commandeth all men everywhere to repent." (Acts 17:30.) The account here is probably only a brief extract of the Apostle's discourse to the people, whereby he restrained their idolatrous worship and drew their attention to the truth.

R1472 : page 349

VERSES 19,20 give another illustration of the incessant opposition of error under Satan's supervision in the name of religion. And the prince of this world in this, as in the majority of cases now, was permitted a large measure of success. Probably most of the Apostle's congregation were either effectually turned from the truth, or else were considerably confused or biased in favor of the error; but the few that did hear and believe were precious. Sometimes the evil-doers are permitted to persecute the Lord's messengers even unto death, as in the case of Stephen; but although Paul was almost killed, the Lord raised him up, that he might yet further bear witness to the truth, in which privilege these faithful soldiers of the cross greatly rejoiced. But observe that they did not remain in the same city to invite further persecution for vain-glorious reasons, neither were they discouraged against further efforts; but with good courage, remembering the Lord's words--"When they persecute you in one city, flee ye into another" (Matt. 10:23)--they left Lystra the next day for Derbe. Seemingly, they used as much prudence as was consistent with their mission of preaching the gospel: and in this we should emulate their example. They did not stay to tantalize their persecutors and to invite a second stoning: another door for preaching stood open and they went to Derbe.

VERSES 21,22. Nevertheless, when it became expedient to return to Lystra to confirm the household of faith, the courage to serve the Lord's sheep was not lacking. The entire course of the apostles shows us that their mission work was very different in object, as well as in method, from that of missions to-day. They went to the principal cities, and to the most religious persons in each. They had no expectation of converting all, but merely of interesting a few--a "little flock." They knew what the majority of missionaries to-day do not know, that the work of this age is the selection and perfecting, in patience, experience and character, of the "Bride of the Lamb," the Church--to be joint-heirs with Christ during the Millennium in the work of breaking the power of Satan over the masses, and of opening the blind eyes and unstopping the deaf ears, and leading all who then will be led, to perfection and lasting life and joy.

The Apostle's care for the souls of his converts is also noteworthy. He was not only anxious to make converts, but he was even more anxious to confirm them in the faith and hope of the gospel, to establish them in the doctrine of Christ, to warn them against error and to encourage them to steadfastness in the midst of persecutions which would surely follow.

R1472 : page 349

THE APOSTOLIC COUNCIL.

IV. QUAR., LESSON XI., DEC. 11, ACTS 15:12-29.

Golden Text--"Through the grace of the Lord Jesus Christ we shall be saved, even as they."--Acts 15:11.

As we saw in the two previous lessons that the envy of the Jews on account of the progress of the doctrines of Christ hindered them as a class from receiving the truth, so in this lesson we see that a measure of that same spirit among some who had accepted the truth was bringing them again into bondage to the Law, and depriving them of their liberty in Christ. And not only so, but some of these were determined to put this yoke upon the whole Church by insisting that all Gentile converts must be circumcised and thus become Jewish proselytes before becoming Christians; and that otherwise they could not be saved.

These Judaizing teachers interfered with the work of Paul and Barnabas at Antioch, and a great controversy ensued. The question was a vital one, and one which involved the whole structure of Christianity; for the error struck right at the foundation doctrine--the efficacy of the precious blood of Christ for salvation to all them that believe, whether Jews or Gentiles. These false teachers were claiming that faith in Christ as the Redeemer was not sufficient for salvation, but that this was only an appendage to the Law, which still held dominion over the Jewish converts, and to which the Gentile converts must also submit.

The Church at Antioch was greatly exercised on this question, and Paul and Barnabas were zealous in proclaiming the full value of the precious blood of Christ, as completely abrogating the former covenant of works, which had been proven powerless to save. But the Gentile converts were anxious to know what would be the consensus of opinion on this important subject among the other apostles in Jerusalem. Consequently they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, a distance of about three hundred miles, and have a conference with the apostles and elders there about this question, which they did, probably at the expense of the Church at Antioch. This was the visit mentioned by the Apostle in Gal. 2:1,2, about fourteen years after his conversion. The course of the Church at Antioch in this matter, as well as its former course in sending them out as missionaries to other cities, whence they had returned to minister to it again (Acts 14:28), gives evidence of its zeal and faithfulness, not only to serve the Lord, but also to come to an exact knowledge of the truth.

The early Church, composed first of Jewish

converts, was not in opposition to the salvation of the Gentiles, but having been so long under the Law, it is not at all surprising that even the apostles were slow to follow the leading of the Spirit in turning to the Gentiles, and that all were naturally inclined to trust in some measure to the old Law covenant of works, not realizing that in so doing they were nullifying the covenant of grace in Christ. Paul seems to have been the first to grasp the situation, and his clear declaration in his letter to the Galatians (Chap. 5:2-6) of the all-sufficiency of the atonement leaves no room for doubt as to his position on this subject. He says: "Behold I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to do the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace....For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love."

While God could have quickly made the truth plain to all the Church in various ways, he chose to do it gradually and through agencies. Hence through a vision to Peter he first gave indication of his purpose to begin the blessing of the Gentiles with the gospel. But to Paul God made known the particulars of his plan, and through him comes the clearer understanding to the whole Church, including the other apostles. To him came visions and revelations more than to others.--2 Cor. 12:1-7.

VERSES 7-11. When the apostles and elders were assembled together at Jerusalem, there was first a difference of opinion on this subject and much apparently informal disputing, some urging one way and some the other. Then Peter rose up and called the attention of all to the fact of how God had taught him through the vision of clean and unclean beasts that he was not henceforth to call the Gentiles common or unclean, and that he had put no difference between them and the Jews. And so he urged that no yoke of the law be put upon the neck of these disciples, which neither they nor their fathers were able to bear; for, said he, "We believe that through the grace of the Lord

Jesus Christ we [Jews] shall be saved, even as they" [the Gentiles].

VERSE 12. Then Barnabas and Paul were heard; and they declared what great things the Lord had been doing among the Gentiles, and how he had been working with them by miracles and signs. (See previous lessons.)

VERSES 13-18. When these brethren had related their experiences among the Gentiles, and after Peter had called attention to his vision and his subsequent experiences, all of which is only briefly stated here, then James, who seems to have been the moderator of the meeting, gave the decision which had been forming in his mind and the Scriptural reasons upon which he based it. He said, "Men and brethren, hearken unto me: Simon [Simon Peter --verse 7] has declared how God at first did visit the Gentiles to take out of them a people for his name." Then he shows how this blessing of the Gentiles agrees with the teaching of the prophets, to the effect that the blessing of Israel first is only that through them as a channel

it may flow to the Gentiles also. And so they as Jewish converts to Christ were merely the channels through whom God would send his blessed gospel to the Gentiles also. Yes, he said, this was evidently God's plan from the beginning.--Verse 18.

VERSES 19,20. "Wherefore," said he, "my judgment is that we should not trouble them which from among the Gentiles are turned to God"--they are justified by faith in Christ, and have already received the spirit of adoption, in uncircumcision, thus showing that faith in Christ the Redeemer is the only requisite to salvation. He further suggested writing to them merely that they abstain from pollutions of idols, i.e., from meats offered to idols (verse 29), and from things strangled and from blood--as by eating such things they might become stumbling blocks to their Jewish brethren (See 1 Cor. 8:4-13)--and from fornication. The eating of blood was forbidden, not only by the Jewish Law, but also before the Law. The same command was given to Noah. (See Deut. 12:23; Gen. 9:4.)

VERSE 21. The Apostle's intimation is that Judaism and the Law Covenant were very generally known throughout the world at that time. And this harmonizes with our Lord's words-- "Ye compass sea and land to make one proselyte." Nevertheless these means had not done much to convert the world to God; while the preaching of the gospel by Paul and Barnabas had been signally blessed to the Gentiles--the chief opponents being the Jews. These facts, taken in connection with the words of the prophets which the Lord had just brought to their attention, convinced James that a new dispensation had dawned, of which not the Law Covenant but the New Covenant was the basis.

VERSES 22-29. This advice of James found favor among all the apostles and elders, and they decided to act upon it. So Paul and Barnabas were returned to Antioch with a letter of affectionate commendation, and accompanied

by two of the brethren from Jerusalem--Judas and Silas--who bore the same testimony to the Church at Antioch.

The opening and closing words of this letter are noteworthy--verses 23,28,29. The apostles are represented as a class apart from others of the Church, indicating the distinctness of their office. The elder brethren or elders signify those of largest experience and development. Note also that those addressed--viz., Gentiles--are called brethren, thus indicating Christian fellowship. The statement: "It seemed good to the holy Spirit and to us," etc., indicates that they judged the mind of the Spirit by the special providences manifested in the cases of Peter, Paul and Barnabas, as well as by the expressions of the prophets.

It will be noticed that nothing is said about keeping the ten commandments, nor any part of the Jewish law. It was evidently taken for granted that having received the spirit of Christ the new law of love would be a general regulation for them. The things mentioned were merely to guard against stumbling themselves or becoming stumbling blocks to others.

IV. QUAR., LESSON XII., DEC. 18.--REVIEW.

===================

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

Missouri.

DEAR BROTHER RUSSELL:--About two years ago two Old Theology Tracts were cast by you as bread upon the water, which, thank God, were found by me. They led me to read The Plan of the Ages, and the other two volumes, with my Bible in hand, to see if these things be so. I was aroused, I was awakened from a lethargic sleep of fancied security. I had indeed been almost blind, but I knew it not. I was nearly deaf to the voice of truth and reason and to my best interest. But, thank God, I can now both see and hear.

For many years I had been a member of the Christian church, because there, I was led to believe, I would be a freedman, bound by no creed or confession of faith, but the Bible and it alone. I rejoiced in my liberty, and, Pharisee-like, I thanked God that I was not as other men; but I now see that I was nearly as much bound as others, and that I also had the rules and usages of the church, and the teachings of her schools, to profess and to defend, or expose myself to charges, and loss of membership.

I may indeed yet see dimly as through a glass, but I am not discouraged or cast down, for my eye is onward and upward, and I have a hope that maketh not ashamed.

Yours in hope, A. DELONG.

R1473 : page 351

Illinois.

DEAR BRETHREN: I have just read with astonishment the second and third volumes of DAWN, and I thank God that he directed me to them; for I have always been seeking truth since I left the Roman church. I concur with nearly all that is taught, and desire to do what I can toward spreading the light. Three years ago I left the Roman church to seek salvation in Christ alone, and I have been greatly blessed in experience since that time. About a year afterward I felt the necessity of being baptized according to the Bible teaching, and consequently was immersed. I have many times thought about the vast number of different denominations in Protestantism, all disagreeing, yet all taking their doctrines from the one Bible. I often thought something must be wrong, and praise God for this, that I did not altogether become a Protestant; but I have been and am seeking truth, and I believe the Lord is leading me. I have come out for the glory of the eternal Father, who so loved us as to redeem us through the precious blood of Jesus Christ; and I mean to follow Jesus at whatever cost, and as near as I can in the manner described in 2 Cor. 6:4-10. Such is my determination, God helping me.

Your brother in Christ,
PHILEMON PEMENT.

India.

DEAR BROTHER RUSSELL:--You will, I dare say, be surprised to receive this from one who is situated in such a remote part of India, where no other subscribers to your journal reside but myself and family; and it will be a great pleasure to you to know that your MILLENNIAL DAWN has made its way down here, and that many are rejoicing in reading them. I must say the three volumes have given me much rich food, at a time when I was very hungry for the truth of God's Word; and though I cannot understand certain parts of your writings, still I am confident that the Lord will, in his due time, lead me into all truth, and enlighten my present dark understanding. I am enjoying the "liberty wherewith Christ hath made me free," in which liberty my dear wife has joined, and we are both, as one, in the unity of the Spirit of "Life only in Christ." Though we are deprived of human fellowship, we have as our

companion Him who is the best of friends.

I have received one or two copies of ZION'S WATCH TOWER, and it quite supplies me with the kind of food I would like to feast upon, and I wish to subscribe to it. My only guide is "Thus saith the Lord," and I will gladly accept all explanations on this ground. I close with the hope that the Lord will draw us closer together in His love.

Yours in the Lord, CHAS. ERSKINE.

California.

DEAR BROTHER RUSSELL:--I pen you these lines in grateful remembrance that I was brought out into the light of God's Word, as it continues to shine unto the perfect day. I have given much time investigating the DAWNS, comparing them with the Bible, and I find a beautiful harmony, leading me to consecrate all my ransomed powers to his blessed will. I have been running for the prize for some years, and feeling my way. As the dear Lord gave it to me, I have been giving truth to the people to which I belonged, and have had to step out of my church. In all sects I met the same opposition on the part of my congregations, and I finally saw clearly that I must come out of all organized bodies. I find one here, another there, that welcomes the truth. It has taken me quite a while to reach this point. Now it has been reached, and I am free to follow as the dear Lord leads.

I have had to go through trials, and to suffer the loss of my professed Christian friends, but I am praising the Lord--yea, his praise is in my mouth. Jesus was never more precious than now. I can sing,

"Jesus, I my cross have taken,
All to leave and follow Thee."

I want to get a few copies of MILLENNIAL DAWN, to put into hands that will be benefited, as I have been. Pray for me that I may be instrumental in bringing many from darkness into light. In Christian love and fellowship,

H. F. HODGES.

Georgia.

DEAR BROTHER:--About two months ago I had occasion to visit Florida, and while there had frequent conversations with a lady on the subject of religion. Finally she asked me to read your work, MILLENNIAL DAWN. I began the first volume, and became so much absorbed that I almost lost sight of everything else. After reading it several times, I read the second volume with even greater interest, and now continue to read them both with unabated zeal and pleasure. Surely this knowledge has come to you from the source of all wisdom; and the Spirit of truth, which was promised to us by the Holy One of Israel just before his ascension, must be abiding with you, and directing you in this great and good work.

This knowledge came to my hungering soul like good, wholesome food to a starving man; and I will never cease to be grateful for the sweet comfort and consolation I have received. For many years I had been striving to understand and harmonize the plans and purposes of the Almighty God, but had never succeeded, except in part, until I found these books. When I left the Sister's house, I bought two copies, one for a friend, who, I felt confident, would be as much interested in them as myself. I was not disappointed, and we write now to ask that you will send us five dollars' worth. We want these for distribution among our friends, and hope that this step will lead to the sale of many others.

God speed you in your noble work, and give you great reward, both in this life and in the beautiful and happy life to come.

Yours in Christian love,
W. J. WOOD.

New Jersey.

DEAR SIR:--Will you please send me ten copies of MILLENNIAL DAWN, Vol. I., as I feel I must do something for God, who has done so much for me. When I first read Vol. I., I wondered if its teachings were true. I then searched and studied the proofs, and was amazed at the wonderful height, depth, length and breadth of the love of God, that passeth knowledge. I am surprised at my past ignorance, and wonder how I could have been so blind.

Your work has brought light to my mind on many texts heretofore all darkness; and I cannot think over it without being inspired by the wonderful love revealed therein. All to whom I have lent it have expressed their approval of the reasonableness and justice of the Plan of the Ages. Yours in Christ,

JOHN CLOUGH.

New York.

TOWER PUBLISHING COMPANY:--The Plan of the Ages and sample copies of WATCH TOWER came duly to hand. Am reading the book in leisure moments, and must say that it opens up like a gold mine: it is full of rich treasures. I have found what I have been seeking for the past decade, and can find place now for whole chapters of the Bible, that I could not use before. It is irresistible. Please send Vol. II. for enclosed Postal Note. You will hear from me again in a few days.

Yours truly, T. L. BEEBE.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

BINDERS FOR 1893-1894.

Patent Binders of a size suitable for the TOWER for two years' issues, and with the name of our journal and the dates 1893-1894 stamped in gilt on the side, are now ready. Those therefore who hereafter order Binders should specify whether they want these for coming years or those for 1891-1892 which have no dates stamped on them. These are extremely desirable for preserving your TOWERS in a convenient form for future reference. Price fifty cents each.

THE WATCH TOWER FOR 1893.

So far as possible we prefer to have subscriptions date from January each year; but where this is not convenient we are pleased to have it otherwise. Those who cannot pay now, but who expect to do so later, and who desire that their papers continue uninterruptedly, will please drop a card saying so. Each can see just how his account stands by examining the date on the address label of his last paper. These we will correct every month hereafter.

Those who from age, accident or other misfortune are unable to afford to subscribe are still welcome to receive the WATCH TOWER free as "The Lord's Poor," if they describe themselves and make the request yearly. (Such are marked with a sign--thus: +--on the address label.) This offer is not meant for those whose inability to pay arises from the spending of a larger sum for tobacco, etc.; but all who are really of the class described are as welcome to the TOWER regularly as though they paid for it.

But it is not too much to ask such to renew their request each year on a postal card. If you have once described your case and are marked (thus: +) on your label you need not explain again; for we understand that your circumstances are still the same. Such may simply say, "Please renew my subscription as heretofore," and we shall understand them. But others not so marked (+) should explain, for we have not understood them heretofore.

Again, let us request that all the "Lord's Poor" renewals come in promptly before January '93. Those who asked the TOWER free during other months get it only until December '92 unless they now, in December, ask its renewal. "Ask and ye shall receive" is God's method--which we adopt.

GOOD HOPES FOR 1892 SUCCESSFUL.

In our next issue we hope to present a report showing that the "Good Hope" plan adopted a year ago was a decided success--increasing the Tract Society's Funds and its usefulness in the work of truth-spreading. We will then also furnish blanks for 1893 for such as appreciate this method and opportunity for serving our Redeemer and King.

MOTTO CARDS, ETC.

In our next issue we will mention some new Motto Cards just imported as helps toward home embellishment.

We remark now that we still have some of the Flower Cards brought from Palestine (Cards upon which pressed flowers are pasted in neat designs), brought as mementoes of the Holy land. These are donated to the Tract Fund and sell as follows:

Small Cards, 4 for 25 cents.
Larger " , 2 " 25 cents.

===================

R1474 : page 355

VOL. XIII. DECEMBER 1, 1892. NO. 23.

VIEW FROM THE TOWER.

PREPARING TO GIVE LIFE TO THE IMAGE.

"The heavens shall be rolled together as a scroll" is a symbolical prophecy now nearing fulfilment. As has already been shown, the "heavens" in the symbolism of the Bible represent ecclesiastical powers--the nominal church--and the rolling together of these represents the concentration, federation or union now being so prominently discussed.

"Rolled together as a scroll" is also a suggestive symbol. All who are familiar with a scroll of parchment, and its way of rolling together, know that it rolls from its two ends toward a common centre, yet that each side of the scroll has its own centre--two rolls, one scroll--a concentration to one centre but in two grand divisions.

The preparation for just this sort of a union and concentration of nominal "Christendom" is very apparent, and the evidences that it is imminent are everywhere and are multiplying. The Protestants are preparing to form one side or roll, and the Roman Catholics to constitute the other. The various denominations of Protestants, although uniting in the call for union, are doctrinally as radically opposed to each other as ever--Presbyterians holding that only the elect will be saved from eternal torment; Baptists claiming that only such as have been immersed are members of the true Church which alone will be saved; Episcopalians claiming that they only constitute the true Church; and other Protestant denominations making more or less similar claims.

The secular press abounds with intimations which clearly show the general drift in the direction named: Conferences and Councils endorse it; individuals talk it in and out of the pulpits; and the secular as well as the religious press commends it. Few but ourselves see that what outwardly has an appearance of good will prove to be antagonistic to the truth--as a similar centralization of religious power proved to be injurious to the truth and its servants during "the dark ages"--and our judgment is what it is, not from greater human wisdom than others, but because of wisdom from above --through God's Word.

In MILLENNIAL DAWN, Vol. III., Chapter iv., we show that the beginning of Protestant centralization took shape in 1846, in the formation of the Evangelical Alliance, a fact that is noted in the Book of Revelation as the making of an image of the (Papal) Beast. This Image is a partial federation of Protestants, but as yet it lacks all vitality; and the present agitation for vital union, when accomplished, will correspond to the vivifying or giving of life to the Image. (Rev. 13:15.) So soon as the vitalizing takes place, that Protestant system, a veritable likeness to the Papal, will similarly to it command the people in the name of God to obey its behests, and threaten them with both temporal and spiritual punishments for any resistance. An agreement between the original Papal Beast (system) and the Protestant Image (system) is clearly indicated by the statement that all must

R1474 : page 356

worship [reverence and obey] either the Beast or the Image. (Rev. 13:15-17.) This harmony and yet distinctness between the Beast and the Image is likewise indicated in the scroll with its two parts--yet joined and of one material.

The Protestant movement for union or rather federation has already received quite an impetus from the formation of the "Young People's Society of Christian Endeavor." This unites under one name young Protestants of every denomination; but so far from opposing or even ignoring sectarianism, it fosters it by obligating each Christian Endeavorer, to belong to some human institution, and exacting of him the promise to attend preaching at his own church every

Sunday, so far as practicable, and to co-operate with its pastor and its rules.

The success of the young folks' movement has naturally led to the starting of similar union movements amongst senior Christians. One of these, recently started, and which thus far is making rapid progress, is styled the "Brotherhood of Christian Unity." As an evidence of this drift of public sentiment we note the fact that The Review of Reviews, in its issue of last February, published four distinct papers on this subject under the general head, "The Laymen's Movement." (1) "The Brotherhood of Christian Unity:" An explanation of the movement by its founder, T.F. Seward. (2) "Denominationalism on the Frontier:" An effort to show that denominationalism on the frontier is a serious drawback. (3) "Religious Co-operation in Maine:" An article by the President of Bowdoin College, to show that denominationalism is wholly unsuited to small towns and villages, and should be regarded as a city luxury. (4) "The Next Step Toward a Civic Church:" A report of an English movement and an address by W. T. Steed. The address urges the necessity of a Civil-Church organization to deal with all questions of morality. In it, under the caption "A Christianity that includes the Jews," we read: "I am glad to see on the platform the Rabbi of the Jews. I sincerely hope that he will not consider, when I use the word Christian, that I use it in such a sectarian sense as to exclude him [a Jew] from the field."

The same magazine in its issue for October has no less than eight articles on the same general line, headed, "Religious Co-operation--Local, National and International," as follows: (1) "Practical Co-operation in Church work:" A review of the good prospects of lay co-operation in Christian work. (2) "New Methods Wanted in Home Missions:" A plea for the abandonment of denominationalism in frontier mission work. (3) "A Christian Brotherhood Sunday:" A request that on October 30th Christian ministers, everywhere, would preach a discourse setting forth the advisability of a Christian Unity Brotherhood. (4) "The Municipal Idea of the Church:" Urging Christian Unity. (5) "Progress of the Civic Centre Movement in England:" Showing that the movement begun in New Castle has spread to ten other cities and towns. (6) "The Reunion Conference at Gindelwald" (Switzerland). The report declares, "The whole tone of the discussions was most encouraging to those who hope that it may yet be possible for the Established [English] Church and the Presbyterians, Congregationalists, Methodists and Baptists to find a basis for fusion into a truly National Church." (7) "The Meaning of National Christianity:" In this paper the point is well made that none of the governments of the world are Christian governments. Then the question comes "How then does the State become Christian?" and the answer given is that it is by the passing and enforcing of Christian laws. (8) "The First Parliament of Religions:" An account of the Conference of all the religions of the world to be held at Chicago, in connection with the Columbian Exposition.

This general movement for union is an encouraging sign of progress to many--all glad to get away from the narrowness of their own creeds, without openly repudiating them. If it were a desire for union upon a Bible basis--an effort to lay aside prejudices and names and to seek the one interpretation with which every portion of Scripture would harmonize, we too would hail it as the peaceful ushering in of the Millennial Day. But, alas! it is the cry of Peace! peace! when there is no peace. It is the cry of Union! union! when the only true basis of Christian Union is omitted--Jesus!

R1474 : page 357

But this is not the case, says one. This proposal is for a Brotherhood of Christian unity. Oh, yes! we know it is to be called Christian; but it is to include Antichrist's followers of every shade. As one writer cited above declares, such a use of the name Christian includes the Jews who crucified Christ as a blasphemer and impostor, and who still so regard him. It is to embrace Romanists whose false doctrines, yet unchanged, led their progenitors to persecute and "wear out the saints of the Most High." Yes! it prostitutes a most sacred name to uses of human ambition for such a colossal union as God's Word never authorized --a union of the works of the devil under the name of him who was manifested that he might destroy the devil. Surely the proposed union --vitalizing the Protestant image and bringing it into accord with the Papal (beast) system--is a master-stroke of Satan and one of the "strong delusions" of this time foretold by the Apostle. --2 Thes. 2:11.

But, as we said, all of these proposed unions ignore Christ's work as our Savior. Not one of them recognizes any need of a Savior. They are propositions of unions in disregard of the facts that all men are sinners and that the great sacrifice for sins was necessary. And the declaration of these facts is the gospel; and only such as accept of these declared facts by faith receive the forgiveness of sins or have a share in the benefits secured by the precious blood, or have a right to wear the holy name "Christian."

Let us see: here is the pledge of the Brotherhood of Christian Unity. It reads as follows, the italicizing being ours:--

"I hereby agree to accept the creed promulgated by the Founder of Christianity--love to God and love to man--as the rule of my life. I also agree to recognize as fellow-Christians, and members of the Brotherhood of Christian Unity, all who accept this creed and Jesus Christ as their leader.

R1475 : page 357

"I join the Brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

"Promising to accept Jesus Christ as my leader means that I intend to study his character with a desire to be imbued with his spirit, to imitate his example, and to be guided by his precepts."

Surely this pledge binds all who take it to ignore faith in the cross, the real Scriptural condition of union, when it binds them to recognize those who ignore the atonement. It is made thus broad purposely to take into this fellowship those who deny our Lord's pre-human life and glory and those who deny justification by his blood. It is a union which ignores the foundation of Christian faith--the ransom; that ignores the fact that Christ died for our sins according to the Scriptures.

The projected and now assured World's Congress of Religions at Chicago next year might also be regarded as a favorable sign for our times, but for the same reasons above mentioned. Its leading spirits are working up a union and fraternity at the expense of the keystone of God's plan of salvation, Christ the Redeemer. Among numerous quotations from ministers, college presidents and prominent people generally, we did not notice one reference to the Savior of sinners. On the contrary:-- One thinks that the Congress will lead to a "mutually good understanding among those of every name who believe in the Fatherhood of God and the brotherhood of man." [Nothing is said of those who are afar off from God, strangers and aliens through wicked works --nor of those to whom our Lord said, Ye are in no sense even Abraham's seed: "Ye are of your father the devil."] Another said: "Such a reunion would never have been possible until the present day; and it now marks a distinct epoch in the evolution of the race." Of course; --when man's fall, and the redemption and restitution from it, are ignored or lost sight of, the other extreme is grasped;--man's ape origin is implied, and present progress is considered to be a natural evolution.

Another, commenting on the Congress, sums up the movement in words which confirm our criticisms above, saying:--

"A religion which can claim at once the faith of Christians, Jews, Mohammedans and Confucians--granting the existence of such a faith--should be considered as doing away with doctrines in virtue of which these various religious

R1475 : page 358

groups not only contradict each other, but too often outlaw one another. I will add that this common religion, the only universal religion, is, by this very reason of its universality, the most conformed to the exigencies of human brotherhood; and it would not be difficult to show that it is also the least opposed to the pretensions of science, which tends to assure it an immense advantage in our epoch and social environment."

====================

R1475 : page 358

"THOU PREPAREST A TABLE BEFORE ME."

--PSALM 23:5.--

When the Lord prepares a table we may be sure of several things: first, that it will be clean; secondly, that it will be good; thirdly, that it will be orderly, bountiful and beautiful. And wherever we find the truth thus carefully set before the household of faith--whether by the press, the pen or the pulpit--there we may be sure the spirit of the Lord has been at work, directing and superintending the matter. The Prophet Isaiah (Chapter 28:8), referring to the tables of popular theology now spread before the masses of nominal Christians, graphically described their present condition when he said, "For all tables are full of vomit and filthiness, so that there is no place clean." For centuries past they have been feeding on the miserable husks of human tradition, until now a reaction has set in and they are vomiting forth the abominable stuff, and their tables are full of filthiness.

Then again there are many more tables being spread with new traditions and human speculations, to which those are promptly invited who turn away in disgust from the old, polluted tables. In all of this the great adversary of the Church is diligently and faithfully at work with all his accustomed craft and cunning, using with great effect both the press and the platform, the two most potent agencies for reaching the people.

It is an increasingly popular idea among religious journalists that such a journal should be a medium merely for the expression of all shades of human opinion upon all matters of divine revelation, and that each individual should abstract from them all what he conceives to be true, and reject the rest. But this is precisely what the readers, and often the editors, too, of such journals are unable to do, and the general confusion is only increased unto greater blindness and denser darkness, and thus the purpose of the adversary is accomplished.

There is a deep responsibility to God which every man assumes, whether he realizes it or not, when he becomes a public teacher. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."--Matt. 5:19.

No table is fit for the household of faith to be summoned to that has not been spread by careful hands, fully submitted and obedient to the great Head of the house, whose directions are found in his Word. God says (Hab. 2:2) to some to whom he has granted a measure of ability to serve the household, and who (verse 1) are watching (studying his Word) to know what he would have them communicate--"Write the vision [what you have seen of divine truth] and make it plain upon tablets." That is, set it out in an orderly, systematic manner, "that he may run that readeth it"--that he may run for the prize. Observe that it is not every man that is called to make the truth plain, but that some of the class specified are called to do so for the benefit of all the rest. In the Scriptures there are many surface truths which all may see and appreciate, but the systematic ordering of the divine plan, much of which was purposely hidden and obscurely expressed, and the bringing out of its wonderful details, was left for an appointed time. And when the appointed time has come and the faithful watcher is led to see the systematic harmony of divine truth--not to guess at it, or to surmise about it, but to see it, so plainly that he can clearly, logically and Scripturally demonstrate it to others--then it becomes the privilege of such a

R1475 : page 359

one to make plain to others what the Lord has made plain to him. And such a one may consider his ability in this direction (together with a possible opportunity and a strong love for the saints, which longs to bless them with a fuller knowledge of God and to exhort and stimulate them to greater faithfulness) as the Lord's call to him to make it plain.

But such should remember that the commission is to "make it plain," not to make it obscure. And if a man has no truth to make plain, but is only seeking for truth, he makes a great mistake in launching out his crude and inharmonious ideas for the confusion of other minds. Such a one should maintain the proper attitude of a disciple, a learner, until he does see clearly and is thus fitted to become a teacher of others. And if he is a faithful student, studying to show himself a workman approved unto God, ere long he may enjoy the privilege of declaring the truth to others through some medium, and be greatly blessed in so doing.

Let none of the consecrated be in haste to rush into print with crude, undefined ideas, and thus become stumbling-blocks in the way of many others. Be content to spread the truth you have received, and proved to your thorough satisfaction, before some other hungry saints; but keep the table clean: don't make up for your deficiency of knowledge by spreading out a host of idle speculations. Better is a pure morsel from a clean table than great abundance under other conditions. By and by to this morsel another morsel will be added, and in due time the wealth of divine bounty will be realized.

===================

WHAT A DISTURBANCE MAY DO.

"A disturbance or alarm in a hospital or asylum might prove fatal to some of the inmates. An elderly gentleman in a benevolent institution amused himself awhile by beating a drum before sunrise. The authorities finally requested this "lovely brother" to remove his instrument to a respectful distance. This illustrates the reason why earnest pastors grow serious when a disturbance arises in the church. The church is like a hospital where are gathered sin-sick persons who in a spiritual sense are fevered, leprous, paralytic, wounded and half dead. A disturbance, like the present cruel distraction which emanates from some of our Theological Seminaries, may destroy some souls who are now passing through a crisis. Will Prof. Briggs please walk softly and remove his drum?"

--Rev. C. E. Edwards,
in Presbyterian Banner.

The above is a remarkable statement, whose force consists chiefly in the fact that the writer is a Presbyterian minister who ought to know of its truth; and its publication by the Presbyterian Banner shows that the editor of that journal, feeling the pulse of the patients, agrees with the diagnosis.

Let us examine the patient (Presbyterianism) carefully, and no doubt we shall find that its ailment more or less affects other systems called by men churches, and let us then thank God that the Church, the one Church, which is the body of Christ, has no such symptoms.

"The [Presbyterian] church is like a hospital where are gathered sin-sick persons who in a spiritual sense are fevered, leprous, paralytic, wounded and half dead." In what a dreadful condition it is! We knew it was bad enough, but did not suppose that its own Doctors of Divinity appreciated the case so fully as this diagnosis would indicate. We are not even yet prepared to conclude that the diagnosis fits every individual member of Presbyterianism, though, alas! it undoubtedly well describes the spiritual state of the vast majority.

In view of the facts, can we wonder that Presbyterians fear any commotion or discussion of Biblical, scientific or other questions? Is it not their sympathy for the afflicted and weak among them that causes this alarm? And what are the Presbyterian Doctors doing for the sin-sick denomination which places itself under their care? Are they busily engaged in preparing and administering remedies to cure these dreadful troubles? No! the only prescriptions compounded are anaesthetics to produce slumber! The cry is Peace, Peace! Let us have quiet! Stop beating any drum which might arouse the people to thought! Suggest and answer as few questions as possible. If any one blows a trumpet in Zion or cries aloud that the patients are being drugged and stupefied to death instead of being cured with the balm of Gilead--the truth--hound him down; crush him; destroy his voice and influence if he does not understand that the Presbyterian church is a hospital. Under present methods it will always be a hospital; or perhaps more properly it may be termed a "Home for Incurable;" for none are encouraged to hope for a realization of full forgiveness of sins, and some of the oldest of its Doctors disclaim a cure for even themselves, and still cry out, "Lord, have mercy upon us miserable sinners!"

R1476 : page 360

But how different is the condition of the true Church of Christ, whose names are written in heaven! It is not a hospital full of wounded, sin-sick, leprous and half-dead people. On the contrary, it is a band of cured ones, healed ones, dead indeed to the world, but alive toward God. They were indeed as others, sin-bitten and dying, but, having looked unto the crucified one, they were healed, justified freely from all things, "made whiter than snow;" and thus made ready, they were invited to become the companions and representatives of the Great Physician, and to be co-workers with him in curing the sin-sick world.

We are glad to believe that the Presbyterian church contains some few of the members of the one true Church; but the sin-sick, palsied, leprous and half-dead are only so many yet in their sins, who, instead of finding the Great Physician and receiving the balm of Gilead, and obtaining a cure, have been the subjects of professional malpractice. They were put to bed (Isa. 28:20) and to sleep in the Presbyterian church after the manner usual in all other denominations.

If Dr. Briggs and some others in the great Hospital Presbyterian will blow their trumpets and beat their drums effectually, they will certainly do somebody good; for even though they give very discordant and uncertain sounds, they may at least awake the sleepers. And though the confusion may annoy the patients, and especially the Doctors, the results cannot fail to benefit the truth-hungry among them.

Let us who have it hold up the light! Sound the trumpet of truth! "Cry aloud; spare not: lift up thy voice like a trumpet, and show my people their transgressions."--Isa. 58:1.

====================

R1476 : page 360

CONSEQUENTS OF DIVINE JUDGMENTS.

As it is with the antecedents of Divine Judgment so it is with the process, and as it is with the process so it is with the consequents. If the antecedents of divine judgment are kept in view an adequate idea of the process may be obtained; but it is impossible to obtain an adequate idea of any part of divine judgment if its antecedent part is not kept in view. The first stage of divine judgment made it clear that "the first man" was then unfit for endless life, and the consequents thereof keep that lesson before the human mind from generation to generation. God does not judge man by some permission granted, request made, or wish expressed; nor does he judge him by some impulse of the human heart, conviction of the human mind, or dictate of the human conscience: he judges him by a definite law enforced by an adequate penalty. The penalty for sin is the sum of the consequents of divine judgment; and the consequents of divine judgment are the sum of the sentence which was pronounced upon man. In considering them it is safest to observe the order in which they are recorded.

THE SENTENCE.

"Unto the woman he [the Lord God] said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be subject [margin] to thy husband, and he shall rule over thee." --Gen. 3:16.

The sentence is one of sorrow all around, only sorrow, and that of the bitterest kind. Even the multiplication of her children, which naturally to the mother would have been the multiplication of her joy, becomes to her the

R1476 : page 361

multiplication of her sorrow. There is no place left for individual equality or individual freedom; the wife is placed in subordination and in subjection to her husband. The position might become incentive to treatment of the most cruel and brutal nature; and as a matter of fact it has become so very extensively. The duration of the sorrow is the duration of the life: it is sorrow even unto death. Under this sentence "the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22); and no part of creation is subjected to intenser pain than is woman, who is its tenderest and fairest part. "A woman in travail" has been a symbol of agony throughout all ages. It would be difficult to exaggerate her manifold and harrowing sufferings, and all attempts to belittle them either distort or ignore the dire facts of the case.

"And unto Adam he [the Lord God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, 'Thou shalt not eat of it': cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it thou wast taken: for dust thou art, and unto dust shalt thou return."--Gen. 3:17-19.

In this sentence pointed reference is made to the fact that Jehovah made man of the dust of the ground, and to the prohibition which he distinctly placed before him at his creation. (Gen. 2:7,17.) This sentence is a curse from beginning to end. The curse pronounced is the curse of the law of the first life. Cursedness is the anthithesis of blessedness. So long as man conformed to the Divine Law he was blessed, and as soon as he refused to conform to that law he was cursed. The curse is formulated in the sentence, and it is a formidable one. Instead of the spontaneous production of either the luxuries or the necessaries of life, strenuous and protracted efforts become indispensable; instead of joy dominating those efforts, they become dominated by sorrow; and instead of the sorrow being either trivial or brief it becomes profound and co-extensive with the life. In addition to "the herb of the field" being obtainable only by strenuous and protracted labor, there were to be "thorns and thistles" obtainable without any labor at all. The latter naturally choke the former, which increases and intensifies the toil, so that man's food is not obtainable without "sweat" being wrung from his face; and this hard, grinding, crushing toil continues until he is brought down to "the dust" again. All that man eats, all that man drinks, all that he wears and all that he breathes spring out of the ground, or are

R1477 : page 361

affected by it; so that in the curse pronounced upon the ground man is cursed in his entirety. Cursed in person and in environment, always cursed, and the curse is so heavy that sooner or later it reduces man into his original elements. It is sometimes quite complacently stated that "no curse" was passed upon man. In the face of this sentence such statements are most extraordinary. In its culmination this curse is the concentration of all curses.

THE EXECUTION.

"And all the days that Adam lived were nine hundred and thirty years: and he died." --Gen. 5:5.

The execution of the sentence which was passed upon Adam is thus recorded in the oldest Registrar of Births and Deaths that is known to us. The death of Adam is recorded in conjunction with that of seven of his descendants, whose lives are all now considered to have been of extraordinary length. The shortest of the eight lives was 777, and the longest was 969 years, but in each case the record ends with these unvarying and significant words--"and he died." The record of Adam's death is in perfect keeping with the sentence which was passed upon him, and also with the sanction of the law of life which was given to him. When Jehovah said to Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" or (as it is in the margin) "dying thou shalt die" (Gen. 2:17), that was not equivalent to saying: Dying thou shalt die in twenty-four hours. And when Jehovah

R1476 : page 362

said to Adam: "Dust thou art, and unto dust shall thou return" (Gen. 3:19), that was not equivalent to saying, Unto dust shalt thou return in twenty-four hours. A "day" may be of twenty-four hours, or of one thousand years, or of any intermediate duration. In neither the law given nor the sentence pronounced has anything definite been found touching the element of time. It appears to have been purposely left indefinite, and that no doubt for adequate reasons. Throughout the whole Bible the term "day" is very largely used to express an indefinite period of time. "The day of temptation," "the day of visitation," "the day of prosperity," "the day of adversity," "the day of Egypt," "the day of Jerusalem," etc., may be taken as examples of this usage. The sin of Adam forfeited his life, and therefore his death was certain. Whether Adam died instantaneously or not for one thousand years could not affect either the nature of the penalty or the certainty of its infliction; but it could affect, and it did affect, many other things. In human jurisprudence mistakes are often made and criminals often escape, but in divine jurisprudence no mistake is ever made nor does any criminal ever escape. Ultimately these three small but significant words--"and he died"--were recorded respecting Adam, and his death had been inevitable from the moment in which he sinned.

There are some points which require special emphasis here:--

(1) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is the death of the man. The record of man's formation stands thus: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) This is the earliest record that there is of man, and throughout the Bible his component parts are spoken of in accordance with it. In the Law it is not said, thy body shall surely die, nor thy spirit shall surely die, nor thy soul shall surely die; but it is said, "Thou shalt surely die." In the sentence it is not said, unto dust shall thy body return, nor unto dust shall thy spirit return, nor unto dust shall thy soul return; but it is said, "Unto dust shalt thou return. And in the record of Adam's death it is not said, his body died, nor his spirit died, nor his soul died; but it is said, "he died." It is not this, that, or the other part of the man that is spoken of, but the man from first to last. The annihilation of this, that, or the other part of the man

is not under consideration here. That may be possible or it may be impossible, but it has nothing whatever to do with the present subject. The subject under consideration here is the death pronounced in the sentence, and that is the death of the man.

(2) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is the first death. In the Law Jehovah did not say unto Adam, Thou shalt surely twice die; but he did say, "Thou shalt surely die." In the Sentence Jehovah did not say unto Adam, Unto dust shalt thou twice return; but he did say, "Unto dust shalt thou return." And in the record of Adam's death it is not said, he twice died; but it is said, "he died." Had two deaths been intended two deaths would have been stated. The one statement could have been made as easily as the other. The fact that two deaths are not once mentioned here makes it quite clear that two deaths were never intended to be inflicted, as far as the first stage of divine judgment is concerned.

In England the law is that a murderer shall be put to death; the judge in passing sentence on the convicted murderer generally says that he shall hang by the neck until he is dead; and after the execution the coroner's jury generally brings in a verdict that he died according to the sentence pronounced. After that, were any sheriff to conceive that the convict had to die twice, and to attempt to execute him the second time, what would be the result? Instead of being any longer fit for his office, rational men would consider him fit for a lunatic asylum. Were he able to carry out his intention that would not mitigate his folly; and the fact that he could not do so would merely enhance it. The dogma of two deaths to one life as the penalty of sin is unmitigated folly. A more fiendish dogma can be found, but a more foolish one it is scarcely possible to find.

R1477 : page 363

(3) In the Law, the Sentence, and the Execution of the Sentence, the death mentioned is hereditary death. When God said to Adam, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28), he spoke of the extension of hereditary life. When Adam sinned he forfeited life. That life was poisoned in its head before it was extended at all. It was impregnated with the seed of death, and became a dying life, before it left Adam. Adam could not extend what he no longer had for himself

--untainted life. He extended what he had--tainted life--life which inevitably ends in death; and that (tainted) life has been extended from sire to son, from generation to generation, and from age to age ever since. In addition to observation and experience there is inspired testimony clear and distinct on this point: "By one man sin entered into the world, and death by sin; and so death passed upon all men, in whom [margin] all have sinned." "By one man's offence death reigned by one." "The creation was made subject to vanity, not willingly." "In Adam all die." (Rom. 5:12,17; 8:20; 1 Cor. 15:22.) Individual sin, except in the first man, has nothing to do with hereditary death. It extends to all mankind, not merely to the hoary-headed sinners, but to the new-born and unborn babes as well.

(4) In the Law, the Sentence, and the Execution of the sentence, the death mentioned is not endless torment. Such is the perversity of human nature that it is still necessary to reiterate this. Torment is a consequent of human transgression, and also a consequent of divine judgment, but not endless torment. Transgression and torment are inseparable, but neither is endless. In the Law Jehovah said, "Thou shalt surely die;" but he did not say, Thou shalt surely be always tormented. In the Sentence Jehovah said, "Unto dust shalt thou return;" but he did not say, Unto endless torment shalt thou return. And in the record of Adam's death it is said, "he died;" but it is not said, he entered into endless torment. As it was in the law given to Adam, the sentence passed upon him, and the execution of that sentence, so it is throughout the whole Bible: there is no countenance whatever given to the hideous dogma that endless torment is either the penalty of human transgression or the consequent of divine judgment.

Where death is the "capital punishment," were any sheriff to attempt to substitute torment for death he would be met by a howl of execration throughout the length and breadth of the land. The tormentor himself would very speedily become the tormented. Were endless torment possible its inflictor would of all be the most deserving of it. Infidels have uttered many blasphemies against God, but of all blasphemies that which represents God as inflicting endless torment is the most infamous. It may truly be said that endless torment is the sum of all fiendishness; and to represent it as either the penalty of human sin or the consequent of divine judgment is the sum of all blasphemy against the character of God.

"THE SECOND DEATH."

"These things saith the first and the last, which was dead and is alive." "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second death." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades (R.V.) delivered up the dead which were in them; and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book

R1478 : page 363

of life was cast into the lake of fire." "I am Alpha and Omega, the beginning and the end. I will give unto him who is athirst of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and sorcerers, and idolaters, and all liars, shall have their part in

R1478 : page 364

the lake which burneth with fire and brimstone: which is the second death."--Rev. 2:7-11; 20:6,12-15; 21:6-8.

The first death is recorded in the first part of the Bible, and the present phrase--"the second death"--is never once met with until the last part of the Bible is reached, thousands of years afterwards. This fact is highly suggestive. Before there was any second death there was the second sin (that is, the second "sin unto death"); before there was any second sin there was the second judgment (that is, the second judgment initiated); and before there was any second judgment there was the second life (that is, the second life in its initial stage). To deprecate the use of any of these phrases--the second life, the second judgment, or the second sin--would be to deprecate the use of their cognate phrase--"the second death."

The recipient of the first life was tried and proved unfaithful. The recipients of the second life are being tried and they may individually prove either faithful or unfaithful. Their life is untainted when received, their knowledge is ultimately complete, their environment is appropriate, and their opportunity is ultimately adequate. He who proves faithful does so in accordance with his own will, and he who proves unfaithful does the same. To both is the promise made: "Be thou faithful unto death, and I will give thee a crown of life." On the faithful "the second death hath no power," they "shall not be hurt of the second death," their names will not be "blotted out of the book of life," their rank in resurrection is "the first," they are "heirs of God, and joint-heirs with Christ." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."--Rev. 3:21.

On the other hand, the opposite of all this is true of the unfaithful. The second death has power over them, they shall be hurt of the second death, their names shall be blotted out of the book of life, and they shall have their part in the lake which burneth with fire and brimstone. Receiving a "crown" and sitting on a "throne" are symbols of the regal, judicial and sacerdotal authority and power of the faithful, and "the lake which burneth with fire and brimstone" is a symbol of the instrumentality which effects the doom of the unfaithful. The sum of the consequents of divine judgment, so far as the faithful are concerned, is endless life, and the sum of the consequents of divine judgment, so far as the unfaithful are concerned, is endless death.

It is very easy for any Universalist to say: "These reprobates of men will have to undergo the horrors of the second death, but will rise again, for there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

But how does he know that any man will rise again from the second death? No inspired man has yet said so, and the testimony of an uninspired man in such a case goes for nothing. If there is any inspired testimony on this point why is it not presented? Any child may quote as above, but the Apostle Paul does not even mention the second death in that passage, far less does he give in it any testimony in favor of a resurrection from the second death.

"A resurrection of the dead" is one thing, and a resurrection of the twice dead is quite another thing. Before there can be a resurrection from a second death there must be a second death, before there can be a second death there must be a second life, and before there can be a second life there must be a resurrection from the first death. It is the resurrection from the first death which the Apostle there affirms, and therefore his affirmation does not favor one jot any Universalist's conclusion. As it is with Paul's noble testimony there, so it is with all other inspired testimonies: they have to be wrested from their original and legitimate uses before they can be made to favor, even in appearance, the groundless dogma of a resurrection from the second death.

"If we sin wilfully after that we have received the [full] knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." JOSEPH MOFFITT.

"Let us fear lest any of us come short."

====================

A STUDY IN THE GOSPEL OF LUKE.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1478 : page 365

THE BIRTH OF CHRIST.

IV. QUAR., LESSON XIII., DEC. 25, LUKE 2:8-20.

Golden Text--"Behold, I bring you good tidings of great joy."--Luke 2:10.

The story of this lesson is one so familiar as to require no special comment, and yet in its simple details lies the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses his purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of the Lord shone around about them; and they were sore afraid. (Verse 9.) But their fear was soon overcome by the message of the angel, contained in our golden text, but which, strange to say, our lesson committee has only partially quoted, leaving out one of the grandest features of the message--viz., that it was to be to all people.

The message reads, "Fear not; for, behold, I bring you good tidings, of GREAT JOY, which shall be to ALL PEOPLE." It will be observed that the blessedness of these tidings is cumulative: first it is "good tidings;" then it is "great joy;" and then the crowning feature of it is that it is "to all people"--not only to you shepherds who are this night looking for the hope of Israel, but for all your friends and relations and neighbors far and near; and to all their friends and relatives and neighbors, both to those who now live and to those who shall live, as well as to all those who slumber in death.

Blessed tidings! Hearken to the gladsome sound: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Verse 11.) Then he was to be a savior to all people: so the Scriptures clearly affirm, saying that, by the grace of God, he tasted death for every man, and that he gave himself a ransom for all, to be testified in due time--to all. (Heb. 2:9; 1 Tim. 2:6.) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave himself a ransom for all. The favor of salvation will not be forced upon any; but the testimony that it has been provided for every man, on condition of his acceptance of the favor upon God's terms, is to be given to every man, for his acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still the fact remains that the testimony shall be given in due time--which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord: "The hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth; they that have done good [who during the present life have come into judgment and who have passed their trial successfully], unto the resurrection of life [the full reward of the faithful. Such will be the overcoming Church]: and they that have done evil unto the resurrection of judgment." (John 5:25-29.) That is, the latter class will come forth from the grave to have the truth testified to them then, for their acceptance or rejection; and their final judgment of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them--in the Millennial age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

VERSE 12. Then they told where and how they should find this bud of promise, so that when they would see him they might feel doubly assured that this was he.

VERSES 13,14. "Then suddenly there was with the angel a multitude of the heavenly host praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men." This shows how the angels of God are interested in the affairs of men, and how they sympathize with us and rejoice over our prosperity. And this reminds us of other statements to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7); and again that they are earnest students of the plan for human salvation; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Pet. 1:12; Heb. 1:14.)

R1478 : page 366

Thus we see them to be creatures of God full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs

R1479 : page 366

of this salvation, although they know, as they studiously look into God's plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what he will with his own, and their cheerful and joyful acquiescence in his perfect will, which they know to be determined by his unerring wisdom and his fathomless love. Oh! what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under the headship of Jehovah's Anointed.

VERSES 15,18 show the teachable attitude of the shepherds: they recognized the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, and they felt that they must go at once and see this which had come to pass. And when they had so determined, a strange star (evidently a meteor, as it could not have been a fixed star) appeared, moving in the direction which the angel had told them to go; and they followed the star until they reached Bethlehem, when it stood still over the place where the young child was. And when they saw him they worshiped him and presented to him gold and frankincense and myrrh, recognizing in him the long-promised Messiah. And being warned of God in a dream, they disregarded the request of Herod to inform him of the whereabouts of the new-born king, and so departed into their own country another way. But as they went they published abroad the good tidings which the angels had brought to them, and how they had actually seen him of whom the prophets testified.

VERSE 19. "But Mary [mother-like] kept all these things and pondered them in her heart," doubtless calling to mind also the message of the angel to her. (Luke 1:28-35.) Again and again we seem to hear her say, "My soul doth magnify the Lord;...for he hath regarded the low estate of his handmaiden: ...he that is mighty hath done to me great things, and holy is his name."--Luke 1:46-49.

VERSE 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent's head had really come. And they rejoiced and glorified God for all the things that they had heard and seen, as they were told unto them.

====================

R1479 : page 366

ENCOURAGING WORDS FROM EARNEST WORKERS.

Illinois.

DEAR BROTHER RUSSELL:--Sister Cox and I are both well, and are having very good success. I am delighted with this place, and think we will do much better in country towns than in large cities, as the people are more plain and seem to do more thinking. Before noon of the first day I went out, I sold a DAWN in every house except two, and have been doing well ever since. All praise be to the Lord for using me in this way.

I have not the words to express the comfort and peace I enjoy, when carrying the good news to others. Surely we are the Lord's favored people, and are living in a grand time. I have also been doing quite well among the Germans. In some houses I can sell both the German and the English DAWN.

Yours in the Master's service,

MRS. L. P. BEELER.

R1479 : page 366

Ohio.

DEAR BROTHER RUSSELL:--Your kind letter received--for which I thank you, as words of comfort and sympathy are especially welcome to me in my helpless condition. I am glad to tell you that though I am stricken, yet I am not cast down; for I realize that underneath me are the everlasting arms, and I am holden up and sustained. I have entirely lost my voice, so that I cannot sing a note. I used to pass away a deal of time singing the sweet Hymns of Millennial Dawn; but if I cannot sing here, I shall soon sing the song of Moses and the Lamb, and tell Redemption's story in a nobler, sweeter strain. I am kept in sweet peace, believing it will not be long before my Father calls me home, and I shall be with him whom, not having seen, I love.

I cannot in my present condition pledge myself to send any stated sum to the Tract Fund at any particular time, but I would have you know that to me it is more blessed to give than to receive. I am so glad to know my beloved brethren and sisters remember me at the throne of grace. Ever yours in the blessed gospel hope,

C. CHIPPERFIELD.

New York.

DEAR BROTHER RUSSELL:--I have been meeting with fair success, I think, considering the heavy rains to contend with--eighty orders in five days. Nothing in the world does me so much good as to meet some who are interested

R1479 : page 367

in these precious truths; and I know you will be glad to hear that the Lord has of late given me that privilege. One gentleman recently said, "You could not bring me any books that I would appreciate more than these, and I know I will believe every word of them, as I feel it is God's due time for us to know of the coming Kingdom."

I have read the 45th Psalm many times in the light of the suggestions offered in your letter, and I think the attitude of the Church is beautifully pictured there. To think of being called out of our [earthly] father's house [the world], and of being on the way to the King's palace! Blessed, indeed, will be those who have the privilege of entering, and how thankful I am that the Lord has granted me the light, and the grace to walk in it.

Yours in his love and service,

JENNIE CLARK.

New York.

DEAR BROTHER RUSSELL:--The Lord sends me much of blessing. Just in the last days of my stay in Buffalo he led me to three more who are feeding upon the blessed Bible truths to which DAWN has led their thoughts. I do want to tell you a little about them.

One has for years been one of my most loved friends, a prominent temperance and mission worker. Early last fall I tried to get her to read the DAWNS, but she said she had no time to read anything but her Bible. Later I went to her again, and urged her very strongly to read the DAWNS; but she had just become deeply interested in another special mission work, and again declared that she had no time. I have been in the habit of visiting her frequently, but felt this summer that my time must be spent with those who had time to hear the truth. So I did not go to see her again until a few days before I left the city, and then went only to bid her good-bye. Imagine, then, how glad I was when she met me at the door and exclaimed, "Oh! those blessed, blessed books. I never was so blessed in all my life as I have been in reading them." It seems that in our talk, early in the summer, I had mentioned the fact that through reading them many infidels had been brought to a belief in Christ. Her work a little later bringing her in contact with an infidel whose arguments she could not meet, she bethought herself of the DAWNS, and borrowed from a neighbor the first and second volumes to lend to this infidel. In glancing through them she caught, here and there, a thought that held her, and she did not lend them, but read them herself.

From one of the other two, Brother Rogers last year took an order for DAWN, Vol.; but before he came to deliver it, her pastor had told her it was a dangerous book to have in the house; and when Brother R. came she refused to take the book. A day or two afterward her married daughter came in and handed her another copy of Vol. I., saying, "Here, Ma, is a book I bought of an agent. I don't like it, but I guess you will." The thought struck her that she should read the book, since it came to her in spite of her first refusal to have it. Since she has read it, her own words are, "It was food such as I had never before received from either pastor or teacher." She then lent it to a friend who found it equally good.

Both are confined at home pretty closely, so they could not attend our meetings; but a day or two before leaving the city I took my large chart down, and spent a very delightful three hours and a half in explaining it to them, and answering their questions. Found them, I believe, ripe for the truth, and rejoicing in each little bit that is made clear. Both will study the truth carefully, and walk in the light they receive.

The cold weather seems to be nigh upon us. I must sew next week, and then labor in harvest work every minute that I am able. I wish I might be able to do as well as sister McPhail, but I suppose I must be always content to do a little. Perhaps were I permitted to be a really efficient worker, I should get to thinking of myself more highly than I ought to think. The Lord knows me better than I know myself, and will doubtless grant me all the success I am able to bear.

Much love to Sister Russell and to all the dear ones at Allegheny. Yours in the Master's service, MRS. M. R. PECK.

England.

DEAR BROTHER RUSSELL:--I take the first opportunity of fulfilling my promise, and herewith enclose Money Order for Young's Concordance, and the surplus for anything you please. Our little band will all send together in a month or so subscriptions to TOWER and Tract Fund.

You will be pleased to learn of our spiritual welfare. Brother W__________ has just returned home after a week's stay with us. We have the meetings in our home, and he was much impressed by the quiet work which is being done. I feel assured that the Lord sent him, and in so doing has blessed us all; and I trust he may be stimulated to further work in his neighborhood. He has thrown light upon the difference of colporteur work here and in the United States, having spent some years there himself. Colporteurs are looked upon with suspicion here, being either connected with Evangelical Associations

R1479 : page 368

or hawkers of encyclopaedias and larger works. Whereas in America much of the book selling is done in this manner, in England all has to be done through booksellers. Still I

R1480 : page 368

think we might be doing more than we are, although much is being done in a quiet way.

[The fact is that America is overrun by book agents, and the people often feel very much annoyed by them. It would seem, therefore, that if there is but little done in England in that line, that field would be all the better for our Colporteurs. The people would give them a heartier welcome than here, where two or three sometimes call in one day. And we heard recently that nearly four thousand copies of a high-priced American book, containing much unpopular error, were sold not long since in Dublin, Ireland. The sale of this book at a high price gives us great confidence that at its low price thousand of DAWNS could be sold there.

We find that many, even here, do not make a success of the Colporteur work until they have received some personal instruction from some experienced and successful worker. There is a particular "knack" required that all do not possess naturally, but which can be acquired by intelligent perseverance. When the way opens, we hope to send some experienced Brother from here to Great Britain in order to start the work there.--EDITOR.]

I was much blessed by the letter from the good "three score and ten" brother. Yes, I am sure there is no soul hungering and thirsting after the Kingdom of God, that will not be filled sooner or later.

The TOWERS are very precious; but I think I must be selfish, for I often wish that, with the exception of the encouraging letters from brethren, all discussion could be avoided. I know words of warning are necessary to the weak ones and children, but I feel sure that none of the Lord's little ones will be led astray by false teachers. And Oh! I do so love the spirit that has prevailed all along in the TOWER, and I dread anything that does not extend the same charity to others that we ourselves so much need. I seem so to revel in the beautiful pastures that I can only pity those who prefer to feed on husks.

[We are quite in sympathy with the general drift of this sentiment, and the readers of the TOWER are witnesses that its warnings are not personalities nor on trifles, but respecting the fundamentals of the Gospel and based upon the plainest teachings of the Scriptures. The denouncing of the scribes and pharisees as hypocrites and the cleansing of the typical Temple were not the most pleasing parts of our Lord's work at the First Advent, but they were necessary; and so here the warnings are not the pleasantest part of our duty, but they are a part of it, nevertheless--"Reprove, rebuke, exhort." (2 Tim. 4:2; Tit. 2:14,15.) Experience has proved that some of the Lord's people are in need of words of warning in order that they be not deceived. Facts are more than theory. God does not promise to keep his little ones free from temptation. The Lord is seeking for his Bride such as love him supremely, and he permits Satan to promulgate seductive doctrines and to be successful in deceiving all but this special class. The Apostle recognizes this in his warning--"Keep yourselves in the love of God." (Jude 21.) Each one, in order to be kept, must be fully consecrated and must abide on the Rock.

That some of the consecrated can be and are being deceived is shown by a recent experience which will be related in our next issue. This one, and others of whom we know, have been saved from error by words of warning and reproof, and brought back into the way. The Ninety-First Psalm intimates that human instrumentalities are used in bearing up those in danger of stumbling, as well as in the upbuilding of those who have remained faithful.--"He shall give his angels [messengers] a charge [a warning] concerning thee,...lest thou dash thy foot against a stone." This is part of the ministry of the saints. Otherwise there would be no meaning to the words of the Apostle James (5:20): "He which converteth a sinner [wanderer] from the error of his way shall save a soul from death."--EDITOR.]

Most loving greetings to yourself and Sister Russell from all here. A. P. RILEY.

New York City.

DEAR BROTHER RUSSELL:--I have been working in Mount Vernon during the past week: sold 160 DAWNS--making about 800 sold there in a little less than a month's time. Many of them, I trust, are in good hands, and will bring forth fruit to the Master's praise.

I expect to deliver in Mount Vernon tomorrow and part of Tuesday, and desire to spend the remainder of the week in the interests of the meetings--calling on some of those to whom I sold the books last winter, giving out notices, etc. I have hopes that the meetings on the 27th will be quite well attended and that you will have large, intelligent and appreciative audiences.

The package of Tracts has been received. They will, I think, come in very good.

Truly yours, S. D. ROGERS.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE $1.00 A YEAR, IN ADVANCE,
(INCLUDES ALSO A SUBSCRIPTION TO TWO COPIES
OF OLD THEOLOGY TRACTS QUARTERLY)
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

OLD THEOLOGY TRACTS.

It has been decided that hereafter only one tract subscription shall be included in a TOWER subscription, but that all who are thus subscribers to ZION'S WATCH TOWER and The Old Theology Quarterly may order as many tracts free as they can use judiciously--except those in booklet form, leatherette bound, viz., Nos. 8, 11 and 16.

So, then, order all that you can use judiciously of the following:--

No. 1. Do the Scriptures Teach that Eternal Torment is the Wages of Sin?
No. 2. Calamities--Why God Permits Them.
No. 3. Protestants, Awake! How Priestcraft now Operates.
No. 4. Dr. Talmage's View of the Millennium --with comments.
No. 5. Bible Study and Students' Helps.
No. 6. The Hope of the Groaning Creation.
No. 7. The Wonderful Story.
No. 9. Swedish translation of No. 1.
No. 10. A Broad Basis for Christian Union.
No. 12. The Divine Plan.
No. 13. Norwegian translation of No. 1.
No. 14. A Dark Cloud and its Silver Lining.
Arp's Comments on MILLENNIAL DAWN.

No. 15. Thy Word is Truth. A Reply to Robert Ingersoll.

OUR THREE BOOKLETS.

"THE WONDERFUL STORY."--Poem, 156 verses.
--The Gospel in verse.--Fifteen outline illustrations.
--Leatherette binding.--Choice
for children; interesting also to the matured.
"TABERNACLE SHADOWS OF THE BETTER SACRIFICES."
--104 pages.--Leatherette binding.
--Just the thing for matured Christians--
"Meat in due season."
"THY Word IS TRUTH."--An answer to Robert
Ingersoll's Charges against Christianity.--
Just the thing for Infidels and for skeptically
inclined Christians.

These booklets sell at the hands of Colporteurs, the three for fifty cents, delivered. We supply them to TOWER readers at ten cents each; and to them or other Colporteurs at seventy-five cents per dozen--post-paid. To obtain the Colporteur rates, order not less than a half-dozen of any one kind of the booklets. We have them put up in packs of six and twelve --each kind separately.

THE WATCH TOWER FOR 1893.

So far as possible we prefer to have subscriptions date from January each year; but where this is not convenient we are pleased to have it otherwise. Those who cannot pay now, but who expect to do so later, and who desire that their papers continue uninterruptedly, will please drop a card saying so. Each can see just how his account stands by examining the date on the address label of his last paper. These we will correct every month hereafter.

Those who from age, accident or other misfortune are unable to afford to subscribe are still welcome to receive the WATCH TOWER free as "The Lord's Poor," if they describe themselves and make the request yearly. (Such are marked with a sign--thus: +--on the address label.) This offer is not meant for those whose inability to pay arises from the spending of a larger sum for tobacco, etc.; but all who are really of the class described are as welcome to the TOWER regularly as though they paid for it.

But it is not too much to ask such to renew their request each year on a postal card. If you have once described your case and are marked (thus: +) on your label you need not explain again; for we understand that your circumstances are still the same. Such may simply say, "Please renew my subscription as heretofore," and we shall understand them. But others not so marked (+) should explain, for we have not understood them heretofore.

Again, let us request that all the "Lord's Poor" renewals come in promptly before January '93. Those who asked the TOWER free during other months get it only until December '92 unless they now, in December, ask its renewal. "Ask and ye shall receive" is God's method--which we adopt.

===================

R1480 : page 371

VOL. XIII. DECEMBER 15, 1892. NO. 24.

"HIS WAY IS PERFECT."

"As for God, his way is perfect: the Word of the Lord is tried: he is a buckler to all those that put their trust in him. For who is God save the Lord? or who is a rock save our God?"--Psa. 18:30,31.

God's way is his plan or purpose, that which he purposes to accomplish and which he is steadily working out according to the counsel of his own will. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Some men purpose to amass a fortune; some to acquire a liberal education and vastly to increase their mental capacity and power; others to gain fame and popular applause, or social or political preferment, etc., etc. But to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way to another; and even when they pursue one way to the end they realize that it has been an unsatisfactory way and that the end is not worthy of the strife necessary to gain it.

Then again men have their various ways or theories as to how God will or ought to accomplish the world's salvation. Some claim that it will be accomplished by a process of evolution, and that it is due to the race by right. Some of these blasphemously claim that the present degradation of the world is directly chargeable to God, who, they say, is the real author of all the sin and wickedness we see in the world--that he made men so, and is therefore bound in justice to bring them up to a better condition. Then there are others who claim that God has predestinated the vast majority of mankind to eternal torment without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other incongruous theories are only the ways of men, which have no foundation in the Word of God, except as men pervert that Word. It is a serious matter for any of God's children to accept or entertain such views of his character and plan when it is so clearly stated in his inspired Word; and any one who can hear our heavenly Father's character thus traduced without feeling or expressing his righteous indignation is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God's character that we cannot reprove their course, we also rank ourselves with the enemies of the Lord, and he will surely so regard us. Such indifference to God and his truth shows clearly that there is something wrong at heart; and sooner or later such will drift into the outer darkness unless they promptly repent and resolutely determine to make no compromises with error and to cultivate no friendships with the enemies of the Lord.

But, "As for God, his way is perfect;" and his Word clearly sets forth his way to all the simple minded ones who take him at his word and who have no fine-spun theories of their own to establish. In coming to God's Word it is always important to remember that our attitude should be that of the disciple, and not

R1480 : page 372

the teacher. Such an attitude is itself a long step in the direction of a knowledge of the truth; for it is written that God resisteth the proud, but giveth grace to the humble. (James 4:6.) If we come to his Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor imperfect brains that can warp and twist the Scriptures to suit our own ideas. If we put on the colored glasses of prejudice we can read God's Word as seen through them only.

And this is what the Psalmist implied when he said, "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the humbled people, but wilt bring down high looks." (Psa. 18:25-27.) And again we read, "A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth;" and, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."--Prov. 14:6,12.

O! how we need to beware of "high looks" and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall. (Prov. 16:18.) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by the error of the wicked, so that God's way or plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to our distorted vision as the Psalmist describes --unmerciful, impure and perverse, instead of as it really is--merciful and holy and righteous altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others. If we are ambitious to be more generous than God, and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual, when God plainly speaks to the contrary; or if we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavor to climb up to life by some other way, and to teach others to make the same effort; or if we repudiate the doctrine of the original perfection of man, who was created in the image of God, and also that of his own free will he fell into sin and thereby incurred its just penalty--death, and not eternal torment; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it is not promptly humbled it will surely and shortly end in complete alienation from God.

Dearly beloved, let us fear lest a promise being left us of entering into God's rest--into the rest of abiding faith in his way, his glorious plan--any of us should come short of it, and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confusion and doubt upon the whole subject.

But if you have thus far stood firmly in the faith of God's way, we are persuaded better things; and if with the Psalmist you can say, "My heart is fixed, O God, my heart is fixed" (Psa. 57:7): if your heart is established in love and reverence and faith in the sure Word of God, then with the Psalmist you may also say, "For thou wilt light my candle: the Lord my God will enlighten my darkness." (Psa. 18:28.) Yea, has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading--"For by thee I have run through a troop [of opposing enemies]; and by my God have I leaped over a wall" [of bondage, into the glorious liberty of a son of God].--Psa. 18:29.

Beloved, have you been thus overcoming? have you been following the Lord's leading? have you found and are you still abiding in the sweet rest of faith in his plan, in his way, not your own? "As for God, his way is perfect:" it is just and merciful and benevolent and wise and practicable and sure of a glorious termination. "The Word of the Lord is tried:"

R1480 : page 373

when fully understood it will stand the test of every argument that could be formed against it as to its justice, its wisdom or its benevolence. Of this we are fully assured by our Lord, who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be--"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."--Rev. 15:3.

"The Lord is a buckler [a defence] to all those that trust in him; for who is God [is mighty] save the Lord? or who is a rock [a safe anchorage to our souls] save our God?" There is no other one to whom we may anchor our faith and hope; but, securely anchored to him, we may trust and not be afraid, and may sweetly rest under the shadow of his wing. "The Lord liveth; and blessed be our rock; and let the Lord of our salvation be exalted."

===================

R1480 : page 373

FAITH VERSUS SUPERSTITION.

There is a vast difference between these two principles which is not always discerned among the children of God, so that a superstition based upon a fundamental error of doctrine often passes current for superior and wonderful faith. And such persons are often lionized among their brethren as saints of remarkable attainments, while the more logical and thoughtful, who exercise a more real faith, are often far less esteemed among their brethren, though doubtless more approved of God.

Real faith always has a good, sound, reasonable basis. It is simply an established confidence. You have faith in your friend because, you say, you have known him for years: you have observed and mentally noted his principles of action, and have found them uniformly the same; he has always been just, true, benevolent and kind; for many years and under many tests you have observed his steady faithfulness to these principles, and so your confidence or faith has been so established that you never think of doubting him. You know, judging

from the past, that he will always be true to these principles, and hence can often tell just what his future course will be in various contingencies that may arise wherein these principles may be involved.

Just so it is with those who have become acquainted with God through his Word and his providences. From year to year their confidence or faith has grown and taken deeper and deeper root, until every promise of God is now to them yea and amen in Christ Jesus. They know that what he has promised he is able to perform and that he will do it, and they make all calculations accordingly and live and work in this confident hope. Such a faith is a real faith: it has been real from the beginning, but it has matured and strengthened with the proofs of passing years. Such a faith is not mere surmise, imagination or guesswork: it has a sound, logical basis. You have drawn certain positive conclusions from a logical argument based upon an infallible and undeniable premise; and consequently you have full faith in those conclusions.

But superstition, unlike faith, has no substantial basis; nor are its conclusions reached by logical deductions. Superstitions originate in the diseased brains of fallible men, and upon no subject are they so prevalent as upon religious subjects. Here they are legion. They are in direct opposition to true faith and should be carefully avoided by every sincere child of God.

And not only should we avoid the superstitions themselves, but we should be careful to so frame our conversation that our true faith, minus all superstition, may be apparent to all. As instances of the lack of such care, we often hear such expressions as, The Lord told me thus and so, or, The Lord showed me this or that, or, The Holy Spirit taught or showed me thus and so, when the more careful Christian, who has a true faith and who is carefully instructed in the Word of God, often sees that this supposed or claimed teaching of the Lord or of the Holy Spirit is a fundamental or dangerous error, which is being thus put forth with the stamp of divinity forged upon it. Thus to stamp and send out error, if done intelligently and with a purpose to deceive, would be willfully to counterfeit the truth--a very criminal offence against God; but many very good people do it quite ignorantly. And what we are saying now is merely a caution and exhortation for such to greater carefulness in this respect.

R1481 : page 374

Let us not be sure the Lord has shown us this or that item of doctrine or course of conduct unless we are able to put our finger on the testimony of the Lord which has borne this witness to us, so that the faith of our friends, as well as our own faith, may stand, not in the questionable wisdom of fallible humanity, but in the power of God's own sure testimony. The Lord reproves very sharply some who recklessly use the expression "The Lord hath said" to give weight to their own imaginings or opinions. --Ezek. 22:28.

Beloved, let us not cultivate the habit of speaking in that irreverently familiar way of the Lord which is becoming more and more common among many of the subtle adversaries of the truth, of saying, The Lord told me, as though he had spoken to you face to face, or through some medium other than he has appointed for all his saints. Let us do all things with a view to edifying, and not in a manner to "darken counsel by words without knowledge." (Job 38:2.) "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (1 Cor. 14:9.) And "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." --Eph. 5:6.

And, further, do not aspire to be a man or woman of "wonderful" faith: just be contented with a simple, child-like faith that believes every thing God says and refuses to believe what he does not say on matters of divine revelation. There is nothing wonderful or specially praiseworthy about a real faith. On the common principles of reasoning we ought to have full confidence in every item of God's Word, and should continually act upon it. Let our rejoicing be in the testimony of our conscience, that with the greatest simplicity and sincerity (not with fleshly wisdom, but by the grace of God) we have spent our lives in this world. Especially should we be sincere toward the household of faith, whose development and perfecting should be our deepest concern.

MRS. C. T. RUSSELL.

===================

R1480 : page 374

WATCH TOWER TRACT SOCIETY.

SECRETARY'S REPORT.

FROM DECEMBER 1ST, 1891, TO DECEMBER 1ST, 1892.

Nothing, perhaps, furnishes so sure an indication of love for the truth as zeal to serve it--financially and otherwise. Judged from every standpoint, the past year has been one of great refreshment and of great spiritual development among our readers. Not, of course, with all--for, like other years, it has witnessed the turning of some from the light into the "outer darkness" of this world's wisdom--but to those who have been earnestly running the race it has been one of deepening experience. Undoubtedly the following of the Apostle's instruction, to lay by on the first day of the week according as the Lord hath prospered each (1 Cor. 16:2), has had its beneficial influence in the direction of this heart-warming mentioned: and the increase financially, and the increased effort made for the blessing of others, are clearly seen in the report following. The spiritual tone, as indicated by the wonderful letters we receive daily, is fully in harmony, and the fact is that the warmest letters are from those who joyfully share in one way or another the burden and heat of the day.

Cash receipts from "Good Hopes" and other donations, including sale of Olive-wood Mementoes, $8298.31.

Amount expended in forwarding the truth in various ways--tracts, postage, etc., etc., $8298.31.

Since these sums are exactly alike, it becomes proper to explain that the Fund had really spent

R1480 : page 375

more money than its receipts, and would have shown an indebtedness had not a deeply interested friend of the cause learned of the situation and made up the deficiency, enabling us to start the new year free from debt.

The following is a summarized statement of what was done with the above money in circulating the truth in the way of tract distribution.

Total number of Old Theology Tracts and Sample TOWERS circulated free, by mail and otherwise, 536,503.

As tracts are usually reported by pages we will so state the circulation.

Total Amount in tract pages, 18,569,392.

Besides this large showing in Tract distribution, the fund supplied large numbers of the Lord's children, too poor to buy, with DAWNS and TOWERS free, over 70,000 copies of the WATCH TOWER going to our regular poor list.

It will be noticed that the above report makes no mention of the MILLENNIAL DAWN work being prosecuted chiefly through colporteurs. The reason is that, so far as possible, the DAWN is made to pay its own way--the price at which it is supplied to colporteurs just about covering cost of publishing and postage and incidental expenses. The Tract Fund therefore needs not to be hindered for this great and important part of the work, except that it supplies a credit account to enable some of the Brethren and Sisters to get a start in this work.

Trusting that the year beginning may be as blessed and prosperous as the one just closed, I have the honor to subscribe myself your servant and the Lord's,

MRS. C. T. RUSSELL, Secretary.

===================

R1481 : page 375

OBEDIENCE BETTER THAN SACRIFICE.

How necessary it is that we all hear and obey the voice of our good Shepherd. "My sheep hear my voice, and they follow me," was the Master's pointed statement of the case. And it is all in vain that any ignore his words, and yet hope to abide in his love and favor. An illustration of this truth came forcibly to our attention during the past six weeks, and we relate it here, not for the sake of the one vitally concerned, but for the benefit of others who may have similar besetments, and to whom this narrative may prove "a word in season," cautioning that obedience is better than sacrifice.

One of the Colporteurs, an earnest, devoted sacrificer, but whose spiritual state had for some time caused us anxiety, recently wrote to us that the peace of God no longer ruled his heart; that he had lost that communion with the Lord which is so essential to a Christian's happiness and welfare. Some extracts from his letters at the time will show his deplorable state, and give cause for the greater rejoicing that he has since been restored to divine favor. On receipt of his first letter, telling of his plight and asking for help, we felt greatly relieved, knowing that it was a hopeful sign to see him realizing his position and longing for divine favor, and so we wrote. In reply he said:--

Dear Brother Russell:--Your kind letter received. It both surprised me and made me feel ashamed. The surprise was that you say I was nearer to God and nearer to his blessing when I wrote my last letter than for a long time before; while in reality I feel as if God is now far from me. The more I try to lay hold on his promises the less I seem to realize them as mine. The Lord knows what is in my heart, anyhow, so I might as well reveal it. I have kept the matter to myself long enough and found that it did not change my wretched condition of heart. The shame is that I should need such advice as you gave me--to "lay aside my proud, know-it-all spirit," etc. I feel the full force of that advice, as I am indeed guilty of just such a spirit. I always knew that I had a strong self-will, and therefore hesitated almost two years to be immersed, because I knew it symbolized the death of self, the death of my own will.

I had always tried to keep self under but failed, till at last, considering God's promise, that his grace is sufficient for us, I took the step and made outwardly the confession that I would reckon myself dead, and accept God's way and will instead of my own. Looking back now, I see that I again failed; for I by no means "paid unto the Most High my vow." In my

R1481 : page 376

case the words of Paul seem to be fulfilled: "If a man strive for the masteries, yet is he not crowned, except he strive lawfully." Surely I have been striving, but, considering the effects, it had brought me almost to despair and made me look with dread to meet the Lord instead of with joy and confidence. I must have been striving unlawfully.

I almost believe that, as you state in your letter, it is "pride and self-will" that have made the wall that separates between God and me. Your kind letter throws some light on my trouble, showing me just why I could not "enter into his rest." How highly I prize those promises made to the "meek and lowly of heart." I now realize that God shows favor only to the humble, and see that I could not claim his promises for the very reason that he has not made any promises to such as I have been. "Oh, to be nothing, nothing," shall henceforth be my prayer. How very thankful I feel towards you for pointing out to me just where I failed. Sorry that you no sooner dared to put me on my guard: it would have saved me many a tear. I am glad to know that you remember me in prayer, and especially that you prayed for me even before I wrote you of my wretched condition of heart. It was perhaps your prayers on my behalf that helped me to overcome my pride to the extent of this confession.

While I always felt humble before God, it had seemed impossible for me to be humble before fellow men. None but myself knows how great a struggle it was for me to write to you in the way I did. Even after the letter was written I hesitated to send it, but I now feel that to overcome even in so small a matter as this brings a certain amount of blessing. I feel much more free to write this letter than the former one, because I ignored my own will, and contrary to my own inclination humbled myself, no matter what the opinion of others might be. I shall once more start out, relying upon God's help to overcome that which hinders me from entering into rest. I have just opened my heart before you that you might be better able to judge just why it was impossible to overcome. Any advice will be gratefully accepted. I feel fearful and beclouded, because of my previous failures to overcome.

I clearly see that if I do not overcome I can never fall back on a restitution; for I have in the past made a definite consecration of all human hopes and aims, and of human rights and privileges. Nor do I desire to go back; for I know what it is to be in harmony with God. I know something of the joy and peace which I once had. If I had not had a taste of it, I would not now know of what I was void.

R1482 : page 376

Another trouble with me, I think, is that I am not filled with the Spirit of love. If I were I should have no trouble in overcoming. "To will is present, but how to perform I find not:" this seems to be my experience continually. Can you wonder that I feel distressed and helpless when I look at myself in the light of the past, feeling that I was never able fully to carry out my consecration. How much more imperfect must have been my effort before God? I feel really unworthy to be a worker in this "harvest." I am condemned when speaking about the truth. I hear continually the reproof of our Lord to those devils which said that they knew he was the Son of God, but our Lord forbade them. This shows clearly to me that he wants only such as are truly his. I lack all evidence now that I am his. I speak to others about this "rest," but I am myself unable to enter. Oh, that the Lord once more would show mercy to me!

I will now conclude this report, whereof a mere nominal Christian should be ashamed, but how much more I, who claim to have come out from among them into higher light. Pray earnestly with me for complete deliverance.

I remain sincerely yours, trusting in the precious blood of Christ as the only hope,

__________.

The above letter was answered and the following came quickly:--

Dear Brother Russell:--Yours of the 24th inst. received. Your letter sounds very hopeful, and would perhaps six months ago have filled me with joy, but now it only increases my sorrow. After reading it carefully I looked up all the passages in the Bible to which you alluded, to see whether there was such hope for me or not. The passage in 1 John 1:7, which you show me to mean that Christ not only justifies us from past sins, but that he also justifies us from our daily short-comings, reads to me very different. I wish I could make it read so. To me it reads: If you walk in the light, then you have fellowship, and then the blood of Christ cleanses you from all sin. Can I, under those limitations, claim that promise? Have I walked in the light? If I had, I would not now need to ask you which be the first principles--how to obtain peace with God--which every one ought to know. The Apostle (1 John 4:4) says: "Ye are of God, and have overcome." It is clear to be seen from such limitations that my case could not be covered.

You also quote, from Psalm 103, that God has mercy upon all who come to him. But here he also limits it to a certain class (verse 18), to which I can not belong, however much I may

R1482 : page 377

desire it. I have never kept my covenant with God (even when I tried hard) to my own satisfaction --how much less to God's pleasing.

Next you quote Heb. 4:15. This of course shows that our dear Lord can sympathize with us in temptation, but whether he can or will sympathize with us after we have yielded to it I can not see in that text. I would need a high priest who could sympathize with one who has given way to temptation. The next text, 1 John 2:1, gives me some little hope, but so very slight that I scarcely dare trust in it, because the context seems to show that the sins referred to are not the kind that I have reference to--pride and self-will.

It appears to me that the Scriptures teach that after we have once accepted Christ as our justification we must walk in the increasing light, and that as soon as anything is revealed in us being contrary to God's will we must at once put it away. If we would continue to go on in that way, putting evil away just as quickly as it is brought to our attention, we would never live in any conscious sin: and consequently all those promises of forgiveness of our faults unknown to us would be verified. We would even then continually need the blood of Christ to cleanse us from the sins which we commit from lack of knowledge. My trouble is that even after I see my faults I cannot rid myself of them and get into harmony with God's will.

I shall rejoice if I ever succeed in living up to the best of my knowledge. To this end I have been praying for the last month, but all effort seems vain. I have never before felt the depravity of my nature so fully as for this last month. Before, I always knew it as a theory; but still I had thought that we could bring ourselves into subjection to God's will if we only tried. After examining the Bible closely, I awoke to the fact that I myself was altogether out of harmony with God's will. My first thought was to secure his forgiveness for my great error, and to get into harmony with his will. When I began the study of God's will, I verily thought I could learn his will from the Bible, and then do it. But the result of this was to lead me into greater despair, for I found myself unable to do his will. I had never seen the greatness of God's will as I now see it, and I never saw so fully that I am as a worm which has nothing at all of which to glory. I had heretofore thought I was some one, and could do so and so, but now I see that I am a slave to self and can do nothing, not even carry out my own desires when I have no one with me to hinder me.

I feel no nearer to God now than I did when I first wrote to you about my trouble: it rather gets darker all the time. Oh, I do feel wretched! I feel just as if I had been a deceiver because I pretended before the Brethren and Sisters with whom I met to have the same joy and peace which they had, when in reality I felt far from God. In their presence (if I was called on to pray) I would address God from their standpoint and thank him for things which I myself did not realize. Perhaps a few hours later I would address God privately, in my closet, and tell him how much I was in need of those things, for which a few hours before I had publicly thanked him, as if I possessed them. How abominable my course must have been to the Lord! No wonder he has abandoned me from having communion with him. The more I think of the past the worse I feel about it.

Until lately I never thought of its being wrong, and asked God to give me rest, when in reality I was in my own way, and therefore could not receive it. I never really knew what was the cause of my not "entering into his rest," until my distress was so great that I thought of writing to you about it. I shall ever be thankful to you for pointing out to me that my own pride was in the way of receiving God's blessing. I have at last so far learned from my brief experience to humble myself under the mighty hand of God.

No longer do I feel self-sufficient nor, as you expressed it in your first letter, that I "know it all." Continue to pray for me: it may be the

Lord will yet in mercy remember me again, and give peace to my soul. Let me hear from you soon. Correct me if you find that this is not the way to find peace. Yours in Christ, __________.

Poor heart! it was indeed in a wretched plight. But those are valuable lessons for all to learn--of the deceitfulness of our own hearts and of our inability to commend ourselves to God; and happy are those who can learn them from the Word of the Lord so as not to require to experience them thus.

Still longing for God, the Colporteur came to us several hundred miles, for further counsel and assistance in seeking that peace which is beyond all price, which the world can neither give nor take away, but which each can so easily forfeit for himself by disobedience to the voice of our Shepherd.

In personal conference we pointed out the necessity for honesty with the Lord, how pride and self-will are the deadliest foes of all who have consecrated themselves wholly to the Lord.

R1482 : page 378

This brought forth a confession of how the darkness seemed to get into the troubled heart --about as follows:--

In meeting with others, I have somewhat the gift of debate, and can argue whatever side of a question I choose to take up. The Brethren and Sisters generally gave heed to the warnings of the Lord, called to attention in the WATCH TOWER, to the effect that when we have proved to ourselves that any theory, teacher or publication is astray on the great fundamental doctrine of Christianity--the death of Christ as the ransom (corresponding price) for all--we should thenceforth have nothing whatever to do with such (Eph. 5:11; Rom. 16:17; 2 John 10,11; Gal. 1:8-10); but I took a different course. It was after seeing the evil effects my liberality had upon me that I began to look the subject up, and then pride came in and would not permit me to confess my error, but rather said: "Hold on to the position you have taken." In my effort to justify the liberal position which I had taken, I became the defender of doctrines which I knew were untrue--doctrines at variance with the truth; and I tremble as I reflect how I endangered others by my wilful course.

This came about gradually; and I now see that I was losing the Lord's favor gradually, although I did not notice for some time, nor realize the cause, until in my despair I wrote to you. When once I realized that pride was at the bottom of it, I was enabled to trace the matter to its true source, as well as to see the horribleness of my own position. Indeed, while I see the truth clearly, in harmony with its presentation in the DAWNS, I confess that in my restless state I began to look around for something else--seeking rest and finding none. Truth began to get valueless. It lost its powerful influence over me. I verily believe that I was nearing the condition mentioned in the parable as "outer darkness." But now, since I see and confess my error and am earnestly seeking the Lord, the truth again has a powerful influence over me; but I fear so much that I have been so unfaithful that the Lord will never own or use me again.

The Lord graciously blessed us in pointing out to the troubled one the way of peace. We pointed out that while the sin was great, the

R1483 : page 378

confession showed that, though it was a sin worthy of stripes, it had features which clearly showed that it was not the sin unto death, of which the Apostle warns us (Heb. 6:4-6; 4:26-51); for now, under full knowledge, the sin is not continued as a sweet morsel, but is despised and confessed and abandoned. We showed that the measure of wilfulness had already had stripes--divine disfellowship--that a portion of the sin can clearly be traced to Adamic weakness, and that this portion therefore is forgivable through the merit of our Great Redeemer's sacrifice--made once for all the race, and for all sins and weaknesses entailed upon us directly or indirectly as children of Adam. We pointed out that not only the ambitious pride was in part an inherited weakness, but the weaknesses of others which served as a temptation was also a result of the fall; and that it is because we cannot do perfectly what we learn of God's perfect Law that we need a compassionate High Priest and an abundant sin-sacrifice, and that we have such a sacrifice and such a High Priest--Jesus our Lord and Redeemer, by whose stripes we are healed.

The realization of his own helplessness clinched this Scriptural argument, and Jesus was seen as our Savior, in a grander, completer sense than ever before; God's favor was gratefully accepted and we knelt and thanked the Lord for the light (he promising thenceforth to walk in it, and to confess the error as publicly as it had been committed); giving thanks for the leading of his providence which had recovered a straying sheep when it had realized its lost condition, and cried out again for a place in the fold. And, above all, we thanked him for the lengths and breadths of the loving provision made for covering all our sins and weaknesses when fully acknowledged, repented of and forsaken; and there the covenant of full consecration, even the giving up of self-will and self-pride, was renewed. Thus the troubled one began to enter into REST. That same (Sunday) evening the opportunity was embraced for confessing publicly to the Church at Allegheny the error, the darkness which had followed, the humiliating route back to God and

R1483 : page 379

peace, the forgiveness, the returned peace of God's favor, and the determination that henceforth, while continuing to offer himself a sacrifice in God's service, obedience, which is still more acceptable to God, should have first attention. It was also stated that hereafter, instead of feeling more benevolent than God and the apostles toward those in error, the effort would be to take their prescribed course, rejecting hereafter all teaching, oral or printed, that does not rest squarely upon the ransom-price given and finished at Calvary, obeying the injunctions of the apostle, that if any bring another gospel, to receive it not, and to have no fellowship with the unfruitful works of darkness, but rather to reprove them; for he that biddeth God-speed to an evil doer, an evil teacher or an evil doctrine is a partaker in the evil.

So far from despising the Colporteur, we all loved and esteemed him more than ever; for it is only a true and noble soldier of the cross who can thus shatter the idol of his own pride and self-will, and lift up the royal banner of his Redeemer. He has since returned to his field of labor and made similar confession to those whose faith and rest he once endangered, and he is now rejoicing in the peace of God which passeth worldly understanding.

This report has been seen by him and approved before publication, and is published as a testimony of God's forgiving love, and that it may help in bearing up the "feet" of the body of Christ--lest any should stumble utterly over the stumbling-stone, the ransom, and that all might be planted the more securely thereon.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1483 : page 379

RETURNING FROM THE CAPTIVITY.

I. QUAR., LESSON 1., JAN. 1, EZRA 1:1-11.

Golden Text--"The Lord thy God will turn thy captivity, and have compassion upon thee."--Deut. 30:3.

The events of this lesson are located at the close of the seventy years desolation of the land of Israel and of the captivity of the people of Israel in Babylon. The cause of this long exile and this utter desolation of their land is stated to be their failure to let their land enjoy its sabbaths (2 Chron. 36:21), according to the command of the Lord, who, by this typical observance of sabbath or jubilee years, purposed to prefigure the blessed Times of Restitution, in which time the continually recurring cycles were ultimately to terminate. But though the people were negligent of the command of the Lord, and only partially observed this requirement, God did not permit their indifference to mar his typical prophecy, but turned even this circumstance to account in making the prediction still more emphatic by showing the exact number of typical jubilees which culminated in the grand antitype or "times of restitution of all things," and thus pointing out the exact date, both of the times of restitution and also of the Lord's second advent, which is due at that time. (Acts 3:19-21.) See MILLENNIAL DAWN, Vol. II., Chapter vi., also Lesson X. in our issue of Feb. 15th.)

And not only had Israel neglected to observe properly the typical Jubilees, but they had lapsed into idolatry and had polluted the house of the Lord, and they had mocked his messengers and despised his words and misused his prophets until the wrath of the Lord rose against them with the sword and with captivity and with the destruction of their temple and with the utter desolation of their land for seventy years. See 2 Chron. 36:14-21.

But when God had served his purpose of chastising Israel and of completing his typical prophecy--when the three score and ten years of desolation of the land, in which the land had enjoyed her sabbaths, had expired, the return of the captives was due. The great clock of ages pointed to the time for the return of the exiles, and, like every other feature of God's plan, the deliverance of Israel from Babylon was promptly on time, and the agent for the accomplishment of their deliverance was on the spot. God had him marked out by the Prophet Isaiah for this very purpose, calling him by name and specifying the work he was to do. See Isa. 44:24,28; 45:1-6.

It is pleasing also to note that in the land of their captivity Israel (with some exceptions)

R1483 : page 380

were reclaimed from idolatry so thoroughly as never to return to it again; and then, without the temple and its services, they learned to appreciate what was left to them still--the Word of God and the teaching and counsel of some of the faithful ones among them, such as Daniel, Ezra and Nehemiah; and thus for a time the forms of worship gave place to a more real heart-worship of the one true God; and they were led to a fuller appreciation of the privileges they had enjoyed, as manifested in Psalm 137.

When Israel was restored, however, it was not as masters of the land, but as servants of Cyrus and his successors; for, according to the words of the Prophet Ezekiel (21:25-27), they were never again to possess the land as an independent nation until he should come whose right it is to rule--even their long-promised Messiah. The reference here is evidently to the Lord's second advent; for at his first advent he did not come to rule, nor did they at that time, nor ever since, gain full possession of their land. They were always tributary to other nations until they were finally--A.D. 70 --dispersed among all the nations; and so they have continued until the present time, when, the time having come, their regathering has begun.

The "golden text" of this lesson has reference, not to the return of Israel from this captivity in Babylon, nor from any of the minor captivities, but to the great regathering from among all the nations whither the Lord had scattered them. (See Deut. 30:3-5; also Jer. 32:37-42.) This is a deliverance which will need no repetition; for they shall be firmly planted and established in their everlasting possession. (See Jer. 24:6,7; 31:28.) This deliverance is already beginning and shall be fully accomplished by the close of "The Times of the Gentiles." See MILLENNIAL DAWN, Vol. III., Chapter viii.

The story of the deliverance of Israel from the captivity in Babylon is not only a historic fact, but it has also its typical aspect. The captivity of Israel after the flesh in literal Babylon represented the subsequent captivity of spiritual Israel in "Babylon the Great"--the great Antichristian nominal church; and the deliverance of fleshly Israel by Cyrus, whose name signifies sun or brightness, represents the deliverance of spiritual Israel out of "Babylon the Great" by the bright shining of the Sun of Righteousness.

And as Cyrus commanded the faithful people in Israel to return to the land of promise and to rebuild the waste places and to take possession of and replace in the temple the golden and silver vessels which the king of Babylon had profaned (Dan. 5:1-4), so the light from the rising Sun of Righteousness now indicates to the faithful children of God who are still in "Babylon," the great nominal church, the duty and privilege of returning to the blessed inheritance of the saints--the exceeding great and precious privileges of the sons and heirs of God--and of replacing in his spiritual temple, which is the true Church, all the golden and silver vessels--the divine and the natural truths or doctrines--so long perverted in "Babylon" during the dark ages of bondage and superstition. As to the progress of this work, see MILLENNIAL DAWN, Vol. III., Chapter iv.

R1484 : page 380

REBUILDING THE TEMPLE.

I. QUAR., LESSON II., JAN. 8, EZRA 3:1-13.

Golden Text--"They praised the Lord, because the foundation of the house of the Lord was laid."--Ezra 3:11.

The narratives of the building and the rebuilding of the temple, as mere matters of history, would be of little importance or interest to us were it not also for the fact of its typical character. Viewing it thus, there is still in the history of that temple and in its prophetic teachings that which should enkindle in our hearts greater enthusiasm, zeal and joy than was ever expressed by those who saw its material glory.

In the light of the teachings of the apostles we see that the antitype of that temple was the one true Church of the living God, whose names are written in heaven (1 Cor. 3:16,17; Luke 10:20)--that it is a spiritual temple built up with living stones, of which Jesus Christ is himself the chief corner stone, the sure foundation. He became the foundation of this spiritual house when he gave his life a ransom for many, and thus made possible the building up of other living stones upon this foundation until the wonderful structure shall reach its glorious completeness.--1 Pet. 2:4-7.

When this foundation of the spiritual temple was laid, all who came to a realization of the importance of the great work thereby accomplished rejoiced and praised the Lord. And this rejoicing in the strength and security of the foundation of our hopes never ceases. Praise the Lord! wells up from every heart that realizes the redemption accomplished by the precious blood of Christ, shed for many for the remission of sins. Upon this sure foundation the temple structure has been gradually and steadily progressing. The living stones are taken out of the quarry (the world), and, by the experiences and discipline of the present life, they are shaped and chiseled and polished

R1484 : page 381

and thus fitted for their places in the temple which, during the time of the presence of the Lord--viz., since 1878, when he took his great power as king--is being noiselessly put together, as in the type, without the sound of a hammer--by the resurrection of the dead in Christ and the change of the living in a moment, in the twinkling of an eye; for "Blessed are the dead who die in the Lord from henceforth [from 1878];...they rest from their labors [from the toil and weariness of labor], but their works follow with them." They shall not sleep, but they shall be changed instantaneously from the human to a glorious spiritual body.--Rev. 14:13; 1 Cor. 15:51,52.

But, while the Church glorified with Christ the Head will be the temple complete and glorious, it is in a less complete sense regarded as the temple of God now, and the various members as its builders, all having something to do in building each other up in the most holy faith, and thus contributing to the structure of the temple or Church as a whole. This work of building up the Church is very clearly set forth in the building of the typical temple; and the rebuilding of the temple after the captivity in Babylon is very suggestive of the rebuilding of the Church after the long captivity in Babylon the Great--which is generally known as the Great Reformation. And truly there has been a great Re-formation of the Church since the dark ages of bondage under the papal yoke.

The work of re-formation has gone steadily forward and, like that of the typical temple, in the midst of great opposition. (See Ezra 4:11-24; 5:3-5; Neh. 4:7-23, and compare MILLENNIAL DAWN, Vol. II., Chapter ix, and Vol. III., Chapter iv.) From the multitudes who had been enslaved under the papal rule some of the living stones of the true temple were gathered out and the work of setting them in order for the rebuilding of the New Jerusalem and its temple began. History records the opposition which these re-formers or builders, encountered; and truly, as in the type, "the builders, every one had his sword [the sword of the Spirit, which is the Word of God] girded by his side, and so builded." (Neh. 4:18.) Nor may this attitude ever be relinquished until the work is all complete and the glory of the Lord has filled his temple. The enemies of the Lord's people and the Lord's work are always active in opposition, and none the less so when their methods are subtle and their course not easily discernible. Hence the necessity for continued vigilance against every encroachment of the adversary, whether he come as a roaring lion or as a wily serpent.

To all who are laboring in the great work of building up the true temple and city of God, the success of Ezra and Nehemiah and their co-workers should be regarded as an encouraging prediction of the final completeness and glory of the Church built upon the one true and only foundation, Jesus Christ our Redeemer and Lord.--1 Cor. 3:11.

R1484 : page 381

ENCOURAGING THE PEOPLE.

I. QUAR., LESSON III., JAN. 15, HAGGAI 2:1-9.

Golden Text--"Except the Lord build the house, they labor in vain who build it."--Psa. 127:1.

Again we are led to view the rebuilding of the temple in its typical character. In our previous lesson we saw that the foundation was re-laid amidst great rejoicing, and that then, on account of the opposition of their enemies, the work was for a long while abandoned. Having been thus hindered in the great work, Israel gradually became indifferent and indisposed to encounter again the difficulties necessary to its further prosecution, and became more and more engrossed with their own affairs, leaving the house of the Lord still in ruins.

As a consequence of this growing indifference to the house of the Lord, God's favor was measurably withdrawn from Israel and they were visited with drought and threatened with famine. Then came a message of reproof from the Lord to them, chiding them for neglecting the important work of rebuilding the temple and giving themselves up to their own pursuits. (Hag. 1:1-11.) When the Lord thus stirred them up to a sense of duty and privilege in the matter, the people and their leaders obeyed his voice and again began to build, and the Lord encouraged and helped them.--Hag. 1:12-15.

In all this what a vivid type we have of the great reformation work which began in the sixteenth century with the preaching of Luther and his contemporaries, briefly noted in the preceding lesson. We call to mind that the one great work accomplished at that time was the laying again of the foundation doctrine of "justification by faith" in the one "continual" sacrifice of Christ, in contradistinction to the papal dogma of "the mass," which had set aside the "continual." (Dan. 11:31.) Thus again Christ Jesus became the recognized foundation of his temple, which is the Church. This done, there was great rejoicing among those interested and engaged in the work. While the re-laying of the foundation progressed the builders were greatly opposed, so that they were obliged to keep themselves continually armed with the sword of the Spirit against their enemies. But, as in the type,

R1484 : page 382

when the foundation was laid they began to grow weary in well-doing and weary of contending against opposition, and so, with a few exceptions, abandoned the work, and spiritual drought and famine followed. Protestantism ceased to be a protest against the iniquitous system that gave it birth, and for a time made no further progress beyond the re-laying of the foundation of the temple of God.

But by and by the message of the Lord was impressed upon some faithful souls, who still longed to see the completion of the temple of God, to arise again and build, to clear away the rubbish of false doctrine and establish the faith of the Church in the truth--that they might be living representatives of the truth, not error, and thus be recognized of God as living stones in his temple. Since the re-awakening the work has been going forward (See MILLENNIAL DAWN, Vol. III., Chapter iv.); and the Word of the Lord to all the workers is the encouraging promise that, when it is completed, it shall be filled with glory.--Hag. 2:7.

And not only so, but it is also written that "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Hag. 2:9.) That this was not said with reference to the temple of Zerubbabel, which did not excel nor equal the former temple, is manifest, and therefore the expression must be regarded as a prophecy of the glory of the antitypical temple of God--the glorified Church.

Let those, therefore, who are zealously engaged in the work of the Lord--in building up the Church, the temple of God, in the most holy faith--hear the Word of the Lord by the Prophet Haggai (2:4-9).

VERSE 4. "Be strong, and work, for I am with you, saith the Lord of hosts."

VERSE 5. "My spirit remaineth among you: fear ye not."

VERSES 6,7 remind us of the similar promise of Malachi 3:1. "Behold, the Lord shall suddenly come to his temple," his Church; and it is his glory that shall fill it--the glory of his presence, his power, his righteousness and his authority; and the whole Church shall be imbued with the same, as his worthy joint-heirs in the kingdom. And when the Lord thus comes to his temple the whole earth will see his glory --will recognize his authority and power. And when he is thus recognized and the blessings of his kingdom begin to be experienced, he will indeed be, as the Prophet expressed it, "The Desire of all nations;" for it is also written that he is the "Prince of peace" and that he will speak peace unto the nations" (Hag. 2:9; Zech. 9:10), and that "In this place [by means of his temple] will I give peace, saith the Lord of hosts."

The shaking of all nations--the heavens [the present ecclesiastical powers] and the earth [the whole civil organization of human society], the sea [the lawless elements] and the dry land [the more settled and law-abiding of mankind] --reminds us also of the expression of Malachi (1:2), "Who may abide the day of his coming?" and of the predicted judgments of verse 5 against all evil-doers; as well as the explanation of the Apostle Paul (Heb. 12:26,27) that "This word, 'Yet once more' signifieth the removing of those things that are shaken,... that those things which cannot be shaken may remain."

Praise the Lord! the things that are to be removed are the unsatisfactory things of the present order, and that which is to remain is the Kingdom of righteousness and peace, under Christ the Prince of peace, whose glorious reign when fully inaugurated and manifested will indeed be "the desire of all nations."

R1486 : page 382

CREED-MAKING IN JAPAN.

According to a recent issue of the Missionary Review, the native Presbyterian Christians in Japan have taken the matter of creed revision into their own hands. The synod of the Church of Christ in Japan, composed of the various Presbyterian bodies, has refused to adopt the Westminster Confession of Faith, or any other similar doctrine. They have fallen back upon the Apostles' Creed:

"In the Confession of Faith will be observed a significant silence upon the subject of retribution and of the future state. It reads thus: 'The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with him by faith are pardoned and accounted righteous, and faith in him working by love purifies the heart.

"'The Holy Ghost, who, with the Father and the Son, is worshiped and glorified, reveals Jesus Christ to the soul, and without his grace, man, being dead in sins, cannot enter the kingdom of God. By him the prophets and the apostles and holy men of old were inspired, and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining unto faith and living.

"'From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.'"

===================

INDEX FOR ZION'S WATCH TOWER.

VOL. XIII., 1892.

JANUARY 1.

Vol. II. in German, DAWN agency in London, etc.,........Page 2
View from the TOWER, Home and Foreign Missions.............. 3
Poem--"The Voice is Nigh Thee."............................. 10
The Evil which God Creates.................................. 10
Bible Study: The King and the Kingdom....................... 13
" " A Song of Triumph.............................. 15

JANUARY 15.

Thanks! to Subscribers...................................... 18
View from the TOWER, Things to Come......................... 19
Poem--"The Reformer."....................................... 26
Bible Study: Overcome with Wine............................. 27
" " Hezekiah's Prayer.............................. 29
" " Who Hath Believed Our Report?.................. 30

FEBRUARY 1.

Special Items: "Good Hopes," Reading for Friends............ 34
Until the Lord Come... 35
Presbyterian Revision of Faith.............................. 38
Poem--"The Present and the Future."......................... 39
An Ancient and Interesting Document......................... 41
The Resurrection of Damnation............................... 42
Bible Study: The Gracious Call.............................. 43
" " The New Covenant............................... 45
Encouraging Words from Earnest Workers...................... 47

FEBRUARY 15.

Special Items: Harvest Laborers--Pray for them.............. 50
An Ancient and Interesting Document (Concluded)............. 51

Philanthropic Versus Humanitarian........................... 53
Poem--"In the Wine-Press Alone."............................ 54
Views Abroad... 54
Bible Study: Jehoiakim's Wickedness......................... 59
" " Jeremiah Persecuted............................ 60
" " The Downfall of Judah.......................... 60
" " Promise of a New Heart......................... 62

MARCH 1.

Special Items: Germany, Annual Gathering, etc............... 66
The Doctrinal Test in Methodism............................. 67
Baron Rothschild Purchasing Land in Palestine............... 68
Poem--"Peace Be Upon Thee."................................ 69
In Due Time.. 69
Views Abroad... 70
Bible Study: Quarterly Review............................... 75
" " Comfort Ye My People........................... 76
Encouraging Words from Earnest Workers...................... 78

MARCH 15.

Travels in the Holy Land.................................... 83
Believers' Convention....................................... 86
The Memorial Supper... 87
Poem--"He Careth for You.".................................. 89
The Deliverance.. 89
Bible Study: The Way of the Righteous....................... 90
" " The King of Zion............................... 91
Encouraging Words from Earnest Workers...................... 93
Book Notices...95-96

APRIL 1.

Special Items: Palestine Mementoes, Memorial, etc........... 98
The Bride, the Lamb's Wife.................................. 99
Travels in the Holy Land....................................107
Bible Study: God's Works and Word...........................110

APRIL 15.

Special Items: Bible-Study Convention, Remittances..........114
Was It not Necessary?.......................................115
The Methodist Revolt..118
Poem--"Calvary."..119
Travels in the Holy Land....................................119
We have no King but Caesar..................................122
Bible Study: The Lord My Shepherd...........................123
" " The Prayer of the Penitent.....................123
Encouraging Words from Earnest Workers......................125

MAY 1.

Special Items: The Syriac New Testament, etc................130
Echoes from the Believers' Convention.......................131
Who is Worthy?..134

Travels in the Holy Land....................................137
Preparing for the Image of the Beast........................140
Bible Study: Our House of Many Mansions.....................142
  "   "   Praise Ye the Lord.............................143
  "   "   Quarterly Temperance Lesson....................144
Consecration to a Work......................................144

MAY 15.

Providing for Colporteurs' Expenses.........................146
The Glory that Excelleth....................................147
Journalistic Responsibility.................................150
Poem--"O! the Depth of Divine Wisdom!"......................151
The Epistle of James..151
Jewish Items of Interest....................................155
To Whom Should We Pray?.....................................156
Bible Study: Nebuchadnezzar's Dream.........................158
  "   "   The Fiery Furnace..............................158
  "   "   The Den of Lions...............................160
  "   "   Quarterly Review...............................160

JUNE 1-15.

Providing for Colporteurs' Expenses.........................162
To Us there is One God......................................163
Bible Study: Messiah's Reign................................189
  "   "   Our Lord's Ascension...........................190
  "   "   The Spirit of Adoption Shed Forth..............192

JULY 1.

Items: More Laborers, Our Booklets, Foreign Tracts..........194
Pulpit Infidelity of To-day.................................195
Bible Study: The Early Church...............................205
  "   "   The Lame Man Healed............................207

JULY 15.

Providing for Colporteurs' Expenses.........................210
View from the TOWER, The Homestead Strike...................211
Poem--"The Faithful Servant."...............................214
Bible Study: Peter and John Before the Council..............215
  "   "   The Apostles' Confidence in God................216
  "   "   Ananias and Sapphira...........................218
  "   "   The Apostles Persecuted........................218
Out of Darkness into His Marvelous Light (Letters.).........219

AUGUST 1.

Glean Carefully. Yet There is Room.........................226
Under His Wings...227
Poem--"Resignation."..230
The Royal Priesthood..230
Bible Study: The First Christian Martyrs....................234
  "   "   Philip Preaching at Samaria....................234
Encouraging Words from Earnest Workers......................237

Book Notices...240

AUGUST 15.

Young's Concordance in Great Britain--also Index............242
Enoch, Elijah and the Sentence.............................243
One Hope...245
Universal Salvation (I)....................................250
All in Adam and All in Christ..............................252
Bible Study: Philip and the Ethiopian......................253
" " Quarterly Review..............................254
Only One Christ in History.................................254
Encouraging Words from Earnest Workers......................255

SEPTEMBER 1.

Faith and Works..258
View, Behold, I stand at the Door and Knock................259
They shall be Mine...260
Poem--"God's Burdens."......................................263
Universal Salvation (II)...................................263
Faith and Feeling..267
Bible Study: Temperance Lesson.............................268
" " Saul of Tarsus Converted.......................269
A Word to Colporteurs......................................270
Out of Darkness into His Marvelous Light (Letters.).........271

SEPTEMBER 15.

Encouraging Words from Earnest Workers......................273
View from TOWER, Seventh-Day Adventists' Fears.............275
Moses and Elias..280
Who is Wise among You?......................................281
Future Probation for the Dead..............................282
Bible Study: Dorcas Raised to Life.........................285
" " Salvation Reaches the Gentiles................287
Poem--"Perfect through Suffering."..........................288

OCTOBER 1.

Immigration of Jews..290
Other Laborers Wanted......................................290
View from the TOWER, Zeal according to Knowledge............291
Pay Thy Vows unto the Most High............................294
Universal Salvation (III)..................................296
The Thief in Paradise......................................299
Bible Study: The Gospel at Antioch.........................300
" " Peter's Deliverance............................301
Colporteurs' Weekly Reports................................301
Encouraging Words from Earnest Workers......................302

OCTOBER 15.

The Newberry Bible, Index, and Syriac Testament.............306
The Nature and Methods of God's Elections..................307
The Prodigal's Return......................................313

Poem--"Prodigal, Return!"...................................315
Grow in Grace...315
Bible Study: The First Christian Missionaries...............318
Out of Darkness into His Marvelous Light (Letters.).........319

NOVEMBER 1.

Items: Brother Mitchell's Free Circular and others..........322
The Law of God...323
Palestine and the Jews.....................................328
Poem--"Father, Glorify Thy Name."...........................330
Christian Fellowship.......................................330
Bible Study: Paul's First Missionary Sermon.................332
" " The Apostles Turning to the Gentiles...........334
Encouraging Words from Earnest Workers......................335

NOVEMBER 15.

Meetings in New York. Protestants no Longer................338
Purgatory: Is It a Romish, a Prot. or a Bible Doctrine?.....339
Bear Ye One Another's Burdens...............................345
A Mighty Force...347
Poem--"As the Father Loveth Me."............................348
Bible Study: Work among the Gentiles........................348
Out of Darkness into His Marvelous Light (Letters.).........351

DECEMBER 1.

Special Items: Binders, "Good Hopes" successful.............354
View, Preparing to Give Life to the Image...................355
Thou Preparest a Table before Me. (Psalm 23.)...............358
What a Disturbance May Do...................................359
Consequents of Divine Judgment..............................360
Bible Study: The Birth of Christ............................365
Encouraging Words from Earnest Workers......................366

DECEMBER 15.

Old Theology Tracts, Our Booklets, TOWER for 1893...........370
His Way is Perfect..371
Faith Versus Superstition...................................373
Obedience Better than Sacrifice.............................375
Bible Study: Returning from Captivity.......................379
" " Rebuilding the Temple..........................380
" " Encouraging the People.........................381
Creed-Making in Japan.......................................382

Supplement of four pages added, mentions New Bibles, Bible-Study Helps, Motto Cards and Good Hopes for 1893.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

R1486 : page 2

YOUR PROMPT RESPONSES.

Thanks, dear friends, for the promptness with which so many of you are responding to our request to know whether or not you desire the WATCH TOWER visits during 1893. Your welcome letters are just pouring in upon us. This together with the other extra work of this season has quite overpowered our office force. All are busy, but all are insufficient. We usually send a card of acknowledgment for all sums of two dollars or more where books, etc., are not ordered (leaving the date on the address-tag to indicate the receipts of smaller sums). But as we are quite unable to do this at present we know that you will kindly excuse us. We cannot at present find time even to give the ordinary newspaper receipt on the address-tag: this receipt we will endeavor to give to all on our next issue.

Just a word of answer now, therefore, to all your letters at once, to say that we greatly enjoy the testimonies which so many of them give, of your clearness of mental vision on spiritual subjects; of your devotion to the Lord, and to the Truth, and to us, as their servants and yours. God bless you!

The donations to the Tract Fund accompanying the above mentioned letters (which must be acknowledged in like manner) have been unusually large, and the newly filled out "Good Hopes" for 1893 are very numerous. The interest thus manifested is greatly appreciated by us, as well as by the Master, in whose name we receive and in whose service we use them. Be assured that every self-denial of an earthly sort these may cost you will be more than compensated for in spiritual favors. We regard this increase in your free-will offerings as a sign, either of much more prosperous times than before or else of a richer spiritual growth in appreciation of the lengths and breadths, the heights and depths of the love of God. We believe it to be the latter; and we praise God on your behalf.--Phil. 4:17.

THE PREVAILING TYPE OF PREACHING.

The Rev. Robert R. Proudfit, of Highlands, N.J., has withdrawn from the Presbyterian Church. His reasons are these:

"While humbly receiving the Scriptures of the Old and New Testaments as containing the Word of God, I decline to subscribe to a merely human declaration of their contents, even though that declaration be so able and so venerable as the Westminster standards.

"I further decline to be called 'reverend' as being too much like being called 'rabbi,' against which our Lord expressly enjoined his disciples.

"Again I decidedly prefer not to be identified with any particular denomination of the followers of Christ, such names and the spirit which they engender seeming to me unscriptural and baneful rather than beneficial. It is sufficient for me to be a 'companion of all them that fear God.'

"Finally, I suspect that the world and the visible church are somewhat surfeited with preaching, at least of the prevailing type. Like the army of the Potomac early in 1862, the church has been abundantly, perhaps excessively, organized and drilled."--Selected.

R1491 : page 2

BACK TO THE HOLY LAND.

There is a report from Jerusalem that Baron Edmond de Rothschild has completed negotiations with the Turkish government for the establishment of Jewish colonies on the Rothschild lands in Palestine, and also for permitting Russian Jews to settle there.--New York Sun.

----

page 2

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch Street, Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching in English every Sunday afternoon at 3:30 o'clock.

Preaching in German at 10:30 a.m.

===================

R1485 : page 3

VOL. XIV.   JANUARY 1, 1893.   NO. 1.

RETROSPECTIVE AND PROSPECTIVE.

At the threshold of each new year it seems but natural to look about us--backward at the year just gone, and forward to the year drawing on--reviewing our conflicts and God's mercies past and, with hope as our telescope, prospecting the future.

From your letters and otherwise, dear readers, fellow-servants of our King and fellow-heirs of his glory, we know something of the trials temporal and spiritual which have bestrewn your paths; but we know much more of how the grace of God has blessed you all spiritually through Christ. And we earnestly trust that, with us of the TOWER Office, you can apply to yourselves the words of the poet--

"Looking back, I praise the way
God has led me, led me day by day."

Our day is peculiar in many respects. Not only is it a day of blessings, advantages and conveniences beyond any other, but it is a day of dissatisfaction and discontent beyond any other. Not only is it a day of greater light and understanding respecting the Lord's plan, but it is a day in which the great Enemy of the truth is permitted to spread before the awakening nominal and real Church more sophistical delusions in the name of "new light" than ever before. Not only is it true that a man or woman has five times the opportunity for usefulness in God's service, ever before enjoyed, but it is also true that business, worldly pleasure and ambition are five times as active and powerful to keep us back from this possible usefulness. It behooves us, therefore, not only to get awake to our present privileges, blessings and opportunities, but to keep awake to them. He who does not realize that this will require a constant battle with selfishness, within and without--with the World, the Flesh and the Devil--is very liable to fall into the snare in learning of it.

Nevertheless it is possible, even now, for the intelligent Christian to have absolute contentment, to escape the errors of our day and to keep himself actively in the love and service of God. This blessing, with the peace that passeth all understanding, is, however, only for the few: for those whose faith is resting in the perfect work of Christ--in the ransom which he gave--and who are fully consecrated, heart and body, to the Master's will and work and way in every matter. Such he does not leave in darkness and doubt in this day when the hearts of the worldly-wise are "failing them for fear and for looking after those things coming upon the earth," but to them are fulfilled the promises --"He will show you things to come;" "Ye shall know the truth, and the truth shall make you free"--free from the bondage of error, free from the bondage of fear, and from those other bondages of creeds of men and of social and religious societies into which fear is driving many under the plea of "Union."

But while we do well, dear friends, to remember gratefully the mercies of the past year and to rejoice in the grace sufficient with which it was so richly supplied, it is wise for us to look carefully to our steps for the year beginning.

R1485 : page 4

While we did not fall last year, some did. Our trials and testings may be more severe during the year beginning, and unless we feel our own insufficiency and look to our Master continually, we shall be liable to depart from humility, to become puffed up with pride and haughtiness, the sure precursors of a fall. And again, if we look merely to our own weaknesses we will become so discouraged as to yield readily to the adversary's assaults. Our only safe position will be to feel humble and to realize our insufficiency, but to trust implicitly and always to him who has promised that he will never leave us, nor forsake us. (If there be any breach between us, if any leaving and forsaking, it will be on our part, not his.) We can safely trust our all to him who assures us that "All things shall work together for good to them that love God (with all their hearts)--to those called according to his purpose." We need have no fear of the ultimate results, so long as we find our wills fully submitted to our Master's will, and our hands and thoughts filled with his work. We may have full confidence, and may rest in peace upon the promise, "He will not suffer you to be tempted above that ye are able, but will, with the temptation, provide also a way of escape."

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist [by standing] steadfast in the faith, knowing that similar afflictions are being accomplished in your brethren in the world."--1 Pet. 5:8.

The more we realize that we are in the harvest --the winnowing and testing time--the more we should each seek to follow the Apostle's advice, "Make straight paths for your feet lest that which is lame be turned out of the way." Each of us has learned some of his weak or vulnerable points of character, and each should seek, not only to strengthen these weak points but also specially to fortify himself against temptations and besetments of the adversary upon those weakest points, lest he thereby be turned out of the straight and narrow way.

This means a circumspection of your affairs in general: home affairs, business affairs, all, should be ordered and systematized with a view to protect your own weak points to the Lord's praise and to the good of yourself and others. See that your heart is fully given up to the King, and then, with the wisdom which he will supply those who seek it, divide your time and talents among your various duties so as to spend and be spent more to the honor of the Lord and to the service of his truth, and you will find yourself liberally repaid in spiritual favors.

We suggest to all WATCH TOWER readers as a motto and watch-word for 1893 the words of the great Apostle Paul--

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your deeds be done in love."--1 Cor. 16:13,14.

THE POLITICAL OUTLOOK.

Dissatisfaction and unrest tell the story of the entire civilized world. The growth of intelligence is making the world more unhappy daily, because selfishness is the basis or principle upon which every fresh degree of enlightenment must be erected; for the world knows not of the other basis, upon which the new nature builds, the basis of Love. Consequently, intelligence makes possible gigantic Trusts, Pools and swindling schemes on the part of many who occupy places of power; and the same intelligence permits those less favorably circumstanced to detect the frauds, to see their own comparative disadvantage so far as a rapid or fraudulent accumulation of wealth is concerned. Hence the gradual unrest. None but real saints of God know what full rest there is in Christ--the result of having the Christ-basis --Love for God and men--substituted for selfishness.

We clip the following on this subject from a New York Tribune editorial, and call special attention to its closing sentence:--

"And yet how far from realization is this noble idea of peace to-day. That Europe is an armed camp is a hackneyed truism. England holds millions of Oriental peoples under her sway, not by the bond of brotherhood, but by the iron hand of force. France is rent into factions by a great national scandal, in which many of her honored sons figure as despoilers

R1486 : page 4

of the widow and orphan. The tragedy of the great anti-Semitic persecution is not yet played out in Russia, and in some other European

R1486 : page 5

countries the echoes of its cry of hate are ominously distinct. Nor has the shadow of gaunt famine yet ceased to fall athwart the land of the Muscovite. At the same time, a social unrest unparalleled in history has taken possession of the nations of Europe, and has found a lodgment even in our own land. Its dominant note is a profound dissatisfaction with things as they are, not always rational or intelligent, but based on certain facts which no candid investigator will deny. This unrest is constantly leading to the social insurrection known as anarchy, and to the industrial wars known as lockouts and strikes. It may not be that the present social system is disintegrating; but it is certainly true that it contains within itself movements and elements which are symptomatic of a change in its character. And whether that change shall come by evolution or revolution depends largely on the wisdom and discretion of those who now hold the places of influence and power in the world. These are the facts that confront us this morning as we repeat the angels' song of peace and good will. Does not the situation suggest to us rather those words of the Master, recorded in holy Writ, 'I came not to send peace, but a sword'?

"Nor is the prophetic dream of brotherhood, for which Christmas stands, realized in the churches. The great Roman Catholic Communion in this country is stirred to its depths by controversies that vitally affect its very life and character. Every Protestant denomination is touched with the same unrest that is affecting social life. Old traditions and dogmas are in process of reconstruction, and new views are forcing themselves to the front. As a result of all this, there is strife to-day between those who join in singing the praises of the Babe in Bethlehem, and multitudes of good men are arrayed against each other in a deadly conflict of opinion."

***

After the conflict will come rest, and after the battle will come peace. Happy those who, in this enigmatic age, in spite of so much that is calculated to puzzle and sadden us, have such a clear prevision of the future that they can see the coming triumph of truth over error, of good over evil, in every land and clime."

===================

R1486 : page 5

EXALTATION VIA HUMILITY.

"Let him that would be greatest among you be servant of all....One is your master, even Christ, and all ye are brethren."--Matt. 23:10,11.

Pride is selfishness gone to seed. The selfish spirit greedily gathers to itself as much as possible of all that it esteems good and valuable --wealth, learning, honor, fame and distinction among men. A measure of success in the acquisition of these treasures further leads the selfish soul to a feeling of self-complacency, independence and indifference to the well-being of others, which, gradually but rapidly developing into arrogant and self-assertive pride, will continue to ripen with every gleam of the sunlight of temporal prosperity. As selfishness continues to ripen it swells itself to ridiculous proportions and delights to vaunt itself, and gloats over its imagined importance and worthiness of honor and praise.

Who can love such a disposition? It is utterly unworthy in all eyes save its own. No wonder, then, that it is written, "God resisteth the proud and giveth his favors to the humble." And again, "Pride goeth before destruction, and a haughty spirit before a fall." How could it be otherwise? for these inflated values must at some time come down to a solid

basis: wind will not always pass current for worth, and the punctured bubbles of earthly vanity will reveal the true status of every individual. And well will it be in the cases of those in whom the humbling realization does not awaken a spirit of rebellion and strife against God, which must inevitably end either in contrition or in destruction.

How much easier and how much wiser is the course of humility. The humble spirit seeketh not its own, is not puffed up, and does not attempt to speculate on inflated values, does not think of self more highly than it ought to think, but thinks soberly--neither overrating nor underrating its own acquirements or achievements. Humility strives always to do business on a solid basis, though it strives lawfully to acquire a real worthiness and to achieve the true glory of the divine commendation and favor.

The man who underrates his worth comes much nearer the truth than the man who overrates; for the fact is that no member of the

fallen race, however favorably he may compare with some of his fellows more bruised by the fall, has anything whereof to boast. Consider, for instance, how meager is the aggregate of human knowledge in every direction. As a race we are unable to trace our own history for centuries from the beginning, or to account for our origin, or to prognosticate our destiny. We are unable to fully comprehend the deep philosophy of our physical and mental organisms. There are mysteries within us and all around us which the wisest men cannot fathom; and only those narrow souls whose world of thought is bounded by the horizon of their own temporal interests ever vaunt their learning or wisdom, or feel that they have aught of which to boast. Their fellow-men may call them great and wise and reverend, but they know too well how small and ignorant they are and how unworthy of reverence, realizing that beyond the ken of their short vision are vast unexplored fields of knowledge. The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the divine revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of his wondrous grace. Pride of wealth or of fame is of still more ignoble character. Wealth selfishly hoarded and enjoyed certainly adds no degree of merit to the possessor, whether he inherited or acquired it; and fame among fallen men only proves that he who gained it has not to any considerable extent outstripped the popular limit of advancement. At best he is only abreast of his times. The man who has outstripped the current of popular thought is never a popular or famous man. Every such one has had to attest his true moral courage by facing popular opposition and enduring the popular reproach; or, in other words, by humbling himself.

In view of these considerations we see how just and wise is the divine rule for abasing the proud and exalting the humble, and how sound our Lord's counsel to his disciples, to cultivate the spirit of humility and to avoid even the appearance of pride. Observing the growth and manifestation of this spirit among the Pharisees, who did all their works to be seen of men, who loved the uppermost rooms at feasts and the chief seats in the synagogues, and to be called of men Rabbi, Rabbi, he said, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren"--or, in the language of to-day, Be not ye called Reverend Doctors of Divinity, and let there be no distinctions of clergy and laity; for one is your truly reverend Lord and instructor, even Christ, and all ye are brethren. "Let him that would be greatest among you be servant of all;" for the divine rule is that "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

God's plan, viewed as a whole, shows that the exaltation of any individual or class of his creatures is always for the purpose of blessing others who are not so exalted. Thus, for instance, the exaltation of our Lord Jesus and his Church is for the blessing of all others; so also was the election and special favor to Israel to result in blessings to the nations not so favored.

Such a rule, it will readily be seen, is the prompting of the highest benevolence and of the fatherly love of God for all his creatures of every name and order, and manifests the depth of his wisdom as well as his love, both in rewarding the truly worthy and in bringing righteous and benevolent power forward for the accomplishment of righteous and benevolent ends. Thus in benevolent service and mutual love he will in due time bind together in one the whole family in heaven and in earth, through the mediation and service of the greatest of all servants, Jesus Christ.

Let us heed this counsel of the Master, and let us humble ourselves under the mighty hand of God, that he may exalt us in due time. (1 Pet. 5:6.) We have already done so to some extent in refusing to own as our masters the various heads of the great nominal church. We own neither Luther, nor Calvin, nor Knox, nor Wesley, nor Campbell, nor any other man or body of men, as our master; nor do we own the pope of Rome as our pope, our Father: God is our father, and his anointed Son is our Lord and head. To them, and not to our brethren, let us look for the reward of faithfulness: "For," says the Apostle (Heb. 6:10), "God

R1487 : page 7

is not unrighteous to forget your work and labor of love which ye have shown toward his name, in that ye have ministered to the saints, and do minister."

It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation to the high calling with fear and trembling, lest we come short of worthiness for the prize of the high calling promised to the faithful overcomers who tread closely in the footsteps of our blessed Forerunner,--who was meek and lowly of heart.--Phil. 2:8,12.

It is when we are thus humble and faithful that the Lord makes us his chosen vessels to bear his name to others. Thus emptied of self, he can fill us with his spirit and with his truth, and we can go forth strong in the Lord of hosts and in his mighty power to do valiant service as soldiers of the cross.

R1491 : page 7

AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went--
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul at trifling cost--
Then count that day as worse than lost.
--Selected.

====================

R1487 : page 7

IN OUR DAY.

"Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work

which ye shall in no wise believe, though a man declare
it unto you."--Acts 13:40,41; Isa. 29:14; Hab. 1:5.

This prophecy was one of sufficient importance to be recorded by two of the Lord's prophets, Isaiah and Habakkuk; and from the Apostle Paul's reference to it in speaking to the people of his day, which was the end or harvest of the Jewish age, we see that it had an application to that peculiar time. And since that age with its harvest and all its peculiar circumstances was, as we have seen (MILLENNIAL DAWN, Vol. II., Chapter vii.), a type of the Gospel age and its harvest, we recognize this prophecy, as well as the other prophetic features of the context, as having a yet fuller and more special application to the present time--the harvest period of the Gospel age.

It is true to-day, as it was in the harvest of the Jewish age, that there are many despisers of the truth--especially of the truth due and now coming to light in this, our day. But, nevertheless, the Lord's great work goes steadily forward: he is doing "his work, his strange work, and bringing to pass his act, his strange act." (Isa. 28:21,22.) It is indeed a strange work to those unacquainted with the Lord's plan, which sets aside all human theories and plans, and pursues a course in direct opposition to them all. The world looks on and beholds this work of the Lord, and with fear and trembling as to the final outcome they regard its wonderful progress. And not only the world, but the vast majority of his professed followers, too, who have not been living on such intimate terms with the Lord as to be led into a clear knowledge of his wonderful purposes, regard the future with fearful forebodings, and his present "strange work" as an innovation rather than as a preliminary preparation for the glorious reign of the Prince of peace; for they wist not that this is "the day of his preparation" spoken of by the Prophet (Nahum 2:3), for the setting up of Christ's kingdom.

Before that kingdom can be fully established in the earth, all power and authority, of whatever sort it be, which belongs to this present

order of things, must pass away. As a consequence of this preparation for Christ's kingdom, which is now nigh, even at the door (See MILLENNIAL DAWN, Vol. II., The Time is at Hand), we behold the shaking of the nations and the trembling of the very foundations of the whole structure of human society as at present organized unwittingly under Satan, "the prince of this world." The great crisis of this world's affairs has not yet been reached, but the preparations for that crisis are progressing steadily both in civil and in ecclesiastical circles. And if we would be among those who are truly wise we will apply, not only our heads, but also our hearts, unto the instruction of the "sure word of prophecy that shineth as a light in a dark place until the day dawn;" for it is written (Dan. 12:10) that "none of the wicked shall understand, but the wise [not according to the wisdom of this world, which shall perish (Isa. 29:14), but with the wisdom of meekness which confesses human ignorance and relies solely upon the wisdom which cometh from above: they] shall understand."

Those who thus rely upon God, and are simple hearted enough to take him at his Word, view his present work in the light of his glorious plan: they see light in his light: they realize the necessity for the great scourge of trouble which shall shatter all human ambition and pride and humble the nations in the dust. They see, too, the deformities of human theories and the fallacy of human arguments and the futility of all human schemes for the uplifting and blessing of the world, as they view them in contrast with the divine plan of the ages which God is working out. (See MILLENNIAL DAWN, Vol. I.) In consequence of this superior vantage ground from which, as children of God, we are permitted to view "the work, the strange work" of our day, we are not at all surprised to see all systems of men tottering to their final overthrow; nor are we dismayed as we are brought to realize that their utter destruction is sure.

But what do we see, as from God's standpoint we look out over "his work, his strange work," in this our day? We see, first of all, that which interests us most, viz., that the Lord is gathering together his saints and separating them as wheat from the tares--as loyal, devoted children of God from a great multitude of mere professors. (Psa. 50:5.) We see that such are being wonderfully led by a path which hitherto they knew not, enabling them to comprehend the lengths and breadths and heights and depths of the love of God as manifested in his wonderful plan of the ages.

Secondly, we see the binding together of the various companies of tares into great denominational bundles and labeled with various sectarian names. (Matt. 13:30.) Thirdly, we see the present heavens (the ruling religious powers of the world--viz., Roman Catholicism and Protestantism) beginning to roll together as a scroll. (Isa. 34:4.) That is, each is retaining its own distinctive features, yet both are coming closer together in mutual recognition, sympathy and co-operation--rolling together just as a scroll does, from the two ends. Any one at all familiar with the trend of thought in ecclesiastical circles to-day will mark this rolling together of the heavens. Protestantism is very solicitous, for instance, for Roman Catholic cooperation on the subject of Sunday legislation and various other proposed reforms, and to this end is constantly courting the favor of Rome. Presbyterians are anxious to expunge from their creed that clause which recognizes the Papacy as the "Man of Sin;" Methodists speak of it as a "great Christian camp," and Protestants of every name and order are doing homage to what they are pleased to call the mother church, all unconscious apparently of the fact that the Lord calls it a harlot church and the mother of harlots. (Rev. 17:1-5.) Union! is the watchword to-day throughout the length and breadth of Christendom, so called. In union is strength, they say; and strength to brave the coming storm, of which they all feel apprehensive, is what they all feel the need of. Singly and alone they realize that they are unprepared to meet the great time of trouble of which the Prophet Daniel declares that it shall be "a time of trouble such as never was since there was a nation." (Dan. 12:1.) And consequently they are all willing to make any compromise necessary to secure what they call Christian unity. They

R1488 : page 9

want so-called Christianity to make an imposing appearance before the world in numerical strength. And Papists are none the less anxious than Protestants, though, seeing the anxiety of Protestants, they prefer rather to stand back and be courted than to take the initiative in this movement. But they are quite willing for policy's sake to speak now of the Protestant heretics as their "separated brethren," and Catholic priests are quite willing to sit side by side on the platform with Protestant clergymen in religious gatherings.

In no particular instance is this disposition of the heavens to roll together more manifest than in the proposed religious congresses which are to convene in Chicago during the season of the great International Exposition. There it is proposed to gather together for religious conference and co-operation, not only the representatives of all the creeds of Christendom, but of heathendom as well; and many are the religious enthusiasts who seem disposed to persuade even the heathen that they are Christians if in any degree they manifest the Christ spirit, which they define simply as a disposition of love to God and love to man.

In seeking a basis of union it is also clearly observable that Christians of every name and order are willing, for the sake of what they call Christian Unity, to drop out of their creed the only true foundation of Christianity, viz., the doctrine of the ransom. Such are some of the indications of the rolling together of the ecclesiastical heavens, or ruling religious powers.

Fourthly, we see the elements of the earth--civil society--getting ready for the final conflagration when, it is said, "the elements shall melt with fervent heat" (2 Pet. 3:10-12)--the heat of human passion and wrath. We see the angry nations armed to the teeth and impoverishing their treasuries to equip themselves for the emergencies of the near future, while statesmen and politicians everywhere view the situation in civil affairs as extremely precarious, and are put to their wits' ends to devise ways and means for the protection of civil government against the dangers that threaten it from the growing dissatisfaction among the masses of the people. This was very manifest in the policy of Prince Bismarck of Germany in his course with reference to the church of Rome, when, a few years ago, he sought to rid Germany of Popish influence; but finding subsequently the necessity of that influence for the preservation of civil authority in Germany, he retraced his steps from considerations of mere political policy.

We see, further, that men in every condition of life are banding together to resist others of opposing sentiments, so that the appearance of the world to-day is that of a great battle-field where mighty hosts of contending parties are definitely mustering their forces and preparing for a desperate conflict. Such has been the condition of things for a few years past, and the perfecting and equipping of these organizations will be the work of a few more years; and then will follow the world's crisis--a crisis in which all the powers of light and darkness will struggle for the ascendancy; and the result will at first seem to be disaster and utter ruin, until above the wreckage of all human law and order the power and authority of the Prince of Peace begin to be recognized.

Such is the outlook of our day as viewed in the light of the holy apostles and prophets; but the conservative Phariseeism of to-day shakes the cautious head and says, Nay, it is not so; we cannot be on the eve of a new dispensation and of a revolution so stupendous, involving the whole present social structure, both civil and religious; for Lo, "all things continue as they were from the beginning." (2 Pet. 3:4.) And in their zeal to bolster up the tottering structures of priestcraft and statecraft, whose interests are so closely allied, they array themselves in bitter opposition to the present great work of the Lord and the promulgation of the truth concerning his plans and purposes. And as the heralds of the divine purpose spread abroad these tidings, and the great work of the Lord in this our day is shown to be along the exact lines of his revealed purposes and for the utter destruction of the present order of things, the opposition increases and both the truth and its advocates are despised and rejected. And, strange to say, many of God's children are among the despisers, having partaken of the spirit of this world and become lukewarm and

indifferent to God's truth, while they have sought out many incongruous theories and devices of their own and consecrated their lives to these human purposes.

It is to such that the words of our text are addressed--"Beware, therefore, lest that come upon you which is spoken in the prophets." What is that? It is spiritual blindness and darkness; "For the wisdom of [even] their wise men [even the honored and learned doctors of divinity, the leaders and representatives of nominal Christianity] shall perish, and the understanding of their prudent men shall be hid." "The priest and the prophet [the leaders and teachers] have erred through strong drink [being intoxicated with the spirit of the world]: they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment," and hence cannot discern the wonderful plan and work of the Lord in this our day.--Isa. 29:14; 28:7.

Greatly to be dreaded indeed is this spiritual blindness which shuts out from view the glorious vision of God's wonderful plan of the ages and the work of the Lord--his "strange work"

--in this our day, and its glorious outcome when his wrath is overpast. Such despisers of the truth, however highly they may be esteemed among men, must fail to enter into the reward of the faithful overcomers of this age, who are to live and reign with Christ a thousand years. --Rev. 3:21; 20:6.

Let us, then, beware of that spirit which despises the instruction of the Lord, and when in his providence some human instrumentality

is raised up in God's own time and way to declare the divine plan and work, let us rejoice and be glad. No human instrumentality has anything in this matter whereof to boast: the work is the Lord's, and the highest honor that any man can claim is to be his mouth-piece, his messenger. The prophecies concerning present truth were all securely closed up and sealed until this time of the end (Dan. 12:9), and no wisdom or learning could break those seals until God's due time had come. Let us, therefore, as we now behold the work and plan of the Lord, "lift up our heads and rejoice," remembering, as the Psalmist expresses it, that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth [society as at present organized] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [though they be engulfed in a sea of lawlessness and anarchy]; though the waters thereof [the ungovernable masses of humanity] roar and be troubled, [as we see them now and shall see them much more so, and] though the mountains [kingdoms] shake [with fear and dread and with an uncertain stability] with the swellings thereof."--Psa. 46:1-3.

With joy we have seen the light of truth breaking, and with joy it is our privilege to view every prophetic fulfilment, whether it be in the advancement of the truth, or in the cumulation and culmination of the troubles of this evil day; for every step of the Lord's great work brings us nearer the glorious outcome of everlasting peace not many days hence.

===================

A MOMENTOUS STRUGGLE BEGUN.

DEAR BROTHER RUSSELL:--I enclose you herewith another editorial from the New York Sun of Dec. 15th, 1892, on the Prof. Smith heresy case. It is of the same purport as the Dr. Briggs case, and points clearly to the inevitable dilemma of the future, either to give up the Bible or give up the creeds. The Sword of Truth is certainly doing its work effectually now, exactly as you have interpreted the Scriptures. How easily would the acceptance of the truth of the Bible settle all their disputes if they could but see it. Yours, J. C. BELL, JR.

"At last a Presbyterian heretic has been found guilty. He is the Rev. Dr. Smith, a professor in the Lane Theological Seminary of Ohio and a prominent minister of the Presbyterian church.

"The charges against him were substantially the same as those on which Dr. Briggs is now undergoing trial in New York. That is, he has taught that scientific Biblical scholarship proves that there are errors in the Scriptures.

R1489 : page 11

Like Dr. Briggs and many other distinguished and nominally orthodox Biblical critics, he rejects the Mosaic authorship of the first five books of the Bible, upon which, according to the Rev. Dr. Birch, the authority of the Gospel rests, and generally in his teachings he has been in agreement with this modern school of criticism.

"On Monday the Cincinnati Presbytery pronounced such doctrine to be contrary to the doctrine of the Bible itself and of the Westminster Confession, and it condemned Dr. Smith to suspension from the Presbyterian ministry until he renounces and recants his heretical teaching. Of course, he will not purchase his restoration at that price: and he will not be tempted to make the humiliating submission by fear that he will be burned at the stake. Even if the constituted Presbyterian authorities refuse to tolerate his doctrine, he knows that he can get toleration for it elsewhere, and even among Presbyterians themselves. The Cincinnati Presbytery convicted him by a small majority only, though his teaching is opposed to the Westminster Confession in both its spirit and its letter, and is utterly subversive of the Presbyterian faith in the Bible as held for generations past.

"If it is thus made apparent that Dr. Smith has sympathizers with his views even in the conservative Cincinnati Presbytery, how must it be here in New York, where leading Presbyterian ministers and laymen have expressed their agreement with Dr. Briggs so openly? What does his suspension amount to under such circumstances? Because of his condemnation as a heretic by the one party he is all the stronger with the other party. If the Presbyterian Church drives him out as a heretic, he is only the first of a great company of its ministers whom in justice it must condemn to go out with him.

"Dr. Smith will appeal from the Presbytery to the Ohio Synod and thence to the General Assembly, thus keeping alive an issue of tremendous importance to the Presbyterian Church. Unless the sentiment of both of these appellate courts changes radically meantime, there is no probability of his obtaining a reversal of the judgment from either of them. The great majority of the General Assembly has been strongly opposed to such views as his for two years past, and there are no indications that the opposition will be less next spring. It is more likely to become more intense. Even at the risk of dividing the denomination, the Presbyterians must hold their ministry to the teachings of their doctrinal standards, for it is better to split than to go to pieces altogether. If the Bible is not the perfect and absolutely true Word of God received by inspiration from heaven, Presbyterianism has no foundation of divine authority: it rests on human reason.

"That is the issue, and the Presbyterian Church must meet it squarely and decide it positively. It may be confused by subtle theologians like Dr. Briggs and Dr. Smith, even in their own minds, but really it is the issue between faith and agnosticism. The conviction of Dr. Smith is only the beginning of the most momentous struggle in the whole history of Protestantism."

***

At this writing the decision of the New York Presbytery in the case against Dr. Briggs is announced as decided in his favor. Thus has the Presbytery of New York--one of the most influential religious bodies in the world--decided and proclaimed to the world its disbelief in the Bible as the inspired Word of God, and its conviction that the few Bible statements which measure up to Nineteenth century ideas should be treated respectfully for that reason, and that the remainder should be regarded as legends and old wives' fables. Truly the wisdom of this world is foolishness with God.--EDITOR.

===================

R1489 : page 11

"ALWAYS FOR ALL THINGS."

"And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."--Eph. 5:15-21.

From the contrast here instituted between being drunken with wine and being filled with the Spirit, as well as from the fact that Christians and not worldlings are here addressed, we understand the wine to be used as a symbol of the spirit of the world. And the Apostle here warns the children of God not to become intoxicated with the spirit of the world, but counsels us, on the contrary, to be filled with the Spirit of God. It is not enough that we banish from our hearts the spirit of the world, but we must keep filled with the holy Spirit of

R1489 : page 12

God, else the spirit of the world will come in unsolicited and take possession.

The spirit of the world--the disposition and sentiments of the world on every subject--we find all about us, and the inclination of our natural mind is in the same direction: it is the mind of the flesh, the carnal mind, the selfish mind. To partake largely of this mind or disposition is to become intoxicated with it; and this intoxication stupefies the spiritual senses and beclouds the reasoning faculties, and so greatly mystifies the vision of truth that its clear discernment is impossible. But the spirit of Christ has the very opposite effect: it is the spirit of love and of a sound mind, whose healthful tendency is to illuminate the understanding and to invigorate every noble faculty of the soul.

The effect of such spiritual invigoration and illumination is that of joy and peace and praise; and when two or three such meet their hearts naturally flow together; and while they make melody in their hearts together to the Lord, they often delight to express themselves in psalms and hymns and spiritual songs, and in prayers of thanksgiving to God the Father, in the name of our Lord Jesus Christ.

Nor do such ever find themselves so beset with the cares and vexations of the present life that they can find no cause for thanksgiving; for, being graciously enlightened by the spirit of God, they know that all things, however vexing or perplexing or trying they may be, are working together for good to them that love God--to the called according to his purpose; and therefore it is their privilege to rejoice at all times and under all circumstances, and their pleasure always to give thanks to God

for all things.

As for days of national thanksgiving, we, as citizens of the heavenly kingdom, have no special need of them; for every day should be with us a day of thanksgiving for all things--for the prosperity of our "holy nation" under the righteous authority of Christ our King, for its peace and joy and its glorious hope, for its privileges of spiritual enlightenment and blessing, for the perfection of its laws and the shaping of its course and destiny, and for the needed discipline as well, which is to prepare it for its future exaltation and glory. Let the people of the world and less enlightened Christians give thanks, as doubtless many of them do, out of a sincere heart, for the common blessings of this present life--for the air and sunshine and rain, for bountiful harvests and for seasons of comparative peace with the nations abroad. Yes, blessed be God, out of his abundant mercy, these rich blessings are common to all--to the just and to the unjust--and it is well that the attention of all men should be called to mark and consider them. But they tell of no special favor to any of the nations or kingdoms of this world, all of which, as soon as the appointed "times of the Gentiles" are fulfilled, must give place to the universal Kingdom of God. (See MILLENNIAL DAWN, Vol. I., Chap. xiii.) God's supervision of these in the present time is not any interference in their chosen course, but simply an overruling of their free course so that they may not interfere with, but rather that they may ultimately minister to, his own wise ends, in the same sense as it is said that He maketh even the wrath of man to praise him.

And while the world thus marks and rejoices in, and in some cases returns thanks to

God for, the truly glorious common blessings which our loving and benevolent Father showers alike upon the evil and the just, let our hearts not only rejoice in these things, but also in the higher spiritual favors bestowed upon the sons of God, giving thanks always and for all things unto God the Father in the name of our Lord Jesus Christ.

Truly this is a happy frame of mind to be in, and those who can do this at all times and under all circumstances have reached an enviable altitude of Christian character and experience. All about us are trials and vexations on every hand, and the man or woman who has become so superior to these that he takes cognizance only of the end to be gained by this refining process, and who therefore patiently and even thankfully submits to the painful ordeals in hope of the glorious end designed by Divine Providence, may also confidently rejoice in hope of the final reward of the overcomers.

R1490 : page 13

Along with this beautiful frame of mind produced by the indwelling spirit of God, the Apostle also links the grace of humility or submission --"submitting yourselves one to another in the fear of God." Where the spirit of joy and thankfulness reigns pride finds no place, but each, in lowliness of mind and in the fear of God, submits himself to the other for helpful, loving counsel or criticism, to the end that so, by mutually taking heed to the word of the Lord and seeking to measure up to all its requirements, the bride of Christ may make herself ready for the marriage.

It is in view of the urgent necessity of sober watchfulness and attention to the will of the Lord regarding us that the Apostle calls upon all who are to any extent intoxicated and stupefied by the spirit of the world, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."--Put away the worldly spirit and awake to the importance of being filled with the spirit of God, and look to him for the light that will surely follow, with its blessed, invigorating and health-giving influences.

"See then that ye walk circumspectly" [carefully, picking your steps. Oh, how carefully we must tread this narrow way!] not like ignorant persons, but as wise men, securing the season for yourselves [taking advantage of your opportunities] because the days are evil. [The times are perilous, and only by sobriety and the wisdom of meekness shall we be able to walk this narrow way to its glorious terminus.]

"Wherefore," he adds, "be ye not unwise, but understanding what the will of the Lord is." And may the will of God and the joy and peace of God fill our hearts and leave no room for the spirit of the world to intrude upon us.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

JOSHUA THE TYPICAL HIGH PRIEST.

I. QUAR., LESSON IV., JAN. 22, ZECH. 3:1-10.

Golden Text--"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."--Heb. 4:14.

Although this chapter is not stated to be a vision, that is the inference. It will be remembered that a mixed multitude of those who trusted in God's promises, out of all the tribes, had returned from Babylon to the Holy Land. They had endeavored as best they could to restore the temple and its services, and Joshua was the High Priest; but withal their matters were in but a poor condition, very unlike the former glory of Solomon's time. The object of this vision was in part, no doubt, to encourage the then fainting hearts of Israel, and to lead them to trust in the acceptableness of their humble arrangements for God's service.

However, the vision's special significance is as a prophecy, in which the literal Joshua, of the prophet's time, has nothing whatever to do. Our interpretation of the vision, briefly stated, would be about as follows:--

Joshua typified the entire "Church of the first-born ones" during the present life--beset and opposed by their adversary, Satan. Our Lord Jesus is represented by the head and his consecrated followers by the body of the typical High Priest. All are opposed by the same adversary, for "He was tempted in all points like as we are, yet without sin." The body of Joshua was represented as clothed in filthy garments --which represents the fact that "all our [the Church's] righteousness is as filthy rags."

The change of raiment typifies the removal of our sins and the providing instead of Christ's righteousness in and through God's arranged way--Christ's sacrifice--which was not then made known. The announcement of the angel to the cleansed Joshua (verse 7) corresponds to the Church's high-calling to the divine nature and Kingdom of God after its members have been justified by faith in Christ.

VERSE 8 addresses Joshua separately from the under priesthood (--his body--just as our Lord and the royal priesthood under him--his body --are sometimes addressed separately), telling them that they are not the reality, but merely types of the true Christ. "Hear now, O Joshua the high priest, and thy companions, sitting before thee, for they are sign-men [or types]. For, lo, I am about to bring in my [real] Servant

R1490 : page 14

the Sprout"--a fresh sprout--one not of the old Adamic stock, blighted and dying because of original sin, but a new sprout, having fresh vitality: holy, harmless and separate from sinners, and yet a man--"the man Christ Jesus."

Using another symbol, a stone, the Chief Corner Stone, to represent this coming One, verse 9 declares: "Behold the stone that I have laid before Joshua [the type]. Upon that one stone rest seven eyes [perfect or divine wisdom, seven representing perfection and an eye representing knowledge]. Behold, I will engrave the engraving thereof, saith Jehovah of hosts. [God is superintending the engraving of his character and law upon all the "living stones" of the Church--the body of Christ--as surely as he superintended the trial development of our Lord, the Chief Corner Stone: as it is written, They shall be all taught of God.]-- 1 Pet. 2:4-7.

"And I will remove the iniquity [unfruitfulness, etc., as well as sin] of the land in one day [the Millennial Day--"a day with the Lord is as a thousand years" with men]. "In that day, saith Jehovah of hosts, ye shall call every man his neighbor, under the vine and under the fig tree."

The Golden Text is very appropriate. Our Lord, the Captain of our salvation, has been proved perfect through obedience to the things which he suffered; and now, in the completing of his body-members, he stands not only as our Redeemer, to make us fit to stand trial under the high-calling; and also as our Example of how to overcome, but more: he, as our High Priest, makes good our unintentional shortcomings, and also stands ready to succor all his consecrated members--promising that we shall not be tempted above that we are able to bear, because he will provide, for such, ways of escape.

R1490 : page 14

ZERUBBABEL THE TYPICAL BUILDER.

I. QUAR., LESSON V., JAN. 29, ZECH. 4:1-10.

Golden Text--"Not by might, nor by power, but by my spirit, saith Jehovah of hosts."--Verse 6.

This, like the vision of the preceding lesson, was doubtless intended to encourage the Israelites living at the time it was given; but, like

R1491 : page 14

it also, its chief lesson belonged not to them, but to us.--1 Pet. 1:12.

The golden candlestick (literally, lamp) with seven branches (or burners) is the same as that which, in the typical Tabernacle and Temple, shed the only light of "The Holy." The same seven lamps in one are brought to our attention in the Book of Revelation (1:20), and there explained to symbolize the Church of Christ during the present time. The seven represents perfection or completeness; hence as a whole the lamp-stand represents all the true saints or light-bearers in all the various phases of the Nominal Church development.--Rev. 2:1,5.

The oil represents the holy spirit which, burning in the true believers, causes the illumination of the sanctified in Christ Jesus.

The two olive trees from which the olive oil proceeds to the seven lamps we understand to be typical of the Scriptures of the Old and New Testaments--God's two witnesses. The holy spirit is "the spirit of the truth;" and God's Word is truth! God explained this to Zerubbabel (verse 6), saying, "Not by an army nor by force but by my spirit [the spirit of the Truth --the spirit or influence of God given through his exceeding great and precious promises, etc. --the olive trees--(2 Pet. 1:4) the Word], saith Jehovah of hosts. Who art thou, O great mountain before Zerubbabel? Thou shalt become a plain, and he shall bring on the headstone with shoutings of, Grace, grace unto it."

A mountain symbolizes a kingdom; and the one here represented as an obstruction before Zerubbabel typifies Satan's kingdom--the dominion of evil under the Prince of this world. Zerubbabel typifies Christ. His name signifies "a shoot [or sprout] out of Babylon." Literally, he was a son or shoot out of David and Jesse (as our Lord also is called), and secondly, as a sprout out of Babylon [confusion], he was a further type of Christ, who was out of, and yet separate from, sin and all mixture of evil. Undoubtedly the people of that day understood Zerubbabel to be the branch or shoot mentioned in the vision of Chapter 3:8, not realizing that Zerubbabel and Joshua were but types of Christ, in whom the two offices of King and Priest would be combined.

VERSES 9,10 blend the type and the antitype. Zerubbabel had begun the rebuilding of the literal Temple, and the people understood that it would be completed by him. They might not then despise the humble beginning of the work, but rejoice to see it progress under his direction --realizing that the seven eyes (i.e., the perfect wisdom of God which holds survey of all the earth) were superintending the work.

The real application of these verses is to Christ, who began the construction of the true Temple of God--"which temple ye are." His earthly ministry and the work of his followers have all along seemed small and weak, and far from what might be expected by any respecting so great a Temple for so grand a purpose. But those who realize the situation from God's standpoint can rejoice in the outcome, realizing the Lord's promise that "the day of small

things," the day of suffering, the day of trials, will soon give place to the Millennial Day of joy, perfection and blessing. The despised "little flock," whom the world knows not, even as it knew not its Master, will soon be glorified with him, and share his Kingdom. The poor, rich in faith, and those that are nought, and that are despised, and that are foolish according to the wisdom of this world, are soon to be gloriously manifested as the Sons of God, the body of Christ and the embodiment of divine wisdom and power and love, that as his Kingdom they, with Christ their Lord and Head, may, as the "Sun of Righteousness," shine forth in blessing and life to the groaning creation--already redeemed by the precious blood.

====================

ENCOURAGING WORDS FROM EARNEST WORKERS.

Pennsylvania.

DEAR BROTHER RUSSELL:--The TOWER, to which I subscribed some time since, comes regularly to hand, and is much enjoyed by myself and wife. I note that you like to hear from subscribers, and I thought it might not be uninteresting to you to learn that I am one of those into whose hands "Food for Thinking Christians" [now out of print] fell, in London, about the year 1881. I had several years previously given up as entirely unscriptural and ridiculous the wretched dogma of eternal torment and the inherent immortality of mankind. I remember well your book being loaned to me by a friend, and my taking it home, sitting up all night and literally devouring its contents. Unfortunately it was read too quickly for perfect digestion and assimilation, but looking back, I can see now that it was not altogether seed sown by the wayside. I have been wandering about among the sects all these years since, "seeking rest and finding none," becoming successively a Methodist, a Disciple, a Baptist and again a Methodist. I have been clinging to the latter church, because it seemed to me that it had more love and zeal than some of the other denominations, but I have had no sympathy whatever with the erroneous doctrines I knew it to be teaching.

A year ago, in Baltimore, it was my good fortune to meet a Baptist brother who had been reading the DAWNS. He kindly lent me the volumes, one after another. I again swallowed their contents--getting through the three books in a little over a week, besides verifying most of the passages. I can scarcely tell you the change they have wrought in my whole religious life. I have been set to thinking as I have never thought before; and the blessed Word of God, which has to a large extent hitherto been a sealed book to me, is now unfolding to my mind in a truly wonderful manner. It is now my only study, and I have renounced all worldly ambition in order that I can find out fully what is the will of God concerning me, and that I may learn how best to do it. Many times in the past I have felt sick at heart at the thought that it seemed impossible to learn the truth fully, in view of the extraordinarily divergent teachings of the numerous sects, all claiming to expound the Bible aright; but it has been my humble and constant prayer to the good Lord to lead me into the light; and now, thank God, I feel that my prayer, to a very large extent, has been answered, and I am still trusting to the same leadings of the energizing and illuminating Spirit of God, praying fervently that the Word may yet become a "Lamp unto my feet and a light to my path."

I am glad to tell you that I was found by Brother Hewes some two months ago, when he called at my house selling DAWNS. Since then myself and wife have been meeting regularly at his house for study of the Word, singing and prayer, and these meetings have been wonderfully profitable to us. I have read, re-read and am still reading DAWNS with increasing interest and profit, and so is my dear wife; and we do feel that you have been the means, in the Lord's hands, of disseminating the needed light upon much of Scripture hitherto hidden, but now due to be revealed, and we are abundantly thankful to him therefor.

Yours in the one hope, W. J. C__________.

Wisconsin.

DEAR BROTHER RUSSELL:--I am impelled to write and thank you for the last TOWER, especially the article, "Obedience Better than Sacrifice." It has been a great blessing to me, not only in awaking me to a realization of my own condition, but also in aiding me to regain at least a partial footing in the way of light and peace. The devil has surely been leading me by a quiet and subtle way into a condition of lethargy and doubt that found me, on awaking, nearly in the "outer darkness."

No doubt from a spirit of pride and overconfidence I was easily assailed. He began by persuading me that many of the expressions used in the TOWER, as regards false doctrines, were uncalled for. While I did not feel in sympathy

with such doctrines and theories, yet I can see now that he was leading me as an "angel of light," very stealthily but surely in this and other ways. I had partially realized it as I had begun to lose that rest and peace which should be ours; but your article seemed to be sent of God to awaken me, and lead me back. I assure you, dear brother, I feel my own unworthiness and weakness, and for a time I hardly dared to look up; but I know he is willing to help me.

Just at the proper time the devil caused the enclosed article on "Inspiration" to come in my way, and I seemed in just the condition for it to cause a disturbance--a doubtful spirit. How thankful that I was awakened before it was too late!

My object in writing you is not only to thank you, but to ask you to pray for me. I need it. Pray that I may be given a spirit of humility and strength to obey, and that my own will and pride may be subdued. Oh, I am so anxious. Your article was indeed to me "a word in season." I thank God for it! How forcibly I have learned to know the meaning of Paul's words, "Let him who thinketh he standeth take heed lest he fall." Pray for me!

Sincerely, C__________.

Michigan.

TOWER PUBLISHING CO., DEAR BRETHREN:--
...Robed in his righteousness, I am looking forward to be clothed upon with a glorious body, to have this mortal put on immortality, to when there will be no more a law in the body at variance with the law of the mind; but alas! before I am made meet for an entrance upon this inheritance of the saints in light, how much cleansing from the filthiness of the flesh, how much washing with water by the Word, I need; how much refining before the dross is all consumed, and how little will there be left. Nothing left but the will to be one with the members of his anointed body--one in Him.

Yours in our blessed Redeemer,
W. C. BROWN.

Ohio.

DEAR BROTHER RUSSELL:--Enclosed please find $1.00 for the TOWER for '93. It can never be more appreciated than it has been, for it is more precious to me than its weight in fine gold. It has been like a mirror in aiding me to adjust the robe which my Master has given me, that I might appear at the royal marriage of the King--where (if I hold out faithful unto the end) I hope to meet you. I see so much to be done, by way of adorning the robe; and all I can do makes me realize all the more that it is all of Christ and nothing of self; yet I love to "wait upon the Lord." Yea, I would rather be a door-keeper in the house of the Lord than to dwell in a palace.

It seems as if I am now a mere drone in the bee-hive of earnest workers, but I leave that all to the Master of the harvest. He knows my heart. Paul tells us, "Having done all, stand;" and here is the standing in which patience is to have her perfect work. I find it requires strength from above to do this. I have done all I could, and now I am just resting with childlike confidence in my Lord, for he has answered my petition for strength to so do.

Yours in the blessed hope,
MRS. S. H. RAY.

Canada.

MY DEAR BROTHER RUSSELL:--I enclose you a dollar for renewal of TOWER for 1893. Being a newspaper publisher of over thirteen years experience, I know the value of prompt renewals. The dollar in advance saves interest, saves disappointment and worry, and gives the sender an easy conscience. I would not do without the TOWER if I had to live on two meals a day until I saved the money to pay for it. Its teachings are priceless to the true child of God. May its influence for good increase from year to year, and be the means of scattering light and truth to the uttermost parts of the earth.

J. E. A__________.

Illinois.

DEAR BROTHER RUSSELL:--I should like, if possible, to express to you my love and thankfulness for the blessings I have received through the reading of ZION'S WATCH TOWER during the year just closed. Many times have I been seemingly cold and despondent when the TOWER would come so full of rich food that in reading it the fire of zeal would glow in my heart, and I would feel like shouting praises to God, the Father, who has prepared such great things for his children. All praise to God, who gave his Son to die for us--and not for us, only, but also for the whole world--and to Christ, our blessed Redeemer.

May his favor ever abide with you and Sister Russell, that you may hand out meat in due season during the year just ahead. A happy new year to you both, is my prayer. I am glad to feel that I am remembered by you at the throne of grace, that the grand truths may become more clear to me.

Yours, in the Redeemer, J. F. SHEHORN.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each

December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

DAILY FOOD CALENDAR FOR 1893.

We imported a lot of calendars for this year, but not nearly sufficient to meet the orders received from our readers. An increasing number seem to appreciate the convenience of having these calendars (tearing off one date each day)--exhibiting a new text with each new date.

We have succeeded in procuring a large lot of such calendars, still handsomer than our own importation, from a New York importer: and as the season is now somewhat advanced we got them at a great bargain, and can supply them to you at about one-third the usual price, including postage, viz., FIFTEEN CENTS EACH.

Those who can spare this sum from other necessities cannot make much better use of it than to have one of these calendars in their dining room and have the Scripture verse committed to memory at the breakfast table. It may sometimes help direct the thoughts of an entire family into good channels for the day. Besides thus furnishing the mind with spiritual Daily Bread, it lays up a store of precious promises for future use. "Thy Word was found, and I did eat it."

THE ADDRESS-TAG RECEIPTS.

We are still greatly behind in our office work, thanks to your loving promptness in renewing your subscriptions. (These, and especially the accompanying kind words of your letters, greatly encourage us in the service, corroborating the assurance of the Word that "our labor is not in vain in the Lord," and add to our strength and courage amidst discouragements and difficulties raised up by the world, the flesh and the devil.) We trust you will excuse our inability to get the date on your address-tag so changed as to furnish you a receipt for subscription moneys sent in recently. We will attend to this as soon as possible.

YOUNG'S ANALYTICAL CONCORDANCE.

Orders for this work are delayed, waiting for a new, revised edition, now in preparation.

THE MEMORIAL SUPPER.

The anniversary of our Lord's Last Supper, on the eve of his crucifixion, falls this year upon Thursday, March 30th,--after six P.M. At that hour begins the fourteenth day of the first month, (old) Jewish reckoning.

As usual, the Church meeting at Allegheny will celebrate it by commemorating our Lord's death. As usual, also, a protracted meeting for Bible Study will precede the memorial; and, as usual, friends from far and near will be invited to join in both, as may suit their convenience. These meetings will convene on Tuesday, March 28th, at 2 P.M., in Bible House Chapel, Allegheny (just across the river from Pittsburg), and be followed, on the 31st, by a Colporteurs' Meeting. Fuller particulars will be given in the February 15th WATCH TOWER.

R1497 : page 18

OUR CRITICAL READERS.

Few journals, if any other, have such critical readers as has ZION'S WATCH TOWER. And we are glad of this. Prove critically all that is offered you, by us and by others, by the Word of the Lord; and let us know whenever you find a discrepancy. We will be pleased to correct an error.

We refer more to a number of letters received calling attention to our comments on verses 15 and 16 of the Bible Study for Dec. 25th, in our issue of Dec. 1st, '92. These letters were nicely expressed; and inquired whether the "Shepherds," and the "Wise men" who visited the infant Jesus, were identical; and if so our proofs. We answer, No: it was merely "a slip of the pen" on our part which thus blended into one the two classes.

page 18

THE SYRIAC NEW TESTAMENT.

Orders for this translation are for the present delayed awaiting a new edition which the publisher advises us is now on the press. Orders will be filled in rotation as received as soon as possible. Our price is $2.00, including postage.

===================

R1491 : page 19

VOL. XIV. JANUARY 15, 1893. NO. 2.

A WORD TO METHODISTS.

FROM BISHOP FOSTER.

The following earnest and solemn words from Bishop Foster have appeared in various Methodist Journals, and in tract form. He certainly gives his trumpet no uncertain sound.

"The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the Church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and Church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on it, and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost a miracle of history; but who that looks about him today can fail to see the fact?

"Do not Methodists, in violation of God's Word and their own Discipline, dress as extravagantly and as fashionably as any other class? Do not ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist Church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance which is as much in harmony with spiritual worship as an opera or a theatre. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class-meeting and gave a testimony of experimental religion; now the class-meeting is attended by very few, and in many churches it is abandoned. Seldom do even the stewards, trustees and leaders of the church attend class-meeting. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting; now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days.

"How true that the Methodist Discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining any of its members for violating them. They forbid the reading of such books and the taking of such diversions

R1492 : page 19

as do not minister to godliness; yet the church itself goes to shows and frolics and festivals and fairs which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought,

R1492 : page 20

not places of ease and affluence, but of privation and suffering. They gloried, not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, timid, truckling, time-serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpits." Methodist Exchange.

***

That the good Bishop is not unduly alarmed about the actual state of Methodism is manifest to every observer who is not stone blind. Here are two items out of many that might be culled from both the religious and secular press substantiating the Bishop's charge. They read as follows:--

"CHURCH BOWLING ALLEYS AND BILLIARD PARLORS.

"The Christian Nation is our authority for the statement that 'Mr. H. W. Knight, before a recent gathering of Methodists at the Bible House in this city (New York), said that, as an adjunct to the churches, buildings should be constructed with bowling alleys and billiard parlors and the like to counteract the influence of the rum shops.'

"A great many questionable things are done in many of the churches, ostensibly in the name of religion, but we were hardly prepared to get the announcement that things had come to such a pass that the Methodist Church would even consider such a proposition. A point made very prominent in the founding of that church was the idea of plainness and an entire separation from all worldly folly, but, having grown to be a large body and consequently popular, it is ready to entertain the proposition of having a gambling annex attached to its churches.

"Several instances are on record where young men have gained their first lessons in gambling at church socials and festivals. If they have thus learned these lessons at occasional gatherings of the church for festivity and silly games, how will it be when a permanent establishment that can be visited at any time is erected in connection with the churches? We have searched in vain for the divine commission, Go ye into all the world, and, for those who will not hear the gospel, erect bowling alleys and billiard parlors in connection with the churches, in order that they may be entertained.

"We know that this move will not meet the approval of the large majority of the members of the Methodist Church, but we are sorry to see that such is the tendency in the minds of many in the various churches at the present time; and while this is going on, should there not be a people who are seeking their power, not from some questionable means of worldly policy, but from the great source of all power, the world's Redeemer?"--Elder A. O. Tait.

"The Voice," of New York, has also the following:--

THE REV. DR. F. A. LLACY GIVES ADVICE.

"The pastor of a Methodist Episcopal church in a city noted for its beer-brewing interests has been so greatly stirred by The Voice's Church and Saloon editorials that he was constrained to seek counsel of a brother minister of his acquaintance, asking advice as follows:--

"'Dear Brother: My soul is stirred within me as I see this city wholly given up to the brewing interests. It would really seem that our churches are bowing to the liquor oligarchy. What are we to do--stay in the pulpit and keep silence, or preach Prohibition and take the consequences--abuse, non-support and persecution?'"

The response to this we give below:

"'My Dear Young Friend: Your difficulty is one quite common to comparatively inexperienced ministers. I can fully sympathize with you in feeling as though you would like to fire broadsides of Gospel truth into the sin and iniquity that besiege the world on every hand. I used to feel that way myself in my early ministry, when I had occasional fits of 'enlargement of the conscience,' as I call it. It will require great care properly to suppress such impulses, and to keep the reins well in hand, so that you can manage the often none too pious men on whom you have to depend to supply the money for carrying on the Lord's work on an adequate scale.

"'The preaching of the Gospel in a way not to offend has become a science, which it behooves a young minister to study well. It has taken centuries to evolve this science in its present perfection. We are wiser than the early Christians and those of the Middle Ages, who injudiciously butted their heads against the brass walls of prejudice. They preached against particular sins, and incurred unnecessary displeasure, when they might have preached the Gospel as the never-failing remedy for all

R1492 : page 21

sin, without specifying, and thus have secured the respectful attention and endorsement even of the most hardened sinners.

"'It requires great wisdom and discretion to preach the Gospel in the present day in the way that most of the influential churches want it preached. The day of fishermen preachers is past. The young man who would serve a wealthy pulpit acceptably to-day must bring into it education, culture and refinement, and must show great deference to the opinions of the men who are looked up to, and who have influence in the church and in the neighborhood.

"'Regarding the particular question about which you inquire, you should be careful to make a broad discrimination between, for instance, a wealthy brewer and a wicked dive-keeper, who may, in the natural course of business, handle the former's wares and be under business obligations to him. Your congregation will probably stand by you in anything you may say about saloon-keepers, especially about those who conduct disorderly and disreputable resorts, but it would not do to imperil influence for good by attacking a respectable wholesale dealer, or classing him in the same category with common saloon-keepers.

"'Then, as to Prohibition, you know that question has so many bearings, especially in its political aspects, that it is well to feel your way very carefully before committing yourself to it unqualifiedly. You can safely say that you sympathize with the objects had in view by those earnest and excellent people who have become so discouraged in their attempts to keep the business within respectable limits that they even propose to do away with it entirely. I said that myself recently and it was heartily endorsed by a wealthy wholesale dealer, whose wife is a member of my church, and who is himself one of the best paying members of my congregation. Moreover, several Prohibitionists thanked me for my courageous stand against the liquor power.

"'Now, my dear brother, I have great hopes for you. I know of no young man in the denomination who stands a better chance for ecclesiastical preferment than yourself, if you will but follow the dictates of your own sober judgment guided by a few such considerations as I have mentioned. Whenever I can help you in any way, command me, and believe me,

Ever sincerely your brother in Christ,
F. A. Llacy.'"

***

But Methodists are not alone in these matters. Here is another item of similar import:--

CHURCHES AND SALOONS.

"There is considerable discussion in Pittsburg religious circles over the sermon last Sunday of the Rev. W. S. Rainsford, D.D., pastor of St. George's Episcopal Church, New York, in which he advanced some very radical views as regards the regulation of saloons. Dr. Rainsford, in substance, said that he had given the saloon question a great deal of study and that he had come to the conclusion that it is impossible to suppress saloons, at least in large cities, and the best thing the church can do is to make a compromise and countenance the establishment of places by Christian men, where beer, light wines and coffee can be sold. He also favored the opening of the places on Sunday during certain hours, and thinks the attachment of reading rooms would make them attractive. Dr. Rainsford thought that these places properly conducted would in a great measure aid the cause of temperance and lessen the consumption of spirituous liquors."

***

The foregoing arraignments by Bishop Foster, not only Methodists, but Presbyterians, Baptists, Episcopalians and members of all denominations may well ponder, for they apply to all alike. They come from one of the oldest bishops in the Methodist denomination. Had they come from one outside of Methodism they might be regarded as malicious reproach, but coming as they do from one high in official capacity within the denomination, they must be regarded as his honest convictions in view of the broad observation of Methodism as a whole which his position as bishop furnishes.

Its confessions ought indeed to be startling to every Methodist particularly, and to others in so far as they realize the same conditions. The Bishop accuses the membership of the

R1493 : page 21

Methodist church (1) of trying to bring the church down to the level of the ungodly by encouraging "the ball, the theatre, nude and lewd art, and social luxuries with all their loose moralities." What a charge! what a confession! Can the spirit of Christ, the love of the truth, or the joys of hope and of communion with God dwell in hearts that are so led of the spirit of the world? But does the Bishop mean that only a few such have crept into the Methodist church, while the great majority are

R1493 : page 22

otherwise minded? Evidently not, for he speaks of the membership of the Methodist church as a whole. He seems to see plainly that the whole Methodist field is overrun with tares, and that the true wheat--the saints who are actuated by the spirit of Christ--are numerically so insignificant as to be unworthy of mention.

(2) He accuses them of trying to make satisfaction for this worldliness by giving more attention to the outward forms of godliness--the keeping of Lent and Easter and Good Friday, and attending to church-decorations, etc.--in other words of having "a form of godliness without the power."

(3) He shows how the early zeal, enthusiasm, sobriety, consistency and devotion of Methodism have given place to pleasure-seeking with the world--how they are now "lovers of pleasure more than of God."

But what word of commendation has he for a faithful ministry that bravely endeavors to stem this fearful tide of worldliness in the ranks of Methodism? None whatever. On the other hand, his testimony agrees with that of the Prophet Isaiah (28:7. See also S.S. Lesson on Isa. 28:1-13, in TOWER of Jan. 15, 1892), that the ministry as well as the membership have become intoxicated with the spirit of the world, and are, therefore, as far out of the way as the people. He speaks of them as "a hireling ministry--timid, truckling, time-serving, without faith, endurance and holy power;" says they have forsaken the great central truth of Christianity and deal in generalities and popular lectures.

What an arraignment of Methodism. Doubtless the good Bishop would make some honorable exceptions among the ministry, as well as among the membership of Methodism, were he not speaking here of his outlook over Methodism as a whole. This can only be understood as his general view of the rank and file both of the ministry and membership of the great Methodist organization. In his estimation and from his specially favorable standpoint of observation, having a full acquaintance with the workings of the whole system and necessarily a large personal acquaintance with both the ministry and the membership, he plainly describes the rank and file of both as "tares"--mere imitation Christians, Christians in outward appearance, but not at heart. And, pointing to the fact that the society is only a little over a hundred years old, he declares that such a fall from the original devotion and zeal of Methodists for God "seems almost a miracle of history," and adds, "But who that looks about him to-day can fail to see the fact?"

It is high time, in view of these things, that any of the Lord's true people who still abide in the midst of Methodism and who support it with their influence, their presence and their means, should awake and consider what the Lord would have them do. We are now living in "the harvest" or "end" of the Gospel age, when the wheat and the tares which the Lord allowed to grow together all through the age must be separated. (Matt. 13:30.) The great mass of tares is to be bound yet more tightly than ever in bundles preparatory to the burning (symbolic) in the great time of trouble predicted by the Lord and the prophets and the apostles to occur within this harvest period, and which therefore can be only a very few years in the distance.

The sickle which the Lord is making use of to accomplish the separation is the truth due in this harvest period--the truth concerning the divine plan of the ages, showing both scripturally and philosophically the glorious outcome of the work of redemption in the grand "restitution of all things, spoken by the mouth of all the holy prophets since the world began" (Acts 3:19-21); and showing also the "high calling" of the Gospel Church--not the mixed company of wheat and tares which constitute the nominal gospel church, but the true and faithful saints," whose names were "written in heaven," and which have never been "blotted out" because of unfaithfulness: "The Lord knoweth them that are his." The divine plan of the ages shows how those called, chosen and faithful" ones (Rev. 17:14) are to be joint-heirs with Christ, how they are to reign with him over the earth for a thousand years, and how they with him constitute the promised

"Seed of Abraham" which is to bless all the families of the earth.--Rom. 8:17; Rev. 5:10; 20:6; Gal. 3:16,29; Gen. 28:14.

R1497 : page 23

THE TRUE CHURCH.

I.

One Sabbath morn I roamed astray,
And asked a pilgrim for the way:

"O, tell me, whither shall I search,
That I may find the one true Church?"

He answered, "Search the world around;
The one true Church is never found.

"Yon ivy on the abbey wall
Makes fair the falsest church of all."

But fearing he had told me wrong,
I cried, "Behold the entering throng!"

He answered, "If a Church be true,
It hath not many, but a few!"

Around a font the people pressed,
And crossed themselves on brow and breast.

"A cross so light to bear," he cried,
"Is not of Christ the Crucified!

"Each forehead, frowning, sheds it off:
Christ's cross abides through scowl and scoff!"

We entered at the open door,
And saw men kneeling on the floor;

Faint candle, by the daylight dimmed,
As if by foolish virgins trimmed;

Fair statues of the saints, as white
As now their robes are, in God's sight;

Stained windows, casting down a beam,
Like Jacob's ladder in the dream.

The Pilgrim gazed from nave to roof,
And, frowning, uttered this reproof:

"Alas! who is it understands
God's temple is not made with hands?"

II.

We walked in ferns so wet with dew
They plashed our garments trailing through,

And came upon a church whose dome
Upheld a cross, but not for Rome.

We brushed a cobweb from a pane
And watched the service in the fane.

"Do prayers," he asked, "the more avail,
If offered at an altar rail?

"Does water sprinkled from a bowl,
Wash any sin from any soul?

"Do tongues that taste the bread and wine
Speak truer after such a sign?"

Just then, upon a maple spray,
Two orioles perched, and piped a lay,

Until the gold beneath their throats
Shook molten in their mellow notes.

Resounding from the church, a psalm
Rolled, quivering, through the outer calm.

"Both choirs," said I, "are in accord,
For both give praises to the Lord."

"The birds," he answered, "chant a song
Without a note of sin or wrong:

"The church's anthem is a strain
Of human guilt and mortal pain."

The orioles and the organ ceased,
And in the pulpit rose the priest.

The Pilgrim whispered in my ear,
"It profits not to tarry here."

"He speaks no error," answered I;
"He teaches that the living die;

"The dead arise; and both are true;
Both wholesome doctrines; neither new."

The Pilgrim said, "He strikes a blow
At wrongs that perished long ago;

"But covers with a shielding phrase
The living sins of present days."

We turned away among the tombs--
A tangled place of briers and blooms.

I spelled the legends on the stones:
Beneath reposed the martyrs' bones,

The bodies which the rack once brake
In witness for the dear Lord's sake,

The ashes gathered from the pyres
Of saints whose zeal our souls inspires.

The Pilgrim murmured as we passed,
"So gained they all the crown at last.

"Men lose it now through looking back
To find it at the stake and rack.

"The rack and stake are old with grime;
God's touchstone is the living time."

III.

We passed where poplars, gaunt and tall,
Let twice their length of shadow fall.

Then rose a meeting-house in view,
Of bleached and weather-beaten hue.

Men plain of garb and pure of heart
Divided church and world apart.

Nor did they vex the silent air
With any sound of hymn or prayer.

God's finger to their lips they pressed,
Till each man kissed it, and was blessed.

I asked, "Is this the true Church, then?
He answered, "Nay, a sect of men:

"And sects, that lock their doors in pride
Shut God and half his saints outside.

"The gates of heaven, the Scriptures say

R1497 : page 24

Stand open wide by night and day.

"So, then, to enter, is there need
To carry key of church or creed?"

IV.

Still following where the highway led,
Till elms made arches overhead,

We saw a spire, and weathercock,
And snow-white church upon a rock--

A rock, where centuries before,
Came sea-tossed pilgrims to the shore.

My sandals straightway I unbound,
Because the place was holy ground.

I cried, "One church at last I find,
That fetters not the human mind."

"This church," said he, "is like the rest;
For all are good, but none are best."

V.

Then far from every church we strayed--
Save Nature's pillared aisles of shade.

The squirrels ran to see us pass,
And God's sweet breath was on the grass.

I challenged all the creeds, and sought
What truth, or lie, or both, they taught.

I asked, "Had Augustine a fault?"
The Pilgrim gazed at Heaven's high vault,

And answered, "Can a mortal eye
Contain the sphere of all the sky?"

I said, "The circle is too wide."
"God's truth is wider!" he replied.

"Though Augustine was on his knee,
He saw how little he could see;

"Though Luther sought with burning heart,
He caught the glory but in part;

"Though Calvin opened wide his soul,
He comprehended not the whole.

"Not Luther, Calvin, Augustine
Saw visions such as I have seen."

While yet he spake, a rapture stole
Through all my still inquiring soul.

I looked upon his holy brow,
Entreating, "Tell me, who art THOU?"

But such a splendor filled the place,
I knew it was the Lord's own face!

I was a sinner, and afraid!
I knelt in dust, and thus I prayed:

"O Christ the Lord! end thou my search,
And lead me to the one true Church."

He spake as never man may speak--
"The one true Church thou shalt not seek.

"Seek thou, forevermore, instead,
To find the one true Christ, its Head!"

The Lord then vanished from my sight,
And left me standing in the light. --Sel.

===================

R1495 : page 24

SOME CONGREGATIONALISTS WAKING UP.

An evidence of growth of public opinion on the subject of eternal torment was recently afforded in the Plymouth Church, Brooklyn, of which Henry Ward Beecher was formerly pastor. The Church takes up special collections for Missions, and it was decided recently that for the year 1893 no moneys should go into their usual Missionary channel, the "American Board of Foreign Missions," unless at the specific request of contributors; but that instead all should go to a missionary in Japan known to hold views in opposition to eternal torment. This motion was made by the present pastor, and only one person voted against it--a Mr. Bliss, whose name suggests his composure and joy even though all others of the race were in torment.

One gentleman present, Dr. Raymond, speaking on the subject at that meeting, expressed his convictions very earnestly. As reported in the New York Tribune, he said:

"I am sick and tired of going to the American Board in sufferance to aid in supporting missionaries who believe out and out in the damnation of all the heathen, and that damnable heresy that God doesn't love the heathen. I am tired of the whole miserable humbug, and I won't give a cent to spread the news of damnation. I won't let the damnable doctrine be disseminated by my money. That God is love is good news, but it is made stale old stuff by these men who drag a Juggernaut car over the heathen and want us to feed the beasts that haul it. It is my Christian duty not to give to any concern that will teach the heathen that their fathers went to hell."

====================

R1493 : page 25

OUR LORD'S SERMON ON THE MOUNT.

NO. I. MATT. 5, 6, 7.

This sermon of our Lord is characteristic of the great Teacher who spake as never man spake. It is wonderful alike for its simplicity, its clearness, its depth and its comprehensiveness. It is entirely devoid of anything like oratory; for evidently its object was to instruct, rather than to play upon the emotions of his hearers. Indeed, it is specially noticeable in all our Lord's public ministry that his methods of teaching were calculated to keep reason on the throne, and not to permit it to be overpowered by an unduly wrought emotional nature. In this his methods are in marked contrast with many of those in vogue to-day. We note also that his words were simple and easy to be understood, and that they appealed strongly both to the judgment and to the heart.

The sermon was addressed, not to a promiscuous congregation of saints and sinners, but to his earnest and faithful disciples who had left all to follow him--who had forsaken business and business prospects and home and friends and reputation, and who, in lieu thereof, had cheerfully accepted the reproaches that fell upon the Master, as well as the necessary toils and privations incident to such a life. Consequently its teachings apply, not to the world, nor to mere professors of Christianity, but only to those consecrated souls who have likewise left all to follow the Master whithersoever he goeth. The occasion was one of those seasons when, wearied with exhaustive labor, he withdrew from the multitudes who sought his healing touch and anxiously listened for the wonderful words that proceeded out of his mouth--"And seeing the multitudes [and being too weary to minister to them] he went up into a mountain, and having sat down, his disciples came up" (verse 1), and he opened his mouth and taught them.

THE BEATITUDES.

A comparison of verse 3 with Luke 6:20 seems to indicate that the parenthetic phrase, "in spirit," was Matthew's comment, and not our Lord's exact words, which, according to Luke, were "Blessed are ye poor; for yours is the kingdom of heaven." The reference we therefore regard as applying to those who follow their Lord, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich. Blessed are such poor ones--those who become poor in any sense of the word, whether financially or socially or otherwise, by sacrificing themselves for the blessing of others. True, we may have very little to sacrifice, but nevertheless, blessed are all the sacrificers.

The comforting words of verse 4 remind us of a similar expression of our Lord--John 16:20--"Verily, verily, I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." (See also 2 Cor. 1:7; Isa. 61:2,3.) It is those in Zion who mourn over and lament the mighty power of evil in the high places both of church and of state, and who, setting themselves in opposition to it, incur the reproaches both of the world and of lukewarm, nominal Christians. Blessed are all who so mourn; for in due time they shall be comforted in receiving the reward of the righteous and in beholding the final triumph of righteousness and truth.

Verses 5,10,11. The blessed meek ones of verse 5, who shall inherit the earth, are the same class who, according to verses 10,11, are bold and courageous enough to withstand evil and error and to champion righteousness and truth: they are meek in the true sense in submitting themselves fully to the Lord, and bold in defence of his truth and his way, even the endurance of persecution for righteousness' sake. Blessed are all such meek, persecuted and falsely accused ones; for they shall inherit the earth: theirs is the kingdom of heaven. By and by they shall reign with Christ in his throne. Rejoice, all ye, and be exceeding glad, for great is your reward in heaven.

Verse 6 promises the satisfying portion of truth and righteousness in due time to all that hunger and thirst after righteousness. Verse 7

R1493 : page 26

promises a merciful judgment to all those who exercise the same, and is thus the strongest incentive toward as lenient judgment of our fellow-men as circumstances will permit.

Verse 8. "Blessed are the pure in heart; for they shall see [Greek, horao, discern] God."

R1494 : page 26

To be pure in heart is to have pure, sincere motives and desires. Those so disposed come to the divine revelation with reverence and meekness; and such, and such only, are prepared to see the breadth and scope of the wonderful plan of God, and how far it transcends the narrowness of human theological creeds and philosophies. Having no films of prejudice or vain philosophy before their eyes, and no clouds between themselves and God, with delight they discover in his wondrous plan of the ages the worthy lines of his truly glorious character--his wisdom, justice, love and power.

Verse 9. God is pleased to own the peacemakers as his children. These are they who have first themselves found peace with God through faith in the precious blood of Christ, and who thereafter devote their energies toward bringing others into this blessed rest of faith and peace with God, and who further seek to show by word and example how a heart at peace with God always seeks peace with fellow-men under all circumstances where the sacrifice of the principles of righteousness are not involved. All such peace-makers are the blessed sons and heirs of God.

Thus, first of all, the great Teacher bids us rejoice in counting over our blessings, showing us that even here in this wilderness state our table is indeed bountifully spread and our cup runneth over with blessings.

THE CHURCH, THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD.

Verse 13. "Ye are the salt of the earth," etc. The virtue of salt is its power to season and to preserve from decay and putrefaction, which power the true disciples of the Lord are here said to exercise over the masses of mankind in general. This, however, is not because we have this power in and of ourselves: it is the spirit of the truth, the spirit of Christ in us through the knowledge of the truth and obedience to it, transforming the old creature into the new creature in Christ.

According to these words of our Lord, it is by the influence of such persons, directly and indirectly, that the world has been kept from sinking to greater depths of ignorance and sin. When the spiritual life of the Church has ebbed low, the world has always suffered in consequence. For example, remember the dark ages and then the opposite effect of what is known as the Great Reformation. When spirituality revived in the hearts of God's people, the whole world began to wake up, and to receive some droppings of the shower of blessing. In the lives of God's people men see the moral distance between virtue and vice, and reason of a coming judgment when each will receive the reward that is meet, and they are thereby either shamed or persuaded to better and nobler lives.

But the possibility of losing this savor of truth and righteousness is also intimated: that is, we may retain the outward forms of godliness and lose its real power, its spirit or disposition, and thus become false representatives of the truth--hypocrites. And in such a case the question is an apt and suggestive one: "If the salt have lost its savor wherewith shall it be salted?" Or in other words, If the truth have lost its power over us, to what other power shall we look for the savor of the spirit of truth? "Sanctify them through thy truth," was the Lord's prayer, and if the truth ceases to avail for our sanctification and we turn from it, the implication is that nothing else will do it. And those who utterly repudiate its power are thenceforth "good for nothing," and their end is destruction. See also Heb. 6:4-8; 10:26,27.

Verse 14. "Ye are the light of the world," etc. The whole world walks in the valley of the shadow of death, and the Lord's disciples alone have the light of life, the blessed truth of redemption and full restitution--the good tidings of great joy for all people. "Let your light shine," says the Master. Let it dispel the nightmare which haunts so many minds--of a fiendish and all-powerful God whose purpose

R1494 : page 27

is to torment eternally nearly all of his intelligent creation. Let the light chase this and every other superstition back to the dark source whence it came. Do not hide your light, but set it forth prominently and keep it trimmed and burning, that its gracious beams may reach as far as possible through the gloom of ignorance and superstition. And, thank God, the time is coming, and is now not far distant, when all the light-bearers shall be exalted to power and great glory; for it is written, "Then shall the righteous shine forth as the sun in the kingdom of their Father." And when this heavenly city, the New Jerusalem, is thus set upon a hill [in the kingdom] it cannot longer be hidden; but its glory shall lighten the whole world. Praise the Lord for his mercy and grace!

MRS. C. T. RUSSELL.

====================

R1494 : page 27

FULNESS OF JOY.

"These things write we unto you that your joy may be full."--1 John 1:4.

Joy may be regarded as the effervescence or overflow of true and genuine happiness; and it is our Heavenly Father's good pleasure that his children should be so full of happiness as to bubble over all the time. To this end he has prepared a table before them, even in the presence of their enemies, and filled their cup of happiness full, even to running over. (Psa. 23:5.) This table of good things is his precious truth, to which we, who were poor condemned creatures under sentence of death, but sincerely penitent and desiring to return to God, have been graciously invited.

There, most prominently spread out before me, lies a most precious document: it is my pardon, sealed with the precious blood of Christ and signed by the great Sovereign of the Universe. It reads, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." And thereto is appended this emphatic assertion, challenging contradiction--"It is God that justifieth: who is he that condemneth?" (John 3:16; Rom. 8:33,34.) "What?" I exclaim, "Does that mean me?" Yes, says the document, if you are one of the world--one of the condemned posterity of Adam--and willing to accept this free gift of God through Jesus Christ his Son, then this pardon is yours. And you need no one else to tell you so. Do you not hear? "It is God that justifieth. Who is he that condemneth?"

With tears of gratitude I gladly accept the favor; and, truly, if there were nothing more on the table we might well say, Our cup is full. But no: there is more, much more; and, drying my tears, I see that side by side with this blessed document lies another which guarantees full restoration, to all the willing and obedient, of all the rights, privileges and blessings originally granted to our father Adam, but which he long ago forfeited, not only for himself, but for all his posterity. It reads, "Times of Refreshing [or renewing] shall come from the presence of the Lord; and he shall send Jesus Christ,...whom the heavens must retain till the Times of Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.) Praise the Lord! I exclaim; that fixes a definite time when the blessings of liberty from sin and death shall begin to be actually realized.

O! how we rejoice; and even though we still wear the prison uniform of a diseased and dying body, and still abide within the prison wall of this present dying condition, we rejoice in hope of the glorious day of release.

But while clasping and holding and rejoicing in this precious hope, realizing that I am now recognized as a child of God and that in due time I shall be attired and blessed accordingly, my eye catches sight of a beautiful card. With trembling hand and a vague suspicion that this may be still another message of divine love, I lift it and read, "Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house: so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him."--Psa. 45:10,11.

R1494 : page 28

Was ever a proposal of marriage couched in more delicate and beautiful phrase? With astonishment I read it again and again. Surely it can mean nothing less than this: I am invited by the King of kings to become the bride of his royal Son--his only begotten Son and heir of all things. And since clothed with the imputed robe of his righteousness, which hides all the unrighteousness of my own robes, I am really considered beautiful in the eyes of the King, I am told, so that he desires to make me his bride--if I am willing for his dear sake to forget my own people and my father's [Adam's] house--the world in general, with all its hopes, aims and ambitions.

And while I gladly accept the offer and hasten to make ready for the glorious consummation, I find on this same bounteous table explicit directions as to how I may fit myself to behold the King in his beauty--of how I must appear in this precious robe of his righteousness which now makes me beautiful in his eyes, and that I may work out upon it the "fine needle work" (pains-taking embroidery) of an actual righteousness. Then, too, there are encouragements to perseverance in overcoming the world, to faithfulness in making ready for his appearing

R1495 : page 28

and to watchfulness against any snares by the way. Then there are warnings of the dangers and hardships of the pathway which are permitted to prove my love and loyalty by my faithful endurance. And there are copious promises of grace sufficient for every time of need. And there is line upon line to assure and reassure my faith of my Heavenly Father's good pleasure to thus exalt me to joint-heirship with his Son and to make me meet for such exaltation by making me also a partaker with him of the divine nature. (2 Pet. 1:4.) Then there are precious secrets for those thus elected of God--with reference to the time and manner and circumstances, etc., of the Lord's appearing and to the glory and honor and blessing of the coming inheritance and the blessed mission of the coming kingdom. Ah! surely, Lord, "thou hast prepared a table before me in the presence of mine enemies: my cup runneth over," and I rejoice with joy unspeakable and full of glory.

Ah, says the inspired Apostle who wrote some of these things, and who saw the Lord and heard his teachings when he was here in the flesh--"These things write we unto you that your joy may be full. That which we have seen and heard declare we unto you, that ye also may have fellowship with us (fellow-heirs of the same promises); and truly our fellowship is with the Father and with his Son Jesus Christ." (1 John 1:4,3.) O what condescension on the part of the divine Father and Son and what favor toward us! We all are one--one family --the divine royal family whence universal blessing shall shortly flow to all creatures in heaven and in earth.

But hold: there may be some who unworthily claim this honor while really they have no part nor lot in the matter. The only conditions upon which we can claim these precious promises are those of faith and obedience. And if we are still trusting in the finished redemptive work of Christ, and obedient to the heavenly calling, we are walking in the light of God's promises and instruction. And since in God is no darkness at all, and he has promised to guide us continually by his spirit through his Word, we cannot walk in darkness while we follow his leading. And in thus following where he leads and hearkening to his voice, and in making known our wants and our gratitude and love in prayer, which he has promised always to hear and heed, we have sweet fellowship with him and with his dear Son, our Lord Jesus. And not only so, but we have sweet fellowship also with all saints who are faithfully traveling in the same way.

"This, then," says the Apostle, "is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all." If we have fellowship with him we are walking (progressing) in the light --in the light which divine truth sheds about us and in the light of his approving countenance.

"If we say that we have fellowship with him, and walk in darkness [walk contrary to his truth] we lie [for God does not lead his children that way], and do not the truth." Ah, there is the trouble. If any walk in darkness [away from the truth and toward error] it is not God's fault, but their own, in not obeying the truth. Dearly beloved, let us walk in the light.

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

DEDICATING THE TEMPLE.

I. QUAR., LESSON VI., FEB. 5th, EZRA 6:14-22.

Golden Text--"I was glad when they said unto me, Let us go into the house of the Lord."--Psa. 122:1.

The time of this lesson is about five years after that of the last two lessons. The Temple had been finished, although the wall of the city of Jerusalem was yet far from completed, and had been for a time abandoned.

VERSE 14 evidently refers, not only to the rebuilding of the Temple, but also to the city wall; because it mentions the commandment of Artaxerxes as well as those of Cyrus and Darius. King Artaxerxes' command went forth long after the Temple was finished, and had reference merely to the city wall, completed over fifty years after the completion of the Temple.

VERSES 15,16 draw special attention to "the house" of God, the Temple. This structure was undoubtedly built according to the specifications of King Cyrus, and if so was sixty cubits high and sixty cubits long (Ezra 6:3): it was therefore of larger dimensions than that of Solomon, although greatly inferior to it in ornamentation. Its dedication was, therefore, a very notable event with the people returned from Babylon, not one of whom, probably, had seen Solomon's Temple, which was destroyed about ninety years previous.

VERSES 17-22 describe the elaborate ceremony with which the Temple was dedicated, although it was all as nothing compared with the dedication of Solomon's Temple; however, the people now were poor in comparison, and certainly did nobly and generously, their circumstances considered. This suggests to our minds the consecration of the living Temple, and how the offering of themselves to the Lord, on the part of the "living stones," is pleasing and acceptable to God through Christ, none the less on the part of those who have few talents than of those who have many.

One point of this lesson specially worthy of note, by those who have fallen into the error of supposing that Israel and Judah were never re-united after their separation in the days of Rehoboam, and who claim that the ten tribes, styled "Israel," were all lost and that only the two tribes, Judah and Benjamin, styled "Judah," returned to Palestine after the Babylonian captivity, is that the people of Judah and Benjamin are not mentioned in this narrative, while the Levites are mentioned and the people as a whole are referred to as "children of Israel;" and it is specially stated (verse 17) that the sin-offering was of "twelve he-goats according to the number of the tribes of Israel." What better evidence could we have that all the twelve tribes were represented among these returned captives than this fact that the sin-offering was for all the tribes? None; except that our Lord and the Apostles in their day repeatedly addressed the descendants of those people as "Israel" and "Israelites."

The Golden Text is frequently misapplied by Christian people to some earthly structure of wood or brick or stone. Let us see in it the real house of God--the Church of living stones, being fitted and prepared for the indwelling of God by his spirit. Let us rejoice to enter into this, the antitypical house of God, soon to be glorified. Let us rejoice to have our names written among its members--"written in heaven."--Luke 10:20.

The time chosen for the dedication was the beginning of the Jewish year; hence in connection was the celebration of the Passover feast.

R1495 : page 29

NEHEMIAH'S PRAYER.

I. QUAR., LESSON VII., FEB. 12, NEH. 1:1-11.

Golden Text--"Lord, be thou my helper."--Psa. 30:10.

VERSES 1-3. Nehemiah was an Israelite of the tribe of Judah. He was of one of those families which had not returned to Palestine under Cyrus' decree of about ninety years previous. He was an influential man, a Counselor to King Artaxerxes; for such is the significance of the title, "Cup-bearer" (verse 11). His attention was called to the pitiable condition of the returned Jews by

R1496 : page 29

his brother and certain others of his tribe

R1496 : page 30

who had returned to Babylon. The seventy years intervening between this lesson and the last had not been years of prosperity, but of adversity, to the Israelites, both in Jerusalem and in Babylon. Their enemies, taking advantage of the weaknesses of Ahasuerus, who reigned during the interim, had attacked the partially rebuilt walls and gates of the city of Jerusalem and had wrecked the former and burned the latter, which were of wood: and at Babylon, as we learn from the Book of Esther, a plot for the complete extermination of the Israelites had almost succeeded under the guidance of their enemies led by Haman--but had been prevented by divine interposition.

VERSES 4-11. Nehemiah's subsequent history proves him to have been a great man --a man of wisdom and of executive ability --and his conduct as here related testifies to the same; for he at once sought the Lord, desiring of him wisdom and grace that he might act aright--that he might perform what he felt to be his duty toward his people --"Israel."

In this we have a lesson which every real Christian's experience corroborates. Let nothing be done through strife or vain-glory (i.e., for self-glorification or honor), but let all things be done for the Lord's glory. And whoever is seeking service from such a motive will surely seek the divine wisdom to guide into the divine will and work.

Prayer is not to be entered into with a view to changing the divine will and getting it to conform to our imperfect ideas, but rather to bring our hearts and minds and conduct into conformity to the divine will, assured that therein is our greatest and truest happiness. Nehemiah's prayer was of this proper sort. He confesses the justice of the Lord's chastisement of Israel for their sins. He properly includes himself with the others of his nation. He recalls the fact that God's dealings were just--in exact fulfilment of the covenant made with that nation. (Lev. 26:33, etc.; Deut. 4:25, etc.; 28:64.) Then he refers to the Lord's promises in the same connection, That if Israel

would repent he would return his favor to
them.--Deut. 30:4; 9:29; Isa. 11:12.

Nehemiah was so deeply in earnest that he continued his prayers and supplication after this manner for several days; not that the Lord needed urging on the subject, but that the subject was growing upon Nehemiah's mind and heart. Gradually he was made earnest and strong enough to take an important part in the answering of his own prayer, as is shown by verse 11. His petitions closed, not with a boastful feeling that he had thought out a plan for Israel which would bless them and cover himself with honor, but with a plan which he believed to be of God, and upon which he desired God's blessing. He was about to bring the matter which was so close to his heart to the attention of the King Artaxerxes, and he prayed, "Prosper, I pray thee, thy servant this day, and grant him mercy [favor] in the sight of this man"--the king.

Let us each follow this same course. "In all thy ways acknowledge him [God], and he shall direct thy paths."--Pro. 3:6.

===================

R1496 : page 30

ENCOURAGING WORDS FROM EARNEST WORKERS.

----

page 30

Pennsylvania.

DEAR BROTHER RUSSELL:--I did not sign the free will offering or "Good Hopes" sent me last year because I could not promise as much as I would like for the cause; but as I have put aside a little each week, I send it to you to day, and will continue the same plan for next year, only hoping to do better.

When I read in the TOWER of the Brother who was wandering, I tell you, my dear Brother, it struck me hard. I love the dear Savior, but I often feel cold and distant, that I am cast off. When I go to prayer my mind wanders, and my heart becomes full of evil thoughts. I do not want to have such feelings, but it seems I cannot rid myself of them. I know I have a strong self-will which I try to overcome, but it seems I cannot. I feel all the while that something is saying to me "You need a change of heart;" and yet the more I try to do and be good, the more evil is present with me. Oh, how I would love to feel free and be rid of this feeling that troubles me so! I would love to come out boldly and work for the Master. Oh, I hope I may yet be able to overcome, and that my soul may yet enter fully into his rest.

Yours in Christian love, M. B__________.

R1496 : page 30

New York.

DEAR BROTHER RUSSELL:--As you know, I am engaged during week days in examining titles to real estate, and from this I

R1496 : page 31

derive my only income. I have for a long time desired to enter the ranks of the colporteurs, but circumstances have prevented me, and I have been obliged to await the Lord's due time. The door of opportunity for greater service seems to have opened now, for I have been enabled to effect an arrangement whereby I can use three days each week in spreading the truth, and devote the other three days to business. This will involve a considerable reduction of my income from the latter source, but I have no doubt that the Lord will provide sufficient for my expenses. Pray that I may be used always by him according to his will.

The work is progressing very satisfactorily in New York, and interest in the truth now due is growing very perceptibly. Wishing you, Sister Russell and all the dear members of the Body at Allegheny a happy new year of joy and peace in Christ, I remain,

Yours in him, E. C. M__________.

----

page 31

Maryland.

DEAR BROTHER RUSSELL:--I enclose a letter which is an evidence that the good work is quietly but surely going on. The writer is one of six who have become interested through Brother Benner, who himself has seen the light only about twelve months. If all would go to work as those dear Brethren the work would go on just as it should. Yes, let us all be constantly watching for opportunities to bring the truth to the attention of all having ears to hear.

While there is a good number of our brethren and sisters giving their entire time to this great work, yet there are many of us who are so situated that we cannot give all our time, yet we can all do something and so help the cause along--especially since we know that the "harvest" day is rapidly passing, and the night of confusion and trouble approaching, wherein no man can work. It will soon be too late to share in the good work; and, knowing the time, "It is high time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." (Rom. 13:11,12.) Yes, let us assist those who are willing to cast off the works of darkness (false doctrines), and help them to put on the armor of light (truth), in which we have been rejoicing, and which will enable us to stand in this evil day.

With kindest regards to yourself and Sister Russell, and all who love the truth,

Your brother in the service, H. WEBER.

Following is the letter referred to:--

West Virginia.

F. Benner, Esq., Dear Brother:--I received the package of tracts, for which accept many thanks. Will use them in the best way I can. You may have the books sent to J. S. W__________ as soon as you can, as he is anxious for them. I would indeed like to meet Brother Weber, as you suggest; but cannot say when, as I am now here only at night. I hope to meet him soon. I am very much interested in this new light that has come to us, and hope and believe that it will be shed abroad throughout the entire world in God's "due time."

But how hard it is to get people to turn away from the creeds of their various churches that are keeping them in old ruts, while the light is shining on more and more unto the perfect day. I have not heard yet what my father thinks of "The Plan of the Ages." I am expecting to meet him soon. Am anxious to get his idea of it, and if he is not convinced, I want to prove its truth to him. I would like to see you and have a talk.

With best wishes for yourself and family, I remain, Yours in the faith,

W. M. WATKINS.

R1496 : page 31

Maine.

MY DEAR BROTHER RUSSELL:--The arrival of the TOWER reminded me to forward to you the dollar for the year '93, for I should feel sad without the wholesome food it gives. Never in the experiences of almost half a century have such blessed views of God's great and grand designs so filled my soul with joy. I studied "theology," and graduated in 1858; and as I now look back upon those years they appear very unprofitably spent. Oh, such a jumble as my soul brought from the Institution! calling it faith, and trying to steady myself upon it, and calling on others to accept the same and risk their eternal interest upon it. But thanks be to God for his unspeakable gift! I now can and do rest wholly upon the blood of Jesus. I feel exceedingly unworthy, and I am quite sure the feeling can never become greater than the fact of unworthiness; but our blessed Lord is worthy, and through his merits we are called children and heirs. God is dealing very tenderly with me and mine.

R1496 : page 32

I am trying to induce my Christian friends to read MILLENNIAL DAWN, and some of them seem to enter into the spirit of the books, while others, after reading till some superstition is exposed, return them with some disparaging remark. But it matters not. Indifference to God's truth will not destroy its vitality, or it would have been dead long ago. I stated in a recent social meeting my belief in a present Christ, and called attention to some of the huge errors that burden honest souls and hinder their prayers. Some appeared reflective, but incredulity sat graven upon most faces. My soul loves and rests on the glorious truths that our Lord is present, and that the sealing process is in progress.

I have no language to describe the beauty and majesty of the truth as it now stands forth; and I hope to be able to do something to aid the work of the TOWER TRACT SOCIETY this summer. God is greatly blessing me in spirit, while in temporal things I suffer for nothing. Blessed be his name!

May the blessing of God attend you and your colporteurs, is the prayer of your brother in Christ, W. F. EATON.

It is well for us to remember, dear Brother, that milk is for babes and strong meat for those of full age, as the Apostle expresses it. (Heb. 5:12-14.) Was it not pretty "strong meat" for your newly interested friends, for you to tell them of our Lord's presence and the harvest work now in progress? I suggest that the simpler forms of truth be given first, and the "deep things" of the divine plan as your hearers develop interest, and capacity for them. This will be following the example of the Great Teacher, who told the plan of God only as it became "meat in due season," and who once said to his disciples, "I have many things to tell you, but ye cannot bear them now." It will also be obeying his instructions to us to be "wise as serpents, but harmless as doves."

The part of the plan best calculated to arrest and interest an error-blinded child of God will be the foundation--the "Ransom for all." He has recognized our Lord's sacrifice as the ransom for the Church only. Show him that it was for ALL and is to be testified to all, in God's due time. (1 Tim. 2:4-6.) Next show the effect of the testimony in this and the next age--now a justification by faith, then an actual justification (or making perfect), by restitution process (Acts 3:19-21), for all who accept that ransom and its concomitant blessings.

Next your hearers will be prepared to learn of the Gospel age "high-calling," by route of the "narrow way" of self-denying sacrifice, to joint-heirship with Christ in the Millennial Kingdom which, by God's arrangement, is to "bless all the families of the earth."

Next show your hearers what the Scriptures teach concerning our Lord's resurrection-body and the manner of his second coming--that it will not be as a human being but as a spirit being; that flesh and blood has no part in the spiritual Kingdom of which he is the head; and that even the saints "must be changed" (1 Cor. 15:51) from mortal to immortal, from animal bodies to spirit bodies, before we can be like him and see him as he is. (1 John 3:2.) Not until all these points, with their Scriptural proofs, have been clearly seen by your hearers will they be ready to hear appreciatingly anything about the Lord's parousia (presence) and the harvest work now in progress --and this may require days or weeks or months, according to the receptiveness of the student and his previous familiarity with the Word.

However, unless very skilful as a teacher, it is generally best to call attention to reading matter bearing upon the plan, as for instance the successive volumes of MILLENNIAL DAWN. After they have read carefully, then talk on the subjects, helping them over any parts misunderstood or not clearly seen by them. Every one who attempts to teach, in any capacity, represents the Lord, the Head and teacher of his body, the Church; and, as such representative, should feel his responsibility, and should continually seek divine wisdom that he may "speak as an oracle of God." Go on, dear Brother, and God bless you! I desire by the above comment merely to increase your usefulness and that of other readers by counseling wisdom in the handling of the sword of the spirit--the Truth.--EDITOR.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

EXTRA COPIES OF THIS ISSUE.

Anticipating that extra copies of this double number may be desired by our readers for friends, we have published a larger quantity than usual, and will supply our readers such extra copies at half price,--five cents per copy. If desired we will post them for you, direct to your friends.

THE SPRING MEETING.

In our last issue we announced that the Lord's Memorial Supper, commemorative of his death, will be celebrated on its anniversary this year, as usual, by the Church at Allegheny, in Bible House chapel, Arch street, on Thursday evening, March 30th, at 7:30 P.M. To this all who believe in the merit of our Lord's sacrifice for our sins, finished, once for all, at Calvary, and who are consecrated to the Lord in thought, word and deed, will be made cordially welcome.

This much of the notice is confirmed and repeated; but the notice that in connection with this Memorial there would be a General Meeting for Bible Study, is hereby canceled.

Our application to the Railroads for excursion rates has from year to year past met with increasing objections and limitations which become burdensome. This year we are asked to pay the expenses of a railroad agent--eleven dollars for the first day and six dollars each for succeeding days, to see to the numbers in attendance, and to endorse all the returning, reduced-rate tickets. And then, if the proper certificates number less than one hundred, no reduction of rates would be allowed. The attendance from abroad is usually more than this, but many purchase other tickets than those specified--mileage, etc.

Concluding that excursion rates from all parts to Chicago will be very cheap during the Summer (especially in August and September), and that a larger number would be served by having a general meeting there and then, than here, this year, we accordingly wrote the Railroad people declining their restricted offer of excursion rates to Allegheny this Spring.

We trust that our decision will commend itself to all of our readers. Arrangements for the Chicago Convention will be effected for some date probably not far from September 1st, and will be such as will enable attendants to spend a few days in Bible Study, with profitable intermissions in which to learn some valuable lessons, by noting some of the wonderful inventions of this wonderful era which the Lord speaks of as "the day of his preparation"--preparing for the blessing of the world under the Millennial reign of righteousness and love.

R1498 : page 34

CHRISTIAN HOME-SCHOOLS WANTED.

One or two Sisters who have children dependent upon them for support write that they could probably provide better for them if they were in the Colporteur work than they can now do--besides having the privilege of using their time and strength in the blessed service of carrying spiritual food to the Lord's starving people.

The question therefore arises: Are there others of the consecrated so situated that they cannot engage in the more public work, but who could have a share in it by caring for such children? The mothers in question could not afford to pay large sums for boarding, etc., but could pay something.

If it occurs to any of the mothers "of this way" that they would like to offer such a home, let such, before offering, consider carefully whether the conditions of her home are suitable; whether the influence of other members of the family would be favorable; whether she would care not only for the physical but also for the moral health of those entrusted. Then let any who believe that they see their way clear to thus offer their services correspond with us.

===================

R1498 : page 35

VOL. XIV.   FEBRUARY 1 & 15, 1893.--DOUBLE NUMBER.   NOS. 3 & 4.

WHAT SAITH THE SCRIPTURE ABOUT HELL?

THE AWFUL THEORY OF MEN.--ITS INCONSISTENCIES.--
ITS BANEFUL RESULTS.--THE TRUE SCRIPTURE TEACHING.
--HELL IN THE OLD TESTAMENT--"SHEOL."--
HELL IN THE NEW TESTAMENT--"HADES."--"GEHENNA."
--"TARTAROO."--"THE RICH MAN AND LAZARUS."
--"WAILING AND GNASHING OF TEETH."--
"THE SHEEP AND THE GOATS."--"KOLASIN."--
"EVERLASTING DESTRUCTION."--"THE LAKE OF
FIRE AND BRIMSTONE."--"TURNED INTO HELL."
--GOD'S VERDICT.--"THE SECOND DEATH."

Some will say, "I don't care to think about the awful place, for I don't expect to go there --I have no interest in it." Yet, if the "orthodox" view of it be true, that all except the saints of God go there,--that hell is the penalty for Adam's sin, that all of Adam's posterity are under that penalty except those few faithful believers in Christ who escape it,--

then it follows that you, and I, and all, ought to be deeply interested in finding out all we can about that which is represented as the surest and most awful and most general calamity to which our poor race is exposed. If you and I do expect to escape, we should be anxious on behalf of the others; for in proportion to the world's population even in this enlightened day, the faithful believers in Christ are but as one out of a thousand. Nor will it do to excuse one's self with the idea that "My friends and relations will all escape." You know that many, yea, most of your friends and relatives are not faithful believers; and, as you look back over the pages of history, it is not a great way back that you find that your great-great, grandparents were heathen idolaters who knew not of the Redeemer, and hence could not have been justified by faith in him. Besides, are not all mankind our relatives? and are not all brethren?--children of one common father, Adam?

Subjects like slavery, intemperance, pestilence or epidemics, affecting only a part of the human family, we see hundreds, yes, thousands, of men and women spending time and talent and money in examining, and in arranging for the relief and safety of their fellows. Yet there is no comparison between human slavery, etc., and everlasting torture in misery and anguish, which human tongue, we are told, cannot describe. The most terrible human sufferings of the present, which soon end life and thus bring relief, are really pleasurable moments in comparison to what we are told of hell, which, besides, will never end while the years of eternity roll.

Now what is being done about this monstrous evil before which all others combined pale into insignificance--anything?

Oh, yes, there are thousands of clergymen who are supposed to have studied all about this awful subject, who weekly meet with about two millions of the fourteen hundred millions of the earth's present population, to consider this very subject which they claim is all-important. They meet in comfortable and elegant buildings, expensively attired, and are entertained by music and oratory; and if the subject they claim as the all-important cause of their assembling is mentioned at all, it is to assure the hearts of those present that they have nothing to fear; for though God will deal most

R1498 : page 36

awfully with others, he will deal kindly with them, and instead of delighting to torture them to all eternity, God will be glad to have such genteel people as attend their entertaining church services and participate in the usual suppers, fairs, etc., to adorn heaven. Why will God thus favor them? Not because of good works, they admit; nor because of great faith, we would claim, for they know little of God or his Word, and hence cannot believe much or firmly. Their hopes must therefore be built mainly upon their morality, because they are civilized, and specially because they have joined an earthly church and assented to a creed which they do not know, nor understand, nor believe--in a word because they are thus deceiving themselves and others with a form of godliness without the real power thereof. Do these people really believe

THIS AWFUL DOCTRINE

concerning hell? Surely not! To us their actions speak louder than words. They even count the "Salvation Army" people fools and fanatics, because they, less intelligent and less learned, believe the story of the clergy about this awful place they describe hell to be, and honestly act out their belief.

Of all the people in the world to-day who profess to believe this awful doctrine of eternal torment, the "Salvation Army" alone acts reasonably and consistently. And their wildest freaks and fancies are tame compared with what might be expected if they were fully convinced of the truth of the doctrine. The men and women who have ever fully believed the doctrine are undoubtedly those hundreds who have gone insane from sympathy with their fellows: the effort to save others from everlasting torture unbalanced their reason. We cannot imagine how sincere believers of this terrible doctrine go from day to day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

"That lone land of deep despair," where
"No God regards their bitter prayer."

They could not complacently sit there and think of those hurrying every moment into that awful state described by the good, well-meaning, but terribly deluded man, Isaac Watts (whose own heart was infinitely warmer and larger than that he ascribed to the great

Jehovah), when he wrote that sweet (?) hymn, which, thank God, sensible people have ceased to love, and almost ceased to sing:--

"Tempests of angry fire shall roll
  To blast the rebel worm,
And beat upon the naked soul
  In one eternal storm."

Surely men and women believing thus would rush frantically to the heathen and to all unbelievers everywhere, would describe hell, and make people join their churches or set them crazy with fear, or both. Mothers, fathers and children have become insane from anguish, when their loved ones have been caught in a burning building, though they knew that their pain would endure but a few minutes; yet they pretend to believe that God is less loving than they, and that he can look with indifference, if not with delight, at billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from, forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over), and will be so changed (become so like their present idea of God), so hardened against all pity and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible looking and acting men and women, who love their fellows, establish hospitals, orphanages, asylums, and societies for the prevention of cruelty to even the brute creation, are so unbalanced mentally that they can believe and subscribe to such a doctrine, and yet be so indifferent about investigating the subject of "everlasting torture."

Only one exception can we think of--those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, that

R1498 : page 37

all the efforts they could put forth could not alter the result with a single person, and that all the prayers they could offer would not change that awful plan they believe God has marked out for his and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned, but why sing the praises of such a God and such a plan. They who hold this view of their own unconditional and unalterable election could surely afford to be honest, since they think that they could not be rejected. Why should not these, instead of singing the praises of such a plan and keeping quiet, hide their faces in shame for their God, express their true heart-sympathy for the people, and, instead of singing, weep and lament. It would be far more creditable to their faith and their hearts;--would it not?

Why not rather begin to doubt this "doctrine of devils," this blasphemy against the great God, hatched in the "dark ages," when a crafty priesthood thought it right to do evil, that good might result. The doctrine of eternal torment was introduced by Papacy to compel pagans to join her system and support her priesthood. It flourished at the same time that "bull fighting" and gladiatorial contests were the public amusements most enjoyed, when the Crusades were called "holy wars," and when men and women were called "heretics" and slaughtered for thinking or speaking contrary to the teachings of Papacy; at a time when the sun of gospel truth was obscure, when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing heretics to induce them to recant and deny their faith and their Bibles--to save them, if possible, they explained, from the more awful future of heretics, eternal torture. They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine half so terrible, cruel, fiendish and unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness, has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, to whom God has committed the only oracle--his Word. Oh! the shame and confusion of face that will cover many even good men (who verily thought that they did God service while propagating this misrepresentation of the devil), when they awake in the resurrection, to learn of the love and justice of God, and when they come to know that the Bible, for which some of them would lay down their lives, does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, damnable heresy.

But we repeat that in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and godlikeness of mind, which hinders such belief, is in most cases a step away from God's Word, which they falsely accuse of this teaching. Hence this second crop of evil fruit, which the devil's engraftment of this error is producing. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into skepticism. Nor do the "worldly" really believe this doctrine. It does not restrain from crime: theft, murder, suicide, immorality and drunkenness are more common by far in the countries where this doctrine is taught, than in other lands. Mohammedan and Buddhist countries are much more moral than those misnamed "Christendom." True, some instances are known where murderers nearing death's door, under pressure of fear or sickness, confess a faith under the teaching that to doubt it is to make sure the penalty. But their lives of disregard, as well as their profanity, show that if this doctrine ever restrained men, it does not now.

But did the error not do real good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, which this doctrine forced into Papacy, and which swelled her numbers and her wealth, diluted

R1498 : page 38

what little truth was held before, and mingled it with their unholy and ignorant sentiments, so that, to meet the changed condition of things, the "clergy" found it needful to add error to error, and to resort to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship.

The heathen were not benefited, for they were still heathen in God's sight, deluded into aping what they did not understand or do from the heart. They were tares to choke the wheat, without being profited thereby themselves.

The same is true of those who assume the name "Christian" to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true Church: by their ideas and manners they become stumbling-blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true sheep in order to satisfy the demands of these goats for something pleasing to their unconverted tastes. No: in no way has this error accomplished good, but in every way harm. Let us now inquire:--

WHAT DOES THE BIBLE TEACH?

Seeing, then, the unreasonableness of man's view, let us leave human creeds and dogmas and come to the oracle of God, that we may hear his own Word on this subject, fully convinced that

> "Blind prejudice is sure to err,
> And scan his Word in vain.
> God is his own interpreter,
> And he will make it plain."

In the first place, let none forget that the English translation of the Bible was not inspired, but that the inspired Scriptures, which "holy men of old wrote as they were moved by the holy Spirit," were written, the Old Testament in the Hebrew and the New Testament in the Greek language. We know, further, that the translators were not inspired of God so as to prevent mistakes creeping in; for all scholars recognize some mistakes in the English translations.

Admitting that the translators were honest men who reverently desired to serve God and the Church by giving English readers a faithful translation from the original, all who have a knowledge of more than one language, and who have ever tried translating from one to another, well know they had a difficult task, the range of both languages making it often possible to translate a word by any one of several words, all having slightly different shades of meaning; besides which the idiomatic differences, the peculiarities in the construction of sentences in both languages, must be taken into account. This makes it necessary for a translator frequently to use his judgment both in deciding which of several words he would best use, and also as to their arrangement to reproduce faithfully the original thought. And, if the translators have certain false ideas fixed in their minds, they are almost sure at times to color their renderings, without wrong intention.

Now, no matter how little hell is talked or thought or sung about to-day, there is no other point of doctrine more firmly held by Christian people, who feel sure that to deny hell would be to deny the Bible, and yet who know little of what the Bible says about hell. So, in coming to the English Bible to examine the subject, do not forget to exercise charity toward the translators when we show that their translation has helped forward the wrong ideas generally held. You will be far more justifiable in feeling unthankful toward the "pastors" and "shepherds," whom you have for years helped to support and educate. But remember that not all ministers know of the errors of the translators. Not all deliberately cover and hide those errors from the people who are paying them for the information. Many, the great majority, indeed, do not know, having merely swallowed the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell" for several reasons. Firstly, there is

a sort of understanding or etiquette among them, as among physicians, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school"--must not divulge professional secrets to the "common people," especially to the "laity." Secondly, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would bring disgrace and disreverence upon them, their denominations and their schools, and unsettle confidence in their wisdom. And oh! how much depends upon confidence and reverence for men, when God's Word is so generally ignored. Thirdly, they know that many of the members of their sects are not constrained by "the love of Christ" (2 Cor. 5:14), but merely by the fear of hell, and they see clearly therefore that to let the truth be known would soon cut loose the names and the dollars of many in their flocks; and this, to those who desire to make a fair show in the flesh (Gal. 6:12), would be terrible in the extreme.

Nevertheless, it has for some years been seen that knowledge is increasing among the people (Dan. 12:4), and the "Revised English Version" of the Bible was gotten out--in great part to patch up this hell doctrine. But the revisers had not the courage to come out and give a correct translation: that, as we have shown, would be too serious a matter to be thought of; so they merely refused to translate the word at all, and put the Hebrew word sheol and the Greek word hades into the English text. They well knew that the English reader would know little difference between "hell" and sheol or hades, and would soon come to use them synonymously. And this is the case. The learned professors and pastors consider, therefore, that they are justified by the course of the revisers, though they never explain the meaning of the Greek word hades; but by their use of the word, without saying so directly, they give their confiding flocks to understand that it means a place of torture, a lake of fire. But what will be the judgment of the Great Jehovah, whose character and plan are traduced by the blasphemous doctrine which this mistranslated word helps to support? Will he commend them? Will he justify their course? Will the Chief Shepherd call these his beloved "friends?" Will he make known unto them his further plans (John 15:15), that they may misrepresent them also, to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season" to the household of faith, by the hand of these unfaithful servants? Nay, such shall not continue to be his mouth-pieces: he will spew them out of his mouth. (Rev. 3:16.) He will choose instead, as at the first advent, from among the laity--"the common people"--mouth-pieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:9-19.

Consider first, then:--

HELL IN THE OLD TESTAMENT.

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is sheol in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness;" instead of being a place where shrieks and groans are heard, it is described in the context as a place of "silence;" instead of representing in any sense pain and suffering, or remorse, the context describes it as one of forgetfulness. "There is no work, nor device, nor knowledge, in the grave [sheol] whither thou goest."--Eccles. 9:10.

The meaning of sheol is, the hidden state, as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence, by proper and close association the word was often used in the sense of the grave--the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this very same word sheol is translated "pit" and "grave" thirty-four times in our common version by the same

translators*--more times than it is translated "hell;" and twice, where it is translated "hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that, in the margin of modern Bibles, the publishers explain that it means grave. (See Isa. 14:9 and Jonah 2:2.) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

BELOW WE QUOTE ALL THE PLACES WHERE SHEOL IS TRANSLATED HELL.

(1) Amos 9:2.--"Though they dig into hell, thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.--"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb. See Acts 2:31; 3:15.]

(3) Psa. 18:5 and 2 Sam. 22:6--margin.--"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(4) Psa. 55:15.--"Let them go down quick into hell"--margin, "the grave."

(5) Psa. 9:17.--"The wicked shall be turned into hell, and all the nations that forget God." [This text should read, "The wicked shall be re-turned into hell"--into the state of death--the "second death." See explanation of this passage farther on in this issue.]

(6) Psa. 86:13.--"Thou hast delivered my soul from the lowest hell"--margin, "grave."

(7) Psa. 116:3.--"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(8) Psa. 139:8.--"If I make my bed in hell, behold, thou art there." [God's power is unlimited: even those in the tomb he can and will control and bring forth.]

(9) Deut. 32:22.--"For a fire is kindled in mine anger, and shall burn unto the lowest hell." [A figurative representation of the destruction, the utter ruin, of Israel as a nation--"wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the "lowest deep," as Leeser translates the word sheol here.]

(10) Job 11:8.--"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell [than any pit]; what canst thou know?"

(11) Job 26:6.--"Hell [the tomb] is naked before him, and destruction hath no covering."

(12) Prov. 5:5.--"Her feet go down to death; her steps take hold on hell" [i.e., lead to the grave].

(13) Prov. 7:27.--"Her house is the way to hell [the grave], going down to the chambers of death."

(14) Prov. 9:18.--"He knoweth not that the dead are there, and that her guests are in the depths of hell." [Here the harlot's guests are represented as dead, diseased or dying,

---

*To the credit of the translators of the Common Version (the King James Version) it should be stated that the English word "hell" has gradually come to have a very different meaning from what it once had, and that when used by them in the sixteenth century the word still retained much of its original meaning, which made it a fair equivalent of the Greek and Hebrew words they translated by it. There is no such excuse, however, for modern translators and teachers, for the original meaning has entirely passed from the word, except as found occasionally in old books, giving place to the "hell fire" idea.

The word "hell" is Anglo-Saxon, and in old English usage meant a place of concealment--the hidden, or secret, or covered place. Its transitive verb was hele or hill meaning to hide, to conceal, to cover, to roof. In old English books you will find numerous instances of the use of this word, in connection with roofing houses, planting, hilling, hiding, etc. To hele a house did not mean to burn it, or torture it, but to cover or thatch it; to hele potatoes did not mean to burn them, but to conceal them in a pit; and so, likewise, when men were heled there was no thought of fire, torture and pain, but of covering, concealing, etc. Both good and bad were thus heled or buried.

"Conceal" is the corresponding word from the Latin. See Webster's Unabridged Dictionary, under hell, hele, hill and conceal. From this it will be seen that the use of the word "hell" by the translators of the King James' Version was at a time when its meaning had not become so changed as at present. Yet modern translators and ministers, who well know that the word "hell," as now used, does not cover the thought of hades of the Greek, or sheol of the Hebrew, refuse to enlighten their credulous flocks.

R1498 : page 41

and many of the victims of sensuality in premature graves from diseases which hurry off their posterity also to the tomb.]

(15) Prov. 15:11.--"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment.]

(16) Prov. 15:24.--"The path of life (leadeth) upward for the wise, that he may depart from hell beneath." [The hope of resurrection from the tomb.]

(17) Prov. 23:14.--"Thou shalt beat him with the rod, and shalt deliver his soul from hell" [i.e., wise corrections will save a child from vicious ways which lead to premature death, and may possibly prepare him to escape the "second death" also].

(18) Prov. 27:20.--"Hell [the grave] and destruction are never full: so the eyes of man are never satisfied."

(19) Isa. 5:14.--"Therefore hell hath enlarged herself and opened her mouth without measure." [Here a symbol of destruction.]

(20) Isa. 14:9.--"Hell [margin, grave] from beneath is moved for thee, to meet thee at thy coming."--Verse 15. "Thou shalt be brought down to hell" [the grave--so rendered in verse 11.]

(21) Isa. 57:9.--"And didst debase thyself even unto hell." [Here figurative of deep degradation.]

(22) Ezek. 31:15-17.--"In the day when he went down to the grave,...I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit....They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(23) Ezek. 32:21.--"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation

of the same figure, representing Egypt's overthrow as a nation to join Babylon in destruction.]

(24) Ezek. 32:27.--"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]

(25) Hab. 2:5.--"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(26) Jonah 2:1,2.--"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave.]

(27) Isa. 28:15-18.--"Because ye have said, We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord,...Your covenant with death shall be disannulled, and your agreement with hell [grave] shall not stand." [God thus declares that the present prevalent idea, by which death and the grave are represented as friends rather than enemies, shall cease; and men shall learn that death is the wages of sin and that it now is in Satan's power (Rom. 6:23; Heb. 2:14), and not an angel sent by God.]

ALL OTHER PLACES WHERE SHEOL OCCURS--RENDERED GRAVE AND PIT.

Gen. 37:35.--"I will go down into the grave unto my son."

Gen. 42:38.--"Then shall ye bring down my gray hairs with sorrow to the grave." [See also the same expression in 44:29,31.]

1 Sam. 2:6.--"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

1 Kings 2:6,9.--"Let not his hoar head go down to the grave in peace." "His hoar head bring down to the grave with blood."

Job 7:9.--"He that goeth down to the grave."

Job 14:13.--"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me" [resurrect me]!

Job 17:13.--"If I wait, the grave is mine house: I have made my bed in the darkness." [Job waits for resurrection--"in the morning."]

Job 21:13.--"They spend their days in mirth, in a moment go down to the grave."

Job 24:19,20.--"Drought and heat consume the snow waters: so doth the grave those which have sinned." [All have sinned, hence "Death has passed upon all," and all go down to the grave. But all have been redeemed, by "the precious blood of Christ," hence all shall be awakened and come forth again in God's due time--"in the morning."]

Psa. 6:5.--"In death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psa. 30:3.--"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit" [--recovery from danger of death].

Psa. 31:17.--"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14,15, margin.--"Like sheep they are laid in the grave; death shall feed on them; and the upright [the saints--Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psa. 88:3.--"My life draweth nigh unto the grave."

Psa. 89:48.--"Shall he deliver his soul from the hand of the grave?"

Psa. 141:7.--"Our bones are scattered at the grave's mouth."

Prov. 1:12.--"Let us swallow them up alive as the grave; and whole, as those that go down into the pit" [i.e., as of an earthquake, as in Num. 16:30-33].

Prov. 30:15,16.--"Four things say not, It is enough: the grave," etc.

Eccl. 9:10.--"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Job 17:16.--"They shall go down to the bars of the pit, when our rest together is in the dust."

Song of Solomon 8:6.--"Jealousy is cruel as the grave."

Isa. 14:11.--"Thy pomp is brought down to the grave."

Isa. 38:10.--"I shall go to the gates of the grave: I am deprived of the residue of my years."

Isa. 38:18.--"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16:31-33.--"The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.--"In the day when he went down to the grave."

Hosea 13:14.--"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares. And shortly now, we trust, he will destroy death and the grave, and every vestige of Adam's penalty, as is also declared in this verse. This sheol, hell or grave shall be destroyed, that all may come to a full knowledge of the truth, and if they then will (by obedience), they may live forever.]

The above list includes every instance of the use of the English word "hell" and the Hebrew word sheol. From the examination it must be evident to all readers that the Old Testament, covering God's revelation for four thousand years, contains not a single hint of "hell," as the word is now understood.

R1498 : page 43

HELL IN THE NEW TESTAMENT.

In the New Testament, the Greek word hades corresponds exactly to the Hebrew word sheol. As proof see the quotations of the Apostles from the Old Testament, in which they render it hades. For instance, Acts 2:27, "Thou wilt not leave my soul in hades," is a quotation from Psa. 16:10, "Thou wilt not leave my soul in sheol." And 1 Cor. 15:54,55, "Death is swallowed up in victory. O death, where is thy sting? O hades [grave], where is thy victory?" is an allusion to Isa. 25:8, "He will swallow up death in victory," and to Hos. 13:14, "O death, I will be thy plagues: O sheol, I will be thy destruction."

IN THE FOLLOWING CASES "HELL" IS FROM THE GREEK WORD "HADES."

Matt. 11:23.--"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Luke 10:15: "Shalt be thrust down to hell." [In privileges, etc., the city was highly favored, or, figuratively, exalted to heaven; but because of misuse of God's favors, it would be debased, or, figuratively, cast down to hades, overthrown, destroyed. It is now so thoroughly buried in oblivion, that even the site where it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to hades.]

Luke 16:23.--"In hell he lifted up his eyes, being in torments." [A parabolic figure. See article, "The Rich Man and Lazarus."]

Rev. 6:8.--"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him." [Symbol of destruction or the grave.]

Matt. 16:18.--"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Here the tomb is represented as a great prison with strong doors. The Lord's assurance is that though his Church may seem to be forever locked up in the tomb, yet its strong gates will not hold her when the due time comes and her Lord breaks the bars and by his resurrection power sets at liberty the captives, the result of the ransom which he gave once for all. Compare Luke 4:18; Isa. 61:1.]

CHRIST IN "HELL" (HADES) AND RESURRECTED FROM "HELL."--ACTS 2:1,14,22-31.

"And when the day of Pentecost was fully come,...Peter...lifted up his voice and said....Ye men of Israel, hear these words:--Jesus of Nazareth, a man approved of God among you,...being delivered by the determinate counsel and foreknowledge of God ["He was delivered for our offences"], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection]; for David speaketh concerning him [personating or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell [hades] neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life'" [thy plan]. Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

Peter then proceeds, saying--"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for his soul was left in "hell" [hades], and his flesh did see corruption]: Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"--hades--to which he must go for our offences], that his soul was not left in hell [hades--the death state], neither his flesh did see corruption." Thus Peter presents a strong, logical argument, based on the words of the prophet David--showing firstly, that Christ, who

R1498 : page 44

was delivered by God for our offences, went to "hell," the grave, the condition of death, destruction (Psa. 16:10); and secondly, that according to promise he had been delivered from "hell," the grave, death, destruction, by a RESURRECTION --a raising up to life, being created again, the same identical being, yet more glorious, and exalted even to the express image of the Father's person. (Heb. 1:3.) And now "this same Jesus" (Acts 2:36), in his subsequent revelation to the Church, declares--

Rev. 1:18.--"I am he that liveth, and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death." Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah, to be accomplished through the power of the resurrected one who now holds the keys of hell and of death, and in due time will release all the prisoners--who are therefore called the "prisoners of hope."--Zech. 9:12. No craft or cunning can by any possible device wrest these scriptures entire and pervert them to the support of that monstrous and blasphemous papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still and to all eternity endure it--which is not the case, as these scriptures affirm. But death was our penalty, and "he died for our sins," and "also for the sins of the whole world."--1 Cor. 15:3; 1 John 2:2.

Rev. 20:13,14.--"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell were cast into the lake of fire: this is the second death." [The lake of fire is the symbol of final and everlasting destruction.]

OTHER OCCURRENCES OF THE WORD "HELL."

Having examined the word sheol, the original and only word in the Old Testament for "hell," and the word hades, most frequently rendered "hell" in the New Testament, we now notice every remaining instance in Scripture where the English word "hell" occurs. In the New Testament there are but two other words than hades rendered "hell," namely, gehenna and tartaroo, which we will consider in the order named.

GEHENNA.

This word occurs twelve times. It is the Grecian mode of spelling the Hebrew words which are translated "the Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But a living thing was never cast into gehenna. The Jews were not permitted to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that this Valley of Hinnom, or gehenna, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood--the Christian Church as it will be, the true temple of God--and we know that their city was a figure of the New Jerusalem, the seat of kingdom power and centre of authority --the city (government) of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:10-27) under the figure of a city--the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that kingdom--the honorable and glorious, and all who have right to the trees of life--we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or lies; but only such as the Lamb shall write as worthy of life. This city, representing the redeemed world in the end of the Millennium, was typified or represented in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into gehenna outside the city, for utter destruction. Accordingly, we find it stated that those not found

R1498 : page 45

worthy of life are to be cast into the fire (Rev. 20:15) --fire here, as everywhere, being used as a symbol of destruction.

Thus we see that while gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city, illustrated the future dealing of God, when the refuse and impure elements will be forever destroyed and prevented from contaminating the holy and pure, after that age of judgment, or trial, has proved all--which are sheep and which are goats.

Gehenna, then, was a type or illustration of the second death--final and complete destruction. Strictly speaking, none could be in any danger of the second death while as yet under the first or Adamic death, and while as yet no ransom from it had been given. Consequently no one could have been liable to the second death before the coming of our Lord, who brought to light the plan of God (to be accomplished through Christ) for the resurrection of all from the first death, and a second trial of all men individually for the eternal continuance of that life, by obedience to the law of Christ. The penalty of failure to comply with those just and righteous conditions is to be the second death--condemnation a second time to death, for failure the second time, and this time individually. Nor is the world in general now liable to this penalty: none but consecrated believers could possibly incur it yet; because no others have escaped (even reckonedly) the condemnation that is on the world--the first death, for Adam's sin. The consecrated have escaped it reckonedly, the sin of Adam being no longer imputed to them.--Rom. 8:1; 4:6-8.

But remember that Israel, though they were not, and could not be, actually ahead of other men in this matter, were, for the purpose of being used as types of God's future dealing with the race, typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple--representative of the true temple, the Church, and the true kingdom as it will be established by Christ in the Millennium--that people typified the world in the next age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience represented the Law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not submit to the righteous ruling and laws of the Great King.

Seeing then that Israel's polity, condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the valley or abyss, gehenna, a figure of the second death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of fire burning with brimstone" (Rev. 19:20), drawn from this same gehenna, or Valley of Hinnom, burning continually with brimstone. The expression, "burning with brimstone," adds force to the symbol, "fire," to express the utter and irrevocable destructiveness of the second death; for the latest deductions of scientists are that burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring such courts and judges in the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws, to that (figurative) abyss, outside that (figurative) city, would largely correspond to the real sentences of the real court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age, and the antitypical gehenna --the second death.

MATT. 5:21,22.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:' but I say unto you, that whosoever is angry with his brother [without a cause] shall [future--under the regulations of the real kingdom] be amenable to the judges; and whosoever shall

R1498 : page 46

say to his brother, 'Raca' [villain], shall be in danger of the High Council; but whosoever shall say 'Thou fool,' shall be in danger of hell [gehenna] fire."

To understand these references to council and judges and gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three, --the number is in dispute), and had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offences. The most serious punishment was death, but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into gehenna, to be there consumed. The object of this burning in gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing the fulness of God's power, they thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in gehenna after death implied to them the loss of hope of future life by a resurrection. Thus it represented the second death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Now notice that our Lord, in the above words, pointed out to them that their construction of the Law, severe though it was, was far below the real import of that Law, as it shall be interpreted under the real kingdom and judges which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed; that malicious anger and vituperation "shall be" considered a violation of God's Law, under the New Covenant; and that such as, under the favorable conditions of that new age, will not reform so thoroughly as to fully observe God's Law would be counted worthy of that which the gehenna near them typified--the second death. However, the force and severity of that Law will be enforced only in proportion as the discipline, advantages and assistance of that age shall enable each to comply with it, and yet be disregarded.

The same thought is continued in

MATT. 5:27-30.

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they were dear to us as a right eye, and as convenient and almost indispensable as a right hand) than that they should gratify these, and lose, in the second death, the future life provided, through the atonement, for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12) of God's Law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw, through Moses' commands, only the crude exterior of the Law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law, revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to gehenna (to utter destruction, as brute beasts). They would have cried, Show us a greater priesthood than that of Aaron, a priest and teacher able fully to appreciate the Law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us "better sacrifices," and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that

R1498 : page 47

we can obey the perfect Law of God from our hearts. Then they would have found all their needs in Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing;" hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed--who in due time redeemed those under the typical Law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work--restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"--that vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the Gospel Church also. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that Law, can find acceptance with the Father only under the merit of our Redeemer, while none can be of that "body," covered by the robe of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoiding of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect Law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know his perfect Law, the better they are able to rule themselves and conform to it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be noticed clearly is the mistake commonly made, of supposing the gehenna which the Jews knew, and of which our Lord spoke to them, to be a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool," or who "look upon a woman to lust." Nay, the point is that gehenna symbolizes the second death--utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life halt, or maimed, than otherwise be cast into gehenna." It is better that you should deny yourself sinful gratifications than that you should completely lose all future life, and perish in the second death.

MATT. 10:28; LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" [gehenna]. [See also another account of the same discourse by Luke--12:4,5.]

Here our Lord pointed out to his followers the great cause they had for bravery and courage under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was to come, not in the present life, but in a life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial was passed in this life successfully), or to trial, as it must be to the great majority who had not, in the present life, come to the necessary knowledge and opportunity constituting the new trial.

Our Lord here speaks of the present life and the life to come (which he was about to secure for all by the ransom-sacrifice he was giving). He calls that future condition the real "soul" or being ("soul" signifies being), while the present life (which is really a dying rather than a living state) he designates or indicates by the word "body." His bidding then is, Fear not

R1498 : page 48

them which can terminate the present (dying) life in these poor dying bodies, which, full of frailties and weaknesses and aches, you received from dying Adam. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present being, who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting--fear him who is able to destroy both the present dying existence and the future existence, in gehenna--the second death.

Here it is conclusively shown that gehenna, as a figure, represented the second death--the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to God's just requirements. For it does not say that God will preserve soul or body in gehenna, but that he can and will destroy both in it. Thus we are taught that any who are condemned to the second death are hopelessly and forever blotted out of existence.

MATT. 18:9; MARK 9:43-47.

[Since these two refer to the same discourse, we quote from Mark--remarking that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote only what is in the ancient MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into gehenna, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into gehenna. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into gehenna, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews whom he addressed must have understood him better than many do to-day; because at that time the Jews had no conception of a place of everlasting torment, and knew the word gehenna to refer to the valley outside their city, which was not a place of torment (nor a place where any living thing was cast), but a place for the utter destruction of whatever might be cast into it; so that when they saw the Lord's expression regarding limbs and eyes to be figurative, they knew that the gehenna mentioned was not the valley of destruction, but a destruction which it prefigured or illustrated.

The Lord meant simply this: The future life, which God has provided for sin-cursed, defiled and condemned man, is of inestimable value. It will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such great cost. That would be better far than to retain your members and lose all in gehenna. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts and pleasures and tastes, dear as a right hand, precious as an eye and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in gehenna--the second death.

But what about the worms and the unquenchable fire?

We answer, In the literal gehenna, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be

R1498 : page 49

destroyed, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction--the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor immortal worms--the thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire also: if not quenched, it burned on until all was consumed, just as we might say, if a house were on fire and it could not be controlled or quenched, but burned until the building was destroyed--it would be an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the second death. All who go into the second death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6:9); and there will be no occasion, for none worthy of life will be cast therein --but only those who love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the second death pointedly illustrated by gehenna, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, though there it is not called gehenna, but a "lake of fire."

The same valley was once before used as the basis of a discourse by the Prophet Isaiah. (Isa. 66:24.) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two verses preceding show the time, and it is in perfect harmony with the symbols of Revelation: it is in the new dispensation or the Millennium, in the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of right--as it is written: "They shall be an abhorring unto all flesh."

GEHENNA OCCURS BUT ONCE MORE.--

JAMES 3:6.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature when it is set on fire of gehenna."

Here, in strong symbolic language, the Apostle points out the great and bad influence of an evil tongue--a tongue set on fire (figuratively) by gehenna (figurative). For a tongue to be set on fire of gehenna signifies that a tongue may be set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of dispositions which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be destroyed--the class for whom the "second death," the real "lake of fire," the real gehenna, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature.

TARTAROO RENDERED HELL.

The Greek word tartaroo occurs but once in the New Testament, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:--

"God spared not the angels who sinned, but cast [them] down to hell [tartaroo] and delivered them into chains of darkness to be reserved unto judgment."

Having examined all other words in the Bible rendered "hell," and all the texts in which they occur, we conclude the subject with this, which is the only instance in which the word tartaroo occurs in the Scriptures. In the above text, all the words shown in Italic type are translated from the one Greek word tartaroo. Evidently the translators were at a loss how to translate the word, but concluded they knew all about where the evil angels must be, according to "orthodoxy," and so they made bold to put them into hell, though it took six words to twist the idea into the shape they had predetermined it must take.

The word tartaroo, used by Peter, very closely resembles tartarus, a word used in Grecian mythology as the name for a dark abyss or prison.

R1498 : page 50

But the word tartaroo seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into condemnation and dishonor. Hence we prefer to translate the sentence thus: "God spared not the angels who sinned, but degraded them and delivered them into chains of darkness."

This certainly agrees with the facts known to us through the Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be dead human beings whom they simulate, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize, etc., in daylight, is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season--until the Sun of Righteousness has fully risen.

Thus we close our investigation of the Bible's use of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits, erroneously teach. Yet we have found a "hell," sheol, hades, to which all were condemned through Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb--the death condition. And we find another "hell" (gehenna--the second death--utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen. True and righteous are thy ways, thou King of nations. Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.

THE RICH MAN AND LAZARUS.

LUKE 16:19-31.

The great difficulty with many is that though they call this a parable, they reason on it, and draw conclusions from it, as though it were a literal statement. To regard it as a literal statement involves several absurdities: for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust--not because he was good--but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom;" and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom;" when he said "tares," he meant "the children of the devil;" when he said "reapers," his servants were to be understood, etc. (Matt. 13.) These same classes were represented by different symbols in different parables. Thus the "wheat" of one parable are the "faithful servants" and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and Lazarus represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord

with God's Word and plan. To our understanding the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, they had "fared sumptuously every day"--being the especial recipients of God's favors. As Paul says: "What advantage then hath the Jew? Much every way: chiefly, because to them were committed the oracles of God" [Law and Prophecy]. The promises to Abraham and David invested the people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen," --symbolic of righteousness.--Rev. 19:8.

Lazarus represented the outcasts from divine favor under the Law, who, though sin-sick, hungered and thirsted after righteousness. Although these included "publicans and sinners" of Israel, in the main they were Gentiles --all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleaned; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry them, nor have any other dealings with them. (John 4:9.) As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman--"It is not meet [proper] to take the children's [Israelites] bread and give it to the dogs" [Gentiles]; and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26,27.) Jesus healed her daughter, thus giving the desired crumb of favor. But there came a time when the typical righteousness ceased--when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof.--Matt. 21:43. The "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition,--in trouble, tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died: the condition of the humble Gentiles and the "outcasts" of Israel underwent a change, and from them many were carried by the angels (messengers--apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham. For the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ;"--and "if ye be Christ's, then are ye [believers] Abraham's seed [children] and heirs according to the [Abrahamic] promise."--Gal. 3:29. Yes, the condition of things then existing terminated by death--the dissolution for the time of the favors which Israel had long enjoyed. There the Jew was cast off and has since been shown "no favor," and the poor Gentiles, who before had been "aliens from the commonwealth [the promises] of Israel and without God and having no hope in the world," were then "made nigh by the blood of Christ" and "reconciled to God."--Eph. 2:13. While the people of Judea at the time of our Lord's utterance of this parable are repeatedly called "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there, yet actually the majority of the people were of the two tribes--Judah and Benjamin--while the masses of the ten tribes did not return from Babylon under Cyrus' general permission. And if the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the five brethren to represent the ten tribes scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to the ten tribes, as well as to the two more directly addressed. It seems to us evident that Israel only was meant, for no other

R1498 : page 52

nation than Israel had "Moses and the prophets" as instructors.

In explanation of the statements, "In hell he lifted up his eyes, being in torments," and "There is a great gulf fixed:" The "gulf" is the wide difference between the Gospel Church and the Jew--the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments him. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinders the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going into bondage with the Jew--under the Law --is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it) Christ shall profit him nothing. (Gal. 5:2-4.) So, then, we who are of the Lazarus class will not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers" (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace --the portion of all the true children of faith.--John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As Dives represented the orthodox Jews and not the "outcasts of Israel" at the first, so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the New Covenant.

With the end of the Gospel age comes the end of this parable. It is now ending, and soon, therefore, the Jew will get out of the torment in which he has been for eighteen hundred years. The torment has not only been as above described --the torment of a Law which none of them ever did or ever could keep perfectly (except the one perfect man--Christ), but also a torment of another kind, viz., persecution. The Jew has for centuries been bitterly persecuted by Pagans, Mohammedans and professed Christians, but is now gradually rising to political freedom and influence; and as a people they will be very prominent among the nations in the beginning of the Millennium. The vail of prejudice still exists, but will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They are thus leaving their hadean state (national death) and torment and coming, the first of the nations, to be blessed by the true seed of Abraham, which is Christ. Their bulwark of race-prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look unto him whom they pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10.) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished." --Isa. 40:1,2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-31. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic promises. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor--doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles--the Bride--be come in, "they [the Israelites] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher--spiritual--promises, but are still the possessors of certain earthly promises), to become the chief nation

R1498 : page 53

of earth, etc. In proof of this statement, he quotes from the prophets, saying: "The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob" [the fleshly seed]. "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God!"--Rom. 11:26-33.

PARABLE OF THE SHEEP AND THE GOATS.

MATT. 25:31-46.

It has been truly said that "Order is Heaven's first law;" yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

As we have seen, God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there was a finishing up of that work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the first dispensation (from creation to the flood), which, as we have seen, was placed under the control of the angels, there was a finishing work--an exhortation through Noah to forsake sin and turn to righteousness, and a warning of certain retribution. And when the full end of the time allotted for that dispensation had come, there was a selection and saving of all that was worth saving, and a clean sweeping destruction of all the refuse; and with that which remained a new dispensation began.

In the end of the Jewish dispensation the same order is observed--a harvesting and complete separation of the wheat class from the chaff, and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new age, i.e., the Gospel dispensation, began; and now we find ourselves amidst the closing scenes (the harvest) of this dispensation. The wheat and the tares which have grown together during this age are being separated. And with the former class, of which our Lord Jesus is the Head, a new dispensation is about to be inaugurated, and these are to reign as kings and priests in that new dispensation, while the tare element is judged as utterly unworthy of that favor.

As a skilled mechanic or artisan puts on the finishing touches and brushes away the refuse materials from one part of his work preparatory to the beginning of another part, so God has made a full end of each dispensation, preserving the finished work and casting off the refuse.

While observing this order with reference to the dispensations past and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the dispensation to follow this.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32--"When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the age to come. As in the present age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the age (2 Tim. 4:7,8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in both ages there is a harvest or general separation time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ--not to receive an immediate sentence, but to receive a fair and impartial trial, under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.

The scene of this parable, then, is laid after the time of trouble and after the exaltation of the "little flock" to the throne, when the nations have been subdued, Satan bound (Rev. 20:2) and the authority of Christ's kingdom established. Ere this, the Bride of Christ will have been seated with him in his throne, and

R1498 : page 54

will have taken part in executing the judgments of the great day of wrath. Now the Son of Man appears (is made manifest) to the world "in his glory," and together Jesus and his Bride "shine forth as the sun in the kingdom of their Father." --Matt. 13:43.

Here is the New Jerusalem as John saw it (Rev. 21), "that holy city [symbol of government] ...coming down from God out of heaven." During all the time of trouble it was coming down, and now it has touched the earth. This is the stone cut out without hands (but by the power of God), and now it has become a great mountain (kingdom), and has filled the whole earth (Dan. 2:35), its coming having broken to pieces (Dan. 2:34,35) the evil kingdoms of the Prince of darkness.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21:2), and the nations are beginning to walk in the light of it. (Verse 24.) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27.) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great judgment day--a thousand years.

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind released from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord, in this parable, likens to sheep and goats. These, he tells us, he will separate. The sheep class--those who are meek, teachable and willing to be led, shall, during the age, be gathered at the Judge's right hand --symbol of his approval; but the goat class, self-willed and stubborn, always climbing on the rocks--seeking prominence and approval among men--and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd, these are gathered to the Judge's left hand opposite the position of favor--as subjects of his disfavor and condemnation.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses his sheep: "Come, ye blessed,...inherit the kingdom prepared for you from the foundation of the world." What kingdom? Was not the kingdom under the whole heavens given to the saints?--Dan. 7:22.

Yes: as we have heretofore seen, a "little flock," "the saints," the overcoming "sheep" of the Gospel age, having followed the Lamb (Jesus) whithersoever he went, through evil and through good report, even to the sacrificing of the human life, with him have been exalted to the divine nature, and to the throne of the spiritual, unseen kingdom, and "He [the Christ, Head and body] must reign till he has put all enemies under his feet." (1 Cor. 15:25.) The saints shall reign with Christ a thousand years. --Rev. 20:6.

Jesus calls believers of the Gospel age, who know and obey his voice, his sheep. But he says, "Other sheep I have which are not of this fold [referring to those who should become his followers in the Millennial age]: Them also I must lead [into truth and righteousness during that age];...and there shall be one fold and one shepherd." (John 10:16.) The Lord Jesus and the "little flock," the Bride, united as one, will be the Good Shepherd, who will lead mankind into the one fold of safety--harmony with God.

This gradual work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and his will, takes his place, by conforming or not conforming thereto, at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind (not the present Church) will have arranged themselves, as shown in the parable, into two classes. As in nature sheep are far more numerous than goats, so we doubt not that with the perfect knowledge then possessed, the sheep company will far outnumber the goats.

The end of that age is the end of the world's trial or judgment, and final disposition is made of the two classes. The goats, who have not developed the element of love--the law of God's being and kingdom--are counted not worthy of life, and must be destroyed; while the sheep, who will have developed God-likeness (love), and exhibited it in their characters, are to be installed as the joint-rulers of earth for future ages.

The work of restitution will not be quite complete until the great mass of mankind, having been restored to the perfect condition, is re-invested with the dominion of earth as possessed by Adam before sin entered, as God had said--"After our likeness let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth,...and over every living thing that moveth upon the earth"--a ruler over earth, like as God is ruler over all things. And the Psalmist expresses the same idea, saying, "Thou

hast made man a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands." (Psa. 8:5-8.) The dominion is not to be over one another, for when the law of love controls human hearts, there will be no necessity for dominion over one another, though by mutual consent, prompted by love, regulations may be made among themselves for the common good and blessing of all.

This, then, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results, misery and death, and in order by contrast to prove the justice, wisdom and goodness of God's law

--love. Then it requires the seventh thousand years under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to inherit the kingdom prepared for him from the foundation of the world.

That kingdom in which all will be kings will really be a grand, universal republic, whose stability and blessed influence will be assured, by the perfection of its every citizen; a result now much desired but an impossibility. The kingdom of the saints during the Millennium will be, on the contrary, a Theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

But the righteous inquire why they are crowned with such glory, honor and dominion. And the Lord replies: I was hungry, and you fed me; thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; in prison, and you came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us notice who these are that the Lord calls his brethren, and in what sense the evils here named may be true of them. We observe, first, that he is addressing all the sheep or the righteous class in the end of the Millennial age. Then all of that class will have had opportunity to minister to the necessities of the Lord's brethren. He calls the Church of the Gospel age his brethren (Matt. 12:49,50); but all of the sheep class then addressed will not have had opportunity to minister to these brethren. Millions of the sheep class will be of those who lived before the Gospel Church had an existence; others of them will have come to maturity during the Millennial age, after the Gospel Church has been exalted and no longer needs their ministry.

The brethren of the Gospel Church, then, are not the only brethren of Christ. All who at that time will have been restored to perfection, will be recognized as sons of God--sons in the same sense that Adam was a son of God (Luke 3:38)--human sons. And all of God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these, his brethren, is here expressed. As the world will now have opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food and raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level: the infant and the man of maturer years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded; and all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then permitted the rejoicing friends to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick and under ward. They are not dead, neither are they yet perfect; and any condition between those two is properly called sickness. And they will continue to be under watch or ward until made well--physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those

R1498 : page 56

who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they have simply come into harmony with God's law--love-- and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to the image of God--"very good"--man also will be a living expression of love.

To the sheep it is said, "Inherit the kingdom prepared for you from the foundation of the world." But though God gave it to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it except as under or in harmony with his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government.

Man thenceforth will rule his dominion in harmony with the law of heaven--delighting continually to do his will "in whose favor is life, and at whose right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste thee along, ages of glory," and give glory and honor to him whose loving plans are blossoming into such fulness of blessing.

Then follows the message to those on the left --"Depart from me, ye cursed" (condemned)--condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influence of divine love. When these my brethren were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (kingdom); for "there shall in no case enter into it anything that defileth." The decision and sentence regarding this class is--"Depart from me into everlasting fire [symbol of destruction] prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read in plain language that Christ "will destroy ...him that had the power of death, that is, the devil."

"And these [the goats] shall go away into everlasting [Greek, aionios--lasting] punishment, but the righteous into life eternal" [Greek, aionios--lasting.] The punishment is as lasting as the reward. Both are everlasting.

EVERLASTING PUNISHMENT.

The everlastingness of the punishment being thus established, only one point is left open for discussion, namely, of what sort or kind will the punishment be? Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all his blessed provisions for them through Christ. What do you find? Does God there say--All sinners shall live in torture forever? We do not find a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately he will have a clean universe, free from the blight of sin and sinners, when the plan of redemption has separated the sheep from the goats.

But while we do not find one verse of the Bible to say that this class can have life, in torment or in any other condition, we do find hosts of passages teaching the reverse. Of these we give a few merely as samples--"The wages of sin is death." (Rom. 6:23.) "The soul that sinneth, it shall die." (Ezek. 18:4,20.) "All the wicked will God destroy." (Psa. 145:20.) The wicked shall "perish." (Psa. 37:20.) Thus God has told us plainly of what sort the everlasting punishment of the wicked shall be --that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught us from our cradles ever since the great "falling away" which culminated in Papacy, are alone responsible for the view generally held (that the punishment provided for wilful sinners is a life of torture) in the face of the many clear statements of God's Word that their punishment is to be death. Hear Paul state very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God," and obey not, he says--"Who shall be punished." Ah, yes! but how punished? He tells us how: They "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." --2 Thes. 1:9.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint. The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be literal fire, for the "fire" is as much a symbol as the "sheep" and the "goats" are symbols. Fire here, as elsewhere, symbolizes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the goat class will be destruction; but we would direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word kolasin, translated "punishment" in verse 46. Its signification is to cut off, or prune, or lop off, as in the pruning of trees; and a secondary meaning is to restrain. Illustrations of the use of kolasin can easily be had from Greek classical writings. The Greek word for "torment" is basinos, a word totally unrelated to the word kolasin.

Kolasin, the word used in Matt. 25:46, occurs in but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered "torment" in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Young's Analytical Concordance will see from it that he (a ripe scholar and a Presbyterian) gives as the definition of the word kolasis (page 995) "pruning, restraining, restraint." And the author of the Emphatic Diaglott, that valuable translation of the New Testament, after translating kolasin in Matt. 25:46 by the words "cutting off," says in a foot note:

"The common version and many modern ones render kolasin aionion 'everlasting punishment,' conveying the idea, as generally interpreted, of basinos, torment. Kolasin in its various forms occurs in only three other places in the New Testament:--Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from kolazoo, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write--'The charioteer restrains [kalazei] his fiery steeds.' 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, death.--2 Thes. 1:9."

Now consider carefully the text, and note the antithesis or contrast shown between the reward of the sheep and that of the goats, which the correct idea of kolasin gives--the one class goes into everlasting life, while the other is everlastingly cut off from life--forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of second death, by the one who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction], prepared for the devil and his messengers" [servants].

Remember that this is the final sentence at the close of the final trial--at the close of the Millennium. And none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, grants a Jubilee, and sets all free from the weaknesses and besetments within and without, which now prevail as a result of Adam's fall--from which he has redeemed all by his own precious blood. These "goats" who love evil and serve Satan are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared the everlasting destruction--the second death. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves but always consumes, God uses it as a symbol of utter destruction.--Rev. 20:9.

THE LAKE OF FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH.

--REV. 21:8.--

Several prophetic pen pictures of the Millennial age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures as noted in the preceding articles.

Chapter 20, verses 2,4,11, with verses 1,2,10,11 of chapter 21, show the beginning of the age of judgment, and the restraining of blinding errors and misleading systems. The beast and the false prophet are the chief symbols, and represent organizations or systems of error which we will not here pause to explain. (The Lord willing, we will do so in some future volume of MILLENNIAL DAWN.) This judgment against the "thrones" of the present time, and against "the beast and the false prophet" systems, follows speedily upon the introduction of this Millennial judgment reign. The thrones of present dominion of earth will be "cast down," and the dominion transferred to the great Prophet and Judge, "whose right it is." (Compare Dan. 7:9,14,22; Ezek. 21:27.) And the systems of error will be speedily judged worthy of destruction, the lake of fire, the second death.--Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new judgment--with the systems of error. But it does not reach men as individuals until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12,13 and 21:3-7 indicate the blessed, favorable trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain and freed from every blinding error and prejudice, and tried "according to their works."

R1498 : page 58

The grand outcome of that trial will be a clean Universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt that when, in the close of the Millennial age, God will again for a "little season" permit Evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil and the consequences of each, and have had his justice fully demonstrated to them), that those who finally prefer and choose evil will be cut off--destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we do not suppose. However, when God does not tell us either the number or the proportion of those found worthy of life, and those judged worthy of death (the second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction, as gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for wilful evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading these to an abhorrence of sin, will lead them to suppose that God is too loving to cut them off in the second death, or that if he did so he would give them other and yet other future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for wilful sin. But they shall go no further, for their folly shall be manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler. Such are called the angels (messengers, followers, servants) of Satan. And for such, as well as for Satan, the utter destruction (the second death) is prepared by the wise, loving and just Creator. And so, in the parable of the sheep and the goats, the latter are called messengers or servants of Satan.

The true character of the goat class is portrayed in Rev. 21:8. "The fearful and unbelieving [who will not trust God], the abominable, murderers [brother haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all liars"--"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] --"shall have their part in the lake which burneth with fire and brimstone [gehenna, symbol of utter destruction], which is the Second Death." Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good, evil is present with us. But in the close of the second Judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all in harmony with the King of Glory. And we shall rejoice when, the trial being ended, the gift of life, of which these shall have proved themselves unworthy, shall be taken from them, and the corrupters of the earth, and all their work and influence, shall be destroyed.

Rev. 20:9 tells of the destruction of those who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They

are devoured or consumed in fire. This being the case, verse 10 cannot refer to these human beings. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and men, God expressly advises us that he will be destroyed, and not preserved in any sense or condition. See Heb. 2:14.

The beast and false prophet systems, which during the Gospel age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of those systems will be aionion, i.e., LASTING. It will continue as long as they last, until they are utterly consumed. So at the end of the Millennial age the system of error which will then manifest and lead to destruction the "goats" will also be consumed. That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into, in the end of the Gospel age.

Rev. 19:3, speaking of one of these systems, says, "Her smoke rose up forever and ever." That is to say, the remembrance of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten --as smoke, which continues to ascend after a destructive fire, is a testimony that the fire has done its work.

Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a literal worshiping of a beast and his image were meant in verse 9, then few if any in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

Rev. 20:14 says: "And death and hell [hades--the tomb] were cast into the lake of fire [destruction]. This is the second death, the lake of fire."--Sinaitic MS.

"Death and hell" [hades] is used several times in this book as expressive of the first death. Hades is the state or condition of death, and is sometimes translated the grave. It is called a great prison house, because those who enter it, though actually extinct, are reckoned as not extinct, but merely confined for a time, and to be brought forth to life, liberty and a new trial by him who ransomed them from the penalty of the first trial. It is in view of God's purpose and promise of a restitution of all, and a second trial, that the tomb is spoken of as a great "prison house," in which the captives of death (the Adamic or first death) await deliverance. Though dissolved in death, the identity of each being is preserved in the mind and power of God, and will be reproduced in due time by resurrection power. Hades, the prison, the tomb, is referred to by the prophets, the Master himself, and the apostles. (Hos. 13:14; Isa. 61:1; Luke 4:18; John 5:28; 1 Cor. 15:55.) The grave is really a memorial of hope; for we would not speak of it as a prison house were it not for our hopes of resurrection. If we believed that death ended existence forever, all hope of the release of the dead would vanish, and we would not think of them as in prison, nor indicate our hope by a mound.

Apply this thought to the verse under consideration, and it implies this:--The first death and the hopes of resurrection, which, by God's favor, were attached to it, will pass away or be utterly destroyed in the second death. From that time forth there will be no such thing as death under the first sentence, because of Adam's sin, and a hope of resurrection from it. That will all have been accomplished: every prisoner will have been set free from all the guilt, condemnation and penalty of the first trial; and the sentence of the second trial, whether to second life or second death, will have fully swallowed up and destroyed the penalty of the first sentence, as well as the hopes which attached to it. Hades is never associated with the second death, because those who go into the second death are in no sense "prisoners of hope;" they are utterly destroyed, extinct, without hope of any deliverance by resurrection. Hence the propriety of hades being destroyed.

The destruction of the first death and hades commences with the beginning of the Millennial reign and continues to its close. It is a gradual process of casting into destruction. This is in harmony with Paul's explanation (1 Cor. 15:54,55) of Isaiah's prophecy, "Then [when the little flock, "we," have been changed to the full divine nature and likeness and begun to reign and bless the world--then] shall be brought to pass the saying that is written [Isa. 25:6-8], 'He will destroy [cast into destruction, or in symbol "the lake of fire"] in this mountain [symbol of the "Kingdom of God" or the "New Jerusalem"] the face of the covering cast over all people [death] and the vail [ignorance] that is spread over all nations. He will swallow up [the first] death victoriously.'"

So, then, the casting of death and the grave into destruction during the Millennial age is a part of the second destruction which will include

every improper, injurious and useless thing.--Isa. 11:9; Psa. 101:5-8. But the second death, the sentence of that second trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the second death, to remove the sentence of the second trial, would be to let loose again all the evil systems and Satan, and all who love and practice wrong and deception, and dishonor the Lord, to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL.

"The wicked shall be turned into hell, and all the nations that forget God."--Psa. 9:17.

This statement of the Lord recorded by the

Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" were true this would be indeed a fearful thought.

But let us substitute the true meaning of the word sheol, and our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, Who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, wilfully persist in sin and refuse the remedy.

As yet few--only consecrated believers--have come to a knowledge of God. The world knows him not, and the nations cannot forget God, until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world by sight. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possessions back from the prison-house of death (Isa. 61:1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that age will be easy and possible to all, because all the stones--stumbling-blocks, errors, etc.--will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ --will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such a one again into sheol--the condition of death. Such a one would be unworthy of life; and were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the second death, from which there will be no resurrection. Having been ransomed from the first or Adamic death (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) The second death should be dreaded and shunned by all, since it is to be the final end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like the first death, it is the extinction of life.

It is because mankind had, through sin, become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. For this purpose Christ was manifested, that he might destroy death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of LIFE. There is no difference between the condition in the first and second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go into sheol or hades now, and this scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall

need to say unto his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest of them. (Isa. 11:9; Jer. 31:34.) In further proof of this, we find that the Hebrew word shub, which in our text is translated "turned," signifies turned back, as to a previous place or condition. Those referred to in this text have been either in sheol or liable to enter it, but, being redeemed by the precious blood of Christ, will be brought out of sheol. If then they are wicked, they, and all who forget God, shall be turned back to sheol.

CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."--Deut. 30:15,19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the Law, no matter how much they would choose to do so, because they, like all others of the fallen race, were weak, depraved, through the effect of the sour grape of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31:29.) Thus, as Paul declares, the Law given to Israel could not give them life because of the weaknesses or depravity of their fallen nature.--Rom. 8:3; Heb. 7:19; 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly, namely, that it would develop them, as well as show them the need of the better sacrifice, the ransom which our Lord Jesus gave, and a greater deliverer than Moses. And with all this their trial furnished a pattern or shadow of the great second trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin--which were there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the great second trial and its issues of life and death--second (or restored) life and second death--may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, under that most favorable opportunity, and a choice must be made; and the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial.

The second trial, its sentence and its result are also shown in the words of Moses quoted by Peter (Acts 3:22,23): "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among the people." In few words this draws our attention to the world's second trial, yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the first condemnation. It shows, too, the conditions of the second trial to be righteous obedience, and that with the close of that trial some will be adjudged worthy of the second or restored life, and some worthy of destruction--second death.

Our Lord Jesus, having redeemed all by his perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel age God has been selecting the members of his body, the little flock, who with Christ Jesus shall be God's agents in judging the world. Together they will be that Great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"--1 Cor. 6:2.

The Lord briefly presents the same matter in Matt. 25:31-46. There he shows the trial of the world (not the Church, which as members of his body are with him in glory during that Millennial reign--judging, ruling and blessing the world), and, concluding the illustration of the second trial, he also shows the same two classes noted above, and their opposite rewards --the one class, who obey and come into harmony with his arrangement, enter fully into the blessing of the second life, and are therefore called "blessed." The other class, who with every opportunity obey not, experience the second condemnation of death, the "second death," and are thus "cursed" or condemned again.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "Judgment to come" will include the judgment to condemnation of all false systems

R1498 : page 62

--civil, social and religious. These will be judged, condemned and banished early in that Millennial day, the light of truth causing them to come into disrepute and finally to flee away. This judgment comes first in order, that the trial of man may proceed unhindered by error, prejudice, etc. It will include also the trial of "the angels which sinned"--those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the body of the great Prophet and High Priest who is to be Judge of all--"Know ye not that the saints shall judge angels?"--1 Cor. 6:3.

This being the case, the condemnation of the second trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for failure under the first trial. In a word, the second destruction at the close of the second trial is an utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation. Thus the second death will be to the perfect future age what gehenna, the Valley of Hinnom, was to the typical city and kingdom of Israel. It will destroy and consume totally whatever is cast into it.

Thus seen, the second death does not mean simply to die or be destroyed a second time; for some things will be destroyed in the "second death" which were never before destroyed; for instance, Satan never yet died, so it could not mean death a second time to him. So, too, some of the systems of error which will be destroyed in that gehenna, which is the second death, were never before destroyed. Hence this second death in which they will be destroyed cannot be considered as their destruction a second time. The second death, or destruction, is the name of the destruction which will come upon every evil thing as the result or verdict of the second judgment, the "judgment to come."

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

REBUILDING THE WALL OF JERUSALEM.

I. QUAR., LESSON VIII., FEB. 19th, NEH. 4:9-23.

Golden Text--"We made our prayer unto God, and set a watch against them."--Neh. 4:9.

In our last lesson we saw the earnestness of Nehemiah, and noted his appeal to the right quarter for guidance and help. His appeal to Artaxerxes was blessed of the Lord--his prayer was answered. He was granted permission to go to Jerusalem, and become its Governor, with authority to act in the name of the Persian monarch. Upon his arrival at Jerusalem his first work was to reconnoiter the walls of the city and lay out a plan for rebuilding them. He had awakened the zeal of all the people, and the work of rebuilding the wall was well advanced at the point where this lesson begins. The jealousy of the neighboring rulers was awakened by this activity, and they had come against Jerusalem to attack it and spoil and stop the work of repairs, fearing that, after all, it might succeed. This compelled Nehemiah and those who co-operated with him to divide their attention between building and defending. Their opponents were strengthened by "false brethren," Jews from the surrounding country whose interest and sympathies were with these other peoples, who sought all they could to discourage the workers and to stop the work. But watching and praying and working they succeeded.

This lesson seems to enforce and exemplify the Apostle's description of a true Christian course--"Not slothful in business, fervent in spirit, serving the Lord." It would be valuable to many of God's people to-day, if it led them to resolve that they, like Nehemiah, would henceforth do with their might what their hands find to do.

The building of the wall, the opposition of enemies and relatives and so-called friends, and the necessity for fighting as well as building, furnish a good illustration of the experience of all who turn from sin to righteousness. They find the gates and fortresses of their nature weak and broken down.

And the moment they start to repair and build up good character they find enemies within and without to hinder. Persecution and ridicule will first be used (as in the above case) and if these fail to overthrow the good resolutions force will be employed. There is no way of avoiding a battle if you would proceed with your character-building. Each must at least do as did this band--i.e., put on the armor and watch and pray and build.

R1498 : page 63

READING THE LAW.

I. QUAR., LESSON IX., FEB. 26th, NEH. 8:1-12.

Golden Text--"Open thou mine eyes, that I may behold wondrous things out of thy Law."--Psa. 119:18.

By the Law here mentioned, the writings of Moses are meant. The Law Covenant was made with Israelites at Sinai, and the basis of it was in the Ten Commandments engraved upon the two tables of stone, which were handed down to them. As heretofore shown, that was not the fullest possible statement of the divine will, but a provisional arrangement, adapted as much as possible to Israel's degraded condition. It was a statement to the house of servants in terms which they could best appreciate. But when the time came to express the divine law to the house of sons, "his own house," our Lord expressed the matter not only more concisely but more exactly, in the perfect law of love.

As the Israelites returned from Babylon were blessed by the reading and understanding of "Moses' Law," much more those who are now returning to the Lord, out of bondage to "Babylon the Great, the mother of harlots" (Rev. 17:1-6), are being greatly blessed by a fuller appreciation of the divine law, Love, granted to the house of sons. They are learning that God's Law is of the essence of his own nature, and that his dealings with his creatures are on the lines of that law; for God is love, and love worketh no ill to his neighbor. And, searching the entire Word of God, which in a larger sense is God's Law, his faithful followers learn that God's plans as therein stated are all plans of love and justice--love to those who love righteousness, and a just recompense of everlasting destruction in the second death for all others,--and a full provision for all to come to this second trial for life, through Christ, our Lord, who redeemed all from the condemnation of Adam, the result of the first trial. --1 Cor. 15:21,22.

R1498 : page 63

KEEPING THE SABBATH.

I. QUAR., LESSON X., MAR. 5th, NEH. 13:15-22.

Golden Text--"Remember the Sabbath day, to keep it holy."--Exod. 20:8.

While from this scrap of history we learn of the worthy zeal of Nehemiah for the observance of the Sabbath day by Israel, in accordance with the law of Moses--the provisional statement of the law of God--it is necessary to remember that we are living in a different dispensation. The Jewish or Law Covenant having passed away (Col. 2:14), we are now living under the provisions of the "New Covenant"--a covenant of life, not through the keeping of the Mosaic law, but through faith in Christ, whose righteousness is imputed to us by faith.--Rom. 3:20-26.

This "New Covenant," unlike the Law Covenant, does not stipulate that in order to prove ourselves worthy of everlasting life we shall not kill, nor steal, nor bear false witness, nor that we must keep the seventh day as a Sabbath or day of rest from labor, etc., etc. But it does stipulate that, while we humbly trust in the provisions of the New Covenant for our justification through the precious blood of Christ, we must follow after "the law of the spirit of life"--the law of Love--supreme love to God, and love to the neighbor as to self. (John 15:12-14; 1 John 3:23,24; Rom. 8:2; Jas. 2:8; Gal. 6:2; 5:14; Heb. 8:10; 10:16; Jas. 1:25.) According to this New Covenant, all who, accepting of the redemption provided through Christ, have a disposition or spirit in harmony with God's perfect law of love are reckoned of God to be worthy of life, regardless of the inability of their fallen, imperfect human nature to fully express that spirit or disposition. This New Covenant, with these gracious and merciful provisions for the weaknesses of our flesh, and this benevolent discernment of the willingness of our spirits to conform fully to the perfect will or law of God, is secured and made possible by the fact that Christ died for us, to liberate us from the curse of the law, Jews being set free from the condemnation resulting from failure to obey the law given by Moses, others being released by the same sacrifice from the condemnation inherited through Adam, the penalty of the original sin against God's law or command in Eden. And our Lord's resurrection became our assurance of the acceptableness of his sacrifice, and that in due time he will be the Deliverer of all that obey him, from the bondage of sin as well as from death, its penalty.

The law of love is not given to all the world now, but merely to those who enter

R1499 : page 63

the bonds and cover of the New Covenant: just as the Mosaic Law Covenant was not upon all the world, but merely upon those who came under that Covenant--Israel after the flesh. Strictly speaking, the world is under no law except that of their own consciences --even though the light of conscience be greater in some and less in others. Since

R1499 : page 64

the world failed (representatively--in Adam's failure to obey the supreme law of Love to God, which implied obedience) it has been "without God and without hope" (Eph. 2:12), and without any law except what remained of the originally perfect law of nature, --conscience.

While the New Covenant, which went into force after being sealed with the precious blood of Christ, was declared to be for ALL, it really applies only to those who have come under it, by knowledge of, faith in, and obedience to it and its Mediator,--Christ Jesus, our Lord. Such alone are under the Law of the New Covenant--Love. And to all such it is as useless to impose the Sabbath of the Law of Moses as to warn them not to blaspheme God's name, nor to worship other gods, nor to kill, steal, bear false-witness, etc. If they are under the New Covenant nothing so gross will apply to them: the only law which will reach their case will be the finer requirements of the Law of Love; and no Sabbath of mere cessation from labor will be real rest to them, but rather the rest of faith in Christ's finished work of redemption and coming work of rescue. Such, under the terms of the New Covenant, may do any work of service for God or men on any day of the week; and such would be prohibited from any violation of its law of Love on any day. The only laws governing those under the New Covenant, on the question of abstinence from good works on any day, would be the civil laws of the world. And these laws are peculiarly favorable to any good works of necessity or mercy or worship. In any case we are to "be subject to the powers that be" in all matters which do not conflict with the law of the New Covenant --Love.

The Law of Love is the real law of God. (Rom. 13:10.) It was this law or principle that was originally written in the perfect nature of the first perfect man, when he was created in God's likeness and image. The Mosaic Law Covenant, with all its forms and ceremonies--its typical sacrifices, its feasts and its new moons and sabbath days--has passed away: no one is longer under its dominion. Therefore, says the Apostle Paul, "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come."--Col. 2:16,17.

Thus we are taught to consider the Jewish Sabbath as typical of some higher blessing, realized during the Gospel dispensation; and the next question is, What did it foreshadow? The term "Sabbath" signifies rest, and the fourth commandment in the Law given by Moses was that this day of rest shall be kept holy unto the Lord. And as such it beautifully prefigured the worshipful rest of faith, and freedom from the bondage of Satan and sin, into which all believers come, on entering the New Covenant.

This antitype is not a rest of one day out of seven, but a continual rest, to be enjoyed every day; and the fact of the observance of this rest among the Jews on the seventh day, after the six days of labor, is further typical of the fact that the fulness of the antitype will not be realized until the six thousand-year-days of evil and toil under the curse of sin are ended and the seventh or Millennial day has begun.

When the early Church began to realize its freedom from the Law Covenant, gradually the seventh-day Sabbath ceased to be observed, and the first day of the week began to be observed; not as a Sabbath or special rest day, but as a day of worship and praise, commemorative of our Lord's resurrection and of the new and blessed hopes inspired by it. It was not regarded by them as taking the place of the Jewish Sabbath, and was never observed with that scrupulous exactness which was required for the Seventh day under the Jewish dispensation.

The restoration of the proper observance of the Jewish Sabbath and the various other reforms instituted by Nehemiah and Ezra indicated a commendable zeal for that Law Covenant then in force which the Lord surely appreciated. And while it is not our part to similarly seek to bind the obligations and penalties of the Jewish law upon those whom God hath made free from the law, we may have a similar zeal for God in those things which he does require of us now, under the New Covenant. With a similar zeal we should seek to cultivate and manifest in ourselves and others that which our Lord defined as the spirit of the divine law--Love. This law of love is of universal and eternal application, and its blessed outcome of harmony, peace, happiness and joy will fully repay the protracted effort of obedience.

"Love is the fulfilling of the law:" "Let love be unfeigned:" "Love worketh no ill to its neighbor:" "There is no fear in love, but perfect love casteth out fear."

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

THE DAILY FOOD 1893 CALENDARS, announced in our January 15th issue, met with a large demand. We have secured another lot at the same price,--15 cents including postage.

OUR FEBRUARY ISSUE.

Our double number for February seems to have been generally well thought of by our readers; and the offer to supply extra copies of it at five cents a copy was taken advantage of quite freely,--some ordering as many as a hundred.

As we printed quite a large edition, we still have plenty and will continue the half-rate offer. If more convenient for you, send us the addresses, plainly written, and we will attend to the mailing of them.

We have already heard from a number of ministers of various denominations and others relative to this TOWER, and believe that good results must follow.

THE CHANGE APPROVED.

While a few have written of their disappointment in connection with the cancellation of the Allegheny Spring Meeting arrangements, we have heard from a far larger number who approve the program and favor a Chicago meeting. And we trust that eventually we may all see that the Lord has guided in the matter for the general good.

Several have written from the far West, expressing great satisfaction; and saying that they hope to get to Chicago at the reduced rates; but never expected to get to Allegheny.

Do not forget the Missionary Envelopes. We have a new lot and supply them now at the reduced price of 25 cents per hundred, and $2.00 per thousand. This includes free delivery to you at your Postoffice.

A WORD TO CORRESPONDENTS.

Letters containing money or orders should be addressed to the Tower Publishing Co. Private letters to the Editor may be enclosed, sealed, in the same envelope. Make no allowance for our remembering previous orders and explanations. Make each letter complete in itself. When changing your address give the old as well as the new one. Remit by Draft, Money Order or Registered letter. Give your full address at the beginning of each letter.

TRACTS IN SWEDISH AND NORWEGIAN.

Tract No. 1, "Do the Scriptures Teach that Eternal Torment is the Wages of Sin?" has been translated into Swedish, which is Tract No. 9; and into Norwegian, which is Tract No. 13. We do not send these out except when specially ordered. Any who can use these judiciously are welcome to order them--freely. These, as well as Nos. 1,2,3,4,5,6,10 and 14, are supplied in quantities without charge--out of the Tract Fund.

BINDERS FOR 1893-1894.

Patent Binders of a size suitable for the TOWER for two years' issues, and with the name of our journal and the dates 1893-1894 stamped in gilt on the side, are now ready. Those therefore who hereafter order Binders should specify whether they want these for coming years or those for 1891-1892 which have no dates stamped on them. These are extremely desirable for preserving your TOWERS in a convenient form for future reference. Price fifty cents each.

===================

R1499 : page 67

VOL. XIV.   MARCH 1, 1893.   NO. 5.

FROM GLORY TO GLORY.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."--2 Cor. 3:18.

To be fully transformed into a likeness of character to our heavenly Father should be the constant effort of every true child of God. It is not enough that we gain a knowledge of his plan and a pleasurable realization of his mercy and grace toward our unworthy race, and that we joyfully tell the good news to others; and is not enough even that we exert ourselves with uncommon zeal to bless others with those good tidings of great joy for all people; for we may do all of these things and more, and yet, if we do not let our Heavenly Father's goodness and grace have its due effect upon our own hearts, our knowledge, and even our good works, will profit us but little.

Our main object, therefore, in studying God's Word and his character as therein revealed, should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with his. As the Apostle says (1 Thes. 4:3), "This is the will of God, even your sanctification"--our full setting apart or consecration of mind and heart entirely to the Lord, that he may complete the good work of transforming us into his own glorious likeness by the operations of his Spirit through his Word, and thus fit us for the enjoyment of his abounding grace in the ages to come.

In the above words of the Apostle we notice particularly that the statement is made of all the Church--We all are being changed from glory to glory. And the inference is consequently a strong one, that those who are not being so changed are not of the class addressed. This is a solemn thought, and one that claims the most careful consideration of all the consecrated. The question with us is not, Have we made a full consecration of ourselves to the Lord? but, having made such consecration, are we, in accordance with that consecration, fully submitting ourselves to the transforming influences of the Spirit of God to be changed daily more and more fully to the glorious likeness of our God?

Like the Apostle, then, addressing all the consecrated and faithful, we also of to-day may say, We all are being changed from glory to glory under the moulding, fashioning influences of the Spirit of God. We can see it in each other, thank God, and we glory in it. Yesterday the mallet of divine providence struck a blow upon that member of the body of Christ, and an unsightly excrescence of pride fell off, and he looks so much more beautiful to-day, because he did not resist the blow, but gracefully submitted to it. The day before, we saw another under the wearing, painful polishing process to which he patiently submitted, and O how he shines to-day. And from day to day we see each other studiously contemplating the divine pattern and striving to copy it; and how we can note the softening, refining and beautifying effect upon all such. So the

Spirit of God is at work upon all who fully submit themselves.

R1499 : page 68

But while the mallet and chisel and the polishing sand of divine providence do a very necessary part of the transforming work by way of relieving us of many of the old and stubborn infirmities of the flesh which cannot be so promptly and so fully eradicated by the gentler influences of the Spirit, the Apostle points us to the specially appointed means for our transformation in the careful and constant contemplation of the glory of God as revealed in his Word, and also in his blessed ambassador, Jesus Christ, saying, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

"With open face" would signify without any intervening vail of prejudice or fear or superstition, but with simplicity of heart and mind. So we behold the glory (the glorious character) of the Lord--not with actual vision, but as in a glass, as reflected in the mirror of his Word and as exemplified also in his living word, Jesus Christ. And to aid us in this study we are promised the blessed influences of the Spirit of the Lord, who will guide us into all truth and show us things to come.

As we look into the mirror what a glorious vision we have of the divine justice, which we promptly recognize as the very foundation of God's throne (Psa. 97:2), as well as the foundation of all our present and future security. If we could not recognize the justice of God we could have no assurance that his gracious promises would ever be fulfilled; for we would say, Perhaps he will change his mind. But on the contrary we can say, He changeth not, and whatsoever he saith shall surely come to pass. See with what inflexible justice the sentence upon our sinful race has been executed. Generation after generation for over sixty centuries has witnessed it; and no power in heaven or earth could revoke that sentence until the claims of justice had been fully met by the sacrifice of Jesus Christ. Justice, says the Word of God, must be maintained inviolate at any cost. And herein we read not only our rightful condemnation as a race of sinners, but also final, complete and glorious deliverance, because "God is just to forgive us our sins" (1 John 1:9), since the precious blood of Christ redeemed us from the curse of death.

And while we thus read justice in the character of God, and mark with what scrupulous care he regards and respects this principle in all his dealings with his creatures, we see how he could have us respect the same principle in all our dealings. Thus we are led to consider what is the exact line of justice in this and that and the other transaction; and to remember also that this must be the underlying principle in all our conduct: or, in other words, that we must be just before we can be generous. This principle should therefore be very marked in the character of every Christian.

Next we mark the love and mercy of God. The death sentence upon our fallen race was a most merciful sentence. It was equivalent to saying, See, I have of my own free favor granted you life and all its blessings to be enjoyed forever on condition of its proper use; but now, since you have abused my favor, I take it away and you shall return to the dust from whence you came.

True, in the process of dying and of bringing forth a dying race to share the penalty, the mercy of God is not so manifest to the unthinking, but those who see the plan of God discover in all this, not the decree of a merciless tyrant, but the star of hope which was to be the seed of the woman to bruise the serpent's head, and in due time the deliverer of the entire race once generated in sin but afterward regenerated to life and all its blessed privileges. And in this mercy, in all its multiplied forms, we see the verification of the statement that "God is love." Thus we learn to be loving and merciful and kind both to the thankful and also to the unthankful.

We mark also our heavenly Father's bountiful providence and his tender care for all his creatures; for even the sparrows are clothed and fed, and the unconscious lilies are arrayed in glory. Here we learn precious lessons of benevolence and grace. Thus, through all the catalogue of the moral and intellectual graces which go to make up a glorious character, we see in the mirror of the divine Word the model for our imitation; and in contemplation of all

R1499 : page 69

that is lovely, as embodied in him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the same blessed likeness--from glory to glory. So be it: let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose earthly life was a perfect illustration of the Father's character, so that he could say--"He that hath seen me hath seen the Father." Let us, therefore, mark well the love of Christ, the gentleness, the patience, the faithfulness, the zeal, the personal integrity and the self-sacrificing spirit. Mark well, then imitate his example and shine in his likeness.

The Apostle adds (2 Cor. 4:7) that the fact that we thus hold this treasure of a transformed mind in these defective earthen vessels proves the excellency of the power of God, and not of us. And so, by constant yielding to the influences of the Spirit of God, we may show forth the praises of him who hath called us out of darkness into his marvelous light. (1 Pet. 2:9.) Oh! let our efforts and prayers continually be that these poor earthen vessels may more and more show forth the praises of our God. Let them be clean in body and mind; let no evil communications proceed out of the mouth; and let no actions unworthy of the sons of God dishonor these living temples of the holy Spirit. True, on account of our deformities we may very imperfectly perform good works; but, by the grace of God, let us at least refrain from known evil.

===================

R1499 : page 69

JESUS IN THE SYNAGOGUE.

Such was the title of a discourse delivered a few months ago before a Jewish congregation, in a Jewish synagogue, by a Jewish rabbi--Joseph Krauskopf--from a purely Jewish standpoint. It may be regarded as one of the straws in the wind which shows that the blindness of Israel is beginning to be turned away. It is noticeable also that it indicates no disposition to accept the traditions of "Christendom" concerning Jesus--"the pagan myths and heathen doctrines which his later disciples fastened on his name"--but the Lord's own beautiful teachings and character as presented in the New Testament are set forth as worthy of Jewish admiration and study.

The following is an extract from the discourse, from the Jewish Exponent:

Even in the synagogues, and especially in the more liberal ones, the long and dearly cherished idea of the Alone Chosen People, of the Only Favorites of God, is fast losing its hold. Closer attention is being paid to such teachings as prophets like Micah stamped upon the pages of the Bible--that not the accident of birth among a certain tribe or race, but the practice of justice and mercy and humility, constitutes the Chosen of God; or to such Talmudic teachings as that which declares that the righteous of all nations and creeds will share in the happiness of future life. There, too, poet and dramatist, skeptic and scientist, prophets and reformers, liturgies and Bibles, of other nations and religions, meet with a hearty welcome in pulpit and pew, and their teachings, when noble, are reverentially listened to and taken to heart.

There is, however, with the vast bulk of them, one conspicuous exception. There is one illustrious reformer who meets with a scant welcome in the synagogue, if he is at all admitted. His very name grates on the Jewish ear. Many of even the most liberal among them, who listen enraptured to beautiful teachings of Hindoo or Parsee or Arabic or Greek or Roman prophet or reformer or moralist, instinctively recoil from every mention of that reformer and moralist who stands nearest to us of them all, whose teachings are almost identical with ours, who is of our flesh and blood, our kinsman, our brother, a Jew like ourselves, our teacher, like our Moses, our Isaiah, our Hillel. There are some even in this liberal congregation who would rather have such subjects as this not touched upon. Others are probably already squirming in their seats, and to endure this discourse to its end will put their patience and good behavior to a severe test. Others, not connected with us at all, have been in a state of excitement, if not indignation, ever since they read the announcement that to-day's lecture theme would be "Jesus in the Synagogue," and are sitting in impatient suspense, expecting any moment to hear of our wholesale baptism, of our obliterating

R1499 : page 70

the word ISRAEL from the honored name of our congregation, of our turning bodily from monotheistic Judaism over to our arch-enemy, to Trinitarian, Man-worshiping Christianity.

There is certainly in all that we have so far heard or seen concerning the historic Jesus nothing so un-Jewish, or anti-Jewish, or unmonotheistic, that his name should grate on the ears of his own brethren. He certainly bears no responsibility for whatever pagan myth and heathen doctrine later disciples fastened on his name, that now the Jewish synagogue, in which he himself once worshiped, should be closed against him. There is certainly nothing in what he has taught or said so repugnant to the Jewish sense of right, to Biblical or Talmudic ethics, that while one may with impunity quote Ingersoll or Huxley or Haeckel or Buddha or Seneca or Lucretius in the Jewish pulpit, he cannot, for the most part, quote even such excellent lessons as are contained in

R1500 : page 70

the Nazarene rabbi's Sermon on the Mount without incurring displeasure, or opposition, or interdiction.

This morning I shall select, from a large number at hand, just a few parallels between the sayings of Jesus and those of our other ancient Jewish savants, that you may convince yourselves how, by barring out from our synagogues the ethical sayings of Jesus, we close our doors to the noblest maxims in our own Biblical and Rabbinical literature.

[These we omit, for brevity.--EDITOR.]

Here are a dozen precepts from the first chapter of the Sermon on the Mount, and a dozen corresponding ethical maxims from Jewish Sacred Writings. With these passages before us (and what is true of these twelve passages is true of almost all the other ethical sayings of Jesus), which are identical in thought, frequently also in words, with those of Biblical and Talmudic writers, none of which are new, all of them fluent on the tongue of every cultured Jew at that time, wholly free from heathen mythology and from Gnostic theology and mysticism, how can we justly bar our doors to his ethical teachings, and extend a hearty welcome to identical teachings not only of other Jewish, but also of pagan, even agnostic, savants? With this knowledge of the parity of their ethical teachings before us, with the assurance that he himself taught nothing un-Jewish, said nothing unmonotheistic, is in no way responsible for the wrong done to Israel by his worshipers, what else does his banishment from his people, the exclusion of his teachings from Jewish homes, schools and synagogues, the Jewish aversion to his name, what else does it mean, if not visiting the guilt of deluded man-worshipers upon the innocent head of one like ourselves, and in purity of life and in excellence of teachings better than most of us?

It surely cannot be because of his opposition to, and scathing denunciation of, that barren ceremonialism and formalism which with many of his time had taken the place of pure religion, for, in truth, much fiercer were the denunciations of prophets like Isaiah, who inveighed against similar hypocrisies and ceremonialisms in their times. Much louder was their cry that it is not the fast, not sacrifice, not constant prayer, that God wants--nothing but clean hands, a pure heart, blessed deeds. More eager, and more successful even, were Rabbi Hillel and his school, who flourished shortly before the advent of Jesus, in their opposition to the rigorous legalism, profitless verbalisms and quibbles of the corrupted Pharisaism of their time.

With what justice, again I ask, do we banish him from our midst, whose very love for downtrodden Israel deluded him and his disciples into the belief that he was the expected Messiah, the "King of Israel," for which delusion he suffered as did many an unfortunate enthusiast before him, from the Roman tyrant a traitor's death? With what justice do we banish him, whose pure life, and beautiful teachings, and kindly deeds, whose gentleness and sympathy with the lowly and weak, whose unsparing severity on the haughty and hypocritical, are beautiful illustrations of what noble character, what exemplary specimens of humanity, Jewish home life, Jewish schooling, Jewish religion, can unfold and ripen? Why banish him, who has won a vast portion of humanity for civilization, for peace and good will, not by means of foreign dogmas or intricate theological abstractions and mysticism, but almost exclusively through such sublimely beautiful precepts and parables and incidents, as the Sermon on the Mount, the parable of the good Samaritan, his tenderness toward the little ones, the freedom of his intercourse with the lowly, that are all Jewish, that sprang from, and were nurtured on, Jewish soil? Why banish such an illustrious scion of our race, one of our best proofs to a prejudiced world of what the Jew really was, still is, and ever shall be?

To all such questions answer we have none, save that of deep rooted antipathy, engendered and nurtured by eighteen centuries of Christian cruelty and injustice toward the Jew. That antipathy, though pardonable, is much to be regretted. By banishing him, for no wrong of his own, we ourselves strengthened in those

R1500 : page 71

that worshiped him the belief that we were in reality the wicked people for which they held us, that we were his executioners, who gloried in the deed, that we delighted in nothing more than in reviling and in cursing him. By banishing from us the godly man we strengthened our persecutors and his followers in the belief that he was the Man-God, that their cruel treatment of us was the visitation of God for our spurning his only-begotten Son. By closing, even in these days of kindlier Christian treatment of the Jew, our synagogues to Jesus and to his teachings, while we open them wide to those of illustrious Mohammedan, heathen or skeptic, we confirm the Trinitarian's belief that we are stricken with spiritual blindness.

It is not with spiritual blindness that we are stricken, but with a blindness to our own and our religion's best interest. There has been enough of antipathy, and too much of unjust visitation of others' guilt upon an innocent head. The recognition which proud, intensely patriotic France has recently shown to the genius of a hostile nation, surely we ought to show to a genius who is at the same time our own brother, of our own flesh and blood, and whose genius was all drawn from our soil.

R1507 : page 71

I AM MY BELOVED'S.

Thy spirit, Lord, has filled my life
With sweetness and with love intense.
I love to live to do thy will,
Until thou'rt pleased to call me hence.

I love to sit at thy dear feet,
And learn of thee thy will, thy mind.
And thou dost teach me lessons sweet,
And learning these, great peace I find.

Thou'rt ever ready to bestow
A blessing fresh, so rich and rare;
And as we're filled with thy great love,
To that extent all things seem fair.

The sweetest portion of my days

Is spent just here, low at thy feet.
Words fail to tell how deep the joy.
The hour is holy when we meet.

How gladly will I hail the day
When I shall see thee as thou art,
And be made like thee, precious One,
And of thy glory share a part.
--S. J. McPHAIL.

===================

R1500 : page 71

THE DESIRE OF ALL NATIONS SHALL COME.

"For thus saith the Lord of hosts: Yet once [more] it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." --Hag. 2:6,7.

Here is one of the richest promises in the blessed Word of God. It is the gospel in a nutshell --the gospel of grace to the world and of glory to the Church; and it is signed at both ends with the signature of the Sovereign of the universe, Jehovah of hosts. It was thus uttered by the mouth of one of his holy prophets--Haggai. But though with the other writings of the prophets it was held sacred as the word of the Lord and reverently read by his anciently chosen people, fleshly Israel, their understanding of it fell far short of its true significance; and not until the holy Spirit was given as a comforter, a guide into all truth and a revealer of things to come (John 14:26; 16:13), was the precious import of this declaration of Jehovah made manifest to his saints (the gospel Church), as it has been through his holy apostles and prophets.--Eph. 3:5.

Fleshly Israel thought they saw in this declaration an intimation of the exaltation and universal dominion of their nation, the fall of the Persian kingdom and the subserviency of all other nations to them, and that the house of Israel, thus exalted and enthroned above all the nations, would be filled with the glory of the Lord and recognized by all the world as God's specially chosen and honored people--a holy nation and a royal priesthood. With such a hope in view they diligently and cheerily worked to rebuild the ruined temple and to repair the fallen walls of Jerusalem after the decree of the Persian monarch Cyrus granted them liberty to return from captivity. But centuries rolled on: the Persian empire fell, but Israel's glory still tarried; for they only passed from under the dominion of

R1500 : page 72

Persia to that of Greece, and then of Rome; and then, as a nation scattered and peeled, they were driven out of the land of their fathers--the land of divine promise--and scattered among all nations and persecuted among all unto this day.

What then? has God's promise failed? or has he forgotten it? No; for the Apostle Paul, under the leading of the holy Spirit, calls it to mind again (Heb. 12:26-28) and shows that the house which is to be thus filled with the glory of the Lord is not the fleshly house or kingdom of Israel, but the spiritual house or kingdom of God--the Gospel Church.

The shaking of the earth mentioned in this text presupposes a former shaking, and this one is shown to be the last. The former shaking was that typified in the quaking of the earth at the giving of the law at Sinai; for under the law, says the Apostle, every transgression and disobedience received a just recompense of reward, and at various intervals the nation was thoroughly shaken and sifted by captivities and otherwise, that only the loyal and true might remain. (See Hebrews 12:25,26; 2:2; 3:17; 10:28.) But this last shaking is to be a greater shaking than fleshly Israel ever experienced; it is to be a shaking of the heavens [symbol of the ruling powers], and the earth [all organized and law-abiding society], and the sea [the lawless and anarchistic elements], and the dry land [the established aristocracy of wealth and social independence]. And it is to be a shaking, not only of one nation, but of all nations--"And I will shake all nations." Surely this predicted shaking of all nations is but a repetition of the prophecy of Daniel (12:1) of a great time of trouble such as never was since there was a nation.

But the Apostle Paul gives us the comforting assurance that "This word, yet once more, signifieth the removing of those things that are shaken, that the things that cannot be shaken may remain." And he further shows (Heb. 12:28) that that which will remain after the shaking, and which cannot be moved, will be the kingdom of God, which we shall inherit if we prove worthy--i.e., if we stand all the tests and shakings and cannot be shaken out.

The Apostle, in stating that the kingdom of God--the true Church, the elect--cannot be shaken, thereby intimates that it shall not be exempted from those blasts that shall shake and utterly remove all other organizations, but rather that the true, elect Church shall not be moved by them. Her foundation is sure. "God is in the midst of her, and she shall not be moved." (Psa. 46:5.) As a matter of fact, we find ourselves to-day in the midst of these perilous and disintegrating influences. The storm is rising, and, as predicted, it is felt first by the Lord's little flock of consecrated believers. Their faith and patience and zeal and endurance are being tried by every means that the adversary can devise. Every device of error is being put forth in its most pleasing and subtle form; and advantage is being taken of every weakness of the flesh to overcome those who are endeavoring to fight the good fight of faith and to overcome the world, the flesh and the devil.

And when we consider that "we wrestle not with flesh and blood, but against principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12), we realize that the contest is a very unequal one unless we lay hold upon the strength which God supplies to us through Christ.

The Apostle's language further intimates that since only that which cannot be shaken will remain and will inherit the kingdom, all others will fall. And in this light the words of the Psalmist--"A thousand shall fall at thy side, and ten thousand at thy right hand" --are seen to be no exaggeration. Nor should the faithful few be at all dismayed when the various shakings sift out their number; for so it must be until only that which cannot be shaken shall remain. Thus the whole nominal church, both within and outside the various organizations, must be shaken until only the true and faithful remain; for God will gather out of his kingdom all things that offend.--Matt. 13:41.

But this shaking is permitted, not only to sift out of the Church all shakable things, but

R1500 : page 73

it is to extend to all the nations; and so unprepared are they for the storm that is coming, and so unable to resist it, that the Apostle, with prophetic foresight, declares that their shaking signifies their removal (Heb. 12:27); and further, that their removal is not in order that anarchy may prevail, but in order that the kingdom of God, which cannot be shaken, may take their place.

Thank God for the prospect of an unshakable kingdom, whose king shall reign in righteousness and whose princes shall decree justice (Isa. 32:2; Prov. 8:15), and under whose dominion the whole earth shall be at rest. (Isa. 14:7.) This is the kingdom which the Prophet declares will indeed be "the desire of all nations," when it is once established and its blessings begin to be realized by the world. Yes, truly "the desire of all nations shall come"--with blessings of life and health and peace and prosperity and good government. It is for this coming kingdom and its blessings that the whole creation groans and travails together in pain, waiting for the adoption, viz., "the redemption of our body"--the body of Christ, the heirs of the kingdom. (Rom. 8:22.) As soon as this body is all selected, fitted and tested, then the kingdom will be established and the desire of all nations will have come--the long desired peace and prosperity which every experiment of their own will have failed to secure. And doubtless every possible experiment will have been tried and proved futile before that time; the last, that of socialism, ending in universal anarchy.

It is this body of Christ, this spiritual house of Israel, which, though lashed by many a storm, nevertheless "cannot be shaken," because it is firmly founded upon the Rock Christ Jesus: it is this house that Paul calls "the temple of God" (1 Cor. 3:16; 6:19) that is to inherit the kingdom of God, and that Jehovah says he is going to fill with his glory.

He will fill it with the glory of the divine nature: he will make every member of it like unto Christ's glorious body: he will endow them with power from on high to execute faithfully all of the divine purpose for human restitution, and for the establishment of universal harmony and peace. Praise the Lord for such a prospect for both the Church and the world. May its inspiration be felt by every devoted heart, and its warning be heeded by every one who feels to any degree inclined to be unstable. Take unto you the whole armor of God, that ye may be able to stand unshaken in the midst of the storms of this evil day, and be counted worthy to be a living stone in that glorious temple of God, now shortly to be filled with his glory, and to be an heir of that kingdom which cannot be moved, and which shall indeed be the desire of all nations.

THE WORLD LONGS FOR PURE RULERS.

The following editorial, from the Pittsburg Telegraph, February 29th, shows how worldly people estimate present governments and how an improvement is already the desire of all nations. The great time of trouble, predicted in the Scriptures as nigh, even at the doors, which will result in world-wide anarchy, will be the result of efforts to improve upon just such dishonesty of government as is here brought to our attention. We who see and have confidence in the Lord's plan and kingdom alone realize how futile is every such hope--because rulers can not be found that are pure in heart and that rule from love of the interest of the people.

God is selecting the only absolutely trust-worthy rulers--Christ and the little flock of his saints--whose rule will be to bless all the families of the earth and whose motive will be love.

The article referred to is as follows:--

ITALY'S FINANCIAL SCANDAL.

"A perfect epidemic of financial scandals seems to have swept and is still sweeping over the world. Not to speak of comparatively small transactions, we have had something like scandal in Germany in connection with the small-arms factory there. Portugal had to send one of her leading statesmen into the penitentiary for frauds committed in the State railways. France is still in the throes of a financial revulsion connected with the Panama Canal swindle. It happily did not extend to

R1500 : page 74

the government finances, which are still able to show a clean bill of health.

"Now comes a scandal of the first magnitude in Italy, compromising many of her principal statesmen to such an extent as to endanger the very throne itself. Many of the most powerful Ministers have made use of their positions to sanction fraudulent operations on the part of the principal banking institutions of the country in return for large bribes. Indeed, the situation there may be described as far more serious than that in France, since the revelations made there, however damaging to the reputation of the official and parliamentary classes, do not directly affect the national credit, as do those on the south side of the Alps.

"It seems a secret investigation was made by the Government some three or four years ago, when the National Bank of Italy had advanced some $10,000,000 to another institution in great straits. The results of this investigation were pigeon-holed for reasons which the reader can readily supply.

"A few weeks ago the Government submitted to the Legislature a proposal for a six years' extension of the Banking law which is now about to expire. Great was the consternation of the Ministers when they found that the measure was opposed by a Sicilian Radical Deputy named Napoleone Colaianni.

"Almost at the very outset of the speech (says a letter in the New York Tribune) against the projected bill, he confronted the Ministers with the damaging report above referred to as having been kept secret by the Government. No one knows how it has come into his hands. His charges, founded on the paper in his hands, were directed principally against the great Banca Romana, and consisted, among other things, of an assertion that it kept a duplicate series of notes (each set bearing the same numbers) in circulation, thus fraudulently exceeding its legal issue by 100 per cent. It is calculated that by this means the bank has an illegal circulation of $6,000,000. This state of things, repeated in a smaller degree by the other banks of emission, had become known during the last two or three years, and has led to the institution in question being black-mailed by various statesmen, Government officials and politicians,

R1501 : page 74

under threats of exposure.

"It is stated by the writer quoted that not less than 150 Senators and Deputies are compromised by these revelations, as having borrowed money without ever having gone through the formality of paying back.

"A number of arrests have been made, but that the events alluded to will have more consequences than merely increasing the population of the jails would seem to be clear to all who consider the very precarious nature of the hold the National Government has on the masses of the people."

====================

R1501 : page 74

"LIVE PEACEABLY WITH ALL MEN."

[Before our February TOWER had been issued, a reporter representing a Pittsburg journal, and several others east and west, learned something concerning its contents, and applied to us for proof sheets in advance;--proposing to call it to public attention. His report, however, was glaringly incorrect; and this led us to give to the public, through various daily news-papers, a more correct statement of our faith, and of our attitude toward fellow Christians.

Some of the friends hereabouts were quite interested in the article, and suggested that it appear in the WATCH TOWER. We have acceded to the request and reprint the article below.]

A CORRECTION.

NO "CHALLENGE."--NO "RUSSELLISM."--NO NEW SECT.--A FAIR, CANDID REVIEW OF THE DOCTRINE OF ETERNAL TORMENT. --ITS CLAIMED, AND ITS REAL EFFECTS SHOWN.--LOGICAL CONCLUSIONS.

I owe it to myself and to my fellow citizens to state publicly that I wholly disclaim the "attack" and "challenge" upon the Christian ministers of this vicinity, attributed to me in the Dispatch of Tuesday. I would assure all that I have none but friendly feelings toward fellow Christians, however much I may differ from some of them regarding the teachings of the Holy Scriptures. A Dispatch reporter learned that we had on the press a pamphlet entitled, "What Saith the Scripture About Hell?" and, securing an advance copy, inquired whether we would not send a copy to the ministers of Pittsburgh and Allegheny. We concluded that the suggestion was good, and assented. This became the basis of a half column of miserable misrepresentation, and a blatant challenge, with which I have not the slightest sympathy.

R1501 : page 75

As for Russellites and Russellism, we know nothing of them and never shall. I have lived in this vicinity for nearly half a century, and have published and circulated millions of tracts and pamphlets without the name of Russell being mentioned in them in any manner whatever --a very different method from that pursued by those who seek their own name's fame. I seek not to add to the number of Christian sects, but on the contrary, I seek to present that one harmonious view of God's word upon which all true Christians might harmonize differences and unite in one Church as at the first--"The Church of the Living God"-- whose "names are written in heaven."

True, I hold views differing considerably from those of many. But the last fifteen years have decreased these differences considerably, and the next fifteen will probably bring still greater changes. Our Presbyterian and other Calvinistic friends have approached much nearer to us on the subjects of God's elections and decrees, and a hope for the heathen and the ignorant beyond the present life. And the thinking classes of the entire church, of all denominations, are much nearer to us in our denial that eternal torment is the future for all who are not members of the church--or more than nine-tenths of the human race. Indeed, I am confident that more than one-half of the ministers and intellectual membership of Christendom no longer believe this horrible, God-dishonoring, soul-degrading theory hatched in the dark ages.

But most of those who see the fallacy of this eternal torment theory are afraid to let others see it, lest the influence should be pernicious. I, on the contrary, show from the Scriptures that God has no such plan; that the passages of Scripture supposed to teach it are symbolical and misunderstood, and that God's plan is one of justice and love in Christ, and will embrace, with an opportunity of everlasting life, every member of the human family, either in the present or in a future life. They hold that, if the fear of eternal torment be taken away, people would hasten to become criminals. I reply that faith in eternal torment is confessed by almost all the criminals executed; and that an examination of the inmates of jails and penitentiaries has often proved that almost all of the inmates confess to faith in some of the so-called orthodox creeds. And the most casual observer of the every-day street profanity must admit that fear of hell and torment seems to have no effect upon the lower classes, who jest about such matters.

The fact is that while some feel a little timorous on the subject, no intelligent person really believes that the great Creator made a lake of fire and brimstone into which to cast nine out of ten, or any other proportion, of his creatures for preservation in torture to all eternity. And I hold that in hiding the truth on this subject, and making a false pretense of believing it, a serious error is unintentionally committed by some of God's people. Such a monstrous doctrine cannot possibly be upheld before the present nineteenth century light and intelligence. And if Christian people persist in upholding it publicly, and in claiming that it is the teaching of the Bible, while denying it privately, they will commit several serious errors.

The bad effects will be:

First--God's name and character will be made odious in proportion as people become intelligent.

Second--The Word of God will lose reverence and respect in proportion as intelligence increases among all who believe that the Bible is the authority for this doctrine.

Third--With the fall of the Bible from the reverence of the intelligent comes the fall of Christianity, real and nominal.

Fourth--With the fall of the Bible and Christianity comes the reign of infidelity--a reign of anarchy--as exhibited in France a century ago.

My teachings, both oral and by the printed page, are in harmony with this, my faith. In harmony with the general intelligence of our favored day, I believe that God is granting, to all who rightly seek it, special light upon His Word--"meat in due season" to the household of faith. I prefer to study, and think it right to interpret, the Bible in the light of its own spirit-illumined utterances (through the Apostles

and Prophets), rather than in the light of creeds formulated in the dark ages, by fallible though probably well-intentioned men.

All intelligent people who accept the Bible as God's inspired Word must admit that this is the correct principle in Bible study and teaching. And, if so, all true Christians should unite their hearts and heads and hands in finding out and making known that interpretation of the Scripture which harmonizes

God's character and plan with the highest development of sanctified common sense.

Since, in view of the misrepresentation set forth in the Dispatch, the sending of the pamphlet which examines the entire teaching of the Bible on hell and torment to the ministers of this vicinity might be considered a discourtesy, "an attack" and "a challenge," we conclude not to do so. But we here announce our willingness to send this 10 cent pamphlet ree to any minister of any denomination who will drop us a postal card requesting it. And to any one requesting it, we will send free our new 32-page pamphlet entitled, "Thy Word is Truth--A Reply to Robert Ingersoll's Charges against Christianity."

But while I make no "attack" and offer no "challenge," my conviction that the Bible does not teach eternal torment of any sort as the penalty for sin is so strong that if any minister, recognized as orthodox by the Evangelical Alliance, desires to discuss this subject with me publicly, for the truth's sake, I will take pleasure in endeavoring to set him straight on what saith the Scripture on this subject, or in being set straight by him on the same authority.

Respectfully, a minister (servant) of Christ and the Truth, C. T. RUSSELL.

CONSEQUENCES OF FALSE TEACHING.

The daily papers of this week mention four cases of violent insanity resulting from misrepresentation of the divine plan--based upon the fallacious doctrine of a hell-of-torment. One is a Mrs. W. Wilbur, of Rowan, Iowa. Of her it is said, "The preacher's description of the torments of the damned made such a vivid impression upon Mrs. Wilbur's mind that it is feared she is hopelessly insane." The other three are Mr. and Mrs. Gleason, and another person whose name we did not learn, at Burg Hill, Ohio. Two of these went ravingly insane the same night, and had to be bound hand and foot, and when, the night following, the third became insane, a "citizens committee"

R1502 : page 76

called upon the "Evangelist" (?) and compelled him to leave the town.

To what extent this blasphemous doctrine is accountable for all the insanity of the world, God only knows; but surely it is responsible to a considerable extent. How many children have received pre-natal mental injury through the attendance of mothers at such "revivals!" Many of those made insane are so affected from sympathy--for companions, children or parents who have died out of Christ. One sister in the church at Allegheny told recently how the truth had reached her when her mind had almost given way under the strain of weeks of agony for her husband, who had died a moral man, but without profession of religion.

Surely the gospel of damnation and torment--whether the vulgar theory of literal fire and flame or the more aesthetic theory of mental anguish which some say is worse--is quite a different gospel from that preached by our Lord and the Apostles. The multitude bare our Lord witness and marveled at the gracious words which he spoke. (Luke 4:22.) None of the Apostolic epistles contain one word about eternal torment, but tell of the love and peace of God which pass all understanding, which shall keep the hearts of believers. (Phil. 4:7.) "Being justified by faith [in the real gospel of God's love and favor to us and toward all in Christ], we have peace with God, through our Lord Jesus Christ."--Rom. 5:1.

We whose eyes have been opened to clearer views of our gracious Heavenly Father's plan and words do well to show our love and zeal for him and for our blinded fellows by letting our light so shine as to glorify him and bless them. Whenever you hear of a discourse about to be preached on hell, etc., send for a lot of Tract No. 1, free, and distribute to the congregation after the discourse--keeping a reasonable distance away from the church building.

===================

page 77

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1502 : page 77

ESTHER BEFORE THE KING.

I. QUAR., LESSON XI., MARCH 12, ESTHER 4:10-17; 5:1-3.

Golden Text--"Judge righteously, and plead the cause of the poor and needy."--Prov. 31:9.

In the story of the book of Esther we have a glimpse of the condition of the Jews under the dominion of Persia. From chapter 3:8,9 we learn that they were scattered all over the Persian provinces and were living in a measure of temporal prosperity, and that their destruction and the confiscation of their property and goods would be a large acquisition to the king's treasury, since ten thousand talents of silver were willingly appropriated to accomplish this end.

The incident of this lesson furnishes also an instance of the Lord's providential care over them and his preservation of them as a people when their destruction was threatened by a wicked and capricious king. And this marked providence is specially noteworthy in view of the fact that these were the descendents of those Jews who failed to go up to Jerusalem to restore and to build it, when Cyrus issued the decree that all who desired might do so. They had not been zealous for the Lord, but nevertheless his loving kindness did not forsake them, and when they cried unto him he heard and answered their prayer.

The special feature of this lesson is God's providential care over those who trust in him.

R1502 : page 77

A TEMPERANCE LESSON.

I. QUAR., LESSON XII., MAR. 19, PROV. 23:15-23.

Golden Text--"And be not drunk with wine, wherein is excess; but be filled with the Spirit."--Eph. 5:18.

VERSES 15,16 manifest the right desire and ambition of a true parent for a son--viz., wisdom and righteousness. The ambitious aim of some parents is to have their own sons men of wealth, or power, or fame, or social prominence: but none of these things are worthy of their ambition. It is the wise son (wise in heavenly wisdom) that maketh the glad father.

VERSES 17,18. It is indeed folly to envy sinners and thereby to miss the joy and peace which naturally flow from a heart full of the love and reverence of the Lord; for there is an end of their brief pleasures, while those whose joy is in the Lord have a never failing source of consolation.

VERSE 19. The guiding of the heart in the right ways of the Lord is more important than the guiding of our actions, because if the heart is right the actions will regulate themselves accordingly. "Keep thy heart, for out of it are the issues of life." (Prov. 4:23.) By communion with God in prayer and through the Word of truth our hearts are kept in the love and service of God; and it is therefore only by constant use of these means that our hearts can be guided in the right way.

VERSES 20,21 need no comment: they need only to be remembered and heeded.

VERSE 22. This is but another way of saying, Honor thy father and thy mother. And the obligation of honor to parents never ceases, though that of obedience does when the years of maturity and discretion are reached.

VERSE 23. Truth, wisdom, instruction and understanding are not dear at any price, and when secured should never be sold or compromised for the short-lived advantages of error. Buy the truth, and sell it not: in meekness and with a ready and appreciative mind seek instruction in the ways of God's appointment, but never take counsel with the ungodly. In God's Word a refreshing understanding of the truth is gained and the wisdom that cometh down from above is secured, with all the peaceable fruits of righteousness.

The Golden Text--Eph. 5:18--does not refer to literal wine, but to the spirit of the world, which is thus symbolized. Christians are here counseled not to become intoxicated with the spirit of the world (See also Isa. 28:7), but to be filled with the spirit of the Lord, the spirit of the truth, that so they may bring forth its precious fruits in abundance.

REVIEW.

I. QUAR., LESSON XIII., MARCH 26.

Golden Text--"Thy Word is a lamp unto my feet, and a light unto my path."--Psa. 119:105.

Alas! how many of the virgins espoused to Christ are "foolish;" how many have failed to secure the oil, the spirit of the truth, in God's appointed way, and are now beginning to find that they walk in darkness--that their lamps have gone out. Only those who have the spirit of the truth (oil) in themselves--honest hearts, zealous for the right--will be able to get light from God's Word, shortly. But to such humble, honest ones God provides a light, a lamp, which shines now and will continue to shine in the dark places until the day dawn.--2 Pet. 1:19.

===================

R1502 : page 78

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

Washington.

DEAR BROTHER RUSSELL:--Many thanks for your note of the 5th inst., just received. March and January 1st copies of WATCH TOWER also came to hand. The latter is particularly rich. "In Our Day" is convincing. I have now finished all three volumes of MILLENNIAL DAWN; and more and more clearly, as I read, do your positions appeal to my judgment. It is, of course, difficult to break away all at once from opinions that have been held for years, but with me the work is done in large measure. I cannot think other than that your clear-cut expositions of Scripture and interpretations of prophecy, harmonizing as they do with present day occurrences, are of God. I have read theology (mostly Arminian) to some extent, but always with more or less dissatisfaction, because of its failure to answer many questions that would not down; while Calvinism has been to me an unthinkable system. Yet I have continued preaching and working in the hope that light would come. It has come, but not in the way expected.

I sincerely believe that in what I have thus far learned I have been led by the Divine Hand, and feeling this shall trust implicitly as to the future, although leaving the pastorate of the church which I have long loved, and in whose work and fellowship I have realized much joy, would be no small thing.

Again thanking you for your kindness toward me,

I am yours sincerely, C. COOK.

Ohio.

MR. C. T. RUSSELL, DEAR SIR:--After having been a member of the Methodist Episcopal Church for about twenty years, I have to-day sent to the pastor a letter of withdrawal. I have hesitated long to take the step, as it is a coming out from pleasant associations, and fellowship with many who are apparently perfectly honest in their belief; but it is also a coming out of Babylon or confusion. My prayer has been, "Lord, what wilt thou have me to do;" and now, with an honest desire to do God's will, and to walk in the footsteps of our Lord and Master, I have taken the step.

The teachings of the several volumes of DAWN and the WATCH TOWER have been food to my soul. From a child I have read the Scriptures, and all other books that I thought or hoped would make plain to my understanding the truth, as I was hungry to know and anxious to teach it; and now, as the day dawns, and the Sun of Righteousness arises with healing in its beams, the clouds are being dispelled, the blind are receiving sight, and by confessing the new light, or, rather, the "Old Theology," men are again being put out of the synagogues; but the refreshment which comes to the believer makes us rejoice in hope, knowing

R1503 : page 78

that the day of our redemption draweth nigh.

I preach the truth wherever opportunity affords; and if circumstances would permit, I would gladly go out into all the world and preach the gospel to all having hearing ears; but it is not my privilege so to do. Occasionally I have the opportunity to teach it to individuals.

I ask that you will remember me at the throne of grace, that I may be led by the spirit of Christ into all truth, that I may be enabled, by his grace, to walk worthy of the gospel wherein we are called, that my will may be fully submitted to God's will and that I may soon be buried with him in baptism; and, being filled with the spirit of Christ, that I may be permitted to go forth bearing the precious seed (truths) of the Lord.

Yours in hope and faith,

W. E. RICHARDS.

page 79

Kansas.

GENTLEMEN:--I have been a Christian, and a member of an evangelical church, for twenty-five years, but I could never bring myself to believe the doctrine of everlasting torment for even the worst of mankind; though I saw clearly that there could be no salvation out of Christ. The plan presented in MILLENNIAL DAWN so completely solves the difficulty, and the hitherto insoluble problem of God's permission of evil in the universe; and it is so grand and beautiful, so reasonable, and so worthy of God, that I am convinced it must be true. What light and glory it throws upon the Bible! I have always maintained that God would give every human being a fair opportunity for salvation, thought I could not tell how it was to be brought about; and now that I know, I rejoice in it every hour of the day. I now wish to qualify myself to answer objectors, for I intend to do what I can to spread these glad tidings of great joy which shall be unto all people. The Lord bless you and your work,

F. E. HALE.

R1503 : page 79

Indiana.

DEAR FRIENDS IN THE LORD:--Enclosed please find my estimated "Good Hopes" for 1893. The package of tracts was duly received, and is being disposed of rapidly.

The Presbyterian church session, here, refuses to release me, upon the ground that it cannot do so without a trial for heresy; and it will never consent to that. Had I asked for a letter to another denomination, it would have been given; and if I insist upon leaving that body, my name will be put upon the "retired" list. Nevertheless, I have fully determined to do what seems to be the Lord's will, and I will not be argued out of doing my duty.

The most prominent elder has begun to study with a view of convincing me that I am in error. He is a physician, and is sure that I have overworked my brain upon these subjects until I have become skeptical. He says, truly, that if there be anything in my views, it is time that the church began to investigate the matter. Yours in the bonds of Christian fellowship, L. HAMILTON.

Connecticut.

DEAR BROTHER RUSSELL:--Although somewhat tardy in the renewal of my TOWER subscription, I heartily thank you for its continued visits up to date. There is nothing I look forward to with so much hungering as its regular portion of meat and drink for the truth-hungry. There is no other publication that has been so satisfying to my mind; and to do without it would be out of question so long as it continues to supply this demand. Surely one that has received the anointing of the spirit and the eye-salve of the truth perceives the work, the strange work, that the Lord is working, not only in the nations but in the lives of his consecrated children, as each is quarried and chiseled and polished by the various workings together of the circumstances of his life, and thus made ready for his respective place in the great Temple--his body, his Bride--according to the plan of the great Master Builder. Lord grant that none of us come short of this through conceit or neglect.

The heavens are fast "rolling together like a scroll" in our midst: all the denominations represented here, ignoring differences among themselves, have united with the Catholic temperance society in a grand rally for temperance, and in a general boom for the society of the "mother church." So naturally and quietly do these things come to pass, that no one seems aware of the fast approach of the time of trouble. Blessed is he who has learned to lean on the arm of the strong Deliverer, and not on an arm of flesh.

May the dear Lord continue the flowing of the stream of truth to you, and through you to all the household of faith, is the

prayer of your sister in Christ,
L. M. FAIRFIELD.

Kansas.

DEAR BROTHER RUSSELL:--Enclosed you will find a small order for Tower publications. I desire to be used in the Master's service, and do what I can in spreading the truth. I have been a reader of DAWNS and Tower since January last--proving all things by the word; and I must confess that it has given me a joy and comfort that the world knows not of. I have been seeking to know the truth for about five years. Two years ago I came to the conclusion that the Baptist church was nearer to my views than any other denomination, as it claimed to take the Bible as its creed. So I joined that church with the understanding that I would take nothing for my guide but the Bible. I let my name remain until a few weeks ago, when I told the pastor to drop my name from the church roll. He expressed great surprise, but I told him that it was not that I had any enmity against any

one, but that I felt a plain conviction that I could serve the Master better out of it, and by holding a membership in only the true church which Christ founded.

It is a painful thing for me now to hear the unsupported doctrines as taught by the various creeds, but what a joy it is to view the glorious glad tidings from the standpoint of the "Plan of the Ages." What wonderful harmony! Now I can see how "God so loved the world," and it has begotten in me a new hope and a desire to tell the good news to others. Oh, how I love to read the Tower. Do not fail to send it to me for 1893. It has food for me that I cannot find elsewhere. I must tell you, my dear brother, that you seem very near and dear to me, as do all the dear brethren in the Anointed One. I feel so glad to hear from any of them. I am almost alone here.

I have several DAWNS in circulation, and quite a number are interested. Two or three are rejoicing in the light, but as yet have not renounced their creeds. My health being poor, I am not able to be out much, and consequently I feel that I am not doing the work that I would love to do. I feel so unworthy, and long to be able to do much good in the Master's name. I need your prayers in my behalf, that I may be filled with humility and love, to the Master's glory. I desire to have my name on the Colporteur Roll, even if my work should seem small. I will endeavor to do all to the honor and glory of God. May the Lord's blessings rest upon us all in such a way as to bring us in contact with those that are hungering after truth. In hope, I am truly yours, J. T. MILLER.

South Dakota.

DEAR BROTHER RUSSELL:--Three years ago Vols. I. and II. of the MILLENNIAL DAWN were placed in my hands. I read, re-read and studied the wonderful books, and to my own astonishment they began to break the seals of the Bible, and the hidden mystery was revealed to me. I then gave up the ministry and stepped out of Babylon. Since then I have been grieved, because I have not been able to enter the harvest work: for, being a Norwegian, I think it is of no use to try to sell English Dawns; but I intend to enter the work as soon as the Dawn is published in that language. Meanwhile I am trying to establish in the truth those who have already received it.

I recently visited a few saints in R__________, and was quite interested in learning how the truth reached them. About eight years ago a copy of the Watch Tower came into the hands of Brother M., and it made a deep impression on him. He brought the copy home and let some of his neighbors (Baptists) read it. After some time they sent for more numbers, which they read with increasing interest, and their faith in eternal torture was soon shaken. But as they had adopted some erroneous ideas of the atonement advocated by one of the leaders among the Swedish Baptists, the ransom was almost a stumbling-block to them. However, they have since been convinced, through the Tower, of their error, and now believe fully that Christ died in our stead.

When the Swedish Tower was discontinued, some of the friends subscribed for the English Tower. But as they could not read English, their progress was slow. However, being truth hungry, they have tried to dig out some of the gold and precious stones from the English. One, in particular, looks at every word in his lexicon in order to get the meaning of a sentence.

The cross is becoming more and more a rock of offence to the Swedes. Many in recent years have laid aside the paradoxes of the old German reformers, and are following in the footsteps of their own favorite leaders, who are "denying the sovereign Lord that bought them." But there are still many humble ones among Scandinavians, waiting for the truth, who will be glad to have the Swedish and the Danish Dawn.

I myself cannot express how grateful I am to you who have been the instrument in God's hands to lead me out of darkness into light. I know what it is to be in darkness. I was brought up in a very dark corner of the earth, in the darkest of Lutherism, and in full faith in the horrible doctrine of eternal torment. When I reached maturity, I received some light and peace, which I thought I could increase by preparing for the ministry. But while studying theology I encountered skepticism and disappointment, and was soon as discontented as ever. But now my skepticism and the former things have disappeared, and light and peace are streaming in upon me from the channel of truth, and I can praise the infinite, wise and loving God, whose ways and plan are so full of blessing to all his creatures.

Yours for the truth, K. P. HAMMER.

====================

R1504 : page 82

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

TO TOWER READERS AND COLPORTEURS.

DEAR FRIENDS OF OUR REDEEMER, SAVIOR AND PRESENT LORD:--

I have passed days (even since tracts were made free) without giving out a single one of our strong list of tracts; but those days are about gone by, I hope and pray. I pray the Lord will not count me heartless, but careless I surely have been; and I am now trying to stir myself and others of my class to more energetic service. I might excuse myself to some extent, because of various labors--viz., meetings, visits, the canvass of DAWNS, correspondence, etc.,--but others might justly say, those meetings, etc., were but added opportunities or tract work. But excuses are idle, and like trying to find excuses for staying at home, or returning early to it from the canvass. As no colporteur sells DAWN to every one he meets, and could sell more by trying more places, we should each try to sell one more DAWN, if not several more each day, and thus, by each, preach sixteen more sermons each day: But tract distribution is not hard work, like DAWN selling, and what good excuse can any of us offer for neglecting to circulate our good tracts.

A word to the wise is sufficient; but while the spirit is willing the flesh is weak, and so I add some incentives to engage or to engage more fully in these services for Christ. Before starting to canvass for DAWN, read a stirring chapter in the Bible or in MILLENNIAL DAWN, or a few of the Hymns of Dawn descriptive of our glorious hopes for both the Church and the world. If timid about giving tracts, read as above or read the tracts themselves over again, and if you are unselfish and loving as the gospel is, you will take pleasure in giving some to the truth-starving.

Another incentive to present service is the short time for it--"the night cometh when no man can work." It is evident that a portion of the forty years of the Gospel "harvest" will be a "night" without opportunity for labor. And this harvest time is now nearly half consumed: since there probably will be ten years of "night," but little more than a decade remains for active service. But in another passage (John 11:10) our Lord Jesus, referring to the present opportunity, says: "Are there not twelve hours in a day?" [May not this imply that the forty-year day will be practically divided in the middle? and, hence, that from 1895 onward the darkness may be expected to gather, more and more?--EDITOR.] Since there are the same number of hours to each individual, can a man excuse himself for misappropriating his consecrated time?

Every man has his day of twelve hours for "walking" and no more; and if he attempt to make up at night, by an extra effort, for the loss of his precious twelve hours of day he finds people unready--either asleep or getting ready for it. For a Scriptural use of the term "walk" see John 7:1 and 6:66, also Psa. 14:2 and 119:3. Jesus evidently designed to teach the need of unwavering, continuous, effective use of our present opportunities for service. He that walks by day has light and he that walks by night (either night of either text) has no light, and stumbleth.

In love, fellowship and service,

J. B. Adamson.

[Tract No. 14 is specially good to leave at houses where you have failed to get an order for DAWN. Some leave them saying, Read this little tract and you may want one of my books next__________day, when you will see me delivering copies to your neighbors. And often they watch for them and purchase.--EDITOR.]

===================

R1504 : page 83

VOL. XIV.   MARCH 15, 1893.   NO. 6.

THE MEMORIAL SUPPER.

How sacred the memories which gather around the anniversary of our Lord's death. It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his Son as our Redeemer. It calls specially to our thoughts him who gave himself a ransom--a corresponding price--for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and tear-dimmed eyes we whisper, My Savior! My Redeemer! My Lord and Master! "He loved me, and gave himself for me." Ah, yes!--

"Sweet the moments, rich in blessing,
Which before the cross I spend:
Life and joy and peace possessing
From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him ours--he so great--"far above angels and every title that is named; next to the Father himself;--and we so insignificant, so imperfect, so unworthy of such a friendship. And yet to think that "he is not ashamed to call us Brethren," and that he is pleased to have us memorialize his death and that he gave us the bread to emblemize his broken flesh and the wine to emblemize his shed blood--the one to represent the human rights and privileges purchased for all and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it.

How delightful, too, to count, as he and the Jews did, the days and the hours, even until finally "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's firstborn from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those first-born ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took new emblems, say, "This [celebrating of the Passover] do [henceforth] in remembrance of me." Ah yes! in the crucified one we can now see "The Lamb of God which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore let us keep the feast;" for as oft as we do this, we do show forth our Lord's death until he come again--until, his kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the Kingdom.--Matt. 26:29; 1 Cor. 5:7,8; 11:26.

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages, viz., justification, and restitution rights and privileges as redeemed men), but more than this: we are invited to share with our Master in the sacrifice and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results--whoever would share my Kingdom and join in its work of blessing the world, let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it."

Gladly, dear Lord, we eat (appropriate to our

R1504 : page 84

necessities) the merit of thy pure human nature sacrificed for us--for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee;--to be dead with thee, that in the everlasting future we may live with thee and be like thee and share thy love and thy glory as thy Bride. Oh! that we may be faithful, not only in the performance of the symbol, but also of the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism. Lord, thy grace is sufficient for us, for we are wholly thine, now and forever.

Oh! what a thought: that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "Church of the first-born ones whose names are written in heaven," and as such shall constitute the Royal Priesthood, which, under our great High Priest, will lead, out of the Egyptian bondage and slavery to sin, all those slaves of sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all over the world to meet in little groups, and sometimes quite alone with Jesus, on the evening of March 30th, next, after six o'clock, to celebrate

R1505 : page 84

on its anniversary the most notable event in the history of the Universe of God.

Eat and drink, O beloved, says the King to his spouse. (Sol. Song 5:1.) Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to do this in remembrance of him--or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice, and for either Jewish unleavened bread or plain water-crackers, which are about the same in substance --flour, water and salt, without leaven. Leaven being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the undefiled and separate from sinners.

The Church at Allegheny will meet at "Bible House" chapel, Arch Street, at the hour above named. All, who trust in the substitutionary sacrifice finished at Calvary, and who are fully consecrated to the Redeemer's service, and who can make it convenient to meet with us, will be made very welcome. Some who profess that their wills are fully immersed into the will of Christ, desire to symbolize their baptism; and an opportunity will be afforded at 3 o'clock on the afternoon preceding the Memorial Supper. On the subject of Baptism see your TOWER for May '88, of which issue we have no more. For further particulars concerning the Memorial Supper see March '91 TOWER.

===================

R1504 : page 84

CHRISTIAN UNION VS. UNITY.

We have pointed out repeatedly the tendency of Christian people toward Union; showing, too, that such a union is predicted in Scripture; but that its results, while designed to be good, will really be bad; and this because it will be a mechanical union instead of a heart unity. The following clip from the Pittsburg Times, February 22d, shows that worldly people discern that the various denominations, while crying aloud for union, are far from united in heart or head.

STRUGGLING FOR THE UNATTAINABLE.

"We have read with care most of the last number of The Church Union, and seldom anything more melancholy. The object of this paper is to induce believers and congregations everywhere "to manifest to the world their essential unity in faith and spirit," and almost every article in it is evidence that the object is unattainable.

"A distinguished Bishop of the Episcopal Church writes that there are two theories of the ministry, personal and official, that his denomination

R1504 : page 85

holds to the latter, 'and enjoins it upon her members as the one exclusive ministry, which they must accept or fall under discipline as law-breakers.' To the many who deny this 'one exclusive ministry' there is not much hope for unity in that quarter.

"Another writer lays down as prerequisites to unity, belief in the Bible as the sole guide to spiritual life, faith in the divinity of Jesus, and baptism; but a third writer, mocking at creeds as they exist, says: 'Let us have more thinking, then, upon the higher criticism, evolution, the intermediate state, the duration of future punishment, and such like matters, but whenever anyone rises to impose his opinions in regard to such subjects upon the brotherhood, let us resist him to the uttermost.' The latter permits the discussion and the overthrow, if it comes to that, of what the former sets forth as final truths, without the acceptance of which there can be no union.

"A fourth writer asks: "Why not come together in a loving fellowship of worship and work on the basis of the Christian religion as propounded by Jesus and his elect ones in the New Testament?" Upon this a fifth writer remarks that upon it all churches, Greek, Roman, Protestant orthodox and Protestant heterodox, ought to be able to unite, as they one and all "claim to hold a primitive belief and to practice the primitive ordinances." Whether he meant it or not he revealed the absurdity of attempting to find a basis of union in that which in its very nature is the cause of disunion, and which was never more incisive than now."

R1508 : page 85

PALESTINE.

"A good land and a large, a land flowing with milk and honey."--Exod. 3:8.

Blest land of Judea! Thrice hallowed of song,
Where the holiest of memories pilgrim-like throng:
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit, I look on thy shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit, I traverse the sod
Made bright by the steps of the angels of God.

Blue seas of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the lowly and just with the people sat down,
And the spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark! a sound in the valley where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountain, stern Zebulon came,
And Napthali's stay, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the strength of the Lord was Abinoam's son!

There sleep the still rocks, and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around and the valleys between,
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet

The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod;
I stand where they stood, with the chosen of God--
Where his blessing was heard, and his lessons were taught,
Where the blind were restored and the healing was
wrought.

Oh, here with his flock the sad Wanderer came--
These hills He toiled over in grief are the same--
The founts where He drank by the wayside still flow,
And the same airs are blowing which breathed on His
brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
There my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him.

Not in clouds and in terrors, but gentle as when
In love and in meekness He moved among men;
And the voice which breathed peace to the waves of
the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed Him to bear,
Nor my knees press Gethsemane's garden of prayer.

R1508 : page 86

Yet, loved of the Father, thy spirit is near
To the meek and the lowly and penitent here;
And the voice of thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone!--but in glory and power,
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.
--J. G. Whittier.

====================

R1505 : page 86

THE ONENESS OF THE DIVINE FAMILY.

"I pray for them...which thou hast given me; for they are thine; and thou hast given them to me; and I am glorified in them."--John 17:9,10.

There is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them which draws us very near to his loving heart; especially when he adds, "Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one--I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me."--Verses 20-23.

As we come to consider this beautiful expression of the Lord's sentiments with reference to the Church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between himself and the Father, but so far as his disciples were concerned it was and still is only prospective; and its full accomplishment is the ideal goal towards which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. Since Jesus himself said, "Of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to him was a gradual one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality. Thus he was allowed to grow in knowledge; and thus, too, he was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan. Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption.

Before he came to that test of faith in God his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him then when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of undertaking this work, also for the joy that the Father set before him? No: doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass, but, step by step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous experimental knowledge, sustained him, as it is written--"By his knowledge shall my righteous servant justify many."--Isa. 53:11.

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully--at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully--first, because he recognized in him the inherent principles of righteousness and truth and filial loyalty which

he himself had given him; and, as the course of time and experience developed and the more firmly established his Son in righteousness, his confidence in him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of his beloved Son, that he did not hesitate to declare the results of his faithfulness thousands of years before he even began the work of redemption. He even declared all the special features of his work, by the mouth of his holy prophets at various intervals for four thousand years before he began the work. And still he declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I delight to do thy will, O my God." He delighted in it because he discovered therein the worthy features of his Father's glorious character; and though his faith may have been temporarily tested by the permission of evil, his knowledge of

God's character and resources and of the depth of his wisdom did not permit him to doubt, but held him still in loving trust in his infinite goodness and grace, and therefore in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting him to be tried above what he was able to bear; and not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for our sakes, he permitted him for a moment to feel that he was forsaken; when, in the anguish of his soul, he cried out at this unusual experience, "My God, my God, why hast thou forsaken me?"

Now mark the oneness of love manifested. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide his purposes from him, but delighted to take him into his confidence in so far as his wisdom and prudence dictated--i.e., as the truth became meat in due season to him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, "This is my beloved Son;" and the Son said, "I delight to do thy will."

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering--of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son--an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed by our Lord, who declared, "All things that the Father hath are mine." (John 16:15.) And the Apostle says, God hath appointed the Son the "heir of all things," and hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."--

Heb. 1:1,2; Eph. 1:20,21.

And lastly we notice a oneness of honor. In honor each seems to prefer the other. The Father says, Let all men honor the Son, even as they honor the Father. (John 5:23.) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.--Heb. 1:2,3; Matt. 28:18.

In the work of creation he has set him forth in great prominence and glory, saying, "Without him was not anything made that was made." In the work of redemption and restitution God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory, who of necessity is himself greater than the Son (1 Cor. 15:27),

R1505 : page 88

and to whom the glory pre-eminently belongs, as the Son also declares, saying, "My Father is greater than I;" and again, "I can of mine own self do nothing....The Father that dwelleth in me, he doeth the works."--John 5:30; 14:10.

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony, he exclaimed, "Now is my soul troubled; and what shall I say? Father save me from this hour? But for this cause came I unto this hour. Father glorify thy name"--even at this cost to me. (John 12:27,28.) Again we hear him say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1.) And when the great work of redemption and restitution is accomplished we see him delivering up the kingdom to God, the Father, and subjecting himself to his further direction that Jehovah himself may be universally recognized as all in all. (1 Cor. 15:24,28.) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character--his justice, his wisdom, his love and his power.

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. What! we inquire--the very same oneness as above described? Yes; undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God--of purpose, of confidence, of sympathy, of love, of honor and of possession.

The same plan of God is presented to and adopted by us, and we also are invited to become co-workers with God in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that plan. Our heavenly Father also similarly manifests his confidence in us--in the loyalty of our hearts toward him and in the sincerity of our consecration to him --even though he recognizes our inherent weaknesses and inability to carry out fully our own determinations. But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, he makes known to us also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children and to speak to him freely of all that concerns us, in full assurance of his loving interest even in our smallest affairs. (Psa. 103:13,14.) And then he commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hireling servants, but merely submitting to us the general principles which should govern us. Thus, for instance, he gives us his plan as to the work in hand with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat in due season; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each--seed-sowing in the spring and reaping in the harvest time; etc., etc. Thus with general directions he sends us forth--not like machines to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So he counsels us to "study" to show ourselves workmen approved, and to consider and think, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:9.) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service his confidence in us increases and we are entrusted with more and more of his goods and given a

R1505 : page 89

corresponding sense of our heavenly Father's approval. And the mutual confidence and fellowship of purpose and work, draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our heavenly Father which he exercises toward our Lord Jesus. The statement seems almost startling; but yet, hearken to our Lord's prayer --"I pray for them...that they may be one ...that they may be made perfect in one... that the world may know that thou hast... loved them as thou hast loved me." (John 17:20-23.) In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father, a son which gloriously reflected his likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And, as he sees us with a perfect heart--a perfect purpose and intention--striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provision which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loves the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be joint heirs with his Son and partakers of his glory; and even as all things are his, they are also said to be ours.--Rom. 8:17; 1 Cor. 3:21-23.

While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord

Jesus does not selfishly grasp all the glory and seek to retain it for himself, but the rather with admiration he contemplates their acquired worthiness and says, They "are mine and I am glorified in them" (John 17:10); and he would have them all bound up together with himself in the Father's love. He would also have them with him, beholding and sharing the glory which the Father had given him from the foundation of the world--the glory of his mighty creative works, with all the other evidences of his Father's love.--John 17:22-24.

Thus all the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (verse 21)--"That they all may be one; as thou, Father, art in me and I in thee" [thy spirit or disposition and purposes and aim being common to us all]. Hence he would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be.

====================

INTERNATIONAL S.S. LESSON, APRIL 2, '93.

THE RESURRECTION OF CHRIST.

II. QUAR., LESSON I., APR. 2, MATT. 28:1-10.

Golden Text--"Now is Christ risen from the dead and become the firstfruit of them that slept."--1 Cor. 15:20.

The familiar account of the Lord's resurrection is before us, and the brief record calls up a train of reflections worthy of our deepest reverence and profoundest gratitude. In the resurrection of Christ we have the assurance that death shall not always have dominion over us. His death satisfied the claims of justice against us, and his resurrection is the proof to us of the Father's acceptance of his sacrifice--our corresponding price--for the cancellation of our debt.

So important was this feature of the divine plan that the Apostle says that if Christ be not risen our faith is vain and there is no evidence that our sins are forgiven. (1 Cor. 15:14-18.) "But," he adds, "now is Christ risen from the dead and become the firstfruit

R1505 : page 90

of them that slept." (Verse 20.) And if the resurrection of Christ was but a first fruit, then the after fruits must in due time also appear. And so we read, "Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice [the voice of the Son of God], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" [krisis, trial].--John 5:28,29. And again we read that "God hath appointed a day [the Millennial age] in the which he will judge the world in righteousness by that man whom he hath ordained"--Jesus Christ.--Acts 17:31.

Thus in the resurrection of Christ we have assurance of a resurrection of all men--both of the Church and the world. The former are to have part in "his resurrection"--"the first resurrection"--and are to be joint-heirs with him in his Millennial kingdom; they are to be kings and priests unto God, and of the "Seed" of promise through whom all the families of the earth shall be blessed (Rev. 20:6; Phil. 3:21; Rom. 8:17; Rev. 1:6; Gal. 3:29; Gen. 28:14), while the latter, through this risen and exalted body of which Christ Jesus is the head, are to be granted (offered) the blessings of full restitution to the former estate of human perfection lost in Eden,--a full resurrection or lifting up to human perfection.--Acts 3:19-21.

It is only the long deferment of the "appointed day" of resurrection or restitution that makes this hope and promise seem like an idle tale, but now the time draws very near, as all may see who study the evidences presented in MILLENNIAL DAWN, Vols. II. and III., "The Time is at Hand" and "Thy Kingdom Come."

In this lesson we have also a beautiful example of the loving devotion of some of the Lord's followers--the Marys who improved the very earliest opportunity to honor him whom they so loved. And their devotion was richly rewarded in being the very first to see the Lord and receive from him the message to bear to the other disciples.

For a particular account of our Lord's doings during the forty days after his resurrection, and the character of his change from natural to spiritual conditions, etc., see MILLENNIAL DAWN, Vol. II., pages 107-172.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

THE BOOK OF JOB.

The Book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dunghill to my translation of his lamentation." The Book of Job "is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen....There is nothing written, in the Bible and out of it, of equal literary merit," said Thomas Carlisle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings, and of his patient endurance, then follow the poetic colloquies between Job and his three friends, then Elihu's argument, then the Almighty's address, then Job's confession. The conclusion, relating Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable and Job himself, therefore, merely an imaginary character. But if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezek. 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were

this narrative merely a parable. Besides, there are particular details given (respecting Job, his family and friends, and especially Elihu's genealogy), such as are not common to parables.

The fact that Job lived one hundred and forty years after his adversities, or in all probably over two hundred years, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age; possibly living about the same time as Abraham. His home was evidently in Arabia and probably not far from Palestine.

Job is introduced as a man of great learning and influence; as a man of great piety who knew and reverenced God and appreciated justice; as a man of great generosity, who considered the widow and the orphaned; and as a merchant-prince of great wealth, who, by his numerous servants and three hundred camels, carried on an extended and very prosperous traffic. Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him, yet still trusted in God, saying, "Though he slay me, yet will I trust in him,"--while his wife urged that it had been without divine appreciation that he had sought to do justice and mercy all his life, and exclaimed, "Curse God and die!"

His three friends came to visit him, and, taking much the same view, told him in lengthy argument that he must have been a great sinner and a hypocrite. But, conscious of his own heart-honesty toward God, Job defends himself and goes to too great an extreme in declaring his innocence, but silences his critics. He seems to realize his need of some one to represent his cause before the Lord, and cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath him in knowledge and power; that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes he had never been born. (Chapters 9, 10 and 16.) Feeling his own insufficiency

to state his case before the great Jehovah he desires "a days-man [i.e., a mediator] betwixt" God and himself.--Chapters 9:33; 16:21.

Job's masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God's dealing with mankind.

The question which perplexed Job and confused his reasonings was the same that for centuries has confused others of God's people; namely, Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject; for it is one of the "deep things" which could only be revealed by the Spirit of God, and only to those begotten of that spirit as Paul explains. (1 Cor. 2:10-14.) And the Holy Spirit was not thus given, as a guide and teacher, until after Christ had redeemed us and ascended up on high, there to present his sacrifice as the price of our return to divine favor, peace and communion.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to whom "it is granted to know the mysteries of the Kingdom of Heaven," to understand "the deep things of God." (Matt. 13:11; 1 Cor. 2:10.) These see that the reign of evil, the reign of sin and death, under Satan, the prince of this world, is permitted for two reasons: first, that all men may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and secondly, that God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity. Thus, while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result

R1506 : page 92

or fruit of disobedience, sin, yet he does make use of even the wrath of man and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend, and of which his children know only by faith in his Word of revelation. For instance, how little did Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers know that they were assisting in the working out of the divine plan when tempting, mocking, insulting and crucifying the Lamb of God! And so it is with the many afflictions of God's people--especially those of the "little flock," "the bride of Christ,"--they are designed to fit and polish them for the greater usefulness and honor in the future developments of God's great plan; and thus, regardless of the wilfulness or the ignorance of the persecutors, these trials of faith and patience are working out for such a far more exceeding and eternal weight of glory--preparing the called ones to be heirs of glory, by cultivating (in those who are properly exercised by such experiences), patience, experience, brotherly sympathy and love--which is God-like-ness. Such, and such only, can rejoice in tribulation and realize that all things (bad, as well as good, unfavorable, as well as favorable) will be overruled in God's providence for their ultimate benefit.

But, returning to our consideration of Job, let us note in Chapter 14 some of his prophetic wisdom. The first four verses graphically picture what all of experience realize--that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be perfect, free from sin, "clean," in the full sense of that word.

In verses 5,6, he tells the Lord that he recognizes the fact that the authority and power to limit man's days are in his hands, but urges (not seeing the ministry of trouble), Why not let me and all men live out our short time in peace--even as we would not afflict a hireling who already has a heavy, burdensome task!

Verses 7-10 are close reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life, which, under favorable conditions may spring up into another tree. But when man dies there is no root left, no spark of life remains--he giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in man, Job begins to express the only, the real hope of our race--a resurrection --see verses 12,13. Man lies down in death and loses all power to arouse himself-- nor can he be resuscitated from the sleep of death by anyone, until God's due time--the resurrection morning, the Millennial day-- when the present symbolic "heavens" shall have passed away, and the "new heavens" or new spiritual ruling power--Christ's Kingdom --shall have come into control of the world. In this Job fully agrees with the teachings of our Lord and the apostles.

The more he thinks of that blessed time when evil shall no more have dominion, but when a King shall reign in righteousness and princes execute judgment, the more he wishes that he might die and be at rest, and exclaims (verse 13), "Oh, that thou would'st hide me in the grave [sheol]; that thou would'st keep me secret [hidden] until thy wrath be past; that thou would'st appoint me a set time and remember me." Job had faith in a resurrection, else he would never have uttered this prayer for death, --for hiding in the grave. But he preferred death, and desired to "sleep" (verse 12) until the "morning," for one reason only--that he might have no further experience with sin and with God's wrath--evil.

While a short period in the end of the Gospel age is specially called "the day of wrath and revelation of the righteous judgment of God," because it will be "A time of trouble such as was not since there was a nation," yet the entire period from the time when Adam fell is called a time of divine wrath, and properly so, because in all this long period "the wrath of God is revealed against all unrighteousness," in a variety of ways. While love is a controlling principle in the divine government, it can operate only in harmony with justice and wisdom; and it was both just and wise to let man feel the real weight of condemnation to death

R1506 : page 93

incurred by wilful transgression, in order that when love should in due time provide a ransom and a resurrection, the culprit might the more gladly avail himself of the provided favors of restitution and everlasting life. Thus, death and all the evils now permitted to come upon the culprit race (in which also the "new creatures in Christ" are given a share, for their development in grace) are manifestations of God's wrath which will be yet further shown in the great time of trouble; to be followed by full and clear manifestations of divine love and favor in Christ and the glorified Church during the Millennial age.--Rom. 1:18.

Job desired to be hidden in the grave until the reign of sin and death should be ended;--until in due time the light of the goodness of God, shining in the face of Jesus Christ, our Lord, shall bless all nations;--until, as the Sun of Righteousness, Christ shall shine upon humanity with healing beams. It was for this culmination that Job longed and prayed and waited.

In verses 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively. "Thou shalt call, and I will answer thee [and awake out of the sleep of Adamic death. Compare John 5:28,29]: Thou wilt have a desire to the work of thine hands"--for his people are his workmanship, created in Christ Jesus.--Eph. 2:10.

When Job had refuted the arguments of his three friends, Elihu (whose name signifies, God himself) spoke from a different standpoint, reproving the three friends as well as Job himself. Elihu shows Job that he had been reasoning in part from a wrong premise--that he must not expect to fully comprehend all the ways of one so far above him, but must trust in God's justice and in his wisdom. And in Chapter 33:23,24 he shows the one thing needful to man's recovery from the power of death and his restoration to divine favor, saying, "If there be with him a messenger as defender, one of a thousand [i.e., a rare one] to declare his own righteousness for man, then will God be gracious unto him [man] and say, Release him from going down to the grave: I have found a ransom."

This is indeed the case with man. God's wisdom and justice cannot be impugned--the sentence of death is justly upon all men through father Adam (Rom. 5:12), but God has provided us "a days-man," an advocate, Christ Jesus our Lord; and he, in harmony with the Father's plan, became a man, and then gave himself a ransom-price for all by paying the death-penalty that was upon Adam. And as soon as "the bride," otherwise called "his body" and "the temple," is complete, this great Mediator will stand forward to declare his righteousness as for or applicable to every one who will accept it when brought to a full knowledge of God's provision.

Then will follow restitution, as pictured in verses 25 and 26. Physically these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place: they shall find acceptance and communion with God in joy and peace; and he will restore to them the original perfection lost through sin in Eden. But an acknowledgment of God's justice and that the restitution was unmerited will be required as is indicated by verses 27,28: "He will chant it before men, and say: I have sinned and perverted the right; and it was not requited me. He has redeemed my soul from going into the pit and

R1507 : page 93

my life that it may be brought to the light."

In conclusion Jehovah addresses Job, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God; but when their sacrifice is offered for them by Job they are restored to divine favor, while at once Job's prosperity returns--his friends and influence, the same number of children as before, and his wealth exactly doubled,--for he had twice as many flocks and herds and camels.

This ending of Job's career with a general restitution, is incomprehensible to those who have never seen that the plan of God in Christ provides for a time of restitution of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant. (Acts 3:19-21.) But those who do see this plan of God can readily see, too, that Job's experience

R1507 : page 94

was not only actual, but also typical. He seems to represent mankind. Man was at first in divine likeness and favor with all things made subject to him. (Psa. 8:4-8.) Because of Adam's sin Satan* obtained an influence in human affairs which has resulted in degradation, sickness and death; but God has never really forsaken his creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

---

*The account of Satan's conversation with God concerning Job should be understood as allegorical--after the style of "Pilgrim's Progress."

page 94

AFFLICTIONS VIEWED DIFFERENTLY.

II. QUAR., LESSON II., APRIL 9, JOB 5:17-27.

Golden Text--"For whom the Lord loveth he chasteneth." --Heb. 12:6.

This lesson is from the words of Eliphaz, whom God reproved for speaking unadvisedly according to human philosophy. It was his own wisdom as expressed in verse 27. The same false impressions prevail in many minds, dark respecting God's dealings with his children. The Golden Text expresses the true view.

page 94

JOB'S CONFIDENCE.

II. QUAR., LESSON III., APRIL 16, JOB 23:1-10.

Golden Text--"What I do thou knowest not now, but thou shalt know hereafter."--John 13:7.

Job's error in assuming himself just before God has already been shown. However, his faith in God is commendable.

page 94

JOB'S CONFESSION AND RESTORATION.

II. QUAR., LESSON IV., APRIL 23, JOB 42:1-10.

Golden Text--"Ye have heard of the patience of Job and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy."--James 5:11.

See article foregoing.

====================

R1507 : page 94

ENCOURAGING WORDS FROM EARNEST WORKERS.

New York.

DEAR BROTHER RUSSELL:--How grateful I feel that the Lord has brought me the precious "meat in due season;" and, in common with many of the other dear ones of the household, I love to feast upon these inspiring truths. But I am beginning more and more to see the grave responsibility connected with the entrusting of the Lord's truth to us in this testing time; and what a testing time it indeed is! How some are falling away on the right hand and on the left! Well might the prophet, referring to this day--the day of his wrath now beginning --exclaim, "Who shall be able to stand?" But, praise the name of the Lord, if our feet are planted squarely on the Rock, Christ Jesus and his ransom, none of these things will be able to move us; and though a thousand may fall at our side, it shall not come near us, for the "everlasting arms shall be underneath us."

The Lord has graciously brought us "out of darkness into his marvelous light;" but unless our dying in the Lord is complete, with self and selfish ambitions buried, the tendency will be, as it too often is, to think we know even more than God has revealed, and to go beyond the limit of his Word and his glorious plan. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."--Heb. 2:1.

But it can be only a little while longer before our time is ended. Let us pray the Lord to help our feet onward in the narrow way, that we stumble not nor fall, and, being "diligent, may be found of him in peace, without spot, and blameless." Take courage, then! "Let us lift up our heads, for our redemption draweth nigh." Pray for your brother who sometimes is weak and tempted, as I make mention of you in my prayers-- "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."--Eph. 1:16,17.

Yours in his name, J. A. MITCHELL.

R1507 : page 94

New York.

TOWER PUBLISHING CO., DEAR BRETHREN: --Having withdrawn my subscriptions from all so-called orthodox institutions, I feel that I can give to the "Good Hopes" Fund $25.00 a month, as my offering for the spread of the truth that has done so much for me. Not having many talents in other directions, I want to use this one to my full extent. The "Evil One" tries to make me think that I can not afford it; but as all I

R1507 : page 95

have belongs to him who died for me, it is but giving back to him that which is his.

Occasionally I have an opportunity to speak for the truth, but in most cases find a very deep seated prejudice against it, though from what I, at times, hear about it, the stand we have taken has made many Christian people think. The other day a friend asked me to subscribe to a Methodist missionary box, but I refused to do so, and thus made an opportunity to speak to her about the truth. She seemed quite interested, and said that when she had heard of my course she was astonished, I being the last one she would have thought of as leaving the church; but when she heard the reasons, she was far more charitable, and said that I was much misunderstood.

Was in New York to hear Brother Russell preach a few Sundays ago, and was much refreshed and greatly profited thereby.

Believe me, your brother in the faith once delivered to the saints. M. T. LEWIS.

----

page 95

Michigan.

DEAR BROTHER RUSSELL:--I am one of the many readers of your valuable paper, and still want it as an aid to help me along the "narrow way;" for it ever comes freighted with sweet ministries of religion, and is indeed "meat in due season"--giving strength to all those who would walk therein with earnest consecration.

I may say that for the last two years it has been a sorrowful way for me; for it has brought me many afflictions. When the bitter cup was pressed to my lips, I found it hard to bring the prayer of my fainting heart to God, and say submissively, "Thy will be done." And lest this situation bring temptations, I feel I must be active, if I would have God still feed my hungry soul with heavenly manna. I have always believed that Christians owe their fullest love and service to Him who gave himself as our ransom-price: but I cannot say this has been my experience, specially in regard to service, for I have been too easily satisfied to sit quietly down and let the spirit of God work in my heart, satisfying myself with ardent expressions and songs and prayers, and have put aside the stern realities of a life with Christ. I often read the experience of Paul as told by himself, and say, This is the school by which he reached that true experience which worketh hope, which maketh not ashamed; while I cannot say I "glory in tribulation," for I have not been "zealously affected always in good things," or "gloried in the cross of our Lord Jesus with humbleness of mind and meekness." And now that a chastening hand has shown me the measure of my weakness and my unproven Christian life, my soul is longing for something better. I do want the victory through our Lord Jesus Christ; I do want to retain that robe of righteousness which Christ gives to all his chosen ones; and I am resting my hope on his finished work and unchanging love.

I wonder if I could be of advantage to the cause of truth as a colporteur. Situated as I now am, I can give all my time to this specially useful service. I do not want to make any mistake, but to make the work a success, and will abide by the judgment of the Tract Society as to whether I would best enter this field of service. I have never done such work, and do not know that I am adapted to it, but I realize the responsibility of this harvest time, and am willing to lay this in God's hand, believing he will guide and give spiritual discernment.

And now I want to say that the truth as set forth in the MILLENNIAL DAWN series is wonderful and glorious to me; and I am glad to acknowledge the strength and grace I have derived from reading and studying the three volumes.

May God bless you all for showing the religion of Jesus Christ in so cheering a light --the hopes and promises it sets before all, the patience and resignation it inspires under affliction. I believe it is Scriptural to request the prayers of God's people, and I need this help. Pray for me, and for all the afflicted ones.

In Christian love, MRS. W. P.

R1507 : page 95

Texas.

DEAR BROTHER RUSSELL:--Owing to a combination of circumstances it has been some time since I last wrote you. As soon as I received the five sets of DAWNS, I began to distribute them where I thought they would do the most good. So far, there has not been a dissenting voice among all who have read them. One friend was so pleased with Vol. I that he asked for Vols. II. and III., and said that, if he were a minister, he would sever his connection with all ecclesiastical organizations, and preach the doctrine taught in those books.

In a prayer meeting recently the question was asked, "What penalty did Adam and Eve suffer for their sin? or, were they eternally damned?" A physician present, who

R1507 : page 96

also has been reading, replied in the sentiment of DAWN, causing no little confusion, which did not end there, nor has it ended yet.

The pastor was informed of the episode, and inquired of the physician where he got those books, and was told that I put them into his hand. This raised a war-cloud against me, but I have already committed myself, and, unless shown that I am wrong, I will never retract a single word. I do not know what it will cost me, but I am satisfied that, whatever the cost, the good Lord will foot the bill.

Fraternally, N. G. MURPHY.

----

page 96

Missouri.

DEAR BROTHER:--My report for the week ending to-day is fifty-two DAWNS, fourteen Booklets and five Bibles, No. 307--a little better showing than last week. My work here has not been very profitable financially, yet I trust that I will receive my reward in "that day," that every thing done (though little) will result in good to the Master's cause, and that the great Reaper will be pleased with his servant's work.

Yours in the Lord, W. A. DAVIS.

Illinois.

DEAR BROTHER:--Enclosed please find $1.00 for the TOWER. The "Old Theology" is ever new! In the middle of this day and the crotchety utterances of "advanced theological thought" (?), how blessed to have a gospel that is bolted, riveted and clinched--by divine truth--to the eternal throne! "Behold, I thought," said Naaman; and so it has been with many: They "think"--but to what purpose? They continually say, "Abana and Pharpar are better than the waters of Israel." Better or not better is not the question. Obedience is the subject in hand--not metaphysics, not philosophy, not speculation! Platonic religion is not Christianity.

Please pardon this digression. I started to say that I like to read the TOWER.

Yours hopefully, J. H. VENT.

R1507 : page 96

British Columbia.

MY DEAR BRETHREN:--In December last I received through your colporteur the three published volumes of the MILLENNIAL DAWN series, for which I desire to express my deepest gratitude. Since then they have been my constant study. They came in due time to a mind prepared by the spirit for the reception of the great light therein contained. The outlines of the first two volumes were grasped as quickly as the facts could be verified from the written Word of God, and now they are proving, together with the precious third volume, truly a "helping hand in Bible Study." The requirements in the remark of Ralph Waldo Emerson, that "The value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure," are most fully satisfied in these volumes. The truths now due illuminate every page of the Holy Scriptures, and the plan of God daily becomes clearer.

For some years the Lord has shown me that the nominal church had become a great social organization, filled with the spirit of this world, in which the truth-hungry soul sought in vain for growth in the knowledge of Christ. My friends and relatives (with the exception of my dear wife) have been greatly distressed and very angry with me for expressing my belief that the nominal church was not the body of Christ, that her days were numbered, and that very shortly she would become a thing of the past. I did not see the prophecies relative to this matter, but the fact became firmly established in my mind.

For some eighteen months past I have been patiently waiting, watching and praying for a message from on High; and during this time the conviction was deepening that more light would be sent, together with a message to go to work in the vineyard. I thank God that this light has now come and with it also the message looked for. My only desire now is to be permitted to help spread the glorious tidings that "the Lord reigneth," to be one of the "feet," to give my life to this most important of all work. I observe in Mr. Russell's preface to the third volume of the MILLENNIAL DAWN series that you make arrangements to send out colporteurs, and I wish to have the opportunity of being one of them. Every day I seem to hear the Lord saying to me, "Give yourself entirely to me and my work. What have you to do with the things of this world? You are not of it, you have now no interest in the aims and ambitions of worldly men that you should be found in their service." My wife is one of the covenanted ones and is also desirous of working for the Saviour. I observe that your conditions for this service are just what our Lord Jesus himself requires of his own, of those who would be his disciples indeed, namely, entire consecration to do his work, even unto death. It is unnecessary to say that I am willing to go wherever I may be sent, and to carry the message in the way that your experience suggests. The whole matter now rests in the Lord's direction; for "without me ye can do nothing."

Your servant in Christ, G. C.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS FOR REGULAR READERS.

THE MEMORIAL CELEBRATION.

As per appointment in our last issue quite a goodly company gathered at Bible House chapel, Allegheny, on March 30th. About two hundred were present, chiefly the Allegheny congregation--about fifty coming from the surrounding towns of Pennsylvania; New York, Ohio, District of Columbia, Missouri, Iowa, Kansas and Nevada being also represented.

Eighteen adults symbolized their full consecration even unto death and their hope of a resurrection, by immersion. The interest was good, the feeling deep; and while the signification of the unleavened bread and the unfermented fruit of the vine were explained, hearts full of gratitude for the great gift of God's love promised renewed zeal in being broken in the service of the Lord as members of the one loaf (1 Cor. 10:17), and in drinking of his cup of self-denial and suffering for righteousness' sake.

R1514 : page 98

PROTESTANT ENGLAND.

The following we take from a recent number of the Pall Mall Gazette:--"For the first time for 334 years, or at any rate since the Reformation, the Mayor and corporation of Southampton [England], on Sunday morning, in their official robes, and attended by the mace bearers and borough police, attended divine service at St. Joseph's Roman Catholic Church. The occasion was made a great festival, and Mozart's Seventh Mass was sung to the accompaniment of a string band....In the course of his sermon Canon Scannell said that day was the highest and most beautiful day for Southampton after the last three hundred years of estrangement and mismanagement. There had been no brighter day than that in his life, which had brought them together for the first time for three centuries. That day had been approaching for the last twenty years. Some of his best friends had been Protestants, and he felt happy that that day had come which had brought them together. At the close the civic body was escorted from the church by the canon, the officiating priests, acolytes, and choir in their vestments, carrying the candles, crosses, banners, etc., and the procession was watched by thousands of people. It is, perhaps, worthy of note that not one member of the corporation is a Roman Catholic, and the Southampton corporation are said to be the first public body in the country to officially attend a Roman Catholic Church in this way."

And thus it is that Roman Catholic influence is increasing. Poor, weak-kneed, short-sighted Protestantism!

BINDERS FOR 1893-1894.

Patent Binders of a size suitable for the TOWER for two years' issues, and with the name of our journal and the dates 1893-1894 stamped in gilt on the side, are now ready. Those therefore who hereafter order Binders should specify whether they want these for coming years or those for 1891-1892 which have no dates stamped on them. These are extremely desirable for preserving your TOWERS in a convenient form for future reference. Price fifty cents each.

====================

R1508 : page 99

VOL. XIV. APRIL 1, 1893. NO. 7.

THE RESURRECTION OF THE DEAD.

"Touching the resurrection of the dead I am called in question."--Acts 24:21.

--"When they heard of the resurrection of the dead, some mocked."--Acts 17:32.

--The prophet David "spake of the resurrection of Christ: that his soul was not left in hades."--Acts 2:31.

--Christ was proved or "declared to be the Son of God with power...by the resurrection from the dead."--Rom. 1:4.

--"Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead?"--1 Cor. 15:12.

--"But if there be no resurrection of the dead then is Christ not risen."--1 Cor. 15:13.

--"And if Christ be not risen, then is our preaching vain;--and your faith is also vain;--and we are false witnesses;--and ye are yet in your sins; and they that are fallen asleep in Christ are perished."--1 Cor. 15:14-18.

--"But Christ is risen from the dead, and become a first-fruits of them that slept."--1 Cor. 15:20.

--"For since by a man [Adam] came death, by a man also [Christ] came the resurrection of the dead."--1 Cor. 15:21.

--"The God and Father of our Lord Jesus ...hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead."--1 Pet. 1:3.

--The Apostles "taught the people and preached through Jesus the resurrection of the dead."--Acts 4:2.

--At Athens, Paul "preached unto them Jesus and the resurrection."--Acts 17:18.

--Paul said, "I count all things but loss... that I may know him [Christ] and the power of his resurrection;...if by any means I might attain unto the [chief] resurrection of the [chief] dead."--Phil. 3:8-11.

--"Blessed and holy are all they that have part in the first [chief] resurrection."--Rev. 20:6.

--"There shall be a resurrection of the dead, both of the just [justified believers] and the unjust" [now unjustified].--Acts 24:15.

--Some "concerning the truth have erred, saying, that the resurrection is past already."--2 Tim. 2:18.

No other doctrine is made so prominent in the New Testament as that of the Resurrection; except it be that of the second coming of our Lord and his kingdom glory, or his first advent and sacrifice for sins. And yet, so far has modern popular theology drifted away from that of our Lord and his Apostles that, the resurrection of the dead is scarcely ever preached upon today; and it would be a great convenience, indeed, to many ministers of all denominations, if the entire doctrine of the resurrection could be expunged from the Bible: It would save them from many perplexing questions which they can only ignore or seek to evade, instead of answering them. What a proof this furnishes that the Bible is not what infidels assert--the work of knavish priests. Had such made it they would have made it more to their pleasement --to support their theories.

R1508 : page 100

FALSE VIEWS.

If the reader ever heard one sermon on the resurrection from any so-called "orthodox" pulpit he was remarkably favored. And yet that is scarcely true, either, for what he heard was probably such a medley, such a confusion, that his ideas were worse confounded after hearing than before. Such exceptional ones probably heard such a discourse as was reported in the public press about two years ago, delivered by a very learned and able Presbyterian Doctor of Divinity to a Brooklyn audience.

This D.D. explained that the resurrection will consist in a regathering and revivifying of all the bones and sinews and flesh and skin, etc., that ever constituted human bodies, regardless of how they had been disposed of, by fire or mouldering or otherwise: No matter if parts had been destroyed by accident or eaten by

R1509 : page 100

fishes or beasts of prey; or if they had rotted and gone as fertilizer into various fruits, vegetables, grasses, etc., and thus been over and over again transformed.

He explained "the last day" to mean a final twenty-four hours before the burning up of the world, and pictured that an after portion of that twenty-four hours would be devoted to a work of judging the world, while the forepart would be occupied by the resurrection work; and he pictured the air black with hands, arms, feet, fingers, bones, skins, sinews, etc., of the billions who have lived and died, seeking the other parts of their bodies; and that then the souls would come from heaven and hell and be imprisoned in those resurrected bodies.

What an unscriptural and nonsensical view! And yet, how could the man think or preach differently on the subject seeing that he believed firmly in a "resurrection of the body," which very words nearly all "orthodox" creeds of "Christendom" recite? And how could a body be resurrected in any other way than by gathering together again the various parts and members which once composed it? In no other way, of course. And if the "resurrection of the body" is the resurrection specified in the Bible, we as well as others are shut up to the nonsensical and ludicrous view expressed by the Brooklyn D.D., as above stated.

THE BIBLE DOCTRINE REASONABLE.

But the Bible contains no such statement; and such an inference is as unwarranted as it is unreasonable. The reason which led to this statement that the resurrection would be merely that of the body is quite evident. The teaching had gradually crept into the Church that what seems to the five senses to be death is not such in reality: none are dead--saints nor sinners --but all more alive than ever, when to us they appear to be dead. With this idea before the mind, many lose sight of the Scriptural teaching of a "resurrection of the dead" [beings, persons, souls]; and hence they altered it to suit their changed ideas, although it is still "a very inconvenient doctrine to get around." Because after having preached in the funeral discourse that the deceased is "free now" and "no longer hampered and encumbered with a body," it is confusing to read from the Bible as a part of the funeral service about the "hope of a resurrection of the dead," when they hope that their friends are not dead, and would be glad to hope that they would never have anything more to do with what they term the "prison-house of clay"--the body. It is confusing, too, to read the Apostle's words (specially intended and suited for such an occasion) about the second coming of Christ, and the blessing at that time, by a resurrection of "them that sleep in Jesus" (1 Thes. 4:14-18); and the expression, "Wherefore comfort one another with these words," only adds to their confusion; for no other words would be so comfortless to them; because of the unscriptural views they entertain.

But while, as we have seen, the theory of a "resurrection of the body"--the recovery and reorganization of the original atoms of matter--is nonsensical, as well as without Scriptural warrant, let none so regard the doctrine of the resurrection of the soul or being, which is taught in the Bible, and which is reasonable.

ANASTASIS--RESURRECTION.

In the Bible the word resurrection is found only in the New Testament; it is the translation of the Greek word, anastasis, the meaning of which, as given by Prof. Young's Concordance

R1509 : page 101

(a standard authority), is, "A standing or rising up." Liddell & Scott's Lexicon defines the word similarly, viz., "A making to stand or rise up; awakening, restoration."*

Other Greek words are used when referring to the temporary awakening of dead ones who afterward died again, as in the case of Lazarus, Jairus' daughter and others; but neither the Greek word anastasis nor its English equivalent, resurrection, is used in such cases. We are not questioning that the English word resurrection is often used with only a limited signification; but we are calling attention to the restricted use of the Greek word. And we insist that it is only by giving it the full weight of its meaning that the importance of our Lord's work as man's Redeemer can be fully appreciated. To say that the ransom given once for all by our Lord secured a resurrection (anastasis) for all, and then to define that word as merely signifying a re-awakening, to a spark of life as now enjoyed, would be to rob the Lord of the honor of his great work, by robbing the word "anastasis" of its full import. Our claim is that this word contains the thought of a full restitution of all that was lost--human perfection --and not merely re-animation. It was all that was lost that our Lord died to recover; and the promise of a resurrection is therefore the promise of the restoration of what was lost and redeemed. This has been provided for all, and must be given or offered to all--whether then they accept of it or reject it.

To get the full force of anastasis--"restoration," "rising up"--we must remember from what a height man has fallen into death. The resurrection (anastasis) secured for mankind by their Redeemer is a full and complete raising up (or restoration) to all that was lost, for all, by one man's (Adam's) disobedience. "For as by a man [Adam] came death [with all the degradation which that word implies--mental, moral and physical, culminating in utter dissolution --utter loss], even so by a man also [the man Christ Jesus] came [i.e. was secured] the resurrection" [anastasis--a complete restoration to all that was lost; a full rising up to the grand heights of perfection--the image and likeness of God at first enjoyed].

The Millennial age is to be the resurrection day for the world of mankind; but it will be optional with each individual whether or not he ever attains this grand perfection, provided for all in Christ. It may at first seem strange to say that the dead will be obliged to co-operate in the matter of their own resurrection (to perfection) or else never obtain it; but such is the Scriptural representation. The dead will not be required to aid or co-operate in their awakening from their graves; for "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10; Psa. 6:5), and they, therefore, could neither assent to nor oppose their awakening. That work will be done for the world by their glorified Redeemer, who declares, "All that are in their graves shall hear the voice of the Son of Man and come forth: [that is, all will be awakened;

----

*In one exceptional passage another word is used, egersis (Matt. 27:53); but there are reasons for seriously doubting the genuineness of this verse and the preceding one. However, these peculiar verses are found in part in the oldest Greek Manuscript yet discovered; hence we may not discard them, although they are very difficult to harmonize with other scripture statements: for instance, if it was the earthquake which occurred at the moment of our Lord's death that opened those graves, it seems peculiar that they should stay thus three days before coming out of their graves after our Lord's resurrection (wrong or at least unusual word used for resurrection). And they could not be perfected by anastasis because it is written that Christ should be the first to thus rise from the dead. Then again, who were these "saints" or holy ones? They were not holy ones of the New or Gospel Dispensation; for it did not begin, and the disciples did not obtain "liberty to become sons of God" (John 1:12) until Pentecost, fifty days later. And if they were holy ones of the Jewish or previous dispensations, their awakening could be only similar to that of Lazarus,--to die again; because the Apostle Paul, later than this, after recounting the most notable of the holy ones of by-gone times, declared, "These all having obtained a good report through faith, received not the promise [chief of which is the resurrection of everlasting life], God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect." (Heb. 11:39,40.) Hence the holy ones of by-gone dispensations are not (in the divine plan as here stated) to experience their full resurrection until after the Gospel age--until the Millennial age; for the entire period of the Gospel age is set apart to the development and perfecting of the Church which is Christ's "bride" or "body" or "temple."

R1509 : page 102

but there will be two classes, who will be awakened under different conditions, as our Lord proceeds to show, saying,] they that have done good [that is, those consecrated ones who are good and acceptable to God through Christ] to a resurrection life [That is to say, this class will come forth from death with a perfect life, a completely resurrected or raised up life, over which death shall no longer have any power or control]; and they that have practiced evil [surely this includes all of the fallen race except the few above referred to, the consecrated, holy ones] unto a judgment [or trial] resurrection" [--an opportunity for full raising up if they will conform to the discipline and chastisements of that thousand-year judgment-day of Christ's reign].

In harmony with this, the true and full meaning of anastasis--a complete or full raising up out of death--is our Lord's expression to the Sadducees who inquired concerning a woman of many husbands, "In the resurrection [anastasis] whose wife shall she be? (Luke 20:33.) Our Lord avoided giving them a direct reply, perhaps because it would have required a long discourse concerning the future, for which they in their cavilling spirit were wholly unready, and perhaps because the due time for information respecting God's methods and dealings during the Millennial age were not yet due to be explained. So our Lord's reply, in effect, was,--Ye err, because ye do not understand the Scriptures respecting how matters will then be, nor do ye appreciate the great power of God by which he is able to work all things according to the counsel of his own wise plan.

Then, turning the subject away from the suppositionary case suggested by the Sadducees, our Lord took occasion to drop a word of instruction respecting the first or chief resurrection --the resurrection of the blessed and holy. (Rev. 20:6.) A knowledge of this resurrection would be meat in due season to them that stood by, while a direct reply to the question would not be, so our Lord said: "The sons

of this period marry and are given in marriage, but those who shall be accounted worthy to obtain that period and the resurrection [anastasis] out from dead ones will neither marry nor be given in marriage; neither can they die any more: then, like the angels they will be, and sons of God--becoming sons by THE resurrection." The emphasis on "resurrection" and "dead" here, intensified by the expression "out from dead ones," leaves no room for doubt that the Lord referred to the First Resurrection.

It will be perceived that in this statement our Lord omits any reference to the masses of the world and their opportunities for restitution to human perfection through a judgment-resurrection, a resurrection depending upon their co-operation, during Christ's Millennial reign, when, under him, their head, the saints (the holy ones who shall be accounted worthy of that first or chief resurrection to spirit conditions) shall judge the world.--1 Cor. 6:2.

RESURRECTION OF THE SOUL.

There is nothing in the word resurrection, nor yet in the word anastasis, to limit or in any way determine the nature or organism of the one who experiences resurrection. If a resurrection of the body were predicted, then it would imply that exactly the same body would be raised up: and, since the human family are all flesh-beings, it would imply that the very same bodies now possessed, with exactly the same atoms of matter, would be "raised up." For the exact meaning of the word anastasis must be born in mind, viz., "restored" or "raised up."--Liddell & Scott.

If then the human body which dies were the thing to which resurrection is promised, nothing more or less than the same body with its same atoms, same defects, and the same peculiarities, could be expected: and, as a result, resurrection would be merely a renewal of present, unfavorable, fallen conditions.

But it is not the bodies of men that God promises to resurrect, but the men themselves --the beings (in the English Bible translated souls). It was Adam as a whole that sinned, --Adam, the living soul (being), and not merely his body. It was Adam as a whole, as a living soul (being), that was sentenced to death, and it was the souls of his posterity yet in his loins, unborn (Heb. 7:9,10; Exod. 1:5; 1 Cor. 15:22),

R1510 : page 103

that shared in him the penalty--"The soul that sinneth, it shall die."

In harmony with this it would seem reasonable that when Christ redeemed man from this death-penalty, his soul must have paid man's penalty. And so we find it clearly stated of our Redeemer:--His anguish was a "travail of soul:" His soul was "exceeding sorrowful, even unto death:" "He poured out his soul unto death:" "He made his soul an offering for sin"--a corresponding price for the soul of Adam and all in him. Thus God redeemed our SOULS from destruction.--Psa. 49:15.

And it is those souls condemned in Adam's soul, and redeemed by the sacrifice of Christ's soul, that are to have a resurrection. The Scriptures, when speaking of this, do not always use the word soul, but it is always implied; as, for instance, in the statement, "As in Adam all [souls--beings] die, even so all [souls, beings] in Christ shall be made alive;" and again, "There shall be a resurrection of the dead [souls, beings], both of the just [souls, beings] and of the unjust [souls, beings]." Wherever character is expressed, as here by the words "just" and "unjust," it is evident that not bodies but beings are meant; for although we might say lean or fat, beautiful or homely bodies, character cannot be predicated of bodies merely: a body cannot be either just or unjust: the soul or being is always understood where character is asserted or implied. [What is the "soul?" will be more fully discussed at some future time.]

WITH WHAT BODIES WILL THEY COME

FORTH?

While a soul or being is more than a mere body, yet there can be no being, no existence, no soul, without a body. But then, again, there are different kinds of bodies,--"There is a natural [animal] body and there is a spiritual body" says the Apostle, explaining this question. (1 Cor. 15:44.) And the kind of body determines the nature of the being or soul.

Beings with spirit-bodies are spirit beings, or heavenly beings--as God, and angels; a further distinction being shown amongst these spirit-beings in that those possessed of inherent life (immortality,--God, the Father, and our Lord Jesus Christ) are said to be "of the divine nature"--far above angels, etc. (Eph. 1:21.) And this is the grade of spirit body and being promised to the overcoming "bride" or "body of Christ," the "royal priesthood." 2 Pet. 1:4.

Beings with the highest order of fleshly bodies, of the earth, earthy, are called human beings; --animal souls or beings; the highest of all earthly or fleshly beings or souls,--originally in God's likeness; and, as his representative Adam was, the King of Earth.--Psa. 8:5,6.

Since the human family is evidently a fleshly, earthly race, and not a heavenly or spiritual one; and since the inspired Apostle assures us of this fact, saying, "That was not first which is spiritual, but that which is animal," "the first man was of the earth, earthy." (1 Cor. 15:46,47), we must conclude that, unless something should occur to work a change, the promise of a resurrection (anastasis, "raising up," "restoring"), when applied to Adam and his family, would mean simply a restoration of his being (soul) to its original powers possessed before his sin and fall--when he was the earthly likeness of his Creator, and upright.--Gen. 1:27; Eccl. 7:29.

Since the word anastasis merely signifies to "raise up," as from a fallen to an upright, or from an imperfect to a perfect condition; and since it applies to the soul or being of man, it is evident that unless there be some change of nature since the fall of the race in Adam, raising up would imply nothing more and nothing less than raising all the way up to that standard of perfection and divine likeness represented and lost in Adam. Of the vast multitude of the human family it is true, that they are of the earth, earthy; of human nature, like father Adam, except that they have fallen farther from the divine image in which they were created in him. But this is not true of all, as we shall see.

The Apostles Paul and Peter clearly explain to us that during this Gospel age God has been selecting a peculiar people, a little flock, to be joint-heirs with Christ, their Redeemer and Lord, in the Millennial Kingdom, which is to bless all the families of the earth. And they no less clearly assure us that those who shall be of that "bride" class will be changed in their resurrection, to a new nature, the divine nature, that thereafter they may be with their Lord, and be like him, and see him as he is.--See 2 Pet. 1:4; 1 John 3:2. Compare also our Lord's words in John 17:24.

R1510 : page 104

The same authoritative teachers assure us that, in order to secure such a change in their resurrection (necessary to all who will be members of that Kingdom), a certain change must take place in them before death. This latter change is Scripturally called a begetting of the spirit, and the resurrection change is called a birth of the spirit. That which is begotten and born of the spirit will be a spirit-being, and no longer a human-being. As that which is begotten and born of the flesh is flesh, so that which is begotten and born of the spirit is spirit. Nicodemus, and the Jews generally, thought that when the due time should come their nation would become God's Kingdom--a fleshly kingdom under a fleshly Messiah. But our Lord corrected Nicodemus' error, and assured him that all who would ever become members of that Kingdom, or who should even see it, would have to be begotten and born again,--a second time,--of the spirit of God.--See John 3:5-7.

The Apostles explain that the begetting to this new nature comes only to believers, already justified by faith in the Redeemer; and that, while the justification of believers comes to each as a free gift through Christ, this begetting to be new creatures "of the divine nature" comes to us directly from the Father, and that as a result of our full consecration to him. The Truth, the word of God's grace,--"our high calling which is of God"--is the begetting and quickening influence which starts the new, consecrated life in all who are properly exercised thereby. The Apostle says: "The God and Father of our Lord Jesus Christ hath begotten us."--1 Pet. 1:3.

The Gospel age is exclusively devoted to this work of begetting and quickening and preparing of the true Church, the "little flock," for birth to the divine nature, and thus to an inheritance in the promised Kingdom which flesh and blood (souls or beings of human nature) cannot inherit, nor even see. (John 3:3,5.) The resurrection of the Church includes the resurrection of Christ Jesus, who is the head of the Church which is his body. (Eph. 1:22,23.) This resurrection is not only the chief or first resurrection in the sense of being the grandest and most wonderful "raising up," far above human and angelic natures--to the very pinnacle of glory and power, the divine nature--but it will also be first in order. And upon its completion, all other features of God's great plan for human salvation wait and depend.

This first (chief) resurrection began over eighteen centuries ago, when the head of the Church arose, the first-born from the dead. Since then, one after another, a "little flock" of believers, after sharing in justification under the New Covenant sealed by the Redeemer's sacrifice, consecrating themselves to the Lord and becoming joint-heirs with Christ in the Abrahamic Covenant (Gal. 3:29), have been begotten and quickened to this course of action by the exceeding great and precious promises of God, and sealed by the holy spirit of promise, which continually, by God's Word

and providences, bears witness that they are "accepted in the Beloved;" and that if they suffer with him they shall also reign with him; --if they be dead with him they shall also live with him. (Rom. 6:8; 8:17.) "Beloved, now are we the sons of God [begotten to the divine nature, witnessed by the spirit of adoption which enables us to recognize God as our Father]; but it doth not yet appear what we shall be [what shall be the peculiarities of our new bodies which we shall receive when born from the dead as sharers in Christ's resurrection], but we [do] know that when he [Christ] shall appear, we shall be like him; because we shall see him as he is [not as he was]; and none can see spirit beings as they really are except such as are also spirit beings--even as none except those begotten of the spirit can now understand spiritual things.--1 Cor. 2:14.

TWO ORDERS OR CLASSES RESURRECTED: ONE IN THE HEAVENLY, THE OTHER IN THE EARTHLY LIKENESS.

The Apostle Paul gives a most complete discourse on this subject. (1 Cor. 15:12-28,35-55.) First, he proves that faith in a resurrection

R1511 : page 105

is a part of Christian doctrine, without which the entire fabric would be senseless. Secondly, having proved the doctrine, he shows that our Lord's resurrection is God's guarantee of a resurrection to all our race, for which Christ died. He proceeds to prove this fact and its reasonableness (verse 21) in that as by Adam came death to all, so by the man Christ Jesus the resurrection blessing is made applicable to all. Notice, however, that although a full resurrection up to perfection is made applicable to all, by God's plan, it does not follow that all will obtain it. It is only for those who shall successfully pass a judgment or trial to prove their worthiness of it under God's conditions --the New Covenant. It is made applicable to all, in that the terms will be such that all may avail themselves of the offer, in Christ. Next the Apostle shows that "as all in Adam died, even so all in Christ will be made alive [i.e., fully escape death], but each in his own order or class.--Verses 22,23.

He next pointedly shows, in a few words, what we are here seeking to elaborate: namely, that only those who get into Christ by "faith in his blood" will ever get the perfect life which he has provided, and will make possible of attainment to all. And he shows that of these who come into Christ, into the household of faith, there will be more than one class or order--each one in Christ will be made alive, or fully "raised up" out of death, in his own proper class or order. These orders he shows to be two. The "first-fruit" class, the "members of his body," will be first in order and first in rank. Because associated with Christ in sacrificing, during this age, they shall be accounted worthy to have part in his resurrection --the chief resurrection.--Phil. 3:8-11; Rom. 6:5; Rev. 20:6.

"Afterward [that is, next in order, or the remainder of those to be made alive in Christ, will be], those who are Christ's during his [second] presence [during his Millennial reign]. Then will come the end [the finish of the great salvation which he began by the sacrifice of himself once for all], when he shall deliver the [Millennial] kingdom to God the Father,--

when he [Christ] shall have put down [by love or by force] all rule and all authority and power [opposed to righteousness, truth and love;--opposed to God and his perfect law]. For he must reign until he has put all enemies under his feet. [His Millennial Kingdom, having been arranged for the very purpose of releasing those who shall desire to be in harmony with God, when made fully aware of his real character and plan, and of destroying all who, under similar knowledge, are wilful opponents of God and righteousness, cannot cease until all these ends are fully accomplished. The enemies to be humbled in the dust include not only evil forces, moral and physical, but also all persons who wilfully become associates in and parts of those evil things. The enemies will therefore be both animate and inanimate.] Even the last enemy, THE death shall be destroyed: for he [the Father] hath subjected all things under his [Christ's] feet."

It was an easy matter for those whom Paul addressed to believe that when the Millennial Kingdom should be in operation sin and sinners would be brought low; but the point most difficult to them, and the one which the Apostle was now seeking to impress, was that the death which had reigned over and conquered the race through Adam's sin had now become an enemy, an opponent of God's plan: and hence would surely be destroyed by the reign of Messiah. Death had not always been an enemy or an opposer of God's plan: once it was his servant, executing upon fallen man the penalty pronounced by God. But now, since Christ had paid the ransom price for Adam and for all condemned in him, this Adamic death is no longer to be accounted as a servant of God to execute justice, but as an enemy which the Redeemer of men is fully authorized and empowered to destroy--thus liberating from its bondage all for whom he died--"every man," all who died in Adam. (Rom. 8:31-39.) This destruction of the death from which Christ redeemed us, the enemy death, does not have any thing to do with the Second Death, to which, under Christ's rule, all will be subjected who, when released from the Adamic death and granted a new trial for life, are found wilful sinners. The second death will be the friend

R1511 : page 106

rather than the enemy of all who love righteousness; for in it "the abominable," and they only shall be destroyed--and that utterly.

Verses 27,28, show that Jehovah alone is superior to our Lord Jesus, and that after subduing sin and death Christ as well as all things will be subject to the Father, who will be recognized as THE GREAT I AM, in whom the all in all of majesty and power will inhere.

Having thus proved the fact of a general resurrection, and having shown the two orders--the Christ order, including every member of the body of the Christ who is to be like him and with him and a sharer of his glory and divine nature, and having shown the other class who will get life in Christ during the Millennial reign, the Apostle comes to particulars respecting these two classes (verses 35-54), in answer to a supposed question--"How are the dead raised up, and with what body do they come?"

First, he treats the two classes together, saying, It is with man in death and resurrection as with the planting of grain and its reappearance. If you sow barley you expect barley; if you sow wheat you expect wheat to come up. So of whatever kind or nature a person is when he dies, he will be of that same nature, perfected, in the resurrection;--a resurrection will be a raising up of the same kind that goes into death.

All men are of the human nature, of the Adamic family, of the earth, earthy. Hence, with the exception of those begotten by the word of divine promise to the new spiritual nature (and who by reason of this change belong to "the order of Melchisedec" and are "new creatures in Christ," "members of his body"), all the race of Adam die in Adam's nature, human nature; and if raised up to perfection would attain the perfection of man-hood. But those begotten of the spirit to the spiritual nature will, when resurrected, be perfect spirit-beings. To the Adamic seed God has given a grand and wonderful human or flesh body, whose grandeur may be conjectured if we can imagine all the grand qualities and gifts which we see exhibited exceptionally in poets, philosophers, musicians, orators, mathematicians and physical prodigies combined in one person. These human qualities lost by all the race to a greater or less extent will still belong to those of the Adamic seed who shall be fully resurrected out of the death-loss sustained in Adam's fall. But to the new seed, which is Christ (Head and members), God has promised a yet more glorious spirit-body, the wonders of which we but little comprehend as yet.--1 John 3:2; 1 Cor. 2:9-10.

In verses 39-41, the Apostle introduces a description of the first or chief resurrection, in which the Church is especially interested, and shows that as there are various grades of earthly beings (fish, fowl, cattle and man), of which man is the lord or chief, so also in the spirit realm there are various degrees or grades of beings--the angelic being one, and the divine nature chief of all. So he reasons that as we can conceive of harmony and perfection, with variety, in the earth, perfect horses, dogs, cattle and men, so we can likewise conceive of similar variety in perfection amongst spirit beings. We may judge something of what human perfection will be by imagining all the wonderful powers of mankind exercised to the full by each. But although we know less about the spirit realm, we do know that spirits, powers and glories differ from human powers and glories. The glories yet diversities of the spirit world being well illustrated by those of the sun, moon and stars.

THE FIRST RESURRECTION DESCRIBED.

In verse 42 the Apostle fully reaches his topic saying, "Thus is the resurrection of the dead."

Some who fail to see the two classes or orders in resurrection, and who claim that all will obtain spirit bodies in resurrection, urge that the above words apply to all who shall ever be resurrected, and that the description following is therefore applicable to all. But if the careful student will take his Emphatic Diaglott or any Greek New Testament he will see that the words "resurrection" and "dead" are both emphasized in verse 42; as though the Apostle would say, Thus will be the special or first resurrection, of the special class of the dead. To ignore this feature of the Greek is to blind one's self to the real force of God's Word. It may

R1511 : page 107

be asked, May it not have been a custom with the Apostle to use emphasis when speaking of the resurrection in general? We answer, No;

R1512 : page 107

and refer the student to other instances of the use of the same expression without emphasis in the same chapter. (See verses 12,13,21.) And be it noticed that in each of these verses the words "resurrection" and "dead" do not refer to a special class and a special order of resurrection, as in verse 42. Furthermore, notice that whenever the Lord or the Apostles refer to the resurrection of the overcomers, the word resurrection is in every case made emphatic, and when the word occurs in a general way it is without emphasis.

In the following texts anastasis is without the Greek article and hence shows no emphasis,--indicates no special peculiarity: Matt. 22:23; Mark 12:18; Luke 2:34; 20:27; John 5:29. (Here, instead of emphasizing the word anastasis by adding the article, the special resurrection is pointed out by calling it a resurrection of life, because those who share it will be perfected in life at once; the contrast being shown again in the statement that the others will come forth to a judgment-resurrection or a perfecting obtainable only through judgments, discipline, etc.); Acts 17:32; 23:6,8; 24:15-21. (As already noticed the Apostle is here showing that his faith in a resurrection or perfecting is not only for those now justified, but that it extends beyond this small class and includes a hope of perfecting for many now ignorant, sinful, unjustified), Acts 26:23; Rom. 1:4; 1 Cor. 15:12,13,21; Heb. 6:2; 11:35; 1 Pet. 1:3; 3:21.

In the following texts anastasis has the Greek article, showing emphasis and indicating that the first or special resurrection is surely meant: Matt. 22:28,30,31; Mark 12:23; Luke 14:14. (This text should not be understood to mean that Simon would be rewarded for his kind act by a share in the special resurrection, but that he would get a reward for it after the special resurrection of the Christ shall have introduced the new Kingdom--when Simon and the world in general will be granted full opportunity for life everlasting in and by a judgment-resurrection.); Luke 20:33,35,36; John 11:24,25; Acts 1:22; 2:31; 4:2,33; 17:18; Rom. 6:5; 1 Cor. 15:42; Phil. 3:10,11; 2 Tim. 2:18; Rev. 20:5,6.

Mark well that it is not our claim that anastasis without the article, never refers to the Lord's resurrection; but that the emphasis when used with anastasis always marks the statement as relating to the chief or spiritual resurrection. The apostles frequently spoke of our Lord's resurrection without calling attention to the fact that it was of a superior kind, just as we frequently do. They indeed often and properly enough use the word egeiro in speaking of our Lord's resurrection (as in Acts 5:30); but this word simply means, "to awaken, arouse, stir (Liddell & Scott). This word is used in speaking of the temporary awakenings of our Lord's miracles; as, for instance, in referring to the awakening of Lazarus (Jno. 12:1,9,17), of Jairus' daughter (Mark 5:41) and of the son of the widow of Nain (Luke 7:14). This word is also used without reference to dead people: for instance, when our Lord was asleep during the storm on the lake--the disciples "awoke [egeiro] him" and "he arose [egeiro] and rebuked the winds." (Matt. 8:25,26.) "It is high time to awake [egeiro] out of sleep," the Apostle urges. (Rom. 13:11.) And again he says, "Awake [egeiro] thou that sleepest." (Eph. 5:14) referring to the thoughtless. These comments apply also to the word anistemi frequently rendered arise, arose, etc., but never rendered resurrection.

But not so with the word anastasis (resurrection): it is never used except with reference to the raising up of dead beings,--souls. And we hold that its use agrees in every instance with the thought of a full raising all the way up to perfection (and that it never refers to a mere reanimation or awakening) except it be in one instance out of the forty-three above noted. That one instance is in Heb. 11:35, where anastasis occurs twice, rendered raised to life again and resurrection. The first of these is generally understood to refer to the re-awakening of two children, by Elijah and Elisha; but we believe that had he referred to these the Holy Spirit would have guided the Apostle to the use of the word egeiro as in the case of Jairus' daughter

and the others awakened by our Lord. We prefer, therefore, to understand the word anastasis here the same as in the other forty-two uses of the word--a full raising up to perfection--and hence must suppose that the Apostle means that certain women, although not sharers in the battles, were sharers in the losses and the faith --their faith in God's promises permitting them to look into the future and to trust God for the resurrection of their dead ones; indeed, to sorrow not as others who have no such hope. This view finds support also in verse 39: "These all, whose faith was attested, did not obtain the promised blessing, God having provided a superior portion for us [the bride, the body of Christ], that they without us might not be made perfect.

Finally, dear readers, let us remember that the reward, "Well done!" and the chief resurrection are not for those who have a clear knowledge and strong faith, merely, but for those who through their knowledge and faith become "overcomers" in deed and in truth. But the more clearly we see that a full, complete resurrection of being is freely provided for all of Adam's race in our great Redeemer's sacrifice, the more we can appreciate that sacrifice and the more we should love and esteem both the Giver and the Gift. And the more clearly we see that the attainment of the spiritual plane of perfect being, to which believers during this Gospel age have been called, is dependent on three things--(1) begetting of the spirit, under the sanctifying power of the word of his grace, (2) quickening to activity in God's service and to self-sacrifice by a still fuller appreciation and under the same sanctifying influences of the same spirit of the Truth, and (3) a resurrection-birth to the perfection of the new nature to which we were begotten and quickened--the more grace it will give us in considering what manner of persons we should be, as copies of our Redeemer, if we would make our calling and election sure. And the more clearly we see that a trial or judgment in the present life is essential to a part in the chief resurrection, the more reasonable it will appear that all of the world, who during the next age will be granted an opportunity for everlasting life under perfect conditions, must have a trial or judgment, and that therefore the period of Christ's reign is the thousand-year judgment-day and that a judgment-resurrection will progress therein --the willing and obedient obtaining perfection and life at its close, the disobedient, rejecting that gracious provision, being then "destroyed from among the people."--Acts 3:23.

Let us who have been begotten of the Spirit, with the great Apostle, count all other prizes but as loss and dross that we may win Christ--win a membership in that glorious body--and be found in him; if by any means (by fellowship in his sufferings) we may obtain a share in his resurrection--the resurrection.--Phil. 3:8.

R1521 : page 108

THROUGH FAVOR OF OUR GOD.

I'll live because Christ died for me,
And lives again to set me free

From imperfection and from death,
    Through favor of our God.

No fear of death can bring me care,
His robe of righteousness I wear;
My sin is covered, praise the Lord,
    Through favor of our God.

I've passed from death to newer life,
I'm reckoned with the Bride, His wife,
I wait the call to join the feast,
    Through favor of our God.

I'll reap with Him while yet I may,
And follow in the narrow way;
From tares I'll separate the wheat,
    Through favor of our God.

I'll see Him as He is, and reign
With Him till thousand years shall wane,
In giving life to countless dead,
    Through favor of our God.

The "little flock," exalted then,
With Christ, their Head, shall draw all men
To Him, with golden cords of love,
    Through favor of our God.

The King's highway of holiness,
Will soon be opened up to bless
The human race with lasting life,
    Through favor of our God.

The earth like Eden then shall bloom,
And sin and sorrow find no room,
For one and all shall know the Lord,
    Through favor of our God.--HENRY FITCH.

===================

R1514 : page 109

ISRAEL RETURNING TO THE HOLY LAND.

"There are now over 100,000 Jews in the Holy Land. The Jewish population there is larger than it has been at any time since the end of the first century of the Christian era. Nearly four-fifths of them have gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country, but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to re-people it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

"In the city of Jerusalem itself, according to a report of the British Consul there, the Jewish population is now fully 40,000, and a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals, and other public institutions is constantly increasing, the water system has been improved, new streets have been opened beyond the walls, telegraphs and electric lights have been introduced, several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways. 'Palestine will soon be ready for the Jewish race,' says Rev. Dr. Kelt, of the Episcopal Church of Jerusalem, in a letter to the London Times.

"The reports from the northern part of Palestine are favorable. There is activity at Acre and along the route to Damascus. The wheat raisers there are rejoicing in the prospect of finding markets for their crops; so are the raisers of olives and other fruits. The soil in that region is well adapted to the growth of cotton.

"A number of important public works have been undertaken in various parts of the country between the river Jordan and the Mediterranean; and we hear of yet other projects in which the Hebrew capitalists of England and France are prepared to invest all the money that may be needed.

"It will undoubtedly take a long time to regenerate Palestine, but we infer from the news received from Jerusalem that the work of regeneration has been begun. It must take a good many years to give the predominance to the Jewish element in Palestine; but if the number of Jews there should increase for the next ten years at the rate at which it has increased during the last ten years, the Jewish population in the Holy Land will run over a million very soon after the opening of the twentieth century.

"The shutting out from this country of the Jewish as well as other European immigrants, has already had an influence upon the Palestinian movement."

--New York Sun.

===================

R1513 : page 109

TREASURES IN HEAVEN.

Since we have become new creatures in Christ we are finding new treasures--treasures of divine knowledge which will never pass away, treasures of experience and wisdom developing in us what the Lord recognizes as precious graces of character, treasures of good works that shall not be forgotten when the day of final reckoning shall make them manifest, and treasures of heavenly friendships that shall never be severed while the years of eternity roll.

O what joy there will be in heaven when we find our treasures there, all safely kept where moth and rust could not corrupt and where thieves could not break through and steal.

When the heavenly Banker says, Well done, good and faithful servant, and the treasure of heavenly approval and love and commendation sinks down deep in our enraptured hearts, tell me, will we not feel that the measure of joy which began even here and was numbered

R1513 : page 110

among our choicest treasures has there gained compound interest? And when a precious

R1514 : page 110

saint then glorified greets us with tender, grateful love, saying, You helped me hither, or You recovered me from falling when my feet had well nigh slipped; and when another and another of these treasures throng about us to bid us welcome to their midst, will we not indeed rejoice over the investment of toil or care or effort of any kind which has brought such results.

Besides the treasures of friendship which will never die, there will be treasures of love that will never grow old, treasures of esteem for the sake of our work and personal sacrificing that will never be forgotten, treasures of experience that will serve us eternally, treasures of wisdom that will enrich us forever, treasures of divine approval that will wreath a halo of glory around us which shall never pale, and treasures of glory, honor and immortality beyond our present powers to fully appreciate.

Let us heed the Master's words--"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

MRS. C. T. RUSSELL.

===================

R1512 : page 110

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

Mexico.

The following letter, received by Brother Fuller, was recently sent us, and is of special interest as indicating the progress of the truth in Mexico.--

My Dear Sir and Brother:--I have again to tender you my best thanks for your kind attention in sending me a number of "Zion's Watch Tower" and "Thy Word is Truth," which I received a few days ago. I read "The Plan of the Ages" with very great interest and pleasure: for it has confirmed many ideas I already possessed, and developed others which were latent and vague in my mind. I am happy and thankful to say that since my early youth, I was enabled to acquire, through God's grace and my dear father's instrumentality, much knowledge, which gave me much higher ideas of the Almighty's wisdom, justice and mercy than are generally possessed by nominal Christians. "The Plan of the Ages" did not come to me, therefore, as a revelation, but as a joy-giving confirmation of ideas I had already acquired. To a dear friend of mine, however, it has been a source of new light and of much comfort. He is delighted with it, and wishes to write to you on the subject.

I enclose five dollars. Kindly take out one year's subscription for me to "Zion's Watch Tower" and for the remainder send me as many of the three volumes of "Millennial Dawn" as the money will buy, as I wish to send them to several friends both here and in Europe. I hope to find, in the "Watch Tower," articles which may do good in this country if translated and published in Spanish; I might even undertake the translation of the "Dawns," if I had the funds to have them published.

I hope you will soon write to me again. Wishing you and yours abundant blessings in the new year, I remain,

Yours fraternally, F. de P. STEPHENSON.

Sing Sing Prison, New York.

GENTLEMEN:--I have pleasure in acknowledging the receipt of three copies of the Tower, duplicate Tracts, etc., for which I have returned thanks to Him who bestows every good gift. I desire to say to Brother and Sister R__________that I received much light and strength in coming to the Lord, through the aid of The Plan of the Ages. It carries with it a substantial blessing to every reader who is seeking light and truth with a sincere heart. It takes away the hideous thought, that the God of Abraham, Isaac and Jacob is a monster of cruelty, ignorance and injustice,

R1513 : page 110

and reveals, instead, that he is wisdom, justice and love. Truly the light shines more and more unto the perfect day.

Great and mighty works has he wrought in me, and he is doing the same for others here, all so quietly, yet surely. Through the power of God and the grace of our blessed Lord, I am free from bondage to the old nature. I know and fully realize why the Apostle with such vehemence urged upon all to put on the whole armor of God. As a man, I have been exercised until I look upon my past life with shudders of horror.

R1513 : page 111

Again, I bless the Lord that he is no respecter of persons. What he has done for me, he is ready and willing to do unto all who will come to him with a full surrender of soul and body.

I hope to send you, shortly, the necessary amount for subscription and helps. In the meantime I want you, if you can, to keep an eye on this Prison; the Lord is working here.

May the grace and peace of the Lord Jesus Christ be with both of you, with all of your fellow laborers, and with all them who love our blessed Lord in truth and sincerity.

Yours in the faith, __________.

Sing Sing Prison, New York.

WATCH TOWER BIBLE & TRACT SOCIETY:

I received in due course your postal card and Tracts, for which I beg to express my thanks. The papers were carefully read, and, I am frank to say, made clear to me many things which formerly appeared dark and unmeaning. As soon as I possibly can, I shall arrange for a regular supply of your semi-monthly WATCH TOWER; and I mean to procure, as soon as I can, the present volumes of Dawn.

I am fully convinced that my perusal of the first volume of DAWN opened my eyes to the truth. I read the book eagerly, and consulted nearly all the Scripture references as I went along. The result was an awakening. I thought much over it, and perceived at last what it was to walk in the way of life. The Bible became like a new revelation to me. I read it with feelings of delight. It is not now a labor or a duty, as once it was, but I turn to it with eagerness and joy.

There are souls here inquiring for the way of life. I speak of those who, quietly, and without intending to inform any one of it, are seeking God. They give evidence of sincerity. These I try to reach, for I consider the soil to be such as will bear fruit. As for the others (the great majority) all that seems possible now is to hope and pray that God will open a way whereby their hearts can be reached. Yours in His name, __________.

New York.

TOWER PUBLISHING CO., GENTLEMEN:--

For enclosure please send me The Time is at Hand and the Watch Tower commencing with the January number. I have read and studied The Plan of the Ages, until the facts therein stated are perfectly clear to my mind. At first I rebelled against its teachings, could not have it so and would not. Then I said, If this is the truth, I must take it, whether it is palatable or not --like bitter medicine to a sick body: hard to take, but good in its effects. Truth is what my sin-sick soul needs; and it shall have it is the decision of my sanctified will.

I did not intend to write you a letter (nothing but an order), but I know it will cheer you to know that your book has done me good, and that I have lent it to several others who have read it with benefit.

May God bless the work you are doing, and bring many to the truth as it is in Christ Jesus our Lord, is my prayer.

Yours Respectfully, A. WHITE.

As an illustration of the text, "The entrance of thy truth giveth light," we subjoin extracts from four letters received within five weeks from a Brother in Iowa. Each letter represents a growth in knowledge and love and zeal.

This shows what two tracts may do, under God's blessing, when put into good hands.

TOWER BIBLE & TRACT SOCIETY:--I hereby acknowledge the receipt of your Tracts, Thy Word is Truth and The Wonderful Story. I read them over with interest and benefit; and now, according to your offer, I send for Tract No. 12 and any other you may be pleased to send. At first reading of "An Answer to Ingersoll" I thought it too liberal, but on reading "Pulpit Infidelity" I apologize for any uncharitable thoughts I might have entertained. I am a learner, and anything that will teach without injury I want: others I do not want.

***

Thanks for samples of ZION'S WATCH TOWER received. At first I suspected a snare, and was ready at the first appearance of the cloven hoof or wolf in sheep's clothing to "flee away;" for nowadays we have to watch. But I keep in mind that as I am Christ's, no man is able to "pluck me out of my Father's hand." So I send you $1.00 for the three volumes of MILLENNIAL DAWN and Tracts. Have read February TOWER; and though on first reading its doctrine seemed strange, I find that it clears up many passages of Scripture hitherto not understood.

***

I hereby acknowledge the receipt of the DAWNS. I do not know how to express myself: I am so delighted with them and your other publications. It was really Providential

R1513 : page 112

that I saw your tract The Wages of Sin. First I thought it was too Universalistic; then I thought it was too Purgatorial; and I did not know what to do until my regular Bible lesson (Ezek. 15:44-45) confirmed the tract. I find it is just like Christ Jesus to be just to all men. Oh! praise his name! the Scriptures began to unfold to my poor, benighted mind. I know what it is to fellowship with him in joy and pleasure, and am learning (slowly to be sure) to suffer with him; and know that I am accepted in the Beloved. I stand alone in my community, but I cease not to do the work he has appointed me, nor will I.

***

I have read the three DAWNS critically as I can, and I must say they have to a great extent revolutionized me; and, though your DAWNS struck me a little contrary at first, I soon got righted. Oh, the blessedness of this truth! He has led me in a way I know not, but he doeth all things well. I have fought a good fight up to the present time and have the armor on awaiting his orders.

You may be and probably are spoken against; but I am with you: not that I have hastily adopted these teachings; but I was ready for the DAWNS. I did not know what I wanted, but they filled the aching void.

I have since shown my faith by my works, by handing in my resignation to the church to which I belonged, and am now free. I want your prayers for me, that I may see you at the marriage of the Lamb.

ISAAC HAMPTON.

England.

DEAR BROTHER:--Thanks for the knowledge of which you are the channel. A few weeks ago I came across your MILLENNIAL DAWN, Vol. I., and at the time I was struck with the facts therein enunciated, but did not take hold of them. However, I could not get away from the thoughts induced by the first reading, and so determined to have another perusal; and how any rational being could fail to perceive that plan as set forth in the Scriptures I should be at loss to understand, if I had not had experience with the blinding effects of tradition. "Take hearsay for granted, and never mind searching the Book" was my motto--and is that of many at the present time.

True, I called myself a Christian, and did believe in Christ as a Redeemer, but I had absolutely no idea of the extent and benefits of the Redemption. But now, thank God, I know in what my duty consists, and am striving to run the race, keeping only the goal in view.

I am in daily contact with Spiritualists and others of similar beliefs, and some with no belief at all, and would ask for your prayers, that the light may shine, and that I may be given the requisite strength to keep my light shining--not burning, simply, but shining. I shall not forget you; and may you long be spared to continue the work the Master has given you to do.

Yours faithfully, C. MAW.

California.

DEAR BROTHER RUSSELL:--The DAWN series has brought great light and joy and peace to our home. We had been studying and groping for some time, to find what the second advent of Jesus Christ meant to the world; and since we have come to "understand," we have had the pleasure of helping to lead some others into the Truth.

Will you please give us in the WATCH TOWER an explanation of the first chapter of John? [This will be explained in next TOWER.]

Your brother in Christ, C. C. BELL.

R1513 : page 112

New York.

DEAR BROTHER RUSSELL:--Some time since, I bought MILLENNIAL DAWN of one of your colporteurs, and have given the three volumes a careful reading; and though your ideas are somewhat different from my own, yet I feel drawn towards you, as one after my own heart. For many year past, I have been making myself ready for the appearing of the glorious Bridegroom, having been connected with those expecting his soon appearing since 1842.

While I have been a believer in restitution and in the reign of Jesus and his bride over the restored earth, I have not attached such importance to the ransom-price paid by the blessed Redeemer for all mankind, as I ought to have done. Truly it is the goodness of God that should lead men to repentance, and not his supposed wrath.

Dear Brother, everything I have is on the altar, and has been since I was called out, seventy-three years ago. I still holding myself ready to do my blessed Master's will, to follow him through evil as well as good report, and to say at all times, "Not my will, but thine be done."

Your brother in hope, DANIEL PERINE.

====================

page 114

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,

By Express Order, Postal Money Order, Bank Draft, or Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

INTERESTING ITEMS.

R1515 : page 114

CHURCH STATISTICS OF THE U.S.

Dr. Carroll, Superintendent of religious statistics of the last census, presents some interesting facts. The membership of the Presbyterian, the Methodist Episcopal, the Reformed, the German Reformed, the Lutheran, the Congregational, the Disciples, the Roman Catholic and the Jewish churches shows a total of 12,487,382; while of this total the Roman Catholics are accredited with 6,250,045, or more than one half. These are the figures given by The Christian at Work.

THE OUTLOOK.

The Christian Union for April 1st, in the "Outlook," says, after speaking of the bitter opposition, by a member of the German Reichstag, to the Jews: "There are many indications that the anti-Semitic feeling in Germany is spreading."

The same journal, speaking of affairs in Belgium --the working classes demanding universal suffrage--says, "In the event of a failure to make that concession, very serious industrial disturbances will undoubtedly take place."

JEWISH RIOTS IN RUSSIA.

A St. Petersburg dispatch, dated March 24, announces a peculiar riot. It says: "For the first time in the remembrance of Russia, Hebrews have assumed the role of rioters--in the town of Jarnitz."

"The Hebrews residing in that part of Russia are, what with their own natural shiftlessness and the various late prohibitive laws which have kept them out of their regular easy and paying businesses, in a somewhat precarious condition anyway nowadays. They live mostly a from-hand-to-mouth existence, and have nothing to fall back upon in case of need. The late failure of the crops and the consequent famine have, therefore, come down with crushing force upon them, and their sufferings have been terrible. On top of this the winter has been extremely cold, and this suffering has been added to the others. At last the cold, hunger and need drove the poor inhabitants of the above mentioned town of Jarnitz, which may be taken as a sample of all the other towns of that region, to an extreme step.

THE POOR IGNORED BY THE RICH.

"On an appointed Saturday all the sufferers arranged to meet for a general consultation in the local synagogue. Once assembled there, for a long time they discussed their troubles and sought for some remedy. No one could suggest any remedy. At last it was decided that the local rich Hebrews had not done their duty and to make an appeal to them. The rich ones refused to pay any attention to the deputation, and ordered them away.

"The result of this cold-blooded repulsion was almost electrical on the crowd. As one man they threw themselves into a street-riot. Honor, honesty, safety, all were forgotten under the terrible pangs of hunger and the stinging realization of the heartlessness of their co-religionists.

"The riot lasted for five hours and was aimed exclusively at the houses of the rich. Windows and doors were broken in, all that could be was carried off, the rest destroyed. Nothing that could possibly be made away with was left.

"Meanwhile the police had taken the alarm, but could at first do nothing in the face of the immense crowd. When, at last, help had arrived, the riot was nearly over. The Chief of Police was then about to take extreme measures and vowed to bring all the offenders to justice. When, however, upon investigation, he learned all the particulars, and that three Hebrews had died that same day from hunger, he decided that no further action was advisable in the matter. Not only that, but he himself started a subscription for the relief of the sufferers.

===================

R1514 : page 115

VOL. XIV.   APRIL 15, 1893.   NO. 8.

"THE WORD WAS A GOD."

"In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. The same was in the beginning with the God. All things were made by him [the Logos], and without him was not anything made that was made."--John 1:1-3.

The Apostle gives us in these words a brief statement of our great Redeemer's pre-human history. We adopt the word Logos as one of our Lord's many names. Dr. Adam Clarke also advocates its use in this manner, saying, "This term [Logos] should be left untranslated, for the very same reasons why the names Jesus and Christ are left untranslated. As every appellative of the Savior of the world was descriptive of some excellence in his person, nature or work, so the epithet Logos, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him."

Another difference, between the above translation and the common version, is the addition of the italicized words a and the. These are supplied in order to give the reader the true sense of the Greek text, in which the presence or absence of the Greek article is very important. In the above translation the represents the article, while a shows that the article is lacking.

With this translation verified and appreciated (as can be done by consulting any Greek Testament or any Greek scholar), these verses, long doubtful and obscure to so many, become luminous. In them John tells the same story that our Lord tells us over and over again (See Rev. 1:8,11,17; 2:8; 3:14; 21:6; 22:13), that he is the beginning and the ending, the first and the last, of the creation of God.

The Apostle Paul adds his testimony in the same line, saying, He "is the image of the invisible God, the first-born of all creation: for by him were all things created....All things were created by him and for him." (Col. 1:15.) The Heavenly Father had no beginning, but is from everlasting to everlasting the same. Our Lord's great honor is shown in that he was not only the first of God's creation but the last. From this we are to understand that the great Jehovah did not directly employ his own power in creating either men or angels; but that he delegated his power to his Only-begotten Son--using him as his honored agent and representative in every case--in every respect giving him the pre-eminence over all others; second only to himself.

THE ALMIGHTY.

But although our Redeemer had always occupied the place of honor in the heavenly courts, it was not until his faithful obedience to the Father had been tested to the extent of his changing nature to that of man, and then giving himself as fallen man's ransom, that he received his present unexcellable glory and

R1515 : page 115

honor. It is since his resurrection that the message has gone forth--"All power in heaven and in earth is given unto me." (Matt. 28:18.) Consequently it is only since then that he could be called the Almighty (as in Rev. 1:8). The Heavenly Father has always been almighty, and

R1515 : page 116

this all-power or all-might was never given to him, but was his eternal possession. But now that he has given the same power to his Only-begotten and well-pleasing Son, our Saviour, both we and angels delight to know it, and delight to honor him whom the Father has so highly honored, and whom he has instructed us to honor, saying: "That all should honor the Son, even as they honor the Father."--John 5:23.

The reasons leading up to our Lord's present great exaltation are clearly stated by the Apostle, as examined below.

ROBBERY TO BE EQUAL TO GOD.

The Apostle's words in Philippians 2:6 have (by a bad translation, at the hands of those whose judgments were warped by an erroneous view) been turned about and made to say the very reverse of what he intended.

The Apostle is showing Christ's faithfulness or loyalty and obedience to the Father. Not satisfied with referring to his earthly course, he goes back of it to the time when our Lord was a spirit being, before he humbled himself by his translation or change of nature to a lower one, --from spiritual to human nature. The Apostle seems to have had Satan's course in his mind,--contrasting his wrong course and its end with Christ's proper course and its glorious results. Satan did not hesitate to rob God of his glory, saying, "I will ascend above the stars [above the other bright ones of the angelic host--I will be a leader, a chief], I will be like the Most High" [I will pose as another Potentate a rival and peer of Jehovah]. (Isa. 14:14.) But, says the Apostle, Christ, when a spirit being in God's form, thought not of robbery to be God's equal, "but [on the contrary, in obedience to the Father's plan] stripped himself [of the glory and dignity already enjoyed], taking a bond-servants form, being made in the likeness of men. And [afterward], being in the likeness of men ["Made flesh"--Jno. 1:14], he [still further, and in harmony with the same obedient spirit] humbled himself, becoming obedient unto death, [and, yet more humiliating] even the death of the cross. Therefore [because he did not attempt to usurp, but on the contrary was humble] God hath supremely exalted him, and given to him a name [honor, title, dignity] above every [other] name."

What a wonderful contrast! Satan, who attempted to rob God of his honor and station, is cast out, and will ultimately be destroyed. Christ, who humbled himself in every sense of the word, has been exalted to the very position which Satan coveted. And the Apostle recounts this matter in order to enforce upon all followers of Christ that, like their Master, they should be humble and unassuming--humbling themselves that they, too, may be exalted in due time.--See the context: verses 3-5.

THE GODHEAD.

The word Godhead occurs three times in the Scriptures--Acts 17:29; Rom. 1:20; Col. 2:9. It is a meaningless word, and merely a bad translation. It should be rendered Divinity or Deity, and then would be intelligible.

MIGHTY GOD, EVERLASTING FATHER.

These are among the great titles of our glorified Lord, predicted through Isaiah--9:6.

In our issue of June, 1892, in which this subject was much more thoroughly examined, we showed the meaning of the word "God" to be mighty one. We gave instances in which this same word (in Hebrew, El and Elohim) is used when referring to great men and angels. Our Lord would be reverenced and titled Very Mighty or Very Great.

The signification of the title, "Everlasting Father" or Father Forever, is seen when we remember that the special meaning of father is life-giver. Jehovah is the Life-giver of all creatures in the sense that he is the fountain from which all life originally proceeded. But after man had forfeited his God-given privilege, by disobedience, he needed a new life. And Jehovah sent forth his Only-begotten Son, to become man's Life-giver, by redeeming man's life with his own and then giving the new life to whoever will accept it under the terms of the New Covenant, which he mediated.

Since all of our race have thus been redeemed, and restitution to human perfection is thus provided for all, through this Life-giver,

R1515 : page 117

he will be known to the redeemed world as their Father Forever, the one through whom their redeemed, restitution life was obtained. The propriety of this is evident when it is remembered that the restitution life which our Lord will give the world was purchased by him with his own precious [life] blood.

The "little flock" now being selected as "members of his body," his "bride," would also have been of this class of children of Christ, were it not for their high-calling to become his "brethren," "body" or "bride," and to experience the change of nature which this calling implies and necessitates. To fit these for their "high-calling," they are begotten again (from the restitution-life hopes obtained through faith in Christ), to the divine nature. (2 Pet. 1:4.) This divine nature was not purchased by our Lord Jesus; hence he is not the father or giver of it. Jehovah alone gives it: hence the Apostle declares, "The God and Father of our Lord Jesus Christ hath begotten us," and Christ is "not ashamed to call them Brethren."

R1516 : page 117

JUDGE NOT.

Judge not; the workings of the brain
    And of the heart thou can'st not see;
What looks to thy dim eye a stain,
    In God's pure light may only be
A scar, brought from some well-won field,
Where thou would'st only faint and yield.

The look, the air, that frets thy sight,
    May be a token that below

The soul had closed in deadly fight
With some internal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee, shuddering, on thy face.

The fall thou darest to despise:
May be the angel's slackened hand
Has suffered it that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days. --Selected.

===================

R1516 : page 117

THE RACE IN ADAM.

"Ye shall not surely die."--Satan--Gen. 3:4.

God's blessing upon his prime agents, in his purpose of peopling the earth--"Be fruitful and multiply"--embraces in it the full power and authority of the agents to bring forth the race entrusted to them.

God's purpose did not contemplate a dead race, but he had made bountiful provisions for the happiness of a race of perfect beings, reflecting moral and intellectual qualities the exact counterparts of his own; and while he well knew and had arranged for all possible contingencies, he did not design them. He could not design or "do evil that good might come." In his purpose the race was already alive, and hence alive in the agents prepared and empowered through his blessing.

This recognition of things that are not (yet) is lawful and right in view of the certainty of the agents employed and the steadfastness of purpose in him who "worketh all things after the counsel of his will" and according to his own purposes.

Contending for change of forms of Scriptural expressions upon the grounds of grammatical construction cannot affect the recorded condition and facts of experience.

To say that "By Adam all die" does not

change the relationship nor responsibility of Adam--Levi is said to have paid tithes to Melchisedec while yet in the loins of his father. (Heb. 7:10.) The case is not altered whether we say the tithes were paid by Abraham or in Abraham. Adam, then, did not represent a dead race, neither was he on trial for a dead race, but he certainly did stand for and represent a living race--God's purposes were centered here: outside of Adam God had made no

R1516 : page 118

provision, unless as contingencies should arise to make them necessary for the completion of his benevolent plans. In Adam were wrapped the destinies of the race; from him it should inherit life, and that life was in him, so that, instead of not living in him, mankind had no other source of existence; and when the hour of Adam's testing came, the crisis of the race had come, and the fatal sequence is that he entailed death upon mankind instead of any right to life. Thus by Adam all die, while yet in him, for none had yet been born when he fell under condemnation. The sentence was pronounced, and its justice is open to the investigation of all intelligences; and the very throne of Jehovah depends upon its being found "True and righteous altogether."

Thus we see that the race never had life: its inheritance was death; for a condemned thing is already dead and can only resolve to "dust as it was." Evolution upwards, or out of death, is wholly impossible; for there is nothing left. The "dying now" is not "a double infliction of the penalty," but a carrying out of the sentence--destruction.

There is no hope but in a Ransom--a man's life for a man's life. That only can remove the legal hindrance and permit the call, "Return, ye children of men," without impugning the exact justice of the penalty.

Thus we see that Satan can devise no scheme offering hope for man except it be upon his prolific lie. And so we find this according to the latest deduction (erroneously drawn from Scripture statements of God's designs and foreknowledge) to be as follows: "Hence death as a result of sin could not have been, either in fact or design, more than temporary. The wages of sin is death--looking forward to deliverance --eternal life!" In other words, "Ye shall not surely die."

Good men of all ages have conceived of deliverance upon reasonable hopes within their experience and conceptions of God, having no grounds for a formulated theory save the one that makes God a liar; but how much severer ought our judgment to be, if we, after seeing God in the amazing revelations of himself, should wilfully reject the only basis and means of the designed and soon to be accomplished deliverance, and insist upon the same errors?

H. L. GILLIS.

===================

R1516 : page 118

SELF-EXAMINATION.

In 2 Cor. 13:5, Paul says, "Try your own selves whether ye be in the faith; prove your own selves. Or know ye not, your own selves, that Jesus Christ is in you, except ye be reprobates?" The context apparently shows that the Corinthians had accused Paul of having no influence over them for good, and his ministry as being weak and insignificant. Paul replies by telling them to look at their present condition as compared with their past, see the change that has taken place in their lives, see the possession they now have, and in the light of these things let them say whether his influence over them has been for good or not, or if his ministry is weak and insignificant. Again, in 1 Cor. 11:28, the same Apostle says, "Let a man examine himself." But in this Paul means only to interpose a caution to prepare the receiver to eat the Lord's supper worthily.

It is impossible to know ourselves by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us, and frequently we find that we have done the very thing we never thought we would do. I suppose Abraham did not really know the strength of his faith till called upon to sacrifice Isaac. In the light of that trial he could estimate the real strength of his faith. In the shortness of memory we fail to profit by past mistakes. In every action of ours there are so many details giving rise to so many causes of actions which may differ in each action, thus making it impossible for us to judge truly of our own condition. The Greeks had a favorite motto among their philosophers, "Know thyself;" but by this they did not mean to teach that by merely looking into their own actions they came to understand their own character and became able to estimate their real worth, but

R1516 : page 119

rather that each one should examine the basis and facts of his philosophy for himself, and not be content to receive them second-hand. Then, again, many people do not grow better from rigid self-introspection. The bad only see good and excuses for the evil in their lives. The good only see evil in theirs, and sadden their lives by deploring it. One of the saintliest women I ever knew, and whom all reverenced, began to direct her attention to her own life, to examine it, to search it, and to question whether she did truly believe or not, till in a few months she concluded she had no faith, that her life was full of evil deeds, that she was unsaved and had no hope, and that there was none for her; and in this state she lives to-day.

We make a distinction between heart-searching and life-searching, which many fail to make. Our hearts, that is our wills, should be perfect; but our lives cannot be perfect, because "we have this treasure [our new wills or new hearts] in earthen vessels [in imperfect bodies]." He, therefore, who judges of his acceptableness with God by judging of his perfection or imperfection in thought, word and deed, must condemn himself, if he be honest and if he have a proper estimate of perfection in these respects. But he that judges his heart, his motives, his will, his intentions, should always be able to find it true to the Lord,--however much his life may come short of his new will,--the mind of Christ begotten in him by the exceeding great and precious promises of God's Word.

We are not merely to ask ourselves whether we love God, but also whether our love takes the practical form of willing and trying to serve God. This, his Word indicates, is the real

R1517 : page 119

test;--not what we succeed in doing, but what we honestly and earnestly try to do.

The mother never questions whether she loves her children or not, but shows her love by her services; the industrious man never stops to wonder if he is industrious. Christ says, He that heareth my words and doeth them, he it is that loveth me.

We can know our hearts only as God, who sits as a refiner of gold, tries us: under the hand of his proving we learn to know ourselves. God does the searching to see if there be any evil way in us. He searches, tries and proves us, and not we our own hearts. The Christian only grows Godlike, strong in faith and hope, as he learns to look away from himself to the Son of Man. It is said that one of the gifted painters of the world stood before the masterpiece of the greatest genius of the age. This he never hoped to rival, nor even to equal, yet the infinite superiority did not crush him, nor cause him to despair. He saw realized those conceptions that had long floated vaguely before him in unsubstantial form; in every line and touch he felt a spirit immeasurably superior. As he stood gazing at it his heart swelled with emotion, his feelings became elevated, and he turned away exclaiming, "And I, too, am a painter." Let the hesitating believer look on Christ, the embodiment of the highest and holiest of all conceptions, till his heart can feel his spirit and touch, then he can turn to the world, believing and declaring, "I, too, am a Christian." --Sel.

===================

ROMANIST DESIGNS ON AMERICAN CITIES.

BY C. CHINIQUY, A FORMER ROMAN CATHOLIC PRIEST.

When, in 1852, it became evident that my plan of forming a colony of French Canadians on the fertile plains of Illinois was to be a success, D'Arcy McGee, then editor of the Freeman's Journal, the official paper of the Bishop of New York, wrote me to know my views, and he determined immediately to put himself at the head of a similar enterprise in favor of the Irish Roman Catholics. He published long and able articles to show how the Irish people, with few exceptions, were demoralized and kept down in the cities, and how they would soon be raised to the top if they could be induced to exchange city grog-shops and saloons for the rich lands of the West. Through his influence a large assembly, principally composed of Irish priests, to which I was invited, met at Buffalo in the Spring of 1853. But what was his disappointment when he saw that the greater part of these priests were sent by the bishops of New York, Albany, Boston, etc., to oppose and defeat his plans! He vainly spoke with the most burning eloquence for the support of his pet scheme. The majority of the priests coldly answered him in the name of their bishops: "We are determined, like you, to take possession of the United States and rule them; but we cannot do that except by acting secretly, and by using the utmost wisdom. If our plans were known they would certainly be defeated. What does a skilful general do when he wants to conquer a country? Does he scatter his soldiers over the farm lands and spend their time and energies in plowing the fields and sowing the grain? No. He keeps them well united around his banners, and marches at their head to the conquest of the strongholds. He subdues the large cities one after the other; he pulls down the high towers and the citadels which he meets on his way. Then the farming countries are conquered and become the price of his victory without moving a finger. So it is with us. Silently and patiently we must mass our Irish Roman Catholics in the great cities of the United States. Let us remember that in this country the vote of one of our poorest journeymen, covered with rags, has as much weight in the scale of power as the vote of the millionaire Astor, and that if we have two votes against the millionaire's one, he becomes as powerless as an oyster. Then let us multiply our voters, let us call on poor but faithful Irish Catholics, and gather them from the far corners of the world into the very hearts of those proud citadels which the Yankees are so proudly building up under the name of New York, Boston, Chicago, Albany, Buffalo, Troy, etc. Under the shadows of those great cities the Americans consider themselves as a giant and an unconquerable race. They look upon the Irish Catholic with the utmost contempt, as only fit to dig their canals, sweep their streets, or humbly cook their meals in their kitchen. Let no one awake these sleeping lions to-day; let us pray God that they may sleep and dream their sweet dreams a few years more. How sad will be their awakening when, with our outnumbering votes, we will turn them out, and forever, from every position of power, honor and profit! What will these hypocrite sons and daughters of the fanatical Pilgrim Fathers say when not a single judge, not a single school-teacher, not even a single policeman will be elected if he be not a devoted Irish Catholic? What will those so-called giants think and say of their unsurpassed ability, skill and shrewdness when not a single governor, senator, or member of congress will be elected if he be not sincerely devoted to our Holy Father, the Pope?

"What a sad figure those Protestant Yankees will cut when we will not only elect the President, but fill and command the armies, man the navy, and have the key of the public treasury in our hands! It will then be the time for our devoted Irish Catholics to give up their grog-shops to become the governors and judges of the land. Then our poor and humble Irish mechanics will come out from the damp ditches and the canals to rule the cities in all their departments, from the stately mansion of mayor to the more humble, though not less noble, position

of school-teacher.

"Then, yes, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience which are an insult to God and man."

Poor D'Arcy McGee was left almost alone when the vote was taken.

But the Irish Roman Catholics were taught to consider San Francisco as their "promised land," and the rich inheritance God had in store for them. The consequence is, that when you find only a few American, German and English millionaries in San Francisco, you count more than fifty Irish Catholic millionaries in that city. It is to San Francisco that you must come to have an idea of the number of great and powerful organizations with which the Church of Rome is preparing herself for the impending conflict, through which she hopes to destroy the system of education, and every vestige of liberty and human rights in the United States, as she bravely and publicly announced it not long ago in her most popular

organs, the Catholic World, of New York, and the Catholic Review:--

"The Catholic Church numbers one-third the American population, and if its membership shall increase for the next thirty years as it has for the thirty past, in 1900 Rome will have a majority, and be bound to this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic. The Catholic is to wield his vote for the purpose of securing Roman Catholic ascendency in this country. All legislation must be governed by the will of God, unerringly indicated by the Pope. Education must be controlled by Catholic authorities; and, under education, the opinions of the individual and the utterances of the press are included. Many opinions are to be furnished by the secular arm, under the authority of the church, even to war and bloodshed."--Catholic World, July, 1870.

"While a State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church. Protestantism of every form has not had and never can have any right where Catholicity has triumphed, and therefore we lose the breath we spend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."--Catholic Review, July, 1870.

In order to more easily drill the Irish Catholics, and prepare them for the impending conflict, the Jesuits have organized them into a great number of secret societies.

Almost all these secret associations are military ones. They have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic ocean. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by the most skilful and able generals of the great Republic.

===================

page 121

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1517 : page 121

SOLOMON AND HIS WRITINGS--PROVERBS,

ECCLESIASTES AND SOLOMON'S SONG.

These three productions come down to us from Jewish archives of sacred religious literature; and, notwithstanding the imperfections of the writer, they come with clear indications of divine supervision and inditement. The wisdom expressed is above that which is natural to our fallen humanity. It is not necessary to the reverent study of the moral philosophy therein set forth that we should either forget or ignore the defective moral character of Solomon; for even the story of his life with its checkered manifestations of virtue and vice is no inconsiderable part of the lesson of these books.

In 1 Kings 3:11,12 we have the assurance of the divine inspiration of the wisdom of Solomon: "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment, behold, I have done according to thy word. Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." But while we recognize and duly appreciate the wisdom of Solomon, we also mark his typical character, and perceive that only as a type of Christ could the fulness of the promise belong, of wisdom and riches superior to any preceding or succeeding him. In this light the statement of our Lord (Matt. 12:42)--"A greater than Solomon is here"--is in perfect harmony with 1 Kings 3:12. His peaceful and prosperous reign, his famed wisdom and his marvelous wealth and glory were typical of the Millennial reign of Christ, though it all falls far short of the glory of the antitype--as types always do. As a type, the peace of his reign in contrast with the warlike reign of his father David is strikingly similar to the predicted peace of Christ's reign in contrast with the turmoil and war and confusion

of the Gospel age which precedes and prepares the way for the reign of his Son and for the building and establishment of the glorious temple of God, whose living stones are now being made ready, even as David similarly prepared the materials with which Solomon built the typical temple.

The Song of Solomon, though in the form of an oriental love song, is really an allegorical representation of the mutual love of Christ and the Church.

The Book of Ecclesiastes seems to have been written in later life, when the heart had grown sick with excess of sensuous pleasures and the lack of the real happiness which comes from a close and perfect walk with God, when he turned from all his riches and honors with the sad refrain, "Vanity of vanities, all is vanity." From his own experience he proves the truth of his theme, and counsels to others a different course from that which he himself had pursued, saying, "Remember thy Creator in the days of thy youth....Fear God and keep his commandments; for this is the whole duty of man."--Eccl. 12:1,13.

The Book of Proverbs was probably the latest production of Solomon, when not only the promised wisdom from above, but also an experience gained under very peculiar and varied circumstances found expression in numerous concise and pithy sayings for the guidance and instruction of all who would live godly. These are frequently quoted and referred to in the New Testament.

R1518 : page 122

WISDOM'S WARNING OF PRESENT DANGER.

II. QUAR., LESSON V., APR. 30, PROV. 1:20-33.

Golden Text--"See that ye refuse not him that speaketh." --Heb. 12:25.

"The reverence of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."
"The reverence of the Lord is the beginning of knowledge, but fools despise wisdom and instruction."--Prov. 9:10; 1:7; Job 28:28; Psa. 111:10.

The Book of Proverbs is a poem, the first nine chapters of which are a discourse on wisdom, which is personified. (The major part of the Book consists of the proverbs of Solomon, some of which--chapters 25-29 --were collected and added later by King Hezekiah. Chapters 30 and 31, however, do not claim Solomon for their author.)

It has been inferred that the personification of wisdom in this Book was meant to represent Christ; but when we consider that wisdom is one of the divine attributes, it is evident that wisdom existed even before our Lord Jesus, although he was the beginning of the creation of God, the first born of every creature. But so perfectly did our Lord Jesus exemplify the divine wisdom that it is not at all strange that some have inferred that wisdom, here, personified Christ, instead of recognizing Christ as the personification of that wisdom which from eternity was an attribute of Jehovah. It is described by the Apostle James (3:17) as coming "from above," and as being "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

In contrast with this heavenly wisdom he places what the Apostle Paul (1 Cor. 3:19) calls "the wisdom of this world," which James says "descendeth not from above, but is earthly;" and, worse than that, it is "sensual;" and, worse still, it is "devilish." It is the kind of wisdom which delights in envying and strife and confusion and every evil work. (Jas. 3:14-16.) It is the wisdom of selfishness which, regardless of the rights and interests of others, seeks to grasp and hold every thing for self. This kind of wisdom, Paul says, "is foolishness with God; for it is written [Job 5:13], 'He taketh the wise in their own craftiness.'" --1 Cor. 3:19.

All of the fallen human nature have more or less of the earthly wisdom of selfishness, which disposition continually gravitates lower and lower unless it is resisted and displaced by the heavenly wisdom whose fruits are love, mercy and truth. This heavenly wisdom, we are told, has its beginning in the reverence of the Lord. That is, we must look away from our own narrow thoughts, plans and schemes and allow our minds to dwell upon the grandeur of God's benevolent, loving and glorious character until a gleam of his glory awakens in us a feeling of admiration, veneration and love, and then of longing to be conformed to his image. And while we, as God's faithful children, thus look and hold ourselves in position to receive the impressions from above, the divine likeness is traced upon our hearts, as we study God's revelation; and the heavenly wisdom begins to manifest itself in the peaceable fruits of righteousness.

Those who thus reverence him, the Lord is pleased to recognize as his sons, and to acquaint them with his plans for their salvation through the great redemption which his

R1518 : page 123

wisdom provided; and to such the counsels of these Proverbs are addressed, while warnings are given to others. Thus we read--

CHAPTER 1:8,9--"My son, hear the instruction of thy Father [God], and forsake not the law of thy mother [God's covenant of justification and regeneration in which we are begotten to newness of life]: for they shall be an ornament of grace unto thy head, and chains about thy neck." Those only are accounted sons, who are thus begotten of the truth and in covenant with God.

VERSES 10-19. "My son, if sinners entice thee, consent thou not," etc. The counsel here, while it has reference to all enticements of sinners, has special reference to a condition of things which was prophetically foreseen--not necessarily by Solomon, but by the Lord who indited the matter, merely using Solomon as his mouthpiece. The picture drawn corresponds exactly with that condition of things predicted by other prophets, and by the apostles, which was to come to pass in the end or harvest-period of the Gospel age, when great Corporations, Trusts and Monopolies, on the one hand, and Unions and Labor Federations on the other, would offer their enticements to the iniquitous business of shedding innocent blood and fattening on the spoils of the slain.--See Jas. 5:1-6; Mal. 3:5.

These two parties are now addressing everyone: the Capitalistic party addresses its temptations only to those who have money and influence of which they desire to make use; the Labor-Union party addresses all others. But the voice of the Lord, the voice of true Wisdom, says to all God's people: "My son, if sinners entice thee, consent thou not." Both of these parties present worldly-wise arguments based on selfishness --opposed to justice as well as to love.

Capitalism says, and truly, We have the brains, but are in the minority: we are prosperous, but less contented than ever. Let us enlarge our ambitions; let us unify our interests so that our rule and prosperity may be prolonged, even though the masses are awaking and may attempt resistance, in this dawn of a new era.

Laborism says, and truly, If we were ignorant and asleep in the past, we are awake now; if we were contented in the past with less, we are discontented now with more. Let us unite our muscle and skill and squeeze Capitalism into subjection to us; let us appropriate the fruit of their brains.

Both are saying, "Come with us [join our Union or Trust], let us lay wait for blood" [for opportunities to squeeze the life out of those under our power: let us make, for instance, a "corner" in wheat; let us buy up all the wheat in the market, fix our own prices and so control the market that we can financially kill the small dealers and wring the revenue out of the public--the masses, both rich and poor. Or let us play this game in oil or corn or any other commodity. Or let us make a corner in the skilled-labor market, by getting up a strong Union and ordering a strike; by "boycotting"

R1519 : page 123

all who oppose us, and by financially killing fellow workmen who will not join with us. Let us look out for Number One, --ourselves. Thus both combinations seek to prey upon each other for selfish ends, and generally to the disregard of justice]. "Let us lurk privily for the innocent without cause." [Let us watch for our opportunity to take advantage of their ignorance of our movements, etc. And generally it is the innocent who suffer most from such conspiracies.] "Let us swallow them up alive as the grave, and whole as those that go down into the pit." [Present efforts are not for existence merely (for all are prosperous as never before), but for control. Capitalism wants full control, and Laborism wants no less. Each would swallow up the smaller of his own kind, and then effectually crush the other. Thus, say they], "We shall find all precious substance, we shall fill our houses with spoil." Thus, like ocean wreckers, they would grow rich upon the losses and injuries of others.

"Union" is the watchword of both these great opposing parties. Both sides cry (Verse 14):--"Cast in thy lot with us; let us all have one purse"[--let us put our money and skill together; thus only we can succeed, and control the markets, and reap the harvest]. But what saith the Lord?--

"My son, walk not thou in the way with them; refrain thy foot from their path; for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. [Each party can see the devices of the other, and each "snare" and device will be check-mated by the other side; and ultimately each party will become entangled in the snare set for the other. As we read,--

"But they [these conspirators] lay wait for their [own] blood; they lurk privily for

R1519 : page 124

their [own] lives. So are the ways of every one that is greedy of gain, who taketh away the life [or living] of the owners thereof" --for the time is coming when the overwhelming numbers of those oppressed by these systems will arise in their fury like the raging waves of the sea, and anarchy will prevail--the predicted "time of trouble such as never was since there was a nation." (Dan. 12:1.) And who but the blind cannot see this very trend of events to-day? But who but "the wise" will heed these instructions of the Lord--the instructions of Wisdom?--Dan. 12:10.

"Wisdom [the voice of righteousness and of prudence--the voice of God] crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates, in the city she uttereth her words." This is truer to-day than at any other time in the world's history. Never before were the obligations of human brotherhood forced upon the attention of all men as they are to-day; and men are coming to see, though they be not free to admit it, that the only solution of the great social problem now before the world is found in the "golden rule."

"We will have to act on that new rule we hear so much talk of in the papers nowadays," said a business man recently to a perplexed associate. "What's that?" said his friend. "The golden rule," he replied, and his friend assented. Yes, the "golden rule" is coming to the front, even in the newspapers, and men are obliged to consider it, whether they are ready to act upon it or not. Thus wisdom crieth in the streets in the city--everywhere--saying, VERSE 22. "How long, ye simple ones, will ye love simplicity [--will you prefer to remain in ignorance of the just and right ways of the Lord]? and the [proud] scorners delight in their scorning [of justice and truth], and fools hate [that real] knowledge [which cometh from above, preferring the ways of selfishness]?"

VERSE 23. "Turn you at my reproof." But they will not turn, because, as the Psalmist says (Psa. 2:1-3), they "imagine a vain thing"--they "take counsel together against the Lord and against his Anointed [King, who has come to rule in righteousness, and whose presence and power is now forcing upon the minds and consciences of men the perplexing questions of this eventful hour, and their only right solution]." However, they will not be permitted to plead the excuse of ignorance of the right ways of the Lord; for the Lord says,--

"Behold, I will pour out [make manifest] my spirit [my disposition] unto you: I will make known my words unto you;"--notwithstanding the fact that they "hate" such knowledge.

VERSES 24-27 are in exact agreement with the prophecy of Psalm 2:4,5 showing not only that men will not heed the reproofs and counsels of this hour, but also predicting the disastrous results that will ensue. When the Lord has clearly set before men the momentous issues of this "day of preparation," and they have disregarded them, and scorned the reproofs which the occasional outbreaks of dissatisfaction and discord shall have brought, then he will begin to speak to them in more positive and commanding tones, saying--"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh --when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."

The thoughtful observer of the present social and political aspect of the world can easily see that if the voice of Wisdom and Prudence be not heeded among men the culmination of the present unrest will be a terrific whirlwind. (See also Jer. 25:31,32.) "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them IN HIS WRATH, and vex them in his sore displeasure."

VERSES 28-32. It will not avert the trouble for men to call upon the Lord then. If they despise his counsel and reproofs to such an extent as to make necessary the exhibition of his wrath and righteous indignation for their correction, the Lord will not cease to scourge them because of their crying, but the penalty of their evil courses shall be given in such measures as to make a lasting impression. It will therefore be "a time of trouble such as never was since there was a nation;" "no, nor ever shall be" (Dan. 12:1; Matt. 24:21), because so thorough will be the correction that it will never again need to be repeated. "Therefore shall they eat the fruit of their own way [for the "whirlwind" of trouble will be the natural

R1519 : page 125

result of their selfishness], and be filled [to satisfaction] with their own devices. For the turning away of the simple [from their ignorance will be to the earthly wisdom of selfishness and not to the heavenly wisdom with its fruit of love and peace, and will work their injury. It] shall slay them, and the prosperity of fools shall destroy them." Their own feet will be caught in the snares they had set for others. The very fact that, by their selfish, oppressive and unrighteous course, they were able to amass great fortunes will, by inciting the jealousy and hatred of the masses, make them a prey in the time of trouble--special targets for the venomous arrows of hatred.--Jas. 5:1-6.

VERSE 33 is a promise in which the few, who are wise enough to heed the instructions of Wisdom, may take comfort, even in the midst of the calamities that shall overwhelm the world. "The Lord knoweth them that are his," and "The angel of the Lord encampeth around about them that are his, and delivereth them.--Psa. 34:7.

The voice of heavenly Wisdom found clear and forcible expression through the lips of our Savior, who was the personification of God's wisdom as well as of his love. His message was that Love, not Selfishness, should be the rule of life, if true happiness would be obtained. "Whatsoever ye would that men should do to you, do ye even so to them" states this law in practical form. It has sounded down the centuries since, awakening thought and civilization wherever heard. It is the greatest leveller and equalizer; for it ignores class and caste.

But alas! many respect it merely because it lifts them up; and, when getting up from the slough of despond themselves, they forget to practice this precept toward others who are lower down than they. Thus many have used and are using the precept of Love in a selfish spirit. They desire that those more favored shall exercise this principle of Love toward them, but they will not exercise it themselves toward those above or those below their own social plane.

Only the "little flock" are to any appreciable extent even seeking to obey in spirit this voice of God--this voice of heavenly Wisdom: and these are often misjudged and misunderstood, as was their Lord and Redeemer, by the world in general, whose motive power is Selfishness.

The civilized world stands to-day in a false position: professing to be Christ's Kingdom and to be ruled by his law of Love, it is really the kingdom of the Prince of this world--Satan--and operates in general under his law of Selfishness. God will demonstrate this as soon as he has finished the selection of the "Bride," the "Body" of Christ. He will show the difference between the holding of a truth in unrighteousness and the practice of a truth in its real spirit or intent. The result will be the breaking into pieces of these false kingdoms of Christ (Rev. 19:15), the establishment of the true, spiritual Kingdom of Christ, the full enlightenment of all the people and the full establishment of the law of Love, in fact as well as in name.

It is as a means toward this end that God is now permitting the world to run riot in the spirit of this world (Selfishness) that the counsel of heavenly Wisdom may be justified when those moved by earthly wisdom (Selfishness) shall be snared in their own devices.

R1520 : page 125

To his people God saith: "Wait ye upon me [Be patient, Brethren]; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my fierce anger; for all the earth [society] shall be devoured with the fire of my jealousy; and then will I turn unto the people a language of sincerity [love will then mean love], and they shall all call upon the name of the Lord, to serve him with one consent." --Zeph. 3:8,9.

R1520 : page 125

THE VALUE OF WISDOM.

II. QUAR., LESSON VI., MAY 7, PROV. 3:11-24.

Golden Text--"Trust in the Lord with all thine heart, and lean not unto thine own understanding."--Prov. 3:5.

With a clear understanding of the purpose of this book, which, as we have seen, is for the moral instruction of all of the children of God (those who are now his children, or those who shall become his children during the Millennial age), there is less necessity for explanation than for careful personal consideration and application. They are certainly worthy to be bound about the neck and written upon the table of the heart. --Verse 3.

VERSES 11,12 are given an inspired comment in Heb. 12:4-13.

VERSES 13-18 represent the happiness and blessedness of the man that findeth wisdom --not the wisdom of this world which is foolishness with God, and which is earthly,

R1520 : page 126

sensual and often devilish (1 Cor. 3:19; Jas. 3:15), but the wisdom of meekness that is from above, and is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (Jas. 3:13,14,17.) Those who have this kind of wisdom--viz., that attitude of heart and mind which fits us to receive the instruction of the Lord and to profit by it--are sure to get understanding of whatever truth is meat in due season for them. "The wise shall understand." And in the understanding of God's ways there is joy and peace and blessing which the world can neither give nor take away.
Verse 18 is a beautiful reference to the restitution to the trees of life and the Edenic bliss, of all who shall "lay hold upon" and "retain" that heavenly wisdom of meekness and entire submission to the will of God.

And truly, "Her ways are ways of pleasantness, and all her paths are peace."

VERSES 19,20. It was this same kind of wisdom, described above as pure, peaceable, merciful and kind, that actuated God when he established the heavens and founded the earth. And in consequence we see the beautiful harmony of the material universe, and experience the blessings of those beneficent laws of nature so beautifully adapted to our necessities.

VERSES 21-26 are words which we cannot well afford to disregard: "Sound wisdom and discretion" (wise policy) are not only the course to eternal life, but even in the present time they bring grace, the favor of God, and preserve us from fear and from stumbling; and the Lord will keep the feet of all such from being caught in the snares of the adversary.

VERSES 27-30 counsel fair dealing with our fellow-men.

VERSES 31-35 counsel patient waiting for the rewards of righteousness and that we should not envy the wicked who prosper in the ways of oppression.

R1520 : page 126

FRUITS OF WISDOM.

II. QUAR., LESSON VII., MAY 14, PROV. 12:1-15.

Golden Text--"The fruit of the righteous is a tree of life, and he that winneth souls is wise."--Prov. 11:30.

The simple teachings of these proverbs are so plain as to need no explanation; but they are worthy of careful and prayerful pondering. They suggest a series of questions for self-examination which every child of God would do well to propound to himself in the quiet retreat of his accustomed place of prayer. Let him not ask himself, Am I perfect in every thought, word and deed, knowing that none of the fallen are so; but let him ask (verse 1), Do I love instruction and knowledge? am I seeking for it daily in the line of God's Word and providences? and am I ready to consider and heed reproof rather than to spurn and resent it? VERSE 2. Are the purposes of my heart all pure and upright, bringing with them a constant sense of the Lord's favor? VERSE 3. Am I rooted and grounded in the principles of righteousness, so that I will not swerve and cannot be moved? VERSE 4. Am I faithfully acting my part in my station in life--in my relationships to my fellow-men and my family?

VERSE 5. Am I keeping a vigilant guard over my thoughts, that they stray not into forbidden paths? VERSE 6. Am I ever ready to defend the righteous against the snares of the wicked? In these days when the wicked are devising perverse doctrines to overthrow the faith of the righteous, am I zealous in my endeavors to establish them in the right ways of the Lord? VERSES 7 and 8 are precious promises to the righteous. VERSE 9. "He that is despised and laboreth for himself is better than he that aimeth after honor and lacketh bread." How true!

VERSE 10. The truly righteous extend their tender mercies to the lower creation, as well as to human kind. VERSE 11. The true child of God is no idler or visionary dreamer. VERSES 12-14. The rewards of virtue and the penalties of wrong-doing are sure to follow, sooner or later, and every act will meet its just deserts in due time.

VERSE 15 cannot be too carefully considered --"The way of a fool is right in his own eyes." Herein is the danger of an evil course: it is deceptive to those who take it: the wrong-doer, having succeeded in justifying himself, finds the downward course smooth and slippery, until the retracing of his steps becomes almost impossible. "But he that hearkeneth unto the counsel of the Lord is wise."

The Golden Text is very suggestive. A righteous life may indeed be compared to a tree of life of whose virtues others may partake and live. And blessed are those whose wise and righteous course of life becomes a constant incentive to virtue, winning others away from the path of sin and ungodliness to righteousness, peace, faith and trust in God.

R1520 : page 127

WISDOM OF TEMPERANCE.

II. QUAR., LESSON VIII., MAY 21, PROV. 23:29-35.

Golden Text--"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."--Prov. 20:1.

Here we have a pen picture of the drunkard, true to life; and those who pursue this folly find themselves finally bound in the galling yoke of a terrible slavery. Would that this curse were banished from every land. And, thank God, the time is not far distant when, under the established Kingdom of God, this evil shall be thoroughly and promptly dealt with. No such stumbling stones as enticing saloons will then be permitted to stand in the way to tempt the weak. Gather out the stumbling stones and cast up a highway for the people, says the Prophet (Isa. 62:10); and when this is done not a single evil--licensed or unlicensed --shall be permitted a footing.

But a highway, a broad thoroughfare (the established new covenant), gently sloping upward to life (for a grand reversal of public sentiment will make the way easy of ascent) will be there; and the ransomed of the Lord (the whole human race) shall go up thereon. Every step in this way shall bring its reward of peace and joy: and they shall come to Zion with songs and everlasting joy upon their heads ...and sorrow and sighing shall flee away. (Isa. 35:10.) Blessed times of restitution and refreshing! Our hearts sing for joy in anticipation of the nearness of those blessings for all mankind.

R1520 : page 127

A WISE WOMAN.

II. QUAR., LESSON IX., MAY 28, PROV. 31:10-31.

Golden Text--"Favor is deceitful, and beauty is a breath: but a woman that reverenceth the Lord, she shall be praised."

This lesson is poorly chosen: it is an ideal woman, pictured by an uninspired pen, which is not at all the present ideal. This is not a part of Solomon's writing, but, as stated in verse 1, was written by King Lemuel. We have no sympathy with the thought that a true wife should purchase fields and plant vineyards (verse 16), spin, weave, even toiling into the night (verse 18,19), and rising before daylight prepare breakfast (verse 15); and all this while her husband, well fed and well clothed, sits a member of the City Councils.--Verse 23.

R1521 : page 127

Energy, economy and forethought are of course commendable in both men and women; and without these no home can be either comfortable or happy. But this is an extreme view.

The Golden Text is the best of this lesson; especially the latter clause. The Christian woman, like the Christian man, while careful to be faithful in the duties of home and family will "seek first [chiefly] the kingdom of God and [conformity to] its righteous requirements," making the fields, vineyards, silks and wealth quite secondary considerations. Few, if any, women of the Lord's choice--few of those who will be of his "little flock"--will have all the points of Lemuel's ideal woman.

King Lemuel's wisdom on strong drink (verses 6 and 7) is also contrary to the true wisdom.

===================

page 127

ENCOURAGING WORDS FROM EARNEST WORKERS.

Massachusetts.

DEAR BROTHER:--We would have liked so much to be with you at the Memorial this year, as once or twice before. However, we were present with you in spirit. At about the same time you and others of the Church were commemorating the death of our precious Redeemer, we, in this place, were assembled for the same purpose, there being twenty-two present, seven of whom symbolized by immersion the entire consecration and baptism of their wills into Christ.

We enjoyed a very precious season: our dear Head seemed to be very near and dear to us at that particular time. We also remembered our loving Father, and how much it must have cost him to give such a valuable gift as a ransom for us. In closing, we sang Hymn 276, and went each to our homes, there to ponder over all that occurred on that memorable night and the day following, in which he was delivered for our offenses.

We trust, dearly beloved in the Lord, that you likewise enjoyed sweet communion with Him who loved us and gave himself for us. May we, even as he did, be true to our consecration, until the sacrifice is wholly consumed upon the altar. This is the earnest prayer of

Your humble brother and servant,
W. J. THORN.

California.

DEAR BROTHER RUSSELL:--We observed the Lord's Memorial Supper at our house on the night of the 30th. Though few in numbers (twelve), and poor in oratory, we had a blessed season of harmonious communion, while with much joy of heart we symbolized the appropriation to our unworthy selves of the life and

page 128

righteousness of our Redeemer, and pledged ourselves afresh to follow voluntarily in his footsteps even unto death. Pray for us, dear brother, that by his grace we may faithfully fulfil our covenants.

Your fellow servant in love,
W. J. WEBB.

Illinois.

DEAR BROTHER RUSSELL:--Our little meetings proved a season of sweet refreshing and communion to the few permitted to meet together. We spent parts of two days in study and thanksgiving, ending last evening by keeping our Lord's supper in commemoration of his death. After a careful study of the symbols, bread and wine, discerning the Lord's broken body and shed blood, realizing that the whole body or "loaf" is to be broken as the head has been, and thanking God for the gift of his Son and for the privilege of being broken in his service, we gladly partook of the emblems. Those of "like precious faith" know from experience the blessedness and peace which come to our Father's children at such times.

We sang,

"Sweet the moments, rich in blessing,
Which before thy cross I spend,"

and then parted--I trust with a deeper sense of our own unworthiness and of Christ's sufficiency. May those precious moments and blessings often be our experience.

Yours in love and hope, C. C. WRIGHT.

Kansas.

DEAR BROTHER RUSSELL:--About eight interested ones met here to commemorate the death of our dear Redeemer. In the afternoon we had a grand experience meeting--grand because each one had something to say about the wonderful way he had found the precious truths now due to the truth hungry.

The meeting was opened by the reading of the first chapter of 2 Peter. Especially appreciated were the words: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

In the evening we came together to partake of the bread and wine in remembrance of the sacrifice our dear Master made on the cross for our redemption, and it was truly an impressive time. Brother Cole conducted the service by prayer and reading appropriate Scriptures, followed by some profitable remarks which were listened to with earnest interest. Others also spoke with much feeling and gratitude for such a display of God's love for poor humanity.

We remembered the dear brethren and sisters elsewhere who were enjoying the same blessed privilege, knowing that the same love and affection for our dear Master filled your hearts as it did ours, and doubting not that you remembered us with the same kind feelings.

Your brother in Christ, A. B. PERINE.

Maryland.

DEAR BROTHER RUSSELL:--On Thursday evening, March 30th, at 7:30 P.M., the Anniversary of our Lord's death was celebrated at my house. There were eighteen in attendance, the number being larger than on any previous occasion. The meeting was opened by an appropriate hymn, followed by prayer; then another hymn, after which a portion of Scripture was read and a suitable article selected from the TOWER.

We considered the true import of the emblems, how they not only signified our Lord's sacrifice by which we are justified to human life and all its rights, but also how they signified our own consecration to be joined in sacrifice with him and to be dead with him. With additional remarks I endeavored to make the subject clear, and as plain as possible. After the lesson we sang another hymn, then prayed, after which the sacrament was administered. Then a final prayer and closing hymn.

I was very glad to read Brother Adamson's letter in March 15th TOWER. It did me much good. The next day after reading it, I started out to distribute some tracts. A few days later a gentleman called to thank me for the tract I had left at his office, and desired to know whether he could not get more for his Sunday School. Have supplied him with 150 copies of Thy Word is Truth, which he has promised to distribute next Sunday. I hope some good may result therefrom. On a separate sheet I enclose his subscription to the TOWER.

Your brother in the Redeemer,
H. N. RAHN.

New York.

DEAR BROTHER RUSSELL:--For the Memorial Supper and all day Friday meetings, we obtained the use of a small Baptist meeting house. About sixty brethren and sisters of this city and vicinity met to commemorate the Lord's death. We had a very blessed season, the Lord manifesting his grace among us. On Friday about forty gathered for a season of Bible study and communion. Friday evening we had baptism services, and fifteen symbolized their immersion into Christ. Since then four others have asked to be baptised.

With love and greetings in Christ,
S. D. ROGERS.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

INTERESTING ITEMS.

KEEP ORDERS SEPARATE.

We are always pleased to hear from TOWER readers everything pertinent to their spiritual welfare and the progress of the truth. In fact, we are disappointed to get a mere business order, and nothing more, from personal friends. But please always keep your general letter separate from your business order. This will be to your advantage, as well as ours.

MARKED CLIPPINGS IN ENVELOPES.

Friends who have access to Literary Magazines and prominent daily papers often notice interesting items of news more or less related to the topics discussed in the TOWER; and many of them send these to the Editor. This kindness is very helpful, and is highly appreciated. We suggest to these friends that, instead of sending the entire paper, they clip the interesting items, and write on the back, or on the margin, the name and date of the paper or magazine from which it is taken. In an unsealed envelope, one cent postage will do.

ADDRESSES FOR FREE READING MATTER.

Many of the friends send in long, written and printed lists of excellent addresses, of parties likely to become interested, to have TOWERS and TRACTS sent them. This is an excellent work, and we are glad to send out matter freely to such. But just now the office is so overcrowded with work that many of these lists must lie over for a long time, because no one has the time to address the wrappers.

We suggest, therefore, that our friends who have the time for it can help along the cause by writing the addresses in a plain hand on wrappers (about the center), and mailing us the addressed wrappers, which can readily be filled and sent out. The wrappers should be about 5 x 10 inches; or address-labels could be written 1 x 3 inches, which we could have pasted on wrappers. These can be mailed to us at the rate of two ounces for one cent. Those who have many addresses, but who cannot procure suitable paper, may drop us a postal card, and we can send what is needed.

This, of course, does not apply to cases where only a few names are sent in, nor when the sender lacks the time for writing the labels.

Colporteurs, who would water the seeds of truth which they are planting, should be careful to note those they meet who seem to be specially consecrated to the Lord, and should send in their addresses for TOWER samples.

1893 "DAILY BREAD CALENDARS" FREE.

Messrs. Ward and Co., of New York City, importers of "Our Daily Bread" Calendars, for 1893, have kindly donated to our readers the remnant of their stock of these calendars. So now whoever will send five cents each for the mailing may order them of us. If several TOWER readers choose to order together, they may do so.

Of course over one-third of the year is gone, but daily texts for over two hundred days are as good as ever. This food, taken at or before breakfast, should mean a blessing for the entire day. These Calendars retail generally at 35 to 50 cents, plus postage.

Do not forget the Missionary Envelopes. We have them in good supply now at the reduced price of 25 cents per hundred, or $2.00 per thousand. This includes free delivery to you at your Postoffice.

===================

R1521 : page 131

VOL. XIV. MAY 1, 1893. NO. 9.

THE TWELVE APOSTLES.

THEIR CALLING, OFFICE AND AUTHORITY.

"Jesus answered them, Have not
I chosen you twelve?"--John 6:70.

RECOGNIZING our Lord Jesus as the divinely appointed and worthy head of the Church, which is his body, let us mark with what deep concern and wise forethought he considered all the interests of that body, even to the end of the Gospel age--the period of the Church's probation.

Immediately after his forty days of meditation and peculiar temptation in the wilderness, we find our Lord preaching the gospel of the coming kingdom; and from among those who heard him gladly, with hearing of faith, and who became his disciples, he made choice of twelve men to be the apostles of the new dispensation. These were men from the humbler walks of life: Four were fishermen; one was of the despised publicans; the callings of the others are not mentioned.

Concerning this choice of the twelve, we learn that, while under various circumstances the Lord called each individually to forsake all and follow him, which they promptly did, (See Matt. 4:17-22; Mark 1:16-20; 3:13-19; Luke 5:9-11.) there was also a special occasion upon which he dedicated them to their office as apostles. Of this Luke gives an account, saying that prior to this event our Lord withdrew to a mountain to pray--evidently to take counsel of God with reference to the interests of the prospective Church; and that he continued all night in prayer--"And when it was day, he called unto him his disciples [Greek, mathetas, learners or pupils]; and of them he chose twelve, whom also he named apostles [apostolos--ones sent forth]."--Luke 6:12,13. Thus the twelve were marked as a distinct and separate class among the Lord's disciples. Verse 17 also makes the distinction very clear between these twelve and the other disciples.

The other disciples, not so chosen, were also beloved of the Lord, and were doubtless in full sympathy with this appointment, recognizing it as in the interests of the work in general. And in making the choice the Lord doubtless took cognizance, not only of the willingness of heart on the part of these twelve, but also of the circumstances and fitness of the individuals for the pioneer work that was before them. Thus, for instance, when he called the sons of Zebedee to leave all and follow him, he did not call their father. The following was to be, not merely a mental following of his doctrines, etc., but the leaving of business, home, friends, and earthly plans and prospects, etc., to go about with him or under his direction in the work of the Lord.

That our Lord at that time revealed much of the great importance attaching to his solemn setting apart of the twelve, is not at all probable, as it would have been impossible for them to comprehend it then; but these dear brethren, chosen from the humbler walks of life to be the Lord's special ambassadors, appreciated their privilege, notwithstanding the facts that privation and persecution would certainly be their immediate reward, and that the reward

R1521 : page 132

of the future could not then be clearly discerned.

Our Lord's object in selecting the twelve at that time was that he might begin with them a course of instruction and training which would fit them for their future work as apostles; for they did not fully enter upon that work until after the day of Pentecost. After their ordination the twelve were fully under the Lord's direction and much in his company; and they were careful students of his character, his gospel and his methods.

THE COMMISSION OF THE APOSTLES.

The commission of the apostles was, in the main, the same as the commission of the Lord and of the whole Church. It was to preach the gospel of the Kingdom. (Compare Isaiah 61:1,2; Luke 4:17-21; Matt. 10:5-8; Mark 3:14,15; Luke 10:1-17.) And to this work they zealously devoted themselves during the time of the Lord's presence with them, as well as subsequently; though we are not informed that their success in the work was any more marked during that time than was that of the seventy whom the Lord also appointed to this ministry, though not to the apostleship. (Luke 10:17.) But in addition to this general commission to preach the gospel of the kingdom, the Lord by and by showed the twelve that he was preparing them for a special work in the future --that they were to be his witnesses to bear testimony of him after his death. They must be witnesses, too, upon whom the people could rely as having been with him from the beginning of his ministry, and therefore manifestly acquainted with his doctrine and purpose. (John 15:27; Luke 24:48.) And not only so, but these twelve were also chosen to become, under divine providence, the founders and special teachers of the gospel Church, when in due time they should be endued with power from on high.

In other words, our Lord's object in selecting or ordaining these twelve was to so train and empower them, and to so establish their testimony concerning the truth of God, that, through them, such as hunger and thirst after righteousness might be convinced of the truth, and that from among such "a people for his name" (a bride for Christ--a Church) might be selected, trained and prepared for their exaltation as "joint-heirs with Christ" in his kingdom. This purpose in the selection of the twelve was implied in the prayer of our Lord just prior to his crucifixion (See John 17:6-9,20,21) --"I have manifested thy name unto the men [the apostles] which thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee; for

R1522 : page 132

I have given unto them the words [the doctrine] which thou gavest me, and they have received them....I pray for them: I pray not for world, but for them which thou hast given me; for they are thine....Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word [the entire gospel Church--to the end of the age]: that they all may be one [in heart and purpose and love], as thou, Father, art in me, and I in thee, that they also may be one in us [and then he shows the ultimate purpose of this selection, both of the apostles and of the entire body of Christ, in the following words]--that the world [that 'God so loved, even while they were yet sinners'] may believe that thou hast sent me"--to redeem and restore them.

The number of the apostles corresponded to the number of the sons of Jacob, the representatives and founders of the tribes of Israel, which in one phase of their typical character stood for the entire gospel Church, and in another for the whole world. (See Tabernacle Shadows.) And in the Book of Revelation these apostles are designated as the twelve foundations of the New Jerusalem, the glorious Church. (Rev. 21:14; Eph. 2:20,21.) Just so the foundation which sustains the Church is designed ultimately to sustain the whole world. But if these foundation stones were laid in the sand, the building reared upon them would be very insecure, and could not stand forever. (Matt. 7:25-27.) But they were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus.--Matt. 16:16-18; 1 Pet. 2:4-8.

While all of the twelve were chosen early in the Lord's ministry that they might be his witnesses,

because they had been with him from the beginning, when one of them (Judas) dropped out, having proved a traitor to his trust, the Lord supplied his place with Paul, who was made a witness of his glory after his resurrection and ascension. (Acts 26:13; 1 Cor. 15:8.) And thus the testimony, of the eleven eye and ear witnesses of the Lord's ministry, death and resurrection, and of the twelfth as to his glorious exaltation, is a firm foundation for the faith of the whole Church, to the end of the age. The election of Matthias by the eleven, to fill the place of Judas (Acts 1:23-26), was simply a human error--an over-officiousness on their part to attend to the Lord's business without his direction. It was done previous to the day of Pentecost and the descent of the holy Spirit. The eleven chose two, and asked the Lord to take his choice of them, and indicate the same by directing upon which the lot should fall. Of course the lot must fall upon one of them; but that was no indication of the Lord's will; and the Lord simply ignored their choice and in due time indicated his own in the election of Paul. And in his subsequent Revelation he describes twelve foundation stones in the New Jerusalem, not thirteen. Matthias was probably a very excellent brother; but he was not an apostle.

But, we inquire, What evidence is there that these twelve ordinary men were ordained to fill the important office of apostles in the Church? True, we see that, after our Lord's resurrection and ascension, the apostles were the strength and consolation of the infant Church. Having been the constant companions and disciples of the Lord, and eye-witnesses of his miraculous power, and having proved their loyalty and faithfulness to him by bearing his reproach with him, very naturally the saints of their day found in them props for their faith; and they rested upon their teaching, took courage from their example and wisely heeded their counsel. But were they ever intended to be more than such helps?--were they ever intended to be authoritative teachers whose words, more than those of others, would express the divine mind?

We answer, Yes; and the Lord clearly indicates that he would have the Church so regard them, and the helpful service he purposed to have them perform for the entire body of the Anointed. Let us hear the testimony:--

(1) As already noted, we have seen that these men were specially called and solemnly ordained, as a class distinct and separate from the other disciples, and given a particular and significant name--the apostles--to distinguish them from the others.

(2) We have also noticed that, although during our Lord's earthly ministry the work of the apostles differed nothing from that of "the seventy," nor were their labors any more signally blessed (Luke 9:6; 10:17), yet they were more directly and continually under his training, and that either some or all of them were the chosen witnesses of every remarkable feature and event of his course during the three and a half years of his ministry. They were the witnesses of his teachings and of his personal character and manner of life; and of his miracles and the effects of his teachings and work in his day. They were the only ones invited to partake with him of the last Passover Supper, and to receive the instructions of that solemn hour with regard to its typical significance and with regard to the changed features of that institution which would make it commemorative

thenceforth of the real Lamb of God which taketh away the sin of the world. They were the witnesses of the agonies of Gethsemane and of his betrayal and arrest, as well as of his calm submission to the fate which he knew awaited him. They were the witnesses, too, of all the circumstances of his crucifixion, death and burial; and also of the fact of his resurrection.

(3) After his resurrection we find our Lord promptly taking up his work just where it had been broken off by his death--the work of still further preparing the apostles, his chosen witnesses, to bear reliable testimony to the whole Church. We find that while he appeared to many other disciples besides the apostles, and to upwards of five hundred at one time (1 Cor. 15:5-8), he was specially careful to very clearly establish the fact of his resurrection to the apostles. We find him carefully looking up each one of "the eleven"--sending the women

R1522 : page 134

who were first at the sepulcher to communicate the fact of his resurrection to each of them, and specially mentioning Peter, lest he should be overcome with discouragement on account of his previous unfaithfulness (Mark 16:7); opening the understanding of the two (Luke 24:27,32) on the way to Emmaus; satisfying doubting Thomas with tangible evidence; specially re-affirming Peter's commission; and fully convincing all and sending them out into the work again.--John 20:26-28; 21:15-17; Acts 1:1,2; Luke 24:52.

(4) We find further that "the eleven" were the chosen witnesses of the Lord's ascension, and that there is no evidence of the presence of any others on that occasion. Compare Acts 1:1-13, specially noticing verses 2,4,9,11. The expression, "Ye men of Galilee" signified "the eleven," all of whom were Galilaeans. See also Luke 24:48-51 and Matt. 28:16-19.

The apostles were thus the special witnesses of the Lord's resurrection, although he was seen by others; and thus the Lord made sure of having in them competent witnesses, that our faith in their testimony might be clearly established. Peter says, "And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly, not to all the people, but UNTO WITNESSES CHOSEN

BEFORE OF GOD, even TO US, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people," etc.--Acts 10:39-43. See also Acts 13:31; 1 Cor. 15:3-8.

(5) We see that, while the testimony of the apostles was at first restricted to the Jews, the Lord, after his resurrection, taught them that repentance and remission of sins must be "preached in his name among all nations, beginning at Jerusalem." And then he added, "And ye are witnesses of these things;...but tarry ye in the city of Jerusalem until ye be endued with power from on high."..."Ye shall receive power after that the holy Spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH." (Luke 24:48; Acts 1:8.) Since "the uttermost part of the earth"--America, for instance--could not be reached and thus ministered to during the life-time of the apostles, it is manifest that the major part of this witnessing was to be done through their writings and after their death. Thus they testify to us, and we consider this commission from the Lord to them to do so, and the particular training they received from him, as the best possible endorsement of their testimony and guarantee of its reliability.

(6) In obedience to the command to wait for the promised power, the apostles and the other disciples, about a hundred and twenty in number, tarried in Jerusalem, assembling together in an upper room, and waiting in prayerful expectancy from day to day until the day of Pentecost brought the promised blessing--the "power from on high," the baptism of the holy spirit. (Acts 1:14.) In this great blessing, specially promised to the apostles, apparently all of the faithful souls present with them shared. "They were all filled with the holy Spirit and began to speak with other tongues as the Spirit gave them utterance." However, from Acts 2:7 it would appear that "the eleven" (all of whom were Galilaeans) were the public speakers. It evidently brought to their minds clearer visions of divine truth, filling their hearts with joy and praise; so that out of the abundance of their hearts they spoke the wonderful words of life as the Spirit miraculously gave them utterance in the various languages of the peoples represented there. And as a result of that power

R1523 : page 134

three thousand souls were converted that day. While all of the faithful waiting ones shared the special outpouring of the Spirit that day, and the same Spirit was also poured out upon the Gentiles later (Acts 10:44-47), and has continued with all the consecrated and faithful ever since, we are particularly assured that all of "the eleven" were there, and that not one of them failed to receive this gift of the Spirit without which their apostleship could not be recognized.--See Acts 1:13,14; 2:1.

(7) Although it may seem remarkable that the Lord permitted a Judas to appear among

R1523 : page 135

the apostles, while Saul of Tarsus verily thought he was doing God service as a Pharisee of the Pharisees, and was permitted to remain in ignorance of the truths of the new dispensation until all the privileges of the Lord's presence and personal instruction, etc., and even the outpouring of the Spirit on the day of Pentecost, which the others enjoyed, were entirely past, there was in this also, as we are now privileged to view it, another master-stroke of wise policy; for Paul was made a witness of the Lord's glory--"as one born out of due time"--as one "born from the dead" before the time--before the time for the Church's exaltation and glory, when, being made like the Lord, they shall see him as he is. (1 Cor. 15:8; 1 John 3:2.) And in visions and revelations the Lord more than made up to Paul what he lacked to make him a competent and reliable witness to us.--2 Cor. 12:1-4,7; Gal. 1:11,12; 2:2.

And when the Lord himself testifies to us (Acts 9:15), "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel," that is all the endorsement Paul needed to put him on at least an equal footing with the others, as one of the chosen twelve. In addition to this testimony of the Lord and to the worthy zeal of Paul in bearing witness to the truth, and to the manifestation of the power of the holy Spirit in him, we have also Paul's own testimony concerning himself. He says, "I certify you, brethren, that the gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11,12.) And again he says, "He that wrought effectually in Peter to the apostleship of the circumcision [the Jews], the same was mighty in me toward the Gentiles."--Gal. 2:8.

Paul was pre-eminently the apostle to the Gentiles, and the others more particularly to the Jews. Hence Paul has by far the more to say to us through his numerous epistles; but in their day "the eleven" were more prominent in the Church than he--Peter, James and John, as Paul says, being regarded as pillars among them. (Gal. 2:9.) Paul was the pushing pioneer, and his work among the Gentiles of his day was by no means a light, nor an honorable task, in the estimation of men. It exposed him to all sorts of danger, persecution and humiliation. And even in the Church his zeal was not fully understood and appreciated; for he had occasionally to produce the evidences of his apostleship, and to remind them, and thus prove to them that he was "not a whit behind" the others in authority and power.--1 Cor. 9:1; 2 Cor. 11:5.

But let us inquire further as to the office of the apostles in the Church: Is it merely their historic testimony of the Lord and his teachings upon which we are to depend? or was their witnessing to include more than this?

Evidently they were to bear witness to all they knew, and to all they learned under the special guidance of the holy Spirit. Only thus would they be faithful stewards of that which was intrusted to them. "Let a man so account of us as...stewards of the mysteries of God," said Paul. (1 Cor. 4:1.) And the same intent was expressed by the Lord when he said, "I will make you fishers of men," and again, "Feed my sheep" and "lambs." Again, Paul says that "the mystery [the deep truths of the gospel concerning the high calling of the Church--the Christ] hidden in other ages, is now revealed unto his holy [justified and consecrated, and so reckoned 'holy'] apostles and prophets, by the Spirit," and that the object of its being revealed to them was "to make all men see what is the fellowship of the mystery [upon what terms they may have the privilege of fellowship in this mystery--of joint-heirship with Christ], which from the beginning of the world hath been hid in God." (Eph. 3:3-11.) And, again, after speaking of how the Church was to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone (Eph. 2:20-22), he says, "For this cause [viz., the building up of the Church, the temple of God] I, Paul, [am] the prisoner of Jesus Christ for you Gentiles." --Eph. 3:1.

Thus we see that the apostles were not only to bear historic testimony of Christ, but they were also specially prepared and empowered, through the influences of the holy Spirit, both

R1523 : page 136

to discern and teach the deep things of God, which they did as wise and faithful stewards of the blessings intrusted to them for the good and edification and building up of the whole Church. "Freely ye have received, freely give," said the Master; and they were careful to obey the injunction, and through them the same blessings have come down to us--even "to the uttermost part of the earth."

But still we would reverently press our reasonable investigation a step further and inquire, Are these apostles to be regarded as in any sense lords in the Church? or, in other words, When the Lord and Head of the Church departed, did any of them take the place of the head? or did they together constitute a composite head, to take his place and assume the reins of government? Or were they, or any of them, what the popes of Rome claim to be as their successors --the vicars or substitutes of Christ to the Church, which is his body?

Against such a hypothesis we have the plain statement of Paul--Eph. 4:4,5--"There is one body" and "one Lord"; and therefore among the various members of that body, no matter what may be the relative importance of some, only the one Lord and Head is to be recognized. This the Lord also clearly taught when, addressing the multitudes and his disciples, he said, "The Scribes and Pharisees...love... to be called Rabbi; but be not ye called Rabbi; for one is your Master, and all ye are brethren." (Matt. 23:1,2,6-8.) And again, addressing the apostles, Jesus said, "Ye know that those presuming to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them, but it shall not be so among you; but whosoever will be great among you shall be your servant, and whosoever of you will be the chiefest shall be servant of all; for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."--Mark 10:42-45.

Nor have we any evidence that the early Church ever regarded the apostles as lords in the Church; or that the apostles ever assumed such authority or dignity. Their course was very far indeed from the papal idea of lordship. For instance, Peter never styled himself "the prince of the apostles," as papists style him; nor did they ever title each other, or receive such homage from the Church. They addressed or referred to one another simply as Peter, John, Paul, etc., or else as Brother Peter, John or Paul; and all the Church were similarly greeted --as brothers and sisters in Christ. (See Acts 9:17; 21:20; Rom. 16:23; 1 Cor. 7:15; 8:11; 2 Cor. 8:18; 2 Thes. 3:6,15; Philemon 7,16.) And it is written that even the Lord himself was not ashamed to call them all brethren (Heb. 2:11), so far is he from any domineering attitude in the exercise of his lordship or authority.

True, there were "bishops" (those who, like the apostles, had a general supervision and oversight of the work at home and abroad); and "elders" (those older and more advanced in the knowledge of the truth, etc., who took the general oversight and supervision of local congregations --Acts 14:23); and "deacons" (those specially charged with the temporal business matters of the various congregations--Acts 6:1-3); and "evangelists" (or traveling preachers of the Word); but they never used these terms as honorary titles. The conditions of fitness for these services in the Church are clearly set forth in 1 Tim. 3:1-13; 2 Tim. 4:1-5.

Nor did any of these leading servants in the early Church go about in priestly robes, or with cross and rosary, etc., courting the reverence and homage of the people; for, as the Lord taught them, the chiefest among them were those who served most. Thus, for instance, when persecution scattered the Church and drove them out of Jerusalem, the eleven bravely stood their ground, willing to do whatever might come, because in this trying time the Church abroad would look to them at Jerusalem for encouragement and help; and had they fled the whole Church would have felt dismayed and panic-stricken. And we find James perishing by the sword of Herod, Peter with a similar fate in view, thrust into prison and chained to two soldiers (Acts 12:1-6), and Paul and Silas beaten with many stripes, and then cast into prison and their feet made fast in the stocks, and Paul enduring "a great fight of afflictions." (Acts 16:23,24; 2 Cor. 11:23-33.) Did they look like lords or act like lords? We think not.

R1523 : page 137

Peter was very explicit in this matter, when counseling the elders to "feed the flock of God" (He did not say your flock, your people, your church, as many ministers to-day speak, but the flock of God.), not as lords of the heritage, but being patterns to the flock--patterns of humility,

R1524 : page 137

faithfulness, zeal and godliness. (1 Pet. 5:1-3.) And Paul says, "I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world and to angels and to men. We are fools for Christ's sake,...we are despised; ...we both hunger and thirst and are naked and are buffeted and have no certain dwelling place, and labor working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world and the offscouring of all things." (1 Cor. 4:9-13.) Not much like lords in all this, were they? And in opposing the idea of some of the brethren who seemed to be aspiring to lordship over God's heritage, Paul ironically says, "Now ye are full, now ye are rich, ye have reigned as kings without us;" but further along he counsels the only right way, which is that of humility, saying, "Be ye followers of me" in this respect. And again, Let a man so account of us as of the ministers [servants] of Christ, and stewards of the mysteries of God.--1 Cor. 4:8,1.

And, again, the same apostle adds: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness. Nor of men sought we glory--neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children."--1 Thes. 2:4-7.

Nor did the apostles ever claim a monopoly of the teaching or of the pastoral work of the Church; nor did the Lord ever intimate that they should do so. Paul says, "He [Christ] gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man--unto the measure of the full stature of the Anointed one--that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine, ...but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ."--Eph. 4:11-15.

God has raised up these various helps, and has abundantly blessed their labors, both in the early Church and all along throughout the Gospel age. But the prominent and leading position of the apostles, as those specially empowered to minister to us in spiritual things, is clearly indicated. The Lord's personal supervision and appointment of the various orders or grades of teachers and helps is clearly indicated by the Apostle Paul's words--"God hath set [placed] some in the Church--first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, directors and diversities of tongues." Then he inquires, "Are all apostles? are all prophets? are all teachers? are all workers of miracles?" etc. (1 Cor. 12:28,29.) No: certainly not; and if we would be led of the Lord we must recognize this order of his appointment --those whom "God hath set" in the Church for its instruction and edification. And of these we must always remember that the apostles are first, though every member of the body may declare the unsearchable riches of Christ.--See Heb. 5:12.

In recognizing this priority of the apostles we are not underrating or casting any discredit upon the ministry of the other helps and helpers which the Lord provided for the edification of the Church. Thus, for instance, the testimonies of the "evangelists" Mark and Luke and Stephen are as trustworthy as those of the apostles; for they all had "the same mind and spoke the same things." And to such faithful witnesses whom the Lord has raised up from time to time all through the Gospel age, we find the apostles committing their charge ere they were called to rest.--2 Tim. 4:1-6.

Thus, when the noble apostle to the Gentiles was about to finish his course, we find him committing

the interests of the work to the "elders" of the Church (the faithful advanced and active ones); and his charge applied not only to such persons then living, but down even to our day. After declaring his own faithfulness as a servant of the Lord and the Church, and his solicitude for the great work, he said to them, "Take heed, therefore, unto yourselves and to all the flock over which the holy Spirit hath made you overseers, to feed the Church of God, which he [Christ] hath purchased with his own blood; for I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall [ambitious] men arise, speaking perverse things, to draw away disciples after them....And now brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified....I have showed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"--Acts 20:17,28-35.

And Peter likewise exhorts the "elders," saying, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords of God's heritage, but being ensamples to the flock."--1 Pet. 5:1-3.

But in judging of such teachers whom we have reason to believe the holy Spirit has appointed in the Church, it is our duty always to see that their teachings are the same as those of the Lord and the apostles--of the Head of the Church and of those whom he has so clearly indicated as specially empowered to instruct us in the deep things of the divine plan, which were not due to be declared in the days of his personal presence, but which he made known subsequently to his holy apostles and prophets. (John 16:12; Eph. 3:5.) The truth, thus divinely inspired and first announced by the Lord's chosen agents, the apostles, even they themselves, had they fallen away, could not nullify. (But that none of them did fall away is manifest from Rev. 21:14.) This Paul distinctly states in Gal. 1:8-12.

The early Church rightly reverenced the piety and the superior spiritual knowledge and wisdom of the apostles, and, regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners; yet not with blank, unquestioning minds, but with a disposition to try the spirits and to prove the testimony. (1 John 4:1; 1 Thes. 5:21; Isa. 8:20.) And the apostles, in teaching them, enjoined this attitude of mind which required a reason for their hope, and they encouraged it, and were prepared to meet it--not with enticing words of man's wisdom (of human philosophy and theory), but in demonstration of the Spirit and of power, that the faith of the Church might not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4,5.) They did not cultivate a blind and superstitious reverence for themselves.

We read that the Bereans "were more noble than they of Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily [to see] whether those things were so." And it was the constant effort of the apostles to show that the gospel which they proclaimed was the very same gospel darkly expressed by the ancient prophets, "unto whom it was declared that not unto themselves, but unto us [the body of Christ] they did minister the things now reported unto you by them [the apostles] that have preached the gospel unto you with the holy Spirit sent down from heaven" (1 Pet. 1:10-12); that it was the very same gospel of life and immortality brought to light by the Lord himself; and that its greater amplification and all the particular details discovered to the Church by them, under the leading and direction of the holy Spirit--whether by special revelations or by other and more natural means, both of which were used--were in fulfilment of the Lord's promise to the apostles, and through them to the whole Church--"I have yet many things to say unto you, but ye cannot bear them now: howbeit, when he, the Spirit of truth, is come, he will guide you [the apostles first, and through them the whole Church] into all truth; for he shall not speak of himself [independently of me], but whatsoever he shall hear, that shall he speak

[i.e., he will be my messenger to you]....He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine [there is no conflict between us: his plan is my plan, and his way is my way]: therefore said I that he shall take of mine, and shall show it unto you."--John 16:12-15.

It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the law and the prophets, saying, "Search the Scriptures,...for they are they that testify of me." The whole divine testimony must be in harmony, whether it be communicated by the law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God, we find that harmony existing, so that the whole Scriptures of the Old and New Testaments constitute what the Lord himself terms "the harp of God." (Rev. 15:2.) And the various testimonies of the law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted searchers after divine truth, yield the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which even we have learned through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief.

R1525 : page 139

But although the testimony of the Lord and the apostles must harmonize with that of the law and the prophets, we should expect them to testify of things new, as well as old; for so the prophets have led us to expect. (Matt. 13:35; Psa. 78:2; Deut. 18:15,18; Dan. 12:9.) And so we find them not only expounding the hidden truths of ancient prophecy, but also disclosing new revelations of truth.

It may be well here to notice a further claim of that great antichristian organization, the church of Rome, viz., that Peter is the rock upon which the Gospel Church is built, and that to him and his successors, the popes, were confided the keys of the kingdom of heaven with power to open and to shut, to admit or exclude, whomsoever they will, and to bind or loose whomsoever and whatsoever they please.

The scripture upon which this doctrine is founded is Matt. 16:15-19. In reply to the Lord's question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." And the Lord replied, "And thou art Peter [petros--a stone]; and upon this rock [petra--a rock, a large stone] I will build my Church." Thus, in harmony with numerous Old Testament references, such as Isa. 8:14, the Lord is seen to be the great rock upon which the Church is built, while Peter is one of the living stones in the glorious temple of God built upon that rock, which he had just confessed as the rock of our salvation --the Christ. And Peter himself freely admits the relationship of all the living stones, himself included, to the great foundation stone--the rock Christ Jesus--saying (1 Pet. 2:4,5), "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively [living] stones are built up a spiritual house," etc.

As shown in several of our Lord's parables, the Gospel Church is the Kingdom of Heaven

(Matt. 13) in its incipient and preparatory state; and its privileges and powers were about to be opened to both Jews and Gentiles. It was really the Lord that opened the door into his Church: Peter was merely the agent chosen to do the work in the name of the Lord--opening the door to the Jews in his discourse on the day of Pentecost (Acts 2:14,40), and opening the same door to the Gentiles in his discourse to Cornelius and his household, three and a half years later. (Acts 10:33,46.) This honorable service is what is symbolically referred to as using the "keys of the kingdom." (Matt. 16:19.) But, the door once opened, neither Peter, nor any other man, can close it. Our Lord declares that he has "the key of David" (Rev. 3:7); and the door into his kingdom will not be shut until the last member of the chosen and faithful Church has entered into its glory--viz., at the close of the Gospel age.

R1525 : page 140

The key which Peter used was the dispensational truth then due, and first made clear to the mind of Peter, by the holy Spirit.

The ability to bind and loose on earth and in heaven, was granted not only to Peter but to all the apostles; and we believe signified that God would so guide the words of the apostles in their presentation of the truth to the Church, that all the faithful might have full confidence in their teachings. Whatever they bound upon the Church as duties, we may know are so recognized in heaven; and whatever they loosed as respecting the Mosaic Law, etc., we may know that they were supernaturally directed to do so, and that the same are loosed or set aside in heaven.

APOSTOLIC INSPIRATION.

Having observed with what particularity the Lord chose, empowered and commissioned his twelve apostles to serve the Church, our next inquiry is whether we are to consider their teachings as verbally or otherwise inspired. In pursuing our inquiry we would call attention to the following observations:--

(1) We notice that the promise of the Comforter, the holy Spirit, though it was ultimately to reach the whole Church through the ministration of the apostles, was specially given to them. (John 16:13-15.) This was given

to the eleven on the night of the last Supper, after Judas had gone out (John 13:31); and when Paul, the twelfth, was ordained, it applied to him also with equal force, and was so fulfilled. The promise reads, "But the Comforter, which is the holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;... and he will show you things to come."--John 14:26; 16:13.

Thus we learn that the apostolic inspiration was to be threefold in its character, consisting (a) of a guidance into all truth concerning the divine purposes and plan; (b) of such refreshment of the memory as would enable them to recall and reproduce all of the Lord's personal teaching while he was with them; and (c) of special subsequent revelations of things to come --of the "many things" the Lord had to tell them, which they were not able to bear until after his death and resurrection and the descent of the holy Spirit.--John 16:12.

(2) Beginning with the second of these propositions --the refreshment of the memory--we think it is manifest that the promise did not imply a dictation of the exact order and phraseology in which they should express those things. Nor do their writings give evidence of such dictation, although this promise is of itself a guarantee of the correctness of their accounts. In each of the four gospels we have a historic account of the Lord's earthly life and work, and in each the individuality of the writer appears. Each, in his own manner and style, records those items which seem to him most important; and, under the Lord's supervision, all together furnish as complete an account as is necessary to establish the faith of the Church (a) in the identity of Jesus of Nazareth with the Messiah of the prophets; (b) in the fulfilment of the prophecies concerning him; and (c) in the facts of his life, and the divine inspiration of all his teachings. If the inspiration had been verbal (i.e., by word for word dictation), it would not have been necessary for four men to rephrase the same events. But it is noteworthy that while each thus exercised his own individual freedom of expression, and his choice of the most important events worthy of record, the Lord so supervised the matter that among them nothing of importance was omitted, and that all that is needed is faithfully recorded and is thoroughly trustworthy, as evidenced both by the personal integrity of the writers, and also by the promise of the influence

of the holy Spirit to refresh their memories. In this connection it is a noteworthy fact that the Apostle John's record supplements those of the other three--Matthew, Mark and Luke--and that he mentions, chiefly, discourses, circumstances and incidents of importance omitted by the others. A glance at the Table of Gospel Harmonies in your Bagster or Oxford "Teachers' Bible" will show this.

(3) Another proposition of the promise was, "He will guide you into all truth" (or "teach you all things"--concerning the truth). Here

R1525 : page 141

we have the promise of just what we see evidenced in the writings of all the apostles; though they were plain and unlearned men, their Scriptural exegesis is most remarkable. They were able to confound the wisdom of the wisest theologians, not only of their own time, but ever since. No eloquence of error can stand before the logic of their deductions from the law and the prophets and the teachings of the Lord. The Jewish rulers and elders and scribes marked this, and "took knowledge of them that they had been with Jesus"--that they had learned his doctrine and caught his spirit.--Acts 4:5,6,13.

We notice that a large proportion of the apostolic epistles, particularly Paul's, consists of such logical arguments, based upon the inspired writings of the Old Testament and the teachings of the Lord. And those who have partaken of the same spirit, by following the lines of argument they thus present, are led by them to the same truthful conclusions; so that our faith does not stand in the wisdom of men, but in the power of God. (1 Cor. 2:1,4,5.) But in this sort of teaching, as well as in the historic testimony, we see no evidence of word for word dictation, and that the apostles were mere mechanical amanuenses; but, rather, they clearly show that they were filled with a knowledge of the truth and with the spirit of the truth--with a holy enthusiasm to declare the good tidings, which burns and glows upon every page, and which kindles in the hearts of all of God's people the same sacred flame.

(4) The last proposition of this promise is that the spirit would show them (and by implication the whole Church through them) things to come. Thus they were also to be prophets or seers to the Church. Some of the things to come were evidently shown to the apostles

by this superior illumination of the mind or quickening of the mental forces--the guidance of judgment--in the interpretation of law and prophecy and the teachings of the Lord.

But more than this was necessary, and therefore, special visions and revelations by the holy Spirit were granted to instruct them concerning the things to come. Among these were--

(a) The vision of the coming glory of the kingdom with its earthly and heavenly phases, as seen on the mount of transfiguration--Matt. 17:2-9. See MILLENNIAL DAWN, Vol. I., Chapter xiv.;

(b) Paul's vision of the third heavens or Millennial kingdom (Eph. 3:3-6; 2 Cor. 12:1-4), which so wonderfully influenced his life and writings, although not due and hence not permitted to be plainly expressed in his day;

R1526 : page 141

(c) Paul's vision of the Macedonian desire and call for his services--Acts 16:9,10;

(d) Peter's vision of clean and unclean beasts, directing him to use the keys of the Kingdom (Matt. 16:19) in opening the door to the Gentiles, of whom Cornelius was the first convert (Acts 10); and

(e) The remarkable revelation to John on Patmos, which consisted of a series of visions, portraying in sign language all the prominent features of the course of Christianity until the end of the age. This partakes more of the character of the ancient prophecies; for though John saw and faithfully recorded these visions for the future benefit of the Church, he himself could not have fully understood them because the seals were not yet opened in his day, and the truths therein symbolized were not yet meat in due season for the Lord's household. But now as it does become meat for the household, the honor of the apostles and the importance of their service for the Church in connection with it will be more and more appreciated by all who partake of its refreshment and strength--other helps and servants being now used of the Spirit in setting forth those truths.

Thus the apostles were divinely instructed with reference to the deep and hitherto hidden things of God. When supernatural means were necessary such means were used, but when the natural means were sufficient, they were directed in the use of the natural means, the Lord always guiding them into correct presentations of the truths from which he designed to feed his

Church, at the hands of other servants, during the entire Gospel age. Indeed we may rest assured that the divine Word, given or elaborated through the twelve apostles, will constitute the

text book from which the world also will be instructed during the Millennial age.

APOSTOLIC FALLIBILITY.

Five circumstances mentioned in the New Testament are usually considered as opposed to the thought of apostolic infallibility, which we have presented foregoing. These we will examine separately, as follows:

(1) Peter's denial of our Lord at the time of the crucifixion. It is not disputed that this was a serious wrong, and one for which Peter was sincerely penitent. But it was committed before he had received the Pentecostal blessing; and, besides, the infallibility claimed for the Apostles is that which applied to their public teachings--their writings--and not to all the acts of their lives, which were affected by the blemishes of their "earthen vessels," marred by the fall in which all of the children of Adam suffered --which blemishes are forgivable through the merit of Christ's righteousness. The Apostolic office for the service of the Lord and the Church was something apart from the mere weaknesses of the flesh. It did not come upon perfect but upon imperfect men. It did not make their thoughts and actions perfect, but over-ruled those thoughts and actions, so that the teachings of those twelve are infallible. And this is the kind of infallibility now claimed for the popes--that when a pope speaks ex-cathedra, or officially, he is over-ruled of God, and not permitted to err. This they claim as apostles --claiming that they possess apostolic office and authority. But all this is contradicted by various Scriptures: twelve alone were chosen, and not in succession, but at once (Luke 6:13-16); and when one failed and another took his office (Acts 1:26), there were still but twelve; and the last pages of inspiration show us that only the teachings of the twelve are foundations for the faith of the Church, or will he recognized as such in the New Jerusalem.

(2) The fact that Peter "dissembled" or acted in a two-faced manner on one occasion, in dealing with Jews and Gentiles, is pointed

to as proof that the apostles were "men of like passions" as others, and were not infallible in conduct. Again we concede the charge, and find that the apostles conceded this (Acts 14:15); but we repeat that these human weaknesses were not permitted to mar their work and usefulness as apostles--as those who preached the gospel with the holy spirit sent down from heaven (1 Pet. 1:12; Gal. 1:11,12)--not with man's wisdom but with the wisdom from above. (1 Cor. 2:5-16.) And this error of Peter God at once corrected, through the Apostle Paul, who kindly but firmly "withstood him to the face, because he was to be blamed." (Gal. 2:11.) And it is quite noticeable that Peter's two epistles show no trace of wavering on the subject of the equality of Jews and Gentiles in Christ, nor any fearfulness in acknowledging the Lord.

(3) The Lord left the apostles in uncertainty respecting the time of his second coming and kingdom--simply telling them and all to watch, that when due they might know and not be in darkness on the subject, as the world in general will be. It is manifest, too, that the apostles rather expected the second advent and kingdom within the first or second centuries; but their lack of knowledge on this subject has in no wise marred their writings, which, under divine direction, made no such statements, but on the contrary declared--"that day cannot come, until there come a great apostasy, and the man of sin be revealed, the son of perdition" --Antichrist.--2 Thes. 2:3.

(4) Paul, who wrote, "I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. 5:2), caused Timothy to be circumcised. (Acts 16:3.) And we are asked, Did he not thereby teach falsely, and in contradiction to his own testimony? We answer, No: Timothy was a Jew, because his mother was a Jewess (Acts 16:1); and circumcision was a national custom amongst the Jews, which began before the Law of Moses and which was continued after Christ had "made an end of the Law, nailing it to his cross." Circumcision was given to Abraham and his seed, four hundred and thirty years before the Law was given to Israel as a nation at Mount Sinai. Peter was designated the apostle to the circumcision (i.e., to the Jews), and Paul, the apostle to the uncircumcision (i.e., to the Gentiles). --Gal. 2:7,8.

R1526 : page 143

Paul's argument of Gal. 5:2 was not addressed to Jews. He was addressing Gentiles, whose only reason for desiring or even thinking about circumcision was that certain false teachers were confusing them, by telling them that they must keep the Law Covenant, as well as accept Christ--thus leading them to ignore the new Covenant. In Gal. 5:2, Paul shows them that for them to be circumcised (for any such reason) would be a repudiation of the New Covenant, and hence of the entire work of Christ.

That Paul found no objection to Jews continuing their national custom of circumcision is evident from his words in 1 Cor. 7:18,19, as well as in his course with Timothy. Not that it was necessary for Timothy or any other Jew to be circumcised, but that it was not improper, and that, as he would be going amongst Jews to a considerable extent, it would be to his advantage, giving him the confidence of the Jews. But we see Paul's steadfast resistance, on this subject, when some who misconceived the matter sought to have Titus circumcised--a full-blooded Greek.--Gal. 2:3.

(5) The account of Paul's course, recorded in Acts 21:20-26, is reflected upon as being contrary to his own teachings of the truth. It is claimed that it was because of wrong doing in this instance that Paul was permitted to suffer so much as a prisoner and was finally sent to Rome. But such a view is not borne out by Scripture-stated facts. The record shows that throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. His course was at the instance of the other apostles. It was testified to him by prophecy, before he went to Jerusalem (Acts 21:10-14), that bonds and imprisonment awaited him; and it was in obedience to his convictions of duty that he braved all those predicted adversities. And when in the very midst of his trouble, we read, "The Lord stood by him and said, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome'"; and later we find the Lord again showing him favor, as we read, "There stood by me the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee." (Acts 23:11; 27:23,24.) In view of these facts, we must seek an understanding of Paul's course in correspondence with his uniformly bold and noble course--esteeming very highly the work and testimony which God not only

did not reprove, but on the contrary approved.

Coming then to the examination of Acts 21:21-27, we notice (verse 21) that Paul had not taught that Jewish converts should not circumcise their children; nor did he repudiate the Mosaic law--rather, he honored it, by pointing out the greater and grander realities which Moses' law so forcibly typified. So far, therefore, from repudiating Moses, he honored Moses and the Law, saying, The law is just and holy and good, and that by it the knowledge of the heinousness of sin had been increased; that the Law was so grand that no imperfect man could obey it fully, and that Christ, by keeping it, had won its rewards, and now under a New Covenant was offering everlasting life and blessings to those unable to keep it, who, by faith, accepted as the covering of their imperfections, his perfect obedience and sacrifice.

Certain ceremonies of the Jewish dispensation were typical of spiritual truths belonging to the Gospel age, such as the fasts, the celebration of new moons and Sabbath days and feasts. The apostle clearly shows that the Gospel of the New Covenant neither enjoins nor forbids these (the Lord's Supper and Baptism being the only injunctions of a symbolic character commanded us, and they, new ones).--Col. 2:16,17; Luke 22:19; Matt. 28:19.

One of these Jewish symbolic rites was that observed by Paul and the four Jews, which we are now examining, termed "purifying." Being Jews, they had a right, if they chose, not only to consecrate themselves to God, in Christ, but also to perform the symbol of this purification. And this is what they did--the men who were with Paul having made, additionally, a vow to humiliate themselves, before the Lord and the people, by having their heads shaven. These symbolic ceremonies cost something; and the charges presumably made up the "offering" of money--so much for each, to defray the expenses of the Temple.

Paul never taught the Jews that they were free from the Law,--but, on the contrary, that the Law had dominion over each of them so long as he lived. He showed, however, that if a Jew accepted Christ, and became "dead with him," it settled the claims of the Law Covenant upon such, and made them God's freemen in Christ. (Rom. 7:1-4.) But he did teach the Gentile converts that they had never been under the Jewish Law Covenant, and that for them to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation, and not relying wholly upon the merit of Christ's sacrifice. And to this all of the apostles assented. See Acts 21:25; 15:20,23-29.

Our conclusion is that God did most wonderfully use the twelve apostles, making them very able ministers of his truth, and guiding them supernaturally in the subjects upon which they wrote--so that nothing profitable to the man of God has been omitted--and in the very words of the original manifested a care and wisdom beyond what even the apostles themselves comprehended. Praise God for this sure foundation.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said?
You, who unto Jesus for refuge have fled."

===================

THE GROWTH OF RITUALISM.

"THE Order of the Holy Cross, a monastic order representative of the extreme ritualistic or 'Catholic' party of the Episcopal Church, publishes a little monthly magazine, in the April number of which we find this paragraph:

"'The progress we are making toward the recovery of the full enjoyment of our Catholic heritage is very noticeable. Fifty years ago an altar raised above the floor of the sanctuary and a font properly placed called forth a warm remonstrance from a holy prelate. To-day it would be hard to find a church recently built without these and many other marks of the Catholic revival. It was pleasant to find in St. Louis, in a mission chapel supported by the Church people of the city in general, the daily mass, lights, colored vestments, wafer bread, the mixed chalice and a reverend ritual.'

"The progress of ritualism in the Episcopal Church was also shown in the ceremonies of last Palm Sunday. At Trinity Church the altar cloths and the vestments of the clergy were of a color symbolic of the Passion; and palms, which had previously been blessed, were distributed to the departing congregation. In other Episcopal churches of the town palms were also distributed, and the ceremonies generally were of so pronounced a ritualistic character that they would have shocked the Episcopalians of a generation ago as indicative of a perilous tendency Romeward. In several of them the services were marked by the pomp and the careful regard for symbolism which were formerly associated with Roman Catholicism only. Even in churches which are classified as Low or Broad, the celebration of the day was carried to a ritualistic extreme that would have provoked surprise even in the distinctively ritualistic churches as they were known thirty or forty years ago.

"The confessional is now well established in the extreme ritualistic Episcopal churches and in some that do not receive that designation. We believe, for instance, that the Rev. Dr. Houghton, of the Church of the Transfiguration, or the 'Little Church Around the Corner,' as it is familiarly known, is the 'father confessor' to great numbers of people.

"This tendency to ritualism is extending to Protestant churches which in the past have rejected liturgical services the most strenuously.

"It seems that the doctrinal skepticism and theological doubt and denial of the Protestantism of this period have generated a desire for more impressive forms of worship. The religious sentiment is as strong as ever, apparently, but it finds its expression in devotional ceremonies appealing to the aesthetic sense, rather than in settled conviction as to the standards of faith."--New York Sun.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

INTERESTING ITEMS.

R1529 : page 146

A VALUABLE MANUSCRIPT FOUND.

"Very little authentic information is obtainable thus far concerning the discovery by some ladies of a palimpsest manuscript of the Gospels in the library of the Convent of St. Catherine at Mount Sinai, except that the find is looked upon by Biblical scholars all over the

R1530 : page 146

world as a most important one. Dr. Isaac H. Hall, curator of the Metropolitan Museum of Art, is a well-known student of Syriac, and knew of the discovery long before the news was made public in the newspapers. He said yesterday that he expected to receive definite information from Syria in a few weeks.

"As much as he knows now is that these ladies were visiting the convent last year, and while looking over some manuscripts saw one to be a palimpsest. This is the name given to a parchment roll from which the original writing has been erased in order that the parchment may be written on again and which has been written on again. No matter how well the original ink is removed, in the course of time the chemicals in the fluid assert themselves, and a faint marking of the original tracings can be seen.

"In the case of the present find the ladies did not know whether the parchment was of any value or not, but, being equipped with cameras, they photographed several pages and carried them back to London. There the copies were studied by Messrs. Burkitt, R. L. Bensley, and J. Rendel Harris, who found that this was a very old Syriac version of the New Testament. These gentlemen were shortly afterward sent to Mount Sinai by the Pitt Press at Cambridge to make a complete copy and recovery of the valuable Syriac text.

"They have thus far learned that the new manuscript contains the Gospels complete, but whether it contains more of the New Testament than the Gospels has not yet been told. This palimpsest omits the last twelve verses of the Gospel of St. Mark, which Biblical scholars have for a long time considered spurious, and which the two oldest Greek manuscripts omit.

"The library of the Convent of Mount Sinai has been a very fruitful field of discovery. In 1844 Tischendorf found there the famous Sinaitic manuscript of the whole New Testament and parts of an old Greek Biblical manuscript of the fourth century." --New York Sun.

MILLENNIAL DAWN CLOTH BOUND.

A SPECIAL LOT CHEAP.

Through a mistake of the binders we have on hand a large lot of cloth-bound DAWNS of the three volumes, which are not perfect matches --the color of the cloth covers is the same, dark green, but the shade varies a little.

The retail price of the DAWNS in cloth is one dollar per volume, the wholesale price fifty cents (TOWER subscribers being supplied at wholesale rate for their own use and for use in selling, loaning and giving to others). But these books are not up to the standard we wish hereafter to adopt, so we now make a special offer of them to our readers. We will sell these imperfectly matched volumes at twenty-five cents each, plus postage ten cents, or the three volumes postpaid for one dollar. Or order as many as you choose by express or freight, at your own charges, for twenty-five cents each.

This will give some, who loan many books, a chance to lend the cloth-bound, which will stand more usage and scuffing. And some who have felt too poor to have the cloth-bound edition can now get them, and have their paper covered set for loaning. Order soon!

====================

R1527 : page 147

VOL. XIV.   MAY 15, 1893.   NO. 10.

TAKING GOD'S NAME IN VAIN.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."--Exod. 20:7.

WHILE it is true, as the Apostle Paul states (Col. 2:14; Eph. 2:15), that the handwriting of the ordinances or decrees of the Jewish law, which was found to be only unto death, was taken away by the vicarious sacrifice of Christ Jesus, so that there is now no condemnation to them that are in him, by faith in his blood, and also that the ceremonial or typical features of the law, having been fulfilled, have likewise passed away (Rom. 8:1; Matt. 5:18), it is nevertheless true that the moral precepts of that law never have passed away, and never will, because they are parts of the eternal law of right.

Among these precepts is the above, generally known as the second commandment--"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." It behooves us, therefore, to consider what the Lord would esteem as a vain use of his name. The expression, "in vain," signifies falsely, or, to no purpose; and, it will be seen, is a finer distinction of irreverence than either profanity or blasphemy. To profane the name of God is to use it with disrespect and irreverence; and to blaspheme his name is to revile, calumniate, reproach and abuse it. While, therefore, it is unquestionably wrong to either profane or abuse the holy name of our God, those also who in a milder sense take it in vain, are, we are assured, not held guiltless.

"Behold," says the Psalmist (51:6), "thou desirest truth in the inward parts"--in the heart; and the Apostle Paul exhorts, saying, "Let every one that nameth the name of Christ [Jehovah's representative] depart from iniquity." (2 Tim. 2:19.) "But unto the wicked God saith, What hast thou to do to declare my statutes [laws], or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."--Psa. 50:16-20.

The prophet Isaiah (29:13) prophesied of such a class; and alas, many have arisen in fulfilment of his words. Our Lord applied the prophecy to some in his day, saying, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men."--Matt. 15:8,9.

Seeing with what aversion the Lord regards anything short of simple candor and honesty of heart in those who claim to be Christians or children of God, with what carefulness should we take upon us his worthy name! In claiming to be the divinely recognized children of

R1527 : page 148

God and followers of his dear Son, we stand before the world as God's representatives, and, presumably, all our words and actions are in harmony with his indwelling spirit. We stand as guideposts in the midst of the world's dark and uncertain way; and if we are not true to our professions we are deceitful sign-boards causing the inquirer to lose the right way and to stumble into many a snare. To take the name of God, then, claiming to be his sons, and Christians, or followers of Christ, without a fixed determination and careful effort to fairly represent him is a sin against God, of which none who do so will be held guiltless.

"Let every one," therefore, "that nameth the name of Christ, depart from iniquity." "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me." (Psa. 66:18.) To undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God abounds to us through

R1528 : page 148

Christ to such an extent that our imperfections and shortcomings are not imputed to us, but robed in Christ's imputed righteousness we are reckoned holy and acceptable to God, we are not, says the Apostle (Rom. 6:1,2), to continue in sin that grace may abound; for by our covenant with God we have declared ourselves dead to sin and that we have no longer any desire to live therein. But having made such a covenant with God and taken upon us his holy name, if we continue in sin or cease to strive against sin, we are proving false to our profession.

"Shall we," then, "who are dead to sin, live any longer therein?" God forbid. Let not sin reign in your mortal body, but reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord. (Rom. 6:1,2,11,12.) This means a great deal. It means a constant warfare against the easily besetting sins of our old nature; and the struggle will be long and constant until the power of sin is broken: and then only constant vigilance will keep it down. A Christian, therefore, who is true to his profession is one who daily strives to realize an increasing mastery over sin in himself, and who, therefore, is able from time to time to distinguish some degree of advancement in this direction. He grows more Christ-like--more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. The old tempers and unlovely dispositions disappear, and the new mind asserts its presence and power. And thus the silent example of a holy life reflects honor upon that holy name which it is our privilege to bear and to represent before the world--as living epistles, known and read of all men with whom we come in contact.

The formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy word is truth," was the Lord's petition on our behalf; and let none of the faithful fall into the error of some--of presuming that the sanctifying work can go on better without the truth than with it. We need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that consequently we are not to look for any further revelations through visions or dreams or imaginations of ourselves or others. The Word of God, says the Apostle (2 Tim. 3:16,17), "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

It reveals to us the spirit, mind or disposition of God, and exhorts us to let the same mind dwell richly in us; and, in conjunction with the study of the mind of God as revealed in his Word and communion with him in prayer, we receive the blessed influences of his spirit, which bring us more and more into conformity with his perfect will. To live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God, of secret communion with him in our closet devotions and daily walk, and of zealous

R1528 : page 149

activity to the extent of our ability and opportunity in his service. There is in reality no such thing as the "wonderful piety," the "eminent piety," or the "wonderful faith" of which we often hear and read. There is nothing wonderful about piety: we ought to be pious. Why not? And when our piety becomes "eminent," let us beware of self-righteousness and sanctimonious vain-glory. Neither is there anything wonderful about a clear and steady faith and confident trust in the sure promises of God. Why should we not have faith sufficiently sure and strong? The Christian who bears the strongest testimony for God is the one whose faith is just simple enough to take him at his word, and whose piety consists simply in reverent and loyal obedience to the will of God and in the faithful study of his will, with a view to personal conformity to it. Such need not hesitate to take the name of God --to declare themselves the children of God, and Christians or followers of Christ, and to openly profess that thus they are daily submitting themselves to God to be led of his Spirit.

But let us beware of the error of those whom the Psalmist in the above words describes as "wicked"--who bear the name of Christ in vain, who claim to be God's children and to be led of his spirit, but whose actions show that they hate instruction and cast the words of the Lord behind them--who make common cause with the "thieves and robbers" who are striving to teach men to climb up to life by some other way than that of God's appointment, and whose whole course is in opposition to God and his truth while they proclaim themselves his representatives and ambassadors. Let us indeed beware of such a lamentable condition --of so taking the name of God "in vain." And let all such hear the solemn inquiry and accusation of our great Judge--"What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" etc. The words of our text assure us that such shall not be held guiltless. Nor will those be who in any way become the aids or abettors of these; for if we consent with "thieves" and become partakers with "adulterers," we shall surely share their reward of divine indignation.

The Lord would have his people separate and distinct from all such, and would not have them fellowship or aid them in any way. He does not own them, and would not have us bid them God speed. Nor would he encourage them to bear his name, to assemble with his people for prayer and praise, or to pose as his ambassadors of truth. The only proper course for such to pursue is to repeat their first works --to repent and turn humbly to God and to heed his instruction.

When we thoughtfully consider what it is to take the name of God in vain, we are overwhelmed with the thought of how many are doing it. Few indeed are applying their hearts unto instruction, yet, without the least hesitation, multitudes are taking the name of God and of Christ in vain. Some do so recklessly because it is customary among respectable people--because Christ's name is a passport of some value in social and business life. Others assume the name as a cloak for false doctrines, as, for instance, "Christian Scientists," whose deceptive doctrines sap the very foundations of Christianity, even denying the personal existence of God and seeking to mystify the very evidence of our senses as to actual human existence. And what gross and hideous doctrines have not shielded themselves under the name Christian, vainly taken? "In vain they do worship me," saith the Lord, "teaching for doctrines the commandments of men." (Matt. 15:9.) Therefore, let all that name the name of Christ depart from iniquity and apply their hearts unto instruction, and verily they shall be led of God in green pastures and beside still waters--their table will be richly and bountifully spread, and their cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take his hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

"'Not my own!' my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King."

R1530 : page 150

A GRACIOUS PRINCE!

SOMEWHERE there is told a strange old story,
Of a grand young Prince of royal birth,
Who forsook His sceptre, crown and palace,
Just to mingle with the poor on earth:
Just to serve as lowliest of the lowly,
With a tender love unknown before,
Just to win the hearts of all the wretched,
And persuade them to His palace door.

For He longed to have their feet, all weary,
Find a rest upon His golden floor;
Yearned to spread a banquet for the fainting,
That they might not hunger any more;
Open all His secret, priceless treasures,
Even give the best that was His own,
Clothe them in His robes of beamy splendour,
And invite them to his kingly throne.

So it came: His feet were often weary
With the way--that others might find rest;
And His crownless head at night unpillowed,
That other heads might pillow on His breast.
And the midnight of His soul grew blacker,
'Neath the shadow of the olived gloom;
That other souls might catch the sunny glory
Falling from a grand, eternal noon.

It was He who opened living fountains,
While He drank the wormwood and the gall;
It was He who hushed His own heart's crying,
Just to hear another's feeble call.
He could give a crown of lovingkindness,
And himself be crowned with cruel scorn;
He could put on other brows a glory,
While His own still wore the stinging thorn.

While He gave the joy of heaven to others,
He himself was crushed to earth with woe;
And He spoke His words of consolation,
From an inner anguish none could know.
When the Father raised His face of glory,
And the shades of death came o'er His eyes,
He could turn to help a soul belated,
Groping for the Gates of Paradise.

Heaven and earth have taught us whispered lessons,

From the depths beneath, and heights above;
But the clear voice of the princely Teacher,
Spans the ages with its chords of love.
'Tis His voice that calls us to His service,
'Tis His hand that reaches down to lead,
'Tis He bids us set our feet, well sandalled,
In the very footprints He has made.

Everywhere "His lowly" need our caring,
All around "His blinded" need our sight;
Many a soul sits darkly in grief-shadows,
Waiting for our hand to bring the light.
Hiding deeply all our selfish sorrows,
'Neath a love that "seeketh not her own,"
Filling sunny hours with heavenly service,
We shall hear at twilight His 'Well done!'
--Alice W. Milligan.

===================

R1528 : page 150

RESURRECTION WITHOUT COMMOTION.

AS shown in our issue of April 1, the resurrection of the Church will be in spirit bodies, quietly, unknown to human beings, who cannot see spirit beings. But with the world in general, how will it be? They, we have seen, will be raised human beings, and hence will be visible to all mankind; will not their resurrection cause a great commotion, and, indeed, consternation? Would not the appearing of millions of human beings, needing food and clothing and shelter, produce a general famine and shortage for all, and interrupt all the affairs of the world?

We answer: No. Although our Father's Word has not given us clear and direct information on these points, we who have come to some knowledge of his wisdom and power, and of his orderly methods of working out his great designs, can safely trust all to him.

Nor should we "speculate" on these subjects, not clearly revealed, in the sense of accepting or setting forth our ideas as anything more than our opinions or suggestions--carefully guarding lest we ourselves, or others, should take our suppositions for the Word of the Lord, which liveth and abideth forever. What follows, then, is not the Word of the Lord--nor our opinion based upon certain explicit statements of God's Word, but merely inference or mental deductions, based upon general principles, and, so far as we can see, in harmony with the scriptural declarations, touching the divine character and general dealings, past and present, and as revealed for the future.

R1528 : page 151

Let us suppose ourselves living in A.D. 1915, or thereabouts, that we are of the world, and not of the elect Church, at that time the last member of the latter having been "changed, in a moment, in the twinkling of an eye," to be like and with the Lord and the glorified spirit-host--although the world will not be aware of this, because the change will come in the moment of dying. By that time society will be in a chaotic condition--nineteenth century

R1529 : page 151

light, with selfishness, having worked general discontent, and led to the rejection and overthrow of good as well as evil views and institutions. The light of truth having shaken the foundations of sectarianism, which for so long misrepresented the Word of God, the natural result followed: When sectarianism began to fall, it unsettled faith in the Bible. Next followed a union or confederacy of Protestants and an affiliation with Catholics, to rule the world on lines of morality and formalism. This had its day; but finally the masses, freed from the chains of superstition, revolted against class and clerical domination, and overthrew them (probably not many years before or after A.D. 1909). Then followed various efforts to establish peace, prosperity and general welfare, according to various theories--Nationalism, Single Tax, Socialism, Nihilism, Communism and, finally, Anarchism. Each proved impracticable--all failed to do good. Altogether they proved worse than the worst of earth's despotic governments, because really based on selfishness, while theoretically built on love; leaders selfishly aggrandizing themselves, while violently declaiming against others who had done the same under previous social arrangements.

And now (A.D. 1915) the world has sickened of its own futile efforts to institute and maintain satisfactory, and peace and prosperity-giving government. The time has come for God's Kingdom to begin to reconstruct society upon the principles of righteousness and love. The spiritual Kingdom (Christ and the Church) present in the world, and having all power (but invisible to humanity), begins its work by resurrecting the faithful overcomers of the past (mentioned in Heb. 11). They come forth perfect men, because they passed their trial in this life, and that satisfactorily in God's sight (Heb. 11:39), and men, because they belonged to the human family for which God has provided restitution--to that nature whose perfections were lost by the fall. "These all" are but few; and their appearance amongst the regathering Jews in Palestine is not wholly a surprise, since all are looking for some favor of God to Israel. Their appearance, no less than their superior talents and wisdom, contrast strongly with those of imperfect men around them, and bring them at once the reverence and obedience of Israelites. Taught to believe in the resurrection, the people are ready to surmise who they are, even without their giving any explanation. Soon they are the recognized rulers of Palestine.

Such news, reaching anarchistic Europe and America, excites the sympathy of the worldly-wise for the poor Jews, so easily deluded; and the news goes the rounds that certain impostors have arisen amongst the Jews who, claiming to be "Abraham, Isaac and Jacob, and the prophets," have deluded the people and seized the government. Soon, however, the news is that Palestine is prospering under these new governors; as never before attention is drawn to their laws and methods, which bring the very results so long and so fruitlessly sought otherwise and elsewhere. Finally, the world in general petitions for the same government and laws, saying (in the language of the prophet): "Come, let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4:2.) In some such way the earthly representatives of the spiritual Kingdom of God will come into control of the world; and then will begin the work of restitution; --the formation of the "new earth" [new social order] under the "new heavens" [the spiritual Kingdom, the glorified Church]. The "new heavens and new earth, wherein dwelleth righteousness."

Now let us step about fifty years farther into the Millennial age, and take a view.--The blessings of peace and wise government by perfect rulers, in whose hearts selfishness has no place, have wrought wonders: they have really

R1529 : page 152

transformed the world; the people are happy, industrious and contented; the idle rich are gone, the unemployed poor are gone, "walking delegates" and breeders of discontent are gone; Love and Wisdom and Justice and Power are in control, under the name of the Kingdom of God. Education is general; for, under the new order, wastes are saved, and all have an abundance, and that with fewer hours of labor; besides, now wisdom is general, and saves woful waste, while yielding increased comfort. Aside from climatic changes, the wisdom of perfect rulers is causing the earth to yield great increase in quantity as well as in quality of food. Machinery now is marvelous, and the results benefit all the people. Health is good, proportionately, as people obey the laws of the Kingdom; and none now die except the wilfully perverse, who resist all the beneficent arrangements provided for their welfare, now and everlastingly. And those who do die now have no hope of future trial;--for all living now are living under the second trial secured for all by our Lord's ransom-sacrifice, and failure now means second death--"everlasting DESTRUCTION from the presence of the Lord and from the glory of his power."

The knowledge of the Lord is now general: the knowledge of the Lord fills the whole earth, and none need say to his neighbor, Know thou the Lord; for all know him, from the least to the greatest. Seeing that the blessings of restitution enjoyed are the result of the ransom-sacrifice of our Lord, and that it was "a ransom for all--to be testified in due time," and that the Scriptures teach that all the world must be awakened from death and brought to a knowledge of the truth and to an opportunity thus to reach full restitution or full resurrection--up to the perfection lost--talk about this, and when and how it will come about, is general.

Finally, used to trust in the Lord and pray to him, some unite in prayer for a dear old father and mother, whom now they could make so comfortable, and so readily and gladly provide for. The Lord's time having come for this step in his plan, the prayer is answered, and father and mother walk into the home;--from whence they know not, but themselves they know. It is a miracle, but without the least confusion.

The matter will for a time be doubted by many, as faith-healings are now doubted. By some it may be falsely accredited to evil agencies, as by many now the powers of Spiritism, although Satanic, are often falsely accredited to good agencies. There will be room to doubt on the part of all who prefer to doubt--who prefer to lean to a perverse understanding, despite the abundant manifestations then provided, showing the goodness of God and expounding his gracious plan for human restitution.

It may readily be surmised that it will be those who have done the most good in life, those who have exercised and developed patience, benevolence, etc., that will first be thus tenderly thought of and longed for and prayed for. Not until nature and invention shall have made the necessities and comforts of life quite abundant, nor until the hearts of the world have become greatly enlarged with generosity and sympathy, will the viler characters of the world be remembered and prayed for. Those remembered as brutal and devilish, such as Calegnia, Nero, Diocletian, Torquemada, and thousands less notorious, may be expected amongst the last. They will "come forth to shame and lasting contempt." (Dan. 12:2.) By that time the world of mankind will be much nearer perfection than now, and, with their greater powers, will be able to read through and through the minds, the very thoughts, of these miserable, depraved, fellow-creatures. The evil tendency of their lives of selfish gratification will then be seen. They will shun the pure, the generous, the good, and will loathe themselves.

But, although in contempt with all, all will recognize that a share in the great redemptive sacrifice of Christ belongs to even these; because Jesus Christ, by the grace of God, tasted death for every man. Yet even while despising their miserable characters, all will be ready and anxious to help them to a knowledge of God and Christ, and to direct their faith and hope. And all will rejoice at every evidence of progress toward God and righteousness and

restitution and eternal life. And whichever of these shall, by full consecration, yield himself entirely to the Lord, shall proportionately lose the contempt of the godly, and gain, instead, their love; and on those who then, after seeing righteousness and sin fully contrasted, choose the ways of sin, the wrath of God and the contempt of all who love righteousness will abide, and they "shall be punished with an everlasting destruction"--the second death.

Thus will be the "coming forth" of "all that are in their graves." And it is written that "They that hear [give attention to, or obey the voice of the Son of Man, at that time] shall live." Their awakening will not be reliving, in the full sense of the word live. Their condition, when they "come forth," will resemble the present condition of men--a dying condition. But theirs will properly be called a living state; because the merit of our Lord's great sacrifice will then be fully operative toward all, and because the general tendencies surrounding all will then be life-tendencies instead of, as now, death-tendencies. And all who under those favored circumstances do not oppose, but hear and obey, the Lord will find themselves coming more and more into man's original estate, "very good," the earthly image of their spiritual Creator, and finally be accounted worthy of perfect life.

===================

R1530 : page 153

PRACTICAL QUESTIONS.

A TOWER reader writes that she recently met some of like precious faith, who, while recognizing Sanctification as she does, did not seem to have an ecstatic joy, accompanied by great emotion, but, on the contrary, seemed to hold the doctrine of full consecration by a process of mental reasoning. She was disappointed in finding them, as she thought, too cold and calculating. She found, too, that they did not hold to an instantaneous change of character;--from sin to perfection in holiness, at one bound. She desires our expression on the subject in the TOWER.

We are glad of the opportunity thus afforded us of giving a word of caution on both sides of this question. It is a mistake with some, to cultivate and appreciate only the intellectual side of God's grace, while others appreciate and cultivate chiefly the emotions aroused by God's grace and truth. And while we should realize that these extremes result often from a difference of temperaments, this should be no reason for neglecting to alter or modify our natural tendencies, to have them conform to the Lord's pleasure, as indicated to us in his Word.

Our Lord's prayer for his people clearly indicates what is the proper means for our sanctification. He prayed, "Sanctify them through thy truth;" and then, making us doubly sure of his meaning, he added, "thy Word is truth." Those, therefore, who attempt to be sanctified by feelings or by errors or in any other way than by the truth are seeking a good thing in a wrong way; and results will surely be unsatisfactory until the Lord's method is adopted.

But that is no less serious a mistake which some others make, who, while devouring God's Word, get from it merely relief from fears and a satisfaction for their curiosity. Curiosity is insatiable; and if they fail to get what God designed to give them through the truth (Sanctification), they will ere long be devouring one error after another to feed their curiosity, and will delude themselves into supposing that they are continually feeding upon truth;--although they are well aware that each new thing devoured is soon abandoned as error, while their curiosity continues the devouring process, but never is satisfied. These the Apostle describes as "ever learning, but never able to come to a knowledge of the truth."--2 Tim. 3:7.

The proper course unites the head with the heart in the search for truth. The heart searches that it may know or prove what is that good and acceptable will of God, that it may please and serve him. The head, as the servant of the heart, searches to test or prove the truth, that the honest heart be not deceived into believing and serving amiss. But when the head undertakes to do all the truth-seeking and feeding, the real design of the truth--sanctification

R1530 : page 154

--is not attained. The result is merely a reasoning about the truth, and not a practicing of the truth;--the word of truth is handled and dissected, but the spirit of it is not received into good and honest hearts; because it is not a heart-hunger that is being fed, but a curiosity-hunger.

But where the heart hungers and thirsts after righteousness (after right views of God and of fellowmen and of the proper use of our time and influence and talents), and the head, as the heart's servant, engages in searching God's Word, the case is different; because then each morsel of truth received is at once applied in the life, and the sanctifying work begins and

R1531 : page 154

progresses. To this true heart to know the Lord's will means to at once strive to do what is seen; and not merely to see the duty or privilege.

Where truth is seen, and when the heart falls in love with it so that it delights to conform itself to it, even at the cost of convenience or friendships, or other selfish advantages,--there the sanctifying influence or spirit of the truth is at work;--there the results sought and intended by our Lord are being attained. Joy will accompany, and peace and trust and love. And zeal will never be lacking in a thoroughly sanctified heart, although all may not manifest it in the same way. With one it may be manifested boisterously and with great activity, as a mountain stream when suddenly swollen by a cloud burst; with another it may be that deep and unshown current of spiritual life which enables its possessor to go more calmly forward in a life of sacrifice and faithfulness to duty, against all opposition;--as an iceberg, moved by the under current of the ocean, moves steadily and irresistably with that current, against all the surface currents of the ocean.

To enter into the spirit of the Lord's plan, as revealed in his Word, is to be sanctified by it; and this is impossible without some knowledge of it. And whoever catches the spirit of the truth will have some emotions, whether or not they are manifest to others. Sanctification is the truth acted upon--put into the affairs of life; and, under present-age conditions, always leads to self-denials, self-sacrificings in the service of God, and Truth, and fellow-men.

Kansas.

BROTHER RUSSELL:--I would like to ask a question. Knowing that the world and its ways are of the enemy, at present under his control, and that the saints have no fellowship with the unfruitful works of darkness, how are we to escape serving as jurors. We might say that we cannot conscientiously serve, but the reply is, The court knows no law of conscience. We might say that we do not believe in going to law, and that we are not American citizens; but to all these statements the court has an evasive answer. The question is, Is it proper for the saints to serve as jurors, hold offices, swear or affirm?

I believe it is not; but how to escape to the best advantage for the cause of Christ and his Kingdom, is what myself and others wish to know. About twelve or fifteen years ago, I saw that the enemy is the ruler of this world, and, as I could not serve two masters, I gave up politics, and have not voted since. Again, the Word says, "Swear not at all." I have raised these questions before the court of this district and have been dismissed; and others, also, have begun to see that they were serving the enemy when they thought they were doing God's service. Yours, etc., G. W. HANEY.

REPLY:--Serving on a jury is in no sense taking part in political affairs. A jury has nothing to do with politics. As far as judging is concerned, the Apostle Paul remarked that, since we are to be judges in the weighty affairs of the next age, we ought to be able to judge in the small matters of the present.--1 Cor. 6:2,3.

The law governing juries is very simple. The judge instructs the jury on the points of law involved in the case, and each juror is required to reach a conclusion in his own mind with reference to the facts brought out by the evidence. In serving as a juror, he has nothing whatever to do with the law, whether it be good or bad, right or wrong: he merely decides what the verdict shall be, according to the law given by the judge. When called upon to serve as a juror, it becomes a duty to respond, and one should ask to be excused only in a case of necessity.

The above would apply even in murder cases, although in such instances most of us would prefer to be excused. But if it is necessary to serve, and if the verdict be murder in the first degree, it does not imply that the jury either

R1531 : page 155

gives the sentence or executes it. The law provides what shall constitute murder in the various degrees, and the jury merely finds to which of these degrees the facts and circumstances point. It remains, then, for the judge, as the representative of the law, to sentence the culprit, and for the sheriff to execute the laws commands.

In the matter of being sworn in as a juror: We see nothing in this to conflict with our Lord's words, "Swear not at all;" but for those who do, the law makes provision, permitting them solemnly, sincerely and truly to "affirm."

As concerns voting, the case is somewhat different, and we fully agree with you in the view expressed--that our covenant with the Lord, and our fidelity to him, practically make us aliens in our relations to all human governments, and that, therefore, we would best take no part in the election of officers or in the management of the affairs of this world.

====================

R1531 : page 155

GRACE AND PEACE MULTIPLIED.

--2 PET. 1:1-4.--

MANY Christians refer with special delight to the day when first they realized the pardoning grace of God and the consequent peace that silenced all their fears and enabled them to realize the love of God to them personally. And well indeed may we sing with all such--

"O happy day that fixed my choice
On thee, my Savior, and my Lord."

But if we have to refer back to the day when we took our first steps as babes in Christ, as the happiest day in our life, there has been something wrong in our experience: we have not been developing as we should and experiencing that wealth of divine favor which is the privilege of every consecrated and faithful soul.

To all such the Apostle Peter sends greeting, saying, Grace and peace be multiplied unto you. If our hearts leaped for joy when we realized the first droppings of grace and peace, how should our songs abound now, with the increasing evidences of divine favor--with the multiplication of grace and peace now experienced.

R1532 : page 155

But is it really so with us? are grace and peace really multiplied to us? The Apostle indicates that such should be the experience of all who have obtained like precious faith with him (verse 1); and, further, that this increase of blessing should come through an increasing knowledge of God and of Jesus our Lord. --Verse 2.

Some Christians seem to look for the increase of divine favor and peace through other agencies than the knowledge of God; but such is not God's order. Our Lord prayed for his disciples, saying, "Sanctify them through thy truth; thy word is truth." The knowledge of the truth is the sanctifying power, the peace-and-joy-imparting power, and is the precious evidence of divine grace or favor. Those who expect to be sanctified without this divinely provided agency and who expect to enjoy abiding peace without it, make a great mistake. Their peace may last while the sun of prosperity shines, and so long as they do not permit themselves to think beyond the immediate present, or to consider future possibilities; or they may for a time, upon a very slight knowledge of the truth, build up beautiful castles of wood, hay and stubble, with here and there a precious stone of truth, and for a time be filled with even ecstatic joy over them; but soon such flimsy structures must fall, and the transient joy end in bitter disappointment--in a loss of both joy and peace and, measurably at least, of the realization of the divine favor.

But such disappointments are never realized by those whose peace has its fountain in the perennial springs of God's eternal truth; for, the Apostle says, he "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." But this knowledge of God is not only an intellectual knowledge of his great and loving plan: it includes also a personal acquaintance with God, a heart to heart communion and fellowship with him--an established sympathy of love and common interest

R1532 : page 156

and co-operation. Such a knowledge or acquaintance with God is gained through the study of his precious word with reverence and diligence, through the personal application of the principles of that word in every day life and through secret prayer and communion with God.

If we would have this inspiring acquaintance with God we must not forget our privilege of secret prayer. Remember the Lord's words,--"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is invisible, and thy Father which seeth in secret shall reward thee." "The Father himself loveth you, because ye have loved me and have believed that I came out from God." And again, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Thus it is our privilege to know God; but only those who have had the blessed experience can appreciate how greatly the grace and peace of God can be multiplied to us through the knowledge of him thus acquired. As we draw near to him in prayer and communion and the study of his precious Word, we are made to understand the wealth of the divine love and favor toward us who are in Christ Jesus, and who, through entire consecration of ourselves to God, have escaped the corruption that is in the world through lust [the worldly desires and ambitions]. We learn that to us are given exceeding great and precious promises, that by these we might be made partakers of the divine nature; that we are called to be heirs of God and joint-heirs with Jesus Christ; that, if we are faithful to our covenant of entire consecration to God, we shall be made like him and see him as he is; that we may behold the King in his beauty; and that through us in the ages to come God will manifest the exceeding riches of his grace. Oh, what heights of glory are we called to share with our beloved Lord; and what fathomless love is manifested toward us in Christ Jesus!

In humble thankfulness let us ponder these precious promises more and more as in secret we bow at the throne of the heavenly grace; and here let the holy spirit of God apply the instruction to our hearts, and so may we be filled with the spirit, and grace and peace be multiplied unto us.

===================

R1531 : page 156

ARE THE LATTER DAYS AT HAND?

"FROM barbarous Russia comes the news of renewed persecution of the Hebrew people. In Germany the crank and half madman, Ahlwardt, finds bigoted thousands to listen to his barbaric screeds against the sons of Abraham, notwithstanding the fact that the giant intellect of the great Bismarck points out the radical, inherent and illogical viciousness of the antisemitic cry.

"From Austria comes the flat refusal to receive as one of the representatives of our enlightened nation one whose only real offence is that his ancestors fed their flocks among the Judean hills. In our own borders, in the country's metropolis, the portals of its most noted club are closed against a man who admittedly possesses in a high degree every requisite for its membership, but is objectionable to a few miserable beings unworthy of the name of Americans or Republicans, who assign as their only objection the fact that he is of the same race as He whom they pretend to worship as the Savior of all men.

"But even more significant than all are the statements made in a discussion now going on with regard to the proselyting of the Hebrews of New York City. A young member of the race, Warzarviak by name, intended for its priesthood, in the course of his preparatory studies to that end, became convinced of the truth of Christianity and embraced that faith. He was repudiated by his parents and friends, and even his wife and children forsook him. Nothing daunted, he came to New York City and commenced Christian missionary work among the members of his race. He attracted many of them to hear his preaching, with one result, that a few weeks ago several Jewish rabbis took up the matter and made a vigorous assault upon him and his work. They claimed

R1531 : page 157

that the Hebrews who were alleged to have been converted had been bribed by money and other valuable inducements to pretend to forsake their ancient faith and that their conversion was a myth. In support of this they produced several affidavits from Hebrews claiming to have played this despicable game.

"These statements led, of course, to a lively rejoinder by the parties principally concerned and to considerable discussion and criticism of the whole subject through the city press. On the one hand it was contended that Christians should convert the heathen before seeking to proselyte a race of sufficient intelligence and civilization to judge for themselves as to their religious faith, which is also so closely related to Christianity, and also that the work was really a waste of time and money, and no true converts resulted. On the other hand such men as the Rev. Dr. Lyman Abbott contend that the work is entirely proper and that it has been largely successful in New York City.

"The claim is made that since the work commenced fully 1,000 members of the race have honestly embraced Christianity, largely through the efforts of Mr. Warzarviak, whose wife, impressed with his honesty of purpose, has rejoined him with her children, although she has not yet finally embraced Christianity. In this incident, no doubt, many will claim to see the beginning of the fulfilment of the Scriptural prophecies interpreted to mean the conversion of the Jews in the latter days."

--Pittsburg Times.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1532 : page 157

REVERENCE AND FIDELITY.

II. QUAR., LESSON X., JUNE 4, ECCL. 5:1-12.

Golden Text--"Not slothful in business; fervent in spirit; serving the Lord."--Rom. 12:11.

In the book of Ecclesiastes, presumably written in Solomon's later years, we have an important question raised, considered in various aspects, and answered from the standpoint of a wide and varied human experience. The question (chap. 1:3) is--

"What profit hath a man of all his labor which he taketh under the sun?"

The question is an important one, especially for the young; but all would do well to carefully consider it in the light of Solomon's experience, and with the prayer of the Psalmist in their hearts--"So teach us to number our days, that we may apply our hearts unto wisdom."--Psa. 90:12.

Hear the words of the Preacher. He says, "I, the Preacher, was king over Israel in Jerusalem. And I gave my heart to seek and to search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." --1:12-14.

Thus testifies one of the most successful men, from the world's standpoint, that ever lived. He had all the comforts and blessings that wealth and power and honor and fame and natural qualifications of mind and body and education, and even specially granted superhuman wisdom could bestow upon him. And all of these he used chiefly for his own personal, present gratification. He says, "I said in my heart, Go to, now, I will prove thee with mirth....I sought to give myself unto wine; I made me great works; I builded me houses, I planted me vineyards, I made me gardens and orchards; I got me servants and maidens and had servants born in my house; also I had great possessions. I gathered me also silver and gold and the peculiar treasure of kings and of the provinces. I got me men singers and women singers and musical instruments of all sorts: also my wisdom remained with me."

Thus he proceeds from chap. 1:12 to 2:26 to show how he delved into every luxury to seek full satisfaction and to find in these things the chief end of his existence. But, after all, he pronounces the whole experience "sore travail."

In chapters 3, 4, and 5 Solomon gives us the results of his wide experience and observation from a business and social standpoint.

He sees men laboring hard to amass wealth, and wisely inquires (3:9), "What profit hath he that worketh in that wherein he laboreth?" Then he adds--and how truthfully his experience agrees with all our own observation and experience--that "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?" (5:10,11.) So business prosperity he regards as an empty bubble, and the excessive labor to accomplish it as laboring for the wind.

In the adjustment of human affairs he further perceives that iniquity and injustice prevail everywhere, and to such an extent that there is really no redress and no comfort to those who lay it to heart, except in the thought that God is above all the judges of the earth, and that his judgments will some day be manifest and prevail. (5:8.)

Chapter 6 shows how vain and unsatisfactory is every earthly good, when there is no hope beyond the present life. Chapter 7 gives some advice which, from the standpoint of present selfish advantage, is good. It counsels such as seek merely present ease, etc., to be careful to maintain a good name (verse 1), not to be hasty tempered (verse 9), to be sympathetic with those in sorrow (verse 2), etc. But since righteousness is not rewarded in the present time with prosperity, but rather with adversity, the ease and pleasure seeker will find it to his present advantage not to be "righteous over much," neither to be "wise over much." Neither should he be either wicked or foolish. (Verses 16,17.) In other words he should keep his finger on the popular pulse, and regulate himself according to popular ideas. This is not the proper course for the children of God, but it is the wise course from the standpoint of worldly policy, which, alas! is too often adopted by his professed children. It is the policy of the "tare" element in the nominal Christian church; but it is not the policy of the truly consecrated children of God who prefer to suffer for righteousness' sake, rather than to win a good name among men by a compromising policy.

In chapter 8:16,17 and chapter 9, Solomon declares that, in view of God's mighty works, he had sought to find out the deep mysteries of his plan for his creatures, but that he had sought in vain. A knowledge of his plan was not then due; and so (chap. 9) he considered that the righteous and the wise and their works are in the hand of God, but he could not tell certainly from the book of nature whether God loved or hated them; for he said, "All things come alike to all: there is one event to the righteous and to the wicked." So from this skeptical view he concluded to take all the pleasure he could out of the present--to make merry, and live as joyfully as he could, seeking, first

R1533 : page 158

of all, his own ease and pleasure, and, secondarily, the pleasure of others so far as it did not interfere with his own. Upon these very principles Solomon acted until, surfeited with self-gratification and sick at heart, he cries out at last, as does every one who drains the cup of worldly pleasure, "Vanity of vanities; all is vanity."

Chapter 12 now turns away from the disgusting sweets of worldly pleasure, and counsels youth to pursue a different course from that the king had taken, saying, "Remember now thy Creator in the days of thy youth," etc., and adds that the conclusion of the whole experience of his life is that the proper course is to "Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."--Verses 1,13,14.

Well would it have been with Solomon had he learned this lesson in his youth from the law and the prophets, instead of ignoring these and turning to poor human philosophy --his own reasonings--and then, by the experience of a wasted life, finally proving the vanity of every other course save that of God's appointment and direction, and losing the reward of divine favor which a course of entire faithfulness to God would surely have brought in due time. The course which Solomon chose and followed brought the temporal advantage which was very unsatisfactory; but it surely did not entitle him to a place among the ancient worthies, some of whom Paul enumerates in Heb. 11, who are to have an honorable position in the earthly phase of the kingdom of God. (See MILLENNIAL DAWN, Vol. I., Chapter xiv.) Then those who faithfully suffered for righteousness' sake will be exalted as princes in all the earth (Psa. 45:16), while such as Solomon will have a much lower station.

The Golden Text--Be not slothful in business, but fervent in spirit, serving the Lord --is the counsel of the Apostle Paul to such as have consecrated themselves to the Lord. These, devoted to the special work of the Lord, he would have remember not to be slothful or indifferent to the duties and responsibilities incumbent upon them and pertaining to the present life--such as providing for their families, etc. They should not be slothful in these things, but active, and at the same time fervent in spirit in serving the Lord.

The golden text is very suggestive of the different standpoints of the Apostle Paul and King Solomon. The latter, living before the Gospel age and its high calling began, counseled an easy course of moderation: saying, Why should one become overmuch interested in anything? Why not take life easy? But the Apostle saw a prize that inspired his zeal to the point of fervency; and he advises all who are running for the same prize to be fervent in spirit, in the service of God now open to them;--an opportunity not open to Solomon, and not then even revealed.--Eph. 3:5; 1 Pet. 1:12.

R1533 : page 159

THE CREATOR REMEMBERED.

II. QUAR., LESSON XI., JUNE 11,
ECCL. 12:1-7,13,14.

Golden Text--"Remember now thy Creator in the days of thy youth."--Eccl. 12:1.

VERSES 1-5 present a vivid pen picture of old age--"the evil days" of physical decline and infirmity, "when thou shalt say, I have no pleasure in them." The world offers its pleasures to the young, who snatch at the delusions; but age has proved them all empty bubbles. The world has nothing substantial to offer, and therefore, unless the mind has found its satisfaction in God, there is indeed no pleasure in old age.

VERSE 2 refers to the dimness of vision, both mental and physical, and to the fact that clouds of trouble of one kind or another quickly succeed each other after every refreshing rain which brings hope of succeeding sunshine of prosperity.

VERSE 3. "The keepers of the house [the arms and hands] tremble; and the strong men [the lower limbs] bow themselves [unable to support the weight of the body], and the grinders [the teeth] cease [to perform their office], because they are few; and those [various mental faculties] that look out of the windows [the eyes] be darkened [or dimmed]."

VERSE 4. "And the doors shall be shut in the streets, when the sound of the grinding is low."--When the work of life is done there is little in common with the rising generation, and therefore less and less communication. "He shall rise up at the voice of the bird [--early, being unable to sleep well], and all the daughters of music shall be brought low [the failing powers cease to catch the strains of earthly enchantments]." But if he have the ear of faith, he catches the sweeter strains of heaven's melodies, of which Solomon in all his glory never knew.

VERSE 5 represents the great burden, labor and sorrow of extreme old age with all its infirmities, until all earthly desires fail and he goes to his long home--the grave--there to await the morning of the resurrection. "Weeping may endure for the night, but joy cometh in the morning."--Psa. 30:5.

VERSES 6,7 represent death--the silver cord of life being loosed, the golden bowl (the body which contained the precious life-blood), broken; the pitcher (the lungs which drew in life from the fountain, the surrounding atmosphere), broken at the fountain; or the wheel (the heart), broken at the cistern. Then, when the body can no longer perform its offices, the dust of which it is composed returns "to the earth as it was [mere inanimate dust] and the spirit [ruach, breath, wind] shall return unto God who gave it," going back into his great reservoir of wind, breath--the surrounding atmosphere; and the being, the soul, is no more, save as it is engraven indelibly upon the tablet of God's memory to be reproduced again in the resurrection at the last day--now so near.

VERSES 13,14. This conclusion of the whole matter of a life's experience is that to which all men come sooner or later. "Vanity of vanities; all is vanity" is, after a wasted life, the poor world's dying refrain, when they see it would have been better to have feared God and kept his commandments. And that they may effectually prove this conclusion is God's object in letting them have the present experience under the dominion of Sin, which even Solomon in all his glory called "sore travail:" that they may be ready for the duty of submission to God, which will be enforced in the coming Millennial age of the world's probation. This object is distinctly stated by Solomon in Chapter 1:13 and 3:10.--"I have seen the travail which God hath given to the sons of men to be exercised [by experience] in it."

===================

R1533 : page 160

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

California.

DEAR BROTHER RUSSELL (for by that endearing name I feel permitted to call you):--I received your esteemed reply to mine of recent date, also the TOWER containing article on "The Holy Spirit," for which I desire to thank you fervently. For me it is "Confirmation strong, as proofs of Holy Writ." God grant that the truth may spread yet more widely.

I desire to express, through you, my heartfelt thanks to the young colporteur from whom I bought the DAWNS some six months ago. I saw him only for a few moments, and have not seen him since. He was trying to sell DAWNS at the house at which I had to call to collect a bill. I saw a package of books on the stoop, and I picked one up. The title was enough to attract me. I told him I had been, and was still, deeply interested in the subject, being a believer in the dear Lord's immediate coming, and my daily prayer being, "Thy kingdom come." He told me that, if I read the DAWNS, I would get the light I sought on the subject. May the dear Lord bless the young man wherever he now is. He was the direct means of bringing much light and knowledge and consequent joy and peace to my life.

I am not rich in this world's goods, but I have bread and to spare; and I think the benefit I have derived from the perusal of your article on "The Holy Spirit" demands a thank-offering: so I enclose $1.00 for that purpose.

Yours, stronger in the faith, and still hungering for the truth as it is in Jesus,

G. H. SAGAR.

Georgia.

MY DEAR FRIENDS:--After much delay (which is not the result of carelessness) I acknowledge the receipt of the sample lot of Booklets, and also three copies of ZION'S WATCH TOWER which came in due succession, beginning with March 1st, and for which I tender my hearty thanks. You will remember that I expressed my intention to try the business of selling the Booklets; and on receipt of samples I spent an afternoon canvassing and secured orders for about two dozen. Meanwhile I loaned some of the Booklets, and they were circulated from house to house. Some of the people seemed so awe-stricken at the strange doctrine of a

future probation, and others so unwilling to support any theory that questioned the doctrine of "eternal torment," that I decided to prepare myself, if possible, to give explanations and to meet their arguments.
So I applied myself diligently to the study of The Plan of the Ages, which has been to me a source of great delight. Notwithstanding the doctrine is entirely new to me, and quite contrary, in many respects, to what I thought was my fixed opinion, it

R1534 : page 160

appears, from an increase of knowledge through the study of The Plan of the Ages, that the subject is worthy of serious consideration.

If the plan of salvation is broad and liberal enough to grant a full opportunity beyond the grave, to come to a knowledge of the truth and be saved, to all who could not or did not have such knowledge and opportunity in this life, why should any one find fault? And if it is found that those--

"Tempests of angry fire, that roll
To blast the rebel worm
And beat upon the naked soul
In one eternal storm,"

are, after all, only imaginary, why should not all the living rejoice that so many billions of our race are delivered from a fate worse than death, and that God is truly a God of love? [Why indeed?]

I enclose twenty-five cents to pay for Vol. I., and I desire the succeeding volumes, as I am a humble seeker after the truth, and never expect to get too wise to be taught. I want not only your books, but your prayers --that I may understand them, and be enlightened and blessed by their teachings.

Yours in sincerity, D. M. STANSELL.

Massachusetts.

DEAR BROTHER IN CHRIST:--It is impossible to express my gratitude for the pleasure and happiness your explanation of God's Holy Book has given me. I believe every word of it. It fills a vacancy I have always felt, since first I tried to serve God, and it draws me nearer to him.

I recently loaned Vol. I to a retired Congregational minister. He returned it in a few days, saying that he believed every word of it. I asked him why the ministers do not acknowledge the errors they are preaching. He replied that they are tied up.

I read my Bible more than ever, and I love it more, because I understand it better. Please remember me in your prayers.

Gratefully, yours in the Lord,

A. M. BRUYN.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1534 : page 162

FURTHER JEWISH EXPULSION.

ACCORDING to a cablegram to the New York Times of May 7, a fresh edict, by the Russian Emperor, will expel nearly a million Jews from Poland. We quote as follows:--

"Nothing that can occur in Europe, not even a war of great magnitude, possesses a deeper interest for Jews and Christians alike, than the prospect of a large exodus of Jews from Russia.

"As a consequence of the Passover edicts of 1891 more than 400,000 Jews were driven from Russia. More than 110,000 of the exiles landed in New York, and many thousands found their way to Boston, Philadelphia, Baltimore and

Chicago.

"The interest of the people of New York in that vast body of immigrants was greatly intensified by the presence among some of them of typhus and cholera; but on other grounds the immigrants aroused the most widespread concern.

"The labor unions of New York and other cities made energetic protests against the admission of the Russian Jews into the labor markets of the New World. There were objections to the wholesale entrance of the refugees on social grounds.

"The movement of the Jews in Russia, which is now under way, according to Mr. Frederic, is four times as great as that following the Passover edict of 1891, and it will affect every Jew in Poland. This is the first time that the Polish Jews have had their liberties abridged. There are in Poland about 1,500,000 Jews.

"The immigration laws of the United States have been recently made much more rigorous by Congress, owing to the last Russian exodus and to the public fear of typhus and cholera. The immigrants are to be catechised in order to get statistics as to their social, moral, physical, and financial condition. Immigrant-carrying vessels are to be limited, and in several directions the restrictions are drawn tighter around the passengers of the steerage.

"Through liberal contributions of Baron de Hirsch and other rich Jews in Paris, London, Berlin and Vienna there were established two funds for the exclusive relief of Russian and Roumanian Jews.

"One of these funds amounted to $10,000,000, and was put at the disposal of a committee of London Jews, with that city as the headquarters of the fund.

"The other fund was sent by Baron de Hirsch to New York, and is managed by seven trustees. The fund amounted, when established, to $2,500,000, and the money was invested in New York bonds and mortgages drawing interest.

"A Trustee of the Baron de Hirsch Fund said, "We were anticipating something of the kind before long. We have $30,000 a year available for direct relief to the refugees, and this sum can readily be increased to $50,000. There will be no lack of funds to take care of all the needy Jews who come. We do not encourage them to come, nor have we ever.

"The partial failure of the colonization schemes in South America has rendered it probable that other parts of America and the world will be considered by the managers of the London Baron de Hirsch Fund, in future schemes of this kind. Australia offers an inviting field, and it is probable that colonies will be started there. Mexico, likewise, seems to be a favorable country. We can ourselves take care of 50,000 Jews this Summer, and we do not think that the number who come will reach that figure.

"A good many of the Jewish refugees from Russia are fleeing into Palestine and settling there. The Jews have not nearly as much disinclination to agricultural pursuits as is popularly supposed."

===================

R1534 : page 163

VOL. XIV. JUNE 1, 1893. NO. 11.

THE RELATIVE CLAIMS OF LOVE AND JUSTICE.

THERE is nothing more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable to briefly consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure:" there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all his dealings with all his creatures: it is his unchangeable business principle. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all--to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God's dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right to claim from one another is simple justice--justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we realize

R1535 : page 163

in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right

R1535 : page 164

to claim; and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we may claim justice--though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly --we must, if we are Christ's, render it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And therefore we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice; for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense--the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the principle of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing--which is beyond the claims of justice--is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a manifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claim of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view. Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and if he would teach others, let it be rather by example than by precept.

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest

R1535 : page 165

in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory. The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]: it is my meditation all the day." (Psa. 119:97.) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

===================

R1535 : page 165

THE LORD'S SHEEP.

THE Lord, in calling his people his sheep, chose a very significant emblem of the character he would have manifested in them. The most noticeable characteristics of the sheep are meekness, docility and obedience to the shepherd to whose care they fully entrust themselves. They are very true to the shepherd: they study his voice, watch for the indications of his will, and trustfully obey him. When they hear his voice, quickly, and without the slightest hesitation or faltering, they run to obey it. But the voice of a stranger they will not follow, for they know not the voice of strangers.

What a lesson is here for the Lord's "little flock," over whom he is the good Shepherd. The weakest lamb in the flock knows his voice and hears him say, "This is the way: walk ye in it." And while there are thousands of voices calling, now in this direction and now in that, the Lord's sheep, acquainted with his Spirit and his Word, turn away from all save the well known voice of the Shepherd. In various ways our Shepherd speaks to his flock of sheep and lambs. His written words treasured up in the heart mark the way of truth continually; his special providences further shape the peculiar course of each individual; and the abiding presence of his holy Spirit makes manifest every intrusion of any other spirit which seeks to beguile and to lead astray. The true sheep will carefully listen for the faintest accents of the voice of the Shepherd--i.e., he will treasure up his words in his heart; he will study his providences; and he will cultivate that communion and personal fellowship with the Lord which are his privilege. Those who thus abide in him can never go astray.

"They can never, never lose their way."

They may not have much learning, and, humanly speaking, would not be able to grapple with all the sophistries of error. But, being so well acquainted with the Master's voice, they quickly perceive that such voices are the voices of strangers, and they will not follow them; for they are loyal and obedient to the Shepherd only.

In such an attitude of mind and heart is our only safety in the midst of all the difficulties and confusion of this evil day. And all such may confidently sing with the Psalmist--

"The Lord is my Shepherd, I shall not want. He maketh me to lie down [to rest--the rest of faith] in green pastures [with abundance of satisfying food]; he leadeth me beside the still waters [deep, refreshing truths]. He restoreth my soul [reclaims it from death]; he leadeth me in the paths of righteousness for his name's sake [because I am his child and bear his honored name]. Yea, though I walk through the valley of the shadow of death [The entire journey of life since the fall has been through a vale of tears, upon which rests the shadow of death.], I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Thy word and providences discipline and guide me in the way. Our Shepherd's providence not only disciplines the true sheep, but protects them from the "wolves" and other foes.

With the Prophet, we also can say, "Thou preparest a table before me in the presence of mine enemies [for even while beset by Satan and Sin, we are sustained by the Lord's abundant provision for every necessity]; thou anointest my head with [the] oil [of joy], my cup [pleasure] runneth over [even while, as a

R1535 : page 166

pilgrim, I am beset with life's difficulties]." And, in view of the Lord's present and past leading, all, who continue to be truly his sheep, can certainly trust that--"Surely goodness and mercy shall follow me, all the days of my life; and I will dwell in the house of the Lord [will be recognized as a member of his household, as his child] forever."

Let us seek to cultivate more and more the meek, docile and loyal character of the sheep, that so we may be abundantly blessed by the care of the good Shepherd. Such a disposition does not commend itself to the world--the wayward goat, the bold lion, or the stealthy bear, the subtle serpent and vicious vampires are more fitting emblems of their ideals, and are usually the emblems selected for their escutcheons. But let the world love its own, while we remember that we are not of the world, but are sent forth as sheep in the midst of wolves, and that our safety and spiritual prosperity depend, not upon our own wisdom and sagacity, but depend entirely upon our diligent hearkening to, and patient following of, the voice of the good Shepherd, who will very soon highly exalt his little flock and crown them with an exceeding and eternal weight of glory.

====================

R1535 : page 166

BE YE WISE AS SERPENTS--HARMLESS AS DOVES.

DEAR BROTHER RUSSELL:--I appeal to you for some assistance. I have had within the last four months quite an experience; and, being only a "babe" in the truth, I need help. My query is respecting MILLENNIAL DAWN. The Lord has used it graciously in bringing me into his family,--and into great joy and peace. I was not until lately a Christian; because nothing in Christianity drew me; but, rather, the contradictory doctrines of the various denominations repelled me, and caused me to doubt the Book (the Bible) from which so many conflicting views could be drawn. About a year ago I became a "Salvationist," but now I am simply a Christian.

But when I had read the DAWN series (and I shall always feel grateful to the dear friend and Brother, who brought it to my attention), I found what my soul had long unwittingly hungered and thirsted after;--I found the divine plan of the ages;--I found harmony in God's Word;--I found the plan of God therein revealed in fullest accord with my highest and noblest reasoning faculties and sympathies; I found it full of love, full of justice and full of wisdom.

Joyfully I exclaimed,--These DAWN volumes are the Bible keys which God himself has sent to his people; that now, at last, after centuries of darkness and perplexity, we may "see light in his light," and praise and glorify his name, and get fully free from the bondage of error, and enjoy the true liberty of the sons of God!

As you know, I entered the colporteur work; --I gave myself zealously to that work (selling over a thousand DAWNS in eleven weeks), because I believed that thus I was preaching the gospel more successfully and more acceptably to God than in any other way. But now I have stopped; because doubts have been aroused in my mind (and these by a brother colporteur) as to whether or not the DAWNS are what I hoped,--God-given "Bible Keys."

The cause of my loss of confidence lay in the fact that the brother-colporteur referred to, while quite earnest in the sale of DAWN, gave me to understand that he differed with its teachings on several points, and in some meetings, which we attended, he seemed to ignore the DAWN entirely. When one older than I in "this way" manifested such lack of confidence in the DAWNS, it shook my confidence, and I said to him, "Were not the DAWNS and WATCH TOWER the channels through which

God brought the knowledge of his plan of the ages to your attention? And, if so, why are you ashamed to confess the agency which God thus honored and used to bless you? And if you know more truth than the DAWN and the TOWER present, and in conflict with their teachings, why do you circulate them?" The answer was that I would make of you a pope; and that even some parts of the Bible are errors.

But I was honest and in earnest, and concluded to sell no more DAWNS until I felt sure that they present the truth;--more of it than any other book I could circulate, and more than I myself could teach in any other manner. It was about this time that the Adversary brought me in contact with the so-called Spirit of the Word which for a few days threatened to ensnare me. But I soon discovered that not the spirit of God's Word but the spirit of error forwarded its teachings. It

R1535 : page 167

is altogether off the foundation,--the ransom. It teaches, too, that God is the only real sinner, and man his innocent dupe. Its hope is that, after 6000 years of mischief and sin and trouble making, God will, during the Millennial age, change; and in his efforts to undo the wrongs of the past and present he will save everybody everlastingly,--even the devil. I learned that Mr. Adams had first gotten the truth from you (and I could see traces of the plan of the ages throughout his writings), and that he had as he supposed improved upon your writings: but to me his improvements had spoiled everything they mixed with.

I turned again to the DAWNS and TOWERS, and again the peace and joy and confidence began to come. Brother Adamson's article in the March 15th TOWER helped me, and then the May 1st TOWER on "The Twelve Apostles," seemed just the food my soul needed.

R1536 : page 167

It, with the second chapter of DAWN, Vol. I., refreshed my confidence in the Bible as indeed the Word of God--specially given and specially presented for our comfort and strength in this day of doubts and skepticism and many "uncertain sounds." And this gave me increased confidence in the DAWNS and TOWERS; and I said to myself: The same God who sent by his spirit his message by the prophets and his expositions by the apostles surely had something to do with the preparation of the MILLENNIAL DAWN and WATCH TOWER teachings; for they, and they alone of all the books of earth, fully harmonize the teachings of the Bible and make clear "the mystery" which God declared he would make clear in the close of the Gospel age. (Rev. 10:7) As evidence that there is an intelligent Creator, I am reminded of the old proof, sometimes given to Atheists, viz., the finding of a watch. The perfect adaptation of its wheels to each other and to the hands and dial proves that the watch had a designer, just as the perfect adaptation of Nature's various parts proves that there is an intelligent Creator. This same illustration, it seems to me, fits the DAWN: the fact that no other view harmonizes the entire Bible and rejects none of it, and the fact that the DAWN does this, would seem to my mind to prove that the DAWN had, either directly or indirectly, God's direction and providential leading in its preparation.

I note, Brother Russell, how carefully and modestly you disclaim any special revelations, any special inspirations, etc., in connection with these writings: how, on the contrary, you claim that all such revelations, etc., ended with the twelve apostles, and that all subsequent light comes through their writings; and that the fact that the much fuller light now shining upon the divine plan is simply because God's due time has come for solving "the mystery;" that some channel must be used; and that if you had not been faithful to the opportunity some one else would have been used to hand forth the "meat in due season" to the household of faith.

Now, excuse the question, please,--Does the Brother I mention know more about the plan of God than you do? Or do you know anything wrong with the DAWNS, that you could correct if writing them to-day? As I said at first, I am but a "babe" in Christ and in the truth, but I desire the truth--the clearest truth to be obtained, and want to spend myself entirely in its service. Help me, I pray, to get settled again on a sure, firm foundation; for I have no desire to deceive myself or others.

Your brother in love, fellowship and His service, __________.

IN REPLY.

[This dear Brother has since gotten quite rid of his perplexities, and is again hard at work in the harvest-field selling DAWN. We publish the above, and our answer, for the sake of others; advising all the dear reapers to be cautious lest the "babes" be even unintentionally choked.--EDITOR.]

DEAR BROTHER__________:--I am much pleased with your earnest spirit; and I fully agree with your sentiment that, in consecrating our time, influence and all to the Lord and his truth, it is our duty to use every reasonable means to know just what is Truth. You did perfectly right in stopping your sale of DAWN when in doubt about its truthful representation of God's great plan. Honesty toward God and toward fellow men demanded this of you, as of all in this harvest work, or in any work in which the laborer becomes ostensibly God's instrument. For this reason we seek to have, among the DAWN and TOWER colporteurs, only such as are in the work for the Truth's sake only.

But, dear Brother, God would have you learn that, while the sympathy and companionship of fellow-servants are pleasant and desirable, it is needful for each of his servants to have on a personal armor that he may be able always to give an answer concerning his own hope (regardless of the hopes and doubts of others) with meekness. (1 Pet. 3:15.) Being only a "babe" in the truth and in the Lord, it is not surprising that you lacked the full vigor and full armor of a "man in Christ," well instructed unto every good work, and fully able to rightly divide the Word of truth. Indeed, this may yet be quite a lesson for you to learn,--that

R1536 : page 168

you do not know much; that you are not yet a graduate, but merely a pupil in the school of Christ. Even the Apostle confessed that now we see as through an obscured glass,--now we know only in part. (1 Cor. 13:12.) And the more we all grow in the grace of the Lord, the humbler and more teachable we surely will become. It will be less and less a question of what channel the Lord may use, so long as we are sure that what we receive is his message from his Word.

But you are quite right in looking for more refreshment through the former channel of blessings;--until you are convinced either that the entire matter was a delusion and a deception, blessings and all, or else that the channel has become corrupted at a certain point, beyond which it is unfit for refreshment. And in the latter case it would be your duty to point out the corrupting error of life or doctrine --to the teacher, first; and then, if still seen to be error, you should boldly but lovingly declare, with your proofs, what you find to all whom you may esteem to be in danger. But if great humility is essential to acceptance with the Lord as teacher, remember that it will require the same spirit of meekness and humility to be properly and acceptably a teacher of teachers. Such a course is indicated in our Lord's Word, and is sure to bring good results to all the meek sheep concerned.

Now, dear Brother, begin again; and, taking your BIBLE and the DAWNS, study the Plan of the Ages in the light of God's Word, and become rooted and grounded and built up in the present truth. (Col. 2:7.) When thus convinced of God's Word, the doubts and fears of others, on subjects thus proved and fully tested for yourself by the only standard, will not affect your faith, but strengthen you. But let not your strength rest in yourself,--in your own wisdom and knowledge which would merely puff you up and speedily make you unfit for present usefulness, as well as unworthy of the future Kingdom glories, promised to the faithful meek. Neither must you lean upon the DAWN and the TOWER as infallible teachers. If it was proper for the early Christians to prove what they received from the apostles, who were and who claimed to be inspired, how much more important it is that you fully satisfy yourself that these teachings keep closely within their outline instructions and those of our Lord;-- since their author claims no inspiration, but merely the guidance of the Lord, as one used of him in feeding his flock.

I trust, dear Brother, that, as you examine these publications, that may seem to you to be true of the author which the Apostle Paul said of himself: "We preach not ourselves, but Christ,--the power of God and the wisdom of God. Whether successful or not, others must judge, and especially the Lord; but I ever seek to hold forth the Word of Life. (Phil. 2:16.) True, it has been held forth in my hands (powers), but never as my Word. Hence in no sense have I, as a pope, taken the place of Christ before his Church.

Indeed, time and again I have seen that the teachings of those who make utterances of their own, but in the name of Christ, by claimed inspiration, or special revelations, or boasted wisdom (which is the real spirit of popery), and without proof from the Scripture, are received by many. And I am confident that the DAWN and TOWER would have many more friends and believers if they followed this (popery's) course;--for as some one has said, "People prefer to be humbugged." But such a course I dare not follow; I must be true to the Lord and declare his Word, and let him take charge of the consequences.

The world will be deceived, and merely so-called Christians also; because error will come in the way that will appeal to their expectations --boastfully: but God is now seeking a special "little flock" which always hearkens to the voice of the Chief Shepherd, and flees from all undershepherds who do not echo his words and have his spirit of meekness and simplicity.--Phil. 3:16-18.

And now about brother-colporteurs: I know from your previous letters that you owe very much to some of them for kindly Christian assistance in the truth and in colporteur methods. I feel sure that to some extent you have misapprehended their no doubt well-meant remarks; but I regret that any of them should be so unwise in their utterances, even though their hearts were entirely right in the matter. I have too much confidence in them all to suppose that any would remain in this harvest work if he had lost confidence in the tools with which the work is being prosecuted;--the DAWN and TOWER through which they learned of "the harvest" and found an entrance into it. When you become better acquainted with them, you will, I believe, fully concur with me that they are a very noble, self-sacrificing and humble band of the Lord's disciples; and will love them every one, as I do.

The only explanation I can offer of the language you quote is that possibly he thought you were in danger of loving the servant who showed you the truth more than the Lord who gave it to you through the servant. And let us hope it was zeal for the Lord that led him to the other extreme.

R1536 : page 169

The remark, that "all of the Bible is not true," may merely have meant that some very ancient manuscripts of the Bible, found within the last fifty years, show that a few verses here and there in our common English Bible are really no part of the Bible proper, as it came from the apostles, but were added by unknown parties somewhere between the fifth and tenth centuries. (Of these are Mark 16:9-20; John 21:25; Matt. 23:14; and parts of 1 John 5:7,8 and of Rev. 20:5; besides a few of very

R1537 : page 169

minor importance, affecting the sense little or nothing.) Or he may have been drifting, as so many are in these days, into a general doubt of the Bible, and of all except their own so-called "higher criticism:" If so, we trust that the article on "The Twelve Apostles," may prove helpful. It was intended to meet just such doubts and questionings and has already been blessed to many of the "sheep." Or he may have meant that the translators might at times have used to advantage other words than those they did use. But, whichever was his thought, his expression was unwise; because his meaning was not made clear to you, and led you into doubts and fears and questionings, instead of establishing you in the Faith.

The same would be my construction of the unwise expression you mention relative to DAWN and TOWER. Probably the meaning was that a few typographical errors had come to his attention; or that, if he were to set himself about it, he could clothe the thoughts in other language which he would think preferable. But as for his holding variant views on any doctrine of importance taught in the DAWN and TOWER, I think that very improbable; and hence that his wiser way would have been to have ignored motes and trifles unworthy to be mentioned with the blessed truths now shining upon and refreshing us all. (And I may here answer one of your questions by saying that, if I knew of errors in the DAWN, I assuredly would contradict and correct them.)

Besides, let us remember that the colporteurs also are fallible, and often subjects of special temptations,--as are all public representatives of the truth. (Matt. 18:1; Luke 22:24; Num. 16:3-9.) If you engage again as a colporteur, dear Brother, you may have more temptation on this line than thus far, and will be able to sympathize more heartily with others and to help them.

While, as you have possibly noticed, the DAWN gives only so much prominence to the name of the author as seemed necessary,--omitting it entirely from the usual places on the cover and title page--and while we have never offered objections to the many who have quoted at length from our writings without mentioning them (but on the contrary have rejoiced to have the truth proclaimed from any motive--Phil. 1:15-18), yet our observation, covering several years, is that those who love the truth, but are ashamed of the channel through which God sends it, never prosper in it, but finally lose it as well as its spirit. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased," is God's rule; and God's blessing will come to us along that line or not at all.

Should the temptation ever come to you, to seek to show your wisdom by magnifying a minor difference between yourself and another of the Lord's servants, reject the thought as a temptation from the devil, and do the very reverse; --minimize differences, and endeavor to mind the same things and to be of one mind and one spirit with all who love the Lord.--1 Cor. 1:10.

Let ambition of the flesh die in you, dear Brother, and take instead that "fervency of spirit, serving the Lord," which the Apostle enjoins;--an ambition to be and to do, simply and solely, to please and to serve our great Redeemer, and through him the Father. To do this, "Keep yourself in the love of God," and "let it dwell in you richly and abound."

Your servant in the Lord and his truth,
C. T. RUSSELL.

===================

R1537 : page 169

THE REMEDY CO-EXTENSIVE WITH THE CURSE.

--ROM. 5:12-21.--

IN READING this scripture, some who are unable to follow the Apostle's argument have become somewhat confused and therefore request assistance.

The difficulty with such probably arises from the fact that they have failed to notice that verses 13-17 are parenthetic, and that the main line of the Apostle's argument passes from verse 12 to verse 18, irrespective of the parenthesis, which is merely incidental, being introduced to offset a misapprehension on the part of the Jews to the effect that their law covenant conflicted with the new covenant in Christ, of which Paul was a minister. It was difficult for the

R1537 : page 170

Jews to accept the fact that under the new covenant there was no difference made between Jew and Gentile, but that "the same Lord over all is rich unto all that call upon him."--Rom. 10:12.

In verses 12,18-21, the Apostle is showing that by one man sin entered into the world, and death as the penalty for sin; and that this sentence of death passed upon all men because all had sinned--not all individually, but as represented in Adam, in whose loins we all were. "Therefore," he adds, verse 18, "as by the offence of one [Adam] sentence came upon all men to condemnation; even so [by the same law of heredity] by the righteousness of one [of the one who gave his life a ransom] the free gift came upon all men unto justification of life; for as by one man's disobedience many were made sinners, so by the obedience of one shall many [all of the race who will accept it] be made righteous." In other words, Adam, the head or progenitor of the entire human race, could only bequeath to his posterity the remainder of the ever declining inheritance which he himself possessed--viz., a spark of life under condemnation to death; but our Lord Jesus, by the payment of the penalty upon Adam, thereby gained the legal right to restore him to life, and in so doing gained the right also to restore all his posterity. And when the "appointed time" for thus restoring life to all the race has come, he, instead of Adam, will be the father, life-giver, or head of the new race, as it is written, "He shall be called the everlasting Father." (Isa. 9:6.) And the birthright of the race under this head, Christ, unlike that under the first head, Adam, will be life instead of death. And that birthright can never be taken away unless forfeited by individual wilful transgression against the known righteous law of God with full ability to keep it.

Thus we see that the gist of the Apostle's argument is to prove that by the law of legal heredity the race which, by the working of this law, inherited death from its first head, Adam, will, by the same law inherit life from its second head or re-generator, Christ, and that the remedy is co-extensive with the curse. This being the substance of his argument, it is, of course, presumable that his parenthetic remarks are not in opposition to, but in harmony with it. Thus we read--

Verse 13--"For until [previous to] the law [of Moses and the law covenant with Israel] sin was in the world; but sin is not imputed when there is no law." Consequently there must have been a law, and a covenant based upon that law, previous to the law of Moses. What law was that? It was the law of God originally inscribed, not upon tables of stone, but upon the heart of the first perfect man, and which was gradually more or less effaced in his posterity, because they did not like to retain a knowledge of it. (Rom. 1:28.) That law, whether ignored or recognized, has always been in the world, and sin against that law has always been imputed to men.

Verse 14. "Nevertheless [although the Mosaic law had not yet come, to revive in the Jews the knowledge of God], death reigned from Adam to Moses [just the same], even over them that had not sinned after the similitude of Adam's transgression [i.e., wilfully; for it reigned over infants as well as over those capable of personal sin], who is the figure [type] of him that was to come [of Christ, the second head of the race]." Thus it is manifest that all mankind were born under the original law, the authority of which was never disannulled, and under which all were condemned representatively in Adam, the first head of the race, but who, thank God, in this office of headship was a type of a second head, through which our deliverance should come.

Verse 15. "But not as the offence, so also is the free gift. [The results of the offence and the free gift are entirely different.] For if through the offence of one [Adam, the] many be dead [under the condemnation to death], much more the grace [favor] of God, and the gift [of life] by grace [by the divine favor], hath abounded unto many." From the one head we inherit death: from the other, the re-generator, we shall inherit life.

Verse 16. "And not as it was by one that sinned, so is the gift: for the sentence was by one [offence] to condemnation, but the free

R1537 : page 171

gift is [the forgiveness] of many offences unto justification." Note the contrast of the one and the many here, the object of which is to increase our estimation of the value of the free gift.

Verse 17. "For if by one man's offence death reigned by [that] one [Adam], much more they which receive abundance of grace [of divine favor] and of the gift of [imputed] righteousness [the righteousness of Christ imputed to us by faith] shall reign in life by one, Jesus Christ [who has not only purchased us and covered us with the robe of his own imputed righteousness, but who will also completely eliminate sin from our nature so that men shall have an actual righteousness of their own, entitling them to reign in life as kings of the earthly dominion which God at first gave to Adam]."

Thus by these parenthetic remarks, which are seen to be in perfect harmony with the main argument, the Jews were shown that their law covenant did not in the least interfere with the original sentence to death of the entire race (all in Adam), nor with the consequent gracious provision of life for all mankind, through Christ, and not for the Jews alone.

Verse 20. After clearly announcing that the remedy for sin was co-extensive with the penalty (verses 18,19), the apostle--reading the inquiry in the Jewish mind as to the object of the Mosaic law, if it were not intended to give life--further adds, "Moreover the law [the Mosaic law] entered that the offence might abound. [It brought with it a clearer knowledge of the will of God, and therefore an increased sense of sin, and an increased responsibility which made transgressions even more blameworthy. But what of it? Did God mean only to afflict Israel more heavily than the rest of the world? By no means.] But where sin abounded [where the clearer knowledge of the law of God was given, which enabled them also the more fully to see their short-comings and brought upon them the greater responsibility], grace did much more abound [Israel had many special favors, as well as chastisements, from God]: that as sin hath reigned unto death [both in Israel and in the world], even so [both in Israel and in the world] might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

FACE TO FACE WITH TROUBLE.

You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.
And at night you wake to wonder
What the next day's news will bring;
Your pillow is brushed by phantom care
With a grim and ghastly wing.

You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There's a note you cannot pay;

Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

You are face to face with trouble;
No wonder you cannot sleep;
But stay, and think of the promise,
The Lord will safely keep,
And lead you out of the thicket,
And into the pasture land.
You have only to walk straight onward,
Holding the dear Lord's hand.

You are face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book?
You have heard the tempter whisper,
And you've had no heart to pray,
And God has dropped from your scheme of life,
Oh! for many a weary day!

Then face to face with trouble:
It is thus He calls you back
From the land of dearth and famine
To the land that has no lack.
You would not hear in the sunshine;
You hear in the midnight gloom.
Behold, His tapers kindle
Like stars in the quiet room.

Oh! face to face with trouble,
Friend, I have often stood;
To learn that pain has sweetness,
To know that God is good.
Arise and meet the daylight;
Be strong and do your best!
With an honest heart, and a childlike faith
That God will do the rest. --Selected.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF
OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

MESSIAH'S KINGDOM.

II. QUAR., LESSON XII., JUNE 18, MAL. 3:1-12.

Golden Text--"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels"--Mal. 3:17.

This prophecy is addressed to Israel. It is a reproof for their wayward and evil course and a warning of the just retribution that must surely follow, if they do not repent and turn to God. Malachi was the last of the Hebrew prophets: his name signifies, The Messenger of Jehovah. He was the last messenger to Israel previous to John the baptist the immediate forerunner of Christ, the great Messenger of Jehovah's covenant (verse 1); and well would it have been for Israel had they heeded the warning and prepared their hearts to receive the Lord's Anointed. But this they, with the exception of a small remnant, failed to do. The promised messenger, John the baptist, came to prepare the way of the Lord, preaching repentance and remission of sins, and announcing the advent of the great "Messenger of the Covenant" made with Abraham, that in his seed should all the families of the earth be blessed.--Gen. 22:18.

But when the Lord suddenly came to his temple (the Jewish temple), they were unprepared to receive him. They were unprepared to recognize the king in his beauty, or to stand the tests of character there applied to prove their worthiness of the blessings promised in the Abrahamic covenant. But a few, a small remnant, were found ready. In meekness and humility they inclined their hearts to the testimony of the prophets, of John the baptist, of the teachings and work of Jesus of Nazareth, and of the voice from heaven which declared, "This is my beloved Son, in whom I am well pleased." Such became inheritors of the Abrahamic covenant; but the nation as a whole, to whom, as the seed of Abraham, pertained the promises, lost the blessing, and received instead the fiery baptism of trouble (Mal. 4:1), which in A.D. 70 utterly destroyed their national existence, overthrew their holy city, destroyed their temple, and scattered them as fugitives among the nations, where they have been hated and persecuted, even to this day.

While it is clear that the prophecy thus addressed to Israel applied to them primarily, it is also manifest, as shown by the Lord and the apostles, that it had a much wider application; and that in a yet fuller sense it was addressed to spiritual Israel,

R1538 : page 172

of which fleshly Israel was a type; and that it applies to the second advent of the great "Messenger of the covenant," whose work will fully accomplish all these predictions.

In the largest and fullest sense, therefore, we recognize this prophecy by Malachi as addressed to "both the houses of Israel;" --to all Israel after the flesh, toward the close of the Jewish dispensation, and subsequently to all of nominal spiritual Israel, toward the close of the Gospel dispensation. To the latter, as well as to the former, therefore, belong all the expostulations and warnings of this prophecy; and well would it be for them if they would heed the warnings. But, like their prototype, they will not do so. Only a remnant of nominal spiritual Israel heed the Word of the Lord, and to them, therefore, belong the blessings of his special favor.--Mal. 3:16,17; 4:2,3.

CHAPTER 3:1. The messenger who was to prepare the way of the Lord at his second advent, the antitype of Elias and of John the baptist, was the Church militant, the Church on earth, whose mission has been to preach among all nations the gospel of the kingdom and the second coming of Christ, the King, in power and great glory. But this testimony of the Church, like that of John the baptist, has failed to bring peace and good will among men, and consequently the predicted curse (chap. 4:5,6)--the great "time of trouble such as was not since there was a nation" (Dan. 12:1)--is about to follow.

This true Church in the flesh, in the spirit and power of Elias, has been the forerunner of Christ at his second advent. And even now we have the privilege of realizing that this glorious Messenger of the covenant, in whom we delight, has come to his temple --the elect Church. By the sure word of prophecy we recognize his presence. See MILLENNIAL DAWN, Vol. II., Chaps. v., vi.

VERSES 2-5. "But who may abide the day of his coming?" etc. His coming is to judgment; for he is now the Judge of all the earth; all judgment is committed unto him. Blessed, indeed, are all those whose hearts are fully consecrated to God and faithful, and who are therefore approved of him. Yet even these shall be tried as gold in the fire until all their dross is eliminated and the refiner can see reflected in them his own glorious image. Then, indeed, are the sacrifices of such "pleasant unto the Lord."

VERSE 5 declares, "I will come near to you [to the great systems which compose nominal spiritual Israel--all Christendom, so-called] to judgment. [And who cannot see in the doctrinal conflicts and in the severe handling and criticism of the creeds of Christendom to-day that the judgment has already begun?] And I will be a swift witness against the sorcerers [against those who obey and teach doctrines of devils in the name of Christianity, and thereby plunge men deeper and deeper into sin and degradation]; and against the adulterers [those who, while claiming to be the virgin of Christ, are living in unholy alliance with the world, whether it be as individuals or as religious systems professedly Christians, yet joined to and dependent upon the civil powers]; and against false swearers [those who have made a covenant with the Lord of entire consecration to him, and yet have been unfaithful]; and against those that oppose the hireling in his wages," etc. The judgment will indeed be a close one; for every work is to be brought into judgment, with every secret thing. (Eccl. 12:14.) And it is even now begun: this is the significance of the present overturning and re-examination of every hoary dogma--civil and religious, and no power on earth can end the investigation until it has probed and exposed in all their details every evil thing.

VERSE 6. Were it not for the enduring mercy of the Lord the workers of iniquity would surely be consumed.

VERSE 7. Prompt repentance even at this critical juncture would save the "Christian world" (?), "Christendom," from the great impending scourge. But they do not realize their condition, and are not willing to admit that they have robbed God of that which is rightly his. They have robbed him of his honor by affirming the doctrine of eternal torment, thus ascribing to God a character blacker even than Satan's. And, while they claim to be the Lord's children and his representatives in the world, their vows are not paid unto the Lord. Their words are stout against him, and they count it a vain thing to serve him in truth and sincerity.

But the few (among the masses of the unfaithful), who do reverence the Lord and walk in his ways, are his jewels, and shall be spared in the evil day that is coming upon the whole world. And not only will they be spared, but they will be the Lord's peculiar treasure--"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Verse 17.) To this faithful class, now gathered out of the great masses of nominal spiritual Israel, as well as to a similar class gathered out of nominal fleshly Israel in the harvest of the Jewish age, belong the precious promises of this prophecy. The elect remnant of fleshly Israel, including the apostles and all the faithful of the early Church, and the elect remnant of nominal spiritual Israel, the consecrated and faithful, will together constitute the body of Christ, and, with their Head, will soon be kings and priests unto God--the seed of Abraham in whom all the families of the earth shall be blessed during the Millennial reign. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29; Gen. 12:1-4.

R1538 : page 173

REVIEW.

LESSON XIII., JUNE 25.

Golden Text--"In all thy ways acknowledge him, and he shall direct thy paths."--Prov. 3:6.

The preceding verse should be a part of this golden text, as it forms part of the condition of the promised blessing. It reads, "Trust in the Lord with all thine heart, and lean not to thine own understanding."

This is the blessed privilege of all the sons of God; and years of experience of many precious saints testify that the Lord is always faithful to those who put their trust in him, look for his leading and gratefully acknowledge his faithfulness. Let those who would prove his faithfulness trust him more and more, and cease to lean to their own understanding, and they will be brought to an increasing realization of their heavenly Father's love and care and providence, and into yet closer bonds of sympathy and fellowship with him.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER AND SISTER RUSSELL:-- I want to thank you for the opening article, "From Glory to Glory," in March 1st TOWER. I cannot see in myself such advancement in Christ-likeness as it seems there ought to be in one to whom he has entrusted a knowledge of the truth. I have, perhaps, thought too much of that knowledge, and been too satisfied with the wish to give it to others, and not had care enough in regard to gaining a personal likeness to Christ. But, God helping me, I will more earnestly strive in that direction. Pray for me, dear brother and sister, that I may more than ever fully submit myself to the moulding of God, and that "mallet and chisel and polishing sand" may be used upon me until every particle of the deformity of self has disappeared, and the image of our glorious King is perfectly reflected. Oh! nothing can be too much to suffer if that may be accomplished in me.

I remain, your sister, desiring and striving to overcome and to be "like Him,"

MRS. M.R. PECK.

DEAR BRO. RUSSELL:--I enclose clippings from the Times that I think will interest you. If the Times is right, in stating that so large an additional number of Jews is to be driven out of Russia, it looks as if they would be compelled to go to Palestine in large numbers, as no other country will want to receive them while the cholera is threatening.

I was much pleased with the last TOWER'S article on the twelve apostles.

Yours, J. C. BELL, JR.

DEAR BROTHER RUSSELL:--I pen you these lines in grateful remembrance that I was brought out into the light of God's Word, as it continues to shine unto the perfect day. I have given much time to the investigation of the DAWNS, comparing them with the Bible, and I find a beautiful harmony, leading me to consecrate all my ransomed powers to his blessed will. I have been running for the prize for a number of years, feeling my way as the Lord gave me light. I have been giving truth to the hungry ones with whom I have associated, but had to stay out of the church to which I once belonged. In all sects I met the same opposition, and finally saw clearly that I must come out of all organized bodies. I find one here and one there that welcomes the truth, and have had to go through trials and to suffer the loss of my friends; but I am praising the Lord. Jesus was never more precious than now; and I rejoice to be able, through God's blessing, to send you my subscription for the TOWER for '93. Hope to do more as the Lord prospers me.

Your brother in Christian love and fellowship, S. A. STAPLES.

DEAR BROTHER AND SISTER RUSSELL:--As you are interested to know how each one of the harvesters is using the sickle placed in his hand, I will report. I took orders for 90 volumes of DAWN in M___________, a village of about six hundred inhabitants.

I have taken orders in this village for 80 volumes; and expect to canvass another village this week, and to deliver in both places next week. On account of nervous and other troubles, I am obliged to go slowly; and as I have been finding some "ripe wheat," who earnestly request me to converse with them, I occasionally embrace the opportunity to rest.

Oh, how thankful I am that I did finally decide to enter the colporteur work; for I now feel that I cannot afford to give it up. As I told some interested ones to-day, if I were offered work that would pay three times as well, in dollars and cents, I would not be content to drop the Lord's work.

Pray for me, that I may be able to overcome every obstacle and, if need be, to bear up patiently under affliction; that I, with you and all the Lord's dear ones, may stand the sifting; and, having done all, to stand.

Your brother in the Lord,

J. A. EDMONDS.

R1538 : page 174

DEAR BROTHER AND SISTER IN CHRIST:--I have so enjoyed the good things in the last April number of TOWER, also the first number of this month, that I must write.

"The Calling of the Twelve Apostles, their Office and Authority," have always been to me of more than ordinary importance. It is a subject I love to study, and you have presented it just as I have wished for it many time. I never had a desire to know just how the Savior broiled the fish upon the coals, or how much bread he had, or how long it took to eat that divinely prepared

R1538 : page 175

meal; but I have always wished to know, as nearly as possible, the work he gave the apostles to do, and how they did it.

May "Daniel's God" reveal to you both things yet to come, and cause you to be abundant reapers in the "harvest time."

Your sister in Christ,

MARY L. JOHNSON.

----

page 175

DEAR BROTHER RUSSELL:--I enclose the name of one new subscriber to TOWER. I am now selling about 25 DAWNS daily.

In haste and love, J. B. ADAMSON.

DEAR BRETHREN:--Please find enclosed a money order for three dollars to cover the accompanying order.

The DAWNS, TOWERS and TRACTS came duly to hand. Yesterday I feasted on the good tidings contained in the TOWER--on the letters from Brothers and Sisters scattered abroad, and especially on the articles "Have not I Chosen You Twelve" and "The Oneness of the Divine Family." How beautiful, simple and touching is the pure gospel--the gospel of love. The prayer of my heart is, "May we all with open face, beholding as in a glass the glory of the Lord, be changed into the same image from glory to glory, even as by the spirit of the Lord." Yours in Him, W. C. BROWN.

DEAR FRIENDS:--Although we are having rainy weather, the Lord is enabling me to take some orders for DAWN.

Yesterday, at a small village near by, I sold twelve sets and four single volumes, in paper covers, and to-day I found two that want the cloth sets.

I hesitated long, before starting into the work, because I had no confidence in myself; but now I am glad to realize that the Lord is using me; and it affords me inexpressible fulness of joy to be accounted worthy of his service as well as of all the precious promises of the high calling. Oh! that I might overcome! I can, and I will--"through favor of our God."

In our dear Redeemer,

ISAAC A. LEHMAN.

R1538 : page 175

DEAR BROTHER RUSSELL:--I write to say that, through sickness and other causes, I have not been able for a long time to send any "Good Hopes" to the office; but I hope very soon to be able to contribute a mite for the spread of God's blessed truths.

The first number of this month's TOWER came to me on Thursday evening; and if ever a thirsty pilgrim through the desert was refreshed with pure spring water, so was I comforted and refreshed with its strengthening truths on the subject of inspiration. It came to me just at the right time, making my heart glad, and my spirit rejoice, and my lips praise him who gave himself a ransom for all.

The God of our fathers bless you and your dear companion, and all those associated with you in your work of faith and labor of love, with all them that love his appearing

and kingdom, is my daily prayer.
Pray for me. HAYDEN SAMSON.

MY DEAR BRO. RUSSELL:--It is with profound gratitude that I thus address you the joyful intelligence that I have withdrawn from the nominal church, and am now free. I praise the Lord for insight into his glorious plan of the ages, and I shall, by his grace, go on to be one of the overcoming class, which will be qualified to be partakers of the divine nature and made joint-heirs with our dear Lord and Savior.

I would like you to send me some tracts, for, since my withdrawal, three sermons have been preached on the second coming of Christ; and the people seem to be stirred up by them, and also by my statement that Christ has made his second advent and they must not expect to see him with their natural eyes.

R1539 : page 175

Remember your far-away brother at the throne of grace. M. STRICKLER.

[We rejoice with you in present freedom. Praise God, from whom all blessings flow!

Have sent some tracts; but next time please suggest how many you think you can use judiciously. We do not wish to send too few--nor yet to waste the tracts by sending too many.

While the knowledge of our Lord's presence is very precious to "them that believe," it is rather "strong meat" for "babes in Christ." Let me suggest that to whatever extent we may have opportunities for speaking his truth, in our Master's name, we will do well to remember his words--"Be ye wise as serpents and harmless as doves." "Milk is for babes," says the apostle; therefore give to such the sincere milk of the word, that they may grow thereby." (1 Pet. 2:2.) Begin with "a ransom for ALL;" proceed gradually "to be testified in due time;"

R1539 : page 176

then show the blessed object of Christ's second coming and Kingdom; next the manner; and, finally, to the few who have interestedly and intelligently followed you thus far, point out the fact of the Lord's presence, as foretold by the prophets, and as confirmed by the wonderful events of "the harvest" and "the day of the Lord," now in progress. The Lord bless and use you in his service!--EDITOR.]

BRO. RUSSELL:--I wish to thank you, as the means in God's hands, for delivering me out of long ignorance and bondage. If it will not tire you, I would like to give you a little of my experience.

In the first place, Food for Thinking Christians [now out of print] came into my hands, in answer to prayer for light. Then you sent me the TOWER, which I accepted as food for the hungry. I saw some light at that time, but it was all so new; and, though I came out of the Presbyterian church and was immersed, I soon succumbed to the opposition of my friends. They called me a fool, and said that if I did not let religion alone I would soon be in the insane asylum. I replied that true religion never made people crazy, though the lack of it often did. However, my health was poor, and I became tired of so much opposition. I stopped talking and thinking about the truth, and discontinued the TOWER. I thought that in this way I would have peace; but I was not happy. When I went to church, I was not satisfied; for there I received nothing to feed a hungry soul. Often something would say to me, 'Take the TOWER again;' but I would silence it by saying, 'I do not want to renew opposition.'

I wonder now that the Lord did not let me go; but he did not; for, though I was drifting, not rowing as I ought, my faith stood fast. At last I awoke to a sense of my condition; but Satan stepped in, and suggested that I join the Baptist church, as that was nearly right, and that, if I went regularly to its meetings, I would be kept from again going to sleep. But I soon saw my mistake, renewed my subscription to the TOWER, and purchased the DAWNS. I felt uneasy and guilty, remaining in the church; could compare myself only to the children of Israel, when they said, "Give us the flesh pots of Egypt again;" but, thank God, I withdrew from it some time since, and am now free. I am free with the liberty wherewith Christ has made me free, and with his help, I will never again be entangled with the yoke of bondage. I can truly say that the Lord is long suffering and kind: I know he did not entirely cast me off; for, had he done so, I would not now be progressing in the Light.

Brother Russell, I have obeyed the command in 1 John 4:1, and I find that you do teach the truth. It is plain and gloriously grand. It makes God a God with a purpose, not a haphazard being, outwitted by Satan.

I have placed DAWN in the hands of quite a number; and I will copy a portion of a letter written to a friend by a young man who has read it.

"Dear Brother:--I guess you think I have taken your book and appropriated it to myself. I have been reading it, and thanking God that you brought it to my notice. It is indeed a revelation, and has sent a glow of more intelligent faith into my life. I have purchased one, and so return yours with many thanks for your kindness. I shall read the book again and study it carefully; for I am convinced that it contains germs of truth which are almost unknown to the larger part of the world. It has wonderfully deepened my knowledge of God's great plan toward men."

Now I wish to send him the TOWER for one year. I feel I must be like Andrew: I do not amount to much, still I may be the means, in God's hands, of calling a Peter to the Lord's work; so I will still try to scatter the truth, hoping to bring some to the light. I also enclose $5.00 to use as you see fit, knowing that you will use it to the best purpose for the Lord.

With kind greetings to Sister Russell, and asking an interest in your prayers, I remain,
Yours in the faith,
MRS. C. CUNNINGHAM.

DEAR BRETHREN:--I send greeting to you all, and ask you to remember us, here, who are trying to proclaim the truth. We are persecuted on every hand, though I think we are gaining some ground. I am very thankful that my eyes have been opened to the light. The article, "The Twelve Chosen Apostles," in the last issue of TOWER gave me great comfort. I am glad to understand that they were set apart for a special purpose

and that we may have full confidence in
their writings. May the Lord bless you all.
J. L. WALDRUP.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

In our issue of May 1st we defended the inspiration of the apostolic writings and teachings; in the S.S. Lesson of this issue we treat a supposed objection to Paul's course with Barnabas; and in our next we expect to show that the Apostle Paul's teachings relative to woman and her relationship to man, and to God's plan, are in perfect accord with sanctified reason,--and give no ground for objection to the Apostle's inspiration.

R1539 : page 178

THE GOSPEL OF THE KINGDOM IN GREAT

BRITAIN.

Ever since our return from Europe we have had an earnest desire to see the truth scattered with liberal hand in Great Britain and Ireland. The people there seemed to us particularly ready for the truth; because, while freedom seemed to prevail, there it had not run into infidelity as so often appeared elsewhere.

But although an agency for DAWN was established (in London), and although a number of friends there are very zealous in circulating the truth, the colporteur-work, the chief agency for preaching these Kingdom truths, never seemed to prosper. The fault we believe lies in the friends' not knowing how to do it; and we have arranged with Brother S.D. Rogers (who has been extremely successful here, both as a Colporteur and as an instructor of Colporteurs) to go to England, meet those who earnestly long to be in the work, if they can but make expenses, and give them practical lessons.

And thus under the Lord's blessing we trust a great work will be started in England, Scotland and Ireland. And here we might remark that Brother Boehmer, who recently went to Germany, writes us that he is getting started and has hopes that he will be able to meet his expenses there; but that if not he will gladly join in the crusade in Great Britain.

Now, we want to hear at once from all the Brethren and Sisters in Great Britain and Ireland, who are free from family encumbrances, and anxious to spend their lives in preaching the Gospel of the Kingdom, by the sale of DAWNS;--the way which the Lord seems to have specially prepared and to be specially blessing, in the present harvest work. We cannot promise earthly wealth as the reward of earnest toil in this service for the Lord; but we can, from experience here, assure the unencumbered the "things needful" and joy and peace and spiritual blessing in this present time; and to all the faithful and persevering, in every department of his service, the Lord promises "treasure in heaven"--glory, honor and immortality.

After writing to us of your desire to enter the work, with particulars respecting your age, size, previous occupation, etc., begin to shape your affairs and your prayers to the proposed course. Brother Rogers may be expected in England in September; and those who write may expect to be fully notified of arrangements.

COLPORTEURS, TAKE NOTICE!

Colporteurs need not hereafter send in to us all the addresses to which they deliver DAWNS, but merely keep note of those found to be specially interested, who do not subscribe for the TOWER. Send in such with each Semi-monthly Report--on separate card or letter sheet.

The Semi-monthly Reports, for which blank have been furnished, are expected from all colporteurs, and are requested to be mailed on the 1st and 16th of each month. These should be kept separate from orders for which other blanks are provided.

Routes given to Colporteurs are expected to be followed strictly. This is necessary to the proper conduct of the work and to prevent confusion, as the number of "harvest" laborers is increasing.

The Swedish and Dano-Norwegian translations of Millennial Dawn, Vol. I. are in the hands of the type-setters. We hope to have them ready about September next.

===================

R1539 : page 179

VOL. XIV. JUNE 15, 1893. NO. 12.

BAPTISM AND ITS IMPORT.

THAT our Lord and his apostles practised and enjoined upon all their followers--"even to the end of the world" or present dispensation--an outward rite called baptism, in which water was used in some manner, cannot reasonably be questioned. This was not only the case during our Lord's ministry in the end of the Jewish age, but also under the Spirit dispensation after Pentecost, as is abundantly proved by the Scriptural record.--Acts 2:41; 8:12,36,38; 9:18; 10:47,48; 16:15,33; 18:8; 19:3-5; 22:16.

Nor is it correct to assume, as some do, that baptism belonged among the ceremonies of the Jewish Law, and that it, with all other features of that Law, ended at the cross (when our Lord "made an end of the Law, nailing it to his cross"); for baptism was not a part of the Jewish Law. The washings enjoined in the Law, performed at the laver in the court of the tabernacle, were neither immersions nor sprinklings, but simply cleansings, and were not practised upon the people. The one tribe of Levi alone had access to the court of the tabernacle and to the laver which stood between the gate and the tabernacle.--Exod. 30:18-21.

Nor will it do to say, with others, that the apostles, on coming out of Judaism, erred for a while; that they failed at first to discern that the

R1540 : page 179

real baptism was that of the holy Spirit at Pentecost, and improperly kept up the water baptism after the Jewish age, to which it belonged. In this, as in the matter of not eating with the uncircumcised, they claim Peter erred, and others of the apostles with him to some extent. They claim, too, that Paul confesses to an error when he says (1 Cor. 1:14-16), "I thank God that I baptized none of you, but Crispus and Gaius...and the household of Stephanas;" also when he says (Col. 2:20,21), "Why, as though living in the world, are ye subject to ordinances--touch not, taste not, handle not."

Thus an apparently strong argument is built up, the fallacy of which many do not discern. This is the result of a too superficial examination of the subject, and a jumping at conclusions from certain texts whose connections have not been thoroughly studied nor understood.

As already shown, baptism was not a feature of the Law Covenant; hence it was not at all a part of that which our Lord ended and cancelled at the cross. It is a great mistake to class baptism, which is a symbol of the New Covenant, with the "ordinances" of the Jewish Law Covenant mentioned by the Apostle. (Col. 2:20,23.) In verse 14 he shows that he refers to ordinances that were against the Jews, i.e., which restricted their liberties. Can any one say this of baptism? In what sense is it against any one?

What the Apostle does refer to as the Law "ordinances," contrary to or against the Jew, were ceremonies and fastings, celebrations of the new moons and sabbaths, (verse 16), and particularities about the eating of clean and unclean animals, the wearing of clothing made of linen and wool mixed, etc. These ordinances included not only those originally introduced

R1540 : page 180

by Moses, but also others subsequently added by the Scribes and Pharisees who sat "in Moses' seat." (Matt. 23:2.) These forms and ceremonies had become so complex and bewildering a mass that those who attempted a strict observance of them found them extremely burdensome--a yoke of bondage. Our Lord referred to the same bondage and weariness (Matt. 23:4); and, again (Matt. 11:28-30), to the same class he held out grace instead of the Law, as the only way of life, saying, "Come unto me, all ye that labor and are heavy laden [with the Law's unprofitable and multitudinous ordinances--which, because of your weak, fallen condition cannot profit, but only annoy and weary you, and are therefore 'against' you], and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

It is furthermore evident that baptism is not one of the ordinances referred to in Col. 2:14, when we read to the contrary in verse 12, that we who are buried with Christ in baptism are therefore (even if Jews formerly under the Law Covenant) not liable or subject to the ordinances of verse 14. Thus baptism is placed in contrast with the ceremonies of the Law.

The idea that baptism does not belong to the Gospel age, but ended at the cross, is again proved erroneous by the fact that it was after his resurrection, during the forty days before his ascension, that our Lord, while giving special instruction concerning the new dispensation, or Gospel age, specially mentioned baptism as the outward symbol by which believers were to confess him--"even to the consummation of the age" then just begun.--Matt. 28:18-20.

And those who claim that proper baptism is that of the holy Spirit only, and that water baptism is therefore wrong, should be effectually silenced and converted from their error by the Master's commission to his Church to preach and baptize to the end of the age. For how could the disciples baptize any one with the holy spirit? Surely that is God's part. On the other hand, the Lord's words could not have meant that his followers should teach all nations, and that those who believe would be baptized with the holy spirit by God, for then why would he give particular directions to the disciples as to how it should be done--"In the name [or by the authority] of the Father, and of the Son, and of the holy Spirit"--? It is evident that our Lord's directions refer to the symbol, to water baptism only; because we can do no more for others than to teach and symbolically to baptize them: we cannot believe for them, nor make them believe; neither can we consecrate for them, nor make them consecrate. But we can teach them, and, when they believe for themselves and consecrate for themselves, we can baptize them in water. And by this act they confess their faith in Christ's death and resurrection, and their own consecration to be dead to the world and alive toward God, that in due time they may share in Christ's resurrection.

Furthermore, God specially recognized water baptism under the Spirit dispensation by in some cases withholding certain "gifts" (miraculous manifestations conferred upon believers in the beginning of this age, for the purpose of manifesting God's approval of the teachings of the gospel) until the water baptism had been properly performed (Acts 19:3-6); as in another case the gifts were bestowed first, to teach Peter that water baptism and every other feature of the gospel favor were open to the Gentiles.--Acts 10:44-48.

When the Apostle Paul thanked God that of the Corinthian Church he had baptized only a few (1 Cor. 1:11-17), he was not assuming that he had since become wiser than to do so again--wiser than the Master who commanded his disciples to teach and to baptize unto the close of the age--but for totally different reasons: reasons which only those who read the entire epistle to the Corinthians connectedly can recognize. He had heard that the church at Corinth was split into factions, divisions (literally, sects), some calling themselves Paulites, others Apollosites, others Peterites and others Christians. He was sure he had in no way aided such sectarianism, and was glad he could say, I never authorized you to call yourselves

R1540 : page 181

by my name. Were you baptized into the name of Paul, or into the name of Christ? Since the majority were Paulites, and since Paul had founded the church at Corinth, it might appear to some that he had been seeking to make converts to himself--Paulites instead of Christians; and, as it resulted thus, he was glad to have it to say, that very few of those calling themselves Paulites had been baptized by him, as he said--"Lest any should say, I baptized in mine own name."

The great Apostle has been ignominiously styled "The blear-eyed Jew," and there is little room for doubt that, after he was struck down in the way to Damascus (Acts 9:4,8), he never fully recovered his sight. This "thorn" (figurative) he besought the Lord thrice to remove, but it was left as a reminder of previous error, and hence served to keep Paul humble in the service of that Master whom he had once persecuted. (2 Cor. 12:7.) It was probably because of this difficulty that, when on trial, he did not recognize the High-priest, whom he would otherwise have known by his peculiar garb (Acts 23:5); and for the same reason that all of his epistles were written by an amanuensis--except one, and that one of the shortest of them, closing with a statement which indicated that he could write only with difficulty and that his readers could appreciate this, knowing his disadvantages. He says: "Ye see how large [with what large characters--indicating that he could not see to write a fine hand] a letter I have written unto you with mine own hand." (Gal. 6:11.) Again, when wishing to mention their love for him, and their willingness to do for him the most useful service, he says to them (Gal. 4:15), "I bear you record that, if possible, ye would have plucked out your own eyes, and have given them to me." And it was evidently for this same reason that Paul never baptized any of his converts when he could avoid it--when others were present who could see to the service better than he.

Even had Paul's sight been good, the facts that he was a more able preacher than others, and that many could baptize as well as he, would have been sufficient reasons for his course; for it was thus with the Master, as we read (John 4:1,2), "Jesus made and baptized more disciples than John; though Jesus himself baptized not, but his disciples." Judging from his unfitness for performing baptism, and his talent for teaching, Paul concluded that preaching, and not baptizing, was his special mission (1 Cor. 1:17), though his own record shows that, when occasion required and no one else was convenient to render the service, he did not allow even his own unfitness to hinder or prevent this obedience to the Master's precept and example.

WHO ARE TO BE BAPTIZED?

Our Lord authorized first the teaching of the gospel, and then the baptism of such as believed in him as the Redeemer, and accepted the gospel call to become his followers. The apostles followed this rule, and we have no testimony anywhere that they baptized others--neither unbelievers, nor infants, nor idiots. True, it is recorded that several "households" were baptized, and from this it is argued that probably there were infants in some of those families, and that therefore it is probable that infants were baptized, though none are mentioned. But, we answer, some families contain idiots, and some families number one or more unbelievers; shall we therefore conclude without

R1541 : page 181

other evidence that the apostles disregarded our Lord's command, and baptized unbelievers? Nay, verily! It is far more reasonable to conclude that in the few cases where households are mentioned they consisted of only adult believers; or that, since the custom or general usage would prevent misunderstanding, it was proper enough to say "household," even if there were in them children too young to be "believers," and who therefore would be understood as not included among those baptized.

THE FORM OF BAPTISM.

The Greek language is remarkable for its clear and definite expression of thought, and it was therefore well fitted to give expression to divine truth. Its flexibility is well illustrated in the following words, each expressing a different

R1541 : page 182

shade of thought, yet all having a similar significance. Thus cheo signifies to pour; raino, to sprinkle; louo, to wash or bathe; nipto, to wash a part of the person; bathizo (from bathos, the bottom), to immerse or plunge deep; rantizo (from raino), to sprinkle or shed forth; bapto, to dip or dye; baptizo, to dip, immerse or cover.

This last word, baptizo (rendered baptize in the common version Bible), is used by our Lord and his apostles when referring to an ordinance which they practised, as well as enjoined upon all followers of the Lamb. From this word, selected from among so many others of various shades of meaning, it is clear that a sprinkling or even a washing of a part of the person was not the thought, but an immersion or covering of the whole person--whatever it implies. Immersed is the correct translation; for baptized, as rendered in our common English Bibles, is not a translation at all, but a mere transfer of the Greek word into the English. Immersed is the English word which corresponds in meaning to the Greek word baptizo.

Not only does the Greek word signify to bury, immerse or cover, but the connected Scripture narrative of itself, without the particular strictness of the Greek word used, would imply that the baptism was one of immersion and not of sprinkling. The English, as well as the Greek, shows that our Lord went down into the water and came up out of the water. And the Apostle Paul frequently speaks of baptism as a burial, which would be a very inappropriate figure with any other form than that of immersion.

It has been suggested by some that in the case of the jailor who believed and was straightway baptized (Acts 16:33) the baptism could not have been by immersion, because he and the others could not have left the jail for the purpose; but, on the contrary, it is now known that at that time the jails were provided with bathing reservoirs, most suitable for the immersions. And, furthermore, it is to be remembered that of John the Baptizer it is written, "John was baptizing at AEnon near to Salim, because there was much water there." (John 3:23.) No one can for a moment suppose that if John sprinkled his converts, the largeness of the water supply would have been a consideration. It was probably at a pool in the river Jordan.

It is generally admitted by scholars that immersion was the common practice of the early Church; but with the beginning of the third century came great confusion on this as on other subjects. On the one hand some placed all the value upon the form, some even insisting on three immersions, because our Lord had said in the name of the Father, and of the Son, and of the holy Spirit, not seeing that in the name of simply signifies in recognition of; others claimed that as our Lord's head bowed forward in dying on the cross so they should be immersed, not as in a burial, but face downward; others insisted that the baptized must be nearly naked, as our Lord was when he died; and still others went to an opposite extreme, and, while holding that a form was all important, claimed that the exact form was unimportant, and for convenience substituted sprinkling.

This latter finally became the standard mode in the church of Rome, from which it reached Protestants. Immersion, however, is still the recognized form in the oriental churches. As we shall show presently, all these errors as to form, resulted from losing sight of the real significance of baptism. A claim frequently made, but not generally appreciated by those who make it, is that the Greek word baptizo, though it generally is used in referring to some thing or process (as the dying of cloth) which requires dipping, has been found in classical Greek writings used in places where the evident thought was that of washing without dipping. To this we answer that the word baptizo is not limited to a certain form of action, but rather carries the broad idea, to cover. And, so far as the word goes, the entire person is baptized if the entire person is wet, or covered with water in any manner.* But if the entire

---

*An illustration of this use of the word is found in 1 Cor. 10:1,2. The Apostle declares that all Israel were baptized (immersed) into Moses, and gives as the form, that they were covered with water (though not wet); the walls of the sea being on either hand and the clouds of water over head.

person to be baptized should be wet, or covered with water, who will claim that dipping was not the original as well as the easiest method of doing this?

WHO MAY IMMERSE?

No limitations are mentioned in the Scriptures as to who shall perform this ceremony of baptizing believers in water, though only the Church was ever commissioned, either to teach or to baptize. Although knowledge on the part of the one performing the ceremony is not required, it is, of course, desirable; but both faith and knowledge are necessary on the part of the one immersed. Sometimes the one performing the ceremony may be far inferior in every way to the one for whom it is performed (Matt. 3:14); and he might even, if necessary, be a believer not of the Kingdom or Church class. (Matt. 11:11.) Certainly all who are authorized to teach, are equally authorized to baptize; and that includes every true follower of Christ--"even to the end of the age," according to the general call to the ministry, commission and ordination of Matt. 28:19,20 and John 17:14-23. And this commission evidently does not exclude from this service the females of the "body of Christ" (Gal. 3:28), only that modesty, convenience, etc., indicate that they should avoid such public services except in rare cases of necessity.

THE SIGNIFICATION OF IMMERSION.

In considering the signification of immersion, the change from the Jewish to the Gospel dispensation must be recognized. The Jews, by their covenant, the Law, occupied a relationship toward God very different from that of the Gentiles (who were without God or hope--Eph. 2:12); for, by God's arrangement, they were recognized and treated, under the provisions of the typical sacrifices, as though they were justified from Adamic guilt and penalty, and were, as a nation, consecrated to God, and treated as though they were to be made the Bride of Christ. The provision, too, was that when the true Lamb of God should come those truly consecrated among them, "Israelites indeed," might, by accepting the true Lamb and true sin-sacrifice and atonement, enter upon actual justification, and carry with them their former consecration. In other words, an Israelite, consecrated indeed, living at the close of the Jewish age, when the real sacrifice for sins was made by our Lord, would be treated as though he had always had the reality, whereas really he had up to that time only a typical justification.

Therefore, in the opening of the Gospel age, Jews were not preached to in the same manner as Gentiles. The latter were told:--Ye who were once aliens and strangers have been brought nigh, and may now have access to God and may enter into covenant relations with him. Therefore, come to God by Christ who has abolished distinctions between Jews and Gentiles, not by taking favors from the Jews, but by ushering believers, whether Jews or Gentiles, into the blessings and favors of the New Covenant, which the Law Covenant merely typified. (Eph. 2:13-19.) The Jews were told the opposite: "Ye are the children of the prophets, and of the covenant which God made with our fathers....Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away each of you from his iniquities." "Repent, and be baptized, each one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Spirit; for the promise is unto you [belongs to you], and to your children."--Acts 3:25,26; 2:38-41.

The point to be noticed is that Israelites were already consecrated, and heirs according to the Law Covenant; and the only reason they, as a nation, had not been merged at once out of the Jewish typical state into the Gospel realities, as the apostles and other individuals had been, was that they had not been living up to their covenant relationship. Hence they were told to repent or turn back into the true covenant relationship with God, and to enjoy their privileges as children of the covenant. They had sinned in not living up to what they could of their covenant, and they were to show that they renounced their previous state of sin by immersion--washing away their transgressions

R1541 : page 184

in symbol, after praying in the name of Christ. (Acts 22:16.) In like manner baptism by John, and by Christ's disciples when confined to the Israelites, signified repentance for covenant violations, and a return to covenant relationship, and was intended as a preparatory work; for those who fully received John's testimony, and reformed, and became Israelites indeed, did receive Christ, and did pass into the higher favors of the Gospel age.--John 5:45-47; Matt. 21:31,32.

To these, already children of the covenant and already heirs of the promised blessings, water baptism meant a renouncing of sins of unfaithfulness,

R1542 : page 184

and more: it meant their renunciation of the national sin of crucifying Christ--for the rulers representing that nation had said, "His blood be upon us and upon our children." Hence Peter exhorted, saying, "Let all the house of Israel know that this Jesus whom you crucified, God hath made both Lord and Messiah." And when, in view of this national sin which each shared, they inquired, "Brethren! What shall we do?" Peter answered, "Reform and be immersed, each one of you, in the name of Jesus Christ, for the forgiveness of your sins [and specially for your share in this national sin of crucifying Messiah], and ye shall receive the gift of the holy Spirit." (Acts 2:36-39.) To those who accepted, it meant not only a renunciation of their national error of crucifying Christ, but a stepping out from the dispensation and control of Moses into that of Christ. Because in acknowledging Jesus to be the true Messiah, they were acknowledging him to be the long promised Savior, Lawgiver and Teacher greater than Moses and typified by him.

But baptism could not mean repentance in either of these senses to the Gentiles who had never been under the Jewish Covenant, and who had no direct responsibility for the death of Christ. Hence (after the "elect remnant" of Israel had been received, and the Gospel message went to the Gentiles, to select out of them the number necessary to complete the body of Christ) in the epistles to the Gentile churches we hear no further exhortation to be baptized as a sign of repentance, or as a symbol of washing away of sins. And since we by nature are not Jews, but are of the Gentiles whose fathers were aliens and foreigners so far as God's covenants and promises were concerned, therefore, we should not apply to ourselves that idea of baptism which was applicable only to the Jews, but that idea which the Apostle unfolds in Rom. 6:3-5; Col. 2:12.

The full import of baptism, the reality, of which immersion in water commanded by our Lord is the symbol, is clearly shown by the Apostle in the above cited passages. "Know ye not that as many of us as were immersed into Christ were immersed into HIS DEATH? Those who know this fully, and they alone, truly appreciate the water immersion commanded, and its weighty and appropriate significance.

"IMMERSED INTO CHRIST."

They who see the "high calling" of this Gospel age--to joint-heirship with Christ Jesus our Lord, as members in particular of the "body of Christ," of which the Redeemer is Head and Lord--know that our attainment of that high honor depends upon our acceptableness as members in that body of Christ. (Rom. 12:1; 8:17,18.) They also know that no one is "called" or invited into this "body of Christ"--"the Church of the firstborn"--except those who already are believers, who own Christ as their Redeemer or Justifier, and who are therefore justified freely from all things by faith in his blood. Such, and not sinners, are invited to become joint-sacrificers and joint-heirs with Christ. Under the Law, the blemished of the flock were not acceptable on the Lord's altar, typifying God's rejection during this age of all imperfect offerings. Our Lord was the actually spotless, unblemished, perfect Lamb of God, sacrificed for our sins; and in inviting some to join him in sacrifice, and afterward in glory and honor, the Father accepts only such as are first made "whiter than snow," and who, because of faith in and acceptance of the redemption which is in Christ Jesus, are reckoned perfect, and hence are acceptable to God as joint-sacrificers.

R1542 : page 185

"WERE IMMERSED INTO HIS DEATH."

This is given as the true significance of water immersion. The real baptism, therefore, is this immersion into a sacrificial death with Christ; and the water immersion, though a beautiful figure which graphically illustrates the real baptism, is only its figure or symbol.

But how much is meant by the expression, "immersed into his death?" In what way was our Lord's death different from that of other men?

His death was different from that of other men in that theirs is a penalty for sin, while his was a sacrifice for the sins of others, to release others from their penalty--death. We, with all others of Adam's family, involuntarily share Adam's death--the wages of sin. And we, with all the Adamic family, were redeemed by Christ's death, and granted a right to a probation for a restoration to all the human rights and privileges which Adam lost for us. We who believe this good news accept those redeemed rights and privileges even now, and begin (by faith) to enjoy them, believing that what Christ died to secure, and has promised to give, is as sure as though already possessed. We have joy and peace in believing these "good tidings of great joy, which shall be unto all people;" and by faith we already reckon ourselves as in possession of those good things which, at the second coming of our Lord Jesus, are to be brought unto all who hate sin and love righteousness.

It is when we are in this justified condition, repossessed of the human rights lost through

Adam, but redeemed by Christ, that the call or invitation is extended to us to become something far higher and far grander than perfect men fully restored to the likeness of God in the flesh (though that is so grand that only few appreciate it): we are invited to become joined with the Redeemer in the glories and dignities of the divine nature (2 Pet. 1:4), and co-workers with him in the great work of the Millennial age--the work of restoring the obedient of the race of Adam to perfection and to all "that which was lost" in the fall.

But the invitation to share this great dignity, far above angels (Heb. 1:4; Eph. 1:21; 1 Cor. 6:3), is accompanied by certain conditions and limitations. This prize is not given because of works, for no works which could be conceived could purchase or earn so high an exaltation as that offered. The offer is a favor, unmerited by anything which we have done, or can do; and yet the conditions may be said to be the price, or cost to us, of the prize offered. It is not, however, an equivalent or corresponding price. The price to us is a mere pittance in comparison to the value received, and "not worthy to be compared with the glory which shall be revealed in us." And when we consider that we had nothing to give, until first purchased by the precious blood of Christ, it will be clearly seen that the high honors to which we are called are not of works of our own, but of grace, through Christ. For even our pittance was forfeited by sin, and had first to be redeemed, before it could be accepted.

The requirements or conditions, attached to the invitation to share with Christ the coming glories and dignities, are plainly stated:--Each one accepting it must share his death, be immersed or buried into his death, if he would be of that "little flock" of joint-heirs, the "body of Christ,"--otherwise called "the Bride, the Lamb's wife." To be sharers in his death means that as our Redeemer spent his life, not in (even lawful) self-gratification, but consumed it in the interest of truth and righteousness, in opposing sin and in doing the work and executing the plan of the Father, so we must use our time, talents, energies, rights and privileges. Redeemed by him and given to us, we not only consecrate all these to the Father's service, but we must use them faithfully even unto death--as he hath set us the example--walking in his footsteps as nearly as possible. If thus we be dead with him, we shall in due time live with him (Rom. 6:8); if thus we suffer with him, and in the present life endure afflictions even unto death (whether the death of the cross or some other form) for righteousness' sake, we are counted as sharers of his death; and all who share "his death" will also share "his resurrection."--See Phil. 3:8-11.

As "his death" differs from the Adamic death, so "his resurrection" differs from the

R1542 : page 186

restoration resurrection which he has secured and will make possible to all men. His resurrection is in Scripture pointed out as different from that of the world redeemed by him. It is emphasized in the Greek--"the resurrection," and also designated the "first [chief] resurrection." His resurrection was to the divine or immortal nature, a spiritual body. And so many of us as are immersed into Christ--immersed into his death--shall also obtain a share in "his resurrection"--"the resurrection"--as described in 1 Cor. 15:42-53. We, who have borne the image of the earthly father, Adam, who also lost it for us, have again received it by faith in Christ's sacrifice, and have now surrendered it, as joint-sacrificers with him of human nature. Thus we become partakers of a new nature, and shall, in the resurrection, bear the image of that new, divine nature.--1 Cor. 15:49.

Note how pointedly the same writer mentions this in the passage under consideration. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life. [Our new natures are reckoned as begun now, and are to be perfected at our resurrection in the Lord's likeness.] For if we have been planted together in the likeness of his death, [then] we shall be also [sharers] in the likeness of his resurrection."--Rom. 6:4,5.

It is evident, then, that baptism in water is the symbol of a complete and, to those who would be joint-heirs with Christ, an indispensable self-sacrifice; an immersion with our Lord into his death; an immersion which began and is counted from the moment the justified believer consecrated himself and surrendered his will to God, though to secure the prize promised it must continue until the close of the earthly life. It was from this standpoint that our Lord spoke, when he said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." (Luke 12:50.) He had already performed the symbol at Jordan, but he was now referring to the consummation of his baptism into death. His will, surrendered to the Father's will and plan, was already buried; but as the dark hour of Gethsemane and Calvary drew near he longed to finish his sacrifice. It was from this same standpoint that he spoke of baptism to the two disciples who asked to sit, the one at his right hand and the other at his left, in the kingdom. "He answered and said unto them, Ye know not what ye ask--Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22.) He referred here to the baptism into death, and showed that none need expect to share the kingdom except those who share this baptism of death. Thus the Apostle's explanation of the symbol exactly concurs with that of our Lord.

These are not two baptisms--one into water and the other into Christ's death--but one. The immersion into water is the symbol or shadow of the immersion into death. If there is a shadow, there must be a substance; and a clear, strong light falling upon a substance produces a shadow of it. It is for the instructed child of God to distinguish between the substance and the shadow, and by recognizing their relationship to see in the two parts "one baptism." Since the two parts were recognized as one baptism by the Apostle, it is doubtful if any one fully appreciates the ONE, TRUE BAPTISM without seeing both the substance and the shadow.

Recognizing the true import of baptism, we see that, next to faith in Christ, it is the one important and essential step by which the Church glorified shall be entered; for only such as are conformed to, and have fellowship in, our Lord's death will, as "members of his body," share the first or chief resurrection, to be with and like the Head. It is not surprising that some have mistaken the shadow or symbol for the real, and made it a test of membership in the church upon earth: this is but a natural mistake. All who see the real immersion, as well as the symbol, and yet ignore the latter, should carefully examine themselves to see that their wills in this matter are really dead and buried in the will of Christ. And if they refuse obedience to the Lord's word and example in this, they should make unquestionably sure to themselves the strength and validity of any arguments to the contrary, by which they set these aside.

But some inquire, Is it necessary for me to be immersed in water, if I am confident that I am fully consecrated--immersed into Christ? Would the Lord reject me for so small a matter as a failure to go through a form?

Do not forget that the present age is not one of commands and compulsions. God does not command and compel the obedience of his Church. This is a time in which, as a great favor, believers are privileged to offer their wills and their all in self-sacrifice to God. It is 'the acceptable year of the Lord"--the time in which God is pleased to accept our sacrifices (through Christ) and to give us certain exceeding great rewards promised to those who surrender their little all, and who thus become followers in the footsteps of the High Priest of our order.--Heb. 3:1.

R1543 : page 187

Those who see this clearly know that the Body of Christ has not been given a law of commandments, nor been dealt with as were the Jews; for "Ye are not under law, but under favor." Theirs was the house of servants, and it is proper to command servants; but, if we are new creatures in Christ, we belong to the "house of sons" (Heb. 3:5,6); and God deals with us as a true Father with true sons. True sons, and the only ones whom he will acknowledge, possess the spirit of adoption, the spirit of obedience, the spirit of sons, and need not to be commanded and threatened; for such, both by word and deed, and in matters both small and great, declare, "I delight to do thy will, O my God." For such, no self-denial is too great, and no act of respect and obedience too small; and, ignoring pride and all human philosophies and expediencies as unworthy to be weighed at all in opposition to the Father's wisdom, these learn that to obey is the best of sacrifice.--1 Sam. 15:22.

No, God will not compel you to be immersed, either really or symbolically. These opportunities to sacrifice convenience, worldly opinion, etc., are privileges which we should highly esteem and covet, because by these we are able to show the Lord the depth and sincerity of our love and the reality of our consecration. It is on the basis of this and hundreds of other little things that we are now being tried--to see if we are as earnest as we have professed to be. If we are ashamed to confess Christ before men by the very simple way which he arranged, we may well expect that he would be ashamed to call us overcomers and joint-heirs, and to confess us as faithful followers. He could not do so honestly and truthfully, and hence we may be sure he will not do so. And if, after we see how much our Lord has done for us--first, in our redemption, and, secondly, in the great offer of the crown and divine nature--we allow a trifling sacrifice of contemptible pride to hinder us from a small act of obedience which our Redeemer and benefactor requested, our own self-contempt and shame should prevent our taking crowns and places (even if offered them) with the little band of faithful overcomers who valiantly sacrificed much, and thus proved that they loved much.

While therefore we do not say that none will be of the "little flock" except those who have been immersed into water, as well as into the death of Christ, which it so beautifully symbolizes, we do say, that we do not expect to find in that "little flock" a single one who has seen water immersion to be the will of God, and who has refused to obey. Let us remember that obedience in a small matter may be a closer test than in a large one. Had Satan attempted to get Eve into the sin of blaspheming the Creator, he would have failed; had he attempted to induce her to murder Adam he would have failed; hence the test of obedience in a very small matter was a much more crucial test. So now God tests our professions of love and devotion and obedience most thoroughly by some of the smallest matters, of which the symbolic immersion is one. God's decision is, He that is faithful in that which is least will be faithful also in that which is greater.

Though "Baptists" do not generally grasp the full import of immersion, but look at the water rather than the death which it symbolizes, yet the holding of the symbol has been valuable, and shows the Lord's wisdom in choosing the symbol; for even the truth with reference to the symbol has been unpopular, ever since its rejection by Antichrist centuries ago, and in very many cases has it required the true consecration, the true burial of the will into Christ's will, before the believer was willing to brave the scorn of the world by obedience to an unpopular ceremony.

Even those who practice sprinkling, and that upon unintelligent (and hence unbelieving) babes, hold that baptism is the door into the Church of Christ, and none of the nominal churches receive into membership others than those who have gone through some ceremony called "baptism." They thus receive infants into their churches, on the ground that only church members will be saved from everlasting torment. True, this like other doctrines is little taught in our day, and is fast losing its influence over the people, yet millions of parents to-day believe that their children would be consigned to everlasting torment if they should die without being sprinkled with water in the name of the Father, Son and Holy Spirit. Especially do Romanists, Episcopalians and Lutherans fear an omission of this sort, and some Presbyterians and Methodists no less so.

An illustration of this, and one which shows the power these errors put into the hands of the priestly or clerical class, came under our observation in this city about nine years ago. The parents of the infant were Lutherans, but had a disagreement with the pastor of the congregation about non-payment of church dues and non-attendance at meetings. The child grew seriously ill, and the father and mother by turn went many times to implore the cold hearted, error teaching, hireling shepherd to come and sprinkle their babe and save it from the eternal damnation he had taught them would otherwise be its portion. But he refused

R1543 : page 188

to come, telling them that they deserved the punishment. After further effort they secured another priest "just in time" to allay their groundless fears.

Thus it is evident that no matter how careless they may be as to the exact form, all the principal sects view baptism as the door into the church, the door of salvation, the door into the body of Christ, as truly as do Baptists. We, on the contrary, hold that neither the sprinkling with water nor the immersion in water is the door into the "body of Christ," now being elected or chosen out of the world; but that the immersion into Christ's death, which begins in full consecration, is the door by which justified men become members of the Body of Christ which is the Church. We insist that all who thus become members of "THE CHURCH whose names are written in heaven," should, as soon as the precept and example of the Lord and the apostles, and the appropriateness of the symbol, are seen, make haste to show their obedience and consecration before men.

BAPTISM AND THE TABERNACLE.

The true baptism is illustrated in the Jewish Tabernacle, but not by the Laver which stood in the Court full of water, at which the priests washed their hands and feet. No, that is a symbol of the cleansing effect of the truth upon the outward conduct of believers in general. It symbolizes the putting aside of filthy practices--lying, stealing, etc., and the putting away of filthy communications out of our mouths,--slanders, envy, strife, backbiting,

etc.,--a cleansing as proper for the natural man as for the consecrated saints.

The vail at the door of the Tabernacle represented the same thought as baptism--namely, death. When the priest passed the first vail, it represented him as passing out of sight, buried from the outward things; and his shut-in condition, was enlightened only by the lamp and supplied by the shewbread--representing the spiritual nourishment and enlightenment granted all who are immersed into Christ.

The second vail represented the end of the reckoned death in actual death; and the Most Holy represented the full fruition of all the exceeding great and precious promises made to those who become new creatures in Christ Jesus by sharing his death and also his resurrection. In the Most Holy comes the full realization of what the Holy gave but a foretaste. Thus we see that a complete immersion or burial from sight was necessary to reach the Most Holy. And as the Tabernacle had but the one entrance, it clearly teaches that none can attain that state or condition which it typified (the divine nature) without first passing through the first vail, representing consecration or death to the world, which baptism in water also beautifully illustrates.

For a full explanation of the significance of the entire Tabernacle service, see Tabernacle Shadows of the Better Sacrifices.

WHO MAY BE IMMERSED.

In John's baptism of the Jews into reformation, he demanded of some that they should first show by their lives that they had reformed before they went through the symbol of reformation.

In the use of baptism after Pentecost however, the only condition imposed was faith in Christ. It seems to have been taken for granted that none but true, sincere persons would thus profess faith in and allegiance to so unpopular a leader as the crucified Christ. But the water immersion, though it was a public profession of Christ by the one immersed was not necessarily an endorsement of such by the apostles and the Church. The Church could not and did not decide whether the one symbolically immersed had been really immersed into Christ. The symbol indicated this; and they explained the symbol, and urged all that had consecrated in symbol to see that they were really dead to the world and its plans and aims, and alive toward God and his plan.

This is evident from some instances, as that of Ananias and Sapphira and Simon the sorcerer. (Acts 5:1-10; 8:13,20-23.) To the latter, though he had been baptized, the Apostle declared, "Thou art in the gall of bitterness, and in the bond of iniquity." So, now we do not need to decide for others who may wish thus to confess Christ (except it be very evident that they do it as an intended mockery). It is their act alone, and represents their conscience toward God; and the knowledge of ignorance of the one performing the symbol cannot affect the matter either favorably or unfavorably. The real baptism is that which cannot be seen, except in its influence upon the conduct; and the real church which is joined is the Church whose names are written in heaven, whose members cannot be positively known until the close of this age, when they shall be glorified with the Head.

THE MANNER OF THE SYMBOL.

The immersion, since it symbolizes a burial should be backwards, in water sufficient for the purpose, and convenient as circumstances will permit. It should not be done with secrecy

R1544 : page 189

it is intended as a public confession of faith, and the only form of such public confession, used by the early Church, of which we have any record. Yet its publicity should be to fellow-believers rather than to the world. Hence, while it should in no way be kept secret from the world, it is unnecessary to give public notice except to the fellow-believers of the Church. In fact, so solemn is the occasion to the Church, who realize its deep significance, that the presence of the worldly, unless they be seekers after God and therefore more than mere curiosity seekers, is not desirable. Such public notice, we gather from the record, was the custom in the early Church.

Some think that because John the Immerser and the Lord's disciples baptized publicly in the river Jordan, therefore all should be immersed in public view in a river. But let it be remembered that the whole Jewish nation was the Church according to their Law Covenant; therefore public view was public to the professed Church of that time. As for the river Jordan, John and the disciples evidently used it as the most convenient place at their service. If the river was an important factor, why not the same river--Jordan?

It should be noted that when the eunuch believed and was immersed, only Philip was present; when the jailer believed and was immersed (Acts 16:33), it was not in a river, but in a bath or some other convenient arrangement in the prison. And we know that the ruins of the church buildings of the first two centuries show that they had special, annexed buildings prepared for the convenience of immersions.

The form of words used by the apostles and the early Church is not given, which shows that the form of words used is much less important than the act, and the meaning which it expresses. We may gather, however, from Acts 2:38; 8:16; Rom. 6:3; Gal. 3:27 and 1 Cor. 1:13, that baptism "into Christ," into the name of the Lord Jesus, was the thought; and that it was expressed in words. We may also presume that our Lord's words, "Baptizing them in the name of the Father, and of the Son, and of the holy Spirit, were not disregarded, but somehow expressed on such occasions. The thought is, that believers, by immersion into Christ's death, are joined to Christ as members of the little flock "which is his body;" and that their right or privilege to be thus accepted in the Beloved is in the name or by the authority of the Father, through the merit of the Son and by the impartation to such of the holy Spirit of truth.

We now give the form of words which it is our custom to use on such occasions, and our general procedure, for the convenience and satisfaction of those who may have occasion to use the suggestion.

We first have, privately, some assurance on

the part of all who are about to be immersed, that they recognize the death of Christ as their ransom price, and that they are already consecrated wholly to his service, and desire to now confess all this in the symbol which Christ enjoined. Then, the announcement having been publicly made before the congregation, we meet at an appointed time and place for the service; and there, after briefly explaining the real immersion and its water symbol, offering thanks to God for the privilege of thus following in our Lord's footsteps, and expressing our trust in his promises to give grace and strength sufficient to enable those who have consecrated all to his service to be dead indeed to the world and its aims and ambitions, and alive only to God's service and the study and carrying out of his plans; and after specially requesting a blessing upon those about to symbolize their covenant, we receive the candidates in the water. Then (in the usual manner, with one hand in front, at the throat, and the other at the back of the neck) we say, if the name of the candidate be John,--"John, in the name of the Father and of the Son and of the holy Spirit--by this authority--I baptize thee into the name of Christ." We then let him down, backward (as a corpse), until immersed, covered completely; then raise him to his feet.
After again changing our clothing in the provided rooms, we meet in the presence of the congregation (who, meantime, worship God in prayer, songs of praise, etc.), and with convenient words we extend to the newly immersed ones the right-hand of fellowship in the name of the great Head of the Church, and on behalf of the entire church whose names are written in heaven; exhorting that they walk worthy of the name of Christ which they have confessed and taken; and that they run earnestly in the race for the prize of the high calling which they have publicly entered.

THE FAMILY NAME.

It is evident that all through the Gospel age baptism into Christ has symbolized union with him and membership in the one body--the bride. But now in the harvest or lapping of the Gospel and Millennial ages, a new question arises, viz., While it is still appropriate for all of this class who have not done so, to confess Christ by this symbol, what about others, of the restitution class, who shall now confess

R1544 : page 190

Christ and desire to consecrate themselves--to relinquish their wills and have the will of Christ only? Seeing that such will sooner or later apply for baptism as a symbol, and that it would be a proper symbol of consecration for others as well as for the body of Christ, and that it is not incumbent upon us to decide to which class those belong who apply to us for immersion--the question arises, Would the same form of words be appropriate for both?

We answer, Yes; for though the class referred to will not be of the bride of Christ, they will be of the Christ family--children of the Christ; and it is proper for children to bear their father's name. Christ is to be the "Everlasting Father" or life-giver to the restored human race; and hence it will not be improper for them also to take his name. Therefore, as we now view it, it will be proper to baptize such into the name of Christ; and we doubt not that all of the world who shall come into harmony and receive the gift of life from the Life-giver in the next age, will also be known as Christians. As before pointed out, however, the words of the immerser cannot affect favorably

R1545 : page 190

or unfavorably the interests of the immersed: the importance rests in the obedience of the act and what it signifies of consecration to the one immersed.

BAPTISM OF THE HOLY SPIRIT AND OF FIRE.

We need not examine this subject at length here; it was discussed in our issue of June '92. We merely remark that the immersion in holy Spirit which began at Pentecost, is not symbolized by water baptism: it follows, but is totally different from an immersion into Christ's death, which the water immersion symbolizes so perfectly.

BAPTIZED FOR THE DEAD.

"Else what shall they do which are baptized for the dead, if the dead are not to be raised at all? [If there is no resurrection baptism is a symbol of nothing further than the death of our mortal bodies.] Why then are they baptized on behalf of them?--1 Cor. 15:29.

This has been considered a very obscure passage, because the real meaning of immersion (as symbolic of death) has been generally lost sight of. Some have been led to the absurd conclusion that early Christians were immersed for or instead of their dead, unbelieving friends and relatives--supposing that Paul here referred to and commended so senseless a thing. On the contrary, the Apostle here refers to the fact, then well understood, that each one of those who had been immersed had symbolized his own death--had cast his lot among those dead with Christ, to share his sacrificial death (giving his life in the service of the truth--with Christ--Col. 1:24), in prospect of a glorious resurrection to share with the Redeemer the work of blessing and restoring the world.

Paul is combating and disproving the theories of some who were teaching that there would be no resurrection. He appeals to various arguments to prove the falsity of such teaching. He proves that the dead can be raised by divine power by the fact of Christ's resurrection (1 Cor. 15:12-18); and then, in the verse under consideration, he shows how absurd it is for those who by immersion have symbolized their consecration to death to disbelieve in a future life. He asks such doubters of a resurrection, Why, then, were you baptized for the dead, if you hope for nothing? Wiser and better far it would be, if there is to be no resurrection of the dead, that we should make the most of the present life, enjoying all its pleasures, instead of consecrating ourselves to death in baptism and then living a life of self-sacrifice, which is a daily dying.

But, in this as in all things, the beauty and harmony only appears from the true standpoint. Those who regard sprinkling as baptism can see no meaning in the passage; neither can those who deny water baptism interpret it without giving the inference that this great, inspired Apostle was foolish. Neither can those who see the symbolic water immersion, only, appreciate the passage. Its beauty and force can only be discernible from the standpoint herein set forth, viz., a recognition of the death with Christ to self-will, to the world and to all worldly interests, and also of the water immersion as its proper, appropriate and provided symbol. In conclusion we quote the inspired record.

Peter said: "Can any man forbid water?"

(Acts 10:47.) Paul said: "So many of you as were immersed into Jesus Christ, were immersed into his death....For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3-5.) "Then they that gladly received his word were immersed,... and they continued steadfastly in the apostles' doctrine and fellowship."--Acts 2:41,42.

===================

page 191

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1545 : page 191

PAUL CALLED TO EUROPE.

III. QUAR., LESSON I., JULY 2, ACTS 16:6-15.

Golden Text:--"Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit."--Matt. 28:19.

In considering the narrative of this lesson, the main points to be observed are the influence of the holy Spirit in directing the course of the gospel, and the evident watchfulness of the Apostle for such direction. While neither Paul nor the other apostles sat in idleness waiting for extraordinary or miraculous leadings of the Spirit of God, they were mindful of such indications when the Lord's will was so expressed. But, ordinarily, they expected to make use of their own judgment enlightened by their knowledge of the truth and of the objects to be accomplished by its promulgation. And if, in the use of their own best judgment, they made a mistake, and the Lord, by some special providence or vision or impressive dream, indicated otherwise, they carefully followed such leadings.

Thus, for instance, Paul, using his judgment as a steward of the Lord (1 Cor. 4:1), went, accompanied by Silas, through Syria, Silicia, Phrygia and Galatia, confirming the churches previously established there (Acts 15:36,40,41; 16:1-6); and the Lord evidently approved their course so far, since he interposed no providential indication to the contrary, but blessed their efforts to the furtherance of the gospel. But, having gone thus far without any providential interference, and, in further use of his own best judgment, having planned to carry the gospel into Asia, the holy Spirit in some manner indicated that such was not the divine will at that time (verse 6); so the Apostle turned his course in a westerly direction, thinking to stop in Bithynia, a province of Asia Minor: but again God's power or spirit manifestly hindered; so he continued his journey to Troas, where, in a vision, the open door for him in Macedonia (Greece) was indicated.

Thus, by divine direction, the course of the gospel was turned westward into Europe, instead of continuing in Asia as the Apostle had thought to do. And westward has been the general course of the Gospel since. Just why it was to be so, is nowhere stated; but in the light of the present day the reason is apparent.

To the eastward lay India and China, whose people, bound by customs and superstitions, were, so to speak, confirmed in ancient error; while the conditions in Europe were quite the reverse. That was the formative period in Europe. The peoples of Europe were not old, established nations; and the unrest and change incident to those times, the rival ambitions which brought about great invasions and revolutions and changes of government, and the intermingling of the various peoples, produced mental activity and acuteness favorable to the consideration and appreciation of the gospel on the part of those who desired righteousness and truth. Mental lethargy, undue conservatism and superstition are obstacles to progress, and must be rudely handled before the truth can be received and appreciated. It is also noticeable that a very similar preparation was given to Israel, to fit them to receive the instructions of the Law and the prophets.

It should be noticed, too, that God thus providentially sent the gospel message, not to the most debased and ignorant people of the world, but to the most civilized and best educated; for at that time Greece was the very center of learning, as Rome was the center of the political world. The gospel which God was sending, and which the Apostle bore, was "good tidings of great joy for all people;" it was a reasonable gospel, which would stand the light and criticism of the keenest philosophy, and did not need to seek out the degraded and superstitious classes or races of the world.

While, as expressed in the golden text, it was a part of the divine will that ultimately this gospel should go to all peoples, yet it is clearly marked by God's providence that it is his will that it shall go to the less degraded first, and to the more degraded later.

And the reasonableness of this is evident when we remember that God's plan is to select the Church, the Christ (Head and body), first, and then to use that Church as his agency for blessing all nations in the Millennial age. Hence, while our efforts should be to "do good unto all men as we

R1545 : page 192

have opportunity," it should be "especially to the household of faith" and to people best able, mentally, to appreciate the message.

It is presumed by some, from the disagreement between Paul and Barnabas, recorded in the preceding chapter (verses 37-40), with reference to taking John Mark with them on this missionary tour, and which resulted in their separation, that both brethren were at fault, and that neither one manifested the

R1546 : page 192

spirit of Christ toward the other. This is probably based on the statement that the contention was sharp between them. But the expression does not imply that either one was abusive or unkind to the other; but rather, that both were positive in their mental decisions on the subject, and so expressed themselves and so acted.

The difficulty, however, was on the part of Barnabas. Paul was the "Apostle to the Gentiles," the "chosen vessel" of the Lord to bear his name to the Gentiles; while Barnabas was honored in being his associate and helper in the work. Paul's course was the one that was being specially directed, guided and supervised by the Lord (notice specially chapter 16:9), and Barnabas should have recognized the apostleship of Paul, and, so far as his judgment would permit, he should have deferred to Paul's judgment. But, instead, he placed himself as the superior and director, and "determined to take with them John, whose surname was Mark." But Paul, remembering John's former unfaithfulness in forsaking them in the midst of the work, wisely deemed it inexpedient to trust him on this occasion, and objected. Instead of continuing in company and cooperation with this "chosen vessel of the Lord," and humbly deferring to his judgment in a matter where conscience was not at stake, or of trusting the Lord to correct the Apostle's mistakes, if he made them, Barnabas preferred to leave this favored position of service and to go out himself with John.

The whole appearance favors the opinion of some that Barnabas let a little pride take root in his heart; that it was first manifested when he "determined" to take John with them, whether Paul approved the arrangement or not; and that it speedily grew until it separated him from the special privileges of service which he had hitherto enjoyed in company and co-operation with the Apostle. Another brother stepped into his place, and it is quite significant that we never hear of Barnabas again. He lost his opportunity, which, seemingly, he failed to appreciate because pride raised up a little root of bitterness.

Having been joined by Timothy and Luke, the Apostle and Silas took ship for Macedonia, no longer in doubt as to the will of the Lord; and there they went to one of the chief cities--Philippi. Their first success in reaching hearing ears was on the Sabbath day, when they sought and found a company of worshipers at the river-side, to whom they preached the gospel (verses 12,13), some of whom, at least, received it gladly. And one of the specially interested ones is particularly mentioned as manifesting her love for the Lord and the truth by her works.

There is in this account that which is indicative of a very proper and beautiful spirit on the part of both Lydia and these ministers of the gospel, in both the offer and acceptance of hospitality. Lydia evidently considered that it would be a great favor to entertain these representatives of the Lord --not because they wore fine clothing or bore titled names--but because they had borne to her a message from the Lord.

Therefore she said, "If ye have judged me to be faithful to the Lord [and so worthy to entertain his ministers], come into my house and abide there." She wanted to show her love to the Lord by her works. It is manifest also on the part of these brethren, that they did not intrude, and were not in haste even to accept the proffered hospitality. They questioned the convenience and ability of the sister to thus entertain them; for it was not until she constrained or urged them that they accepted her invitation.

From this lesson we learn: (1) To be careful observers of God's providential leadings while actively pressing on to do his service. (2) As the Apostle was left to use his judgment, and was only miraculously directed when he had no other means of judging the Lord's will, so we should expect with all God's people. And since now the Word of the Lord's testimony is complete, and helps for its study are multiplied, we should all the less expect miraculous interventions, visions and revelations from the Lord. Nevertheless, if we should have a striking dream seeming to admonish us of some neglected duty or opportunity, or reminding us of some Scripture teaching, let us profit by it thus--never, however, relying for counsel or faith upon anything but what can be proved by the Word of God. (3) The Lord himself exercises a supervision of his own work.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

HARVEST WORK BEFORE THE STORM.

As the Lord is pleased to use the members of his body who are yet in the flesh to be his "reapers" and "messengers," it would seem that each one should be inspired with zeal, tempered with wisdom, to see that his part in this great work is faithfully done. All who are awake are beginning to recognize the harvest time--the "end of the age"--and to rejoice in the privilege of harvest work now under way. But all such have heard also "a consumption, even determined in the midst of the whole land." (Isa. 28:22.) Louder peals the thunder and darker grow the clouds. A great storm is near at hand. Though one may not know exactly when it will break forth, it seems reasonable to suppose that it cannot be more than twelve or fourteen years yet future. As the harvesters in the natural field often find it necessary to withdraw, as the clouds get very dark and the winds blow, so the reapers in this harvest may by and by be compelled to cease their active service.

Some may be inclined to think that the harvest work is largely done; but probably the larger portion of this work is to be done in the coming six or eight years. "Pray the Lord of the harvest to send forth more laborers into his vineyard," and seek earnestly to be among them. True, a great work is being done. The books, the papers and the tracts sent out from the WATCH TOWER office are doing their part; but they need "living epistles" everywhere to introduce them to the people. Quite a number of colporteurs are now in the field, and others of the "wise" are working in various ways; but still as the fields ripen more laborers are needed.

Another thought: Every practical tiller of the soil knows that just before a storm is an excellent time to sow certain kinds of seed, such as clover and timothy, which the storm will serve to wash down into the soil. Likewise, the precious seeds of truth, which may now be sown "broadcast" over the land, will, no doubt, by the storm that is coming, be settled down into the hearts of many; and after the storm is over will yield an abundant crop.

Those experienced in the various ways of spreading the Truth will agree that the house to house canvass with MILLENNIAL DAWN is, in the present time, by far the most effective way of preaching the Truth. There are several reasons for this conclusion: (1) Babylon has preached the world "to death" with false doctrine. (2) Some of the people do not want to go outside of the churches, for fear they might hear more of the same kind of doctrine they are used to hearing inside. (3) Some do not know much about the truth, and are afraid. And some of the sincere and honest are inclined to think (rightfully) that there is not much Gospel preached by public speaking now-a-days. (4) Earnest truth-seekers are nearly always earnest readers, and though they may not have much confidence in ordinary books, they will keep on reading, hoping to find the Truth (God's plan) which will "satisfy their longings as nothing else can do." (5) A good colporteur can put into the hands of the people from five to six thousand volumes of DAWN in a year; and they will keep on preaching after he has gone to other fields. One with even a little talent for the work ought to dispose of three thousand volumes a year.

In view of all these things may we not reasonably hope that inside of three years there will be at least ten times as many of the brethren and sisters out as actual colporteurs as there now are? Then let every one that is fully consecrated to the Lord see what he can do. Some can go themselves, and some can help others to go. But let all who can, by any reasonable sacrifice, seek to enter this harvest work.

What if we do encounter some hardships! However, let no one think that it is a continual burden to be out in this work. The Master said, "My yoke is easy, and my burden is light: and this is true in whatever capacity we serve him.

Dear brethren and sisters, let us all remember the words of the wise: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether they both shall be alike good." (Eccl. 11:6.) Thus we may each have the blessed assurance that we have done what we could to advance the interests of our Redeemer's Kingdom. S. D. ROGERS.

===================

R1546 : page 195

VOL. XIV. JULY 1 & 15, 1893--DOUBLE NUMBER. NO. 13 & 14.

VIEW FROM THE TOWER.

"Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us."--Isa. 8:10-16.

IT is becoming more and more evident to the religious leaders of Christendom, that the various sectarian creeds will not much longer serve to hold together the membership of their several organizations. Hence new schemes are being formed to take the places long held by doctrines true and false, to unite the people, behind denominational fences, on other than doctrinal lines. The opening of the eyes of men's understandings is progressing at a marvelous pace, and the unreasonableness, and deformity and absurdity of the various creeds are becoming apparent to the most obtuse. What once passed for truth without a question, because promulgated by clerics or councils is now boldly challenged for reasonable and Scriptural authority. A prominent Presbyterian clergyman, Rev. T. DeWitt Talmage, is reported to have said:--

"I would that this unfortunate controversy about the confession of faith had not been forced upon the church; but now, since it is on, I say, Away with it, and let us have a new creed."

Another, Rev. Sawin, of Troy, N.Y., said recently:--

"I do not like the idea of Calvinism: Calvin was a murderer and a scoundrel. He said many good things and those I accept, but the Church should be an exponent of the gospel, and not of Calvinism."

Indeed one cannot read the daily press without realizing that the great nominal church, of all denominations, is being shaken from center to circumference. The strife of tongues among both the clergy and the laity is sending consternation throughout all Christendom.

In this extremity of Ecclesiasticism a happy thought struck some one, and it has found an echo throughout the length and breadth of Christendom. It was to send the Macedonian cry around the world, to all its heathen priests and apostles, to "Come over and help us." And the heathen have heard and heeded the cry; and Christian ministers are looking forward with high hopes to this grand ecumenical council of all the religions of the world, to be held in Chicago next September, confessedly for suggestions as to how they may get up a new religion that will be acceptable, if possible, to the whole world.

A prominent New England Congregational minister, Rev. J. G. Johnson, is reported to have said with reference to it:--

"For seventeen days these various religions will have the opportunity to assert themselves. learn something ourselves. In every religion there is some trace of God; and what are the false religions but the broken and distorted echoes of the voice of Jehovah?"

The Rev. Mr. Barrows, of Chicago, spoke enthusiastically of the friendly relations manifested among Protestant ministers, Catholic priests, Jewish rabbis, and, in fact, the thinking heads of all religions extant, by the correspondence in reference to the great Chicago parliament. He says:--

R1546 : page 196

"The old idea that the religion to which I belong is the only true one, is out of date. There is something to be learned from all religions, and no man is worthy of the religion he represents unless he is willing to grasp any man by the hand as his brother. Some one has said that the time is now ripe for the best religion to come to the front. The time for a man to put on any airs of superiority about his particular religion is past. Here will meet the wise man, the scholar and the prince of the East in friendly relation with the archbishop, the rabbi, the missionary, the preacher and the priest. They will sit together in congress for the first time. This, it is hoped, will help to break down the barriers of creed. All religions are but the imperfect rays shining from our Father."

The Rev. T. Chalmers, of the Disciples Church, says:--

"This first Parliament of Religions seems to be the harbinger of a still larger religious fraternity --a fraternity that will combine into one world religion what is best, not in one alone, but in all of the great historic faiths. It may be that, under the guidance of this larger hope, we shall need to revise our phraseology and speak more of religious unity, than of Christian unity. I rejoice that all the great cults are to be brought into touch with each other, and that Jesus will take his place in the companionship of Gautama, Confucius and Zoroaster."

The New York Sun, in an editorial on this subject, recently said:--

"We cannot make out exactly what the Parliament proposes to accomplish.... It is possible, however, that the Chicago scheme is to get up some sort of a new and compound

R1547 : page 196

religion, which shall include and satisfy every variety of religious and irreligious opinion [we would add--of note or influence]. It is a big job to get up a new and eclectic religion satisfactory all around; but Chicago is confident that it can finish up the business on the 27th of next September."

The various religions of Earth will set forth their claims as to points of superiority until Sept. 26th, when as per announcement a conclusion will be sought, the theme for that day being, "The religious union of the whole human family." On the next and last day, the Parliament will consider "The elements of perfect religion as recognized and set forth in the different faiths," with a view to determining "the characteristics of the ultimate religion," and "the center of the coming religious unity of mankind." Is it possible that thus, by their own confession, Christian (?) ministers are unable, at this late day, to determine what should be the center of religious unity, or the characteristics of perfect religion? Are they indeed so anxious for a "world religion" that they are willing to sacrifice any or all the principles of true Christianity, and even the name "Christian," if necessary, to obtain it? Even so, they confess. "Out of thine own mouth will I judge thee, thou wicked and slothful servant," saith the Lord. The preceding days of the conference will be devoted to the setting forth of the various religions by their respective representatives.

The scheme is a bold and hazardous one, but it should open the eyes of every true child of God to several facts that are manifest. (1) That the nominal Christian church has reached its last extremity of hope in its ability to stand, under the searching judgments of this day when "the Lord hath a controversy with his [professed] people"--nominal spiritual Israel. (Micah 6:1,2.) (2) That instead of repenting of their back-slidings and lack of faith and zeal and godliness, and thus seeking a return of divine favor, they are endeavoring, by a certain kind of union and co-operation, to support one another, and to call in the aid of the heathen world to help them to withstand the judgments of the Lord in exposing the errors of their human creeds and their misrepresentations of his worthy character. (3) This willingness to compromise Christ and his gospel, for the sake of gaining the friendship of the world and its emoluments of power and influence, should be evident to every thinking person. (4) Their blindness is such that they are unable to distinguish truth from error, or the spirit of the truth from the spirit of the world, and they have already lost sight of the doctrines of Christ.

Doubtless temporary aid will come from the source whence it is so enthusiastically sought; but it will be only a preparatory step which will involve the whole world in the impending doom of Babylon, causing the kings and merchants and traders of the whole earth to mourn and lament for this great city.--Rev. 18:9,11,17.

R1547 : page 197

THE NEXT RELIGIOUS CONFERENCE AT JERUSALEM.

Another movement, having the same general end in view, has already been proposed, and doubtless took practical shape, at the celebration of the Fourth of July in the city of Philadelphia.

The proposition, as clipped from the Philadelphia Inquirer, is as follows:--

THE PROPOSED UNION OF SECTS.

"Independence Hall on the day of the celebration will be the scene of a meeting of representatives of the different sects in this city, at which resolutions will be adopted setting forth the scope of the proposed celebration of the advent of the twentieth century of Christianity by an international gathering at Jerusalem six years hence. The preliminary steps were taken yesterday in historic Carpenter's Hall. The idea, it is said, seems to take all over the United States. All seem to think that it is appropriate, and that it comes appropriately from America. It is proposed to send the resolutions to the World's Fair Commission and have them notify the representatives of all nations, governments and provinces there assembled of this glorious conception.

"Dr. McCook spoke of the difficulties in the way. 'The differences,' he said, 'were sentimental and conscientious. If Israelites, Mohammedans and all others can thus meet, it will be an auspicious opening for the twentieth century. They say, We want to get the Anglicans, Russians, Germans, Roman Catholics, Greek Orientals, Nestorians, and all others. There is no objection in regard to sect or denomination in such a meeting. It simply brings the human family together.'

"A committee which shall have power to enlarge its numbers was appointed to push the movement. The idea is to have the proposed resolutions prepared by the different sects and read at the meeting in Independence Hall on July 4 before they are sent to Chicago."

This movement will doubtless supplement and further confirm the results of the great Chicago Parliament, the design of which is the "religious unity of the race," no matter what the character of the religion may be; for, as some of the projectors affirm, they think the present is no time for Christians to put on any airs of superiority about their particular kind of religion. This is the day of compromises demanded by "the exigencies of these times" of Babylon's judgment. And the compromises, they realize, must be made, or the whole structure of "Christendom"--i.e., "Babylon," must hopelessly perish.

We cannot afford, say the various denominations of Protestantism, to ignore and disfellowship that great branch of Christendom, the

Church of Rome ["Babylon the great, the mother of harlots"]. All are now in haste to erase from their creeds those articles referring to Papacy as the Antichrist; and they say, We must secure Roman Catholic co-operation and assistance at any cost, while the Papacy only holds back for the privilege of dictating the terms of co-operation--which will be hers or none at all. The same compromising spirit is also manifest in the desire and effort to unite the various sects of Protestantism. In the more honest moods of former times Christians drifted apart because of their honest conceptions or misconceptions of divine truth; but now, too ignoble to confess their errors, yet anxious for union, they are ready to compromise their views of truth and their consciences for the sake of unity.

This was very noticeable in the late Presbyterian Assembly at Washington, D.C., in their consideration of the overtures of the Protestant Episcopal church for unity and co-operation. When one gentleman, Dr. Hollifield, ventured to remind the assembly of its duty of honest consistency and fidelity to conscientious convictions, he was speedily silenced, and his unpopular utterances were frowned upon and denounced as uncharitable and unchristian, because against the present clerical policy of union and compromise.

Dr. Hollifield said he thought the committee on church unity made a mistake when it proposed to shift the discussion from the differences between the two great ecclesiastical bodies named, to those in which they were in harmony. He was aware that the propositions were made with the best intentions in view; but he did not believe the unity hoped for could be secured by the means proposed. It was these differences, and not those points on which they were in accord, that had produced their alienation. The causes of the alienation should first be removed. The differences were not of minor

R1547 : page 198

importance: they were of a serious character. One obstacle was the Romish doctrines and practices of many (and a constantly increasing number) of the Protestant Episcopal churches. Many of them were so high--or, he would say, so low--that a stranger visiting one of them might mistake it for a Roman Catholic church. The Episcopal high church, he said, was nothing more nor less than a back door to Rome. This state of affairs was a barrier to Christian unity in its full sense, for they could not afford to enter into relations with a church whose trend was Romeward, if they were to be true to a pure gospel. This fidelity to a sacred trust, he said, is all the more imperative at the present, when Rome is finding a firmer foothold on our shores.

But this earnest exhortation found no response in the hearts of other members of the assembly, and even this gentleman, in remaining in the organization, must submit his conscience in the matter to its majority decision, and thus become a partaker of their sins. His only proper course under these convictions would be to step out.--Rev. 18:4,5.

"RELIGIOUS RIOTS ARE ABROAD."

There is something very significant in the reported advice of Mr. Talmage to his congregation recently. He raised the question, What position shall we take with regard to the religious controversies now distracting the church? and then replied:--

"Stay out of it. While these religious riots are abroad, stay at home and attend to business. Why, how do you expect a man only five or six feet high to wade through an ocean a thousand feet deep? I have not given two minutes in thirty years to studying the controversial points of religion; and if I live thirty years more I shall not give one-thirtieth of a second to them. The world is now being creeded to death. The young men now entering the ministry are being launched into the thickest fog that ever beset a coast."

What confession! and what advice from a professed minister of the gospel of Christ! He sees the churches floundering about in a dense fog of ignorance and superstition, with dangerous rocks upon which their barks may be dashed at any moment; yet, by his own confession, he has not spent two minutes in thirty years in "earnestly contending for the faith once delivered to the saints," nor in studying to show himself "a workman approved unto God, rightly dividing the word of truth;" but has contented

R1548 : page 198

himself with delivering eloquent addresses to please the itching ears of an admiring public, instead of using his talents as a wise and faithful steward of his Master's goods. Such the Lord seems to denominate "wicked and slothful servants."

But it is becoming more and more impossible to stay out of these controversies as he advises, and to remain neutral in the midst of the judgments of this Day of the Lord. The fire of this day will try every man's work, of what sort it is (1 Cor. 3:13); and if his faith is built with the stubble of error it will surely perish.

The only safe way for any child of God to do is to ignore the advice of all such time-serving shepherds, and to see to it that his faith is securely founded upon the Rock, Christ Jesus, our Redeemer and Lord; and that its superstructure is built only with the gold and silver of inspired truth. But to do this, he would best take the advice of the Lord and the apostles in preference to that of Mr. Talmage or others.--"Search the Scriptures," and believe their testimony, rejecting all that is contrary to them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." --Isa. 8:20.

What, indeed, may we expect to be the character of the "new," "electic" "world religion" which is to be evolved out of the present disorder and confusion--out of the present "thick fogs," "religious riots," and "ecclesiastical hysterics," as the present unrest is variously designated by prominent clergymen; when the leaders of Christendom have lost their landmarks and see nothing in Christianity whereof to boast over the superstitions of heathenism? Consistency would call in their missionaries.

The church of Rome is determined that the character of the coming "world religion" shall be Papal, and is making every possible effort to that end. It is reported that within the last year Pope Leo XIII., in negotiations with the Greek Catholic church, has practically brought within view the reunion of the long separated Greek and Roman Catholic churches. And every intelligent observer of the times knows of his policy and its progress here.

R1548 : page 199

The spectacle of Christendom to-day is indeed unique. On the one hand the power of the disintegrating elements is strikingly conspicuous, while on the other, the tendency to unity is very pronounced. The spirit of liberty and independence of thought and action, the increase of knowledge and general intelligence, and the awakening faculties and sensibilities of all classes, is rapidly tending to disintegration of the old creeds and of the great systems built upon them. The daily press reports a recent split, even in the Roman Catholic church in France, which is significant of the disintegrating work, even in the strongest holds of superstition. Thus men are being shaken apart and made to stand alone upon their own convictions.

Such is the natural tendency of the present times in accordance with the Lord's design. The tendency to unity is, on the contrary, an artificial one and the efforts in that direction are made for policy's sake by those whose financial and social interests are bound up with the old tottering systems. The clergy are making use of their office to withstand the inevitable current of the present natural tendency; and they will doubtless succeed for a time, but only to make the final outcome more appalling.

The one thing most desired by the clergy, whose craft and reputation and honors are in danger, and which they, as a class, are most earnestly striving for, is Union at any cost; because in union there is strength. But thus saith the Lord of hosts by the mouth of the Prophet Isaiah (Isa. 8:9,10), "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye [heathen] of far countries; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word and it shall not stand."

"SHE SHALL NOT BE MOVED."

But, while assuring us that the nominal church will be utterly broken to pieces in this her judgment day, after, by her own strife of tongues, she has confessed her own blindness to truth and reason, her own nakedness, so far as the robe of Christ's righteousness, and her own unfaithfulness to her espoused Lord, God assures us it shall not be so with his true Church. Hidden for centuries in the great mass of tares of the nominal systems, the true Church as represented by its living members will now be manifested; although the world which knew not her Lord and Head will not recognize her worth or beauty. But the Lord knoweth them that are his, and will be gathering his elect ones out of the various divisions of Babylon, and will bless and feed them, while Babylon is falling. Hence now the cry, "Come out of her [Babylon] my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) The peaceful keeping of his true Zion, by the Lord, throughout this stormy day, of judgments upon civil, religious, social and financial systems, is shown in prophetic symbology in Psalm 46.

R1559 : page 199

REST IN THE LORD.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.

Just to follow, hour by hour,
As he leadeth;
Just to draw the moment's power
As it needeth.

Just to trust him: this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to recognize its light,
All-enfolding;
Just to claim its present might,
All-upholding.

Just to know it as thine own,
That no power can take away:
Is not this enough alone
For the gladness of the day?

Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.

This is all! and yet the way
Marked by him who loves the best:
Secret of a happy day,
Secret of his promised rest. --Selected.

===================

R1548 : page 200

MAN AND WOMAN IN GOD'S ORDER.

[We devote considerable space in this issue to the consideration of woman's sphere, as viewed from the Bible standpoint; especially in the light of the Apostle Paul's teachings. A very general misunderstanding of the Apostle's words has fostered a spirit of doubt as to his divine inspiration, and thus proved a steppingstone to Infidelity. Such doubts having once gotten control of the mind are apt to lead to the very extreme of so-called Woman's Rights --forcing some to an extreme on that side of the question as others have gone to an extreme on the opposite side: making women mere slaves, drudges or entertainers for men--erroneously supposing that the apostles so taught. These articles may therefore be considered as supplemental to our defense of the apostolic authority and inerrancy, presented in our issue of May 1st, and are called forth in response to many inquiries.]

WHILE we recognize the fact that, as spiritual new creatures in Christ Jesus, we are not esteemed of God on account of pedigree, station or sex; that, in his estimation of worthiness for the heirship of the coming Kingdom, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus" (Gal. 3:28), and are "all called in one hope of our calling" (Eph. 4:4), it is nevertheless true that we are still in the flesh and that we have to do with earthly conditions; and, further, that upon our proper attitude in the various relationships of life, and our faithful observance of the teachings of the Scriptures with reference to them, our worthiness or unworthiness of divine favor is judged. While every question of moral rights and obligations is pushed to the front in this "day of preparation" (Nahum 2:3), this subject is coming forward for consideration and ventilation, as many Infidels and even Christians are claiming that the Bible teaches domestic slavery.

It will therefore be our endeavor to present as briefly as possible what we believe to be the Scriptural view of this subject, assured that, whatever may be the human prejudices of various individuals, God's Word is the only safe guide to the truth. His Word is by no means silent with reference to it; and an examination of all its testimony on the subject will, we believe, entirely silence in the estimation of all fair minded Christians the above mentioned charge against the Bible.

The first testimony of the Bible on this subject, aside from the statement that the man was made first and the woman subsequently as his capable helper and suitable companion, is found in God's statement to the woman after the eating of the forbidden fruit--"Thy desire shall be unto thy husband, and he shall rule over thee." While authority to rule is naturally implied in the headship of the man (1 Cor. 11;

1 Tim. 2:13), yet, it is not difficult to see that the Lord referred to something more than this; for its mention is in connection with the penalty put upon woman, because of her share in the original sin. The implication is that her husband's rule would be tyrannical, and that she would suffer injustice under it, which she would not have suffered otherwise. And such has been the case: the rule or headship of the husband, which in perfection would have been a rule for the protection and in the interest of all the members of his family--a rule of love, a guidance rather--has in a majority of cases become, through the fall, a rule of selfishness, and fear, and general imposition. Indeed some men will use this very Scripture as a justification of their course of selfish tyranny.

But while facts fully corroborate the Lord's testimony on this subject, it is a great mistake to suppose that God's will is done by those who thus misuse their natural headship. On the contrary, we should see in the expression God's prophecy of the evil that would come upon womankind by reason of the fall of man from his original likeness of God. And, be it noted, the more degraded the man the more unfeeling will be his treatment of the one whom he should love and cherish as his own body.

Man's sphere in the world is pretty clearly defined as the head or chief of the creation, while the woman's sphere as a help, meet for him, is a much more debatable one. The question is, "To what extent may she help him?" While we believe that, according to the Bible teaching, she may help him to the extent of her ability and opportunity--in the home, the church and the world--we hear

many dissenting voices in favor of very considerably circumscribing her influence, if not in the home, at least in the church and in the world. Let us hear, therefore, first, What saith the Scripture concerning--

WOMAN'S PLACE IN THE CHURCH.

Peter, addressing the whole Church, without respect to sex, says, "Ye are a chosen generation, a royal priesthood, a holy nation,... that ye [all--male and female] should show forth the praises of him who hath called you out of darkness into his marvelous light."

(1 Pet. 2:9.) And again we read (Isa. 61:1), "The Spirit of the Lord God is upon me, because he hath anointed me to preach," etc. See also Luke 4:18-20, where our Lord quotes and applies only a part of this prophecy to himself, leaving another portion of the commission which was not due in his day for the body of Christ--male and female--to declare. The word "because" shows that the anointing is for the very purpose of fitting those so anointed --whether male or female--to preach the good tidings. Therefore all of the anointed, male or female, Jew or Greek, bond or free, are anointed to preach.

In Heb. 5:12 Paul upbraids the Church, making no distinction of sex, for inability to teach on account of neglect of opportunities to fit themselves for the work, saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." Again we read (1 Pet. 4:10), "As each one [male or female] has received a free gift, so minister the same one to another as good stewards of the manifold grace of God." "Moreover," says Paul (1 Cor. 4:2), "it is required in stewards that they be found faithful." There is no distinction of sex here: each one, male or female, who possesses a talent or gift, becomes a steward of the same; and in the reckoning day the Lord will require each steward to give an account of his stewardship. Faithfulness is required of all in the use of all talents possessed.--Matt. 25:14-30.

In harmony with the teaching of these scriptures, that women, as well as men, are accountable to God for the use of their talents in the Church, be they many or few, and also with the teaching of Paul, that the activity of every member of the body of Christ is necessary to the general health of the whole body, we have numerous precedents established in the Scriptures. Thus (1) the women who were the first at the sepulcher on the morning of the resurrection were sent by the Lord to bear the first message of his resurrection to the apostles. (2) The woman of Samaria with whom the Lord conversed, and to whom he was pleased to reveal himself as the Messiah, was not forbidden to go into the city and declare the news to many--which she did at once, leaving her water-pots and going in haste. And the result was that many believed through her testimony, however she may have declared it.-- John 4:28-30,39.

We find, too, that women, as well as men, shared the gift of prophecy, which the Apostle Paul (1 Cor. 14:3,4) defines to be "speaking to edification, exhortation and comfort"--i.e., teaching or exhorting according to the measure of the gift of God. (See also 1 Cor. 12:31.) And in 1 Cor. 11, Paul admits the propriety of women publicly praying and prophesying, provided they do so with becoming modesty, of which the covering of the head was in those times a special mark, particularly among the Greeks, here addressed. To ignore such a custom, as some seemed inclined to do when they began to realize the liberty of the gospel, would have brought reproach upon the cause of Christ, and also upon "the angels," messengers or ministers of the Christian faith --the apostles and others.

We have some examples of prophesying, by women,--for instance, Anna (Luke 2:36-38); Philip's four daughters (Acts 21:8,9); Miriam (Micah 6:1-4); Huldah (2 Chron. 34:21-28) and Deborah (Judges 4:4-24). And, further, we have the remarkable prophecy of Joel 2:28,29, of which Peter claimed there was at least a partial fulfilment on the day of Pentecost, when the holy Spirit descended in power upon all present. (Acts 2:17,18.) Paul also mentions with evident appreciation the activity

R1549 : page 202

of certain females in the early Church--notably Priscilla, Tryphena, Tryphosa, the mother of Rufus and Julia, the sister of Nereus. (Rom. 16; also Phil. 4:3.) And in every instance, except 1 Cor. 16:19, where Priscilla and her husband Aquila are mentioned, Priscilla is mentioned first, as if she were the more prominent and active of the two. (See Rom. 16:3; 2 Tim. 4:19; Acts 18:18,26 R.V.) She and her husband also accompanied Paul on one of his journeys from Corinth to Ephesus, where they met Apollos and were both diligent in instructing him more perfectly in the truth. (Acts 18:18-26.) Although the Scriptures are not addressed to the world, they utter no voice and establish no precedent contrary to female activity in the various legitimate pursuits of life for which nature and education have fitted her. And though in times past female education was at a very low ebb, and women were seldom fitted for other than domestic pursuits, we have a worthy example of one efficient female Judge in Israel--Deborah, the wife of Lapidoth (Judges 4:4-24; 5:1-31) who was also a prophetess and evidently a woman of great ability and influence. Huldah, the wife of Shallum (2 Kings 22:14-20), was also a prophetess to whom the king of Israel sent.

From all these indications we gather that God, who is no respecter of persons, requires faithfulness on the part of female as well as male stewards in the use of all their talents, with no other restrictions than that they do so with that modesty which is specially becoming to their sex; and that, if God gives to any female member of the body of Christ a talent or special ability for teaching or prophesying, as she has done in the past, it is her privilege, and not only so, but her duty, to earnestly cultivate and use that talent as a wise and faithful stewardess. This the Apostle Paul also clearly teaches in 1 Cor. 12:28-31, when, after naming teaching as one of the best gifts, he urges all, without distinction of sex, to "covet earnestly the best gifts."

WOMAN'S RELATIONSHIP TO MAN.

Let us next note what some consider a direct contradiction of the foregoing Scriptural findings in the words of the Apostle Paul (1 Tim. 2:12) --"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" [hesuchia, quietness]. But the Apostle proceeds to give his reason for the restriction; and in doing so he refers us back to the original relationship of Adam and Eve in the garden of Eden, saying, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, became a transgressor." Turning to Genesis (2:16-18) we see that, before Eve was created, "God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

It is plain, then, that the Lord did not communicate directly with Eve, but with Adam, and that Eve received this warning from God through Adam. Thus Adam, under God, was the teacher, and Eve the learner. And it was right and proper, in this instance at least, that the woman should "learn in silence with all subjection," as the Apostle counsels in 1 Tim. 2:11. What right had she to object? God had taught her husband, and in giving her to him had imposed upon him the duties of a husband (a care-taker and provider for her), and in fulfilling this obligation Adam had communicated to Eve this knowledge which was necessary to her preservation and her harmony with God. Thus God taught the headship of man, which the Apostle would have the Corinthian Church distinctly understand.--1 Cor. 11:3.

In addressing himself to Eve the Adversary tempted her to disregard the warning of God through her husband. This she did, and that without even consulting Adam as to the propriety of heeding this new and strange instructor, who was evidently out of harmony with God. In acting thus, independent both of God and of the natural protector which God had provided, the woman became a transgressor; and since she thus ignored God, she was left to her own judgment entirely, and was deceived; not, however, as to the unrighteousness of her course, but as to the result of that

R1549 : page 203

course, which she presumed would lead to greater blessing (knowledge), instead of to death. And not only did she thus ignore Adam and the instruction of God through Adam, and act entirely upon her own judgment, but she further assumed to lead or teach Adam her new doctrine, thus reversing the divine order of headship. And in following this reversed order of headship, Adam, though not deceived, also became a transgressor.

It is for this reason, says the Apostle, that I suffer not a woman to teach, nor to usurp authority over the man. But how to harmonize this restriction with the seemingly contrary scriptures already referred to still remains a difficult question to many; one, however, to which there surely must be some solution. First, we would inquire, Does this order of headship inhere in mankind as a class, distinct from woman-kind? or does it apply merely in the relationship of husband and wife? That the former is true, is, we think, quite evident from 1 Cor. 11:3, which reads, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

What, then, we would inquire, is implied in this office of headship? The figure, we see, is drawn from that important member of the human body, the head, which is the chief member--the member in which inheres the right of leadership and authority. And this interpretation is borne out by the perfect illustration of headship in

R1550 : page 203

the relationship of Jehovah to Christ. In the one inheres the legislative, in the other a delegated executive power. In accordance with the illustration, therefore, the relationship of man to Christ and of woman to man should be that of subserviency; and if men and women were perfect the beautiful harmony of such a relationship would yield perfect satisfaction to both. Man would be in harmony with Christ, woman in harmony with man, and all in harmony with Jehovah. Thus the divine order of headship would unify all in the bonds of mutual love and peace.

But the question arises, How is this idea of headship compatible with the idea of individual liberty--the glorious liberty of the sons of God? Is the illustration of head and body to be pressed to its utmost limit here? The human body in health never performs an act except by the authority and consent of the head; and the mystical body of Christ (the Church), in health always delights to know and to do the will of Christ; and Christ has ever sought to know and do the Father's will. And so likewise if the human family were unimpaired by sin woman would enjoy her station and man would not misuse his strength, mental or physical, tyrannically. Looking again at the perfect illustration of this relationship between Jehovah and Christ, we see that the order of headship, rightly exercised, is entirely compatible with the glorious liberty of sons of God. For although Jehovah is the head of Christ we see him delighting to honor his Son, making him in turn the head of all principality and power (Col. 2:10; 1:16; Eph. 1:10--Diaglott), and calling upon all men to "honor the Son, even as they honor the Father" [for he is the Father's representative and the express image of his person]. We see him also committing all judgment unto the Son. He first proved him and found him worthy of confidence; and then, having made known his plans to him, he committed to him their execution. And so we read, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), and, again, that "all power in heaven and in earth" is given unto him.--Matt. 28:18.

Surely there is no semblance of bondage in this relationship of Christ to Jehovah; but under Jehovah's supreme headship there is the

fullest liberty and the widest scope for the development and use of all Christ's noble powers.
And Christ, on his part, as subject to Jehovah, his head, is in all his works subject to those principles of action and that plan of work which the wisdom and goodness of Jehovah have decreed. Within these metes and bounds of Jehovah's headship, then, is the glorious liberty of the only begotten Son of God.
Thus should man also be subject to his head, which is Christ, whose supervision, like that of Jehovah, is also sufficiently generous to admit of the widest range and development of all his

R1550 : page 204

manly powers. And thus, also, should the headship of man be exercised toward woman--not to degrade and dwarf her powers under the bondage of tyranny, but to elevate and ennoble her; granting to her, under his leadership and encouragement, the fullest liberty for the legitimate use of all her powers.

But to return to Paul's statement, "I suffer not a woman to teach, nor to usurp authority over a man," we see that, in harmony with the reason given for the restriction, and also with the fact that they did teach on numerous occasions mentioned in the Scriptures, we must interpret the former clause of this statement in the light of the latter, viz., that the woman is not to usurp the natural position of the man as leader and teacher, and, disregarding his headship, to take that attitude herself--an attitude contrary to nature, incompatible with womanly grace, and unlovely in the eyes of all right-thinking people. With this interpretation of the Apostle's language here, his teaching elsewhere, for instance in 1 Cor. 11:5, is in entire harmony.

The idea is not to debar woman from her privilege and duty of making good use of all her talents as a wise stewardess, and as one who must give an account of her stewardship, nor to prohibit her from teaching the truth to others, but rather to point out to her the excellent and most effective ways for the use of her influence in life. Nature would, doubtless, generally indicate to both men and women their proper spheres for usefulness; but alas! none can be found in a natural condition:--all are fallen, mentally, physically and morally; and some more than others and in different ways. No womanly woman takes as her ideal a noisy declaimer, an assertive debater, an obtrusive public speaker, nor an ambitious leader.

And yet, on fitting occasions, where the interests of the truth require it, she may, in a womanly way and without the least assuming the manly prerogatives of headship, declare the good tidings of great joy to as many as will hear her, whether male or female; and on some occasions the interests of the truth may necessitate her debating a question, which can often be just as effectively done in a suggestive, as in an assertive, way; and generally much more so, as some men, as well as women, have learned. Those who understand human nature best, know that frequently more can be done in the way of disarming prejudice and establishing the truth by the latter, than by the former method.

A woman may thus, in the full exercise of her liberty as a child of God, bring forth all her strong reasons before as many as desire to hear, and may clearly state her own convictions of the truth, but always with that moderation and candor which, acknowledging the natural headship of man, would avoid even the appearance of dictation or usurping of authority; and if there be a man present who can and will relieve her of the responsibility of so prominent a position, her natural modesty should decline the undertaking. The "silence" or quietness enjoined by the Apostle in the above text, is not to be understood in an absolute sense, but rather in that relative sense which would harmonize with his admission of woman's right to pray, or prophesy, or explain the truth, as they evidently did in the apostles' days, when they had ability and opportunity. In 1 Thes. 4:10,11 the Apostle similarly exhorts the brethren to quietness saying, "We beseech you, brethren,...that ye study to be quiet and to mind your own affairs, and to work with your hands as we commanded you." The same word is also used in 1 Tim. 2:2.

The expression of the Apostle Paul in 1 Cor. 14:34,35, we need to remember, was addressed to a class of Greek converts to Christianity whose habits were altogether different from the civilization of to-day, as well as from those of the Hebrew and Roman civilizations of that day. While Greece was the center of learning in its day, the women of Greece were very degraded and ignorant, so that it was necessary to speak to some of them with a degree of force which the Apostle never used in speaking to either Hebrew or Roman Christian women. From this epistle, we see that the Church at Corinth was in a very disorderly condition, and that their assemblies were often confused and unprofitable. The Apostle, in this chapter, is laying down some very necessary rules and

R1550 : page 205

regulations, so that all things might be done "decently and in order" (verse 40); and the disorderly women as well as men (verses 28,30,33; chap. 11:17-22,31-34; 6:5-11; 5:1-13; 3:1-3) came in for their share of the needed reproof. It was a shame for those women to speak in the Church, first, because any publicity of their women was so regarded there and then; and, secondly, because they were unfitted to do so intelligently, and so it was better that they should listen in silence at the meetings of the Church, and inquire further of their husbands [literally, men] at home. To force the application of this instruction upon the whole Church during the entire age, would do violence to the general tenor of Scripture teaching with reference to woman's sphere of action and responsibility of service as man's worthy and suitable help-mate, which the Lord pronounced her to be. As well might we bind upon the entire Church the obligations of literally washing one another's feet and greeting one another with a holy kiss, which are repeatedly enjoined (See Rom. 16:15,16; 1 Cor. 16:20; 1 Thes. 5:26; 1 Pet. 5:14), but which we instinctively recognize in spirit, but not in letter; the courtesies and civilities of our times being somewhat different from the customs of that day, although equally hospitable.

In order that all may see clearly the conditions which necessitated the Apostle's seemingly harsh language to the women of the Corinthian Church, we make a few brief quotations from noted authors, showing the state of society in Corinth, Ephesus and the principal cities of the Greek civilization of that time.

In the Contemporary Review, Vol. 34, March 1879, page 700, in an article on "The Position and Influence of Women in Ancient Athens," Prof. Donaldson of St. Andrews University, Scotland, says:--

"In Athens we find two classes of women who were not slaves. There was one class who could scarcely move one step from their own rooms, and who were watched and restricted in every possible way. There was another class on whom no restrictions whatever were laid, who could move about and do whatever seemed good in their own eyes. The citizen women [the wives] had apartments assigned to them, generally in the upper story. They were forbidden to be present at any banquet. The men preferred to dine with themselves rather than expose their wives to their neighbor's gaze. Seemingly the education of girls was confined to the merest elements. It is scarcely possible to conceive that such a marvelous crop of remarkable men, renounced in literature and art, could have arisen if all the Athenian mothers were ordinary housewives. [But they were not: multitudes of the mothers were not wives, but were of the educated though dissolute class, above mentioned, who were granted every

R1551 : page 205

liberty.] But though there never was in the history of the world such a numerous race of great thinkers, poets, sculptors, painters and architects in one city at one time, as in Athens, not one virtuous Athenian woman ever attained the slightest distinction in any one department of literature, art or science.

"We pass from the citizen women [the wives] of Athens to the other class of free women--the strangers or courtesans. These stranger women could not marry. They might do any thing else they liked. The citizen women were confined to the house and did not dine with the men; but the men refused to limit their associations with women to the house. Accordingly they selected these stranger women as their companions; and 'Hetairai,' or companions, was the name by which the whole class was designated. The citizen women had to be mothers and wives, nothing more. The stranger women had to discharge the duties of companions, but to remain outside the pale of the marriageable class. They were the only educated women in Athens. Almost every one of the great men in Athens had such a companion, and these women seemed to have sympathized with them in their high imaginations and profound meditations.

"But the Athenian women, even the citizens, had no political standing. They were always minors. Such, however, was the force of character of these 'Hetairai,' or such their hold on powerful men, that not infrequently their sons were recognized (by special decree) as citizens. The names of virtuous wives are not to be found in history; but the influence of the 'Hetairai' comes more and more into play. They cultivated all the graces of life; they dressed with exquisite taste; they were witty. But it must not be forgotten that hundreds and thousands of these unprotected women were employed as the tools of the basest passions, seeking only, under the form of affection, to ruin men and send them in misery to an early grave."

Every statement here quoted from Prof. Donaldson is amply supported by citations from

R1551 : page 206

Greek authors in the writings of Prof. Becker, of Germany, who is quoted by all recent writers as unquestioned authority upon ancient Greek and Roman life. In his "Charicles," page 463, he says:--

"At this time, and in the very focus of civilization, the women were regarded as a lower order of beings; naturally prone to evil, and fitted only for propagating the species and gratifying the sensual appetites of man. There were no educational institutions for girls, nor any private teachers at home. They were excluded from intercourse, not only with strangers, but also with their own nearest relations, and they saw but little even of their fathers and husbands. The maidens, especially, lived in the greatest seclusion until their marriage, and, so to speak, regularly under lock and key." Page 287--"At Athens it was a thing unheard of for any free woman to make purchases in the market."

In a work on "Old Greek Education," by Prof. J. P. Mahaffy, of Trinity College, Dublin --page 11--he mentions the frequency with which children were exposed or left to die of starvation and neglect, and says:--

"We cannot really doubt that the exposing of new-born infants was not only sanctioned by the public feeling, but actually practiced throughout Greece. Plato practiced infanticide under certain circumstances in his ideal state. Nowhere does the agony of the mother's heart reach us through their literature, save where Socrates compares the anger of his pupils when first confuted out of their opinions, to the fury of a young mother deprived of her first infant. There is something horrible in the allusion, as if, in after life, Attic mothers became hardened to this kind of treatment. The exposing of female infants was not uncommon."

The bearing of this general condition of woman under the Greek civilization upon the language of the Apostle Paul to some of them, is still more clearly seen when we consider that Corinth was one of the worst of the Grecian cities. Prof. Becker says:--

"Corinth seems to have surpassed all other cities in the number of its Hetairai, to whom the wealth and splendor of the place, as well as the crowd of wealthy merchants, held out the prospects of a rich harvest."

From these observations it is clear that when Corinthian men became Christians, and, disregarding the prevailing public sentiment, brought their wives with them to meetings of the Church, the women were very ignorant and lacking in essential decorum and were inclined to disturb the meetings by asking unprofitable questions, which the Apostle instructed them to inquire of at home of their husbands, who could give them the simple instruction which they needed; for it was an improper thing for those women to speak in the Church and to disturb its proper, orderly worship, etc. We must remember, too, that Christianity then, as now, did not generally make its converts among the great men and philosophers, but among the poorer classes--the common people.

This condition of the Corinthian women also makes very clear the necessity of the Apostle's instructions in 1 Cor. 11, about the covering of the head, which among that people specially was an indication of modesty. To have suddenly disregarded the custom, when they began to see the liberty of the gospel, would have been misunderstood, and would probably have cultivated in them, in their ignorance, a disposition to ignore the headship of man, and to become self-conscious and self-assertive.

When we note the very different conditions of the Roman and Hebrew women, we can account for the absence of any such instruction in the epistles to the Roman and Hebrew Christians.

Dr. Smith, in his Greek and Roman Antiquities, says:--

"The position of a Roman woman after marriage was very different from that of a Greek woman. The Roman wife presided over the whole household, and shared the honor and respect shown to her husband."

And Prof. Becker says:--

"The Roman housewife always appears as the mistress of the whole household economy, instructress of the children, guardian of the honor of the house, and equally esteemed with her husband, both in and out of the house. The women frequented public theaters, as well as the men, and took their places with them at public banquets."

The freedom of women in Hebrew society is so manifest from the Scriptures as to need no further proof. They freely conversed with the Lord and the apostles, and other male disciples,

R1551 : page 207

attended the meetings of the Church and Synagogues, and went about with entire freedom. Consequently, when Christianity took hold of them, it found them ready for Christian work without being hampered by the restraints of hereditary custom, which among other peoples must be measurably adhered to until a gradual reconstruction of public sentiment could be brought about, lest otherwise reproach be brought upon the cause of Christ.

WOMAN A HELP, MEET FOR MAN.

"And Jehovah said, It is not good that the man should be alone: I will make him a help suitable for him.... And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help suitable for him....And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman [ishah], because she was taken out of man [ish]."--Gen. 2:18,20,22,23.

In pursuing our study of woman's appointed place in the divine economy of creation, we turn to the above brief account of her first introduction to the earth and to man; for the Apostle says, "the woman was created for the man." (1 Cor. 11:9.) As the account indicates, the object of woman's creation was that she might be a suitable help for man. That man needed just such a help is indicated, not only by the Lord's statement that it was "not good" for him to be "alone," but also by the statement that among all the animals there was none found to be "a suitable help." True, they were all in perfect subjection to him as their lord and master, and perfectly obedient in rendering all the service required. Many of them were strong to bear his burdens, some fleet to run his errands; some gratified his love of the beautiful in form and proportions, and some in plumage; some charmed his ear with strains of music; and all manifested more or less of intelligence and affection; yet in all there was a lack. The perfect man did not crave a burden-bearer, nor an errand-runner, nor a gay butterfly to please the sight, nor a charming musician: what he craved was an intelligent sympathetic companion; and this lack, the "suitable help," which God subsequently provided, exactly supplied.

When God had created her and brought her to the man, Adam named her woman. That the word was not used to specially indicate the power of motherhood, is manifest from the fact that when God said that she should become a mother, Adam changed her name to Eve, because she was to be the mother of all living. (Gen. 3:20.) We also read (Gen. 5:2) that "God called their name Adam in the day when they were created." Thus both God and the man recognized this new creature as of the same nature as the man, and yet differing from him both physically and intellectually. She was not another man, but another human being, the counterpart of the man, and therefore a suitable helper for him.

R1552 : page 207

She was a help in that she was a companion for him. Before she came, Adam, though surrounded by a host of the lower animals, was "alone," and in need of the help of companionship which they could not supply. That the help needed was not merely in the work of propagating the species is clear, from the fact that she was recognized and accepted as the suitable and desired help from the very beginning, and before the propagating of the race was mentioned--which did not begin until after the fall. This was a merciful providence, in order that, as Paul shows, every member of the race might share the blessings of redemption through Christ.--Rom. 5:12; 11:32,33.

We thus see that man found in the woman an intellectual companion, one capable of sharing and appreciating all his joys (he had no sorrows) and of participating with him in all his interests. Had she come short of such capacity she would not have been a suitable companion or help, and Adam would still have been to some extent alone. As the sons and daughters of men have multiplied, the same characteristics as in the beginning continue to distinguish the two sexes, with the exception that both have suffered from the fall; hence the two sexes still stand similarly related to each other--man the "head" of the earthly creation, and woman a "suitable help" for him. And this, as the Apostle shows (1 Cor. 11:3), is regardless of the marriage relation. Man, in the image and glory of God, was created the sovereign of the earth; and woman, "the glory of man" in all the natural relationships of life, but especially that of wifehood, is his worthy companion and joint heir, his queen. And in this sense, God gave to them both, originally, the earthly dominion--over the fish, fowl, beasts of the field, etc.--Gen. 1:27,28; Psa. 8:6-8.

It is therefore fitting that this natural relationship of the sexes should always be observed; that woman should remember that she is not the head, the chief, the leader, in the world's affairs, though there is ample scope for the use of all her powers under a proper and generous exercise of the headship of man. And it is equally necessary and proper that man should fully recognize, appreciate and accept of the help which woman is capable of rendering in all the affairs of life where such capability is manifest. If God has given to her talents, they were given her for cultivation and use, in order that she might be a more efficient help for man; and it would not be right, nor can man afford, to refuse such help and seek to dwarf such talents. Let the "help" help as much as possible, even though in the present imperfect condition, as is sometimes the case, the help may outstrip the head in ability, either natural or acquired. So long as the woman's work is done in a modest, womanly way--with no disposition to lord it over the divinely appointed head or king of earth--let her do with her might what her hands find to do.

As a general thing, however, woman's special helpfulness is in the sphere to which her special work of necessity usually confines her--as wife, mother, sister, friend--in the home, the schoolroom, and in the duties which naturally fall to her in religious and in social life, and occasionally in business life. Let woman bring into all these relationships her highest moral and intellectual attainments, the finest touches of art, and the most noble physique which nature and cultivation can give, and she will the most truly answer the ends of her existence as a worthy and suitable help to earth's intended king--man. True, man and woman have lost the dominion of the earth originally bestowed upon them as king and joint-heir; but still, though under the burden of the curse, woman can be a help, meet for man, in the struggle upward toward perfection; and no true man will despise such helpfulness when tendered in a spirit of sisterly interest.

WOMAN AS A WIFE.

Having seen that the natural attitude of women in general to men in general is that of suitable helps, and not of heads, let us now consider the Scriptural position respecting woman as a wife. In alas too many cases, this, the dearest relationship of earth, is degraded to a domestic slavery. And the slave-holding tyrants too often pervert or misinterpret the teachings of the apostles to the support of their course--some unwittingly. It is therefore our purpose to examine such scriptures as are frequently urged in the interest of domestic tyranny and in the dwarfing and degrading of woman in her noblest sphere on the natural plane,--as a true wife.

We are free to assert in the outstart that the Scriptures, rightly interpreted, teach no such thing; and one of the best evidences that they do not, is seen in the fact that the Lord has chosen this relationship as a type of the relationship between himself and the glorified Church--a consummation so glorious, that it is held out as a prize to the faithful children of God all through the Gospel age; a prize worthy of the sacrifice of every temporal interest, even unto death. The type of such a relationship ought, indeed, in some sense, to manifest that coming glory.

We have already seen that in the relationship of head and body, to which the Apostle compares husband and wife, and which is gloriously illustrated in the relationship of Jehovah to Christ Jesus, and between our Lord Jesus and the Church, there is nothing incompatible with "the glorious liberty of the sons of God," and hence that the other headship of man over woman, rightly exercised, is likewise compatible with a similarly glorious liberty.

We have also seen that the headship of man is not designed to debar woman from the privilege and duty of making the fullest use of her talents as a wise stewardess in the service of the

R1552 : page 209

Lord; but rather to increase her usefulness by putting her powers and energies in co-operation with a still stronger power.

As an illustration of the apostolic teaching presumed to imply a servile subjection of the wife to the husband, we are sometimes referred to Eph. 5:22-24--"Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; he is the preserver of the body. Therefore, as the Church is subject unto Christ, so let the wives be subject to their own husbands in every thing."

If the office of the head inheres in men in general, and should be observed by women in general, the argument gathers force in the special relationship of husband and wife; for the reverence which woman naturally feels for the opposite sex, ought indeed to be intensified in the case of the man she has accepted as her husband. The manner in which the wife is counselled to submit herself to her husband is clearly set forth by the Apostle to be--"as the Church is subject unto Christ." It behooves us, therefore, to note just how the Church is subject unto Christ. We see that the subjection of the Church to Christ is a willing subjection, and that it is inspired by love, veneration, gratitude and implicit confidence and trust in the Lord's love and care for us, and in his superior wisdom to do better for us than we could do for ourselves. And so perfectly did the Apostle himself take this attitude toward Christ, that it was his effort, he said, to bring every thought into subjection to him. (2 Cor. 10:5.) That such an attitude on the part of the wife toward her earthly head is not always possible, he also admits, when he says to the husbands (Eph. 5:33), "Let each one of you, individually, so love his own wife as himself, in order that [hina, so rendered in Eph. 3:10, Diaglott] the wife may reverence her husband."

Only true love and true nobility of character can command such reverence; otherwise it would be impossible for the wife to submit herself to her husband as the Church is subject unto Christ. Nor would it be right either to reverence or to submit to that which is ignoble and unholy. But both the reverence and the submission are possible, as well as natural, notwithstanding the fallibility of the earthly head, where there is that nobility of character on the part of the man which, humbly acknowledging its fallibility, is amenable to the voice of God in the Scriptures, and to reason.

It will be noticed, further, in the apostolic counsel to husbands (verses 25-29), that the stated object of Christ's supervision of the Church, and of her submission to him, is not the clipping of her spiritual or intellectual opinions, nor the dwarfing or degrading of her powers, nor to attain any ignoble or selfish ends; but, on the contrary, it is for the more complete sanctification and cleansing of the Church with the washing of water by the Word, that she might be holy and without blemish, not having spot, or wrinkle, or any such thing. And this disposition on the part of Christ toward the Church is made manifest to her by the self-sacrificing spirit of him who loved the Church and gave himself for it. And, says the Apostle, "So ought men to love their wives, as their own bodies," that thus they may command the reverence and loving submission of the wife, "in every thing"--not, of course, in every thing unholy, impure and selfish, but in every thing tending to holiness and purity and that true nobility of character whose principles are set forth in the Word of God. We have a very marked example of the Lord's displeasure against the improper submission of a wife to a husband, in the case of Sapphira, the wife of Ananias.--Acts 5:7-10.

It would indeed be a blessed and happy condition of affairs if all the husbands and all the wives were students of the example of Christ

R1553 : page 209

and the Church; but the lamentable fact remains that but few apply their hearts unto the instruction here furnished; and many husbands, forgetting to observe Paul's instructions to follow the model, imagine they have a right to arbitrary and selfish authority, against which the wives feel a righteous indignation and an opposition which is far from submission; and, failing to understand the Scriptures on the subject, they claim and think that the Bible teaches domestic tyranny and slavery; and thus the way is paved to doubt and infidelity.

R1553 : page 210

But what shall I do? says the Christian wife whose husband is not guided by Christian principles, except to the extent of claiming his presumed right to rule in selfishness. Well that would depend on circumstances: it would have been better if in your youth you had remembered the Apostle's counsel to marry only in the Lord; and you must now pay some penalty for your error. But in the first place you should remember not to violate conscience in order to please any one; for Peter says, "We ought to obey God rather than men." (Acts 5:29; 4:19,20.) But where conscience does not interpose its dictum, the Apostle gives to such wives the same counsel that he gives to servants who have unreasonable masters. (1 Pet. 2:18-23; 3:1,2.) To the servants he says, "Servants, be subject to your masters with all fear [i.e., with caution, lest you offend]; not only to the good and gentle, but also to the froward;" this because it is better to suffer wrongfully than to be contentious, even for our rights. "For this is well-pleasing, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it, if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." Then he points to the example of Christ in carrying out the same principle, saying (verse 21), "For even hereunto were ye called, because Christ also died for you, leaving you an example that ye should follow his steps;" and "the servant is not above his Lord." (Matt. 10:24.) Then he adds, "Likewise, ye wives [ye who have froward husbands], be in subjection to your own husbands, that if any obey not the Word, they may without the Word be won by the conduct of the wives, while they behold your chaste conduct coupled with fear [with carefulness to avoid giving offence]"--thus manifesting a spirit of loving forbearance, rather than of contention.

And while the wife is here specially counselled to imitate Christ's humility, the husband is urged to imitate Christ's generosity--"Likewise, ye husbands, dwell with them [your wives] according to knowledge [wisely and generously], giving honor unto the wife [taking pleasure in her progress and in all her noble attainments and achievements], as unto the weaker vessel [using your strength for her support and encouragement, and not for her oppression], and as being heirs together of the grace [the favors and blessings] of life."

The same spirit of submission, rather than of contention, is likewise enjoined upon the whole Church in its relationship to the civil ordinances of men. Thus Peter says, "Submit yourselves to every ordinance of man, for the Lord's sake"--i.e., so that his spirit or disposition may be manifest in you--"For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." (1 Pet. 2:13-17.) And Paul says, "Let every soul be subject unto the higher powers," etc. (Rom. 13:1,5); and to Titus (3:1) he writes: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

This duty of submission (specially enjoined upon the wife in the domestic relation) is also enjoined upon the whole Church individually, in their relationship one to another. Thus the Apostle Peter says, "The elders which are among you I exhort:...Feed the flock of God. ...Neither as being lords over God's heritage, but being ensamples to the flock [ensamples of humility, brotherly love, patience and faithfulness]. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."--1 Pet. 5:1-6; Eph. 5:21.

Doubtless if there were one perfect man in the Church the counsel to the remainder of its membership would be to submit to his leading and instruction. But, instead of an infallible man in the Church, we have the infallible written Word, by which we are each and all counselled to prove all things. And, therefore, the first duty of submission is to the written Word, and afterward to each other in that secondary sense which first proves all things by the Word; and lastly in the sense that our

R1553 : page 211

manner and language should be tempered with moderation and brotherly and sisterly kindness and candor, that this spirit of submission or humility might always be manifest in all.

In a similar, but in a stronger sense, the Apostle presents the duty of submission on the part of the wife in the domestic relation. It is a submission which savors of love, reverence, trust and humility; and which is also compatible with "the glorious liberty of the children of God" (Rom. 8:21), which always exists wherever the spirit of the Lord is (2 Cor. 3:17), and in which the Apostle Paul urges us to "stand fast."--Gal. 5:1.

We are referred by Peter to Sarah, Abraham's wife, as a proper example of a wife's submission. But notice that, while she did reverence Abraham, as indicated by her calling him lord (Gen. 18:12), and while she, no doubt cheerfully, left her native land and friends and, in obedience to the command of God to her husband, accompanied him in his sojournings to the land of promise, with him walking by faith, we see that her submission was not a blind submission which refrained from expressing a thought which differed from Abraham's; nor was there anything in Abraham's conduct toward her which indicated such expectation on his part. She was evidently a thinking woman: she believed the promise of God that they should have a son through whom the blessing of the world should come; and when nature seemed to fail she suggested a way in which the promise might be fulfilled. And when Hagar became boastful and despised her mistress, she complained to Abraham and claimed that the fault was partly his. She wanted no division of his heart with her servant. Abraham's reply assured her that there was no such division, that her maid was still under her control. And her subsequent course with Hagar was a discipline to correct her boastfulness and improper attitude toward her mistress. And when Hagar fled from her, the angel of the Lord met her and told her to return and submit herself to her mistress, which she did, and was evidently received and restored by Sarah.--Gen. 16.

On another occasion, after Isaac was born and the two boys were growing up together, the rivalry of Hagar again cropped out in Ishmael, who persecuted Isaac, Sarah's son. (Gen. 21:9; Gal. 4:29.) And again Sarah was grieved and appealed to Abraham to cast out the bond woman and her son; for she feared Abraham would make him heir with her son, which would not have been in accordance with the promise of God. (Gen. 21:10-12; 15:4; 17:17-19.) This, Abraham was not inclined to do, and as Sarah urged her claim, we read that "the thing was very grievous in Abraham's sight because of his son," Ishmael, until God indicated his will in the matter.

This is further shown in this case to which Peter refers us for example, saying (to those who are similarly subject. to their husbands) "whose daughters ye are, doing good, and not fearing any terror"--any evil results. (1 Pet. 3:6.) The submission counselled by the apostles is a reasonable submission, compatible with a moderate, modest expression of the wife's sentiments and a proper consideration of the same by the husband, as in the case of faithful Abraham, who was by no means led about by the whims of a foolish wife, but who, in a reasonable consideration of his wife's sentiments and trials, waited to know the will of the Lord before granting her wishes.

From the above considerations it is obvious that the human relationship of husband and wife, which the Lord points out as an illustration of the beautiful relationship of Himself and the Church, is by no means an occasion for the exhibition of either tyranny or servility on the part of either party. And wherever such conditions do exist, they are out of the divine order. The Lord set his seal of approval upon marriage when he instituted the relationship and blessed the union of the first pair in Eden; and when, as king and queen--head and help-mate--he made them joint-inheritors of the earthly dominion (Gen. 1:27,28); and later, when he commanded children to honor and obey both parents.--Exod. 20:12; Eph. 6:1,2.

The curse of sin has rested heavily upon woman, as well as upon man; but the Christian man who would seek to bind the curse upon his wife, instead of endeavoring to lighten it and to help her bear it, sadly lacks the spirit of

R1553 : page 212

the heavenly Bridegroom. And so also the Christian wife: if she in selfishness demands of her husband an undue measure of the sweat of face entailed by the curse, instead of seeking to lighten his toil and share his cares, she sadly lacks that spirit which characterizes the true bride of Christ. It was sin that entailed the curse upon our race; but, as we strive against sin and aspire toward righteousness and God-likeness, we mitigate the evils of the curse for each other. And, thank God, the time is now fast approaching when "there shall be no more curse," and when, "the throne of God and of the Lamb" being established in the earth, the spirit of love,

R1554 : page 212

so beautifully exemplified between Christ and the exalted Church, will be gloriously reproduced on the earthly plane also; when, the curse being entirely lifted, woman will find her natural and honored position at the side of her noble husband, as his worthy helper and companion --"the glory of the man," as Paul describes her, and an "heir together with him of the grace of life," as he also appoints her, and as beautifully foreshown in the typical restitution of Job (Job 42:15), when he gave his daughters inheritance among their brethren.

In conclusion, then, the marriage relationship is an honorable and blessed one when viewed in the Scriptural light; yet it is one of the earthly blessings which the Apostle shows the saints are privileged to forego in many cases for the still higher privilege of serving the interests of the coming kingdom of God without distraction. (1 Cor. 7:32-35.) And when the sacrificing Church beholds the King in his beauty, and is recognized by him as his worthy bride and joint-heir, the blessedness of that companionship will have in it no savor of either tyranny or servility, but, instead, a blessed harmony of love and appreciation which will be ineffable bliss.

===================

R1554 : page 212

"BE NOT UNEQUALLY YOKED."

TO the consecrated who are not yoked--who are unmarried--the Apostle Paul gives the advice that, for the full accomplishment of their consecration vow to the Lord, such have a position of very superior advantage. (2 Cor. 6:14; 1 Cor. 7:25-40.) But the advice to remain unmarried, he would have us understand, is not imperative. (1 Cor. 7:35,36.) None are forbidden to marry; and false teachers who have since arisen, forbidding to marry, are condemned as seriously out of order. (1 Tim. 4:1-3.) This prohibition by Papacy upon its priesthood has brought upon it one of the foulest stains that have blackened its baneful history. Marriage is still honorable (Heb. 13:4) when the relationship is sustained in purity and holiness, as God designed; when two are equally yoked, and their hearts beat to the music of a single high and holy purpose; whether that purpose be on the natural plane to increase the race and to bring up posterity in the nurture and admonition of the Lord (Gen. 1:28; Eph. 6:4), or, on the spiritual plane, to toil together as true yoke-fellows for the spiritual family of God.

Yet, with very rare exceptions, the consecrated can best fulfil their covenant by walking alone with God, having only his preferences to consult in every matter, and entirely untrammeled by domestic cares. Such was Paul's judgment; and such has been the testimony of thousands, who forgot to remember their Creator in the days of their youth, and to commit their way unto the Lord before they became entangled in multiplied cares and hampered by the outcome of their own misguided course.--Eccl. 12:1; Psa. 37:5; Prov. 3:5,6.

The words of 1 Tim. 5:14 were not respecting the young sisters who were consecrated to the Lord, but in harmony with the context (verses 3-16) were spoken with reference to young widows of the Church in general who should not be made financial burdens to the Church. Any such, not of those consecrated as living sacrificers, but yet believers, of the household of faith, let them marry, etc. Thus seen, this scripture is in harmony with the general teaching of the New Testament.

Of God's consecrated children, whom alone we address, only a small minority are yet in youth, and disentangled from the cares of this life. But to all such we have no other advice to commend than that of the inspired Apostle

R1554 : page 213

cited above. We would only add, Be not unmindful of your privileges; make good use of your stewardship; run with patience the race set before you, looking unto Jesus, our glorious Bridegroom, for all needed grace and fellowship; and be faithful unto death and in due time ye shall reap a glorious reward, if ye faint not. "Forget also thine own people and thy father's house [earthly fellowships]: so shall the King greatly desire thy beauty [of character]; for he is thy Lord, and worship thou him."--Psa. 45:10,11.

These remarks, however, do not apply to the world, nor are they imperative upon the saints. The recommendation is one of expediency--to facilitate both individual progress and the progress of the general work of the Lord, and is parallel to the Lord's teaching in Matt. 19:12. Let those of the world marry, and fill the honorable positions in the world of faithful, devoted husbands and wives and parents; and let the influence of prosperous and happy homes reach as far as possible toward ameliorating the unhappy conditions of the wretched and homeless. The special advice of the Apostle is only for those consecrated to be living sacrifices, wholly devoted to the Master's use, and awaiting his exceeding great reward.

But to those of the consecrated who already are unequally yoked, and hampered by many cares, and vexed with many perplexing problems, we would say, Take courage! he who called you out of darkness into his marvelous light, and thus directed your steps into the narrow way that leads to glory, honor and immortality, knew how difficult that way would be to you under your present circumstances; and his call implies his willingness to accept you, as well as your ability to make your calling and election sure, through his abounding grace. Nevertheless, as the Apostle forewarned, such shall have trouble in the flesh.--1 Cor. 7:28.

Remembering the Apostle's teaching that the believing husband is not to put away his unbelieving wife, nor the believing wife to leave the unbelieving husband, but rather to seek to establish peace (1 Cor. 7:10-16; also Matt. 19:3-10. --Diaglott), we see with what carefulness the consecrated believer must walk before God and before the unequally yoked life-companion. What humility it will require, and what patient endurance of many trials. But yet, beloved ones, so tried, let patience have her perfect work, and in due time you shall come out of the furnace purified. Study to let the beauty of holiness be manifest; and if it does not convert the companion, it will at least be a testimony against him or her, and the sanctifying effect will not be lost on children and neighbors; and the praise will be to God.

Let such a wife carefully perform the duties of a wife and respect the relationship of a husband, even if she is forced to lose a large measure of respect for her husband; and let such a husband carefully perform the duties of a husband, even if the treadmill of domestic life has become a painful one. It may be, O man, that thou mayst save thy wife; or, wife, that thou mayst save thy husband. "But if the unbelieving depart, let him [or her] depart. A brother or sister is not under bondage in such cases."--1 Cor. 7:15.

But one cause is mentioned in the Scriptures as a proper ground for the dissolution of the marriage bond. (Matt. 19:3-10.) And the disciples, hearing these our Master's words, were as much surprised as the Pharisees, and said that if the case stood thus--i.e., if the marriage covenant was so binding and indissoluble, it would be better not to marry--it would be too great a risk to run, (Verse 10.) But this is just the way the Lord would have us view the relationship. The marriage contract is one that should stand until death makes the separation, unless the one cause referred to releases the innocent from the guilty and faithless. The twain bound for life by mutual contract, are thereafter no longer twain, but one flesh; and all their future happiness and prosperity in the present life depend upon their loyalty, generosity, love and consideration one for the other.

The marriage relation, both in its duration and in its character, was designed to be a type of the lasting, faithful and blessed union of Christ and the Church. He will never leave her nor forsake her; and she will never withdraw

her allegiance and faithfulness to him.
But as Christ permits those who choose, to forsake

R1554 : page 214

him, so if the unbeliever depart from the believer, let him or her depart. The believing one if once deserted by the unbeliever would not be bound to receive the deserter back again to marriage fellowship--although upon evidence of proper reform it might be well to be reconciled --but he or she would be bound not to marry another so long as the first companion lives. (1 Cor. 7:11.) Unfaithfulness to marriage vows would include, on the husband's part, a failure to provide, so far as possible, for his wife's necessities, and would be desertion, even though he should desire to stay with her and have her support him. Of course in a case of the husband's sickness, and inability to provide, the wife's duty according to the marriage covenant would be to spend herself to the last, in his support.

Whatever may be the world's ideas with reference to the privileges and obligations of the marriage relationship (and alas! they are far from purity and righteousness, making it very generally but "an occasion to the flesh"), those who are united in the Lord should remember the Apostle's counsel, "Walk in the spirit [or mind of Christ], and ye shall not fulfil the desires of the flesh; for the desires of the flesh are contrary to the spirit, and the spirit contrary to the flesh."--Gal. 5:16,17.

But all the married saints are not married in the Lord, and hence many are obliged to consider the human aspect of that relationship, and to devote themselves measurably to its earthly objects and aims, viz., the increase of posterity, and their care and training; such obligation being implied in the marriage contract, from which a subsequent consecration to the Lord grants no release. Mutual obligations are accepted

R1555 : page 214

in marriage from which there can be no departure except by mutual consent. The Apostle's advice on this subject is very clear, and in perfect accord with what we have just seen respecting the mutual obligations of the married (1 Cor. 7:1-9); and the due benevolence and continence counseled on the part of both should obviate any necessity for domestic imposition and consequent discord, and should insure harmony on the firm foundation of mutual love and respect. But blessed are those who are able and willing to keep the fleshly desire under full control, and to walk in the spirit. "He that is able [both from his own disposition and from his circumstances] to receive [this teaching], let him receive it."--Matt. 19:12.

As some of the Lord's dear people come thus to view and consider the sacredness of the contract into which so many of them have entered, perhaps they will begin to see how they can glorify God more in their domestic life than they have hitherto thought possible. Indeed, it will be strange if all cannot see wherein they can improve upon the past. Is it not the case sometimes that brethren and sisters whose souls have been refreshed by the truth have zealously borne it to others, and have taken for granted that husband or wife would not be interested?

Some husbands think of their wives as too busy with domestic cares to be interested in the Truth; or too worldly, or too fearful of the reproaches of the world, to have anything to do with it: and so leave them, and bear the truth to others. But is this doing a husband's part? A true husband is a provider, and his care should include provision of spiritual as well as natural food and raiment for his wife and family. Hence on learning the truth his first endeavor should be to serve it also to his help-mate. Should he come home in the evening and find her occupied with family cares--preparing and clearing away the evening meal, looking after the little ones and arranging for the necessities of the coming day, etc.--long after the hours of his working day are past, and leave her to bear these domestic cares alone, and to feel neglected and underrated, a mere household accommodation, instead of a worthy and honored companion, while he seeks a quiet nook to read, or goes out alone to bear the message of salvation and joy to neighbors or others?

Ah, no! Let charity begin at home. If an unwise course in the past has overwhelmed the wife with family cares too numerous for her to bear with easy grace, see that no more are added, but, instead, "put your shoulder to the wheel" and help her with them as much as possible. What if tending the babies and washing the dishes is woman's work! if she has too much of it to do to admit of an hour's leisure with you,

R1555 : page 215

or with the Lord, or with the study of his Truth for herself--or if, under the pressure of constant duties, she has lost all relish for intellectual culture, and much of her faith in spiritual realities --it will do you good to share these tasks with her, until you have tied the last knot of the day's duties, and can then sit down together to study the Truth.

As gradually she comes to realize your love and interest she will have the more respect for you and for the doctrines whose fruit she sees exemplified in your daily life. At first, if this is a new thing, she may regard it as only a little unusual freak; but, by and by, constancy will increase confidence, and a responsive chord will be found in her heart; and the soil, thus carefully plowed and prepared, will be mellow and ready for the seeds of truth, and you and she and the home will be blessed. Try it brethren--any of you who find you have been to any extent remiss in these matters in the past. And in writing to the WATCH TOWER office mention your wife or your husband, if interested in the Truth.

Sometimes it is the wife who first catches a glimpse of the Millennial dawn, and she should value her opportunities for bearing to her husband the favors of which she has been made a partaker, although the outlook for his conversation to it may not seem very hopeful. Often, when the husband learns of his wife's departure from the beaten track of so-called orthodoxy, he forthwith concludes it is some new fanaticism; and seals up his heart and closes his ears to it. What should she do in such a case? Force it on him? No: that might only arouse antagonism. She should first of all let him read it in the living epistle of her daily life. Let him see the good effects of the truth in your carefulness to make home pleasant; let him realize your sympathy with his trials and vexations, your helpfulness to the extent of ability, and your appreciation of all his kindness.

It may sometimes require long and patient preaching of this kind before the husband is attracted to the plan of the ages; but let the light of a holy life and of a consistent walk and conversation continue to shine, while you in various ways hold forth to him the word of life, and in due time a response will be manifest. Let not such wives make the mistake of ignoring the headship of the husband (even though they be better informed concerning the divine plan), in appropriating the home of which he is the acknowledged head to the service of the Lord for the assemblies of the saints, if he is opposed to so using it, or in other ways. Even if the home is the wife's property a deference is due to the husband's wishes as the head of the house, so long as the relationship is recognized; his responsibility is to God, whether he recognizes that responsibility or not. But a wife is not bound to continue to supply a home; and should cease to do so if she be denied reasonable privileges in it, since in so doing she would be encouraging a wrong. As before shown, if a husband possesses the health, etc., necessary to the support of his wife and family and fails to provide for them, he has proved unfaithful to his marriage vow, which was to nourish and care for his companion; and in the eyes of the civil law he has committed "constructive desertion." A wife so circumstanced may, if she choose, consider herself as literally deserted, and may refuse to entertain and support such deserter. But desertion would not grant the right to either party to remarry so long as the other lives.

As the head of the domestic arrangement it is the duty of the Christian husband to say, "As for me and my house [as far as lies in the power of my influence], we will serve the Lord." And the Christian wife, recognizing this responsibility on his part, will gladly co-operate, in so far as she can conscientiously do so; and will put no stumbling block in his way, although she may view his methods differently. She may carefully endeavor to convince him of the truth, but she may not interfere with his conscience or his responsibility to God. Nor should the husband's course with the wife be arbitrary and unreasoning. He should not disregard her conscience, to hinder the full and free exercise of all her talents in God's service; but should grant her as great latitude in the use of the home as his conscience and responsibility as the head of the family will permit; for they are "heirs together of the grace of life."

If he sees differently he should bring forth his strong reasons for her consideration and possible approval, and patiently hear her different views, in hope of final harmony. But if harmony cannot be reached, the responsibility for the home and its influence rests with the husband, who, by divine appointment, is its head.

HONOR TO WHOM HONOR IS DUE.

In viewing this whole subject we are forcibly reminded of the Apostle's counsel to the entire Church in their individual relationship to the powers that be, which are ordained of God--

"Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man anything, but to love one another."--Rom. 13:7,8.

Peter's counsel is to the same effect--"Honor all men; love the brotherhood; fear God; honor the king."--1 Pet. 2:17.

Kings are not always personally worthy of honor; but honor is always due to the office, which is "ordained of God." (Rom. 13:1. See MILLENNIAL DAWN, Vol. I., chap. xiii., for the sense and purpose of their ordination.) Many of the magistrates ruling Judea in the days of the Lord and the Apostles were personally very unworthy of honor, yet the Lord and the apostles left us, not only their precepts, but also their example of submission to the authority thus represented: they were all respectful and law-abiding.--Matt. 17:27; Acts 25:8,10,11.

So also in the domestic relation, the office of the husband and father, as the head of the family, is worthy of honor, both from wife and children, and also from the stranger within the gates, enjoying the protection and hospitality of the home. Even if the one so situated be personally unworthy of the honor, it is nevertheless due to his office, on the same principle that honor is due to unworthy civil magistrates.

The Apostle puts these duties of love and honor and custom, etc., in the light of obligations --as debts that should be promptly paid; saying, Owe no man anything but love. While love would be the ruling principle if all were perfect, yet in the fallen state selfishness is the common disease which devours and blights the happiness of home and family and business. True nobility would prompt every man in health to consideration not only toward the weaker sex but toward the aged and infirm of his own sex, in the crowd, in the car, and in any neighborly service; much more in the home and toward the life-companion will consideration be manifested, in the bearing of the cares and burdens of life. And the truly noble man or woman, whether at home or abroad, will be disinclined to disturb or inconvenience anyone; and if such accept a kindness it will be as a favor, and will be amply and graciously acknowledged.

The fall has developed in all selfishness instead of generosity; so that those who desire to be generous, finding selfish ingratitude their

R1556 : page 216

principal reward, are often discouraged and consider few if any worthy of it. But Christian men and women are to remember the unselfish example of their great Redeemer, that selfishness lies at the bottom of every sin, and that in striving against sin they must of necessity strive against selfishness, and endeavor to cultivate love. It is as a help to the right course that the Apostle points to justice as a consideration for rendering honor, respect and service --honor to whom honor is due, etc.

How beautiful is God's order, and how conducive to lasting peace and happiness to all who faithfully adhere to it! Let us thus carefully distinguish and mark the principles which God has laid down in the Scriptures for our guidance, and his approval will be our exceeding great reward; and his wisdom will by and by be manifest.

===================

R1556 : page 216

OUR CONVENTION AT CHICAGO.

AS already announced, it is purposed to have a Convention at Chicago, this Summer, of those deeply interested in the truths of God's Word as presented in ZION'S WATCH TOWER and MILLENNIAL DAWN. The time fixed upon as most suitable is August 20th to 24th, inclusive, the last day to be specially devoted to the interests of the Colporteur work;--arranging

R1556 : page 217

for future fields of service, and instructing the less successful and beginners as to methods, etc.

The main object of the gathering is to permit as large a number as possible to enjoy a spiritual feast of personal communion--one with the other, and all with the Lord, who serves the feast, and who for some years past has been so richly fulfilling his promise to his people in this respect. (Luke 12:37.) A secondary object will be to meet and encourage and instruct in the work colporteurs and intending colporteurs. Opportunity will also be afforded for symbolizing (in water) baptism into Christ's death. Many find no proper means of thus following the Lord's command in this (see our last issue) without disobeying his counsel by joining some sectarian system of men. Arrangements will be made and robes provided for serving such who may attend the meetings.

The date fixed is in view of the fact that the lowest Railroad Excursion Rates may be expected about that time. We are not asking or expecting special rates, but believe that by that time general competition will have brought fares down to about one half the present rates, or one fourth the usual rates. Such terms will prevail very generally, we believe; but if no cheaper rates are granted than at present, it will be much cheaper than usual, and afford an opportunity for many to attend whom we could not other wise hope to meet in the flesh.

As the opening day will be Sunday, it will have three meetings or practically be an all-day meeting, commencing at 10 A.M. Subsequent sessions will also open at 10 A.M., and close about 3 P.M., with an hour's intermission for dinner. This arrangement will not over-weary with sitting and thinking those of the truth-hungry who are in ordinary health, and it will afford an excellent opportunity, from 3 P.M. to 9 P.M. each day, for those who desire to learn, from visits to the Columbian Exposition, some very valuable lessons on the progress of our times--on the evidences that we are in "the day of his [God's] preparation," in which arrangements are being perfected for the great work of blessing and lifting up again the fallen race to opportunities for life everlasting by their great Redeemer. The rest of the meetings, and the knowledge of the divine plan, will thus prepare for an appreciation of the greatest exhibit the world has ever seen; and the exercise of mind and body in studying the wonders of the exhibit will but refresh and quicken mind and heart for communion with God and study of his great Plan of the Ages, of which the cross of Christ is the center.

We well know that the item of expense will be a particular one to almost all of the "household" (for not many rich or great hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom). Hence we must make arrangements which will be economical. We have not as yet concluded any arrangements; but can promise the following very reasonable terms, viz.:--

A comfortable bed and three substantial meals for One Dollar per day for each person. Those who desire to visit the Exposition should count on about One Dollar per day extra, for car-fare and entrance fee.

WHO ARE INVITED.

All MILLENNIAL DAWN and WATCH TOWER readers, who are trusting in our Lord Jesus as their Redeemer--their corresponding price, their substitute--and especially all such who are fully consecrated, body, soul and spirit, to the Redeemer's service, are cordially invited to come.

Any such who anticipate being able to attend are requested to send us their full names and addresses at once, stating the facts. After arrangements have been fully perfected, particular directions will be mailed to such as thus apply;--for something may yet make a change of date necessary: but notice will be sent in good season for you to reach the lodgings on the day preceding the Convention.

Colporteurs (and all who think of becoming colporteurs) are specially urged to attend this convention, as valuable instructions respecting the best methods of work will be given, which we trust will more than double the results with many. Bring with you full data respecting routes and towns already worked, as changes of routes, etc., may be necessary.

====================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

PAUL AT PHILIPPI.

III. QUAR., LESSON II., JULY 9, ACTS 16:19-34.

Golden Text--"Believe on the Lord Jesus Christ, and thou shalt be saved."--Acts 16:31.

The house of Lydia became the center of Christian work in the city of Philippi; and here, under the instruction of the Apostle Paul, a company of believers gathered, of whom he subsequently speaks in terms of strong commendation for their faithfulness and zeal. Paul and his companions had not been long in Philippi before the Lord gave a very marked manifestation of his power, working through them in casting out an evil spirit from one whose affliction was a source of gain to her owners.

But the testimony thus borne brought upon the devoted heads of the Lord's messengers a storm of persecution. They were hurried to the market place, falsely accused before the magistrates and, apparently without even an opportunity to assert their innocence or to appeal for their rights as Roman citizens, they were quickly sentenced and immediately punished with stripes and imprisonment; and their ultimate fate was yet to be learned.--Verses 19-24.

VERSE 25. In a prison dungeon, with lacerated flesh, and feet made fast in the stocks, these brethren found cause for rejoicing. They rejoiced in that they were counted worthy to suffer for the name of Christ, and so spent the night in praise and prayer to God. And do not forget that it is in view of such trials that the Apostle's exhortation should be read--"Rejoice in the Lord always, and in every thing give thanks."

VERSE 26. It is not always that God interferes to liberate his persecuted saints: there is a glorious end in view in permitting them to endure hardness as good soldiers. Our Lord was not spared the agonies of the cross; Stephen was not spared the stoning that crushed out his life; other martyrs were not spared the fire and fagot, the guillotine and the rack; and the apostles were not spared the torture of the rod, the stocks and dungeon miseries. But, says the great Apostle, who bore a large share of these sufferings, "They are not worthy to be compared with the glory that shall be revealed in us." When that glory shall appear the present privilege of enduring hardness as good soldiers will be manifest, though the opportunity for so doing will then be past. By faith only can the privilege now be duly appreciated.

But God had yet a further use for Paul and Silas, and therefore, though from a human standpoint their release seemed hopeless, it was quickly and wonderfully accomplished when God saw fit to manifest his power. Just so it will be when God's time has fully come for breaking down all the barriers which men have set up against the establishment of his kingdom. What are thrones and empires and armies to withstand his might? Surely they are as nothing.

VERSES 27,28. There was no vindictiveness in these abused servants: they were ready immediately to bless their persecutors.

VERSE 29. This manifestation of the spirit of forgiving love was the best sermon they could have preached to the jailer; and it quickly brought forth its fruit in his repentance and conversion.

VERSES 30-34. His conduct indicated genuine repentance. He sought to reward them for their generosity in saving his life; and then inquired what he must do to be saved. Saved from what? from any penalty of the Roman law? No: his prisoners had not escaped: they were all there. He meant, What should he do to be saved with the great salvation which Paul and Silas preached. Then Paul preached the great salvation through faith in Christ, both to the jailor and to all that were in the house, showing that it is free to all who accept

R1557 : page 218

it, not only to the jailor but to all the rest of them on the terms of simple, obedient faith. It is not at all strange that the preaching under such circumstances brought forth fruit in the conversion of all that heard.

R1557 : page 218

PAUL AT ATHENS.

III. QUAR., LESSON III., JULY 16, ACTS 17:22-31.

Golden Text--"God is a spirit, and they that worship him must worship him in spirit and in truth."--John 4:24.

Having been by divine providence delivered and honorably discharged from the

R1557 : page 219

prison at Philippi, the zealous and undaunted Apostle to the Gentiles was again about his Master's business; and the interim between the account of our last lesson and that of this lesson shows him (1) giving his parting counsel and encouragement to the Philippian Church at the house of Lydia; (2) thence departing for Thessalonica, where he again boldly declared the truth and made many converts, and again brought upon himself the wrath of many enemies; (3) and when persecuted in that city and no longer permitted to preach Christ, we find him escaping by night to Berea, where similar success and similar persecution awaited him. His work there accomplished, we next find him in Athens, whither he had fled alone without his companions, Silas and Timothy, who were to follow him.

While here awaiting the arrival of the brethren, he first quietly took observation of the religious conditions of this great city, far famed for its literary and artistic genius --the city where Homer sung, where Socrates, Plato and Aristotle philosophised, where Solon promulgated his famous code of laws, and where Demosthenes held his audiences spell-bound with his eloquence. But Paul was stirred with holy zeal when, notwithstanding its marvelous crop of wise men and philosophers and all its learning and accomplishments, he beheld this famous city wholly given over to idolatry.--Verse 16.

With characteristic zeal he began at once to present the profounder philosophy of divine truth, both in the synagogues of the Jews, and daily to the multitudes in the market-places. This new philosophy soon attracted the inquiring minds of many of the two most distinguished schools of Greek philosophy--the Stoics and the Epicureans. As they listened to the eloquent logic of the Apostle in the market-places they said among themselves, This is no place for such profound discourse; and they led the Christian orator to the Areopagus, or Mars' Hill, where the supreme court of Athens convened and where Demosthenes and other eloquent orators had spoken. From this notable place many of the learned and wise, in the wisdom of this world, heard for the first time the heavenly wisdom, the new divine philosophy which far outshines the wisdom of the world.

VERSES 22,23. The courteous address of the Apostle to the cultured audience before him is made to appear rather rude by our common translation--a rudeness quite incompatible, too, with the Apostle's own culture and refinement, and with his tact in presenting truth. The Revised Version is an improvement, and shows the Apostle to have been complimentary rather than rude: "Ye men of Athens [the address usual with all Greek orators], in all things I perceive that ye are somewhat religious; for as I passed along and observed the objects of your worship, I found also an altar with this inscription--'TO THE UNKNOWN GOD.' What therefore [by your own confession] ye worship in ignorance, this set I forth unto you."

This exhibition of tact in the presentation of the truth is worthy of the imitation of all who are seeking to declare the good tidings with effect. It is not wise to begin with a rude attempt to batter down prejudices, but rather we should begin with that which is already known or conceded, and then proceed by logical and Scriptural reasonings from the known to establish that which is as yet unknown to the hearer.

VERSES 24,25. The one true God, hitherto unknown to the Athenians, as the author and sustainer of all life, and hence incomparably greater than the gods they had hitherto worshiped, instead of needing gifts, is himself the giver of every good and perfect gift.

VERSE 26 declares the brotherhood of all the world of mankind (aside from the Church), and the earth to be their dwelling place; and that God has fixed times and seasons in working out his great plan respecting them.

VERSES 27,28. God is near to all who seek him, even though it be a blind feeling after him as an unknown God. As certain of their own poets had said, and so had come very near the truth, We are his offspring --the offspring of his creative power.

VERSE 29. The logic which would trace the existence of living intelligent creatures to a source so unworthy that man could imitate it in silver and gold, is evidently faulty and untrue.

VERSE 30. God is not holding man accountable for this ignorance of him and his ways; but when the truth is presented, it should be regarded as a call from God to repentance, and the knowledge brings a responsibility.

VERSE 31 declares an appointed time for the world's judgment and Christ Jesus as

R1557 : page 220

the Judge of all the earth; and that this, God's declared purpose, is corroborated by the resurrection of Christ from the dead.

VERSES 32-34 show the usual results of the preaching of the truth. Like a magnet it attracts those who have an affinity for it, and others will not have it. Some mocked, and others desired to hear him further; but the real lovers of truth were evidently few. Worldly wisdom is not of itself sufficient to find out God; and, except when accompanied by humility and sincerity, it proves an obstacle rather than an aid to the attainment of that heavenly wisdom whose price is far above rubies.

R1557 : page 220

PAUL AT CORINTH.

III. QUAR., LESSON IV., JULY 23, ACTS 18:1-11.

Golden Text--"The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."--1 Cor. 1:18.

After his work in Athens, the intellectual metropolis of the world, Paul's next point was Corinth, the great commercial center of Greece, its cosmopolitan population and commercial business making it a specially good field from whence the influences of Christianity might extend far and near. It was a desperately wicked city, its very name at that time being a popular synonym of vice and profligacy. But its wickedness was not Paul's reason for carrying the gospel there; and he did not seek its degraded and profligate class. He knew that the gospel was for the meek, the lovers of righteousness, and that only such were counted worthy of it (Isa. 61:1; Psa. 97:11); and the Lord assured him (verse 10) that even in that wicked city were many of this class, and therefore counselled his remaining there.

VERSES 1-3. Having arrived at Corinth, the Apostle first found two worthy Israelites, Aquila and Priscilla, who, with other Jews, had been exiled from Rome. These were of one mind and heart with the Apostle, and being of the same craft--tent-makers--he abode with them and wrought.

VERSES 4-8. Observing the Lord's order --"To the Jew first, and afterward to the Gentile"--the Apostle improved the opportunities of the Sabbath in the Jewish synagogues. This was, of course, the seventh, not the first day of the week; and Paul made use of it, not as a Jew under the law, but as a Christian free from the law, and who therefore esteemed every day alike (Rom. 14:5; Col. 2:16), all the days of the week being consecrated to the service of the Lord, and all the labors of the week--whether of preaching the gospel or making tents--being done with an eye single to his glory. The Jewish Sabbath and the privileges of the synagogue afforded special opportunities for the promulgation of the truth (any person of ability being permitted to speak to the people in attendance); and of these the Apostle availed himself.

Here Paul was refreshed by the arrival of Silas and Timothy. And doubtless he needed their encouragement; for the majority of his Jewish hearers opposed him and blasphemed his doctrine. When they thus proved their unworthiness of the truth, Paul shook his raiment and said unto them, "Your blood be upon your own heads [The reference here is to the second death, toward which such a course of wilful opposition surely tends. The statement does not imply that they were already doomed to it, but rather that, from their present attitude and course, they were in great danger of it. The expression is of similar import to that of our Lord recorded in Matt. 23:33. See also Matt. 12:31.]; I am clean [I have done my duty toward you, and the responsibility is now with yourselves only]: from henceforth I will go unto the Gentiles."

Nevertheless, though such was the general attitude of the Jews toward the truth, some, both of Jews and Greeks, believed, and the house of Justus, a Jewish proselyte --"one that worshiped God"--living next door to the synagogue, furnished a suitable place for further discoursing the truth.

VERSES 9-11. The Lord specially encouraged the Apostle's continued efforts in this place by a vision. Thus reassured of the Lord's personal care and supervision, Paul was prepared for any trial, and in his weakness

R1558 : page 220

was made strong. And these things

were written for our learning, that we might always realize the Lord at the helm, and trust and follow him in the footsteps of this the noblest of all the noble apostles.

R1558 : page 220

PAUL AT EPHESUS.

III. QUAR., LESSON V., JULY 30, ACTS 19:1-12.

Golden Text--"When the spirit of truth is come, he will guide you into all truth."--John 16:13.

This lesson shows Paul a second time at Ephesus since leaving Corinth. In the interim (chap. 18:18-23) he had first spent a

R1558 : page 221

brief time here, where he was accompanied by Aquila and Priscilla, and then visited Jerusalem, Antioch and the churches of Galatia and Phrygia, strengthening the disciples. Now he has returned to find a pleasant surprise: A cultured and eloquent Alexandrian Jew, a convert to Christianity, has been here in his absence, mightily convincing the Jews, and that publicly, that Jesus is the Christ, and many have believed and are ready and anxious for further instruction.

Apollos himself knew only the baptism of John--the baptism unto repentance (the same now taught by the Disciples or Christian denomination--See last TOWER--Acts 18:25; 19:4), and they had been so baptized. Aquila and Priscilla heard him speak, and, perceiving his imperfect knowledge, took him home and instructed him more perfectly, so that when he went away from Ephesus to Achaia, he went better equipped for the work. The coming of the Apostle was just in time to encourage the infant Church and to correct the mistakes of the zealous and beloved Apollos. His inquiry and their reply, with reference to receiving the holy spirit, showed their entire ignorance of the privileges of believers--of entire consecration and adoption as sons of God into the divine family, implied in the ordinance of baptism into Christ. This subject of the high calling of believers, of the gospel age, Paul opened up to them, probably in quite extended discourse, of which verse 4 must be understood as a mere synopsis. This clearer understanding was at once acted upon, and they were again baptized--not this time with the significance of John's baptism (unto repentance), but of Christ's baptism (of entire consecration and full submission to the will of God).

Then followed the evidence of their acceptance with God, granted to all the early Christians through the laying on of the Apostles' hands (never otherwise communicated, except at the beginning): the power of the holy Spirit came upon them, and they spoke with tongues and prophesied. (Verse 6.) These gifts were necessary to the Church then in its incipient stage, both for their own full assurance of faith, and also for the world's recognition of them as specially owned of God; but they were not intended to be continued beyond the days of the Apostles.--1 Cor. 13:8.

VERSES 8-10. Paul continued his reasonings with the Jews in the synagogues three months, when, as usual, his advanced and clear teachings produced a division among the Jews, for and against the truth--the opposition of the unbelievers being very pronounced. He therefore, with the believers, withdrew, and thereafter taught in the school or lecture room of one Tyrannus. Here Jews and Greeks were alike welcome, and from this place the truth spread over all Asia Minor.

The lesson taught by the Apostle's course in thus ceasing to intrude upon the unbelieving Jews, who were no longer willing to give the truth a hearing in their synagogue, is one that all believers should note and follow. What communion hath light with darkness, or truth with error? After using such privileges as are freely accorded, if the truth has no effect, its servants are not justified by any Scripture in intruding upon the rights of others.

R1558 : page 221

PAUL AT MILETUS.

III. QUAR., LESSON VI., AUG. 6, ACTS 20:22-35.

Golden Text--"Remember your leaders, those who spoke to you the Word of God; and viewing attentively the result of their conduct, imitate their faith."--Heb. 13:7. --Diaglott.

We stand in awe before such an example of moral heroism as we find in the Apostle Paul: and the passage chosen for this lesson makes it specially manifest. As we follow him from city to city and mark his faithful labor and care, his patient endurance of persecution, his untiring devotion and zeal for the truth, his patience in instructing and bearing with the weak and ignorant, and all his sufferings for Christ's sake, and then hear him say, "None of these things move me," we feel that we are indeed contemplating a sublime character.

To say that Paul was a remarkable man, a wonderful man, a grand man, gives no adequate conception of his character. See how in every city, bonds and afflictions awaited him: mobs and stripes and imprisonment were his constant expectation. Then read his epistles and mark his fervency of spirit, his deep insight into the things of God, his care for the churches and his deep solicitude for their spiritual welfare, his earnest exhortations and his living example. Read till you are filled with the inspiration of his noble example and behold in him a miracle of divine grace.

No ordinary hopes and ambitions could inspire such a life. His eye of faith was fixed on the things as yet not seen. He was

R1558 : page 222

a man of superior advantages and blessings, as well as of peculiar and almost unprecedented trials. "Like one born before the time" (1 Cor. 15:8), he had seen the Lord in his glory and heard his gracious voice saying to him, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." It was unto him as Ananias said,--"The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth; for thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:14,15.) In mental vision he had been "caught away to the third heaven" (to the Millennial reign of Christ), and had been granted a glimpse of the glory and blessedness of that reign of righteousness. Again and again he received special, individual encouragement from the Lord. In Corinth the Lord spoke to him by a vision, saying, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." (Acts 18:9,10.) Again, in the midst of fierce persecution "the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23:11.) And again, when in imminent danger of shipwreck, the angel of the Lord stood by him, saying, Fear not, Paul, thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee." (Acts 27:23,24.) And the Lord constantly witnessed with him to the truth of the gospel, by miracles and signs which mightily convinced the people.--Acts 19:11,12; 20:9-12; 28:3-6,8,9.

In view of these things, do we not truly say that Paul was a miracle of grace? He himself said, "I can do all things through Christ who strengtheneth me" (Phil. 4:13); and that it was the power of Christ that rested on him. (2 Cor. 12:9,10.) The grace given was indeed sufficient for the heavy labors and incessant toil of this beloved witness of the Lord unto us Gentiles. And as we look upon his shining course we see Christ in him; and reason says, If one who thus saw the Lord and heard his gracious voice, and who lived in such close and constant fellowship with him, was so inspired with hope and joy, and so nerved to cheerful endurance of hardship, pain and loss of every earthly treasure, the reward itself must indeed be glorious.

Beloved, let us mark the noble examples of the Lord and of Paul, and let us run with patience the race set before us, looking unto Jesus, as did Paul, for all needed strength and consolation.

With these thoughts, returning to the lesson, we see, in the parting of the beloved Apostle with the elders of the church at Ephesus, who had come to bid him farewell before he set sail for Jerusalem, and to receive his parting counsel, another reminder of his faithfulness and a worthy example for our imitation.

VERSES 25-27. He said to them, "I know that ye shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men [He was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet Ezekiel--33:7-9]; for I have not shunned to declare unto you all the counsel of God." On the part of Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more palatable to either Jews or Gentiles, or to avoid thus any measure of the otherwise inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross.

VERSES 28-31. Note his fatherly counsel to these elders to continue to supplement the Apostle's labors with their own; and with the same zeal and carefulness in which he had set them an example. Note also his faithful warning against false teachers, who would surely develop in their midst; against wolves in sheep's clothing, who would not spare the flock while selfishly seeking their own temporal advantage. The Apostle did not counsel the handling of these wolves very gently, as some teachers of to-day advise. He did not say, you must call them all brethren, and tell them they are probably as near the truth as you are, and that you have a broad charity for all sorts of vain philosophies, etc., etc. No, Paul was not the man for such compromises.--Rom. 16:17,18; 2 Thes. 3:6,14; 2 Cor. 6:14-18; 2 Tim. 2:15-19.

R1559 : page 222

VERSES 32-35 are touching words--the eloquence of noble deeds, the exhortation of a living example, the benedictions of a loving heart, the incense of a devoted and holy life.

VERSES 36-38. Since the fervent prayer of a righteous man availeth much, we cannot doubt that all their hearts were refreshed and comforted with a blessed sense of divine grace for this and every time of need, though their tears flowed freely at the thought of parting, to meet no more until the blessed day of final recompense.

R1559 : page 223

The golden text is well chosen, though the common translation gives a significance at variance with the teachings of the Lord and the Apostles. (See Matt. 20:25-28; 2 Cor. 1:24; 1 Pet. 5:1-3. The Lord does not raise up rulers from among our brethren in the body of Christ; but he does raise up faithful leaders, to whom earnest heed should be given, and whose faith and example should be imitated.

R1559 : page 223

PAUL AT JERUSALEM.

III. QUAR., LESSON VII., AUG. 13, ACTS 21:27-39.

Golden Text--"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."--Phil. 1:29.

Leaving Miletus, the scene of our last lesson, Paul pursued his journey toward Jerusalem, making several brief visits on the way--at Tyre seven days, at Ptolemais one day, and at Caesarea many days. And although forewarned of persecution at Jerusalem, he was persuaded that the Lord would have him go; and against all the entreaties of the brethren he was therefore invincible, saying, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." When he would not be dissuaded from his purpose, the brethren submitted, saying, "The will of the Lord be done" (Acts 21:1-14), and some of them went with him from Caesarea. This was his fifth visit to Jerusalem since his conversion, twenty years before. The day after his arrival he made a report of his missionary work to the brethren, of whom James, the Lord's brother, was chief.

In the eight years since Paul had visited the brethren at Jerusalem (Acts 18:21,22) he had (1) made two long missionary tours; (2) revisited and strengthened the churches in Asia Minor; (3) carried the gospel into Europe; (4) founded churches in Philippi, Corinth, Thessalonica and Ephesus; and (5) had widely extended the gospel and made many converts to Christianity, whose genuine faith and zeal for the cause of Christ was expressed in their contributions, sent by Paul, for the poor saints at Jerusalem.

At the previous conference, eight years prior to this, the elders at Jerusalem had concurred with Paul's judgment and previous practice, that it was not necessary to put the yoke of Judaism upon Gentile converts. He had taught that the Mosaic law was no longer in force; that its forms and ceremonies could not save any one, not even a Jew;

and that faith in the Lord Jesus was the only way of salvation. He had taught, further, that the chief promises of God were to the spiritual seed of Abraham, of which seed are all who are Christ's by faith and consecration, whether Jews or Gentiles. At the same time he himself, being a Hebrew, properly observed certain features of the Jewish law; not, however, as a condition of salvation, but rather as a justifiable expediency--a concession to his Jewish brethren who had not yet fully comprehended their liberty in Christ, that so his liberty might not become an occasion of stumbling to them.--See May 1st TOWER, page 142.

The narrative of this lesson needs no special comment, but is another illustration of the dauntless courage and holy enthusiasm of this noble soldier of the cross, a noteworthy instance of which is seen in his request to the chief captain to suffer him to speak to the people,--as soon as they had left off beating him. (Verses 37-40.) And the noble address which followed (chap. 22) was a model of skill, logic and eloquence; and a fair reflection of the worthy character of the Lord's chosen Apostle. May its inspiration fire our hearts to the furtherance of the Lord's work. The Apostle's course was a practical exemplification of his teaching in the golden text of this lesson.

====================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--I am again in the harvest field. What a privilege not only to feast ourselves upon the fat things, but to feed others as well. When we take Brother Paul's advice, and present our bodies living sacrifices to God and his service, there seems to be a change in our being. We continually grow in love to God, in heart, mind, soul and strength, and to love our neighbor as ourselves. It seems to me, dear Brother, that we sometimes realize in our own hearts, to some extent at least (notwithstanding our weakness under the Adamic

fall), the wonderful sympathy and love our dear Savior manifested toward the city of Jerusalem, when, but a few days before he suffered, he wept over the city, and, again, as they pierced him on the cross, he uttered that wonderful prayer, "Father, forgive them." I used to read those things with deep interest, and could hardly realize such great love; but now I not only realize it, but see my own privilege to share that same love, and to sacrifice for the sake of others.

Yours in the service of the Master,
J. S. BOTT.

DEAR BROTHER RUSSELL:--I have just finished this week's work, and wish you to know that I am still fighting away, and still trusting in our dear Redeemer, who died that we might live. And I do thank our Heavenly Father that I am so privileged to be used of him in spreading the "glad tidings of great joy which shall be to all people."

I met a dear brother to-day, who seemed to be thoroughly consecrated to God's service. He has some truth, and I hope DAWN will help him to more. He had only to look at it a moment to see that it was something good. Perhaps you do not just realize how good it makes me feel to meet anyone I can grasp by the hand and call "brother." When we meet so much error everywhere, it is such a delightful contrast to meet one of like precious faith--one who is on the Rock. I took one hundred and forty orders this week; and owe many thanks to Brother Rogers for his helping hand, enabling me to do so much better than previously.

Your brother in Christ, WM. McALPINE.

MY DEAR BROTHER RUSSELL:--We received the three Bibles, etc., in good condition, and are well pleased with them. I also received your kind letter of May 30. It encourages me to press on. I am heavy laden with cares, but strength is graciously supplied to me; and I trust that I shall never become overcharged. I surely can see the hand of the Lord leading me on. All my ways, my thoughts, my words and desires, are known to him; and I desire to keep that thought always before me: it is a safeguard against the many snares of the devil.

I have received and read the June 1st TOWER. The article, "The Lord's Sheep," is good. How glad I am that I ever heard the Good

Shepherd's voice! I will endeavor to follow wherever he leads, for the path is safe, and will end in glory. The knowledge of the good Shepherd, who he is, what he has done for his sheep and what he is still doing for us, has drawn out my love for him; and I desire to follow him because I love him. Dear Shepherd, keep me ever near thee, is my prayer. Amen.

The article, "The Relative Claims of Love and Justice," has opened my eyes as never before. I have read it twice, carefully, and I want to keep it before me continually. I never saw so much in justice before. I see that justice is what is needed in this world more than anything else. I see now that justice is righteousness; and there can be no peace on earth until justice is established in it; but we have the "sure word of prophecy" pointing out a time when the "people shall be all righteous," and inherit the land for ever.--Isa. 60:21.

Your brother in Christ, N. BARRETT, SR.

DEAR FRIENDS:--How the WATCH TOWER grows on one! It breathes the Spirit of Truth. I look upon the letters from friends and workers published in the TOWER as one of its strong features, and take great pleasure in reading them all--they are so clean and honest and straight-forward.

With best wishes, I remain Yours truly,
A. R. PEARSON.

DEAR BROTHER RUSSELL:--I am digging down into the three volumes of DAWN, trying my best to get its treasures; for I find that all the truth does not lie on the surface. Each time I read them through I grasp the truth more firmly.

Please send me the TOWER for April 15th, and the one treating the first chapter of John. Never before did anything open up so beautifully to my mind.

Yours in love and truth, R. P. PHELPS.

DEAR FRIENDS:--I failed to receive the TOWER of April 15th. If you have one I would be glad to have it. I feel it a great loss to miss a single number. Would be pleased to receive a few tracts for distribution.

A few of us, here, are endeavoring to walk in the strait, narrow way of self-denial, trusting in the ransom sacrifice of our blessed Redeemer, and endeavoring to walk in his footsteps. Oh, how wonderful that we are invited to be heirs of God and joint heirs with Jesus Christ, our Lord. Amazing grace!

We are circulating a few DAWNS and other publications of the Tract Society in our thinly settled section, though there are but few that have the hearing ear. Yet how clear and refreshing is the truth to the household of faith! I feel I have but a little while to stay in the flesh. I have passed the seventieth mile-post, and hope soon to be like my Lord, and see him as he is. Yours in hope, G. S. PERRY.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

OUR CHICAGO CONVENTION:--

Full particulars (so far as yet arranged) were given in our last issue, except to note that the entertainment offered includes pure water from artesian wells.

Responses so far received indicate that we will have a good attendance. Colporteurs, and those proposing to enter that work, should sacrifice something in order to attend. We expect a blessing and a fresh impetus to the general work. Let all the consecrated pray for themselves, and especially for all who shall attend the Convention, that selfishness and pride may be swallowed up in love and humility--that the blessing may be general.

R1559 : page 226

BROTHER RABINOWITCH IN ALLEGHENY.

Joseph Rabinowitch, of Kishenev, Russia, is well known to our readers as by birth a Hebrew, but a convert to our Lord Jesus, who is laboring for the conversion of the Jews. He is stopping with the editor for a couple of days, resting. Mr. Moody was instrumental in bringing him to Chicago, with a view of having him aid in work for the Jews in that city.

Brother Rabinowitch addressed a meeting of about 500 Jews at Warszawiak's Mission in New York. (Hermann Warszawiak is a converted Russian Jew who is preaching Jesus to his country-men here.) In Chicago he several times addressed above 200 Jews, and on his way back he is to address about 600 Jews at Gaebelein's Mission in New York. We were agreeably surprised to learn of so many Hebrews in this country interested in Jesus as the Messiah --even though all are not converted to him.

When asked his opinion of the work being done for the Hebrews in the United States, Brother Rabinowitch said: "I am pleased with what I have seen; but it is rather raw yet. It needs more system, and a better system. My theory and plan are somewhat different; and I think better for reaching the heart of the Jew. I do not introduce the Jews into any denomination of Christians, nor to any creed of Christendom. Rather I introduce them to Jesus as the King of the Jews--their own brother, their own lineage. I show the fulfilment of prophecy in him; and seek to have them accept him as Redeemer and Messiah. I leave out all those special doctrinal features which separate the denominations of Christendom, and preach Christ Jesus the Jew, crucified as our Redeemer and resurrected to be our King, our Deliverer from sin and death, in God's due time."

We were forcibly struck with the fact that Bro. Rabinowitch's gospel to the Jews is so much in correspondence with our message to Christians.

R1563 : page 226

PROSPERITY IN JERUSALEM

The price of land about Jerusalem is something surprising when we consider that the place has almost no manufactures, very little foreign commerce, and that the city contains a multitude of poor people. Two acres that were sold in 1890 for $250 per acre sold in 1891 for $750; twelve acres sold in 1890 for $435 per acre sold in 1892 for $2,178; seven acres sold in 1886 for $363 per acre sold in 1892 for $6,534; two acres sold in 1886 for $1,200 per acre sold in 1892 for $3,000; half an acre sold in 1871 for $200 sold in 1892 for $3,700, that is, for the half acre; one acre sold in 1872 for $40 sold in 1892 for $12,000; two-thirds of an acre sold in 1886 for $100 sold in 1891 for $3,600; one acre sold in 1865 for $1,000 sold in 1891 for $24,000. These are not in one section or locality, but in different directions about the city, varying from one-fourth of a mile to one mile distant from the town.--Scribner's.

"A correspondent in Jerusalem informs us that the Sultan's government has again licensed Jewish real estate brokers and purchasers to acquire landed property in Palestine without being Mussulmen, and secures to all settlers the protection of the high porte and equal rights with the natives of the land. This opens that country to foreign immigration and will attract thousands from Roumania, Russia and Morocco." --American Israelite.

===================

R1560 : page 227

VOL. XIV. AUGUST 1, 1893. NO. 15.

SPECIAL DIVINE PROVIDENCE.

"Thou shalt guide me with thy counsel, and afterward receive me to glory."--Psa. 73:24.

ON the subject of divine providence there are many widely diverging views. Even among Christians some are quite skeptical with reference to it, while others view it in a light so extreme as to destroy in their minds the idea of human free-agency and accountability. But, to rightly understand the subject, we must carefully observe the Scripturally marked metes and bounds within the limits of which divine providence can be and is exercised. First, we observe that, since God is good, all his providences must be with a view to wise and benevolent ends, either near or remote: Secondly, that since he made man in his own image--morally free--and with the alternatives of good and evil before him, it would be contrary to his purpose, thus manifested, to so hedge him about with his providences as to interfere with his moral free-agency, which is the crowning glory of humanity, and the right exercise of which gives to virtue all its worth: Thirdly, we see that, since God is working all things after the counsel of his own will according to a plan of the ages, which he purposed in himself before the foundation of the world (Eph. 1:9-11; 3:11), and since he changes not (Mal. 3:6), but all his purposes shall be accomplished (Isa. 55:11), it is manifest that he cannot exercise his providence in any way which would be detrimental to the ultimate ends of his perfect plan.

If these three principles--viz., the divine goodness, the inviolability of human free-agency, and the necessary consistency of the divine providences with the divine purposes--be always borne in mind, they will save, both from skepticism on the one hand, and from fanaticism on the other, as well as greatly assist the believer to a clearer understanding and fuller appreciation of God's dealings, both in general and in particular.

The Psalmist says, "The Lord is good to all, and his tender mercies are over all his works." (Psa. 145:9.) This sweeping statement takes in the utmost bounds of the material universe and also the humblest, as well as the most exalted, sentient being. The whole creation is his care. Jehovah, our God, is the great Emperor of the whole universe, and his wisdom, power, goodness and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and that times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of his grand designs; of the tireless vigilance that never ceases, nor seeks relief from the pressing cares of universal dominion--whose eye never sleeps, whose ear is ever open, and who is ever cognizant of all the necessities, and

R1560 : page 228

active in all the interests, of his broad domains.

Well has the Psalmist said, in consideration of the immensity and the minutiae of God's providence over all his works--"Such knowledge is too wonderful for me: it is high, I cannot attain unto it." (Psa. 139:6.) No, we cannot; but Oh, what a thrilling sense of mingled reverence, love and adoration fills the heart, when thus we catch a glimpse of the intellectual and moral glory and majesty of our God! As we thus contemplate him, all nature becomes eloquent with his praise: the heavens truly declare his glory, and the firmament showeth his handiwork: day unto day uttereth speech and night unto night showeth knowledge. (Psa. 19:1,2.) They tell of the order and harmony of the circling spheres, and the benevolent purpose of their great Creator and Controller, as the changing seasons and the alternating days and nights fill up the copious horn of plenty and refresh and invigorate the animate creation.

Since we are distinctly told that his tender mercies--his kind providences--are over all his works, that all his wise purposes shall be accomplished, and that the ultimate design in all his works is the firm establishment of universal harmony and peace, and the eternal happiness of all his subjects (Psa. 145:9; Isa. 55:8-13; 1 Cor. 15:24,25), whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things, which is not due until "the dispensation of the fulness of times," following the Millennial reign of Christ. (1 Cor. 15:24,25; Eph. 1:10; 3:11,15.) And since we are enlightened by a knowledge of the divine plan of the ages, we see, further, in the introduction of the human race upon the earth before the physical perfection of nature has been attained, a wonderful display of wisdom. This measure has furnished the necessary condition for the experience and trial of the human family, and has made use of the labor of the race, while under condemnation, to urge forward the work of preparing the earth for its final glorious condition, as prefigured in Eden, by the time the race will be fully recovered from the fall and established in righteousness.

If we keep this thought in mind, and do not lose sight of the ultimate purpose of God, and of the fact that the present is only a preparatory state, progressing toward final completeness, we need never be skeptical about an overruling providence which now permits a cyclone, a tornado, an earthquake, a volcanic eruption, or any other of nature's throes and distresses. They are all means working toward the grand ends of eternal peace and glory and beauty. Even that widespread calamity of Noah's day, which deluged the world and wiped out the whole mongrel race with which sin had peopled the earth (Jude 6; 2 Pet. 2:5), sparing only righteous Noah (who "was perfect in his generation"--Gen. 6:8,9--and not of the mixed or hybrid race), and his family, was probably part of the natural process of preparation of the earth also for the new dispensation which began, with Noah and his family, after the flood.

But while God's tender mercies are over all his works, and the whole creation is his care, we must not overlook the fact that man, by sin, has forfeited all claims upon the divine providence. As a son of God, Adam had a son's claim upon his heavenly Father's benevolent providence; but when God condemned him to death on account of sin he thereby rightfully repudiated all human claims upon his fatherhood. The creature was thenceforth unworthy of life, and of the divine providence which alone could sustain it. Therefore the condemned world has no right to question why God permits one calamity after another to overtake them and to sweep them into oblivion. They have no right to expect anything else; and if calamities do not hurry them off, they are perishing just as surely by more gradual processes, in consequence of the curse pronounced on account of sin.

The condemned world is thus left to its fate --to reach the tomb by gradual or by hurried processes. Sometimes the death-penalty is executed by the disturbances of the elements of nature incident to its yet imperfect condition; --such, for instance, as tempests, cyclones, earthquakes, volcanic eruptions, lightning shocks, etc.;--sometimes by the aggravated results of sin entailed by inheritance; sometimes by the sinful war of angry human passions, resulting in wars and in private and domestic feuds and revenges; and sometimes through lack of good judgment in discerning and avoiding danger, such as fires, railway and ocean disasters, etc. All of these are the executioners of the just penalty for sin, pronounced against the whole race.

R1560 : page 229

Then why should any expect God to interfere and interrupt the course of justice?--especially in the case of those who still continue unrepentant and utterly regardless of his holy law, and who have no desire to return to his favor and control? True he might, and sometimes does, temporarily interfere with the present course of evil in order to facilitate his own wise plans; but man has no right to expect such interference in his behalf, nor would it be an evidence of divine favor toward the sinner. Sometimes, but not always, sudden calamities are the servants of some special purpose of God --as, for instance, the deluge, the destruction of Sodom and Gomorrah, the fall of the tower of Siloam (Luke 13:4), etc.; but usually they are only serving his general purpose as executors of the death-penalty upon the condemned.

While the condemned world of mankind is thus left to its fate, men are permitted largely to pursue their own course in the management of their affairs. They may take such advantage as they can of the elements of nature, or of their own medical and surgical skill and ingenuity, to prolong their days and to ameliorate their condition under the curse; they may control their evil passions for their advantage, or give them loose rein, to their individual and mutual detriment; they may institute and maintain such forms of civil jurisprudence as they can agree upon, subject to the secret and cunning intrigue of the wily and powerful, but unrecognized, prince of this world, Satan. But their course is their own course, and God is not in it. Hence God has no responsibility with reference to it; nor can he in any sense be held

R1561 : page 229

accountable for the misery that men bring upon themselves and each other in pursuance of their own godless and evil way. Yet God could, and undoubtedly would, put a sudden end to the sin and misery that is in the world, were it not that his far-seeing judgment counsels its temporary permission for a benevolent ultimate purpose, toward which even the wrath of men is unconsciously ministering.

But the case is quite different with those who have renounced their own way and turned to the Lord, who have accepted of his forgiveness through Christ, and who have thus been restored to their original standing (as in Adam before sin) as sons of God. All so recognized of God are again the heirs of his favor through Christ--"If a son, then an heir." (Gal. 4:7.) And it is to such, and such only, that the promise of divine guidance, referred to in our text, belongs:--"Thou shalt guide me with thy counsel, and afterward receive me to glory."

What advantages, then, should be looked for in the cases of these sons of God, who have separated themselves from the world and its spirit? By natural inference, we should expect the return of God's favor to restore again the blessings lost by the fall--the blessings of lasting life, health, peace, prosperity and happiness. Yet what do we see? We see these justified ones suffer and die just like other men. Evils befall them; disease lays hold of them; poverty hampers them; friends desert them; and death overtakes them, as well as other men; and, the whole course of the present evil world being against them, their pursuit of righteousness is attended with great difficulty and privation. Wherein, then, are they profited?

The world cannot see that they are profited at all; for the profit is discerned only by the eye of faith in the counsel of God's Word. That counsel, all the sons of God take for their guidance. It describes the present life as a preparatory state, which, if rightly used, prepares for the truly glorious condition designed for sons of God hereafter. It is in view of this instruction of the Word of God, that the Psalmist, in the words of our text, expresses his confident realization of present guidance and of the eternal glory to follow. The present life, being preparatory, is a time for the schooling and discipline of the sons of God; and their subjection to the present ills,

R1561 : page 230

while it is often painful, is recognized by them as necessary, in the providence of God, to work out for them an exceeding and eternal weight of glory. (2 Cor. 4:17.) In this confident realization they have peace, and even joy, in the midst of present tribulation. And this present peace and joy in a realization of the divine forgiveness and favor, and the privilege of present experience, discipline and instruction under the divine tutorship, is the present advantage of the sons of God, while an eternal weight of glory is in store for all who prove faithful under it.

The providence of God over these, his sons, is a very particular providence:--All their steps are ordered of the Lord (Psa. 37:23); and the very hairs of their head are all numbered (Luke 12:7.) His eyes are ever upon the righteous, and his ears are open to their prayers. (1 Pet. 3:12.) All the angels are ministering spirits sent forth to minister to these heirs of salvation. (Heb. 1:14.) All things are made to work together for good to these, who love God and are called according to his purpose (Rom. 8:28);

and no good thing is withheld from them. (Psa. 84:11.) How wonderful and particular is this care; and they have the promise of it to the end of their trial state. God is indeed a Father to all that put their trust in him; but there is a wide difference between those who are his sons, and those who remain aliens, and even enemies.

While we thus view the present providence of God and his opposite attitude toward the world and toward those who are now recognized as his sons, we may rise to a still higher altitude. Here we observe the breadth and scope of the divine plan, and see that even now, while God does not and cannot treat the world as sons and grant them his fatherly grace and blessing, he is nevertheless preparing to bless them with his favor as soon as they come to the proper attitude of sons.

He has devised, and already partly executed, a plan for the redemption and restitution of all who will by and by repent fully and submit themselves to his righteous requirements; and, in their present alien and outcast condition, he is giving them such experiences as will in time bring them to realize their own helplessness and to desire and seek the favor of God. In the working out of his grand general plan, which has for its ultimate end the blessing of all the families of the earth, all the bitterness of sin and evil that men have experienced have had a part. To this end God has also been over-ruling the affairs of men for the past six thousand years. That is, while he has been permitting men to rule themselves according to their own ideas, he has been, unknown to them, so over-ruling as to make even their blind and evil course bring to pass circumstances and events which they did not foresee nor contemplate, but which in the long run of his plan ministers to his purpose. Thus, for instance, the world's present blind and wrong course is bringing about a great time of trouble, which God foresaw and will permit, whose final outcome under the overruling of God, will be the overthrow of human governments and the establishment of the divine. In the past men have had their affairs their own way to the extent that they could agree among themselves, to the extent that the unseen prince of this world, Satan, did not interfere and overpower them, and to the extent that their plans were not interfering with the purpose and plan of God.

Thus, though men have not been aware of it, and have conducted their affairs regardless of both God and Satan, God has all the while been overruling both man's and Satan's designs in the affairs and destinies of nations, so as to give to men the largest possible experience with sin and its consequences, thus to prepare them eventually for willing submission to the righteous reign of the Prince of peace. They have had experience with every shade and form of government; and now, as the end of Gentile times approaches, the world is preparing to express its complete dissatisfaction with all, in general and world-wide anarchy. The crisis is fast approaching and the end is nearing when the wayward, prodigal world will come to its last extremity. But man's extremity will be God's opportunity; and to this extremity he is therefore permitting them blindly to drift. But when, with broken and contrite hearts, they turn to the Lord, they will

prove the joys of his forgiving love, and mark how, even before they called upon him, he was preparing to answer (Isa. 65:24)--first, in the redemption provided; and secondly, in the necessary, hard experiences which shall have brought them to repentance and to a full realization of their need of God's fatherly providence, and to humble, grateful dependence.

These overrulings of God among the nations are not to be regarded as providences over, and favors to, sinners, but rather as measures preparatory to the blessing of future repentant and obedient sons, who will profit by contrasting the coming good with the present evil; and also as measures necessary for the present welfare of those who are now his sons.

With these thoughts in mind, mark the stately steppings of our God along the aisles of history --how even the wrath of man has been made to further the interests of the divine plan. The rise and fall of empires and the wars and revolutions that have unsettled and disturbed the world, while they were great evils in themselves, nevertheless saved men from sinking lower and lower in lethargy and vice: they roused ambitions; they kept the human mind awake, and set men to thinking and planning to improve their conditions. They brought men of different tribes and nations together, sharpened intellectuality, stimulated ambition, led to discoveries and inventions, and thus helped to keep the race above the level of the brute creation. Even the infamous slave trade, which brought thousands of black men from Africa to this favored land, was, as viewed in the light of God's overruling providence, a blessing in disguise; for the black man in America has enjoyed advantages of civilization here that he would never have known in his native land. And similar providences we can also mark in the great persecutions and distresses of the old world, which drove the lovers of liberty to our shores, here to establish a free government and conditions of society specially favorable to the consummation of God's great purpose to gather a people for his name. The subject is too large for extended discourse here, but with this brief suggestion the reader will mark thousands of instances where God's overruling providence can be seen in history working together to the predetermined end; and yet in it all the world is still pursuing its own wilful and wayward course, and will continue to do so until the judgments of the Lord overtake and subdue them.

No nation on the face of the earth can now be said to have God's special fatherly providence over it; for there is no nation even claiming to be the sons of God. Consequently, no nation can claim his care and protection. All are alike exposed to the fortunes or misfortunes of the course they pursue; and God will not interfere, except in so far as to shape the end toward the final accomplishment of his great work; and that shaping, we are informed, will soon require the overthrow of all the thrones of earth and a great time of unprecedented trouble.--Jer. 25:15,16,26,27; Dan. 2:44; 12:1; Hag. 2:21,22; Heb. 12:26,27; Rev. 11:15.

But let the surges of trouble rise: God's people --his sons and daughters--can still claim the precious promises of guidance with his

R1562 : page 231

counsel. They are his "peculiar people," "a holy nation," unrecognized by the world, as yet, but soon to be manifested in power and great glory. Previous to the Gospel age the Lord had a special holy nation, and his special providence over that nation was illustrative of a similar providence over the antitype, the Gospel Church. But let us not overlook the fact that the providences of God over typical Israel were of a disciplinary character, as are those of the Church, the spiritual Israel, now. They were led, instructed, chastened and encouraged according to the necessities for their development and perfecting as children of God. And those of that age who meekly submitted to the Lord's providential care and leading, walking by faith as we do now, though they received not the reward of their faithfulness then (Acts 7:5; Heb. 11:39,40), were laid away to rest until God's set time to recall them, and were marked by him as the precious heirs of his loving favor to be granted in due time.

A similar course has been pursued all through the Gospel age, wherein consecrated believers

have experienced the favor of God's providential leading, teaching, chastening and encouragement; and, having received the seal of sonship, they too have one by one been laid away to rest until the day of his appearing and kingdom --and "Precious in the sight of the Lord has been the death of his saints." (Psa. 116:15.) They have been guided by his counsel, and shall in due time be received into glory-- those of the Jewish age into the glory of the earthly phase of his kingdom; and those of the Gospel age into the glory of its heavenly phase. (See MILLENNIAL DAWN, Vol. I., Chap. xiv.) In our treatment of the S.S. Lesson for July 2nd, attention is further called to the special providences of God in the general direction and course of the work of the Gospel Church, which on that account we omit here.

In this reasonable and Scriptural view of divine providence, the humble and believing children of God will realize that, while they may not be able at all times to understand the Lord's ways in all his dealings, they can know of his wisdom, love and care, and that they can therefore trust him where they cannot trace him. We should not expect to be able always to comprehend the divine wisdom, which is so much beyond our own; yet we can often see it afterward. Sometimes his discipline may be severe, and by no means easy to bear, yet "afterwards, it yields the peaceable fruits of righteousness." After the bitter comes the sweet; so let us take the bitter patiently, and rejoice in hope of the sure fulfilment of all the exceeding great and precious promises to be realized in due time by those who patiently continue in well doing--in submitting without reserve to the providence of God, to the guidance with his counsel.

The Psalmist represents a large class of the immature, inexperienced and only partially instructed children of God, when he says (Psa. 73:2-12), "But as for me, my feet were almost gone; my steps had well nigh slipped: for I was envious at the foolish, when I saw the prosperity of the wicked....Their eyes stand out with fatness, they have more than heart could wish. They are corrupt and they speak in the wickedness of oppression. From on high [from the chief places of power and control] they speak. They set their mouth against the heavens, and their tongue walketh [their influence hath free course] through the earth. Therefore do his [God's] people turn away hither [into the wilderness condition of separation from the world] and waters of a full cup [of affliction and persecution] are wrung out to them. And they [the ungodly] say, 'How doth God know? and is there knowledge in the Most High?' Behold, these are the ungodly, who prosper in the world; they increase in riches."

The picture is a true one of the present reign of evil. (See also Mal. 3:15.) It is those who selfishly seek their own present aggrandizement, regardless of the interests of others, that are most prosperous now, and that occupy the chief places of control--political, financial, and even religious; while the godly, who despise oppression and love righteousness, and who, therefore, live contrary to the course of the present evil world, become the subjects of oppression.

Taking a narrow or merely human view of the matter, we might well question why God permits the wicked so to triumph at the expense of the righteous. The Psalmist says (verses 16,17), again speaking for the same class of God's children, that the problem was too difficult for him to solve until he went into the sanctuary of God (into the Holy Place of entire consecration to God, typified in "the holy" of the Tabernacle. See Tabernacle Shadows of Better Sacrifices.) There, being specially taught of God through his Word and his providences, we are made to understand the reason for the present perverse order of things--that for a wise purpose it is permitted for a time; but that by and by there will be a great change, when the righteous, now being tested and tried under the reign of oppression, will come forth to honor and glory and power.

It is indeed impossible to understand this--to rightly appreciate the deep philosophy of God's plan of the ages and our privilege of trial and discipline under the present reign of evil--until we come into the sanctuary condition of entire consecration to the will of God,

R1562 : page 233

where the meat of the Word and the light of the holy Spirit are granted to us. Then, like the Psalmist (verse 22), we see how ignorant and foolish we were in being envious of the prosperous wicked. And though, in our former ignorance and foolishness, our feet were almost gone, and our steps had well nigh slipped, we have reason to thank God that he held us by the right hand and did not suffer us to fall. And in view of such care in the past, we joyfully and confidently trust him, not only in the midst of the present trial state, but also for the future outworking of his plan with reference to ourselves and all mankind. The Psalmist has well expressed the present confidence thus acquired, and the grateful adoration of all the consecrated or sanctuary class, saying, (verses 24-26), "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth [the flesh is too weak and the heart too faint to pursue the course marked out for the righteous in this present evil day, except as strengthened and upheld by power from on high]; but God is the strength of my heart, and my portion forever.

When God's wonderful plan of the ages is understood, every thing in nature and in experience bears testimony to the overruling of his providence. The heavens declare the glory of God and the earth showeth his handiwork; all speak of an intelligent Designer, wisely adapting means to good and benevolent ends, and ministering to the necessities of his intelligent creatures. Every leaf and every sunbeam bears a loving message of divine providence to the thoughtful. And every inharmony of nature, when viewed in the light of God's plan, is seen to be but a part of that great process whereby God is preparing for the perfect order of things which shall continue forever, when sin and its entailments shall have been banished under the successful reign of Christ; and even the long permitted wrath of man and Satan will eventually be to God's praise.

====================

R1562 : page 233

"KEEP THY HEART."

"Keep thy heart with all diligence; for out
of it are the issues of life."--Prov. 4:23.

THE heart, which is the center and mainspring of physical life, is here used as a symbol of the affections--which are the center and mainspring of the moral nature. Keep the center of the affections right, true and pure, and the words and deeds and looks and plans emanating therefrom will be good, true and pure, even though not always perfect. On the contrary, unless the heart is thus fixed, all attempts to otherwise regulate the life will be measurably fruitless and, at best, only spasmodic. How necessary, then, if we would live consistent Christian lives, moving steadily on in the way of righteousness, that our affections should be centered in God, that our hearts should be as true to him as the mariner's needle to the pole.

The apostle wrote, "A double minded man is unstable in all his ways." A man whose affections are not centered in God, but which are divided with others, or centered on self and its varied whims, cannot be otherwise than vacillating in his course through life, just as a ship's course would be irregular had it two rudders, one before and the other behind, and operated by two masters whose ideas as to course were generally different. They never could accomplish results satisfactory to either.

If we attempt to steer our course acceptably both to the world and to God, we will fail to please either. And, further, the Lord will be a party to no such contract; and, when he steps out, the influence of the other master, the world, will increase, and the result will be slavery to the world. This is the mistake which so many make after coming to recognize the Lord's goodness. Being justified by faith in Christ's redemptive work and realizing peace with God through the merit of the precious blood, they do not make a covenant with the Lord, giving up to him their little all of both the present and the future. Feeling their freedom from the slavery of sin, the temptation is to stand free from God as well as free from Satan, and to do their own pleasure--serving either

R1562 : page 234

God or self, or, to some extent, both God and self.

Such generally agree that obedience to God, even to the extent of sacrifice, would be a reasonable

R1563 : page 234

service in view of his favor in their redemption; yet somehow they feel a disinclination to so fully surrender all to God, lest this should imply too great a sacrifice of self-convenience and self-will. But let no one so minded conclude that he has given his heart to God. To give the heart to God is to surrender the whole being to his will at any cost, even of self-sacrifice, if his will and his work should require it. To give the heart to God is, therefore, to meet and measurably overcome all the coming temptations at once, by a complete surrender of the affections, and consequently of the will, to God. It will settle every question of right and privilege, and make no attempt to distinguish between God's positive commands and his intimated wishes, finding its meat and drink to be the doing of his will, whether pleasant or unpleasant to the flesh, and whether the outcome can be fully seen or not.

This giving of the heart to God, this full complete consecration of every interest, hope and aim, present and future, is sanctification. And those thus fully sanctified may implicitly trust divine wisdom, love and power, and hold fast the exceeding great and precious promises. God will never leave them nor forsake them, nor suffer them to be tempted above what they are able to bear and withstand. All things shall work together for good to such. Only those thus consecrated can and do have the deep peace and joy of heart which the passing storms and difficulties and tribulations of the present time cannot disturb.

Though but few take this step of entire consecration to God's will, still fewer live it out practically, keeping their hearts constantly submissive to the Lord's will only; hence few keep their hearts fully in the love of God (Jude 21); and hence it is that so few enjoy the full measure of the joy and peace and communion with God, which is the privilege of all the fully consecrated and faithful. To maintain our hold upon our new relationship as consecrated sons, to maintain the spirit of adoption now, and to realize in due time our promised joint-heirship with our Lord Jesus in the divine glory, we must let, permit, and not oppose the Lord's plan and leading--let our wills remain dead to self and subservient to God's will, and let God's will direct and rule all our course of action according to his plan. It is thus that we are to fulfil the apostolic instructions--"Let the peace of God rule in your hearts;" "Let this mind [this disposition of heart and consecration of will] be in you, which was also in Christ Jesus our Lord."--Col. 3:15; Phil. 2:5.

And it is in anticipation of our joint-heirship with Christ in glory, that the fully consecrated rejoice to partake of his affliction, as the Apostle exhorts, saying, "Rejoice, inasmuch as [or to the extent that] ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."--1 Pet. 4:13.

R1564 : page 234

LEAD ME.

I do not ask, dear Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Tho' strength should falter, and tho' heart should bleed,
Through peace to light.

I do not ask, dear Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear;
I do not ask my cross to understand,
My way to see;
Better, in darkness, just to feel thy hand,
And follow thee.
Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

===================

R1563 : page 235

QUESTIONS ABOUT POLITICS, VOTING, ETC.

DEAR SIR:--I am endeavoring to "walk in the light, as He is in the light," believing myself fully consecrated, and solicitous to understand his will concerning us. I read the TOWER with pleasure and profit, and quite approve of most of its utterances. Here is one, however, I wish you would further explain and justify:

"As concerns voting, the case is somewhat different, and we fully agree with you in the view expressed--that our covenant with the Lord, and our fidelity to him, practically make us aliens in our relations to all human governments, and that, therefore, we would best take no part in the election of officers or in the management of the affairs of this world."

--Z.W. TOWER, May 15, 1893.

I am far from taking any particular interest in political affairs, and, indeed, rarely vote: but I have not refrained from voting through any sense of duty so to do.

Cannot, and does not, God sometimes use his people to accomplish some good even through the much abused ballot box?

Whatever is his will concerning me I desire cheerfully to do.

With best wishes for success to your earnest efforts, and prayers that his "will be done on earth as it is in heaven," I am, dear brother,

Yours sincerely, DR. S. L.__________.

Another brother writes urging that the Prohibition Party should have our votes and influence. He claims that the reform that it is attempting to bring about is in perfect accord with our teachings relative to the character of the Millennium; and that it is, therefore, evident that the Prohibition Party is of the Lord's institution, and that to fail to support it is to fail in that degree to serve the Lord.

IN REPLY.

These two brethren present their side of this question in its best form--pure patriotism--the welfare of the people. And we confess that, if we considered it possible to bring in the blessings of the Millennium by political reform, there would be a great temptation to help it on by voting.

But we see no reason for supposing that a majority of the people, of this or of any other country inhabited by the fallen race of Adam, will join in the interest of righteousness and establish it. Some of the vast majority are wicked; more are blind and stupid and easily misled in judgment; and nearly all are ruled by selfishness, which is the very spirit of Satan.

Hence we have no confidence in the flesh, nor that any government that the majority of fallen men could institute would be anything more than relatively good--and that in comparison with the terribly bad institutions, which have for centuries more or less abused power and oppressed the masses, especially the meek.

Not only is this our judgment based upon the history of centuries, but the infallible Word of God more than corroborates this view. It declares that present governmental institutions are simply human efforts and not of God; and that because mankind in general are sold under sin and blinded by Satan, and thus his dupes, therefore, Satan is really "the prince of this world" or age. It pictures present governments as beastly, and bids God's saints rejoice in the promise that soon Christ will overthrow all these, and on their ruins establish the long promised and prayed for Kingdom of God.--Dan. 2:44.

The testimony is that it will not be by a bloodless revolution at the ballot box, but by "a time of trouble such as was not since there was a nation;" in which the Lord will dash the Kingdoms of this world to pieces, as pottery is shivered before the blows of an iron rod.--Dan. 12:1; Rev. 2:26,27.

True, all who love righteousness should feel, and do feel, a sympathy for every moral reform which gives the slightest promise of helping roll away the curse which now rests upon the world by reason of the reign of sin and death. But those who get into the Lord's confidence, and are granted an insight into His Word, are there informed regarding the divine plan; for the "secret of the Lord is with them that reverence him." And thus getting the spirit or mind of the Lord--"the spirit of a sound mind"--they are saved from following the various delusions, which swallow up the time and energies of many well-meaning people; and are enabled to give their time and energy in harmony with the great plan which God is out-working, viz., the call and "perfecting of

R1563 : page 236

the saints," thus making ready the kings and priests who, under Christ, their "head," shall soon rule and bless all the families of the earth.

It is therefore a mistake to suppose that the Prohibition Party is God's Party, laboring under his direction, and that he will bring to its efforts success. While it is less selfish than other parties, and while it probably contains proportionately a larger number of good people than do other parties, yet it is only man's

R1564 : page 236

party carrying on man's idea. It is going about to establish righteousness, etc., on its own lines, and has not submitted itself to the divine plan for establishing righteousness, presented in God's Word.

Let us not forget to look to the Lord and the apostles as our patterns in this as in every matter: There were many moral, social and political reforms possible in the days of our Lord and his apostles, but we do not read of any effort on their part either to inaugurate or to assist in such movements. Why? Because they knew that such was not God's plan; and they desired to be and were co-workers with God in his plan. If God had seen fit to give the four great empires, pictured in Daniel, the control of the world "until the times of the Gentiles are fulfilled," why should they attempt to take it from them sooner. If God saw fit to permit the groaning creation as a whole to continue to groan and to gain experience for a few years longer, until the Kingdom Church has been selected and set up in power and great glory, cannot his children acknowledge the wisdom of his plan and co-operate in it by giving their energies, as he directed, to the selecting and polishing of each other as members of that Kingdom Church? "Trust in the Lord, and wait patiently for him;" for all his purposes shall be accomplished in his own due time. Let us work with him as much as we can, and follow in the footsteps of our Lord and the apostles by preaching God's Kingdom (and not moral reforms) as the hope of the world, and let us seek to perfect the members of that Kingdom.

Furthermore, looking at the subject from another stand-point, we remark that, He who votes at an election is morally bound to sustain the government he has participated in making --even to the giving of his life in its defense. On the contrary, soldiers of the cross are not to battle with carnal weapons, but have consecrated their lives even unto death in the service of another kingdom, whose interests are often against those of all the kingdoms of this world.

====================

page 236

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1564 : page 236

PAUL BEFORE FELIX.

III. QUAR., LESSON VIII., AUG. 20,
ACTS 24:10-25.

Golden Text--"Watch ye, stand fast in the faith, quit you like men, be strong."--1 Cor. 16:13.

The clamor against Paul, started at Jerusalem, was a determined one, and his enemies persistently sought his life. This lesson finds him in Caesarea (Acts 23:23,24) before Felix, the governor of the province; and Paul, in the presence of his accusers--the high priest Ananias, with a deputation from the Sanhedrin and a professional advocate, Tertullus--was permitted to speak for himself. The charges brought against him were, (1) that he was guilty of sedition, and so of disloyalty to the Roman government; (2) that he was guilty of heresy; (3) that he was guilty of profaning the temple, and thus of affronting a religion which was under the protection of the Roman government.

VERSES 10-13. The first and last charges Paul positively denies, and challenges them for proof of their impious assertions.

VERSE 14. To the charge of what they call heresy he freely pleads guilty; but intimates that their calling it heresy does not prove it to be such. In those days, as well as to-day, the truth is generally classed as heresy. The truth never was, and never will be, popular, until the Kingdom of God is established in the earth. And yet all that is termed heresy is not truth. For instance,

R1564 : page 237

while the so-called orthodoxy of to-day, with all its confusion and contradicting testimony, its unscriptural and unreasonable claims, and its poor human philosophies, however popular, is manifestly untrue, there are other vain philosophies and human speculations called heresies, as truly they are, which go even farther astray from the Truth. The Briggs doctrine is one of these, and their number is constantly increasing.

But Paul's kind of heresy is the kind that all the saints should have--the kind which worships the one true God, believing "all things which are written in the law and in the prophets." The teachings of the Lord and the apostles never conflict with these; but together they form one harmonious system of divine truth worthy of all acceptation.

VERSE 15. The doctrine of the resurrection, both of the just and the unjust, at the second coming of Christ, was the Apostle's special theme. He defined it, showed it to be the legitimate result of the ransom paid for all mankind, and held it forth as the blessed hope for the Church and for the world, and bade the Church rejoice in the special privilege of the first resurrection. See our treatment of this subject in our issue of April 1st.

VERSES 17-21. With reference to the last charge, Paul brought forth the clearest proof of innocence. He was found in the temple purified, according to the Jewish ceremonial, which symbolized full consecration to God. And also in the presence of the Jewish council he had showed no disrespect, and this whole tumult had been excited by the strife of the two parties--the Pharisees and the Sadducees which composed it--when he declared his faith in the resurrection, which the Pharisees believe, but which the Sadducees deny.

VERSES 22-26. Paul improved his opportunity when brought before Felix, the governor --who was notoriously avaricious, cruel and licentious, and who, Josephus says, was one of the most corrupt and oppressive governors ever despatched from Rome to Judea--to reason of righteousness, self-control and judgment to come. And his reasoning was such as commended itself to the hardened sinner before him. Felix trembled with fear before his own self-accusations and in view of the judgment to come, although there was no repentance in his heart. The reasonable inference of a judgment to come is most manifest from the established truth of a just and holy and powerful God; but the world sees no reasonableness in the false doctrine of eternal torment, which Antichrist has invented to scare men into a profession of godliness and an assumption of its forms. But the true doctrine of a coming judgment, which will require men to render an account for all their sins against any measure of light, may well cause men to tremble when forced to consider their crimes, and the reasonable inference that God will not always permit sin to go unpunished, neither will he allow virtue to lose its reward.

===================

R1564 : page 237

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR SIR AND FRIEND:--"Honest confession is good for the soul." This maxim is an old one, and I have believed it as far back as memory can reach. I have a confession to make, and as there are none near me willing to lend a sympathizing ear, I come to you--personally a stranger--feeling that you can understand fully what my friends will not even listen to.

My parents were what may be termed strict Methodists, and in that faith I was reared. Duty to them compelled me to attend the church and Sabbath-school of that denomination, though I comprehended but little, as the teachings were too deep for my immature mind. The doctrine of eternal torment, however, was preached and taught me so persistently, and was so vividly illustrated to me, that through fear I believed or thought I believed it. These teachings were undoubtedly meant for my good; but from a retrospective glance I am forced to admit they

R1565 : page 237

have worked the opposite; for, from hearing so much of them, I made up my mind, when but a mere boy, that as soon as I became released from parental control, I would keep clear of churches in general and the Methodist one in particular. This liberty came to me more than a dozen years ago, and during the intervening period I have remembered my resolve. Until three months ago, I had attended church only about four or six times. I drifted here and there, paying attention to nothing but pleasure and bodily comforts, a very heathen in fact, until about three months ago. Conscience told me I was leading a wrong life, and that in duty to myself and my children I should change my mode, and give them a good example, if nothing more. I tried to hush its voice by applying myself to congenial tasks, but it would not be hushed. Finally, I made up my mind that attendance at church would satisfy this silent monitor, so to the Protestant Episcopal church I went, and I have attended it regularly ever since.

R1565 : page 238

About two weeks after I had resumed church attendance and my mind had become reasonably easy, I was putting my wardrobe in order, and found two OLD THEOLOGY tracts, entitled Thy Word is Truth, and Dr. Talmage's View of the Millennium. I read them, carelessly at first, then again with more attention. They were something new to me, and seemed to appeal to common sense and reason. I inquired of my wife where they came from, and was informed that they had been left by a Mrs. Bergner, who had promised to send a paper bearing on the same subjects. This paper came in due time and proved to be the February number of the TOWER, containing an article entitled "What say the Scriptures concerning Hell." This article riveted my attention, and I read it over and over again, and confirmed it with the Bible. It was a wonderful new doctrine to me, and upset all former beliefs on this subject. These readings prompted me to send for the three volumes of MILLENNIAL DAWN. I have read them all very carefully, and, I believe, understandingly. I have proved them by the Bible, and my faith in their truth is as firm as the Rock of Ages; for if the plan of the ages is not true, the Bible is not; and I have always reverenced that grand old book, though previous to reading DAWN I never understood it, but persistently misapplied the grand truths it teaches, and used to take great pleasure in pointing out what I foolishly called its contradictions.

Now, how shall I attempt to describe the conflicting emotions the reading of the DAWN series has caused to arise within me, when I cannot understand their meaning myself? My earnest wish is to be able to do something in God's service, but my will does not seem to be strong enough to put the wish into execution. Am I to persevere in trying in my weak way to grasp that prize which seems so far above my reach? Is there any hope of my ever being able to attain that blessed peace of mind possessed by so many of the TOWER readers, and breathed in every line of the correspondence column? I sincerely ask that you join your prayers with mine, in asking the Great Father above that he will give me abundant light to dispel the present darkness. As one hoping and trusting, I beg to remain,

Sincerely yours, WM. F. POTTER.

DEAR FRIENDS:--It is with the deepest gratitude that I write, for I have to tell the same old story that others have often cheered you with before: light where there was darkness, understanding and clear sight where before there was but dim vision and uncertainty; and this through the guidance of our loving Lord in putting it into the heart of a dear friend to spread the truth he had already found. He sent three sets of the DAWNS to his friends in this far-away valley. Two have found good soil wherein to grow, and it is our prayer that the third will also be heeded and the truth diligently sought after. Pray that my life may testify to the reality of the faith that is in me, that others may be led to inquire and learn of Christ Jesus.

I have also seen a few copies of the TOWER, which is a great help to the study of the Scriptures. I enclose my subscription, and an order for DAWNS, as some are willing to read them. My whole life, with the exception of nineteen years, which have only been completed, is before me, and I am waiting for God to open the way to a life of service and witnessing for Christ. I did not like to send a bare order, without letting you know how the Truth is spreading in this part of the country.

Yours in sincerity, A. CARMICHAEL.

MY DEAR FRIENDS:--True friends and helpers indeed! With all my heart I thank the Lord, and with my whole life I will thank him and praise him, for the light I have received from the reading of the three volumes of MILLENNIAL DAWN; and to you also, I owe a debt of gratitude. It is the Lord who thus blessed your heart, awakened your understanding and filled your hands to sow the good seed and spread the glorious truth--God's living truth. I feel it from line to line, from sentence to sentence, that this is not the outcome of speculation, not the scheme of human intellect, not an uncertain

grasp for truths and teachings, but a living stream of water out of the living fountain. That the Lord may guide you and strengthen and uphold you is, and will henceforth be, my daily prayer.

The Lord will guide me. I am willing to be a reaper. My heart is full. I am convinced of God's revealing these things to you. To him be all praise.

Yours in Christ, J. C. ZIMMERMANN.

DEAR BROTHER RUSSELL:--I received the first volume of MILLENNIAL DAWN, and was well pleased with it. Before reading it, I was a Universalist; but its plain teaching of the Second Death has convinced me of my error. Since God's plan is to save all men through the second Adam, Christ, from all that was lost in the first Adam, it follows that when every child of Adam has been brought to a full knowledge of God's plan and a full opportunity for forgiveness and restitution to divine favor, all will have been saved from death. Then, however, their individual trial begins; and the length or brevity of salvation depends upon their own (not Adam's) course. If, after all that, they sin wilfully, the death-penalty will be the result of their own, and not Adam's sin--for which Christ died; and there is no authority in the Scriptures for the statement of some that our Lord's death was for, or that it will have any effect upon, those who will die the second death.

Dear Brother and Sister, pray for me, that

I may be faithful to the Lord in this work of spreading his Truth.

Your brother, J. O. HUGHES.

DEAR BROTHER:--Permit me in a few words to tell you how I have enjoyed the "meat in due season" which the Lord has provided for me (us) through your instrumentality. I have had The Plan of the Ages on my shelves for years, but, I cannot explain why, without reading it until a few weeks ago. I know, however, that before now I have not been prepared to appreciate it, having had, last winter, a most precious, new experience of the grace and power of God through Jesus Christ. The reading of Vol. I. only sharpened my appetite for the other volumes, although on beginning to read it I remarked to my wife that I feared it was "heretical." I read and pondered, read and wondered, all through the first volume, bought the other two, subscribed for the WATCH TOWER, and found out before long that I had either to surrender to the Truth, or else to reject the whole Bible; and I assure you it was an unspeakable pleasure to me to surrender. I have done it enthusiastically, heartily and gratefully. These things are just what I have been yearning for, unknowingly, for years. I have been praying God to lead me, teach me, and how wonderfully he has redeemed his promises. He had been drawing me slowly, but surely, out of the bonds of sectarianism. I had, so to speak withdrawn one foot from the denomination (Baptist), and was on the verge of taking the other step; and now I know I shall not be tolerated among them. But thanks to God for the Truth; how it liberates!

When in 1880, I was immersed, and joined the then (in Denmark) despised "Baptists," I did it on conviction of truth, and meant to pursue it even unto death; and the Lord has been leading me on until I now have left most of the Baptists behind--many of whom I trust will follow in due time. When I read your article on "Baptism and its Import" in the TOWER, I thought it was the way every Baptist desired to put it, but had failed for stopping short in the progress of Truth.

I was very glad to see announced that a Dano-Norwegian translation of Vol. I. is in the type-setters' hands, for I am anxious to have this marvelous knowledge of the Truth given to my countrymen here and in Denmark. Is any work being done among them? I could use

some tracts.
Yours in the Lord, H. C. A. SAMSON.

DEAR SIRS:--Have you any special form of application for colporteurs? If so, I would be obliged if you would send me one; and, at the same time, please give me the cost of the complete outfit for the sale of your books, tracts, etc. I have for some years been watching for an opportunity to engage in some work which would furnish me occupation, in which I might find satisfaction, which would be of actual benefit to others, and in which the gain of money should not be any incentive to work. I am an invalid, but there are many days I am able and willing to work, and would be glad to do so in such a suitable and satisfactory labor as I believe the sale of your books would give me.

I have had the three volumes of DAWN in my possession for nearly a year, and would sooner have notified you of the indescribable blessings I have experienced by their study, but I deferred any such expression until I had critically examined and studied all that is therein written. Not that my opinion is of any value, but because I did not want again to expose myself as a victim of premature enthusiasm

over something new I had found--which I have done several times during many years. My last and most disappointing effort was with "Christian Science." Of your DAWNS I do now boldly declare that they are not only the most wonderful exposition, but the only one I have ever found strictly and perfectly in accord with God's revealed Word.

I have been greatly comforted in my confinement by the study of your Tabernacle Shadows. You have certainly made very clear the things to come by your excellent explanation of the types of the real. With such a model before me I can locate myself on my journey toward the celestial city or "the Most Holy."

Very truly yours, L. M. WATERS.

DEAR BROTHER RUSSELL:--I enclose fifty cents for the WATCH TOWER for the next six months. I am a new subscriber, but I have read a few copies kindly lent me by brother T. Mitchell, and I beg to say I am much interested in them. Day by day they bring new light. It is about eighteen months since I commenced to read MILLENNIAL DAWN, and I thank God that I was brought in contact with the precious food. I have been convinced for several years that the nominal church under her present system could not be in accord with divine revelation, and that she is daily drawing nearer to the world.

I am doing all I can to bring the precious Truth to others, and I thank God that one dear friend of mine has been brought to see the Truth. He has been an agnostic for about fifty years. He told me recently that he has a sister in London who has been praying for him for years, and that he wrote her about three weeks ago that he was loving the same God as she loved, and had been converted by reading the TOWER on "Hell."

Dear Brother, believe me to be yours in Christ, G. LEE.

DEAR BROTHER RUSSELL:--Anyone who has been led out of darkness into the marvelous light of the glorious gospel, always feels kindly toward the medium through which he was delivered. Therefore, and understanding that you are always glad to hear from the interested, I send a few lines with my order for books.

Some years ago, before I had heard of your writings, I had concluded that denominationalism was wrong and caused only strife and contention; and, failing to find in the Scriptures anything about organizing and joining churches, I determined to have nothing to do with anything of the kind. So I withdrew from the Christian church, against the protest of my friends (a very hard thing to do), and have ever since been trying to learn more truth. Brother Roberson, of Texas, obtained my address through a paper, and wrote to me persistently until he got me to studying your books; and by his help I found it was the very thing I had been so long looking for. While I can not understand all, yet I find it a grander and more sublime theme, with more harmony in all its details, than I thought was possible. I will ever feel grateful to Brother Roberson and yourself for this help in time of need.

May God's richest blessings rest on you and Sister R. and all co-laborers.

DR. R. H. STRICKLAND.

DEAR SIR & BROTHER:--Pardon my familiarity in thus addressing you without a formal introduction; but after reading your three volumes of MILLENNIAL DAWN, the contents of which are so near my own convictions of the present state of affairs, it seemed to me when reading them that I was receiving a long-prayed-for light upon various topics that had hitherto been quite dark, and I wish to express my appreciation of this light and joy. It seemed as if great scales were being taken from my eyes, and I began to see men as trees walking. Being very desirous to obtain more light and meat in due season, I would kindly ask you to send me your paper and such books as bear upon the subject in hand. It is my earnest desire to know just what Christ's will is concerning me.

Yours in Christ, WM. H. HOEGEE.

TOWER PUBLISHING CO.:--I have read, and am now re-reading, your excellent volumes, MILLENNIAL DAWN, and have been so much helped by them that I have recommended them to many friends.

I wish to ask you in regard to "particulars" concerning arrangements for those wishing to help in their distribution. I cannot afford to order many copies for free gifts; but am anxious that the works shall be read. I was so discouraged and disheartened myself, and every effort to "search the Scriptures," on my part, was so frowned upon by ministers and church members, that I cannot but feel that your books have saved me from Infidelity.

It is among the poor and the discouraged that we find the great heart-hunger that calls for the Bread of Life; and I have in mind several who, I am sure, would be glad to be enlightened.

Earnestly your well-wisher,

MRS. H. W. McVEY.

===================

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE SEPTEMBER TOWER will probably be a double number, and may not be issued before the middle of the month.

R1565 : page 242

OUR CONVENTION IN CHICAGO.

From present indications it seems evident that our convention will be well attended;--addresses of intending comers are from every quarter of the Union, and from Canada. Let all come hungering and thirsting for righteousness (for a right life, as well as for a right faith); for only such have the promise of being filled. Come prepared to do good to others as you may find opportunity, as well as to get good from contact with others of like precious faith.

Some of the colporteurs write that they long to be there, but many of them fear that they cannot incur so much expense--boarding and lodging, in addition to railroad expenses. To all regular colporteurs, who for more than a month past have been giving their time exclusively to this work, we would say: This will be a special occasion! We want to meet and greet every one of you! It will be profitable to you, not only spiritually, but temporally; for after the meeting you can get instruction in the successful methods of colporteur work: instructions which will help you in coming years to make the work a success, and thus will greatly increase your talents as stewards. Therefore, if necessary to the meeting of your rail-road fare, we will give you a little longer credit on DAWNS. And, if you need it, your boarding and lodging expenses during the period of the Convention will be paid out of the Tract Fund. Surely come!

To all we would say: Bring none with you that you have not previously mentioned to us by letter, as our lodging quarters must be arranged for in advance. And please remember that only those who believe in Christ as man's redeemer, substitute, corresponding price, are at all invited. For what communion hath light with darkness, or believers with unbelievers? Make a distinction, therefore, between the clean and the unclean;--between those who stand washed by faith in the precious blood, and those who stand uncleansed, in the filthy rags of their own righteousness.

Uncertainty as to the number who will attend, and other matters, have prevented our completing arrangements so as to be able to give particulars at this date. But cards with instructions will be mailed, in due time, to all who write accepting the invitation. These should be preserved and brought along to the Convention. They will serve to identify you to the person having the lodging arrangements in charge. For further particulars see July TOWER, page 216.

MILLENNIAL DAWN, VOL. III., IN THE GERMAN LANGUAGE.

Our readers will be glad to learn that our dear Brother von Zech, full of zeal for his country-men, that they should enjoy the meat now in due season, has just finished the translating and publishing of DAWN, VOL. III., Thy Kingdom Come.

The work is in every way very creditable. The prices are necessarily a little higher than the English, but still are lower than prices usually charged for similar works. In paper covers, 35 cents. You may have friends who cannot read English, or who cannot understand it so well as German. Remember these for such.

We have heretofore mentioned the fact that Brother Zech edits and publishes, in German, Die Ernte Sichel, semi-monthly. Having no knowledge of German, we cannot speak of it intelligently; but we are pleased to be assured by others that it is on the same line with ZION'S WATCH TOWER, and loyal to the doctrine of the ransom finished at Calvary.

Address, Sichel Publications Haus,
Allegheny, Pa.

===================

R1570 : page 243

"CHRIST IN YOU, THE HOPE OF GLORY."

(COL. 1:27.)

LANGUAGE is but a medium for the communication of thought, and words are but symbols of ideas. When words are so framed in sentences as to express an impossibility or an absurdity, when considered literally, but to forcibly illustrate a known truth, when symbolically interpreted, we instinctively recognize the figure, and are instructed by it. In this way many of the deep things of God--the spiritual things--are expressed to us, since they are often forcibly illustrated by things familiar to us on the natural plane. Thus, for instance, the resurrection, both natural and spiritual, finds an illustration in the processes of vegetation (1 Cor. 15:35-38); and the processes of the beginning, development and final perfecting of the spiritual sons of God find a remarkable illustration in the begetting, quickening and birth of the natural man. (James 1:18; Eph. 2:1; John 3:3.) But if, when we read these symbols or illustrations of spiritual things, we pervert and dishonor our God-given reason by accepting palpable absurdities as their interpretation, we deceive ourselves, and in so doing are not blameless. In parables and dark, symbolic sayings our Lord opened his mouth and taught his disciples, expecting them to use their common sense in either interpreting them themselves, or in judging of the correctness of any interpretation offered by others as they should become meat in due season. And when on one occasion, instead of using their brains to draw from it the implied lesson, the disciples asked for the interpretation of a parable, Jesus suggestively and reprovingly replied, "How then will ye know all parables?" (Mark 4:13.) He would have us think, consider and put our God-given mental faculties to their legitimate use.

Bearing in mind these wholesome reflections, together with the fact that the Scriptures abound in these symbolic expressions of truth, let us consider the Apostle's meaning when he speaks of "Christ in you, the hope of glory." He uses the same figure again in his letter to the Galatians (Gal. 4:19), saying, "My children, whom I am bearing again, till Christ be formed in you," etc. Here the Apostle is likening his care and labor and endurance, for those who had been begotten by the Truth to the new nature, to the physical endurance of a mother in nourishing and sustaining the germ of human life until the new human creature is formed and able to appropriate for itself the life-sustaining elements of nature, independent of her life. So the Apostle sought to nourish and sustain those germs of spiritual being with his own spiritual life until, apart from his personal work and influence, they would be able to appropriate for themselves the God-given elements of spiritual life contained in the Word of Truth, until the Christ character should be definitely formed in them.

In no other reasonable sense could the Apostle bear those Galatian Christians; and in no other reasonable sense could Christ be formed in them, or in us. The thought is that every true child of God must have a definite individual Christian character which is not dependent

for its existence upon the spiritual life of any other Christian, but which, from the Word of Truth, proclaimed and exemplified by other Christians, has drawn those principles of righteousness and those elements of life which give him an established character, a spiritual individuality of his own. So positive and definite should be the spiritual individuality of every one, that, should even the beloved brother or sister whose spiritual life first nourished ours and brought us forward to completeness of character fall away (which the Apostle shows is not impossible--Heb. 6:4-6; Gal. 1:8), we would still live, being able to appropriate for ourselves the spirit of truth.

Paul feared, and had reason to fear, that the Galatian Christians had not yet come to this condition of established character--that the Christ life was not yet definitely formed in them. He said, "I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:11); for already they were giving heed to seducing teachers and departing from the faith, showing that they were not established in the Truth, and consequently not established in the spirit of the Truth, which is the spirit of Christ, and hence that Christ was not yet formed in them.--Verse 19.

Alas, how often we see among those who bear the name of Christ, and who have truly received the spirit of adoption as sons of God, that Christ is not yet formed in them: that they have not yet reached that degree of development which manifests a distinct spiritual individuality. They depend largely upon the spiritual life of others, and if their spiritual life declines these dependent ones suffer a similar decline; if they go into error, these follow, as did many of those Galatian Christians to whom Paul wrote. How is it, beloved, in your several cases? Apply the question to yourselves--Is Christ formed in you so fully that none of these things move you? that, however they may grieve you at heart, they cannot affect your spiritual life? This is what it is to have "Christ in you, the hope of glory."

A cloak of mystery and superstition has been thrown around this expression of the Apostle, evidently by the great adversary of the Truth and the Church, to the effect that in some secret way, known only to the initiated, Christ personally comes into the consecrated soul and uses that soul simply as a machine; and that consequently the machine is about infallible, because Christ is using it; that for them to speak, or think, or act, or interpret the Scriptures, is for Christ to do it, in whose hands they are merely the passive agents. With this idea they generally go further, and claim that Christ personally talks with them and teaches them independently of his Word; and some go so far as to claim that they have visions and special revelations from the Lord. Some speak of this presence as Christ; some as the holy Spirit; and some speak of them interchangeably.

While there is a semblance of truth in all this, and while we remember that Jesus said, "He that hath my commandments and keepeth them...shall be loved of my Father, and I will love him, and will manifest myself to him; ...and we will come unto him and make our abode with him" (John 14:21,23), it is true that a more serious error could scarcely be entertained than this idea of personal infallibility because of the supposed mysterious presence of another being within.

Notice that this promise of the abiding presence of the Father and the Son is to those who have and keep the commandments of the Lord Jesus. Those, therefore, who ignore the Word of the Lord and have not his commandments --who do not know what they are, and hence cannot keep them, but who hearken to the voice of their own imagination and note all the changing states of their own feelings, mistaking them for the voice of the Lord, and following the impressions arising from this source, instead of the commandments or teachings of the Lord--are quite mistaken in claiming this promise. Under their delusion they are following another spirit than the spirit of truth; and unless recovered from the snare they must inevitably plunge deeper and deeper into superstition and error.

The first difficulty we meet, in attempting to dispel this delusion from the minds of those infatuated with it, is the claim that this is a higher attainment in the spiritual life, up to which we

R1570 : page 245

have not yet measured. If the testimony of the Scriptures bearing on the subject is brought forward they say, "Oh, I see you have the head-knowledge, but you have not the spirit, you have not Christ in you." They then proceed to tell how Christ is in them, and that he is "teaching them wonderful things," which we shortly discover to be quite out of harmony with the Word of God. The case is indeed a sad one when all Scripture testimony to the contrary of their belief is set aside with claims of superior revelations of Christ or the holy Spirit which other children of God do not enjoy, and that Christ personally dwells in them, etc., etc.

Who but these deceived ones cannot see that, if their theory be true--if God talks with them and answers all their queries aside from his written Word, the Bible, through mental inspiration, or by dreams, or by audible sound --then the Bible is to such a useless book; and time spent in its study is so much time wasted. Who would "search the Scriptures" as for hid treasures, as the Lord enjoined and as all the apostles searched, if they could shut their eyes, or kneel, and have God make a special revelation to them, respecting the information desired. Surely any sensible person would prefer a special revelation on a subject, rather than spend days and months and years examining and comparing the words of our Lord and the apostles with those of the prophets and the Book of Revelation ("searching what or what manner of time the spirit did signify"), if they could ask and have an inspired and infallible answer in a moment. None of God's consecrated ones should be thus misled of the Adversary. It is the stepping-stone to pride and every evil work;--to pride, because those who are thus deceived soon feel themselves honored of God above the apostles, who even in conference judged of the mind of the Lord as read in his Word and in his providential leadings in harmony with his Word (Acts 15:12-15); to every evil work, in that those thus puffed up fancy themselves infallible, and, separated from the anchor of truth, the Bible, Satan can soon lead them rapidly into the outer darkness of the world, or into yet darker delusions.

But the testimony of the Scriptures is quite to the contrary of this vaunting spirit. Paul says, "Know ye not...that Jesus Christ is in you, except ye be reprobates;" and then he exhorts that we examine ourselves whether we be in the faith, or whether we have rejected the faith and thus become reprobates--no longer acceptable to God. (2 Cor. 13:5.) Every true child of God has respect to the commandments of God: he searches the Scriptures that he may know them, and is not left in ignorance of them; and, learning them, he endeavors to keep them, and the abiding presence of the Father and the Son is with all such so long as they continue to hold and to keep (obey) his commandments --to hold the truth in righteousness.

To have the truth and to keep it is not merely to accept it on the recommendation of some friend, and because it gives some comfort and costs nothing, and to hold it until some other presumed friend dazzles the unsettled mind with some fanciful theory. The promise of the abiding presence of the Father and the Son is not to such. Christ is not in them; Christ is in the humble and sincere ones. He and the Father love and abide with them.

But how? To illustrate--a friend accompanying another to a railway station said, as he was about to board the train, "Remember, I will be with you all the way." He meant that his thoughts would be with his friend and that he would be concerned for his welfare, etc. In a similar, and yet in a fuller and broader sense, the Lord is ever present with his people. He is always thinking of us, looking out for our interests, guarding us in danger, providing for us in temporal and spiritual things, reading our hearts, marking every impulse of loving devotion to him, shaping the influences around us for our discipline and refining and hearkening to our faintest call for aid or sympathy or fellowship with him. He is never for a moment off guard, whether we call to him in the busy noon hours or in the silent watches of the night. And not only is the Lord Jesus thus present, but the Father also. How blessed the realization of such abiding faithfulness! And no real child of God is devoid of this evidence of his adoption. Sometimes it is more

R1570 : page 246

manifest than at others; as, for instance, when some special trial of faith or patience or endurance necessitates the special call for special help, and forthwith comes the grace sufficient with a precious realization of its loving source. Thus

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

Every true child of God has these precious evidences of sonship, and the roughest places in his pathway are so illuminated with divine grace that they become the brightest, and memory continues to refer to them with thankfulness; and faith and hope and love grow strong and inspiring.

Our Lord always links the progress and development of our spiritual life with our receiving and obeying the truth, and every child of God should beware of that teaching which claims to be in advance of the Word, and that Christ or the holy Spirit speaks to such advanced Christians independently of the Word. The snare is a most dangerous one. It cultivates spiritual pride and boastfulness, and renders powerless the warnings and expostulations of the sacred Scriptures because the deluded ones think they have a higher teacher dwelling in them. And Satan, taking advantage of the delusion, leads them captive at his will.

These symbolic expressions of the Scriptures must be interpreted as symbols, and to force any unreasonable interpretation upon them manifests a culpable wilfulness in disregarding the divinely appointed laws of our mind, and the result is self-deception. When we read, "He that dwelleth in love dwelleth in God, and God in him" (1 John 4:16), the only reasonable interpretation is that we dwell in the love and favor, and in the spirit or disposition of God; and that his spirit or disposition dwells in us. Thus God by his indwelling spirit works in us to will and to do his good pleasure (Phil. 2:13); and we are reckoned as not in the flesh, but in the spirit, if the spirit of God dwells in us.--Rom. 8:8,9.

Let us endeavor to have more and more of the mind, the spirit of God--to have his word abide in us richly (John 15:7; Col. 3:16)--to have and to keep his commandments, that the abiding presence of the Father and the Son may be with us; and that, realizing that the Christ character and life are definitely formed in us, the hope of glory may be ours; for our Lord said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) How careful then should we be in seeking both to know and to do the will of God. Many indeed will come forth with the plea of their wonderful works, hoping to be admitted into the kingdom, but only those will be recognized who have done the will of the Lord, and who have no theories or works of their own whereof to boast.

SOMETIME WE'LL UNDERSTAND.

Perhaps 'twill be in coming years,
It may be in the better land,
We'll read the meaning of our tears,
And thus, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah! then, we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
Ah, yes! sometime, we'll understand.

Why what we longed for most of all,
Eludes so oft our eager hand;
Why hopes are crushed and castles fall--
Anon, sometime, we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand;

Sometime with tearless eyes we'll see;
Yes, there, beyond, we'll understand.

Then trust in God, thro' all thy days,
Fear not, for he doth hold thy hand;
Tho' dark thy way, still sing and praise;
Sometime, sometime we'll understand.--Sel.

===================

R1565 : page 247

THE OFFICE OF REASON

IN THE FORMATION OF CHRISTIAN CHARACTER AND FAITH.

IN these days, when rampant Infidelity and stolid Conservatism are each striving for the mastery among professed Christians, it would be well for all to carefully observe the divinely appointed metes and bounds of human reason, especially in its relationship to divine truth.

The reason is the noblest faculty of the human mind. It is the prominent mark of the divine likeness in humanity: it is this which gives to man his superiority over the brute creation: it is this which makes him a creature worthy of eternal life: it is this which also makes him capable of communion with God, and capable of knowing and loving and serving him. "Come, let us reason together," says the Lord, because we are thus created in his own likeness.

To ignore or depreciate the human reason is, therefore, to greatly undervalue God's gift--our greatest blessing and highest endowment. That God would not have us do so is very manifest from his constant appeals to the human reason in the presentation of his truth. Divine truth is set before us as a complete and philosophical system, consistent with itself and with the divine character in every element and feature; and when God would reveal it to his people, he inspired his specially chosen and prepared Apostle (Paul--Gal. 1:15; Acts 9:15) to present it to us with all the power and force of logical deduction, so that our faith in his plan might be a reasonable faith, and that we might be able to give to our fellow-men a reason for the hope that is in us.

The Apostle Paul, it will be noticed, was an acute logician. From the text books of the law and the prophets, and the histories of God's typical people, Israel; and from the teachings and the life and death of Christ, and the special revelations made to himself as an apostle, he reasons out the whole plan of redemption, and shows how, step by step, its various features logically follow. He points to the original perfection of man and to his fall into sin; and shows how, by the law of heredity, all the race were involved in the fall and in the sentence. (1 Cor. 15:21,22; Rom. 5:17-19.) He then vindicates the justice and wisdom of God in instituting such a law for the propagation of the race as would involve all in the Adamic fall and penalty and all the present distresses, pointing out the final and glorious outcome by means of the redemption of all by the one offering of Christ, and the wisdom whereby the blessed results of redemption and restitution are secured for all.--Rom. 11:32,33.

He shows how necessary was the death of Christ to this grand scheme of salvation. (Heb. 9:15-28), and, by logical deductions, how far-reaching will be its results (1 Tim. 2:3-6); and how, on philosophical principles, those results are as sure to follow that cause as the results of mathematical propositions follow their antecedents. (Rom. 3:10,21-26,29. See also 1 John 1:9.) Then he forestalls any charge of injustice on God's part in permitting the sacrifice of his Son, by pointing to the fact that the Son of God undertook the heavy task of his own free will, and "for the joy set before him" by the Father, who in consequence highly exalted and abundantly rewarded him.--Heb. 12:2; Phil. 2:9.

He then sets forth the high calling of the Gospel Church, to follow in the Lord's footsteps of humiliation and sacrifice, with the prize in view of being joint-heirs of his glorious inheritance. (1 Cor. 1:26,27; 2 Tim. 2:11,12; Rom. 8:17.) He shows that their consecration to the Lord's service is "reasonable" (Rom. 12:1), and how the glorious end will more than compensate for the present comparatively "light afflictions." (2 Cor. 4:17.) Thus reason is continually appealed to and satisfied with reference to divine truth; and law and prophecy and type and history are all brought forward to minister to the same end; for, for this very purpose they were given--that in due time for the instruction of the Church, all should bear their parts in confirming the faith of God's elect, the bride of his dear Son.

Thus we see that the faith which God expects

R1566 : page 248

his people to exercise is a reasonable faith: it is drawn by logical deductions from established premises, and there is no cause for uncertainty or superstition in it. It is a reasonable confidence in that which God has done, or offered, or promised, backed by a knowledge of his general character and grand plan, which inspires a full reliance upon his promised providence and leading, even when our short-sighted judgment cannot trace all his doings.

It is further noteworthy that when the Lord Jesus opened his mouth in parables and dark sayings, and even when he gave a special revelation to his Church in strange and difficult symbols, he left it for reason to discern their deep significance, when in due time they should be made manifest.

Thus we see how the Lord honors the human reason, and that while it is true that without faith we cannot please God, it is none the less true that without reason we cannot please him. Jesus expected his disciples to draw the reasonable inference from his parables, and on one occasion, when they asked for the interpretation, he reprovingly inquired, "And how then will ye know [understand] all parables?" (Mark 4:13.) And to some of the Jews who accused him of performing his miracles by the power of the devil, instead of by the power of God, which was so manifest in their good and benevolent character, he administered a severe rebuke for so unreasonable and therefore unjustifiable a conclusion. (Matt. 12:24-34.) Again says the Lord by the mouth of the Psalmist (Psa. 32:8,9), "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee; mine eye shall be upon thee. [But] be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle,"--i.e. God would have his reasoning creatures serve intelligently and without force.

Since God thus honors the human reason, this likeness to himself which he has bestowed upon his human creatures, who are we that we should despise it, ignore it, or degrade it, or teach others to do so? Rather let us give it its appointed place, and thus honor our Maker; for we are awe-fully and wonderfully made (Psa. 139:14): we are noble creatures, in the image of our God, except as marred by sin.

We cannot, therefore, despise or degrade these human faculties without dishonoring our Maker, whose workmanship we are, or were originally, the defects resulting from the fall being no part of his work, but a marring of it.

But while we honor the human reason as the workmanship of God, and recognize its present nobility and use, as did the Lord, even under the circumstances of our present lapsed condition, we show a great lack of both wisdom and humility if we do not recognize the manifest limitations of human reason; that it can only exercise its power within the range of human perception and conception, and that though it is an image of one of the attributes of God, it is of necessity vastly inferior in scope and power to his reason. This would be the reasonable inference of the creature in comparing himself with his Maker; but, in addition to this reasonable inference, we have the Lord's own statement--"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."--Isa. 55:9.

In view, therefore, of this superiority of the Creator over the creature, and also of the filial reverence and subserviency we owe to him as our benevolent and loving Father, it is right that we should always hold the deductions of our reason in abeyance to God's superior wisdom, as he may reveal it. Especially is this our proper attitude in our fallen condition, when we remember that all our faculties have suffered a decline of power.

In failing to recognize this limitation and subserviency of the human reason to the divine, many have gone to an opposite extreme of error from that of ignoring the human reason, to that of unduly glorifying it. The former error tends to superstition, and places its subjects at the mercy of the adversary's many deceptions, while the latter tends to egotism, pride and infidelity. A large class of the professed children of God are bound by the former error, and an increasingly large number are rapidly drifting to the latter extreme; among them

recently some of the most prominent of the clergy of all branches of the nominal church.

This error, however, is the inevitable reaction which always follows in the wake of the error of ignoring reason. Thus, for instance, in France, when reason, long fettered by Papacy, had given place to wide-spread superstition, and superstition had reigned until its absurdities became palpable, a terrible reaction followed, in the French Revolution, which shook the domains of superstition from center to circumference, and led to an extreme glorification of the fallen human reason under the control of ignoble and selfish principles, finally enthroning a profligate woman as the Goddess of Reason and producing a reign of terror. Infidelity soon stamped out the hated superstitions with which the people had been surfeited, and with it reverence for God and religion. Poor human reason soon lost its balance; and insane results followed, when it forgot to recognize the superiority of the divine and to submit thereto.

The trend of the present times is in the same direction: the reaction from a state of lethargy and of blind superstitious reverence for religious teachers and their teachings, and for the Word of God from which all the various conflicting creeds of "Christendom" claim to emanate, has commenced, and is making rapid headway toward open and world-wide infidelity. The reason, so long divorced from faith, has come to be regarded as a separate and antagonistic element. And, vice versa, faith is regarded as antagonistic to reason. Many devout souls are striving to hold on to their blind faith, and to silence the protests of their reason against it, while others--a constantly increasing number--awakened to a sense of the absurdities of their professed faith, cast it away entire, and determine to follow reason. They then set about laying down certain principles which seem to them reasonable, and make these their standards in judging every thing, even the Word of God not excepted.

Miracles, say they, are absurd and unreasonable: therefore we cannot accept the miracles of the Bible as true. Prophecy, they regard as merely human judgment forecasting the future, sometimes correctly and sometimes erroneously. The Law of Moses, they esteem merely as the culmination of the human wisdom of that time, gained in the school of past experience. The teachings of the apostles, they regard as the counsel of well-intentioned men, to be heeded only in so far as seems to them reasonable. The doctrine of the atonement, through the vicarious sacrifice of Christ, which the various creeds have taught, they regard as absurd and unreasonable, and therefore reject it. The doctrines of the fall of man, and of the necessity for an atonement, they reject as incompatible with their, to them, more reasonable theory of evolution; and so they proceed through the entire volume of the sacred Scriptures, expunging from it everything for which their untutored and short-sighted reason cannot account. And since the spiritual things therein revealed cannot be understood by those who have not the mind of the Spirit of God, it is manifest that their inability to grasp and reasonably comprehend the deep things of God is an evidence, not of the unreasonableness of divine truth, but of the lack of the power to comprehend its reasonableness. Thus do these blind leaders of the blind arrogantly exalt human reason above the divine wisdom set forth in the Word of God.

Thus these two extremes, of underrating and of overrating human reason, are seen to be fraught with evil consequences--with the loss of the truth, of the divine favor, and of the blessings which can reach us only through the channels of inspired truth. Let us, therefore, heed well the counsel of the holy Scriptures on these two extremes--"Be ye not as the horse or as the mule which have no understanding, whose mouth must be held in with bit and bridle;" but, "I [Paul] say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly." "See, then, that ye walk circumspectly, not as fools, but as wise." (Psa. 32:9; Rom. 12:3; Eph. 5:15.) The truth of God, when clearly understood, is seen to be in accord with the highest development of human reason; but let us not forget that human reason cannot attain full development except under

R1566 : page 250

the divine instruction; and only the meek can receive such instruction and be truly wise;

R1567 : page 250

and it is these wise that the Prophet Daniel said should understand. (Dan. 12:10.) Human reasoning which fails to recognize the metes and bounds of divine revelation is earthly, selfish, and eventually devilish, leading to envy, strife, confusion and every evil work. But the wisdom that is from above, that reasons on the basis of a proved divine revelation, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.--
Jas. 3:15-17.

====================

R1567 : page 250

"A PECULIAR PEOPLE."

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."--1 Pet. 2:9.

DURING the Gospel age, which is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years, by means of which, not only shall all the families of the earth be blessed, but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth will be brought into perfect harmony with and conformity to the divine will, and universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the spirit and belief of the truth." (2 Thess. 2:13.) Or, in other words, having believed the message of salvation through Christ the Redeemer, and having gratefully accepted the same, and being earnestly desirous of perfect personal conformity to the divine will, and having therefore humbly submitted themselves entirely to God, they were chosen of God to be his peculiar people.

That which renders this people peculiar as compared with all other people in the world is a very radical change--a change of nature, from the human to the divine. (2 Pet. 1:4.) This change of nature has been brought about by the power of the Truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature is, however, only begun in the present life and consists as yet only of a change of mind and a consequent change of character and action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises." No wonder is it that a people actuated by such hopes and aims should be a peculiar people--a people separate from the world--in the world and yet not of it.

They are indeed a new "generation"--i.e., a new race, of a new and noble nature, distinct and separate from the human race, although as "new creatures" they are as yet only begotten and developing in the embryo state, the full development or birth being due at the resurrection. Wonderful indeed is this truth-- "Ye," brethren, "are a chosen generation" --a new order of beings and chosen of God as the heirs of his special favor. And not only so, says the Apostle, but ye are a priesthood, a royal priesthood--a people to be clothed with authority and power to stand between God and fallen humanity to lift humanity up from its degradation and restore it to the divine likeness and favor. Ye are indeed a royal priesthood, whose power and glory will appear in due time to the glory of God and the blessing of all the families of the earth.

But further, says the Apostle, Ye are "a holy nation." In what sense can this people be called a nation? A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. Truly such a people, such a nation, are we under Christ Jesus our King, and our interests are indeed one: they are the interests of the truth concerning the establishment of Christ's Kingdom

R1567 : page 251

in all the earth. Our national policy is aggressive, and contemplates the complete subjection of every other power; but its object, unlike that of all other ambitious powers, is not the glorification of selfishness, but the exaltation of meekness and righteousness and the establishment of universal peace and happiness. Every loyal citizen of this nation is deeply interested in its politics, and is ready to take up the sword for its defense at any moment. However, we remember that the weapons of our warfare are not carnal, but they are mighty, through God, to the pulling down of strongholds. Our sword is "the sword of the spirit, which is the Word of God," and an everyday exercise and drill in its use makes us able soldiers.

Let all the members of this "chosen generation," this "royal priesthood," this "holy nation," this "peculiar people," seek more and more--by vigilance, by faithfulness and by holiness--to separate themselves from the spirit of the world, to submit themselves to the transforming influences of the spirit of God, and to discipline and drill themselves in the use of the sword of the spirit, that so they may "show forth the praises of him who hath called them out of darkness into his marvelous light."

BABES IN CHRIST.

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new born babes, to earnestly desire and seek for the sincere milk of the Word of God--the simple truths, the foundation doctrines. These are the plain clear statements of the Scriptures--(1) of the original perfection and glory of humanity, created in the image of God--Gen. 1:27,31; (2) of the fall of Adam and the race represented in him in trial--Gen. 3; 1 Cor. 15:22; (3) of the death penalty--Gen. 2:17; 3:19; Rom. 6:23; (4) of the redemption of Adam, and therefore also of the race represented in him, by the payment of an equivalent price--the sacrifice of "the man Christ Jesus who gave himself a ransom for all--1 Cor. 15:22; 1 Tim. 2:6; (5) of the actual deliverance of the redeemed race in God's due time and order.--Acts 3:19-21.

Those who in simple faith accept these truths and who, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of him as sons and heirs --as spiritual sons. And precious indeed are

these little ones in the Lord's sight. It was with reference to such that the Lord said to Peter, "Feed my lambs;" and again that he gave warning to false teachers, saying, "Whoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea." (John 21:15; Matt. 18:6.) And again, under the figure of a tender shepherd caring for a weak and straying lamb, he shows his tender solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven, that one of these little ones should perish."--Matt. 18:14.

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all (Matt. 18:4), it is not the will of God that they should always remain babes. The very object of his commending to them the milk of the Word is that they may grow thereby out of this infantile state, up to the maturity of spiritual life--"that we be no more children tossed to and fro and carried about with every wind of doctrine." (Eph. 4:14.) There should come a time in the experience of every healthy growing child of God, when he should be able to leave the principles of the doctrine of Christ --the foundation doctrines--having them firmly established and settled in his mind, and therefore not needing to dig them up and lay them over again--and go on growing in grace and in the knowledge of the truth unto perfection. --Heb. 6:1.

The Apostle Paul reproved some of his day because they did not thus grow, saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat: for every one that useth milk [only] is unskilful in the word of righteousness, for he is a babe." (Heb. 5:12,13.) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Some of these words are the simple truths above noted--the milk; and others are deeper truths,

R1568 : page 252

the strong meat for those who, nourished by the pure milk, had grown and had developed considerable firmness and strength of Christian character. This "solid food," says the Apostle (Heb. 5:14), is for adults--for those possessing faculties habitually exercised in the discrimination of both good and evil. He also warned them of the dreadful result to them if they should fall away.--Heb. 6:4-6.

If the babes in Christ are fed on adulterated milk--a confused mixture of truth and error concerning the above mentioned foundation doctrines--the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the pure milk of the Word; and many of the adults are too careless about setting the impure milk before them. Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and seek after only the pure milk of the Word and to resolutely discard all else. Any theological views which will not rest squarely upon the above named foundation doctrines, so plainly enunciated in the Scriptures, but which attempt to pervert and to shift and to make them void, do not constitute the pure diet for the Lord's children. Let them cautiously beware of all such adulterations, and feed only upon the pure milk, and by and by upon the more solid food--that is food indeed to those who have their faculties exercised--and thus grow up to maturity, to a full development of Christian character and faith.

THE SPIRITUAL HOUSE.

The Apostle then shows (1 Pet. 2:4-8) that such consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house, of which Christ Jesus is the head. The shape of the building to which reference is made, evidently, is that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28:16) to which he refers, saying, "Behold, I lay in Zion a chief corner stone, elect, precious;... the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed."

The chief corner stone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. The Prophet Zechariah (4:7) calls it the head-stone, and Isaiah (28:16) calls it a foundation-stone. At first thought these figures seem incongruous, but they are not really so when we consider that this building is not an earthly, but a heavenly building, having a heavenly foundation, and that it is held together, not by earthly, but by heavenly attraction. And it is in accordance with this thought that we are invited to come unto Christ, the chief corner stone, to be built up under him and to be fashioned for our places as living stones in this building, in accordance with the lines and angles seen in him who is the model.

The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. This is the painful part of the work to every one of the stones. The blows of the hammer and the chisel--the hard discipline of experience--are not desirable except for the effects--the peaceable fruits of righteousness. And if we would have the results, we must patiently submit to the painful processes, and see to it that no cross-grained wilfulness on our part shall interfere with the work; for such interference would sooner or later be the occasion for abandoning us, and the builder would substitute another stone more pliable and easily worked; for the time is short, and what is to be done must be done quickly.

The Prophet further showed that the foundation stone of this great building would be a stone of stumbling and a rock of offence to many until the time of its exaltation. Those who will stumble over it, says the Apostle, are not those faithful and loyal to the Word of God, but those who stumble at the Word, being disobedient, and who will not accept its plain and simple teaching relative to the great foundation of our faith--Christ Jesus, who gave his life a ransom for many. (Matt. 20:28.) And this class, he assures us, were appointed to stumble--that it does not happen so, but that God designed that they should stumble, because they are unworthy to stand, being disobedient.

God lays great stress upon loyal and loving obedience on the part of all his children. It was only a little matter of disobedience that cost Adam and his posterity so dearly; and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter refuse to stand before God in the robe of his righteousness, but prefer to appear in their own. All such were appointed to stumble; but blessed are the meek, for they shall stand. "The Lord knoweth them that are his."

===================

R1567 : page 253

CATHOLICS, METHODISTS AND BAPTISTS TOGETHER.

New York papers give lengthy accounts of a peculiar blending of three creeds under the roof of the East Avenue Baptist Church of Long Island City. It appears that St. Mary's Roman Catholic Church of that city was recently destroyed by fire; whereupon the pastor and trustees of the Baptist Church tendered them the use of the Baptist Church until such times as they can rebuild or repair their edifice.

The Catholics accepted the invitation, and celebrated mass in the Baptist Church last Sunday (July 31) four times--a temporary altar, erected for the purpose, surmounted by holy candles and crucifix, being used. The altar, candles, etc., were removed in time for the service of the Baptists and Methodists, which followed the 9:30 A.M. mass.

The presence of the Methodists is explained by the fact that the Baptist and Methodist pastors had arranged that, during their vacations, their congregations would unite, and the services be held in the two churches alternately.

No wonder Infidelity laughs at Christianity, and asserts that they are either fools or knaves: fools, if they believe their unreasonable creeds; knaves, if they profess what they do not believe.

Roman Catholicism has written her view of Protestantism in characters not to be mistaken; --with sword, and fagot, and rack in the past, and with threats, curses, anathemas and declarations of eternal torment in modern times.

Baptists and Methodists both have professed to recognize Papacy as the very Man of Sin--Anti-Christ--pictured in the Scriptures; and the mass has been seen, by some at least, as the very center of error (See M. DAWN, VOL. III., pages 64, 98-104), the "abomination that maketh desolate."

Not only so, but Baptists have long claimed that in their view immersion is essential to a membership in Christ's Church, and hence that all not immersed, and not members of the saved Church, would be eternally lost.

While, therefore, many will applaud the action of the Baptists as liberality, thinking people will see in it inconsistency and a denial of all the principles involved in the names Christian and Protestant. It is significant of the coming federation foretold in the Scriptures, as one of the signs of degeneracy of faith of this harvest time of this Gospel age, and frequently pointed out in these columns.

===================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1568 : page 253

PAUL BEFORE AGRIPPA.

III. QUAR., LESSON IX., AUG. 27, ACTS 26:19-32.

Golden Text--"Christ, the power of God, and the wisdom of God."--1 Cor. 1:24.

For two years Paul remained a prisoner in Caesarea, during which time Porcius Festus was appointed in the place of Felix, as governor of Judea. As a judge, he evidently desired to do right, and also to conciliate the people and maintain peace.

As soon as Festus was installed in office, he was besieged by leading Jews, to send Paul to Jerusalem for trial, their intention being to murder him on the way. (Acts 25:1-3.) But Festus preferred to have the man tried before him, and told them they might come down to Caesarea and prefer their charges against him. This they did, but their false accusations were all refuted by Paul, who was permitted to answer for himself. Then Festus, anxious to conciliate the Jews, answered Paul, and proposed that, since the accusations pertained principally to the Jewish religion, he go up to Jerusalem to be tried. But Paul was on his guard, and having in his hand, as a Roman citizen, the power of averting the danger of the governor's compliance with the desire of the Jews, viz., the right of appeal to Caesar, he refused to be tried at Jerusalem, saying, "I stand at Caesar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest: for if I be an offender, or have committed anything worthy of death, I refuse

not to die; but if there be none of these
things whereof these accuse me, no man
may deliver me unto them. I appeal unto
Caesar." (Acts 25:4-11.) The case was therefore
postponed for a hearing at Caesar's judgment-seat,
and Paul was to be sent to Rome

R1568 : page 254

under military protection.--Acts 25:12; 27:1.

Before the prisoner had been dispatched
to Rome, Herod Agrippa, king of the country
east of the upper Jordan, came to pay his
respects to the new governor of Judea, and
on hearing from him of the peculiar case of
the Christian prisoner, against whom the

R1569 : page 254

Jews were so incensed, but against whom
Festus was unable to formulate any charge
to present before the court of Caesar, Agrippa
consented to have Paul brought before him,
that they might determine what charges to
make against him.--Acts 25:25-27.

Accordingly, at a set time, Paul was permitted
to speak for himself before the assembled
royalty. (Acts 26:1-29.) With the
respect and decorum due to the civil powers,
Paul began his address; but he seemed to
forget that his life trembled in the balance,
while he used the opportunity to preach
Christ. The address was full of logic, eloquence
and pathos. He recounted the circumstances
of his conversation, declared his
zeal for the cause of Christ, showed this to
be the cause of the opposition from the Jews,
and attributed his protection thus far, and his
liberty to preach the gospel in Caesarea for
the past two years, to divine interposition
and providence. So mightily did he show
forth the truth and with such vehement eloquence,
that with a loud voice Festus cried
out, "Paul, thou art beside thyself: much
learning doth make thee mad."--Verse 24.

The Apostle's reply was a clinching exhortation
which almost persuaded even
Agrippa to become a Christian; but how
hardly the rich enter into the kingdom!
During the two years in Caesarea Paul had
witnessed to both small and great, but as
usual with more effect among the small--
the poor and middle classes.

His preaching was from the text book of
the prophets, and was shown to be in harmony
with all their teaching, so that those

who truly believed the prophets must of necessity accept the fulfilment of their predictions in Christ. The force of this truth is seen in Agrippa's reply to his searching question--"King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian"--for to believe the prophets is to believe in Christianity. The Lord's prophecy and promise of Matt. 10:18-20 was strikingly fulfilled to Paul.

As we read this account, the burning eloquence of this Christian orator seems almost to fall on our ears, and we seem to see the light of a countenance radiant with heavenly enthusiasm as the Apostle exclaims, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." --Verse 29.

The conclusion of the examination was that no true charges could be made against the Apostle; and had he not appealed to Caesar he might have been immediately released. But nevertheless it was well that he had appealed to Caesar; for had he been released, he would again have been at the mercy of the Jews. During the two years of his detention in Caesarea he had enjoyed the greatest liberty to preach the gospel, all the while under the protection of the government as an imperial prisoner. And now he was to be conveyed under the same protection to Rome, to enjoy similar privileges for the truth. Thus all things worked for good in the furtherance of the gospel.

R1569 : page 254

PAUL SHIPWRECKED.

III. QUAR., LESSON X., SEPT. 3, ACTS 27:30-44.

Golden Text--"God is our refuge and strength, a very present help in trouble."--Psa. 46:1.

This chapter finds Paul under a military guard, in company with other prisoners, on his way to Rome to appear before Caesar's judgment-seat. The journey which can now be accomplished in a few days with improved steam navigation, then required as many weeks--sails and oars being the only propelling powers. In this case, the journey was an eventful one, and one of special blessing to all on the ship, because one of the Lord's elect was on board, and God was with him, making every circumstance of his consecrated life a blessing to himself and others.

The strange prisoner, against whom no real charges could be made out (Acts 25:27; 26:31,32), found favor in the eyes of the captain of the guard, and by his permission enjoyed special liberties which he used for the comfort and cheer of the believers at Sidon. (Verse 3.) When a great storm overwhelmed the vessel, threatening shipwreck and death to all on board, this calamity was made the special occasion of a gracious message for all from God, through, and on account of, his faithful Apostle. The angel of God stood by him, saying, "Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail

R1569 : page 255

with thee." That is, on his account, all the passengers and crew should escape with their lives from the wreck.--Verses 23,24,34,44.

The lesson which we are warranted in gathering from this circumstance is a very comforting one, viz., that God is not unwilling to let some droppings of his favor fall upon those associated with his saints--not because they know him or seek his favor, but because he so loved the world that he not only gave his Son to redeem them, but he thus sends to them his living witnesses to bear testimony of his love and grace, and to call them to repentance, that they may place themselves in a proper attitude to receive his favor. This remarkable interposition on behalf of Paul and his fellow-passengers was an impressive lesson never to be forgotten--a testimony to the power and love of God.

In view of God's willingness, thus manifested, to show favor to those associated with his people, even though they know him not, it is plainly our privilege to request such favor toward our dear ones who are yet aliens to the commonwealth of Israel, and even enemies. But in so doing, let us not forget that severe chastenings of such are often, necessarily, the only marks of favor which divine wisdom can bestow for the good of the wandering and erring. And for these we should therefore be thankful, and not repine against the kind providence which discerns such necessity. While the heavy strokes of discipline fall upon the erring for their correction, God's children, through whose interposition they are thus specially brought under divine supervision, must endeavor to take God's standpoint in viewing the necessities of the case, and thankfully say, Amen! to all his wise, though often severe measures.

Sometimes, as in the instance of this lesson, the favor shown to the unconverted associates of the saints is a more manifest favor; but in either case, like Paul, we should co-operate with God to the end of enforcing and emphasizing the lesson.

VERSES 30,31 show that Paul understood the promise of God revealed in the vision (verse 24) to be of necessity subject to certain conditions--viz., that the deliverance would not be forced upon them, nor would it be granted to them without their co-operation. The promise presupposed both the desire and the effort of all to obtain deliverance, which desire and effort would, by divine interposition, be rewarded with success. But when the effort of the crew, which had assumed the responsibility of bringing the vessel into port, was directed to a mean and selfish purpose which ignored their responsibility and sought only to save themselves and leave the rest to their fate, Paul understood that God would be a party to no such selfish course, and he therefore told the soldiers that, notwithstanding the revelation of the vision, they would perish unless these pursued the proper course of sticking to the ship and making use of the means for averting the impending disaster. This teaching of the Apostle is quite contrary to the ideas of some Christians to-day who excuse themselves from active co-operation with God, idly expecting him to work miracles on their behalf. But such is not God's purpose; and the apostles taught quite to the contrary.

The soldiers took immediate measures to frustrate the selfish scheme of the shipmen by cutting the ropes and letting the life-boat drift away, that so the crew would be obliged to use their efforts for the salvation of all; and in the use of their utmost means and efforts God saved all. Doubtless the impression made upon the minds of all was a deep one, which will be remembered when, in the times of restitution, they are brought to a clearer knowledge of Jesus Christ whom Paul preached unto them.--

Acts 3:19-21.

VERSES 33-36 bring into marked contrast the comforting faith of the children of God and the disquiet and unrest of those who lack that faith. Yet the steady faith of the Christian in the midst of trials is an inspiration, as well as a testimony, to those of the world about them. All the frightened and weary passengers and crew took courage from Paul's words and example, and were strengthened. "Ye are the light of the world," said the Master, "let your light shine." The poor world has its heavy load of sorrow. Give them all they will take of your comfort and cheer.

VERSE 42 again reminds us of the contrast between ignoble selfishness and benevolent love. The soldiers were plotting to kill their prisoners, Paul included, lest they might escape, and they, according to Roman law, might have to forfeit their own. From this plot, also, Paul and those with him were saved, through the favor of the centurion, and all, by the blessing of God upon their efforts, reached the shore in safety.

R1569 : page 256

In considering this lesson we are forcibly reminded of the Apostle's advice to Timothy (1 Tim. 4:16)--"Take heed unto thyself [unto thy walk and conversation before men], and unto the doctrine [--Declare it and defend

R1570 : page 256

it on every proper occasion]; for in doing this thou shalt save both thyself and them that hear thee [from sinking into error and sin and reaping its bitter consequences]."

R1570 : page 256

PAUL AT ROME.

III. QUAR., LESSON XI., SEPT. 10, ACTS 28:20-31.

Golden Text--"I am not ashamed of the gospel of Christ."--Rom. 1:16.

The apparent misfortune which cast the shipwrecked crew upon the little island of Melita became another occasion to the Apostle for bearing effective witness for Christ, and both Paul and all that were with him, and the simple islanders, also, were blessed. (Acts 28:1-10.) Departing thence, other Christians were met, encouraged and blessed --at Puteoli, and possibly at Syracuse and Rhegium; and, nearing Rome, the welcome faces of brethren who had come to meet him were seen at Appii Forum; and Paul thanked God, and took courage.--Verse 15.

The Apostle's first step, after his arrival and settlement in Rome, with the large measure of freedom he enjoyed by the favor of the Roman authorities, was to call together the chief of the Jews in Rome, desiring as heretofore to present the gospel "to the Jews first, and afterward to the Gentiles."

In verse 20 we mark the wisdom manifested in his manner of presenting the subject, declaring and showing that for the hope of Israel he was bearing those chains. And what was the hope of Israel? It was in the promise of a Messiah and the establishment of his kingdom--the very thing that Paul was continually preaching, showing that the promise of his coming had been fulfilled, and that his kingdom would just as surely be established. At the first interview he merely prepared them for a subsequent opportunity to hear the gospel, wisely awakening in them a desire to hear more of his doctrine. Then, at the appointed time, he was ready with all his strong arguments, and spent the day from morning till evening preaching Jesus unto them from the text books of The Law and The Prophets.--Verse 23.

It is very noticeable that, though Paul was careful to present the subject in a manner least calculated to stir up Jewish prejudices, his caution did not keep back the truth. He gave it to them in due time and order, but with all its native force, and let it do its separating work, as it always does. His reasoning was close, Scriptural and cumulative in its power. He reached conclusions, and placed the issue fairly before his hearers; and when they cavilled and rejected the truth he boldly applied to them the rebuke of the Prophet Isaiah (verses 24-27), a rebuke which the Lord so frequently applied to Jews. He then declared his subsequent purpose to be, to turn to the Gentiles, who should enjoy the privilege of which they had judged themselves unworthy. (Verse 28.) The rebuke of the Prophet was much more weighty to them than any words of his own would have been; for the Jews had not learned to recognize the inspiration of the apostles. From this suggestion we may all learn the wisdom of using the words of inspiration in preference to our own.

Paul's two years in Rome, awaiting the due processes of the law--the arrival of witnesses from Jerusalem, the formulating of charges, etc.,--were years of special advantage to the work of the Lord. Here Paul was for the time safe from his enemies, the Jews, and free, under the protection of his lenient and favorably disposed captors, to preach the gospel to all who would hear, both Jews and Gentiles.

The opportunity was faithfully used. Here he preached the gospel of the Kingdom, and taught the doctrines of Christ with all confidence and freedom; from here he wrote and sent letters to distant Churches; and he prayed for them (Eph. 1:16; 3:14; Phil. 1:4,9), and sent messengers and helpers to them. (Eph. 6:21; Phil. 2:19,25.) The epistles to the Ephesians, Colossians, Philippians and to Philemon were all written from Rome.

We have no definite account of the Apostle's course after his liberation from captivity in Rome, except what may be gleaned from his epistles. The meagre references of history indicate that he afterward went to Spain, and again to Greece and Asia Minor; and that it was a second imprisonment at Rome that terminated in his execution. All evidences concur that he was a wonderful soldier of the cross. He was faithful to the Truth and to the work of the Lord to the end of his course, and left a shining record for our study and imitation.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

BROTHER ROGERS IN GREAT BRITAIN.

Brother Rogers will be in England early in October, to begin an active campaign for the Truth. He will first of all make a personal trial of the new field, in order to discover its peculiarities, and to demonstrate its possibilities. Then he will be ready to instruct others in the art of selling DAWNS.

Already we have the addresses of several who desire to enter this "harvest" work, preaching sixteen discourses with the sale of each volume, and thus lifting up the light;--present truths, meat in due season for God's people. Are there not others there who desire to spend themselves in God's service, and who believe that the circulation of DAWN is the best method known to them? Let all such write us at once.

MISSING CYLINDERS.

They have dug up many wonderful baked-clay cylinders out of the ruins of Babylon and other ancient cities, but there are some not yet found.

I. They have not found any which speak of Moses and Joshua having called a "Parliament of Religions," of Moabites and Ammonites, and Edomites, and Sodomites, to come together and compare notes as to what things they had in common--and how far they could strike hands and have worship in common.

II. They have not found any which speak of sturdy old Samuel having sent to Gath and Ekron to get a deputation of the priests of Dagon to come up to Shiloh and hold a conference with the priests of Jehovah; and also deliver a course of lectures on the best methods of making "cuttings for the dead;"--the best kind of charms and amulets to be put over the doors and be worn on the person, in order that poor, uninstructed Israelites could have a wider range of spiritual vision.

III. They have not found any which speak of old leather-belted Elijah having proposed a "congress" with the priests of Baal and Moloch for a week's discussion of the tenets of their respective faiths, with a view to the promotion of mutual respect for each other's religion. In the absence of the burnt cylinders, we are shut up to the old Bible account of the practical test demanded by Elijah and the tragic conclusion of it.

IV. They have not found any which speak of Daniel and his fellows having proposed a miscellaneous camp meeting to be composed of all sorts of religionists in the whole of the "one hundred and twenty provinces," to come together and unite on a basis for some "Absolute Religion" of some sort.

None of such cylinders have as yet turned up, but they are still grubbing away as hard as they can. --W. Ashmore, China.

A FAMINE IN THE LAND.--AMOS 8:11.

Some who are awaking are crying out for bread--the bread of truth instead of the stones of error offered by the various sects. The Rev.

T. Chalmers said recently:--

"We cannot resist the inevitable. The creed of Calvinism is like a coat which is becoming too small for the rapid growth of human thought. With every movement of the arms it will be sure to rip somewhere, unless we refrain from all vigorous exercise. We do not want any coat which binds us so tightly that we cannot act with freedom. It is folly to attempt to keep pace with the ripping of the coat by a little sewing here and there. It is too small, and no amount of sewing and patching will help it any. It may have a good deal of good material which may be kept and still used, but the system of Calvinism as a system has done its service for humanity. We don't want systems any more. We want liberty and truth and love and righteousness. We want more of Christ and less of creed. We want still to grow--to grow until we come into the unity of the faith and of the knowledge of the Son of God unto the perfect man, unto the fulness of the measure of the stature of Christ."

===================

R1570 : page 259

VOL. XIV.   SEPTEMBER 1 & 15, 1893.   NO. 17 & 18.

"THE CHURCH OF THE LIVING GOD."

--1 TIM. 3:15.--

"As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit are we all baptized into one body."..."There is one body, and one spirit; even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all."..."After the way which they [many] call heresy, so worship I the God of my fathers."..."Am I become your enemy, because I tell you the truth?" If so, then, "I have become a fool for Christ's sake."--
1 Cor. 12:12,13; Eph. 4:4-6; Acts 24:14;
Gal. 4:16; 1 Cor. 4:10.

THAT during the Gospel age God has been selecting a Church is admitted by all Christians except Universalists; and that all thus selected constitute the one Church, and that a membership in that one Church can be secured only during the present life--during the

Gospel age--are also generally admitted to be the teachings of the Bible.

And many will admit, also, that our present union with Christ's body, the Church, though precious, is but a probationary membership, which will only be confirmed and made everlasting by introduction into full membership in the Church triumphant, at the close of this probationary period of the present life.--John 15:5,6; Phil. 3:12-16.

But, while we and other Christians agree that the Church triumphant is to be one Church, and not many churches, there are parts and bearings of the subject regarding which we are not agreed.

We hold that the conditions of the present trial, of all accepted as probationary members of the heavenly Church, are more severe and exacting, and that the selection is consequently much smaller, than Christian people generally suppose; that only a "little flock" is now

R1571 : page 259

being selected. (Luke 12:32.) Many suppose that the object of our God in calling the Church and promising her high exaltation was merely to save them from everlasting torment. We claim, and find and produce abundant Scripture proof of it, that God's object in this selection, training, discipline and final exaltation of the Church, is for the ultimate purpose of blessing through them all his fallen, sin-stricken creatures (human and angelic), by granting to all a full, perfect judgment or trial under most favorable conditions, of which perfect knowledge and sufficient help will be the chief elements of favor. Thus seen, the Church is being selected for the great work, to be accomplished during the Millennial age, of restoring "whosoever will" of the fallen ones back to their former estates, and of consigning the wilfully unholy to the second death--everlasting punishment--everlasting destruction. See TOWER for Oct. 15th, '92, for the nature and methods of God's elections, and Feb., '93 for an examination of all Scripture texts bearing on the subject of future punishment.

Nor can it be denied that this Scriptural view is much more elevating than the common, selfish view which originated in the great Papal

R1571 : page 260

apostasy. Those called out by the hope of sharing in God's plan for doing good to others--blessing "all the families of the earth" --are sure to be few, and spiritually above the masses, who are moved only by a selfish hope of escaping torment.

We also differ from most Christians in that we regard the Church in its present condition as merely in a probationary state. And we further claim that there is only one Church now, even as there will be but one Church in glory; that our Lord and the apostles never recognized any but one Church on earth; that so far from establishing many, or recognizing many, they denounced all efforts to separate into different parties and under different names, as schismatic, sectarian, and contrary to God's will; as injurious, and as an evidence of carnality in all who consented to or aided such divisions of the probationary Church.

Paul's able and pointed reasoning upon this subject is partially obscured by the common translation, yet even in it, when attention is called to it, the trend of the Apostle's reasoning is clearly discerned; much more so in that valuable and generally very faithful translation, the Emphatic Diaglott. He exhorts that those teachers who favor divisions in the flock of Christ be "watched," and turned away from; because they are not following the Lord's will, but their own. And he adds, "by kind and complimentary words they mislead the unsuspicious." (Rom. 16:17.) He reproved the Corinthian Church because of a tendency toward sectarianism among them. (1 Cor. 1:10-13; 3:3-6.) They were dividing into Paulites, Apollosites and Peterites, while a few rightly clung to the name Christian.

Each of these teachers had his peculiarities of manner in teaching, which caused some to esteem one, and others another, most highly. But they all had the one gospel--the one Lord, the one faith and the one baptism. The spirit of favoritism, which led to factions and divisions, and to the exaltation of sectarian or party names, or to the name of an individual teacher, to be the standard around which to rally, the Apostle declared was an evidence of carnality--proof of a worldly spirit.

While the taking of different names was wrong, it was an evidence of a deeper wrong --of a selfish, party spirit. It was an evidence that those Corinthians who took the party names had never appreciated the oneness of the body of Christ; that they did not really appreciate that Christ is the only head, leader and standard; and that his is the only name by which his followers should recognize themselves and each other. Where scoffers apply a name in derision, it is not the fault of the faithful; but the true, loyal soldiers of the cross should never own or recognize such a name. Instances of names so originating are "Methodist" and "Baptist," both of which were given in derision, but were afterwards adopted as party names, representing sects, factions or divisions in the body of Christ. All true teachers are not only sent by Christ, but receive their instructions from him; and any man who attempts to put his own or any other name upon all or any portion of the Church is an opponent, an adversary to the true and only Lord and Head of the Church. He is a misleader and an evildoer, no matter what his claims or motives may be.

The Apostle, upbraiding the Corinthians, and seeking to show them their error in owning any other teacher, besides Christ, to be their head and standard and leader, asks, "Has Christ been divided?" Are there several seeds of Abraham now, each an heir of a promise? Is this the reason you countenance divisions into different parties? Or, is it because one of these leaders--Paul, Apollos or Peter--has specially favored you and put you under obligation to him, that you requite him by calling yourselves his servants and followers, bearing his name? Was Paul crucified for you? or were you baptized in his name?

Nay, nay, dearly beloved; one, and only one, deserves all the honor of the Church, both now and forever, and that one is her true Lord and Master; and his name only should she own in any manner. He leads, he teaches, he feeds; and the various human agents used by him, as channels for his blessings to his espoused, should neither take his place in her heart nor share his honor before the world.

R1571 : page 261

We may, however, and should, honor his servants "for their work's sake," and count those who serve well as worthy of double honor; but we must always "hold the Head," and render him supreme reverence and obedience. (1 Thess. 5:13; 1 Tim. 5:17; Col. 2:19.) Our esteem for others should be "in the Lord."

For a long time, in fact until very recently, Christians recognized this true principle, that there is but one body or church on earth, even as there will be but one in glory. And, following this idea, each sect claimed to be that one, the only true Church, and persecuted others. But by and by each began to see in the other certain good features of doctrine and practice, and gradually their ideas changed, until to-day they claim boldly, and in opposition to the word of our Lord and of the apostles, that sects are a decided advantage; that the human mind is so constituted that a common faith, which Paul urges upon the Church, is an impossibility; and that the various sects of to-day with their contradictory diversities of faith are necessary accommodations to human prejudices and imbecility.

Yet, still clinging to the idea that somehow there should be but one Church, they are anxious to reunite all the larger sects so as to make (nominally) one church, while each sect therein may retain its own special features of faith or disbelief as at present. All in such a union (of which the Evangelical Alliance is a beginning) merely agree to disagree, to live and let live, and to recognize each other, in this general way, because of an increased influence, power and protection which the association will bring to each, and because it would detract from the influence of other sects not so associated, and thus hinder independence of thought. This would serve to fix and establish an "orthodox" boundary line, inside of which there would be bounds to individual liberty, and yet a measure of freedom--a permission to choose a preference among the forms and doctrines of these associated sects, and still permit them to be recognized as "orthodox."

This is, in fact, the case now, among the so-called "liberal minds" of all denominations; and it is being urged that an organization of this sort, already founded in the Evangelical Alliance, be fully consummated, and that an attempt be made to have such a composite church in some degree recognized by the government. The latest effort in this direction is "The Brotherhood of Christian Unity," of which we had something to say in our issue of Dec. 1, '92.

But, even when fully consummated, this could be no more than a union in name, with the same divisions and differences in fact--one church nominally, but many sects really.

The first danger against which the Apostle warned the Church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. But, as usual, the great enemy, thwarted in one direction, moved to the opposite extreme, and attempted to insist upon a oneness very different from what our Lord or the apostles ever taught. This attempt was to have every recognized member of the Church think exactly alike, on every minutia of Christian doctrine. This attempt finally developed into Papacy, where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a church member was obliged to accept such decisions fully, and to profess that such decisions were his belief, his faith; whereas they were not his in any sense but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

This was not at all the oneness urged by Paul. He urged a oneness of heart and mind, and not a thoughtless, heartless or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ--to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures. The oneness of faith which Paul urged was not that elaborate faith which touches and embraces all subjects, heavenly and earthly, divine and human, revealed and unrevealed. Quite the contrary: Paul's letters,

R1572 : page 262

weighty with logical reasoning, do not even mention the subjects upon which sectarians do most insist, and which are by them generally made tests of fellowship.

Paul said nothing about an everlasting torture of sinners; he said nothing whatever about a mysterious trinity, in which three Gods are incomprehensibly one God and at the same time three Gods; he said not a word about man being of a nature such as could not die but must live everlastingly, in a place of either pleasure or woe; he said nothing, either, about the present life ending all trial for all classes; and he entered into no entangling discussion about the bread and wine used in commemoration of the Lord's death--as to transubstantiation or consubstantiation; yet it can easily be discerned that he was not in harmony with any of these errors.

Notice particularly, however, that without so much as mentioning a single one of these sectarian tests of fellowship, Paul declares--"I have not shunned to declare unto you the whole counsel of God." (Acts 20:27.) From this it is very evident that none of these points, which are to-day regarded as the very essence and substance of Christian doctrine and as the proper tests of faith, are the one faith, or in any sense or degree parts of "the faith once delivered unto the saints."--Jude 3.

The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be "fully persuaded in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations; but it was so simple, and clear, and reasonable, that any and every honest follower of Christ could be fully persuaded in his own mind concerning it.

What was this one faith? The basis of it is stated by Paul, thus: "I delivered unto you first of all, that which I also received [first of all--as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures." (1 Cor. 15:3,4.) "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."--1 Tim. 2:5,6.

This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of believers, come as a result of faith in this Redeemer, when in due time it is made known to each and all.

These brief statements contain the whole gospel, in the same sense that an acorn contains an oak tree. Without this gospel kernel, the true gospel can never be possessed; hence this must be insisted on as a test of Christian fellowship. This must be received, else the gospel is not received. When it is received, the gospel is received. Then a work of growth begins--a development of this gospel. It may vary in rapidity of growth according to temperament and surroundings; it can develop into a twig, a sapling, a sturdy oak successively, but the nature of the seed will appertain to it in every stage of its development. So is faith--the true faith: it must begin with the one kind of seed-faith in all, no matter what stage of development each may attain. This one gospel acknowledges man's fall and sinfulness, and God's mercy and love manifested through Christ's great work of redemption, forgiveness and final restoration of all the willing and obedient, but of no others. All theories, and they are many, which omit any of these items are spurious.

Some deny God's love in the matter, and claim that all the love was Christ's, and that he interposed and thwarted the Father's original plan; but those of the one faith are guided by our Lord's own testimony, that God so loved the world that he devised the plan as it is being carried forward, and sent his only begotten Son to do what he has done and is yet to do for the world. (John 3:16,17.) Others

R1572 : page 263

deny that any redemption was accomplished by the death of our Lord Jesus, deny that his life was substituted as a corresponding price or "ransom for all," and claim that the Father does all by simply pardoning the sinners. But again the one faith is clearly pointed out by the words of Paul--"There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom [corresponding price] for all."

When received into honest hearts, this simple gospel, the true gospel, will gradually open up and spread its roots of reason and its branches of hope in every direction, feeding upon the promises of God, building itself up as he designed, and grasping, as it progresses, the "one baptism" (See TOWER, June 15, '93) and every other feature of the gospel in its fulness.

Note the difference between this, God's test, on the simple first principles of the gospel, and the wrong course of men who attempt to enforce upon all an entire system of faith (and that when they are the merest babes in Christ), so fettering them, then, that their growth is hindered. To ask babes in Christ to assent to thirty or forty articles of faith arranged by fellow-men, and to agree to take those as the infallible truth, and to promise never to believe either more or less than they contain, is like selecting in an orchard one gnarled and crooked tree, as a standard, and requiring all the other trees to be padded out to make them look as thick and as gnarled as the sample, and to be bound with iron bands that they might never grow larger or straighter.

This true gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. This one faith (and not the endless ramifications and details of faith which lead out from it) Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

Here was a perfect basis of union, which allowed for all the various stages of individual development in the truth, and which most effectually guarded against errors. For if this simple creed were to-day made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true union of the Church in the "one Lord, one faith and one baptism."

The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "gospel," the "one faith," which Paul and the other apostles set forth, was lost--buried under the mass of uninspired decrees of popes and councils. The union of the early Church, based upon the simple gospel and bound only by love, gave place to the bondage of the Church of Rome--a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of an elaborate creed, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since: each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers.

A "CHURCH TRUST" UNDESIRABLE.

But while division in the Church of Christ are very wrong, and very contrary to the will and word of our Lord, they are better far than a union in bondage under Papacy's system, creed, etc. Instead, therefore, of attempting to get all the sects to combine in a sort of "Church Trust," an image or likeness of the Papal system of oneness (though on a higher plane), to regulate and restrict further investigation and further growth, we need to do the very opposite--to abolish all sects and all elaborate

R1572 : page 264

creeds and confessions of faith. Instead of being further bound (by such a Church Trust Union--or wheel within a wheel, double imprisonment), all bondage should be set aside, except the simple tests first imposed in the one faith once delivered to the saints; and all party sectarian names should be repudiated, and the name of Christ should be the only name borne by his Church.

Such a breaking down of sectarian fences would leave the true children of God willing to accept the original and simple test--"all one in Christ Jesus;" and this is what is needed. It would destroy sectarian pride, which so often counterfeits true Christian zeal and love, but it would tend to develop the truth, and thereby to develop the real zeal for the truth which our Lord desires in his followers. The term Church of Christ would no longer mean to any "our denomination," but, when they would sing,

"I love thy Church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand,"

R1573 : page 264

they would think, instead, of the one, true and only Church.

Under such conditions, recognizing the true and only test, as above quoted from Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and, truly seeking the divine plan, they would ere long, as promised, be guided into all truth.

They would join hearts and hands as Christians, and while their heads might not at once agree on certain points, it would be only a question of a short time; for the unbiased study of God's plan, with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though, as at first, the growth of faith-roots and faith-branches might vary. All would believe the "same things," even if some could see and believe more elaborately than others.--Phil. 3:15,16.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and Word, will not be attained in the present age except by the few, the "overcomers." Others, the Scriptures show, will continue in sectarian bondage, and even increase their bondage-union by a Church Trust or "confederacy" (Isa. 8:12), until, in the close of this time of trouble, all this is corrected by the fall of sectarian systems as well as of present political governments.--Dan. 12:1; Rev. 18:2-5.

In the next age, during the world's trial, such great deceiving systems will not be permitted; but now they are permitted in order to the testing and manifesting of the "overcomers."

Let the dear saints who now walk the narrow way, and whose names are "written in heaven" as probationary members of the one, true Church of Christ, patiently persevere in worshiping God after the manner which others term "heresy"--closely studying and believing all that is written in the inspired Word, however it may conflict with human creeds and the opinions of so-called great theologians. Be simple enough to take God at his Word, however church monopolies or trusts may seek, either willingly or unintentionally, to wrest it to their own advantage. Flee all so-called unions, which are merely bondages. What is needed is fewer of such unions, not more. Each individual needs to feel and exercise the same liberty on doctrine that each sect now claims. From this standpoint the bondage-union of the church under Papacy was the worst and most complete enslavement of the individual Christian; and the full breaking up of all sectarianism, so that no two persons will be bound to hold one faith (except on first-principles) is the most desirable condition.

The breaking of Papacy into a hundred sects, each free from the other, was a good work, tending to the realization of the liberty wherewith Christ makes free. Though at first regarded as a calamity, it soon came to be known as the Reformation. And now the breaking up of these numerous sects, so that each individual will be free, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism,

R1573 : page 265

now regarded as a calamity, will by and by be recognized as truly the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles--a union of hearts and principles and not merely a heterogeneous confederacy. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of his Word alone; and others will be separated.

Sectarianism has wofully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "vine" is the whole church, and that the various denominations of "Christendom" are the branches. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the individuals, and "any branch" is defined by our Lord's own words to be "any man." Let this, our Lord's illustration of the proper union of all the branches in one vine, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the body of Christ.

***

Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies disbanded, including all sectarian organizations--what would be the effect?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring true Christians together as the family of God, and not as sectarian bands; to study God's Word, and not human traditions and creeds formulated in the dark ages. Very soon, unhindered, God's Word would be heard by all truly his; and one Lord, one faith and one baptism would soon be the result, while the worldly mass would speedily drift apart, and the true distinction between the Church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true Church, will be separated from the "tares," the mere professors. Party spirit and love of sect are so strong that, apparently, nothing short of a complete wreck of all the sects will suffice to set free all of God's children now bound and blindfolded in and by them.

This catastrophe--sectarian destruction, the fall of Babylon--is what is referred to in the Book of Revelation under the symbol of the seven last plagues. (Rev. 15-18.) The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," it included the pain of these plagues, as well as other annoyances to which the world will be subject because of ignorance of the real plan of God. It is of escape from these plagues that the Revelator (our Lord--Rev. 1:1) speaks to us, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

THREE VIEWS OF THE CHURCH.

Brother Wright sends us the following clipping, with the remark, "Two views well stated. Please give us the third and true one, Brother Russell."

"There are two conceptions of the Church, which, for convenience, I shall designate as the Protestant and Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club, or of a political party, have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, 'who can rearrange themselves at will, and thus create new churches at every re-arrangement.' (Ewer.) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which he invites men: it is his family, his household, his kingdom, his city. Its officers are commissioned by him and hold their authority as teachers only from him. In a word, the Catholic Church is not a democracy but an empire, not a republic but a kingdom. As such, it comes to man with divine authority: its officers are under oath to the Eternal King, and they are to minister to man in his name, and for him."--The Living Church.

In presenting the true view of the Church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views, or combinations of both, while the true idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:--

God's Church, when completed and organized, will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet organized. When organized, it will be clothed with power, and will be, "not a democracy, but an empire; not a republic, but a kingdom. As such it [will] come to man [the world--during the Millennium] with divine authority [and with power to back up that authority]. Its officers are [then to be] under oath to the Eternal King, and they are to minister to man in his name, and for him." All this, it is to be noted, fits exactly to the coming reign of the Church, when it shall "bless all the families of the earth;" but it does not fit at all to the present state or condition. There is no organization to-day clothed with such divine authority to imperiously command mankind. There is no organization doing this to-day; though we are well aware that many of them in theory claim that they ought to be permitted to do so; and many more would like to do so.

R1574 : page 266

This was the fatal mistake into which the Church began to fall in the second century;

and the effort to realize this false conception culminated in the boastful, imperious counterfeiting of the coming Kingdom in Papacy, which for centuries sought to dominate the world, by claimed "divine authority." This idea has more or less pervaded and poisoned the ideas of all the Protestant "clergy" as well; who, copying Papacy's false ideas of the Church, claim also that the Church of Christ is now organized, though they make less boastful claims to "divine authority," to teach and rule mankind in general, than Papacy does.

God's Church is not yet organized. On the contrary, the Gospel age has been the time for calling out and testing the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4,5,21; 2 Tim. 2:11,12; Rom. 8:17) to be organized as joint-heirs in his Kingdom at the close of the Gospel age, when he shall "set up" or organize his Kingdom in power and great glory, to bless and rule the world with "divine authority."

In the meantime, these unorganized but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the Kingdom (2 Pet. 1:10; 2 Cor. 5:9), are "a voluntary association of believers," drawn together for mutual assistance in seeking to know and to do the Master's will, that they may be accounted worthy the honors and glories promised, and not now to rule men by divine authority; for they have as yet no such authority. In this "voluntary association" of the consecrated there is no imperial authority of one over another; and no lording over God's heritage should be permitted; for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren."--Matt. 23:8.

Instead of the kingly and lordly rule prevailing in the customs of the world, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall

R1574 : page 267

be your minister [literally, servant]; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]; for even the Son of man came not to be ministered unto [to be served], but to minister [to serve], and to give his life a ransom for many."--Mark 10:42-45.

The Lord was chief servant; and those among the apostles who served the Church at greatest cost to themselves--Paul, Peter, John and James--are esteemed, by those who have the spirit of the truth, in proportion to their service, and not in proportion to their titles, their priestly vestments, or their praise among men, etc., of which they had none.

The Church, or company of believers, probationers for coming glory, in its "voluntary association," was indeed to recognize "teachers," "helps," "apostles," etc., but not to make them. If they recognize a man "mighty in the Scriptures," "apt to teach," able to make clear the divine plan, and specially qualified to build them up in the most holy faith, they gladly acknowledge God's favor in raising up among them such a servant of all to assist them in the understanding of his Word. But they should be careful always, even while rejoicing in and thanking God for such a servant, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so--whether the deductions and arguments of the teacher agree with the whole testimony of God's revealed plan.

Thus the Lord is the teacher of his followers, sending, now and again, of their own number, certain ones to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever he speaks; and these will be guided into the truth, and prepared in due time for organization as his Kingdom. "The meek will he teach his way."--Psa. 25:9.

Thus seen, both the Catholic and the Protestant views of the Church are erroneous. The Catholic view gets the future organization applied to the present time, and the Protestant view, though ridding itself of some of that error, carries along enough of it to injure itself; for, instead of admitting all consecrated believers into a "voluntary association," in which God would raise up his own teachers, Protestantism attempts also to organize and bind with creeds and confessions into various sects, each of which, anxious to perpetuate itself and its ideas, selects and makes its own teachers in its own seminaries.

THE TRUE CHURCH.

To-day there are many organizations claiming to be the Church, and having various bonds of union; but we wish now to show, upon the authority of God's Word, first, what Church our Lord established, and what are its bonds of union; second, that every Christian should belong to that Church; third, the injurious effects of joining the wrong church; and fourth, having joined the right Church, what would be the results of losing our membership.

First, then, the Church which our Lord Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost, after the ransom price for all was paid, was the little company of disciples who had consecrated earthly time, talents and life, a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the laws and government of Christ, its head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows and aims of one were those of the others; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of any man-made creed. Thus their only union was of the spirit; their law for the government of each was love; and all, as a whole, were put under obedience to the "law of the spirit," as it was expressed in the life, actions and words of their Lord. Their government was the will of him who said, "If ye love me, keep my commandments."

There are two senses in which the true Church of Christ may be considered: All who, like the early Church, are fully consecrated to the doing of our Father's will, amenable only to

R1574 : page 268

Christ's will and government, recognizing and obeying none other--these, the saints, from the beginning of the gospel age down to its close, when all of this class are sealed--constitute

"THE CHURCH OF THE FIRST-BORN,

[whose names are] written in heaven." These are all one in aim, hope and suffering, and in due time will be joint-heirs with Christ Jesus to the great "inheritance of the saints in light"--joint-heirs with him of the Kingdom which God has promised to them that love him.

The other sense, in which this same class is recognized, is by counting a part for the whole. Thus all the living of this class may be spoken of as "the Church;" or, again, any part of this class of living followers who may meet together may properly be called the Church; for, wherever two or three are assembled, the Lord has promised to be among them. Consequently, that would be a Church meeting--an assembly of "the Church of the First-born." The general assembly will be when all the Church are made like their Head, and glorified with him.

Such, then, is our definition of the Church of Christ. It is perfectly illustrated by Paul (Rom. 12:4,5), when he compares the Church to a human body. In this figure the head represents our Lord, and all who are his constitute the body, over which the head rules. Jesus has been and always will be the Head over his Church as a whole; he is likewise the Head and ruler of the entire living Church; and in every assembly where two or three meet in his name (when his Word is sought and heeded), he is the Head, ruler and teacher.--Eph. 1:20-23.

If it be asked, In what sense does he teach? we answer, by exercising the qualities of the Head or teacher; by using one or more of those present as his mouth-pieces in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of the human body calls upon one member to minister to another. But here a word of caution: If one become as useful a member as a right hand, he should take care that he assume not the position and authority of the Head, to put forth his own words and ideas as truth. He must ever remember that his highest honor is to be an index-finger to point out, or a mouth-piece to express, the will of the one Lord and Master. Be not puffed up: pride will paralyze and render useless. "Be not ye called Rabbi [master, teacher], for one is your Master [head], even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary" --"God hath set the members, every one of them, in the body, as it hath pleased him."--1 Cor. 12:12-31.

How simple, beautiful and effectual is God's plan of the "voluntary association" of his children!

This brings us to our second proposition, viz." that all Christians should be joined to this association or incipient organization. In the light of what has just been said as to the class

R1575 : page 268

constituting the Church which our Lord is calling, it is evident that if you have given up all your will, talent, time, etc., you are recognized by the Lord as a probationary member of the Church, of which he is the Head, and whose names are written in heaven. Thus, by consecration, we join the true Church, and have our names recorded in heaven. But, says one, must I not join some organization on earth, assent to some creed, and have my name written on earth? No: remember that our Lord is our pattern and teacher, and neither in his words nor acts do we find any authority for binding ourselves with creeds and traditions of men, which all tend to make the Word of God of none effect, and bring us under a bondage which will hinder our growth in grace and knowledge, and against which Paul warned us, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." --Gal. 5:1.

Another says: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible association of our own? Yes, this is what we have--a society modeled after that of the early Church.

R1575 : page 269

We think we have come back to primitive simplicity. The Lord Jesus alone is our Head or law-giver; his Word is our rule of faith and practice; the holy Spirit is our interpreter and guide into truth; our names are all written in heaven; and we are bound together by love and common interest.

Do you inquire--How shall we know one another? We ask, How can we help knowing one another when the spirit of our Master is made manifest in word and act and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity, coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? These stand ready with consecrated time. Does the Lord's work require money? These stand ready with consecrated means. Does his work bring upon them the reproach of the world, and of a degenerate nominal church? These have also sacrificed reputation and all else to God.

But, again, do you inquire, How shall we deal with one who walks disorderly in our midst? if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as the Scriptures direct.

Now, as in the early Church, there are various degrees of advancement among the individual members, and, Paul says (1 Thes. 5:14), some are feeble-minded, comfort them; some are weak, support them; but, while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them, nor for the feeble-minded, and support them; but patiently, lovingly, warn the disorderly. Whom does he call disorderly? There are many ways of walking disorderly. In 2 Thes. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did--work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others; and (verse 14), after you have warned such a one, if he "obey not,...note that man, and have no company with him, that he may be ashamed....Yet count him not as an enemy, but admonish him as a brother." He warns us also against immoral and unjust persons, and those who wrest (twist) the Scriptures, and thus turn the truth of God into a lie. And the following citations clearly show that, in the Apostle's estimation, doctrinal disorders are among the chief.--2 Thes. 3:6-14; 1 Cor. 5:11; Eph. 5:6-11; Rom. 16:17; 2 John 9-11; Gal. 1:8,9; Tit. 3:10.

Our Lord gives explicit directions where there is a matter of offense between two brethren (Matt. 18:15,17): "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church [the company of brethren who assemble together]; but if he neglect to hear the

Church, let him be unto thee as an heathen man and a publican." If, under the captaincy of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren. And if the true brotherhood in Christ is in any degree realized, the admonition of the Apostle will be gladly heeded--"Not forsaking the assembling of yourselves together, and so much the more, as ye see the day drawing on."--Heb. 10:25.

And if new converts be properly begotten by the Word of Truth, they will be far more eager to meet with two or three possessed of the right spirit and seeking to understand the Word of the Lord, than they would be to mingle with those whose religion consists chiefly of forms of godliness. And here will be the opportunity for those who are strong [in the faith and love of God] to bear the infirmities of the weak and not to please themselves merely--in the choice of subjects, studies, etc.

Should the newly enlightened one know none with whom he can meet personally and regularly, let him not forget his privilege of communion

with the Father and the Son in prayer, and with the WATCH TOWER by mail; and let him seek for others of the truth-hungry among his neighbors--"holding forth the Word of life," the Truth.

This association has its evangelists, pastors and teachers, appointed and directed by the Lord. (1 Cor. 12:28.) They need no laying on of hands by the so-called "apostolic succession;" for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the body to exercise his office for the edification of the other members. All the true Church are priests, an association of priests, and not an association under the control of a clerical or priestly class. (1 Pet. 2:9.) There is one great Bishop or overseer, who, from time to time, raises up and sends his own special messengers to uncover truths, overthrow errors, etc.--Luther seems to have been one of these, and Wesley another. But our Lord retains the Bishopric himself. (1 Pet. 2:25.) How complete is the voluntary union of the Church of Christ, with its heaven-written, love-bound, Spirit-ruled membership, and how sad the error of mistaking the nominal for the real Church!

The importance of our fourth proposition need not be urged. It would, indeed, be a dreadful calamity to lose our membership in the true Church or body of Christ. And no member is out of danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But, filled with love (the love that prompts to sacrifice), and clothed with humility, and under cover of the redeeming blood, we are safe in the Church (the body), having the assurance that it is our "Father's good pleasure to give us the Kingdom."

Yes, the Kingdom is the glorious destiny of the true Church--the "little flock"--now treading the pathway of humiliation, and drinking the bitter cup of death. The glory that shall be revealed in us does not yet appear, except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it."--Heb. 4:1.

Thus Paul warned others, and thus he feared, lest even after having preached to others, he himself should be a castaway. (1 Cor. 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon us and despitefully use us and say all manner of evil against us falsely, or they may seek to win us back by flattery, saying they cannot afford to lose our influence, we could do so much good by remaining among them, etc.; but we must let none of these things move us; but, rather, rejoice that we are counted worthy to suffer (Acts 5:41,42) for his name's sake. Oh, how necessary in this "evil day" is the faith

"That bears unmoved the world's dark frown,
Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage."

CHRISTIAN FELLOWSHIP.

Humanity longs for fellowship; and, of recent years, the morally inclined have very generally found this in the nominal, Protestant churches--in their committees, socials, prayer-meetings, etc. Such fellowship and such influences have done much to elevate the tone and moral and respectable standard of the world; but such fellowships are seldom worthy of the name Christian fellowship; because, not Christ and his Word, but worldly ambitions, pride, dress, show and social gossip are generally the grounds and subjects of fellowship. Hence, while disapproving church organizations as churches, we do esteem them as

R1576 : page 270

the highest order of worldly diversion. For, although they are often schools in which pride, envy, hatred and scandals are cultivated, these evils are less gross than the many vices which flourish outside these schools of morality.

R1576 : page 271

But, however beneficial these social clubs, called churches, may be to the world, as tending to tone down murder to malice and envy, and to moderate theft to slander--the really consecrated believer, who has passed from death unto life, finds in them but little real fellowship, except as he discovers here and there a kindred spirit, similarly begotten to newness of life,--to new motives, thoughts, words and deeds. Nevertheless, custom draws them together, and the very thought of disturbing that social union is dreadful, because, poor as it is, it is all they have.

Then, to many, there comes the thought of influence--upon wife or husband or child or sister or brother or friend. What if their withdrawal and the admission that their church and all others are really worldly and unsatisfying should hinder some one from joining some church, and thus, outwardly at least, from confessing Christ? What then? Perhaps next winter their social club will get up a revival of religion, and, by dint of an imported revivalist, and hymns, and prayers, and sermons, hot with descriptions or inferences of the everlasting torment awaiting all who do not join some sect, some might be induced to assume the outward forms of godliness without the power; and, by withdrawing now you would be debarred from helping them in this work.--What then?

So much the better, we answer. If we have found that God's name and character are dishonored and misrepresented by every denomination of Christendom, why should we want our children and friends to join a society under those dishonoring confessions of mis-belief? Why should we want to join in such work--so contrary to all that our Lord and the apostles taught and practiced?--which so seriously misrepresents, to the seeker after God, the real way to find him, and which so deceives the penitent as to what is the real "Church of the living God"--"whose names are written in heaven?" Why should not every one who finds the truth, or, rather, who is found by the truth, in this time of harvest, be glad to use every atom of his influence for the truth, and against those errors which bind so many of God's dear saints?

Surely the more conscientious we are the more we must regret the influence already given in years past toward error, to God's dishonor and to the enslavement of his children; and the more must be our anxiety to reverse our influence as rapidly as possible, in order that our future influence for the truth may as far as possible counteract past influence given to error. And, if we find the bonds of sectarianism difficult and painful to burst, we should the more jealously seek to spare our children similar pain. An outward confession of full consecration to Christ, not lived up to, and of faith in a creed not really believed, is an injury to whoever makes it. Better far teach your children to be honest with themselves, with others, and above all with God, than teach them to stultify themselves by dishonest professions. It will be to their advantage now, as well as in the purgatory of the future. See TRACT NO. 17--Purgatory.

But, still, we will need fellowship. And the scarcity of the proper sort in the nominal churches should lead us nearer to the Lord, that we may the more appreciate and value his love, his Word, his fellowship, and the love and fellowship of all who are of his true family and spirit. Soon you will learn to appreciate the words of our Master--as true respecting the worldly church to-day, as in his day--"Marvel not, if the world hate you; ye know that it hated me before it hated you;" "for the friendship of the world is enmity against God." Thus, separated more and more from the worldly-spirited, you will learn what the Apostle meant when he said, "Hereby we know that we have passed from death unto life, because we love the brethren." Your love for Jesus, our Elder Brother, will grow more intense, affecting your every thought, word and deed, and begetting a love for all who bear his likeness; and this love will not depend upon wealth or personal beauty or social conditions. But only those somewhat grown in the spirit and likeness of our Redeemer can appreciate such counsel or such fellowship. Others love the worldly because the love of the Father has not been developed in them, and because they do not hate every evil way.

R1576 : page 272

THE TRUE CHURCH NOT A SECT.

The Church of Christ is neither a sect nor an aggregation of sects: it is one and indivisible. It is Christ and all who are united to him; --joined by a living faith in his redemptive work for them, and in a full consecration to him, his will and his work, even unto death. This true Church is represented by our Lord himself under the simile of a vine, of which and in which all truly his are, individually, branches.

Webster's Dictionary defines the word "sect" to mean,--"A part cut off,...hence a body of persons who have separated from others by virtue of some special doctrine, or set of doctrines, which they hold in common."

This description fits all the various denominations of Christendom. All separate themselves from other Christians; all do so by virtue of some doctrine or set of doctrines which they hold in common. But the members of the true Church are each individually united to Christ, and not to each other. As the spokes of a wheel are each separately fastened in the hub, so each member of the body of Christ is, in his inner or spiritual life, bound only to Christ. And as the tire steadies and gives unity of operation to the spokes at their extremities, so love, the bond of perfectness, is the only bond that should be permitted between those whose wills are buried into Christ's.

Our Lord declared that he did not come to put a patch or amendment upon Judaism, nor to put the new wine of his teaching into the old bottles of Judaism. It follows that Christianity is not a schism or sect or split off from Judaism. It is, on the contrary, a new system of religious teaching, based upon a New Covenant made between God and man by Christ the Mediator, whose blood sealed that new covenant and made it operative.

The only test of fellowship therefore is,--to be a Christian; one truly united to Christ by faith and consecration;--not without a real consecration, nor without the true faith. But the meaning of a full consecration of thought, word and deed is readily understood by some who doubt and question what is the true faith necessary to the true membership in Christ--the faith at first delivered unto the saints by our Lord and his apostles. This true faith is --that all were sinners, justly under God's condemnation to death through the fall; that Christ Jesus our Lord died for OUR SINS according to the Scriptures, and that he was raised from the dead by the Father, who thus gave assurance to all that Christ's sin-offering on our behalf was complete and fully satisfactory, the signing and sealing of the New Covenant under which all of Adam's race who are sick of sin and desirous of harmony with God can be justified and return to his love, favor and blessing. (1 Cor. 15:3,4; Rom. 5:1,6,12,18.) Whoever holds this simple faith is a believer, a member of "the household of faith." Whoever with this faith fully consecrates himself to the Lord's service is a baptized believer, a probationary member of the one, true Church whose names are written in heaven. If he run the Christian race as he has covenanted to do, he will win the prize, and be one of the elect Church in glory, granted a place with the Lord in his throne.

This is the basis of our hope: the only foundation --the one which no man ever could lay, but which God laid for us (1 Cor. 3:11); for, "while we were yet sinners, Christ died for us" (Rom. 5:8), the "just for the unjust, that he might bring us to God." (1 Pet. 3:18.) Realizing ourselves as sinners under condemnation to death, and that we may have peace with God and be justified to life by appropriating to ourselves the merits of his death, we gladly accept him as our Redeemer. "We have redemption through his blood, even the forgiveness of sins." (Eph. 1:7.) This is justification; and, being thus justified by faith, we have peace with God. Then, realizing, further, that those who are thus redeemed should not live the remainder of their lives to themselves and their own pleasure, but to him who died for them (2 Cor. 5:14,15), we consecrate ourselves to his service.

Built upon this foundation are the minor doctrines and those principles which must be worked out in the life. Thus we are admonished by the Apostle (2 Pet. 1:5-8) to add to this

R1576 : page 273

faith various graces and further attainments--of virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity (love).

This was the faith of the early Church; and this is the faith of all who acceptably bear the name of Christ; and such only are properly termed Christians. True, the early Church progressed beyond these first principles, to the use of the "strong meat," and a comprehension, with all saints, of the deep things of God; but the "babes in Christ," and those "who, by reason of use, had their senses exercised," were together one family--"all one in Christ Jesus." They were not to leave these principles by displacing them by other theories, but by adding to them as above explained. The more advanced in grace and doctrine bore the infirmities of the weak, each and all seeking

R1577 : page 273

to grow in grace and knowledge, more and more. Where this apostolic rule was observed, there could be no sect, no division in this body. It was only when error began to develop in the congregations that Paul wrote to some: I hear that there are divisions (sects) among you, and I partly believe it; for it is evident from what I learn of the worldliness and error coming in among you, that there would of necessity be divisions; for those true to the Lord could not have fellowship with such unfruitful works of darkness, but must rather reprove them.--1 Cor. 11:18,19.

Divisions were objected to in the one true Church, and all the apostles taught that there is one Lord, one faith and one baptism. There is one fold and one Shepherd. (1 Cor. 12:25.) Christians are a separated class--separate from the world, separate from sinners, separate from all others--in that they accept salvation through the redeeming blood of Christ. Their sympathy and co-operation are not of force, doctrinal or other, but merely of love and common interest, as fellow-pilgrims and fellow-heirs. The doctrine of the ransom serves to guard each one thus in Christ against all professing Christ's name but denying or ignoring this fundamental part of his work. Not collectively but individually the saints should have no fellowship with works of darkness.--Eph. 5:11.

It is not remarkable that Satan should seek to divide and separate the sheep, and to put up fences, such as the denominational creeds prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living truth. This would be but wisdom on his part. But it is strange that he should be able to fetter the reason of so many, that they should think it a mark of spirituality to say, I am of Luther, a Lutheran; I of Calvin or Knox, a Presbyterian; I of Wesley, a Methodist, and so on. The Apostle Paul, on the contrary, said to some of his day, who were in danger of this spirit of sectarianism: While one saith, I am of Paul, and I of Apollos, and I of Peter, are ye not carnal? Is it not in direct opposition to the spirit of Christ to think or act thus? "Is Christ divided?" Did Paul or Peter or Knox or Calvin or Wesley or any one else than Christ die for your sins, and redeem you? They, as servants of Christ and the Church, should be esteemed very highly for their works' sake, but to name the Bride after any other than the Bridegroom is manifestly improper.

Oh, that all could see that in God's sight there is but one Church--whose names are written in heaven--and that God cannot and does not sympathize with or recognize any split in the real Church. He does not recognize the narrow creeds in which so many of the sheep are confined and starving. As we have shown, he has placed but one fence around his fold. Inside of it there is plenty of room, for both the lambs and the fully matured sheep.

A PARABLE OF FALSE SHEEP-FOLDS.

Picture in your mind a fine, large pasture, surrounded by a strong and high fence (the Law of God), which keeps all the sheep within, but which recognizes no means of access to that fold (justified condition), except Christ, the door, faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for his sheep, for whom he once laid down his life. Into the true fold of Christ quite a flock of sheep have entered. They belong

R1577 : page 274

to the true Shepherd; but, as we look before us at the grassy slopes, only a few sheep, a little flock indeed, seem to be enjoying the liberty of the fold--the liberty wherewith Christ hath made them free. Where are the others? We look, and see inside the door, on either side of the pathway, small enclosures. Over each is written a peculiar name--Presbyterian, Methodist, Baptist, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc. Looking at these pens we find they differ. Some are built like prisons with iron frames and bars and chains, others less strong, and some are merely marked out "dead lines," over which the sheep understand they must not go.

These pens are full of sheep, but they are weak, delicate and sickly for lack of proper exercise and fresh, nourishing food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when they first entered the fold, and some have become blind. Strange to say, all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape.

We also noticed that under-shepherds had been appointed to help to pasture the sheep, and that they had constructed these pens, but apparently without the Chief Shepherd's permission.

Perplexed to know why the sheep thus submitted to be penned, we watched to see how they were induced to enter the various enclosures. As they entered the fold through the only door (faith in Christ), each under-shepherd tried to impress upon them, as they passed, the necessity of getting into one of the many pens, and the desirability of the particular one he represented. As a consequence, nearly all the sheep which entered the fold got penned, for they trusted the under-shepherds and followed the majority; and only a few passed on to enjoy all the liberty of the fold. The under-shepherds sought continually to impress upon their sheep that the free sheep were heretics and en route to destruction.

We watched to see the end of this matter, for we learned that the Chief Shepherd was expected by some, and we knew that his coming would soon demonstrate whether he approved this dividing and imprisoning of his flock. Nearly all the under-shepherds claimed that he would not come for a long time yet.

Presently we heard great rejoicing among the free sheep. We looked, and found that the Chief Shepherd had come quietly, unobservedly ("as a thief"), and was now recognized by some of the sheep; and hence the rejoicing. Some of those imprisoned heard the Shepherd's voice: they looked and listened, yet could scarce believe. It was indeed the voice of the Shepherd as he tended and ordered his flock. His true sheep seemed to hear his voice condemning the penning process, and saying to his sheep: "Come out!"

Some leaped the fences and thus gained liberty and food from the Shepherd's hand, while others were so weak and faint for lack of nourishment that they trembled with anticipation, but did not come out through fear of the under-shepherds. We noticed, outside the fences, that some of the free sheep brought food to the bars, thus nourishing the weak ones until they were strong enough to leap the fence. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep control of their (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; and others redoubled the customary exercises--the "forms of godliness."

We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison-pens all destroyed, and the fold used as designed--the flock one, its name one, and its head--the true Shepherd who gave his life for the sheep--Christ Jesus.

"COME OUT OF HER, MY PEOPLE!"

In Revelation 18:4-8, we have most emphatic instructions from our Lord, respecting our proper course at the present time. This advice was not always applicable: not until mystic Babylon's fall under divine condemnation, which prophecy shows was in A.D. 1878. As shown in the Scriptures, Babylon, the mother of abominations, had long misrepresented the

truth and the true Church, which to a large extent was in her and in her daughter systems (See M. DAWN, VOL. II., pages 271-282, VOL. III., pages 135-197); but her sentence of rejection was reserved until the time of "harvest."

The expression, "Come out of her, my people," indicates clearly that some of God's true saints have been in Babylon, and that, up to the time of her fall, God did not object to their being in the nominal church systems, and did not call on them to come out. Indeed the Lord himself sometimes spoke to and through Babylon up to the time when, having knocked at the door, declared his presence, and been unheeded by the self-conscious, but really blind and miserable Laodicea, he spewed her out of his mouth (to be no longer his mouth-piece) forever.--Rev. 3:14-22.

But now the judgment of the great Millennial day has begun; and its beginning is with the Church--to separate the true from the false or nominal.

To accomplish this separation, the truth--"the sword of the spirit"--sharper than any two-edged sword, is unsheathed. The conflict now in progress between truth and error, light and darkness, is for the very purpose of testing, sifting and separating the "children of light," who love the truth, from the children of darkness, who love the error. As heretofore shown, the second advent of our Lord is in this respect like his first advent; and his words, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Luke 12:51), are applicable now;--until his Church has been gathered and glorified, and his Kingdom set up in glorious authority.

The expression, "that ye be not partakers of her sins, and receive not of her plagues," implies that, in this time in which they are

called out, God's people will be brought to a clear knowledge of the truth;--they will see clearly what constitute Babylon's sins--errors of doctrine and of life. And, when so enlightened, those who are God's people, having his spirit, his love for right and truth, will hate the error and darkness in which for so long they have been. Such will be ready and anxious to know their duty toward the nominal church. The effect of the light of truth upon their hearts will be such that they will instinctively feel and ask themselves, "What communion hath light with darkness?" and will be merely asking the Lord to indicate to them his wisdom and will. To such the Lord answers, through his Word, "Come out of her, my people."

The expression, "that ye be not partakers of her sins," is in the nature of a reminder, as well as a threat. It is a reminder that, when in ignorance of the truth, they had no responsibility for the errors and the wrong course of Babylon, mother and daughters; but that now that they see those errors--those sins--they are responsible; and that if now they stay in these systems they, by intelligently assenting, are as responsible as those who formulated those errors, or more so, and will surely and justly partake of the consequences.

But, for various reasons, some seem anxious to excuse themselves, and to stay in Babylon. Such indicate that they lack the proper spirit of the truth, or else that they have not yet digested a sufficiency of the "meat in due season" to give them the necessary perception of her sins, which in the Lord's estimation are piled up to heaven. Another confusing thing is that some of the daughters of the Roman Mother have put away many of the mother's outward marks and forms, while retaining much of her spirit and doctrines.

For instance, Baptists, Congregationalists, Second Adventists, Disciples, and a few other denominations, claim to be without bondage: claim that the Bible is their creed and that each group or congregation has charge of its own affairs, and that the meetings in which these independent congregations of each denomination unite are merely voluntary associations, in which denominational supervision or bondage finds no recognition. Then, especially with the "Disciples," the confession demanded is very simple. But they mostly mention the doctrine of the trinity, or eternal torment, or both. And where these are not specified, they are understood, and if attention be called to these subjects, or to the manner of our Lord's second coming, or to "the times of restitution,"

R1578 : page 276

there is always a strong current of opposition, and, whether written or unwritten, a creed will be found which admits no Biblical examination or criticism; and, unless you assent, you must either keep quiet or get out.

The word "creed" comes from credo, and means I believe. It is entirely proper that every Christian have for himself a creed, a belief. And, if a number of Christians come to a unity of faith upon the lines of the Word of God, their assembling together for fellowship and communion is both proper and helpful, as the Bible declares. The general difficulty is that, when groups of Christians meet as brethren, they either make a written or an understood creed, which goes beyond the Word of God and includes human tradition; or else they ignore all faith, and make morality--good works--the only basis of fellowship. But, as the name indicates, Christians are believers in Christ, and not merely moralists. While, therefore, a creed is necessary, and he who has none has no belief, and would therefore be an unbeliever, and while in Christian fellowship harmony of faith is necessary to communion, all should see that the fellowship and faith of the early Church, under divine direction, were built upon the first principles of the doctrine of Christ; and nothing more nor less should be the basis of Christian fellowship here and now.

We will suggest a safe way to judge whether your present associations in the name of Christ are part of Babylon or not, and whether, therefore, you are one of those called to "Come out." It is this: If there is no meeting of the congregation at which, either by calling up a passage of Scripture for discussion, in which discussion you, with others, can present your views of God's Word, there is something wrong. You cannot long have fellowship there. Your light is under a bushel, and will go out, unless you give it more liberty. You must come out of such condition or your light will become darkness.

But if there be meetings at which you have an equal opportunity with others of calling up any portion of Scripture and expressing your view of its meaning on a par with others, you may conclude that you have found at least some evidence of Christian liberty; for no Christian has the right to refuse to give, when asked, a reason for the hope that is in him. And since the credo or belief of each Christian professes to be built upon God's Word, it follows that each should be not only willing but ready at all times to change his belief for one more Scriptural, if such can be pointed out to him.

Having found those who follow Berean methods, rejoice--but with fear, until you have tested them further. Do not abuse their hospitality by attempting to monopolize the time: be content and thankful to get your proportion of it. And, when your choice of a subject comes up, see (1) that it is wisely chosen, one that will strengthen, and not strangle, your hearers. (2) Pray that, as a minister (servant) of the truth, you may be "a workman that needeth not to be ashamed." (3) Let nothing be done through strife, contention or vainglorious effort to display yourself or your knowledge of the Word; but (4) "speak the truth in love," while you speak it none the less clearly and forcibly.

So long as you have such opportunities to hear others and to express yourself, you may conclude that you are in a safe place. As you progress, in hearing from others, and in expressing yourself to others freely and candidly, either you and they will come into harmony in the spirit of the truth, or, if you be Scriptural, and they tenacious of views for which there is no Scriptural support, they will come to hate you and the truth, and soon you will find no fellowship with them.

But in a majority of cases no such proving of spirits will be necessary. Generally you will find that congregations have formulated a creed to which each member is obliged to subscribe; --if not in writing or by voice, at least by silent assent. In such a case, get such creed or confession, and see whether or not it fairly, frankly and truthfully represents your faith. If it does not, you should lose no time in repudiating it, however conscientiously ignorant of it you may have been for years past. Now you know, and now if you remain in, intelligently, you belie yourself, and thus prove yourself not a lover of the truth and a

pleaser of God, but a lover of error and a pleaser of men.

It does not matter at all that you may have told the minister and some or all of the elders of the church of your disagreement and disbelief. They have no authority with God or men to absolve you from your public confession. If, for instance, you are a Presbyterian: it is not the minister nor the Session nor the local congregation merely that you have joined, but as well the entire body of Presbyterians, everywhere. And so long as you are professedly a member, you are obligated in your belief and conduct to them all. And before the whole world you stand numbered as one of them, and as a partner in all that is professed by them all in common. If you do not believe as they do, it is your duty to them all, and to the world, to withdraw, and thus set yourself and others right before all. If by the Lord's mercy you are one of the few passed from darkness into his marvelous light, you will now feel ashamed of the doctrines you once delighted to confess, and will delight to reduce by one the number of errorists, and to add one to the number of the despised little flock--disowned, indeed, of men, but owned and loved and cherished of God.

As you did not join the minister or Session merely, but the congregation and the entire denomination, your dissolution of your membership should, if possible, be as public as was your joining. And, in reply to many inquiries, we suggest below a general outline for a letter of withdrawal which such as desire are at liberty to copy and use. If possible, it should be read aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order--such as a prayer meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, then let it be addressed on the envelope to all the members of the official board which examines candidates for membership, or which represents the congregation in spiritual matters.

The suggested letter follows:--

Dear Brethren and Sisters,

Members and Officers of the__________ Church. The Lord has of late been teaching me some wonderful things out of his Word, whereof I am glad. The Bible has become a new book to me, so widely have the eyes of my understanding been opened. God is now my Father, Christ my Redeemer, and all believers

R1579 : page 277

my brethren, in a sense never before appreciated.

I would not have you understand that I saw a vision or had a special revelation: I merely have God's Word, "written aforetime for our learning;" but God has recently made it clearer to my understanding, through some of his servants. Nor do those servants claim special inspirations or revelations, but merely that God's due time has now come to unseal and make known his glorious plan, wisely kept secret in the past, as the Scriptures themselves declare. --Dan. 12:9.

Of these blessed things I might mention a few, very briefly: I find that the Scriptures do not teach the eternal torment of all except the saints. I there find that the full penalty of wilful sin against clear knowledge will, in the language of the Apostle, be "everlasting destruction from the presence of the Lord." But, still better, if possible, I find that, while so many of our race (indeed by far the majority) have died in total or partial ignorance of God and his offer of life everlasting through Christ, God has graciously provided that during the

Millennial age all such, of the families of the earth, shall be blessed with the needed knowledge, and granted opportunity for obedience unto eternal life. And, further, I find its teaching to be, that we, the Gospel Church, as joint-heirs with Christ our Lord, are to be God's agents in bestowing that great Millennial blessing. And, finally, it appears that this time of blessing for which God's people have so long prayed, saying, "Thy Kingdom come, thy will be done on earth as it is done in heaven," is very near at hand, and even now wheat and tares are being separated, and soon a great time of trouble will overthrow existing institutions and usher in Christ's Kingdom of peace and equity.

R1579 : page 278

I will be glad to furnish the Scriptural evidences of these things to any who may desire to search the Word, and to prove whether these things be so.

But now, dear friends, comes an unpleasant duty. I find that many of these gems of truth are in direct conflict with our views as held and taught and confessed in our denominational literature; and hence, in honesty to you and, myself, I must withdraw from membership with you in this church. To remain would be to misrepresent your views, and to have you misrepresent my views--the doctrine of the eternal torment of nine-tenths of our race being now in my judgment horrible;--indeed a blasphemy against the God of love, whose Word, when understood, teaches quite the contrary.

For nearly...years I have tried faithfully to keep my engagements with you as a fellow-member of this church, and have learned to love some of you very dearly--some for social qualities and some for saintliness--Christ-likeness. It is, therefore, with pain that I announce to you my withdrawal, and I owe you this explanation. Let me assure you that it is not because my love is less than formerly, for, by God's grace, I believe it is expanding toward him and his, and, sympathetically, toward all our race. This action, therefore, is not to be understood as a withdrawal from the Church of Christ, whose names are written in heaven, but merely a withdrawal from the ...Church, whose names are written on earth. I withdraw in order that I may be more free in my conscience, toward God and men, and that I may most fully fellowship all who are heartily the Lord's people--not only such in this congregation and denomination, but in all others as well. I ask no letter of dismission, for I could not hope to be better suited elsewhere. So far as I am concerned, I wish to remove every barrier between myself and fellow pilgrims. So then, to all of you who are in Christ Jesus--members of his body--I still am a fellow member, a branch in the true vine (Christ), whom nothing can separate from the love of God in Christ, my Lord.--John 15:5; Rom. 8:38,39.

====================

R1579 : page 278

THE EMBRYO KINGDOM OF GOD,

AND ITS PRESENT PRIVILEGES.

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in a holy spirit."
--Rom. 14:17.--

THOSE who have studied the subject of the Kingdom of God, as presented in the Scriptures, and treated in MILLENNIAL DAWN, VOL. I., have not only noticed its prominence in the Word of God, and that it constitutes the sum and substance of the gospel theme (Matt. 4:23; Matt. 10:7; Luke 9:60), but they have also marked the difference between the Kingdom established in glory and power, and the Kingdom in its incipient or formative stage--the Kingdom in its humiliation, as it at present exists.

To the Kingdom established (at the second presence of Christ) belong all those precious promises of its glory. Its dominion shall be "from sea to sea, and from the river unto the ends of the earth;" its royal members shall shine forth as the sun in glory and majesty and power; its authority will go forth in righteousness; and its blessing of peace and joy and justice will be realized by all the families of the earth. But to this Kingdom in its humiliation belong those prophecies which tell how the Kingdom of heaven must suffer violence, how the violent should take it by force, and how its members would be despised and rejected of men and counted as the filth and offscouring of the world, and be hated of all men.

It is easy to see that the one is yet future, while the other is present. And it is the privilege of the saints who now constitute the kingdom in its humiliation, to avail themselves of its present privileges, and to look forward in joyful anticipation to its future establishment and reign. In its future glory we see both its

R1580 : page 278

visible, earthly phase, in which Abraham and Isaac and Jacob and all the prophets shall sit down, and from which all the unworthy of the

R1580 : page 279

Jewish age shall be excluded (Luke 13:28; Matt. 8:11,12), and also a higher spiritual phase, whose royalty will be Christ and the apostles and all the faithful overcomers of the Gospel age.

But while we dwell with special delight upon the glory and blessing of the established Kingdom of the near future, it is our present purpose to notice what are the privileges of being in the Kingdom now. In the Apostle's days, some Christians got the idea that its chief privilege consisted in their freedom from the ceremonies of the Jewish law, which formerly restricted them in eating and drinking and enjoined the keeping of sabbaths and holy days; and now they rejoiced that they were no longer under the Law, but under grace (Rom. 6:14): they could eat and drink what they pleased, so far as the Law was concerned, and might esteem every day alike, or set apart any day they might choose to be holy to the Lord. (Rom. 14:1-16.) And some, specially prizing this liberty, used it thoughtlessly to the injury of weaker brethren, who had not yet learned of this freedom from the yoke of the Law.

The Apostle remonstrates with these, and urges them to more carefulness, lest their good be evil spoken of. Then he declares that the Kingdom blessings and privileges do not consist in a mere release from these requirements of the Law, and consequently a little more freedom in eating and drinking, etc., but, rather, that its privileges consist in "righteousness [the imputed righteousness of Christ, making us acceptable to God as his sons], and peace [there being now "no condemnation to them that are in Christ Jesus"], and joy in a holy spirit [in the joy that comes from the possession of the spirit or mind of Christ]." These blessings--of justification through faith in Christ, of peace with God, and of joy in the possession of a holy mind--are blessings which the world cannot give or take away.

These present blessings are necessary to fit us for the inheritance of the Kingdom of God in glory and power. Without the blessing of justification, we would still be like the world, under condemnation, disowned of God and disinherited; nor could we be filled with the joys of righteousness or hope. But, having these, we are privileged to make our calling and election sure to the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for the called according to the divine purpose to be heirs of the established Kingdom.

Being justified and fully consecrated to the Lord, how blessed is the further privilege of being filled with his holy spirit--a spirit of meekness, gentleness, patience, faith, love and joy. With such a spirit, the cares of this life set lightly in comparison with those not so supported, and the joys of hope and of the realized fellowship of the Lord, gladden the heart, even under the tribulation which the Kingdom of heaven now suffers because of the world's opposition to it.

These precious privileges of the Kingdom, even in this time of its humiliation, are such as the world cannot appreciate. The world might appreciate the freedom from the law, which permits the eating of any thing which is wholesome and good, and which requires no holy days, etc.; but these, to the Christian who rightly views his privileges in Christ, are minor considerations in comparison with those which the Apostle enumerates.

To-day, as well as well as in the days of the Apostle, it is occasionally manifest that some do not catch the real spirit of their liberty in Christ, and their use of it becomes an occasion of stumbling to others. If we have learned to esteem every day alike--holy unto the Lord, a sabbath or rest of faith (Rom. 14:5; Heb. 4:10) --shall we offend the conscience of other Christians, who regard the first day as holier than the rest, by devoting it to the common pursuits of life and causing many to stumble? No: we rather delight to have the special opportunities of such a day before us; and, if other men had not ordained such a day, we would feel like doing it ourselves, if possible, that we might have the privileges of spiritual communion with others of like precious faith.

Our liberty in Christ is not to be made a mere occasion of ministering to the flesh in any way; but it should rather be accepted as an opportunity

R1580 : page 280

to manifest the loyalty of sons, which so enters into the spirit of the righteousness of the law as to require no special commands or prohibitions. The righteousness of the law is fulfilled in those who walk not after the flesh, but after the spirit.

===================

R1580 : page 280

OUR CHICAGO CONVENTION.

WE have been assured by letters since received, as well as by many of the friends while the meetings in Chicago were in progress, that many, if not all, who attended the Chicago Convention were greatly blessed and strengthened in the good way.

The location was all that could be desired, facing Washington Park and near the lake front. Our meetings were held in a large pavilion. The number in attendance was about 360, of whom fully 300 came from a distance, California, Oregon, Washington, Texas, Florida, Ontario, Manitoba, New England and Nova Scotia, as well as the nearer states, being represented.

The services of each day began with a prayer meeting followed by a short testimony meeting in which present experiences, only, were in order. There were special topics assigned to the prayer meetings for each day, and from these it will be seen that the absent ones were not forgotten. The topics were as follows:

(1) The WATCH TOWER office and its laborers.

(2) The Colporteurs, and all laborers in the general harvest field.

(3) The Little Flock, walking in the light of present truth.

(4) The Consecrated yet in the darkness of error.

(5) Prayer for more laborers in the vineyard, and for greater wisdom, love and zeal for all engaged in it.

Following these services came a discourse of about an hour and a half, then an adjournment for dinner, after which the afternoon, from 2 until 5, was devoted to the public answering of questions. The last day was devoted to the interest of the Colporteur work; and on the day after the close of the Convention, some of the experienced Colporteurs remained with some of the less successful and the beginners, and held a school of colporteuring--giving instructions, pointing out good and bad methods, manners and expressions, etc.

It was a happy looking gathering, and the soul present that received no blessing has good reason to feel that considerable of the fault lay in his own state of unpreparedness to share the blessing bestowed upon others. But we heard only of blessings; and, thanks to the Giver of every good and perfect gift, we trust and believe that as results of the meetings our Lord's honor was increased and a number of his saints refreshed and strengthened. And we hope that the influence of that Convention may extend to the families and neighborhoods of those present, whose lights we trust will shine brighter and brighter, hereafter, before their fellow-saints, before the nominal church and before the world.

The Calvary Baptist Church of Chicago very kindly granted us the use of their baptistry; and, in all, seventy symbolized their baptism into Christ's death by immersion into water. The proportion of brethren and sisters was about equal, and their ages ranged from 17 to 70 years, the average being about 35 years. These who thus witnessed to their consecration had generally been Christians for a considerable time, although there were among them some new converts.

Remaining for a few days after the Convention, to have private interviews with some, as well as to get a glimpse at the great Columbian Fair, the Editor's last public address was delivered on Sunday evening, August 27. About fifty, chiefly colporteurs, remained, and the subject was Prayer. He sought to show that it is a mistake to suppose that the Lord Jesus may not be addressed in prayer, as well as the Heavenly Father,--showed that our Lord's expression in John 16:23-27 did not mean that our Lord Jesus should no more be recognized in prayer, but rather that, as the disciples had freedom toward Christ, and

confidence in approaching him, he was showing them that the time was coming when they could approach the Father direct, in his name, "because the Father himself loveth you," and that, as soon as the sacrifice of atonement would be completed and accepted, he could recognize these, because redeemed with the precious blood.--John 14:13.

Prayer, it was shown, consists not merely of petition or request, but as a general term also includes invocation, adoration, communion and thanksgiving. It was pointed out that the prayers of "babes in Christ" are usually requests for earthly favors and blessings, whereas the advanced Christian rarely requests earthly favors. His prayers are usually thank offerings and communion seasons--telling the Lord (the Father or the Son, either or both, for the Father, as well as the Son, loves us;--

R1581 : page 281

John 16:27--and we have promise of communion with both;--John 14:23--both are to be worshiped and loved equally, for "all men should honor the Son even as they honor the Father;" --John 5:23--but intercourse with the Father can be had by us only in the name and merit of his Son our Redeemer;--Heb. 10:19) of all his trials and troubles and temptations, and calling to mind the gracious promises of his Word, but not attempting to urge his will upon the Lord--fearful even to move the Almighty's arm, which, with his super-human wisdom, is pledged to cause all things to work together for good to them that love him, the called ones according to his purpose. Concerning earthly blessings our Lord remarked, After all these things the Gentiles seek--but your Father knoweth [better than you do] what things ye have need of. The requests of the advanced saints are for spiritual favors, concerning which our Lord said, Your heavenly Father is more willing to give the holy spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.--Luke 11:13.

One thought particularly impressed throughout the meetings was the necessity for a heart religion; and that any who have this should be and will be glad to get as much intellectual knowledge of the divine will and plan as possible; but that those who cultivate merely a head knowledge, and whose hearts and lives do not accord, will surely be permitted to follow their own or other people's false reasonings into the outer darkness and confusion in which the world and nominal Christians are at present groping.

===================

R1581 : page 281

"THE SEA AND THE WAVES ROARING."

THE financial pressure which has weighed heavily upon the whole world within the past few months is but another pang in the travail of the world, incident to the birth of a new order of society. As the Apostle predicted, so it is coming,--pang after pang, with increasing severity, with respites between, until the present order of society shall perish in a great time of trouble such as was not since there was a nation.

Already there have been "bread riots" in the very city where the "Columbian Exposition" offers its testimony that we are living in the most enlightened era of this world's history --in the dawning of the great Millennial Day. The mutterings of the unemployed crowds in Chicago, and in Jersey City and elsewhere, are only premonitory suggestions of what may be expected if the present order of affairs were still more disturbed, and a larger proportion of the population thrown out of employment.

The question comes from many quarters: "Brother Russell, are you not possibly mistaken by a few years in your calculations, since you expect, upon Scriptural authority, that the great trouble will all be over by A.D. 1915, and that in its severity it will probably not reach us before A.D. 1906 to 1908? Is it not possible that the present financial trouble is the beginning of the great trouble?"

We answer, No; we think there is no mistake. The present trouble is not the start of the great calamity which is to involve the overthrow of all government, law and social order. As aforesaid, it is only another pang,

R1581 : page 282

and will pass off--perhaps speedily, perhaps slowly. We are sure of this, not merely because of our confidence in the Bible Chronology and the Dispensational Parallels, but also in another way. Before that trouble upon the world, the trials of faith amongst God's people will increase until many shall fall,--into doubt and skepticism. "A thousand shall fall at thy side, ten thousand at thy right hand." Hot and close as the battle between truth and error already is, it will grow more serious. Then, again, the Scriptures point out that all the great Protestant sects will yet unite, and attempt and accomplish a partial union with the civil governments of the world--and all this will be before the last great dying pang of the present social order.

No, we are more than ever convinced of the harmony of the times and seasons presented to our attention in God's Word, with the other features of the great Plan of the Ages therein portrayed.

"And when these things begin to come to pass, lift up your heads; for your redemption draweth nigh!"

Neglect not the assembling of yourselves together, and so much the more as ye see the day drawing on.

====================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1581 : page 282

PERSONAL RESPONSIBILITY.

III. QUAR., LESSON XII., SEPT. 17, ROM. 14:12-23.

Golden Text--"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth." --Rom. 14:21.

The special point in this lesson is found in verse 17, for treatment of which see article, The Embryo Kingdom of God, on page 278 of this issue. The remainder of the lesson, as it relates to this central thought, is so plain as to require but little special comment.

The faith mentioned in verse 22 refers specially to the confidence of the Jewish converts in the truths of the new dispensation, which enabled them to realize their release from the bondage of the Law covenant; but they were here counseled not to so parade their liberty before their weaker brethren as to make it an occasion of stumbling to them. "Happy is he that condemneth not himself in that thing which he alloweth [that does not violate his own conscience, whether that conscience be enlightened or not]. He that doubteth [that is unsettled as to what is right or wrong in any matter] is condemned if he eat [if in eating he does that which he believes to be wrong], because he eateth not of faith [because his eating, and thereby repudiating the claims of the law, is not on account of the newly received faith which sets him free from the law]." It is wrong to violate conscience in any case. But we should always seek to have it rightly informed, and then to follow its leading.

R1581 : page 282

REVIEW.

III. QUAR., LESSON XIII., SEPT. 24, ACTS--CHAPTERS 16-28.

Golden Text--"So then faith cometh by hearing, and hearing by the Word of God."--Rom. 10:17.

A careful review of the instructive lessons of this quarter is earnestly commended to all, that they may bring before the mind again, and connectedly, the noble self-denial, the unwavering confidence in God, the implicit obedience, the loyalty and faithfulness and untiring zeal of the Lord's chosen Apostle to the Gentiles, affording a most noble example for study and imitation.

In the divine direction of his course and supervision of his work, we see manifested the Lord's wonderful providence over his Church; and we rejoice to realize that though the apostles long since fell asleep in Jesus, the work which the Lord accomplished through them is as potent at this end of the age as at the beginning; and that his promise --"Lo, I am with you always, even to the end of the age," is verified to us as manifestly as to the early Church.

The book entitled, "The Acts of the Apostles," might be more properly captioned, The

R1581 : page 283

beginning and early history of the Christian Church: it is a volume well worthy of study and meditation. As we pursue the divinely guided course and mark the inspiration, zeal and faithfulness of the apostles in accomplishing their mission, as set forth in the The Acts of the Apostles, we come with deeper interest and with the profoundest reverence to the study of their inspired Epistles, prescribed for the next quarter.

The Golden Text of this lesson is very suggestive--"So then faith cometh by hearing [we must hear "this gospel of the Kingdom" before we can have faith in it: it must enter into our ears and commend itself to our judgment; and only on its reasonable testimony can true faith be predicated], and hearing by the Word of God [the testimony of these good tidings originates with God only: it is, as the Apostle here states, "the Word of God," no matter if modern critics do affirm that it is not the Word of God. This gospel could never have originated with men: it bears the unmistakable stamp of divinity].

R1581 : page 283

THE POWER OF THE GOSPEL.

IV. QUAR., LESSON I., OCT. 1, Rom. 1:8-17.

Golden Text--"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."--Rom. 1:16.

R1582 : page 283

We now come to the study of one of the most notable of all the Pauline epistles, the epistle to the Romans. Apparently this noble production, like the other epistles, was the result of merely accidental circumstances: Paul, while in Corinth, saw an opportunity to send his greetings and counsel to the Church at Rome by the hand of Phoebe, who was about to sail thither; and, in consideration of their condition and circumstances, he wrote this letter. The Church at Rome was composed of both Jews and

Gentiles, and naturally there were among them some unsettled questions incidental to the transition from Judaism to Christianity, which the Apostle in this epistle endeavors to adjust. The full settlement of these questions, however, was to be found only in a clear explanation of the principles of the gospel, which the Apostle, therefore, so ably set forth in this writing.

Its preservation to us is due, humanly speaking, to the high esteem in which it was held by them and others of the early Christians. Recognized by them as a logical presentation of the gospel of Christ, penned by a divinely inspired Apostle, they carefully cherished it, as did the other churches the various apostolic epistles written to them; and later these important letters began to circulate among the churches that all might receive their valued instructions. But when we consider further, how these writings have been preserved from generation to generation, sometimes in the hands of those who devotedly appreciated them, but for a long time--all through "the dark ages"--in the possession of Antichrist, hidden away under the sack-cloth of dead languages, and again brought forth to bear their testimony even to us at the end of the age, we recognize in this gift to us also the beneficent hand of divine providence. Some in these days point derisively to the human agencies through which God's truth has been handed down to us, forgetting that back of these has been the Lord's almighty hand making use of these agents as his honored instruments. We are not at all surprised when, with the Apostle, we are enabled to see the deep philosophy of the divine plan, as sketched in this epistle, that he is not ashamed of the gospel of Christ; for with him we see that it is indeed the power of God unto salvation to every one that believeth.--Verse 16.

This epistle was sent from Corinth. It was dictated by Paul and written by Tertius, at the house of one of the Corinthian Christians --Gaius. (Rom. 16:22,23; 1 Cor. 1:14.) Up to the date of its writing Paul had never been in Rome. It is not known how the Church at Rome started, though there were Christians there who had been in the way for many years. It was probably one of the results of the outpouring of the holy spirit on the day of Pentecost; for on that occasion there were present "strangers from

Rome." (Acts 2:10.) These probably returned to Rome with the blessings of the gospel, and began to live Christian lives and to preach the truth to others; and a company of believers, even in the midst of that corrupt city, was the result. It seems difficult to understand how, in the midst of such conditions as the city of Rome presented, a people could be found to give an ear to the Word of the Lord, and to submit themselves to his training and discipline. It was the capital city of a great and powerful empire, presenting all the contrasts of wealth and poverty and all the hideous deformities

R1582 : page 284

of sin. Yet God could work even there, and his Word was quick and powerful.

VERSES 1-7. Paul introduces his epistle by first declaring his apostleship, and his divine call to preach the gospel of Jesus Christ among all nations; second, by acknowledging the Christians at Rome as also called of God (but not as apostles); and third, by expressing his Christian greetings --"Grace to you, and peace, from God our Father and the Lord Jesus Christ."

VERSES 8-13. Here we see how the spirit of God had been at work in Rome; for they were widely known as men and women of great faith. Paul rejoiced over their spiritual prosperity, prayed for them continually, and longed and prayed for the opportunity of meeting them personally, to the end that he might impart to them some spiritual gift (such as the gifts of tongues and of interpretation, etc., some of which were given to all of the early Christians by laying on of the apostles' hands, and never in any other way), that so they might be established and able to progress more rapidly in the knowledge and work of the Lord. Thus their mutual faith would be a mutual comfort.

VERSE 14. "I am debtor [I am under obligation] both to the Greeks and to the Barbarians; both to the wise and to the unwise." Why? Because they had done something for him? No: but because God through Christ had done something for them, and Paul, as the servant of God, was charged with the commission to preach the gospel-- to be his witness unto all nations.

VERSES 15-17. "So, as much as in me is [to the extent of my ability], I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ [Paul was not ashamed to bring it into contrast and competition with all the philosophies of men then extant]; for it is the power of God unto salvation [it is the instrument of God for salvation--to every one? No: but] to every one that believeth [God works through instrumentalities, and his truth is the instrument for human salvation. As Paul subsequently shows--Chap. 10:17 --"Faith cometh by hearing, and hearing by the Word of God." And there is not the slightest intimation in the Scriptures that there is salvation to any without faith in the promises of God's Word]--to the Jew first [out of respect to the covenant made with their father Abraham], and also to the Greek"--the Gentiles.

VERSE 17. "For therein [in the gospel] is the righteousness of God revealed [the deep philosophy of his plan makes manifest his righteous character, as the Apostle shows in this epistle. It is revealed] from faith to faith [i.e., in coming to the study of the divine plan, we must come with faith begotten of reverence for its all-wise Author, expecting to find in it a wisdom superior to all human philosophies. And from this starting point faith will progress to higher and higher altitudes], as it is written, "The just by faith shall live"--those justified by faith must continue to live by faith until faith is lost in full fruition of the glorious promises of God.

R1582 : page 284

REDEMPTION IN CHRIST.

IV. QUAR., LESSON II., OCT. 8, ROM. 3:19-26.

Golden Text--"Being justified freely by his grace through the redemption that is in Christ Jesus."--Rom. 3:24.

The theme of this lesson is the foundation doctrine of Christianity, which in these days of worldly wisdom is rapidly falling into disrepute. In innumerable ways the enemies of the cross of Christ are twisting and whittling the Scriptures and resorting to every form of subtle sophistry in order to show men how to climb up into the fold of God in some other than his appointed way.

All such are thieves and robbers (John 10:1) seeking to steal away the faith and hope of God's people.

The Apostle is here showing the immense importance and value of the death of Christ, to both Jews and Gentiles, both of whom are alike under the dominion of sin and condemned to death: the Jews in that they were unable to keep the Law of Moses, the Gentiles in that they were unable to live up to the law of their own conscience; so that every mouth is stopped from self-justification, and all the world stands guilty before God. The Jews had vainly hoped to justify themselves before God by keeping his Law; but this the Apostle shows they did not, and could not, do; for the Law uttered only condemnation to all that were under it, its only office to them being to convince them of sin, and to show them how far short they had come.--Verses 19,20.

But though salvation could never come by the Law, Paul shows that God had a way provided, apart from the Law, whereby men could be saved--not merely Jews, but all

men who would come unto him in his appointed way--by faith in Christ Jesus, "whom God hath set forth to be a propitiation [place of satisfaction], through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." The one condition of this salvation is a grateful acceptance of it, by faith, as the free unmerited gift of God through Jesus Christ, which also implies an acknowledgment that we all have sinned and come short of the glory of God, that we are under just condemnation to death, and that we need a redeemer. (Verses 20,22-25.) Thus this Bible plan of salvation requires on our part (1) the acknowledgment of the Bible account of the fall of man, and of his just condemnation to death; (2) our dependence upon the grace of God to rescue us from that condemnation, and (3) faith in his appointed means of doing it, with a grateful, humble acceptance of the favor. But this Bible plan of salvation is antagonistic at every point to the evolution theory, now being thrust forward by many, which denies the fall of man; claims salvation as a natural consequence of an evolution of the human race from low to higher

conditions, by the destruction of the carnal
or sinful propensities in each sinner by himself;

R1583 : page 285

repudiates all necessity for a ransom; and thus rejects the favor of God through the atoning blood of Christ.

VERSES 21,22,26 declare that in the plan of God set forth in the Law and the Prophets, and fulfilled in Christ, the righteousness of God is clearly manifested: that he is shown to be just, and yet the justifier of those whom he formerly condemned. If this fact is witnessed to by the Law and the Prophets, the suggestion is that we look to the Law and the Prophets and see how they thus vindicate God's character.

The simple account, as foretold by the prophets, and as historically related by the apostles, is (1) that the only begotten Son of God, who was with God from the beginning of creation, gave up his former glory and took our human nature; (2) that the object of this was that he might become a substitute, a ransom, for the man Adam (and all his posterity) whose life was forfeited by sin; (3) that he might be raised again by the Father and highly exalted to the divine nature, with all power in heaven and in earth to accomplish the complete deliverance of all those whom he purchased by the sacrifice of his humanity.--John 1:1; Col. 1:15-17; 1 Tim. 2:6; Rom. 11:32; Isa. 53:3-5; Phil. 2:9; Isa. 11:10.

The Law, in its typical features, also prefigured the same truths. See Tabernacle Shadows of Better Sacrifices.

VERSE 26. God, having justly condemned Adam and all his race as unworthy of everlasting life, could not justly reverse his own sentence, without a cause. By his own arrangement, however, Christ was that cause, for the removal of that original sentence of death--in that Christ died for our sins. Thus seen, the preaching, through faith in Christ, of divine favor to sinners, once under divine sentence, is not preaching a violation of justice on God's part, but quite the reverse. The very fact that God provided so expensive a ransom-sacrifice for sinners proves that his justice is inviolable and unbending. It was because divine justice could no deviate, that divine love and mercy were brought into action; thus revealing to us that side of the divine character. Those who thus see the divine plan of mercy and forgiveness through a sin-offering, a corresponding price, and none others, can see God to be just in justifying sinners whom he had once justly sentenced to death.

The doctrine of the ransom is thus shown by the Apostle to be fundamental to a proper conception and appreciation of God's character.

===================

page 285

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER AND SISTER RUSSELL:-- We desire to convey to you how deep an impression is made on our spiritual being by the Chicago Convention. I want to speak particularly of Brother Rogers also, and his wisdom and patience in the canvassing school. I thank the dear Lord for Brother Rogers. I also found how much some have grown in the last year. Like myself, they have been advanced, and received strength for a more vigorous and patient warfare, as well as spiritual growth. I think a very general expression of benefit received will come to your ears. For myself, I am not only stimulated, but subdued, under the mighty hand of God, seen not

page 286

alone in the mighty events of this, Jehovah's Day, and in the force and clearness in which the truth in purity can now be seen (as well as "how great is that darkness" now opposing truth), but also in the force and powerfulness of the "weak things" of this world, that God is using to confound the mighty.

Among others, Brother Nordlung asked me to tell you how much the Convention benefited him, and also that he expects to "lose something" when the Swedish Dawn is ready.

With love to God, and to you as his messengers,
MR. & MRS. J. B. ADAMSON.

BELOVED BROTHER & SISTER RUSSELL:-- Having returned from our Convention, I feel it a duty I owe both to my Master and to you, to tell you of the great benefits vouchsafed to me, a very weak servant, while in attendance. Had there been time for each to have related his or her experience, all I could say is that "God's grace is sufficient for me," and that "The life I now live, I live by the faith of the Son of God." I feel like writing a long letter from a heart overflowing with joy and gratitude, but I realize more now than ever that your time is exceedingly precious. Yours in much love, A. M. RUSSELL.

DEAR BROTHER RUSSELL:--It is with a very grateful heart that I write these few lines, to express my appreciation of being so privileged as to attend the meeting at Chicago, and there to meet so many whose sole desire is to serve their Lord and Master in all things and at all times. I was very much blest to hear so many kind and loving words of exhortation and counsel. May the Lord continue to bless and give an abundance of his Spirit to all those who truly love the truth, that they may each be able to speak as an oracle of God.

I have done very well in the colporteur work since the meeting. I sold and delivered ninety-nine DAWNS in four days. One day I took orders for fifty-four. I hope my success will continue.

May the Lord bless his co-laborers, Yours in the Redeemer, WM. McALPINE.

DEAR BRETHREN:--I enclose you an order for DAWNS, which I would like hurried forward. I have finished the canvass of four small towns having a combined population of about 1800, and have taken orders for eighty-eight books. I found only three or four who were interested to any extent in truth, but many who were strongly bound in Babylon by the fetters of man's wisdom(?). "Gross darkness [certainly] covers the people." I must say that I felt rather lonely traveling so far, meeting so many, and finding so little concern expressed about God's plan and Church. Assist me with your prayers, that I may properly and fearlessly present the truth, and not become weary in well doing, knowing that I shall reap, if I faint not.

With Christian love and prayers to and for you all I remain,

Yours in the harvest work, N. F. SEARS.

DEAR BROTHER RUSSELL:--I enclose Express Order for $3.50, as a free-will offering to the Lord, which I wish the Tower Bible and Tract Society to use in any way most advantageous to God's service. As I have benefited myself so much from the reading of the DAWNS and TOWER, I wish to help to carry the same message of God's wondrous love and favor to others. I was trying to walk a middle path between Christ and the world, but the reading of DAWN brought to my view the uselessness of such an effort, and gave me a determination to make my sacrifice complete. Hoping you may be spared and strengthened to carry on the work through the harvest,

Your brother in Christ, WM. VASSIE.

DEAR BROTHER RUSSELL:--I have just returned from a three weeks' trip, and found last TOWER waiting for me--into which I plunged and found so good. I had thought it very strange, regarding the religious parliament to be held in Chicago, that Christians should be dragged into listening to the claims of Judaism, even when Christ spoke against its teachers and then finished the law, to say nothing about listening to the claims of heathens. Surely we should be thankful for a solid rock on which our feet may stand.

We have just heard from some friends in Iowa. The lady gave DAWN to her sister who is delighted with it.

With much love to you all I remain, in Him, F. B. UTLEY.

DEAR BROTHER RUSSELL:--I write to let you know that I am still in the race, and that the last three TOWERS have given my soul much joy. "Baptism and its Import"

has settled a great difficulty with me and several others, and the many rich truths in the double number of July are a perfect feast to my soul. They give me strength and courage to press on for the Master's cause.

I know several men who say that the reading of MILLENNIAL DAWN has not only given them knowledge, but that it has made better men of them.

In regard to the Chicago Convention: It grieves me to think that I cannot be there; but I will be in your midst in spirit. My heart and my prayers are with you.

Your Brother, ANDREW J. FREEMAN.

R1583 : page 287

DEAR FRIENDS:--Please change TOWER to present address. I miss it, and would not do without it. I shall never drop this welcome visitor; rather would I do my work on one meal a day. It is food to the truth-hungry soul, I need it to sustain my spiritual being, just as I need food to sustain me physically. I hope all subscribers read and digest its precious truths as I do. How it opens up the Word of God and throws light where darkness reigned before! We cannot all uncover these hidden truths, but we can see and accept them when the due time comes for them to be known and pointed out by the Lord's servants.

I close with every kind wish to all in the TOWER office and all the readers of this priceless seed sower. I hand you a letter from my friend May, to whom I had the pleasure of introducing these precious truths.

Yours in the Lord's service,
J. A. BOHNET.

MR. J. A. BOHNET.--My dear Sir:-- I have not only read but studied the DAWN, which you recommended me to secure, and I want you to consider yourself thanked a thousand times for the priceless favor. It is the most wonderful explanation of the old Book that I have found in all of forty years reading and study of its teaching. I assume some acquaintance with Addison, Sherlock, Locke, Scott, and others of less note; besides I have owned every commentary on the Bible that I have ever heard of as having been published in the English language during the last twenty-five years, and nothing that I have ever read seems even to point in the direction of the straight and narrow path opened up and made plain by those three volumes. In its pages I find there is a perfect and complete system, to understand which one must read from Genesis to Revelation.

But I will not write what you well know. Last but not least: They are full of comfort.

Faithfully, J. J. MAY.

BROTHER C. T. RUSSELL:--Your answer in a recent TOWER about voting, etc., seems right; and yet if not right now for Christians to take part in politics, I do not see that it could ever have been; but if the best part of mankind had always kept out, it seems to me we would have had a much worse government than we have. [You will find few saints' names amongst those of politicians. We make a distinction, you see, between good people and consecrated saints.--Editor.]

You say a good deal about the "fully consecrated." I often wonder just what you mean by that expression. Of course I have read something of your meaning here and there in your writings, but I would like right well to see a connected, full statement of it. Before I knew anything at all of the DAWN teachings, I had given myself to our Maker and to our Redeemer in every way of which I could think; and I have never taken anything back, so far as I know, nor do I have any thought of so doing. My determination is, and long had been, to cling to him, come what may, in the strength that he gives. Is this "consecration"?--

In His name, O. B. M'CURDY.

[Yes, dear Brother, you have the correct idea. Our wills, then all our powers and influence, given to God, is entire consecration. Your query relative to reckoned and actual holiness was, I trust, answered in the August 15th TOWER--"Christ in You the Hope of Glory."--Editor.]

----

page 287

DEAR BRETHREN:--Although I can do but little, I am so grateful that Christ has chosen me to be a co-worker with him in his "harvest work," and I often think what great opportunities the colporteurs have for spreading the truth. I am constantly looking for a chance to speak for the truth, but it is only occasionally that I find one who will listen; and when I do, the Spirit enables me to pour out the truth in great measures. How clearly I see that he will use us, if we are but willing. That seems to be the trouble with most people that profess him: they are not willing to be used except in their own way. How sorry I am that no one told me before that it was necessary to give up the human will to be able to see the deep things of God. I had been praying for sixteen years for a love of God's Word, but could not get interested in the study, until I grasped the plan of the ages in the DAWN, and for the last year it has been my greatest delight to search the Word.

The food is very sweet, though the effect of standing for it is bitter; but I count it all joy to be able and chosen to suffer for the truth's sake; for "I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." My mind is kept constantly on the future and the crown, and I try not to be puffed up because of the knowledge of the Word that I have, because I see that God will not use us if we are so. Oh, the joy and peace of being in Christ! People think I am very queer because I do not enjoy the things of this world, but I look upon them with pity, because I have that which satisfies.

I receive great spiritual good from the TOWERS, and great strength from the letters of others that have come into the marvelous light. I believe that the letters that I have read in the back numbers have been used of God to strengthen many of his little flock, and I write to tell you of the effect they have upon me.

Believe me, dear ones in the faith,
Your Brother, M. T. LEWIS.

DEAR BROTHER RUSSELL:--I have it in my mind now to make a vigorous campaign next fall, beginning about October 1st, so you may count me in the colporteur work again about that time.

I put the TOWER literature into the hands of a Baptist brother a short time since, and he has put me to shame. "Why," said he, "did you not tell me about this a year ago? You saw me then." I replied, "I did give you some of the tracts a year ago." "Yes, but you did not talk about the subjects enough to get me interested." This brother is not able, physically, to enter the colporteur service. If he were, he would gladly do so. Truly the harvest is ripe. Yours in hope of the Kingdom, M. M. PHILLIPS.

DEAR BROTHER RUSSELL:--There has been such prejudice in the western part of this city, that some who have purchased DAWNS of me, after finding that others object to them, have spoken openly against them in church, and advised all not to purchase them. And then, too, I have been told that the ministers have preached against it. I think, however, that it is a case of "little fire and much smoke."

One young man, who had given me an order, told me his friend took them and threw them into the street. I waited a few days, and then called on that one, and learned from him that he had not thrown them away, but had felt called upon to speak against them in meeting, and had done so. I spent three profitable hours with him and wife, and parted friends. He promised to ask God to show him if he should read them carefully. He wished me God's blessing, and asked me to call as often as possible.

I called on another: a young man who opposed the truth. When he tried to show me where it was "way off," behold, it had vanished, and a second reading showed him he had read too hastily. So, though I am making at present but few sales, I think I will succeed in overcoming the prejudice of many. Yours in the Lord, J. O. MURPHY.

DEAR BROTHER AND SISTER RUSSELL:-- I am using the improved method in canvassing, learned at the Convention, and am greatly pleased with it. This is a very dull place, but I took sixteen orders Friday, and fifteen yesterday. The introduction on entering is a great help. I never knew, till I used it, that introducing myself as "Miss Way--a representative of the Tower Bible & Tract Society," would do so much to gain me an attentive hearing.

How we thank the Lord for the meeting in Chicago, and the joy of meeting yourselves and so many of the dear brothers and sisters in Christ, enabling us to realize more fully the joy set before us and that happy everlasting meeting beyond the vail! We learned many lessons, too, that I trust will bear fruit all through our lives. We feel encouraged to press on, more desire to be proficient in our work and more submissive to him who moulds us according to his will. Pray for us--as we do for you all--that we may be kept from every seducing error, and may overcome through the blood of the Lamb.

Yours in the Redeemer,
FRANCES A. WAY.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL CLOTH DAWNS.

We still have plenty of the gilt-stamped, cloth edition of MILLENNIAL DAWN, with slight mismatch in color, stamping and paper, but otherwise perfect. As previously announced, we will close these out at twenty-five cents per volume by express, or the set of three volumes for one dollar postage paid by us.

A LARGE CIRCULATION.

In order to permit the friends of the truth to circulate them freely, we supply the DAWNS in paper binding in packs of 5, 10 or 20 of any one volume to one address at the rate of fifteen cents per volume, including postage. Less than five copies of any one volume we supply at twenty-five cents per volume. Colporteurs are authorized to sell these at thirty-five cents per volume. No books of the kind were ever supplied on such liberal terms. What opportunities are thus afforded to all who have a heart for harvest work! And that many are improving the opportunity is evidenced by the fact that the four hundredth thousand of the first volume is now in course of publication.

MISSIONARY ENVELOPES.

Many new readers do not know about our gospel envelopes, which have the gospel message printed on their face, leaving room for stamps and addressing, and on the back mention VOL. I. of MILLENNIAL DAWN. There is no better way than this to call to the attention of your friends the glad tidings of great joy, and the book which will make the gospel so plain that a wayfaring and unlearned reader need not err therein.

These are supplied by mail, postpaid, at the following rates:

100 envelopes 25 cents; 500 envelopes $1.00.

Is this one of the ways in which you can serve God and your friends?--"holding forth the Word of life."

Friends who are in business, and who send out circulars and bills, and who could use these envelopes (with their business address printed at the corner) in lots of five or ten thousand at a time will be supplied, regardless of cost, at the rate of one dollar a thousand. --We want these to go everywhere, preaching the Word.

R1585 : page 290

BLESSED ASSURANCES.

Do you need a counselor? "Thou shalt guide me with thy counsel, and afterward receive me to glory." Psa. 73:24.

Do you want a friend? "There is a friend that sticketh closer than a brother." Prov. 18:24.

Are you discouraged? "Be of good courage and he shall strengthen your heart, all ye that hope in the Lord." Psa. 31:24.

Have you been wronged? "But I say unto

you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.

Do you suffer for well doing? "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:20.

Are you heavy laden? "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

Are you ignorant? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Are you tempted to do wrong? "If sinners entice thee, consent thou not." Prov. 1:10.

Do you hunger after righteousness? "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

Are you fearful? "O Israel, trust thou in the Lord: he is their help and their shield. Psa. 115:9.

Do you want sympathy? "Like as a father pitieth his children, so the Lord pitieth them that reverence him." Psa. 103:13.

===================

R1583 : page 291

VOL. XIV.   OCTOBER 1, 1893.   NO. 19.

VIEW FROM THE TOWER.

"WHERE are we?" is the significant question now troubling the thinking portion of Christendom, and occasionally propounded through the religious and secular press. The question has been suggested by the manifest absurdities of the old creeds and the clash of new speculative philosophies, producing such confusion that it is impossible for many to determine just where they stand.

The perplexity of the situation is very manifest from the following remarks which appeared recently in the New York Sun:--

"And so the drift goes on, until little by little the question: 'Where are we?' becomes a pregnant religious one. Professors sit in the chairs of seminaries teaching doctrines far enough removed from the originals to make the ancient benefactors turn in their graves; clergymen sign pledges on ordination which they probably know the administrator does not believe himself; the standards are in many cases only the buoys which show how far the ships of the churches have got away from the mapped-out channels. It is the age of go as you please, of every man for himself, and all that. Nobody knows where it is all to end, and those who are interested most seem to care least."

This may be regarded by some as merely a pessimistic view of the case; but it is not. The writer has not expressed it nearly so strong as the facts would warrant. Within the past three years the tendency toward open infidelity has been amazingly on the increase in both the pulpits and pews of Christendom; and now the boldest strike is being made, not only against the doctrines of the Bible, and against the doctrines set forth in the various creeds, but against the Bible itself as a divinely inspired revelation.

Failing to see in it God's plan of the ages and all its varied corroborative testimony as one harmonious whole, and seeing its inharmony on every other line of interpretation, the conclusion is rapidly being reached, and that by eminent clergymen, too, that the Bible is not a divinely inspired book; and with great boldness they are so openly declaring it that thinking people in amazement are inquiring, Whither are we drifting?

The recent controversy in the case of Dr. Briggs has done much to accelerate the movement toward infidelity: for, though the Presbyterian General Assembly has declared against him, he is regarded by many as a very martyr for truth. The Rev. Lyman Abbott, successor to Henry Ward Beecher, ranks him as a prophet, and a worthy successor of the prophets of old. But for this it is not at all necessary in his estimation that he should be in harmony with the prophets of the Bible; for Dr. Abbott has no more respect for the Bible than for many other books. Quoting the common

R1584 : page 291

belief--"The Bible is the Word of God!" he replies, "Oh, I beg your pardon, the Bible is not the Word of God. I challenge any man who calls the Bible the Word of God to find that phrase, the Word of God, ever used in the Bible." "The Bible [he says] is itself the product of the church, and the church is the product of the individual experience.

R1584 : page 292

First comes the individual consciousness of God, and then out of all the gathered consciousness of God there comes the institution of religion, the church; and then out of the life of the church and its ministry comes the literature of religion, the Bible." His order of authority would therefore be (1) the individual consciousness of God, (2) the church, and (3) the Bible.

Of course, then, Dr. Briggs and Dr. Abbott and many other eminent divines (?) are quite on a par with all the Old Testament prophets and the New Testament apostles, according to this theory.

But Dr. Abbott is not the only one who thus boldly repudiates the Word of God: others, too, are gaining courage by such examples, and these sentiments bid fair to be the popular ones in a very short time. The Rev. Dr. Campbell, a professor in the Presbyterian college of Montreal, Canada, recently delivered a lecture before the students on "The perfect book, or the perfect Father," in which he boldly assailed the Bible as a mass of contradictions, not fairly or truthfully representing the character and plan of God, and consequently not an infallible rule of faith. And now this gentleman's course is likely to raise as stiff a breeze in Canada as that of Dr. Briggs has raised in this country, the matter having been already referred to the General Assembly there.

Another reverend (?) gentleman, Mr. Horton, who has written a volume on "The Inspiration of the Bible," and another on "Revelation and the Bible," said recently, in a lecture to the divinity students of Yale College, that he objected to the current practice of preachers calling the Bible the Word of God. He had no toleration for what he termed a strange birth of time, "the cult of Bibliolatry." He said it was due to truth and honesty for preachers "to deliver the church from the confusion and mischief and error which have been incurred by this one baseless notion, that a book written by human pens and handed down by human methods, transcribed, translated and compiled by fallible human minds, is, or can be as such, the Word of God."

It matters little how presbyteries, synods and assemblies deal with these men and their views: they cannot silence them. The rising generation of theological students is under their influence, and many who have quietly held such views are now encouraged to give expression to them. But the most notable outgrowth of these sentiments is what is called The New American Bible, now in course of preparation under the direction of Prof. Haupt of the Johns Hopkins University, the contributors (Prof. Briggs being among them) all representing the school of the so-called higher criticism, which repudiates the commonly accepted view of divine inspiration; and the attempt is to reconstruct the Scriptures from their standpoint.

Thus the authority of the Scriptures is assailed in high places, and the question, Whither are we drifting? is indeed a pregnant one in Christendom. The drift is unmistakable. The rapids of skepticism are fast hurrying on toward the final plunge into open infidelity; and "who shall be able to stand?" This is the day when "the fire shall try every man's work, of what sort it is;" and it behooves every child of God to fortify his faith with all the evidences which the Lord has graciously supplied to enable us to stand in this evil day.

We would therefore commend to our readers a careful review of the first three chapters of MILLENNIAL DAWN, VOL. I., and the articles in the TOWER on "The Law of God" (Nov. 1, '92) and "The Calling, Office and Authority of the Twelve Apostles" (May 1, '93). And let us notice further that the Scriptures do claim to be the Word of God, though their authority by no means depends upon the finding of that expression in the Scriptures, as Dr. Abbott seems to intimate. See Luke 4:4; 5:1; 8:21; Acts 4:31; 8:14; 11:1; 13:44; Rom. 9:6; 10:17; 2 Cor. 2:17; 4:2; Eph. 6:17; 2 Tim. 2:9; Titus 2:5; Heb. 4:12; 6:5; 13:7; Rev. 1:2; 11:3.

It is a great mistake to affirm that the Bible is the product of the Church; and those who make this claim do not know where to look for the Church. The Scriptures declare that Jesus Christ was the head and forerunner of

the Church; and if he was the forerunner it is plain that none of the members of the Church preceded him, and, therefore, that the Old Testament Scriptures--which Paul says "were written aforetime (before Christ's advent) for our instruction that we through patience and the consolation of the Scriptures might possess the hope" (of the gospel--Rom. 15:4)--were not the product of the Church. And if, as we have shown, the writings of the Apostles were divinely inspired, then the New Testament

Scriptures are not the product of the Church. But consecrated human agencies were used in both cases as God's honored instruments. The word of the Lord through the Apostles is not the product of the Church, but of divine revelation. And never since those inspired apostles fell asleep has the church been able to add one iota to the heavenly wisdom revealed through them; and to whatever extent she has wandered from their teachings, she has manifested her folly by vain philosophies which expose her ignorance and egotism.

Nor is the Church, as Dr. Abbott claims, the product of individual experience or consciousness of God; for, apart from the Word of God, we have no acquaintance with him. We are sanctified by the truth of God's Word, is the way the Lord expresses it (John 17:17), not that the Word of God is the product of our previous sanctification without the truth. The Word of God, therefore, is the only real authority of divine truth; and neither the Church collectively, nor church councils, nor the individual members of it, except the twelve divinely inspired ones, are any authorities.

It is claimed by some that the Church has exercised the authority of deciding and declaring which of the various ancient writings properly belong to the sacred code as we now possess it. But the claim is utterly fallacious. Concerning this claim let us observe how the facts stand, and note how manifestly the great Head of the Church has supervised this matter. The same divine providence which communicated the truth to the prophets, both by natural and supernatural means, was just as capable of preserving and, later, of compiling those documents; and in both cases the human agents were only the instruments in his hands, whether knowingly and willingly or not.

The Old Testament Scriptures were all carefully and religiously preserved by the Jews down to the inauguration of the Christian dispensation, and then their testimony was carefully interwoven by Christ and his inspired apostles with the further developments of divine truth due in the new dispensation of the Gospel age. And they are freely quoted and referred to by them as of divine authority, while the New Testament writings are presented as supplemental to them and of equal authority and divine inspiration; and all bear the one harmonious testimony.

The various books being thus linked together, so that if one were lost others would indicate the loss, and if a false one were supplied it would lack such indorsements and its inharmony would be manifest, it is easily seen that no human authority was necessary to make up the canon of Scripture. It is divinely indicated; and we would be very obtuse not to be able to recognize it, even if those writings were lying around loosely and separately. Those who compiled the Scriptures merely did what we could do to-day without their aid: they read the mutual indorsements of the Lord and the apostles and prophets. But while we do not accord to them any authority or special wisdom in the matter, we do gratefully accept the compilation as a providential aid to our study of the complete Scriptures, in the same way that we also accept the still more recent helps of concordances, etc.

And all of these providential helps have aided in the discovery in the Scriptures of the divine plan of the ages, which links them all together as parts of one harmonious whole which cannot be broken. Without the aid of the compilation of the Scriptures and its systematic division into chapters and verses for convenience of reference, and the valuable aid of complete concordances in the comparison of scripture with scripture, humanly speaking, we would at least be at great disadvantage, if indeed we could at all have arrived at an exact knowledge of the plan of God. God, who works by means, and who uses human instrumentalities

R1584 : page 294

when adapted to his service, wisely and graciously had all this preparatory work done for us before the due time came for the full discovery and understanding of his plan of the ages. And we rejoice and give thanks to God, and highly esteem every consecrated and honored human instrumentality which has facilitated our progress in the knowledge of the truth, though we recognize them merely as the instruments of a wise over-ruling providence which carefully comprehended, and carefully adjusted, all the various means to the accomplishment of his purpose in the full enlightenment of his elect "in due time," "the time of the end."--Dan. 12:10.

Those who lack the evidence of the plan of the ages to the inspiration of the Bible lack the strongest testimony of all, and the time is very near when none will be able to stand the searching tests of this day of the Lord who are not amply supported by its strength. Praise the Lord for his keeping power: "his truth is our shield and buckler:" it is a network of testimony that cannot be broken.

====================

R1585 : page 294

THOUGH YE BE ESTABLISHED.

"I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."--2 Pet. 1:12.

WHAT things? Why, of the necessity of giving all diligence to add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, charity:...For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.--Verses 5-11.

To be established in the truth signifies that we have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and immovable: we know in whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of fellowship with him; we have partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful divine plan of the ages; and we have been permitted to see, not only the various features of that plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times. This is what it is to be "established in the present truth." It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though we be thus established in the present truth, we need to bear in mind that our election to the high position to which we are called is not yet made sure. The race for the prize of our high calling is still before us, and we are yet in the enemy's country, surrounded by many subtle and powerful foes, so that if we would be successful we must "fight the good fight of faith," remembering, too, that "the weapons of our warfare are not carnal, but [God's Truth is] mighty to the pulling down of the strong-holds" of error and superstition and of inbred sin; and remembering, also, that "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."--2 Cor. 10:4; Eph. 6:12.

It is in view of these facts--of the warfare before us, of the subtlety of our temptations and of the weaknesses of the flesh--that the faithful Apostle Peter urges all diligence in the cultivation of the Christian graces and a continual calling to remembrance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election sure. Faith is a good thing; but faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it. The truth is given to us for its sanctifying effect upon our hearts and lives. Therefore let it have free course and be glorified.

R1585 : page 295

Let its precious fruits appear more and more from day to day. Add to your faith virtue --true excellence of character, such excellence of character as will mark you as separate from the world and its spirit. In all such the world will see those moral qualities which they must approve, however they may oppose our faith. Add sterling honesty, truth and fair dealing in all business relations; moral integrity, in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor. All of these the world has a right to expect from those who call themselves Christians; and all of these are indispensable features of that virtuous character which must be added to our faith. The clean hands will not dabble in anything that is not virtuous: they will have nothing to do with unrighteous schemes or projects in business. The pure heart will not devise evil things, or harbor evil thoughts, or plot mischief. And the bridled tongue will not be given to evil speaking, but will hold its peace when it cannot speak well and wisely. But the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active, goodness--in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress and to elevate and bless others--to assist "all men as we have opportunity."

To such a virtuous character we are counseled to add knowledge--the knowledge of God's character, that we may the more thoroughly imitate it, and of his truth, that we may more fully conform to its teachings: And to knowledge, temperance--moderation, self-restraint, in all things. "Let your moderation be known unto all men." We are not to be hasty and hot-tempered, or rash and thoughtless. But we should strive to be evenly balanced, thoughtful and considerate: our whole manner should be characterized by that carefulness which would indicate that we are ever mindful of the Lord's pleasure, of our responsibility to him as his representatives, and of our influence upon our fellow-men, to see that it always be for good, never for evil.

"And to temperance, patience." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yes, this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without the exercise of this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with pains-taking care to regain the divine likeness. It is slow to wrath and plenteous in mercy: it is quick to perceive the paths of truth and righteousness, and prompt to walk in them: it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

"And to patience, godliness"--a careful study and imitation of the divine character as presented in the divine Word.

"And to godliness, brotherly kindness"--an exercise and manifestation of the principles of the divine character toward our fellow-men.

"And to brotherly kindness, charity"--love. Kindness may be manifested where but little love exists toward the subject of such kindness; but we cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love. And even though the subject may be unlovely in character, the love of sympathy for the fallen and degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished in a day, nor a year, but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. It is not enough that we know the truth, nor to be contented to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we have the assurance of the Apostle that we shall never fall, and that in due time we shall be received into the Kingdom of our Lord and Savior, Jesus Christ.

R1585 : page 296

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another.

A PRACTICAL SUGGESTION.

Feeling as we do the necessity of a deeper work of grace, both in our own hearts and in the hearts of all of the dear household of faith, the thought has occurred to us that more special effort in this particular direction on the part of us all would probably be of great benefit. We do not know through what discipline of faith and patience we may yet be called to pass in the approaching dark night of which we are forewarned, but "sufficient unto the day is the evil thereof," and also, thank God, sufficient unto the day is the grace thereof, if we earnestly lay hold of it and patiently continue in it. As each day brings its trials, so, if we have been rightly exercised by the trials, each day should bring its victories--thus leaving us strengthened and more firmly established in character, as well as in faith.

With the end in view of specially promoting the growth of Christian character, our suggestion, which has already been made and adopted by the congregation in Allegheny, is that wherever a few of the consecrated can arrange to meet together, it would be well to appoint a mid-week meeting for this special purpose. Such a meeting should be devoted to worship, prayer and praise, and to brotherly exhortation, conference and counsel, but not to Bible study or controversy. All discussions of doctrinal matters should be eliminated from such a meeting, and such subjects as would elicit controversy avoided, leaving such matters for another meeting, at an appropriate hour on the Lord's day, when all meet together; the object being, not to ignore doctrine, nor to discourage Bible-study; but, while meeting this necessity at the one meeting (on the Lord's day), to devote the other (the mid-week meeting) to the other equal necessity, without distraction.

Our arrangement here in Allegheny and Pittsburg is as follows: As our congregation is much scattered, we have them parcelled into as many neighborhood gatherings as is necessary for the accommodation of all desiring to attend; and a leader is appointed for each meeting, discretion being observed as to capability. They should be brethren established in the faith--sound in doctrine, faithful and pious. These meetings are held on Wednesday evening at the residence of some member of each little group. The meeting is opened with a hymn and prayer, the reading by the leader of an appropriate passage of Scripture, bearing on the subject of practical piety; then each one is asked to give his or her personal experience as to progress in the narrow way--as to how he or she is growing in grace and striving to overcome the world, the flesh and the devil. Here they may humbly tell of their victories, or speak of their trials, or ask for Christian counsel and sympathy in hard places, speaking more freely in such little gatherings than would be possible or proper in larger assemblies. Here they can hear each other's petitions for each other, and Christian love and sympathy flow the more freely from heart to heart.

The object kept in mind at these meetings is a fresh, living, weekly and daily experience with the Lord and in his service, and not merely a stale experience of the remote past. A clear past experience is good, but a clear present experience is better;--much more vitally important. Doctrine is ignored at these meetings except as the word doctrine applies to all Scripture teachings, including hope, trust, obedience, godliness, prayer, etc. Too many, we find, have been contenting themselves with knowing the truth, without making special efforts to live it, daily and hourly. As honesty of heart and faith in the Redeemer's finished work and consecration to his service are necessary to a full entrance into the "holy,"

R1585 : page 297

where the deeper features of the divine plan can be discerned and fully appreciated, so these qualities must remain, must abide, or the light will become darkness--you will be cast out of the light into the outer darkness in which the world and the nominal church grope after the phosphorescent glimmerings of error --Spiritism, Christian Science, Theosophy and Universalism.

The leader of such a meeting should study to adapt his counsel, correction or encouragement to the special needs of each of the little group over which he is placed, and his reverent piety and personal interest in each should inspire the confidence of all. We believe that such mid-week meetings would indeed prove steppingstones to higher attainments in the divine life, and that thus all may be greatly blessed and profited; and the whole body will be able the more effectually to minister to one another in spiritual things. At a monthly general meeting of the same character, we hear of the spiritual progress of the various little groups both from the leaders and the various attendants, and quarterly the leaders are transferred to other groups.

May the blessing of the Lord go with the suggestion, and may the outcome be a strengthening of the bond of Christian love and mutual sympathy and fellowship everywhere.

===================

R1585 : page 297

"WHO IS SUFFICIENT FOR THESE THINGS?"

"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the Word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ."--2 Cor. 2:15-17.

THIS ministry, which all the consecrated, as ambassadors for Christ, have received, is one of tremendous import. It greatly influences the final destiny of those to whom we preach this gospel of the Kingdom, the tendency being either to life or to death. The Apostle's language here is another of the solemn warnings of the inspired Word against the danger of the second death, and should wake up any who have been deluded into the idea that there is no such possibility, to a sense of their danger in permitting the great adversary to thus deceive them. There is an equal responsibility on the part both of those who undertake to preach the gospel and of those who hear it. The truth is God's truth, and the responsibility both of speaking and of hearing it is very great.

The Apostle's words show that many in his day, as in ours, failed to realize this responsibility, and, to answer their own selfish ends, corrupted the Word of God. To wilfully or recklessly corrupt the Word of God--to vitiate its pure and holy doctrines; to add to it the vain philosophies of ambitious men and seek to support their theories by perverting its truths; to underrate its exceeding great and precious promises and mystify the conditions upon which they may be realized; or to minimize or make void the solemn warnings of the Word of God--is indeed dangerous business, in which the faithful saints will never engage, but in which those who fall away from the faith are usually most active--deceiving and being deceived.

To be faithful ambassadors for Christ--faithful representatives of the truth and faithful proclaimers of it--requires great humility and simplicity of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle here shows, is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause; and this condition of heart he appreciates, regardless of our success or failure to secure large results. What a comfort it is amidst all discouragements to know that under all circumstances the spirit of Christ in us is as

R1585 : page 298

sweet incense to God. And the reward of his constant approval is richer than all the unwholesome sweets of ambition gained by corrupting the Word of God.

To the hearer of this gospel, the message must prove either a savor of life unto (or tending to) life, or a savor of death unto (or tending to) death. His responsibility is great: there is no neutral ground; he either receives it or rejects it. But observe that the statement is not that the rejection of any item of truth inevitably dooms the rejector to death, and vice versa, but that the tendency of such a course is to death, and of the opposite course to life, unless interrupted--changed.

Thus, for instance, the Lord, in reproving the Scribes and Pharisees, who rejected the gospel and yet claimed to be the children of God and leaders and examples of godliness to others, significantly inquired, "How can ye escape the condemnation of gehenna"--the everlasting destruction, the second death? (Matt. 23:33.) In rejecting the truth so plainly brought to their attention, and in pursuing the hypocritical course of claiming to be faithful and devoted children of God, they were forming and establishing such characters that, ere long, repentance would be impossible to them. Few, perhaps, clearly realize how serious a thing it is to be making character, and that every act and every thought leaves its impress upon the soul. Every right thought and act tends to establish the character in righteousness, while every wrong thought and act, and every self-deception tends to confirm and establish an unrighteous character. And when a wrong course is adopted and persistently followed--when conscience is stifled, and when reason and Scripture are perverted to selfish ends, until the heart is deceived and the judgment is overcome--who can predict the repentance of such a one?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. (Heb. 6:4-6.) How can such "escape the condemnation of Gehenna"? for God will not permit any one to live whose will is confirmed in unrighteousness. How responsible then is the position of those who are building character in themselves and in others! Remember that our characters are manifested by our habits of life; and each act, even the smallest, tends to form some new habit, or to confirm one already established. How important, then, that our thoughts and actions should not be aimless, but with a purpose

(1 Cor. 10:31); and, above all, that our lives should be "transformed [re-formed] by the renewing of our minds;" that, putting aside the evil, and all influences which tend toward evil, we should receive of the Lord, through his Word, the "spirit of a sound mind," the "mind of Christ." In this view of the case, it is indeed a solemn thing to live, a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts and our actions, and to ever bear in mind our responsibility to God, both for ourselves and for others as ambassadors for Christ.

"And who is sufficient for these things?" Surely none of us in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of his spirit by communion with him through his Word and in prayer; and constantly to watch and pray lest we enter into temptation.

Let all the consecrated endeavor more and more to realize their responsibility, both in the matter of their own character-building and also in that of building up others in the most holy faith and in the character which is the legitimate result of that faith. The issues of eternal life and eternal death are before us, and before those to whom we present this gospel; and therefore it behooves us carefully and prayerfully to present the pure truth of God in all sincerity and in the spirit of Christ before God, ever bearing in mind that it is a savor either of life unto life or of death unto death.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach, and love, and live, like thee."

====================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO

LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1585 : page 299

JUSTIFICATION BY FAITH.

IV. QUAR., LESSON III., OCT. 15, ROM. 5:1-11.

Golden Text--"While we were yet sinners, Christ died for us."--Rom. 5:8.

Thus far this epistle has established (1) the necessity of justification to salvation from sin and death; (2) that the terms of this salvation are alike for both Jews and Gentiles; (3) that faith in the precious blood of Christ as the payment of our ransom, implying a humble, grateful reliance upon the same for salvation, is the one divinely appointed condition of justification and salvation; and (4) in Abraham's case, he has illustrated the nature and promptings of such a true and saving faith. In this lesson the Apostle refers to the blessed influence of faith upon the character, and to its bearings upon the future prospects of those exercising it.

Verse 1 shows that the immediate effect of faith is a blessed realization of peace with God; not through personal worthiness of his favor, but through our Lord Jesus Christ," by whom we have received the atonement, his righteousness being imputed to us by faith. In thus accepting him whom God has appointed for our salvation, as our redeemer and Lord, we thereby acknowledge our own imperfections and sins and the necessity of redemption by the payment of a ransom, a substitute, an equivalent price, for that which was lost through sin.

This first step of faith restores the believer to all the privileges and blessings originally bestowed upon the human son of God, Adam, and afterward forfeited by him, though their full realization does not belong to the present age, viz.--everlasting life, uninterrupted peace and communion with God, and all the blessings of his fatherly providence. But, until the appointed time of Christ's reign, the experiences of the believer are the joys of faith and hope, and of present peace and communion with

God in consequence of that faith and hope. In other words he holds a check for full restitution, to be honored and cashed in the due time of God's appointment.

VERSE 2 has reference to a second privileged step of faith, an access by faith into a still higher grace, or position of favor, wherein also we stand by faith and rejoice in hope of the glory of God. Elsewhere we have been shown that this higher grace is the privilege of being "transformed" to a higher nature, of being made "partakers of the divine nature," "heirs of God, and joint-heirs with Jesus Christ, if so be that we suffer with him," and of being made like him and seeing him "as he is"--"the express image of the Father's person." (Rom. 12:2; 2 Pet. 1:4; Rom. 8:17; 1 John 3:2; Heb. 1:3.) This is the "high calling" (Phil. 3:14) of those who, being justified by faith, have enough faith to go still further and accept and appreciate this great privilege of our high calling and enough of the spirit of Christ to follow in his footsteps of self-sacrifice faithfully, even unto death. The access into this higher grace cannot be obtained except from the standpoint of the previous grace of justification.

This is clearly manifest from the exhortation of the Apostle in Rom. 12:1. "I beseech you therefore, brethren,...that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Those addressed are "brethren" of the household of faith, justified believers, before they are invited to accept this higher grace. Otherwise, being still under condemnation to death, they would have nothing to offer in sacrifice to God, and certainly nothing which would be holy and acceptable. Of this we have assurance also in the typical sacrifices of the Mosaic law. The sacrifices of the day of atonement which foreshadowed the "better sacrifices" (Heb. 9:23) of Christ Jesus and his body, the Church, must be without blemish (Lev. 1:3; 3:1-6; 4:3,23,28; 22:21-25), and so must the "better sacrifices" be. Christ Jesus, our Head, "the High Priest of our profession," was "holy, harmless, undefiled, and separate from sinners;" "he knew no sin;" and in him, therefore, the Father was well pleased. (Heb. 7:26; 1 John 3:5; Matt. 3:17.) We, however, have no such actual perfection; but, clothed in his imputed righteousness by faith in his blood shed for the remission of sins--justified--we also are acceptable to God in the Beloved. (Eph. 1:6.) And thus, being called, we are eligible to the higher grace of sonship on the plane of the divine nature, and to joint-heirship with Christ Jesus of the Father's love and bounty; and to us belong the "exceeding great and precious promises" of God.--2 Pet. 1:4.

VERSES 3,4. In this confident and glorious hope we rejoice, even in the midst of tribulations, knowing that they constitute the discipline necessary to fit us for our future exalted station. If rightly exercised by these, by a spirit of humility and submission, they will work in us the beautiful grace of patience. And patience in submitting to trial will lead to large and valuable experience --experience of God's love and wisdom and grace and comfort. And this experience will brighten hope and strengthen our confidence in God.

VERSE 5. "And hope maketh not ashamed, because," etc. Those inspired by this hope experience no sense of shame under the discipline and trials they must endure. The world, and merely nominal Christians, may despise and reject and persecute them, as they did their Lord; but, having the love of God shed abroad in their hearts, they glory in tribulations and rejoice to be counted worthy to suffer for his name's sake. And in the glorious message they bear there is nothing to be ashamed of; for it is the power of God unto salvation to every one that believeth. It tells of an election now of a "peculiar people," for an exalted position of service, and of the abounding free grace to all the families of the earth when, in due time" (1 Tim. 2:6), the elect "little flock," the "royal priesthood," the "peculiar people," have been exalted to reign with Christ in his Kingdom.

VERSES 6-8 return to the subject of justification to point out the great love of God in providing for the redemption of sinners at such cost to himself. Rarely, indeed, would human love sacrifice life for another, even for a righteous person; but God commended his love to us, in that while we were yet sinners, he gave his only begotten Son to die for us--a gift which fond parents of an only and dutiful child can perhaps most fully appreciate.

The Apostle also points out our helpless condition--that we were without any strength to help ourselves, and that our salvation is therefore the free gift of God, through Christ, and hence a manifestation of his great love. He further indicates that the time of the payment of our ransom price was definitely prearranged--"In due time, Christ died for the ungodly." This is a marked reference to the fact that time is a special feature in God's great plan of the ages. There was a particular appointed time for the payment of our ransom, as well

R1586 : page 300

as for every other feature of the wondrous plan. Those who wish to consider this important time element, will do well to study MILLENNIAL DAWN, VOL. II., The Time is at Hand.

VERSES 9,10 teach us to build upon this manifestation of God's love in the gift of his Son, and our justification through faith in his blood, the reasonable, as well as Scriptural, hope of final complete salvation through him. When we were enemies, God, by the death of his Son, manifested his sympathy for us by paying our penalty for us; and "much more, being reconciled [being justified and recognized as sons of God], we shall be saved from wrath [restored to the proper condition of sons--liberated from sin and death, the manifestation of God's wrath] through him."

Thus, as long as we continue to trust in the merit of our Redeemer, gratefully accepting the free gift of God's love, we have the fullest reasonable and Scriptural assurance of salvation.

VERSE 11 points out a further cause for rejoicing in the fact that we who believe have now received the atonement--that we are now reckoned of God as perfect through Christ, and as worthy to be called his sons, and to receive the favors of sons. Having this reckoned standing now, we are in position to receive the additional favor of our high calling to be the bride and joint-heir of his dear Son. May all the consecrated duly appreciate their high calling, and strive to make their calling and election sure. "This is the victory that overcometh the world, even your faith."--1 John 5:4.

R1586 : page 300

CHRISTIAN LIVING.

IV. QUAR., LESSON IV., OCT. 22, ROM. 12:1-15.

Golden Text--"Be not overcome of evil, but overcome evil with good."--Rom. 12:21.

Having in previous chapters called attention to the marvelous depths of divine wisdom

R1586 : page 301

and grace manifested in the plan of the ages, and having pointed out its strong foundation and its ultimate glorious purpose, the Apostle now (in chapters 12-15) proceeds to draw some very practical lessons, and to exhort the household of faith to fully appreciate and accept the grace of God through Christ, and to be faithful and worthy sons and heirs of God.

VERSE 1 is an exhortation to those already justified by faith in Christ as the Redeemer, and who are therefore "brethren" of the household of faith, to enter into the higher grace of sons of God on the spiritual plane and become joint-heirs with his dear Son and partakers with him of the divine nature. (2 Pet. 1:4.) The way to this exalted position is pointed out as a way of sacrifice--"Present your bodies a living sacrifice." To do so is to do just what our Lord Jesus did, who said, "I came not to do mine own will, but the will of him that sent me." It is to ignore the will of the flesh with all its ambitions, hopes and aims, however proper they may be in themselves, henceforth to devote all our time, our energies and our talents, be they many or few, to the doing of the Master's work, so that we can say with Christ Jesus, it is my meat to do his will and to finish his work. (John 4:34.) And this consecration is even unto death, when, the course being finished, the reward is sure.

Such a sacrifice on the part of justified believers is reckoned of God as "holy," because the merit of our Redeemer is imputed to us through faith; and it is therefore acceptable to God, and is but our reasonable service, and would be so even if no such reward were promised.

VERSE 2. "And be not conformed to [patterned after] this world [its ideas, hopes and aims]; but be ye transformed [remodeled, changed] by the renewing of your mind [by taking the mind of Christ--by endeavoring to think as he thought and to do as he did or would do in your circumstances], that ye may prove what is that good and acceptable and perfect will of God"--for only by coming into such an attitude of mind can we fully know the will of God. Any other attitude is more or less biased by prejudice, making our discernment of the will of God more or less indistinct.

VERSE 3. Through the grace given unto him Paul foresaw that one of the greatest temptations among Christians would be ambition to be great and highly esteemed, if not by the world, at least among those in the faith, and to do some great thing that would attract attention, rather than the common things that constitute the bulk of actual service. And therefore he counsels every man to take a sober estimate of his talents, neither overrating nor underrating them, so that he may make the best use of them as a wise and faithful steward.

VERSES 4,5 assure us of the important and honorable place of every member of the body of Christ, though all have not the same office. All are useful and needful one to another, and each should seek to know his place and to do his part in it for the edification of the body.

VERSES 6-8 urge faithfulness in the use of our talents in accordance with a sober and just estimate of them. Thus, if we have no talent for public speaking or teaching, we should not waste our energies and misrepresent the truth by poor attempts to use a talent not possessed; but, having found that capacity in which we can do most effectual service for the truth, let us spend our energies along that line with diligence and carefulness. "Having, then, gifts differing," let us use them with diligence, patience, simplicity and cheerfulness, contented to be very humble in the estimation of others that our humble talents may increase the more to the Master's glory.

VERSES 9,10. "Let love be unfeigned" --not hypocritical. And let it always be pure--not a sickly sentimentalism which forgets or ignores the proper bounds of propriety between brethren and sisters in Christ, which even the world recognizes, and which all the saints should the more firmly establish. The pure love of Christ in our hearts knows no man after the flesh, and puts no confidence in the flesh; it recognizes the inherent depravity of the old nature and keeps the flesh under the heel of the new nature. Consequently, its disposition is the very reverse of undue familiarity: it is dignified, simple, pure, and maintains always that proper reserve with the opposite sex which is approved even by the world, and which much more becometh saints. The manifestations of love among the saints should rather be after the manner indicated in verse 10--by "in honor preferring one another," and by such kindness as is entirely consistent with the most refined modesty and purity. In such a state of mind and

R1586 : page 302

heart, sisters will prefer to exchange their confidences and intimacies with their husbands or with sisters, and brethren; with their wives or with fellow brethren; thus no reproach will be brought upon the cause of Christ.

The Apostle again indicates the disposition of this pure love among the saints in his letter to Timothy (1 Tim. 5:1,3,5), saying, "Rebuke not an elder [an aged brother, even if he has erred; have respect to his years], but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger women as sisters, with all purity [with no semblance of undue familiarity]. Honor widows that are widows indeed"--whose trust is in God, and whose conduct is consistent with that trust.

"Abhor that which is evil and cleave to that which is good;" "abstain from all appearance of evil," and "let not your good be evil spoken of" through any careless or imprudent conduct; and, "finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things," and act on them.--1 Thes. 5:22; Rom. 14:16; Phil. 4:8.

VERSES 11-15 need no comment, but are worthy of careful pondering by all those who are earnestly striving to develop in themselves the likeness of Christ.

R1586 : page 302

ABSTINENCE FOR THE SAKE OF OTHERS.

IV. QUAR., LESSON V., OCT. 29, 1 COR. 8:1-13.

Golden Text--"We then that are strong ought to bear the infirmities of the weak."--Rom. 15:1.

The Corinthian Christians were in the midst of an idolatrous people, and had come out from them. They had heard and accepted the gospel of Christ, and now desired to be entirely separate from idolaters. To such an extent was idolatry practiced in Corinth that most of the meat offered for sale in the markets was first offered to idols, and it was not always easy to learn which had and which had not been offered in sacrifice to some heathen deity. Some of the Christians were conscientiously opposed to having anything to do with such meats, while others felt that it made no difference whether they partook of it or not, since the meat suffered no change, and since they had no sympathy with the idolatrous worship. The question was referred to the Apostle Paul, who replied:--

R1587 : page 302

VERSES 1,4,7. "Now, concerning the idol sacrifices, we know that an image is nothing in the world [that it is only an imaginary god], and that no one is God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), yet to us there is but one god, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. But this knowledge is not in all." (The intervening lines are parenthetic. See Diaglott). All men were not enlightened by the gospel and so relieved from superstition; and, consequently, the eating of such meats in their presence might seem to them to be an indorsement of the idol-worship; and thus they might be misled into a partial indorsement of idolatry. Or at least the influence of such Christians might be greatly weakened.

Therefore, while he admits that there would be nothing wrong--no sacrifice of any principle--in the eating of such meat (verse 8), he advises that these Christians forego the use of their liberty in this matter out of deference to the conscience of weaker brethren who might otherwise be made to stumble.

And so clearly did the Apostle realize his responsibility for the weaker brethren, that he said that if his eating of meat would cause his brother to stumble he would never eat meat.--Verse 13.

Nor was he inclined to glory over his weaker brother because of his fuller knowledge and consequent freedom from superstition. Mere knowledge, he said, puffs up, but love builds up. (Verses 1-4.) Therefore he preferred in love to seek to build up the weaker brother's faith and to avoid placing any stumbling block in his way, rather than to boast of his superior knowledge and liberty and to cause his brother for whom Christ died to stumble. The latter course he shows to be sinful (verse 12), while the former is the only one consistent with true Christian love.

The Golden Text from the Apostle's letter to the Romans, with the two succeeding verses, further enforces this same sentiment, which all would do well to consider in every matter. While with us at this day this principle

R1587 : page 303

does not involve the eating of meats, it does touch many other things which should be considered in the light of our responsibilities for our brother's keeping in the faith. It should regulate our general conduct, our conversation, our manners, our dress, our conduct and habits of life, that all may be to the glory of God, to the edification of our brethren, and that our light may shine before the world.

===================

page 303

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR BROTHER RUSSELL:--I cannot refrain from writing you, for my heart is full of joy and thanksgiving to our Heavenly Father for this great and glorious knowledge which he has been pleased to give me, and I wish to render unto you my heartfelt thanks for so many encouraging words. I find that many are very ready to receive the truth, and I explain it to the best of my ability; but I cannot lend one book to the many that wish it, and I expect soon to order more. I believe I could sell many. I cannot express in words the enjoyment the TOWER gives us. May God bless it as the means of placing many upon the sure foundation, which is Christ Jesus.

How wonderful is God in his love to us! It seems almost too good to be true, only that it is sealed with his own name and with the blood of his only begotten Son. God will be with you and he will greatly bless you, for he has many hungry souls crying out for the Bread of Life.

Yours in the Lord, T. H. LLOYD.

R1587 : page 303

DEAR SIR:--In the good providence of God, your three volumes of MILLENNIAL DAWN were placed in my hands by one of the Lord's "little ones." They have been read carefully and prayerfully, over and over again; and for them I render unceasing praise to our blessed Lord.

I am one of those "who love his appearing," and I am watching the "signs of the times" with unbounded interest. Enclosed find subscription to the WATCH TOWER.

Yours in his love, MRS. M. E. MORRILL.

KIND SIRS:--"He that desireth knowledge, let him ask of God." I have realized untold blessings from VOL. I. of the MILLENNIAL DAWN series; and, desiring to know more of the truth of God, I send my order for the other two volumes. Find enclosed fifty cents.

May God bless you in the work you are now advancing. Yours with respect,

REV. W. H. PRATHES.

GENTLEMEN:--About two years ago I

read the first volume of MILLENNIAL DAWN, and am well pleased with it. It sheds new light on God's Word. After critical examination I am convinced that it presents the truth. I now desire volumes two and three of the DAWN series.

I joined the Missionary Baptists when about 17 years old, and was a zealous member until about ten years ago, when I began to investigate their teachings. To my great astonishment I discovered they were teaching and following their creed and the doctrines and traditions of men. So about three years ago I earnestly requested them to drop my name from their membership. I almost became an avowed infidel.

After reading The Plan of the Ages (bought of a colporteur) and skimming through volumes two and three (borrowed on short time), I lost that proclivity to infidelity, and again enlisted as a soldier of the cross. I am an earnest seeker after truth. I have had a strong desire to preach the gospel of Christ ever since my youth, and I earnestly hope and pray that the day is fast approaching when, by the grace of God, and careful study, I shall know what I believe, and why I believe it, and shall bear to many the precious news of "good tidings of great joy, which shall be to all people." Your prayers are earnestly desired.

Yours fraternally, O. H. PUREFOY.

DEAR BROTHER RUSSELL:--I praise God for the truth as I now see it. For seventeen years I wandered in darkness, groping, expecting something, I knew not what, and believing all the time that those who did not repent and accept Christ in this life would be lost; but I do thank God that this truth has dawned upon me in its beauty and holiness: that I can see a God of justice, love, mercy and power, and that in Jesus Christ, to whom I hope to be united as one of the Bride, I see that which is altogether lovely. To him may all honor and praise be given. Amen. G. W. LACY.

R1587 : page 304

DEAR BROTHER RUSSELL:--When out collecting for a banquet in the Salvation Army about the first of April, I was introduced to DAWN. Words cannot express the joy and delight which that book and the TOWER lent me by a friend have given me. I acted at once on my honest conviction, gave in my resignation and commenced to spread the truth. A great number have since commenced to read DAWN, but the officer in charge here is shocked at my course. He called a special meeting and denounced me as a heretic, infidel, traitor to the Army and a person to be generally shunned--I suppose to prevent the soldiers visiting me as I was widely known here. He said he did not care what we believed, if we did not teach it. However, I told him I would teach it: that I should, to do my duty to God and my fellow men, proclaim the truth as loudly as I had the falsehood. I ask the prayers of all the faithful that I may be strengthened for my work. As Father Chiniquy says with regard to Rome, you have to live in the Army to understand it. Looking from the outside, one would think it real, and I believe at first it was; but selfish ambition, self-aggrandizement and vain-glory have so crept in that it will overthrow itself.

Your new-found sister,
MRS. E. WILLIAMSON.

DEAR SIR:--I have just finished reading MILLENNIAL DAWN, and I am charmed and delighted beyond all expression. I want to thank you for the real joy and heart-gladness the work has afforded me. Everything is so plain and reasonable that I want the whole world to read this work; and if others would receive one hundredth part the light and joy that have come into my life, they would be amply repaid for time and trouble.

With what system and order our Heavenly Father has worked for man's benefit had crossed my mind to a certain extent before; but you have made him more than ever the All-wise. What can I do to help on this glorious work? J. TUFFORD.

EDITOR ZION'S WATCH TOWER:--The papers sent are at hand. I have been greatly interested in the subject of baptism, and have studied considerably the different doctrines taught concerning it, and my mind has been very much unsettled regarding it.

I want to say now that your article on "Baptism and its Import," in TOWER of June 15th, is to me the plainest and most convincing exegesis of the subject that I have ever read. That number of the WATCH TOWER alone is worth the year's subscription.

Yours in Christ, J. M. ALEXANDER.

----

page 304

MY DEAR BROTHER RUSSELL:--I have been studying The Plan of the Ages, and desire to say that I am fully with you, heart and head. I know these things are true. The dear Lord is blessing me with the light of truth. Oh, how I rejoice to be thus favored of the dear, loving Master. I cannot keep it. I desire to let these truths go unto others; for I know many are hungering for relief from sectarian thralldom, and would love to be planted on the Rock rather than on shifting sand.

Any tracts you have to spare at any time we will be glad to receive. I am not able to travel, but I can mail quite a number to others and thus help to spread the light.

May the dear Lord continue your life and health, and bless you both, is my prayer.

F. WORLEY.

R1587 : page 304

DEAR BROTHER:--I have given up all for the Master's work, and I am all alone. I have had to stand as a witness against the entire city. For the last week my stand was taken in accordance with our Master's teachings as shown me through the WATCH TOWER. I did not force my views on any one, but, when it became necessary, I withstood the entire town. They threatened to boycott me, and many of them have done so; but the Master has quadrupled my business in spite of their opposition. What difference to me how many are against me, when he is for me. The only thing that troubles me is that I cannot do more for him.

I have placed the DAWN before almost every one in this city. Dear brother, pray for me, that I may stand fast and that he may open a way of usefulness for me. It

is a great honor to be able to work for our
Master. Yours in his love,
G. L. FRANKLIN.

----

page 304

DEAR SIR:--Received of your Colporteur MILLENNIAL DAWN, VOL. I., which has been carefully read. Never was a book read with more interest and never was such a flood of light let in by so few pages. I am glad to congratulate you on having, by God's grace, discovered the truth. J. O. HEATER.

====================

page 306

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1589 : page 306

NEWS FROM FOREIGN FIELDS.

MY DEAR BROTHER RUSSELL:--It is to me a great pleasure to inform you that the Lord, the Keeper of Israel, brought me back home safely, and that I found all my family well. On Saturday the 19th inst., I was, by the grace of God, able again to bear the name of our precious Lord Jesus before a multitude of Jews, who were very glad to see me again among them at our meeting-house. Blessed be God, which hath not turned away his mercy from me.

I feel very much obliged to you and dear Sister Russell for the Christian love and kindness shown to me by you both during the two days of my stay with you at your house. I am thankful to the Lord for that pleasure, which I never thought to obtain. I believe that our sudden meeting and talking about the Kingdom and the harvest truth shall have a good reward for us both. (Prov. 24:14.) Now, just after all what the Lord gave me to see, to hear and to comprehend in your country, I am holding my peace, to wit, whether the Lord had made my journey prosperous or not; but I can tell you, that the best place of America, and the time when my lungs breathed good fresh Christian air, was the two days of my stay in Allegheny. There I was surrounded by good earnest men, who are happy indeed in their blessed hope to sit down soon with Abraham and Isaac and Jacob in the Kingdom of Heaven. There I was strengthened about the hope of the promise made of God unto our fathers, the hope of Israel, much more than in other places. Oh! Our Father which art in heaven, thy Kingdom come. Amen.

John is preparing an answer to your kind letter to him. I, jointly with my wife and children, send to yourself and to your dear wife our Christian love and best wishes. We are every evening praying for you both, that the Lord may preserve you for a long time to serve for his Kingdom and glory.

Remember me to all our dear brothers and sisters in the Lord, who belong to your honorable congregation, especially to brother Wm. L. Campbell, who bestowed much labor on me.

Believe me, I am yours truly in Jesus Christ,

JOSEPH RABINOWITZ.

DEAR BROTHER RUSSELL:--I arrived in Liverpool on the 4th inst. Had a pleasant voyage; no trouble with seasickness. On the steamer, I formed a little Bible class, and succeeded in stirring up quite an interest on the line of present truth. Sold some DAWNS, and gave out tracts.

When I arrived in Liverpool I found a place for baggage and lodging. In the afternoon called to see a sister and two brethren who seem very noble and zealous for the truth. They each pray earnestly and constantly for you and Sister Russell (and all saints), and have been praying for my coming and the success of the work here. Yesterday noon, I came out to a town of about 30,000 population, and in a day and a half I have taken orders for fifty volumes. Will not say much of the general prospects yet, as I do not know very much but will write you more fully, later. Hope to get Sister G__________started the first of next week.

With kind greetings in our dear Redeemer,

S. D. ROGERS.

R1589 : page 306

There is now a great railway system in the course of construction, which will girdle the Holy Land from one end to the other. A French company has secured a concession for a line from Beyrout to Damascus, and has already commenced work on a narrow-gauge road. An English syndicate is now building a railway from Haifa to Damascus, which will be about 140 miles long. The road will border on the southern shore of Galilee, and almost without a curve along the famous wheat region, biblically known as the plains of Bashan. This road will undoubtedly prove of the greatest interest to Syria in an agricultural and commercial way, finding a means for placing upon the eastern market the rich products in which that section abounds. --Selected.

===================

R1588 : page 307

VOL. XIV. OCTOBER 15, 1893. NO. 20.

UNEQUALLY YOKED.

"Be not unequally yoked together with unbelievers: for
what fellowship hath righteousness with unrighteousness?
and what communion hath light with darkness? And
what concord hath Christ with Belial [Deut. 13:13]? or
what part hath he that believeth with an infidel? And
what agreement hath the temple of God with idols?
for ye are the temple of the living God....Wherefore
come out from among them, and be ye separate,
saith the Lord, and touch not the unclean;
and I will receive you, and will be a Father unto
you, and ye shall be my sons and daughters,
saith the Lord Almighty."--2 Cor. 6:14-18.

THIS command, not to be unequally yoked with unbelievers, is very generally quoted with reference to the subject of marriage. And it is properly so applied, being a general principle applicable in a variety of cases. But the Apostle is not here referring to the marriage bond, but to the bonds of friendship and communion, which should be sacred among the saints, and which should not exist between believers and unbelievers. Through this and the preceeding chapter he has been discoursing about the doctrine of Christ. He has been preaching the gospel of redemption and resurrection, and of the privilege of being new creatures in Christ, and showing that, having by faith received the blessed gospel, we are ambassadors for Christ and co-workers together with him in making it known to others; and that as such we should be faithful to our commission, and under no circumstances allow the truth to be mixed with error. The idea is not that the saints should be unkind or unneighborly to the unbelieving: on the contrary, they are to be kind to all men, to the thankful and to the unthankful, to the believing and to the unbelieving (Luke 6:35; Gal. 6:10); but it is that they should not be friends in the sense of having communion and fellowship.

To be "yoked" together with another signifies more than a mere passing friendliness or neighborly kindness. It signifies an intimacy, a companionship, a fellowship of spirit. If two are bound together with the same yoke, they must of necessity walk together; and if they cannot agree to walk together, they must sever the yoke, whether it be a literal wooden yoke, or a yoke of friendship. Friendship is more than a passing kindness, and never exists without some bonds of fellowship. With a loyal and faithful Christian the bonds of fellowship or friendship can be none other than those of a common faith and hope. He has renounced the world with its ambitions and aims, has lost its spirit, and has received instead the spirit of Christ with all its new and heavenly aspirations and hopes; consequently, if he be true to his profession, those earthly things can no longer constitute bonds of fellowship with him: he cannot submit to be yoked with those who are of the world. He has also renounced all the vain philosophies of human invention and has taken for his guide, and has found his delight in, the infallible Word of divine truth; consequently, if he remain true to his profession, the theories and speculations of men can constitute no bond of fellowship with him; for he has no sympathy with them. And, further, his commission as an ambassador for Christ (2 Cor. 5:20) not only precludes the possibility of fellowship on those terms, but it also arrays

R1588 : page 308

him, as a defender of the faith once delivered to the saints by the Lord and the Apostles, in opposition to every other form of doctrine.

The Apostle's questions are therefore significant: "What fellowship hath righteousness with unrighteousness?" None whatever: the man who is righteous cannot approve or agree with the unrighteous; they cannot walk together, either under the one yoke or the other, and they naturally drift apart, because there is nothing to hold them together. "And what communion hath light with darkness?" Can the natural light and darkness abide together? No more can the light of truth in one heart and the darkness of error in another draw them together in fellowship and sympathy. They are repellant and not attractive forces. They cannot assimilate. The light may come where darkness reigns and chase it away, and then there can be communion in light; but when the darkness opposes the light, and instead of giving place to it, seeks to overwhelm it, there can be no communion except the light suffer an eclipse and go out in darkness.

And "what concord [what harmony] hath Christ [the body of Christ, the true Church] with Belial [with those who say, "Let us go and serve other gods"--See Deut. 13:13]?" Those who agree with and fellowship such, have not the spirit of Christ, and are none of his, no matter how loudly they profess to be. "Or what part hath he that believeth with an infidel," an unbeliever? Is there any bond of fellowship there? "And what agreement hath the temple of God [the Church, the body of Christ] with idols?" Can the spirit of God and the spirit of idolatry dwell in the same heart? God will not share his temple with another. We must be wholly devoted to him, or we are not acceptable to him. Therefore, every other idol must be banished from our hearts, Christ alone enthroned, and only his true and loyal subjects fellowshipped.

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How explicit and positive is the command, and how blessed the promise to the obedient. Every word of the command is full of significance:--

The first word--"Wherefore"--calls up the forceful argument preceding; i.e., in view of the fact that it is impossible to serve two masters or to have the spirit of Christ, and still have fellowship with the opponents of Christ; in view of the fact that we must either be true and loyal to him, or else be none of his--"Wherefore, come out from among them [from among the enemies of Christ, whether the avowed or the deceitfully cloaked, who, although professing to be light-bringers and truth-seekers, love darkness better than light, because their hearts are not right; whose conduct shows that they do not love the Lord and the truth, and who only seek to entice the faithful away from the narrow path which God has marked out]; and be ye separate, saith the Lord, and touch not the unclean."

To be separate does not mean to be friends and companions, or to be in fellowship on any grounds. It means that we are to make a clean-cut division between ourselves and all the unclean, the impure in heart, as manifested by their disloyalty to the truth, and thereby to God, its great Author; and that this separation is to be so marked that the disfellowshipped one will be sure to know it, and that none can mistake our obedience and loyalty to the Lord and his truth. There is to be no trifling or half-way obedience in this matter; for we are not only to be separate in spirit from the enemies of the Lord, but we are not to touch the unclean. As the Apostle elsewhere says, we are to "avoid them"--to have no part or lot with them.

It is only on these conditions that we have the Lord's promise--"And I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." We are thus brought face to face with the alternative of making a definite choice between the Lord and his truth on the one hand, and the enemies of the Lord, whether open or covert, on the other. The command is, "Choose ye this day whom ye will serve." There is no neutral ground; and no half-way

R1588 : page 309

compliance can realize the blessed promise--"And I will receive you," etc.

It is the spirit of the world, and not the spirit of Christ, which considers such a separation from the ungodly and the apostate a hard service. The loyal heart cannot admit to its communion and fellowship those who have not the same loyal disposition. What would be the natural conclusion of a husband, if he saw his wife, who professed loyalty and devotion to him, making a special friend or companion of his enemy, either secret or open? or of the wife whose husband found pleasure in fellowship and communion with one who is an enemy to her, or who in any way treats her with discourtesy or disrespect? And should we not be equally loyal to our heavenly Bridegroom and our heavenly Father? and equally sensitive and quick to discern the opposing spirit which seeks to undermine and destroy the faith and loyalty of God's elect? Would not true loyalty and devotion count the injury or the blessing done to a friend as done unto us? So the Lord views the matter when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) And so also the Psalmist teaches, saying, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies."--Psa. 139:21,22.

To thus come out from among the unclean, and to be separate from all the deceitful, as well as from the open, workers of iniquity, may often leave us quite alone in the world; but the truly loyal heart will prefer to be alone with God, rather than to have the friendship of those who are untrue to him. Even if the Scriptures had nothing to say on the subject, such would be natural to a devoted heart.

It is therefore all in vain that some testify of their love to God while they keep company with his opponents. Their actions speak louder than their words. It is in vain also that they urge the plea of charity when the Lord says, "Be ye separate, and touch not the unclean."

R1589 : page 309

Many, and very plain and positive, are the warnings of the Word of God against the "evil communications" that "corrupt good manners." (1 Cor. 15:33.) The Apostle Paul's counsel (Acts 20:28-30) to all the elders of the Church was, "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood: for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." And Jude said, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own desires. These be they who separate themselves [from the truth and its spirit], sensual [minding earthly things, and gratifying the ambitions and tastes of the old nature], having not the spirit. But ye, beloved, building up yourselves on your most holy faith, praying with a holy spirit [a spirit of loyalty and devotion to God], keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."--Jude 17-21.

Thus we are put on guard against the enemies of the truth, and it is made obligatory upon all the faithful to be on the alert against them, and to be prompt in discerning and in dealing with them, so that the flock of Christ may be spared. The Apostle Paul grows very earnest in urging this matter, saying, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own desires; and by good words and fair speeches deceive the hearts of the simple [of those not on the alert for the encroachment of error]." (Rom. 16:17,18.) Again, says the same Apostle (2 Tim. 2:16), "Shun profane and vain babblings; for they will increase unto more ungodliness."

No, says the ungodly policy of this evil day of compromises and of disloyalty to "the faith once delivered to the saints," we cannot walk by this strict rule: we dare not recognize

R1589 : page 310

and admit the real character of a wolf in the sheep-fold, if the wolf be attired in sheep's clothing; we must accept his professions, notwithstanding his words and his actions to the contrary. We cannot believe that of our own selves--right in the midst of the company of the consecrated--any will arise to "pervert the truth" and to "draw disciples after them;" and we dare not "mark" any as such, and "avoid them," or "shun their profane and vain babblings," as the Apostle suggests, for it would be uncharitable, unloving.

Of late we hear a great deal in favor of a broad-minded charity which gives loose rein to the enemies of the doctrines of Christ--a charity which can affiliate with every form of belief or unbelief; that makes no claims of superiority for one religion over another, be it heathen or Christian or antichristian; and that freely fellowships all and bids all God speed, utterly heedless of the Word of the Lord which says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," and "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."--2 John 9-11.

The warning here is not against those who never knew the truth, but against those who have known it and have been blessed by it, and who have afterward turned away from it; of whom the Apostle Peter speaks, saying, "If, after they escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning [they are worse than those who have always been of the world]. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Why do they do so? Because the dog and the sow nature and disposition are there still, and only wait for opportunities and circumstances to prove it. So also says John: they that go out from us--who desert the truth and its interests --do so because they were not of us (2 Pet. 2:20-22; 1 John 2:19), because the old fleshly mind and disposition are still there.

The love or charity which goes out toward the enemies of the cross of Christ--those who have been once enlightened by the truth and have turned away from it--is not the right kind of love. We are commanded to "Love not the world, neither the things that are in the world," and told that "If any man love the world, the love of the Father is not in him" (1 John 2:15); and, again, "This is love, that we walk after his commandments." --2 John 6.

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."--Gal. 6:16.

====================

R1589 : page 310

THE TRUE FOLD NOT A PEN.

IN our September issue we pointed out that many of the Lord's sheep are penned in behind various creeds of men and thus hindered from obtaining the food and exercising the liberty which Christ, the great Shepherd of the sheep, intended they should have. We did not deem it necessary in that article to show that while it is contrary to the will of the great Chief Shepherd that his sheep should be separated from each other by pens, and hindered from the proper liberties of the fold, there is, nevertheless, one general enclosure behind which all the true sheep will be found, and to which the Lord specially informs us that there is but the one door--himself.

We assumed that all knew something about this one fold and its one door; but in this it seems we were mistaken. Some "wolves" are disappointed to find that the Good Shepherd who gave his life for the "sheep" has provided for them certain limitations beyond which they cannot go if they obey his voice (his Word), and beyond which they do not desire to go if they are truly his sheep.

R1589 : page 311

Let those who like call this true fold, with its well-defined walls, a man-made pen;--those who enjoy its security, enjoy also its liberty. It has one and only one wall, great and high, which so far has kept out the "wolves," except such as pretend to be sheep --who come arrayed in sheep's clothing. This wall is faith in Christ's sacrifice of himself as man's ransom-sacrifice--finished at Calvary.

All whom that fence excludes are not "sheep." And behind that simple, yet strong, creed-fence there is all the liberty proper for the Lord's "sheep;"--though probably not nearly enough for the "goats."

Further, while it is wrong for under-shepherds or anyone else to erect denominational fences inside this true fold, or to entice the "sheep" into these, and thus to restrain their liberties within the fold,--it is not only proper, but a part of the true under-shepherd's duty to protect the flock within the true enclosure, the true fold, from the "wolves in sheep's clothing" wherever found. No doubt it was a type of the true shepherd of the Lord's flock, that David [i.e., the Beloved], while defending his flocks, slew a lion, and a bear, and delivered the sheep of his charge.

Our Lord, the great Chief Shepherd, set an example to the under-shepherds; and all true ones of his appointment must needs have the same spirit or soon lose their office. It was he who forewarned the true sheep, saying, "Beware of false prophets [teachers], which come to you in sheep's clothing [professing to be of the Lord's flock, but in reality not such, because they do not trust in the great sacrifice offered once for all for their sins], but inwardly they are ravening wolves [who would destroy your faith in the ransom, and thus destroy you as "sheep"]. But he that is a hireling and not the shepherd,...seeth the wolf [the false teacher] coming, and leaveth the sheep, and fleeth; and the wolf [the false teacher] catcheth them and scattereth the sheep.... I lay down my life for the sheep."--Matt. 7:15; John 10:12-15.

It is not the approval of the "wolves" in sheep's clothing, or without it, that is to be courted by the true under-shepherd. He will, however, have the approval of the Chief Shepherd, and of all the developed sheep who have their senses exercised by reason of use. The Apostle Paul battled hard against such false teachers, who affected to be believers, "sheep," while they were not such. Speaking on this subject he said to the Elders (under-shepherds) of the Church at Ephesus:--

"I take you to record this day that I am pure from the blood of all....Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you overseers [shepherds], to feed the Church of God, which he hath purchased with his own blood [--faith in which purchase constitutes them 'sheep']. For I know this, that after my departing grievous wolves shall enter in among you [in sheep's clothing, of course, otherwise they would not be received], not sparing the flock. Also of your own selves shall men arise speaking contrary things [things different from what I, Paul, have taught] to draw away disciples [followers] after themselves. THEREFORE WATCH, and remember that by the space of three years I ceased not to warn every one night and day with tears."--Acts 20:26-31.

The Apostle Peter, too, made a similar appeal to the under-shepherds, saying, "The elders which are among you I exhort....Feed the flock of God, as much as in you is, taking oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a willing mind." "But as there were false prophets [in the past--'wolves in sheep's clothing'] even so there shall be false teachers among you, who privily [deceptively, covering the real purport of their teachings] shall bring in [to the fold] damnable heresies [errors leading to condemnation and rejection] even denying that the Lord bought them....And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."--1 Pet. 5:1-4; 2 Pet. 2:1,2.

The Apostle John also cautions us, saying: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward....He that abideth in the doctrine of Christ [that the Son of Man

came to give himself a ransom for all.--Matt. 20:28; 1 Tim. 2:6] he hath both the Father and the Son. If there come any unto you [as a would-be teacher of the 'sheep'] and bring not this doctrine [of the ransom, taught by Christ], receive him not into your house, neither bid him God speed; for he that biddeth him God-speed [or who even indirectly helps to spread the 'damnable heresy' that we were not bought by the Lord] is partaker of the evil work [of him who publicly and openly does so]."--2 John 8-11.

Thus we see that the duty of under-shepherds to protect the flock from deceptive wolves, as well as to feed them meat in due season, has been recognized from the start;--because from the start there have been such wolves. And since the holy Spirit gave special warnings that in the end of the age "evil men and leaders astray" would wax more and more bold, and that through their instrumentality Satan would propagate error, and affect to be a messenger of light, is it not due time for all the sheep to recognize these facts, and not to be deceived by "feigned words" and "fair speeches"? The true sheep must not judge of fellow sheep by the pelt, for a wolf can wear a sheep's pelt: they must learn to note the Shepherd's voice and manner--directly through his Word, and indirectly through those whom he shall use as his representatives to "feed the flock over which the holy Spirit hath made them overseers [shepherds]."

Not only did the Apostle Paul thus direct the under-shepherds, but he points out the advisability of this to the flock, since it is thus that the Chief Shepherd leads and feeds and keeps his flock.--Heb. 13:17; Eph. 4:11-16; 1 Cor. 12:27-31; Psa. 91:11,12.

Let us stand fast therefore, in that liberty wherewith Christ hath made us free;--allowing no one to pen us up by human creeds;--neither allowing any to lead us out beyond the bounds fixed for us by the Chief-Shepherd, into liberties, licenses and speculations that he never authorized. Let us abide in Him, keeping ourselves in the love of God, as saith the Apostle.

===================

R1589 : page 312

A QUESTION CONCERNING THE RANSOM.

"SUPPOSE that some one held, as a doctrine, that Christ during the Gospel age is giving the ransom for the Church and expiating her sins; and that during the Millennial age he will give a ransom for the world and expiate its sins: Would it be right or truthful if I, in speaking of such a teaching, were to say of it--'It claims that our Lord is now making the ransom, that ever since his ascension he has been expiating the sins of the world in heaven, and that the work of ransoming will not be finished until the end of the Millennial age?'--Please answer in the TOWER, as it is claimed that I thus misrepresented this latest no-ransom theory."

In reply: It is our judgment that you stated the matter most fairly: more reasonably than the party you mention stated himself. What nonsense it is to talk about ransoming the

R1590 : page 312

Church and expiating her sins during the Gospel age. After we are accepted of God, in Christ, to be his Church, we need no ransoming, having no sins to expiate. It was while we were yet sinners [children of wrath, even as others,--parts of the world] that Christ died for us, and by the one sacrifice of himself once for all, expiated the sins of all the ungodly. (Rom. 5:6,8; Heb. 10:12.) He is a propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world. --1 John 2:2.

The suggestion that Christ will be a satisfaction for the sins of the Church during this age, and will be such for the world during the Millennial age is a portion of outer darkness, so thick and dense that it is not likely to mislead any who give ear to the voice of the Shepherd in the Word. He is our propitiation, and the propitiation for all the world besides, ever since the great sacrifice was ended and the Ransomer cried, "IT IS FINISHED."

To this the Apostle also attests, saying: By one sacrifice he hath perfected forever them that are sanctified,--all; and this will include all

R1590 : page 313

that ever will come unto God by him,--whether they come during this age or during the next age.--Heb. 10:14.

But such nonsense is not worthy of the name of "teaching:" it violates logic, contradicts reason, and wrests the Scriptures. Reason and logic would ask, What is Christ doing, during the Gospel age or what will he do throughout the Millennial age to expiate sin? What is he now giving and what will he give during the Millennial age as a ransom for mankind? The Bible answers that it knows of nothing that remains to do, or to be given, to meet man's penalty; --that all has been done;--that the man Christ Jesus [more than eighteen centuries ago] gave himself a RANSOM [a corresponding price, a substitute] for ALL.--1 Tim. 2:6.

But this correct reasoning will not convince those to whom you refer; because, to suit a theory, they have attached a new meaning to the words ransom and expiate. They use these words, improperly, to mean deliver or release. But only those thoroughly blinded to the commonest kind of common sense, or thoroughly ignorant of the common words of the English language could make such a blunder.

That neither ransom nor expiate means release or deliver can be easily proved. We quote from Webster's Dictionary:

"Ransom. To redeem from captivity, punishment or forfeit, by paying an equivalent; to buy out of servitude or penalty; to rescue [by giving a ransom]; to deliver [by giving a ransom] as, to ransom prisoners from an enemy.

"Expiation. The act of making satisfaction for an offence; atonement; satisfaction."

The party to whose teachings you refer claims to be a believer in the ransom; but from this you see he does not believe in it. He is therefore not a Christian Brother--not one of the sheep, in any sense, because it is this faith in Christ's death as our ransom sacrifice, and naught else, that justifies sinners, renders them, at consecration, acceptable as the Lord's sheep. To believe a stone to be bread will not render it nutritious and life-giving: neither will believing deliverance to be the ransom, the expiation of our guilt justify such a believer. God will not be mocked by any such miserable twisting of language; neither will any of the sheep who heed the Shepherd's words and prove all that they receive as truth and hold fast only that which stands the proof. And this subject of the ransom is most important of all, because it is the standard by which all faith and all doctrines are to be proved true or false.

The grand results or effects of the ransom given, once for all, eighteen centuries ago, will be DELIVERANCE: partial deliverance to God's saints, now, from Sin, the great enslaver, --full deliverance to the faithful of the same class at the end of this Gospel age. Its grand results or effects will ultimately be extended to all the families of the earth, in that it will secure to all a full opportunity for deliverance from Sin and Death, upon similar conditions to ours (faith and obedience), but under the more favorable circumstances of the Millennial age. But to have faith in a deliverance and to call it the ransom is not a proper or saving faith: it proves on the contrary that those who so hold do not believe in the real ransom sacrifice finished at Calvary.

Our advice to all readers is that when once they have proved any teacher (or journal, or book) to be wrong on this important doctrine, the foundation of all Christian faith, they need do no more proving there; for if the foundation is bad, the entire structure built thereupon must be pernicious,--dangerous. Have nothing more to do with such teacher (or book or journal). You may be sure that God did not send him to you as his mouth-piece, else he would have seen to it, first, that he had the correct foundation.

===================

R1590 : page 313

OPINIONS OF BAPTISTS NOT BAPTIST DOCTRINES.

EXCEPTION has been taken by several of our friends (who are or were connected with the Baptists) to our statement of Baptist doctrine relative to water immersion. They hold that we are in error in supposing that Baptists lay stress upon water immersion

R1590 : page 314

as essential to salvation. They claim that they never did so believe, even before getting the fuller light of present truth upon this and other subjects; that many able writers amongst the Baptists have held, and clearly stated, that it is not essential; that intelligent Baptists everywhere so hold; and that merely amongst the ignorant does the view prevail that only those immersed in water will be saved;--thus dissenting from other Christians, who hold that it is necessary, and who therefore give attention to the matter with infants.

We are glad to make this statement public. Before doing so we verified it by having a representative interview with five Baptist ministers (three whites and two blacks). The colored ministers understood that salvation and the new birth were secure to those only who, after reaching years of accountability, have been immersed in water;--interpreting thus the statement, "He that believeth and is baptized shall be saved." The other three ministers denied that water-immersion is essential to salvation. Two of these declared that it attests that the mind, the heart, is submissive to the will of the Lord, and is the outward answer of a good conscience toward God. The other one held substantially the views presented in the WATCH TOWER publications--that a full consecration of the will is the true immersion into Christ,--into death with him to self and the world, which is symbolized by the water-immersion. And this one confessed that he had recently read MILLENNIAL DAWN.

These ministers were also sounded as to their faith in Christ, not merely as an Exemplar or model, but also as man's ransom-price before God's law; as the one "who gave himself a ransom [a corresponding price] for all." Two of them (one white and one colored) were clear and strong upon both features of our Lord's work--the ransom and the example;--and both of these had read MILLENNIAL DAWN; two others (one white and one colored) confessed faith only in our Lord's example as his saving power or influence over sinners, and ignored the ransom without specially opposing it. The fifth utterly repudiated the ransom, declaring that to him it was absurd to think of Christ's death paying man's debts in any sense. He scoffed at the sentiment of that precious and Scriptural hymn:--

"Jesus died and paid it all,
Yes, all the debt I owed."

Christ to him was a noble example of how to live. He did not say if he considered that he or others had ever lived or could live according to that example, and thus be justified before God by their own right-doing. When asked, Do not the Scriptures declare that "Christ died for us?" he answered, Yes; but so also did the heroes of the Revolutionary war die for our liberty. But he did not and could not explain how it came (if Christ died for us in the same sense that the Revolutionary heroes died for us) that the death of the latter affected only the present life and welfare, while the Bible clearly states that Christ's death was for our sins and that it affects the future life; and that by his stripes we are healed and have access to God, being no longer reckoned and treated as enemies under wrath and condemnation, but received to God's favor as sons.
Surely it does not require a very astute mind to see that Christ died for us in a very different sense from what the Revolutionary heroes died for us.

***

Strictly speaking, there is no such thing as "Baptist doctrine," because there is at present no such thing as a Baptist Denomination. There are hundreds of congregations calling themselves Baptists, but they profess to be thoroughly independent of each other. Each congregation decides what it believes and what it will require in faith and practice from its members and its minister. As a consequence, for one to tell you that he is a Baptist assures you of nothing respecting his faith, except that he is a believer in water-immersion.

Nevertheless, we have much sympathy with this spirit of independence. But we would carry it farther, and insist that the different congregations should not make doctrines and practices (including water-immersion) tests of membership--except those practices of morality enjoined by our Lord and the apostles, and

R1591 : page 314

the doctrine of faith in Christ as the ransomer

R1591 : page 315

of sinners, and consecration to his will as expressed in the teachings of the Scriptures. But such congregations would have no further use for the name Baptist; for baptism would no longer be the standard and test of fellowship among them. The name Christian would then be preferable; and faith in Christ as the sin-bearer, and full consecration to his service, being the only tests, would be implied by the profession of that only name. Such was and is the Lord's will on this subject, and such is the practice of many WATCH TOWER readers.

***

While Baptist congregations have for centuries maintained their independence of each other and of the Baptist Ministers' Association, evidence is not lacking that instead of the tendency being toward individual (as well as congregational) liberty of faith (which would be the proper thing, as above pointed out), it is gravitating (as with Congregationalists), year by year, toward denominationalism; and we shall not be surprised to find Baptists a united body before long.

The spirit of the world is in the direction of union and combination. The world is always willing to compromise personal liberties and principles "a little" for the sake of prosperity; and this class is fast becoming the majority, and as such will rule: and the minority, instead of standing fast in the liberty of Christ, and withdrawing so as to preserve their individual freedom, will generally be persuaded that it is their duty to submit and not cause a disturbance. They falsely think that submission to the wrong of the worldly majority is part of the grace of patience enjoined by the

Scriptures.

The tendency toward denominationalism and a common confession of faith comes chiefly from the Baptist Ministers' Association, which wields a mighty influence and practically moulds the faith of the Baptist people. Through it Baptists are practically a denomination now; for it is Baptist usage that a congregation desiring a pastor, but unable to fully support him, shall apply to the Association; and, if not yet "ordained," have him "ordained" at the hands of its members. And this Association will not recommend, nor ordain as a pastor, any one not in harmony with its standard of faith,--one therefore who would co-operate with them in teaching the people according to the faith-standard of the Ministerial Association.

These Associations are in themselves an evidence of the tendency toward denominationalism; for they are of recent institution,--beginning about fifteen years ago. Already they exercise great power--a money-power as well as a clerical-power. Their general secretaries collect monies for Home missions: these monies are at the disposal of the Associations. Any new Baptist congregation unable to raise a sufficient salary to support a minister can, by giving its allegiance to the Baptist Ministers' Associations, get a minister. The Association pays the minister, and the congregation contributes what it can to the Association funds. Thus both minister and flock are bound to the Association's rules, etc. Ministers are yet further bound to the Association, because the latter undertakes to care for the widows and orphans of its deceased members.

Nevertheless, Baptists have much of the spirit of true Christian liberty; and generally they are not aware that they are so rapidly drifting into denominationalism, and already they are sectarian in that they make water-baptism a test of Christian fellowship;--that is, they refuse to admit to their communion table Christians who have not been immersed; and frequently they refuse also those who have been immersed, but not by a regularly ordained Baptist minister. As a class of people they are therefore better prepared than others to receive present truth, and should be a fruitful class amongst whom to do harvest work. Let all who have opportunity thrust in the sickle of Truth--and do it quickly, "while it is day: the night cometh, when no man can work." --John 9:4.

"Saints of God, the dawn is brightening

With the glory of the Lord;
O'er the earth the field is whitening;
Now recall the Master's word--
Pray for reapers
In the harvest of the Lord."

===================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1591 : page 316

THE RESURRECTION.

IV. QUAR., LESSON VI., NOV. 5, 1 COR. 15:12-26.

Golden Text--"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."--1 Cor. 15:57.

VERSES 12-19 call attention to the great importance of the doctrine of the resurrection, presenting it as the twin of the other great doctrine which the Apostle set forth "first of all" (verse 3)--"how that Christ DIED for our sins according to the Scriptures," to which fundamental doctrine it stands related as effect to cause. So important is this doctrine in the estimation of the inspired Apostle, that he emphatically declares that, if it be not true, then there is no hope for any man beyond the present life; the preaching of the gospel is in vain, and those who preach it are false witnesses; the death of Christ was for naught; the faith of Christians is vain, and their hope delusive; and their life of sacrifice, in view of the resurrection and its rewards, merely robs them of what little enjoyment and advantage they might gain in the present life, which is all they would ever have; and those who have fallen asleep in Christ have perished. Such indeed is our sad plight if there be no resurrection. If this, which Christ died to secure, is not guaranteed to us, to be realized in due time, we are yet in our sins and under the death penalty without a ray of hope. And more: if there be no resurrection, although the price was paid to secure it, then God is not fulfilling his part of the contract.

While verses 12-19 declare the great importance of this twin doctrine of the ransom --the resurrection--verses 20-26 emphasize its truthfulness. The resurrection of Christ, attested by many infallible proofs (verses 5-8; Acts 1:3), is the guarantee that all those whom he redeemed by his precious blood shall have not only an awakening from death, but an opportunity to attain a complete resurrection to all the blessings and favors lost in the fall. That was the assurance which God gave to all men (Acts 17:31) that the ransom for the sins of the whole world given at Calvary was acceptable, a full satisfaction of the claims of Justice against our race, so that now he can be just, and the justifier of all that believe in Jesus.--Rom. 3:26.

In verse 20 let Christians observe what the various creeds of Christendom ignore, and what is in direct antagonism to their teachings, viz., that the risen Christ was "the first-fruits of them that slept"--that he was the first one to experience a resurrection in the full sense of the term, viz., to perfection and everlasting life. True, some before him were temporarily awakened, again to relapse into death; for example, Lazarus, Jairus' daughter, the son of the widow of Nain, the Shunammite's son, etc., but those were only partial illustrations of resurrection, to assure men of the divine power to fully accomplish it in due time-- in the day which God has appointed. (Acts 17:31.) Now mark the logic of this fact: If Christ was the first one resurrected, none were resurrected before him; and if, as shown in the preceding verses, those who have fallen asleep in Christ have perished, except they be restored to life by a resurrection; and if those who die in Christ, "sleep in Jesus," until Christ's second coming, it is plain that none of them went to heaven when they died. They were dead, they slept in Jesus, they rested in hope, they were destroyed, and must remain so until the time appointed for their resurrection--at the second advent of Christ when "all those that sleep in Jesus will God bring with him. (1 Thes. 4:14.) David hath not ascended into the heavens (Acts 2:34); Daniel must wait, and he shall stand in his lot at the end of the days (Dan. 12:13); Abraham must wait his time for the possession of the promised land of which he never yet owned so much as to set his foot upon (Acts 7:5); Job must tarry until the wrath of this evil day is overpast (Job 14:12-15,21); Stephen must wait the realization of his dying vision (Acts 7:56); and Paul, and with him all those that love the Lord's appearing, must wait the fulness of time when the reward of their faithfulness will be due.--2 Tim. 4:8.

All this Scripture teaching is in perfect accord; but it is in irreconcilable conflict with the current theology of so-called Christendom,

R1591 : page 317

in whose theories there is no place whatever for the doctrine of the resurrection, logically considered. If a man goes to heaven when he dies, and is glad to shuffle off this mortal coil which some call his prison, although he loves and cherishes it and stays in it as long as possible, why, in the name of reason, should he hope for a reunion with his body? The whole position is illogical, unscriptural and untenable.

VERSE 21 antagonizes the current theology with equal force. It declares that since by man came death, by man--the man Christ Jesus, who gave himself a ransom for all--came also the resurrection of the dead. Current theology says that our redemption is secured by the sacrifice of a God, not a man; but the Scriptures are very explicit in pointing out an exact equivalent, a human substitute for the human head of our race, whose redemption secures the redemption of his posterity, on precisely the same principle that his fall and condemnation entailed sin and death upon us. It was the man Christ Jesus, who, after he had left the glory of his previous spiritual existence and was made in the likeness of sinful flesh, said, "a body hast thou prepared me for the suffering of death," that accomplished our redemption by the sacrifice of himself--his

R1592 : page 317

flesh, his humanity, and that in consequence of that sacrifice has been highly exalted, even to the divine nature--"Wherefore, God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth."--Phil. 2:8-11.

It was after the resurrection that he said, "All power in heaven and in earth is given unto me." And if this exaltation and power were granted to him as a reward for his sacrifice, then it is manifest that, however rich he was in spiritual glory and power before he became a man, he was still more bountifully endowed at his resurrection, after he had sacrificed his humanity, being made a partaker of the divine nature and the express image of his Father's person. (Heb. 1:3.) When the man Christ Jesus gave "his flesh [his humanity] for the life of the world" (John 6:51), he gave it up never to take it again; for it was the price paid for our redemption. And consequently, when he was raised again, his existence was in a new nature, that thus our benefits might not be interfered with, and also that the abundant power of the divine nature given unto him might be exercised in actually reclaiming from the thraldom of sin and death those whom he had legally rescued by his death.

VERSES 22,23 show that all who are Christ's--by faith in his sacrifice--are to receive the benefits of his death in full resurrection to the perfection and lasting life forfeited in Eden. The order of resurrection is to be Christ the firstfruits, which includes not only Christ Jesus, the head and high-priest of our profession, but also all the members of his body--"Blessed and holy are all they that have part in the first resurrection." Then, after the resurrection of this glorious body, follows the resurrection of all that are his at [during] his [Christ's] presence"--Greek parousia, presence, not coming.

The time of his presence is the entire thousand years of his reign. During that period all that are in their graves [good and bad, the just and the unjust] shall hear his voice and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of judgment"--Greek krisis, judgment, not damnation. (John 5:28,29.) The former class enter immediately upon their reward of full resurrection--human perfection, while the latter class awake to a judgment, or trial for everlasting life, which it will be their privilege to gain if they become Christ's by fully submitting themselves to his discipline and control. Otherwise their trial will be cut short at a hundred years and they will die the second death, from which there is no recovery. (Isa. 65:20.) None out of Christ will be made alive, fully resurrected, though all experience the awakening from death, which is the first step in the process of resurrection, and a trial to prove their worthiness or unworthiness of the fulness of resurrection, which is actual perfection and everlasting life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John 5:12.) "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."--John 3:36.

VERSES 24,25 assure us of the victory of Christ, and in what that victory will consist --that it will consist in the complete subjection of every opposing power and authority,

and in the putting of all the enemies of this, his purpose, under his feet, whether those enemies be evil conditions, principles, powers or individuals. He will banish all evil conditions by permitting first a great time of trouble (Dan. 12:1), and then by causing conditions of righteousness and peace to supplant them. He will forever banish the evil principles by flooding the world with his light and truth and by effectually renewing a right spirit in the hearts of all the willing and obedient. He will completely overcome every opposing power by the exercise of his own almighty power for their complete and final overthrow. And he will put down every opposing individual by cutting him off in the second death, from which there shall be no recovery.

"He must reign till he hath put all enemies under his feet;" and the limited time of that reign is a thousand years (Rev. 20:6-10), at the expiration of which time all opposing individuals, and the devil who deceived and led them, are to be cast into the lake of fire, which is the second death. (Rev. 20:7-15.) The last enemy that shall be destroyed is death--not the second death into which the opposers have been cast, else the language would be contradictory, but the Adamic death, which Christ came to destroy by liberating all its subjects, which, to fully accomplish, will require all of his Millennial reign.

In the words of our Golden Text, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--I know a word of greeting from me will be appreciated by you, and in love and fellowship of the truth I send it to you, and to the household of faith with you.

In these "perilous times," when popular religion is pointing, in a great Religious Congress, to its many ways into fellowship with God, how thankful I am, and we all can be, that God has been pleased to reveal his Son to us, and that we know him as "the way, the truth and the life;" the "only name given among men whereby we must be saved." Appreciating that all men attain their present measure of life through procreation from Adam, we also appreciate that re-generation is only in, or through Christ; and every man in his own order. "Their rock is not our Rock, even our enemies [opposers] themselves being judges." And we know, too, that our building, built upon our Rock--Christ Jesus--shall stand in the present storm.

Lord increase our faith, that we may prove faithful to the end!

Yours under the Ransom, W. E. PAGE.

DEAR BROTHER RUSSELL:--I am going to write a few lines, for I know you will be glad to learn how the work is progressing here. I started last week, after taking some lessons from Brother Rogers. I have adopted his method entirely, and think it is so good. Last week I took orders for one hundred and twenty-three DAWNS, and this week for eighty-nine, though not able to work full time.

I do enjoy the work so much, and have been wonderfully blessed in finding many interested ones. I must tell you of one family especially, who had read first volume of DAWN, and said they found it a feast of fat things. We had such a good talk--the lady and her husband and brother--and they were so thankful for my being led to them. They asked if we could have prayer before I left them; and they thanked God for sending his truth to them. They gave me an order for a full set, and I went forth rejoicing to have found some wheat. Two or three others I feel are going to appreciate the truth dearly. I can hardly keep from singing on the street: the "half was never told." Pray for me, dear brother, that I may be faithful, and able to continue in this glorious harvest work. At present I am working in a Jewish part of the city, so you may know I see mostly Jews; but I search out those who will listen.

With kindest greeting to Sister Russell and yourself, God bless you both,

In our Redeemer, yours,

MRS. M. L. ROBSON.

DEAR BROTHER RUSSELL:--I address you to let you know that I am still walking in the light. I have to report the truth growing here, and quite a number taking a stand for it. Although the "blind guides" are on the alert to hinder growth in grace

and knowledge, I notice that those of their flocks that are heartily seeking after righteousness and truth generally get filled.

The truth is having a wonderful influence over us here, and some of us are still striving to shape our affairs in order to spend and be spent more fully in the service of our blessed Master. As you know, I thought that my expectations would be realized long ere this, but I believe the word that "all things work together for good to them that love God, to the called according to his purpose," and I am content to wait till the Lord shall open up the way. If I can not just now enter the general field, there is no cause for idleness; for I, together with them of like precious faith in this place, can grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

We meet every Sunday for study and to talk over these good things, and I am sure that every meeting brings us into more heart union and oneness in Christ. We desire your prayers that we may be found faithful. Yours in Christ,

D. W. PRESTON.

DEAR BROTHER:--I have been quite encouraged in my work here, by meeting two German brethren who are very zealous for the truth. Have also met two or three others that are becoming quite interested.

It seems that I have stirred up a little interest in the DAWN, as well as some opposition. I was much encouraged Saturday evening when a young man called at my room and told me that his mother had concluded to take the book. Before breakfast on Sunday morning I took a walk, and a lady on the opposite side of the street beckoned for me to come over, and told me she had concluded to take the book. About nine o'clock I went to the Post Office, where a gentleman asked me how I was succeeding, and said he had told his wife about the book, and she wanted it. I noticed in Wednesday's paper an advertisement: "Wanted.--Agent of MILLENNIAL DAWN to call at__________soon as possible." As a result I sold two sets in cloth binding.

I think our success as colporteurs depends largely on the spirit we manifest in presenting the book to the people. First we should be careful that our hearts are full of love for the truth, and then we should manifest a very earnest zeal in presenting it--in a quiet way avoiding all strife or combativeness, yet not refraining to speak against error when it is brought up. And I find that it is very important to impress upon their minds the fact that it is meat in due season; that we are living in the "time of the end;" when increase of light is specially due and important; that we are in the "last days" spoken of in the Word, when men are lovers of pleasure more than lovers of God; that wicked men are waxing worse and worse; that many are now becoming skeptics or being led into delusions such as Evolution, Christian Science, Spiritualism, etc., all of which deny the Ransom, the only foundation for salvation; and that the MILLENNIAL DAWN presents the truth so harmoniously and clearly that it ought to be in every family.

I am still doing fairly well: took eighteen orders to-day. Love to all. Remember me in your prayers. Yours in the Redeemer,

O. W. DAILEY.

DEAR BROTHER RUSSELL:--Just a word to say we arrived back at our corner of the harvest field safe and well from the Convention. We have only begun to digest the many good things we heard while at the meeting, but truly it was good to be there and to meet so many of like precious faith. I hope and trust we shall still be kept humble and faithful, and be allowed to labor for the Master and his truth. I expect to begin the colporteuring again very soon. Find enclosed an order which kindly have filled. With much love to all, yours in Him, W. J. WEBB.

DEAR BROTHER RUSSELL:--You will please find enclosed One Dollar for renewal of WATCH TOWER subscription. I want to tell you for your encouragement and joy something of the good accomplished by the circulation of DAWN and TOWER in this place. A little company of eight believers meet as they have opportunity, to fellowship together in the precious truth now due to be understood. It is a source of joy to us all to realize as we do the nearness of the consummation of our joy. We thank God for using you as an instrument for the opening up of present truth, and we earnestly hope and pray he will keep you always right for service, "to the praise of his glory." I might add that much opposition is manifesting itself, especially from the religious teachers. One of the Methodist

page 320

ministers preached a special sermon against DAWN, in the course of which he said Christ would never come to earth again; and that Christ's coming means the removal of every Christian at death. One sect had a good-sized circular printed, and distributed it broadcast at the market and over the city.

Knowing all this, we realize we are despised and rejected of men--for which we are thankful, because we are counted worthy thus to suffer with Christ.

Yours in love, T. A. IVEY.

DEAR BROTHER:--During the past week I have taken orders for nearly one hundred DAWNS. Would succeed much better, but for hard times; but I am thankful that I have done so well. I have met a few quite sincere people here, and gave a talk from the Chart of the Ages to a small number at the hotel. It was quite well received. Pray for me. In love, A. C. WISE.

DEAR MR. RUSSELL:--Enclosed find One Dollar for my TOWER this year.

Have been studying the truth, "through the light of MILLENNIAL DAWN" series and WATCH TOWER, for five years, and am as thoroughly convinced of the correctness of the views therein presented, as I am of the present wretched and undone condition of the world.

May the good work of sealing the saints go on. Yours in the truth,

J. W. ROUSE.

R1604 : page 320

MY DEAR BROTHER:--Yours of recent date duly received, and again I thank you for your kindness in writing me. I have done more thinking on these matters since I read the TOWER, than ever in my life, and think with better understanding.

I like the Diaglott, which was duly received, very much, and think it will be a great help. I enjoy the TOWER also. Think perhaps my great difficulty is to let go of self and trust Christ more. Am sure I want to live pleasing to him; but the flesh seems to be weak. I do indeed feel that there is great indifference and carelessness in the nominal church, and apparently more zeal for keeping the form than the spirit, and have been somewhat inclined that way myself; not that I so wished, but it seems to be the natural tendency of the church now.

What spiritual idea can we get from the wonderful feats of the mind reader, Johnstone? I have witnessed his work, and know there is no humbug about it.

It brings more clearly to my mind how God reads our inmost souls. If that power works between man and man, it is but a little indication of the power of Him who knoweth all. I should be glad if you would write on this subject in the TOWER.

Trusting you will pray that I may be truly consecrated to God (I know this is my desire), I remain, very humbly yours,

__________.

REPLY. I am glad that you can say that you desire to be consecrated to God; for (with those who are accepting the Lord Jesus as their Redeemer) the desire, the will, is acceptable to God. What remains, then, for you to do is to make a definite contract with God: in the same way that you would complete a business contract. If you had a deed or agreement before you, and a strong desire to sign it, the desire would result in action. Without the desire to sign it, the document would be of no value; --the desire and the action are both necessary to complete it. So in your covenant with God: you have the desire; now take upon you its obligations; tell him of your desire and of your intention, by his grace, of carrying it out, and ask him to accept you and to direct you in such a course as will be pleasing to himself. Thus, having given yourself away, and having no will of your own, save as you have taken his for yours, you may have confidence of his acceptance and that he will perform his part of the covenant. "Faithful is he who has called you, who also will do it."

About mind-reading: I think the achievements of mind readers are of great interest to us, as illustrating the possibilities of a perfect human being. Lightning calculators, snake charmers, horse tamers, mind readers, musical geniuses, etc., are all freaks of nature which permit us to see powers, all of which belong to the perfect man. I would not be surprised if, after the new age has been opened and the capabilities of mankind have become exercised, people could communicate with each other without speech, just as dogs and others of the lower animals now do; though each person will also possess the power of resistance and be able to secrete his thoughts if he choose.--EDITOR.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1593 : page 322

INTEREST IN GERMANY.

DEAR BROTHER RUSSELL:--Thinking it will be of interest to you, and perhaps also to the readers of the WATCH TOWER, to hear some items of interest from Germany, I give here the translation of part of a letter received by Brother Link, who had sent German DAWN, VOLS. I. and II., to some of his friends in Wurttemberg, Germany.

Yours in our Lord, O. v. ZECH.

The letter follows.

"In our Lord Jesus, dear Brother:--True, our correspondence had rested a good while, but yet the old love continued to smoulder among us; and, where this is the case, the least little breath will ignite it again to full blaze. Our hearts rejoice that the light of the truth, which we for quite a long time enjoyed, has found you, viz., about the great purpose of salvation and plan of God to counteract and to repair the fall of Adam. The author of the noble work, MILLENNIAL DAWN, is a great scribe, instructed unto the Kingdom of Heaven; and, although we are already familiar with many of the truths he therein treats, we do rejoice none the less because thus we have an additional witness and authority for the grand doctrine of salvation. Some years since [The writer is a brother in his 80th year.] a proposition was made from England, to form a holy Alliance. To it all possible sects and parties were invited except those who teach and confess a "restitution of all things." Now there appears, from an Englishmen, the clearest evidence for this dear doctrine, yet educed.

"Dear Brother, we will rejoice together, and thank God for the revelation of the mystery of godliness, which so long was covered like the rose in the bud, but which, as the light of the truth has shone out upon us, has developed into a most beautiful and fragrant rose. We now thank you most heartily for the valuable present [the DAWN]. May the Lord repay you a thousandfold. We remain your debtor in thankful love!

We heartily participate in the cause of the communion here. In the neighborhood we count eight larger and smaller communions. It is our most agreeable business. Our house is a house of entertainment of brethren, and this brings many a blessed hour, while our neighbors pity us because of the heavy burden of such hospitality.

Dear Brother, I wish that you could on a Sunday afternoon enter our gathering. How you would rejoice because of the goodly number of truth-loving souls! In the Summer the prepared hall is full; there is a nice organ, at the table sit four in their eightieth year. Now, hearty and thankful greetings from us all. We hope for a blessed meeting again in Paradise: there we shall rejoice together. Yours in brotherly love."

Word from Brother and Sister Boehmer, in Germany, indicates that they are successful in finding more hearing ears there than we had at first expected. They are also meeting with considerable opposition: we trust that they are learning to endure hardness as good soldiers of the cross.

----

page 322

SPECIAL CLOTH DAWNS.

We still have plenty of the gilt-stamped, cloth edition of MILLENNIAL DAWN, with slight mismatch in color, stamping and paper, but otherwise perfect. As previously announced, we will close these out at twenty-five cents per volume by express, or the set of three volumes for one dollar, postage paid by us.

The new edition in cloth is silver-stamped, back and side. Price $1.00 per volume. TOWER subscribers supplied at wholesale rate, 50 cents.

====================

R1592 : page 323

VOL. XIV. NOVEMBER 1 & 15, 1893. NOS. 21 & 22.

VIEW FROM THE TOWER.

ECHOES FROM THE WORLD'S GREAT PARLIAMENT OF RELIGIONS.

THE World's Parliament of Religions, recently convened in the city of Chicago, is justly regarded as one of the wonders of this remarkable time in which we live; and while all Christendom, and indeed the whole world, regard it, from their standpoint of observation, as a wonderful achievement for truth and righteousness, the questions in the minds of the Lord's consecrated "little flock" should be, How does it appear in the light of divine prophecy? has it a place in the divine plan of the ages? do the watchmen on the Towers of Zion view it in the same light as do those in the rank and file of the World's religions?

It would indeed be strange if for this once the spirit of Christ and the spirit of the world should be in harmony, that those filled with the opposite spirits should see eye to eye. But such is not the case. It is still true that the spirit of the world is enmity to God (James 4:4); that its theories and philosophies are vain and foolish; and that the one divine revelation contained in the inspired Scriptures of the apostles and prophets is the only divinely inspired truth.

Said the Chicago Herald, commenting favorably upon the proceedings of the Parliament,

"Never since the confusion at Babel have so many religions, so many creeds, stood side by side, hand in hand, and almost heart to heart, as in that great amphitheater last night. Never since written history began has varied mankind been so bound about with Love's golden chain. The nations of the earth, the creeds of Christendom, Buddhist and Baptist, Mohammedan and Methodist, Catholic and Confucian, Brahmin and Unitarian, Shinto and Episcopalian, Presbyterian and Pantheist, Monotheist and Polytheist, representing all shades of thought and conditions of men, have at last met together in the common bonds of sympathy, humanity and respect."

How significant to us is the fact that the mind of even this enthusiastic approver of the great Parliament should be carried away back to the memorable confusion of tongues at Babel! Was it not, indeed, that instinctively he recognized in the Parliament a remarkable antitype?

One of the stated objects of the Parliament, according to its president, Mr. Bonney, was to bring together the world's religions in an assembly "in which their common aims and common grounds of union may be set forth, and the marvelous religious progress of the nineteenth century be reviewed." And the stated object of that review was, fraternization and religious union. The spirit of doubt and perplexity, and of compromise and general faithlessness, on the part of Protestant Christians, and a spirit of counsel and authority on the part of all other religions, were the most prominent features of the great Parliament. Its first session was opened with the prayer of a Roman Catholic--Cardinal Gibbons--and its last session was closed with the benediction of a Roman Catholic--Bishop Keane. And during the last session a Shinto priest of Japan

R1592 : page 324

invoked upon the motley assembly the blessing of eight million deities.

The leading spirit of the great assembly was the Rev. John Henry Barrows, D.D., of the Presbyterian church. For two years previous he had been in correspondence with the representative heathen of other lands, inviting them to come over and have a share in the work of the proposed Parliament. That the call should thus issue representatively from the Presbyterian church, which for three years past has been undergoing a fiery ordeal of judgment, is also a fact significant of the confusion and unrest which prevails in the denomination, but which has also spread to all Christendom. And therefore all Christendom was ready for the great convocation.

For seventeen days representative Christians of every denomination sat together in counsel with the representatives of all the various heathen religions, who were repeatedly referred to in a complimentary way by the Christian orators as "wise men from the east"--borrowing the expression from the Scriptures, where it was applied to a very different class--to a few devout believers in the God of Israel and in the prophets of Israel who foretold the advent of the Lord's Anointed, and who were patiently waiting and watching for his coming, and giving no heed to the seducing spirits of worldly wisdom which knew not God. To such truly wise ones, humble-minded though they were, God revealed his blessed message of peace and hope.

In viewing the proceedings of the great Parliament our attention was forcibly drawn to several remarkable features:--(1) To the doubting and compromising spirit and attitude of nominal Christianity, with the exceptions of the Roman and Greek Catholic churches. (2) To the confident and assertive attitude of all other religions. (3) To the clean cut distinctions observed by the heathen sages, between the Christianity taught in the Bible and that taught by the Christian missionaries of the various sects of Christendom, who, along with the Bible, carried their absurd and conflicting creeds to foreign lands. (4) To the heathen estimate of missionary effort and of its effects and its future prospects in foreign lands. (5) To the influence of the Bible upon many in foreign lands, notwithstanding its mis-interpretations by those who carried it abroad. (6) To the present influence and probable results of the great Parliament whose sessions have so recently terminated. And (7) to its general aspect as viewed from the prophetic standpoint.

COMPROMISING THE TRUTH.

The great religious Parliament was called together by Christians--Protestant Christians; was held in a professedly Protestant Christian land; and was under the leading and direction of Protestant Christians, so that Protestants may be considered as largely responsible for its proceedings. Be it observed, then, that the spirit of Protestantism is plainly that of compromise. This Parliament was willing to compromise Christ and his gospel for the sake of the friendship of antichrist and heathendom. It gave the honors of both opening and closing its deliberations to representatives of the great Papal system. Cardinal Gibbons opened the Congress on September 11, while the benediction with which its sessions closed on September 27th was pronounced by Bishop Keane. And it is a notable fact that, while the faiths of the various heathen nations were elaborately set forth by their representatives, there was no similar systematic presentation of Christianity in any of its phases, although various themes were discoursed upon by Christians. In these discourses Roman Catholics had by far the largest showing, being represented no less than sixteen times in the sessions of the Parliament. But how strange it seems that, in all the gathering of those whom we may well presume represented the most talented, learned and popular of the clergy of Christendom, not one attempted to set before the representative heathen there assembled an orderly, systematic presentation of the gospel of Christ.

And not only so, but there were those there professing Christianity, who earnestly busied themselves in tearing down its fundamental doctrines--who told the representative heathen of their doubts as to the inerrancy of the Christian

R1592 : page 325

Scriptures; that the Bible accounts must be received with a large degree of allowance for fallibility; and that their teachings must be supplemented with human reason and philosophy, and only accepted to the extent that they accord with these. There were those there, professing to be orthodox Christians, who repudiated the doctrine of the ransom, which is the only foundation of true Christian faith, and, denying the fall of man, proclaimed the opposite theory of evolution;--that man never was created perfect, that he never fell, and that consequently he needed no Redeemer; that since his creation in some very low condition, far removed from the "image of God," he has been gradually coming up, and is still in the process of an evolution whose law is the survival of the fittest. And this, the very opposite of the Bible doctrine of ransom and restitution, was the most popular view.

Below we give a few brief extracts indicating the compromising spirit of Protestant Christianity both in its attitude toward that great antichristian system, the Church of Rome, and also in its attitude toward the non-Christian faiths.

Said Dr. Briggs, who was introduced by the President, Dr. Barrows, as "one whose learning, courage and faithfulness to his convictions have given him a high place in the church universal," and who was received with loud applause:--

"All that we can claim for the Bible is inspiration and accuracy for that which suggests the religious lessons to be imparted. God is true, he cannot lie; he cannot mislead or deceive his creatures. But when the infinite God speaks to finite man, must he speak words which are not error? [How absurd the question. Of course he speaks the truth, or else he is not true.--EDITOR.] This depends not only upon God's speaking, but on man's hearing, and also on the means of communication between God and man. It is necessary to show the capacity of man to receive the word, before we can be sure that he transmitted it correctly. [This "learned and reverend" theological professor should bear in mind that God was able to choose proper instruments for conveying his truth, as well as to express it to them; and that he did so is very manifest to every sincere student of his Word. Such an argument to undermine the validity of the sacred Scriptures is a mere subterfuge; and is an insult to the intelligence of an enlightened audience.] The inspiration of the holy Scriptures does not carry with it inerrancy in every particular.

"The errors of the holy Scriptures are not errors of falsehood or deceit, but of ignorance, inadvertence, partial and inadequate knowledge, and of incapacity to express the whole truth of God which belonged to man.... We are obliged to admit that there are scientific errors in the Bible....Science ["falsely so-called"] goes on, confident that every form of religion which resists this criticism will ere long crumble into dust....There are historical mistakes in the Bible which cannot be removed by any proper method of interpretation.

...The divine command to Abraham to offer up his son as a burnt-offering and other incidents seem unsuited to divine revelation. ...What pleasure could God take in smoking altars? how could the true God prescribe such puerilities?"

Said the Rev. Theodore Munger of New Haven:--

"Christ is more than a Judean slain on Calvary. Christ is humanity as it is evolving under the power and grace of God, and any book touched by the inspiration of this fact [not that Jesus was the anointed Son of God, but that the evolved humanity as a whole constitutes the Christ, the Anointed] belongs to Christian literature."

He instances Dante, Shakespeare, Goethe, Shelley, Matthew Arnold, Emerson and others, and then adds:--

"Literature with few exceptions--all inspired literature--stands squarely upon humanity, and insists upon it on ethical grounds and for ethical ends, and this is essential Christianity [--with Christ left out.--EDITOR.]... A theology that insists on a transcendent God, who sits above the world and spins the thread of its affairs, does not command the assent of those minds which express themselves in literature: the poet, the man of genius, the broad and universal thinker pass it by; they stand too near God to be deceived by such renderings of his truth."

Said the Rev. Dr. Rexford of Boston (Universalist):--

"I would that we might all confess that a sincere worship, anywhere and everywhere in the world, is a true worship....The unwritten, but dominant creed of this hour I assume to be that, whatever worshiper in all the world bends before The Best he knows, and walks true

to the purest light that shines for him, has access to the highest blessings of heaven."

[And he surely did strike the key-note of the present dominant religious sentiment, especially as expressed in the great Parliament. But the Apostle Paul did not so address the worshipers of The Unknown God on Mars Hill; nor did Elijah thus defend the priests of Baal. Paul declares that the only access to God is through faith in Christ's sacrifice for our sins.--Acts 17:23-31; 1 Kings 18:21,22. --EDITOR.]

Said the Rev. Lyman Abbott

(Congregationalist):--

"We do not think that God has spoken only in Palestine, and to the few in that narrow province. We do not think he has been vocal in Christendom and dumb everywhere else. No! we believe that he is a speaking God in all times and in all ages." [But how did he speak to the prophets of Baal? He has not revealed himself except to his chosen people--to fleshly Israel in the Jewish age, and to spiritual Israel in the Gospel age--"You only have I known of all the families of the earth." See also Amos 3:2; 1 Cor. 2:6-10.--EDITOR.]

A letter from Mrs. Isabel Somerset (Church of England), read with complimentary introduction by President Dr. Barrows, contained the following:--

"I am in sympathy with every effort by which men may be induced to think together along the lines of their agreement, rather than of their antagonism....The only way to unite is never to mention subjects on which we are irrevocably opposed. Perhaps the chief of these is the historic episcopate, but the fact that he believes in this while I do not, would not hinder that great and good prelate, Archbishop Ireland, from giving his hearty help to me, not as a Protestant woman, but as a temperance worker. The same was true in England of that lamented leader, Cardinal Manning, and is true to-day of Mgr. Nugent of Liverpool, a priest of the people, universally revered and loved. A consensus of opinion on the practical outline of the golden rule, declared negatively by Confucius and positively by Christ, will bring us all into one camp.... This, I am persuaded, will be attained by the great conclave soon to assemble in the white city of the west."

The doctrine of a vicarious atonement was seldom referred to, and by many was freely set aside as a relic of the past and unworthy of this enlightened nineteenth century. Only a few voices were raised in its defense, and these were not only a very small minority in the Parliament, but their views were evidently at a discount. Rev. Joseph Cook was one of this small minority, and his remarks were afterward criticised and roundly denounced from a Chicago pulpit. The Rev. Jenkin L. Jones, in a sermon preached before his congregation in All Soul's Church, replied to Joseph Cook's defense of the doctrine of a vicarious atonement before the Parliament of Religions, in which the Boston preacher had said that the Christian was the only true religion, and the acceptance of it the only means of securing happiness after death. In his address Mr. Cook said:--

"Here is Lady Macbeth. See how she rubs her hands. What religion can wash Lady Macbeth's red right hand? That is the question I propose to the four continents and the isles of the sea. Unless you can answer that, you have not come with a serious purpose to the parliament of religions. I speak now to the branch of those skeptics who are not represented here; and their silence or their responses are as inefficient as a fishing-rod would be to span this vast lake or the Atlantic. I turn to Mohammedanism. Can you wash our red right hand? I turn to Confucianism and Buddhism. Can you wash our red right hand?"

In reply Mr. Jones said in part:--

"For the last fifteen years or more Joseph Cook, in his rhetorical climaxes, has escorted the red-handed queen of Shakespeare's great drama before American audiences, and has challenged, now Unitarianism, now philosophy, and again the nonchristian religions of the world, to clean that lady's murderous hand and to bring to her soul a peace as though the foul deed had not been done. With swift and vehement rhetoric he rushes into two immense assumptions, viz.: That all the above-named forces are powerless in this emergency; second, that Christianity, meaning, of course, his special kind of Christianity, can wash clean the stain. By some supernatural power he assumes that it can remove the blot and give to the soul again its sweetness and its purity.

"His favorite word is to 'wash,' and by word and gesture he enforces the thought of a miraculous change, a supernatural and vicarious atonement, brought about by the shedding of another's innocent blood on Calvary. How this is done even the philosopher Joseph Cook

does not pretend to explain, but that it is done he asserts with all the dogmatic power of his ponderous eloquence. The other day, on the platform of the Parliament of Religions, he made his challenge again, a challenge that has been made so frequently that it might be called an orthodox classic. And it is a challenge that carries much weight to many minds. The frequent repetition of it seems to carry with it convincing power to so many that I deem it my duty, as a teacher of morals and religion, to give it some attention in this presence this morning--not for controversial purposes, but for truth's sake, for morality's sake. In the name of common sense and common decency I protest against this juggling with the eternal laws of right and wrong.

"If Christianity has any short cut by which murderers, perjurers, defaulters and workers of mischief of every kind can slip unscathed into heaven as though they had wrought no mischief, then it is a rebel religion, and Jesus is an insurrectionist come into the world to defy the benign order of the universe, teaching men how to escape their just debts by virtue of a bankrupt act which does not hold in any court save his own. It is hard to tell just what Joseph Cook means, but it is perfectly clear that he expects that Lady Macbeth can take advantage of some transaction that happened in far-off Palestine that can transfer her guilt to the suffering one who was lifted on the cross of Calvary. And because he suffered she may escape the consequences of her deeds.

"In order that we may discover the immorality of the vicarious atonement--this "look-to-Jesus-and-be-saved" kind of a scheme with which the great Boston orator undertook to browbeat out of countenance the representatives of other faiths and forms of thought at the parliament--let us study closely the character of the deed, the temper of the woman to whom he promised such swift immunity if she would only "look on the cross." This champion of orthodoxy indignantly flung into the faces of the representatives of all the religions of the world the assertion that it is "impossible in the very nature of things for one to enter into the kingdom of heaven except he be born again" through this Christ atonement, this supernatural vicariousness that washes her red hand white and makes the murderess a saint. All I have to say to such Christianity is this: that I am glad I do not believe in it; and I call upon all lovers of morality, all friends of justice, all believers in an infinite God whose will is rectitude, whose providence makes for righteousness, to deny it. Such a "scheme of salvation" is not only unreasonable but it is immoral. It is demoralizing, it is a delusion and a snare in this world, however it may be in the next.

"I know not whom Mr. Cook meant by the 'skeptics not represented here,' of whom he made his first demand that they should wash Lady Macbeth's hand clean, but if he meant those represented by Darwin, Spencer or Emerson, those who trust science and reason, who believe in progress and search for the foundations of religion in the soul itself, they would say, as I understand them: 'Who dares clean the hand of blood that has not yet completed its mission?' The stain remains; the smell abides for the saving of the soul. They are a part of the redemption processes of the God of nature, and if Christianity pretends to interfere with that holy law, to sneer at that blessed schoolmaster of the spirit, so much the worse for Christianity.

"All representatives of all religions will join with Joseph Cook in turning glad faces toward Jesus and will recognize in him a representative of those great types of humanity who, in the gladness of goodness, have encouraged souls to fight the good fight with weakness and temptation, to learn the hard though holy lesson that "whatsoever ye sow that shall ye also reap," that "by their fruits ye shall know them." I turn from Calvary if my vision there leaves me selfish enough to ask for a salvation that leaves Prince Sidartha outside of a heaven in which Lady Macbeth or any other red-handed soul is eternally included. I ask you to join with me in this slow, long but sure struggle of humanity toward truth, righteousness and love. Let us struggle for it, reach for it, pray and labor for it, so that we may merit the sweet benediction of the old man in the play: "God's benison go with you, and with those that would make good of bad and friends of foes."

Subsequently an "oriental platform meeting" was held in this same church, when this same reverend (?) gentleman read select sayings from Zoroaster, Moses, Confucius, Buddha, Socrates and Christ, all tending to show the universality of religion, which was followed by the address of an Armenian Catholic. After this address, says the Press reporter:--

"Mr. Jones said that he had had the temerity to ask Bishop Keane, of the Catholic University of Washington, if he would attend this meeting and stand on such a radical platform. The bishop had replied with a smile that he would be in Dubuque or he might be tempted to come. 'I then asked him,' said Mr. Jones,

R1592 : page 328

'if he could suggest any one.' The bishop replied: 'You must not be in too much of a hurry. We are getting along very fast. It may not be a long time before I shall be able to do so.'"

"'The Roman Catholic Church,' continued Mr. Jones, 'under the leadership of such men as Cardinal Gibbons, Archbishop Ireland and Bishop Spalding, is getting along, and these men are forcing the laggards to work. People tell us that we have given up the parliament of religions to the Catholics on one hand and the Pagans on the other. We will hear from our Pagan friends now. That word pagan does not have the same meaning as it did, and I thank God for it.'"

Prof. Henry Drummond, author of "Natural Law in the Spiritual World," was on the program for an address on "Christianity and Evolution." He failed to arrive, however, and his paper, which was sent in advance, was read by Dr. Bristol. The following extract from it shows how far Prof. Drummond's faith has departed from the one true foundation laid in the Scriptures. He said:--

"The theory of evolution fills a gap at the very beginning of our religion, and if science is satisfied in a general way with its theory of evolution as the method of creation, assent is a cold word with which those whose business it is to know and love the ways of God should welcome it. [This was greeted with loud applause.] As to its harmony with the theory about the book of Genesis [as to its authority], it may be that theology and science have been brought into perfect harmony, but the era of the reconcilers is past. Genesis is not a scientific, but a religious book. Its object was purely religious, the point being, not how certain things were made, which is a question for science, but that God made them. [If that be the only object of the book of Genesis, then why does it attempt more than the simple statement that God made all things? Boasted science comes very far short of common sense, as well as of the divine revelation.--EDITOR.] There is only one theory of creation in the field, and that is evolution.

"Under the new view the question of revelation is undergoing expansion. The whole order and scheme of nature are seen to be only part of the manifold revelation of God. As to the specific revelations, the Old and New Testaments, evolution has already given to the world what amounts to a new Bible. [Yea, verily; for it could never harmonize with the old Bible, the divinely inspired Word of truth.--EDITOR.] The suggestion has been made that sin is probably a relic of the animal caste, the undestroyed residuum of the animal....If science can help us in any way to know how sin came into the world, it may help us better to know how to get it out. [Applause.] A better understanding of its genesis and nature may modify, at least, some of the attempts made to get rid of it. ['Professing themselves wise, they became fools'--foolish indeed in discarding the Bible account of the fall of man and the Bible plan of salvation through faith in the precious blood of Christ our Redeemer, who alone has power to eliminate sin and to restore the sinner to the divine image in which he was first created.--EDITOR.]"

A FEW DEFENDERS OF THE FAITH.

In the midst of this compromising spirit, so bold and outspoken, it was indeed refreshing to find a very few representatives of Protestant Christianity who had the moral courage, in the face of so much opposition, both latent and expressed, to defend the faith once delivered to the saints; though even these show signs of perplexity, because they do not see the plan of the ages and the important relationship of the fundamental doctrines of Christianity to the whole marvelous system of divine truth. We append below some extracts from these commendable discourses, praying that the faithfulness of these witnesses thus far may continue, and that it may lead them to the clearer knowledge of the truth now due to the faithful.

Prof. W. C. Wilkinson, of the Chicago University, spoke on The Attitude of Christianity toward other Religions. He directed his hearers to the Scriptures of the Old and New Testaments for an exposition of Christianity, to the hostile attitude of Christianity toward all other religions, which must of necessity be false if it be true, and to our Lord's exclusive claim of power to save, as manifested in such expressions as:--

"No man cometh unto the Father [that is, no man can be saved] but by me."

"I am the bread of life."

"If any man thirst, let him come unto me and drink."

"I am the light of the world."

"I am the door of the sheep."

"All that came before me are thieves and robbers."

R1592 : page 329

"I am the door; by me if any man enter

in, he shall be saved."

"Such," said he, "are a few specimens of the expressions from Jesus' own lips of sole, exclusive claim to be himself alone the savior of man.

"It may be answered, 'But Jesus also said, I, if I be lifted up, will draw all men unto me; and we are thence warranted in believing, of many souls involved in alien religions, that, drawn consciously or unconsciously to Jesus, they are saved, notwithstanding the misfortune of their religious environment.

"To this, of course, I agree. I am grateful that such seems indeed to be the teaching of Christianity. [But this hope flows from a generous heart rather than from a knowledge of the divine plan of the ages. He does not yet see that the drawing of the world to Christ belongs to the Millennial age, and that only the drawing of the Church is now in progress; and that knowledge of the Lord, the drawing power now, will be the power then. "The knowledge of the Lord shall [then] fill the earth, as the waters cover the deep."--EDITOR.] I simply ask to have it borne steadily in mind that it is not at all the extension of the benefits flowing from the exclusive power of Jesus to save that we are at present discussing, but strictly this question: Does Christianity recognize any share of saving efficacy as inherent in the non-Christian religions? In other words, is it anywhere in Scripture represented that Jesus exerts his saving power, in some degree, greater or less, through religions not his own? If there is any hint, any shadow of hint, in the Bible, Old Testament or New, looking in the direction of the answer yes to that question, why, I confess I never have found it. Hints far from shadowy I have found, and in abundance, to the contrary.

"I feel the need of begging you to observe that what I say in this paper is not to be misunderstood as undertaking on behalf of Christianity to derogate anything whatever from the merit of individual men among the nations, who have risen to great ethical heights without aid from historic Christianity in either its New Testament or its Old Testament form. But it is not of persons, either the mass or the exceptions, that I task myself here to speak. I am leading you to consider only the attitude assumed by Christianity toward the non-Christian religions.

"Let us advance from weighing the immediate utterances of Jesus to take some account of those upon whom, as his representatives, Jesus, according to the New Testament, conferred the right to speak with an authority equal to his own. Speaking of the adherents generally of the Gentile religions, he uses this language: 'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.'

"Man, bird, beast, reptile--these four specifications in their ladder of descent seem to indicate every different form of Gentile religion with which Christianity, ancient or modern, came into historic contact. The consequences penally visited by the offended jealous God of Hebrew and of Christian, for such degradation of the innate worshiping instinct, such profanation of the idea, once pure in human hearts, of God the incorruptible, are described by Paul in words whose mordant, flagrant, caustic, branding power has made them famous and familiar: 'Wherefore God gave them up to the lusts of their hearts, unto uncleanliness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever.'

"I arrest the quotation unfinished. The remainder of the passage descends into particulars of blame, well known, and well known to be truly charged against the ancient pagan world. No hint of exceptions here in favor of points defectively good, or at least not so bad, in the religions condemned; no qualification, no mitigation of sentence suggested. Everywhere heavy shotted, point blank denunciation. No idea submitted of there being in some cases true and acceptable worship hidden away, disguised and unconscious, under false forms. No possibility glanced at of there being a silent distinction made by some idolaters, if made only by a very few discerning among them, between the idol server and the one incorruptible jealous God as meant by such exceptional idolaters to be merely symbolized in the idol ostensibly worshiped by them. Reserve none on behalf of certain initiated, illuminated souls seeking and finding purer religion in esoteric "mysteries" that were shut out from the profane vulgar. Christianity leaves no loophole of escape for the judged and reprobate anti-Christian religions with which it comes in contact. It shows instead only indiscriminate damnation [condemnation] leaping out like forked lightning from the glory of his power upon those incorrigibly guilty of the sin referred to, the sin of worship paid to gods other than God.

R1592 : page 330

"There is no pleasing alleviation anywhere introduced in the way of assurance, or even of possible hope, that a benign God will graciously receive into his ear the ascriptions formally given to another as virtually, though misconceivingly, intended for himself. That idea, whether just or not, is not scriptural. It is, indeed, anti-scriptural, therefore anti-Christian. Christianity does not deserve the praise of any such liberality. As concerns the sole, the exclusive, the incommunicable prerogatives of God, Christianity is, let it be frankly admitted, a narrow, a strict, a severe, a jealous religion. Socrates, dying, may have been forgiven his proposal of a cock to be offered in sacrifice to Aesculapius; but Christianity, the Christianity of the Bible, gives us no shadow of reason for supposing that such idolatrous act on his part was translated by God into worship acceptable to himself.

"Peter said, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.'

"To fear God first, and then also to work righteousness, these are the traits characterizing ever and everywhere the man acceptable to God. But evidently to fear is not, in the idea of Christianity, to worship another than he. It will accordingly be in degree as a man escapes the ethnic religion dominant about him, and rises--not by means of it, but in spite of it--into the transcending element of the true divine worship, that he will be acceptable to God.

"Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says no. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring religions of mankind. Those religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as groping downward, not groping upward. According to Christianity they hinder, they do not help. Their adherents' hold on them is like the blind grasping of drowning men on roots and rocks that only tend to keep them to the bottom of the river. The truth that is in the false religion may help, but it will be the truth, not the false religion.

"According to Christianity the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as effecting false religions in general. If they were upward reachings they would grow better and better. If, as Paul teaches, they in fact grow worse and worse, it must be because they are downward reachings. The indestructible instinct to worship, that is in itself a saving power. Carefully guarded, carefully cultivated, it may even save. But the worshiping instinct, misused or disused, that is depraved to idolatry or extinguished in atheism --'held down,' as Paul graphically expresses it--is in swift process of becoming an irresistible destroying power. The light that is in the soul turns swiftly into darkness. The instinct to worship lifts Godward. The issue of that instinct, its abuse in idolatry, its disuse in atheism, is evil, only evil, and that continually.

"The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility, while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace for whosoever will. How many may be found that will, is a problem which Christianity leaves unsolved."

The Rev. Jas. Devine of New York City also spoke on the message of Christianity to other religions, clearly presenting the doctrine of redemption through the precious blood of Christ. He said:--

"We are brought now to another fundamental truth in Christian teaching--the mysterious doctrine of atonement. Sin is a fact which is indisputable. It is universally recognized and acknowledged. It is its own evidence. It is, moreover, a barrier between man and his God. The divine holiness and sin, with its loathsomeness, its rebellion, its horrid degradation and its hopeless ruin, cannot coalesce in any system of moral government. God cannot tolerate sin or temporize with it or make a place for it in his presence. He cannot parley with it; he must punish it. He cannot treat with it; he must try it at the bar.

He cannot overlook it; he must overcome it. He cannot give it a moral status; he must visit it with the condemnation it deserves.

"Atonement is God's marvelous method of vindicating, once for all, before the universe, his eternal attitude toward sin, by the voluntary self-assumption, in the spirit of sacrifice of its penalty. This he does in the person of Jesus Christ. The facts of Christ's birth, life,

death and resurrection take their place in the realm of veritable history, and the moral value and propitiatory efficacy of his perfect obedience and sacrificial death in a representative capacity become a mysterious element of limitless worth in the process of re-adjusting the relation of the sinner to his God.

"Christ is recognized by God as a substitute. The merit of his obedience and the exalted dignity of his sacrifice are both available to faith. The sinner, humble, penitent and conscious of unworthiness, accepts Christ as his redeemer, his intercessor, his savior, and simply believes in him, trusting in his assurances and promises, based as they are upon his atoning intervention, and receives from God, as the gift of sovereign love, all the benefits of Christ's mediatorial work. This is God's way of reaching the goal of pardon and reconciliation. It is his way of being himself just and yet accomplishing the justification of the sinner. Here again we have the mystery of wisdom in its most august exemplification.

"This is the heart of the gospel. It throbs with mysterious love; it pulsates with ineffable throes of divine feeling; it bears a vital relation to the whole scheme of government; it is in its hidden activities beyond the scrutiny of human reason; but it sends the life-blood coursing through history and it gives to Christianity its superb vitality and its undying vigor. It is because Christianity eliminates sin from the problem that its solution is complete and final.

"Christianity must speak in the name of God. To him it owes its existence, and the deep secret of its dignity and power is that it reveals him. It would be effrontery for it to speak simply upon its own responsibility or even in the name of reason. It has no philosophy of evolution to propound. It has a message from God to deliver. It is not itself a philosophy; it is a religion. It is not earth-born; it is God-wrought. It comes not from man, but from God, and is intensely alive with his power, alert with his love, benign with his goodness, radiant with his light, charged with his truth, sent with his message, inspired with his energy, pregnant with his wisdom, instinct with the gift of spiritual healing and mighty with supreme authority.

"It has a mission among men, whenever or wherever it finds them, which is as sublime as creation, as marvelous as spiritual existence and as full of mysterious meaning as eternity. It finds its focus, and as well its radiating center, in the personality of its great revealer and teacher, to whom, before his advent, all the fingers of light pointed, and from whom, since his incarnation, all the brightness of the day has shown.

"Its spirit is full of simple sincerity, exalted dignity and sweet unselfishness. It aims to impart a blessing, rather than to challenge a comparison. It is not so anxious to vindicate itself as to confer its benefits. It is not so solicitous to secure supreme honor for itself as to win its way to the heart. It does not seek to taunt, to disparage or humiliate its rival, but rather to subdue by love, attract by its own excellence and supplant by virtue of its own incomparable superiority. It is itself incapable of a spirit of rivalry, because of its own indisputable right to reign. It has no use for a sneer, it can dispense with contempt, it carries no weapons of violence, it is not given to argument, it is incapable of trickery or deceit, and it repudiates cant. It relies ever upon its own intrinsic merit, and bases all its claims on its right to be heard and honored.

"Its miraculous evidence is rather an exception than a rule. It was a sign to help weak faith. It was a concession made in the spirit of condescension. Miracles suggest mercy quite as much as they announce majesty. When we consider the unlimited sources of divine power, and the ease with which signs and wonders might have been multiplied in bewildering variety and impressiveness, we are conscious of a rigid conservation of power and a distinct repudiation of the spectacular. The mystery of Christian history is the sparing way in which Christianity has used its resources. It is a tax upon faith, which is often painfully severe, to note the apparent lack of energy and dash and resistless force in the seemingly slow advances of our holy religion. [But it is no longer so to those who understand God's plan of the ages. --EDITOR.]

"Doubtless God had his reasons, but in the meantime we cannot but recognize in Christianity a spirit of mysterious reserve, of marvelous patience, of subdued undertone, of purposeful restraint. It does not 'cry, nor lift up, nor cause its voice to be heard in the street.' Centuries come and go and Christianity touches only portions of the earth, but wherever it touches it transfigures. It seems to despise material adjuncts, and counts only those victories worth having which are won through spiritual contact with the individual soul. Its relation to other religions has been characterized by singular reserve, and its progress has been marked by an unostentatious dignity which is in harmony with the majestic attitude of God, its author, to all false gods who have claimed

R1592 : page 332

divine honors and sought to usurp the place which was his alone.

"We are right, then, in speaking of the spirit of this message as wholly free from the commonplace sentiment of rivalry, entirely above the use of spectacular or meretricious methods, infinitely removed from all mere devices or dramatic effect, wholly free from cant or double facedness, with no anxiety for alliance with worldly power or social eclat, caring more for a place of influence in a humble heart than for a seat of power on a royal throne, wholly intent on claiming the loving allegiance of the soul and securing the moral transformation of character, in order that its own spirit and principles may sway the spiritual life of men.

"It speaks, then, to other religions with unqualified frankness and plainness, based upon its own incontrovertible claim to a hearing. It has nothing to conceal, but rather invites to inquiry and investigation. It recognizes promptly and cordially whatever is worthy of respect in other religious systems; it acknowledges the undoubted sincerity of personal conviction and the intense earnestness of moral struggle in the case of many serious souls who, like the Athenians of old, 'worship in ignorance'; it warns, and persuades, and commands, as is its right; it speaks as Paul did in the presence of cultured heathenism on Mars hill, of that appointed day in which the world must be judged, and of 'that man' by whom it is to be judged; it echoes and re-echoes its invariable and inflexible call to repentance; it requires acceptance of its moral standards; it exacts submission, loyalty, reverence and humility.

"All this it does with a superb and unwavering tone of quiet insistence. It often presses its claim with argument, appeal and tender urgency; yet in it all and through it all would be recognized a clear, resonant, predominant tone of uncompromising insistence, revealing that supreme personal will which originated Christianity, and in whose name it ever speaks. It delivers its message with an air of untroubled confidence and quiet mastery. There is no anxiety about precedence, no undue care for externals, no possibility of being patronized, no undignified spirit of competition. It speaks, rather, with the consciousness of that simple, natural, incomparable, measureless supremacy which quickly disarms rivalry, and in the end challenges the admiration and compels the submission of hearts free from malice and guile."

It gives us great pleasure to thus find a few earnest voices raised in defence of the cross and of the Bible.

Among these noble utterances in defence of the truth was also that of Count Bernstorff, of Germany. He said:--

"I trust that nobody is here who thinks light of his own religion [though he certainly learned to the contrary before the Parliament closed. This was said at its beginning.] I for myself declare that I am here as an individual evangelical Christian, and that I should never have set my foot in this parliament if I thought that it signified anything like a consent that all religions are equal, and that it is only necessary to be sincere and upright. I can consent to nothing of this kind. I believe only the Bible to be true, and Protestant Christianity the only true religion. I wish no compromise of any kind.

"We cannot deny that we who meet in this Parliament are separated by great and important principles. We admit that these differences cannot be bridged over; but we meet, believing everybody has the right to his faith. You invite everybody to come here as a sincere defender of his own faith. I, for my part, stand before you with the same wish that prompted Paul when he stood before the representatives of the Roman Congress and Agrippa, the Jewish king. 'I would to God that all that hear me to-day were both almost, and altogether, such as I am.' I cannot say, 'except these bonds.' I thank God I am free; except for all these faults and deficiencies which are in me and which prevent me embracing my creed as I should like to do.

"But what do we then meet for, if we cannot show tolerance. Well, the word tolerance is used in different ways. If the words of King Frederick, of Prussia--'In my country everybody can go to heaven after his own fashion'--are used as a maxim of statesmanship, we cannot approve of it too highly. What bloodshed, what cruelty would have been spared in the world if it had been adopted. But if it is the expression of the religious indifference prevalent during this last century and at the court of the monarch who was the friend of Voltaire, then we must not accept it.

"St. Paul, in his epistle to the Galatians, rejects every other doctrine, even if it were taught by an angel from heaven. We Christians are servants of our Master, the living Savior. We have no right to compromise the truth he intrusted to us; either to think lightly of it, or to withhold the message he has given us for humanity. But we meet together, each one wishing to gain the others to his own creed. Will this not be a parliament of war instead of peace? Will it take us further from, instead of bringing us nearer to, each other? I think not, if we hold fast our truths that these great vital doctrines can only be defended and propagated by spiritual means. An honest fight with spiritual weapons need not estrange the combatants; on the contrary, it often brings them nearer.

R1592 : page 333

"I think this conference will have done enough to engrave its memory forever on the leaves of history if this great principle [religious liberty] finds general adoption. One light is dawning in every heart, and the nineteenth century has brought us much progress in this respect; yet we risk to enter the twentieth century before the great principle of religious liberty has found universal acceptance."

In marked contrast also with the general spirit of the Parliament, was the discourse of Mr. Grant of Canada. He said:--

"It seems to me that we should begin this Parliament of Religions, not with a consciousness that we are doing a great thing, but with an humble and lowly confession of sin and failure. Why have not the inhabitants of the world fallen before the truth? The fault is ours. The Apostle Paul, looking back on centuries of marvelous God-guided history, saw as the key to all its maxims this: that Jehovah had stretched out his hands all day long to a disobedient and gainsaying people;

that, although there was always a remnant of the righteous, Israel as a nation did not understand Jehovah, and therefore failed to understand her own marvelous mission.

"If St. Paul were here to-day would he not utter the same sad confession with regard to the nineteenth century of Christendom? Would he not have to say that we have been proud of our Christianity, instead of allowing our Christianity to humble and crucify us; that we have boasted of Christianity as something we possessed, instead of allowing it to possess us; that we have divorced it from the moral and spiritual order of the world instead of seeing that it is that which interpenetrates, interprets, completes and verifies that order; and that so we have hidden its glories and obscured its power. All day long our Savior has been saying, 'I have stretched out my hands to a disobedient and gainsaying people.' But the only one indispensable condition of success is that we recognize the cause of our failure, that we confess it with humble, lowly, penitent and obedient minds, and that with quenchless western courage and faith we now go forth and do otherwise."

Would to God that these sentiments had found an echo in the great Parliament; but they did not. On the other hand it was characterized by great boastfulness as to the "marvelous religious progress of this nineteenth century; and Count Bernstorff's first impression, that it meant a bold compromise of Christian principles and doctrine, was the correct one, as the subsequent sessions of the Parliament proved.

While Christendom stood representatively before the representative heathen world, boastful of its religious progress, and knowing not that it is "poor and blind and miserable and naked" (Rev. 3:17), the contrast of an evident feeling after God on the part of some in heathen lands was very marked.

HEATHEN REFORMERS FEELING AFTER GOD.

In two able addresses by representative Hindoos, we have set before us a remarkable movement in India which gives evidence that the Bible, which the missionaries carried there, has been doing a work which the conflicting creeds that accompanied it, and claimed to interpret it, have only hindered. From Japan also we hear of similar conditions. Below we append some extracts from three addresses remarkable for their evident sincerity, thought, and clear expression, and showing the very serious attitude of heathen reformers who are feeling after God if haply they may find him.

A VOICE FROM NEW INDIA.

Mr. Mozoomdar was greeted with loud applause. His address was as follows:--

"MR. PRESIDENT, REPRESENTATIVES OF NATIONS AND RELIGIONS:--I told you the other day that India is the mother of religion; the land of evolution. I am going this morning to demonstrate the truth of what I said. The Brahmo-Somaj of India, which I have the honor to represent, is a new society; our religion is a new religion, but it comes from far, far antiquity, from the very roots of our national life, hundreds of centuries ago.

"Sixty-three years ago the whole land of India was full of a mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widow; nay, far more lamentable, the cry of those miserable women who had to be burned on

R1592 : page 334

the funeral pyres of their dead husbands, desecrated the holiness of God's earth. We had the Buddhist, goddess of the country, the mother of the people, ten handed, holding in each hand the weapons for the defense of her children. We had the white goddess of learning, playing on her Vena, a stringed instrument of music, the strings of wisdom. The goddess of good fortune, holding in her arms, not the horn, but the basket of plenty, blessing the nations of India, was there, and the god with the head of an elephant, and the god who rides on a peacock--martial men are always fashionable, you know--and the thirty-three millions of gods and goddesses besides. I have my theory about the mythology of Hindooism, but this is not the time to take it up.

"Amid the din and clash of this polytheism and so-called evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Dohan Roy. Before he became a man he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought upon his head persecution. In 1830 this man founded a society known as the Brahmo-Somaj--the society of the worshipers of the one living God. While on the one hand he established the Brahmo-Somaj, on the other hand he co-operated with the British government to abolish the barbarous custom of suttee, or the burning of widows with their dead husbands.

"The Brahmo-Somaj founded this monotheism upon the inspiration of the old Hindoo Scriptures, the Vedas and the Upanishads.

"In the course of time, as the movement grew, the members began to doubt whether the Hindoo scriptures were really infallible. In their souls they thought they heard a voice which here and there, at first in feeble accents, contradicted the deliverances of the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder and were more and more echoed in the rising religious society until it became the most practical of all problems--upon what book shall true religion stand?

"Briefly they found that it was impossible that the Hindoo scriptures should be the only records of true religion. They found that although there were truths in the Hindoo scriptures, they could not recognize them as the only infallible standard of spiritual reality. So twenty-one years after the foundation of the Brahmo-Somaj the doctrine of the infallibility of the Hindoo scriptures was given up. Then a further question came. Are there not other scriptures also? Did I not tell you the other day that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the scepter of civilization in the other? The Bible had penetrated into India. The Bible is the book which mankind shall not ignore. Recognizing, therefore, on the one hand, the great inspiration of the Hindoo scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions. It was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellencies as revealed in the record of holy experience everywhere. By his leading and by his light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid.

"Was it theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness--the cleanliness of this God-made temple. Soon after we had got through our theology, the question stared us in the face that we were not good men, pure minded, holy men, and that there were innumerable evils about us, in our houses, in our national usages, in the organization of our society. The Brahmo-Somaj, therefore, next laid its hand upon the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo-Somaj we asked 'Shall this Chinese wall disgrace the freedom of God's children forever?' Break it down; down with it, and away.

"Next, my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Brahmans were offended. Wiseacres shook their heads; even leaders of the Brahmo-Somaj shrugged up their shoulders and put

R1592 : page 335

their hands into their pockets. 'These young firebrands,' they said, 'are going to set fire to the whole of society.' But intermarriage took place, and widow-marriage took place.

"Do you know what the widows of India are? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time--who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I think that, when a little child of eleven loses what men call her husband, to put her to the wretchedness of a lifelong widowhood and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj. We young men had to go--we, with all our social reform--and shift for ourselves as we best might. When these social reforms were partially completed there came another question.

"We had married the widow; we had prevented the burning of widows; what about her personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

"My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, when your activities are so manifold, your work is so extensive that you are drowned in it, and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform, but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men.

"After the end of the work of our social reform we were therefore led into the great subject, How shall this unregenerate nature be regenerated; this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires and evil impulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were? Theological principle first, moral principle next; and in the third place the spiritual of the Brahmo-Somaj--devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the spirit of God and upon his saving love. [This heathen philosopher sees to only a partial extent what sin is, as is indicated by his expression, "an immaculate child of God...as all regenerated men were." He does not see that even the holiest of the fallen race are far from being actually spotless, immaculate, perfect; hence that they all need the merit of Christ's perfection and sin sacrifice to justify them. He speaks of prayers, etc., and the mercy of God; but he has not yet learned that justice is the foundation underlying all of God's dealings; and that only through the merit of Christ's sacrifice can God be just, and yet the justifier of sinners believing into Christ, and thus covered by his great atonement for sin, made eighteen centuries ago,--once for all--to be testified to all in due time.--EDITOR.]

"Moral aspirations do not mean holiness; a desire of being good does not mean to be good. The bullock that carries on his back hundredweights of sugar does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them--going to sleep over them or listening to them intently--these will never make a life perfect. Devotion only, prayer, direct perception of God's spirit, communion with him, absolute self-abasement before his majesty; devotional fervor, devotional excitement, spiritual absorption, living and moving in God--that is the secret of personal holiness. And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self abasement, not merely before God but before man, became the rule of our lives. God is unseen; it does not harm anybody or make him appear less respectable if he says to God: 'I am a sinner; forgive me.' But to make your confessions before man, to abase yourselves before your brothers and sisters, to take the dust off the feet of holy men, to feel that you are a miserable, wretched object in God's holy congregation--that requires a little self humiliation, a little moral courage. Our devotional life, therefore, is two-fold, bearing reverence and trust for God and reverence and trust for man, and in our infant and apostolical church we have, therefore, often immersed ourselves into spiritual practices which would seem absurd to you if I were to relate them in your hearing.

R1592 : page 336

"The last principle I have to take up is the progressiveness of the Brahmo-Somaj. Theology is good; moral resolutions are good; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upper path of progress and approach toward divine perfection?

"Christianity declares the glory of God; Hindooism speaks about his infinite and eternal excellence: Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindoo does the same; the Mohammedan does the same.

"But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings and disciplines and makes them into one system, and that is his religion. For a whole decade, my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have traveled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophecies and systems unto the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fulness of time you have called this august parliament of religions, and the message that we could not propagate you have taken into your hands to propagate. We have made that the gospel of our lives, the ideal of our being.

"I do not come to the sessions of this parliament as a mere student, not as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted; and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

"May the spread of the New Dispensation rest with you and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God, our Father."

A VOICE FROM JAPAN.

When Kinza Ringe M. Harai, the learned Japanese Buddhist, read his paper on "The Real Position of Japan Toward Christianity" the brows of some of the Christian missionaries on the platform contracted and their heads shook in disapproval. But the Buddhist directed his stinging rebukes at the false Christians who have done so much to impede the work of spreading the gospel in Japan. The paper follows:

"There are very few countries in the world so misunderstood as Japan. Among the innumerable unfair judgments, the religious thought of my countrymen is especially misrepresented, and the whole nation is condemned as heathen. Be they heathen, pagan, or something else, it is a fact that from the beginning of our history Japan has received all teachings with open mind; and also that the instructions which came from outside have commingled with the native religion in entire harmony, as is seen by so many temples built in the name of truth with a mixed appellation of Buddhism and Shintoism: as is seen by the affinity among the teachers of Confucianism and Taoism, or other isms, and the Buddhists and Shinto priests; as is seen by the individual Japanese, who pays his other respects to all teachings mentioned above; as is seen by the peculiar construction of the Japanese houses, which have generally two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine, before which the family study the respective scriptures of the two religions. In reality Synthetic religion, or Entitsim, is the Japanese speciality, and I will not hesitate to call it Japanism.

"But you will protest and say: 'Why, then, is Christianity not so warmly accepted by your nation as other religions?' This is the point which I wish especially to present before you.

R1592 : page 337

There are two causes why Christianity is not so cordially received. This great religion was widely spread in our country, but in 1637 the Christian missionaries, combined with the converts, caused a tragic and bloody rebellion against the country, and it was understood that those missionaries intended to subjugate Japan to their own mother country. This shocked Japan, and it took the government of the Shogun a year to suppress this terrible and intrusive commotion. To those who accuse us that our mother country prohibited Christianity, not now, but in a past age, I will reply that it was not from religious or racial antipathy, but to prevent such another insurrection; and to protect our independence we were obliged to prohibit the promulgation of the gospels.

"If our history had had no such record of foreign devastation under the disguise of religion, and if our people had had no hereditary horror and prejudice against the name of Christianity, it might have been eagerly embraced by the whole nation. But this incident has passed and we may forget it. Yet it is not entirely unreasonable that the terrified suspicion, or you may say superstition, that Christianity is the instrument of depredation, should have been avoidably or unavoidably aroused in the oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the Orient, and when the following circumstance is daily impressed upon our mind, reviving a vivid memory of the past historical occurrence. The circumstance of which I am about to speak is the present experience of ourselves, to which I especially call the attention of this Parliament, and not only this Parliament, but also the whole of Christendom.

"Since 1853, when Commodore Perry came to Japan as the ambassador of the President of the United States of America, our country began to be better known by all western nations and the new ports were widely opened and the prohibition of the gospels was abolished, as it was before the Christian rebellion. By the convention at Yeddo, now Tokio, in 1858, the treaty was stipulated between America and Japan and also with the European powers. It was the time when our country was yet under the feudal government; and on account of our having been secluded for over two centuries since the Christian rebellion of 1637, diplomacy was quite a new experience to the feudal officers, who put their full confidence upon western nations, and, without any alteration, accepted every article of the treaty presented from the foreign governments. According to the treaty we are in a very disadvantageous situation; and amongst the others there are two prominent articles, which deprive us of our rights and advantages. One is the exterritoriality of western nations in Japan, by which all cases in regard to right, whether of property or person, arising between the subjects of the western nations in my country as well as between them and the Japanese are subjected to the jurisdiction of the authorities of the western nations. Another regards the tariff, which, with the exception of 5 per cent ad valorem, we have no right to impose where it might properly be done.

"It is also stipulated that either of the contracting parties to this treaty, on giving one year's previous notice to the other, may demand a revision thereof on or after the 1st of July, 1872. Therefore in 1871 our government demanded a revision, and since then we have been constantly requesting it, but foreign governments have simply ignored our requests, making many excuses. One part of the treaty between the United States of America and Japan concerning the tariff was annulled, for which we thank with sincere gratitude the kind-hearted American nation; but I am sorry to say that, as no European power has followed in the wake of America in this respect, our tariff right remains in the same condition as it was before.

"We have no judicial power over the foreigners in Japan, and as a natural consequence we are receiving injuries, legal and moral, the accounts of which are seen constantly in our native newspapers. As the western people live far from us, they do not know the exact circumstances. Probably they hear now and then the reports from the missionaries and their friends in Japan. I do not deny that their reports are true; but if any person wants to obtain any unmistakable information in regard to his friend he ought to hear the opinions about him from many sides. If you closely examine with your unbiased mind what injuries we receive, you will be astonished. Among many kinds of wrongs there are some which were utterly unknown before and entirely new to us 'heathen,' none of whom would dare to speak of them even in private conversation.

"One of the excuses offered by foreign nations is that our country is not yet civilized. Is it the principle of civilized law that the rights and profits of the so-called uncivilized or the weaker should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and welfare of the weaker against the aggression of the stronger; but I have never learned in my shallow studies of law that the weaker should be sacrificed for the stronger. Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. Whether our people are idolaters or not you will know at once if you will investigate our religious views without prejudice from authentic Japanese sources.

"But admitting, for the sake of argument, that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible, 'Whosoever shall smite thee on thy right cheek, turn to him the other also;' but I cannot discover there any passage which says, 'Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also.' Again, I read in the Bible, 'If any man will sue thee at law, and take away thy coat, let him have thy cloak also;' but I cannot discover there any passage which says, 'If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also.'

"You send your missionaries to Japan, and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good, and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about this advice when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platforms against those of us who are already here; when there are many men who go in processions hoisting lanterns marked 'Jap must go;' when the Japanese in the Hawaiian islands are deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, 'No Japanese is allowed to enter here,' just like a board upon which is written, 'No dogs allowed;' when we are in such a situation is it unreasonable--notwithstanding the kindness of the western nations, from one point of view, who send their missionaries to us--for us intelligent 'heathen' to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity? If such be the Christian ethics, well, we are perfectly satisfied to be heathen.

"If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite and I will frankly state that I was the first in my country who ever publicly attacked Christianity--no, not real Christianity, but false Christianity, the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong anti-Christian societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity--no, not against real Christianity, but to protect ourselves from false Christianity, and the injustice which we receive from the people of Christendom. Do not think that I took such a stand on account of my being a Buddhist, for this was my position many years before I entered the Buddhist Temple. But at the same time I will proudly state that if any one discussed the affinity of all religions before the public, under the title of Synthetic Religion, it was I. I say this to you because I do not wish to be understood as a bigoted Buddhist sectarian.

"Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching. Whether Buddhism is called Christianity or Christianity is named Buddhism, whether we are called Confucianists or Shintoists, we are not particular; but we are very particular about the truth taught and its consistent application. Whether Christ saves us or drives us into hell, whether Gautama Buddha was a real person or there never was such a man, it is not a matter of consideration to us, but the consistency of doctrine and conduct is the point on which we put the greater importance. Therefore unless the inconsistency which we observe is renounced, and especially the unjust treaty by which we are entailed is revised upon an equitable basis, our people will never cast away their prejudice about Christianity, in spite of the eloquent orator who speaks its truth from the pulpit. We are very often called barbarians, and I have heard and read that Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for, though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn and will not join Christianity as long as they think it is a western morality to preach one thing and practice another.

R1592 : page 339

"But I know this is not the morality of the civilized west, and I have the firm belief in the highest humanity and noblest generosity of the Occidental nations toward us. Especially as to the American nation, I know their sympathy and integrity. I know their sympathy by their emancipation of the colored people from slavery. I know their integrity by the patriotic spirit which established the independence of the United States of America. And I feel sure that the circumstances which made the American people declare independence are in some sense comparable to the present state of my country. I cannot refrain my thrilling emotion and sympathetic tears whenever I read the Declaration of Independence. You, citizens of this glorious, free United States, who struck when the right time came, struck for 'Liberty or Death;' you, who waded through blood that you might fasten to the mast your banner of the stripes and stars upon the land and sea; you, who enjoy the fruition of your Liberty through your struggle for it; you, I say, may understand somewhat our position, and, as you asked for justice from your mother country, we ask justice from these foreign powers.

"If any religion teaches injustice to humanity, I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity, or I will be the warmest admirer of its gospel. To the Promoters of the Parliament and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realization of the Religious Union, not nominally, but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity."

A YOUNG MAN'S VOICE FROM THE ORIENT.

A voice from the young men of the Orient was sounded by Herant M. Kiretchjian, of Constantinople, as follows:--

"Brethren from the Sun-rising of all lands: --I stand here to represent the young men of the Orient, in particular from the land of the pyramids to the icefields of Siberia, and in general, from the shores of the Aegean to the waters of Japan. But on this wonderful platform of the Parliament of Religions, where I find myself with the sons of the Orient facing the American public, my first thought is to tell you that you have unwittingly called together a council of your creditors. We have not come to wind up your affairs, but to unwind your hearts. Turn to your books and see if our claim is not right. We have given you science, philosophy, theology, music and poetry, and have made history for you at tremendous expense. And moreover, out of the light that shone upon our lands from heaven, there have gone forth those who shall forever be your cloud of witnesses and your inspiration --saints, apostles, prophets, martyrs. And with that rich capital you have amassed a stupendous fortune, so that your assets hide away from your eyes your liabilities. We do not want to share your wealth, but it is right that we should have our dividend, and, as usual, it is a young man presents the vouchers.

"You cannot pay this dividend with money. Your gold you want yourselves. Your silver has fallen from grace. We want you to give us a rich dividend in the full sympathy of your hearts. And, like the artisan who, judging by their weight, throws into his crucible nuggets of different shape and color, and, after fire and flux have done their work, pours it out and behold, it flows pure gold, so, having called together the children of men from the ends of the earth, and having them here before you in the crucible of earnest thought and honest search after truth, you find, when this parliament is over, that out of prejudice of race and dogma, and out of the variety of custom and worship, there flows out before your eyes nothing but the pure gold of humanity; and henceforth you think of us, not as strangers in foreign lands, but as your brothers, in China, and Japan and India, your sisters in the Isles of Greece and the hills and valleys of Armenia, you shall have paid us such a dividend out of your hearts and received yourselves withal such a blessing that this will be a Beulah land of prophecy for future times, and send forth the echo of that sweet song that once was heard in our land of "Peace on earth and good will to man."

"There has been so much spoken to you here, by men of wisdom and experience of the religious life of the great east, that you would

R1592 : page 340

not expect me to add anything thereto. Nor would I have stood here presuming to give you any more information about the religions of the world. But there is a new race of men that have risen up out of all the great past whose influence will undoubtedly be a most important factor in the work of humanity in the coming century. They are the result of all the past, coming in contact with the new life of the present--I mean the young men of the Orient: they who are preparing to take possession of the earth with their brothers of the great west.

"I bring you a philosophy from the shores of the Bosphorus and a religion from the city of Constantine. All my firm convictions and deductions that have grown up within me for years past have, under the influence of this parliament, been shaken to their roots. But I find to-day those roots yet deeper in my heart and the branches reaching higher into the skies. I cannot presume to bring you anything new, but if all the deductions appear to you to be logical from premises which human intelligence can accept, then I feel confident that you will give us credit of honest purpose and allow us the right as intelligent beings to hold fast to that which I present before you.

"When the young men of to-day were children, they heard and saw every day of their lives nothing but enmity and separation between men of different religions and nationalities. I need not stop to tell you of the influence of such a life upon the lives of young men who found themselves separated and in camps pitched for battle against their brother men with whom they had to come in contact in the daily avocations of life. And as the light of education and ideas of liberty began to spread over the whole Orient with the latter part of this century, this yoke became more galling upon the necks of the young men of the Orient and the burden too heavy to bear.

"Young men of all the nationalities I have mentioned, who for the past thirty years have received their education in the universities of Paris, Heidelberg, Berlin, and other cities of Europe, as well as the Imperial Lyceum of Constantinople, have been consciously or unconsciously, passively or aggressively, weaving the fabric of their religion, so that to the thousand young men, for whom their voice is an oracle, it has come like a boon, and enlisted their heart and mind.

"They find their brothers in large numbers in all the cities of the Orient where European civilization has found the least entrance, and there is scarcely any city that will not have felt their influence before the end of the century. Their religion is the newest of all religions, and I should not have brought it upon this platform were it not for the fact it is one of the most potent influences acting in the Orient and with which we religious young men of the east have to cope efficiently, if we are to have the least influence with the peoples of our respective lands.

"For, remember, these are men of intelligence, men of excellent parts, men who, with all the young men of the Orient, have proved that in all arts and science, in the marts of the civilized world, in the armies of the nations and at the right hand of kings they are the equal of any race of men, from the rising of the sun to the setting thereof. They are men, moreover, for the most part, of the best intentions and the most sincere convictions, and, when you hear their opinion of religion and think of the position they hold, you cannot, I am sure, as members of the religious parliament, feel anything but the greatest concern for them and the lands in which they dwell.

"I represent, personally, the religious young men of the Orient; but let me, by proxy, for the young men of the newest religion, speak before you to the apostles of all religions: 'You come to us in the name of religion to bring to us what we already have. We believe that man is sufficient unto himself, if, as you say, a perfect God has created him. If you will let him alone he will be all that he should be. Educate him, train him, don't bind him hand and foot, and he will be a perfect man, worthy to be the brother of any other man. Nature has sufficiently endowed man, and you should use all that is given you in your intelligence before you trouble God to give you more. Moreover, no one has found God. We have all the inspiration we want in sweet poetry and enchanting music, and in the companionship of refined and cultured men and women. If we are to listen to it, we would like Handel to tell us of the Messiah, and if the heavens resound, it is enough to have Beethoven's interpretation.

"'We have nothing against you, but really, as to all religions, we must say that you have done the greatest possible harm to humanity by raising men against men and nation against nation. And now to make a bad thing worse in this day of superlative common sense you come to fill the minds of men with impossible things and burden their brains with endless discussions of a thousand sects. For there are many I have heard before you and I know how many could follow. We consider you the one

of all men to be avoided, for your philosophy and your doctrines are breeding pessimism over the land.'

"Then with a religious instinct and innate respect that all orientals have, I have to say suddenly: 'But, see here, we are not infidels or atheists or skeptics. We simply have no time for such things. We are full of the inspiration for the highest life, and desire freedom for all young men of the world. We have a religion that unites all men of all lands, and fills the earth with gladness. It supplies every human need, and, therefore, we know that it is the true religion, especially because it produces peace and the greatest harmony. So, we do not want any of your 'isms' nor any other system or doctrine. We are not materialists, socialists, rationalists or pessimists, and we are not idealists. Our religion is the first that was, and it is also the newest of the new--we are gentlemen. In the name of peace and humanity, can you not let us alone? If you invite us again in the name of religion, we shall have a previous engagement, and if you call again to preach, we are not at home.'

"This is the oriental young man, like the green bay tree. And where one passes away, so that you do not find him in his place, there are twenty to fill the gap. Believe me, I have not exaggerated; for word for word, and ten times more than this, I have heard from intelligent men of the army and navy, men in commerce and men of the bars of justice in earnest conversation and deep argument, in the streets of Constantinople, in the boats of the Golden Horn and the Bosphorus, in Roumania and Bulgaria, as well as in Paris and New York and the Auditorium of Chicago, from Turk and Armenian, from Greek and Hebrew, as well as Bulgarian and Servian, and I can tell you that this newest substitute of religion, keeping the gates of commerce and literature, science and law, through Europe and the Orient, is a most potent force in shaping the destinies of the nations of the east, and has to be accounted for intelligently in thinking of the future of religion, and has to be met with an armament as powerful in the eyes of the young men of the Orient as that which science and literature have put in the hands of these men of the great army of the new gentlemen class.

"There is another class of young men in the Orient who call themselves the religious young men and who hold to the ancient faith of their fathers. Allow me to claim for these young men, also, honesty of purpose, intelligence of mind, as well as a firm persuasion. For them also I come to speak to you, and in speaking for them I speak also for myself. You will naturally see that we have to be from earliest days in contact with the new religion; so let me call it for convenience. We have to be in colleges and universities with those same young men. We have to go hand in hand with them in all science and history, literature, music and poetry, and naturally with them we share in the firm belief in all scientific deduction and hold fast to every principle of human liberty.

THE DIGNITY OF MAN.

"First, all the young men of the Orient, who have the deepest religious convictions, stand for the dignity of man. I regret that I should have to commence here; but, out of the combined voices and arguments of philosophies and theologies, there comes before us such an unavoidable inference of an imperfect humanity that we have to come out before we can speak on any religion for ourselves and say: 'We believe that we are men.' For us it is a libel on humanity, and an impeachment of the God who created man, to say that man is not sufficient within himself, and that he needs religion to come and make him perfect.

[Note how the natural man accuses and excuses himself in the same breath. Imperfection cannot be denied; but power to make ourselves perfect in time is claimed, and thus the necessity for "the precious blood" of the "sin-offering," which God has provided, is ignored by the heathen as it is now being denied by the worldly-wise of Christendom.--EDITOR.]

"It is libeling humanity to look upon this or that family of man and to say that they show conceptions of goodness and truth and high ideals and a life above simple animal desires, because they have had religious teaching by this or that man, or a revelation from heaven. We believe that if man is man he has it all in himself, just as he has all his bodily capacities. Will you tell me that a cauliflower that I plant in the fields grows up in beauty and perfection of its convolutions, and that my brain, which the same God has created a hundred thousand times more delicate and perfect, cannot develop its convolutions and do the work that God intended I should do and have the highest conceptions that he intended I should have; that a helpless pollywog will develop, and become a frog with perfect, elastic limbs and a heaving chest, and that frogs will keep together in contentment and croak in unity, and that men need religion and help from outside in order that they may develop into the perfection

R1592 : page 342

of men in body and soul and recognize the brotherhood of man and live upon God's earth in peace? I say it is an impeachment of God, who created man, to promulgate and acquiesce in any such doctrine.

"Nor do we accept the unwarranted conclusions of science. We have nothing to do with the monkeys. If they want to speak to us they will have to come up to us. There is a western spirit of creating difficulties which we cannot understand. One of my first experiences in the United States was taking part in a meeting of young ladies and gentlemen in the City of Philadelphia for a quiet evening, of which there are quite a number there. The subject of the evening was whether animals had souls, and the cat came out prominently. Very serious and erudite papers were read. But the conclusion was that, not knowing just what a cat is and what a soul is, they could not decide the matter, but still was it a serious matter bearing upon religion. Now suppose an Armenian girl should ask her mother if cats had souls. She would settle the question in parenthesis and say, for example: 'My sweet one, you must go down and see if the water is boiling

(What put the question into your head? Of course cats have souls. Cats have cats' souls and men have men's souls.) Now go down.' And the child would go down rejoicing in her humanity. And if my Armenian lady should one day be confronted with the missing link of which we hear so much, still her equanimity would remain unperturbed and she would still glory in her humanity by informing you that the missing link had the soul of a missing link and man had the soul of a man.

"So far we come with the young men of the gentlemen class, hand in hand, upon the common plane of humanity. But here is a corner where we part, and take widely diverging paths. We cry, 'Let us alone, and we will expand and rise up to the height of our destiny;' and, behold, we find an invisible power that will not let us alone. We find that we can do almost everything in the ways of science and art. But when it comes to following our conception of that which is high and noble, that which is right and necessary for our development, we are wanting in strength and power to advance toward it. I put this in the simplest form, for I cannot enlarge upon it here. But the fact for us is as real as that of the dignity of man, that there is a power which diverts men and women from the path of rectitude and honor, in which they know they must walk. You cannot say it is inherent in man, for we feel it does not belong to us. And if it did not belong to us, and it was the right conception of man to go down into degradation and misery, rapacity, and the desire of crushing down his fellow man, we would say, 'Let him alone, and let him do that which God meant that he should do.'

"So, briefly, I say to anyone here who is preparing to boil down his creed, put this in it before you reach the boiling point: 'And I believe in the devil, the arch-enemy of God, the accuser of God to man.' One devil for the whole universe? We care not. A legion of demons besieging each soul? It matters not to us. We know this; that there is a power outside of man which draws him aside mightily. And no power on earth can resist it.

"And so, here comes our religion. If you have a religion to bring to the young men of the Orient, it must come with a power that will balance, yea, counterbalance the power of evil in the world. Then will man be free to grow up and be that which God intended he should be. We want God. We want the spirit of God. And the religion that comes to us in any name or form, must bring that, or else, for us, it is no religion. And we believe in God, not the God of protoplasms, that hides between molecules of matter, but God whose children we are.

"So we place as the third item of our philosophy and protest the dignity of God. Is chivalry dead? Has all conception of a high and noble life, of sterling integrity, departed from the hearts of men that we cannot aspire to knighthood and princeship in the courts of our God? We know we are his children, for we are doing his works and thinking his thoughts. What we want to do is to be like him. Oh, is it true that I can cross land and sea and reach the heart of my mother, and feel her arms clasping me, but that I, a child of God, standing helpless in the universe, against a power that I cannot overcome, cannot lift up my hands to him, and cry to him, that I may have his spirit in my soul and feel his everlasting arms supporting me in my weakness?

"And here comes the preacher from ancient days, and the modern church, and tells us of one who did overcome the world, and that he came down from above. We need not to be told that he came from above, for no man born of woman did any such thing. But we are persuaded that by the means of grace and the path which he shows us to walk in, the spirit of God does come into the hearts of men, and that I can feel it in my heart fighting with me against sin and strengthening my heart to hold resolutely to that which I know to be right by

the divine in me. We do not know whether the spirit of God proceedeth from the Father or from the Son, but we know that it proceedeth into the heart of man and that sufficeth unto us.

"And so with a trembling hand but firm conviction, with much sadness with humanity, but joy of eternal triumph, I come with you all to the golden gates of the twentieth century, where the elders of the coming commonwealth of humanity are sitting to pass judgment upon the religion that shall enter those gates to the support of the human heart. I place there by the side of ancient Oriental Confucianism and modern theosophy, ancient Oriental Buddhism and modern spiritualism, and every faith of ancient days and modern materialism, rationalism and idealism--there I place ancient Oriental Christianity with its Christ, the power of God and the wisdom of God, and its cross, still radiant in the love of God,

"'Towering o'er the wrecks of time.'"

The thoughtful observer cannot read the noble sentiments of some of these who are feeling after God and aspiring toward righteousness, without marking the contrast between their serious sincerity and their noble purpose and effort to lift up before their fellow-men the highest standards of righteousness they can discern, and the compromising attitude of so many Christians who have been more highly favored by birth and environment with a knowledge of the truth, who are now anxious to sell it at the immense sacrifice of its noble principles, merely to gain the present popular favor. To whom much has been given much will be required by the Lord, who is now weighing them all in the balances.

But while a few of the foreign representatives call out our admiration and respect, the great majority of them were rejoicing in their privilege of parading and recommending their superstitions to such a representative assembly of the civilized and enlightened nations. Buddhism, Shintoism, Brahminism, Confucianism and Mohammedanism were repeatedly set forth with great boldness, and the Mohammedan apostle even had the audacity to recommend polygamy. This was almost too much for the audience, but their manifestations of disapproval were quickly silenced by the chairman, Dr. Barrows, who reminded them of the object of the Parliament--to give all a fair hearing without dispute. So all had an abundant hearing and freely argued their points before the already unsettled minds of thousands of professed Christians, and they have had much reason to expect converts to their religions here in America. The same privileges were also enjoyed by many of the anti-christian movements, such as Christian Science, Theosophy, Swedenborgianism, etc.

CLOSING SENTIMENTS OF THE GREAT PARLIAMENT.

As to the probable outcome of this great convocation, which has already made Babylon's confusion worse confounded, we may judge somewhat by the farewell remarks of the different representatives on the last evening of the Parliament, from which we quote a few brief extracts.

Suamie Vive Kananda (priest of Bombay, India) said:--

"Much has been said of the common ground of religious unity. I am not going just now to venture my own theory; but if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, Brother, yours is an impossible hope. Do I wish that the Christian would become Hindoo? God forbid. Do I wish that the Hindoo or Buddhist would become Christian? God forbid. The Christian is not to become a Hindoo or a Buddhist, nor a Hindoo or a Buddhist to become a Christian. Learn to think without prejudice. ...If theology and dogma stand in your way in the search of truth, put them aside. Be earnest, and work out your own salvation with diligence, and the fruits of holiness will be yours."

Vichand Ghandi (Jainist of India) said:--

"If you will permit a 'heathen' to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you, in a liberal spirit, and not with superstition and bigotry....I entreat you to examine the various religious systems from all standpoints."

The Right Rev. Shabita, high priest of the Shinto religion in Japan, said:--

"What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. [But not when God is

on the opposite side of such union. See Isa. 8:9.] Now I pray that the eight million deities protecting the beautiful cherry tree country of Japan may protect you and your government forever, and with this I bid you good-by."

H. Dharmapala of Ceylon said:--

"I, on behalf of four hundred and seventy-five millions of my co-religionists, followers of the gentle Lord Buddha Gautauma, tender my affectionate regards to you....You have learned from your brothers of the far east their presentation of the respective religious systems they follow;...you have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers."

Bishop Keane (Roman Catholic) said:--

"When the invitation to this parliament was sent to the old Catholic church, people said, 'Will she come?' And the old Catholic church said, 'Who has as good a right to come to a parliament of all the religions of the world as the old Catholic universal church?'...Even if she has to stand alone on that platform she will stand on it. And the old church has come and is rejoiced to meet her fellow-men, her fellow-believers, her fellow-lovers of every shade of humanity and every shade of creed. been planted here a seed that will grow to union wide and perfect. If it were not better for us to be one than to be divided, our Lord would not have prayed that we might all be one as he and the Father are one." [But they are not praying for such a union as exists between the Father and the Son: the proposed union is a vastly different one.]

The sentiments thus expressed found fullest acceptance in the Parliament from Protestant representatives. Thus, for instance, Rev. Dr. Candlin, missionary to China, said:--

"The conventional idea of religion which obtains among Christians the world over is that Christianity is true, all other religions false; that Christianity is of God, while other religions are of the devil; or else, with a little spice of moderation, that Christianity is a revelation from heaven, while other religions are manufactures of men. You know better [mark that], and with clear light and strong assurance can testify that there may be friendship instead of antagonism between religion and religion, that so surely as God is our common father, our hearts alike have yearned for him and our souls in devoutest moods have caught whispers of grace dropped from his throne. Then this is Pentecost, and behind is the conversion of the world."

The Rev. Dr. Bristol, of the Methodist church, said:--

"Infinite good and only good will come from this parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilization that was old when Romulus was founding Rome; whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliads to the Greeks; and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of eastern faiths, rich gems from the old mines of great philosophies, and we are richer to-night from their contributions of thought and particularly from our contact with them in spirit.

"Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us and by the influence they have exerted they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one faith, one Lord, one Father, one brotherhood.

"The blessings of our God and our Father be with you, brethren from the east; the blessings of our Savior, our elder brother, the teacher of the brotherhood of man, be with you and your peoples forever."

Rev. Augusta Chapin said:--

"We who welcomed now speed the parting guests. We are glad you came, O wise men of the east. With your wise words, your large toleration and your gentle ways we have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face, and we shall count you henceforth more than ever our friends and coworkers in the great things of religion.

And we are glad, now that you are going to your far away homes, to tell the story of all that has been said and done here in this great parliament, and that you will thus bring the Orient into nearer relations with the Occident, and make plain the sympathy which exists among all religions. We are glad for the words that have been spoken by the wise men and women of the west, who have come and have given us their grains of gold after the washing. What I said in the beginning I will repeat now at the ending of this parliament. It has been the greatest gathering in the name of religion ever held on the face of this earth."

Rev. Jenkin Lloyd Jones said:

"I bid you, the parting guests, the godspeed

R1592 : page 345

that comes out of a soul that is glad to recognize its kinship with all lands and with all religions; and when you go, you go leaving behind you in our hearts not only more hospitable thoughts for the faiths you represent but also warm and loving ties that bind you into the union that will be our joy and our life forevermore."

Dr. Barrows (chairman) said:--

"Our hopes have been more than realized. The sentiment which has inspired this parliament has held us together. The principles in accord with which this historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each other's sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith without compromise and without unfriendly criticism--these principles, thanks to your loyalty and courage, have not been found wanting.

"Men of Asia and Europe, we have been made glad by your coming, and have been made wiser. I am happy that you have enjoyed our hospitalities," etc.

The remarks of President Bonney were very similar; and then, with a prayer by a Jewish rabbi and a benediction by a Roman Catholic bishop, the great Parliament came to a close; and five thousand voices joined in repeating the angel's message of "Peace on earth and good will towards men."

THE OUTLOOK.

But Oh! at what sacrifice of principles and truth, and of loyalty to God, is such an announcement made to the world; and that, too, on the very threshold of a divinely predicted time of trouble such as never was since there was a nation, a trouble which all thinking people begin to realize, and the crisis and outcome of which they greatly fear. And it is this fear that is driving this heterogeneous mass together for mutual protection and co-operation. It is merely a stroke of human policy to try to quiet the fears of the world by crying, Peace! Peace! when there is no peace. (Jer. 6:14.) The time is coming when the Lord himself will speak peace unto the heathen (Zech. 9:10); but it will not be until he has first made known his presence in the whirlwind of revolution and in the storm of trouble. --Nah. 1:3.

Those who are posted in history know something of the character of that great antichristian power with which affiliation is so earnestly sought--the church of Rome; and those who are keeping open eyes on her present operations know that her heart and character are still unchanged. And only recently tidings came from southern Russia of fierce persecution, not only of Jews, but also of Christians who are awakening from the blindness and superstition of the Greek church and who are seeking and finding God and the truth through the study of his Word. The persecution incited by the priests and the police are of the most cruel and revolting nature. But, nevertheless, union and co-operation with both these systems is most earnestly sought, as also with all the forms of heathen superstition and ignorance.

Of the gross darkness of heathenism with which co-operation and sympathy is even now craved by Christians, we may gain some idea from the following indignant retort of Dr. Pentecost against the critical tone which some of the foreigners assumed toward Christianity and Christian missions. He said:--

"I think it is a pity that anything should tend to degenerate the discussions of this parliament into a series of criminations and recriminations; nevertheless, we Christians have been sitting patiently and listening to a series of criticisms upon the results of Christianity from certain representatives of the eastern religions. For instance, the slums of Chicago and New York, the nameless wickednesses palpable to the eye even of the strangers who are our guests; the licentiousness, the drunkenness, the brawls, the murders, and the crimes of the criminal classes have been scored up against us. The shortcomings of Congress and government both in England and America have been charged to Christianity. The opium trade, the rum traffic, the breach of treaties, the inhuman and barbarous laws against the Chinaman, etc., have all been charged upon the Christian church. [Aye, but if Christians claim that these are Christian nations, can they reasonably blame these heathen representatives for thinking and judging them accordingly?--EDITOR.]

"Now it seems almost needless to say that all these things, the immoralities, drunkenness, crimes, unbrotherliness, and selfish greed of these various destructive traffics which have been carried from our countries to the Orient, lie outside the pale of Christianity. The Church of Christ is laboring night and day to correct and abolish these crimes. The unanimous voice of the Christian Church condemns the opium traffic, the liquor traffic, the Chinese

R1592 : page 346

acts of oppression, and all forms of vice and greed of which our friends from the East complain.

"We are willing to be criticised; but when I recall the fact that these criticisms are in part from gentlemen who represent a system of religion whose temples, manned by the highest castes of Brahmanical priesthood, are the authorized and appointed cloisters of a system of immorality and debauchery the parallel of which is not known in any Western country, I feel that silence gives consent. I could take you to ten thousand temples, more or less--more rather than less--in every part of India, to which are attached from two to four hundred priestesses, whose lives are not all they should be.

"I have seen this with my own eyes, and nobody denies it in India. If you talk to the Brahmans about it, they will say it is a part of their system for the common people. Bear in mind this system is the authorized institution of the Hindoo religion. One needs only to look at the abominable carvings upon the temples, both of the Hindoos and Buddhists, the hideous symbols of the ancient Phallic systems, which are the most popular objects worshiped in India, to be impressed with the corruption of the religion. Bear in mind, these are not only tolerated but instituted, directed, and controlled by the priests of religion. Only the shameless paintings and portraiture of ancient Pompeii equal in obscenity the things that are openly seen in and about the entrance to the temples of India.

"It seems a little hard that we should bear the criticism which these representatives of Hindooism make upon the Godless portion of Western countries, when they are living in such enormous glass houses as these, every one of them erected, protected and defended by the leaders of their own religion.

"We have heard a good deal about the 'fatherhood of God and the brotherhood of man,' as being one of the essential doctrines of the religions of the East. As a matter of fact, I have never been able to find--and I have challenged the production of them all over India--a single text in any of the Hindoo sacred literature that justifies or even suggests the doctrine of the 'fatherhood of God and the brotherhood of man.' This is a pure plagiarism from Christianity. We rejoice that they have adopted and incorporated it. How can a Brahman, who looks upon all low-caste men, and especially upon the poor pariahs, with a spirit of loathing, and regards them as a different order of beings, sprung from monkeys and devils, presume to tell us that he believes in the fatherhood of God and the brotherhood of man? If a Brahman believes in the brotherhood of man, why will he refuse the social amenities and common hospitalities to men of other castes, as well as to his Western brethren, whom he so beautifully enfolds in the condescending arms of his newly found doctrine of the fatherhood of God and the brotherhood of man?

"If there is any brotherhood of man in India the most careless observer need not hesitate to say that there is no sisterhood recognized by them. Let the nameless horrors of which the Hindoo women of India are the subjects answer to this statement.

"Until the English government put down with a strong hand the ancient religious Hindoo institution of Sutte, hundreds of Hindoo widows every year gladly flew to the funeral pyres of their dead husbands, thus embracing the flames that burned their bodies rather than deliver themselves to the nameless horrors and living hell of Hindoo widowhood. Let our Hindoo friends tell us what their religion has done for the Hindoo widow, and especially the child widow, with her head shaved like a criminal, stripped of her ornaments, clothed in rags, reduced to a position of slavery worse than we can conceive, made the common drudge and scavenger of the family, and not infrequently put to even worse and nameless uses. To this state and condition the poor widow is reduced under the sanction of Hindooism. Only two years ago the British government was appealed to pass a new and stringent law 'raising the age of consent' to twelve years, at which it was lawful for the Hindoo to consummate the marriage relation with his child wife. The Christian hospitals, filled with abused little girls barely out of their babyhood, became so outrageous a fact that the government had to step in and stop these crimes, which were perpetrated in the name of religion. So great was the excitement in India over this that it was feared that a religious revolution which would almost lead to a new mutiny was imminent.

"We have been criticised by our Oriental friends for judging with an ignorant and prejudiced judgment, because at a recent challenge in the early part of this parliament only five persons were able to say that they had read the Bible of Buddha; so it was taken for granted that our judgment was ignorant and unjust. The same challenge might have been made in Burmah or Ceylon, and outside of the priesthood it is almost fair to say that not so many would have been able to say they had

read their own scriptures. The Badas of the Hindoos are objects of worship. None but a Brahman may teach, much less read them. Before the Christian missionary went to India, the Sanskrit was practically a dead language. If the Indian Scriptures have at last been translated into the vernacular or given to the Western nations, it is because the Christian missionary and Western scholars have rediscovered them, unearthed them, translated them, and brought them forth to the light of day. The amount of the Sanskrit Scriptures known by the ordinary Indian who has secured a Western education is only those portions which have been translated into English or the vernacular by European or Western scholars. The common people, ninety-nine one-hundredths of all, know only tradition. Let us contrast this dead exclusiveness on the part of these Indian religions with the fact that the Christian has translated his Bible into more than three hundred languages and dialects, and has sent it broadcast by hundreds of millions among all the nations and tongues and peoples of the earth.
We court the light, but it would seem that the Bibles of the East love the darkness rather than light, because they will not bear the light of universal publication.

"The new and better Hindooism of to-day is a development under the influence of a Christian environment, but it has not yet attained to that ethical standard which gives it right to read the Christian Church a lesson in morals. Until India purges her temples of worse than Augean filth, and her pundits and priests disown and denounce the awful acts and deeds done in the name of religion, let her be modest in proclaiming morals to other nations and people."

RESULTS OF THE GREAT PARLIAMENT.

Viewed from its own standpoint, the Parliament was pronounced a grand success, and the unthinking world responds, Amen! and America, and especially Chicago, and President Bonney and Chairman Dr. Barrows come in for a large share of the honors of the occasion so great in the eyes of men. It is looked upon by them as the harbinger of universal peace. The whole world is to be bound up in one universal bond of religious unity and brotherhood, and yet all are to think and act and grope along in the darkness of ignorance and superstition just as they have always done, refusing "the light that shines in the face of Jesus Christ," which is the only true light. And Christians are rejoicing in this prospect, and hailing such an event as the most glorious event in history; and they are promising the world a universal and everlasting peace on this hypothesis; and they think they can bring about arbitration instead of war for the settlement of national disputes.

To accomplish this it was even proposed and argued at the Congress that the Pope of Rome is the most suitable person in the world to be the arbitrator of nations.

But while the general impression created by the great Parliament is that it is the first step, and a long one, towards a realization of the angel's message at the birth of Christ, of peace on earth and good will toward men, we view it far otherwise--as another manifestation of the faithlessness of Christendom. Surely, as saith the prophet, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) And again we hear him say, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word and it shall not stand."--Isa. 8:9,10.

With the Psalmist we would again propound the question, "Why do the people imagine a vain thing?--Why do they cry, Peace! Peace! when there is no peace? The kings of the earth [civil and ecclesiastical] set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure," and the great time of trouble will come.
--Psa. 2:1-5.

When God's chosen people--spiritual Israel now, like fleshly Israel anciently--abandon his Word and his leading, and seek to ally themselves with the nations that know not God, and to blend divine truth with the world's philosophies, they take such steps at a peril which they do not realize; and they would do well indeed to mark God's recompenses to his ancient people, and take warning.

Several very unfavorable results are, we think, clearly discernible:--

(1) It has introduced to the already unsettled minds of Christians the various heathen philosophies, and that in their most favorable aspects, and doubtless the impression already made upon many minds is that there are no religious certainties. Such a condition was even hinted at by one of the delegates from Syria--Christophore Jibara. He said:--

"My Brothers and Sisters in the worship of God:--All the religions now in this general and religious congress are parallel to each other in the sight of the whole world. Every one of these religions has supporters who realize and prefer their own to other religions, and they might bring some arguments or reasons to convince others of the value and truth of their own form of religion. From such discussions a change may come: perhaps even doubts about all religions; or a supposition that all of them are identical faiths. And, therefore, the esteem of every religion may fall or decrease; doubt may be produced against all the inspired books, or a general neglect may happen, and no one will remain to hold a certain religion, and many may entirely neglect the duties of religion, for the reason of restlessness in their hearts and the opinion which prevails in one form of religion, just as is going on among many millions in Europe and America. Therefore, I think that a committee should be selected from the great religions, to investigate the dogmas and to make a full and perfect comparison, approving the true one, and announcing it to the people."

(2) It has made special friendship between Babylon the great, the mother of harlots (the church of Rome), and her many daughters (the various Protestant sects), who glory in their shame, and are proud to own the relationship, all unmindful of the disreputable character ascribed to her in the divine revelation and abundantly verified in her history even to the present day.

(3) It has taken a long step, which will doubtless be followed by others--already proposed --towards the affiliation, in some sense, of all religions; toward a yet closer union of the church (nominal) and the world. It was publicly announced by the President at the last session of the Parliament that "a proclamation of fraternity will be issued to promote

the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged."

(4) It has practically said to the heathen that there is really no necessity for Christian missions; that Christians are themselves uncertain of their religion; that their own religions are good enough, if followed sincerely; and that Christianity, to say the least, can only be received with a large measure of incredulity. It is a cause of astonishment to note how the heathen representatives have measured nominal Christianity; how clearly they have made distinctions between the Christianity of "Christendom," and the Christianity of the Bible; and how keenly their rebukes were often administered.

(5) It has said to distracted Christendom, Peace! Peace! when there is no peace, instead of sounding an alarm, as saith the Prophet (Joel 2:1): "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain;... for the day of the Lord cometh, for it is nigh at hand," and calling upon all to humble themselves under the mighty hand of God.

(6) It was evidently a measure of policy, originating in the fears of the leaders in "Christendom," as they discerned the approaching trouble of this day of the Lord. Mark! it had its beginning in the distracted and perplexed Presbyterian church. The cry of Peace! Peace! in the very midst of the rising storm of this day of the Lord, reminds us of the prophecy--"When they shall say, Peace and safety, then sudden destruction cometh upon them."--1 Thes. 5:3.

Let not the children of God be deluded by Babylon's false prognostications. In God only can we find a safe retreat. (Psa. 91.) Let us rally closer round the cross of Christ, which is our only hope. Let the universal brotherhood of false religions and apostate Christianity prove the value of that relationship; but let us recognize only the brotherhood in Christ--the brotherhood of all who trust in him alone for salvation, through faith in his precious blood. Other men are not children of God, and will not be until they come unto him by faith in Christ as their Redeemer, their substitute. They are the "children of wrath," even as were we before we came into Christ (Eph. 2:3); and some are the children of the wicked one, whose works they do. When God condemned Adam and his posterity to death, on account of sin, he no longer owned and treated them as sons. And only as men come into

Christ by faith in his precious blood are they reinstated in that blessed relationship to God. Consequently, if we are no longer the children of wrath, but are owned of God as his sons through Christ, other men, not so recognized of God, are not in any sense our brethren.

Several propositions have already been publicly made for another similar world's congress, to convene in the year 1900; and New York, Jerusalem and Benares, India, have been suggested as suitable places. A great "Eucharistic Congress" was held in May under the direction of Roman Catholics, the object of which seemed to be to advance the cause of union between the various branches of the Catholic church, particularly the largest two bodies,

R1592 : page 349

the Greek and Roman branches.

Let all the children of light watch and be sober (1 Thes. 5:5,6); let the soldiers of the cross be valiant for the truth, and receive no other gospel, though it be declared by an angel from heaven (Gal. 1:8); and let them consummate no union with any class save the "little flock" of consecrated and faithful followers

R1593 : page 349

of the Lamb of God, which taketh away the sin of the world.

===================

R1593 : page 349

NOMINAL CHURCH PECULIARITIES.

CANTON, Ohio, has some peculiar people. A Congregational Church there, after getting behind financially, decided by a vote--in which the pastor joined--that they would unite with any denomination that would purchase their meeting house. The Methodists were their purchasers--purchasing people and pastor as well as real estate--and now it is a Methodist Episcopal church; and the minister has been installed a M.E. Church pastor at Zanesville, O. How evident that principles and doctrines have perished with the masses of Protestants!

Following the example of his Baptist fellow-minister of Long Island City, who gave the use of his church to the Catholics of that city after their own building had been burned, the Rev. Mr. Preyer, of the Knox Presbyterian Church, of Harrison, N.J., has offered the use of his church to the Catholics who are about to organize a church in the town. Father Kernan, the priest, who is in charge of the organization, has declined the offer with thanks, as he had made other arrangements before the offer was made. --New York Tribune.

===================

page 349

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR
READERS WHO ATTEND BIBLE CLASSES WHERE THESE
LESSONS ARE USED; THAT THEY MAY BE ENABLED TO
LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1593 : page 349

THE GRACE OF LIBERALITY.

IV. QUAR., LESSON VII., NOV. 12, 2 COR. 8:1-12.

Golden Text--"He became poor, that we through his poverty might be rich."--2 Cor. 8:9.

At the council held by the apostles at Jerusalem, A.D. 50, which determined that the Jewish law was not binding upon those converts to Christianity, from among the Gentiles, Paul promised to take up collections among the congregations of the Gentiles for the poor at Jerusalem. He had already taken collections in Macedonia and Greece and Asia Minor; and in the words of this lesson he appeals to the Church at Corinth.

There was great need for such a collection. (1) The converts to Christianity were mostly from the poorer classes. (2) The turbulent state of the times had driven many people from the surrounding country into the City of Jerusalem for greater security, and many were thus thrown upon the charity of their fellows. (3) Christians were unpopular, and could expect no outside aid.

The appeal of this lesson was made A.D. 57, about twelve years before the destruction of Jerusalem. Concerning the distress of Jerusalem at that time, Canon Cook says, --"The abnormal condition of the labor market is illustrated by the fact that Agrippa II. was compelled to resort to artificial means, such as paving the streets of Jerusalem with white marble--after having declined a proposal to destroy and rebuild 'Solomon's porch'--in order to supply with work and wages 18,000 workmen who had been employed in repairing the temple. Life and property were rendered painfully insecure by the terrible atrocities of the Sicarii, at once assassins and robbers."

Charity at that time was not a public affair, as it is at present in civilized countries, where County or Parish homes and other aids for the indigent are liberally supported by a general tax, and supplied regardless of religious professions. Nevertheless, we are to remember that the forty years' day of wrath upon the Jewish nation, which began with our Lord's ministry, A.D. 30, and ended with the destruction of Jerusalem, A.D. 70, was a pattern or type of the present day of wrath upon nominal "Christendom,"

R1593 : page 350

which, having begun with the year A.D. 1875, will end with the beginning of A.D. 1915. And while there are better provisions now for the poor, we may reasonably expect that coming disturbances of society may disarrange these systematic charities, and that there will be opportunities for doing good unto all men--especially toward the household of faith. At all events, there will always be opportunities for those who may desire, and who have this world's goods, to spend it for spiritual food for the famishing ones fleeing out of Babylon. Babylon spends millions annually upon her own literature and institutions, and "knows not that she is wretched and miserable, and poor, and blind, and naked." (Rev. 3:17.) And God's children in her need help from those whose eyes have been anointed with the eye-salve of present truth. It is not our financial help that they need, but our spiritual help; and yet financial ability is necessary to the holding forth of the Word of life. Let each one possessing the gift of wealth exercise it according to his judgment of the Master's will--in "doing good unto all men [temporally or spiritually, especially spiritually] as he has opportunity, especially to the household of faith."--Gal. 6:10.

The Apostle's experience proved to him the truth of the saying, "The liberal soul shall be made fat." (Prov. 11:25.) He had noted the fact that those individuals and congregations which exercised themselves most in this grace of liberality (under the guidance of reason and justice, of course) were the most blessed in spiritual health and wealth. He, therefore, longed to see all Christians appreciating and using this grace.

The congregation of the Lord at Corinth, while, in many respects, highly favored with instruction and knowledge, had not made the proper progress in spiritual development, and hence was greatly in danger of losing the truths received but never properly put into practice. (1 Cor. 1:4-6,11-13; 3:1-3.) They, too, had evidently been appealed to with reference to contributions for the poor of the congregation at Jerusalem; but, seemingly, they had not responded,--or, at least, not according to their means. Paul now, therefore, while patiently correcting their errors, deflections and stumblings, suggests to them that the exercise of the grace of benevolence is an important factor in spiritual life. In proof of this he points them to the congregations of Macedonia, which, although themselves sorely pressed by a great trial and by deep poverty (no doubt results of the famine which occurred in the reign of the Emperor

R1594 : page 350

Claudius), had been very liberal in their donations to the yet poorer ones at Jerusalem. The giving, says Paul, did not stop with the money, but extended even to the giving of themselves in any way to serve the cause of God, and thus it brought them great spiritual blessings.--Verse 5.

In view of this spiritual blessing upon the Macedonian Christians, the Apostle urged upon Titus the importance of bringing the subject to the careful notice of the troubled and distracted Christians at Corinth, believing that if they would begin to practice the spirit of Christianity--love, benevolence--they would speedily receive a blessing, and come to see more clearly the doctrines of Christ, which, because of failure to practice, they were in danger and losing.

Benevolence, unselfishness, the Apostle suggests, is a test or proof of the sincerity of our love. If any one claim to have died to the carnal mind of selfishness, and to have been begotten to the new mind of love, the opportunities for the exercise of benevolence will prove it--or to what extent the new mind is ruling in us and conquering the old. (Verse 8.) As an illustration of the true spirit of love in unselfish benevolence, the Apostle cites our Lord Jesus.--Verse 9.

VERSES 10,11 show that they were dilatory about doing what they had purposed. And then (verse 12), lest some who had a proper, benevolent will in the matter might feel that their gifts were too insignificant, this noble teacher assures them (in harmony with our Lord's teachings--Mark 12:42-44) that God accepts our hearts, our wills; and if our gifts to his service be actually small, they are accepted in proportion to what we have--in proportion to what the gifts cost us in the way of self-denials.

At the Religious Parliament recently held in Chicago the greatest evidence of spiritual development among converts in heathen lands came from Japan. We hope to publish extracts from the report there given, by a Japanese convert, showing the status of Christianity in Japan. In this connection we merely notice his report that the average donations for the support of Christianity, by native Japanese converts, was $6.72 each

in 1882; $2.15 each in 1888, and $1.95 each in 1892. What an excellent showing this is for people coming out of heathenism;--people, too, who have never yet heard the real good tidings, but merely the human perversion! What might be expected of such earnest souls if once the eyes of their understandings were opened to behold the full light of the gospel of Christ. We notice, however, a steady decline in the past ten years, indicating, possibly, a loss of zeal and first love; and so also the report declares that a lethargy and spiritual decline is at present spreading over the Christians of Japan.

"The liberal soul shall be made fat"--spiritually. Do not our individual experiences corroborate this?

IMITATION OF CHRIST.

IV. QUAR., LESSON VIII., NOV. 19, EPH. 4:20-32.

Golden Text--"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."--Eph. 4:32.

If the relationship of this lesson to the preceding portion of the Apostle's letter be observed, it will be seen to be at utter variance with what is now popularly considered broad and liberal Christianity;--the Christianity which makes little or no distinction between the Church and the world, which calls all men brethren, and has large charity for every heathen religion and every apostasy from Christianity, if only the worshipers be sincere; that is, if they have succeeded in deceiving themselves, and are earnestly going about deceiving others.

Let the student carefully observe the Apostle's teaching: (1) That God has predestinated the selection of a chosen few, on certain conditions, that he might train and afterward exalt them for a special purpose. --Chap. 1:5. (2) That that purpose is, ultimately, in his own appointed time, to lift up and bless the remainder of humanity through this trained, exalted and empowered few. (Eph. 1:10; 3:10.) (3) That he declares the rest of the world to be "children of wrath," as we also were until brought nigh to God by the blood of Christ. (Chap. 2:3,13.) (4) That now we are no longer strangers and foreigners [like the rest of the world, who are not recognized as sons of God, and who, therefore, should not be recognized as our "brethren"--since we are no longer in Adam, but now in Christ] but fellow-citizens with the saints, and of the household of God.--Chap. 2:19.

In chapter fourth the Apostle exhorts all of this class--not the world, but the saints, the few who have come into Christ--to endeavor to keep the unity of the spirit in the bond of peace (verse 3), and to grow up as one harmonious body into the likeness of Christ, all recognizing the one Lord; holding the one faith of divine revelation through the apostles and prophets, and accepting no other though it be preached by an angel from heaven; and being baptized with the same baptism of complete subjection to the will of Christ.--Verses 4-13.

And this whole compact body of Christ, thus apart from the world and its spirit, is to be separate from the world and not in affiliation or alliance with it. Since they have received the spirit of Christ, they must not walk, as other Gentiles walk.--Verses 16-19.

VERSES 20-24. Such have not so learned Christ as to observe no difference between themselves and the world. They have put off the old man, the old sinful dispositions inherited from Adam, which constituted their former selves, and have put on the new man: they have become new creatures in Christ Jesus, the second Adam, created in righteousness and true holiness.

VERSES 25-32 are worthy of the careful pondering of all such new creatures in Christ; for, though renewed in the spirit of their mind, they still have "to keep the body under," to "crucify the flesh" and to "war a good warfare," "against the world, the flesh and the devil," that they may grow up into Christ, and finally be received into the full privileges of worthy sons of God. Though these verses need little comment, they need much careful pondering in the spirit of humility and prayer.

R1594 : page 351

THE CHRISTIAN HOME.

IV. QUAR., LESSON IX., NOV. 26, COL. 3:12-25.

Golden Text--"I will walk within my house with a perfect heart."--Psa. 101:2.

The counsel of this chapter is addressed to those who are risen with Christ--not of course actually, but reckonedly--to those who are counting themselves dead indeed unto sin, and alive unto God through Jesus Christ our Lord. (Verse 1; Rom. 6:11.) When actually risen with Christ, we shall be in his likeness in the fullest sense; but our present reckoned condition is one in which we are seeking mentally and spiritually to appropriate

R1594 : page 352

the perfect likeness which by and by we hope to fully realize.

This, of course, necessitates the putting away of sin; the living of clean, pure lives (verse 5); that all our conduct with our fellow-men should be characterized by sincerity and truth (verses 9,10); that we should exercise a spirit of forbearance and of forgiveness toward the erring (verse 13), covering all the world, and especially the saints, with an abundant mantle of charity (verse 14), and allowing the peace of God to rule our hearts and to sway all our actions.--Verse 15.

Such a condition of heart and mind can only be secured by letting the word of Christ dwell in us richly (verse 16); by bearing in mind his teachings and endeavoring to apply them in our daily life; and, being filled thus with his spirit, doing all things with an eye single to his glory, out of love and gratitude.

It will also regulate all the affairs of domestic life showing to husbands and wives, parents and children and servants all their respective relationships and duties. (Verses 18-22.) See our issue of July.

If we faithfully walk in the path of duty, doing all as unto the Lord, and not unto men, we are assured of an abundant reward from the Anointed Lord, whose we are and whom we serve. (Verse 24.) But if, after having been enlightened by the truth, and thus enabled to discern clearly the path of righteousness, we forsake it, and walk not in it, we are also forewarned of a just recompense for such a course, with the assurance that "there is no respect of persons with God."--Verse 25.

Therefore, let all the children of light walk worthy of the grace of God through Christ, and of the knowledge of his Word.

R1595 : page 352

GRATEFUL OBEDIENCE.

IV. QUAR., LESSON X., DEC. 3, JAMES 1:16-27.

Golden Text--"We love him because he first loved us."--1 John 4:19.

This epistle, unlike all the other apostolic epistles, is addressed to the twelve tribes of

Israel scattered abroad. While to a large extent its teachings are applicable to various times and peoples, it will be specially applicable to converted Hebrews in the present and in the immediate future--in the dawn of the Millennial age, when their blindness is turned away, and when they turn to the Lord as "a kind of firstfruits of his creatures"--not the very first fruits, which is the Church, but the first fruits from among the nations of the earth. It also contains many valuable lessons for all beginners in the Christian life, as well as for those to whom it is specially addressed.

VERSE 18 teaches that the agency which will accomplish the turning away of Israel's blindness, and their begetting as new creatures in Christ, will be "the Word of truth." The great time of trouble will so thoroughly prepare the soil of their hearts, that the truth, then so clearly enunciated, emphasized and illustrated in the risen prophets and ancient worthies, will find such ready acceptance that "a nation [the nation of Israel] shall be born at once" (Isa. 66:8-14), a kind of firstfruits of God's creatures, begotten by the Word of truth.

VERSES 19-22 are timely words of counsel to the newly converted then, and are of equal force to all such at any time, either now or in the future. And all the children of God who have not yet outgrown the necessity for such counsel would do well to lay it to heart, and to apply themselves diligently to the building up of a worthy Christian character.

VERSES 22-25 give an apt illustration of a listless disposition, which contents itself with its faith in Christ, but makes no effort to bring the life into conformity with his teachings. There is no blessing in store for such listless hearers--not doers of the Word. The blessing of the Lord is for the earnest and faithful soul who applies his heart unto instruction--"This man shall be blessed in his deed."

VERSE 26 declares that religion vain which does not bridle the tongue. O, how many there are whose religion is vain, when judged by this inspired rule--who freely indulge that unruly member to the detriment of others and of their own highest interests, even after they have learned the more excellent way.

VERSE 27 defines pure religion or piety to consist in abstaining from sin and in doing good works. This, of course, is the religion of the natural, justified man, such as those to whom this epistle is addressed; but the religion of the Gospel Church goes further and devotes the life to self-sacrifice, even unto death, looking for the reward of joint-heirship with Christ in his divine nature and Kingdom.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1595 : page 354

ABRAHAM'S AGE ON ENTERING CANAAN.

We are in receipt of a number of letters, calling attention to what seems to the writers an error in the Chronology given in MILLENNIAL DAWN, VOL. II., relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in VOL. II., pages 44-47.

Gen. 11:32 says that at his death Terah's age was two hundred and five years; Acts 7:4 says that then Abraham removed into Canaan; and Gen. 12:4 states that Abraham was seventy-five years old when he left Haran. Hence Terah's age at Abraham's birth must have been one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says: "And Terah lived seventy years, and begat Abram, Nahor and Haran"? We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first--possibly because of his greater prominence in the narrative, or, possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.--Gen. 17:24; 18:1,16; 19:8,14.

Again, notice the likelihood of Haran's being much the eldest of Terah's sons, and Nahor the second, thus,--Nahor married one of his brother Haran's daughters (Milcah--See Gen. 24:15), whose grand-daughter, Rebecca, became the wife of Abraham's son, Isaac.--Gen. 24:67.

Our reckoning as given in the DAWN is therefore sustained by all the known facts, as well as by the exact statements of Scripture.

THE TOWER FOR 1894 TO THE LORD'S POOR.

We would remind the dear friends who receive the WATCH TOWER free, because poor through misfortune or infirmity, that we expect them, as well as paying subscribers, to renew their subscriptions yearly. A postal card will serve the purpose, if on it you repeat your request to have the TOWER continue its visits. If still unable to pay, state the fact, and it will be cheerfully continued. We like to hear from all at this season of the year. Those who can pay later, but to whom it is not convenient just now, will please so state themselves. A + indicates Lord's Poor.

In our Terms, above, it will be noticed that we request such responses sometime during the month of December;--this because we have your names and addresses in type, and the

labor and expense of distributing thousands
of addresses and then, later, resetting many
of them, is considerable.

R1599 : page 354

MILLENNIAL DAWN IN SWEDISH.

The Swedish translation of the first volume of MILLENNIAL DAWN is now ready, and waiting orders have been filled. It can be supplied in both cloth and paper bindings, at same prices as the English edition.

Friends of the truth who have knowledge of the subject, are requested to let us know of Swedish settlements--giving some idea of the population of such colonies; also of colonies of Danes and of Norwegians; for we hope to have the Dano-Norwegian translation ready about March next.
We shall soon have some tracts in these languages, and shall be pleased to send freely whatever quantity you will use judiciously.

===================

R1595 : page 355

VOL. XIV.   DECEMBER 1, 1893.   NO. 23.

THE APOSTLE PETER'S EXHORTATION.

"Wherefore, gird up the loins of your mind, be sober, and
hope to the end for the grace that is to be brought unto you
at the revelation of Jesus Christ; as obedient children,
not fashioning yourselves according to the former lusts
in your ignorance: but as he who hath called you
is holy, so be ye holy in all manner of conversation;
because it is written, Be ye holy,
for I am holy."--1 Pet. 1:13-16.

TO fully appreciate the apostolic exhortations we need to become well acquainted with their several characters, to note their circumstances, to mark their zeal and faithfulness, and to remember that every word of exhortation addressed to the Church has the substantial backing of their worthy examples. They endured hardness as good soldiers, and suffered much for the privilege of declaring the truth. In their writings are blended a high degree of the powers of logic, eloquence, pathos and an inspiring enthusiasm which must awaken in every student of their teachings a measure at least of the same sacred flame.

Though written so long ago the above words of exhortation lose none of their force to us. They were penned for the instruction of the whole Church, down to the end of the age. The introductory, "Wherefore," refers us to the glorious hope of our high calling, and of the necessarily severe measures required to fit us for our exalted inheritance, as mentioned in the preceding verses. Peter would have us appreciate what it is to be called with such a high calling--to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith. (Verse 4.) He would have us know that, if faithful, we are to be made "partakers even of the divine nature," and that we are to be joint-heirs with Jesus Christ, of all things.--2 Pet. 1:4.

As the spirit of God draws our hearts into closer fellowship and sympathy with the divine mind, the value of these "exceeding great and precious promises" is more and more fully realized, until there glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's "Wherefore," upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows.

If our hearts are not duly inspired with this hope--if we have begun to lightly esteem it, or to forget it, or to think of it as an idle tale--to heed the counsel of Peter, here given, will be impossible. If, therefore, we realize that a spiritual lethargy has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with God through his Word, that its sanctifying power may be realized.

"Wherefore," then, you that discern the prize of your high calling, and who are endeavoring to press along the line toward it, "gird up the loins of your mind"--as in the illustration, strengthen and fortify your purposes and efforts, renew your determination, redouble your diligence, cast aside the weights of unnecessary worldly cares, increase your

R1595 : page 356

zeal; and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who is merely beating the air, but like one who has a purpose in view, and who, in desperate earnest, is determined to make his calling and election sure.

Having thus "girded up the loins of your mind" for a long, steady and determined effort, he further counsels,--"Be sober:" do not allow yourself to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised "to him that overcometh." The race before us is not one to be run by fits and starts, but by "patient continuance in well doing." Soberly, thoughtfully, we are to weigh and endeavor to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps--of "pastors and teachers" and their literary productions which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influences of divine grace and truth; and then loyally and faithfully we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the Kingdom to all who will hear.

Such a sober view of the situation fortifies the mind against discouragement, and enables us, as the Apostle suggests, to "hope to the end for the grace to be brought unto us at the revelation of Jesus Christ." Such a sober view keeps Reason on the throne of our minds. And Reason says, The divine call to joint-heirship with Christ clearly implies eligibility to the exalted office; the divine promise clearly insures divine grace to enable us to fulfil the conditions; the divine provision for my justification, by faith in the precious blood of Christ, releases me from the condemnation to death; and the righteousness of Christ, imputed to me by faith, fully supplements all my weaknesses, so that before God I stand approved in him. Sober Reason also says, the directions given in the Scriptures to those who would run the race are clear and explicit, and make plain every step of the way to those who are truly and fully consecrated to the Lord. The examples of the Lord and the Apostles on the pathway shine with a moral luster and glory that cannot lead us astray. If we walk in their foot-prints we will assuredly reach the same goal.

Therefore, in this sober view of our high calling and privileges, and the abundant resources of divine grace, let us not be discouraged or overcome in any way, but let us hope to the end for the grace (favor) that is to be brought unto us at the revelation of Jesus Christ--at his second advent. The Church has enjoyed much of the divine favor all through the age of her probation and trial; but the grace to be revealed at the revelation of Jesus Christ--when he comes to reign in power and great glory--is her exaltation with him to sit with him in his throne. This glorious consummation, the Church all through the age must steadily keep in view: but how glorious is the privilege of those of its members living in this end of the age, when already, even before our change into his glorious likeness--in a moment, in the twinkling of an eye--we begin to enter the joys of our Lord.

Those who are still sober and faithful, and who have not cast away their confidence, have been led into the secret of the Master's presence; and they have been made to sit down to meat, and the Master himself has come forth and served them. Yes, our hearts have been made to burn within us while he has opened up the Scriptures and made us understand, from the testimony of the law and the prophets and the apostles, that the time is fulfilled--that the end of the age is now here, and that the Lord of the harvest is present to direct and supervise the great work of reaping the fruit of precious seed long ago sown in tears, and now to be gathered with joy and singing;

R1595 : page 357

while he has opened up to us the treasures of divine wisdom and grace displayed in the plan of the ages, which God purposed before the foundation of the world, which he has been gradually working out in the ages past, and which is now nearing its glorious consummation.

Oh! what feasting, what rejoicing there has been around the table of the Lord, as one after another the treasures of divine grace have been opened to us, revealing the glories of the new heavens and the new earth and the blessedness of all the obedient subjects of him who sitteth on the throne to reign in righteousness; how all tears shall be wiped away from off all faces, and how the reproach of God's people is to be taken away. Well indeed did Daniel prophesy, saying, "O the blessedness of him that waiteth and cometh to the thousand, three hundred, thirty and five days"--the days of the Lord's second presence, when all that is written to be accomplished by his glorious reign shall begin to come to pass.

Seeing then that such are our privileges and hopes, "what manner of persons ought we to be in all holy conversation and god-likeness." (2 Pet. 3:11.) Being purified by this hope, ought we not, as the Apostle exhorts, to fashion ourselves, not according to the former lusts (desires and ambitions, which we had) in our ignorance, but as he who has called us is holy, should not we also be holy in all manner of conversation--in all our words and ways? Since it is written, "Be ye holy; for I [the Lord] am holy" (1 Pet. 1:15,16), should not we who are called to be partakers of his own nature and glory be holy also?

Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles in their behalf, are greatly deceived, and are giving the enemy great advantage over them, which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their salvation with fear and trembling, while God, co-operating with their earnest effort, works in them, to will and to do his good pleasure. (Phil. 2:12,13.) "Watch and pray," beloved, lest any of these snares of the enemy entrap you and beguile you of your reward.

====================

R1595 : page 357

DISCIPLES OF CHRIST.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."--John 8:31,32.

THE Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard him. It attracted one class and repelled another. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil, and because they realized that if they admitted the light of truth they must of necessity conform their characters to it,--all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued to-day, depending for support on the good will and contributions of the people, that support would often have been very meagre, or at least very fluctuating. On some occasions multitudes received his testimony, and later deserted him and walked no more with him, as he continued to enforce the lessons of divine truth. (Luke 4:14,15,22,28,29.) Sometimes the multitudes hung upon his words, wondering at the gracious words that proceeded out of his mouth; and again and again they forsook him, while only the merest handful remained. (John 6:60,66-69.) What consternation would follow in the various churches of to-day, if the professed ministers of the gospel would follow the Master's example in similarly declaring the whole counsel of God. How quickly they would become unpopular, and be charged with breaking up the church. Why, the great congregations that now throng the

R1595 : page 358

temples of fashion dedicated to the service of God and the teachings of Christ would not stand it. They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who presumably know their tastes and ideas, and who will preach to please them. They are quite willing to pay their money for what they want, but they do not want the truth.

Those who followed the Lord only for a little season and then forsook him, of course ceased then to be his disciples and were no longer so recognized; nor did they presume longer to claim to be his disciples. A disciple is a pupil, a learner; and when any man ceases to be a student and pupil of Christ, the great Teacher, he is no longer a disciple of Christ. This was very manifest when the Lord was present, and when his name was one of reproach among men; but later, when his presence was withdrawn, and when his doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of their reproach, and to really make them void, then men began to claim to be his disciples long after they had utterly repudiated his doctrines.

The Lord's expression--"disciples indeed" --implies a distinction between real and merely nominal disciples. And since we desire to continue to be his real, sincere disciples, let us mark the expressed condition: "If ye continue in my word, then are ye my disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life--that of belief in and acceptance of Christ as our Redeemer and Lord; but the reward of this step depends entirely upon our continuance in his Word, in the attitude of true disciples. It is not difficult to do this, yet the disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own, or to pry into those of other men, who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know the truth"--not that we shall be "ever seeking and never coming to a knowledge of the truth." (2 Tim. 3:7.) Here is the mistake that many make: failing to continue in the Word of the Lord, they delve into various human philosophies which ignore or pervert the Word of the Lord and set up opposing theories. There is no promise, to those who seek for truth among these, that they shall ever find it. And they never do. Divine truth is never found except in the divinely appointed channels: and those channels are the Lord and the apostles and prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in continuing in the Word of the Lord.

But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. (Eph. 4:11-15; 1 Cor. 12:13,14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member to carefully prove their teaching by the infallible Word.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed "know the truth," be "established in the present truth" [the truth due], and be "rooted and grounded in the truth;" we shall be "firm in the faith," and "able to give a reason for the hope that is in us," to "earnestly contend for the faith once delivered to the saints," to "war a good warfare," to "witness a good confession," and to firmly "endure hardship as good soldiers of Jesus Christ," even unto the end of our course. We will not come into the knowledge of the truth at a single bound; but gradually, step by step, we will be led into the truth. Every step will be one of sure and certain progress and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

The truth thus acquired, step by step, becomes a sanctifying power bringing forth in our lives its blessed fruits of righteousness,

R1595 : page 359

peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation will ripen to a glorious maturity.

And not only shall the true disciple thus know the truth and be sanctified by it, but the Lord also said, "The truth shall make you free." Those who have received the truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance and superstition, and of fear. It throws its health-restoring beams into the darkest recesses of our hearts and minds, and thus invigorates the whole being. Sin cannot endure its light; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light because they are unworthy of it.

Ignorance and superstition must vanish before the light of truth. And what a blessed realization it is to be thus liberated! Millions are still under this galling yoke. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because they hypocritically claim divine appointment; and they have been made to fear God as a vengeful tyrant consigning the vast majority of his creatures to an eternity of torment. Thank God, we who have received the truth have escaped that terrible nightmare, and the bondage of Satan over us is broken.

We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror. And the alarm of all will increase as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God of the terrors of the conflict through which the world will have to pass within a few years, the true disciples of Christ who abide in his Word are not afraid, but rejoice, because they know that God's object in permitting the storm is to clear the moral atmosphere of the world, and that, after the storm, there shall come, by his providence, an abiding peace. Instructed in the truth, they realize the necessities of the situation, and have confidence in the divine providence that can make even the wrath of man to praise him.

Blessed promise!--"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Dearly beloved, having received this favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines? And shall we not be faithful to it under all circumstances, defending it against every assault, and with it bearing its reproach? Let us prove our appreciation of it by our loyalty and faithfulness to it.

R2232 : page 359

HEALING FOR BROKEN HEARTS.

--HELEN WATTS McVEY.--

Grieving and worn, discouraged,
  Sick of the day-long strife,
Bruised by the restless tossing
  Over the sea of life;
Hurt by the hands I trusted,
  Yearning for rest and home,
Famishing, faint and doubting,
  Unto the Book I come.

One of the sweet, old chapters--
Sometimes a verse or two--
Falls on my troubled spirit
Like to a healing dew.
Soothing the fevered pulses,
Comforts the soul's despair;
Lifts from my path the shadows;
Banishes clouds and care.

"Ye that are heavy-laden,"
Burdened with woe and grief,
"Knock and the door shall open;"
Here you will find relief.
"Let not your hearts be troubled;"
"Only believe and trust:"
Thus do the healing waters
Flow o'er Life's desert dust.

====================

R1595 : page 360

A GLIMPSE OF CHRISTIANITY IN JAPAN.

FROM TWO JAPANESE CHRISTIANS AT THE LATE WORLD'S PARLIAMENT OF RELIGIONS.

MR. Nobuta Kishimoto, in his interesting address on "The Future of Religion in Japan," expressed his hope for the ultimate triumph of Christianity, although he showed that the religious impulses of the people are divided between Shintoism, Confucianism and Buddhism. He said:--

"The prevailing attitude of the educated classes toward any religion is one of cold indifference, if not strong antagonism. Among them the agnosticism of Spencer, the materialism of Comte and the pessimism of Schoppenhauer and Hartmann are most influential. To them, God is either the product of our own imagination or, at most, unknowable. To them, religion is nothing but superstition; to them, the universe is a chancework and has no end or meaning. Again, to them, men are nothing but lower animals in disguise, without the image of God in them and without a bright future before them."

He reports a Christian population of 100,000, of which the Roman Catholic is the strongest in membership; then the Protestant, which is represented by thirty-one different denominations; and, finally, the Greek Catholic. But which is to triumph? That is the question, to which he replies:--

"We do not want Catholic Christianity, nor do we want Protestant Christianity. We want the Christianity of the Bible....We do not want the Christianity of England, nor the Christianity of America: we want the Christianity of Japan....We Japanese want the Christianity of the Christ. We want the truth of Christianity; nay, we want the truth, pure and simple. We want the spirit of the Bible. at least in spirit, if not in form. But we Japanese Christians are hoping more: we are ambitious to present to the world one new and unique interpretation of Christianity as it is in our Bible, which knows no sectarian controversy and which knows no heresy hunting. Indeed, the time is coming, and ought to come, when God shall be worshiped, not by rites and ceremonies, but in spirit and in truth."

Mr. Harmchi Kozaki, president of Doshisha University, Japan, presented a paper on "Christianity in Japan; Its Present Condition and Future Prospects," in which he said:--

"The progress of Christianity in Japan is quite remarkable. It is only thirty-four years since the first Protestant missionary put his foot on its shore. And it is scarcely twenty years since the first Protestant church was organized in Japan. Yet now there are more Christians there than in Turkey, where missionaries have been working more than seventy years; and there are more self-supporting churches there than in China, where a double or triple number of missionaries have been working nearly a century. In Japan, Christian papers and magazines are all edited by the natives, not only in name but in reality. Christian books, which have been most influential, have nearly all been written or translated

R1596 : page 360

by them, while in other countries it is very rare to find the native Christians writing Christian books or editing papers. Only recently The Christian, the most influential Christian paper in Japan, had a Symposium to name fifteen books which are most useful in leading men to Christianity, instructing Christians and giving good counsel to young people; and it is interesting to see that most of the books named are those written or translated by Japanese Christians.

"Christianity in Japan has already reached a stage that no other missionary fields have ever attained. Their native Christians not only take part in all discussions, but they are in fact leading all kinds of discussion, theological as well as practical. They are leading, not only all kinds of Christian work, literary and evangelistic, educational and charitable, but they are also leading Christian thought in Japan. Let me relate one or two instances.

"Some six or seven years ago, when we were contemplating the union of the Itochi and Kumiai denominations, the two most powerful Christian bodies in Japan, among twenty members of a joint committee appointed by the Synod of one and the General Council of the other, there were only four missionaries. When, a few years ago, the Kumiai denomination adopted a new confession of faith, the missionaries took almost no part. This confession was drawn up by a committee, consisting entirely of Japanese, and adopted in the General Council, in which missionaries took very little or no part. In Japan, missionaries are really "helpers," and I should say to their credit they, in most cases, willingly take secondary positions in all Christian works. All this, I say, is not to disparage the work of

missionaries, but only to show the progress of Christianity among the natives of Japan.

"There are many peculiar features in Japanese Christianity which are seldom seen in other countries....For instance, while in most of the churches in this country female members are almost two to one in proportion to male members, it is quite otherwise in Japan. There female members in relation to male members are nearly three to four. This is almost in inverse ratio to their proportions in the United States. Another is the predominance of young people in our churches. You may step into any of our churches in any city or village and you will be struck by the great preponderance of young faces. We have not yet taken statistics of members as to their age, but any one who has experience in Christian work there notes this peculiarity....

"One more point is the predominance of the Shizoku or military class. They have been and still are the very brains of the Japanese people. Though they are not usually well off in material wealth, they are superior intellectually and morally. Christians in other missionary fields are usually from the lower classes. In India the Brahmins rarely become Christians, neither do the literary class in China. But in

Japan the Shizoku class take a lead.

"These peculiarities in the constituency of the membership of Christian churches in Japan may be accounted for by the simple fact that the males, the young and the Shizoku classes are most accessible. The Shizoku class, as a body, has had hitherto almost no religion, and they have been mostly Confucianists. By the last revolution they lost their profession as well as their means of support, and thus they are all unsettled in life, and so accessible to every kind of new influence and truth. Young people have also no settled opinions and are open to new influences and thus accessible to new truth. And so it is with men as compared with women. They are generally more progressive, and hence more accessible....

"As the Japanese Christian population is of such a constituency, the native Christians are more progressive, more active, more able to stand on their own feet, and more capable of establishing self-supporting churches. But this strength is also their weakness. They are more liable to be drifted, more apt to be changed and more disposed to be flippant.

"The next peculiar feature of Japanese Christianity is lack of sectarian or denominational spirit. About thirty different denominations of Protestant churches, represented by about an equal number of missionary boards, are on the field, each teaching its own peculiar tenets. But they are making very little impression on our Christians....We have been having, at first annually, but lately once in three years, what was called "Dai Shin Baku Kwai," which was afterward changed into the Evangelical Alliance, the meeting of all Christians in Japan, irrespective of denominations or churches--the most popular and interesting we have. Again, Japanese Christians did not know any distinction of denominations or churches. But when they found out that there are many different folds, and that one belongs to his denomination, not by his own choice, but simply by chance or circumstance which could in no way be controlled, there is no wonder that these Christians begin to ask: Why should not we, all Christians, unite in one church?

"The union movement in Japan rose at first in some such way. Though we have now lost much of this simple spirit, still, Japanese Christians are essentially undenominational. You may see that the church which adopted Presbyterian forms of government refused to be called 'Presbyterians' or 'Reformed,' and adopted the broad name 'Itschi,' the 'United;' but, not content even with this broad name, it has recently changed it to a still broader name, 'Nippon Kinisuto Kio Kwai,'--'The Church of Christ in Japan.'

"The church which has adopted an Episcopal form of government lately dropped the name Episcopacy and adopted instead the name of 'The Holy Church of Japan.' Kumiai churches for a long time had no name except this: 'A Church of Christ.' When it was found out that it was necessary to adopt some name to distinguish itself from other churches, its Christians reluctantly adopted the name of 'Kumiai,' which means 'associated;' for at that time they happened to form an association of churches which were until then independent of each other. They always refused to be called the 'Congregational churches,' although they have adopted mostly Congregational policy of church government.

"The third distinctive feature of Japanese Christianity is the prevalence of a liberal spirit in doctrinal matters. While missionaries are both preaching and teaching the orthodox doctrines, Japanese Christians are eagerly studying the most liberal theology. Not only are they studying, but they are diffusing these liberal thoughts with zeal and diligence, and so I believe that, with a small exception, most of Japanese pastors and evangelists are more or less liberal in their theology....

"While the American Board of Foreign Missions is strenuously on the watch to send no missionary who has any inclination toward the Andover Theology, the pastors and evangelists of the Kumiai churches, which are in close connection with the same board, are advocating and preaching theology perhaps more liberal than the Andover Theology. Just to illustrate: Some years ago, in one of our councils, when we were going to install a pastor, he expressed the orthodox belief on future life, which was a great surprise to all. Then members of the council pressed hard questions to him so as to force him to adopt the doctrine of future probation, as though it were the only doctrine which is tenable.

"Only recently, when a bishop of a certain church was visiting Japan, he was surprised to find that a young Japanese professor in the seminary connected with his own church was teaching quite a liberal theology, and he gave him a strong warning.

"As to the creeds: when 'The Church of Christ in Japan' was organized, it adopted the Presbyterian and the Reformed standards; namely, the Westminster Shorter Catechism, the Canon of Dort and the Heidelberger Confession of Faith. But Christians of the same church found them too stiff, one-sided and conservative, and thus they have lately dropped these standards as their creed altogether. They have now the 'Apostles' Creed' with a short preface attached to it.

"When the Kumiai church was first organized, it adopted the Nine Articles of the Basis of the Evangelical Alliance as its creed. But Christians of the same denomination became soon dissatisfied with its narrowness, and so in 1890 they made their own creed, which is far simpler and broader. But even this creed is not understood as binding to all, but only as a common expression of religious belief prevailing among them in general.

"Though Japanese Christians are largely on the side of liberal theology, they are not in any way in favor of Unitarianism or even Universalism. ...The most of our educated classes have no religion. Though they favor certain kinds of Christian ethical teachings, they have no faith in any religion or supernatural truth. Christ, and are all to be characterized as evangelical....

"There was a time when Christianity was making such a stride in its progress that, in one year, it gained 40 or 50 per cent increase. This was between 1882 and 1888. These years may be regarded as a flowery era in the annals of Japan. It was in 1883 that, when we were having the 'Dai Shin Boku Kwai' in Tokyo, perhaps the most interesting meeting in its history, one of the delegates expressed his firm belief that in ten years Japan would become a Christian country. This excited quite an applause; and no one felt it as too extravagant to cherish such a hope, for such was the firm belief at that time. Since then, progress in our churches has not been such as was expected. Not only have members not increased in such a proportion as in years before, but in some cases there can be seen a decline of religious

R1597 : page 362

zeal and of the self-sacrificing spirit. And so in these last few years the cry heard most frequently among our churches has been 'Awake, awake as in the days past!'

"To show the decline of that religious enthusiasm, I may take an illustration from statistics of the Kumiai churches as to its amount of contribution. In 1882 this amount was $6.72 per Christian; in 1888 this amount ran down to $2.15, and in the last year there has been still more decline, coming down to $1.95. In amount of increase of membership there has been a proportional decline. Why there was such a decline is not hard to see. Among various causes I may mention three principal ones.

"Public sentiment in Japan has been always fluctuating from one side to another. It is like a pendulum, now going to one extreme and then to another. This movement of public sentiment, within the last fifteen or twenty years, can easily be pointed out. From 1877 to 1882 I may regard as a period of reaction that of revival of the antiforeign spirit. During this period the cry, 'Repel foreigners,' which was on the lips of every Japanese at the time of the revolution, and since then unheard, was again heard. It was at this time that Confucial teaching was revived in all the public schools; and the Emperor issued a proclamation that the western ethical principles were not suitable to the Japanese, and were not to be taught in our public schools.

"Then the pendulum went to the other side. And now another era came in. This was a period of western ideas, which covers the years between 1882 and 1888. This was the age of great interest in everything that came from abroad. Not only was English eagerly taught, but all sorts of foreign manners and customs were busily introduced. Foreign costumes, not only of gentlemen but of ladies, foreign diet, as well as foreign liquors, became most popular among all classes. Every newspaper, almost without exception, advocated the adoption of everything foreign, so that Japan

seemed as if it would be no longer an oriental nation, but would become occidentalized. It was at this time that such a paper as Jiji Shimpo advocated adoption of Christianity as the national religion of Japan. It was no wonder that people poured into Christian churches, and that the latter made unprecedented strides in progress.

"But the pendulum swung to its extreme, and now another movement came in. The sign of reactionary and antiforeign spirit might be seen in everything--in costumes, in sentiments, as well as in opinions. Then the cry 'Japan for the Japanese' became heard in all corners of the empire. Everything that has flavor of foreign countries has been stigmatized as unworthy of adoption by the Japanese, and, instead of it, everything native is praised as superior or worthy of preservation. Buddhism, which has been regarded for years as a religion of the ignorant and inferior classes, is now praised as a superior religion, much superior to Christianity; and many who once favored adoption of Christianity as the national religion are seen publicly in Buddhistic ceremonies. Christianity is denounced as antagonistic to the growth of our national spirit, in conflict with our best morality, and also as against the intent of the imperial edict which was issued two years ago as the code of morals in all our schools. Conflict between Christianity and national education has become the most popular theme among certain classes of the people. Strong sense of national feeling has been aroused among all classes of people, and now it is not strange that Christians also feel its influence.

"And thus the doors to Christianity seem to have been closed, and we have a great decline in its growth. But now, again, the pendulum has reached another end, and there are signs that another era is ushering in. 'Every movement has rhythm,' says Herbert Spencer, and this is true in the progress of Christianity in Japan.

"One word as to the prospect in the future. That Japan will not become a Christian nation in a few years is a plain fact. But that it will become one in the course of time is almost above doubt, and it is only a question of time. Still, 'Rome was not built in a day,' and so it will take time to Christianize Japan. That there are strong obstacles and great hindrances can easily be seen. It may be easy to show the reasonableness of Christianity, but to instil true Christian spirit into the heart of the people is not an easy task. We can show them more easily the folly of other religions, but to build up a true Christian church requires a long time....I am not at all anxious about the future of Christianity in Japan, as far as its final victory is concerned. But there are many difficult problems pressing us hard for their solution. I shall here simply state these problems in a few words.

(1) "The first problem that comes under our notice is that of relation between Christianity and our nationality, namely, our national habit and spirit. Professor Inonge and

others have been raising their voices against Christianity, claiming it is in conflict with our national spirit. And this cry against Christianity has become so popular among Buddhists, Shintoists and Reactionists that they make it the only weapon of their attack against Christianity. But in my belief this problem is not so hard as it looks. What outsiders think to be the real conflict seems to us only shadow and vapor.

(2) "Relation between missionaries and native Christians is another problem. How must they be related? In other countries, such as India or China, such a question, perhaps, may never arise; but in Japan it is entirely different. Japanese Christians will never be satisfied under missionary auspices. To be useful to our country the missionaries must either co-operate with or join native churches and become like one of the native workers.

(3) "Problem of denominations and church government is another difficulty. Of course we shall not entirely dispense with denominations and sects. But it seems rather foolish to have all denominations, which are peculiar to some countries and which have certain peculiar histories attached to them, introduced into Japan where no such history exists and where circumstances are entirely different. And so we think we can reduce the number of denominations. But how to begin is a hard problem.

"So also with the form of church government. It is needless to say that we need not, or ought not, to copy in any way the exact forms of church governments which are in vogue in the United States or in any other countries. But to formulate a form of government that suits our country the best, and at the same time works well elsewhere, is quite a difficult task.

(4) "Whether we need any written creed, and, if so, what kind of creed is best to have, is also a question. In all teachings of missionaries and others there is always more or less of husks mixed with genuine truth. And at the same time every form of Christianity has some excellent truth in it. And it is hard to make distinction between essentials and non-essentials, between creed and husks. This is a hard problem for Japanese theologians to solve. [DAWN will solve it for you as it has for others!]

R1597 : page 364

"Japanese Christians must solve all these problems by themselves. I believe there is a grand mission for Japanese Christians. I believe that it is our mission to solve all these problems which have been, and are still, stumbling blocks in all lands; and it is also our mission to give to all the oriental nations and the rest of the world a guide to true progress and a realization of the glorious Gospel which is in Jesus Christ....Our prayer is and always must be: 'Thy Kingdom come, thy will be done, as in heaven, so in earth.'"

===================

R1597 : page 364

TRUE CHRISTIAN LIBERALITY.

LIBERALITY, generosity, is essentially a Christian grace. God is love, and all who partake of his spirit must be proportionately loving and generous. But as we are instructed not to be wise in our own conceits, nor to be wise above what is written in God's Word, so likewise it is well for all true children of God to beware of assuming to have a greater, wider or deeper love than that clearly set forth in God's Word as the only real and true standard. God's people are to set up a standard neither for God nor for themselves; but as obedient children they should not fashion their minds and faith after their own defective conceptions, but according as the Lord has revealed.

Some err on one side of this question and some on the other; but the remedy for both errors is the same--submit your heads and your hearts unto the direction of the Lord through his inspired Word.

That Word nowhere teaches that everlasting torment is the wages of sin, but that the wages of sin is death. Every plain (non-symbolic) statement of the Scriptures agrees that "the soul that sinneth, it shall die." Surely, then, no one is justified in maligning, yea, blaspheming God's character and plan by teaching directly or indirectly the contrary--that he will keep the sinner's soul alive to all eternity in order to torment it. There would be neither love nor justice in such a course.

On the other hand the Word nowhere teaches Universalism,--that the entire human family will be everlastingly saved to divine favor and blessing. And those who rush from the one extreme of faith in an almost universal torment, to the other extreme of belief in Universalism are carried from one human error to another human error. However, the finding of the one error to have been the result of a too careless handling of God's Word and a leaning to perverted human reason and judgment should put all upon their guard thereafter: but frequently it does not, as we see; and, getting filled with the thought of God's love, they seem to forget that God has more than one attribute of character and that these must all be co-ordinated in any plan that is his--that his Wisdom and his Justice each join with his Love in his plan for man's salvation from sin and its penalty, death.

The Scriptures do, indeed, teach that the great ransom-sacrifice given by our Redeemer will sooner or later bring to every member of the human family fullest opportunity for the recovery of all that he lost in Adam. But they forget that although Adam had life, its everlasting continuance was not assured: for this he was on trial when he wilfully sinned and thus cut short his trial and brought upon himself, and upon us in his loins, the sentence of death.

It is what was lost, and all that was lost that our Lord came to save. The salvation made possible by his ransom-sacrifice is a new trial for life everlasting, the results of which are expressed in John 3:36; Rev. 21:7,8.

It is sufficient that God should grant a universal, impartial trial to all; that those who, under the favorable conditions of the New Covenant, will fully submit themselves to God may have life, and that others may be manifested and, as cumberers of the ground, may be destroyed in the Second Death. Love, Wisdom and Justice could never agree to let a wilful sinner live to mar the peace of the holy; nor could they consent that such should be deprived of their own wills in order to their everlasting existence, for their companionship is not sufficiently desirable; nor could they consent that they should be kept alive, and that their wills should be kept under divine restraints to all eternity. Such lives and such companionship are undesirable: the remainder of God's universe would be blessed by their destruction in the Second Death. Let us not be more

R1598 : page 365

wise, more loving, or more just than the only living and true God who dwells in a light which no man can approach unto, and whose mind is communicated to us through his Word.--1 Tim. 6:16; 1 John 5:9,10.

Let us practice the grace of liberality according to, and not outside of, the boundaries laid down in the Lord's Word.

===================

page 365

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.
PUBLISHED IN ADVANCE, AT THE REQUEST OF FOREIGN READERS.

R1598 : page 365

THE HEAVENLY INHERITANCE.

IV. QUAR., LESSON XI., DEC. 10, 1 PET. 1:1-12.

Golden Text--"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."--Col. 1:12.

Out of a heart inspired with the glorious hope set before the consecrated saints of the Gospel dispensation flows the impassioned and eloquent greeting of the Apostle Peter to others of like precious faith. To "the elect according to the foreknowledge of God, And every line of his epistle, even the words of greeting, are full of instruction.

VERSE 2 shows that the election referred to was not an arbitrary election, but that it was conditioned upon three things--(1) the sanctification or full consecration of the believer; (2) his implicit obedience to the divine discipline and teaching; and (3) his full reliance upon the precious blood of

Christ for cleansing and salvation from sin and death.

VERSE 3 gratefully and joyfully points to the resurrection of Christ as the assurance of our final triumph through him.

VERSES 4,5 declare that the glorious inheritance of the saints was not for immediate possession at the instant of death, but that it was reserved, and that it would be revealed in the last time--at the second advent of the Lord. So the Apostle Paul also taught, saying, when he was about to die, "Henceforth, there is laid up for me a crown which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them also that love his appearing." --2 Tim. 4:7,8.

VERSES 6-9 are precious reminders of the joys of faith, to attain the full fruition of which, the endurance of present afflictions are causes for thanksgiving, because their discipline is necessary to prepare us for the glorious inheritance of the saints in light.

VERSES 10-12 declare that the revelations of divine truth concerning the glorious inheritance of the saints of the Gospel age were never made known in former ages, even to the faithful prophets, nor to the angels who earnestly desired to know, and who diligently searched and sought to discover the deep significance of the prophecies of these things, which are now made known to us by the holy Spirit which inspired the apostles and through them instructs the Church.

And this high calling of "the elect" "Church of the First Born, whose names are written in heaven," is still a blessed secret among the saints, which "none of the princes of this world [the great ones of the world--"the princes," either ecclesiastical or civil] knew." (1 Cor. 2:6-10.) Nor do they yet know of the glory to be revealed in the saints. The religious princes of all the religions of the world, which from the four corners of the earth recently assembled in Chicago, only verified and emphasized this fact, and proved their utter ignorance of this secret of the Lord, in which his humble, faithful ones are rejoicing to-day with joy unspeakable and full of glory. "Howbeit, we speak wisdom among them that are perfect [that are of a perfect heart, disposition or intention, the humble and obedient, the truly wise--Dan. 12:10]; yet not the wisdom of this world, nor of the princes of this world that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world for our glory; which none of the princes of this world knew....Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit"--through his holy apostles and prophets in whose divine inspiration we have the fullest confidence,

R1598 : page 366

notwithstanding the efforts of the princes of this world to shake it. God be praised for the abundant testimony of his inspired, holy Word!

R1598 : page 366

THE GLORIFIED SAVIOR.

IV. QUAR., LESSON XII., DEC. 17, REV. 1:9-20.

Golden Text--"Wherefore, God also hath highly exalted him, and given him a name which is above every name."--Phil. 2:9.

VERSE 9. John, who received this vision, and was commissioned to convey it to the Church, so far from being puffed up by this privilege, humbly reminds us that the vision was from God, and that he who received it made no claims of superior sanctity or worthiness, and that he was simply their brother and companion in tribulation, a member with them of the embryo Kingdom of Heaven, which now suffers violence (Matt. 11:12), but nevertheless in patient waiting for its glorious triumph at the second advent of Jesus Christ.

Because of his faithfulness in believing and teaching the Word of God and the testimony of Jesus Christ, John had been banished to the lonely and sterile isle of Patmos; but the place of his exile was made glorious with the presence of the Lord and the manifestations of his grace, not only to his faithful Apostle, but also to all of the Church through him.

VERSE 10. The expression, "I was in the spirit on the Lord's day," we understand to mean that on that day (the first day of the week) John was specially filled with the holy Spirit of love and adoration and joy in God as to be mentally lifted above his surroundings and out of the thoughts and feelings of the old nature; so that, forgetting for the time the things of time and sense, there came to his soul an overwhelming sense of the divine presence and favor. To such a condition his circumstances were peculiarly favorable, isolated as he was from all human intercourse, and alone with God. His was not a sickly sentimentalism causing him to shirk the duties and responsibilities of active life and impelling him to that of a recluse. No; far from it. He had been active, faithful and loyal to God and zealous for his cause; and when the enforced seclusion came as a penalty for such faithfulness, he rejoiced also in this "tribulation," --this privilege of enduring hardness as a good soldier; and from his sense of the divine approval, both of his faithfulness in activity and of his patience in this enforced inactivity and seclusion, sprang the joy which only those know who have endured something for Christ's sake and experienced the fellowship of his sufferings.

In such times of tribulation the Lord's presence and comfort are most precious to his saints, and they begin to learn what it means to live "in the spirit"--above the world, and hence to a great extent unaffected by its conditions and circumstances.

Thus, as the Apostle drew near to the Lord, the Lord drew near to him; and on this occasion, as there was a special message to be conveyed to the Church, this beloved and faithful disciple, being in the proper attitude of mind and heart--"a broken and emptied vessel," fit for the Master's use--was the chosen and honored instrument. And, therefore, he was permitted to see and hear, in symbolic visions, the wonderful things which God had to reveal to his Church.

R1599 : page 366

He heard "behind" him [from some unseen source] "a great voice as of a trumpet" --indicative of an important proclamation.

VERSE 11. The first announcement identifies the speaker as our Lord and Redeemer, the beginning and the ending of Jehovah's direct creation--"the only begotten Son of God"--the alpha and the omega, the first and the last. See verses 8,17,18; John 1:2,3; Col. 1:15-17; Rev. 3:14; also WATCH TOWER, April 15, '93.

Then followed the instructions to write what he was about to see, and to send the book to the seven churches mentioned. The number seven, being a symbol of completeness, meant here not merely the churches named, but the complete nominal Gospel church of the entire age;--the special addresses to each of these being specially applicable to the several stages of the Gospel Church which they represent: Ephesus representing the Church in apostolic times, Laodicea representing the church of the present time.

VERSES 12,13. When the Apostle turned to see the speaker, he saw an appearance like unto a son of man--representing our Lord Jesus (not really the Lord, but a vision, an appearance)--standing in the midst of seven golden candlesticks, which represented the above seven phases of the church.

Gold being a symbol of the divine nature, the seven golden candlesticks indicate that the divine institution of the Church is for the enlightening of the world, the same symbol used in the Jewish Tabernacle and later in the Temple, indicating the same thing.

VERSES 13-16. The Son of man is seen "clothed in a garment down to the foot"--a long, full flowing robe such as was worn by kings and priests; not the dress of the common people. And he was girded about the paps (not about the loins as one about to toil or run, but about the paps as of one in the repose and dignity of sovereignty) with a golden girdle.

The whiteness of the hair indicate both age and purity; the brightness of the eyes symbolize acute discernment; the polished and glowing feet indicate power; the voice as the sound of many waters indicate the universality of his authority and power; and the shining countenance--as the brightness of the sun in his strength--marks the glory and power and blessing of his presence and Kingdom. The seven stars--the angels or ministers of the Church, those whom the Lord recognizes as teachers in the Church (verse 20)--are held in his right hand, showing that the teaching, power and authority are vested in Christ, the head of the Church, and that the human teachers are only instruments in his hands, and accountable to him. And the two-edged sword out of his mouth symbolizes the mission of his truth and its final victory. The sword of the spirit--the Word of God.

VERSE 17. The vision had an overpowering effect upon the Apostle's physical frame; and from excitement and fear, like Saul of Tarsus and like Daniel, the Prophet, he fell as one dead, until a kindly hand imparted new strength, and an assuring voice said, "Fear not; I am the first and the last [the only begotten Son of God]; I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death"--the power to open the graves and to loose the bands of death and set the captives free.

VERSE 19 commands the writing of the vision of the things past, present and future that the Church to whom the message is sent may ponder its deeply significant symbolisms.

The Golden Text is aptly chosen, pointing as it does, to the humiliation and vicarious sacrifice of Christ as the cause of his present exaltation and glory and power--"Wherefore God also hath highly exalted him," etc.--Phil. 2:8,9.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--You will find enclosed Money Order, which you can place in the Tract Fund, or as your judgment may direct.

I think the most important matter which now concerns us is the dissemination of the truth. Error is abroad in the land: we meet it on every hand, and it seems to be the most difficult matter to get people interested in the plain and simple teachings of the Bible. I trust that the TOWER and other helps may continue to a far greater extent to present the truth in its wonderful power and purity, and that the Editor and his associates may be blessed of the Lord abundantly, in the great work which has already carried light and gladness to so many hearts,

now rejoicing in the truth.
Yours in the service, G. M. TURNER.

R1599 : page 367

DEAR BROTHER RUSSELL:--I have not for some time tried to sell or to distribute any DAWNS, as I was in doubt about some of their teachings. I have since, however, by a great deal of study, found that I was in error. This is indeed an evil day, full of snares and pitfalls, and none shall be able to stand, who do not humbly accept God's Word as their only and all-sufficient ground of faith and practice, in opposition to all church-creeds and church-authority; for even those churches, which claim to have no creed, claim to have, by divine right, the power to make teachers, and if they fail to teach according to their liking, they have the same divine authority to unmake them.

Respectfully yours, J. L. KING.

REPLY. Your letter is at hand, and I am glad it reveals you as again rejoicing in the truth, and, I trust, this time more firmly established therein. Severe tests come to all, in proportion to the measure of light possessed; and having, by the Lord's grace, overcome in this one instance, I trust you will be on the lookout when future trials come, and better ready to resist the temptations of the Adversary. But, be assured, you will not entirely escape temptation in

R1599 : page 368

future; yet if you make the Lord your refuge, you will not be overcome, but find in him constant strength and protection. See Psalm 91.

I do not quite coincide with you in the opinion that the nominal churches have no right to unmake teachers. True, they have no authority to make representatives of the Lord, and each follower of the Lord should recognize no other commission than that given in God's Word; yet so far as the systems are concerned, they have as much right to authorize individuals to teach their doctrines as an individual has to appoint another as his representative, or as any secular institution has to control its representatives. The ability to use and make a representative implies the ability to withdraw consent at pleasure, unless bound by contract. And any one preaching by the authority of any part of Babylon, and supposed to teach its particular theories, should first dissolve his contract with such system before preaching or teaching contrary to its standards; and if he does not voluntarily do so, it is certainly the privilege of the institution to withdraw its sanction and support, and to give them to other individuals who will abide by their contracts.

It is a blessed thing, however, to be free in Christ from bondage to earthly, ecclesiastical rule and human creeds, and subject only to the one Lord and Head of the Church, and to the one infallible guide of faith. We are admonished to maintain a clear conscience, and to labor diligently to learn and to teach all that he is pleased to reveal through it--his Word.

May you, as free, become more and more the bond-servant of Christ.--EDITOR.

BRETHREN:--Find enclosed the amount of my subscription to the "Good Hope" fund, for the last quarter. How thankful I am that I am counted worthy to be admitted to the "household of faith," to the race for the prize of the high calling, and to the inspiring truths set forth in your publications. How surely the truth drives error from the mind; and how much more satisfying is a faith in a doctrine that harmonizes the whole Word of God, than the conflicting creeds of men! How much greater is the reward promised "To them who by patient continuance in well doing seek for glory, and honor and immortality." (Rom. 2:7.) How satisfying the thought that the words, "Ye brethren, are not in darkness that that day should overtake you as a thief," were addressed to us who are on the "Watch Tower," and by the light of his Word are proclaiming his presence.

Surely the struggle is now commencing, the "strong man" is being bound and hope is increasing in the hearts of the Lord's longing children, while dismay fills the hearts of the unfaithful and disbelieving.

Yours in the love of the truth,

C. C. FIFIELD.

DEAR SIRS:--I herewith remit amount of my quarterly "Good Hopes." Your publications have done me a world of good, in clearing up dark points in modern religious teachings. They are too potent for good not to receive the help I can give.

Please send me a copy of the TOWER for October 1892. I wish my file complete.

Sincerely yours, E. L. McEWEN.

DEAR BROTHER RUSSELL:--We had very good success in M__________, considering the hard times. We sold over one hundred books there, and I believe we could have sold as many more, if the people had not been disappointed in getting their pay. It is a railroad and mining town, and the laboring class have had considerable trouble lately in getting their money, as they are paid in store-orders instead of money; so on that account we could reach only the wealthier class. However, we feel very thankful for the privilege of putting out as many DAWNS as we did.

I feel more encouraged than ever to press forward in the narrow way, and the dear Lord and his saints seem nearer and dearer to me since our last Convention than ever before. I can truthfully say that now is my salvation nearer than when I first believed. Praise the Lord for his loving kindness! Pray for me that I may prove faithful to the end; for I realize that only those that are faithful even unto death shall hear the "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Yours in our dear Redeemer,

MRS. L. P. BEELER.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES ALSO A SUBSCRIPTION, FOR ONE YEAR,
TO "THE OLD THEOLOGY" (TRACTS), QUARTERLY,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

BIBLES AND BIBLE-STUDY HELPS.

Our readers received from our office, some months ago, a tract entitled "Bible Study and Needful Helps Thereto." In the back part of said tract we gave descriptions and prices of various styles of Bibles, etc., which we supply at the wholesale rates in any quantity. Please note the reductions in the wholesale prices of the following numbers:

Bagster Bible,	No. 8215,	reduced 25 cents,	now, $2.00
" "	" 8315,	" 48 "	" 2.00
Holman "	" C,	" 50 "	" 2.00
" "	" D,	" 17 "	" 3.00
Oxford reprint,	" 707,	" 25 "	" 1.50
" "	" 713,	" 25 "	" 2.00

CHRISTIAN HOME EMBELLISHMENTS.

WALL ROLLS. We have secured three styles of Wall Rolls. They are to hang upon the wall, and can be read at a distance. There are thirty-one leaves to each roll: one leaf for each day of the month; size 13x20 inches. We will supply these at 50 cents each (postage 10 cents extra). The usual prices are 75 and 85 cents each. All excellent, the Picture Roll is especially suitable where there are small children.

(1) THE BIBLE PICTURE ROLL. Thirty-one illustrations of familiar passages of the Bible, with texts.

(2) STRENGTH and SUNSHINE Wall Roll. A collection, aptly named, of Scripture texts and choice cullings from other writers.

(3) DAILY COMFORT IN FOUR-FOLD LINKS Wall Roll. On each leaf four Scripture passages, representing prayer, promise, precept and praise.

WALL MOTTOES. We still have these, similar to those supplied last year to many of our readers. They are of two general kinds:

(1) Mottoes on dark green and dark red heavy card-board, stamped in silver. These are of various shapes and sizes, and the mottoes are various--all good. Prices 10 cents, 15 cents, 20 cents and 25 cents each, post-paid.

(2) Mottoes on white cards, illuminated, with colored flowers, etc., interspersed with the texts. Various styles, four mottoes for 25 cents, post-paid.

"GOOD HOPES" SUPPLEMENT.

All disposed to suggest what they desire and hope to be able to give to the Watch Tower Tract Society's fund, for 1894, for the spread of the doctrines inculcated by the WATCH TOWER publications, will find a printed supplement with this issue. After being filled out, it should be torn in two, and the one half kept as your memorandum, while the other half should be sent to the Secretary of the Watch Tower Tract Society at Allegheny.

RENEWALS FOR 1894.

As will be seen by our terms, above, ZION'S WATCH TOWER desires to visit regularly all who desire its visits. The terms are so liberal that none need be without it--for all can command at least a postal card for a request to have it as one of the Lord's poor. We desire, however, to hear from all if they desire to have these semi-monthly calls; for we do not wish to send it where it is unwelcome or merely tolerated.

We, therefore, ask to hear from all readers as promptly as possible. If the money for 1894 is not convenient to you now, say so. If too poor to afford it, state that. Do so before your name is taken off our lists. Expect tag on January 15th TOWER to show credits sent us up to December 31.

MEMENTOES OF JERUSALEM.

The Tract Fund still has some of the Jerusalem mementoes presented to it by Brother Russell; viz., olive-wood paper-weights and flower cards made from the wild flowers and grasses of Jerusalem and its vicinity.

We will send two paper-weights and six flower-cards for 50 cents; or one paper-weight and two flower-cards for 25 cents. To those on the TOWER list as "the Lord's Poor" a flower-card will be sent free, on request.

===================

R1600 : page 371

VOL. XIV. DECEMBER 15, 1893. NO. 24.

REPRESENTATIVE OR SUBSTITUTE?

A BROTHER inquires whether the following may not be considered a fair statement of the truth as presented in the Scriptures; viz.:--

"The human race was tried in Eden in the person of Adam its representative. His failure was the failure of those whom he represented, and hence the whole race was sentenced to death. Again, God purposed another trial, and this time put Christ Jesus as man's representative. Christ's obedience was perfect; and hence not only did he thus secure everlasting life for himself, but the same also for all the race whom he represented in his trial. Is not this the correct, the Scriptural view? If not, wherein is it at fault? Please answer through the WATCH TOWER."

We reply: No; this is an incorrect and unscriptural view, and a very misleading one.

Christ's death was man's ransom (corresponding price), substituted for Adam's death; and hence applicable to all who lost life under his sentence. Christ's death being substitutionary was of course a representative death, for or instead of the dead race of Adam; i.e., a corresponding price in exchange for a purchase, which makes possible their release from the death penalty, in God's due time. But during the thirty-three years before he died, Christ represented not the world but himself: and since his resurrection he represents, before the bar of divine justice, not the world but believers. "He died for all;" and will bring all to a knowledge of this truth: but he represents or advocates for only "the household of faith." "We have an advocate with the Father, Jesus Christ the righteous."

Instead of saying that Adam represented the race in trial, let us say that he was tried individually, and that the race in his loins (as part of himself) shared his sentence and all that he actually (not representatively) entailed upon them--mental, moral and physical decay--death. Adam's trial, even if passed successfully,

R1601 : page 371

would not have entitled anyone but himself to everlasting life. His children would each have been obliged to stand an individual trial before being adjudged worthy of either everlasting life or death.

Similarly, Christ's trial was an individual trial. His faithfulness proved him worthy of everlasting life. It in no sense proved any one else worthy of everlasting life; and no one gets everlasting life as a consequence of his obedience.

But divine mercy and justice had arranged that another great transaction should be accomplished by the same act of obedience (the surrender of his life) which proved our Lord's love of the Father to be perfect. That other thing was God's acceptance of that death as a sacrifice, a ransom, a substitute, a corresponding price for the life of Adam and the race which lost life in him. This substitutionary (not representative) sacrifice of our Lord, by meeting the claims of justice against Adam and his race, sealed the New Covenant and made divine mercy possible.

Now, that the claim of God's justice against the race has been met, it may hope for mercy at the hands of him who bought all with his own precious blood.

R1601 : page 372

What will Christ do to those whom he purchased, --the dead, the sick, the dying, the ignorant, the weak, the blind--the mentally, morally and physically dead or dying.

We answer, In full harmony with the divine will, he purchased all, for the very purpose of granting to each member of the race an impartial trial for everlasting life. All worthy ones will be proved and granted "the gift of God, eternal life, through Jesus Christ our Lord." All those proved unworthy will be destroyed by the second death.

When will this trial take place?

It comes to all men proportionately as each comes to a knowledge of the truth. But during this age only the Church of believers comes to a sufficiency of light to make the trial complete, with a final verdict. All others, the masses of mankind, will receive their trial later on--in the blessed Millennial age, the great "day of judgment" (or trial) which God has graciously ordained.--Acts 17:31.

Is Christ now, or will he ever be, the representative of all men?

No; he bought all, but he does not represent all. He represents only those who "come unto God by him"--faithful believers. (Heb. 7:25). It is also clearly stated by John that Christ's sacrifice is the propitiation for the sins of all, but that only we (believers) have him as our advocate or representative. (1 John 2:1,2; Rom. 3:25.) Having mediated and ratified the New Covenant, he has opened the door of its blessed provisions to all; and all shall come to a knowledge of the truth. Then any and all who accept the conditions of the New Covenant are represented before justice by the value of the "blood of the New Covenant," which speaks pardon for all of their weaknesses and shortcomings, in proportion as these are not wilful.

Whenever any member of the race enters, by faith in the ransom-sacrifice, into the provisions of the New Covenant, that moment he has a reckoned standing before God, a reckoned covering of his sins, which continues so long as he continues under its protecting, sheltering mercy. That covering is Christ's meritorious sacrifice (made once for all), applied for all in a general way by the New Covenant provisions, but specially only for those who come under that New Covenant's terms, all of whom are represented by their Redeemer before the bar of justice as perfect,--reckonedly.

This covering by the provisions of Mercy under the New Covenant, and this representing of the mercy-covered ones by Christ, will last as long as it will be needed--until all of the weak and fallen race who thus come to God through Christ, desiring divine favor and seeking to render obedience, shall have attained perfection--mental, moral and physical: which will be at the close of the Millennial age. Then this covenant will cease; for perfect beings require no mercy. Perfect beings can render perfect obedience to the perfect law; and mercy or any excuse for failure could not be granted. When Christ has finished his work at the close of his Millennial reign, he will first have destroyed the reign of sin and death, begun by Adam's fall, will have granted each member of the human family a full and gracious opportunity of reconciliation with God, under the terms of the New Covenant, and will have destroyed all wilful sinners (Psa. 145:20; Heb. 10:26,27; Rev. 21:8);--and then all the remainder he will present before the Father, perfect and unreproveable.--1 Cor. 15:24; Col. 1:22.

This New Covenant of mercy, under which God accepts those who approach him, in the merit of Christ, is therefore for the very purpose of permitting the work of restitution. Under its provisions, the fallen but penitent sinner is accepted as though he were perfect, and is treated as a child of God during the period of his reformation of character and constitution--during the period in which, under the Lord's supervision, he is being restored, with added experience, to all that was lost in Adam.

What we have described relates to the world in general. Now let us look at the Church under the New Covenant. Her relation to the New Covenant is during the Gospel age. But to her the covering mercy of that Covenant is not to permit time for reaching physical, mental and moral perfection by a process of restitution, but to give her a standing before God where she can offer herself unto God a living sacrifice, holy and acceptable to God through the merit of Christ--under the merciful provision of this New Covenant.

R1601 : page 373

The call of the Gospel age is for the Bride class. The condition of that call is--obedience, faithfulness, self-sacrifice in God's service, even unto death. But only perfect ones are eligible to such a call, even as no blemished animal could be laid upon God's altar during the typical Law dispensation. So, then, the New Covenant is absolutely necessary, with its provision of covering of our sins by the merit of our Redeemer's sacrifice. All who come under the blessed provisions of that New Covenant are acceptable as sacrificers during "the acceptable year of the Lord"--the Gospel age, until the foreordained number shall have made their calling and election sure. Then the call to sacrifice and its very high reward of spirit-nature and joint-heirship with our Redeemer, being at an end, the New Covenant will thereafter, during the Millennial age, shield all of the remainder who may desire to benefit by it and thus to return to divine favor and everlasting life.

Thus we answer, at length, that the idea of Christ's representative work as set forth by the Brother's question is wholly incorrect. Our

Lord gave himself a ransom, a corresponding price a substitute for all, but he represents before the bar of justice since his resurrection, only those who come unto God by him under the gracious terms of the New Covenant, sealed or ratified by his death.

Adam's trial was a personal one and not a representative one; and so was our Lord's trial a personal and not a representative one. As the effects or results of Adam's failure were inherited by those in him, so the results of Christ's obedience will be shared by all who believe INTO him.--Rom. 5:18,19; John 3:16.

===================

R1603 : page 373

IS NOT THE DOCTRINE DANGEROUS?

SOME Christians, whose hearts have been greatly blessed by the opening of the eyes of their understanding, on the subject, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord,"--ask, with fear, Is it not dangerous to give this teaching to our unconverted friends and children? Will it not hinder their coming to God? If they have for years failed to come to God while under the fear of eternal torment in hell, would not the gospel of God's love and mercy merely harden their hearts and prevent their coming at all?

And is it not a dangerous doctrine even for Christians? Is there not danger that such, if they should lose the fear of hell, might become thieves, robbers, murderers, or otherwise evil doers?

We answer, No; there need be no such fears. The professing Christian who would become an evil doer upon learning that his fears of everlasting torment are groundless, never was a Christian; never was a child of God;--was at best only a tare, a "child of the wicked one."

And as for those who for years have had the fear of eternal torment before their minds, we suggest that what fear failed to do, God's love may do for them. It is written, "The love of God constraineth us"--or draws us--to him and his service. True, "The fear of the Lord is the beginning of wisdom"--but the true fear or reverence of God's mighty power is meant;--that inspired by the Scriptures and not that which results from human misrepresentations of the divine character. Concerning the latter the Lord says, "Their fear toward me is taught by the precepts of men."--Isa. 29:13.

Many unsound minds have been completely unbalanced by these awful fears. And no sound mind can weigh and then accept the thought that an infinitely wise and just being could have arranged such a plan as is generally accredited to our God by his people,--That he created billions of human creatures under conditions which (all denominations agree) exposed them to the risk of an eternity of misery. Some even go further in saying that he predestinated

R1603 : page 374

which should go into this unthinkable misery before he began the work of creation; and that, although he has created billions, he has unalterably arranged that only a "few" shall find the narrow way and that, all told, only a "little flock" shall be saved from everlasting misery.

True, some comparatively sound minds, some seemingly wise people, do accept these doctrines; but we deny that they ever really weighed them. They were told that the Bible so taught, and that "to doubt is to be damned." So they believed without proof or any kind of evidence,--except that certain parables of our Lord and certain symbols of Revelation might be so construed.

Indeed, those persons who have persistently refused to believe such doctrines (presented by all denominations in the name of over one hundred millions of the most intelligent people of the world) deserve credit for having more than ordinary soundness of judgment.

As the truth was the very food that your soul needed and still needs, so it is the food needed by all sound minds; and it is still more needful to those of unsound minds. Let the light of God's Word shine out. It will scatter darkness, and bring, instead, joy and peace and blessing.

If you know one upon whom the truth has had no good effect, you know a score upon whom its effect has been blessings beyond price; and you know of not a single one that has been injured by it. The man or woman who becomes outwardly more wicked by a knowledge of God's goodness and love manifested in Christ's sacrifice for our sins,--to grant to the children of Adam a full individual opportunity of gaining everlasting life by obedience to the terms of New Covenant--is really none the worse at heart, but merely acts out his true character more openly. But these, if there are such, are very few. On the contrary, the instances of conversions through the knowledge of the truth are very many--not only infidels and skeptics, but many open law-breakers. Three prisoners in Sing Sing Prison, N.Y., are rejoicing in the truth, and preaching Christ and a gospel of the love and justice of God, of which they and we are not ashamed.--Rom. 1:16.

However, while doing good in spreading the truth to all whom we can reach, as we have opportunity, we are to remember that the special design of the present truth is for the household of faith, and for them we do and should make our special effort, as the Apostle enjoined.

====================

R1604 : page 374

THE COMING CRASH IN EUROPE.

THE following from the pen of a worldly man --an editorial in a secular journal--expresses our sentiments excellently. The "world" is awaking, faster than the nominal church, to the facts of our times, which the TOWER for fourteen years has been showing to be the forecast of Scripture prophecy. We quote verbatim.

"One of these days there is going to be the greatest upset of political institutions which has ever occurred. That it has been often predicted ought not to blind us to the fact that the time for it is steadily drawing nearer. An unexampled preparation for it has been made by applied science in the realm of war as well as industry and by the undermining of the foundations of religion.

"Take France. The new session of its Parliament opened with a declaration against Socialism as the chief feature of the Administration program, and Socialism has rent the Cabinet to pieces. Socialism is beyond peradventure the one supreme issue before the French people. It was not long ago that a group of Bishops declared France atheistic, and the declaration is neither extravagant nor absurd. The church there, whatever its name, has ceased to have authority. It can command nobody. It is powerless in the cities: it is as powerless as during the Revolution.

"Take Italy. The Cabinet there went to pieces after a riot in the Parliament house, and the King is at his wit's end, no statesmen having the courage to try to carry on a government in the face of the raging discontent, for which the bank scandals were only an outlet. Every revolutionary ism thrives in that country; always has, but formerly was in a measure controlled by the church. The church

R1604 : page 375

now can do nothing. The Italian newspaper press is directed almost entirely by men indifferent to the church when not hostile to it, and not a few of the most influential papers in the chief cities are owned by Jews.

"Take Germany. It was only a few weeks ago that the report to the Congress of Socialists was printed in this country, showing that the Socialist vote will soon exceed that of any other party in the Empire. The discontent there has been increased by the agrarian campaign, caused by the high prices of land and consequent high rents, by the sharp competition from abroad and by the treaties, which Bismarck denounced, passed in pursuance of the Emperor's scheme to form a commercial union for Central Europe. One dispatch yesterday announced that the Parliamentary situation in Germany is so complicated that no one ventures to forecast the issue, and that the peasantry are threatening to go over bodily to the Socialists. Another dispatch relates that an editor was sentenced to prison for six weeks for insulting Caprivi; which undoubtedly means, severely criticising him on account of his policy. Another dispatch relates that an infernal machine was received at the Chancellerie yesterday, but happily discovered to be such before it exploded and killed some one. And the church in Germany can assist the State no more in preserving order than in any other European country, Catholic or Protestant.

"The recent news from Austro-Hungary is the same--Cabinet troubles, proclamations of martial law, complaints from the Emperor that the people are trying to deprive him of his prerogatives.

"And the policy all over Europe is to keep adding to the weight on the safety valve. Immense armies are maintained not only against aggression but against rebellion. People are taxed to poverty to support soldiers to crush them. This cannot continue much longer. There will be an outbreak one of these days, and then such a tumbling of institutions as was never seen before. The applications of science and the undermining of the foundations of religion have prepared the way for the crash."

====================

R1601 : page 375

ECHOES FROM THE PARLIAMENT OF RELIGIONS.

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA.

IN the hope of deepening the sympathy of God's consecrated people for the whole world which "God so loved," even while they were yet sinners, and which Christ shed his blood to redeem, and which he comes again to restore and bless, and in which mission of his Millennial reign we are called to be workers together with him, we publish the following interesting paper on "The Work of Social Reform in India," by B. Nagarkar, a native representative at the World's Parliament of Religions. We publish the address in full, both for the information it contains, and also as an illustration of the indirect influence of the Bible upon the character and sentiments of at least one of that benighted race--and not only one, but of a considerable class who are feeling after God. Mr. Nagarkar said:--

"Mr. President, Ladies and Gentlemen: The conquest of India by England is one of the most astonishing marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast India peninsula, it will always be a matter of great wonder as to how a handful of English people were able to bring under their sway such an extensive continent as Hindoostan, separated from England by thousands of miles of the deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were, they were no more than the longstanding internal feuds and jealousies --the mutual antipathies and race-feelings --between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British--if victory it can be called--was mainly due to the internal quarrels and dissensions that had been going on for

R1602 : page 375

ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindoos did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindoo nation. Thus it was that from time to time hordes of fierce Bacteians, Greeks, Persians and Afghans were warded off by the united armies of the ancient Hindoos. Time there was when the social, political and religious institutions

R1602 : page 376

of the Aryans in India were in their pristine purity, and when as a result of these noble institutions the people were in the enjoyment of undisturbed unity, and so long as this happy state of things continued the Hindoos enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything. What has withstood the withering influences of that arch-enemy of every earthly glory and greatness? In proportion as the people of India became faithless to their ancestral institutions, they fell in the scale of nations.

DIVISION AND DEPREDATION.

"At first they fell a prey to one foreign power and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its turn doing the ghastly work of further and deeper degeneration. About two hundred years ago this fatal process reached its lowest degree; and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races, then living in India, tried to tear each other to pieces! It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

"At this critical juncture of time there appeared on the scene a distant power from beyond the ocean! No one had heard or knew anything of it. The white-faced sahib was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys, and even to this day in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people in a somewhat serious sense do believe that the white-faced European is perhaps a descendant of apes and monkeys! For aught I know the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world and the occult laws, of spirit presence and spirit presentiment in your part of the globe may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamt that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shopkeepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindoostan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them: the persistent cruelty, relentless tyranny and ceaseless persecution of their fanatic invaders had rendered them weak and feeble, even to subjection, and a strange change had come over the entire face of the nation.

DECAY OF ANCIENT INSTITUTIONS.

"The glory of their ancient religion, the purity of their social institutions and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies, and demoralizing customs and observances. It was indeed a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of love and mercy was moved with compassion for them. He yearned to help them, to raise them, to restore them to their former glory and greatness; but he saw that in the country itself there was no force or power that he could use as an instrument to work out his divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter of necessity and, therefore, it may be considered as fully providential.

"It is not to be supposed that this change of sovereignty from the eastern into the western hand was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion; but when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy and crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity which have been brought

over to England for the purpose of adornment of, and exhibition in, English museums and art galleries.

"At one time it took away from the country untold amounts of wealth and jewelry, and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy, but the return, too, has been inestimable. We have paid in gold and silver, but we received in exchange what gold and silver can never give or take away--for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when, if our English rulers should happen to rule India in a selfish, unjust and partial manner, with this same weapon of knowledge we shall compel them to withhold their power over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

"Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education and their general enlightenment. We had been in darkness and had well nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new; and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

SOCIAL REFORM NEEDED.

"Before I proceed further, I must tell you that the work of reform in India has a two-fold aspect. In the first place we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us, and what we need to do in regard to these institutions is to bring them to life again.

"So far as religious progress and spiritual culture are concerned, we have little or nothing to learn from the west--beyond your compact and advanced methods of combination, co-operation and organization. This branch of reform I style as reform by revisal. In the second place, we have to receive some of your western institutions. These are mostly political, industrial and educational; a few social. But in every case the process is a composite one. For what we are to revive we have often to remodel, and what we have to receive we have often to recast. Hence our motto in every department of reform is, 'Adapt before you adopt.' I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

"The abolition of caste--what is this Hindoo institution of caste? In the social dictionary of India, 'caste' is a most difficult word for you to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests or Brahmans, even though he or she may never choose to follow the ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer; and the son of a shoemaker is fated to be called a shoemaker. Originally there were only four castes--the Brahman, or the priest; Kihateiya, or the soldier; Vaishya, or the merchant; and Shudra, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India, the children of Brahman parents often took to a martial

R1603 : page 377

occupation, while the sons of a soldier were quite free to choose a peaceful occupation if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end, and have been fixed most hard and fast. Now you find, perhaps, as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the tinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of (1) food and drink, (2) matrimony and adoption, (3) the performance of certain religious rites and ceremonies.

CASTE DEFINED AND EXPLAINED.

"Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher

R1603 : page 378

ones will not so much as touch the lower ones. Intermarriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra or low caste. In the west you have social classes; we in India have 'castes.' But remember that 'classes' with you are a purely social institution, having no religious sanction. 'Castes' with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between 'classes' and 'castes,' I may say that in western countries the lines of social division are parallel, but horizontal; and, therefore, ranging in the social strata one above another. In India these lines are perpendicular; and, therefore, running from the top to the bottom of the body social, dividing and separating one social strata from every other. The former arrangement is a source of strength and support, and the later a source of alienation and weakness. Perhaps at one time in the history of India, when the condition of things was entirely different, and when the number of these castes was not so large, nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India, the institution of caste was greatly helpful in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist, while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindoo society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness. It has crowded and killed legitimate ambition, healthy enterprise and combined adventure. It has fostered envy and jealousy between class and class, and set one community against another.

[Concluded in our next.]

===================

R1599 : page 378

ANNUAL REPORT WATCH TOWER TRACT SOCIETY.

CONSIDERING the financial depression of the year ending Dec. 1, '93, which has very generally affected everybody and everything, it is not surprising that the work of the WATCH TOWER TRACT SOCIETY also has been somewhat hindered.

We have many indications that the spiritual condition of the WATCH TOWER subscribers is better--their love and zeal stronger--than ever before; and this naturally would have meant larger donations to the Tract Fund and more of them,--had it not been for the financial stringency. Under the circumstances, therefore, the showing of this report, below, is most satisfactory.

R1600 : page 378

The fact that the donations aggregated little less than for '92 may therefore be considered an improvement of one-half over that year; and it will be remembered (refer to our report of one year ago) that '92 was a marked improvement over the several years preceding it.

Another item which no doubt influenced the total was the Chicago Convention. An estimate, made at the time, showed that the total expense of those who attended that Convention was five thousand dollars or more. This extra expense no doubt affected the Tract Fund receipts to a considerable extent. And while we have had many reports of good accomplished by that Convention, it is still a question whether the same time and money spent in colporteuring DAWNS, publishing and distributing Tracts, etc., might not have accomplished still more good--have yielded still greater returns to the King's glory.

Indeed, we have been favorably impressed with a suggestion made by one who was present at the Chicago Convention, and who usually attends the Allegheny Convention, that hereafter our Conventions, held for several years past, be discontinued; that thus the interests of the general work would be conserved. And although we have enjoyed these annual gatherings greatly--the personal greetings and communions with visiting saints--we feel that there is wisdom in this suggestion of their discontinuance in favor of the Fund for the propagation of the truth by means of tracts, etc.

Another reason, almost as weighty, and one of growing importance to the work, is the

R1600 : page 379

item of time. Each year, as the number in attendance increases, the demands upon the time of the Editors of the WATCH TOWER increases; so that the time for preparation before these Conventions, and the time spent after them in getting caught up on work which meantime gets behind, in addition to the time spent during the Conventions, means in all two months--the one-sixth of each year. We of course enjoy this use of our time; and our only question is, regarding the best and wisest use of that time. It seems to us wisest and most to our Lord's praise to use this time for the benefit of all the saints in preparing and publishing truth in a printed form, at least until the MILLENNIAL DAWN series has been completed. Together, these considerations seem to us a sufficient reason for discontinuing the General Conventions heretofore held at Allegheny on the anniversary of our Redeemer's death. At all events, we can well dispense with the meeting next Spring, since it is so short a time since the Chicago Convention. And this economy will undoubtedly redound to the benefit of the work for '94.

SECRETARY'S ACCOUNT.

During the year, Dec. 1, '92 to Dec. 1, '93, there have been circulated, free, the following:

Copies OLD THEOLOGY, Tracts,	1,082,011
" ZION'S WATCH TOWER,	139,577

Since tracts vary in number of pages it is customary to state them in pages. The foregoing, so stated, represent 19,893,428 pages.

TREASURER'S ACCOUNT.

Receipts from Good Hopes,	$5100.40
" " other sources,	$2798.86

Total.............................	$7899.26

Expended for Tracts, TOWERS, etc., sent out free,...........	$5794.88
" Postage on same,.........	355.80
" Labor, mailing same,.....	708.00
" on Foreign translations of M. DAWN, VOL. I, and in forwarding the work in general,.................	1519.18

	$8377.86

This shows a balance of $478.60; but this amount is really not yet due, being represented by two notes not yet matured.

We point with pleasure to this showing. While our total receipts would not amount to one half the salary of a popular preacher, the results are large. Our Society has no salaried officers, and the item of "Labor" is for mailing and other necessary work. Your donations go directly for the spread of the truth, according to our best judgment. We trust that all the friends will be pleased with the showing, especially those whose contributions are therein represented; and, more than all others, we trust that our Lord approves it.

The "Good Hopes" plan has proved so much of a blessing to those who have adopted it, that no doubt many will desire its continuance (It is not our plan but the Apostle's--1 Cor. 16:2), laying by them on the first day of each week something for use in the Lord's cause.

We urge no one to give to this Society (those who approve the work and its methods need only to know of their opportunity), but we do urge all of our readers to follow the apostolic rule and set apart for the Lord's service a weekly thank-offering. If it be but one cent a day, or one cent a week even, it will surely bring a blessing.

It is fair to presume that all Christian people set apart some portion of their incomes for the propagation of what they believe to be truth. WATCH TOWER readers have learned that in the past they have unintentionally helped to spread error. The question for each to decide is, How can I now use time and means at my command, to the best advantage, in counteracting those errors and spreading the truth?--for the glory of God and the blessing of his people? To all such we say, Consider carefully to what extent the WATCH TOWER TRACT SOCIETY can assist you in this matter, and act according to your judgment.

DAWN COLPORTEUR WORK.

While the colporteur work, for the circulating of MILLENNIAL DAWN, is under the supervision and patronage of this Society, it is self-supporting to a very large degree;--the only

liabilities being in the way of credits to Colporteurs (the Society now stands responsible for about $7,000.00 of such accounts, much of which, however, will yet be paid by the Colporteurs), and in the preparation of foreign translations--on which account an item appears above in the Treasurer's account.

Total number of volumes of MILLENNIAL DAWN put into circulation during the past year was 120,916.

The number of Colporteurs engaged in this ministry of the truth is one hundred and fourteen: of these seventy-two give their entire time and the remainder almost all of their time to this service. Many of these have started quite recently. And besides these there are probably two thousand of our readers who do what they can, in connection with their ordinary duties of life.

All who report any effort expended in the service of the truth report corresponding blessings in their own hearts. They that watered others were themselves watered. They whose hearts burned with love to the Lord and his people, so that they were led to service and sacrifice, have been kept firm by the power of God in the truth.

Let us each watch, pray and labor during the new year. All who do so will be blest. He who is most faithful and earnest will be the most blest. The "harvest" is great indeed, and the laborers are few in comparison.

====================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

THE BIRTH OF JESUS.

IV. QUAR., LESSON XIII., DEC. 24, MATT. 2:1-11.

Golden Text--"Thou shalt call his name Jesus, for he shall save his people from their sins."--Matt. 1:21.

We have elsewhere presented the Scriptural evidences that the date usually celebrated as the anniversary of our Lord Jesus' birth is incorrect and that, instead of being Dec. 25, B.C. 4, it really was about October 1, B.C. 2*; nevertheless this need not mar our pleasure, nor our appreciation of the great fact so generally celebrated on the wrong date; for its lessons are as appropriate to one date as to another.

The great thought of this lesson is that the first-born of every creature left the glory of a spirit existence, the glory which he had enjoyed with the Father before the world was made, and in conformity to the divine plan for human salvation "humbled himself" to human nature, became a man, "was made flesh, and dwelt among us."--John 1:14; Phil. 2:7-9.

But why did he do this? The Scriptures reply that he took our form and nature--the form of a servant--for the suffering of death. It was for the sin of man that he was to atone; and, to do so, to pay our debt, to give our ransom price, to be our substitute, he must be a man;--that as by a man came death, by a man also should come the resurrection of the dead.

No wonder, then, that the birth of the babe Jesus, the first step in the divine plan for our salvation from sin and death, was hailed by angels as well as by the wise men and the shepherds as a most notable, a most momentous event. And only those who

---

*See MILLENNIAL DAWN, VOL. II., pages 54-62.

R1604 : page 380

see quite clearly the necessity for a ransom (a corresponding price), before sin could be forgiven or one member of the condemned race of Adam could be set free from the death penalty resting upon all, can appreciate the depth of meaning there is in that song which the angels sang: "Glory to God in the highest; on earth peace, good will toward men."

The great salvation of which the man Christ Jesus is the center is all of divine arrangement--to the Father of glories therefore we ascribe the "highest" glory for all the blessings which through it we enjoy.

The infant Jesus was the first ray of light and hope to men; because he would become a man, and as the man would give his life a ransom for Adam and all condemned in him; and thus, by virtue of having paid our price, "bought us with his own precious blood [his life given]," he would be legally

R1604 : page 381

qualified before the divine law to be the

"Mediator of the New Covenant," which he sealed or made effective with his own precious blood;--"the blood of the New Covenant shed for many for the remission of sins."--Matt. 26:28.

The great plan for human salvation, begun by the birth of Jesus, has not yet reached completion. It will not be complete until his people have been saved from their sins and from the penalty of their sins--death, which includes degradation mental, moral and physical. The ransom, thank God, has been paid, and Justice has accepted it; and now the Mediator of the New Covenant is seeking out "his people." First, during this Gospel age, he seeks his peculiar people, his "Bride;" and in the age to follow this, the Millennium, he will cause the knowledge of the divine offer of life under the terms of the New Covenant to be made general: all shall know, and then "whosoever will may take of the water of life freely." And all whom he now is or ever shall be willing to own as "his people" will gladly avail themselves of that New Covenant's gracious arrangements and return to full favor with God;--all others will be wilful sinners, and as such will be cut off from life in the Second Death.

Let us, then, who know the blessed story of the love of God in Christ tell abroad the gracious message, the foundation for which was laid in the birth of Jesus,--"Behold, we bring you glad tidings, of great joy, which shall be unto all people." "He shall save his people from their sins." Let us make sure that we have accepted him and are "his people." Let us be true wise men and present to him our treasures--all that we have and are--our hearts.

page 381

REVIEW.

IV. QUAR., LESSON XIV., DEC. 31.

Golden Text--"The grace of our Lord Jesus Christ be with you all. Amen."--Rev. 22:21.

R2238 : page 381

THE ANGELS' SONG.

"It came upon the midnight clear,
  That glorious song of old,
From angels bending near the earth,
  To touch their harps of gold:
'Peace on earth, good-will to men'
  From heaven's all glorious King.
The world in solemn stillness lay
  To hear the angels sing.

"And lo, the days are hastening on,
  By prophets seen of old,
When with the ever-circling years
  Shall come the time foretold,
When the new heaven and earth shall own
  The Prince of Peace their King,
And the whole world send back the song
  Which now the angels sing."

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--I write you a few lines, knowing that letters from the Lord's children are never unwelcome.

The work in and near New York seems to be progressing satisfactorily. For myself, I can say that I am encouraged every day to new efforts.

It has been my privilege for about a month past to give Scripture readings every Sunday morning at a Gospel Temperance mission near my home, and some of those who attend have ears to hear the truth; and I hope a few, at least, will before long be led out into the full light.

Our meetings on Sunday afternoon are well attended, and are very profitable to us all. We adopted the suggestion in the TOWER, and changed our Friday evening meeting from a Bible study to a devotional meeting, and are delighted with the results. We feel that it fills a long felt want, and that the Lord has directed his people in this matter, giving them meat in due season.

My attention has been very much attracted of late to the manner in which the world is being prepared for the truth. The people could never accomplish their own liberation from the thraldom of sin and death, but they are being so thoroughly educated by the thousands of methods now at work, that I do not doubt that they will readily accept the new conditions when offered. For instance, the new Populist party is growing so rapidly that its adherents confidently assert that they will elect the President in 1896. One of the fundamental doctrines of this party is nationalism, or government control of, first, such enterprises

as railroads, telegraphs and banks, and, finally, all the industries, for the benefit of the masses--a refined socialism--which would relieve the people of the burdens imposed upon them by capitalists and monopolists.

Reformers are writing and preaching wholesome truths everywhere to the common people, while above all the true Church is announcing the glad tidings of the Kingdom so near at hand. So we see by the signs of the present that it is high time to awake. The Day Star has already arisen, and soon the Sun of Righteousness in full splendor will shed his rays over all the earth; but the vail is still upon the face of the nations, and it will be a little while yet before it is removed by the rude hand of experience, God's great teacher. "Be wise, therefore, O ye kings, and be instructed, ye judges of the earth. Serve the Lord.... Kiss the son, lest he be angry, and ye perish from the way....Blessed are all they that put their trust in him."

Yours in Christ, EDWIN C. MOTT.

DEAR BROTHER RUSSELL:--This, Thanksgiving Day, seems a fitting time to remember the dear friends and servants of our Lord, who have been so much to us in the past.

I have been something of an invalid the past few weeks by reason of trouble with my eyes--thus precluding the possibility of reading or study. So I have tried to digest some of the impressions received in the past season; and, first, I cease not to give thanks to God for the truth (as shown to me through the DAWN series and WATCH TOWER), which is gradually enabling me to see and understand the signs of the times; for without this light the recent Religious Congress would have seemed altogether different. I should have looked upon the coming together of the representatives of all known religions and creeds upon a common platform (i.e., a universal acknowledgment of a God), as the beginning of the new age or Millennium, and have thought that the gospel, through these representatives, was being preached to all nations, and that peace and righteousness were beginning to fill the earth.

But now the case seems different. These representatives seemed anxious to impart to others supposed light and wisdom, not thinking they stood in need of any themselves; and so they seemed to part as they came: each more firmly than ever convinced that he and his followers alone understood God's dealings with the children of men --many leaving out our dear Lord and Savior, Jesus Christ, and nearly all forgetting him as the ransom-price. Verily, they are "blind leaders of the blind."

The enclosed $50.00 is a gift from Mrs. P. and myself, to be used for the cause of our dear Lord as you may see best.

With earnest prayers for you both, that you may be "kept for the Master's use,"

Yours in our Redeemer, T. PENFIELD.

DEAR SIR:--I enjoy the DAWNS and the TOWER greatly. The last number, containing the article on the Religious Parliament, is excellent;--a grand, Christian analysis of that Babel-like gathering. I sent mine, to-day, to one who will thoroughly appreciate it. Do you know, Mr. Russell, many of your warmest "followers" are Episcopalians--born and raised in that great old church--and among the number your sincere friend,

MRS. E. J. BROOKS.

MY DEAR BROTHER RUSSELL:--I have just completed the reading of the November TOWER; and the strange doings of the great Religious Parliament, held in the name of Christianity, must convince any candid mind that God has no hand in such strange vagaries, other than a hand for chastisement. It must inevitably further bewilder the unstable, and in its result make the darkness ten-fold more dense.

My heart blesses Him who is the light of the world, that I reached the light of his eternal truth before the doings and sayings of that Congress reached me. Once, in my younger days, I barely escaped confirmed skepticism by contemplating a compound of such strange contradictions; and my heart swells with gratitude to Christ that he is using you and others of his children in defense of the truth and, more, that I also am permitted to do something for its spread. It is little indeed that I can do, but all I can do is done gladly. He has ever held me above the sinking point, just able to swim; but, thanks be to his dear name, he has ever kept me safely amid a cloud of trials and dangers; and now, when the "clouds and darkness" that are round about him are rolling down upon us, my soul rests calmly, sweetly trusting his precious blood to save. How sweet to lift our eyes above the gloomy clouds, and to contemplate the bright morning soon to dispel the gloom!

Your brother in Christ, W. F. EATON.

===================

Supplement, Zion's Watch Tower.

--DEC. 15th, 1893.--

Officers of the WATCH TOWER TRACT SOCIETY.

DEAR FRIENDS AND CO-LABORERS:--My present judgment is that during the year 189 , by denying myself and taking up my cross, I shall be able to lay aside on the first day of each week for Home and Foreign Mission work--to assist in publishing MILLENNIAL DAWN in other languages, in publishing the series of Old Theology Tracts quarterly, and in reprinting old ones, in various languages, in the gratuitous circulation of large quantities of them through the mails as sample copies and by the hands of brethren who have the heart and the opportunity so to use them, and, in general, as the officers of the Society may deem best--the amount of__________ per week, as per my letter on the other side.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order, Postal Money Order or Postal Note, as I may find most convenient, and will address the letter to

WATCH TOWER TRACT SOCIETY,

"BIBLE HOUSE," ALLEGHENY, PA.

Signed__________

Post Office__________ State__________

The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, last year, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can tear out and fill both of these memorandums. One should be kept for the refreshment of your memory: the other please mail to us at your earliest convenience.

WATCH TOWER TRACT SOCIETY.

MRS. C. T. RUSSELL, Secretary:

DEAR SISTER:--I have read with interest of the openings for the DAWN and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those, also, who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

(For my "GOOD HOPES," see over.)

===================

INDEX FOR ZION'S WATCH TOWER.

VOL. XIV., 1893.

JANUARY 1. Page

The Prevailing Type of Preaching............................ 2
Retrospective and Prospective.............................. 3
The Political Outlook...................................... 4
Exaltation via Humility.................................... 5
At Close of Day. (Poem.)................................... 7
In Our Day... 7
A Momentous Struggle Begun................................. 10
"Always for All Things."................................... 11
Bible Study: Joshua the Typical High Priest................. 13
" " Zerubbabel the Typical Builder................. 14
Encouraging Words from Earnest Workers...................... 15

JANUARY 15.

Special Items: Calendars, Memorial Supper, etc.............. 18
A Word to Methodists--from Bishop Foster.................... 19
The True Church. (Poem.)................................... 23
Some Congregationalists Waking Up........................... 24
Our Lord's Sermon on the Mount.............................. 25
Fulness of Joy... 27
Bible Study: Dedicating the Temple.......................... 29
" " Nehemiah's Prayer.............................. 29
Encouraging Words from Earnest Workers...................... 30

FEBRUARY 1-15.--Double Number.

Special Items: The Spring Meeting. Christian Home-Schools Wanted... 34
What Saith the Scriptures about Hell. (An examination of every Bible expression on the subject.).............. 35
Bible Study: Rebuilding the Wall of Jerusalem............... 62
" " Reading the Law................................ 63
" " Keeping the Sabbath............................ 63

MARCH 1.

Special Items: Our February Issue, Tracts in Swedish and Norwegian, etc...................................... 66
From Glory to Glory... 67
Jesus in the Synagogue...................................... 69
I am my Beloved's. (Poem.).................................. 71
The Desire of All Nations shall Come........................ 71
"Live Peaceably with all Men." (A Correction)............... 74
Bible Study: Esther Before the King......................... 77
"   "   A Temperance Lesson............................ 77
Out of Darkness into His Marvelous Light. (Letters.)........ 78

MARCH 15.

To TOWER Readers and Colporteurs (Letter by Brother Adamson).. 82
The Memorial Supper... 83
Christian Union vs. Unity................................... 84
Palestine. (Poem.).. 85
The Oneness of the Divine Family............................ 86
Bible Study: The Resurrection of Christ..................... 89
"   "   The Book of Job................................ 90
"   "   Afflictions Viewed Differently................. 94
"   "   Job's Confidence............................... 94
"   "   Job's Confession and Restoration............... 94
Encouraging Words from Earnest Workers...................... 94

APRIL 1.

The Memorial Celebration.................................... 98
Protestant England.. 98
The Resurrection of the Dead................................ 99
Through Favor of our God. (Poem.)...........................108
Israel Returning to the Holy Land...........................109
Treasures in Heaven...109
Out of Darkness into His Marvelous Light....................110

APRIL 15.

Church Statistics of the U.S. The Outlook..................114
Jewish Riots in Russia......................................114
"The Word was a God.".......................................115
Judge Not. (Poem.)..117
The Race in Adam..117
Self-Examination..118
Romanist Designs on American Cities.........................119
Bible Study: Solomon and His Writings--Proverbs, Ecclesiastes and Solomon's Song.........................121
Bible Study: Wisdom's Warning of Present Danger.............122
"   "   The Value of Wisdom............................125
"   "   Fruits of Wisdom...............................126
"   "   Wisdom of Temperance...........................127
"   "   A Wise Woman...................................127
Encouraging Words from Earnest Workers......................127

MAY 1.

Interesting Items: Clippings, Address Wrappers, etc.........130
The Twelve Apostles...131
Apostolic Inspiration.......................................140
"   Fallibility......................................142
The Growth of Ritualism.....................................144

MAY 15.

A Valuable Manuscript Found.................................146
MILLENNIAL DAWN, Special Lot................................146
Taking God's Name in Vain...................................147
A Gracious Prince. (Poem.)..................................150
Resurrection Without Commotion..............................150
Practical Questions: Sanctification, Serving on Jury........153
Grace and Peace Multiplied..................................155
Are the Latter Days at Hand.................................156
Bible Study: Reverence and Fidelity.........................157
"   "   The Creator Remembered.........................159
Out of Darkness into His Marvelous Light. (Letters.)........160

JUNE 1.

Further Jewish Expulsion....................................162
The Relative Claims of Love and Justice.....................163
The Lord's Sheep..165
Be Ye Wise as Serpents--Harmless as Doves...................166
The Remedy Co-Extensive with the Curse......................169

page 384

Face to Face with Trouble. (Poem.)..........................171
Bible Study: Messiah's Kingdom..............................172
"   "   Quarterly Review..............................173
Encouraging Words from Faithful Workers.....................175

JUNE 15.

The Gospel of the Kingdom in Great Britain..................178
Colporteurs, Take Notice!...................................178
Baptism and Its Import......................................179
Bible Study: Paul called to Europe..........................191

JULY 1-15.--Double Number.

Harvest Work Before the Storm...............................194
View from the TOWER: Church Union...........................195
The Next Religious Conference at Jerusalem..................197
"Religious Riots are Abroad."...............................198
Rest in the Lord. (Poem.)...................................199
Man and Woman in God's Order................................200
"Be Not Unequally Yoked."...................................212
Our Convention at Chicago...................................216
Bible Study: Paul at Philippi...............................218
"   "   Paul at Athens.................................218

"   "   Paul at Corinth................................220
"   "   Paul at Ephesus................................220
"   "   Paul at Miletus................................221
"   "   Paul at Jerusalem..............................223
Encouraging Words from Faithful Workers.....................223

AUGUST 1.

Our Chicago Convention.....................................226
Brother Rabinowitch in Allegheny............................226
Prosperity in Jerusalem....................................226
Special Divine Providence..................................227
Keep thy Heart...233
Lead Me. (Poem.)...234
Questions about Politics, Voting, etc.......................235
Bible Study: Paul before Felix.............................236
Out of Darkness into His Marvelous Light. (Letters.)........237

AUGUST 15.

Our Convention in Chicago..................................242
MILLENNIAL DAWN, VOL. III., in German.......................242
Christ in You, the Hope of Glory............................243
Sometime We'll Understand. (Poem.)..........................246
The Office of Reason.......................................247
A Peculiar People..250
Bible Study: Paul before Agrippa............................253
"   "   Paul Shipwrecked...............................254
"   "   Paul at Rome...................................256

SEPTEMBER 1-15.--Double Number.

Brother Rogers in Great Britain.............................258
Missing Cylinders...258
A Famine in the Land.......................................258
"The Church of the Living God."............................259
Our Chicago Convention.....................................278
The Embryo Kingdom of God..................................280
"The Sea and the Waves Roaring."............................281
Bible Study: Personal Responsibility........................282
"   "   Quarterly Review...............................282
"   "   The Power of the Gospel........................283
"   "   Redemption in Christ...........................284
Encouraging Words from Faithful Workers.....................285

OCTOBER 1.

Special Lot DAWNS, DAWNS in Quantities, Envelopes...........290
Blessed Assurances...290
View from TOWER: The Drift of Religious Teachers............291
Though Ye Be Established...................................294
A Practical Suggestion.....................................296
"Who is Sufficient for these Things?".......................297
Bible Study: Justification by Faith.........................299
"   "   Christian Living...............................300
"   "   Abstinence for the Sake of Others..............302

Out of Darkness into His Marvelous Light. (Letters.)........303

OCTOBER 15.

News from Foreign Fields...................................306
Unequally Yoked..307
The True Fold Not a Pen...................................310
A Question Concerning the Ransom...........................312
Opinions of Baptists Not Baptist Doctrine..................313
Bible Study: The Resurrection..............................316
Encouraging Words from Faithful Workers....................318

NOVEMBER 1-15.--Double Number.

Interest in Germany, Special Cloth DAWNS...................322
View from the TOWER: Echoes from the World's
Great Parliament of Religions..........................323
Nominal Church Peculiarities...............................349
Bible Study: The Grace of Liberality.......................349
" " Imitation of Christ...........................351
" " The Christian Home............................351
" " Grateful Obedience............................352

DECEMBER 1.

Abraham's Age on Entering Canaan...........................354
The TOWER for 1894...354
MILLENNIAL DAWN in Swedish.................................354
The Apostle Peter's Exhortation............................355
Disciples of Christ..357
Healing for Broken Hearts. (Poem.).........................359
A Glimpse of Christianity in Japan.........................360
True Christian Liberality..................................364
Bible Study: The Heavenly Inheritance......................365
" " The Glorified Savior..........................366
Encouraging Words from Faithful Workers....................367

DECEMBER 15.

Bibles and Bible-study Helps...............................370
Christian Home Embellishments..............................370
"Good Hopes" Supplement....................................370
Renewals for 1894..370
Mementoes of Jerusalem.....................................370
Representative or Substitute?..............................371
Is Not the Doctrine Dangerous?.............................373
The Coming Crash in Europe.................................374
Echoes from the Parliament of Religions....................375
Annual Report Watch Tower Tract Society...................378
Bible Study: The Birth of Jesus............................380
The Angels' Song. (Poem.)..................................381
Encouraging Words from Faithful Workers. (Letters.).........381

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1611 : page 2

A NEW LEAF.

He came to my desk with a quivering lip--
The lesson was done--
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled--
"Do better now, my child."

I went to the throne with a quivering soul--
The old year was done--
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled--

"Do better now, my child." --Selected.

R1605 : page 2

A HAPPY NEW YEAR, 1894.

Dear Readers, we wish you all a very happy and prosperous new year. Although the times are unfavorable, money scarce, etc., we trust that He that feedeth the fowl of the air and clotheth the grass of the field will provide for our necessities in food and clothing;--giving us the needful strength and opportunity to "provide things honest in the sight of all men." Let us "seek first [chiefly] the Kingdom," and make our calling and election sure, remembering that "All things work together for good to them that love God, that are called according to his purpose."

Although you know it, we will put you in remembrance of the fact that joy comes not with temporal abundance, but that godliness with contentment is great gain. The happy and the holy are more often the poor of this world, rich in faith, and heirs of the Kingdom. Therefore let us pray:--

"Give me a calm, a thankful heart,
From every murmur free."

Let us not envy those more prosperous. Let us count and recount our own blessings, and then our hearts will overflow with thankfulness to the Giver of every good and every perfect gift.

"Truth, how precious is the treasure!
Teach us, Lord, its worth to know.
Vain the hope and short the pleasure
Which from other sources flow."

page 2

OUR ANSWER TO YOUR WELCOME LETTERS.

We are rejoiced by the promptness of a large number of our readers this year, in the matter of renewals of WATCH TOWER subscriptions;--not only those responses which contain payment, but also those which ask a continuance on our List as the "Lord's Poor." To these last we would say, You are very welcome to the TOWER, dear friends. We rejoice that the Lord's bounty permits us as his stewards to continue to serve you and all with "meat in due season," from his storehouse.

To all we would say: Your kind words of appreciation are very refreshing and encouraging. Not that we labor for human approval, --for we seek only the "well done" of the heavenly Master,--but if in the path of duty we have the encouragement of fellow servants of the Royal Priesthood our joy is complete; for thus the coldness and opposition of others is much more than offset.

Aside from those letters which contain questions requiring answers, we hope that our eight thousand correspondents will accept this as a reply to their welcome letters--together with the change of date upon the address tag, which will indicate the renewal of their subscription. Your letters are attentively read and greatly appreciated by us; and the many requests for prayer are remembered by name at our family gathering around the throne of grace. "Brethren, pray for us."

Many TOWERS will stop with this issue, if subscribers are not heard from; for we do not wish them to go where not wanted, and a postal card is surely within the reach of all.

OLD THEOLOGY TRACTS.

Our mailing-privilege for our tracts has been temporarily suspended by the Post Office Department.

===================

R1605 : page 3

VOL. XV.   JANUARY 1, 1894.   NO. 1.

VIEW FROM THE TOWER.

EVEN the dullest minds are becoming convinced that there is something peculiar about our day; that the civilization of competition --a selfish civilization--has been tried in the balances of experience and is found wanting; that the more general the intelligence on that line, the sharper the competition between the classes whose selfish interests oppose each other; and that, as iron sharpens iron, so the selfish energy of each class sharpens the opposing class, and makes ready for the great "day of slaughter"--the utter wreck of the present social structure.

Worldly people not only see the great "battle" approaching, but they see that the skirmishing is already beginning all along the line --in every civilized country and on every imaginable issue. Their attitude is well described by our Lord's words;--"Men's hearts failing them for fear and for looking after those things which are coming on the earth."--Luke 21:26.

The child of God sees the same things; but, being forewarned of them, he knows their import, their foreordained blessed results. Therefore he can lift up his head and rejoice, realizing that these dark clouds are the harbingers of coming Millennial blessings--that they mark the approach of the deliverance of God's saints, their exaltation to power as God's Kingdom, and the blessing of all the families of the earth through that Kingdom.

It may be claimed with truth that the world as a whole never was so rich as to-day; that the masses never lived so comfortably as to-day --never were so well housed, clothed and fed as to-day. But we answer: (1) The taste of luxury which the masses have had has only whetted their appetites for more; and (2) the things considered luxuries thirty years ago are esteemed necessities of life under the higher intelligence to which "the day of the Lord's preparation" has awakened the world.

When the world was generally asleep, the aristocratic class ruled it with comparative ease; for not only ignorance, but superstition also, assisted. If the people began to awaken religiously, and to question the power of pope and clergy, the aristocracy reproved them for their ignorance on religious subjects and awed them into submission to one or another party. If the people began to get awake on political questions, and to doubt the propriety of submitting themselves to the rule of some particular family--if they questioned the greater ability of some "royal" family to rule, or its right to perpetuate its control through unworthy members--aristocracy, always fearing some abridgment of its "vested rights," has upheld even insane royalty, lest, if the principle were overthrown, the people should get awake, and aristocracy should suffer directly or indirectly.

Hence, royalty and aristocracy appealed to pope and clergy--expecting from them the favor, co-operation and support which they received: the ecclesiastics assured the people that their kings and emperors ruled them by divine appointment, and that to oppose their rule would be to fight against God.

R1605 : page 4

But now all this is changed: the people are awake on every issue--political, religious and financial--and are challenging everything and everybody; and financial, political and religious rulers are willing to sacrifice each other for self-interest, and are kept busy guarding their own peculiar interests, often opposing each other to gain popular support.

Look at Papacy: note her attitude toward the French Republic--her praise of and friendship for republican principles. Who does not know that Papacy has been more insulted and opposed by France than by any other nation--by the present Republic, too? Who cannot see that the policy of Rome is to-day, as it always has been, hierarchical and monarchical, and opposed to the liberties of the people? Yet now Papacy extols the Republics of France and the United States to win the sympathies of the people and to hide the records of history. Her design is to draw to herself the opposing classes, deceiving both.

The German government has felt the influence of the pope's smiles and kind words for its enemy, France. The growth of socialism, too, bids it beware of overthrow at home, and in dire necessity the German government appeals to the Roman Catholic party for aid in legislation to checkmate the Socialist party. The price of the support is: the repeal of laws framed some years ago expelling Jesuits, a class of Romish intriguers and clerical politicians which has been expelled or restrained by nearly every civilized nation. And now it seems that Germany must take back the Jesuits to restrain the Socialist influence.

On the other hand, Italy, Mexico, Brazil and other strongly Roman Catholic nations are awaking to the fact that the Jesuits had drained their treasuries and were the real rulers and owners of everything, and now they are removing their yokes and confiscating their wealth to the use of the despoiled people.

It is only a question of time, place and expediency--this matter of Church and State fellowship. Each is for itself, and tolerates the other only for use. It is a selfish union, and not a benevolent one for the improvement of the people.

The union between money and politics is of a closer sort, because, if the rulers be not wealthy, they hope to be so soon. Vested rights

R1606 : page 4

must support government; for, without government vested rights would soon be divested. And governments must support vested rights for similar reasons. Indeed, there is great force in the argument that the poorest government is very much better than no government.

All can see as quite probable, that which the Bible declares will soon be; viz., that although wealth and religion will unite with the governments for their mutual protection, all will by and by fall together before the poor and discontented masses.

Already the power is in the hands of the masses in Europe; already they see that their condition is an almost hopeless one, so far as any rise above present conditions is concerned: the few have the power, the honor, the wealth, and the brains and education to hold on to these. They see no hope under present social regulations, and they want a change. Some hope for the change by moderate means; as, for instance, the Belgian general strike, which stagnated all business, to secure political privileges. The success of that strike has encouraged the masses of Austria-Hungary to hope for similar political privileges by a similar method; and such a strike is now threatened there.

Others seem to realize that in any mental struggle the educated and wealthy classes have the advantage; and that, in the end, only a revolution of force will succeed. These are as yet a small minority, but very active. In Spain, France, England, Germany and Austria, as well as in Russia, crazy anarchists fruitlessly dash themselves to pieces against the ramparts of society. Why do not the masses overturn the present social order and establish a new and more equitable one?

Because as yet they are only half awake, and do not realize their power; because they are yet held by the chains of reverence--true and superstitious; and because they lack competent leaders in whom they can have confidence. Reverse the order of the classes and their numbers--put the educated and wealthy ones

R1606 : page 5

in the place of the poor, and the poor of to-day in the place and power of the rich, and there would be a world-wide revolution within a week.

It will probably be some twelve years or so future; but sooner or later the masses will get thoroughly awake, the chains of reverence, true and false, will break, the fit leaders will arise, and the great revolution will be a fact.

In the United States the case differs considerably from what it is in Europe. Place the masses here upon the same footing with those in Europe, and there would be a revolution immediately; because the masses here are more intelligent--more awake. The restraining power here is a different one. Here, not only has prosperity been great, but opportunities to rise to competency or even wealth have been so general that selfishness has kept the masses in line,--in support of vested rights, etc., under the present social arrangement.

But the present financial depression shows how quickly the sweets of the present arrangement might become the bitter of a social revolution, if once the hopes and opportunities of accumulating wealth were taken out of the question.

The farmers of the West, who eagerly mortgaged their farms and promised a large interest for the favor, and who in some instances speculated with the money, are now many times angered almost to anarchism when the mortgages on their farms are foreclosed according to contract.

Miners, artisans and laborers are embittered in soul as they see wages drop and their hopes of owning little homes of their own vanish. They realize that somehow they must forever be dependent upon the favored few possessed of superior brains and more money, who, with machinery, can earn daily many times what their employees, who operate their machines, can earn. Love and the grace of God are either lacking or at least none too abundant in their hearts, and selfishness in them inquires, Cannot I get at least a larger share of the results --the increase? Must the law of supply and demand bring the teeming human race increasingly into competition with each other, and above all into competition with machinery? If so, the lot of the masses must grow harder and harder, and the blessings of inventive genius and mechanical skill, while at present employing the masses in their construction, will become a curse as soon as the world's demands have been supplied--which time is not a great way off.

No wonder that the poor masses fear the power of money, brains and machinery, and seek unitedly to strike against them. The organizations and strikes, which are now so general, are not so much attempts to grasp a larger share of the necessities and luxuries of life, as a fear of losing what they now enjoy and of being carried farther than ever from the shore of comfort and safety;--for they realize that the tide of prosperity which lifted them to their present level is already turning.

This is evidenced by the recent coal strike in England. Some years ago the miners, by a general strike, secured an advance of wages of 40 per cent; and the recent strike was against a reduction of 25 per cent of this.

The miners fought with desperation, realizing that defeated now would presently mean a still further reduction. The mining district was reduced to starvation, and many died of hunger rather than work for less pay now, and still less by and by. A London Press dispatch describes matters in few words, thus:--

"All the relief now being generously poured into Yorkshire and Lancashire will not prevent the famine there getting worse each week. Correspondents on the spot describe the condition of thousands in the West Riding as fireless, foodless, shoeless, naked, and the whole district as one seething mass of misery. The death rate has gone up to something dreadful. What a crushing blow this long suspension has dealt industries of every description can be guessed by the fact that the seven principal railways, which are coal carriers, show a diminution of receipts in the past seventeen weeks of $9,000,000."

It should be noticed, too, that the greatest unrest prevails where there is the greatest intelligence, and where there has been the greatest prosperity for the past thirty years. As the United States and Great Britain have been the most prosperous, and the peoples of these

have the greatest general intelligence and freedom, so these have suffered most from financial depression, and in these strikes have been most frequent.

Every one is moved to pity at the thought that in these, the two most civilized and most wealthy nations, some should starve for the very necessities of life. Yet so it is. In London there have been several deaths reported from starvation, and official reports from Chicago state that 1119 persons recently slept upon the stone floors of the public buildings, being without better provision. The same state of want prevails elsewhere, but to a less extent. Chicago got the most of this class by reason of the prosperity enjoyed by that city during the Columbian Exposition. So the United States as a whole suffers most just now, and has the greatest number of unemployed, because until recently it has been so prosperous that millions came from less favored lands and are now stranded here.

We have mentioned one principal cause of the present and coming world-wide trouble to be, the competition of human and mechanical skill, resulting in the oversupply of the human element--hence the nonemployment of many and the reduced wages of the remainder; and we have seen that although temporary relief will soon come, and prosperity soon again prevail on a lower level, yet, the conditions remaining the same, the difficulty will become greater and greater and another spasm of depression will come which will bring wages to a yet lower level, and so on. This is, so to speak, the upper millstone.

But we might mention another important factor in this depression; viz., money. Gold and silver have been the money of the civilized from the days of Abraham (Gen. 23:16) until recently. Now gold is the only standard, silver being used as a subsidiary coin for fractional change only.

While other men were using their brains, and knowledge in general was on the increase, the wealthy men, "financiers," used theirs also, and of course in their own interest. They reasoned, truly, that the more abundant the wheat or any other commodity the cheaper it is--the less valuable--and so with money: the more there is of it the less valuable it is--the less of labor and other things each dollar will purchase. They saw that if silver should be demonetized and gold made the only standard of money value, every gold dollar would gradually become worth two, because money would then be only half as plentiful: for twice as many people would struggle for it. This scheme of the European money-lenders was forced upon the nations of Europe, because all are borrowers and were obliged to comply and make their bonds payable, with interest, in gold. The influence of this extended to the United States and compelled a similar policy here, to the injury of all except those who have money at interest.

The shrinkage of the value of labor and the produce of labor of every sort one half, to the gold standard, is making it twice as difficult to pay off mortgages and other debts previously contracted. The farm and the labor on it shrink in value, but the mortgage does not. It increases in weight; for under the changed conditions the interest is more than twice as burdensome as when contracted. This is the lower millstone.

"The law of supply and demand" is bringing these two millstones very close together, and the masses who must pass between them

R1607 : page 6

in competition are feeling the pressure severely, and will feel it yet more.

WHAT IS THE REMEDY?

Do not people of intelligence see these matters? and will they not prevent the crushing of their fellows less favored or less skilled?

No; the majority who are favored either by fortune or skill are so busy doing for themselves --"making money"--diverting as much as possible of the grist to their own sacks, that they do not realize the true situation. They do hear the groans of the less fortunate and often give, generously, for their aid, but as the number of "unfortunate" grows rapidly larger, many get to feel that general relief is hopeless; and they get used to the present conditions and settle down to the enjoyment of their special blessings and comforts, and,

R1607 : page 7

for the time at least, forget the troubles of their fellow creatures,--their brethren after the flesh.

But there are a few who are well circumstanced and who more or less clearly see the real situation. Some of these, no doubt, are manufacturers, mine owners, etc. These can see the difficulties, but what can they do? Nothing, except to help relieve the worst cases of distress among their neighbors or relatives. They cannot change the money standard accepted by the civilized world. They cannot change the present constitution of society and destroy the competitive system in part, and they realize that the world would be injured by the total abolition of competition without some other power to take its place to compel energy on the part of the naturally indolent.

Should these few who see the difficulty and desire to curtail the operations of the law of competition attempt to put their ideas into force in their own mills, they would soon become bankrupt. For instance, suppose that the manufacturer had in his employ fifty men at an average wage of $2.00 per day of ten hours. Suppose that, under the present business depression, caused by "money stringency" and "overproduction," his orders decreased so that one fifth of his men were idle. Suppose, then, that instead of discharging any of them he should decrease the hours of labor two hours, and make eight hours a day's labor at the same price as before. What would be the consequence? He would lose money, lose credit, become a bankrupt, and bring upon himself the curses of the creditors injured by his failure, who would charge him with dishonesty. His influence would be lost, and even his neighbors and relatives formerly assisted by him would suffer, and reproach him.

It is evident, therefore, that no one man or company of men can change the order of society; but it can and will be changed by and by for a perfect system based, not upon selfishness, but upon love and justice, by the Lord's power and in the Lord's way, as pointed out in the Scriptures.

We have heretofore shown that the Scriptures point out a radical change of society. Not a peaceful revolution, by which the errors of the present system will be replaced by wiser and more just arrangements, but a violent removal of the present social structure and its subsequent replacement by another and satisfactory one of divine arrangement.

We do not say that there will be no patching of the present structure before its collapse. On the contrary, we assert that it will be patched in every conceivable manner. We expect many of these patchings during the next fifteen years--female suffrage, various degrees and schemes of Socialism and Nationalism, etc.; but none of these will do, the patches upon the old garment will only make its rents the more numerous, and its unfitness for patching the more apparent.

THE PROPER COURSE FOR BELIEVERS.

Shall we, then, advocate the revolution or take part in it, since we see that thus God has declared the blessings will come?

No, we should do neither. God has not revealed these things to the world, but to his saints; and the information is not for the world, but for his consecrated people. And this class the Lord directs to "live peaceably;" not to revolutionize, but to be "subject to the powers that be;" not to avenge themselves on those who legally oppress them, but to wait for the justice which they cannot secure peaceably. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbol of society] shall be devoured with the fire of my zeal. For then [after the complete destruction of the present social structure or symbolic "earth"] will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8,9.) Let God's people trust him even while they see the waves of trouble coming closer and closer. God is both able and willing to make all things work for good to those who love him--the called ones according to his purpose.--Rom. 8:28.

R1607 : page 8

To those who are not of the saints, but who are seeking to deal justly and who are perplexed on the matter, we say: The Lord had you in mind, and has sent you a message, which reads: "Seek righteousness, seek meekness: it may be that [in consequence] ye shall be hid [protected] in the day of the Lord's anger." --Zeph. 2:3.

The probabilities are that, in harmony with the Apostle's prediction and figure (1 Thes. 5:3), the present trouble or pang of travail will gradually pass away, and be followed by another era of moderate prosperity, in which the worldly will measurably forget the lessons now somewhat impressed upon them. But let all who are awake remember that each succeeding pang may be expected to be more severe, until the new order of things is born; and let each seek, so far as possible, to live and deal according to the rules of love and justice, the principles of the new dispensation shortly to be introduced.

===================

R1607 : page 8

ECHOES FROM THE PARLIAMENT OF RELIGIONS.

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA.

[Continued from our last.]

INDIA'S SOCIAL AND NATIONAL CURSE.

"It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindoo nation is once more to rise to its former glory and greatness this dogma of caste must be put down. The artificial restrictions and the unjust--nay, in many cases, inhuman and unhuman--distinctions of caste must be abolished. Therefore, the first item on the programme of social reform in India is the abolition of caste and the furtherance of free and brotherly intercourse between class and class as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

"Freedom of intermarriage. Intermarriage, that is marriage between the members of two different castes, is not allowed in India. The code of caste rules does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally; and, therefore, there should be a certain amount of freedom for intermarriage. It is evident that this question of intermarriage is easily solved by the abolition of caste.

"Prevention of infant marriage. Among the higher castes of Hindoos it is quite customary to have their children married when they are as young as seven or eight, in cases not very infrequent as young as four and five.

CHILD MARRIAGE AS PRACTICED.

"Evidently these marriages are not real marriages--they are mere betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other lifelong, and cannot at any time be separated from each other even by law; for the Hindoo law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other, and yet they are expected to live together by law, by usage and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily, man is a creature of habits; and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition to this serious evil there are other

R1608 : page 8

evils more pernicious in their effects connected with infant marriage. They are physical and

R1608 : page 9

intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequent penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindoo infant marriage. On the score of all these the system of Hindoo infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education the public opinion of the country is being steadily educated; and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen; but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible; but where the peculiar traditions, customs and sentiments of the people cannot give us the best, we have for the time being to be satisfied with the next best and then keep on demanding a higher standard.

MARRIAGE LAWS IN GENERAL.

"The Hindoo marriage laws and customs were formulated and systematized in the most ancient times; and, viewed under the light of modern times and western thought, they would require in many a considerable radical reform and reasoning. For instance, why should women in India be compelled to marry? Why should they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindoo law? Is it not the highest piece of injustice that, while woman is allowed to marry but once, man is allowed (by law) to marry two or more than two wives at one and the same time? Why should the law in India not allow divorce under any circumstances? Why should a woman not be allowed to have (within the lifetime of her husband) her own personal property over which he should have no right or control? These, and similar to these, are the problems that relate to a thorough reform of the marriage laws in India. But, situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these--much less than for any acceptance of them, even in a qualified or modified form. However, in the no distant future people in India will have to face these problems. They cannot avoid them forever. But, as my time is extremely limited, you will pardon me if I avoid them on this occasion.

"Widow marriage. You will be surprised to hear that Hindoo widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three score and five to be on the lookout for a husband, especially if he can be a man of substance. But certainly you can never comprehend what diabolical offense a child widow of the tender age of ten or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindoo home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish all such idea if it should have unwittingly taken possession of your minds.

[Continued in our next.]

===================

THE BOOK OF GENESIS.

ITS ACCOUNT OF CREATION.

THE book of Genesis opens with the grandest theme that ever occupied the thoughts of created intelligences; the Work of God, in bringing into being the material universe, and peopling it with organic, conscious life. The style and manner of treatment are in harmony with the grandeur of the theme. In few and powerful strokes, the progressive stages of the work are pictured to the mind, on a scale of magnificence unparalleled in writings human or divine.

It is much to be regretted that these characteristic traits of the account of the Creation, shadowing forth its impenetrable mysteries in broad and general outlines, should have been overlooked in its interpretation. This sublime

Epic of Creation, with its boldly figurative imagery, and poetic grandeur of conception and expression, has been subjected to a style of interpretation, suited only to a plain and literal record of the ordinary occurrences of life. Hence, not only its true spirit, but its profound teachings, have been misconceived and misinterpreted; and its exhibition of the mysteries of creative power, which science traces in its own observation of Nature, have been confounded with popular misapprehensions, irreconcilable with the well-known facts of science.

A reconciliation of the Biblical account with the facts of Geological science has been attempted on a false theory; namely, that the several stages in the earth's formation took place in an assumed interval of time between the first and second verses; an interval of vast and indefinite length, unnoticed by the sacred writer. During this interval, the successive processes in the formation of the earth was completed, and the successive orders of vegetable and animal life, the remains of which are found imbedded in its strata, were brought into existence and perished; that the account of the present state of things on the earth's surface begins with the description in the second verse, representing the chaotic condition of its surface after the last of its great internal convulsions; and what follows, in verses 3-31, occurred in six natural days of twenty-four hours.

The objections to this theory are:

1. There is no foundation for it in the sacred writer's statement. He gives no intimation of such an interval. It is thrust in, where there is no indication that it was present to his mind, and no reason for it in the connection.

2. It assumes that the sacred writer has not given us an account of the Creator's work, but only of a part of it; that for unknown ages the earth was peopled with vegetable and animal life, of which no record is made.

3. It is without support in the facts ascertained by science. Scientific investigation shows that no such convulsion, as is assumed in this theory, occurred at the period preceding the creation of man.

Hence the latest advocates of this theory are driven to the assumption, that what is revealed in verses 3-31 has reference only to a small area of western Asia; being nothing more than the reconstruction of that little segment of the earth's surface, broken up and thrown into confusion by an internal convulsion, and the creation there of the new orders of vegetable and animal life that now occupy the globe.

On this supposition, the earth had already enjoyed the full light of the sun for ages, before the work of the first day (verse 3) began. Even then all around this little tract, the earth was in a blaze of light; but over this tract dense mists shut out the rays of the sun. God said: "Let there be light!" The mists grew thinner, letting in sufficient light for the time, though not enough to disclose the forms of the heavenly orbs, which were not seen there till the fourth day, though visible everywhere else. Then follow, in rapid succession of single days, the formation of continents and seas, the clothing of the earth with vegetation, and the peopling of it with the various classes of irrational animals, and finally with Man.

The infinite God has not revealed his work of creation on such a scale as this; and its proportions are better suited to the conception of the timid interpreter, stumbling at minute difficulties and seeking to evade them, than to the grand and fearless exposition of his work from God's own hand.

4. It is an unworthy conception of the Creator and of his work. Why was the work of creation extended through six natural days, when a single divine volition would have brought the whole universe into being, with all its apparatus for the support of life, and its myriads of living beings? Its extension through six successive periods, of whatever duration, can be explained only by the operation of those secondary causes, which the structure of the earth itself proves to have been active in its formation, requiring ages for their accomplishment.

It is now established, beyond question, that the earth we inhabit was brought into existence many ages before man was created. During these ages it was in process of formation,

R1608 : page 11

and was gradually prepared, under the divine direction, for its future occupation by man. In those vast periods, succeeding each other in long procession, it was fitted up for his abode by accumulations of mineral wealth within its bosom. These processes required ages for their completion, as represented in the sacred narrative, and recorded by the divine hand in the successive strata enveloping the earth, and marking the progressive stages of its formation.*

---

*"Every great feature in the structure of the planet corresponds with the order of the events narrated in the sacred history."--Prof. Silliman, Outline of Geological Lectures, appended to Bakewell's Geology, p.67, note. "This history furnished a record important alike to philosophy and religion; and we find in the planet itself the proof that the record is true" (p.30).

R1609 : page 11

The writer has no claim to speak as a geologist, and does not profess to do so. He takes the teachings of geology as given us by eminent masters of the science, entitled to speak on its behalf. But, speaking as an interpreter of God's Word, and taking their representation of their own science, he sees no discordance between the two records, which the same divine Author has given us in his Word and in his works. The former, when rightly interpreted, is in perfect accord with the latter, when truly exhibited. And geologists themselves assert that the Word of God, so interpreted, is in harmony with the teachings of their science. This alone is sufficient to satisfy the candid and conscientious inquirer. But they assert, also, that the divine Word explains the divine work, while the divine work confirms the divine Word. Moreover, no human philosophy could have discovered, or conjectured, what is here revealed.* The divine record was made when science had not yet penetrated the mysteries of Nature; when the earth's record of its own history was still buried deep in its enveloping strata, and had been read by no human eye. As, therefore, no one witnessed the scenes described, or had read the "testimony of the rocks," the written account, if true, as science admits it to be, must have been of superhuman origin.

The successive stages in the account of the Creation are as follows:--

1. The act of bringing matter into being. Its condition as "waste and empty," and subjection to the divine influence imparting to it its active properties. Production of light, as the first effect of this imparted action.+

2. Separation of the fluid mass into waters above and waters below.

3. Separation of land and water on the earth. Vegetation, beginning with its lowest orders.

4. Sun, moon and stars.

5. Animal life, beginning with inhabitants of the waters, the lowest in the scale, and winged species on the land.

6. Terrestrial animals, in ascending grades. Man, and his dominion over all.++

These periods of creative activity, and the cessation that followed, were presented to the mind of the sacred writer under the familiar symbolism of the six days of labor and the seventh of rest. This was a natural and intelligible application of it; the word day, the simplest and most familiar measure of time, being used in all languages for any period of duration, of greater or less extent; and it is specially appropriate in such a style of representation as we find in this chapter.

The six days of labor, and the seventh of rest, having been adopted as the symbolism under which these sublime mysteries are revealed, whatever properly belongs to it, and

---

*"No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme;--would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan."--Dana, Manual of Geology, art. Cosmogony, p.743.

+Styled cosmical in distinction from solar light.

++"In this succession," says Prof. Dana (Manual of Geology, as above, p.745), "we observe not merely an order of events, like that deduced from science; there is a system in the arrangement, and a far-reaching prophecy, to which philosophy could not have attained, however instructed."

R1609 : page 12

is essential to its full expression, is pertinent to the writer's object. Each period being represented by a "day," its beginning and end are described in terms proper to represent a day: "there was evening and there was morning." This was necessary, in order to preserve the symbolic representation.

It should be observed that the sacred writer, throughout this account, represents things under forms of expression most easily apprehended by the common mind. The narrative was given to instruct, and not to perplex and confound, the common reader, as it would have done if expressed in scientific forms, adapted to a higher stage of culture than the Bible requires, or could properly presuppose, in its readers.

Such a view of the sacred narrative exalts our conception of the divine Architect, and of his work. He who inhabits eternity has no need to be in a hurry. With him, a thousand years are as one day. It was not till ages of preparation had passed away, that his purposes found their entire fulfilment, and his work its completed unity, in the creation of man.

According to the distinguished teachers of science--Professors Silliman, Guyot and Dana--the account of the creation recognizes two great eras, an inorganic and an organic, consisting of three days each; each era opening with the appearance of light, that of the first being cosmical, that of the second solar for the special uses of the earth.*

It need not be supposed that the sacred writer read in these wonderful revelations all the mysteries which they contain, or that they were seen by those to whom the revelations were first addressed. It was not necessary that he or they should be made wise in physical learning beyond the wants of their time; and the symbolism itself conveyed all the instruction they needed. --T. J. CONANT.

---

*"I. Inorganic era:
1st Day.--LIGHT cosmical.
2nd Day.--The earth divided from the fluid around, or individualized.
3rd Day.--1. Outlining of the land and water.
2. Creation of vegetation.
II. Organic era:
4th Day.--LIGHT from the sun.
5th Day.--Creation of the lower order of animals.
6th Day.--1. Creation of Mammals. 2. Creation of Man."
--Dana, Manual of Geology, p.745.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1609 : page 12

THE FIRST ADAM.

LESSON I., JAN. 7, GEN. 1:26-31; 2:1-3.

Golden Text--"And God saw every thing that he had made, and, behold, it was very good."--Gen. 1:31.

VERSES 26-30. "And God said, We will make man in our image, after our likeness," etc. The plural form of the pronoun used here calls to mind the statement of John with reference to "the only begotten Son of God," "the beginning of the creation of God," "the first born of every creature," that "he was in the beginning [of creation] with God;" that "all things were made by him, and without him was not any thing made that was made"--1 John 4:9; Rev. 3:14; Col. 1:15,16; John 1:2,3.

Man was created in the image and likeness of God, having mental and moral faculties corresponding, so that he could appreciate and enjoy communion with his maker, for whose pleasure he was created. "Male and female created he them," not only for the propagation of the race, but also that the twain might find their happiness complete in their mutual adaptability to each other and to God. Their dominion was to be the whole earth, with all its products and resources and all its lower forms of life --a wide and rich domain affording ample scope for all their noble powers.

VERSES 31; 2:1,2. "And God saw all that he had made, and behold, it was very good." The physical earth was very good. It was a good storehouse of valuables for his intelligent creature, man; a good field

R1609 : page 13

for the exercise of his powers; a good place for his discipline and development; and finally a good and delightful home for his everlasting dominion and enjoyment. And so with the whole material universe, all of which was answering the ends of its creation; and so with all the laws which God had set in operation, all of which were wise and good and for the ordering, perpetuity and development of the purposes of their great designer. And so also with man, God's intelligent creature, created in his own image and likeness. Truly he was very good--morally, intellectually and physically--a likeness which God was not ashamed to own and to call his son.--Luke 3:38.

VERSE 3. "And God blessed the seventh day and hallowed it; because on it he rested from all his work which God in making created." Here God established the order of sevens--an order of time to be observed throughout his plan subsequently. Six periods of equal length were to constitute the working days, and the seventh was the appointed period of rest. To this principle he subjected his own course in the work of creation. No special reference is here made to the seventh day of the week; but rather to the seventh period in any future division of time which his plan might indicate. In conformity with this principle the seventh day was appointed to the Jews under the law as a day of rest, a sabbath. So also their seventh week, seventh year and their culmination in the Jubilee or Sabbath year were on the same principle. (See MILLENNIAL DAWN, VOL. II., Chap. 6.) And likewise the seventh millennium or seventh thousand-year day is to be a Sabbath, a blessed and hallowed day of rest; for so God appointed in his ordering of time.

We have heretofore shown, and will in some future volume of M. DAWN again present the evidences, that the seventh day of God's rest, which began just after man's creation, has continued ever since, and is to continue one thousand years into the future --to the full end of Christ's Millennial reign --in all a seven-thousand-year day. During this long day Jehovah God rests--avoids interference with the operation of the laws under which originally he placed all his earthly creation. (See Heb. 4:3,10; John 5:17.) He rests from or ceases his direct work, in order to let Christ's work of redemption and restitution take its place and

do its work as a part of his divine plan.

If thus the seventh day be a period of seven thousand years, it is but reasonable to say that the six days of creation preceding were also periods of seven thousand years each. Thus the entire seven days will be a period of forty-nine thousand years; and the grandly symbolic number fifty, following, speaks of everlasting bliss and perfection in full harmony with the divine plan.

It will be well to notice in connection with this lesson the general disposition of teachers and Lesson Papers toward the theory of evolution;--denying that God made man in his own image; claiming that he was practically only a step above the orang-outang. Mark such teachings. They are misleading and contrary to the ransom. For if Adam were not created in God's image, then the account of his trial and fall (See next lesson) is nonsense; and if man did not fall a ransom would be absurd, and a restitution (Acts 3:19-21) would be a most undesirable thing.

If the Evolution theory be true, the Bible is false; if the Bible is true, the Evolution theory is false: there can be no middle ground. We affirm that the Bible is true.

R1610 : page 13

ADAM'S SIN AND GOD'S GRACE.

LESSON II., JAN. 14, GEN. 3:1-15.

Golden Text--"For as in Adam all die, even so in Christ shall all be made alive."--1 Cor. 15:22.

In the brief text of this lesson we have recorded the cause and beginning of all the woes that have afflicted humanity for the past six thousand years. It was not a gross and terrible crime that brought the penalty which involved us all, but a simple act of disobedience on the part of our first parents against the righteous and rightful authority of an all-wise and loving Creator, the penalty of which act was death.

This was the extreme penalty of the divine law, and its prompt infliction for the very first offense--an offense too, which, in comparison with other sins that have since stained the race, was a light one--is a clear declaration of the Creator that only a perfectly clean creation shall be accounted worthy to abide forever. A celebrated photographer will not permit a single picture to leave his gallery which is not up to the standard of perfection, even if the party for whom it was taken is pleased with it. Every photograph must reflect credit upon the artist. Just so it is with the divine artist:

R1610 : page 14

every creature to whom eternal life is granted must do credit to its great author; otherwise he shall not survive. God's work must be perfect, and nothing short of perfection can find favor in his eyes.--Psa. 18:30; Hab. 1:13; Psa. 5:4,5.

The test of character must necessarily be applied to every intelligent creature possessed of a free moral agency--in the image of God. In the case of our first parents it was a very simple test. The tempter was not necessary to the testing: the tree in the midst of the garden, and the divine prohibition of the tasting or handling of it were the test. The tempter urged the course of disloyalty; and this God permitted, since both the tempter and the tempted were free moral agents, and both were subjects of the test. In assuming that position, Satan also, as a free moral agent, was manifesting his disposition to evil--proving himself disloyal to his Creator and a traitor to his government. The serpent was an irrational, and therefore an irresponsible, instrument of the tempter, and in choosing such an instrument Satan unwittingly chose an apt symbol of his own subtle, cunning and crafty disposition. The penalty pronounced upon the serpent could make no real difference to the unreasoning creature, but in the words apparently addressed to it, in man's hearing, was couched the solemn verdict of the responsible, wilful sinner, which, for the evil purpose, had used the serpent as his agent.

VERSES 1-3. The prohibition was clearly stated and clearly understood. They were not to eat of the forbidden fruit; neither should they touch it, lest they die. So should we regard every evil thing, not exposing ourselves to temptation, but keeping as far from it as possible.

VERSE 4. The assertion--"Ye shall not surely die"--was a bold contradiction by the "father of lies" of the word of the Almighty--"Ye shall surely die." And it is marvelous what a host of defenders it has had in the world, even among professed Christians, and in the present day. Nevertheless, the penalty went into effect, and has been executed also upon all posterity ever since--"In the day thou eatest thereof, dying, thou shalt die"--i.e., in the gradual process of decay thou shalt ultimately die. The day to which the Lord referred must have been one of those days of which Peter speaks, saying that with the Lord a thousand years is as one day. (2 Pet. 3:8.) Within that first thousand-year day Adam died at the age of nine hundred and thirty years.

VERSES 5-7. The reward which the deceiver promised was quickly and painfully realized. The offenders could no longer delight in communion and fellowship with God, and with fear and shame they dreaded to meet him; and in the absence of that holy communion with God and with each other in the innocent enjoyments of his grace, the animal nature began to substitute the pleasures of sense. The spiritual nature began to decline and the sensual to develop until they came to realize that the fig-leaf garments were a necessity to virtue and self-respect; and in these they appeared when called to an account by their Maker.

VERSES 8-11. The natural impulse of guilt was to hide from God. But God sought them out and called them to account--not, however, to let summary vengeance fall upon them, but while re-affirming the threatened penalty, to give them a ray of hope. The fig-leaf garments had spoken of penitence and an effort to establish and maintain virtue, and the Lord had a message of comfort for their despairing hearts, notwithstanding the heavy penalty must be borne until the great burden-bearer, "the seed of the woman," should come and assume their load and set them free.

VERSES 12,13. In reply to the inquiry of verse 11 Adam told the plain simple truth, without any effort either to justify himself or to blame any one else. Eve's reply was likewise truthful. Neither one tried to cover up the sin by lying about it. Nor did they ask for mercy, since they believed that what God had threatened he must of necessity execute; and no hope of a redeemer could have entered their minds.

VERSE 14 is a figurative expression of the penalty of Satan, whose flagrant, wilful sin gave evidence of deliberate and determined disloyalty to God, and that without a shadow of excuse or of subsequent repentance. No longer might he walk upright--respected and honored among the angelic sons of God, but he should be cast down in the dust of humiliation and disgrace; and although he would be permitted to bruise the heel of humanity, ultimately a mighty son of mankind, the seed of the woman, should deal the fatal blow upon his head.

Mark, it is the seed of the woman that shall do this; for he is to be the Son of God, born of a woman, and not a son of Adam, in which case he would have been an heir of his taint and penalty, and could not have redeemed us by a spotless sacrifice in our room and stead. God was the life-giver, the father, of the immaculate Son of Mary; and therefore that "holy thing" that was born of her was called the Son of God, as well as the seed of the woman; and because thus, through her, a partaker of the human nature, he was also called a Son of man--of mankind.

This lesson should be studied in the light of its Golden Text, and in the light of the inspired words of Rom. 5:12,18-20.

===================

R1610 : page 15

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

The number of Infidels heard from, converted to faith in the Bible through the instrumentality of MILLENNIAL DAWN and the WATCH TOWER is truly remarkable. Below we give communications from three prison convicts, two of whom were Infidels but a short time ago. The doctrine of everlasting torment which they had all heard for years neither drew nor drove them to the Crucified One; but the "good tidings of great joy for all people" has conquered them.

Several prisoners hope to enter the "harvest" field as "reapers" as soon as liberated. We are sure that all TOWER readers will rejoice with them. Remember them at the throne of grace.--EDITOR.

DEAR BROTHER RUSSELL:--I acknowledge at this late day the receipt of your last very kind favor, knowing that you will, in the circumstances of my incarceration, find apology for my delay. My report to you now is full of encouragement. Our chaplain recently perfected arrangements whereby all who desired (with the exception of two who were inadvertently deprived the opportunity this time) partook of the Lord's table. The number actually partaking was fifty-two. A very large percentage of these are men who have never before made any profession of Christianity. All--I know of only two exceptions--have begun reading the Bible in prison. Many have given up idle habits and evil ways, and are pressing on to know the Lord, determined

R1611 : page 15

to become "sanctuary" Christians; and a very respectable number--say fifteen or twenty--are sanctuary Christians. The noon prayer-meeting has never faltered, but has continued to grow in grace and number until, in point of number, we have reached a limit beyond which we cannot go.

Taking every thing into consideration, Brother, do you not think the Lord is bestowing upon us blessings of a marked character? Among those who have come to the Lord are two Jews, one of whom, I believe, intends writing to you.

The two sets of DAWN and VOL. I. (which I found and which led me to correspond with you) are all continually in service. They have proved a great blessing to many. The copy of TOWER--a most invaluable help--is also on the go, and highly appreciated; and some of us in the edition containing the paper on "The Church of the Living God," were impressed to find how opposite was the teaching to our own way of worshiping. "Surely this is the house of God." I doubt not you will hear in person from several in this place who have derived great benefit from the DAWN series and TOWER; for they hold you and Sister R. in very high esteem, in Christ.

I enclose to you herewith two poems, written by one of our number. If they meet your favor, we will hope to see them in the TOWER when space affords. They are original, and the author does not object either to the use of his name, or the mention of the place from which they are written, his desire being that they may be used in the most effective manner, for the glory of our beloved Lord and Savior.

Speaking for myself, I am, by the grace of God and our Lord Jesus Christ, enabled to say that I have walked daily in close communion with him, ordering my ways by his written Word, under the guidance and teachings of the holy spirit. I am resting now in his keeping power. The conflict, in which the spirit of the old man had to be broken, was long and severe; but, thank God, I was strengthened daily by his grace, to the end that in my weakness his strength was perfected. I love the brethren, yet do I realize that this same love is to be made perfect. I cannot tell you, dear friends, how much I feel indebted to you for a perusal of the helps which you are

R1611 : page 16

sending out into the world; but of this you may be assured, that both yourself and Sister R. and all of your co-laborers are carried before the throne of grace in my prayers night and morning; and I am confident that my prayers are heard. God willing, I am due to be discharged from this place next summer, after which I may meet you; but I lay no plans. Henceforth I belong to Jesus, and he is not only able, but willing, to direct my efforts, abilities and time; and to him I am now fully and wholly committed.

Praying that you may be continued in the service and peace of our Lord Jesus Christ until he is ready to bestow the crown, and the approval, "Well done, good and faithful servant," upon you, I subscribe myself Christ's, and yours in Christ unfailingly,

W. D. HUGHES.

----

page 16

DEAR BROTHER AND SISTER RUSSELL:--
I feel I owe a debt of gratitude to you both, and I take this opportunity to convey to you my expressions of love and esteem, for your fearless and noble attitude in DAWNS and TOWERS, which I have had the good fortune to read, through kindness of our brother [writer of the above letter]. I had, previous to reading them, accepted Jesus as my Redeemer, but was beset by doubts and fears on account of the differences in my views from those of others I knew, and felt I was wrong, until (Praise the Lord) your works came to hand, and gave me fresh courage; and now I am determined that nothing shall separate me from Christ. This testimony will, I hope, be all the more acceptable because it comes from one to whom the very name of Jesus has been one of antipathy, from the fact that I am a Jew. Though a young man of only twenty-four years, I have been all but an open infidel--a "fatalist."

I have read and re-read each page of

DAWN with increasing interest, and I thank God for leading me into his secret--that the things spoken by the prophets are now fulfilled, and that we are drawing near to that day when all things shall be revealed. I have read your article in the TOWER on Baptism, and I thank the Lord for letting me have light on that subject. I have been in doubt how I could be baptized without assenting to some of the creeds and dogmas of the day, which I never could believe, and have felt that I must always be beyond the pale of the church. But, praise the Lord, your views are approved by my judgment--reached from the same source, the Word. Then I was fearful, lest I was being led away by pride; but now I shall, at the first opportunity, be immersed into Christ. What a beautiful symbol it is of a complete surrender of self and a resurrection in Christ. It is not a mere empty form, but an actual surrender and living.

Will you kindly send me some information as to the work? also a few tracts, for here are souls hungry for the bread of life. I wish to know all about the work, that I may fully determine my attitude now; and if the Lord can use me, I am ready. There is a mighty work going on within these walls, and each day sees another soul step out into the glorious liberty of Christ Jesus.

Dear Brother, my time here is drawing to a close, and soon I shall begin the battle against the world. I wish you to keep me before the throne of grace, as I do you and your work. May the Lord bless and keep you, is the earnest prayer of

Yours in Christ, MAURICE ASHHEIM.

R2254 : page 16

HE CALLETH FOR THEE.

H. HARDIE.--A PRISONER.

There is nothing within me that ever I might
Give as reason why Jesus should wash my soul white.
I had mocked at his mercy so often before,
He might have forsaken my soul evermore.
But still in his wonderful mercy so free,
He had room in his heart for a sinner like me.

I would not attend, though so often he cried,
"Son! look at my hands and the wound in my side;
Oh, think of the love that could bring thy Lord down
To buffeting, hate and a brow-piercing crown.
I bore all that anguish to set thy soul free."
But Christ's love and mercy were nothing to me.

He bore with me long, and he followed me far
O'er the way where allurements and lusts ever are:
He brought me to bay, and he led me to think,
With my feet slipping fast o'er the terrible brink
To destruction and death, put the devil to rout.
Then I came, and he never has since cast me out.

He is ever the same; and his Bible declares,
There's rejoicing above o'er a penitent's prayers;
That sins, red as scarlet, can be white as the snow,
If o'er them the blood of the Savior but flow.
He is pleading and calling, poor sinner, for thee:
He'll not refuse you, since he saved one like me.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

1894. GOOD SHEPHERD CALENDARS. 1894.

We have quite a number of calls for these calendars for this year. Those who got them last year seem to have been pleased and profited by them. They contain excellent selections of Scripture texts, one for each day of the year. The text for each day is pulled off, showing that for the day following.

The usual retail price of these calendars is 35 cents each. We have arranged for a large quantity, and can supply them at less than half price--two calendars for twenty-five cents; postage paid by us.

PROMPT RENEWALS, TAGS, ETC.

We much appreciate the promptness of many of our readers in renewals--those who receive the WATCH TOWER free, as the Lord's poor, as well as those who send payment.

However, this promptness on the part of so many will hinder our promptness in the changing of the dates on some of the address tags. We hoped to indicate on the tag of this issue all receipts up to Jan. 1, but some must wait over until our next issue.

It seems impossible, too, for us to answer any but the most important letters--except by the WATCH TOWER articles (which frequently are designed to meet inquiries), and by a Postal-card referring you for answers to back numbers of the TOWER or to M. DAWN. Be assured that we are pleased to receive and read all of your welcome letters. It requires much less time to read than to answer them.

EXPERIENCE AND PRAYER MEETINGS.

We called attention last year to the inauguration of Experience and Prayer Meetings, in various parts of this city and Pittsburg, held every Wednesday evening, under the leadership of different brethren, who move from one meeting to another every quarter. We want to tell you that these meetings have been growing in interest and profit from the first. They average from six to eighteen in attendance, and now could not be dispensed with. The spiritual sentiment of the Congregation of the Lord, which meets every Sunday at Bible House chapel, was never before as good as at present; and under the Lord's blessing we attribute this to these meetings.

Thus far they have been chiefly experience meetings (doctrinal questions are avoided at these meetings); but we propose that for the coming year they shall take on more of a prayer feature. All have learned to express themselves to one another, and all should learn to "draw nigh to the throne of the heavenly grace, that each may obtain mercy and find grace to help in every time of need," before the brethren, as well as privately.

Several little groups here and there have written us that they have tried the plan and have been blessed thereby. We therefore urge all groups, everywhere, to try this service faithfully, during the year beginning. And those who have no companionship and fellowship in the truth will all the more need just such an evening each week for personal inspection, and praise and worship, and thanksgiving to the Giver of every good gift. Try it!

ORDER TRACTS FREELY NOW.

Our prayers have been answered, and all hindrance to the sending forth of the Old Theology Tracts at the cheap rate of postage is removed. Order all you can use judiciously.

PRESERVE YOUR WATCH TOWERS.

Those who dispose of their TOWERS after reading them once or twice do themselves an injury. Preserved, they would often refresh your memory. A "Patent Binder" holding forty-eight copies, lasting for two years, we can supply for fifty cents; or you can keep them in order without one, or in a home-made binder. Order extra copies for loaning or giving to your friends. If you cannot afford to pay for the extra copy, say so, and we will send it upon the usual terms to "the Lord's poor"--free.

====================

R1611 : page 19

VOL. XV.   JANUARY 15, 1894.   NO. 2.

"ARE THERE FEW THAT BE SAVED?"

EMERGING from that blackness of error called Calvinism, with its heaven of blessing for the "little flock" and its eternal torment of all others, as taught by good but sadly deceived men--John Calvin, Jonathan Edwards, Charles H. Spurgeon and others--into the glorious light of the goodness of God, shining in the face of Jesus Christ our Lord and revealed in the divine Plan of the Ages, the writer was subjected to the same attacks of Satan (the great Enemy of God and man) to which all others seem to be exposed. Coming as an angel of light, he seemed to welcome us into the light out of the gross darkness which he himself had brought upon the world. And while our heart trembled with joy, and yet with fear also, lest after all we should find some evidence that God would do some terrible and unjust thing, to at least some of his creatures, the suggestion came, God will not permit any to be lost.

At this time the word lost still had associated with it that unscriptural, wicked and awful meaning of eternal torment; for, although we had gotten rid of that misbelief, and saw that lost means dead, destroyed, the influence of that old error still gave a false coloring to the words formerly supposed to teach it. Hence the greater force in the suggestion that God would not permit any to be lost;--for surely no enlightened mind can candidly imagine the eternal misery of a solitary individual in all of God's universe.

Reason and judgment swayed for a time, first to one side and then to the other, according to circumstances and moods, until we learned that our reasoning powers are not to be relied upon to settle such questions; that they are imperfect as well as liable to be prejudiced; and that for this cause God had given us his inspired Word to guide our reasoning faculties into proper channels. Then, appealing to the Scriptures, we found abundant proof that unless God therein trifles with his children's confidence (and as men would say "bluffs" them, with suggestions and threats which he knows he will never execute) there surely will be some lost as well as some saved.

Among these Scriptures are not only those similes which speak of the salt which lost its value, and was thenceforth good for naught, but to be trodden under foot, and of the destruction of those servants which would "not have this man to rule over" them (Matt. 5:13; Luke 19:14,27), etc., but the following plain statements:--

Some "wrest the Scriptures to their own destruction." --2 Pet. 3:16.

"Pride goeth before destruction."--Prov. 16:18.

"The Lord preserveth [saves] the souls of his saints."--Psa. 97:10.

"The Lord preserveth all them that love him, but all the wicked [not the ignorant] will he destroy."--Psa. 145:20.

"False teachers...bring in damnable heresies,...and bring upon themselves swift destruction."--2 Pet. 2:1.

Some are "vessels of wrath fitted to destruction." --Rom. 9:22.

R1611 : page 20

"Them that walk after the flesh...shall utterly perish in their own corruption."--2 Pet. 2:10-12.

"The destruction of the transgressors and of the [wilful] sinners shall be together, and they that forsake the Lord shall be consumed."--Isa. 1:28.

The Lord will "destroy them that corrupt the earth."--Rev. 11:18.

"The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity."--Prov. 10:29,30; 21:15.

Some fall into "many foolish and hurtful lusts [desires], which drown men in destruction." --1 Tim. 6:9.

"For many walk,...the enemies of the cross of Christ, whose end is destruction."--Phil. 3:18,19.

"Who shall be punished with everlasting destruction."--2 Thes. 1:9.

"If any man defile the temple of God, him will God destroy."--1 Cor. 3:17.

"The judgment of God [is] that they who do such things are worthy of death." "Because that, when they knew God, they... became vain in their imaginations, and their foolish heart was darkened."--Rom. 1:32,21.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."--Heb. 4:1.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, if they should fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."--Heb. 6:4-6.

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth [Moses, the typical teacher], much more shall not we escape, if we turn away from him that speaketh from heaven." "Looking diligently, lest any man fail of the grace of God."--Heb. 12:25,15.

"The soul that will not hear that prophet shall be destroyed from among his people."--Acts 3:23.

"By one offering he [Christ] hath perfected forever them that are sanctified....Let us [therefore] draw near with a true heart, in full assurance of faith....Let us hold fast the profession of our faith without wavering, ...exhorting one another, and so much the more as ye see the [Millennial] Day drawing on. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more [part for us in the] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall consume the adversaries."--Heb. 10:14,22-27.

If "he who [in the typical nation] despised the law of Moses [the typical lawgiver] died without mercy, of how much sorer [more serious] punishment shall he be thought worthy who hath trodden under foot [disgraced] the Son of God, and hath counted the blood of the [New] Covenant an unholy [ordinary] thing, and hath done despite unto the spirit of grace?" Surely the wages of such conduct would be everlasting, while that in the type was not, but was covered by the great sacrifice for sins once for all. "It is a fearful thing to fall into the hands of the living God."--Heb. 10:28,29,31.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."--John 3:36; 1 John 5:12.

"His servants ye are to whom ye render service; whether of sin unto death, or of obedience unto righteousness."--Rom. 6:16.

"The end of those things is death."--Rom. 6:21.

"To be carnally minded is [to reap the penalty] death; but to be spiritually minded is [to reap the reward] life and peace."--Rom. 8:6.

"Sin, when it is finished, bringeth forth death."--Jas. 1:15.

"There is a [kind of] sin unto death;... and there is a [kind of] sin not unto death."--1 John 5:16.

"Fear not them which kill the body, but are not able to kill [destroy] the soul [being]: but rather fear him which is able to destroy both soul and body in Gehenna [the second death]."--Matt. 10:28.

"The wages of sin is death."--Rom. 6:23.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 18:32; 33:11.

"All the wicked will God destroy."--Psa. 145:20; 147:6.

What could be more explicit than this testimony of God's Word! And how reasonable it all is. Torment might properly be objected to as unjust as well as unmerciful; but taking away the life of those who will not conform their lives to the just and holy and kind regulations of the New Covenant which God has

R1611 : page 21

opened to our race, through Christ's great atoning sacrifice, is reasonable, just and merciful.

It is reasonable: why should God continue his blessings, of which life is the chief, to those who, after knowing and being enabled to conform to his just requirements, will not do so?

It is just: because God is under no obligation to man. Man is already his debtor ten thousand times; and if he will not render loving respect to his Creator's wise and good commands, Justice would demand that those blessings be stopped.

It is merciful on God's part to destroy the incorrigibly wicked--those who, after full knowledge and opportunity have been enjoyed, refuse to be conformed to the lines of the law of God's Kingdom--the law of love. (1) Because all who will live ungodly--out of harmony with God's law of love--will always be like the restless sea, more or less discontented and unhappy. (2) Because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. And to these God has promised that the time shall come when sin and its results, weeping and pain and dying, shall cease (Rev. 21:4), when he will destroy out of the earth those who corrupt it. (Rev. 11:18.) (3) Because God has promised that there shall yet be a clean world (Isa. 11:9; Rev. 21:5), in which the unholy and abominable and all who love and make lies shall have no place. (Rev. 21:8.)

"Thou shalt diligently consider his place and it shall not be."--Psa. 37:10.

Only such as have preferred their own wisdom to that of the Bible can read the foregoing words of God, and yet believe that all men will be everlastingly saved.

Only such as are puffed up with a sense of their own benevolence can hold that God never would be satisfied or happy if one of the race perished. God has gotten along very well without the sinners thus far, and could do so forever. It was not for selfish reasons that he redeemed all, and is about to restore all who will accept his favor in Christ.

But some attempt to evade the foregoing statements of Scripture with the claim that they refer to wickedness, and not to wicked people; that they mean that all wicked people will be destroyed by their conversion--by having their wickedness destroyed. We ask those who so think to read over these words of God again, carefully, and see that they could not, reasonably, be so construed. Notice that even though the Word mentioned nothing about the destruction of wicked doers, but merely mentioned the destruction of wickedness and wicked things, this would nevertheless include wicked doers; because, of all wicked things, intelligent, wilful evil-doers are the worst. But the Word does specify wicked persons; and all who are familiar with rules of grammar covering the question know that when the person is specified the destruction of his wickedness merely could not be meant.

"The lake of fire, which is the second death" (Rev. 20:14), is "prepared for the devil and his angels [messengers or servants]." (Matt. 25:41.) And all who, with Satan, serve sin are his servants or messengers. (Rom. 6:16.) For such, yes, for all such, and for such only, God has prepared the penalty of "everlasting destruction from the presence of the Lord and from the glory of his power." And from Satan their chief down to the least one of his children who, notwithstanding knowledge and opportunity to the contrary, cling to evil, and choose it rather than righteousness, this tribe will be blotted out to the praise of God's justice, to the joy and welfare of the holy and to their own real advantage.

It will not do to judge others by ourselves, in all respects. The fact that God's saints do not feel opposition to God's will, and cannot understand how others can entertain such sentiments, sometimes leads to the false conclusion that if all others enjoyed a similar knowledge of God they too would delight in his service. That such a conclusion is false is evident, from the fact that Satan, who knew God thoroughly, "abode not in the truth," but became "the father of lies" and "a murderer." And, after six thousand years witness of sin and its results, he is still the Adversary of righteousness. After nearly two thousand years knowledge of the love and

R1611 : page 22

mercy of God manifested in Christ's sacrifice for sin, he is still as unmoved by that love as he is unmoved by pity for human woe. And more than this: God, who knows the future as well as the past, shows us, unquestionably, that after being restrained (bound) for a thousand years by the power of Christ's Kingdom, and during that time witnessing the blessings of righteousness, he will, when granted liberty at the close of the Millennium, still manifest a preference for the way of sin and opposition to God's arrangements. Surely this proves that intelligent beings, and perfect beings, too, can know God and yet choose a way of disobedience,--whether or not our minds can grasp the philosophy of their course.

But the philosophy of the matter is this: A perfect being, angel or man, is a blank page upon which character must be engraved. Knowledge and a free will are the engravers. Pride, Selfishness and Ambition may be engraved, or Love, Humility and Meekness. The latter is the blessed or God-like character; the former is the sinful or devilish character. According to which is engraved will be the character. If the will decide for sin and cultivate the wicked character, the result will be a wicked being. If the will decide for righteousness and God-likeness, the result will be a holy being.

The same principles in a general way apply also to fallen men. No matter how fallen and weak they may be, they have free-wills. They can will aright, even when they cannot do aright. And under the New Covenant God accepts, through Christ, the imperfect deeds, where the wills are perfect.

For some who are now evil doers and lovers of sin, our hope is, that they are such because of blinding of the devil (2 Cor. 4:4), which leads them to make a choice they would not make if they had a full, clear knowledge. God's guarantee to all, through Christ, is, that all shall come to an accurate knowledge of the truth, and thus to a full opportunity to choose between righteousness and sin. We have no hope for any who, after coming to a clear knowledge, choose sin, wilfully: neither in this age nor in the next is there hope for such, according to God's Word.

===================

R1611 : page 22

THE FUTURE--SOCIAL AND RELIGIOUS.

AS SEEN BY A CONGREGATIONAL MINISTER.

REV. Dr. C. I. Scofield, pastor of a large Congregational church in Texas, recently preached a sermon on unfulfilled prophecies as interpreted by the signs of the times. He said:

I am to speak to you to-night upon unfulfilled prophecy as interpreting the signs of the times. As pertinent to that theme, I ask you to look with me at the passage found in Luke 12:54-56: "And he said also to the people, when ye see a cloud rise out of the west, straitway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites! Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?"

As a matter of fact, the ancient people of God did not discern the time of their visitation, the presence of their long expected Messiah, simply and only because they did not study the signs of their own times in the light of the prophets. From Genesis to Malachi the spirit of prophecy had been painting, broadly at first, but stroke upon stroke in ever fuller detail, the portrait of a coming one. His biography, to change the figure, was written beforehand.

In due time he came, and prophecy began to be changed into history. For three years he filled the earth and air with the very marks of identity which the prophetic portrait required. To this day the absolutely unanswerable proof of the messiahship of Jesus is the unvarying literalness of his fulfillment of the prophecies. The prophets and the evangelists answer to each other as the printed page answers to the type, as the photograph answers to the negative. And these predictions, be it remembered, were so minute and specific as to exclude the possibility of imposture. It is open to any man to say, "I am the Christ;" but it is not possible for any man to arrange his ancestry for two thousand years before his birth, and then to be born at a precise time, in a particular village, of a virgin mother.

Looking back upon all this, we marvel that the men of Christ's own time did not hit upon

R1611 : page 23

the simple expedient of testing his pretensions by the prophetic Scriptures. More than once he challenged the test, but they remained to the end discerners of the sky and of the earth, but absolutely blind to the tremendous portents of their time.

But is it not possible, at least, that we are equally blind to equally evident signs? We have the prophetic word "made more sure," says Peter, who calls it a "light shining in a dark place," and warns us that we do well to take heed to it. But are we walking in that light? Rather, is it not true that the prophetic Scriptures are precisely the portions of the sacred book least studied? Of this we may be sure: there is nothing occurring which has not been foreseen and foretold; and of this, too, that the things foretold will surely come to pass. Is it not possible, therefore, that our Lord is saying of us: "How is it that ye do not discern this time?"

Let us proceed after this manner: First, let us look at the prophecies which describe the closing events of this dispensation and usher in the next. Second, let us look about us to see if our sky holds any portent of those things.

The first great word of prophecy, solemn, repeated, emphatic, is that this age ends in catastrophe.

"In the last days perilous times shall come. There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke 21:25-27.)

"But as the days of Noah were, so shall also the presence of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the presence of the Son of Man be." (Matt. 24:37-39.) "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." And then, referring to

the abundant prophetic testimony in our hands, the apostle adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."--1 Thess. 5:3,4.

It is useless to multiply references when all are to the same purport. The notion that we are to pass, by the peaceful evolutionary processes of a broadening culture, by the achievements of discovery and inventions and by the universal acceptance of the gospel, into the golden age of millennial blessedness is, in the light of prophecy, the baseless fabric of a dream. True, the prophet's vision takes in that day; but it lies beyond the awful chasm of blood and tears and despair which yawns between. Toward that chasm this age is hastening with accelerated speed: this age ends in catastrophe.

So much for the broad and obvious prophetic testimony which he who runs may read. Now the book of the Revelation (and to some extent Second Thessalonians) takes up these prophecies of the end time, and enters into the detail of them. By this we know not merely that the end is calamitous and catastrophic, but also of what elements the calamitous catastrophe is made up. Observe, I do not say that the Revelation tells us what precedes the catastrophe, but of what the catastrophe itself consists.

And first it is war, and war such as this world has never seen, war colossal, universal and desperate. "Peace shall be taken from the earth." Not only organized combat of nation against nation, but the murderous passions of men shall be unchained, and "they shall kill each other." The natural results of such a condition are depicted as following famine, consequent upon unsown fields, and then pestilence.

And, second, this awful condition is to be followed by bloody anarchy--the overthrow of all settled government.

Now, it is evident that if we are indeed near the end of this age, some unmistakable signs of these coming horrors must be discoverable. Wars on the apocalyptic scale require long years of preparation. In primitive conditions, tribe springs to arms against tribe; but we are not living in primitive conditions. If, therefore, we find the nations of the earth steadily reducing their armaments, selling off their war material, sending regiments back to the forge and the plow, and dismantling fortresses, we may be sure, not indeed that the prophecies will fail, but that they will not reach their fulfillment in our time.

Similarly, anarchy in any universal sense is not the product of an hour. The conservative instincts are too strong, love of home and property and security too deep-seated. Men may, as they have, overturn a government; but it is only to establish another which they prefer. But anarchy, pure and simple, is not a spontaneous possibility. If, therefore, we find men

R1612 : page 24

everywhere growing in love of order and veneration for law; if we find lynchings and riots becoming infrequent, and discontent with the settled order disappearing, we may be sure that the end of the age is far removed from us. We may go on with our buying and selling, confident that our accumulations will represent some fleeting value for yet a few transitory years.

Nor need we be specially apprehensive if, upon a survey of the times, we find but a nation or two here and there in readiness for war; or a few anarchic socialists noisily venting their theories. But what are the facts--facts so conspicuous, so obtrusive, so inconsistent, that all the world feels itself under the shadow of impending calamity?

Take the war shadow first. Have armaments been decreasing? On the contrary, Europe, the east, everything within the sphere anciently ruled by Rome (which is the especial sphere of prophetic testimony), is filled as never before with armed men. All the nations, with feverish haste, are increasing their armaments. Practically bankrupt, they are hoarding gold and piling up material of war, though perfectly aware that the strain is simply insupportable for any long continued period; and they are doing it because they all feel that a tremendous crisis is at hand.

Within two years Bismarck and Gladstone, the most experienced and sagacious of living statesmen, have said that the situation does not admit of a peaceful solution, that the world is hastening toward the war of wars, the outcome of which no man may predict. This is also the expressed opinion of that singular man whose only position is that of Paris correspondent of the London Times, but whose wisdom, judgment and prudence are such that he is consulted by every cabinet and trusted by every sovereign--De Blowitz. And all are agreed that the war, when it comes, must involve the earth.

Eleven millions of men are armed and drilled and ready to drench the prophetic earth in seas of blood. The Emperor William has said to his friend, Poultney Bigelow: "We live over a volcano. No man can predict the moment of the eruption. So intense is the strain that a riot the other day between French and Italian workmen at Aigues-Mortes--a mere riot --came near to precipitating the awful conflict."

So much for the war sign of the end. What of the anarchic portent? We all know that now for the first time in the history of the world is there a socialist propaganda. Socialism is a fad with dreaming doctrinaires, a desperate purpose with millions of the proletariat of Russia, France, Germany, England, Italy.

From the philosophic socialism of Bellamy and the idealists to the anarchic socialism of Spies, Schwab and Neebe may seem a far cry. How long in 1790-93 did it take France to traverse the distance from Rousseau and Diderot to Robespierre? Yes, my hearers, the anarchy sign blazes in our heavens alongside the baleful war sign. But there is more. Two groups among the sons of men are especially in the eye of prophecy--the Christian church and ancient Israel. What, let us ask, is the prophetic picture of the end of the Church age? The answer is in large characters, and none need miss it. The Church age ends in increasing apostasy, lukewarmness, and worldliness on the part of the many; of intense activity, zeal and devotedness on the part of the few.

What now are the signs? Look into our Churches. The world has come into the Church and the Church has gone into the world, until the frontier is effaced. Moral and honorable men of the world point the finger of scorn at the life of the average professor of religion. But in all our Churches are the faithful few who do the praying, the giving, the home and foreign mission work; and these have never been excelled in any age in zeal, piety and consecration. Verily, this sign, too, of the catastrophe is here.

What of Israel? As all Bible students know, the great burden of the unfulfilled prophecy concerning the Jew is his restoration to his own land. This does not mean that every Jew must return, but only that the nation must be reconstituted upon its own soil. Is there any sign of this? Every reader of the newspapers has his answer ready. In a word, there are more Jews in Palestine now than returned under Ezra and Zerrubabel to reconstitute the nation after the Babylonian captivity. More have returned in the last ten years than within any like period since the destruction of Jerusalem --more in the last three years than in the previous thirty. The great bulk of the Jewish people are in Russia, where now they are undergoing persecutions so infamous as to move to indignation and grief every generous soul. Moved with pity, Baron Hirsch is seeking to deport his suffering brethren to South America; but the Russian Jews themselves, moved by undying faith in the prophets, have organized the great Choveir Lion association to promote the colonization of Palestine. This will succeed; the other, in large measure, will fail.

And so, my friends, looking through the vision of the prophets on to the end-time for

R1612 : page 25

conditions, and then sweeping our own sky for signs, we find the four great portents--preparation for universal war, universal anarchy, a worldly Church and regathering Israel lifting themselves up into a significance which the world dimly apprehends, but which we, who are not of the night that that day should overtake us as a thief, know means that the end is just upon us. How glorious that this lamp of prophecy not only casts its rays into the awful abyss upon the brink of which the age hangs poised, but also lights up the fair Millennial shore just beyond, where the nations of the redeemed shall walk in light and peace under Messiah's rule, with restored Israel the manifestation of his earthly glory. And even beyond that golden age we are permitted to see the new heavens and the new earth--eternity.

R1615 : page 25

A SAVIOR AND A GREAT ONE!

A ghastly sight shows in the shivering air

On Calvary's brow:
The Savior of mankind, in love, hangs there;
While followers bow
The head low on the breast and sadly sigh,
"How can he be Messiah--if he die?"

A jeering mob surrounds the cursed knoll
And mocks the Lord;
Yet to his lips comes from his stricken soul
The precious word--
"Father, forgive; they know not what they do--"
E'er o'er his face creeps dissolution's hue.

"'Tis finished," rings in triumph through the sky;
He bows his head.
And; while the querying soldiers mark the cry,
The Lord is dead.
All anguish past, his triumph doth begin,
The world is saved, a death blow dealt to sin.

Jerusalem, amazed, hears soldiers tell
(With terror cold)
How Christ has vanquished Satan, death and hell,
As he foretold.
And feeble fishers forcefully proclaim,
"There is salvation in no other name."

A Sabbath's journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight
To their abode.
The Christ appears, while holden are their eyes,
And doth expound wherefor Messiah dies.

Emmaus reached, the Lord would further go.
They gently chide--
"Thou hast beguiled our weary tears, and so
With us abide."
He brake their bread,--then vanished from their sight.
Their hearts did burn with holy joy that night.

Still thus he comes; and though the faulty sight
Of clouded eyes
Perceives him not, he makes the burden light,
And stills our cries:
For, like weaned babes, we mourn, the while he would
Our hearts sustain with stronger, richer food.

The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one, he shows to you,
And in his side
A spear thrust gapes--a passage rent apart,
For easy access to your Savior's heart.

It was for you, my brother, that he shed

His life so free.
For you, for me, he bowed his godlike head
On Calvary's tree;
That, trusting in the merit of his name,
We might be saved from sorrow, sin and shame.

The past sufficeth, surely, to have spent
In sinful deeds.
Come, join our band; and be our footsteps bent
Where Jesus leads.
So in his righteousness serenely dressed
We'll meet him face to face among the blest.
--H. HARDIE.

====================

R1612 : page 25

ECHOES FROM THE PARLIAMENT OF RELIGIONS.

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA.

[Continued from our last.]

HAPPY HINDOO MARRIAGES.

"Happiness is not to be confounded with palatial dwellings, gorgeously fitted with soft seats and yielding sofas, with magnificent costumes, with gay balls or giddy dancing parties, nor with noisy revelries or drinking bouts and card tables; and as often, if not oftener, in that distant lotus land, as in your own beloved land of liberty, you will come across a young and blooming wife in the first flush of impetuous youth who, when suddenly smitten with the death of the lord of her life, at once takes

R1612 : page 26

to the pure and spotless garb of a poor widow,

R1613 : page 26

and with devout resignation awaits for the call from above to pass into the land which knows no parting or separation. But these are cases of those who are capable of thought and feeling. What sentiment of devoted love can you expect from a girl of twelve or fourteen whose ideas are so simple and artless and whose mind still lingers at skipping and dollmaking? What sense and reason is there in expecting her to remain in that condition of forced, artificial, lifelong widowhood? Oh, the lot of such child-widows! How shall I depict their mental misery and sufferings? Language fails and imagination is baffled at the task. Cruel fate --if there be any such power--has already reduced them to the condition of widows, and the heartless, pitiless customs of the country barbarously shave them of their beautiful hair, divest them of every ornament or adornment, confine them to loneliness and seclusion-- nay, teach people to hate and avoid them as objects indicating something supremely ominous and inauspicious. Like bats and owls, on all occasions of mirth and merriment they must confine themselves to their dark cells and close chambers. The unfortunate Hindoo widow is often the drudge in the family; every worry and all work that no one in the family will ever do is heaped on her head; and yet the terrible mother-in-law will almost four times in the hour visit her with cutting taunts and sweeping curses. No wonder that these poor forlorn and persecuted widows often drown themselves in an adjoining pool or a well, or make a quietus to their life by draining the poison-cup. After this I need hardly say that the much-needed reform in this matter is the introduction of widow marriages.

SOME HINDOO REFORMERS.

"The Hindoo social reformer seeks to introduce the practice of allowing such widows to marry again. As long ago as fifty years one of our great pundits, the late pundit V.S. of Bombay, raised this question and fought it out in central and northern India with the orthodox Brahmans. The same work, and in a similar spirit, was carried out in Bengal and Northern India, by the late Ishwar Ch. V. Sagar of Calcutta, who died only two years ago. These two brave souls were the Luther and Knox of India. Their cause has been espoused by many others, and until to-day perhaps about two hundred widow marriages have been celebrated in India. The orthodox Hindoos as yet have not begun to entertain this branch of reform with any degree of favor, and so anyone who marries a widow is put under a social ban. He is excommunicated; that is, no one would dine with him, or entertain any idea of intermarriage with his children or descendants. In spite of these difficulties the cause of widow marriage is daily gaining strength both in opinion and adherence.

"The position of woman. A great many

reforms in the Hindoo social and domestic life cannot be effected until and unless the question as to what position does a woman occupy with reference to man is solved and settled. Is she to be recognized as man's superior, his equal, or his inferior? The entire problem of Hindoo reform hinges on the position that people in India will eventually ascribe to their women. The question of her position is yet a vexed question in such advanced countries as England and Scotland. Here in your own country of the States you have, I presume to think, given her a superior place in what you call the social circle and a place of full equality in the paths and provinces of ordinary life. Thus my American sisters are free to compete with man in the race for life. Both enjoy the same, or nearly the same, rights and privileges. In India it is entirely different. The Hindoo lawgivers were all men, and, whatever others may say about them, I must say that in this one particular respect, viz., that of giving woman her own place in society, they were very partial and short-sighted men. They have given her quite a secondary place. In Indian dramas, poems and romances you may in many places find woman spoken of as the 'goddess' of the house and the 'deity of the palace,' but that is no more than a poet's conceit, and indicates a state of things that long, long ago used to be rather than at present is.

WOMEN'S BATTLE FROM BIRTH.

"For every such passage you will find the other passages in which the readers are treated with terse dissertations and scattering lampoons on the so-called innate dark character of women. The entire thought of the country one finds saturated with this idea. The Hindoo hails the birth of a son with noisy demonstrations of joy and feasting; that of a female child as the advent of something that he would most gladly avoid if he could. The bias begins here at her very birth. Whatever may be the rationale of this state of things, no part of the programme of Hindoo social reform can ever be successfully carried out until woman is recognized as man's equal, his companion and co-worker in every part of life; not his handmaid, a tool or an instrument in his hand, a puppet or a plaything, fit only for the hours of amusement and recreation. To me the work

R1613 : page 27

of social reform in India means a full recognition of woman's position. The education and enlightenment of women, granting to them liberty and freedom to move about freely, to think and act for themselves, liberating them from the prisons of long-locked zenana, extending to them the same rights and privileges, are some of the grandest problems of Hindoo social reform. All these depend on the solution of the above mentioned problem of the position of woman in India.

EDUCATION OF THE MASSES.

"The masses or the common people in India are very ignorant and quite uneducated. The farmer, the laborer, the workman and the artisan do not know how to read or write. They are not able to sign their own names. They do not understand their own rights. They are custom bound and priest-ridden. From times past the priestly class has been the keeper and the custodian of the temple of knowledge, and they have sedulously kept the lower class in ignorance and intellectual slavery. Social reform does not mean the education and elevation of the upper few only: it means inspiring the whole country, men and women, high and low, from every creed and class, with right motives to live and act. The work classes need to be taught in many cases the very rudiments of knowledge. Night schools for them and day schools for their children are badly wanted.

FAILURE OF FOREIGN MISSIONS.

"Government is doing much; but how much can you expect from government, especially when that government is a foreign one, and therefore has every time to think of maintaining itself and keeping its prestige among foreign people? It is here that the active benevolence of such free people as yourselves is needed. In educating our masses and in extending enlightenment to our women you can do much. Every year you are lavishing--I shall not say wasting--mints of money on your so-called foreign missions and missionaries sent out, as you think, to carry the Bible and its salvation to the 'heathen Hindoo,' and thus to save him! Aye, to save him! Your poor peasants, your earnest women and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad learned missionaries that will spend their efforts and energies in educating our women, our men and our masses. Educate. Educate them first, and they will understand Christ much better than they would do by being 'converted' to the narrow creeds of canting Christendom.

"The difficulties of social reformers in India are manifold. Their work is most arduous. The work of engrafting on the rising Hindoo mind the ideals of a material civilization, such as yours, without taking in its agnostic or atheistic tendencies, is a task peculiarly difficult to accomplish. Reforms based on utilitarian and purely secular principles can never take a permanent hold on the mind of a race that has been essentially spiritual in all its career and history. Those who have tried to do so have failed. The Brahmo-Somaj, or the church of Indian Theism, has always advocated the cause of reform, and has always been the pioneer in every reform movement. In laying the foundations of a new and reformed society the Brahmo-Somaj has established every reform as a fundamental principle which must be accepted before any one can consistently belong to its organization.

"Acting on the model of ancient Hindoo society, we have so proceeded that our social institutions may secure our religious principles, while those principles regulate and establish every reform on a safe and permanent footing.

PLAN OF BRAHMO-SOMAJ.

"Social reform merely as such has no vitality in our land. It may influence here and there an individual; it cannot rear a society or sway a community. Recognizing this secret, the religion of the Brahmo-Somaj has from its very birth been the foremost to proclaim a crusade against every social evil in our country. The ruthless, heartless practice of suttee, or the burning of Hindoo widows on the funeral pile of their husbands, was abolished through the instrumentality of the great Raja Ram Rohan Roy. His successors have all been earnest social reformers as much as religious reformers. In the heart of Brahmo-Somaj you find no caste, no image worship. We have abolished early marriage, and helped the cause of widow marriage. We have promoted intermarriage; we fought for and obtained a law from the British government to legalize marriage between the representatives of any castes and any creeds. The Brahmos have been great educationists. They have started schools and colleges, societies and seminaries, not only for

R1614 : page 27

young men, but for girls and young women. In the Brahmo community you will find hundreds

R1614 : page 28

of young ladies who combine in their education the acquirements of the east and the west; oriental reserve and modesty with occidental culture and refinement. Many of our ladies have taken degrees in arts and sciences in Indian universities. The religion of the Brahmo-Somaj is essentially a religion of life --the living and life-giving religion of love to God and love to man. Its corner-stones are the fatherhood of God, the brotherhood of man and the sisterhood of woman. We uphold reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power, needs to be based on religion.

"These are the lines of our work: we have been working out the most intricate problems of Hindoo social reform on these lines. We know our work is hard, but at the same time we know that the Almighty God, the father of nations, will not forsake us; only we must be faithful to his guiding spirit. And now, my brethren and sisters in America, God has made you a free people. Liberty, equality and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action, for the sake of which your noble forefathers forsook their ancestral homes in far-off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active cooperation in the realization of the social, political and religious aspirations of young India. God has given you a mission. Even now he is enacting, through your instrumentality, most marvelous events. Read his holy will through these events, and extend to young India the right hand of holy fellowship and universal brotherhood."

Would that America, with all its advantages of the gospel, were able to give the needed help; but no, in common with all "Christendom," she has fallen short of her privileges, and is unable to save India from the ditch toward which she herself is blindly drifting. But, thank God! help is coming, and that right speedily, in the glorious establishment of the Kingdom of God over all the earth; and our blessed Christ, the Prince of peace, shall himself "speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth."--Zech. 9:10.

A HEATHEN POEM.

[The following lines, from a recent journal of Madras, India, show what some of the best Hindoo minds are thinking at the present time.]

"Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And Hindoo life of love bereft,
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of Kali yuga years,
Freighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?"

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO

LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1614 : page 28

THE MURDER OF ABEL.

I. QUAR., LESSON III., JAN. 21, GEN. 4:3-13.

Golden Text--"By faith Abel offered unto God a more excellent sacrifice than Cain."--Heb. 11:4.

VERSES 3-5. Coupled with the first promise of deliverance from sin and death through the seed of the woman, was the typical foreshadowing of the great sacrifice of "the Lamb of God which taketh away the sin of the world," when God substituted the garments of skin, which required the sacrifice of life, for the fig-leaf garments of Adam and Eve. Whether more plainly told them or not, we know that the idea of typical sacrifices for sin was received, and offerings were made at certain intervals of time--probably yearly, as subsequently commanded under the Jewish dispensation, and also as indicated by the sacrifices of Cain and

R1614 : page 29

Abel--Cain's offering being of the fruit of the ground, a part of his harvest, and Abel's a firstling or yearling of his flock.

The offering of Abel was, according to the divine institution, a sacrifice of life, and therefore a true type of the promised redemptive sacrifice, while Cain's offering was not. Hence the offering of Abel was acceptable to God, while that of Cain was rejected.

VERSES 6,7. "And Jehovah said unto Cain, Why art thou angry? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin croucheth at the door, and unto thee is its desire; but thou canst rule over it."

VERSE 8 shows that Cain disregarded the counsel received and allowed his anger to burn unchecked. He failed to resist the enemy Sin, here figuratively represented as a devouring beast, and it gained control of him, and drove him, first to unkind words, and finally to murder.

VERSE 9. One sin leads to another unless promptly acknowledged. Here the sin of murder was followed by those of lying and insolence--"I know not. Am I my brother's keeper?"

VERSES 10-12. The blood of Abel cried for vengeance upon the murderer. That is, Justice insists that he who takes the life of another thereby forfeits his own right to live.

VERSE 13. When Cain began to realize the deep remorse of a guilty conscience, in his agony of mind he cried out, "My punishment is greater than I can bear;" and in connection with the unbearable load he mentions regretfully the hiding from him of Jehovah's face, showing thus an appreciation of God's favor to which he would fain return. This evidence of penitence was quickly responded to by the Lord, who graciously set a mark upon Cain, that no one finding him should slay him, declaring that any such transgressor should receive sevenfold punishment. Thus the Lord guards the penitent. A bruised reed he will not break, and smoking flax he will not quench. (Isa. 42:3.) If there be even a slight disposition to penitence, he fosters and cherishes it. This merciful course with Cain foreshadowed God's similar course with the whole guilty world: when his chastisements shall have brought them to repentance, then his arm will be extended for their recovery.

The Golden Text shows that it was not by custom nor by accident that Abel chose his sacrifice, but by faith. Evidently he had been seeking the mind of the Lord, and had found it; and thus was enabled to offer acceptably. So with God's children now: it is to those who exercise faith, and who seek and knock, that the mind of the Lord is revealed, and they can see that nothing short of the great sacrifice, our Redeemer's life, could be acceptable before God.

The Apostle in speaking of Christ institutes a comparison (Heb. 12:24) which seems to imply that Abel was in some degree a type of Christ;--in that he offered an acceptable sacrifice, and was slain therefor. But while Abel's death called for vengeance, Christ's life was sacrificed for us and calls instead for mercy, not only upon those who slew him (Luke 23:34), but also upon the whole world. Not only was he slain by men, but he was slain for men; and by his stripes all may be healed who will penitently come unto the Father by him.

R1614 : page 29

GOD'S COVENANT WITH NOAH.

I. QUAR., LESSON IV., JAN. 28, GEN. 9:8-17.

Golden Text--"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."--Gen. 9:13.

With the deluge the Apostle Peter says the first world, the first heavens and earth, passed away--i.e., that dispensation, that order of things came to an end. (2 Pet. 2:5.) That was the dispensation in which the angels were permitted to mingle with men, assuming the human form for that purpose, the object being to influence and help mankind to retrieve their great loss by the fall. This, God knew they could not do; but in his wisdom he permitted the endeavor, foreseeing the ultimate utility of such an experiment.

R1615 : page 29

The immediate result was the corruption of some of the angels (Jude 6,7), who, leaving their first estate, took to themselves wives of the daughters of men; and by these mixed marriages a mongrel race of "giants" was produced, who, having the unimpaired vitality of their fathers and the human nature of their mothers were indeed "mighty men of renown"--"giants" in both physical and intellectual strength, especially as compared with the fallen and rapidly degenerating human race.--Jude 6,7; Gen. 6:2,4.

The account of the deluge is not merely a Bible narrative, but is corroborated by the traditions of all races of the human family

R1615 : page 30

except the black race. It is found in India, China, Japan, Persia, among the native Indians of America and the natives of the Pacific Islands. What are known as the Deluge Tablets were found not long since among the ruins of the great stone library of Nineveh. The accounts given by these harmonize in many respects with the Scriptural account.

The extreme wickedness of these men and of the world in general, as described by the inspired writer, seems indicative of almost total depravity--"And God saw that the wickedness of man was great in the earth, and that EVERY imagination of the thoughts of his heart was ONLY EVIL, CONTINUALLY. (Gen. 6:5.) So God determined to wipe them all from the face of the earth, saving Noah, who "was perfect in his generations," and his family; that is, he was not of the mixed race, but was of pure Adamic stock; and his heart was right before God. --Gen. 6:9.

With Noah, after the flood, God again established his covenant, as he had done with Adam at the beginning, giving to him dominion over the earth, as he had done with Adam. (Gen. 9:1-12.) And here again, as at the beginning, he indicates the true nature of the marriage relation--a union of one man and one woman as husband and wife, which order began to be violated very early in the world's downward history.--Gen. 4:19.

The rainbow in the clouds was given as a sign of God's covenant with man, that the earth should never again be destroyed by a flood of waters. So ended the first dispensation, or the first world, the heavens and earth that then were, as Peter describes it (2 Pet. 3:6); and so began the second dispensation, "this present evil world" (2 Pet. 3:7; Gal. 1:4), the heavens and earth which now are, which are soon to pass away with a great noise, which are to be burned up with the fire of God's jealousy, and whose elements are to melt with fervent heat; for, like that first great dispensation, it also has become corrupt. (2 Pet. 3:10-12; Zeph. 1:18.) And when this present evil world will have thus passed away, then the new heavens and the new earth, wherein dwelleth righteousness, shall appear.--2 Pet. 3:13.

In this destruction of worlds it will be seen, as the Prophet also declares (Eccl. 1:4; Psa. 104:5; 119:90); that "the earth abideth forever." The same physical earth remains, and is the scene of all these great revolutionary changes, which so completely destroy the preceding order of things as to justify the mention of them under the significant symbols of a new heavens and a new earth. See MILLENNIAL DAWN, VOL. I., Chap. iv.

While the present world--this present

order of things--is also doomed to pass away, and will be replaced by another new dispensation, the new heavens and earth, God's promise, of which the bow in the clouds was a pledge, will be kept: he will never again destroy the world with a flood of waters; but it is written that all the earth shall be consumed with fire: not a literal fire, but the fire of God's jealousy (Zeph. 3:8) --a symbolic fire, a great calamity, which will completely destroy the present order of things, civil, social and religious.

R1615 : page 30

BEGINNING OF THE HEBREW NATION.

I. QUAR., LESSON V., FEB. 4, GEN. 12:1-9.

Golden Text--"I will bless thee, and make thy name great; and thou shalt be a blessing."--Gen. 12:2.

VERSE 1. The Lord had commanded Abraham to leave his native land, etc., while he was yet in Haran (verse 4); and later, when his father was dead, and when he arrived in the land of Canaan, God showed him the land and gave him the title to it for himself and his seed after him for an everlasting possession. (Verse 7; 17:8.) Thus we have a very important point in chronology established, viz., the date of the Abrahamic covenant. See MILLENNIAL DAWN, VOL. II., pages 44-47.

VERSES 2,3. In partial fulfilment of this promise, the nation of Israel has indeed become a great nation--a nation unique in its separation from other nations, and in its peculiar history under the divine guidance. And the promises and threatenings of verse 3 will in due time be dealt out to those who bless and to those who oppress her.

The blessing of all the families of the earth through Abraham and his seed--which seed is Christ, head and body, as the Apostle Paul explains (Gal. 3:16,29)--is a promise which few Christians have duly considered. All the families of the earth must certainly include the families that have died, as well as the families that are living. And it points forward, therefore, to the grand millennial reign of Christ, when, according to his Word, all that are in their graves will hear the voice of the Son of Man, and shall come forth.--John 5:25,28.

Nor is God's dealing with this nation yet ended; for the gifts and callings of God are not things to be repented of or changed. In God's due time, after the full completion and glorification of the elect Gospel Church, the mercy of the Lord shall again turn toward the seed of Jacob. And so all of fleshly Israel shall be saved from present blindness, as it is written, "There shall come out of Zion the deliverer [the Gospel Church, the spiritual seed of Abraham--Gal. 3:29], and shall turn away ungodliness from Jacob;" for this is God's covenant with them. --Rom. 11:25-33.

The remaining verses of the lesson show that Abraham obediently followed the Lord's direction, walking by faith in his promise. Thus his acts attested his faith, and his faith, thus attested, was acceptable to God. --Jas. 2:22.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--I came into possession of the truth so recently, that I feel that I should work with might and main, day and night, for the remnant of my days. Oh, how blessed to come to the thousand three hundred thirty and five days!

I have given some lectures, and have invitations to lecture at other points; but I am sure it does not spread the truth as effectively as the blessed DAWNS have and will spread it. I am sure it was through the DAWNS that meat in due season was served to me, and I now rejoice with joy unspeakable.

My dear Brother, I pray that all the saints may make themselves ready for the glorious union with their Lord and Head, and specially for you and your helpmeet, Sister Russell, that you may be faithful in your work of labor and love.

I always receive the WATCH TOWER as a friend that has been absent and returned with joyful news.

Your brother in Christ, A. F. BINKLEY.

DEAR BROTHER RUSSELL:--The TOWER has come regularly to hand, each number filled to overflow with the "Gospel of Peace." "The poor in spirit"--the "humble" and "meek"--are indeed refreshed, yea, filled, after reading the many spiritual subjects treated in the pages of the various issues of that welcome guest. Often have I turned from the burdens, sorrows, cares and temptations of the world, and sought comfort, consolation and peace, and found them, in their pages, as the Editor, through the holy Spirit, unfolded the spiritual meaning of the different texts from the standpoint of the "Plan of the Ages." You and Sister Russell have my earnest prayers for the divine blessing in your efforts to obey the injunction --"feed my lambs," "feed my sheep"; and as each presses quietly and persistently along the narrow way to glory, honor, immortality, eternal life, may the indulgent Father tender the "helping hand"; knowing that the way is rugged, steep, difficult and beset with many dangers.

"Oh! how beautiful are the feet of them that preach the Gospel of Peace." Kindly and lovingly yours in the Master's service,

W. P. DEBOLT.

TOWER PUBLISHING CO.:--I received the Diaglott and the two Swedish DAWNS, and am exceedingly well pleased with all. I had feared that the Swedish translation would not be equal to the original; but I am indeed agreeably disappointed. The force and clearness of tone, the lucidity and charm of language, are so happily transferred as to make it a literary treat, beside its innate, inestimable worth as a help to Bible study and a luminary in the dense darkness that has so long vailed the many precious truths of God's Word. May God richly bless its author.

Very gratefully yours, C. EDLUND.

DEAR BROTHER:--I am having quite a struggle of it here, in the territory in which I have been canvassing for a few days past, running only six, seven or eight books a day. This is the hardest experience I have yet encountered for so many days at once. However, if I can manage to meet my actual expenses through the winter, and can endure the cold weather, I shall be satisfied.

When I entered this particular phase of the harvest work, it was not with the motive of becoming wealthy. Had that been the desire, I would have taken up some more lucrative employment. At the same time, of course, I want to scatter as much of the "good seed" as is possible, in the hope that thereby some precious wheat may be found, to the glory of

the Lord of the harvest. It has been my purpose (and I trust I have thus done) to give myself altogether to him who has bought me with his precious blood; and, if I understand aright what this giving means, it is to be his through good report and through evil report, in failure or in success, in sorrow or in joy, in the dark, or in the light, in life or in death, his only, wholly and forever. Pray that this may ever be my happy condition--kept through the "riches of grace" in Jesus Christ. If I try to do this in my own strength, I shall always fail. But if he accept me, and keep me, I shall then be kept indeed.

Yours in faith and fellowship,
J. A. MITCHELL.

DEAR BROTHER RUSSELL:--In the past few days I have succeeded in getting several persons thoroughly interested in the DAWN, and am in the hope that at least some of these will come into the light and prove wheat. One is a Methodist minister who has been not altogether satisfied with his belief. I have his promise to read the DAWN carefully, which I trust he will do.

I feel the dear Lord is using me to his honor and glory. Working for him is such a pleasure: such blessing I derive from it that meeting with opposition and taking the cross are not at all hard for me. I am again reading the DAWNS, and find more good things, and see more and more into the truth.

I have just read in the December TOWER your views in regard to the annual convention; and I fully agree with you. It seems to me your time should be given to the many rather than to the few. While I am very grateful for the opportunity of meeting you at the last one, I feel as if it had been at the expense of others to whom you could have given your time. We who are in the faith do not need conventions as much as we need to impart to others the blessed truths. We are, I think, willing to forego convention pleasures if doing so will hasten the publishing of other volumes of the DAWN series.

Wishing you a Happy New Year, Yours in Christian love and fellowship,

J. A. BOHNET.

DEAR BROTHERS:--Enclosed find $1.00 to continue the WATCH TOWER. The grand news received from it last year has, praise God, filled my heart with love that I cannot find words to express. May God still continue to bless you in the work.

Yours in Christ, A. SIMPSON.

DEAR BRO. RUSSELL:--This is Brother A's home, and I came here to do some "reaping." I sold forty-seven books in about two days--twenty-eight the first day.

Last Sunday by arrangement we met a few friends, to whom I explained our chart. I have not enjoyed a talk so well for many a day. Every one present was ripe for truth, and had not a word of opposition.

One had begun to read DAWN with a strong and firm determination to fight it from the beginning. So she read on and on and on, and, as a result, she began to see God as a God of love, and is now rejoicing in freedom and the truth. It did us much good to be of use to these few friends, and we hope for increased usefulness. Accept love in our Head. F. B. UTLEY.

MY DEAR BROTHER RUSSELL:--I have been confined to the house for some time, after having canvassed only one day; I am not discouraged, however, for my faith grows stronger day by day; and, if I cannot work in one way, I will try another, until convinced that the Master wants me to leave the field; and then he will surely show me what he would have me do. May the Master lead and give me strength to follow is my prayer.

Yesterday I was reading an account in

the American Baptist of St. Louis, of the trial for heresy of J. M. Carter, pastor of a Baptist church. Some of the charges are as follows: (1) He denies the immortality of the soul. (2) He denies the consciousness of the soul between death and the resurrection. (3) He holds the restoration and possible salvation of the dead and the final annihilation of the incorrigible. It seems that the major part of the church went with him, and still retains him as pastor.

Yours in Christ Jesus, A. L. TUPPER.

DEAR BROTHER RUSSELL:--What a great blessing it is to us to be able to understand the things coming to pass at present, so as not to be fretting and complaining about these hard times, but, "having necessary food and clothing, therewith to be content." "Godliness with contentment is great gain." Jesus is indeed a satisfying portion.

Pray for us, that the Lord will graciously protect us through this evil time, or as far into it as he shall in his wise pleasure permit us to live--until our change come.

Yours in the one faith, W. L. KELLEY.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1616 : page 34

SENATOR PEFFER'S FOREVIEW.

Speaking in the United States Senate, on January 21st, Senator Peffer gave evidence of having the eyes of his understanding somewhat open, respecting what is coming. He is reported to have used the following language:

"A day of retribution is coming--a day of reckoning is nigh at hand. The people will smite their enemy. In their wrath this great crime will be avenged. Standing as I do in the night of the Nineteenth century, and looking toward the dawn of the Twentieth, I see coming a wave of fire and blood. I pray God that it may spend its force on the sea. Behind me is Rome, and before, God alone in his infinite wisdom knows."

THE WORK IN ENGLAND.

DEAR BROTHER RUSSELL:--In my work at S__________(a town of 30,000 inhabitants) I found some who are likely to be greatly blessed by the truth. I put out about ninety DAWNS in the seven days I had at that place, and sold about 253 of the Old Theology tracts. While my idea in going there was principally to get a better knowledge of the smaller cities of England, the Lord perhaps brought it about in order to send the truth to some of his sheep there, who seemed to be very hungry. And I must say that the Lord's hand can be seen in so many of the movements in connection with the work here that it is very encouraging, although the results in some ways have not been quite what I expected. For instance, in a neighboring city, a little company of "holiness" people had, for a year or more, been working very earnestly in their way till a few months since, when the Lord led them to see that they were not in the right way. For two or three months they had been waiting to know the Lord's will; and about a month or six weeks since they began to feel that the Lord was going to send them the truth through "some man" as one of his messengers. Then, shortly before leaving, entirely unbeknown to these waiting ones, it was arranged to hold two meetings at the home of Brother and Sister Bivens who knew of the attitude of these friends, and afterwards invited them to the meetings.

After the first meeting two or three of these said that, as soon as they heard the voice of the speaker, they felt sure that he had what they had been waiting for. There are six of this little company in particular that I met, and they availed themselves of every opportunity to hear the message. After the second meeting I put the DAWNS in their hands, and trust that they are now entering into the joys of present truth.

I reached the great metropolis on Dec. 26th. At my request the brethren had appointed the evenings of the 28th and 29th for special prayer and communion in the interests of the harvest work in London and Great Britain generally. Together we thanked the Lord for the many favors of the past, and asked for more love and wisdom and strength, both for ourselves and all who have entered into the secret of his presence and the knowledge of the Kingdom to which we are called. The dear brethren here seem rejoiced to see me, and I need hardly say that you and Sister Russell and all the saints in America are much spoken of in their prayers.

Could you tell all the colporteurs through the TOWER of the possibilities and privilege of disposing of the Old Theology tracts at two cents or one penny each, in many places where the DAWNS can not be sold?

With greetings of love and good wishes,
Yours in our Redeemer, S. D. ROGERS.

===================

R1616 : page 35

VOL. XV. FEBRUARY 1, 1894. NO. 3.

"HALLELUJAH! WHAT A SAVIOR!"

CHRIST THE INSTRUCTOR, JUSTIFIER, SANCTIFIER AND DELIVERER OF HIS CHURCH.

"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]."--1 Cor. 1:30.

[A CANADIAN journal, The Expositor of Holiness, reached our table as we finished this article. We extract a few statements from one of its leading articles which show how blind are both the writer and the Editor respecting true holiness and a gospel faith in Christ. Ignoring the fact of the fall of the race in Adam, and of our consequent imperfection, because we are his offspring, born in sin and shapen in iniquity (Rom. 5:12; Psa. 51:5), the redemption accomplished by Jesus our Lord, and our justification, by faith in his blood, are not seen. This is the seducing spirit and tendency of our times, part of the "doctrine of devils"--no fall, no death, no ransom; Christ merely a pattern; salvation by works, following Christ's example, crucifying your own sins in your own flesh, as he crucified sin in his flesh (?)--"in whom was no sin," who was "holy, harmless, and separate from sinners." We quote:--

"Because Jesus lived right, men imagine that they can substitute his life for theirs when they come to be judged....They have carved out the beautiful fiction that God will

look only upon Jesus' life instead of upon theirs. He will see that Jesus' life was very good,--that Jesus' life pleased him, and therefore he will look only upon Jesus....
Therefore they expect to come up for judgment ...with shortcomings, with failures, with infirmities of the flesh, with sins of omission, with sins of commission, and expect God's divine favor, by this substitutionary process,--
God looking upon Jesus....The only atonement God will have anything to do with is based on righteousness,--that we should live right, act right, think right. Jesus did so.--
If a man's deeds be righteous he will escape condemnation."]

CHRIST OUR WISDOM.

Since God's dealings with his creatures recognize their wills, therefore the first step in his dealing with them, is to give them knowledge, or "wisdom," as it is translated in the above Scripture. It is for this reason that preaching was the first command of the Gospel age. To the worldly minded the preaching of forgiveness on account of faith in the crucified Jesus did not seem the wise course. To them it would have seemed better for God to have commanded something to be done by them. But, as Paul says--"It pleased God to save those who believe by [knowledge imparted through what the worldly consider] the foolishness of this preaching."--1 Cor. 1:21.

The first gift of God to our redeemed race, therefore, was knowledge.

(1) Knowledge of the greatness and absolute justice of the God with whom we have to do. This knowledge was prepared for by the Mosaic Law, which was a "schoolmaster," or pedagogue, to lead men to Christ. And Christ, by his obedience to that Law, magnified the

Law and showed its honorableness, its worthiness; and thus honored God, the author of that Law, and showed his character.

(2) Knowledge of his own weakness, of his fallen, sinful and helpless condition, was also needful to man, that he might appreciate his need of a Savior such as God's plan had provided for him.

(3) Knowledge of how the entire race of Adam fell from divine favor and from mental,

moral and physical perfection, through him, was also necessary. Without this knowledge we could not have seen how God could be just in accepting the one life, of Christ, as the ransom price for the life of the whole world.

(4) Without knowledge as to what is the penalty for sin--that "the wages of sin is death"--we never should have been able to understand how the death of our Redeemer paid the penalty against Adam and all in him.

(5) Knowledge, in these various respects, was, therefore, absolutely necessary to us, as without it we could have had no proper faith, and could not have availed ourselves of God's provision of justification, sanctification and deliverance through Christ.

Most heartily, therefore, we thank God for knowledge or wisdom concerning his plan. And we see that this wisdom came to us through Christ; because, had it not been for the plan of salvation of which he and his cross are the center, it would have been useless to give the knowledge, useless to preach, because there would have been no salvation to offer.

CHRIST OUR JUSTIFICATION.

That Christ is made unto us righteousness or justification implies,--

(1) That we are unjust, or unrighteous, in the sight of God, and unworthy of his favor.

(2) That, in view of our unworthiness, God had in some manner arranged that Christ's righteousness should stand good for "us," and thus give "us" a standing before God which we could not otherwise have because of our imperfections--our unrighteousness.

(3) This scripture does not imply that Christ's righteousness covers every sinner, so that God now views every sinner as though he were righteous, and treats all as his children. No, it refers merely to a special class of sinners --sinners who, having come to a knowledge of sin and righteousness, and having learned the undesirableness of sin, have repented of sin, and sought to flee from it and to come into harmony with God. This is the particular class referred to in this scripture--"who of God is made unto us justification" or righteousness.

(4) How God has arranged or caused Christ to be our "righteousness," or justification, is not here explained; but what we know of divine law and character assures us that the principle of Justice, the very foundation of

divine government, must somehow have been fully satisfied in all of its claims. And other scriptures fully substantiate this conclusion. They assert that God so arranged as to have the price of man's sin paid for him; and that the price paid was an exact equivalent, a ransom or corresponding price, offsetting in every particular the original sin and just penalty, death, as it came upon the original sinner and through him by heredity upon all men. (Rom. 5:12,18-20.) He tells us that this plan of salvation was adopted because by it "God might be [or continue] just, and [yet be] the justifier of him [any sinner] that believeth in Jesus"--that comes unto God under the terms of the New Covenant, of which Christ Jesus is the mediator, having sealed it or made it a covenant by his own precious blood.--Heb. 13:20,21; 10:29.

(5) While the benefits of this gracious arrangement are only for "us," for "believers," for those who come unto God by Christ--under the provisions of the New Covenant--these benefits are, nevertheless, made applicable to all; for God's special provision for the whole world of sinners is that all shall "come to a knowledge of the truth," that they may, if then they will accept the conditions of God's covenant, be everlastingly saved. A knowledge and a rejection of error--of false doctrines which misrepresent the divine character, even though they be mixed with a little misconstrued truth--will not constitute grounds for condemnation; but a knowledge of the truth and a rejection of it will bring condemnation to the second death. The Greek text states this much more emphatically than our common English translation. It says, "come to an accurate knowledge of the truth."--1 Tim. 2:4.

R1616 : page 37

(6) The provision made was sufficient for all men. Our Lord gave himself [in death] a ransom--a corresponding price--for all; he was a "propitiation [or sufficient satisfaction] for the sins of the whole world." (1 John 2:2.) As a consequence, he is both able and willing "to save unto the uttermost [i.e., to save from sin, and from divine disfavor, and from death, and all these everlastingly] all that come unto God by him." (Heb. 7:25.) And inasmuch as God's provision is so broad, that all shall come to an exact knowledge of the truth respecting these provisions of divine mercy under the terms of the New Covenant;--inasmuch as the provision is that all the sin and

prejudice blinded eyes shall be opened, and that the devil, who for long centuries has deceived men with his misrepresentations of the truth, is to be bound for a thousand years, so that he can deceive the nations no more; and that then a highway of holiness shall be cast up in which the most stupid cannot err or be deceived; and in view of all this provision God declares that all men will be saved from the guilt and penalty incurred through Adam's sentence. Because, when all of these blessed arrangements have been carried into effect, there will be no reason for a solitary member of the human family remaining a stranger and alien from God's family except by his own choice or preference for unrighteousness, and that with an accurate knowledge that all unrighteousness is sin. Such as, of their own preference, knowingly choose sin, when the way and means of becoming servants of God are clearly understood by them, are wilful sinners on their own account, and will receive the second-death sentence as the wages of their own opposition to God's righteous arrangements.

The world's salvation will be complete the moment all have come to an accurate knowledge of the truth concerning God's great plan of salvation; because then they will know that by accepting Christ and the New Covenant which God offers to all through Christ, they may have life everlasting--salvation to the uttermost. Whether they will hear (heed) or whether they will forbear (refuse to heed) will not alter the fact that all will thus have been saved from Adamic sin and death--will have had a full salvation tendered to them. Thus, the living God will be the Savior of all men--especially or everlastingly, however, the Savior of only those who accept his grace and become "his people" under the New Covenant. --1 Tim. 4:10.

(7) It is only to "us" that Christ is made justification or righteousness. Though all men are to be saved in the sense of being brought to the knowledge and opportunity of salvation, none have Christ as their justification, the covering of their imperfections, imputing his righteousness to them, except "us"--the household of faith. "To you who believe he is precious." (1 Pet. 2:7.) He of God is made unto us justification, righteousness, covering and cleansing from the unintentional weaknesses and shortcomings of the present, as well as from the original sin and its sentence. Who is he who condemns us? "Will that Anointed One who died; and still more who has been raised,

who also is at the right hand of God, and who intercedes on our behalf?" Nay, he has been made our justification: it is the merit of his great sacrifice that speaks our justification.--Rom. 8:34.

Justification signifies to make right or whole or just. And from the word "whole" comes the word "(w)holiness," signifying soundness or perfection or righteousness. None of the fallen race are either actually or reckonedly whole, sound, perfect or just by nature. "There is none righteous [just, sound, holy], no, not one; all have sinned." But all who come unto God by Christ, whom he has accepted as the justification or righteousness of all who accept the New Covenant, are from that moment accepted and treated as sound, perfect, holy. Although we are actually unholy or imperfect, we are made "partakers of God's holiness;" first, reckonedly, in Christ, and, second, more and more actually by the eradication of our sinful tendencies and the development of the fruits and graces of the spirit, through chastisements, experience, etc. (Heb. 12:10.) God not

R1616 : page 38

only begins on the basis of holiness, imputing to us Christ's merit to cover our demerits, but he continues on the same line, and ever urges us to "be holy [to strive after actual soundness and perfection], even as he is holy." (1 Pet. 1:15,16.) And he promises the faithful strivers that they shall ultimately attain absolute holiness, soundness, perfection--in the resurrection, when they shall be made actually like Christ, as now their wills are copies of his. For "without holiness [thus attained] no man shall see the Lord." (Heb. 12:14.) Hence, "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure"--seeking to be as much like him as possible now, and by and by fully in his image.--1 John 3:3,2.

Justified persons and no others are Christians, in the proper use of that term.

CHRIST OUR SANCTIFICATION.

The term "Sanctification," used in this text, means, set apart, consecrated, devoted to, or marked out for, a holy use or purpose.

Christ by God is made unto us sanctification. That is to say, God through Christ sets apart or marks out for a special share in his great plan "us"--the Church.

Many make the serious error of supposing that God is sanctifying the world,--sanctifying sinners. As a consequence of this error, many are seeking to copy Christ's example, and thus, be sanctified before God, while they repudiate the doctrine of the ransom, or justification by faith. They confound sanctification and justification in their minds, and suppose that if they consecrate or sanctify or set apart their lives to God's service and to deeds of kindness they are thereby justified.

This is a serious error. Justification is entirely separate and distinct from sanctification; and no one can be sanctified in God's sight, and in the Scriptural sense, unless he has first been justified or cleansed from all sin.

Consecrating a person or a thing to God's service does not cleanse that person or thing. On the contrary, God always refuses to accept anything imperfect or unclean. This is distinctly and repeatedly shown in the typical arrangements of the Law given to typical Israel. The priests were obliged to wash themselves and put on new, clean linen garments before consecration to their office and work as God's typically set apart, or sanctified, priesthood. Their cleansing and new clothing represented justification, the appropriation of Christ's righteousness instead of the filthy rags of their own unrighteousness, as members of the fallen race.

The seal or mark of their consecration was a totally different one, and followed the cleansing ceremony, as consecration should in every case follow justification. The sign or mark of consecration or sanctification was the anointing with the holy oil, which symbolized the holy spirit.

The anointing oil or symbol of consecration was poured only upon the head of the High Priest, but the under-priests were represented in the members of his body, even as Christ is the Head over the Church which is his body, and all together constitute the royal priesthood. So the holy spirit given without measure to our Lord and Head applies to us (his body) through him. The Father gave the Spirit to the Son only: all of the anointing oil was poured upon the Head. At Pentecost it ran down from the Head to the body, and has continued with the body ever since, and whoever comes into the "body" comes thereby under the consecrating influence--the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the Truth.--Acts 2:4.

But in consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot, thus showing that the hearing of faith, the work of faith and the walk of faith must all be touched and made holy by an appreciation of the precious blood of atonement --the blood of Christ--the blood of the New Covenant. And then the garments of all the priests--their clean linen garments--were sprinkled with a mixture of the blood and the oil, implying that both justification through the blood and sanctification through the possession of the spirit of holiness are necessary in our consecration.

R1616 : page 39

To what end or service are God's people, the royal priesthood, consecrated or set apart?

Some would be inclined to answer: To live without sin, to practice the graces of the spirit, to wear plain clothing and in general to live a rather gloomy life now, hoping for greater liberty and pleasure hereafter.

We reply, This is the common but mistaken view. True, God's people do seek to avoid sin; but that is not the object of their consecration. Before consecration, they learned the exceeding sinfulness and undesirableness of sin, and saw Christ Jesus as their sin-bearer and cleanser. Consequently they had fled from sin before consecration. When consecrated they will still loathe and abhor sin, and that more and more as they grow in grace and knowledge; but we repeat that to seek to live free from sin is not a proper definition of consecration or sanctification.

It is true also that all of the consecrated will seek to put on the graces of Christ's spirit and example; but neither is this the object of our call to consecration under the Gospel high-calling.

It is true, also, that our consecration may lead to plainness of dress, and bring upon us sufferings for righteousness' sake, in this present evil world (age); but, we repeat, these are not the objects of our consecration. They are merely incidental results.

The object of God in calling out the Gospel Church, providing for the consecration or sanctification of its members, is a grand and worthy one; and when once clearly seen by the eye of faith it makes all the incidentals which it will cost, such as self-denials in dress, loss of friends and companionships, and even persecution for the truth's sake, etc., to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration, which is that we may become "partakers of the divine nature" and "joint heirs with Christ," and together with him bless the world during its day of judgment--the Millennium --as we will show.

God in his wisdom and foreknowledge knew that sin would enter this world and bring its blight,--sorrow, pain and death. He foresaw that after their experience with sin some of his creatures would be, not only willing, but anxious, to forsake sin and return to his fellowship and love and blessing of life everlasting. It was in view of this foreknowledge that God formed his plan for human salvation.

In that plan Christ Jesus our Lord had first place, first honor. As he was the beginning of the creation of God, so he was the chief of all God's creatures thus far brought into being. But God purposed a new creation--the creation of a new order of beings different and higher than men, angels and arch angels--higher than all others, and of his own divine essence or nature. The worthiness of anyone accepted to that great honor should not only be recognized by God himself, but by all of his intelligent creatures. Hence God, who knew well the character of his first-begotten Son (our Lord Jesus), decided to prove or test his well-beloved Son in a manner that would prove to all of his intelligent creatures, what they all now recognize in the new song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing."--Rev. 5:12.

But the exaltation of our Lord, who already was the chief of all creation, was even less remarkable than another feature of the divine plan, foreordained before the foundation of the world (1 Pet. 1:2; Eph. 1:4); namely, that he would make to some of his human creatures (of the race sentenced as unworthy of any future life but redeemed from that sentence by Christ's sacrifice) an offer of joint-heirship and companionship with his beloved Son, in the order of the new creation (of the divine nature), of which he has made the worthy Lamb the head and chief, next to himself.

This offer is not made to all of the redeemed race, but to many--"Many are called." The called are only those who in this age are justified by faith in Christ's atoning sacrifice. Unbelievers, and scoffers are called to repentance and faith, but none are called to this high calling of participation in the divine nature (2 Pet. 1:4) until they have forsaken sin and laid hold upon Christ as their Redeemer.

R1616 : page 40

If the worthiness of the Lamb was necessary to be shown, the worthiness of these whom he redeemed to be his joint-heirs (called also the bride, the Lamb's wife) would also need to be shown, proved, manifested, before angels as well as before men, that God's ways may be seen to be just and equitable.

It is for this reason that God calls upon those whom he does call to consecrate themselves to him; not in dress or word merely, but in every thing. It is not a consecration to preach merely, although all the consecrated will delight to use every opportunity in telling to others the good tidings of God's love. It is not a consecration to temperance reform, social reform, political reform, or any other work or reform, although we may and should feel a deep interest in anything that would benefit the fallen race. But our attention should be as that of a maid to her mistress, or of soldiers to their officers, or, better yet, as that of a dutiful child toward a beloved parent--swift to hear, quick to obey, not planning or seeking our own wills but the will of our Father in heaven. Just such an attitude is implied in the words sanctified or consecrated to God. It takes hold of the will, and therefore rules the entire being, except where uncontrollable weaknesses or insurmountable obstacles hinder. And since our call and acceptance are based upon the New Covenant, which accepts a perfect will on the part of those trusting in the precious blood, and does not demand perfection of deeds, it follows that all, no matter how degraded by the fall, may be acceptable to God, in the Beloved, and make their calling and election sure.

Nor is this arrangement of the New Covenant (by which those in Christ whose wills and efforts are right toward God are not held responsible for the full letter of God's law, but for the observance of its spirit or meaning, to the extent that they have knowledge, opportunity and ability) a violation of Justice, as some have assumed. God's law was designed for perfect creatures, and not for fallen ones; but under the New Covenant in Christ, God has adapted his law to the condition of the fallen ones without interfering with that law itself or even with its spirit. The perfect law, dealing with the perfect man, demanded a full consecration of his will to the wisdom and will of his Creator, and an obedience to that Creator's Word to the extent of his ability. But since man was created "upright" (and not fallen), in the moral image and likeness of God (and not born in sin and shapen in iniquity), it follows that his perfect will, operating through a perfect body and under favorable conditions, could have rendered perfect obedience; and hence nothing less could be acceptable to God.

How just, how reasonable and how favorable is God's arrangement for us. Yet he assures us that, while he has made all the arrangements favorable for us, he must insist on our wills being just right,--we must be pure in heart, and in this respect exact copies of his Beloved Son, our Lord. (Rom. 8:29--Diaglott.) Of those who learn of and accept God's grace in Christ, in the forgiveness of sins under the New Covenant, all of whom are called to this high calling of joint-heirship with Christ in the divine nature and its honors, only a few will make their calling and election sure (or complete); because the testings of their wills and faith are so exacting--so crucial.

Nor should either of these God-declared facts surprise us: it is not strange, but reasonable, that God should test severely, yea, with "fiery trials" (1 Pet. 4:12), the faith and love of those invited to so high a station. If they be not loyal and trustful to the last degree, they surely are "not fit for the Kingdom," its responsibilities and its divine honors. Nor should it surprise us to be informed by God's Word that only a "few," a "little flock," will gain the prize to which many are called and for which many consecrate. Few are willing to "endure" a great fight of afflictions; partly whilst made a gazing stock, both by reproaches and afflictions, and partly as companions of those who are so abused for Christ's sake and his truth's sake.--Heb. 10:32,33.

In a word, the trial of the justified and consecrated consists in the presenting to them of opportunities to serve God and his cause in this present time, when, because of sin abounding,

R1616 : page 41

whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will rejoice in their privilege of serving God and his cause, and will count it all joy to be accounted worthy to suffer in such a cause, and thus to attest to God the sincerity of their love and of their consecration to him. Such consecrated ones, pure in heart (in will or intention), realizing the object of present trials, glory in tribulations brought upon them by faithfulness to Christ and his Word, realizing that their experiences are similar to those of the Master, and that thus they have evidence that they are walking in his footsteps who said, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Be faithful unto death, and I will give thee a crown of life."--1 John 3:13; John 15:18,19; Rev. 2:10.

Furthermore, they glory in tribulations because they realize that the Lord will be near them while they endure faithfully, and that he will not permit them to be tempted above what they are able to bear, but will with every temptation provide some way of escape; because they realize the necessity of forming character, and that tribulation worketh patience, and patience experience, and experience hope--a hope that maketh not ashamed; and because they realize that all these favorable results of tribulation follow, because of a genuine consecration in which the love of God has been shed abroad in the heart, displacing the spirit of the world, the spirit of selfishness. --Rom. 5:3-5.

"He that committeth sin [wilfully] is of the devil." "He that is begotten of God cannot sin [wilfully]." (1 John 3:3-10; 5:18.) And we have seen that all of those acceptable to God in Christ were obliged to come unto him under the New Covenant, whose first condition is faith in Christ, and whose second condition is an entire consecration of their wills to God's will and service. Hence, any wilful sin would mean that they had repudiated the New Covenant and were no longer recognized as begotten of the truth, but under the influence of sin, and hence begotten of the devil--his children.

If any justified and consecrated child of God commit sin it will be, at most, only partially wilful--largely of weakness or deception. He may feel his shame and weep bitterly, as did Peter; but all such penitence would but prove that his sin was not of the wilful kind that would mark him as "of the devil." No: so long as the seed of the Truth, and of his consecration, remains in him, he cannot sin (wilfully). But if any trespass under deception or weakness, and not wilfully, he has an advocate with the Father,--"Jesus Christ the [absolutely] righteous" one, whose merit is applicable for all such unwilful errors, of such as abide under the shadow of the New Covenant. If he confess his sin, God is just to forgive him--because Christ died. (1 John 1:7,9; 2:1.) But if we should say that we have no sin, no imperfection, we deceive ourselves, make God a liar, and disown the Advocate whom God provided; for we are weak through the fall, and liable to deception and error at the hands of the world, the flesh and the devil.--1 John 1:8,10.

Having seen what Sanctification is, its object or result and its present cost, we note that Christ by God is made unto us Sanctification --in that we could have no such call and could experience no such work of grace, under the divine plan except for Christ and the work he did for us;--justifying us before the Law of God, sealing for us the New Covenant and making us fit for this call to "glory, honor and immortality."

CHRIST OUR REDEMPTION OR DELIVERANCE.

Many readers confound the words redemption and redeem found in the New Testament, whereas they refer to different features of the work of Christ. The word redeem in its every use in the New Testament signifies to acquire by the payment of a price, while the word redemption in its every New Testament use signifies the deliverance or setting free of that which was acquired by the payment of a price. "We were redeemed [purchased] with the precious

blood [the sacrificed life, the death] of Christ." We wait for "the redemption [the deliverance] of our body" [the Church] from present imperfections and death. We wait for "the redemption [deliverance] of the purchased possession.--1 Pet. 1:18,19; Rom. 8:23; Eph. 1:14.

In Christ is our redemption or deliverance; for so God has ordained. He who redeemed or bought us with the sacrifice of his own life gives us, as our Prophet or Teacher, wisdom by his gospel, to see our fallen state and himself as our helper; as our Priest, he first justifies us and then sanctifies or consecrates us, as his under priesthood; and, finally, as King, he will fully deliver the faithful from the dominion of sin and death, to the glory, honor and immortality of the divine nature;--for "God will raise up [from the dead] us also, by Jesus." If faithful to our call and covenant, even unto death, we shall, at the second coming of our Redeemer, "Receive a crown of life that fadeth not away, reserved in heaven for us who are kept by the power of God [His Word and Providence] through faith unto salvation, ready to be revealed in the last time."--1 Pet. 1:5; Rom. 1:16; 2 Cor. 4:14.

"Hallelujah! What a Savior!"

Truly he is able and willing to save to the uttermost all that come unto God by him.--Heb. 7:25.

WHOM GOD DID PREDESTINATE.

In the light of the foregoing, now read a hitherto obscure passage of Scripture: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate must be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, [the class] whom he did predestinate [must be copies of his Son], he also called [or invited to that honor through the gospel]; and whom he called he also [previously] justified [because he could not consistently call to honor and glory, those who were under his own sentence of death as sinners]; and whom he justified those he also [previously] honored [by sending to them the gospel message]."--Rom. 8:29,30.

Thus the Apostle continues his argument concerning the favor of God toward the Church, asserting that God has a purpose to fulfil, and that the call of the Church is in accordance with that purpose. (Peter declares the same thing. 1 Pet. 1:2.) And he asserts that all of God's dealings and arrangements correspond with that purpose, and co-operate for its accomplishment. God's predestination was, (1) that he would have a class of beings of the divine nature; (2) that each one of that class must have a fixed character, like that of his ever faithful, Beloved Son. To get such a class the Apostle reasons and declares, God must call or invite some (just as we see he is doing), because "no man taketh this honor to himself." (Heb. 5:4.) But whom would God call or invite? None were worthy; all had gone out of the way; none were righteous, no not one. Hence it was necessary that God provide for the justification of those he would call. But he could justify only such as believed in Jesus; and how could they believe on him of whom they had not heard, and without a preacher sent of God? (Rom. 10:14.) Hence it was necessary that these be honored with the gospel message in this age, in advance of its general revealing, to every creature, during the Millennial age.--Rom. 1:16; 2 Cor. 4:6; 1 Cor. 15:1.

True, many more were called than will be acceptable --many more than will acquire the likeness of the Beloved Son; and many were justified who did not, after believing, consecrate themselves, and whose justification consequently lapsed; and many were honored with a hearing of the gospel who, after hearing a little of it, rejected the message of mercy and favor. But all the preaching, justifying and calling of this Gospel age has been to the intent that the foreknown class of the predestinated character might be selected and made joint-heirs with Christ.--See also 2 Tim. 1:8-10.

What shall we [who have been so highly favored by God, and for whose successful running of the race every necessary arrangement and provision has been made] say to these things?

R1616 : page 43

"If God be for us, who can be against us?" And in view of this let each say,--"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows [fulfil my covenant of consecration] unto the Lord, now, in the presence of all his people. [This will mean, as in our Lord's case, faithfulness (dying daily--1 Cor. 15:31), even unto death, but] Precious in the sight of the Lord is the death of his holy ones."--Psa. 116:12-15.

====================

R1616 : page 43

THE BOOK OF GENESIS.

II.

ITS OBJECT, AND ITS RELATION TO THE DIVINE CANON.

THE object of the book is to reveal to us the material universe; man's origin and relation to God the Creator, and the equality of all men before him; the divinely constituted relation of the sexes; the origin of moral and physical evil; the primaeval history of the human race, and the origin of nations; the selection of one as the depository of the sacred records, and of the divine purpose and method for man's redemption; the history of its ancestral founders, and their relation to its subsequent history, etc.

Of these truths, to the knowledge of which we owe the present advancement in civilization, it is the object of the book to furnish a divinely accredited record. Its value is apparent on the face of the above statement, and is attested by the history of civilization. In these truths, and the divine attestation of them, lies the only basis of popular progress, and of permanent national prosperity; and on all these we should be in the profoundest ignorance, without the revelations contained in this book.

Auberlen, in his defense of the Scriptures as a divine revelation, has the following just thoughts on the historical value of these eleven chapters: "If we had not the first eleven chapters of Genesis, if we had, on the beginnings of the world and of humanity, only the myths of the heathen, or the speculations of philosophers, or the observations of naturalists, we should be in the profoundest darkness concerning the origin and nature of the world and of man. It is with these chapters on the one side, as with the prophecies of Scripture on the other. There we get the true light on the first, here on the last things; there on the foundation principles, here on the ultimate tendencies of history; there on the first cause, here on the object of the world; without which a universal history, or a philosophy of history, is impossible. But prophecy itself also has its roots in these chapters, on which all later revelation plants itself. Happily, these primeval records of our race, far more widely than we are aware, have penetrated our whole mode of thinking, and sway even those who believe they must reject the historical character of these accounts. These chapters maintain the consciousness, in humanity, of its own God-related nature, of its original nobility and its eternal destination."

From this results its relation to the divine canon. Its teachings are presupposed in all subsequent revelations, and are assumed to be known to the reader. Passing allusions are made to them, in which they are recognized as known; but no formal, full and connected statement of them is elsewhere made, as though it were not already done and familiar to the reader. The ground-truths, on which the whole structure of religious teaching rests, are assumed to have been already taught; such, for example, as the relation of the material world to the Supreme Being, who created it out of nothing, and who therefore controls all the forces of its elements, brought into existence by him, and hence subject to his will; the relation of man to the Being who created him, and who therefore has a sovereign right to control the use of the powers which he created; a right paramount to that of the creature himself, who possesses these powers by the gift of Him who brought them into being; the cause of the moral and physical evils that universally prevail, throughout the world and among all races and generations of men; the inviolable sanctity of human life in every individual, until forfeited by his own violation of it in another; the initiatory steps for perpetuating the knowledge of the true God, and for carrying into effect the divine plan for the redemption of the race.

These are the ground-work of all subsequent teachings, and in all of them are assumed as known.

Moreover, the histories of various personages, treated of here in their minutest details, are often referred to as already known; so that no part of subsequent revelation could be

R1616 : page 44

understood, without a familiar acquaintance with this book.

UNITY OF PLAN IN THE BOOK.

The book first reveals God's relation to the universe, and to its sentient and intelligent occupants, as the Creator and rightful Proprietor and Sovereign of all.

It then records the early history and universal corruption of man, and the interposition of divine justice in the destruction of the guilty race.

It then proceeds with the general history of the new race of man, till it becomes manifest that the original lesson is without effect, that the tendency to evil is innate and universal, and that there is no power of self-renovation.

It then records the initiatory steps of the divine arrangement for the renovation of man, and for perpetuating the knowledge and worship of the true God.

Thenceforward it is occupied with the personal history of the family, in whom and their descendants the divine purpose was to be carried into effect. In the details of their history, as in the subsequent history of the nation, it is made evident that the wonderful truths of which they were the depository did not originate from themselves, but were divinely communicated. If an intellectual and philosophic people, such as the Greeks for example, with a capacity for acute and metaphysical speculation, had been selected as the depository of these truths, it might with more show for reason be maintained that they originated in the tendencies of the national mind. But how should the pure monotheism of the Hebrew Scriptures, the doctrine of the One Eternal God, have originated with a people ever prone to idolatry? And whence was that light which illuminated Palestine, a mere patch on the earth's surface, while all other nations, the world around, were enveloped in darkness? And whence were those conceptions of God and his attributes sung by Psalmists and Prophets, and now the ground-work of the highest civilization to which man has ever attained, while Homer and Hesiod were singing of the gods of Olympus and the mythic fables of the Theogony? He who believes that the unphilosophical and unlearned Hebrews outstripped the most intellectual and wisest nations of antiquity, put to shame their learning and philosophy, and have become the instructors of the most enlightened nations of modern times, believes a greater wonder than the divine inspiration of the Hebrew Scriptures.

In this plan of the book there is a manifest unity of design, indicating a special purpose and aim in its composition.

It should be observed of this, as of every other part of the divine volume, that it is not

R1617 : page 44

a declaration of abstract principles, or of abstract truths, which convince without moving. It takes hold on the life, through its details of life, and influences action by showing the power and tendencies of principles in action. The minuteness of its details of every-day life is therefore in harmony with its spirit and purpose, as it is with all other parts of the divine Word; and on these depend its power, instrumentally, as an element in progressive civilization. --T. J. Conant.

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1617 : page 44

GOD'S COVENANT WITH ABRAHAM.

I. QUAR., LESSON VI., FEB. 11, GEN. 17:1-9.

Golden Text--"He believed in the Lord, and he counted it to him for righteousness."--Gen. 15:6.

God had promised to make a definite covenant with Abram before he left his native land, Haran. (Gen. 12:1-4.) He actually made that covenant after Abram had complied with the conditions and come into the land of Canaan. (Gen. 12:6,7.) And now, in the words of this lesson, we find God encouraging Abram's faith by amplifying and explaining that covenant, and counseling him to continue to keep his heart in the proper attitude to receive such favors, saying, "I am the Almighty God; walk before me, and be thou perfect. And I will perform my covenant between me and thee, and will multiply thee exceedingly."

The covenant was to give all "the land of Canaan" to Abram and to his seed for an everlasting possession. The terms of the covenant clearly indicate an earthly inheritance,

an inheritance of that which
Abram actually saw with his natural eyes.
And Abraham (for his name was here
changed as a confirmation of the covenant)

R1617 : page 45

believed the word of the Lord, and never relaxed his faith, even to his dying day; for, says Paul, he "died in faith, not having received the promises; but, having seen them afar off, he was persuaded of them and embraced them" (Heb. 11:13), although, during his past life, as Stephen said, "God gave him none inheritance in the land; no, not so much as to set his foot on; yet he promised that he would give it to him and to his seed after him, when as yet he had no child."--Acts 7:5.

That was indeed a remarkable covenant, and a wonderful manifestation of the favor of God toward his faithful servant Abraham; and it was a remarkable faith on the part of Abraham which was able to grasp and appreciate a promise whose realization must be beyond the floods of death; and extending to a posterity so numerous as to be beyond all hope of reckoning.

But, great as was Abraham's faith, there was a feature of that covenant of which it was impossible for him to have the slightest conception; for it was to have both a literal and an anti-typical fulfilment. This we are enabled to see from subsequent divine revelations through the Apostle Paul, who shows that the seed of Abraham was to be understood in two senses: that there was to be a natural seed, an Israel after the flesh (1 Cor. 10:18), and a spiritual seed, "which seed is Christ" (Head and body): "and if ye be Christ's, then are ye Abraham's [antitypical] seed and heirs of the [antitypical] promise" (Gal. 3:7,29), which includes a much more glorious inheritance than the earthly possessions of the fleshly seed, rich indeed though their portion will be; for Christ is the heir of all things, and those who are Christ's are heirs together with him of all things. All things are yours, for ye are Christ's, and Christ is God's, who created all things by and for his well beloved Son.--Heb. 1:2; Rom. 8:17; 1 Cor. 3:21-23; Col. 1:16.

A hint of this double significance of the promise to Abraham was given for our benefit in the illustrations which God gave of his numerous posterity. They were to be as the sand by the sea-shore and as the stars of heaven (Gen. 22:17)--the former an apt illustration of the fleshly, and the latter of the spiritual seed.

Let all those who are of the faith of Abraham mark these precious promises and follow them up until, the eyes of their understanding being opened, they see by faith the city established for which Abraham looked, the city which hath foundations, the glorious Kingdom of God in both its earthly and heavenly phases. (Heb. 11:9,10. See MILLENNIAL DAWN, VOL. I., Chap. xiv.) The prophet Micah describes its coming glory (Micah 4:1-7) and says that, when the children of Abraham do thus come into possession of the land, they shall rest there in peace; for the nations shall have beaten their swords into ploughshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they have war any more. Then "they shall sit every man under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." And we believe it, because we are of the faith of Abraham, and know that all that the Lord has promised he is able to perform.

And not only so, but to-day we stand upon the very threshold of that new dispensation --the Millennial reign of Christ, when all of these things are shortly to be fulfilled --when Abraham himself shall return from the captivity of death (Isa. 61:1; Luke 4:18), when his natural seed also shall return and possess the land; and when God will take away their stony hearts and give them a heart of flesh and enable them to keep his covenant and to walk before him with a perfect heart and make them indeed a channel of blessing to all the families of the earth. (Ezek. 11:19,20.) See MILLENNIAL DAWN, VOLS. I & II.

R1617 : page 45

GOD'S JUDGMENT ON SODOM.

I. QUAR., LESSON VII., FEB. 18, GEN. 18:22-33.

Golden Text--"Shall not the Judge of all the earth do right?"--Gen. 18:25.

The subject of this lesson is an important one, though the limits assigned do not cover the event, which includes all of chapter 18, and chapter 19:1-28. Though the narrative is familiar to every Bible reader, its lessons have been very generally overlooked.

Before considering these it is well to note, in corroboration of our observations on lesson iv., concerning the ministration of angels prior to the beginning of the law dispensation, (1) how promptly they were recognized by those to whom they appeared. Although these appeared in human form, Abraham very quickly recognized them as

R1617 : page 46

more than human, and honored them accordingly. So also Lot recognized them; and, because he honored them as the messengers of the Lord, he sought to protect them from the Sodomite mob, even at the expense of his virgin daughters if need be. But while Abraham and Lot recognized them as the angels of God, the men of Sodom thought them to be only men. Nor were Abraham and Lot excited, or in the least disconcerted by the honor of such a visit. They received their remarkable guests with becoming dignity and grace, and with great composure; not with superstitious fear, nor as if it were a thing hitherto unknown; but as a rare occurrence and a special honor.

(2) Note also the expression of one of these heavenly visitants--one of the three representatives of Jehovah, possibly his beloved Son, afterward our Savior. Speaking for Jehovah, he said, (verse 17), "Shall I conceal from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation," etc.? "The secret of the Lord is with them that reverence him," says the Psalmist. (Psa. 25:14.) Thus it was in Abraham's day, and thus it is still. The Lord does not honor the world, nor the worldly wise, with a knowledge of his secret purposes.--Dan. 12:10; 1 Cor. 1:19,20; 3:18,19.

In verses 22-33 we have the account of Abraham's pleading with the Lord for the possible righteous souls that might yet remain in Sodom, and an illustration of the promise that the fervent prayer of a righteous man availeth much. (Jas. 5:16.) But when not even ten righteous persons were found in Sodom, the four that were found were first gathered out before the visitation of wrath descended on the condemned city; for "the eyes of the Lord are upon the righteous, and his ears are open to their cry."

Coming now to consider the severe judgment upon Sodom, let us note its prominent lessons carefully--(1) We see that the city was wholly given up to wickedness and the basest immoralities. Not even a strange man was safe in coming among them. Sin had there reached that dreadful enormity to which the Apostle Paul seems to have reference in Rom. 1:18-32. See also Jude 7 and Ezek. 16:49,50. They were sinning, too, against sufficient knowledge from the light of nature, as Paul indicates, so that they were, as he affirms, "without excuse."

(3) We observe next that the penalty inflicted upon them was not eternal torment, but a cutting short of the present life with its privileges and advantages: "I took them away as I saw good, saith the Lord." (Ezek. 16:50.) And by the same prophet he declares

his intention to bring them back, together with wayward Israel, the children of the covenant, saying, "When I shall bring again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them....I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger [Samaria and Sodom--Verse 46]. And I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done [which he declares to be worse than Sodom had done--Verses 47,48], saith the Lord Jehovah."

When the Lord thus declares his purposes, and that in full view and statement of all the circumstances, and signs his name to the document, there is no room left for cavil or doubt. Wicked Sodom and Samaria and Israel and all the families of the earth shall be brought back from the captivity of death --the only captivity which could possibly be referred to here; for this was spoken long after Sodom was laid in ashes. Nor was there a single Sodomite left to perpetuate the name; for it is written that, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." (Luke 17:29; Gen. 19:24,25.) Our Lord also adds his testimony saying, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear the voice of the Son of man and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment"*--trial. (John 5:27-29.)

---

*The Greek word krisis, rendered damnation in the common version, does not mean damnation, but a trial or judgment, and is so translated thirty-nine times in the New Testament.

R1618 : page 47

And the Apostle Paul states, "There shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

The statement of Jude 7 that "Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire," may be thought by some to be at variance with the above quoted scriptures. But not so. The word of the Lord spoken by prophets and apostles and by the Lord Jesus himself must of necessity be harmonious; and any interpretation which does not manifest that harmony must be erroneous. The word "fire" is here used as a symbol of destruction, and the word eternal is from the Greek word aionios, which signifies age-lasting. Thus Sodom and Gomorrah are represented as suffering the vengeance of age-lasting destruction. They were destroyed, says Luke (17:29), and they have remained so ever since, and will so remain until the appointed time for bringing them again from the captivity of death, as declared by the Prophet Ezekiel.

Mark also the statement that these were set forth for an example of God's treatment of the evil doers (See also 2 Pet. 2:6)--an example both of his vengeance and of his mercy. His vengeance was manifested in their destruction; and his mercy is specially manifest in their promised deliverance. God will punish the evil doers, but he will have mercy also. Those who have sinned against a measure of light shall be punished accordingly (Luke 12:48); and those who, during this Gospel age, have been fully enlightened, and who have tasted of the heavenly gift of justification, and been made partakers of the holy spirit, and who have tasted of the good word of God (not its perversion), and the powers (advantages) of the coming age, and have spurned these, and counted the blood of the covenant wherewith they were sanctified a common thing (Heb. 6:4-6; 10:26-31), will be cut off from life in the second death.

However, the Sodomites and others, though great and shameful sinners, and worthy of many and severe stripes, some of which, at least, were received in their past life, as, for instance, in their fearful overthrow and destruction, were not thus fully enlightened, and consequently were not condemned to the second death, from which there will be no resurrection. And, therefore, even the wicked Sodomites will hear the voice of the Son of man and come forth in due time; for "God our Savior will have all men to be saved and to come unto the knowledge of the truth. For there is one [just and merciful] God, and one mediator between [that just and holy] God [who cannot tolerate sin] and [fallen, sinful] men, the man Christ Jesus [the only begotten and well beloved Son of God, whom God gave to redeem us, because he so loved the world even while they were yet sinners, and] who gave himself [in accordance with the Father's plan] a ransom for all [the Sodomites and all other sinners included], --to be testified in due time." (1 Tim. 2:3-6.) And while this testimony was not given to the Sodomites in their day, it is just as sure that they shall have it in the coming age under the Millennial reign of Christ, when they shall come forth to judgment--to a shameful realization of their guilt, and to an opportunity for repentance and reformation.

Our Lord's statement with reference to their future judgment (Matt. 10:14,15) is also worthy of special note. In sending out his disciples to preach the gospel of the

Kingdom of heaven (verse 7), he said it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the city or house that would not receive their message--"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." The implication is that it will be tolerable for both classes, but less tolerable for those who wilfully reject the light of divinely revealed truth, and thus prefer the darkness to the light, because their deeds are evil (John 3:19,20), than for those who even sinned egregiously against the dimmer and waning light of nature.

Hear again the Lord's warning to the caviling Jews who had seen his mighty works, but who wilfully refused to admit their testimony of his Messiahship--"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hades [the grave]; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:21-24.)

R1618 : page 48

Tyre and Sidon had suffered a terrible overthrow in the midst of carnage, pestilence and blood, and Sodom had perished under a deluge of fire and brimstone*; but the more guilty (because more enlightened) Judean cities remained. Why? Because the great day of judgment had not yet come, and except in a very few instances--of which those cited are in point, which were summarily judged and punished before the appointed time for the world's judgment, for examples, as stated--the punishment of evil doers tarries until the appointed time, the Millennial age. Thus it is written, "The sins of some men are previously manifested, leading on to judgment, but in some [instances] indeed they follow after." (1 Tim. 5:24. See also Luke 13:1-5.) The Lord points forward to the day of judgment when all the guilty shall receive their just desserts, and when chastened and penitent sinners may return to God.

The judgments of that day will be tolerable for all; and the special revelations of divine truth and the helpful discipline and instruction which were not due in the days of Tyre and Sidon and Sodom, but which our Lord says would have led them to repentance, will be given in the coming day of judgment, both to those wicked cities and also to the cities of Judea.

How plainly all these scriptures point to the coming "times of restitution of all things" of which Peter speaks in Acts 3:19-21, saying, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Then these times of restitution are the times of Christ's second presence; and this work of restitution is the grand object of his predicted thousand years reign on earth; and that must be the day of judgment to which the Lord referred as the time for the "tolerable" discipline and final settlements with Tyre and Sidon and Sodom and Chorazin and Bethsaida and all the rest of mankind --the day spoken of by the Apostle Paul (Acts 17:31), saying, "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained [Jesus Christ], whereof he hath given assurance unto all men in that he hath raised him from the dead."

---

*The whole region about Sodom abounds with slime or bitumen pits (Gen. 14:10), sulphur and salt; and the fire was probably from lightning. Thus God used the natural elements with which they were surrounded in accomplishing their destruction.

R1619 : page 48

We rejoice in the blessed testimony thus assured to all men that God, who so loved the world, even while they were yet sinners, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life, hath also appointed a day--a period of a thousand years --in which he will grant to them all a righteous judgment, trial, by him--by that same Son, now risen from the dead--who also so loved us that he freely laid down his life for us all, that thus by the merit of his vicarious sacrifice he might remove the legal disability to our restoration. And we rejoice, too, in the mercy and love and helpfulness vouchsafed to our sin-sick race by the character of the Judge who has given such ample proof of his love.

He will be a just Judge, laying "justice to the line and righteousness to the plummet;" "a merciful High Priest touched with the feeling of our infirmities;" a wise and good physician able to apply the healing balm of the tree of life which is for the healing of the nations; and indeed the blessed seed of Abraham in whom "ALL the families of the earth (from Adam to the end) shall be blessed."

With such blessed assurances, who could doubt that the Judge of all the earth will do right?

----

page 48

KEEP ORDERS SEPARATE.

We are always pleased to hear from TOWER readers everything pertinent to their spiritual welfare and the progress of the truth. In fact, we are disappointed to get a mere business order, and nothing more, from personal friends. But please always keep your general letter separate from your business order. This will be to your advantage, as well as ours.

===================

page 50

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

The Memorial Supper anniversary will this year be in April: particulars in due season.

R1619 : page 50

THE EUROPEAN OUTLOOK--YET THERE IS TIME.

Washington Diplomats and others are calling attention to the fact that European armies were increased fully one hundred thousand men during 1893. They assert that the long feared, general European war involving all nations is sure to begin during 1894. They expect that a movement in Norway, looking to a separation of that country from Sweden and its conversion into a Republic, is likely to be the beginning of a war between Norway and Sweden; that this will be followed by an attempt on the part of Russia to acquire certain winter ports for ships of war and commerce on the coast of Norway, said ports being desirable because, being warmed by the Gulf Stream, they are open the year round. This action on the part of Russia, it is asserted, would provoke

Germany and England to opposition, and thus speedily the dreaded, greatest conflict of the old world be speedily precipitated.

All this looks probable; but we nevertheless do not expect a general war, the great trouble of Scripture, for some years yet. We feel confident that the winds of war are being held, under our Lord's direction, until the "harvest" message shall have sealed in their foreheads (intellectually) all of God's saints in those lands; be they few or many, we know not.--Rev. 7:3.

Who are ready to take the field as colporteurs amongst the Swedes, Danes and Norwegians? The Swedish edition of M. DAWN, VOL. I., is already out, and the Dano-Norwegian edition is nearly ready. These will be furnished to colporteurs at 12-1/2 cents (one-half their actual cost) per copy by freight or 15 cents by mail in packs of five or its multiples.

Here is an excellent opportunity for Brethren and Sisters of those nationalities to serve the Lord and their countrymen--in this country or in their native lands. The books sell at 35 cents, so that those who can sell only a few can cover their expenses.

All should think soberly concerning their circumstances, and all the consecrated who are unencumbered should do what they can to spread the good tidings. Every foreigner in this country who becomes deeply interested is apt to send the truth to friends abroad as well as at home. Brother Larson, a deeply interested Dane, sent an English copy of M. DAWN to a friend in Denmark, who, not being able to appreciate it himself, forwarded it to Prof. Samson, of the Morgan Park University. The latter became deeply interested, and is the translator of the Dano-Norwegian edition now on the press.

So the Truth is spread. Let each be sure that he is doing what he can do; and let all leave the general results to God. Sow the seed broadcast and liberally, wherever you have reason to surmise that it might take root; for thou knowest not which will prosper, this or that.

A CANDID CONFESSION.

On resigning his position as editor of The Review of The Churches, Archdeacon Farrar is quoted as having said--"The whole cause of the Reformation is going by default; and if the alienated laity do not awake in time, and assert their rights as sharers in the common priesthood of all Christians, they will awake, too late, to find themselves nominal members of a church which has become widely popish in all but name."

Commenting on this, Brother Gillis remarks,--"He thus bewails the very state of things the clergy helped to bring about by suppressing the spirit of reform on all matters of faith and doctrine. In such pitiful straits they cannot contend against popish advances, their own clerical authority being involved. His confession implies that the court is called and Protestantism fails to appear. The case goes by default, and the pride of three hundred years falls in the dust, and defendant must pay the fearful cost."--How true!

===================

R1619 : page 51

VOL. XV. FEBRUARY 15, 1894. NO. 4.

KEEP YOUR EYES OPEN.

SINCE the Lord has so graciously led his consecrated people into the knowledge, not only of his wonderful plan of salvation, but also of its times and seasons, it is important, especially in this eventful period of transition, that we keep our eyes open to observe the accurate fulfilments of prophecy now being brought to pass. Indeed, with open eyes, one can seldom glance over a daily newspaper without seeing some verification of the sure word of prophecy in the direction of a widespread expectation of some great revolutionary change in the social and religious conditions of the whole world.

Even those who have no knowledge of the divine plan of the ages and its systematic and precise times and seasons are now reading the signs of the times so clearly as to approximate the time of their issuance in a new order of things within but a year or two of the time prophetically indicated. They see that a great revolutionary change is not only inevitable, but imminent; though they are quite at sea in their prognostications of the final outcome, believing as they do, that the shaping of the destinies of nations and individuals is in the hands of the present generation of "Christendom," instead of in the hands of him whose right it is to take the kingdom and to possess it forever, and whose time is come.--Ezek. 21:27.

As a single illustration of this, out of many that might be adduced, we present to our readers the following able and significant address of the Rev. Dixon, of New York, on

THE PERIOD OF TRANSITION.

His text was Matt. 16:3,--"Ye can discern the face of the sky; but can ye not discern the signs of the times?" He said:--

"History seems naturally to divide itself into periods. These periods of history have characteristics which distinguish them from the centuries which precede and the centuries which follow the era of the crusades as clearly and distinctly marked in medieval history. The period of the French revolution in like manner has its special characteristics, and is clearly defined in the history of the world. So in ancient times there were centuries of development which are distinctly marked. There are, upon the other hand, the crises of transition between the great historic centuries of development. These periods of transition are the seed times, while the great centuries of revolution and construction are the harvest times of history.

"The nineteenth century is peculiarly a century of transition. It is a period of preparation. It has been one of tremendous development, and yet it is the development of a promise rather than the fulfillment of that which has gone before. The most marvelous development of the nineteenth century is the prophecy it gives of the twentieth. With all our wonderful achievements there is nothing so wonderful as the universal hope inspired in the human breast that we will do something better in the near future.

"The import of action in a period of transition is of inestimable importance. What is impressed upon the character of this age will constitute the elements of strength or of weakness in the new century that is to be born. That which is now shaping the forces that shall dominate the life of the twentieth century must

partake of permanence. In many respects it will be decisive.

"There are certain elements in our current life which reveal to us the fact that the century before us must be constituted in its social, economic and political life upon a new basis. This must be so,

(1) "Because of the rapidity of material progress during the past generation and its speed in this generation. The elimination of time

R1620 : page 52

and space has been one of the most remarkable developments of our period of invention, and the period of the world's invention is the latter part of the nineteenth century.

"In the eighteenth century the world was divided into isolated continents and isolated nations. There was little intercourse, and what there was came through the slow travel by sail on water and stage on land. The facilities for gathering news and distributing the history of different nations among one another were of the most meager kind.

"All this has been changed in the latter part of the nineteenth century. The world has literally been made a great whispering gallery, and every nation gives its quota to the day's story. There is no longer isolation of any sort. England and America are to-day in closer contact than were Massachusetts and New York in the eighteenth century. It is possible for a man to leave America in one week and visit the dead civilizations of the east in the next. It is possible for a man at his breakfast table to know all the important events that happened the day before in every nation of the world. We cross the ocean in less than six days. We go round the world in two months, and we come in contact with the current of the life of all people and all nations.

"Our civilization is a symposium. The very delicacies of our table are the products of the whole earth. What we eat, what we wear, what we place in our homes are the joint product of the effort of the world.

"The problem of time and space has within a few years been practically annihilated. The use of steam and electricity has brought the world thus in close contact. But the speed with which we are making progress even in annihilating time and space is so great that it is possible within the next generation that the rate of travel will be increased from four to five-fold at least. It may be possible for the children of the next generation to have their suburban homes 500 miles from the place of their daily business. Such an achievement would mean the development of the city until it shall literally cover the whole earth.

"In mechanical developments our rate of progress has been a marvel during the past generation, but it is more marvelous to-day. Armies of men and women now give themselves exclusively to the work of mechanical invention. Our daily life has been literally revolutionized by mechanics. What our ancestors did by hand, we do by machinery. This tremendous force, brought into play by cranks and wheels and levers, is the development of the world's life. The bureau of statistics in Berlin estimated in 1887 that the steam engines at that time at work in the world represented not less than 1,000,000,000 workingmen. That is to say, the steam engines at work in 1887 did more than three times the working force of the entire earth. Their earning capacity at that time was three times greater than the muscle power of the world.

"The advance in the application of mechanical power to the problems of life since 1887 has been most marvelous of all. Since that time electricity has taken in large measure the place of steam in a thousand avenues of life, and where the steam wheel made one revolution the electric motor makes ten. If we increase at this rate during the next generation the working force of the world, it will be possible to do all the work necessary for the production and distribution of economic goods within a few hours of every week, if society can be organized upon the co-operative rather than the competitive basis.

"It can be seen at once that it is impossible for society to receive each day this tremendous army of wheels and levers without causing a radical disturbance in the existing social order within the near future. Labor organizations in their blind ignorance have fought the introduction of machinery in the labor of the world. But as they become educated they will not be slow in seeing that the work of the world can be done by machinery in a few hours when that machinery is harnessed by a co-operative social order.

"The developments of science during the past generation have been so marvelous that we literally live in a new world because of those developments. Each day reveals new wonders. The present rate of progress, if maintained, will give a civilization in the early part of the twentieth century the very outlines of which no prophet can foretell to-day. The only problem is: Can the present rate of progress be maintained in the discovery of nature's secrets by those who are searching for them? The probability is that it will not only be maintained, but accelerated; for where there was

R1620 : page 53

one man in search of the secrets of nature for useful ends twenty years ago, there are 1,000 men to-day searching with might and main for these secrets to give immediately to the world as a practical contribution to its social and economic life. Speculative science has everywhere given way to practical science, and the man of speculative mind cannot refrain from making the application even on the page of his philosophic speculation.

(2) "The growth of cities has been so remarkable within the past generation, and is so rapidly increasing in the present, that it presages a new life in the near future--a new life, social, economic, religious. A glance at the development of the cities within the past decade and a comparison of each decade in the century will reveal that the growth of the city has been one of the marvels of modern life.

"In 1790 the population of the United States was in round numbers 4,000,000. The population of the cities at that time was in round numbers 131,000--3.35 per cent of the whole population, leaving a rural population of 96.65 per cent In 1890 we had a population of 62,000,000. The population of the cities had grown to 18,250,000, about 30 per cent of the entire population as contrasted with 3 per cent in 1790. The city has grown, in short, to dominate the life of the century. The rural district has lost its power. The scepter of import has been transferred to the streets of the great cities, and from the streets it has sunk to the gutters, and the dives, and the sewers.

"The domination of city life over rural life is one that cannot continue long without a radical change in the whole social order. The growth of the city means the growth of the darkest elements of our life, at the expense, for the time being, of the saving elements. The growth of the city means the growth of the active principles of our civilization. The city is the center of activity. It is the center of good and the center of evil. It means, therefore, the necessary intensification of life. It means the intensification of crime. The development of crime within this latter part of our century has been put out of all proportion to the progress of law and order. We have 7,000 murders in America and 100 legal executions.

"The daily record of our crime is something appalling to the heart of those that love their fellow man. The generation of criminals who have served their term in penal institutions is increasing with marvelous rapidity. A penal colony within the body of civilization is something with which we have never before been confronted. The number of convicts of various degrees which are at present adding to the slum population of our cities is something beyond computation. Corruption in society, in government and in commerce has increased in geometrical proportion to the pressure of life.

"We have to-day the most corrupt civilization in some respects that the world has ever seen. If we take our own city of New York as an example in the development of political life in the close of the nineteenth century, we will have food for the philosopher and the philanthropist. In the past generation in this city corruption ruled in municipal life, but it was a corruption so manifest that public indignation could be aroused and the criminals brought to justice. The Tweed regime was routed in short order when once its rascality was made a matter of public comment and public suspicion. But this generation has reached a point of scientific development in public crime of which Mr. Tweed never dreamed. Tweed was a thief who rose from the lowest walks of life to roll in luxury, to sport his diamonds and his carriages out of public plunder. But he was a clumsy thief.

"To-day his successor in office is the boss of our political life. He is the most important factor in our American politics to-day.

"A few years ago he was a prize-fighter, a general sport, and he was poor. To-day he lives in a palace, he owns magnificent rural estates, he sports the finest blood horses in America and his wealth must be estimated by the millions. He holds no public office and has no visible means of support, save as the boss of a political club organized for plunder in a great city.

"Not only have we such corruption before our eyes and absolutely master of our municipal life, but more--they add insult to injury. The people are unmercifully taxed to fill the pockets of these thieves, and the masses of the people in the cities must bear the burdens.

"What is true of New York is true in a smaller degree in nearly all of the great cities of America to-day. This intensification of life has brought us the marvelous increase of wealth and the painful increase of poverty. Our life to-day may be termed the tropics of civilization.

It is probable that the Astor estate alone has reached $500,000,000.

"There are single individuals in this city whose income cannot be less than $20,000,000 a year.

"There are 1,000 men in this city whose wealth is vastly over $1,000,000.

"There are a dozen men in this city who can, if they will, both control the financial

development of the nation and dictate its political policies by the use of their money.

"The poverty of the poor is in like manner increasing to the degree of starvation from day to day.

"While 1,000 men in this city estimate their wealth at over $1,000,000, it can be safely said that there are 100,000 people in this city who are hungry for bread every day in the year. The number of people who sleep on boards, and who drift about with nowhere to sleep, approximates 100,000 daily. The children of this generation of paupers seem to increase with greater rapidity than the normal rate of the increase of the average population of the world.

"While the evil elements of life have thus been intensified, we take hope from the fact that the better elements of life are also being intensified. The heroism of this life in its crying wants, its needs, is as brilliant in the individual examples as at any time in the history of the world. While crime and corruption and debauchery have increased in the city, the army of self sacrificing men and women who are willing to give their lives for the betterment of mankind daily increases.

"The number of women that have poured their lives into the current stream of active endeavor has been, within the last twenty years, increasing as never before in the history of the human race. According to the report of the census of 1880 there were in America among women who earned their daily bread outside of domestic service the following numbers in different professions: 110 lawyers, 165 ministers, 320 authors, 588 journalists, 2,061 artists, 2,136 architects, chemists, pharmacists; 2,106 stock raisers and ranchers, 5,145 government clerks, 2,438 physicians and surgeons, 13,182 professional musicians, 56,800 farmers and planters, 21,071 clerks and bookkeepers, 14,465 heads of commercial houses, 155,000 public school teachers.

"This was by the census of 1880; but by the report of the last census of 1890 there is recorded the remarkable fact that in these ten years the army of women who earn their daily bread outside of their homes now reaches the enormous total of 2,700,000.

"For the first time in the history of economics woman has entered as an active factor. Her influence in developing the history of the next generation can but be marvelous. Her influence in molding and fashioning the life of society when thus brought in active contact with its working force cannot be less than it has been in other spheres where woman's influence has been felt when woman's position is recognized as it should be in the world of economics.

"We stand upon the threshold of an economic evolution, of a new social order. It means, sooner or later, that woman will be emancipated from the slavery in which she has labored in the past, in an unequal struggle with man, and that society in its working force will be elevated, refined and humanized by her touch, her sympathies and her life.

(3) "The rise of the common people to political equality in government with the traditional ruling classes has been accomplished within this century, and is but the beginning of a revolution that is not yet accomplished. Robert Mackenzie says: 'Sixty years ago Europe was an aggregate of despotic powers, disposing at their own pleasure of the lives and property of their subjects. To-day the men of western Europe govern themselves.' Popular suffrage, more or less closely approaching universal, chooses the governing power, and by methods more or less effective dictates its policy.

"One hundred and eighty million Europeans have risen from a degraded and ever dissatisfied vassalage to the rank of free and self-governing men. This has been an accomplishment which has simply put into the hands of the common people the weapons with which they will fight their battles in the twentieth century. The battles are yet to be fought, the revolution is yet to be accomplished. They have simply been given the ballot, and the consciousness of their power has only begun to dawn upon them.

"In the early part of the twentieth century we may surely look for a sufficient diffusion of intelligence to bring this tremendous mass into the aggressive assertion of the fullest rights of manhood. Hitherto they have been dominated by bosses, by tricky politicians, and they have followed skillful leaders blindly.

"So intense are becoming these elements that they cannot continue longer without an explosion. The lamp has been lit and has been left burning. A woman in a western home during the war sent a servant into the cellar with a lighted candle to look for some object. The servant returned without the candle. The housewife asked where she had left it. She said she had left it in a barrel of sand in the cellar. The housewife remembered that there was a barrel of powder standing open in the cellar. Without a moment's hesitation she rushed below and found that the ignorant girl had thrust the candle down into the loose powder and left it burning.

R1621 : page 55

She carefully lifted it out and extinguished it.

"The movement for universal suffrage in this century has placed the candle of knowledge, without a candlestick, in the loose powder of the common people. This light of knowledge is burning closer and closer, and the heat is becoming more and more intense with each moment. There is no power on earth, under the earth or above the earth that can remove that candle from its position. By a law as sure as the law of gravitation, the flame is approaching the powder, nearer and nearer every day. When it reaches the end, that is, the point of actual, conscious contact with their mind--there will be an explosion that will unsettle thrones and traditions, whether occupied by the Czar of Russia or Richard Croker I. of New York.

(4) "The universality of education is a factor in the closing of the nineteenth century which must make a new world in the twentieth.

"We have now entered upon the democracy of letters. Hitherto in the history of mankind knowledge was confined to the few. The higher professions were open only to the sons of distinguished men. Now they are opened to the child of the state born and reared in obscurity and disgrace and poverty. There is no limitation to the possibilities of human endeavor, because education has been brought within the reach of all. In America we have 13,000,000 children in our public schools. This means that the next generation will be a new people. With this wide diffusion of knowledge has come the scientific spirit of inquiry.

"New blood has been brought into our world of science, our world of philosophy. Men no longer reason by the standards of Aristotle and Plato. They do not ask what has been taught by the great men of the past and stop there. They do not seek authority for action. They search for truth itself. They refuse to be bound by the traditions of the past. The time was when knowledge was confined to a certain clique in society. They had their own peculiar ideas. They were educated in their own peculiar schools. They thought in ruts. Their minds never traveled beyond certain well-defined limitations, and in consequence they traveled in a circle continuously.

"With the universal diffusion of knowledge and the introduction of new spirits in the field of investigation all this has been changed. Nothing is now settled save that which is settled upon the basis of proved fact. Every tradition, every theory, every creed must stand the test of this investigation. Every theory of State, every notion of society, every theory of religion must be resubmitted to this court of last adjustment--the truth, the whole truth and nothing but the truth.

"For the first time in the history of the world this spirit dominates the educated mind. Hitherto we have simply clung to the past with passionate and blind devotion. Now all things are being made new. All things are being brought in question. Nothing is accepted as authoritative because it is ancient. The creeds of Christendom are all undergoing radical revision. The traditionalists may resist with all their power--they fight against the stars.

"The creeds of the world within the next generation will be fixed on facts, not fancies. Superstition and tradition are being destroyed with a rapidity that will give the world a new religion within the next twenty years, and that religion will be the Christianity of Jesus Christ in its simplicity as Jesus lived it and preached it.

"The barriers of national lines and prejudice have all been broken down. The heathen world is now in vital contact with the Christian world and the Christian world's civilization.

"A hundred years ago Japan was utterly isolated from the rest of mankind. There was a law in force providing that 'no ship or native of Japan should quit the country under pain of forfeiture and death; that any Japanese returning from a foreign country should be put to death; that no nobleman or soldier should be suffered to purchase anything from a foreigner; that any person bringing a letter from abroad should die, together with all his family and any who might presume to intercede for him.'

"Every heathen nation has been opened to Christian influences and to the advance of the civilization of Christian nations. Not only this, but they have of necessity been compelled to study modern science. Japan stands to-day practically within the pale of modern civilization. I took my seat in the Johns Hopkins University around the seminary table, in the study of political and social science, with young Japanese students from the capital of Japan. China is studying the methods of the modern world and introducing of necessity

R1622 : page 55

modern inventions. The whole human race is thus of necessity being brought into vital contact, and this for the first time in the history of mankind.

"Thus the universal spread of education among all people ushers us immediately upon a new era in the history of mankind. We are not satisfied with the present attainment. The workingman's child who receives the same education as the millionaire will not be content

R1622 : page 56

to be his slave in the next generation, and there is no power of Church or State or society that can hold him so, for there are no traditions that can bind him.

"President Andrews, of Brown University, says: 'If anything has been made certain by the economic revolution of the last 25 years, it is that society cannot much longer get on upon the old libertarian, competitive, go-as-you-please system to which so many sensible persons seem addicted. The population of the great nations is becoming too condensed for that.'

"Bishop Westcost, of Cambridge University, says: 'On every side imperious voices trouble the repose which our indolence would wish to keep undisturbed. We can no longer dwell apart in secure isolation. The main interests of men are once again passing through a great change. They are most surely turning from the individual to the society.'

"Another writer says: 'We are now approaching a crisis. No human wisdom can predict its shaping any more than it can prevent the issue. The air is full of auguries; even our fiction has become very precisely apocalyptic. It is theoretic prophecy, anticipating the realization of perfect scientific and social economics --the paradise of outward comfortableness.'

"William T. Stead says: 'Everywhere the old order is changing and giving place to the new. The human race is now at one of the critical periods in its history, when the fountains of the great deep are broken up, and the flood of change submerges all the old established institutions, in the midst of which preceding generations have lived and died.'

"It is impossible to educate the human race without at the same time lifting it into the consciousness of the resistless power of numbers. We are now about to enter upon the period of activity which will be the result of this universal consciousness of the inherent power of manhood. Who can foretell its results?

"The child of the hodcarrier to-day is better trained than kings and princes in the not very far past. All the dishes placed on the table of Louis XIV. were tasted in presence of the king before he would touch them, and each guest was supplied with a spoon for the purpose of helping himself from a common dish. Anne of Austria, the queen who was celebrated for her beautiful hands, it is said, once gave a piece of meat to her neighbor, which she had just taken from her plate with her fingers, and allowed him (and this was the point which the historian recorded) as a special favor to lick off what remained on the hand.

"The child, of the commonest workingman, that attends our public school is more cultured in all the essentials of real civilization than were kings and queens and princes in the eighteenth century. When the common herd are thus lifted to the position of kings, they will not be long in fitting themselves with a crown."

===================

R1622 : page 56

A SERIOUS QUESTION.

"Seeing then that all these things shall be dissolved,
what manner of persons ought ye to be in
all holy conversation and godliness."--2 Pet. 3:11.

IF this was a serious consideration in the Apostle's day, how much more weighty does it seem to-day, when we stand at the threshold of the new dispensation, and in the very midst of all the disintegrating influences of the old. A few more years will wind up the present order of things, and then the chastened world will stand face to face with the actual conditions of the established Kingdom of God. And yet the course of the Church is to be finished within the brief space of time that intervenes.

Seeing, then, that all these things--present political, social, religious and financial arrangements --are to be dissolved, and that so soon, and also how apart from these things are the real interests of the saints, how comparatively unimportant should the things of this present order seem to us: they are not worthy our time or words, which should go to the things which alone will survive. And, having such hopes as are set before us, and so clear a knowledge of the grand outcome, as well as of the minutiae of the divine plan, what manner of persons ought we to be in all holy conversation and godliness? And yet with what carefulness we need to guard against being overcharged with the petty cares of this present time, and against imbibing the spirit of the world, which is all about us, and mixed with every question of the hour.

Only by constant watchfulness and prayer can we keep ourselves unspotted from the

R1622 : page 57

world. We need to keep a vigilant watch over our general character to see that it bears the divine likeness: that meekness, sincerity, moderation, temperance and truth are always manifest in us. And then we should see that all our conversation is such as becometh saints.

R1625 : page 57

FAITHFUL OVER FEW.

--MRS. F. G. BURROUGHS.--

O BLESSED Lord, how much I long
To do some noble work for thee!
To lift thee up before the world
Till every eye thy grace shall see;
But not to me didst thou intrust
The talents five or talents two,
Yet, in my round of daily tasks,
Lord, make me faithful over few.

I may not stand and break the bread
To those who hunger for thy Word,
And midst the throngs that sing thy praise
My feeble voice may ne'er be heard;
And, still, for me thou hast a place,
Some little corner I may fill,
Where I can pray, "Thy Kingdom Come!"
And seek to do thy blessed will.

A cup of water, in thy name,
May prove a comfort to the faint:
For thou wilt own each effort made
To soothe a child or aid a saint;
And thou wilt not despise, dear Lord,
My day of small things, if I try
To do the little I can do,
Nor pass the least endeavor by.

To teach the wise and mighty ones
The weak and foolish thou dost choose,
And even things despised and base
For thy great glory thou canst use:
So, Lord, tho' humble be my sphere,
In faith I bring to thee my all;
For thine own glory bless and break
My barley loaves and fishes small.

===================

R1622 : page 57

THE WORK FOR A CONVERTED WILL.

"The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."--Prov. 16:31,32.

TO besiege and capture a city is a great undertaking, because every city has its massive defences of law and force, and is built with all the probable contingencies of attacks from enemies in view. In olden times the defences were walls and gates; but now they are of the improved order of governmental arrangements. Cities and communities of immense proportions are now banded together into great nations for mutual co-operation and defense, so that to attack a city now is to attack a nation, and to be withstood with all the defensive armory of the nation; and in no instance can one undertake it single-handed and alone. He who would undertake it must be backed by other powers equal, or at least apparently equal, to the emergency. And the victory of such a general will depend on his superior skill and ingenuity in utilizing the various forces and advantages in his possession against those employed by the defenders of the city.

Such ability as is thus required in a great general is quite rare. It indicates indomitable purpose, methodical planning and skill in execution, though these good qualities are often exercised in a bad cause. Such ability has always been highly esteemed among men, and the aspirants for fame have, therefore, in times past, sought it chiefly along this line, though they gained their laurels at the expense of the blood and groans of millions of their fellow-men.

While the exercise of these successful qualities along the lines of human ambitions is required of earthly heroes, the exercise of the similar qualities along the lines of God's appointment is required of those who would be heroes in his estimation. If there were not a similarity in the kind of the effort and success, the comparison would not be instituted. Let us first notice the similarity, and then the difference, that we may see clearly what the Lord here commends.

R1622 : page 58

To rule one's spirit (mind, disposition) implies a conflict similar to that of taking a city; for, no matter when we begin, we find intrenched therein many armed and opposing powers. They have possession by heredity,--they are there as the result of the fall. And, if we have passed the days of youth, they are the more intrenched, and require the greater skill and generalship to rout them. But, whether he begin early or late, he that would rule his own spirit must war a good warfare--he must "fight the good fight" of faith down to the very end of the present existence. If a man would rule his own spirit, he must not only storm all the fortresses of inherited evils which seem to be almost a part of his nature, but, having gained possession and taken his seat upon the throne of this symbolic city (viz., the will), he must thereafter be continually on the defensive; for the old enemies are constantly on the alert, and ever and anon seeking to regain possession, so that he that continues to rule his own spirit is one who not only has routed the enemy, Sin, from the throne of his being, but who continues to keep him at bay.

To rule one's own spirit is by no means an easy task; and, as in the illustration, it cannot be done single handed and alone. Consequently, the wise general will invoke all the assistance at his command, remembering the words of the Apostle--"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the powers of this world, against spiritual wickedness in high places." These powers of the world, the flesh, and the devil are all closely allied; and, therefore, he who plans for conquest and an established reign thereafter must seek alliance with another and a stronger power; which power is tendered to all who earnestly undertake the great work. This power is none other than the almighty arm of our God, who says to all who accept his strength, "Greater is he that is for you than all they that be against you;" gird yourselves like men, fear not, be strong.

The ruling of this symbolic city--one's own spirit--never will be done until first the commanding general, the Will, has decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. But, in the words of a trite saying, "Where there is a will there is a way;"--for good or for evil. God will assist, through various agencies, toward good; Satan, with various agencies, toward evil. If the Will says, It must be done, it calls in the needed and available help, and forthwith it sets all the other faculties of the mind at work, first to subjugate and then to rule and regulate the entire being. The Conscience is commanded to keep a vigilant watch over all the mental operations; and the Judgment, under the influence of the Conscience, must decide as to righteousness or unrighteousness and report to the Will, which is under the same moral influence. Thus we have the three departments of government established --the legislative, which should always be the Conscience; the judicial, the Judgment; and the executive, the Will. And in every well regulated or righteously ruled mind all the other faculties must make their appeal to this Congress, and that, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience and Judgment should never be tolerated; but, when approved there, they may freely urge their claims upon the executive power, the Will. But the Will governs; and, if it be weak, the government is slack, and the whole man's appetites and passions and unholy ambitions take advantage of the situation: they seek to overbalance Judgment and to silence Conscience, and loudly clamor to the Will to have their own wild way. If the Will be weak, yet striving to keep under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings, and the government will be unstable and ultimately wholly at the mercy of the appetites, passions and ambitions. The condition of such a soul is one of anarchy, which, unless its wild course be speedily arrested, hurriedly sweeps the whole being toward destruction.

It is all important, therefore, that the Will be consecrated to God and righteousness; and, secondly, that it strengthen itself with the Lord, and in his name and strength rule with a

R1622 : page 59

firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word.

The Will has the most difficult office to fill; and the Lord's commendation is to the man of resolute Will, under the influence of a divinely enlightened Conscience and Judgment. Blessed is the man who sets his house in order, and who maintains that order to the end of his days. Truly, to such a one the hoary head is a crown of glory. The warring elements of his nature having been brought into subjection, the arts of peace have been cultivated, and now they flourish and adorn his character; and as Mr. Whittier beautifully expressed it--

"All the jarring notes of life
Seem blending in a psalm;
And all the angles of the strife,
Now rounding into calm."

===================

R1622 : page 59

THE BOOK OF GENESIS. III.

DIVINE AUTHORITY AND INSPIRATION OF THE BOOK.

THE claim of this book, to be regarded as a part of divine revelation, is established beyond question by the authority of Christ and his apostles. It was a part of that collection of sacred writings, the Oracles of God, which were committed to the care and guardianship of the Jewish people. (Rom. 3:2.) Of these writings, collectively, the Savior and his apostles often speak as the Word of God; recognizing, and directly asserting, their divine authority and inspiration. See such passages, for example, as Matt. 5:17-19; John 5:39; Rom. 3:2; Matt. 22:43; Mark 12:36; 2 Tim. 3:16; 1 Pet. 1:10-12; 2 Pet. 1:21. This book, was, therefore, as a part of these divine writings (called in the New Testament the Scriptures, the Holy Scriptures, the Oracles of God), expressly recognized by the Savior and his apostles as of divine authority, and was declared to be "profitable for teaching, for reproof, for correction, for instruction in righteousness." --2 Tim. 3:16.

The genuineness of the book (in other words, that it is a DIVINE BOOK; that, in this sense, it is not a spurious production) is thus established by the highest authority. It is a question of less importance by whom the book was written. In regard to many books of the Old Testament, this can not be determined with certainty. Nor is this necessary to be known; nor would it by itself prove their inspiration and divine authority, which must rest on other grounds. The authority of a writing, claimed to be divine, does not in any case rest on the particular writer or human instrumentality, but on the divine attestation given to it; and this attestation can be given, as in many cases it has been, to writings which have come to us anonymously, and of which the particular writer cannot be determined with certainty.

COMPOSITION OF THE BOOK.

The attentive reader will observe very marked peculiarities in the composition of the book.

There are striking variations of style and manner, not only in treating of subjects differing in their nature, where it might be expected, but also where the subjects are of the same general character. These variations are observable even in a translation, and still more so in the original text, where words and forms of expression, familiar to some portions, are never found in others. With these variations in the general manner of the writer are connected certain other peculiarities, which mark the transition from one portion to another. In the first subdivision of the book, for example, embracing the first chapter and the first three verses of the second, the name of the Divine Being is uniformly GOD. In the second, extending from the fourth verse of the second chapter to the end of the third, it is uniformly JEHOVAH GOD, except in the quoted words of the tempter's address to Eve, and of her reply (chap. 3:1-5), which are not the language of the narrator. In the third, contained in the fourth chapter, it is uniformly JEHOVAH, except in the quoted language of Eve, verse 25. In the fourth, contained in the fifth chapter, it is again uniformly GOD, except in verse 29 in the words quoted from Lamech.

In the subsequent portions of the book, the alterations are more frequent and less regular, but no less distinctly marked.

R1623 : page 59

For the object of this section it is not necessary to add further illustrations on this point. But the careful reader will also observe that there are portions where the name GOD is chiefly employed, with the occasional use of the name JEHOVAH, in which the sense is complete,

R1623 : page 60

and the connection clear, without the passages containing the latter name. Take, for example, chaps. 6-10. If the reader will inclose in brackets the passages containing the name JEHOVAH, namely, verse 3 and verses 6-8 in chap. 6, verses 1-6 and the last clause of verse 16 in chap. 7, verses 20-22 in chap. 8, verses 20-29 in chap. 9, and verse 9 in chap. 10, he will find that the thread of the narrative is unbroken, and the sense complete, when this portion is read without these passages. They make additional statements which are important in themselves, but are not necessary to the coherency of the narrative.

The natural inference is, that the Book of Genesis consists of different revelations, made at different times, anterior to the age of the inspired writer to whom we owe its present form; and that he embodied them in a connected narrative, supplying what was wanting in one from the others and adding himself what was necessary for its completion. This in no degree detracts from the divine authority of the book, which (as already remarked) depends not on the human writer, or on our knowledge of him, but on the divine attestation; and this is given to the book itself, irrespective of the human instrumentality through which it was communicated.

This conclusion is strengthened by the character of large portions of its contents, consisting of genealogies, or accounts of births and other incidents of family history, anterior to the age of Moses, the writer of the book.

Of the date of the earliest of these divine communications there is no intimation. But it would be unreasonable to suppose that the ancient patriarchs, Enoch and Noah, who "walked with God," Abraham the "Friend of God," had no authentic and divinely attested record of these truths, on which their own relation to the Divine Being depended, and without the knowledge of which it could not be understood. We have therefore reason for holding that these earliest revelations come to us from the inspiration of the remote and unknown past, beyond the date of the writings of Moses himself.

THE WRITER OF THE BOOK.

The truths recorded in the Book of Genesis are pre-supposed as known in the books which follow it in the Pentateuch, and in all the subsequent books of the Hebrew Scriptures. The Book of Exodus takes up and continues history, from the point where it is left in Genesis, with an express reference to what had been related in that book. (Compare Exodus 1:1-8.) It recognizes incidentally, as known facts, God's "covenant with Abraham, with Isaac, and with Jacob" (chap. 2:24), his relation to them as "the God of Abraham, the God of Isaac, and the God of Jacob" (ch. 3:6), and their posterity as "his people" (verse 7), styling him "the God of their fathers" (verses 13,15,16), and "Jehovah, God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (chap. 4:5); his "appearing to Abraham, to Isaac, and to Jacob," and his "covenant with them to give them the land of Canaan, the land of their sojournings" (chap. 6:3-5 and 8); the charge given by Joseph (Gen. 50:25) respecting his remains (chap. 13:19); the six days of creation and the rest on the seventh.--Chap. 20:11.

These are only incidental allusions to things known, and necessarily presuppose the revelations and historical details in this book, to which they refer.

Without these revelations, the Hebrews would have had no knowledge of the God whom they were required to worship and obey, as the Creator and Supreme Lawgiver, or of the guilt of idolatry as a sin against him. Without these historical details, the frequent allusions to their connection with the early patriarchs, and with the promises made to them, would have been an unintelligible enigma.

The Book of Genesis was therefore an integral and necessary part of that divine code, which, under the name Law (Deut. 31:9,24), Law of Jehovah (Ex. 13:9), Book of the Law of God (Josh. 24:26), Book of the Law of Moses (Josh. 23:6), Law of Moses (1 Kings 2:3), is ascribed to him as the writer. This is claimed by himself, in the body of the code. It is there said, that "Moses wrote this law" (Deut. 31:9), that he "made an end of writing the words of this law in a book, until they were finished."--Deut. 31:24.

That the writings which bore this general name, including Genesis, were from the hand of Moses, is thus proved by his own assertion, and by the uniform testimony of the writers nearest to his own age.

The Book of Genesis comes to us, therefore, with the authority of the inspired Lawgiver, having the same divine attestation as the writings first communicated through him.

ITS DIVISIONS AND CONTENTS.

The general divisions and contents of the book are as follows:

First division, chapters 1-3. Account of the Creation, and of the entrance of moral evil into the world.

R1623 : page 61

Second division, chapters 4-9. Account of sinful man, and of the prevalence of irreligion and immorality, from the fall to the first universal manifestation of divine justice in the destruction of the guilty race.

Third division, chapters 10,11. Continued development of its history and proof of its alienation from the true God, and of the want of a self-renovating power.

Fourth division, chapters 12-50. Initiation, and progressive steps, of the divine arrangement for the renovation of the race.

====================

page 61

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1623 : page 61

TRIAL OF ABRAHAM'S FAITH.

I. QUAR., LESSON VIII., FEB. 25, GEN. 22:1-13.

Golden Text--"By faith Abraham, when he was tried, offered up Isaac."--Heb. 11:17.

VERSE 1. "God did tempt Abraham." This statement must be considered together with that of James 1:13,14. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own desires and enticed."

The words rendered "tempt" and "tempted" in both cases signify to try, to prove; and the statements seem contradictory until we consider the full statement of the Apostle James. He is referring to the fact that that which makes any applied test of character a temptation to evil is either the weakness of an undisciplined character, or else an inherent disposition to evil which has an affinity for the evil alternative before him, for neither of which things is God responsible. If the character were established in righteousness, no presentation of known evil could awaken a desire for it. Thus it is with God: he is so confirmed, so established, in righteousness, and he so fully recognizes the nature of evil, that "he cannot be tempted with evil:" no presentation of any evil could possibly induce him to turn from righteousness.

In the sense, therefore, of inclining or inducing a man to evil, God never tempts any man, although he does frequently apply the tests of character by causing or permitting the alternatives of good and evil to be placed before the individual, the results of which trial or proving makes manifest the good or evil tendencies of the man's character and their strength or weakness.

In the test applied to Abraham, God proved his servant under a fiery ordeal which manifested a character which he could approve and highly reward, and Abraham was called the friend of God.--James 2:23.

VERSES 2,3. The test which God applied to Abraham was not an arbitrary one: the whole incident was designed to be a type of a subsequent transaction in the interests of the whole world. It was a typical prophecy of God's great gift of his only begotten and well beloved Son.

To this typical feature of the transaction the Apostle refers, saying, "Abraham is the father of us all [who are of the faith of Abraham], like unto him whom he believed, even God, who...calleth those things which be not as though they were [using them as types]." (Rom. 4:17--margin.) In the type, as the Apostle suggests, Abraham represented God; and with this suggestion it is not difficult to see the significance of the whole event. If Abraham represented God, then Isaac his son represented the Son of God, and his offering up by Abraham was a symbol of God's sacrifice of his Son for the sins of the world, as the Apostle also indicates in Heb. 11:17-19, saying that Abraham offered up his only son in whom centered all his promises, and that in a figure he received him from the dead. And, looking still further, it is not difficult to see that Isaac's wife, Rebecca, was also a type of the true Church, the bride of Christ. A full consideration of these types would go beyond our present limits of space as well as lead away from the main feature of this lesson, viz., the faith of Abraham and its worthy example for our imitation.

We observe, first, that Abraham's faith was a childlike faith. He trusted God's love and believed his wisdom superior to his own, and accepted his authority as paramount to every other consideration. The severest possible test of such a faith was the command to slay his son with his own hand and to offer him upon the altar of sacrifice.

R1623 : page 62

This, too, was his only son (for Ishmael was not counted in the full sense a son, but rather a servant): the son in whom centered all the great anticipation of his life, the son

R1624 : page 62

of promise and received in a miraculous way, the son of his old age, and the one through whom all the promises of God were to be fulfilled. Doubtless, too, he was a dutiful son and well instructed in the right ways of the Lord, and a joy and comfort to Abraham and Sarah. But all these considerations of head and heart were set aside, and with unquestioning promptness Abraham prepared to fulfil the Lord's command, to sacrifice his son, Isaac.

VERSES 4-6. When they came in sight of the place of sacrifice, Abraham felt the need of renewed strength from on high that his courage might not fail; so, with Isaac, he withdrew from the servants that they might have a season of communion with God. This drawing near to God in private prayer and communion was the secret of Abraham's steady unwavering faith and obedience. He became personally acquainted with God; and the knowledge of God's works and ways and promises heretofore had been handed down through faithful patriarchs and were believed and trusted in by Abraham. And this knowledge of and acquaintance with God gave the faith and love and courage to obey. Thus it must be with all God's children who would be pleasing and acceptable to him. First let them make sure that it is God who speaks, and then let obedience be prompt and unquestioning. Then he sometimes spoke to his people by an audible voice, or by an angel, but in these last days he speaks to us through his inspired apostles and prophets; and their testimony he declares sufficient for our guidance into the doing of his will. (2 Tim. 3:17.) That upon which our faith should rest is not, therefore, voices from heaven, either real or imaginary, nor the whisperings of a diseased imagination, but the sure Word of prophecy unto which we do well to take heed, as did faithful Abraham to the voice of God as he then spoke.

A faith thus rooted and grounded in a

knowledge of God's works and ways and an intimate personal acquaintance with him is one which cannot be tossed about by every wind of doctrine, and which is pleasing and acceptable to God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!"

R1624 : page 62

SELLING THE BIRTHRIGHT.

I. QUAR., LESSON IX., MARCH 4, GEN. 25:27-34.

Golden Text--"The life is more than meat, and the body is more than raiment."--Luke 12:23.

The incident of this lesson, which should be considered together with chapters 27 and 28, is one which is generally viewed as casting great reproach upon Jacob, while Esau is regarded with sympathy and pity. Jacob is regarded as an unprincipled sharper and deceiver, and Esau as an innocent dupe, overpowered by unfortunate circumstances and his brother's ambitious cunning. But, since the special favor of God attended the transaction, it is evidently wise to reconsider the matter, lest haply our conclusions may be found to be against God as well as against Jacob. Since God seems to approve Jacob's course, we ought to expect to find some evidence of Jacob's integrity in the matter. And so we do. We find that which God could commend and reward, and which, properly viewed, was entirely right.

The birthright, the chief inheritance in estate and authority, in patriarchal times belonged naturally to the eldest son of a family. And in the case of Isaac, the father of Jacob and Esau, it included not only personal possessions, but also the covenant blessing of God specially promised to Abraham and inherited by Isaac; and, as Isaac had reached advanced age, he began to realize that the covenant blessing was not to be realized in himself personally, but was to be transmitted to his posterity. This was also indicated to Rebekah, Isaac's wife, when she was told that "the elder should serve the younger." Thus Jacob was shown to be the divinely chosen line through whom the covenant blessings should be realized. The words of Isaac in blessing Jacob (chapter 27:28,29) indicate the transmitting of the Abrahamic covenant blessing to him--that in him and in his seed should all the nations of the earth be blessed;--and the blessing was further emphasized when Jacob was about to depart to seek a wife in Padan-aram, when he said, "God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." (Chapter 28:3,4; Heb. 11:20.) And this covenant was confirmed to Jacob by

R1624 : page 63

a special message from God, as our next lesson indicates. See Chapter 28:13-15; 1 Chron. 16:17.

Now for the integrity of Jacob's course. Observe (1) that Esau manifested but very little appreciation of his birthright, in that he was willing to sell it for the small price of a mess of pottage; (2) that he only regarded so much of it as pertained to the present life, and that its chief feature, the Abrahamic covenant, was quite overlooked, showing that he had little or no faith in it and no appreciation of it. (See verse 32.) (3) We remember the line of descent of the covenant favor was hinted to Rebekah in the promise that the elder should serve the younger (Gen. 25:23), which promise was treasured up by Rebekah, and doubtless communicated to Jacob, who was inspired by it to look for some honorable way to acquire it from his brother to whom it pertained by natural descent, he being the first-born. The occasion above referred to was such an opening; and Jacob, who had faith in the promise of God to Abraham and its future fulfilment and also in the Word of the Lord to his mother, seeing his brother's lack of faith and appreciation, embraced the opportunity to lawfully purchase the birthright at the price freely agreed upon by Esau. Thus lawfully he came into the inheritance to which God had called him.

(4) Some years after (25:27,31; 26:34,35; 27:1-10), Isaac, feeling that his course of life was nearing the end, determined to bestow his blessing, the birthright, upon Esau; or, in other words, to make or declare his last will and testament. (27:1-4.) Here

Esau should have reminded his father that he had sold his prospective birthright to Jacob; but this he evidently failed to do, as he prepared to disregard the contract entirely. But, providentially, Rebekah overheard the father's expressed intention, and, fearing that his preference for Esau would lead him also to disregard the contract, if he indeed knew of it, she planned the artifice by which Isaac was misled and caused to bestow the blessing upon Jacob.

That Jacob lied to Isaac in claiming to be Esau we do not understand, since in the lawful purchase of the birthright he stood in the place of Esau as the representative of the first-born. Even so the Levites were called the first-born of Israel because they represented the first-born. Esau, in selling his birthright, actually made Jacob his attorney in fact to receive, hold and exercise at any time and forever all of his (Esau's) rights and privileges pertaining to the birthright in every way and manner. So Jacob had a perfect right to appear as Esau, name and all; and Rebekah did no wrong in aiding in the transaction, she too being actuated by faith in the promise of God and by a due appreciation of it. And God showed his valuation of the faith which thus trusted and appreciated his promise.

In this view of the matter we see a reason for God's approval and rewarding of Jacob. Jacob was a man of faith who had respect unto the promises of God, although, like Abraham, he might have to die in faith and to wait in the grave for the realization. This great favor he earnestly sought; and, having obtained the promise, he never bartered it away, nor walked unworthy of an heir of such a hope. He loved and worshiped God, and diligently sought to know and to do his will.

Esau, on the contrary, steadily pursued a wayward course. He married heathen wives who were a cause of grief to Isaac and Rebekah (26:34,35); and he hated his brother, and determined to slay him.

But, if we read this incident as a mere scrap of history, we fail to receive the special benefit which its recital was designed to teach, as indicated by the Apostle Paul, who refers to it as a type of God's purpose as to election, the two sons of Isaac representing the Jewish and Gospel dispensations of peoples--Esau the Jewish and Jacob the Gospel dispensation and house.

The two boys were twins, and so were these two dispensations. (See MILLENNIAL DAWN, VOL. II., chap. vii.) And as it was foretold of these that the elder should serve the younger, so also the Gospel Church, though younger, is to take precedence to the Jewish house or church. The younger or Gospel house is to partake of the root and fatness of the Abrahamic covenant, while the elder is to receive mercy and favor through its mercy.--Rom. 11:31.

So God's purposes according to election stand (Rom. 9:11-16); and it is his will that all who in this acceptable day of the Lord make their calling and election sure shall have the chief blessing as the Church of the first-born (Heb. 12:23), though actually the Jewish house was first developed. The latter will constitute the earthly phase of the Kingdom, while the former will be the

higher spiritual phase in power and authority.

Those who in the Gospel dispensation make their calling and election sure, being counted the worthy seed of Abraham and heirs of the promise of God, will be such as have too high a valuation of it to part with it for a mess of pottage. Yet many who were called to this high office, like Esau and fleshly Israel, fail to appreciate the calling and, lacking faith and perseverance, ignominiously sell their high privilege as the prospective heirs of God and joint-heirs of Jesus Christ. Israel after the flesh, the natural descendants of Abraham and heirs of the promise, fell through unbelief and through failure to appreciate the goodness of God in the gift of his Son and in the blessings offered first to them through him. They preferred, instead, to pursue the course which their own pride and self-will dictated. Thus, as Esau, they profaned their birthright. (Heb. 12:16.) And so also many of the Gentiles, since favored with the call, have likewise fallen from this grace.

Let those who appreciate their privileges in Christ take heed lest they also in some unguarded moment sell their privileges for the paltry recompenses of this present life.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

OUR DEAR BROTHER AND SISTER RUSSELL:--Subjoined you will find list of subscribers, so that we may have the remainder of the sheet for personal chat. First allow us to send our most affectionate greeting, and to wish you all the joy of the season. But this, as you well know, is backed by our earnest prayers on your behalf, that you may not only be preserved from all evil but led into all truth. Truly, we need to bear each other up before the throne of grace in prayer, for the powers of evil are even now most malignant and manifest; and well need we take warning and comfort from our Father's message--"if possible, they shall deceive the very elect." Ah! thank him, we know that it is impossible; for he will never leave, never forsake; and "no man is able to pluck them out of my Father's hand." We are finding it a very trying time. The wheat is being sifted, and so, instead of increasing, our numbers are getting rather less; but this brings out a point that it is more and more needful we should keep to the front, and that is, real conversion and consecration, not to a particular work, but to Christ. This is forced upon us when we see some very eager for the "truth," and who seem most promising for a time; but the novelty wears off, the trials come and they stumble because they have not realized their greatest need; i.e., that they are only sinners at best, until they are wholly given up to and begotten again of Christ. Then, too, Spiritism is spreading so rapidly as to be almost a fashion, and the church nominal is most rapidly rushing to destruction. Here we thank God and you for the help received from TOWER, both on "Higher Criticism" and Parliament of Religions.

But let us always be kept humble by remembering that we are acceptable only in Christ our Lord. I feel there is much danger of thinking that we are acceptable for our works' sake; and oh! I do pray, my dear Brother and Sister, that you, who have such a mighty responsibility upon you, may be kept from all evil.

Brother Rogers will possibly tell you of my visit to and meeting him and the dear ones in London during my Christmas holiday. But I cannot help feeling uncomfortable and somewhat grieved that the meetings in London are likely to be more disputatious than is compatible with loving and gentle helpfulness.

There are some such loving and dear souls amongst them; but some seem to manifest more of the contentious than the Christ-like Spirit. Perhaps it is that they are "freshmen." But we must pray the Lord to touch them, to search their hearts before them, to teach them and to keep them from divisions.

The dear ones here send most loving greeting, and pray the Lord to keep your steps, and to bless you ever more and more abundantly.

Ever yours in the Beloved,
A. P. AND P. C. RILEY.

DEAR BROTHER RUSSELL:--I have felt very sorry that I could seemingly do so little, but God knows best. Now I am going to make a proposition to you. I own two forty-acre plots in Orange County, Florida. The town of Apopka lies between them, and there is a railroad depot near each. There are no improvements on either. Now, as I cannot do much any other way, if you will accept them for the Tract Fund, I thought you might sell them in five or ten-acre lots, and make more out of them than I could. Your Sister in Christ,
MRS. M. TURNER.

[We have accepted the Sister's kind donation, and now offer the land in plots of five acres each, to anyone desiring a Florida home. Price, $100. Five acres in Florida make a good sized orange grove.--W.T. Tract Society.]

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1625 : page 66

THE POPE AND THE BIBLE.

THE wave of liberal sentiment which in this country lays irreverent hands upon every thing sacred, and which more and more tends toward bold and open infidelity, the denial of all divine inspiration of the Bible and the enthronement of Reason, has also recently found a voice within the pale of the church of Rome. A rector in the Catholic institute of Paris, Mgr. d'Hulst, has written a pamphlet teaching, in harmony with Dr. Briggs and those of his class, that the Bible as a whole is not an inspired book, but that it contains some inspired dogmas and moral precepts.

The pamphlet was written in defense of doctrines already set forth by M. Loisy in the same institute. The stir which this public teaching of prominent Catholic authorities made, necessitated some prompt action on the part of the Pope, to whom other professors of theology were anxiously looking for some decision. And in consequence Leo has issued an encyclical, declaring the Bible to be inspired in whole and in detail--a verbal inspiration in the original languages.

One cannot help remembering on reading such utterances the very different attitude of former popes toward the Bible, and how the hunting of heretics and the burning of Bibles were important features of papal policy a century or two ago. But now circumstances are changed: the Bible is in the hands of the people, and heretics are too numerous to persecute. But another fact has also become manifest; viz., that it is quite possible for men to reverently accept the Bible as a whole and as verbally inspired of God, and even to go through forms of Bible study, and still to reject or ignore its teachings, if only the mind be firmly fettered in a bondage to false creeds which pervert its solemn truths and make the Word of God seem to support false doctrines.

Only so long as the mind can be thus held in slavery to priests and clerics can the Bible be of any use to the antichristian systems which claim its support. It was because the Papacy doubted its ability to effectually blind the eyes and fetter the consciences of men, that in the days of her power, she sought to conceal the book and to keep it in the sackcloth and ashes of dead languages. But, failing to do this, her present policy is to pose as the friend of the Bible and of Bible study.

It is quite possible, however, that in the not far distant future the truths of the Bible, which now make the character of antichrist so manifest to the household of faith, will show to the world the enormity of her sins and her fitness for destruction; and that this book, which the "infallible" head of the papacy is now virtually forced to admit as inspired in every detail, will be seen to contain the most scathing denunciations of the whole antichristian system, and that it is really her death-warrant.

R1626 : page 66

MGR. SATOLLI PURCHASING CATHOLIC UNION.

Father Kolasinski, some time ago, after a very sensational trial, was "unfrocked" and removed from the Roman Catholic priesthood, for insubordination and conduct unbecoming his office. Since then he has bestirred himself amongst the Polish Catholics, and has built "one of the finest churches in the West," furnished "with the finest organ in the city of Detroit," and other matters to correspond. He began preaching in it as an "Independent Church." An agent of Mgr. Satolli, ablegate of the Pope in the United States of America, recently visited Kolasinski; and, as a result of some bargain agreed upon, Father Kolasinski announced to his congregation on February 11 that he would on next Sunday apologize in three languages before his congregation, and do a week's penance, and be received back to the priesthood. He has since done so.

====================

R1625 : page 67

VOL. XV. MARCH 1, 1894. NO. 5.

THE ANNUAL MEMORIAL SUPPER.

THIS year, Thursday, April 19th, after six o'clock P.M., will mark the anniversary of our Lord's "Last Supper," which he gave as the memorial of his death on our behalf, saying, "This do in remembrance of me."--Luke 22:19.

In previous issues of this magazine, we have given the evidence that the Last Supper was given us to take the place of the Jewish Paschal Supper, and to be celebrated at the corresponding time, yearly. As the Paschal lamb typified Christ, the Lamb of God, so its death was typical of his death, and therefore his death was upon the same day. We have shown, also, that the Jewish method of reckoning time, as beginning the day at six P.M., was so arranged that our Lord could institute the Last Supper upon the same night in which he was betrayed (1 Cor. 11:23)--the same day in which he died.

As a Jew, under the Law Covenant, not yet supplanted by the New Covenant, it was the duty of our Lord to eat first of the typical lamb; and it was after that supper that he took bread and wine, as the symbols of his own flesh and blood, and instituted the Memorial Feast which we and all of his people since delight to celebrate.

Taking the place of the typical lamb, our Lord could be crucified only upon the fourteenth day of the month Nisan; and the commemoration of his death, and the passing over thereby effected, taking the place of the commemoration of the Passover lamb and that typical passing over, it follows that the commemoration of the antitype should be an annual observance, as was the commemoration of the type.

This we have seen was the custom of the early Church, which adopted for centuries the Jewish method of reckoning which we follow; viz., the evening, following the thirteenth of Nisan, which was the beginning of the fourteenth. This method of reckoning was afterward changed by the Church of Rome, although the thought and custom of a yearly commemoration of our Lord's death is still observed on "Good Friday" by the Church of Rome, the Greek Church, the Syrian Church and the English Church.

Protestant Churches got the Romish doctrine of the Mass confounded with the Lord's Supper, whereas they have no correspondence (See Mass in M. DAWN, VOL. III. Pp.98-101); and as a result they adopted various times and seasons, morning, noon and night, and monthly, bi-monthly and quarterly, seeing no reason for any particular date, and supposing that the Apostle's words, "as oft as ye do it," etc., Give full license to celebrate it at any time. On the contrary, we understand the Apostle to mean, Every time (yearly) that ye do this.

Some dear Christian people have even fallen into the error of commemorating this feast every first day of the week; because they have not noticed what the supper means in connection with the type which it displaces; and because they erroneously think that they find a precedent for their course in the expression of

R1625 : page 68

the New Testament, "On the first day of the week, when the disciples were come together to break bread." This does indeed show that breaking of bread every first day was the custom of the early disciples; but it does not prove that the Memorial Supper is meant. Indeed, the fruit of the vine was as important as the bread in the memorial; but it is never mentioned in connection with these weekly meetings for breaking of bread and for prayers. These, on the contrary, celebrated, not our

Lord's death, but his resurrection. They were remembrancers, not of the Last Supper, but of the "breaking of bread" on the day of our Lord's resurrection, when their eyes were opened and they knew him, and he vanished out of their sight.

Had the Memorial Supper been meant, it surely would have been so stated. Like ourselves, the early disciples ate or brake bread every day: but they did not come together to do it except on the first day of the week, which celebrated our Lord's resurrection and not his death.

A little investigation will convince any one that these weekly gatherings were customary

with all Jews, who, however, met on the last or seventh day and on festivals, instead of on the first day of the week for their "social" meals. On this point let us quote from McClintock and Strong's Religious Cyclopedia, Vol. 8, page 68, merely enough to corroborate our statement above, as follows:--

"In consequence of the vigorous laws about the observance of the Sabbath, it was enacted that no Israelite is to walk on the Sabbath beyond a certain distance, called a "Sabbath-day's journey," nor carry anything from one house to another. The Sadducees, or priestly party, who celebrated their meals on the Sabbath in different places, could go from one to another, and carry to and fro anything they liked, because they regarded these meals as constituting part of their priestly and sacrificial service, which set aside the sanctity of the Sabbath. But the Pharisees, who made their Sabbatic repast resemble THE PRIESTLY SOCIAL MEALS, had to encounter difficulties arising from the vigorous Sabbatic laws."

THE CELEBRATION.

Simplicity should combine with reverence in all of our worship; and our Lord's example in respect to this memorial speaks of solemnity combined with simplicity and reverence.

On Thursday evening after six o'clock, April 19th, therefore, let as many as love the Redeemer and have pledged themselves to be his followers in faith and practice, celebrate his death--"for our sins; and not for ours only, but also for the sins of the whole world."

Meet with all of like precious faith convenient to you, who would like to meet and celebrate this, the greatest event of history. It is to be a gathering of professedly consecrated believers in the Redeemer; but if others come in making such profession reject them not: remember that Judas met with the Lord and the other eleven. Remember, too, that the greatest among you is servant of all, who washes the feet; i.e., Performs even the humblest service for the cleansing of God's people from the defilements of earth.

The emblems used by our Lord were unleavened "bread" and "fruit of the vine." Unleavened cakes can generally be had of some Jewish neighbors for a few cents; if not, water crackers are practically the same thing. It is probable that our Lord used a "light" wine; but he has merely said, "fruit of the vine": hence we may with propriety use unfermented grape juice or raisin-juice--from raisins stewed in water. This is as truly fruit of the vine as intoxicating wine would be. And we believe that our Lord would approve it, seeing how many are now addicted to the abuse of liquor, and might be misled by even a taste of such wines as are generally obtainable.

In our April 1st issue we will make a few remarks upon the meaning of these symbols.

THE ALLEGHENY MEMORIAL SERVICE.

The service here will be held, as usual, in Bible House chapel, No. 58 Arch St., at 7.30 O'clock P.M. All who trust in our Lord Jesus' death as their ransom, and who are fully consecrated to him, will be made very welcome. But we extend no special invitation to visitors

R1626 : page 69

from a distance this year; nor are there any arrangements for other than our usual Sunday services, except as above mentioned. If there be any solitary ones in near-by towns, we shall be glad to have them attend with us; but where there are even two or three who can unite in this memorial, our suggestion is that they had best meet together at home.

On previous occasions of conventions here, we have always been rather painfully aware of the fact that the various local gatherings of believers were interfered with and impaired by the absence of those who were most needed.

This year we would like to see this matter quite reversed; and therefore advise that, wherever even two or three can meet together, they do so; and that even the solitary ones, if within reach of a larger and a smaller circle of believers, prefer to give their presence to the smaller rather than the larger gathering, and thus encourage and help those who need their presence most. Those who thus strive to do good to others will be the more blest themselves.

We request that a Postal Card Report from each little group celebrating this Memorial be made out by the one who officiates on the occasion, and sent to the TOWER office the next day.

===================

R1626 : page 69

THE UNJUST STEWARD.

--LUKE 16:1-8.--

THIS parable furnishes a text for a discourse on the claims of God and Mammon upon Christians. (Verses 9-16.) The parable is plain, if it be borne in mind that stewards in olden times had much greater power and authority committed to them than now. They had all the authority of the master himself to make and to settle accounts. The steward of this narrative, when informed that he was about to lose his situation, used the power still vested in him to make personal friends out of his master's debtors, by treating them leniently. When the master of this worldly-wise steward heard of his course, he commended it as a stroke of worldly wisdom and prudence. Nor are we sure that the steward's course was one working injury to his employer's real interests: in view of the disproportionate reductions of twenty per cent on one account and fifty per cent on the other, it seems not improbable that the steward saw that the one never could pay more than fifty per cent of his debt, nor the other more than eighty per cent of his.

This illustration of worldly wisdom or prudent thought for his own interests in the future was our Lord's text for a little discourse to his disciples. They were each stewards of certain talents, opportunities, money, etc. Two masters claimed their allegiance; viz., Sin and Righteousness, and they must choose to which they would be loyal; for they could not serve both. "Ye cannot serve God and Mammon."

Sin claimed them and all of Adam's race, with all their talents, as his servants, since all had been "sold under [captivity to] Sin." They knew, however, that Sin had no just, no true right of control, but merely one of force: hence in every way that they could they had a right and privilege to divert their talents from the service of Sin and to devote them to the good of others. Wealth and influence in the present time are properly reckoned as the mammon of Sin. Sin, at present the master of the world, is represented as having control, not only of the people (Rom. 6:12,14,17,18,22,23; 7:14), but also of all the wealth-talents of the present; so that he claims each individual to be merely his steward, and demands that he use his mammon in his interest, else he will dispossess him. But our Lord taught that allegiance really belonged to another Master, even God, and that they should not serve Sin; that our Lord, as God's representative, was about to set up God's Kingdom, and overthrow Sin--binding the strong Master of the present time and spoiling his arrangements. (Matt. 12:29; Mark 3:27.) In view of this knowledge, our Lord said to his disciples:--

"I say unto you, Make to yourselves friends out of [or by means of] the mammon of unrighteousness [the earthly wealth or valuables under your control now, which at one time

R1626 : page 70

were in whole or in part controlled by Sin, your long-time task-master]; that when ye fail [when the present life ends], they may receive you into lasting habitations," into heavenly conditions--the using of our talents, once active in Sin's service, in the Lord's service being counted as laying up treasures in heaven.

This is the wise, proper course, whether you have little of earthly riches--honor, money, talent--or whether you have much; for "he that is faithful in that which is least is faithful also in much: and [knowing to which master his allegiance and talents really belong] he that is unjust in the least is unjust also in much."

If, to please "the prince of this world" and to be in harmony with those who serve him, you own Sin as your master and selfishly serve him, using time and talents as his steward, for the short time of the present life, and for the small advantages which such a course would bring you, your unfaithfulness in these respects would prove you unworthy of the share promised to you in real riches of the real kingdom soon to be set up.--Rom. 6:14-18.

As those who have deserted the service of Sin the Usurper, and who have consecrated their all to God, you have been appointed by him stewards of those consecrated talents, with a promise that if faithful he will in the world to come make you more than stewards--kings and priests unto God. But if you prove unfaithful to your stewardship, if you love and serve mammon [wealth, either honor, money or other wealth of this world, highly esteemed by all natural men], can you hope that God will give you the true Kingdom riches which are yours conditionally? Be assured, "Ye cannot serve God and Mammon."

This was our Lord's discourse to his disciples respecting their proper course in life as stewards of the manifold grace of God. "And the Pharisees who were covetous [who dearly loved the riches and honors of this present time] heard all these things; and they derided [ridiculed] him. And he said unto them, Ye are they which justify yourselves before men [you succeed in getting men to think you very holy]; but God knoweth your hearts [that much that you do is merely of outward show, mock humility and pretended self-denials]: for that which is highly esteemed among men [which deceives the natural man, which he thinks very praiseworthy] is abomination in the sight of God."--Luke 16:14,15.

The Law and the Prophets were until John, --but now a new dispensation is being ushered in; and if you were wise you would see the change at hand and begin to act accordingly. Now the Kingdom of God is preached, and every man desires to get into it. You therefore should begin at once to so dispose of the stewardship yet in your hands that you might at least be on favorable terms with those who shall so soon possess the power of the Kingdom. This, to the Jews, was not a case of deserting the Law Covenant to which they were married; the Law Covenant was fulfilled, died a natural death, which permitted them to give their allegiance to Christ and the New Covenant.--Verse 18; Rom. 7:4.

===================

APPLYING TRUTH TO ONE'S SELF.

DEAR BROTHER RUSSELL:--I cannot tell you how highly I have appreciated the WATCH TOWER of 1893. I have derived much spiritual benefit from its study. Every number has been full of rich things--things which should be treasured up in the hearts of those who are running for the great prize and striving to make their calling and election sure.

Your aim has been to make the TOWER readers better men and women--more like our blessed Redeemer and Lord, and also to protect them from the snares of the adversary.

Your articles, From Glory to Glory, Taking God's Name in Vain, Unequally Yoked, and others of a similar character, must have had a transforming power over the truly consecrated --those who are anxious to have the Lord's will done in them--while your various articles on the Ransom and Pulpit Infidelity have been and will be a source of protection to those who are truly the Lord's (in this evil day). I have found out that the TOWERS have not to be read, merely, in order to be appreciated, but they have to be studied. While away from

home I copied parts of various articles from the TOWER and sent them to Sister McPhail to copy and return to me. I changed all the pronouns to the first person singular. I consider this an excellent way to study the TOWER, and would recommend it highly to all its readers. It helps to impress it upon the memory, and it gives one the power to tell what he knows or what he has copied. I know that it has been of great benefit to me.

I enclose you parts of two articles which will explain what I mean. Remember me kindly to Sister Russell and all of your household, and may the Lord bless you in all your efforts to "send out the light and the truth."

Your brother, in Christ, M. L. McPHAIL.

The articles referred to follow.

TO BE ESTABLISHED IN THE PRESENT TRUTH SIGNIFIES

That I have carefully studied and thoroughly proved it by the law and the testimony (Isa. 8:20),

and

That as a consequence I am convinced of its verity, so

That my faith is steadfast and immovable. --1 Peter 5:9; 1 Cor. 15:58.

That I know in whom I have believed.--2 Tim. 1:12.

That I have tasted and seen that the Lord is good.--Psa. 34:8.

That I have partaken of the sweets of fellowship with him.--1 John 1:3-7.

That I have partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful, divine "plan of the ages."--John 14:26; 16:12-15; 1 Cor. 2:10-16.

That I have been permitted to see not only the various features of that plan,--The Worlds and Ages, Permission of Evil, Ransom, Restitution, Kingdom of God with its Human and Divine Phases, Second Death, Great Time of Trouble, Times and Seasons, Chronology, Harvest and its Work, etc., but also the necessity and reasonableness of its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times.

This is what it is to be established in the present truth. It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though I be thus established in the present truth, there are quite a number of

THINGS WHICH I MUST REMEMBER.

That my election to the high position to which I am called is not yet made sure--the race for the prize of my high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of FAITH.

That the weapons of my warfare are not carnal, but (God's truth is) mighty to the pulling down of the strongholds of error, superstition and inbred sin.--2 Cor. 10:4.

That I wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."--Eph. 6:12.

That it is in view of the warfare before me--the subtlety of my temptations, the weaknesses of the flesh--that the faithful Peter urges all diligence in the cultivation of the Christian graces, and a continual calling to remembrance of the precious truths I have learned--that I may be strengthened for the conflict, and thereby able to make my calling and election sure.

That faith is a good thing (without which I cannot please God, I cannot be justified, I cannot maintain my justification or have access into the additional favor, I cannot be an overcomer); yet faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life--it should have free course and be glorified--its precious fruits should appear more and more from day to day.

That I must add to my faith, VIRTUE--true excellence of character that will mark me as separated from the world and its spirit.

That in me the world should see those moral qualities which they must approve--however they may oppose (the objects of) my faith.

That I must add sterling honesty, truth and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor.

That all of these the world has a right to expect from me and all others who call themselves Christians; and that all of these are indispensable features of that virtuous character which must be added to my faith.

That if my hands be clean, they will not dabble in anything that is not virtuous;--they will have nothing to do with unrighteous schemes or projects in business.

That if my heart be pure, it will not devise evil things, or harbor evil thoughts, or plot mischief.

R1627 : page 72

That if my tongue be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely.

That the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active goodness--in benevolent charity which seeks to alleviate suffering; to sympathize with sorrow; to comfort those in distress, and to elevate and bless others; to assist "all men as" I "have opportunity."

That I must gain a KNOWLEDGE of

God's character in order that I may the more thoroughly imitate it, and of his truth, that I may more fully conform to its teachings.

That I must exercise TEMPERANCE--or self-control--in all things, letting my moderation be known unto all men, and taking care not to be hasty, hot-tempered, rash or thoughtless; but endeavoring to be evenly balanced, thoughtful and considerate.

R1628 : page 72

That my whole manner should be characterized by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to him as his representative, and of my influence upon my fellow-men to see that it always be for good, never for evil.

That I must let "PATIENCE have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smooths the way for every other, because all must be acquired under the process of patient and continuous self-discipline; and that not a step of progress can be gained without the exercise of this grace.

That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

That it is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with painstaking care to regain the divine likeness.

That it is slow to wrath and plenteous in mercy; quick to perceive the paths of truth and righteousness and prompt to walk in them; mindful of its own imperfections, and sympathetic with the imperfections and shortcomings of others.

That I must add to "patience GODLINESS" --I must carefully study and imitate the divine character as presented in the Word.

That I must exercise BROTHERLY KINDNESS towards my fellowman.

That I must add to brotherly kindness LOVE.

That kindness may be manifested where but little love exists toward the subject of such kindness; but I cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love, and even though the subject may be unlovely in character the love of sympathy for the fallen and the degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

That Peter describes a most admirable character --one which cannot be acquired in a day, nor a year, but the whole life must be devoted to it.

That day by day, if I am faithful, I will be able to realize a measure of growth in grace and development of Christian character.

That it is not enough that I know the truth --nor should I be contented to hold it in unrighteousness. I must see to it that the truth is having its legitimate and designed effect upon the character.

That if I receive the truth into a good and honest heart, I have the assurance of the Apostle that I shall never fall, and that in due time I shall be received into the Kingdom of my Lord and Savior, Jesus Christ.

That I should see the necessity of ever keeping the instructions and precepts of the Lord fresh in my mind, and of drinking deep into their inspiring spirit--although I am already established in the faith.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the spirit is quite another.

In claiming to be a divinely recognized child of God and a follower of his dear Son, I stand before the world as God's representative; and, presumably, all my words and actions are in harmony with his indwelling Spirit.

I stand as a guide-post in the midst of the world's dark and uncertain way; and, if I am not true to my profession, I am a deceitful sign-board, causing the inquirer to lose the right way and to stumble into many a snare. Therefore, to take the name of God, claiming to be his son, a Christian, a follower of Christ, without a fixed determination and careful effort to fairly represent him, is a sin against God of which I will not be held guiltless!

I realize that to undertake the Christian life is to engage in a great warfare against iniquity; for, though the grace of God abounds to me through Christ to such an extent that my imperfections and short-comings are not imputed to me, but robed in Christ's imputed righteousness I am reckoned holy and acceptable to God, I am not, says the Apostle (Rom. 6:1,2),

R1628 : page 73

to continue in sin that grace may abound; for by my covenant with God I have declared myself dead to sin and that I have no longer any desire to live therein. But having made such a covenant with God and having taken upon myself his holy name, if I continue in sin, or cease to strive against sin, I am proving false to my profession. (Rom. 6:1,2,11,12.) This means a great deal. It means a constant warfare against the easily besetting sins of my old nature; and the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it down.

If I be true to my profession, I will daily strive to realize an increasing mastery over sin in myself, and will be able from time to time to distinguish some degree of advancement in this direction. I will grow more like Christ--more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will disappear, and my new mind will assert its presence and power. And thus the silent example of a holy life will reflect honor upon that holy name which it is my privilege to bear and to represent before the world, as a living epistle, known and read of all men with whom I come in contact. I realize that the formation of such a noble and pure character is the legitimate result of the reception of divine truth into a good and honest heart. Or, rather, such is the transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to. "Sanctify them through thy truth: thy word is truth," was the Lord's petition on the Church's behalf; and may I not fall into the error of some, of presuming that the sanctifying work can go on better without the truth than with it?--2 Peter 1:4; 1 John 3:3; John 15:3; 17:17; Eph. 5:26; Rom. 12:2; 2 Cor. 3:18; 7:1; Psa. 19:7-14; 1 Tim. 4:16.

I need the instruction and guidance and inspiration of the truth for holy living; and our Lord's words imply that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not to look for any further revelations through visions or dreams or imaginations of myself or others. The Word of God, says the Apostle (2 Tim. 3:16,17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4:12), that the man of God may be perfect, thoroughly furnished unto all good works. It reveals to me the spirit, mind or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of God as revealed in his Word and communion with him in prayer, I receive the blessed influences of his spirit, which brings me more and more into conformity with his perfect will. I realize that to live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God--of secret communion with him in my closet, devotions and daily walk, and of jealous activity to the extent of my ability and opportunity in his service. As I have named the name of Christ (2 Tim. 2:19), it is my determination--God helping me--to depart (more and more) from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters: my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take his hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

====================

R1628 : page 73

PERSONAL LIBERTY,--ITS RESPONSIBILITY.

LIBERTY always increases responsibility. Each consecrated believer has the full liberty to use his consecrated talents in the Lord's service; but each should see to it that he does not misuse this liberty. Some are naturally inclined to undervalue their own abilities, and hence fail to be so useful servants of the truth as they might be. Others overestimate their natural talents, and waste valuable opportunities in trying to do things for which they have little or no talent; and neglect the exercise of other talents which they really do possess.

"Use not your liberty for an occasion of the flesh"--to cultivate pride and vainglory in yourself or in others. Let a man "think [of himself] soberly, according as God hath dealt out to every man the measure of faith." "All things are lawful for me [permitted by the loose rein of Christ's commands], but all things are not expedient: all things are lawful for me, but all things edify not."

R1628 : page 74

"Having then gifts differing, according to the grace given unto us"--whether our gift be a qualification for prophecy, serving, teaching, exhorting, giving of means, or presiding, let us use to our best ability the gift or gifts possessed; rather than fail by trying to use other gifts not granted to us;-- "In honor preferring one another,"--"Mind not high things,"--"Be not wise in your own conceits."--Rom. 12:3-16; 1 Cor. 10:23.

R1629 : page 74

These Scriptural injunctions apply to everything we may do, or endeavor to do, in the Lord's service. Those who have the money talent should not only use it "with simplicity" (without ostentation), but they should use it with wisdom. It should not go to assist in preaching either slight errors or gross ones, if they know it--neither by assisting in paying the expenses of meetings, nor in paying publishing expenses. And each one should know, directly or indirectly, what he is assisting to promulgate as truth. If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping anything so deep and complex, and then proceed to circulate it among others; but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking anyone else with it. "Whatever is not of faith is sin," applies to this as well as to other matters.

These criticisms apply to WATCH TOWER publications as well as to others. Prove by God's Word all that you receive from this office. (1) See if it squares with the doctrine of the ransom: if it does not, you need go no further with the proving. (2) If it is in accord with that foundation of the gospel, proceed to examine it in the light of all the Scriptures. (3) If it stands these tests receive it and hold it fast, as being from God; and (4) circulate it wherever you can. (5) But if ever you get from us either tract or paper which you do not find in harmony with the Scriptures, surely let us know wherein it disagrees, and do not circulate it.

This advice in no way conflicts with our Lord's words in Mark (9:39), when, in reply to the disciples' statement that they had forbidden some one to cast our devils because he followed not with them, he said, "Forbid him not." It is not for us to forbid anyone the exercise of his own talents according to his own wisdom. But if any one exercise his talents in a manner which we consider unwise or wholly or partially erroneous, it is our duty not to render any assistance to the unwise course. It is one thing to forbid, and to use sword and fagot to restrain, and quite another thing to leave them to themselves and to exercise your own talents according to your own judgment of the Lord's will. Some who are only babes in the present truth send in manuscript for publication in the TOWER and as tracts. With childlike simplicity they sometimes remark that their articles, etc., are chiefly extracts from the DAWN and TOWER. We have but one motive in publishing--namely, to disseminate the truth, as the Editor understands the Word of God to teach it. Let others publish what they please, and how they please; we forbid them not, and we assist them not if they follow not the lines of truth as we have been guided of the Lord to see them, and are seeking to follow them. Nevertheless, to guard against the rejection of truth from other quarters, if the Lord shall choose to send it, we have appointed a committee of three, consisting of the Associate Editor and two others, to examine every article sent in for publication. Upon the recommendation of any two of that committee the Editor will publish any manuscript sent in;--even though he should think it necessary to review and contradict the conclusions reached. It is the truth, and the truth only, that we desire to publish and circulate, and that in the best form of statement known to us. Take it kindly, therefore, if your articles are oftenest rejected; and know nevertheless of our love and sympathy and appreciation of your desires and efforts.

Some of the dear friends while desiring to do good are in danger of doing the reverse, by expecting that MILLENNIAL DAWN colporteurs have all the gifts and talents necessary for the public expounding of the truth, and therefore encouraging some to do so who have not those talents. This is a serious mistake which has already drawn some discredit upon the truths we all love to honor. The leaven of pride and ambition is perhaps not yet fully purged out of any, but is merely kept in subjection by grace; and all require help to overcome it and to purge it out, rather than suggestions, etc., which might develop it. Let us consider one another to provoke to love and good works. If you find a humble one with ability, encourage him in its exercise; but

R1629 : page 75

if he be not humble minded encourage him not, even though he have the ability; for the higher you push him the greater will be his fall; because "Pride goeth before destruction, and a haughty spirit before a fall."--Prov. 16:18.

None love or appreciate the Colporteurs and the work they are doing for the Lord and his sheep in the spread of the truth more than do we. But none more than we realize the danger to which some of them are exposed by dear Brethren and Sisters who, meeting them, expect that they are Masters in Israel and able expounders of the Word. In endeavoring to meet this expectation some stumble over supposed types, and some over parables and over symbols of Revelation, and in general, over "questions to no profit, but to the subverting of the hearer." Read 2 Tim. 2:14-21.

Of course the abilities or talents of God's servants differ; and it is proper that we should encourage such as have talents to use the best they possess in the most useful manner; but great care should be exercised to encourage only the humble, and then only in the exercise of talents or gifts possessed, and not in grasping for gifts with which they are not endowed. Our experience surely confirms the Lord's Word, that Not many great or learned or wise hath God chosen--now, nor at any time. Surely our Lord's leading and blessing seem to have accompanied the circulation of the printed truth in a remarkable degree, in the present harvest: Had he desired that the work be carried on in another way, he would have raised up more possessing the requisite abilities.

The Lord's blessing has wonderfully attended the colporteur work; so that through this agency over half a million volumes of the DAWN series are in the hands of the people, each preaching sixteen sermons on the Bible over and over again, and yielding greater and more lasting results than any public speaking. But the tendency we here mention (far more than the stringency of the times) has recently caused a great slackening of the colporteur work. Some of the ablest "harvesters" are doing less than one-tenth what they formerly did. And this in turn puts them back in their accounts with the TOWER office, so that at present the indebtedness of Colporteurs amounts to about seven thousand dollars, and causes serious inconvenience at a time when it is difficult to borrow money at a high rate of interest. This latter, however, is a secondary matter. We are glad to be able to give credit to all who need it, and whose time and energy are being expended in the work in the manner for which they have shown that they have the necessary gift or talents.

If we thought this to be a leading of Divine Providence, pointing us to a change of methods, we should at once fall into line with it and cooperate. But we do not so view it. We believe, on the contrary, that it is but another of Satan's delusions and snares by which he would hinder the work and injure the harvest laborers. If we knew of any better publications for presenting the truth than those of the Tower Tract Society, we would surely discontinue present publications and put our energy upon those. But so long as you and we know of no other publications in any degree entering the field of present truth and standing fast upon the one foundation--the ransom --we cannot doubt that this agency, so far used, should continue to be used, with all of our united energies, until the Lord shall say "Well done, thou good and faithful servant: ...enter thou into the joy of thy Lord," or until we see some better way and are sure it is the Lord's way. On the contrary, the Lord is continually sending out new laborers, and opening the way for translations of M. DAWN into other languages.

Since Christmas a Baptist Brother has received the truth, and is working at his trade and laying by the money needful to defray his expenses to New Zealand, where he hopes to spread the truth. And we have a proposition from two others to go to Australia.

All who are in agreement with the above sentiments should cast their influence by word and deed with their judgment. But let none misunderstand the loving motive which prompts you. Speak the truth in love (Eph. 4:15); "others save with fear, pulling them out of the fire."--Jude 21-23.

To those possessed of fewer or humbler talents than some others, and who are diligently and faithfully using such as they do possess, we would suggest that the time is not far distant when all the faithful will be crowned with the perfect abilities which will be common to all who shall become partakers of the divine nature. Meantime, each should use what talents he has to the best of his ability; assured that the faithful over one or two talents will receive the same blessed plaudit as the faithful with five talents--"Well done, thou good and faithful servant:...enter thou into the joy of thy Lord."

===================

page 76

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1629 : page 76

JACOB AT BETHEL.

I. QUAR., LESSON X., MAR. 11, GEN. 28:10-22.

Golden Text--"Behold, I am with thee, and will keep thee."--Gen. 28:15.

VERSES 10,11. Because of his faith in the promises of God and his appreciation of them, Jacob now undertook a long and lonely journey on foot, and unaccompanied, that he might escape the murderous wrath of his brother. And in so doing he was leaving behind him and practically abandoning the earthly inheritance of flocks and herds, the wealth of his father Isaac, to

R1630 : page 76

Esau his brother, while he went forth empty-handed, with nothing but his staff. But he had what he appreciated more than all else, the blessed inheritance of the Abrahamic covenant, whose fulfilment could not be reasonably expected until the city for which Abraham looked (Heb. 11:10, the Kingdom of God) should be established in the earth. He evidently did not expect temporal blessings, and he actually forsook them; but while he sought first the Kingdom of God and its righteousness, all needful temporal blessings, and more, were added.

VERSES 12-15. Here is sufficient evidence of the correctness of our estimate of Jacob's character, as presented in our last lesson. Jacob was neither condemned nor repudiated by God. On the contrary, his faith and his appreciation of God's promise made him beloved of God; and now, as he was a wanderer from home and family for the sake of his trust in God's promises, God went with him on his lonely journey; and this confirmation of the original covenant must have been most refreshing and strengthening to him. Truly, "If God be for us, who can be against us?"--Rom. 8:31.

A comparison of verse 14 with chap. 22:17 will show that while the Abrahamic covenant was to have a double fulfilment--first, in a literal sense to him and his posterity; and, second, in a spiritual sense to the spiritual children of God of whom Abraham was a type (Rom. 4:17--margin), and who are therefore called the children of Abraham--this covenant makes mention only of the literal fulfilment which is to be realized by Jacob and his descendants--"Israel after the flesh"--as well as by Abraham and Isaac and all the prophets who shall constitute the earthly phase of the Kingdom of God.--See MILLENNIAL DAWN, VOL. I., Chap. xiv.

The promise to Abraham in part was, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore," which language, in the light of subsequent revelations of the Apostles, is seen to signify both a spiritual and an earthly seed, the former being Christ and his body, the Gospel Church (Gal. 3:16,29), and the latter, the literal descendants of Abraham and Jacob--"Israel after the flesh." And in this seed of Abraham and posterity of Jacob, in both the literal and spiritual senses, all the families of the earth shall be blessed. The two phases of the Kingdom will cooperate in the glorious and blessed work of the restitution of all things, foretold by the mouth of all the holy prophets since the world began.--Acts 3:19-21.

VERSE 15 was the blessed assurance to Jacob of that which is now very shortly to be brought to pass, and which is even now beginning to be fulfilled. It signifies the regathering of Israel--often called Jacob; see Rom. 11:26--to the land of promise. It signifies not only their regathering out from among all the nations whither they have been scattered (Ezek. 11:17; 20:34,41; 28:25), but also their coming out of their graves. (Ezek. 37:12-14.) Consequently, at the appointed time (See MILLENNIAL DAWN, VOL. II.), we expect that Abraham and Isaac and Jacob and all the prophets and all Israel will be regathered from "the land of the enemy"--the grave, and from among all nations whither they have been scattered, and firmly planted in the land which God sware unto Abraham and unto Isaac and unto Jacob. We expect all this and much more when the city is established for which Abraham looked, and unto the promise of which all the ancient worthies had respect. --See MILLENNIAL DAWN, VOL. III.

VERSES 16-19. Jacob's reverent appreciation of the Lord's communion with him in the dream is commendable. Wherever God communes with his people the place becomes a sanctuary--Bethel, or house of

R1630 : page 77

God. Now the Lord speaks to us through his Word, and we speak to him in prayer;

"And wheresoe'er God's people meet
There they may find the mercy seat:
Where'er they seek him, he is found,
And every place is hallowed ground."

VERSES 20-22. A realization of God's favor, instead of making Jacob arrogant and haughty, as less noble natures are often affected, led him in humility to a grateful consecration of himself to God, and to a sense of his own unworthiness. The word "if" in this verse might more properly be substituted by the words since, or inasmuch as, because Jacob is not here introducing a condition with God, but is expressing his acceptance of God's promise (of verse 15) to do these things. Then note how moderate were Jacob's desires for temporal blessings. All he craved for the present life were the simple necessaries of existence, while he solemnly obligated himself to tax all that he might in future acquire at the rate of 10 per cent, for the Lord's special service. And there he set up a memorial pillar that that place should ever thereafter be to him a sacred place of worship and a reminder of the goodness of God, of his covenant and of the obligations which he had assumed as a thank-offering to the Lord.

This grateful consecration on Jacob's part was a voluntary offering, not from constraint, but from love and gratitude. And in the course of all the ancient worthies who shall inherit the earthly phase of the Kingdom we see the same spirit of grateful sacrifice, which is only excelled by that of our Lord Jesus and those who closely follow in his footsteps, freely consecrating and actually sacrificing, not only one tenth, but all that they have--even unto death--that they may thereby accomplish the work which God has given them to do, and prove their worthiness of the covenant blessings to the spiritual house of Israel and seed of Abraham.

Those who have thus solemnly covenanted to present themselves as living sacrifices together with Christ, that thereby they may be heirs together with him of the spiritual blessings vouchsafed in this Abrahamic covenant, would do well to mark with what faithfulness the heirs of the earthly inheritance paid their vows unto the Most High. Mark also how thoroughly they were tested, and how bravely they stood the tests applied; and from their noble examples let us take courage while we run our race, inspired by the exceeding great and precious promises hidden for us also in that Abrahamic covenant. If Jacob asked no more than the actual necessities for the present life, surely we may be satisfied with nothing more; while we look for a still more glorious inheritance in the promised time of blessing. "Having food and raiment, let us therewith be content."--1 Tim. 6:8.

Yet it is to be feared that many who covenant to sacrifice their all in the Lord's service actually render far less than one tenth. The size of our sacrifice is the measure of our love and zeal in the Lord's service; and time and influence, as well as financial ability, are parts of our possessions to be rendered to the Lord as thank-offerings, while out of that consecrated to him the things needful for our sustenance may be retained in harmony with the spirit of our covenant.

And, while we run, let us remember for our consolation the promise to Jacob, and through him to us--"Behold, I am with thee, and will keep thee." "Faithful is he who hath called you, who also will do it." --1 Thes. 5:24.

R1631 : page 77

WINE A MOCKER.

I. QUAR., LESSON XI., MAR. 18, PROV. 20:1-7.

Golden Text--"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."--Prov. 20:1.

The moral precepts of this lesson need little comment; but it is well for all to lay them to heart. There can be no vital piety where the simple precepts of morality are ignored. He who would live godly must, at the outset, abandon every vile and evil thing--must seek to purify the earthen vessel, and pray for divine grace to keep it so, and he must earnestly strive against all the downward tendencies of his fallen nature.

It has been well said that the intemperate use of spiritous liquors is an apt illustration of the course and effects of sin in general. It benumbs the sensibilities, beclouds and stupefies the judgment, weakens the will, enslaves and degrades the whole man, and finally wrecks his health and all his manly hopes and aspirations, and brings him in haste and disgrace to the grave.

Yet, while this vice is a visible and most prominent illustration of the course and effects of sin, such is the actual tendency of all sin, though its effects may not always be

R1631 : page 78

so visible, nor so hateful, nor so rapidly ruinous. All sin is intolerable in the sight of God; and to love and cherish it in its less obnoxious and more secret forms is as worthy of condemnation as enslavement to its grosser forms. Only those who abhor sin in all its forms, and who strive against the sinward tendencies of their fallen nature, and who, because of such realized and acknowledged tendencies, avail themselves of the robe of Christ's righteousness through faith in his precious blood as their ransom price, are acceptable to God. Let us flee, therefore, from every sin, and from every appearance of evil; and let us manifest our hatred of sin by a continual and lifelong striving against it; and day by day and year by year will manifest more and more of a mastery over it.

Below we add some statistics showing in figures something of the immense expense of the single sin of intemperance in the use of spiritous liquors; yet we may safely say that the half cannot be told in any such way. But who can compute the enormous expense of the whole retinue of sins, great and small, to our fallen and enslaved humanity? What enormous expense of misery and wretchedness has been incurred, for instance, by the intemperate propagation of the human species, begotten in sin, shapen in iniquity, and brought forth with the deeply engraven hereditary marks of sin into a world of temptations, deceptions and snares!

In the Boston Herald of Jan. 30, '93 were given the following statistics by Edward Atkinson, the well-known statistician.

STANDARD OF COMPARISON.

THE PRODUCTION AND CONSUMPTION OF LIQUORS.

Spirits withdrawn, including fruit brandy--gallons,........	89,554,919
12 per cent, used in the arts,.	10,746,589

Consumed as beverage, gallons,......................	78,808,330
Valuation spirits--78,808,330 gallons @ $4.50,..............	$354,637,485
Valuation beer--974,247,863 gallons @ 50 cents,...........	487,123,931
Domestic wines--25,000,000 gallons @ $2.00,..............	50,000,000
Imported beer,.................	3,051,898
Imported wines,................	40,000,000

Total in 1891,.................	$934,813,314
Estimated increase spirits in 1892,.........................	35,000,000
Actual increase beer,..........	21,070,963
Increase domestic and imported wines,........................	10,000,000

Total, 1892,...................	$1,000,884,277
Authority, F. N. Barrett.	
Consumption of liquors per capita U.S. population in 1892,......	$15.28
Total expenditures of the U.S. Government 1892 per capita of population,...................	$5.27
Total cost of U.S. Government aside from war debt and pensions per capita of population,.............	2.53
Spirits, beer, etc., per day per person,	4 + cts.
All government expenditures 1892 per day per person,...................	1 + cts.

Truly none are wise who permit themselves to be deceived by sin in any of its forms; for the pleasures of sin are brief, ignoble and unsatisfying, and the dregs of the cup are a bitter recompense.

R1631 : page 78

THE RESURRECTION OF CHRIST.

--MARK 16:1-8.--

I. QUAR., LESSON XII., MAR. 25, HEB. 11:1-20.

Golden Text--"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."--Matt. 22:32.

"Now is Christ risen from the dead."--1 Cor. 15:20.

The term "Easter" occurs but one place in the Bible (Acts 12:4), where it signifies the passover. There is no precedent in the Scriptures for the Easter festivals which have been celebrated with pomp and ceremony in the Roman and Greek Catholic churches, where, it is said, it was introduced to displace a pagan festival, the only change being in name. But, while avoiding the multiplying of the forms of godliness, whose tendency is to impoverish its spirit, it is quite in place for Christians to reverently and joyfully call to mind the Lord's resurrection on its anniversary. The birth, death and resurrection of our Lord are the three circumstances of his first advent which should be remembered by every child of God with reverent thanksgiving and praise. His birth was the dawn of hope for our race, as Simeon said, "Now...mine eyes have seen thy salvation;" his death was the seal of pardon and peace to every believer in his precious blood; and his resurrection was the assurance which God gave to all

R1631 : page 79

men of the efficacy of his precious blood and of their consequent privilege of sharing the ransom blessing of restitution by faith and obedience.

The resurrection of Jesus is the guarantee of God's expressed purpose to restore to life and to all the blessings of his favor all of the human race who come unto God by him. And it is in view of this fact, that God declares himself the God of the living, and not of the dead, for they all live unto him (Luke 20:37,38)--in his purpose. And, because of this also, our Lord spoke of death as a sleep,--in view of the awakening in the morning of the resurrection.

Death implies extinction; for if once condemned by God as unworthy of life, there being no chance for reform or change in death ("In death there is no remembrance of thee: in the grave who shall give thee thanks!") it follows that there could be no hope in death. But what man could not do for himself God has done for him through Christ,--He has redeemed man from the death sentence and provided for the reawakening of all. Therefore God does not think of us as dead (annihilated), but as sleeping until the Millennial morning.

It is interesting to note with what carefulness the important facts of the death and resurrection of the Lord are noted in the Scriptures: that so our faith and hope might be firmly established; for, said the Apostle, "If Christ be not risen, your hope is vain." The precautions, too, were taken not by the Lord's friends, but by his enemies.--Matt. 27:62-66; John 19:34,35.

For a full treatment of the subject of resurrection, see our issues of April 1 and October 15, 1893.

===================

R1630 : page 79

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR BROTHER RUSSELL:--For many years I have been familiar with your name and with the title, MILLENNIAL DAWN, and have occasionally met those who have accepted your views of Bible interpretation; but I have never been inclined to look into the teachings you put forth until about a month ago, when some ladies, who were at one time members of a church (undenominational) over which I was pastor, became interested in Brother West's teachings, and wrote to me desiring to know whether I had read MILLENNIAL DAWN, and what I thought of the same, finally sending me VOL. I. I took it up to read, that I might know under what influence my friends had fallen. I became so much interested that I have spent all my spare time (often until midnight) reading, with my different translations of the Bible before me, comparing each of your references with the Book, etc. I have now finished VOL. III., and wish to express to you my appreciation of the truth you have brought to light. While I do not see eye to eye with you in every minute detail, I can sincerely say that I have never before seen the beauty and harmony of the Word brought out in such clear and satisfying order. Many of the thoughts you bring out have been shown me by the Spirit; but what I most appreciate in your book is the clear and orderly arrangement of those things of which I have had glimpses.

Two great truths which you bring out are--in the way you handle them--entirely new to me; viz., First, Restitution in the Millennial age. I have clearly seen that "old School" teachings limited the ransom of Jesus Christ, but never until now have I seen restitution presented in what seemed to me a Scriptural and logical manner. I am filled with great joy, as I now contemplate this precious truth. God's plan is certainly much larger than theology (?).

The second great truth greatly surprises me: that Christ has come is a most astonishing statement. I cannot yet fully take it in. For years I have fully believed, taught and preached his coming in person; but I have always thought it would be in the flesh; although I have believed that only the Bride would know. But now I admit the truth you advance: that his coming must be as a Spirit being. Is not that included in the divine order--first the natural, then the spiritual? My earnest cry has been, "Behold, the Bridegroom cometh!" I believed the time had come for that cry. Is it possible that, instead of that, I am to cry, "Behold the Bridegroom?" I am seeking

R1631 : page 79

light on this one point; for surely, if that be true, there is no time for God's messengers to tarry in the harvest work.

Well, Brother, I thank God for all the truth he has given you to give out to us. I have been preaching the gospel to the best

R1631 : page 80

of my light for seventeen years (I am now almost an old man). For the past year I have not been in active gospel work; but, singularly, just as I have been brought to read your writings, I am asked to go forth again to give out the Word of God. For years I have been out of "Babylon," and of necessity my work must be among the humble and poor, and those who are hungry for the Word. I go where he calls. During the past ten years I have built two chapels and gathered two congregations; but now it seems to me there is time only to call out--not to build and gather. May he, the Lord of the Harvest, guide me, is my earnest prayer.

May God bless thee, and use thee more and more to give out the truth.

Yours in the Christ, JOS. C. YOUNG.

----

page 80

MY DEAR SIR:--Two months ago, at a small hotel in a small town of this State, I came across the third volume of your MILLENNIAL DAWN. I did not have time to read it, but was so much interested that I sent for the three volumes. I have just completed the third volume: it has been to me like a shower in a desert. I am thirsty and hungering for more.

For ten years, while living on a homestead, I read my Bible in the Orthodox way, and prayed to and trusted in God; yet something kept me out of the denominations. I was not satisfied to subscribe to any creed. On coming to the city, I resolved to unite with some church and Sunday School, and become an active worker; but, after visiting all of the Protestant denominations, I found so much unchristlike behavior, that I could not join any of them. The past year I have awakened from the indifference into which I had settled, and have been in a small way trying to get at the truth; and now I feel as if I wanted to engage in some way in this harvest work. Please send me all the information you can. J. HAWLEY.

R1631 : page 80

MY DEAR SIR:--I have read with pleasure and delight the first volume of MILLENNIAL DAWN, and would say, it just suits me. These sublime truths are in perfect accord with my conception of the word of the Lord, and thrill my whole being. It fills my soul, puts wings on my feet and energizes every power of my being, as I contemplate the coming glory of the Millennial morning!

I am a local preacher in the M.E. Church, and you can imagine how much I am at home there. For more than twenty years I have been engaged in the temperance work as a lecturer, and have many opportunities of presenting my opinions on these subjects. From childhood I have hated the Romish church (as a system), and I equally abominate the popery of Protestantism. Indeed, our Protestant churches (it seems to me) are rapidly counter-marching Rome-ward. I long for kindred spirits: those who "keep the commandments of God and the faith of Jesus."

Your Plan of the Ages has solved one dark problem: the heathen world. Your teaching on this subject seems in perfect accord with the Scriptures, and I share with you the joy of such a revelation of the divine Word.

These lines, my brother, are not hastily written, for I have read your Plan of the Ages three times during the last four months. I can see the hand of God in the work in which you are engaged. Ever praying for your success in proclaiming the coming Kingdom of our ascended Lord, I remain, Yours in "the faith once delivered to the saints." RICHARD GROGAN.

DEAR BROTHER RUSSELL:--I thank our Father that he, through the instrumentality of his children, ever opened my eyes to the wonderful Plan of the Ages contained in the Scriptures of truth, and unlocked to me by MILLENNIAL DAWN. My aged mother and myself have been for years students of the Word, and lovers of the Lord's appearing, and our minds were prepared to receive the fuller light which the DAWNS shed forth. The Word becomes more and more a source of light and delight; and, as we see more deeply into that wonderful plan, we are amazed at the infinite love, wisdom, power and justice of our God; and yet, we ask, why this amazement? For it is just like God. The trouble was, we have been worshiping something that was not God. May God help each one of his children to be diligent in making the truth and his true character.

If you have any extra copies of TOWER, January 15, I wish you would send one-half dozen, for I wish to send the sermon, "The Future--Social and Religious," to several of my friends. I think it will help to awaken them and to see for themselves that the morning dawns.

Yours, earnestly watching for the morning,
ANNA P. NICHOLSON.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1632 : page 82

BINDING THE BUNDLES TIGHTER.

[A Brother who was at one time a prominent Mason, but who has since discontinued his relationship with the Order, believing that he can spend time and money to better advantage as a member of the "Royal Priesthood," sends us the following from the Chicago Inter Ocean of March 7, and adds:--"Every Mason is now in honor bound to remain by the 'Ancient and Honorable Order.' Thank God for his opening, permitting my escape before this. Every Mason who now escapes from this 'bundle' must, in addition to the loss of many agreeable associations, submit to a painful singeing of his honor, so-called, and which will be worse with every day's delay."]

The clipping reads as follows:--

"MASONS ARE DOOMED.

"MAYOR HOPKINS MAKES WAR ON SECRET SOCIETY MEN.--ALL ARE TO QUIT.--LIST OF THOSE ALREADY DISCHARGED FOR THIS CAUSE.--EMPLOYES WHO HAVE BEEN TWENTY YEARS IN SERVICE REQUESTED TO LEAVE.

"In his zeal to fill all places in the City Hall with 'suitable Democratic substitutes' Mayor Hopkins has caused to be discharged a number of Masons of high degree.

"The well-known enmity of the papists toward this society gives color to the statement made yesterday by a prominent Mason, that all who belong to that or any other Protestant order are doomed.

[Then follows the first list of seven prominent Masons, with no doubt appropriate statements of their moral worth, and mental and physical qualifications fitting them for their respective offices.]

"Beyond doubt Mayor Hopkins intends to cut out every member of the society now in the city's employ. Nothing has been done openly, but the quiet tip has gone around that every Mason may expect his discharge.

"The mayor has no reason for discharging members of any secret society, except that they are of necessity Protestant."

EXTRACT FROM AN EPISCOPALIAN RECTOR'S SERMON.

"There is danger of offence, danger of apostasy. Let him that thinketh he standeth take heed lest he fall! Never was it more important that a Christian should be Christlike. Before God, I think that we are to follow our Lord through a dark valley, and to drink a bitter cup. There is a mighty movement toward the consummation of all unbelief and opposition to the Lord's Anointed: a movement long ago forewarned, yet none the less terrible as it sweeps over Christian lands. We see many wise, mighty and learned fascinated with its falsehood, and giving to it the weight of their influence and genius. But we wait--'how long, O Lord, how long!'--for the day when the lofty looks of man shall be humbled, and the haughtiness of men shall be made low, and the Lord alone shall be exalted. For 'I know that my Redeemer liveth; and that I shall stand in the latter day upon the earth; whom I shall see for myself; and mine eyes shall behold, and not another.'"

THE DANO-NORWEGIAN DAWN, VOL. I.

We regret to say that this book will not be ready this month, as formerly hoped and announced. We hope to be able to fill orders before May 1st.

A COLPORTEUR GROUP.

After our last Summer's Convention at Chicago had adjourned, and only about sixty of the friends remained, mostly colporteurs, Brother Witter took a Cabinet photograph of all in a group.

He has supplied a copy free to all the colporteurs known to desire them and has donated a quantity to the Tract Fund. These we now offer to any who may desire them at fifty cents per copy. The receipts will go to forward the general work.

====================

R1632 : page 83

VOL. XV. MARCH 15, 1894. NO. 6.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin."--Heb. 4:15.

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; viz., to remind the members of the elect Church of God, who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that age the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men --that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be thereby qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church, in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation"--a sympathy which considers the weaknesses and temptations of fallen men, mental, moral and physical, and which is ready to forgive and help the repentant erring; a sympathy illustrated by the verse--

"A bending staff I would not break,
A feeble faith I would not shake,
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation --the blessing of all the families of the earth--and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect consecrated sons of God are now specially called.

R1632 : page 84

And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink. We would have all such go on until the Master, noting their zeal, where it springs from love to him, shall say, "It is enough; come up higher"--to the higher work, the harvesting or gathering together of his elect from the four winds.--Matt. 24:31.

We sympathize also with the social purity movement, which aims at the emancipation of woman and the elevation of man, and which eloquently appeals to the conscience of the present generation for the pre-natal rights of the yet unborn generations of the twentieth century--their right to be well born and bred

--with as little of the taint of hereditary evil as the present generation can give. It, however, grapples with an evil so deep-seated that little can be hoped for from it, except the creating of a more healthful sentiment on the part of thoughtful and well disposed people, and a greater realization on the part of many of the giant proportions and exceeding hatefulness of sin.

We sympathize, too, with the demand of another class of reformers for a single standard of virtue for man and woman alike--that public sentiment should be no more lenient toward the sins of men than toward the sins of women; and believe that a single standard of virtue, which would as completely ostracize a guilty man from society as a guilty woman, would be a safeguard to many a young man to whom the path of vice is made, alas! too easy.

We sympathize with Law and Order Societies in their efforts to enforce laws, although their methods are not always the wisest.

We have much sympathy with the Salvation Army in its attempts to rescue the submerged victims of the world's selfishness and wickedness.

We are glad, too, to see the evidences of philanthropy and moral reform in some heathen lands, though we know how necessarily feeble must be the resistance to the mighty waves of corruption against which they battle.

And so with every good work and with every noble sentiment our hearts are and should be in accord; and we rejoice with them over every victory they gain for righteousness and truth, however small, although we are not with them on the same plane of endeavor; for God has given us the higher commission. The priesthood may not despise the Levites, nor even the children of the camp. We rejoice that there are Levites--hewers of wood and drawers of water (See TABERNACLE SHADOWS), and that even in the world's great camp there are some who not only incline to righteousness, but who are bravely endeavoring to stem the overwhelming tide of evil. But we rejoice more in the fact that it will ere long be our privilege to take hold of all these much needed reforms with energy and power and push them forward to glorious success, when in God's due time we shall be endued with power from on high.--Matt. 13:43; Gal. 3:29.

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active co-operation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle,

R1632 : page 85

"shall we that are dead to sin live any longer therein?...Our old man [our justified human nature] is crucified with Christ that the body [organization] of Sin might be destroyed, that henceforth we should not serve Sin"--nor in any sense recognize Sin as our master. --Rom. 6:2-6.

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward for searching examination. One cannot thoughtfully read the daily press without observing this tendency of the times in which we live. No matter how long and firmly established have been the old ideas, nothing can escape this scrutiny. And the principles of righteousness are being boldly set forth--here on one subject, and there on another; and that in defiance of the thundering anathemas from all the old fortresses of sin, iniquity and superstition.

But right and truth must and shall prevail when our Kingdom has been established (Matt. 6:10; Luke 12:32; 22:29), however feeble now may be the voices lifted in their defence. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works." --Titus 2:14.

===================

R1632 : page 85

THE FINANCIAL STRAIN WORLD-WIDE.

"IMPECUNIOSITY hangs like a dark and almost universal cloud over the nations of Europe. Times are very bad for the Powers all around, but worst of all for the small ones. There is hardly a nation on the Continent whose balance-sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. Our columns have recently contained careful reports upon the financial condition of the various States, and we shall continue the series; but from first to last it has exhibited and will exhibit a struggle in the several exchequers to make two ends meet which has never been so general. The state of things is indeed almost world-wide.

"If we look outside our own Continent, the United States on one hand, and India, Japan, with their neighbors, on the other, have felt the prevalent pinch. The Great Republic is too vast and resourceful to die of her financial maladies; but even she is very sick. Great Britain, too, has a deficit to face in the coming Budget, and has sustained costly, perhaps irreparable, losses by the mad business of the coal strike.

"France, like ourselves and America, is one of the countries which cannot well be imagined insolvent, so rich is her soil and so industrious her people. Her revenue, however, manifests frequent deficits; her national debt has assumed stupendous proportions, and the burden of her Army and Navy well-nigh crushes the industry of the land. Germany must also be written in the category of Powers too solid and too strong to suffer more than temporary eclipse. Yet during the last year it is computed that she has lost L.25,000,000 sterling [$125,000,000], which represents about half the national savings. Much of this loss has been due to German investments in the stocks of Portugal, Greece, South America, Mexico, Italy and Servia; while Germany has also sharply felt the confusion in the silver market. An insufficient harvest, scarcity of fodder, the outbreak of the Russo-German Customs War, and the ever-impending dread of cholera have helped to depress her trade, while, of course, the burden of the armed peace weighs upon her people with a crushing load. Among the Powers which we are grouping together as naturally solvent, it is striking to find that Austria-Hungary has the best and happiest account to give. The year 1893 was one of prosperity and progress for the Dual Realm. Her exports showed an increase on the year before of 10-1/2 per cent. Austria managed, before the close of the year, to lock up in her cellars and those of Hungary nearly 350,000,000 guldens in gold; and, though her currency has yet to be reformed, she stands mistress of the situation.

When we turn aside from this great group and cast our eyes on Italy, there is an example of a "Great Power" well-nigh beggared by her greatness. If it were not too Irish, one might almost say that Italy has been ruined by

coming into existence. Year by year her revenue drops--her expenditure increases. The weight of the armaments which she keeps up in accordance with the programme of the Triple Alliance might be better borne if it were not for her recent mad prodigality in useless public works, etc. She must pay L.30,000,000 sterling as interest on her public debt, beside a premium for the gold necessary. Her securities are a drug in the market; her prodigious issue of bank-notes has put gold and silver at fancy prices. Her population is plunged in a state of poverty and helplessness almost unimaginable here, and when her new Ministers invent fresh taxes sanguinary riots break out.

***

As for Russia, her financial statements are shrouded in such mystery that none can speak of them with confidence; but there is little reason to doubt that only the bigness of the Czar's Empire keeps it from becoming bankrupt. The population has been squeezed until almost the last drop of the life-blood of industry is extracted. The most reckless and remorseless Financial Minister scarcely dares to give the screw of taxation another half-turn. "Every copeck which the peasant contrives to earn is spent, not in putting his affairs in order, but in paying up arrears in taxes....The money paid by the peasant population in the guise of taxes amounts to from two-thirds to three-fourths of the gross income of the land, including their own extra work as farm laborers." The apparent good credit of the Government is sustained by artificial means. Close observers look for a crash alike in the social and financial arches of the Empire. Here, too, the stupendous incubus of the armed peace of Europe helps largely to paralyze commerce and agriculture.

Looking the Continent all round, therefore, it cannot be denied that the state of things as regards the welfare of the people and the national balance-sheets is sorely unsatisfactory. Of course, one chief and obvious reason for this is that armed peace which weighs upon Europe like a nightmare, and has turned the whole Continent into a standing camp. Look at Germany alone! That serious and sober Empire! The Army Budget there has risen from L.17,500,000 sterling in 1880 to L.28,400,000 in 1893. The increase under the new Army Defence Act adds L.3,000,000 sterling a year to the colossal mass of Germany's defensive armour. France has strained her strength to the same point of proximate collapse to match her mighty rival. It is needless to point out the terrible part which these war insurances bear in the present popular distress of Europe. Not merely do they abstract from profits and earnings the vast sums which buy powder and

R1633 : page 86

shot and build barracks, but they take from the ranks of industry at the commencement of their manhood millions of young workmen, who are also lost for the same periods to the family.

Nature, and the seasons, and embarrassments about silver and gold are not to blame for the impoverishment of what we call Christendom. The bitter and unchristian spirit of the blood-feud is to blame--the savage instinct of mutual animosity not uprooted yet from the bosom of what we falsely style civilization. The possession of these prodigious means of mutual destruction is a constant temptation to use them, and some day, it is to be feared, the pent-up forces of this war-cloud will burst forth. The world has not yet invented a better clearing-house for its international cheques than the ghastly and costly Temple of War.

--London Daily Telegraph.

====================

R1633 : page 86

STRIVING LAWFULLY.

"No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully." "Know ye not that they which run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."
--2 Tim. 2:4,5; 1 Cor. 9:24-27.

THESE earnest exhortations of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor, or reproach, or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run,

R1633 : page 87

we may well conclude that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these, we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ. A weary, groaning creation awaits our ministry of power, and in proportion as we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if on the contrary we love our fellow-men as God and Christ loved them; if we pity their weaknesses and, remembering the hereditary cause, lay not all their sins and short-comings to their personal charge, but are anxious to clear their minds from the mists of ignorance and superstition and the biases of prejudices; to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities; to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found; and to declare to them all the everlasting gospel of their salvation, and to open their deaf ears to hear it and their blind eyes to see the salvation of God--if such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ of his Kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

If you have ever experienced the joy of converting one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, then you may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort will be a successful one.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart, which even now would fain take upon itself the burdens which they see oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the strait gate--by faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye in at the strait gate;...because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions

R1633 : page 88

and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."--Gal. 5:16.

If we are filled with the spirit--with the same mind that was in Christ Jesus--we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time: and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitudes with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2.) He chose God's methods which were rational and wise, and which were effective in selecting out from among men the class which he desired to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize mark these footprints of the Master, and be filled more and more with his spirit.

If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy ability and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving--a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will because of an intelligent appreciation of the ends he has in view.

R1636 : page 88

BEHOLD THE BRIDEGROOM!

--MRS. F. G. BURROUGHS.--

BEHOLD, behold the Bridegroom!
He's in our midst to-day!
O Bride, put on thy jewels,
And all thy fine array!
His saints he now will gather
To crown and glorify;
And bring them to the mansions
Prepared for them on high.

Behold, behold the Bridegroom!
In beauty see your King!
And in triumphant measures
The happy tidings sing.
Awaken those that slumber,
And bid them all arise
To welcome his blest presence
With all the faithful wise.

Behold, behold the Bridegroom!
Oh, ready stand with those
Whose lamps are filled and burning
Before the door shall close!
The nuptial feast is waiting
For these to enter in,
And then the joy, exceeding,

With Love's reign, will begin.

Behold, behold the Bridegroom!
Our fast-days now are o'er;
For in the Bridegroom's presence
We need not hunger more.
We know him in the breaking
Of truth's sustaining bread;
And at the King's own table
Abundantly are fed.

Behold, behold the Bridegroom!
Nor cry, "Lord Jesus, come!"
Lift up your eyes, ye reapers,
And bring the harvest home!
The sowing time is over;
Your night of weeping gone:
Oh, joy, the morning breaketh!
'Tis now Millennial dawn!

====================

R1633 : page 89

"OUR SUFFICIENCY IS OF GOD."

THE following was written to a Brother who, having engaged in the Colporteur Work, was discouraged and stopped by being told by some that his work was doing harm--disintegrating churches, arousing questions disconcerting to ministers, etc., and that in some cases some who believed seemed if anything more careless than ever of religious matters. The Brother stopped his labors, and then wrote to us explaining his course.

However, after writing to us and before our reply reached him, he sat down to re-study the DAWN, and not only convinced himself of its Scripturalness, but got his zeal again enkindled, wrote to us accordingly and resumed his labors as a Colporteur. We publish the letter now in hope that it may benefit others who may be similarly beset by the Adversary.

Dear Brother:--Your letter, just at hand, was, as you surmised it would be, a complete surprise. I knew that the Enemy had tempted you severely on the other side of the question --to believe in universal, everlasting salvation --but I had not supposed you in any danger from the quarter from whence your besetment has so quickly come.

Again, as I sometimes wonder why those who go into Universalism and begin to think they believe it, do not see first what CAN BE SAID AGAINST THAT VIEW, before they jump at an immature conclusion and do injury to others, as well as to themselves, so now I wonder in your case. Would it not have been better to have stopped work for a week: to have written me candidly of your perplexity and asked a reply--if one could be given--to your objections? I believe that you will agree that such would have been a better course.

Even now, you do not ask, nor even hint, your willingness to consider what can be said upon the other side of this question. And modesty, and a dislike to intrude where not invited, naturally cause me to hesitate in offering counsel not sought. But I banish this; and, considering myself merely as the Lord's servant and as your brother (and as to some extent my brother's keeper, whether he ask aid or not), I will now proceed as though you had asked my assistance, or the Lord's aid through me, in the answer of your perplexities, as follows:--

"LIGHT IS SOWN FOR THE RIGHTEOUS."

--PSA. 97:11.--

How anyone can read MILLENNIAL DAWN, and reach the conclusion that it favors the everlasting salvation of all mankind, is more than I can comprehend. It does point out a universal redemption from the curse (Rom. 5:19; 1 Tim. 2:4-6); but, with equal clearness, it points out that this redemption merely secures, to all under the New Covenant, an opportunity for attesting their love of righteousness and its peaceable fruits, and their hatred of sin and its baneful results. It shows that as a ransom was necessary to man's recovery from the Adamic condemnation, so, if all or any were tried and individually found unworthy of life, it would require another ransom for each one before he could be restored or tried again, and that God has made no such provision, but calls the second death "everlasting destruction."

It is not surprising, either, that, when the two-edged sword of truth enters, it creates a division. This is one evidence that we are now in the harvest, and that this truth is the harvest sickle. So it was at the first advent. Wherever our Lord and the apostles and their message went, there was a division of the people concerning him: so much so, that in one place "they entreated him that he would depart out of their coasts." (Matt. 8:34; Mark 1:24; Acts 13:50.) What did our Lord do, --change his gospel to suit them? No: he continued his work, until the whole city was in an uproar and the order-loving scribes and Pharisees had him executed, saying that it was expedient that one die for the (good of) the people, that all might not perish.--John 11:49-53.

Wherever the truth goes it has such an effect. The heathen nations all claim that it disturbs the spirit of their devotions and distracts the

reverence formerly paid to Brahm and Buddha. The effect was the same in the days of the apostles (Acts 13:50.) Paul and Barnabas were arrested for disturbing the peace and unsettling the minds of those who worshiped the goddess Diana; and "the whole city was in an uproar." (Acts 19:40; 20:1; 21:31.) But the apostles, instead of wavering and stopping, went right along and preached the same gospel which made a disturbance everywhere. It became so notorious, that the knowledge of it spread from city to city, in times when they had neither mail routes nor telegraph lines; so that it was declared at Thessalonica, "These who have turned the world upside down are come hither also."--Acts 17:5,6.

The difference between now and formerly is that then some were in the formalism of Phariseeism and the bondage of the law, others under the bondage of philosophy, and some others to Dianaism, and like fallacies; while now, some are deluded by Roman Catholicism, some by Universalism, some by Unitarianism, some by Methodism, some by Presbyterianism, and some by Know-nothing-ism. Like children, some asleep and some at innocent play, it seems perhaps at first a pity to disturb them, even to give them God's message. But as sleep must be disturbed and plays broken, in order to prepare the children for school, so the various groups of larger children (Presbyterian, Methodist, Roman Catholic, etc.) must now be awakened, called from present diversions and prepared for the great examination that is to come to all in this evil day. (1 Pet. 4:12.) What if it does cause a commotion as with the children, showing some to be bad-mannered, others disobedient and wilful. It is, nevertheless, the right and only thing to do, if we are guided by the Word of the Lord. They that can interest and awe each other with accounts of their dreams and nightmares, may be vexed beyond measure by the telling of the simple truth of God's gospel; but the Lord nevertheless says--"The prophet that hath a dream, let him tell a dream; but he that hath my Word let him speak [only] my Word faithfully." (Jer. 23:28.) Blessed those faithful servants whom the Lord, at his arrival, shall find so doing--giving the meat which is in due season to the household of faith.

Our gospel is of necessity to some a savor of life unto life, and to others of death unto death; and who is sufficient for such things--to bear such a message?

As it was in the days of the apostles, so it is now: some held by fear are moderate, and outwardly may have a form of godliness, who, when the shackles of fear are removed, manifest their real preference to be for sin and its fruits, rather than for righteousness, peace and joy in the holy spirit. We regret this; so did the apostles regret this side of the question in their day; saying, "We beseech you that you receive not the grace of God in vain." (2 Cor. 6:1.) But did they stop preaching because they found that some were disposed to take advantage of God's mercy and goodness to continue in sin? Surely not: they declared that they knew beforehand that such would be the effect of the truth--to some it would become "a savor of life unto life [everlastingly]," and to others "a savor of death unto death [everlasting]." They felt their insufficiency for such responsibility as this implied, but concluded that their sufficiency rested in God, who had qualified them as ministers and sent them forth.

So now, when we learn that any become careless or plunge into sin, after learning that God is love, and that he will not torment sinners to all eternity, but that evil-doers shall be cut off, and that provision has been made for the recovery of all who will return to God in penitence, we regret it and feel as the Apostle expressed himself of some in his day: It had been better that they had not known the way of righteousness, than that, after having learned it, they should sin, and, like the sow, return to their wallowing in the mire. (2 Pet. 2:21,22.) But this should not hinder us from preaching the truth; for, like the apostles, we are not ashamed of the gospel of Christ, but realize it to be the power of God unto salvation to every one that believeth. We know how it has sanctified our hearts, as fear or error or nothing else ever did. We know of many others to whom it has been

R1634 : page 90

God's power to lift them out of Infidelity and

R1634 : page 91

sin into faith and righteousness, when nothing else could have so helped them.

Then, too, we remember that this is the time for thrusting in the sickle and separating the wheat from the tares. If some we had supposed wheat prove to be tares, when brought to the test which God now sends, that is no fault of ours. The sickle we use is his sickle--his truth. He is responsible, and will see that all the wheat is gathered into the garner, and that none of the multitude of tares get there, even though we, mistaking them for wheat, should feel for a time disappointed. The truth is testing and proving what we are--wheat or tares.

God seeketh not always what man seeketh. God seeketh only such as worship him in the spirit of the truth; and seeketh not, and will not have, amongst his elect, such as merely worship him in error under the bondage of fear. He is now testing his people.

We have seen that the effect of the truth in the hands of the Lord and the apostles was the same as it is now--to make division, and to prove unworthy those who received it in vain--whose lives were not thereby brought more into harmony with God. Why has it not been so down through the Gospel age? How was it that for a long time there was so much unity and peace, until the Reformation period? and how is it that of late years there has been so much peace in the nominal church?

We answer: because the church about the second century began to lose the truth, and took instead much error. Therefore the fear and superstition brought quiet submission to the error, and permitted her to slumber and divert herself with forms, etc., during the period known in history as "the dark ages." But just as soon as the Word of God began to be heard again, in the days of the Reformation, the trouble and division began. And it continued until the doctrines of the Scriptures began to be lost sight of again in unions and harmonies based upon the errors of men,--fear, etc.

But now the Millennial morning is here, and all must be awaked; for a great and dark hour (a night) of unbelief approaches, in which all will be tested. If some on being awakened receive the grace of God in vain, we cannot stop for them. They would reach the same results later on anyway. We must awaken and enthuse the real saints of God, whom we are commissioned to "seal in their foreheads" and "gather unto him," out of sectarian bondage and error, from the four quarters of heaven.

"Let the dead bury their dead: Go, thou, and preach the gospel!"

Very truly, your brother and servant,

C. T. RUSSELL.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1634 : page 91

JACOB'S PREVAILING PRAYER.

II. QUAR., LESSON I., APRIL 1, GEN. 32:9-12,24-30.

Golden Text--"I will not let thee go except thou bless me."--Gen. 32:26.

The journey of Jacob back to the land of his nativity and to the presence of a presumably hostile brother, now wealthy and powerful, and from whose face he had fled for his life some twenty or perhaps forty years previous, was another evidence of his faith in God and of his respect for, and valuation of, the promises of God, whose fulfilment could be expected only in a far distant future, between which and the present the Jordan of death rolled. Like Abraham, he looked for a city whose builder and maker is God--the New Jerusalem, the Kingdom of God on earth. He knew that Abraham had died in faith not having realized the promises, and he was willing to likewise patiently wait.

This return from Padan-aram to the land

of Canaan, the land of promise, can by no means be considered the fulfilment of the promise of possession of the land, the whole land of Canaan, for himself and his posterity for an everlasting possession, as some teach. And that Jacob did not so regard

R1634 : page 92

it is very manifest from his message to Esau on coming into the land--"And he commanded them [his servants] saying, Thus shall ye speak unto my lord Esau, Thy servant Jacob saith thus, etc." (Gen. 32:3,4.) To such a claim the Apostle Paul gives most emphatic denial, and shows that this promise never was fulfilled to them; nor has it even yet been fulfilled to their posterity, though it most assuredly will be, both to them, and to their posterity, at the time appointed. Paul says "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed....By faith he sojourned [moved about, not settling down as an owner] in the land of promise as in a strange country, dwelling in tents [temporary, movable dwellings] with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [an established Kingdom] which hath foundations [permanence], whose builder and maker is God....These all died in faith, not having received the promises, but, having seen them afar off, were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." --Heb. 11:9,10,13.

After forty years' absence from home, Jacob was ready at the Lord's command (Gen. 31:3,11-13; 28:15,20,21; 32:9) to return. Experience had taught him confidence in God and lack of confidence in his uncle Laban. Jacob was now ninety-seven years old, and rich in flocks and herds; and with his wives and twelve sons he started on the then long journey of four hundred and fifty miles, humanly fearful of the consequences, yet, notwithstanding his fears, boldly walking out on the promises of God.

VERSES 9-12. This is the first recorded prayer in the Bible, and it is beautifully humble, simple and trustful, and was acceptable to God. Verse 9 is a reverent and trustful address to the God of his fathers, Abraham and Isaac, recalling the divine command and promise of protection. (31:3,11-13.) Verse 10 disclaims any personal worthiness of this divine favor, not only of present protection and care, but also of "the truth," the precious promises granted unto him. Then he thankfully acknowledges the blessings already received. While with his staff only he had passed over the Jordan, now he had become two bands. This much in fulfilment of the promise of a numerous posterity--"as the sand of the sea-shore."

VERSES 11,12 tell the Lord of his fears of his brother, and ask for the promised protection. Thus with childlike simplicity he comes to God as to a loving father.

VERSES 24-28. In answer to Jacob's fervent, trustful prayer God sent an angel, evidently to comfort and direct him. But Jacob was anxious for more than comfort and direction in mere temporal things, and all night therefore he pleaded with the angel for some special evidence of divine favor beyond temporal things. The angel, too, had a blessing in store for him, but delayed its bestowal until the break of day, that Jacob might have a chance of proving the strength of his desire and appreciation of the divine favor. Thus God would have all his children "strive to enter in" to the blessings promised, and to "fight the good fight of faith," and so lay hold on eternal life. We may not listlessly drift into the divine favor. We must greatly appreciate and earnestly seek for it. As another test of Jacob's faith and earnestness, instead of the desired blessing came a severe affliction --probably what is now known as sciatica, a most painful affliction of the sciatic nerve. But even this affliction did not in the least dissuade Jacob from his desire and determination to have, if possible, some special evidence of divine favor. Still he plead with the angel of the Lord.

And the angel said, "Let me go, for the day breaketh." And Jacob answered, "I will not let thee go, except thou bless me." Then came the blessing, a blessing worthy of the night's striving, and one which doubtless made his affliction seem comparatively light. Like Paul's thorn in the flesh, the affliction became but a reminder of the promise and favor of God, and served doubtless to keep him from being unduly elated.

"And the angel saith unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more

Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

In these words was couched the future glory and exaltation of Jacob as a prince in the earthly, visible phase of the Kingdom of God. "Ye shall see Abraham and Isaac and Jacob in the Kingdom of God." (Luke 13:28; Matt. 8:11. See also Psa. 45:16 and MILLENNIAL DAWN, VOL. I., Chapter xiv.) Jacob was satisfied. And now, but one

R1634 : page 93

more thing he would ask--Was it for relief from his affliction? No; but he would know the name of his benefactor, this messenger of the Lord, that he might hold him in lasting and grateful remembrance. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?" He would have Jacob understand that the blessing was from God, whose messenger he was, and therefore he did not tell his name. The case is parallel to that of Manoah and the angel that visited him: "And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass I may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" Thus the true messengers of God always

R1635 : page 93

seek to give the honor unto God, and decline it for themselves.--See Rev. 19:10; John 14:28; Acts 3:12.

Thus Jacob was blessed again as at Bethel. The darkest seasons of his life were the special occasions for the manifestation of divine favor. And so the children of God ever find it when in their fears and perplexities they come to God for rest and consolation.

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

VERSE 30. "And Jacob called the name of the place Peniel; for [said he] I have seen God face to face, and my life is preserved." Here and in other instances the Hebrew word rendered God is elohim, meaning mighty one--a representative of God. "No man hath seen God at any time."

--John 1:18.

R1635 : page 93

ENVY AND DISCORD.

II. QUAR., LESSON II., APRIL 8, GEN. 37:1-11.

Golden Text--"See that ye fall not out by the way." --Gen. 45:24.

The slow rate at which the promises to Abraham, Isaac and Jacob of a numerous posterity were being fulfilled is quite noteworthy here. It was now two centuries since Abraham was called, and yet his posterity were but few. Jacob was now one hundred and nine years old, and had but twelve sons and one daughter. But they were well-born children, desired and welcomed, and considered gifts of God (Gen. 29:32-35; 30:6-13,17-24),--and they were taught to reverence God and his promises. Yet over against these good influences were others less favorable--(1) The conditions of a polygamous home, with four sets of children, were not those which tend to peace and harmony and love in the family. Such a home was not after God's institution, but, as the Apostle Paul intimates, "the times of this ignorance God winked at." (See our issue of Nov. 1, '92; Article, The Law of God.) (2) They came in contact with an immoral heathen community, both in Haran and in Shechem. (3) And their shepherd life, caring for large flocks and herds which must necessarily be widely scattered, separated them from home and gave them much leisure for either good or evil.

The experience of Joseph here introduced was the beginning of a train of providential circumstances which gave to the children of Israel the very necessary experience in Egypt in contact with the highest civilization and learning the world had then realized. There they remained under peculiar circumstances of discipline and training for four hundred years; and there as a people they learned to some extent the important lesson of humility and faith in the love and power of God.

Joseph, a bright boy of seventeen and the special favorite of his father because he was a son of his old age and a very exemplary son, seemed to incur the displeasure of his brethren through envy on their part and guilelessness on his own. The elder brethren, instead of sharing the father's love for their young and promising brother, were envious of him and could not speak peaceably to him. Joseph was innocent and unaware of the malice that their envy was fast engendering, and was shocked at what he did see and know of their misconduct, and very naturally reported the state of affairs to his father on his return home.

Then, too, in his artlessness he told them his very significant dreams, which he probably did not understand, but which they interpreted as an indication of his future supremacy; and this, together with their knowledge of his father's special favor, probably made them fear a future supremacy, which idea they could not endure. Hence the plot to get him out of the way. Envy and hatred fast matured their bitter fruitage of a murderous spirit and intent. While God permitted all the sons of Jacob to thus manifest their disposition, he stood ready to overrule their course of conduct for the furtherance of his purposes. Thus

R1635 : page 94

the overruling providence of God is always compatible with man's free agency.

The coat of many colors--a royal garment --which Jacob gave to Joseph, probably was also interpreted by the brethren as an indication of the father's purpose to bestow the chief blessing on him, the eldest son of the second wife, since Reuben, the eldest son of the first wife, had already forfeited it. --Gen. 49:4.

The dreams of Joseph were quite prophetic of his later supremacy in Egypt, when his father and brethren all came in the extremity of famine to do him honor and to receive of his bounty. Doubtless also the impression they made on his mind by them proved a source of comfort and cheer in the midst of severe trials and temptations in Egypt, before he was summoned to the seat of power and influence.

The envy of Joseph's brethren, although eventually overruled in harmony with God's promise to Abraham, brought upon them severe experiences and bitterness. Envy is one of the indigenous fruits of the fallen nature: itself bad, it is almost sure to lead to every evil work; and, unless corrected, it will eventuate in death.

====================

R1635 : page 94

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

----

page 94

DEAR BROTHER IN CHRIST:--I will enclose an order for a few tracts. I do not come in contact with many people, but I want to have the "bread" on hand, when I do meet some who are starving for God's righteous plan, even when they do not know what they need. I often wish I could engage in the Lord's work more actively; but at present I am cut off from so doing in many ways, though since the new year dawned I have been trying to find more opportunities, also to appreciate those I have. I believe it is possible to neglect the privileges within our reach, by looking out to those which lie beyond our environment.

No one need conclude he is without opportunities. All have the privilege daily in their respective families, and among acquaintances, to endeavor to fill their mission as representatives of Christ's Kingdom, holding up the divine standard of justice, love, etc., to the best of their ability, by the grace so freely given. Individual development, spiritually, is so necessary, that we may not be "castaways" from the prize.

One way of spreading the truth, which I appreciate more fully now, is by means of the Missionary Envelopes. If the knowledge of God is to overthrow all error, the slightest means to that end should be used, that individually we should do all we can toward filling the earth with the truth, "as the waters cover the sea;" hence I feel there is power in the message on the Missionary Envelopes, and I am thankful for the privilege of using them. The "Good Hopes" fund is another blessed privilege, and although I can do so little toward that fund, I rejoice to know the "mite" is acceptable, if prompted by a willing spirit.

The privilege of tract distribution; also of writing to some dear saint, thereby ministering to the body of Christ; in fact, so many privileges of building each other up in the most holy faith, present themselves to the mind of the thoughtful and watchful, that no one need be without work in this harvest time. I believe if we use the given opportunities, others will be presented to us.

The answer to "Representative or Substitute" elucidated the doctrine of justification satisfactorily. The robe of Christ's righteousness grows lovelier and more precious daily to those who prize it. It is invaluable to the saints, for in no other garb would they be acceptable as kings and priests to our Father. May we continue to guard it carefully from fleshly stains, as we by grace strive toward actual righteousness.

Kind greeting to Sister Russell and all others of the Church at Allegheny.

Yours in our Redeemer,
MRS. R. W. POWER.

R1635 : page 94

DEAR BROTHER RUSSELL:--I want to tell you of a door our Lord has opened to me for spreading the glad tidings.

Some weeks ago an article appeared in the Winnipeg Tribune, headed "Hell," and giving an imaginary description of a place of torment. I wrote a letter to the paper, giving the real meaning of the word, and saying I would be glad to correspond with any person who wished to look into the subject. The Tribune published my letter, and I have already heard from seven

R1635 : page 95

people. To each one I sent a copy of the "Hell" number of the TOWER and "The Hope of the Groaning Creation," together with a very few words of explanation of the ransom and advising the parties about the DAWNS.

With loving remembrances, yours in the brotherhood of Christ, W. HOPE HAY.

DEAR BROTHER RUSSELL:--To-day's papers furnish a report of a Dr. Stebbins' discourse yesterday, in which he descants upon the Scriptures as being the unreliable and uninspired utterances and writings of fallible and ignorant men. To what straits a so-called "Minister of the Gospel" must be reduced, when, failing comprehension, his only alternative is to discredit and denounce the blessed Word of God; and how it makes one burn with indignation to know with what baleful influence such blasphemous mouthings are fraught, and that they are accepted as the utterances of a "learned" (?) and devout man, instead of what they really are, the vain and pompous frothings, and merely sensational statements, of a hireling shepherd, a blind leader of the blind.

The more I read the DAWNS, the more am I interested, and the more am I impressed with their wonderful unfolding of the truth and of the hitherto hidden mysteries of the sacred Scriptures. I shall rejoice when the succeeding volume is announced.

May the Lord continue to bless you and your labors in His service.

Yours in fellowship and faith,

B. C. HUGHES.

----

page 95

TOWER PUBLISHING CO.:--Kindly fill enclosed order.

I am thankful to be able to tell you that the good work of truth is yielding some fruits in this place; but we find a merely mental reception of truth to be only a partial work. For satisfactory results we find consecration the important feature. Wishing all co-workers in this grand harvest work God-speed, I remain,

Yours in the blessed hope,

WM. EYRES.

R1635 : page 95

BROTHER RUSSELL:--I feel myself under many obligations to you, and below you will find my acknowledgements of same, which is the only way I can repay you, except by prayer to the Master.

Eight months ago I was in the "hedges;" but the Master rubbed "clay" on my eyes, and gave me no rest until I went and washed in "Siloam;" since which I have been gaining eyesight very fast, for which I never cease to praise the Lord. The Bible now looks so plain, that it seems that a blind man ought to understand it, but the trouble seems to be that they will not take the trouble to examine the matter. Oh! If poor, fallen humanity only knew the blessings in store for them, how quickly they would flee from the wrath to come.

I have 36 copies of VOL. I., which I loan almost exclusively to train men; and I hope in this way to spread the truth still more. Men that read them are telling others about them.

Some time ago I wrote you about my brother-in-law, to whom I had been talking in regard to DAWN; also about a man who had killed several men for revenge. Here is the latest from them: "Am studying all the time I have,...my faith in the Bible getting stronger all the time.... Mr. P. Says it (DAWN) is the grandest book he ever read. Have loaned him the second volume." Yours in the Lord,

B. R. MONTAGUE.

DEAR BROTHER AND SISTER RUSSELL:--We are daily feasting our souls on the Word and by communion with our Head and Redeemer, and have been much encouraged by finding several to whom we sold DAWNS several years ago gradually coming into the truth.

I wish to tell you of one brother in particular. Two months after selling him DAWN, I stopped at his house. Said he, Are not you the man who sold me the DAWNS? I replied, "Yes sir." "Well," said he, "I am happy in the love of Jesus, and I am trying to live a fully consecrated life. When I got that book, I was an infidel. My parents were infidels and I had been taught infidelity all my life. If it had not been for DAWNS and like helps, I would have been one still."

The tears coursed down his cheeks while he gave me this part of his history. You well know it did me good to hear him relate it.

Wife and daughter join me heartily in sending love to you. We daily pray for you both and for each colporteur. We have very little Christian fellowship except at home; but, thank God, we have sweet fellowship here. Pray for us. Yours in the bonds of the Gospel, and in loyalty to our Head, E. R. WEST.

DEAREST FRIENDS:--While working my "trick" one day last week, I overheard a conversation at the wire between two of our operators in regard to some books they were exchanging and reading. When they got through, I asked who it was, among our operators, that was such a philosopher. One replied, Here I am. I asked his name, told him I had been a student of your publications for some years and found them just what suited me, and said if he had no objections I would like to have him read a volume of your works.

Enclosed please find a letter I received from him after reading VOL. I. It gave me such unspeakable joy to receive, as it were, from the dear Savior's own hand confirmation of his appreciation of my little service in the harvest. I am not relating you this for vain-glory or any praise; but that you, too, may share in the joy of the fact that the work is appreciated when received into good, honest hearts.

In reply to the request for more on the subject and to allow the agent's wife to read the book, I sent him some tracts and an old TOWER and referred him to you. May the Lord give it increase as it pleaseth him, and give those who are actively engaged in the "harvest" the needed encouragement to press on.

Yours in Him, S. M. TAYLOR.

Following is the letter mentioned.

FRIEND:--I received the book, and am more than pleased with it. Never took any "notion" to such kind of works until now. I think you have opened my eyes, so I can see better. You need not be afraid you have offended me, not in the least. When I first received the volume I thought, "How absurd;" but after looking it over I changed my opinion somewhat. Now I can thank you for changing my course. I have read this through. Have you any objections to the agent's wife reading it? She said she would like to read it. I am afraid I cannot send you any books that you would care to read. I have given up reading this "silly stuff."

Yours very truly, J. C. S__________.

R1635 : page 96

DEAR BROTHER AND SISTER RUSSELL:-- I recently sent a letter to the First Congregational Church of S__________ (of which I was so long a member), addressed to the pastor. I have a reply from him, in which he says, "Your candor in not wishing to remain where your membership would misrepresent you does you honor. Nor shall we fail to appreciate the sentiments of Christian sympathy and of love for all of God's children which pervade your letter. I am sure the church would not do such violence to its

R1636 : page 96

love for one of the disciples of our Lord as to drop your name, leaving the record to be interpreted by those who, not knowing the cause, might infer excommunication." He then adds, "With your consent, therefore, I shall recommend the granting of a letter in which your reasons shall be fully stated, and in which we will state that while differing from your views we still retain you as a child of God, a disciple of our common Lord."

I have talked with Brother F__________ about it, and he thinks it will be right for me to receive a letter under those conditions. What do you think? I made use of the letter you published in the TOWER [Sept. '93], with some changes to suit the circumstances, and I am very grateful to you for the help it was to me.

Please see that my TOWERS are sent regularly. I miss them so much, if they do not come on time; for their contents are such a rich feast. Praise the Lord for meat in due season for hungry souls! May God spare you both to feed his flock until the fulness of his time has come.

Yours in Christ, MRS. A. E. TORRY.

[In reply: We congratulate you, dear Sister, upon your action here related. We advise that you accept the proffered Letter. The minister's letter certainly shows an excellent spirit. Such a man should be ripe for present truth. Be sure that you at least offer him some reading matter bearing thereon.

Perhaps he would accept as a loan or as a gift the first volume of MILLENNIAL DAWN? The Sept. '93, and Jan. 15, '94, TOWERS would also be good for him.

May you seek and obtain the wisdom necessary to the proper use of your liberty in Christ: that your days and hours may be full of his service and of blessing to all about you.--EDITOR.]

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE NEXT TOWER will contain an article of some length on Immortality. Those desiring 5 or more extra copies at half rates will please order at once.

THE MEMORIAL SUPPER.

We again remind those who are trusting in the precious blood of the propriety and profit of celebrating our dear Redeemer's death upon its anniversary, after the example of the early Church,--this year on Thursday evening, April 19th, after 6 P.M. See particulars in TOWER of March 1, 1894. We also repeat our suggestion that the little groups be supported--that the abler ones do not forsake their brethren at home to attend the Allegheny meeting or any other.

In reply to inquiries as to a good order to be observed at such meetings we suggest the following:--

Meet at 7.30 P.M. Open with a hymn and a prayer. Then explain the import of the Memorial Supper and its type, the Passover supper. Then explain (or read from this TOWER) the import of the bread. Then have a prayer of thanks for the bread. Then pass it to all the believers. Next speak of the import of the "cup" as an emblem (or read from TOWER). Then let some one offer prayer and thanks specially for the blessings represented in the "cup." Then pass it to those who commune. Close with a hymn, and disperse (without gossip) with your minds resting upon the remarkable events which followed the first memorial--Gethsemane, Pilate's court, Herod's soldiers, and Calvary.

SUGGESTIONS ABOUT ADDRESSES.

We are always glad to receive lists of addresses of persons likely to be interested in the truth--good people, honest people, regardless of church-membership. Send all you can that we may send them reading matter--Old Theology Tracts, Sample TOWERS, etc.

We have inquiry from some as to what they would best do when others ask them for addresses of WATCH TOWER subscribers. We answer, You would best not comply with such requests. You do not know what use may be made of them. You do not know but what some kind of poison might thus be administered to some "babe" in Christ, for whose injury you would thus be partially responsible. When you send us names, you know the kind of reading matter we intend sending. It is only those who know what we publish and who agree with the same that we invite to send us addresses.

The article "Personal Liberty--Its Responsibility," in March 1, TOWER applies to this matter and to everything else we seek to do for God.

R1636 : page 98

WILL IT APPLY TO THE BIBLE?

We are asked how the following extract from the article, "Personal Liberty--Its Responsibility," in our issue of March 1, would apply to the WATCH TOWER, MILLENNIAL DAWN, and the BIBLE.

"If you have read and failed to comprehend a publication, do not suppose your mind incapable of grasping anything so deep and complex, and then proceed to circulate it among others; but conclude that if you have not the mental capacity to understand it, your safest plan will be not to run the risk of choking any one else with it."

We reply: that whoever has not had satisfactory evidence of the general truth of the BIBLE, the DAWNS and the TOWERS should not circulate them. Everyone should have a conscience and no one should be asked or expected to violate his conscience, in the interest of any theory, person or publication.

"A PRINCE OF PEACE LIKE MYSELF."

Emperor William of Germany recently described the Czar of Russia as "a prince of peace like myself." The true Prince of Peace will very soon conquer a peace that will last a thousand years, without ten millions of soldiers to maintain it. He will use the present "powers that be" in overthrowing and conquering each other,--shortly.

===================

R1636 : page 99

VOL. XV. APRIL 1, 1894. NO. 7.

THE IMPORT OF THE EMBLEMS.

WHEN announcing the date of the Memorial Supper and stating our reasons for its yearly commemoration, in our issue of March 1, we promised that in this issue we would examine briefly the import of the emblems used to represent the body and blood of our Redeemer.

Of the bread our Lord said: "This is my flesh;"--that is to say, the unleavened bread represents his flesh, his humanity, which was broken or sacrificed for us. Unless he had sacrificed himself for us, we could never have everlasting life, as he said: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."--John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, spiritual food, as an aid to walk the narrow way which leads to life. And thus we see that the broken loaf fitly represented the breaking of him who said, "I am the WAY, the TRUTH, and the LIFE; no man cometh unto the Father but by ME."--John 14:6.

Hence, when we eat of the broken loaf, we should realize that had he not died--been broken--for us we would never have been able to come to the Father, but would have remained forever under the curse of Adamic sin and in the bondage of death.

Another thought: the bread used was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had he been of Adamic stock, had he received his life in the usual way from any earthly father, he, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, changed to earthly conditions; hence he is called the "bread from heaven." (John 6:41.) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him--by eating and digesting the truth, and especially this truth--appropriating to ourselves, by faith, his righteousness; and let us

R1637 : page 99

recognize him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been justified by appropriating his righteousness), we, by consecration, become associated with him as part of the one broken loaf--food for the world. (1 Cor. 10:16.) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

R1637 : page 100

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the

Church, as a whole, is the "one loaf" now being broken. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is one loaf, we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a participation of the body of the Anointed one?"--1 Cor. 10:16,17.--Diaglott.

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of life given up in death] of the new covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it."--Matt. 26:27,28.

It was by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to LIFE may come to men through faith and obedience under the New Covenant. (Rom. 5:18,19.) The shed blood was the "ransom [price] for ALL," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, it will be reckoned to us as though we had part in his sacrifice. "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood--death] of the Anointed one?" (1 Cor. 10:16.--Diaglott.) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame: all such may be assured that they will also be glorified together with him.--Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice--the death of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and immortality--when we drink the new wine with him in the Kingdom.

Let us then, dearly beloved, as we on the evening of the 19th inst. commemorate our Lord's death, call to mind the meaning of what we do; and being invigorated with his life, and strengthened by the living bread, let us drink with him into his death, and go forth more determined than ever to be broken with him for the feeding of others. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him."--2 Tim. 2:11,12.

WHO MAY PARTAKE.

It is left open for each to decide for himself whether he has or has not the right to partake of this bread and this cup. If he professes to be a disciple, trusting in the blood of the New Covenant, for forgiveness of sins, and consecrated to the Lord's service, his fellow disciples may not judge his heart. God alone can read that with positiveness.

Because of their symbolism of the death of Christ, therefore let all beware of partaking of these emblems ignorantly, unworthily, improperly --not recognizing in them "the Lord's body" as our ransom, for in such a case the partaker would be as one of those who murdered the Lord and would, in symbol, "be guilty of the body and blood of the Lord." 1 Cor. 11:27.

"But let a man examine himself:" let him see to it that in partaking of the emblems he realizes them as the ransom-price of his life and privileges, and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and be broken for others; otherwise, his act of commemoration will

be a condemnation to his daily life before his own conscience--"condemnation to himself." --1 Cor. 11:28,29.

Through lack of proper appreciation of this remembrancer, which symbolizes not only our justification, but also our consecration, to share in the sufferings and death of Christ, the Apostle says, "Many are weak and sickly among you, and many sleep." (1 Cor. 11:30.) The truth of this remark is evident: a failure to appreciate and a losing sight of the truths represented in this Supper are the cause of the weak, sickly and sleepy condition of the church nominal. Nothing so fully awakens and strengthens the saints as a clear appreciation of the ransom sacrifice and of their share with their Lord in his sufferings and sacrifice for the world. "Let a man examine himself, and so let him eat of that bread and drink of that cup."

===================

R1637 : page 101

FEET WASHING.

SOME feel that the feet-washing mentioned in John 13:4-17, is as important as the Memorial Supper; and hence we will here consider the subject: although only one of the Evangelists remembered to even mention it.

In Eastern countries, where sandals were worn, and the feet thus exposed to sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Our Lord had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the Kingdom he had promised to share with them; and, foreseeing that this spirit would injure them in proportion as it grew and strengthened, he had rebuked them for their lack of humility. So indeed it did, in the fourth to the sixth centuries, blossom and yield bitter fruit, in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain.

To illustrate the proper spirit which should characterize all who would be his disciples, he took a little child and set him in the midst, and said, Except ye become (artless and simple) as a little child, you are not fit for the Kingdom for which I am calling you. Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would be chief, let him become chief servant. (Mark 10:35-43.) They who serve you most, you must mark as your chief ones. I am the chief servant myself; for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service toward you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their works' sake.--1 Thes. 5:13.

But for all this, the spirit of pride and a desire to "lord it" over others, and be reverenced as chief, was there, even after three years and a half spent with the Master, and under his example; and as he was about to leave them, Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So, after the Passover Supper, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do

R1637 : page 102

them." If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby, helped in my service, and prepared for the Kingdom in which I have promised you a share.--John 13:4-17.

That the lesson had its designed effect we can scarcely doubt, as we look at the course of several of the apostles, and see how, with much self denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done?" Was the example in the principle, in the lesson of service one toward another? Or was the example in the method of service, in the ceremony of feet-washing? To suppose the latter would be to hide the real lesson under a form. And if the example were in the form, then every item of the form should be observed: an upper room; a supper; sandals should be worn; the same kind of garments; the towel girdle; etc. But no: the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner is what we should follow--and blessed will we be, in proportion as we do follow it. In that proportion we shall be prepared for the everlasting Kingdom and service of God.

Those now living in Eastern countries, where sandals are still worn, may find an opportunity now to follow the example, the same form which the Master used, as well as other forms; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we refresh them? How can we show them our love and sympathy according to the Lord's "example?" Not in this climate by washing their feet--this would be an inconvenience, the very reverse of a pleasure and service to them, and therefore contrary to the "example." But we can serve the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them--figuratively speaking, to wash their feet.

Do not wait until they request your assistance; for in proportion as they are developed disciples, they will not ask your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of the Master's spirit, they will not be complainers, but will live "always rejoicing"--rejoicing even in tribulations.

Be not ashamed of such service of the "body," but seek it and rejoice in it--"ye do serve the Lord, Christ." But still more important than temporal service is our service one of another as "new creatures."

The washing of the body with the truth--the sanctifying and cleansing of it with the word--is in progress now. (Eph. 5:26,27.) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-interest, the greater will you be in the eyes of the Master, and the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and service.

Follow closely, then, the noble "example" of Jesus: wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean, "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.--2 Tim. 2:20,21.

===================

R1637 : page 103

BEAR UP THE FEET.

"Judge this, rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." "He shall give his angels [messengers, servants] charge over thee; ...they shall bear thee up in their hands, lest thou dash thy foot against a stone."
--Rom. 14:13; Psa. 91:11,12.

EVERY gathering of the saints, even of two or three, is an assembling of the members of the body of Christ. So that the entire number of saints in the world to-day, or in any day, represents the one body; and yet the entire body is but one. Looked at still another way, we see the head first, and the succeeding members following in order, leaving those members of Christ who are alive and remain unto the presence of the Lord to represent the last members --the feet.

It is to these that the prophet refers above: not to the literal feet of Jesus, but the feet members of his body. (Many improperly accept Satan's interpretation of this passage, notwithstanding

Jesus' rejection of it--Matt. 4:6,7.)
The prophet makes the statement that the Lord will make special provision for the help and support of the "feet," just after giving a description of the evil day which the "feet" class will experience--the dark day, when the arrows of error will fly thick and fast; when the pestilence of Infidelity will stalk abroad; when all, except the "feet" class, shall fall--thousands on every hand. The question will no longer be, Who will fall? but, "Who shall be able to stand?" These, the real feet members, shall not fall; these shall have special help; God will send them messengers, whom he will specially instruct or charge that his will shall be accomplished, and the true overcomers be upheld, and neither stumble nor fall.

Blessed assurance! cause for trust and confidence, that if we abide under the protection with which he has covered us, we shall be safe and come off conquerors, and more than conquerors, through him who loved us and washed us in his own precious blood. But the thought specially in mind is this: Not only are those who scatter the pestilence, and shoot out the arrows of error, and cast stumbling-blocks in the way, men in the flesh, but those messengers whom God will use to bear up the "feet," and keep them from falling, are also human agents. Both classes are servants--serving some cause, either of truth or error; serving some master--the God of truth, or Satan, the father of lies and errors. No matter whose uniform we wear, his servants we are to whom we render service. If Satan can get into the service of error those who profess to serve the Lord, he is the more pleased, and the more successful in reaching others of the same class. As the Apostle advised us, so we find it in this evil day--the ministers or messengers or servants of error will appear as messengers of light, and their influence will thereby be the greater; and all not fixed upon the rock foundation of Christian hope will be sure to fall. All not protected by the armor which God's Word supplies are sure to fall pierced with the arrows of error.

Of two things then be assured:--We each must serve one side or the other in this battle of the great day of God Almighty, which has to the Church a different phase from that in which it will present itself to the world. Our strife is with spiritual adversaries, a battle between truth and error on religious subjects, while there is a conflict also between right and wrong, truth and error, as relates to political and temporal affairs. On which side are you serving? Are you scattering error by words of your own, or reading matter, or in other ways doing that which will smite down and stumble your fellow pilgrims? or are you giving the more earnest heed to the special "charge" God has given us regarding the dangers and pitfalls of this day? and are you thus "bearing up" the fellow members of the body--the feet? Are you earnest in rightly dividing the word of truth? and are you careful to put before others only that which you have thoroughly examined and proved to the extent of your ability by the Word of God? Are you one of Satan's messengers, being used of him to overthrow the faith of some, and to remove "the feet" from the grand rock of faith--the ransom? or are you rendering yourselves as servants of righteousness and messengers of God,

R1637 : page 104

serving and blessing the feet? If the one, you are stumbling and defiling the "feet;" if the other, you are bearing up and "washing" the "feet."

True, the errors will test the armor of each, whether you shoot any of them or not; and it is also true that the "feet" shall be borne up and not dashed, whether you assist or not; but the question is none the less important to each of us, and will demonstrate our own faithfulness or unfaithfulness, our own worthiness or unworthiness to be members of the feet class of the body.

Blessed shall be that servant whom the Lord shall find giving meat in due season, to the household of faith. (Matt. 24:45,46.) Such, as messengers of God, are serving, strengthening and bearing up the "feet" of Christ.

The same thought is beautifully expressed in Rev. 19:7. The bride makes herself "ready" for the Bridegroom: each member assisting the others results in the preparation of all. Not that we could make ourselves ready of ourselves, but that we aid each other in the cultivation of those traits of character which the Lord has stipulated shall distinguish all who become his joint-heirs.--Rom. 8:29.

Judge--examine yourselves--that none of you "put a stumbling-block, or an occasion to fall, in his brother's way."--Rom. 14:13.

===================

R1637 : page 104

"LEST YE ENTER INTO TEMPTATION."

"Watch and pray, lest ye enter
into temptation."--Mark 14:38.

IT seems peculiar that there should be greater liability of falling into sin at one season than at another; but nevertheless we have noticed for several years and have before called to the attention of others the peculiar force of temptations at the time of the Passover, every Spring. Year after year at this season we have noticed special liability of many or all to stumble or be offended. Let us, therefore, take earnest heed to our Lord's words, and earnestly watch and pray for others and for ourselves; and let each one be on his guard not to cast a stumbling-block before his brother.--Rom. 14:13; Heb. 2:1.

It was at the Passover season that our Lord said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." Then many of his friends and followers said, "This is a hard saying; who can hear it?...and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?"--John 6:4,51,60,66,67.

It was at the Passover season that Judas bargained for the betrayal of our Lord,--and a little later on accomplished it.

It was about the Passover season that our Lord said, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38.) "I have a baptism [death] to be baptized with, and how am I straitened until it be accomplished!" --Luke 12:50.

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death (Matt. 16:21); and then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke him, saying, "Be it far from thee, Lord. This shall not be unto thee." Thus also he tempted our Lord to repudiate his sacrifice, and brought upon himself the rebuke--"Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."-- Verses 22,23.

It was while met to eat the Passover that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord's just rebuke, and induced the illustration of humility on his part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover that our Lord used to them the words at the head of this article, "Watch and pray, lest ye enter into temptation;" while he himself was in an agonizing battle, and with bloody sweat submitting his

R1637 : page 105

will to the will of God; and, praying earnestly, was strengthened.--Luke 22:39-46.

It was but a little later that the emissaries of the High Priest came upon them and the eleven all forsook the Lord and fled (Mark 14:50): the temptation, the fear, they could not resist.

It was but a little later that Peter and John, bolder than the others, went with the crowd into Pilate's court to see what would befall the Master; and Peter, being recognized as one of Christ's disciples, was tempted to deny the Lord with cursing.--Mark 14:68,70,71.

It was at the same time that our Lord was tempted before Pilate, but victoriously "witnessed a good confession."--1 Tim. 6:13.

The temptations of our Lord followed rapidly. When his foes spat upon him, and crowned him with thorns, and reviled him, saying, "Let him save himself, if he be Christ, the chosen of God," he could have smitten them with disease or death; but, as a sheep before her shearers is dumb, so he opened not his mouth. He overcame, and prayed for those who despitefully used him.--Luke 23:33-37.

He might even have concluded that he would not be the Redeemer of such thankless beings; but, while realizing that he could even then ask of the Father and receive the assistance of twelve legions of angels and overcome his enemies, he resisted the temptation. He gave himself a ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their old fishing business, and neglect the fishing for men.--John 21:3-17.

Paul and the other apostles subsequently had special trials at this special season also. See Acts 20:16; 21:10,11,27-36.

In view of all this in the past, as well as in view of our own experience since the present harvest began in 1874, we feel specially solicitous for the Lord's sheep every Spring; and this Spring is no exception. What may be the character of the temptations, we may not clearly discern until they are upon us; for if we knew all about them in advance they would be but slight temptations. Watch, therefore, and pray always; for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the spirit in our hearts, as well as the Lord's "grace to help in time of need" if we would overcome. "Watch and pray, lest ye enter into temptation!"

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

===================

R1637 : page 105

THE WORK IN ENGLAND.

AFTER an expenditure of considerable by the Tract Fund to get the Colporteur work started in Gt. Britain (books, etc., to the retail value of $965.67), we have to announce that Brother Rogers, who went there for the purpose of starting it, has left the colporteur service. He assures us, however, that he has not left the Truth, and that he will still circulate MILLENNIAL DAWN, as he may have opportunity, in his new line of work.

His new plan of labor we cannot approve for several reasons. He describes it as a work of faith. Instead of accepting and using the sale of the DAWNS, as God's provided means for the support of the laborers in the present "harvest," he proposes to rely largely upon collections and donations from the friends. He explained to us that he proposes to work as follows: On going to a city, he will seek for any who are already interested, and expect them to hire a suitable place for preaching and to attend to his financial matters and "see that he lacks nothing," while he preaches orally. Between meetings he will call upon Christian people and talk with them privately about the

Truth. If any of them inquire for reading matter on the subject, he proposes to take them the MILLENNIAL DAWN, the profit on the sale of which will go toward defraying his expenses.

Brother Rogers became so infatuated with his

R1637 : page 106

idea, that without even trying the method or writing one word about it he crossed the Atlantic to urge, nay almost to force upon us, the general adoption of this plan, instead of the present Colporteur method, which, together with the Tract work and WATCH TOWER, has been so greatly blessed of the Lord to so many of our readers. He expresses a dislike for the term Colporteur, preferring to be called a minister or preacher. We fear that he is getting ashamed of the method which God seems specially to have used and blessed in the preaching (making known) of present "harvest" truth.

Our objections to the proposed method are as follows:

(1) We are opposed to all forms of begging --whether by word, by insinuation, by suggestive hint, by collections, or by going into a Brother's home and sitting down on him until he is forced to say, Move on.

(2) Experience, which is much better than theory, convinces us that the majority of Christian

R1638 : page 106

people are prejudiced against any religious meeting held in a hall, unless they have some knowledge of its character in advance. Consequently, a gathering of representative Christians can not be had in that way. Indeed, we find that Christians who seldom attend Church services of any kind, being prevented by family cares, and some by skepticism, are more often reached by the colporteurs and deeply interested.

(3) It is an expensive method, wasteful of time and money which could be much better spent for the service of the Truth and the praise of the Lord in the colporteur work and Tract circulation. The time spent in seeking a suitable hall and in preparing and delivering discourses, could all be used in colporteuring, and the expense of hall-rent, etc., be saved besides.

(4) The effects of public discourse, soon wear away, because the Scripture proofs are not so well appreciated as from reading, when the quotations, being marked and cited, can be

referred to and re-read until fully understood.

(5) In a town with a population of ten thousand, properly colporteured, two or three weeks' effort should dispose of at least four or five hundred DAWNS, and bring it to the attention of all; whereas the proposed plan would bring the Truth to the attention of only a few, probably circulate not above fifty DAWNS, and require much more time and expense. Experience shows that while some of the books sold may awaken no immediate interest, many of them bring forth good fruitage years after. Besides, as Brother Rogers himself has previously remarked, it seems as though the Lord is circulating the reading matter, to select and arm at once the overcoming class now, and the remainder of it to do a similar work for another class to be developed under, and out of, the great tribulation approaching. (Rev. 7:14.) See Brother Rogers' clear statement on this subject in our issue of July '93, page 194.

(6) The method proposed would debar from the privilege of the "harvest" work the majority of those now engaged in it as DAWN colporteurs; for about one-half of the number are sisters, and of the brethren very few have the gift of oratory or any of the qualifications for attracting, interesting and profiting the public by preaching-meetings.

Indeed, Brother Rogers agrees with us and many others of his best friends, that he lacks the talent of a public speaker; but he claims that the less ability he has, the more the Lord will use him in that way. He states that for this reason he never even attempts to prepare a discourse. And a similar course he urges upon others. We, on the contrary, hold that each of the Lord's servants should seek to use the talent which God has given him, as directed in Rom. 12:6-8; 1 Cor. 12:8-11; and that each should study how best to use his talents for the edification of his hearers.--2 Tim. 2:15; 1 Cor. 14:19.

Upon going to London, Brother Rogers started a three months' course of discourses, announcing subjects. Being from America and coming to them as a representative colporteur and instructor of colporteurs, of several years experience, commended to them by us, the WATCH TOWER readers there naturally inferred that his oratorical preaching was part of our arranged program; and when they went to hear him some were greatly disappointed,

R1638 : page 107

and wrote us accordingly. One only recently interested TOWER reader, was quite provoked indeed, and wrote that we must have a very low estimate of the intelligence of our English readers when we sent Brother Rogers as a representative to instruct them; and intimated that not one of his audience could have made a poorer effort as a public speaker. Another wrote, Surely if our dear Brother Rogers has been used of the Lord for the blessing of others, it is not because of eloquence of speech, etc.

We replied privately to these brethren, telling them that they should not judge of Brother Rogers as a servant of the Lord by his ability as a speaker. We assured them that his talent consists in his ability as a colporteur and an instructor and starter of other colporteurs; and that thus his efforts had been greatly used of the Lord to the blessing of many. We assured them that we had not sent him to England as a representative orator of the truth, but as an efficient colporteur, and one, too, who we had every reason to believe held clear views of truth and who was firmly fixed upon the foundation-doctrine of the ransom. We asked that with this explanation they receive and honor Brother Rogers for his colporteur-work's sake (1 Thes. 5:13), and that they encourage his use of the talent he possesses while discouraging his attempt to use a talent which he does not possess so far as his best friends can discern.

Feeling it to be our duty to Brother Rogers, as well as toward the truth, we wrote to him as kind and brotherly a letter as possible, explaining the situation, urging him to specially use his great gift of preaching by the circulation of the printed page, and advising that he turn the remainder of the announced London meetings into Bible Study Meetings and lead them, instead of preaching; and we enclosed some of the correspondence received. We closed the letter with an exhortation that he consider our love for him and our interest in and our appreciation of his service, and referred him to Psa. 141:5.

But the effect was the reverse of what we designed. Whether from a lack of humility or whatever the reason, Brother Rogers concluded that all who did not appreciate his preaching were devoid of spirituality. As he considered the question, he reached the conclusion that he had a mission from God to change the whole program of harvest work: that he should come to Allegheny, and if Brother Russell were not humble enough to accept the Lord's message from him, then he should do all that he could do to stop the other colporteurs from present successful methods and get them started in his untried, theoretical and mendicant method.

He came to Allegheny and stopped with us for ten days, during which time we gave him twenty-four full hours of valuable time, listening to his scheme, and endeavoring to point out its impracticability, telling him we had tried the plan in a general way before the publication of DAWN and TOWER--except that instead of depending upon others to pay the expenses, the Editor paid them himself.

Brother Rogers urged that the Lord had sent forth the early disciples without purse or scrip and had provided for their necessities, and that without books or tracts to sell, and that they lacked nothing. We answered, that God had sent out this "harvest" truth similarly from house to house, and had none the less PROVIDED for the necessities of all who went forth,--although in a different manner.

Brother Rogers urged that it did people good to give; that the WATCH TOWER had failed of its duty in not urging people to give; that the priests of the Jewish age lived upon the charity of the people--their tithes--and referred us to the Apostle Paul's reference to the Law upon the subject in 1 Cor. 9:7-11.

We agreed that people who give most to the Lord's service are most blest, provided they give it of a grateful willing heart; but we pointed out the Apostle's words in the same connection --"Nevertheless, we have not used this power [to demand support]; but [on the contrary] suffer all things, lest we should hinder the gospel of Christ." "I have used none of these things: neither have I written these things that it should be so done unto me." I "make the gospel without charge, that I abuse not my power in the gospel." (1 Cor. 9:12,15,18.) We also showed that the priests were not permitted

R1638 : page 108

to squeeze the tithes from the people, that the people were free to do as they pleased, although the tenth of all increase was demanded by the Law. All of the consecrated are of the antitypical "royal priesthood" for whom God will provide, and who are to engage somehow in self-sacrifice in God's service. The saints are, therefore, typified by the tithe-takers and not by the tithe-payers; and besides, among them are not many great or rich --chiefly they are of the poor, rich in faith only. We assured him that we believed that we had done our full duty in placing before the consecrated an opportunity to share in the Lord's work through the general fund of the WATCH TOWER TRACT SOCIETY, used for publishing and circulating tracts by the million, to forward the translating of DAWN and Tracts in other languages, and to assist in colporteuring the DAWNS and Tracts. Those who are of a willing mind need no prodding and, so far as we know, are doing all that they can do in this way. We have even returned money to some we had reason to believe from their own letters were giving beyond their ability. We assured him that our commission from the Lord was not to beg, or even to "make a poor mouth" to thus excite pity and draw money, but merely to preach the gospel and leave to the Lord to provide (in his own way) the things needful for ourselves and for his work.

But Brother Rogers was so infatuated with the delusion that God had given him the message for us that he declared that we were resisting God in the matter, and that he was not sure but that the Apostle Paul made a similar mistake in the method he used, as expressed in the verses to which we referred.

Finding argument of no avail, we proposed to set aside some city, large or small, in which he could make a trial of his method--provided he would make a complete demonstration and not leave the city until he had done all the work that he thought should be done there. We believed that the experiment would prove a refutation of his theory, and that thus he might be convinced that it was not of the Lord. But he would not agree to this and told us that we should live by faith. We replied that "our sufficiency is of God," that the Apostle also said, "Hast thou faith? have it to thyself!"--that we are not to have

R1639 : page 108

faith in other people's generosity and endeavor to squeeze money from them, but to have faith in God and to use the means which he puts into our hands,--as he (Brother Rogers) had been doing for six years in preaching the gospel by the sale of DAWN.

We bade Brother Rogers Good-bye, assuring him that so long as he continues in the Truth, trusting in the ransom, we will have a deep interest in his welfare, even though he take what seem to us less advantageous methods of work; that we would put not a straw in his way to hinder his service of the Lord in such a manner as his conscience would approve; and that if, when tried, his method shall seem in any degree to have divine approval we shall be glad to adopt any part that may seem to us compatible with the Lord's Word and spirit. But, meantime, we must demand the same liberty for our conscience that we accord to his. Brother Rogers assured us that he is still in perfect harmony respecting the Truth as presented in the volumes of DAWN, and that he will still be glad to use them in whatever way he may hereafter work. We assured him that we were glad to know this and that we would be pleased to supply him what DAWNS he might desire, at the usual low rate at which we supply all TOWER readers.

We regret, however, that when he saw that his mission and theory did not move us from the method which God has so far blessed, he seemed somewhat bitter in spirit, and left us expressing his intention to see and influence as many as possible of the colporteurs. Hence the propriety of so full a resume of this matter for the benefit, not only of the colporteurs, but also of the English friends, to whom Brother Rogers hopes soon to return;--although no longer as a representative of the Tract Society, nor at its charges.

"As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.... But now hath God set the members every one of them in the body, as it hath pleased him." See 1 Cor. 12:12-18-25-29.

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1639 : page 109

JOSEPH SOLD INTO EGYPT.

II. QUAR., LESSON III., APR. 15, GEN. 37:23-36.

Golden Text--"Ye thought evil against me, but God meant it unto good."--Gen. 50:20.

In tracing the overruling providence of God in the lives of some of his chosen people of the past we find a great stimulus to our faith; and in the noble examples of the ancient worthies we should indeed find spurs to our zeal for God and our faithfulness in his service. Abraham, Isaac, Jacob, Joseph--how beautifully they walked with God! how simple and childlike their trust in the dark as well as in the light! and how earnest and sincere their devotion!

In our last lesson, Joseph, the favorite son of Jacob's old age, was brought to our attention (a dutiful and promising boy of seventeen), and his prophetic dreams and the envy of his brethren toward him. In this lesson we see how that envy and hatred brought forth their fruits. With the exception of two of the brethren--Reuben and Judah--all were desirous of taking his life; but the two did not dare to openly oppose the rest, so they suggested other measures. Reuben had him cast into a pit from whence he intended secretly to rescue him, but where the others were agreeable to letting him die of starvation. But before Reuben could accomplish his purpose of rescue Judah had proposed his sale to a company of traveling merchants going down to Egypt; and to this they had agreed, and had disposed of their young brother and divided the price among themselves. Of this transaction Reuben evidently was not informed, and he shared his father's grief at the supposed death of Joseph.

Judah's motive was apparently a double one--first, to ease his conscience by choosing the lesser of the two evils, avoiding to incur the guilt of his brother's blood, and yet desirous to accomplish the purpose of getting rid of him, and that at a slight profit to themselves. Then, in common with the other eight, he was willing to lie to his father and to make believe that Joseph was dead. Judah's choice of the lesser of two evils he may have regarded as a species of virtue, as the suggestion from, "Let us slay our brother," to "Let us sell our brother," presents a strong contrast. Thus men are often deceived by comparing a great with a lesser evil, or themselves one with another, and especially with those of meaner disposition, instead of with the perfect standards of virtue and true holiness set forth in the Scriptures.

This supposed loss of a beloved son was another severe trial for Jacob. Evidently Joseph was the one in whose line of descent he looked for the fulfilment of the divine covenant. He was the eldest son of his beloved Rachel, and a son after his own heart, in whom was the reverence of God and the love of righteousness. The coat of many colors seems to have been his expression of this hope, which he did not seek to conceal from his family, being desirous and hopeful probably that they also would share his sentiments. And in Reuben's favor it may be remarked that of all the brethren he had more reason to be envious of Joseph, since he was the eldest son of Leah, the first wife. For twenty-three long years Jacob suffered the loss of this beloved son before he received the glad tidings--"Joseph is yet alive." Yet he faithfully held to the promises of God and waited for the consolation of Israel, and humbly developed the graces of meekness and patience which, in God's sight, are of great value.

In the case of Joseph the trial was one of great severity. From being a beloved and favorite son, tenderly reared in his father's house, he was suddenly transported to the position of a slave in a foreign and heathen land. Added to this, too, were the bitter experience of the murderous hatred and cold-hearted cruelty of his brothers and the thought of his father's grief and loneliness, and that without any apparent prospect of ever seeing his face again, or of even hearing a word from him, as no railroads or telegraphs or mailing arrangements then facilitated communication between foreign nations, and Joseph was a servant having no command of time or money.

This was surely a bitter experience for a young man of seventeen; but as he left

R1639 : page 110

the scenes of his childhood and all that he held dear on earth, and that under such painful circumstances, like his father when he fled from Esau, bereft of every thing else, he took with him the staff of the divine promises and the principles of truth and righteousness under whose influence he had been reared, and he resolved to be loyal and faithful to God and to maintain his integrity under whatever circumstances he should be placed. Alas! how few young men in these days--nor did they in those days--make such resolutions, even under the most favorable circumstances. This is the age when they generally think they should be sowing their wild oats, of which they generally forget they must afterward reap the bitter harvest.

While God could have prevented and might have interfered at any step of these distressing circumstances, we see that he did not, but that he allowed each one to freely manifest his disposition for good or for evil; yet above them all we see his overruling providence in turning these very circumstances to account in a most marvelous way for the furtherance of his benevolent designs and to the special blessing of his faithful servants. Thus, for instance, Joseph being thrown more upon his own resources and in contact with a new, and at the time the most advanced, civilization of the world, received a new and valuable education which otherwise he could not have received, and a discipline that developed manly strength, courage, tact, and firmness of character; while his isolation from all the old home associations led him to closer communion with God and reliance upon his power.

Then, too, in the providence of God, Joseph was the forerunner of all Israel in the land of Egypt, where God proposed to give that entire nation a needed and valuable experience for four hundred years, in contact with the highest civilization of that day, yet under the humiliating circumstances of servitude which would tend to humble them, and also to teach them reliance upon God. Here, too, their race would be kept pure and distinct from others, since, as slaves, they could not intermarry with the Egyptians. And through Israel in the land of Egypt, not only the Egyptians, but other nations through them, were to learn something of the power and character of the true God.

A very special lesson of importance to us, in considering the course of divine providence with these ancient worthies, may be gathered from the fact that the value of their experience in developing character and in shaping circumstances for future good is so manifest to us from the standpoint of the ends attained, while to them, as they passed through those experiences, they had to walk by faith trusting the guiding hand of God, where they could not trace his loving purposes.

Abraham could not know that God would provide himself a lamb other than Isaac; and therefore it was his part to obey the divine command, even to the raising of the knife to slay his son. Jacob could not know how Esau would meet him in peace and permit him to enjoy the good of the land; but it was his part to arise and take all his house and all his goods and go to meet Esau when the Lord commanded. Joseph could not know just how all the painful circumstances that befell him after he left his father's house in search of his brethren were to work together for such great good for himself and for all his father's house, and for all Egypt as well; but it was his part to carry with him into Egypt the principles of divine truth and righteousness

and the noble example of a godly character, and as a servant to Potiphar to faithfully perform his service to the best of his ability. And while, like his father Jacob, he thus walked in the path of faith and duty, God could add his blessing; and we, at this end of the line, see the blessed results of their faithfulness, trust and humility.

Just so, in the light of eternity, the past experiences of our lives will appear if, like them, we prove faithful under all circumstances --in the dark as well as in the light, in the storm as well as in the calm. As children of God we must all have the discipline of experience: let us see to it, therefore, that we patiently and meekly submit ourselves to God, taking courage from the noble examples of the ancient worthies, and from the manifestations of God's love and care and wisdom in making all things work together for good to them as he has promised to do for us also.

"Leave to his sovereign sway
To choose and to command:
So shalt thou gladly own his way,
How wise, how strong his hand!"

JOSEPH RULER IN EGYPT.

II. QUAR., LESSON IV., APR. 22, GEN. 41:38-48.

Golden Text--"Them that honor me I will honor."--1 Sam. 2:30.

In Egypt we find Joseph making the best of his new and trying circumstances. Having resolved to look upon the brightest side of things and to act upon the right side, he trusted in God and was cheerful and faithful in all his duties, whether they were agreeable duties or not. He acted thus, not from policy, but from principle--because he loved righteousness and desired the approval of a righteous God.

His faithfulness soon won his master's confidence; "and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand;... And he made him overseer over his house, and all that he had he put into his hand." And when, after some ten years of faithful service here, he was falsely accused and cast into prison, "and he was laid in iron and his feet were hurt with fetters" (Psa. 105:17,18), with a clear conscience and a sense of the divine approval he determined to make the best of that situation also; and there too "the Lord was with him and showed him mercy, and gave him favor in the sight of the keeper of the prison;" and there, without any prospect of release, he remained faithful to God and duty for three years, when suddenly, the purposes of this discipline and proving having been served, God set before him an open door. He did not take him out of prison, but in pursuance of the pathway of benevolent helpfulness to others he led him out.

Wherever Joseph was, and no matter what were the circumstances, he did what was right and made the best use of the situation; and his faithfulness in all the little things prepared him for larger and wider fields of usefulness. He was rightly exercised by the experiences of life. He was kind both to the thankful and to the unthankful, generous to the mean as well as the noble, not allowing the injustice and harsh treatment which he received from others to harden his heart. And in all his course we see no signs of distrust in God or of complaining. In his trials he simply clung closer to God and took comfort in the manifestations of his favor, while he trusted where he could not trace him.

When God showed to Joseph the interpretation of the dreams of the butler and baker in prison, he recognized the favor as from God and thought he saw in the circumstance an open door to liberty once more. But the ungrateful butler forgot his benefactor, and for two years more he remained a prisoner. Then the door was swung open--this time, not only to freedom, but to honor and advancement, and Joseph was prepared to enter. His suggestion to Pharaoh of a wise course in view of the predicted famine was an evidence not only of his faith in God but also of a keen, active, business turn of mind. He thus taught that men should act upon their faith promptly and without wavering; and when he was chosen to pilot the nation through the threatening dangers of their future, he showed his great executive ability and his faithfulness there also. In this he was partly favored by inheritance from his father; but much was added to that by his own energy and force of character. All the open doors to usefulness and honor are of no avail if we lack the energy and force of character to enter them and to carry forward successfully the enterprises to which they lead. Faithfulness, purity of character, nobility of purpose, energy, courage, acquired skill, piety and self-discipline are all necessary to a successful life from God's standpoint.

Joseph's exaltation to the throne of Egypt, where he was second only to the king, may be regarded by some as the full reward of his faithfulness. But evidently Joseph did not so regard it. He still had respect to the promises of God: he did not lose his head and become puffed up with pride on being elevated from the position of a slave and a prisoner to a royal throne, but with the same steady dignity that characterizes a true man, he quietly went about the business of his new office with the same energy, competency, and faithfulness that had characterized him as a slave and as a son and brother in his father's house. His long acquaintance with God, especially under the discipline of adversity, had made him humble, and the graces of character grew beautifully in his prepared heart. But the throne of Egypt had never been the goal of his ambition; for, like Abraham and Isaac and

Jacob, he looked for the heavenly city, the Kingdom of God. There was his treasure and there was his heart, and from thence he drew the inspiration of his noble life; and the court of Egypt was esteemed only for its privileges of helpfulness to others.

====================

R1640 : page 112

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

----

page 112

DEAR TRACT SOCIETY:--Enclosed please find $5.00, which is to be applied on my "Good Hopes." It is more than I thought I would be able to send, and I am truly glad of it. I only wish it were many times more. I have thoroughly tested all the Tract Society publications, and never feared to place them in any one's hands; for they stand on the true foundation, and besides are easily comprehended. I have been an advocate of these publications for nearly thirteen years, and I like Brother R's method. He has never yet bewildered or mystified my mind, and I feel satisfied with his exegesis on Bible subjects. I believe MILLENNIAL DAWN and ZION'S WATCH TOWER to be God's agents for disseminating the truth; and may the Father's blessing go with both the Editors and the publications. Yours in love of the truth, MRS. B. F. MILLER.

R1640 : page 112

DEAR SIR:--I send you a brief sketch of the life of Mrs. Lucretia Mead, who was an earnest Christian, a great reader and a deep thinker. She died last August at the ripe age of ninety. All her life she studied to find justice combined with mercy in the old orthodox theologies, but failed utterly. And consequently she was unhappy. About ten or twelve years ago a copy of the TOWER was sent to the postoffice of which my father was postmaster. He took the liberty to send the paper to her. She read and reread it, and then sent for the paper for a year; and we have taken it ever since.

If you could have seen her study your books and papers, and compare them with the Bible, and heard her exclaim, "It is truth! It is truth;" and then, raising her eyes to heaven, as it were, praise God for sending her those truths, as I have seen and heard her do, you would praise God, too, for being the means of so much happiness. Then to see and hear that aged mother teach her children (gray-headed men and women) and grand-children and great-grand-children was a sight or rather an experience few families have witnessed. She used to wonder why God let her live so long. I told her I firmly believed God intended her to live in order that four generations at least should be made acquainted with these truths through her.

And so she died, every faculty clear to the last; and we all bless God for your teachings, through Christ, brought to us through grandmother.

Yours sincerely, MRS. E. M. YOUNG.

DEAR FRIEND AND BROTHER:--Again I intrude on your valuable time, not to ask questions or to make complaints, but to tell you the joy I feel, and the hope that daily grows stronger within me. I have at last been able to do something for Him, in his blessed cause. I have been the means in his hands of supplying "meat" to some truth-hungry souls, and feel that I have His approval in so doing. True it is, that I have accomplished little; but that little gives me great encouragement and stimulates me to press onward in the good work.

Until lately, I have been more or less in darkness; that is, trying to see through the gloom in which I was enveloped, knowing that something better lay beyond, yet failing continually. Now I am commencing to see more clearly. I was an idle laborer in the vineyard; now I trust I am becoming a worker. True, my work is small, but who knows, but our dear Lord, how far it may extend. If one can bring the Truth to four, what may those four do. As to myself, I am daily putting the old self under. The work is slow, but is progressive, evil is continually with me and sometimes gets the better of me, but it is dying slowly and surely. What used to be severe trials are now almost nothings. I look to Him and put my trust in Him, knowing he is working all things together for good. All I regret is lack of opportunity to do more in His service. The time, I know, is short; hence my impatience. With love to all your workers and yourself and helpmate, I remain,

Yours in hope, W. F. POTTER.

DEAR BROTHER RUSSELL:--The last TOWER has reached me, and oh! it is fine! My heart goes out to you and yours in the work you are doing in spreading real good news, and when I think of the multitudinous vexations which must continually harass you.

In reference to your appointment of a committee to examine MS. sent in for publication, for my own part I hope it will soon have to be dispensed with because of lack of work. In reference to others publishing, I always feel if the same means, time and energy were put forth in circulating already published articles from the TOWER office (which are certainly published at a much lower rate), how much more good would be done! This is still my feeling; and I do not feel one whit able to write (much less publish and circulate) anything to exceed what comes out from time to time. Accept much love.

Yours in our Lord, F. B. UTLEY.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each

December, stating their case and requesting the paper.

R1641 : page 114

"WATCH WITH ME ONE HOUR!"

--MATT. 26:40.--

Little did we suppose, when writing for our last issue the article, "Watch and Pray, Lest Ye Enter into Temptation," that the admonition was so greatly needed by you all, and especially by the Editor and his faithful co-workers in the service here. Suffice it here to say that the Adversary has been busy concocting a dark conspiracy in the hearts of some who should be "true yoke-fellows," but who are proving themselves to be "false brethren," similar to some mentioned by the Apostle in 2 Thes. 3.

Brethren and Sisters, watch and pray yet more earnestly for yourselves and for us; for assuredly the Adversary opposes us all, more and more, at every step. In all probability the Church's path will grow narrower and more difficult as the Master's did, until, like his, it shall reach a Gethsemane and a Golgotha. The same thought is illustrated in the career of John the Baptist--pointed out in M. DAWN, VOL. II., pp. 260-262.

The severest feature of the present trial is that it is the work of "false brethren." It enables us to appreciate our Lord's "contradiction of sinners against himself"; and we are not weary nor faint in our minds. We have not yet resisted unto blood--death. We are looking away to Jesus, the author of our faith, who in due time, we trust, shall be the finisher of it.--Heb. 12:2-4.

A JEWISH VIEW OF JESUS.

It is becoming quite popular with all sorts of people--religious and irreligious--to point to Jesus of Nazareth, our Redeemer and Lord, as a great and wonderful teacher; and therefore it need not surprise us to find that a similar sentiment is springing up amongst the Jews. It will prepare the way for their ultimate acceptance of him--when the Kingdom is his, and he is the governor among the nations.--Psa. 22:28.

The following extract from The Overland

Monthly is by a Jew--Jacob Voorsanger--and gives evidence in the direction named. He says:--

"Shorn of all theological attributes, divested of his Greek garments, disrobed and appearing in the strong light of history, the majestic character and figure of the Nazarene are intelligible enough to a Hebrew. A son of his people, his heart aflame with great intents, his ambition wholly to restore the law, his dream that of the prophets, to bring the kingdom of heaven to the children of earth, he preached a Millennium to men engaged in quarrels and contentions. If he failed, if his life paid the forfeit, it was the sorrowful consequence of troubled times. But his teachings, as they appear upon the face of his book (not as they are interpreted by metaphysicians), are the genuine echoes of the holy things propounded by old prophets. A life led in harmony with such teachings, the same teachings given to Israel in the law and the prophets, must needs be pure and holy. This much we understand. Why cannot all the world thus read these teachings, and thus, to quote the great words of Sir Moses Montefiore, 'remove the title page between the Old and New Testaments.'"

PAPER-BOUND DAWNS.

These are supplied to TOWER subscribers at 25 cents per copy or, when taken in packs of five, ten or twenty of any one volume, at the Colporteur rate, 15 cents each;--this to facilitate loaning and giving, so greatly enjoyed by those who receive the truth in the love of it. On account of extra postage the foreign rate will be five copies for $1.00.

===================

VOL. XV.   APRIL 15, 1894.   NO. 8.

IMMORTALITY.

WHAT IS IT? HOW AND WHEN OBTAINABLE? TO WHOM PROMISED?

"Our Savior Jesus Christ...hath abolished death, and hath brought life and immortality to light through the gospel."--2 Tim. 1:10.

THE doctrine of the endless torment of the wicked is built upon the theory that they and all men are immortal creatures;--that somehow and somewhere all men became possessed of a power to live always;--that they cannot rid themselves of life, even should they so prefer; and that even God, their Creator, has done a work in creating them that he could not undo if he so desired.

This hypothesis, if conceded--and it is very generally accepted--becomes the basis for a certain sort of logical reasoning. We are assured that since all men are immortal they must all live somewhere and under some conditions; and that since God has promised a reward to the obedient and a punishment to the disobedient, the immortality of the righteous will be spent in bliss and the immortality of the sinners in misery.

Our first question should be, Is the above hypothesis, the foundation of this view, correct? Is it true that God who has the power to create has not the power to undo his work, and destroy man? Reasoning on the subject, before going to God's Word to see what he says about the matter, we should say that there must be some mistake about this hypothesis--that it is less difficult to destroy than to create a being; and that he who created all things must be "able to destroy both soul and body" should he so desire, as also saith the Scriptures. --See Matt. 10:28; Jas. 4:12.

Our reasoning further would be that, since God's character is both just and kind, if he had not had ability to destroy his creatures if unsatisfactory (if when once created they must live on regardless of their own well-being or the well-being of others, and must therefore spend an eternity of misery, in separation from the holy and in confinement with others of their own miserable and sinful disposition), then God would have been much more careful as to who got life at all, and as to the circumstances and conditions of birth and parentage. We hold it would be discreditable to God's justice, wisdom, love and power to assume that he would permit ignorant and depraved parents to bring forth ad libitum a depraved offspring, mentally, morally and physically degraded and weak, if those creatures must spend an eternity somewhere, and if the chances were, as is generally supposed, a thousand to one against their everlasting happiness.

But we do not wish to rest our faith upon human reasonings,--either our own or those of others--while we have the Bible, God's inspired revelation, to give us positive information on this important subject. In it, and in it alone, God has revealed his character, his plan and his power to execute it.

Before going to the Scriptures, however, it will be well for us to make sure that we have the correct conception of the meaning of the

R1641 : page 116

words immortal and immortality. Although these are English words, we believe that the majority of English speaking people do not realize their full import. They suppose them to mean merely everlasting life. This, however, is a great mistake; for, according to the Scriptures, some will have everlasting life who will never have immortality;--nay, they expressly tell us that many, "a great company," will enjoy an everlasting existence, while but few, "a little flock," will be made immortal.

The term Everlasting Life simply describes an existence which will never cease. It may be supported by food and drink and other necessary conditions, but it simply means that life will continue forever. This everlasting life may belong to both mortal and immortal beings, the only difference being that to the former it is granted through certain conditions upon which it depends for support, as for instance, light, heat, air, food and drink, while in the latter it inheres independent of all conditions.

The term Immortality describes an existence which, therefore, cannot cease, being proof against death. It is an indestructible existence, not dependent upon food and drink or conditions of any kind. It describes an existence which needs no refreshment or supply--possessed of inherent life.

If these definitions be accepted as correct (and they cannot be successfully disputed), then all opposition to the Scriptural teaching, that Immortality is not an inherent and natural possession of humanity, but a prize offered to a special class of overcomers, should cease; because opposition generally springs from the supposition that the denial of natural human immortality means a denial of any future life, and implies that a man and a brute are alike in death--without hope of a future existence. We are glad that we are able to thus remove at once the prejudice which hinders so many from a candid examination of the Scriptural teaching upon the subject.

Having carefully studied all that the Bible has to say upon this topic, we will first assert what its teachings are, and afterward give the proof.

The Scriptures assert that this very high order of existence (which we men cannot fully comprehend), this life without food or other means of supply--inherent life, Immortality--was originally possessed by the Heavenly Father only. He alone has it without derivation from another as a gift or reward. All others, therefore, who ever will attain to this highest order or degree of existence, will obtain it as a reward or gift, and will then possess the divine nature, in which nature, alone, Immortality inheres.

Angels no more possess immortality than do men; for, although they possess the divine image and likeness (as do all of God's intelligent creatures), they are not partakers of the divine

nature;--theirs is angelic nature, as man's is human nature. True, there is no dying among the angels as there is among men, but neither would men die if it were not for the penalty of sin, under which all men came by father Adam's disobedience, and from which all of them, who will accept the terms of the New Covenant, will shortly be set free. (Isa. 61:1.) But that angels could be destroyed, as man has been, is fully substantiated by God's dealing with Satan, who, before he sinned, was an angel of light, a son of the morning--one of the earliest creation. (Isa. 14:12.) Both in literal and symbolic language the Bible declares that Satan is to be destroyed;--which proves conclusively that he and other angels do not possess that exclusively divine attribute of inherent life, Immortality.

And the Scriptures assure us that even our great Redeemer, who was the very first and chief of God's creatures, "the beginning of the creation" of God, and by whom angels and men and all other created things were made (Rev. 3:14; John 1:3; Col. 1:15-17; Heb. 1:2; Eph. 3:9), and who consequently was next to the Father in honor and glory and power,--even he did not possess this wonderful kind of life, this essentially divine quality, until after his resurrection from the dead, after he had given himself as man's great sin-offering, once for all and forever. Then, as a reward for his perfect obedience to the Father's will and plan, even unto death, he was highly exalted

R1642 : page 117

and given a name above every other name. His obedience to the divine will proved him an overcomer of evil in the highest degree, and he was honored with a seat with the Father in the throne or dominion of the Universe. Among the other favors conferred upon our great Redeemer after his sacrifice and at his resurrection was this divine quality of having "life in himself," not dependent on supplies of food, etc., the gift of Immortality.

Indeed, if our Redeemer had possessed this kind of life before, he could not have been our Redeemer; for he could not have died for us. To any one possessing immortality, suffering and death are impossible. Thanks be to God that Christ died for our sins--once for all. But he will never die again: he is now immortal and cannot die. "Christ being raised from the dead dieth no more: death hath no more dominion over him."--Rom. 6:9.

With these views of the exclusiveness of this quality of being called Immortality, and seeing that it is essentially a quality of the divine nature only, it may well cause us surprise to find it promised or offered to any creature--angel or man. Yet we do find it not only given to our resurrected Lord Jesus, but offered also to a particular class of men, within a special period of time, under certain conditions and for a special purpose in the divine plan.

God's purpose is clearly stated in connection with the text at the head of this article, thus: "God...hath saved us, and CALLED US WITH A HOLY CALLING; not according to our works [or past evidence of worthiness], but ACCORDING TO HIS OWN PURPOSE and favor, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought LIFE and IMMORTALITY to light through the gospel."--
2 Tim. 1:8-10.

God's purpose was to make a "new creation," of his own nature--the divine nature--of which new creation his Beloved Son, our Lord, was to be the chief or head, next to himself. God's purpose was that this new order of beings should be selected from among the human order; not that the human family had specially pleased God in works, or in any other manner had merited this honorable preference; but of his favor he purposed it so. And it is in the carrying out of this purpose that our Lord Jesus has already been manifested, and that by his obedience he has not only secured to himself the Father's favor and his own exaltation to the divine nature and glory and honor, but by the same act of obedience, even unto death, he has opened the way to two things; viz., life and immortality. Life, everlasting life, is opened up to the world in general; and each member of the race may secure it by conformity to the terms of the New Covenant: and immortality is brought to light for the special class, the foreordained Church, which, according to God's purpose and wonderful favor, is now being called, and tested, and selected, for participation in the divine nature and association in the divine plan, as heirs of God and joint-heirs with Jesus Christ, their Lord and Redeemer.

Observation and reflection teach us what the Scriptures expressly declare; namely, that the requirements of character for that high position are exacting, the way to that great exaltation narrow, difficult, and that few of the many called will win the prize, make their calling and selection sure (by full and hearty obedience of mind) and become partakers of the divine nature. The overcomers who will sit with Christ in his throne, as he overcame and was associated with the Father in his dominion, will be but "few," a "little flock." Not many great, mighty or noble, according to the reckoning of this world, will be chosen; but the humble and meek, rich in faith.--1 Cor. 1:26; Jas. 2:5.

Some of the Scriptures upon which the foregoing statements are based are the following: Showing that God is the only original possessor of Immortality, 1 Tim. 6:15,16. Showing that to Christ has been given this quality of having "life IN HIMSELF," not needing further supply, John 5:26. Showing that each one of the faithful, overcoming Church, Christ's bride and joint-heir, is to share the same gift, a well-spring of life in himself, springing up everlastingly, John 4:14. But each must run a race and win it as a prize, as did their

R1642 : page 118

Master and Captain, the Lord Jesus. (Rom. 2:7; 1 Tim. 4:10; 1 Cor. 9:25; 2 Pet. 1:4-7,8,10.) And such shall have part in the same kind of a resurrection that Christ experienced, Phil. 3:10,11. His was the first or chief resurrection, to the highest station; and, as his "body," they will share with him that first or chief resurrection to glory, honor and immortality, and over them consequently the second death will have "no power," Rev. 20:6. That this class will obtain this inherent quality of the divine nature (immortality), and be like their Lord, is clearly stated by the Apostle in his description of their resurrection, the "first resurrection," "the resurrection of the dead," 1 Cor. 15:42-44,50-54. (The word incorruptible, when applied to being, existence, is of similar significance to immortal). The exceeding, great and precious promises of God, by which these are called or begotten, are incorruptible seed, and wherever retained and nourished will develop into being of the divine nature, 1 Pet. 1:23 and 2 Pet. 1:4. These citations include all the uses of these words, immortal, immortality, incorruptible and incorruption in the Bible;--in the original as well as in the English language.

THE ORIGIN OF THE BELIEF IN HUMAN IMMORTALITY.
ITS EARLIEST TEACHER.

Whence then came the popular notion that all human beings possess immortality, innately, inherently? Evidently it came not from the Bible; for, as we have seen, the Bible teaches the reverse, that God alone had it as an inherent quality, and that he has offered it as a gift to but a small and very select class. Nay, more, the Bible distinctly declares that man is mortal, that death is possible to him. (Job 4:17; Deut. 30:15; Rom. 6:12; 8:11; 1 Cor. 15:53; 2 Cor. 4:11); and more, that he has passed under its sentence (Rom. 5:12); that his only hope is in a resurrection, a re-vitalizing or re-creation from the dead; and that an everlasting continuance of life may be had only upon the condition of full obedience to the divine requirements.--1 Cor. 15:17,18,20,21; Rom. 5:18,19; Acts 4:2; 17:18; 24:15.

Scanning the pages of history, we find that, although the doctrine of human immortality is not taught by God's inspired witnesses, it is the very essence of all heathen religions. Savage tribes in every quarter of the earth believe the doctrine, and from their tribal traditions have held it from time immemorial. It is not true, therefore, that Socrates and Plato were the first to teach the doctrine: it had an earlier teacher than either of them, and a yet more able one. They, however, polished the doctrine, as long held by the Greeks, and made a philosophy out of it, and thus made it the more seductive and acceptable to the cultured class of their day and since.

The first record of this false teaching is found in the oldest history known to man--the Bible. The false teacher was Satan. "He was a liar from the beginning [not from his beginning, but from the beginning of man's experience--from Eden] and abode not in the truth." He used this false doctrine in tempting mother Eve to wilfully and knowingly disobey God's command. God had said to Adam and Eve that the penalty of disobedience would be death. Satan's denial of this, saying, "Ye shall not surely die!" was practically saying that God could not destroy them after having created them. It was practically, therefore, the first affirmation of the doctrine of inherent, human immortality. And this is the teacher who has blinded and confused all nations and peoples upon this subject. Himself and his agents and coadjutors, the fallen "angels who kept not their first estate" (Jude 6), have taught the world this lie, in the same manner that they attempted to teach Israel,--by dreams and by necromancy,--by personating their dead friends, through "spirit-mediums" of modern times.

During the Jewish age God guarded his typical people against those delusions and lying spirits of devils, assuring them that "the dead know not any thing"; that "his sons come to honor and he knoweth it not, and to dishonor and he perceiveth it not of them"; for "there is no work, nor device, nor knowledge,

nor wisdom, in the grave whither thou goest."
--Job 14:21; Eccl. 9:5,10.

The following references will show clearly the Lord's attitude on this subject during the period of typical Israel's favor; viz., Deut. 18:10-12; Lev. 19:31; 20:6; 2 Kings 21:6; 23:24; Isa. 8:19; 19:3; 29:4; 1 Cor. 10:20; Jas. 3:15; 2 Tim. 3:8. In God's dealing with the Gospel Church, as we have already seen, he guarded them against the error by setting before them the true and only hope of everlasting life and of immortality; bringing BOTH to light in the gospel; showing that life everlasting would be given only to faithful, obedient men as a reward at the resurrection, and that immortality would be bestowed as a favor upon a little flock, the special "overcomers" of this Gospel age.

DOCTRINES OF DEVILS.

These "seducing spirits and doctrines of devils," so successful over the entire world in all past time, the Lord advises his people, will be specially active and specially seductive in form in the close or "harvest" of this Gospel age. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, [through] giving heed to seducing spirits, and doctrines of devils speaking lies in hypocrisy." (1 Tim. 4:1.) We are also forewarned that this "hypocrisy" consists in personating messengers of light ("angels of light" --2 Cor. 11:13,14), and affecting to bring in "new light."

Among the barbarians, steeped in ignorance, there is no need of new light--they are left asleep. But amongst the enlightened and civilized (despite his blinding influences, 2 Cor. 4:4), thought and investigation are being aroused; and there Satan is kept busy. Among such necromancy and incantations will not do; their intellects are too alert to be much or long hoodwinked by these. Even the finer deceptions of Spiritism (with its manifestations of superhuman powers through rapping, tipping, writing and speaking and impersonating mediums with familiar spirits, which it claims are for the purpose of proving human immortality), are too gross and senseless to deceive and captivate God's consecrated ones, the very class Satan is most anxious to stumble. Consequently there are changes in progress,--new garments of "new light" are assumed continually, and every feature of present truth sent by God to "the household of faith," as meat in due season, is promptly counterfeited, in order "to deceive if it were possible the very elect."

But it is not possible to deceive those whose faith in God is fixed in Christ--who are trusting in the merit of Christ's great redeeming sacrifice and whose hearts are wholly consecrated to the Lord's service. Such "shall never fall"; but all others are to be separated from the true, and God permits, yea, using Satan's wrath to work out his own plans, he may be and is said to send the strong delusions which are now perplexing all whose faith is not founded upon the rock Christ Jesus, and who have not already put on the whole armor of God, supplied in his Word. All who have failed to receive the truth in the love of it, but take pleasure rather in the error and serve error, God wills shall be deceived by these "doctrines of devils," that thus their condemnation, as unfit for a share in the Kingdom, may be manifested.--See 2 Thes. 2:10,11; and WATCH TOWER, April '91.

CHRISTIAN SCIENCE, THEOSOPHY, ETC.

Among the popular and more refined devices of the great Adversary are Christian Science in its various schools and with slight differences and Theosophy. These on the outside, together with the evolutionary and anti-Biblical theories inside the nominal churches, called Higher Criticism, advanced thought, etc., are rapidly tearing to fragments all of truth that the poor nominal churches ever held. These all bear the distinctive marks of the "father of lies." They all with one consent declare man to be immortal.

The assumedly wise "Higher Critics," who claim that the writers of the Bible were less learned, less wise and less inspired than themselves, and hence that their writings should be regarded only as well-meant "old wives fables," claim that man is "falling upward"--evolving from a state or condition of low degradation, perhaps from a monkey or even a

tadpole state, up to the divine nature, by virtue of inherent immortality.

Christian Science is wholly a misnomer; for it is devoid of scientific elements, and merely prefixes the name Christian to destroy and deceive God's people; for to them Christ was not a Savior, nor was a savior needed: he was merely a good man, a Christian Scientist who but imperfectly understood the new science which he introduced, but which in these latter times has been perfected and fully set forth by Mrs. Doctor Eddy of Boston, Mass. As expounded by its various schools it teaches the immortality of all things, and has for its trade-mark, so to speak, the expression, "All is life, there is no death!" Thus they speak Satan's falsehood, "Ye shall not surely die."

The various shades of Universalism unite in the same conclusion. Some hold that man evolved from a tadpole or ape, some that he was poorly made and a very bad likeness and not at all the image of God, and declare that he was like "a half-baked cake;" but all unite in the belief that all men are being evolved to perfection and the divine nature, and assure all in Satan's very language, "Ye shall not surely die."

And, finally, we have Theosophy--the latest nonsense to appeal to the cultured and aesthetic, but really blind and naked and hungry in the nominal churches. (Rev. 3:17.) It comes forward as the newest and most polished form of religious thought; but those versed in ancient and medieval history know that it is, in its very essence, a revival of the central thought of Hindooism, and in many particulars the delusion of the so-called German Mystics. Theosophy holds that "all things are of God" in the absolute and ridiculous sense. It holds that all finite existences were effluxed or thrown off from one Infinite Being; that these effluxed beings--angels, men, beasts and birds and devils--being portions of deity are immortal and (as Satan has always taught) "shall not surely die." Following the philosophy of Socrates and Plato (while denying these as the authors or even the burnishers of their doctrine, and claiming that Socrates and Plato got the information as they now get it direct from God, by communion and intuition), it claims that man not only will live forever future, but that he has lived forever past. It appeals to the weak-minded with the question, "Have you never seen places that seemed strangely familiar the first time you visited them? Those were places you had seen before your present existence began." And, as of old, Satan may sometimes assist a sluggish imagination with a dream. It holds that death is not death, but a new birth, and that each individual will be reborn again and again until he has developed sufficiently the divine nature, and then he will be reabsorbed into God for eternity.

It professes to be based upon neither theology nor philosophy. The word Theosophy is defined by its advocates to mean the Religion of Wisdom. It claims that its wisdom is divine, resulting from direct intuition and communion with God. Consequently, it rejects philosophical reasoning, and revelation such as the Scriptures, as hindrances to true wisdom.

Instead of accepting and using the revelation which God has provided--the Bible--and therefrom learning of the character and will of God and bringing their wills and actions into harmony with the spirit of its teachings, these have rejected the wisdom of God (Rom. 1:18-21; 1 Cor. 1:18-21; 2:9-16) and substituted the vain imaginings of their own imperfect minds--holy meditations. "Professing to be wise, they become fools" was written, by divine authority, of a similar class.--Rom. 1:21,22.

Claiming to reject all revealed religion, and ignoring doctrines entirely, Theosophy professes to be the religion of cause and effect--that sooner or later wrong doing will react upon the wrong doer, bringing its penalty; and right doing bringing its reward. Like the recent World's Parliament of Religions, it places Christ and Moses on a parity with Confucius, Plato and Socrates--as world-teachers. It is ready to quote from the Bible or from the Koran any fragment which can be turned to account in its own support, but it does not regard any book or man as specially inspired authority. It professes to be the patron of every noble trait and every benevolent design, and is willing to class as Theosophists all

popular people. It favors alms-giving and good deeds, so done as to be seen of men.

Theosophy is, therefore, as it claims, preeminently suited to the sentiments of the majority of the wise children of this world who do not appreciate either their own imperfection or the Lord's mercy in Christ. They say, "I want no one to pay my debts for me. I expect to pay for myself the penalty of my sins--if I commit any." All such are just ripe for Theosophy. Indeed, the entire "Christian world" is ready to leave its former confused creed-mooring and to set sail, with Theosophy for pilot and good works for motive power, to reach a haven of rest and happiness, if there be such a haven;--for many of them doubt it. Alas! how the ignorance of God's Word and plan and the present confusion of the nominal churches paves the way for this great falling away from the cross of Christ to "another gospel"--which is really no gospel. --Gal. 1:6,7.

Of course none of these delusions have any use for the doctrine of the cross of Christ--the "ransom for all"--or its testimony in due time, now or hereafter. No; the Bible doctrine, of a ransom past and of a future restitution as a consequence, finds no place in any of these theories. Those who hold with Satan, "Ye shall not surely die," of course can see

R1644 : page 121

no more sense in giving a ransom for a creature who is "falling upward" or being evolved from lower to higher conditions, than they could feel sympathy with a restitution which would bring them back to their "former estate," since according to their false theories this would mean the undoing of all the progress of six thousand years of evolution.--Compare Acts 3:19-21; Ezek. 16:53-55.

These are some of the foretold "strong delusions" of our day. They are not actually strong or powerful--on the contrary they are very weak--but they have great power to delude many, because few are "weaned from the milk" (Isa. 28:9); few in the nominal church are mentally or spiritually out of their swaddling clothes; few have even used the milk of God's Word and grown thereby to the use and appreciation of the strong meat of present truth which is for the developed men in Christ. (Heb. 5:13,14.) It is not surprising to us, therefore, that those whom Spiritism and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning.

The strength of these delusions lies in the errors mixed with the truths held by Christian people; and among these errors none is more injurious or better calculated to open the heart and mind to these delusive and destructive errors than the general belief of the first lie--"Ye shall not surely die"--a failure to understand the Bible doctrine concerning life and immortality brought to light by our Lord Jesus, through his gospel of salvation from sin by his ransom sacrifice. Every error held obscures and hinders some truth; and we have come to a place where every child of God needs all the panoply of truth--the armor of God. He who has not on the whole armor of God is almost sure to fall into error in this evil day. Who shall be able to stand? None, except those who are building up their most holy faith with the precious promises and doctrines of God's Word.

The advocates of these doctrines are surprisingly alert everywhere--especially in this country where thought is most active and where liberty often means license,--and hundreds and thousands are embracing these errors as new light. The extent of their success is not yet apparent to very many; for their success lies in making a still hunt for their prey. They are to be found in almost every congregation of every denomination--especially the more cultured; and the "angel of light" feature is seldom neglected. The nominal church is already permeated, leavened, with these false doctrines; and they are spreading so rapidly that the Scriptural prophecy, that a thousand shall fall from the faith to one who will stand faithful, will soon be fulfilled and demonstrable. (Psa. 91:7.) The doctrine of the ransom, the cross of Christ, is the test. Already a large proportion of the nominal church disbelieves in Christ's death as their ransom or corresponding price, and have taken what is rapidly coming to be considered the

R1644 : page 122

advanced position, that Jesus was merely AN EXAMPLE for us to follow, not also our redeemer.

From the Scripture teaching upon the subject we cannot doubt that these deceptions will grow stronger and that even greater demonstrations of superhuman power will be permitted them--that all except the very elect may be stumbled. (Matt. 24:24; 2 Pet. 1:10.) The doing of wonderful things is an old trick with Satan. And if disease and death are to a considerable extent under his control (See Job 1:12; Heb. 2:14), why might he not in an emergency reverse the method and do some healing of diseases, thereby to re-establish his errors, and re-blind some whose eyes of understanding have been gradually opening, under the light of the Millennial day dawn? We believe that he is adopting this policy, and that he will do so yet more. And we believe that our Lord's suggestive inquiry was prophetic of this, when he said, "If Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?" (Matt. 12:26.) So now when Satan's Kingdom is about to fall, it will be his effort to support it by many wonderful works done by his unknowing as well as by his wilful agents, falsely and in the name of Christ.

THE ONLY FOUNDATION DISCARDED.

Theosophists introduce their views with the true suggestion that,--"The various Christian religions have no prospect of converting the world to Christ through their creeds, which antagonize each other, and what the world needs is a religion of deeds, not of creeds." It proposes, as the only creed of life, unselfishness. This is captivating to some who, like Theosophists, delight to talk about doing good and being unselfish, but who perhaps do as little as or less than the majority of others, without substantial returns.

Nevertheless, the jangle of creeds and the well-founded doubts of nominal Christians make them an easy prey to such delusions. Hence many are ceasing to believe in or even to think of creed, except to doubt them all and in every particular, and are grasping as a relief the single idea--"An unselfish life, now, will certainly secure for me the best there is hereafter." Thus Christ, and his great sacrifice for sins, are being buried under the mass of confused tradition known as the creeds of "Christendom." And the very fundamental error, which caused all the confusion of those creeds, survives them, takes a new form and announces itself, in Theosophy, an agent of reform and new light; and that fundamental error is the false view of death, that when a man dies he is not dead, but more than ever alive. This error is Satan's first lie: "Ye shall not surely die,"--all are immortal by nature, and even God cannot destroy you.

Let all who would stand in this time of general falling away from the Bible, from Christ, from the cross which is the center of the divine plan of salvation, look well to this matter and get their heads as well as their hearts right and in harmony with God's revelation --the Scriptures. Only in Christ are life and immortality brought to light, truly. Other lights on these subjects are false lights, the surmisings of imperfect brains, misled by the great deceiver.

True, these various errors are about to gather out of God's Kingdom ALL that offend, and those that do iniquity (and these constitute the great mass), while the faithful, who will receive the Kingdom and be joint-heirs of it with Christ, alone will "stand." (Eph. 6:11-13; Psa. 91:1,4.) But soon after the separation thus, of "wheat" from "tares," the fire of the great day of trouble (Zeph. 3:8) will make general havoc of present arrangements--social, political and financial--as well as of false religious doctrines and systems. Then shall the little flock, having received immortality and the Kingdom, shine forth as the Sun of Righteousness, and cause all the families of the earth to be blessed.--Matt. 13:43; Acts 3:19-21; Mal. 4:2.

Then let all who know the Truth be active in its spread. If you cannot preach orally perhaps you can preach privately, to your friends or neighbors,--by printed page or pen or word, as well as by your consistent daily conduct. Those about you need whatever help you can give, and if they do not get it many of them surely will drift into these latter-day delusions of Satan.

====================

R1644 : page 123

JONATHAN EDWARDS MUCH BLINDED.

AS an illustration of Calvinism as it was preached in by-gone days, but which the intelligence both of hearers and preachers prohibits in this day of greater light, we quote the following from the New York Journal's review of a new biography of Jonathan Edwards recently published:--

"Now let us see what impression was produced by the preaching of the doctrines of the immutable election of the few and the inevitable damnation of the many which Edwards with remorseless logic reared on his conception of the human will. The contemporary records and surviving traditions on the subject are brought together by Dr. Allen on pages 126-129 of this volume. 'One man has recorded that as he listened to Edwards, when discoursing of the day of judgment, he fully anticipated that the dreadful day would begin, when the sermon should come to an end.' Then follows the memorable account left by an ear and eye witness of the effect of the sermon preached at Enfield, Conn., in July, 1741 --a sermon which, in the words of the biographer, 'If New England has forgiven, it has never been able to forget.' The title was, 'Sinners in the Hands of an Angry God;' and the impression made by it was 'as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of distress and agony. Amid their sobs and outcries the preacher pauses, bidding them to be quiet in order that he might be heard.' The discourse was one constant stream of imprecation against sinful humanity, and it ended with these words: 'If we knew that there was one person, and but one, in the whole congregation that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many, it is likely, will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons who now sit here in some seats of this meeting house, in health, and quiet and secure, should be there before the morrow morning."

If it be true that

"Satan trembles when he sees
The weakest saint upon his knees,"

it must frequently cause him to chuckle and laugh to see how completely he succeeds in getting good men, wearing the livery of the royal priests, to blaspheme the character of the great Jehovah by such false statements.

The cunning of the great adversary in hoodwinking and leading captive to his service the professed servants of God, through false doctrines, is wonderful, marvelous. He is the successful prince of this age. As "the god [mighty one] of this world," he has been wonderfully successful in blinding the minds of them which believe not simply and implicitly in God's Word, but manufacture and use theories of their own and the traditions of other men to accomplish their own plans and to bring quick and popular results; so that they come really to love the darkness of error, of Satan-designed human theory, rather than the light of truth and reason which God's Word supplies. And so blinded are they, that even when brought in contact with the light of truth, the light of the glorious gospel of Christ, they fear and dread it and cling to the darkness of which really they are often ashamed.--2 Cor. 4:4.

O Lord, we are waiting, hoping, praying for that brighter, better day, when the reign of evil shall have finished its work of testing and proving the Church, the Bride; when Satan shall be bound and deceive the nations no more and blind thy children no longer with misrepresentations of thy Word, thy character and thy plan; when the Sun of Righteousness (the glorified Church--Head and body) shall shine forth, the true light which shall enlighten every man that ever came into being (John 1:9); when the knowledge of the Lord shall fill the whole earth as the waters cover the sea. For this, O Lord, we wait; and, as thou hast bidden us, we labor on and trust and pray--"Thy Kingdom come, thy will be done on earth as it is done in heaven." Yea, even now we discern the dawning of that better day which shall emancipate thy Church, the whole creation, from the bondage of sin and Satan and death, and open the way for all who will to come as the Lord's sheep into his great fold with its bountiful provision of life everlasting.

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

JOSEPH FORGIVING HIS BRETHREN.

II. QUAR., LESSON V., APR. 29, GEN. 45:1-15.

Golden Text--"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."--Luke 17:3.

Again the wisdom and noble character of Joseph shine out brilliantly in his treatment of his erring brethren. When the widespread famine had brought them down to Egypt to buy corn, he knew them, though, under the changed circumstances of his new position, they did not recognize him. He had left them a beardless boy of seventeen, sold into slavery: they now saw him a man of forty, arrayed in the vestments of royalty and speaking a foreign language which they did not understand.

Had he been of a revengeful spirit, here was his opportunity for retaliation. Now he was in power, and they were at his mercy. Or if, on the other hand, his generosity had overcome his judgment, he might have received into his favor a host of enemies to further menace the peace and usefulness of his life and to stimulate and foster their own evil dispositions. But Joseph was a well-balanced man, and so went to neither the one extreme nor the other. His course showed that he had a forgiving as well as a cautious spirit, and that under proper circumstances he was ready to exercise forgiveness.

He therefore wisely dealt with them roughly at first, that he might prove their present disposition and ascertain whether the experience of years had wrought any change in them, and also that he might learn something with reference to his father and his younger and only full brother, Benjamin. He soon learned that his father and Benjamin still lived (42:13); but by concealing his identity and dealing roughly with them he improved the opportunity to test their present disposition, both toward their aged father and Benjamin and toward each other; and when they were tested he gladly recognized the fact that a great change had taken place in them, as witnessed by their solicitude for their father's feelings about Benjamin, in view of his loss of Joseph, and of their tenderness toward Benjamin who was now the father's favorite in the place of Joseph, thus showing that they had overcome the bitter envy and hatred of their younger days.

He heard them confess, too, in their own language, their guilt one to another with reference to their former treatment of himself, and learned also of Reuben's remonstrance at that time. (42:21,22.) Then the circumstances drew forth the pathetic prayer of Judah for the restoration of Benjamin to his father, and his offer of himself as a substitute, as a bondman to Joseph (44:18-34); and this, too, was accompanied by a humble confession of their former sins and the recognition of present calamity as a deserved punishment from God for them. The whole account of the conference with Jacob their father and with Joseph proved their contrition and change of heart.

This was enough for Joseph: penitence and a true change of heart were all he desired, and having proved this effectually and wisely, he could no longer refrain himself

(45:1): his truly forgiving heart now overflowed with benevolence, and he wept aloud and embraced and kissed his brethren, and lavished upon them the wealth of his favor, praying them also to forgive themselves and to strive to forget their former sins now so freely and fully forgiven. But Benjamin, his beloved own brother, and the one who had had no share in the guilt of the others, must have some special tokens of grace: nor did this seem to elicit the least jealousy on the part of the now reformed brethren. They must have returned to their home, not only to tell the good news, but also to confess to Jacob their sin against Joseph as the necessities of the case demanded.

The remainder of the story is of thrilling interest--the breaking of the good news to Jacob, who at first thought it too good to believe, until he saw the tokens of Joseph's favor, the wagons from Egypt, and then said, "It is enough: Joseph my son is yet alive, I will go and see him before I die." Then the long journey, undertaken and cheered by the special direction of God, saying to him in the visions of the night--"I am God, the God of thy father. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down

with thee into Egypt, and I will surely bring thee up again, and Joseph shall put his hand upon thine eyes." Then the joyful meeting and the realization of Joseph's glory and power, and better than all, of his still surviving filial and fraternal love; then the meeting and favor of Pharaoh and the settling in the land of Egypt under the fostering care of Joseph and Pharaoh, where Jacob enjoyed the evening of life in the midst of his family for seventeen years until his death.

In this beautiful story of the course of divine providence in the life of one of the beloved of the Lord, while we see and gather from it precious lessons of confidence in God and faithfulness and zeal in his service, the thoughtful reader can scarcely fail to observe its typical foreshadowing of Christ, the Savior of his people and of the world also.

Joseph was another illustration, like that of his father, of the chief blessing coming specially upon a younger son, as the chief divine blessing is also to come upon the Christ, Head and body, the Gospel Church, not the elder Jewish church. While all of Jacob's sons were elect in respect to inheriting in common a share in the Abrahamic blessing, Joseph was specially chosen as a type of Christ--Head and body--the one through whom blessings will come upon the natural seed of Abraham, that they in turn may bless all the families of the earth.

Hated of his brethren, the fleshly Israelites, sold as a slave (thirty pieces of silver being the price of slaves, or twenty pieces for those under twenty years), he was thus prefiguring the hatred and sale of Christ by his enemies--his brethren of the Jewish nation, unto whom he came, as did Joseph, and they received him not. Joseph's three years' imprisonment seem to represent the three years of our Lord's ministry, the years after his baptism, when he was dying daily, giving up his life for others, or they were parallel also with his three days' imprisonment in the tomb, from whence, like Joseph, he came forth and was highly exalted, next to the King--to the right hand of the Majesty on high, all power in the Kingdom being given unto him.

Joseph was given full charge and used his power to bless others, storing up food for all. So Christ has been given full charge: he is Lord of all and lays up for all sufficient grace to give everlasting life to all. Nor is Christ ashamed to own as his brethren those who have nothing to commend them to his favor but humble contrite hearts. He will not be ashamed to own them before his Father and all the holy angels. This also was beautifully prefigured in Joseph's treatment of his father and brethren. He was not ashamed to present them before the king, although he knew that shepherds were an abomination to the Egyptians. Then, in the period of famine, Joseph used the grain (life) to purchase for Pharaoh the land, the people, and all that they had.--Gen. 47:14-25.

This scheme of statesmanship, which thus secured all the land, so that one-fifth of the annual produce should go to the support of the central government (47:23-26), thus breaking up the petty influence of the nobles and consolidating the state into a strong nation, gave also a striking type of Christ's work. During the Millennial age Christ will give the bread of everlasting life (himself, his merit) to all who desire it, but all must give their all in exchange to Jehovah, whom Pharaoh typified in this affair. Thus

R1646 : page 125

as Joseph, Pharaoh's exalted servant and representative, gave life to, or saved the lives of many, so Christ, as Jehovah's Prime Minister, has provided life for all, and offers it to all on the same conditions of faith and obedience to the King.

Then again mark how beautifully Joseph's noble and benevolent treatment of his erring brethren prefigures the foretold course of our exalted Lord Jesus with his former enemies. Charity, always a noble quality, is specially admirable when seen in such a setting as this. Joseph did not even suggest what he might justly have done to his brethren as punishment for their sin against himself twenty-three years before. After testing his brethren and finding them changed in heart and penitent, he reveals himself a true, loving, forgiving friend and brother. He makes no boast of his own wisdom or virtue as the causes of his exaltation, but ascribes all the honor to God's overruling providence. He does not even remind them of his prophetic dream, which they had all just fulfilled in prostrating themselves before him.

He simply forgave them and gave all the glory of the present deliverance from famine to God, saying, "Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. God sent me before

R1646 : page 126

you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God," etc. How simple, and how beautiful! Just so will Christ forgive his penitent enemies. He did not say, however, that God caused them to do the wrong. No, he told them plainly of sin, saying, "As for you, ye thought evil against me, but God meant it [overruled it] unto good, to bring to pass as it is this day, to save much people alive. Now, therefore, fear ye not, I will nourish you and your little ones. And he comforted them and spake kindly unto them."--Gen. 50:20,21.

Thus it is declared of Christ that he will set men's sins in order before them, and that they must freely confess their sins and bear their shame (Psa. 50:21,22; Ezek. 16:61-63; 1 John 1:9), as did Joseph's brethren. But, nevertheless, in the joys of his forgiving love and the blessing of his favor, the sting of shame will be taken away and the fruits of righteous and trustworthy character will reinstate the dignity and nobility of true manhood.

In Joseph's case was emphasized God's promise to all his people--"All things shall work together for good to them that love God, to the called according to his purpose." (Rom. 8:28; Psa. 1:1-3,6.) And such as realize this providential supervision are not only kept the more humble and trustful, but are not vexed and soured by the vicissitudes of life and the misconduct of others as are those who are guiding themselves and fighting their own battles in life. Virtue in character, faith and consecration to God, appreciation of God's care and direction in all of life's affairs, and charity toward those through whose errors our trials and experiences come, is the proper attitude for every sincere child of God.

R1646 : page 126

JOSEPH'S LAST DAYS.

II. QUAR., LESSON VI., MAY 6, GEN. 50:14-26.

Golden Text--"The path of the just is as the shining light, that shineth more and more unto the perfect day." --Prov. 4:18.

The evening of Joseph's life reveals to us a true nobility of character, which had stood the test of many a fiery ordeal, and displayed many of the blessed fruits of righteousness. The close of his life was like the sinking of the sun to rest after the shining of an eventful day. He had been a faithful servant, a loyal friend, a merciful and sympathetic brother, a dutiful and loving son, and finally a modest and moderate prince.

To Joseph, as to most of the patriarchs, the severest trials and discipline came in early and middle life, and were rewarded with a serene old age; while to many others such as the Apostle enumerates in Heb. 11, the last days were tragic, and they filled the martyr's grave. The Lord's discipline and testing of his children in the furnace of affliction are regarded by many as evidences of his disfavor, while their temporal prosperity is regarded as a sure sign of his favor. But this is a great mistake; for experiences of both kinds are parts of the trial and testing. We are tested on one side of our nature by the storms of adversity, and on the other by the calms of temporal prosperity; and blessed is the man who neither faints under the former, nor is beguiled by the latter. Such well rounded, symmetrical and strong characters are indeed precious in the sight of the Lord.

Such a man was Joseph: he was schooled and proved in adversity in earlier life and, in his later years, the topmost waves of temporal prosperity never seemed to move him to vanity, nor in any degree to unman him. He still looked beyond these temporal things to "the city that hath foundations, whose builder and maker is God." His confidence in God and his trust that the promise made to Abraham should be fulfilled, never forsook him. Even when surrounded by wealth and comfort he remembered that Egypt was not the promised land; and when he was dying, he, like his father Jacob, indicated his hope in a resurrection and the subsequent fulfilment of the divine promise, by commanding that his body should be buried in the land of Canaan. "By faith, Joseph, when he died, made mention of the departing of the children of Israel [verses 24,25], and gave commandment concerning his bones."--Heb. 11:22.

It is probable that as Joseph proved so valuable a servant to the Pharaoh who exalted him, he was continued in office by his successor on the throne, perhaps to the end of his life. The benefits he had conferred upon Egypt were of great value, and seem to have been very gratefully received and remembered.

The path of the just of the Golden Text is not an individual path, but one path in which all the just ones walk: it is the path of righteousness (Psa. 23:3), the path marked

R1646 : page 127

out by the Word of the Lord as one of meekness, patience, faith, love, etc.; and those who keep in this path are led of God into all truth in its due season. And this pathway becomes more and more radiant with the glorious light of divine truth as it nears "the perfect day" when the sun of righteousness shall have risen and the knowledge of the Lord shall fill the earth as the waters cover the sea--the Millennial day of Christ's reign on earth.

All the patriarchs and prophets and saints of the past have walked in this path, and on all of them the light of God shone as it became due; but upon none did it ever shine so clearly as it shines to-day; for we are even now in the dawning of the glorious day of Christ, and soon this light will shine upon all.

===================

R1646 : page 127

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

----

page 127

DEAR SIRS:--Last spring a colporteur called upon me and induced me to buy the MILLENNIAL DAWN series. I read them, and since then have ordered six sets. Four sets are sold, and the others I am loaning. The light that shines into my mind and heart, through the inspired Word, impels me to lead others therein; and this I am endeavoring to do as I have opportunity. May the Lord bless you, and me, and all who love his appearing!

Yours in Christ, F. H. RUSS.

R1646 : page 127

GENTLEMEN:--Enclosed herewith please find Exchange on New York for the sum of $6.00, for which please send me ZION'S WATCH TOWER one year and copies of MILLENNIAL DAWN.

By way of explanation for ordering this amount of books, I desire to say that, about two months ago, two young ladies came into my office selling those books. I was very busy when they presented their card; and, seeing that they were ladies selling books, I bought the three volumes, thinking that by so doing I was helping them out. I have since concluded that these ladies brought to me "glad tidings of great joy." I took the books home, and thought little of them, until a few weeks ago, when I had some spare time, I began reading the first volume, and it was so very interesting that I could not stop. The result is, my dear wife and myself have read these books with the keenest interest, and we consider it a God-send and a great blessing that we have had the opportunity of coming in contact with them. They are indeed a "helping hand" to the study of the Bible. The great truths revealed in the study of this series have simply reversed our earthly aspirations; and realizing to some extent, at least, the great opportunity for doing something for Christ, we intend to take advantage of this opportunity in distributing these books, first, among our nearest relatives and friends, and then among the poor who desire to read them and are unable to purchase; and for that reason we desire these extra copies. As soon as these are exhausted, we will order more, and try to do what we can in this way, be it ever so little.

Yours, etc., J. F. RUTHERFORD.

----

page 127

BROTHER RUSSELL:--Please continue my WATCH TOWER. Enclosed find One Dollar for the same. Am fully committed to the new light. Have read all the DAWNS three or four times. Shall make them my theology in the future. Pray the Lord to show me how to use my entire ability to the best advantage. Please omit the title "Rev." from my name.

God bless you and yours in the glorious work! B. J. WISE.

R1646 : page 127

DEAR BROTHER RUSSELL:--I am getting free from my inherited and traditional Babylonish ideas. Some things I have learned but crudely as yet, with regard to the great plan, but I have begun to read MILLENNIAL DAWN consecutively, as I had never done before. It is most wonderful, how many earnest, well-meaning souls are deluded. I am now, so far as I know, where I want to be enlightened on the Word of God, whatever it may cost to me of personal crucifixion.

I am glad, dear Brother, that I never got any deeper into the inside workings of Babylon than I did. A little over nine months I served as a pastor, when God, our heavenly Father, showed me where I was. Now I want only to know our Father's will

R1647 : page 127

that I may do it. Only very recently have I begun to see my deserved place before God. I see such a wonderful privilege in the election of grace. I see now that God

R1647 : page 128

has not been obliged to give me a place among the "elect few," who "shall be partakers of the divine nature," but, that he calls whomsoever he will, and they must make their calling and election sure. "For, by grace are ye saved through faith, and that not of yourselves." Much light comes to me through MILLENNIAL DAWN; also on other matters through the WATCH TOWER.

May the blessing of our Father be upon you and yours, and may he use you to "lighten the Gentiles" and his people Israel (in the flesh as well as in the Spirit).

In love of the truth, JAS. D. WRIGHT.

----

page 128

DEAR SIR:--I have for the past four years been reading your MILLENNIAL DAWN. I am situated so that I cannot read it consecutively as the subject requires, but have read it with great pleasure and profit. I am thoroughly infatuated with the book. Your ideas have given me a higher conception of God and his dealings with the children of men than any other book of a kindred nature. Your ideas of the "Judgment Day," "Natures Distinct," "Restitution," are so plain and simple and logical that it seems strange I had not long ago arrived at such conclusions. If you have published a paper, send me a copy. I want to know more about this doctrine which removes so many of the stumbling blocks from the way.

I am yours respectfully, E. M. CARR.

DEAR BROTHER RUSSELL:--The second volume of the DAWN series come to hand, also samples of WATCH TOWER. The study of the first two volumes of this work has done me so much good that I am constrained to send for the third and last volume.

I cannot praise the dear Lord enough for the good that I have received through these two volumes. I had back-slidden and almost drifted into skepticism, when your first volume was handed me. But after reading it I was so convinced of the truths of God's Word and his glorious plan for blessing the world, that I besought him for forgiveness for my past sins and shortcomings, and again started to serve him. Its further study caused me to send for the second volume; and it has so blessed me by leading me into the deep truths of the Bible that I cannot thank God enough. How sweet is the meat furnished in due season to the household of faith! I am willing to be led by the Lord and to work in any department of his vineyard in which he may see fit to place me, praise his name!

May the good Master bless you in your work, and continually guide you by his Spirit, is my prayer.

Yours in Christ, H. H. CHEESEMAN.

DEAR BROTHER AND SISTER RUSSELL:--

As I have told you before, I have been converted entirely by the spirit of God, in reading Plan of the Ages. The presentation of the truth is, to me, satisfying and convincing,--wonderful, wonderful. I can lift up my heart and rejoice, knowing that our redemption draweth nigh. What joy unspeakable!

You do not know how I long for fellowship with others who can see the real truth of God's Word. Remember me when you observe the Lord's Supper. I shall be with you in the spirit as you partake of the emblems of the sacrifice--the Lamb that was slain for the sin of the whole world.

Yours in Christ, W. B. LINDSLEY.

DEAR BROTHER RUSSELL:--I have been thinking of writing to you for some time. I want to thank you as the instrument in God's hands for leading me into the light. I have been a truth-seeker for years; and crying, Oh, that I knew where I might find him! I have often prayed to God in secret to show me his glory. I need not now say that I am feasting mentally on the riches of his grace. The Lord sent me a set of the DAWNS about three months ago; and I have not only read them, but I constantly read, mark, learn and inwardly digest them. They have become a burning fire shut up within my bones, and I cannot forbear to tell the glad tidings of great joy which shall be to all people.

I was once a Methodist preacher; for eight years I have been a Baptist preacher, but, thank God, I am now only a preacher of the Lord. I have left Babylon forever. Oh, that I may be faithful to the end, that I may be accounted worthy to escape those things that are coming on the earth, and to stand before the Son of Man!

I have sold twelve sets of the DAWNS, and I am devoting all the time I can afford to preaching and getting people to read. I have much opposition, but faithful is he who promised,

Your brother in Christ, L. T. MEARS.

====================

EXTRA EDITION

VOL. XV., NO. 8

Zion's Watch Tower

AND

HERALD OF CHRIST'S PRESENCE

APRIL 25, 1894

C. T. RUSSELL, EDITOR.

"*The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?*

"*Fear them not, therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known.—Matt. 10:24-26.*"

TOWER PUBLISHING CO.
ALLEGHENY, PA.
U. S. A.

Entered as Second Class Mail Matter at the P. O., Allegheny, Pa.

"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn.

"This is the heritage of the servants of the Lord and their righteous reward from me, saith the Lord."—Isa. 54:17.

A CONSPIRACY EXPOSED.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."—Matt. 5:11.

LITTLE did the Editor think, when penning words of caution to watch and pray, printed in our issue of April 1, under the caption, "Lest Ye Enter into Temptation," that they were so soon to prove so necessary and timely as they have since proved.

The story we here relate is a sad one; but it seems duty to tell it in detail, because those most concerned were introduced to our readers and frequently mentioned in these columns in warmest terms of brotherly regard. It is proper now, therefore, that you should know of their deflection. This painful story we have published separate from our regular issues, that if possible only the elder, and it is to be hoped *steadfast*, readers of the WATCH TOWER may know of it, lest others—"babes"—might be "stumbled."

Those who have been readers of the WATCH TOWER for several years, well know that on the strength of the words of our Lord and the Prophets and Apostles (Dan. 12:10; Psa. 91:7; 1 Cor. 3:13; Matt. 13:41) we have been expecting "siftings" and "stumblings" and the "falling" of many in this "evil day." Such, therefore, like ourselves, will not be so greatly surprised at the facts, although like ourselves they may well be surprised, each time, to know *who* stumbles and over what. Unsuspicious hearts are always surprised; and the best and purest hearts are generally unsuspicious.

To prepare the reader for what follows, it is proper to state that the *conspiracy* of which it is our unpleasant task to tell you, and of which the Editor was made the subject, resembled more the betrayal of our dear Master (as some of the friends here remarked) than anything else to which we can compare it. We had no suspicion of it whatever, until five days before, and only since have learned that it had been gradually forming for the past two years; that it had been expected to "explode" the matter like "a bomb, and blow [dear?] Brother Russell and this work sky-high" at the Spring Meeting a year ago, and by thus breaking his influence to get *free* from what they call "bondage to Brother Russell," and force open to their own uses and abuses the columns of ZION'S Watch Tower, which they claim a

3H115

right to command;–because it is *Zion's* Watch Tower, and they are members of Zion.

They were greatly disappointed, it appears, when that meeting was abandoned in favor of the Chicago Convention later, but declared that the "bomb" would "explode in less than eighteen months"–referring doubtless to the expected Memorial meeting this Spring. But Providence again foiled the scheme by leading us unwittingly to decide not to call such a meeting this year. We knew at the time that they were greatly disappointed, for they said so; but we had no idea that they had such murderous plans and hearts. We use the word "murderous" advisedly, because we esteem that to kill the character and influence of a man is a baser murder than to kill his body merely, and that the murder of the character of one the least of God's children is worse in the sight of God than the physical murder of a worldly man. (See Matt. 18:6; 1 John 3:15.) Perhaps few realize this matter so; but we submit that it is the correct view, as shown by the foregoing Scriptures. If all could get this true view of the matter, they would see the importance of the Apostle's words–Let all evil speaking, backbiting, slander, malice, envy, strife, be put away from you, as becometh saints.–Eph. 4:31; Col. 3:8-10.

About January '93, when they still expected the Spring Meeting to be held that year, they began preparing for it, by hints and suggestions, privately given, that there was something grievously wrong with Brother Russell's business character and methods. This was expected to undermine the confidence of the flock here and to prepare them to believe the "bomb," when exploded at the time of the Convention, when representatives of the truth from all over the country would be here. Of course this was done with many protestations of deep sorrow for "poor Brother Russel"–*nothing* being stated positively, but *everything* bad being hinted. My friends would have brought the matter to my attention at once, but of course were diffident about inquiring into my personal affairs and business,–especially as they knew nothing definitely to inquire about. At last, however, I got some idea that "some ugly rumors" were afloat, and at once called together about forty of the principle brethren and sisters of the congregation here, including those whose names seemed to be associated with the "ugly rumors,"–which were some of these who, we now find, were even then conspirators. We stated the case, and requested and urged that any and every thing known be told to us all, so that if any misunderstanding had occurred it could be set straight at once; for I assured them that there could be no real foundation to any rumors, my business career, like my religious course, being straightforward and based on principles of justice and truth. All denied any *knowledge* of anything derogatory to my character, and went away satisfied, except the conspirators, one of whom, (Mrs. Zech) I *now* learn, while speaking fairly to my face and seemingly joining with the others, remarked privately, afterward, "*I could have turned the entire course of that meeting if I had chosen,* "– referring evidently to the "bomb" which it had been decided *should be kept,*–to be exploded at the expected Memorial Convention of '94.

At the said meeting at my home, I gave a little resume of my business affairs, protesting, however, that I did so only for their and the truth's sake, and that my business affairs had as much right to privacy as those of any one else; and so I here protest again, but, later on, will go into details,–only for the sake of hindering God's "little ones" from being "stumbled" by the false statements which have already been circulated privately, by letter, and at the Chicago Convention last Summer, and now, within the past few days, in print (the oral "bomb" project having failed). The venomous circular recently issued by O. von Zech, E. Bryan, J. B. Adamson and S. D. Rogers is now to be the "bomb" designed to destroy confidence in Brother Russell (whom Providence has made to some extent an under-shepherd to the Lord's sheep), and thus to shatter the work–in order that the conspirators may gather some of the wreckage; for already they have a new paper under way.

So much for the conspiracy, of which we were in ignorance until a few days ago. Meanwhile, the conspirators were fair to my face and spoke endearing words, as will be shown later on in this case by some of their letters to myself and wife, written during the very time they were concocting their scheme and *keeping* their "bomb." Meanwhile, we were their *sincere* friends, and all but one of them has shared the hospitality of our home within the last three months. Yes, at the very time that they were *preparing* the circular, designed to assassinate my character, one of them, in the presence of a dozen brethren, offered me his hand, as Judas kissed the Master. But by that time, although I knew much less than I now do of his perfidy, I knew him to be my slanderer and refused his hand, telling him that the right hand of fellowship *meant* something to me, and that I had no desire to give it to those who stealthily and murderously stabbed my character behind my back.

But now for the details of the matter:–

To give a connected view of the things which have transpired here lately, we must recall to the TOWER readers the facts stated in our issue of April 1, under the caption–"The Work in England." (And we assure you that every word of it is strictly correct; and that the figures given, as showing the funds of the Tract Society supplied in books for Brother Rogers' expenses, are *net* after deducting all money received from him and all books transferred to other colporteurs in England and all books now stored there. These figures, however, include books supplied to Bro. Rogers in the U. S. before he started for England, from the proceeds of which his expenses there were to be paid. It should be noted, too, that we state in the TOWER the amount of money Bro. Rogers would have received for the books at "retail." We thus particularize because he, in an ambiguous manner, denies the statement.)

We heard Bro. Rogers' proposed mendicant plan in the presence of our office assistants (who with ourselves constitute our household), until Bro. Rogers said that he had told us all about it and "could think of nothing more to explain." As before stated, we assured him that we could not think of adopting his plan and discarding the successful one now in operation, but urged him to try it himself if he felt sure that it was the Lord's will concerning him. He replied that we were "*rejecting the Lord's message*," etc. (We learn since that he no longer relies for leading upon the Word of the Lord and his providences in Answer--to prayer, but that, instead, he sits down and thinks by the hour–-as he did during his stay at our home–and believes that the Lord *thus* reveals things to him. Alas! how many have been misled by this and similar misapprehensions, and to the neglect of the Word of God, which is "able to make wise unto salvation," and through which the man of God may be thoroughly furnished unto every good work. (2 Tim. 3:15-17) Just what bad condition of heart lies at the bottom of such a course we may not be able to discern, but it seems generally to be spiritual vanity.) This was Monday evening; the next two days he visited considerably with Bro. Zech. We know not what passed between them except that by Wednesday night their causes were one; Bro. Zech evidently appreciating the idea of "taking the money from the fish's mouth." If Bro. Zech thus embraced Bro. Rogers cause it was but natural that Bro. Rogers should fall in with Bro. Zech's "grievances," and they strengthened each other's hands and hearts in evil. We since learn that on the Saturday evening previous one of Bro. Zech's family, Paul Koetitz visited Bro. Erlenmyer (whom he had previously tried to poison against me) and in great glee said, We have Bryan and Adamson and now here is Rogers all the way from England. It seems as if the Lord sent him at this time. That makes four, and there are a lot more. Just wait, something terrible is going to happen. And Bro. and Sister Zech and Paul Koetitz were at his house a week previous and stayed until midnight talking about Bro. Russell and a coming catastrophe. They gave Bro. Russell a black character, and Bro. Zech said he was going to tell all to the Congregation, soon. Bro. E. said, Why not talk the matter over with Bro. Russell? He replied, It is no use, he would explain everything away;–the congregation ought to know these rotten things. Bro. E. was much distressed and waited in fear for the "boiling pot" to "boil over."

To start the matter, Bro. Rogers, Bro. and Sister Zech and Bro. Paul Koetitz attended one of the six Wednesday Evening Prayer and Testimony Meetings, held for nearly a year in this vicinity. There, in the absence of Bro. Russell, those meetings were denounced, and Bro. Russell, for his connection with their institution, was denounced as a "pope," etc. The leader of the meeting in vain called for order and told them that the meeting was for the purpose of divine worship and praise, and for mutual assistance in spiritual development. Mrs. Russell was present and reproved both the interruption and the unkind spirit manifested. She pointed out that while the meetings were suggested and recommended by me, the matter was left to the congregation, nearly all of which had taken up with the suggestion and voted to have the meetings–not for doctrinal discussions, etc., but solely and only for worship and spiritual upbuilding.

She pointed out, also, that none were in any sense forced to attend; and that those who did not care for prayer and conference in harmony with the object of the meetings should stay away and give to the others who did so desire, proper liberty to worship God as they pleased. She pointed out, too, that there are many meetings at which doctrinal subjects, etc., are considered. She showed plainly that while Bro. Russell's course contained nothing like a popish disregard of the wishes of others, the course of Bro. Rogers, in coming from England to force his ideas upon Bro. Russell, and now the course of all these in interrupting the worship of others, was decidedly popish, if indeed it were not worse than popish. Finally the discontents withdrew; Bro. Rogers staying that night at Bro. Zech's.

But I was unsuspicious all the while and lost the morning of that very day from the Lord's work (DAWN, VOL. IV.) to collect money to make good my check of $700, given to Bro. Zech the afternoon before to keep his note from going to protest. The next day Bro. Rogers returned to our house for another conference (at which the entire family was present and which occupied the whole morning), and remained for dinner. After dinner he said he was going to Zech's but would be back for tea; but we told him that as he had been ten days at our home interrupting important work, and as Bro. Zech with whom he was more in harmony had made him welcome, we would not invite him to stop longer in our home. He then went to Bro. Zech's house, where, evidently, it was decided that *now* would be the most favorable time to explode the "bomb" that had been kept for some eighteen months. So Bro. Rogers was sent west, arranged with Bro. Bryan, who was to manipulate an assorted lot of grievances and damaging charges against Bro. Russell, and got Bro. Adamson into line;–who, it seems, had some *previous* knowledge of the conspiracy. Brother Adamson had a grievance relative to his tract, as will be explained further on; and being one of the older colporteurs, it was hoped that his name would add to the destructive force of the coming "explosion." They had seen Bro. Russell pass through trying experiences with "false brethren" before, for God and truth were on his side; but never before had they seen such a combination against him; and they encouraged themselves that *now* Bro. Russell would be humbled in the dust, and they would profit thereby.

THE CONSPIRACY CULMINATES

Accordingly, they–Rogers, Adamson and Bryan–gathered at Bro. Zech's home, and with him and his family, sent out, on Wednesday, April 4, special letters to the Church at Allegheny, inviting them to gather at Bro. Zech's house the next evening to hear matters of importance, etc.,–meaning the "bomb" and smaller fire works.

About forty or fifty of the congregation attended, all of whom except one, so far as we are aware, received *special* invitations to be present. As we were not present, we submit the report of Bro. E. C. Henninges, the Secretary of that meeting, well known to many of our readers. It is as follows:–

THE SECRETARY'S REPORT

"In response to invitations sent out, signed E. Bryan, S. D. Rogers, J. B. Adamson and O. von Zech, requesting attendance at Bro. Zech's house on April 5, at 7:30 P. M., to hear `things concerning our highest welfare,' about forty of the Church at Allegheny attended. Finding on arrival that it was to be a congregational meeting at which some kind of charges were to be preferred against Bro. Russell, a Chairman and Secretary were called for by those in attendance, that whatever was done might be `done decently and in order;' besides which, if seemed proper that if the Congregation were to `hear' the complaints, it implied that

3H117

they were to render their judgment or verdict, and all this required proper order and a congregational head or chairman to the meeting and an authorized record. And further, some present who had knowledge of Bro. Russell's past experiences with Bros. Zech, Bryan and Rogers, foresaw that it would be most unjust to have the self-constituted impeaching committee appoint one of their own number to manage the trial, as they insisted on doing, and at the same time call it a *congregational meeting. After nearly an hour had been spent in trying to get the congregation to sit quietly and hear their best friend traduced, without any power to properly inquire into facts, etc., the four complainants were overruled by the congregation, and Bro. H. C. Wolf was chosen Chairman, and myself Secretary, of the meeting.*

"Bro. Bryan was first introduced, but became, under some interruption, so excited, disorderly and rebellious that he grievously insulted the congregation by saying, `I refuse to recognize the authority of the Chair. ' It was promptly moved and seconded that we hear Bro. Bryan no further; but an amendment, giving him the alternative of apology or dismissal was carried. On his declaration that he had `no thought of apology, ' he was dropped, after having occupied the floor for about fifteen minutes.

"Bro. Rogers had the next opportunity, and spoke for nearly two hours. He gave a resume of his plan, which several of us had heard before at Bro. Russell's house, a report of which was given in ZION'S WATCH TOWER of April 1, '94, under the heading, `The Work in England. ' At Bro. Russell's he said he had not yet tried his new method. At Bro. Zech's he declared that he `had tried this method largely in London,' and it was `very successful. ' He stated, as grievances, four ways in which he claimed Bro. Russell had injured him. (1) By pointing out that the printed page is the best way to preach the Gospel. (2) On account of this he got the feeling that he must sell so many books per day to pay expenses, and this kept him from trusting the Lord. These two things kept him in a great bondage which he had felt, but the cause of which he and only lately realized. (3) By telling him that he had `NO talent' for public speaking. (4) By advising him to change his London meeting to one in Bible-class style. This last he regards as an `assumption of control of my privileges. '

"Bro. Zech spoke at odd times against Bro. Russell in general terms, to the effect that Bro. Russell had too much authority and lack of love for the brethren; also `Bro. Russell does *great sins;* and, if you do not want to hear it, you are partaker of his sins. ' Twelve o'clock, midnight, came without Bro. Adamson having had his say except in the opening prayer, in which he thanked God for having the privilege of sharing in `this great reform movement' for liberty and equality amongst the brethren.

"Upon motion, the meeting adjourned, while Bro. Bryan shouted that they would be heard from fully in a few days–that a hall would be rented where they [the four] could have matters all their own way, and that it would not be called as a congregational meeting and that ` *this* thing will not down; we will print it and publish it to all the world, ' etc.

"Respectfully submitted, E. C. Henninges."

After the meeting had dismissed, a few were invited to stay longer, and did stay until four o'clock A. M. Then were detailed the other matters, and through some who were there we finally got to know about the "bombs," etc. When asked if they had gone to Brother Russell and asked whether he could or would give them an explanation, they replied that some of the minor charges had been presented and that "he had *explained them away;* " but they had never mentioned the two leading items (the "bombs" which they had been keeping for eighteen months). When asked why they had not presented those leading matters to Bro. Russell they replied,–We knew before-hand that Bro. Russell could Answer--them, and explain them all away. "And so" said the inquirer, "you thus confess that you did not *want* an explanation, but wanted to slander Bro. Russell."

THE CONSPIRACY EXPOSED

The next Sunday afternoon, after the discourse, strangers were dismissed during the singing of a hymn and the regular congregation was requested to tarry. To those who remained we gave a full history of the matter, in substance as we now present it below:–

The conspiracy which reached a head on Thursday evening April 5, at the residence of Bro. and Sister Zech was a surprise to us all; and although we now find that it had been forming for nearly two years, yet, so far as we can learn, Bros. Adamson and

Rogers had nothing to do with it until the past few weeks, although the former had considerable information respecting it. But their readiness to become participants therein speaks for their hearts much of the same "gall of bitterness" which has for a longer period been the power of Satan working in the others;–for we cannot but believe that Satan has been the moving and inspiring conspirator–moving to envy, jealousy, etc., and now, finally, to an attempt to assassinate my character and thus to greatly injure the cause which, under God's providence, I represent to a considerable degree.

When I shall now relate to you in detail the charges brought against me, you will indeed be surprised that "brethren" could be so confused by Satan as to become his tools and to attempt to make *charges* and "*bombs"* OUT OF NOTHING. I am not surprised at Satan; for I well know that he has long sought occasion against me, because of my activity against him and his works and in the service of the Lord. He has repeatedly set for me pitfalls and snares, but by the grace of God I escaped them. I am not surprised, therefore, that after besetting me for years and finding *no real charges* to bring against me, the great Accuser of the Brethren finally endeavors to misconstrue virtues and make them appear to be vices.

Born in this city of Allegheny, which, with the exception of about three years, has always been my home, I should be, and am, well known here. My religious views, of course, make me a mark, a target; and on this account if anything were known derogatory to my character, either in morals or in my business dealings, surely there are thousands of tongues in Pittsburg and Allegheny that would not hesitate to make abundant use of them to oppose my religious teachings. Can any one doubt that if such things could be produced, Satan would have found willing agents to publish them to the world long ago, to counteract the religious truths I publish, which they oppose, yet cannot gainsay nor contradict?

3H118

But what even the godless world would not do, because too honest, Satan now succeeds in getting some "*brethren* " to attempt. We do not claim that they realize what they are doing;–no, we trust that they do not fully realize the atrocity of their crime. For, if they have pursued their course for eighteen months with a full appreciation of its atrocity there would surely be little hope for them. We trust, therefore, that of them as of some of old it is true,–"they know not what they do," the god of this world having so thoroughly blinded their moral sight.

Yet while hoping that sometime they may get free from their captor, Satan, we cannot think that they have gotten into their present dreadful condition inadvertently, or merely by error of judgment. If their hearts were right God would not have permitted their poor judgment to get them into their present plight. We fear, from the bad fruits which they are bearing, that ambition and envy have for some time been "roots of bitterness" which only recently blossomed, and are quickly yielding the fruitage denounced in God's Word as works of the flesh and of the devil,–malice, hatred, contentions, envy, strife, back-bitings, slanders and every evil work.

Those whose hearts could treasure up supposed "bombs" for eighteen months to explode in the midst of the Church and ruin the character of a brother, who meantime did more than a brother's part to them (as will be shown later), and who all this time called him "dear Brother Russell" and wrote him letters expressive of their *love* and *esteem–these have a depth of wickedness and deceit which would shock a noble-minded worldly man not a professing Christian, and ignorant of the great light of present truth. Blasphemous unbeliever as he is, we believe that Mr. Robert Ingersoll would have no sympathy with such ungodly works of darkness;–he has enough of manhood* to keep him out of such a snare of the devil.

BROTHER ROGER'S GRIEVANCES

We will examine these charges separately. We have already referred to Satan as the chief conspirator and it is not difficult to judge of his motives. We have also mentioned Bro. Roger's grievances–that he was not allowed to overthrow the present Colporteur work and substitute his new preference.

We never forbade Bro. Rogers or others to preach Christ in any and every way they can. Quite to the contrary, as many can testify, we have always urged upon all the necessity for watching for the hearing ears, and that where such are found they do all they can to supplement the influence of the DAWNS. But we have advised, and do still advise, that it is useless to get into a wrangle and dispute and waste time at every house. Far better leave the majority of people to fight with DAWN and the BIBLE, than for the average colporteur, or indeed any one, to attempt it. Stir up the curiosity and interest of the purchaser, so that he will surely read, and then endeavor to water and to harrow before going to the next field of labor,–has been our advise to all colporteurs. And on their Report-blanks we have a space left, in which we request that they mention the number of persons with whom they have had special talks, and another blank in which we request them to state how many they have found who seem to be true wheat. Does this look as though we endeavored merely to see how many DAWNS could be sold, regardless of any work upon the heart?

Furthermore, several of the Brethren who seemed to have some ability for public speaking, have been supplied without charge with large charts similar to the one in DAWN, VOL. 1. (which cost us eight dollars each, in quantities), to enable them to preach when opportunity offers. Bro. Adamson, one of the conspirators, has such a chart. Indeed, about two months ago, we contracted with a painter in Pittsburg to prepare one hundred cloth charts, five feet long, on rollers, suitable for parlor-meetings. These will soon be ready and will be supplied to TOWER readers at about one-third what they would cost to get them up singly. Thus different little groups can edify and instruct each other, as well as their neighbors. Already there are two, and I am now making arrangements for two more, who seem "apt to teach," to go from place to place and hold meetings, public and private, chiefly the latter. Do these things look like objections on my part to oral teaching? Surely not; and Bro. Rogers knows that he misrepresents me, whatever may be his object in so doing.

We do learn, however, since the publication of the article,–"The work in England,"–-that Bro. Rogers had a very poor plan for colporteuring. Brother Utley, to whom Bro. Rogers gave some lessons, writes that he could not conscientiously adopt the plan, which, while successful as to sales, really did not make any opening for the reception of the truth. He describes the method thus: Rogers rings bell–-servants appears–-Rogers says, Please tell the lady that a minister wishes to see her. Servant leaves him in the hallway and he pushes on into the parlor. The lady enters, somewhat indignant at the intrusion, but is awed by the words, "I am a minister of the gospel," and readily consents to her name being entered for the three books to help on some good work.

Sister Burroughs writes on the subject as follows:

"A sister here asked me if I did not think it would be well to let Bro. Russell know how much harm had been done here by Mr. Rogers in his very disagreeable manner of insulting those who refused to buy `DAWN; ' but I thought he was in England and beyond giving further offense here, so we would not trouble you, but took him to the Lord in prayer–that he might be humbled and given a better spirit."

We can assure Bro. Rogers and others that the trouble is not with the colporteur work, but with *his methods* of doing it. Others are still greatly blessed in it, and are a great blessing to the Lord's hungry sheep, preaching so much of the plan as the people have ears to hear and leaving the books to preach to them many things which they would not hear orally.

Another grievance was that when he came here from England I did not show him special attention more than to others, by inviting him onto the platform, and to speak to the congregation, and to lead a Wednesday meeting.

Such a complaint surprised me greatly, but gave evidence of a root of pride as well as of bitterness. I fear that I have already pushed him forward too much, and to his injury.

Recognizing *all* of the consecrated as Royal Priests, it has been my custom to ignore distinctions, and when

3H119

another speaks I myself take a seat with the congregation. Our congregation almost every Sunday has from two to five ex-ministers of various denominations who at times have addressed the congregation,–in my absence.

BROTHER ADAMSON’S GRIEVANCES

Bro. Adamson’s grievances may be summed up as follows: He has for some four years held some views upon some of the parables, which I consider incorrect and misleading expositions. These he brought forward at the Spring Convention of 1892, in connection with a little talk to the colporteurs after the close of the meeting proper. Seeing that those who heard him had not generally caught the drift of his thoughts, my remarks following his were few, because I had no desire to hold up his views to ridicule–for some of them were too childish to treat in any other manner. I merely remarked that Bro. A’s views of these parables, they would notice, differed a little from my own view, which I stated in a few words. But, said I, since the Lord expounded only a few of his parables, and since we know that they *do not mean what they say,* but are figurative, it would not be in order for any one to be dogmatic in interpreting them: it is well also to remember that no doctrines should be built upon parables; at most they may be used to illustrate doctrines made plain by non-symbolic scriptures. Thus, kindly, did I push aside,rather than crush, what then seemed to me harmless, nonessential differences.

But, alas! how great a flame a little spark may kindle. Had I realized, then, how an insignificant difference may be used by the Adversary for evil, how gladly I would have spent several hours in pointing out what seemed to me to be Bro. A’s errors of interpretation. But I was busy, and said to myself–”In nonessentials charity and liberty.”

I now learn that Brother Adamson, like many others, has been under the influence of the Allegheny conspirators for more than a year. I noticed a change in his letters and manner, and in his zeal for the work, but could not account for it, until I learned of the “bombs” conspiracy, a few days ago.

About a month ago several brethren wrote to me saying that Bro. Adamson was preparing and intending to publish a tract, that he was writing to them for money to publish it, and that he had requested that the matter be kept secret from me, which request they felt it a duty to the Lord and his truth to disregard. In some of these letters Bro. A. explained that the coming tract would contain some of his views on some of the parables, and at least one or two parables as treated by Bro. Russell, and some other extracts from Bro. Russell's writings.

Bro. Weber received one of Bro. A's appeals for aid. He answered it kindly saying that he hoped to see him soon. Shortly after, he came from Maryland to Allegheny at Bro. Bryan's request to meet him *on very important business*, which business he found after his arrival was to sit in judgment upon and condemn Bro. Russell. After this interview, seeing the evil disposition manifested by Bro. Bryan, and his threatening attitude (which will be explained later), and knowing that in some way he was already influencing Bro. Adamson, and that he was about to visit Bro. A., Bro. Weber thought it would be well if he and I should visit Bro. Adamson at once, and if possible shield him from the subtle and evil influence of Bro. Bryan, who had stated his intention of leaving the city for Chicago the next day to see Bro. A. We therefore started that evening.

Our talk with Brother and Sister A. was a kindly one, in which I pointed out what I consider to be his errors of interpretation of some of the parables, particularly one of them (Matt. 5:25,26), which seemed to convey the idea that the world during the Millennial age would each man pay the penalty of his own sins to the "uttermost farthing"; and I showed that with such a view in mind some might draw the conclusion, even if not meant, that the death of Christ was not necessary as a ransom price for all. We then told him of the unhappy change that had come over Bro. Bryan and of his strange and unwarrantable attitude toward myself and the work in general, that he might know something of the spirit which was prompting a new trial of his faith.

But Bro. A's manner was not as formerly, and premonitions of his present condition of heart and mind were distinctly felt. I further stated that his proposition to place his tract in the hands of the Dawn Colporteurs for sale (of which he had not informed me, but which I learned through others) would be contrary to our arrangements with them–that those who handle DAWN should do so to the exclusion of everything else. This is a general rule among those who employ agents in any business, the object being to concentrate the entire effort on the one thing–"This *one thing* I do." and it is largely due to this regulation that the work has been so successful thus far. Therefore I had to assure Bro. A. that we could not institute any precedent in favor of his tract.

Bro. A. makes a great mistake in saying, "Bro. Russell's spokesman offered me twenty dollars not to print the tract." His reference evidently is to Bro. Weber, who was not my spokesman. Whatever Bro. W. said he said for himself entirely, and he says that what he did was to offer twenty dollars to cover certain expenses already incurred if Bro. A. desired to discontinue the preparation of the tract, and give his energies as formerly in the direction of his special talent–the Colporteur work.

Brother A's grievances are two: (1) We were informed about his tract before he got it out. (2) We found that he had on the face of his tract the words Old Theology Tracts and *Tower Bible and Tract Society, Bible House, Allegheny,* which deceptions we would not permit. After two notifications that we considered those references unjust and deceptive, and that he had no legal or moral right to so misuse our names to gain credence for his tract, he still persisted, and had many of them printed thus, Bro. Zech upholding him in it and doing the work. Finally, however, threatened Bro. Zech's partner (who although not interested in the truth, seemed to have better ideas of moral honesty) with damages if they let the tracts go out in that form, and they thus were *forced* to remove the deceptive title pages.

Seeing him thus out of all harmony with the Tract Society, and as he had gotten into debt to the Tower Publishing Co. (not to the Tract Society) $218.00, during the time he spent in preparing his tract, we offered to credit on his TOWER PUB. CO. account all that he ever donated to the *Tract Fund*—$139—if he so desired and

3H120

would resign the Directorship in the Tract Society,—to which, being continually absent from the city, he could not and did not give the least attention. This he refused to do; and, from what he says, he intends to owe the Tower Pub. Co. its $218.00 balance as long as he lives.

He states that he spent hundreds of dollars and traveled about *without salary,* circulating pamphlets at Camp-meetings, etc. It is true that the *Tract Fund* paid him no stated salary, but the way in which he states the matter is calculated to give a false impression. The fact is, that money was furnished him for *all his expenses;* and so far as we have any knowledge, he used it for *all* his expenses. Of the $218 now owing to the TOWER PUB. CO. (not to the Tract Society) $35 was sent him in cash about one month ago to help him make a payment due on some real estate in Chicago, purchased last year.

Bro. Adamson tries his hand at evil surmisings and says, "I believe that much more than I owe was expended in attempting to thwart Bro. Rogers' work in England." I reply, Aside from my time and stationary, I spent only twenty cents for four stamps, and this was not charged to the Tract Fund. Two of these stamps carried to Bro. Rogers the *kindly put* suggestions that his talent lay not in the direction of *public* speaking, as mentioned in the article "The Work in England;"–the third stamp carried a reply to Mr. Elliot Stock, of London, who had complained that Bro. Rogers was collecting money under false representations, from people who supposed that they were donating funds to the

British and Foreign Bible Society, but who were finding out, from the tracts left them, that they were mistaken. I replied, that surely some mistake had occurred, for I knew that Bro. Rogers would make no misrepresentations, and that none of our colporteurs were authorized to solicit money, directly or indirectly, and that I would request Bro. Rogers to call personally and explain. The fourth stamp was used to advise Bro. Rogers of this, and to caution him that he be very careful that the truth be not evil spoken of, and to ask him to see Mr. Stock and explain matters, as I felt sure he could do; for his letters stated that he represented himself as the agent of *our* Society.

This is a dispassionate statement of the injury Bro. A. has received at my hands. For all this he and the others reach the conclusion that Bro. Russell can only be completely overwhelmed by calling him,–"*The Man of Sin."*

Now we come to the consideration of the grievances of the chief conspirators–Bro. and Sister Zech whom we shall treat as one, including their household, and Bro. Bryan.

BROTHER ZECH'S GRIEVANCES

Here, as it relates to this case, it is necessary to give a little resume of my business history from '81 onward. I was then engaged in mercantile business and had a large store on the principle street of Pittsburg, and three branch stores. These were chiefly controlled by clerks and merely had my supervision; the most of my time being occupied in the publishing of the WATCH TOWER, *Food for Thinking Christians,* etc., which was circulated in large quantities. As the literary work increased it became necessary to dispose of these stores; and as I found it much easier to spend money than to earn it, I concluded that the capital formerly invested in the stores should not all be lavishly spent even in the good work of circulating the tidings of great joy: that the Lord would be better served if it were invested so that *my time* could go to his service, than if all were spent at once in his service and I then were obliged to give my entire time to business; for my determination has always been that I would never beg, either for ourselves or for the Lord's cause; but that the same Lord who blessed Peter's fishing and Paul's tent-making (Matt. 17:27; Acts 18:3; 1 Thess. 2:9; 2 Thess. 3:8) could bless, according to his wisdom, my business talents.

My money-capital being limited, I saw that it would never do to invest the funds in mortgages or in a bank, because the interest on the sum would be inadequate to the demands of ourselves and the work. Under what seemed to be a providential leading, I decided to invest with others in some oil property–oil wells. I chose this business because it seemed to be profitable, and because it would require little or no time and personal attention; for others, interested in looking out for their own interests, necessarily looked out for mine also. And this judgment has, on the whole, proved correct–several coins have been taken from this fish's mouth for our support and for the Lord's cause.–Matt. 17:27.

When Bro. Zech received the truth and left the Lutheran church, he owned a good property which, aside from being a home free of rent, paid his taxes and left him a net income of about ten dollars per month. Full of zeal for the newly-found truth, he engaged with me to translate articles from the WATCH TOWER into German, which I published in great quantities. He also proposed to translate M. DAWN, VOL. I., and to do the type-setting on same if I would pay for the electro-plates, supply the paper, printing and binding, and that we be share-owners in the work when completed.

We agreed to this, and it was begun. But watching the results of the circulation of the German TOWERS, and seeing them to be very meager, I foresaw that the publication of the German translation of DAWN would be very unprofitable, and so pointed out to Bro. Zech, urging that his income and the needs of his family would not justify him in doing all that his zeal had prompted him to propose. At that time he had translated about two hundred and fifty pages and had set in type about one hundred pages, and my suggestion was: Now, Bro. Zech, suppose we reckon that the time already spent by you on this volume represents the *translation of the whole of it* and suppose that this be your donation to the German cause, and I will proceed with the publishing, paying all of the expenses–what I shall pay you for your time in translating the remainder of the volume being reckoned as pay for the type-setting already done by you. This was mutually agreed to.

Meanwhile, my early suggestion, that Bro. Zech get at some sort of "fishing" or "tent-making," forced itself upon my attention. Various occupations were thought of, but none seemed so favorable to him as type-setting, and he requested that he be permitted to learn English type-setting and have the job of preparing the WATCH TOWER every month. I foresaw difficulties from his lack of a knowledge of the trade, as well as from his lack of knowledge of English, and urged that he choose something else. But, as

3H121

nothing else so favorable offered, and, as he urged that he would see that his blunders should cost me nothing–that the work should cost me no more than I was then paying to a Pittsburg firm–-I consented. Under these arrangements I paid him thirty-five dollars a month for a time; afterward when he became more expert, and when we began to set up M. DAWN, VOL. II., I increased the pay to forty dollars per month, and later, when he requested that he be paid by measure for the type-setting, and told me that he thought he could earn more money that way because he was getting more expert and would work longer hours, I consented; but instead of paying him the Union rates, I paid him more; namely forty cents per thousand *ems,* –because he was a Brother.

Later, when Bro. Zech had inherited something like fifteen to eighteen thousand dollars, from his father's estate in Germany, he thought that he would like to build somewhere near our home; and knowing that I owned some lots opposite it he inquired whether I would sell to him. I assured him that I would be pleased to have him for a neighbor, and gave him a price on eight small lots. I told him that I thought them worth four thousand dollars at the rate other lots in that neighborhood were selling–for him to inquire and thoroughly inform himself–but that as a brother in Christ I would give him a discount of $1000. So he bought the eight lots and paid me $3000. But he has since "whispered" that he was cheated.

Seeking an investment for some of his money, and knowing that I had some interests in the oil business, he asked my advice as to investing in that business. Judging that he would be one greatly affected by either a loss or a gain I advised him not to engage in the oil business.

My book-keeper and general business representative at that time, Bro. Geo. Rindfuss, was very intimate with Bro. Zech. Bro. Rindfuss it seems advised Bro. Zech differently, respecting the oil business, and Bro. Zech seemed to misunderstand me and to imagine that from jealousy I had advised him against his best interests, lest he should prosper greatly;–but nothing could have been farther from my thoughts.

About this time Bro. Rindfuss, as my business representative, called attention to the fact that I would soon need considerable money and suggested that he try and sell an eighth interest in some oil property for which not long before I had paid $3500. I consented. In a few days he reported that he could get $3300, and urged that I accept it as it was for a friend,–Brother Zech. I objected that Bro. Zech was unused to business, and if anything should go wrong he might reflect upon me for having helped him into it. The reply was that the property was as safe as could be found, and that Bro. Zech was not a child and knew what he was doing; and that besides Bro. Zech had been to see the property, while I had never seen it, having bought it on the explanation of Bro. Rindfuss and others, without taking time to visit it. So I consented, and as a favor to Bro. Zech sold him a one-eighth interest in the property for $200 less than it cost me and less than Bro. Rindfuss paid for a similar interest purchased from another party. I still, however, owned an eighth interest.

To the complete surprise of all concerned, the property suddenly declined in oil production, and hence also in value, until what I had paid $3500 for was not worth $700. As we had feared, Bro.

Zech's feelings suffered severely by the fall from great expectation to such realizations; and, although without cause, he proclaimed that I was responsible for his loss. I then felt that it would be to the brother's benefit spiritually and to the Lord's praise, and at the same time to the assistance of the German work, that I should help him out of his difficulty. Accordingly, I advised him to have nothing more to do with the oil business, and I managed to purchase back the said interest, worth at the time $700, and another small interest purchased of Bro. Rindfuss, and worth at the time $300, and so pay him for these their *net cost* (adding expenses and deducting oil received by him), which amounted to $3386. This sum by arrangement was paid him with my notes bearing six per cent interest and running for some time. They have since been paid in full with interest–$ 2386 and interest more than we knew the properties were worth,–and they never were worth more afterward.

Meantime Bro. Zech had urged that I go into the printing business with him, as a partner; but I refused, and advised him that it was a troublesome business. I never advised him to invest time or money in the business. On the contrary, I advised him against it. However, when he afterward found an partner and desired to do our work I promised him an *preference* over others, prices and work being equal; and this preference he has always had. Meantime, also, he had desired to have the full control of the German work and we sold him the plates, etc., of the *German* DAWN, VOL. I., at cost,–giving him privilege also to translate and publish the series, a condition being that he should supply the books *at the same prices* that we had been supplying them to the public and to colporteurs, and the promise made that if at any time Bro. Zech could not or would not supply the books at the same prices, the privilege of publishing them should revert to the TOWER PUB. CO. The restriction as to price was afterward modified as respects Vols. II and III., and they are now sold at a higher price, yet only about cost, because fewer are sold. And to meet Bro. Zech's views I agreed to pay him the full retail prices on all German Dawns I have occasion to purchase from him.

Judge of my surprise when, in January 1893, Bro. Zech told me and others that I had treated him shamefully, etc. I said to myself, If this be bad treatment, what would be considered good treatment? A number of the church friends of all concerned were called together to hear the matter and advise.

Brother and Sister Zech and family urged that I should pay more to Bro. Zech's firm for the printing and binding of the Dawms than responsible firms would charge for the same work. He complained, too, about being limited in the selling price of Dawm Vol. I; and declared that I had almost starved them at first on $35 and $40 per month, etc. I explained our dealings as above to the friends present and that we were paying our brother about twice as much as he could have gotten elsewhere–if he could have gotten *any* opportunity or pay when new at the business. I explained, as I do now, that it was no more my duty to pay a brother *more* than a worldly firm would charge, than it was his duty as a brother to do the work for *less*. Business should be done

3H122

on the lines of *justice:* charity and love can find exercise in other ways–as, for instance, in our dealing with Bro. Z. in the oil transaction, in which we made him and the German work a clean present of $2386 with interest. Bro. Zech complained that we gave one lot of DAWNS to another firm to print and bind. I showed the friends that Bro. Zech's firm was continually complaining that they were *losing money* on the Dawn work, while others were bidding lower, and were anxious to get the work. Bro. Zech's firm being full of work we finally gave one lot to another firm at a saving of $130 on twenty thousand books. And then I gave about one hundred dollars of that saving to the German cause, by donating the cost of the electro-plates for the third volume of German DAWN.

It is almost needless to say that the friends after hearing us both fully–until daylight of Feb. 5, '93–assured Bro. Zech that Bro. Russell's course was not only just, but very generous and brotherly toward him. His judgment was so warped, however, that he could not see the matter at the time; but a day later he expressed himself differently by letter to us and to all. The following is a verbatim copy of his letter:

Allegheny, Pa., Feb. 6, '93

"Dear Brother Russell:–Thinking the matter over since our long conference with the different brethren and sisters in your house on February 4th, I find that I have erred in my judgment regarding the charges made against you, and I therefore express my regret for having done so and for the trouble and anxiety resulting from it. May the Lord grant us that no such misunderstanding will arise again to injure our mutual brotherly feeling and fellowship. And since so many of our friends have been witnesses, I would be very pleased to express the above sentiment in their hearing, or, if you deem it preferable, to have them read this letter. In sincere love and fellowship, Your brother in Christ, Otto Von Zech.

"P. S. So far as Sister Zech is concerned, I must state that she never agreed with me concerning the right I thought I had to claim, but took, so she says, the position she did from a sense of wifely duty. O. V. Z."

This experience led to the preparation of the article entitled, The Relative Claims of Love and Justice, which, that it might not be construed as a blow at Bro. Zech, was held back and published in the Tower of June 1, ‘93.

Below is a copy of a letter presented to Sister Russell and myself about a month previous:

Christmas 1892.

“Dear Brother Russell:–I embrace the opportunity of this celebration of our Redeemer’s birth to tell you in writing what I could not so well express orally. I want to make you the best Christmas present I know of in telling you of our deep and ever increasing gratitude and love toward you and Sister Russell for your work’s sake, and for the kindness and love shown and daily bestowed upon us.

“In reading the other day what the Apostle says, that `we all with open face beholding as in a glass the glory of the Lord *are* (being) changed into the same image from glory to glory, even as by the Lord’s spirit, ’ and finding that the Apostle spoke thus not of the future but of the present, I could not help thinking, Yes, that is so. If we look back these seven years since we came into this marvelous light by the grace of God, we have experienced an ever increasing and burning love toward those who had been God’s blessed agents to help us see the truth.

“And I concluded, dear Brother and Sister, to let you know this our sentiment as our best gift we possibly could give, and thus to thank you from our hearts for your labor of love which our Heavenly Father has so abundantly blessed also toward us, and at the same time for the firm stand you take and always took in the defense of the central truth in our Father’s plan–the ransom for or instead of us.

“May our Lord and Shepherd grant us to stand side by side in this battle till it is over. In Him we will remain, Your Brother and Sister Zech.” It seems strange indeed that people could write such letters and yet keep “bombs” ready and waiting for convenient “explosion.”

This comprises all of Bro. Zech’s grievances, except as relates to the Wednesday evening prayer and conference meetings, which we will now notice.

A little more than a year ago, studying the spiritual needs of the flock, and remembering that our central prayer meeting had been a failure, because the friends here are widely scattered, we conceived the plan of having meetings in various parts of these two cities, not for Bible study, but for prayer and testimony, for the cultivation of the fruits of the spirit and the binding together of the body of Christ in love and Christian fellowship. I suggested to the Church the advisability of such meetings, urging that while doctrines are necessary, the cultivation of the fruits of the spirit is the real object of all doctrine. I asked those who favored the plan to signify it by rising; and almost all arose, Bro. Zech and family being conspicuous as voting against the meetings,–which they had a full right to do. I was not surprised at the matter, however, as I knew that Sister Zech had frequently expressed herself as having no confidence in prayer.

Next we asked for houses to be volunteered in which the meetings could be held, and several promptly offered, the object of the meetings being clearly understood by all as *not doctrinal,* but *social* meetings.

I then appointed leaders of those meetings–asking Bro. Zech first, whether he would serve. He declined. Later he started a German meeting at his house for doctrinal disputations, which of course, was all right; for the appointment of the social meeting did not hinder any who pleased from holding or attending other meetings. But because I urged that these meetings, appointed for social worship, should be held strictly to their object, Bro. Zech and his wife complained that I was a pope, and privately, we now learn, endeavored to raise a spirit of opposition in others, but without success, as the congregation appreciates the meetings greatly. Bro. and Sister Zech, after trying for six months to discourage the meetings, began to attend them: and we were greatly encouraged for two months,–especially when at a general church meeting (Dec. '93) Sister Z. testified before all, of the benefit she had derived from those meetings. This sympathy and interest ceased, and they at once changed their plans, when it was known that there would be no general Convention here this Spring.

3H123

The charge of "bondage" and "under my thumb," etc. which now they make public, I find has been a part of their "whisperings" for the past four years. They did what they could to prejudice the mind of the Tower office helpers: slanderous falsehoods, called "revelations" were made to them, to undermine their confidence and poison their minds against me; so that when the time for "exploding" the "bombs" should come, I should have no friends. Three years ago Sister Ball was invited over to their home to spend the evening and then advised, confidentially, that she was imposed upon by us, etc., etc., etc. Sister Russell and myself then visited them, showed the error of this course and they apologized. But within a year it now seems that they began again: Bro. Henninges was "talked to" about being in bondage to Brother Russell; and it was intimated that he was a fool for staying here. Bro. Campbell was made a "confidant" before he had been here a month, every endeavor being made to prejudice him against me. Bro. Abbott was similarly approached; and when questioned as to his salary, replied: "I am not sure that Bro. Russell would want his private affairs discussed, but I will tell you this much: he is paying me more than I asked for." An attempt was even made to alienate my wife, and to make her my enemy; but praise God it did not succeed. I can now heartily thank the Lord that I have such faithful, proved ones so closely associated with me in the work. It is strange how blind I must have been, not to have noticed what others all around seem to have seen and heard. But I placed too high and estimate upon those who bear the, to me, sacred name of "brethren."

Since Bro. Zech has alluded to the events of Christmas evening 1892, I must give the facts. Sister Russell and I invited Bro. and Sister Zech and a few other friends to a six o'clock Christmas dinner. After dinner, while in the parlor, Sister R. interrupted me in some trivial matter, and then catching herself asked me to proceed. I replied, "No; you tell it–you are the head of the house." This I admit was sarcastic; and seeing that it hurt Sister Russell's feelings and that she at once disclaimed any wrong intent, I excused it, and said that I did not mean it literally, that indeed Sister Russell is a very model wife, etc., and thus the matter ended.

But Bro. Bryan (who we will see presently is a most peculiar person, who fancies himself able, as he is ever willing, to give everybody instruction, and whose idiosyncrasies I had put up with for several years, as a member of our family and one of the office helpers), fancied that the above incident gave him a chance to meddle; and so the next morning at breakfast he took occasion to insult me. His remarks were ten times as strong as mine of the evening before, and wholly inexcusable. Sister Russell remonstrated, that his remarks were out of order, and I at once told him that I had borne his insolence and meddlesome busy-body disposition entirely too long; and now to go at once from the home whose head he had not respected and to whose every member he had made himself a disturber.

He went at once to Bro. Zech's where he was made warmly welcome as a co-conspirator against Bro. Russell, but their cause would suffer if he left the Tower office before the "explosion;" so they got up a letter and with one argument or another got those who had been present on Christmas evening to sign it. That is the letter which Bro. Zech drags into his statements of *his grievances*. But their *real* object was to get me to take Bro. Bryan back into the TOWER office. Of the circumstances under which the signatures were obtained the signers themselves have something to say below. Those circumstances exonerate all of them except the conspirators, Bro. and Sister Zech and Bro. Bryan, whose malicious intent seems now very manifest; but of course I knew no difference among them at that time.

I very humbly consented that these friends should help me mind my business: and at the request of that letter invited them all to meet me at my house. When they arrived, by way of showing them that I considered this an interference in my affairs in a way that they would not like to have me interfere in theirs, I suggested that perhaps the meeting had best be turned into one for the investigation and criticism of the private affairs of *all* present. I suggested that I knew considerable of their private matters which it would be quite embarrassing to us all to have related, even to a small audience (referring specially to Bro. and Sister Zech and Bro. Bryan); but that if it was *their duty* to investigate my private affairs it must be equally *my duty* to investigate theirs.

The three in question got loud and angry and dared me to say what I could. But I assured them that I had no thought of telling anything–that I had no such misconception of *duty*, but merely wished to remind them of the propriety of not being busybodies in other men's matters. We then proceeded to the consideration of Bro. Bryan's offense, and the company united in telling him that his course was *wrong*, and advising him to confess it and apologize–which he did do that evening. (Judge then of the unfairness of Bro. Zech's statement on this subject.) This led to the discussion of the subject, Who is the head of the family? Sister Zech, who had gotten some extreme ideas on the subject, called up the question, and expressed the opinion that the Apostle Paul's expressions on the subject were *incorrect.* My views on the subject appeared in print later,–in the Tower of May 1, '93, in the article "*The Twelve Apostles,* " etc., and in July '93–a double number–on "*Man and Woman in God's Order.*"

The following kind letter has just been received, and we make room for it as it bears directly on this subject.

Alleheny, Pa., April 23, 1894.

"Dear Bro. Russell:–We, as your friends, whose names are appended to the *portion* of a letter published by Otto von Zech, feel a deep sense of regret, not only for your sake, but also for our own, at the light in which it makes us appear; for we have no sympathy whatever with the spirit and intent of his libelous circular.

"We desire, therefore, to acquaint you with the peculiar circumstances attending our signing it, which we have not previously explained, because of the completeness with which the entire matter was BURIED (so far as you were concerned) the same week it occurred. The circumstances are as follows:

"We with others of the Church of Christ here had prepared some New Year presents for you and Sister Russell, and Bro. Zech had been appointed to make the presentation speech and had proffered his home for the

3H124

presentation, because so near to your own that the things we proposed to present could be readily transferred, after the surprise of New Years' night, 1893.

“When Bryan left your home and went to Zech’s they commended his conduct, claimed that a great wrong had been done him, and prepared the letter in question. The signatures were obtained in this way: Mr. Zech with the letter in hand called upon each one and in an excited manner represented that a great injustice had been done Bro. Bryan–that he had been rudely thrust out of his place in the TOWER office and Bro. Russell house, through the tyranny of Bro. Russell. He then added that Bro. Russell had too much power and ought to be taught a lesson; and that although the presents were at his house and the congregation were invited to assemble there, he could not make the presentation speech with good grace unless this matter of Bryan’s were settled and he returned to his former position. Now, said he, if you add your signatures to this letter, requesting a meeting of us all with Bro. Russell, we can have this matter settled and then we will carry out the previous arrangements.

“By such talk he obtained our signatures, but not for the object apparent in the letter, the language of the letter passing comparatively unnoticed, because our attention was specially drawn to Zech’s excited words with reference to Bro. Bryan. It would now appear that this was intentional on his part, and that he kept a copy of the letter for its recent malicious use; and on the evening appointed, although Bryan and Zechs continually persisted in dragging up the little matter about Sister Russell, both she and we protested that that was unnecessary and that that was entirely settled between you and her.

“Although feeling the matter was none of our business, we added our signatures because we were so anxious to have everything smooth and pleasant before the evening of the presentation, then so close at hand, and fearing that if we did not there would be some unpleasantness with Bro. Zech before the congregation which was to assemble for a purpose so different. The letter concluded as follows: `May our dear Lord guide and direct your judgment or ours, that it may all be to his glory. Yours in the Redeemer. (Signed.). ’ The signatures were obtained only with this object in view, and on condition that the matter should never be mentioned outside of the number present that evening. This promise they have entirely failed to keep, and ever since have talked of it in private; and now, judge of our surprise and chagrin on finding a portion of that confidential letter in print and our names heralded as busy-bodies in the affairs of one whom we love and esteem as a tried and faithful servant of our dear Redeemer and Lord and in whose integrity as a Christian brother we have full confidence: and as having part in the present infamous conspiracy to overthrow him from the place which he holds, and that rightly, in the hearts of many of the Lord’s people. It is an unwarrantable *misuse* of our names, against which we (as the signers) most earnestly protest.

“At the meeting which resulted, all (including Zechs) admitted the justice of your course toward Bro. Bryan, whom we and they urged to apologize for his *misjudgment* (we did not at the time doubt his good intention); and he did so in our presence. Thus the matter ended, and a pleasant New Year’s evening followed.

“Otto von Zech’s conduct and libelous circular remind us of Korah, the `ringleader’ of the rebellion against Moses and Aaron (Num. 16 and 26:9-11), who, with Dathan, Abiram and On, was not content with his honorable post, but `sought’ the office of Moses. From the above reference we discern that Korah with the other three charged Moses (without cause) with the very *sin* which he and his associates themselves committed. We find the same ambition, jealousy and pride in the conduct of Ahithophel, who, being King David’s counsellor and friend, became, through this same leaven of sin, the most treacherous enemy of the servant of God; but David’s heart remained loyal, and his prayer to the Lord `turned’ Ahithophel’s bad-intended course into what his name signifies, *foolishness;* for, said David, `O Lord, I pray thee, turn the (treacherous) counsel of Ahithophel into *foolishness.* ’ (2 Sam. 15:31.) A like conspiracy we find against the Apostle Paul, when they banded themselves together to `kill him. ’ (Acts 23:12.) And a like conspiracy was kindled against our dear Redeemer by certain ones of his time; for they `consulted that they might take Jesus by *subtlety,* and kill him. ’ (Matt. 26:4, 5) And again, it is written, `They hated him without a cause. ’ (John 15:25) May the dear Lord strengthen your mind and heart, so that through you, dear Brother, the proclamation of the gospel cause may be fully established.

“Hoping that this explanation will fully clear us in your eyes from any connection with the libelous circular, and desiring that, if opportunity present itself, you will make this known to any who may have seen the present statement of the conspirators, We remain, yours in love and service of the truth, J. A. Weimar, Elizabeth K. Weimar, John Cromie, Laura J. Raynor, H. C. Wolf, Rose J. Ball.

“P. S.–Brothers Ohlsson and Winter are not now in the city, and hence their signatures have not been obtained; but besides them the only other signers, exclusive of ourselves, are the conspirators.”

Let me here remark, incidentally, that if there are any of God’s married children whose interests are more thoroughly one, and whose esteem for each other is greater than that which exists between Sister Russell and myself, we would be glad for them to have it so; but we have no present reason for so believing. Ours, we feel, is indeed a union in the Lord, which we believe that even death will not sever.

Is it any wonder that, when I came to know the depth of their perfidy, I refused to allow Bro. Zech to preach in the chapel–the use of which for years I have furnished free of charge to the German friends? Could I, in justice, do less than inform those German brethren and sisters (about twelve persons), that while *they* were as welcome as ever to use the chapel every Sunday morning, Bro. Zech had proved himself wholly unworthy of my confidence, and that I felt that it would be *wrong* to supply him the opportunity to attempt a further defamation of my character, by misrepresentations slobbered over with protestations of brotherly love? Indeed, I am of the opinion that not one man in a thousand, professor or non-professor, would have had so little shame as to have attempted further

3H125

abuse of my generosity, after having publicly done all he knew how to defame me. He claims to have been "under bondage" to me. So I at once forced him to become a free-man by refusing him longer the privilege hitherto enjoyed of speaking to the German friends in the chapel. But even this enforcement of liberty is one of his charges against me.

BROTHER BRYAN'S GRIEVANCES

Bro. Bryan served the cause in the TOWER office for several years–well in many respects. But by heredity he has a very violent temper, a vindictive disposition and a penchant for minding others people's affairs. It is with deep regret that I thus write, and now only because it seems a necessary explanation of what follows. When I say he evidently inherited these ungainly traits I consider that I am making an apology for him. Time and again have I helped to settle differences between him and the other office helpers, in which he was uniformly to blame–generally trying to mind some one else's business; and time and again has he repented and lamented his course and promised to turn over a new leaf. But his difficulty seemed to grow upon him. He got worse and worse. He at least six times during the last three years of his stay urged that he should leave the office for the relief of others; and each time I persuaded him to try to do better: yet, when at last I concluded to let him go, he seemed determined to stay. I could not then judge why, but can now see that it was because he had become one of the conspirators and was waiting for the time to explode the bombs. It was after his conduct finally became unbearable, that I wrote him the following letters.

Allegheny, Pa., Mar. 2, '93.

"Dear Brother Bryan:–Your note, which I requested last evening, saying, if there are other matters `that you say would still be difficulties, even if you could determine not to meddle with and annoy Sister Ball, ' is before me. In reply I must tell you that this note manifests still more of the same wrong spirit of which I complain on behalf of Sister Ball.

“It shows that you not only want to annoy and manage her and her work, but that you also want to do the same for me and my business, and that of the entire office and home. I have assured you repeatedly of my Christian love and my care for your every concern, and my desire that you enjoy every comfort and pleasure which our home and office afford, but you seem to think that every thing should be run according to your ideas, which is neither possible nor reasonable.

“For over two weeks (I might almost say three years) you have been worrying the office and home circles, and that without any justification. You should be conscientious enough to admit that you have *no right,* human or divine, to interfere with Sister Ball’s rights or business, nor with mine, nor with those of others. If, therefore, this matter can be fixed only by your leaving the TOWER office, do not persuade yourself to a false view, in supposing that you will be going forth for righteousness’ sake, or for conscience’ sake; for, on the contrary, it will be because you are a persistent busybody in other people’s affairs–and an *intentional one,* since instead of acknowledging the fault you attempt to excuse it, and even argue by the hour that you have a right to judge the conduct and even the consciences of others, and to give them tongue chastisements and other incivilities until they adopt your conscience as instead of their own and repent to you, etc. I should tell you also that Sister Ball is not the only one who has mentioned your interferences.

“A month or so ago Bro. Henninges said to me:–`Bro. Russell, cannot I do some of the work of the composing room, or in some way shift so as not to be so much of an annoyance to Brother Bryan? ’ I replied that I thought I had a plan for dividing the work which would harmonize the difficulties peacefully, and to wait and see.

“Within a week Bro. Page said, `Bro. Russell, I feel that I am the seat of Bro. Bryan’s trouble, and while I came here, as I believe, under the Lord’s leading, do not let me stand in the way of the smooth running of the Lord’s work. At the same time I scarcely think that you do your duty toward Bro. Bryan and the others, and the work, to permit him to interfere with and snap the head off everybody and everything. In a worldly office such conduct would not be endured five minutes. ’

“I explained how I believed the trouble to be in part a heredity and that I was trying to have you take the right view of it, and that if you could *see it* fully and clearly I had confidence that you would *do* differently. But why you cannot or will not see so plain a matter I cannot understand.

“You know better than any one else, dear brother, how, with great patience, prompted by loving interest for you and for the work, I have tried to have you see the error of being a busybody–especially so when you knew that those you interfered with are fully as conscientious as yourself,–and full more so on the subject of respecting the rights and liberties of others.

“I have exhausted every proper means at my command to have you *see right* and DO RIGHT. But you all the more assume a self-righteous air and insist that you have a right to be the judge of the rights, liberties and consciences of others.

“This I can no longer permit. It becomes my duty, therefore, dear brother, to say, Stop this wrong-doing and uncharitable judging! and if you will not stop it you must cease to occupy the place you have occupied for so long in the office.

“Nevertheless, dear brother, it will be in sorrow and not in anger that we will part with you. You have many excellent traits to which I cheerfully bear witness, and I shall always feel a deep interest in your welfare, and should opportunity ever offer I will be glad to prove this in some more substantial way. But if disposed to see your error and to manifest a reform of your course, not only I, but all the `family’ I am sure will be glad, not only to have you stay with us in the work, but to assist you and bear with you. Please let me have your decision this evening, on the lines laid down in this letter.

“With deep brotherly love and unceasing interest in your present and future welfare, I remain your servant in the Lord, C. T. Russell.”

March 3, ‘93.

“Dear Brother Bryan:–My letter of yesterday was very

3H126

plain. While assuring you of my love and interest, it stated the necessity and laid down the conditions upon which you should have acted *pro or con* at once. Matters have run along now for nearly two weeks in a very unsatisfactory manner and one very disadvantageous to the Lord’s work. Others are idle while you have and hold onto more than you can do.

“Forbearance longer would not be a virtue. Your letter or note in reply to mine of yesterday is not a reply–merely a delay. What can be your object? I must insist, dear brother, either that you fully consent to all the reasonable requirements of my letter of yesterday, and indicate this in no uncertain words, or else that you hand over your keys and place, that some one conscientious enough to recognize and respect the rights of others may, with those who love and make for peace and right, occupy in your stead.

“After reading this letter and communing with the Lord, remembering that my course is the one of duty and that I still abound with love for you, save me further annoyance by *acting* at once. You had best re-read my letter of yesterday. May the Lord guide you, has been my earnest prayer for several days, but a conclusion must be reached now.

"With continued brotherly love and interest, and the hope that you may gain the victory over self-will and other foes, and humble yourself to be and do what you see to be the right, I remain,

"Your loving servant in Christ, C. T. Russell.

"P. S.–If you decide to quit the work and need money let me know how much."

Bro. Bryan finally concluded to go into the colporteur work, and we parted seemingly warm friends, as the following extracts from a letter received later shows; their "bomb" plot seemingly having been abandoned for a time.

Richmond, Va. March 15, '93.

"Dear Brother Russell:–I feel like giving you a little report of myself and my doings, in addition to what I wrote on recent postals.

"The whole situation here seems as favorable as any that could have been chosen. To be with your father's family has been most helpful. Then I have made a little beginning in canvassing that is not discouraging, though not nearly so good as I wish it were. Then, through advice from you, three brethren visited us last Sunday. I was *very favorably* impressed by the appearance of ––. If I am not mistaken, he is quite able to be a local teacher and leader. And he *seems* to have a beautiful spirit. Some brethren here had been meeting with a little group of Adventists; but quite lately the latter withdrew to another room. To our great pleasure, these brethren said they had already secured a room and arranged to have a regular Sunday meeting. They wished they had known earlier of the presence of your father's family in Richmond. I anxiously await the meeting next Sunday and will tell you how things seem. If I had the address of all Tower readers, could call on them and judge whether to notify them of the meeting and invite them to it. I have reconnoitered a *little*, and find good, long streets of residences evidently of the class where I will get access to the husband or wife, and not to the servant alone. I am quite hopeful that my record will grow better, as I get into the adjoining territory named.

"I have been out four days–not putting in very full time some days. The `score' is: 5, 6, 8, 9–orders taken.

"Asking to be remembered also to Sister Russell and all, Yours in the faith, Elmer Bryan."

But a little Christmas token, sent him four months ago, seems to have been the innocent instrument by which Satan again got to work upon his naturally not too well balanced brain, reviving and exaggerating previous “evil surmisings” and enlarging his “root of bitterness.”

He then began to write frequently about some trifles connected with his office experience. I answered these kindly and fully, and explained to him that we understood the matter thoroughly and that they were all right. However, about six weeks ago he concluded to ask two of the brethren to come with him and hear his statement of my sins and to reprove me according to Matt. 18:15-17. Bros. H. Weber and M. M. Tuttle came with him to see me and to hear his charges. When these brethren heard the charges, they told Bro. Bryan that they were ridiculous; that so far from being to my discredit they were to my credit,–every one of them. Here they are:–

Charge 1.–Bro. Russell, having the renting of a house, once put my (Bryan’s) name on the “To let” notice, without my consent.

Answer.–Bro. Bryan was in the office constantly and could better than any one else Answer--the questions of applicants. I preferred not to have my own name on the notice (1) because my forenoons are usually spent at home, writing, and (2) because my name being necessarily prominent, I modestly preferred to avoid any unnecessary notoriety. Bro. Bryan’s name would be unknown.

Judgment of the Brethren—Perfectly proper and commendable.

Charge 2.–Once when I was intending to purchase some clothing Bro. Russell gave me a letter to one of the prominent Pittsburg clothing stores, assuring me that it would secure for me a ten per cent. reduction in the price. It made me feel bad to think that Bro. Russell would thus deceive and cheat them, and I could not use the order.

Answer.–The letter was entirely proper. I am personally acquainted with the proprietors who grant me a discount, and invited me to send over any of those connected with the office, and that they should have the same.

Judgment of the Brethren.–Proper and commendable. Bro. Russell was endeavoring to extend to you, at the expense of his own time in writing the note, a privilege which all the large stores are glad to give, to get trade. Nearly every one gets a ten per cent. discount upon some score: Prices are so arranged as to permit of these discounts to customers. You merely did not comprehend the matter and thought evil of what was really a kindness.

Charge 3.–Bro. Russell received for many of the Colporteurs clerical half-rate arrangements over one of the railroads, and I am sure that he got these by *deception* and *fraud* ; for I know that the R. R. people would not grant those rates if they understood that the colporteurs sell books.

Answer--by Bro. Weber.–A very unjust and uncharitable thought on your part, Bro. Bryan; and a very mistaken one. I, myself, arranged the matter you condemn; and I did it in a perfectly honorable manner. I am

3H127

well acquainted with the gentleman in charge of that business, and explained that the colporteurs are preachers, ministers of the truth, who give their entire time to this work, but that they do it in a different manner from the clergy of the nominal church. I explained to him that they explained the Scriptures from house to house, and sold books which would continue and elaborate the preaching after they were gone.

Judgment of the Brethren.–Proper and highly commendable to all concerned except Bro. Bryan.

Charge 4.–Bro. Russell violated my idea of the law in the mailing of Millennial Dawn Vol. II.

Answer.–(I gave a detailed explanation of the matter, but it would be too tedious to relate here.)

Judgment of the Brethren.–Entirely proper so far as we can understand the matter. Anyway, we feel that the United States Government is abundantly able to look out for its own rights, and that it is very far from the spirit of Christ for you, Bro. Bryan, to be surmising evil against the very one through whose efforts God sent the truth to you. We could not think you more conscientious than Bro. Russell, and as for ability to interpret law, human or divine, we consider him entirely your superior.

Charge 5. I claim that Bro. Russell cheats the government by putting only half enough postage upon the Tower *binders*. He made us stamp them at "book rate," while I claim that they should be stamped at "merchandise rates." I wrote to the P. O. Department at Washington asking whether a Newspaper binder should be stamped as book-matter or as merchandise, and they replied–"as merchandise." Here is the letter signed by the third assistant P. M. General.

Answer.–The Tower *binders* were for some time mailed with double the proper postage. When I noticed it I had it changed to the proper rate. The binders are merely book-*backs*, and when filled with TOWERS constitute a bound volume. It requires no great mind to see that a *part* of a book cannot be rated at a higher charge than a *whole* book; and book-back or binder should therefore be mailed at book rates. However, lest some uninformed postmaster might not be able to reason properly upon the subject we always put one TOWER into each binder. Surely, it is then a book of 16 pages to any one capable of sound reasoning.

The Third Asst. P. M. General has been in office only one year, while I have had many year's experience in just such questions. It was this same gentleman who ruled out the *Old Theology Tracts* some months ago; but I appealed from his decision, and the legal department sustained my understanding of the law.

Bro. Bryan's decision would be binding on himself, but on no one else. The law leaves its interpretation to the common sense of the reader, except when called in question by the postmaster, and then an *appeal* may be taken if desired.

Judgment of the Brethren.–Without doubt a binder containing sixteen pages of reading matter is a *book*, and should be stamped at book rates. Bro. Russell should be allowed to mind his own business, and those who cannot help him should not hinder him. If Bro. Bryan thought differently he discharged his duty when he told Bro. Russell how he viewed the matter. The P. O. Department it seems was not asked about a *Magazine-binder with one issue enclosed*. That would have been a different question.

Charge 6. -On the missionary envelopes recently isued the last paragraph is marked, "S. I. Hickey in *Christian Herald*," but those printed some years ago read, "J. E. Jewett in *Christian Herald*." That was a fraud I believe. I have no doubt that was written in the WATCH TOWER office.

Answer.–This is a totally untrue: I first saw the "notice" in the columns of the *Christian Herald*. It appeared upon a page at that time controlled by Mr. Jewett, and since it had no name to it, I supposed it was Mr. Jewett's expression. Later, I learned that Bro. Hickey had written the commendation; and hence I changed the name on the next lot of envelopes printed.

Judgment of the Brethren.–Bro. Bryan, as only an impure fountain sends forth impure water, so only a wrong condition of heart could send forth such uncharitable thoughts, and these without any foundation except your "evil surmisings." Do not forget that evil surmisings, envy, strife, malice and hatred give evidence of a wrong spirit, little like the spirit which "thinketh no evil" and much akin to the spirit which "loveth and maketh a lie."

Charge 7.–Bro. Russell violated the U. S. postal laws by occasionally putting in amongst the Towers some Pittsburg papers for relatives in the South.

Answer.–Yes; it had been our custom for some time to send some of our exchanges and an occasional Pittsburg paper to friends; and these all being "second-class matter" were thrown in with the TOWERS when being sent to the post office. This continued until about six years ago. Somewhere about that time the rate of postage on second-class mail matter was reduced from two cents per pound to one cent per pound and postmasters were notified to be more than ever particular. Our Allegheny postmaster notified us that the German Tower could not henceforth be mixed with the English Tower, and that no other papers must be mixed in along. We called his attention to another part of the law in which it is specially stated that news agents may send out second-class matter at the same rates as the publishers, and showed that news agents do not keep different papers separate. The reply was that the post office department at Washington had made a *ruling* on that point, to the effect that publishers could send out other papers *only when they sent them to all of their subscribers,* and hence that publishers have less liberty than news agents. We accepted this ruling, and have never since, to my knowledge, mailed other than our own publications at “pound rates.”

Judgment of the brethren.–A most reasonable and consistent explanation of a trifle. It is not within the range of reason, Bro. Bryan, to suppose that one who is giving his time and energy to spread of the truth and the inculcation of righteousness, and spending thousands of dollars to that end, as you and we well know, would be dishonest for a few penny stamps. But it does look to us as though your object in even mentioning such a matter can be nothing less than a malicious spirit, a desire to injure Bro. Russell in our esteem; but we know him too well for that. His Answer--is more than a sufficient exoneration.

(We since learn that some (at least one) of the slanderous circulars sent out by the conspirators went *unstamped.* Do we evilly surmise that this was cheating the government? No,

3H128

we thank God that neither our heads nor our hearts are so deranged as to get us into such nonsense.)

Charge 8.–Bro. Russell some six years ago loaned hundreds of DAWNS, under the name of Mrs. C. B. Lemuels, which I hold was wrong–a deception.

Answer.–No wrong was done to any one by the use of the name; but, on the contrary, much good was accomplished. Many readers will remember seeing Mrs. C. B. Lemuels’ advertisements in different newspapers, all over the United States, offering to loan free of charge a book that would be very helpful to honest skeptics and infidels. Many of you first learned of the truth by this means. The book was The Plan of the Ages–DAWN, VOL. I, and the name Mrs. Lemuels represented Mrs. Russell. I esteemed that the matter would be better received from a lady than from a gentleman. I could have arranged for the use of Mrs. Russell’s name, or the name of some other sister, but reflected that a confusion of letters might result and prove inconvenient. Besides, I bring my own name as little into prominence as possible. This will be noticed in connection with everything I have published–the *O. T. Tracts,* the DAWNS, etc.

The name *Lemuel* is from the Hebrew and signifies *Son of God.* The initial letter C. stands for *Christ,* and B. for *before;* hence the whole name signifies, a son of God, after Christ. I consider the using of the name for a good purpose entirely proper and not a deception, in the proper meaning of that term; for it could make no difference to the party blessed whether the instrument of his blessing had the name of Smith, Brown, Lemuels or Russell. Indeed, our Lord was known by a variety of names, other than the name of Jesus, given by the angel. He is called also Immanuel, the Son of Man, the Redeemer, the Good Shepherd, Lord of Glory, Prince of Peace, Prince of Life, the Word of God, the Lamb of God, the Just One, the King of Israel, Living Stone, the True Vine, Wonderful, Counselor, Savior, Mediator, the Amen, the Alpha and Omega, the Second Adam, the Messiah. Our Lord and the Apostles and the Prophets, did not think it a deception to apply these various names and titles, nor do I. Had I used the name for a *wrong* purpose, the entire transaction would have been sinful; but as it is conceded that it was used for a good purpose the entire transaction is faultless. Many eminent writers for the press cover their identity under a *nom de plume,* and justly without reproach.

Judgment of the Brethren.–Legitimate and praise worthy. We wish that more of God’s children had the same singleness of purpose to do *good* to others and serve God and the truth to the disregard of their own name or fame. You, Bro. Bryan might far better be spending your time in holding up Bro. Russell’s hands, than in seeing how you can annoy him with such quibbles and disturb the work he is doing.

Charge 9.–Bro. Russell once advised a man to send addressed tract wrappers to the Tower office enclosed in a newspaper; whereas they should be sent at letter rates of postage, “two cents for each ounce.” He also published the wrong rate of postage in the TOWER for May 1, ’93, page 130.

Answer.–My reason for advising thus was, that I did not want the brother to pay more postage than the *law* requires. (It certainly made not one cent difference to *me.*) I know that many understand as little about the law as does Bro. Bryan, and country postmasters generally ask, Does this contain *writing?* If the Answer--is, Yes, he charges *letter rates,* two cents for each ounce, which in the case of addressed wrappers is contrary to the law. The law specifically provides that written *addresses* may be enclosed in newspapers without adding to the rate of postage, provided no other writing accompanies. But to add one other word such as “Well” or “All are well,” would make the postage rate the same as on a letter, two cents for one ounce. If one address can be so sent so can two or five or ten. Indeed, written wrappers sent alone, without a newspaper, are subject to no higher rate than printed circulars according to law,–one cent for two ounces–Bro. Bryan to the contrary notwithstanding.

Judgment of the Brethren.–Evidently a case of insufficiency of knowledge on your part, Bro. Bryan; and one easily rectified if you had been controlled by a proper Christian spirit.

Charge 10.–Bro. Russell, it seems to me, uses language in a "double dealing" manner. When I attempt to show something wrong in what he has said, he explains it all away and would convince any one it was all right.

Answer.–If I use ambiguous language it is wholly unknown to me; but since much of it is in print some one ought to be able to point it out, if this charge has any foundation.

Judgment of the Brethren.–This charge is in harmony with all the others, and shows that for nearly six years Bro. Bryan abused his position and the confidence reposed in him by Bro. Russell, that he was all the while hunting for a flaw in his words or character, and that he was disappointed when his evil surmisings of either were corrected. And, because Bro. Russell cleared the matter entirely, it is called "double dealing." Shame! There are broad, medium and narrow minds and hearts. Bro. Russell's is one of the broad and unsuspicious. His poorest judgment, it seems to us, was in not seeing long ago the difference between an office-helper and an office-hinderer. The Dawn and the Towers are witnesses to the fact that he uses language with a *directness* that is seldom equalled except in the Scriptures and in law books. The message from his lips, as well as from his pen, has "no uncertain sound" to those who really have "ears to hear."

Charge 11.–I once found some four hundred and fifty dollars placed to my credit on the Tract Fund account. I remonstrated and it was taken off; but sums credited to other of the office helpers, not so conscientious, still stand. This shows that Bro. Russell's ideas are peculiar and I should say dishonest.

Answer.–At the close of each year we generally find that we have expended more than the Tract Fund receipts from various sources, and we generally *balance* the account by donating whatever the receipts are behind, so as to let the fund begin the New Year without back debts. In the case mentioned I thought it would be well as an encouragement to the office helpers to share with them the *credit for this sum* and the voting shares which it represented. Accordingly the amount was divided with Mrs. Russell and the faithful office helpers. This was certainly not a crime; and indeed it is partly because of their consecration to the work that the expenses of the work are kept low. At all the events the office helpers are in and of our family, and I had pleasure in sharing

3H129

the credit on the *Tract Fund* records, although none outside the office would have known these matters had it not been for Bro. Bryan's peculiar view of them.

Judgment of the brethren.–Bro. Bryan, the more of such charges you bring the more you reflect to Bro. Russell's honor. Where was the wrong, the sin, in Bro. R's giving you and the others credit on the Tract Fund? Had he not a right to do what he pleased with his *own?* Suppose he had deposited that four hundred and fifty dollars to your credit in some bank,–would that have been sinful? If not, how could it be wrong to use it in the Lord's service and then give you the credit and the voting-shares? But you admit that he did not insist on your having the credit when you objected. Where, then, is the room for complaint? If your own judgment is confused, do at least try to let other people of sounder judgment mind their own business. Discourage in yourself the disposition to be a busybody.

Finally, we must say to you that this whole matter is simply ridiculous and gives evidence of a very unchristlike spirit. You called us to reprove Brother Russell after hearing your charges; but we find nothing to condemn and much to praise in all that you charge. Study and pray over the matter, and the Lord grant you needed help by his word and providence. Otherwise your present spirit is likely to lead you into "every evil work," and into outer darkness; for if any man have not the spirit of Christ he is none of his.

But Bro. Bryan had not come to be convinced; but said, "I will press this to the utmost, so help me God!" He had merely taken this as a *preliminary step* to his "telling it to the Church," at which time he, with the other conspirators, had arranged to explode the "bombs" that "would knock this thing (Brother Russell and the work) sky high."

The Brethren expostulated and showed that the very object of calling in two brethren for witnesses was to make sure that which ever one was in error should have the error pointed out to him, and that it was the *one who would not hear the other three* that was to be reported to the Church; and that, accordingly, Bro. Russell might, if he chose, report him (Bryan) to the Church as a busy body, if he refused or neglected now to heed the counsel of Bro. Russell and themselves.

But the Arch-conspirator, Satan, had evidently determined that the present would be his most auspicious moment, and that he should probably never find any more substantial charges. So he brought Bro. Rogers here; and his arrival, and disaffection because his schemes were not praised, accepted as the Lord's message, and generally substituted for present methods, together with Bro. Adamson's disaffection on account of his tract, seemed to make the present a most favorable time for the firing of the "bombs" that he had been kept waiting for about two years.

However, as before stated, the meeting called by them by personal invitation, and composed of a large number of the best brethren, and sisters of the Church at Allegheny (and which Sister Russell and myself did not attend), was rendered disorderly by the frantic efforts of the conspirators *make sure* that Brother Russell should have no defenders. But it seems that the bombs and fireworks charges had been entrusted to Bro. Bryan, to be fired with tragic effect, and that they were smothered, when, because of his spiteful, angry and disorderly manner and refusal to recognize the chairman, it was decided by vote of the congregation *not to hear him,* but to proceed to hear the others.

Having since learned *what* the "bombs" are, we must now explode them, and show that they are as untruthful as were the other Zech and Bryan charges, and similarly "evil surmisings." We find that while only some of these have been mentioned in the printed circular, others of them have been circulated privately by word of mouth and by letter; and hence we clean up all that we can learn anything about.

Bomb I.–Several years ago Brother Russell bought and sold some oil through a broker, a member of the Pittsburg Oil Exchange. This, we believe, is what people call "gambling," and is therefore dishonest and wicked.

Answer.–As before stated, I was in the *oil-producing business,* and all the conspirators knew this. It is nothing to be ashamed of, and I never kept it a secret. This is a way in which I have done some "tent-making" and "fishing;" and the coin from this fish's mouth supports me and mine, so that we are not chargeable to any, and so that we can help along the work. Some years ago my monthly share of the oil produced by well in which I owned interests was considerably more than it is at the present. The price of oil seemed likely to go lower, so I not only sold all the oil I had on hand, but through a broker I *sold in advance* oil that I knew I had in the ground, but which it would take time to have pumped out. In due time the oil was produced and the broker closed the contract, earning his commissions for his trouble and securing me a better price for the oil.

This is the legitimate use of the Oil Exchange. The misuse of it, called "gambling," is where people have no oil and merely bet so much money that the price will go up or that it will go down. Only obtuse heads or evil-thinking hearts reach the conclusion that there is no *honest* use of the great commercial Exchanges of the world. There is genuine and a counterfeit in everything that is worth counterfeiting. The finding of a counterfeit *proves* the existence of a genuine, in business as well as in money. My transactions were on the genuine, legitimate basis, as any business-man of honor and judgment will declare.

Bomb II.–Some one told Brother Bryan that he thought that another person surmised that Bro. Russell had cheated a man in Pittsburg as follows: Brother Russell owned a quarter interest in a small business venture, another man named Dubbs owned a quarter, and a man named Boyd owned the remaining half; that Bro. Russell had transferred his interest to Bro. Sweet and got Bro. Sweet to buy Mr. Dubb's interest for "a mere song," and afterward Bro. Russell got back his own quarter, and evidently Mr. Dubbs had been cheated.

Answer.–This, another case of "evil surmising," can be easily explained and would have been explained to anyone. Evidently they all knew this and did not wish to have an explanation, preferring to believe it, so that they could *conscientiously* throw it as a "bomb" when they got ready.

The business in question is so small as not to be worthy of the name *business.* I did purchase a quarter interest in it of Mr. Dubbs, the inventor. Mr. Boyd managed the business and Mr. Dubb's nephew was the only workman. One day Bro. Sweet came into the TOWER office and told

3H130

me that he was out of work and nearly out of money. He could make no success at colporteuring and was no hand at writing wrappers in the office, so I thought of the fact that Mr. Dubbs was anxious to sell his interest in the little venture, and that if he sold there would be a place for Bro. Sweet instead of Mr. Dubb's nephew. I told Bro. Sweet of it, and advanced him the full *value* of Mr. Dubbs' interest so that he could buy it, if Mr. Dubbs still wished to sell. But I realized that Mr. Dubbs who had sold me my interest, and was the inventor of the commodity, might feel under obligation to me, not to sell–so long as I held an interest–and especially as he had charged me more for my interest than we afterward found it to be worth–therefore, to let Mr. Dubbs feel entirely free to act as he pleased, I transferred my interest to Bro. Sweet who then bought Mr. Dubbs' interest with money I had advanced and Bro. Sweet got the situation. But as the business was not a success he never paid me back the money advanced. I took back the entire interest and since paid out some money on the same as my share of the loss. And Bro. Sweet's wife being ill, he removed to their old home in Virginia.

Everything connected with this matter is straight-forward and honorable. Mr. Dubbs is still a Pittsburger and a warm business friend, who would take my word on a par with my bond. How is it that these evil surmisers are "brethren," who, while confessing that I never wronged them, but on the contrary, that they are all more or less my debtors, imagine that I have done wrong to some one else? Is it likely that the world, the devil and opposing nominal church people would pass by even slight transgressions of business etiquet or morals, if they could find them? On the contrary, my character, my word and my credit stand high amongst intelligent people whose only objection to me is, “his religious views”–which of course they generally misunderstand, because they have been misrepresented by both friends and foes.

The following letter explains itself.

Allegheny, Pa., April 25, 1894.

“Mr. C. T. Russell., My Dear Sir:–My attention has just been drawn to certain charges, made against you by a busybody named Bryan, in the matter of a little business between you and me relating to my boiler-compound discovery, and the transfer of interests in the same to yourself and Mr. Sweet. I have also been shown a *proof* of your reply to the charge; and I desire to say to you that your conduct in that whole matter was entirely honorable, and quite satisfactory to me. My only regrets in the matter are that it has been the innocent cause of your being subject to such a `charge. ’

“By the way, I notice that you refer to the slanderer as `Brother Bryan. ’ I advise that you have a little as possible to do with that sort of brothers. In business parlance we call such folks `skunks, ’ and keep them at a distance.

“In conclusion let me say that your business associations with me have all been most honorable in every respect, and I know that your business integrity stands too high in Pittsburg to be injured by such senseless calumnies. Abroad, however, where you are unknown, your reply may be needed. Sincerely yours, J. A. Dubbs.”

Since receiving this kind note from Mr. Dubbs, he tells me that Bro. Bryan called upon him some time before, and inquired whether he had been wronged in any manner in the matter of the sale of the said interest in the boiler-compound; and he was answered that everything was satisfactory to Mr. Dubbs. Yet, in the face of that, his conscience was so asleep or dead, and his malice so alive, that he still clung to his evil thought and used it as a *dagger* to strike down one of his best friends–who had always shielded his weaknesses, and spoke so well of him that his present course is a surprise to all except our immediate household.

On the Sunday on which I refuted these charges before the Church here, I was afterward informed that Mr. Geo. Rindfuss (who was present), who had been my book-keeper for several years, and who was quite familiar with the above transaction, was claimed by the conspirators as in some degree associated and in sympathy with them. I therefore sent Sister Ball to see him the next morning with very satisfactory results. The following is her written report of her interview with him.

The following are the sentiments of Mr. George Rindfuss, expressed to me in a special interview on the subject, at the office of Mr. John A. Snee, Ferguson Block, Pittsburg, Pa.–on

Monday morning, April 9th, 1894, the day after Bro. C. T. Russell's public refutation, to the Church at Allegheny, of the charges privately and otherwise circulated by Otto von Zech, Paul Koetitz, Elmer Bryan, J. B. Adamson and S. D. Rogers.

"The relations existing between Bro. Russell and myself have been uniformly pleasant. A report is being circulated that I lost money through him; but it is untrue. I never lost any money through him; and to my knowledge he never lost any through me.

"I am Bro. Russell's friend, and I never wittingly said anything to damage his character or credit. Viewed from the standpoint of a business man of knowledge, experience and integrity, all his transactions and business dealings, so far as I am aware, are honest, fair and aboveboard–not shady, nor dishonorable, nor derogatory to his character–perfectly legitimate.

"I do not believe in gossip, and if I had not been drawn into this affair, not only this time but several times before, I would have said nothing. These people (Otto von Zech, et al) may as well jump into the sea as to endeavor to do Bro. Russell injury. *They* will suffer the most. The truth will prosper and the work go on as the Lord sees proper, and they cannot hinder it. I have no sympathy whatever with their position. The trouble with them is they imagine and misconstrue and brood over little things until their minds are confused and they do not know where they are.

"As I said on the evening of the meeting at Bro. Russell's house (about Feb. 15, 1893), these matters are no one's business, any more than my private business or any other man's. It is ridiculous to bring such charges. I never brought any because I have none to make. And I have testified to this in public. I love and respect Bro. Russell and shall do all I can to clear him of these misrepresentations."

These sentiments are all those of Mr. Geo. Rindfuss, and in the majority of sentences I have used his own words; and this I do solemnly, sincerely and truly affirm. Witness, James C. Ewing. [Rose J. Ball. State of Pennsylvania, ss. County of Allegheny] Personally came before me the

3H131

deponent, Rose J. Ball, who being duly affirmed, testified to the truth of the foregoing statement. Witness my hand and seal at Allegheny, (seal) this 9th day of April, 1894. James C. Ewing, *Notary Public.*

"Evil *be* to him who evil thinks," is an old proverb and a true one. These conspirators have treasured up evil thoughts and suspicions until they have *injured themselves thereby,* and are fast bringing forth "every evil work," as might be expected.–Jas. 3:16.

ATTACK ON THE Z. W. T. TRACT SOCIETY

I have now concluded the matter, except one item. The conspirators seem full of Bro. Rogers' idea that the saints are the fish, and that as Peter was sent to catch the fish and take the money out of its mouth, so they must take what money they need from believing saints–not even thanking them for it, but regarding it as a matter of duty on their part. And as some of the saints are already doing *what they can* through the Tower Tract Fund, and now–hoping perhaps that some of the donations to it would then fall to them individually–it seems policy to attack it. This they have done, declaring that *Zion's Watch Tower Tract Society* is a myth: it is merely Bro. Russell. Bro. Adamson declares that although a director he has never attended a meeting and knows nothing about the Society. Altogether, they *evilly surmise* again that something is wrong, and that they will see whether they can have the charter of the Society annulled, etc.

What are the facts? It is necessary that they be clearly stated that not a doubt may find footing–that not a soul who has given a dollar to this fund may have any room to question the proper application of every penny of it. Even money stated by the donors to be for my *personal* use has all gone into the Tract Fund. The facts are as follows:

The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet, "*Food for Thinking Christians"–now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, in 1884, at the instance of friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society* applied for a charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884–*a copy of which we present, –*

CHARTER OF ZION'S WATCH TOWER TRACT SOCIETY

Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved the twenty-ninth day of April, Anno Domini, one thousand eight hundred and seventy-four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their association for and upon which they desire to be incorporated:

I. The name of the Corporation shall be Zion's Watch Tower Tract Society.

II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious document's, and by the use of all other lawful means which its board of directors, duly constituted shall deem expedient for the furtherance of the purpose stated.

III. The place where the business of the said corporation is to be transacted is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

IV. The Corporation is to exist perpetually.

V. The Corporation has no capital stock. Each donation of ten dollars to the funds of said corporation shall entitle the contributor, or his assigns, to one non-forfeitable, non-assessable, and non-divided bearing share, and to one vote for every such share in said corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names and residences of those already chosen directors are (we given names of the present board and officers) as follows:–Charles T. Russell, President, W. C. McMillan, Henry Weber, Vice President, J. B. Adamson, Maria F. Russell, Sec'y & Treas, Simon O. Blunden. Rose J. Ball.

VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and every thing useful for the good government and support of the affairs of the said Corporation; provided the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice President, who shall preside in the absence of the President, and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania. The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation or removal shall be filled by vote of a majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the event of failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such

3H132

vacancy or vacancies shall be filled by election, in the same manner as the President, Vice President, and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before any Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually as any other person or persons, bodies politic or corporate within the Commonwealth of Pennsylvania, may or can do.

X. The said Corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messsages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its purposes; and to sell, lease, mortgage or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money. (Acknowledged and Recorded in due form of law.)

The object in taking out a charter is succinctly stated in the Watch Tower for January 1891, page 16, as follows:

“This is a business association merely. It was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. Any one subscribing to one copy or more of the Society’s quarterly, styled *Old Theology Tracts* (6 cents a year), is considered an active member of this Society–but not a *voting* member. Any one subscribing for $10 worth or more of the *O. T. Tracts,* or any one *donating* $10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each $10 he or she may have donated. The affairs of the Society are so arranged that its entire control rests in the care of Brother and Sister Russell as long as they shall live. In fact, the only objects in having the corporation are:–

“First, To provide a channel or fund through which those who wish can employ their money talent, whether small or great, to better advantage for the spread of the Truth than if each interested one acted and published independently of the others. Secondly, The corporation was called for by reason of the uncertainty of the lives of those at present managing the fund. Some wrote that they were doing all that their present necessities permitted but at their death they desired to do more; and urged the necessity of a legal corporation, as Brother and Sister Russell also might die, and they wanted their donations to go to the spread of the Truth.

“The Society owns nothing, has nothing, pays no salaries, no rent or other expenses. Its policy is to use in the work every dollar received, to the best advantage, and as speedily as possible. Its success in publishing and circulating among the right kind of readers tons of *Old Theology Tracts*, is phenomenal alike to its friends and its enemies. The latter imagine there must be great wealth connected with the concern, whereas there is really very little. Few of the friends of this cause are able to do *much* financially; but what money there is, under economy and the divine blessing, is like the widow’s cruise of oil: it accomplishes about a hundred times as much as other Tract Societies, which spend most of their receipts upon salaries.”

It will be seen from this and other mentions of the subject in the Watch Tower that I have never intimated otherwise than that the management of the Tract Society would probably rest entirely in the hands of myself and Sister Russell as long as we live, as provided by the regulations of the charter,–that the majority of voting-sharers elect the executive officers. Our reasons for expecting to control the Society while we live, we did not state, because of modesty and a desire not to seem to boast of our good works. But now it is necessary to state matters plainly in order that our good deeds be not evil spoken of and misunderstood, and thus become a stumbling-block to others.–Rom. 14:16.

The fact is that, by the grace of God, Sister R. and myself have been enabled not only to give our own time without charge to the service of the truth, in writing and overseeing, but also to contribute more money to the Tract Society’s fund for the scattering of the good tidings, than all others combined. If I were *selling* my services for money, the Tract Fund receipts could not secure them, as my business ability would command a large renumeration.

God forbid that we should boast of this, or reckon ourselves on this account worthy of more honor than others of the Lord's servants who have been equally faithful in the use of the various opportunities or talents entrusted to them as stewards by the same Lord. The statement is *forced from us.*

We realize, too, that even should one give all his goods to feed the poor hungry sheep and have not love, it is nothing. We are glad to know that what we have done was not done for vain-glory, but has all been done in *love,* –love for the Lord, love for his sheep and love for his Truth. Indeed it would be our joy to have done many times as much as we have done; and we could and would have done more than we did during the past two years, had it not been that we seemed to see a necessity for "setting our house in order" financially, and because the "Good Hopes" plan, introduced two years ago, has brought assistance from others of the household who we know have also been blessed by that systematic plan of "laying aside on the first day of the week according as the Lord hath prospered"–as directed by the Apostle.

Having, up to Dec. 1, '93, thirty-seven hundred and five (3,705) voting shares, out of a total of sixty-three hundred and eighty-three (6,383) voting shares, Sister Russell and myself of course elect the officers, and thus *control* the Society; and this was fully understood by the directors from the first. Their usefulness, it was understood, would come

3H135

to the front in the event of our death. But, be assured, we shall take pleasure in sharing the responsibilities of the place we occupy with any one whose interest in the mission of the Tract Society shall by his donations to its funds relegate our voting shares to the place of a minority. And such a one would, no doubt, be well qualified to direct in the expenditures, etc.

For this reason, also, formal elections were not held; because it would be a mere farce, a deception, to call together voting-share-holders from all over the world, at great expense, to find upon arrival that their coming was useless, Sister Russell and myself having more than a majority over all that *could* gather. However, no one was hindered from attending such elections; and all who desired to take part should have kept themselves informed as to their date,*–the first Saturday in each year.*

We have regularly printed certificates, which for a time we sent out to those who contributed ten dollars or multiples thereof. But they made trouble and extra letter writing, because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were *appeals* for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc. Others feared that the owning of the certificates brought them into liability for any debts which the

Society might contract, etc. (We here remark that no liability is incurred by any share-holder.)

It required patience and took time from more important work to Answer--scores of such letters; and we concluded that we had made a mistake so far as the *certificates* were concerned. However, a faithful record is kept of all donations and of all voting-shares, and the books are open to the inspection of all who have ever given one penny to the fund.

Since the adoption of the "Good Hopes" method we credit the voting-shares at the close of each year, so that if a contributor gave a total of ten dollars during the year he would have a voting-share, even though no *one* of his donations amounted to ten dollars. Thus, if a friend sent in "Good Hopes" of seventy-five cents per week or nine dollars per quarter, he would have no voting-share if reckoned by the quarterly receipts, but if reckoned by the year his four remittances, $36, would represent three shares.

We have plenty of blank Certificates and an accurate record of every dollar you have sent in, as we will *take pleasure* in making our Certificates for all who, understanding the matter, would like to have them. If you have old certificates issued years ago and have contributed more money since, so as to have more shares now, please send back the old certificates so that the new one when issue will show your full credit up to the end of our fiscal year, December 1, last or, if preferred, up to date.

REPORTS OF THE TRACT SOCIETY

Reports of the receipts and expenditures of the Society since its charter, can be found in Zion's Watch Tower issues of the following dates: For 1885, in Tower, Jan. 1886. "1886 to 1891" Jan. 1892. "1892 Dec. 1" Dec. 15,1892. "1893 Dec. 1" Dec. 15, 1893.

The donations for the six years 1886 to 1891, aside from my own, were very meager. So little interest being manifested I scarcely thought worth while to make a yearly report. Besides, during that time the inauguration of the colporteur work took considerable time and attention, which continues as the work enlarges. The increase of contributions since 1892, incident to the adoption of the plan called "Good Hopes," led to the return to *yearly* reports.

In the foregoing extract from our issue of January 1891 (and which appeared in eight issues of the Tower for 1891) we say, "The Society owns nothing, has nothing, pays no salaries, etc." Lest some should misunderstand this, we will explain. The Tower Pub. Co. (which in a financial way represents myself)owns the Bible House, buys the paper, pays for the printing, binding electro-plates, etc., and keeps a large stock of Dawns and Tracts on hand and fills the orders of the Tract

Society at any time, and at much lower prices than any worldly firm would charge for much poorer service. To do this requires that thousands of dollars lie idle continually, in electroplates, books, colporteurs’ dues, tracts, etc; and as a consequence the Tower Pub. Co., is now a borrower to the extent of over twenty thousand dollars (the interest on which is over $1200.00 yearly), all of which, however, is amply secured by other property which I own.

The Tract Society’s funds are usually spent before received, as under the “Good Hopes” plan we know *about* what to expect. It runs a yearly account with the Tower Pub. Co., paying over moneys as received and balancing the account at the close of the year.

Is it asked why the Tract Society does not do its own publishing? We reply, because it has neither capital nor credit. No banks would want the Tract Society’s note. There are two ways in which it could do its own publishing: (1) By doing no work for a while, it could save up the yearly donations until it had a capital with which to purchase or rent a building, buy type, make electrotypes, and pay in advance for paper, printing, binding, and have capital with which to give colporteurs some starting credit, etc.; but this surely would not be as advantageous a way as the present one. (2) I could make a donation to the Tract Society of a part or all of the Tower Pub. Co’s. outfit, and take that many more voting-shares. This I no doubt would have done had it not been for the greater caution of my esteemed help-mate, Sister Russell. Her advice was,–That would be no real benefit to the work, and you may be sure that if the Society really had any assets or property, some would soon begin to interfere with its management, or at least try to. So long as we live we had best keep matters as they are, and at our death put the Tract Society and the Lord’s work in general on the best possible footing, and in the most consecrated hands we can find. I followed this advice rather reluctantly; but now, in the light of the slanders herein discussed, I see it to have been the very essence of wisdom.

WHAT COULD HAVE BEEN THEIR OBJECT

Such a conspiracy, so deeply laid and extending over eighteen months at least, must have had an object; and after-sight often makes known what foresight could not have even suspicioned. It is clear, now, that Bro. and Sister

3H136

Zech have long felt envious of Bro. and Sister Russell. We can see now the meaning of their desire to get full control of the German work, which we so readily surrendered, and their anxiety to get the German paper forced into the hands of all the Tower readers. They knew that a good many of them *could* read German, and they were anxious to exercise a rival influence over them. Had they been more moderate in their efforts I might have granted all they desired; but their repeated, extreme and unreasonable *demands made me feel cautious, although I knew not of what. I felt that I must not trust them absolutely*. But never for one moment did I suspicion that it was a disease of the heart, as now seems evident: I attributed it merely a differences of heads.

We repeat that the evidence is strong that what has just occurred was planned to occur one year ago; and to use the expression of one who knew of this feverish condition of things before we had the least intimation of it, “the pot was kept boiling, ready for the explosion.” And true enough the pot has been boiling, and many of the church here, especially of the new and weaker ones have been forced into it, while myself and Mrs. Russell were in blissful ignorance of it. Some stopped their ears and said, We will not hear this unrighteous gossip; others heard and disbelieved, and covered what they could not understand with the mantle of charity; while with a few others it has acted like venomous poison, prejudicing their minds so that they have no ear for the truth on the subject.

Yes, the explosion has at last come;–but it is the explosion of their malice, hatred, envy and evil surmises. No doubt it will do some damage; for the fallen human mind is much more attracted to evil things than to good things, and more readily surmises evil than good. Only the pure in heart and considerably developed in Christian character are ruled by the love that “thinketh (surmiseth) no evil.” (1 Cor. 13:5) No doubt the “explosion” will *kill* the interest of some of the new born lambs; and many will be wounded by it. But what cared the conspirators for such considerations, Brother Russell’s character must be killed somehow, or else the work so successfully managed by him as the Lord’s steward would not be wrecked. And only by wrecking the present work could they hope to gather some of its fragments into their “bag” (John 12:6), to start up a *new work,–a new* paper, a *new* tract fund, etc., etc.

Yes, that is manifestly the secret of it all: the conspirators managed ably; and Brother Adamson, with a large bundle of the assassinating circulars, went to work at once to take the money out of the mouths of the “fish” in Ohio and elsewhere–to start a new paper, in which, if they do as they desire me to do in the TOWER, all who will may publish truth and untruth *ad libitum.*

Here I dismiss this painful subject, which has weighed heavily upon our hearts for three weeks past. In various ways it has greatly interfered with the Lord’s work. And it has, no doubt, greatly disturbed the whole Church, and caused some at least–we know not yet how many–to turn aside from the way and work which God has seen fit to permit Satan to thus trouble and shake.

The two weeks intervening between the receiving of the libelous circular of our enemies and the preparation and sending out of this defense, has doubtless been a period of severe testing to many of you, especially those young in the truth; but all who have been *slow* to believe evil, and who have determined to wait patiently and prayerfully until the right and the truth should be vindicated, have doubtless been drawn closer to the Lord, and made to feel yet more their dependence upon him. I know that many have been praying for me the Lord's grace and strength; for many have so written, and I am sure that others did who did not write it. I rejoice to tell all such that I have been wonderfully blessed and kept in the peace of God which passeth all understanding. And as a consequence of recent experiences I am sure that I can appreciate and sympathize with the Master's experiences as never before. I have learned to appreciate *true* friends, and the spirit of Christ as never before. Of course the tendency of the fallen minds is to believe any evil report; and in the present case this tendency would be backed by the fact that the very brethren who bring these charges were lifted up to notice and commended to your confidence by myself. We cannot wonder, then, if a considerable number will have their minds defiled, and be themselves "sifted as wheat" (Luke 22:31), and if some be taken entirely out of sympathy with the truth and its service. All that we could do we have done for these: we have prayed for them that their faith fail not, and we have published for them this lengthy explanation of the false charges.

In writing this explanation, I have avoided making any countercharges or dragging in any of the *personal* affairs of the conspirators, except such fragments as touched upon their charges against me and were necessary to give you the true view of the matter. I thus avoid their affairs, not because I lack ability to surmise, suggest and hint evil of them, but because I hate such works of the flesh and the devil, and by the Lord's grace am seeking more and more the mind of the spirit–the mind of Christ, which "thinketh (surmiseth) no evil," but suffers long and is kind.

But, dear brethren and sisters, we must beware lest the sacred title of brother and sister be abused and all its meaning lost. There are limits on this subject fixed in God's Word, and it behooves us to notice them and to act accordingly.

First, any one who does not fully and heartily *confess* the Lord's death as his *ransom-price,* paid once for all eighteen centuries ago, should not be recognized as a brother or sister, however honorable his conduct, or respectable his manner and appearance.

Secondly, the brother or sister (believer in the ransom), who, by a disorderly walk and conversation, brings reproach upon the cause of Christ, is to be withdrawn from and to be treated "*as a heathen man and a publican,*" that is, in all respects as though he were not a brother–as an erring brother disowned and disfellowshipped until such time as he shall fully and freely confess his fault and ask forgiveness.

The question therefore is, what should be our attitude toward these conspirators? Would the Lord have us continue to fellowship them and think and speak of them as “Brethren,” or not? They have not yet denied the *ransom*, although some views expressed by two of them, recently, look as though they were getting onto dangerous ground, in their endeavor to find something that they can present as strictly new and original. And to our knowledge they are

3H135

soliciting financial aid from the “no-ransom” folks who “walk no more with us,” and are “enemies of the cross of Christ;” and it is but reasonable to suppose that they will seek to *please* those who will aid them, and that those who give aid will expect favor at their hands.

For my own part I have concluded that it is our duty to fellowship them as brethren no longer; and that each may be able to decide the question for himself, I will lay before you all the Scriptural reasons, as follows:

(1) Read what the Apostle Paul says the true Church should do respecting “unreasonable and wicked men.” (2 Thess. 3:1-6.) Question–Are these conspirators unreasonable and wicked? Each must judge for himself according to the evidence; and I have laid it before you very carefully. The evidence proves that they are, all of them, *unreasonable;* and the facts of this conspiracy of several years–this attempted assassination of the character of one who *always* did them good and *never* did one of them the least harm,–is as strong evidence of *wickedness* of heart as we need ever expect to find. “Disorderly” does not fit this case: it is a thousand times worse than the disorderly conduct mentioned by the Apostle as a ground for *withdrawing of brotherly regard, etc. (Verses 8-15.) This case is more nearly described in 1 Tim. 6:4,5 and Rom. 16:17.*

(2) In our Lord’s instructions, in Matt. 18:15-17, he gives us a rule for such cases. Has it been followed? Yes, we have here related how the conspirators themselves brought the brethren to hear and to join with them, and how their unjust thoughts and evil surmisings were rebuked by those whom they sought to poison and make my enemies. We have also related how some of the best representatives of thought in the congregation were twice called “to hear,” and judge as you now have fully heard. Yet notwithstanding all, they will hear nothing but the voice of Satan, urging them on to more envy, malice, hatred and strife, publicly and privately expressed. Henceforth, such men should

be to all who love righteousness, and obey the Lord's command, "as heathen men and publicans" until such times as they shall fully and humbly repent and reform.

(3) The Apostle gives us a sure rule for judging who are and who are not "brethren." He says, "If any man have not the spirit of Christ he is none of his"–no matter what he believes, and no matter what he may formerly have been or believed or done. The spirit manifested by these conspirators is far from the spirit of Christ–meekness, gentleness, patience, brotherly kindness and love which surmises no evil. And those who are none of his should, surely, be none of ours. Every branch in the Vine that beareth not fruit (the fruit of the spirit), God, the great husbandman, will take away (cast off).–John 15; 2.

The violation and loss of the *spirit* of the truth generally comes first, but the loss of the letter of the truth, the true doctrine, is sure to follow, ere long. "If any man will do my Father's will he shall know of my doctrine," said the Master. And it is consistent to reason to the contrary, that those who have the doctrine, but fail to grow its proper fruits will lose the doctrine.

This sudden and venomous attack upon my reputation by those who professed, even to the very date of the outbreak, the warmest of friendship–this search for years for something that could be misconstrued and made unto slander,–this berating of the colporteurs as my slaves, by the very men who (more than myself) urged all who could do so to engage in this service, and who denominated it the highest and best service of the Truth,–this attempt to apply to me all the vile names they can think of, such as "pope," "Man of Sin," "Saul," "King of Babylon," etc., may deceive some, but not those who have the spirit of the truth and who as true sheep know the voice of the Shepherd. Such will recognize it as the voice of a stranger, and will flee from its influence.–John 10:5.

The Lord who saw fit to permit the great Enemy to bring this storm upon his disciples, purposed not only the shaking out of all not worthy of the truth, but also the greater strengthening of faith and closer binding together of all who are truly his. He is able to say now, as of yore (Matt. 8:26), Peace, be still; and to give us a great peace and renewed confidence in him and in each other in whom we see his spirit.

Just a word upon another matter. Slighting remarks have been made respecting the Dawns, and other of our publications, to the effect that these teachings are really old and merely restated therein. I reply: It is well known to all of our readers that we do not *claim* that our teachings are *new;* that, on the contrary, we specially designate them "the *old* theology;"–the teachings of Christ and the apostles and prophets.

If it be true, that the same truths are taught in books published by others, I would be glad to know it; but I regret that I have never seen them. These who profess to know of such publications have evidently gotten as little good from them as they got from mine,–none. For he who gets not the spirit of the truth gets no blessing from the letter of the truth.

That isolated parts or features of the truth are to be found in the various writings of the past three centuries is unquestionably true. Our Presbyterian friends have precious truth in the doctrine of *election*. Our Methodist friends have long held the blessed doctrine of *free grace;* our Universalist friends have long preached a false view of *restitution;* and almost all have held some truth with some error. The special blessing of the present harvest message is that it *clarifies*, *harmonizes* and *systematizes* all these fragments of truth, and brings order out of confusion,–rightly dividing the Word of Truth.

Respecting the steps of the divine leading in reaching the present development of the truth, I refer the reader to three articles which appeared in Zion's Watch Tower for May, 1890, entitled "Perils Amongst False Brethren," "Harvest Gatherings and Siftings" and "Sifting the Wheat." These were published with reference to a previous sifting; but as many of our readers are new since then, we think well to let these articles form a conclusion to this paper.

We know of no other publications than MILLENNIAL DAWN, etc., which teach an opportunity of *restitution* based upon a *ransom-* price given for all on Calvary; no others that distinguish between the human and the divine natures, showing the latter to be the heritage of the elect Church and the former the blessed hope set before the world; no others that teach distinctly the *presence* of our Lord, beginning in the Fall of 1874; no others that

3H136

show the real cleansing of the Sanctuary; no others that harmonize all these doctrines (election, free grace, the "little flock," the "great company," the restitution class, etc., etc.,) in the one grand, beautiful, divine, Plan of the Ages.

We could wish that there were many and abler pens than ours, to portray a message so worthy of the sublimest expression. But we rejoice, nevertheless, that we have a share in the work; and we remember always that not unto the human instruments, but to God, the divine author of the plan of the ages, belongs the honor. And we remember that in this, as in all things, God's Word is fulfilled which declares that "God hath chosen the weak things of the world and the things that are naught."

But whoever might have been the instrument in the Lord's hands, in bringing to light the harvest message, we well know from the assurances of God's word that he could only expect as his *present* reward, that which the Master also received, when after opening the eyes of one born blind, they said, "Give God the praise: we know that this man is a sinner." John 9:16,24. Surely the disciple is not above his Master.

I take this occasion to thank those of charitable judgment who by letter and in person have expressed their confidence and sympathy in this trial, and who have steadily held us, and all the interests of this harvest work, before the throne of grace. Continue to do so, dear brethren and sisters: "Watch and pray!" Watch, that no criticizing, evil-surmising spirit may find a place among you; and if any such appear in your midst, promptly check the tendency by refusing to be a party to any secret, underhanded slander; bring all such and their charges to the light at once; and if they refuse to state publicly to the accused, what they would hint and insinuate privately, reckon that such persons have not the spirit of Christ, but the reverse, the disposition of Satan, the accuser of the brethren: for the poison of asps is under the lips of the evil-surmising, backbiting gossip. (Rom. 3:13-18.) But cultivate rather the fruits of the spirit of love and peace, and seek to adorn the profession of godliness with a consistent walk and conversation.

We quote below a few of the letters received.

Your brother in Christ,–abiding under the shadow of the Almighty, C. T. Russell.

To The Church of Christ, Greetings!

I take this opportunity to speak in defense of my husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquility and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,–most happy. I could, indeed, pray for no greater blessing upon all of the dear saints, than that their home-life might be as peaceful and happy as ours. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work;–not the liberty of anarchy, however, but of subjection to the spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, have been plotting these wicked deeds for several years, I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny Church; and although we feared for the stability of some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be a necessary sifting. But, thank God, the Church *here* has weathered the storm well; and now letters from some of the stronger ones *abroad*, who have received the libelous circulars are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep *them* from falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side?–the truth's side? "Who shall be able to stand?"–"Who shall ascend into the hill (the Kingdom) of the Lord? or who shall stand in his holy place?" "He that hath *clean hands*, and a *pure heart;* who *hath not* lifted up his soul *unto vanity*, nor sworn (a solemn covenant) *deceitfully."*

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled–"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed *worthy to suffer* reproaches and afflictions for the name and cause of our beloved Lord.

Oh! what are all earth's gilded toys,
Compared with heaven's eternal joys,
Or even to the feast now spread
For pilgrims through the desert led?

In Christian love and fellowship with all who love our Lord Jesus Christ and his truth *in truth and sincerity, and who have no disposition to make merchandise of either the truth or the character of any of God's chosen instruments, I am Yours in the faith and hope of the Gospel, Mrs. C. T. Russell.*

ALLEGHENY CHURCH RESOLUTIONS

At a meeting of the Church of Christ, of Allegheny, Pa., held in Bible House Chapel, following the preaching services, over one hundred being present, a Chairman and Secretary were elected, and a committee presented the following Resolutions, which were unanimously adopted.

Whereas, It has come to our knowledge that certain persons, viz., Elmer Bryan, Otto von Zech, S. D. Rogers and J. B. Adamson, have been for some time circulating verbal and printed reports concerning our pastor, Brother Charles T. Russell, which are derogatory to his character as a Christian gentleman, as a business man, and as our pastor; and

Whereas, We have heard the reports and Brother Russell's answers to the same; therefore be it

RESOLVED, That we, the congregation meeting at Bible House, Allegheny, Pa., place no confidence in the aforesaid reports which are being disseminated by the above–named persons, but consider them slanderours, and entirely unworthy of persons professing to be brethren in Christ; and be it further

Resolved, That we take this opportunity to express, to Brother Russell and to all whom it may concern, our great regard for him as a Christian gentleman, our unshaken confidence in his integrity as a business man, and our ever-increasing love and appreciation of him as our pastor (not our pope, as they falsely allege); and to acknowledge that, to him, under God, we owe a debt of gratitude for fifteen years' faithful services as our pastor, in ministering to us the Truth, which has made us *free*, and whereby we have been and are growing in knowledge, grace and steadfastness; and for encouraging us to the use of the talents of which we are severally the stewards; and for providing a commodious and centrally-located meeting–place for us; all of which he does voluntarily, and without a penny of remuneration; and be it further

Resolved, That we assure him of our sincere sympathy and earnest prayers on his behalf in this hour of trial, and that we commend him to the God of all comfort; and be it further

Resolved, That the Chairman and Secretary of this meeting be and they are hereby authorized and instructed to sign these resolutions on behalf of the congregation, and to convey the same to Brother Russell.

[Signed] The Congregation At Allegheny. [By] *M. M. Tuttle, Chairman. April 22, 1894. Jennie Vero. Secretary.*

Allegheny, Pa., April 7, 1894.

Dear Brother Russell:–Various reports having been circulated by persons, viz.: Elmer Bryan, S. D. Rogers, Mr. and Mrs. Otto von Zech, J. B. Adamson and Paul Koetitz, whose conduct shows them to be the enemies of the truth as well as of yourself, to the effect that those working in the office under your supervision are in bondage to you, "under his thumb," "dare not to call their souls their own," "slaves," etc., etc., without liberty to think or act according to the dictates of their own consciences and judgments, we desire to express ourselves positively in the matter, in writing, so that these reports may be understood in their true light, not only by yourself, but by others who have heard these rumors, and by whomsoever else you may wish to acquaint with the contents of this letter.

We desire to state first, that we are not in bondage, nor oppressed, nor caused to say or do anything in any matter which is contrary to our wills. We are in the office from choice, as the part of the Lord's work in which, in our opinion, we can serve most fully and most to the Lord's praise. We are at liberty to exercise all our functions as members of the body of Christ, and *we do so,* not only with your consent, but with your approval and encouragement. In fact, far from exhibiting a desire to suppress any of us, we have found you always desirous of enlarging our field of usefulness as much as possible; and we would say further that you have our esteem and love as a servant of the Lord, and as one in whom his likeness is largely developed.

But in several other respects we *are* in bondage. We were first the servants of Sin, "sold under Sin," receiving the daily wages–pain, sorrow, discontent, disease–of that inexorable master; and we found ourselves "under *his* thumb," fearing the death which we realized would finally be inflicted upon us.

But, thanks be to God, we escaped before he had fully wrought out his evil purposes. We learned that we had been "bought with a price, even the precious blood of Christ;" and with you we fled to this new Master, to yield our members servants of righteousness, as we had formerly yielded them to the service of our old master, Sin. And did we count ourselves free? out of bondage? Free from Sin, yes; but not absolutely free. We had merely transferred our allegiance. We had now become the bond-servants or slaves of Christ, of righteousness, of truth. We were bound by our covenant of consciences; by the dictates of our consciences; by our judgments; by God's command, through the Apostle, that all we do, to the smallest item, should be to the glory of God (1 Cor. 10:31); and consequently we were obliged to bear the fruit of the spirit; for we recognized as binding upon us our Master's words: "*In this* is my Father glorified–that ye bear much fruit."

We found that our new Master was not selfish in demanding this; for the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, self-control, all of which redound to our own benefit; and we realized that He could not be selfish in demanding this exhibition of *un* selfishness from us, especially as this is *his own* disposition.–Phil. 2:5.

We were also bound in other ways, and more and more so as we studied the law of the spirit of life in Christ Jesus, and saw how one after another of the desires and liberties of the flesh must be restrained, bound, in order that we might the more closely walk up to the requirements of that law. We found limitations, prohibitions, counsels, warnings, applicable to every walk in life;

and we found some of them very crucial tests, dividing even "between the soul (the human instincts) and the spirit (the intents of the new mind)." "Let every man please (not himself, but) his neighbor unto edification; for even Christ pleased not himself." "Judge not, that ye be not judged;" but "judge this, rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "Lie not against the truth." "Lie not one to another." "Put off the former conversation, and be renewed in the spirit of your mind." "Let not the sun go down upon your wrath." "Let no corrupt communication proceed out of your mouth." "Grieve not the holy spirit." "Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Let no man deceive you with vain words." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Walk circumspectly." "Redeem the time." "Submit yourselves one to another." "Put on the whole armor of God." "Beware of dogs and evil workers." "Continue

3H138

in prayer, and watch with thanksgiving." "Walk in wisdom toward them that are without." "See that none render evil for evil." "Avenge not yourselves." "Abstain from all appearance of evil." "Be not weary in well doing." "The love of money is the root of all evil." "Preach the word, be instant in season and out of season." "Avoid foolish questions." "Speak evil of no man." "In honor prefer one another."

Yes, the more we study the law of the spirit of life, the more we find that it means *death to self;* so that we would "endure grief, suffering wrongfully," humiliation, pain, death itself, rather than displease our present Master, or allow the old autocrat, Sin, to gain the least ascendancy over us. Yea, we count all things as loss and dross, if we may but remain in Christ.

In yet another way are we in bondage. We found that our new Master did not consult us as to what position in his household we would like to occupy: he arbitrarily appointed us our places, and we were thankful, oh, so thankful, to be used at all, that we were not very particular. We were glad to be used in any capacity. We found that "God hath set the members in the body as it hath *pleased him.*" Realizing this, we are content. He knows best how to use us; he has used us in the past and we trust him to use us more effectively in the future.

But we are bound–bound to the body; and, being bound, we are endeavoring to supply that strength and stability, that grace, which will tend to the increase of the spirit of love, and to the effectual service of the entire body.–Eph. 4:15, 16.

We are bound in still another way: "We can do nothing against the truth." The unenlightened world, the entire nominal church, some who once loved us, principalities and powers, seen and unseen, Satan with all his hosts, are arrayed against the truth, to destroy it if possible, to drag in the dust its most earnest advocates; but we, *we* can do nothing against the truth. The very thought is pain. Rather let all the anathemas pronounced by Papacy against heretics be upon us. We can do nothing, we *will* do nothing against the truth. "Let God be true, though it prove every man a liar."

Glorious bondage! Glorious liberty from Sin, from death, from self. Glorious liberty *in* Christ! Glorious bondage *to* Christ!

"Not my own!" Oh, "not my own!"
Jesus, I belong to thee!
All I have and all I hope for,
Thine for all eternity.

These, dear Bro. Russell, are the sentiments of our hearts toward the Lord and his work, and we believe them to be also the sentiments of your own heart. We want to assure you of our oneness of purpose with you in the forwarding of the work, over which we believe the Lord has made you overseer, and in which, by his grace, we are glad to be accounted "helps." (Can it be that the Apostle referred to us when he used that peculiar term?) This is a trying hour to you; and perhaps you feel a little as the Lord did, when some walked no more with him–"And will ye, too, go away?" So we want to sustain you by our love and sympathy and co-operation, as well as by our prayers, and to give you every reason to believe that we are *your* friends, as well as friends of the truth.

We know not what to say concerning those who malign your character; but we fear for them the retribution of those who spoke evil of another to whom the Lord had given a special charge.–Num. 16:1-35.

With this assurance of our sentiment, we are, Your servants in Christ, Edward F. Abbott, Wm. L. Campbell, Rose J. Ball, E. C. Henninges, James A. Weimar.

New York, April 16, 1894.

My Dear Brother And Sister Russell:–It is now near midnight, but I cannot retire without first trying to express (for words fail me to express fully) our deep love and sympathy to you both.

This A. M. we received a "circular letter," which I take the liberty to enclose to you, believing you ought (if you do not) to know its contents. Truly it has been a sad day to us, more like a house of mourning. Mrs. G. is almost prostrated over it, but thank the good Lord, we have not read the Tower for over twelve years in vain. By God's grace, we can see the sophistry and detect the *wolf* beneath the covering of wool. Mr. Rogers is greatly mistaken in supposing that none who read the Dawn without the preached word can come into the Truth; for, thank the dear Lord, sister G. and myself were led into the light by it. Sisters Erlenmeyer and Clark were the first we met and talked with, and that is less than three years ago; and they will doubtless testify to our having considerable light. I have humbly done what I could to circulate Dawns and Tracts.

But, dear brother and sister, I will not weary you; only be assured that you are *always* remembered in our prayers; and may the dear Lord be ever present with you in this your especial time of need. We shall ever trust in Christ, our ransom price, and strive to be led by the "spirit of truth."

Pray for us, and do not fear. We are striving to be ever on the alert for Satan, come in what form he may, but we trust solely in Jesus; for if he be for us, who can be against us?

God bless and keep you both is our constant prayer.

Yours in the Truth, Mr. and Mrs. H. P. Ganoung.

Ohio, April 15, 1894.

Dear Sister Russell:–In writing you a few days ago I expressed great surprise at the course Bro. Rogers had taken. Judge my further surprise when yesterday I received a circular containing the letters of four brethren. Of course you know to what I refer. What can this mean?

It takes no keen discernment to discover that they were not written in the spirit of meekness and love, the Christ spirit. The *venom* with which they seem to be permeated must certainly neutralize their effect. One of the writers in his anxiety to make out a case, by making public that which he had better wrapped in a mantle of charity and consigned to forgetfulness, has, in my estimation, violated his Christian honor. I honestly believe that I express the sentiment of the whole *true* church when I say that we still esteem our Brother Russell very highly in love for his work's sake, and sincerely believe that he will be able to clear himself of each and every charge, and come forth from this fiery trial

3H139

unscathed as he has done from former ones. He never to my knowledge claimed infallibility or wished to assume either office or title of "pope." Nor can I see how any member of the church possessed of intelligence and sanctified common sense can accuse him of this.

I have written, dear sister, to express to you my continued love and confidence, also my sympathy in this trial. 'Tis doubtless a well-laid scheme of the adversary to shake your faith. Recall your own words in your last letter to me: "We are in the shaking time when all that can be shaken will be, and only that which cannot be shaken will remain," and, holding fast your confidence, go on, looking unto Jesus. Please express my

Christian love and sympathy to Bro. Russell, and tell him to fear none of these things which he shall suffer.

I commend you both to the "Father of mercies and the God of all comfort." In Christian loyalty and love. Sincerely yours, M. J. Tucker.

Bro. W. E. Page, for some time a member of an office force and of our family, writes a few kind word and encloses a copy of a letter sent to Bro. Gilruth, as follows:–

Des Moines, April 18, '94.

Dear Brother Gilruth:–Yours of 6th inst. came duly. I am grieved that the Rogers, Zech, Bryan, Adamson manifesto must now arise to stumble some, though, since the Lord permits it, I am not dazed by it; nor do I let it worry me..... At the meeting that continued until 4 o'clock, A. M., to which Zech refers, I presided as chairman. When first going into the work Zech had no money, but later was left some by German relatives. He was anxious to invest it and finally conceived the idea of establishing a printing plant and doing Bro. Russell's work. Bro. Russell discouraged the idea, though, through regard for Zech and to aid him, he finally consented to give him the work, *advising against the scheme;* and Zech knows this, though stating to the contrary. Zech insisted on Bro.Russell treating him in all things on the principle of "love," as he put it, i. e., that he do everything he could for him and pay the highest price for all work done, while he, Zech, act wholly on the principle of avarice–get all you can–with Bro. Russell.

I do not think that Zech saw the point on this plainly, his financial interests and lack of business ability keeping the fear that he might lose money constantly in the foreground. His money has proven a snare to him. I have been all over this ground with both parties, and am sure Brother Russell has done Zech no injury.

Bryan is a very peculiar man, and always has been–by heredity, I judge, assisted by training. He must needs have the care of every conscience subject to his observation, demanding that all conform to his views of right and wrong. To an insane degree he constantly exhibited the determination during the last of his connection with the office, to make Bro. Russell acknowledge to him that he was a wrong-doer, and especially in doing contrary to Bryan's judgment. His insinuations and intimations regarding the boiler cleaning compound are, *I am sure,* more the result of prejudice than fact; though this particular thing was not canvassed when I was in Allegheny. Similar and even worse charges were, and found *groundless.*

My knowledge of the weaknesses, prejudice, poor judgment, lack of discernment, etc., of Zech and Bryan, with the information I have proving the most of these charges groundless, leads me to give but little if any weight to their criticism.

Rogers has stumbled over having a special mission to convert everybody to his methods. No one can or will object to his living according to it; and he might be blessed in some ways by so doing. Surely you and I prefer to earn our own bread, that we may be chargeable to none, and have to give to him who is in necessity;–not who supinely puts himself in a dependent condition.

I have had a long correspondence with Adamson regarding his tract, and refused to contribute toward the expense of printing, not knowing what it would teach. He abused me roundly for this and severely criticized my free-will offering to the Tract Fund, indicating a perverse spirit. However, we can and I do leave the quartet in God's hands. He knows their weaknesses and how much perverseness is mixed up in their courses.

We know that God's plan will be fully accomplished in due time and that any and all who resist the truth, even as Jannes and Jambres did Moses, will gain a full recompense of reward (2 Tim. 3:8,9) and in no way prevent the full setting up of the Kingdom. Then, too, we know that wicked servants are sent into outer darkness by the Master, and he is managing the harvest work. We can abide in him, and have our weakness turned into strength. Yours in service, W. E. Page.

W. Virginia, April 17, 1894.

Dear Brother Russell:–"Be not weary nor faint in mind." May you be delivered out of every trouble. "Think it not *strange*." Yours in the Lord, H. L. Gillis.

Illinois, April 24, 1894.

Dear Brother Russell:–I want you to understand how we regard the trouble. Your friends will court an investigation. Better wait until A., B., R. and Z. have something more definite than their very gauzy manifesto to offer. Do not, please do not, make the same mistake of haste and anger which characterizes their villainous letter. Sorry you did not mention the Adamson matter when you were here with us, on your return from your visit to him, as only a few days after I sent a small subscription for his tracts.

Careful study of the manifesto shows that it covers considerable time, during which the four signers were in intimate communication with you. Suddenly they change, and with haste and irritation describe troubles already examined and decided against them; and they wantonly villify one whom within the present month they loudly proclaimed as their trusted leader and friend.

Our only information is gleaned from the bare, cold, unsympathetic black and white of the printed page,–evidently hastily written, under the stress of strong excitement, couched in language vague and ambiguous, hinting at things to us unknown but presumably dreadful, and all better calculated to whet the appetite of a scandal-monger than to enlighten the saint.

Referring to the circular alphabetically, we note that it extends from A to Z–-Alpha and Omega, the first and the last, the beginning to the end: and, indeed to cover the entire ground. If the desire to bring Bro. Russell to the varying standards of excellence in the minds of the four writers has been unwarranted by the facts, none should

3H139

more regret it than themselves. Such however being the case, we appear to have four popes instead of only one.

Bro. Adamson's tract begins–"Introductory. This outline of God's plan in the ages is designed to be an introduction to the volumes of the Millennial Dawn." He says, "Concerning parables heard, while the author of Dawn is not responsible here, we believe it is in harmony with Millennial Dawn teaching." From this the reader might fairly infer at least that the "author of DAWN" *does not disagree.* While the truth is the very reverse, this tract is now being shamelessly foisted upon the public. More than this, Brother Adamson endeavors to throw the responsibility on the author of Dawn by failing to note any other possible author, and by announcing himself under the title of "Distributor."

MILLENNIAL DAWN, when read in the order in which it is written, the order intended by its author, is as plain as the alphabet, and no more needs an introduction, or explanation than do our A. B. C's. To write an alleged introduction, supposedly on behalf, but without the request, of the author of the book, is to insinuate obscurity and incapacity in the author, and is to him a gratuitous insult. To insist on publishing such an introduction *regardless of the author's repeated protests,* would even in civil courts, subject such publisher to heavy penalties. How much more, then, should such conduct be reprobated by those who will judge, not only the world, but angels.

Without at present charging error, it is only just to say that in many instances Bro. Adamson's writings are hopelessly ambiguous, and therefore dangerous.

Several of Bro. Bryan's charges have already to my knowledge been tried impartially in a manner and by a tribunal of his own Scriptural choosing; but he forgets that their findings in each instance supported you, Brother Russell, and were unfavorable to himself. That he should now drag forth these once disposed of matters, without honestly advising his readers of the fact, seems to argue a decidedly drowsy condition of his once so vigilant conscience.

Brother Rogers is plainly guilty of a shameful waste of printers' ink, blank paper, and his readers' time, in requiring two full pages closely packed, on which to confess that while a duly accredited agent, under the instructions and at the expense of the Tower Tract Society, he disobeyed orders, violated his agreement, and returned to England expecting to persuade you that he knew more about your purpose and plans than you did yourself.

Bro. Zech in his attempt to describe a family difficulty, said to have occurred as long ago as Christmas, '92 has failed; hence we have only his word that there was an "insult." If there really were one, it has doubtless long since been forgiven. The *demand* for a public apology was not called for according to its own showing; and in publishing the names of its signers he has probably no more consulted their wishes than those of the other parties concerned.

Our *confidence* in you remains unshaken, and our *sympathy* is most hearty and sincere. Your brother in Christ, WM. M. Wright.

Ohio, April 24, 1894.

Dear Brother Russell:–My heart has been exceeding sad for the last two weeks. Because I would not condemn you unheard, I have been abused and likened to an idol worshiper, been told to repent and be converted and it has even been hinted to me that I am not consecrated. This dreadful thing (the defamatory circular) came on us in Columbus like a flash of lightening from a clear sky. Bro. Adamson never hinted to me that there was the least inharmony between yourself and him when he asked me to subscribe for his tracts.

I wrote Bro. A. as follows:

"I cannot judge Bro. Russell from the standpoint of your four witnesses. He has three witnesses in his favor now,–Food For Thinking Christians, Millennial Dawn and Zion's Watch Tower, besides brethren yet to hear from. If Bro. Russell has erred, the Lord will judge him for it. I cannot condemn him unheard."

I hope dear brother, that you may be able to refute the slander of your enemies. I cannot believe that the Father would reveal his plans and truths to one so wicked as your enemies would make you out to be. I feel that the Lord will be with you. "For God is not unrighteous to forget your labor of love, which ye have showed toward His name, in that ye have ministered to the saints and do minister."

This morning I got from Bro. A. the enclosed unkind letter, accusing me of something that I have not done, as follows;

"Bro. Zech wrote me that Bro. Russell had tasked me with changing an order from Sister McOmber from 100 Ingersoll tracts to `my' tracts; accusing me of scratching out the `Ingersoll' and putting `my' above it. I suppose you sent the letter to Bro. Russell as an evidence of *my rascality."*

It is very evident that Bro. Adamson is jealous of the amounts, small as they are, that I send to the Tract Fund, which has become so hateful to him that he will even accuse me falsely.

Hoping that all things may abound to the glory of God, I remain your sister in Christ our Redeemer, Belle F. Miller.

[Reply: The only letter of the kind referred to by Bro. A., that I know of, was one sent to him by Bro. Sherman. In it Bro. S. enclosed $5.00 for one hundred Ingersoll tracts. Bro. A. crossed off the words "Ingersoll tracts" and wrote above "your new tract." Bro. A. sent that altered letter to a friend, from whom he desired a *like amount,* and in due time it came to me. I do not believe, however, that it was done *fraudulently* ; nor that it was a *misapplication of funds.* I merely say that he should first have assured himself, beyond all question, as to Bro. Sherman's real intention: knowing that so intelligent a penman is not likely to misstate himself; especially, too, as Bro. A. was a Director in the Tract Society.]

New Albany, April 19, '94.

Dear Brother Russell:–It is with heaviness of heart that we write you these few lines. Without taking sides on the merits of the case as the trouble now stands, and as viewed from the circular letter of Bros. Zech, Rogers, Bryan and Adamson, we must protest against their course of procedure against you as unworthy of brethren. We extend to you and Sister Russell our sympathy. Your labor in the cause of present truth deserves better treatment than these men would mete out to you.

3H141

If you have done wrong, may the dear Lord help you to see your error; and I believe in such event you would cheerfully acknowledge it. Your brother and sister in Christ, F. J. & Alice E. Bourquin.

The following is a copy of a letter sent by same mail to Brother von Zech. Dear Brother:–It is in great sorrow and heaviness of heart that I acknowledge receipt of your circular letter.

Myself and wife have made it a subject of prayer, as we did when we first read DAWN, and we feel that we cannot wait one mail longer without writing and apprising you of our disapproval of your course, which we believe is very unscriptural and involving terrible consequences to yourselves, the body of Christ at large, many private individuals, and many who may now be just receiving the lights. It seems to us that *Satan* could not, with all his cunning, conceded ingenuity and ability, have concocted a scheme by which he could have injured more the cause of present truth than thus to deceive you and inspire you to do this thing as you have.

Should all you claim *be true,* which I do not admit to believe, then you still have not done as the Lord has instructed his followers to do. We have not conferred with flesh and blood–we passed that point long ago; but we have conferred with our Heavenly Father, and we take our stand on what we believe to be the right and truth and do not desire to injure the least one of those who believe in Christ. Others may do as they see right in the matter, but for our part we need not wait to see what step others may take or what they may say: we are willing to assume the responsibility thrust upon us by your very unwise, unkind and wicked letter. The course you have taken is certainly not the result of any inspiration received in communion with the Father in your private closet: no, dear erring brother, it must come from another source. The course pursued would *kill the brother* if guilty of all you claim, instead of reclaiming him.

For our part, we do not own *one* "pope;" if we did, we think we would prefer Bro. Russell to either of the four writing the circular letters; neither do we want two, three or four popes, and we confess that the said letters do smack of popery. You ask too much entirely, after failing to do as our Lord directed (Matt. 18:15-17.) You with three others set yourselves up as judges, witnesses and jury, and I might also add, without drawing too much on the imagination, as *executioners.* Now I wish to say to you that I know enough of the law of the world to know that this is very unlawful. No accused is to be adjudged guilty on *ex parte* testimony; even an accused criminal is to be *presumed innocent* until proven guilty by witnesses put under the testing fire of cross examination, all in the presence of the "accused," a phrase you use repeatedly.

Bro. Zech, this letter is unworthy of you; and if my finances were as at one time, I would hasten to you, and talk to you face to face, for I would ten thousand times rather say this to you than to write it. I do not wish to evade responsibility when the cause of truth and the Master is at stake and in peril by false brethren, deceived and ignorant, as I believe, but false nevertheless, through the wiles of Satan.

Before I was a Christian I would never have betrayed such a secret, obtained as guest in a family, under any circumstances; if not from pure motives, I would have feared to be *despised* and *distrusted* by those to whom I should have revealed my perfidy and infidelity.

Why did you not wait until after to-day (the Anniversary of Christ's death) before sending out your miserable stuff? This seems to be *the time,* though, for Satan to manifest himself, and it does look to me that this time he has taken four men who might have made good "shoemakers" and made Judges and lawyers of them, and they have "butchered" the job for everybody. I cannot express my indignation in words, at such audacity and assumption of power. After carefully rereading the letter I am convinced the writers are incompetent to try such a case, even if asked to do so by the congregation. The personal grievances are too prominent. Having confidence that our Lord is able to overrule the machination of the powers of darkness and make the wrath and wickedness of men to praise him and serve His good purpose, I am striving to be a faithful servant of the Lord. F. J. Bourquin.

Dear Brother and Sister Russell:–This last month has been, in my experience, a very sad one. The printed circular, coming from parties from whom we expected better things, has troubled me and made me very sad.

But after some mature reflection, and when I discovered from whom it emanated, I was not so surprised; for I have long ago seen that there was a Korah in the camp, who was soon joined by Dathan and Abiram. As *they* were the ringleaders in the rebellion against Moses and Aaron, so likewise those you have made confidants and entrusted with your private affairs,–who have sat at your table, as one of your family and been made partakers together of spiritual as well as natural things, little thinking you were nourishing a viper of the most poisonous nature, as it were in your bosom.

The three Spring Meetings previous to the Chicago Convention, notwithstanding the great good I received while there, were somewhat marred with what I saw and heard by three of the same parties now prominent in this disruption; and I was many times tempted to give you a hint on the subject, but I quieted my conscience by attributing it to their weakness. These are the three stones that in my dream I saw hurled at you while you were ministering to us the Word of Life, that caused blood to flow from your temples. Do you remember my mentioning it to you about three years ago? Oh! it makes me sad indeed. Anything from the outside world I can endure–as David expresses it "Had it been an avowed enemy, I could have borne it."

Oh, may this dark hour of trial draw us closer, and closer, under the sheltering arms of our Heavenly Father! May God bless you with the riches of his grace, and the fulness of His spirit, is the earnest prayer of your brother in Christ, John W. Mason.

"A little while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn our darkness into gladsome day."

HARVEST SIFTINGS

PERILS AMONG FALSE BRETHREN

2 Cor. 11:26

Our Christian experiences differ; no two exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others–perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.–1 Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;–wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief: "Will ye also go away?" The prompt response of Peter–"Lord, to whom shall we go? Thou hast the words of lasting life"–must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of *you* shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee"–and so said they all–Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and prove so weak that he would even swear that he had never known him. Truly *these* trials from "brethren," some of whom were only weak, and one false at heart, must have been among the sorest of our Lord's experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6). He was obedient to God, and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the Truth, was also the Apostle Paul's experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bonds and imprisonments awaiting him in the future, he boldly and cheerfully declared, "But none of these things move me, neither count I my life dear unto myself."–Acts 20:19-24

But, like the Lord Jesus, Paul had his severest trials from "false brethren"; who, instead of being faithful yoke-fellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his *character* as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophistical theories which would reflect honor upon them as teachers of what they claimed were *advanced truths*, though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation by false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See 1 Tim. 1:19,20; 2 Tim. 4:10, 14-17; 2 Cor. 11:2-23), he clearly exposed their unholy motives of pride, ambition and envy, which scrupled not to make havoc of the Church and of the truth.

Especially did he point out that, in their attempt to be leaders, they had manufactured a different *gospel*, built upon a different foundation than the only true foundation–the death of Christ as man's ransom-price.

Paul was zealous for the truth's sake, lest these false apostles should use smooth words and misrepresentations of his character and of the truth as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers, they should be injured by the *false* teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings, which were the truth. Hence his reference to himself was not in self-defence and self-laudation, but in defence of *the truth* and an endeavor to have them see that his character

3H143

and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might *claim to present* the same Jesus, the same spirit and the same gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: "No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness."

Paul's letter to the Galatians was written evidently to counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to refer again to the *false brethren (Gal. 2:4), who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God's children the bondage of errors already escaped from.*

HARVEST GATHERING AND SIFTINGS

A BRIEF SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in Millennial Dawn and Zion's Watch Tower, as to whence they came and how they developed to their present symmetrical and beautiful proportions–Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, we claim nothing of superiority, nor supernatural power, dignity or authority; nor do we aspire to exalt ourselves in the estimation of our brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And our position among men of the world and of the nominal church is certainly far from exalted, being everywhere spoken against. We are fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the apostle's words we therefore answer, "Why look ye upon us, as though by our own power we had done these things? We also are men of like passions with yourselves–of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as faithful students of the Word of God, to be index fingers, as we have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God–no less wonderful to us, we assure you, than to you, dearly beloved sharers of our faith and joy.

No, the truths we present, as God's mouthpieces, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880, a period of above twenty years. And this present clear unfolding of truth is not due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but specially because we believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see how hitherto the Lord hath helped and guided us. In so far as the names and views of others, who have parted company with us, may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith, have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the dark ages. The reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the harvest truths set forth in Millennial Dawn and Zion's Watch Tower.

We begin the narrative at the year 1868, when the editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations.

Though his Scripture-exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank

3H144

the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the truth.

I soon began to see that we were living somewhere near the close of the Gospel Age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God’s loving plan might be testified to them, and how all who exercise faith in Christ’s redemptive work and render obedience in harmony with the knowledge of God’s will they will then receive, might then (through Christ’s merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age–that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution–restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outlines of God’s plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of *The Bible Examiner,* both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord’s work as our *ransom price,* that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves shall come forth, etc., I yet doubted the full provision–whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that ALL *must come forth* from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God’s due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as “the man who gave himself,” and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in Millennial Dawn Vol. II., Chap. V.

And we felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom.

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet–"*The Object and Manner of The Lord's Return," of which some 50,000 copies were published.*

It was about January 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way; I received a paper called *The Herald of the Morning,* sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its Cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge of my surprise and gratification, when I learned from its contents that the editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny–that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his Church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already *present* in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,–and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the *time prophecies* which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly *present* to set up his Kingdom–a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject–especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.–1 Thess. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.–the chronology of the world showing that the six thousand years from Adam

3H145

ended with the beginning of 1873–and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these *time* arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's *presence* and the harvesting of the Gospel age dated from the Autumn of 1874. The Answer--showed that my surmise had been correct, vis: that the *time arguments*, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the *time* was right and their *expectations* wrong,–whether the views of restitution and blessing to the world, which others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the *Herald of the Morning,* who had a copy of the *Diaglott, noticed something in it which he thought peculiar,–that in Matt. 24:27, 37, 39, the word which in our common version is rendered coming* is translated *presence.* This was the clue; and, following it, they had been led through prophetic *time* toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the *time* for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and "the harvest" began. He came, and the evidences satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ’s disciples; that, being in the time of harvest, the harvest-work should be done; and that *present truth* was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the *Herald*. He replied that nothing was being done; that the readers of the *Herald*, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions; and that thus, with money exhausted, the *Herald* might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fullness of restitution based upon the sufficiency of the ransom given for all, as I had much to learn from him concerning *time*), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled *The Three Worlds;* and while it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to *combine* the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord’s will that one of our number should settle somewhere and begin again the regular issuing of the *Herald of the Morning.* I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was now sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England states, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh–a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time,

3H146

but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you teachers, knowing that we shall have the severer judgment"–Jas. 3:1.–*Diaglott.*

SIFTING THE WHEAT

"Satan hath desired to have you, that he might sift you as wheat."–Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with truth, but not specially tested in our love and fidelity to it. But with the Summer of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above quoted words, the sifting began, which has continued ever since, and which must, sooner or later, test every one who receives the light of present truth. "Marvel not, therefore, concerning the fiery trial which *shall try you*, as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is"–whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory–evolution, etc.,–or upon the solid rock, the *ransom*, the only sure foundation, which God has provided. They who build upon the *rock* shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.–Luke 6:47-49; 1 Cor. 3:11-15.

The object of this trial and sifting evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others, or by plans and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.–Psa. 91:7.

The sifting began thus: Regarding Paul's statement (1 Cor. 15:51, 52), "We shall not all sleep, but we shall all be changed–in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And, now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to–*The Three Worlds.*

We did not then see, as we now do, *that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (1 Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could *see*, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying–an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded. Our present clear view as the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all *sleep,* " the word *sleep* was not synonymous with *die,* though generally so understood; that, on the contrary, the expression *sleep,* here used, represents unconsciousness; and that the Apostle wished us to understand that *from* a certain time in the Lord's *presence,* his saints, though they would all die like other men (Psa. 82:6, 7), would not remain for any time unconscious, but in the *moment* of dying would be *changed* and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by *unconsciousness,* "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown* was in 1878.

*See Millennial Dawn, Vol. III, chapter 7. *Millennial Dawn, Vol. II, pages 218, 219.

Not only did the King at that date “awaken in his likeness” all the members of his body, the Church, who *slept*, but for the same reason (the time for establishing his Kingdom having come) it is no longer necessary that the “feet” or last remaining members should go into “sleep” or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and, being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here–1878–Rev. 14:13, is applicable, “Blessed are the dead who die in the Lord *from henceforth.”*

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord’s continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away.

But, alas! how dangerous it is for any man to feel too much responsibility and to attempt to force new light. To our painful surprise, Mr. Barbour soon after wrote an article for the *Herald* denying the doctrine of the atonement–denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ’s death was no more a settlement of the penalty of man’s sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer who gladly, co-operating in the divine plan, gave himself as the *ransom* or *corresponding price* to meet the penalty upon Adam, that Adam and all his posterity

3H147

might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the wedding garment of Christ’s righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ’s death as man’s *ransom*-price.

Immediately I wrote an article for the *Herald* in contradiction of the error, showing the necessity "that one die for all"–"the just for the unjust;" that Christ fulfilled all this as it had been written; and that *consequently* God could be just and forgive and release the sinner from the very penalty he had justly imposed. (Rom. 3:26) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. (Matt. 22:11-14.) He replied that he had not seen it in so strong a light before, that Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the *Herald,* which, in no uncertain tone, would give his witness also for the precious blood of Christ. This he did. These articles appeared in the issues of the *Herald* from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially, or to be in any way identified with, anything which cast any influence in opposition to the fundamental principle of our holy Christian religion; and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the *Herald of the Morning* and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in position to lead the sheep astray–and in that position, too, very largely by my individual assistance and encouragement when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord's will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon the leading of the Lord, I gave up traveling, and in July, 1879, the first number of Zion's Watch Tower *and Herald of Christ's Presence* made its appearance. From the first, it has been a special advocate of the ransom, and by the grace of God we hope it will ever be.

For a time we had a most painful experience: the readers of the TOWER and of the *Herald* were the same; and from the time the former started and the supply of funds from this quarter for the *Herald* ceased, Mr. B. not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of the Tower the vilest of personal abuse in order to prevent the Tower and the doctrine of the ransom from having due influence upon the readers. This of course caused a division, as such thing always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen–namely, the time and manner of the Lord's presence; and since then, for twelve years, they have been expecting Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we have heard.

During the ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest co-operation of Mr. Paton, who, up to the summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ, based upon the *ransom for all* given at Calvary. The book, *The Three Worlds*, having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press, and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, *provided I would agree to advertise it liberally and gratuitously in the TOWER–well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. (For those books did not sell at such *low* prices as we charge for MILLENNIAL DAWN.) I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection with that book, called *Day Dawn*, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations, which have recently been published and circulated in tract form by Mr. Paton, who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "*bought us* with his own precious blood." Mr. P. has since published another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all *necessity* for a redeemer. It claims, on the contrary that not by redemption and restitution to a lost estate, but by progressive evolution or

3H148

development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to *thus* show all men *how* to crucify their carnal or sinful propensities.

*For this reason Mr. Jones' address, was, properly, the only one mentioned in our advertisement of it.

*Millennial Dawn, Vol. 1, page 162.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a process of evolution. This view, as we have shown, *though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7.) And a few Christian people seem to be well enough grounded in the truth to be able to withstand this trial of the evil day, in which many will fall while only the few will stand. For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and from the ransom, to oppose that which he once clearly saw and advocated, is important, as it became the occasion of another sifting or testing of the Watch Tower readers, by that time a much larger number (because Mr. Paton had been a respected brother and co-workers with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was *personally* known to a larger number of the readers than was the editor of the Tower). It came about thus:–

In the year 1881, Mr. Barbour, still publishing the *Herald*, and still endeavoring to overthrow the doctrine of the ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the TOWER would probably be misled if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view and who think always and only of the truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for the dear sheep, who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which all Christians see were *typical* of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture, likely to shed light upon it, especially the epistle to the

Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun–so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published in several editions in pamphlet form under the title, "The Tabernacle Shadows Of The Better Sacrifices," and can still be had by addressing the *Watch Tower* office.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths–not in that it overturned old truths or contradicted them, but, on the contrary, in that it set them all in order and harmony and straightened out little knots and twists. For instance, the doctrine of justification by *Faith* had always been more or less confused in my mind, as it is in every mind, with the doctrine of sanctification which calls for self-sacrifice

3H149

and *works.* This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, that we appropriate its merits (justification–forgiveness) to ourselves by *faith,* and that *thus* we are justified (reckoned free from sin) when we by faith accept of Christ's sacrifice on our behalf. The type showed, too, that it is only *after* being thus cleansed in God's sight (by our acceptance of Christ's finished work as our ransom-sacrifice) that God is willing to accept us as joint *sacrifices* with Christ, and that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was *confined exclusively* to those who would share with him in self-sacrifice in the service of the truth. And here, too, I saw for the first time that the Lord was the *first* of these sacrifices, the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that the *acceptable* *day* of the Lord signifies this Gospel Age–the time during which he will *accept* the sacrifice of any who come unto God through Christ, the great Sin-Offering; that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world–the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

This first brought us to a clear recognition of the distinction of natures–of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in Millennial Dawn, Vol. I, Chapter X. And whereas we formerly used the word Restitution in a general way to mean *some sort of blessed change*, now, under a clearer light, we began to see that the great work of restitution could only mean what the word implies–a restoration of that which was lost (Matt. 18:11)–a restoration to the original condition from which man once fell. Then I saw that God's plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the *divine nature*, and he likewise purposed to have a race of beings of the *human nature*, of whom Adam was a sample or pattern and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God's instruments for blessing the fallen race and *restoring* them to the condition of perfection enjoyed by Adam in Eden–a condition which God said was "very good," and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature–even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that "shines more and more unto the perfect day." I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for it. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren;–remembering Paul's course in a similar matter–Gal. 2:2.

Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the *ransom*, to see just what this showed; viz.: the distinctions of nature–that our Lord left a higher nature, and took a lower nature, when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a *ransom* for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the *divine nature* in his resurrection–a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton's mental vision or heart was weak; for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the word "ransom," while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which we attach to it–which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the Tower for the same reason that obliged me to refuse to longer spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book *Day Dawn* which I had purchased last were all that were left; and, announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which

3H150

should present the Plan of the Ages in the clearer more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another book under the name *Day Dawn*, revised to harmonize with his changed views, which ignored the ransom, ignored justification and the need of either, and taught all men will be everlastingly saved–not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one's crucifying sin in himself–the law under which the poor Jew tried to commend themselves to God, but which justified none. Many and severe were the calumnies heaped upon me, because I exposed this *change*, told that the original was out of print and that the new book was on a different foundation from the one I commended.

During this time I was busied by an immense work known to many of you–the issue and circulation of over 1,400,000 copies of two pamphlets, entitled FOOD FOR THINKING CHRISTIANS and TABERNACLE TEACHINGS, whose united matter was about the same as that of Dawn, Vol. 1; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications came; and thus for four years I was hindered from fulfilling my promise of Millennial Dawn. Nor will our promise of the complete set be fulfilled for some time yet; for though three volumes are now out and a fourth on the way, I purpose several more, as the Lord shall give grace and strength, in connection with the other features of his work entrusted to my care. But during those four years we were struggling through an immense amount of labor and many draw-backs (all *cheerfully* undergone for the sake of the Lord and his saints), and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN. And the same great Adversary of the truth still hinders each volume–the fourth volume being now retarded by these latest agencies of Satan–the conspirators.

Some who have *The Three Worlds* or the *old* edition of *Day Dawn* would perhaps like to know my present opinion of them–whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect *human* nature to which the obedient of the world will be *restored* during the Millennium, and the *divine* nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be *exalted*, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, Millennial Dawn, Vol. I, which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.

And the time reckonings which those books present, lacking point and leaving the reader in doubt as to what the author is attempting to prove by them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I Answer--most decidedly, I would not recommend nor use either of those books to-day. Once I was much less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even *Food for Thinking Christians* (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications.

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, *Zion's Day Star* (now for some years discontinued), to our nearly ten thousand readers–only, as it soon proved, to stumble some of them into rank infidelity and others into the rejection of the ransom; for though the *Day Star* for a few months steered a straight course and maintained the same position as the Tower with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ–how Christ *died* for our sins and *rose again* for our justification.

This brings the history down close enough perhaps to the present time; but we want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall,but of "Who shall be able to stand?" as the apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth (who feels very confident, as did Peter when he said `Lord, though all deny thee, yet will not I') take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which is, and has been since 1874, sifting all who come into the light of present truth, but it is the trial that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number who believe that Christ’s death paid our sin-penalty is daily getting smaller, and before very long

3H151

there will be a regular stampede from the doctrine of man’s fall in Adam and his ransom from that fall by “the man Christ Jesus.” (1 Tim. 2:5,6.) As the Psalmist prophetically pictured it, a thousand will fall to one who will stand.–Psa. 91:7.

The time has come for each one to declare himself boldly. He who is not for the cross and the ransom there effected is against it! He that gathereth not scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy of the name, and will not be reckoned among the over-comers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not “over-comers,” and to test and manifest the little flock, who, like Gideon’s final army, will, though few, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of truth has been given you for some time past; have you put it on? have you made it your shield and buckler? your defense against all the wily arts of the evil one?

Do not be deceived by the agents he often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread farther the infection of false doctrine. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

Aptly indeed did the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease.Physicians say that those whose systems are in good, healthy order are in little danger of any disease. So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

“A heart resigned, submissive, meek,
The dear Redeemer’s throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.”

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU

We presume that it will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. “Who shall ascend into the hill of the Lord (into the Kingdom offered)? or who shall stand in his holy place? He that hath clean hands and a pure heart (who is diligently fashioning his life after the principles of holiness); who hath not lifted up his soul unto vanity (who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice), nor sworn deceitfully (ignoring or despising his covenant with God): He shall receive the blessing of the Lord (the Kingdom glory and joint-heirship with Christ), and righteousness (perfection–full deliverance from present infirmities, etc.) from the God of his salvation.” (Psa. 24:3-5.) “Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger (in this `evil day’–this day of snares and pitfalls and flying arrows and destructive pestilences).” “Watch and pray, that ye enter not into temptation”–that “your minds be not corrupted from the simplicity that is in Christ.” Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the “feet” of the body of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others–*bearing up* the “feet.” –Psa. 91:11,12

A CONCLUDING WORD

It is proper here to state that in the article foregoing, A Conspiracy Exposed, we used the term “brother” with reference to the conspirators in deference to our readers. We have not recognized these men as “brethren” *since we discovered* their deeply laid and murderous plan for the assassination of my character. But we could not expect our readers to cut them off from fellowship until *they too* had seen the evidence of their terrible fall.

While ready and anxious to forgive and, so far as possible, forget their great sin if repented of, I have little hope that any of them will repent. If it were a blunder of the head, we might have hope; but it seems like a disease of the heart, which has been developing for years.

Their reaping will correspond to their sowing. The fruitage of their malice, envy and misrepresentation will surely be a whirlwind of evil, which will damage others as well as themselves.

What can be expected from such men, actuated by such a spirit? Grapes cannot be gathered from thorn-bushes. The Voice of the Reaper may indeed "*gather out of his Kingdom* the things which offend and them that do iniquity;" but the Voice of the Good Shepherd will lead the true sheep,–a stranger they will not follow. "The Lord knoweth them that are his," and no man can pluck them out of his hand;–they "shall never fall."–John 10:28; 2 Tim. 2:17-21; 2 Pet. 1:5-11.

3H152

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

YOUR LETTER RECEIVED,--THANKS!

Please accept our thanks for your hundreds of letters received recently, and know of our hearty appreciation of your sympathy and confidence. The fact that you were slow to believe an evil report, and that you waited patiently for our reply, speaks well for your spiritual condition;--"thinketh no evil," being one of the fruits of the spirit of Christ, just as "evil surmisings" evidence a carnal mind. Cultivate in yourselves more and more the spirit of the truth you enjoy. So your hearts will be in that healthy condition which neither breeds a spiritual pestilence, nor is susceptible to its contagion from others.

Our thoughts were more with you than for ourselves, we feared for the younger and the weaker ones, and prayed for you all,--that your faith fail not, and that you cast not away your confidence which hath great recompense of reward. The letters referred to came as answers to our prayers, as assurances that the Lord knoweth them that are his and that none are able to pluck them out of his hand. Sister Tucker's letter came first, and was specially acknowledged at the throne of grace. This trial by which the great Adversary sought to disrupt the Lord's work and scatter the Lord's sheep is really drawing the true hearts nearer to each other and to the Lord. We realize afresh that all things are working together for good to them that love God, the called ones according to his purpose. The Lord will not forget this, your ministry of love toward us. (See Heb. 6:10; 10:32-39.) Even a cup of cold water given in the name of a disciple will in due time receive a reward from the King. Inasmuch as ye did it unto one of the least of his disciples, ye did it unto him.

Please accept this as a reply to your kind letters, as we are just now pressed with work, cannot conveniently answer each personally.

WALL CHARTS FIVE FEET LONG.

We contracted with a first-class painter, during his dull season last winter, for one hundred copies of The Chart of the Ages on cloth, five feet long, mounted on a spring roller, suitable for little parlor gatherings. These would ordinarily cost about $5.00 each, for the painting alone, but by reason of the quantity, etc.,--we are enabled to offer them to you at $1.50 each, delivered, at your nearest Express office.

Please remember that Canadian and all other Foreign stamps are useless to us.

===================

R1647 : page 131

VOL. XV. MAY 1 & 15, 1894. NOS. 9 & 10.

THE SHEPHERD AND THE SHEEP.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they

know his voice. And a stranger will
they not follow, but will flee from him;
for they know not the voice of
strangers."--John 10:4,5.

IN the days of our Lord's first advent, as today, there were many widely recognized leaders and teachers; and various systems of human philosophy claimed the attention of thinking men. Among the Jews much uninspired teaching was added to the sacred literature of the Law and the Prophets, while the neighboring Greeks were diligently dealing in philosophic speculation and ever seeking something new. And now the long expected, but generally unrecognized, Messiah of Israel was about to introduce a new system of teaching, the philosophy and the ethics of a new dispensation of divine providence and grace, the outgrowth and the antitype of Judaism.

But the changes were to be so radical and revolutionary, and so different from all human expectations among either Jews or Gentiles, that the Lord realized that its announcement would be to the Jews in general a stumbling-stone and to the Greeks foolishness, and that, under the blinding influence of the prince of this world, to the few only would it be manifestly the power of God and the wisdom of God. (1 Cor. 1:23,24.) And this few he knew would be the meek and humble-minded ones in Israel. Such he characterized as his sheep, sheeplike meekness being the chief trait of their character, the same symbol being applied also to the Lord himself--"Behold the Lamb of God that taketh away the sin of the world."

Upon the few who had thus far received his teaching and become his disciples, as well as upon all such subsequently, he desired to impress the lesson of meekness and to assure them of his tender care over them. Therefore he says, "I am the good Shepherd: the good shepherd giveth his life for the sheep," etc. And no matter how many others might claim to be the shepherd, he declared himself to be the only true one, and that he would prove it, even to the sacrifice of his life for them.

Again he said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." But how does this harmonize with that other statement --"He that entereth in by the door is the shepherd of the sheep?" How could our Lord both enter by the door and also be the door? In this way: According to God's plan of salvation the way of man's recovery from death and of his access to eternal life was to be legally opened up by a ransom sacrifice; and when our Lord Jesus freely offered himself to fulfil that requirement of the divine plan, he thereby entered the divinely arranged door of opportunity to become the Savior of the world and the Shepherd of the Lord's sheep. He entered the door of the divine plan and thus became to us the door of opportunity, the way of access to eternal life, and was also therefore counted worthy to be the good Shepherd to lead the lost flock of humanity back to the fold of God, in whose favor is life and

at whose right hand there are pleasures forevermore. (Psa. 16:11.) He that entered in by the way of Jehovah's appointment is thus both the door of access to God and the good shepherd of the sheep. "To him the porter [the holy spirit of God] openeth [the way to the sheep]." This opening was done in all the various ways which proclaimed him to us as the beloved Son of God, in whom the Father was well pleased, and our Redeemer and Savior--in the testimony at his baptism, and again on the mount of transfiguration; in the vailed heaven and the rent rocks on the occasion of his death; in the fact of his resurrection and its testimony by angels and eye-witnesses; in the perfect agreement of all the prominent features of his life and character with the testimony of prophets regarding him; and in the authority and character of his teaching and the simplicity and purity of his character which outshone that of every other man, so that even those who did not recognize him as the Son of God, declared, "Never man spake like this man."

And the sheep, thus assured, recognize Jehovah's Anointed as their shepherd; and thenceforth they "hear his voice." "And he calleth his own sheep by name [he is interested in them, not only as a general flock, but as individuals] and leadeth them out."

While the Lord thus proclaimed himself the true shepherd and the only door into the fold of God, he characterized all others as strangers, false and hireling shepherds, and thieves and robbers; for there is none other name under heaven given among men whereby we may be saved than the name of Jesus. (Acts 4:12.) Plato, uninstructed in divine truth and blindly groping about with the torch of human reason, in seeking to solve the mysteries of human life, may at times have struck a chord of the divine harmonies with thrilling effect upon thoughtful minds; but soon the clash of discords broke the spell or led the mind into channels of error. So also with Aristotle, Socrates, Confucius and other seekers after God, before life and immortality were brought to light by Jesus Christ. Such men could not be classed as false shepherds; for they evidently were seeking and following the best light they had. Rather, they, or at least some of them, were bell sheep which themselves had lost the way and were wandering upon the mountains, and leading the flocks to the best pastures and the purest waters they could find. But those who, after light has come into the world, and after they themselves have seen and realized it, love darkness rather than light, and who, instead of pointing men to Christ, direct them to the human philosophies of Plato, or Darwin, or others--all such merit the appellations which the Lord applies to them. They truly are thieves and robbers, teaching men that they can climb up into God's favor and into his fold by some other way than that which God hath appointed--through faith in the atoning sacrifice of Christ. Such teachers are the hireling shepherds to whom the Master refers; they have little or no real interest in the sheep and seem reckless of their eternal interests, their own present advantage being always of paramount importance. They want to be known as popular leaders and teachers, or original thinkers and great philosophers; or they are linked with old systems of error which furnish liberal remuneration, or at least a livelihood which they could not so easily secure in any other way.

Such are the hirelings, whose number in these days is legion. And now that the wolf of infidelity has boldly made its appearance among the sheep, these hireling shepherds are scattering in all directions and leaving the sheep to wander about alone. Some of these shepherds are fleeing away from the old systems and running after Darwin and Huxley and Spiritism and so-called Christian Science; and many of them are industriously endeavoring to dissuade the sheep from all faith in the inspiration of the sacred Scriptures. Witness the prominent cases of Dr. Chas. A. Briggs, Prof. Henry Drummond, Dr. Lyman Abbott, Prof. Swing, Dr. Smith, and the recent and startling developments in the great Chicago University where the president, Dr. Harper, and the entire faculty and all the students are boldly declaring themselves against the divine authority of the Bible, and the reliability of its records. The

R1647 : page 133

great Parliament of Religions held in Chicago last summer was a most remarkable manifestation of the disposition of prominent hireling shepherds, who sought to attract the attention of the sheep to the various heathen philosophies

R1648 : page 133

--Buddhism, Brahminism, Mohammedanism, Shintoism, Confucianism, and others, saying in effect, These, whom we have been accustomed to think of as heathen, are really about as much Christian as we are, except in name. Therefore let us receive them as brethren and make common cause with them. And the people looked in astonishment upon this new departure, scarcely knowing what to think. This great movement, as we pointed out in our issue of Nov. '93, was a most significant feature of present-day tendencies in religious circles. And now some of those representatives of the heathen religions have returned to their homes, and reports have already come back from Japan to the effect that at a great mass meeting in Yokohama the people were gathered to hear the reports from Christian America. And the returned Japanese delegates told them they had been most agreeably disappointed; for instead of having been invited to America, as they surmised, to be Christianized or perhaps indirectly ridiculed, they actually found that the Christians were in great doubt themselves about their religion, and were eager to learn what the foreigners had to say of their religions and what points of their philosophies could be engrafted upon Christianity. Indeed, they pointed to America as a hopeful field for the propagation of their faiths, and mentioned that an influential and wealthy convert had been made during the sessions of the Parliament. Thus the hireling shepherds are bewildering, confusing and scattering many of the timid sheep who are not sufficiently attentive to the voice of the good Shepherd which speaks through his inspired Word.

Yet only the wayward and heedless sheep can be harmed and scattered by these things. The obedient, trusting sheep will all be tenderly cared for by the good Shepherd, to whose voice they hearken and the softest tones of which are familiar to their ears. There are really, we thus see, two classes of the sheep, as the Lord indicates--the obedient ones just described, who are easily led by the voice of the Shepherd, and a more listless and somewhat wayward class who need some driving and guiding with the crook. The former are the sheep of this flock referred to in verse 16, while the latter are those "other sheep" whose number shall also be greatly augmented, when, by and by, the knowledge of the Lord shall fill the earth as the waters cover the sea--i.e., during the Millennial reign of Christ--when there will not be conflicting voices seeking to drown the voice of the good Shepherd.

Nor need we be surprised at the exceedingly small number who now diligently hearken and obediently follow the Shepherd's voice; for the Lord forewarned us it would be only a little flock, saying, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." It is a choice flock the Lord is selecting now--a flock that needs no driving nor coaxing, but who meditate in it day and night. The good Shepherd does not propose to drive any sheep into his kingdom; and he desires for the high office to which he is calling them in this age only such as need no driving, and who gladly follow him through evil and through good report. "And when he putteth forth his own sheep, he goeth before them [to lead, and not behind them to drive], and the sheep follow him; for they know his voice."

Of the sheep of this flock the Master says, "My sheep hear my voice, and I know them, and they follow me,...and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29.) How blessed is the assurance of heavenly guidance and protection now to all the sheep of this flock, the truly consecrated and obedient.

"And a stranger they will not follow, but will flee from him; for they know not the voice of strangers." If the stranger come with enticing words, saying, Let me show

you a broader salvation than that you have learned from the apostles and prophets to hope for; that eternal salvation is to be universal, and that not one of God's creatures shall ever perish, the true sheep says, That sounds very benevolent, and yet it has not the ring of the Shepherd's voice in it; for he tells us of "wolves in sheep's clothing" and of "vessels of wrath fitted to destruction" and warns against "presumptuous sins" and of a possible destruction for all wilful sinners and "whosoever loveth and maketh a lie," and plainly says that the devil and those following him shall be destroyed. (Rev. 21:8; Matt. 25:41; Heb. 2:14.) No, this voice that prophesies smooth things, contrary to the Word of God, is not the voice of the good Shepherd.

If he come again with a show of logic and of worldly wisdom (which is foolishness with God) and says--Let me show you a more reasonable way of salvation than by the barbarous Bible method of an atoning sacrifice; viz., a salvation by a process of evolution and the survival of the fittest, according to which theory there was no original human perfection, no fall, and consequently no necessity for a ransom sacrifice--the sheep says, No, I cannot receive this teaching; for the voice of the good Shepherd tells me there is no other way than the one he opened up for us by freely offering up his life on our behalf, and I am not prepared to begin at the first chapter of Genesis and reconstruct the whole Bible after your theory.

Then he hears other voices declaring that the unalterable purpose of God is the eternal torment of a very large majority of his human creatures; some even declaring that such has been God's purpose, determined long before man's creation. No, says the true sheep, I cannot think that of God: though I cannot understand all your reasonings, nor fully combat your doctrine with the Scriptures, I surely cannot credit such a slander on my Heavenly Father's name; but this I do know--that "the Judge of the whole earth will do right," and so I will trust him where I cannot trace him, and wait for further light.

Such is the attitude of all the true sheep; and such being their attitude, God is both able and willing to shield and protect them under all circumstances and at all times; and the good Shepherd of his appointment shall lead them into green pastures and beside the still waters. They shall be abundantly fed with the "meat in due season,"--with the spiritual food so necessary to their life and to their growth and development; and such temporal things as are needful will not be withheld. Truly we can say with the Psalmist, "I have never seen the righteous forsaken, nor his seed begging bread."

While all the true sheep of this flock may indeed rejoice in the loving care of the good Shepherd, it is also a further cause for rejoicing that all the other sheep now lost and wandering, and blinded by the god of this world and misled by other voices, are also to be sought out and found and rejoiced over when the Lord, in his own good time, shall spread "a feast of fat things and of wines on the lees well refined." And then there shall be one fold and one Shepherd.

Though only a "little flock" is now recognized as the Lord's sheep, there shall by and by be a mighty host (John 10:16); and the redeemed of the Lord shall go forth with songs and ever lasting joy upon their heads. Glorious plan of salvation! how worthy it is of the character of our God!

====================

R1648 : page 134

"WHO HATH HEARD SUCH A THING?"

"Before she travailed she brought forth; before her pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."--Isa. 66:7,8.

THE name "Zion" was anciently applied to a prominent hill of Jerusalem, generally regarded as the south-western and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace,

R1648 : page 135

it was called "the city of David." (2 Chron. 5:2.) It was also called the "holy hill," or "hill of the sanctuary." (Psa. 2:6), being the original site of the tabernacle, pitched by David for the reception of the ark.

By the prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of spiritual Israel, the Gospel Church, the symbolism applies with still deeper significance to the Gospel Church, which term, throughout the Gospel age, included the entire body of professed Christians, all of whom are on probation for full membership in the Church triumphant --the true Church, the Zion of the future, and the true Zion of the present age, the elect "little flock" to whom it is the Father's good pleasure to give the Kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether the reference is to the fleshly or to the spiritual house of Israel, or to both; or, if to the latter, whether it applies in its broadest sense to the nominal gospel church, or to the elect little flock, the only true Church in God's estimation.

The symbolic travail, in the above prophecy, is a reference to the great time of trouble-- the travail that is to come upon the nominal gospel church, great "Babylon," from which some are to be counted worthy to escape. (Luke 21:36.) This is indicated by the preceding verse which locates the time of this prophecy as synchronous with that wherein is heard "a voice of noise [confusion] from the city" (Babylon), and "a voice [of truth and warning] from the temple" (the elect little flock of consecrated and faithful ones), and "a

voice of Jehovah that rendereth recompense to his enemies"--in the great time of trouble.

The travail that is coming is to be upon nominal Zion--"Christendom," "Babylon;" and it will be a great and sore affliction--"a time of trouble such as was not since there was a nation." But the marvelous thing the Prophet here has to record is that a man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, shall come upon the latter. This man-child is, therefore, the little flock--the true Zion in God's estimation, the body of Christ; as it is written, "There shall come out of Zion [the nominal gospel church] the deliverer [the Christ, Head and body], and shall turn away ungodliness from Jacob [the fleshly Israel or Zion]."--Rom. 11:26.

This is the man-child that is to bless all the families of the earth. (Gen. 28:14; Gal. 3:16,29.) The birth of the man-child is the first resurrection. Blessed and holy are all they that have part in the first resurrection. Such are now begotten of God by the Word of truth, and quickened by the holy spirit (Jas. 1:18; Eph. 2:1; Rom. 8:11), and in due time --before the travail--they will be born in the glorious likeness of Christ. The birth of this man-child began over eighteen hundred years ago with the resurrection of Christ Jesus. There the head of this body of Christ came forth; and as surely as the head has been born, so surely, shall the body come forth. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God." (Isa. 66:9.) Ah, no: "the man-child," the Christ complete, the Great Deliverer, shall come forth.

Yet "who hath heard such a thing? who hath seen such things?" for not only shall the body of Christ, the true overcoming Zion, the "holy nation, the peculiar people," be delivered out of nominal Zion, before the travail; but when she travails a great company of other children will be born. This is the great company described in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14.) The body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, "Come out of her, my people," etc.

(Rev. 18:4), and who were counted worthy to have part in the first resurrection; while the many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of present truth is accomplishing, regarding those servants of God who wield it as enemies, and hence as opposing them and the Lord whom they serve.

The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these--and they include a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men's opinions, traditions and plans, and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck of nominal Zion--Christendom, Babylon--will they realize its gross errors and be delivered from them and it.

"Behold," says the Prophet, "I lay in Zion a stumbling-stone and Rock of offence; and whosoever believeth on him shall not be ashamed." (Rom. 9:33; Isa. 8:14,15; 28:16.) That stumbling-stone is the doctrine of redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Zion is stumbling at the same stone; for it was to be "a stone of stumbling and a rock of offense to both the houses of Israel"--the fleshly and the spiritual. The elect little flock of overcomers do not so stumble, but recognize this as the chief corner-stone of the true Zion, remembering the words of the Prophet, "Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe [in Christ as your Redeemer, who bought you with his precious blood] he is precious; but unto them which be disobedient,...the same is made ...a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed" (1 Pet. 2:6-8); for God does not propose to deliver his Kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence must come up through the great tribulation.

While those who are truly begotten of God and who have been quickened by his spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the first resurrection, and of being born before the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

REJOICE YE WITH JERUSALEM.

"Rejoice ye with Jerusalem, and be glad with her, all ye that mourn for her." "Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."--Isa. 66:10; 65:18,19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being used here interchangeably. The birth of Zion, the exaltation of the body of Christ to kingdom power and glory, will indeed be cause for rejoicing on the part of all people; for it is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing together in pain until now.--Rom. 8:22,23.

When the true Zion is thus exalted, then will follow the great work of the Kingdom. The travail upon nominal Zion immediately succeeding

will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop rapidly into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the peaceful reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to win eternal life by faith and obedience. And no man's opportunity will be less than a hundred years; though if he wastes all of that time without taking any steps toward reformation, he will be considered unworthy of life and will be cut off in the second death. (Isa. 65:20) But the obedient shall eat the good of the land (Isa. 1:19): "They shall build houses and inhabit them [There will not be so many houses to let in those days probably, but more improved and cultivated homesteads in which the owners shall take pleasure and comfort]; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people ["They shall renew their strength"--Isa. 40:31]; and mine elect [all the faithful and obedient then] shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed [the children] of the blessed of the Lord [the Church] and their offspring with them."

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear"--so near will the Lord be, so mindful of all their interests.

"The wolf and the lamb shall feed together [The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both--the expression signifying in any case a reign of peace]; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat [--another expression similar to, "His enemies shall lick the dust," signifying the destruction of the serpent, or rather of Satan whom the serpent symbolizes]. They shall not hurt, nor destroy, in all my holy mountain [Kingdom], saith the Lord."--Isa. 65:21-25.

Thus the birth of the true Zion will be cause for rejoicing among all who truly love righteousness: for, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all their order and all hope until they begin to see hope in the new order of things inaugurated by the Kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of all the families of the earth.

===================

R1650 : page 137

VESSELS UNTO HONOR.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the

Master's use, and prepared unto every good work."--2 Tim. 2:21.

IT is important to notice that this instruction is given, not to the world, but to the Church--to those who are believers in Christ and who are consecrated to him and desirous of being used in his service. If the counsel were given to worldly people, no such incentive would be held out; for such have no ambition to be in the Lord's service. The world can better appreciate such maxims as, "Honesty is the best policy," etc.; for temporal good is all they seek. Yet it is indeed a good thing for worldly men to purge themselves of evil dispositions and practices. Moral reforms are always commendable as steps in the right direction, and we are always glad to see worldly men trying to break away from the bondage

R1650 : page 138

of bad habits--from the drink habit and from lying, profanity and other vices.

But such purging from the filth of the flesh can never render such vessels fit for the Master's use. With all their efforts at cleansing they are still unclean, and the Lord desires clean vessels for his use. It is only when, by faith, we are plunged in the cleansing blood of our Redeemer that we are clean and acceptable to God.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

But having been thus reckonedly cleansed from sin and clothed in the pure robe of Christ's righteousness, it is all-important that we strive to make this reckoned righteousness an actual thing to the extent of our ability; for only so can we prove ourselves worthy of the imputed righteousness. It is purely of divine grace that we are reckoned of God as righteous, before we have actually become so. Seeing in us the desire to be righteous and the effort to be so in his appointed way, God, accepting the will for the deed, reckons us righteous now, and treats us as sons, since we have been redeemed from the curse and have accepted this gracious provision for reconciliation.

If, however, after being thus reconciled to God and reckoned righteous, our course of conduct proves that we no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven of sin; if we are content to let it remain and to work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker, and we are proving our unworthiness of the Lord's gracious reckoning in our favor. But if, on the contrary, we are striving daily to purge out the old leaven of sin,--not merely working it down occasionally and allowing it again and again to ferment and disturb the whole spiritual being and to endanger its complete souring and spoiling,--but purging it out by constantly resisting it, cleansing our thoughts, words and deeds with the truth, and cultivating the blessed fruits of the spirit of love, joy and peace, then indeed, as the Apostle affirms, we shall be vessels meet for the Master's use.

And not only so, but the Lord can honor such vessels because they honor him: they fairly represent him and his cause. If they are meek and humble-minded, not inclined to think of themselves more highly than they ought to think, but to think soberly, the Lord can exalt them to positions of trust and honor without injury either to themselves or to the cause; and thus they are more and more sanctified and prepared for every good work.

Let as many, therefore, as would be honored and used of the Master now and hereafter--as many as have this hope in them--seek to purify themselves, to purge out the old leaven of sin. In the language of another forceful illustration, let us endeavor to war a good warfare against the world, the flesh and the devil. And be assured that in these duties we have the work of a lifetime; and even at its close we will still find the necessity for the robe of Christ's righteousness to cover our remaining deformities of character.

While the purging here spoken of has reference to the general cleansing from all sin and uncleanness, the Apostle had special reference on that occasion to purging from a disposition to hearken to false doctrines of those who would subvert the faith of the Church. His counsel is to avoid foolish questions and strife about words to no profit, to shun profane and vain babblings which increase only unto more ungodliness, which savor more of bombast and self-exaltation than of truth and godliness, and, on the contrary, to study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth.

There is much significance in that word "study;" and only the studious find the narrow way to the divine approval and acceptance. Study to show thyself approved--study the doctrine, study your course of conduct, to keep it in harmony with the doctrine. Study how to promote the peace and prosperity of Zion, and how to shield yourself and others from the missiles of error and from the poison of an evil, worldly spirit. Study to perform

R1650 : page 139

the duties of a faithful soldier of the cross--the seemingly insignificant, as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform; and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meal, cleaning camp, clearing the way or building bridges for the army to pass as when he is fighting the enemy. All such necessary incidental work is entirely compatible with his commission as a soldier, and is not to be considered "entanglements" or hindrances. And these things cannot be avoided or carelessly done without a measure of unfaithfulness.

So with the Christian soldier. The routine of life, house-work, daily toil, any and everything incidental to a proper and honest provision of "things needful" for ourselves and those dependent on us for support, as well as provision for the prosecution and care of the Lord's work,--all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own, as when proclaiming, The Kingdom of God is come nigh unto you. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when he preached Jesus and the resurrection at Mars hill. Whatever is done with a view to the glory of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved,--this is proper work for us as soldiers, and not entanglement in the affairs of this life.

But the Christian soldier must study to perform even the commonest duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things which do not relate to his duties as a soldier, and thus to be side-tracked. For instance, if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties, and the commands of his Captain and the proper work of a soldier to acquire some extra compensation by this means, he would be an unfaithful soldier. And so the Christian who turns aside to seek some personal, temporal advantage, to the detriment of his duties as a soldier, is likewise, to some extent, an unfaithful soldier and likely to be drawn out of the ranks entirely.

Study to show thyself approved. Study the Word. Study yourself that you may become well acquainted with yourself--that you may know your talents for service and in what directions they lie, and your weak points and how they may be guarded against; that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only the foundation of God standeth sure, and that all other foundations are worthless and all other theories must come to naught. But "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

And if any man desire honor from God, let him not fail to seek it in God's appointed way--along the pathway of humility; for the Lord giveth his favors to the humble. If you would be a vessel fit for the Master's use and a vessel of honor, humble yourself under the mighty hand of God and he will exalt you in due time. Do not be in a hurry about it either; but whatsoever thy hand findeth to do, do it with thy might, beginning and ever continuing to cleanse your earthen vessel, that it may be fit for the Master's use.

===================

R1650 : page 139

THE MEMORIAL CELEBRATED.

We have received 99 reports of celebrations of our dear Redeemer's death, upon its last anniversary, April 19th. These gatherings were of course small,--the Allegheny meeting, at which about 160 were present, being the largest; while New York and Brooklyn meetings

R1650 : page 140

consolidated report a larger than usual attendance --eighty-five, Chicago (two meetings), Des Moines, Altoona, Boston, Baltimore and Philadelphia followed in order, down to the threes and twos and even the solitary ones.

All the gatherings report blessed seasons of communion, though marred in some instances by a knowledge of the great trial which the adversary has brought upon the Church, as explained in our Extra edition, of April 25th. All this, however, only deepened the impressiveness of the impressive occasion.

The conduct of some who learned of the trial and who, though sorely grieved and perplexed by it, kept it from others and made them subjects of prayer, that their faith might not fail when the storm of trial should reach them, was indeed a beautiful manifestation of the spirit of Christ, in which we greatly rejoice. And thus we are made to understand more fully that expression of the Apostle Peter (1 Peter 1:7): "The trial of your faith, being much more precious than of gold," etc.

The effect of the latest trial and sifting seemed to be to draw all our hearts nearer together than ever; and the reports show that the dear ones assembled in little groups poured out earnest prayers to the throne of grace on our behalf and on behalf of all the members of the body of Christ everywhere. These prayers, dear friends, in our case were answered. We enjoyed the peace of God which passeth all understanding. It ruled our hearts while "unreasonable and wicked men" did all that they knew how to do to injure and distract us--even circulating their slanderous circulars amongst our worldly neighbors.

Appropriate to our feelings, therefore, was our opening hymn at the Memorial,--

"Blest be the tie that binds
Our hearts in Christian love."

The meaning of the service was explained--we communed with the Lord in prayer and meditation, and closed with the hymn,

"Abide, sweet Spirit, heavenly dove,
With light and comfort from above."

===================

R1650 : page 140

"FERVENT IN SPIRIT, SERVING THE LORD."

Many who cannot go out into the Colporteur work, but who burn with a desire to tell the good tidings and show forth the praises of him who hath called us out of darkness into his marvelous light, inquire--What can we do? Can you not help us to use our limited talents and opportunities?

We can only suggest methods of labor;--your talents (opportunities, etc.) and your zeal must decide to what extent you can or will use these or better methods, if you know of better.

(1) One good plan is by a systematic distribution of Old Theology Tracts. This may be done at any time, but especially on Sundays. Have slips like No. 14 for the masses and larger tracts for the thoughtful and earnest looking,--at the hotels, in the parks, etc. And a good plan is for several to serve those who go toward or return from church service. But do not stand near the church building--go at least half a block away so as not to appear to specially seek their conversion: they will take it as an insult and resent it--for "surely it is in vain that a net is spread in the sight of any bird."

(2) Another good method is to visit your friends and tell them what great things God has done for your soul. Speak chiefly of the fruits and graces of the spirit and afterward about the truths which enlightened and refreshed your hearts and brought forth those fruits. When you come to speak of the latter--the doctrines of God's Word--be very cautious, and feed them with "milk" rather than "strong meat." Remember the Lord's words, to some under similar circumstances, "I have many things to tell you, but ye cannot bear them now." Remember to ignore yourself in telling the blessed tidings. Don't try to shine; don't try to impress your hearer with your wisdom, your knowledge of Scripture, etc. Forget self entirely, and let your whole aim be to glorify God and bless your hearer.

(3) Unless you are very well versed in the truth and apt at teaching it, your success will lie chiefly in awakening a curiosity and interest and then selling or loaning the M. DAWN or a specially selected Old Theology Tract. The gospel in print is doing many times more good than the gospel by voice in the present harvest; but the latter introduces and supplements well the former and the two together are preferable to either alone,--if the spoken gospel

be spoken with wisdom and to the ignoring of the speaker.

How can you get an opportunity to speak a word in season, and to loan the book or tract?

R1650 : page 141

We reply that there are several good ways,--

(a) Select your most consecrated Christian friends to begin with, and next any of your acquaintances that are inclined to be skeptical.

(b) When you have done what you can for your friends and acquaintances, and when you find opportunity to enlarge your sphere of labor, attend Methodist Class-meetings, and Christian Endeavor meetings, and prayer-meetings common to all denominations. Take part in these according to the liberty accorded, confining yourself within the recognized liberties of said meetings in speaking and praying. Seek to give no offense; manifest the spirit which is from above, which is first pure; then "Let your moderation be known unto all men." Avoid wrangling; "for the servant of God should not strive," but should "speak the truth in love."

Let your light shine before them, the light of the spirit of the truth,--the light of a justified life, and more, of a sanctified life. Do not intrude doctrines, or anything else at their meetings, that a large majority present would disapprove. Speak on lines of Christian experience, etc., in harmony with their rules and habits. Leave your doctrinal explanations, etc., for private conversation or for an occasion specially arranged at which they would be agreeable. At these meetings get well acquainted with the whole hearted and pure hearted--the consecrated or those "feeling after God," and let them get acquainted with your heart. If they come to take knowledge of you that you have been with Jesus and learned of him, and that you are truly his "brethren," you will then be able to introduce to them the precious present truths which you can see to be so needful for their ripening.

(c) While always careful not to belie the truth, careful not to be mistaken for a member in any of the nominal churches, this need not hinder any from sometimes attending divine worship in any of them, if thus we may do more good than in any other way known to us. By mingling with them occasionally you may have opportunities for speaking a word in season and handing a tract or book, that you would not otherwise have.

(d) Study very thoroughly the Chart which you find in M. DAWN VOL. I., until you understand its every feature and can explain it clearly. (See explanation, Chapter xii.) Then you might procure one of our new five feet charts (See notice page 2), invite in your neighbors and friends and explain it to them; and when you have callers it may sometimes prove, not only of interest and profit to them, but a blessing to yourself; for every time we explain God's great plan to others we get a fresh blessing therefrom upon our own hearts.

===================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

ISRAEL IN EGYPT.

II. QUAR., LESSON VII., MAY 13, EXOD. 1:1-14.

Golden Text--"Our help is in the name of the Lord."--Psa. 124:8.

As preceding lessons showed us how God prepared a place for his people in Egypt and transported them thither and planted them in the best of the land and gave them great temporal prosperity during the lifetime of all the first generation, we now come to view them under another course of instruction --this time in the school of adversity.

In the midst of prosperity they had marvelously increased so that the second generation filled the land of Goshen; and the new king which knew not Joseph, and the new generation of Egyptians, too, which forgot the gratitude of their fathers toward Joseph and the disposition to manifest it in favor to his relatives and descendants, began to fear lest this prosperous people in their midst might some time rise up against them or ally themselves with their enemies. Hence the decree of the king mentioned in verse 10.

VERSES 11-14 tell the bitter story of their oppression, under which they were taught valuable lessons of humility and patience, of dependence upon God, and of hope for deliverance inspired by his precious promises. Here, too, their common sufferings bound them together as a people, and kept them distinct and separate from the Egyptians

R1651 : page 141

and consequently from their influence in matters of religion, etc.

But notwithstanding their hard bondage the promises of God that they should rapidly multiply (Gen. 15:5; 22:17) was being fulfilled, so that, from the handful of seventy souls that went down into Egypt, there

R1651 : page 142

came out, after about three centuries, about six hundred thousand men, which implies a population of about two millions.

To those who are able, through a knowledge of God's plan, to rise to his standpoint in viewing his dealings with his people, there is a most manifest exhibition of fatherly wisdom and care in this discipline in Egypt, as well as in all their subsequent leadings. As a wise father, God foresaw that too much prosperity would be greatly to their disadvantage--tending to pride, ambition, independence, self-gratification, self-indulgence, indolence; and to assimilation with friendly aliens from the commonwealth of Israel and the imbibing of their idolatrous principles and practices. All this was checked and guarded against by the bitter experiences of Israel in Egypt, while the opposite tendencies were all encouraged. And thus also the way was paved for a grand exhibition of God's further care and wisdom in their timely and wonderful deliverance when his purposes for them in Egypt had been fully accomplished.

R1651 : page 142

THE CHILDHOOD OF MOSES.

II. QUAR., LESSON VIII., MAY 20, EXOD. 2:1-10.

Golden Text--"I will deliver him and honor him."--Psa. 91:15.

This lesson presents several features of divine interposition worthy of very special consideration. (1) It calls to mind the promise of God to Jacob hundreds of years previous (Gen. 46:4)--to bring his posterity back to the land of promise, his purposes in sending them down into Egypt having been accomplished; and now he is preparing to fulfil that promise.

(2) It is another illustration (See also Rom. 9:11) of God's elections of certain individuals for special services in the present life, and the shaping of their course in view of that purpose. Like the Apostle Paul (Gal. 1:15) Moses seems to have been chosen, even before he was born. These elections were not unto everlasting life, but to a place of service in the present life. Though Paul was "a chosen vessel" to preach Christ to the Gentiles, he might have become "a castaway" (1 Cor. 9:27) so far as future honors are concerned.

(3) It affords another illustration of special divine providence in the protection, preservation and training of the chosen instruments of service. Born under the cruel edict of death, that very circumstance was divinely overruled for Moses' advantage, and through him for that of all Israel: and so the wrath of opposing men was made to advance the divine plan, instead of to retard it, as intended. It was due to this circumstance that Moses was brought up in all the learning of the Egyptians, and thus fitted for his future work as a great leader and statesman.

(4) It shows how God, while working out his grand designs on a large scale, is not unmindful of the faith and devotion of humble individuals who put their trust in him. By faith Moses' parents hid him three months, and then took him to the river's brink and left him alone in the hands of God; and confidently trusting him, "they were not afraid of the king's commandment." --Heb. 11:23.

(5) It shows how God has respect both to the character and to the natural qualifications of his chosen instruments. Thus, for instance, for the leadership of Israel he

chose a good man, a godly man, one who preferred to suffer affliction with the people of God rather than to enjoy the pleasures of an Egyptian court, esteeming the reproach of Christ greater riches than the treasures of Egypt. (Heb. 11:24-27.) But for the throne of Egypt at that particular time he chose one of very opposite character (Rom. 9:17), and thus his purpose was wrought out in the fullest exercise of the free moral agency of both.

It is notable also that in choosing Moses for his great work as a deliverer and statesman, God did not choose a novice, but, on the contrary, he chose one of great natural ability and gave to him just the kind of education he needed for his work--his earliest years under the training of godly parents, whose instilling of the principles of truth and righteousness and whose instructions in the hope of Israel, were not without their desired effect in all the subsequent years of life; then the remainder of forty years under the most favorable circumstances for learning what the most enlightened nation of that day afforded; and then forty years in the retirement of domestic life, well suited for the mellowing and refining of his character and the deepening, and enriching of experience.

And yet in choosing this man of learning and ability God, as in the case of the Apostle Paul, permitted a thorn in the flesh, lest

R1651 : page 143

he should be exalted above measure by the honors of his high position. He was slow of speech--a diffident, retiring man and not at all gifted as an orator. The office, however, did not require oratory, and so the charms of eloquence were not given--his meekness coupled with great executive ability especially fitted him for it. A similar course of previous training is also very noticeable in the case of the Apostle Paul. (See Gal. 1:15; Acts 22:3; 26:24.) And the same Apostle urges all who would be used of the Lord to study to show themselves workmen approved unto God.--2 Tim. 2:15.

(6) It is also noticeable that for special leadership God chooses the few and not the many, and more frequently only one at a time. There was only one Lord Jesus to redeem and restore our lost and ruined race. There was only one Paul to lead on in declaring

the unsearchable riches of Christ to the Gentiles, and to leave his rich legacy of inspired love to the Gentile Christians of all subsequent generations. There was only one Moses to lead the hosts of Israel out of bondage and to be a father unto them and a judge, though there was a host of honored co-workers with him--Aaron, Hur, Joshua, Caleb, et al. So also in later days God has from time to time raised up special instruments, amply fitted to serve in special emergencies, and to lead in reforms, etc.; e.g., Martin Luther, John Knox, John Wesley, etc. But in every such case the present reward has been persecution. And so severe have been the trials and so perilous the positions of such men, that nothing but their zeal and devotion to the cause and its future recompenses could be a sufficient incentive to induce them to fulfil their mission.

In view of these facts, it becomes the people of God at all times to carefully observe such remarkable evidences of God's appointment, and to co-operate with God in whatever way he may be pleased to use their talents. If any man would be more abundantly used of the Lord in his blessed service, let him seek first to be fitted for it more and more. Let him imitate that beloved and honored servant, Moses, in meekness, humility, energy and untiring zeal and self-sacrificing service of the Lord. But the wise steward will seek always to cultivate along the lines of his natural abilities, and not expect the Lord to work a miracle for his advancement, and so waste valuable time seeking to develop that which he does not by nature possess. True, the Lord could work a miracle if he desired to do so; but that is not his usual method. Miracles are his reserve forces, and are only brought forward when the natural means are insufficient to accomplish the divine purpose.

R1651 : page 143

MOSES SENT AS A DELIVERER.

II QUAR. LESSON IX., MAY 27, EXOD. 3:10-20.

Golden Text--"Fear them not, for I am with thee."--Isa. 41:10.

When God would deliver Israel, he chose for his servant and representative the meekest man, Moses. (Num. 12:3.) This disposition was necessary not only for the task before him, but also because this one was to be a type of the great deliverer of all mankind from the bondage of sin--"the man Christ Jesus," who was "meek and lowly of heart;" and also the body of Christ which is the Church.--See Acts 3:22,23.

Moses' humble birth, as one of an enslaved race, would naturally incline him to humility. And this disposition continued with him, even though he became an adopted member of the royal family. His subsequent boldness and ability as an executive were due to the fact that he acted as God's agent and representative. This gave that beautiful blend to his character, of ability with humility.

It was forty years from the time that Moses was born to the time when he first essayed to help his brethren and was misunderstood (Exod. 2:11-15), and it was forty years from that time until he became their deliverer. These two equal periods seem to be typical of the two ages--the Jewish and the Gospel ages, which were also of equal length--1845 years. At the end of the Jewish age Christ offered himself to Israel as their deliverer, but they refused him and he went away. His return is due at the end of a like period, at the close of the Gospel age. At his second presence, during the Millennial age, he will deliver all who are "God's people" from the bondage of sin under Satan, as Moses delivered his people from the bondage of Egypt under Pharaoh.

During Moses' absence he married a Gentile wife, and so in the interval between Christ's first and second advents he selects a wife from among the Gentiles--the Gospel Church, the Bride, the Lamb's wife.

R1652 : page 144

After the long preparation of his chosen instrument--God's time had come to send

R1652 : page 144

him, and his servant was ready; and lo, from the midst of the burning bush that was not consumed, and which forcibly illustrated the power of God to preserve and use his servant in the midst of fiery trials, Moses heard the call of God to become the leader of his people out of Egyptian bondage. --Verse 10.

But how could he do it? Moses looked at himself and at the magnitude of such an undertaking, and feeling his own insufficiency he replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It seemed a most improbable thing that the Egyptians would give up two millions of profitable slaves for any consideration that he could present, or any power that he could bring to bear upon them. Then how could the people be induced to follow his leadership? To these misgivings concerning himself, Moses received the all-sufficient assurance of the Lord--"Certainly I will be with thee," etc. That was enough; and strong in this confidence, he went forth to prove at every step of the way the abundant sufficiency of divine grace.

Herein is encouragement also for every true servant of the Lord who humbly relies upon his promises while striving to walk in the ways of his appointment: "Certainly I will be with thee." Oh, how much we need this blessed assurance; for who, of himself, is sufficient for the responsibilities of the Lord's service?

The great deliverance was indeed wrought out by God by miracles and wonders by the hand of his servant Moses; and those modern critics who reject the testimony of miracles are simply insisting that God should always operate within the range of human understanding. But to the sincere inquirer after truth there is no clearer testimony of the divine power and resources than the testimony of miracles. The ten miraculous plagues upon Egypt did their appointed work, and Israel went out a free people under the leadership of Moses; and all the world were witnesses of the power of the God of Israel.

This deliverance of Israel from Egypt was a marvelous deliverance, and yet the prophets tell us of a still greater deliverance for the people, yet to be accomplished, when they shall be gathered out of all nations whither they have been driven, and when even the generations of them that are in the graves shall come forth, and they shall be brought into their own land and securely planted there. (See Jer. 16:14,15;

Ezek. 37:12-14; Isa. 65:21-23.) In comparison with this deliverance yet to be accomplished, we are assured that the former from Egypt will seem so insignificant as not to be named any more; for that was but a type of the one to come. Then Abraham will realize the reward of his faith, when he and his posterity actually come into the land which God promised him for an everlasting possession (Gen. 17:8), and which Stephen said (Acts 7:5) he never owned a foot of in his past life, but died in faith that the promise would be fulfilled at his return, --in the morning of the resurrection.

"For this purpose have I raised thee up," is recorded of this Egyptian Pharaoh. (Rom. 9:17.) As God made choice of Moses for one purpose, he also made choice of this Pharaoh for another. He did not make the one hard and tyrannical, and the other meek and obedient; but he chose such as were so naturally and of their own free will and choice. The meek man was chosen to one position and the froward one to another. God did not let a good man come to the throne and then corrupt him; but he raised up a bad man, and thus had in him a suitable one by whom to show forth his power.

God's dealings, always just, and often merciful, have an effect upon men according to their hearts. The same providence that would move one man to repentance would move another to hardness of heart. In Pharaoh's case the plagues brought repentance, but the goodness of God in hearing his prayer and removing the plagues each time produced hardness of heart. Thus seen, it was not by exerting some bad influence upon Pharaoh's mind, but by extending his mercy to Pharaoh and his people, that God hardened his heart.

The Egyptian bondage typified the bondage of sin; Pharaoh typified Satan; and Israel typified all those who long for deliverance that they may present themselves to God and his service. The deliverance from Egypt represented this overthrow of the power of sin at our Lord's second advent. The plagues upon Egypt represented the troubles coming upon the whole world in the near future which will effectually break down the various enslaving and oppressive systems of the present time--social, political, religious and financial--and engulf them all in utter ruin.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1655 : page 146

LETTERS OF CONGRATULATION.

Our mails are very large since the Extra TOWER was sent forth. We are receiving from all quarters congratulations on the completeness of the answer to the charges of the conspirators.

Please accept our thanks for these; and be assured that we will no more be puffed up by the loving congratulations of our friends than we were cast down by the slanders of our enemies. To the Lord be praise, now and ever more. Give thanks with us for our mutual deliverance.--THE EDITORS.

R1652 : page 146

ANCIENT RECORDS.

ACCOUNTS OF THE HEBREW INVASION FOUND IN EGYPT.

Science contains an interesting account of the Tellel-Amorna tablets from the pen of the Rev. Thomas Harrison, of Staplehurst, Kent. These tablets, 320 in number, were discovered by a fellah woman in 1887 among the ruins of the palace of Amenopis IV., known as Khu-en-Aten, between Missieh and Assiout, about 180 miles south of Cairo. They have been found to contain a political correspondence of the very greatest interest, dating from some 3,370 years back. Many are from Palestine, written by princes of the Amorites, Phenicians, Philistines, etc., the burden of almost all being: "Send, I pray thee, chariots and men to keep the city of the King, my Lord." Among the enemies against whom help is thus invoked are the Abiri, easily recognized as the Hebrews. The date fixes that of the Bible (1 Kings 4:1) as accurate. Many names occur which are familiar in Scripture, as for example, Japhia, one of the Kings killed by Joshua (Josh. 10:3); Adonizedec, King of Jerusalem (ditto); and Jabin, King of Hazor. (Josh. 11.) Very pathetic are the letters of Ribadda, the brave and warlike King of Gebel, whose entreaties for aid are observed to grow less obsequious and more businesslike as his enemies prevailed against him, robbing him eventually of his wife and children, whom he was powerless to protect. But the greatness of Egypt was waning under the nineteenth dynasty; enemies were pressing her at home, and the chariots and the horsemen went not forth.

Remittances from foreign countries should be made by Foreign Money Order. From Canada by International Money Order.

Please remember that Canadian and all other Foreign stamps are useless to us.

===================

R1652 : page 147

VOL. XV.   JUNE 1, 1894.   NO. 11.

CAST NOT AWAY YOUR CONFIDENCE.

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto destruction, but of them that believe to the saving of the soul."--Heb. 10:32-39.

WITH very many of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all [worldly] understanding," promised to the Christian, is to rule in and keep his heart (Phil. 4:7; Col. 3:15), and does not apply to his outward life. They forget, or perhaps never learned, that our Master's words were, "In the world ye shall have tribulation," but in me ye shall have peace (in your hearts). "If the world hate you, ye know that it hated me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of his household?" "Yea, and all that will live godly in Christ Jesus, [in this present evil world or dispensation], shall suffer persecution." It is of a wicked class, and of the saints, that the Prophet declared, "They are not in trouble as other men."--John 16:33; 15:18; Matt. 10:25; 2 Tim. 3:12; Psa. 73:5.

Only to those who have some knowledge of God's great plan is this, his dealing with his people, understandable and readable. The world marvels that those whom God receives into his family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you." And this one may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling,--to be an heir of

God and a joint-heir with Jesus Christ our Lord, "if so be that we suffer with him, that we may be also glorified together."--Rom. 8:17.

R1653 : page 147

But why should a share in the coming glory be made dependent and contingent upon present sufferings? We answer, for two reasons.

(1) Because severe trials and testings of our love for God and his truth, and of our faith in him and his promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which he has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience prior to his exaltation to the excellent glory and power of his divine, immortal nature, much more so it is fitting that we, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested;

R1653 : page 148

not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection, but tested as to our new minds, our consecrated wills, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. And also to see whether we would compromise any of the principles of righteousness for worldly favor, selfish ambition, or for any of "the pleasures of sin for a season." Those who love righteousness and hate iniquity, who develop positive characters, these are the "overcomers" who shall, as members of Christ, inherit all things. The undecided, the luke-warm --neither cold nor hot--are far from having the spirit of the Kingdom class, and will surely be rejected--"spewed out."--Rev. 3:16.

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the spirit of Christ, the spirit (disposition) of holiness. And whoever has received this holy spirit or disposition and been transformed by the renewing of his mind or will, so that no longer selfishness but love shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God's service and people, his faith in God's Word and his uncompromising attitude

respecting everything relating to these would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and fanatic, if not a hypocrite. Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and therefore, "Ye shall be hated of all men for my [Christ's] name's sake;" for "the world knoweth [understandeth] us not, because it knew him not." (Luke 21:17; 1 John 3:1.) The reason for all this is evident: it is because "the god of this world hath blinded the eyes" of the vast majority of men; because the faithful, who appreciate the truth, who have new hearts (wills) and the right spirit on these subjects, are but a "little flock."

And these conditions will not be changed until the testing of the "little flock" is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to further blind and deceive the nations during that Millennial age of blessing; but, on the contrary, the little flock of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle's words, and not cast away our confidence. Confidence in God, and in the outworking of his great plan, and confidence in all who trust in the precious blood and are bringing forth the fruits of the spirit in their daily lives--meekness, patience, brotherly-kindness, love.

The Apostle here clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazingstock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of present truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion;" but he is ever on the alert to mislead and entangle those that are awake. And the more active we become in the service of the Lord and the truth, and consequently the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight of faith, as good soldiers of the Lord Jesus Christ, the more we will have of the Master's approval now, and the greater will be our reward in the Kingdom.

R1653 : page 149

No doubt there are many and more severe trials just before us. From God's standpoint, having been blest with great light, we should be able to endure greater trials and afflictions. From Satan's standpoint, we, as a Gideon's band, armed with the truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for he that is on our part is more than all that be against us. (1 John 4:4; Rom. 8:31.) The Lord of hosts is with us. His promises, as well as his providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! it shall but cause us to draw closer to him; and under his protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. When we feel weak in ourselves, then we are strong in him. He will never leave us nor forsake us.

"Watchman, what of the night?"
"The morning cometh, and a night also."

See Poems and Hymns of Dawn, pages 62 and 286.

====================

R1653 : page 149

THE RETRIBUTIVE CHARACTER OF DIVINE LAW.

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."--Gal. 6:7.

THE Apostle Paul here, addressing the Church, announces a principle of divine law which is applicable not only to the Church, but to all men everywhere. Hosea expresses the same truth, saying that if we sow to the wind we shall reap the whirlwind; Solomon says, if we sow iniquity, we reap vanity; and again Paul says, if we sow sparingly we reap sparingly, and if we sow bountifully we reap bountifully; which is equally true, whether we sow wild oats or good wheat.--Hosea 8:7; Prov. 22:8; 2 Cor. 9:6.

And it is in view of the harvest of the world's sowing, that we are informed that "the eyes of the Lord are in every place, beholding the evil and the good;" that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"; and that "there is nothing covered that shall not be revealed, neither hid that shall not be known;" that "whatsoever has been spoken in darkness shall be heard in the light"; and that "spoken in the ear, in closets, shall be proclaimed openly." And again we read, "Vengeance is mine, I will repay, saith the Lord."--Prov. 15:3; Eccl. 12:14; Luke 12:2,3; Rom. 12:19.

But when will this reckoning time come? for now, as saith the Prophet Malachi (3:15), men "call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." With the Psalmist (94:3,4) we inquire, "Lord, how long shall the wicked triumph, and all the workers of iniquity boast themselves?" and the Apostle Paul answers that the Lord "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained," --the Christ. (Acts 17:31.) And "then," says the Prophet Malachi to those that fear the Lord and whom he hath chosen as his jewels, "shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."--Mal. 3:18.

But take heed: the same prophet raises a suggestive question, which all would do well to ponder; saying, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap."..."And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."--Mal. 3:2,5.

The reference of these Scriptures is to the great judgment of the day of the Lord--the

R1653 : page 150

day of trouble with which this Gospel Dispensation is to close,--variously described as the day "of wrath," "of vengeance," "of recompenses," and as a "time of trouble such as was not since there was a nation."

But while this great judgment will have to do with the world in general--with nations and corporations and all civil, social and religious organizations of men; and while it will touch the cases of all the individuals living at that time, we naturally inquire where retributive justice came or is to come in, in dealing with all the generations of the past?

Our Lord answers the question when he says, "The hour is coming in which all that are in the graves shall hear the voice of the Son of

R1654 : page 150

man and shall come forth; they that have done good, into the resurrection of life; and they that have done evil, unto the resurrection by judgment." (John 5:28,29.) The whole Millennial age is thus set forth as a "day" of reckoning, of trial, of judgment. And in that searching judgment there will be a reckoning, even for every pernicious word (Matt. 12:36); and by submission and learning obedience under those judgments, the masses of mankind who will to obey are to be gradually raised up to perfection of being, as well as of knowledge.

WHERE COMES IN FORGIVENESS OF SINS?

But here a philosophic and important question arises as to the extent to which the justification of a sinner, through faith in the precious blood of Christ, may intercept the course of the above law, that a man must reap what he has sown. In other words, Will his justification save him from the miserable harvest of a former sowing of wild oats?

We answer, yes, in one sense it will. The just penalty for all sin is death--the severest penalty that can be inflicted. And from this penalty his justification freely exonerates him; and the terms of the new covenant (Jer. 31:31-34;

Heb. 8:10-12) assure us that the forgiveness will be so full and free that his past iniquities and sins will be remembered no more. That is, they will no more rise up in judgment against him, demanding their just penalty--death; for blessed are those whose iniquity is forgiven and whose sin is covered; blessed is the man to whom the Lord will not impute [reckon] sin. (Rom. 4:7.) All who, by faith in Christ's sacrifice for sin, and by consecration of heart and life to God's service, come under the covering provisions of the New Covenant are thus blessed. The iniquity (or legal sentence) of such is passed or forgiven entirely: and while their sins and their results (the harvest of their misdeeds sown before they came to a realization of the exceeding sinfulness of sin, or to an appreciation of God's mercy in Christ) are still painfully with them, they are assured that these are covered; that God does not regard them as they really are, but imputes their sins to Christ who already has paid their penalty, and imputes of his worthiness to their account. They are further assured that God's provision under the New Covenant is, that they may be healed or cured of the weaknesses brought on them through sin and now reckoned as "covered" from the divine eye.--Rom. 4:7,8; Acts 3:19.

These sins or actual defects are to be blotted out or wiped out when the times of restitution shall arrive, at the second advent of Christ. The result of this blotting or wiping out of sin will be new bodies, new beings,--free from sin, from imperfection and every consequence and evidence of sin. With the Church this cleansing and blotting out process begins with the present life, and will be completed early in the Millennial dawning (Psa. 46:5) by a share in the first resurrection. The world's cleansing time will be the entire Millennial age, or "day of judgment," when those who then shall learn of and accept Christ and the New Covenant may gradually be cleansed and healed; and, at the close of that age, if faithful to their opportunities, they may be presented blameless and perfect before God, needing no further healing or cleansing, but being again, as was Adam, the human image of the divine Creator,--perfect men.

The Scriptures, as well as observation, assure us that our justification before God does not remove at once and without our co-operation all the results of previous transgressions. The harvest comes like the sowing, but the penitent and forgiven one has promise of grace to help him in the battle with his inherited as well as his cultivated weakness; and so we read (1 John 1:9): God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is in this cleansing process, which follows the legal justification, that the justified believer must, of necessity, experience some of the baneful results of a past course of sin,--reap the reward of his former sowing. While the Lord will be very merciful in dealing with him, nevertheless, as a wise physician, he will not spare the necessary discipline to eradicate the deep-seated evil propensities of long cultivation in the past.

Here the retributive character of divine law is specially noteworthy. Men often make a distinction between the law of nature and the moral laws, calling the one natural and the other divine. But the fixed principles of both are divine in their origin, and accomplish the divine will in their operation. Both operate on the basis of retributive justice. All divine law, whether of nature or of morals, is but the operation of certain fixed principles of righteousness, having for their object the peace and happiness of all intelligent creatures under its jurisdiction. Obedience to this law brings its reward of happiness, while any interference with it incurs its certain penalty.

If you put your hand into the fire, it will be burned, and you will suffer pain; if you hold your hand before the fire it will be warmed and your comfort and happiness will be thus ministered to. Thus the law of nature--which was designed to comfort and bless us, is also prepared to punish us if we violate its proper use. And not only so, but it is also prepared to grade its penalties in proportion to the aggravation of the offense against it. If you put your hand into the fire for a very short time it will scorch it; persist a little longer, and it will blister it; and a little longer still, and it will consume it. Apply it properly in the cooking of your food, and it will reward you with a savory meal; but applied improperly the food may be rendered undesirable or unfit for use. Water, also one of our greatest blessings, becomes, if the law of nature be disregarded, an agent of death and destruction. And so throughout the laws of nature we might trace retribution.

In the realm of moral law the case is the same. If you violate the principles of righteousness you deface the image of God in your being. Impure thoughts write in clearly legible signs upon the countenance the dark lines of a bad character; while pure, just and noble thoughts illuminate the countenance and render the pure character transparent to beholders. And the operations of moral law are as sure and reliable as are those of natural law.

The fact that the retribution--the reward or the penalty--is often delayed is frequently presumed upon by the foolish, who vainly think that they can sow their crop of wild oats and never realize their harvest. Both individuals and nations have long presumed to act upon this hazardous and vain hypothesis; and well indeed would it be if they would even now hearken to the Apostle's warning:--"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."

The operations of this law are most manifest upon classes and nations--first, because their prominence gives them world-wide publicity; and, second, because their harvest must of necessity be in the present life, since beyond the present life they will have no existence. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest, and amid harrowing scenes have breathed their last. They had their rising, struggling periods and then their flourishing eras; and then pride and fulness of bread caused them to rest in fancied security, and to sink in the scale of morals, until their decline was followed by their fall:--they reaped what they had sown.

Just now all the nations of the world are fast approaching the terrible crises of their national existences. In a great time of unparalleled trouble, which is even now imminent, they are about to reap what they have sown. They have sown to the wind the seeds of selfishness, and now they are about to reap the whirlwind of anarchy and terror and the destruction of all law and order and national and social organization.

R1654 : page 152

The operations of this law in individual cases, though not so prominent, are none the less sure. Every thought harbored, and every disposition exercised and cultivated, is woven into the fabric of individual character; and this character, which is more or less plastic in early life, becomes fixed and fossilized in the course of years. If the cultivation has been along the lines of righteousness and truth, according to the light possessed--whether of conscience merely, or of revelation also--the ripened fruit of an established, right-preferring and benevolent character is a blessed harvest in comparison with others, the reverse. If the cultivation has been along the lines of depravity, self-gratification and degradation, the terrible fruits are a fearful penalty.

Even though such a one be freely forgiven upon repentance and faith in the Redeemer--fully absolved from legal condemnation through Christ, who bore its divinely pronounced penalty, death, nevertheless, the fruits of his sowing are manifest in his character, and must all be rooted out and a proper character formed at a considerable cost of painful but valuable experience; for God is just, not only to forgive us our sins, but also to cleanse us from all unrighteousness. The eradicating of these evil dispositions, propensities and appetites, deep-rooted and long-cultivated, will cause great disturbances of the soil in which they have grown; and pain as well as joy will attend their removal, and their replacement with the graces of the spirit. The Lord, as a wise physician, will be as merciful and tender with his patient as the necessities of the cure will permit. All will be shown their need of his aid, but no patient will be treated further except with his own consent and co-operation. With the Church this treatment takes place in the present life and is a treatment of the will rather than of the body; for although the body will be greatly helped by the treatment, it is not the Great Physician's purpose to cure these marred "earthen vessels," but to give to this class perfect spiritual bodies early in the Millennial dawn. In these the consecrated will is being transformed and renewed to perfect harmony with the will of God, the mind of Christ. The "overcomers," the true Church, passing through discipline and cleansing and trials of faith and afflictions now, and being approved of the Lord, will not come into the judgment (trial) of the Millennial age (1 Cor. 11:32), but, with

R1655 : page 152

the Redeemer their Lord, will be kings and priests of God who shall judge the world and recompense to them good or evil, impartially, under the terms of the New Covenant.--1 Cor. 6:2.

Another feature of retribution upon the world during its Millennial trial will be the publicity which will then be given to the reaping and to the deeds of the past. Our Lord has so intimated, saying, "There is nothing covered that shall not be revealed; neither hid that shall not be known," etc. (Matt. 10:26; Luke 12:2,3.) This also will come about in a natural way, when in that day all that are in their graves shall come forth--when the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other and the facts which, with even the secret motives, will be discerned. The terms of their reconciliation to each other and to the judge will be equitable, and will be known to all.

Past history will have proclaimed to the world the character of many a Nero; but in addition to that, there will be the necessity of facing the former victims of their ignoble cruelty; and that in the light of a new and healthy public sentiment that will manifest crime in all its horrid deformity. Truly such "shall awake to shame and lasting [Heb., olan] contempt," even in their own eyes; for as their renewed manhood begins to assert itself, they will the more fully realize the depth of the pit of degradation whence they were digged; and even the generous forgiveness of formerly injured and outraged fellow-men will be a great humiliation. It will truly be, as the Scriptures suggest, the heaping of coals of fire on their heads (Prov. 25:21,22; Rom. 12:20), so great will be their shame and confusion.--Jer. 20:11.

It should be borne in mind, too, that the only standard of judgment in public sentiment, then, will be character. None of the false standards--e.g., of wealth, of noble (?) birth,

R1655 : page 153

or of an aristocracy of power, by which men are often measured now, and under which cloaks the wicked often take shelter--will then avail anything; for, under the new dispensation, men will come forth shorn of all their former possessions. They will have neither wealth nor power; and, in the light of that age, heredity will be nothing whereof to boast.

The same conditions which will thus expose the evils of the past life and thus, in the natural operations of moral law, bring about a measure of retribution to the evil-doers, will also make manifest the good deeds of the righteous, so that even the slightest favors done for others (which at the time blessed the characters of the doers) will then be recognized and appreciated.

In this view of the matter we can see how, in a perfectly natural way, a man must reap the harvest of his sowing of wild oats, even though he has been freely forgiven, absolved from guilt and its penalty, death, and legally justified through faith in Christ. He will reap it, both in the difficulties he will have piled up for himself in the hardening of his own character, making the steps up to perfection more painful and slow, and requiring severer discipline and also in the just disapproval or indignation of a righteous public sentiment in that Millennial day of judgment. Such will be the natural and inevitable results of present wrong doing, though one consolation will be the fact that this humiliation, in some measure at least, will be shared by all; "for there is none righteous [none perfect], no, not one" (Rom. 3:10); and all must pray, "Forgive us our trespasses as we forgive others." It will indeed be a time for melting and mellowing all hearts. Thus the Lord will take away the stony heart and give to all who under the New Covenant shall become his people (typified by Israel) a heart of flesh, according to his promise.--Ezek. 36:22-25-28.

In some instances a portion of the reaping is experienced in the present life; and in some it will be in the life to come, as the Apostle intimates in 1 Tim. 5:24,25. And so also the good works are sometimes manifest now, and rightly appreciated and rewarded. But whether now or hereafter, our Lord's assurance is that even the gift of a cup of cold water to one of his disciples, because he is his disciple, shall have its reward (Matt. 10:40-42); so minute will be the Lord's cognizance of character and works, and his rewards therefore; and none the less his because accomplished in the natural operation of retributive laws.

A murderer may be one who has little or no knowledge of God, whose hereditary disadvantages may be great and whose environment may be very unfavorable: he may meet with a just recompense for his crime at the hands of his fellow men, and yet in due time come forth from his grave unto [the privileges and opportunities of] a resurrection [lifting up--all the way up] by judgment [trial, discipline], and if obedient reach the height of perfection and life everlasting, although the sins of his past life may have made mountains of difficulties in his character for him to clamber over during that judgment age. For some such wicked murderers the Lord who will be the judge himself prayed forgiveness upon the ground of at least a large measure of ignorance.--Luke 23:34.

On the other hand, a man may be a moral man, who has "tasted the good Word of God, and the powers of the age to come" and who has been made a partaker of the spirit of holiness through faith in Christ; yet he may permit envy and strife to take possession of his heart, and he may hate his brother though he outwardly violates no law and is esteemed among men. Yet such a one is a murderer at heart (1 John 3:15), restrained from outward violence by the respect for the opinions of others or by fear of the consequences. Who will deny that such a one, because of light enjoyed, may not have even greater difficulties to overcome in the reformation of his character than the grosser but ignorant murderer. To whom much is given in the way of knowledge, opportunity, etc., of him will much be required. (Luke 12:48.) That judgment will be according to knowledge and ability to do right--a just recompense of reward.

Only the idiotic and insane are in total darkness. All have had at least a conscience, and few have been without some hope of reward in following its dictates, though, as Paul says,

R1655 : page 154

they had no hope and were without God in the world--they were without the only real hope of the gospel. (Eph. 2:12.) Previous to the announcement of the gospel hope of everlasting life, and its foreshadowing in Israel, the hope of the world in general was only for the present rewards of righteousness. And no other hope was clearly held out, even to Israel, although there were hints and foreshadowings to them of the gospel hope, as there was also in the promise given in Eden--that the seed of the woman should bruise the serpent's head. These hints of hope were doubtless treasured up and reasoned upon by the more thoughtful minds; but the masses of men discerned only the simple lesson that honesty, righteousness, was the best present policy.

But when Christ came he "brought life [everlasting] and immortality [clearly] to light through the gospel" (2 Tim. 1:10); and, proportionately as men have come directly or indirectly in contact with this gospel, their responsibility has been increased, whether they accepted or rejected, opposed or ignored it. As it is written, "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."--John 3:19.

The divine arrangement regarding retribution seems generally to be that of sequence, so that under it rewards and punishments follow naturally, as the results of obedience or disobedience to law. Yet in the cases, both of rewards and of penalties, God sometimes steps beyond this order, as, for instance, when he brings upon Satan and his followers swift destruction at the end of the Millennial age, and when he exalts his Church with Christ their head, to the divine nature and Kingdom and glory. His extraordinary methods have also been occasionally manifested in the past--viz., in the destruction of the world by the flood, in the overthrow of Sodom and Gomorrah, in the confusion of tongues at Babel, and other instances of minor note. But these are special and exceptional exhibitions both of his wrath and of his grace. A just estimate of the Lord's dealings in the future judgment of the repentant of the world may be approximated by a careful observance of his dealings with his justified and consecrated children now. Though justified, we are not liberated from all the consequences of our past ignorance or waywardness. If in youthful ignorance and waywardness bad habits were contracted which have impaired health and weakened moral and physical powers, we have all the difficulties to struggle against now, though we realize the divine forgiveness and assistance. This is our judgment day; and the judgment of the world will proceed upon the same general principles. They will first be brought to a knowledge of the truth, and will then be judged according to their use or abuse of that knowledge after they receive it, as worthy or unworthy of life, the good and bad actions of their first life previous to their knowledge of the truth entering into it only in the natural order of the retributive character of moral law, as above described.

R1667 : page 154

"IN MY NAME."

There were only two or three of us
    Who came to the place of prayer--
Came in the teeth of a driving storm;
    But for that we did not care,
Since after our hymns of praise had risen,

And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

We noted his look in each other's face,
So loving, and glad, and free:
We felt his touch when our heads were bowed,
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token in every heart,
And how could we ask for more?

Each of us felt the relief from sin,
Christ's purchase for one and all;
Each of us dropped his load of care,
And heard the heavenly call;
And over our spirits a blessed calm
Swept in from the Jasper sea,
And strength was ours for the toil of life
In the days that were yet to be.

It was only a handful gathered in
To that little place of prayer.
Outside were struggle and strife and sin,
But the Lord himself was there.
He came to redeem the pledge he gave--
Wherever his loved ones be,
To give his comfort and joy to them,
Though they count but two or three.--Sel.

===================

R1656 : page 155

THE TEST OF ENDURANCE.

"Let not him that girdeth on his harness boast himself as he that putteth it off."--1 Kings 20:11.

THE test of endurance is certainly one of the severest tests of faithfulness to which the elect Church, the body of Christ, is subjected. It is the test which gauges and registers the strength of every other virtue and grace, and no soldier of the cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a boastful enemy of the Lord's people are applicable, not only to every new recruit in the Lord's army, but similarly to all who have not yet finished the good fight of faith.

The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the truth with gladness, but having no root in itself, endures but for a time; and afterward, when affliction and persecution ariseth, immediately they are offended. (Mark 4:16,17.) Such characters cannot stand the fiery tests of this evil day, whereof it is written--"The fire [of that day] shall try every man's work, of what sort it is."--1 Cor. 3:13.

Therefore, says the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." All of the elect Church must be so tried; and blessed is he that shall endure unto the end. The sure word of prophecy points to severe conflicts and great trials in the closing scenes of the Church's history. Elijah, a type of the body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire--strong symbols of storms and great afflictions. John, another type of the Church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armor of God, if we would stand in this evil day.--M. DAWN, VOL. II., Chap. 8.

It therefore behooves every one who aspires to the prize of our high calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moments warning be sprung upon him. In the battle of this day, as in all other battles, the effort of the enemy is to surprise and suddenly attack and overwhelm the Lord's people; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armor of God--the truth and the spirit of the truth.

"In your patience possess ye your souls." No other grace will be more needed than this in the fiery ordeals of this evil day; for without great patience no man can endure to the end. All along the Christian's pathway, ever and anon, he comes to a new crisis: perhaps they are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you must choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will be unable to discern it clearly; for your long cultivated sentiments will sway your judgment. "There is a way that seemeth right unto a man; but the end thereof is the way of death." (Prov. 14:12.) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully. Nor can we safely delay to watch and pray until the crisis is upon us; but such should be our constant attitude.

The life of a soldier ever on the alert and on duty is by no means an easy life; nor do the Scriptures warrant any such expectation. On the contrary, they say, "Endure hardness as a good soldier of Jesus Christ;" "Fight

R1656 : page 156

the good fight of faith," etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm: it must be one continuous calm. Such a life was indeed more possible in former days than now, though the world, the flesh and the devil always have opposed themselves, and always had to be resisted by every loyal soldier of the cross. But now the opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord's plan for the exaltation of the Church.

Consequently we have had within this harvest period many and severe storms of opposition, and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all--who patiently endure, who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field, such will be the overcomers to whom the laurels of victory will be given when the crowning day has come.

====================

R1656 : page 156

BUYING AND SELLING.

THE Scriptures instruct God's people to sell or dispose of what they have and to buy something else,--even though at a great cost. The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting.

"Buy the truth and sell it not; also wisdom, and instruction, and understanding."--Prov. 23:23.

Sell that which thou hast, and give alms--dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such service as you can render--and thou shalt have treasure in heaven. Thus should we take up our cross and follow Christ our Redeemer and Pattern.--Luke 12:23; Matt. 19:21.

The "foolish virgins" were instructed to go and buy "oil,"--the light, the spirit of the truth. But they were "foolish" in that they did not buy in the proper time to get the greatest blessing in return. Because of tardiness they failed to enter into the Marriage Feast, thus losing a great privilege and blessing.

The value of a share in the Kingdom of God is likened to a choice pearl, to purchase which the dealer who rightly estimates its value will sell or trade all of his other wares;--realizing that possessing it alone he would be wealthy indeed.--Matt. 13:45.

Again, the value of the Kingdom is likened to a mine of wealth discovered in a field. The real value of the mine is generally unappreciated, but the appreciative discoverer would hasten to purchase the field; and to do so would give all else that he possesses.--Matt. 13:44.

The Lord in symbol points out to the Church, in its present Laodicean period, its really naked and poor and miserable condition; that its own righteousness, in which it trusts, is filthy rags which cannot cover its shame; and that its boasted riches of knowledge is of a spurious sort. He says: "I counsel thee to buy of me gold [heavenly wisdom], tried in the fire, that thou mayest be rich; and white raiment [the covering of Christ's righteousness --purity] that thou mayest be clothed, and that the shame of thy nakedness do not appear."

All who have learned that during the

present Gospel age God is selecting the little flock, foreknown in his plan, and that all whom he predestinated must possess the characteristics of his firstborn,--must be copies of his only begotten Son, our Lord--have some conception of the great treasure of priceless value which their knowledge puts within their reach. Those who realize the value of the treasure most accurately are gladly selling off all that they have--time, influence, reputation, voice, strength, houses, lands, carriages, ease, comforts, luxuries,--and are investing the proceeds of all in the purchase of this field, which they know contains the treasure mine. Their

R1656 : page 157

conduct sometimes seems strange to those who do not know of the mine, or who, knowing something of it, have no real conception of its priceless value.

To one of these a king once said, "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." And again he declared, "What things were gain [valuable] to me, those I counted loss for Christ. Yea, I count all things but loss for the excellency of the knowledge of [the treasure hid in] Christ Jesus my Lord (Col. 1:26; 2:3), on account of whom I have suffered the loss of all things, and do count them as dung, that I may win Christ, and be found in him [a member of his body, one of his joint-heirs in the promised Kingdom]: that I may know him and the power of his resurrection [a resurrection to immortal and spiritual condition] and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the [chief] resurrection." (Phil. 3:7-11.) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at [and labor not for] the things that are seen, but the things which are not seen [the hidden treasure]: for the things which are seen [and which we are selling off] are temporal, but the things which are not seen [the treasures of God's gracious plan hid in Christ, which we are giving our little all to possess] are eternal."--2 Cor. 4:17,18.

Beloved, it is appropriate that each of us search his own doings, and his own heart's motives, and see whether we are fully awake to the value of the great wealth of God's love and favor and honor hidden in Christ, of which we are invited to become joint-heirs. God has given to us, and to all, a great gift in Christ, in that eternal life is secured for all of Adam's race who will accept it under the terms of the New Covenant, when fully enlightened; but in addition to that gift is the present offer to sell to us a share in the glorious Millennial Kingdom at a price "not worthy to be compared" to the glories and blessings which, as heirs of God and joint-heirs with Christ, we may receive in exchange.

The price is small, but it is all that we each have to give--ourselves, our all. Whether our all be more or less than another's all, it is nevertheless our all, and God graciously proposes to accept the little all of each, whatever it may be, the sufficiency of Christ's all compensating for the deficiency of our alls. The chance to buy is now, and very "foolish" are those virgins (pure ones) who neglect or refuse to give the price.

To buy we must consecrate and give--time, energy, study, to gain even a knowledge of the mystery (the secret mine of wealth) hid in Christ. (1 Cor. 2:7.) Each day will bring to the consecrated opportunities for giving something to the Lord, either directly, or indirectly to his people or others in his name. Each day will bring opportunities for giving up something precious to the selfish, carnal nature.

All such gifts presented to God (by those who have already been reconciled to God, through faith in his precious blood) are acceptable in the Beloved, and are treasures laid up in heaven, of two sorts: (1) the service rendered to God which, although in itself imperfect, he accepts as perfect through Christ; (2) the character thereby developed in our own hearts is a heavenly treasure acceptable to God by Jesus Christ; for every time we give anything to the Lord's service or give up things highly esteemed among men for the sake of the Lord, or his Word, or his people, or even for humanity's sake, we to that extent overcome the fallen disposition or spirit of selfishness, and cultivate the spirit of love and benevolence, the spirit of God, the spirit of Christ, the holy spirit or disposition, without which none will be acceptable as joint-heirs with Christ in his Kingdom;--for "if any man have not the spirit [disposition] of Christ he is none of his."--Rom. 8:9.

Let us see to it that, having made the contract, we pay over the price in full.--Acts 5:1-11.

===================

R1657 : page 158

"THE TRUTH SHALL MAKE YOU FREE."

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ." --Gal. 4:6,7.--

IN writing this epistle the Apostle is endeavoring to defend the Church in Galatia against certain Judaizing teachers who were seeking not only to undermine his teaching and personal influence, but thereby to bring believers under bondage to the Jewish law;--giving the inference that faith in Christ was only efficacious for salvation when supplemented by the keeping of the law.

The Apostle (Chap. 1.) expresses his surprise that these Galatian Christians should so soon become entangled in this error, when the gospel of the Kingdom had been so clearly set before them. Then (Chap. 1:10-24; 2:1-10) he reproduces the evidence of his apostleship, and in a masterly way sets forth the strong foundation of the hope of the gospel, the entire freedom of both Jews and Gentiles from the bondage of the Law Covenant, and the glorious liberty and peculiar privileges of the sons of God.

These Gentile Christians had never been under the Jewish law. They were "aliens from the commonwealth of Israel, and strangers from the covenants of promise." But, through the preaching of the Apostle, they were brought nigh to God "by the blood of Christ" (Eph. 2:12,13); i.e., through faith in his blood they had been freely justified. "This only would I learn of you," said he, "Received ye the Spirit by the works of the Law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"--Gal. 3:2,3.

Then he proceeds to show further that while the Gentiles were not to be brought under bondage to the Jewish law, neither were the Jews

R1658 : page 158

justified by it; for it proved to be unto condemnation to every one that ever was under it, save the one perfect man, Christ Jesus, who fulfilled all its conditions, and, being blameless, rendered himself an acceptable sacrifice to redeem those who were under the Jewish law (3:10,11,13), as well as all of the Gentile world who were under the curse of the Edenic law, which was the same law written originally in the heart of the first perfect man, Adam. Thus "by one offering he hath perfected forever [made complete in his righteousness] them that are sanctified [fully consecrated to God]," whether Jews or Gentiles.--Heb. 10:14.

In the words of our text, he then bids them mark the fact that the witness of the holy Spirit with their spirits is to the effect that they are the recognized sons of God, and that they came into this grace without the works of the law. He says, "Because ye are sons [i.e., because you have believed on Christ alone for salvation and have consecrated yourselves to him and therefore been adopted into God's family], God hath sent forth the Spirit of his Son [the seal of your adoption--Eph. 1:13] into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Blessed privilege! why then go back to the beggarly elements whereby the Jews so long and so vainly sought to find salvation? (Gal. 4:9.) In Christ alone is full salvation for both Jew and Gentile; and in him there is no difference, for we are "all one in Christ Jesus."

Thus the way of salvation is set forth as the way of simple, confiding faith. Men in all ages have sought to complicate the way and to hedge it about with forms and ceremonies. They have added penances and prayers and fastings, and monastic rules and regulations and numerous and varied superstitions, but the simplicity of the true way they stumble over. To keep the perfect law of God was a thing impossible for imperfect men; but if it had been possible, verily, says the Apostle (3:21), that would have been the way of salvation. But God had mercy upon our weakness, and, through Christ, offers us salvation upon the terms of simple faith and of loyalty and obedience to his will to the extent of our ability--the terms of the New Covenant.

To thus accept the favor of God through Christ--the evidences of sonship and the present

R1658 : page 159

and prophetic inheritance of sons--is to enter into the blessed rest of faith. This rest of faith is something which the world can neither give nor take away. It brings with it peace and happiness and joy in the midst of all the shifting circumstances of the present life. To those who have entered into this rest of faith penances are seen to be of no avail, and prayers are occasions of sweet communion with God; feasting from the Lord's bountiful table take the place of fastings, active zeal in the Master's service supplants the gloomy and useless life of the solitary and self-tortured recluse; and the glorious sunlight of truth chases away the shadows of human superstitions.

O how blessed is this rest of faith! Would that all who name the name of Christ might fully enter in! True, there are self-denials and sacrifices and disciplines and trials, and often persecutions in the way; but in the midst of them all there is rest and peace. Such, though in the world, are not of it. They are in the world as the Lord's representatives and ambassadors. They are here to tell "the good tidings of great joy" to all people who have ears to hear, and to make known among men the unsearchable riches of Christ. They are the light of the world, and if obedient to the Master's voice they will not hide their light by retiring from the world and shutting themselves up for religious meditation.

Some in times past have gained a reputation for great sanctity by secluding themselves from the world and devoting themselves to a monastic life; but how strangely their lives contrast with the active, zealous devotion of the Lord and the apostles and the early Church, before this superstition was promulgated. Let us mark the footprints of our Lord and those who followed him, and strive to walk in them. As sons and heirs of God let us rejoice in our inheritance with thanksgiving, and let our zeal in service manifest our love and devotion to God.

Whom the Son makes free is free indeed; for he is made free by the Truth.--John 8:32,36.

====================

page 159

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1657 : page 159

THE PASSOVER INSTITUTED.

II. QUAR., LESSON X., JUNE 3, EXOD. 12:1-14.

Golden Text--"Christ our Passover is sacrificed for us." --1 Cor. 5:7.

The term Passover signifies to pass by or spare from an affliction. When the last plague was visited upon Egypt, the houses of the Israelites were all marked with the blood of a slain lamb, that the destroying angel might not cut off the first born of Israel with the first born of Egypt. These first born ones were afterward represented in the priestly tribe of Levi, to which Moses belonged (Exod. 13:2; Num. 3:11-13), and through this priesthood all Israel was brought into covenant relationship with God. The Gospel Church, is the antitype. These alone of all people are now in danger of everlasting death--the second death--because these only have the knowledge sufficient--if rejected or abused--to bring condemnation to the second death.

The first born of Israel represented those who now by faith abide in Christ, under "the blood of sprinkling"--the precious blood of Christ, our passover lamb, slain for us. And these shall be delivered, spared, passed over, being counted worthy of life through the merit of the precious blood of Christ. But if any abide not under this covering, he must surely perish, as any of the first born of Israel would have perished had they ventured out, beyond the protection of the blood of the typical lamb. How forcibly does the type thus illustrate the value of the precious blood of Christ, our Passover Lamb!

The typical feast, commemorative of the

typical Passover, was celebrated ever after by Israel. Our Lord and his disciples observed it, as all Jews were required to do, yearly on the fourteenth of Nisan. The Lord's Supper was instituted just after this Passover supper, and to take its place, on the last night of our Lord's earthly life--

R1657 : page 160

the same night in which he was betrayed, the same day on which he was crucified, the Jewish day beginning the evening preceding at sunset. This annual remembrancer was to be to Christ's followers what the Passover had been to the Jews. They were to see Christ Jesus as their lamb, and rejoice in their justification through his precious blood. And they were to celebrate it yearly--as the Israelites had done--but now in remembrance of the reality and not of the type. "Christ, our passover, is sacrificed for us; therefore, let us keep the feast"--as often as the season returns, until fully delivered from death to life in his likeness.

R1657 : page 160

PASSAGE OF THE RED SEA.

II. QUAR., LESSON XI., JUNE 10, EXOD. 14:19-29.

Golden Text--"By faith they passed through the Red Sea."--Heb. 11:29.

This chapter in the history of God's ancient people is an illustration of the power and wisdom and love of God. And it is a warning to all who are disposed to heed it, to beware of undertaking to contend with the Almighty. No matter how weak or insignificant or poor or despised among men may be the subjects of his care, the hand that is lifted against them defies the power of Jehovah, and shall surely come to grief.

This deliverance of typical Israel from Egypt illustrates the deliverance from sin and its bondage of all who desire to be God's servants and to have the promised blessing as it shall be fulfilled after the plagues (Rev. 16), in the utter destruction of all the systems born of sin and selfishness which would hinder human prosperity and advancement toward God. The overthrow of Pharaoh's army by the sea, corresponds to the fact that many of the present enslaving agencies will be overthrown by anarchy in the great "time of trouble," now so near at hand. Already the storm is approaching which will eventually overthrow all evil-doers; but a way of escape is provided for all who seek God and put their trust in him, following the course which his wisdom has marked out.

It is important to note in this connection that the terms "borrowed" and "lent" in Exod. 11:2; 12:35,36 are improper and misleading translations of the Hebrew word shaal, giving the impression of a command to dishonesty on the part of God and a dishonest transaction on the part of the Israelites. The Israelites did not borrow, but asked for (as in R.V.) jewels of silver and jewels of gold and garments. And the Egyptians did not lend, but allowed their request. Thus the Israelites had some reward for their long service, though it was only granted by their oppressors under fear to refuse them.

R1658 : page 160

THE WOES OF THE DRUNKARD.

II. QUAR., LESSON XII., JUNE 17, PROV. 23:29-35.

Golden Text--"Look not thou upon the wine when it is red."--Prov. 23:31.

The significance of this lesson is too manifest to need special comment, but is worthy of the careful consideration, not only of those who are liable to the temptations of strong drink, but also of all who have any influence over others in this respect. The principles and practices of all God's people should be specially clear and pronounced upon this and every other question of morals and conduct.

R1658 : page 160

REVIEW.

II. QUAR., LESSON XIII., JUNE 24, SCRIPTURE READING, PSA. 105; HEB. 11:17-29.

Golden Text--"The Lord's portion is his people."--Deut. 32:9.

A careful review of the lessons of this quarter in connection with the Scripture readings suggested will be found very profitable. The Old Testament worthies surely command our deepest respect and admiration; and their faith and faithfulness is worthy of our study and imitation. And all the steps of divine providence so clearly marked in Old Testament history are such as to establish and confirm our faith in the goodness and power and love and wisdom of God. Let us not forget that these blessed lessons are recorded, not to satisfy mere idle curiosity, nor to furnish entertainment, but to acquaint us more fully with the works and ways and will of our God.

====================

R1658 : page 160

TO BRING THE GREEK CHURCH UNDER VATICAN CONTROL.

Mgr. Satollistates, through Father O'Gorman, his interpreter, that there are pending diplomatic negotiations to bring the Greek church of all Russia, now under the personal control of the Czar, into the keeping of the Vatican.

Churchmen take it for granted that if the Czar is to place the state church under control of Rome it is in the interest of Leo's hope to effect the disarmament of the great nations of the world, and for securing the ultimate universal peace and arbitration of international quarrels.

====================

page 162

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,

"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1668 : page 162

EARTH'S LABOR PANGS.

"As travail upon a woman with child" is the inspired description of the forty-year day of trouble, by which the Millennial age is commenced. The panic of 1873, which affected the whole world, was the first spasm, and since then at irregular intervals the labor-pains of earth have been experienced. Just now, we of the United States are in the midst of one of these throes of the groaning creation.

In this land of bountiful crops, many, because of strikes, are almost destitute of food. In this land of liberty thousands of armed and unarmed men in half a dozen states are in a state of war. It is a war of labor against capital, and is the natural result of the competitive system of business, which evidently will hold on until spasm after spasm of increasing severity, resulting in anarchy will ultimately give birth to a new order of society based upon the new-old teaching of Christ.

RABBI HIRSCH PREACHING JESUS.

DEAR BRO. RUSSELL:--My mind has been enlightened by reading MILLENNIAL DAWN. I hope the truth therein revealed will reach every thinking Christian who asks, seeks and knocks for the true meaning of the Bible.

I received a circular from the conspirators, but was unmoved by it; and last Sunday I had the pleasure of hearing your wife faithfully and thoroughly defend her husband and the truth, in the presence of one of the deluded men.

Enclosed find a "straw" that tells which way the wind blows. It is from the pen of Rabbi Hirsch of this city. I heard him preach a series of sermons in his synagogue recently, which were highly in favor of Jesus and Paul, and he read each time a chapter from the New Testament. Once, after giving utterance to a sentiment similar to that of the clipping [below], he said to his Jewish hearers: "Crucify me if you will for saying it." Yours in the Master's service. Loftus Frizelle.

"We quote the rabbis of the Talmud; shall we then not also quote the Rabbi of Bethlehem? Shall not he in whom there burned, if it burned in any one, the spirit and the light of Judaism, be reclaimed by the synagogue? Yea, he hath been reclaimed. Happy this day, when Judaism again finds her son, the son comes back to the mother laden with the rich reward of his quest. The New Testament in the gospels presents Jewish thought, Jewish religion, Jewish universalism. Not an advance beyond Judaism, but a correspondence with Judaism, we have in the doctrine of Jesus, who was Jew and man; and because man, son of God."

--Reform Advocate (Jewish).

===================

R1659 : page 163

Pentecost Memorial Issue.

JUNE 11, 1894.

--(TRIPLE NUMBER, 48 PAGES.)--

O! GIVE THANKS UNTO THE LORD; FOR HE IS GOOD.

--PSA. 106:1-5.--

PEACE, TROUBLED SOUL, THOU NEED'ST NOT FEAR.--THE "EXPLOSION" NOISY, BUT DID LITTLE INJURY.--THE WHOLE ARMOR NEEDED, NOT THE HELMET MERELY.--NEW TACTICS OF THE CONSPIRATORS.--THE NIGHT COMETH.--REPORT OF SISTER RUSSELL'S TOUR.--A PENTECOSTAL MEMORIAL.--LETTERS FROM EVERY QUARTER.

THE remarkable circumstances which called forth the WATCH TOWER EXTRA, dated April 25, now call forth this Triple Number; but for a very different purpose. The former awakened in some a fear that the cause we love had received some serious injury from the attack of the great Enemy, at the hands of the conspirators, who sought the death of our influence, and the disruption of the present harvest work. This issue, on the contrary, is a Thanksgiving Number, and to inform the Church of the wonderful way in which the Lord has overruled in the recent troubles, and is making the wrath of men to praise him. A blessing to all of the faithful is evidently coming out of this great evil. In it we also lay before you some extracts from a few of the hundreds of letters we are now continually receiving.

We cannot answer all these welcome letters personally, except as the writers will accept this Thanksgiving Number as a reply. Be assured that your expressions of warm brotherly love are fully reciprocated by us. You thus give evidence of having attained a growth in grace mentioned by the Apostle (1 Pet. 1:22), "Seeing ye have purified your souls in obeying the truth in its spirit UNTO UNFEIGNED LOVE OF THE BRETHREN,--love one another with a pure heart fervently."

While we herewith publish extracts from many letters, that the voice of the Church may be generally heard for mutual encouragement, yet do not consider the omission of others as a lack of appreciation, for we can publish only a few in comparison to the number received. But be assured that all such letters are prized and will be preserved. And as soon as circumstances will permit we will have our office helpers make an alphabetical list of the names of the writers, --for an everlasting remembrance of God's grace and your steadfastness in this trial.

From these letters we have already expunged considerable that might be construed as personal laudation; but we have allowed more to remain than our modesty would permit under other circumstances. For the sake of them that stand by (John 11:42), we feel it to be duty to permit our friends to express themselves with considerable freedom, as an offset to the calumnies of the "false brethren" before the minds of the newer readers. But let none esteem this as our victory. We may truly say: "This is the Lord's doing, and it is marvelous in our eyes."

R1659 : page 164

The effect upon the Church is the very reverse of what the Enemy designed: it is, as they express it, drawing nearer than ever to their hearts the WATCH TOWER publications and the general interests of the harvest work. The true sheep are being awakened to fresh zeal in the Master's service, as this storm indicates to us all that the weight of trouble, which is to usher in the Millennial morning, is fast approaching. They are beginning to see what we have repeatedly sought to impress upon all; viz., that the favorable period of quiet for study and for fitting on the whole armor of God, is to be followed by a severe "battle," in which every piece of that armor will be needed and will be thoroughly tried; a time in which there will be less and less opportunity for putting on the armor, because of the severe and repeated conflicts which our great enemy will be permitted to wage against us.

All this is clearly shown by the Apostle's words, "Take unto you [put upon you] the whole armor of God [beforehand], that ye may be able to withstand in the evil day; and, having done all [that you can do, in the way of armoring, etc.], stand [firmly and valiantly in the battle, defending yourself and those of the household of faith within your reach]."--Eph. 6:13.

Those who have put on the helmet only, who have merely a theoretical or intellectual knowledge of the Truth, are in great danger. They are far more exposed than those who have only a large shield of faith. But none are ready for the conflict, already beginning, except those having on the complete armor. No more armor is provided than will be needed in this evil day. All need the "HELMET" of intellectual appreciation of God's great plan. All need the "BREASTPLATE" of righteousness; not only of Christ's imputed righteousness, but also of the actual righteousness of heart,--of will or intent --which alone can appreciate and appropriate the imputed righteousness of Christ. All need the "SHIELD" of faith,--a trust in God which will protect from all the fiery darts and trials of the enemy. All need to have and to know how to use the "SWORD" of the spirit, the Word of God, so as to defend themselves and others from the insidious attacks of the foe. And all need the "SANDALS,"--consecration, patience and fortitude in order to keep the narrow, rugged way and not become weary and faint of heart.

Our chief joy in this connection, dear friends, was to find that the great Enemy's effort to shatter the body of Christ and to disturb the harvest work had so signally failed. The body of Christ is not divided. The true sheep heard the Master's voice, saying, "He that is not for me is against me, and he that gathereth not with me scattereth abroad;" and many have been awakened by the noise of this "explosion," and are more than ever on the alert to note the very tones of the Master's voice and to watch to be "guided by his eye."

A few, no doubt more than we yet know of, will fall by the way, "offended" by the trial which the Lord's providence permitted for this very purpose of "sifting." As yet, however, more than six weeks after their attack, we do not know of a dozen in all who have been injured by the falsehoods and "bombs" of this wicked plot,--aside from the conspirators and about ten of the German congregation here who do not understand the English language and for whom we cannot speak. And of that dozen we regret to say that three were in our office and of our household, and were for some time, it now appears, directly and indirectly under the influence of the conspirators. The special and cunning attack made by the great Enemy upon those closest to us, in these three cases took effect; but believing them all to be true children of God, we have hope for their speedy recovery from this snare of the fowler. Indeed, we already have intimations from two of these that they are beginning to see matters in their true light.

However, the "Extra," with our complete refutation of all the false and wicked charges of the conspirators, was just in time; for, not content with printing the falsehoods, two of them, who had no money with which to pay their accounts, had suddenly plenty of it to spend in railway fares traveling east and west to see the sheep and personally "rub in" upon them their slanderous charges. Wherever they went we heard from them through faithful ones, who discerned their spirit, that it was far from the spirit of Christ, and backed by envy and ambition;

R1659 : page 165

and who thereby were put on their guard against believing such absurd slanders.

Wherever they were well received and got subscriptions to their proposed paper, they were mild and bland, and stroked only with the "fur;"

R1660 : page 165

but they let out "claws" upon any who refused to subscribe and who said they would wait until they heard from Brother Russell, before coming to any conclusion. In their anxiety to get subscriptions and donations--"money from the fish"--they resorted, it seems, to almost any kind of misrepresentation and falsehood.

But even this partial success lasted but a short time,--until the WATCH TOWER Extra reached the "sheep." Then their work was at an end: the answer being quite sufficient to satisfy all who rejoice not in iniquity, but who take pleasure in righteousness and truth.

As nearly as we can learn they received only about a hundred subscriptions, and many of these by personal misrepresentations and on the plea of sympathy and friendship, before our Extra appeared. And since then many have written them canceling those subscriptions and telling them in substance that they had been obtained by misrepresentations, and that as they could expect only error and darkness from teachers with such a spirit they would rather lose the money paid than have their paper for nothing.

Not only so, but of the about six hundred subscribers to the German paper published by Mr. O. von Zech, about one-third or two hundred are TOWER readers, who have taken his paper chiefly to encourage the work amongst the Germans, and who have donated money for the work as well as paid their subscriptions. These have seen the ambition and treachery, and many are indignant and have concluded to stop those donations and subscriptions. Some have sent us copies of the letters they sent to Mr. Zech. They reason rightly, that to do anything to encourage people with such a spirit is not gathering with the Lord, but scattering abroad. (Matt. 12:30.) They reason further, that if, as these men profess, they have felt themselves in bondage for years, then that would account for their keeping in line with the truths presented in the WATCH TOWER, and that, to be consistent with their own profession of new-found liberty, they will necessarily try now to publish something different, just to prove to themselves and others that they are free. The fact is, however, they never were in any bondage to us, except that they well knew that any deflection from the foundation principles of divine truth would mean a break of Christian fellowship with us. Our loyalty to the Lord demands of us that all his friends be ours, and that our Christian fellowship be with none others than those he fellowships.

But some of them, evidently, were under bondage to those foundation principles of God's word, as will be seen from Sister Peck's and Brother Mitchell's letters, which tell how Mr. Rogers favored the no-ransom views, and how he introduced the TOWER and DAWN readers in Rochester to Mr. Barbour, one of the most bold in denying that a ransom was necessary or given, and who, as a consequence of that repudiation of the precious blood, "the wedding garment," was, as long ago as 1878, cast out of the light of present truth into the outer darkness which is upon the whole world,--on the subject of the time and manner of our Lord's presence and Kingdom. Thus quickly we behold the effect of their freedom. Would it not have been far better for Mr. Rogers and all these conspirators had they STAID WITH US in bondage to the word of the Lord? However, while enjoying their freedom, they need to be assured that it is from this, the Lord's bondage, and not from ours, that they have escaped.

However, the conspirators now find that they made a great blunder in their effort at assassination. It is far less successful than their former method of administering slow poison by confidential "whisperings" and insinuations. As a consequence, without any change of heart, they are changing their methods and are now endeavoring to entrap by smooth words those whom they alarmed and put on guard by the venomous spirit of their first libelous circular, which, however, represented their real sentiments. They will, of course, endeavor to bring forth some "new light," to justify their claims as great teachers, and this will be the open door by which they will go into "outer darkness;" for we cannot expect that those who have so

R1660 : page 166

lost the spirit of the truth will be allowed to stay in its light.

Indeed, one of the conspirators recently interviewed said that for his part he would rather die than retract. This only confirmed what we had feared,--that their jealousy, envy and malice had eaten as doth a canker, into their hearts, so that they loved as well as made their lies and slanders. Alas! Who can say but that their course persisted in would indeed result in death--the Second Death? (Rev. 22:15.) What we have recently experienced was quite evidently only the outbreak of the venomous disease which for a long time has eaten at their very hearts. Such virulent diseases do not develop suddenly. Not for all the world would we occupy their places.

Of course, if they would fully confess their sins and heartily repent of them, we would rejoice, and would freely forgive them. But such a course is scarcely supposable in the cases of those who have been plotting and scheming this attempted assassination for so long a time; and who meanwhile have been writing such letters as the Zech letters published in our last Extra. We certainly would be stupid dupes if we allowed ourselves to be again deceived by professions of love and friendship without requiring the least evidence of a radical change of heart. And to reinstate such men in the confidence of the Church without the most thorough evidence of a radical change of heart would only be to expose the Lord's people to new dangers. Even should they repent, it would be far from wise for the Church to recognize them as teachers or leaders in any sense; nor would the humility which would necessarily accompany such repentance expect or desire such an office in the Church after such conduct.

The result of this storm will undoubtedly be beneficial to quite a number like Brother Thorn, whose letter shows that the slow poison of whispered slander had been administered to him; and Sister Hamilton's letter tells the same story. Surely this experience must work for good to all who love righteousness and are called according to God's purpose. One lesson will be, not to tolerate "back-biters," "whisperers" and "busybodies," who bear false witness against their neighbors. Keep no confidence with such. Expose them at once to those they seek to defame.

But praise God for the deliverance which he has brought about, for his truth and for his people! Never did we see more markedly than in this experience the wonderful leadings of his Providence. The simple statement in our issue of April 1st, of the facts relative to "The Work in England" (and in the light of recent developments all can see that its treatment of Mr. Rogers was very fair and very kind), served to prepare the minds of all for something to come; --especially the statement that Mr. Rogers left us in an angry mood, expressing his intention to influence as many of the colporteurs as possible to his new mendicant method. In the same issue appeared the article entitled "Lest ye enter into Temptation." That article was written about a month before the conspiracy broke forth, and it was the subject of the Sunday discourse to the Allegheny church after it was written. We do not wonder now, in the light of what we see must have been their murderous condition of heart, that some of the conspirators who were present and heard that discourse said they did not like it. We are confident that Satan did not like it either. But we are sure that under God's providence it was "meat in due season" to many, and that in the spirit of watchfulness and prayer which it helped to awaken lay the safety and preparation of many of the sheep and the lambs of the Lord's fold.

The only portion of those TOWERS written after the conspiracy had shown itself was the brief statement in the April 15th issue, entitled "Watch With Me One Hour." Yet these providential safe-guards were enough, apparently, and all the dear sheep were prepared for something. How evidently our present Lord had provided that the enemy should not pluck any of the true sheep out of his hand.

Before our "Extra" was issued, Sister Russell received a letter from Sister Peck, saying that Mr. Rogers had visited her on his course eastward from Cleveland to New York City, and that at the various points along the way, where he knew of interested readers of the TOWER, he was stopping to accomplish, if possible, his work

R1660 : page 167

of destruction. He represented Bro. Russell as in a "deplorably sinful state"--dishonest, traitorous, a liar, etc. And all this he did in such a smooth and deceptive way that some seemed influenced by it; for only when he was boldly and persistently opposed, did his evil spirit manifest itself.

My loyal and dearly beloved helpmate said at once: This is a slander which I alone can refute for you and the Lord, and it should be done personally. If you will consent, I will start at once, meet Mr. Rogers and his shameless falsehoods, and silence him forever on that score. Then I will go over the route he has just been over and meet the friends and expose his malicious untruths. I consented, knowing that her visit would be specially profitable to those Mr. Rogers had met and personally influenced and prejudiced before they got the Extra exposing the conspiracy.

Sister Russell's journey of nearly three weeks was specially blessed of the Lord. She went from New York City, stopping at various places, through New York and Ohio, to Chicago and back to Allegheny. The result is everyway encouraging to the truth.

"Bless the Lord, O my soul, and forget not all his benefits!" "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness!--Psalm 103:2; 97:12.

Sister Russell arrived home on the last day of May, and to a surprise party of about fifty of the church friends who, notwithstanding the rain, met at our home to welcome her back, she related the experiences of her journey, and the Lord's favor in connection therewith. During her eighteen days absence she traveled two thousand miles, visited the congregations of the Church in ten cities, spoke nine times, on an average over an hour at each place. We have requested that she write out a little account of her journey for the benefit of the Church in general, and it follows:--

R1661 : page 167

REPORT OF SISTER RUSSELL'S TOUR.

To the dear friends who bade me Godspeed as I left them at various points along the route from New York to Chicago, and also to those at home and abroad elsewhere, who are anxious to learn what I have observed of the condition of the church since the late storm has passed over it, I will report as briefly as possible as follows:--

First, in a general way. Though I have frequently met with various companies of those of this precious faith and hope, and have seen them rejoicing in hope and patient in tribulation, never before have I seen them awed with such a feeling of deep solemnity and serious consideration. This is manifest not only from my visit, but also from the many letters received; and while we greatly feared for the stability of the household as we entered into this storm-cloud, we come out of it now rejoicing to realize that the spirit of the Lord is so manifest in our midst. Our Lord predicted that the fiery trials of this evil day would try every man's work of what sort it is; and now the Church has passed through a most severe ordeal, and the confidence one in another has grown stronger as we have seen each other tested and proved.

Indeed, the spirit of moderation and kindly judgment and patient waiting for sure testimony, of slowness to impute evil, etc., which has characterized the Church everywhere, has been a matter of almost surprise to us; for we would surely have supposed that more would be caught in the snare of the fowler. As an illustration of this spirit of caution and moderation I cite the case of the Church in London. The circulars of our enemies were sent there in three packages, to three different parties, to be distributed to the Church in London. Sister Horne, who received one of the packages, after reading the circular and being very much shocked by it, as all have been, soon came to the conclusion that it must be the work of the great enemy, Satan; and she accordingly decided that she would not distribute her package. But presuming that the other two would do so, she at once wrote letters to the various members, urging all to reserve their judgment for the present and wait until they should have time to hear from America from Bro. Russell, who, she felt confident, would be able to clear himself from those charges. After she had mailed her letters the two brethren who had received similar packages called upon her to consult together as to what would best be done.

R1661 : page 168

They had not distributed their packages either, and desired to wait for further testimony on the subject. Then Sister Horne wished she had not sent her letters, as the London Church were still in ignorance of the trouble. However, as they would now be inquiring to learn what had happened, the three decided to call a special meeting of the London Church and to read to them the circular letters and give their own impressions, --that it looked like the work of the great enemy,--and to urge all to patient waiting and prayer that the Lord might in due time vindicate his own cause and keep his own people.

Sister Horne then wrote to us a kind letter of sympathy and comfort, informing us of these facts and of their waiting and prayerful attitude. On receiving this and similar testimonies from other companies in various parts, we thanked God and took courage, and said, surely the spirit of the Lord is in the midst of his people. He knoweth them that are his, and no weapon that is formed against them shall prosper. Yes, we greatly rejoice in this; for although the late troubles have revealed the workings of Satan, and made us to realize painfully that some whom we had esteemed as true brethren in Christ and partakers with us of the high calling and of this ministry of the truth, were actually false brethren and bitter secret enemies, they have also manifested in a most remarkable way that the spiritual condition of the Church at large was a healthy one, and capable of resisting the virulent pestilence that was abroad, which, like a great tidal wave, suddenly and unexpectedly swept over the whole Church.

But now for the occasion and facts of my recent visit: Learning from letters received the purpose of Mr. Rogers to meet with the Churches of New York and Brooklyn on Sunday, May

13th, and of the object of his visit there, which might be judged from the reports of his course all along the line from Cleveland eastward through central New York, I proposed to my husband that if he would allow me to go to New York City I would attend the meeting, let him make his false statements to my face and challenge him for proof of his assertions. The object of his tour was to get as many subscriptions to their new paper as possible before our defense --"A Conspiracy Exposed"--should appear, and as far as possible to nullify the effects of that pamphlet in advance, as they knew it was in course of preparation, it having been announced to the Allegheny Church. To do this, Mr. Rogers falsely represented Mr. Russell as a liar, and his wife and all his household--the office helpers--as compelled by him, by force of circumstances, which he very specially and falsely particularized, to lie for him. He stated that he had seen Sister Russell weep bitter tears over Bro. Russell's sins, though he never saw me in tears in his life; and for ten days previous to this despicable business he had been a witness of the peace and tranquility of our home, the hospitality of which he has so grossly abused.

I left Allegheny for New York City on Saturday night, May 12th, and arrived there on Sunday morning, where I was met by Bros. Mott and West, the leaders of the New York and Brooklyn meetings. They told me that Mr. Rogers was in the city, and that Mr. Zech was also expected. Later I learned that Mr. Rogers had endeavored to have a meeting on Saturday evening, but that as it was a failure, no one attending, there was no hope for his holding a meeting on Sunday, though they supposed he would attend their regular meetings. It was therefore arranged that I should speak to the New York company in the afternoon and to the Brooklyn company in the evening.

I chose for the subject of my remarks to the New York company 2 Cor. 4:5-9 and 1,2, and called attention to the very similar experiences of the Church now and in the harvest of the Jewish age, and particularly of those engaged in the special ministry of the Word of Truth then and now. We take our stand with the Apostle Paul preaching, "not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts," etc. And this glorious shining in our hearts has impelled us to let our light shine out upon others. And, thank God, the blessed radiance has illuminated many hearts, and as one after another receives it and in turn becomes a luminary to others, the glory of God is seen more and more in his Church.

R1661 : page 169

Like the Apostle, we well realize that we have this treasure in imperfect earthen vessels; but, thank God, the very frailness of the vessels only manifests the more clearly that the excellency of the power is of God and not of us. To ourselves we take none of the glory of the power which is now accomplishing the great harvest work of sealing, separating, ripening and perfecting God's own elect for the high office to which they are called. The power is of God, and we are glad to be counted worthy to be his servants in any capacity that he can use us, no matter how much of reproach and persecution may be the present reward of such service.

True, in the midst of persecution for the sake of the truth and righteousness, like some of the early Church, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet, notwithstanding all this, and yet more that may be in store for us in the future, seeing we have this ministry, we faint not; nor will we handle the Word of God deceitfully, nor make any improper use of our stewardship as servants of God, to gain the favor of men or to abate the persecution from the enemies of the truth and of its faithful service. To our Master we stand or fall, and we desire the approval, sympathy and co-operation of those only who are in fullest accord with the spirit and Word of God.

I then told the friends there of the object of Mr. Rogers' visit to their city, and read to them the letters telling of his miserable work elsewhere, and particularly how he was representing me as in actual opposition to my husband's course, but in enforced co-operation. I told them of his barefaced falsehoods and refuted them with indubitable testimony to the contrary, being able in some cases to produce the written testimony of friends about whom he had falsified, they having written to us to the contrary of his statements, though not knowing of them.

In the evening I spoke to the Brooklyn meeting, on the Bible warning, "Beware"--"Beware of the concision" [the dividing spirit, the spirit of contention, which genders unholy strife, etc.], "Beware of false prophets," of "evil men," of "the leaven of the pharisees," of "covetousness," of "philosophy and vain deceit;"

"beware of dogs," of quarrelsome, snappish dispositions, always selfishly seeking their own advantage; and finally, "Beware, lest ye, also, being led away with the error of the wicked, fall from your own steadfastness." "And be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle," but in the legitimate use of our intellectual endowments, let us apply our hearts unto instruction. --Phil. 3:2,3; Matt. 11:15-20; 10:17; 16:6,12; Luke 12:15; Col. 2:8; 2 Pet. 3:17; Psa. 32:8,9; Prov. 23:12.

The divinely inspired words of warning are very explicit, instructing us all to be ever on the watch that we be not caught in any snare of the adversary. We stand in the midst of perilous times. Let us beware: the Church militant has well nigh accomplished her warfare,

R1662 : page 169

and her great foe, seeing that his time is short, is exceedingly industrious to foil the purpose of God in her completion, exaltation and establishment as his Kingdom. His efforts in this will, of course, be futile; but they will surely serve the Lord's purpose in gathering out of his prospective Kingdom all things that offend. Therefore, take heed, let no man take thy crown. --Rev. 3:11.

Like Gideon's band, only the few who prove loyal and strong and true to the end will share with Christ the honor of bringing forth judgment unto victory by the Millennial reign of righteousness. And let all who value the prize of their high-calling beware of all the snares and temptations of this evil day. Do not aspire to be some great one now: be contented to wait for the glory that is to be revealed in us, remembering that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Surely all who have a true faith can afford to wait and patiently bear the cross, especially seeing that the time is short--oh, so short; for only a score of years will see the Kingdom in both its spiritual and earthly phases established.

I then rehearsed to the Brooklyn friends the object of my visit and of the present necessity for calling attention specially to these words of

R1662 : page 170

warning, telling them of the object of Mr. Rogers' visit there and stating that I was there for the express purpose of meeting his assertions with the truth, which he was so unwilling to face that he had not appeared at either meeting. His absence, under the circumstances, was a quite sufficient refutation of his false statements, so boldly made elsewhere in our absence.

Having set the truth of these matters fairly before the New York and Brooklyn companies, and assured them fully of my personal liberty, as being in no sense fettered by my husband, etc., I was fully assured by them that they were a unit in their condemnation of the whole conspiracy, that they recognized it as the work of Satan whose tools these men had become, and that nothing they could say or do would move the Church there; that Mr. Rogers' past course while in the colporteur work thereabouts had led them to rather expect such a fall, so that they were much less surprised by it than we had been.

Bro. Mott handed me, with privilege to use as I saw fit, a copy of a letter sent by him to Mr. Rogers before the conspirators had issued their slanderous circular, but after we had learned something of the plot and had sent word of it to a few of the Churches. It reads as follows:--

New York.

BRO. ROGERS:--Your first letter was followed by one from Bro. Russell, since which I have seen Bro. West and others of the "household" in this vicinity. In reference to this matter, which has intruded into the Church, I voice the sentiments of at least a majority--all to whom I have talked--in stating that it is shocking and most inopportune. At a time when all are preparing for one of the most solemn observances of the year [the Memorial Supper], you come and propose a meeting, which, if permitted, would absolutely spoil the whole spirit of the occasion. You say you will "try to be well pleased with any arrangements which have been or may be made." Let me say plainly that no arrangements have been or will be made by us with reference to your coming here; we do not want to see or hear you under present conditions. If you come here, you can make your own arrangements and introduce your peculiar views in any way you see fit; but understand that the channels through which the truth is being distributed among us will not be at your service.

In regard to your last letter: I am disgusted that any one claiming to be of the Lord's people should so far forget himself as to pry into and seek to make public any of Bro. Russell's family affairs. Has Sister Russell applied to you for aid? Until she does, her domestic relations should be held sacred. I may as well tell you frankly that, while I have always esteemed you for the sake of your usefulness in the colporteur work, your course in other matters has displayed deplorably bad judgment, and I have only one opinion on the subject in hand; viz., You have erred sadly; and although the cause of the truth will not suffer eventually you will see the results of your recent movements in the downfall of those whom possibly you may persuade to think with you. "It must needs be that offences come, but woe unto him by whom the offence cometh."

What you have written is not new to me, as you suppose. A long time since certain rumors reached me; but those who gave them currency have lived to be ashamed of the injustice done to the victim of what seems to be but jealousy and ambition for leadership.

Yours sincerely, EDWIN C. MOTT.

On my journey westward I spoke on the same and kindred topics, and always with the same results; viz., the hearty assurance of the friends that the TOWER Extra had been quite satisfactory, and that the personal, gauzy misrepresentations of these men, which they had only slightly credited anyhow, were now fully dispelled. A few special incidents, connected with my journey, will, no doubt, be of general interest.

I found that Mr. Rogers had advocated no-ransom views, and introduced no-ransom literature, to a Presbyterian minister, who, for over a year, has been a reader of ZION'S WATCH TOWER, making good progress toward the fulness of light and liberty in the truth. Mr. Rogers had also misrepresented my husband to alienate this gentleman's sympathy and esteem. And evidently he had been successful in at least confusing his ideas on both subjects. I am specially glad I met this brother, as I was able to clear away all his doubts. He expressed himself as greatly relieved of a heavy burden which had been oppressing him, and as now able to help some interested ones in his congregation who had been similarly disturbed. He rejoiced in the full vindication of Bro. Russell's character.

R1662 : page 171

This brother remarked, I am preaching these truths and with good effect on my congregation, and I have not yet been interfered with. A number in his congregation are readers of the TOWER and DAWN.

At Rochester, in addition to the misrepresentations of my husband and all connected with the TOWER office, Mr. Rogers had introduced Mr. Barbour, an old enemy of the cross of Christ and of Bro. Russell, its fearless champion (See TOWER Extra pages 104-109), thus endeavoring to put the flock there under the influence of a bold and relentless enemy and his blasphemous teaching. On reaching Chicago I was grieved to find additional testimony that Mr. Zech and Mr. Adamson were pursuing a similar course of misrepresentation, but on different lines.

There I learned that the conspirators, realizing that they had failed to accomplish their terrible scheme, are now planning a change of tactics, but without repentance. Mr. Adamson told that at a recent emergency-meeting of the four in Allegheny they had cast Mr. Rogers out of their combination--I suppose because he still persisted in the bolder course which they by this time see is a failure. Mr. Rogers wanted the others to hire a hall for him in Pittsburgh, and to advertise that he would "expose the errors of Millennial Dawn and Zion's Watch Tower." In the light of their recent experiences no wonder the others voted that such a course would be insanely suicidal to their cause, and dropped him.

But nothing can be more evident than that they are as full as ever of the murderous spirit, and that any "reconciliation" would only mean another opportunity to "blow Mr. Russell and his work sky-high;"--an opportunity to do and say things privately as before, so that they could not be caught and exposed. As evidence of this, Mr. Adamson has a type-written letter from Mr. Zech, which I have seen and read. This letter he is loaning around amongst the Chicago Church (which no longer tolerates him as a teacher), on condition that they first promise that they will make no copy of it, nor allow it to pass out of their hands;--evidently fearing that its false presentations, if copied, would come to my husband's eyes and be exposed. Verily, they love darkness and secrecy, because their deeds are evil. Alas! how hard it is to realize that we have been so grievously deceived in these men.

Mr. Zech furthermore is evidently in a private way seeking to give the inference that if he should fail in his business it would be my husband's fault. I am told that he says "I don't know what I may be obliged to do if Mr. Russell should push me." He does know, however, that such words are very deceptive to most people, who know little about business matters. I explained to the German sister who told me this, that if either one got pushed by the other, it would be my husband who would be pushed by Mr. Zech. My husband, having indorsed thirty-two hundred dollars of Mr. Zech's notes without one cent of security, will surely be pushed by the banks who hold those notes, if Mr. Zech does not pay them.

Mr. and Mrs. Adamson are at the same business of misrepresentation. A Norwegian sister, with whom I took tea in Chicago, said to me before I left, Oh! Sister Russell, I am so glad that you visited us, I am so glad to get personally acquainted; for Mrs. Adamson has been telling us lately that you are very haughty and proud, and I am so glad to know that it is not true. And Mr. Adamson said to us recently--"The Church in Allegheny is rotten." I answered, "How is that Mr. A.? You told us not long ago of the Church there, that they were such noble Christians, and all so harmonious. How is it now that you have suddenly changed your mind and say they are all 'rotten?' In what respect are they 'rotten?'" "Well," said he, "I mean to say that they are only 'babes.'" "But," I replied, "are babes rotten?"

R1663 : page 171

I assured the sister that while some false brethren have recently disclosed themselves and removed the sheep's clothing they formerly wore, yet we have some as noble hearts in the Allegheny Church as are to be found on earth. And as for their being "babes," I could tell her that some here who are "babes" in "malice" (1 Cor. 14:20), compared with Mr. Adamson, could instruct him on the proper interpretation of parables, as well as show him that some of his recent Chicago preaching is very unscriptural. I refer

R1663 : page 172

to his telling the Church there that if they found the narrow way of the high or heavenly calling too difficult, they could turn aside and run for the restitution prize of human perfection, and that the ancient worthies may be looked for any day now--before the "first resurrection," of the Church, is completed.

This sister also told me of a very remarkable dream of another of the Norwegian sisters, a near neighbor. A short time ago, she said, Sister W. came over to my house in the morning to tell me that in her dream, which made a very deep impression on her mind, she had seen and heard Bro. Russell preaching these precious truths "in our own beautiful Norwegian language"; and while she listened enraptured with it, some one in the congregation hurled a stone at the head of the preacher, which struck him in the mouth, from whence the blood flowed profusely. She ran to his aid and tried to wipe away the blood, which only flowed the more.

Then the scene suddenly seemed to change, and she held in her hand an open Bible, whose pages were mirrors. On one page was reflected a great and venomous serpent, which caused her to fear and tremble so that she could scarcely hold the book. Yet she feared to let it fall, lest it might break. But as she tremblingly held it, she glanced at the opposite page, where she read,--"The God of peace shall bruise Satan under your feet shortly." Then she awakened in great excitement. It seemed at the time prophetic; and when the late storm broke over Bro. Russell and the Church, she at once recalled its peculiar impressions. Several others have mentioned similar dreams preceding this trouble, and they seem strangely prophetic.

Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was specially asked he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (1 Cor. 7:25-35.) And when I had given a truthful explanation of his proof, above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the character of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. Anything to down Mr. Russell's influence,--seems to be their motto.

In the same connection, Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his Will so as to give what money he had to the

Tract Fund, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. I denied it emphatically, well knowing my husband's disposition to the contrary. I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

Shortly after Mr. A's marriage, Mrs. A., it seems, declared that she "was not going to race over the country after him, like a mad dog." In writing to Mr. Russell on the subject, Mr. A. said, in substance, "What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks: it shall go to the Tract Fund."

In his reply to that letter, my husband urged that Mrs. Adamson be not ignored; that as a wife she had a just claim upon him;--that on general principles any woman he would call his "wife" deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will any portion of his effects to the Tract Fund, it would be wise, under the circumstances he

R1663 : page 173

described, and to the interest of his domestic happiness, not to inform Mrs. A. respecting it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods force the truth to view.--Matt. 10:26.

As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambition, I told the Church how Mr. Adamson had written to Bro. Wright (and we know not to how many others), citing 1 Cor. 5:1-6 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. But Bro. McPhail, of the West Chicago meeting, spoke up and said that Mr. Adamson had made the same citation before that congregation, and reminded Mr. A. that he had challenged the reference then and there. Some of the brethren present remarked that such a charge would have no weight with anyone who knew Mr. Russell or who had ever looked into his face. In telling what inference he did wish to give by the citation named, Mr. A. replied that he meant to say that Mr. Russell is a "railer." But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men--because they do not know any real crimes to lay to his charge.

I mention these items here, because no doubt they have been similarly misstated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible, nor desirable, nor right, nor Scriptural. Better, far better off, is the Church without these men and all who have sympathy with such unscrupulous conduct. Indeed, while I was speaking at Chicago upon the duty of the Church as laid down in Matt. 18:15-17 and 2 Thes. 3:6 (See TOWER Extra, page 66), and showing that such men were not to be accounted again as "brethren" unless they first make full confession and give evidence of a heart repentance by as industriously attempting to undo the wrong as they exercised themselves in doing it, Mr. Adamson spoke up and said, "I do not repent. I would do the same thing again to-morrow." I replied, You are unto me, therefore, under the instruction of the Scriptures, as a heathen man and a publican;--as "a heathen man" in that I can no longer have any Christian fellowship with you; as "a publican" in that I can no longer respect you as I could respect an honorable man of the world.

On the whole, my visit among the Churches gives reason for great encouragement; for surely if the Lord were not in the midst of his people such a virulent attack of the Adversary to destroy and scatter the flock would have done great damage. But I found everywhere a noble spirit of patience, faith, moderation and zeal. With deep sorrow and often with suppressed emotion the course of the conspirators was referred to, and earnest solicitude for the young of the flock was manifested. In every place the sentiments expressed were that these sad and painful experiences only served to draw their hearts nearer to God and nearer to all his faithful people, who stand shoulder to shoulder and heart to heart in the conflicts of this evil day.

All such--and that is all that I met from New York to Chicago, with perhaps a single exception, or possibly two,--having stood this shock so bravely and well, feel only the stronger for the probably more severe conflicts yet to follow.

The necessity for prayer and communion one with another and with the Lord is also more fully realized; and thus the body of Christ will be the more closely knit together in the bonds of mutual sympathy, love and helpfulness.

Many who have already endured much for the truth's sake are now reproached with the words, Oh, you are no better than other people; you call yourselves the "little flock," "the saints," and have as much contention and strife as may be found anywhere; etc., etc. And this is, alas! only too true, and the dear, faithful ones have felt the reproach keenly, and many scarcely knew what reply to make. But the answer is plain and Scriptural; for where did the Lord promise that his "little flock" of consecrated and faithful followers should be exempt from all intrusions of false prophets, false teachers, false brethren,

R1663 : page 174

yes, and of wolves in sheep's clothing? Nowhere is any such assurance left us.

On the contrary, we are distinctly forewarned that, as in olden times there were false prophets among God's people, so there will be also false teachers among us, who privily (privately) will bring in damnable heresies, and that many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and that, through covetousness (ambition, etc.) shall they with feigned words endeavor to make merchandise

R1664 : page 174

of you.--2 Pet. 2:1-3.

Again, we are forewarned of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel," says the Apostle Paul, "for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." And Paul also tells of his own "perils among false brethren."--2 Cor. 11:13-15,26; 1 Tim. 1:20; 2 Tim. 2:17,18; 4:14-18.

The Lord also bids us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves;" saying, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit....Wherefore,

by their fruits ye shall know them."--
Matt. 7:15-20.

Here, then, is the answer to all such reproaches: We were forewarned by God of the very conditions that now surround us; and that such conditions, while they were quite prominent in the harvest of the Jewish age and beginning of the Gospel age, would more especially characterize this harvest period; for "in the last days" many will have a form of godliness, but deny the power thereof, and such deceptions will make the "perilous times" of this "evil day." (2 Tim. 3:1,5.) If there were a Judas among the apostles, a Hymenaeus, a Philetus, an Alexander and a Simon Magus and others such in the early Church, and if there was a great conspiracy of two hundred and fifty of the princes of Israel, famous in the congregation, men of renown, against the meek and humble instruments which God had chosen wherewith to accomplish the deliverance of his people (Num. 16:2,3), that through the very weakness of the earthen vessels his own glorious power might the more be realized; and since we are distinctly forewarned of God that thus it must be here also--in the last days of the Church's warfare--why should any of his people be dismayed to find it even so? Surely here is an abundant answer for all who would take up a reproach against the anointed body of Christ.

The Church has not yet accomplished her warfare, and her foes multiply on every hand; and their attacks are the more bold, persistent and determined as she approaches the end of her course. They are vigilant, energetic, subtle and relentless; but greater is He that is for us than all them that are against us.

In the bonds of the gospel, Your servant in Christ, MRS. C. T. RUSSELL.

R1658 : page 174

A PENTECOSTAL MEMORIAL.

It occurs to us as fitting, that as the Adversary's murderous plot against the Lord's work reached its height on the anniversary of our Lord's betrayal and death, so this thanksgiving issue of the TOWER should be dated just fifty-three days after,--corresponding to the Pentecostal blessing which came upon the faithful ones just fifty days after our Lord's resurrection,--"when the day of Pentecost was fully come, and they were all with one accord in one place."

We rejoice, dear friends, that this anniversary of Pentecost finds so many of us of one accord (of one mind in the truth) and in one place (abiding in the secret place of the Most High, under the shadow of the Almighty). As the early disciples rejoiced and were begotten again to a living hope by the evidences of God's continued favor, manifested in the resurrection of Christ and evidenced on the day of Pentecost, so let us, while rejoicing as they did in the same, additionally recognize the Lord's continuing favor and protecting care over all that are his. Let us rejoice for ourselves and for each other that we still stand; that another sifting has passed, and has not separated us from the Lord and his people.

And let us pray and seek that we may have more and more of the holy spirit of our Master, that more and more we may be about our Father's business--co-workers together with God, ambassadors of the truth, fervent in spirit, serving the Lord. And as the early Church after Pentecost went everywhere preaching the gospel, so let us be renewedly earnest in our fidelity to the truth, to the Lord and to his "brethren." We cannot continue "fervent in spirit" except as we serve the Lord; and we cannot long serve the Lord except we do it from a pure heart fervently. Hence the necessity of activity in the service of God, on the part of all who would stand in this evil day. If our hands be not full of the Lord's service and our mouths full of his praise, it is because our love lacks fervency--heat. And it is into the

R1658 : page 175

luke-warm hearts that the great Adversary gains admission with his spirit of envy, malice, evil-surmisings, strife and every evil work. Such are all to be sifted out as even less esteemed by

R1659 : page 175

our Lord than the coldly indifferent worldly class. He says to such, "Because thou art neither cold nor hot, I will spew thee out of my mouth." Let our love--

"Pure, warm and changeless be,
A living fire."

Thus, turned to good account, our recent sad experiences will become to all of us rightly exercised thereby a Memorial of Divine favor and blessing. And as such it will strengthen us all, cause us to walk still more circumspectly, and prepare us for future trials and siftings.

For these no doubt will become more virulent and severe as the remaining years of the Church's pilgrimage roll on. Indeed, as often before noticed, but always well to be remembered, the close of the Church's course, as represented in various types--Elijah, John the Baptist and John the Apostle--is to be one of very severe trial, possibly including physical persecution.

Let this Memorial, and the blessed influences and recollections of faith rewarded and prayers answered, be a landmark for our encouragement and strengthening in future trials.

"Who helped thee last will help thee still;
Be calm, and sink into his will."

Dear Brethren and Sisters, as you prayed for us when you knew we were in the midst of the trouble, so render thanks for us now that it has passed away; and ask for us grace and strength, and humility, to endure whatever trials the Lord may yet see best to permit to come upon us.

And we, here, who prayed for you that the Lord would keep you from being stumbled by the Adversary's snares and deceptions and that your faith fail not,--we will render thanks on your behalf that the God of all grace and comfort has kept his own and not suffered them to be plucked out of his hand, nor to be tempted beyond what they were able, but that with the temptation he provided a door of escape. And we will ask for you that these light afflictions, which are but for a moment, may work out for you and for us all a far more exceeding and eternal weight of glory.

As ever, your servant in the Lord,
--THE EDITOR.

R1668 : page 175

"My soul, with humble fervor raise
To God the voice of grateful praise;
And all thy ransomed powers combine
To bless his attributes divine.

"Deep on my heart let memory trace
His acts of mercy and of grace;
Who with a father's tender care
Saved me when sinking in despair.

"He led our longing souls to prove
The joys of his abounding love.
And when we did his grace request,
He led our weary feet to rest."

===================

R1664 : page 175

THE VOICE OF THE CHURCH.

"WHETHER ONE MEMBER SUFFER, ALL THE MEMBERS SUFFER WITH IT: OR ONE MEMBER BE HONORED, ALL THE MEMBERS REJOICE WITH IT."

--1 COR. 12:26.--

[Bro. Letterman's was the first reply to the Extra received. We therefore give it the first place. It was doubly encouraging because he is a new reader.]

Pennsylvania.

MY DEAR BROTHER IN CHRIST:--Your favor, A Conspiracy Exposed, to hand. I cannot wait until I read it all before offering you my congratulations. "Whom the Lord loveth he chasteneth;" "his grace is sufficient for us," his own, in all trials; and all things work together for good to those who love the Lord. My sympathy I reserve for those poor, misguided ones, who have lent themselves, I am afraid, the too willing tools of Satan. My prayer for you and Sister Russell is that the Lord may prosper you in every good work and word. Your brother in Christ,

G. W. LETTERMAN.

[The following letter is from the editor's aged father, who received one of the slanderous circulars. Step by step he has been interested in the present truth since 1872--being one of the Bible class mentioned in the Extra.]

Virginia.

MY DEAR SON:--It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as your brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct towards you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect--especially those engaged in the "harvest" work. I am proud of the noble defence you make in vindication of your conduct, and especially in the cause of the

Truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his Kingdom; I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the result will be a final victory for the truth, it is very trying on one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I am most surprised at Mr. Bryan: to my mind he is the most deceitful one of them all. If I had known his true character when he came to our house in Richmond, I should have treated him very differently.

I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen.

Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal.

With love and congratulations from us all,
I remain, your loving father,
JOSEPH L. RUSSELL.

Pennsylvania.

[Another brother who was a member of the early Allegheny Bible Class writes as follows:]

MY DEAR BRO. IN CHRIST:--I have read carefully pages 92 to 119 of A Conspiracy Exposed and Harvest Siftings with special interest, and must say my recollection of events named by you are very much like your own; and while there are details, in some cases, of which I know nothing, and hence cannot speak as to them, yet I do know there were such transactions as you name, and at the dates given. I am quite conversant with some of the dealings, and am surprised at the very merciful manner in which you speak of those with whom you were associated. "The servant is not greater than his Lord." "If they have done these things in a green tree, what will they do in the dry?"--"Perils among false brethren," etc., etc.

As to myself, you can rely on one thing; viz., All reports stating that I deny the ransom are absolutely false. The no-ransom people may talk, but they "have nothing in me."

As ever, Yours in Him, W. H. CONLEY.

----

page 176

Kansas.

DEAR BRO. AND SISTER:--We have copy of Extra, and take much pleasure in answering. I know the trial is hard for you to bear; but we are praying earnestly "that your faith fail not." "Think it not strange concerning the fiery trial." "Be patient, therefore, brethren." "Count it all joy."

The Devil uses the best men and women for his work if he can secure them. "Stand fast, therefore;" "For we wrestle not against flesh and blood." One of my favorite Scripture texts is 1 Cor. 16:13,14. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love."

We shall wait in prayerful suspense until we know the outcome of this very unexpected development.

Having had a little experience in colporteur work, and also in preaching orally, we have long ago become convinced that circulating the printed page is almost the only way to reach the hungry and interested ones. I am satisfied in my own mind that you are entirely correct in your views on this matter. We enjoyed the colporteur work, and it was and is one of our hardest trials to be compelled to give it up. Pray for us.

Give our love to all the brethren at Allegheny, and remember us as yours in Christ,

E. R. WEST AND FAMILY.

R1664 : page 176

Massachusetts.

DEARLY BELOVED BROTHER AND SISTER RUSSELL:--A Conspiracy Exposed and Harvest Siftings reached me safely. I praise the dear Lord for this, the other side of the question. I have heard the rumblings of the present storm for quite a long time. As I love you dearly (and often pray for you), it grieved me very much to hear all these things. But I would be surprised if "all men spoke well of you;" for our dear Master was very cruelly spoken against; and if they have misunderstood and condemned and betrayed him, the "holy" and the "just one," how much more we should expect, who are imperfect--yet, praise God, our intentions are perfect. I am delighted to find in your "Exposure" that your course has been highly commended by the intelligent and consecrated ones, and for myself I would say, Rightly so, indeed.

The dear brethren with whom we meet here appear to be in a good, healthy condition, all praise to our dear Father, and his adorable Son Jesus, who careth for the dear sheep.

When I received A.B.R. and Z.'s letters containing the blasphemous charges against

R1664 : page 177

your character, I was surprised. I see one of them even went so far as to criticise your views respecting Jacob's dealing with his father in the matter of obtaining the blessing.

See what a different effect the truth on the subject had on a consecrated heart. My heart responded in praises to the dear Lord, for another clear vindication of his glorious character. Truly, "Light is sown for the righteous, and gladness for the upright in heart." Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Praise his dear name for such comforting assurances. May the God of all peace comfort your hearts, is the prayer of your humble servant and brother in the Lord,

W. J. THORN.

[We give, by permission, extracts from a personal letter to one of our office-helpers.]

Indiana.

DEAR BRO. HENNINGES:--I received A Conspiracy Exposed. We have read it carefully and are thoroughly satisfied.

I heard a rumor of this trouble about a year ago, and just after the convention heard another. Neither was very definite, only a hint that "Some of the colporteurs felt that Bro. R. was attempting to lord it over the heritage." In the light of his writings, however, we knew perfectly that the man would never dream of

R1665 : page 177

such a thing; and we concluded that his strict business principles were not appreciated by those persons who had loose ideas of business. There are many well-meaning people who mistake justice for cruelty. A schoolma'am appreciates that fact very thoroughly. Our experience in Chicago strengthened our ideas on the "whispers"--you recall how some had to be kept in their place to enable others to hear what was profitable.

Mother and I feel that Bro. Russell is a "chosen vessel" of the Lord, and we hold him in great esteem for his works' sake. We had two ideas in mind when we went to Chicago; viz., to be baptized, and to see Bro. R. face to face. We were satisfied. His face is one to inspire confidence and we studied it carefully.

When I received those circulars ["bombs"] last April, I was stunned, for Mr. Zech was one of the last persons whom I would have suspected of perfidy. Of course, I know nothing about him except what I have learned through the TOWER. Bro. R. has always spoken so kindly of Mr. Z. that I supposed he was faithful.

After the others retire, Mother and I usually read and talk. That evening I gave her one of the circulars, and we discussed the matter. We decided that Bro. R. would never have been honored by the Lord, had he done the things of which he was accused; that you, Bro. Henninges, would never stay in an office where such things were done; that we would hear the other side of the story before we decided what was the real trouble. We laid the matter before the Lord and told him that we were following him and not any earthly leader; that our sympathy was with Bro. R., for we felt that he was a faithful servant; that we wanted the Lord's help to decide the matter justly, for we had esteemed those whose names were signed to the circular highly for their work's sake, also. So we left the matter. The next afternoon, we compared the letter signed S. D. Rogers with "The Work in England" in the April TOWER. The conclusions were not flattering to Mr. Rogers. We knew that his ideas would not work in our house, for my father and brothers would not tolerate his ideas for a single day. We concluded that he was tired of colporteur work, and wanted an excuse for leaving it. Since we had seen that one of the four was to be blamed, we felt that the other three were in bad company to say the least, and again left the matter.

The "Conspiracy Exposed" is a full reply to every point raised. It is an awful warning to those who neglect to cultivate the fruits of the spirit, for these people seem to have been content with head knowledge rather than heart practice. Mr. Bryan must be a most miserable person. I pity him. That any one could be in daily communion with such people as Bro. and Sister R. and profit so little by their presence is a mystery to me. What manner of man can he be?

We have felt that it will not do to depend upon any "arm of flesh," for it will fail us. So we have long urged our little company here to search the Scriptures and make the truths we love a part of themselves. While honoring Bro. R. and his work, we have used his writings as outlines of Bible study; so that should any difficulty arise, we would not easily be moved or shaken. We think this to be a wise course. God's Word is sure, and when our hope is based upon that alone, we are safe. It is not always an easy matter to study out these things; it is far easier to take Bro. R's word, for we have great confidence in him; but we know that we shall not be permanently benefited unless we appropriate these things to ourselves. Hence we test everything he says to the best of our ability. May the Lord keep us all from falling! With love and sympathy for the friends in the office, I remain

Yours in Christ, Louise Hamilton.

Ohio.

DEAR BROTHER AND SISTER IN CHRIST:--At our Bible Class meeting on last Sabbath, I was requested by the congregation unanimously, and with my most hearty concurrence, to convey to you by letter the information, that, after a full examination of charges against you and your reply to the same, our confidence in and love for you both are greatly increased, and we feel doubly assured that you will not be shaken or moved in the defense and promulgation of the truth, but rather prompted to increased vigor and activity in your noble work. May the Lord who has delivered you from the claws and mouths of the lions be ever with you to direct, strengthen and protect you as his faithful servants.

Your brethren in the Lord,
THE CHURCH AT EAST LIVERPOOL,
W. A. WALLACE, Leader.

Indiana.

DEAR SISTER RUSSELL--BELOVED IN THE LORD:--Husband has intended to write Bro. Russell before this, but has been very busy (has in mind to care for some German brethren in L__________who desire to have this trouble interpreted to them), and he is absent now for a few days.

Our confidence that dear Bro. Russell would be able to clear himself of those vile charges, is amply rewarded, and now he only shines brighter in our estimation then before. We praise the dear Lord for his sustenance of you both and all the faithful in this severe trial, and that you know the peace that abides at such times. All who have stood this shock will certainly put themselves yet more firmly on their guard, and realize more and more how dangerous it is to permit a moment of carelessness or indifference. How necessary to pray without ceasing! for otherwise we know not but we may be caught unawares by the enemy, and our feet slip. How perilous are these times; and who shall stand?

The letter written by your office workers, telling of the ways in which they are bound, I am trying to make my own in sentiment; for while I am not yet an active worker, I am trying to prepare myself for whatever the Lord may have in store for me.

"Seemeth it a small thing unto you that the God of Israel hast separated you from the congregation ...to minister unto them?" (Num. 16:9.) The honor which these terribly deceived brethren once had of dispensing the meat provided in due season, is oh! how great; and one (is it wrong?) that I covet.

We contemplate holding a special meeting having for its subject the Ransom; some desiring to understand it more fully. Please remember us especially in your prayers, that we may be strengthened with might by his spirit. God bless you both and continue his upholding of you in his arms.

Yours in our Redeemer,

MRS. F. J. BOURQUIN.

Kansas.

DEAR BRO. AND SISTER RUSSELL:--When I first received the circular of B.A.R. and Z. I confess I was greatly surprised, as I had learned to hold them in high esteem because of their active zeal for the truth, and I prayed earnestly that if their charges, or any portion of them, were true, God would give you grace and humility to confess your error; but that if they were not true, you might be more and more used of him to feed the household of faith with stimulating and strengthening strong meat. At all events, I felt sure that the teachings of the DAWNS were in harmony with God's truth, and I meant to hold fast to them. Yet I assure you I was not inclined to believe the charges, having many reasons for not believing them; and since you have exploded their bomb more thoroughly than they could, it shows plainly what an infernal machine it was. It may cripple some of the weak sheep, but it will prove fatal to many wolves in sheep's clothing.

Faithfully, Yours in Christ, A. B. PERINE.

Ontario.

MY DEAR BRO. RUSSELL:--The exposure of conspirators in the very heart of Christ's laborers has been the greatest surprise to us since we came to a knowledge of God's plan. Their conscience must be completely asleep, or they could not be compelled to retain such a spirit, which a little consideration would prove to them is of Satan. I fear they are in a most dangerous position, that vanity and pride are causing them to sin against the power of God, which I consider brings on the second death. I think if they could see their condition they would be frightened and humbled by it, and return to the Lord in meekness.

The outside world and the nominal church have truly more sense of justice than they, as they are too honest and just to pick flaws where there are none. I know of a

man here who is a great enemy to you, who wrote to a Presbyterian minister in your city to know who you are and what kind of a man you are, that he might air your bad qualities. But, praise the Lord, I understand the answer came that you are a nice enough man, but very far astray in your religious opinions. This shows how, far and wide, others have been looking for flaws in your character. Oh! how guarded we always ought to be that none may find occasion to stumble over the truth on account of our unworthiness to carry it to them. Trusting you to the care and guidance of the holy power of Jehovah,

Sincerely, Your brother and sister in Jesus, T. AND HARRIET BAKER.

New York.

DEAR BRO. RUSSELL:--The TOWER Extra received and read with a great deal of interest. We felt on reading the letters of others, as well as on realizing more fully the severity of this trial to you and Sister Russell, that our expressions of confidence and sympathy, as given in a former letter, have very partially expressed our mind. We do praise him for this thorough vindication of the cause of truth and yourself, and the evidence of the Lord's gracious overruling to the honor of his name. While our faith has in no degree been shaken, we have been led to a firmer determination as well as a greater nearness to our dear Lord and head.

We realize in it a sad warning: that if the enemy can find in us any vulnerable part he will surely exercise himself. It has called forth from us quite a searching of heart and an examination of the armor. Your article, "Personal Liberty," had a similar effect with the result of my discovering a degree of the same contagion in myself--undervaluing to some degree the talent already blessed by Him and reaching out for other talents not given. How I thank him for the timely rescue! I for one shall not give place to the least entrance of Satan's shaft. The example before us of presuming upon talent not given by the Lord is too clear an indication of the Lord's will to be lost. He shall find me faithful in the one talent placed in my hands. We are more than ever convinced that the colporteuring of DAWN, with the distribution of TOWERS and tracts on subjects requiring explanation, is our means of largest service.

All with whom I have communicated express the same thought: That this is but another of Satan's efforts to deflect the course of the harvest laborers and a prompting of the flesh, individual heart-searching being necessary in order to be amply defended against the adversary and to prevent his gaining any degree of advantage. Our trust is firm in Him who is able to keep us from falling; and you may be sure that you are daily remembered by us before the throne of grace. We are in this yet more fully reminded of the burden of responsibility that rests upon your shoulders; but we know that, with us, you realize that our sufficiency is of God, that the power of God may be made manifest. With much love in Christ to you, Sister Russell and all the faithful ones of the dear household,

MR. AND MRS. M. L. HERR.

Nevada.

DEAR BRO. RUSSELL:--With great joy I received M. DAWN, VOL. I., in Danish, and the tracts for the introduction of the same. So far as I have examined it, it is a very able and faithful translation. Praise be to the Lord and thanks to you and Bro. Samson, now the glad tidings can be sent to Denmark. You will find enclosed check for $50. Please see business slip. I am working hard to fix my home affairs, so as (if the Lord will) to go to Denmark and do some colporteur work there.

I am very sorry to see from the Extra the trouble and trials you have with false brethren. It is liable to make some stumble, but will make others stronger: for true members of the body of Christ will not be deceived by a strange voice, but will be more closely bound together in watchfulness and prayer. I have much sympathy for you and Sister Russell. I know that your trials are severe, because these are men in whom you have had confidence. So far as character is concerned, I have but a short personal acquaintance with you, but in my best judgment you have an uncommonly well-balanced mind and good business capacity; moreover, the Lord has intrusted to you a knowledge of his Word (a key to his storehouse), that he has granted to no one else; and this is proved by your writings. Now if the Lord, who is acquainted with your heart, has placed so much confidence in you and made you his instrument to bring meat in due season for the household

of faith, in this day of the Lord, we also should have confidence in you. This conspiracy will only bring you, with Jacob's earnestness, closer to him. Therefore, brother and sister, be strong! Fear not! The deadly arrows are only passing by! The Captain of our salvation will bring you through more than conquerors.

Remember me in your prayers. Your

brother in Jesus,   HENRY LARSON.

Illinois.

DEAR BRO. RUSSELL:--I take this opportunity to assure you of my heartfelt sympathy for you and Sister Russell in the fiery trials you have both passed through in the past few weeks, and which you have been able, by God's grace, to endure.

I rejoice to say, dear brother, that the little company in this city has never doubted your allegiance to the truth; and that the sweet incense of our prayers has reached our Heavenly Father, we feel assured, in that you have acquitted yourself so honorably. The last TOWER was joyfully received, and doubly assures us that the Lord still permits you to serve the meat in due season, the second article in particular being strong meat indeed.

Yours in fellowship and love,
J. H. HAYES.

New York.

DEAR BRO. RUSSELL:--Just a week ago to-night, we had the rare pleasure of seeing and hearing Sister Russell. All enjoyed her remarks very much. Again we assure you of our love and confidence.

I trust that your prayer, viz.: "May we all walk faithfully and humbly in Christ's footsteps--even unto death," will be true of us. Our meetings continue good. The canvass fair. Some newly interested ones constantly coming in, while others move or grow careless.

With gratitude and love, I am, as ever,
Your brother in Christ Jesus,
JAMES A. WEST.

Oregon.

DEAR BRO. RUSSELL:--When our little flock gathered together to-day to read and pray and study God's Word, this severe trial of yours was uppermost in all our minds; and we desire to write you a word of condolence and comfort.

We all feel sad that so many having received kindness at your hands should turn about and be so cruel; we are thankful that you have passed successfully such a severe trial; and we more than ever believe the truthfulness of your teachings.

We pray that the Lord will comfort you greatly by giving you the help of truer and nobler men, will preserve you and us all, and make us more than conqueror through Jesus Christ our Lord.

THE CHURCH AT SALEM.

New York.

DEAR BROTHER RUSSELL:--I had a letter from you in the early months of this year, which I have not answered for many reasons, chiefly that I did not know what to write, being torn with conflicting emotions; but now I will hold my peace no longer, for I wish to place myself (in the late unpleasantness) on your side, which I think is also the Lord's side. You have acted a Christian part, and all of the Christian friends should let you know their stand. You remember how Moses said, "Who is on the Lord's side let him come to me." (Ex. 32:26.) I think this is another occasion when the Lord wants every one to show his colors.

Let those who are not on the Lord's side beware of the sons of Levi!

Yours in his name,

MRS. E. A. WHITE.

Kansas.

DEAR BRO. AND SISTER RUSSELL:--I drop you a few lines to inform you of the receipt of A Conspiracy Exposed, and to assure you of my sympathy and Christian love. I read it through with much interest, some amusement at the flimsy charges, and indignation at the attempt to divide husband and wife; but I experienced no surprise at the depths of infamy exposed. I am too old, and have had too much experience of "spiritual wickedness in high places," to be ever surprised at anything in that line. I remember being in great trouble once at seeing much of my work, through Christ, as I thought, pulled down, until that beautiful line occurred to me.

"I left it all with Jesus, long ago."

At once peace and rest came; and now I hope at all times to be able to say, "None of these things move me;" and I feel sure, dear brother and sister, that you are too far

along in the road to be much disturbed by a few "fiery darts." Thank God for the glorious truth! "Great peace have they that love thy law, and nothing shall offend them." Yours in Christian love,

T. J. CHAPMAN.

Pennsylvania.

DEAR BRO. RUSSELL:--I have just finished reading A Conspiracy Exposed. Surely you have acted the part of a Christian. I cannot here tell you how much I sympathize with you in this persecution. By the grace of God you have helped me into a light more clear than I ever hoped to realize in this life. May God continue giving strength and courage to overcome.

Your brother in Christ,

J. M. BLOSE.

Missouri.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned, followers of our Lord Jesus Christ, with confidence in his all-sufficient sacrifice for our redemption, would hereby tender our sympathy, also our sentiments, in regard to your recent sharp experience of the power of the adversary in your midst.

It is highly gratifying to us to know of your ability to stand in the evil day--though the powers of darkness cast their shadows even in your very household. True, we should expect nothing less from such as you, with your experience, strength and profession; but we remember that even such may be in danger of discouragement under such rude shocks, and we would at least make known our love and esteem in support of the tired hands.

We would not further strife by unnecessarily taking up a line of criticism of the false brethren; but to such we would say that the throwing of "bombs" is of itself, to say the least, nihilistic, anarchist, devilish--infernal in conception, development and results, unworthy soldiers of the cross. And we offer our prayers that such offenders may have the error of their ways brought home to them in such manner as to lead to their repentance--that they may learn a better way of service than by self-exaltation and the overthrow of brethren more advanced, earnest and active in the service; that they may learn to train their weapons, not upon brethren in the front ranks, the fore-front of the battle, but upon the adversary and the powers of darkness--the strongholds of the enemy opposite.

But is even this work all we have to do? We should say not! For what of the time? We rely on the Scriptures for answer, believing that God is his own best interpreter, and find that an all-important work is to seal the servants of God in their foreheads, that they may be able to withstand in the evil day, and having done all to stand; and we should be about our Master's business.

But, dear brethren, the sower soweth the word, and, as in the case of these false brethren, it sometimes occurs that the lusts of other things, entering in, choke the word and it becometh unfruitful. But we realize that you and yours are such as hear the word, receive it and bring forth fruit; and for our mutual encouragement it is written, "There is nothing hid that shall not be manifested; neither was anything kept secret, but that it should come abroad;" and coupled with this the fair warning: "Take heed what ye hear. With what measure ye mete, it shall be measured to you." "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." (Mark 4:22-25.) And, in fact, we find the good old Word full of help, encouragement and blessing for those who press along the line of duty; merciful admonitions for the offending, the erring, the unfaithful. "And this also we wish, even your perfection."--2 Cor. 13:9-13.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of good mind, live in peace, and the God of love and peace shall be with you."

Grace be with all them that love our Lord Jesus Christ in sincerity.

THE CHURCH AT WEST PLAINS.

Indiana.

DEAR BRO. RUSSELL:--I have read A Conspiracy Exposed and hasten to express my sympathy for you in your severe trial. Oh, how I wish I could grasp you by the hand and make you feel that you had one more friend for yourself and the truth.

While I am very much grieved that such able workers for the Lord, as the conspirators have once proved themselves, should turn and pursue the course that they have, and while their loss to the cause and the injury such wolves may do among the sheep is painful to contemplate, I rejoice and am thankful to God that every single charge of

each individual was satisfactorily refuted and made to be as chaff to the wind. I rejoice that while their every effort in the conspiracy has been to wreck the progress of the work by so humbling you that you would not dare to hold up your head again, you seem to have a more earnest zeal for the cause, if possible, than before. I rejoice, too, that while it was endeavored to have the pestilence reach the faithful office-helpers they seem to have escaped unscathed, as instanced by their splendid letter to you. And I am hopeful that all the faithful will be drawn closer and closer together and be made to feel their own danger more, and to be more watchful and earnest.

As for myself, I know that it has influenced me in that direction. I shall, by the help of God, make more earnest endeavor to spread the truth in every possible way. As to my little donations to the Tract Fund, I do not care to hear by certificate how much it is. I do not remember, nor do I care to know. It is sufficient for me to know that it has been properly applied. Only wish I could do a thousand times more. I would like to speak many words for your encouragement in your hour of sore trial, but I reflect that I could not say anything that would give you such cheer as the words of the Master, and I commend you to them; for they are able to build you up and to cause you to rejoice that you are able to suffer reproach and to have all manner of evil said against you falsely. May the Lord strengthen you, shield you and guide and use you to his further glory.

Yours in the service of the Master,
S. M. GAMBILL.

London.

DEAR SISTER RUSSELL:--My heart urges me to write, to express to you the loving sympathy I have felt for you and Bro. Russell, during this terrible testing-time. At first (being still weak in the faith) I was stunned by the four terrible letters, but gradually light came; and now I can see that this trial was meant to teach our "little flock" to rely on no one but our Father and the Master. Then, when we had learned the lesson, our sorrow was turned into joy by Bro. Russell's complete and truly Christian reply to all the cruel accusations evolved from envious and malicious hearts. The shadow to our joy is in hearing that some of those who call themselves followers of our Lord could be lead into such wickedness. This again is a lesson: "Let him that thinketh he standeth, take heed lest he fall."

It is strange that, though I struggled against it, I had from the first a sense of discomfort in Mr. Roger's company, and thought it something wrong in myself which made me feel his preaching almost intolerably tedious. Now I can see it very differently. The man who could write that supplement must be devoid of love and kindliness in his heart.

I can never feel thankful enough for having been led to read M. DAWN, and finding therein a satisfactory explanation of all my difficulties with regard to revealed religion. It seems to me now that what we all need most is "pure religion and undefiled" in our every day life.

That our Father may bless and keep you and Bro. Russell in the "narrow way" to the end, is the prayer of your sister in Christ,

ELLEN M. MAGRATH.

R1665 : page 182

Illinois.

DEAR BROTHER RUSSELL:--I am sure that you will be anxious to know how the circular sent out by A., B., R. and Z. and your TOWER Extra were received by the Church in Chicago, and how they affected us.

We were very sorry to receive such a venomous circular, and especially from men who had been held so highly by the Church. However, we discovered at once the spirit of envy, strife and jealousy which pervaded the whole circular, and decided that the adversary was at the bottom of it.

The TOWER Extra came; and I am glad to tell you that the spirit in which you wrote is to be highly commended--being essentially Christian. Your answer was not only satisfactory, but it was noble and generous.

We are glad that you remembered that vengeance does not belong to you, and that you did not attempt to take the rod out of God's hands. He (only) knows how much guilt is connected with their sin, and also what penalty to attach. You did what our blessed Lord would have done, and did do, under similar circumstances, "Who, when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously." We are glad that the spirit of retaliation did not find a place in your answer, and that, while it was impossible for you, under such circumstances, to keep from getting angry,

R1665 : page 183

we are glad that you did not allow yourself to sin. Neither did you "give place to the devil" (Eph. 4:26,27), as the conspirators did.

"No man is really dishonored except by his own act. Calumny, injustice, ingratitude --the only harm these can do us is by making us bitter or rancorous or gloomy: by shutting our hearts or souring our affections. We rob them of their power, if they only leave us more sweet and forgiving than before; and this is the only true victory. We win by love. Love transmutes all curses and forces them to rain down in blessings. Out of the jealousy of his brothers Joseph extracted the spirit of forgiveness. Out of Potiphar's weak injustice, and out of the machinations of disappointed passion, he created an opportunity of learning meekness. Our enemies become unconsciously our best friends, when their slanders deepen in us heavenlier graces. Let them do their worst; they only give us the God-like victory of forgiving them."

Terrible as this thing has been, good will come out of it to all who are rightly exercised thereby. It will bring them nearer the Lord; make them more earnest and self-sacrificing in his service; and assist them to escape the "fiery darts of the wicked" in the future.

Mr. Adamson--at one of the meetings--expressed himself as being "very sorry that this affair ever occurred." We sincerely hope that this sorrow is of a godly kind. "For," says Paul, "godly sorrow worketh repentance to salvation not to be repented of."--2 Cor. 7:10.

[We fear, however (in view of his words uttered in Sister Russell's presence, "I do not repent. I would do the same thing again to-morrow," and his course of continued misrepresentation), that his is not Godly sorrow, but merely that born of disappointment at the failure of their scheme.--EDITOR.]

He (Mr. Adamson) said, also, that he could not see much love in the act of treating him "as an heathen man and a publican." All we have to say to that remark is this: God (who is love) could not and would not ask us to do an unloving act. We could not love God and at the same time disobey him. "If ye love me, keep my commandments;" "He that hath my commandments and keepeth them, he it is that loveth me;" "He that loveth me not keepeth not my sayings."--John 14:15,21,24.

"Now here can be no mistake. Nothing can be love to God which does not shape itself into obedience." God counts nothing else as love. So we see that we are perfectly safe in following the instructions of our Lord, as found in Matt. 18:15-17; 1 Tim. 6:4,5 and Rom. 16:17, without overstepping the limits of love or justice.

The Church in Chicago (with but one or two exceptions) are on your side and on the side of the truth; and I am sure are more determined than ever to not only know the truth, speak the truth and defend the truth, but also to live the truth.

May the Lord bless you and Sister Russell and all your household and all the body of Christ at this time; and may he give us all the necessary strength to overcome all temptations and trials in the future.

Your brother, in Christ,

M. L. McPHAIL.

P.S. The above letter was read to both the West and South Chicago meetings and its contents were heartily approved by all.

Michigan.

DEAR BROTHER:--After reading the Extra I cannot refrain from sending you some words of encouragement. The charges brought against you have been conceived in ignorance if not malice, especially as relates to the sending of addressed wrappers. This you had a perfect right to do. I am first assistant Postmaster here, and know whereof I speak.

Trusting that you will come out of the affliction like gold that is tried in the fire, and that those that would injure you may come to see the injustice that they have done you and yours and return to the Lord, I remain,

Yours in Christ, J. F. O'Rorke.

New York.

DEAR BRO. AND SISTER RUSSELL:--Words fail me to express to you the state of my feelings while carefully reading through the pamphlet duly received: such a nefarious plot merits righteous indignation. My heart aches for you; but, dear Brother, do not let it vex you; but rather let it be an encouragement; for it should prove to you, as it does to me, the spiritual power and truth of your labors. Wherever one finds Satan most active, be sure it is because there is truth and purity in that which he is aiming to overthrow. Otherwise it would be beneath his notice; for he loves only a lie, and he never fails to make tools of weak-minded men to carry out his purposes. No man of sound mind and of a spiritual nature

would ever lend his name and influence to such a heinous scheme; and I am quite sure you will continue to hold the love and respect of all right-minded brethren.

In my opinion there is more spiritual power in the reading of any one volume of the M. DAWN, to draw men to the proper study of the Scriptures (and thus, through the grace of God, to accept salvation through the ransom), than hearing one thousand sermons, let them be ever so spiritual and well studied--because what the ear receives the mind often fails to retain; but that which enters the eye is almost always permanently photographed in the chambers of the brain and thus is continually rerising before the mental vision. Such has been my own experience.

Assuring you of the deepest love and gratitude for benefits personally received, I remain, dear brother and sister, Yours in the blessed hope, Edward Harris.

P.S. How true is the Scripture word photograph: Man that is born of woman is naturally conceived in sin and shapen in iniquity. He is not righteous. His mind is enmity against God. The imagination of the thoughts of his heart (from his youth upwards) is evil and deceitful above all things. He neither understandeth nor seeketh after God, but out of his heart proceedeth evil thoughts, murders and all kinds of iniquity. He is blinded by Satan. His mouth is full of cursing and bitterness. The poison of asps is under his lips. His lips are like a burning fire. His tongue is a sharp sword, and his teeth are spears and arrows. He stretcheth out his hand against God. He conceiveth mischief, and bringeth forth vanity and falsehood; and if he repenteth not, his foot shall slide in due time; for the days of his calamities are near.--Job 14:1; Rom. 3:10; 8:7; Gen. 6:5; 8:21; Rom. 3:11; Matt. 15:19; 2 Cor. 4:4; Rom. 3:13,14; Prov. 16:27; Psa. 51:4,5; Job 15:25; Psa. 7:14; Deut. 32:35.

Pennsylvania.

DEAR BROTHER:--I received TOWER Extra last night, and also the circular letter and paper from the opposers. I did not for a moment entertain a thought but that you could show their evil designs. To the true Church you are esteemed as a true brother and servant of the Truth as never before.

I can say, after nearly five years of colporteur work, that I have found none but were brought into the Truth by reading DAWN and TOWER or tracts, which assisted them in understanding the Scriptures.

The work, as I understand it, is to find the "wheat" class, and with the present Truth intellectually seal them and thus separate them from Babylon. In doing this, many DAWNS are sold to others who may not now appreciate them, but who thus assist in bearing the expense of the laborers; and they will be read by and by. I lecture some and quite acceptably, but have no ambition to make that a special work.

Yours in the one hope, A. C. Wise.

Ontario.

DEAR BROTHER AND SISTER RUSSELL:--I write briefly, just to express my deep sympathy with you in reference to the severe trial through which you have been passing. We, as a little company of the Church, have been praying for you, and will pray that God will keep you faithful through it all. This trial is especially hard, because it comes through "chosen" ones. Our Lord, agonizing in the garden, looking to the cross, and sweating, as it were, great drops of blood, received so little sympathy from even the disciples that they could sleep; and after all Paul's faithful ministry to the Churches in Asia, he wrote "all they that are in Asia are turned away from me." Please read 2 Tim. 4:10,14. The trouble referred to seems to have existed at the close of Paul's ministry; and yet he writes with bold confidence. (Verses 6,8; Rev. 3:21.) We are engaged in the conflict now, surely; but the prize is yonder!

I read the letters of the four conspirators before TOWER "Extra" came, and was able to read their condemnation between the lines so completely that if you had never written a word in defense I could not have condemned you. The charges as to your being a pope, and other action in the matter, show all the more clearly the necessity for a firm stand on your part. The TOWER is your ministry, and may God bless you and it more and more.

Yours in our dear Redeemer,
T. A. Ivey.

Nova Scotia.

DEAR BROTHER AND SISTER RUSSELL:--Yesterday I received the extra number of TOWER, and I can assure you I was both grieved and pained to find that their had been divisions in the body of Christ. Knowing as I do that you were continually sending out so many sound Bible truths, and every word breathed in the spirit of love and humility, I have sometimes thought that your fears as to a falling away were groundless; but, since reading A Conspiracy

Exposed, I have had to change my mind, and I now see clearly how Satan will assault the strongholds of present truth. But I cannot understand how any brother having a spark of honesty in his heart, or professing to have the love of Christ in his heart, could plot and endeavor for two whole years to injure a fellow worker for the Master. I have seen plenty of that kind of work amongst members of the nominal Church, but I did not expect it among the readers of DAWN and TOWER. Dear brother and sister, I feel deeply for your trouble, and tender you and your household my sincere love and sympathy; and my prayers are and will be that the dear Master will give you needed strength to overcome your enemies. I have no doubt that the injury intended for you will recoil with double force on themselves; and I firmly believe that God in his love will raise up ten friends and co-workers to one that has proved false.

Again thanking you and dear Sister Russell for the joy I have experienced at your hands in being fed with meat in due season, and having perfect confidence in your love and honesty in the Master's service,

I remain, your brother in Christ,

P. Douglass.

Massachusetts.

BROTHER AND SISTER RUSSELL:--In the name of the Lord Christ, I greet you. "They departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name." "And they shall walk with me in white, for they are worthy."

"For he is a chosen vessel unto me, to bear my name before nations; for I will show him how great things he must suffer for my name's sake."

I have spent the afternoon carefully reading the "Conspiracy" number of TOWER, which I received this morning; and although I am so little acquainted with you and those of "like faith," and only partially see eye to eye with you, yet I have a heart fellowship far beyond the brain conception of the now due Truth, as you see it. [This brother has been acquainted with DAWNS for only four months.]

I thought it best, at first, to write some words of sympathy to you in what I know must be to you both a great trial; but after considering the matter from the true overcomer's point of view, I have decided that instead of sympathy you should have congratulations. No, I will not weep with you over this, but rather rejoice. Why not? If God has seen fit to open your eyes to the real character of those brethren (?), you certainly ought to praise the Lord, as no doubt Gideon did to see his army diminish. I am very, very sorry for those whom Satan has blinded to become his tools in this matter, and I pray God they may be led to judge themselves, that they may not be judged. Numbers do not count with God; and, my Brother and Sister, I am quite sure that those children of God--followers of Christ--who determine to stand true to the Truth as the Spirit reveals it to them will certainly suffer much and walk very much alone--alone with him. Every honest Christian who is interested in the truth will suffer with you in this trial.

May God bless you both and all the tried of God. Your brother in Christ,

J. C. Young.

Ohio.

DEAR BROTHER RUSSELL:--Have received and read A Conspiracy Exposed. I consider it a complete refutation of all the malicious charges brought against you; but I was just as well satisfied concerning your innocence two weeks ago as I am now. Notwithstanding the fact, I was very glad to receive the pamphlet. Surely, "no weapon that is formed against thee shall prosper." We believe that all who love the truth will be unmoved by Satan's "devices." Am still pressing on. There is much to overcome. Pray for me. Am doing what I am able to support and spread the truth.

Yours in our Redeemer,

Frank Draper.

Indiana.

MY DEAR BROTHER RUSSELL:--ZION'S WATCH TOWER, Extra was taken from the P.O. at sundown last night, and we did not leave it until we had found that every charge made by Rogers, Zech, et. al., had been entirely refuted, and yourself completely vindicated. For this outcome we feel to praise the Lord with full hearts, and at the same time extend to yourself and Sister R. our earnest sympathy and sincere congratulations.

At first we were dumbfounded almost beyond expression--not that we believed any real offence could be laid to your charge, but that such a conspiracy could rise up against you from such an unforeseen source--from men who had been at the very front of the colporteur work, and (supposedly) your bosom friends. To us who had so recently come into the company of the "little flock," it seemed almost beyond comprehension that such a thing could occur. But we were not moved from the steadfastness of our purpose, or from our love and perfect confidence in you. Too long and too often have we seen the venomous fangs of the evil-one striking at the very heart and citadel of the Church of God, not to know something of the fatal blow, that, if possible, would strike you down in the very hour of certain victory.

What the purpose of these men was we may not fully know; but of the purpose and real interest of the arch-fiend of death we certainly cannot be ignorant. He knows that his time is short and that what he does must be done quickly. No instrument is too sacred for him to use, so he may accomplish his foul designs upon the little fold of selected ones. The surprising thing is that those who had been in the very front of the battle should become the shafts in the hands of him who is the chief instigator of all the sin and venom in the world. God pity them! would that they could go out, Peter-like, weeping the bitter tears of repentance and self-abnegation, till God could give them a new heart and a new life. My heart is grieved that such a sin could be found at the door of any who had come into the wonderful truth of God's Word, as made so plain in the Plan of the Ages; and after such protestations of love and loyalty, not to say of consecration. We cannot account for it, my dear brother, except to use your own words and say Satan must be the chief schemer in the whole plot.

Thorns and thistles, sorrow and pain, temptation and trial, are the inevitable results of a life of consecration to such a service as yours and ours. But we have respect to the recompense of reward. God will not leave us comfortless, and his grace will be sufficient. "Thou shalt run and not be weary; thou shalt walk and not be faint, for in the Lord Jehovah is everlasting strength." "I will never leave thee nor forsake thee," is the sure promise of the Eternal Lord. "Great peace have they that love thy law, and nothing shall offend them," or become a stumbling block to those who are walking as the redeemed of the Lord--and as the smoke of battle is clearing away, how important that we begin anew to feed the bread of life to the hungering multitudes, and preach, everywhere, the undying love of Jesus to save a dying and helpless race. How rich, how full, how complete is the corresponding-ransom-price!

Oh! how we need to hasten, in these, the last hours of our glorious privilege, to gather all the golden sheaves into the garner-house of God. Soon the night will come wherein none can work.

If some are going from us, others are coming into this beautiful light and glorious privilege. Two ladies, formerly Catholics, were at our prayer-meeting last Wednesday evening. Their hearts are full of joy at this new-found truth. Our room was full to-day of anxious students of the Word, some old soldiers of the cross, some young men, but all seemingly in earnest to find the pearl of great price. Bro. Owen gave us a fine lesson on the two Covenants; and while a sorrow was brooding over us, yet a great joy was welling up from our hearts that so few had gone away, and there were so many faithful hearts. We need not ask that God will bless you. He will bless you and the little tender flock who have grown up around you, willing, if need be, to give their lives in your behalf. To yourself, Sister Russell and all the lowly ones, we send our earnest greetings in the Anointed One.

Very truly your brother, Z. A. Ransom.

Wisconsin.

DEAR BROTHER AND SISTER RUSSELL:--I have read with mingled feelings of sorrow and joy your noble defense. Glad that you were so able to acquit yourselves of all blame, and sorry that you should be so sorely tried. Surely the devil has come down unto us having great wrath, because he knows that he has but a short time. I was also much pleased with the review of the history of the TOWER, back to the time of the Herald of the Morning; for I was a reader of it. From the days of Wm. Miller I have been deeply interested in the subjects of which the DAWNS and TOWER treat, with a steadily increasing interest; and I am thoroughly convinced that they teach the truth. I have received much comfort and instruction from them, for I have invariably compared them with the Scriptures and have not found them wanting. I heard Mr. Miller lecture in 1842, and read his book, but could not receive his conclusions, for the reason that our Savior said that the Gospel of the Kingdom should be preached in all the world--to all nations--before the end could come; and I felt sure that was not then done; but he taught much truth. For you I have often prayed, that God would keep you from error. I send enclosed the balance on Good Hopes for this year. May send more before the year is out.

H. Shoemaker.

New York.

DEAR BRO. RUSSELL:--I am glad I wrote to you last Friday, before I received your answer to the circulars sent out by the four former co-workers, because it is evidence that our confidence in you had remained unshaken; but now, after having read your defense, I rejoice to see how plainly and satisfactorily you answer

page 187

your accusers. I am sure that this affair will make all of us here love you the more. How I hope and pray that we may not be sifted through the sieve!

Yours in love and sympathy,

M. T. Lewis.

Pennsylvania.

DEAR BRO. RUSSELL:--The Extra Z.W.T. reached me safely. After a careful reading of the whole book, I would say that I can find no fault in you at all. Dear Brother, we all, I hope, know you too well to believe such false reports. I have been with you in this precious faith while you were with the Herald of the Morning, and ever since the first issue of the TOWER; and I know I could not be convinced now to turn against you, or even to sympathize with those who have turned against you. My prayer is, that the dear Lord may give you strength and courage to overcome all evil, and keep you faithful.

Yours in Christian love, S. M. Bond.

Indiana.

DEAR BRO. AND SISTER RUSSELL:--We received yesterday the Extra number of WATCH TOWER and devoured its contents with a relish easier to imagine than to describe.

When we first received the "Big 4" circular, I must confess--as one brother expressed it to-day--I was just simply paralyzed. For several days I could scarcely think of anything else; and while we did not forget the fact that there were two sides to the matter, and that we had heard but one side, we could not help thinking that "where there is so much smoke, there must be some fire." But it seems now that the smoke was caused by friction--the result of having a misplaced crank among the otherwise smooth-running machinery.

I am satisfied that the libel sent out will do no harm here, and think I can safely pledge you the confidence, fidelity and unshaken devotion of the whole Church at Indianapolis, without a single exception. Sister Owen desires me to emphasize the fact that she is in full harmony with the spirit of this letter.

With Christian love, I am, as ever, your brother in Christ, C. A. Owen.

New York.

DEAR BRO. RUSSELL:--You may think I have forgotten you, because I have not written for so long a time, but this is not so. I have been thinking a great deal about you and Sister Russell in view of the severe trial. When, about four weeks ago, one of those libelous circulars came to my attention, I was greatly shocked, and did not know at first what step to take. I could hardly believe that four of the oldest (and should have been the firmest established) brethren (?) could get up such a slander as that, so I determined to investigate thoroughly both sides of the question, and asked the Lord for strength and light. This is the reason I have not written to you before.

As you know, Mr. Rogers has stopped at Rochester, Buffalo, and about all the places along the Hudson, where there are brethren, and tried to convert them to his idea; but I am glad to announce that he had very little success. I heard him say things I never expected to hear from him. Among other things he said that the Lord never revealed anything to Brother Russell, and he did not think the Lord would ever use him (Brother Russell) again. He said that he would go to New York (which he did), and try to have a meeting there; and that if possible he would get Mr. Zech to come and take part in it. (He sent a telegram to Mr. Zech to that effect.) So I went to New York last Saturday evening, and was gladly surprised not to find Mr. Zech there, but to hear that Sister Russell would be there Sunday. We all had a very blessed day of it. In the evening we gathered at Bro. Mott's house. For the opening we sang "Blest be the tie that binds"--which I have never before heard sung with such a spirit of oneness and love.

I have now heard enough of both sides to convince me fully that all these charges brought up against you are without the slightest foundation; and can see that you have treated these conspirators very gently, notwithstanding the unchristian attitude they have assumed toward you. With much love,

Yours in our Redeemer,
J. G. Bahret.

California.

DEAR BRO. AND SISTER RUSSELL:--Words fail me to express fully my deep love and sympathy to you both. I want to assure you of my continued purpose with you in the forwarding of the work over which I believe the Lord has made you overseer. So I want to sustain you by my love and sympathy and co-operation, as well as by my prayers, and to give you every reason to believe that I am your brother.

Happily I received the Extra TOWER to-day. I was so surprised and interested that I could not stop until I had read it through. At night, when I went home, to my surprise I

found the enclosed postal-card from one of the very conspirators, Elmer Bryan, wanting to get the names of the saints here. I at once understood his purpose.

This trial will only bring us closer together. I am glad that you have let us know of it, so that we can be on our guard, that when the enemy comes we shall be able to stand.

Your ever faithful brother, A. Foyen.

Missouri.

DEAR BRO. AND SISTER RUSSELL:--I take this opportunity of sending you a few words of encouragement and sympathy. Although I am not known to you by face, I trust we are of the same spirit. When I read your article, "Lest Ye Enter Into Temptation," and then your remarks upon it in next TOWER, I knew something was amiss; but I did not find what it was until I received the Extra Edition of TOWER a few days ago. As you express fears for those just receiving the truth, I think it but just to you to let you know that I for one pay no attention to such reports. I received the truth through reading DAWN, and can testify that like the two disciples that went to Emmaus--"my heart did burn within me" while I was reading; and I have always thanked God that he led me to the work. So while I am but a babe in Christ I know that such trials as you have passed through are common to all the faithful truth-givers. Let us trust that your trials will work for you "a far more exceeding and eternal weight of glory."

Your sister in Christ,
Mrs. J. A. Hudson.

Canada.

DEAR BRO. RUSSELL:--Explanation to hand. Good, better, BEST! The more we thought over the affair, the less we needed the explanation. Will write you fully very shortly.

Accept love. F. B. Utley.

Iowa.

DEAR BRO. AND SISTER RUSSELL:--Many thanks for the Extra number of ZION'S WATCH TOWER. Have read the same with much interest (though sadly). When we read in the TOWER of this iniquitous plan we guessed correctly some of the unsteady and unbalanced minds that have turned from a good cause to a very bad one. When that quartet of trumpeters prepared to give their blasts, did they expect to see the walls of Zion tumble? It seems they are like men spitting against the wind: it has turned back with terrible force into their own faces.

You will remember a few months ago, I wrote to know what the expense would be for you to come to our place. You replied that you could not come, but that you had sent the letter to J. B. Adamson; and he afterward wrote me stating his demands for himself and wife. Though I have not the letter now, I remember he wrote these words, That I would probably feel disappointed to hear of his offer instead of yours, because "Bro. Russell is not only a superior writer, but one of the greatest preachers on earth." Why he should so change his mind is strange to me. Yet this same thing has been repeated before. "They went out from us, because they were not of us."

The body of Christ must be Christlike, or it can never reign over the world. Therefore none with such characters will appear in the Kingdom of God as rulers. May God keep you pure unto his Kingdom!

Yours as ever, C. M. Rice.

Pennsylvania.

DEAR BRO. RUSSELL:--We received the special issue of Z.W.T. yesterday morning, and have perused its contents with deepest interest. I hasten to make known to you and Sr. R. our conclusions, in the way of encouraging you.

As we surmised, you have had no trouble in showing, to all unprejudiced minds, that all accusations brought against you are false. It seems strange that sensible men would even attempt to weave a net out of such flimsy material as has been used in all of the charges that have been set forth by your four assailants, in whom we have hitherto placed such implicit confidence. Then, too, it is strange that those whom you have befriended in so many ways and for so long a time should, at the very time they were engaged in spreading the truth that should separate the wheat from the tares, be engaged in concocting such diabolical schemes against an acknowledged friend in the harvest work, to try to break down his character, and influence, and thus hinder the cause of Christ. And another strange thing connected with this matter is, that they should expect us to believe such unreasonable things.

Now, dear Bro. Russell, Sister H__________and I can testify that after reading both sides, we have suffered and sympathized with both you and Sister Russell in this severe trial. The "bombs" have not, however, accomplished what they were designed to do; nor will they. The truth is mighty and will prevail. God's work cannot be stopped by any power. The Lord will provide a way of escape for all the consecrated, who are faithful, from all their

trials, if they are rightly exercised by them.

What hurts us most is that those whom we esteemed so highly heretofore have turned upon you that God has used so largely to make plain his great plan of the ages. But as all of their charges are so unreasonable, and you have proven them false, we can no longer consider them worthy of the cause, or of the name of brethren.

As ever, your brother in hope,

C. A. Hewes.

Ohio.

DEAR BRO. RUSSELL:--I feel like striving to do anything I can for the sake of Christ Jesus; and anything I can do to hold up your hands, in advising and strengthening the younger brethren will make me glad. Never did anything shock me as much as your late trials and not only yours alone, but the whole Church's.

Surely Satan is making great efforts to deceive if possible the very elect. I see that nothing unclean can enter the Kingdom. Paul saw it in his day; for though he preached this gospel to others he realized that he himself might, through unfaithfulness, be a castaway. Who shall be able to stand in this evil day? Oh! that I may be able to stand firm upon the rock, Christ Jesus, that my will, my life, and all that I am, may be fully immersed into his will, is the humble prayer of your brother in the harvest work, J. S. Bott.

New York.

DEAR BRO. RUSSELL:--Sympathizing with you in the trial and persecution which have been permitted to come upon you, I feel it my duty as a member of the body, to send you a few lines, saying that you have the sympathy, love and hearty, sincere approval of the whole Church at Newburgh; for if one faithful, true member of the body suffer, all like true members sympathize with that one.

An evil spirit causes contentions, envy, strife, and evil suspicion, wrangling of men. They may think that they are brethren in Christ, but are deceived by Satan; for the Scriptures say if they do not restrain their tongue, they delude their own hearts, and their religion is vain. But to the pure all things are pure. The brother who is true to his consecration vows is pure in heart; loves the whole body of Christ; suffers long and is kind; does not envy his brother; is not boastful nor puffed up; does not act unbecomingly; and does not impute evil; but he rejoices in the truth, covers all things, and endures all things for the body's sake, which is the Church. What a wide difference between these two descriptions!

From the position these men held, they hoped to destroy the whole body; but there is a mighty super-human power over God's little ones: they are chosen, "Elect according to the foreknowledge of God, through sanctification of the spirit and belief of the truth." What weapon formed against them can prosper? Will not all things work together for good to them that love God? He is testing and sifting the wheat. Let the good work go on. He knows his own. He has set his seal on them.

I have no doubt but that this will try the Church intensely; but the faithful and true will cling more closely together. Even now I feel a more tender and close knitting together in love towards the true ones of the household of faith, and towards the tried and persecuted. Your brother in Christ,

G. D. Woolsey.

Wisconsin.

DEAR BROTHER:--I hereby tender you my hearty sympathy. Your exposition was the first intimation I had of the painful subject. I believe you are an earnest worker for the truth, for how could God reveal to a very sinful person (as they are trying to make you out to be) his plans? He surely would employ cleaner hearts and hands.

Before I reached that part of the Extra where you exhort all to a deeper interest in the truth, I had resolved to do more for the truth than I have been doing. While I believe that the truth will be spread without my assistance, I feel as though I ought to do part of it. I enclose a check. Please send DAWNS, Tracts, etc.

Fraternally, G. W. Everts.

Pennsylvania.

DEAR BROTHER:--I received your pamphlet to-day. After reading it, I was not a little disgusted at the conduct of the parties that compose the unhallowed confederation. There is no telling what ambition will do. I have been a constant reader of M.D. and Z.W.T. for nearly eight years, being strongly imbued with the faith. Yet only twice was I permitted to meet with the Church at Allegheny. In those several meetings, lasting impressions were made on my mind. Some of these impressions I kept to myself. Being a reader of character, and known as such among many people, it was natural for me, without special effort, to note the peculiarities of many; and I mused on the out-come in the testing time.

In my own estimation, I always feel the least among God's humble servants--otherwise I

would have troubled you more with scribblings; but I thank God for humility. How the conspirators can claim consecration to the truth, I am at a loss to know--especially when we consider the charges are preferred on pecuniary matters, self-interest, &c., at the sacrifice of the truth, and obedience to the same. [See 1 Sam. 9:21; 15:17-23.--EDITOR.]

But whether we are drenched with refreshing showers, or burned by the fires, let us be steadfast in the faith to the end; for both are necessary to the development of the man in Christ. J. Beaver.

Pennsylvania.

DEAR BRO. AND SISTER RUSSELL:--Enclosed find my "Good Hopes" for first quarter. I am sorry to have been so late in sending it to you; and in view of the "bomb," I am more sorry that I am unable to remit an equivalent in money of the confidence I have in you both. I wish to say that I have heartily approved of all that has appeared in WATCH TOWER since I have been a subscriber, and especially "The Responsibility of Liberty" and "The Work in England."

Brother Russell's answers to the charges of the conspirators are satisfactory, and I am sorry that I cannot find words to express to you my exact feelings. I am glad, however, that you do not require words of sympathy from me; for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.--Rom. 8:18.

Joined by Sister Taylor in Christian love to you both, and hoping that you may be spared to labor for the Master until the end of the harvest, I remain, Yours in our Redeemer,

J. E. Taylor.

Indiana.

DEAR BRO. RUSSELL:--I am glad, so glad, that your character has been vindicated. To say that I have been anxious would be putting it very mildly; and now I hope we will have sunshine for a while. I could not more than half work for the last two weeks.

Yours in the harvest and in Christ,

M. C. VanHook.

Kentucky.

DEAR BRO. RUSSELL:--I have just finished reading A Conspiracy Exposed. Had heard nothing of the difficulty, and am glad I knew nothing of it until now.

I drop you this line hastily to say that you have my deepest sympathy, as well as my constant prayer. It all looks to me so plain that it is only the necessary "sifting," and that you will come out of it triumphant. God sees, understands, leads and loves.

Wish I could be with you. Remember me to Sister Russell. God will bless and strengthen you both.

In Christian love, G. C. Snyder.

Alabama.

DEAR BRO. RUSSELL:--Your exposition of the "conspiracy" came duly to hand. I am not surprised at the course of those men. We are now in the days of sifting and all that are not right at heart will fall. I hope you are not troubled about it. Your works speak for themselves. No man can do the work you are doing, unless God be with him.

May you and Sister Russell grow in the knowledge of the truth, that you will be able to make it plain on tables, that the true Church may receive a blessing through you.

Yours in the faith, L. C. Gaston.

Indiana.

DEAR BRO. RUSSELL:--"Extra" just received, and read with keenness and interest, urged on by a desire to see this trouble cleared up; and, praise the Lord, it is done. Well, dear Brother, you have come through without a scratch, and how thankful I am is beyond my power to express. You can hardly realize how these two weeks have been weeks of suspense and fears lest you would fail to vindicate yourself. I wondered what would become of the cause I so dearly love and what would become of all our efforts. I had faith in all these four men, since they all had been in the work longer than I; and you also seemed to give them so much credence and honor. I naturally supposed they were telling the truth in this case; yet I had my doubts in this, and hoped and prayed you would vindicate yourself. And so you have. I can now go forth feeling stronger for the trial and more determined to spread the truth against all opposition.

I hope your explanation will be received by the brethren in general, but of course some will fall. The Lord's will be done; but let us go on fully trusting in his strength and power to carry his work to the finish.

Yours in fellowship in Christ,
A. H. Moore.

Oregon.

DEAR BRO. AND SISTER RUSSELL:--I have just received and read A Conspiracy Exposed, and feel much grieved at the trouble you have

been called upon to pass through, and also to find that those we esteemed faithful brethren "walk no more with us."

I am sure you feel anxious to know the effect these things will have on each one of the "household of faith." The first intimation of the trouble I received from the TOWER; and with all the evidence before me, as laid down in the Extra, it is not difficult to judge who is on the wrong side. I rejoice with you that most of the dear brethren and sisters there in Allegheny stand firm, and it did me good to read the noble letters of others who are scattered in other parts.

As to the present method of circulating the truth, I can say that I am more thankful every day that while engaged in the harvest work, we are enabled to "eat our own bread in quietness" and also to have something to give to those in need. I trust that the dear Lord will not permit any who remain faithful to become discouraged or unsettled in purpose.

With warmest sympathy, I remain,
Yours in Him, Jessie M. Way.

Minnesota.

DEAR BRO. RUSSELL:--In last evening's mail I received the Extra, thoroughly refuting the charges made by the conspirators.

To-day I have again carefully read it, and I cannot refrain from sending you these few words expressing my continued love and sympathy for you and Sister Russell in this season of severe trial.

I pray earnestly for the Master's blessing and strength for you and us all, that in this evil day we may draw nearer to him, and thus escape the many wiles of the adversary.

Yours in Christian love, C. H. Dickinson.

Maryland.

MY DEAR BRO. RUSSELL:--Your pamphlet, A Conspiracy Exposed, was received Saturday morning. I have read it through, all except "Harvest Siftings," which I am reading now.

At the Church at my house yesterday, I learned that, as stated in my last letter, none of the brethren except myself and Brother Williams had received the libelous and slanderous circular sent out by Zech, Bryan, et al. To read this miserable stuff made me very sad, and I refused to believe that the charges preferred against you were true. I felt confident that you had been shamefully and outrageously misrepresented.

Your reply has more than satisfied us. It is indeed a full and complete vindication of your character, and one which will redound to the glory and honor of God, and to the shame and dishonor of those who sought to "murder your character."

The Church at Baltimore extend to you and dear Sister Russell their sympathy and confidence, and pray that the Lord may uphold you in this special hour of trial.

The May TOWER came to hand, and was read with much interest. It is a good number. In fact, all the issues of the TOWER are good. In excluding the articles of vain-glorious and ambitious men, who are eager to have their names appear in print, you have followed a wise and just course, and one that the brethren here fully approve.

Your suggestions under the title, "Fervent in spirit, serving the Lord," are timely, and I trust many will avail themselves of the privilege of engaging in this work. It has been a great blessing to both Brother Williams and myself to be engaged in it, and we feel much encouraged to know that some good is being accomplished. Mr. Pippen reports the sale of a dozen copies of M. DAWN since we commenced distributing tracts on Sundays, and of course we have no means of knowing how many have been or may be ordered direct from Allegheny.

With the kindest regards and best wishes for yourself and Sister Russell, and all the dear friends at your house, I am

Your sincere friend and brother in Christ,
H. N. Rahn.

London.

DEAR BRO. RUSSELL:--It is with mingled feelings of joy and sorrow that I write you: joy to know that you have so grandly cleared your character against the late conspiracy (we thank God that he has brought forth your righteousness as the light): sorrow to hear of any falling away from the truth.

And while you have had such a terrible struggle with the enemy, we here have not been left alone. Brother Turnbull, who, it appears, so largely influenced Mr. Rogers, is still here, and with some of his friends has been attending our meetings. In a very subtle way, and at every opportunity for conversation with our little company, they have been trying to prove that death to the consecrated is a thing of the past; that now they are actually passed out of death into life; and that if they are faithful they will be changed from glory to glory until like Christ. It is a smattering of evolution with other truths and errors. This is brought in subtly to win the flock; and at present I cannot say how many it will injure.

I have felt it necessary to show plainly to the brethren here, that if such were the facts the consecrated are no longer consecrated unto death, but to the gaining of life; and that this would be turning our backs upon the covenant we made,--symbolized by baptism--planted in the likeness of Christ's death, in hope that we might bye and bye reign with him. When Mr. Rogers left us, he desired that this Brother Turnbull should lead our meeting.

[This was a very unwise arrangement; for whatever natural qualifications for leadership Bro. T. may have, as a "babe" of only two weeks' acquaintance with the Truth he was certainly not well qualified to act as leader of a class whose members have been DAWN and TOWER readers for years.--EDITOR.]

With this error already in our camp, the letter of the four conspirators came like a heavy cloud upon some here, although I could not believe the charges. We have been passing through a searching time, such as I never before experienced; and, like all trials, it has caused me to look to my Father for the wisdom and guidance necessary. We have learned something of what it is to suffer with Christ.

Yours in love and service of the truth,

T. A. Hart.

Manitoba.

DEAR BROTHER RUSSELL:--We read the Extra with mingled feelings of pleasure, pain and gratitude. It is just right.

We feel indeed that we have past another "mile post," thereby gathering fresh courage to continue in the way, giving thanks with joy that we are not cut off as unfruitful branches. Though many prove unfaithful, yet shortly the beautiful Church will be complete, "without spot or wrinkle or any such thing."

I have met all of the interested ones here since, and find that none are stumbled; and I think I can say the same for all in Manitoba. I have heard from some by letter, whom, though separated from others of like faith, the Lord has preserved and strengthened in their time of need.

May the favor of God continue with you and with us all. Your brother in Christ,

W. J. Webb.

Virginia.

DEAR BRO. RUSSELL:--After an absence of six weeks I am home again. In my bunch of mail I found several surprises, one of which, Elmer Bryan's letter, I will mail to you. As you see, I could not answer it in time to suit his purpose, though I could only have repeated Mr. Dubbs' business name for him, "skunk." My next surprise was that I did not find several numbers of the WATCH TOWER that I expected to be waiting for me. Could you have taken me for one of the conspirators (heaven forbid) and stopped it? I hope not. Next I found the Extra, which I have carefully read; and I am glad to see how nobly you have defended yourself.

As to how Bryan conceived what he thought was a great sin of yours is a mystery to me.

I consider your transactions with me in every way perfectly honorable, honest and Christian.

Hoping this may find you all well, and that the Master may still bless you all more and more. As ever, Yours in the Lord.

[See Extra page 51.] J. P. Sweet.

Ontario.

DEAR BRO. RUSSELL:--I have carefully read your expose and defence, and must say I esteem you more highly, if possible, than before. In reading the manifesto of the four, it is plainly to be seen from the spirit pervading it that their object was to destroy and not to build up. On the other hand, your expose of the conspiracy is written in a different spirit and seems calculated to defend the truth and to shield the weak ones from danger of stumbling, and shows a spirit or desire to suffer personally rather than give offence; yet for the truth's sake, and for the sake of the flock that is looking to you for guidance, you have nobly given a personal account of even some of your private matters for the benefit of the brethren. Surely none of the meek ones will stumble over the very paltry charges of the dissatisfied ones, which have been so signally exploded!

Dear Brother, this only shows what manner of persons we ought to be. The adversary would not attack one of the feeble ones in such a manner, but the leaders must be on the alert for him at every turn. Had you been careless at any point, so that you could not have fully met every dart, then Satan would have scored a victory, and your usefulness would have been impaired. Clean hands and a clear conscience are a noble defense, and rout the enemy every time. Our God will not defend the unrighteous, but the humble and obedient servant he will sustain. May this attack of the adversary bring us all nearer together and nearer the Master, and eventually redound to the glory of God. May the erring ones see the folly of their course, return to the narrow path, humbly confess to God their weakness and fall, and seek to be re-instated in the household of faith.

It means something to be a leader in divine things. It is not all praise and joyfulness, but often comes the test when the leader must throw himself in front of the flock and meet the enemy single-handed and alone; but if he go out like David of old, trusting in the living God, he will kill the Goliath and save the flock; but if there be any Babylonish garment or wedge of gold in his defense, he will be discomfited before his enemies. A leadership is a deserving prize, but it should rather be thrust upon one than sought after; for it carries with it a great responsibility, and only if faithfully performed does it reap a rich reward.

May you live near to the Master, may you and yours prosper in the service of the Lord, and may the cause of our God be greatly advanced. May we all strive to come to the unity of the Spirit and the bond of perfectness, and may God use us all in some way to his glory and our eternal welfare.

Your brother in Christ, J. E. Anger.

Kansas.

DEAR BRO. RUSSELL:--I do not believe those false brethren will be able to do you any real harm, nor the cause either; and the latter is about all you are really much concerned about. I would pay as little attention to them as possible, and go on with the work of feeding the flock to which, I doubt not, you are divinely called.

I see some good results from this trouble. Heady, envious, ambitious colleagues are no elements of strength; and the Lord's servants can better do his work without such. How any one can think of self in this most glorious work passes my comprehension. I am so glad to be allowed to serve in any capacity.

We have some excellent and important articles from your pen, as "The Relative Claims of Love and Justice," "The Twelve Apostles," "Man and Woman in God's Order," etc., which we might not have received had not your mind been so stirred up. And, now, "Harvest Siftings" is of great value to me. I believe it would be well to send that Extra to every one of your readers. I have often wished to know how you came to write DAWN, etc.,--especially how you came by your interpretation of Tabernacle Shadows; and now I am satisfied. I am so glad you do not deal in trances, visions and the like.

"Harvest Siftings" calls our attention to the importance of holding to the ransom, as scarcely anything else could, and gives most impressive warning to each to take heed lest he fall. This is an opportunity for your friends to testify their affection and sympathy. I believe you will be surprised to learn how many warm, steadfast friends you have. I presume there are hundreds who, like myself, never saw you, but who love and esteem you highly for your works' sake.

The present editorial management of the TOWER suits me exactly. I am very glad you do not permit it to be filled with miscellaneous essays. Expositions of Bible truth, especially present truth as relates to present duties and privileges, are food to my soul, and helpful, as no essays on general subjects or mere exhortations could be. Do not take valuable time answering this letter. We are hungry for DAWN, VOL. IV., and the regular issues of the TOWER.

With much love for all the dear flock, I remain,
Yours truly,
F. E. Hale.

Indian Ter.

DEAR BRO. RUSSELL:--Until I saw the TOWER extra I was unaware that a plan had been concocted to injure you and the cause of truth. I had not dreamed that such a trouble was brewing in the camp; and while I know that such a thing is possible, I did not expect it from that source. My heart was indeed sorrowful when I read the first few pages, because I feared it was something that would break us asunder, and thus destroy the source whence came to me so much joy and peace in the Lord Jesus, through the past eleven years of my life. I feared that the TOWER would cease to visit me. No paper on earth do I prize more highly; for it has done more for me than any other paper could do. Its utterances are so nearly like those of the Master that I have noticed the re-readings seemed as fresh as the first. I have for years anticipated its arrival as I would that of a friend; for verily I regard it as a message from him who sticks closer than a brother. It has wielded a most wonderful influence upon my life. I remember vividly how, when I was drifting into sin, though under the nurture of orthodoxy, I was lifted and borne away by its sweet influence and encouraged to live a better life. And yet all the while I never once believed the editor popish or infallible or dishonest in any particular. Neither do I believe it now.

I am glad to see the staunch and Christlike stand you take in defending yourself and the truth. Long may you and Sister R. live to lead and encourage us, that we may be kept in the path for the crown!

Yours in Christian sympathy,
G. W. Dickson.

California.

DEAR BRO. AND SISTER RUSSELL:--The special issue of the TOWER and your welcome letter duly received. Thanks for both. The TOWER confirmed us in our judgment of the trouble and its cause, not only by the spirit manifested, but also by your statements relative to the charges and also the judgment of the brethren.

"Their folly shall be manifest to all."

The effect on our little Church here has been very good, as it has resulted in a self-examination and a drawing closer to Jesus and the glorious saints and to the "remaining members" such as we never before experienced. Our subject this morning was "The Oneness of the Body;" and it was a blessed subject, with all of Paul's wonderful epistles from which to draw.

I am sure we all feel a more earnest desire to be found doing our own individual work, as the Spirit is divided to us. The contrasts of Phil. 2:5-11 and Isa. 14:12-20 are so strong and so obvious that the most humble follower cannot mistake the difference between Christ and Satan, and the spirits of each. The more we see of the spirit of those who went out, the less it seems like that of Christ, and the more like that of Satan.

The Lord still gives us work, always plenty to whom to write and some to see. Knowledge and desire for more work are increasing, and we are abiding his time and way.

Sister Bell joins me in Christian love and greetings to you both and those associated with you. Yours in love for Him,
Charles C. Bell.

Nebraska.

DEAR BRO. RUSSELL:--The extra edition received: "How are the mighty fallen!" I am inclined to be more diligent in the service. No one knows what turn they will take now. May we be steadfast, immovable, always abounding in the work of the Lord. We have the promise that his grace will be sufficient for us.
L. M. DeLaMater.

Indiana.

DEAR BRO. RUSSELL:--I am very busy to-day, but I cannot forbear writing you a few lines. We were glad to receive the Extra, and it justified our expectations fully.

We believe that good will come out of it, though we regret that you should have suffered, as must have been the case, to be thus treacherously assaulted by those that had been brought by your kindness and indulgence, and even expenditure of money, to such a position as to make it possible.

I cannot believe otherwise than that the flock is better off without them, and anyone else who, understanding the matter fully, endorses, aids and abets them in their nefarious work.

All but one (and he a German) in our circle in the three Falls Cities, accept your full explanation as satisfactory. Your brother in the Lord, F. J. Bourquin.

Ohio.

DEAR BRO. RUSSELL:--I wish to write just a few lines to you in regard to the charges lately brought against you (a circular was sent me) and your answer to them. I am glad to say that, instead of injuring your character, they have made it shine brighter than ever. It seems to me that we all have great reason to be thankful to our Heavenly Father for his loving protection in time of such trials. May the Lord sanctify it all to our good. The Lord will not suffer one of his faithful ones to be moved. Though the storms rage and beat all around us, we feel secure, because the foundation is sure and steadfast.

May the Lord continue to be your comforter and use you yet more and more as a faithful worker in Zion. I assure you that you still have the love and confidence of myself and wife. Your friend and brother in Christ,

M. H. Rogers.

Pennsylvania.

DEAR BRO. AND SISTER RUSSELL:--A Conspiracy Exposed to hand. After a careful review of its contents, we cannot find words to express the deep sense of our sympathy for you and Sister R. Permit us to express our sincere approval of the resolutions which were unanimously adopted by the Church of Christ in Allegheny. Be encouraged and comforted by Paul's admonition to Timothy. (2 Tim. 4:1,2,5,18.) The Lord knows his own, and we are confident that sincere prayer and supplication will be made to the God of all grace for you and all the faithful co-workers, by those who hear the Master's voice.

Yours in truth,
Mr. and Mrs. J. J. A. Faunce.

Texas.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned readers and believers in the doctrines of Jesus Christ as promulgated by you through the M. DAWN, and all other matter from your pen, sympathize with you in your present trouble, and will do all in our power to counteract any and all issues taken against you, knowing that by so doing we are upholding the cause of Christ. Hoping that you may come through as did our Head and Master, we remain, Your brethren in Christ,

E. L. Booth, H. F. Russell, E. Wallace.

Tennessee.

DEAR BRO. AND SISTER RUSSELL:--I have been waiting anxiously for the first of May number of the TOWER, in which I looked for an explanation of the troubles alluded to in former numbers. In my painful suspense I feared that some great calamity was impending over the little flock, that might scatter them as sheep without a shepherd. Imagine, therefore, my joy, when the Extra came, explaining the many frivolous charges that had almost frightened us into trembling. I had expected that the great enemy of truth would ere long give us a master-piece of his ingenuity in opposing the Prince and his Kingdom. With his more than four thousand years of experience in fighting against the truth, we had reason to expect something more fearful than a war of words. When the great battle of the Lord Almighty is impending over the world, this little skirmish with spys only warns us to put on the whole armor our commander has furnished us, and listen for his commands and watch for his signals.

"'Hold the fort! for I am present,'
Jesus signals still."
Wave the answer back to him,
'By thy grace we will!'"

I often think of an expression I heard long ago. If God is with us and we are only one, we are a majority of the universe; and Jesus has said, Where two or three are gathered in my name, there am I in the midst.

I will stop far, very far, short of what I would like to say of my own experience, suggested by your experience, as given in the Extra, in the beginning and gradual development of present truth. That itself is worth more to us than all the cost and trouble to you to bring it out; but I forbear. I pray the Lord to "preserve your souls from death, your eyes from tears and your feet from falling." Yours affectionately in Him whom we love and serve, S. G. Kerr, Sr.

New York.

DEAR BRO. RUSSELL:--As brethren and sisters in Christ, our hearts have been touched with sympathy toward you, in the trying ordeal through which you have passed during the past few weeks. None other evil is greater than that of fellowshiping false brethren. God has blessed and sustained you, and has greatly blessed us individually, through your works. As a token of respect, and confidence to you, we attest our names, and enclose a small amount taken as a collection on May 13th, at our regular meeting, to be devoted by you in furtherance of the cause of Christ and his truth. Yours in Christian fellowship,

The Church at Wappingers Falls.

Washington.

DEAR BRO. AND SISTER RUSSELL:--We write, expressing our deep sympathy for you in the severe trial through which you have been, and are passing. In the words of the poet, "Our prayers and tears are all with thee." We are so glad to know, however, that through it all the Lord has been with you, cheering and comforting, blessing and supporting; and our most earnest prayer is that he may continue to do so. Truly, you need much of the grace of God to enable you to manifest the Christ-spirit in dealing with those who seem to be to such an extent under the influence of the spirit of Satan.

You will be glad to know that so far from this having a detrimental effect upon the interested ones here, it appears to have been used in the opposite way; and several testify that the little book, sad and grievous as it is, has been a real blessing to them.

And now, feeling assured that you can say with the Apostle (Acts 20:24), "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God," we remain,

The Church at Tacoma.

Texas.

DEAR BRO. RUSSELL:--I received A Conspiracy Exposed. I feel so many times since reading it how true is the sentiment contained in the following:

"The flame shall not hurt thee, I only design,
Thy dross to consume, and thy gold to refine."

How victorious you have been in this battle!

J. A. Currie, Jr.

Washington.

DEAR BROTHER:--Although I am a stranger to you personally, yet I have been a subscriber to the WATCH TOWER over two years; and now, after reading the April Extra, I am constrained to write this line to wish you a loving God-speed.

I would also like to let you know the peace of mind I am enjoying, amid the troublous

times, based on a faith in God and in his Son Jesus, our Savior, and which has been so greatly increased and fortified through the knowledge of present truths as set forth by you in the M. DAWN series and W. TOWER. Please allow me to express my grateful thanks to you as the honored instrument in the hands of our Master for the good and deep things from his Word therein made plain.

Very sincerely, Your friend in Jesus,

F. A. Acheson.

Illinois.

DEAR BRO. RUSSELL:--I take pleasure in adding my name to the list of those who trust you and sympathize with you.

Sincerely yours, E. Demoulin.

Massachusetts.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned, as members of the Church of Christ, of which the Lord Jesus is the Head, desire to communicate to you our heart-felt love and sympathy for you in the work of the Master, who has evidently chosen you as an honored servant to feed the dear sheep and lambs of his fold. Rather than hinder the work, our desire is to hold up your hands, by prayer and supplication for you at the throne of grace. We also further wish to assure you of our continued confidence in you and interest in the cause, which has become so dear, both to your and our hearts.

The Church at Boston.

Illinois.

DEAR BRO. RUSSELL:--Your Extra was the first intimation I had of the trouble or trial to which you have been subjected; but if I had heard the other side first, it would not have changed my judgment of your work nor of you; and I cannot understand how any one, in the face of the evidence of your life and work, could bring forth such charges. Speaking from my own experience, I have received many times my money's worth, from both a worldly and a spiritual standpoint. Your DAWNS were first read about half a year ago; and the whole aspect of life has been changed to a broader, fuller realization of the destiny of man. I could write pages, and then not express one tittle of what I feel since I know that God is so much better than we gave him credit for. I am spreading the glad tidings as I find opportunity.

I write this, thinking it may be some comfort to you to know that your work has not been in vain as regards, Your sincere follower,

(Mrs.) A. Solenberger.

Kentucky.

DEAR BRO. AND SISTER:--We have received the little book, entitled A Conspiracy Exposed, and to say it was a complete surprise to us would be putting it very mildly indeed. I know that this has been a trying test to you and the Church at Allegheny, as well as some others who are scattered abroad; and we are glad that the Lord did not permit the "bomb" explosion to do its intended work. Our sympathies are with you, first and last; and we trust none of God's children have been turned aside by this latest freak of Satan's ingenuity. Of course, we are troubled and sad after reading of Satan's cunning and boldness in laying so deep a scheme for the overthrow of the little flock, and we are forcibly reminded that "if it were possible" even the elect would be deceived.

Pray for us, dear brother and sister, that we may not fall, and that the way may soon be opened for us to resume our place on the roll of colporteurs, that we may enter more fully into the harvest labors of the Lord. We remember you all in our devotions to the Lord. He will stand by his little ones to the end.

Yours in his name,

Mr. and Mrs. W. A. Davis.

Michigan.

BELOVED BRO. AND SISTER RUSSELL:--I was not surprised to hear of the crisis that you had and have from false brethren; for it is written that we will have them; and all these trials are for our good, that we may become more like our Savior and Master. I sympathize with you and wife, and my prayers have been that sustaining grace might be given and victory be yours over these carnal and selfish brethren who fight against the innocent. They will not prosper in their devilish deed, but they will be pointed before the others as Judas that betrayed Jesus is pointed out to this very day. "Fear not," my brother and sister. Go ahead! Satan will not overcome you, no matter how many will rise against you. God knows, and he is on your side, to protect you, to give victory and to strengthen your faith.

I have passed through a similar experience. Without any evil cause I was imprisoned in Turkey and sentenced to be banished to Asia for life in prison. Five hours after the sentence God, the Almighty, delivered me; and three years afterward, in the same place, I freely proclaimed the Gospel. False brethren they were that led to my imprisonment, and they have never had peace since.

God has given us wonderful promises, and they are fulfilling in our daily life, bringing joy

and peace and hope. "Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord." "And they shall fight against thee; but they shall not prevail against thee." --Jer. 1:8,17-19.

With fervent love, I am, Yours in hope of life eternal, B. Stephanoff.

Ohio.

DEAR BRO. RUSSELL:--Your exposition of the late conspiracy was duly received. Your straight-forward, honest statement of the facts is enough to convince any unbiased mind of its truthfulness, and, with the added testimony of the other dear friends, is a complete refutation of all the charges against you.

By some of us it was not needed. From the moment I read the infamous circular, not a shadow of doubt crossed my mind but that you could clear yourself from every charge; and the only effect it has had on me is to draw me closer to Christ and into deeper sympathy with yourself and Sister R. and all the dear friends that are trying to follow in the Master's footsteps.

I have comforted myself many times in the last two weeks with a remark that Mr. Adamson made while here three years ago. My mother, who was then living, inquired anxiously about your health, fearing that you were wearing your self out too fast, and saying that we could not spare you. He said, "Oh, mother Rany, don't worry. The Lord will take care of Bro. Russell."

I received a scoffing message to-day from a Presbyterian, asking if I had received one of the circulars. I answered, yes; and in it recognized the same spirit that prompted others--of like sort--to call Christ a wine bibber, a drunkard and a friend of publicans and sinners.

With Christian love and sympathy for you and Sister R. and all the dear friends with you,

I am, Yours in Him. N. Rany.

New York.

DEAR MR. RUSSELL:--I received yesterday a little book, entitled A Conspiracy Exposed and Harvest Siftings, which I have carefully read. I write to say that aside from the vindication, which you have thoroughly established, of the charges which the malicious agents of Satan have endeavored to bring against you, it contains something that will greatly interest and benefit distant readers by giving them some acquaintance with one whom God has chosen to reveal his beautiful plan, heretofore comparatively unknown, to those who are willing to "see" and "hear."

I have read the three volumes of M. DAWN, and have been greatly benefited by the perusal. Always interested in theological subjects, in the course of my examinations, I stumbled across some skeptical works, which made me doubt even the existence of God. Your book has entirely removed the rank weed of infidelity, which had taken root in me, and I take this opportunity to thank you sincerely for it, and heartily to extend my sympathy to you in the trial which has lately been brought upon you by those four unworthy servants. I think it will redound to your credit and to their shame. Yours sincerely, L. L. Hains.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--We have received the Extra and have read the most of it. We desire to express to you our sincere sympathy in the difficulties you have to contend with, and to say that our confidence in you is not in the least shaken. You certainly have given us too much food when hungry and too much drink when thirsty to be what the conspirators would make us to believe you to be. Your case is not without parallel. History, both sacred and secular, gives many such instances. Can only say what you already know, to trust in the dear Lord, who is able to bring peace out of confusion, light from darkness and joy from sorrow.

Please find enclosed $10, to be used according to your own judgment. With Christian love to you and Sister Russell and all the faithful in Christ,

A. and Minerva Gooding.

Ohio.

DEAR BRO. RUSSELL:--Have just finished reading A Conspiracy Exposed, your defense against the villainous charges brought by those who should be bearing up the "feet" of the Master, instead of endeavoring to stumble them.

Mr. Rogers came to see me (before I received the Extra), and wanted me to subscribe for their new paper; but I declined, telling him I would take no part with them until I had better evidence of your having gone astray. So he gave me the circular, saying that would show me how you were no longer fit to lead God's people, and that they had mentioned only a few of the many things of which you were guilty. I expected to find something awful in them, and so I did--but to their shame, for I soon saw the signs of the cloven hoof.

He said he hoped I would be guided to follow the true spirit, to see and follow the truth (so may the good Lord grant). When I had read the circular, I pitied them all, for it did not take much study to see that the Arch-enemy had a hand in the whole thing. From

the time I talked with Mr. Rogers until I found time to read his circular, I prayed God to guide me, that I might see who was in error, and that I might follow the right; but when I had read it, I found that the spirit of Christ was not there.

He tried to get me to have nothing more to do with you, as you had become corrupt, and that all who continued to follow you would be led astray. I told him that if it were so, I thanked the Lord that he had shown me as much of the truth as he has, and that I thought I would stand alone for a while, until I found which way the spirit of Christ was leading; but, praise God, I did not have to wait long to see.

Yours in our Redeemer, J. M. Engle.

Ontario.

DEAR BRO. RUSSELL:--Although the circular had perhaps but little effect after the first shock, still I have had many trials in other ways. Dear brother, I would ask you to remember me in prayer, that my faith fail not, that I may prove faithful. I am able to realize more and more each day the subtlety of the great enemy of us all.

Have not heard of any in Ontario who have been shaken out in the recent severe trial. As one brother says, "Satan appears to have overreached himself in his desperate efforts to do away with God's successful method of spreading the truth."

Surely it becomes us to watch and pray in such perilous times. Oh, how I do long for the end, when this terrible day will be over and the Kingdom fully set up, when the blessings will begin to flow through the appointed channel, "the seed." May we prove worthy to a position in that body. Much love to you all.

Yours in Him, Wm. McAlpine.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--Yesterday Bro. Hays brought your defense to me to read, and added that the charges were the weakest he ever heard brought against any one. It is very painful to us to hear that we were so much deceived in men as we have been in these conspirators. The earth is open for them, and it is sure to swallow them. It must needs be that offences come; but woe to them by whom they come.

We take this opportunity to attest our loyalty to the Master and our confidence in the instruments which brought us from darkness into the marvelous light we now enjoy. The interest you manifest toward the sheep has increased our confidence.

Please find a draft enclosed to further express my loyalty to the truth.

May the grace of God be ever with you and enable you to overcome all temptation, is our prayer. W. H. Jenkins.

Kentucky.

DEAR BROTHER:--I have not seen the charges made against you, but have read your reply. No testimony could shake my confidence in your sincerity and honesty of purpose. I do not know you personally, but your writings uniformly breathe the spirit of the Savior. The charges will be harmless with the few brethren here.

Go ahead in the footsteps of the Master, and all will end right. My wife joins me in love and sympathy. R. D. Happy.

California.

DEAR BRO. AND SISTER RUSSELL:--We wish to say that the conspiracy has not in the least shaken our confidence in you as instruments in the hands of God to give out the truth as now due, and in which we now greatly rejoice. The explosion of the "bomb" reminds us of the recent incident in the east, where the man who threw a bomb which exploded hurt no one but himself.

You have the prayers of the Church here.
Yours in the faith, W. H. Steel.

Ohio.

DEAR BRO. RUSSELL:--I have received the Extra. I see in it nothing more or less then another evidence among thousands of the signs of the times that we are really and truly in the glorious time of the harvest. The good Master knows how earnestly I pray that his Kingdom may come.

I am one that was caught by the "Mrs. Lemuels" advertisement, and am still thanking God for the light thus received. The conspirators must have failed to read, "Be wise as serpents."

Your brother in Christ, W. B. Johnson.

California.

DEAR BRO. RUSSELL:--We have just read A Conspiracy Exposed. Truly sorry that such has been the state of affairs with you. Language fails us in the expression of our sympathy for you and the household of faith.

We desire to be numbered with those who will sustain your hands above your enemies until the battle is over. May God prosper you and the work until his voice shall be heard, "Come up higher," is the prayer of your humble servants, H. Hoskins and Wife.

Virginia.

DEAR BRO. RUSSELL:--I have been reading the Extra TOWER, and am truly grieved that any brother who had so enjoyed the favor of our Father as to have the future unfolded to him as it has been to me by DAWN, could fall into such ways as these unfortunate brethren appear to have done. But, dear brother, must you not expect these things, and does not God permit them for the good of all who are humbly in the race for the high calling--the crown of immortality? May our loving Father keep me humble, so that in his own due time he may exalt me. "He that exalteth himself shall be abased."

I cannot refrain, dear brother, from giving a short account of how I came into the truth. In the spring of 1888 a lady gave me a copy of DAWN, VOL. I. I was a deacon in a Presbyterian church, and thoroughly believed in its doctrines; but oh! the blessing that the Father sent me when he sent me that book. I afterwards read VOL. II.; and that merely confirmed and enlarged the truth I had already imbibed. Then, last winter, God sent Bro. Hettenbaugh with VOL. III.; and now I impatiently await the fourth volume, confident that the truth will be imparted in still larger quantity--"meat in due season."

For yourself, I know that our Father will sustain you in everything that may be brought against you by the evil one; and do not forget that many earthly brethren are with you in spirit in all these struggles.

A stranger to you, but still a brother, one day, I pray, to be together with our glorified Head. C. W. Bennett.

Florida.

DEAR BROTHER:--I will not trouble you with a long letter, knowing that letters are pouring in upon you from many sides, and you must be very busy.

No doubt this fiery ordeal through which you are passing will deepen your sympathy for Christ and the apostles. The time may come when you, too, will have to be let down in a "basket," to escape injury of your person.

Your defense in the Extra is nobly and well timed. Dear brother, let us all take courage and lift up our minds and hearts. Hope will spring up anew, as we unite in singing the song of the new heavens and new earth. For this glorious time the whole creation is now groaning and travailing in pain. This doctrine of "the restitution of all things," will, when Christ shall subdue all things, and when God will gather together in one, all things in Christ, expose all error and settle all difficulties and right all wrongs. When this manifestation of the saints of God takes place, the earth will be filled with a knowledge of the Lord as the waters cover the sea. His glory will be revealed, and all will see it together.

To you and Sister R. we all join in sending greeting. Your brother, G. P. Morris.

Arkansas.

DEAR FRIENDS:--The charges made are the merest babbling and will, as we believe, strengthen those who are of the household of faith and who have been so wonderfully blessed by your researches and interpretations of the Scriptures. Be not dismayed. If you are not injured at home, where you are known, do not apprehend that you will be injured, by such foolish charges, with people who, while they do not know you personally, love you none the less. We are only surprised that you have been let alone in your work so long as you have, and will not be surprised, if, when this attack fails, as it surely will, we hear of another from some other direction. But you must stand firm, believing what the Savior said, "Lo, I am with you alway;" and so are the hundreds of friends who have read and listened to your incomparable interpretations of the Scriptures.

Believe us, Your loving friends,

S. King, M.D., L. H. Bradfield.

Texas.

DEAR BRO. RUSSELL:--Myself and wife have received and read TOWER Extra. While we knew, by certain previous references, that something serious had occurred, we did not think that a thing so infamous was possible. We wish to express our sympathy and love for you both in this thing, but we cannot do so, for the feelings of our hearts are inexpressible; but our earnest prayer to the Father is that you may ever be just as free and blameless from wrong and as Christ-like in your every dealing with a thankless world as you have been in this one. Many thoughts present themselves for utterance concerning this affair, but we are confident we could express nothing new nor touch a responding chord in your hearts which has not been reached often before. Therefore, the whole substance of our letter is, We love you; for from the borderland of infidelity your help called us back to truths so grand and love so great toward God and men that we can see no greater obligation to love and respect and sustain as we can than this we owe to you.

With our love and our prayers,

H. W. Moore and Wife.

Pennsylvania.

DEARLY BELOVED BRO. AND SISTER RUSSELL:--It is with joy that I try to express to you my continued love and confidence. You have passed through a severe trial; but, thank God, you are the victor. Blessed are you when men shall revile you, and say all manner of evil against you falsely, for Christ's sake. If they have persecuted the Master of the household they will also persecute those that are his. But the persecution coming from those whom you thought brethren, makes it doubly hard to bear. I have carefully read A Conspiracy Exposed, and think you have answered all their charges in a way that would satisfy any unbiased mind. I cannot express how glad I was to know that Mrs. C.B. Lemuels was Mrs. Russell. I never thought of that; and now I want her to know the joy and peace that have filled my heart. Oh! how many times I have wanted to write to her and tell her of my gratitude. There could be no harm done, loaning books in that name, if it had brought joy to no one but me.

Remember me at the throne of grace, as I do you daily; and may God bless you, and spare you to the Church as long as there is work for you to do, is the prayer of

Your sister in Christ, Mrs. E. H. Bailey.

R1665 : page 200

New York.

DEAR BRO. RUSSELL:--I received your book in reply to the four conspirators, and return thanks to you for the same. It indeed meets the case fairly, squarely and honestly, and is in marked contrast to the spirit and evident purposes of the circular sent out by them. I was not pleased with the spirit of their circular, when I received it; and while I had known nothing previously regarding the charges (?) contained therein, I felt that there was certainly a mistake or a conspiracy somewhere, and consequently did not lose my confidence in you and Sister Russell, believing that out of the matter the Lord would bring the true light on the subject. And now that the whole purpose of the conspiracy is laid bare, it ought to cause them (were they true and earnest disciples of the meek and lowly Jesus) to hang their heads in shame and sorrow; but alas! this is not to be expected when Satan seems to have so completely puffed them up. May the dear Lord keep us, who are striving to be

R1666 : page 200

his, very humble and meet for his best uses.

I was surprised this A.M. to have Mr. Rogers call at my brother's house. He had only a few minutes to spend with me; but that was sufficient. He had in a few brief words (but to the point) my opinion of his recent misdoings. The topic of most of the few minutes' conversation was at first a surprise to me, but after further thought, I concluded it was only what might be expected. He said that Bro. --or, rather, as he put it, Mr.--Russell had been too dogmatic in insisting on a particular phase of the Ransom and dis-fellowshiping those who saw other important features of it, and said that this dogmatism had caused those who were at first associated with you to separate from you, or you from them, and had caused many to stumble and fall; and he gave it as his opinion that they were nearer right than you. (Verily, they "love darkness rather than light.")

My earnest sympathies and prayers are with you and Sister Russell, and I am confident that out of it all final good will come. This is truly the time when all are being "weighed in the balances;" and they who are found wanting will be dropped out by the hand of the Master who holds the scales.

Yours in faith and fellowship,

J. A. Mitchell.

P.S. I should like to ask a question regarding Mr. Rogers; but as you may consider it a matter of private business, you may perhaps not feel like answering. He has intimated to one or two that I know of, that aside from his traveling expenses, board, clothing, etc., about all of his income was donated to the Tract Society. I should like to know if that is so; for, if not, I feel that this, another of his deceptions, should be known. Personally, I take "no stock" in the statement; but in the absence of information I cannot pass upon it.

[Your request is not unreasonable; and we reply, that Mr. S. D. Rogers contributed money to the Tract Fund as follows:--

Dec. 28, 1889,..........	$25.00
Jan. 28, 1890,..........	25.00
April 9, 1890,..........	20.00
July 5, 1890,...........	2.90

In all,.................	$72.90]

LATER. Am rejoiced to learn that the recent arrows of the Adversary have accomplished but little harm to the saints, and are apt to return upon his own head to his own discomfiture and hurt. Thus God overrules apparent evil to work out good to his own trusting ones. And, as you say, I also hope it may have the effect of drawing our hearts closer to our dear Lord and to each other.

I am doing quite fairly in my canvass here, considering the condition of things in this vicinity. Yesterday took orders for sixteen books, and to-day for twenty.

Pennsylvania.

MY DEAR BROTHER RUSSELL:--I have just finished reading your defense of charges against you by those who were former co-laborers in the field and office of WATCH TOWER.

It seems to me that if they had observed the Christian rule in regard to their various seeming offences, all would have resolved into thin air, as very often is the case with even worse charges. You have taken more pains than I would have done to refute the same, as many of them are as idle tales of gossip and unworthy of attention. Life is too short to grieve or worry over the frequent slanders of the envious. Joseph was sold by his brethren, Christ deserted for a time by his apostles, and suffered much therefrom; but have not we a sure refuge in One who will not leave us desolate? I am very glad, however, to get this book, as it gives me a knowledge of the Tract Society, your work, and much other valuable and interesting information, put into concise form for future reference, and for explanation to others of the work in which you are engaged.

You and Sister Russell have my heartfelt sympathy in your constant and great work and labor of love; and may you ever have the abiding comfort of the dear, loving Master. With the fullest confidence that you are led by him and following in his footsteps.

I am, yours as ever, A. D. Lundy.

The first letter received from--England.

DEAR BROTHER:--Sorry you should have been called to spend so much valuable time in defending yourself from the misrepresentations of others; but I see that it was absolutely necessary. You have defended yourself nobly, with true Christian spirit, which gives me greater confidence in you than ever. I received your TOWER Extra on the 17th. I also received the letters published by your adversaries. I am sorry that I was called to spend so much time to go through them. I first read these letters, then your reply, which quite convinces me you are in the right.

Yours, etc. J. F. Johnson.

New York.

DEAR BROTHER RUSSELL:--Doubtless you are flooded with letters and other business, but I must tell you how our recent trials have affected me, up here alone, with hardly a friend who was connected with the DAWN work.

The way through it all was rough indeed. That stumbling stone of a circular was well calculated to stumble such weak babes as myself; but the dear Lord was with me, according to his promise; and, resolving not to condemn one side or the other till I had heard both sides, and expecting a satisfactory explanation in the coming TOWER, I did not fall.

Mrs. Jewett, who lives in this place, though having had DAWN for a comparatively short time, is quite established in the faith. We have taken pains that others here who were only beginning to read DAWN should hear nothing of the matter.

I wrote to Brother Mitchell, who is the only brother in the work whom I have met, and in reply he assured me that it would all be right.

Things are now straight again, and I am sure that I am made stronger for other such trials. At the same time I take heed lest I fall.

With Christian love and prayers for you and all the brethren, V. G. Haviland.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--We, the undersigned, being regular subscribers to your excellent paper and readers of DAWNS and other helps, and having received your Extra, take this method of expressing our heartfelt sympathy for you. We have carefully studied the matter, as explained in your Extra, and have no hesitancy in saying that you have fully and fairly vindicated yourself in every instance, so far as we can see, and that we highly approve the Christian manner in which you have so nobly defended yourself. Go on, our Christian brother, looking to God for help, and he will be with you to the end. May this persecution only incite you to greater zeal for the truth, and may God give you renewed strength in his cause, is our prayer.

The Church at Palmyra.

Nova Scotia.

DEAR BRO. RUSSELL:--I received the special TOWER, and am well satisfied with it, as are all the brethren here. I thank God that we are not so weak as to be hurt by anything that your enemies can bring against you. We could readily see that Satan was at the head of it all. We are all well pleased with the kind letters from the faithful ones sympathizing with you. They draw us closer together. The Allegheny Church Resolutions are good, and while I read the letter signed E. Abbott, W. Campbell, R. Ball, E. Henninges and J. A. Weimar, I was greatly lifted heavenward; for I know that such persons must be the Lord's own. I wish I could shake hands with the writers of

all. With this letter I send you, in behalf of the Church here, ten dollars for yourself; for we know you have been put to a lot of expense and trouble.

[We appreciate much the thoughtfulness and confidence expressed by the sending of the $10. Accept thanks. Have placed it in the Tract Fund, to which we have charged the expense of the Extra, because we considered it not so much a personal matter as in the interest of the truth and TOWER readers in general. Had only ourselves been concerned, we might have maintained a dignified silence, ignoring both the slander and the slanderers.--EDITOR]

Trusting that the Lord may continue to bless and lead you and dear Sister Russell, with all your faithful household,

I remain your brother in Christ, in behalf of the Church in my house, N. Barrett, Sr.

Pennsylvania.

DEAR BRO. AND SISTER RUSSELL:--Let me congratulate you that you have been able so nobly to refute the slander of your enemies. I have just finished reading A Conspiracy Exposed. Surely, the Christ-like spirit manifested through it all, if nothing else, will convince those of the truth whose hearts are right in the sight of God.

For others' sake I am glad every question is cleared up; but for my own part, it needed no explanation; for after receiving those horrid letters, I took the whole matter to the Lord in prayer and I was convinced they were of Satan. Brother and Sister Bourquin's letter to Mr. Zech expresses my sentiments.

To me this has been the hardest trial since I came into the truth; for I was acquainted with the four and loved and esteemed them highly; but I feel I can do so no longer; nor can I recognize them as brethren in Christ until they do show his spirit. But I trust this trial will bring me only closer to the Master, and make me stronger and better fitted for his use. Hoping and praying the same for you and Sister Russell and all the household of faith, I remain, Yours in Christ and his service,

Amelia Erlenmyer.

California.

DEAR BRO. RUSSELL:--We, the undersigned WATCH TOWER subscribers, believers in the truth as set forth in the MILLENNIAL DAWN Series, desire to extend to you our heartfelt sympathy and brotherly love in this time of trial that has been brought upon you by those who have called themselves brothers. We extend to you our most sincere thanks for your past labors and faithfulness in pointing out to the "household of faith" the truth of God's Word. We wish you a most earnest God-speed, and pray God to give you courage and strength to carry on the good work to his honor and glory in the future as you have done in the past. May his rich blessing rest and abide with you and help you to bear this trying ordeal patiently, as becomes the true servant of God, is our prayer.

We heartily condemn and protest against the cruel treatment you have received at the hands of Messrs. Zech, Rogers, Adamson and Bryan; and while we look upon them as being no longer "brothers," we draw the closer to you, whom we believe to be the true servant of God, and the under-shepherd of his flock.

The Church at Los Angeles.

South Carolina.

DEAR BRO. AND SISTER RUSSELL:--The shock has reached us: it came as a great surprise; it came with force; but our faith is not thereby shaken.

False accusations and hard sayings were brought against the Head Shepherd, and they will do the same to his true under-shepherds; but in all this rejoice, for suffering such things for Christ will only help you to put the finishing touches on the wedding garment that you will be required to have on at the marriage of the Lamb. The devil has side tracks laid all along the main line, so we have to keep a vigilant watch to keep from being switched off on some one of them.

Dear Bro. and Sister, do not be troubled. We assure you of our prayers, and solicit yours. The above answers for all of the little flock here.

Yours fraternally, D. T. Pitts.

Pennsylvania.

DEAR BRO. RUSSELL:--I feel satisfied that the men to whom we looked up as brethren were overcome or blinded by Satan, who appears "as an angel of light." I trust they will see the error of their ways and retrace their steps ere it is too late.

I must give you a little of my experience just after receiving their circular. The next morning I was requested by an interested brother, to whom I had sold DAWN, to come to his house the next Sunday and give an explanation of the Chart of the Ages and some insight into the truths brought to light in DAWN. I accepted the invitation gladly. I canvassed till noon, when I met a Methodist lady, who had heard something of DAWN, but was afraid

to read it. The Lord helped me to bring some truth to her attention, and to get her interested in the book. Just after dinner I succeeded in getting a gentleman quite interested and was used the same week to aid Sister White to see the importance and significance of baptism. The following Sunday, from 2 P.M. until 11:30 P.M., I had ten attentive listeners, and we all seemed very much blessed of the Lord. I was requested to come again every Sunday, if convenient--which you may know we shall make convenient and very glad of the opportunity. I feel very much encouraged indeed--not because I am called on to be a leader, but that the Lord has kept me so busy that I have had no time to think of or try any new departure. I would prefer to follow the "old paths," not of sectarianism, but the path trod by my dear Redeemer--the humble and quiet way, trying, as such as lies within my power, to "live peaceably with all men."

Since receiving your reply I feel stronger and more determined than ever to press forward to the mark for the prize of our high calling, which is in Christ Jesus. Well, dear brother, "let us not be weary in well doing; for in due season we shall reap, if we faint not." We rejoice to know that the Lord has brought you out more than conqueror.

With Christian love and sympathy from Sister S. and myself, to all the dear ones of the same precious body,

Your humble servant in Christ.
N. F. Sears.

New York.

DEAR BRO. AND SISTER RUSSELL:--I feel I must emphasize the dear; for since this fearful trial has come upon you and you have so clearly proven the groundlessness and injustice of the attack upon you, you look nobler to me than ever before. You are kept in peace, but now go further, rejoice! Rejoice that you are counted worthy thus to suffer for his name! Yes, rejoice; for out of this you come forth purer and brighter--and those who really love the Lord, not in word or tongue only, but in deed and truth, will love you more, trust you more fully and show themselves more willing to heed all your words of advice and encouragement.

Well, the sifting is going on. The Lord will have only clean ones, and he knoweth them that are his--praise his name! Such favor to be chosen of him! How can any be other than humbled at the thought!

Ever your sister, filled with blessed hope,
F. G. Burroughs.

R1666 : page 203

[The following is from one formerly a helper in the TOWER office, and whose defense of our integrity appeared in the Extra.

Iowa.

DEAR BRO. RUSSELL:--Your valued favor of 18th inst. came duly, and was especially appreciated as I did not anticipate any personal words from you during this trial, knowing that you were taxed to the utmost. Though I love to hear from you, yet never consider it necessary to write me particularly, for I would prefer to know that you had used your time and powers among "lambs," where such need attention.

That I was permitted in any measure to "hold up your hands" in the severe trial just passing, is a comfort to me. Having any measure of the spirit of the Master, how strengthening it is to help bear one another's burdens! Yours in the Master,

W. E. Page.

Ontario.

MY DEAR FRIENDS:--It is with feelings of sorrow and regret (shall I say indignation?) that I read of the scheme of false friends to cast a blot on the servant of the dear Master. Some years ago I heard an old minister say that Satan had a spite at him, and that he (the minister) had a spite at Satan, and always did him all the harm he could. It seems to me the remark suits my brother; for Satan seems to have let loose all the malice of his nature. Edgar Fawcett says, "The best reward of a kindly deed is the knowledge of having done it." When I read Mrs. Russell's noble defense of her persecuted husband it reminded me of Mrs. Fletcher's words when her heavenly-minded husband was traduced. She said: "I cannot bear to have the good in him evil spoken of."

Believe me, dear friends, yours in love and the hope, Elizabeth Simpkins.

California.

DEAR BRO. RUSSELL:--We have just received the Extra, which brings to us the sad intelligence of the severe trial which has been brought upon you, by those whom we trusted were true to the dear Lord and His cause. After reading their charges, we fail to see anything in them which has not been most satisfactorily answered by you. Therefore, dear brother, we send you this letter, to express to you our heartfelt sympathy, Christian love, and continued confidence.

We turn to our infallible guide (the Word of God), and inquire, Shall the followers of the

persecuted Jesus suffer also? We hear the answer, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) May the dear Lord help us joyfully to bear all the sufferings trials and afflictions that may come upon us; for "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."--Rom. 8:18.

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

Your brethren and sisters in Christ,
The Church at Downey.

Pennsylvania.

DEAR BROTHER AND SISTER IN CHRIST:--How true it is that the sheep know the voice of the Shepherd and a stranger they will not follow. It is very easy to discern the difference between the spirit of the TOWER and that of the conspirators. My confidence in you remains unshaken. The thing I am most interested in is that I may be one of the overcomers. I know the testing is becoming more and more severe, but I will trust the dear Lord. His grace is sufficient, for I have proved it over and over again. I want the full assurance of faith, having my heart sprinkled from an evil conscience. I want to hold the confidence which hath great recompence of reward, and I am confident that nothing will befall me but what is for my good. Pray for me, that I may be kept meek, always at the Master's feet. The cross was very heavy at first, but, thank the dear Lord, it is getting lighter. Indeed, it has become a source of joy to me, and the more I take it up the lighter it gets and the more I realize the Master's presence. I stand upon the rock, which is Christ Jesus.

Yours in hope of the high calling,
Mrs. B. C. Stark.

North Carolina.

DEAR BRO. RUSSELL:--Pamphlet containing the account of a conspiracy exposed duly received, and carefully read. I fail to discover anything in it to excite my sympathy for yourself, as I find that not a hair of your head has been singed, neither has the "smell of fire been found in your garments;" but my sorrow is more than I can express for the misguided brethren who, having permitted an evil influence to distort their better judgment and to lead them into an attempt (oh! "Tell it not in Gath!") to wreck this blessed Harvest work, that they themselves have assisted to carry on. A great man once said, "Save me from my friends." We will hope, and try to believe, that ere this they severely feel that amount of conscientious remorse that will convince them of the wrong step they have taken, and that, too, under the malignant eye of a scrutinizing world.

Of course, the great cause under your management is instrumental in doing too much good in the world to suit the infernal characteristics of its wily "Prince;" but he has met with a disappointment for the present. But this may be only a sally, to put us on our guard and to prepare us for a general assault. We will suppose that ours is about the last and only fortress that is worthy of his steel. It is but natural to suppose that he will make the best use of the short time he has to work, especially when he reflects on that chain that John saw the angel use on the highly famous "Patmos."

Cheer up, dear brother, you are in the service of Him who has all power in Heaven and on Earth, and is therefore quite capable of maintaining his own cause against every assault of the enemy. You have a grateful and loving community at your back, that will be more zealous than ever in holding up your hands in the great work that has been given you to do.

Both yourself and dear Sister Russell will please accept the united love of Bro. Howard and myself.

In Christian fellowship,
Richard Marston.

England.

BRO. C. T. RUSSELL:--We, the undersigned brethren in Jesus Christ, having with much regret heard of the charges brought against your character as a follower of our blessed Lord and Master, and having read both the charges and the defense, have come to the conclusion that the charges are frivolous and vexatious, and that nothing but the spirit of enmity could possibly have actuated those who have made them.

We regret to see the amount of unnecessary trouble to which the vindication of yourself has put you; still we see that, holding the position you do, it was incumbent upon you to enter into such a lengthy explanation, thereby exposing your private affairs; otherwise (but for the Church's sake) it would have been well to have "answered not a word." We write you thus that you may feel assured of our intense sympathy. With kind regards to Sister Russell and yourself. Yours in Christ,

W. I. Biven, Henry Cornish, A. Edwards.

Illinois.

DEAR BRO. AND SISTER RUSSELL:--This we hope will find you with all shadows and dark clouds past. We are sorry that so much has beset our little band this year, but now we hope that

all will be the better for the experience. We are glad to say that we have not been shaken, but seem to have been drawn closer together. We earnestly pray that this may be the last deflection, and that hereafter we may present a solid front to the foe.

With true love and fellowship in Christ,

T. S. Maxwell.

Virginia.

DEAR BRO. RUSSELL:--Owing to the trials through which you have recently passed, we feel it both our duty and privilege to inform you of the deep sympathy we feel toward you and of the perfect confidence we have in your fitness and ability to perform any further work which the Lord Jesus, the Chief Shepherd, may direct.

We were not surprised that such a conspiracy should occur. We can see the hand of the Lord in it all. It seems to be an important part of his work in this harvest, though we are surprised at the men who engaged in it; for we had expected better things of them. As to the charges brought against you, we need only say that as an impure fountain cannot bring forth pure water, or a corrupt tree good fruit, neither can the heart and mind which under the blessing of God have furnished us Z.W.T., Tabernacle Shadows, M. DAWN, etc., be full of wickedness as charged.

We highly approve your course, and congratulate you on the plain and straightforward manner in which you have explained the subject. Believing that God will work all things together for good for those who love him, we remain,

In the one and only hope through the ransom,
The Church at Horners.

R1666 : page 205

England.

DEAR BRO. RUSSELL:--I write to let you know that I fully sympathize with you in your present trial.

Mr. Rogers called here on Saturday evening. Of course you are the greatest villain that ever existed; but then opinions differ. Was he not surprised when I told him it was a matter of Korah and his company! "Why! I am surprised at you!!" he said. I think he was, for there was a momentary note of fear in his tone. I was not anxious to retain his services in any form. Yes, some are worthy of their hire--the devil, at least, thinks so; especially when they travel to villify the servants of God. I can tell you this plainly, Bro. Russell, that over two months ago, through the conduct of Mr. Rogers, I shut myself up and declined fellowship with anyone.

He has an idea that you intend to send Mrs. Russell to London to checkmate him. The best thing you can do, Bro. Russell, is to dismiss him from your thoughts, as though he never existed.

[This has been our intention, and we have deviated from it only for this special issue, believing that this would be to the Lord's praise and to the upbuilding of his people, to inform the Church of the outcome of the late conspiracy and of the deliverance vouchsafed to all the true sheep of his pasture. Mrs. Russell had no thought of going to England.]

Do you not remember that the Lord was in the cloud and pillar of fire, guiding the Israelites through the wilderness? So, remember that the Lord is in this cloud of trouble, and, with the fiery trials, these are our protection. Be not over anxious concerning the brethren and sisters in England; for the Lord will give to his people, peace.

Mr. Rogers says you are misrepresenting him in the article, "The work in England;" in fact, insinuating that he misappropriated the money. If you would give a concise statement showing what the $965.67 represents, you will remove some misapprehension. He says he sold 1,500 DAWNS in America and 800 here. Total, 2,300 @ 33c=$759--his own figures.

Praying that the Lord's blessing may be with yourself and Sister Russell, as also all that are serving him in the office,

Yours in Jesus, J. Brookes.

[Our figures are not the retail value of what he sold, but the retail value of what was sent him, representing books either sold by him, still in his possession or transferred by him to others (and for which he received payment) --exclusive of the last shipment of 2,000 lbs. to London, which he abandoned at the docks.

Jan. 1, 1894, To Balance,........................ $640.90
Jan. 29, By Cash,................... $73.05
Mar. 22, "Mr. Rogers' statement
 of DAWN unsold, stored
 in Liverpool and London,
 1535 @ 12-1/2c,.................... $191.88 264.93

Balance,... $375.97
Deduct prepaid freight,.......................... 23.67

Net,... $352.30

This is the wholesale value of the merchandise
 for which Mr. Rogers owes us
 (assuming his statement of books stored
 to be correct). It represents DAWNS in
 cloth and paper bindings, booklets,
 TOWER subscriptions, etc. (the respective
 quantities unknown), a conservative
 estimate of which places their retail
 value at....................................... $942.00
Add freight charges,............................. 23.67

Total,... $965.67

Mr. Rogers' credit had been extended, before he started for England, so that he owed us, on the day he sailed, for books sent him while in America, $214.72. This amount is included in the balance due Jan. 1, 1894.]

R1666 : page 206

California.

DEAR BRO. AND SISTER RUSSELL:--Somehow for the past month all of us here seemed to feel that a dark cloud was hovering above the household of faith threatening to burst upon us. We clung the closer together and sought comfort in prayer. We now see why it was.

Courage, brother! These false brethren cannot injure the cause: they have only helped it. Since God permitted it, we say Amen. The cause will prosper the better henceforth. These people have been as a thorn in the flesh. Being now withdrawn, the sore will heal.

The first article in TOWER of Sept. '91 seems to fit perfectly to the case, and might be repeated just at this time. All I have heard of here remain loyal and true. Praise the Lord!

Yours in Christian fellowship,

J. A. Bohnet.

Ohio.

DEAR BRO. RUSSELL:--Through recent issues of the TOWER I have been greatly blessed, instructed and cautioned by reason of the clear unfolding of the Scriptures touching the various subjects treated. Surely the Master is using you for his purpose in the Harvest of the Age, and is directing you from time to time, as to the proper dish of spiritual food to prepare for the truth-hungry of the household of faith; and, indeed, when so made ready and served, it not only meets the requirements of the spiritual appetites of the Lord's "sheep," but is always in season--"due time." The article in the April 1 number; viz.: "Lest ye enter into temptation," was timely: being opportunely written, and expeditiously sent forth on its mission of warning, carrying the signal flag of danger to the meek, the humble and unsuspicious ones; and now comes the Extra; and we inquire,

"Watchman, what of the night?"

The answer comes, A Conspiracy Exposed, and Harvest Siftings of those who, in times past, were enlightened and blessed through your teachings of the Word, refreshed by your hospitality, and comforted by your fellowship and love, but who have now "lifted up their heels against you." But, praise the Lord, you have, through a knowledge of the truth, and with courage and fortitude, met and successfully refuted every charge, explained every grievance brought against you and against the cause of Zion and truth, and clearly vindicated your character as an intelligent and honest man, exercising correct financial principles and methods in your personal dealings and in all matters relating to the Lord's service; "being not slothful in business, but serving the Lord"--a sympathetic, loving and devoted friend, and an orderly, conscientious, consecrated Christian.

In view of the deflection and falling away of many, and the completeness and severity of the "siftings" as experienced as well as predicted, it is well to remember that the Harvest of the Gospel age is nearing its meridian splendor and ripeness; and the "time is short" wherein it will culminate in the refreshing brightness and glory of the Millennial morning, when the bride will have made herself ready, and "Zion will rejoice;" and that such of the Lord's children--the fully consecrated --as hope to stand in the time of trouble, and behold the salvation of God, should "gird up the loins of their minds;" go over and examine every piece of the Christian armor; see that every part is bright, in its place, and the whole properly adjusted, to the end that they may be able to meet and resist the shafts of the adversary. The way to immortality--the Divine nature--is too"narrow" and difficult; the dangers on either side thereof are too many; the "snares" too cunning and deceptive, and the pit too deep to be trifled with by any in the Lord's service, through mistaken efforts to share in the notoriety, vanities, ease, comforts and pride of life, at the expense of the Lord's means and his well devised system of harvest work; forgetting that, though in the world, they should not be of it.

On the other hand, the rewards are so great; the crown so bright; the life so enduring; that only the fullness of meaning carried by the term "immortality" expresses it. Indeed, all of the promises to the successful competitors for the "prize" at the terminus of the "narrow way" are so "exceedingly great and precious" as to command every talent of the consecrated Christian, "even unto death," bearing in mind that "Pride goeth before destruction, and a haughty spirit before a fall;" while "by humility and the fear of the Lord are riches and honor and life."--Prov. 16:18, 22:4.

I thank the blessed Lord for having given you physical, mental and spiritual strength and ability so successfully to defeat the wiles and temptations of Satan, by and through the timely and skilful use of that potent, effective and very convincing weapon, the "the sword of the spirit." Having done your duty as enjoined, "Let not your heart be troubled neither let it be afraid;" for "The Lord will uphold you with the right hand of his righteousness."

page 207

Entertaining Christian love and fellowship for you and Sister Russell, I remain,

Kindly yours in the Master's service.
W. P. DeBolt.

Illinois.

MY DEAR BROTHER RUSSELL:--Your Expose was really a great surprise to me. I was afraid you would over or under do it--but, if there is a word wrong, I fail to find it after careful reading. All the points seem to be covered, and effectually too. The Holy Spirit has surely guided you through this severe trouble.

How long will the sun, just peeping from behind the clouds, continue to shine? Soon again will the clouds appear, the lightning flash and the thunder roll louder than before. Already from the last shower the ground is damp and muddy, and the walking is tedious and heavy. Who will continue to the end? Can any trial cut deeper than the one just past? It does not seem possible. We loved and trusted them so! God knows their hearts. They have fallen far: I fear past all recovery.

God's choicest blessings on you and our dear Sister Russell. Your brother and sister in the Lord, Wm. M. and Eda Wright.

R1666 : page 207

[The following is from a brother once a helper in the TOWER office.

West Virginia.

DEAR BRO. AND SISTER RUSSELL:--Greetings with all my heart! and I hold you dearer even than before.

I suggest to your judgment with regard to the distribution of the Z.W.T., Extra, that it will be difficult to distinguish where and where not it should go. The only motive I can see for withholding it from any is to cover if possible the shame of the offenders.

The book is a witness for you, for us, and for the truth; and I feel confident that the dear Lord intends it for a witness;--of course permitting us to use our judgment. But he will not fail to correct our errors in the use of this powerful testimony.

Satan's attempt in this scheme is as cruel and deep as his acts at any former crisis, and meant to be as far reaching.

Yours in Christ, H. L. Gillis.

Germany.

DEAR BRO. RUSSELL:--Continuing from my last, I hardly need say that, as far as I know myself,

R1667 : page 207

I love righteousness and peace, order and decency, and that I hate the reverse. My relation and connection with the Sichel-Haus have taken such a character that I begin to feel a disgust. I am not ungrateful, and for all the good received through Zechs I was truly thankful,--not in word only; and I have now in sincerest love and gratefulness written much to them, desiring to do good.

But I begin to feel that I am already being misunderstood by them, and I doubt whether I shall be understood by them in the future; for I feel it to be the Lord's will that I sever all connections (which have not been severed by them) with the Sichel-Haus, and that I return to America, probably in three or four weeks, as matters may shape themselves. Karl may stay longer and probably return with Boehmers in the fall.

Furthermore, I wish to tell you that after careful and prayerful consideration I believe it to be the Lord's will to humbly offer whatever talents I may have to be used in the Lord's service under your direction. I am sorry, very sorry, that you did not come to know me better during my stay in Allegheny, partially by reason of certain influences. And though I must admit, as a brother of Paul, that I have need of self-control, by the grace of God I have succeeded some in the past few years in controlling my spirit and keeping my body under; and I have great confidence that with the Lord's help, under your influence and that of others, I shall receive a new impetus, to have all the good work continue in me, including self-control, meekness, patience, etc.

I feel, painfully to some extent, that I may be misunderstood by some. But I love the truth as pure and clear as possible, and, the Lord willing, I may see come to pass what I have often wished and expressed to Zechs, that one or more of the tracts of the TOWER Tract Society be translated into German; if it be the Lord's will that something be done among the Germans by the T.T.S. through your influence. I am so glad that we have One that judgeth us, and that He knows I am not trying to please men, except out of a pure heart. Furthermore, I believe I have the desire of many others, to see DAWN, VOL. IV., come out. For this reason I felt very sorry that the late disturbance has come in and that three of the office helpers have left their posts. If through my (as I hope quiet and faithful) service you could gain some time for VOL. IV., I should deem it a favor of the Lord. I hope that from the above and previous letters my sentiments and motives may be clear to you and Sister Russell: to be spent to the Lord's honor and praise, and, in unity of the spirit with those who are truly His, to grow up into Him.

I shall await your advice. None need know of this though, lest some of your accusers think you needed or asked me from Germany to testify

R1667 : page 208

for the truth on your behalf. It will be a test for them (if you should believe it to be the Lord's will that I come to Allegheny) whether or not they will think evil of me and treat me accordingly.

Yours sincerely in our Lord and Redeemer,
Otto A. Koetitz.

[The following is from one known to many of our readers as Sister Millie Long--formerly one of the TOWER office helpers. We place it last because we would specially commend to all the sentiments of its fourth paragraph, relative to the "false brethren."]

Missouri.

DEAR BRO. RUSSELL:--Our family has been acquainted with you since you were quite a young man, and were fully convinced long ago, by your walk and conversation, that from boyhood you have faithfully desired to serve the Lord. Sometimes we have heard you assailed by opponents to your religious views, who, being unable to overthrow the Scriptural doctrines you taught, resorted to the same methods as the Jews pursued toward Christ, viz., abusive personalities, etc. (Jno. 8:41; Matt. 11:19.) However, you have always been able to prove that "Wisdom is justified of her children;" and as our dear Redeemer, fully cognizant of his perfect manhood and purity, exclaimed, "Who convinceth me of sin?" (Jno. 8:46) so can all those who wear the robe of his righteousness, and are striving daily to bring every thought into subjection to the divine mind.

The circular letter reached us a few days before the celebration of the Memorial Supper, and we (Mother and self) concluded that it was our duty to investigate the whole matter fully and impartially. The signatures the circular contained amazed us, owing to the fact that among them were brethren and sisters whom we honored and loved as God's children; but the Scriptures assured us that "all things work together for good to those who love God;" and we tried to rejoice in the trial, knowing the results would prove beneficial to the faithful, shaking out much that was detrimental to spiritual progress.

The charges against you were ignoble and unworthy of publication. The words pope, etc., had no weight with us. When I first heard you preach I was deeply impressed by your urgent advice to "Prove all things" by the Scriptures, by following which I have escaped many snares of the adversary. Subsequently, when I was a member of your household and had the blessed privilege of serving in the TOWER office, the daily faithful sacrifices of Sister R. and yourself were constantly witnessed, but I never found either of you taking a self-righteous course, nor exalting yourselves in any way--although there was plenty of opportunity to do so. I was indubitably convinced that you were depending on the sacrificial death of our Lord for redemption from Adamic sin and its penalty, and had battles to fight the same as all members of the Church have; hence your sympathy, loving care and untiring service for other members of "the body." Consequently it is apparent to me that the "pope" who has been blinding the eyes of the false brethren was the product of "evil surmising" of the sinful, fallen mind, manufactured while they were neglecting the Father's business. Satisfactory evidence of the above is fully given in your pamphlet, A Conspiracy Exposed, which I have carefully read.

This latest sifting of the Church is certainly the result of living after the flesh, instead of after the spirit. We who are begotten of the truth are reckoned to have passed the Adamic death; and if we cease to strive toward actual righteousness and wilfully continue to follow the flesh, we shall surely suffer the Second Death. (Rom. 8:13.) Even in dealing with false brethren I desire to avoid all fleshly bitterness that has a tendency to mingle with righteous indignation.

I rejoice to tell you that those whom I have talked with in St. Louis, and especially do I wish to mention Sister Gallagher [colporteur], as she is very young in the truth, have nobly stood for the Lord and in his spirit of meekness during the shaking. For myself I can say there is no idolatry in my heart. I desire to worship only God. At the same time I never forget that all I am by divine grace I owe to the instrumentality of yourself and your beloved wife.

Mother joins me in Christian love. Courage! dear brother and sister, as the valley grows darker. "The God of peace shall bruise Satan under our feet shortly."

"Then crowns of victory, palms of glory,
We shall wear."

Yours in love of the truth,
Mrs. R. W. Power.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1668 : page 210

THE ASSASSINATION OF CARNOT.

The death of the President of France, at the hands of an assassin, will do much to intensify the feeling of opposition to anarchists and socialists, which for the past year has been growing in the minds of conservative people.

The result will be laws looking toward the suppression of Socialism in its moderate as well as its radical phases. This will in turn mean the curtailment of liberties; and, while successful for a time, it will intensify a smouldering discontent, which eventually will break forth in an uncontrollable violence, and produce the "time of trouble such as was not since there was a nation."

R1669 : page 210

DELUSIVE STATEMENTS.

The idea seems thoroughly entrenched in the minds of men that a restitution to life of all of Adam's race would crowd the world until there would be standing room only, if, indeed, they were not piled one upon the other or crowded off into the oceans.

These fallacious ideas come to people through the public press, and often are accredited to college professors. We give below one of these statements, sent in by a TOWER reader, and quote his comments following it.

"A Berlin Professor finds that Europe contains 272,000,000 inhabitants; Asia, 720,000,000; Africa, 89,000,000; America, 200,000,000; and Polynesia, 2,000,000--total, 1,283,000,000. Of this little crowd, about 32,000,000 die in each year, which is 87,761 a day or 61 per minute. Another professor calculates that 36,627,843,275,075,558 people have lived on the earth since the creation."

Our correspondent adds:--

"The DAWN says 252 billion. The German Professor says, 36 quadrillions, 627 trillions, 843 billions, 275 millions, 75 thousands 558--a big difference. The Professor is a close calculator: he has gotten down to the last eight."

Comment upon this is necessary, only because many accept such sweeping statements without criticism. Let us prove this matter to the satisfaction of all.

Take this German Professor's figures, respecting the daily death-rate, as the foundation for our examination. He asserts that 87,761 people die each day. If we multiply this number by 365, it will give the total deaths of a year; and the total is 32,032,765. This number is sufficiently large to satisfy anyone that the Professor has not under-estimated.

Now multiply 32,032,765 by 6021, to ascertain the total number of persons who would have died since Adam was created, and the total will be found to be 192,869,278,065. Now add to this the living 1,400,000,000, and we have a grand total of 194,269,278,065. Thus, taking the German Professor's figures, we find them nearly sixty billions less than our liberal estimate presented in MILLENNIAL

R1670 : page 210

DAWN, VOL. I., pages 160, 161, and which, as we there stated, we consider at least double the actual number.

Notice, too, that in this calculation, based upon the German Professor's figures, we have certainly counted two persons for every one that has actually died; for back in Adam's day we know of no deaths but that of Abel, for nearly a thousand years; and then the death-rate must have been very small, in comparison to the present.

As already shown, a person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion four hundred million persons) could stand on an area of eighty-six square miles--an area much less than that of the city of London or of Philadelphia. And the island of Ireland (area, thirty-two thousand square miles) would furnish standing room for more than twice the number of people who have ever lived on the earth, even at our exaggerated estimate.

===================

R1668 : page 211

VOL. XV. JULY 1, 1894. NO. 13.

"THE PRIZE SET BEFORE US."

ALL who are familiar with the Scriptures well know that the Christian course in the present life is represented therein as a race-course at whose farther end is a prize for all who so run as to obtain it. In the WATCH TOWER and in MILLENNIAL DAWN we have frequently pointed out this fact and, upon all professing to be God's people, have urged faithfulness in running the race.

But in showing the Divine Plan of the Ages --from Eden lost to Paradise restored--it has been both necessary and proper to point out that the prize set before us in the gospel is a different one from that before Israel after the Flesh, during the Jewish age, and different also from that which will be set before mankind in general during the Millennium. And now something more upon the subject seems necessary from the fact that some have misunderstood us, and gotten the idea that there are two or three prizes, any one of which may now be run for successfully, and equally to the Lord's pleasing. These are defined to be,

(1) The high calling, to divine nature and glory; (2) Spiritual nature of a lower order than the divine nature; (3) Human perfection by restitution.

The advocates of the errors referred to proceed to explain three sets of conditions or terms to be complied with, and that which of the three prizes is won at the end of life's journey, will depend upon which of the three sets of conditions has been followed. (1) To gain the chief prize requires a full consecration of heart, followed as absolutely as possible, in thought, word and deed. To this we assent. (2) To gain the second prize, say they, one should live a good, honorable, Christian life, but need not specially sacrifice the good-will and esteem of worldly people. In other words, an honorable and generally esteemed Christian is supposed to be running for this second prize --successfully, whether he knows it or not. From this view we dissent, and will give our reasons later. (3) They hold that for the third prize little or no running is necessary, that if one merely feels his own unworthiness and trusts in the merit of Christ as the ransom for all, accepts the restitution promises, and avoids open wickedness, he will get this prize. Some, indeed, take credit to themselves in the matter, erroneously considering that they are cultivating the grace of humility,--saying, I don't aspire to be a king on the throne of God's Kingdom. Oh, no! a humbler place will do me. From all this also we dissent.

The facts are these:--

(1) There is but the one prize held out by the Scriptures as an offer during this age, as there was a different one held out previously, and as there will be a still different one held out during the Millennial age. The Scriptures are very definite respecting this one prize of the Gospel age. See Eph. 4:4; Col. 3:15.

(2) None of God's laws or regulations conflict with Justice: they all harmonize with it. And hence God could not require less than a full consecration to him and his will, on the

R1668 : page 212

part of all whom he accepts into his family-- either on the divine or human plane. Nor could he accept as satisfactory or worthy of any prize the self-pleasing or the world-conforming rules above laid down for the second and third prizes.

Things are either right or wrong; and the right side is always God's side. The reason that the path of the "little flock" is declared to be a narrow or difficult one at present, is, that it is God's path--the right path; and the world being wrong,--out of harmony with God, and consequently out of harmony with righteousness --is in opposition, directly and indirectly, to all who are in harmony with God and righteousness. And the more progress we make into harmony with God and righteousness the more the worldly minded will hate us, and the more narrow and difficult the path of life will be. Hence the Apostle's words: "The friendship of the world is enmity with God." (Jas. 4:4.) Can anyone suppose that God offers prizes of any grade or degree to those at enmity against him even to the extent of sympathy and harmony with his enemies and opponents? Surely not. Hence this one text alone would contradict all this theory respecting a second and a third prize being now offered.

We repeat, what we have previously stated many times, but evidently not yet often

R1669 : page 213

enough, that precisely the same requirements of God's law will be in force during the Millennium as are now in force. Nothing less could be accepted; for God's requirements of the Church are as moderate as justice would permit, at any time, viz.: (1) faith in Christ as Redeemer; (2) obedience, as far as possible, to his law of Love.

We ask, Could God either ask or accept less than this, and yet be just,--either now or at any time? Assuredly not!

But while the Gospel age requirements and those of the Millennial age will differ nothing, there will be another point upon which there will be a difference--viz., obedience to that law will be easier in the next age than now; because then Satan will be bound, and blind eyes opened to discern right from wrong on every subject. Hence the Lord has attached a greater prize to the call made during the Gospel age, which he designs shall select not only those who love righteousness and truth and the divine favor, but who so love them that they would sacrifice all else for the sake of these.

True, we have taught that there will be a second class or company of saints saved during this Gospel age--the tribulation saints of Rev. 7:9-17--but we have nowhere intimated that they will be accepted upon any other terms than those given the overcomers, the first class. The terms for all who will attain to either class will be full consecration, even unto death. The difference between the two classes on account of which the one class gets the prize and the other class is "saved so as by fire" is that the overcomers have more zeal; they pay their consecration vows gladly. The tribulation saints fail to get the prize, because although consecrated lovers of the Lord, their love lacks the proper fervency to hold their lives constantly up to the point of self-sacrifice, where their own preferences would be yielded always and promptly to the Lord's.

Because they lack this fervency of love they are not "overcomers," and cannot be rewarded as such with the great prize. But they have a measure of love and consecration, and they trust in the merit of Christ's great sacrifice, and thus abiding under the shadow of the New Covenant they are not wholly rejected by the Lord, although unworthy to constitute members of his "bride" or "body," joint-heirs of his glory, honor and power.

In order to bring such of these as can be brought into full fervency of spirit and to a right estimate of their covenant, the Lord's rod of affliction is brought to bear upon them, until the souls melt in the furnace and the dross is separated, so that the precious element may be saved.

But it may be asked, Is not this the experience of every Christian? And if these tribulation saints, the second or "great company" are to be purified from dross as well as the first company or "overcomers," why should they not be all of one class or company?

R1669 : page 213

Yes, we answer, it is true that the majority of Christians are of the tribulation class, that is the reason it is called "a great company," while the overcomers are called a "little flock." The difference between them is not in the degree of purity finally attained, but in the manner of obtaining it. God has a special pleasure in those who delight to do his will, and who do not need to be whipped into an appreciation of right and wrong. These he calls "overcomers." These have the likeness of the Lord (Phil. 3:21; 1 John 3:2; Col. 3:4), and are accounted worthy to be with him where he is and to share his honor, glory and Kingdom and power.--Rev. 17:14.

It is not because the "little flock" of "overcomers" suffer more than the great company of tribulation saints that they are to get the prize, but simply because they suffer gladly, willingly, self-sacrificingly. The tribulation saints doubtless suffer as much as the "overcomers" or more; and the "overcomers" have so much pleasure, in the divine favor, in connection with their sufferings in this present time, that it makes their willing services and sacrifices seem but light afflictions which are thus working out for them a far more exceeding and eternal weight of glory.

As for the Restitution race and prize: No one can run for it until it is offered. There is no such offer for the present age. True, there may be children and others now living who will continue down through the "great time of trouble" and into the time of the reign of the great Restorer and Life-giver, and some droppings and showers of restitution favor are already manifest, but the fact remains that full restitution is not yet offered as a prize, and cannot be offered until the Church shall first be perfected in glory.

It is true that restitution was the prize held before fleshly Israel, but that offer ended with the end of their Law Covenant.

But the misapprehension on this subject quite possibly arose from our showing in the DAWN and elsewhere that justification, the first step into the New Covenant and present high calling is the equivalent of restitution. Justification by faith is indeed a restitution by faith. As a race we had fallen from divine favor into sin and degradation, and God could no longer deal with us, for we were unworthy. But after Christ had redeemed us--bought our formerly possessed rights and privileges--the offer was made to whoever believed this and desired to act upon it, that upon their mental acceptance of this they would be counted or reckoned in God's sight as though freed from all sin, as though restored to the perfection and divine favor enjoyed by Adam before he sinned. Thus it is true that the honest-hearted believer who accepts Christ stands in the divine sight as though fully restored.

But why reckon him thus? Why not let all wait until the Millennial age, and then actually start their feet in the way that leads to full restitution?

It is in order to make them eligible to the call of the present age. As shown above, the call of the present time is a call for willing sacrificers to present themselves as joint-sacrifices with Christ, in the service of God (his people and his truth). And since Christ was a lamb without spot or blemish, and since no blemished sacrifice could be accepted upon God's altar, and since we by nature, actually are blemished, therefore it was necessary that we should be either actually or reckonedly made perfect men, before we could be invited to become joint-sacrifices with Christ and thus to become joint-heirs of his glory.

God chose to justify us or restore us or make us right reckonedly or by faith, instead of actually, so that those who chose might draw back after being justified by faith. All who, after being justified, draw back and refuse to use their reckoned justification for the purpose intended merely show that they received the grace of God that far in vain. (2 Cor. 6:1,2; Heb. 12:15-17.) Their reckoned justification lapses or becomes void,--not being used as a stepping-stone to full consecration, as God had intended.

The Gospel age as the great antitype of the Day of Atonement, must first close, its "better sacrifices" (the Church, Head and body) must be finished to the uttermost and be accepted before God, before the great High Priest can or will lift up his hand [power] to bless the people with the restitution call and blessings.

===================

R1670 : page 214

"WITH A PURE HEART FERVENTLY."

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."--1 Pet. 1:22,23.

"LOVE is the fulfilling of the law" of God, and God himself is love. So all creatures in his likeness, whether human or angelic, have this same chief characteristic. Love presides and rules in their hearts, always exercising itself in ministries of kindness and benevolence. Its most refined and exalted impulses are necessarily toward the fountain of all goodness and grace and glory, but in sympathetic solicitude it reaches out to help and lift up the degraded and vile, while with tender and fervent appreciation it regards the fellowship of all kindred minds. Thus, God-like love may be viewed in its three aspects--first, the love of reverence, which is centered in God, whose supreme goodness calls it forth; second, the love of fellowship or affinity for all those actuated by the same sentiments; and, third, the love of pity and sympathy toward all those who have fallen below the standard of moral excellence, or who suffer in any way. While we love God with supreme reverence, surpassing the love of self or of our fellow men, he also graciously condescends to take us into fellowship with himself; and all such are co-workers together with him in benevolent kindness for the lifting up of the fallen, whom God so loved that he gave his only begotten Son to redeem them, and then highly exalted him and gave him all power in heaven and on earth to restore them. --John 3:16; Phil. 2:8-11; Matt. 28:18.

As members of the fallen race we do not inherit this God-like quality of love. It is only in obedience to divinely revealed truth that we acquire it, being purified thereby from the downward and selfish tendencies of our fallen nature. In other words, as the Apostle here expresses it, by the incorruptible seed of divine truth, which liveth and abideth forever, we are begotten again, and have become new creatures in Christ, so that now as new creatures we partake of the new, loving, glorious nature imparted through the Word of truth.

Yet, since we still have this new treasure in the old, marred, earthen vessel (2 Cor. 4:7), it behooves us to take heed lest we lose it, and lest the old selfish nature of the earthen vessel again rise up and re-assert itself. Consequently, we must be diligent in the exercise and cultivation of the powers of the new nature, that it may thereby develop strength sufficient to ever keep the old nature under full control, so that none of its evil propensities may rise and gain the mastery. Therefore, "See that ye love one another with a pure heart [with disinterested benevolence] fervently."

The language here is addressed not merely to babes in Christ--though it is wholesome counsel to them also--but to those of some degree of advancement, to such as have purified their souls unto unfeigned (not merely professed) love of the brethren. Let all such cultivate this grace more and more, that the whole body of Christ may be firmly knit together in love.

The tendency of all divine truth is to purify the heart. "He that hath this hope [the hope that the truth alone inspires] in him, purifieth himself." Otherwise, though he may for a time hold the truth theoretically,--hold it in unrighteousness--he cannot hold the hope; for the hope springs up in the heart only through obedience to the truth.

Righteousness, and the hope of the rewards of righteousness through Christ, are the legitimate effects of the truth upon the heart that truly receives it. But where it is only received into the head, and is resisted in the heart, it only deepens the dye of sin by hardening the heart, thus bringing additional condemnation, and a fearful looking for of judgment.--Heb. 10:27.

This purifying of the heart by the truth is both an instantaneous and a gradual work. When a man is truly converted to God, there is necessarily a purifying of the heart (the will, the intentions)--a full turning away from sin and evil, and an unreserved surrender of the whole being to God. But as the constant tendency of the old, sinful nature is to

re-assert itself, the purifying influences of the truth must be continually applied that the heart may be kept pure and acceptable with God. But let none make the mistake of presuming that the pure in heart are necessarily free from all imperfections. As long as we have this treasure in the earthen vessel we shall be conscious of its imperfections; yet if the heart, the will, the intentions, be pure, holy and true and loyal to God as the mariner's needle to the pole, we are pure in heart, holy and acceptable with God through faith in Christ Jesus, whose imputed righteousness fully supplements all the imperfections of our earthen vessels.

We notice also that this special love of fellowship, to which the Apostle here refers, is not to be exercised toward the world,--to whom belongs only the love of pity and sympathy, nor toward Satan or any of the wilful enemies of the Lord and his cause, against whom true love and loyalty to God ever arrays us in vigilant and determined opposition, --but toward the brethren--toward them of like precious faith and hope, and of one mind with us, and the Lord. Fervent love, the love of true brotherly fellowship, should indeed exist among all such. They should be in fullest sympathy and co-operation. They should bear one another's burdens, and so fulfil the law of

Christ; they should in honor prefer one another, and in love each esteem the other better than himself. They should love as brethren, be pitiful, courteous, kind, gentle, true and loyal. As Jesus said, "Love one another as I have loved you."--John 13:34.

May the love of Christ more and more abound among his people, until the whole body of the Anointed, knit together in love and made all glorious within by its purifying power, is "made meet for the inheritance of the saints in light."

R1673 : page 215

RETROSPECTION.

"Thou shalt remember the way which the Lord thy God led thee." "Cast not away, therefore, your confidence, which has great recompense of reward."--Deut. 8:2; Heb. 10:35.

He was better to me than all my hopes,
  He was better than all my fears;
He made a bridge of my broken works,
  And a rainbow of my tears.
The billows that guarded my sea-girt path,
  Carried my Lord on their crest;
When I dwell on the days of my wilderness march,
  I can lean on his love for the rest.

He emptied my hands of my treasured store,
  And his covenant love revealed;
There was not a wound in my aching heart,
  But the balm of his breath hath healed.
Oh, tender and true was the chastening sore,
  In wisdom that taught and tried,
Till the soul he sought was trusting in him,
  And nothing on earth beside.

He guided my path that I could not see,
  By ways that I have not known,
The crooked was straight and the rough made plain,
  As I followed the Lord alone.
I praise him still for the pleasant palms,
  And the water-springs by the way;
For the glowing pillars of flame by night,
  And the sheltering cloud by day.

And if to warfare he calls me forth,
  He buckles my armor on;
He greets me with smiles and a word of cheer

For battles his sword hath won;
He wipes my brow as I droop and faint,
He blesses my hand to toil;
Faithful is he, as he washes my feet,
From the trace of each earthly soil.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place.
Has he changed for me? Nay! He changes not,
He will bring me by some new way,
Through fire and flood, and each crafty foe,
As safely as yesterday.

Never a watch in the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears,--
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord,
Is the covenant care of my God.

--Anna Shipton.

===================

R1670 : page 216

THE CONCISION AND THE CIRCUMCISION.

"Beware of the concision; for we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh."--Phil. 3:2,3.

THE Lord and the apostles take special care to point out to the Church the serious significance of her present position, upon which the weighty considerations of her eternal welfare depend. They mark out the specially perilous times, and forewarn us what to expect in the way of persecution and fiery trials of faith and patience, and then minister to us beforehand all the words of counsel, warning, encouragement, hope and promise that are necessary to enable us to war a good warfare and lay hold upon eternal life.

But while the Lord promises grace sufficient for every time of need, he never encourages any to rest supinely upon his promises: the exhortations are always to activity, alertness and indomitable energy and perseverance. While he says, "I will instruct thee and teach thee in the way which thou shalt go," he also adds, "Be not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:8,9.) In this intelligent and proper attitude he would have us beware--be cautious, careful and watchful--against all the deceptions and dangers that beset our way; because we have a wily adversary who is the leader of the hosts of darkness against the Lord and against his anointed--"For we wrestle not against [mere] flesh and blood [the visible tools of the adversary], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [under the power and control of the prince of this world, Satan]." The exhortations to beware of dangers are quite numerous --"Beware of false prophets" (Matt. 7:15-20); "Beware of [evil] men" (Matt. 10:17); "Beware of the leaven [the false doctrine] of the Pharisees and of the Sadducees" (Matt. 16:6,12); "Beware of covetousness" (Luke 12:15); "Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8); "Beware lest ye, also, being led away with the

R1671 : page 216

error of the wicked, fall from your own steadfastness" (2 Pet. 3:17); and, in the words of the above text, "Beware of dogs, beware of evil workers, beware of the concision," etc.

While the wholesome dread of all these should be ever before our minds and keep us continually on guard against sudden attacks of the enemy, the Apostle in our text calls special attention to three things against which he would have us on guard. In the Scriptures, dogs are generally used as symbols of evil, the reference being, not to our domesticated and often noble animal, but to such as are more common in eastern countries, which are indeed disgusting creatures--lazy, filthy, greedy, snapping, snarling, treacherous and generally pestiferous--apt symbols of a very dangerous and wicked class of people. Beware, then, of all such dispositions, no matter by what name they disguise themselves. If any man be an idler--delinquent in his own duties, but busy in those of other men; if he be filthy, breeding spiritual contagion wherever he goes; if he be greedy--self-seeking; if his disposition be to snap and snarl, to bite and devour, or to treacherously lie in wait to deceive,--beware of that man. He is not fit company for a child of God: his influence is contaminating. "Evil communications corrupt good manners."

And "give not that which is holy [the truth] unto the [such] dogs; neither cast ye your pearls before swine [the two being classed together], lest they trample them under their feet, and turn again and rend you." (Matt. 7:6.) "Light [truth] is sown for the righteous," and not for those of the dog and swine disposition. When, therefore, we find any such, we are to beware of them--be cautious, and on guard against their contaminating influence. The only preaching proper for such is, "Repent and be converted, that your sins may be blotted out;" and "Flee from the wrath to come;" for "God will bring every work into judgment with every secret thing." "He will reward righteousness and punish iniquity."

R1671 : page 217

Beware of evil workers: of those who go about to do evil, who have no bridle on their tongue, but who are given to evil-speaking and evil-surmisings which are improper. Indeed, evil surmising and evil speaking have become so common that very many professed children of God seem to think nothing of it; and little by little the habit grows, crowding out all spirituality; and thereby many are defiled and great reproach is brought upon the cause of Christ. Beware of all such evil workers: shun them as you would a pestilence; for it is a moral pestilence, most ruinous and fatal in its character. Our communications with such should be only to the extent of reproving, and, if that should fail, of exposing the evil work. The spirit that leads to slander is a murderous spirit, and should be recognized and dealt with accordingly.

"Beware of the concision," says the Apostle, --of those not fully and truly consecrated to God; but who stir up strife and factions in the Church; "for we are of the circumcision" --whose circumcision is in the heart. Yes, let us beware of all such; for the influence of the semi-worldly mind is often more subtle, and therefore more dangerous, than that which makes no profession or effort toward godliness. The works of the flesh are covetousness and ambition--for money, fame or any or all of the desires common to the natural man. But the works of the truly and fully circumcised heart are the opposite of all these: they are faith, love, joy, peace, heavenly hopes and aspirations, and the daily crucifying of the flesh.

No natural man of the fallen race ever had a fully circumcised heart. And such as have it are dead to the world. Its hopes, aims and ambitions are crucified to them, and they are alive toward God. Any one who has the realization of such a condition of heart has in this fact a blessed evidence of his acceptance with God and of his heirship of all the exceeding great and precious promises--if so be that he so continue, faithful even unto death.

But let all such beware of the concision, the spirit of strife and division; for in the fiery trials of this evil day all such will surely fall, and only such as worship God in spirit and in truth can stand. Already the test of endurance is proving a severe test for some; and it will surely be yet more severe. "Ye have not yet resisted unto blood, striving against sin." There is no assurance whatever that any will be able to stand in this evil day who have not devoted themselves fully and unreservedly to the Lord. But those who have done so, and who are still faithful to their covenant, have cause to rejoice in Christ Jesus, whose grace is sufficient for them, and whose precious blood purchased their ransom.

"NO CONFIDENCE IN THE FLESH."

Like the Apostle, we are to have "no confidence in the flesh"--in any works of the flesh or advantages of fleshly inheritance. Our confidence rests in God who accepts us through the merit of his beloved Son.

A very false construction, often put upon these words of the Apostle, infers from these words that he did not trust himself or anyone else;--that he put no confidence in any human being;--that he was always ready to be suspicious.

That this is a wrong view of the Apostle's words is very clear: (1) from the fact that in his various epistles he repeatedly expresses confidence in himself and in other believers, and (2) from the context of this passage. The following verses (4-9) show that the Apostle meant that his confidence toward God was not based upon his being a circumcised Hebrew, nor on his zeal for God and his law, etc. These things in which he did have confidence, once, he now counts as loss and dross. He no longer has confidence therein, but rejects them as so much "loss" and "dross" and "dung." His confidence now is based upon faith in Christ's great sacrifice, and a full consecration to his service.--Verses 10-14.

Let us be like-minded, and have great confidence in God and Christ and in all who have their word and spirit; and let us put no confidence in works of the flesh--in anything that we or others have done or can do aside from the salvation which God has provided in Christ Jesus, "through faith in his blood."

===================

R1673 : page 218

"WHAT SHALL I RENDER?"

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people."
--Psa. 116:12-14.--

GRATITUDE is the responsive chord to benevolence in every truly noble heart, and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have his children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore fitting that we should keep in mind a careful record of all deeds of love and kindness toward us, and be careful to return the gratitude due. How often does love go unrequited because selfishness crowds out the nobler instincts of the soul.

While human kindnesses often draw largely upon us for the exercise of this grace, how much more does the constant and disinterested benevolence of our Heavenly Father. To him we are indebted for every good that we possess; and as his consecrated children we are also the special objects of his grace. Which of us cannot trace a long line of special providences on our behalf? Let us call to mind how he brought us up "out of the horrible pit" of condemnation to death, and "out of the miry clay" of personal sin, and "set our feet upon the rock" Christ Jesus; and then by his truth "established our goings." Yea, and he hath put a new song in our mouth, even praise unto our God."--Psa. 40:2,3.

How wonderfully God has helped his people:

they are his constant care; no good thing doth he withhold from them; and all things are made to work together for their good. In the smallest and in the greatest affairs of life he is ever watching for our interests, and the evidences of his care are all about us.

What, then, shall we render unto the Lord for all his benefits? What, indeed, have we to render that we have not received of him? Nothing. But the inspired penman suggests what we may acceptably render as follows:--

(1) "I will take the cup of salvation." Just as a parent loves to see his child gratefully and appreciatively accept his favors, so God regards our acceptance of his great salvation, --the gift of his love purchased for us at great cost. Therefore we will obey his call and take the cup of salvation through faith in Christ the Redeemer.

(2) "And call upon the name of the Lord." He has invited our confidence and has proved his worthiness of it; therefore will we trust him and not be afraid. He who has redeemed us at a great price is both able and willing to perfect in and for us his great salvation. Yes, let us give him our fullest confidence.

(3) "I will pay my vows unto the Lord, now, in the presence of all his people." This also the Lord will regard as an expression of gratitude. To render our consecrated hearts and talents, in glad and cheerful service, is but a reasonable return for all his goodness. Let us, therefore, do it gladly and with zeal and energy. It will be but a small return at best, but the measure of love and zeal that goes with it will indicate the measure of our gratitude. And let us do it promptly--"now"-- and to such an extent that it will be blessedly realized by the Lord's people specially--"in the presence of all his people."

===================

R1671 : page 218

"IN THE DAYS OF THY YOUTH."

"Remember now thy Creator in the days of thy youth,
while the evil days come not, nor the years draw nigh
when thou shalt say, I have no pleasure in them."--Eccl. 12:1.

THOSE of the Lord's children who early gave their hearts to him and committed their way to his guidance can all bear testimony to multiplied blessings as the results of that early start in the right way. And we are glad to see some very young people among us now taking the first steps in the ways of life. To all such young pilgrims we would say, God bless you! You are starting out as young soldiers of the cross, and we want you to be

R1671 : page 219

brave and true soldiers, and to remember that the first duty of a soldier is obedience to the Captain--Jesus Christ. Give close attention and try to understand what he would have you do, and then be very prompt to obey, whether or not you are able to comprehend the wisdom of his directions.

It is a question with many how early in life a child may give its heart to God and be fully consecrated to him. But the Scriptures make very plain the fact that they may and should be consecrated to the Lord by their parents before their birth or even their begetting, that thus their pre-natal influences may insure them a mental and spiritual inheritance tending to godliness, and that with the dawn of intelligence this disposition should begin to be cultivated and warmed into vital, active piety, so that at a very tender age the little ones may intelligently ratify the parental covenant of entire consecration to God. This they should be expected and led to do as early as possible.

Of such early consecration to the Lord we have many notable examples in the Scriptures. Of John the Baptist it is said that his parents "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and that John was given them in answer to prayer--"filled with the holy spirit, even from his mother's womb." (Luke 1:6,15,44,66,80.) Paul was similarly endowed from his birth (Gal. 1:15; Acts 26:4,5), and was zealous toward God long before his conversion from Judaism to Christianity. (Acts 22:3,4.) So also were Timothy (2 Tim. 1:5; 3:15), Samuel (1 Sam. 1:11,24-28; 2:11,18,19) and Moses.--Exod. 2:1.

Those thus early devoted to the Lord escape many a snare and many an entanglement, which in later years bring distress and trouble to so many. They do not have to reap the bitter harvest that always comes from the sowing of "wild oats;" they do not find it so much against the current of their nature to live godly lives; and they have in later years the strength of character born of continued self-discipline and self-restraint, and all the blessed advantages of a long acquaintance with God and of the instructions of his Word and of the leadings of his gracious providences.

How wise is the counsel, "Remember thy Creator in the days of thy youth--while the evil days come not," etc. Those evil days of bitter disappointment and despair never will come to those who in youth commit their ways unto the Lord, and trust him to guide their paths. His ways are ways of pleasantness, and all his paths are peace. They are not by any means smooth and easy ways, but they are always peaceful and pleasant, because he

who has said, "I will never leave thee, nor forsake thee" (Heb. 13:5), is always present to comfort and to bless, and to make all things work together for good to those who love God --the called ones according to his purpose.

Those of the consecrated who have children and young people under their care have much to do in shaping their course and in leading them to Christ, by throwing around them the influences of their own consecrated lives, and imparting to them such instruction as their own acquaintance with the truth and their more matured experience and judgment can give. Such efforts, properly directed, are not lost upon the young.

Let them see both in your example and teaching how distinctly the line is drawn between the consecrated believer and the world;--that there is no compromise with the world: that to follow Christ is to renounce the world with all its ambitions, its gayety and its pleasures and companionship. Let them see the hollowness of worldly pleasures, and improve occasions for calling attention to the dissatisfaction and unrest of those who pursue the delusions, and the peace and joy of those who have left the world to follow Christ. It is helpful also to tell to others how graciously the Lord has led us, to speak of the various turning points in our course, where the friendly crook of the Good Shepherd kept us from straying away into the wrong path; or how when once we strayed his mercy tenderly pursued us and brought us back to his fold; how he has shielded us from evil; comforted us in sorrow; satisfied our longing souls with the joys of his salvation; and made us to sit down with him in heavenly places.

R1672 : page 220

Before the mind becomes engrossed with the frivolities of this world it is easily led by wise and loving hearts; and none should lose these precious opportunities, which a few years later may bring forth a rich harvest to the Master's praise. Our object, however, is not to turn aside the saints from the great work of harvesting the mature wheat of this age, to the less important work of instructing the rising generation; but, rather, to point out the wayside privileges of very many who otherwise might not observe them. Many consecrated parents have these privileges every day; and many others come in contact with the young and forget to let their light shine upon them, under the erroneous impression that they cannot be expected to understand or to have any spiritual aspirations.

It is a great mistake to presume that the young must first run in the race of pride, ambition, frivolity and folly with the world, and then be converted to God. It is the business of those who have to do with them to shield them as far as possible against such influences, and to help them to center their affections and hopes in God before the world throws its ensnaring charms about them.

To all the dear children and young people who have given their hearts to God, and who are trying daily to follow Jesus, the WATCH TOWER sends its greeting. We know some of the very little ones who love Jesus, and who are not ashamed to stand up for Jesus among other children who do not love him or try to please him; and who are brave and true to God, even when laughed at and thought peculiar by their school-mates to whom they tell the good news of the Kingdom. And we are rejoiced to see some young people, who have bravely renounced the world and its ambitions and pleasures, among the most faithful of those who have consecrated their lives to the Lord. Some of our Office helpers as well as many of the successful colporteurs are still young in years.

May the good work go on in the deepening and widening course. Let the young rejoice in the prospects of a lengthened campaign and great usefulness in the Lord's service; let those of maturer years bear up bravely and wisely under the burden and heat of the day, doing valiant service as veterans in the army of the Lord; and let the aged pilgrims, leaning upon the staff of divine truth and rejoicing in its steadfastness, stand as beacon lights to others and at the end of their course be able to testify, "I have fought a good fight, I have kept the faith."

===================

R1672 : page 220

PLEASING IN HIS SIGHT.

A brother inquires:--Does God look with displeasure on those who, knowing his plan thoroughly, as laid down in MILLENNIAL DAWN, just give up sin of all kinds, while still retaining their love of the good things of this life? Before reading MILLENNIAL DAWN I was a professing Christian; but, I see now, in name only. While trying to lead a pure life, I do not feel ready to enter on to a life of self-sacrifice. Do you think there is anything wrong in this course?

To this we reply:--We do not believe that the Lord looks with displeasure upon a life which seeks to avoid sin, and which recognizes the merit of Christ's righteousness as the ground of acceptance. Nevertheless we hold with the Apostle, that it is but a "reasonable service" on our part to present our bodies a living sacrifice to God; for we judge that, Christ having died for us, we should live the remainder of our lives in his service.--2 Cor. 5:14,15,20.

The spirit which would permit us to please simply ourselves, to the neglect of others who might be greatly blessed by the same truths which have so refreshed our hearts, would certainly be the spirit of selfishness--the opposite to the spirit of love. I trust, therefore, that your reception of the truth will lead to the development in you of the spirit of the truth--love; for we know that this spirit alone is the holy spirit--the spirit of God, the spirit of Christ--and that whoever does not sooner or later develop a spirit of love will not be accounted worthy of everlasting life, either as a member of the little flock, or of the great company or of the world during the Millennial age. None will be accounted worthy of everlasting life except he have the spirit of Christ. "If any man have not the spirit of Christ, he is none of his."--Rom. 8:9.

Nevertheless, as we said before, the Lord is very merciful through Christ, and those who at first merely shun sin and accept the Redeemer will be recognized of God and patiently dealt with, that perchance the fruit of the spirit may ultimately be developed. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, self-control." --Gal. 5:22,23--Diaglott.

R1672 : page 221

DEAR BROTHER RUSSELL:--I want to get out of Babylon; but, if I meet not with the Church to which I have been attached for years (Disciple), I feel lost. I realize the necessity of close fellowship with spiritually minded people. And, now, the following please answer as fully as you can, either by letter to me personally or through the WATCH TOWER. If a man attempt the race for the "high calling," what is the nature of the sacrifice he must make? You say (MILLENNIAL DAWN, VOL. I.), he is not only forbidden sinful things, but must deny himself the "good things" of this life. Please make this plain. Be explicit. Please come down to particulars. Again, are there any in the world doing so at present, to your knowledge? Any who are suffering for righteousness' sake? I say suffering; because to be slighted and misrepresented for the truth's sake does not cause one much "suffering." It is more of the nature of "sorrow."

I stand amazed at the wonderful, wonderful light, which beams from the pages of the three volumes of MILLENNIAL DAWN.

God help me in the way I should go.

Your brother, EMORY A. SADDLER.

REPLY:--What we mean by "suffering" is not the infliction of wounds or other injury to the person, but self-denials. The suffering is small--"not worthy to be compared to the glory to follow;" but it is the result of the ignoring of the hopes, ambitions and feelings of the sacrificer.

Since it is to be a sacrifice, the things to be sacrificed are not specified in the Scriptures; nor may we speculate as to what you should sacrifice; but each one should seek to sacrifice something of comfort, pleasure or luxury in the service of the Lord, his truth and his Church.

A person of means might deny himself several hundred or thousand dollar's worth of luxury in a year--luxury which he foregoes simply in the interest of the truth, that the means may be used in a better way. A poor brother, for instance, recently sent in $2.00 to the Tract Fund, saying it was the result of his walking instead of riding to daily work, and other small extras which he had willingly denied himself to be able to share in the spread of the truth.

These both represent self-denials, self-sacrificings; the one of much out of much, the other of less out of little; but both, if done from the same pure, worthy motive, alike acceptable to God. See Mark 12:41-44.

Then there are other forms of sacrifice,--the practice of economy for the truth's sake, the sacrifice of time and strength in doing good, feeding the physically or spiritually hungry, the spending of time and energy in preaching the Word, either by voice or pen or printed page--tracts, etc. Any service rendered to God, his people, or his Word, which costs the flesh something, is a sacrifice, acceptable in God's sight through Christ. But a whole burnt-offering, the giving of all that we have and are to the Lord, is most pleasing to him, and our reasonable service. When practicable (i.e., when previous obligations as husband or wife, father or mother, do not prevent), this often leads to the Colporteur work, or some other service which ignores worldly ambitions; but where impracticable, the Lord equally accepts the will with lesser deeds, when they are faithfully done as unto him.

Glad that you are able to take joyfully the spoiling of your goods; for amongst all the possessions of this present life, a good name is one of the chief.--EDITOR.

====================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

THE BIRTH OF JESUS.

III. QUAR., LESSON II., JULY 1, LUKE 2:1-16.

Golden Text--"Unto you is born this day in the city of David a Savior, which is Christ the Lord."--Luke 2:11.

That our Lord Jesus existed prior to his incarnation, and in a more exalted nature and condition, is clearly stated in the Scriptures. See John 17:5; 2 Cor. 8:9; John 1:1-3,10; Eph. 3:9; Col. 1:15-17; Heb. 1:2; Rev. 4:11. See also WATCH TOWER of August 1888 and April 15, 1893.

This change of nature was a miracle, the philosophy of which, like that of all miracles, transcends the limits of human thought; and, like all other miracles, it was performed to meet an emergency for which no natural law could otherwise provide. The philosophy of the divine plan of redemption which required it is, however, very manifest to the thoughtful mind guided by the Scripture statements. The Son of God was made

flesh that he might give his flesh--his humanity --for the life of the world; that as by a man (Adam) came death, so by a man ("the man Christ Jesus") might come the resurrection of the dead. (John 1:14; 6:51; 1 Cor. 15:21.) In other words, he was transformed from the spiritual to the human nature, so that in giving his life for the world's redemption he might give the exact equivalent or corresponding price for that which was lost.

For the sake of brevity we must of necessity pass by many points of interest connected with this narrative of our Lord's birth, e.g., the prophecies of his coming (Gen. 3:15; 22:18; 49:10; 2 Sam. 7:12-16; Isa. 9:6,7; 11:1-9; Dan. 9:24, etc.); the announcement of his coming (Luke 1); the date of his birth (See M. DAWN VOL. II., page 54); his human lineage as a Son of David and of Abraham, and his divine origin as the only begotten Son of God; and, lastly, the condition of the world at his advent. But these the student can with profit look up for himself. On the last point, however, we would have none fail to observe the evidences of the Lord's preparatory overruling providence in so shaping the world's affairs as to accomplish the purposes of his plan at that time. (1) The world was then for a time at peace, and quiet, the Roman dominion having brought all the world under its powerful control; and as all men were in expectation of Messiah's advent (Luke 3:15) according to the Jewish prophets whose fame had gone out into all the world, the sudden announcement

R1674 : page 222

of his birth attracted wide attention, as it would not have done in less peaceful times. (2) The Greek language, noted by all scholars as the most nearly perfect, exact and precise medium for human speech, had at that time been fully developed and widely disseminated. Thus was prepared in due time the very best medium for the communication of the gospel of the new covenant.

(3) The Old Testament had been translated into the Greek language three centuries before Christ (This version is called the Septuagint); and the Jews had been dispersed among all peoples, carrying the O.T. with them and bearing witness to its prophecies of a coming Messiah. (4) It was a time, too, of increased intellectual activity, which was ready to operate on this and every other question of public interest. Thus the circumstances of the time were peculiarly adapted to the announcement of this wonderful event,--the advent of the world's Redeemer. The fulness of time had come, and, under the overruling providence of God, the conditions were ripe.

It is worthy of notice that the announcement of the Savior's birth was not made to an assembled world, in whose most vital interest he had come; nor even to assembled Israel, the chosen people of God; nor yet to all of those who, like Simeon and Anna, with devout hearts had long been looking for the hope of Israel. But it was made to only a few devout shepherds who were watching their flocks by night. The grand truth was one to be received by faith; and it was sent through humble, but trustworthy, human agents, who were the honored instruments in God's hands. And any who proudly despised the instruments were unworthy of the good tidings.

The announcement was one which modern "orthodoxy" could not justify; for it was the very reverse of its bad tidings of great misery to nearly all people. The Angels' message was, "good tidings of

GREAT JOY TO ALL PEOPLE; for unto you is born this day in the city of David a Savior, which is Christ the Lord."

The tidings are of redemption and restitution and everlasting life for all who will accept this blessing on the terms on which it is offered;--viz., faith in Christ as the Redeemer, and full repentance from sin, which of necessity implies the forsaking of sin and the cultivation of righteousness. Christ was born to be a Savior by subsequently giving his life a ransom for all. These good tidings --this miracle of divine goodness and mercy to fallen and doomed men--met a marvelously cold and indifferent reception. The world in general, though apprised of the fact and its import, manifested no faith nor interest in it, while it is written that he came unto his own people (the Jews), and they received him not. But the jubilant heavenly hosts, who were capable of appreciating what fallen men could not appreciate, and will not until their blind eyes are opened and their deaf ears unstopped, broke out in a rapturous strain of heavenly melody, saying, "Glory to God in the highest, and on earth peace, good will toward men."*

---

*This expression--"good will toward men"--as rendered by a majority of translators is confirmed by the latest found manuscript, the Lewis manuscript of the Gospels, discovered in 1892 in the convent at Mt. Sinai.

R1674 : page 223

The full import of this song will not be fully realized by men until the Millennial reign of Christ shall proffer them full emancipation and deliverance from sin and its entailments.

R1674 : page 223

PRESENTATION IN THE TEMPLE.

III. QUAR., LESSON II., JULY 8, LUKE 2:25-38.

Golden Text--"A light to lighten the Gentiles, and the glory of thy people Israel."--Luke 2:32.

VERSES 25-31. Simeon was one of the kind of characters to whom God reveals his truth--a just and devout man, waiting in faith for the consolation of Israel. "Light is sown for the righteous, and joy for the upright in heart." And the holy spirit was upon him, so that, being thus inspired, he prophesied concerning the infant Jesus.

VERSE 32. Under divine inspiration, therefore, Simeon declared this child to be a light to lighten the Gentiles, and the glory of Israel. John also pointed to him as the true light which lighteth every man that cometh into the world. (John 1:9.) And Paul adds, "This is good and acceptable in the sight of God our Savior, who will have all men to be saved [from their blindness and deafness], and to come unto the knowledge of the truth." (1 Tim. 2:4.) As the vast majority of mankind have never been thus enlightened, and thousands more have been only partially so, it follows logically that the full enlightenment of the world tarries until the Millennial reign of Christ shall call forth all that are in their graves--when "the Sun of righteousness shall rise with healing in his wings." Then he will enlighten the whole world, and believing Israel will glory in him.

Simeon's further prophecy of verse 34 is partially fulfilled. The world has witnessed the fall of Israel from divine favor, and their sad condition as outcasts for nearly two thousand years, because of their rejection of Christ. And now the time for their rising again has come (beginning A.D. 1878): and they will be raised up nationally to all the favor from which they fell nationally. Today we are witnesses of the regathering of Israel, preparatory to the turning away of their blindness and their coming again into divine favor and blessing.

"And for a sign which shall be spoken against." This has been true all through the age; and the reproach of the cross has not yet ceased.

VERSE 35 had reference to Christ's tragic death, and the test of faith thereby instituted, both in that day, and even to the end of the age, thus (by the test) revealing the thoughts of many hearts,--proving which are loyal and faithful to God as true soldiers of the cross, and which are not. It is not probable, however, that Simeon, who spoke thus under divine inspiration, understood fully the import of his words.

VERSES 36-38. Anna, a prophetess, another devout, faithful soul, recognized and pointed out the infant Redeemer. It will be observed that she was of the tribe of Aser--another evidence of what we have frequently called attention to in connection with the Anglo-Israel question, that the entire house of Israel (twelve tribes) was represented at Jerusalem in our Lord's day, and not the tribes of Judah and Benjamin only. See TOWER, Dec. '91.

R1674 : page 223

VISIT OF THE WISE MEN.

III. QUAR., LESSON III., JULY 15, MATT. 2:1-12.

Golden Text--"They saw the young child with Mary his mother, and fell down and worshipped him."--Matt. 2:11.

VERSES 1,2. That even the Gentile world was in expectation of the coming Messiah (Luke 3:15) is manifest from this visit of the wise men (Greek Magi, sages) from the east--possibly from Persia. The term originally belonged to a class of priests among the Medes and Persians who constituted the king's privy council and who cultivated astrology, medicine and occult and natural science. Ancient authors make frequent reference to them. Later the term was applied to all eastern philosophers.

In the far east, the Chinese and Japanese and other nations have cherished a very ancient tradition that God would descend to the earth in visible form, to enlighten men and to redeem them from their sins. Tacitus, Suetonius and Josephus all testify that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world. Virgil, who lived a little before this, tells that a child from heaven was looked for who should restore the golden age and take away sin. Confucius, in China, about B.C. 500, prophesied the appearance of such a deliverer, and a deputation of his followers going forth in search of him was the means of introducing Buddhism into China. Zoroaster

R1674 : page 224

taught the Persians that a pure virgin

would bring forth a child, and that as soon as the child would be born a star would appear, which he added, "follow wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word, which created the heavens."

These expectations doubtless arose from the intermingling of the Jews with foreign nations. The Prophet Daniel was himself associated with some of their wise men. (Dan. 2:48.) His prophecies were made known to them, and the calculations by which he pointed to the time of Messiah's advent. These in course of time were woven into their literature. Nearly all of the ancient religions are confessions of human need: and in their blind gropings in the dark, they reveal the depths of man's degradation and misery.

The miraculous star in the east, for which some of the Gentile wise men had been taught by a mere vague, groping superstition to look, finally made its appearance, and guided those blind feelers after God to

R1675 : page 224

the wonderful light of the world. Thus kindly God condescends to human ignorance and weakness. "A bruised reed will he not break, and smoking flax will he not quench." All men will in due time have full, clear testimony to establish their faith in the Holy One of Israel and all who love righteousness will gladly accept him. Those who now can walk by faith have all the evidences which hopeful, loving faith requires. But none the less shall all the doubting Thomases and all the now blinded world in due time have the more tangible evidences in store for them. But more blessed are those who can now walk by faith.--John 20:29.

The inquiry of the wise men (verse 2) betokened a proper condition of heart--(1) It showed that they had respect and reverence, and that they desired to render homage to the mighty God of Israel, and to his messenger to men. (2) It showed faith in the divinely inspired prophecies which had been irregularly interwoven with their own vague ideas and traditions. (3) It showed their zeal as truth-seekers, and their humility of heart in leaving their own philosophies, etc., and coming to inquire of the

God of another nation. They seemed to desire truth on the great subjects of God and of human destiny, regardless of all other considerations. And they accordingly declared their disposition to render the homage due to the appointed ambassador of Israel's God, when they should find him.

Jesus was born to be a king as well as a savior. The latter term includes the former; for the great salvation is secured by both his humiliation (even unto death) and his exaltation (as a king and deliverer). By his vicarious sacrifice our salvation was made legally possible; and by his glorious reign it will become an accomplished fact.

VERSES 3-6 show the faith--though it was an irreverent and selfishly jealous faith --of Herod and his official staff in the God of Israel and in the words of his inspired prophets; and also the thorough acquaintance of the Jews with the prophecies. Without hesitation they pointed to the predictions of time and place and repeated Christ's foretold mission. Indirectly, we have here strong evidence of the esteem which the Hebrew Scriptures everywhere commanded. Herod's selfish faith, which sought the infant king that he might kill him, was in strong contrast with the reverent and devotional faith of the wise men. Fearing the overthrow of his own power, he was moved with envy toward the infant rival who was already attracting the world's attention. But, as usual, the wrath and duplicity of an evil man was overruled for good; for the king gave to the wise men the directions from the Jewish prophets--to go to Bethlehem, --an additional assurance to that of the star that they were being rightly guided, and that too by the God of Israel.

VERSES 7,8,12 show the duplicity of Herod's wicked heart, which the wise men could not discern, but which God knew and guarded them against by a warning dream. The devout wise men obeyed the warning and, disregarding the kings command, departed into their own country another way, bearing the good tidings with them.

VERSES 9-11. Leaving the king's presence, they observed that the star also led in the direction of Bethlehem, and, standing over where the young child was, the miraculous luminary had accomplished its mission: the infant Redeemer and King was found and reverently worshipped and presented with the choicest and most costly gifts.

Thus even in his infancy this light that was to lighten the Gentiles began to shine into some waiting and devout Gentile hearts.

====================

page 226

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1677 : page 226

CAN IT BE DELAYED UNTIL 1914?

Seventeen years ago people said, concerning the time features presented in MILLENNIAL DAWN, They seem reasonable in many respects, but surely no such radical changes could occur between now and the close of 1914: if you had proved that they would come about in a century or two, it would seem much more probable.

What changes have since occurred, and what

velocity is gained daily!
"The old is quickly passing, and the new is coming in."

Now, in view of recent labor troubles and threatened anarchy, our readers are writing to know if there may not be a mistake in the 1914 date. They say that they do not see how present conditions can hold out so long under the strain.

We see no reason for changing the figures--nor could we change them if we would. They are, we believe, God's dates, not ours. But bear in mind that the end of 1914 is not the date for the beginning, but for the end of the time of trouble. We see no reason for changing from our opinion expressed in the View presented in the WATCH TOWER of Jan. 15, '92. We advise that it be read again.

TRACT NO. 21.--DO YOU KNOW?

We published one hundred and fifteen thousand copies of this tract, and have sent samples to all our TOWER readers. It seems to give general satisfaction, and orders from all quarters are large. We advise the circulation of this tract by all of you--on street cars, steam cars, at hotels and depots, and Sundays on the street-corners,--until everyone within your reach has been supplied. Order all that you will agree to use. Never mind the money. Many have opportunity for distributing sample copies of Old Theology Tracts who have no money to spare to pay for their printing, etc., but others, again, who have less opportunity for distributing tracts, take delight in meeting the publishing expenses, and thus help to preach the "good tidings of great joy, which shall be unto all people."

The first edition, although large, is already exhausted; but we have another edition of over two hundred thousand under way which will be ready in about ten days. Send in your order and have a share in this feature of the harvest work. There should be a million copies of this tract in circulation within a year.

===================

R1675 : page 227

VOL. XV.   JULY 15, 1894.   NO. 14.

VIEW FROM THE TOWER.

LABOR PANGS OF THIS KOSMOS.

"The whole creation groaneth and travaileth in pain together until now,...waiting for the manifestation of the sons of God" in Kingdom power; for which we [the sons of God who are to be manifested for the blessing of all the families of the earth] also groan, praying, "Thy Kingdom come, thy will be done on earth as in heaven."
--Rom. 8:22,23,19; Matt. 6:10.

NO one can be indifferent to the phenomenal times in which we are living; for although the rush and crush of business and pleasure continue, and even increasingly, there is, deep down in men's hearts, even at the theaters and sporting grounds, a feeling of unrest which cannot be better described than by the prophetic words of our Master,--"Men's hearts failing them for fear and for looking after [toward] those things coming upon the earth."

We who know what is coming are relieved from anxiety; for, although we see near us a dark night of intense trouble, such as has not been since there was a nation, we see also the glorious beyond--the Millennial day, which "lights the gloom with healing ray." We can wait patiently, although not without interest and deep concern, for the development of God's great Plan of the Ages, now so near its consummation.

It is interesting to look back and note the accuracy of the fulfilment of God's Word, so that our hearts may be established with the greater confidence respecting the future,--the things coming upon the earth. For instance, as we look back and note that the Scriptures marked 1873 as the end of six thousand years from Adam to the beginning of the seventh thousand, and the fall of 1874 as the beginning of the forty-year harvest of the Gospel age and day of wrath for the overthrow of all the institutions of "this present evil world [or order of affairs],"* we can see that facts have well borne out those predictions of Scripture. We see that the present world-wide distress had its beginning there; that it has been progressing with increasing momentum every year since; and that, as the Apostle Paul declared it would be, so it has been, and so it is--"As travail upon a woman with child." Each spasm of pain is more intense; and so it evidently will continue to be until the death of the present order of things and the birth of the new.

It might be presumed that all this would seem plain to us who have been so preaching and writing for nearly twenty years on these lines; but it will be interesting to our readers to note that now, twenty years after, others who have no knowledge of our writings, or of the prophecies upon which our expectations were and are based, are calling public attention to these very dates. Rev. Josiah Strong, D.D., a man of world-wide reputation as a thinker, calls attention to the year 1873, as laying the foundation of present troubles, saying:--

"Profound economic changes have attended the transition of the world's methods of production and distribution which has taken place during this century and more especially during

R1675 : page 228

the past twenty-five or thirty years. It is to this source we must look for some of the principle causes of popular discontent which has been pronounced ever since the commencement of the industrial depression which began in 1873 and affected all classes."

Even more widely known is Mr. Powderly, for years at the head of one of the chief labor organizations of this country: he places the date of the beginning of present labor disturbances as 1874--just following the financial strain of 1873 noted by Mr. Strong. Thus both gentlemen and both of their dates agree with the Scriptures. Mr. Powderly says: "Go back twenty years [to 1874], and you will find that the employer and employee had interests in common."

But Mr. Powderly's address, of which the above is a part, will all be interesting, and we quote it below, from the N.Y. World of July 2.

MR. POWDERLY'S ADDRESS.

T. V. Powderly, ex-General Master Workman of the Knights of Labor, spoke at Prohibition Park, Staten Island, yesterday, on the railroad strike and the coal strike of Pennsylvania. He carried the strain of total abstinence

---

*See MILLENNIAL DAWN, VOL. II., Chaps. 2, 6, 7; VOL. I., Chap. 15.

throughout his remarks.

"Until the laboring men of America," he said, "are made to realize that they carry their worst enemy with them in the shape of liquor, they will not solve the great problems that now confront them.

"You all probably have made up your minds that I am a very terrible sort of a man. You have read of the hundreds of strikes that I have ordered, strikes that have paralyzed the business of the country, and carried want into tens of thousands of homes. Standing here before you and before my God, I can say that I never ordered a strike in my life. All the strikes that I have been credited with ordering have been precipitated before I knew anything of them; and then I have, as leader, simply made the best of what I have always regarded as a very bad situation.

"We are all now intensely interested as to the outcome of the strike in the West. Every strike that takes place upon a line of railroad is a strike against the whole country. Our railroads

are so closely identified with the life of the nation that when you stop any one of these arteries through which the life blood of the nation's prosperity flows you injure those whom you least expect to injure and whom you would least desire to harm.

"There is now a great feeling of unrest in this land. Go back twenty years and you will find that the employer and the employee had interests in common. But machinery, that Juggernaut which for good or for ill has crushed millions in its march of progress, has made men merely subordinates to it. Then, too, money has become centralized, and unheard-of fortunes are in the hands of individuals. There are twenty-four men in America to-day who possess more money than there was in the whole world when this country had the revolution which gave us a name and a flag.

"Taken altogether the brotherhood of man seems to be a long way off. Is it any wonder that men who are working for wages that will barely sustain life should take desperate measures to undo a wrong? There is a cause for all these labor demonstrations, whether they be right or wrong, and the cause is not of to-day or of yesterday, but one that has grown with the century.

"The great national highways, the railways, are as much the property of our Government to-day as were the old coach roads. There are many who believe that these railroad strikes, which during the past twelve years have become more extensive, will continue, doing more injury each time, and that there will be less chance of controlling them in the future, until we adopt a plan of national co-operation and run the railroads under the supervision of the United States Government, by and for the whole people.

"This strike to-day is not for wages, not for the recognition of any association or organization. It is a strike for the control of the arteries of trade and industry.

"If all the railroads could be nationalized, then all strikes upon them would be at an end, for every man, whether he be an employee of the railroad or not, would be an equal owner in it and equally interested in the system and equally anxious for its well being.

"These great labor problems will not be solved by the laboring men alone, however. Men and women not directly engaged in labor must act and vote so that they will be a power between what are now called the opposing forces."

After demonstrating the ridiculously low wages that the anthracite coal miners of Pennsylvania have been reduced to, Mr. Powderly said: "Place yourselves in their places. Ask yourselves whether you would go down into the mines every day to slave and toil for the purpose of supplying others with coal, when by your labor you could not supply your own household with the common necessities of life.

R1676 : page 229

"The day will come when these coal deposits, too, will be owned by the Government that represents the people, who must have the coal.

"Do you believe that God intended that six men sitting here in New York should dictate as to whether all the people should or should not have coal--whether they should be kept warm or cold; whether they should have their meat cooked or raw: by fixing prices to suit themselves? If I thought so, I would be a rank infidel.

"This may sound like Socialism. Well, there are Socialists, and there are men who think they are Socialists. I believe that at heart most of the people are Socialists to-day, for any man who believes that the social conditions need improvement is a Socialist."

A SOCIAL REVOLUTION.

All speak of the present world-wide troubles as "strikes;" but this name is not appropriate to present disturbances. Strikes are revolts against employers, because of real or fancied grievances, or for better pay, shorter hours, etc.; but recent uprisings such as that of the dock-men and coal-miners in England, a year ago, the recent general combination of coal-miners throughout the bituminous coal regions of the United States, and the present uprising of railway employees which is disturbing the comfort and welfare of millions, are not strikes,--they are more, they are incipient revolutions. They do not express dissatisfaction with employers or wages; for between the employers and the so-called striking employees in many instances there is respect, if not friendship;--but they do represent a rebellion against the present social system. They are "sympathy strikes," the employees often declaring that they have no grievances, but want to show sympathy with others whom they believe have grievances.

Laborers, mechanics and employees in general are beginning to realize what we pointed out twenty years ago (but what was then scoffed at), that machinery and invention, with the natural increase of the human family, would soon [under present social and financial arrangements] show an over-supply of humanity, because the power of profitable employment would be centralized in the hands of the few, who, operating under the general law of self-interest, would always employ the cheapest competent service; and thus the masses of humanity, being thrown into competition for the necessities of life, would soon become the slaves of the few--their very living necessities depending upon the charity of their employers in providing work. This is what we see in many parts of the old world;--e.g., millions in China and India barely subsisting upon a wage of four cents per day.

This is the meaning of the "sympathy strikes:" the masses are realizing that their cause is one, and that if something be not done to alter the present social condition and its tendencies, they will become the chattel slaves of corporate wealth. They feel that what is done must be done soon, too; because each year the pinch becomes tighter and they fear that the time may come when they as a class will be too poor to strike or to offer any resistance to oppression; for already they feel as poor, with a wage of one dollar a day, as the East Indiaman does with four cents per day.

Can we wonder, then, at "sympathy strikes," no matter how unreasonable they may appear on the surface? Surely not: to those engaged it seems to be a question of life or death, socially. To them the future looks not only dark, but black, and without a ray of hope except through the methods now being pursued. And others, in other departments of life, equally hopeless, are only restrained from joining a general revolution by the well-grounded fear that the results would be worse than the present condition, and by the undefined and baseless hope that somehow matters will right themselves. Surely such conditions call for sympathy on all sides. And the people of God, who have gained the good hope of the Gospel of God's Word, can sympathize heartily with these hopeless ones, and should point them to the only real remedy, the Kingdom of God, and earnestly continue to pray, "Thy Kingdom come."

And then can we not also sympathize with the rich and those who employ labor? Surely this is their day of trouble in an especial degree, as said the Prophet and the Apostle. (Zeph. 1:14-18; Jas. 5:1-6.) Present conditions are not, as is sometimes claimed, the result of special legislation secured in their favor, but the result of increased knowledge, and with it, increased ambition. (Dan. 12:4.) The case is like that of an outgrown shoe: once it was a comfortable fit and a desirable shoe; but now it pinches;--not because the shoe has grown narrower and shorter, but because the foot has grown larger. So the metes and bounds of the present social order, that once were easy and favorable, now pinch;--not because they are being contracted, for the reverse is the case: they are being stretched in every direction. They can never again prove easy, however, but will prove more and more distressing, because the general increase of knowledge daily increases the desires and discontents of the masses.

Evidently the rich men are not to be blamed for this, even though they be blameworthy for not recognizing the changed conditions and adapting themselves thereto. Indeed, only millionaires

could do anything out of the current of social and financial custom. Others are powerless: the average mine-operator, storekeeper, and manufacturer is so beset with competition and with maturing debts that even an attempt to change from the rut of present custom would mean financial suicide--the wreck of his own business and that of others more or less dependent upon its prosperity. Indeed, we may safely say that the majority of this influential class of busy brain-workers recognize the situation and would rejoice if they could see any feasible method of bringing about a moderate change. And yet in times of strikes and riots, when their business is most disturbed, and when they feel themselves close to the brink of financial ruin, these men cannot call out for public sympathy as can the laborers and strikers; they cannot tell their distress, because to do so would be to spoil their credit and only hasten their ruin. And these men also deserve the sympathy of all who "look not every man upon his own things [troubles and interests], but also upon the things of others."--Phil. 2:4.

But, as selfishness is the basis of the present social system, so love must be the basis of the new and better order; and that radical change can only come about by the sound conversion of the majority of the people to God and his plan (which is not supposable under present conditions), or the interposition of divine power and law,--the very thing which the Scriptures predict. What can we advise? To all the "brethren" we say, "Have patience, brethren;" "avenge not yourselves;" they that take to the sword will suffer therefrom the more themselves.

R1677 : page 230

Trust in the Lord, wait patiently for him, and he will bring to pass in his due time and way (the best time and way) all the gracious promises of his Word--including the blessing of all the families of earth.

We see the various inequalities and wrongs of the present system of society more clearly than others, because we see them from the standpoint of the Lord's Word; but we can see also that, if it were within our power to suddenly revolutionize matters, that would be undesirable: it would produce a condition far worse than the present. Far better the present social system than none; and far better, while the present system continues, that the power remain in the hands of men of judgment and moderation than that the lever of power be suddenly transferred into the hands of the rash and inexperienced masses, unused to weighty responsibilities, and mere novices and experimenters upon all questions, social and financial. A thousand times better is a social system in the hands of education and experience, even though selfish, than no social system, or an experimental one in the hands of novices equally selfish, but not equally moderate. We much prefer then to stay as long as we can where we are than to change to any other arrangement that men can originate, or assist in any way to precipitate the trouble which sooner or later must inevitably involve all nations and all individuals.

Better, far better, wait on the Lord,--wait until his time for establishing his Kingdom and have it come about in his way. He will eventually restrain the forces of evil and selfishness in both rich and poor and bring in equity and everlasting righteousness.

So, then, although we know that the revolution and anarchy and trouble are surely coming, let us, "brethren" of Christ, do nothing to promote or hasten it. Let our advice be to the contrary, to any of our friends who seek our counsel. Especially let us improve the opportunity for pointing out to them the true and only remedy for present distress--Christ's Kingdom and its new social order under the law of Love. And, to all who have ears to hear, preach Christ the Redeemer, soon, as the Great Physician, to be the Restorer of all who cheerfully obey him. Point him out as now our Savior, your Savior. Tell them of the joy and peace and blessing which he gives and which he promises shall abide with us in every condition. Tell them that it is for this reason that "We will not fear though the earth [society] be removed; though the mountains [governments] be removed and carried into the midst of the sea [the ungovernable masses]; though the waters [the people] thereof roar and be troubled; though the mountains [governments] shake with the swellings [riots, tumults, etc.] thereof."

And if they become interested and willing, lead them to the Lamb of God and the streams of truth that make glad the true people of God, --and if they be converted to God, seal them in the forehead (mind, intellect) with the wonderful present truth with which God has caused us to be sealed.--Rev. 7:3.

Remember that now is the time to be active co-workers with God in doing this sealing work, and that the disturbing winds are being held back until the sealing work is done. Therefore, when the present disturbances pass away and another season of comparative calm follows, continue earnest and zealous in the sealing work, knowing that the time is short and that "the night [the darker period] cometh when no man can work." We must labor while it is called day, and cannot hope for a more favorable opportunity than the present. "Be thou faithful unto death, and I will give thee a crown of life," is the promise.

====================

R1677 : page 231

"ANGELS WHICH KEPT NOT THEIR FIRST ESTATE."

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose....And they bare children to them; the same became mighty men, which were of old, men of renown."--Gen. 6:2,4.

THE Scriptures not only point us to the future age and call the spiritual government of Christ which shall then exist a "new heavens," and earthly society and institutions under it a "new earth," but the present spiritual rulership (under Satan, "the prince of this world"), with the earthly institutions under it, is termed "the present evil world," dispensation or epoch.* Moreover, we are informed that the present dominion of evil has not always existed, but that it was preceded by a still different dispensation or epoch, spoken of as "the world that was before the flood," which also had a heavens, or spiritual ruling power, and an earth, or condition of men subject to that spiritual dominion.

The three worlds mentioned by Peter (2 Pet. 3:6,7,13) designate these three great epochs of time. In each, God's plan with reference to men has a distinct and separate outline, yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom, justice, love and power, to the wonder and admiration of all his creatures.

Since that first "world" (heavens and earth, or that order of things) passed away at the time of the flood, it follows that it must have been a different order from the present, and hence that the prince of this present evil world was not the prince of that order which preceded this --the dispensation before the flood--however widely his influence was then exerted and felt.

Several Scriptures throw light on God's dealings during that first dispensation, and give clearer insight into his plan as a whole. The thought suggested by these is, that the first world (the dispensation before the flood) was under the supervision and special ministration of the angels; who were permitted to do what they could and desired to do to recover and rule the fallen race, which, because of sin, needed a government other than its own.

That angels were the rulers of that epoch is not only indicated by all references to that period, but may be reasonably inferred from the Apostle's remark when contrasting the present dispensation with the past and the future. He endeavors to show both the righteousness and the enduring character of the future rulership of the world, saying, "The world to come hath he not put in subjection to the angels." No, it is put under the control of our Lord Jesus and his joint-heirs, and hence it shall not only be more righteous than the present rule of Satan, but it shall be more successful than was the previous rule by the angels.--Heb. 2:2,5.

In their original estate all the angels, it seems, possessed the ability to appear in earthly forms.

---

*See MILLENNIAL DAWN, VOL. I., Chapter iv.

R1678 : page 231

Thus Satan appeared to Eve as a serpent, or acting through a serpent. Other angels frequently appeared as men, thus performing their ministry, appearing or disappearing, as the work demanded.

It was at this time, it seems, that the fall of some of the angels occurred. It is a common supposition, though we think without foundation, that the fall of Satan's angels occurred before man's creation. We are told that Satan was a murderer (man-killer) from the beginning. (John 8:44.) Certainly not the beginning of his own existence, for every creation coming from God's hand is perfect; nor can we think any other beginning referred to than man's beginning, in Eden. But, so far as we are informed, he was then alone and had no followers or angels.

The ambition of Satan, one of the mighty angels, to become a ruler seems to have developed as he beheld the first human pair with their procreative powers, and the grand possibilities of an extended dominion through their posterity. He probably reasoned that, if he could obtain the control of this man, he would have the dominion over all his offspring, and be in power and influence above others--a rival of Jehovah himself; and his growing ambition said, "I will be like the Most High."--Isa. 14:14.

Successful in contaminating the stream at its source, Satan gained a great influence over the race; but his power over them was limited because of the competition of the great company of angels, who, as guardians, instructed and ruled mankind for a time in harmony with the will of God. But man's corruption was contagious, and some of these angelic rulers soon fell victims to the plague: left their own habitation, or condition as spiritual beings, keeping not their first or original estate. They misused the powers which they possessed, of assuming a human form, and became of a reprobate and licentious mind, copying after degenerate man, and started a new race of men in the world, as the above text (Gen. 6:2-4) affirms.

This Scripture is applied by some to two classes of men--one class, more righteous than the other, called "sons of God." But such a position is untenable; for it is not a sin for one

man to take for a wife another man's daughter. Marriage among men is never in the Scriptures condemned as sinful. On the contrary, it was ordained of God, and has always had his sanction. (Gen. 2:24; Heb. 13:4.) Our Lord attested his approval by his presence at the marriage in Cana. (John 2:1-11.) Neither is the propagation of the race, under proper conditions, condemned as sinful. God commanded it, that the earth might be filled with a race of beings generated from one pair, and in order that the redemption of the race might be secured by the obedience and sacrifice of one--Christ. (Gen. 1:28; Rom. 5:19.) However, those to whom the Lord has granted a knowledge of his truth sometimes forego marriage, as they deny themselves many other earthly rights and privileges "for the Kingdom of Heaven's sake" (Matt. 19:12), if they consider that thereby a more efficient service may be rendered to the Lord.*

Again, if it were merely a union of two classes of the same race, why should the offspring be specially called "men of renown?" If the righteous and the wicked marry to-day, are their children therefore giants or mightier or more renowned men?

Through the deterioration of several hundred years, mankind had lost much of its original vigor and perfection of mind and body; but with the angels it was different. Their powers were still perfect and unimpaired; hence it is clear that their children would partake of that vitality and much more resemble the first perfect man than those around them, among whom they would be giants both in physical and mental strength.

Those angels which kept not their first condition, but sought the level of sinful men, and left their own habitation, or spiritual condition, God placed in age-lasting chains. That is, God restrained or limited their powers, taking from them the power and privilege of appearing in an earthly form, human or other. Hence, though we know that they did thus appear before the flood, there is not one instance recorded in which they have been able to free themselves from this restraint or chain since. On the contrary, the angels who left not their first estate are not so restrained, and have appeared frequently as men, as a flame of fire, as a pillar of cloud, etc., as recorded in both the Old and New Testament Scriptures.

Having become depraved in their tastes, and being given over to a reprobate mind, and debarred from all association with God and his works and plan, these fallen angels have no longer any pleasure in things on the spiritual plane, but crave association with depraved mankind and a participation with men in sin. How wise and kind the Almighty hand which has restrained their power and influence over men, by preventing their personal intercourse! Now, they may indeed enter and act through any who invite their companionship, as spirit mediums, but no more can they do. Thus far shalt thou go, saith the Almighty, but no further. This is the explanation of what is known as Spiritism.

Some of this class, possessed by devils, our Lord and his disciples met in their ministry. Out of one he cast a legion of devils. (Mark 5:1-15.) Anxious in some manner to become associated with humanity, yet unable to assume human form because restrained, when they found a man willing to have such company, a legion crowded into him, thereby making him a maniac. Even when they perceived that the Lord would release the man from their possession, they in despair requested as a favor that they might be permitted to inhabit and use the bodies of a herd of swine near by. But the swine were crazed thereby, and madly rushed into the sea.

Jude (6,7) gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "Even as Sodom and Gomorrah,...IN LIKE MANNER giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly taught by this passage and also by Lev. 18:23; 20:15,16. And that our race as it exists to-day, coming through Noah, is purely Adamic stock, and contains no mixture, is shown by the expression--"These are the generations of Noah: Noah was a just man and perfect in his generation,"--i.e., not contaminated in the manner before described.--Gen. 6:9.

Glancing back, then, we see the first epoch under angelic control, the inability of those angels to lift man out of his fallen condition, and the debasing influence of man's continued degradation upon some of the angels. The angels were utterly unable to accomplish the great work of man's recovery. Doubtless they were anxious to do it, for they sang and shouted for joy at his creation. God let them try it, and it was doubtless part of their trial and discipline, but they failed. Some joined the ranks of evil, while the rest stood by powerless to arrest the terrible course of sin. Later we find the good angels still interested, desiring to look into the plan which God has since been working out, and ever ready to do his bidding in our service. (1 Pet. 1:12.) Thus was proven to

---

*See issue of July '93--"Man and Woman in God's Order."

R1678 : page 233

both men and angels the futility of angelic power to save men.

In the beginning of "this present evil world," notwithstanding Noah's endeavor to serve God and to teach his posterity to follow his example, and the exhibition of God's judgment in the deluge, the tendency was still downward; and soon the wickedness of Sodom brought its destruction. Mankind were bent on an evil course, and God permitted them to take it. Then the ministration of angels, except to the few of God's children, was withdrawn; and now, instead of sending heavenly messengers to declare to us his will, he has given us his Word, "that the man of God may be thoroughly furnished [thereby] unto all good works."--2 Tim. 3:16,17.

Ever since the fall, God's plan has been gradually and quietly developing, and in due time will bear abundant fruit unto eternal life; and he has now demonstrated to all his creatures that his plan is the only one which could accomplish the great work. It selects and tests first of all the "little flock," the Royal Priesthood, and then reaches out to lift up and restore all who will accept life upon God's conditions.

THE SPIRITS IN PRISON.

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened in the spirit. By which also [in addition to this work done for us] he preached to the spirits in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah."--1 Pet. 3:18-20. See Diaglott, foot note.

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the suggestions of the preceding article, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our present view of it.

The most common view is, that during the time that Jesus was entombed he was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock and deride them. Consequently he must have preached a message of hope--a part of his blessed "good tidings of great joy." And if there is a future for the antediluvians, why not accept our position as correct--that in Christ

R1679 : page 233

"all families of the earth shall be blessed?"

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and "hell," we must reason that if Jesus were really dead during those three days, as the Apostles declare, then he could do no preaching; for "the dead know not anything" (Eccl. 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Eccl. 9:10.) Second, If Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well as unscriptural.*

The second view, and the one which seemed most reasonable to us until the considerations of the preceding article threw light upon this scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in death. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to spirits, spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, nor before the flood, but after they had been chained,--by the death and resurrection of our Lord.

It seems very clear, therefore, that the spirits are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained in some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day."--Jude 6, Diaglott.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time he was dead? We answer that it is not so stated. It was by the facts that he preached, as we sometimes say that "actions speak louder than words." It was by his sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in his work, his course was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward--resurrection to spiritual being of the divine nature. Such was the great text; and the lesson from it is stated

---

*For a full treatment of the subject of "hell," future punishment, etc., see our issue of Feb. 1-15, '93. Concerning "immortality" see issue of Apr. 15, '94.

R1679 : page 234

by the Apostle (1 Pet. 3:22), viz., that Jesus was now highly exalted and given a name (title) above every name, that he was "gone into heaven, and is at the right hand of God [the

position of highest favor]; angels and authorities and powers being made subject to him."
They knew Jesus before he left the glory of the heavenly condition and became a man. They knew the object of his self-sacrifice as a man. They saw him obedient even unto death, and then that his high exaltation came as a reward. (Phil. 2:9.) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its results with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we now do, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that infinite wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. --Heb. 2:14.

But did not the Lord, in Matt. 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No: this scripture cannot be used as an argument against a hope for a probation for the imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels--messengers or servants--yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. This passage relates to the "lake of fire" or destruction (Rev. 20:10),* into which, at the close of the Millennial age, all are to be cast, who are out of harmony with God. Satan will be of those cast into that everlasting destruction, and with him all who do unrighteousness or have pleasure therein --all of whom, spirits or men, are reckoned to be on his side, his angels or messengers. All evil-doers shall be cut off from life. To cut off such, and such only, was God's plan from the beginning. The wilfully wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the wicked will God destroy."

----

*See our issue of Feb. '93.

THE PROBATION OF ANGELS.

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful lesson from the ministry, death and resurrection of our Lord, ever have an opportunity to profit by those lessons? will they ever have an opportunity to repent of their sin, to leave Satan's service and to return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, "also," "in like manner" to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (krisis--trial). The Apostle Peter's testimony is in harmony (2 Pet. 2:4); and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ--the Church, the Kingdom of God in exalted power. Speaking of the impropriety of the saints appealing to earthly courts of justice for adjustment of their difficulties, he says, "Do you not know that the saints shall judge the world?...Know ye not that we shall judge angels?" (1 Cor. 6:1-4.) The Greek word here rendered "judge," is krino, of the same root as krisis, rendered "judgment" in Jude 7, and signifies, to govern, to test, as to mete out to each individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of the Christ to rule over and direct both human and angelic sinners--"to judge the world" of fallen men, now restrained in death, from which they have been redeemed, and also fallen spirits, restrained alive until this judgment or trial of the Great Millennial Day, when the Church under the headship of her Lord shall try their cause also, giving everlasting life and favor to those who shall then prove themselves worthy of it, and everlasting destruction to those unworthy.

Besides, we find frequent references to a work Christ is to do in subjecting heavenly or spiritual, as well as human powers, when the Church has been selected and the work of judging and blessing is commenced. For instance, we

read (Eph. 1:10), "In the dispensation of the fulness of times, to re-establish [under God's dominion and law] all things in Christ [the disordered things] that are in heaven [spiritual] and on earth [human] in him."--Douay translation. Again, "In him it hath well pleased the Father that all fulness should dwell, and through him to reconcile all things unto himself, making peace by the blood of his cross, both as to the things on earth, and the things in heaven"--earthly and spiritual transgressors. --Col. 1:20.--Douay.

In Eph. 3:8-10, it is shown that the length and breadth of God's redemptive plan has been hidden by God until the Gospel age, when the apostles were commissioned to declare to men the conditions upon which they might become sharers with Christ in the execution of God's loving plans; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift--His Son--and the different methods and steps his wisdom marked out for all his creatures. We quote the passage from the Diaglott translation:--

"To me, the very lowest of the saints, was this favor given--to announce among nations the glad tidings--the boundless wealth of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [plan] which has been concealed from the ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the heavenlies, through [the instrumentality of] the congregation [the Church] the much diversified wisdom of God, according to a plan of the ages," "which he purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful plan and diversified wisdom contains something of interest to the angels, and, if of interest to any, of special interest to those confined or restrained, and awaiting a trial in the judgment of the great day. They see the saints and seek to look into things revealed by the Spirit and Word to these; but in no other way can they learn of their future, or of what provision has been made for them in the boundless wealth and diversified wisdom of God, because it is to be "made known" "through the Church."

These condemned angels have been learning much since the first text and sermon;--not only the lesson of our Lord's obedience and exaltation (1 Pet. 3:18-20; 1 Tim. 3:16), but also of his followers; for we read that "we are made a spectacle both to angels and to men." (1 Cor. 4:9 --Diaglott.) The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess him their Lord and Ruler; and those who refuse obedience to his righteous authority shall be cut off, as unworthy of life.--Isa. 45:23; Rom. 14:11; Acts 3:23.

The angels that sinned in the days of Noah have had a bitter experience since: no doubt death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan, without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matt. 8:29.) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character through misrepresentation of his plan, was the master and chief over these cast-down spirits; and evidently he had misrepresented Jehovah's plan to the imprisoned spirits as he has to men. He is the father of lies.

R1680 : page 235

Neither can we forget their respectful conduct toward our Lord and his apostles, and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" (John 6:42), the former exclaimed, "Thou art the Son of God." (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know thee who thou art, the holy one of God."--Mark 1:24.

The "legion," which had crazed the Gadarene, worshiped him, acknowledging him to be "Son of the Most High God."--Mark 5:6,7.

While they respected the true, they opposed the false, saying to some who pretended to exercise power--"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped on them and overcame them."--Acts 19:15.

The Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but

some of these fallen angels seemed desirous of spreading the glad tidings. One followed the apostles, saying, "These men are the servants of the Most High God, which show unto us [angels and men] the way of salvation."--Acts 16:17.

THE BASIS OF THEIR HOPE.

But an important question now arises. The Scriptures show us that man's hope centers in the fact that a ransom-price was given for our sins; but what is the basis of hope for these fallen angels? On what ground can they have a trial and a hope of everlasting life? Did our Lord die for them?

We are not so informed: The ransom-sacrifice was human, a ransom for men. "Verily," says Paul, "he took not on him the nature of angels," etc. (Heb. 2:16.) Furthermore, they were not under condemnation to death, and hence have never lost their life in any measure, and need no ransom from death. It was because the sentence of death had passed upon men that a ransom was necessary in order that we might regain life. Those angels which kept not their first estate were condemned, not to death, but to restraint and confinement, until a day of trial, when God will judge both men and angels in righteousness by that man whom he hath ordained. (Acts 17:31.) They are therefore undergoing their penalty as truly as man is suffering his, though the penalties be very different in kind,--"according to the much diversified wisdom of God."

And yet they had a great interest in our Lord's sacrifice; for though they were not being redeemed, bought by the precious blood, as was man, and did not need to be, not being under condemnation to death, yet their hope centered in the power which he should gain through his exaltation to the divine nature, in consequence of his obedience even unto death, to judge and restore them in due time.

Again, if we have a correct view of the matter, that these angels had been tempted and seduced by evil men, which had become very great (Gen. 6:5), we may see how the reconciliation accomplished by the blood of the cross for man could apply to and cancel both direct and indirect guilt, if it resulted from the one man's disobedience and was not consented to by the will of the sinner. So that now we are assured in the words of the Apostle, "It pleased the Father,...having made peace [propitiation--satisfaction] through the blood of his cross, by him to reconcile unto himself all things [out of harmony];...whether things in earth, or things in heaven."--Col. 1:20.

GOD'S COMPREHENSIVE LAW.

God's wisdom, love and justice decide on what is best, and that decision is his will or law. But, strictly speaking, only so much of God's will as he expresses to his creatures is law to them. Hence, while his laws never conflict, they may be more or less fully expressed on one occasion than on another.

All of God's intelligent creatures are under instruction, being taught those laws which his infinite love, wisdom and justice have enacted for the well-being of all. Though created perfect, each in his plane of being, yet they all lack that scope of knowledge and wisdom which belongs in full measure to the divine nature only. They all lack experience; hence, in giving them instruction in the wisdom and propriety of his laws, it has pleased Jehovah to make an illustration which would manifest and practically exemplify his own character and prove to his creatures the wisdom and righteousness of his laws.

It is evident that the spirit of his law is not to take advantage of some transgressive slip, occasioned by lack of experience on the part of his creatures, but that he intends it to apply to the thoughts and intents of the hearts. That this is the real intent of God, we shall see illustrated by his dealings with those who have from lack of knowledge become sinners.

His law in full, as we now see it in the light of his Word, is, "Thou shalt love the Lord thy God, with all thy heart, mind, soul and strength," and "thy neighbor as thyself;" and the penalty attached to the slightest deviation from that law is, "The soul that sinneth, it shall die;"--that no being shall be permitted to live, who, when fully informed of God's righteous will, and enabled to obey it, shall not conform thereto; that all such be cut off from life. But this is as it may be seen now. Once it was not so clearly expressed, nor so clearly seen.

To fully exemplify this law, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So man was placed under the extreme penalty of his law--death; God knew that through inexperience man would violate that law and come under its penalty; but he purposed to make an illustration to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illustration, might not suffer loss, but be blessed by the lesson as learned.

Nor should we forget that God's dealing with man was perfectly just. He had a right to demand perfect obedience from a perfect creature; and the fact that he at first did not inflict death

upon the angels was a favor toward them; even as toward man he has displayed his favor also, though in a different manner--through a ransom, and Savior, and restitution, and future trial for life, more favorable than the first, because of the knowledge of sin and its effects, meanwhile acquired by experience. This was a masterly stroke of wise economy on God's part; for had the death penalty been pronounced on the angels who sinned, a redeemer of their own kind would have been necessary for their recovery; and not only one, but many--one redeemer for each transgressor; for they were legion and were individually on trial; and the requirement of God's law is, Eye for eye, tooth for tooth, life for life.

Let us briefly view the exhibition of God's character as displayed in his dealing toward mankind whom he made a spectacle to angels.

(1 Cor. 4:9.) In so doing, let us guard against the common error which judges of God's actions exactly as of our own. Let us remember that justice, love, wisdom and power, as commonly displayed by the fallen race, in dealing with each other, and by human parents with their children, are far from perfect. In our first parents those qualities were perfect: they were in the image of Jehovah; but in our experience, in consequence of the fall, these qualities are constantly at war with each other. Sometimes love has a victory over justice, and sometimes justice has a victory over love.

But with Jehovah there can be no conflict; and neither ever gains a victory or ascendancy over the other. Both are perfect, and work only in perfect harmony.

Before man was created, the Justice, Wisdom, Love and Power of God held conference on the subject, and devised the plan which has since then been developing. The plan was suggested by Wisdom and concurred in by the other attributes; the arrangement and execution of it being left in Wisdom's hands.

Wisdom designed to have the largest returns from the experience of man, and the most valuable illustration of God's character to all his creatures, on every plane of being. Accordingly Wisdom said, Let the man come under the control of Justice, Love and Power, separately, that the force and operation of each may be the more forcibly illustrated. Let Justice first have complete control, let men be dealt with by the strict law, "Thou shalt not"--. "In the day that thou dost...dying thou shalt die." And it was so.

Man, inexperienced and unused to self-control and liberty, violated the law, and experienced the full weight of Justice, as Wisdom had foreseen and prepared for.

The lesson under Justice has been long and severe, but the lesson must be thorough, so that

R1681 : page 237

it shall never need repeating. Men and angels must learn that Justice is relentless, irrevocable and unalterable. Then, too, before it could be realized that the remedy for man lay only in Jehovah and nowhere else, an opportunity was offered for the trial of other methods for man's recovery. First, the angels were given rulership (during the age before the flood), and made a miserable failure; for, while man became more and more corrupt himself, his evil influence led to the fall of some of those who attempted his assistance--"those angels which kept not their first estate."

With the deluge that order of affairs passed away. Then, under the Law Covenant, given to one selected nation, another and different opportunity was presented, to prove to man that even if God should cancel all enmity, or resentment, and receive the world into covenant relations, they would require a Restorer, so that they could continue in harmony with God, even after being forgiven. Hence sacrifices and offerings for sin were instituted, and God treated that nation as though original sin and guilt had been removed, and then placed them under laws to prove to them, to us and to all, their inability (as degenerate creatures) to keep his law without a restitution to perfection--to his likeness.

Meanwhile Love stood ready to manifest itself at the moment Wisdom should give the word. Love would have done so at once, but for two reasons: First, it could not oppose or interfere with the action of Justice in condemning man and delivering him over for the execution of the prescribed penalty. Second: though Love might have acknowledged Justice and approved its action by promptly providing a ransom (an equivalent price), Wisdom objected and did not permit this course at that time, because it saw best to make the lesson complete and thorough.

Hence for over four thousand years Love was not permitted to manifest itself, and might only speak in shadowy sacrifices and ceremonies, and more or less obscure promises. But, finally, when the right time had come, "in due time," "in the fulness of time," Wisdom gave the word, and Love began to manifest itself for man's relief. The first act was to produce a perfect and sinless man to be a suitable "ransom for all:" one not under the Adamic curse --who would lay down his life for the race, and whose sacrifice would meet all the requirements of Justice, and therefore be acceptable as a ransom and propitiation for man's sins. And Love's great exhibition was seen in the gift of the grandest and greatest and first of all God's

R1681 : page 238

creation, who stooped and became man, to redeem men: and "they called his name Jesus."

"Ah!" says one who judges by his own feelings, "Now comes Love's victory over Justice. We shall see that God is more loving than severe."

But not so; God is not more loving than severely just: he is perfect in both respects.

It will be indeed a victory for Love, but not over Justice. It will be much grander than that. It will prove a victory for both Justice and Love; for it will be gained by Love's paying the price demanded by Justice--a ransom, "an equivalent price." (1 Tim. 2:4-6.) The love of God, so long veiled from sight, was manifested in the gift of his Son to be our Redeemer and Savior. The record is: "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation [satisfaction or appeasement] for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

When Love had ransomed man, and was ready to reveal itself by restoring the willing and obedient of mankind to perfection and harmony with God, Wisdom postponed this on the ground that a further development of the plan would ultimately enhance Love's glory, and perfect the work: that an interlude (the Gospel age) must occur in which should be selected some from among the redeemed, some sharers in Christ's sufferings and reproach, who should be counted worthy to share his glory and to be his associates in the execution of Love's triumph in "the restitution of all things spoken by the mouth of all the holy prophets."

Long and faithfully has Love labored; but all her labor will yet be lost, unless in due time Wisdom shall commission Power to do its special part in the great plan.

Power thus far has stood in the background, doing nothing directly in man's relief, save in the resurrection of our Lord, and in the miracles which shadowed forth its coming work.

Now, we are living in the day when Power begins to act, not in opposition to Justice, but in harmony with Wisdom, Justice and Love. Oh, blessed day! The Lamb that was slain and who redeemed us by his blood is now invested with Power to bless all whom he bought; and he is now about taking unto himself his great power, and shall reign until he has subdued all enemies.--Rev. 20:6; 1 Cor. 15:25.

God has chosen the plan which most fully and grandly exemplifies his unalterable justice, and exhibits the exceeding riches of his grace --his love; and in the restoration of man ("all who come to the Father by him") from destruction, from death, to perfection and life, will God's power be illustrated far more forcibly than even in man's creation. And as men and angels come to recognize the full fruition of God's plan in the ages to come, will they not with one consent exclaim with our brother and Apostle Paul, as he caught a glimpse of it: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind [plan] of the Lord? or who hath been his counsellor? ...Because out of him, and through him, and for him are all things. To him be the glory for ever."--Rom. 11:33-36.

R1682 : page 238

THE DIVERSIFIED WISDOM OF GOD.

"The much diversified wisdom of God" (Eph. 3:10--Diaglott) pursued one course with reference to the angels, not delivering the latter over to justice under the extreme penalty of the law, but pronouncing a lesser penalty until they should learn of evil and its consequences from the "spectacle" furnished them in mankind.

But the result of Wisdom's course in either case is the same. The angels being perfect, and having had an example of the extreme penalty of the law, will be able to conform to God's law when again offered the opportunity, and doubtless many of them will be glad to do so. Man, who experienced the extreme penalty of the law, will also be able to appreciate forever good and evil, and, if he will, to choose that which is good, while both, in the event of non-conformity to God's will and a persistence in an evil course, will then be liable to the extreme penalty--the Second Death. Those counted worthy of everlasting life will then, as God does, love righteousness because it is good, and hate unrighteousness because it is evil.

Though the experience of angels might at first appear less severe than man's, yet when it is remembered that man's dying experience was limited to an average of three-score years and ten, while the angels who sinned experienced over four thousand years of living restraint under Satan's rule, it will generally be conceded that their experience was not less severe than man's.

In view of the great work to be accomplished, how necessary is the elevation of the Christ (Head and body) to the divine nature, since his mission is to govern, direct and bring to perfection "whosoever will," both of spiritual and human beings. And does not the selection of this class, made different from both angels and men--of the divine nature--illustrate yet further the much diversified wisdom of God, whereby he is able to work all things according to the counsel of his own will? Verily it does!

===================

page 239

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1681 : page 239

THE FLIGHT INTO EGYPT.

III. QUAR., LESSON IV., JULY 22, MATT. 2:13-23.

Golden Text--"The Lord shall preserve thy going out and thy coming in."--Psa. 121:8.

There are five points in this lesson worthy of special notice; viz., (1) The foresight and providence of God. His fore-knowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah's knowledge and wisdom are superior to all the exigencies of his universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the divine plan. The same power that was able to transform the spiritual Son of God to the human nature was able also to protect him against all opposers, from helpless infancy up to the appointed time of his sacrifice for the world's redemption.

(2) We note again the ministry of angels --"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) Yes; and gladly are they ready for any service.--1 Pet. 1:12.

(3) The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They

did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism and sensuality) and going to Nazareth instead of to Bethlehem which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions which were to go into the land of Israel--in any part of which they might settle.

(4) In the circumstances here recorded we see the fulfilment of several prophecies --viz., (a) "Out of Egypt have I called my Son." This, like many other prophecies, was one of double significance, applying originally to the exodus of Israel from the bondage of Egypt (Hos. 11:1; Exod. 4:22,23), and subsequently to the return of the infant Son of God from Egypt after Herod was dead. (Matt. 2:15.) And on a still larger scale Egypt represents the world, and Christ and the entire Church of God are the called-out promised seed. (b) The circumstances which led to the settlement in Nazareth thereby led to the fulfilment of the prophecy of Matt. 2:23, "He shall be called a Nazarene." (c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jer. 31:15; Matt. 2:17,18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and become indications of the foreknowledge of God.

(5) It is also worthy of notice that in protecting the infant Redeemer God's course did not interfere with the existing order of things. Although all power was in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to the kingdoms of this world

R1682 : page 239

until the "Times of the Gentiles" should be fulfilled; i.e., until A.D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to crucify the Son of God, because for this purpose came he into the world--to give his life a ransom for many; and because his hour was come.--Matt. 20:28; John 2:4; 7:6; Luke 22:53.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king, was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until "the times of restitution of all things."

R1682 : page 240

The promise of the Golden Text) has special reference to the spiritual life of the Lord's consecrated people--spiritual Israel. As new creatures they are always safe in God's keeping, while they abide in Christ.

R1682 : page 240

THE YOUTH OF JESUS.

III. QUAR., LESSON V., JULY 29, LUKE 2:40-52.

Golden Text--"And Jesus increased in wisdom and stature, and in favor with God and man."--Luke 2:52.

In this incident of the early life of Jesus we catch a glimpse of the rapid development of perfect humanity. "The [perfect] child grew and waxed strong* [physically and intellectually], filled with wisdom; and the grace of God was upon him." His humble birth gave him none of the advantages of education or social culture, yet even at the age of twelve years all that heard him in conversation with the matured and learned doctors of the law in the temple were astonished at his understanding and answers. (Verse 47.) And later, when he taught in the synagogues, the astonished people said, "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother Mary? and his brethren...and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. 13:54-56.) "And all...wondered at the gracious words that proceeded out his mouth." (Luke 4:22.) "And the Jews marvelled saying, How knoweth this man letters, having never learned?" (John 7:15.) And others said, "Never man spake like this man."--John 7:46.

At the tender age of twelve he was intellectually more than a match for the mature and learned doctors; and he did not assume to be a teacher, but with becoming modesty he heard and asked questions--questions, however, so keen and penetrating as to indicate a very superior comprehension of the law and the prophets. As a perfect human being his mind was active and strong, his reasoning powers were astute, his perceptives awake to every educating influence with which he came in contact, his moral perceptions always discarding every thing that was evil, and his memory treasuring up all that was worthy of a place in his mind. Thus he grew and waxed strong and was filled with wisdom.

Joseph and Mary were, of course, unable to measure the breadth and capacity of such a mind, or to realize that at such an early age their child was developed so far beyond his years. But, having some appreciation of it, they did not give themselves special concern as to his whereabouts all the time of their stay in Jerusalem. They even started home and had gone a day's journey supposing that he was with friends in the company. Finding their mistake, they spent another day returning, and a third in searching for him, and finally found him in the temple earnestly studying the law and the prophets in the midst of the learned doctors.

To their solicitous inquiry as to why he had thus dealt with them, his somewhat surprised answer was, "How is it that ye sought me? wist ye not that I must be about my Father's business?" He evidently thought they understood him better than they did. But "they understood not the saying which he spake unto them." (Verses 48-50.) They probably had never told him of his wonderful origin, and that Joseph was only his reputed father. How then could he know? thought they. The fact was that the mystery of his incarnation was incomprehensible to them. They did not know of the previous spiritual existence of this wonderful Son of God that he was now made flesh. They only knew him as the promised Seed of Abraham. But he knew; for as he grew and developed on the human plane of existence, memory carried him back to the glory that he had with the Father before the world was (John 17:5), so that he knew who he was and whence he came (John 8:58,14), and that he came to accomplish his Father's business. He seemed somewhat surprised that Joseph and Mary did not more fully comprehend him; but since they did not, he meekly conformed to their ideas and was subject to them until he reached the years generally recognized as the years of maturity or manhood.

"And Jesus increased in wisdom and stature and in favor with God and man." (Verse 52.) Though the wisdom of twelve years surpassed that of the sages among men, neither his mind nor his body had yet reached full development. And not until he was a fully developed man was he suitable to the purpose for which he had been called. Not until he attained the age of thirty was he the full grown man ready for sacrifice.--1 Chron. 23:3; Num. 4:3; Heb. 10:5-9.

---

*Sinaitic and Vatican MSS. omit the words, "in spirit."

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1683 : page 242

"GO LABOR ON: SPEND AND BE SPENT."

Two have written that they feel discouraged because unable to do labor in the harvest field as colporteurs. They seem to feel that if not colporteurs they are not overcomers. This is a serious mistake; and since others may feel similarly, we reply publicly, although we have stated the same things in substance in previous TOWERS.

While the colporteur work is one of the best means of serving the truth, it is by no means the only one. If you have not the needful strength for travel, or if you have a large family dependent on you for support, or if you have not the gifts necessary to success in that work, you may know that it is not your work. Then look about you, while you pray the Lord to show you what you can do--most to his praise, most in the service of his truth, most to the blessing of his people.

However humble your talents may be, rest assured they will be accepted if presented in the name and merit and love of Christ. But be assured that you have at least one talent, else you would not have been granted an acquaintance with the truth. Be assured, too, that whatever the number of your talents, they must be used--must not be buried in pleasure or business or work of an earthly, selfish sort. If you do not use your talents (whatever they may be), it will be a proof of your lack of love, and hence a proof of your unworthiness to be one of the Lord's "little flock," all of whom will be so full of love for him and his that to sacrifice earthly good things in his service will be a part of their chiefest joy. And surely these are objects to draw upon our love and service, always and everywhere;--the Church of Christ in general, excepting only the "goats" and "wolves," are fainting for the true bread and the true water of life--truth. Under such conditions, while God's children are striving for what we can give, to be idle or pleasure-seeking would be almost criminal,--surely loveless.

So, then, if you cannot do one thing, be all the more diligent to do another. Tracts can be distributed, and it needs just such as yourself to hand them out effectively with perhaps "a word in season," in the evenings, or on Sundays,--in the cars, in the hotels and on the street corners. The brethren and sisters in Cleveland have distributed thirty-five thousand (35,000) tracts during the past month, and the results are showing favorably. Turn to your TOWER for May last and read again our suggestions--"Fervent in spirit, serving the Lord."--
Page 140.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch st., Allegheny, Pa. Readers and friends will be warmly welcomed. Preaching every Sunday at 3:30 P.M.

====================

R1683 : page 243

VOL. XV. AUGUST 1, 1894. NO. 15.

IS DEATH A PENALTY OR A CONSEQUENCE?

WE are requested to harmonize the statement of 1 Cor. 15:56, "The sting of death is sin, and the strength of sin is the law," with the statement of Heb. 2:14, "Him that hath the power of death, that is the devil." And the further question is asked,--"Are we to consider death a penalty for the infraction of the divine law, or as a natural result of disease contracted by disobedience to the divine commands?"

We will answer the question first, and then consider the harmony of the Scriptures cited.

We may properly consider death from both of these standpoints: it does not come now as an individual sentence from God, a penalty for personal disobedience; for not only do criminals and malicious persons die, but also saints and prattling babes: it is now a result of disease inherited and transmitted from one generation to another, under generally prevailing conditions. But, looking back to Eden, we can see that matters were different there: disease was unknown until, as an element of death, it was incurred, not from the eating of some poisonous substance in the fruit of the forbidden tree (for all the trees of the garden were trees of life), but as the curse or penalty for transgressing the divine law. That the penalty did not come as the result of a poison from the tree is evident, and that God specially forced Adam and Eve into conditions productive of disease and death is also evident from the record,--that God drove them out of the garden and away from the trees (literally, grove or orchard) of life into the unfit wilderness, outside the prepared garden, where, lacking suitable sustenance, gradually dying, they died.

The proper view of the question then is this. Adam, created in God's moral likeness and surrounded by his favors, transgressed his Creator's law knowingly, and without any just provocation, and suffered the penalty of his transgression --death. But, as he died slowly, he begat children who, although not put on trial as he had been, and hence not sentenced by God as Adam was, died nevertheless, because they had inherited from Adam a diseased or dying organism. And thus it has been ever since, and is now. As the Apostle declares, it was "by one man's disobedience [that] sin entered the world, and death as a result of sin. As all inherit sinful weaknesses and tendencies through Adam, so they also inherit death, the penalty of sin, through him. A father can bequeath to his children no rights, privileges or conditions that he does not possess at the time of their conception.

Coming now to the Scriptures cited, we remark that, so far from being in conflict, these passages corroborate and expound each other. Sin is the poisonous sting which has blighted and killed our race. Not that the sin committed (the fruit eaten) would of itself have had this effect: the strength or power to kill lay not in the fruit,--"the strength [or power] of sin was the law," whose vengeance or penalty the sin brought upon the sinner. And Satan, the tempter, by starting sin amongst men, brought all under the sentence of divine law,--under the power of death. And since he is the

R1683 : page 244

father of sin, and thus of sinners, the power or strength or weight of sin may be said to be his power or influence. And Satan's power of death continues steadily; for, by reason of man's weakness, through the fall, Satan can the more easily delude and beguile into deeper degradation; and thus by the increase of the disease of sin the power of death increases, swallowing up the human family more and more rapidly.

But in a still more particular way Satan has the power of death. When God had created man in his own image, with the divine law interwoven as a part of his being and nature, he made him ruler or king over earth, as his representative, and left matters in that way to take their course: as the Scriptures express it, God "rested from all his work." He did not interfere, even when man by reason of sin, disease and death became incapable of properly ruling the empire committed to his care. God had foreseen that man, in the abuse of his liberty, would become a servant of sin and Satan, and that in consequence not only man himself, and the lower animals, would suffer from lack of proper discipline and direction, but that the entire course of nature would become deranged; --and God arranged his plans accordingly;--to let men and angels see to the full the result of disobedience, and then, in due time, still "resting" so far as personal influence is concerned, to raise up Christ, who, first as Redeemer of "that which was lost," and during the Millennial reign as Restorer of all the willingly obedient, should bring order out of the chaos of sin and death which Satan's power would effect.

What powers of mind and body the first man enjoyed, at the time God created him in his own image and pronounced him "very good," we cannot well judge by looking at the generally degraded race,--whose fall to such depths of ignorance, misery and depravity St. Paul explains in Rom. 1:18,21-29. Even the most intelligent of the human species give but a slight conception of what human perfection would be, --in the image and likeness of God and "very good" in his estimation;--for we know that even the best at present are accounted of God acceptable only through the atonement made by the death of his Son as our ransom-price.

Even the prodigies of manhood sometimes encountered,--musical prodigies, poetic prodigies, mathematical prodigies, oratorical prodigies, memorizing prodigies, mind-reading and mesmeric prodigies, who can exercise a mental power over the brute creation as well as amongst men;--none of these, nor even all of these brilliant powers if imagined as belonging to one person, can give us a correct concept of the perfect man, as he was before sin marred the likeness of God in him, and as he will be after all the traces of sin have been blotted out by the Great Physician, who, during the "times of restitution" (Acts 3:19-21), will restore all that "was lost" (Luke 19:10), to all who will receive it upon God's terms,--the New Covenant.

We think it reasonable to conclude that as the length of human life was greatly shortened, evidently by the changed physical conditions of the earth, after the Deluge, so his mentality suffered correspondingly at the same time, and from the same causes. And all that we know of man, aside from the meager records of Genesis, belongs to this period of his degradation

R1684 : page 244

since that flood. The great down-pour of waters from the North pole, with its glaciers which cut great valleys, which can still be traced in the hills, evidently swept into the ocean, and into oblivion, all that would have been to us evidences of the wisdom and skill of our race as exercised before the flood of Noah's day--not only noted in Genesis, but confirmed by our Lord and the apostles, as well as by the most ancient histories of various ancient peoples. Yet even the ruins of Syria and Egypt impress us with the ability and knowledge and skill of the race, a thousand years after the deluge. We fain would know the secret of some of their "lost arts," even in this boasted nineteenth century.

SATAN'S USURPATION OF MAN'S EMPIRE.

But what has all this to do with Satan and his power of death? Very much. It is the period since the deluge that in Scripture is termed, "this present evil world [--or the present epoch of disaster and trouble]." (See Gal. 1:4; compare 2 Pet. 3:6,7.) And it is of "this present evil world," or this disastrous epoch and condition, that Satan is declared to

R1684 : page 245

be the prince or ruler. He is the ruler or "prince of this world," as Christ is to be the ruler and prince of peace and blessings in "the world to come."

As Christ, the Prince of Peace, will bring in everlasting righteousness and blessing, by restoring all things to proper order, and subjection to the divine will and arrangement, it is but reasonable to suppose that Satan has had much to do with bringing about the disorder, evils and calamities of "this present evil world;" --by the misuse of knowledge and powers, in a spirit of devilishness.

Satan, the prince of this present evil world, or epoch of trouble, is also "the prince of the power of the air" (Eph. 2:2), both the literal and the symbolic air. He is the prince of earth's religious systems, sometimes in symbol represented by the "heavens" or the "air" powers. They all, from fetish and devil worship, up through the various heathen philosophies or religions, show signs of his supervision in their formation. He recognizes man's native religious tendencies, and by partially satisfying them prevents, as far as possible, escape from his slavery into the liberty of sons of God, wherewith the gospel of Christ would make all free from his bondage under ignorance, superstition, sin and death. The Apostle refers to this policy on Satan's part, saying,--"The God of this world hath blinded the minds of them that believe not [by supplying them with false religions], lest the light of the glorious gospel of Christ ...should shine unto them."--2 Cor. 4:4.

Not only does Satan rule thus in false, heathen religions, but amongst Christian believers also he is a prince or ruler to a far greater extent than is supposed; for in proportion as the minds of men become enlightened, by glimpses of the divine character and plan revealed in the gospel of Christ, Satan is on the alert to mislead them with vain philosophies and sciences falsely so called; and equally ready to give visions of heaven and hell and mixed interpretations of Scripture, to a Swedenborg, or to lead the new school of thought in the theory of evolution, to the discarding of the Bible as a relic of barbarism and ignorance --or to speak through Spiritualist mediums, and personate the dead and mislead the living,-- or to lead the Mormons to a peculiar interpretation of Scripture to their own blinding,--or to open schools of Christian Science and Theosophy, and do wonderful works in the name of a Christ of their own theory, but not in the name of Jesus, the Christ of God and the Redeemer of men,--or to mislead others, who have gotten their eyes wide open, into the belief that all men will be saved everlastingly, and that they did not fall, and therefore needed no ransom, and that Christ was merely a good example, and that men are blest and brought nigh to God not "by the blood of the cross," but by the figurative blood of the sinner's sins, killed or destroyed by himself.

Thus, as an "angel of light," clothed in light, Satan shows himself to those who have caught glimpses of the great Light, the true Light, the Light of Life, that yet shall enlighten "every man that cometh into the world." What wonder that many are fearful of the light, and love rather the fancied security of the dark past, and of unreason. But to thus frighten some away from the light of present truth serves Satan's purposes just as well as to ensnare and mislead by his glaring, false lights. Truly, the only safe condition for any who would be true "sheep" is to be intimately acquainted with the true Shepherd--his spirit and his word. "My sheep hear my voice, and they follow me. A stranger they will not follow, for they know not the voice of strangers."

Thus seen, Satan is indeed the prince of the air, the present heavens--ecclesiasticism, both heathen and nominal Christian--and only the Lord's "little flock" are kept, so that the "wicked one toucheth them not."--1 John 5:18.

But in another sense Satan is prince of the air power,--literally. When Job was given into his hand to be tried, he manifested his power of death. He caused fire to fall from heaven (probably a bolt of lightning), and destroyed several of Job's servants and his sheep. He caused a great wind (a cyclone or tornado) to come upon Job's house, and thus killed Job's sons and daughters.

Satan's object evidently was, to make Job suppose that God caused those calamities, and to thus cause Job to feel bitter and resentful

R1684 : page 246

against God, and to "curse God and die;" or to shake his faith in there being any God. Indeed, that such was Satan's object is implied in the narrative; and Job's friends, although God-fearing men, were deceived into this view, and tried for days to convince Job that his afflictions were the work of the Lord. But of Job it is written, "In all this Job sinned not, nor charged God foolishly [with being the author of his calamities.]"--Job 1:22.

Again, notice that when our Lord and his disciples were in the little boat on the Sea of Galilee, and our Lord asleep, a storm suddenly arose, which palled the hearts of those old and expert fishermen accustomed to storms, until they awakened the Master, saying, Lord, save us; we perish! We cannot presume that, if the Heavenly Father had willed or caused that storm, our Lord Jesus would have commanded it to subside, or that it would have obeyed him. On the contrary, rather, we may suppose that the same Satan who used his power against Job's household sought to destroy the Lord and the infant Church. But that Satan had no power over the life of Christ, until "his hour was come," is evident from our Lord's words upon this occasion --"O ye of little faith, why are ye fearful?"

We would not be understood to question God's ability to cause storms, cyclones, etc.; but from our Lord's teachings we know that such would not be his spirit: for when the disciples were incensed against the Samaritans who did not welcome the Redeemer and asked, "Lord, wilt thou that we command fire to come down from heaven and consume them?" our Lord's answer was, "Ye know not what spirit ye are of [--your spirit is not mine, nor the Father's]."

Remembering the Deluge and the destruction of Sodom, we can only understand, in the light of the account in Job, that God may at times use storms and fires as his servants to execute his decrees against the wicked; or that Satan is ever ready as an executioner, taking pleasure in evil, to destroy life whenever permitted to do so.

In thinking of how Satan has the power of death, let us not forget that in healing the diseases of the people, at his first advent, our Lord expressly stated that they were "afflicted of [or by] the devil." If God had directly caused the diseases, our Redeemer in healing the sick would have been opposing the Father, and not doing his will. Since disease is death at work, devouring the sick, to have the power of disease is to have the power of death.

Satan is permitted to have such a power of disease and death because of sin;--because men are under the divine and just sentence of death, as culprits. The Scriptures represent that mankind has sold itself under Sin and death, and to him that has this power, Satan. The Church--all truly consecrated and faithful believers--are reckoned as having escaped from the condemnation of the world and from the power and dominion of its prince, so that he toucheth them not, or has no power over them,--so long as they abide in Christ. Such, the Redeemer makes free from the law of sin and death and from the power of Satan. And although they die, their death is in no sense under Satan's power;--as Job's was not and as our Lord's was not. Their death is separate from that of the world, and is not even counted as being a share in the Adamic death, but, as though having been lifted out of that condemnation, and out of that death, over which Satan has power, theirs is reckoned to be a sacrificial death;--a part and share of Christ's death; "dead with him," and not with Adam.

But "the whole world lieth under [control of] the Wicked One," Satan (1 John 5:19), and over them he has "the power of death"--including disease--subject no doubt to some divine regulations; but just what his limitations are we may not clearly distinguish. But he can have no power over God's people, except by special divine permission; and in such cases the Lord stands pledged to his own, that all things which he permits will work for their ultimate advantage, if they abide faithful to their covenant with him in Christ.

These can, therefore, rejoice always, and in every thing give thanks; for the Lord is their Shepherd.

"Our times are in thy hand;
Our God we wish them there;

R1685 : page 246

Our life, our friends, our soul, we leave
Entirely to thy care.

"Our times are in thy hand,
Whatever they may be;

R1685 : page 247

Pleasing or painful, dark or bright,
As best may seem to thee.

"Our times are in thy hand;
Why have we doubts or fears?

Our Father's hand will never cause
His children needless tears."

SATAN'S KNOWLEDGE AND POWER INCREASING.

The foregoing being true, it seems more than possible, yes, probable, that Satan's power for evil and death finds exercise in the development of new diseases which for a time successfully baffle the skill of all except Satan's own physicians, --Christian Scientists, etc. Medical science has within recent years reached the conclusion that the majority of infectious diseases are the result of poisoning communicated sometimes through the air, and sometimes through the food, in the form of animal life, so small as to be indistinguishable except with powerful microscopes;--long-shaped, it would require nine thousand laid lengthwise to equal an inch. These disease-producing little animals breed by the millions in a few hours, carrying disease wherever they go, and are known as Bacteria.

The same principles apply to the numerous insects, worms and beetles which plague the farmers: new ones are continually appearing.

Knowing that God is resting from his creative work, since the creation of man, we are bound to attribute these new creations to some other source. Satan is wise, and no doubt merely takes advantage of natural laws in the propagation of the evils mentioned; and no doubt if mankind possessed the powers with which his Creator endowed him, when he gave him dominion over every creature, he would have equal knowledge of the laws governing the start and propagation of bacteria, and could use his knowledge and powers to prevent such formations or to destroy them. But man is fallen, and has "lost" (Luke 19:10) much that he once possessed: Satan is now his master and prince; he "now worketh in the children of disobedience;" under his misrule "the whole creation groaneth and travaileth in pain together." Eph. 2:2; Rom. 8:19-23; 1 John 5:19, Diaglott.

Illustrations of this power to create, or rather to take advantage of laws of nature to cause rapid propagation amongst, lower forms of life, are found in the course of Moses and Aaron, and Jannes and Jambres their opponents, before the court of Egypt. Under divine direction God's servants produced myriads of frogs, lice, flies, etc., turned the river of Egypt to corruption, caused disease amongst the cattle and a severe hail and lightning storm, which did great damage. These we are told were judgments; but the point we now make is that these were evidently brought about under some natural laws, because God has been resting from creative work and will continue so to do until the close of the Millennium;--leaving all the restitution work for Christ to do. "The Father worketh hitherto, and [now] I work."--Compare John 5:17; Heb. 4:4,5,10.

Not only so, but Jannes and Jambres, as Satan's representatives, were able to duplicate many of the plagues; certainly not by special divine power,--evidently under Satan's knowledge of natural laws.--Exod. 7:11,12,22; 8:7.

We may safely assume that Satan's object in using his "power of death" over his subjects is not merely to gratify a fiendish delight in their sufferings; quite probably his special object is to oppose the true light, which is now more and more breaking over the world as the Sun of Righteousness rises into place and influence. He is still striving to prevent the light of the knowledge of the goodness of God from shining into men's hearts and chasing away the dark shadows of doubt and fear which he has deeply engraved thereon for centuries by "doctrines of devils,"--by which he has made God to appear as mercilessly cruel, unjust and unkind, and the author of evil,--calamities, diseases, plagues, storms, etc.

Satan may think that he is unrestrainable, but we know that "all power in heaven and in earth" was given unto Christ, when, having finished his course, he was raised from death by the Father's power, and highly exalted.

God's foreknowledge saw that if opportunity were granted to the dead and dying members of Adam's sinful race, to return to righteousness and to harmony with God as his children, some would accept it; and for this foreseen class the great work of atonement was undertaken;

R1685 : page 248

--in order to deliver these prophetically seen "children" from the power of sin and Satan and death. But willing to prove to his creatures that he is no respecter of persons, and that his dealings are equitable, God adopted a plan of atonement which would open the door to his favor, not to his foreseen "children" only, but to all who died in Adam--"to every creature under heaven." Hence, the sacrifice of Christ, while it will benefit only those who become "children" of God, was not for our sins only, but also for the whole world. Accordingly we read,

"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death [as their substitute or ransom-price before God's law] he might [legally] destroy him that has the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."--Heb. 2:14,15.

By that ransom which he gave, by which God's sentence against the sinner-race was legally met and paid, once for all, our Lord became the owner of the race which had by sin sold itself to Satan and came under his control, --but without any divine sanction of the transaction. Christ, the legal purchaser, now holds the destinies of all men. His purpose, as he explains it, is the very reverse of Satan's policy. He will set men free to act for themselves, by increasing their knowledge,--opening the sin-blinded eyes of all, to see the goodness and love and justice of God. Those who then choose righteousness he will bless and help and heal,--restoring them to the perfection lost through Adam. Those who will not hear, obey, after the knowledge of the Lord fills the whole earth, will he cut off from among the people-- in the second death. Then Satan, too, he that for six thousand years has had the power of death and exercised it so relentlessly, shall be destroyed.--Acts 3:22,23.

The permission of Satan's policy and power as "prince of this world," since the ransom-price was paid, and since all power over men passed legally into the hands of Christ, is not from lack of power to destroy Satan and release his blinded slaves, nor from lack of loving sympathy and interest in them, but because God's due time for this world (age) to end, and for the world (age) to come to begin, has not arrived; and all of God's dealings are upon lines of strictest order. God's plan provided a work for Christ to do before the setting up of his Kingdom, and the taking to himself of his great power and beginning his reign. (Rev. 11:17.) That work was the selection of a faithful "little flock" of joint-heirs--"the bride, the Lamb's wife." (Acts 15:14-17.) The Gospel age was needful for the call, selection and discipline of this class; and its work will very shortly be completed.

At the close of this Gospel age, and the introduction of the Millennial age, our Lord in wisdom has purposed a great time of trouble, which shall not only be a just recompense upon the world for sins against light and opportunity, but also a time of breaking up present imperfect institutions preparatory to the better ones of Christ's Kingdom; and the breaking of the hard hearts of the ungodly--plowing and harrowing them, and getting ready many (we trust) for the good seed of righteousness, which the glorified Church will sow unsparingly during the Millennium.

As a part of that coming trouble, "such as was not since there was a nation," in addition to its financial and social and political and religious features, we believe that Satan's "power of death" will be permitted to a remarkable degree--increasingly and along the lines already indicated--storms, hail, drouths, pests, disease-germs and diseases. Building upon the false doctrines he has already inculcated, he will be zealous in the exercise of his power of death, that thus to some he may represent God as a being of devilish disposition, while to others the effect may be to destroy all faith in a divine power. For none, except as instructed out of the Scriptures respecting the cause and object of the permission of evil,--calamities, etc.,--could suppose any reason why God should either inflict such calamities or permit them to come upon men from other causes.

And Satan's power of death makes quite possible his relief from sickness, etc., through agencies of his choice,--for the purpose of enforcing their false teachings. This deception will, we believe, be employed by him more and

R1685 : page 249

more in the future, and constitute part of the "strong delusion" which would, "if it were possible, deceive the very elect." But their deception will not be possible; because the true "sheep" know their Shepherd's voice, and flee from other teachers. This is another sign of Satan's desperation, and indicates the near approach of the dissolution of his kingdom and power of death. So says our Lord, in Matt. 12:25,26.

Satan, no doubt is permitted to gain increasing knowledge since 1799 just as with men: and no doubt like them he takes the credit to himself, and supposes that he is daily growing wiser; and that through his wisdom he has a greater "power of death." Christ, the new King, according

R1686 : page 249

to the Scriptures will permit Satan to use his knowledge and powers increasingly, and thus cause the wrath of Satan to praise him, and to work out features of his plan; as he so often has done with the wrath of man.

All who have "escaped" from under this prince of evil should be earnest in helping others out of his bondage--fully, completely--and into the service of the prince of life and peace and joy everlasting. Oh! what a comfort to know that, although we wrestle not with flesh and blood, but with wicked spirits of exalted influence and power (Eph. 6:12), yet one is on our side, the Prince of Light, against whom the Prince of Darkness cannot prevail. How restful to realize that all things are ours, because we are Christ's, and Christ is God's; and that all things shall work together for good to us, because we love God and are called and have responded, according to his promise.

===================

R1686 : page 249

"THE PRINCE OF THIS WORLD."

"The prince of this world cometh, and
hath nothing in me."--John 14:30.

OUR Lord's reference here is to the great adversary of God and deceiver of men who for six thousand years past has pursued a course of systematic opposition to, and defiance of, the Almighty Jehovah, the great Emperor of the universe. He is elsewhere called the prince of the power of the air, and that old serpent which is the devil and Satan. He is also called Beelzebub, the prince of devils.--Matt. 12:24.

Every reference to him represents him as an intelligent being of great power and influence, and an ambitious leader. Yet in the beginning of his existence he was pure and perfect, an intelligent creature of God, created through the agency of his only begotten Son, without whom nothing was made that was made.* (John 1:3.) Previous to his fall into sin he is spoken of as Lucifer, a morning star (a glorious being of creation's early morning).

Referring to his fall, the Lord, who declares that he has no pleasure in the death of him that falls into sin and the consequent condemnation to death, says, "How art thou fallen from heaven, O Lucifer, son of the morning!" Then he shows that undue ambition was the cause of his fall, saying, "For thou hast said in thine heart, Into heaven [the position of power] will

I ascend; above the stars of God [other sons of the morning] will I exalt my throne; and I will sit also upon the mount of the assembly in the farthest end of the north [universal dominion]; I will ascend above the heights of the clouds; I will be equal to the Most High."--Isa. 14:12-14. (That this language applies also, symbolically, to Papacy is entirely proper; for Papacy is Satan's own work in his own likeness.)

Thus, instead of humbly and thankfully appreciating the favor of God which brought him into existence and crowned him with glory and honor as a bright star of creation's early morning, and instead of returning due filial reverence, love and submission to his Creator's righteous will, Satan cultivated a spirit of pride; until his rising ambition aspired first to be a leader and chief of the other stars of the morning (the position already filled by the only begotten Son of God--John 1:1-3; Col. 1:15-17), and finally to rival the Most High himself, as king of the universe.

How different was the course of him who was actually above the morning stars, the angelic sons of creation's morning,--the only begotten Son of the Father, his honored agent in the creation of all things--not only of all the physical universe, but of all intelligences as well. Of him we read that, "though being in a form of God [a mighty one], yet he did not meditate a usurpation, but [on the contrary] divested himself [of his glory], taking a bondman's form, and was made in the likeness of men. And, being found in fashion as a man, he humbled himself [yet more], and became obedient unto death, even the death of the cross."

"Wherefore," says the Apostle [because of his humility and obedience], "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:6-11--Diaglott.) Thus, in accordance with a principle which God has laid down--that he will abase the proud and exalt the humble (Matt. 23:12; Jas. 4:6)--we see our Lord Jesus now exalted to the very position to which

---

*See issue of April 15, '93.

Satan through pride and ambition aspired, while Satan has been degraded, "cut down [or limited] to the earth" (Isa. 14:12), and sentenced to final destruction.

Satan evidently had no faith in God's power, or perhaps in his willingness, to destroy him. Reasoning from the fact of his long continued existence, and his unimpaired powers without any evidence of approaching dissolution, he concluded that his life could not be terminated. Consequently his schemes for power and dominion were deep laid and far reaching, having, as he supposed, ample time for full development.

His ambitious policy seems to have begun to take shape immediately after the creation of man, through whose posterity, as they should multiply and attain the grand possibilities which he saw before them, he thought he saw his opportunity for the gratification of his hopes--for laying the foundation of his future dominion. And when he realized the restraint placed upon him, which limited the sphere of his influence to the earth, he seems to have determined to make the most of his opportunities among men.

From the promise of deliverance to mankind through the coming deliverer, he learned that a plan was already formed, the intended outcome of which was to be the triumph of the Son of God, whom he regarded with jealous hatred as a mighty rival.

It surely was no part of his original policy to prostrate the human race in death; and when to Eve he contradicted the threat of Jehovah, and declared, "Ye shall not surely die," he probably believed the lie, having first deceived himself, as most deceivers do. His object, seemingly, was to transfer man's allegiance from God to himself. He would represent God as a tyrant, curtailing the pleasures and powers of his creatures that he might have no rivals. And hence he said to Eve, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." Thus too, Satan would pose as benefactor and liberator of men as he has often done since. And Satan's perverted heart may have reached that conclusion --that God was an ambitious tyrant and he, Satan, the true friend of liberty and progress. At all events, the death-penalty pronounced and executed upon the race was, we believe, an unlooked-for frustration of his plans. With this thought in mind, we see a continuation of the same line of policy, and an effort on the part of Satan, to outwit the Almighty, in the introduction of a new element among men, when some of the angels, under his seductive influence, were induced to leave their first estate* and to assume and retain the human form and take to themselves wives of the daughters of men (Gen. 6:1,2,4; Jude 6,7), thus imparting a new life principle to the Adamic stock, the result of which was a race of "mighty men of renown," who, presumably, might live forever. This was a desperate and masterly stroke of policy; but again God put forth his power and frustrated the scheme, destroying with a flood the whole mongrel race, and preserving only Noah with his family, who was "perfect in his generation;" i.e., of pure, unmixed Adamic stock.--Gen. 6:9.

But, nothing daunted, Satan, the defiant rebel, began his work after the flood among the sons of Noah, and with varying success has since pursued his policy among the kingdoms of this world. And God has not specially interfered,

R1686 : page 251

and will not, until the end of this present evil world, when his time will have come for the setting up of Christ's Kingdom. Then, he declares, Satan shall be firmly fettered and imprisoned for a thousand years. His policy during the period termed "this present evil world" --from the flood to the dawn of the Millennium --has been on the same line of scheming for power. Ever working in the hearts of the children of disobedience, he has always kept in power a majority who were not lovers of God and righteousness, as the pages of history fully attest; and, working through the ambitions and selfishness of men, he has overturned kingdoms and revolutionized society with reckless indifference to miseries of men, in establishing his own dominion as "the prince of this world."

To this our Lord referred when, just previous to his crucifixion, he said to his disciples, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." All along he had been in the world, and had been plotting and scheming and manipulating the affairs of men; but soon he was to come in the power of his kingdom, which we have seen to be the counterfeit kingdom of Christ, which was actually set up in the year 800 of the Christian era under the name of "The Holy Roman Empire." "Hereafter"-- after his death and resurrection--earth's rightful prince would have little to say; he would not interfere with the workings of the mystery of iniquity; he would permit the prince of this

---

*See issue of July 15, '94.

world to plot and scheme and develop his plans for setting up his counterfeit kingdom and doing what he could to frustrate the plan of Jehovah for the establishment of Christ's Kingdom.

From the pages of history we see how his kingdom was set up on a foundation of error, and how it was established on the basest principles of unrighteousness, with fire and fagot and sword and every device of torture wherewith to crush out truth and righteousness. And on the other hand, we see with what cunning craft he has endeavored to ensnare, entrap and lead astray, or, failing in this, to persecute the embryo Kingdom of God, the Christian Church, both the Head, Christ Jesus and all the members of his body. But when God's time for the establishment of Christ's Kingdom comes, Satan's kingdom will be brought to naught as effectually as was his former purpose at the time of the flood.

And even after the Millennial reign of Christ, notwithstanding the manifest futility of all his past endeavors, Satan's ambition, even then, will lead to an attempt to establish some measure of authority and influence among men. When, under the reign of Christ, the resurrection of the dead and the blessing of all the families of the earth has been accomplished, Satan will be loosed. It will be for only a little season (Rev. 20:7,3); for, his heart remaining unchanged, he will soon see a new avenue to the success of his long-cherished ambition, and be inspired with a fresh hope that his original purpose may yet be accomplished, and that victory may very shortly be his. Then he will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but a race restored to life and vigor. His thought will be, If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished. Again, therefore, he will figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine--that they shall not surely die, even if they do disregard and oppose the will of God. And those among men in whom the goodness of God has not wrought the spirit of humility and filial submission to his acknowledged superior wisdom, but, on the contrary, in whom pride has asserted itself, will easily be deceived and led into this error of believing that God either cannot or will not destroy them in a second death. God will permit Satan to work for a little season; and no doubt he will work with all the zeal which a hope of speedy victory would naturally inspire. But he shall not succeed beyond the point which God permits for the final testing of mankind, to prove who are worthy and who are unworthy of everlasting life. When this is accomplished, then will take place the destruction of Satan and all who follow his leading.

Thus discerning the general policy of our great adversary, we are enabled the better to understand his various devices and to discover his secret workings; and hence we should be

R1687 : page 252

the better guarded against his influence. In all his plottings and workings we see the evidence of an intellectuality which, though like the human, is far superior to it in power and scope, and with resources upon which to draw which are beyond the range of the human powers. Before the mind's eye, as represented in the Word of God, he stands out as a great intellectual giant, with an accumulation of more than six thousand years of knowledge and experience. What a mighty foe for poor fallen humanity to combat, with our present brief experience of three-score years and ten, and that in a degenerating and dying condition!

He is full of ambition for self-exaltation, puffed up with arrogant pride which so over-estimates his own greatness that he considers himself worthy of the honor, power and glory of God who gave him being, and is moved with merciless and continuous envy and hatred of the Son of God, as well as of the Heavenly Father who exalted him; and his whole career is untiringly devoted to his own ambitions and to frustration of the divine plans, which he vainly presumes to accomplish. In the pursuance of his policy he is utterly reckless of its cost to humanity. Men in whose hearts he can work are so many tools in his hand, whom he uses to oppose the principles of righteousness and truth. (Eph. 2:2.) For the accomplishment of his purposes there is no measure of hypocrisy which he would spurn (2 Cor. 11:14), no depth of iniquity to which he would not descend (John 13:27; 2 Thes. 2:9,10), no measure of cruelty that he would spare, and no height of folly to which he would not lead his deluded victims. He is a hypocrite, a deceiver, a tyrant and a merciless enemy of all who stand in the way of his ambitions. Look out for him! He will dog your steps; he will blind your eyes; he will stop your ears; he will fetter and hand-cuff and mentally chain you to his chariot-wheels, if you beware not of him. He it is who now "has the dominion of death"--whose power is manifest throughout the earth among those under condemnation to death. Here he goes about as a roaring lion, seeking whom he may devour. (1 Pet. 5:8.) In the great Papal system, the most complete representative of his policy, his lionlike strength has most fully appeared, and his lionlike jaws have greedily devoured every interest of his deluded victims, while with the fires of persecution he has sought to devour in another sense the faithful few, who, despite his roaring anathemas, have bravely withstood his power. But, nevertheless, his days are numbered and his end is sure; for it is written that God will destroy him "holding the dominion of death [not the eternal dominion and glory and power to which he aspired, but an ignominious dominion amid sin and death, over poor fallen humanity], that is, the devil."--Heb. 2:14 --Rotherham; Rom. 16:20; Rev. 20:10.

A clear distinction, however, should be borne in mind, as between Satan and those angels that "kept not their first estate." Satan has sinned wilfully against so great light, and has so persisted in his evil course, that infinite wisdom finds no place to do more for him.

As children of God, therefore, in the midst of Satan's dominion and in opposition to his power, let us beware "lest Satan should get an advantage of us [through one or another of the numerous snares he has set for our feet]; for we are not ignorant of his devices." (2 Cor. 2:11.) "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood. [There are mighty invisible powers under the leadership of the prince of this world plotting to accomplish the stumbling of the "feet" of the body of Christ, and flesh and blood are only used as tools for that purpose, by the great adversary], but [we wrestle] against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places [in places of authority and power." (Eph. 6:11,12, margin.) Yet, if well armed with the whole armor which God supplies, and following our Captain's leading, we are safe; for greater is he that is for us than all that are against us.

===================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1687 : page 252

THE BAPTISM OF JESUS.

III. QUAR., LESSON VI., AUG. 5, MARK 1:1-11.

Golden Text--"Thou art my beloved Son, in whom I am well pleased."--Mark 1:11.

This lesson presents the subject of baptism in two different aspects--(1) a baptism unto repentance; and (2) a baptism unto entire consecration to the will of God, even unto death. The first was the baptism which John preached: the second was that which our Lord instituted and exemplified. Both are distinctly referred to in Acts 19:3-5.

The preaching and baptism of John were

R1687 : page 253

a special call to God's covenant people, Israel after the flesh, to repent of their sins and their failure as a nation and as individuals to live up to their early covenant with the Lord. (Exod. 19:8.) The stirring theme of this last and greatest (most honored) prophet was that the Messiah, the King, had come; that his Kingdom was at hand; and that Israel, the chosen people, whose privilege it was to be the heirs of Kingdom, should at once prepare their minds and hearts, repent of their sins and be fully consecrated to God, that so they might be counted worthy to inherit the covenant blessings.

John came to that people in the spirit and power of Elias--i.e., with the same disposition, zeal, energy and power of eloquent persuasion, that characterized the ancient prophet. Even his dress and abstemious mode of life were marks of similarity; and so striking was the resemblance that the priests and Levites inquired, "Art thou Elias? Art thou that prophet?" (Mal. 4:5; Deut. 18:15,18; John 1:21.) But John replied, "No...I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias." --Isa. 40:3; John 1:23-27.

Though John came in the spirit and power of Elias, and would have fully answered as the antitype of Elias had he been received by the Jewish people (Matt. 11:14), yet he was not the Elias, the Great Prophet, referred to by the Prophet Malachi (4:5,6); for the Lord, foreseeing Israel's rejection of John's testimony concerning Christ, had in mind another antitypical Elias, viz., the true Gospel Church in the flesh, which, in the spirit and power of Elias, is the forerunner of the spiritual Christ complete, Head and body.--See M. DAWN, VOL. II., Chap. viii.

That the Kingdom of Heaven was "at hand" in John's day, was true, regarding that Kingdom and its formative or embryo state--the state in which during the entire Gospel age it has suffered humiliation and

violence (Matt. 11:12);--but it was reserved for the Elias (the Church) of to-day to declare "the Kingdom at hand" in its glory and power.

John's preaching drew great multitudes of all classes who confessed their sins and were baptized; but when later they failed to see either the King or the Kingdom in earthly glory, as they had anticipated, they lapsed into unbelief, only a small remnant heeding the prophecies of the humiliation of the Kingdom prior to its exaltation. Hence but few accepted Christ and became identified with his cause as prospective heirs with him of the Kingdom.

With the baptism of Jesus that ordinance received a new significance. He had no sins whereof to repent or to symbolically wash away, but as a perfect man he had something to offer as a living sacrifice to God. He had a human nature which he desired should be completely submitted to the will of God, even unto death; which complete subjection was symbolized by his baptism, or immersion, in water. The baptism in water was the symbol of his consecration, and the subsequent anointing with the holy spirit, outwardly testified by the opening heavens, the descending dove and the approving voice, was God's recognition and acceptance of his sacrifice. (Verses 10,11.) And the same anointing, the same baptism, is promised to all who follow in his footprints. (See Verse 8; 1 John 2:27.) As in the type (Lev. 8:12; Psa. 133:2), the anointing came first upon the Head, the High Priest of our profession, and from him it descends upon all the members of his body, the Church.--See THE TABERNACLE SHADOWS, page 32.

R1688 : page 253

THE TEMPTATION OF JESUS.

III. QUAR., LESSON VII., AUG. 12, MATT. 4:1-11.

Golden Text--"In all points tempted like as we are, yet without sin."--Heb. 4:15.

Our Lord's temptation immediately followed his consecration and baptism, and as a logical consequence. The temptation came from Satan, "the prince of this world" (John 14:30; Luke 4:5,6), who came to our Lord just as he comes to his followers--as an angel of light, and with his real character and purposes cloaked.

VERSE 1. Immediately after his consecration, being full of the holy spirit, of zeal to accomplish his appointed mission, our Lord's most natural and reasonable impulse (which was truly the leading or prompting of the holy spirit within him) was to withdraw in solitude for meditation upon the sure word of divine law and prophecy, and for prayer, that thus he might fully comprehend the purpose of God in sending him into the world, and gain strength to accomplish it. For although as a perfect being our Lord, even as a child of twelve, surprised

R1688 : page 254

the Doctors of the Law by his wisdom and perception, yet he could not grasp the full import of the prophecies and of his own share in them until after he had been baptized or anointed with the holy spirit of God, following his presentation of himself to God's service.

With the intellectual endowments of a perfect man it was not necessary that he should take with him the scroll of the law and the prophets, when he turned aside into the wilderness for meditation; for, having been a student of them from his youth up, they were all doubtless stored in his perfect memory. As there he meditated in solitude upon the law and the prophecies touching the work before him, carefully comparing Scripture with Scripture and reasoning on them, with increasing clearness and under the influence of the holy spirit, the divine plan opened up before him, showing a pathway of humiliation and sacrifice culminating in death, and accomplishing almost nothing for the present amelioration of suffering humanity. Though times and seasons for the full accomplishment of the restitution of all things were wisely hidden from his view (Mark 13:32), as they were also wisely hidden from the Church's view until the realization of it was near at hand, he doubtless foresaw that considerable time must elapse and that the pathway to that glorious culmination must necessarily be a narrow, difficult, and to the eyes of men, an inglorious one.

Such a realization, when first dawning on the mind, would naturally bring with it some measure of disappointment to one whose sympathetic love and zeal so longed to lift the load of sin and misery from fallen humanity. God's appointed time for blessing was evidently at quite a distance in the future: his grand designs mature slowly; and only in the light of their full accomplishment can the necessity for all the painful steps thereto be appreciated. Consequently, until such time the loyal and obedient sons of God must walk by faith, and not by sight. This his only begotten Son did, thus setting us an example that we should follow in his steps.

The natural craving of the loving, benevolent, perfect heart of Jesus to lift up and bless humanity opened a way for Satan to present a temptation to him which would verily be a trying one; and he improved the opportunity, his object being to thwart, if possible, the divine purpose by turning our Lord aside from it and absorbing his time and energies in other pursuits. Accordingly, his first temptation was that recorded in

VERSES 5,6. A Scripture was brought

to his attention which seemed to imply that it was God's plan that he should attract attention to himself, and introduce himself to the people by leaping from the pinnacle of the Temple into the valley below, and, by being preserved from harm, attract the attention of the people to himself and to the providence of God over his physical life, and thus to his acceptance as Israel's King and Messiah. The suggestion was plausible, but our Lord saw that such a transgression of the laws of nature was not probably God's will; and then he recalled a Scripture which settled the question as to his duty,--"Thou shalt not tempt the Lord thy God." Thus this temptation was ended. He must serve and trust God--not prove or test providence by disregarding his clearly understood laws of nature. It doubtless was Deut. 6:16 that decided the Lord's course in this temptation. Although filled with the spirit, he relied upon what was "written" for his replies to temptations. And our Lord's spirit or disposition was far from that of tempting God with unreasonable and unnecessary requests: he claimed no temporal favors--no protection against the legitimate, natural results of any presumptuous experiment. Thus, discerning the real spirit of God's Word by the spirit of God which was in him, our Lord refused any misapplication of it, made manifest by its lack of harmony with its true spirit, intent or purpose.

Similar temptations have come to thousands of God's people in the claims of Spiritualism, Christian Science, etc.; and those who succumb to them have their reward in the deceptions of the Adversary who leads them boldly on from one presumptuous claim to another, until they are hopelessly entangled in his ensnaring net. Those who would escape this snare should meet it as the Lord met the temptation; for it is written, "Seek not unto them that peep and mutter and have familiar spirits,"--i.e., are spirit mediums.--Lev. 19:31; Isa. 8:19.

Other common forms of this temptation are: (1) Eating what you know does not agree with your system and asking God to bless it and keep you from experiencing its legitimate effects; (2) otherwise sowing to

R1688 : page 255

the flesh and asking God to give a crop of spiritual blessings; (3) from curiosity or other motives tampering with things known to be evils, and expecting blessings to result, --as, for instance, the reading of literature which you have proved to be off the true foundation (the ransom), and praying God to keep you in the truth. These are temptings of God's providence, and as such should be put far away from every real child of God. "Hearken, and eat ye that which is good," instead of tempting God by eating that which is bad and praying and hoping for blessings from it.

(In reference to the above Scripture-- Psa. 91:11,12--we remark that its proper application is to the Church, of which Christ Jesus is the Head and of which his living saints are the feet. These are the "feet" now being borne up by God's messengers of truth lest they stumble in this evil day in which all others will surely stumble.)

Failing in this attempt to ensnare our Lord, Satan's next effort was a still more subtle one--

VERSES 8,9. The power of the kings and potentates of this present world or order of things was brought before his mind with the suggestion that with some maneuvering and wire-pulling, he, as a perfect man, and therefore so far superior to all other men, could soon win his way to a chief place of power and dominion over the whole world, which place of power he could at once begin to utilize for the blessing of mankind. In this view of the situation he mentally saw himself in the top of a very high mountain (kingdom)--an autocratic emperor having dominion over the whole world and using his power for the betterment of the entire race.

That was a suggestion worthy of the consideration of such a benevolent heart; but again he stopped to consider how it was written. "To the law and to the testimony!" said the prophet; and to the law and to the testimony he went, impelled by the same spirit of meekness and obedience that led to his consecration and baptism, to see if this suggestion was in harmony with the plan of God.

R1689 : page 255

As he carefully considered it, he found it was not so--that he was not then to be exalted among men to power and influence, but that, on the contrary, he was to be despised among men, and that they would turn their faces from him, and not toward him; that he was to be a man of sorrows and acquainted with grief. Thus the suggestion was seen to be out of harmony with the divine plan, and it was promptly recognized as a temptation of Satan, who was again repelled by the "sword of the spirit, which is the Word of God;" for, said he: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

He had come to serve the Lord's plan, and therefore not to accept any suggestions out of harmony with that plan. He foresaw that the suggested course would involve many compromises of truth and righteousness with evil men then in power in order to gain the coveted place of power and influence, just as all office-seekers under the present order of things have always found it. They must bow down and do homage to the "prince of this world" by the sacrifice of many of the principles of truth and righteousness in order to be installed in power. This the Lord would not do; nor will any of his followers; for, like him, they will discern the temptation and say, "Get thee hence, Satan."

This same temptation has been presented to the Church, the body of Christ, throughout the entire age; and the result of this test of her fidelity has been that only a very small minority of those who nominally constituted the Church proved to have the spirit of the Head, which rejected the temptation and faithfully pursued the narrow way of the divine appointment. Early in the Church's history the spirit of the "prince of this world" offered power and influence in consideration of the sacrifice of Christian principles and doctrine; and the masses of professed Christians accepted the offer, in consequence of which the great antichristian systems of nominal Christianity have been exalted, while the true saints, whose names are written in heaven (Heb. 12:23), have, like their Lord, been despised and rejected of men--men of sorrows and acquainted with grief; because of their unflinching determination to worship God and serve him (his plan) only.

VERSES 3,4. One more temptation awaited our Lord. During the forty days and nights of profound meditation and study and of brave resistance and conquest of temptation, he seemed to forget the demands of nature for food; or perhaps the spirit of sacrifice impelled him to ignore them

R1689 : page 256

in the interest of his mental and spiritual work, his perfect physical constitution permitting him to endure the privation longer than other men could. But, not until afterward--after forty days of fasting--did he seem to realize the cravings of hunger. And then there was nothing in the wilderness to satisfy it. Then came the suggestion to call in the aid of divine power to support by miraculous manner the life which he had consecrated to sacrifice,--by commanding that the stones be made bread.

This temptation was equivalent to that which comes also to many of the consecrated Church--viz., to request of God the healing of the body and the protection of the natural life which is consecrated to death.

Our Lord's reply was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is, our meat and drink should be to do the will of our God and to finish his work (John 4:34) at any cost to ourselves; and to ask to be relieved from the legitimate effects of such a course would be out of harmony with the very spirit of sacrifice, which in the present time is the way to eternal life.

Our Lord had the power to turn the stones to bread; and later he did turn water into wine, and, to feed the multitudes, he twice made food out of nothing--increasing two fishes and three small loaves into an abundance for thousands. But these miracles were an unselfish use of his power. He never used that power selfishly: to have done so would have been an avoidance of his covenant of sacrifice; and such a suggestion was this temptation.

The same principle attaches to our prayers and efforts for the sick: they should be unselfish. We, the consecrated, are not authorized to call upon divine power for the healing of our own infirmities. Our Lord healed the multitudes, but when weary himself simply sat down and rested. On the same principle, the Apostle Paul healed the multitudes, but did not cure himself. He sent napkins and handkerchiefs to the diseased, but when the consecrated were sick he sent none to them. Compare Acts 19:12; 28:7-9; 2 Tim. 4:20; 1 Tim. 5:23 on this subject. Also see TOWER for July '88. We have only a few of this number, but we will lend a copy to anyone requesting it who will promise to return it after reading.

In consideration of these temptations of our Lord, we realize how true is the statement of our Golden Text--that our High Priest "was in all points tempted like as we are, yet without sin." He was not tempted like the world--to godlessness, vice and criminality; but like the Church--(1) To a deceitful handling of the Word of God for the purpose of gaining its apparent support for human theories, instead of patiently waiting until the long time and painful processes of God's plan mature; (2) To ambitious efforts to gain present power and advantage, even for the apparently good purpose of blessing others now instead of waiting God's time and conforming all our present efforts to the present direction of his plan; (3) To take the sacrifice off the altar when we begin to realize what fortitude and zeal are necessary to fully render it.

These, in general terms, are the great temptations which assail the Church, as they assailed her Head; and their source and channels are--the world, the flesh and the devil. The devil is the instigator, and the environments of the present world and the natural and often legitimate desires of the flesh (surely legitimate in our Lord's case) are the mediums through which his temptations are presented.

The fact that these temptations occur to us does not constitute sin. They came also to our Lord, who was without sin. The sin is not in being tempted, but in yielding to temptation.

VERSE 11. "Then the devil leaveth him." The spirit of the Lord in Jesus was more than a match for the tempter, and the sword of the spirit did its work, as it always does. With this weapon "resist the devil, and he will flee from you." (Jas. 4:7.) No power of art or spurious logic can stand against it; for it is mighty and shall prevail.

"And, behold, angels came and ministered unto him." But they came uninvited. As on a similar occasion subsequently (Matt. 26:53,54), he declined to ask any temporal favors; but the Father graciously granted on this occasion even the temporal favors;

though on the later occasion it was withheld that the divine purpose might be accomplished in the sacrificial death of his beloved Son.

What a beautiful example the Lord thus furnishes of Christian fortitude which never flinches nor hesitates, but with fixedness of purpose steadily pursues the appointed course of sacrifice!

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1696 : page 258

ANY BROTHER having a thorough knowledge of stenography, who is fully consecrated to the Lord and in full sympathy with M. DAWN and WATCH TOWER teachings, and unincumbered by family cares, etc., and who would enjoy assisting in the TOWER office, is requested to correspond on the subject, enclosing his photograph. Address the Editor.

R1689 : page 258

A REMARKABLE NARRATIVE.

"The Rev. Dr. John Joseph Nouri, D.D., LL.D., Chaldean archdeacon of Babylon and Jerusalem, pontifical delegate general of Malabar and ex-grand secretary of the Metropolitan archdiocese of India and Persia, has found Noah's ark! At least he says he has, tells a very straight though somewhat gorgeous story about it and has gained believers among men of piety and learning. He is of the Orthodox Greek church and his labors have been chiefly in Africa and southwestern Asia.

"After spending several years in African explorations, Dr. Nouri crossed the east mountains to the coast of Abyssinia, and was received with great honors. His expedition up the Euphrates and over the Ararat was an expensive affair, but he got there, camped on the plateau and climbed the two peaks. Between them is a valley, and from each side of it rise the peaks --one 16,000 and the other nearly 18,000 feet high. Starting in March, they found the snow-drifts impassable, and waited another month. Then they climbed to within sight of a narrow plateau almost on the summit, and on that plateau they saw the ark.

"'The bow and stern,' says the archdeacon, were clearly in view, but the center was buried in snow and one end of it had fallen off and decayed. It stood more than 100 feet high and was over 300 yards long. The wood was peculiar, dark reddish in color, almost iron colored in fact, and seemed very thick. I think the cold has preserved the wood. I am very positive that we saw the real ark, though it is over 4,000 years old.'

"Though within rifle shot they could not reach it, the slope from the 'bench' on which it rested being a glare of ice and snow, and they could not remain till the midsummer thaw. Many educated gentlemen, including preachers, have called upon Archdeacon Nouri and found him a most fascinating talker. He speaks ten languages with considerable fluency, having also a smattering of the local dialects of various places. He is by birth a Syrian of the old Chaldean stock, and is a man of great wealth. His credentials are a study in themselves. His commission for Persia and India is signed by all the Greek bishops of those countries to the number of eighty." --Selected.

====================

R1690 : page 259

VOL. XV.   AUGUST 15, 1894.   NO. 16.

BRINGING BACK THE KING.

"WHY ARE YE THE LAST TO BRING BACK THE KING?"

"And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh: wherefore, then, are ye the last to bring back the king?"--2 Sam. 19:9-12.

IN the scrap of history here recorded we find an illustration of a very similar condition of things in the world to-day. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David, and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects.

A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would-be usurper.

Afterward King David did not attempt to repossess himself of the Kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom whom we anointed over us is dead in battle. Now, therefore, why speak ye not a word of bringing the king back?"

Just so it is in the world to-day. Earth's rightful King is not upon its throne, nor has the world recognized his right to it or desired his return. Men have been busy with their own schemes and plans of government. They have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of a revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion was a true or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the State for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times been bringing about a change, so that knowledge and general enlightenment have been brought within the range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity--all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher if not to better things.

R1690 : page 260

So general has this tendency of the people become, that the favored aristocratic classes, who have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfilment of that prophecy of Daniel (12:1), "There shall be a time of trouble such as never was since there was a nation."

The Scriptures also indicate the character of the trouble--that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,--political, social and religious. (Jas. 5:1-6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things, in substance disconsolately say, as the Prophet Jeremiah (8:15-19) foretold they would--"We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. Is the Lord not in Zion? is her King no more in her?"

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of "Christendom;" the truths and the errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold our morality as the hope of everlasting life, alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is "nearly good enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the word, being disobedient.--1 Pet. 2:8.

Infidelity--i.e., unbelief in the sound doctrine taught by the Lord and his inspired apostles --sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its way into the Sunday School literature--in the interpretations of the International Lessons. It is ably seconded by Doubt or Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity--the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of Evolution--that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he

will continue to so make progress indefinitely.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science --often falsely so called--thereby to lend its seeming sanction to the idea that the philosophy and science of the nineteenth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs with the advantages of present-day higher criticism. The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12.) It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and who long for a firm establishment in divine truth, are indeed in dismay.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscriptural doctrines of the divine right of kings and

R1691 : page 261

of the eternal torment of a large proportion of humanity, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by revolt against the existing arrangements;--they see not the Jubilee of "restitution times" which God has promised. (Acts 3:19-21.) And the hearts of all classes being under the control of selfish principles, it is only a question of increasing unrest from increasing knowledge and liberty, and of divine permission (Rev. 7:1-3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swellings thereof.--Psa. 46:3.

Six years ago Prince Bismark called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And more recently, in justification of the last army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the east, and of Russia on the west, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for the nations are not ready to unite on any thing. And where is the power of resistance which the

R1691 : page 262

rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments? The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be to-day to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits. Although those infamous allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now against the increasing influence and power of Socialism and Anarchy.

Dynamite plots and assassinations are getting to be common occurrences. Several bills have been presented and favorably considered in the French Chamber of Deputies looking to the suppression of Socialistic movements. And since the assassination of President Carnot one of the most stringent of these has passed into a law. Similar regulations are before the governments of Austria and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of Anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2:3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of great future blessing to all mankind, by a general increase of wealth, and lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that machinery would make the best of all slaves --requiring less for maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their mechanical slaves, have become wealthy--immensely wealthy; and one half of the world is now striving to serve these and to manufacture more slaves for them. Thus after the point of demand has been reached there comes a halt all around--a stagnation. And since human muscle and brain cannot compete against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work with these slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle is beginning to feel its pressure. Brains, backed by machinery and money, are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, if something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can get.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,--reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:--

We are acting upon the same principles upon

R1691 : page 263

which you act;--we are no more selfish than you; --we give more generously than you to the support of educational and benevolent institutions; --we pay our employees better wages than others can afford to pay;--we pay more taxes than do others;--indeed, as society exists at present, our brains, capital and iron slaves are necessary to the well-being of the world;--we could get along without others, but they cannot get along without us;--if we, the masters of the world, should combine to stop our iron slaves, and close our establishments, the world's affairs would be thrown into chaos. We do not claim to do our business on principles of love and benevolence any more than do the farmers and mechanics. Each is trying to do the best he can for himself. We, like others, are ruled by selfishness; but a selfishness less narrow and mean--more generous --than that which is exercising many of our employees and others less successful than we. You can make no laws to hinder our success; for of necessity such laws would injure others as much as they would injure us, or more. We are independent, others are dependent. So long as selfishness is recognized as the rule of life, we must be conceded to be as generous under that law as any.

Socialism and Nationalism reply that the remedy is to do all large business on a communistic scale for the public benefit. But they fail to see that selfish ambition for wealth, power and honor, which at present is pushing the world with lightning speed, would, by their program, be set aside--with nothing in its stead to take its place. It is but a chimerical fancy, that if selfish ambition were rendered powerless, loving benevolence would step forward in its stead and push the world along. Alas! too few of the human family have any knowledge of love as a motive power. Indeed, we may be sure that if selfish ambition were bound hand and foot, selfish indolence would take its place amongst poor and rich, until necessity would complete the release and re-enthronement of selfish ambition to keep society from miserably perishing in sloth.

Indeed, the Scriptures indicate that this will be the very course, and that anarchy will finally result, and that

THE RELIEF WILL COME ONLY WITH THE RETURN OF THE KING, IN POWER AND GREAT MAJESTY.

We wait not for the King as the sweet babe of Bethlehem, nor yet as "the man Christ

Jesus, who gave himself a ransom for all;" but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"--who was raised from death a spirit being--highly exalted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,--highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. Such is the nature and majesty of the King for whom we wait, and whose presence and Kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all and forever as man's redemption-price.

The same King whom Herod and his soldiers crowned with thorns, and in mockery clothed

R1692 : page 263

in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews"--this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the Father's person, and in the glory and majesty of the Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed --resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored; --possessing "all power in heaven and in earth."--See 1 Cor. 15:20,42-44,50; Phil 3:10; Matt. 28:18.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet

R1692 : page 264

changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted; but altogether these are but a "little flock;" and so different from the masses that they are and always have been "peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

Man's experience is now being so arranged for him as to bring to the masses the proof that selfishness is not the proper motive power, the welfare of all being considered; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage, which would mar the bliss of a Paradise.

The light of invention in this, our day, is intended to have this very effect;--to let things take this course and to let people see what would be the result if selfish principles were allowed to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness in those who have control of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they too had become wealthy.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern.

Others see not the folly of their hopes to introduce by laws the rule and motive power of love, and to oust the rule and motive power of selfishness, while the hearts of the vast majority know nothing whatever of such a change of principle as a personal experience. As men come to realize, by further experience, the folly of such hopes and efforts,

THE NUMBER OF THOSE WHO WILL SPEAK OF BRINGING BACK THE KING WILL INCREASE.

Ah, yes! That is the remedy, and the only remedy at all adequate to the cure of the disease of selfishness, its eradication from the body --social, political and financial.

But while the King of earth (whose right the government is, and who will shortly take unto himself his great power and reign, and bring order out of confusion) is called the "Good Physician," let none assume that by this is implied that he will cause his patient no pain when he lances his boils, amputates those parts where mortification has set in, rebreaks bones previously improperly set by the patient himself, or when he cauterizes the proud flesh of his sores: let him not suppose that he will give no bitter medicines. To be a Good Physician and a Great Physician means that he will cause no needless pain; but it also implies that he will spare no pains to make the treatment effective to the patient's recovery to perfect health.

And so with Christ's rule and Kingdom: it will first of all lay bare, and cut, and scrape, the evils of selfish society, down to the very bone, exposing depths of corruption never before

R1692 : page 265

realized by the patient; and it will be a fearful ordeal--"a time of trouble such as was not since there was a nation." The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released, but he will be helpless, bound hand and foot; and the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing, "peaceable fruits of righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of Earth means much of trouble and a general overturning of the Kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world--Satan --who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26,27.) It means the breaking in pieces of the Kingdoms of earth as a potter's vessel. (Isa. 30:12-15; Psa. 2:9; Rev. 2:27.) It means the shaking and final passing away of the present ecclesiastical heavens, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the melting of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy).

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail [hard truths] shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding places [of error].--Isa. 28:17.

"BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?"--MAL. 3:2.

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. "Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap." (Mal. 3:2.) It will mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no license to be or to do evil in any form or degree. The only liberty will be to do right.

Ah! No wonder that so few to-day look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean to check their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the Kingdom --for which the King taught his Church to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven"--are coming. In fact, they are here; and present troubles in church and state are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting by this Kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet.--Dan. 2:34,35.

Worldly men know not of this, because this Kingdom cometh not with outward show or display: because they cannot say, Lo here, or

R1692 : page 266

Lo there, they do not realize it at all. (Matt. 24:23.) But God's children, enlightened by his Word, know that thus it is written, and that

R1693 : page 266

the Day of the Lord will come as a thief and a snare upon the world; and that only God's people, his fully consecrated Church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh--forgetting that his only object in becoming flesh was "for the suffering of death" as man's corresponding price; and that, this over now, he is highly exalted, and "dieth no more." They forget that "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" and that we must be changed that we may "see him as he is,"--not as he was. We now know him as the King of glory--the same who was dead, but who is now highly exalted--the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun. (See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51; 1 John 3:2; Acts 26:13-15.) Another matter which the Lord has permitted to becloud this subject of the Lord's second coming, so that none except those who hunger and thirst after the truth might know, is the translation of the Greek word, parousia, by the English word, coming, whereas it should be rendered presence; for that is the thought. Note the wide difference in the sense of the following texts where the Greek word parousia should be rendered presence in every instance:--Matt. 24:3,27; 1 Cor. 15:23; 1 Thes. 2:19; 3:13; 4:15; 5:23; 2 Thes. 2:1,8; Jas. 5:7,8; 2 Pet. 1:16; 3:4; 1 John 2:28.

True, there is to be an earthly phase or representation of the Kingdom of God, visible to the natural eyes of men, as the spiritual government will be recognized by the eyes of their understanding; but it will be established later, as it is written, Ye shall see Abraham and Isaac and Jacob and all the prophets--all the overcomers of the past--in the Kingdom. (Luke 13:28.) The unseen Kingdom will be Christ and the apostles, and all the faithful overcomers of the Gospel age--the body of Christ.

All that needed to be done to inaugurate the present strife for wealth and power, and to bring the festering sore of selfishness to a head, was to lift the vail and let men see the possibilities surrounding them. The lifting of the vail of ignorance from men's minds is a good thing of itself: only the selfishness of the human heart causes it to bring forth evil fruit. And the evil fruit is only partial and temporary: the sharpening of men's wits, possibly supernaturally as well as by the competitive strife for wealth, is preparing some of the inventions which will be ready for the quicker blessing of the world when the new King and his Millennial Kingdom shall have assumed full control.

But the King of Glory waits to be prayed to come and take control. He will let the various parties and factions of society cut and lance and amputate each others defects and prepare each others physics. But it will all be under the King's eye, and subject to his "all-power." And when all are thoroughly sick, and when he, as the Good Physician, does come in and offer "the balm of Gilead," he and his Kingdom will generally be hailed as "the desire of all nations." (Hag. 2:7.) The Jews will be first: "They shall mourn for him as one mourneth for his only son." And when he shall reveal his presence and Kingdom, they will shout, "Lo! this is our God, we have waited for him, and he will save us." (Zech. 12:10; Isa. 25:9.) Then "many people shall go and say, Come, let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."--Isa. 2:3.

Surely, those who know that the King and his Kingdom are the only remedy and the best remedy for all the wrongs and woes of men should be pointing the groaning creation to this, rather than to the poultices of their own contriving which can do no real good. Tell them about the Return of the King! Tell them that he is the Great Prophet and Great Priest, as well as the Great King: that as Prophet [Christ, the head, and his Church, the body] he will cause an accurate knowledge of the Lord to fill the whole earth; and that as Priest he will be ready to pardon and succor all who, under that knowledge, shall turn from sin to righteousness. Tell them that his death was the redemption price

R1693 : page 267

for all, and that the return of the King is to bind Satan and set free all of his captives who will accept the liberty of the sons of God under the conditions of the New Covenant.--Acts 3:22,23; Gal. 3:29; 1 Cor. 6:2.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears:
He who was slain on Calvary's mountain
Soon is to reign a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"A thousand years! Earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old."
--HYMNS OF DAWN.

===================

R1693 : page 267

FORGIVENESS VERSUS MALICE.

"Forgiving one another, even as God for Christ's sake hath forgiven you."--Eph. 4:32.

A FORGIVING spirit is a part of the spirit of love, a part of God's spirit, the holy spirit or disposition--the spirit of the truth--inculcated in God's Word. It is thus the opposite or contrary of the spirit of malice, which is a part of the evil spirit or disposition common among men in their fallen condition, the spirit or disposition of the world.

A forgiving spirit is kindred to the spirit of love, joy, peace, meekness, patience, brotherly-kindness, godliness. A malicious spirit is related to anger, back-biting, slander, wrath, jealousy, hatred and all the works of the (fallen) flesh and the devil.

Recognizing these two spirits in the light of God's Word, his people must surely desire and seek more and more to cultivate the forgiving disposition--a spirit of readiness or willingness to forgive, which would rather that the transgressor would penitently turn from his evil way to the way of righteousness, and which would take pleasure in receiving him back into fellowship again under such conditions.

However, on this as upon every question, extreme and unscriptural views are sometimes entertained. Some feel that the most extreme view conceivable must be the right one, because of their desire to get as far away as possible from the unforgiving or malicious spirit. In consequence, some are continually chiding themselves for not being able to forgive those who have not repented, who have not asked forgiveness nor brought forth fruits (evidences) indicating repentance.

This comes of the fall. Human judgments have become defective, so that it sometimes perplexes us to know how and where to draw the lines upon our own hearts and conduct. But here God comes to our rescue. He knows: his mind or judgment and not our own imperfect judgments, therefore, must be our guide or criterion; and his Word expresses to us his mind (spirit or disposition) on this and every subject. If we accept and use it, instead of our own imperfect judgments, we are said to have "the spirit of a sound mind."--2 Tim. 1:7.

Let us study and adopt as our own the spirit of God's sound mind on this subject of forgiveness, casting aside as erroneous whatever our own depraved judgments may have previously accepted. This will be following the instructions of the text at the head of this article, and we will learn to forgive even as God forgives.

(1) Our spirit or disposition to forgive any

one should be of the heart prompted by the spirit of love and brotherly kindness. It should not be a forgiveness forced out of us by importunity, nor by the appeals of many, nor by pity for the wrong doers' sufferings or sorrow. It should be there pent up in our hearts, ready to pour forth upon the offender as soon as he repents and gives reasonable evidence of his sincerity. God waits to be gracious, desires to pardon sinners; and such must be our attitude toward those who trespass against us. But God always waits for repentance, and never grants his pardon to those who are unrepentant, nor receives them into fellowship as friends.

True, he loved us while we were yet sinners (John 3:16; Rom. 5:8), and he does good even to the unthankful, giving sunshine and rain and food to all; but that is a pitying love, not a fellowship love, not a communing love: it is the sympathetic love of a benefactor. And we

R1693 : page 268

are to have this pity-love also, even to our enemies. We are to love our enemies, and do good to them that persecute us; but with us, as with God, this can be no more than pity-love: it cannot be fellowship-love, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Nevertheless, while we can have no fellowship with the unfruitful works of darkness, but must rather reprove them (Eph. 5:11), we can still have that benevolence of heart which would not permit even an enemy to perish with hunger. "Therefore, if thine enemy hunger, feed him," etc. In so doing we are but imitating our Heavenly Father who is merciful even to the unthankful and despiteful.

R1694 : page 268

(2) God's readiness or quickness to forgive and receive into fellowship depends upon the amount of light and favor sinned against. To the ignorant, who know not of his character, he sends his children as ambassadors,--evangelists, colporteurs, etc.,--to tell them of his love and his willingness to forgive their sins through Christ. But in proportion as any have tasted of the good Word of God and been made partakers of the holy spirit, etc., and have sinned wilfully against light and knowledge (Heb. 6:4-6; 10:26-31), in that same proportion God is slow to forgive, and will not receive such back into fellowship, except they bring forth works proving

their professed repentance to be sincere. And God assures us that there is a degree of wilful sin, against full light and ability, that he will never forgive--"There is a sin unto death, I do not say that ye shall pray for it."--1 John 5:16.

In this, also, we should copy our Father in heaven. We should be very ready to forgive the blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced, even before they ask we should manifest our willingness to forgive. And with all who trespass against us, our willingness to forgive should be proportionate to the ignorance and lack of wilfulness and malice on the part of the transgressor. Whenever malice, wilfulness and knowledge have been factors in the transgression, it is our duty to be proportionately slow to forgive and to require proportionately longer and stronger proofs of repentance.

But this is as far as we may go. Although we may be able to decide what would be a sin unto death against God (1 John 5:16), we may not decide that any transgression against us is unforgivable; against us there are to be no unpardonable sins. Our imperfect knowledge, as well as our imperfect judgments, forbids such a decision. Hence our Lord said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Peter said, "Lord how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven."--Luke 17:3,4; Matt. 18:21,22.

From these scriptures it is evident that some of God's people make the mistake of forgiving transgressors before they repent. It is as much the Lord's command that we rebuke the transgressor, and that we do not forgive until he turns again and repents, as it is his command that we do forgive, from the heart, when he does turn and repent. And if he trespass seventy times seven times he should be rebuked as often (either by word or conduct or both), and should repent in words and turn in conduct just as often.

To require less than this is to disobey our Teacher's instructions and to do injury to the transgressor by giving him lax ideas as to his duty. A lack of strict justice, in this respect, on the part of God's people has often injured their children, whereas a proper exercise of justice with forgiveness on proper grounds would have helped those children the better to understand

God's dealings, and would guard them against expecting his favor except upon full repentance; and also against tempting divine mercy by sinning against knowledge.

But while some need to correct their hearts and conduct as above, more, probably, need to guard against an unforgiving spirit. Such should remember that Christ Jesus by the grace of God tasted death for every man--paid the price of every man's natural or inherited imperfections --and consider that if God can accept that ransom price as the full satisfaction

R1694 : page 269

for all except wilful sins or the wilful portion of sins, then we can and should do so also; and all who have God's spirit or disposition will hold wrong-doers responsible for only their wilful share in sins and be ready to forgive and pass over quickly whatever is of Adamic depravity and truly repented of and thereafter shunned.

Let such remember the words, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and consider that we who accept our Lord Jesus' sacrifice, as being for the sins of the whole world, must also, if we would be faithful and just, forgive those who trespass against us, if they confess and repent, because Jesus paid all of their debts, to us as well as to God.

Justice, therefore, demands of all who trust in the merit of Christ's sacrifice as the ground of their own forgiveness, that they recognize the same precious blood as the covering of all Adamic weaknesses when repented of. And hence the Lord assures us that unless we forgive those who trespass against us (when they repent), neither will he forgive us when we repent.

Moreover, our forgiveness must be from the heart (Matt. 18:35)--not a lip forgiveness and a heart hatred. The forgiven one may be held at a distance for a time to prove the sincerity of his repentance; but just as soon as we have good cause to believe him sincere we must be prompt and hearty in our forgiveness--as a heart with a forgiving spirit or desire will always be glad to do. But, even then, although fully and heartily forgiven, we may not put such a one into a place of the same responsibility as the one from which he fell until we have seen a stronger and truer character developed in him. And this would not imply a lack of full forgiveness, but merely a proper caution--not only for our own protection, but also for the good of the one who transgressed and his protection from too strong a temptation of same kind.

We find no mention in the Scriptures of forgiving on God's part without the requirement of repentance. The passage which reads, "Father, forgive them, they know not what they do" (Luke 23:34), might be considered to refer to a pardon without repentance; but we remark that these words are not found in the oldest Greek MSS.--the Sinaitic and Vatican.

A passage frequently misunderstood is:

"If thou comest to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift and first go and be reconciled to [or make amends to] thy brother, and then come and offer thy gifts."--Matt. 5:23,24.

It should be noted that the one addressed is not the brother trespassed against, but the trespassing brother. He must leave the offering of his gift or prayer, until he has made amends to his brother for the wrong he is conscious of having done him, in word or deed. Not until then will his offering be acceptable to God.

===================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1694 : page 269

THE FIRST DISCIPLES OF JESUS.

III. QUAR., LESSON VIII., AUG. 19, JOHN 1:35-49.

Golden Text--"We have found the Messias, which is, being interpreted, the Christ."--John 1:41.

These were among the first disciples* of the Lord, and, being attentive hearers and believers on him, they received a special call to follow him, both as learners and assistants in his ministry. And having obeyed this call they were afterward formally ordained as apostles and in due time endued with favor from on high and with authority as apostles of the gospel dispensation.

In addition to the review of the above subject, which we trust all will notice, it is also interesting to note several other features in the narrative before us.

(1) Observe the humility and self-abnegation of John in pointing out his cousin according to the flesh as "The Lamb of God that taketh away the sin of the world," --the long-looked-for Messiah, whose rising popularity must soon eclipse his own. John had no ambition to be greatest, but esteemed it a privilege and honor to be simply--"a voice crying in the wilderness, Make straight in the desert a highway for our God." And when some of John's disciples came to him, evidently expecting to find in him some of the spirit of rivalry, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him, John answered and said, A

man can receive nothing except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled. He [as the light] must increase, but I must decrease."--John 3:26-36.

And when a deputation of priests and Levites came from Jerusalem to ask him--"Who art thou? he confessed,...I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"--what a temptation there was here to claim to be some great one and to exalt himself in the estimation of his fellow-men. But there was no sign in him of self-exaltation.

---

*For a full treatment of the subject of this lesson see our issue of May 1, 93--"The Twelve Apostles, Their Calling, Office and Authority."

He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.... I baptize with water, but there standeth one among you whom you know not; he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."

How beautifully this grace of humility and self-abnegation shines in the characters of those ancient worthies whom the Lord was preparing for the earthly phase of his Kingdom. And verily, said Jesus, "among them that are born of women there hath not risen a greater than John the Baptist." (Matt. 11:11.) Well have the apostles Paul and James directed those who are called to share in the spiritual phase of the Kingdom to the patient, humble faithfulness of the ancient worthies (Jas. 5:10; Heb. 11), as examples for our imitation.

VERSES 29-37 show how deliberately John turned his disciples over to Jesus. Previous to his baptism John knew Jesus only as his cousin. The spirit of God had directed him to baptize with water and to proclaim the coming Messiah; but he testifies that he knew not who it would be until he saw the promised sign fulfilled in the descent of the holy spirit upon his humble cousin, Jesus.

To a proud or ambitious mind familiar acquaintance or relationship is generally more conducive to a spirit of rivalry; but it was not so with John. He was ready at once to exclaim in the presence of his disciples, "Behold the Lamb of God!"

(2) Next we note the manner in which the several disciples here named recognized Jesus as the Messiah. John had specially drawn attention to the prophecies concerning him, and by his correspondencies with those prophesies they recognized him, saying, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." They, in common with others, supposed him to be the son of Joseph, the mystery of his incarnation evidently not being generally known at that time.

The law and the prophets and his works were God's witnesses of Christ at his first advent; and to the same testimony we are referred for the evidences of his second advent.*

In addition to the testimony of the law and the prophets these early disciples were invited to "Come and see" for themselves, that the power and wisdom of Jehovah rested upon his Anointed. And they came and saw, not only that the spirit of holiness and grace was in him, but also that the power of discerning of spirits (of reading the thoughts and intents of the hearts) and of working miracles was granted to him. (Verses 47,48.) Thus God ratified the testimony of his holy prophets, and fully convinced those who were Israelites indeed and in whom was no guile. Later the same gifts--of miracles, discerning of spirits, healings, prophecy, etc., were granted to the Apostles, and for the same purpose.--Heb. 2:3,4; 1 Cor. 12:1,4,8-11.

R1695 : page 270

OUR LORD'S FIRST MIRACLE.

III. QUAR., LESSON IX., AUG. 26, JOHN 2:1-11.

Golden Text--"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."

The golden text of this lesson suggests its import: this beginning of Christ's miracles manifested forth or typified the glory of his coming Kingdom and power. The circumstance of our Lord providing wine for a festive occasion, and that, too, by the performance of a miracle, as if to emphasize the propriety of its use on such occasions, is quite a difficulty in the way of advocates of total abstinence, and quite an argument in the mouths of those who favor the use of wine as a beverage. But both the difficulty and the argument disappear before a

---

*See M. DAWN, VOL. II., Chaps. 3,4.

R1695 : page 272

clear conception of the object of the miracle.

Calling to mind Matt. 26:29--that our Lord would no more drink of the fruit of the vine with his disciples until he should drink it new with them in the Kingdom; and also the prophecy of Isaiah 25:6, "In this mountain [the kingdom of God] shall the Lord of hosts make unto all people a feast of fat things,...of wines on the lees well refined"--we recognize in the exhilarating wine an apt symbol of joy and gladness. To partake of the cup of the Lord in the present time signifies to share in his sufferings, humiliation and death; but to partake of his cup in the coming age will mean to share in his glory and joy. That will be the new wine in the Kingdom.

The first miracle was given to symbolize this ultimate object of the work upon which he was then entering, which was to glorify his Church and then to spread a feast of fat things (of rich blessings) and of wine (of joy) before all people. How appropriate that such a foreshadowing of future glory should be the first of his wonderful works.

In observing the typical features of the miracle we notice, (1) That its performance was on the occasion of a wedding, following the wedding ceremony. So the joy and blessings of Christ's Kingdom, both to the Church, his bride, and also to the world, will follow the marriage of the Lamb and his espoused virgin Church.

(2) Next we notice that this typical marriage was on "the third day" (verse 1), reminding us very forcibly of our Lord's statement to some of the Pharisees (Luke 13:32): "Go ye and tell that fox [Herod], Behold I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected; "and again (John 2:19,21,) "Destroy this temple ["the temple of his body"--the Church], and in three days I will raise it up." The three days here referred to were days of a thousand years each--the fifth, sixth and seventh thousand-year-days from creation. Jesus then lived in the fifth; and now, in the dawning of the seventh, his body will be "perfected" and "raised up" to kingdom power and glory. The marriage of the Lamb will be in the third day of her existence as the body of Christ, and in the seventh of the world's history.

(3) We notice that the miracle consisted in the turning of the water in the vessels for purification into the desirable beverage, the "good wine." Water is a symbol of truth (Eph. 5:26), the use of which is for refreshing and cleansing the Lord's people; and it is through this very cleansing agency that the Church is to be glorified and the world blessed. Divine truth, having by its

blessed inspiration to godliness and holiness, accomplished its cleansing purifying work, will be gloriously realized in the blessings and joys of the Kingdom.

(4) The Lord's reply to Mary, who informed him of the lack of wine, is also significant. "Jesus said to her, What [is that] to me and to thee, O woman? Mine hour has not yet come." (Verse 4--Diaglott.) The "woman," the Church, need not yet inquire for the new wine of joy. The hour for exaltation and glory has not yet come, and as yet we have to do only with the dregs of the cup of humiliation and sacrifice. And if we partake of this cup now we will surely drink the new wine with him in the Kingdom. Let us take the advice of Mary--"Whatsoever he saith unto you, do it," and in due time faithful obedience to all his directions will be amply rewarded by the privilege of participating with him in the joys of the Kingdom, the "new wine." And following that will come for all people the feast of fat things and of wines on the lees.

By the early disciples this typical significance could not have been discerned; but they did see in the power that could work such a miracle the evidence of his claim to be the Son of God, while to us in the light of the dawning Millennial day the finer lines of type and prophecy are due to be understood and are clearly manifest.

The occurrence has no more bearing on the temperance question than had the taking of a colt to fulfill the prophecy of Zech. 9:9 (Matt. 21:1-5) a bearing on the question of the rights of private property. All things belong to God and have their legitimate and illegitimate uses. Under the rule which Paul gives (1 Cor. 8:13), the disuse of wine as a beverage is certainly commendable under present conditions, while its limited use for medicinal purposes is warranted by 1 Tim. 5:23.

R1695 : page 271

JESUS CLEANSING THE TEMPLE.

III. QUAR., LESSON X., SEPT. 2, JOHN 2:13-25.

Golden Text--"Make not my Father's house a house of merchandise."--John 2:16.

The several accounts of this action of our Lord by the other evangelists place the occurrence

R1695 : page 272

unmistakably near the close of his ministry, while John here mentions it in connection with events at the beginning of his public work. It would appear, however, that the one event was referred to by them all, the last verse of John's account, like the others, showing the hostile attitude of numerous opponents who sought his life, which disposition did not make its appearance in the very beginning of his ministry.

This authoritative action of Jesus had a peculiar fitness as a type near the close of his ministry. It immediately followed his triumphant entry into Jerusalem in fulfilment of the prophecy--"Behold thy king cometh unto thee, etc." (Zech. 9:9); and this course in the temple was an assumption of authority consequent upon this rightful claim to be the king of Israel--a claim, however, which was rejected by the Jews. "He

R1696 : page 272

came unto his own [people], and his own received him not." (John 1:11.) Then, seeing they put away the favor of God from them and proved themselves unworthy of it, he turned to the Gentiles to take out of them a people for his name, which selection has required the eighteen centuries of the Gospel age; and that fleshly house of Israel and this spiritual house, the Gospel Church, stand related to each other as type and antitype; both as to circumstances and time. As an event shortly preceding his crucifixion, this cleansing of the temple finds its antitype in a similar work here, beginning at the corresponding date--1878 (See M. DAWN, VOL. II., page 239); viz., the casting out (from the spiritual temple--his body, the consecrated Church) of such as are unworthy to be of that body, while the worthy ones, the pure in heart, are being correspondingly blessed.

The scourge of small cords was a fit emblem of the harmonious doctrines of Christ, which are accomplishing the cleansing work here.

When asked for a sign of the authority by which he did these things, Jesus pointed forward to his future power--after his death and resurrection. (Verses 18-21.) He

had no authority to begin the actual work
then; that which he did being only typical,
and for our profiting, not theirs.

VERSES 23-25 (Diaglott). Though the people at this time seemed greatly impressed by his miracles, and, shouting Hosanna! before him, seemed ready to accept him as the Messiah and to proclaim him king at once (See also Matt. 21:9-11), Jesus did not trust them; for he knew the fickleness of their hearts, and having the gift also of discerning of spirits, he needed not that any man should testify of them, for he knew what was in them.--Luke 20:41-47.

The Golden Text--"Make not my Father's house a house of merchandise"--should have the most careful consideration of all those who profess to be of his consecrated house,--the true temple. In this time of cleansing, sifting and purifying of the temple of God, none will be permitted to remain in it whose purpose is in any way to make merchandise of God's holy things.

R1696 : page 272

JESUS AND NICODEMUS.

III. QUAR., LESSON XI., SEPT. 9, JOHN 3:1-16.

Golden Text--"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."--John 3:16.

For a consideration of this interview between the Lord and Nicodemus, see M. DAWN, VOL. I., Chap. xiv. In connection with Verse 13 see Acts 2:34 and 2 Tim. 4:8.

VERSES 14-15. The reference here is to the circumstance recorded in Num. 21:4-9, when the bite of a fiery serpent was cured by a look at the brazen serpent which Moses raised up. The fiery serpents here represented Sin, from whose deadly bite all humanity is suffering. But Christ, who knew no sin, was made a sin-offering on our behalf, that we might be made the righteousness of God in him. (2 Cor. 5:21--Diaglott.) He is the antitype of the brazen serpent. The lifting up of the serpent in the wilderness prefigured the lifting up of Christ on the cross of Calvary; and the look of faith to him and the merit of his sacrifice for salvation is the never-failing cure for sin, as it is also the only hope of our fallen race.

VERSE 16 suggests the cost of the world's salvation to our Heavenly Father. His only begotten Son was the delight and treasure of his heart; and all the painful process of his humiliation and sacrifice even unto an ignominious and cruel death were at the expense of the fondest affection of him who loves as never man loved. With the assurance of this example of divine love for our race, the Apostle Paul (Rom. 8:31-39) would further encourage our faith, saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? If God be for us, who can be against us?"

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE "DO YOU KNOW?" TRACT.

The demand for this tract is phenomenal. Nearly a quarter of a million have already gone out; and the orders are still coming in at the rate about 2000 per day. Some good results are manifest, too: quite a number have been interested by this means. Let the good work go on. Let the light shine everywhere. And let all that you do in this and every direction be done in love --love for God, for his people and for his Word.

All whose names are on the TOWER list are recognized as members also of the Tract Society, and may order free as many tracts as they can properly use as samples for free distribution. Each should also be an agent or solicitor for the WATCH TOWER. A TOWER subscription includes a subscription to these Old Theology Quarterly Tracts, with the privilege of ordering additional tracts. These tracts are published out of the voluntary donations to the Tract Fund, "Good Hopes," etc.

Brother Otto Koetitz, now a valued helper in the TOWER office, has translated this tract into German, and it will soon be published in that language.

R1682 : page 274

ROMANISM IN NEW YORK.

The American Journal of Politics, referring to the way in which the Church of Rome is obtaining complete sway in American politics says: "In New York the following are Roman Catholics: The mayor, the sheriff, the comptroller, the counsel to the corporation, the whole Board of Assessment, the commissioner of public works, the superintendent of the street cleaning department, the clerk to the board of aldermen, the majority of that board, every member of the Board of Tax Commissioners, several justices of the Supreme, Superior, and Common Pleas Courts, the controllers of the Board of Estimate and Apportionment, the majority in many of the ward boards of trustees, a large portion of the Board of Education, the controllers of the Department of Charities and Corrections, the majority of the police force, the controllers of the fire department, of the Board of Street Openings, the whole of the Armoury Board, the registrar of deeds, the commissioner of jurors, one-half of the commissioners of accounts, the supervisor of the city records, the collector of the port, the sub-treasurer, a majority of the commissioners of the Sinking Fund, and, finally, the majority of the delegates to Congress, and in the State Senate, and Assembly."--Evangelical Churchman.

====================

R1696 : page 275

VOL. XV.   SEPTEMBER 1, 1894.   NO. 17.

"IF YE BE CHRIST'S."

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

THESE words were addressed by the inspired

Apostle to Christians, and they apply with equal force to the same class to-day. He does not say--"If ye be Jews;" although like all the early Christian churches, those of Galatia were no doubt composed in good proportion of Hebrews of various tribes. That was not the ground, or condition, upon which they might consider themselves heirs of the promise made to Abraham.

Neither does he say--"If ye be Anglo-Israelites." He knew nothing about such kinship according to the flesh having anything whatever to do with a joint-heirship in the promise. Quite to the contrary indeed: for under divine inspiration he tells us--

"Though the number of the children of Israel be as the sand of the sea, a remnant [only] shall be saved [from their blindness predicted.]" "For they stumbled at that stumbling stone;" and "the Gentiles, which followed not after righteousness, have attained to the righteousness which is by faith." "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ [if by losing this joint-heirship myself I might gain it] for my brethren, my kinsmen according to the flesh, who are Israelites."--Rom. 9:27,32,30,2-4.

Still discussing the blindness of Israel and their fall from divine favor, which opened the door of favor to the Gentiles, the Apostle assures us that the vessels of God's mercy prepared unto glory are "us whom he hath called, not of Jews only, but also of the Gentiles." (Rom. 9:23,24.) "Israel [as a nation, the twelve tribes] hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."--Rom. 11:7.

Keeping up the same discussion he asks, "Have they [the fleshly seed] stumbled that they should fall [utterly]?" He answers, "God forbid: but rather that through their fall [as the natural seed to which the promise first was made] salvation is come to the Gentiles, for to provoke them to jealousy." And it has had, and will yet more have, this effect. Since the preaching of the Gospel to the Gentiles, Israel no longer goes after Baal, Moloch and other idolatries. That people seem to be growing more and more jealous of Christianity, and are now claiming and quoting Jesus as a Jew, as shown in our issue of Apr. 15, page 114, and June 11, page 162.

Thus "the fall of them [is] the riches of the world; and the diminishing of them [the selecting of only a few, a remnant from them results in] the enriching of the Gentiles [proportionately

--Gal. 3:14.] And if the cutting off of that people resulted in such blessing to others, how much greater blessings may we expect as a result of Israel's ultimate full regathering to God as a result of the jealousy? (Rom. 11:12.) Blindness in part [temporary blindness] has happened unto Israel [--except the remnant which accepted Christ; and that blindness will last] until the fulness of [the completeness of the

R1696 : page 276

elect Church, selected from] the Gentiles be come in. And so [thus or then] all Israel shall be saved [from the blindness which happened to them eighteen centuries ago]: as it is written, There shall come out of Zion the Deliverer [Christ, the head, and his Church, the body], and shall turn away ungodliness from Jacob [Israel after the flesh]. For this is my covenant [agreement] with them when I shall take away their sins."--Verses 25-27.

Satisfied that the Apostle did not in our text refer to all Israel that stumbled and that is to be saved from blindness by and by, nor to their children according to the flesh, lost or found, we settle it in our minds that the Apostle meant the words of our text to apply to consecrated believers in Christ, only; for whether Jew or Gentile, bond or free, all who are in Christ Jesus are one; joint-heirs of the promise made to Abraham.--Rom. 10:12; Gal. 3:28.

But notice, again, very particularly, the words of our text. The Apostle begins the statement with that small but very significant word, if: "If ye be Christ's." It was not sufficient to

R1697 : page 276

be known as a regular attendant of one of the congregations of believers in Galatia--a brother in good standing with fellow Christians and of good moral character. Nor did it avail anything that the great Apostle Paul recognized those congregations of believers in Galatia as "brethren" and "sons of God." (Gal. 3:15,26; 4:6,12,31; 5:11,13; 6:1,18.) Notwithstanding all this, the inspired writer says, "if."

To "be Christ's," therefore, evidently means a great deal more than faith, respectability and good endorsement. It means to belong to Christ; --to be his, body, soul and spirit;--to be his to-day and forever; his servant, to do his will in his way and at his time; when convenient and pleasurable, and when inconvenient, painful and difficult.

It means, furthermore, that we cannot belong to anyone else in this complete sense, for no man can serve two masters. Here comes in a difficulty for those who belong to secret or other Societies. The laws, professions and customs of these are almost certain to conflict with or infringe upon a full consecration to Christ. They profess some things which Christ condemns, and if we would speak as his oracles we would offend. Their laws and customs are worldly, or at least conformed to this world, and our Master has laid down as his law that we be not conformed to this world, but that we be "transformed by the renewing of our minds--proving [ascertaining] the good and acceptable and perfect will of God." These Societies inculcate the wisdom of pleasing the world: our Master tells all that are his, "Ye are not of the world, even as I am not of this world." "If any man love the world, the love of the Father is not in him." In a word he says to us, "Choose ye this day whom ye will serve." "Ye cannot serve God and Mammon."

These observations apply as truly to religious societies, churches, etc., as to others: indeed, more so, because the latter affect to represent Christ and to speak for him, which, surely, they have no right or authority to do; for our Master still speaks to those that are his through the Gospels and the words of his inspired Twelve Apostles. See article on "The Twelve Apostles," in TOWER, May 1, '93, p.131.

Almost all denominations have formulated Confessions of Faith to which all who belong to them either directly or indirectly give assent. And these uniformly conflict with the doctrines of Christ. They demand consecrated time and money, as well as name and influence, for these, which are false doctrines, and hence in opposition to Christ's doctrines. If we "be Christ's" only and fully, we cannot compromise with the world, nor with its policy and spirit amongst Christ's disciples. Not to compromisers, but to "overcomers," Christ's very own, is given the promise of a share with him in his throne as fellow-members of the Seed of Abraham and heirs according to that promise or covenant.

Finally, and most important of all, the Christian must learn that, "if he be Christ's" servant and disciple, he is not his own;--not his servant to do his own will in his own way and time, nor his own teacher to make his own theology and code of laws and philosophies. He is simply a disciple or pupil in the School of Christ, under instruction upon every subject;

--he is a know-nothing, a fool, according to the

R1697 : page 277

wisdom of this world, in order that he may gain the true, heavenly wisdom. He is to be emptied of self in every sense, that he may "be Christ's" completely--dead to self, and alive toward God through Jesus Christ, his Lord.

Few such? Ah! yes; and this the Master foretold us, saying, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom."

"Not my own, but saved by Jesus,
Who redeemed me by his blood,
Gladly I accept the message;
I belong to Christ, the Lord.

"Not my own! to Christ, my Savior,
I, believing, trust my soul;
Everything to him committed,
While eternal ages roll.

"Not my own! my time, my talent,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King.

"Not my own! Oh, not my own!
Jesus, I belong to thee!
All I have and all I hope for,
Thine for all eternity."

But what is it to be "Abraham's seed and heirs according to the promise" made to Abraham?

The promise made to Abraham was the first distinct statement of the Gospel of which we have any record. It reads, "In thee and thy seed shall all the families of the earth be blessed." This was good tidings to Abraham, as it would be indeed to all who have generous, godlike hearts; and hence the Apostle says that "God preached the gospel beforehand to Abraham, saying, 'In thy seed shall all the families of the earth be blessed.'"

This gospel is still beforehand, in the sense that all the families of the earth have not yet been blest; but it may be said to be a present gospel to the few who now have "ears to hear,"--to appreciate it.

To hear it fully and clearly is to appreciate the fact that a Millennium of blessing was provided for by the death of Christ as man's ransom or substitute, and that consequently a blessing is to come to all the families of the earth. This blessing will consist of a full opportunity to know God and to come into harmony with him under the conditions of the New Covenant (sealed with the precious blood), and thus to have everlasting life.

To those who appreciate this gospel, and who thus judge that if one died for all, then were all dead [legally], and that we who live [through Christ's promise and work] should not henceforth live unto ourselves, but unto him who loved us and died for us;--to these the Lord makes known the exceeding riches of his grace, and offers a share with him in that work of blessing all the families of the earth, because they appreciate his work. And the further they go in obedience, self-denial and self-sacrifice in his service, the more he communicates of his gracious, loving plan, whose lengths and breadths and heights and depths are far beyond the comprehension of the natural man; but God reveals them by his spirit to those who are "Christ's."--2 Cor. 5:14,15; 1 Cor. 2:9,10.

===================

R1697 : page 277

"ONCE IN GRACE ALWAYS IN GRACE."

THAT monstrous doctrine of "eternal torment," a blasphemy on the name and character of Jehovah God, has led God's people to some very illogical conclusions on other subjects as well; amongst others, to the view that whoever becomes a true child of God can never become a "castaway" from divine favor. Thus does Satan use the fear of torment to hinder love to God, while he operates reversely, through the same fear, upon the minds of the same people to make them feel secure and careless, though they so dread God that true love is impossible.

The human mind is so constituted that it can by sophistry or false reasoning convince itself of error: hence the only safe position for any of us is to have absolutely no will or preference of our own, and thus to come to the Word of God free from all prejudice, intent simply upon knowing his will and plan: otherwise we are in constant danger of deceiving ourselves into whatever view we prefer; for "the heart is deceitful above all things."

R1697 : page 278

Of course the Scriptures are appealed to as proof of this theory, that all are forever safe and sure of heaven who have been begotten of the spirit of truth. Hence we should examine carefully the Scriptures bearing upon this question, that we be not deceived. We read:--

(1) "Whosoever is born [begotten] of God doth not commit sin; for [or because] his seed remaineth in him: and he cannot sin, because he is born [begotten] of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." --1 John 3:9,10.

(2) "Whosoever is born [begotten] of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth [catcheth] him not."--1 John 5:18.

(3) "Being born [begotten] again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever." --1 Pet. 1:23.

(4) "No man can come to me except the Father which hath sent me draw him: and him that cometh to me I will in no wise cast out." --John 6:44,37.

(5) "My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."--John 10:29.

(6) "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son."--Rom. 8:29.

(7) "The Lord knoweth them that are his."--2 Tim. 2:19.

(8) "It is God which worketh in you both to will and to do of his good pleasure."-- Phil. 2:13.

R1698 : page 278

(9) "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."-- 2 Pet. 1:10,11.

(10) "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."-- 1 Cor. 5:5.

The first four of these texts are supposed to teach that at our conversion we get from God an atom of himself, the seed of the new being; and this seed is presumed to be indestructible, incorruptible, unimpairable. It is claimed that although this seed may lie dormant awhile, or be hindered from development by a sinful course of life, it will ultimately, surely develop into a true and noble spiritual being.

But these texts do not so teach. They do not teach that the new nature, begotten by the holy seed, the truth, cannot corrupt, cannot die;--that the convert cannot fall from grace. The contrary is the suggestion and lesson of the figure used--natural begetting. It shows us the possibility of misconception, miscarriage, still-birth, etc., after the spiritual begetting as after the natural begetting. Thus the figure used contradicts the theory sought to be built upon it.

They do teach, that if our begetting is genuine, it must be a begetting or inspiring by the truth, and not by error; and that if we are really begotten by God's precious promises to new hopes, and new ambitions, and a new course of living, our natural preference for sin (by reason of the fall) having given place to a preference for righteousness, we cannot sin (wilfully);--and to them that are accepted in Christ nothing is reckoned sin that is contrary to their will, uncontrollable weaknesses, resulting from the fall, being covered from God's sight by the ransom.--Rom. 4:7,8.

Hence, if any man sin (wilfully, intentionally), it is a sign that at that time he is not begotten of God by the Word of truth. If he ever were begotten to a holy, consecrated will, the seed of truth must have died; for so long as it remains he could not take pleasure in wilful disobedience.

The truth-seed itself is incorruptible, but not so the newness of life begotten by it. The truth may be let slip, and leave us as though we had not known it. "We have this treasure [the spirit of the truth and the new wills begotten of it] in earthen vessels," as the Apostle says. (2 Cor. 4:7.) And our earthen vessels are all more or less cracked by the fall, so that we are unable to contain or to retain a full measure of the spirit of the truth,--with all the daubing and patching we can do; at best they are leaky vessels. Therefore, the Apostle again says,

R1698 : page 279

"We ought to give the more earnest heed lest we should let these things slip [leak out]."

The possibility of falling away, after having come into full fellowship with the Lord and been reckoned members of his "body," is very clearly taught by our Lord as well as by the apostles. In fact, the only ones in danger of falling away from divine favor are those who have been lifted up to that favor, and not the world still groveling in sin, "without God and without hope." The Apostle Paul says,

"If we [the consecrated Church] sin wilfully, after that we have received a knowledge of the truth, there remaineth no more a sacrifice for sins [we having enjoyed our share of grace under the one sacrifice], but a fearful looking for of judgment and fiery indignation which shall devour [not preserve, nor purify, but destroy such wilful sinners as] the adversaries [of God]." --Heb. 10:26,27.

Again, he declares, It is impossible to renew unto repentance those once enlightened, who have been made partakers of the holy spirit, etc., if they shall fall away. (Heb. 6:4-8.) But so infatuated and so deceived by their own hearts are those whose views we criticise, that to these words they reply, Yes, but the Apostle says if; whereas he knew that they could not fall away, and is merely citing an impossible case. Such people can only be left to the blindness which their own wilfulness and prejudice has induced. Whoever can read this citation, and still claim that the Apostle was teaching the impossibility of Christians falling from divine favor, is surely lacking either in intelligence or conscientiousness; and it would be useless for us to try to convince him. For he who could and would so distort the divine record would have no difficulty in getting rid of any arguments we or others might frame.

The Apostle Peter speaks of this same class, saying, "For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ [i.e., by being "begotten by the Word of God"], they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it [been "begotten by the Word of God"] to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."--2 Pet. 2:20-22.

Our Lord taught the same lesson in his parables. He represented the state of the justified who backslide, by a man out of whom the devil had been cast and which, returning, found the heart swept and garnished, but unoccupied, and, entering in with others, made "the last end of that man worse than the first."--

Matt. 12:43-45.

In the parable of the wedding guests (Matt. 22:11-13) the Lord shows one (who represents a class), who evidently came in among the others, clothed in the provided "wedding garment," and who was fully recognized as a guest and "friend" by the host until he removed the garment [which typifies Christ's imputed robe of righteousness]; and then he was cast out of the special light and favor into the outer darkness from which he originally came in.

In the parable of the sower our Lord shows how the good seed (the Word of God that liveth and abideth forever) might be received upon stony ground and sprout into being, and that new being afterward die, and how the same good, incorruptible seed in other cases is choked by the thorns of worldly business, pleasure and ambition.--Matt. 13:3-9,18-23.

In the parable of the Vine (John 15:1-8) he shows that one may be begotten by the Word of God, and even become a member of the elect Church, the true Vine, and be recognized as such by the husbandman, God, and that yet, if he fail to bring forth the fruits of the spirit, he will in due time be cut off from that elect Church or true Vine. For the present state of our membership is not final, but a probationary one,--His "house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) We are justified by God's grace and called to be his sons, and "he is faithful that promised." (Heb. 10:23.) If there be failure or unfaithfulness, it will be on our part. Hence in receiving us as sons he is taking us at our Covenant: and whoever becomes a "castaway" must become such of his own wilful act,--"If we sin wilfully," etc.

R1698 : page 280

Our Lord mentions some such whom he will disown, saying, Many shall say unto me in that day, Lord, Lord, have we not done many wonderful works in thy name, and in thy name cast out devils.

Again, he tells us of one fully recognized as a servant and entrusted with a talent for service, who, because unfaithful, will have it taken from him and be himself cast into outer darkness: not because he never was a real servant, but because, being really a servant, he proved unfaithful. --Matt. 25:14-28.

Let us now glance at the other texts cited to prove this theory that a true Christian cannot fall from divine favor.

The fourth is a simple statement that the Word and providence of God alone can draw men to Christ, the Life-giver, and that Christ will not refuse any coming as the result of such a drawing. It says not one word about his holding men who come so that they cannot go from him again, crucify him afresh and do despite to the spirit of God's favor.

The fifth text merely asserts God's willingness and ability to shield and keep all who desire to be kept--who abide under the shadow of the Almighty. It does not at all imply an imprisonment of those in God's care, so that they cannot go from him as they came to him, by the exercise of their own free wills.

The sixth text merely mentions that the class foreknown to the Lord as those who will be joint-heirs with Christ, he has foreordained must have characters like that of Christ--must be copies of him. See a further treatment of this text in Z.W. TOWER, Feb. 1, '94.

The seventh text declares that God cannot be deceived. He knows those who become his, by being begotten by the Word, and he knows equally well whenever any lose the spirit of the truth and cease to will and to do according to his good pleasure.

The eighth text shows our continual dependence upon the Lord, not only for our first impulses toward holiness when we are begotten by his Word to newness of life, but also when we need the encouragement and promptings to deeds of righteousness which his exceeding great and precious promises continually inspire. God's Word is "the power of God unto salvation [by which he works in us first to will aright and then to do right] to every one that believeth" --receiving the spirit of that Word into good and honest hearts.--Compare 1 Pet. 1:23 with 2 Pet. 1:4 and Rom. 1:16.

The ninth text shows that our continuance in safety depends upon our own course of conduct after God has done his part through his Word and providences; if then we do these things, if we cultivate the spirit of Christ and are "not barren nor unfruitful," but "give diligence

R1699 : page 280

to make our calling and election sure," then, under such conditions, we "shall never fall;" for God will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape.--See TOWER, Oct. 15, '92.

The tenth text is the only one that gives even a slight support to the doctrine claimed. Here one of the begotten or consecrated Church has committed sin; not necessarily a wilful sin, but quite probably in part at least a sin of ignorance; the transgressor was probably a "babe" in Christ and in the knowledge of the divine will, or had mistaken the liberty wherewith Christ makes free for license to sin, or both. At all events, the Apostle's language indicates that his case was not a hopeless one, as it would have been had the sinner transgressed against full light and knowledge, wilfully. For the same Apostle declares that such cannot be renewed unto repentance.--Heb. 6:4-6. Compare 1 John 5:16.

The Apostle would show the Church the importance of prompt and decisive action to correct such an error. The wrong-doer should not be temporized with, nor coaxed and advised, nor remonstrated against, but should be promptly disfellowshipped by all the pure-minded, refused all recognition and all privileges of fellowship, no matter what his professions or knowledge or talents: thus left to the world and the devil for fellowship, he would be the more likely to see his condition and reform. That in the case mentioned the man did not have a bad spirit,

R1699 : page 281

but still had some love for God and his people and a desire for spiritual things, is shown by the Apostle's words, "That the spirit may be saved in the day of the Lord Jesus." If his spirit had been bad, the Apostle would not suggest its being saved --all that is evil must be destroyed. This man's spirit was good--his will was to do God's will, but from some cause he did not allow the exceeding great and precious promises of God's Word work in him to do right. The purity of the Church demanded that he be dealt with rigorously; and his own future depended upon whether or not the animal nature which was ruling him should be mortified--put to death.--Rom. 8:13; Col. 3:5.

The mortifying of the flesh implies that we cease to do evil and learn to do well; becoming dead as to sin, but alive unto righteousness. Only those who attain to such conditions will ever have everlasting life upon any plane of being.

But there are two ways of reaching the same end. The more desirable and more noble of the two is this; viz., after justification and peace with God, by faith in the great atonement, we should consider ourselves as bought with a price, even the precious blood of Christ, and hence no longer our own, and should present our bodies living sacrifices to the service of the Lord--to be used, not according to our former will of the flesh, but according to the will (the Lord's will) to which we have been begotten by the word of truth. Such will not fulfil the desires of the flesh--sacrificed and reckoned dead, but the desires of their new spirit. The mind of Christ dwelling in them richly will control them more and more, and accomplish the sacrifice of the flesh in God's service. The class who so do, during this Gospel age, are called "Overcomers;" and to them will be fulfilled all the richest of God's promises; and, as joint-heirs with Christ, they shall inherit all things. These are in all a "little flock," because their path is a narrow one.

The other way of reaching the same result, viz., of becoming dead to sin and alive toward righteousness is followed by many; but it is an ignoble way, an unsatisfactory way and in every sense undesirable. It is this: After gaining justification and peace through Christ, to make a covenant of self-sacrifice, and then by yielding to temptations and weaknesses to fail to overcome; and yet to hold tightly to the Lord, at the same time not resisting the desires of the flesh--not crucifying the flesh with its affections and desires, good and bad. This is the attitude of the majority of truly consecrated Christians--they are seeking to serve God and mammon, to please self and worldly friends as well as the Lord, some going to one extreme and some to another. The result of their course is that they please nobody. The world endures them, but despises their religious aspirations as "cant," and themselves as hypocrites. They are always dissatisfied with themselves, feeling conscience-smitten that they are violating the spirit of their consecration. They do not please the Lord, but he has pity on them. He sees that if right-doing were just as easy as wrong-doing, this class would choose the right; and in sympathetic pity he does for them the only thing that can be done further. He delivers them to Satan; he permits the great enemy of righteousness to attack them;--he permits their cherished ambitions to ensnare them and pinch them, their idols to fall, their earthly sweets to turn to bitterness, until, heart-sick and disappointed, the spirit may turn fully to the Lord, not an "overcomer," not a sacrifice, but one in whom the flesh has been destroyed by bitter experience, crying,

"I have sought the world around,
Peace and comfort nowhere found.

Now to Christ my spirit turns,
Turns a fugitive unblest."

But such a result is by no means a certainty; instead of the buffetings and troubles turning the heart to the Lord, it may and often does result in utter loss of the spirit of Christ and a total cutting off and destruction of the unfruitful branch.

The Apostle says, "that the spirit may be saved in the day of the Lord Jesus." The result is at best an uncertainty--it may or may not be saved ultimately. The only way to save such as will not sacrifice is to put them through troubles which will destroy the flesh and develop the spirit; and this heroic remedy the Lord applies.

This is the secret of much of the trouble through which God's people pass:--they are

R1699 : page 282

not overcomers, and he is putting them through troublous experiences to destroy the will of the flesh and its control of them as "new creatures," and save them from their old selves. For the "great company" (mentioned in Rev. 7:9,10) refers not merely to some of this class now living, who, because not overcomers, not self-sacrificers, will not be saved from the great "time of trouble such as was not since there was a nation," but go into it and "have their portion with the hypocrites" and the world, in order that they may have the love of fleshly things --worldly ambitions, etc.,--entirely burned out: it refers as well to a similar class passing through trouble during all this Gospel age. To those rightly exercised a reward, a blessing, will be granted and everlasting life--although all such will lose the great prize to which all called in this age might attain, with far less pain and trouble, if obedient to their covenant,--self-sacrificers. But if, notwithstanding this discipline and experience, any still choose to live after the flesh, the Apostle's warning is that such "shall die" (Rom. 8:13); and he refers to the second death evidently, because the first death (Adamic death) passed upon all.

But let it not be forgotten that the "overcomers" also "suffer," pass through "fiery trials" and "endure a great fight of afflictions," partly in their own persons and partly in their fellowship with others misused. (See Heb. 10:33,34.) There is a difference, however, a great difference between these sufferings of the sacrificers and those sufferings previously mentioned, of the class having their flesh destroyed. The sufferings of the self-sacrificing class are for godliness, for righteousness' sake, and in the interest of the Lord, his people and his truth, directly or indirectly: and such sufferings are accompanied by a joy and peace which make them, however severe, to appear but "light afflictions" and "but for a moment." (Compare Acts 16:22-25; 2 Cor. 4:17; Rom. 8:18; Acts 5:41.) But joy and rejoicing are properly lacking in the sufferings for correction in righteousness, and for unfaithfulness to the covenant of self-sacrificers: the destruction of the flesh is therefore doubly painful; and for every reason those who have been called to suffer with Christ as joint-sacrificers, and by and by to be his joint-heirs, should lay aside every hindrance and weight and run in the race,--that they may make their calling and election sure and win the prize.

In this tenth text, therefore, there is nothing to indicate that all who obtain the grace of God will never fall from it: it does, however, show God's longsuffering mercy, his unwillingness that any should perish in whom an acceptable character can be developed at any cost.

In conclusion, then, we exhort you, "that ye receive not the grace of God in vain." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (2 Cor. 6:1; Heb. 4:1.) The crown of life is promised to those faithful until death.--Compare Ezek. 33:13,14; Rev. 2:10,11,26; 3:5.

===================

R1700 : page 282

DISINTEGRATION IN THE CHURCH OF ROME.

ORGANIZING AN INDEPENDENT CHURCH.

A PROCLAMATION inviting the discontented Roman Catholics and Catholics other than Roman in the United States to unite has been issued in Cleveland. It is signed by Rev. A. F. Kolaszewski, president, and M. A. Chrostowski, secretary of the Polish National Church Committee. They headed the revolt from St. Stanislaus' Roman Catholic church in that city, which led to the establishment of an independent church on Fremont street. They propose not to limit the movement to any nationality, but to bring together all who desire to enter the independent fold. Fifty thousand copies of the proclamation will be distributed through the country, and in a short time a convention of delegates representing Polish congregations throughout the country will be held. After this convention has organized a new denomination, discontents of other nationalities will be invited to join it. The proclamation reads:

R1700 : page 283

PROCLAMATION OF THE POLISH NATIONAL CHURCH COMMITTEE OF THE CATHOLICS IN THE UNITED STATES.

Fellow citizens and co-religionists: The Poles of the United States, and all who have found out from years of bitter experience what a curse to their national interests, to their enlightenment and progress, their allegiance to the church of Rome is, have decided to throw away the hateful yoke covered with moss of ages of fanaticism and tyranny. Therefore, they have decided to establish the Polish Independent Catholic Church of America. Our religion, our faith, will remain essentially the same; but we want to be our own masters relative to the management of our worldly affairs. The principles laid down for the establishment of the Independent Catholic Church are as follows:--

First. All the church property belongs to the congregation, and not the bishops.

Second. The congregations will elect their own priests, or approve the ones sent by the bishop.

Third. The congregations will exercise perfect freedom in regard to the education of their children. There should be no compulsion in regard to the sending of their children to parochial schools. The parochial schools should be furnished with American textbooks and the American system of teaching.

Fourth. Perfect freedom of the press.

These are the principles laid down by us for the establishment of an Independent Catholic Church in this country. We have already, upon these principles, established one church in Cleveland, O. Others are being organized in Baltimore, Chicago, Buffalo, Nanticoke and Reading, Pa. In a few years hence we are sure of having an independent congregation in every Polish settlement in this country. But our aim is broader still. We do not want to confine this work of reform to our nationality alone. We want to spread it all over the country; we want to reach every catholic citizen of the United States whose heart beats for freedom and who is opposed to the tyranny and fanaticism on which the church of Rome is founded. For the purpose of carrying on the propaganda of religious freedom among the Poles, the Polish National Church Committee was elected. This committee was authorized to confer with the catholics in this country, composed of other nationalities. This committee, representing about 125,000 Poles who are worshiping already in the independent spirit, makes an appeal to you, fellow citizens and co-religionists, and invites you to join in the movement. We have not the least doubt that many thousands of American catholics--Bohemian, German, Irishmen, Frenchmen, and others--are dissatisfied with the arbitrary rulings of the church of Rome, which is represented in this country by the whimsical, despotic, and shallow-minded American bishops. We have not the least doubt that many of you are opposed to the church property being owned exclusively by the bishops. This is simply absurd. This only shows to what degree extends the greed for money of our high church officials.

We have no doubt, also, that you would be willing to have for your spiritual adviser a priest who would really care for his flock, and not for the bishop's interests, as it is at present. We draw the example from the state of matters existing among us. In our Polish congregations we have had many examples where our priests were treated in most unjust, most cruel, most diabolical manner by their superiors, the bishops. And we know that the only reason for this was that the priest really cared for the good of his flock, and did not want to enrich the bishop at the expense of his congregation. We presume that more or less the same state of things exists among all the catholics in this country. Therefore, when we say that we want the election of the priest to be reserved for the congregation--if not exclusively, then partially, at least--we are sure we touch the keynote of the question. Then come the schools. The superiority in everything of the public schools formed on the American system of school teaching is so apparent to everybody that we will not dwell upon this subject at all.

So, fellow citizens and co-religionists, you can plainly see that we do not wish to change our faith--our denomination. We wish to remain as we are, catholics, but we want our church, just as all the institutions in this country are, to be governed by the spirit of freedom. We want it to be governed by the free and glorious Constitution of the United States. We will remain catholics, but the worldly affairs of our own church will be solely and exclusively in our own hands. We do not want to organize any other congregations but the catholic, but they must be self-governed, dictated to by the majority of the people, and not by the arbitrary bishop, despotic Satolli, or infallible pope of Rome.

These are our principles, and they sooner or later will be recognized as a religious standard by all the noble, thinking catholics of America.

On the road to the great religious freedom and deliverance, however, we will find many hard obstacles. The church of Rome is great and powerful even in this country. While the centuries passed away it remained the same, unchanged and unmoved, and now it is even more

R1700 : page 284

grim, fanatical and arbitrary than centuries ago.

R1701 : page 284

Its power, as hundreds of years ago, is founded upon ignorance, superstition and fanaticism, and there is small wonder that even in this country it is so great. This church of Rome will do its utmost to stop our work of reform. It will beg, it will pray, or it will curse and excommunicate, or it will strain every nerve in its gigantic body to stop or crush us to the dust.

Fellow citizens and brother catholics! United we would stand--withstand all the onslaughts of this mighty enemy of freedom--divided, separated, we would fall, accomplish nothing, or very little, at the end. We invite, therefore, most earnestly, every one of you who thinks more or less the same as we do, to join in this grand stride for religious liberty. Instead of having a committee composed of one nationality for the carrying on of this propaganda, we must have a national American church committee, composed of all nationalities, with different branches--that is, Polish, Bohemian, German, Irish, and others. To bring about this we must first have a convention, where all the plans for the future work of reform will be discussed and the above committee organized. Therefore, we invite all who will take interest in this proclamation to come to a convention which we propose to hold in Cleveland for the purpose of discussing all the matters pertaining to the establishment of the independent catholic church in America. We propose the city of Cleveland for the place of convention, because in this city the great movement was first begun a year ago. In this city, too, we have already established an independent catholic congregation, known as the congregation of the Immaculate Heart of the Blessed Virgin Mary. This congregation, in spite of the excommunication by the bishop of the Cleveland diocese, in spite of the repeated appeals by Satolli, whose despotical and whimsical inclinations are best shown by his order expelling all the saloonkeepers from the catholic societies, grows larger every day, gaining new members. We beg of all of you who are willing to take part in this great convention to notify of your intention one of the following officers of our committee, who, after the list of those ready to participate will be more or less completed, will name the clerk of the convention.

All the newspapers in the country desirous of helping this good work along, we beg to copy this proclamation.

In the name of the Polish National Church Committee,

Rev. A. F. Kolaszewski, Pres.,
M. A. Chrostowski, Secretary.

THE REVOLT SPREADING.

A large Catholic congregation in Baltimore, Md., known as The Church of the Holy Rosary, and numbering about three thousand members, has decided to follow the example set at Detroit and Cleveland;--organize an Independent Church, place its affairs in the hands of a committee, engage its own pastor, etc. Two of its members were sent as a committee to Cleveland to investigate the conduct of affairs there, and made a glowing report of the success of the movement. They report that about thirty priests are ready to accept positions as soon as they are offered. It was to prevent just such a movement and keep peace in the Roman Catholic family that Satolli was sent here as the representative of the pope. His mission was only partially successful in the healing of the McGlynn schism. A similar Independent Catholic movement is on foot in Europe.

A NATIONAL ORGANIZATION EFFECTED.

In harmony with the foregoing a general Convention met at Cleveland on Aug. 20, at which were delegates from congregations of Polish Catholic secessionists in fourteen cities of the U.S.--those of Baltimore, Cleveland, Detroit, St. Louis and Buffalo being the largest. The latter was reported by its delegates as 8000 strong.

Archbishop Vilatte was chosen the head of the new church; and while some favored a name indicating the Polish origin of the new denomination, it was finally decided that as Catholics of all nationalities would be invited to join it the name should be, The American Catholic Church.

A resolution renouncing forever allegiance to the Pope of Rome was voted down,--the Archbishop declaring, "We will always recognize the primacy of the pope. That does not imply that we believe in his infallibility or supremacy. The pope is nothing, but we respect him for his primacy."

Archbishop Vilatte in a speech said, "We are met together to exclaim, 'Great is the truth, and it shall prevail.' We are met to proclaim all over the land, 'Beware of despotism, if you love liberty.' The American Catholic Church will be composed of different nationalities."

===================

R1699 : page 285

RELIGION IN AMERICA: A JAPANESE VIEW.

THE Nation's Friend, a leading Japanese monthly published at Tokio, has a paper by Professor K. Ukita of the Doshisha College, on "Religion in America," which has been translated for The New York Independent. Professor Ukita studied at Yale University for a period of two years, and he gives his opinion as the result of personal observation.

R1700 : page 285

Mr. Ukita noticed that the lower classes in America do not attend church. This is not a phenomenon of one district only. After noticing the real condition of society, he found that there is a proper cause for this phenomenon. There is a custom in America of restricting the seats in the religious temples; they are sold to certain persons, and, even in the churches with free seats, it is generally the custom to take up collections for the maintenance of the services; and, moreover, it is the custom for ladies to wear fine dresses. Such being the custom, those who have not much money and wear coarse clothes are ashamed to enter the churches. Civilization is progressing, but it shows no mercy to the laborer. The Gospel is preached, but the laborers cannot hear it. Ah! the words, "Blessed are the poor," and "The Gospel is preached to the poor," are no longer true; they are simply recorded in a Bible which is chained to the pulpit. In some extreme cases the Christian Church excludes poor people from coming into the Church. The Gospel of the Saviour has become an almost exclusive possession of the rich and middle classes.

The people by whom the present Church is organized are capitalists and people of the middle class. The day when they meet with people of the lower class is not on the Sabbath when the all-loving and merciful God and Christ are remembered. Although they give money to the Church on Sunday, on the weekdays they do not remember the golden words of Christ; they only know the economical principle that they should buy in the cheapest market and sell in the dearest market.

It is not proper to say that those outside of the Church are not Christians. There are many people who make the true God and Christ their moral ideal, and yet who do not attend church. Even among the lower class of people whose names are not written on the church-rolls, there are many who hold the same ideal. In one society in New York, when a speaker pronounces the word Church, the audience hiss, but when he speaks the name of Christ they applaud; so that it is clear that the present Church has lost its power to attract men, and especially to attract the heart of the lower classes. But this is not a sign of the decline of Christianity. This fact simply shows that the creed and system hitherto prevailing are antiquated and do not keep pace with the general current of the Nineteenth Century.

If the Christian Church cannot reform its creed and system very radically, it may come to stand in the same position in the coming revolution as it did in the time of the French Revolution. It is true that the Church in America is separated from the State; but, on the other hand, it makes a league with the capitalists, and the rich organize a church by themselves and the poor by themselves. Although there is no difference of Jew and Greek, slave and free, male and female, and even no difference of race in the Kingdom of Heaven, the present Church in America not only refuses to allow the poor to come in, but it is a fact that the white people and the black are opposing each other. The great future revolution of the world will be not merely religious and political, but also a great social revolution, consisting of economical and race reformation.

--Literary Digest.

===================

R1701 : page 285

"UPON THIS GENERATION."

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."--Matt. 23:35,36.

AT first glance it appears unjust on God's part to thus visit punishment for the sins of the parents upon their children, centuries after. Nor can we suppose that the evil-doers --Cain and his successors--would be excused from further responsibility even after their children had suffered, for it would be as unjust to let the real culprit go free of punishment as it would be to punish him and his children both for the same sins. Neither of these unjust and unreasonable views can be the proper explanation of these, our Lord's words.

The thought is this,--That generation (the one in which our Lord lived) had so many advantages

R1701 : page 286

over every previous generation, in general intelligence, as well as from the special teachings of Christ and his followers, that its

R1702 : page 286

responsibility was only proportionate. As it had more advantages than all previous generations combined, so the punishment for its course of sin must in justice be all and more than equivalent to the punishments visited upon past transgressions all combined.

But let us not confuse these national and generational judgments with individual judgments. They were distinct. For instance, a certain immediate judgment came upon Cain for the murder of his brother; and so with every crime there seems to go a certain amount of present-life punishment, entirely distinct from the future retribution. What "stripes" may yet be due to Cain we cannot surely know, except that it will be "a just recompense." And so in the case before us in our text, only the immediate and visible consequences of sin are referred to. The outward and immediate consequences of the rejection and murder of Christ would be, and properly, more severe than all the outward and immediate punishments of all previous transgressions against God's people combined.

This statement in no way involves the future retribution of the people of that generation. In that future retribution they will not be judged nationally, nor as a generation, but each individual will be held responsible for his own conduct in proportion as he transgressed against the light; and each, through the merit of the "ransom for all," will be offered a credit proportionate to the weaknesses he had sustained from the fall. These conclusions are sustained by the words of the Apostle Peter.--Acts 2:23,37-40.

Our Lord's statement in our text was corroborated by the Apostle Paul, who declared, "wrath is come upon them to the uttermost" (1 Thes. 2:16); confirming the Prophet Daniel's words, "He shall make it desolate until the consummation, and that determined shall be poured upon the desolate." (Dan. 9:27.) And secular history estimates the trouble which came upon Israel, upon that generation, within forty years of our Lord's utterance above quoted, as the most awful that had thus far occurred amongst men;--thus attesting the correctness of our Lord's prediction.

But when we remember that Israel according to the flesh was a typical people, and that God's promises to them, dealings with them and judgments upon them were typical or illustrative of similar promises, dealings and judgments, but on a wider and grander scale, made to the Gospel Church--the antitypical people of God, the true Israel--we are led to expect similar things upon the closing generation of the Gospel age. And we find it predicted of these two houses of Israel, by God through his prophets, that only a remnant, a "little flock," from each will prove worthy, while the majority will stumble; and that upon them will come an awful trouble in the end of the Gospel age, "a time of trouble such as was not since there was a nation."--Dan. 12:1.

As not all Israelites were Israelites indeed, so not all Christians in name are Christians indeed. As the true Israelites were gathered out of, or separated from, nominal Israel, first in spirit or intent and afterward literally, before the great trouble came, so here, in the end of this age, there must be a separation of true wheat from tare imitations, first in spirit and afterward actually, so that they be not partakers of the plagues or troubles predicted.--Rev. 18:4.

And as a punishment equivalent to all other punishments combined for shedding of righteous blood was exacted of the closing generation of typical Israel, just so it will be with the closing generation of this Gospel age;--the present generation. The knowledge and advantages every way of the present generation, above those of all previous generations, make its responsibility correspondingly great; and its penalty for hardness of heart, unreadiness to receive the Lord and his Kingdom, and resistance of the truth, now shining out upon every side as never before, is to be equivalent to the combined judgments upon all who have despised, rejected and persecuted God's people, throughout the age. And thus we read, that when Babylon's fall is complete, after God's people, heeding his voice, have come out of her, then, in her overthrow, will be found--"the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. 18:24.) No wonder, then, that her fall will mean a "time of trouble such as was not since there was a nation!"

====================

R1701 : page 287

MISSIONARY LIFE.

DEAR BROTHER RUSSELL:--The following is a copy of a letter recently received by a friend of mine from another old, intimate, personal friend, who is now in India as missionary for the Baptists. It illustrates wonderfully the blind gropings of the spiritual leaders of nominal Christendom. (The italics are his.)

Yours in Christian love, F. B. UTLEY.

India, May 22nd, '94.

My Dear Friend:--Every time I open my writing case, your letter is seen by me. I was very glad to get it and to learn so much of Y.M.C.A.

work in Ontario. Every one who writes makes some such statement as follows:--"Well, I need not tell you of Y.M.C.A. affairs, as others will have written you on that subject;" and between them all they keep me well in the dark.

A good many people in writing the missionary, too, imagine they must assume a commiserating air, or rather tone, and talk of self-sacrifice, burden, and all sorts of sentiment. I know people at home look on the foreign mission field as a horrible pit, into which, amid the supplications of home friends for his safety, the heroic missionary descends with only a forlorn hope of being spared to ascend again. And I know the missionaries largely like to have it so. But, as a matter of fact, it is one of the highest deceptions in all creation; and a very rude shock my wife and self received when we came to Madras, and afterwards to our own fellow-missionaries in Cocauade, Tuni, etc., and saw the comfort they lived in. [See Z.W. TOWER for January 1, '92.] Don't misunderstand me--the missionary has as much right (and certainly more need) to live comfortably as the workers at home; but my contention is that the truth should be told, and a little of the sentimental rubbish which pervades, at times, even that unique denominational paper which is published in T__________, should be "sat on."

I am not in the least to be pitied here or commiserated with. Why, on Saturday evenings lately I have been literally howling with delight. People are coming in in large numbers, young men sit down and hear me through attentively. Then we lack nothing, have abundance of food, a house suited to the hard climate, and plenty of servants to do the running for us. We live not like niggers here: we live and dress as Europeans, and are looked up to by the people; though our truth is not believed. And in these days of fast and cheap travel we may entertain a reasonable expectation, if the Lord will, of going home at fair intervals in life to see old faces and places. If I'm spared to come home ever, I'll tell up mission life as it is, or else forever hold my peace. The church is very ripe for judgment. The world is uneasy. Europe is an armed camp. Society shakes in its shoes--the clay and iron has proved itself thoroughly wanting in cohesive qualities, as per the divine Record. The Jews, God's heritage, are casting longing eyes toward the city of David, and God is certainly drawing attention to the ancient land in ways that are marvelous--railways, increased commerce, amazing immigration, increasing fertility, all around us expectancy of a great something, the world cannot tell what. What does it mean? Is he, the Beloved, at the doors? At any rate, it becomes us to gird up our loins as men who wait for their Lord.

Yours in the one body, and in hope of his coming, F. W. G__________.

====================

R1702 : page 287

ANOTHER BRANCH OF THE WORK.

THE Editor receives frequent urgent requests to visit various little groups and preach, especially for the benefit of outsiders who might be awakened. We are obliged to decline these invitations--for the present at least--believing that the general work of the TOWER office which demands our attention is still more important, because it is for a larger number. Besides, it is a part of your work and privilege to tell the glad tidings wisely and lovingly to your fellow Christians and neighbors who have not yet learned the present truth. Love for them and for the truth and of the Lord's approval should take you into Y.M.C.A. Meetings, Class Meetings and Prayer Meetings regularly to scatter the truth by word or by printed page, or as best you can--but always wisely and lovingly, so as not to stumble and offend, but to bless.

But realizing that you may need help in preparation for such work of ministry, we have arranged lately to have several brethren travel, some giving a part, and some all of their time in visiting you for the purpose of building you up in the truth and in its spirit.

We have sought to choose for this work brethren of (1) unexceptional character, polished with the truth; (2) of meekness--that they might not be puffed up and thus be injured themselves, while seeking to help you; (3) of clear conception of the Lord's great plan and fully imbued with its spirit; (4) of ability to impart the truth to others in its own power

R1702 : page 288

and simplicity (not necessarily orators); (5) of known fidelity to the ransom; (6) of humble mind who seek not to preach themselves, but Christ--not to air their own knowledge, but his Word in its simplicity and power; (7) students of the Word, of cultivated thought, well founded and settled;--not wondering novices--not teachers of speculations and fancies, nor of Anglo-Israelism, Socialism, Politics, astronomical theories, etc., but (8) teachers of the One Lord, One Faith and One Baptism--the one gospel authorized by and based upon the one sacrifice, given once for all.

If any of these Brethren come your way they will introduce themselves by showing a printed and signed Certificate from the Watch Tower Tract Society (renewed yearly); whereupon we are sure they will be granted the leadership of the meetings. Nevertheless prove all things they may say by the only infallible authority--the Word of God. Should you deem their teachings in conflict with the Word in any particular, the differences should be promptly and clearly stated in a letter to the WATCH TOWER. The question would receive attention either by letter or, if of general interest, would be treated in the TOWER.

Some of these Brethren are so situated as to be able to give fragments of their time to this work, and that free of expense to the Tract Fund; others will receive some assistance; and still others, giving all of their time, will be wholly at the expense of the Tract Fund;--a portion of your "Good Hopes" donations to the Tract Fund being thus used for the benefit of yourself and others. We desire to divest the truth of all subserviency to money and begging --often so injurious to such work. And consequently let it be understood from the first that collections or other solicitations of money are neither authorized nor approved by this Society.

This branch of the work is only an experiment and we shall watch for results and for the Lord's further leading. While you and the Colporteurs and the O.T. Tracts and the Dawns are arousing attention and interest, and the TOWER and you are strengthening and upbuilding the "body," this new feature should further assist in the same great work;--the Bride making herself ready for joint-heirship with the Bridegroom.--Rev. 19:7.

Of course all cannot be visited; and it is purposed that for the present it will be unwise to stop at any place having less than five TOWER subscribers; for we esteem that any one at all interested in present truth will want the TOWER; as its terms make it possible for all to be on our list.

===================

STUDIES IN THE NEW TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1702 : page 288

JESUS AT JACOB'S WELL.

III. QUAR., LESSON XII., SEP. 16, JOHN 4:9-26.

Golden Text--"Whosoever drinketh of the water that I shall give him shall never thirst."--John 4:14.

As we read these gracious words of the Master, and especially his reply to the woman's reference to the Messiah, the hope of Israel--"I that speak unto thee am he"--our hearts also thrill with a solemn gladness; for the blessings of his advent and the water of life which he gives have come to us also.

Several points in this lesson are worthy of special notice. (1) Observe the simple condescension of the Lord in thus endeavoring to make plain the way of life to one who had strayed far from the path of rectitude; (2) the natural and earnest manner

R1703 : page 288

of introducing the subject and pointing the lesson; and (3) the teaching.

He offers the water of life--the refreshing hope of life through faith in him as the Redeemer, which hope would be like a perennial well-spring continually rising up in her heart. (Verse 14.) So it is now; but by and by when the hopes of the believing Church are realized and God's Kingdom is fully established, these wells will flow together, and a mighty river of the water of life will come forth from underneath the throne of God for the refreshment of all who will partake of it.--Rev. 22:1.

Then--in that Millennial age of glory and blessing--all who worship God will worship him in the spirit of the truth.--Ver. 24.

We who have partaken of the water of life and truth which Christ has furnished us can truly say, It satisfies our longing souls as nothing else could do. And those who are drinking of it have no cravings for the vain philosophies of men which make void the Word of God. We are still drinking; but according to our Lord's words we shall soon be satisfied (Matt. 5:6)--when we awake in his likeness, in the first resurrection --Psa. 17:15; Phil. 3:11.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

"WHY HAST THOU FORSAKEN ME?"

DEAR BROTHER RUSSELL:--One of our dear friends writes of disappointment, in a small town, among strangers; and of lonesomeness, with no companionship but the

Savior. Christians must follow Christ. He trod the wine press alone, absolutely alone: without companionship even of the Father, who hitherto had been one with him. Happiness in the society of many sympathizing friends may be taken as indication of weakness, and of necessity for such sympathy. The wind is tempered to the shorn, weak lambs.

Some, who appear to have much company, really do not. Some, earnest for the truth, appear to stand in the midst of large and ever increasing groups of friends. But they really each stand alone; snow-capped and clear above the clouds, like bleak mountain tops, towering their grand, neighboring but isolated peaks above, and always higher than the aspiring, friendly, lesser mountains and hills composing their chain.

Alone! What an awful significance! And to think that he whose righteousness was not imputed did really agonize alone. Absolutely without companionship! In his excruciating despair he cried, "My God! My God! Why hast thou forsaken me!" What wonder, then, that he who was justified to live, but was permitted to lay down his life, should thus cry out in agony when he yielded up the spirit of life!

Why should any who aspire to be with and like him, in the glorious immortality of the Divine Nature, hope to escape similar experience? The thorns, the cross and the piercing nails may not be from the bush, the tree or the mine; but they will, none the less, be real, tangible and terror striking. We may pray that, if possible and without drinking, this cup may pass from us, assured also that, if possible, the request will be granted; but we must also add with resignation, if not with cheerfulness, "Nevertheless, not as I will, but as thou wilt."

W. M. WRIGHT.

TRACT NO. 21--DO YOU KNOW?--is being prepared in German. Order in advance what you can use judiciously. The English edition is exhausted; but a new lot is under way, which will run the total above half a million copies.

===================

R1703 : page 291

VOL. XV.   SEPTEMBER 15, 1894.   NO. 18.

"THINK ON THESE THINGS."

"Finally, brethren, whatsoever things are true, whatsoever
things are honest, whatsoever things are just, whatsoever
things are pure, whatsoever things are lovely,
whatsoever things are of good report; if there
be any virtue, and if there be any praise,
think on these things."--Phil. 4:8.

"KEEP thy heart with all diligence; for out of it are the issues of life," is one of the wise sayings of the inspired Word (Prov. 4:23); and it was with the same thought in mind that the Apostle penned the above words to the Church at Philippi, whom he addressed with great affection and appreciation as his "joy and crown." (4:1.) The little company of consecrated believers there were the firstfruits of his ministry, and were specially remarkable for their loyalty and faithfulness to the Lord, the truth and the beloved Apostle, who at this time was a prisoner in Rome. Thither, in his time of need, they sent their gifts, and these expressed their love and sympathy and care for his temporal welfare, which they had always been forward to do while he ministered to them in spiritual things. (4:10-19.) In them the Apostle was comforted and cheered, and he rejoiced even in his afflictions in that they also were for their sakes; for the example of his patience in tribulation and joy and in self-sacrifice was as valuable a lesson to the saints as were any of his most profound and logical instructions.

Being desirous that these disciples should continue to manifest the fruits of the spirit and to grow in grace, this epistle is one of encouragement and wise counsel--to stand fast in the faith and spirit of the gospel and to learn more fully how to deny themselves even as Christ did (1:27,29; 2:1-11); to work out their salvation with fear and trembling (2:12); to beware of false teachers and evil workers (3:2,18,19); and to seek to be all of the same mind--the mind which was in Christ Jesus; to esteem each other in the Lord; and to do nothing even for the cause of Christ through any spirit of strife or vain-glory.

Then follows this beautiful final admonition of our text, so in keeping with the thought that out of the heart are the issues of life. The heart represents the will, the intentions. The will must be kept true and centered in God: it is the governing power of the whole man. Blessed are the pure in heart--those of fixed, uncompromising purpose. Yet though the will is the controlling power of the man, it is also subject to influences. If the thoughts be impure, unjust or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the Apostle's advice as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord--to adorn themselves with the beauty of holiness--the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon convenient and healthful food, such as the Apostle directs, viz.:--

(1) "Whatsoever things are true." That would exclude indulgence in visionary and foolish fiction, which does so much to corrupt the mind and squander time. It would also exclude

R1703 : page 292

all the idle speculative theories of men who, ignoring the true gospel, seek to draw away disciples after them. It would banish also the vain philosophies of the creeds of "Christendom," when once the symmetry and beauty of the divine plan of the ages has been seen. It would avoid all idle gossip and evil surmisings; and, having escaped the gloom and discontent and the perplexity, care and worry consequent upon entertaining such thoughts, the mind can be at peaceful leisure for the contemplation of that which is true. Then it may draw from the abundant storehouse which our bountiful God has supplied, both in his Word of law and prophecy and precept and promise and in the open book of Nature.

How richly the mind is rewarded that dwells upon these things. The law of God and its application to all the minutiae of life's affairs should be the most constant theme of meditation among the saints, since it is to be applied in all our business and social relations; and its often intricate problems require close discernment and discrimination. "Oh, how love I thy law! it is my meditation all the day," is the sentiment which the inspired Psalmist (119:97) would put into the mouth of all the Lord's people. Then the prophecies, so laden with good tidings of great joy for all people, and the promises, so exceeding great and precious, how full of blessing they are to all who delight in their contemplation! And in the light of the glorious gospel nature itself wears a brighter face and speaks a loftier language, emphasizing the love and power and praise of our God. Whatsoever things are true, brethren, think on these things.

(2) "Whatsoever things are honest." That would exclude all deceit and hypocrisy, all evil scheming and intrigue, as well as thoughts of deliberate plunder of falsehood or evil speaking, giving place to frank and open honesty of thought, developing daily into good and noble deeds.

(3) "Whatsoever things are just." This would discard all unjust weights and balances in estimating the character and motives of our fellow-men, and particularly our brethren in Christ. It would make all due allowances for the infirmities of the flesh, remembering that we also are subject to infirmity, if not so much in one direction, then in another. It would

R1704 : page 292

consider surroundings, estimate the bias of influences and calculate the force of temptations, in order to find, if possible, extenuating circumstances for favorable judgment. Yet it would not ignore facts, and so blindly encourage evil.

The mind, where justice is enthroned, not only seeks always to judge justly, but it has also a fine appreciation of justice. It delights to trace the lines of justice in God's wonderful plan of human salvation. It so clearly sees the value of justice, which is the very foundation principle of God's throne, that the value of the precious blood of Christ in satisfying the demands of justice and thus reclaiming the forfeited life of the world is keenly appreciated. And so fully is this feature of the divine plan and the grandeur of the principle of justice seen and realized, that no vain philosophy of men, which suggests other schemes of salvation which ignore the just claims of justice, can be tolerated. No other plan but this, which is founded in justice and executed in love, can claim the attention of those whose habit of thought is just and to whom the divine plan has been revealed.

(4) "Whatsoever things are pure." Blessed are the pure in heart and mind. Pure thoughts, devoid of the slime and filth of sin, how they invigorate and energize the soul in every high and noble work! The pure mind demands a pure body and clean clothing, though

it may be ever so coarse. It courts the society of only the pure and good and shuns the contamination of all others. It seeks also only that which is pure, in literature or in art. The vile insinuation, the rude jest, the unchaste in art, are alike an abomination to the pure mind. The pure mind finds delight in the society of the pure and in the contemplation of the virtues and graces and of the true and beautiful. The blessedness of such a condition of mind and heart is too far above the comprehension of the impure to be to any extent appreciated. Its happifying and ennobling influence is best illustrated by the effects upon the body of thorough

R1704 : page 293

cleansing and clean clothing which give new energy and vigor to the physical man.

(5) "Whatsoever things are lovely; whatsoever things are of good report [worthy of praise]; if there be any virtue, and if there be any praise, think on these things." Added to all the solid virtues of truth, honesty, justice and purity, let all the lovely graces and adornments of meekness, patience, faith, godliness, benevolence, kindness and charity occupy our thoughts. And as we hold these virtues before the mind's eye as a mirror, they gradually become more and more assimilated, and the transforming work goes on in our own characters. Thus, too, the will is strengthened and inspired with fresh energy to fulfil its great work in governing and controlling the whole man.

This the Apostle saw to be the philosophy of the influence of the thoughts upon the will and vice versa. Therefore, he would have us set a watch and a governor upon our thoughts and feed them with wholesome and life-giving food, that thus the thoughts may re-inforce the will, and the will may govern and control the thoughts to the end that both the present and the future blessing of the pure in heart may be realized by those who are diligently seeking for them.--Matt. 5:8.

R1703 : page 293

THESE MANY YEARS.

--DEUT. 8:2.--

THESE many years! What lessons they unfold
Of grace and guidance through the wilderness,

From the same God that Israel of old
In the Shekinah glory did possess.
How faithful he, through all my griefs and fears
And constant murmurings, these many years!

God of the Covenant! From first to last,
From when I stood within that sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

Thy presence wrought a pathway through the sea;
Thy presence made the bitter water sweet;
And daily have thy hands prepared for me
Sweet, precious morsels--lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand has brought a pure and full supply,
And, by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written "Pardoned!" all these many years!

And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briers was my spirit trained
To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

Lord, what I might have been my spirit knows--
Rebellious, petulant, and apt to stray:
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death--
To where the palm, the golden harp appears,
There to rehearse thy love through endless years.
--The Christian.

===================

R1704 : page 293

THE POPE'S ENCYCLICAL.

POPE Leo XIII's recent encyclical letter is one of those remarkable features which, in company with other striking events and circumstances, distinguishes this day of the Lord from all previous times. The letter is addressed, not to the bishops and clergy, nor even to the Catholic community at large, but "principibus populisque universis"--"to the princes and peoples of the earth," and was evidently suggested by the fact, now so manifest, and long ago predicted by the Lord (Luke 21:26), that men's hearts are failing them for fear and for looking after those things which are coming on the earth. Out of this very fear, which the shaking of this present order of things, preparatory to its final removal (Heb. 12:26,27), engenders, Satan, whose masterpiece of iniquity and religious deception the church of Rome is, desires to make some capital wherewith to bolster up the tottering walls of his ancient fortress and protect his kingdom from ruin in the midst of the great time of trouble.

R1704 : page 294

Consequently, the poor, deceived old man at the Vatican, who, as the professed Vicar of Jesus Christ, stands at the head of the great counterfeit Christian church, addresses himself to the whole world, inviting all men everywhere to come into the Roman fold, under the pastoral care of the Pope, so that thus the words of Christ may be fulfilled--"There shall be one fold and one shepherd." This, he says, he does in imitation of Christ, who, on the eve of his ascension, prayed that his disciples might be united. So, at the end of his life, he desires to invite all men, without respect to race or nationality, to come into the one fold, the Catholic church.

Referring to the heathen first, he recalls past missionary efforts of the church, declares his deep concern for the conversion of the heathen, and prays that the number of missionaries for the extension of "Christ's kingdom" may be multiplied.

The letter then deals with the various Christian nations, and expresses the grief of the Pope that flourishing nations have, by religious dissensions in the past, been torn from the bosom of the church, and adds,--"We turn towards these nations and, of our fatherly charity, we beg them and implore them to wipe out all traces of dissensions, and return to unity."

An urgent appeal is then made to the Eastern churches--the Greek, Armenian, Nestorian, Jacobite, Coptic, and Abyssinian Catholics--urging upon their attention the primacy of the Roman Pontiff; and, while recognizing their friendly disposition toward the church of Rome, he promises that in the event of their return to the Roman communion, they need fear no diminution of their rights, of the privileges of their patriarchates, or of the rites and customs of their several churches; "for," he continues, "it has been, and will ever be, the purpose of the Apostolic See, and according to its traditions, to be condescending to all peoples and to respect generously their origins and customs."

The Protestants are next addressed, not as heretics, as of old, but as "dear brethren." Their separation from the church of Rome in the trying times of Luther and his associates is palliated and excused; the divisions and discords and wide diversity and conflict of faith among them is sympathetically pointed out; and while the recent efforts to secure union among the various sects on the basis of Christian charity, regardless of doctrine, is commended as a step in the right direction, the question is put--"How could perfect charity join hearts, if faith does not unite our spirits?" And that necessary faith is, of course, claimed to be in the church of Rome, to which all Protestants are invited in the following words,--"Our heart, more even than our voice, calls to you, dear brethren, who for three centuries past have been at issue with us in the Christian faith. Whoever you are, if for any reason you have parted from us, join with us in the unity of the faith and in the knowledge of the Son of God. Let us hold out to you our hand affectionately and invite you to the unity which never failed the Catholic church, and which nothing can take from it. Long has our common mother called you to her breast: long have all the Catholics of the universe awaited you with the anxiety of brotherly love, hoping that you would serve God with us in the unity of the one gospel, one faith, one hope, one perfect charity."

Catholics everywhere are then urged to faithfulness and obedience to the authority of the church, and warned against the perils outside of her communion. Then Free Masonry is condemned; and the rights of the church and state and the duty and advantages of their mutual co-operation are discussed, with the usual complaint that the church is oppressed by the state and restrained from the exercise of its rightful authority, and that thereby the latter is preparing lamentable catastrophes for society.

The encyclical closes by disclaiming ambition for power and professing to seek only the preservation of virtue among men, and by this means to secure their salvation. It implores princes and rulers, in the name of their political foresight and solicitude for the interests of their peoples, "to weigh the Pope's designs" for religious union "equitably, and to second them by their favor and authority," in the hope that at least some benefit might accrue "amid the present rapid downfall of all things, when to the prevailing unrest is joined fear of the future."

R1704 : page 295

Who cannot discern between the lines of this gauzy manifesto the policy-spirit which would lick the dust or play the tyrant as circumstances might require or permit, if by any means it might gain its unholy ends.

But aside from the Papal policy, this document, as before intimated, is a peculiar sign of the times. The Pope knows the fear and perplexity of rulers and statesmen, and how nervously they are casting about for some potent arm to assist them in the great struggle with the awakening and discontented masses of the people, and how disorganized and shattered are the ranks of the various religious denominations; and therefore, in this carefully prepared document, he would suggest that the influence of all be united to reinstate the old and formerly potent power of the persecuting church of Rome.

The plan which the Pope suggests is one which certainly does commend itself to the worldly-wise

R1705 : page 295

who desire to perpetuate the present order of things. In nothing but the power of ignorance and superstition and such tyranny as the Church of Rome exercises over her subjects can there be any reasonable hope of perpetuating present social institutions. And it is on this account that kings and rulers pay their respects to the head of that iniquitous system whose history and principles they despise and hate. It is this idea, and the fear that some day they may need to invoke the power of the Pope, that occasionally calls forth such demonstrations as those on the event of the Papal Jubilee a few years ago; and that is leading to the reinstatement of the Jesuits in Germany. In fear of greater evils from widespread anarchy, they are loth to part with the old tyrant of the Tiber who formerly ruled them with a rod of iron.

From the world's conservative standpoint it surely would be wise to help to keep the reins of government of the masses of the people in some strong hands; but such is not God's purpose. Men may thus exert themselves to the utmost, but their councils and schemes will avail nothing in the day of the Lord's anger.

But so far as the selection and development of the "little flock," the true Church, is concerned, it would be far better if all religious denominational lines were broken up and each individual Christian were thus led individually to stand fast in the liberty wherewith Christ has made us free--taking God's Word as his rule of faith and practice and accepting such helps to the understanding of that Word as God in his providence supplies.

Commenting on this encyclical, the N.Y. Sun says, "Unquestionably the time is ripe, or soon will be, for a moral co-operation of all men calling themselves Christians against revolutionary teachings which threaten the destruction alike of religion and of civilization. The necessity of such a combination against anti-social forces has been repeatedly affirmed by Leo XIII., and is proclaimed with special anxiety and fervor in what perhaps will prove to be his last encyclical."

The lameness of the law of selfishness is here manifested. Those who have some possessions of this world and who have some hopes and facilities for their increase, fear the growing intelligence of the lower strata of society, which, having nothing, has "nothing to lose." This latter class is gradually learning its power, and daily comes more into sympathy with socialism, anarchy, or any thing which promises them a larger share of the necessaries and luxuries of life. It is the realization of this that is leading the conservative and wealthy classes of men to combine for the preservation of society upon its present basis, which is found to be favorable to their interests and ambition. They recognize religion as the strongest influence for the peaceable control of humanity; and they see that with the growing intelligence of our day and the growing independence of thought and action, the influence of all the different religious teachings over the lower classes of society is on the decrease; and they begin to fear the results. Hence we have just that condition of things which the Lord predicted (Luke 21:26), men's hearts failing them for fear and for looking after those things which are coming on the earth; because the powers of the heaven (the religious systems) are being shaken. This is true of all

Protestant denominations, and increasingly so of the Roman Catholic church also, in which there are various splits progressing.

R1705 : page 296

The Pope's encyclical is the result of his heart failing him for fear of the things coming; and he expresses the fears and sentiments of many others--Protestants, as well as Catholics, who, neither seeing nor being in harmony with the divine plan, are greatly disconcerted at the evident failure of present arrangements, which they had supposed would usher in the Millennium by converting the world.

As heretofore shown, the Scriptures clearly indicate that just such a combination of religious systems as the Pope advocates will eventually take place, except that it will be in two distinct parts. Catholicism under the Papal head will doubtless absorb the Greek, Armenian and other eastern churches, and quite possibly the high church Episcopalians; the other division being a grand federation of the chief Protestant denominations. And these two great systems, for fear and for self-preservation, will heartily co-operate in order that the "peace and safety" of present institutions and arrangements may be continued. This thought is set forth in the Scriptures in strong symbolic language, and the event is located in this day of wrath and time of trouble:--"Come near, all ye nations, to hear; and hearken, ye people: let the earth hear and all that is therein, the world and all things that come forth of it; for the indignation of the Lord is upon all nations and his fury upon all their armies: he hath condemned them to destruction, he hath delivered them to the slaughter....And all the host of heaven [religious societies] shall be dissolved, and the heavens shall be rolled together [not in one great roll, but] as a scroll [in two separate divisions or parts,--Catholicism one part and Protestantism the other, in close affiliation and cooperation, so that whatever passes from the one passes to the other]."--See Isa. 34:1-4; also Rev. 6:14-17.

The Scriptures plainly show that the present order and condition of society cannot, even by such combinations of power as proposed, be long sustained, but that shortly after this great religious federation has been perfected, the upheavals of socialism and anarchy will suddenly destroy them and ultimately every vestige of the present system. And no sooner will these elements be thus brought together than they will begin to realize what the Prophet Nahum suggests, that they are thorns in each other's sides:--"What do ye imagine against the Lord? he will make an utter end [of this present order of things]: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards [intoxicated with the spirit of this world--the spirit of selfishness and tyranny], they shall be devoured as stubble fully dry."--Nahum 1:9,10.

Thus the way will be prepared for the establishment of a new social arrangement ["the new earth"], on the basis of love and righteousness, and under the influence and control of the glorified Church of Christ (the "new heavens," or spiritual power) in which righteousness and love will control and prevail.

===================

R1705 : page 296

SUNDAY EVENING REVERY.

--SIGNS OF HIS COMING.--

FOR twenty years last past the earth has been full of preparation for that time prayed for when Christ's will shall be done on earth as in heaven. For twenty years to come those preparations will continue and will culminate in the Kingdom. We are nearly in the middle of the harvest now--the time of trouble--"the end of the age."

The time of the end simply means the end of the failures and fallacies of man rule; the leveling of present forms of government; the blotting out of present forms of sectarianism; the radical annulment of present forms of business and social usurpation; the destruction of caste and wealth differences; the overthrow of pride, arrogance and sordid ambitions; and the iron--golden rule of King Christ.

***

But, says one, twenty years is a short time in which to close up all the kingdoms and other governments; all the denominational isms and religious oligarchies and all the other evils of 6,000 years. I reply, it is long enough. The last twenty years have been peaceful but full of preparation--material, mental, spiritual. The stone is rolling; the hill is steepening; the impetus becomes terrible very soon, and twenty years will amply suffice to destroy old things

R1705 : page 297

and fit the earth for the new.--Dan. 2:34.

Most of people in Christendom are conservative to-day--all were conservative twenty years ago. There will be no conservatives twenty years from now.

Most of the distant nations are peaceful to-day. None of them have had war (practically none) for twenty years; all will have war within the next twenty years. The last twenty years have consolidated, but at the same time greatly weakened, sectarianism. Within the next twenty years dogmatism will seek to become despotism in the interest of harmonious settlement and will utterly fail and fall to pieces.

Twenty years ago labor and capital began to organize. To-day they are ready to give each other trouble; within twenty years they will weary each other and the public of the world with incessant strife until labor will droop exhausted with excesses and wealth will be eager to throw away its last dollar and faint in the arms of peace.

A helpless earth twenty years from now will invite the kingdom of God.

And it will come.

***

Will Christ reign in visible form on earth twenty years from now? Certainly not; Christ on earth eighteen hundred and eighty years ago, was a human being, Christ risen and ascended to his Father is made a divine being far more exalted than spiritual beings and infinitely above the human plane; and yet his elect of the Gospel age are to be so grandly exalted with him as to be "seated with him on his throne, even as he is seated with his Father on his Father's throne"--these partake with him of the divine nature (far above angels) and are to be

R1706 : page 297

with Christ the divine (but invisible) agencies in ruling the world--and in bringing all the nations of the earth, living and resurrected, into acquaintance and spiritual relationship with God during the Millennium of 1000 years.

***

Who will be the earthly agents of the rule of

Christ? Devout men--not any supernatural agencies, except as resurrected men may be regarded as supernatural--for many of these coming rulers will be men who have lived and learned to rule in this world hundreds of years ago.

But the resurrection will be found to be a natural awakening, as death is the natural going into a long breathless sleep. Moses will "stand in his lot in the latter days." So will David, so will Elijah, so will Isaiah, Jeremiah and Daniel--their reproduction will come about naturally, as the power of electricity always existed although not discovered until recently. The power of reproducing life (God's power in the same sense that all others are God's powers) will be a natural revelation (possibly a natural discovery) within the next twenty years.

Some one asks now: "Are you a prophet?" No, only a student and a watchman. I am taught these things, first, from the Word of God. The five books of Moses are a source of wonderful types, shadows and chronologies. David was a far-seeing prophet as well as a poet and king. Isaiah and all the prophets saw the world's restoration in the Millennial time, but it is Christ and his apostles that convey to me the words that designate the signs in the earth most completely. Then I look round me and see those signs as they have indicated them. The fields are ripe, and the harvesters are at work, and possibly I may live to see the change. In these conclusions I have been assisted by a series of books, called Millennial Dawn, and a periodical called Zion's Watch Tower, which carefully read and mentally prove and compare with the Scriptures. I am not advertising those works, but candor demands their mention when such tremendous predictions are made as I have ventured in this reverie.

--Grand Army Advocate.

===================

R1706 : page 297

INTRODUCING T.T. SOCIETY REPRESENTATIVES.

"Need we, as some others, epistles of commendation to you,
or letters of commendation from you?"--2 Cor. 3:1.

WE introduce again the subject of certificates mentioned in our last issue by the following letter just received from our very dear and very cautious Brother Owen.

DEAR BROTHER RUSSELL:--Brother McPhail has come and gone, and all bear testimony to the benefits derived from his meetings here. He held four meetings at our house and two in West Indianapolis, all but one of which I attended. I feel that I was benefitted by each meeting. At the close of the meeting I expressed my intention of sending in a small contribution to the Tract Fund as a substantial mode of expressing my approval of the new venture, and, without urging the matter, asked all who felt so disposed and who had the ability to do so, to hand to me at the close of the meeting such sums as they felt like contributing towards meeting the extra expense incurred by the Tract Society, in sending out ministers. Our voluntary offering amounted to $12.50, which I enclose.

After the meeting was over, Sister Owen took me to task about taking up a collection, saying

R1706 : page 298

among other things that people had already contributed to the Tract Fund what they felt able to do and that to set the example and thus establish a precedent might prove burdensome to some of the little groups, or at least make them feel that they ought to follow our example, when perhaps they would not be able to do so, and that under such circumstances the visits of brethren might prove to be just the reverse of a blessing. I was quite careful, however, to make all feel that they were entirely free to act just as their feelings and circumstances might dictate.

I wish to say that Brother McPhail did not even hint at a collection being taken, and when some offered to help defray his expenses he refused the money, saying to such, "If you have any thing to give, send it to the Tract Fund."

I wish to make a friendly criticism of the article in last TOWER: "Another Branch of the work." It seems to me that to have the brethren introduce themselves by a certificate of character from the Tract Society is extra cautious, and that your enemies will seize upon this to give coloring to their charges of "Popery," etc.

After the experience you have had with some of those you trusted most, it is but natural that you be more cautious where you place your confidence. And this is right.

I fully appreciate the difficulties of your position; my heart goes out to you in love; and I certainly do not feel in the least critical. You, my dear brother, wield a power with the true Church which is remarkable--the result I think of your disinterested service and devotion to its interest, and the absence of any dictatorial spirit on your part. You are and have been indeed the servant of all, and this service makes you master in a way that no other power under the heavens could do. So have a care, brother, lest Satan tempt you to over-cautiousness. Better too much liberty than not enough.

Sister O. joins me in love to all. As ever,
yours in our dear Redeemer, C. A. OWEN.

Our dear Brother's solicitude for the interests of Zion, and the kindly way in which he offers his suggestions, are greatly appreciated. But we do not share his fears, and will show that there is no foundation for them. There is surely no real difference between a personal introduction of one brother to another and an introduction of distant brethren by letter. Nor does it alter matters whether the introduction or letter is from one person to another person, or from the Tract Society to many persons, readers of the WATCH TOWER publications. Nor could it make a whit of difference to the travelling brother whether he said, "I call upon you as a representative of Zion's Watch Tower Tract Society," and showed no certificate, or whether he produced a signed letter from the Society,--except that the latter would assure him the warm confidence of the friends, whereas without it there might be a doubt as to whether he was a self-appointed representative of the Tract Society, or whether he was acknowledged as a representative by the Society, through its officers.

Besides, it is expected that the accredited representatives will take many new subscriptions for ZION'S WATCH TOWER from parties newly or more deeply interested through their labors, and a certificate would be an evidence that the stranger who receives the money is truly a representative of Z.W.T.T.S. Some years ago a man took hundreds of TOWER subscriptions and sent the names to us for sample copies merely, and fraudulently retained the money for his own use. We made good all such losses so far as we learned of them, and finally by threats of arrest got the man stopped. Every one knows that there are such characters, and it is not right to expect people to receive strangers into their confidence without some introduction from those they do know.

In the text at the head of this article the Apostle remarks that he did not need letters of introduction; but this was because he was well known by them, their faith being God's workmanship through him; but his words show that he considered himself an exception to the rule, and that he approved as necessary the giving and receiving of letters of commendation, as between teachers and churches visited.

The only dangers we can imagine would be (1) in case the church receiving a brother thus commended should accept his utterances without proper scrutiny and scripture proving; or (2) in case the having a certificate should be considered necessary as an authorization or permission to preach.

We wish to warn all against any such views of our letters of commendation, by whomsoever presented. They do not signify that the owner is an infallible teacher, but that he is one who has written to us of his full sympathy with the eight simple qualifications named in the article in our last issue, headed "Another Branch of the Work," and who stated that he possesses those qualifications by the grace of God; and that the

R1706 : page 299

Tower Tract Society believed him to be a true-hearted brother in Christ, clear in his views of the fundamentals of the Gospel and fully consecrated to the will and service of the Lord.

Nor do these letters of commendation signify that others have not an equal authority from the Lord to preach the Word. The commission to preach, yea, the duty of preaching publicly or privately, orally or by the printed page is upon all who hear,--upon all who receive the truth in the love of it. But you must prove all teachers and teachings before fully receiving them into your hearts. "By their fruits ye shall know them," and by proving their doctrines--measuring both with the letter and the spirit of God's Word.

But such a proving may take considerable time, and if the brother be with you but a day or two and be a stranger, you may hesitate to ask him the plain, simple questions propounded in our last issue,--whether he is a believer in the ransom (in the sense of a corresponding price, its only true significance); and whether he is fully consecrated to the Lord in will and service. On the other hand, if he has a certificate you will at once know that he has confessed all this to the Tract Society's officers as your representatives. We do not say that you should reject or refuse any brother coming to you without our letter of introduction and commendation, but that you may

R1707 : page 299

receive with special readiness and quicker confidence those who do come so introduced; knowing what they have professed and what we believe concerning their character, consecration, etc.

So far from this being a popish method, it is the very reverse; for Papacy affects to give its ministers the right and power to "create Christ" in the mass, and anathematizes all who attempt to teach without its authorization. On the contrary, this introduction by letter, as a safe-guard against "false brethren" and "wolves in sheep's clothing," was the custom of the primitive Church, practiced by the Apostles (See Acts 18:27; Phil. 2:19-25-29; Col. 4:10,11; Philemon 10-17) and mentioned approvingly in the text at the head of this article. Satan would doubtless be glad to drive us from every precautionary measure by a fear of what enemies would say; but we remember that the Lord was called Beelzebub, by those whom Satan deluded and used, and that he forewarned us that they would say all manner of evil falsely against all of his faithful servants. People who have "the spirit of a sound mind" (2 Tim. 1:7) will not be deceived by these enemies, who, under the lead of the great enemy, Satan, would fain have us cast away all safe-guards which the word of God and common sense approve, in order that the wolves in sheep's clothing might ravage the flock and fatten themselves.

We here give a copy of these certificates. Notice how simple the statements: the ordination is of God in the Scriptures, and is common to all of his people, and the certificate merely declares that the TRACT SOCIETY recognizes the owner in the capacity named:--

Allegheny, Pa., U.S.A.,__________189__________.

TO WHOM IT MAY CONCERN:

This is to Certify that during the year above written__________of__________, is regularly ordained a minister of the "Church of the Living God" (1 Tim. 3:15; Phil. 4:3); that__________is serving as a Missionary and Evangelist under the auspices of this Society; that__________has full authority to teach and preach publicly and privately, orally and by the printed page; and that__________is authorized to administer to others of the household of faith, upon suitable occasions and after proper confession of faith, the ordinances of Baptism and the Lord's Supper--according to all and singular the commands and teachings of this Church as laid down in the Holy Scriptures.

Witness the signatures of the officers of the Watch Tower Bible and Tract Society of Allegheny City, Pa., U.S.A., and the corporate seal thereof.

__________President.
__________Secretary.

With the exception of four brethren, it is proposed that this work shall have its start from the first of next year. Meantime, we hope to hear from all brethren who have time that they can donate to the Lord in some such service, and who would take pleasure in so doing. We will take pleasure in co-operating with these, to the extent of our judgment of the Lord's will in the matter. But for the sake of uniformity, and for the assurance of the brethren to whom such shall go, we must require of all such a clear, unequivocal declaration that they believe themselves, by the grace of God, possessed of the eight qualifications for this ministry, specified in the Sept. 1 TOWER; because we believe that the child of God who cannot in the fear of God say for himself what is

R1707 : page 300

there simply set forth would be a totally unfit person to commend to the Church as to any extent an instructor in divine things, or as likely to do good rather than harm in his use of the sword of the spirit, the Word of God.

Probably we shall have more offers for this service than we can wisely accept; but we will have another method of service to suggest to some.

====================

R1707 : page 300

PALESTINIAN COLONIZATION.

THE movement looking to the colonization of Palestine by Jews of various countries has more to commend it than a sentiment, however laudable that may be. It is of no political importance whatsoever, but it is the outcome of the deliberate purpose of thoughtful men to provide a settlement for Jews, which shall be both sure of success and always under their watchful care and thus free from the many dangers which have made so many other experiments practically failures. This is the aim of the "Lovers of Zion" societies, of which there are so many flourishing in England, and of which we know so little in this country. Yet they can hardly be said to be either visionary or to involve their abettors in schemes of which they must be well ashamed if they pretend to be patriots. Lord Rothschild is one of the many notables in Victoria's realm who have taken the project under their wing with an enthusiasm which means all earnestness.

There is, of course, no little of the Jewish fondness for the land of their fathers in this undertaking, and perhaps not a few hope for a restoration of the glory of Jerusalem, as depicted by the prophets of the Bible, which will include, perhaps, the blood-sacrifices and the royal splendor of the Solomonic period. This is but natural; and the religious enthusiasm is shared by Christians and Mohammedans as well, though, of course, for somewhat different reasons. Still it must be said that of all countries in the world there is none in which so many people have so lively, so direct, an almost personal interest, for which they will, if need be, make sacrifices greater or less in degree. Herein lies the security of any local government which may be established on the historic soil; and from being the fighting pit of the nations of antiquity, it will have guaranteed it an independence which nineteenth century enlightenment and international jealousy will prompt. Thus the colonist will be spared the dangers of civil war and foreign invasion, or if the Turk remain in control, he will have the protection afforded by consuls on the spot.

The prospect of the establishment of a government which, following the prophecy of Isaiah, shall act as the arbiter among the nations, is not seriously considered by the largest number of those active in the movement.

Political hopes are given something far more tangible and practical at this juncture. Nor is the other beautiful idea held to of making Jerusalem's Temple the place of the assembly in which all peoples shall have their common ideal religion. As with Messianic ideas, which likewise it is urged must follow a miraculous interposition and a divine deliverance, this, too, is set aside for the more practical ideas of the colonists.

It has been demonstrated that the soil is sufficiently fertile to maintain colonists, and there is no doubt that the opening up of the railroads and steamships will furnish ample markets. The Jews from being the dromedaries of civilization will take the place of the Phoenicians of history and become the burden bearers of commerce in the same sense that the last great nation was. Not content with building up slowly for future use, some of the more enthusiastic are raising funds to return themselves, as soon as possible, to the Promised Land of milk and honey. They mean to put their theories to a severe test and by heroic measures.

It cannot be that the distance between the older citizens among American Jews and the new-comers is responsible for the lack of interest shown for what is really a big movement in the great cities of the country, for the Lovers of Zion have branches and are collecting money everywhere. The people here know little apparently of it, however, and their indifference takes the form of contempt, and then ofttimes a little side light makes them mistrust it because it is either an attempt, so they say, to compromise them into swearing allegiance to two flags or is visionary and opposed to their doctrinal views or Messianic hopes. The flag of Judah is not to be flung to the breeze shortly, but whereas it has cost tens of thousands of dollars to experiment in the United States and in Argentine, with the result still in doubt, it is hoped to carry successful farming in the sacred land to its furthest point, the Jews can find no safer, no better haven anywhere on the globe. The members of the colonization society do not want the Jews of the world to go en masse, but they would go in small companies themselves. This is an earnest of good faith, and if assistance is needed when the aims and purposes are well understood, money to aid them will be forthcoming. --Jewish Exponent.

===================

R1707 : page 301

HONORABLE SERVICE.

"If any man serve me, let him follow me; and where I am,
there shall also my servant be: if any man serve me,
him will my Father honor."--John 12:26.

THE idea of service is one which is becoming more and more obnoxious to the minds of all classes of people. Both nations and individuals seem permeated with such a spirit of antagonism that their service one to another is only that which self-interest demands, and is generally rendered grudgingly and stintedly, the understood motto being--The least possible service for the largest compensation.

But the very reverse of this is the spirit of Christ, whose pleasure it was, in the execution

R1708 : page 301

of God's plan of salvation and blessing, to render the greatest possible service without money and without price--making himself a living sacrifice, not receiving even the thanks, but, on the contrary, the reproaches, of those he served.

"If any man serve me, let him follow me," he says. To serve Christ is to enlist under his captaincy in the very service to which he devoted all his energies, even unto death,--the service of mankind along the exact lines of the divine plan. Therefore he refers us to his own sacrificing service. He does not say, Go in yonder way of humiliation and self-sacrificing service; but he says, Come, follow, where I have led the way! I have not despised humble service, and the servant is not greater than his Lord. "Take my yoke upon you and learn of me; for I am meek and lowly of heart." A proud spirit cannot follow Christ. The current of thought and feeling must be changed to that of meekness, gentleness and love. The proud, haughty spirit must be converted, and with that conversion will come rest, peace and joy in following the Master's footsteps of faithful, untiring and self-sacrificing service.

Those who despise service, and long for release from all its restraints and its supposed dishonor, never made a greater mistake; for the only men and women worthy of remembrance when they have passed away are those who have faithfully and ably served their fellow-men. It is only such persons whose names come down through history covered with glory, while those who lived in selfish ease were long ago forgotten.

Among the shining lights of the world in their day were such noble servants as Moses, Elijah and Paul--men who braved every danger and hazarded their lives to serve God's purposes in the interests of their fellow-men. Consider Moses, burdened with the care of that mighty host of stiff-necked Israelites: with what indifference to his own ease or rest of mind or body, he gave his whole energy to the service of his people. Then consider Paul, with the care of all the churches upon him, and the great work of spreading the gospel among the Gentiles in the face of determined opposition and persecution which constantly imperilled his life and never allowed him the quiet ease so desirable to all men.

Then, in more recent times, we have the noble examples of reformers and martyrs and guards and defenders of human rights and liberties at immense cost to themselves. Prominent among the latter are the honored names of Washington and Lincoln, two men whom the providence of God evidently raised up in times of great peril and conflict, the former to secure this great American asylum for the oppressed of all nations, and the latter to deliver it from the curse of human slavery and defend it against disunion and disintegration.

With the divine plan in mind, one cannot read the history of this country without seeing in it the over-ruling power of God in providing and keeping in this land, for the elect's sake, a safe asylum where truth untrammelled could be freely disseminated and some measure of the glorious liberty of the sons of God enjoyed. Especially is this noticeable in view of the fact that the harvest work began and centered in this country. Grandly in the dawn of its existence, when it was menaced by a hostile foreign power and by savages within its borders, that noble Christian soldier, George Washington, self-sacrificingly threw himself with all his energies into the breach. Looking to God for help, and urging the nation to do the same, he became the human instrument for the salvation of this nation from the power of oppression.

R1708 : page 302

Then when slavery had defiled the land, and the wails of oppression from four millions of our fellow-creatures came into the ears of the Lord of armies, he raised up Abraham Lincoln, who nobly bore upon his heart and mind the burdens of all the oppressed; and, looking to God and urging the nation to do the same, Lincoln sacrificed himself in the interests of his fellow-men and thus in the service of God.

But aside from these there are many more or less widely known who have considered service an honor, following the example of Christ. "If any man serve me, let him follow me; and where I am, there shall my servant be." The reward of a close following of the Lord--partaking of his spirit and entering heartily and self-sacrificingly into his service--is the sharing in due time in his glory and kingdom. "If any man serve me, him will my Father honor." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Those who have proved their devotion to God and to his benevolent plan for the salvation and blessing of humanity will not lose their reward. God's eye is upon all such; he is marking their conduct in all the peculiar circumstances and conditions in which they are placed; and no one who is faithfully and diligently acting his part, however humble that part may be, can escape his notice. All such will receive abundance of honor in due time; but the crown must not be looked for until the cross has been borne to the end. On this side the vail that separates the present from the future lies the pathway of humiliation and self-sacrifice, but beyond are glory and peace and praise and joy forevermore. Beloved, keep the promises in mind that you may gather from them the inspiration you will need more and more as the trials of this present time and service increase in number and severity.--2 Tim. 2:3; Rom. 6:4,5; 8:17,18; 1 John 3:3.

====================

STUDIES IN THE OLD TESTAMENT.

--INTERNATIONAL S.S. LESSONS.--

SUGGESTIVE THOUGHTS DESIGNED TO ASSIST THOSE OF OUR READERS WHO ATTEND BIBLE CLASSES WHERE THESE LESSONS ARE USED; THAT THEY MAY BE ENABLED TO LEAD OTHERS INTO THE FULNESS OF THE GOSPEL.

R1708 : page 302

DANIEL AND HIS COMPANIONS.

III. QUAR., LESSON XIII., SEPT. 23, DAN. 1:8-20.

Golden Text--"Daniel purposed in his heart that he would not defile himself."--Dan. 1:8.

In this lesson we have before us four more of those beautiful characters among the ancient worthies whose examples the Apostles taught us to emulate (Jas. 5:10; Heb. 11.) In these four men we see the grandeur of the fixed purpose of noble and loyal hearts. Severe temptations were set before them, but not for an instant did they sway them from the path of rectitude.

At an early age, at the beginning of the seventy years captivity of Israel in Babylon, they were carried to Babylon and obliged to enter the service of the royal court, where the king's command as to their course of life was such as implied the forsaking of their own religion and their God, even their names being changed to those of idolatrous significance. The luxurious diet of the king, of course, would not be subject to the restrictions of the Jewish law (Lev. 11; Deut. 12:23-25); and this first command, which conflicted with the law of God, they sought if possible to avoid,--no doubt praying God's providential favor to this end.

In this they self-denyingly ignored the luxuries, and ran the risk of encountering the wrath of a despotic king in whose hands was the power of death, to be executed on the merest caprice; while on the other hand his favor was likely to advance them to honorable distinction in the kingdom.

God favored them so that the wrath of the king was not incurred, and they became, to that great Gentile nation, living witnesses of the power and grace of the God of Israel. But the time came in the case of each of these four witnesses when they were called upon to seal their testimony with their blood; and they met those tests of fidelity with an unflinching, resolute purpose. Notwithstanding the king's command to pray to him and to no other god, Daniel still adhered to his usual custom of praying to the true God three times a day with his window open and his face toward Jerusalem; and for his fidelity he calmly yielded to the persecuting spirit which cast him into a

R1708 : page 303

den of lions. His three companions with equal fortitude refused to worship the golden image which Nebuchadnezzar had set up, and paid the penalty by going into a burning, fiery furnace, saying, Our God is able to deliver us if it please him, but, leaving the matter of deliverance or destruction to his will, of one thing we are sure, We will not serve thy gods, nor worship the golden image which thou hast set up.

What heroic examples of godly zeal and fortitude, and of friendship cemented by the bonds of a common noble purpose. Four young men devoted to God mutually agree to set their faces like a flint against temptation, and to live righteously and godly in the midst of a crooked and perverse generation; and truly they have shone as lights, not only in their own day, but down even to the present time. In youth they chose the right ways of the Lord, and they gave a life-long testimony to the praise of his grace.

Let our purpose be like theirs, and as the Psalmist expresses it,--"My heart is fixed, O God, my heart is fixed."--Psa. 57:7.

REVIEW.

III. QUAR., LESSON XIV., SEPT. 30.

Golden Text--"The kingdom of God is at hand: repent ye, and believe the gospel."--Mark 1:15.

A thoughtful, reverent, prayerful review of the lessons of this quarter on the incidents and teachings of our Lord's earthly life cannot fail to bring the soul into fuller sympathy and fellowship with him, and thus prepare us for his Kingdom, now so close at hand,--not merely in its embryo condition, but in its completeness and glory.

====================

R1708 : page 303

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--Just a few lines to let you know how the Lord is blessing me as a partaker in his harvest work.

Acting on your advice in Z.W.T., I have been attending the various meetings held here on Sunday, that I may thereby get acquainted with some of the Lord's children and give them a tract or DAWN. I have not only had just such opportunity, but also the privilege to lead the Y.M.C.A. meeting one Sunday; and although the subject provided hedged me in considerably, yet I managed to give them some truth on the ransom, and how it was necessary for

R1709 : page 303

Christ to suffer. Following is the lesson:

GREATNESS THROUGH GENTLENESS.

2 SAM. 22:36.

David was truly great.

Great in physical strength.

(a) Slays the lion and the bear.--1 Sam. 17:36.

(b) Slays the giant.--1 Sam. 17:48-50.

Great in his loyalty to his king.--1 Sam. 26:7-12.

Great in his high position.

Elevated to the throne.--2 Sam. 2:4.

Great in God's estimation.

A man after his own heart.--1 Sam. 13:14; Acts 13:22.

True greatness does not consist in what we possess, but in what we are.

We may never be kings, but all may be kingly.

David's greatness consisted in his willingness to submit himself to God.

His constant prayer was "Teach me thy ways."

Christ is the most perfect example of greatness.

Christ is the most perfect example of gentleness.

His character is love.

Love is always patient, always gentle--never weak.

Love is always great. If we would be great, we must allow the love and gentleness of Christ to lead us.

If our lives are entirely submitted to him, we cannot limit his power to usward.
Christ's pattern of greatness.--Matt. 18:4.
Gentleness the fruit of the spirit.--Gal. 5:22.
Study lives of Moses, Paul, Peter, John, Joshua and others.

Yesterday I was called again to make a few remarks after the paper read by the leader. (Subject: Jesus, the young man's best friend.) I opened the Scriptures at Rom. 5:7,8, showing them in which way Jesus was the young man's friend, and also friend to all them who by faith appropriate to themselves the merits of his sacrifice. I also explained the "equivalent price," and its necessity.

Going to the Presbyterian church, I was delighted to hear an old minister preaching the unvarnished truth from the text, "If

R1709 : page 304

any man will come after me, let him deny himself, and take up his cross," etc. His prayers were short and very good, and the burden of them was to be guided by God's Word, his truth, that he may have no opinions of his own. You can imagine how my heart warmed toward him. Since then I have become very friendly with him, and have found him to be very well posted in truth, and waiting with expectancy the return of our Lord and Master. I had quite a talk with him on this truth. He gave me a book to read, and I gave him in exchange DAWN, VOL. II. I know it is against your advice, but I thought that, as he was deeply interested in the coming of Christ, and as he was greatly pleased with the tract, "Do You Know," he may have his appetite whetted for more and so get ready for VOL. I. And my conclusions were correct: he is deeply interested, and is hurrying up to get it. I pray he may have his prayer answered, just to know God's way and not his own opinions; and I pray that I may be kept humble, knowing how many have stumbled over spiritual pride.

Find enclosed a small order for MILLENNIAL DAWNS.

Yours in Christian love,
ALEX. ALLAN.

[Such methods we commend to all--in proportion as they possess the requisite ability. Each one blessed by the truth should feel it his privilege as well as his duty to serve it and his fellow-pilgrims to the Heavenly Kingdom. He whose heart does not burn with a desire to tell the good tidings either has not learned it or else has received only its letter and not its spirit. But all should remember the Lord's caution "Be ye wise as serpents, and harmless as doves;" and the Apostle's admonition to speak the truth in love. Such efforts for those who are yet in darkness are well supplemented by weekly gatherings for prayer, praise and interchange of testimony by those who have emerged into the "marvelous light" of present truth. --EDITOR.]

DEAR BROTHER:--In regard to yourself and work, I want to say I am in perfect accord. Since reading DAWN, VOL. I., I have had mingled feelings of joy and sadness: Sadness that I was so long in darkness, and joy that the light has dawned upon me. The DAWNS and TOWERS are a continual blessing to us. I say to us, for I am glad to tell you that my dear wife has also, after due consideration, embraced the truth. So you see I have great cause for gratitude. Together we can study and plan little deeds that we think may be of help to some one. We agree with you that the time is short, and that what we do must be done quickly.

I have consecrated my time, talents, voice, pen and all to God and the spread of present truth--"meat in due season," and I am glad to be able to say that (since doing this) God has led me in a wonderful way; and we rejoice that through our humble efforts many have been led to a serious consideration of this most important truth.

For the past year we have been holding an unsectarian meeting for gospel purposes and Bible study. The numbers have kept up fairly well, and the interest has always been good. Our meetings are attended by a mixed class: many who were never interested in the gospel and some of the different shades of Adventists. All are made welcome. They listen with a good deal of interest, and sometimes take a minor part. The doctrines of the ransom and the restitution are always kept prominent. We use blackboard and chart, and alway try to vary our meeting. Other work consists in tract distribution, loaning of DAWNS, answering enquiries (sometimes in writing), visiting in a quiet way, engaging those in conversation whom we think will be interested. It is indeed a great work, and we are so glad that we have a fair field. Some disappointment has been expressed at our not seeking a church home. Two pastors visited us, and received in plain talk from God's Word some good reasons for our course. Dear Brother, observation proves more and more that "Babylon" is fallen. What a mercy to be delivered! On Sunday, Aug. 5, our subject will be, The National Restoration of Israel (in accordance to VOL. III., Chap. 8); the next Sunday, The Signs of the Times.

I hope and pray that you will long be spared, and that we, as co-workers with God in this glorious harvest work, may be faithful, and led to glorious victory at last. "Do You Know," we think is especially good. I do not expect an answer. This is only a little by way of greeting to you and Sister Russell. Yours in the work,

JOHN & FRANCES DUFTY.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1709 : page 306

CHURCH AND STATE IN ITALY.

AN UNDERSTANDING BETWEEN THEM FORESHADOWED BY PREMIER CRISPI.

Premier Crispi inaugurated in Naples to-day the memorial erected in honor of King Humbert's visit to the city during the cholera epidemic of 1884. He made a notable speech, beginning with a historical review of recent Italian politics, and closing with a declaration as to the social problems of to-day, especially the revolutionary movement. The social system was now passing, he said, through a momentous crisis. The situation had become so acute that it seemed absolutely necessary for civil and religious authority to unite and work harmoniously against that infamous band on whose flag were inscribed the words, "No God, no King." This band had declared war on society. Let society accept the declaration and shout back the battle-cry, "For God, King and Country!"

The politicians and clergy here regard this speech as the weightiest utterance of years. Its whole letter and spirit, they say, suggest the approach to an understanding between the Government and the church. --N.Y. Tribune.

The above foreshadows what we have for some time pointed out as the tendency of civilization --to retrace its steps toward a fuller recognition of ecclesiasticism in politics. This change of front is not because of a growth of religion or of religious superstition, but from a fear that unless the church controls the people through superstition, etc., the entire social fabric will go to wreck. This calls our attention afresh to our Lord's prophecy of present conditions --"Men's hearts failing them for fear and for looking after the things coming upon the earth [society]; for the powers of the heavens [ecclesiasticism] shall be shaken."

Ecclesiasticism will be given an increasingly prominent place in politics and will become a branch of or element in civil government, throughout "Christendom," until finally when one falls both will fall, in the great time of trouble, predicted in the Scriptures, whose shadow is already stealing over the world.

"When ye see all these things come to pass, then lift up your heads and rejoice, knowing that your redemption is at hand."

===================

R1709 : page 307

VOL. XV. OCTOBER 1, 1894. NO. 19.

BISHOP FOSTER'S NEW GOSPEL.

ON Sunday, September 23rd, Bishop Foster preached before the Pittsburg Annual Conference of the M.E. Church, over whose sessions he has presided. We give extracts from his discourse as reported by two of Pittsburg's daily papers, as follows:--

"If I could concede for a moment that the world as I know it, and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom I worship, would by any possible method of condemnation send down to hades 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, I would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hades in rebelling against such a God. Our God is not a God of that kind. God is love, and is trying to save men."--Pittsburg Dispatch.

"If I believed that God would send down to a hopeless eternity 1,200,000,000 of my brothers who are little worse than I am, I would not worship him. I have seen the world all over, know it from rim to rim, have seen its desolate and despicable people, and these I speak of hardly know their right hand from their left. God won't condemn all these. He's saving all men that he can. If I thought he would condemn all these, I would join the forces of the devil in hell, in rebellion against such an act."--Pittsburg Post.

The accounts of the two reporters are sufficiently alike to insure us that no serious mistake has been made as to the tenor of the Bishop's expression. But surely it is a remarkable expression, coming as it does from the foremost bishop of the M. E. Church. The bishop is, as he declares, well posted upon the condition of the vast heathen world--four-fifths of the living human family. He is well posted also respecting the missionary machinery for the civilization and conversion of these millions. He knows that while it was never before so complete as at present, yet, even now, the natural increase is proportionately far greater than the ratio of conversion. The bishop sees no hope for the heathen through the preaching of the gospel, and hence "flies the track," and leaves the Bible plan of salvation,--faith in Christ's redemptive work, a faith that comes by hearing of the word of God, the Gospel of salvation, a

gospel which is the power of God unto salvation to every one that believeth.--Rom. 10:17; 1:16.

Why should this intelligent man, a leader of thought amongst a very intelligent class of Christians, thus leave the gospel of the Bible? a gospel which declares: "Without faith it is impossible to please God;" "He that believeth shall be saved, and he that believeth not shall be condemned;" "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him;" "Believe on the Lord Jesus Christ, and thou shalt be saved;" etc., etc. Why should he, as above, preach another gospel--the gospel of the merit of ignorance? The gospel of salvation without faith?--the gospel of salvation by works?--the gospel of a salvation without a Redeemer? for, if the heathen are to be saved because God could not do otherwise than save those who "know not

R1710 : page 308

their right hand from their left," or to keep the bishop from joining "the forces of the devil in hell in rebellion against such an act," then Christ's death was in vain: it certainly is no factor in the gospel which the bishop is preaching (of a general heathen salvation in ignorance of the only "name given under heaven or amongst men whereby we must be saved,") even though his text was, "When the fulness of time was come, God sent forth his Son."

The reason is that the bishop's intelligence has outgrown his theology. He has spent more time and honest mental effort in viewing the world from rim to rim and studying its social and moral questions than he has spent in studying his Bible from cover to cover with an honest desire to learn God's explanation, in it, of his purposes for the blessing, of the world of mankind through faith in Christ!

The bishop's new gospel will strike a responsive chord in many hearts--in the hearts of missionaries who know better than others how little they really accomplish;--in the hearts of worldly people, who will say, That is what I always believed; faith never saves anybody; it is works or nothing;--in the hearts of worldly Christians, who will say, that relieves me greatly; I believe that our great religious leaders are advancing far beyond the old-fogy faith ideas of the past, to see that it is not what we know or believe merely, but what we do, or God's free grace, that saves us. The modern agnostic and higher-critic will say, That is the way to talk; it is time people were being taught to cut loose from those narrow expressions of the Bible which so evidence the narrowness of the minds of the Lord and the apostles. Indeed, almost all classes will be prepared to welcome the bishop's new gospel.

How strange that all of these are so averse to the Scriptural explanations of these questions which trouble the bishop and all men who are even beginning to think! How strange that those who will applaud the bishop's new gospel will entirely overlook one feature of it, which, if true, would certainly stamp it as bad tidings to all the holy ones who through patient perseverance in well doing have cultivated faith, trust, hope and love, and developed character from grace to grace and from glory to glory! What would these, who, through the faith that overcometh the world and by much tribulation, enter the Kingdom of Heaven, think of it, if within the pearly gates, where they had anticipated so much of love and pleasure, they were to find the hundreds of millions and billions of ignorant, degraded, depraved and characterless of heathendom pouring in upon them and outnumbering them to such an extent that a saint would be a hundred times harder to find in heaven than now on earth! To say the least, they would be astounded; and if an explanation were asked, and Bishop Foster were given the opportunity to reply, and had not changed his opinion, he doubtless would say that, after having done all he could for them on earth without success, and fearing that the bishop would join the forces of the devil and thus make a bad matter worse, God did not know what else to do with the heathen than take them to heaven.

Would that the good-hearted, but benighted, bishop would face about and see the Millennial dawn, the increasing light of the Sun of Righteousness now shining forth! He then would see what he does not see now, that God's plan as presented in the Bible is transcendently more reasonable, more benevolent, more just and more practicable than any which he or other human beings could possibly concoct or outline.

What would he see? Briefly this: That God's time for giving the heathen to Christ (Psa. 2:8) is in the Millennial age and not in this Gospel age; that when God undertakes the work of causing the knowledge of himself to fill the whole earth, it will be done; for his Word shall not return unto him void, it shall accomplish that which he pleases and prosper in the thing whereto he sent it. (Isa. 55:11.) He would see that this knowledge of God is to reach, not only the very ignorant heathen of foreign lands, but, as well, the very ignorant of civilized lands; for "all shall know God from the least to the greatest." He would learn that the Millennial age will not only be a time for gaining knowledge of God, but a time when the obedient will be blessed with restitution to all the privileges and qualities and powers of mind and body lost by disobedience by Adam for himself and all

R1710 : page 309

his posterity;--redeemed by the Second Adam's sacrifice for sin, once for all. He would thus see that the Millennial age will be the great purgatory time in which the world in general will be permitted, if they will, to wash at the fountain opened in the House of David for sin and uncleanness (Zech. 13:1);--by faith in the blood of Christ to be made every whit whole, and fit for the fellowship of angels and saints.

The bishop would learn, moreover, that nothing unclean or unholy can enter God's presence and be acceptable with him, and that, as the Church is now called to be saints and to practice holiness ("without which no man shall see the Lord"), so it must be with the heathen when, during the Millennium, they are called, taught and released from the blinding influences of Satan. Only the pure in heart shall ever see God or enjoy the bountiful provisions prepared for those who love him.

Then Bishop Foster would be prepared to learn something respecting God's purpose in the call of the Church, and what is the hope of her calling. (Eph. 1:18.) Soon he would see that as God selected one class of servants during previous ages, to be used in his great plan for the future blessing of the world, so during the Gospel age he has been selecting a household of sons to be joint-heirs with Jesus Christ, the Lord and Head and Redeemer, in the Millennial Kingdom and its work of binding Satan and opening the eyes of the world so long blinded by Satan.--Gen. 12:3; Heb. 11:40; Acts 15:14; Rev. 20:1-4.

Soon the Bishop would be not only studying this blessed gospel of the Bible, but circulating these truths amongst his friends, and in every way preaching the old gospel, the old theology --that "Christ Jesus by the grace of God tasted death for every man," that he "gave himself a ransom for all, to be testified in due time;" and that eventually the "true Light" will lighten "every man that cometh into the world." --Heb. 2:9; 1 Tim. 2:4-6; John 1:9.

We will comment on further quotations from this remarkable sermon in our next issue.

===================

R1710 : page 309

"THOU HAST THE WORDS OF ETERNAL LIFE."

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the

twelve, Will ye also go away?
"Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."
--John 6:66-68.--

THERE is just a tinge of disappointment in our Master's words here recorded--"Will ye also go away?" Accustomed to look for a reason for every action and word, we inquire, Why did the loss of a number of followers make our Lord feel sad? Was he ambitious for a large following? Did his confidence rest in numbers? Did he say to himself, Now what will the Pharisees say when after three years of my teaching they see me deserted by many of my followers? Was it that he feared the deflection might curtail his revenues? No, it was none of these things; for he had already made himself of no reputation. He had already said to his disciples, Woe unto you when all men speak well of you, for so did their fathers to the false prophets. He had also the power by which two small fishes and three barley loaves could be made sufficient to feed five thousand people. And he already knew that his faithful followers were to be, in all, but a "little flock," and who of the multitude believed not.--Verse 64.

Why then, did his words express sadness at the loss of a number from his company? It was because he was true and noble and sympathetic, and loved his friends, and seeing the hour approaching when the Shepherd would be smitten and all the sheep be scattered (as it was afterward fulfilled when "all forsook him and fled"), the lonely sadness crept over him and found expression in the words, Will ye also go away? Love of sympathy, fellowship of friends, etc., are not weaknesses, but, on the contrary, are elements of a true character. But it would have shown weakness had our Lord allowed the turning back of his disciples to have influenced or swerved his course from the path of sacrifice marked out for him in the Father's plan. No such weakness ever manifested itself. On the contrary, but a few days after, when Peter who here spoke so nobly, attempted to dissuade our Lord from sacrifice, he promptly

R1710 : page 310

answered, Get thee behind me, adversary, thou savorest not the things of God, but of men.

R1711 : page 310

The Apostle Peter's words, "Lord, to whom shall we go? Thou hast the words of eternal life," are full of meaning. He had known what it meant to seek God's favor and everlasting life through keeping the Law, and, like most of the Jews of the humbler class, had been discouraged, finding himself condemned both by the doctrines of the Pharisees and by his own conscience. Doubtless, also, he knew something of the various heathen philosophies respecting a future life; and, if so, he knew them to be merely human speculations or guesses.

But for three years he had known Jesus and heard his words on this subject of eternal life. His teaching was not speculative guessing as to what might be. "He taught them with authority, and not as the scribes." Nor did he teach them to hope for eternal life through the keeping of the Law (which they knew to be an impossibility). His teaching, on the contrary, was different from that of every other teacher. He taught them that he had come into the world, not to be served or honored and titled, but to serve men and to finally give his life a ransom or purchase-price for the forfeited lives of all who lost the right to life in Adam's trial and disobedience. (Matt. 20:28.) His teaching was that as a result of this ransom-sacrifice, which, by divine love and arrangement, he was about to give for all, all shall have the opportunity of everlasting life through obedience under the gracious terms of the New Covenant; and that to this end not only they, but also, "All that are in the graves shall hear the voice of the Son of Man, and come forth, and they that hear [obey] shall live"--attain perfect life. (John 5:25,28,29.) Peter had heard this simple and beautiful gospel--this, the only real good tidings of everlasting life; he recognized Jesus as the Messiah sent of God to be the Life-giver to the world, the true light that shall ultimately lighten every man that cometh into the world. --John 1:9.

What wonder, then, in view of this, that Peter answered as he did, "Lord, to whom shall we go? Thou hast the words of eternal life." Peter's faith and hope had found in the doctrines of Christ a foundation and anchorage which they could not find elsewhere.

And the same is true of all intelligent believers to-day, in proportion as they have heard and understood the wonderful words of life, of which Christ's death is the central theme, the hub, whose spokes are the love and favor of God, including all his exceeding great and precious promises reaching to the circumference --everlasting life. Having once seen the truth, having once heard the good tidings--the words of everlasting life--for what would they exchange it?

Looking abroad, we still find the philosophies of Confucius, Buddha, Brahma and Zoroaster, but they satisfy us not. We hear the wisdom of this world speculating about an evolution which it surmises has already progressed from a protoplasm to a tadpole and from a tadpole to a monkey and from a monkey to a man and which it hopes, guesses and tries to assure itself will continue to progress to planes of being still higher than man. It assures us that whether there was or was not an intelligent God at the beginning, there will be millions of wise and powerful gods eventually, when they get evolved. But our hearts turn from such wild speculations back to the wonderful words of life spoken by him who spoke as never man spoke before or since. In those words is the rest and peace which the world can neither give nor take away.

Following the instructions of this same great Teacher, we are learning more and more about this eternal life which he has provided for all. As meat in due season he has taught us that this gift of eternal life is only for those that love him;--that a little flock of the ransomed world, called and proved worthy by their loving obedience during the Gospel age, are to be his joint-heirs in the glory, honor and immortality of the divine nature, and that he with these will in the next age, the Millennium, bless all the families of the earth with the knowledge of and opportunity to attain restitution to human perfection with everlasting life conditioned only upon faith and hearty obedience under the New Covenant, sealed with the blood of the ransom-sacrifice. This is the same gospel as of yore: these are the same words

R1711 : page 311

of everlasting life, only amplified and magnified as we get nearer to their grand consummation.

In the harvest of the Jewish age, it was after our Lord had spoken to his followers the "words of eternal life" that he permitted "offenses" to come to sift them as wheat, saying, "It must needs be that offenses come." Those trials came to prove which were ripe wheat and which chaff and undeveloped wheat. Two classes specially were sifted out--the merely curious and slightly interested class, and a consecrated class which had not much depth of character, represented in our Lord's parable (Matt. 13:5,6,20,21) as the stony ground hearers, which received the message with joy, but not having depth of heart-soil and earnest love and consecration to the truth, when tribulation or persecution arose they were at once offended, and turned back and walked no more with the Lord and the faithful.

The same is true now, in the present harvest of the Gospel age. Blessed have been our eyes, for they have seen many of the "deep things" in the divine plan of the ages; and blessed have been our ears, for they have heard with wonderful clearness the lessons of the great Teacher--the words of glory, honor and immortality --words of eternal life. And now in the Lord's order we are to be ready for trials and siftings. Now, again, offenses must needs come to prove all, and to turn back those who are not consecrated and those who have no depth of character, who are unwilling to bear the reproaches and afflictions of the Christ. So it was with Gideon's typical army. All who shall be owned of the Lord as joint-heirs with Christ must be a select class, a peculiarly zealous people;--and no wonder: Marvel not therefore at the fiery trials which shall try you, as though some strange thing happened unto you. In fact, that is the very purpose of the permission of offenses and divisions: "that they which are approved [by God, because they endure the tests and stand fast in the truth] may be made manifest among you."-- 1 Cor. 11:18,19.

Those who will stand the test here will be just like those for whom Peter spoke in the previous harvest testing. Should any feeling of faintness or discouragement come over them, they will also ask, "Lord to whom shall we go?" Looking about them they see the delusions of Spiritism and various doctrines of devils, and the blindness and contradictions of reason as well as of Scripture among agnostics, and in the various denominations of Christendom. The glance is sufficient for the class which the Lord desires to select. They could not go away, they could not be forced to leave the army of the Lord. Truly, where should we go? Our Leader, and he alone, has the words of eternal life. Since we have heard his words, all other gospels have lost their charm. We will abide with and follow the great Captain of our salvation: in his words and in his love and in his service we live and move and have our being as the elect of God.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said,

You who unto Jesus for refuge have fled."

====================

R1712 : page 311

JUDGMENT--ITS USE AND ABUSE.

"Judge not, that ye be not judged. For with what judgment
ye judge, ye shall be judged; and with what measure
ye mete, it shall be measured to you again."--Matt. 7:1,2.

A VERY unlovely disposition in the eyes of God, and of all fair-minded men, is that which assumes the obligation of sitting in uncharitable judgment upon all the affairs and conduct of fellow-men, either within the Church or outside of it.

That our Lord referred to this abuse of judgment, and not to the legitimate use of that noble faculty, is very manifest from succeeding verses (3-5), which warn against the hypocrisy of condemning others for faults no greater than those which exist in one's self, but to which self-love is wilfully blind; and also from verses 15-20, which bid us beware of wolves in sheep's clothing, or, in other words, to use sound judgment in discriminating between the truly consecrated and faithful children of God, whose hearts are pure and free from guile, and

R1712 : page 312

those who studiously cover up a wolf-like character with the outward professions of godliness, in order to deceive and lead astray the unwary.

"By their fruits ye shall know them," said the Lord; and to use candid and unbiased judgment in comparing their fruits--of character, conduct or teaching--with their professions and with the Word of God, is necessary to the safety and protection of the Lord's people. This, therefore, is a very legitimate use of judgment; and those who, disregarding the Lord's warning, either recklessly or wilfully, fail so to exercise judgment, expose themselves to the deceitful snares of the great adversary. The wolf is not to be tolerated, nor his sheep's clothing respected: he has no rightful place in the assemblies of the true sheep until his character is changed by repentance and submission to the will of God. His presence can only bring reproach upon all associated with him, and sow the seeds of error and discord; and, learning the shibboleth of the saints, he will deceitfully make merchandise of their holy things and demand that Christian charity should let him alone in his nefarious work.

Alas! many simple ones, ignoring the Lord's counsel, weakly yield to this demand, to their great detriment spiritually. They give that which is holy unto the dogs and cast their pearls before the swine; and the wolf is often tolerated out of respect for his sheep's clothing. It is not real charity to such characters to permit them to pursue their course unmolested; nor is it true loyalty to the cause of Christ. To firmly and candidly let such persons know that we recognize their character and refuse to fellowship or company with them until a change of heart is manifested, and to positively and openly resist their influence, is the noblest and truest charity, both to them and to the cause of Christ in general, though such a course will assuredly bring persecution in some shape.

To deal thus candidly and fairly may in some cases wake up the erring to a sense of their wickedness, and, by making it unprofitable to them, may lessen the temptations to continue the evil course. At all events, it gives the sheep and lambs of the Lord's flock warning of the dangers to be expected from such sources. To encourage or assist such, is to become partakers of their evil deeds. (2 John 11.) Nor would Christian charity demand that the wicked or the profligate should be protected against the natural rewards of their evil course. To thus aid them is only to interfere with the divine arrangement by which sin brings its own retribution for the correction of the sinner. Thus, for instance, if when a profligate son spends his substance in riotous living, an unwise father makes up his loss and starts him anew, not allowing him to realize the evil effects of his course, the son misses the lesson and proceeds to greater lengths in an evil course. The love of God is not thus unwise: if it were, he would not permit the great time of trouble, now impending, to come upon the world. But he will permit it, and when the judgments of the Lord are thus abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9.) It is not our part, however, to bring evil upon the evil-doers; for vengeance belongs to God. Nor would it be contrary to the spirit of the Lord to show pity and to alleviate the dire wants of those in distress from their own folly. This would not interfere with the needed lesson, but, on the contrary, would tend to soften the heart and make it more susceptible to the lesson.

While the legitimate use of judgment for wise and holy ends is plainly taught in this sermon of our Lord, the first verse of this chapter expressly commands that we should not reckon ourselves as the competent judges of men's hearts, to uncharitably condemn them on our own responsibility. But when their course of conduct is in manifest opposition to and defiance of God's law, as in cases of disguised "wolves," "swine" and "dogs," the condemnation of that law, which is God's judgment, not ours merely, should always be recognized.

As a matter of fact, if we have the spirit of the Lord, our judgment will coincide with his --approving what he approves, and condemning what he condemns: we will judge righteous judgment, which makes every possible allowance for the infirmities of the flesh, the strength of temptation and the imperfections of knowledge, and which, ever bearing in mind that we also are far short of perfection, never forgets

R1712 : page 313

the golden rule--"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."--Verse 12; Lev. 19:18; Matt. 22:40; Rom. 13:8,9,10; Gal. 5:14; 1 Tim. 1:5.

Verse 2 makes very imperative the application of this golden rule in such cases--"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Oh, if men and women would always consider these things, how much uncharitable judgment and evil-speaking, and how many bitter words, would be spared! If each could recognize in the other the spirit of love and candor, how quickly wrongs could be righted! If reproofs were always expressed in the spirit of the golden rule, how much more effective they would be than when they are colored with the glare of hatred and revenge!

"How wise are God's commands!
How sure his precepts are!"

Let us ponder them well, and cultivate more and more in our own hearts the spirit of God's love and kindness--the spirit of his holy law.

====================

R1711 : page 313

"IF THOU KNEWEST THE GIFT OF GOD."

"If thou knewest the gift of God, and who it is that saith
to thee, Give me to drink, thou wouldest have asked
of him, and he would have given
thee living water."--John 4:10.

THE woman of Samaria failed to recognize in the weary sojourner who sat by the well, the anointed Son of God, whose presence in the world at that time had been foretold by all the holy prophets for four thousand years previous. And few indeed, even of those who knew of his claims and his teachings, as well as of the divine testimonies at his birth and baptism--that this was the beloved Son of God and the bringer of good tidings of great joy to all people (Luke 2:9-14; Matt. 3:17)--could appreciate this fact, because of the meek humility which bore no similarity to any thing that men were accustomed to call great. Even John the baptist sent and inquired, "Art thou he that should come, or look we for another?"

No wonder that the woman of Samaria did not recognize him. And, not recognizing him, how could she realize her privilege of service to him as a gift of God. Had she known and been able to appreciate her privilege of giving a cup of cold water to the only begotten and well-beloved Son of God, how gladly would she have rendered the service requested! And not only so, but had she realized who it was that requested the favor, she would have seen her opportunity of applying to him for the water of life, the great salvation.

But the woman did not know the gift of God so close at hand. Thinking of the stranger merely as a Jew, and one of a class who refused to have any dealings with the Samaritans, the request for a drink of water seemed only to arouse a measure of the old animosity of her race against this one, whom she probably thought of as one willing to receive a favor in his extremity, but at other times regarding her and her people as too far beneath him to have any dealings with her.

The Lord recognized the foundation for this feeling of animosity, and did not resent it, but

R1712 : page 313

patiently led her first to suspect, and then to realize, that this was indeed the Christ; and she went forth joyfully to proclaim this truth, and to bring others to him. This woman was a sinful woman, and a type of thousands of others, men and women, who would act very differently if they only knew. If the Jews had only known, they would not have crucified the Lord of glory. (1 Cor. 2:8.) That which prevented them from knowing was the god of this world, who blinded their eyes and prejudiced their minds so that they could not believe. (2 Cor. 4:4.) Consequently they failed to perceive the gift of God in their privilege of service to Christ and of receiving from him the water of life.

The same is true also to-day of the world in regard to the body of Christ, the Church. They do not know that the Lord has his representatives in the world. Like their Lord, these are not invested with the glory of this world, but they are despised and rejected of men, and are not known as the future judges of the earth. But

R1712 : page 314

those who do know them should appreciate the privilege of service, since the Lord has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matt. 25:40.) Whatever, therefore, we do for the least of God's people we are doing for him. How this should make us appreciate our privileges of service one to another!

But if the world knows us not, and has not yet learned to appreciate the refreshing water of life we have to bear to them, it is no cause of surprise. If they failed to recognize the Master who was perfect, how could we expect them to recognize us, in whom are many imperfections still, although in God's sight through grace we are reckoned holy? If the god of this world has blinded the eyes of many, it is our privilege, as it was that of the Master, to help remove the blindness and let the glorious light of the gospel of peace shine in upon their minds. Let us offer the water of life to all as opportunities may present themselves. In so doing we also will be blest, as was the Master.--John 4:31-34.

====================

R1713 : page 314

"AGREE WITH THINE ADVERSARY QUICKLY."

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."--Matt. 5:25,26.

"When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."--Luke 12:58,59.

WE are asked whether these Scriptures can be understood to teach that those who do not make peace with the Lord in the present life will be held under compulsion to make full payment for all their debts by purgatorial sufferings in the Millennial age, and then be released to everlasting life.

We reply that we cannot so understand them, because such a construction would be in contradiction of the Scripture teachings respecting the wages of sin. Since the penalty, or "wages of sin, is death," to pay that penalty to the uttermost farthing would mean everlasting death, --extinction. And if these Scriptures be so applied they would necessarily mean, Thou shalt never come forth!

But viewing these statements from the standpoint of their contexts, we regard them differently. In Matt. 5:17-20 the Law is held up as the great standard of authority, at that time the accuser of all; for it was the accuser of the Scribes and Pharisees, outwardly the most religious and devout Law-keepers. The attitude of every Jew should have been one of penitence. Realizing that they had all sinned and come far short of the requirements of the Law Covenant, they all should have been in a very contrite state of heart, ready and anxious to confess their shortcomings and to compromise the matter, if possible, whilst yet in the way with their accuser (adversary), the Law, and before final sentence would be pronounced.

Had the Jewish Church realized their condition, thus, they would have been glad, yea, anxious, to hear the message which Christ had for them. Confessing their inability to comply with all the terms of the Law Covenant, they would have been pleading for mercy, and would have been prepared to hear of God's provision for them in "the Lamb of God which taketh away the sins of the world."

Those who did thus plead for mercy did receive Christ as the sent of God--the way, the truth and the life,--the deliverer from the condemnation of their Law Covenant. These were delivered into the liberty wherewith Christ makes free, and became sons of God under the New Covenant which Christ sealed with his blood--his death.

But those who did not realize the situation, who discerned not the time of their visitation (Luke 19:44) as a nation, were blinded. Only the "remnant" of that nation, which made peace quickly, in the way to judgment, were delivered. (Rom. 9:27-29; 11:5,7-11.) And upon that nation, except the remnant, which

R1713 : page 315

made peace in the way, the full weight of their judgment fell--they were blinded and cast off from divine favor for a "double," for a period of disfavor equal in length to their previous period of favor, 1845 years. Thus they were forced to pay the "uttermost farthing;" for, as the Apostle Paul states the matter,--"wrath is come upon them to the uttermost."--1 Thes. 2:16.

The context in Luke's account (12:54-57) strongly supports the foregoing. There our Lord's words reported are, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" --Why do you not know that you are living in the day of visitation and testing, and that you as a people are even now en route to judgment. Why do you not confess that you are unable to keep the Law Covenant, and, instead of boasting in the Law, why do you not seek and obtain the mercy which is just at the door? It is because you are proud and hypocritical, and draw nigh to God with your lips while your hearts are far from him. It is because you are not Israelites indeed without guile or hypocrisy.

In this light the above texts may be briefly explained thus:--Addressing the Jewish nation, our Lord said, "Agree with thine adversary [the divine Law which condemned all to death (Rom. 7:10); i.e., admit the justice of its condemnation, because you have come short of its righteous requirements] quickly, while thou art in the way with him [while the offer of mercy is made to you as a nation, through faith in Christ who by his sacrifice offers an atonement for you], lest at any time the adversary [the Law, whose demands you fail to meet, though you claim to meet them] deliver thee to the judge [to the just judgment of God], and the judge deliver thee to the officer [to some power that would execute the penalty], and thou be cast into prison [into a position of disfavor, --such as that nation has experienced ever since their rejection of Messiah. As a nation they have been cut off, blinded, and imprisoned ever since they rejected Christ and said, 'His blood be upon us and upon our children']. Verily,... Thou shalt by no means come out thence, till thou hast paid the uttermost farthing [until the privileges of the Gospel age, the high calling, first offered to Israel, shall have ceased, having been bestowed upon the worthy Gentiles, and the worthy remnant of Israel who heeded this counsel. Then their blindness will be turned away; but they will have paid the uttermost farthing in the forfeiture of the chief blessing, which was offered to them first, but which they rejected]."

THE UNMERCIFUL SERVANT.

--MATT. 18:23-35.--

This parable has no relationship whatever to the foregoing: we treat it here merely because some of its expressions resemble expressions quoted in the above, and to avoid any confusion thereby.

The parable shows the conduct of an earthly king. He was generous temporarily, and forgave the debtor, allowing him time and opportunity to keep his word and pay the debt in full. But when he heard how ungenerously that debtor had unmercifully abused and refused compassion and extension of time to a still poorer man, who owed him a much less amount, the king was indignant and withdrew his mercy, cancelled the extension, and put the debtor into the hands of exactors until his debt in full should be paid.

This king's conduct does not in all respects represent our Heavenly Father's course; but in some respects it illustrates it. Our Heavenly Father does not forgive us our sins, nor grant us an extension of time in which to pay the price of our transgressions. He, on the contrary, "heareth not sinners;" but, having committed all judgment unto the Son, the Heavenly Father refers all supplicants to him--the way, the truth and the life. The only access and reconciliation to the Heavenly Father will be by the Son, who bought us with his own precious blood, and in whom alone we may have forgiveness, the remission of sins. Those who come unto the Father by him are already acceptable to the Father, in the beloved--i.e., reckonedly--but they will not be fully and actually presented until the Son shall have cleansed and perfected them, that he may present them blameless and unreprovable in love before him. --See Col. 1:22; Phil. 2:15.

The parable does, however, express or illustrate the Heavenly Father's attitude on the point

R1713 : page 316

in question. He also would be indignant that one for whom he has in Christ provided complete forgiveness, and not merely an extension of time for payment, should be unmerciful to a fellow-servant; and he will do to such as did the king in the parable. He will exact the full debt from the unmerciful, showing him no mercy who showed no mercy toward others.--Matt. 7:1,2,12.

This will mean the death-penalty upon the unmerciful--the second death--"everlasting destruction from the presence of the Lord and from the glory of his power."

Nor should we expect otherwise; for he who is not merciful and sympathetic has not the love of God--has not the spirit of Christ. And "if any man have not the spirit of Christ, he is none of his." And only those in whom love instead of selfishness shall become the mastering sentiment have the promise of life everlasting on any plane of being. "Blessed are the merciful--they shall obtain mercy!"

===================

R1713 : page 316

ALEXANDER CAMPBELL'S VIEWS.

DEAR BRO. RUSSELL:--As many readers of the WATCH TOWER, like myself, are warm admirers of that renowned champion of the Bible, Alexander Campbell, and are always interested in anything from his pen touching the mysteries of the Book, I beg leave to give below a scrap from his writings on the Prophecies, directly bearing upon the thoughts uppermost in our minds, and showing the drift of his investigations in that line. He says:--

"What now if we should attempt to prove arithmetically, the certainty of the prophecies concerning the final consummation of all things?

The expectation of Christendom is notorious. It is this: that sometime soon, perhaps in the present century, a new order of things in the political and religious relations of society will commence; that it will pervade the whole human family; that after its full introduction, it will continue a thousand years; and that soon

after its completion, the present state of things will terminate and the multiplication of human beings cease forever. Without going minutely into detail, such is the general expectation of Christendom built upon those writings called prophecies.

Well, now, should we prove by an arithmetical calculation the certainty of such conclusions relative to the final consummation--what will the skeptics say? The premises or data are these: the present population of the earth is estimated, say, at one thousand millions. Now I will leave it to them to furnish the data, or to state what the population was two, three or four thousand years ago. They may even furnish me data from the census of any nation of Europe for two, three, four or five hundred years back. It will give the same result. We shall take the Bible data until they furnish another. According to the Bible data the whole human family, about four thousand years ago, was composed of eight individuals, four males and four females; and to keep our calculations in whole numbers, we shall evacuate Europe and America of all their population and place them in Asia and Africa on the population there, which will fill that half as full of human beings as can subsist upon its surface. We have now got, say, the half of our globe empty and the other half full. Now, the question is, if eight persons in four thousand years fill the one half of the earth as full as it can subsist, how long will one thousand millions be in filling the other half? If in despite of wars, famines, pestilences and all waste of human life, under the corruptions of the last four thousand years, such has been the increase of human beings, what would be the ratio of increase were all these to cease, and peace and health and competence be the order of the day for one thousand years? Why there would not be one half acre of land and water upon the face of the globe for every human being which would live at the completion of the Millennium or the seven-thousandth year from the creation, what I contemplate from these oracles to be about the end of the present state of human existence. Either then some devastation must empty the earth of its inhabitants or the human race be extinguished. Logic and arithmetic compel us to the former conclusions;

but when we add to logic and arithmetic the prophecies of holy Scripture, we are compelled to embrace the latter. I think no prophecy ever admitted of so certain a calculation or so exact and definite a computation; in fact no other oracle in the annals of the world is proved by arithmetic so inevitably and unanswerably as I conceive this to be."

Query: Did not Brother Campbell see Restitution at least dimly? E. A. SADDLER.

We fear that Brother Campbell saw the future but dimly. Instead of being "extinguished" the obedient will be granted everlasting life, and only propagation will cease.--EDITOR.

===================

R1714 : page 317

A NEW BRANCH OF THE SERVICE

--FURTHER EXPLAINED.--

Some have been in doubt whether or not to respond to "Another Branch of the Work," in Sept. 1 TOWER, and "Introducing Tower Tract Society Representatives," in Sept. 15 TOWER; because, while willing and anxious to donate some of their time to special service, and believing that by the grace of God they possess (and are growing in) the eight qualifications for special ministry mentioned, they are so situated, with families dependent upon them, etc., that they could give but little time to the service and could rarely go away from home,--unless the Tract Society could pay their home, as well as their traveling expenses.

We fear that we have been misunderstood by a few. It is not our purpose to start or to encourage a paid ministry. The funds at our command would be but a drop in the bucket for such an enterprise; and even if it were otherwise, we should doubt the wisdom of such a plan. One or two special representatives might be advisable, and they should be persons of remarkable humility and very clear in the truth--otherwise they themselves might be injured as much as others would be benefitted by them; but we would not think it advisable to divert to this branch more than a small part of the limited Tract Fund receipts now being expended in tract work, in the preparation of translations of DAWN in foreign languages, etc.

Voluntary service from all, at the sacrifice of some earthly comforts, conveniences, etc., seems to be the Lord's order of development.

Those who do not serve from the love of the Lord, his people and his truth should not serve at all,--their service will do harm. He who serves from love, and according to his opportunities for sacrifice, will have his opportunities enlarged and his talents increased. He who does not so serve will not serve long, but will be speedily gathered out--into outer darkness, error: for he will "gather out of his Kingdom all things that offend, and them that do iniquity."

We had specially in mind certain brethren whose business calls them from place to place, and who we had reason to believe possessed the eight qualifications specified; and several of these have responded, glad to spend their Sundays and many of their evenings in visiting and helping the Lord's "little ones." We have accepted all so offering who have responded satisfactorily; and we trust that this branch of the service will accomplish much good during next year; for it will require some time to prepare lists of TOWER subscribers in so many towns.

But do not forget that the Colporteur work offers an open door to one of the most effective branches of the Lord's service. Those unincumbered can give their entire time thus, and pay their way; while those who can give but a few hours a week can be used also. And for such as are unincumbered, but too diffident and bashful to succeed as regular Colporteurs, we now have a new plan of work to suggest. "Go ye also into the Vineyard!"

It is not our design to supplant the DAWN and tract work, as a means for reaching the Lord's sheep with the "meat in due season;" for we know of no better method,--none nearly so good. The new branch of service is designed to "strengthen the brethren," to help them over difficulties and to lead them more and more to apply the truth and its spirit in their daily lives.

The form of certificate mentioned in our last issue is an old one, and is not quite satisfactory to us. We have gotten up what we believe is a better one, instead, a copy of which will be given in our next issue.

====================

R1714 : page 317

OUR LORD'S VISIT TO NAZARETH.

IV. QUAR. LESSON 1., OCT. 7, LUKE 4:16-30.

Golden Text--"See that ye refuse not
him that speaketh."--Heb. 12:25.

In this lesson the special point of interest is our Lord's reference to his authority and commission from God, through the Prophet Isaiah, to preach the gospel of his coming Kingdom. This commission is contained in Isa. 61:1-3; but it will be observed that the Lord read only to the middle of verse 2, and then closed the book and sat down, saying, "This day is this scripture fulfilled in your ears." It was fulfilled in him, as the Prophet declared, he having received the anointing of the holy spirit. Therefore he had come to them with divine authority to declare unto them the good tidings of great joy unto all people.

The question naturally arises, Why did he not read the entire commission? The answer is obvious: it was because the remainder was not fulfilled in that day. It was time then to preach (1) the good tidings of the Kingdom to all who were meek enough to receive it by faith from the humble

R1714 : page 318

and unpretentious Nazarene; (2) to bind up the broken-hearted; to tell those in trouble that by and by the Kingdom would bring order, peace and joy out of present confusion and trouble; (3) to proclaim liberty to the captives and the opening of the prison to them that are bound--What captives? Surely not those lawfully detained for criminality in prisons of the state. No, but for all the dead race still lying in the prison-house of death--the grave: The hour is coming when all that are in the graves shall hear the voice of the Son of man and shall come forth (John 5:28,29); and (4) it was time then to proclaim the acceptable year of the Lord--the year or period of acceptable sacrifices: the "better sacrifices" than bulls and goats, the sacrifices of Christ and his body, the Church. (Heb. 9:23.) That was the beginning of the Gospel age--the time appointed as the great atonement day* for the world, the time of special favor to the called and faithful and chosen who should follow in the footsteps of their leader and head, Christ Jesus, and eventually become joint-heirs with him of the coming Kingdom.

This was all of the commission that was due in the beginning of the age. It was not yet time to proclaim--"the day of vengeance

R1715 : page 318

of our God," nor to comfort all that mourn--the whole "groaning creation" (Rom. 8:22), nor "to grant unto the mourners in Zion, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Had he read the entire commission, he could not have added the words, "This day is this scripture fulfilled in your ears." This latter part of the commission was not due until the harvest or end of the age; and while the entire commission belongs to the whole body of the Anointed--the Christ, head and body,--the latter part must of necessity be declared by those members of the body living in the last times--the harvest or end of the age, from A.D. 1874 to A.D. 1915.

It is upon this generation that "the days of vengeance" are coming; and it is this generation therefore, that should hear the voice of warning. It is in the midst of the great afflictions of the now impending time of trouble "such as never was since there was a nation," that the "groaning creation" is to learn that it is the chastening hand of God upon them, who wounds to heal, and that by means of this great affliction he is subduing all things unto himself. And when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness. (Isa. 26:9.) Thus in due time--the end of the harvest and time of trouble--"all that mourn" will be "comforted." Then the whole world will have learned to be still and to know that the Lord's reign of righteousness is begun--the Kingdom of God established in the earth.--Psa. 46:10.

The last proposition of this commission also belongs to this harvest period. During this time is the gathering together of the elect from the four winds--from all parts of the great nominal Zion, the nominal Christian church. These are they who mourned in nominal Zion, who realized the decline of vital piety in her, who sadly lamented the great discrepancies between her creeds and the divine Word of promise and prophecy, and who hungered and thirsted for righteousness and searched for truth as men search for silver. To all such the Lord now appoints beauty for ashes and the oil of joy for the spirit of heaviness. Within this harvest period he has given us refreshing views of the completeness and beauty of the divine plan: he has given to us the beauty and symmetry of divine truth for the ashes of human creeds, and the oil of joy in consequence, for the spirit of heaviness. And in the end of the harvest all such who prove faithful to the end shall be exalted and glorified: they shall be made heirs of the Kingdom, joint-heirs with Jesus Christ. They shall be "trees of the Lord, the planting of the Lord that he might be glorified."

This commission through the Prophet Isaiah is the only divinely authorized commission that was ever given to any man to preach the gospel. And it belongs only to those, and to all those, upon whom the anointing of the holy spirit of God has come --to the Christ, head and body. They all can say, "The spirit of the Lord God is upon me, because he hath anointed me to preach," etc. Our Lord Jesus received this anointing of the holy spirit immediately after his baptism in water, which symbolized his entire consecration to the will of God, even unto death, when the holy spirit visibly descended upon him and a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased." And as

---

*See TABERNACLE SHADOWS OF BETTER SACRIFICES.

in the typical anointing of the typical high priest in the service of the typical tabernacle, the anointing oil was poured upon the head only, but from thence ran down even to the skirts of his garments, thus bringing the whole body under the anointing (Lev. 8:12; Psa. 133:2), so all who have come into Christ by faith and full consecration to the will of God have likewise come under the same anointing. It was at Pentecost, after the Lord's ascension, that this spirit of anointing began to descend upon the consecrated body of Christ (Acts 2:1-18); and all who have been added to the body since have likewise received of the anointing, by right of which they can also claim the divine commission to preach the gospel in the use of whatever talents they may possess, be they few or many, or be they humble or brilliant; and for the proper use of their commission they are accountable to him who gave them authority as his ambassadors.

The inference is also plain that no man should be regarded by the saints as a minister of the gospel, or received or heard as such, who cannot claim this commission (which alone grants the divine authority), as conferred upon him by virtue of his anointing as a consecrated child of God and member of the body of Christ. All such are of the "royal priesthood," whose duty and privilege it is to serve in holy things.

Unto those who have not fully submitted themselves unto the Lord, but who would nevertheless pose as leaders and teachers in the Church, the Word of the Lord is very explicit, saying, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee?" (Psa. 50:16,17.) "Thus saith the Lord of hosts, Hearken not unto the words of the prophets [teachers] that prophecy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord....I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." (Jer. 23:16-21.) Alas! there are many such false teachers who are ambitious to declare the visions of their own heart, and claim that the Lord sent them and that they are teaching his truth. And many, too, there are who, ignoring the command of God, hearken to the words of such false prophets and are thereby deceived and led astray.

Our Lord's sermon from this gospel-laden text must have been one of great power, proclaiming the blessed tidings of redemption and restitution and giving some intimations of the special favor to be granted to the Gospel Church. While he thus spake to them as never man spake, and opened up the Scriptures to their understanding so that the blessed rays of hope and joy penetrated their hearts, the people "wondered at the gracious words which proceeded out of his mouth." And they said, "Is not this Joseph's son?" It was just as some remarked on other occasions--

"Whence hath this man this wisdom?" Ah, it was by reason of the anointing. Being thus brought into close fellowship with the Father, the divine plan was clearly revealed to him through the "sure Word of prophecy," and his lips gave expression to the glorious message of love and grace.

VERSES 23-27 are words of reproof to a heedless and merely curiosity-seeking people. While he spoke to them wonderful words of life, he saw that the hearts of the great majority at least were not prepared to receive them, as evidenced by the fact that instead of looking for the correspondency in the teacher to the prophetic forecast of him to which attention had been called, they were inquiring about his earthly pedigree, and desirous to see some manifestation of his power to work miracles.

This incredulity and idle curiosity the Lord severely rebuked by citing them two historic instances where God through the prophets manifested his saving power, not to the curious and unbelieving, but passing all such by, he showed his great favor and power to the meek and humble who loved and believed God. This was too much for the hot-headed, impetuous pride of the unworthy hearers of that noble sermon. Who was this son of Joseph, one of their humblest citizens, that he should thus brand them as unworthy of the favor of God? And in their wrath and haste they seized him and with violence bore him away toward the brow of the hill, intending to hurl him to death.--Verses 28,29.

VERSE 30 records his escape--"Passing through the midst of them, he went his way." His hour had not yet come, and therefore he seems to have exerted that power which belonged to him as a perfect man over the weaker, imperfect men--the power of his mind alone, we believe, which

R1715 : page 320

overwhelmed and cowed their fierce passions, so that none dared take the responsibility of casting him headlong; and he, therefore, passing through the midst of them, went his way. The same power was also exerted on other similar occasions. (See John 7:30,43-46.) But when his hour was come he opened not his mouth, nor resisted in any degree the throngs that sought his life.

The words of the Golden Text are most

appropriate to all that hear the word of life --"this gospel of the Kingdom:" "See that ye refuse not him that speaketh...from heaven." The latter part of the divine commission --the harvest message--now due, and hence now declared, by those members of the body of Christ now living, is just as important to this end of the age as was the former part to the beginning and all through the age: therefore, let him that heareth see that he refuse it not, however humble and unpretentious may seem that member of the body through whom it may be declared to him.

===================

R1715 : page 320

THE DRAUGHT OF FISHES.

IV. QUAR., LESSON II., OCT. 14, LUKE 5:1-11.

Golden Text--"He taught them as one that had authority, and not as the scribes."--Mark 1:22.

This miracle of our Lord, located thus early in his ministry, prior to the choosing of his apostles and also to the sending out of the seventy, was a prophecy of the future work of all such. They were to be fishers of men. And here also was a prophecy

R1716 : page 320

of their success as fishers of men. They were to catch multitudes. This same lesson was again repeated after our Lord's resurrection (See John 21:1-9), and the prophecy has been amply verified in the long fishing season of the Gospel age.

Using the same illustration, our Lord also spoke a parable (Matt. 13:47-50), saying, "The kingdom of heaven [the embryo kingdom of heaven, the Gospel Church] is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to shore and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the age: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

The gospel net was first cast into the sea (the world, where no distinction was recognized between Jew and Gentile) at Pentecost; and from the day of Pentecost to the present harvest time it has been gathering in all sorts of fish; and together they constitute the great nominal Gospel church, or, as it is sometimes termed, the Christian world, and Christendom. But all of these fish are not of the kind desired of the Lord to constitute the true Christendom--Christ's Kingdom --which is to be set up in glory and power at the end of the Gospel age and dawn of the Millennium. Therefore, in the harvest or end of the age (a period of forty years--from 1874 to 1915, See MILLENNIAL DAWN, VOL. I., page 223,224), a separating work is to be accomplished, and those of the kind desired are to be carefully gathered out and preserved, while the remainder are cast away as unworthy of the Kingdom honors to which they were called.

Such a work has been in rapid progress since 1874. The sickle of truth has been the instrument in doing the separating work, and the angels or messengers sent forth to do the gathering are those of the Lord's people whom he has graciously brought to a knowledge of his glorious plan and its appointed times and seasons. This is the harvest message which was not previously due nor known; and it is accomplishing the great harvest work. Those who love the Lord and who partake of his benevolent and gracious spirit readily recognize the divine source from which the harvest message springs, and accept it. Such are the desired kind of fish, but they are few in comparison with the great number in the net.

The catching of the fish in the gospel net, and the sorting of them at the end of the age, are two parts of the one great work of making ready a people prepared for the Lord. This figure corresponds to that of the sower and the reaper; and when the great work is accomplished both the sower and the reaper shall rejoice together. The seed-sowing has been going on all through the age, but those who observe the divinely appointed times and seasons will devote their energies now to the special work of harvest, and not to seed sowing--to gathering the good fish into safety rather than to catching more.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1719 : page 322

JEWISH NATIONALIZATION MOVEMENT.

We have often wondered that Hebrews in general seem to take so little interest in the revival of their own nation in Palestine. But their "double" (M. DAWN, VOL. II., p.218) having ended, and the time for the re-establishment of Israel as a nation being near, it is appropriate that we see signs pointing in that direction, such as the following:--

"The Zion Association of Baltimore was organized on Sunday, September 9th, for the purpose of fostering the national idea among the Jews, and to co-operate with similar societies in Europe and the United States, with the object of colonizing Palestine with Hebrews, who are emigrating from Russia and other countries in Europe.

"The society will, in the near future, publish a declaration of its principles, giving the reason that led to the formation of this Society in Baltimore, and calling upon all Hebrews to unite and assist the great work which is carried on in the land of our fathers."

--Jewish Exponent.

R1716 : page 322

LIVE PEACEABLY WITH ALL.

Rev. E. M. Milligan, of the U. P. Church, Steubenville, O., has caught the anarchistic spirit and adapted it to his ideas of the Sunday question. As reported in the Press dispatches of Oct. 3rd, he said, "If necessary God's people would exchange ballots for bullets to bring about Sabbath reform."

The same gentleman spoke in the evening of the same day upon the "Attitude of the Church toward Labor Problems." With such lawless ideas as we quote above controlling his mind and speech, his advice would almost surely be unsafe.

All of God's people should remember the Apostle's advice, "Let your moderation be known unto all men." The influence of God's people--especially of those whose eyes are opened to see how the present unrest and discontent are injuring the poor world--should speak and act and "so far as lieth in you, live peaceably with all men."

----

page 322

THOSE who cannot remit by Express or P.O. Money Order, or Draft, may send one cent U.S. postage stamps;--foreign stamps are valueless here.

PLEASE write quite plainly, especially your address. If convenient, always prefer a pen and black ink. Give full address in every letter.

===================

R1716 : page 323

VOL. XV.   OCTOBER 15, 1894.   NO. 20.

BISHOP FOSTER'S NEW GOSPEL, NO. 2.

WE do not find fault with the Bishop's sympathy for heathendom, nor with his rebellion against an injustice which would consign them to an eternity of woe, mental or physical. Nay, we rejoice that he can see that such procedure is so unjust that it cannot possibly be the truth: it cannot possibly be God's plan. We rejoice that the Bishop is so free from the errors of Calvinism that he cannot believe that the 1,200,000,000 of heathen now living, and the fifty times that number who have died without the knowledge of the only name given under heaven and among men whereby they can be saved, were predestinated by God to their present ignorance and to an eternity of woe hereafter.

We rejoice also that he has gotten free from the idea of his own Church, viz., that the power of God for the help of the heathen is confined to this present life and to the present missionary efforts of his children, and that the vast multitudes not so reached and blessed will suffer untold agonies to all eternity;--not because God predestinated that it should be so, but because God and his faithful people are doing all they can for the poor heathen, and can do no more.

All this indicates a breadth and freedom of thought and a sympathy of heart on the part of the Bishop which we greatly appreciate. But we fear for the Bishop and for his flock, because his freedom and sympathy are not begotten by the teachings of God's Word. His lengths and

R1717 : page 323

breadths, and heights and depths of good desire for the heathen are not those inspired by God's revelation of his plan. Consequently, the more the Bishop and his followers progress upon these lines, the farther they will get from the true plan of the ages--the lengths and breadths, the heights and depths of the love of God, which surpasses human understanding.--Rom. 11:33-36.

This tendency to depart from God's Word is markedly manifested in other parts of the same discourse, and cannot fail to lead many of the "blind" "into the ditch."--Matt. 15:14.

For instance, we quote as follows from the report of the same discourse, as it appeared in the Pittsburg Commercial Gazette.

"Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it could not be.... In Eden language took form, but it was not sufficient for Revelation. Adam probably knew very little, and God treated him accordingly. He did not give him such a law as he gave to Israel at Sinai, but he treated him as you would an infant."

Here we see the effect of the Evolution theory, in which the Bishop is evidently a believer. Since that theory is the very opposite of the Bible theory, conflicts at every point are unavoidable. The Bishop looks at our civilization, then backward along the aisles of history, noting the ignorance of the past upon every subject. He, with all others who lose confidence in the Bible, jumps to the conclusion that Adam was an infant, with whom language began to take form. He, however, states the matter more agreeably and more Scripturally than to say that

R1717 : page 324

Adam was an ape of a high order of development, and that in him the ape chatter began to take form, or to become a language.

The Bishop is right in supposing that his words were more acceptable to his hearers than if he had put the matter bluntly, as Darwin and others have done. The Bishop's language, however, is the more dangerous; for it sugar-coats the doctrine and hides its true unscriptural character from some of God's children who would resent, as unscriptural, the idea that Adam was an ape and that his race has "fallen upward" for the past six thousand years.

The Scriptural position, briefly stated, is that God, instead of creating Adam down at or near the brute level, created him in his own image and likeness, and pronounced him, Very good! God does not, however, pronounce the natural man of to-day, Very good. On the contrary, he declares that all have sinned; all are out of the way; all are fallen; there is none righteous, no, not one; and that only under cover of the imputed righteousness of Christ can any be acceptable with God or have communion with him. But Adam had fellowship and communion with God and was called his "son" (Luke 3:38), up to the time of his transgression and sentence.

The Bishop says that Adam's knowledge of language was so crude that God could not then make a Revelation. The Scriptures tell us, to the contrary, that God did make revelations to Adam--"talked with him" (Gen. 1:28-30; 2:15-17,23; 3:8-20);--but God does not deign to communicate at all with the modern man, except he become a "believer" in Christ. The flood of Noah's day has left no traces of the early civilization, so far as is now known; but we may safely suppose that the man whom God called a very good man and declared to be in his own image--the man who could talk with God and with his wife, and who could not only name the animals, but control them, and that without brute force, was such a specimen of human nature as we do not see to-day. It does not follow that they had a written language in Adam's day, or that they printed books or had the law written upon tables of stone. Perhaps they had conditions which were preferable. Perhaps they had means of communicating thoughts without writing and printing. We believe they had. The necessity for written language may (we believe does) lie in the fact that Adam's race has fallen from the original, perfect state in which he was created.

Our present dependence upon language and books, etc., and the consequent development of these to meet our necessities, may be illustrated as follows: Suppose that a racial weakness of the ankles had set in as the result of the fall, so that none were able to walk without crutches. The crutches at first introduced would probably be very clumsy; but, as time progressed, the shapes and finish and ornamentation of articles so useful would surely progress also. Then men unguided by the Scriptures would probably philosophise thus: "See how crude, compared with ours, were the crutches in use a few centuries ago;--Adam probably lay around unable to walk at all, or merely crawled about, pulling himself by the roots and branches of trees and bushes. The Bishop, philosophising from the same standpoint of thought, might have changed the expression above and said, "Why did not Christ come immediately after the fall of man? Simply because it was in Eden that locomotion began, and that in a crude form of crawling. The helps or crutches of that time would not have been sufficient to enable him to go about to preach the gospel."

Language and books are merely the crutches which partially make good the defects of the human mental powers incident to the fall--

lack of mental perception and lack of memory. Does anyone suppose that in heaven God and the angels are dependent solely upon spoken and written language, books, etc., that some of the angels are printers, and others binders? Neither should we suppose that the perfect man needed such helps or crutches, but that these developed to meet his wants, and that as those wants or imperfections of man disappear during the times of restitution--which God hath spoken by the mouth of all his holy prophets--these will be unnecessary. (Acts 3:19-21.) Undoubtedly, however, language and books will continue among men even after the powers of mental discernment and expression have been restored to them during the Millennium.

R1717 : page 325

In full harmony with this is the promise of the Lord--"This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them." (Heb. 8:10; 10:16.) Here the law written upon tables of stone, and given at Sinai, under the typical Covenant, is contrasted with the better arrangement of the New Covenant, which will ignore a written language entirely and write upon the hearts. The context shows that when the law has been thus written upon the hearts of all antitypical Israelites, who make this New Covenant with the Lord through Christ, there will no longer be any teaching, for none will be ignorant of the Lord. --Jer. 31:33,34.

And this condition, which is to be ushered in by the Millennial age or "times of restitution," will correspond exactly to the conditions previous to the fall. The law to Adam was not in book form, nor upon tables of stone, but infinitely better: it was written in his heart and brain--in his very nature. He knew right from wrong by the operation of his perfect brain. Being "very good," a likeness of his Creator, he needed no reminders as to God's will. And the law given at Sinai twenty-five centuries later, instead of being a higher expression of the divine will, was a very much inferior expression, when compared with the perfect mind-and-heart-written law bestowed upon Adam.

The Apostle Paul corroborates all this, and tells us that all men have some traces of this original and superior law. Referring to some of the most degraded members of the race, he says, these "show the work [evidences] of the law written in their hearts." (Rom. 2:15.)

And in the preceding chapter the Apostle shows how it comes that some of the heathen are so very much more degraded than others,--how the original nature-written law came to be so much more nearly effaced from the hearts and brains of some of earth's families or races than from others. "Because that, when they knew God [in the remote past], they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools;...wherefore, God gave them up to uncleanness....And even as they did not like [prefer] to retain God in their knowledge, God gave them over to a reprobate mind."--Rom. 1:21,22,24,25,28.

The Apostle's explanation of present degradation is a fall down from a height; a failure to retain God in their knowledge--an effacing of the law from their hearts and minds. The Bishop, on the contrary, teaches that the race begun in the infant Adam, one degree above an ape, had not, previous to the coming of Christ, progressed sufficiently to be able to receive a revelation from God,--human language until then being too imperfect. Which is right? the inspired Apostle or the Bishop? Evidently the worldly-wise theory of the latter respecting Evolution is hindering his study of and faith in the Scriptures. But we must accept the consistent theory of the Scriptures, though it separate us entirely from the philosophies of the worldly-wise.

In speaking of the cause of Adam's ejection from Eden, the Bishop says "fall;" but what does he mean? Evidently, from the general tenor of his discourse, he means that Adam and his race have been "falling upward" for six thousand years. The "infant" Adam, one degree superior to an ape, fell up to the present civilized manhood;--as the result of disobedience to God's commands! Surely any who believe this gospel would be justified in saying, Let us do evil that good may follow!

But those who prove the Bishop's words by Scripture, and who seek "to the law and the testimony," will turn from such inconsistency

R1718 : page 325

of human reasoning. Such would ask the Bishop, Where then would be the room for, or necessity, or value of, the ransom for all, given by our Redeemer? From what could he redeem men, if Adam's course were so beneficial? And why should the promise of restitution (restoring to Adam's condition) be held out by God at the mouth of all the holy prophets? (Acts 3:21.) Surely, restitution of even semi-civilized peoples to a babe condition, one degree above the ape, would be a curse, a retrogression, an injury, a most undesirable thing!

R1718 : page 326

One error leads naturally to another: consequently we find the following unscriptural statement in the same discourse. The Bishop is reported to have said:--

"We think sin caused death, and we are accustomed to say so. It is not true! Death is God's normal method of the universe! God made the universe for death!"

The vast majority of Christian professors would agree with the Bishop, and could scarcely tell why they sometimes have associated death with sin; when they knew all the time that they recognized no relationship. We suggest a reason for this. It is because they sometimes read the Bible, and they find it thus stated therein. But as they get to believe that the race is falling up, and that the Bible was written by well-meaning men far down below present development --by men who never saw an electric car or a bicycle or a telephone--they will get to have less and less care for what the Bible says upon this or any subject. But let us examine the Bible and note how positively it contradicts the Bishop --or, as the Bible existed first, we should say, how positively the Bishop's expression contradicts the Bible. It says:--

"The soul that sinneth, it shall die."--Ezek. 18:4.

"The wages of sin is death."--Rom. 6:23.

"By one man's disobedience sin entered into the world, and death by [or as a result of] sin."--Rom. 5:12.

"By one man's offense death reigned."--Rom. 5:17.

"By the offense of one judgment came upon all men to condemnation [to the wages of sin, death]."--Rom. 5:18.

"Sin hath reigned unto death."--Rom. 5:21.

"Since by man [Adam] came death."--1 Cor. 15:21.

"In Adam all die."--1 Cor. 15:22.

"The sting of [or which produces] death is sin."--1 Cor. 15:56.

"Sin, when it is finished, bringeth forth death."--Jas. 1:15.

In harmony with these words of the apostles and prophets was the declaration of God to Adam when he placed him upon trial, in Eden, "In the day [2 Pet. 3:8] that thou eatest thereof, dying, thou shalt die;" and as expressed by Eve,--"God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." It was Satan that declared, "Ye shall not surely die," as the result of transgressing God's command. How strange that the Bishop and so many others place themselves on the side of Satan and join in his contradiction of God's declaration, and with him join in deceiving mankind respecting "the wages of sin."--Gen. 2:17; 3:3,4.

The Bishop's confusion respecting the heathen millions is largely because he fails to see clearly the Bible doctrine of the fall of Adam into condemnation of death, and that the terrible ravages of death (with its attendant features, sickness and pain) which for six thousand years have rested so heavily upon the race are God's "curse"--the "wages" or penalty for sin. Failing to see that hades, the grave, is the penalty for sin, and an awfully severe, though just, penalty, the Bishop and millions of others have for years looked for and imagined a place where devils will riot in pleasure to all eternity, enjoying the torments they will, by God's will and providence, or by his inability to prevent, inflict upon billions of the human race. Having misconceived the meaning of the words sheol and hades, rendered "hell" in our common version Bible (Can we really excuse an educated man on the score of ignorance as to the meaning and Scriptural use of these words?), and having outgrown the unscriptural eternal torment theories, the Bishop is wandering about looking amongst the most fallen-up men for some modern theory that will prove that death, and pain and sickness are blessings, and that the heathen as well as the saints enter by this gateway into a heaven where the few developed Christians will be perfectly happy, surrounded by myriads of characterless heathen, idiots, etc.

If the Bishop would find the path of life which God has provided, for there is no other, let him retrace his steps; let him acknowledge that God created man upright, but that he sought out various contrary devices and defiled himself. (Eccl. 7:29.) Then let him admit the fall of man downward--mentally, morally and physically. Then he will find a place for the ransom for all--Christ's death--to redeem man from

R1718 : page 327

the sentence of death. Then he will find a place for the restitution to their "former estate" of human perfection of all who will receive Christ and obey him. (Acts 3:19-21; Ezek. 16:48-63.) Then he will find a use for the Bible doctrine of a resurrection of the dead, which would be an absurdity if there be none dead. Then the Lord's promise that "All that are in their graves shall hear the voice of the Son of Man and come forth," will have a meaning (John 5:25-29); and soon he will see that the hope for the heathen of foreign lands, living and dead, and the only hope for the vast majority of civilized lands, will be the great Kingdom of Christ during the Millennium, for which we were taught to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven;"--a prayer not yet answered. And in connection he will find that the Church is the "little flock" to which it is the Heavenly Father's good pleasure to give this Kingdom--in association with Christ her Head and Bridegroom;--that the Kingdom cannot come until the Church has been completed,--and that not until then can "all the families of the earth be blest" with the promised Millennial blessings and opportunities. --Luke 12:32; Rev. 20:4; Gen. 28:14.

One more point before we close. We quote again from the report of the same sermon:--

GOD FORCING MEN TO SIN.

"God gives impulses to reach out and take that which we should not have. But when, to indulge these desires, we step over the law with which he has hedged us about, we commit sin."

Here the Bishop is driven by the other errors he holds to this almost blasphemous statement that God not only places temptations before men, but that he actually impels or forces them to do sin; for this is the significance of the word "impulse." Webster defines it, "impelling, or driving onward." To say that God impels or impulses or drives mankind to choose "that which we should not have," and then "hedges us about" with contrary commands so as to entrap us in sin, would be to give him the character which properly applies to Satan.

If at the time of his trial Adam was ignorant of right and wrong, or if God impelled him to do the sin, surely that was not a fair trial. And to so teach is to declare God unjust, not only as to the trial, but still more so in respect to the punishment inflicted because of that failure

--death, including all sickness, pain and trouble. This view would make God the great and really the only sinner, his penalty a sham, and the Bible doctrine of man's redemption with the precious blood of Christ a farce; for if man did not do the sinning, he was not guilty and needed no redemption, and God, who impulsed or impelled an imperfect creature to sin, was alone blameworthy, properly deserving of punishment.

But how inconsistent all this is when compared with the simple account--the only inspired account. The Bible shows Adam "upright," "very good" in God's sight, an "image of God" in flesh. It shows his fair trial, his just sentence, God's sympathetic love for his creature, even in his fallen condition, and his abundant provision for him in the gift of his Son for his redemption and restitution. The Bible theory is consistent with reason: other theories are not so.

How clearly the Scriptures contradict the Bishop, saying, "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man."--Jas. 1:13.

But the Bishop's argument appears in a still worse light when its different parts are united. For instance, take the suggestion that Adam was an inexperienced "infant," with whom language only began to take form and was "insufficient for revelation;" add to this the statement that God impulsed or impelled him to take the forbidden fruit and thus to break his laws; add, thirdly, the proposition that God falsified to the "babe" Adam, and told him that he would die for his disobedience, while he really meant no such thing (for the Bishop says, sin did not cause death: "Death is the normal [regular, proper] method of the universe"), but intended thus to develop humanity and bring it up to perfection.

Can any one imagine a more nauseating theological compound than this? Verily, as the Lord foretold through the prophet, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be

R1718 : page 328

hid."--Isa. 29:14. Read also verses 9-13, applicable at the present time.

Such teaching, from such a high dignitary, in so popular a church as the Methodist, is sure to have much bad fruit, and that quickly, in the ranks of the ministers, as well as amongst the "laity." Indeed, we were not surprised to learn that within two weeks after this discourse by the Bishop, an M.E. pastor in our city

R1719 : page 328

preached about Adam being a big, ignorant baby, and that his temptation and fall were necessary in order to develop him.

How needful that God's people see the truth, to keep them from following such blind guides and stumbling into the pit of unbelief and agnosticism! Those whose eyes have been anointed by the eye-salve of truth, and who now see the real beauty and harmony of God's Word, should not be satisfied to rest in the truth and to render thanks therefor. They should "preach the Word," the gospel of salvation by the cross and not by a fall upward (evolution), nor as a reward for ignorance. Those who do not get the truth speedily, will get the error; for Satan's time is short and his deceptive theories are many, while the truth is one.

A sure way to test all theories is to square them by the doctrine of the ransom. Every theory which asserts that Adam did not fall from perfection of life into death, or which says or implies that his fall and that of his race has been upward, denies the ransom, whether its advocates so admit or not; for, if nothing was lost, nothing could be redeemed or bought back. If it denies that man's life was forfeited by sin, it cannot claim the sacrifice of Christ's life as "a ransom [a corresponding PRICE] for all." If death be the normal or proper condition, and not the wages of sin, then Christ's death could not pay our penalty; and, indeed, from the evolution standpoint, there is no penalty for disobedience, but, on the contrary, a reward--of civilization and development. There is no necessity, no place, for a ransom in any such theory. All modern theories thus deny the ransom.

The most insidious and dangerous "enemies of the cross of Christ" are those who, professing to be his servants and to preach his gospel, attack it on the inside, by denying that God's work was perfect when he created man (Deut. 32:4); that man fell from that perfection and divine likeness; that the right to recover him out of sin and death, to "that which was lost," was purchased of Justice by "the precious blood [shed,--death] of Christ." By whatever ways any may attempt to climb into the sheep-fold, they are wrong ways, and their advocates are pronounced to be "thieves and robbers." (John 10:9-11,15.) The keystone to the divine plan is that "the man Christ Jesus gave himself a ransom [a corresponding price] for all, to be testified in due time." (1 Tim. 2:6.) Whatever theory does not square with this, absolutely and in every particular, is thus proven to be a false one.--2 Cor. 11:13-15.

***

We will supply our readers with plenty of these criticisms of the Bishop's views, and trust they may do good in the way of opening the eyes of some of the Lord's sheep to see where their trusted, but blind, shepherds are leading them. But do not stop with this: sell or loan or give them speedily other reading matter--especially "The Plan of the Ages." (See second page.) We will loan a copy, post free, to any who will promise a careful, prayerful reading, and to return the book post-paid or twenty-five cents instead.

===================

R1719 : page 328

THE POWER OF FAITH.

"This is the victory [the conquering power] that overcometh the world, even our faith."
--1 John 5:4.--

BLESSED are the overcomers! "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."--Rev. 3:21.

What a reward is this which is held out as an incentive and inspiration to urge us on to noble and heroic effort!--to reign with Christ, to be his bride and joint-heir, his beloved and confidential companion through all eternity, and to be partakers of his divine nature and glory. These promises are freighted with an "exceeding and eternal weight of glory," which "eye

R1719 : page 329

hath not seen, nor ear heard; neither hath it entered into the heart of man; but God hath revealed it unto us [brought it within the range of our appreciation] by his spirit." The words sound hollow and meaningless to those who have no appreciation of spiritual things, but to the consecrated children of God who are faithfully striving to meet the conditions upon which the fulfilment depends, and who have therefore a good hope, they are exceeding precious, and fill their hearts with a joy unspeakable and full of glory.

But between the present time and the realization of the promises there lies the necessity of overcoming. The word is strongly suggestive of a great conflict, and calls to mind also the Apostle Paul's expressions--"Fight the good fight of faith;" "Endure hardness as a good soldier of Christ;" "Watch ye, stand fast in the faith, quit you like men, be strong." To overcome requires energy, force of character, perseverance and steadfast, patient endurance to the very end of the present life.

In the above text the Apostle John points to the only power which can sufficiently energize our whole being and nerve to patient endurance of tribulation, even to the end. That conquering power is faith. "Now," says the Apostle Paul, "faith is a basis of things hoped for, a conviction of things unseen." Faith is not merely belief or knowledge, but is knowledge applied, assimilated, appropriated--made a part of our habit of thought, a basis for our actions and a spur to all our energies. Such a faith is the overcoming power which all must have who would run successfully the race for the prize of our high calling, and be overcomers.

What is it that is to be overcome? John briefly comprehends it all in the expression, "the world." Then the whole world is against us in this battle. Yes, its spirit, its popular methods, its ambitions, ideas, hopes and aims are all at variance with the elect Church of God, who are not of this world, even as Christ is not of this world. The world is taking its own course, ignoring God, leaning to its own understanding and pursuing its own way. Consequently, our course is in direct opposition to that of the world, and we must pull hard against the current of the world's spirit which is deeply inwrought in our old nature, as well as surrounding us on every side. Yes, it is a hard pull; and we need all the inspiration and energy that faith can impart to accomplish it.

It is important, too, to see that our faith is a correct faith; for if the faith be an erroneous one, inspiring false and delusive hopes built upon sandy foundations, the stronger this impelling power becomes, the more surely and quickly will it drive its deluded victim to shipwreck upon the rocks. Faith, like steam in an engine, is a power either for good or for evil. Hence the importance of a correct faith.

It was because of this importance of faith, and of recognition of it as the motive power, either for good or for evil, that the Apostle Paul was so solicitous for the continuance of his converts in the faith. (See 1 Thes. 3:2,5,6,7,10.) He urged all to examine and prove themselves, whether they were in the faith, grounded and settled, and not moved away from the hope of the gospel, but rooted and built up in Christ and established in the faith; and to beware lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. (Col. 1:23; 2:7,8.) He was deeply solicitous, too, that the faith of the Church should not stand in the wisdom (the vain philosophies) of men, but in the power of God. And, therefore, in his preaching, he did not launch out into foolish speculations or follow his own or any other men's reasonings, and so pander to the popular craving for something new; but he confined himself to the expounding of the sacred Scriptures and to exhortations, inspired, as they were, by the revelations made to himself--a prophet, as well as an apostle.--1 Cor. 2:4,13; 2 Cor. 12:1-7; Gal. 1:11,12; 2:2; 2 Pet. 3:15,16.

Let us see, then, that we have the faith of Christ--the faith well founded in the Word of God, a faith examined and proved, deeply rooted

R1720 : page 329

in the heart as well as in the head, and therefore established as the motive power of life. Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to see how skilfully they

R1720 : page 330

can withstand the Word of the Lord; for those who do so show plainly that their faith is not of sufficient influence to be the moving power in them, impelling them onward to full and complete victory over the world.

Faith, to be a conquering power in us, must go deeper than the head: it must go into the heart, and thus permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ. Then indeed will faith impel to action, to works which clearly manifest it; for "faith without works is dead." A mere intellectual assent to the truth of God, which does not lead to activity in his service, is not faith, and can never overcome the world nor secure the prize of our high calling. But this is the conquering power that overcometh the world, even our faith. Let us examine ourselves and see that we have it pure and simple, and deeply inwrought in the fiber of our character, and that as an energizing principle it is moving us to faithful and persevering activity. Let it be the governor and inspiration of our lives--a living faith which purges and purifies and strengthens to diligence and patience to the end of the narrow way to life.

====================

R1720 : page 330

LETTERS OF INTRODUCTION.

In our last issue we stated that a different wording for the proposed Introductory Letter for traveling teaching brethren had been decided on; and this we give below. It may be well, however, to guard against any misunderstanding by explaining:--

I. These letters are not authorizations to preach. That cannot be given by man. All true disciples, trusting in the precious blood, and fully consecrated to the Lord's service, are authorized by God's Word to preach the gospel in any and every way they can do so; and according to their talents and opportunities such should be glad to do all the preaching they can do, publicly or privately, by word or pen or printed page. (See Matt. 28:19.) The Apostle Paul, while assuring us that his authorization or ordination as a minister was not of man nor by man, but of and from God only (Gal. 1:1), nevertheless went forth to his ministry with Barnabas under the auspices of the Church at Antioch--as the Lord's representative and as the representative of the Church at Antioch. (Acts 13:3; 14:26,27.) He evidently took just such a letter; for it was the usual custom to give and carry such letters. (Phil. 2:28-30; Rom. 16:1-15,17; 1 Cor. 16:3; Acts 18:27.) This is intimated in his epistle to the Corinthians--"Need we, as some others, epistles of commendation to you," etc.? (2 Cor. 3:1.) He did not need such a letter to the Church at Corinth, because, as he there explains, he himself had founded and established that Church and few could know him better than they, or them better than he. But when first he visited the Church at Jerusalem, he did need letters, or more, a personal introduction. (See Acts 9:26,27.) It is this Apostolic custom and safeguarding of the flock that we seek to copy now, for the benefit of all concerned. Individual letters would serve where the individuals are known, or Church letters would serve where the Churches are known; but in this case the Tract Society is known to you all, and we are confident that its introduction will be appreciated by the scattered ones everywhere.

II. ZION'S WATCH TOWER TRACT SOCIETY is not a "religious society" in the ordinary meaning of this term; for it has no creed or Confession of Faith. It is purely a business association, whose mission is to serve in a business manner the wishes of its beneficiaries, who are represented in its officers. How faithfully it has served these purposes thus far, its enemies no less than its friends bear witness.

The design of the organization of the Tract Society is to keep the affairs and moneys, represented by it, quite separate from the individual affairs of its managers. This present convenience, however, is still less than may be enjoyed in the future; for it is hoped that the death of any or all of those now managing the Fund would not destroy the Society nor totally hinder or involve its work, as the representative and servant of the household of faith, in economically providing tracts, etc., etc., for their use,

R1720 : page 331

benefit and assistance in missionary work, since in its Charter provision is made for such contingency.

III. The issuance of these Letters of Introduction means no more than if you or any other individual gave such a letter--except that it represents the judgment of experienced brethren, well informed respecting the character, ability, etc., of those introduced.--See Acts 16:2.

Thus, in this day of "deceivers" (2 Tim. 3:1-13; Rom. 16:18; Matt. 24:24; Eph. 4:11-14), you may the more readily receive those of whom we bear testimony, knowing that we will use conscientious care.

IV. It will be noticed that the eight qualifications named in this Letter of Introduction are not doctrinal, except as to the ransom--the foundation: and we hold that without it none are Christians at all. The other qualifications are those respecting character, and we believe them to be reasonable; and any one who could not confess them to be true of himself by the grace of God, we could not feel free to introduce as a proper person to be a teacher or a qualified servant, in the Church of the living God.

It is not to be understood that those making these professions of qualification claim to be perfected in all those Christian graces and qualifications, but that they believe that they have them to such a degree as they concede a representative of Christ should possess them, in order to be a servant of the Church in holy things. All possessed of the right spirit, however, will desire and strive to continually grow in grace and knowledge and love and in every good work, and expect to be perfected only when they awake in the resurrection, in the likeness of their Lord.--1 Cor. 15:42,43.

This Introductory Letter expires December 31, 1895, and should be returned at that date, with application for renewal, if a new one is desired. The holder agrees to return this letter to the Society upon demand of the Society through its Board of Directors, at any time.

Copy of the--

LETTER OF INTRODUCTION.

FROM ZION'S WATCH TOWER TRACT SOCIETY,
ALLEGHENY, PA., U.S.A.

To the Church of the living God, whose names are written in heaven (1 Tim. 3:15; Heb. 12:23), Greeting!

We hereby commend to your Christian fellowship, and to your acceptance as a helper and counselor, our beloved brother and co-laborer, __________.

He is a brother beloved in the Lord, well reported of by brethren who know him, and one whom we recognize as a child of God and follower of Christ (with all that this implies respecting good moral character); and we believe him to possess the following qualifications for SPECIAL SERVICE to the household of faith:

I. Unexceptional moral character, polished by the truth.

II. Meekness--that he may not become puffed up, and thus be injured himself, while seeking to help you.

III. A clear conception of the Lord's great plan, and large participation in its spirit.

IV. Ability to impart the truth to others in its own power and simplicity (not necessarily an orator).

V. Known fidelity to the doctrine of the ransom in its only true sense--a corresponding price or substitute for the forfeited life of Adam and his race, which inherits death through him.

VI. A humble mind, seeking to preach not himself, but Christ--not to air his own knowledge, but to present God's Word in its purity and simplicity.

VII. A student of the Word, of cultivated thought, well founded and settled--not a wondering novice; not a teacher of speculations and fancies, nor of Anglo-Israelism, Socialism, Politics, Astronomical theories, or other questions not of spiritual profit, but to the subverting of the hearers (2 Tim. 2:15-17; 1 Tim. 4:7; 6:20,21); but--

VIII. He comes to you seeking to establish the faith and character of the Church, presenting the One Lord, One Faith, One Baptism--the one gospel, authorized by and based upon the one sacrifice, given once for all.

He has affirmed to us, in writing, that, by the grace of God, he already possesses these qualifications, and that he is striving daily to perfect them in his actions, words and thoughts; and, in showing this Letter to others, he thereby makes the same confession to them.

He comes to you under the GENERAL ORDINATION AND COMMISSION of our Lord's Word, applicable to all fully consecrated believers in the precious blood (Matt. 28:19,20; Isa. 61:1-3); but is particularly commended by us to you, because of the above eight special qualifications,--for your upbuilding in knowledge and practice of the truth, to help you over difficulties, and to help you to stand, in this evil day, against all the wiles of Satan and his multiplied, deceptive errors. We hope also that he will be able to water and bring forward to perfection some of the good

R1721 : page 331

seeds of truth which you have been patiently sowing amongst your neighbors for years, by word of mouth, and by the printed page;--answering their remaining questions, and convincing and confirming such in the knowledge of

R1721 : page 332

the truth; and to aid all in the great life-work of "perfecting holiness in the fear of the Lord."

He has full authority from the Lord (as above cited) to administer symbolic baptism, according to all and singular the commands and teachings of the Holy Scriptures; and to take a leading part in gatherings of the "household of faith," either for commemorating our Lord's death, or for worship, or for Bible study; but he has no more authority, under the above commission, than has any other consecrated believer, except such authority as special qualifications for this service would give. His coming to you with this our letter of introduction and commendation will, we doubt not, secure to him the leadership of any meetings held during his stay,--even though the local leader should hold a similar letter of commendation. Receive him in the spirit of love and Christian fellowship, and aid him by your prayers and cooperation (Col. 1:7; 4:7-9; Phil. 4:3); nevertheless, PROVE (1 John 4:1-3) critically, by the Word of the Lord, his every presentation. Hold fast that proven to be good.--1 Thes. 5:21.

In the love and service of the King of kings and of Christ Jesus, the Lord, Redeemer and Head of the Church, we remain

Your loving servants,

ZION'S WATCH TOWER TRACT SOCIETY.

{Corporate}__________President.
{Seal.   }__________Secretary.

===================

R1721 : page 332

"LET PATIENCE HAVE HER PERFECT WORK."

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."
--Jas. 1:4.--

THE term "patience" carries with it the thought of meek, uncomplaining endurance of suffering with humble resignation and perseverance. It is a trait which indicates strength and self-discipline. It cannot be predicated of inexperienced persons, but only of characters which have been subjected to trials of affliction, pain or loss; and it always shines brightest when manifested under the glowing heat of severe affliction. This trait takes a very prominent place in the galaxy of Christian virtues; for without it the heart would grow faint, the head weary; and the steps would soon falter along the narrow way in which the Church is called to walk. "In your patience possess ye your souls," said the Master, implying the danger of losing our souls, our existence, if we fail to cultivate this grace which is so very necessary to our continuance in well doing.

The Apostle James does not overstate the matter when he intimates that the perfect work of patience will make its subjects perfect and entire, wanting nothing; for the Apostle Paul assures us that God, who has begun the good work of developing character in us, will continue to perform it until the crowning day--the day of Jesus Christ. (Phil. 1:6.) All his children will be subjected to just such discipline as they need for the correction of faults, the implanting and development of virtues, and for their training and establishment in righteousness, so that they cannot be moved. "If ye be without chastisement [discipline and correction], whereof all [true sons of God] are partakers, then are ye bastards, and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye [patiently] endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"--Heb. 12:8,6,7.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process; and the patience that cheerfully submits to it is begotten of a high appreciation of the ends to be attained by it. It is begotten of a love of righteousness, truth and godliness, and is therefore most noble and praiseworthy.

But how can we let patience have her perfect work? Just by meekly doing the best we can each day, and doing it cheerfully and well; making the best of every thing and going forward daily with true Christian fortitude to act the noble part in every emergency of affliction, pain or loss. To-day's trial may be a light one, perhaps almost imperceptible; or to-day may be one of the sunny days in which God bids our hearts rejoice in his overflowing bounty. To-morrow may bring its cares and its petty vexations that irritate and annoy. Another

R1721 : page 333

to-morrow may witness the clouds gather above our heads, and as the days follow each other the clouds may grow darker and darker until we are forcibly reminded of that strong figure of the Psalmist--"I walk through the valley of the shadow of death." Yet never will the valley grow so dark that the patient, trusting one cannot triumphantly exclaim, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou [my Lord] art with me: thy rod and thy staff, they comfort me." Yes, there is comfort in the "rod" (of chastisement), as well as in the "staff" (of providential care); for both are designed for our ultimate profiting.

The Apostle Paul tells us plainly that tribulation is necessary for the development of patience --"Tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:3,4.) Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience that experience has developed in you! Although, like the Apostle, you can say that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11.) In the exercise of patience the lessons of experience have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with and to realize more and more his personal interest in you and his care and love for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with him as a son and heir, worthy through Christ.

"Wherefore lift up the hands which hang down and [strengthen] the feeble knees"-- "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

The Apostle James urges that we take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Then he cites the example of Job and the manifest end or purpose of the Lord in permitting him to be so sorely tried: how the Lord was really very pitiful and of tender mercy, although the pity and mercy were not manifest except to the confiding faith that said, "Though he slay me, yet will I trust in him" --until the long and painful discipline had yielded the peaceable fruits and the subsequent rewards of righteousness.

There is little virtue in the patience that endures merely from motives of worldly policy, though even that often has much advantage in it. Men in business dealings with fellow-men well know that an impetuous, turbulent disposition is greatly to their disadvantage, while patient consideration, temperance in judgment, and good self-control are of immense value, even from a worldly, business standpoint. But the patience that is begotten of deep-rooted

Christian principle is the kind that will endure all trials and shine the brighter for every affliction through which it may pass.

Job, the servant of God, was accused of selfish policy-motives for his remarkable patience and faithfulness; and it was boldly affirmed that if he were tried by adversity his mean motives would be manifest--that he would curse God to his face. But God knew better; and it was in Job's defence that he permitted him to be tried to the utmost that the loyalty of his heart might be manifest. Some of his poor comforters viewed Job's afflictions only in the light of chastisements, failing utterly to comprehend the divine purpose, and this only added stings to his afflictions; but through them all the Lord brought his servant and most fully vindicated him in the eyes of all the people.

Thus will he ever do with all who patiently maintain their integrity and trust in God under affliction. If any man recognize affliction as a chastisement of the Lord for the correction of some evil way in him, let him be quick to learn the lesson and repent; or if it be refining discipline, let patience under the tedious process have its perfect work.

The Apostle Paul (Heb. 11) calls up a long list of patient, faithful ones who endured cruel

mockings and scourgings, bonds and imprisonment, who were stoned, sawn asunder, were tempted, were slain with the sword, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy; who wandered in deserts, and in mountains, and in dens and caves of the earth. All this they endured patiently for righteousness' sake, looking by faith to God for the reward of their patience and faithfulness in his own good time. Then again, says the Apostle (Heb. 12:3), "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Yea, consider him, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." He left us an example that we should follow his steps.

While we see the great necessity for pruning, cultivating and discipline in the development of character, it is manifest that none will be able to endure it unto the desirable end of final establishment in righteousness who do not from the beginning diligently devote themselves to

the exercise of patience. "He that shall endure unto the end, the same shall be saved."
"In your patience possess ye your souls."

===================

R1722 : page 334

A SABBATH IN CAPERNAUM.

IV. QUAR. LESSON III., OCT. 21, MARK 1:21-34.

Golden Text--"He taught them as one that had authority, and not as the scribes."--Mark 1:22.

The opportunities of the synagogue and the Sabbath day were eagerly embraced by our Lord, affording, as they did, very favorable circumstances for the presentation of the truth. The habit of calling upon suitable persons in the congregation for the reading and expounding of the law and the prophets opened wide this door of usefulness.

Our Lord's dealing with the unclean spirits (verses 23-26,34) shows three things --(1) the actual personal existence of invisible evil spirits. This one manifested his power to act, think, speak, and to hear and obey; and the Lord recognized and addressed him as a person, and commanded his obedience. (2) The power, and limit of power, in such beings. They can do nothing except as God permits them; nor can they invade the mind or heart of any man, save as he submits his will to their power. (3) The circumstances manifested the fact that the Lord's authority and power are known and recognized by the evil spirits. A very similar expression to that of verse 24 is found in Matt. 8:29 --"Art thou come hither to torment us before the time?"--showing that they know of an appointed time for the judgment of angels as well as of men. "Know ye not that ye shall judge angels?" said the Apostle, addressing the Church; and the fallen angels seem to have found it out.*

The Lord's wonderful power and sympathy, manifested in the healing of multitudes of the sick and afflicted, in casting out devils and in preaching the blessed gospel of the coming Kingdom, were but a faint illustration of his mighty power to be exerted at the time appointed, and now at hand, for the blessing of all the families of the earth.

---

*See TOWER, July 15, '94.

===================

R1722 : page 334

A PARALYTIC HEALED.

IV. QUAR., LESSON IV., OCT. 28, MARK 2:1-12.

Golden Text--"The Son of man hath power on earth to forgive sins."--Mark 2:10.

The healing of the sick was one of the distinguishing features of our Lord's earthly ministry--doubtless for several reasons, which are very manifest--(1) It foreshadowed the great work of his Millennial reign --the healing of the nations and the wiping away of all tears from off all faces. (2) His miraculous healing of the sick and raising of the dead attracted wide attention, drew the multitudes to see and hear him, and established his authority as a teacher sent from God. (3) It manifested his love and sympathy for the afflicted and suffering.

Quite a difference will be observed between the work of the Lord during the three and a half years of his ministry and that of

R1722 : page 335

the Apostles. Jesus taught mainly the surface and introductory truths of Christianity, and beyond these he opened his mouth only in parables and dark sayings which could seldom be understood by those who heard, while the Apostles brought forth the deeper things of God and did very little healing, etc.

This was because the time had not yet come for opening up the deep things of God, and consequently the people were not yet prepared to receive them. It was as our Lord said upon one occasion,--"I have yet many things to say unto you, but ye cannot bear them now: howbeit, when he, the spirit of truth is come, he will guide you into all truth...and he will show you things to come." (John 16:12,13.) At Pentecost the holy spirit came upon the early Church, and has been in the hearts of all

God's truly consecrated people ever since, enabling all such to hear the deep things with appreciation and gladness and some to teach it with power and unction.

After the first introduction of Christianity, the miracle-working power gradually left the Church (1 Cor. 13:8), because no more needed as an introduction, and because the times of restitution--of healing and refreshing the world--had not yet come, and were not designed to be inaugurated for eighteen hundred years. But the deep and glorious truths of God's Word, the "exceeding great and precious promises" now made manifest to his saints, are the many things which the Lord had to tell, but which none were able to receive prior to the day of Pentecost.

We understand our Lord's words, "Greater works than these shall he do" (John 14:12), to refer to the spiritual work of the Church during this Gospel age,--opening the eyes of men's understanding and, as God's ambassadors, calling and perfecting the saints for the great work of the Millennial age. We can conceive of no greater or grander work than this: it is certainly far superior to the curing of the physically blind and lame and deaf. Our Lord could not engage in this greater work himself, because the world could not be "called" or accepted to divine favor and anointing with the spirit of adoption until provision had been made for the forgiveness of their sins. That provision was our Lord's death as a "ransom for all" and his ascent "on high, there to appear in the presence of God for us [on our behalf]." Thus the "greater" work was left to his followers under his direction, but made possible for them by his previous work--his sacrifice of himself. The partial offer, favor to fleshly Israel, was by virtue of their typical justification and typical acceptance with God by the typical merit of their typical atonement sacrifices.

When the Lord perceived the faith of the afflicted one and his friends, his reply, "Son, thy sins be forgiven thee," implied that restoration to the divine favor which guaranteed healing and full restitution to health and life in God's appointed time. Apparently the Lord was going to let him wait the appointed time, with the simple assurance of the present favor of God, thus to test his faith and the measure of his satisfaction in the assurance.

His object in subsequently granting the immediate cure, as stated in verse 10, was to manifest his authority to forgive sins--"That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed and went forth before them all." This was the divine testimony to the power of Jesus to forgive sins and to bring to pass in God's own time all the blessings that forgiveness of sins implies; viz., full restitution to human perfection. Praise the Lord for the good tidings illustrated and emphasized in the miracles of our Lord!

===================

R1722 : page 335

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR FRIENDS:--Coming out of a gospel meeting, a copy of your publication, entitled "Do You Know?" was handed to me. I have read it eagerly, and fully realize the facts revealed therein to be the real truth, and of the utmost importance for every Christian to know.

In the last paragraph of the above mentioned publication I have noticed your kind solicitude for the poor in spirit and for the hungry after righteousness; and, being one of them, I hasten to write to you and respectfully ask you to supply me with some food.

I am one of the lost sheep of the house

R1722 : page 336

of Israel. Recently the Lord opened my eyes, and I saw my Good Shepherd afar off. I ran to him over cavities and mountains, through thick forests and heavy walls, until I came near him, that I need only stretch my arms to embrace my dear Lord and Savior; and, O Lord! there is still another mighty obstacle obstructing my way: one which I am not able to remove myself, nor know I of a strong friend near me who would offer me aid. I am therefore rejoicing over your proposition, and hasten to apply to you for assistance, and trust that through your superior theological knowledge I will be able to embrace my dear Lord and Savior freely and consciously, and attach myself to him for ever.

I am now reading the New Testament thoughtfully the second time. Every word makes a deep impression upon my mind. I am fully convinced, and heartily believe, that our great Lord and Savior, Jesus Christ, is the Son of the living God, the authorized ruler of earth and the direct Mediator between the mighty Father and the sinful world, and that only through believing in him, and by his precious blood, can our sins be cleansed away, and we become white as snow. These facts came to me partly from the New Testament, but mostly from the Old Testament and from the fiery Law.

The obstacle that now obstructs my way is Matt. 28:19, and the general Christian doctrine of "Trinity," which conflicts very much with the first and most important commandment of our mighty Father. In the first commandment, the Lord said, I am (perfect in himself) the Lord thy God, and thou shalt have no other gods before me. He also emphasized this very important commandment by placing a heavy punishment upon disobedience to it. (Exod. 20:2,3,5.) Now, if a Christian must believe in "Trinity," that the godhead is composed of three persons, the Father, the Son, and the holy spirit, it is in my judgment (I fear to utter it) a violation of that very commandment. I would therefore be exceedingly grateful to you, dear friends, if you would be so kind as to give me a plain and explicit

explanation on the above subject, that I and my family, and perhaps many others whom the Lord may privilege me to bring under his shelter, may live in the beauty of truth and holiness.

Awaiting your reply, I am, Yours faithfully,

C. S. L__________(a Hebrew).

GENTLEMEN:--Please accept heartfelt thanks for the three volumes of DAWN. We pray that their light may be brought unto all people, as they are, veritably speaking, a key to the Bible. Heretofore the Scriptures were very dark to me; but since reading the DAWNS, they are being opened up to me in their true light. May the Father of Heaven add his richest blessings to the effort put forth in their circulation, is the prayer of your humble servant,

A. E. KERSTETTER.

DEAR BRETHREN:--About two months before having seen or known of MILLENNIAL DAWN and its wonderful and glorious Bible teachings, I had solemnly given myself to God in consecration, earnestly seeking to know and to do his will. When I began to investigate the DAWN, seeing that it was somewhat different from other religious books, I read critically and prayerfully, going to the Father, through Christ (John 14:6), and leaning on his promise to give wisdom to them who ask, seek and knock; and so I was ready to search its pages according to the will of God--whether it were truth or error, "strong meat" or simply the theory of man.

Hungering and thirsting after truth, I continued to read, searching the Scriptures daily, drinking in the refreshing truths from the eternal fountain of all love--God. With the knowledge of these things in my heart, my experience is one of joy and real satisfaction. Nevertheless, since I began to walk in the path of light, and to appreciate the exceeding great and precious promises, I noticed the way was not smooth and easy, but rough, difficult and narrow, with many obstacles to overcome. I saw I must be tested and tried (to prove my love for, and appreciation of, the truth), not only during my first lessons, but at all times afterward. So I realize that I must overcome, and "press toward the mark for the prize," walking by faith, while the way becomes more narrow and steep, even until the end, when the blessed goal is reached, and the crown of life received.

I have endeavored to carry the good news to others; and it is my purpose to "continue in the word," and let the light shine, "holding forth the word of life," no matter what it may cost me.

Yours in the precious faith,

JAS. McFARLAND.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

TO NEW subscribers for 1895, we will give gratis this double number and the December issues.

THE PRICE of this double number is ten cents; but subscribers desiring extra copies will be supplied at the rate of 6 for 25 cents or 25 for $1.00.

R1723 : page 338

A WONDERFUL THING IN RELIGION.

"Our enterprising Jewish contemporary, the Tidings, prints a report of the ceremonies at the dedication of the new and grand synagogue in

Cleveland, and we are not going too far when we say that some of the things told of in the report are wonderful. Is it not a wonder that a half dozen of the Protestant ministers of Christianity united with the rabbi of the synagogue before the Jewish shrine in delivering discourses of exultation at the dedication of the edifice erected for the service of the Congregation Tiffereth Israel?

"We do not remember ever hearing of any other incident just like it.

"The six denominations of Protestant Christianity were represented by the six clergymen, who took part in the proceedings of the occasion. One of these clergymen was an Episcopalian; and the others were a Presbyterian, a Methodist, a Congregationalist, a Disciple, and the pastor of the Epworth Memorial Church. The Rev. CHARLES S. MILLS (Congregationalist) was, as we are told by the Tidings, 'generous in his congratulations,' and exclaimed: 'As Jews and Christians worshiping one GOD, the GOD of ABRAHAM, ISAAC and JACOB, we should unite for the spreading of the truth in America, and for the solution of the problems which confront us.' The Rev. HARRIS R. COOLEY (Disciple), in addressing Rabbi GRIES, asked these significant questions: 'Is there, after all, such a difference between us? Have we not one GOD?'

"The clergymen judiciously refrained from making any allusion to the Gospel in that place. We guess they were more shrewd than the Apostle PETER or the Apostle PAUL would have been under the circumstances. Their conduct, as one of them took occasion to remark, gave evidence of the progress of liberal thought in the community. The conduct of Rabbi GRIES, also, in inviting the ministers, gave evidence of this new kind of progress among the Jewish people.

"It seems to us that the thing here told of deserves to rank among the wonders of the nineteenth century."--N.Y. Sun.

===================

R1723 : page 339

VOL. XV.   NOVEMBER 1 & 15, 1894.   NOS. 21 & 22.

THE DIVINE LAW--UNIVERSAL AND ETERNAL.

THE RELATIONSHIP TO THIS OF ISRAEL'S TEN COMMANDMENTS AND THEIR SABBATH-DAY.

"THE LAW WAS GIVEN BY MOSES; BUT GRACE AND TRUTH CAME BY JESUS CHRIST."
--JOHN 1:17.--

TO suppose this text to mean that there was no divine law governing heaven and earth, previous to the giving of the Law at Mt. Sinai at the hand of Moses, would be as unreasonable as to suppose that neither grace nor truth were known throughout the universe until our Lord's first advent.

On the contrary, we may say that, so surely as it is true that God himself had no beginning, so true it is that truth had no beginning and that law had no beginning; for God's righteous will has always been the law incumbent upon all his creatures. There was a beginning to falsehood, and Satan is credited with being "the father of lies;" but since God is the Father of truth, it had no beginning even as he was never untrue. So there was a beginning, to lawlessness or sin, and Satan is credited with being the first transgressor; but, since God's will or law is the standard of righteousness, it follows that it, like him, has been from eternity past and will extend to eternity future.

Since the government of God is universal and eternal, it follows that there never was a time or a place without law, nor a being not subject to his law or under its control.

But God's law was made known at Mt. Sinai, through Moses, in a different manner than it had previously been made known.

In the creation of angels God had given them such intelligence as could distinguish right from wrong. Their minds were so properly balanced that right always appeared as right, and wrong never could be mistaken for right. This capability of discernment, on the part of the creature, is said to be God's "image," which, when possessed, obviates the necessity of any written law. Adam, the first of the human race, was also created in God's likeness, and had this law of God written in the construction of his being, or, as it is sometimes said, written upon his heart.

The law given by Moses would have been entirely out of place in heaven, or in Eden before sin entered. With the law of God (briefly comprehended in one word, love--to God and all his creatures in fellowship with him) written in their very beings, how strange it would have seemed to the angels if God had set up in heaven the Mosaic law tables or copies of them. Of what service could such a statement of the law of God be to such beings, who already had a much higher conception of it? And such a presentation to Adam in Eden before his fall would have been similarly useless; and it was not done.

But why was the Law given by Moses? Why about 2500 years after the fall of Adam into sin and death? Why at Mt. Sinai? Why to the nation of Israel, and not to all nations or any other nation? Why was it written upon stones? Why that departure from the previous method of expressing it?

R1723 : page 340

The mere reading of these questions, and a reflection upon the facts upon which they rest, should relieve the mind of many inconsistencies and prepare it for the answer to them all.

Father Adam, having violated the law of God--written in his being--had passed under its sentence--death. And this death-sentence had affected him mentally and morally, as well as physically: and thus began the effacement from his heart of that power of discerning or intuitively knowing right from wrong. The fallen conditions favored the cultivation of selfishness, and exalted selfishness to be the rule of life, instead of love, as in God's original creation.

The more selfishness came in and gained control, the more the law of love was erased from Adam's heart. And the fall continued naturally from parent to child as years rolled on, until, in Moses' day, it is safe to say that, with the majority of the race, the original law was almost gone. A general picture of the race aside from Israel is given by the Apostle with an account of just what led to such a dreadful condition. --See Rom. 1:21-32.

God chose or elected to give the law on tables of stone to the descendants of his "friend," Abraham, according to a promise made to him, that he would specially use and bless his posterity. But, as though to insure men that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians, then the greatest nation of earth.

From this we conclude that the Law given at Sinai was given because the original law, expressed in Adam's nature twenty-five centuries previous, had become almost extinct and unintelligible. It was given to a chosen people, at the hands of a specially chosen leader.

It could not have been re-written upon their

hearts, because that would have implied the restoration of that nation to Edenic perfection;
and that was impossible because the penalty under which that perfection was lost was death,
and it still rested upon Israel and upon all men,
and would continue until a ransom could be found, for Adam,--and hence for all who lost life in him.

The best way to express the law of love to those who do not possess the spirit of love, or mental likeness of God, is as God indicated it in the ten commandments written in stone,--Thou shalt, and Thou shalt not.

This brings us to the question, Why did God give the law on tables of stone? Why did he not wait until the due time to send his Son to be our ransom-price, and then, after he had redeemed or purchased all from the sentence of death, begin the work of "restitution of all things" (Acts 3:21)--the re-writing of the original law in the human heart?

The Apostle answers this important question. He tells us that when God told Abraham that he would bless all nations through his seed, he referred not to all of his offspring, but to Christ

Jesus, who, according to the flesh, would be born of Abraham's descendants; and that for Christ he would select a "bride" or companion, of many members, but all of one spirit with him,--to be joined with him in the sufferings incidental to sympathy and obedience and, when complete, to be perfected with him in glory and to share with him the work of blessing all the families of earth. (Gal. 3:16,29; 1 Pet. 1:11; Rom. 8:17,18.) He tells us that the due time for Christ to come and redeem the world must be before the selection of his "bride;" because she must be redeemed before she could be called or chosen. But as a long interval lay between the promise to Abraham and the "due time" for God to send his Son to redeem men, God purposed a work with Abraham's natural children, which would fill the interim between then and the coming of Christ Jesus, the real "seed of Abraham" according to the divine intention.

This covenant which the Lord proposed with Israel, Abraham's natural children, would do them great good, even though they might thereby pass through some very severe experiences; it would not only keep them from sinking lower into degradation and losing the image of God as completely as some other nations;

but in a few cases it might even make the original law more discernible. And not only so, but this Law given to Israel would be to some extent a standard before the world; and

R1724 : page 341

thus Abraham's natural seed might lift up a standard to the people and to a slight extent bless all nations, by calling a halt in the downward course and by reviving in all to some degree the dying influence of the original law of conscience.

Of this covenant the Apostle declares, The Law "was added [to the Abrahamic Covenant] because of transgressions [because sin was spreading and men were degrading very rapidly], till the [promised] Seed should come [until Christ came (not only Christ Jesus, the Head, but also the Church his body) to do the real work, the time for which had come] to whom the [Abrahamic Covenant] promise was made." "For the Law made nothing perfect:" and, moreover, "the Law which was [given] 430 years after [the Covenant made with Abraham] can not disannul [or in any manner change the terms and conditions of that covenant], that it should make the promise of none effect."--Gal. 3:19,17; Heb. 7:19.

But this covenant which God made with Israel was something more than even they could realize. His dealings with them were typical of his dealings future from their day. Their Sin-offerings, for instance, typically took away their sins, and brought reconciliation to God for a year at a time to the nation; but, as the Apostle says, those sacrifices could not really cancel sin.--"The blood [death] of bulls and goats can never take away sin." It was man that had sinned, and man that had been sentenced to death, and the death of the animal could at most only typify the death of the man Christ Jesus, who gave himself a ransom for all. (Heb. 10:1-10; 1 Tim. 2:5,6.) And not only their sacrifices, but God's every dealing with that nation, seems to have a typical lesson, the reality of which reaches down either to the Gospel age or beyond into the Millennial age. From what we have shown foregoing respecting the divine law, which establishes the lines of right and wrong upon every question, and which, like its Author, is from everlasting to everlasting the same unalterable law, we trust that our readers see clearly that the giving of the Law at Sinai had a special, peculiar significance of its own, incidental to the people to whom it was given.

THE LAW GIVEN AT SINAI.

There was more done at Mt. Sinai than is generally supposed. Not only was a Law written upon tables of stone given there, but a Covenant based upon that Law was there entered into between God on the one part, represented by that Law, and Israel on the other part,--Moses being the Mediator of the Law Covenant.

The Covenant was the important thing! God, who had recognized their father Abraham and made a covenant with him, for the fulfilment of which they had waited for centuries, had finally recognized them as Abraham's children, had brought them out of Egyptian bondage with wonderful evidences of his favor, and had now brought them in their journeys by a special leading to Mt. Sinai, and made a covenant with them.

It was with hearts leaping with the joy of great anticipation that Israel accepted the proposal to become God's covenant people. It does not seem to have occurred to them, however, that theirs was a different covenant from the one made with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made,--namely, that the transaction at Sinai was important, not because God began there to have a law over his creatures, for we have seen that God's empire never was without a law; but it was important because there God made a covenant with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that covenant. And the Law written upon tables of stone represented that covenant, because every blessing under that covenant was made dependent upon absolute obedience to that Law.--Exod. 19:7,8; 34:28.

Hence in speaking of their covenant it became customary to think and speak of the Law upon which everything depended. Thus throughout the New Testament, when speaking of that covenant, the Apostle often calls it "the Law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant and not merely the written law. For instance, the expression, "The Law

R1724 : page 342

made nothing perfect," could not refer to the law alone; for laws never make anything perfect: they merely show the perfect requirements. The Law on tables of stone showed Israel God's requirements, but it remained for the covenant to try to make the people perfect by promising blessings for obedience and curses for disobedience of the law. And this the Law Covenant failed to do: it made nothing perfect. It did serve to restrain sin and to show men some of their shortcomings, but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life: it merely left Israel under sentence of death, as they were before it was given, but additionally bounden by it as a national contract. However, it was only a typical covenant and its mediator was only a type of the one mediator between God and men; and the blood of that covenant merely typified the blood of the New Covenant.

God's covenant with Abraham was not hampered with a law. It applied as soon as Abraham entered Canaan,--"In thy seed shall all the families of the earth be blessed." The seed was promised and was sure, and so was the blessing. But not so the Law Covenant, made four centuries afterward with the fleshly seed of Abraham. The blessing which it promised was conditioned on obedience to a code of laws then given them. It said, "The man that doeth these things shall live by them."--Rom. 10:5; Lev. 18:5.

Nor did it seem to occur to Israel that they might be unable to obey the Law, perfectly. They promptly accepted the terms of the covenant (Exod. 19:8; Deut. 27:11-26), little realizing that it was a covenant "unto death" (Rom. 7:10), and not unto life, because of their inability to perfectly obey its just requirements. Its promise of life was on terms easy enough for perfect men, but impossible for fallen men; but, having agreed to the terms, they were bound to them. Thus the Law Covenant "slew them," or took from them the very hope of life it had helped to enkindle. (Rom. 7:9-11.) Nevertheless, it served them well as a servant to bring them to Christ. When Christ came and magnified it and made it honorable,* it began to be manifest that none before him had ever fully appreciated or obeyed it; and, thus convinced of their own inability to secure eternal life by the terms of the Mt. Sinai Covenant, the proffered righteousness of Christ under a New Covenant of which Christ became the Mediator, and which New Covenant he sealed or made binding by his own blood [death], began to be seen by those of teachable mind as the only hope of life everlasting. So the Law Covenant made nothing perfect. (Heb. 7:19.) In the fullest sense, no one ever kept it but the perfect man, Christ Jesus (Rom. 3:23); for it is the full measure of a perfect man's ability.

The mind is cleared of much difficulty when it is discovered that statements that Christ had blotted out the Law, "nailing it to his cross" (Col. 2:14), and that "Christ is the end of the Law for righteousness to every one that believeth" (Rom. 10:4), and similar passages, do not mean that the divine law of the universe, forbidding sin, ceased at the cross. That law has been over men and angels and all others of God's intelligent creatures since they came into existence, and it will never cease. All is plain when in every text the word covenant is supplied, as it was evidently understood by those addressed.

That the Ten Commandments were the basis of the covenant made with Israel at Sinai is clearly attested by Scripture. "And he [Moses] was there with the Lord forty days and forty nights. And he wrote upon the tables the words of the covenant, the Ten Commandments." (Exod. 34:28.) "And he declared unto you his covenant which he commanded you to perform, even the Ten Commandments, and he wrote them upon two tables of stone."--Deut. 4:13,14; 9:9,11,15.

----

*See our issue of Nov. 1, '92.

R1725 : page 342

REDEEMED FROM THE CURSE OF THE LAW COVENANT.

It has escaped the attention of many, that while Israelites had many advantages every way under their Law Covenant (Rom. 3:1,2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon others. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant]

R1725 : page 343

to do them."--Gal. 3:10; Deut. 27:26.

The Apostle shows that this curse was only upon those under that covenant, saying, "Whatsoever the Law [Covenant] saith, it saith to them that are under the Law [Covenant]." (Rom. 3:19.) Moses also declared the same. (See Deut. 5:2,3.) And, indeed, no other arrangement would have been just; for the blessings of that covenant and its promises of life were only to the one nation. (Rom. 9:4.) How, then, could its curse extend beyond the nation which enjoyed its favors and privileges?

The blessings of that Law Covenant were earthly, and such also were its curses: with one exception, noted below, neither related to the everlasting future. The future had already been settled for them and for all the race of Adam, in the death-sentence. Nothing short of the ransom-price,--the corresponding price, which our Lord Jesus gave long afterward,--could settle that original sentence and secure a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were therefore repeated yearly. These blessings and curses of the Law Covenant were very particularly explained to Israel.--Deut. 28:1-14,15-33-45-58-64-67.

This Covenant included every member of the nation of Israel, so that they shared in common the blessings or the curses. There was one provision, however, for an individual, namely, that the man who would fully obey all of the requirements of the Law should live,--be guaranteed lasting life. However Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had such expectations concerning them. He knew from the beginning, what he has taught us by experience, as well as by the inspired words of the Apostles, that, "By the deeds of the Law shall no flesh [i.e., none of the fallen race, needing justification] be justified in God's sight."--Rom. 3:20.

"The man Christ Jesus" (1 Tim. 2:5), who obeyed the Law absolutely, was the one in the divine purpose for whom the provision was made, that "He that doeth these things shall live." He consequently had a right to life everlasting, and therefore might have asked for, and might have had, more than twelve legions of angels to defend him from those who sought his life. But he laid down his life. But the one death, begun at Jordan and "finished" three and a half years after at Calvary, accomplished two things,--one for Israel only, the other for the whole world.

Since the Children of Israel, as well as the other nations, were Adam's posterity, they, as well as others, shared his sentence of death, and were redeemed by our Lord's offering of himself a sin-offering and corresponding price for Adam and those who lost life in Adam. (Rom. 5:12,18.) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore, only Israelites required to be "redeemed from the curse of the Law [Covenant]."--Gal. 3:13.

That the "one man," Christ Jesus, could justly redeem our race is stated by the Apostle, and is clearly evident when we see that all men were sentenced in the one man Adam; but how could one man redeem the multitudinous nation of Israel from the curse of their Law Covenant?

We answer that there is a point in connection with Israel's covenant that few have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Num. 11:11-15.) The Lord talked with Moses in the mount. The Lord gave the tables of the Law to Moses. And Moses spake to the people and gave them the Law and bound them by the terms of the Law Covenant.

"Moses alone shall come near the Lord."--Exod. 24:2.

"As the Lord spake to Moses, so did the children of Israel."--Num. 5:4.

"The people cried to Moses, and Moses prayed to the Lord."--Num. 11:2.

"God sent Moses his servant."--Psa. 105:26.

"They envied Moses also in the camp."--Psa. 106:16.

God said "he would destroy them, had not Moses his chosen stood before him in the breach."--Psa. 106:23.

R1725 : page 344

"Remember ye the Law of Moses my servant."--Mal. 4:4.

"Moses hath in every city them that preach him."--Acts 15:21.

"Did not Moses give you the Law?"--Christ, Jno. 7:19.

"What did Moses command you?"--Christ, Mark 10:3.

"One accuseth you, even Moses, in whom ye trust."--Christ, Jno. 5:45.

All Israel were "baptised unto [into] Moses, in the cloud and in the sea."--1 Cor. 10:2.

"He that despised Moses' Law died without mercy."--Heb. 10:28.

"The Law was given by Moses, but grace and truth came by Jesus Christ."--John 1:17.

So thoroughly was the one man Moses, the representative and typical father of the nation of Israel, that God could and did propose its destruction and the fulfilment of all his engagements with Moses' family instead. (Exod. 32:10,31,32.) It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the Mediator of the Law Covenant between God and that nation.

When the man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, he had the right to "Moses' seat," the right to supersede Moses as the Lawgiver and representative of that nation. Of him Moses bore witness, saying: "A prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things." By fulfilling the requirements of the Law Covenant and by his obedience even unto death, Christ became the heir of its promise of life, and the Mediator of the New Covenant, based upon that better and everlasting sacrifice for sins, which therefore needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of earth;--for "this man," "the man Christ Jesus, gave himself a ransom for all." Hence, this gospel of the New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the one work finished at Calvary did a special work for Israel, and also a general work of redemption for the world, including Israel, which sealed the New Covenant and made it operative for all mankind.

Thus seen, the expression, "Christ is the end [fulfillment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Rom. 10:4), can apply only to Jews who by faith have accepted Christ and the New Covenant. It cannot apply to others--neither to those who never were Jews and who consequently were never under that Covenant, nor to those who still trust in Moses' Covenant and who are still vainly seeking life by obedience to its provisions, law, etc.

Israel as a nation is still bound by that covenant which they at first supposed would bring life, but which experience proved could bring them only death, because of the weakness of their flesh and their inability to fulfill its requirements expressed in its Law of Ten Commandments. There is only one door of escape from it; viz., Christ and the New Covenant which he mediated. God shut them up to this one and only hope (Gal. 3:23), and he promises that by and by, when the Gospel Church, the body of Christ, has been selected, he will open their blind eyes and cause them to see Christ in his true character--as their Redeemer from sin and their deliverer from death and their Covenant of death.--Rom. 11:25-27-29.

Christ "came unto his own [people, the house of servants, under the bondage of the Law Covenant, offering the worthy ones favor and liberty under the New Covenant], and his own [people] received him not; but as many as received him, to them gave he liberty [privilege] to become the sons of God [under the New Covenant--with all the proper privileges or liberties of sons], even to them that believe on his name."--John 1:11,12.

No wonder, then, that the Apostle so earnestly sought to guard the new Gentile converts from becoming Jews and seeking life under the Law Covenant; by which neither he nor his nation had been able to profit. No wonder he exhorted them to stand fast in the liberty of Christ and his gracious arrangements under the New Covenant.

It was in view of this danger of their losing faith in Christ's finished work and trusting for salvation to their own efforts to keep the Law

R1725 : page 345

Covenant by works, that Paul even prohibited the circumcision of Gentile converts, although he approved of it for Hebrews, to whom it was given as a symbol and rite long before the Law Covenant was made. Hence the remark that "the gospel to the circumcision" was specially supervised by Peter, while the gospel to the uncircumcised, the Gentiles, was specially Paul's mission. (Gal. 2:7,8,14-16.) It will

R1726 : page 345

be quite a help in the study of the Scriptures to observe that the Apostles often refer to themselves as having been under the Law Covenant and subsequently freed from its bondage, and to Gentile converts as not having passed through such an experience.--See Gal. 2:17; 3:3,13,14; 5:5,6,8-10; Eph. 2:11-19.

FREE FROM THE LAW.

The ransom was given FOR ALL mankind, but its benefits are applicable only to those who believe.

Thus far the believers are only a few compared with the mass of mankind. These have escaped from all condemnation of all broken laws, while, of the remainder, the world in general still continues under the original condemnation, and Israelites who have not come to Christ and his New Covenant are still condemned by Moses' Law Covenant. "He that believeth is passed [reckonedly] from death unto life" (John 5:24), while "he that believeth not is condemned already." (John 3:18.) He was condemned six thousand years ago, and, if a Jew, he was additionally bounden by the Law Covenant, and has not escaped the condemnation that is on the world. (Rom. 5:16.) The only ones who have escaped this condemnation, so long upon all, are referred to by the Apostle Paul (Rom. 8:1): "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

These are the free ones: free from all laws and all penalties--free indeed. "If the Son shall make you free, ye shall be free indeed."--John 8:36.

But can it be that God has released these entirely from both the Law given in Eden and that given at Sinai? Just so: being justified by the death of Christ, and released from their former condemnation, and having received his spirit, of love for God and obedience to God, so long as they are in Christ they are free: free to abide in him, by continued submission to his will, the essence of which is LOVE (to God and to man). All who come into Christ submit themselves to his will and voluntarily make it their law; and those who willingly violate this law thereby cease to "abide in him" and will be "cast forth" (John 15:6) as dead branches. Through him our best endeavors to do his will are acceptable, and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of the New Covenant. In no other way could any be accepted by God; for the law given in Eden was one that required absolutely perfect obedience, and that given at Sinai demanded the same. And since we know that God could not give an imperfect law (Jas. 3:11), and we could not fully obey a perfect one, we see the necessity for our being freed from all law and accepted in the merit of our beloved--Christ.

Hence we conclude that those in Christ, whether they were Jews or Gentiles, are in no sense under the Law given at Sinai, graven upon stones, termed the "Ten Commandments,"

--neither to the ceremonial attachments relating to typical feasts, sacrifices and services.--Heb. 9:1.

THE LAW ON TABLES OF STONE.

The sanctified IN CHRIST JESUS need no such commands. Love to God and men, laid down by our Lord and the apostles, is the only rule under which the new creature in Christ is placed; and it is the very essence of his new mind--the spirit or mind of Christ.

Look singly at the commandments given to fleshly Israel, and judge if it would not be useless to address such commands to the saints.

I. "Thou shalt have no other gods beside me." What saint would think of such a thing?

II. "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them nor serve them; for I...am a jealous God, visiting

the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." For whom is such a law needful? Surely not to the saints, who love the Lord with all their heart, soul and strength, and who are laying down life itself in his service!

III. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Again we remark, Surely none of the saints will have any desire to blaspheme or profane* their Father's name, but the reverse: they are laying down their lives to glorify his name.

IV. This we will examine last.

V. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is distinctly an earthly promise of the land, while the promise to the saints is not long life here but hereafter. Those who sacrifice life, lands, etc., become, in Christ, heirs to the heavenly promises. Having the spirit of Christ, they also delight to honor their earthly parents, but especially to do the will of their Father in heaven.

VI. "Thou shalt do no murder." Do not the saints delight to bless others and to do good, even to those who despitefully use them and persecute them? If so, where would be the propriety in telling them that they must not murder --must not do the thing farthest from their desires? It would be a useless command to say the least.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus, who walk not after the flesh, but after the spirit of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands the thing which is good, that they may have, to give unto the needy?"

IX. "Thou shalt not bear false witness against thy neighbor." How could one of the sanctified in Christ thus injure his neighbor? It would be entirely foreign to the spirit of Christ--the spirit of truth, and would prove that the one who knowingly and willingly bore such false testimony had not the spirit of Christ and was none of his.--Rom. 8:9.

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ; and to the extent that the spirit of Christ dwells richly in his members they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

The preface in Exod. 20:2 shows that these Ten Commandments were given only to Israel after the flesh: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." So, too, in repeating them again, Moses declares (Deut. 5:1-5): "Hear, O Israel, the statutes and judgments which I speak in your ears THIS DAY, that ye may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with US, even us who are all of us here alive this day. The Lord spake with you face to face--saying," etc., etc.--See also Ezek. 20:10-13; Neh. 9:12-14.

All these commands were proper and suitable enough for Israel. (Deut. 5:2,3,5-21.) They would have been suitable for any fallen man, but are surely inappropriate to any new creature in Christ, whose very nature, as a new creature, is to do right, yet who, because of the weakness of the flesh, cannot do perfectly though he desire and endeavor to do so. But though we can easily keep the outward letter of this Law, yet under our Lord's teachings we see that to keep it in full really means more than its surface indicates: that he who hates a "brother" has the murder spirit, and is a murderer; he that desires to commit adultery, lacking only the opportunity, is in heart an adulterer (Matt. 5:28); and he who loves and serves money and spends time and talent for it, more than in God's service, is an idolater. Our Redeemer's teaching regarding the obligations implied by the Law is--"Thou shalt love the Lord thy God with all thy heart, all thy mind, all thy soul and all thy strength, and thou shalt

---

*See "Taking God's Name in Vain," May 15, '93.

R1726 : page 347

love thy neighbor as thyself." From this we see that even we who are in Christ, with all our holy desires and aims, could not keep perfectly the spirit of that Law, according to this our Master's interpretation of it; because our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel--the flesh. We find it impossible to rid ourselves entirely of inherited selfishness, so as to be able to love our neighbor as ourselves, or even to love and serve God with all our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law. It is only because we are dealt with by God according to the conditions of the New Covenant of grace in Christ that the Apostle could say, our best heart-endeavors to fulfill this law of love are accepted as a perfect fulfilment; and all we lack is continually compensated for out of the fulness of Christ, which is imputed to us. "Ye are not under the Law, but under grace"--favor. (Rom. 6:14.) You are not acceptable with God because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed.

THE FOURTH COMMANDMENT OF ISRAEL'S COVENANT.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy

R1727 : page 347

cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

This command merely enjoins idleness on the seventh day of each week. It does not say to cease from ordinary work and engage in religious work, as many of its advocates seem to suppose; but, on the contrary, it prohibits all kinds of work. Many who think themselves bound by this command neither rest on the seventh day nor on the first day of the week, which, without orders, they make an effort to keep instead of the seventh day, which the Law appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law was that any one who even picked up sticks or kindled a fire was a violator of this command, and must be put to death. (Num. 15:32-36.) How many of those who claim to keep this commandment do far more work in the way of cooking, etc.--they, their sons, and their daughters, their men-servants and maid-servants? (See Exod. 35:3.) If that law is now in force and has by any means extended beyond the Israelites (on whom alone it was put), so as to cover Christians, then every Christian violates it repeatedly, and is deserving of death for each offense; for "they that violated Moses' Law died without mercy." --Heb. 10:20.

But though our views on this subject differ widely from those of most Christian people, we are very glad that one day of each week is set apart for rest from business, without regard to which of the seven days is thus observed, or by what law or lawgiver it was originally appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest and recreation from toil, to enjoy the beauties of nature, or to visit with their friends and families as they cannot do on other days. And we are specially pleased that the day set apart by the government under which we live is the First Day of the week, because of the same blessed memories and associations which gave that day a special sacredness to the Church in the days of the apostles.

But for two reasons we totally dissent from the idea of the Sabbath common to the majority of Christian people. First, Because if their claim that we are under the Law of which the

Sabbath day observance was a part be true, the day they keep as a Sabbath is not the day mentioned in that command. They observe the first day of the week, while the command designated the seventh day. If the Fourth Commandment be binding at all, it, as well as the other commandments, is binding as stated, and cannot be changed; and Second, If bound to the Law, the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed is inconsistent. If the command be binding upon us, the manner of its observance, in its every minutia, is no less binding

R1727 : page 348

If the strict significance of it has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely. Therefore, if observed at all, it should be observed with all its former strictness, and it should be observed on the day then prescribed and observed. The only proper reason for the less strict observance of the day, or for the substitution of another day than the one originally designated, would be an order from God himself to that effect. Men have no right to alter or in anywise amend God's laws: no, not if an angel from heaven sanction the change.

But God did not change that Law. It stands exactly as it was given, and applies only to those to whom it was given. If, as it is claimed by some, it was altered in any degree, or made applicable to any other people than the people of Israel, the evidence should be no less clear and positive than that of its original giving at Mt. Sinai; but no such evidence of its change to another day, or to another people, or of any relaxation of its original severity, exists.

Neither did our Lord or the apostles ever authorize any such change; they declared that the Jewish Law (which included the command relative to the seventh day) was superseded by the new and more comprehensive law of the New Covenant thereafter in operation toward all who accepted Christ. The apostles used the seventh day as a time for preaching Christ, as they used every day in the week, and especially because on that day the Jews, their most hopeful hearers, met for worship and study. But the apostles nowhere recognized the seventh-day Sabbath as a day of rest, as the Jewish Law Covenant had enforced it. On the contrary, they taught (Rom. 14:5-8) that any and all days are acceptable for good works done in the service of God and for the benefit of fellow men.--Matt. 12:10,12.

Some claim that the (first day) Christian Sabbath was introduced by an edict of one of the popes. But this is a mistake: it had its start in the fact that it was on the first day of the week that our Lord arose from the dead; and that upon that day and evening he met with his disciples, and expounded unto them the Scriptures, until their hearts burned within them. What wonder that, without any command to do so, they thereafter loved to meet together frequently on that day, to repeat the simple meal, the giving of thanks and the breaking of bread; recounting one to the other the gracious promises of God through the prophets, and the explanations of some of these which the Lord had given in person, and seeking yet fuller understanding of the same under the leading of the holy Spirit (Christ's representative), their guide into all truth as it became due.

For a time both days were observed by Christians, the seventh day from Jewish custom (and because it furnished the best opportunity for reaching devout Hebrews, the class most likely to be interested in the gospel) and the first day in commemoration of our Lord's resurrection. Ignatius, A.D. 75, in his writings mentions some approvingly as "no longer Sabbathizing, but living in observance of the Lord's-day, on which also our life sprang up again."

The earliest record found in Scripture of the use of the name "Lord's-day" for the first day of the week is in Rev. 1:10 (A.D. 96). And, says The Encyclopaedia Britannica (first-class authority), "by that name it is almost invariably referred to by all writers of the century immediately succeeding apostolic times....The first writer who mentions the name of Sunday is Justin Martyr: this designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. [Second century A.D.]...As long as the Jewish-Christian element continued to have any prominence or influence in the Church a tendency more or less strong to observe Sabbath as well as Sunday would of course prevail....The earliest recognition of the observance of Sunday as a legal duty is a Constitution of (the Emperor) Constantine, 321 A.D., enacting that all courts of justice, inhabitants of towns and workshops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

It is, therefore, a misstatement to say that Pope Gregory or any other Pope first by decree instituted Sunday or the Lord's-day as taking the place of the Jewish seventh-day Sabbath.

The Decretals of Gregory do enjoin Sunday-keeping, saying, "We decree that all

R1727 : page 349

Sundays be observed, from vespers to vespers, and that all unlawful work be abstained from, so that in them trading or legal proceedings be not carried on." But it will be noted that the Emperor Constantine's decree was in 321 A.D., while Gregory did not become a pope until 590 A.D. And Gregory refers to the fact that the work prohibited was already unlawful: hence his decree is merely confirmatory of the laws of Constantine and other civil rulers preceding him.

The Roman Catholic church does not now, and, so far as we know, never did insist upon a strict observance of Sunday. In Catholic countries to-day both priests and people attend service in the forenoon, and give up the afternoon to various forms of pleasure--in beer gardens, parks, etc.

INFLUENCE OF THE LAW AMONG EARLY CHRISTIANS.

Many Christians do not realize the conditions which existed in the Church in the beginning of the Gospel age. The Jews as a nation had been typically justified by typical sacrifices, from the Adamic curse, or condemnation, and put under the Law given at Sinai, as a covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathens), were still under the original condemnation of Eden. Consequently, when our Lord came, both Jews and Gentiles were under condemnation to death,--the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of the flesh; and the Gentile by the original sentence upon father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both; for in the one sacrifice of himself he accomplished the redemption of both, and reconciled both unto God in one body by the cross. --Eph. 2:16.

The Jewish converts (and they composed the majority of the early Church) could scarcely realize the greatness of the change from the Law Covenant to the New Covenant in Christ, and were continually adding Christ's teachings and his law of love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law, and as the end of the condemnation of that Law Covenant. (Rom. 10:4; 3:20,28.) It is not surprising when we remember their early prejudices

in favor of the Law, that the spirit of truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were slow to learn, and we find Peter so slow to follow the lead of the spirit, that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share divine favor, but that they had access to God through Christ and the "New Covenant in [instituted by reason of] his blood" (Luke 22:20), regardless of the Law Covenant.

Some complained to the other apostles and brethren about Paul's recognition of Gentiles, and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they heard these things they held their peace and glorified God, saying: Then hath God also to the Gentiles granted repentance unto life."--Acts 11:18.

Paul, most easily led of the spirit, got clear views on the subjects earliest, and had to oppose others among the apostles less strong and less spiritually clear-sighted. (Gal. 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and apostles living there; and as Paul's views of the changed condition of things became clearer and clearer, and he did not hesitate to preach boldly what he saw to be dispensational truth, some prejudiced ones desired to know whether the brethren at Jerusalem would concur in the advanced views; and Paul and Barnabas and others went up to Jerusalem to lay the matter before them and to bring back a report. A great debate and examination of the question on all sides followed. Peter and James, finally agreeing with Paul, influenced the entire council. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now, therefore, why tempt ye God, to put a yoke [Moses' Law] upon the neck of the disciples which neither our fathers nor we were able to bear?" James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the council so decided, and sent a written message to the confused Gentile believers, saying:--

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised and keep the Law'--to whom we gave no such commandment. ...It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29.) And even these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

THE LAW COVENANT A MINISTRATION OF DEATH.

The Apostle Paul's epistle to the Galatians (who had been Gentiles) was written expressly to counteract the influence of the Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the cross of Christ, to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ: thus making the New Covenant merely an addition to the Law Covenant and not instead of it. This he calls "another gospel," yet really not another, for there can be but one; hence it was a perversion of the real gospel. (Gal. 1:7-9.) And here Paul indicates that he knew that the apostles at Jerusalem had at first only a mixed gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed gospel, which he already had been able to receive, and which he had been teaching; and, he says, he communicated it to them privately, lest their reputation should hinder them from receiving the truth--and even then some false brethren, spies, sought to compel Titus (a Greek) to be circumcised. Gal. 2:2-5.

It is further along in this same epistle that Paul tells of Peter's vacillation on the question of the Law (chap. 2:11-16) and his words of reproof to Peter--We who are Jews by nature, knowing that a man is not justified by the works of the Law, but on account of faith in Christ, even we have believed in Christ that we might be justified by faith in Christ, and not by obedience to the Law. Why, then, should we attempt to fetter others, or longer bind ourselves, by that which has served its purpose, in bringing us to Christ and the New Covenant?

O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. "Christ hath redeemed us [Israelites] from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Israelites] might receive the promise of the spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.--Gal. 3:1,10,13,17.

Next, the Apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic promises. He says the Law was added because of sin, to manifest sin in its true light--that sin might be seen to be a great and deep-seated malady. The law was a pedagogue or servant, to bring to Christ all Israelites who desired to learn the true way of life.--Gal. 3:24; Matt. 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we (Israelites) under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the promise, others were to be blessed. But in the fulness of time God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law that we (Israelites), being liberated, might receive the adoption of sons. And so also,

R1728 : page 351

"because ye [who were not under the Law, but were Gentiles or heathens] are [also now] sons, [therefore] God hath sent forth the Spirit of his Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship and heirship, and neither of us is subject to the Law.--Gal. 4:1-7.

Tell me, you that desire to be under the Law Covenant, Do you not understand what it is? It is a bondage, as allegorically shown in Abraham's two sons. Abraham, here, is a figure of God; and Sarah, the real wife, is a figure of the real covenant of blessing, out of which the Christ should come as heir of all, to bless the world. For a long time Sarah was barren; so, too, for a long time the original Covenant of God (made with Abraham: In thy seed shall all the nations of the earth be blessed) brought forth no fruit--until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and fleshly Israel was represented by her child, Ishmael. For the time they represented the true Covenant and the true seed of blessing, though they were always really servants--child, as well as mother. When the true son of the real wife, the heir, was born, it was manifest that the son of the bondwoman was not the heir of promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed entirely.--Gal. 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the seed to whom the promise was made; we are not children of the bondwoman, the Law Covenant, but children of the original, Abrahamic Covenant, born free from the slavery and conditions of the Law Covenant. And not only so born, but the Law is entirely put away from us, and has nothing whatever to do with us. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"--the Law Covenant. "If ye be led of the spirit, ye are not under the Law [Covenant]."--Gal. 5:1,18.

But Paul asks--"Shall we continue in sin [wilfully], because we are not under the Law [Covenant]?" (Rom. 6:15.) Shall we take advantage of our liberty to break away into more sin--because we are sons and heirs, and no longer commanded as servants.--Thou shalt, and thou shalt not? No, no; as sons, begotten of the spirit, partakers of the spirit of holiness, the spirit of the truth, we delight to do our Father's will; and the law of obedience to his will is deeply engraven upon our hearts. (Heb. 8:10; 10:15,16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth; hence we answer emphatically, "God forbid." We will not take advantage of our liberty from the Jewish Law Covenant, to commit sin. But if any man should think to do so, let him remember that only those led by the spirit of God are the sons of God.--Rom. 8:14.

We are not under the Law Covenant, but under divine favor expressed in the New Covenant, sealed by Christ's blood (Rom. 6:14); and not only so, but being justified and reconciled to God under the New Covenant, we have gone further and accepted the "high calling," the "heavenly calling," and consecrated our justified lives--"even unto death,"--and been accepted as members of the body of Christ and are thus heirs of the Abrahamic Covenant. (Gal. 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's spirit, detest sin and love righteousness and delight ourselves in the "law of Christ"--love. Christ's word is our law--not a law of bondage, but of liberty. Whoso looketh into the perfect

R1729 : page 351

law of liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby. Such fulfil the royal law of the New Covenant, the law of love.--Jas. 1:25.

THE LAW OF THE NEW COVENANT.

If we have proved that the Ten Commandments were given to Israel, and to Israel only, and that as the basis of a Covenant made only

R1729 : page 352

with that nation,--and if we have shown that the other nations of the world have been left by God without any law except such traces as yet remain of the original law, written in the nature of the first perfect man, who was created in God's image,--and that to the Church of the New Covenant our Lord gave the Law of Love as the basis of that New Covenant, then we have proved that the Ten Commandments should not be recognized by the Gospel Church, the Church of the New Covenant, except as they are in harmony with the Law of the New Covenant--Love.

The Mediator of the New Covenant has a

standard for all who accept him, as Moses, the Mediator of the Law Covenant, had ten commands for a standard. The Law of God is the standard of the New Covenant. It is the same law that was expressed in the ten commandments, but a more refined and more comprehensive statement of that law, designed for a more advanced class. The people put under the Law Covenant and baptised unto Moses were a household of servants, while the people of the New Covenant are a household of God's sons. Thus we read, "Moses verily was faithful as a servant over all his house [of servants], but Christ [was faithful] as a son over his own house [of sons], whose house are we, if...."--Heb. 3:6.

The expression of the divine law given at Sinai was exactly suited to the house of servants to whom it was given: it was a series of instructions, --Thou shalt, and Thou shalt not. The expression of the law of the New Covenant is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten of his spirit, You may do or say anything in harmony with love. Pure love for God will lead not only to obedience to his will, but to the study of his will, in his Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word, and thus we will be perfected in love. But from the first it is a safe law: it is a "law of liberty," in that it requires us merely to act out, according to our own judgments, that which we voluntarily consecrate ourselves to do, our own wishes as new creatures.

Since this New Covenant is made only with those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and his righteousness,--it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the house of "servants." The sons are granted a law of liberty, the servants a law of bondage. The servants were told what they might and might not do; because they were servants, not sons, not begotten of the Father's spirit; hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not blaspheme God's name, that they should not steal from their neighbors, that they should not murder their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, The Editor has a very low opinion of his readers, or he would not so address them.

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of the New Covenant. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom and love of putting them under an expression of the divine law so far below their nature and wish and covenant as to be almost an insult.

But the law of love, while it is a law of liberty and an "easy yoke" to such as have the Lord's spirit, is nevertheless a most searching law--discerning, scrutinizing, judging the very thoughts and intents of our hearts--as well as our actions and words. In that one word, Love, is expressed the very essence of the divine law. Love to God implies full obedience, full recognition of divine character--wisdom, love, justice and power: full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words and deeds.

R1729 : page 353

THE "LAW OF THE SPIRIT OF LIFE, IN CHRIST JESUS."

This law of love to God and our fellowmen, which we delight to obey to the extent of our ability, not of compulsion, but of a willing mind as partakers of the spirit of Christ, is the only law with which we have to do. While it entirely ignores the Mosaic Law, its "thou shalt," and "thou shalt not," it really accomplishes far more than the Mosaic Law; for, with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those under it--Israelites --for "whatsoever the Law saith it saith to them who are under the law" (Rom. 3:19), so it is true of the Law of Love, the law of the New Covenant: it speaks only to those who are under it, and these are only the consecrated believers in Christ. It is a law of liberty, in that all who are under it are under it from choice. They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law put upon fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law; because the "little flock" developed under this law of liberty and love is the royal family--the divine family, selected under their Lord and Head to be heirs of God, joint heirs with Jesus Christ, partakers of the divine nature.

Those now being selected as members for the body of Christ, are only such as delight to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. And at the close of the Millennial age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the law of love and liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand age of perfection following the Millennial reign of Christ will first have been tested, and will have given abundant proof that they delight to do God's will and that his righteous law is continually their hearts' desire.

ALIVE WITHOUT THE LAW ONCE.

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity; "For," he says, "I speak to them that know the Law."

He then represents the Law Covenant as a husband, and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and to unite with Christ and his New Covenant of grace, unless released by death;--either the death of the Law Covenant or their death to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It still lives; and all the children of Jacob are still bound by it, unless they have died to it. Only those who realize that they could not gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses, to become dead to all such expectations, and to accept the death of Christ, the ransom for Adam and all his race, as the basis of a new hope of a new life. Hence, only such Israelites as by faith reckoned themselves hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by his sacrifice, and who in will are dead to sin,--only such could be united to Christ as the new husband, under his New Covenant. Thus, according to the Apostle's reasoning, the thought of blending the two covenants, and being united to both Moses and Christ, was wholly out of the question.--Compare Rom. 6:2.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness to everyone [under it] that believeth" (Rom. 10:4), does not conflict with the above, because only believers are specified. (Compare Rom. 3:31; Gal. 2:19.) Eph. 2:15 should be read: "Having abolished in his flesh the enmity of the law of commandments contained in ordinances,"

R1729 : page 354

etc. Col. 2:13,14 refers to "quickened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had to become dead to the "rudiments of the world," before entering the New Covenant, even as the Jews must become dead to the rudiments of their Law Covenant.

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ, they were nationally blinded until the end of the Gospel age (Rom. 11:7,25), and that God declares that he has "not cast away his people" of that Covenant, but that under that Covenant he will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with his own. (Rom. 11:2,27,29; compare Deut. 30:1-9.)

R1730 : page 354

Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant.--See Deut. 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isa. 59:21.) As heretofore shown*, the

Lord in Leviticus (26:18-34-45) declared the symbolical "seven times," 2520 years, of Israel's subjection to the Gentiles; and their deliverance --A.D. 1914. Thus their present experience was foretold as a part of their covenant.

Rom. 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must die to his nation's Covenant, and that the Law Covenant is not yet dead); for, properly rendered,+ it reads, "But now we are delivered from the Law [Covenant], being dead to that wherein we were held; that we should serve in newness of spirit [with our minds, our wills]," and not [be required to serve] the very letter of the old, Law Covenant, which has passed away.

What was defective in the old or Law Covenant? Was it sinful or bad? No. How came it, then, that under that Covenant we learned so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world-- dead in trespasses and sins; and, being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands; and hence we could not disobey or increase our sin by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were "alive" before the Law Covenant came, because God had promised our father Abraham that somehow and at some time he would bless his seed, and through it all the families of earth. Thus, in God's promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made; but just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much we willed to do so with our minds. And, as sin developed, we died--our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing, our whole nation. Thus we found that the Law Covenant, promising life to the obedient, really sentenced us to death, because we could not obey its requirements.

Thus we acknowledge that the Law and the Covenant were good in themselves, but not helpful to us, because we were fallen beings. But God intended that it should show us how imperfect we really are. (Verse 13.) For the Law is adapted to all who are in full harmony with God's spirit--perfect beings--and this we Israelites were not; we were and are by nature carnal, depraved, even as others. And if our hearts be right, we can and will admit that we are unable to obey God's perfect law and that perfection is not to be found in our fallen flesh, even though in our mind we approve God's law and would gladly obey it.

This is the wretched condition in which we find ourselves (verse 24), wanting to obey God's Law, and to have his favor and the everlasting life promised to them that love and obey him, and yet unable to do so because of

---

*See MILLENNIAL DAWN, VOL. II., pages 88-93.
+See marginal reading, Revised Version and Diaglott.

our dead bodies--fallen and sentenced through Adam's transgression. Oh! How can we get release from this, our difficulty? We cannot obey God's law, and God cannot give us an imperfect Law to suit our fallen condition. Oh, wretched hopeless condition!

But no, brethren, there is hope in Christ! Not a hope of our fulfilling the Law Covenant --no hope of doing those things commanded, and living as a result; nor any hope of saving anything out of the wreck of Adam's fall and sentence. That must all be abandoned. We Israelites must die under the Law Covenant, as unsaved by it as we were before it was made, as unsaved as the Gentiles who never had a share in it. But as we realize ourselves dead under the terms of the Law Covenant, we see that Christ has died for Adam's sin, paid his penalty and thus redeemed him and all--lost through his disobedience--Jew and Gentile, bond and free, male and female. And this relieves us Jews, because Christ was a Jew, "born under the Law" Covenant, that he might redeem those who were under it. (Gal. 4:4,5.) In consequence, therefore, God can be just and accept all who serve his law in their minds and wills, and whose only hindrance from perfect obedience is the weakness of the fallen flesh.

Thanks be unto God for this unspeakable gift; a new life, purchased by the precious blood. This we can obtain under the terms of the New Covenant, even though we could never justify the Adamic life by obedience to any law that God could give.

SABBATH VIEWS OF THE REFORMERS.

We do not cite these as of authority on the question, for the words of our Lord and the apostles are the only authorities we recognize; yet it is worthy of note that as the eyes of the early reformers, Luther, Calvin and others, opened to the truths of this Gospel dispensation due in their day, they saw at once that the Law Covenant was not given to the Gospel Church. They saw what every casual reader should observe, that the Apostle Paul contrasts the righteousness or justification which comes by faith in the real sacrifice, Christ, with that which was reckoned to Israel by reason of the blood of bulls and goats (Heb. 10:1-10), and which needed to be renewed yearly. The leaders in the Reformation all recognized the difference between Moses the prophet and Moses the law-giver, maintaining that as law-giver his authority extended only to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized them as valuable indications or interpretations of principles, to all time and to all people.

Said Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

Calvin was no less explicit. He declared that "the Sabbath is abrogated," and denied "that the moral part of it, that is, the observance of one day in seven, still remains;" while he added, "It is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification by faith, and not by the observance of either Mosaic Laws or Roman Catholic fasts or penances, was the plea upon which the Reformation was started.

"KEEP MY COMMANDMENTS."

"If ye love me, keep my Commandments."--John 14:15.

When the young man came to our Lord, saying, "Good Master, what good thing shall

I do, that I may have eternal life?" our Lord replied, "If thou wilt enter into life, keep the Commandments," and then enumerated the ten commandments of the Law. Our Lord could not and did not ignore the Law Covenant, neither in his own conduct nor in his teaching; but, on the contrary, he testified that not one jot or tittle of the Law could fail or be ignored until all be accomplished, and therefore any one violating or teaching others to violate one of the least of them, would (if he got into the Kingdom at all, Matt. 5:20) be of a lower grade; and whoever would practice and teach those commandments would be great in the Kingdom. Our Lord himself was the only being under that Law Covenant who ever kept or taught it perfectly and He

R1730 : page 356

is the greatest in the Kingdom: he inherited all of its blessings and promises.--Matt. 5:19.

Our Lord knew that neither the young man who inquired, nor any of the fallen race, could keep those commandments. He therefore said, If thou desirest life, do this,--and then, in view of his soon fulfilment of the Law Covenant, and the subsequent divine acceptance of truly consecrated ones under the New Covenant, at Pentecost, he added: "Come, follow me." Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost, an heir of life under the New Covenant and its law of love and liberty.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, he was giving "a New Commandment," not to the world, but to his followers, the letter, substance and spirit of which was LOVE. In various ways he illustrated and amplified this, his one command, which thus was made to summarize all his commandments --in honor to give each other preference, to forgive one another until seventy times seven times, to follow his example in sacrificing their lives for each other's and the truth's sakes, to love even their enemies and feed them if hungry, to pray for even those who persecuted them. To obey all these commands was the requirement of the new command, Love, which was the substance also of all the commandments given to Israel.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law Covenant, does the Apostle John speak, saying:--

"Blessed are they that do his commandments."

--Rev. 22:14.

"And hereby we do know that we have known him: if we keep his commandments." --1 John 2:3.

"Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight. [The Jewish Law cannot here be referred to, because,

R1731 : page 356

"By the deeds of the Law [Covenant] shall no flesh be justified in his sight." And so we read in the next verse following, that the commands which we keep are not those given at Sinai, but "This is his Commandment [to us, under the New Covenant], that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us."

These commandments, under which we are placed, are not grievous and impossible to obey as were those of the Jewish Law Covenant to those under it; for Christ's yoke is easy, and his burden is light, to all who have his Spirit; and "if any man have not the spirit of Christ, he is none of his."

The fact, however, that we are not under the Jewish Law Covenant, and not dependent on it for life, but are hoping for life as a favor, or gift from God (through him who fulfilled the Law Covenant and canceled all claims against all who come into him, both Jews and Gentiles), does not hinder God's free children, justified through faith in Christ's redemption, and not by the Law, from using the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and pleasing to their Heavenly Father. Thus, for instance, Paul, who repudiated over and over again the dominion of the Law Covenant over any in Christ, quotes one of the Commandments as an evidence to Christian parents of what God's will is with reference to their government of their children. (Eph. 6:1-4.) But mark that he does not in any wise present it to them as a command. It never was a command to parents, but to children. The Apostle's admonition is to parents concerning their conduct towards their children. Nor does the Apostle intimate justification as a reward; for he writes to those children who are already justified, not by deeds of obedience to the Law Covenant, but by faith in their Redeemer,--"Children obey your parents in the Lord."

OBJECTIONS OF SEVENTH-DAY ADVENTISTS ANSWERED.

The following claims made by Seventh-day Adventists we consider worthy of notice and reply:--

R1731 : page 357

(1). The Sabbath-day was observed before the Law was given at Sinai.--Exod. 16:23-30.

Answer. Yes; but the Law Covenant was really in force from the time Israel left Egypt. The Passover was a prominent feature of the Law, and it was instituted the night before their exodus began. Moses had already been appointed of God, and, as we have seen, God's dealings were only with him, as the typical father or representative of that nation. In accepting and obeying Moses, Israel had already made the covenant to obey the laws he would give. The demonstration at Sinai was a formal ratification and acknowledgment of their covenant.

The Sabbath-day was instituted about two weeks before the formal giving of the Law on tables of stone at Sinai; viz., at the giving of the manna in the wilderness--a most favorable opportunity for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. (Exod. 16:22-30.) It was inaugurated as a memorial of their deliverance from Egyptian bondage, in which they had no rest from their task-masters. This is clearly stated in Deut. 5:15--"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day." The Law Covenant is continually referred to as dating from that time --"When I took them by the hand to lead them out of the land of Egypt."--Heb. 8:9; Jer. 31:32; Ezek. 20:5,6,12,20.

(2). God ordained the Sabbath at creation (Gen. 2:2,3; Exod. 20:11), and evidently it was observed all along, and was merely repeated and enforced in the Law given by Moses.

Answer. This is a mistake. The account does say that God rested upon the seventh creative day, but not one word is said about the seventh day having been commanded or ordained, until it was given to Israel. On the contrary, there is no mention made of the Sabbath during the entire period of two thousand years preceding Israel's exodus from Egypt, and then we are told, as above quoted, that it was ordained for that nation and as a memorial of their deliverance.

From the entire account it is evident that it was something new to the Israelites. Its explanation to them (Exod. 16:20-30), as well as Moses' uncertainty in the case of the first transgression of this law (Num. 15:32-36), proves that it was new, that it had not been previously known among them or their fathers.

We should remember, too, that the account in Genesis was written by Moses, and that he very appropriately called attention to the fact that the seventh-day Sabbath commanded in his law was not without a precedent.

But while God's resting on the seventh day of his week was properly noticed as a precedent for Israel's observance of a seventh-day Sabbath, it does not at all follow that God's rest-day was a twenty-four hour day; nor that God rested in the same manner that the Israelites were commanded to rest.

The Apostle (Heb. 4:3,4,9-11) explains that Israel did not enter into the real rest or Sabbath,--although they zealously observed the seventh day. He says that the reason was, that they did not exercise the faith by which alone the real rest can be enjoyed. "We that believe do enter into rest [and thus have a perpetual Sabbath]." "For he that is entered into his rest [the rest of heart, in faith, given by Christ], he also hath ceased from his own works [from attempting self-justifying works], as God did from his [works--i.e., as God left the work of redemption and recovery for Christ to do, so we also accept Christ's finished work, and rest in faith therein, with all the obedience possible]." Those who trust in the Law Covenant or who blend its requirements with those of the New Covenant cannot fully enjoy this rest, which is for the New Covenant keepers only.

God's rest day, instead of being a twenty-four-hour day, is a day seven thousand years long. It began as soon as sin brought God's curse upon Adam. Instead of undertaking Adam's recovery out of sin and death, God rested from any further works on behalf of man and earth, and let things take their natural course, purposing in himself that Christ should have full charge of man's redemption and restitution.

God gave promises and types and shadows in the Law, but he did not work toward

R1731 : page 358

man's recovery. The first work for man's recovery was the ransom paid by our Lord Jesus for Adam and his race.

The Heavenly Father has therefore already rested six thousand years; and he will similarly rest during the Millennium of Christ's reign,--until its very close, when Christ shall deliver up the Kingdom to God, even the Father.*

(3). The Command to keep the Sabbath is associated with nine moral precepts which are binding upon all men for all time.

Answer. We have already shown that God had a law before the giving of the Ten Commandments to Moses and Israel; that it was graven in man's nature in Adam; and that it was a perfect expression of the mind of God on all questions of obligation to God and to man, --much more so than that written upon the tables of stone. Hence, the moral precepts of the Decalogue, a secondary statement of the divine law, are not to be ranked as the only moral standard, nor the superior one, when we know that a new standard was chosen for the New Covenant and remember that the original standard is promised for the future.--Jer. 31:31.

The fourth of the Ten Commandments is not at first seen to have any parallel in the law of Love, the law or standard of the New Covenant. It enjoins a rest every seventh day. However, its parallel in the law of the New Covenant is brought to our attention by the Apostle's words in Hebrews 4:1-11. The word Sabbath signifies rest; and the Apostle here teaches that our rest by faith in Christ, our realization that we are "accepted in the Beloved," is the refreshing antitype of the literal rest-day commanded to Israel under their Law Covenant. Seven is the symbol for completeness, and hence the seventh day foreshadowed the more desirable and complete rest of the true Israel of God. And only those who thus rest by faith in Christ can continue under the blessed provisions of the New Covenant; for it is specially a covenant based upon faith, and "without faith it is impossible to please God;" and the true faith cannot be exercised without rest of heart, the true Sabbath-keeping.

The poor Jew never could experience such a rest, but on the contrary had such experiences as the Apostle describes when personating them, "O wretched man that I am! who shall deliver

---

*Thus we find the key to the period of creation; for if the seventh day be a period of seven thousand years, as we think we have proved, then each of the preceding days were doubtless of similar length. This period agrees well with the results of scientific research, and gives ample time for the gradual development of vegetable and animal life up to the time of man's creation; and at some other time we purpose showing the full agreement of the account of creation given in Genesis with the record of the rocks,--Geology.

Thus considered, the period from the beginning of the ordering of creation on the Earth down to the surrender of it perfect to the Father, at the close of the Millennium, is a period of seven times seven thousand years, or a total of forty-nine thousand years; and the grand epoch then to begin will be the fiftieth thousand, or a great Jubilee, on a grand scale,--not the Jubilee of Israel, nor the Jubilee of general restitution, but the Jubilee of Earth.

me?" The nearest approach to the real rest of heart was the typical one given them in the Fourth Commandment of their Law Covenant.

(4). There were two laws given to Israel, a ceremonial and a moral law; and it was the former only that was done away by Christ, while the moral law remains.

Answer. There is no Scriptural authority for such a division. On the contrary, there was but one law,--its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the Covenant mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Exod. 34:28; Deut. 4:13,14; and Heb. 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Covenant which was supplanted by the New Covenant sealed with the blood [death] of Christ, its mediator.

When the Apostles wrote to the new Gentile converts respecting the Law--determined not to put upon them the yoke of the Law which they as Jews had been unable to keep--and contradicting certain teachers who had said that they "must be circumcised and keep the Law," James remarked incidentally that the law of Moses to which they referred was that "read in the synagogue every Sabbath day."--Acts 15:9-11,24,28,29,19-21.

(5). We Seventh-day keepers claim that God's commands are, that we labor six days and rest on the seventh; and many of us have gone to prison because of our conviction that it is our duty to labor on the first day and on all days except the seventh. And we believe that the time

R1732 : page 359

is coming when the keeping of Sunday will be a yet more severe test, and bring further suffering upon us.

Answer. We have nothing to do with the making of the social laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Rom. 13:1-7; 1 Pet. 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man must labor during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick, or to go on a journey or on a visit, would be to violate the Law, and fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the Fourth Commandment of Moses' Law means, "[Within] six days shalt thou labor and do all thy work!"

As for future persecution on these lines, it is probable; not because of any opposition to Seventh-day-keeping but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, giving increased prestige and honor, will make the demands of popular religionists more arrogant --supposedly in the interest of peace and the cause of Christ.

(6). We Seventh Day Adventists claim, that as the Mosaic Covenant had a tabernacle, with a holy place in which the high priest offered for the sins of the people during the entire year, and a Most Holy in which he finished that work on the last day of the year, so there is a Holy and Most Holy in Heaven; and that Christ has officiated for the sins of his people in the Holy during the Gospel age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when

Christ (we believe) went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh Day Adventists, and to destroy all the remainder of mankind.

We hold, too, that we Seventh Day Adventists are fulfilling the "Third Angel's Message" of Rev. 14:9-12. In the expression, "Fear God and keep his commandments," we place the stress upon the Fourth Commandment.

Answer. You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and Most Holy are "heavenly," in the sense of being higher (such is the meaning of the word heavenly). In Israel's typical service these were places: in the antitype they are conditions. All of the antitypical or "royal priesthood" have access to the Holy condition as soon as they consecrate themselves or present their bodies living sacrifices to God's service. (Heb. 9:6.) They at once have access to the antitypical "shewbread" (Lev. 24:9), "meat to eat that the world knoweth not of." They at once have the light of divine revelation, represented by the "golden candlestick," which the natural man perceiveth not. (1 Cor. 2:5,7,9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present condition of the Church while still in the flesh. Thus we are now blest with Christ Jesus "in heavenly places [higher conditions]."--Eph. 1:3.

But the vail (death) still separates between us and the perfect spiritual condition--the divine nature into which Christ has entered, and into which he has promised to conduct all his faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel's typical Day of Atonement was at the end of the year, to atone for past sins. It was, on the contrary, for the nation, and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God's favor for the year following it. And the thank-offerings, peace-offerings and trespass-offerings, offered by individuals during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam's race, and required a new Day of Atonement as a basis for another year's acceptance with God as a typically justified nation.

You err also in supposing that the coming out of the Great High Priest at the close of the Day of Atonement will be for the blessing of seventh-day keepers. He comes out to bless, first, the "royal priesthood"--they that have made a covenant with him by sacrifice. (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) But, as in the type, not priests only were blessed, but "all the people," so in the antitype all the families of the earth shall be blessed at the revelation of Christ Jesus, when he shall come to be "glorified in his saints, and

R1732 : page 360

to be admired in all them that believe in that [Millennial] day" (2 Thes. 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial age, when all those who desire fellowship with God will come to him through the Royal Priesthood, who will offer their sacrifices for them.*

You are in serious error, also, respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to MILLENNIAL DAWN, Vol. III., Chap. 4.

As to the Third Angel's message: Suppose we were to admit your claim, that you are fulfilling Rev. 14:9-12. That would prove nothing as to the truth or untruth of your message. The Book of Revelation is a symbolic prophecy,--a history written in advance. What is occurring and what will occur are faithfully related --often without comment;--just as the old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Daniel 7:8 tells about the Papal horn "speaking great things," but does not say whether they are great truths or great untruths. So, too, in Revelation, Papacy is described and its language quoted without adverse criticism.

(7). Christ said that he came not to destroy the Law and the prophets, but to fulfil them.--Matt. 5:17.

Answer. Yes, that is just what we hold: he fulfilled the Law Covenant--met all of its requirements, and obtained its reward, Life. That fulfilled it, for that was the end for which it was intended and given.

(8). Christ said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.) We understand this to mean that the Sabbath was made for all mankind.

Answer. Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded only of one nation, and that Christ and the Apostles did not so command. In this text our Lord is showing to the Jews, to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on that day--to a fellow creature, as well as to an ox or an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it: they were not created nor called as a nation simply to serve the day.

(9). In Isa. 66:23, the Sabbath is mentioned in connection with the new heavens and new earth--which to us means that it will be a perpetual institution--throughout eternity.

Answer. It is possible that in the beginning of the Millennial age the Lord's dealing with the world of mankind, then in process of restitution and trial, will resemble his dealing with the house

---

*For a fuller treatment of this subject see Tabernacle Shadows of Better Sacrifices--104 pages, leatherette, 10 cents.

R1733 : page 360

of servants--Israel. He may restore laws respecting the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. Some scriptures seem so to hint. (Jer. 33:18; Ezek. 46:19-24; 47:12; 48:10,11.) We must remember that the liberty of sons of God, now granted to us, is in view of our being spirit-begotten, new creatures. However, we may be assured that the Law Covenant will never be placed over the world as it was over typical Israel; for it made nothing perfect; and righteousness could not come by the Law Covenant to others any more than to Israel. The New Covenant will remain open all through the Millennial age, for all who desire to flee from sin and to return to full harmony with God. But by that time, the "seed" of Abraham having been completed, none will then have the privilege to become joint-heirs of that promise, but can come under the blessings which will flow from that Seed.

The expression, from new moon to new moon, and from Sabbath to Sabbath, to a Jew would merely mean, from month to month, and from week to week; and would not of necessity relate to any special observance of the days.

The Seventh-day Adventists are surely doing a world-wide work, and, whether right or wrong, might not improperly be mentioned in the prophecy of Revelation. It does seem, however, rather preposterous to claim that their advocacy of the Fourth Commandment of Israel's Decalogue constitutes them alone the champions of God's commandments and the faith of Jesus. God's commandment to the Gospel Church of the New Covenant is, "This is my beloved Son. Hear ye him!" And neither he nor any whom he sent forth as his special ambassadors and representatives ever said one word in favor of the observance of the seventh day.

(10). The Roman Catholic Church claims to have originated Sunday keeping, admits that there is no authority for it in the Scriptures, and claims its right to make the change.

Answer. The Church of Rome is quick to turn any point to her own favor; and this is one which furnishes a specially good opportunity. It is nothing to admit that Sunday is not commanded in the New Testament (but neither is the seventh-day Sabbath), and it furnishes an excellent chance to emphasize Roman Catholic doctrine,--that tradition is equally authoritative with God's Word.

R1733 : page 361

But this boast that Papacy changed the seventh-day Sabbath to the first-day Sunday amounts to nothing. Where is the proof of it? Nowhere. The facts are that the New Covenant provides no day for rest, but a rest for every day; and the early Church met on either or both days according to convenience or advantage. The custom of meeting on the first day came down and gradually crystallized into a habit, and, later, a supposed duty. But Papacy cannot point back to any date and show by the decisions of any Council that she changed the Jewish Sabbath into the Christian Sunday.

A Catechism, entitled "The Catholic Christian Instructed," in answer to the question, "What are the days which the Church commands to be kept holy?" says, "(I). The Sunday, or our Lord's day, which we observe, by Apostolic tradition, instead of the Sabbath." Thus Romanists do not claim to have changed the day.

(II). The name Sunday is heathenish, and doubtless at one time marked a day on which the Sun was worshiped; consequently the day should not be recognized nor the name used.

Answer. Some great infidel may have been named Robert or Thomas, but this would not make an infidel of you if you had been given his name. So the propriety of worshiping God on the first day of the week or on any other day is not governed by its common or general name. We have no special choice of name--Lord's-day, Sabbath or Sunday would any of them serve our purpose, and we could worship God in spirit and in truth on that day as well under one name as another. Sabbath is a good name, and reminds us of our rest by faith in Christ's sacrifice and New Covenant. Lord's-day is also good, and reminds us that the first day of the week marks the greatest token of divine favor ever manifested--the resurrection of our Lord. Sunday reminds us of the Sun of Righteousness--our resurrected Lord, and all the blessings present and prospective that we and the whole world may anticipate through him. If the heart be right, any of these names will become fragrant with precious memories of God's grace through Christ.

THE SUM OF THE MATTER.

We group below the foregoing conclusions.

(1). The word Sabbath-day signifies rest-day.

(2). Any rest-day might therefore with propriety be called a Sabbath-day. Indeed, this was a custom with the Jews. All of their feast-days they called rest-days or Sabbaths--as, for instance, the first and last days of the Passover were called Sabbaths, no matter upon what day of the week they occurred.

(3). The Sabbath-day commanded in the two tables of stone, delivered by God to Israel by the hand of Moses at Mt. Sinai, was the seventh day of the week, not the first day; nor was it merely one day in seven; this was particularly indicated by the extra supply of manna on the sixth day.

(4). While any day of the week would have suited equally well, so far as Israel was concerned, God evidently had a choice. The seventh day, chosen by him, was evidently typical, as were all of God's arrangements for and with that typical people. We understand that it typified the rest experienced by spiritual Israel, and referred to by the Apostle in Hebrews 4:9.

(5). The fourth commandment was as

binding as the others of the Decalogue, and hence if the others continue in force against fleshly Israel, to whom they all were given, so does this one. But neither the fourth nor any other of the ten commandments was ever given to, or made a law for, any other nation than Israel. None could come under its provisions except by becoming Israelites, and practicing circumcision.

(6). The Decalogue was the foundation of the covenant between God and Israel, called the Law Covenant.--Deut. 4:13.

(7). Since the death of Christ the arrangement between God and those whom he acknowledges as his children is called the New Covenant--sealed or made of force by Christ's death,--by the precious blood of Christ. Its provisions or benefits are not for one race or family of mankind merely, but are open for all people,--through faith in Christ.

The Jews, and, for that matter, some among the Gentiles also, who sought communion and fellowship with God, were continually striving to do something which would atone for their sins and open communion and harmony with God; but the most earnest were "weary and heavy laden" and almost discouraged with their failure. It is to such that our Lord addressed himself, saying, "Come unto me, and I will give you rest."--Matt. 11:28.

(8). As the Law Covenant had the Ten Commandments for its foundation, so the New Covenant has a new law for its foundation --the law of Love. "A new commandment give I unto you, that ye love one another." The new command was not one added to the ten of the old Covenant,--not an eleventh,--but was instead of the ten of the Law Covenant, and much more comprehensive.

Love is the only command of the New Covenant, and bears only upon those who have accepted the New Covenant. The world in general has nothing to do with the New Covenant, its privileges, its blessings and its law, even as it had nothing to do with the Law Covenant and its decalogue, etc. Only those under the Law Covenant were bound by it or helped by it; and only those under the New Covenant are recognized by it.

(9). The people of the world in general are not recognized by God; they are called "the children of this world," "children of the devil," "children of wrath," etc.; and we are told that they have not "escaped the condemnation that is upon the world," through "one man's disobedience," that they cannot escape except through the provisions of the New Covenant, and that hence "the whole world [God's covenanted people being exceptions] lieth in that wicked one."

The world once had a law from God, but they have lost it, or most of it, and are now strangers and foreigners unrecognized by God. (Rom. 1:21; Eph. 2:19.) The original law was not written upon tables of stone, but was incorporated in man's very character, so that when perfect in God's image, he knew right and wrong instinctively--his conscience was a safe and accurate guide. But six thousand years of degradation, as slaves of Sin and Death under Satan, have almost effaced that original law from man's heart--have warped his judgment and conscience, and made his will the plaything of his animal propensities and hopes and fears.

Provision was made that these might, if they chose, become Israelites, and by circumcision and the observance of the Law Covenant be joint-heirs with Israel to all the favors and typical privileges granted to that nation. But they were not under either the blessings or the curses of that Covenant unless they voluntarily accepted it. So now, under the New Covenant, arrangement is made for the world to come in under its provisions--under its justification or forgiveness of sins, and under its law of love. But only those who have put themselves under it are sharers of either its blessings or its responsibilities.

But there was no provision made for any Sabbath-day under the New Covenant--every day was to be a Sabbath or day of faith-rest in Christ, to all under the New Covenant, and to no others. And the Apostle was careful to guard the early Church against the esteem of

R1734 : page 362

one day above another as more holy. (Rom. 14:5-8.) Our Lord's ministry was under the Law Covenant, and hence he observed the seventh-day Sabbath even while he assured the people that he was "Lord also of the Sabbath-day." But neither he nor any of the Apostles ever commanded or even suggested the observance of any special day as a Sabbath. And one of these Apostles declared that he had "not shunned to declare the whole counsel of God;"--thus proving that the observance of a Sabbath day was no part of God's counsel to sons of the New Covenant.

(10). There was no authorization of a change from the seventh day to the first day as a Sabbath or rest day. The early Church was composed chiefly of those who had been God's servants under the typical Law Covenant, and it required time for them to appreciate the fact that the Law Covenant had ended and a New Covenant had been introduced; and they were warned frequently by the Apostles against Judaizing tendencies and teachers, and a tendency to mix the New Covenant and its law of love and liberty with the Law of the old Covenant. Naturally, they still observed the seventh day from custom and convenience, and because in Palestine it was the civil law, and also because on that day they could most successfully reach with the Gospel of Christ the most hopeful class of hearers.

Our Lord's resurrection on the first day of the week, and his subsequent showing of himself to them upon that day, seems to have started in the early Church the custom of meeting together on every first day, and having a simple meal, and recounting with prayer and praise the Lord's mercies, and remembering their risen Redeemer and how his words burned in their hearts when first on that day he had explained to them redemption through his blood, how it was necessary for Christ to die and to rise, etc.

(11). This pleasant custom grew upon the Church, but without any law, for the Apostles assured them that there is no law but love to them that are in Christ Jesus. It was merely a privilege which they prized and used profitably. It was not until centuries had passed, and Papacy had arisen with the false idea that its mission was to convert the world, by force, if necessary, that laws were made respecting the first day of the week as the Lord's day or Sunday. Having gathered into the Church multitudes of "tares," who did not appreciate the liberty or the love of the New Covenant, and who really were as much as ever "children of the devil," some laws or regulations were made for their restraint.

R1734 : page 363

(12). The New Covenant law controls only "believers"--"the faithful in Christ Jesus"--and leaves these entirely free to do or observe whatever love might dictate; for it is lawful to do good--to do anything that godly love would dictate or approve--on any day; and it is improper to violate the dictates of love upon any day.

Mankind has laws upon the subject, however, and it is God's command to his people that they be subject to civil rulers in all matters not in violation of their consciences respecting his wishes. On whatever day or however frequently the civil law commands rest from secular labor, it becomes our duty to obey. We can rejoice that we are at liberty to worship how and whom we please, and should gladly use every opportunity wisely, nor forsaking the assembling of ourselves for spiritual refreshment. We are glad, too, and thankful that the day specially set aside as a Sabbath by civil governments is the very one of all others that we prefer, because it memorializes the beginning of the new order of things,--begun by the resurrection of our dear Redeemer. Hence, in outward conduct we conform to the laws of men on the subject, while in our hearts, having fullest freedom toward God, we delight to use the first day of the week specially to his pleasement and praise, in doing good to others, particularly to the household of faith.

"STAND FAST IN THE LIBERTY."

We that are strong ought to bear the infirmities of the weak, and not to please ourselves.--Rom. 15:1.

Our liberty in Christ, under the terms of the New Covenant, must take care that others are not injured by our use of liberty; for this would be condemned by our law of Love. The Apostle clearly emphasizes this in his letter to the Romans.--Chap. 14:1 to 15:7.

He there points out that all are not alike strong in the faith. Some, weak in the faith, can see that Christ is our Redeemer, but cannot as yet realize the liberty we have in Christ; for one realizes his liberty to eat whatever agrees with him, while another one, who is weak (in bondage), eats vegetables only, lest he should violate some law under which he thinks himself. Each should learn to grant the other full liberty of conscience: the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient to know that God accepts even the weakest ones. So it is also with reference to the observance of days: One man esteems one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not here teach, as so many suppose from the common translation, that each should make up his mind and stick to it, whether right or wrong; nor does he teach that one is as right as the other. On the contrary, he urges growth into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under a bondage regarding meat, or Sabbath days, fast days, etc., is the weak brother. But he urges that if such a weak brother observes such a bondage, not as an attempt to "keep the Law" and to justify himself before God, ignoring Christ's redemption sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances, then the stronger ones should not rail at, or make light of, his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others reach more quickly.

And those strong ones who enter fully into the spirit of the Apostle's remark, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their own consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; for "Even Christ pleased not himself."--Rom. 14:21; 15:2,3.

For if the stronger brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. (Rom. 14:23.) Therefore the weaker brethren should be left to the liberty of their consciences. They should be received as brethren, the influences of love and truth alone being brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ. Thus the body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible; being developed as he feeds upon God's Word.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness and lack of development, saying (Gal. 4:10,11):

R1734 : page 364

"Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of the sons of God, but who were now getting into bondage through false teaching. He recognized by these weaknesses for the things commanded by the Law Covenant, an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition (see verses 6-9; 19-31); and he was even fearful that this weakness and failure to maintain the liberty of sonship, and this subservience to the Law Covenant might lead them to reject the true gospel, that Christ gave himself for our sins, and accept as a gospel a hopeless substitute --that Christ would save them if they kept the Law.--Gal. 1:4-8; 5:2.

In Col. 2:14-17, the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law: especially singling out the festivals, new moons and Sabbaths. He pointedly declares (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews he says (verse 14), Christ blotted out the written Law which was against us [believing Israelites], removed it from our way, nailing it to his cross; having stripped away from the original [law] and its authorities [all obscurities], he made a public illustration of them [in his life of obedience to them], triumphing over them by it [in obedience even unto death, even the death of the cross]. "Therefore," reasons the apostle, because our Lord has made both you Gentiles and us Jews free, "permit no man to judge you in meat or drink, or in respect to a holyday, or of the new moon, or of the Sabbaths, which are shadows of future things, the substance [or antitypes] of which appertain to the Anointed [Head and Body]."

Glorious is the liberty of the sons of God! Let us stand fast in it! And let us enjoy to the full our rest of faith; for we can rest (enjoy Sabbath) whether the world has a Sabbath or not: whether any day or no day is commanded by human law, our rest abides. It lasts seven days in each week and twenty-four hours in each day, and is not broken by physical labor, nor is it dependent

R1735 : page 364

on physical ease. It is a deep and lasting rest, and can be broken only by doubt--by a rejection of the basis on which it must abide, the ransom,--or by living after the flesh, and thus disturbing conscience and our relationship toward God.

How blessed is the state of all in Christ, as mature sons of God under favor, not servants nor infants under Laws! (John 15:15; Rom. 8:15; Gal. 4:1-6.) How blessed to us is the true rest of faith in Christ's finished work, which rest neither the world nor the Law could give, and which, from us that are free, they cannot take away. We realize that Israel's Sabbath (not only their weekly Sabbath, but also their yearly Sabbath and their Jubilee*) was as far inferior to the real as was their Passover inferior to our Passover, and their sacrifices to our sacrifices, and their altar and candle-stick and table of shew-bread to ours. The realities, in all these, are a thousand times grander than their shadows.

---

*See M. DAWN, Vol. II., Chap. 6.

===================

R1735 : page 364

THE TWELVE CHOSEN.

IV. QUAR., LESSON VI., NOV. 11, MARK 3:6-19.

Golden Text--"I have chosen you and ordained you, that ye should go and bring forth fruit." --John 15:16.--

For full treatment of the main point of this lesson--the ordination of the twelve apostles--see our issue of May 1, '93; also the last page of June 15, '93.

Other points of interest in the above selection are (1) our Lord's fortitude in pursuing his work, notwithstanding the opposition which conspired even against his life. --Verses 1-5.

(2) We observe his caution in subsequently withdrawing from that locality

when duty no longer necessitated his stay. He did not unnecessarily expose himself to danger and then look for miraculous interpositions of providence for his protection, and claim such interposition on the strength of the fact that his hour to die had not yet come. He used natural means and precautions for his preservation and protection until "his hour was come," and then, as a sheep before her shearers is dumb, so he opened not his mouth, nor exerted himself in the least to preserve his life.--Verses 6,7.

(3) The completeness and instantaneousness of his cures evidence a miraculous gift of healing. At the word of his command the man's hand was restored whole as the other.--Verse 5.

R1735 : page 365

(4) His wonderful works were drawing the attention of multitudes from various quarters--both Jews and Gentiles--and thus creating a popularity for the gospel which would be favorable to its dissemination later.--Verses 7,8.

(5) Verses 9,10 indicate that many of his healings of the sick were accomplished by imparting a measure of his own vitality, thus impoverishing himself to bless others. (See also Luke 6:19; 8:43-46.) Feeling, therefore, his own loss of strength after continued service of this kind, he withdrew for rest and refreshment, both physical and spiritual.

(6) Regarding the testimony of the unclean spirits concerning Christ, see our issue of July 15.

===================

R1735 : page 365

THE SERMON ON THE MOUNT.

IV. QUAR., LESSON VII., NOV. 18, LUKE 6:20-31.

Golden Text--"As ye would that men should do to you, do ye also to them likewise."--Luke 6:31.

This sermon of our Lord to the disciples, and specially to the twelve apostles whom he had just ordained, is a very precious one to all who are endeavoring to walk in their footsteps. The twelve, specially, had left all their earthly prospects, ambitions, possessions and friends to follow the Lord through evil and through good report, with no hope of earthly gain, but, on the contrary, forewarned of hardship, persecution, pain and loss, yet with the eye of faith fixed upon heavenly things.--Matt. 19:27-29.

Considering the fulness of their consecration, the Lord looked tenderly and approvingly on them (verse 20), and out of the fulness of his heart sought to impress upon their minds a sense of blessedness of their privilege of service and even of suffering, saying--"Blessed are ye poor,"--who have nothing to call your own; and ye that "hunger now"--for righteousness and truth; and that "weep now"--in sympathy with the groaning creation; and that are "hated and persecuted" and "reproached" and have "your names cast out as evil, for the Son of man's sake,"--for the kingdom of heaven is yours; your hunger shall be satisfied, and your sorrow shall be turned into joy. All these things are occasions for great rejoicing, in view of the new order of things to be inaugurated at the appearing and kingdom of our Lord and Savior.--"Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven."

But to those who receive their consolation now, in riches and fulness of bread; who revel in luxury and pleasure now, all unmindful of the suffering and death and sorrow and mourning that reign abroad; who enjoy the favor of the world because they partake of its selfish spirit; to these is coming a time of reckoning. And the evasive answer, "Am I my brother's keeper?" will not avail to turn aside the wrath of God which will burn against all sin and selfishness until it is consumed. "Woe, woe," is coming upon all such--a time of trouble such as never was since there was a nation: the iron rod of Christ's rule must bring down every high thing and subdue all things unto him.--Verses 24-26; Rev. 19:15; Psa. 2:9.

Verses 27,28 urge upon all the Lord's people a loving spirit--a love which reaches out even to enemies and makes due allowance for hereditary taint and weakness and temptation; which seeks to heal the wounds and bruises which have resulted to them from the fall, rather than to have revenge upon them; and which prays for their deliverance from the snares and delusions of Satan and the blindness which hinders them from discerning the beauty of holiness.

Verses 29,30 inculcate the principle of non-resistance, in contradistinction to the world's usual method of exacting their rights to the fullest extent possible, and often more than their rights. The Lord's people are to manifest an opposite spirit--a spirit of generosity, which prefers to let men take some advantage in temporal things, rather than, by contention, to indicate that their treasure is on earth instead of in heaven.

Comparison with Matt. 5:39-42 makes the matter quite clear, indicating that if no LAWFUL redress can be obtained, the smiting, the parting with the cloak, etc., are to be endured gracefully and with due reverence for law and order and respectful submission to the powers that be. We may only strive lawfully for our rights, unless they are too small to be worthy of such consideration. --"If any man will sue thee at

R1735 : page 366

the law, and [so lawfully, even though it may be unjustly] take away thy coat, let him have thy cloak also"--let the law take its course, and give something over to show your generosity, rather than be found kicking against the pricks.

The Lord would have his people a noble, generous, order loving and law-abiding people, far above the petty bickerings of a small and mean disposition. Lend to the borrower; don't be exacting with the debtor; be generous, unselfish, frank and courteous--giving place unto wrath and meanness, and overcoming them by showing a more excellent way. Thus may we honor the worthy name we bear.

The Golden Text--the Golden Rule--is a very safe measure to apply to all our actions, and should be in constant use every day of our lives.

====================

R1735 : page 366

OPPOSITION TO CHRIST.

IV. QUAR., LESSON VIII., NOV. 25, MARK 3:22-35.

Golden Text--"He came unto his own, and his own received him not."--John 1:11.

As the fame of Jesus increased, because of his miracles and teaching (Luke 4:14,15,33-37; 5:12-15,19,25,26; 7:16,17; 8:1-4; Matt. 4:23,24; 9:18,26,35; Mark 1:27,28; 3:20), the opposition to him became more and more pronounced, especially from the Chief Priests, Scribes and Pharisees, as they were brought into competition and unfavorable comparison with him as public teachers; and the indications were that all the people would be drawn after him, and that they would soon be left out of their official positions and the accompanying honors and emoluments. For such a change they were not in heart-readiness, although the prophet had foretold that "unto him [the Messiah] shall the gathering of the people be." (Gen. 49:10.) They did not have the humble, unselfish spirit of John the Baptist, who meekly said, "There standeth one among you, whom ye know not: he it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose:...he must increase, but I must decrease."--John 1:26,27; 3:30.

Instead of manifesting such a spirit, they allowed pride, envy and malice to fill their hearts and actuate their conduct, and sought by every means in their power to obstruct and counteract the Lord's teaching. In this way they shut the door of the Kingdom

R1736 : page 366

of Heaven against themselves and against all those into whom they infused the same evil spirit. (Matt. 23:13.) They wickedly blinded their own eyes, and then, with their deluded followers--the masses of the whole Jewish nation--they stumbled into the ditch of divine disfavor, where as a nation they must remain until the fulness of the Gentiles --the elect number to constitute the bride of Christ--has come into possession of the Kingdom and eternal glory, which they proved themselves unworthy of and therefore failed to receive, although it was offered to them first.

In the instance of this lesson, it seems probable that these caviling scribes were commissioned by the Jewish ecclesiastics at Jerusalem (verse 22) to come as spies to watch his words, withstand his teachings and if possible, find some occasion against him.

While the multitudes marvelled at the miracle which cast a devil out of a dumb man, enabling him to speak and to be clothed in his right mind, saying, "It was never so seen in Israel" (Matt. 9:32-34), these Scribes and Pharisees circulated the idea among the people that Jesus was possessed of a devil, and that he cast out devils through the power of the prince of devils.

When this report came to the Lord's notice, he called the objectors to him and made manifest the absurdity of such teaching, saying in substance, with reference not only to the miracle just performed, but to his entire work as known and opposed by the Scribes and Pharisees, "How can Satan cast out Satan?" etc. That would be suicidal. It would be equivalent to a king stirring up strife in his own kingdom and working against his own cause; or the head of a house alienating and disrupting his own family and opposing the operation of his own plans. It is not presumable that Satan would thus seek to thwart his own purposes and oppose his own plans, unless he had reached great straits and found his kingdom already falling from his grasp.--Verses 23-26.

Again our Lord reasoned with them (verse 27), that "No man can enter into a

strong man's house and spoil his goods, except he first bind the strong man; and then he will spoil his house." The "strong man" here referred to is Satan, who is the powerful "prince of this world"--his dominion or house. He will surely hold his dominion and pursue his own policy as long as possible, and will diligently resist every binding influence which threatens the loss of his power. The work and teachings of Jesus were just such binding influences; and the opposition which his word met was what might be expected as a manifestation of Satan's wrath. During the Gospel age generally the Prince of Darkness has flourished, and consequently a large portion of it is known as the "dark ages." But since the beginning of the time of the end, in 1799, God has specially let in the light,

--and particularly since 1878. The more the "light" shines, the more active is this adversary to preserve his power; but God's assurance is that Christ, as the Strong Messenger, will now quickly bind Satan's power and release humanity from his dominion. (Rev. 20:1,2.) Then Christ, already the Redeemer, will be the Savior or Deliverer of all who come unto God by him. That will be salvation to the uttermost. What we now enjoy is salvation by faith and hope. (Rom. 8:24,25.)

That Satan's house is now dividing against itself is manifest in that we see those who with deep and cunning sophistries oppose the truth, teaching the doctrines of Satan, at the same time doing the good works of healing, etc. Thus, for instance, Christian Science (falsely so-called, for there is nothing either Christian or scientific in it) denies both the redemption by Christ Jesus and also the very existence of God, and yet its advocates undoubtedly perform marvels of healing. Can any one claim such healings to be of God? Not unless God's kingdom is divided against itself. Which horn of the dilemma shall we accept? Is it likely that God would thus endorse the doctrines of Satan? Is it not more probable that Satan would exert his power to imitate the works of God, thereby to support his doctrines and to deceive? Such must be our conclusions in view of the warnings given us to the effect that thus it should be in the last times.

Before Satan will submit to the binding influences of the rightful Prince of this world, who now comes to take the dominion to himself, we should, as we are forewarned, expect Satan to transform himself into a minister of "light" (2 Cor. 11:14,15), that he may preach false gospels and perform "many wonderful works," healing, etc., insomuch as to "deceive, if it were possible, the very elect." Such manifestations (and we now see them multiplying all around us --in Christian Science, Spiritism, Theosophy and other delusions of which we were forewarned (Matt. 24:24; 2 Thes. 2:11), are evidences that Satan's kingdom is being hard pressed by the truth and is nearing its end.

Our Lord's reasoning, although clear and logical, did not change the attitude of those malicious, wilful opposers, who manifested a large measure of Satan's spirit. The

Lord saw this, and hence the rebuke and solemn warning which followed.--See verses 28-30.

The sin which cannot be forgiven, and which, therefore, must be expiated or punished before the sinner's repentance can be accepted, is that of blasphemy against the holy spirit, or wilful opposition against that which is known to be holy and of divine appointment. The spirit which instigates such conduct is that of treason against God, and those who manifest it in any degree are in danger of eternal condemnation --eternal death; for, according to Heb. 10:26-31; 6:4-8, wilful opposition, in the face of clear, full knowledge of the divine will, incurs that penalty. Consequently, every approach to such a treasonable spirit is dangerous. And a manifestation of any measure of that spirit is a sin which must be punished with stripes. (Luke 12:47,48.) Every sin against light increases the danger of going into the second or eternal death.

The punishment meted out to such is, however, no part of the satisfaction to divine justice whereby deliverance from Adamic death is secured: that was done by Christ, whose sacrifice was the all-sufficient ransom which reconciles the repentant sinner to God. The "stripes" for every measure of wilful sin against the light which emanates from the spirit of God are a necessary part of the corrective discipline of Christ in bringing the reckonedly justified but erring ones back to full harmony with God. But if the corrective discipline does not produce reform, the increase of knowledge and experience will shortly

make it a wilful sin against full knowledge, for which the full penalty would be inflicted --second death. Verses 20,21,31 (See Emphatic Diaglott), seem to indicate more of a spirit of fear and anxiety on the part of the Lord's mother and brethren, than of opposition. His brethren did not believe in his claims and doctrines at that time, and seemingly could not understand why he was so revolutionary in his teachings and so antagonistic to all the recognized religious teachers of his day, etc., etc. (John 7:5), while his mother doubtless still pondered the mystery in her mind.

Yet hearing of the attention he was attracting, and the increased murmurings of opposition and violence against him, they came from Nazareth to see and talk with him, and doubtless to urge him to greater caution for his safety and to more care for his physical necessities of rest and refreshment.

The occasion of their call upon him was an opportunity for the expression of his strong and tender affection for all that do the will of God. The heavenly relationship was the one dearest to him.

In the opposition which our Lord incurred and the manner in which he met it, there are valuable lessons for all who are similarly tried. Opposition and persecution are the inevitable concomitants of activity in the service of God, and they should be met with reason and candor; and when these fail of their purpose, then, with solemn warnings of the dangers of such a course, the wilful opposer should be left to pursue his own course while we turn to others with the message of salvation.

===================

R1736 : page 368

CHRIST'S TESTIMONY OF JOHN.

IV. QUAR., LESSON IX., DEC. 2, LUKE 7:24-35.

Golden Text--"Behold, I send my messenger before thy face."--Luke 7:27.

This testimony of our Lord concerning John was another pointed proof of his own identity with the predicted Messiah. John himself had claimed to be the fulfilment of Mal. 3:1 and Isa. 40:3 (John 1:19-27)--not the Messiah, but the forerunner of the Messiah, then present, but not yet made known to them. Now the Messiah had been introduced to them by John, and he had been proving his claims by many wonderful works of which they were witnesses; and yet they believed not. They had accepted John and his claim to be the forerunner of Messiah, and multitudes of them had been baptized of him for the remission of sins, believing the preaching of John that the Kingdom of God was at hand and the Messiah already in their midst.

Why was it then that they could not believe in the Messiah attested by so many wonderful works and all the evidences of prophecy, even after they had recognized and received his forerunner? It was because their hearts were not right. It mattered not what sort of evidences were brought forward, they were not prepared

R1737 : page 368

to receive any evidences: they were like children in the market places who, having no interest in what was going on for entertainment, showed no response to either the gay or melancholy music. No matter what kind of evidence was produced, they were so out of harmony with the truth that they objected to everything.

"But," our Lord added, "wisdom [the divine wisdom, divine truth] is justified [proved right--accepted] of all her children:" those who have the spirit or disposition of the truth are not slow to understand the evidences nor to accept the facts.

Our Lord's testimony of John was that he was not only a prophet, and the greatest of all the prophets, but much more than a prophet, and the greatest man that had lived up to his time. That is, he was the most highly honored of all men in being privileged, not merely to foretell the coming of Messiah, but to stand in his very presence and introduce him to Israel and the world. That honor John evidently appreciated (John 3:28,29), but the world did not then; but we can see in what esteem such honored and faithful ones of the past will be held when the light of the new dispensation is thrown upon them, as they take their places in the earthly phase of the kingdom.

It was in comparative reference to the relative glory of the two phases of the Kingdom--the spiritual and the human (See MILLENNIAL DAWN, Vol. I., Chap. xiv.) --that the Lord added to his eulogy of John the statement of verse 28--"But he that is least in the Kingdom of God [in its spiritual phase] is greater than he.

===================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.

N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

CHANGE OF ADDRESS.

Some of the friends have been in the habit of addressing letters to the Editor and his wife at their home. Such are notified that hereafter all mail should be addressed to the care of the WATCH TOWER office, Bible House, 58 Arch st., Allegheny, Pa. We have given up housekeeping and are now boarding, believing that this will the better enable us to economize time, and work to the general interest of the Truth and the Lord's "sheep," whom we seek to serve more and more.

R1737 : page 370

Some of our readers, seeing the letter in Oct. 15 TOWER from C. S. L., who, as a Hebrew,

found the generally accepted doctrine of the trinity an obstacle to the acceptance of Christianity, have inquired our view of the subject.
We refer all inquirers to our issue of June 1 & 15, 1892 (double number), which contains a full treatise of this subject, the Holy Spirit, etc. These we supply at eight cents per copy.

Mr. Gregory Ware publishes the following table to indicate the spread of Ritualism in the Church of England during ten years:

	Number of churches in which used.	
	1882.	1892.
Eastward position,	1,662	3,918
Eucharistic vestments,	336	1,029
Altar lights,	581	2,048
Incense,	9	177

----

page 370

Our next issue will contain the Zion's Watch Tower Tract Society's report for the fiscal year ending Nov. 30, 1894.

We continue the offer to send the November and December issues of the TOWER free to all new subscribers for 1895.

R1737 : page 370

While the reading of the three volumes of MILLENNIAL DAWN is first in importance to Bible students, our experience is that the good seed seldom brings forth much fruit unless the WATCH TOWER'S regular visits serve to water it.
He, therefore, that circulates the DAWNS does well; but he that continues the work by securing an interest in the TOWER does better;--brings more fruit to perfection.

===================

R1737 : page 371

VOL. XV.   DECEMBER 1, 1894.   NO. 23.

THE FREEDOM OF CHRIST'S BOND-SERVANTS.

"If the Son therefore shall make you free,
ye shall be free indeed."--John 8:36.
"For the slave, being called by the Lord, is the Lord's
freedman; in like manner, the freeman, being called, is
Christ's bond-servant."--1 Cor. 7:22.

THE love of freedom is inherent in all of God's intelligent creatures. And under certain limitations it was manifestly the divine purpose that all enjoy liberty, the limitations in every case being those of righteousness: of respect for and submission to divine law, and mutual love and respect for the rights and liberties of fellow-creatures. Within these metes and bounds, and within these only, is the rightful exercise of individual liberty.

But many have very different ideas of freedom from this, and are anxious to cast off all restraints of God and man and to pursue a selfish course untrammeled and without regard to either their obligations to God or the rights of their fellow-men. Such ideas of freedom lead only to riot, anarchy and destruction. And those who hold them look upon all the wholesome restraints of law and order as infringements of their rights and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world to-day among the masses of men. And this is what makes the outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy.

The reason for all this is that men have neither perfect hearts nor perfect heads. Having imperfect hearts, which do not love God supremely nor their neighbors as themselves, each is selfishly grabbing after all the advantages and privileges he can get without regard to the interests of his neighbor. And having also imperfect heads, they seem unable to reason correctly and to judge rightly between self and the neighbor. In fact, the whole human family is mentally unbalanced and morally deformed. We cannot therefore expect that, without superhuman aid, they will reach correct conclusions and learn to deal righteously.

Among men there are many grades of intellectual ability: some are broad minded, and, reaching out, can compass many conditions and their operations and foresee the ultimate results; while others are by inheritance narrow minded and can only view present circumstances apart from their general bearings and relationships. Then again, some minds are deep, able to probe and solve intricate problems with accuracy; while others are shallow, merely skimming the surface of great questions, not seeing nor seeking foundation principles. The broad and deep minds are but few, while the narrow and shallow are far more general; consequently, men are very far apart in their ideas and conclusions on every subject, and generally far astray from sound judgment. These things are, however, a part of our undesirable inheritance through sin, which polluted the fountain of our being, and left the entire race in this deranged condition.

Our only help under these circumstances is in God, who will give us the spirit--disposition--of a sound mind, if, in his appointed way, we

come to him for it. (2 Tim. 1:7.) In his Word he lays down certain principles to guide us in judgment (Psa. 25:9) and help us to right conclusions. He tells us first that as a race we have fallen from our original perfection through the sin of our first progenitor, and that in consequence we are imperfect and unworthy of eternal life; but that through Christ he has redeemed us, so that if we repent of our sins and believe on him, we may now have eternal life, being made free from the condemnation which passed upon all men through Adam.

Thus we are made free from condemnation to death; and not only so, but now it is also our privilege to be liberated, through Christ, from the bondage and tyranny of Sin. As a hard task-master, Sin is driving all men to deeper degradation and death, and Christ undertakes to loose his fetters from all those who submit themselves to him for this purpose.

Dearly as we may love liberty, there is no man that actually possesses it now; for as the result of the fall all men became the slaves of Sin, and, to a great extent, the tools of Satan; and never, until the promised restitution of all things is completed, will men enjoy the precious boon of liberty in its full sense. This is one of the elements of the gospel--that Christ is to bring liberty to the captives of sin and death, and to let all the oppressed go free.--Isa. 61:1.

To fully emancipate all the slaves of Sin and Death is a work which will require the full thousand years of Christ's promised reign on earth; and the blessings of that emancipation will therefore not be fully realized until the thousand years are finished, when sin and Satan will be destroyed, never again to mar the face of God's fair creation. Then men can again be entrusted fully with the precious boon of liberty; and the liberty of one will not infringe upon the liberties of another. The perfect freedom of the entire race necessitates such restraints upon each individual of the race as brotherly love would dictate; and such restraint every man will impose upon himself when he has regained the original likeness of God, for God is love; and then it may also be truly said that man is love. And when man is love, it is God's purpose to give him fullest liberty to act out every impulse of his loving nature. And

R1738 : page 372

since "love worketh no ill to its neighbor," but delights itself rather in deeds of kindness and benevolence, this glorious liberty will fill the earth with peace and joy. And since love also delights in rendering honor to whom honor is due, and adoration to whom adoration, and praise to whom praise, and gratitude to whom gratitude, such will be the attitude of all men toward Jehovah, the giver of every good and perfect gift, and toward our Lord Jesus, whose self-sacrificing love became the channel for Jehovah's grace toward us, even while we were yet sinners.

Thus earth will be filled with the music of according hearts; and heaven and earth will be in perfect harmony when love, which is the fulfilling of the law of God, reigns supreme in every heart. Then the natural impulse of every heart will be to love God with all the heart, soul, mind and strength, and the neighbor as itself. This supreme love to God, even beyond the love of self, is entirely presumable when we consider that the elements of reverence and adoration must enter so largely into the love that is centered upon such a glorious object--glorious in his personality, glorious in his character, glorious in his wisdom, glorious in his power, and glorious in his benevolence and love and grace.

"Oh! what beauty
Beams in his all-glorious face."

Then indeed, and not till then, will the whole human race enjoy fullest liberty: a thing which will be simply impossible until then. Now, liberty to one class of men brings slavery to another; and the striving of classes, of nations and of individuals in the past, to throw off the yoke of bondage which the selfishness of others imposed upon them, has resulted occasionally to such classes and nations in a measure of release from the hand of tyranny; but individual liberty is still unrealized. Though the world has made some progress in this direction, so that limited monarchies have displaced the absolute, tyrannical monarchies of former ages, and republican forms of government have in some notable instances superseded these, yet

R1738 : page 373

Sin, as a hard master, still rules the world. Even under this republican government--the most free and liberal civil institution in the world--witness the party strifes and animosities, and the tyranny of class rule, and hear how the cry of the oppressed individuals comes up and enters into the ears of the Lord of armies. The whole world is oppressed under the hard taskmaster, Sin, who rules everywhere. He takes his seat in legislative halls, in executive mansions, in all political, financial and social counsels, and even in the solemn assemblies of God's professed children; and everywhere his tyranny is felt and his subjects suffer.

This tyrant, Sin, must be routed, before the world can ever enjoy the boon of liberty--of liberty to appropriate, manage, rule and enjoy their God-given possessions in the earth.

While the actual freedom or liberty of the sons of God is not yet enjoyed by any, the inheritance of it being lost by the fall, a few have regained their title to that inheritance through faith in Christ, who purchased it with his own precious blood for all who will accept it as the free gift of God's grace, through faith in him. And these few have, by faith, passed from death unto life (John 5:24; 1 John 3:14), and are now, therefore, reckoned free--free from sin and its condemnation, death, the righteousness of Christ being imputed to them by faith. Thus they hold a sure title to this glorious liberty, which all the sons of God will possess when fully restored to the divine likeness. Those who have this title the Apostle Paul urges to hold it fast, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." --Gal. 5:1.

This exhortation can mean nothing more nor less than to hold on, by faith, to our justification --our title to life through Christ our Redeemer. This he was urging the Galatian

Church to do, the exhortation being prompted by the efforts of some Judaizing teachers to bring them again under the bondage of the Law Covenant.--Gal. 3:1.

But while the full liberty of the sons of God is not yet ours, except by faith, let us consider what measure of that liberty is ours now. While in Christ we are reckoned of God as free from sin, and while we are therefore free from condemnation--justified--yet actually we realize the law of sin still working in our members, so that while our purpose and effort are to be perfect, the law of sin working in our members makes us realize continually that our actual liberty as sons of God is not yet possessed. And in this painful realization even we who have the firstfruits of the spirit, do groan being burdened.--Rom. 8:23.

But we have in Christ not only a Redeemer who paid our death penalty, but a Savior who in due time will deliver fully from every element of imperfection all who put their trust in him. The work of emancipation he will do for the world in the appointed times of the restitution of all things; and he will begin it at once with all those who then willingly and patiently submit themselves to his leading, acknowledging him as their Lord and King, as well as their Redeemer. In thus acknowledging Christ as Lord and King, both Christians now, and the world in the times of restitution, will, if fully loyal, render to him prompt and loving obedience, and that without questioning either his authority or his wisdom, in the full assurance of his loving purpose to finally and fully deliver from the terrible bondage to Sin, which has become so interwoven with the very fiber of our being that the process of emancipation must of necessity be long and painful.

In other words, before we can fully realize the actual liberty which God designed for all his sons, we must first become the willing servants of a new master, Christ, in order that he may accomplish our deliverance.

But although Christians are now, of their own free will and choice, under the authority of Christ, and their constant effort should be to bring every thought into captivity to his perfect will, even in this sort of bondage they are able to realize their freedom to the extent that they are able to partake of the spirit or mind of Christ; for, "Where the spirit of the Lord is, there is liberty." (2 Cor. 3:17.) In the same way, when a man is sick, he must give up his will and personal liberty to the physician who undertakes to restore his health. The physician may prescribe nauseous doses; he may forbid certain coveted articles of diet; or he may subject his patient to painful surgical operations: but to all this severe treatment the man willingly submits, in hope of regaining his health. He and the physician are of the same mind, having the same object in view. Consequently, the patient does not feel that he is a slave forced under this treatment; but, having the same mind or spirit in the matter as the physician, he realizes his personal liberty. A child, on the contrary, unable to see the necessities of the case, and therefore unable to enter fully into the spirit of the physician and of the parents who must act for him, does not feel this liberty of his own will, but realizes that he is compelled to submit by those in authority over him. Such will be the case with the world, especially in the early experiences of the Millennial age. A difference will be that unless their wills are ultimately submitted restitution cures will never be granted. But with the consecrated children of God now, the case is more like that of the matured and intelligent patient.

Let us, then, while we willingly submit ourselves to Christ our Lord, partake largely of his spirit, and fully co-operate with him as a wise and skilled physician; and in so doing we will surely realize our liberty of mind as sons of God, even while we are undergoing the tedious and painful processes which are designed to accomplish our complete emancipation from the bondage of Sin.

"If the Son shall make you free, ye shall be free indeed"--even now while our standing as free men in Christ is only a reckoned one. The freedom which we gain through Christ is (1) freedom from the condemnation of sin, and consequent access to God in whose favor is life eternal; (2) freedom from the bondage of fear concerning the future, and consequent rest and reliance upon him who has said, "Cast thy burden upon the Lord, and he will sustain thee;" (3) and daily as we submit ourselves to Christ we come to realize more and more of a release from the hereditary bondage of Sin. One after another, under the treatment of the Great Physician, we find the symptoms of the old disease of Sin disappearing, and we rejoice to find it so.

We find healing for our unsound minds in the balm of divine counsel. We find unerring standards of judgment by which to measure our own; and from the unerring precepts of righteousness and truth we drink in the spirit of a sound mind. And with this sound mind viewing all the experiences and conditions of life from the standpoint of the divine plan of the ages, we are enabled to weigh and properly estimate all present values and to count the good things of this present life as of no consequence in comparison to that for which we have covenanted to sacrifice them. We can even rejoice in tribulation for righteousness' sake.

But while we enjoy this blessed freedom in Christ, we are nevertheless under strictest bondage to Christ. As the Apostle Paul states it, we are bond-servants of Jesus Christ, and, like him, we glory in being so branded. (Gal. 6:17.) We realize that we are not our own, but that we are bought with a price, and that the consecration of our lives to him who purchased us is but a reasonable service.

====================

R1739 : page 374

"PERFECTING HOLINESS."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."--2 Cor. 7:1.

HOLINESS is moral purity; and it is written that "without holiness no man shall see the Lord" (Heb. 12:14); and again, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) Purity of heart signifies purity of the will or intention, the main-spring of life. To be perfectly holy or pure in every sense of the word would signify absolute perfection, which no man can now claim; but those who by faith are clothed with the righteousness of Christ are now reckoned "holy and acceptable unto God" (Rom. 12:1), the righteousness of Christ being imputed to them by faith. These, whose hearts are fully consecrated and loyal to the Lord, are "the pure in heart," whose privilege it is to see God.

R1739 : page 375

While the heart of every accepted child of God must be pure from the very beginning of his Christian life (otherwise he is not accepted or owned as a child), yet, as the Apostle suggests above, there must be from that time onward a gradual work of perfecting holiness in the fear (filial fear) of God. That is (being graciously reckoned of God as holy through Christ, from the hour of our entire consecration to his will, because our will and effort are to be so), we are to go on striving daily against our natural imperfections, and endeavoring as nearly as possible to make the reckoned holiness more and more actual. Thus we should continue to grow in grace and in the actual likeness of the Lord.

Some Christians make the very serious mistake of supposing that they, as merely passive subjects, may receive instantaneously the blessing of holiness as a mark of God's special favor. But such a conception is very far from the Apostle's idea, as expressed above. He represents the attainment of holiness as a life work, and the individual Christian as the active, and not as the passive, agent in accomplishing it. From the standpoint of a reckoned holiness he is to go on, day after day, and year after year, in the work of actual cleansing of himself from all filthiness of the flesh and spirit--of person and of mind--"perfecting holiness in the fear of the Lord."

In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of its pursuits. The pure in heart --whose will is only to serve and please him-- do see God by faith and with the eyes of their understanding. They see him in his Word and his plan, as he graciously opens it up to their minds as meat in due season; they see him in his mighty works--of creation, and of redemption and salvation; they see him in nature, whose open book is ever eloquent in his praise to those who have eyes to read; by faith they see him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor. They see him, too, in his providences; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of his sure and safe leading always follows, according to his promise.

How blessed it is thus to see God--to realize his presence and power and his abiding favor in all the vicissitudes of life; to watch him and see how, as the days and years go by, he makes all things work together for good to them that love him, and to see also, from the grand standpoint of observation he gives us, how glorious a destiny he has carved out for us and for all the willing and obedient subjects of his authority.

If we cultivate acquaintance with God and with our Lord Jesus, communing with them through the divine word and prayer, almost unconsciously to ourselves the work of perfecting holiness progresses. To be thus in communion with them is to receive more and more of their mind and disposition. And having the mind of God thus in us, as the controlling principle of our actions, to what purifications of the flesh it will also lead!

It begins at once to clean up the whole man. Old unclean, as well as sinful, habits are put away; unseemly conversation is not permitted to pass the door of the lips, or if, by force of old habit, slips of this kind occur, they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with the heavenly guests that make their abode with us.--John 14:23.

It is quite possible, however, that the more we succeed in purifying ourselves of the old carnal nature, the more we may realize the imperfections that still remain; for the purifying process is also an educating one: we learn to appreciate and admire purity, holiness, the more

thoroughly we assimilate it, until "the beauty of holiness" becomes the most desirable of all possessions, that which is lacking of its glory is our deepest concern and the great work of perfecting holiness becomes the chief business of life. Let the good work go on, dearly beloved, and, in the end, the Lord himself shall be your exceeding great reward.

THAT I MAY KNOW HIM.

--PHIL. 3:8-10.--

Lord, let me talk with Thee of all I do,

All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!
When I need counsel, let me ask of Thee:
Whatever my perplexity may be,
It cannot be too trivial to bring,
To one who marks the sparrow's drooping wing,
Nor too terrestrial since Thou hast said
The very hairs are numbered on our head.
'Tis through such loop-holes that the foe takes aim,
And sparks, unheeded, burst into a flame.
Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unraveled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within?
Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house, which Thou, Thyself, hast made?
Thou, only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal "cheerful giver," Lord, like Thee.
Of my life's mission do I stand in doubt,
Thou knowest and canst clearly point it out.
Whither I go, do Thou Thyself decide
And choose the friends and servants at my side.
The books I read, I would submit to Thee,
Let them refresh, instruct and solace me.
I would converse with Thee from day to day
With heart intent on what Thou hast to say;
And through my pilgrim walk, whate'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate, familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship life's most glorious prize.
Selected.

===================

R1739 : page 376

THE PROGRESS OF RELIGIOUS UNION.

THE movement in the direction of religious union, which received such a marked impetus from the World's Parliament of Religions last year, has been making very rapid strides for some months past.

Last spring an important movement began in the Episcopal churches of Cleveland for the purpose of unifying the various Christian denominations. A little later a plan for the federation of the various branches of the Presbyterian church was agreed upon by a representative committee at their meeting in Philadelphia to be recommended to their appointing bodies for adoption.

"In Australasia, by the action of the General Quadrennial Methodist Conference, a committee

R1740 : page 376

was appointed to carry into effect the proposals for the reunion of the various Methodist divisions, so that there, as in Canada, the consolidation of the various Methodist sects into one church will soon be completed.

"The manifesto of the Congregational State Association of New Jersey, issued last spring, is another important contribution to the reunion movement. It practically proposes an alliance of the Reformed and Presbyterian churches, five in all, and a basis of formal union with the Free Baptist and 'Christian' churches, and in its 'Quadrilateral' formulates also a plan for the federation at least of the various Protestant churches of the United States.

"The federation of churches for common religious and social work has gained a decided impetus in recent months, especially in England, and to some extent in this country. In the former, the Nonconformist churches of Surrey and Hampshire, and in the midland counties about Nottingham, in municipal centers like Birmingham and Manchester, have united for federated efforts.

"Still another sign of the progress of the desire

R1740 : page 377

for union is found in the wide appeal made for the observance of last Whitsunday as a day of special intercession for the reunion of the churches of Christendom. The archbishop of Canterbury and the archbishop of Dublin, together with four bishops of the English church and a number of dignitaries of the Irish church, joined in this appeal. The moderator of the church of Scotland, the presidents of all the Methodist conferences, the chairman of the

Baptist Union, and leading Congregational ministers, preached on the subject.

"The Grindewald Conference for 1894 discussed the subject of reunion and related church problems. As on similar occasions, representatives of all branches of the Protestant church spoke on this absorbing theme; and the new contribution thus made to the literature of the question serves to augment the interest already awakened throughout Christendom.

"The American Institute of Christian Philosophy, at its summer meeting, July last, at Chautauqua, devoted two days of its session to the reunion question."

CARDINAL GIBBONS ON THE SUBJECT.

Not only are the various subdivisions of the leading Protestant denominations of Christendom drawing together, but they are seeking also a closer affiliation with the church of Rome, which also strongly reciprocates the sentiment, and with all its characteristic subtlety and energy is enlisted in the scheme.

Cardinal Gibbons recently preached at the Cathedral in Baltimore on the subject of Christian unity. He said:--

"Thank God there is a yearning desire for the reunion of Christianity among many noble and earnest souls. This desire is particularly manifested in the English speaking world. It is manifested in England and in the United States. I myself have received several letters from influential Protestant ministers expressing the hope of a reunion, and inquiring as to the probable basis of a reconciliation. Reunion is the great desire of my heart. I have longed and prayed for it during all the years of my ministry. I have prayed that as we are bound to our brethren by social and family and by natural and commercial ties, so may we be united with them in the bonds of a common faith."

Addressing the "prodigal" protestants, whose return to the Catholic fold he invites, he says:

"The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the church can modify her discipline to suit the circumstances of the case.

"Every well-organized society must have a recognized head. The mayor and governor hold this position in the municipal and state governments; the President is the head of the republic; the Pope is the head of the church. The Papacy is as necessary to the church as the Presidency is to the republic.

"In coming back to the church, you are not entering a strange place; you are returning to your father's house. The furniture may seem odd to you, but it is just the same as your fathers left three hundred and fifty years ago. You worship as have your fathers worshiped. You kneel before the altar at which they knelt. You receive the sacraments which they received.... You come back like the prodigal to your father's house, and the garment of joy is placed upon you, and the banquet of love is set before you, and you receive the kiss of peace as a pledge of your filiation and adoption. You can say with the Apostle, 'we are no longer strangers and foreigners, but fellow-citizens of the saints [of the calendar of the Roman church].'

"One hearty embrace of your tender mother will more than compensate you for all the sacrifices you may have made. The leaders of the Reformation...dismembered the Christian flock. They scandalized the Gentile world by the dissensions which have prevailed, and have retarded the onward march of Christianity.... May the day be hastened when the scattered hosts of Christendom will form an army [literally, no doubt--EDITOR] which infidelity and atheism cannot long resist; and they would soon carry the light of faith and Christian civilization to the most remote and benighted parts of the earth."

PAPACY AND THE EASTERN CHURCHES.

The most recent remarkable feature of the reunion movement is seen in the efforts now being made for the reunion of the various branches of the Catholic church.

"Pope Leo XIII. has recently been occupied with a conference in Rome of the patriarchs of the oriental churches, the final intent of which is the reunion of all churches in the East with the church of Rome. This, if accomplished, will be the greatest achievement of the pontificate of the present pope, and will make the name of Leo XIII. one of the most famous of this century.

R1740 : page 378

"The most important oriental churches now separate from Rome are the Chaldean, under the patriarch of Babylon, which has its adherents in Mesopotamia, Persia and the island of Malabar, and which separated from the Catholic church in the fifth century; and the Abyssinian church, with branches in Egypt, depending on a patriarch in Cairo, which separated in the fifth century also. There are also other sects from Mesopotamia and Armenia. The most important of all, however, is the Greek church, which extends through Greece, European Turkey, Asia Minor, Syria, Egypt, and Palestine. She has still her four patriarchs at Constantinople, Alexandria, Antioch and Jerusalem, each being independent. This church was united to Rome until the twelfth century and reunited by the councils of Lyons and Florence. When Turkey took Constantinople there was a definite separation.

"The Eastern or Greek church is really the parent stock; the Catholic church seceded from it when the Eastern patriarchs refused to acknowledge the supremacy of Rome. Some small conflicts of doctrine precipitated the division; but the main reason why the Christian church split in two in 1054 was the claim of the Eastern patriarchs for absolute independence, and the contention of the Pope that he was the paramount authority in matters ecclesiastic.

"In the main the doctrines of both were the same. In form and rites differences crept in and a wide gulf between the two was opened by the final settlement of the controversy over the marriage of priests. Before the eleventh century celibacy or marriage were open questions which each Bishop regulated in his own diocese according to his judgment of the best interests of the church. Some time after that date the church of Rome adopted the law of priestly celibacy and made it obligatory. The patriarchs of Alexandria, Antioch and Constantinople took a different view. They not only allowed priests to marry, but unmarried priests could not be ordained: though, if their first wives died, they could not marry again. But it was established as a rule of the church that a Bishop must be a monk sworn to celibacy. Both rules are in force to-day.

"The effect of a reunion of the two churches would be to add about 90,500,000 members to the Catholic church and to cause the Greek church to pass out of existence.

"The Russian government has recently ordered all priests of the Roman Catholic faith now imprisoned in Siberia to be liberated. Orders have been given to stop all interference with the Catholic churches in Poland. At Athens, Belgrade and Bucharest, which are headquarters of the Greek church, the scheme is noticed approvingly. On the other hand the Pope has endowed a Greek church seminary in Italy with a large annual sum. Pope Leo has also endowed the Armenian and Greek colleges at Rome and the Greek church seminary of St. Anne's at Jerusalem. Cardinal Vanutelli, one of the most eminent prelates of the Papal court, has recently published a book going to show that reunion, far from weakening either church, would strengthen them both.

"The general belief that the Czar is the head of the Russian church is not exact, he being simply her protector.

"To the Greek faith belong the Russian, the Servian, the Roumanian, the Georgian, and the Bulgarian churches. She even has adherents among the Slavs in Austria.

"Finally, there is a Greek-Albanese sect, which has a small number of believers in Sicily and Calabria, in the south of Italy.

"This immensely important meeting, which now takes place, is one of the greatest events in the history of the relations between Rome and the East. There is no precedent to compare it to in the annals of Catholicism. To obtain this reunion of the oriental churches with the Roman the pope intends to create a special congregation for them, quite separate from the propaganda, with a cardinal for prefect whom he would nominate. The pope would leave to the oriental churches all their privileges and rites, only demanding that the patriarchs elected by the synod of bishops should submit their elections for the approbation of the Roman pontiff, to whom the examination of all questions of dogmatic and ecclesiastic rights would be reserved. For asking so little it is believed that Leo XIII. will succeed, as the principal point of discussion in the eastern churches has always been the fear of being sacrificed to Rome and the Latins. The pope wishes to show that the papacy is neither Latin nor western, but universal. After the meeting he will issue an encyclical to the eastern church, which will be a development of what he recently wrote in the Praeclara encyclical about the union of the churches.

"The union would be followed by the institution of three great papal-oriental colleges at Corfu, Athens, and Smyrna.

In addressing the conference on Oct. 24, '94 the pope said:

"Above all we note the absence of the Patriarch of the Armenians. We shall not on this account, however, recede from our purpose.... Nothing will prevent us from solving the grand problem from the religious side, while awaiting more propitious times for the rest of the work."

R1741 : page 379

PROSPECTIVE CHARACTER OF THE PROPOSED RELIGIOUS UNION.

While we thus view the rapid strides in the direction of religious union, it is no less interesting to note the prospective character of the proposed great organization, or church of the future.

The points to be specially noticed are, (1) The willingness of Catholics as well as Protestants to make concessions in the interest of reunion. This might be considered a favorable sign, were the motives and considerations good ones. But they are selfish motives. Not brotherly love, but fear, is the mainspring of this desire for union. The fear is that mentioned by our Lord in his prophecy concerning our day. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [religious powers] shall be shaken." (Luke 21:26.) It is a part of the general fear that has taken hold of the leaders in financial, political and religious circles. The leaders of Catholicism note the shaking as surely as the leaders among Protestants, and all feel that union is the only means of increasing their influence, or even of preserving their existence.

Especially is this true on the part of the Church of Rome. She still boasts of the infallibility of her teachings, which declare most positively that there is no escape from everlasting torment outside of her communion. Does she confess the errors of her past course and teachings, and claim to be reforming? If so, that would be a step in the right direction. But no, she still boasts of her unchangeableness; and consequently we must believe that her present attitude and recent utterances respecting Protestants and the Bible are Jesuitical and hypocritical, and for her own purposes merely.

Protestants have less policy and more sincerity in their desire for union. They too, however, desire it chiefly for strength and prestige before the world, and not from heart-love of Christian fellowship. Each sect is anxious to hold to its own traditions and doctrines and name, although all confess that there is really little in their confessions of faith worth contending for anyway. Indeed, we could rejoice in this feature were it not that with the mass of musty error they are discarding also the very root and essence of Scripture doctrine; viz., faith in Christ as the Redeemer who paid the ransom for all at Calvary. But all is going, good and bad, and gentility and morality are soon to be the only tests of Christian name and fellowship--all this to keep nominal Christianity popular with the world and to insure the continuance of its outward show of prosperity, in which thrifty "tares" are mistaken for "wheat."

The leaders of the World's Parliament of Religions, of a year ago, it will be remembered, suggested even the dropping of the name Christian, and the use of the term Religious Union, so as to unite, not only all the denominations called Christian, but also the various heathen systems, in a universal church; and this suggestion should awaken all true believers to the real situation. As they see all the "tares" being thus bound together, they should the more forcibly realize the meaning of our Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

But all this only confirms us in the correctness of our interpretation of prophecy. It will be remembered by old readers that, so long ago as 1880, we pointed out in these columns that the Scriptures foretold a combination or federation of Protestants and their subsequent cooperation with Papacy. Every step of the way now, as this union develops, will be watched by us all with interest.

But from the same Scriptures we learn that the union will last but a short time, and that instead of its being favorable to the truth and the Lord's saints, it will be the reverse, except as He shall overrule it in their special interest. Therefore,--"Say not ye [God's consecrated people], a confederacy [a union], neither fear ye their fear nor be afraid."--Isa. 8:12-16.

Since writing the above we have received the following important announcement.

Rome, Nov. 29.--"The Pope has appointed a theological commission to inquire into the validity of ordinations in the Anglican church

R1741 : page 380

from the view point of the Roman doctrine. His Holiness has invited Cardinal Vaughan to Rome to discuss the union of the Anglican and Roman churches. He also proposes to submit a specific scheme to a conference of Cardinals, as in the case of the Eastern churches. The Pope is still engaged on the encyclical on the English church question."

We learn also, upon good authority, that it is the intention of the Pope to issue in January, 1895, two or three encyclical letters; one freeing the Papal delegate of the United States (at present Satolli) from the supervision of the congregation of the Propaganda of Rome, making him responsible to the Pope only; another relating to the relationship of the Roman church in South America to secular governments; and another to the Bishops in England, discussing the position of the church of Rome, possibly suggesting terms of union with the church of England.

A few days ago the "Guild of St. James the Apostle" was organized in Cincinnati, O. The Cincinnati Enquirer says:--

"Their endeavors will be to bring the Episcopal churches back to the old ceremonial of the mediaeval days, when the church was still in communion with the Roman Catholic church, and a very considerable and influential part of it. They do not disguise the fact that it would be their highest realization to have all the Catholic churches reunited under one and the same head--the Pope of Rome--the Greeks, who for several centuries have been separated from it by schism, and the Episcopalians, who were separated from the Mother church during the reign of Henry VIII.

"Rev. Robert A. Gibson, pastor of Christ Episcopal church was seen and said: 'The proposed movement is not for a consolidation of the Episcopalian, Greek and Roman churches alone, but of all denominations, Catholic and Protestant. It is in the distant future, and we may not live to see it, but it will come. The Episcopal church first proposed it 1886 and asked for a general conference to come to an understanding upon the matters of baptism, sacrament and local episcopate. At first none of the churches gave it much consideration, but now the Presbyterians have appointed a committee to confer with the Episcopalians, and it is receiving the careful attention of other denominations.'

"The Episcopalian church and the church of England, numbering 10,000,000 people, are virtually pledged to it. The object is, organic union of all denominations, to present a solid front against heathenism. We are a long way in advance of the days when heretics were burned, and are rapidly approaching the time when a universal church will be possible, although it may take a good while yet."

===================

R1741 : page 380

CHRIST TEACHING BY PARABLES.

IV. QUAR., LESSON X., DEC. 9, LUKE 8:4-15.

Golden Text--"The seed is the Word of God."--Luke 8:11.

This parable needs no further explanation than that which the great Teacher gave. But his words should be carefully pondered and should lead to self-examination, as not the hearers only, but the doers of the Word, are acceptable with God.

It is worthy of special notice, however, that the Lord expected his disciples to see the drift of this parable without inquiring

R1742 : page 380

for an explanation. "And he said unto them, Know ye not this parable? and how then will ye know all parables? Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables, that seeing, they may see and not perceive; and hearing, they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."--Mark 4:10-13. See also Isa. 6:9,10; Matt. 13:12-17; John 12:39,40; Acts 28:25-28; Rom. 11:7.

While our Lord thus indicated that his disciples should have been able to interpret this parable, because of their knowledge of the truth it was designed to illustrate, it is not to be inferred that all his parables were so simple as to be promptly understood at the time they were spoken. Many of them illustrated truths not revealed at that time, and hence they could not be understood then. The expression, "To you it is given," etc., applies, not only to the disciples of that day, but to the disciples all through the age. While the truth is made manifest gradually, more and more, as meat in due season, the parables which illustrated those truths can only be seen as illustrations as

R1742 : page 381

the truths they illustrate become manifest.

To "them that are without"--outside the pale of the believing disciples--which included the whole nation of Israel except a small "remnant," these illustrations of the truth were, of course, as dark as were the truths themselves to which they allowed their prejudices to blind their eyes, greatly to their own detriment. And it was for this very reason--because their hearts were not right, and they were therefore unworthy of the truth and its blessings--that the Lord opened his mouth in parables and dark sayings, so that they might fail to perceive the blessings of which they were proving themselves unworthy. It was because of this unworthiness that blindness came upon Israel, and that it will continue until the fulness of the Gentiles shall have come into possession of those blessings which were first offered to Israel and rejected by them.

===================

R1742 : page 381

THE TWELVE SENT FORTH.

IV. QUAR., LESSON XI., DEC. 16, MATT. 10:5-16.

Golden Text--"As ye go, preach, saying, The kingdom of heaven is at hand."--Matt. 10:7.

In this lesson we have an account of the method which the Lord pursued in the harvest work of the Jewish age. This is a topic which should be of very special interest to those who recognize the present as the harvest time of the Gospel age, and who believe that the same Lord of the harvest is now present directing and superintending the work of this harvest as he did that (See Rev. 14:14; Matt. 13:30;

Mark 4:26-29); and who see further, that the two ages correspond to each other as type and antitype.*

In the two harvests we see a remarkable correspondence, not only in the exactly equal time allotted to each--40 years--but also in the character of the work to be done and the methods of doing it. The present harvest work has now been in successful operation for twenty years (1874-1894), and the methods which the Lord's providence has indicated and blessed have been very similar to those of the Jewish harvest. Though the Lord is not visibly present here, as he was there, we have the assurance of his Word, as above cited, that the work is his--under his direction, supervision and full control; and he who does not believe this has no authority for engaging in it; he is not sent. But he who is sent, and who goes under the Lord's direction, is appointed to one of the grandest privileges that was ever offered to any man, although now, as in the Jewish harvest, the present reward is nothing that the world would envy.--Matt. 10:16-28,34-36.

While the methods in this harvest and the Jewish have been similar, there is no reason to believe that they ought to be exactly alike; for the Lord of the harvest is surely at liberty to adopt in either case the methods that please him best: and in each case he has evidently taken cognizance of the conditions and circumstances of the times, and adapted his methods accordingly. The following points of similarity and dissimilarity in the methods of the two harvests are worthy of comparison as indicating first, the similarity of the work, and, secondly, the freedom of the Lord in adapting his methods to the circumstances of the times.

In the Jewish harvest the Lord sent out first the twelve, and then the seventy, and was ready to send as many more as might become ready; for, said he, "The harvest is great, and the laborers are few." (Luke 10:1-12.) He sent them out two and two under his direction and supervision. He also gave them a message to declare and instructions how and to whom to declare it, and required that those going forth should be fully consecrated to the work, being filled with his spirit. Indeed, such were his forewarnings of the present wages they should receive, that none would undertake it except such as had learned to walk by faith, who were willing to "endure hardness as good soldiers," and whose "treasure" was "laid up in heaven."

In the present harvest the same course is manifest. Since its beginning in 1874, the Lord has been instructing his consecrated disciples in the truths of another new dispensation, revealing the glorious harmony and beauty of his plan in outline and detail, and also its orderly times and seasons; and as they have become prepared he has been sending them out--generally two and two, where they have been able to give their

---

*MILLENNIAL DAWN, VOL. II., Chap. vii.

whole time to the work--to declare, "The Kingdom of heaven is at hand!" (in its glory and completeness now, as, at the time of the Jewish harvest, it was at hand in its embryo condition) and to explain and prove the truth of the message.

As in the Jewish harvest the Lord's instructions confined the special work of those messengers to the lost sheep of the house of Israel, so his instructions here confine the special work of his messengers to the household of faith--spiritual Israel.--Gal. 6:10; Isa. 52:7.

Here, too, as there, they have been forewarned of that which their experience bears out; viz., that there is no earthly gain in it, no ease or worldly honor, no present reward except the blessed consciousness of being a co-worker with God and of knowing the fellowship of the sufferings of Christ, the joys of heart-communion with him now, and the hope of future glory in his presence. Only those who accept of these conditions, and who are willing to endure hardness as good soldiers, being impelled thereto by the spirit of the Lord abiding in them, have any desire or incentive to this service; and if any such grow weary in well doing and look longingly back to the things left behind, it is not long before they drop out by the way.

In the respects just mentioned the methods in the two harvests are very similar; but there are also points of dissimilarity which we should not fail to note. For instance:

(1) Those sent out in that harvest

preached the truth orally, and attention was drawn to them and their message by reason of the miracles which they were empowered to perform; while in this harvest the preaching is done largely by the printed page, disseminated through the agency of traveling colporteurs sent out generally two and two to bear the message.

The propriety of this feature of the change is very manifest, since now education has become general and the printing press has largely multiplied the influence of every one of the harvesters. By taking advantage of this modern invention they magnify the influence of the truth a thousand fold. And in consequence of these improved facilities of printing and of general education, and the still greater advantage of nineteen centuries of gospel privilege and blessing, the truth now needs no such endorsement as the miracle-working power given at first, and so necessary then to the awakening of attention and the confirmation of the truth. In fact such methods now would be out of harmony with the thief-like presence and mission of the Lord here. (Rev. 16:15; Matt. 24:43,44; 1 Thess. 5:2.) If he comes as a thief, it is not to sound a trumpet before him, calling the world's attention to his work. Those gifts gradually disappeared from the Church as the necessity for them decreased. When faith gained a sure and substantial footing, such helps were taken away, and believers were expected to walk by faith, and not any longer by sight.

(2) Those sent out in that harvest were instructed to depend upon the people to whom they went for support in temporal things, while the reapers of this harvest are independent of such means, greatly to the advantage of the work. The reason for this variation is also manifest. In the Jewish harvest the reapers were sent exclusively to a consecrated people. The entire nation had bound itself by a solemn covenant to the Lord (Exod. 19:8), and in consequence had been specially favored in many ways, but chiefly in that to them were committed the oracles (the law and the testimonies) of God. (Rom. 3:1,2.) According to their covenant, therefore, it was the duty, and it should have been esteemed by them a privilege, to receive and entertain any messenger of the Lord whose credentials warranted such a claim and thus protected them from impostors--as theirs did, their

personal character and demeanor and the divine testimony of miracles thus endorsing them. It was because of this preparation of Israel as a people for the reception of the

R1743 : page 382

gospel (whether they had profited by it or not), that they were expected to recognize both the harvest message and the appointed and attested messengers; and their opportunity for either receiving or rejecting them was the first applied test of their worthiness of the special favors then about to be offered to them. It was on this account that the harvesters were instructed to go to that people in a manner to impress them with a sense of their obligations as a covenant people to receive and gladly to entertain the messengers of the Lord to them. Throughout the whole nation the fame of the Messiah and the divine attestations of his power and authority had spread (Matt. 4:23-25; Mark 1:28,32-34,45; 6:31-34; 8:26,27; Luke 4:14,15,36,37; Matt. 9:26,31; 14:1,2),

R1743 : page 383

and these now sent forth in his name represented him, so that in receiving them they were receiving him, and in rejecting them they were rejecting him. Hence the blessing promised on their reception, and denunciations that followed their rejection. (Verses 11-15.) When they departed out of the city or house that rejected them, they were to shake off the very dust of their feet for a testimony against them, because that, in so doing, they were violating their most solemn covenant with God and bringing upon themselves the just condemnation of such a course. That condemnation, however, was not to eternal death, but to deprivation of the privileges and blessings of the new dispensation then about to be offered to them, but of which they proved themselves unworthy. Nor was the condemnation, either then or at the full end of their age, an individual one; for although the nation as a whole was cast off from divine favor and blinded, and destined to remain so until the gospel favor had passed over to the Gentiles, yet, during this time, if any individual of the nation repented and severed his ties with the nation and family (which the persecuting spirit of the nation has always compelled), he might, through such tribulation, enter into the embryo kingdom --the Gospel Church.

In this harvest the circumstances attending the work are in many respects quite different. Though here also the Lord has a consecrated people--nominal spiritual Israel --they are not a local nation within a circumscribed boundary, but they are scattered here and there as wheat in the midst of tares. The reapers here must therefore search them out singly, while there they were grouped in cities and families and as an entire nation.

Again, the circumstances here are the reverse of those there in that the testimony to the truth is given in the midst of a very babel of voices, all claiming to teach the truth; and so great is the confusion that only the consecrated and faithful souls, whose practised ears know the Master's voice from all others, are able to discern it. They have an affinity for the truth: the holy spirit within them recognizes the same spirit in the message, as well as in the messengers, and it satisfies their longings as nothing else can do.

Thus the harvest message becomes a test of faithfulness to God's covenant people here, and as a sickle it accomplishes the reaping. These different circumstances and conditions of this harvest make necessary the very reverse of the former method of the dependence of the messengers upon the hospitality of the people. Now, in order to make manifest that no mercenary motives, or motives of indolence, or love of ease, or popularity, or of desire to impose on others prompt the reapers of this harvest, the Lord in his providence has so arranged the work here that all such motives are manifestly eliminated from the harvest work; and it is seen to be a self-sacrificing labor of love, prompted by that devotion and zeal which the truth alone inspires. And this of itself commends the truth to the attention of the Lord's people where the messenger comes in contact with them, though often it reaches them through the printed page alone, where the luster of the truth is its own commendation.

This difference in the two harvests was aptly illustrated by the Lord when he likened the Jewish nation to wheat and chaff, and his work there to a fan for blowing the chaff away--thus indicating the compactness of that people; while here his professed people are likened to wheat and tares, thus indicating their scattered and confused condition and the necessity of careful searching and gathering out.

It would therefore be entirely out of order for the reapers in this harvest to denounce or shake off the dust of their feet for a testimony against any city now, for no city or community as such is now in covenant relations with God as was Israel; and so different are the customs and circumstances of this time that a man might brush the dust and denounce the people for a week and not be noticed, or, if noticed, merely considered as of unsound mind, so intent are the masses of the people on pursuing their own course and grasping after gain.

The consequence now to those who recognize and yet reject the truth will be very similar to those which followed Israel's rejection (their complete overthrow in the midst of great tribulation), excepting that the increased light and privilege of this time will merit and receive the greater punishment --"a time of trouble such as never was since there was a nation." (Dan. 12:1.) Surely, then, it will be more tolerable for the land of Sodom and Gomorrah (Matt. 10:15) in the day of judgment (the Millennial age) than for the condemned house of Israel, either

R1743 : page 384

fleshly or spiritual, which are judged unworthy of the grace of God, because they cast it from them. The judgment upon condemned fleshly Israel was a terrible overthrow in the midst of harrowing scenes of war and desolation and famine, leaving them utterly desolate and scattering them as fugitives among all nations; while that which is shortly to come upon nominal spiritual Israel is described as a time of unparalleled trouble, such as never has been and never again shall be.

Another point of contrast which this lesson suggests is that between the Lord's methods for the harvest work of the Jewish age and the subsequent methods of the inspired Apostles, equally under the Lord's direction and supervision, which not only winnowed the grain of that harvest, but also sought to systematically store it. The wheat of that dispensation was to form the nucleus of the Christian Church--the embryo kingdom of heaven--which as a compact and sympathetic body subject to Christ, imbued with his spirit, and representing his truth, was to stand before the world as a living testimony to his truth and to the power of his grace for nearly two thousand years. It was necessary, therefore, as believers multiplied in the days of the apostles, to adopt some simple method of recognition which would serve to unify them and to make them helpful one to another as members of one body.

But as that work of organizing the Church of the new Gospel dispensation was no part of the harvest work of the old Jewish dispensation, so the present harvest work or reaping of the Gospel dispensation is also separate and distinct from the work of the new Millennial dispensation now drawing on. But there is this difference between our days and those of the apostles: the wheat of the Gospel age is not to form the nucleus of another Church for the Millennial age; and those gathered out from among the tares are not beginning, but are finishing their course on earth, and the time of their sojourn in the flesh is very short and cannot go beyond the twenty years of harvest yet remaining. Their organization for the work of the new dispensation will be beyond the vail, when they are changed to the glorious likeness of the Lord.

In view of these facts and also of the nature of the harvest work, and the additional fact that each one so gathered is expected to enter into the harvest work as a reaper, and will do so to the extent of his ability and opportunity, it is plain that the forming of a visible organization of such gathered out ones would be out of harmony with the spirit of the divine plan; and, if done, would seem to indicate on the part of the Church a desire to conform to the now popular idea of organization or confederacy. (See Isa. 8:12.) The work now is not organization, but division, just as it was in the Jewish harvest proper (Matt. 10:34-36.) And this harvest, as illustrated by the natural, is the busiest time of all the age, because the time is short and the "winter" is fast approaching. What is to be done must be done quickly, and there is abundant room in the great field for every member of the body of Christ to reap.

While, therefore, we do not esteem a visible organization of the gathered ones to be a part of the Lord's plan in the harvest work, as though we expected as an organization to abide here for another age, we do esteem it to be his will that those that love the Lord should speak often one to another of their common hopes and joys, or trials and perplexities, communing together concerning the precious things of his Word, and so help one another, and not forget the assembling of themselves together as the manner of some is; and so much the more as they see the day approaching.--Mal. 3:16; Heb. 10:25.

Let us, then, give ourselves diligently to the great harvest work, observing and carefully following the providential lines for the guidance of the work as indicated by the Lord of the harvest--the same Lord, and just as truly present and active in this harvest as in the Jewish harvest, though invisible to mortal sight. What dignity and grandeur and blessed inspiration does the realization of this truth give our humble services! Truly it is not a glory which the world can discern, but faithfulness to the end of our course will bring an exceeding and eternal weight of glory which will appear to all God's intelligent creatures of every name and order; for in the ages to come he will show forth the exceeding riches of his grace in his loving kindness toward us who are in Christ Jesus (Eph. 2:7); and, praise the Lord! our exaltation and glory will be for a grand and benevolent service--even the privilege of scattering universal blessings.

====================

ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

PUBLISHED TWICE A MONTH.

TOWER PUBLISHING COMPANY,
"BIBLE HOUSE"
ARCH STREET, ALLEGHENY, PA., U.S.A.

C. T. RUSSELL, EDITOR; MRS. C. T. RUSSELL, ASSOCIATE.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
By Express Order, Postal Money Order, Bank Draft, or
Registered Letter. Foreign only by Foreign Money Order.

FREE TO THE LORD'S POOR.
N.B.--Those of the interested, who by reason of old age or accidents, or other adversity, are unable to pay, will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

"GOOD HOPES" FOR 1895.

The Supplement which accompanies this issue is not to be considered "an appeal," nor "a request," for money for the Tract Fund. It is nothing of the kind. It is merely sent out as a convenience for such of our readers as are anxious to have a hand in the good work which the Lord is now doing, and who appreciate the privilege of being co-workers with us in it.

The name may be original with us, but the plan is not. It is the Lord's arrangement through the great Apostle Paul. (See 1 Cor. 16:2.) It is not given as a law; there is no such bondage--no tithing under the New Covenant. But as a suggestion it certainly is a good one, and has, so far as we are aware, proved a blessing to all who have observed it. It has not only enlarged their contributions to the Lord's cause, but it has correspondingly enlarged their hearts, and increased their love and deepened their interest in the truths which they thus practically confess.

The "Good Hopes" enable us to judge, somewhat in advance, of the amount of money at our disposal for the year, and permit us to contract accordingly; and where large quantities and low prices are factors, this is of considerable importance.

True, many failed considerably of what they had "hoped" to do for the cause during this year; but they received the blessing which always comes from willingness to render the Lord service and trying to do it. On the whole, as will be noted from the Reports in this issue, our Great Provider made up from other sources what he did not see best to entrust to their disposal.

R1744 : page 386

JERUSALEM TO BE PROBED.

Excavations certain to add to the knowledge of the old city of Jerusalem are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society, of London, giving a long-sought privilege. The permission to dig includes a generous strip of land all around the walls on the outside, excluding only Moslem burying-grounds and holy places.

The work is to be done under the direction of Frederick Bliss, a young American of considerable reputation as an archaeological explorer. Shafts are to be sunk on the hill of Ophel, where were the royal gardens and the tombs of the kings. It is hardly possible that this ground can be turned up without valuable discoveries being made. One thing hoped for is that the old wall that swept around the southern brow of Zion may be found.

The imperial firman grants a two years' privilege, time enough to make the old city of Solomon and the Jebusites tell some of its long hidden secrets. --N.Y. World.

===================

R1744 : page 387

VOL. XV. DECEMBER 15, 1894. NO. 24.

"WHO SHALL ASCEND."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek the face of the God of Jacob."--Psa. 24:3-6.

IN this psalm the prophet David takes the standpoint of the dawn of the Millennial age, when, after the great time of trouble, the kingdoms of this world will have become the Kingdoms of our Lord and of his Christ (Rev. 11:15), --when the "Times of the Gentiles" will have been fulfilled, and "he whose right it is" will have taken unto him his great power and begun his glorious reign. Those who have studied the plan of the ages and its times and seasons know that this is due to be accomplished by the year 1915,--only twenty years future from the present time. Then will the words of this prophecy be fulfilled--"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein; for he hath founded it upon [instead of] the seas, and established it upon [in place of] the floods."--Verses 1,2.

The earth, the world, the seas and the floods, the hills and the mountains are all used here, as in numerous other instances, in a symbolic, and not in a literal sense, which would be absurd in this connection. The earth and the world represent the present social order of things, or human society as at present organized. The seas and the floods represent an increasingly large class of mankind which restlessly recoils against the restraints of the present social order and at times grows turbulent and threatening. The hills and mountains represent governments.

When the earth is the Lord's and the fulness thereof, it will not be because all the kingdoms of this world will have been converted to God and purified, and their kings permitted to reign by the grace of God, as they now claim to do, and because all the now restless masses of men will have become docile and submissive to the present governing powers; but it will be as the prophet declares, because God will have "founded it upon the seas and established it upon the floods." That is, the present earth, or social organization, and the present heavens, or ruling powers, will have passed away, and the new earth will be established upon the ruins of the old. When the waves of the restless sea-element of society shall have arisen in their might and overwhelmed the whole present social order, so that the wild and stormy sea of anarchy shall prevail everywhere, then, amidst the wreck and ruin, the desolation and universal despondency and despair, the voice of Jehovah will be heard, saying, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." (Psa. 46:10.) And out of the wild commotion of that stormy sea God will bring order and peace.

Instead of this restless sea of humanity he will found the new earth, the new order of things; yea, and he will firmly establish it upon [in place of] the floods: there he will establish his Kingdom "which cannot be moved." (Heb. 12:28.) And he will set his King upon his holy hill of

Zion, and give to him the nations for his inheritance, and the uttermost parts of the earth for

R1744 : page 388

his possession. (Psa. 2:6,8.) Then indeed shall the King, the Lord's anointed, reign in righteousness; and princes shall decree justice (Isa. 32:1); and, in consequence, there shall be abundance of peace so long as the moon endureth. --Psa. 72:7.

There will then be but one Kingdom (mountain or hill) in all the world--the Kingdom of God; and his Anointed will be King in all the earth in that day. (Zech. 14:9.) This hill or kingdom of the Lord is that to which the Psalmist refers when he raises the question, "Who shall ascend into the hill of the Lord? and who shall stand in his holy place?" To ascend into the hill of the Lord is to come into his Kingdom as loyal and obedient subjects, as true citizens, worthy of all its blessings and privileges, and not as aliens and foreigners, having no part or lot in the common interests and inheritance of all the true and loyal people of God, viz., eternal life and all its blessings of righteousness, peace and everlasting joy. Who indeed shall be counted worthy thus to ascend into the mountain of the Lord? "And who shall stand in his holy place?" The reference here is to the antitype of the typical temple of God, which, standing upon the top of Mount Zion, prefigured the glorious true temple, the Church of the living God, in Kingdom power and glory. Who shall stand in that holy place in that age of glory and blessing now so near at hand?--who shall be counted worthy to reign with Christ in his Kingdom?

The answer to both inquiries is the same-- He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." These will be the required qualifications for citizenship in the Kingdom, when the Kingdom is established; and they are also the qualifications required now of all those who would be heirs of that coming Kingdom. It will be observed that the qualifications mentioned are not those of faith (for faith in the gospel of the Kingdom, which includes faith in Christ the King and Redeemer, is implied in the desire to be in the Kingdom in any capacity); but the qualifications mentioned here are those of character. The Scriptures elsewhere make more specific mention of the necessary faith, but always implying a character consistent with the faith. (Acts 16:31; John 3:16,36.)

The prophet does not ignore faith, but points to that character which is the legitimate consequence of a true faith exercised unto godliness. A faith which does not produce character is null and void. (Jas. 2:17.) Therefore it is plain that both the heirs and the subjects of the Kingdom of God must have that character which is both begotten and developed by the faith of the gospel; for if the faith of the gospel be held in unrighteousness there is no place in the Kingdom for any such. (Rom. 1:18.) Let us consider the character-requirements here mentioned.

"Clean hands."--That means clean actions, clean conduct. If bad habits of any kind have been cultivated, they must be promptly forsaken. The hands must not be defiled with the holding of bribes, nor with the gain of oppression, and every evil thing must be resolutely put away. (Isa. 33:15.) It is in vain that any profess loyalty to God and to his anointed King and Kingdom while they continue in a sinful course of action. Loyalty to the Kingdom signifies determined opposition to sin in all its forms, and a firm resistance of it.

"A pure heart."--That signifies purity of will, intention or purpose, which, like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet quickly it recovers its normal position which is true to righteousness and truth. A pure heart loves righteousness and truth, and hates iniquity. It loves purity, and despises all that is impure and unholy. It loves cleanliness of person, of clothing, of language and of habits. It delights only in the society of the pure, and shuns all others, knowing that "evil communications corrupt good manners."

"Who hath not lifted up his soul unto vanity." Pride is an abomination to the Lord and to all those who partake of his spirit. It is a weed which, if once permitted to take root in the heart, will soon crowd out every grace. The Psalmist says, "I hate vain thoughts;" and such should be our sentiments. The grace of

R1744 : page 389

humility, meekness, is one of the most beautiful that can adorn the character. It takes a sober estimate of personal qualifications, is not puffed up, does not behave unbecomingly, and seeks to exercise its talents, not for pride and vain glory, but for the joy of doing good. It is modest, candid and sincere, both in consideration of its own qualifications and those of others. What comfort and pleasure are found in the society of those possessed of such a spirit.

"Nor sworn deceitfully."--Those who make a solemn covenant with the Lord, and who thereafter wilfully despise or ignore it, have sworn deceitfully; and surely no such disloyal subjects can be admitted either to citizenship or heirship in the Kingdom of God. But those who, in this age, have made a solemn covenant with God and who are true to their covenant, even unto death, they shall ascend into the holy place, the temple of God--they shall be the heirs of the Kingdom, joint-heirs with Jesus Christ; while all such, in the age to come, shall be recognized and privileged citizens of the Kingdom. These shall receive the blessings of the Lord promised in his Word. After first receiving the imputed righteousness of Christ through faith, they may, under divine grace, be made perfect in righteousness and worthy of eternal life.

This is the generation of them that seek the face of the God of Jacob. Men do not obtain these blessings without seeking them, nor without seeking them in God's appointed way--through Christ, by humble reliance upon his finished work of redemption, and by the full consecration of all their ransomed powers of mind and body to his holy will, which is only our reasonable service.

Beloved, ye who are called by his grace to stand in his holy place, let us ponder these things. Are our hands clean and our hearts pure? are we humble and faithful to our covenant? Let us see that we meet these conditions, and let us run with patience the race set before us, looking unto Jesus.

===================

R1744 : page 389

"THINK IT NOT STRANGE."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."--1 Pet. 4:12,13.

PERHAPS few have learned to value the discipline of the Lord as did the faithful

Apostle who wrote these words. While he as well as others realized that no affliction for the present seemeth joyous, but rather grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

But why is it that fiery trials must come to us? Is there no way of gaining the crown without these crosses? No, there is not; for if ye receive not the discipline of trial whereof all are partakers, then are ye bastards and not sons; for what son is he whom the Father chasteneth not? Trials of faith and patience and love and endurance are as necessary to our development and our fitting for the high position to which we are called, as are the instructions of the divine Word and the special manifestations of divine grace. The blessed sunshine and shower have their benign influence, but none the less the cloud and the storm; but we need ever to bear in mind that the cloud has its silver lining, and that God is in the whirlwind and in the storm.

Like water upon the parched earth, and like sunshine to vegetation after winter snows, so the message of divine truth comes to us and with it the blessed realization of divine favor. In the joy of our new-found treasure we are apt to think at first that we have actually entered the Beulah land of joy and peace where sorrow and trial can never more come to us. But no; there are sorrows ahead and trials beyond, and you will need all the strength which the truth can give and all the blessed influences that divine grace can impart to enable you to endure faithfully to the end.

But do not stop to worry about the trials until they come; only remember the Apostle's words--"Think it not strange," when they do

R1744 : page 390

come. They come to prove you and to strengthen your character and to cause the principles of truth and righteousness to take deep root in your heart. They come like fiery darts from our great enemy, Satan, whose wrath against the children of light is permitted to manifest itself in various ways; but his darts cannot injure those who securely buckle on the divinely provided armor of truth and righteousness. "Wherefore," says the Apostle, "take unto you the whole armor of God,...above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."--

Eph. 6:13-17.

The Christian life is thus set forth as a warfare --a warfare, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) In other words, as Christians imbued with the spirit of our Master, we find the principles of truth and righteousness which we have espoused to be at variance with the whole present order of things, which is to a very large extent under the control of "the prince of this world" --Satan. And when sin is thus so inwrought throughout the whole social fabric of the present age; and not only so, but when we also find the flesh, our own old nature, in harmony with it, we see into what close quarters we must come with the enemy, and what a hand to hand and life-long struggle it must needs be. Yet our weapons are not carnal, but spiritual, and the Apostle says they are mighty for the pulling down of the strongholds of error and iniquity. --2 Cor. 10:4,5.

When, therefore, the fiery trials and darts from the enemy come upon you, be ready as an armed soldier of the cross to meet and withstand them. If you run away from them, you are a coward, and not worthy to be called a soldier.

===================

R1744 : page 390

"A THORN IN THE FLESH."

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.
"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."--2 Cor. 12:7-10.

THIS was the language of an overcoming saint, meekly bowing to the divine will. Noble and loyal and true and strong in character as the Apostle Paul was, he yet realized that he was a member of the fallen race, and, in common with all humanity, subject to frailties. God had called him to a most important and glorious work--that of bearing the gospel to the Gentiles; and, for the benefit of the whole Church, to him were granted special and wonderful revelations, even above all the other honored and beloved apostles. He was caught away in mental vision to the third heaven--the new dispensation, the Millennial reign of Christ, and shown things (doubtless the plan and purpose of God, as now made manifest to us, largely through his writings, in the light of this harvest period, but) not lawful to be uttered then, because not then due to the Church. (2 Cor. 12:4.) Upon him devolved the care of all the Churches of the Gentiles, and great were the responsibilities of his office. Though the position was a most laborious and trying one, requiring great fortitude, zeal, energy and self-denial to fill it, it was also one of great honor.

And Paul appreciated the honor of such intimate fellowship of service with the Lord, and manifested his appreciation by untiring zeal and enthusiasm. But even in this the Lord recognized a personal danger to his beloved and faithful Apostle--a danger of pride and self-exaltation, which, if it should develop, would soon unfit him for further service and rob him of his future reward. So the thorn in the flesh was permitted to come. It came, not from the hand of the Lord, though by his permission; but, as the Apostle affirms, it was "the messenger of Satan to buffet" him.

R1744 : page 391

A thorn in the flesh is always a painful thing; and whatever this may have been, it was something severely trying to Paul. At first he thought only of the pain and annoyance it caused him, and of its hindrance to him in the Lord's work: it was a messenger of Satan that he was anxious to get rid of. Three times he besought the Lord for its removal. But no, it had come to stay, and the Lord mercifully made him to realize that though it was very undesirable to the flesh, it was nevertheless profitable to him spiritually; for otherwise he might become exalted overmuch.

The implication of weakness the Apostle humbly accepted. He did not resent it and begin to boast of his strength and to reproach the Lord for not exerting his power for its removal; but, on the contrary, with grace and gladness he accepted the Lord's judgment of his heart, and his estimate of his strength, and appreciated the love that thus cared for him personally, while through him he was ministering to the whole Church. Yes, praise the Lord! he chooses his own instruments, and whets and grinds and polishes them for the more effectual service, and wields them with force and power in the service of his people; but in all the painful and laborious service he has special care also for the willing and faithful instrument. He will not suffer it to be tried beyond that which it is able to endure; nor will he suffer it to be exalted without some counterbalancing thorn in the flesh to preserve its equilibrium.

R1745 : page 391

The answer to the Apostle's prayer, although not in accordance with his request, was a blessed consolation--"My grace [my favor] is sufficient for thee; for my strength is made perfect [made manifest] in [your] weakness."

This is also the blessed consolation of every truly submissive heart. How many of the Lord's people are tempest-tossed and sorely tried in these days; and doubtless many of them have earnestly besought the Lord to remove this or that trial or affliction; but the piercing thorn still remains for their discipline and perfecting. Let all such, like Paul, give ear to the Master's voice--"My favor is sufficient for thee." What if other friends forsake thee, and hosts of foes seek to overwhelm thee, if thou hast my favor, my love: is not that sufficient? And what though the flesh be weak and the heart sometimes faint, my strength shall supply your lack; and while you walk in the way of my appointment, your weakness shall only the more manifest the power of God working in and through you.

What sincere child of God has not realized, in times of greatest need and felt weakness, the power of God on his behalf supplementing his weakness with strength from above? And when the task was accomplished to which the Lord had called him and for which he felt so incompetent of himself, has he not realized in the outcome the wonder-working power of God?

In view of such a gracious provision to supplement his weakness with divine strength, the faithful Apostle meekly responded, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Having put forth all his own energies and faithfully used his own ability to its fullest extent as a wise steward, it was his joy to recognize the hand of the Lord working with him--by miracles and signs and with demonstrations of the spirit and of power. (Heb. 2:4; Acts 19:11; 1 Cor. 2:4.) These demonstrations of divine power supplementing Paul's faithful use of his natural abilities were the Lord's endorsement of all he did--the manifestations of divine approval both to himself and to others, and consequently cause for great rejoicing.

With the Apostle it is also the privilege of all God's children to have their weakness supplemented by divine grace, while they meekly and faithfully use their talents in the Lord's service. And so all the faithful may rejoice in tribulations and infirmities, while God overrules the former and supplements the latter to his praise.

But to rejoice in tribulations, to endure meekly and patiently a sore thorn in the flesh, and even to glory in such personal infirmities as make the power of Christ the more manifest, is not possible except to those whose hearts are in fullest accord with the loving purposes of God. If the heart be influenced by pride or ambition or love of fame or wealth or any worldly ambition, joy in tribulation is impossible. But if the old ambitions and desires of the flesh are kept under, and faith, love, hope and zeal are all alive and active, we shall have the consciousness of the divine favor, and then we can rejoice in every experience.

===================

R1745 : page 392

"THE LORD IS MY SHEPHERD."

"The Lord is my Shepherd: I shall not want."--Psa. 23:1.

IN comparing himself to a shepherd, the Lord made a very apt illustration of his care for his people--a care which is always solicitous for their welfare, watchful for their interests, patient with their youth and inexperience and untiring in its ministry of love.

But it is only when the individual can say in his heart, The Lord is my Shepherd, that this blessed ministry of the good Shepherd can be realized. It is when we become his sheep that we learn the value of the Shepherd's care; and the man who has had experience under the care of the good Shepherd can truly say with the Psalmist, "I shall not want." He shall not want for the temporal necessities of the present life--"Bread shall be given him; his waters shall be sure." (Isa. 33:16; Matt. 6:33,34.) He shall not want for light and be left to walk in the darkness of this world, but unto him shall be given the light of life. (John 8:12.) He shall not want the necessary care and discipline to fit him for the future life; "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6.) He shall not lack the consolations of divine grace in times of trial and affliction; for it is written, "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Cor. 12:9.) He shall not want for fellowship and sympathy; for the Lord himself hath said, "I will never leave thee nor forsake thee" (Heb. 13:5); and again, "Lo, I am with you alway."--Matt. 28:20.

Surely no good thing will he withhold from them that walk uprightly--as true sheep. He will protect them in every danger, and guard them with a shepherd's care.

====================

R1745 : page 392

Z.W.T. TRACT SOCIETY'S ANNUAL REPORT.

IT is with great pleasure, deep gratitude and profound recognition of the great Master's providential leadings, that we summarize and lay before our readers the results of their labors and ours with and under the great Chief Reaper in the present harvest work, for the past year--from Dec. 1, 1893 to Dec. 1, 1894.

We congratulate our readers that although the year has been marked by Satan's fiercest assaults upon the Lord's work and upon us of the WATCH TOWER as his and your representatives in the supervision of that work,--and notwithstanding, too, the fact that the year has been one of unprecedented pinch in financial affairs, nevertheless it has been the most successful year of the Tract Society's experience in the amount of money received and expended, and in the tract pages circulated, as you will see from the reports of the Secretary and Treasurer subjoined. True, the work is small:--very small is the sum at our disposal for the spread of the Truth compared with the immense sums donated to other tract societies for the promulgation of what we believe to be chiefly error. The Lord in his wisdom has seen fit to limit the means at our disposal, and no doubt for good reasons;--quite probably to draw out to greater activity and self-denial each one who has the cause at heart.

"It is required of a steward that he be found faithful." We at the WATCH TOWER office are in several respects stewards of the Lord's goods, "stewards of the manifold grace of God," and it is his approval which we crave. We trust that as he reviews the efforts and results of the year--your efforts and ours--that he can approve both you and us, saying, "Well done, good, faithful servants." But we of the TOWER office are not only the Lord's stewards, of goods both temporal and spiritual, but we are also your stewards,--stewards of those monies which you have contributed to the Tract Fund--and as your stewards this report is due to you, and submitted accordingly.

If we cannot congratulate you that the sum is a large one, we can congratulate you that it has accomplished more than double as much as the same amount generally accomplishes in the hands of other Tract Societies, where salaries and office rent consume a large proportion of the receipts. Twenty-three millions of pages of tracts is a good showing; and if the DAWN pages circulated were added, it would represent over thirty millions of pages more. Thank God for the privilege of having a share in this, his work of gathering together his elect unto him, preparatory to the setting up of his Kingdom in power and great glory. Compare Psa. 50:4,5; Matt. 13:30, and Matt. 24:31.

R1745 : page 393

The colporteur work has been considerably interfered with by reason of the financial depression. Tens of thousands of people who have the time to read, and whose minds are more than ever open to the message of God's Kingdom coming, have been obliged by necessity to refuse to purchase DAWNS, and have been supplied with free tracts instead. This in turn has worked unfavorably to the colporteurs, many of whom have been obliged to receive credits and some assistance from the Tract Fund while others have been forced to quit the work entirely until times improve, which we expect will not be before next Spring. These dear co-laborers have many trials and discouragements by the way, and need our prayers. Let all who feel an interest in the cause remember in their devotions these whose labor of love has been God's instrumentality for carrying the good tidings of great joy to so many of you, and this branch of the service, which has been specially attacked by the Adversary during the year just closed.

Impressed with the fact that a number of school teachers, ministers and business men who had tried the colporteur work had failed to make it a success, we have devised a new method of work specially suitable for them. A few are already using it with success, and we hope that it will enable many to engage in the harvest work in a self-supporting way during the coming year. The new method is not at all adapted to the use of the average colporteur, who succeeds best with the usual methods: indeed the new method is suited only to those who by the grace of God can respond that they possess the eight qualifications for public ministry,

R1746 : page 393

mentioned in our issue of Sept. 1; and it is consequently explained only to such as can and do thus respond.

The "New Branch of Service," started some time ago, but mentioned and enlarged recently, --viz., the arrangement for the holding of meetings, by traveling representatives of the Tract Society--is proving spiritually profitable to the Church, as indicated by letters received from various quarters, which tell of spiritual good derived, and truth more clearly discerned.

This work is carried on economically, too, that the means supplied by the Lord may reach as far and accomplish as much as possible. A reference to the Treasurer's report will show that only $403.88 has been expended in this way; and this was nearly all spent during the past three months. Brother M. L. McPhail only has been giving all of his time to this work, and he alone has all of his expenses paid out of the Tract Society's fund, the other laborers in this branch of the service, Brothers Antoszewski, Austin, Bell, Blundin, Bohnet, Draper, Merrill, Murphy, Owen, Page, Ransom, Richards, Thorn, Webb, Weber, Weimar, West, Williams, Wise and Witter, being traveling salesmen, colporteurs or business men whose expenses are met by their business or otherwise and who delight to give an evening or a Sunday, as they can arrange it, in serving the Lord's flock--pointing to the green pastures and the still waters and feeding and rejoicing with the "sheep."

During the past five months Brother McPhail has visited groups of WATCH TOWER readers in fifty-three cities, and has held about one hundred and fifteen meetings in the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky, Delaware, Indiana, Illinois and Michigan. The other brethren, all together, have probably held as many more meetings--some in New York, Pennsylvania, Ohio, Massachusetts, Iowa, Wisconsin, Indiana, Canada, Illinois, Texas, California, Oregon and Florida. Several others expect to engage in this branch of the work early next year. This branch of the service also deserves our sympathies, co-operation and prayers. The blessings attending these meetings will depend largely upon the sympathy and cooperation of those visited; and the Lord will not be unmindful of your labor of love and

R1746 : page 394

service in such co-operation, in however humble the capacity; and he will reward with grace now and with glory hereafter. All who desire such meetings, and who would co-operate in making them a blessing to themselves and others, are invited to let us know of their desires. And any who make use of the "Good Hopes" blanks which accompany this issue may, if they so prefer, designate what proportion of their donations they wish to have applied to the forwarding of this special branch of the service.

In view of the activity of our great Adversary, and his endeavor to counterfeit not only the light of truth, but also the ministers of the light, it is well that the Lord's people should be on guard against the agents of another gospel, which denies that our Lord bought them (2 Pet. 2:1) and claims that he was merely an example and teacher. No such error need be feared from any of the Brethren who bear our Letter of Introduction and Commendation.

Concerning the spiritual condition of the Church in general, we have exceptionally good opportunities for judging, being in communication with many of the household of faith the world over; yet only the Lord can read the hearts;--"the Lord knoweth them that are his." However, we are glad to be able to report that while the love of many waxes cold, we have many cheering evidences that the spiritual warmth of others is constantly increasing; and although Satan is permitted to sift out some, as we were forewarned, others are by the same trial only the more firmly rooted and grounded and built up in the most holy faith. And for every one who leaves the ransom and the light of present truth, another, more earnest and zealous, comes forward--reminding us of our Lord's words, "Hold that fast which thou hast, that no man take thy crown."--

Rev. 3:11.

Not only do the letters received, and the reports from the traveling brethren and the colporteurs, testify to much earnestness and love for the truth, but the Treasurer's Report, which follows, testifies to the same in no uncertain tones; for where the poor give their hard-earned dollars their hearts must be also--especially in the recent close times. While the sum contributed would be small indeed for wealthy people to spend in forwarding the grandest tidings that ever reached the ears of man, yet we know that the donations of some have not been without considerable self-denial; for among our readers are not many great or rich in this world's greatness and riches.

SECRETARY'S ACCOUNT.

During the year from Dec. 1, '93 to Dec. 1, '94 there have been circulated, free, the following:

Copies OLD THEOLOGY TRACTS,	1,159,091
" ZION'S WATCH TOWER,	125,892

Since tracts vary as to the number of pages, it is customary to reckon their circulation by pages. The foregoing, so stated, represent 23,321,900 pages.

TREASURER'S ACCOUNT.

RECEIPTS:

From "Good Hopes,"	$5,664.56
" other sources,	4,076.00

Total,	$9,740.56
	=========

EXPENDITURES:

For Balance due from last year,	$ 478.60
" Tracts, TOWERS, etc., sent out free,	5,738.97
" Postage, freight, wrappers, etc., for same,	658.55
" Labor, mailing same,	572.00
" Foreign translations, plates, etc., Tracts and DAWNS,	1,025.26
Assistance to colporteurs, DAWNS to the poor, etc.,	553.30
Interest on colporteurs indebtedness to T.P. Co.,	310.00
Expenses of traveling Evangelists,	403.88

Total,	$9,740.56

Thus, by the grace of God, we start upon the new year free from all debts and hopeful of great privileges and opportunities just before us. Let us each do with our might what our Master has placed within our reach; and let us do it promptly and zealously, remembering that nearer and nearer comes the night when no man can work.--John 9:4.

It is but our duty to mention that the foregoing statement takes no account of some five thousand dollars of credits extended to colporteurs

R1746 : page 395

by the Tower Pub. Co., for which our Tract Society is pledged;--and the most of which it is to be hoped the colporteurs will soon be able to settle for themselves. Those who can do so should have their accounts paid ahead or else send the money with their orders, as our Society is obliged to pay interest on these balances. In this connection it is proper to mention that the items of rent, light, heat and clerical work are not omitted by accident from our account of expenditures. These are donated by the Tower Publishing Co.

While the colporteur work for the circulation of MILLENNIAL DAWN is under the supervision and patronage of this Society, it is self-supporting to a very large degree;--the only liabilities being the guarantee of their accounts above mentioned and in the preparation of foreign translations. An item on this last account appears in the Treasurer's report, above.

====================

R1746 : page 395

THE PRINCE OF PEACE.

IV. QUAR., LESSON XII., DEC. 23, ISA. 9:2-7.

Golden Text--"Of the increase of his government and peace there shall be no end."--Isa. 9:7.

The standpoint of the Prophet here is that of the dawn of the Millennial age, immediately after the setting up of the Kingdom of God in the earth--both its earthly and its heavenly phases.

Verse 2. "The people that walked in darkness have seen a great light." The reference here is to the world of mankind, all of whom will at that time recognize the presence of the Lord and his Kingdom established; for it is written that "every eye shall see him." (Rev. 1:7.) The world that has walked in the darkness of ignorance and superstition for six thousand years will then begin to see the glorious light of truth and righteousness, and in the earthly phase of the Kingdom they will see the grand illustrations and rewards of righteousness.

"They that dwell in the land of the shadow of death [i.e., fleshly Israel under the condemnation of their law covenant*], a light shineth brightly over them." Yes, the light will shine with special brilliancy upon fleshly Israel: then their blindness will be turned away and the favors of the new dispensation will again be--"to the Jew first, and also [afterward] to the Gentile;" and through the secondary instrumentality of the fleshly seed of Abraham shall all the nations of the world be blessed. The ancient worthies of that nation will be the visible rulers of the world, and their new work will begin at Jerusalem, bringing order out of confusion, peace out of discord and making Jerusalem a praise in the whole world. It was with reference to this that the Prophet wrote again, saying, "Arise, give light, for thy light is come, and the glory of the Lord is shining forth

---

*See our issue of November 1 & 15, '94.

R1747 : page 395

over thee. For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee the Lord will shine forth, and his glory will be seen over thee. And nations shall walk by thy light, and kings by thy brightness of thy shining....And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee; for in my wrath did I smite thee, but in my favor have I had mercy on thee."--Isa. 60:1-3,10.

Verse 3. "Thou hast multiplied the nation [Israel--a reference to their gathering together again as a nation after the long dispersion of nearly two thousand years as fugitives among all the nations;--and also to their reinforcement by the resurrection of their ancient worthies and heroes], made great their joy: they rejoice before thee as with the joy in harvest, as men are glad when they divide the spoil." Such indeed will be the joy of Israel when the blessings of their restoration to divine favor begin to be realized.

Verses 4,5. "For the yoke of their burden, and the staff on their shoulder, the rod of their oppressor [the heavy burdens of oppression imposed upon them and the persecutions inflicted by their Gentile enemies during the long period of their blindness and exile], hast thou broken, as on the day of Midian"--when a great victory was won for them by Gideon's small band of 300 under the Lord's direction, without bloodshed and without strife. (Judges 7:1-23.) Even so shall it be when the Lord shall again fight for Israel: it will not be by their own power that the victory of the final battle will be secured.--See Ezek. 38:11,15-23. Also compare verse 4 with Ezek. 39:8-15.

R1747 : page 396

Verse 6. Why is all this return of divine favor to Israel? is it because of worthiness in them? Surely not; for to this day they are a stiff-necked people, and their blindness and hardness of heart continue although we are within only a score of years of the time when all these things shall be fulfilled. The reason for it is that the Lord hath remembered his covenant with their fathers (Lev. 26:42,45; Jer. 31:34), and that in fulfilment of that covenant a child has been born unto them who was destined to be a light to lighten the Gentiles and the glory of Israel; and now (at the time indicated in the prophecy) "the government is placed upon his shoulders." Dimly this light of the world shone upon Israel at the first advent of Messiah; but when "the light shined in the darkness, the darkness comprehended it not." "He came unto his own, and his own received him not." It is only at the second advent that they recognize him as the promised seed of Abraham and their long-looked-for Messiah. They shall look upon him whom they have pierced, and shall mourn for him.--Zech. 12:10.

"And his name is called Wonderful [What a wonder indeed to Israel specially, that the despised Nazarene, the man of sorrows and acquainted with grief, whom they hated and crucified and reviled, even to this day, was indeed their Messiah, and they knew him not. What a wonder, too, to them specially, will be the forgiving love that so meekly bore their reproaches and sacrificed even unto death to redeem them from the curse of the law, and that now returns to restore and bless them! Wonderful, wonderful love, wonderful condescension and grace, and wonderful exaltation and glory and power!], Counsellor [not counsellor of the mighty God, as some translators have rendered it; for Paul significantly inquires concerning Jehovah, "Who hath been his counsellor?" (Rom. 11:34.) He needed no counsellor, but poor fallen humanity does need such a wise counsellor, and he will teach them and they shall walk in his ways.--Isa. 2:3], The Mighty God ["a Savior and a great one"--Isa. 19:20], The Everlasting Father [the new life-giver to our dead race--the second Adam --1 Cor. 15:45], The Prince of Peace [whose glorious reign shall be one of righteousness, bringing with it all the blessed fruits of righteousness --peace and joy and satisfaction and everlasting rest]."

Verse 7. His dominion shall increase until all things are subdued under him. It shall extend, not only to the ends of the earth, but eventually all things in heaven and in earth are to be united under his headship as the representative of Jehovah, who would have all men honor the Son, even as they honor the Father. --Psa. 72:7; Eph. 1:10; John 5:23.

"The zeal of the Lord of hosts will perform this." Such is Jehovah's purpose, and thus he declares that it shall be accomplished; and our hearts leap for joy as we realize, not only the glorious import of this prophecy, but also the fact that the time is at hand, and that a score of years future will see the Kingdom established and its blessings beginning to be experienced.

The common interpretation of this prophecy regards it as fulfilled upon Israel at the first advent, and the Kingdom of God as established then in the Gospel Church; and the great increase in the numbers and power of the nominal Church of all denominations, Papal and Protestant, as the predicted increase of Christ's government. --Verse 7.

Such a fulfilment would not be worthy of the record. Christ does not reign in Christendom: its general character is antichristian. The only sense in which Christ's kingdom was begun at the first advent was in its embryo condition; and this, the only true Kingdom of Christ in the world, has, like the Lord, been unrecognized in the world, except, like him, to be despised and forsaken and to suffer violence. Its numbers have always been small and its circumstances humble; for not many rich and great, etc., are called.--1 Cor. 1:26-29; Jas. 2:5.

Nor did the nation of Israel at the first advent see or comprehend the light of Christ, nor did he at that time break their yoke or deliver them from the rod of their oppressor; for in consequence of their failure to recognize the light when it began to shine upon them, they were blinded, the rod of the oppressor came upon them with increased force and they have never yet been relieved, nor will they be until their Messiah is recognized as having come again, a second time; this time without a sin-offering unto salvation.--Heb. 9:28.

Let us rejoice for them and for all mankind that the blessed day is nigh, even at the doors. Rightly viewed, this prophecy is full of rapturous inspiration.

REVIEW.

IV. QUAR., LESSON XIII., DEC. 30.

Golden Text--"Jesus Christ, the same yesterday, and to-day, and forever."--Heb. 13:8.

As we endeavor to review the life of Jesus how blessed is this assurance of the Apostle, that he is, and ever shall be, the same unchangeable friend and lover of humanity! The review of his life and teaching should be our constant meditation. He was the living example of God's law of Love; and in him all the graces of the spirit focused.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--Of the books I brought with me to Denmark, there are now none left, and several Christian friends are anxiously waiting with me for the new lot to arrive. The lady class leader of a large Methodist church, to whom I sold a copy of DAWN soon after coming here, has read a good part of it and has liked it so much that she is recommending it to S.S. teachers and pupils, and has sold several copies. People are not so prejudiced against it here, as some seemed to be in the United States.

This is a very lively place, and everybody looks happy and contented. There are many churches. The state church is Lutheran, a dead, formal thing, which, as intelligence increases, is losing more and more of its influence over the people.

There has been much talk lately among the dissenters, Baptists, Methodists and others, concerning a church union. A Mr. Edwards of England, one of the members of the S.S. committee in London, has been here several times, speaking in various churches upon the subject of joining all the Sunday Schools into one large body and using the "International S.S. Lessons."

I have attended three of these meetings, the last one being held in the Baptist church; and for the first time here ministers of various denominations were seen and heard from the same platform. They seemed united to work their own scheme of "saving the whole world" before the Lord's Kingdom is set up. Oh, how blind the guides! and the people are in gross darkness concerning the Lord's real, glorious plan. May his Kingdom soon come!

I would like very much to have a companion in the canvass, and am in hopes soon to get a young man, a clerk in a large book store, who is reading the DAWNS and likes them, to start out with me in the harvest work. I have not regretted that I left America, but am well pleased here in every way. I delight in doing some good work for the Lord, in finding and sealing his dear people, and feeding the truth-hungry with good meat from his table. Truly it is a glorious work, when rightly understood and appreciated, and I thank the dear Lord for the opportunity of being used in it.

I remain, Your brother in Christ,
JOSEPH WINTER.

DEAR BROTHER RUSSELL:--I wish to ask a few questions in regard to some of the teachings in the WATCH TOWER and the Tracts. Should not we who come out of Babylon have some organization? [See TOWER, Sept. '93.] What is the form of worship followed in your Allegheny Church?

We have started a Bible class at our house. We meet with a few interested neighbors every Thursday evening. Any suggestions as to what plan would be most conducive to our spiritual growth will be gladly considered. I do not want to take much of your valuable time. If the questions within are of enough general interest to be treated in the TOWER, I shall not expect a personal answer to this letter.

I am in sympathy with the experiment of the TOWER Society in sending out teachers. May God be with the movement. With Christian love from Sister Heston and myself, I am yours in his name,

E. H. HESTON.

DEAR MR. RUSSELL:--You will be glad to know that we are continuing our weekly class at Mr. Sheward's house. We are now two-thirds through VOL. II. of the DAWN. It took us a whole year to master VOL. I., there being so many points that required close and careful thought; but I think we were amply repaid for the course we adopted....

Believe me, Yours sincerely,

T. W. TOWNSEND.

DEAR BROTHER RUSSELL:--I enclose $1.00 for which I would like you to send me copies of the October number of Z.W.T., which I will take great pleasure in circulating among my Methodist acquaintances --some ministers, who dare not express their sentiments for fear of the bishops. The "New Gospel" expressed in Bishop Foster's sermon, however, may loosen their bonds somewhat, and they may follow their leader, even though they have heretofore resisted the plain truth. The separating continues. "Forsake her, and let us go every one into his own country," is being fulfilled in Babylon. The "clouds of heaven" are growing thicker, and must soon burst into the final great storm.

Yours in the patient waiting for the Kingdom,

EDWIN C. MOTT.

page 398

DEAR BROTHER RUSSELL:--I noticed in a recent TOWER the article on "The New Branch of the Work," but had not thought of myself as having a clear enough knowledge of divine truth, or as being otherwise competent to fulfil the requirements. However, I find that in some attempts to help others the Spirit of truth has greatly assisted me in bringing to my remembrance many truths of Scripture which I was not aware I had in my storehouse of memory. I have also found that all such efforts to help others have always been of great benefit to myself; and now, after prayer and consultation with the Lord, I feel that perhaps I can be used by Him to some extent at least in strengthening some of the "babes in Christ," by endeavoring to help them to a clearer understanding of God's wonderful plan. It is only by the grace of God that I can say that the eight qualifications are applicable to me; but by his grace I hope to be able to meet these requirements, and so am glad to offer all the time at present at my disposal.

A recent Sunday I spend very pleasantly and profitably with a brother and his wife whom it was my privilege to interest in the truth. We spent the afternoon with relatives who have greatly opposed them in the new light, and with whom he has had long controversies, which, he now sees, have only hindered them instead of assisting them as he was anxious to do. After considering the matter, I thought best to avoid all controversy, and seek to talk only on subjects on which we could agree, not missing opportunities to show forth the love of Christ and to impress them with the fact that we had been with Him. The result was a very pleasant afternoon, and a cordial invitation to come again.

May the dear Lord bless you and Sister Russell, and all of the laborers, and help each one of us in these trying times to stand firmly on the rock, Christ Jesus our Ransom.

Your brother in Christ, A. L. WITTER.

R1747 : page 398

DEAR BROTHER:--Christian love and greetings from me and mine to you and yours. The "transforming" influence of the "renewing of our minds" draws us nearer in love to all who are probationary members of the Church, as well as to Jesus and those with him who have been changed.

The work of preparing the Bride is wonderful, and the new plan of sending out Brethren to strengthen and help those who are striving seems very wise, though the risk is apparent. From a little experience of our own it seems timely. We have found that the lack of many is systematic Bible study.

As a confirmation which you did not mention [See TOWER, Aug. 1, "Is Death a Penalty or a Consequence?], as to Satan's power being exerted through various kinds of insect and other life, see Luke 10:17-20 (Diaglott). Verse 19 reads, "Behold, I have given you authority to tread on serpents and scorpions, and on all that power which is of the enemy"--showing that those injurious creatures are counted part of his power.

In our reading my wife and I came across the best proof we have yet found that the "remnants" of the so-called "ten lost tribes" were really in Palestine. Paul, in his speech before Agrippa, says, "And now I stand and am judged for the hope of the promise made of God to our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come."--Acts 26:6.

Our daily prayer is for you and Sister Russell and those associated with you, that you may indeed be led of the holy Spirit.

Yours in the love of Christ,

CHARLES C. BELL.

GENTLEMEN:--I have recently received two or three tracts from you, one of which, entitled "Do You Know," is of a character to command my attention and enlist my confidence. Your liberal attitude and anti-sectarian spirit, with your advanced Scriptural declarations, commend your publications sufficiently to induce me to seek a more intimate acquaintance with your Society and from what you assert in relation to the book, MILLENNIAL DAWN, I am induced to send for it; and, as the price is not given, I enclose one dollar, and you can send me anything that you consider "meat in due season."

I am poor in spirit and purse, but rich in faith--looking for the coming of Jesus Christ, the King of kings, and loving his appearing. I belong to no sectarian organization: if a member of the Church, it is the one that fled into the wilderness from the face of the serpent, the only door to which is Christ.

If your Society publishes a serial, send me a number. I will endeavor to help sustain

every means of grace that seems to accord
with Bible truth and "the faith once delivered
to the saints."   C. D. M__________.

===================

page 399

INDEX FOR ZION'S WATCH TOWER.

VOL. XV., 1894.

JANUARY 1.

Special Items: A New Leaf, etc.............................. 2
View from the Tower.. 3
Echoes from the Parliament of Religions..................... 8
The Book of Genesis (I.)................................... 9
Bible Study: The First Adam................................ 12
" " Adam's Sin and God's Grace..................... 13
Out of Darkness into His Marvelous Light (Letters).......... 15
He Calleth for Thee (Poem)................................. 16

JANUARY 15.

Special Items: Good Shepherd Calendars, etc................. 18
Are there Few that be Saved?................................ 19
The Future--Social and Religious............................ 22
A Savior and a Great One (Poem)............................. 25
Echoes from the Parliament of Religions..................... 25
Bible Study: The Murder of Abel............................. 28
" " God's Covenant with Noah....................... 29
" " Beginning of the Hebrew Nation................. 30
Encouraging Words from Faithful Workers (Letters)........... 31

FEBRUARY 1.

Special Items: Senator Peffer's Foreview, etc............... 34
"Hallelujah! What a Savior!"............................... 35
The Book of Genesis (II.)................................... 43
Bible Study: God's Covenant with Abraham.................... 44
" " God's Judgment on Sodom........................ 45
Keep Orders Separate.. 48

FEBRUARY 15.

Special Items: The European Outlook, etc.................... 50
Keep Your Eyes Open... 51
A Serious Question.. 56
Faithful over Few (Poem).................................... 57
The Work for a Converted Will............................... 57
The Book of Genesis (III.).................................. 59
Bible Study: Trial of Abraham's Faith....................... 61
" " Selling the Birthright......................... 62

Encouraging Words from Faithful Workers (Letters)........... 64

MARCH 1.

Special Items: The Pope and the Bible, etc.................. 66
The Annual Memorial Supper.................................. 67
The Unjust Steward.. 69
Applying Truth to One's Self................................ 70
Personal Liberty,--Its Responsibility....................... 73
Bible Study: Jacob at Bethel................................ 76
" " Wine a Mocker.................................. 77
" " The Resurrection of Christ..................... 78
Out of Darkness into His Marvelous Light (Letters).......... 79

MARCH 15.

Special Items: Binding the Bundles Tighter, etc............. 82
Touched with the Feeling of our Infirmities................. 83
The Financial Strain World-wide............................. 85
Striving Lawfully... 86
Behold the Bridegroom! (Poem)............................... 88
Our Sufficiency is of God................................... 89
Bible Study: Jacob's Prevailing Prayer...................... 91
" " Envy and Discord............................... 93
Encouraging Words from Faithful Workers (Letters)........... 94

APRIL 1.

Special Items: The Memorial Supper, etc..................... 98
The Import of the Emblems................................... 99
Feet Washing..101
Bear Up the Feet..103
Lest Ye Enter into Temptation...............................104
The Work in England...105
Bible Study: Joseph Sold into Egypt.........................109
" " Joseph Ruler in Egypt..........................111
Encouraging Words from Faithful Workers (Letters)...........112

APRIL 15.

Special Items: Watch with me One Hour! etc..................114
Immortality...115
Jonathan Edwards Much Blinded...............................123
Bible Study: Joseph Forgiving his Brethren..................124
" " Joseph's Last Days.............................126
Out of Darkness into His Marvelous Light (Letters)..........127

APRIL 25. (Extra.)

A Conspiracy Exposed and Harvest Siftings.

MAY 1-15.

Special Items: Your Letter Received, etc....................130
The Shepherd and the Sheep..................................131
Who hath Heard such a Thing?................................134

Vessels unto Honor..137
The Memorial Celebrated....................................139
Fervent in Spirit, Serving the Lord.........................140
Bible Study: Israel in Egypt...............................141
  "   "   The Childhood of Moses.........................142
  "   "   Moses Sent as a Deliverer......................143

JUNE 1.

Special Items: Letters of Congratulation, etc...............146
Cast Not Away Your Confidence...............................147
The Retributive Character of Divine Law.....................149
In My Name (Poem)...154
The Test of Endurance.......................................155
Buying and Selling..156
The Truth Shall Make you Free...............................158
Bible Study: The Passover Instituted........................159
  "   "   Passage of the Red Sea.........................160
  "   "   The Woes of the Drunkard.......................160
  "   "   Review...160
To bring the Greek Church under Vatican Control............160

JUNE 11.

Special Items: Earth's Labor Pangs, etc.....................162
Oh! Give Thanks unto the Lord; for He is Good..............163
The Voice of the Church.....................................175

JULY 1.

Special Items: The Assassination of Carnot, etc.............210
The Prize Set Before Us.....................................211
With a Pure Heart Fervently.................................214
Retrospection (Poem)..215
The Concision and the Circumcision..........................217
What Shall I Render?..218
In the Days of thy Youth....................................218
Pleasing in His Sight.......................................220
Bible Study: The Birth of Jesus.............................221
  "   "   Presentation in the Temple.....................223
  "   "   Visit of the Wise Men..........................223

JULY 15.

Special Items: Can it be Delayed until 1914? etc............226
View from the Tower: Labor Pangs of this Kosmos.............227
Angels which Kept not their First Estate....................231
Bible Study: The Flight into Egypt..........................239
  "   "   The Youth of Jesus.............................240

AUGUST 1.

Special Items: Go Labor On: Spend and be Spent..............242
Is Death a Penalty or a Consequence?........................243

The Prince of this World...................................249
Bible Study: The Baptism of Jesus...........................252
" " The Temptation of Jesus........................253

AUGUST 15.

Special Items: A Remarkable Narrative, etc..................258
Bringing Back the King......................................259
Forgiveness versus Malice...................................267
Bible Study: The First Disciples of Jesus...................269
" " Our Lord's first Miracle.......................270
" " Jesus Cleansing the Temple.....................271
" " Jesus and Nicodemus............................272

SEPTEMBER 1.

Special Items: The "Do You Know?" Tract, etc................274
If Ye be Christ's...275
Once in Grace Always in Grace...............................277
Disintegration in the Church of Rome........................282
Religion in America: A Japanese View........................285
Upon this Generation..285
Missionary Life...287
Another Branch of the Work..................................287
Bible Study: Jesus at Jacob's Well..........................288

SEPTEMBER 15.

Special Items: Why hast Thou Forsaken Me? etc...............290
Think on These Things.......................................291
These Many Years (Poem).....................................293
The Pope's Encyclical.......................................293
Sunday Evening Revery.......................................296
Introducing T.T. Society Representatives....................297
Palestinian Colonization....................................300
Honorable Service...301
Bible Study: Daniel and his Companions......................302
" " Review...303
Encouraging Words from Faithful Workers (Letters)...........303

OCTOBER 1.

Special Items: Church and State in Italy, etc...............306
Bishop Foster's New Gospel, No. 1...........................307
Thou hast the Words of Eternal Life.........................309
Judgment--Its Use and Abuse.................................311
If Thou Knewest the Gift of God.............................313
Agree with thine Adversary Quickly..........................314
Alexander Campbell's Views..................................316
A New Branch of Service (Further Explained).................317
Bible Study: Our Lord's Visit to Nazareth...................317
" " The Draught of Fishes..........................320

OCTOBER 15.

Special Items: Jewish Nationalization Movement, etc.........322

Bishop Foster's New Gospel, No. 2...........................323
The Power of Faith..328
Letters of Introduction.....................................330
Let Patience Have her Perfect Work..........................332
A Sabbath in Capernaum......................................334
A Paralytic Healed..334
Out of Darkness into His Marvelous Light (Letters)..........335

NOVEMBER 1-15.--Double Number.

Special Items: To New Subscribers, etc......................338
The Divine Law--Universal and Eternal; the Law Given at Sinai; the Fourth Commandment; the Law of the New Covenant; Romans VII.; Objections of Seventh Day Adventists Answered......................339
Bible Study: The Twelve Chosen..............................364
"   "   The Sermon on the Mount........................365
"   "   Opposition to Christ...........................366
"   "   Christ's Testimony of John.....................368

DECEMBER 1.

Special Items: Change of Address, Spread of Ritualism.......370
The Freedom of Christ's Bond-Servants.......................371
Perfecting Holiness...374
That I may Know Him (Poem)..................................376
The Progress of Religious Union.............................376
Bible Study: Christ Teaching by Parables....................380
"   "   The Twelve Sent Forth..........................384

DECEMBER 15.

Items: Good Hopes for '95; Jerusalem to be Probed...........386
Who Shall Ascend?...387
Think it Not Strange..389
A Thorn in the Flesh..390
The Lord is my Shepherd.....................................392
Z.W.T. Tract Society's Annual Report........................392
Bible Study: The Prince of Peace............................395
"   "   Review...396
Encouraging Words from Faithful Workers (Letters)...........397

====================

R1749 : page 1

VOL. XVI.   JANUARY 1, 1895.   No. 1.

CONTENTS.

Our New Dress..................................... 2
Accepting God's Gifts Gratefully.................. 2
A German Quarterly................................ 2
Views from the Tower.............................. 3
"This is the Way."................................ 6
Poem: Pray Without Ceasing........................ 7
On Trial for Life................................. 7
Bible Study: John the Baptist Beheaded............ 9
Bible Study: Feeding the Five Thousand............ 9
Bible Study: Christ the Bread of Life............. 10
Selections for the Family Circle.................. 11
"Out of Darkness"--Interesting Letters............ 11

R1750 : page 2

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church.--Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor; MRS. C. T. RUSSELL, Associate.

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

OUR NEW DRESS.

We trust that the new arrangement of the TOWER will meet the approval of its readers. It contains fewer pages, but more reading matter than formerly.

ACCEPTING GOD'S GIFTS GRATEFULLY.

There are many who cannot pay for their TOWER, during the year 1895, but who would be greatly disadvantaged if deprived of it. Such should notice our Terms to the Lord's Poor, above. It is a part of God's provision for your spiritual sustenance, and should be accepted, like all of his blessings, with thanksgiving. But people who are not too poor to buy tobacco and similar gratifications of the flesh, which war against the spirit, are not of the class for whom the offer is meant by the Lord and by us his stewards.

page 2

A GERMAN QUARTERLY.

Shall be pleased to hear, from those of the friends interested in circulating the truth amongst German Christians, their opinion respecting the advisability of a German periodical, Quarterly: How many subscriptions can be guaranteed to commence with, at the rate of say 10 cents per year, or twelve copies quarterly for $1.00, or seventy-five copies quarterly for $5.00, sent post free to any address you may send.

R1750 : page 2

POEMS AND HYMNS OF DAWN.

This volume contains a very choice selection of 150 Poems and 333 Hymns, purged, we trust, from much of the too common, erroneous, hymn-book theology: 494 pages, good print, cloth binding only. It is the Gospel of the Kingdom in verse, by the pens of many of God's dear saints of all centuries. It is a companion to MILLENNIAL DAWN, and sells at the same price as the cloth-bound volumes. It is designed to lead the mind aright in meditation and worship.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch st., Allegheny, Pa. Friends will be warmly welcomed. Preaching every Sunday at 3:30 P.M.

===================

R1751 : page 3

VIEWS FROM THE TOWER.

ZION'S WATCH TOWER extends to its readers, one and all--Best Wishes for the Year 1895. It may, and no doubt will, have its storms, its difficulties, its trials: such experiences our Lord advises us are necessary to the development in us of character. What the effect of the trial will be lies with each of us to decide for himself. We may permit them to discourage us so that we would give up the race for the prize set before us in the gospel; or we may grow stronger and more Christ-like as the result of those experiences. Which will it be with us?

It may be a year of profitable progress in the knowledge and service of our Lord and Redeemer, and of helpfulness to the fellow-members of his body, or it may be marked by increasing confusion and uncertainty--darkness --concerning things once clearly seen and greatly rejoiced in and a time of confusing the minds and stumbling the faith of others.

Which course do we choose, and with what degree of positiveness do we make our choice, at this, the beginning of this new year? Much of our comfort, joy and peace and usefulness in the Lord's service depends on our decision. It was so last year: it was one of increase or else one of decrease in spiritual knowledge, strength and usefulness. It is so with every year,--yes, with every week and every day.

Of course no one will decide to go into darkness and away from the Lord and the Truth. The test is a more crucial one than that. The question is will we take and keep the path that leads nearer and nearer to the Lord, and be permitted more and more fellowship with him, a fuller and fuller knowledge of the minutiae of the great plan of the ages which he is out-working, and a greater share in that work with the great Chief-Reaper, or will we allow self-interest or self-conceit or ambition or spiritual sloth or the cares of this life to turn us aside from the path of full consecration which our Master trod and in which we have pledged ourselves to follow, in his footsteps.

The right path is still the "narrow path" of self-abasement and self-denial--the path of meekness and humility: and it will require as much effort and grace to walk it this year as last, or possibly more; for the more we grow in grace and knowledge, the stronger will be the temptations to be boastful, puffed up, heady, high-minded; and the higher we climb in faith and hope and love and activity in the Lord's service, the more the great Adversary will oppose our progress, and the more his emissaries will slander, backbite, and generally seek to injure us. "Beware of dogs."--Phil. 3:2.

But this is only one side of the matter; for, while the more exposed to Satan's attacks and to severer tests of our hope, faith and love, as we go onward in our narrow way, we will have increasing spiritual joys, peace beyond compare, and will be enabled to rejoice even in trials and tribulations, knowing that these are working out for us a far more exceeding and eternal weight of glory. We will be enabled to endure, as seeing him that is invisible, as being upheld and led by his hand. We will have the promise of his presence in every trouble, and that he will never leave us nor forsake us; and that all things (even the seeming evils of life) he is able and willing to over-rule for our highest good;--because we love God and his way and his plan more than self and self's ways--because we are called according to his purpose and have accepted the call, are in sympathy with its object and are seeking so far as in us lies to walk worthy of the Lord and his high calling, and thus to make our calling and election sure.

Beloved, let us each and all silently pledge ourselves afresh, to the Lord, that, by his grace assisting, this year, 1895, shall be started aright, in humility and with loving zeal for Him and his people and his truth: and that, his grace still assisting us, the year to its very close shall be one of onward and upward effort and progress in the knowledge and likeness (graces) and services of our Redeemer-King.

THE SOCIAL VIEW.

E. V. Debbs, President of the American Railway Union, has been found guilty of Contempt of Court in connection with the railroad strike and attendant rioting in and near Chicago last summer. His sentence is, Imprisonment for six months. Seven other officers of the same union shared the sentence to the extent of three months.

Our remarks are regardless entirely of the justice of the case, when we say that the effect will be to help widen the breach between Labor and Capital. Labor will surely conclude that it should have liberty to accomplish its ends, even though blood should flow, business be prostrated and all other men inconvenienced. And they will, of course, regard the Judge who gave the sentence as a tool of Capital, and the laws under which he acted and ruled as made in the interest of railroads, even though it could be shown that the laws existed before railroads were dreamed of. As respect for law and its representatives dies, anarchistic ideas will flourish; for however fallen and degraded men are, they have respect for justice. This idea, therefore, that they are subjects of unjust laws and unjust decisions, is at the foundation of the growing unrest amongst the masses. They will even admit the injustice of their own course in interfering with the rights of others; but they will claim that they are merely fighting injustice with injustice.

The fact is that machinery, invention and general intelligence have brought in new conditions to which the laws of the past, however reasonable in their day, are no longer adapted; and it is a fear and despair for the future that is goading many unwillingly to violation of laws which they admit contain wisdom and justice, but which are inadequate to the relief of present conditions.

Capital fears, but, unwilling to lose increment, hopes. It vainly hopes that labor has been taught a lesson to right their wrongs, or fancied disadvantages, by some other means than stopping commerce and destroying property. It does not stop to arrange matters, and to fix a proper relief, a safety-valve. It says, Let Labor look out for itself. It will watch its own interests: it keeps us busy to mind our own business. It does not wisely foresee that it will require much less to drive the majority to despair and to bring an explosion today than at any previous time when the masses were less intelligent, their wants fewer and their contentment greater.

Thus all things are moving onward toward the grand catastrophe pointed out in the Scriptures as the close of this dispensation and the preparation for the next and better one under our prince Immanuel.

The coal mines at Monthieux, France, once operated by a stock company which experienced much trouble in dealing with its workmen, were finally turned over to its workmen free of charge. After a struggle the mine has

R1752 : page 4

gotten to a paying basis, and now requires additional hands. The additional men were not granted a share in the mine, but were hired as wage-workers, and are surprised that their fellows so soon learned to be capitalists. Riots ensued and the laboring capitalists were forced to apply to the police for aid. So says the Hanoverische Courier.

Alas! how differently people can reason under different circumstances. And so long as selfishness rules the heart, it will be so. The only remedy for unbalanced minds on all such subjects is the writing in the heart of the divine law of Love. This will bring "the spirit of a sound mind," and enable those who possess it to think soberly and reasonably, and to look not every man upon his own interest, but also upon the interests of others.

THE RELIGIOUS VIEW.

The Catholic journals are in great glee over the fact that a Roman Catholic priest was recently invited by Dr. Briggs and the faculty in general of Union Theological Seminary (Presbyterian) to preach before its students and professors. The Catholic Mirror assures its readers:

"Nothing could be more gratifying to Father Doyle than the reception he was accorded at the theological seminary. Professors and students received him with true brotherly warmth. He was accompanied by Father O'Callaghan (who recently had the distinction of preaching before Harvard University students) and Father O'Keefe. This line of light along our religious horizon is a most comforting sign."

Dr. Briggs, in introducing the speaker, said some things very pleasant to Catholic ears, and hoped that the reunion between Catholics and Protestants was not far distant.

***

Religious and secular journals, Catholic and Protestant, are discussing the possibility of reunion, and the Protestant Episcopal Church, it is thought, will be invited from Rome ere long, and many think it will readily accept the invitation. We do not share this opinion. To us the Scriptures indicate that the Church of England will unite with the other

Protestant churches, or they with her, and that federated together they will fraternize, but not unite, with Papacy.

The thirty-first article of the Anglican confession avers:--

"Wherefore the sacrifices of masses, in which it was commonly said that the priest did offer up Christ, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

Even aside from the Scriptures we should reason that very many intelligent Protestants could never accept all of Rome's doctrines. And Rome dare not change them; for her chief claim is infallibility.

***

The New Theology has broken out afresh amongst the Baptist. Its leader is Rev. A. H. Strong, D.D., president

of Rochester Theological Seminary. Of course he has peculiar ideas, which are "original," if not patented. His views have a strong coloring of Buddhism and Theosophy. Indeed, the Doctor announces himself as a Monist, and he does not scruple to claim that literature, theology and philosophy all evince the overwhelming drift of modern thought toward the views which he has himself finally espoused as the true theology. He declares:--

"It is not too much to say that the Monistic philosophy, in its various forms, holds at present undisputed sway in our American Universities. Harvard and Yale, Brown and Cornell, Princeton and Rochester, Toronto and Ann Arbor, Boston and Chicago, are all teaching it.

"It is of great importance, both to the preacher and to the Christian, to hold the right attitude toward the ruling idea of our time. This universal tendency toward Monism --is it a wave of unbelief, set agoing by an evil intelligence, in order to overwhelm and swamp the religion of Christ? Or is it a mighty movement of the Spirit of God, giving to thoughtful men, all unconsciously to themselves, a deeper understanding of truth, and preparing the way for the reconciliation of diverse creeds and parties by disclosing their hidden ground of unity?

"I confess that I have come to believe the latter alternative to be possibly, and even probably, the correct one; and I am inclined to welcome the new philosophy as a most valuable helper in interpreting the Word and works of God. Monism is, without much doubt, the philosophy of the future, and the only question would seem to be whether it shall be an ethical and Christian, or a nonethical and anti-Christian, Monism.

"If we refuse to recognize this new movement of thought, and to capture it for Christ, we may find that materialism and pantheism perversely launch their craft upon the tide and compel it to further their progress. Let us tentatively accept the monistic principle, and give to it a certain Christian interpretation. Let us not be found fighting against God. Let us use the new light that is given us, as a means of penetrating more deeply into the meaning of Scripture. Let us see in this forward march of thought a sign that Christ and his Kingdom are conquering and to conquer."

How remarkable that a man of learning, nay, that nearly all the men of learning, are being duped by Satan either into spiritism or into theosophic-monism, its sister error. It calls to our minds the words of the Lord that, If it were possible they would deceive the very elect; the Apostle's words, "Who shall be able to stand?" and the Prophet's words, "Who may abide the day of his coming? for he shall be as a refiner's fire and as fuller's soap." The fully consecrated only will stand; and they, not because of their own superior wisdom, but because, being humble minded and wise toward God, they seek that wisdom which cometh from above--the Word of God.

Dr. Strong, like Dr. Briggs and all "new theology" people, speaks respectfully of the Bible while he criticizes it, and thereby will do far more harm than if he openly denied its teachings, as he does in fact. They know very well that the Bible is opposed to their theories, but they also know that an open attack upon it would be as unpopular as Mr. Ingersoll's course.

The new Chicago University, under Baptist patronage, was known to be far advanced toward agnosticism; but they had regarded the Rochester institution, of which Dr. Strong is the head, as very staunch. This deflection will carry with it hundreds of Baptist ministers and thousands of Baptist church members; for there are always many so anxious to be considered wide-awake and advanced that they will strive to be in the front rank of any thing headed by a notable man, and which they think likely to become popular.

Thus the "harvest sifting" progresses--in all denominations. The falling of these "stars," while it will influence the majority, will awaken the true children of God to greater thought and freedom and study. Thus the sickle of truth is separating "wheat" from "tares."

As usual, the denial of the ransom is one of the first steps in the new departure. Dr. Strong remarks concerning the atonement, that the sufferings of Christ for sin began away back at the time when Adam sinned. Hence he cannot have faith in the ransom taught in the Scriptures --"a corresponding price"--the death of the man Christ Jesus for, and to secure the release from the death sentence of Adam and all in Adam when he was condemned. The Scripture teaching is that our Redeemer was made flesh, that he by the grace of God should taste death for every man.--Heb. 2:9.

THE DECADENCE OF RELIGIOUS FAITH IN GERMANY.

While we have frequently called attention to the fact that Protestantism is no longer a protest against the great Papal counterfeit of true Christianity, it is worthy of note that Germany, the home of Luther and the Great Reformation of the sixteenth century, is fast sinking into open and avowed infidelity.

Many theological Professors in the schools of Germany have not only themselves become unbelievers, but through their writings have scattered wide the seeds of error and skepticism; and it is largely from these writings that many of the so-called "higher critics" of this and other lands draw their arguments against the accuracy and authority of the sacred Scriptures.

It is said by Mr. Cooper, a liberal German, that "Critics in search of a reputation are unable to find a book of the New Testament on whose authority they can make an original assault." The statement is current that the number of persons in Germany who disclaim all religion is fourteen times as great as it was in 1871.

A gentleman who has recently been traveling in Germany, in correspondence with the Lutheran Observer, says, that in Berlin, out of a population of 1,600,000, there are less than 60,000 church sittings in the entire city. In Wittenberg, the home of Luther, a city of 16,000 inhabitants, "for decades only one church has been open, and about four hundred people attend there." In Hamburg it is said that out of a population of 400,000 only 5,000 attend public worship. Dr. Stocker, the German Court preacher, published in his own journal the following:--

R1752 : page 6

"With few exceptions the academically educated German is alienated from the Christian faith. The amount of ancient culture and scientific knowledge which he must take in during the gymnasial time, without a sufficient counterbalance in the world of Christian and national thought leads the German mind, if it be not restrained by special influences, to free thinking and indifference. The discontented condition of our whole public life has its chief cause

R1753 : page 6

in this. Even upon our national relations, such false culture confuses and ungermanizes. In the Church it has wrought irreparable devastation."

Professor Scott, of the Chicago Theological Seminary, who has had extensive opportunity for observation in Germany, in a recent address said:--

"Germany is probably sinking in immorality and crime more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by fifty per cent, and the people are fast becoming sodden with their immoderate beer-drinking."

While such is the religious situation in the land of the Reformation, the social and political conditions are consequently such as to awaken fearful forebodings of an ultimate reign of terror, such as France witnessed a century ago. To such an extent are socialistic and anarchistic sentiments prevailing, that the aid of Papacy, from whose tyranny they fled in the days of Luther, is now being courted in view of the greater evils of impending anarchy. Surely this is the time of "distress of nations."

====================

R1753 : page 6

"THIS IS THE WAY."

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."--Isa. 30:21.

HOW often in the midst of life's perplexities and trials have weary hearts felt the need of wise direction and counsel. The counsel sought, however, is not always wise: sometimes it is the counsel of the ungodly and sinners; and sometimes that of the immature and inexperienced, and the results of such counsel are unsatisfactory and often disastrous, and the way pursued in consequence one of trouble and darkness. Such is the way of the world; for it is not in the power of man to direct his own steps. (Jer. 10:25.) But not so is the way of the child of God. He has learned where to seek counsel, and the counsel of wisdom is always ready to come to his aid.

The Prophet describes it as a word, a voice, "behind thee." It is not a voice before thee, of some new theology --of Evolution, or Spiritism, or Christian Science, or other human philosophy--but it is the old theology with all its blessed doctrines of hope through Christ our Redeemer and Lord, our Teacher, our Example and our Leader. It is the voice of the Lord uttered through his inspired apostles and prophets from two to four thousand years ago. It is to this Word of divine inspiration, then, that the prophet would direct the attention of all those desiring wise counsel; and in that Word we hear the voice of God, saying, "This is the way, walk ye in it." If we have come to the forks of the road--to some crisis in our experience--and know not whether to turn to the right or to the left, we should stop at once and listen to the voice. Or, in other words, we should turn at once to the Word of the Lord, and by pondering its precepts and principles and its illustrations bearing on the perplexing subject, seek to learn the will of the Lord, asking also the leading of his spirit and endeavoring to bring the mind into a loving, submissive and trustful attitude. "This is the way, walk ye in it," will be the plain answer to every such inquiring heart.

These words of the Prophet were, however, addressed directly to fleshly Israel, though their application to spiritual Israel is none the less forcible. As applied to them it foretells the return of divine favor to them when the long season of their chastisement and blindness shall be at an end. Then, under the Millennial reign of Christ, the blind eyes shall be opened and the deaf ears shall be unstopped and the voice of the whole inspired Word, then made clear to their understanding, will direct them in the right ways of the Lord; for the books (the law and the prophets and the New Testament Scriptures) shall be opened, and they shall be judged according to their teaching.--Rev. 20:12.

The way then indicated to fleshly Israel and to all the world will be a grand highway of holiness; and the ransomed of the Lord shall go up thereon with songs and everlasting joy upon their heads (Isa. 35:10); and the end of that way will be life and peace,--salvation to the uttermost, from sin and death, and complete restitution to human perfection.

While the way of life will be made very clear to Israel and the world in the age to come, it is made none the less clear now to the children of God who walk by faith and not by sight. It is shown to be (1) a way of faith; and those who now walk by faith are the true seed of Abraham (Rom. 4:12-16), to whom pertain the covenant and the exceeding great and precious promises in their largest fulfilment. (2) It is a way of entire consecration to God, even unto death, which implies the burial of one's own will into the will of God--the presenting of self a living sacrifice.

In harmony with these two principles--of faith and consecration--we are taught to walk, in newness of life, not after the flesh, but after the spirit; not as other Gentiles walk in the vanity of their mind, but circumspectly and not as fools, but as wise, redeeming the time; and not by sight, but by faith.--Rom. 6:4; 8:1; Eph. 4:17,18; 5:15,16; 2 Cor. 5:7.

By faith and consecration we have come into a new life as spiritual sons of God, and yet we have this treasure in earthen vessels and the new life is only in its embryo

R1753 : page 7

condition. Hence the necessity of walking after the spiritual instincts of the new nature and keeping down the stronger impulses of the old nature. This is what it is to walk in newness of life, after the spirit, and not after the flesh. To walk after the flesh is to pursue its hopes, aims and ambitions; and since the flesh and the spirit are at war one with the other, it is impossible to maintain the life of both. Therefore, it is written, "If ye [spirit-begotten ones] live after the flesh, ye shall die; but if ye, through the spirit do mortify [put to death] the deeds of the body, ye shall live."--Rom. 8:13.

While the Word of the Lord speaks thus on general principles as to the way in which we should walk, we are also bidden to come with all the minor affairs of life, to inquire of these divine oracles. If we know not whether to turn to the right or to the left, we come and find the promise, "Commit thy way unto the Lord, and he will direct thy steps." Or, if heavy laden, we find the promise, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Thus the voice behind brings comfort, peace and rest in the midst of all life's cares and trials, if we walk in obedience to its principles and precepts. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

PRAY WITHOUT CEASING.

UNANSWERED yet, the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire, sometime, somewhere!

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done:
If years have passed since then, do not despair;
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;
The promises of God forever stand;
To him our days and years alike are equal.
Have faith in God! It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered;
And God will finish what he has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.
--Mrs. F. G. Burroughs.

===================

R1748 : page 7

ON TRIAL FOR LIFE.

"For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live."
--Rom. 8:13.--

THERE is no intimation in this scripture of a second probation for any of those addressed: the words were spoken and written for those who, in the present existence, are on trial for life. It does not say, If ye live after the flesh, ye shall have another trial; neither does it say, Ye shall be punished with eternal torments; but it does speak of a present probation, the issue of which shall be either life, or death--the extinction of life, cessation of existence.

Neither does the text say anything about faith in the atoning sacrifice of Christ as a requisite to salvation: it says nothing whatever about what we believe or do not believe, but simply and only about how we live. Shall we, therefore, spring to the conclusion, as many do, that it teaches that it makes no difference what we believe if we only live righteously? By no means; and those who consider it to be in conflict with either the doctrine of restitution (the Millennial age of judgment or trial for the world) or the ransom, or who have failed to observe its contradiction of the theory of eternal torment, have taken but a shallow observation of the Apostle's teaching, and in fact have lost its entire force.

Not noticing that the words are addressed to the Church, and not to the world, the heedless Christian applies the admonition to the world, and allows it to lose its force upon himself. This is the very reverse of the Apostle's intention: he is talking to the saints, to consecrated believers in the redemption, who have been begotten of the holy Spirit and become new creatures in Christ Jesus. (Rom. 8:1-8.) And it is for this reason that he says nothing here about faith in the ransom, that being conceded; nor about the Millennial age of trial, because those addressed are on trial now, and their trial will be over and their reward obtained before the world comes into judgment. --1 Cor. 6:2.

The warning, therefore, is not at all applicable to the world, but is full of solemn import to the Church--to the consecrated believers, new creatures in Christ Jesus, who, having been begotten of the holy Spirit, have now a spiritual nature, the old human nature having been consecrated to death. Such, having solemnly covenanted with God to present their bodies--their human nature--a living sacrifice (which was acceptable through Christ, and therefore accepted

R1748 : page 8

of him), and to henceforth live after the spirit, are not at liberty now either to annul that covenant, or to ignore it. They cannot claim again that (redeemed human nature) to which, by their covenant, they have given up all right, claim and title. And if they endeavor to do so, either by ignoring or despising their covenant, they thereby forfeit their claim to the new, spiritual nature, which can only be attained by faithfulness to the covenant of sacrifice, even unto death.

It is therefore logically manifest, even if the Apostle had not said it, that if we, consecrated believers, turn back again to live after the flesh, we shall die; that for us to be carnally minded is death, but to be spiritually minded is life and peace. (Rom. 8:6.) Our Lord's words in Matt. 16:24,25 are to the same effect--"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

An important question then is, What is it to live after the flesh? We answer, It is to live after, or in conformity to, and in gratification of, the inclinations and cravings of the fallen human nature. And it is the easiest thing possible to do this. All we have to do is just listlessly to abandon ourselves to the current of our old nature, and cease to strive against it. As soon as we do this, we begin to float down the stream, and by and by we find the current more and more rapid and resistance more and more difficult.

The death to which our text points as the inevitable end of such a course, is manifestly the "second" death. We were redeemed from the first death and then placed on trial for eternal life, and in the event of failure, the loss of that new life will be the second death,--from which there can be no redemption and no deliverance.

The Apostle defines the works of the flesh thus (Gal. 5:19-21) --"Now the works of the flesh are manifest, which are these,--Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." What moral filth and pollution this describes; but such is the tendency of the fallen human nature. Just cease to strive against the old nature, and presently some of these noxious weeds will be flourishing and crowding out the good that remains.

"Ah, well," says one, "I have not all those mean qualities." Well, we are glad you have not: very few people have all of them; but beware, you may not know what manner of spirit you are of. Be sure that your old nature is not without an inherited and perhaps a formerly cultivated bias in some of these directions. Watch and pray against them, that ye enter not into temptation.

On the other hand, consider the blessed fruits of the spirit (Gal. 5:22,23), which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." To live in the cultivation of these graces is to "live in the spirit." And "if we live in the spirit, let us also walk in the spirit"--make progress in the spiritual life. "Walk in the spirit, and ye shall not fulfil the lusts of the flesh; for the flesh lusteth against the spirit, and spirit against the flesh; and these are contrary the one to the other."--Gal. 5:25,16.

Thus the Christian life is of necessity a warfare, a battle, between the new and the old natures, a hand to hand conflict which we dare not relinquish; for, not only is the prize of our high calling dependent upon it, but also the issues of life and death are in it. How solemn a thing is it, therefore, to live under these circumstances; for daily and hourly we stand before the bar of judgment. The words of our text have no application to the world now, but to us who are now on trial: If we live after the flesh, we shall die; but if through the spirit we do mortify [put to death, refuse to gratify] the deeds of the body [the tendencies of the old nature], we shall live." And all who are truly the sons of God will do this: "for," says the Apostle (verse 14), "as many as are led by the spirit of God, they are the sons of God." If we wilfully refuse the leading of God's spirit, we forfeit the relationship of sons; if we listlessly disregard it, we endanger that relationship, and as surely as we are sons we shall receive chastisement for our correction and discipline.

But while we should be very grateful for the chastening, restraining hand of the Lord which thus helps to keep us in the straight and narrow way in which the spirit of God leads his own, we should be very careful to require just as little of it as possible. "If we would judge ourselves, we would not be judged of the Lord" and chastened. (1 Cor. 11:31,32.) But, nevertheless, with the most careful and prayerful watching against the uprisings of the old will of the flesh, we will doubtless make some missteps and need some of the Lord's chastening; for, says the Apostle (Heb. 12:5-12), "What son is he whom the Father chasteneth not? If ye endure chastening, God dealeth with you as with sons, but if ye be without chastisement whereof all are partakers, then are ye bastards and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Let us, therefore, not forget the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

In the difficult course before us, and in view of all the dangers that beset it, how blessed is the promise that our Heavenly Father is ever willing to give the holy spirit to them that ask him, and the assurance also that if we be filled with the spirit we shall not fulfil the lusts of the flesh. How necessary is it, therefore, to live near the fountain of divine grace, to pray without ceasing--especially in these last times when our great adversary is so active and so cunning in his devices to deceive and lead astray the Lord's people.

The words of the poet are most appropriate to every one at this particular time--

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."

===================

JOHN THE BAPTIST BEHEADED.

I. QUAR., LESSON I., JAN. 6, MARK 6:17-29.

Golden Text--"Fear not them which kill
the body, but are not able to kill the soul."
--Matt. 10:28.--

JOHN the baptist was the last of the prophets, and the greatest, in that the special favor was granted to him of being the forerunner and introducer of the Messiah. Aside from his privilege in this respect and his faithfulness in the position to which he was called, we see in the man a most worthy and beautiful character. He was self-sacrificing and devoted to God--willing to fare on locusts and wild honey, to be clothed in coarse clothing and to make his abode in the desert, because the special service to which he was called required such conditions.

Then when the multitudes, drawn by the power of God manifested in him, came to him from every quarter, and he became very popular, never did he seem lifted up with pride and vanity. Even when the Son of God came to be baptized of him, instead of becoming vain under such an honor, he shrank from the task, saying, "I have need to be baptized of thee, and comest thou to me?" No thought of envy or self-exaltation seems to have entered his mind. He was willing that his glory should be totally eclipsed by the presence of the one greater than he--his cousin according to the flesh--yet whose shoe's latchet he declared himself unworthy to loose. "He must increase," said he, "but I must decrease;" and while the fame of Jesus was being noised abroad, the worthy prophet soon found himself within the confines of a prison dungeon where he was cruelly beheaded, as the world's reward for his faithfulness to his mission.

And his disciples, who had become the disciples of Jesus, hearing of it, came and took his body and buried it, and went and told Jesus. No doubt, the Lord sympathized with the sadness of the occasion, and groaned in spirit as he did at the grave of Lazarus,--because the time for the powers of darkness to work had not yet come to an end, and until it does those that live godly shall suffer persecution; and often, as also in his own case subsequently, even unto death. Evidently John's course was finished. He had fulfilled his mission and proved his worthiness of a distinguished place in the earthly phase of the Kingdom of God. Consequently there was no effort on the Lord's part to interfere with, or to influence, the powers of darkness that for a year restrained John's liberty and finally took his life.

While the Lord never in any way interfered with the course of this world, either to instruct, reprove or overpower, but confined his ministry in all these respects to

Israel, the course of John in boldly and openly reproving the king, who was not an Israelite, but a Gentile and a godless and wicked tyrant, was in marked contrast. We are at a loss to account for this contrast, and for the seeming lack of wisdom on John's part in this matter, until we call to mind the typical character of John to which attention has already been called. (See M. DAWN, VOL. II., Chap. VIII.) In this view of the matter we see King Herod as the representative of the world power of the present time, Herodias, his unlawful wife, as the representative or type of the ecclesiastical powers of Christendom now seeking and longing for union with, and the co-operation of, the civil powers. Such is to be the result of the present movements in both civil and ecclesiastical circles for closer bonds of sympathy and co-operation. John, as we have shown, was a striking type of the true Church in the "harvest" or end of this age. We, like John, must stand aloof from all those whose cry is, "A confederacy, a confederacy!" (Isa. 8:11-13); and by our teaching and example declare unlawful the proposed and sure to come union between church and civil government.

The type is a striking one, and the fulfilment thus far is none the less so; but carried to its end it gives to the faithful overcoming Church a premonition of the approaching final test of faithfulness. As the course of John incurred the wrath of the infamous woman who ruled the king and thereby accomplished John's beheading, so the course of the John class--the true Church--will incur the wrath of the antitype. And the culmination of that wrath will doubtless bring about the dark night foretold by the Lord and the prophet, and typified by John's imprisonment (John 9:4; Isa. 21:12), wherein no man can labor in the great "harvest" work. And as John never emerged from that prison, save to enter the deeper dungeon of the grave from whence God will in due time bring him forth to power and glory, so when the coming night imprisons and fetters the faithful elect, the only deliverance they can hope for will be through the depths of the valley of the shadow of death into the glorious Kingdom of our Lord and Savior Jesus Christ, whose they are and whom they serve.

For an explanation of the golden text see our issue of Feb. 1893--"What saith the Scriptures about Hell."

===================

R1754 : page 9

FEEDING THE FIVE THOUSAND.

I. QUAR., LESSON II., JAN. 13, MARK 6:30-44.

Parallel Accounts--Matt. 14:13-21; Luke 9:10-17; John 6:1-14.

Golden Text--"He hath filled the hungry with good things."--Luke 1:53.

SOMEWHAT previous to the martyrdom of John the baptist, the Lord had sent his disciples out to preach the gospel of the Kingdom in the villages of Galilee, himself going also. The news of John's death and the possible effect upon their work of this sudden outburst of royal wrath seems to have brought them all together again to take counsel of the Lord. It was quite possible that the persecution might extend to the disciples of John and to Jesus whom he had baptized and introduced. Or, on the other hand, there was danger of a revolt against the government which had thus outraged the public sense of honor and decency; for John was generally regarded as a great prophet: and such a revolt might tend to the immediate advancement of Jesus to the kingly office; for his fame had spread abroad throughout the nation, and indeed throughout the world.--Matt. 4:23,24; Luke 4:14,15,37; 5:15; Mark 6:33; Matt. 14:1; 9:26,31.

Doubtless it was in view of these considerations, as well as of the necessity, on the part of his disciples for rest and spiritual refreshment from himself, that Jesus counselled their retirement with him to a rural retreat beyond the dominions of Herod, where they might rest awhile.

R1754 : page 10

Just so the Lord would have all his disciples come to him for counsel and for rest and refreshment. "He never asks of us such busy labor as finds no time for resting at his feet." Nor would he have us rest too long when other weary hearts are waiting for our ministries of love and consolation. His invitation is, not to the listless and idle, but to the active souls--"Come unto me, all ye that labor and are heavy laden, and I will give you rest"--rest in the midst of your cares and trials and perplexities, a sweet rest of mind, and peace, which the world with all its delusive charms can never give, nor with all its sin and woe can ever take away.

In this case the season of retirement continued only until their boat landed on the opposite shore of the sea of Galilee, where about five thousand men, besides women and children (Matt. 14:21), awaited the Lord's ministry. Then came refreshment of their faith, the inspiring of their zeal and the revival of their hopes as they heard the Master's gracious words to the multitudes and witnessed his miracles of healing (Matt. 14:14) and finally the great miracle of feeding the whole multitude to their satisfaction on the five loaves and two fishes, so marvelously increased that twelve baskets of fragments were gathered after they had been fed.

While the chief object of the miracle was doubtless to reinforce and establish the faith of the apostles, its secondary object and actual effect upon the multitudes was very similar; for they said, "This is of a truth that prophet that should come into the world." But "when Jesus perceived that they would come and take him by force to make him king, he departed again into a mountain himself alone." (John 6:14,15.) The Lord afterward on another occasion (Matt. 16:9,10) sought to further impress upon the minds of his apostles the lesson of faith which this miracle was given to establish in them specially.

It is further worthy of notice that the Lord's miracles of feeding and of healing were performed, not upon his consecrated disciples, but upon others. His followers having covenanted to share with him in the work of sacrifice, might therefore, like him, avail themselves only of the natural means of recuperation, relinquishing all right, claim and title to all restitution privileges. When Christ was weary, he rested (John 4:6); when he was hungry, he partook of food, and never in any case worked a miracle for his own present benefit, nor for his disciples. (Matt. 4:2-4; 2 Cor. 12:8-10.) The disciples also followed his example (1 Tim. 5:23), any other course being inconsistent with their covenant.

The golden text is a part of the prophetic utterance of Elizabeth in her salutation of Mary prior to the birth of Christ. It has reference to the restitution blessings to be granted to all the meek of the earth through the Millennial reign of Christ. As in many other prophecies, the standpoint of the future is taken and the things are spoken of as accomplished facts. For examples of this method see Isa. 9:6; Rom. 4:17.

====================

R1755 : page 10

CHRIST THE BREAD OF LIFE.

I. QUAR., LESSON III., JAN. 20, John 6:25-35.

Golden Text--"He gave them bread
from heaven to eat."--John 6:31.

AFTER the miracle of the feeding of the five thousand, and the manifested disposition of the people to take him by force to make him a king, Jesus, knowing that such was not the Father's plan, withdrew from the multitude and even from his disciples, sending them in advance of him to Capernaum, while he retired to the mountain alone for a season of communion with God. Possibly his human nature felt the force of the temptation to accept of present advancement and at once enter upon the work of blessing the world, instead of pursuing the long and tedious purpose of God. It was a repetition of the temptation in the wilderness, and he doubtless needed the reinforcement of divine grace through prayer and communion with God. And if our Lord needed frequent seasons of such communion, how much more do we, his followers. Let us remember his words, "Watch and pray, that ye enter not into temptation."

Before the day dawned, the Lord improved another opportunity to impress upon his disciples the lesson of his divine anointing. Walking upon the waves of a stormy sea, he bade them trust him, saying, "It is I, be not afraid."

The day following proved how eager and excited the people were over the power of Jesus manifested among them; for multitudes had taken shipping and gone to Capernaum seeking for him. Their seeking him, however, was not from a clear apprehension of his divine credentials, but rather from curiosity and probably an increasing determination to push him forward to the ruling position, from which they presumed he shrank merely from a sense of modesty.

Verses 26,27. The Lord read their thoughts and sought to draw their attention away from the mere facts of his miracles to the lessons which they and all Israel should have learned from them; viz., that they were the divine testimonials to his Messiahship, the seals of God, whereby they might know him, and that therefore they should believe on him and become his disciples and followers.

Verses 28,29. To their question, "What shall we do that we might work the works of God"--the works that would please God--he replied that the work most pleasing and acceptable to God would be their exercise of faith in him, as the one whom God had sent in fulfilment of his promise to their fathers. Thus the Lord indicated the importance of a right faith. Many to-day ask the same question, hoping to please God by their works, and underrating the importance of faith. Such a course is contrary to the Lord's teaching: first get the faith rightly established in Christ; receive him into the heart, and then out of the heart filled with his spirit will flow words and deeds pleasing to God. Without faith--the faith inspired by the divine Word--it is impossible to please God.

Verses 30-36. In their unbelief the quibbling multitude began to draw a comparison between the miracle which Jesus had worked in their midst and the more extensive miracle of feeding all Israel in the wilderness with manna from heaven; and they demanded a similar sign. But no such gratification was granted them: they had sufficient evidence upon which to found faith had they been so disposed, and upon that evidence Jesus founded his claim and declared himself the bread of life--the manna sent down from heaven, the bread of life for all Israel and the world as well. This gift of God, this bread from heaven, was a greater miracle than the feeding with manna in the wilderness.

Those who partake of this manna, he declared, should never die. Though they sleep (in the Adamic death), they shall not be hurt of the eternal death (the Second Death) from which there shall be no resurrection.

===================

R1756 : page 11

SELECTIONS FOR THE FAMILY CIRCLE.

"THE INELEGANCE OF HURRY."

There is an idea prevalent that to be in a hurry is a sign of importance, of large business and large achievements. It is a serious mistake. An experienced person always mistrusts the man who hurries, for he fails in emergencies. Serenity of mind and leisurely action are necessary to fine work of any kind. It is in leisure that the mind assimilates best.

Scipio Africanus declared, "I am never less at leisure than when at leisure." A rare bit of wisdom of which all reflective minds know the value. If we admit this as true, the inelegance of a hurried manner has the best of reasons. It is wasteful, inconsistent with the finest action, and is caused by a man losing control of himself, and suggests an uneasy, indecisive mind.

A distinction, however, should be recognized between activity and excited hurry, and between slowness and self-possession. Activity with self-possession is the desirable condition.

TROUBLES MADE BEAUTIFUL.

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may all produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and the shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells to the interior of which small metal images were attached by this pearly secretion.

When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation--the pearl--is something "of great price." Apart from its pecuniary worth this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that amongst mankind some martyrs are more remembered for the glory with which they invested their sorrows than for any other portion of their lives. Biography has its moral pearls, which are treasured long after the creators of them have perished, just as material pearls are valued long years after the oysters have been discarded.

GOD CHOOSETH.

There are men who have strong and laudable desires to serve the Lord, and who fervently pray for his glory; but he does not always seem to hear their prayers. There are various reasons for this. Sometimes men are unfit for the Lord's service. They are not purged from their sins; they are not vessels unto honor, fitted for the Master's use; and so he sets them aside as not adapted to his work. Sometimes men wish to do great things, but find themselves straitened, hindered, limited and circumscribed; sometimes they are reserved for still greater work; in other cases they are rejected of the Lord for reasons well known to him.

Moses longed to lead Israel into Canaan, but he was not permitted to enter the promised land. So David would gladly have built the temple at Jerusalem, but the Lord would not accept that service at his hands. Paul was forbidden by the holy Spirit to preach the gospel in Asia, and though he essayed to go into Bithynia, the Spirit suffered him not. In like manner we may have desires and aspirations for usefulness which will never be gratified. The Lord may see that we could not bear the exaltation and the honor which we seek. He knows far better than we do what is for our good, and so he would have us rest contented in his providence, not idle, but diligent; not careless, but watchful; not indifferent, but full of intense, earnest longing to do the will of God; yet patient under restraint, and content to be neglected and forgotten, remembering that "they also serve who only stand and wait," and that the Lord in his own well-chosen hour can lead us forth to fulfill his purposes of grace.

===================

R1755 : page 11

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

MY DEAR SIR:--MILLENNIAL DAWN was introduced to me by some of its opponents; and after spending about nine months endeavoring to prove its teaching to be wrong, I came to the conclusion that it is perfectly scriptural. I have since joined a small class we have near here [See letter of Bro. Townsend in last TOWER], and we meet every Sunday and Tuesday, with a view to learning from the Bible the "present" truth.

I heartily thank our Father for the truths he has been pleased to publish through yourself, and my earnest prayer is that as each of us comes more fully into the light, we may realize the more our responsibility as "bondservants" of our Lord and Savior Jesus Christ, through whom alone is possible our acceptance. May we live every day as in his presence. Yours in the one faith,

J. H. JEFFREY.

GENTLEMEN:--I take pleasure in availing myself of the offer made in one of your excellent tracts, which found its way into my hands, and request your generosity to send me "A Reply to Ingersoll" and whatever other tracts you believe would be beneficial to one who has been driven into skepticism by the pernicious teachings of orthodoxy; assured that he will take pains to spread the truth wherever he can, as fast as he can get hold of it himself.

Sincerely yours, C. A.

R1755 : page 12

DEAR BROTHER:--A Brother recently picked up, among the rubbish of the freight room of a railway station, an old, well-worn copy of a book, entitled MILLENNIAL DAWN. He read it with increasing interest, and then handed it to me with the request that I read it and get the other volumes of the series. I have only glanced over the volume, but find many things that are in accord with my own ideas of God's Plan of Redemption, and hence am the more anxious to secure the entire series. Please send me your catalogue, and oblige, Fraternally yours,

B. L. B.

DEAR BRO. RUSSELL:--Several months ago I decided to write, informing you of my appreciation of your labors and expressing my deep gratitude to you, as the instrument of the divine spirit, in my enlightenment in the blessed "harvest truth;" but though tardy in acknowledging my indebtedness, I trust you will believe that my appreciation and gratitude are not the less sincere.

Remarkable indeed is the change that has taken place in my life since reading MILLENNIAL DAWN. The world appears new, for "old things have passed away." It is only about a year since I left the nominal church, yet it seems like an age, so great is the disparity between my past and present beliefs.

Bro. Pearson (whose experience is similar) and I had been for about seven years local preachers in the Primitive Methodist denomination; but for some months prior to our leaving, we had been restless and dissatisfied. The hollowness of the religious life of the orthodox churches, the shallow thought, the assumed authority and the greed of many of its teachers had caused a feeling within us, which was sufficiently manifested to induce among our friends grave uneasiness concerning our spiritual welfare. The trend of our life undoubtedly was toward the so-called "liberal thought" of the day. Both of us, by nature ambitious, naturally sought to be in the advance guard of religious truth.

One doctrine that was a great factor in causing our dissatisfaction with orthodoxy, was that of "Hell." For some months before we left the Church we prided ourselves upon the fact that we never alluded to that place of eternal torture, except in a condemnatory tone, in any of our sermons. We could not prove that it was not taught in the Scriptures, yet we thought that somehow it must be untrue. At any rate, we did not believe in it, but instead made rapid progress toward Universalism. The climax was brought about by Bro. Pearson reading a Christadelphian work, which had been in his house for years. He passed it on to me, and I too, fell under its influence. To our minds, dissatisfied with the palpable errors of Orthodoxy, and unlearned in the true teaching of Scripture, there seemed no escape from its logic. But we were by no means satisfied, for our hearts craved something broader and kindlier than its narrow and harsh doctrines. We felt we could do nothing else than sever our connection with "Babylon." It cut us to the heart to do so, for to both of us the Church had seemed a second home. Our friends and relations were its members. We had attained a position of some honor and influence in connection therewith. We were besought not to leave. It was a dark trial to leave the church of our fathers; it was a dark trial to be forced to believe in the doctrines of Christadelphianism. We sought to escape from its domination, we held interviews with several gentlemen representing sects who made professions of having come out of the "Churches." It was of no avail. The only result of the interviews was to make us wonder why they made so much noise about coming out; for on almost all, if not all, fundamental points their beliefs were marvelously alike. But after a few weeks of great trouble we met Bro. Pickworth, previously connected with the same church, who lent us the DAWNS and one or two numbers of the TOWER. Our darkness was changed to light: we felt that we had obtained that for which our hearts had so long been hungering. What wonderful things they have brought to light from the Scriptures! I cannot sufficiently

R1756 : page 12

praise the dear Lord.

After two or three months' study of the "harvest truth," we commenced preaching services in the town hall. It has been an uphill work. Our experience has brought us to concur heartily in the belief expressed in a recent TOWER--that the most effective factor in spreading the truth is the printed page. I enclose order for two Pounds. Please send me the value in DAWNS, also some copies of that excellent tract, "Do you know?" and any others you may deem suitable.

We feel the solemn responsibility of our position as pioneers of the harvest truth in this Austral land. We ask your prayers on our behalf.

Yours in Christ, JOHN W. FLACK.

DEAR BRO. RUSSELL:--I hand you herewith payment for two TOWER subscriptions.

Personally, I have received much needed light on God's precious promises, and have also had my faith in the same greatly increased by reading the TOWER. And I wish to do what I can towards sending the truth to friends, so take this means, as I have already supplied them with DAWN.

I also take this opportunity of extending to you my heartfelt gratitude for the comfort and hope that God's message through your books has established within me. Have read and re-read the volumes with increased pleasure and profit. God's plans seem more reasonable and harmonious to me now than ever before. And yet I feel there is much more I need to learn. Received much assistance over rough places from dear friend Bohnet.

Yours, stronger in faith, and hungering for all the truth,

A. S. BUCHANAN.

GENTLEMEN:--A friend loaned me the three volumes of MILLENNIAL DAWN, and I am so well pleased with them (I not being a member of any religious sect nor an attendant at any religious meetings) that I want to own it myself, and read it again, and then induce other of my non-religious friends to read it. It seems to touch a chord in my nature that no other religious work ever did, and it has induced me also to read the Bible and with a better understanding than ever before.

I avail myself of your offer to TOWER subscribers to get the work at a reduced price. Respectfully,

J. A. H.

ZION'S WATCH TOWER:--I was born and raised an Israelite, but, thank God! "the truth has made me free."

Enclosed find one dollar, for which please send me some tracts for distribution. If you think it would be more effective to give away DAWNS, send them instead.

I wish all could derive as much pleasure from MILLENNIAL DAWN as I have. I am trying to be an "Israelite indeed." And in course of time, when I have mastered their contents, it will give me pleasure to declare in public what I shall gain from those books. May the Lord bless you all. Your obedient servant, G. L.

====================

VOL. XVI. JANUARY 15, 1895. No. 2.

CONTENTS.

Items--Tracts, Binders, Towers.................... 14
Views from the Tower--............................ 15
    The Religious View............................ 15
    The Bible Dangerous to Autocracy.............. 15
    Encouraging a Military Spirit................. 16
    The Social View............................... 18
Poem: All This Be Thy Portion..................... 19
The Ministry of Evil.............................. 20
Bible Study: The Good Confession.................. 21
Bible Study: The Transfiguration.................. 22
Encouraging Letters............................... 23

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

TRACTS Nos. 1, 3, 4, 12 and 22 are out at present. Nos. 1, 12 and 22 will be ready in about six weeks.

TRACT No. 25, "THE ONLY NAME,--A criticism of Bp. Foster's New Gospel"--we have now in good supply. Our present edition is 130,000 copies. Order sample copies for all the honest-hearted of your Christian friends, free.

WE have arranged to supply to our readers Emerson's Patent Cloth Binders of the proper size for the TOWER, large enough to contain say 50 copies, representing at present full two years' issues. The usual price for them is 80 cents, but by special arrangement for quantities we can include postage and supply these at 60 cents each.

THE address label on your TOWER wrapper is a receipt for subscription and shows the date to which you have paid. For instance, your payment for the present year, if there were no past dues would change your "tag" to read Dec. '95. But owing to the rush of letters at this season of the year, we are usually behind in the work of correcting the "tags." We hope to have all changes made by Feb. 15.

SPECIAL TOWERS.

For the benefit of our new readers we mention that we still have copies of several of our back issues dealing with subjects of special interest, as follows--

The Scripture Teaching respecting the subject of God;--the Father, the Son, the Holy Spirit. June '92.

What Saith the Scripture About Hell? An examination of every text of the Bible containing the word "hell," and many others supposed to imply the thought of eternal torment. Feb. '93.

The True Church;--which it is, where to find it and how to join it. Sept. '93.

The Law of God--the Sabbath, etc.--a most important subject, upon which all Christians should have a clear understanding. We know of nothing in print so well adapted as this to meet and answer the peculiar points of doctrine on this subject set forth by Seventh-day keepers. Nov. '94.

The above are all double numbers--ten cents each (free to Lord's interested poor). For circulation we will supply them at rate of six for twenty-five cents, or twenty-five for one dollar.

===================

R1756 : page 15

VIEWS FROM THE TOWER.

THE RELIGIOUS VIEW.

ONE of the sensations of the world during the past few months has been the disclosures made before the LEXOW COMMITTEE of investigation, showing that the government of the city of New York has for years been in league with gamblers, the keepers of immoral houses, and thieves; and that probably millions of dollars were paid within the past fifteen years to the "Tammany" democracy by merchants and others for special police protection, and by thieves and others as blackmail to save them from justice.

The public, irrespective of party, rejoices to be relieved of such polluting parasites, and its thanks and commendations go out in large measure to the Rev. Dr. Parkhurst (Presbyterian), whose energy and perseverance had very much to do with the present exposure.

The public has an eye to utility, and sees in this a new field of usefulness for ministers. The public sees no value in faith, but great value in works. It virtually says,--"Ministers are useful in their way: they help to keep up the moral tone of society by Sunday orations, visit the sick, and offer consolations to the bereaved at funerals; and why not keep their eyes on our office-holders and be ready and active in every reform? Would not this be a most practical way of enforcing Christian principles respecting honesty, etc., and a way that would make the Churches and their ministers more popular?"

Ministers will at first disdain such a course, but as it will appear more and more that it would please and interest the public, and as purely religious interest will be seen to be failing, we may be sure that ambition will lead out one minister after another into this new field--political, moral and religious combined--until it will be once more considered quite the proper thing (as in the days of Calvin and Zwingli), and Church and State will be practically one, although still theoretically two. Keep watch along this line: you will see it gradually draw nearer until the federative Union of all Protestant denominations shall have been accomplished--then matters will move forward rapidly.

Reliable accounts of the atrocious attack recently made by Turkish soldiers (Mohammedans) on several villages of Armenian Catholics in Turkey show that the spirit of savagery still exists in the breasts of fallen men as much as it did during the so-called "dark ages." Men, women and children were shot, stabbed and cut to pieces, their houses were set on fire and the occupants driven back with swords and bayonets when they attempted to escape. The descriptions almost equal the history of massacres of Waldenses, Huguenots, etc., by the papists.

THE BIBLE DANGEROUS TO AUTOCRACY.

In southern Russia, especially in the Polish provinces, there resides a class of very simple-hearted Christians, who are too enlightened from a Scriptural standpoint to have fellowship in the forms, ceremonies and image worship of either the Greek or Roman Catholic Churches. Since no other Christian churches or worship are tolerated in Russia, these have no preachers or preaching services. They have for years, however, held prayer-meetings at which some times one of their number would have a Bible and read therefrom to their general edification. These meetings usually last one hour (we are under the impression that a law hinders a longer session), and the people have been nick-named "Stundists," from the German word meaning an hour.

Some years ago one of our brethren (now interested in the present truth) was arrested and compelled to leave the country, because as a Bible Society's agent he was quietly circulating the Bible amongst these poor people. They are

R1756 : page 16

brought to our attention now by the decree of the Russian

R1757 : page 16

government, published in the Official Messenger, Dec. 5, '94, prohibiting the "Stundists" from holding their prayer meetings and declaring them to be a religious sect most dangerous to the Church and State. Yes! the Bible in its purity and simplicity is always dangerous to the prosperity of superstition and tyranny--and however meek and law-abiding its adherents may be, they must be suppressed, so far as priest craft can control the governmental arm.

How long will it be after the coming federative union of all Protestant denominations and their entente cordiale with the Papacy, before they will feel that ZION'S WATCH TOWER and MILLENNIAL DAWN are "dangerous" to their welfare, because they hold up to the common people the word of God in its simplicity? We are expecting that time to come, but not for at least ten years in Great Britain and in this land where liberty has made and will yet make its bravest struggle. Meantime, let all who love the truth serve it diligently. "Labor while it is called to-day; for the night cometh wherein no man can work."

The Guardian, Bombay, India, says on this subject:

"The same spirit of intolerance is spreading toward all who love and worship God according to the holy Scriptures in that country. The British and Foreign Bible Societies' depot in Kiev has been closed by the order of the Governor-General, Count Ignatieff. A further step has been taken by an order, which is published in several Russian papers, forbidding the colportage of Bibles carried on in the provinces which stand under this Governor.

"It is alleged, as the ground of this prohibition, that the Societies' workers have been guilty of spreading the doctrines of 'Stundism.' What has led to such a charge is difficult to see, as the colporteurs are in almost all cases loyal members of the Russian Church, and have received stringent injunctions to avoid implications with all forbidden movements. In the district of Saraisk, in a certain village, the chief of the rural gendarmerie had observed that several peasants were in the habit of meeting in the cottage of one of their number, where they read the Gospels, prayed, and sang hymns. Suspecting these persons to be 'Stundists,' the officer raided the place and arrested ten peasants who were assembled in religious conclave. Before the local magistrates the accused declared that they were faithful Orthodox believers, but that, as the Scriptures were never read or expounded to them by the priests, they claimed the right to do this for themselves. The Court held that the case came within the rescript with regard to the "Stundists," and each of the accused peasants was fined fifty rubles (about $37), or, in default, ten weeks' imprisonment."

STILL LATER ADVICES.

The clergy of the Greek Catholic Church of Southern Russia recently met at Kiev to discuss the present position and prospects of the "Stundists." Its report has just been presented to Governor-General Ignatieff. It states that in their opinion Stundism is no longer able to attract great masses of the people from the Greek or "Orthodox" Church. They thank the Governor-General for the help of the secular arm in combating heresy and state that the measures most effective were the following: (1) Forbidding the meeting together of the heretics for prayer.
(2) Forbidding the colportage of the British Bible Society.
(3) The ordinance by which children baptized into the "Orthodox" or Greek Church can be removed from the guardianship of either parent becoming connected with the Stundists. (4) Forbidding Stundists from membership or other association in societies of artisans. (5) The enactment preventing Stundists from purchasing land.

Truly these Stundists must be our "brethren;" for their only crimes (?) seem to be love for the Lord, a desire to worship him in the spirit of the truth, and a desire to be separate from the Greek quarter of "that great city" Babylon. Give them your sympathy and prayers. Should the Lord open the door for it these people would doubtless be found hungry and thirsty for the truth, and we should take pleasure in doing what we could to serve it to them. But there is little hope now, since even the Bible Society's representatives have been excluded. The "night" has already come to them. Let us the more diligently labor for others upon whom such restrictions have not yet come.

ENCOURAGING A MILITARY SPIRIT.

It is well known that Roman Catholics have for years encouraged the military spirit amongst their young and middle-aged men, who are known as "Hibernian Rifles," and other names, and are regularly drilled and equipped. The American Protective Association freely charges that the basement of nearly every Catholic church is an arsenal, well stocked with rifles and general ammunitions of war, ready for a conflict which they hold will be incited by papists to get possession of the government. But we pass by this view, which if it ever was Rome's policy we believe has been abandoned, at least for the present, in favor of more cunning as well as more peaceable methods of gaining the same desired end; and we now call attention to the fact that the military spirit not only permeates all the colleges of the land (to many of which the U.S. Government regularly supplies free professors of military tactics), but is being adopted by enterprising Protestant Sunday School

Superintendents in the larger cities all over our land. Summer picnics and Christmas treats and S.S. papers and books are growing stale, and something new must be devised to fix the religious interest of the rising generation and hold them in the Sunday School,--which will also insure the presence of female scholars.

We do not charge the promoters of this new enterprise with any really bad motives: they are certainly free from Jesuitical schemes. But what a commentary it is upon the spiritual condition of the various denominations of Christendom, that they are not only blind and cannot see afar off and have [almost] forgotten that they were purged from their old sins (2 Pet. 1:9), but they are so very blind that they do not see that the spirit they are cultivating is the very reverse of the spirit of Christ, who is called "the Prince

of Peace," and who declared, "They that take the sword shall perish with the sword," and said, My Kingdom is not of this world, else would my servants fight, but now because ye are not of the world [and under my teachings are opposed to wars, fightings, etc., and are children of the "God of peace"], therefore the world [which is of the other spirit] hateth you.--Matt. 26:52; John 18:36; 15:19.

As we look out from our office window we see three companies of boys, ranging in years from ten to twenty, in blue uniforms and with imitation (wooden) guns and swords drilling in front of the First Presbyterian Church; and picking up the daily paper we note that the same is going on everywhere, and that within the past few days the Secretary of War, by influential request, loaned a lot of regular military repeating rifles to a company of the larger Christian (?) soldier boys of one of the New York Church Sunday Schools, and that they gave "a very creditable exhibition," which drew to them general attention and applause for their skill.

Our thoughts run on into the future in line with what God's Word shows us is "coming upon the world," and we wonder how any can be so blind as not to see that

"All things are onward moving"

in perfect accord with what God has prophetically outlined.

Truly the morning cometh, when the nations "shall beat their swords into plowshares and their spears into pruninghooks, neither shall they learn war any more." (Isa. 2:4.) But that time lies beyond a dark intervening "night," and for that night all the world is preparing, consciously or unconsciously. This, too, is pointed out by the Prophet, who cries the Lord's message to this Laodicean phase of Christendom, saying,--

"Proclaim ye this among the nations, Prepare war, wake up the mighty men;...let them come up--all the men of war. Beat your plow-shares into swords, and your pruningknives into spears: let the weak say, 'I am a hero.' Assemble hastily together, and come, all ye nations from every side, and gather yourselves together: Thither, O

Jehovah, cause thy mighty ones to come down!

"Let the nations awake, and come up to the valley of Jehoshaphat [God's pleading judgment]; for there will I sit to judge all the nations from every side.... Multitudes, multitudes, are in the valley of decision [trial, crisis], for near is the Day of Jehovah in the valley of decision. Sun and moon [Gospel and Law] are obscured and the brilliancy of the stars [teachers, especially the apostles --Rev. 12:1] is obscured. And the Lord will roar out of Zion [the elect Church], and from Jerusalem [Israel in restoration] will send forth his voice; and the heavens [nominal church] and the earth [society] shall quake: but the Lord shall be a refuge for his people, and a strong hold for the sons of Israel."--Joel 3:9-16.

LET YOUR LIGHT SHINE.

"There are ministers of the Gospel who are losing golden opportunities for usefulness, because they have not been called to fill a conspicuous pastorate. Their light, they are quite sure, was intended for a lighthouse on some oft traveled sea, and they cannot come down to the humble destiny and duty of a village lamp."--N.Y. Observer.

This same fault can be found nearer home. How many of God's children, readers of the WATCH TOWER, are praying to God to open to them some great work to do in his name and for the spread of his truth, and are neglecting opportunities God has already given them in their homes and in their neighborhoods, etc. The Lord loves most the humble who take hold of the most important work they

see to do and do it with their might, and when he wants a servant for an important place in his service, he gives the opening to these humble ones. Their humility permits him to honor them without injuring them, and thus permits them more and more to honor him.

PROTESTANT INCONSISTENCIES.

Of all religionists "Protestants" seem the most inconsistent. Evangelist Moody continues to charge Protestants a good stiff price for reviving them, but shows his love for papists by donating $500 to help build a Roman Catholic church, and by prohibiting the sale upon his school premises of a newspaper containing an anti-Romanist article.

The World's Parliament of Religions clearly showed that many professed ministers of Christ were not only ready to ignore the faith, but even the name of Christ--to draw men after them.

Recently a Baptist church edifice was dedicated, and all the denominations of the town were represented at the ceremony by their ministers except the Roman Catholic. For his consistency and honesty the priest was roundly denounced. His reply was to the effect that he recognized a wide difference between the teachings of his church and that of the one to be honored by the dedicatory services, and that he wished to be consistent and honest in his conduct as well as in his professions.

A Jewish synagogue was dedicated in Cleveland, and Protestant ministers vied with each other at the service to show that faith in Christ means nothing. This is not Christian love, or "love of the brethren," so highly commended by the Apostle as one of the evidences that we "have passed from death unto life." It is worldly love--the result either of ignorance or of disloyalty to Christ. It is the kind of love mentioned in the Scriptures thus: "If any man love the world, the love of the Father is not in him."

Far better, far more consistent, is the Jewish view of the matter, expressed by the Jewish Exponent, as follows:

"The participation of Christian divines in the services at Jewish houses of worship, a notable instance of which--at the dedication of a synagogue in Cleveland--has attracted attention, is accepted as a welcome evidence of good-will and mutual toleration, if it has no under or deeper significance.

"It must be confessed, however, that the expression of this sentiment in this way does not seem specially appropriate. For men to ignore broad lines of demarkation, and to announce a harmony where none exists, can only lead to eventual discord. We prefer that Christians and Jews shall remain distinct in the domain of religion, mutually

respecting each other's convictions, but agreeing to disagree on this one subject. On all others they can join hands, or at least the lines of cleavage will be other than between Jews and Christians.

On occasions of large and general importance, even of religious significance, it may not be unmeet for Jews and Christians to join where no sectarian question is at issue. On other occasions it is better to follow the Mosaic injunction not to remove the landmarks."

Not a great while ago a conference of Christians and Jews was held in the First M.E. church of Chicago, in which ministers of several denominations took prominent part, notably Revs. W. E. Blackstone, C. A. Blanchard, D. C. Marquis, E. P. Goodwin. The meetings were opened and closed with devotional "exercises"--singing, prayer, etc., and the name of Christ was entirely ignored;--even the benediction was Moses' blessing, written off and read for the occasion.

The Chicago Tribune criticized the matter and interviewed both Jews and Christians on the subject. The Jewish Rabbi said:--

"It was undoubtedly the intention on the part of those who arranged the affair to have all reference to Christ and the Trinity omitted from the devotional exercises. As such it was a great concession on their part, and I think an unfortunate one. More than that, it was the most inconsistent in those who believe that prayer should be offered in the name of Christ. It seems to me that the whole thing was unfortunate.

"I do not wish to be understood as questioning the honest intent of the promoters of the conference. I was of the impression that it was a scheme to convert us and wrote Mr. Blackstone that were such the case he had better not waste his efforts. He assured me that such was not the case and I am now convinced to that effect. I am quite certain it did no good and I hope it did no harm. I was amused at one thing. Mr. Blackstone asked me if I thought the conference would draw a crowd. I replied that it certainly would, as anything in the nature of a show was certain to draw well in Chicago. He replied that he intended to take from it the character of a show by having devotional exercises. I was much surprised at that, wondering all the while how Jews and Christians could possibly worship together. You see, I did not think they would eliminate Christ. It was done, I suppose, to give the conference a solemn character. This end, however, was not fully attained, as I was often interrupted during my address by applause."

THE SOCIAL VIEW.

In England, the special representatives of the lower classes in Parliament are yearly becoming more numerous, and correspondingly the demand is urged, that members of Parliament shall receive a salary of L.300 ($1500) per year, and that all Election expenses be paid by the government. The demand will become a law--though perhaps at first modified so as to apply only to those who will declare themselves as needing such assistance. Hitherto, no salaries have been paid; so that all except men of means have been practically barred out.

***

In Germany, the various parties of socialistic tendency are becoming very strong. Recently, when cheers for the Emperor were proposed in the Reichstag (the German Congress), some of its members refused to join. The government representative attempted to make an example by punishing the disloyalty, but was greatly surprised that the Reichstag, by a vote of nearly two to one, refused to punish.

The government (that is, the Emperor, through his representative) is about to introduce a new bill, giving the Emperor more power and limiting the scope of the Reichstag's powers. This, of course, will be opposed by all liberals and socialists and the government expects to be forced to make concessions to the Church of Rome, in order to secure the votes of the Roman Catholic members, who are thoroughly under the control of the papacy, and can be relied upon to vote for anything that will promote its interests. The newspapers representing the Catholic party are very strong in their opposition to the new measures for restricting the Reichstag's powers; but those familiar with their methods assert that this is only to secure the larger price--the greater concessions to Papacy--for their votes, when the time for voting arrives.

The London Daily Chronicle gives the following account:--

"Yesterday we predicted that the coming session of the German Reichstag would be a very stormy one, but we little thought that its first sitting would be marked by a 'scene of tumult almost unequalled in the history of the Imperial Parliament.' The Socialists refused to join in a cheer for the Emperor, at the instance of the President--refused even to rise from their seats. This was indeed a very ominous inauguration of the parliamentary sittings in the new Reichshaus. Indeed, it will take rank as a kind of historical landmark.

"Substitute 'King' for 'Emperor,' and it may be said that a precisely similar scene occurred yesterday in the Belgian Chamber of Deputies, when a Socialist Deputy protested against all royal grants. The reply of the Premier was to call upon the House to give three cheers for the King. This was goading the Socialists into a further demonstration, and they retaliated by crying, 'Long live the People! Down with the Capitalists!'"

***

In the French Chamber of Deputies (the French Congress) a socialist member recently introduced a bill granting a small city the right to establish a drug store to be operated in the interest of the citizens. This was intended to be an entering wedge for communistic principles in all kinds of business and in every city of France. The measure was voted down by a large majority; but its advocate declared that revolution would yet accomplish what was peaceably refused.

***

Greater precautions than ever before are now being taken against assassins in and about the President's mansion in Washington. Twenty-four policemen, divided into three watches, guard it day and night. Within the past month a sentry box has been placed in the middle of the roadway and about fifty feet in front of the mansion. Under an order recently issued no one is allowed to cross the

R1758 : page 19

White House porch while a member of the President's family is entering or leaving it.

The N.Y. Sun asks, "What new danger threatens the inmates of the mansion, that it should be more closely guarded than at any time in its history, even during the civil war?" We answer, in the words of our Lord's prophecy, that they hear "the sea and the waves roaring," threatening, and their "hearts are failing them for fear, and for looking forward to those things coming."

***

The years 1893 and 1894 proved very unsatisfactory to Labor Organizations in the United States. Their strikes were failures in almost every instance. The loss of their reserve funds by the societies, as well as the loss of wages

R1759 : page 19

by the individuals, has greatly dispirited them all. But although wages are falling so are prices of goods--which never before were so cheap. If Capital would content itself with a lower rate of interest and smaller proportionate returns from business investments and thus share the general reduction the great "time of trouble" might, for the present at least, be averted.

But we know that the Scriptural forecast is correct, and we need expect no abandonment by Capital of the time honored principle of selfishness, which for centuries has controlled all classes; namely, "Secure for yourself all you can legally get possession of." Acting upon this principle, firms and corporations and trusts will say, We did not make as much money last year as the year previous and cannot pay as large a dividend: we must pinch a little more off each employee's wages, for we do not want our business and its profits to get behind what they have been.

Because of their present impoverished condition, and in view of the failure of so many of their strikes recently, wage-workers will feel forced to submit, and will submit. But as they witness the extravagant use by their employers of the money thus pinched from their wages, hard and revengeful thoughts will arise within the hearts of all except those who have made the Lord their refuge and habitation, and who are waiting patiently for the establishment of God's promised Kingdom of Righteousness.--James 5:7.

***

The movement against Anarchists and Socialists in France, and the new legislation pending against them in the German Congress, are supplemented by a recent Government decree in Italy, by which every Socialist club, society or union has been dissolved and their papers and archives confiscated. The decree and its execution came suddenly and unexpectedly. It is said that papers of importance were seized by the police.

Such repressive measures may or may not prolong the lives of the governments adopting them; but will they not make the explosion and wreck, when they do come, all the more terrible? Holding down the lever of the safety-valve of a steam generator may stop the noise of the escaping steam temporarily, but every engineer knows that would be bad practice. Instead he would reduce his fire; so the wiser plan would be to reduce the causes of social unrest.

But the Lord's time has come for the great change which will demolish totally the present social structure, that upon its ruins he may establish his Kingdom so long promised and for which his saints have so long prayed, "Thy Kingdom come, thy will be done on earth as in heaven." Therefore, as is declared in the Scriptures, "The wisdom of their wise [states-]men shall perish, and the understanding of their prudent [business-]men shall not be manifested." --Isa. 29:14.

***

Although the American Federation of Labor at its recent meeting in Denver voted down by a strong majority resolutions favoring Socialism, this should not be understood as signifying opposition to everything Socialistic: they are opposed to the general theory of Socialists as being, at least at present, impractical. They still favor community ownership or at least regulation of railroads, telegraphs, telephones, etc., indispensable to human progress and comfort. Their newly elected President, John McBride, is a man of moderation who favors peaceful methods rather than riot.

These things show what we have heretofore called attention to--that the majority of American workmen are not disposed to be Anarchists; that when anarchy does come, it will be years hence (probably not before 1911)--and then as a result of despair at being unable to secure equity by other methods.

***

The Pope has recently, after two years' consideration of the subject, put under his ban three secret societies;--Knights of Pythias, Odd Fellows and Sons of Temperance. No Roman Catholic may hereafter belong to these orders. Similar restrictions have long since applied to the Masonic order.

The Pope wishes so to draw the line that his faithful will be forced into orders whose regulations will not hinder the full knowledge of the priests of all their affairs through the Confessional. The developed Christian will find membership in the Order of the "Royal Priesthood" quite sufficient. In it he will find use for all the hours not due to his family and himself. In it he will find the best of earthly fellowship, and with its Head the perfection of fellowship.

R1748 : page 19

ALL THIS BE THY PORTION.

NEW mercies, new blessings, new light on thy way;
New courage, new hope and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;

New gifts from his treasures, new smiles from his face;
New streams from the fountain of Infinite Grace;
New stars for thy crown, new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance, full and unpriced--
All this be the glory of thy new life in Christ. --Selected.

====================

R1759 : page 20

THE MINISTRY OF EVIL.

--PSA. 130.--

THE life of every human being has its lights and shadows, its seasons of joy and its depths of sorrow. These make up the warp and woof of experience, and the web of character that flows from the active loom of life will be fine and beautiful, or coarse and homely, according to the skill and carefulness with which the individual appropriates and weaves into it the threads of experience. In every life, under the present reign of sin and evil, the somber shades predominate; and to such an extent that the Scriptures aptly describe humanity in its present condition as a "groaning creation." Nor is the Christian exempt from these conditions that are upon the whole world; for "we also groan within ourselves, waiting for deliverance." --Rom. 8:22,23.

But while we are waiting for the deliverance, the daily experiences of life have a most important mission to us, and the manner in which we receive and use them should be a matter of deepest concern to us; for, according to the use we make of them, each day's prosperity or adversity and trial bears to us a blessing or a curse. Those experiences which we are accustomed to regard as prosperous often have in them subtle dangers. If wealth increase or friends multiply, how almost imperceptibly the heart finds its satisfaction in earthly things; but, on the other hand, when the keen edge of sorrow and disappointment are felt, when riches fail, and friends forsake, and enemies take up a reproach against us, the natural temptation is to despondency and despair.

Just here is an important part of the great battle of the Christian's life. He must fight the natural tendencies of the old nature and confidently claim and anticipate the victory in the strength of the great Captain of his salvation. He must not succumb to the flattering and deceptive influences of prosperity, nor faint under the burdens of adversity. He must not allow the trials of life to sour and harden his disposition, to make him morose, or surly, or bitter, or unkind. Nor may he allow pride or ostentation or self-righteousness to grow and feed upon the temporal good things which the Lord's providence has granted him to test his faithfulness as a steward.

Sorrows indeed may, and often will, come in like a flood, but the Lord is our helper in all these things. The soul that has never known the discipline of sorrow and trouble has never yet learned the preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow, when we draw near to the Lord, that he draws specially near to us. So the Psalmist found it, when, in deep affliction, he cried to the Lord and reasoned of his righteousness, saying, "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications." Feeling his own shortcomings, and longing for full deliverance from every imperfection, and prophesying the bountiful provisions of the divine plan of salvation through Christ, he adds, "If thou, Lord, shouldest mark iniquities [imputing them to us], O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared [reverenced]"

How blessed are such assurances when the soul is painfully conscious of its infirmities and of its inability to measure up to the perfect law of righteousness. When the heart is true and loyal, God does not mark our infirmities in a record against us. They are not imputed to us, but are freely forgiven through Christ in whose merit we trust and whose righteousness is our glorious dress,--arrayed in which, we may come with humble boldness, even into the presence of the King of kings and Lord of lords.

If God thus ignores the infirmities of our flesh and receives and communes with us as new creatures in Christ, his children should also so regard one another, considering not, and charging not against each other, the infirmities of the flesh, which all humbly confess and by the grace of God strive daily to overcome. "If God be for us, who can be against us?" The case is different, however, when the infirmities of the flesh are cultivated, indulged and justified that the errors may be continued. Then, indeed, they are charged against us, and if we do not speedily "judge ourselves," the Lord will judge and chasten us.--1 Cor. 11:31,32.

"I wait for the Lord," the Psalmist continues, "my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning." How necessary is this patient waiting for the Lord! In the midst of cares, perplexities, difficulties and infirmities we may remember that all the jarring discords of life are working together for good to them that love the Lord, to the called according to his purpose. But for the consummation of this purpose of God toward us we must "wait," and, while waiting patiently, endure hardness as good soldiers. "Trust in the Lord, and wait patiently

R1760 : page 20

for him, and he will bring it to pass." Time is an important element in all God's plans: we are not, therefore, to be disappointed when the test of endurance is applied while the blessings we crave tarry long. God took time to frame the world and to fit it for human habitation; time (6000 years) to give the world its necessary experience with evil; time (4000 years) to prepare for the advent of Christ as the world's Redeemer; time (2000 years) for the preparation of the Church to share in his glorious reign; and time must be allowed for the shaping and adjusting of the individual affairs of all his people. God has not forgotten when the answers to our prayers seem to tarry long. He who heeds the sparrow's fall and numbers the very hairs of our heads is not indifferent to the faintest call or the smallest necessity of his humblest child.

O, how blessed is the realization of such care over us.

"MORE THAN THEY THAT WAIT FOR THE MORNING."

"My soul waiteth for the Lord more than they that wait for the Morning,--I say more than they that wait for the Morning."

The "brethren," are not in darkness respecting the dawn of the Millennial Morning, because taught there

R1760 : page 21

of by the Comforter (See 1 Thes. 5:4), and because to their eyes of faith the Day Star (the Day-bringer--Christ) has already appeared, and they rejoice in the inspired testimony that although "weeping may endure for the night [of sin's predominance] joy cometh in the Morning" of the great day of the Lord. And as the dawn of the new day, "the day of Christ," becomes more and more distinct, many besides the "brethren" can and do see signs that "the night is far spent and the day is at hand;" and by and by, notwithstanding the dark clouds and terrible storm of trouble that will temporarily hide the signs of morning from them, all the world--even the still sleeping nominal church--will awake to the fact that "The morn at last is breaking."

But many of those who are now watching for the Morning from the standpoint of Socialism, Nationalism, etc., are not waiting for the Lord--in fact, they do not know the Lord, his character and his Kingdom having been so sadly misrepresented by those who claimed to be his mouthpieces.

They rejoice in the Morning, because it ushers in the golden age of human equality, general education, decreased toil, and increased privileges, comforts and luxuries. "God is not in all their thoughts," when they look for the Morning. Looking from a more or less selfish standpoint, and unguided by the divine revelation--for no man knoweth the mind of God save he who has the spirit of God (1 Cor. 2:11,12) --they fail to see the real object and chief characteristic of the coming age of blessing, and are merely championing the interests of the masses as against the present special advantages of the wealthy. They see not the greatest blessings of the dawning day;--that with earthly comforts and privileges it will bring the great blessing of a trial for everlasting life;--that it will be the world's Judgment Day, to determine who, under those favorable conditions, will develop characters in harmony with God's character.

But with the "brethren" it is different. While they appreciate the coming earthly blessings none the less, but the more intelligently, the Lord, his character and the work which will be accomplished for men by the great Physician --as Prophet, Priest and King--these more weighty and more valuable considerations outweigh by far the earthly favors which will attend his Kingdom's rule. Yes, the "brethren" wait for the Lord himself, longing to see the King in his beauty--the fairest among ten thousand, the one altogether lovely. Yes, truly our souls "wait for the Lord more than they that wait for the Morning."

Then let all the Israel of God hope in the Lord (verses 7,8), for with the Lord there is mercy; mercy not only in dealing with our infirmities, but also in shielding from overwhelming trials and in granting grace to help in every time of need,--to those who abide in the Vine by faith and obedience. "Bless the Lord, O my soul, and forget not all his benefits."

===================

R1760 : page 21

THE GOOD CONFESSION.

I. QUAR., LESSON IV., JAN. 27, MATT. 16:13-23.

Golden Text--"Thou art the Christ, the
Son of the living God."--Matt. 16:16.

AFTER the many proofs of his divine anointing which his disciples had seen, the Lord had reason to expect their faith in his claim to the Messiahship to be established. Hence the questions of this lesson--(1) "Whom do men say that I, the Son of Man, am?" and (2) "But whom say ye that I am?" The former was but a leading question; the latter, the pointed one calculated to bring out a full expression of their faith.

Here Simon Peter's impulsive zeal, which sometimes led him into difficulties and errors, led him to a very warm and prompt expression of his full conviction that Jesus was indeed the Messiah. "And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God!'" Such a prompt and full profession of his faith brought the immediate reward of the Master's approval. The conviction thus impressed upon his mind was not such as the carnal mind would arrive at, but such as the mind could gain only by submitting itself fully to the spirit of God. Peter and all the other apostles had done this, but Peter, being the most prompt to confess it, received the first and warmest commendation and reward.

Verse 18. "And I say unto thee, that thou art Peter [Greek, petros, a stone, a piece of a rock]; and upon this rock [Greek, petra, the rock in mass, the foundation rock] I will build my church; and the gates of hell [hades, the grave, death] shall not prevail against it."

The foundation "rock" was Christ--"this rock"--which Peter had just confessed, and not Peter, as the Church of Rome claims, and as some Protestants are now willing to concede. Peter himself disclaims such distinction, and such usurpation of the Lord's place, when he points to Christ as the foundation stone in the spiritual temple of God, and to all the members of his body as living stones to be built upon that foundation.--1 Pet. 2:4-6. See also Isa. 28:16; Matt. 21:42; Acts 4:11; Rom. 9:33; Eph. 2:20; Psa. 118:22,23; 1 Cor. 3:11.

The promise that the gates of death should not prevail against the Lord's true Church has indeed been verified; for though assailed by the fiercest persecutions she has never yet been exterminated. Throughout the entire age down to its close in the present time the Lord has preserved a people; and his further promise, "Lo, I am with you alway, even to the end of the age," has also been richly verified.

But while the gates of death (hades) have not prevailed against the Church as a whole, they have done so (temporarily) against its members--even against the Head, our Lord. But they shall not prevail everlastingly. Our Lord triumphed or prevailed over hades (the grave) on the third day in his resurrection (by the Father's power), and we his Church also shall prevail on the third (thousand-year) day. For it is promised that He who raised up our Lord Jesus shall raise up us also by Jesus. And thus the gates of the grave shall not eventually prevail or triumph over us. "Weeping [and death] may endure for a night, but joy [in resurrection] cometh in the morning."

Verse 19. The "keys of the kingdom" granted to Peter signified the privilege which he subsequently enjoyed of opening the gospel door to both Jews and Gentiles:

R1760 : page 22

to the Jews on the day of Pentecost, after the anointing of the holy Spirit (See Acts 2:14-40); and to the Gentiles at the house of Cornelius, the first Gentile convert. (See

Acts 10:33-46.) The ability to bind and loose on earth and in heaven, while here expressed to Peter specially, applied also to all the other apostles. It was the guarantee of that divine inspiration which subsequently so guided their teachings as to make them infallibly authoritative to the entire Church. Whatever they, under divine inspiration, bound upon the Church as duty was bound in heaven; and whatever they loosed, e.g., the obligations of the Mosaic law, were loosed in heaven.--See our issue of May 1, '93.

Verse 20. The charge that they should not yet begin to preach this doctrine was given probably in consideration of the fact that the people in general still needed line upon line and precept upon precept in the way of evidence before they would believe. The Lord apparently desired to multiply the evidences rather than the assertions of his character. He gave them the evidences and led them thus to the right conclusions.

Verse 21. Having fully convinced the apostles--his chosen witnesses--of the verity of his claims, he now began to instruct them further in the purposes of God with reference to himself. Step by step, as a wise teacher, he led them into the truth.

Verses 22,23. While the love of Peter would, if possible, protect the Lord from his predicted tragic end, the Lord promptly rebuked any interference with the divine plan to which he himself was fully submitted. Like our Lord, we should be so fully submitted to the will of God that even the kindly meant dissuasions from duty on the part of our own friends, or the natural desires of our own flesh, we should recognize as besetments of the Adversary; and we should promptly and firmly resist them.

Thank God for the Peters of his flock, with their own earnest confessions. Their characters, as well as that of the Paul class, demand and have our admiration--notwithstanding their need of reproofs at times, for misdirected zeal.

===================

R1761 : page 22

THE TRANSFIGURATION.

I. QUAR., LESSON V., FEB. 3, LUKE 9:28-36.

Parallel Accounts--Matt. 17:1-13; Mark 9:2-13.

Golden Text--"This is my beloved Son in whom I am well pleased: hear ye him."--Matt. 17:5.

THIS lesson should begin with verse 22. Verses 22-26 tell us how the Lord disclosed to his disciples the intelligence of the tragic end of his life which he must soon meet, and assured them of his resurrection on the third day. He then intimated that his disciples would not be exempt from similar persecution and counselled faithfulness under even such trials, assuring them of an abundant reward in the glory of his Kingdom at his second advent.

Verse 27 was a prophecy which received an almost immediate fulfilment, as the narrative of this lesson proves.

Verses 28-36. We have the Lord's own words to prove that the incident here recorded was a "vision,"--not a reality. "And as they came down from the mountain, Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead.'" --Matt. 17:9.

The import of this "vision" is also clearly indicated by the Apostle Peter. (2 Pet. 1:16-18.) He declares it to have been a "vision" of the coming glory of Christ's Kingdom, saying, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

As a "vision" it is to be understood as a symbolic representation of the glory of Christ's Millennial Kingdom. The changed appearance of the Lord's person and clothing were symbolic of his coming personal glory. And the glorious appearance also of Moses and Elias represented the association with the Lord in the glory of his Kingdom of the two companies from among men who shall constitute the earthly and the heavenly phases of the Kingdom. Moses represented the earthly phase and Elias the spiritual or heavenly phase. Here in symbolic "vision" was represented the established Kingdom, referred to in verse 27--"I tell you of a truth, there be some standing here, which shall not taste of death till they see the Kingdom of God." It was not the actual Moses and Elias, remember, for this was a "vision," not a reality. (Jude 9; Rom. 5:12; Eccl. 9:5; Psa. 146:4; Job 14:21; John 3:13; Acts 2:34; Psa. 90:3.) Nor was their resurrection due then: "They [the ancient worthies of the Jewish dispensation] without us [the Church] shall not be made perfect." (Heb. 11:40.) Their resurrection tarries, therefore, until the second advent of Christ and the full establishment of the spiritual phase of the Kingdom--the Gospel Church.

Verse 31 records the theme of the three glorified ones, which was the great transaction shortly to be accomplished at Jerusalem--the crucifixion of the Lord, the payment of our ransom price.

The object of the "vision" was probably two-fold--for the comfort and strengthening of the Lord, and for the enlightenment of his chosen witnesses. The communication with the Lord concerning his decease was probably while the disciples were asleep (verse 32), and was doubtless, therefore, specially for his own comfort. The "vision" came in answer to the Lord's prayer, and though it was not understood by the disciples at the time, it was afterwards a blessed inspiration to them, and should be to us also. Yet, says Peter, "we have a more sure word of prophecy [concerning the Kingdom and its glory. It is spoken of by all the holy prophets since the world began--Acts 3:19-21], whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts." (2 Pet. 1:19.) The "vision" was a vivid and refreshing symbolic view of the Kingdom, but without the "sure word of prophecy" it would have been unintelligible.

Verses 34,35. Here was another testimony by a voice from heaven to the claim of our Lord to be the Son of God, and pleasing and acceptable to him. At his birth the heavenly messengers announced him; at his baptism the voice from heaven declared him the acceptable Son of God; and here, very near the close of his human existence, he is again proclaimed the acceptable and well-pleasing Son.

R1761 : page 23

Verse 36. "And when the voice was past, Jesus was found alone." The "vision," the voice and the cloud had all passed away, and the natural conditions were again realized, while the lessons of that solemn hour remained to gain a yet broader significance when, by and by, after Pentecost, they would receive the anointing of the spirit, and understand its significance.

Thus with line upon line, and precept upon precept, the blessed truths of God concerning his glorious benevolent plan were riveted upon the hearts and minds of his disciples; and they shall be upon ours also as we bring ourselves more and more into communion with his word.

===================

R1761 : page 23

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--I have the pleasure of informing you that we have just had a great spiritual feast. The Nov. double number of our most welcome semi-monthly visitor came, loaded with good things. Oh! how glad I am that our Father in heaven gave you thoughts on the Law question so satisfying, encouraging and strengthening to his children; for I have long waited to have a solution of these subjects from your pen. I feel very thankful indeed.

Just as we were enjoying these blessed truths, Brother McPhail came. We had a blessed time. The Brother spoke from the Chart. The following night we had a grand meeting, which closed with many questions, well answered. Bro. M. is the right man in the right place, according to my judgment, and I pray that he may do all of the congregations as much good as he did us. I consider him sound in the truth. On Sunday we had two meetings. The three o'clock meeting lasted until dark, and the eight o'clock meeting until nearly eleven o'clock. I think all were benefited.

We hope that Brother M., or some other brother as well posted will visit us again soon. He gave me a satisfactory solution of every text brought up, except Psa. 49:19, which he says he will speak to you about.

Your brother in Christ, M. L. STAPLES.

[REPLY--Psa. 49:19,20 must be interpreted in the light of its connections and in harmony with all the declarations of Scripture. These who "perish like the beasts" --hopelessly--and who shall never after "see light," are not men who have died in ignorance of God, as the heathen (at home and abroad); they are specially declared to be such as when "in honor" appreciate it not.

Father Adam, when perfect, was "crowned with glory and honor" (Psa. 8:5), but lost this in sin and degradation by disobedience. Restitution to "honor" and life in God's favor was redeemed for all by our Lord's sacrifice, and this honor and life are reckoned as offered or given back to a man when he is brought to a knowledge and opportunity of regaining them: and those thus reckonedly honored again through Christ, who do not appreciate it so as to accept it, are subjects of the Second death--will perish as the beasts and never see light. Or the "they" of verse 19 might be understood to refer to the earthly riches and "glory" of verse 17; these will never more be seen as his. Any other views would seem to conflict with verse 14, which distinctly says, of mankind in general, that "the righteous shall have dominion [rule] over them in the morning,"-- when the Millennial Day has dawned. This agrees with the Bible as a whole which assures us that "all the families of the earth shall be blessed" with the gracious knowledge and opportunities of the New Covenant, when "the saints shall judge the world."--EDITOR.]

DEAR FRIEND:--I take the liberty to enclose a couple of clippings from the San Francisco Examiner, as showing that the promised light is breaking. People are beginning to see as they never saw before; and by and by their hearts will have to confess the power of Christ. Oh! that they would give in willingly, and sooner. My infidel friends keep me supplied with their literature, well written and powerful, but so misleading, so false. I return the compliment with TOWER, tracts, etc., and so the battle goes. I read the DAWNS over and over again, they are ever fresh as their fountainhead, the Bible. How welcome are the TOWERS; they deal with living questions, and are always good.

Twenty years yet remain. It seems to me a long time. I cannot imagine any one wishing it to be million of years hence. The reign of injustice, of sin, has already been full long. Let us welcome the new Day, and cry, as the saints under the altar, "How long, O Lord?" (Rev. 6:10.) The hard times here in this truly Golden State would be hard to describe. The people have been driven to the verge of revolution. Starvation stares the once happy and prosperous farmers in the face. So little money circulates that it may be said to have disappeared. The future has no ray of hope for the worldly. Yet this cannot be the end, and prosperity after a fashion on a lower scale no doubt will return by and by. I find this a good opportunity

R1762 : page 23

to start the DAWNS and TOWERS where during prosperity there would have been "no time" to read them, and I think some fruit will yet come of it.

I enclose a clipping containing an account of the strange death of a spirit-medium. This phase of Satanic power is surely on the increase. I am ever on the watch on this line. Work on the Second Tower of Babel is also progressing; viz., the coming together of rulers, Church and State, and various plans for the salvation of man by man. The signs are multiplying; for, verily, is it not a deluge of blood that is coming?--Rev. 6:10.

How I have longed since a youth to take up the sword and fight for the oppressed; but the teachings of your books are against such a course, and I am forced to admit you are right; for history stands as a proof that none of the patches put on Governments are lasting: ultimately oppression again comes to the front, if possible in a worse form; and the last revolution to right the wrongs of the nations must end in anarchy worldwide. How I pity the brave and earnest men who will go into it! How great will be their disappointment! Yet my whole bent has been that way. This is the point where your books hit me hard. How much we owe to those who of yore took up the sword and fought for the rights of man; yet it seems now we must not do it. In the near future I hear "the thunder of the captains and the shouting," and the "cause" on the surface, no doubt, will appear as right as any ever fought over. It will be impossible to show others what we see and know; and I hear the word "coward!" It is a hard thing. Perhaps I am climbing a hill in advance. My friend, Capt. H., feels about the same as I do on this subject. He does not think he could help but go.

R1762 : page 24

[If Brother H. grows strong in faith he will gain strength thereby to be an "overcomer" of this spirit which is part of the spirit of the world--of the natural man. Besides we see a more excellent way of dealing with these matters--God's way; and as we receive of his spirit we prefer his way and will follow it, at any cost.--EDITOR.]

On another subject. In his answer to Job (Chapters 38-41), God was speaking of actual things throughout; and I think that the snow and hail (38:22,23) indicate actual snow and hail. If this could be sustained, would it not point to the actual (literal) fulfilment of part of the prophecies and revelations?

[We consider that a number of symbolic prophecies are intended to have both a literal and a symbolic fulfilment; but the above expression by Job seems to us to be figurative language and not prophetic.--EDITOR.]

Yours in the hope of the better Day,

A. R. PEARSON.

MY DEAR BRO. RUSSELL:--Below is my list for TOWER, seventeen in all, but mostly renewals, as you will see. Find amount enclosed. Sorry the list is so small, but it is the best I could do.

I have been meeting with the friends, and preaching, at different places in this vicinity for some time past, as you know, and find many who appear (and some are) interested; and I want to continue to advance the cause. God bless the truth, and prosper it in 1895. S. WILLIAMS.

DEAR MR. RUSSELL:--I am thankful that I have another opportunity of writing to you. I am glad to say that I am still making a little advancement. With this I send an order for seven subscriptions. Some are now beginning to read both DAWNS and TOWER, who a short time ago would not hear anything of the sort.

I find your notes on the International S.S. Lessons most useful in helping me to present the truth, especially in my Bible class, as they help to elicit questions, and also to give answers, and frequently open the way for further talk on the subjects; in fact, I often wish you could insert your notes a month in advance, so that we could always get them beforehand. [It is our intention to do this during the present year.--ED.] If you could see some of my old copies, it would give some idea how their contents have been studied: many of them are in small pieces, completely worn by use. I lend many out with the object of getting new subscribers.

Yours sincerely, R. EVANS.

DEAR BROTHER:--Quite an affecting incident occurred at the last meeting held here by Brother McPhail. A poor, decrepit old Jew edged his way up to Bro. M., and in a feeble voice asked, "What had, or would, become of all the sons of Jacob who died this side of the cross?" He seemed to be satisfied that those on the other side of Calvary were safe and would be duly restored during the Times of Restitution. When Bro. M. read to him the prophecy about their being taken up out of the graves and sent back home, the old man received the message with a beaming countenance, and simply said, "I am so glad to hear that."

The old man's faith touched me, and I was reminded of other scenes in New Testament times, where the simple truth was announced, and as simply accepted.

Your brother, L. R. BROWNE.

DEAR BRO. RUSSELL:--I had hoped to get a letter of respectable proportions to you a month ago; but good intentions do not always come with fitting opportunities. And now we must be content simply to forward subscriptions and to tell you that we have abundantly proved that our God is faithful and keepeth his own. We are sometimes tempted to mourn over the small outward fruitage of our work, but we have the better fruitage of the Lord's work within us, which gives us peace and joy in spite of surrounding and ever closing-in trouble--a meek and quiet spirit of trustfulness that he will enable us to endure. We see that the nominal church (the Christian world) is more and more forsaking Christ in spite of so much religiousness and zeal in really good work (temperance, purity guilds, Christian Endeavor Societies, etc.): they will not hear the voice of the Shepherd. Verily, though they think they are doing God service, they are working only their own wills.

We have been greatly helped and blessed of late by realizing that God's thoughts are not man's, and neither are man's ways God's; indeed, they cannot be. We are very prone to set ourselves some "good thing" to do, and then to conclude that is what God would have us do; and although I do not quite unconditionally accept the preaching of one of the great preachers who says in effect that "a Christian is one who does what he does not like," or "he mostly finds God's way the very reverse of his own," yet I do believe that if two courses are open to us we shall often be safest to choose the most unpleasant.

I have just been laid aside a little through sickness, and it has prevented me from getting round or writing to librarians; so that the matter I spoke of, respecting supplying free libraries with sets of DAWN, is no nearer completion. [Brother Riley has been supplying public libraries with a set of DAWN each.--ED.] But another thought has occurred to me. If you think the plan worth anything, how would it be to insert a notice in TOWER, setting forth the scheme, and asking readers to see the librarians in their own districts, and so get the interest spread?

I have just been refreshing my memory and strengthening my faith by reading history, and it has mightily confirmed me in the belief that Christians, and the saints specially, have nothing to do with either the good or the bad methods of governments of this world; that we are not only to be quiet and submissive to good rulers, but to be in subjection to every ordinance of man; to suffer indignities, imposition, the spoiling of our goods and the taking away of name or life; for our God will not allow this unless it be for our good. I am amazed to find so few who are not swallowed up in politico-religious (!!) broils. The whole of nonconformist churches are given over to this delusion of bringing about Christ's Kingdom. The Lord's people must leave themselves in his hand, and he will deliver them from worse than Egyptian bondage, but he will never submit to be helped by man. The image (earth's governments) is not only to be destroyed, but carried away, so that no trace of it can be found. We must not be deceived into thinking that this or that or the other good cause is God's way of improving matters. Christ's Kingdom will not grow out of the best of earth's governments: it is not of this age at all, and so nothing but utter destruction can clear the way for it.

We always remember you in our prayers. We very much appreciate the Nov. TOWER. Indeed, this year has given us some of the best. May the light increase more and more. With heartiest love from all here,

Ever yours sincerely in Christ, A. P. RILEY.

===================

VOL. XVI. FEBRUARY 1, 1895. No. 3.

CONTENTS.

Items--Binders, Charts, etc....................... 26
Views from the Tower--............................ 27
  The Jewish Convention......................... 27
  Seeking Fellowship with Rome.................. 30
  The Social View............................... 32
  To Wage War on Infidelity..................... 32
  International Protestant Federation........... 33
Bible Study: Only the Humble Shall
  Share the Kingdom........................... 33
Bible Study: The Good Samaritan................... 34
Encouraging Letters............................... 35

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS,
ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

SPECIAL ITEMS.

IF YOU MUST SEND STAMPS, please send one-cent ones.

PLEASE BE PARTICULAR to give your full name and full address in every letter. You will thus save our time materially.

THE DEC. 15th, 1894, TOWER. Our supply is wholly exhausted, and we are unable to fill recent demands for it. Some of the friends who take several copies, or who do not preserve files, may have some for which they have no further special use: if so, we will be thankful for any they may send us, and will send other TOWERS or tracts in exchange. Send a card indicating what you send, and what you wish in exchange.

TOWER BINDERS. We still have patent binders suitable for 1891 and 1892 also for 1893 and 1894--price 50 cents each, postage paid by us. The 1895 Binders for the new sized TOWERS will be ready shortly, and orders will be filled as received, 60 cents each. Each binder will hold 50 issues. Those who can should keep a special file for future reference besides the copies they read and loan to others.

PLAN OF THE AGES WALL CHARTS--five feet long, with spring rollers, painted in oil colors, very artistically done--price one dollar and fifty cents (includes express charges). These charts we have painted by artists. They would ordinarily cost $5.00 each, but we get them done by the hundred, at times when other work is scarce. Our readers who have studied the chart in MILLENNIAL DAWN, VOL. I., chap. 12, will find that to have one of these charts in the parlor and to know how to explain it fluently to friends is an excellent way to illustrate and simplify the Truth.

===================

R1762 : page 27

VIEWS FROM THE TOWER.

THE RELIGIOUS VIEW.

AS in Christianity the tendency for the past twenty-five years has been markedly toward agnosticism--every new invention and discovery seeming to further call in question the reliability of all things old--and as ambitious doctors of divinity and professors of theological Seminaries have improved the opportunities thus offered by the tendency of public sentiment to push themselves into notice by their so-called "higher criticism" of the Bible, and as this is leading to a crisis as between those who are Christians in faith, as well as in name and morals, and those who are Christians in morals and name and ceremony only--denying the ransom and its atonement and other fundamentals--so it is with Judaism.

Judaism has been passing through a similar experience. The leading Jews led by Rabbis now call themselves "Reformed Jews;" and a "Reformed Jew" is one who, while of the blood of Abraham, repudiates entirely his faith; while of the nation organized by Moses, denies his Law. In a word, they are generally Infidels, and many of them

Atheists, who merely maintain circumcision and other rites as national characteristics, and whose meetings on Sundays are as social or literary clubs.

The "orthodox"--Law-obeying, prophecy-believing--Jews are beginning to awaken to the fact that he is not a Jew who is one in outward matters only, and they are inquiring upon what grounds the unbelieving Jews claim to be Jews at all.

A leader and spokesman has arisen in their midst, Mr. Leo N. Levi, who as much as seven years ago through the Jewish press addressed the Rabbis on this subject in behalf of "orthodox" Jews generally. His thirty questions on the subject of What constitutes a Jew, the Rabbis have tried, but in vain, to answer, some claiming in substance that for any man to say that he is a Jew is sufficient. Others add that a moral life, but irrespective of faith, is essential to his being a true Jew.

(This reminds us of the similar disregard of the quality of faith amongst Christians of the "new theology" and "higher-criticism" schools of thought. At the Parliament of Religions, 1893, it was claimed that reverence for holy things and good moral character constitute Christianity, and not faith in the Bible and its teachings respecting Christ and his work for men. It was inquired upon what ground the Jews, Mohammedans, Buddhists and Confucianists could come together as one Church, and it was suggested that the name of Christ might be dropped as well as his doctrines.)

A Hebrew Convention was held in New Orleans on the 3rd of December of last year, and from the speech of its leading orator, the Mr. Levi above mentioned, we quote some excellent passages which, if he expresses the sentiments of any considerable number of Hebrews, or if his sentiments should make the deep impression which their value deserves, will greatly assist that people in coming to the condition which Scripture indicates must be theirs very shortly; and which will prepare their hearts for the reception of Messiah at his second advent in its Millennial Kingdom majesty. This is the class whose eyes will open first to the light of the Millennial dawn. He said, as reported by the daily press:--

"From their exalted positions the Rabbis in turn lead and drive us, with appeals and denunciations, and we hearken and heed or remain obdurate as the case may be, with never an opportunity to say one word by way of rejoinder. To-day, from this rostrum, in the presence of and in the name of the laymen of our faith, I venture for once to 'talk back.'

R1762 : page 28

"As children we were taught a simple faith from a simple catechism, prepared by those charged with the duty of studying, knowing and expounding the religion of our fathers. The education bestowed upon us by our progenitors, we in turn must bestow upon our descendants. We cannot escape the obligation if we would, we would not if we could. Neither can we escape the obligation to be honest with our children, and to require their teachers to be honest with us. It is our duty as it is our privilege, when we have reached man's estate, to catechise those who have catechised us and who will catechise our children. We are entitled to know what we are asked to believe and why. We are entitled to know what our teachers believe and why. And when we ask, we are entitled to replies that even our children can comprehend, instead of answers that not even we can understand.

"I have already shown that the so-called reform rabbis in the United States are not generally in accord, and they are unable or unwilling to define Judaism, and to indicate the common ground upon which they all stand, however great their differences may be upon minor matters. In many instances they have suffered themselves to become intoxicated by the iconoclastic and revolutionary spirit of the age. They have yielded themselves to the superficial skepticism of the present era, which is, after all, but a repetition of the same manifestations at different periods of the world's history. Whenever a man has made great progress in the subjugation of nature to his own wants, he has set up his own reason, his own intellect, as an object of worship. The human understanding is set up by a process of deification to be worshiped by itself. It undertakes to test every proposition by its own powers, and whatever it is not able to grasp, conceive or comprehend, it rejects as necessarily untrue.

"Even in the time of that great philosopher, Montaigne, it was the case, and of it he says:

""Tis a very great presumption to slight and condemn all things for false that do not appear to us likely to be true; which is the ordinary vice of such as fancy themselves wiser than their neighbors. Reason has instructed me that resolutely to condemn anything for false and impossible, is to circumscribe and limit the will of God and the power of nature, within the bounds of my own capacity, than which no folly can be greater. If we give the names of monster and miracle to everything our reason cannot comprehend, how many such are continually presented before our eyes! Let us but consider through what clouds, as it were, groping through what darkness, our teachers lead us to the knowledge of most of the things which we apply our studies to, and we shall find that it is rather custom than knowledge that takes away the wonder and

renders them easy and familiar to us, and that if those things were now newly presented to us we should take them as strange and incredible, if not more so than any others.

"'He that had never met a river imagined the first he met to be a sea; and the greatest things that have fallen within our knowledge, we conclude the extremes that nature makes of the kind. 'Things grow familiar to men's minds by being often seen, so that they neither admire nor are inquisitive into the things they daily see (Cicero).' The novelty rather than the greatness of things tempts us to inquire into their causes. But we are to judge with more reverence, and with greater acknowledgement of our own ignorance and infirmity, of the infinite power of nature. How many unlikely things are there testified by people of very good repute which, if we cannot persuade ourselves absolutely to believe, we ought at least to leave them in suspense, for to condemn them as impossible is by presumption to pretend to know the utmost bounds of possibility.'

"The innovations which find their genesis in such a mental process as is here condemned are necessarily diverse and without cohesion, because the mental process differs in the ratio of the minds in which they occur. And when to this erratic mental process is added an abnormal thirst for novelty, it is readily conceivable how great and how numerous must be the consequent errors.

"Lord Bacon in his essay on Innovation justly appreciates and gives warning against this tendency, in the following words:

"'Beware that it be the reformation that draweth on the change and not the desire for change that pretendeth the reformation; and lastly that the novelty though it be not rejected yet be held for a suspect.'

"It would be easy to show how the greatest minds of every age have reached the conclusion that there can be no greater folly than to limit one's faith to facts that the mind can comprehend and fully explain. It would be equally easy to demonstrate by authority that the understanding or reason can not safely be relied upon as a guide to conduct. If reason is set up as an object of worship or even as a guide to conduct, it should possess the quality of constancy, it should operate uniformly in all men, and in all men possessed of the same data it should reach the same conclusion. But, on the contrary, nothing is so inconsistent as reason. It not only operates differently in different men, in different eras, but it operates differently in the same man at different times. If truth or the conception of it is to depend upon the constant changes in the operations of the human intellect, it is unworthy of man's aspirations. But the truth exists whether men apprehend it or not, and it cannot be measured by man's capacity to apprehend it.

"Mr. Edison, one of the foremost, if not the foremost man of his time, one who has done more to distinguish this age, than any other; one who has mastered more mysteries of nature than any other man of his time, has truly observed that 'We don't know a millionth part of one per cent about anything.' Again, he has said, 'I find that the conceit of man is in the inverse ratio to the square of his knowledge.' This is but stating in a different way a proposition accepted of all wise men, that the greater our learning, and the greater our wisdom, the more we appreciate how little we know, and how much is beyond the capacity of man to know. Nothing could so clearly demonstrate the inconsistency and the importance of reason as the subject of this discussion. Men who have refused and do refuse to believe those things which their reason cannot comprehend or explain, find themselves totally unable by resort to their reason and understanding, to explain so simple and historical a fact as the essential nature of Judaism.

"It is a common error to claim that a want of faith is peculiar to men of great learning and wisdom, and that the enlightenment of this age is responsible for the decadence of faith. That this is an error is easily shown. Faith is no easier or harder now than it was aforetime. The discoveries of this age render it no more difficult to believe the Bible now than in times gone by. The ethical qualities of the Bible are not impaired in the least by any discoveries of science in this or any other age; and as to the narrative portion of the Scriptures, scientific discoveries have not augmented the difficulties over what they were two thousand years ago. It was as difficult for the human mind to comprehend and believe some portions of the Bible twenty centuries ago as it is now. Skepticism has always arisen from

the deification of the human intellect by superficial thinkers who do not realize that with the infinite the most exalted mind compares no better than the lowest. It is true that increase of knowledge involved the decrease of superstition and in the decadence of superstition faith necessarily suffered. Superstition bears the same relation to faith that alchemy does to chemistry. It is doubtless true that chemistry has suffered by reason of relation to alchemy, but it would be the height of folly to entirely set aside and decry chemistry, because it was once aligned with the spurious doctrines of false science.

"True wisdom dictates that we should separate the wheat from the chaff, that we should rid ourselves of the false and guard the true. This distinction which wisdom demands has not been observed by many so-called Reform Rabbis in the United States. With them there has been no preservation or constructive process. It is not to be gainsaid that even those who have departed radically from the traditional faith of their fathers have preached virtue and righteousness of conduct. But upon what basis? They have not derived it from God, nor from his law, but from their own minds. They have based it upon utility, man's nature, man's natural rights, duties, etc., leaving it at last without any warmth or vitality which stir the emotions and influence the heart. The religion which they have taught is like an artificial flower which may deceive the eye for a time, but when closely inspected excites the keenest disappointment.

"There can be no religion without faith, and that faith cannot be limited by man's power of comprehension. Even when it involves something beyond the comprehension of the intellect it is not repugnant to reason, for it is altogether reasonable that revelation and miracles should have occurred for the ends for which they did occur. To deny that they could have occurred is to deny the omnipotence of the Creator and to limit his power to those achievements that man can understand.

"Moreover, the extraordinary occurrences that men reject on the ground of reason were in no sense more wonderful than those which we see every day and unhesitatingly accept. They differ only in their rarity from phenomena that are daily apparent. The faith that is made to accommodate itself to the powers of comprehension in the individual begins and ends nowhere, for, as has been shown, the power of comprehension is constantly changing and necessarily the faith must change with it. The faith that is based on reason alone, as reason is defined by the so-called reformers, is in the highest sense unreasonable, for it has no stability and cannot be imparted to others. No man can teach a faith that has such narrow limitations, neither can he inspire faith in his reason, for to inspire faith in his reason he must have reason in his faith. The Jews in America cannot with safety permit the demoralization which exists in their synagogues to continue. If they desire to preserve their ancient religion and impart it to their children, they must insist that their spiritual leaders shall define that religion, adhere to it themselves, and teach it to the congregations. Such a demand made by the members of each congregation upon their respective ministers will, doubtless, result in much temporary demoralization, acrimony and strife. Many of those who are now posing as Jewish Rabbis will doubtless find that they must recede from some of the propositions they have held, or must separate themselves from Judaism. But when that is accomplished we will no longer see the sacred doctrines of Judaism assailed from Jewish pulpits to Jewish hearers by so-called Jewish Rabbis. Time and again have the priests, among the Jews, taught false doctrines, time and again have they been compelled to recant or depart from the Jewish fold.

"When Ezra came, he found the law being violated by the priests, and disregarded by the people, and with the aid of Nehemiah, he drove out the false priests and led the people back to an observance of the law. History repeats itself and in this country there will arise some one who, animated with the spirit that governed the life of Ezra, will point out to the people wherein they are disregarding the law, and by inspiring the people with love and obedience for the law will cause them to scourge from the pulpits the false priests who are scandalizing the ancient faith. The people are ripe for the coming of such a leader. They have come to distrust their Rabbis. They have come to regard with indifference the doctrines which are preached from the pulpit. They find themselves unable to teach morality to their children except upon grounds of expediency. They find in short that they have departed from their ancient bearings, and are drifting without rudder or compass; they are beginning to look with suspicion upon Rabbis who recommend themselves almost exclusively by their skill in oratory, by their grace of diction, by their capacity to entertain, but who are wanting in the true elements of the ideal Rabbi.

"The ideal Rabbi, for whose coming they are longing, will be a man imbued with a perfect faith in God's law as written in Torah; he will study it with a broad and liberal

R1764 : page 29

mind, seeking always to comprehend the will of the Creator to the end that he may observe it; he will be imbued with this faith and filled with this understanding, devoting himself to teaching and practicing the ancient religion, not as a mere matter of form, but as a vital and forceful agency to accomplish the true development of man's highest nature. To him eloquence will consist in deeds, not words; to him entertainment will only be incident to instruction; to him theology only an aid to piety; to him ceremonies will be divinely ordered means to a divinely ordered end; to him the human intellect will be infinitely small compared with the infinite mind of God; to him man will be most clearly distinguished from the animal in that he has received by revelation the will of God. Such a man believing, following, teaching and practicing the doctrine, the rites, and the ceremonies of Judaism will stand forth before the eyes of the Jews as a leader to be followed. Around him will be gathered disciples eager to learn and eager to follow, and the multitude will take from his lips, and from the lips of his disciples, the truths which have been hidden from them so long. And as in the days of Ezra, after many years of indifference the people will gather in the temples to pray with a truly worshipful spirit. It is only then that the doubts, the vexations, the groanings of spirit which now so commonly manifest themselves among the people will disappear; then will the people rest their doubts, their difficulties and their troubles upon the altar of their faith, accepting whatever betides as the will of their Creator."

Amen! Say we, and add, Under such a leader the outcasts of Israel will again become the objects of divine favor. Out of Zion shall come forth the Deliverer, and he shall turn away ungodliness from Jacob. It is the Messiah that Israel needs. No other competent rabbi will be found. Thank God that the set time to remember and bless Israel is nigh; soon they shall be saved from their blindness, and "what shall the receiving of them be but life from the dead?" "God hath concluded them all in unbelief that he might have mercy upon all."--Rom. 11:15,26-31.

R1764 : page 30

SEEKING FELLOWSHIP WITH ROME.

The following letters show the tendency of Protestants to cease protesting and to seek reconciliation as true daughters of their dear "Mother," the Church of Rome.

Taunton, Mass.

"Dear Cardinal:--You are, without doubt, familiar with and interested in the fact that there is a movement among the Protestant churches toward reunion. If such a reunion is to take place, why may it not include the Roman Catholic church? Has not the Roman church some foundation to propose upon which we may all stand? Can not she meet us with concessions which may be temporary, if she believes us wrong, until we learn of Christ and his plans more perfectly?

"Of one thing I feel sure, that personally I have a growing tendency to look more and more carefully for the good in all branches of the Christian church, and I apprehend that I am not alone in this. Sincerely yours,

Geo. W. King, First M. E. Church."

To this the Cardinal replied as follows:

Cardinal's Residence, Baltimore.

"Rev. Geo. W. King, Dear Sir:--In reply to your favor I beg to say that your aspirations for the reunion of Christendom are worthy of all praise.

"This reunion would be only fragmentary if the Catholic church were excluded.

"It would also be impossible; for there can be no union possible without a solid Scriptural basis, and that is found in the recognition of Peter and his successor as the visible head of the church.

"There can be no stable government without a head, either in civil, military or ecclesiastical life. Every State must have its governor, and every town must have its mayor or municipal chief with some title.

"If the churches of the world look for a head, where will they find one with the standard of authority or prescription except the Bishop of Rome?--not in Canterbury or Constantinople.

"As for the terms of reunion, they would be easier than is commonly imagined. The Catholic church holds to all the positive doctrines of all the Protestant churches, and the acknowledgment of the Pope's judicial supremacy would make the way easy for accepting her other doctrines. You are nearer to us than you imagine. Many doctrines are ascribed to the church which she repudiates.

Faithfully yours in Christ, J. Card. Gibbons."

To this the following was sent in reply and by consent of both gentlemen the letters were made public in the interest of the union desired.

"Dear Cardinal: Your reply has been read with much interest. May I not now inquire if it would not be a wise and valuable thing for the Catholic church to set forth to the Protestant churches a possible basis of union (describing the matter in sufficient detail) somewhat after the order of the Chicago Lambeth propositions of the Episcopal church? I know how much the Methodist church, and indeed the entire Christian church, is misunderstood by many, and I conceive it more than possible, inevitably, that the Catholic church should likewise be misunderstood and misjudged in many things. Cannot the Catholic church correct this misunderstanding on the part of Protestants to a large degree at least, and would not this hasten the desired reunion?

"I believe the present divided condition of Christendom to be full of folly, shame and disgrace, and have no objection to a central authority under certain conditions of limitation or restraint.

Sincerely yours, Geo. W. King."

ROMAN CATHOLIC VIEW OF PROTESTANTISM.

The Roman Catholic view of Protestantism, and its present tendency Romeward, is commented upon by the Catholic Mirror in a manner that speaks for itself of the "Mother's" (Rev. 17:5) view of her wayward "daughters," and their inability to keep house unless they more closely pattern after her crafty methods. They will not return to her, however, but they will unite themselves and more independently follow her deceitful policy. The Mirror says:--

"In a recent article under the title of 'Religious Fads' the writer endeavored to show that the intelligent minds of the day are drifting from Protestantism into any new phase of belief which may claim their allegiance as satisfying the moral and intellectual cravings.

"Upon consideration, the subject broadens its scope, taking in not only the large percentage of gifted men, but all the rank and file, the mediocre intelligence and the illiterate that go to make up the Demos--the masses.

"Sociology has become the leading study of the age as well as its controversy. Before it the apparent conflict of religion and science fades into insignificance. As a writer in the Westminster Review has put it:

"'The arena has changed from the professor's chair to the Trades-union, the Socialist club, the Anarchist den. The whole social body is gravitating toward the scene of strife. The pace of the whole thing is quickening till sober judgment and cool measures become almost impossible. It is a battle between Briareus and the gods. Briareus, the many-headed and many-handed giant of Labor, and the gods of Plutocracy.'

"'Can religion nerve and deliver this generation, face to face with dangers so threatening?'

"This many-handed and many-headed giant [the labor problem] has risen to such a degree of prominence in the social world that its voice must be heard. This age is essentially the age of the people, and the wage-earners and bread-winners constitute a very large percentage of the people as compared with the owners of capital.

"Each succeeding year witnesses new troubles and disasters growing out of the conflict of labor with capital, some of the most harrowing results of which are the destruction of life and property. The State is called upon to suppress violence; punishment is justly meted out to the offenders, but the trouble has not ended. Arbitration is resorted to, and the difficulties are presumably settled. Would to God that so easy a solution were possible! The wound is only partially healed, it is bleeding beneath, for the cause of the evil has not been eradicated.

"In this dissatisfied and discontented condition, led on by the counsel of malignant men, the sons of toil band together and meditate the overthrow of all good order and of society.

WHO SHALL LEAD THEM?

"From the history of the past, it is not difficult to understand which has the greater hold upon the masses, Protestantism or Catholicism.

R1764 : page 31

"Not many years ago all England was aroused by one of the greatest labor troubles the world has witnessed. In vain did the State exercise its power to suppress it. The giant was increasing in proportions day by day. The ministers and bishops of the established church lifted their voices in protest--they were unheard. The saintly archbishop of Westminster, Cardinal Manning, left the quiet of his retired life, and going among the people, many of whom were not of his flock, he spoke to the excited multitudes, condoled with their misfortunes, gave of his scanty means to their immediate relief, and counseled temperance and patience. The result was instantaneous. The people who had shortly before threatened destruction to the nation, who were bringing upon themselves endless woe and misfortune, retired peacefully to their homes and the trouble subsided as quickly as it had originated.

R1765 : page 31

"Witness again not later than last summer in our own land the enormous proportions of the railroad strike, and the prominent part which the Catholic clergy took in influencing the sons of toil to desist from unlawful acts. Will it be said that force of arms had greater power than the timely admonition of God's anointed?

"Has Protestantism produced a treatise upon the labor problem which from a purely ethical and social standpoint can compare with the now celebrated Encyclical of our holy Father, Pope Leo XIII., in which he, the head of millions of people over the whole face of the globe, comprising alike the rich and the poor, capitalists and laboring men, sets forth in incontrovertible terms the individual rights of each, the principles which must guide them in seeking the desired results, and the evils which will certainly follow from the rejection of the said principles. Truly it is the

Catholic church who is the mother of them all.

"The day-star of Protestantism is waning. She has lost her hold upon the foremost intellects of the day who seek refuge in some of the numerous fads of the time. She has lost her hold upon the masses by her indifference to their wants and social grievances.

"With the lapse of a generation, or perhaps sooner, who shall say but that Protestantism is a thing of the past, buried without epitaph or memorial other than the sad recollection of the once unprofitable existence?"

Without offering either denials or excuses for Protestantism we can assure the laboring classes and the capitalists in the light of history past and present that the policy of the church of Rome is thoroughly selfish. She squeezes large sums from the rich, but craftily remembers that the pennies and dimes wrung from the poorest millions of the civilized world amount in the aggregate to more than the larger sums from the fewer wealthy. She now as always stands aloof from both classes, offering the one class immunity from present difficulties and the other quicker release from purgatorial pains upon condition that they fill her coffers and recognize her authority. She prefers the position of Arbitrator, because there she can hold control of all parties and manipulate matters the better in her own interest.

Papacy, with Satanic cunning, balances herself upon every great public question, so that she can speak for either capital or labor, government or people as may seem best policy at the moment, to keep herself in favor with the majority. She builds orphanages and hospitals wherever they will pay, by giving her not only a reputation for charity, but by drawing from the public treasury large sums of money for their support,--and for other uses.

If we want to see evidences of her love for the poor and the ignorant we must look to Italy, Spain, Portugal, Austria, Hungary, Poland, Western Ireland, Mexico and all of Central and South America. She loves them so much that she keeps them poor and ignorant. And it is the millions of these, her blinded dupes, that chiefly threaten society, and the control of whom the Catholic priesthood frequently use to their own advantage as above cited. A leading iron manufacturer (a Lutheran) told the Editor that his firm always contributed liberally to the support of the Catholic church in the neighborhood of his mill; because "no one else can control those ignorant Catholic laborers, who necessarily form a large part of the employees at every mill."

In Mexico and Brazil the government has had to interfere and stop the priests from robbing the poor benighted laboring people who, after selling their produce, would give liberally for Masses to get their relatives out of Purgatory and to secure for themselves Indulgences and then get drunk and squander the remainder amongst storekeepers until they could not pay their government taxes.
The poorest servant girl is required to go regularly to Masses and would be insulted and refused a seat if she did

not put at least ten cents into the treasury.

This is the good "Mother," and these are her good methods for holding down the masses by the screws of ignorance and superstition which she will teach Protestants to copy so as to bring back the peace of ignorance.

THE ROMAN CHRISTIANS PROTESTANTS DESIRE TO EMBRACE.

The saloon business, which is spreading poverty, disease and discontent throughout the whole world, yields large revenues to the Catholic treasury. Saloon keepers generally belong to the communion of saints to which Protestants are turning with longing eyes. On this point, under the head of "Birds of a Feather," the Omaha Christian Advocate says:

"It has often been said that if the Roman Catholic church would take a stand against the saloon it would do more good than all the efforts that are now making to abolish that nuisance. But this church is going to do nothing of the kind, for the simple reason that a vast deal of its revenues are derived from the unholy traffic in intoxicating liquors. The following figures showing the relation of the Roman Catholics to the saloon business in the city of Philadelphia are furnished by a reliable correspondent with the assurance that they can be depended upon. They make very interesting reading.'

"Sixty-five per cent of the manufacturers of alcoholic liquors for beverage in the city of Philadelphia are Roman Catholics, and of the brewers 75 per cent are Roman Catholic communicants and pay revenue to the Roman Catholic church.

"In the same city there are 8,034 persons in the retail liquor business, selling liquor over the bar for drinks, as follows:

R1765 : page 32

2 Chinamen..............................Not Roman Catholics.
2 Jews..................................Not Roman Catholics.
18 Italians.............................All Roman Catholics.
140 Spaniards...........................All Roman Catholics.
265 Negroes.....................200 of them Roman Catholics.
160 Welsh.......................125 of them Roman Catholics.
285 French..............................All Roman Catholics.
497 Scotch......................435 of them Roman Catholics.
568 English.....................543 of them Roman Catholics.
2,179 Germans...........................All Roman Catholics.
3,041 Irish.............................All Roman Catholics.
205 Americans..........................They commune nowhere:
a majority of them are of Roman Catholic parentage.

Of this number, 3,696 are women, all foreigners but one, as follows:

German......................1,104, All Roman Catholics.

Irish.......................2,558, All Roman Catholics.

Of the 8,034 total, 6,418 have been arraigned for crimes."

THE SOCIAL VIEW.

The strike in Brooklyn, of the motormen and conductors of the electric street-car lines, against what they consider unreasonable arrangements respecting hours and pay, has the attention of the civilized world. We sympathize with the employees in that the conditions were unreasonable; but we cannot sympathize with their rioting, destruction of property and injury of others who even less favorably situated were glad to get the work they used their liberty to refuse.

Such questions are difficult to adjust while the rule governing all is selfishness. But since the car lines are corporations created by the state, they are properly subject to state regulation--which might include a provision respecting minimum wages and maximum hours. But no such arrangement having been made, the employees probably see no relief except by the exercise of brute force.

The brutal conduct of the exasperated mob, including the strikers' friends, male and female, in the use of sticks, stones, firearms, red pepper and horrible curses, shows that the veneer of civilization is very thin, and indicates to a slight extent what may be expected when the great trouble shall have increased the despair, venom and frenzy. The Scriptures point us to the French Revolution and the destruction of Jerusalem, A.D. 70, as inferior illustrations.

***

Although the strike is practically ended, Judge Gaynor's just and wise opinion will be of interest to all. He holds that the street railroads are chartered by the State as public servants, and that to hold their charters they must accommodate the public, regardless of profits and dividends. They may bargain with men for hours and wages as much to their own advantage as possible, but must not stop, nor run less cars than public convenience requires. They must pay wages required by their employees until they have found others willing and able to do the work for less, so as to avoid stoppages, etc.

The effect of this decision will undoubtedly be to make the railways and all chartered public servants more careful and moderate in their dealings with their employees.

Selfishness caused the unreasonable terms, selfishness fought them and caused the strike, and selfishness, on the part of the public, leads to a decision modifying the conditions. It is difficult, and always would be, for selfishness to bring any satisfactory conclusion to any question. It is insatiable. We long and hope for the time when "A King [Christ, and the Church, his body] shall reign in righteousness, and princes [the overcomers of the former dispensation] shall execute judgment;" and we pray, Thy Kingdom come, thy will be done on earth as in heaven, O Lord.

***

The resignation of the President of France created quite a stir; but the prompt election of his successor, without commotion or bloodshed, gave evidence that the present social order is not as near its conflagration and wreck as many have surmised. The Scriptural dates will be found

consistent with the facts. A.D. 1914 will be soon enough to expect complete collapse; although radical changes from the present order, experiments with various impractical social theories, etc., may be expected six or eight years sooner.

"TO WAGE WAR ON INFIDELITY.

"CATHOLIC AND PROTESTANT UNION AT BAY CITY, MICH., FOR THE EXTERMINATION OF BIGOTRY.

"Special to the Chicago Record.

"Bay City, Mich., Jan. 16--Something of a sensation has been caused here by the union of Catholic priests and Protestant ministers in a movement for the extermination of religious intolerance and bigotry. A memorial declaring the principles of the compact has been signed by five priests and ten Protestant preachers. After several preliminary meetings a general invitation was extended to the clergy of both cities, and a representative body met at St. James' rectory, at which the situation was freely discussed, and all admitted that much moral energy was lost through prejudice and in consequence the cause of Christianity was weakened.

"It was acknowledged that all those who believe in the divine mission of Jesus Christ should direct their united force against the common foes, infidelity and immorality. The memorial declares that it is unnatural that the members of the same body should tear one another to pieces. They should protect and assist one another. The means to attain this end are declared to be of two kinds: 'Fraternal meetings of the ministers of the different churches, with a view to becoming better acquainted and for devising means whereby to carry on our mutual work; public lectures on 'Christian Unity,' 'Christian Tolerance,' 'Christian Charity,' and kindred subjects, the lectures to be delivered alternately by priest and minister.' It is said that this union is without precedent in this country.

The above is in full harmony with what we have been expecting. Its lesson is two fold. First, it shows how ready are the two ends of the ecclesiastical heavens--Catholicism and Protestantism--to "roll together as a scroll." (Isa. 34:4; Rev. 6:14.) Second, it shows that all not disposed to unite with either side of the "scroll" are not only liable, but likely, to be classed as "Infidels," not only by unionists, but also by the worldly. How evidently the time is

R1766 : page 33

hastening on when a religious, social, political and financial "boycott" will be waged against all who will refuse to worship either the "beast" or his Protestant "image." (Rev. 13:15-17.) But those who already feel some of the boycott, and those who soon will feel still more of it, may take comfort in the Lord's appreciation of their fidelity as expressed in the promise of Rev. 20:4,--that of such are the heirs of God and joint-heirs with Christ in the Kingdom soon to be established for the blessing of mankind, the restitution of all things.

And yet those who will have to do with the "boycott" will doubtless be as ignorant of the parts they are really playing in the great drama as was Saul of Tarsus who, when persecuting the true saints, verily thought that he was doing God service. Such as are as honest as he will doubtless be stopped in the way and see the great light of the Millennial morning: but the vast majority, "blind leaders of the blind," will fall into the Adversary's snare, fight against God and share the "plagues" and great trouble coming upon Babylon. (Rev. 18:2,4.) "For this cause God shall send them strong delusions, that they should believe a lie, that they all might be judged [openly condemned] who believed not the truth, but had pleasure in injustice." --2 Thes. 2:11,12.

INTERNATIONAL PROTESTANT FEDERATION.

Rev. Dr. Henry Lunn, an English clergyman, has just come to the United States "to interest American clergymen of almost all denominations in the International Movement for a federation of all Protestant churches." This movement has "grown out of the now famous Grindewald Conference." Dr. Lunn arrived on Jan. 19, and brings with him "the cordial indorsement of Archdeacon Farrar and a number of other English clergymen of note." Dr. Lyman Abbott, of the Plymouth church, Brooklyn, among other clergymen had been notified of his coming. Dr. Lunn's first explanation of the proposed scheme is fixed for Jan. 27, from Mr. Beecher's old pulpit.

From this it will be noted that our suggestion of some time ago that the coming union will not be an amalgamation, but a federation is holding good. Mr. Lunn is the first (aside from the TOWER) to use the word "federation," in connection with this Union movement, so far as we have observed.

===================

R1766 : page 33

ONLY THE HUMBLE SHALL SHARE THE KINGDOM.

FEB. 10, MATT. 18:1-14. (Mark 9:33-50; Luke 9:46-50.)

Golden Text--"It is not the will of your Father which is in heaven, that one of these little ones should perish."

THE subject of this lesson is one worthy of the most careful and prayerful consideration of every child of God, and especially of all those who are in any way tempted to ambition and rivalry or vain glory in the Lord's service. While the humility of the Lord's apostles is very marked in their subsequent career, in the beginning of their course they were all to some extent influenced by old ideas which it was the object of Christ's teaching gradually to eradicate.

After the peculiar experiences on the Mount of the Transfiguration and the selection by the Lord of three of their number for that notable occasion, the question of relative prominence in the Kingdom was naturally suggested to their minds, and apparently it led to a dispute which manifested some selfishness. It was to correct this disposition, and to show its antagonism to the spirit which must prevail in the Kingdom of God, that our Lord sought an opportunity to converse with them on the subject. (Verse 1 and Mark 9:33,34.) "And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace [certainly not indefinitely, for that would have been showing disrespect to the Master; but there was a brief silence which indicated some embarrassment]; for by the way they had disputed among themselves who should be greatest." By and by one of them inquired, "Who is [to be] greatest in the Kingdom of heaven?" Then followed the lesson, so important to the apostles, who were subsequently to be specially exposed to great temptations to ambition and rivalry among themselves for the chief place in the estimation and in the hearts of the people of God--the Kingdom in embryo--among whom they were all to be leaders and teachers--chosen witnesses of God. And the Lord would have them be not only witnesses of his truth but exponents also of the power of his spirit in transforming the heart and moulding the character into graceful conformity to the divine will. But if the lesson was thus important to the apostles in their position as leaders, it is also important to the whole Church, all of whom are, to a greater or less extent, exposed to temptations to rivalry and ambition.

Verses 2-4; Mark 9:35. "And he sat down, and called the twelve, and saith unto them, If any man desire to be first [i.e., if he manifest the spirit of rivalry], the same shall be last of all, and servant of all." The spirit of rivalry being the very opposite of the spirit of love and meekness which must characterize all who shall be counted worthy of the Kingdom, this statement is seen to be the logical sequence of such a course; for if such a one shall ever enter the Kingdom he must first have that disposition thoroughly eradicated; and if it be deep seated or long cultivated, it may take considerable time and discipline to accomplish it, while, meantime, others, not so afflicted, may be engaged in the more rapid development of those graces of character and of mind which fit them more and more for extended usefulness and exalted service, thus necessarily leaving the one under discipline to be the last and least instead of the first and foremost. Thus viewed, the saying, He that humbleth himself shall be exalted; and he that exalteth himself shall be abased (Luke 14:11), is seen to be the statement of a philosophical principle of divine law. Let us, therefore, as the Apostle Peter urges (1 Pet. 5:6), humble ourselves under the mighty hand of God, that he may exalt us in due time.

"And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them, Verily, I say unto you [the manner is impressive

R1766 : page 34

and solemn: it is as though he would say, I want you to take this lesson to heart and ponder it well], Except ye be converted [i.e., unless ye turn away entirely from this self-seeking spirit of rivalry], and become as little children, ye shall not [even] enter into [much less be greatest in] the Kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of heaven." The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness.

The maintenance of such a spirit after the dormant powers of childhood have expanded and brought the world, with all its attractions, allurements, ambitions, hopes, etc., within the mental grasp of the man, after the intellect has been quickened by the pulsations of life until he begins to realize that he is the peer of his fellows, and that he has

R1767 : page 34

advanced in the acquirement of knowledge and the development of skill and ability even beyond many other men, is indeed the evidence of that self-control and self-discipline which invariably bespeak a noble character.

The possession of such a spirit indicates (1) That the man is not overestimating himself. Though, in comparison with the ignorance of his childhood, he may have made considerable progress in the acquirement of knowledge and the development of his faculties, perhaps beyond the majority of his fellow men, he sensibly considers that he is still only on the shore of a boundless sea of truth, and that if he has outstripped the speed of some of his fellows it is only because of some superior advantages of birth or education of which his benevolent soul would gladly see all men partakers. He views himself as God sees him--as a very imperfect man, striving in much weakness to measure up to the standard of a perfect man, and realizing that his best efforts still leave him far short of the mark of perfection. And so he is humbled, in consideration of his failures, rather than puffed up, by comparing himself with those of still lower attainments.

(2) It indicates a tender consideration and love for other men which cannot vaunt itself or behave unseemly toward them. It regards inferior learning and lack of intellectual development with that gracious sympathy and helpfulness which seek rather to supplement what the illiterate have, and to conceal their lack or deformity, than to expose their ignorance; while it cheerfully recognizes moral and intellectual equals, and pays due deference to superior attainments. It has nothing to do with the false standards of excellence which the world sets up, but, measuring self by the divine standards, it lives apart from, and far above, the spirit of the world--above its strifes, ambitions, bickerings, envies and selfishness; and, in the language of Paul, it has learned that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, to think on these things (Phil. 4:8), and not to think of self too highly, but to think soberly.--Rom. 12:3.

Such, our Lord declares, must be the spirit of all who will be permitted to enter into the Kingdom of heaven; and he who cultivates it most will be the greatest; not, however, by any arbitrary law of retribution, but on the philosophical principle that humility leads to greatness, and is of itself a great achievement. It is just such loving generosity and meekness as this that will be necessary on the part of the "royal priesthood" of the Millennial age, to cooperate with Christ in the great work of lifting up the fallen to the high privileges of perfect manhood.

Verse 5. "And whoso shall receive [recognize and show kindness to] one such little child [the least and humblest of God's children] in my name [because he is mine], receiveth me." That is the Lord's valuation of even the least and humblest. How it helps even the least of us to realize his love!

Verse 6. "But whosoever shall insnare [beguile and lead astray--from the truth, the spirit of the truth, or holiness of life] one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea."

Such a warning needs no comment: if any one should find in his own heart the least intimation of such a disposition, let him quickly halt in his erring way and earnestly pray God to renew a right spirit within him.

Verse 7. "Woe ["great tribulation"--"a time of trouble such as never was since there was a nation"--is coming] unto the world because of [wilful] offences [offences against sufficiency of light to avoid them]; for it must needs be that offences come [because men's hearts are not right], but woe to that man [that wilful sinner] by whom the offence cometh."

Verses 8,9. See our issue of February, '93.

Verse 10. "Take heed that ye despise not [that ye do not hate or in any way persecute] one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." ("Are they not all ministering spirits sent forth to minister to them that shall be the heirs of salvation?") And (verse 14), "It is not the will of your Father which is in heaven, that one of these little ones should perish." The intimation is plain that any persecution or ensnarement of these will surely be observed by the Lord, and the evil-doers will in due time be brought to justice. Though the Lord may permit persecutions to severely try his saints, it shall only accomplish their purification; for "all things shall work together for good to them that love God, to them who are the called according to his purpose."

Verses 11-13 tell of the loving zeal of our good Shepherd in seeking and caring for his sheep. Let us rejoice in his care and diligently hearken to his voice.

===================

R1767 : page 34

THE GOOD SAMARITAN.

--FEB. 17, LUKE 10:25-37.--

Golden Text--"Thou shalt love thy
neighbor as thyself."--Lev. 19:18.

THE question introduced in this lesson is the great question which should enlist the most serious attention of every man--"What shall I do to inherit eternal life?"

The one who here propounded it was an Israelite, to whom pertained the promises of God for eternal life, on condition of perfect obedience to the divine law. He was one also who, with the rest of his nation, was vainly trusting in the law for salvation, and opposing the new and only way of life through Christ. Consequently, the Lord, to whom the query was addressed, referred the inquirer to the law for the answer. "He said unto him, What is written in the law? How readest thou?" As a recognized

R1767 : page 35

theologian and public teacher he must have some understanding of so important a matter. The answer was politely deferential to the office of the inquirer, and at the same time very adroitly put; for the lawyer was not a sincere inquirer, but one anxious only to lead the Lord into an entangling argument and to make him appear before the people as an opposer of the divine law.

The answer quoted from the law was a correct one, including the two great commandments on which hang all the law and the prophets (Matt. 22:36-40); viz., "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." True, according to the law, those were the conditions of eternal life; but neither the lawyer nor any other man, except the perfect man Christ Jesus, was able to fulfil the conditions, though not until convinced of his inability to do so would the man be ready to accept God's way of salvation through Christ, who, by his great sacrifice, once for all, was about to blot out for believers the handwriting of ordinances which was against all Israel; viz., the condemnation of the law--nailing it to his cross.--Col. 2:14.

Seeing that the man's heart was not in the right attitude, the Lord did not proceed to preach to him the gospel of salvation, but, seizing the opportunity which his second inquiry offered,--"And who is my neighbor?"--he sought to lead him and those who stood by to the realization that every man is neighbor to every other man; that the whole human family is linked together by the ties of brotherhood, and therefore, every man should have a brother's sympathy, love and benevolence.

This simple truth, the Lord showed by a forcible illustration, was not one of those things hard to be understood, unless the heart had grown selfish instead of benevolent and kind. The simple, unpretentious Samaritan had comprehended it and had acted the neighborly part, while the ostentatious priest and Levite, with all their loud professions of piety, ignored it, though their effort to evade the responsibility by passing by on the other side of the roadway proved that they understood the neighborly obligation, of human brotherhood, which, in their selfishness, they vainly sought to shirk.

Commending thus the neighborly spirit of love, pity and benevolent generosity manifested to so large a degree in the Samaritan, the Lord's final answer was, "Go, and do thou likewise." Go, thou, and seek a change of heart--from hard, unpitying selfishness disguised under the flimsy robes of showy profession, to simple brotherly kindness and charity, which, operating toward a brother-man, a creature of God, whom thou hast seen, will thus the better enable thee to love supremely the righteous God whom thou hast not seen. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--1 John 4:20.

There are several important lessons to be drawn from this incident--(1) We note how, in meekness, the Lord instructed those that opposed themselves. (2 Tim. 2:24-26.)

He did not bluntly say to his insincere inquirer, Your heart is not right, you have an evil mind and are full of pride, hypocrisy and conceit, and have no ear for the truth on this subject; but rather he sought carefully and wisely to

R1768 : page 35

lead his opposer to this realization and to consequent repentance.

(2) We observe how the Lord endeavored to make known and recognized truths stepping stones from which to advance to higher truths--to lead gradually and logically from the known to the unknown, and to gently push aside prejudices and overcome them, rather than to rudely jostle them and harden the heart to increased opposition.

(3) We see that he did not make the truth obtrusive, but that his words were always words in season.

(4) Finally, we note the special teaching of the lesson --that love, which operates benevolently and kindly, i.e., Neighborly, toward all men, recognizing the obligations of human brotherhood, and the golden rule to do unto others as we would have them do to us, and which regards God, the fountain of all goodness, with supreme reverence, is the only condition of heart that can ever inherit eternal life. But the further lesson, which the unbelieving lawyer did not get, because he was not ready to receive it, was that, though he could not, in his fallen condition, meet the full requirements of God's law, there was provision made for his weaknesses and shortcomings through Christ if he would accept such provision.

Let us mark these valuable lessons, heeding our Lord's instructions and carefully noting and copying his methods in all our dealings with each other and with fellow-men.

===================

R1768 : page 35

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER:--I am glad that I am able to inform you that we are still strong in the faith, and growing in grace: we have good meetings, without strife or contention. Our only regret is, that there are so few of us.

There is a point on which we would like further advice from you. You advise us to mingle with other Christians, in their churches, at prayer meetings and revivals, and to take part with them.

Now, if, as we understand, the nominal church of to-day is in much the same condition that the Jewish church was in at the time of Christ, is it not wrong to help them, knowing as we do that they do a great many things that they ought not to do, if so be it increase their denominational greatness, and that every one that they convert to their way of thinking is being led that much farther from the truth?

The church here (Methodist) will not listen to even a hint about future probation, and would not even allow me to attempt to show whether a certain passage was figurative or literal.

Your brother in the race, J. N. SHOEMAKER.

[REPLY. The spirit of our advice is that we do not hold ourselves aloof from our fellows who profess to love the Lord and to respect his Word, whatever denominational names they may have erroneously adopted or whatever creed-fences they may have been deluded into putting around them. We know, from our own experiences, that they need just what we have--"the bread of life" and "the water of life"--the Truth; and this we long to give them.

But our love and zeal must not lead us to intrude upon these blinded friends, if they refuse to make us welcome, or to hear our loving message; nor to ignore the truth and remain silent where error is free and where truth is bound hand and foot; we must find other more willing ears or

R1768 : page 36

adopt other methods. Above all we must not misrepresent our Lord and his Word and our own honor by professing what we do not believe in the form of a Church creed or confession. "He that is ashamed of me and my Word, ...of him will I also be ashamed before my Father and his holy angels."--EDITOR.]

DEAR BRO. RUSSELL:--I know you are always busy, and for that reason I would not trouble you unnecessarily; but I feel that it would be of great benefit to the Church here and in the vicinity, if you would give your opinion upon a point about which there has existed a difference, and which has come to the surface.

The question is, "How are we begotten by the Spirit of God? Does the new life come to us as individuals direct from God, or through Jesus Christ, who is "Head over all things to the Church?"

A brother recently made this sweeping statement in public: "The Lord Jesus has nothing whatever to do with the selection of the Bride." Another brother, when I asked him whether he believed that we could deal directly with God apart from Christ said, Most assuredly; and said in plain terms that this favor was something that the Father gave to each individual after justification by faith, and we were begotten of God independently of the Lord.

Now I cannot see why there should be this difference in view of the plain Scripture teaching. My understanding of the matter is that we have our relations to the Father as sons, only because we are in Christ; and if we were out of Christ, we should be in condemnation (Rom. 6);

that we are anointed in Him by God (2 Cor. 1:21); and that the anointing with the Spirit of adoption comes to us from God through Christ the Lord. "He (God) saved us ...according to his own mercy, through the bath of regeneration, and a renovation of the holy Spirit, which he poured out on us richly through Jesus Christ, our Savior." --Tit. 3:5,6.

Referring to the type of anointing the High Priest, of which the Church are members, we find in Tabernacle Shadows, p. 23:--"This oil typified the holy Spirit of adoption whereby we, the real Royal Priesthood, are sealed;" and (p. 32), "As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil--the holy Spirit....The anointing oil was poured only upon the head. The under-priests were not anointed individually."

Many similar explanations occur in the Tabernacle Shadows, one other of which I quote (p. 54):--

"Just as soon as the sacrifice of Jesus on behalf of his 'Body' and 'house' was complete and presented before the Father, after his ascension, came the evidence of his acceptance in the Pentecostal baptism upon the representatives of the Church, his body and his house. And this anointing (symbolized by the oil), which came upon the Church, continues ever since on all the living members of the High Priest's body. This impartation of the divine mind to those consecrated ones was the energy in them which killed each as the Lord's goat. This coming of the holy Spirit, the Lord's power or 'hand' at Pentecost, was shown in the type by the High Priest coming to the door of the Tabernacle and laying hands upon the Lord's (Jehovah's) goat and killing it. Just as the Spirit of the Father enabled Jesus to sacrifice himself, represented by the killing of the bullock, so it is the same spirit or influence of the truth, through Christ, upon the 'Lord's goat' class, which enables them to crucify themselves as men--to kill the goat--in hope of the promised glory, honor and immortality of the divine nature."

The manner in which the members receive life from the body, the branches from the vine, also illustrates how the supply of God's spirit reaches the members of the Church. Our sacrifices and death are acceptable only because reckoned in with his perfect offering. Our death and resurrection are part of his. We will be raised by the power of God which raised Jesus, but the power will be exercised by "the Lord Jesus Christ, who will transform the Body of our humiliation into a conformity with his glorious body, according to the energy (God given) by which he is able even to subject all things to himself." (Phil. 3:21.) It is through him that the Father leads forth those who sleep in Jesus at his coming.--1 Thes. 4:14.

It seems to me that we ought to be very guarded in making radical statements which may not be in touch with the truth at all points. There is danger of stumbling some at the very threshold of present knowledge, by appearing to ignore or detract from the all-sufficiency of the blessed Lord. "You are in the anointed Jesus, who became our wisdom from God, righteousness also, and sanctification and redemption [deliverance]; that as it has been written, Let him who boasts, boast in the Lord."--1 Cor. 1:30-31.

Yours in the one spirit, E. C. MOTT.

P.S. Please explain in the same connection Col. 3:23,24.

REPLY BY THE EDITOR:--It is well that we keep clearly in view the facts, that the world during the Millennium will recognize Christ as their Life-giver or Father (the "Everlasting Father"), and will have no introduction to Jehovah until the close of the Millennium, when those only who shall have reached perfection and been found worthy of everlasting life will be presented. But the Church, the "Bride," the "Brethren," the "joint-heirs" of Christ are granted fellowship with the Father Jehovah from the time of their begetting of the spirit, when they consecrate themselves, being previously "justified by faith."

This, undoubtedly, is the point which the Brethren mentioned have in mind. However, they should not forget that our standings, both as justified men and afterward as sanctified new creatures, are not actual, but merely reckoned standings, before Jehovah. We can maintain the reckoned acceptance only by abiding in Christ. "No man cometh unto the Father but by me;" and "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide

R1769 : page 36

not in me, he is cast forth as a branch, and is withered."

To reject the continual necessity for the covering of Christ's robe of imputed righteousness would be to attempt to stand judgment before God's bar in our own filthy rags of unrighteousness--an impossibility, an absurdity. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.) He has provided a shelter for us in Christ which covers our unwilful weaknesses and imperfections; and to reject it first or last would be to do despite to the favor of God therein extended to us.

We commend all that you have said above, dear Bro. Mott, and are glad that you see the subject so clearly. We would add to the texts you have cited just three more; viz., Acts 2:33; John 5:23 and Eph. 1:6.

Col. 3:23,24 is in agreement with all this. "One is your Master [Lord], even Christ." Of him we shall receive the inheritance, even as of him we received the foretaste of it. He received from his Father and our Father, his God and our God, all that he has given or will give to us. (John 20:17.) And so fully is the will of Christ the Father's will, that to serve the one is to serve the other also.

====================

page 37

VOL. XVI.   FEBRUARY 15, 1895.   No. 4.

CONTENTS.

Items--Tracts, etc................................ 38
Views from the Tower--............................ 39
    The Social View............................... 39
    The Religious View............................ 40
    A Proposed Pan-American Congress.............. 41
    Against So-called Higher Criticism............ 41
    A Reflective M.E. Minister.................... 41
The King's Highway................................ 42
Bible Study: Christ, and the Blind Man............ 46
Bible Study: Awakening of Lazarus................. 47
Bible Study: What Lack I Yet?..................... 47

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1750 : page 38

SPECIAL ITEMS.

THE "DO YOU KNOW?" TRACT is doing good service. It suits all classes. Many already praise the Lord for the light which it as an entering wedge has introduced.--English, German, Swedish.

"THE ONLY NAME" (Tract No. 24), a criticism of Bp. Foster's new gospel-excellent for Christians of all denominations, especially Methodists.

What an opportunity is put within the reach of all who desire to honor God and bless the Church and the world by these and our other tracts. Those who can do so gladly supply the means for their publication, so that every TOWER reader can enjoy the privilege of handing out personally and by mail these crumbs from the Master's table,--tastes of the feast of fat things, now as meat in due season, provided for the household of faith. Remember that every TOWER subscription includes a subscription to these quarterly tracts; and every subscriber is privileged to order as many extra copies as he may please for distribution.

Do not be discouraged if you do not see immediate results from your service. The hundreds of thousands of tracts and papers which you and we are, jointly with the Lord, and as his servants, sending out to his other servants are noiselessly working and gradually transforming the judgment of some who as yet are our open opponents. Eventually victory shall be ours, for "Truth is mighty and shall prevail." It is ours to use the opportunities granted us as wisely and efficiently as possible. It is God's part to overrule the work and bring ultimate victory and blessing to the worthy.

===================

R1769 : page 39

VIEWS FROM THE TOWER.

THE SOCIAL VIEW.

THE indications are that Russia has gained considerable in the new Czar. Already he manifests a statesman-like liberality of thought which has pleasantly surprised the world. It is related that recently in examining papers bearing upon some official appointments the Czar struck out with his pen the sentences relating to the religious beliefs of the applicants, remarking to the effect that their religious views were their own private matter and had no bearing upon their suitability for political office. It is hoped from this that religious liberty may soon be granted to a degree not enjoyed for centuries in Russia. Such a policy would be welcomed by Roman Catholics, Greek Catholics and Protestants, no less than by the Jews.

In harmony with this view we note the removal of Gen. Gourko, Governor-General of Warsaw, and of Count Ignatieff, Governor-General of Kieff. Both of these men were noted for their anti-Jewish proclivities; and the latter had only recently instituted the severe persecutions of the Stundists mentioned in our issue of Jan. 15. The Czar's uncle, the Prince of Wales, visited him at the time of his father's funeral and doubtless lent encouragement to his more liberal views respecting government.

***

The Lord-Mayor of Liverpool created a sensation a few days ago in a speech before the Commercial Travelers' Association. Speaking of the need of a higher technical and intellectual culture amongst English workmen, he went on to say that if they did all they could to produce British goods he believed that in two or three years there would not be an idle man in Great Britain. But he feared an unwillingness to acquire this culture and skill, and a disposition rather to do as little work and for as few hours as possible and in a careless manner. "He was afraid there was nothing for it, but to let them (the English workmen) go to the devil."

The gentleman no doubt spoke out boldly what many others have thought, but have not uttered. He says, truly, that his method would give employment to the idle; but he seems not to see what so many overlook; viz., that if the workmen of Liverpool or of all England became more efficient than other workmen the world over, and drew the world's business to themselves by fine work at low prices, it would mean the stoppage of factories elsewhere and idleness of their employees, until they had reached a similar or greater skill and lower prices and should reclaim their trade. Meantime, the constant increase of machinery, population and skill would shortly make matters even worse than now, for the unemployed in Liverpool and throughout the world would be intellectually cultured workingmen who would suffer under deprivations more than at present. This very sort of thing has been in progress for the past twenty years.

No, the Lord-Mayor sees not the real cause of the present social distress. It is but the natural travail and labor incident to the birth of a new order of things, incident to the liberating and enlightenment of the race as a whole and the development of inventions, all of which are but preparations for "the day of Christ"--the Millennial Kingdom.

***

The recent "bread riot" in Montreal, Canada, and on the same day eight mass-meetings of thousands of unemployed men in Berlin, Germany, demanding employment, tell us how wide spread is the present financial depression. Capital refuses to be risked except with profits in

prospect; Labor refuses to be used on any less favorable terms than at present, realizing that each step lower would not only be permanent, but would lead still lower. The only help is that suggested in the Lord's prayer--"Thy Kingdom come; thy will be done on earth, as it is in heaven." Look up yourself, and lift up the eyes and hearts of others, to the dawn of the Millennium. Through all the present mists behold with the eye of faith the first rays of the promised Sun of Righteousness arising with healing in his beams.

THE RELIGIOUS VIEW.

Zion Associations of Jews are being organized in Great Britain as well as in the United States, their central thought being a National Movement--the re-establishment of a

Jewish Kingdom in Palestine. Jewish journals long silent on this subject, if not opposed to the project, are now devoting space in almost every issue to its consideration. We are glad to see this. It is a "straw," pointing in the direction indicated by prophecy. Trust in the Lord and wait patiently for him, and he will bring to pass all that he has promised. But do not expect it before his time, his fixed time. While the time to favor Zion began in 1878, the treading down of the Gentiles will not be at an end until 1914 A.D. The interim, however, will be more and more a time of turning away of blindness from Israel;--the blindness which happened unto all Israel except the elect remnant, after they as a nation and individually rejected Christ.--See Rom. 9:27-33; 10:1-3; 11:1,7-11,25-32.

***

The Pope, desirous of devising some scheme for a basis of agreement between the church of Rome and the church of England, summoned Cardinal Vaughan from England to Rome for conference. The Cardinal gave little encouragement to the proposition, even advising that such efforts would be fruitless; but the Pope is not yet satisfied, and proposes a conference with the Catholic Bishops of Salford, Nottingham and Southwark, whose sentiments are understood to be more in harmony with the pope's sentiments.

One effect will be to draw some of the high-churchmen of England Romeward, while the low-church party will unite with other Protestants in the coming Protestant Federation, from which, however, the word "protestant" will probably be dropped.

The Pope's long expected Encyclical, or General Message, to the Roman church in the United States, has just been made public. Its items of chief interest to us are: (1) It definitely declares Mgr. Satolli the Pope's representative --the United States' Pope. (2) It refers to Protestants here, desires their conversion to Romanism and suggests that Roman Catholics in general win them over by their examples in living the Christian virtues. This is surely a hint in the right direction: Protestants in general would be glad to see some better exhibition of Christian virtues amongst their Romanist neighbors. Should the Pope's advice operate energetically, it would immediately close about three-fourths of the saloons, breweries and distilleries, and vacate about the same proportion of all the jails and penitentiaries of our land. The Pope is right: such an "example" would convert many Protestants, who would gladly forget the shameful history of the past. But Papacy does not possess the truth which sanctifies, and the few real saints who in past centuries belonged to her communion did not really belong to her faith. The Encyclical says:--

"How solicitous we are of their salvation.... Surely we ought not to desert them nor leave them to their fancies; but, with mildness and charity, draw them to us, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine, and to free themselves from preconceived notions.

"Great is the force of example, particularly with those who are earnestly seeking the truth and who, from a certain inborn virtuous disposition, are striving to live an honorable

R1770 : page 40

and upright life; to which class very many of your fellow citizens belong. If the spectacle of Christian virtues exerted a powerful influence over the heathens, shall we think it powerless to eradicate error in the case of those who have been initiated into the Christian religion?"

(3) It congratulates the church upon its prosperity in the United States, but intimates that liberty is not all that it desires, but, in addition, public patronage, etc. The Encyclical says:--

"For the church among you, unopposed by the constitution and government of your Nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for State and church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church, in virtue of which, unless men and circumstances interfere, she spontaneously expands and propagates herself. But she would bring forth more abundant fruits, if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

This would be to make matters stand here as they stood in Europe, during the "dark ages," which Papacy recognizes as its Millennium, the present period of progress and civilization under Protestant influences being recognized by them as the "little season" of Rev. 20:7 in which the devil is loosed in the form of Protestantism.

Many Protestants, while unwilling to return to religious serfdom to Papacy, are convinced that liberty and enlightenment are not always conducive to contentment amongst the masses and would be quite willing to be identified with a Protestant "image of the beast" with sufficient show of strength and authority to awe not only the masses, but also to hold its own against the papal (leopard) "beast,"--still feared even while fellowshiped and fraternized.

But the Lord's program included a new order of things entirely,--"a new heavens and new earth," a new ecclesiastical

R1770 : page 41

system and a new social system. The present enlightenment of the people and their incidental discontent are merely means toward the great end he has in view, outlined in the Scriptures. "He shall not fail nor be discouraged until he have established justice in the earth."--Isa. 42:4.

A PROPOSED PAN-AMERICAN CONGRESS OF RELIGION AND EDUCATION.

Steps are being taken to hold a general convention of Catholics, Protestants and Hebrews during the coming Summer. The date has not yet been fixed, but July is suggested. It is to last one week and to have two general sessions daily, and ten sectional meetings each afternoon. Seven cities are reported as competing for the privilege of entertaining the convention.

Rev. S. G. Smith, D.D., of Minneapolis, is the President and Mr. S. Sherwin is Secretary. They, with Rev. Dr. Edwards of Chicago, Rev. Dr. Bennett of Akron, O., Rev. Dr. Burrill of New York City, constitute a special committee to decide upon the most desirable time and place. "Secretary Sherwin has started a systematic plan of organization which will be carried out in every state and country by counties." The Congress will invite representatives from Central and South America and Canada. Among those who have promised most hearty cooperation are Archbishop Ireland (Roman Catholic), Bishop Mahlin (Episcopalian), Bishops J. H. Vincent, J. H. Hurst and C. H. Fowler (Methodist Episcopal), and President of the Chicago University, W. F. Harper (Baptist).

How rapidly matters are moving! It certainly seems probable that the Protestant Federation will be an accomplished fact within six years. It will be a fellow with Papacy though distinct from it, as the Scriptures clearly show. The time is short wherein to serve the truth.

AGAINST SO-CALLED HIGHER CRITICISM.

The Bishops of the Protestant Episcopal church have issued a Pastoral Letter to their people, warning them against "seductions to lawlessness," and against the so-called "higher criticism" of our day which threatens to wreck all faith in the Scriptures on the part of those who are misled thereby. The Pastoral has its good points. We quote extracts:--

"We, your Bishops, having been assembled to take order, under the guidance of the Holy Spirit, for the extension of the kingdom of God, have availed ourselves of the opportunity to meet in council to consider our duty in view of certain novelties of opinion and expression, which have seemed to us to be subversive of the fundamental verities of Christ's religion. It has come to our knowledge that the minds of many of the faithful clergy and laity are disturbed and distressed by these things; and we desire to comfort them by the firm assurance that the episcopate of the church, to which, in a peculiar manner, the deposit of faith has been entrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence, as men who shall hereafter give account to God....

"The minute and reverent study of the divine Word must always be necessary and will always be profitable. The time will never come when men will not be obliged to combine the separate portions of God's Word, to study the fashions in which they were given, and to consider the operation of the Holy Spirit, both in and through the sacred writers; and the time will never come when the honest student of God's Word will not require and will not welcome every critical appliance which the providence of God may furnish, to cast new light on the sacred page. It would be faithless to think that the Christian religion has anything to fear from the critical study of the holy Scriptures.

"We devoutly thank God for the light and truth which have come to us through the earnest labors of devout critics of the sacred text. What we deprecate and rebuke is the irreverent rashness and unscientific method of many professed critics, and the presumptuous superciliousness with which they vaunt erroneous theories of the day as established results of criticism. From this fault professedly Christian critics are not always exempt; and by Christian critics we mean those who, both by theory and practice, recognize the inspiration of God as the controlling element of holy Scripture."

After asserting that no discovery of modern research, positively ascertained, is of a character to unsettle a Christian's faith in any particular, the letter continues:

"Any instruction or any study which makes any part of the Bible less authoritative than it really is, which weakens faith in its inspiration, which tends to eliminate Christ from the utterances of the Prophets, or which leads a man to think of miracles with a half-suppressed skepticism, is a pernicious instruction and a pernicious study."

The sound logic of such "Pastorals" will appeal very favorably to a large class of Protestants; and, not having the correct view of the subject, the feeling will arise, would that we had a Pope or a Council of Bishops whose letters to the church would come with apostolic authority. And as the Scriptures show, by and by this desire will result in the general union of Protestants to which the supposed power and authority of the bishops of the Episcopal church will be added as "life to the image."

A REFLECTIVE M.E. MINISTER.

At the January monthly gathering of the M.E. Ministers of Brooklyn, the Rev. J. Rippere of the DeKalb Ave. church astonished the others by the following truthful observation, the force of which seems not to have dawned upon the minds of ministers in general. He said:--

"If the standards of the Methodist church are right, then nine out of ten members are going to hell. We preach and are taught to preach that without holiness and purity no man shall see God. Put that standard up and you must have a Purgatory. Our funeral orations are at war with our theology. Our philosophizing cuts the nerve of our conviction."

We are glad that the brother's eyes are opening a little. Although the first effect of the light of reason is to shock and stagger him, it may do him good eventually, by directing him to the discrepancy between the teachings of his Methodist standards and the true standard--the Word of God.

R1770 : page 42

The effect of the error upon a thoughtful mind is toward one of two things;--to look about for a Purgatory, or to reduce the meaning of the word "holiness" to a level which would permit everyone not an out-and-out criminal to be considered holy. Such seems to be the effect upon the majority of ministers; for their funeral orations generally send "the ring-streaked and speckled" Christians (as Bp. Foster styles them) to glory and to "see the Lord," and exclude only the blackest of the black goats. As a consequence holiness is at a discount in all the churches, and those who profess to be of the "sanctified in Christ Jesus" are sneered at as Pharisees who would raise the heavenly standard so as to exclude the unsanctified. One of the ministers at the above meeting (Rev. Dr. Poulson) evidently took a very lax view of holiness; for in replying to the above he said, "We may differ as to the meaning of sanctification." But, we inquire, is there any room for difference of opinion on the meaning of such simple English words as holiness and sanctification? And are not the Greek words which they represent of equally fixed meaning? Only such an emergency would lead intelligent men to quibble about the meaning of such simple words, to the

R1771 : page 42

confusion of themselves and their flocks.

We trust that the Rev. Rippere's eyes may yet open wide enough to see that while only the holy will ever see the Lord, the others will not, as the Methodist standards teach, be roasted and toasted for ever in hell; but that the Millennial age will be the great Purgatory in which with many and few stripes the Lord will "thresh the heathen" and bring all to a clear knowledge of himself, to a correct appreciation of holiness, and to a grand opportunity for reconciliation through the precious blood and for return to God and to perfection by the "highway of holiness" then to be opened up for "whosoever will," who has not had a full opportunity in the present life.

While this subject is fresh in the minds of the Brooklyn

Methodists, we think it would be well for the brethren there to see that all the churches are supplied with tracts on the subject--PURGATORY (No. 17), A REPLY TO BP. FOSTER'S NEW GOSPEL (No. 25), and DO YOU KNOW? (No. 21). The Tract Society will supply the tracts freely. Let the light shine!

===================

R1771 : page 42

THE KING'S HIGHWAY.

UNDER the reign of Sin and Death there is now a "broad road," in which, under the tendency of the world, the flesh and the devil, almost all mankind are walking in a greater or less degree of selfishness and gratification of the lusts of the flesh, the lust of the eye and the pride of life. Its grade is downward and away from God. Its end is death, in just harmony with the original sentence of sin in Eden. On it none can retrace his steps so as to return to God. He may stop for a time, or even attempt to return, but the grade is too steep, and the influence and pressure of the crowd irresistible; and soon he is on the downward course again--moving slowly or swiftly.

But there is a way of life, into which the pilgrim may turn. Of it our Lord said, "I am the way, the truth and the life." There is consequently only one way of return--through acceptance of Christ and obedience testifying thereto. Its gate is Faith, and at present it is a very difficult road to travel, even after it has been found. This gate and way have been open for nearly nineteen centuries. (John 14:6.) Comparatively few of the race have ever seen or known of this path; for we are authoritatively informed that "few there be that find it." And the reason for this is given,--"the god of this world [Satan] hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them."--2 Cor. 4:4.

Here is a marvelous thing! Why does the God of love make the gate to the way of life so obscure that only a small portion of the race have any opportunity of even knowing of it?--and so narrow and rugged that when found many are so discouraged with the prospect that they make but little effort to walk therein, and gradually drift back again into the general current of the broad road?

From the ordinary standpoint--the world's standpoint of ignorance and human speculation--there is no reasonable answer to this question. But from the standpoint of the divine plan of the ages, as revealed in the Scriptures, there is a very satisfactory answer.

The answer is, that God's purpose of mercy respecting the world (which entered the "broad road" through Adam's transgression and sentence) is to deal with it as a whole;--to let all have an experience with the wages of Sin (death), and then through Christ to end the reign of Sin and Death under Satan, and inaugurate a reign of Righteousness and Life under Christ,--the Kingdom of God. Thus seen, the "narrow way" now open (which only a few see, and in which but a "little flock" walk in faithfully when they do find it), is not meant to be the way of life for the race in general. It is provided only for a special class, called variously in Scripture--"the Church of Christ," "the Bride," "the Temple of the Living God," "the Elect" or Select, "the Body of Christ," the "little flock" to which it is "the Father's good pleasure to give the Kingdom." The gate of Faith is made obscure to insure that those who enter shall be faith-full. The way is rugged and difficult to insure that all who continue in that way faithful to the end shall be "overcomers," --shall be of strong character. The special service for which these are being selected demands that they shall be tried as gold is purified, in the furnace of discipline, that they may be found vessels unto honor and meet for the Master's use, when his time shall come for them, with their

R1771 : page 43

Lord and Redeemer, as "the Seed of Abraham" to extend the blessing of God to all the families of the earth (the dead as well as the living) (Gal. 3:16,29) and when they with him shall be the Kings and priests unto God who shall reign on the earth during the Millennial age, to bind Satan's power (Rev. 5:10; 20:1) and to open the eyes of those whom he has so long blinded and deceived. By these God will prepare a favorable way for all.--Isa. 62:10.

WHEN CHRIST IS KING--WHAT THEN?

When our Redeemer shall have taken to himself his great power and established his Kingdom,--after the last member of "the Church which is his body" shall have been perfected and glorified with the Head upon the throne (Rev. 11:17; 3:21),--after the great "time of trouble such as was not since there was a nation" shall have swept away present institutions and humbled the pride of man in the dust and brought the world into a teachable attitude, then the Broad-road to death will be abolished and instead the way to death (Second Death) thereafter will be hedged about and made narrow and difficult, by reason of the speedy and just retribution which then will promptly follow every attempted violation of Immanuel's laws. The Narrow way to immortal life will also have terminated, having served its purpose by selecting the "little flock," the "Royal Priesthood," through persecution for godliness and fierce oppositions from the world, the flesh and the devil. Then Satan will be "bound" (restrained from deceiving mankind) and "the world" will be forced to respect at least outwardly the laws and Kingdom of God. The "flesh," the weaknesses men labor under as the result of the fall, will alone stand between men and perfect happiness,--and full arrangements are provided by the Mediator-King for assisting the fallen flesh back to perfection. The way of life will then be a Highway, cleared of every impediment--the Highway of Holiness.

The various arrangements of the Millennial Kingdom will at first make the road to death difficult (to insure that only the wilful shall go by it into the Second Death); and the same Kingdom arrangements will make the way to life easy of access. Its gate of faithful obedience will be clearly seen and easily accessible to all; and its name correspondingly will no longer be the Narrow way, but the King's Highway of Holiness, leading to life everlasting, and open to all who desire righteousness.--John 10:16.

As the Prince of Darkness (Satan) rules now over the Broad Road and its blinded millions whom he leads downward to death, so there the Prince of Light (Christ, head and body) will rule over mankind, for whom he will open up the Highway of Holiness, upon which millions will go upward to Life eternal. It is as a means to this end that he is selecting his Church, is causing the great trouble to come upon the world, and will shortly bind Satan for the thousand years of his reign. And, more than this, he will open the blinded eyes that all may see the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ our Lord.--2 Cor. 4:6.

When Satan no longer has power to deceive men and to put good for evil and evil for good; when the eyes of their understandings have been opened to see and appreciate "the True Light,"--until "every man that cometh into the world" has been thus enlightened (John 1:9; 1 Tim. 2:6); when the knowledge of the Lord fills the whole earth as the waters cover the depths of the sea (all covered, but some more deeply than others); when there shall no longer be necessity to teach, every man his neighbor, saying, "Know the Lord," because all shall know the Lord from the least to the greatest (Jer. 31:34); when the Lord's Kingdom shall have come and his will is done on earth as it is done in heaven--instead of the message of the gospel being limited to a few, all will know the plan of God; and the evidences of its truth will be so clear and convincing that none will have excuse for disbelief; for the conditions will be such that doubt would be more difficult than is belief at present. Nevertheless a personal acceptance of "the way" (Christ) and of the conditions of the New Covenant will be required of each individual thus enlightened.

Not only will men learn unquestionably that Christ died for our sins, the just for the unjust, that he might bring us to God; but more, they will see and feel the restitution work begun, in themselves and in their fellows. (Acts 3:19-21; Ezek. 16:48-50,53-55,60-63.) They will see Righteousness ruling the world unto or toward Life, instead of as now Sin reigning and all of its influences tending unto death. They will see great changes in the climate of the earth because "he that hath the power of death, that is the devil" (Heb. 2:14), will no longer be "the prince [ruler] of the power of the air" (Eph. 2:2), and "the wilderness and the solitary place shall rejoice" and "the earth shall yield her increase" (Isa. 35; Ezek. 34:27); for the microbes of destruction and disease shall be restrained and "nothing shall hurt nor destroy" in all God's holy Kingdom.--Isa. 11:9.

R1772 : page 43

Sickness and pain and all diseases will yield to the power of the Great Physician upon the throne; and he will not permit death to befall any except those who shall intelligently and willfully refuse his offers of full restitution, by rejecting the terms of obedience required under the New Covenant then open to all. And even these shall be liberally dealt with; for our Lord willeth not the death of him that dieth, but would rather that all should turn unto him and live. Accordingly, while all will be forced to "bow," in at least outward recognition of that Kingdom and to "confess" it a blessed improvement upon the reign of Sin unto death (Rom. 5:21; 1 Cor. 15:26), yet their will must remain their own and their progress in restitution beyond the common advantages will depend upon their willingness or unwillingness to come into accord with that Kingdom and its righteous arrangements. Concerning these we are expressly told by the Prophet, that if still sinners when a hundred years old they will be cut off (in the Second

R1772 : page 44

Death--destruction--from which there is to be no ransom and no resurrection); but that to die at that age then, would be like a death in infancy now;--because the smoking flax he will not quench, nor break the bruised reed; and all who shall then show any evidence of love and consecration to the Lord may continue to enjoy the Kingdom blessings at least until the close of that Millennial age.--Isa. 65:20.

As the Lord now sends seed-time and harvest, sun and rain, upon the just and unjust, so then, to a certain extent (i.e., for one hundred years each), the restitution blessings, that is, the equitable laws and other public arrangements for the education and uplifting of the masses, and the climatic conditions more favorable to health, will be common to all men. But, although plenteous in mercy, the Lord "will not [continue] always [to] chide [correct]; he will not keep [hold back] his anger [his righteous indignation against wilful sin and sinners] forever." "Every soul which will not hear [obey] that Prophet [Teacher] shall be destroyed from among the people."--Acts 3:23.

But although the condition of things in the Millennial age will differ greatly from present conditions so as to be almost the reverse, yet the laws of God, like himself, change not: it is merely the conditions that will have changed.

God's law, when exercised by our Lord Jesus and his Church ("Do ye not know that the saints shall judge the world?" 1 Cor. 6:2), and tempered with mercy (because of man's fallen condition for which as Redeemer our Lord paid the price in his own death) will be the same law in every particular that it always has been. It cannot change, for the same reason that God himself cannot change;--because it is perfect, and to change it in any degree would be to make it imperfect.

That law is Love. Full obedience to it means perfect love--controlling every thought, word and deed; partial obedience means a measure of love. At the beginning of that new era the world in general will be loveless as at present--controlled instead by selfishness; for the heart of the natural [fallen] man is enmity against this law of God which represents God's character. When present-day selfishness shall have blossomed and gone to seed in the great time of trouble now impending, it will become apparent to all that, however selfish their hearts may be, their deeds must thereafter conform more closely to the principle of love--doing to others as they would have others do to them. It will thus be with a practical lesson that the new King will introduce the Law of his Kingdom. Then loving deeds and words will be made compulsory upon all, though their hearts (wills) may still be tainted with selfishness; for God does not now, and never will, force the wills of his creatures. But those who at end of the hundred years' of trial remain obstinate in heart, and only obedient outwardly, under compulsion, shall be judged hopeless "sinners," and will be cut off from all further trial for life; for the principle will still hold that, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."--1 John 3:36.

"In that day" an intellectual unbelief in Christ and the offer of salvation will be an impossibility (Isa. 11:9); for "even the devils believe and tremble;" but belief, in the sense of acceptance of Christ as the Lord who bought us, and hearty obedience to the letter and spirit of his requirements, will be the condition upon which any may obtain everlasting life--provided and intended only for those who love God; which implies a love of his character and his laws.--Isa. 47:14-21.

But perfect love and obedience in letter and spirit will not be realized by the world then on trial, until the close of the Millennial age; for perfection of being is necessary to a perfection of obedience; and that entire age will be necessary to the full restitution or bringing back of such as accept the Son to the perfection and divine fellowship lost six thousand years ago. And as from the first moment of the death-sentence Adam and the race were no longer fully alive, but dying, so, although the reign or Kingdom of Life will continue during the entire age to lift the obedient out of death toward life, yet perfection of life will not be attained until the end of the process of uplifting or restitution;* and none will get that grand gift of God except such as are perfected in love--not only in word and deed, but also in the very deepest thoughts and intents of their hearts. Such as thus believe the Son, accept of his grace and are conformed to his image, and such only, shall see life, in the full and absolute sense, and be presented unto the Father perfect and unreprovable in love, when Christ shall deliver up the Kingdom, having thus accomplished the work begun by him nearly three thousand years before, when he bought the world with his own life, that he might give life unto all them that obey him.

But while the giving of everlasting life to the worthy ones of the world will be at the close of the Millennial age, and in the nature of a reward of obedience in the school of Christ, in fashioning themselves after the pattern of the Redeemer's character, yet that everlasting life will be reckoned to each one who accepts of Christ and comes to any degree of heart-harmony with his requirements, from the moment that he thus accepts the terms of the New Covenant.

The various temperaments and various degrees of degradation of fallen men guarantee that their hearty acceptance of Christ and his regulations for their blessing will differ, as is now the case with those who come to the knowledge of the truth. Some will respond quickly, some

---

*Thus it will be seen that the statement of Rev. 20:5, "The rest of the dead [aside from those associated with Christ in the Kingdom at the beginning of the Millennium] lived not again until the thousand years are finished," is a true enough statement when life is properly understood to mean their perfection in life and their acceptance to eternal life by the Father at the close of the Millennium. The fact remains, however, that this clause of Rev. 20:5 is not found in any Greek MS. of earlier date than the Fifth Century;--nor is it found in the ancient Syriac.

R1772 : page 45

slowly, some not at all. But the Lord's provision, that all shall have at least a hundred years of opportunity under the clear light of "the Sun of Righteousness" (Mal. 4:2; Luke 1:78,79), guarantees against the loss of any for whom there could be any hope that they would develop characters fit for an eternity of fellowship with God. Nor will it be merely those who promptly and fully accept the Lord that will be continued beyond the first hundred years of trial, for we are assured that "the bruised reed he will not break, and smoking flax he will not quench." That is, if there is any tendency to hold on, to appreciate and to make use of the divine favors, if there is even a smouldering spark of love toward God and righteousness, the Lord will not break off such a one, but will fan the spark if perchance it might become a blaze of love which would purify the heart and eventually bring every thought into captivity to the will of God. He will pursue this course until "he shall bring forth judgment unto truth."--Isa. 42:3.

Those who most quickly and most fully accept the new conditions will more quickly and more fully taste the joys of salvation and the Lord's favor, and have the peace of God rule in their hearts. Thus the measure of "light" sinned against in the present life determines not only the amount of heart-hardening, but also the time and the amount of difficulty the person will experience in getting his heart softened again.*

Those who will be "cut off" during the Millennium will be such as when given full opportunity to enter upon the King's Highway of Holiness will refuse to "go up thereon." Satan's Broad Road of the present time is a downward one, but the King's Highway in the Millennium will have an upward grade. Now, men can go downward to death almost without effort; but to reach the prize of life at the end of the Highway will require effort. That "Highway," however, will require less effort and overcoming than does the "Narrow way" of the present age. It will be less steep, for several centuries may be had for gradually developing character in likeness to the Lord's, whereas now the development must be effected in much less time to constitute the pilgrim an "overcomer" and a worthy associate with the Lord in the throne. Now, there are "stumbling stones" to faith in the "Narrow way," to test the faithful in trust and endurance, and there are "lions" of opposition to threaten, and to turn back discouraged, all except the "peculiar" people whom the Lord is now selecting for the peculiar work of the future, as his Bride; but of the King's Highway it is declared, "No lion shall be there, nor any ravenous beast;" and the stumbling stones shall all be gathered out, and mountains of difficulty shall be leveled, and valleys of despair and discouragement shall be filled up, that the King's Highway may be most favorable;--that all the Redeemed of the Lord (who will accept the gift of life upon the conditions of its offer) may go up thereon to perfection.

---

*See "The Retributive Character of Divine Law," June 1, '94.

--Isa. 35:8-10; 62:10; 40:4,5.

It must not, however, be supposed that progress along that easy "Highway," with everything to aid in the development of character, and with nothing like opposition or temptation to test its strength, would be sufficient evidence of heart loyalty to God and his laws to prove that all who will reach the end of that age, are worthy of everlasting life; even though in the use of its elixirs of life,--its pure air, nutritious foods, inspired skill and conformity to its divine laws and regulations--they shall have attained human perfection,--physical, mental and moral.

The testings of the present "Narrow way" are step by step; but the testings of the King's Highway will be specially two--at the beginning and at the end: first, as to who will start to go upward on it and keep on going upward; and finally a test of all who shall have gone up that Highway to its farther end--to the end of the Millennium. Such will then be tested or proved as to their fitness for everlasting life. (1) Those who, when all the conditions of knowledge and obedience are so favorable (as God has promised they shall be--so that the conditions in general shall make the road to life a Highway), will make no effort upward will be cut off after one hundred years of opportunity and testings and reproof, as unworthy of further testing or further Millennial privileges. (Isa. 65:20.) (2) The object of the test of those who shall have gone up the Highway to its farther end will not be to prove which are sinners, either open or covert; for none of them will be transgressors of God's law, the evil doers having been cut off long before, at the end of a hundred years trial; and no doubt it will surprise many of them when they learn that God has purposed their trial at all. What! Test those who for hundreds of years have been living in harmony with God's law, and constantly blessed by it? Are not those centuries of obedience a sufficient proof of loyalty to God? Can any further test be required? And if so, for what purpose?

We answer that their obedience for centuries had its corresponding reward of blessings and enjoyments experienced during those centuries. They are still God's debtors. God does not owe them everlasting life. Everlasting life is a gift of God through Christ: it is one of the things, however, prepared for those who love God, and the test at the end of the Millennial age will be a test of love;--to prove the degree of love and consecration that has been developed as a character in those who have seen and enjoyed so many of God's favors. Not outward perfection merely, but inward perfection will be the test; and that some who will have reached outward perfection will not have developed the inward perfection of heart or will, even with every favorable opportunity, is evident from the results of the test. (Rev. 20:9.) So, too, Adam was perfect before his trial in Eden, but he had not developed a consecrated will or character fully submitted to the Lord. Satan was perfect as an angel of God, but he developed a character or will antagonistic to God's. And God's purpose is that the trial or judgment both of angels and men shall be so thorough, so complete, that not a single creature who is not in absolute heart-harmony

R1773 : page 46

with God and his laws shall receive everlasting life and pass into the ages of eternity beyond the Millennium. All not possessed of characters (wills) in full, absolute harmony with God's will, must die the Second Death. And yet they will have enjoyed much, and will have much for which to be thankful.

In no other way could the Lord continue his creatures in his own likeness as free moral agents, and yet guarantee that when the Millennial reign of Christ shall have caused the former things of sin to pass away, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Praise God for the lengths and breadths of his great and gracious plan of salvation through Christ;--for the Narrow way of the present with its severe trials and temptations and its great prize of life in joint-heirship with our Lord the Redeemer; and praise him too for the great Highway of Holiness which by and by shall be prepared and opened by the Christ to all the redeemed, that whosoever will may not perish, but have the gift of God, eternal life.

The test at the close of the Millennium is symbolically represented in Rev. 20:7-10. Satan will be permitted to attempt to deceive all, whose number will then be as the sand, but what proportion he will succeed in leading astray is not stated.

The Lord's Word does not indicate the nature of the movement, but we do not suppose that Satan and his followers will go up and surround the beloved city (the capital of the earthly phase of the Kingdom) with any thought of war, or with intent to use physical force. They could not be so foolish, after so long an experience with the power of God's Kingdom. We surmise that they will err in their calculation of when the thousand years of Christ's autocratic Kingdom will end, and when the dominion of earth will be restored to mankind in general to be exercised as a Republic --in full harmony with the divine law. Miscalculating the time, they may feel that the rulers of that time (Abraham, Isaac and Jacob and all the prophets) are prolonging their rule unwarrantedly. And the surrounding of the beloved city may signify a "demonstration," or appeal for their rights, such as has often been made by present-day workmen--surrounding Parliament or council chambers with remonstrances against infringements of their claimed rights. Such peaceful remonstrances in the present time against wrongs or oppressions are not sins, but such a demonstration on the part of perfect men after centuries of benefits and blessings at God's hands would indicate that their hearts were not fully submitted to the Lord; for the right hearted would say to such an invitation,--No: we may have been mistaken in our understanding of the Lord's word, or in our calculations of the time;--but if God sees best to continue us as "servants" rather than to grant us the full liberties and privileges of "sons" (Rom. 8:21), we will trust the wisdom, love and power which have so abundantly provided for us thus far--even while we were yet sinners--and will not even harbor in our hearts a wish to change any of the Lord's arrangements, much less would we join in any demonstration or protest against the Lord's arrangements.

Only those who under such a test would manifest heart-harmony with God are of the class for whom everlasting life has been prepared as a gift of God. Such will be received and blessed after the test; but the others will be cut off in the second death. If it be objected that these committed no great crime, we answer, neither was the transgression of the perfect Adam a gross crime; but the eating of the forbidden fruit was a disobedience; and disobedience and transgression on the part of perfect beings is a just cause for a refusal to grant such the great boon of life everlasting.

===================

R1773 : page 46

CHRIST, AND THE MAN BORN BLIND.

--FEB. 24, John 9:1-11.--

Golden Text--"I am the light of the world."

THE question of the Lord's disciples (verse 2) was the expression of a common opinion among many of the Jews, and one also entertained by Job's friends,--that all suffering is the direct penal result of some personal sin. But this man, having been born blind, they reasoned, must have been so afflicted on account of some sins of his parents.

The Lord, both in this instance and on another occasion (see Luke 13:1-5), clearly disclaimed the idea. While it is true that some afflictions are the direct results of personal sins and are the promptly administered penalties designed for the warning and correction of the offender, such is not always the case. This is the age of the triumph of evil and the persecution of righteousness. (See Mal. 3:15; Psa. 73:2-17; 1 Tim. 5:24,25.) Afflictions often come upon the Lord's most devoted saints to try them and prove them, to test their loyalty, zeal and faithfulness, and to refine and cultivate the Christian graces and establish character.

In the particular instance of this lesson, the affliction is said to have been permitted for the special purpose of manifesting the power of God through Christ in his recovery. He was raised up blind for this purpose, just as Pharaoh, being a suitable character in which to manifest the power of God in another way, was raised up to the throne of Egypt.

In this illustration of the giving of sight to the blind we have a sample of the great work of restitution to be performed in the Millennial age. Then not only will the blind eyes be opened, but the deaf ears will be unstopped, and the lame man shall leap as a hart and the tongue of the dumb shall sing; and even all that are in the graves shall hear the voice of the Son of man and shall come forth. (Isa. 35:5,6; John 5:28,29.) And not only will the bodies of men be thus blessed, but their minds and hearts will be similarly liberated from the fetters of ignorance, superstition and sin. This is the work of God to be accomplished when the Kingdom shall be established in the earth under the dominion of his anointed Son and Heir.

That great work of his future reign the Lord on this and various occasions illustrated, that through such illustrations the faith of his disciples in this age might be confirmed.

R1773 : page 47

The statement of verse 4 calls to mind also the statement of the Prophet Isaiah (21:12), to which the Lord evidently referred. The coming night would be one when "no man can work;" and it behooved the Lord and all the

R1774 : page 47

members of his body, the Church, to make use of the opportunities in hand for doing that portion of the Father's work which is to be accomplished in the present age, before the foretold night cometh.--"The morning [the Millennial morning] cometh, and also the night [the dark night of great tribulation which shall immediately precede the dawning of the glorious day]."

Jesus said (verse 5), "As long as I am in the world, I am the light of the world;" and to his disciples, who were to continue his work after he should leave the world, he said (Matt. 5:14), "Ye are the light of the world." Thus through Christ and the Church the light would continue to shine in the world in the midst of its darkness until the predicted night would come, when the world that has loved darkness rather than light shall be overwhelmed by it, and, in the midst of its shadows, reap the fruit of its own sowing.

The means which the Lord used to effect the cure of the blind man had no intrinsic healing virtue, but they served to fix the attention and to test the faith of the man in the great teacher. Had he had no confidence in Jesus he might have despised the means and ridiculed the idea that the anointing with clay and the washing in the pool of Siloam would accomplish such a miracle as the giving of sight to one born blind, and so never have been healed. But the spirit of faith and meekness led him rather to hope and obedience and the blessed result of vision.

Then followed his grateful testimony. How different from the caviling, dishonest disposition of the opposers that stood by. The account of the noble testimony of this healed one fills our hearts with warmest admiration. He bravely faced the opposition, reasoned with the opposers, boldly affirmed his own most reasonable faith, and took the consequences, being cast out of the synagogue.

It was then--in the time of his persecution for righteousness' sake--that the Lord again found him and established and confirmed his faith in himself as the Son of God, the long-promised Messiah. Thus it is ever with those who faithfully endure hardness as good soldiers of the Lord Jesus. The reward of his presence and loving approval is ever with them.

===================

R1774 : page 47

THE AWAKENING OF LAZARUS.

--MARCH 3, JOHN 11:30-45.--

Golden Text--"I am the resurrection and the life."--Verse 25.

IN this lesson is brought before us the glorious doctrine of the resurrection--a doctrine which finds no place in any religious system except Christianity, nor in any religious standards of authority save the Bible. While the doctrine of redemption is the central doctrine of the Christian system, the doctrine of the resurrection is the end of our faith, our glorious hope through Christ. Eliminate this doctrine from the Bible, and the Apostle tells us our faith is vain.--1 Cor. 15:14.

And yet, strange to say, Christians in general have almost lost sight of this doctrine, as the natural consequence of several popular errors. As the Prophet Isaiah (28:15) expresses it, they have made a covenant with death, and with the grave they are at agreement. Instead of regarding death as the Word of God presents it--as the "enemy" of our race, "the wages of sin," they have come to regard it as "the angel God hath sent to carry mortals home," and as a step in a process of evolution to higher conditions. With the idea that the destinies of both the good and the evil are fixed and entered upon unalterably and everlastingly at the moment of death, they have no use for a resurrection, even though they know that the Scriptures teach it and even though a majority of them profess to believe it.

But what saith the Scriptures? Hear the Prophet Isaiah (28:18): "Your covenant with death shall be disannulled, and your agreement with [sheol] the grave shall not stand;...the hail [hard, forcible truth] shall sweep away the refuge of lies, and the waters [of prevailing truth] shall overflow the hiding place [of error]." Even so shall it be in this harvest time of judgment upon "Christendom."

The awakening of Lazarus from the "sleep" of death was but a foreshadowing of the power and purpose of God for the liberating of all the prisoners of Sin and Death in his own appointed time, through Christ and his Kingdom.

When Jesus wept at the tomb of Lazarus it was in sympathy, not only with his bereaved friends, but also with the many similar scenes of sorrow which must thus afflict mankind before the dawning of the then far distant glorious day of resurrection.

For a fuller exposition of the Bible's teaching concerning Resurrection--"the first resurrection," the general resurrection, the character and the object of each, see our issues of April 1 and Oct. 15, 1893.

===================

R1774 : page 47

WHAT LACK I YET?

--MARCH 10, MARK 10:17-27. (MATT. 19:16-30; LUKE 18:18-30).--

Golden Text--"Seek ye first the Kingdom of God."--Matt. 6:33.

WE have in this lesson an illustration of the great difficulty of getting a full, fair view of one's self. Hence the value of every applied test of character. These tests open our eyes to our real condition of heart as we could not otherwise realize them. Sometimes the test comes in the shape of a searching question which leads the thoughtful to a close scanning of his ways--as, for instance, the Lord's repeated question to Peter--"Lovest thou me?" Sometimes it is a direct showing of the line of duty through difficulties and dangers from which the flesh shrinks; and sometimes it comes in tempests and storms of persecution which prove the heart's loyalty to God and its powers of endurance. But in whatever shape the tests of character are applied to us we have reason to be thankful for their good office in the better acquainting us with our own hearts.

This young man who came to Jesus inquiring, What lack I yet? was, evidently, one who was in many respects very exemplary. From his youth up he had carefully observed the divine law, and had sought scrupulously to fashion his character in conformity to its precepts. And

R1774 : page 48

now he had heard the teachings of the Galilean claimant to the Messiahship and had observed the testimony of his miracle--the power of God witnessing to the truth of his claims. And, notwithstanding the persecuting spirit of the rulers and teachers in Israel against the Lord and all who believed in the validity of his claims, he came to him openly, saluted him with that reverence due to so great a teacher, and sincerely inquired what he should do to inherit eternal life.

The inquiry, especially under these circumstances, indicated most commendable candor, thoughtful consideration, and realization that by the deeds of the law no flesh had yet gained the life it promised for obedience, and faith in the new and wonderful teacher to show him more perfectly the way of life. All of these were most promising indications of discipleship. "Then Jesus, beholding him, loved him." A life of moral purity, sincerity, thoughtfulness and truth had left no marks of degradation but had given to the countenance that frankness and nobility which always accompanies a transparent character.

The Lord's reference to the law brought the quick response, "All these things have I kept from my youth up: what lack I yet?" He was anxious for a perfect conformity to the will of God; and so anxious that he manifested his willingness to bear reproach for it in thus coming to Jesus. That was a long step in the direction of full consecration to God. His heart was very nearly right; but still there was a lack; his attitude, although he did not realize it, was not that of entire consecration to the will of

God; and in answer to his sincere inquiry the Lord sought to show him wherein he lacked, what was the weak spot in his character.

This he did by applying a test which instantly discovered to him the fact that he loved self more than either God or his neighbor; consequently that he had failed to keep the law in those two important principles upon which hang all the law and the prophets--viz., supreme love to God, which manifests itself in singleness of purpose to do his will and please him; and love to the neighbor as to self, which in the present age implies self-sacrifice and daily cross-bearing in imitation of Christ.

"And he was sad at that saying, and went away grieved; for he had great possessions." No doubt the heart of Jesus was sad also when he saw the blight of selfishness and self-will attacking that promising half-blown rose of character. A crisis had come in the young man's life which he failed to pass successfully, and thenceforth the beauty of character so far attained must surely decline. We hear nothing of his subsequent conversion, but in all probability he remained in sympathy with the Jewish teachers and partook more and more of their spirit of opposition to Christ and his teaching.

"And Jesus...saith unto his disciples,...How

R1775 : page 48

hardly shall they that have riches enter into the Kingdom of God!" He had been showing the way into the Kingdom --the way, not for this young man only, but for every man who would lay up the treasure of such a hope. Every aspirant to the Kingdom must travel this narrow way of sacrifice, and with one motive of supreme love to God and desire to bless his neighbor as himself. He must go, and sell all that he has and give to the poor, and take up his cross daily and follow Christ. The simple significance of this to all of us is a life of loving devotion to the good of others, along the lines of God's plan and prompted primarily by love to him. "Go, sell all that thou hast"--all thy possessions, all thy time, all thy reputation, all that hitherto has been dear to thee; and then, having dropped all the weights of earthly ambition, take up thy cross and follow Christ; for the labor of love and sacrifice for others will not bring its due reward of gratitude in this age, but, on the contrary, it will bring ingratitude and even persecution, as it did to our Master. But, no matter, "the servant is not above his lord:" like the apostles who followed closely in his footsteps, we should be able to say, "Being reviled, we bless; being defamed, we entreat; being persecuted, we suffer it."

It should be considered also that to follow Christ is not to make unwise disposition of our possessions and talents, but, as wise and faithful stewards, to use them to the best possible advantage in his service. To feed the poor would not necessarily mean to feed the hungry with the bread that perisheth, but first, rather, to feed the spiritually hungry with the bread of life. In a word, it signifies to spend self for the highest good of others, not looking for any present reward, except a sense of the Master's approval.

The Lord indicates that though it is very difficult for the rich to enter into the Kingdom, it is not impossible. With men, it might seem impossible that a man could have riches and use them conscientiously;--be a sacrificer. Riches of any kind--whether of money, or reputation, or friends, or anything upon which the heart has been set, form such barriers to the formation of truly noble characters--after God's own heart--that the natural man, unaided by divine grace, cannot surmount them. But, nevertheless, however insufficient we may feel in ourselves, we need only to remember that "our sufficiency is of God:" it is

"When thy weakness leaneth
On his might, all seems light."

No matter how heavy may seem the cross, how severe the trial, or how weak we feel in consideration of it, if we simply and sincerely surrender ourselves to God, he will carry us through: with him, with his grace and guidance, it is possible for the weakest and the most severely tempted and tried to make their calling and election sure. He will infuse courage into fainting souls; he will apply the balm of his consolation to wounded hearts; he will grant wisdom to him that asketh it; and he will furnish the armor of God to every true soldier of the cross. O blessed promise! With God it is possible to enable even those tempted with the subtle influences of riches of any kind to run the race of self-sacrifice with diligence and patience to the end.

Then let the sincere inquiry of every child of God be, "What lack I yet?" Surely there is none so perfect that he lacks nothing. And when in answer to our inquiring prayer the Lord applies some test to prove our standing before him, let us bravely determine that by his grace we will not draw back; for it is written, "If any man draw back, my soul shall have no pleasure in him;" and again, "No man having put his hand to the plow and looking back is fit for the Kingdom of God."--Heb. 10:38; Luke 9:62.

"You cannot manufacture a conscience out of expediency, the voice of conscience says not. It is better not to do so; but--Thou shalt not."

"It is the crushed olive that yields the oil, the pressed grape that gives forth the wine; and it was the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness and most fragrant in grace."

"We have two ears and but one tongue, that we may hear much and talk little."

"We are in hot haste to set the world right and to order all its affairs. The Lord hath the leisure of conscious power and unerring wisdom, and it is well for us to learn to wait."

===================

VOL. XVI.   MARCH 1, 1895. (16 PAGES.)   No. 5.

CONTENTS.

Items--The Memorial Supper--...................... 50
    The German Quarterly.......................... 50
Views from the Tower--............................ 51
    The Religious View............................ 51
    The Social View............................... 52
Christian Common Sense............................ 53
    God Is Not the Author of Confusion............ 53
    God's Supervision of All Things............... 56
    "Shall there be Evil in a City?".............. 58
Bible Study: Zaccheus the Publican................ 61
Encouraging Letters............................... 63

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1775 : page 50

THE MEMORIAL SUPPER.

THE ANNIVERSARY OF OUR LORD'S DEATH.

The Lord's people, scattered abroad, who trust for salvation in the value of his ransom-sacrifice at Calvary, will take pleasure in celebrating on its anniversary the great sin-offering made once for all. The time this year will be Sunday, April 7, after six o'clock, P.M.--answering, according to the Jewish calendar, to the hour at which our Lord instituted the memorial, in "the same night in which he was betrayed."

The church at Allegheny will celebrate the Memorial as usual at 8 P.M.; but no arrangements have been made for a general gathering, nor for subsequent meetings. Indeed, we believe that those who would attend can generally do more good by meeting with the little groups in their own neighborhoods, and contributing what they can to the interest and spirit of those smaller gatherings.

TRACTS NOS. 1 and 22 may now be ordered sparingly; we will soon have a good supply. A sample of No. 26 (DO YOU KNOW?--in Swedish) has been sent to all our readers. Those who have Swedish friends should order them freely. In the English the run is now being made upon No. 25 for use amongst mature Christians, especially Methodists. Order all you can and will use judiciously,--we have plenty of them--free. Nos. 14 and 21 are for general circulation, to all classes; they can always be had in any quantity.

page 50

THE GERMAN QUARTERLY.

Whether because our proposition was not understood, or because your friends can mostly read English, our proposition for a German Quarterly was responded to by few. We will restate the matter a little differently.

A small German Quarterly is proposed, whose columns shall contain select translations from ZION'S WATCH TOWER, by Bro. O. A. Kotitz. These papers will be chiefly to introduce the Truth to Germans and to prepare them for MILLENNIAL DAWN. Those who want any will probably want many of them quarterly; hence the following low prices, based upon large issues.

For 10 copies, quarterly (40 copies during the year).......	.50
" 50 " " (200 " " " ").......	1.50
" 100 " " (400 " " " ").......	2.50
" 500 " " (2000 " " " ").......	10.00

All interested will please send a postal card at once stating how many they would desire at these prices.

===================

R1775 : page 51

VIEWS FROM THE TOWER.

RELIGIOUS VIEW.

THE Roman Catholic priest, Rev. A. P. Doyle, representing the Order of the Paulist Fathers, will be remembered as the one who not long since delivered an address to the students and faculty of Union Theological Seminary, --introduced by Prof. C. A. Briggs, of "higher criticism" notoriety.

"Father Doyle" and his colleagues have for some time been holding a Roman Catholic "mission" in the Church of St. Paul, New York City, and upon its termination a "mission for Protestants" was started and held for a week, closing Feb. 10th. Of the latter the New York World says,--

"The mission has been successful far beyond the expectations of the priests. There were about 500 non-Catholics present. A space near the pulpit had been reserved for them. The question box was well patronized, and the answers given each evening appeared satisfactory, judging from the fact that about fifty persons expressed their desire to be enrolled as converts. This is the first time anything of this kind has been tried in this city, though Father Doyle has met with much success through the West."

It should be noticed that the reapproachment between Catholics and Protestants is wholly to the disadvantage of Protestants. They are willing to conciliate Rome in almost every way;--they retract the statements of the past, that the Church of Rome is the scarlet woman of Rev. 17:4, or the Antichrist of 2 Thes. 2:3-10; 1 John 2:18; 1 Tim. 4:1, and they even apologize for their name Protestant and are ashamed of it. They would not think of proselyting Catholics, and are abandoning foreign mission fields where Catholics are at work, so as not to conflict. Catholics, on the contrary, consistently, make no doctrinal concessions, but advance their "missions," etc., as Protestants retreat.

The fact is that, while Papacy holds all her old errors of doctrine and is, therefore, as much as ever the Antichrist* of Scripture, she has been forced to more civilized methods during the past century. Protestants have had considerable less to learn of civilization, but, as for doctrines, they have lost almost all those which distinguished them from Romanists, and now hold but little that conflicts. The main distinction or ground of original protest was respecting the sacrifice of Christ. Papacy held that Christ's sacrifice at Calvary was for past sins, original sin, and that it not only should be commemorated yearly on Good Friday, but also that it could and should be repeated by the priests, for the special sins of individuals, congregations, etc. Protestants held that there could be but one sacrifice for sins forever (Heb. 7:27; 9:28; 10:10; 1 Pet. 3:18), and that while it was proper to commemorate that one sacrifice it was as impossible as it was unnecessary to repeat it; and that faith in the one sacrifice, and not repeated sacrifices, is the true basis of forgiveness of sins. They accordingly protested against this false doctrine as blasphemous, and properly applied to Papacy the names, symbols and denunciations of Antichrist, given in the Scriptures.

Papacy still holds her original position, and is therefore as worthy as ever of all the denunciations of Holy Writ and the protests of God's faithful people. But leading Protestants are abandoning faith in any sacrifice for sins, and hence are not disposed to quibble more with those who claim that every priest may repeatedly re-create the Lord and repeat

---

*See MILLENNIAL DAWN, VOL. II., Chap. 9.

R1776 : page 51

the sacrifice, than with those who faithfully hold the "one sacrifice for all." They hold that no sacrifice was needed; that our sins were not paid for by our Lord's death; that our lives were not bought with the price of his life;--

R1776 : page 52

that he merely suffered as a martyr for the cause of truth, as many others suffered before and since. Thus the Protestant doctrine of justification by faith in the precious blood of Christ once shed has been abandoned.

We do not say that all Protestants have thus abandoned the Lord, denied that the Lord bought them, and "counted the blood of the New Covenant wherewith they were sanctified an ordinary or common thing, like that of other martyrs; but we do say that nearly all the "great" ones have already done so, that more than one-half of the ministers and prominent laymen are already on that side of the question, even if they do not always express themselves boldly, and that in a very little while, under the lead of such men as Prof. Chas. A. Briggs, Prof. W. R. Harper, Prof. Henry Drummond, Dr. Lyman Abbott and others, Protestants generally will soon be as much a part of the Antichrist, denying the ransom entirely, as are the laity of Papacy, who, while admitting the ransom merely claim that it was insufficient and needs supplementing with fresh masses or sacrifices.

In view of these facts, is it any wonder that intelligent men who reject the gospel of the ransom, and accept instead the evolution theory, are willing and anxious to destroy the evidences of their former faith, by dropping the name Protestant and by withdrawing from Papacy the charge of being Antichrist?

"My soul be on thy guard, ten thousand foes arise;
The hosts of sin are pressing hard to draw thee from the prize."

***

A sharp contrast between the attitude of Roman Catholics toward Protestants and that of so-called Protestants toward Roman Catholics is shown in the telegraphic news of the day, as follows:

On the evening of Feb. 26, an ex-priest, named Slattery, and his wife, an escaped nun, were lecturing at the Masonic Temple in Savannah, Ga., telling what they knew of the under-workings of Papacy, etc., etc., when a mob surrounded the building, breaking the windows with bricks, sticks and stones, and threatening the lives of those within. The Mayor of the city, a Jew, did what he could with the police at his command to restore order, but without avail. The militia had to be called out and, after charging the mob with fixed bayonets, it was dispersed, the Protestants attending the lecture were liberated and the lecturers were escorted under military protection to their hotel, which in turn had to be closed and guarded.

Almost at the same hour a very different scene occurred at Columbus, O. There the Roman Catholic Bishop, by special invitation, addressed the Young Men's Christian Association. He had a large, enthusiastic and applauding audience, which seemed to specially appreciate the Bishop's declaration of his patriotism, and love of liberty and respect for the laws of the land, which he declared to be Roman Catholic teaching. (He little knew how quickly his words would be belied by the conduct of those taught by his church for years--their disregard for the liberty and rights of others, and their lack of respect for all laws.) His audience evidently relished the fact that this was the first occasion on which a Y.M.C.A. had ever protested against Protestantism in this style.

The laity of Rome evidently have not yet generally learned that the crafty Pope Leo has inaugurated a new method of capturing Protestants--who he wisely sees are retrograding, doctrinally at least--that sticks and stones and curses and massacres and faggots are to be discarded, at least temporarily, and Protestants are to be caught with guile. And possibly the ecclesiastics do not so much mind it, if occasionally the laws of the country as well as the laws of liberty and decency are violated in squelching some one who has the temerity to expose some of the holy (?) things done by them in secret behind convent walls and away from the public eye and ear.--Eph. 5:12.

These are important signs of the times corroborative of the Scripture teachings voiced in these columns.

SOCIAL VIEW.

The Pope's last Encyclical, condemning secret societies, is regarded oppositely by two parties amongst the Archbishops. The party unfavorable to secret societies accepted it promptly as the Pope's ultimatum on the subject and promptly published it as such to those under their jurisdiction. The other party, headed by Cardinal Gibbons, contends that the infallible Leo merely "submitted" the letter as a suggestion on which he wishes their criticisms before pronouncing infallibly on the subject.

***

We noted some time ago the decline of Trades Unionism in Great Britain, and now note the same tendency in the United States. The reports of several labor societies show heavy declines in membership, particularly the Knights of Labor. Scarcity of money for dues and distrust of leaders and officers are potent factors, but additionally so is the growing conviction that the power of these societies is very limited, and that the questions to be solved must be treated from a higher and broader platform--the interests of the masses must be considered, not merely in provinces and states, but continentally, if not indeed universally; for the telegraph and the steam engine have practically annihilated distance and brought the labor of the whole world into direct competition.

The look of hope is now more toward various vague Socialistic theories, all of which must soon prove vain and delusive. The true hope of "the groaning creation" as expressed by St. Paul is the Church, the sons of God glorified. (Rom. 8:21,22.) It is the Kingdom of God (Dan. 2:44,45; 7:13,14,18,27), for which our Redeemer himself taught us to watch and pray, saying, "Thy Kingdom come, thy will be done on earth as it is done in heaven." It is the same for which St. James tells us to wait patiently, saying, "Be patient therefore, brethren, unto the presence of the Lord." But at the same time he intimates that connected with the presence will be judgments and vengeance upon many; especially does he prognosticate dire trouble upon the rich in connection with the righting of the affairs of earth.--Jas. 5:1-8; Dan. 12:1.

***

On Feb. 25th a member of the German Reichstag proposed an amendment to the Anti-Socialist Bill, to make it a crime for anyone to deny the Deity or the Immortality of the Soul, publicly, in speech or in print; prescribing a penalty of a fine and two years' imprisonment. Since Deity is generally understood to mean Trinity, to deny the latter might eventually bring the penalty.

We have no thought that the suggestion will become a law,--not yet; but it shows the reaction of sentiment now in progress, which will surely creep into the laws of "Christendom" before long, probably within ten years. Germany had the honor of a leading part in the Great Reformation. Can it be that she will dishonor herself by taking a leading part in the Great Retrogression?

===================

R1776 : page 53

CHRISTIAN COMMON SENSE.

"Wherefore, be ye not unwise, but understanding what the will of the Lord is....Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were formerly darkness, but now are ye light in the Lord: walk as children of light (for the fruit of the spirit is in all goodness and righteousness and truth), proving what is acceptable unto the Lord."--Eph. 5:17,6-10.

COMMON SENSE is the homely designation of a mental product which ought to be, and is, very generally appreciated among men. It simply signifies good mental perception. It is valuable to the man in business, to the woman in the home, to the farmer, the mechanic, the lawyer, the doctor, the teacher, the pupil--to all men and all women in every station in life.

Common sense takes cognizance of facts, conditions and circumstances, notes general principles, conceives ideas of utility and propriety, notes the worthy objects of aspiration and ambition, and shapes its course of action accordingly. It is a common name for Wisdom; but as to whether it is truly wise depends, not alone upon a good balancing of the mental faculties, but even more upon the right condition of the heart.

There is, however, what the Bible terms worldly wisdom (1 Cor. 3:19), which is simply foolishness with God; for it wilfully closes its eyes to the broadest principles of righteousness and truth whose effects reach on into eternity, and with childish indifference to futurity, and even to the highest present interests, operates only for the fleeting present gratification, regardless alike of the interests of others and the highest interests of self.

It is not this "foolish," worldly common sense, however,

that we wish to consider, but Christian common sense --that kind of common sense, which, under the searchlight of God's Word, has discovered its human weakness and imperfection and has come to God for "the spirit of a sound mind," assured by the promise of his Word--"If any of you lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him." --2 Tim. 1:7; James 1:5.

Christian common sense, then, is good mental perception under the control of a heart in harmony with truth and righteousness, which notes the principles and precepts of the divine law and purpose, accepts God's wisdom as to utility and propriety, and from this high standpoint judges of truth and righteousness, and acts accordingly. If a particular course of action be proposed, Christian common sense perceives its merits or demerits according to the principles and teachings of God's Word; and so, likewise, if a doctrine be announced as divine truth, Christian common sense applies to it the tests of the inspired law and testimony and decides upon its truth or falsity accordingly.

It is the exercise of this faculty that the Apostle, in the above text, is urging upon the Church for her protection against errors of doctrine and of conduct; for all through the age they were to beset her path, and she must wisely discriminate between the false and the true, the bad and the good. Nor does he in any way indicate that such discrimination may be exercised by the Church representatively in the person of a single individual, or of a number of individuals in the capacity of councils, synods, conferences, etc. This has been the mistake--the worldly wisdom --of the great nominal Church, Papal and Protestant. But individually, every man in Christ is expected to have and to use his own Christian common sense, and for its right use he is accountable directly to God.--See 1 Thes. 5:21; Gal. 6:4.

"Wherefore," Christian brethren, "be ye not unwise, but understanding what the will of the Lord is." We have before us the open book of the divine revelation, and never in the Church's history has God left his people without teachers--helps, index-fingers to point his flock to the principles and precepts of his Word, and to help them to compare scripture with scripture. But side by side with the true teachers there have always been the false; and side by side with the truth they place the error; and it is your individual Christian common sense that must decide the matter for yourself--"prove all things and hold fast that which is good." "Let every man prove his own work, and then shall he have rejoicing in himself, and not in another." And thus himself rejoicing in the truth, he may become an aid to others to bring them to the same conviction and rejoicing. Indeed, as we have seen, it is the mission of all in Christ thus to build one another up in the most holy faith and character.

"GOD IS NOT THE AUTHOR OF CONFUSION."

And now for some proving--some exercise of Christian common sense upon a proposition which is publicly presented for the acceptance of Christian people. It is the preposterous and blasphemous assumption that all of the sin and iniquity of the whole world is directly chargeable to God, and not to men. Upon this hypothesis is built up "another gospel (which is not another)"--a theory of salvation on the score of justice (?), to take the place of the gospel of God's grace which we have received, which is on the principle of love and mercy, as taught by all the holy apostles and prophets. The line of reasoning, briefly stated, is that God is the author and instigator of all things, evil as well as good, sinful as well as righteous;--that he alone is responsible for all the sin and iniquity that is in the world, and for all the misery incident to and resulting upon mankind. They thus delude themselves, contrary to all Christian common sense and Scripture teaching, for a purpose: that they may introduce their own theory of salvation. For instance, they say, God having caused all the sin will be bound in simple justice to abolish it eventually; and when God wills that men shall not sin, then, say they, there will be an end to sin. Thus God is made out to be the only sinner, the wilful sinner, and man is represented as his tool

R1777 : page 54

or puppet--now influenced toward and compelled to do sin, and by and by to be influenced toward and compelled to do righteousness.

Of course this theory has no use for a ransom. It puts the precious blood of Christ, which the Bible declares was shed for the remission of sins, at a large discount--it is "a common thing," of no more value than that of any other man. Indeed, in this view the ransom doctrine would be a stupendous fraud on God's part; for why punish men for sin which He had compelled, or why accept a ransom for his own sin. Rather, these claim, God will be bound in justice to change his course and release mankind, both from sin and from degradation and the death to which it has subjected them.

The proposition seems so preposterous and blasphemous to Christian common sense, that a refutation would appear quite unnecessary were it not for the fact that the suggestions are so artfully covered with disquisitions on the wonderful love and providence of God, that some are caught by the bait and held in the snare,--because they fail to use their Christian common sense.

The scripture upon the wresting of which this "new gospel" is built is part of 2 Cor. 5:18--"And all things are of God." Upon this the following daring exegesis was offered some time ago by one A. P. Adams, and is still urged upon Christians as "New Light."

"When you think of it seriously, it seems that Paul was rather unguarded and careless in his language; it would seem as though he ought to have modified and limited his statement somewhat; say, for instance, all good things are of God. But no, the apostle makes the sweeping, unqualified statement--'All things are of (literally, out of) God;' and so important did he consider this truth that he repeats it no less than seven distinct times. See Rom. 11:36; 1 Cor. 8:6; 11:12; 2 Cor. 5:18; Eph. 1:11; Heb. 2:10.

"Now, was the Apostle careless and a little too bold in these utterances, or did he mean just what he said, and are they true absolutely? I say unhesitatingly, Yes, to the latter questions. The more we learn of God's works and ways the more we shall understand that, in a sense, absolutely all things are of God, or, as some put it, God is in everything. This is the doctrine of God's universal, all-pervading, ever constant Providence. 'His tender mercies are over all his works.' 'He worketh all things after the counsel of his own will.'

"This doctrine of God's providence is a most positive and important one; there is no doctrine of Scripture that is more plainly supported, by the most emphatic statements, repeated over and over again, as referred to above; and no Christian would think of doubting it, were it not for the fact that its full acceptance leads to some very startling and, to some, even shocking conclusions. 'What!' they say, 'all things are of God? absolutely all things? the bad things as well as the good? all the crime, and sin, and wickedness? Surely it is blasphemous to say that such things are of God! Paul never could have meant that we should take him absolutely; we must use our own judgment and reason in such matters, and correct these sweeping statements, for it cannot mean that absolutely all things are of God.' And yet that is the way the apostle puts it, over and over again. Was he ignorant and careless? No, he was neither; he was right, and the Scriptures and experience and observation fully bear him out in his statements, strange and startling as they may seem."

Now, let Christian common sense get to work on this proposition. Its very first appearance, as the writer himself suggests, is startling--unpleasantly so, even shocking; and this first premonition of evil bids us beware and carefully prove what is the testimony of the inspired Word upon the subject. We find this expression, "all things," over eighty times in the Apostle Paul's epistles; and if it must be taken in an absolute, unqualified sense in the above instance, it would be equally necessary to so consider it in every other case, which course would lead us to some very strange and indeed absurd conclusions. For instance, the following--

2 Cor. 4:15--"All things are for your sakes." What? "absolutely all things"--all the bad things and all the good things, all the wickedness and crime and sin and misery and degradation, and all the wealth and wisdom and honor of this world? This would be all things absolutely and without qualification--a manifest absurdity. The Apostle's reference is to the fact that all the arrangements of the divine plan and their harmonious operation through Christ are working together for our sakes--that the abundant grace of God bestowed upon us through Christ Jesus, might, through the thanksgiving of many [of the world to be blessed by our exaltation], redound to the glory of God.

1 Cor. 8:6--"But to us there is one God, the Father, of whom are all things,...and one Lord, Jesus Christ, by whom are all things." The statement here is as sweeping in one case as in the other. If "absolutely all things" --good, bad and indifferent--are "of God" (inspired or instigated by him), then it is just as true that "absolutely all things" (all the wicked and all the good things) are "by (performed by) Jesus Christ." Can Christian common sense accept that?

1 Cor. 13:7--"Charity believeth all things, hopeth all things."--"Absolutely all things?" Does charity love or believe all falsehood, hypocrisy and deceit? and does she hope for more and more untruth and every deceivableness of unrighteousness? And is this the nature of that attribute which the Scriptures accredit to God, saying, "God is love?"

1 Cor. 6:12--"All things are lawful unto me." What!

R1778 : page 54

"absolutely all things?" Is it lawful for me to cheat, to steal, to bear false witness, to kill, or to do evil that good might come? The Apostle Paul (Rom. 3:8) resents this latter charge brought against him, and calls it slander. Evidently he did not consider that "absolutely all things" were lawful unto him; nor did he suppose that any sane man would so interpret him. The matter under consideration was that of the brethren in Christ going to law with one another. This the Apostle Paul is opposing, not however on the ground that it is unlawful to do so, but that it is inexpedient, in that its tendency is to bring the cause of Christ into disrepute. "All things [that is, all the advantages of civil law, said he], are lawful unto me [I have as

R1778 : page 55

much right to its protection, etc., as any other man], but all things are not expedient [for the cause of Christ and for my personal influence as a representative of that cause]." "Why," then, he inquired, "do ye not rather take wrong ...and suffer yourselves to be defrauded?" etc. The Apostle presupposed some common sense on the part of his readers; as, for instance, in 1 Cor. 15:27--"He [Jehovah] hath put all things under his [Christ's] feet." The statement is obviously not literal, but symbolic of the subjection of all authority and power to Christ. Common sense sees this; and another thing the Apostle Paul indicates which common sense ought to see is that his sweeping assertion that Jehovah hath put all things under Christ, is to be understood with that degree of allowance which would exclude Jehovah himself, who did put all things under him. This he says is "manifest:" it is manifest to that Christian common sense, which, instructed of God in the principles and purposes of his plan, recognizes Jehovah as God over all.

Take another illustration: "One believeth that he may eat all things." (Rom. 14:2.) Shall we suppose that some in the Apostle's day believed in eating "absolutely all things?" --all the cattle and horses and men and houses and trees and mountains?--absolutely all things? Or shall we use a grain of sense and read the connections and find out that the Apostle was speaking by way of contrast of some whom he calls weak brethren, who would eat nothing but vegetables ["herbs"], while others had no such conscientious scruples and, as we would say, "ate anything and everything."

This same common sense, with even a very slight acquaintance with the principles and teachings of God's Word and with only a small measure of his spirit, should be able to see the blasphemy of this teaching and the absurdity of its application to the above scriptures. The Apostle James (1:13) says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." And Isaiah (5:20,21) adds, "Woe unto them that call evil good [as they do who say that the evil in man is the working of God in him], and good evil [imputing evil to God whose "work is perfect" --only good]; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight!" It is indeed a serious thing to wrest the Scriptures. The Apostle Peter indicates that many who do so, do it to their own destruction.--2 Pet. 3:16.

But it is specially affirmed of 2 Cor. 5:18, that there at least the term "all things" is absolute and unqualified, --"And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Surely nothing in the context affords ground for the supposition that the Apostle would charge God with the wickedness and sin of the world. On the contrary, he is showing our new standing in Christ, who "died for all" (verse 14), but would have us note that while the work of redemption was done by our Lord Jesus, it was planned by the Father himself. All the features of our redemption are of God himself, who reconciled us to himself by Christ Jesus. Christian common sense can see clearly enough that the various features of our salvation are the all things of which the Apostle writes: "All [these] things are of God." The statement of 1 Cor. 8:6,--"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him"--is a repetition of the same thought.

The significance of 1 Cor. 11:12--"For as the woman is of the man, even so is the man also by the woman, but all things are of God"--is that neither is independent of the other, but both are dependent upon God, the Creator of both.--Verse 11.

Eph. 1:9,10--"God hath purposed in himself that in the dispensation of the fulness of times he might gather together in one [under one head] all things in Christ, both which are in heaven, and which are on earth, even in him." This is parallel to the statement of 1 Cor. 15:27--"all things" in both cases signifying the whole intelligent creation, human and spiritual. Nor should this be understood to mean absolutely all men and all angels, for the Lord through the pen of the same writer has elsewhere shown us that only all who submit themselves to Christ willingly, and in harmony with the New Covenant, will be granted any place under Christ in the great eternity before us. All others, as unworthy, will be cut off from life in the Second Death. (Acts 3:23.) It is for this very reason that "the judgment of the great day"--the Millennial day--has been arranged,--to judge who are worthy and who unworthy of eternal life under Christ. Hence here the sense is, "that he might gather together all things [worthy] under Christ."

The "all things" of the succeeding verse signifies, all the conditions and circumstances of the present and past, which, under God's overruling providence, are made to work together for the final accomplishment of the divine purpose. He is "operating all things according to the counsel of his own will." Even the wrath of men and devils while not in any sense of God shall thus be operated or controlled by God's providence and made to praise him; and the remainder, which would in any way thwart his ultimate purposes, he will restrain.--Psa. 76:10.

Heb. 2:10 (Rotherham translation)--"For it was becoming in him for the sake of whom [are] the all things, and through means of whom [are] the all things, when many sons to glory he would lead, that the Princely Leader of their salvation he should through sufferings make complete." Nothing could be farther from the sense of this passage than to suppose that the Apostle meant "all the sin and crime and wickedness" of the world are for the sake of God and through the means of God. The thought, on the contrary, is that all things as they shall ultimately be re-united under Christ in God, are to be so for God's sake, because such has been his purpose, his pleasure; and that all will be thus brought to perfection and harmony by his means--his plan and his power carrying that plan to completeness through

R1778 : page 56

Christ Jesus, our Lord. Having such a plan, a part of which was the high exaltation of the Church to the divine nature, it was proper that he should thoroughly test the obedience of all so exalted. Even our Lord Jesus, always loyal and faithful, should be no less an overcomer, and no less proved, than the sons of glory of whom he is the Princely Leader. Wherefore God's arrangement included him also (as well as the many being brought under his leadership), that all who would attain to the grand perfection of the divine nature must be proved worthy through their endurance of suffering and resistance of sin.

Rom. 11:36--"For of him, and through him, and to him, are all things." A glance at the preceding verses shows that the Apostle is not teaching that all sin, wickedness and crime are of and through and to the Lord; but, on the contrary, he refers to certain blessings and favors which are yet to come upon Israel. (Verses 25-27.) Though they sinned and with wicked hands slew the Lord of life and glory, and brought upon themselves God's wrath and indignation, which were manifest in their national rejection, trouble and overthrow, yet, after all, God has a way for bringing a blessing upon them, as well as upon all mankind, through Christ and his Church glorified (verses 30,31) who, during the Millennium, will extend mercy and full salvation to all, opening the blind eyes and unstopping the deaf ears. Such a view of God's wisdom and goodness leads the Apostle to the exclamation of verses 33-36 which conclude with the assertion that this plan is not of human device, nor even by human assistance; for no man would have dreamed of such a wonderful blending of justice and mercy. But all this was planned of God, and is by him being carried out through Christ, and shall, when completed, be to his praise.

The above passages, then, do not teach what the writings we criticise claim, but are in perfect harmony with every principle of truth and righteousness expressed in God's Word.

GOD'S SUPERVISION OF ALL THINGS.

That the eyes of the Lord are in every place, beholding the evil and the good, is unquestionable. "The Word of God is a discerner of [even] the thoughts and intents of the heart: neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do." (Prov. 15:3; Heb. 4:12,13.) That God could interfere with and stop all forms of evil is undoubtedly true; but that he has not yet so interfered is manifest; and that the time will come when all evil shall be fully restrained is his distinct promise. Hence it is as proper to say that God permits sin, wickedness and crime, as it would be false and slanderous to say that he causes, creates, instigates or is in any sense the author of such things.

R1779 : page 56

"Let no man say, when he is tempted, I am tempted of God; for God tempteth no man....Every man is tempted when he is drawn away of his own desires [for wealth, power, revenge, etc.] and enticed....Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no change or the least variation. ...For the wrath of man worketh not the righteousness [right will or mind] of God." (Jas. 1:13-20.) Nevertheless, God has repeatedly shown us how even the wrath of man has been overruled by him to accomplish his good purposes.

The declaration of the Prophet (Psa. 76:9,10), which assures us that in the great time of trouble, when the Lord shall arise to judgment and to save all the meek of the earth, he will cause the wrath of man to praise him and the remainder, which would not praise him, shall be restrained, is only, we may believe, the expression of what has been the principle of God's dealing throughout all the past, since sin, wickedness and crime began. The truth is, that so far from creating sin or inciting to wickedness and crime, God's actions, where he has interfered at all, have been toward the restraint of sin. The deluge was for the restraint of sin; so also the destruction of Sodom, the destruction of Korah and his band, the destruction of the Canaanites; and the captivities, famines, etc., permitted to come upon Israel were designed to have the same effect.

And in almost every instance the cause is stated. At the time of the deluge the whole world, except Noah and his family, had become corrupt, and their thoughts were evil continually. Of Sodom it is declared that the sin thereof was great, and God "took them away as he saw good." (Ezek. 16:50.) His way was good for two reasons: first, in that it made an example of them for the restraint of those who should afterward live ungodly (Jude 7; 2 Pet. 2:6); and second, because God's "due time" for bringing them to a knowledge of his gracious provision for them and for all under the New Covenant (sealed, or made of force, by the precious blood of Christ) had not yet come.

Besides, in his due time, during the Millennium, they shall be awakened, when they and all shall be under the restraints of Christ's Kingdom, and have a full opportunity for attaining life everlasting.--See Ezek. 16:48-50,53-55,60-63.

THE DESTRUCTION OF THE CANAANITES.

In connection with the destruction of the Canaanitish nations (the Amorites, Hittites, Jebusites, etc.), we are told that the Lord would not bring Israel into their land, but left his people in Egypt (where they learned valuable lessons in humility), because the iniquity of the Canaanites was not yet come to the full. (Gen. 15:16.) Each nation, seemingly, was permitted to go only so far in sin and there was stopped. And the stopping of sin furnished repeated illustrations, types, suggestions, and outline hints of God's general plan for the final destruction of evil and the permanent establishment of righteousness in the world.

Thus the due time for Israel's release from the bondage of Egypt (which fitly typified the bondage of Sin) was also the due time for a chastisement of Egypt, and the

Lord made use of the opportunity to show his power both for the deliverance of his covenant people and for the overcoming of all opposition. Hence he "raised up" to the throne of Egypt that member of the royal family who was most bold and defiant, and who would resist God's plan the most and the longest, in order to make of him and his army a type of Satan and his evil servants ever seeking to enslave and hold in bondage those who desire to make a covenant with God. The deliverance of the one class by God's power and the overthrow of the other class were not only in harmony with principles of righteousness then, but they were also exemplifications of a fuller work of division and separation to be made in God's due time between him that serveth God and him that serveth him not.--Mal. 3:18.

So, too, the entrance of Canaan by Israel and the overthrow of the Canaanites, whose iniquity was come to the full, was not only a righteous act, but it was also a type of how, when the real land of promise (the earth--during the Millennial age) is reached, all the old sinful ways and institutions must be eradicated; and these things are typical also of the case of the Christ of to-day,--of how, when he by faith leaves the world, Egypt, and enters into possession of God's promises, he must wage a war of extermination against the old sinful propensities of his fallen nature.

When thinking of God's course in permitting sin for a time, we should remember that the heart of fallen man is prone to sin--malice, envy, pride, strife, hatred, lasciviousness, and that the sinful propensities are ever ready to take advantage of any opportunity. That God has permitted opportunities for evil is, therefore, true; but that he inspires sinful thoughts, desires and deeds is utterly false.

Let us glance at some illustrations cited as proof that God inspires sinful deeds.

JOSEPH'S EXPERIENCES.

Joseph's brethren sold him into slavery, and when they afterward found him the lord of all Egypt, they feared greatly the punishment of their crime. But to quiet their fears Joseph said, "Be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (Gen. 45:5.) But, we answer, no ground is found here for charging the crime of Joseph's brethren upon the Almighty. Stephen, filled with the holy spirit, declared (Acts 7:9) that their course was not inspired by God, but by their own envy; which fully agrees with James 1:13,16.

Shall we then say that Joseph made a mistake in the statement he made? No; both Joseph's and Stephen's statements are correct. Joseph's brethren were full of envy and they premeditated his murder, but God caused fear to operate upon the mind of one of them, through whose suggestion the envious brethren took a different course of action and sold Joseph for a slave. Thus God's part in no sense altered the moral responsibilities of Joseph's brethren; nor did it inspire an evil thought. It merely turned the evil thought into another channel (to sell, instead of to murder him), which would not conflict with God's plan in reference to Joseph, his servant. It is merely an illustration of God's power to overrule without interfering with the moral character of men.

So, too, with all the other affairs of Joseph. Because Joseph was taken from prison to Pharaoh's throne, it is not to be argued that God was the inspiring cause of the criminal charge of Potiphar's wife, on account of which Joseph was sent to prison. On the contrary, God could have brought Joseph to the throne of Egypt in a hundred different ways wholly aside from Potiphar's wife and Joseph's envious brethren. The way adopted was the natural course of events which God overruled and turned; so that without interfering with the wills of any, His will for good was carried out.

Thus it is that God causes even the wrath of man (the disposition of the sinful fallen race) to praise him, while the remainder which would interfere with his plans he restrains. When, in the future, it shall be made clearly manifest to all that the efforts of evil men against God and against his children were all overruled and used of God for some testing or other expedient blessing toward those who love and serve him, then the present wrath of men will begin to praise the Lord by showing his wisdom and goodness.

JOB'S TRIAL AND INTEGRITY.

It is claimed, but equally without foundation, that Job's case is another proof that God is the author of "all sin, wickedness and crime." The account given in the first and second chapters of the Book of Job, which represents Jehovah and Satan communing together relative to Job should be regarded as a dressing of facts in figurative language for the purpose of giving certain lessons with clearness. God would teach us that we are not to attribute our calamities to him, to evil or viciousness on his part; that they are merely permitted to come upon us for our testing, and ultimately for the good of all whose faithfulness and integrity toward him are proved thereby.

How much Satan has to do with calamities of the present time (the storms, earthquakes, etc.), aside from his general precipitation of all these upon man through his leading of mother Eve into sin, is not clearly shown in the Scriptures.* But though it is intimated that he has much to do with all of man's calamities, both indirectly and directly, the lesson furnished in Job's case shows that, in

---

*For this reason we cannot give to Heb. 2:14 the full force implied in our common version. Had Satan the power of death fully in his control, we may be sure that the saints of God would have perished from the earth long ago. However great a power he may exercise over the world, we know that his power does not extend to the Church. (John 7:30; 13:1; Phil. 1:25; Matt. 10:27-31.) In this instance it seems evident that the word translated power would have been better translated dominion. Satan's dominion is the dominion of death--i.e., death is the sure result to all who serve and obey him.

See "Is Death a Penalty or a Consequence?" in our issue of Aug. 1, '94.

the case of God's people at least, Satan's power is limited. He cannot destroy them at his will; he cannot touch them with adversity except as their God permits.* And we have the blessed assurance that he will permit only such calamities as will serve to develop us, and to test our trust and obedience.

As Job said (chap. 2:10), so may all of God's people say under affliction: Shall we receive blessings of the Lord's hand and refuse chastisements and painful experiences if he sees best to permit them? Shall we not rather trust the Lord and patiently accept whatever experiences may come to us, knowing that he could interfere and protect us, and that whatever he permits must be for our good if we are rightly exercised under it?--Heb. 12:5-11.

---

*See "Special Divine Providence," Aug. 1, '93; "The Book of Job," Mar. 15, '93.

"SHALL THERE BE EVIL IN A CITY AND GOD HATH NOT DONE IT?"

This text is also misused to prove that God is the instigator of all things, good and bad, including "sin, crime and wickedness." It is found in Amos 3:6.

A literal rendering of it reads, Shall there be calamity in a city and the Lord have naught to do with it? Another similar text quoted in evidence is Isa. 45:7--"I make peace and create evil: I the Lord do all these things."

To comprehend these two texts, two things must be borne in mind: (1) the proper significance of the word "evil," and (2) the special covenant relationship of Israel to God.

First, the primary signification of the word "evil" is, according to Webster, "Anything that directly or remotely causes suffering." Its synonyms are injury, mischief, harm, calamity. "Moral badness" is a secondary definition of the word "evil," by the same authority.

This secondary meaning grows out of the first as a matter of course: all badness is evil, whether it implies moral perception and accountability or not. The decay or badness at the heart of an apple is evil, just as truly as the decay of morals at the heart of a man. The one is a physical evil implying no moral quality or responsibility; the other is a moral evil and does imply moral responsibility.

How any one could from a good motive pass by the evident sense of the word "evil" in these texts of Scripture, and attempt to prove that the Almighty inspires all the sin, crime and wickedness of every city and time it is difficult to conjecture. It looks like a deliberate wresting of scripture to support a blasphemous theory.

In this text the word "evil" stands in opposition to the word "peace," and hence carries the thought of trouble, war or some similar evil opposed to peace. If moral badness were meant, the contrasting word would be righteousness or goodness. This is a rule of language.

Second, when we consider that these words of Jehovah relate specially to Israel, his typical and covenant people, we have a clear light thrown upon them. As God has a special interest in and care over all his Spiritual Israel, bound to him by the ties of the New Covenant, so he had a special care over Fleshly Israel as a nation, under the conditions of their Law Covenant, while that covenant was in force and before they as a people were cast off from his favor. Under the New Covenant each individual son of God is a subject of special supervision, chastisement and correction, while under their Law Covenant Israel as a nation was corrected and chastised.

A reference to the terms of the covenant between God and the nation of Israel will show this. The Lord's declaration or promise to them was that, if they as a nation would observe the laws which he gave them, he would be their God, and their shield and defender from all evils, wars, pestilences, famines, etc., and would bless them with peace, prosperity and plenty. But if they should neglect God's statutes, and should become idolaters and promoters of evil like the nations about them, God declared, as a part of his covenant with them, that they should be afflicted with sicknesses, famines and pestilences, and be delivered into the hand of their enemies. See the particular description of the blessings promised and the evils threatened in Lev. 26:3-25; Deut. 11:13-28; 28:1-8,15-23,36-49.

Although the Lord had so particularly warned Israel what to expect, they seem to have gotten the idea that their blessings and calamities were matters of chance and circumstance, as with the godless nations about them; and in the above text (Amos 3:6) God points out to them that, according to his covenant with them, their calamities could not come without his knowledge, nor without his permission. This is clear also from the context (verses 1-3): "Hear this word that the Lord hath spoken against you, O children of Israel--against the whole family which I brought up from the land of Egypt, saying, You only have I known [recognized, covenanted with] of all the families of the earth: therefore I will punish you for all your iniquities."

Instead, therefore, of this passage teaching that Jehovah is the great sinner, the inspirer of all "wickedness, crime and sin" in every city, it teaches the very reverse of this--that the evils mentioned were calamities which God would permit or bring upon Israel because of their iniquities.

The lesson of Isa. 45:7 is similar. The Lord, having chastened Israel by seventy years' captivity in Babylon, points out that the circumstances leading to their return to their own land are no less remarkable, none the less of him and by him, because accomplished through Cyrus, the heathen warrior. The spirit of war and the lust for power and gold which hold sway among men and nations are not inspired of God; but when the time for Israel's deliverance came, God permitted the hosts of the Medes and Persians to come against Babylon and prospered the way of the more noble and benevolent Cyrus to the seat of power, at the proper time to permit him to decree the restoration of Israel to their own land at the termination of the predicted seventy years of its desolation.

R1780 : page 59

In this case, as in others, no room is found for charging the Almighty with "sin, crime and wickedness." He in no degree interfered with the moral sense of Cyrus or of Israel, but, as always, merely took advantage of the aims and desires of carnal men and overruled their courses (not their motives) to the accomplishment of his plans to bless and heal his people, whom he had previously, according to his covenant, permitted Babylon to conquer and captivate.

We assert on the foregoing evidence that God's Word conscientiously interpreted is a full vindication of the divine character; that even the texts cited to sustain the blasphemy clearly and emphatically contradict it; and we warn all to beware of theories--their own or other men's--which make necessary a defamation of the divine character for their support; that charge God with being the instigator and author of "all the sin and wickedness and crime" of the world, in order to prove that he must by and by retract and work righteousness in all, and preserve all everlastingly, and that without a ransom. Let God be true though it make every man a liar.

GOD THE OMNIPOTENT.

As surely as all men are fallen and imperfect, so surely their reasoning faculties are unsound, except as guided by the Lord's Word--"the spirit of a sound mind." But a certain class of thinkers, neglecting to use reason inside the bounds of God's revelation, entangle themselves in their own unsound reasonings.

They ask: (1) Is not God all-wise? Certainly, we answer. (2) Is he not all-powerful? Assuredly, we reply. Well, then, say they, (3) if he be all-wise and all-powerful, can any thing occur in the world contrary to his will or contrary to his power? Must we not settle down to the conviction, held for many centuries past by people called Fatalists, that whatever happens, from a mosquito bite to an epidemic, or from a snowflake's fall to an earthquake or a tornado, is of God; and that all nature is fulfilling his will? Must we not surmise, too, that all the thoughts and deeds of men, both good and bad, are inspired of God? And if these arguments be admitted, are not all mankind like so much clay in Jehovah's hands, which he can and does fashion one way for good or the other way for evil? And if so, are not all our efforts for good or for evil futile? Since God is all powerful, who can resist his will for good or for ill? Is it not, therefore, the only wise course to stop all effort for good or for evil, and merely follow the good or bad impulses which arise within us?

We answer that this is simply reasoning in a circle and without reference to God's revelation of his character and plan. To take such a view as the one we are criticizing was bad enough in the darkness of the remote past for those to whom Jehovah had offered no revelation concerning his will and plan, and his attitude toward sin and righteousness; but such a leaning to pure conjecture, totally ignoring Jehovah's own statement of his exercise of his power, is inexcusable among Christians to-day.

While it is true that Jehovah has all power, and that none can resist his will, yet it is also true that he is not now exercising his power in every matter, nor compelling his will to be done in all things.

Jehovah assures us that sin is rebellion against him and his just provision for our good; that though he has the power to destroy the sinners, he has a more gracious plan with reference to them, to be accomplished through Christ; and that though he could have made men otherwise, he preferred to give them the noble quality of intelligent beings, namely, free moral agency, or the power of choice between sin and righteousness.

This quality of free moral agency thus inherent in the race must of necessity be brought to the test of choice, by the presentation of the alternatives of obedience or disobedience to the Lord; and for a wise purpose this test came first to our first progenitor, in whom we all were; and when he fell into sin and incurred its condemnation, St. Paul tells us that the sentence of death passed upon us all; for "who can bring a clean thing out of an unclean? Not one." (Rom. 5:12; Job 14:4.) Thus the whole human creation was made subject to frailty (to the inherent taint of sin and its condemnation to death), not willingly (for both the

R1781 : page 59

taint of sin and the condemnation passed upon them all before they were born), but by reason of him (Jehovah) who (by permitting the temptation and the fall in the beginning) hath subjected the same in hope (not hope on God's part, for he has knowledge,--but in subjecting man to frailty God, in his arrangements, gave man a basis for hope for a future deliverance from bondage to sin and death), that, as by the one man condemnation passed upon all men unto death, so also the free gift of pardon and life by one, Jesus Christ, might abound unto all (who would accept it in faith and obedience) and thus the whole creation (all the willing and obedient) shall (through Christ) be delivered from the bondage of corruption (death), into the glorious liberty of the children of God (freedom from sin and death).

In permitting sin and its consequences for a time, God has subordinated his love of righteousness, his good pleasure, temporarily for man's experience and instruction in the principles of righteousness which underlie his government.

During the present time, that we may see how the course of sin would result, the Lord ignores much that is abominable in his sight and does not swiftly mete out the deserved punishments. But he declares that "He will not always chide [reprove], neither will he keep [hold back, restrain] his anger forever." (Psa. 103:9.) Though it may at present appear as though the Lord is slack in the fulfilment of his promises, in regard to both well-doers and evil-doers, such is not the case. The Lord is not slack, as men count slackness, says the Apostle (2 Pet. 3:9), but is plenteous in mercy, not desiring that any should perish, but that all should turn unto him and live. Nevertheless, every good deed shall in due time be remembered and rewarded, and every malicious deed punished: "Vengeance is mine, I will repay, saith the Lord."

God is merely biding his time, letting his will and word and character be misunderstood by some and misrepresented by others, letting men have an experience with doing their own wills and trying their own plans and theories, that thus the lesson of sin and its tendencies and results may be clearly seen and appreciated both by angels and by men. Then the Lord will arise and through his Anointed Son will display his power and make known his will. He will lay righteousness to the line and justice to the plummet and will sweep away every refuge of lies. (Isa. 28:17.) His will shall then be done on earth as it is done in heaven. (Matt. 6:10.) A knowledge of and experience with righteousness will be forced upon men by Christ's Millennial reign; all shall come to a knowledge of the truth; all shall see the effects of righteousness clearly contrasted with their former experiences under sin and selfishness.*

God has an object in thus permitting man to try rebellion and selfishness, and afterward under the Millennial reign of Christ forcing all to have an experience with the different results, when his will is done on earth as it is done in heaven. It is to select from among his creatures those who, after receiving full knowledge of righteousness, will love the good, the right, the pure, the holy, and abhor the sinful. God seeketh such to worship him; for they can and will worship him in spirit and in truth. After they have been fully proven, it is his good pleasure that they shall live forever, and he promises them everlasting life and communion with himself. All others he will cut off from life in the Second Death, because he has no pleasure in them that love evil: "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth; for yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."--Psa. 37:9-11.

Thus we see the fallacy of the circle-reasoning of those who would judge the Lord merely by their own weaknesses and not by his Word. How grand the view which the Scriptures present--that Jehovah and his will and all his works are wholly on the side of purity, justice and truth, and that he is in no sense practicing or endorsing sin, or causing others to practice it, or in the slightest degree favoring it; but that, on the contrary, while reproving it and explaining its tendency and results, he for a time restrains his indignation and justice and permits men to work out their wilful, sinful plans, and to learn, if they will, from experience the lesson that sin is ever an evil, and to be shunned.

GOD'S STATEMENT OF HIS WILL AND GOOD PLEASURE.

Let us now permit God's Word to tell us the things which he brings to pass, and in which he takes pleasure.

God has pleasure in uprightness.--1 Chron. 29:17.

He has pleasure in the prosperity of his servants.--Psa. 35:27.

He takes pleasure in his people who reverence him. Psa. 147:11; 149:4.

It is his good pleasure to give the Kingdom to his little flock.--Luke 12:32.

He called them to this Kingdom honor according to the good pleasure of his will.--Eph. 1:5.

It is his good pleasure to work in those who are fully consecrated to him, to guide them both in willing and in doing his will.--Phil. 2:13.

In such as he counts worthy he will fulfil all the good pleasure of his goodness.--2 Thes. 1:11.

The words, deeds and character of our Lord Jesus illustrated to us what pleases God. In him he was well pleased.--Matt. 3:17.

Christ was an example for all who would please God. --1 Thes. 4:1.

The testimony to those who have loved and served him in righteousness and truth is, that they pleased God. --Heb. 11:5.

God is pleased with all the painful though joyous sacrifices which the "little flock" make in his service, following in the footsteps of their Redeemer and Lord. With such sacrifices God is well pleased.--Heb. 13:12-16.

Of his own will begat he us by the Word of truth.--Jas. 1:18.

Our Master declares that whosoever shall do the will of the Father is his brother.--Mark 3:35.

And this is the will of God, even our sanctification. --1 Thes. 4:3; 5:14-23.

Through the fall, we have lost appreciation of God's will, and hence are exhorted to study to prove what is that good, acceptable and perfect will of God.--Rom. 12:2.

This is needful if we would stand complete in the will of God.--Col. 4:12.

That we might be willing, if the will of God be so, to suffer for righteousness' sake.--1 Pet. 3:17.

It is also the will of God that by well-doing ye should put to silence the ignorance of foolish men.--1 Pet. 2:15.

This to the intent that we should not live henceforth according to the desires of men, but according to the will of God.--1 Pet. 4:2.

Because he (and only he) that doeth the will of God abideth forever.--1 John 2:17.

Wherefore let them that suffer according to the will of God [for righteousness' sake] commit the keeping of their souls in well-doing unto him, as unto a faithful Creator.--1 Pet. 4:19.

And ye have need of patience [during this period in which Jehovah permits sin and opposition to his will to flourish], that after ye have done the will of God, ye might receive the promise.--Heb. 10:36.

That we may have confidence in him, and respect and trust him, he has made known to us the mystery of his will (plan) concerning his good pleasure which he purposed in

---

*See "The King's Highway"--last issue.

R1781 : page 61

himself--that in his due, full time he will subdue all things by and under Christ; that evil and sin are permitted to oppose his will only for a little season; that shortly the lessons because of which evil is now permitted to triumph will be learned; and that throughout all the ages to come righteousness, his will, shall be done.--Eph. 1:9,10; 2:7.

This mystery of God's will, though still hidden from the world, was to be fully appreciated by his saints during this evil day and was to be the ground for their faith, patience and endurance. They were to wait for the Lord from heaven and to expect deliverance from evil, both for themselves and the world, through him who gave himself for our sins, that he might deliver us from the evil of this present period, according to the will of God our Father.

Not only were the saints to have this knowledge of the coming triumph of Jehovah and righteousness, but they were to confess to the Lord in prayer their appreciation of the fact that present evil is not of his will, nor of his government, and their faith to the contrary that all holy desires will be fulfilled when his Kingdom has come and when his will is done on earth as it is now done in heaven. --Matt. 6:10.

GOD'S PLEASURE TOWARD THE WORLD.

God, our Savior, desires all men to be saved and to come to an accurate knowledge of the [this] truth.--1 Tim. 2:4. --Diaglott.

His good desires and plan, however, are all centred in Christ; hence he has appointed no other name by which we must be saved, and no other condition than faith in his blood (in his ransom-sacrifice) and obedience to his precepts of righteousness. No man can come unto the Father except by him. He that hath the Son hath life, and he that hath not the Son of God hath not life.--John 14:6.

To this end, the sympathetic love of Jehovah toward all his fallen, disobedient creatures was manifested in the

R1782 : page 61

gift of his Son to be our redemption price--even while we were yet sinners. For the same reason, as a part of the same will of Jehovah concerning men, he has arranged to establish his Kingdom on earth, and that his King and representative shall reign to bless men, to bring them to a knowledge of his goodness, his perfection, his hatred of sin and his desire toward all that they might be saved from death and come fully back into harmony with him, and of his provision through Christ for them all to do so.

Yet God is not pleased to accept men without testing and proving them as to whether, after full knowledge, ability and choice, they will sincerely love the right and hate the wrong. Therefore he has been pleased to appoint a day [the Millennial Day] in the which he will judge the world in righteousness. The Judge of all is to be the Christ--Jesus and his Church; and the work shall be so thoroughly done that no lover of righteousness shall be sentenced to the Second Death, and no lover of evil shall escape that sentence.--Acts 3:23.

The distinction of the incorrigible after the final test will be in demonstration of God's unceasing hatred of sin. He is not a God that has pleasure in wickedness. (Psa. 5:4.) "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should turn from his way and live?" "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn and live ye." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."--Ezek. 18:23,32; 33:11.

Having thus illustrated the use of Christian common sense in proving what the will of the Lord is as expressed in his Word, let us again commend to all the exhortation of the Apostle quoted above--"Wherefore be ye not unwise; ...let no man deceive you;...walk as children of light," etc. And remember always that "the fruit of the spirit [of God] is in all goodness and righteousness and truth," and let no cunning sophistry of the evil one persuade us to ignore our Christian common sense in the study of the divine Word; for as the Apostle tells us (1 Tim. 4:1), "The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils:" let us not be of them to fall with them. Remembering also (1 John 3:8) that "he that committeth sin is of the devil," what shall we say of that doctrine which ascribes to Jehovah the authorship of "all the sin, crime and wickedness" in the world? Surely this doctrine is not of him, nor does it find shadow of support in his holy Word.

"As for God, his way is perfect: the Word of the Lord is tried; he is a buckler to all those that trust in him." "Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and WITHOUT INIQUITY, just and right is he."--Psa. 18:30; Deut. 32:4.

===================

R1783 : page 61

ZACCHEUS THE PUBLICAN.

--MARCH 17; LUKE 19:1-10.--

Golden Text--"The Son of man is come to seek
and to save that which was lost."--Luke 19:10.

SEVERAL observations in view of this narrative claim our special attention; viz., (1) The desire and earnest effort of the publican to learn of Jesus; (2) The courage and generous kindness of the Lord in running against the popular current of public sentiment to bless an outcast from the public favor; (3) The proper attitude of heart in coming to Jesus, as illustrated in the publican; and (4) The reward of obedient faith.

Zaccheus was a Jew (verse 9). He was the chief among the publicans or gatherers of revenue for the Roman government. The taxes levied by the Romans on subject nations were farmed out to men of wealth, who, for a specified sum, paid at once into the Roman treasury, secured the privilege of collecting the taxes of a particular city or

R1783 : page 62

province. These contractors in turn engaged other subcontractors or tax-gatherers. This system gave the widest scope for extortion and justly elicited the general public condemnation, as through the abuses of the office the very name publican or tax-gatherer came to be associated with the idea of dishonesty and extortion. As a class, therefore, they were ostracized and despised, though doubtless there were some conscientious and upright publicans.

Among them were many who seemed impressed by the Lord's public ministry and who heard him gladly. (See Luke 3:12; 5:29; 7:29; 15:1; 18:10.) Being cast off from the sympathies and friendship of the Jews in general, they were naturally less influenced by their prejudices and hence more ready to receive the truth. Zaccheus was so anxious to see the Lord that he made considerable effort to do so, and that effort was not unnoticed or unappreciated. Evidently it was not a lukewarm curiosity.

(2) The Lord's courage in withstanding erroneous public sentiment is very marked. How bravely and how kindly he did it! and how heedless was he of the murmuring crowd who said, "He is gone to be guest with a man that is a sinner." So he would have his followers "mind not high things"--popular ideas, methods, etc.,--"but condescend to men of low estate"--the despised, the poor and the unpopular. He would have us identify ourselves with them fearlessly and openly. True Christian fortitude is a grace which dignifies and ennobles every soul that cultivates it.

(3) The attitude of heart which Zaccheus manifested in coming to Jesus was that of an earnest seeker after truth and righteousness. He freely acknowledged and repented of his sins, and expressed his determination, not only to forsake them, but proposed also, so far as was in his power, to undo

any damage done to others by restoring anything he had unjustly appropriated, and that with large interest--"four-fold." Probably this interest was measured by him by the amount of former extortions.

That was surely a true repentance, and it brought the quick response of blessing--"This day is salvation come to this house." The additional phrase,--"forasmuch as he also is a son of Abraham,"--was in reference to the fact that the gospel was to be preached first to the house of Israel --"to the Jew first, and afterward to the Gentile." It was in keeping with the Lord's statement on another occasion, "I am not sent, but to the lost sheep of the house of Israel" (Matt. 15:24), and his commission to the apostles --"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matt. 10:5.) The Syro-Phoenician woman might eat of the crumbs (of truth) that fell from the rich man's (the Jews') table, but it was not meet to take the children's meat and give it to the (Gentile) dogs (Matt. 15:26); and when the apostles were finally sent to preach the gospel to all the world they were told to begin at Jerusalem.

Why? Because the Lord strictly observed the times and seasons which were indicated in the Father's plan. A

R1784 : page 62

certain time of special and exclusive favor was determined upon Israel (Dan. 9:24-27), and that time must be closely observed. So our Lord would have us carefully note the times and seasons and all the directions of the divine plan if we would be in co-operation with him. Such work is the only work that will abide (1 Cor. 3:12-14) and that will meet the divine approval.

Two words in the golden text are very notable--"seek" and "save." The Lord was seeking to reach the heart of Zaccheus when he (at that time a man distinguished and very prominent before the public as a great prophet and teacher) offered to be the guest of one popularly despised and hated. The gracious offer, together with the tone and manner of a perfect gentleman, seemed at once to win his heart. Ah, there is a way to many a heart if we seek to find it. Blunt, coarse, rough ways are repellant, not winsome; and the heart must be won before the soul can be saved; for "with the heart man believeth unto righteousness."

Oh, with what care should we deal with the hearts of men, when we know that eternal interests are at stake. We need to deal with them carefully, not only to win them for Christ, but also to help to hold them for Christ against the strong current of temptation from the world, the flesh and the devil. And if we need to exercise this care to win men for Christ by the manifestation of his spirit of love and kindness in us, how much greater is the responsibility of helping to hold them for Christ and to speed them onward in the Christian life! When the feet of a weak brother have well nigh slipped and he is stumbling over the stones of severe trials, how disastrous may be the effects of unkindness or impatience or any lack of manifestation of the Master's spirit towards him; and how great is the responsibility thus incurred! Let us imitate the Master's care in seeking the heart; for the seeking is more than half the work of saving, so far as the will of the individual is concerned.

===================

R1782 : page 62

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--I read with interest your article, "The prize set before us," in TOWER of July 1st, '94. There are still features of it, however, which are not clearly seen. It is obvious that God's requirements of obedience are the same in all ages, whatever the reward may be, whether the earthly or the heavenly; but the immortality that was "brought to light in the gospel" has not been understood during the last eighteen hundred years as we now understand it. Many who gave their lives in the service of the Master were believers in the innate immortality of man, and expected at death to be translated and be as the angels. Not dreaming of the high privilege of being made partakers of the divine nature, they did not comprehend the philosophy of surrendering the human in order to obtain the divine, yet virtually did give their lives in his service as they understood service, though really propagating the errors (as we now see) of immortality, hell fire, etc. The question is, did God overlook these errors and reckon their intentions as acceptable? and will he grant to them that which they never expected?

[REPLY.--Let us reason out our answer, carefully guarding every conclusion by the teachings of the inspired Scriptures, that our conclusions be not merely our own judgment, but the mind of God on the subject.

(1) Justification, by faith in Christ as Redeemer, was indispensable then as it is now. Whether or not the philosophy of the ransom was clearly seen in all its details then or now is not the question; but whether or not the FACT is accepted, that we are fallen from divine favor into sin and under its penalty, death, and that the death of our Lord as our ransom-price brings forgiveness and reconciliation to all who believe that fact and strive to forsake sin.

R1782 : page 63

(2) God's will for his believing people justified by faith in the ransom is still, and always has been, the same, as the Apostle stated it; viz., "This is the will of God concerning you, even your sanctification."

(3) To produce this sanctification in believers God has given unto us exceeding great and precious promises, and declares that it is the truth of his Word that is to

produce the sanctification of character which is acceptable to him.

(4) The question then is, Did God's people of the past have a sufficiency of the truth to produce sanctification of character, acceptable to God?

We answer that the sanctification required by the Lord's call in this age is that we be conformed to the image of his Son, our Redeemer. We have reason to believe that some all the way along these past eighteen centuries have attained to this requirement, and hence have been acceptable with God. They did not need as much truth to sanctify them as they would require if they lived in the present time, when the world, the flesh and the devil are quickened by knowledge and selfishness into such activity as was never before known. Ah! it requires a great deal of truth to stand firmly as a soldier of the cross to-day, when Satan is spreading snares and traps through "higher criticism," falsely so-called; for it is lower criticism from such as are mentioned by the Apostle as blind and unable to see afar off since they have forgotten that they were purged from their old sins--from Adamic condemnation--and instead have reached the conclusion that man's fall has been upward and that hence he needs no redemption with the precious blood of Christ.--1 Cor. 1:18-20; 2:6-12.

(5) Therefore the amount of truth now needed and supplied to God's household, and necessary to their sanctification and protection from the foretold "scoffers" of the end of this age, who even deny that the Lord bought them (2 Pet. 2:1), is much more than was necessary or provided to those in former times equally dear to God, and equally acceptable in sanctified character.

(6) As the apostles declared, the peculiar trials of the end of this age necessitate the whole armor of God that the man of God may be thoroughly furnished. And now to be in darkness, in ignorance of the divine plan, would not only mean that we are exposed to attack and liable to fall, but furthermore, it would imply that we are not of the "brethren" who it is declared will not be in darkness now, and that we are not of the "household of faith" which it is declared will now be specially fed with "meat in due season"--"things new and old."]

Another question: Those who in their lifetime consecrated their lives to God, but who, owing to infirmities or environments, were never able to comply fully with their consecration,--by what fires are they to be purified? or will they simply drop back to the earthly plane (I speak of those of the past)? or shall they go into the land of silence? or what? It is hard for me to see how these two classes [the "little flock" of overcomers and the "great company"] have been forming all along during the age since the first advent, without the knowledge necessary to fit them for either. If you deem it profitable to the "little flock" to give us through the TOWER an explanation of the way the Lord has been perfecting these classes before the present light was seen, please do so.

[REPLY.--The latter part of this question we will consider answered with the previous one; the former part we will now consider.

It seems to us that any who have no opportunity for suffering with Christ or rendering service cannot be of those "called;" for the terms are distinctly stated in the inspired Word,--If we suffer with Him, we shall also reign with him; the sufferings of this present time work out for us a far more exceeding and eternal weight of glory (2 Tim. 2:12; 2 Cor. 4:17); we are heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together (Rom. 8:17); and as "the spirit testifies beforehand, the sufferings of Christ and the glory that should follow," and as in our Lord's case it was needful that he should suffer before entering his glory, so those whom he redeemed and then called to be his joint-heirs must be "partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."--1 Pet. 1:11; Acts 17:13; 1 Pet. 4:13.

These sufferings are not such as are common to humanity --sickness, etc., incidental to sin and its penalty death --but sufferings for Christ's sake, which means activity in Christ's service. Whoever, therefore, can find no opportunity

to render service to Christ and to suffer something of self-denial, etc., in that service, has no opportunity for making a calling and election sure, and hence may consider himself as not being one of those "called" to suffer and afterward to reign.

But having drawn these lines sharply, according to the apostolic copy, let us note for a moment how many opportunities are afforded us for service and suffering. All may not suffer in exactly the same way, nor for the same cause, although it be still for God's cause. The Apostle shows this, saying, "Ye endured a great fight of afflictions, partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used."

Who can not suffer in one or the other of these ways, if he be willing? If he have the ability and opportunity and will use them in the direct service of the truth--either by telling the gospel orally or by circulating the message in printed form or by writing of it to his friends, he will surely bring upon himself the disfavor of neighbors and friends, and persecution open or secret. He will suffer for his faithfulness even though he "suffer joyfully." If he have no ability as a public speaker, or a private talker, if he cannot write, if he be lame or sick, so as to be unable to circulate the printed page, he can at least share the reproaches of the truth by declaring himself the friend of the Lord and of those soldiers of the cross who are publishing the truth and being reviled therefor. Thus, at very least, all can suffer who will, and all will suffer who have been begotten of the truth and are not ashamed of the Lord, the brethren and the truth. And he that is ashamed is not fit for the Kingdom.

However, let our service and suffering be according to wisdom and love--to as good purpose as possible. In our services we should be careful not to interfere with the liberties of others. "Let none of you suffer as a busybody in other men's matters." And let us also be careful not to make our sufferings subjects for boasting, as though seeking the praise of men, or of continual complainings to other members who are themselves perhaps suffering more acutely. If we suffer, let it be as unto the Lord.

But perhaps the question is more respecting the ability to comply fully, than the ability to comply at all.

We answer, if we can comply at all (and we have shown that all can comply), then we can comply fully. It is not a question of, Can we comply? but of Will we comply? and only those who will and do will be classed as "overcomers" and win the great "prize of our high calling." Such as fail to go on to serve and to suffer in one of the ways specified by the Apostle (yet who do not "draw back" in the sense of repudiating the precious blood of Christ, nor in the sense of returning to "wilful sin" as "the sow that was washed to wallowing in the mire"), will be of the "great company"* who will come up to life through great tribulation, and who will "suffer loss"--the loss of the Kingdom glory and divine nature.--1 Cor. 3:15.]

A further inquiry: In your judgment, should a man be baptized into the death of Christ who is so related to his family and to society that his time is necessarily taken up with worldly duties and cares, and who is consequently unable to do much harvest work, although if his own preferences were consulted and it were not for his family, he would much prefer to engage in harvest work? Has a man who has consecrated himself to his Father's business any right to engage in the ordinary duties of life? Can he do so and fulfill his baptismal vow?

Dear Brother, you can imagine how deeply I feel on this subject, when I tell you the case is my own. I have neglected baptism because I feared to take the vow lest I should fail to fulfill its obligations. Oh, that I knew the will of God concerning me! If you can help me into the light in this matter I shall be glad.

I send greeting to you and Sister Russell to whom I owe so much. May the Lord long spare you to feed the flock.

REPLY.--It is our selves, dear Brother, our hearts, our all (justified by our Redeemer's merit), that we present to the Lord in baptism. And it is this that God accepts. Whether therefore your all be little or very little, it is your all--all that you can render to the Lord, consistent with those obligations of life which he recognizes with approval. And amongst these are the duties of a husband and father, if you have such obligations when the truth reaches you. But after having consecrated himself to the Lord it would certainly be consistent for one to avoid all provisions for the flesh that would war against his own spiritual welfare or hinder his opportunities for spending his time and energy in the Lord's service, in accordance with his baptismal covenant.

Thus seen, God's requirements are a "reasonable service;" and we advise, dear Brother, that you enter it promptly and render such service as you can, earnestly, heartily, prayerfully; and if faithful in the little opportunities, no doubt God will open to you greater ones.]

Your humble brother who desires to do the Master's will, W. A.

---

*Concerning these and the trouble through which they pass, see M. DAWN, VOL. I., and "TABERNACLE SHADOWS OF BETTER SACRIFICES," pp. 59-61.

MY DEAR BRO. RUSSELL:--In your issue of TOWER of January 1st there is an article, "On Trial for Life," which has given me no little spiritual confusion. I write to see if you can extricate me from the same.

Do you mean to teach that the saint falling away now will receive the Second Death, so that he will have no chance with the balance of the world, in the incoming Millennium, for restoration to the perfect human nature? Brother G__________, of this place, one of the old time saints, as you know, says you do not so teach; but I have read the article again and again, and confess freely that I cannot understand you otherwise.

None of us are born of the spirit till we die--then we become partakers of the divine nature. If we fail in obtaining this prize, or the lower spiritual nature, then it seems to me that we ought, at least, to be given equal chance with the balance of the world. For instance, I am now fifty-five years of age, and have been a member of the Missionary Baptist church twenty-six years. Should I fail quite to reach the mark, or should I fail entirely in the spirit-begotten nature, then to be cut off from any chance, with the balance of the world, in the dispensation now being ushered in, of obtaining the state of perfect human nature, would not only not be Godlike, but it would be unreasonable. My position has been, that only those who hold out faithfully to the end are the truly regenerate.

Please explain this, my brother. [Perhaps the answer to the above letter will meet your case.--ED] I have learned many grand truths from your writings, for which I thank God and take courage. I remain sincerely yours, in the patience and tribulation of the saints, J. M. C.

DEAR BRO. RUSSELL:--Glad to see the TOWER out on Dress Parade. It looks nice. I fancy Babylon just over the hill under the dark sky being shaken and rent by the overruling elements and earthquakes underneath. They cannot from there see the sun of righteousness that is visible only to those on Zion's Tower.

The saving of nickels since last remittance reaches only 80 cents to date, but I supply a sum to make the amount of $2.00, herewith enclosed as "Good Hope" fund increase.

Regarding German Quarterly, I will pledge myself for twelve copies. I think it a good suggestion.

While it is yet day, we should deny ourselves all we can and do what we can to hasten the work of our Master. It is a blessed privilege, and for every such gift the true child of God receives a blessing even in this world, and, I believe, will receive a far greater blessing and reward in the Kingdom. Out of my little I mean to give yet more from this time forth, relying upon the One to help me who has so graciously fed me the past three years with the spiritual food in due season. I would that all people might read and receive from M. DAWNS the same rich blessing. Now I can love God as I never could have loved him before.

I am glad to say the Church here is a unit, in perfect harmony with its teachings of what saith the Scripture.

Yours in Christian love, J. A. BOHNET.

===================

VOL. XVI. MARCH 15, 1895. No. 6.

CONTENTS.

Special Items--Extra Towers, Calendars,
Wall Rolls, etc............................. 66
Views from the Tower--............................ 67
The Religious View............................ 67
The Jewish View............................... 70
Poem: Some Better Things.......................... 70
The Memorial Supper............................... 71
"Come, My People."................................ 72
Bible Study: Love the Essence of Divine Law....... 74
Bible Study: Review............................... 75
Encouraging Letters............................... 75

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

"CHRISTIAN COMMON SENSE" in our last issue seems to have met the wants of God's people as an answer to the Satanic doctrine that God is the instigator and author of "all the sin; wickedness and crime of the world." We have an extra supply of the last TOWER and will send extra copies free to such as will promise to give or loan them amongst Christian people afflicted with this revived theosophic delusion.

CALENDARS. We have many inquiries for calendars for '95, such as we supplied at very low prices for '93 and '94. In reply: We failed to secure any for '95 at special prices and hence got none. Those who desire can procure them at the retail price through their nearest bookseller.

WALL ROLLS.--We continue to supply the Wall Rolls,--60 cents each, postage paid by us. Two kinds, "Strength and Sunshine for Every Day," and "Precept, Prayer, Promise and Praise." Each presents Scripture, etc., for each day--repeating monthly.

MISSIONARY ENVELOPES.--Do not forget these. They preach the glad tidings in few words wherever they go; to your correspondents, as well as to postmen, and others enroute. Price, post-paid, 25 for 10 cents, 100 for 25 cents.

TRACTS IN GOOD SUPPLY NOW. Order freely all you can and will use judiciously.

BIBLES AND BIBLE STUDY HELPS at specially low prices. Send for catalogue.

===================

R1784 : page 67

VIEWS FROM THE TOWER.

DR. Horton, in the Methodist Times, says:--"On the church of England it is impossible to rely. She is permeated with the Roman virus. Her clergy denounce the Reformation. Whatever love they had for the gospel of Nazareth and the Son of Man is dying away. They are fascinated by the gospel of Rome and the Vicegerent of Christ. The apostasy is not yet complete, but its progress is amazing. I venture to say that but for the accessions to the church of England from the Nonconformist churches at this time Protestantism would be as good as dead within her borders. And those accessions cannot continue. Presently the Nonconformist churches will claim and use their own sons, and will not be able to spare them for a Romanised Establishment. The hope of England lies in the Free churches, in the homes of the Spirit of Christ which have been provided and kept by the Spirit of God against this time."

***

On Feb. 25, Archbishop Ireland addressed the students of the University of Chicago in the chapel,--Subject, "Religion, Science and Good Citizenship."

The Chicago University is under Baptist patronage. What Romanism does not know about true "Religion, Science and Good Citizenship" would fill many volumes; and, judging from the past, a Roman Catholic Arch-bishop should make a remarkable instructor upon these subjects!!

According to an article which has been going the rounds of the Press over the signature A. Tyler, this same Bishop Ireland on the occasion of his last visit to Rome encouraged the Cardinals there in the following (patriotic?) words:--

"We can have America in ten years, and I give three points for your consideration--the Indian, the negro, and the public schools. The importance of the possession of America cannot be overestimated. It is a providential nation. The movements of the modern world have their highest tension in the United States. The natural order is seen here in its best, and here displays its fullest strength. The church, unhampered by dictates of government or by despotic custom, can, with freedom, choose its arms, and, making straight for the opposing foe, bring the contest to a speedier close. I am aware there are those among us who do not partake of my hopefulness. What can be done, they say, in America? Catholics are a handful. What can be wanting? Why should we fear or hesitate? We number 10,000,000--a powerful army, if the forces are well drilled, and their latent strength put in action. Catholics in America are loyal to the faith, brave in confessing it, self-sacrificing in its interests, devoted to their chieftains; when combined efforts are called for, ready, and at all times prompt to obey when orders are given."

***

As a sign of the times we note that the Socialists of France are adopting a form of civil baptism for their children. In the town of St. Denis, where socialism has quite a hold, the Mayor, himself a socialist, recently baptised as many as nine children in one day--using a socialist formula, with the express statement that the parents desired to withdraw them from the guardianship of the church. The account says, "The god-parents took a pledge to bring up the children 'in the love of labor and liberty and the sentiment of fraternity necessary to make them good citizens and fervent republicans.'"

Not only with these, but with many of the "leading lights" here, who follow more conservative lines, the idea is growing, that "the doctrines of Christ" and "faith in his blood" belong to a religion which has been outgrown; and that the true religion for the future, and the only one that will gain the attention of the masses, is the

gospel of social revolution--humanitarianism and utilitarianism. All who see clearly the true gospel of redemption through the precious blood and as a result, by and by, the offer to all men of restitution (Acts 3:21), and these alone, are prepared to point out clearly to the deluded that they have mistaken the false, earthly systems of men for the Church of God whose names are written in heaven, and that the only hope of the groaning creation is described by St. James (Chap. 5:7,8) and St. Paul.--Rom. 8:22,21.

THE HIGHER CRITICS IN BAD COMPANY.

"It has just leaked out," says Truth, "that at a Baptist congress in Detroit lately the Higher Critics got a deserved set-back. This is the story.

"President Harper [of Chicago University] and President Andrews, of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other man, when Prof. Howard Osgood of Rochester arose in reply. He spoke briefly, completely answered the Higher Critics, and then said, 'I have here an article written almost exactly one hundred years ago. I will read it and tell you the author.' He read a criticism on the Bible, and especially on Isaiah, advocating a double authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern Higher Criticism. He then exclaimed after a long pause, 'The author of this paper was Thomas Paine.' The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape....It was carefully kept out of the papers for some reason."

***

Prof. Drummond, in his "Natural Law in the Spiritual World," after cautiously advancing the doctrine of Evolution--so guardedly that many of his readers absorbed his suggestions without realizing what they implied of Scripture contradiction--has now thrown off the mask and declares his anti-Scriptural views in his new book, "The Ascent of Man."

How could we expect this learned gentleman (See Isa. 29:14) to be interested in, or to appreciate, the Bible doctrines of redemption and restitution from the FALL? (See

Acts 3:21.) Far easier for him would it be to forget all the greatness of the past--the statesmanship of Moses, the wisdom of Solomon and Confucius, the logic of Paul and Socrates and Plato; the poetry of the Psalmist, Job and Shakespeare; the "lost arts" of manufacture, elastic glass, tempered copper and Damascus steel; and the musicians and sculptors and painters of the past; and to think only of the greatness of the present so-called "brain-age." Far easier would it be for him to conclude that St. Peter and "all the holy prophets since the world began" were mistaken, deluded, and that he and all the "higher critics" are correct. Because, forsooth, the "times of restitution" which Peter and all the holy prophets and apostles hold

forth as the hope of the world, would, according to these self-styled critics, be a return to ape-hood. Truly the words of the Lord are fulfilled--"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

THE CATHOLIC CHURCH AND THE SOCIAL STRUGGLE.

"In a recent number of the Forum, Prof. Goldwin Smith directed attention to the belief current throughout Europe that a wide-reaching and violent social upheaval is not distant. Whether the movement will result merely in temporary collision and disorder, or in complete revolution, depends of course upon the relative strength of the disruptive agencies and of the forces arrayed upon the side of the existing order. At first sight an immense preponderance of material power would be attributed to the upholders of the present social system, but the history of the French Revolution proves that such preponderance cannot be maintained unless there is a corresponding moral power behind it. That this moral support must come mainly from the Roman Catholic Church is the averment made in an interesting article contributed by Mr. Charles Robinson to the American Magazine of Civics.

"It would be, indeed, a mistake to say that no European Catholics are infected with socialistic doctrines. A wing of the Centrist or Catholic party in Germany has evinced considerable sympathy with socialism, and the same thing may be said of a section of the Clerical party in Belgium. These sporadic phenomena are doubtless explicable by the fact that Catholics and Socialists encountered for many years in Belgium a common opponent in the liberalism of M. Frere-Orban, and in Germany a common oppressor in Prince Bismark. Such inclinations, however, to fellowship in feeling and action seem destined to be transient, for the reason that the causes which produced them have ceased to operate. Liberalism of the Frere-Orban type is now almost extinct in Belgium, and Bismark made the journey to Canossa before he retired from public life. Moreover, the head of the Church of Rome, whom every Catholic is bound to obey, has declared himself of late in the most distinct and authoritative terms on the side of the social system which has individualism for its basic principle. Catholicism, therefore, is already in theory, and will presently become in fact, a unit in resistance to the social solvents which range from the collectivism that professes to seek the fulfilment of its aims by constitutional means alone, to anarchy of the most irrational and malignant type.

"On the other hand, no Protestant denomination has yet taken an unequivocal position with regard to the contest between socialism and individualism. Not even in Germany have the so-called Christian Socialists, among whom Chaplain Stocker has been so conspicuous, received any official rebuke from the Lutheran and Evangelical churches. Although, too, we might deem it probable that most of the Protestant sects will be eventually enlisted among the protective forces of society, yet, as Mr. Robinson points out, there can be nothing simultaneous, coherent, and effectual in their action, owing to their innumerable subdivisions and their traditional dissensions. The moral support, then, which is indispensable to the retention of material power by the defenders of the existing order, must come principally from the Church of Rome. In a word, it is not liberalism, as Gambetta thought, but socialism that may see in Catholicism its chief enemy.

"Mr. Robinson does not fail to note the striking change in the attitude of European statesmen toward the Catholic

Church, since they have begun to apprehend the approach of a revolutionary epoch. Crispi in Italy and Castelar in Spain have publicly acknowledged the necessity of securing the cooperation of Catholicism, if the politico-social fabric reared on parliamentary institutions and the individual right of property is to be upheld. The Opportunists, who formerly were the most implacable assailants of the Catholic Church in France, are now disposed to welcome the conciliatory overtures of Leo XIII. and to form a species of alliance with the so-called "rallied" Republicans. In the Reichstag only the other day a bill permitting the Jesuits to resume educational functions in Germany was passed for the second time; and, should it now be sanctioned by the Bundesrath, the last vestige of the Falk legislation, aimed against Catholics, will have disappeared. These incidents are indications of a general awakening to the magnitude of the service which the Catholic Church may render, should the existing social system be seriously threatened."

--New York Sun.

***

Protestants are rapidly preparing for federative union and to take a hand in protecting both the good and the bad of the present social structure. The world, especially the rich and aristocratic class, is turning to the great religious systems for help. And religious people generally are and will more and more be inclined to assist, because they clearly see that the wreck of society would be a general calamity to the poor as well as to the rich; and because they believe that it would greatly retard mission work for the conversion of the world--which they think to be their special commission; and all this because they do not recognize the times in which we are living. As with the Jews in the end of their age, they "know not the time of their visitation." They know not that the Lord's time has come for the transfer of the control of earth from the princes and kings of the earth (and especially from the great Prince of this world, who now worketh in the hearts of the children of disobedience--1 Thes. 5:2-4; 2 Pet. 3:10) to the control of Christ, the King of kings and Lord of lords, "whose right it is."

"But ye [faithful, watching], brethren, are not in darkness that that day should overtake you as a thief"--although it will come upon all others as a thief and a snare.--1 Thes. 5:1-5.

Although you are powerless to rectify the evils of the present social order, while numbers and power and influence uphold it, you are waiting for God to do this according to his promise, and not in vain you pray continually, "Thy Kingdom come, thy will be done on earth as it is [done] in heaven." You know, too, that the conversion of the world under present conditions is hopeless, and you are waiting for the King of glory to take full possession and to bless all the families of the earth with the knowledge of the Lord, which shall fill the whole earth as the waters cover the great deep.

While your influence must always be for godliness, for contentment and for peace, yet you may sustain your hearts and the hearts of others with the Lord's promises of deliverance. And even though the trouble be severe, "such as was not since there was a nation," you need fear no evil; for the Lord is the refuge and habitation of his people, and for them all things shall work together for good. Your hearts are sustained by such promises and by the prospect of the glory and blessing of the Millennial age which will be thus introduced by--

"The signs and groanings promised
To precede a second birth."

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather [all] the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy [justice, anger]. For then [following this great trouble, upon the ruins of present systems, I, the God of heaven, will set up my kingdom and] I will turn unto the people a pure language [the unadulterated truth], that they may all call upon the name of the Lord, to serve him with one consent."--Zeph. 3:8,9.

***

Evidently Protestants are feeling the jibes of the world, that their forces are too scattered to be of much avail in the coming "battle of the great day of God Almighty." In evidence note the following items.

EX-PROTESTANTS WORKING FOR CHURCH UNITY.

"The Rev. Dr. Lunn, editor of The Review of the Churches, London, England, and President of the Grindewald Conference, has returned to the Murray Hill Hotel, after conducting a most successful series of meetings in Boston, Toronto, Chicago, Washington, Baltimore and Philadelphia.

"In several of these cities the recommendation of the Grindewald Conference, that Whit Sunday in each year should be observed as a day of special prayer for unity, and as the occasion for each preacher to give a sermon dealing with the good qualities of some denomination other than his own, has been enthusiastically adopted.

"The ministers of Chicago, Washington and Baltimore all unanimously agreed to observe Whit Sunday in this manner, and in Washington an interdenominational association has been founded as the result of Dr. Lunn's visit.

"Dr. Lunn will address a meeting of ministers, and laymen on 'English Movements Toward Christian Unity.'"

--N. Y. Times.

***

"The Ram's Horn, of Chicago, has offered a prize, $100 in gold, to anyone who presents the best plan and creed to unite the churches of Christendom. It is specified that the plan of organization or government or federation shall not exceed 500 words, and that the statement of creed (which may be in the language of Scripture) shall not exceed

R1786 : page 69

500 words. A preliminary examination will select the best twelve papers, which will be referred for final award to a committee composed of John Henry Barrows, D.D., LL.D., George Dana Boardman D.D., LL.D., Bishop Samuel Fallows, Bishop John H. Vincent and Joseph Cook."

"Say ye not, a confederacy, to all them to whom this people shall say, a confederacy."

R1786 : page 70

THE JEWISH VIEW.

The movement in New York City for the conversion of the Jews is at present principally represented in the mission work of the converted Jew, Hermann Warszawiak. Considerable progress has been made of late, and now it has been decided to erect a building specially suited to the needs of the work. It will be called, "The Christ's Synagogue," and will have a separate entrance to, and special apartments for, a Jewish Missionary Training School. A library, a gymnasium, etc., will add to its attractions for the younger Hebrews.

We rejoice in every good work, including such efforts to turn away blindness from Israel. And this, as we have elsewhere shown, is due to come about when the Gospel Church has been completed. But we would rather see them remain "blind," than see them deluded into the no-ransom views of Antichrist. We know not what gospel Mr. Warszawiak is preaching, but we trust that it is the old theology, of which the cross of Christ is the center. With the Jewish mind in its present skeptical state, it would be no difficult thing to lead many of them to acknowledge pseudo-Christianity. Many will admit that the great Jew, Jesus, whose name is claimed and whose character and teachings are generally reverenced if not obeyed throughout Christendom, was a martyr to Jewish prejudices, etc., if only you do not make it a condition that he shall believe that this Jesus died for the sins of the Jews and the whole world. There "the offense of the cross," mentioned by the Apostle, comes in. Leave out the cross, the ransom, and many Jews are ready thus to join in what we may be excused for calling, "Christian Infidelity."

But by and by, as soon as the Gospel Church, the Bride, has been selected, the true gospel will be preached with demonstration to the whole world, and again it will be "to the Jew first;" and then, through the Jews, to others of the world--the gospel that in Christ the sin-offering types of the Jewish law have their fulfilment, and that in Christ the promises to Abraham must all be fulfilled. (Gal. 3:16,29.) This is the gospel that must ultimately open the eyes of the "blind."--Rom. 11:25-31; Isa. 29:18; 35:5; 42:7,16.

***

Urging Jewish scholars to study the New Testament, the Jewish Messenger says:--

"The subject should receive more attention than it does in our seminaries; the day is past to regard it as dangerous. We Jews have no right to be so self-satisfied as to refuse new light, if it be good and wholesome, from any source. Perhaps Judaism as it is in the lives of the great mass of us would have more depth, beauty, and spirituality if we did not shut ourselves in an intellectual ghetto and call that process loyalty to religion."

***

Miss Barlee, who has been connected with the London Jews' Society in Jerusalem for about ten years, thus describes the changes which have taken place during her residence there:--

"Innumerable houses have been built outside the city walls, and new colonies formed. Rows of new houses are to be seen in places where, when I first came, I used to pick wild flowers among the rocks and stones. Progress is written upon everything. The Jaffa Railway, now an established thing, ceases to be an object of wonder to the native population; new lines will soon be open in other parts of the country; a boat now crosses the Dead Sea, and lately I received a letter from Kerak in Moab, where postal communication with Jerusalem has been established. In Jerusalem itself, civilization has made rapid strides, carriages of every description are now flying to and fro in the different new roads. It would seem that the Lord's time to favor Zion is at hand."

SOME BETTER THINGS.

Though wintry wind the yellow leaf displaceth,
  For Spring's sweet harbingers it maketh room;
Ere long the tender bud the forest graceth,
  New verdure waketh from old Nature's tomb.

The snowy blossom from the orchard fadeth,
  'Tis then the earnest of fair fruit we find;
Though morning mist the landscape overshadeth,
  The sunlit mountain-peaks are just behind.

Lo, in the crimson West the glory dieth,
  And from his throne Day's monarch hath withdrawn!
Herein the promise of the sunrise lieth--
  Already we are waiting for the dawn.

O heart bereaved, some better thing remaineth,
  Though God should seem thy treasures to remove;
Some better thing his gracious hand retaineth,
  He will not fail the children of his love.

Some better thing! Thy life-joy all departed--
  Its glory trailing sadly in the dust;
O cleave to Him,--the Savior tender-hearted;
  Thou canst not understand, but thou canst trust.

Perchance he leads to depths of self-abasement,
  And storms awake, and billows round thee roll.
Give thanks! Contrition is the open casement
  Through which the Dove of Peace shall reach thy soul.

O patient heart, thy best, thy brightest bringing,
With full consent upon His altar lay!
Some fair new blessing even now is winging,
All unobserved, its sure and noiseless way.

Thy purpose crossed, each sunny prospect clouded,
Still to His changeless promise learn to cling.
Although His plan may be in darkness shrouded,
Jehovah hath reserved some better thing!
--Lucy A. Bennett.

===================

R1786 : page 71

THE MEMORIAL SUPPER.

WITH Christians generally it is customary to celebrate Good Friday as a memorial of our Lord's death, and Easter Sunday as a remembrancer of his resurrection. But with the early Church every Sunday was a remembrancer of our Lord's resurrection, while his death, symbolized in the Last Supper eaten the evening before the crucifixion, but "in the same day," was celebrated annually, as the antitype of the killing of the Jewish Passover lamb,--on the fourteenth day of the first month, lunar time, as reckoned by the Hebrews. Desiring to return to the "old paths," many WATCH TOWER readers, in every quarter of the world, adopt and practice this custom of the Primitive Church. Its appropriateness is beyond question even by those who for one reason or another have seen fit to adopt more modern customs and to celebrate it quarterly or monthly or weekly or daily,--according to human judgment, caprice or theory.

Only two of these theories claim Scriptural authority, and they alone, therefore, require answer.

(1) Those who hold that the Lord's death should be commemorated daily have no other argument than that the Apostle declared, "As often as ye do this ye do show forth the Lord's death until he come." They forget that three or four times a day or even hourly would be more "often," and therefore more proper, according to their definition of this word "often." The fact is that the stress lay upon the words "do this," as our Lord said,--"This do ye, as oft as ye drink it [annually], in remembrance of me." (1 Cor. 11:25.) The Lord's disciples as Jews were accustomed to the killing and eating of the Paschal lamb, at a specified time annually, and our Lord wished that henceforth they should recognize him as the antitype of that lamb,--his death as the antitype of its death and the passing over, or justification from death to life, of the Church of the Firstborn (Heb. 12:23) as the antitype of the sparing of the firstborn of Egypt.

To "do this,"--i.e., to celebrate the Passover,--was the command of the Law to the Jew; but our Lord in setting his followers free from the Law Covenant and accepting them under the New Covenant did not command them to "do this," nor to do anything but "love,"--which he declared to be the fulfilling of his law of the New Covenant. But he did say, "As oft as ye do this [yearly--never oftener, and never less often did the Jews celebrate their Passover], do it [henceforth, not in remembrance of the typical Passover and the typical lamb slain and eaten, but] in remembrance of me,"--"the Lamb of God which taketh away the sin of the world," by whose death and blood of sprinkling you are passed over, from death unto life, and by the eating of whose flesh (figuratively speaking) ye shall obtain strength for the journey out of the Kingdom of darkness, sin and oppression, the dominion of Satan (typified by Pharaoh) to the heavenly Canaan under the lead of the Lord's Anointed, whom Moses and Joshua typified.

(2) Those who celebrate the Lord's death every Sunday well know that more appropriately that day commemorates the reverse idea,--the resurrection of our Lord from death; but they think that they find justification of their course in the "breaking of bread" every first day of the week, practiced by the early Church. But they hastily draw a wrong inference: those "breakings of bread" were only ordinary lunches or "love-feasts" eaten for a double purpose--to satisfy hunger, but apparently, specially, because they met on that day to celebrate the Lord's resurrection;--because it was in the "breaking of bread" that he had twice made himself known to them on that notable day when his communion and expounding of the Scriptures had driven away their fears and enkindled hope and caused their hearts to burn within them with the hope that maketh not ashamed. (Luke 24:32; Rom. 5:5.) It was in connection with the eating of natural food that twice again before his ascension, our Lord made himself known to the disciples and instructed and refreshed them, and probably both were on the first day of the week.--John 20:26; 21:13.

Is it any wonder, then, that the early Church formed the habit of gathering every first day of the week to commune with the Lord in spirit; and is it any wonder that they repeated the "breaking of bread" and any other features that would keep vividly before their minds the scenes and thoughts of their first experience and heart-burning? It is not surprising. But that had nothing whatever to do with the annual Passover, which to the early Christians took on a fresh importance, because "Christ our Passover" had been slain. (1 Cor. 5:7,8.) Christ our Passover represented his sacrifice by both bread and wine, as symbols of his flesh and his blood; but the accounts of the love-feast or "breaking of bread" make no mention of the wine,--and not the slightest hint that these were meant to commemorate the sufferings and death of our Lord, the Head, and the Church, which is his body.

But we, as Christians, do not celebrate the Jewish Passover and its deliverance from Egypt, nor do we kill and eat the typical lamb. With the Jews the lamb, its selection on the 10th day of the month and its killing on the 14th day were separate from the Passover festival, which began on the 15th and lasted for a week. The Jews celebrate specially the festival: we memorialize the death of the great Lamb of God, and understand the Jewish seven days festival to be only typical of the complete and everlasting joy resulting from our present eating of our Lamb with the bitter herbs of persecution during this Gospel night, waiting for deliverance early in the Millennial morning. Surely when the blindness of fleshly Israel begins to turn away, nothing will appeal to them more forcibly than that Christ is the antitype of the Passover lamb, and that the blessings flowing from his death are the antitypes of the Passover blessings.

R1787 : page 72

We follow the Jewish method of reckoning the date--the same that our Lord and the Primitive Church followed--and it is very simple. The Jewish (ecclesiastical) year begins in the Spring,--with the first appearance of the new moon after the Spring equinox. There they begin to count their month. This year the new moon of Spring will appear on the 26th of March, and consequently the fourteenth day of the first month will be April 8th. But as in the Hebrew reckoning the day begins at six o'clock of the preceding day, it follows that the fourteenth of Nisan will begin at six P.M., Sunday, April 7th. About 8 o'clock on that evening, therefore, would be the anniversary of the Lord's Supper.

At this hour, in accordance with our usual custom, the Church at Allegheny will celebrate the memorial of the greatest transaction upon the pages of history;--the transaction which means so much to all who trust in the ransom given once for all, but which has so little meaning to others. No arrangement is made for a convention or general gathering at the time; but friends passing through the city are always welcome. The same course is recommended to the scattered ones of like mind everywhere: that they meet with brethren residing near them, and celebrate with as nearly as possible the simplicity of the model given us by our Lord over eighteen centuries ago.

Let us each call to mind that the bread and wine not only symbolize our Lord's sacrifice on our behalf, but also that as his Body or Church we are members of the one loaf now being broken for others;--that thus we are to share with our Lord in sacrifice, and by and by share also his glory--"If so be that we suffer with him, that we may also be glorified together."--Rom. 8:17.

===================

R1787 : page 72

"COME, MY PEOPLE."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."--Isa. 26:20.

THERE is an affectionate tenderness about these words of our Heavenly Father which helps us to realize his great love for his people, and his special care over them. Through his prophet, taking the standpoint of the end of this age, he is forewarning us of a great time of trouble which is just imminent (verses 5,6,21)--"a time of trouble such as was not since there was a nation," when the whole present order of things, civil, social and religious, shall be swept with the besom of destruction. Yet in the midst of it all he would have his people in rest and peace in him, as saith the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."--Verses 3,4.

And again the Lord had another of his prophets put into our mouths those beautiful words of trust and confidence --"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present social order] be removed, and though the mountains [governments] be carried into the midst of the sea [overthrown by the turbulent sea of world-wide anarchy]; though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof.... The Lord of hosts is with us, the God of Jacob is our refuge." (Psa. 46.) Surely, "like as a father pitieth his children, so the Lord pitieth them that fear him."--Psa. 103:13.

But while appreciating very gratefully this special love and care for us as his people, in the comfort, encouragement and protection afforded us by our Heavenly Father in the midst of the world's great tribulation, we would come far short of having his spirit if we should regard the matter with self-complacency, forgetful of his great love for the whole world also, which, vailed behind the clouds of his righteous indignation against their sins, in wisdom strikes the heavy blow which will shatter all their idols and humble their pride in the dust, that so the sore wounds of his wrath may prepare for their everlasting healing. If God so loved the world as to give his only begotten Son, "that whosoever believeth in him should not perish [eternally], but have everlasting life," he loves them still, and it is his love that wields the rod for their correction. So also would he have his people regard his judgments, and while rejoicing in the sunshine of his favor, because by faith and obedience they have come into an attitude which can receive it, he would have them share his spirit towards the world; and while the blows of his righteous indignation fall heavily upon them, he would have us point them to the cause of their calamities and to the only remedy--"In returning [to God] and rest [in him alone] shall ye be saved; in quietness and in confidence shall be your strength." "Be still," saith the Lord, "and know that I am God; I will be exalted among the nations, I will be exalted in the earth."--Isa. 30:15; Psa. 46:10.

But who are those whom the Lord is pleased to designate by the endearing name, "My people?" Does this class include every one upon whom his name is named? No, for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Psa. 50:5)--all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be true loyal and obedient children by his assisting grace.

To be numbered among the people of God is a very great privilege; but it means much more than many seem to understand--much more both on their part, and on

R1788 : page 72

God's part. On their part, it signifies, not merely a name to live, in some great organization which bears the Christian

R1788 : page 73

name, but that they have become sons and heirs of God through Christ, that they have fully consecrated themselves to God to follow in the footsteps of his dear Son, that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes and aims; and not only so, but that, in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their leader and head, Christ Jesus.

On God's part it signifies the fulfilment of all his gracious promises to such through Christ, both for the life that now is, and for that which is to come. It signifies that in the present life we have his fatherly love, care, discipline, counsel, teaching, protection and encouragement to the end, and that afterwards we shall be received into his glorious presence and everlasting rest and joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of his favor is beyond computation. Through all the age God has permitted his people to be scattered as sheep in the midst of wolves, and as wheat in the midst of tares; but now the harvest of the age is come, and their gathering together unto him is due. They have been growing in the midst of that great organization, the nominal Christian church, which God calls Babylon (confusion), but which men call Christendom (Christ's Kingdom). Upon this great system which has appropriated the name of Christ while misrepresenting his teaching and his spirit (although in possession of his Word of truth and of many advantages of precept and example from his saints so long permitted to dwell in her midst), God is about to pour his indignation, which will involve the whole world with it; but before doing so, he forewarns his people to come out of her (Babylon), that they be not partakers of her sins, and that they receive not of her plagues. (Rev. 18:4.) But while calling them thus to come out of Babylon, he calls them also to come into another place, or condition rather--"Enter thou into thy chambers and shut thy doors about thee: hide thyself...until the indignation be overpast."

The place of hiding is the secret place of the Most High, under the shadow of the Almighty. (Psa. 91:1-9.) This secret place of the Most High, Beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in his precious Word and his promised providential care.

"When all around our souls give way,
He then is all our hope and stay."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom--rest from the pride and folly of man in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psa. 31:20.) Here we find rest, peace, light and joy, which the world can neither give nor take away.

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organizations of the nominal Christian church to walk alone with God; and many are the reproaches which such must endure for his name's sake. But fear not; "shut thy doors [of faith] about thee," and heed not the reproaches; turn a deaf ear to them, and "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread" (Isa. 8:13); and, "Above all, take [for the conflict before you] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

It is well, especially in this time of greatest need, that the Lord's people should consider the value of this portion of the Christian's armor, and that the doors of their faith should thoroughly shut them in to the secret place of the Most High. When the reproaches fall thick and fast, when they are told that they have left the faith and gone after fables, that they have incurred the Lord's displeasure, and that their sufferings for Christ's sake are the penalties they deserve, when their names are cast out as evil and they are separated from the company of those whom they have long regarded as the Lord's people, because they bear his name, ah, then is the time for firmly grasping the shield of faith and for adopting the triumphant language of the Psalmist:

"The Lord is my light and my salvation; whom shall

I fear? the Lord is the strength of my life; of whom shall I be afraid?...Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident....In time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock....When my father and my mother [my most trusted human friends] forsake me, then the Lord will take me up." "The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me." --Psa. 27:1,3,5,10; 23:1,4; also 56:4.

It is to inspire such a faith as this that the Lord has offered us, in addition to all his precious promises, so many encouragements to simple, childlike trust in him, and that he has bidden us turn a deaf ear to the reproaches of men, saying--"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings....I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass, and forgettest the Lord, thy Maker, that has stretched forth the heavens and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?...I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens [establish the new heavens], and lay the foundations of the earth [the new earth], and

R1788 : page 74

say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom--the new heavens and earth], Thou art my people."--Isa. 51:7,12,13,16.

What condescension on the part of the Almighty to thus consider our weakness when the darts of the enemy wound our hearts, and to pour in the balm of his consolation. He would not have one of his children whom Christ has made free to come again under the bondage of "the fear of man which bringeth a snare." (Prov. 29:25.) He would have every man in Christ realize his liberty from sin and superstition and his solemn accountability to God for all his thoughts and words and doings.--"Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread."

Just here the words of the Apostle Paul (1 Thes. 5:21; Gal. 6:4) are worthy of special notice--"Prove all things; hold fast that which is good," and "Let every man prove his own work, and then shall he have rejoicing in himself alone and not in another." Thus every individual in Christ is reminded of his own personal responsibility in matters of faith and conduct. Not until he has proved what is truth and righteousness, accepting the Word of God as the only standard of authority, is it proper to take a resolute stand; but, having proved "what is that good and acceptable and perfect will of God," nothing should be able to unsettle his faith or turn him from the line of duty, and no fear of man should bring him again into the snare of bondage to superstition or human traditions or opinions of others. If each individual prove his own work--his faith in the doctrines and his conduct in life--by the square and compass of God's Word, "then shall he have rejoicing in himself and not in another"--i.e., his faith, no matter through what privileged human agent or agency it may have been received, will be so established by the Word of the Lord that it will be his own, and in no sense dependent upon another.

It was the neglect of this principle, of the right and duty of the individual judgment in proving all things by the inspired Word, that brought upon the Church the snare of the great apostacy, which set up infamous popes to dictate in matters of faith and conduct and subvert the consciences of men. Let us remember the command, "Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread." Let us fear and dread to displease him; let us see to it that we know and love righteousness and that we have the law of God, not in our heads only, but also in our hearts, for so shall we ever find acceptance with him; and to such, who in faith continually rely upon the Lord, who go forth, strong in the strength which he supplies through faith, to do valiant service for truth and righteousness, comes also the blessed assurance, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

While the storm of trouble that is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to him, entering more fully into the secret place of communion and fellowship and rest in him, and shutting the doors of faith about them, will there be safely hidden from the alarm and fear and trembling that will take hold upon all other classes; and while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind and in the storm as well as in the calms of life, but also in his blessed assurance that his wrath will be thus revealed only "for a little moment," and then will his righteous Kingdom be manifested in power and great glory, and they shall shine forth as the sun.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Oh blessed invitation! Lord, we will trust in the covert of thy wings.

===================

R1789 : page 74

LOVE THE ESSENCE OF DIVINE LAW.

--MARCH 24, ROM. 13:8-14.--

Golden Text--"Abstain from all
appearance of evil."--1 Thes. 5:22.

VERSES 8-10 need no comment. The truth of the statement, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law," is obvious to all. Love delights to bless, and against its pure and benevolent instincts there is no law. It recognizes the rights and liberties and proper relationship to God and fellow men of every individual, and in no sense interferes with those inalienable privileges of any of God's intelligent creatures; but rather delights in the largest development and most rapid progress of every individual. It is noble, generous, free, frank, unselfish, kind, tender-hearted, pitiful, helpful and true.

This noble benevolence, Paul says, we owe to every man.--"Owe no man any thing but to love one another." This debt we owe, not only to our brethren in Christ, but also to our brethren of the human family. Originally God created man in his own image, and though that image has been sadly defaced in all, he has planned to restore it, and himself so loved the world, even while they were yet sinners, that he redeemed them at great cost. And if God so loved the world, then we also should love them with the same benevolence, kindness and tender compassion; and if we love God and have our hearts filled with his spirit we will delight to do so.

Verses 11-13 remind us of the near approach of the day of Christ when virtue will meet its just reward, and when sin and selfishness will be exposed in all their horrid deformity. Therefore, the Apostle urges, we should put on the armor of light, that we may stand approved in that day.

Verse 14. Put ye on the Lord Jesus Christ--put on his loving, generous, noble, pure spirit: study and copy his life, which was an illustration of the perfect law of God;

R1789 : page 75

and, while so doing, ignore so completely the desires of the old nature as to make no provision for fulfilling them, thus manifesting the singleness and fixedness of the purpose to follow him.

The Golden Text is a plain and timely precept to all who would live godly--"Abstain from all appearance of evil." It would not be consistent with righteousness to do otherwise than abstain from the appearance of evil, as well as from the evil itself. If we love righteousness and hate iniquity we will hate the very appearance of evil ourselves, and will shun the appearance as we would shun the thing itself. We will shun it, not only because we desire to have others think well of us, but because we love purity and delight in moral excellence.

R1789 : page 75

REVIEW.

--MARCH 31.--

Golden Text--"Take my yoke upon you and learn of me."--Matt. 11:29.

We trust that all our readers who have been studiously pursuing the lessons of this quarter have indeed taken upon them the yoke of Christ, and that they have been learning of him, not only in an intellectual way, but also through the medium of the heart. Not until we have taken the Lord into our daily life as our living, personal companion and confidential friend and counselor and comforter and guide, as well as our Redeemer and Lord, can we fully learn of him those precious lessons which give to his disciples a joy which the world can neither give nor take away.

May this intimate communion and fellowship with Christ impart to us each more and more of his own spirit, so that the world may take knowledge of us, as they have of others (Acts 4:13), that we have been with Jesus; and let the prayer of each be,

"Lord Jesus, make thyself to me
A living, bright reality!
More real to faith's vision keen,
Than any earthly object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie."

====================

R1789 : page 75

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--We had for our lesson last Sunday, "On Trial for Life." Can it be possible that if I do not attain the high calling, I shall die the Second Death? I had always supposed that if I failed to attain the prize of the high calling I would get the spirit nature; that is, so long as I remained under the ransom. Is there not a second prize, or is there no other life for us?

[In reply we refer the brother to the TOWER for July 1, '94, "The Prize set Before Us."--ED.]

My life has not always been an overcoming one, in the warfare between the new and the old natures; and I have had no assurance that I would attain the reward of the high calling; but I did receive some comfort from the thought that I would be with the "great company;" and now you have taken that from me. But though I have not always walked as obeying the high calling, I do love the dear

Lord with all my heart and love his truth and all his saints, and would give my life for any of them; yet for all that I have not assurance that the dear Lord would give it me, and it would be too bad, after serving the Lord for so many years, to be at last a castaway. The thought makes my heart fail within me, and I have again covenanted with the Lord that with his help I will be a better man, and I have resolved to live nearer the fountain of divine grace and to pray without ceasing. Pray for us here, as a church. We all feel a desire, as never before, for a more consecrated life and to walk in the spirit. We will all be more careful to walk in the narrow way. Your Brother, ADOLPH FOYEN.

[REPLY.--You have correctly understood the article in question. The human nature once consecrated to the Lord a sacrifice--exchanged by his grace for the new nature, the spiritual,--is gone from our grasp entirely and forever. Whatever life we gain thereafter must be spiritual life or none. Hence the Lord and the apostles always present the matter as a race for life, and declare that the gospel is to us, either "a savor of life unto life, or of death unto death;" and speak of those who draw back, not as drawing back to an earthly hope of restitution, but as drawing back unto perdition--destruction.

But our Heavenly Father's plan has so safeguarded us that none will be total failures here, except those who would also fail of life there,--in the Millennium. While the way to joint-heirship is very "narrow," as the prize to be gained is very valuable, yet the Lord's provision for the "great company" of the consecrated, who fail as "overcomers," his arrangement for their special scourging as sons and for bringing them through great tribulation for the "destruction of the flesh" which they did not overcome and "sacrifice" as they had covenanted to do, will be so complete that all who would be worthy of life at all will be purified and made white and tried, and be "saved so as by fire," though their works shall suffer loss--the loss of the great prize of joint-heirship with Christ. See the letters and answers in last issue. See also again the article to which you refer and one in our issue of Feb. 15th--"The King's Highway;" also, "The Scape Goat Class" in TABERNACLE SHADOWS OF BETTER SACRIFICES, pp. 59-63.

These are good resolutions, dear Brethren: Any who run for anything less than the great prize of our high calling are making a great mistake. God's way is not only the best in the end, but the best all the way to the end. Those who, though loving the Lord and righteousness, cling to the desires of the world and the flesh, and endeavor to drag these along in the race, are never satisfactory to the Lord nor to themselves. And they find "the destruction of the flesh" a much more severe ordeal than its "sacrifice" would have been; for the Lord's smile is upon those who joyfully sacrifice what they can in

R1790 : page 75

his service. Go on, dear Brethren, the King is your

Brother as well as your Lord, and his "grace is sufficient for you." He says, Be thou faithful unto death, and I will give thee a crown of life. Faithfulness means to the extent of your ability: and none of us should expect to be owned at all of the Lord unless willing to do according to our

R1790 : page 76

ability in his service. The love of Christ constraineth us to do no less than this.]

DEAR BRO. RUSSELL:--Your kind favor of the 14th ult. with letter of Bro. Green came duly and was read with much interest.

Relative to meetings to be held at Carroll: It will give me pleasure to lead them whenever I can, and I have so informed Bro. Goodbury. Bro. Allport is also desirous that I should start a class at W__________.

Enclosed please find check to cover our "Good Hopes," also twenty-five subscriptions to ZION'S WATCH TOWER.

During last year a considerable number of tracts (No. 12) were distributed at church doors on Sunday mornings, and we have reason to believe that some good has been accomplished. As a consequence a number of DAWNS have already been sold. Our meetings have also been held regularly. The attendance has been good, sometimes as high as twenty.

Wishing you a happy and prosperous year, I am your fellow-servant and brother in the truth,

H. N. RAHN.

----

page 76

DEAR BRO. RUSSELL: We have had another splendid meeting to-day, although the number present, owing to bad weather, was not so large as usual. Yet all who did come seemed to feel the power and presence of the Lord, and held sweet communion with him and with one another. There is one brother, who is now a regular attendant, in whom I feel a great interest. He is sixty years old or more. Many years ago he read himself out of orthodoxy and withdrew from the Lutheran church, finally becoming an atheist, then a spiritualist of the most pronounced type, which belief he has held for a number of years.

About a year since, I loaned him DAWN, but he did not get much interested until two months ago. He has now read all three volumes, the first volume three or four times, and says that after reading many systems of theology this comes the nearest "holding water" of any of them. He used to be a great Bible reader; but believing that the churches were the authorized exponents of Bible doctrine, and seeing their sham and hollowness, he turned his back on it all, despaired of ever getting any satisfaction out of it, and latterly seemed to take delight in fighting the Bible and was looked upon as a great blasphemer.

Now that he sees the harmony of God's great plan, he says, "I thought I had been fighting the Bible all these years, but I see now, that I have been fighting the hypocrites and liars instead." How many honest skeptics are doing the same thing to-day. Our old brother has given up his spiritualism and is as teachable as a child. In this particular, at least, the truth has wrought a complete change in him. He wants the TOWER.

Yours in our dear Redeemer, C. A. OWEN.

DEAR BRO. RUSSELL AND WIFE:--Your last communication to me was in answer to an inquiry as to whether a person who had read the DAWNS and accepted their teaching as the plan of God, but who because of his inevitable surroundings could not see his way clear to accept and run for the high calling, would have an opportunity for the earthly phase of the Kingdom. I need not restate your answer. You know what it would be.

As you know I have been a reader of the TOWER since '92, and have never had a doubt as to the correctness of your interpretation of God's plan; but it pointed out the way so narrow and difficult, that I thought that with the responsibilities of a large family and some other difficulties, I could never attain the end. Hence I was really making no effort in that direction (a delusion of the enemy of all souls). Your answer to my inquiry, and the coming of Brother Bohnet about the same time, showed me that the very things I had supposed to be insurmountable obstacles were perhaps the very things I needed to fit me for the Kingdom honors. Hence I am determined to run for the prize, notwithstanding I know I still have much to overcome. But the Lord has promised to be with me in six troubles and will not leave nor forsake me in the seventh. Praise his dear name for ever! I am so glad, too, to accept him as my substitute; for it is only in and through his imputed righteousness that I can hope to stand.

In conclusion will say, pray for our little number here, that the very God of peace may sanctify us wholly, and keep us against the evil day. May God bless you and spare you long to give meat in due season is my prayer.

H. C. ROGERS.

DEAR BRO. RUSSELL:--I desire to congratulate you on the beautiful "new dress" of the WATCH TOWER: it is very striking. How firm a foundation the tower stands upon, while those waves and storms beat upon it. The entire design is excellent.

Regarding contribution to the Tract Fund the coming year: if prospered, count on me for as much as heretofore

--more if I can make it so.

With love to yourself and Sister Russell,--in Christ,
Your brother, J. H. BROWN.

R1790 : page 76

DEAR BRO. RUSSELL:--In reading the article in TOWER for Feb. 1, on "Seeking Fellowship with Rome," I am reminded of an editorial in the N.Y. Evangelist, Jan. 31, which shows how the contagion is spreading amongst all the "daughters" who seem to be developing so much "love" for the old "mother." The editorial in question was upon the Pope's recent American Encyclical. Among other good words for the "old mother," the Editor says:

"There is neither weakness nor corruption in St. Peter's chair to-day, and there is much of wisdom, much we may be glad to recognize without any disparagement to Protestant principles, which is worthy of respect. Why should we not rejoice if the prospect is that, by virtue of this necessity to accommodate itself to the American spirit and American institutions, such a change may be brought about in the ancient church as may be tantamount to an internal, if not an external reformation? The church of Rome, with all its faults and all its errors, is a part of Christ's Church. It has done a glorious work, in some periods of the world's history. We should not be Christians if we did not hope that it may yet have a glorious work to do."

I have underscored some of the most notable words. How it must make the "faithful" smile to read these words of love--especially when they recall those "glorious periods" past,--the Inquisition, the Crusades, the Massacre of Bartholomew, the slaughter of the Hugenots and Waldenses, the fires of Smithfield, and all the other "glorious periods" when noble men and women were horribly tortured and put to death, simply because they loved God and his Word of truth!

How clearly passing events in the "ecclesiastical heavens" go to show the truth of our view of God's plan,--that he has "spewed" the systems--Babylon--out of his mouth. Truly the "voice of the Bridegroom and the Bride is heard no more in her." They "know not the time of their visitation."

With Christian love, yours, J. A. MITCHELL.

===================

VOL. XVI. APRIL 1, 1895. No. 7.

CONTENTS

Special Items--Allegheny Meetings................. 78
    Serving the Emblems........................... 78
Views from the Tower--............................. 79
    Religious Views............................... 79
    The Social View............................... 81
Theologians Becoming Rationalists................. 81
How are the Mighty Fallen......................... 83
Bible Study: Our Lord's Typical Triumph........... 85
Bible Study: The Wicked Husbandmen................ 86
Bible Study: Watchfulness......................... 87

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:
Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1793 : page 78

THE MEMORIAL SUPPER.

Our advice that the little groups meet as usual for this celebration on the evening of April 7th (see last issue) and that there be not a deserting of the home meeting to attend larger gatherings, was not from any lack of cordiality toward all. Solitary ones, deprived of fellowship and meetings, who may find it convenient to meet and celebrate with us, will be very warmly welcomed.

SPECIAL HOURS FOR ALLEGHENY CHURCH SERVICES ON SUNDAY, APRIL 7TH.

BIBLE HOUSE CHAPEL, 58 ARCH ST.

Preaching service at 10.30 A.M. to be followed by a baptism service, and that by a German service.

At 7 P.M. a Prayer and Testimony meeting of which the central thought shall be the Apostle's words, "I determined not to know anything among you save Jesus Christ and him crucified."--1 Cor. 2:2.

At 8 P.M., after explanatory remarks and prayer, the Memorials of our Lord's body and blood will be served.

The afternoon is recommended to be used for personal and private meditation upon the great transactions which closed our Lord's ministry, and led up to the all-important finishing event, his death, by which our ransom was secured. And let us not neglect to make it a time of self-examination, as well as of communion with our Lord in the spirit of prayer. "Watch and pray, lest ye enter into temptation," said our Master on this occasion; and experience has repeatedly proved that at this season every year God permits Satan to specially sift the wheat. (Luke 22:31,32.) Let us not only avail ourselves of the great Mediator's aid (Heb. 7:25), but also seek to be so filled with his spirit that in the sifting we may be able to come off conquerors, through him that loved us and bought us with his own precious blood.

In coming to the evening meeting we suggest that each seek to continue the meditation and avoid general conversation.

All who trust in the precious blood of Calvary, and who are fully consecrated to the Lord, will be cordially welcome.

AS TO SERVING THE MEMORIAL EMBLEMS.

A Brother writes, inquiring for an appropriate order of service in connection with the celebration of the Memorial Supper, and, as the subject may be of interest to many, we publish a portion of our reply, as follows:--

After opening the meeting, let as competent a one as is present give a little talk upon the import of the ordinance and then on the emblems, beginning with the bread and what it symbolizes--informally, and just as lengthily or briefly as circumstances indicate, endeavoring to set forth the real meaning of what is done. Follow with the remark that the Lord, in instituting the Memorial, first gave thanks; then either return thanks yourself or ask some one else present to do so. Then follow with some such expression as the following,--After having eaten the Passover Supper, the typical lamb, our Lord "took bread, and blessed it, and break it, and gave to the disciples, and said, Take, eat; this is my body." Suiting the action to the word, break a piece of the bread (preferably "unleavened bread" purchased from Hebrews, or else soda-biscuits, which are unleavened), and hand it to those who will serve it, or serve it yourself, according to the size of the company.

It is generally well, we think, to have a little interim of silence for meditation--a few moments. Then let some one give thanks for that which the cup emblemizes. Then say, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is the blood of the New Covenant, which is shed for many for the remission of sins." (We advise, as preferable, either grape juice or a mixture of the latter with a very little wine and sugar,--so little that the flavor of the alcohol cannot be detected--as a safeguard for any who may have had in the past a craving for liquors.) After passing this emblem, again leave a little space for silent reflection, and then say: It is written, "And when they had sung an hymn, they went out." Let us do likewise,--in thought following the course of the Lord during that eventful night in the Garden of Gethsemane, the prayer with the disciples and admonishing them to watch and pray, the betrayal, arrest, trial, crucifixion, etc.

Sometimes it may be found profitable, instead of speaking, to read from the WATCH TOWER--Mar. '91, page 36; March 15, '95, page 71.

===================

R1790 : page 79

VIEWS FROM THE TOWER.

RELIGIOUS VIEWS.

EVEN in this day of rapid changes on every subject the changes on religious subjects constantly cause surprise. The secular press properly recounts as sensations the novel methods by which so-called ministers of the gospel and ambassadors for Christ are seeking to draw men after themselves by "tickling" their itching ears. One clergyman recently preached a bicycle gospel and illustrated it by using a bicycle in the pulpit. Another introduced a quotation from one of Shakespeare's plays and acted the part of Richard III. by falling as if dead upon the pulpit platform, as do theatrical professionals. Another has startled and almost magnetized, not only his congregation, but also the worldly of his city by declaring that dancing, card-playing, billiards and theater-going are not only not great sins, but positively virtues to be pursued as elements of Christian happiness. He said, "The Bible does not say that men and women are not to enjoy to the full the pleasures of the world. They are intended for the Christian." "Satan...in all his craftiness comes to us and says, 'If you become a follower of Christ, you must give up these pleasures'--to keep lovers of pleasure from joining churches." This Presbyterian minister wanted to build up a large membership, a healthy looking church from the worldly point of view, and was letting down the bars to get more goats into the flock. Indeed, we may presume that the goats already so outnumbered the sheep that the few true sheep of Christ were oddities--"peculiar people," and that nice goats had become the standard with this shepherd. Such conduct and teaching draws some, but will arouse and repel others;--those of whom the Great Teacher said, "My sheep hear my voice, and I know them, and they follow me....And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." --John 10:27,5.

The true sheep hear the shepherd's voice, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "As many as are led by the spirit of God, they are the sons of God." "Now the just shall live by faith [not according to the course of this world, but contrary to it]; but if any man draw back, my soul shall have no pleasure in him." "Whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world, even our faith." "All that will live godly in Christ Jesus shall suffer persecution." "Men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. [At this] rejoice and be exceeding glad; for great is your reward in heaven." "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."--2 Tim. 3:12; Matt. 5:11,12; 7:14; 16:24; 1 John 2:15; Rom. 8:14; Heb. 10:38,39; 1 John 5:4.

The Lord's course is said to be an example for his true followers, who are exhorted to follow him, to "follow the Lamb whithersoever he goeth and to "walk in his footsteps, as he hath set us an example." How much of his time was spent in self-indulgent pleasure-seeking, in attending theatricals, playing billiards, etc.? Only so much as we find in his life, are we to copy. But so surely as being a true Christian means anything, it means to walk not according to the course of this world, but to be renewed by the transforming of our minds to the good, acceptable and perfect will of God, illustrated in the Lord Jesus Christ,--so surely as it means self-sacrifice and full consecration to the Lord, it means also the avoidance of even foolish talking

R1790 : page 80

and jesting, and the laying aside of all weights and hindrances which would impede us in our race for the prize set before us in the gospel.--Eph. 5:4; Heb. 12:1.

Another well meaning but much mistaken man, Bishop Fallows, has started what he terms the first "Home Saloon," in Chicago. In it he sells imitation beer, flavored like the genuine with hops, but devoid of alcohol. To make it as much as possible like a regular "devil trap" is his aim; so it supplies free lunch, billiard tables, games and cigars, and adds, we believe, hot coffee.

Two ministers in New York City (Rev. Drs. Rainsford and Rylance) have gone still farther, and on March 14th addressed a mass meeting favoring the permitting of saloon-keepers to open their saloons on Sundays--before and after the usual morning church service hour.

What is the meaning of all this? There is but one answer. It is--False doctrine; a false conception of the true situation, and a consequent fumbling in the dark. The teaching of the Lord and the Apostles, that the object of the gospel is to select or elect a "little flock" of saints, who, when tried and made white, will, with their Lord and Redeemer, constitute the "holy nation" and heavenly Kingdom, which, during the Millennium, as the promised "seed of Abraham" (Gal. 3:16,29) and "royal priesthood," shall bless all the families of the earth with the clear knowledge of the truth, and grant to all the world the trial for life made possible by Christ's redemptive sacrifice--this gospel has been lost to sight; and, instead, the view is held (contrary to all the evidences), that all men are now on trial for eternal life or death.

With such wrong views, no wonder ministers leave off attempting the "perfecting of the saints for the [present and

future] work of ministry" (Eph. 4:12), and instead try to clean up the world, the flesh and the devil a bit. To these, the preaching of a "narrow way" that few find seems inconsistent, because they have imbibed the erroneous idea that all who do not find the "narrow way" will never find any way to life. They do not see that after the experiences of the present "narrow way" of this Gospel age of the Church's trial has sifted and separated from among men, and polished and prepared through self-denial the heirs of glory who are to be joint-heirs with Jesus Christ their Lord --then will come the world's trial under more favorable conditions, but for a lesser glory and honor; that then, instead of the present narrow way, the grand highway of Isaiah's prophecy (Isa. 35:8) will be opened up, on which every facility will be offered to every member of the redeemed race to accept the New Covenant and under its gracious provisions have life everlasting.

***

On Sunday, March 3, Cardinal Gibbons preached a discourse on the Bible, in which he complimented it as the book above all others and the treasury of the heavenly science. He commended it to all Roman Catholics, clergy and laity alike. Our object in mentioning this is to point out the great change of policy in the Church of Rome on this subject. We say policy, not principle, for the principles of that institution never change, though its policy is always adapted to its own evil ends with a shrewd reference to circumstances and conditions. It is only a few years since Roman Catholics, by the Council of Baltimore, were given permission to read the Bible. It is only about twenty-two years since Bibles were openly burned by priestly orders in Spain, and only a little while, a couple of centuries, since men and women were by them hunted to death and burned at the stake for having and reading that Book of books which the Cardinal now commends.

We would be glad to think that real reform is taking place, and that Roman Catholics are learning to love that which once they hated and persecuted; but the light of history forbids such a conclusion. The experiences of past centuries should and do teach us that Rome's conduct has always been marked out by policy. And so we believe it is now; she is working another policy for her own aggrandizement.

What will she gain, and what could she lose, by outwardly making friends with the Bible?

She may gain much; she expects to lose nothing. She sees the trend of Protestant teachings toward "higher criticism" --infidelity. She knows from experience that the masses of the people are conservative, and will by and by shrink back from so ultra a position;--and meantime she is favoring Christian union, adopting the Bible, etc., and when the time shall come, which will be soon, for a revulsion of sentiment, she expects that the masses of Protestants will recognize her as the one safe hiding-place.

Besides, she may well reason that, if Methodists, Presbyterians and others can read the Bible, and yet each hold as firmly as ever to his sectarianism, so can and will Roman Catholics cleave to the traditions of their system, no matter what they find in the Bible when they read it. Alas! how true the reasoning, how safe the power of priestcraft, and how little likely it is to lose its hold upon the laity!

***

Here is an illustration of another class of Protestants. While the "great teachers" are becoming "higher criticism" infidels, and those of the laity who will think for themselves are becoming skeptical, another class, calling themselves "Holiness people," are discarding the Bible in another way,--claiming that their own minds are superior guides without the divine revelation. Note the following extract from the Galt Daily Reformer:--

"Simcoe, Canada, March 8.--The 16th annual convention of the Canada Holiness Association convened yesterday afternoon. The convention was opened by singing and prayer by the president, Rev. N. Burns, B.A., of Toronto. Mr. Burns in his remarks alluded to the distinctive mission of the Association, which was to teach and practice that each individual could know from God what is truth for himself, personally, independent of tradition, or even the Bible. Vice-President Dickenson and Mrs. Truax spoke along similar lines."

Alas! how evidently the great enemy is leading God's professed people captive, some in one direction and some

R1791 : page 81

in another; some blinded in one way and some in another. "When the Son of Man cometh shall he find the faith on the earth?" Only with a "remnant," as in the end of the Jewish age.

***

The following cablegram explains itself:--

"London, March 23.--The interview between Viscount Halifax, President of the English Church Union, and the Pope yesterday is regarded in Roman Catholic circles here as really of great importance and significant of the enormous strides the Catholic Church has made recently in England. In a recent cable letter The Dispatch correspondent noted the number of English clergy who have taken orders in the Roman Church during the last two years. The mere fact of Lord Halifax's visit would have raised a storm in the English Church a few years ago, but it hardly excites comment in to-day's newspapers.

"The Church Union has in its membership 3,000 of the Anglican clergy and 30 bishops. Lord Halifax is reported as asking the Pope to send 'a tender and gracious message to the Anglicans in the forthcoming encyclical.' On what ground and with what purpose is not explained."

In a fourteen-column article in the Church Times, Lord Halifax recently advocated church re-union. He expressed the opinion that--

"The Pope desires nothing so much as to take the first steps for the reunion of the Church, and by means of a reunited Christendom to find the solution for the political, social, and religious difficulties of the time. Surely, it is our duty to do our utmost to further such wishes. Surely there was never a period in the history of Christendom when there was a more favorable opportunity for the realization of such desires."

THE SOCIAL VIEW.

The announcement of the Czar of Russia, that he will uphold aristocracy as ardently as did his father, greatly disappointed the hopes of those who looked for him to favor Republican institutions in Russia. However, he is showing his interest in the general welfare by arrangements for compulsory education and free schools.

***

"Speaking recently at a banquet, the Pope's delegate, Mgr. Satolli, concluded by saying that the opinion was certainly growing that we were nearing a most critical point in history, and that in this country, especially, great problems would soon demand positive solution. All the horrors of a social revolution were predicted by men as renowned for accurate and calm thinking as Prof. Goldwin Smith and Prof. VonHolst. The Apostolic Delegate held, with a recent magazine writer, that the Catholic Church alone held the true solution of the terrible problem, which lies on the threshold of the twentieth century, and that it belongs to the Pope alone to pronounce a social pax vobiscum."

***

"General Booth, of the Salvation Army, a close observer of men and things, expressed himself as follows to a reporter of the Toronto News, when asked respecting a prophecy made by him since his arrival in Canada to the effect that the 19th century would close with greater horrors than did the preceding century:--

"Any one who knows the world and society, and hears the rumblings of discontent, if he is not blind, can easily see and forecast serious results. The masses are dissatisfied, and they are determined that their wrongs shall be righted. They have been gaining power to this end for many years by extending the franchise, and unless Governments, and those who control affairs, can bring about harmonious relations amongst all classes, there will be an outburst such as the world has never known."

***

All men are coming to see what our readers have for fifteen years been viewing from the Watch Tower of Zion through the telescope of God's Word. And now, as showing men the futility of hope in their own efforts for the relief needed, the world is witnessing the general disintegration of labor unions. A labor paper, the Chicago Dispatch, says:

"The labor union is rent by internal dissensions and bickerings, and unless the hard feeling engendered during the past six months is eradicated the hopes of the workingmen in the battles to be fought this spring are small indeed. ...Ninety-nine per cent of the quarrels and splits in the labor movement are caused by the failure of ambitious men, totally incompetent to be elected to office. These, with the assistance of the disorganizers, have been doing their work well."

The effect will be a general discouragement for a time, in which hope will be smothered; until finally, the pressure becoming too general, as well as too heavy, the explosion and disruption mentioned by General Booth and the Pope, but long ago predicted by the Lord, will come to pass.--Dan. 12:1; Jas. 5:1-4; Zeph. 3:8,9; Matt. 24:21,22.

===================

R1792 : page 81

THEOLOGIANS BECOMING RATIONALISTS.

DR. Lyman Abbott's paper in a recent issue says:--

"One of the most significant signs of the times is the change of attitude among scientists toward religious questions. Those who keep pace with scientific thought, and are familiar with the atmosphere and spirit of scientific investigation in the universities abroad, have been struck by the radical change which has taken place in the last twenty years. What now strikes one in the attitude and spirit of a great many scientific men is a spirit of reverence toward the religious side of life."

While we agree that it is a fact, that the leading scientists and the leading theologians have come into closer sympathy of thought within the last twenty years, we account for this in a totally different manner. We hold that it is the theologians, and not the scientists, that have changed their base and made warfare between the two no longer reasonable.

If these theories of Professors Darwin and Huxley have been changed within the last twenty years, we know nothing of the changes. But who is not aware that all the

R1792 : page 82

theologically great (Isa. 29:14) have surrendered to the Darwinian theory, that man was not created in God's image, but had apes for his parents, and is merely one or two evolutionary steps in advance of them? Who is not aware that as fast as Darwin's theory of evolution took hold, it displaced the Bible theory of a fall of mankind into sin and death, and substituted the reverse theory --that man never fell at all, but has been coming grandly upward out of the bad condition in which his ape parents started him, to his present development; and that death, so far from being the penalty of Adamic sin, is really another grand step in evolution into a still higher condition than manhood?

Who does not know that Rev. Henry Ward Beecher, Dr. Abbott's predecessor in Plymouth church pulpit, was one of the first theologians to surrender to science, and that he publicly said to his congregation, "If Adam fell at all, he fell upward; and if you believe that legend of the Garden of Eden, the eating of an apple, original sin, etc., you have no farther use for my preaching?" Who does not recall Mr. Beecher's public recognition of Robert Ingersoll about the same time?

Who is so blind that he cannot see that the leading theologians have not only rejected the Bible account and accepted the deductions of science, falsely so-called, respecting the origin of man, but that many of the foremost of them, Mr. Abbott among them, have endorsed the so-called "higher criticism" views of Professors Briggs, Smith, Harper and others, which are substantially the views of Paine and Voltaire respecting the Bible--that it is not of divine origin or authority, and that the utterances of its writers are to be generally rejected, although a good thought may here and there be gleaned from the rubbish by the aid of these professors, so very wise and almost infallible in their own eyes?

And yet, knowing all this, one of these gentlemen tells us, as above, that a radical change has taken place in scientific circles, in their attitude toward religion. No wonder that a change has taken place! It would be strange indeed if the scientists would keep up the fight after they have captured their opponents;--and more, after those once opponents have become their strongest allies, astounding them continually with their vigorous attacks on the Bible from the inside,--while still drawing their salaries and holding their titles as Doctors of Divinity. Verily, while the trusted Doctors are administering poison to the trusting patients on the inside, the outside assailants can afford to keep quiet.

In evidence that Dr. Abbott's views have changed, we quote from a Religious Dictionary edited by him and published exactly twenty years ago--in 1875. Therein he says,

"We think that science confirms at every point the great religious teaching of the first chapter of Genesis."--Page 233.

But the first chapter of Genesis declares not only that God purposed to make man in his own image, but also adds, "So God created man in his own image, in the image of God created he him." Dr. Abbott now rejects this, the greatest religious teaching of Genesis 1, claims that man was not created in God's likeness, did not fall from it and hence needed not to be redeemed nor restored to it; but that, evolved from an ape and in much of the ape's likeness, man has been going up to manhood grandly for six thousand years.

We might here remark that it is because what is true respecting Dr. Abbott's surrender to Infidelity is true also of nearly all prominent ministers in the pulpits of Christendom, that we think worth while to point out these matters so particularly. The poor "sheep" under guidance of such blind guides are following to the ditch of unbelief, as surely as did a similar class, warned by our Lord, at his first advent.--Matt. 15:14.

In further evidence that the change has been on the part of the theologians and not on the part of the scientists, we quote again from Dr. Abbott's book, published just twenty years ago (page 792), as follows:--

"The doctrine of Redemption is embodied in the promise with which the angel of the Lord accompanied his prophecy of the birth of Christ: 'Thou shalt call his name Jesus; for he shall save his people from their sins.' The doctrine of redemption, then, is that the human race have come into bondage to sin and sinful habits and propensities, and at the same time under just condemnation of God's law, because of them [See Rom. 5:12]; and that God has sent his Son into the world, not only by his death to atone for their past sins, so that they may be freely forgiven for the past, but also by his present power as a risen Savior, spiritually dwelling in the hearts of his people, to deliver them from the power of sin, and enable them to become followers of him in their lives and conformed to him in their character."

How beautifully and simply the above quotation expresses the truth upon this subject!--man's sin, his just condemnation, the atonement by the death of our Lord as a ransom-sacrifice, the forgiveness and reconciliation thus effected, and the new life in his people fashioned after his as a copy. Alas! that one who so clearly saw the truth should so greatly change in twenty years as to say, as he did on Sunday, March 3rd, as reported in the New York Times:--

"I mean what I say, It was not by his death that Christ saved the world, but by laying down his life for the world. Passion week began when he was baptized."

Here Dr. Abbott distinctly denies the value of our Lord's death as the basis of reconciliation between God and the sinful, fallen race, and claims that it was the three and a half years of our Lord's ministry, his conduct and teaching (and not his death as man's ransom) that saves the world. The Evolution theory led him to this position. Having rejected the doctrine that man was created in God's image and that the race in Adam fell from it into sin and just condemnation, and having accepted the theory that all men have been advancing from apehood toward God's likeness by evolution, he would be compelled by the force of logic to deny that Christ's death redeemed anything or

R1792 : page 83

atoned for anything; for if the present development of our race is progressive, and according to divine arrangement, the race has no sin to be atoned for or forgiven. But Dr. Abbott and his hearers were not yet ready to cast the Word entirely aside, so he proceeds to endeavor to show that our Lord's work for the race "was not by his DEATH" as a propitiation [satisfaction] for our sins, as the just for the unjust, but by his consecrated living, during the three and a half years following his baptism. We have already pointed out that, as in the case of the Church each consecrated one is reckoned as beginning the sacrifice from the time that he consecrates himself even unto death, so with our Lord and Redeemer, his sacrifice, which ended at Calvary, was begun at his consecration at baptism.* But the entire plan of redemption would have been a failure, and our race would have remained "strangers and foreigners" to God, sinners,--"without God and having no hope" had not his death sealed the New Covenant.

But that Dr. Abbott totally rejects the value of the ransom-price, Christ's death, and holds that merely the good words and deeds of our Lord were all that was needed and all that benefited men, and that his death at Calvary was of no redeeming value, but merely an evidence of his devotion, is clearly shown by other statements, as follows:

"The crucifixion was rendered necessary by the fear and hate of men....If the world had been willing to take Him and follow, the world might have been saved without a drop of blood or a throb of anguish."

It was with these words that this wandering star in the ecclesiastical heavens led a large congregation of professing Christians to the celebration of the Lord's Supper. Because his mind had been poisoned by "science, falsely so-called," and perverted from the simplicity of the doctrines of Christ, "as the serpent beguiled Eve," this once able man becomes a sophist who deludes his flock, so that when they read, "Without the shedding of blood there is no remission of sins," and again, "This is my blood of the New Covenant, shed for many for the remission of sins," they will, under his instruction, conclude the very reverse to be the truth, that his death was not necessary either for the forgiveness of their sins or their reconciliation to God, but merely their acceptance of and obedience to his pattern life.

Every child of God who has gotten awake to the present situation should lift up his voice like a trumpet and call the attention of all the true sheep to the misleading of their blinded shepherds. Tell them that the true Shepherd is calling, "Gather my saints together unto me--those that have made a covenant with me by sacrifice."

---

*See TABERNACLE SHADOWS, page 43.

===================

R1793 : page 83

HOW ARE THE MIGHTY FALLEN!

WE clip the following, from the New York Times. It is no doubt a faithful report of recent utterances of Dr. Lyman Abbott in the famous Plymouth Church pulpit. How sad to see that a man once so able a defender of the Scriptures and so well informed respecting them is now so blinded as to make the serious misstatements shown below. We discuss the subject because these are general errors into which Christendom as a whole is rushing, blindly following such leaders. We quote:--

"Traditional theology supposed that God made man perfect; but what is meant by perfect, traditional theology does not disclose. The idea of man being created perfect has been carried to such an extent that I know of an instance in which a Methodist minister in Connecticut stated to his congregation that so great was Adam's perfection that he had a knowledge of the telegraph.

"Adam, although perfect from the point of view of traditional theology, fell when he was tempted with an apple, a temptation which even a schoolboy is able to resist.

"Evolution takes a very different view of man and holds that he is the result of a slower process in which his lower physical and his lower moral attributes and conditions have been lifted up to their present higher conditions.

"The doctrine of the fall of man from a state of perfection is not to be found in the Bible outside of the third chapter of Genesis. Christ never refers to Adam's fall. John, Peter, Matthew, Jude and the others never do. St. Paul does so only once, and then mentions it incidentally to illustrate only.

"It is generally asserted and believed that sin came through Adam. It is as universal as humanity, and, therefore, grace came.

"I am not a believer in the perfect man of traditional theology. I am a believer in evolution, and I tell you frankly, that I do not believe in the third chapter of Genesis. I consider it to be a legend of the early writers, which some early poet took up, like the Arthurian legends were taken up, and worked into it a sort of spiritual life, and that as such it has come down to us.

"When Paul came to portray the drama of sin, he had nothing to say about Adam on original sin."

The Lord truly declared through the Prophet (Isa. 29:14), "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The most ignorant member of Mr. Abbott's congregation would not probably have blundered into so foolish and untruthful a statement respecting the teachings of the Scriptures.

Let us search the Scriptures. Let us see whether or not our Lord, Peter, Matthew, John, Jude and Paul knew nothing and wrote nothing concerning the fall of Adam, and "never refer" to it, except St. Paul "only once," and then to "illustrate only."

Mr. Abbott says, "only once," as though he thought that his audience ought to forgive St. Paul for lying just once, as he did it "to illustrate only." But if St. Paul's plain teachings belied the facts just once, for illustration or other purpose, it would be sufficient to shake and break all confidence

R1793 : page 84

in him as one of those twelve Apostles inspired and infallibly guided in all of their doctrinal utterances by the Holy Spirit, so that we might be sure that in building upon their testimony, we were building upon the foundations of faith which God himself had established.--See Rev. 21:14; Matt. 18:18; Eph. 2:19-22.

OUR LORD AND HIS HOLY PROPHETS AND APOSTLES DID PREACH THE FALL.

First of all we remark that the doctrine of the fall of man in Adam did not require statement, as if it were a new doctrine; for the Jews already believed it, having been instructed therein by Moses and the prophets, whose writings were read "in the synagogues every sabbath day." (Acts 15:21; 13:27.) The fact that our Lord endorsed the teachings of Moses without exception, and declared that not one jot or tittle of the Law could pass away unfulfilled, was quite sufficient endorsement by him of all that Moses wrote in the third chapter of Genesis, as well as in all the other chapters of the Pentateuch. The doctrine that Adam had sinned and fallen from divine favor and that all mankind as his offspring shared naturally in Adam's curse, and, as a result, had all been "born in sin and shapen in iniquity" was the very essence of Jewish belief upon and into which

R1794 : page 84

were fitted the various typical sacrifices for sins, atonements and washings from uncleanness.

The Prophet David acknowledges the perfection in which man was created, saying, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands." (Psa. 8:4-6.) He acknowledges also the fall, saying, "Behold I was shapen in iniquity and in sin did my mother conceive me." (Psa. 51:5.) Having the same view of the fall, Job asks, "Who can bring a clean thing out of an unclean?"--Job 14:4.

Solomon the wise declares, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."--Eccles. 7:29.

All the promises of a new heavens and earth,--of a time when the wilderness shall blossom as the rose and the knowledge of God fill the earth, and his favor be offered through Christ to all who will go up on the highway of holiness, are but so many promises of Eden and Paradise to be restored, and were so understood by the Jews, and so spoken of by our Lord and the apostles, and so symbolically pictured in Revelation.--Rev. 2:7.

Our Lord distinctly declares that he came "to seek and to recover that which was lost." Thus he teaches man's original harmony with God and his loss of life and of God's fellowship; and that his own mission was to restore the original conditions. He declares also that he came to give his life a ransom [lutron anti--a price in offset] for all. This is another declaration of man's original perfection, and of his fall into sin and its penalty, death, and of his need of a ransom therefrom. Because if man's life were not under divine sentence, it could not be ransomed or bought back; and if under divine sentence, the implication is that at some time in the past man had been tried; and if tried, that trial implies a condition fit for trial,--a condition of capability for obedience,--the very perfection and trial and fall recounted in Genesis.

The Apostle Peter teaches the fall when he says, "Ye were redeemed...with the precious blood of Christ." He taught the same thing in unmistakable language when, in his discourse at Pentecost, he spoke of the "times of restitution." Restitution means to put back as before. If there had been no fall from perfection, and if Peter and the people who heard him had not so believed, he would not have mentioned restitution (Acts 3:19-21) as a part of the gospel hope which he was commissioned by the holy spirit to preach. We may be sure that if under the inspiration of the holy spirit the Apostle Peter had the Evolution view of Dr. Abbott, Prof. Drummond, et al. (that man was created about on a par with the monkey), he never would have mentioned restitution as a glorious hope to be anticipated as part of the Millennial blessing. Would Dr. Abbott preach restitution? Did he ever preach from these words of Peter as a text? We presume not. It would fit very poorly with his theory; for if the past six thousand years have been spent in lifting man up from an apelike condition to intelligence, restitution would mean the undoing of it all, and a return to ape-like-ness;--and not to the God-like-ness in which the Scriptures declare that man was created, from which he fell, to which he has been redeemed, and to which, if he will, he is to be restored. And yet, astounding fact! the Apostle Peter declares not only that he believes in restitution, but that God has spoken of it; not only once, but "by the mouth of all his holy prophets since the world began." (Acts 3:19-21.) No wonder, then, in view of so general instruction by God for so long, that the people knew of the fall so thoroughly that it was unnecessary for our Lord or the apostles to make it a special subject of discourse, although all of their utterances were in harmony with it and implied it.

Dr. Abbott is willing to concede that the inspired Apostle Paul mentions the fall "only once," and he seems willing to forgive that once because it was "to illustrate only." If Dr. Abbott would not use bald untruths to illustrate his discourses, why offer such an excuse for St. Paul?

But if mention of the fall be an error, Dr. Abbott will have to forgive St. Paul more than once. If mistaken at all on this point, St. Paul, as well as the others, was much mistaken; for, as we will show, he mentioned the matter several times. Note the following instances and ask yourself whether it was natural or mental blindness (Isa. 29:11,14) that hindered Dr. Abbott from seeing any but one of these. We wonder which one of the many he saw:--

"Through the offense of one many be dead."--Rom. 5:15.

"Adam was not deceived, but the woman being deceived was [first] in the transgression."--1 Tim. 2:14.

"The serpent beguiled Eve through his subtlety."--2 Cor. 11:3.

R1794 : page 85

"By one man sin entered into the world, and death by [as a result of] sin, and so death passed upon all."--Rom. 5:12; 1 John 2:2.

"By one that sinned."--Rom. 5:16.

"As all in Adam die."--1 Cor. 15:22.

"By one man's offense death reigned by one."--Rom. 5:17.

"By the offense of one judgment came upon all."--Rom. 5:18.

"By one man's disobedience many were made sinners."--Rom. 5:19.

St. Paul referred to the fall every time he mentioned justification, or the ransom-sacrifice by which we are reckonedly justified; as, for instance, when he said, "I delivered unto you first of all that which I also received [first of all], how that Christ died for OUR SINS, according to the Scriptures."--1 Cor. 15:3; Jude 3.

With the testimony of St. Paul, of St. Peter, of our Lord Jesus and of "all the holy prophets since the world began," corroborating the account of Genesis 3, we advise Doctor Abbott, and all who have determined to reject God's revelation on the subject and to adopt instead human speculation and philosophy and "science falsely so-called," that they would better cut loose from the Bible entirely. Their claim of allegiance is injurious to the Book and to the Lord's cause in general, and is very discreditable to themselves, their honesty, etc., leading them to make such untruthful statements as the one we quote at the head of this article.

But so far from falling from the esteem of men, Dr. Abbott is being lionized by the ministers and school-men of all denominations. Amongst the speakers at a banquet of the "Methodist Social Union" on Feb. 1, at the St. Denis Hotel, New York City, Dr. Abbott's name was first in the announcement. This only indicates how general among the worldly-wise is the falling from grace now in progress --denying the fall of man and consequently the redemption from the fall by the precious blood of Christ. But we are assured that some things highly esteemed among men are an abomination unto the Lord; and surely this is one of them.--Luke 16:15; Heb. 10:29.

We are here reminded of our Lord's words,--"When the Son of Man cometh, shall he find the faith on the earth?" (Luke 18:8.) Evidently not to any great extent. "Let him that thinketh he standeth take heed lest he fall."--Psa. 91.

"In God I have found a retreat,
Where I can securely abide;
No refuge no rest so complete,
And here I intend to reside.

"A thousand may fall at my side,
Ten thousand at my right hand;
Above me his wings are spread wide,
Beneath them in safety I stand."

"His truth is my buckler and shield;
His love he hath set upon me;
His name in my heart he hath sealed;"
E'en now his salvation I see."

===================

R1794 : page 85

OUR LORD'S TYPICAL TRIUMPH.

--APRIL 7, MATT. 21:1-17; LUKE 19:29-48;
JOHN 12:12-19; MARK 11:1-11.--

Golden Text--"Hosanna: blessed is he
that cometh in the name of the Lord."

THE lessons of this quarter carry our minds step by step through the painful scenes attending the last days of our Lord's life in the flesh, ending with his crucifixion, and then introduce us to the risen Lord, mighty to save, having the keys of death and the grave. In the course of the last quarter we saw his rising popularity with the masses of the people, attracted by his miracles and astonished and fascinated by his teachings; and, with them, we have marvelled at the gracious words that proceeded out of his mouth, and have hung upon his words, and our hearts have burned within us while the spirit of God has applied to us also the balm of his counsel. And now as we mentally proceed with him through the last few days of his human life, let its solemn scenes bring our hearts into yet closer fellowship and sympathy with that wealth of love and tenderness which so freely sacrificed all things for our sakes.

R1795 : page 85

Three and a half years of public teaching and works which testified to the truth of his claims as the Messiah, ending with the raising of Lazarus from the dead, culminated in a seeming triumph which raised high the hopes of his disciples and of many in Israel that now their king, their Messiah, had indeed come and that the glory of Israel foretold by the prophets was soon to be realized. In this state of the public mind the Lord saw his opportunity to fulfil the prophecy of Zech. 9:9, by publicly essaying to assume the kingly office. And not only were the circumstances thus propitious, as foretold, but the time had come.

According to God's covenant with their fathers (Acts 3:25,26), the gospel of the Kingdom was to be to the Jew first. Yet God knew beforehand that, as a nation, they would neither appreciate nor accept it, and by his Prophet foretold that only a remnant of the nation would prove worthy of the covenant favor, and that the rest would be blinded (as they were by their prejudices and hardness of heart), while the great covenant blessing would be accepted and realized by some from among the Gentiles, who should be accounted the seed of Abraham to whom pertain the promises,--children not according to the flesh, but according to the spirit, having the faith of Abraham; for, as Jesus said, God was able of the very stones to raise up children unto Abraham.--See Rom. 9:27; Isa. 10:22,23; Rom. 11:7,11,12; Acts 13:46; Gal. 3:9,16,28,29; Matt. 3:8,9.

It was on account of this covenant of God with their fathers that Jesus, instructed by these and other prophecies, offered himself thus to fleshly Israel as their King, although he knew that, while the masses would give him a royal welcome and hail him with hosannas, their unstable and fickle minds, swayed by their false teachers and unwilling to act upon their convictions in the face of opposition, would, only a few days later, cry, Crucify him! crucify him!--John 12:1,12,13; 19:6,7,14,15.

Why then, is it asked, did Jesus go through this form of assuming kingly authority when he knew how it would

R1795 : page 86

result? We answer that, according to the teachings of the Apostle, this action was performed as a part of that great system of types which foreshadowed good things to come.

This triumphal entry into Jerusalem, together with its chronological order, prefigured the coming of Christ as king, in the end of this Gospel age, which is the antitype of the Jewish age, the two being exact parallels in both time and circumstances.* According to this remarkable parallelism we find the year 1878 A.D. to be the point of time in this age when the king, our risen Lord, was due actually to take his great power and begin his reign.

That such is the accomplished fact we have no hesitancy in stating. We have ample proof from the sure word of prophecy+ that the time is at hand for the setting up of the Kingdom of God in the earth under the dominion of his Anointed--the Church. Around this fact cluster truths of deepest moment, not only to Christians, but to the whole world, if they were only wise enough to hear and heed.

Many are blinded to the fact of the Lord's presence, so clearly indicated in the Scriptures, by their misapprehension of the manner of his coming. Expecting to see him in the flesh, and his coming to be announced by the blast of a literal trumpet and visible to the natural eye in the literal clouds, they are unable to see, to recognize, him as having come and as now present, not in the flesh, but a spirit-being, invisible to the natural eye, yet clearly attested to the eye of faith by the sure word of prophecy, and to discern his presence and power in the midst of the clouds of trouble now so rapidly casting their dark shadows over the whole world. Nevertheless, these are facts, and of most solemn import, especially to all that name the name of Christ. You that are faithful they bid to "look up, and lift up your heads; for your deliverance draweth nigh" (Luke 21:28); while you, professed Christians who have grown lukewarm and indifferent, and you that are of the world seeking to satisfy your soul's cravings with the husks of worldly pleasure, all unmindful too of the cries of the oppressed and the woes of the suffering, you they bid beware of "a time of trouble such as never was since there was a nation"--a trouble even now imminent.--Dan. 12:1.

The authoritative course of the Lord upon this occasion, in overthrowing the tables of the money-changers in the temple (Matt. 21:12,13), saying, "It is written, My house shall be called the house of prayer, but ye have made it a den of thieves," as a typical act, indicates what is elsewhere also stated, that in the end of this age judgment begins with the professed house of God (1 Pet. 4:17), and his great displeasure against those who make merchandise of the truth.

Then followed the healing of the lame and the blind who came to him in the temple (Matt. 21:14), showing how the spiritually lame and blind in the church here may also be blessed by his healing touch.--Rev. 3:18,19.

And when the chief priests (Matt. 21:15,16; Luke 19:40) expressed their displeasure against those who glorified the new king (as the chief priests--the clergy--do to-day against those whose blindness and lameness the Lord has healed), Jesus said, "I tell you that if these should hold their peace, the stones would immediately cry out." Why? Because the Prophet Zechariah (9:9) had foretold the shouting and rejoicing, and now the time had come and the prophecy was sure to be fulfilled--"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee," etc. So it was in the type then; and so it is in the antitype now. As truly and as necessarily as there was shouting and rejoicing there, so there is and must be now. Great is the joy now among the saints as they recognize the King; and their proclamation of his presence and Kingdom is the "shout," heard, if not believed. "Yea," said the Master, "have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Even so is it now also in this antitype of that day; for it is not from the chief priests, the clergy, of to-day that the hosannas rise in recognition of the King's presence and power here, but out of the mouths of the common people--"of babes and sucklings" are heard the notes of praise and jubilee--"Hosanna to the Son of David" who has come to reign, and who is even now setting up his Kingdom.

---

*See MILLENNIAL DAWN, VOL. II., Chap. vii.
+See MILLENNIAL DAWN, VOLS. II. and III.

===================

R1795 : page 86

THE WICKED HUSBANDMEN.

--APRIL 14, MARK 12:1-12; MATT. 21:33-46; LUKE 20:9-19.--

Golden Text--"They will reverence my son."

THIS parable was very promptly recognized by the Jews as spoken against them (Mark 12:12); and so aptly did it represent their state of heart that its only effect was to arouse them to renewed energy to fill up the iniquitous measure of their guilty fathers and so fulfil the final prediction of the parable.--Verse 13.

The foundation of the parable is the very similar language of the prophecy of Isaiah 5:1-7, which is explained thus--"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."--Verse 7.

The parable, briefly interpreted, would read thus--"A certain man [God] planted a vineyard ["the house of Israel" --Isa. 5:7. See also Psa. 80:14,15; Jer. 2:21] and set a hedge about it [the divine law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the ministration of his faithful servants, all of which served to separate them from the ungodly, surrounding nations, and to protect them from their influence], and digged a place for the winefat [or wine press, including the trough in which the grapes were pressed and the vat for the reception of the juice pressed from them. Thus God represents the various advantages conferred upon Israel, such as the worship of the sanctuary, the wonderful leadings of Jehovah, the teachings of the prophets, all of which should have caused the vine, Israel, to yield a large increase of precious fruit and caused her vats to overflow with wine. Well did the Lord inquire through his prophet, "What could have been done more to my vineyard that I have not done in it?"--Isa. 5:4], and built a tower [a watch tower for the protection of the vineyard--representing God's care over it in setting watchmen, the prophets and others, upon the towers of Zion--Ezek. 3:17; Isa. 62:6; Jer. 6:17], and let it out to husbandmen [the priests and leaders of the people, whose duty it was to instruct and to lead in the right ways of the Lord, which they were miserably failing to do], and went into a far country [left the vineyard thus prepared and equipped with every advantage to insure an abundant harvest, which he had a right to expect at the

R1795 : page 87

appointed harvest time, in which those addressed were then living]."

The fruits which the Lord had a right to expect from Israel in view of all his favors to them as a people were gratitude, love, obedience, meekness and readiness of mind

R1796 : page 87

and heart in the end of the age to follow the further leading into the new paths and the greener pastures of the Gospel dispensation, through the long promised and then present Messiah, the Son of God. These fruits, properly cultivated all through the age, would also have been manifested in a proper treatment of the prophets and in giving heed to their counsel and warnings; but the fruit was sadly lacking.

Verse 2. "And at the season [at such times as it was proper to expect some fruit] he sent to the husbandmen a servant [a prophet or teacher], that he might receive from the husbandmen [--through their influence; for the rulers in Israel, because of their influence and power, were held specially responsible for the course of the nation, although this did not relieve the masses of the people, the individuals of the nation, from responsibility] of the fruit of the vineyard."

Verses 3-5 refer to the shameful handling of those worthy servants of the Lord. See also Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20,21; 36:16; Acts 7:52; Heb. 11:35-38.

Verse 6. "Having yet therefore one son, his well beloved [the Lord Jesus, who thus spake to them], he sent him also last unto them, saying, They will reverence my son." Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation.

Verse 7. "But those husbandmen [the chief priests and rulers] said among themselves [they plotted privately and deceitfully, saying in substance], This is the heir [this man claims to be the king, the Messiah of the Jews]. Come let us kill him, and the inheritance shall be ours [the desire to retain their prestige and power was the very object of the leaders in Israel in persecuting and finally crucifying the Lord]."

Verse 8 was a prophecy of the murderous culmination of the wicked purposes that were even then filling their hearts.

Verse 9 foretells the purpose of God to cast those wicked husbandmen out of their offices and to give his favors to others than the Jewish nation; viz., the Gentiles.

Thus ended the parable with its awful significance of the triumph of evil; for full well the Lord knew that his days were numbered. But he did not wish to leave them with the idea that their triumph would be lasting, and so he called their attention to another prophecy (Psa. 118:22,23), saying, "Have ye not read this scripture?--The stone which the builders rejected is become the head of the corner: this was the Lord's doing and it is marvelous in our eyes."

This was said in reference to his triumph in the resurrection and his future glory as the king of the whole earth.

Verse 12 shows the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. Not a selfish thought stirred his generous soul. Here was goodness, purity, benevolence, grace, standing on the verge of an awful tragedy, with calmness and composure doing the last works of his earthly life. He had no time for gloomy thoughts or fearful forebodings: he must be about the Father's business. He must give the last words of testimony, of instruction, of warning, and fulfil all that remained to be fulfilled of the prophecies concerning him in the flesh. Then he was ready to be offered for the sins of the world --for just such ungrateful, wicked people as the Jews had proven to be, even under all their advantages, and as the Gentiles also were without those advantages.

But, thank God, he shall yet see of the travail of his soul and be satisfied.

===================

R1796 : page 87

WATCHFULNESS.

--APRIL 21, MATT. 24:42-51; MARK 13:32-37; LUKE 21:34-36.--

Golden Text--"Take ye heed, watch and pray."

NEARLY nineteen centuries have passed since our Lord instructed his disciples to watch for his second coming, saying, "Watch therefore; for ye know not what hour your Lord doth come" (Matt. 24:42); and to make sure that the whole Church to the end of the age should feel this command incumbent upon them, he added, "And what I say unto you I say unto all, Watch!"--Mark 13:37.

Again he said, "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.... Be ye therefore ready also, for the Son of man cometh at an hour when ye think not. Let your loins be girded about and your lights burning."--Luke 12:35-40.

That the early Church lived in joyful anticipation of this longed-for event is manifest from many scriptures. (See 1 John 2:18; 2 Tim. 2:18; 2 Thes. 2:1-5.) And when the Apostle Paul had about finished his course, he looked forward to this event as the culmination of his own and the whole Church's hope, saying, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing." (2 Tim. 4:8.) To them the appearing of the Lord was the consummation of their hopes, and their one concern was to be found approved of him at his appearing.

But how is it to-day? Alas! professed Christians have generally forgotten to watch for his appearing. They seem to have concluded that the watching will never be rewarded, and that the time of his advent will never be revealed. Its object--the establishment of his Kingdom, the exaltation of the Church and the blessing of the world--has been overlooked and also nullified by erroneous doctrines which have been accepted and which have subverted the truth.

In this state of mind and under the delusions of various errors, they have concluded that it is wrong to study prophetic time with a view to a knowledge of the time of the Lord's return, and to this effect quote the Lord's words--"It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts 1:7.) Yes, we reply, and he also said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father."--Mark 13:32.

But is it reasonable to conclude that neither the Lord's people, nor the angels, nor yet the Son of God, would ever know the times and seasons of God's appointment? Certainly

R1796 : page 88

not. Because the time was long according to human reckoning, and a knowledge of it would therefore have been discouraging, it was wisely kept secret, not only from the Church, but also, and for the same reason, from angels and even from our Lord Jesus while in the flesh, and must continue so until the proximity of the event renders the knowledge of the time no longer a cause of discouragement, but, on the contrary, of the revival of hope and anticipation.

The Lord surely knew about it after his resurrection when all power in heaven and in earth was given unto him--when there was in such knowledge no longer any cause of discouragement to him, the cross-bearing having ended and the glory begun. And it was to the intent that the Lord's people might know when God would see fit to reveal his times and seasons, that the waiting Church was told to watch.

The injunction to watch implies not only some advantage in watching, but also that the manner of the Lord's second advent might be so contrary to the general expectation as to require some discernment on the part of the watchers. The advantages of watching have been to keep fresh in mind the inspiring hope of the Church--the reunion with Christ in glory, the reign with him in his kingdom, and the privilege of cooperating with him in the blessing of all the families of earth, and to keep the heart in love and harmony with the Lord and his work. Thus, at his coming, the watchers would be found in readiness to sit down to meat and be served by the Lord, who himself would make known to them the secret of his presence. As at the first advent he was present some time before his presence was declared and recognized, so at his second advent his presence, which was due in 1874, only began to be recognized subsequently as he drew the attention of the watchers to it through the Word of truth.

It is the mistake of those laboring under the delusions of various popular errors, to think that they must watch for the appearance of the Lord again in the flesh, in the body of his humiliation, to see him descend from heaven in the literal clouds, and to hear the blast of a literal trumpet announcing his presence. But those who watch unto "the sure word of prophecy, which shineth as a light in a dark place," know that "though we have known Christ after the flesh, yet now henceforth know we him [so] no more;" that the clouds in which he comes are the clouds of trouble predicted by the prophets (See Dan. 7:13,14; 12:1; Matt. 24:30; Rev. 1:7); and that the trumpet sound is the sound of "the last trump," "the trump of God," "the seventh trumpet," whose sounding is in the momentous events of this day of the Lord, just as the preceding six were sounded in other historic events; for if, as all admit, the first six trumpets were so sounded, why should we indulge the unreasonable idea that the seventh will be a blast on the air?* Those who have been watching thus unto

---

*For treatment of this subject see MILLENNIAL DAWN, VOL. II.

the sure word of prophecy, and who have also been watching unto prayer and thus keeping their hearts in a humble teachable attitude, have been and are being made to sit down to meat at the Master's table, to realize his presence, and in his light to read with unclouded vision the wonderful working of the divine plan of the ages and to see the duties and privileges of the hour.

Verses 44-46 show who will meet the Master's approval in this day of his presence. They will be, not only those who believe in him, but who also manifest their faith and love in active service--"Blessed is that servant." It is not enough, however, that they be servants of the Lord; for many serve very actively whose works are to be burned in the fiery trials to which they shall be subjected in this day of the Lord (1 Cor. 3:12-15); but they must be wise and faithful servants--servants who study to show themselves approved unto God, rightly dividing the Word of truth, servants who are anxious, not only about the amount of their service, but also that it shall be in exact cooperation with God, directed by his Word and controlled by its principles, and then faithfully performed, with an eye single to his glory.

"Blessed is that servant whom his lord at his coming shall find so doing. Verily I say unto you that he will appoint him over all his possessions." The whole storehouse of divine truth shall be open to such to be ministered by them to others of the household of faith. This is the present reward of the wise and faithful servants in the time of his presence, and thus they begin to enter into the joy of their Lord now--the joy of being taken into full confidence with God, of comprehending his deep and wide designs and cooperating with them (Luke 12:37); but the fulness of their joy will be when they pass beyond the vail of the flesh and are made like him and see him as he is.--1 John 3:2.

Verses 48,49 are a solemn warning to those who are thus blessed against a possible falling away from even such a favored condition. As long as we are in the flesh, we will have to war against its sinful proclivities. With the increase of knowledge pride may reassert itself or arrogate to self the honor of finding out God by searching, and, to a considerable extent losing sight of the great reward of faithfulness at the end of the present pathway of humiliation and sacrifice, seek to gratify present fleshly ambitions with the prestige gained by the knowledge of the truth. Such a one virtually says in his heart, "My Lord delayeth his coming"--the coming in the glory of his Kingdom, his personal presence being already recognized. That is the language of such conduct, whether it find expression in words or not; and then follow the unseemly acts to which pride, ambition and self-righteousness stimulate:--he begins to smite his fellow-servants (to act tyrannically over those who are faithful and, generally, because they are faithful), and to eat and drink with the drunken (to imbibe more and more of the spirit of the world, the spirit of selfishness, and to become intoxicated with it). Thus tyranny and selfishness go hand in hand, as in the notable instance of the inquisitions and indulgences in the Church of Rome. The only proper course for the Lord's* people at any time is to have "no confidence in the flesh," and to watch against its old ambitions under all circumstances, and to pray, lest we enter into temptation.

Verses 50,51. The penalty of falling away from such high privileges, and that in the face of a knowledge of the Lord's presence and the very near approach of his Kingdom and glory, is, as might well be surmised, a severe one --a penalty which such a one must shortly realize, when, in the overwhelming trouble that shall ere long put an end to all human ambitions, he comes to his sober senses and realizes that he has sold his birthright and is cut off from his former position in the body of Christ and appointed a portion with the hypocrites in the great tribulation with which this harvest period closes. God forbid that any of those at present rejoicing in the truth should thus fall away, now when the Kingdom and its glory are so near. Yet it behooves all to watch and pray lest we enter into temptation.

---

*See our issue of July 1, '94, page 217.

===================

VOL. XVI. APRIL 15, 1895. No. 8.

CONTENTS.

Special Item--Being Reviled He Reviled
Not Again.................................. 90
Views from the Tower--............................ 91
The Drift of the Times........................ 91
The Just Shall Live by Faith...................... 92
God Not the Author of Sin......................... 93
Bible Study: The Lord's Supper.................... 94
Bible Study: The Agony in Gethsemane............. 95
Encouraging Letters............................... 97
The Memorial Celebration..........................100

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN

MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1798 : page 90

WHEN REVILED, HE REVILED NOT AGAIN!

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."--Matt. 5:11,12.

From various quarters come jibes and misrepresentations and bitter invectives against MILLENNIAL DAWN, the OLD THEOLOGY tracts, ZION'S WATCH TOWER and the Editor. We keep a file of these, and wonder how much shame and confusion of face will come to their authors when, very shortly, "every hidden thing shall be revealed," and the Lord shall make manifest to the world the now secret motives which actuate men in their opposition to truth.

In sending these to us (and we are always glad to receive them), the brethren often express their confidence that we will "reply" on the subject. But, since the WATCH TOWER was started, we have carefully refrained from personalities relating to ourselves or others. Nothing has ever appeared except what we deemed necessary by way of explanation to keep the flock from being deceived,--nothing more; nothing as a defense or bombast of ourselves, nothing of an attack upon others. We attack false doctrines, and, in the event of their being promulgated by well known, public men, we give their names. (As in the case of Dr. Abbott, Bishop Foster, H. W. Beecher, Prof. Drummond, et al.) But we never discuss men, nor personal affairs, theirs or our own. We are--
Set for the defence of the Truth, and the overthrow of Error, pertinent to the Gospel; not for self-defence, nor for attack upon others.

Our readers may rest assured, however, that if any criticism be made which in our judgment would need answer, it will be given. The so-called criticisms of MILLENNIAL DAWN so far are merely invectives apparently prompted by malice, which can command neither Scripture nor logic, and can use only epithets. They are worthy only of silent pity or benevolence, according to the standpoint of the writers. The best answer to anyone inquiring concerning such misrepresentations is to hand him a copy of the DAWN to read. That will be answer enough for people desirous of comprehending the subjects.

And we write thus for you, as well as for ourselves; for all associated with the truth bear some of its reproaches (Psa. 69:9), and will in due time share the rewards with our Lord and Head.

Let our watchword be, Onward! in the name and love and service of our King of kings. "Be of good courage, and he shall strengthen your heart."--Psa. 31:24.

page 90

MONEY IN THE MAILS is unsafe; and, besides, it puts too great a temptation before some people. Send by Draft or Money Order.

====================

R1797 : page 91

VIEWS FROM THE TOWER.

THE five items below are from the columns of The Gospel Message. We are glad to see that some of Zion's Watchmen are awake and not afraid to "Sound the Alarm!"

THE DRIFT OF THE TIMES.

"A western Bishop of the M.E. Church in conversation with one of our county workers in Nebraska said that Verbal Inspiration was one of the most dangerous doctrines ever taught, that it was the cause of more abominable heresies than most any other doctrine, being associated with such ideas as the Second Coming of the Lord, and the rest of those things, and urged another worker--a Methodist--to stand by the Church of his fathers.

"If this Methodist worker should stand by the Church of his fathers, he would probably not be in speaking distance of this present, Bible-destroying Bishop, for, thank God! Wesley, Fletcher and the fathers believed the Bible to be very words from God, and earnestly desired and looked for the second coming of Christ....Sound the Alarm!

***

"The First Congregational Church of Denver has just installed Dr. John P. Coyle as pastor. During the examination previous to the installation services he would not admit that Christ was the Son of God more than any other good man. That he lived in closer personal relationship with God and in greater conformity with his will and nature than any other who ever lived, he acknowledged, but no more. Answering the question, 'What do you mean by believing in the Lord Jesus Christ?' he said: 'Coming into the same kind of personal relationship with him that some poor fellow does who cannot get along without depending upon Brother Uzzell.' (This brother is pastor of a church that does much to supply the needs of the poor). He also stated that he regarded Christ as a consummation of the development of the world at the time when he came. ....At the conclusion of the examination the committee retired and discussed the situation nearly two hours, the final vote standing fourteen to five in favor of his installation as the new pastor....

"We say it deliberately, and after due consideration, we believe that it would have been better for this church to have installed some noted infidel, for then a less number would likely be deceived and led away into the arms of the Adversary. Thus the teachings of those destroyers of the Faith--Professor Herron and his associates--are being worked out in Congregationalism, and the end is not yet. Sound the alarm!

***

"A leading Y.M.C.A. in western Iowa analyzed its membership in the official organ of the Associations, and under denominations placed Catholics, Unitarians and Jews, along with Methodists, Presbyterians, Congregationalists, Baptists, etc., with no distinction whatever.

"A southern Y.M.C.A. General Secretary writes us of his dissatisfaction with his present work, and states that he is crowded from early morning until late at night with finances, gymnasium classes and the social and educational departments, and even the religious work is becoming such a display with catchy attractions that it is hard work to get a religious meeting (so-called) without a brass band, and the less spirituality there is the more it is liked, even by those who seem to deplore such a state of affairs.

"All classed in together, and all given over to worldly sides of the work, that the Society may be made to go, and be counted a success before men--these are certainly not the marks of a Christian organization. It is, however, gratifying to know that all the Associations have not reached this place, but such is certainly the downward tendency of the day; and lest many of our Christian young men be carried down the stream, the servants of the Master will do well to--Sound the alarm!

***

"Christian Science is developing rapidly. The teaching of the advocates of this unscriptural sect leads them into peculiar positions. In Burlington, Iowa, the disciples of this theory have requested that the authorities excuse their children from attendance upon the classes in physiology, maintaining that there is no such thing as a material body: they do not want their children to be taught to believe in lungs, livers and stomachs as actually existing. Of all the silly fads which intelligent people have been guilty of advocating, this fad of Christian Science seems the silliest: its very name is a misnomer, for they deny the Christ. If they have no bodily organism it seems a wanton waste of money to purchase food--they might better use their cash for the propagation of their doctrines....Sound the Alarm!

R1797 : page 92

***

R1798 : page 92

"A short time ago a prominent Presbyterian minister in eastern Kansas made the opening speech for a Hebrew fair. There were present Jews, Roman Catholics, Congregationalists, Presbyterians and other classes of people, and among other things he said, 'This meeting shows me that the people are rising above sectional differences and are becoming more acquainted with good ways along this line; it is a sign of progress and that man will soon be free. I love to meet men as men; God is the Father of all and not of any particular church. Such feelings better men and refine women, and I am glad to see all kinds of people here for the benefit of this church. I congratulate you on your Rabbi; he is the best minister you have ever had; he is a man of God; stand by him; he stands before you as a representative of the Almighty God.' The Rabbi then thanked the minister, saying, 'He is my brother, broad-hearted and world-embracing. I am glad to see such a union to bring offerings to the High Priests of Benevolence.' As he concluded his remarks the minister stepped to his side and the two grasped hands for a few seconds, after which, the minister announced, 'This fair is now open.' Among the attractions there were to be voting contests with prizes--the most popular young lady, a side saddle; the most popular minister, a fine clock; etc.

"Has this Presbyterian minister forgotten Calvary? --Does he intend to deny his Lord and Master? Our Savior said, 'No man cometh unto the Father, but by me,' and instead of preaching Jesus of Nazareth, Israel's crucified Messiah, to this poor Christ-rejecting Rabbi, he closely associates with him in the foolishness of a church show, and publicly tells him he is 'a man of God.' Such words seem almost to be blasphemy against God's only begotten and well beloved Son. May God forgive him, and raise up some faithful Gospel preacher in that city to--Sound the alarm!"

R1798 : page 92

THE JUST SHALL LIVE BY FAITH.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them who believe to the saving of the soul."--Heb. 10:38,39.

THERE is a solemn significance about these words of the Apostle which the thoughtful Christian will not fail to perceive. Those addressed are not worldly people, but consecrated believers, justified by faith in Christ as their

Redeemer. By faith they have passed from death unto life; to them old things have passed away and all things have become new; they are new creatures in Christ Jesus; they are sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with him, following in his footsteps of self-sacrifice, even unto death. They are begotten again to a hope of life (eternal), to an inheritance incorruptible and undefiled and that fadeth not away--an inheritance, however, into which they are not immediately ushered, but which is reserved in heaven for them.

The promises of God made to this class are exceeding great and precious, and if they are really believed they cannot fail to powerfully influence the life; but if they are not received, it is manifest that they can have no power over the life. And more, if they be not fully believed, if they be not personally appropriated, they are not applicable, and no one can hope for anything in them. This is clearly intimated in the above words of the Apostle--"Now the just shall live by faith." It is not enough that, by faith, we receive the first impulse of life, but, having passed from death unto life, by the same means, we must continue to receive and appropriate spiritual nourishment, that we may grow thereby: we must walk by faith, following the leading of the holy spirit through the Word of Truth.

In this way of faith there is much of present privilege, as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our Heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the holy spirit to our adoption and continued acceptance as sons of God, and the comfort of the Scriptures, the communion of saints, and the blessed inspiration, assistance and encouragement of all the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world--apart from its spirit and its fellowship. This is what it is to walk by faith. It signifies a course of life quite contrary to the usual order of the world, which is to walk by sight and after the desires of the flesh. Men of the world look at the things that are seen: they judge of their relative values, but only with reference to temporal interests, entirely ignoring their eternal interests and the claims of the Creator upon them. Lacking faith in the divine Word, they lack substantial hope beyond the present; and upon their own judgment of the relative values of earthly prizes and their hopes of winning them, they exercise themselves in their pursuit, leaving the questions of the future and of present responsibility to God practically out of consideration.

But not so is it with the true child of God. He walks by faith and not by sight: he looks not at the things that are seen, but at the things that are unseen (2 Cor. 4:18), ever bearing in mind that the things that are seen are temporal, uncertain and unsatisfactory, while the things that are unseen are eternal, sure to the faithful, and of inestimable value. He is living, not for the present, but for the future--for the things revealed to the eye of faith in

R1798 : page 93

the promises of God, all of which are yea and amen in Christ Jesus, to them that believe. In this life of faith the motives, hopes, aims, ambitions and joys are all of a higher, nobler order than those of the world; but they are such as depend entirely upon faith. If the Christian's faith be overthrown he must of necessity to that extent cease to live the life of faith; that is, he will cease to be actuated by the same motives, etc., which his faith previously inspired. And if, through unfaithfulness, his spiritual vision has become dim, so that he can no longer see or rightly estimate the value of spiritual things, the world, the flesh and the devil are still busy presenting allurements and deceptions to lead him farther and farther away from God, in whose favor alone is life.

Weariness in well doing and desire for the rewards of

R1799 : page 93

unfaithfulness are first steps in drawing back from the way of faith and also from the favor of God. In the light of our text, this drawing back is a most serious matter. The intimation of verse 39 is that it is a drawing back unto perdition, destruction--"If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

The drawing back may at first be a very slight departure from the narrow way of sacrifice--only a looking back, perhaps, with a sigh for the things behind, a little slowing up of speed in the race set before us; then a little disposition to compromise the truth in favor of the cravings of the fallen nature. Thus the way is prepared for the arts of the tempter, who is quick to note our weak points, and to take advantage of them in a manner best suited to our case. Subtle errors are brought to bear against the judgment; pleasing allurements, with a show of righteousness, are presented to the fleshly mind; and, almost imperceptibly, the soul forgets its "first love" for the Lord, and its first zeal in his service, and drifts away from the truth and the spirit of it, being no longer led of the holy spirit of God.

Few indeed are the children of God who have never been tempted in this direction; for we all have the treasure of the new nature "in earthen vessels," and between the new and the old natures there is a constant warfare; and only by continued vigilance can the new nature keep the old in abeyance. In the wearisome life-long struggle we often need our Father's chastening hand to guide and keep us in the way. "What son is he whom the Father chasteneth not?" By instruction, discipline, experience, he leads us on, and if at heart our disposition is to be led of the spirit--to gratefully receive the instruction, humbly accept the discipline, and meekly profit by the experience, then will the Lord have pleasure in leading us on from grace to grace and from victory unto victory. To merely stand and battle on the defensive is very wearisome, and gains no victory. To gain the victory we must not only put on the armor of God, but we must be heroes in the strife, and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. Love--love for the Lord, for the truth and for righteousness --must inspire us, or we shall never be victors. Love alone will keep us faithful even unto death, and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

In such faithful obedience to the truth, and earnest endeavor to conform to its principles, the way and the truth grow more and more precious, and our willing feet with joy are led in the paths of righteousness and peace-- into life everlasting.

The life of faith is an individual matter, as well of the heart as of the head. It is far more than an acceptance of doctrines which we consider Scriptural and therefore true; it is the assimilation of that which we have proved to be the truth, so that its principles become our principles, and its promises our inspiration. This is what it is to "believe to the saving of the soul." "As many as are led by the spirit of God, they are the sons of God." And however we may realize our insufficiency of ourselves to overcome the world, the flesh and the devil in this seemingly unequal contest, let us remember, for our encouragement, that he who has begun a good work in us will carry it on to completion, if we humbly submit ourselves to his leading and discipline. Our Lord's promise is that he will not suffer us to be tempted beyond what we are able to endure. Let us hold fast our faith and our confidence in his sure word of promise--hold the truth in righteousness and faithfulness, and we shall not be of them who draw back and mind earthly things.

===================

R1799 : page 93

GOD NOT THE AUTHOR OF SIN.

A BROTHER who was greatly helped by the vindication of God's character in the article, "Christian Common Sense," in our March 1 issue, refers us to Job 42:11 as a positive statement that the evil which befell Job was brought upon him by Jehovah.

In reply we quote from our issue of Aug. 1, '94, page 245, as follows:--

"Satan is indeed the prince of the air, the present heavens --ecclesiasticism, both heathen and nominal Christian-- and only the Lord's "little flock" are kept, so that the "wicked one toucheth them not."--1 John 5:18.

R1800 : page 93

"But in another sense Satan is prince of the air power, --literally. When Job was given into his hand to be tried, he manifested his power of death. He caused fire to fall from heaven (probably a bolt of lightning), and destroyed

R1800 : page 94

several of Job's servants and his sheep. He caused a great wind (a cyclone or tornado) to come upon Job's house, and thus killed Job's sons and daughters.

"Satan's object evidently was to make Job suppose that God caused those calamities and thus to cause Job to feel bitter and resentful against God, and to 'curse God and die;' or to shake his faith in there being any God. Indeed, that such was Satan's object is implied in the narrative; and Job's friends, although God-fearing men, were deceived into this view, and tried for days to convince Job that his afflictions were the work of the Lord. But of Job it is written, 'In all this Job sinned not, nor charged God foolishly [with being the author of his calamities.]'-- Job 1:22."

Nevertheless, Job knew to recognize his adversities as God permitted (Job 2:10); because Satan could do no more than God would permit him to do.

However, the Brother only partially grasped our argument; which was not that God never causes calamities, such as Job experienced, such as Israel experienced, and such as are promised in the judgments of the "Day of Jehovah;" but that God never commits sin (moral evil), nor influences nor compels men to do so.

We do not wonder that the real points might be confused in some minds in which Christian Common Sense rules, to whom it would be too absurd--nay, too blasphemous --to suppose that the Holy One, who is the very standard and pattern of righteousness (1 Pet. 1:15,16), could be the author and instigator of "all sin, wickedness and crime," as some are declaring is the "new light" into which they have come and into which they are striving to lead others. --See 2 Cor. 11:14.

Another inquiry is with reference to the Hebrew word rendered evil in Isa. 45:7 and Amos 3:6, which in our issue of March 1 we showed had not the remotest reference to moral evil, sin.

We reply,--The word in Hebrew is ra. It is translated thirty-two different ways in our common version, thus:--Adversity, Affliction, Calamity, Distress, Grief, Hurt, Ill, Mischief, Misery, Sorrow, Trouble, Wicked, Wickedness, Evil, etc.

Thus it will be seen that like our English word evil it might be used in referring to anything not good, undesirable; and both in the Hebrew and the English we should be obliged to judge from the context whether moral evil (sin) or physical evil (pain, trouble, etc.) is meant. We showed beyond question in our article referred to that the context showed that physical evil (trouble, calamity, etc.) is the only meaning which can be drawn from "evil" in the texts cited as proof-texts (Isa. 45:7; Amos 3:6) by those who would blasphemously, as well as foolishly, charge God with being the author and instigator of "all the sin and wickedness and crime" of the world.

An illustration of the use of ra where it does signify sin, wickedness and crime may be found in Isa. 5:20. It there, however, seems to apply to those who are traducing God's character--calling his good evil, calling his righteousness sin, and in general confusing themselves and others by calling darkness light, and light darkness. Verily, "If the light that is in thee become darkness, how great is that darkness."--Matt. 6:23.

[We still have over 1000 extra copies of our March 1 issue which we will supply free to our readers to loan to people disturbed by the blasphemous doctrine it opposes and exposes. An occasional one whose head has been confused by sophistry, but whose heart, as well as his tongue, is still loyal to the Lord, may be reached; but our experience is--not many. Whenever the blasphemous words have eaten "as doth a canker" (2 Tim. 2:17) into the heart, so that they love darkness rather than light, when both are before them,--prefer to think of God as the one from whom cometh every evil thought, propensity and act, rather than to recognize him as the Light wherein is no darkness--you may conclude that not only is the head confused, but that the heart also is radically antagonistic to both the spirit and the Word of God. Turn from such, notwithstanding their "feigned words," and turn to and fellowship "him that hath an ear to hear" and a heart to love the first principles of the gospel and only such further teaching as is in full harmony with those first principles. As our Lord did, let us give special attention to "Israelites indeed, in whom is no guile."]

===================

R1800 : page 94

THE LORD'S SUPPER.

--APRIL 28, MARK 14:12-26;--MATT. 26:17-30;
LUKE 22:7-30; 1 COR. 11:23-25.--

Golden Text--"This do in remembrance of me."

VERSES 12-16. The first day of unleavened bread when they killed the Passoverlamb, was the 14th of Nisan (See March 15 TOWER, page 71). The Feast of Passover began on the 15th and lasted for seven days; the day beginning at sunset--6 P.M., of the preceding day. (Exod. 12:18-20.) The prohibition of the use of leaven during this time was a reminder (1) of the haste with which they fled from Egypt, not having time to wait for bread to rise (Exod. 12:34,39); and (2) of their sufferings in Egypt, on account of which it was called the bread of affliction. (Deut. 16:3.) But (3) its chief significance was the putting away of sin, leaven being incipient putrefaction and hence a symbol of impurity. (1 Cor. 5:6-8; Matt. 16:6.) Considering Israel in its typical character and their deliverance from Egyptian bondage as a type of the deliverance of the world from the bondage of sin and death, this feast is seen to be a type of the world's proper condition in the Millennial age. Having, through Christ, experienced the great deliverance from the present bondage of sin and death and the great time of trouble, it will be required of all that they put away from them the leaven of sin and, in grateful remembrance of their deliverance, keep the feast (rejoicing in and partaking of the good things of God), not with the leaven of selfishness, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

R1800 : page 95

The killing of the passover lamb, which prefigured the sacrifice of Christ, was always done on the 14th of Nisan (Exod. 12:6); so also the sacrifice of Christ was accomplished on this same day, thus fulfilling the prediction of the type. The sacrifice of the lamb prefigured the sacrifice of Christ for the salvation of "the Church of the first-born," and the subsequent deliverance of the whole groaning creation of which the nation of Israel was a type.

During the passover week hospitality was recognized as a duty in Jerusalem: hence the readiness with which the Lord's request for a room was granted. Probably the man was a believer, as verse 14 would seem to indicate; or there may have been some previous arrangement with him, as verse 15 seems to show.

Verses 17-21. The strife to be greatest, mentioned only by Luke (22:24), probably began when they were taking their places at the table, each desiring to be nearest to the Lord and so manifesting somewhat of a selfish spirit. This was made the occasion of a very touching illustration of humility on the Lord's part, and the enforcement of the truth upon the minds of the disciples that without this very necessary qualification they could not enter the Kingdom of heaven.--John 13:5.

The attitude of the disciples upon the Lord's announcement that one of them should betray him showed at once the effect of this lesson on humility. They were not overconfident, but each seeming to fear his own stability, inquiringly turned to the Lord saying, not, Lord, is it this one or that one? but, Lord, is it I? They had the spirit of self-examination.

The hardness of Judas' heart and the depth of hypocrisy manifested in the coolness with which he heard the Lord's warning (verse 21) and in the deliberate plotting and wicked perseverance in evil are in marked contrast with the humble, loving spirit of the eleven. It is an illustration of the hopelessness of a soul willingly submitted to the power of Satan. Verse 21 leaves no ray of hope for his restoration. See also John 17:12. The goodness of God only hardened his heart and therefore there was no remedy.

Verses 22-24 point out the very obvious import of the emblems, bread and wine. The broken bread represented the sacrifice of Christ's humanity for our redemption, the benefits of which sacrifice we must individually appropriate by faith, such appropriation being symbolized by the eating of it. The cup, the wine, which symbolized his shed blood, the blood of the New Covenant shed for many for the remission of sins, had the same significance as the broken bread, our partaking of it also meaning our appropriation of the benefits of his sacrifice, thus securing our justification. So the Lord declares, saying, "Except ye [thus by faith] eat my flesh and drink my blood, ye have no life in you." (John 6:53.) And to this significance the Apostle Paul (1 Cor. 10:16,17) shows another; viz., our participation with him, as members of his body, in the sacrifice: --"The cup of blessing for which we bless God, is it not a participation of the blood of the Anointed one? The loaf which we break, is it not a participation of the body of the Anointed one? Because there is one loaf, we, the many, are one body; for we all partake of the one loaf."

R1801 : page 95

After the Supper followed all those words of instruction, consolation, comfort and hope, and the touching prayer reported by John (13:33-38; Chapters 14-17). It was a season never to be forgotten by the disciples, one whose influence was very manifest in their subsequent course.

Verse 25 foretells the final triumph of Christ and the Church when the sufferings of the present time are all ended. Then their feasting together will have a new and blessed significance, being commemorative of the heroism of their faith and their fidelity to the divine purpose under the most crucial tests, and a rejoicing together in the victory that faith and fidelity.

Verse 26. "And when they had sung a hymn they went out into the Mount of Olives." Instead of dispersing they went out together. Observing the Lord's sadness and forebodings, the eleven sought to comfort and help him with their love and sympathy, while Judas went on his diabolical errand.

===================

THE AGONY IN GETHSEMANE.

--MAY 5, MARK 14:32-42;--MATT. 26:36-46;
LUKE 22:39-46; JOHN 18:1.--

Golden Text--"The cup which my Father
hath given me, shall I not drink it?"

AS we consider the solemn scenes of this lesson, let it be with reverence and deep gratitude, remembering it was our load the Master bore, that it was the chastisement of our peace that was upon him, and that with his stripes we are healed.

The narrative, so familiar to every Christian, is one full of precious lessons, especially to those who, by his grace, are endeavoring to follow in the Lord's footsteps. We observe (1) that when the Master realized that his hour of betrayal and fierce temptation was close at hand, having first comforted, counselled, and prayed for and with his disciples, his next strong impulse was to seek a solitary place for prayer and communion with God, that he might find grace to help in time of need. (2) We note also his love for his disciples, and his desire for their love and sympathy in return. "Having loved his own, he loved them to the end." And because he loved them, and knew that they loved him, he permitted them to accompany him to the place of prayer, that they might watch and pray with him. Leaving all but Peter and James and John at the entrance of the garden, as a sort of outer guard against the sudden intrusion of his betrayer upon his last hour of prayer, he advanced with the three--the three in whose ardent natures he seemed to find the most active and consoling sympathy--and, with an earnest appeal to them to watch and pray, he left them and went about a stone's throw beyond. Three times did he rise from prayer and return to them in anguish of soul to feel the touch of human sympathy, saying, "My soul is exceeding sorrowful, even unto death." It was a sorrow, an agony, which, of itself, would have worn him out shortly--an intense mental and nervous strain which caused him to sweat great drops of blood.

It was no sign of weakness in the Master that he thus craved human sympathy. His was no coarse, stoical nature, insensible to pain and shame and loss; nor was it a proud, self-centered nature which stood aloof from human fellowship, although those with whom he associated were so far beneath his glorious perfection. Gracefully he condescended to men of low estate, and esteemed them brethren beloved, of whom he was not ashamed. His was a refined nature, keenly appreciative of all that is lovely and pure and good,

and correspondingly sensitive to pain from everything to the contrary of these. Human degradation and human woe must continually have borne heavily upon him during all his earthly life. But in this awful hour all the griefs and burdens of the whole world were rolled upon his shoulders, and he was to suffer as though he himself were the sinner--to suffer death, extinction of being, trusting alone in the Father's grace for a resurrection. Into this one hour were crowded, not only the mental realization of death and the physical agony and shame, the cruelty and torture of a horrible death, but also the sense of desolation to be experienced when even his beloved disciples, overcome by fear and dismay, should forsake him; and the sorrowful reflections upon the irretrievable loss of Judas, and upon the course of the Jewish nation--"his own" people, who despised him and were about to call down upon their own heads the vengeance of his blood, saying, "His blood be upon us and on our children." He foresaw the terrible calamities that in consequence must soon overwhelm them.
Then the degradation of a whole guilty world, which must continue to groan and travail in pain until by his sacrifice he should gain deliverance for them from sin and death, caused him to feel the burden of responsibility to an extent which we can only approximate, but cannot fully comprehend.
And in addition to all this was his knowledge of the fact that every jot and tittle of the law with reference to the sacrifice must be perfectly fulfilled according to the pattern in the typical sacrifice of the day of atonement.*
If he should fail in any part of the work, all would be lost, both for himself and for men. And yet, though a perfect man, he realized that the flesh, however perfect, was unequal to the task.

How much depended upon our Lord's fortitude in that awful hour, alone and defenceless in the darkness of overwhelming night, awaiting the certain arrival of his betrayer and the will of his persecutors maddened with hate and full of the energy of Satan! Oh, how the destinies of the world and of himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without divine aid, therefore it was that he offered up prayers and supplications with strong crying and tears unto him who was able to save him from death, by a resurrection.
The necessary comfort was provided through the Prophet Isaiah (42:1,6), by whom Jehovah said, "Behold my servant whom I uphold, mine elect, in whom my soul delighteth:
...I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee [from falling or failure], and give thee for a covenant of the people, for a light of the Gentiles....He shall not fail nor be discouraged."

When the fearful ordeal in Gethsemane strained the powers of endurance almost to their utmost tension his prayer was only, "If it be possible, let this cup pass from me: nevertheless, not my will, but thine be done." Then, though the cup might not pass from him, an angel came and ministered to him. Just how, we know not, but probably by refreshing his mind with the precious promises and prophetic pictures of the coming glory, which none of his disciples had sufficiently comprehended to thus comfort him in this hour when the gloom of thick darkness settled down upon his soul, crowding out hope and bringing a sorrow exceeding great, "even unto death." Ah, it was Jehovah's hand upholding him, blessed by his holy name! according to his promise, that he might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. It was not a courage born of stoical indifference to pain and shame and loss, but a courage born of that faith which is anchored fast within the vail of the divine promises and power. With his eye of faith upon the glorious victory of truth and righteousness, when he should see of the travail of his soul and be satisfied--satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth--yes, comforted and encouraged thus with a realizing sense of the rewards of faith and faithful endurance to the end, he could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which he overcame, even his faith, and so we also are to overcome.

Now commenced the realization of the dreadful forebodings of Gethsemane. Mark his calm, dignified fortitude, as he addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken him had he not voluntarily placed himself in their hand. Notice, too, his kind consideration for the bewildered and weary disciples, and his loving excuse for them, "The spirit truly is willing, but the flesh is weak," and his request to the Roman soldiers at the time of his arrest that they might be permitted to go their way (John 18:8), that so they might escape sharing in his persecutions. So through all the trial and mocking, and finally the crucifixion, his courage and solicitude for the welfare of others never failed.

As we thus view our Lord under a trial so crucial, and mark how the hand of Jehovah upheld him, let it strengthen the faith of all who are endeavoring to walk in his footsteps, to whom he says, Be of good cheer, I have overcome the world: and this is the victory that overcometh, even your faith. (John 16:33; 1 John 5:4.) Has not the Lord, Jehovah, commissioned his angels also to bear up the "feet" of the body of Christ, lest at any time they be dashed against a stone (lest some overwhelming trial should prove too much for them)? (Psa. 91:11,12.) Yes, as surely as his hand upheld the Head, our Lord Jesus, so surely will he bear up the feet. "Fear not, little flock: it is your Father's good pleasure to give you the Kingdom," though through much tribulation ye shall enter it. The angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation. Though their ministry is unseen

R1802 : page 96

by us, it is not therefore unreal, but potent for good. Our fellow-members, too, in the body of Christ are all the Lord's active messengers to each other, thus in turn sharing the privilege of bearing up the feet.

But to have this help in time of need we must invoke it. Every day and every hour is indeed a time of need; hence our necessity of living in an atmosphere of prayer--to pray without ceasing. And if the Lord needed often to seek retirement from the busy scenes of his active life to be alone with God, to keep the close bond of loving sympathy established, surely we need to do so; and in so doing we shall always find grace to help in time of need. In seasons of heavy trial the darkness may indeed so deepen upon the soul, as in our dear Lord's case, as almost to shut out the stars of hope; yet if, like the Lord, we hold on to the omnipotent arm of Jehovah and meekly say, "Nevertheless, not my will, but thine be done," his grace will always be sufficient; and with the Psalmist we can say, Though my flesh and my heart fail, yet God is the strength of my heart and my portion forever (Psa. 73:26); and, with the Lord, our hearts will respond--"The cup which my Father hath given me, shall I not drink it?"

---

*See TABERNACLE SHADOWS, page 39.

===================

R1802 : page 97

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--This morning, in thinking over the subject of "present experience," or "present privilege," I thought, I will write of it to one of the brethren; then I thought, I will write it to the Church at New York; then again I thought, No: I will write it to Brother Russell for the Church in general. So here it is:--

KNOWING AND DOING.

Practical and perfect obedience (on our part to God) "is a consummation devoutly to be wished." It is, it seems to me, one of the most timely, vitally important and intensely interesting subjects that can engage our attention at this season of the Christian year, when we have again been privileged to "Do this in remembrance of me."

It is not enough simply to resolve or determine to do right or to obey God. We may sing:

"I want to touch lightly the things of this earth,
Esteeming them only of trifling worth!
From sin and its bondage I would be set free,
And live, my dear Savior, live only for thee!"

But unless we go further, and actually make advancement in character, we will prove failures, and finally be completely shipwrecked.

"If ye know these things, happy are ye if ye do them." (John 13:17.) Our Lord, here, as in other places, lays special stress on obedience, as do also all of the New Testament writers. Many seem content simply to know these things. Alas! how many there are who stop with a knowledge of God's plan, as it is now revealed and understood, seemingly unmindful of the latter clause of this text. Their lives are not conformed to the Word, nor to the likeness of Christ. (See Rom. 6:17, Diaglott; Rom. 8:29; 12:1,2.) It would seem at first that they really desire to be moulded and fashioned into the image of God's dear Son, but they go no further. They are not willing to pay the price: obedience is the price. They are not willing to endure the self-sacrifice and self-denial required by their covenant; for the "High Calling" costs all we have, though it is also worth all it costs. But these forget, or disregard, our Lord's words: "Happy are ye, if ye do them!"

How prone we all are to desire and to acquire knowledge, at the expense of our spiritual development, and of the chief "fruit of the spirit," love--forgetting that "knowledge puffeth up, but love edifieth." Knowledge does not bring, nor produce, happiness. Obedience does. This we know, not only from our text, but by experience as well.

We must bear in mind, however, that obedience is prompted by love; even as he said: "If ye love me, keep my commandments;" or "If a man love me, he will keep my words." Our love, then, is the measure of our obedience, and vice versa.

Perhaps some one will say, "Oh! but you forget that he takes the will for the deed," and that it is written: 'Blessed is the man to whom the Lord will not impute sin.'" No, we do not forget: we are well aware of that glorious truth; but we claim that there is great danger, right here, of "presumptuous sins."--Psa. 19:13; read also Rom. 2:1-6; 6:12-22.

Let us now notice some other texts on the importance of obedience. In Mark 3:34,35, our Lord does not say, whosoever shall hear, or understand, or desire to do, nor even try to do, but "whosoever shall do the will of God, the same is my brother, and my sister, and mother." What a privilege! Is it not worth striving for?

Luke 6:46: "And why call ye me, Lord, Lord, and do not the things which I say?"

John 15:14: "Ye are my friends, if ye do whatsoever I command you." What an honor to be the Lord's friend!

Matt. 7:21-27: Here we are taught that works are not always obedience; in other words, "Obedience is better than sacrifice." Many there are who are consecrated to a system, or to a work, who are not fully consecrated to him. How earnestly we should desire and strive to be "wise" in his estimation!

James 1:25: "Blessed," not in his profession, not in his desire, nor yet in his determination; but blessed in his doing.

John 14:21-23: Here is an experience to be coveted.

Gal. 6:9--not in well-meaning, but in well-doing. So in 1 Pet. 4:19.

Col. 3:23: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Oh, to measure fully up to this experience!

Heb. 2:3: Simply to neglect is fatal. We must stand (Eph. 6:13,14), or progress. To stand, in this "evil day," requires the "whole armor;" and, to progress, we have to (beside having on the whole armor) "pray always" and "watch," as in verse 18.

When tempted in any line or to any degree, "Let us fly to the Word."--Matt. 4:4. Here are some of the "exceeding great and precious promises," upon which we may stand. Please read them carefully.--2 Cor. 12:9,10; 2:14; 1 Cor. 10:13; 1:26-31; 2 Cor. 9:8; Phil. 4:19.

We will never (while in the flesh) be exempt from temptations; but it is not a sin to be tempted: "He was tempted in all points like as we are, yet without sin!" We must expect a constant and a hard fight. Satan is so persistent. The poet says truly:

"Yield not to temptation; for yielding is sin.
Each vict'ry will help you some other to win."

So also there is truth in the old proverb, "We cannot prevent the birds from flying over our heads; but we can prevent them from building their nests in our hair." And the Scriptures exhort us to "Resist the devil, and he will flee from you." "Neither give place to the devil." "Above all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (one)." "Take us the little foxes (i.e., wicked thoughts, etc.,) that spoil the vines." "Love thinketh no evil!" (Oh, for instant and constant victory!) Whatsoever things are pure, lovely, etc., think on these things. See also 2 Cor. 10:5.

"All for Jesus, all for Jesus! all my being's ransomed powers.
All my thoughts, and words, and doings; all my days and all my hours."

As one recently wrote, "By never permitting wrong thoughts to have a place (in our minds or hearts), one can overcome much more easily. I speak from experience." Or, as another said, speaking from another standpoint, "We realize more and more the necessity for the development of positive traits of the Divine character, as well as the maintenance of our loyalty and integrity (to him) in the crucial tests to which the world, the flesh and the devil subject us. Oh, the sweet joy and peace that brighten our pathway tonight!" We must not only "cease to do evil," but we must "learn to do well"--really do good works; be "rich in good works;" "always abounding in the work of the Lord."

We all desire to be more spiritual-minded; but how can we? Answer: By feeding constantly on the Word, and by following closely in Christ's footsteps. (1 John 2:6;

R1802 : page 98

3:3; 1 Pet. 1:22; Acts 10:38.) A recent letter voiced my sentiments: "How I long for a higher life, a closer walk with God, a more realizing sense of Christ's presence. It does seem as though I were not living as high as I ought, or as in my privilege. I see so clearly the necessity of the willing sacrifice. I feel the need of higher, spiritual teaching."

Praise God! that we are growing up "in the unity of the Spirit" and to "the unity of the Faith." (Eph. 4:1-13.) Verse 13 should describe our present experience; or, better, our present experience should approximate that description. And, "speaking the truth in love, may [we] grow up into him in all things, which is the head, even Christ."

As a fitting close for this subject of obedience, I present this, as our motto for the coming year--"What would Jesus do?" And for a definite and complete answer, how appropriate his own words: "I do always those things that please Him!" (John 8:29.) Amen! And may God Almighty help us so to do!

Your Brother, "all for Jesus," JAMES A. WEST.

R1803 : page 98

DEAR BROTHER:--It is evident that not a few of your readers are solicitous in regard to their spiritual state and prospects; and well they may be, for the time is short, and the issues are tremendous.

In my own mind it lies in this way. When the Lord would open my eyes to the truth, he found in me a will at variance with his. I was born with it, and my evil acts were generated by it. My whole life and activity were inspired by self-will; and what was externally correct was vitiated at heart, because done in alienation from the life and will of God. The carnal mind minded not the things of God.

But, on acquaintance with himself and myself, I saw that, not only is his will sovereign, but righteous--holy, just and good; while mine, being variant from his, was essentially vicious, and could end only in ruin. "For desire, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." It follows that the universal welfare, in earth and heaven, demands the universal prevalence of God's holy will. His claim to our loyalty and obedience is co-incident with our truest welfare, and enforced by true love. Hence I renounced my self-reliance, self-assertion, self-seeking, and sank my whole self-will into his righteous will. I desire nothing more than his will, I accept nothing less. That he has a will about it, that covers all my case, enthuses me. I am of value in his sight when I am of his mind and will, and act on his plan; he is mine, and I am his; and I can trust his infinite wisdom and power to do all for me that is in his heart of love. Why should I ask more? how can I accept less than he so freely offers? I find it my wisdom to refer it all to his own wisdom and sovereign pleasure. Neither do I envy any other one's fortune. He has a dispensation for you, and also one for me--both conceived in consummate wisdom, and provided for of sovereign grace. Your fortune is fitted to you, and mine is suited to me. And when the Lord's will is done in you, and in me, and in every other one wise enough to submit theirs to his, then every star will shine in its own place and magnitude--even though one star may differ from another star in glory.

Every life, therefore, is a standing success when free and whole-souled choice has been made of the whole will of God--no matter what its worldly circumstances. The endeavor after the obedience of love--as complete as its surrender of will--will be accepted of the Lord, despite the imperfections arising out of nature's infirmities. He is accepted in the Beloved, complete in Christ, and justified freely by the grace of God through the redemption that is in Christ Jesus.

For myself, therefore, I do not specify, nor bargain with the Lord. What he offers freely I accept thankfully. I will neither go beyond nor stop short of all his will. I take him at his word, and trust him for all that grace of life that is in Christ for us, and which his holy spirit administers in every soul that offers itself to him. When he fills me, all else is shut out; and when his work is done, all is done. The redeemed of the Lord are guided into all truth. All are complete in him, and satisfied with him. He sees in them of the travail of his soul, and is satisfied.

Great things are present, but greater ones are ahead. How blessed to be on the Lord's side, and to have the Lord on our part in these tremendous times, and thus to escape the things that are coming upon the earth!

J. R. LENTE.

DEAR BROTHER RUSSELL:--Since receiving the tracts we have been at work among our Methodist friends, and as a result our supply (4,000) of No. 25 is exhausted. We still have a number of Do You Know? but will be glad to have at least 5,000 more of No. 25, and such others as you feel disposed to send.

Our friends here all seem glad to help spread the truth, and I am glad to say that it is having a sanctifying influence on our own lives and hearts, and that we rejoice that we have the privilege of serving our Master, even though it is in doing some of the small things. But, as I said to Sister Wise last night, the plan of the ages has become a part of my very life. How precious does the old story become to us, who are in Christ Jesus! How gratifying it is to note the unfolding of God's great plan day by day! Truly the Lord is good! Your Brother in Christ, C. A. WISE.

DEAR BROTHER RUSSELL:--While Brothers Wright and Causer have been finishing here, I have been down to Bedford. It is a little place, of about three thousand. I was there not quite nine days, and took 195 orders, and think I will have better success in delivering there than here, where I have had to work against more opposition than ever before; for even some of the colored ministers oppose the truth very bitterly. While I cannot say that this opposition and loss of orders have made me feel good, I realize that in view of the life of our Lord and his faithful followers, and the things which they suffered in living a godly life, if I am a follower of the Lord I cannot expect it otherwise; and so I strive to take it patiently; and my earnest desire is that when opposition to the truth waxes stronger I may, by the grace of God, endure faithfully to the end.

When I view the favor that my Heavenly Father has bestowed upon me, in leading me out of gross darkness into his marvelous light, in opening my eyes to an appreciation of our high calling and in enabling me to apply the precious truth to myself, I am greatly comforted, and I experience that peace and joy which the world cannot give or take away. And not by words alone would I show my appreciation of God's grace to me. By my actions, by my daily life in his service, would I prove what is that good, acceptable and perfect will of God.

Please take from my account One Hundred Dollars and apply it where it is most needed. I thought to save what money I could in view of going to New Zealand in the interests of this gracious gospel (as you remember I spoke to you about it), but seeing the amount of work to be done here, I would rather submit to the leading of the Lord as circumstances may direct. S. J. RICHARDSON.

R1803 : page 99

DEAR BROTHER AND SISTER RUSSELL:--It is about a year since I came into the light of harvest truth. How wonderfully God has been leading me--more and more fully into the light.

I sometimes ask myself these questions: Am I the same man that I was one year ago? Why is it that all my earthly surroundings have so changed? I seem to see everything in a different light. Earthly objects do not seem so real as before. Is this the experience of all to whom God reveals his plan?

Oh! it does seem that God has drawn me to himself, that I have caught a glimpse of the glories of the heavenly kingdom; and as the truths of the spiritual kingdom are revealed to me more and more, I can say from the heart, "Heaven is my home." Heavenly hopes grow brighter as earthly hopes fade away. And, while here, I rejoice to be counted one of the harvest laborers, though but a humble one. I can never do enough.

Sometimes it is necessary for me to surrender or stand boldly for the truth. Through the grace that is given unto me, I always choose the latter. If I had built my faith on Millennial Dawn only, I should long ago have proved an unfaithful member of the "one body." Thank God! I have searched his Word to learn whether these things are true or not. My dear friends, it is God's work in which we are engaged. I never start out selling Dawns or distributing tracts without first asking him to bless my efforts to aid in spreading the blessed truths of the coming kingdom. I have sold thirteen of the DAWNS ordered of you, and have loaned several among my neighbors. I sell four or five in a half day, and eight or nine when I can give a whole day to the work--which is not often. I could sell many more than that only many poor people are not able to buy. May God bless them. The good news of the kingdom is received more gladly by the common people than by the rich, even as at the first advent.

Dear friends, may God's richest spiritual blessings be showered upon you. Forgetting the present "light afflictions," let us press forward toward the great prize.

Yours in the blessed hope, W. B. LINDSLEY.

DEAR BROTHER:--For more than a quarter of a century I had been an active worker in church and Sunday School and a diligent Bible student; but as I always approached and viewed the Bible through erroneous doctrines, the effect produced on my mind was one of confusion. When I either read or heard from the pulpit of God's promises to gather his people together into their own land, or that every one should be brought to a knowledge of the truth, or other similar statements, this thought always thrust itself into my mind: "What benefit is this to the thousands of millions who are already dead, and who will yet die, before this gracious time comes?" As I could never find an answer to this, I fell at last into a state of spiritual apathy, content to drift along and teach doctrines which I did not comprehend and only half-believed, my only consolation being that these things would all be cleared up in the next life.

Eighteen months ago a DAWN, VOL. I., was put in my hand by a neighbor. It opened at the chapter on Restitution, and after reading a few sentences my interest was aroused. As I went along, again and again I said to myself, "It is too good to be true." And when I reached the end I resolved that I would not leave a stone unturned until I had satisfied myself whether or not your views and statements were in harmony with the Word of God.

Within six months I had read VOL. I. more than a dozen times, and VOLS. II. and III. four or six times each, comparing the references with the Bible, to see if you had used any of them in a strained sense. Afterward I read the entire

R1804 : page 99

Bible through, so as to view it as a whole; and I became thoroughly satisfied that your statements are in harmony with the original Scriptures, with the accepted character and attributes of God, and also with reason and common sense. And this cannot truly be said of any other system of religious belief with which I am acquainted.

Since I have been thus enlightened, the Bible appears to be an entirely new book. Once it was a duty to read, now it is a pleasure. It seems as if for twenty-five years I had been trying to read it at night by the light of the stars only, and that now the light of the glorious sun shone full upon it.

Mrs. W. and I are still alone in our immediate neighborhood, but we feel and know that we have God on our side; and within a radius of a few miles we have the encouragement and fellowship of more than a score of others who are living and rejoicing in the light of present truth. This is a privilege which has not been always enjoyed by some of us. Bro. Edmonds says he was entirely alone for more than six years after he was led into the light, and he now appreciates the privilege of meeting those of like precious faith almost daily.

We are trying to let our light shine among our friends and old religious associates, but the results thus far have not been very pronounced. I have a number of DAWNS out, but nearly all my friends take hold of the matter in a very sleepy manner. Some only read snatches here and there, and of course miss all the force of their systematic reasoning. One who has given me the most encouraging hopes has carefully read VOLS. I. and II., and is now engaged on VOL. III. He is a Methodist, but says he has been satisfied for years that the orthodox teachings were wrong, yet felt somehow that it was not specially his business.

I can get any number of listeners when I talk on the new truths, but I can not get the same persons to search and prove the truths for themselves. The restitution prospects are embraced the most eagerly, and those who are afraid to believe usually hope that it may prove true. The last new tract, "Do You Know," is a most excellent one, and I think I can make good use of one hundred among such as I know to be thoughtful and religiously inclined, with a request to read as a personal favor.

I have prepared a series of discourses on these Bible truths, and purpose inviting in my friends and neighbors to listen to them; and if they do not bear any fruit now, they will in 1914.

My dear Brother, as a slight encouragement on your toilsome way, I wish to assure you what a blessing the visits of the WATCH TOWER are: how eagerly we look for them, how they are devoured and re-read again and again, and what palatable and strengthening food we find them.

Your brother and friend, SMITH WALKER.

DEAR FRIENDS:--Please send TOWER for one year to __________. He was a notorious infidel, but now, thank God! he is firmly grasping the truth. The other day he told me, "Each day I see a little more plainly than I did the day before." Yours fraternally, W. HOPE HAY.

MY DEAR BROTHER:--"One of the characteristics of religious activity in our day is the mobilization of young workers in church work. The annual national and international assemblies of these societies attract world-wide attention and interest. These assemblies bring together as many persons as the national political conventions, and few

R1804 : page 100

cities now have halls large enough to accommodate them."

The above editorial, from the Philadelphia Ledger, goes to substantiate the truth of the final massing of the sects. One word particularly drew my attention--"mobilization."

I am much pleased with the interest manifested by the brothers and sisters here. They are taking a firm hold on the truth; yet the adversary still darkens the intellect of some with reference to "Babylon." Brother Sears has done a most excellent work--I think a harvester's work.

You will find enclosed an order slip for DAWNS. An old acquaintance of the family stopped me on the street this afternoon, and greeted me thus: "What is the name of that book you have been reading, that has so changed your views in religious matters, and where can I procure a copy?" We walked up the street together and had (I trust) a very profitable talk. He told me, among other things, that he was somewhat of a skeptic at present. On leaving I handed him some tracts. I find there is a good field in this direction, and keep a record of the tract given to a person and the date, so that I know how to approach that one again.

Yours in the Faith once delivered to the saints,

L. J. WILCOCK.

===================

R1799 : page 100

THE MEMORIAL CELEBRATION.

BY many the sentiment was expressed that the Memorial celebrated on the evening of the 7th at Bible House chapel, Allegheny, was the most impressive and enjoyable of any ever held here. The program mentioned in our last issue, page 2, was closely followed. The morning discourse was from the words:--

"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, 'They parted my garments among them, and upon my vesture did they cast lots.' And, sitting down, they watched him there."--Matt. 27:35,36.

Sister Russell took notes of the discourse, and at some future time portions of it may be reproduced in the TOWER. The morning session, although unusual and less convenient for some of the friends, was well attended, --about one hundred and twenty-five being present--and, on the whole, the arrangement worked very favorably, giving a quiet afternoon for meditation.

Previous opportunities having been afforded for baptisms among the usual congregation, the majority of those immersed were visiting Brethren and Sisters from near-by towns. One Brother, however, came nearly four hundred miles. Twelve were buried in the likeness of the Lord's death, emblemizing in water the burial of their wills into the will of their Redeemer, and thus outwardly confessing him and pledging themselves before men to be dead with him, that they may share also in "his [the first, i.e., the chief] resurrection."

The evening service was well attended--about two hundred being present. We missed the pleasure of meeting with a number of earnest ones from abroad, enjoyed when we used to have the general Conventions at this Memorial date; but we believe that our loss was the gain of the little companies scattered here and there who specially need the very talent which used to be with us on such occasions. This service was introduced by a praise and voluntary testimony meeting in which a number told of the Lord's goodness, their deep appreciation of present truth, and their increased determination to let the love of Christ constrain them to his service--the service of his truth and of his Brethren.

The Memorial Supper followed at eight o'clock. The simplicity of our Lord's ordinances (Baptism and the Memorial Supper) was remarked;--so different from the rituals and ceremonies of men as practiced, not only by the heathen religions, but also as practiced by some who bear the name of Christ: no altar, only a linen-covered table; no candles, but instead the true light of life--Christ; no incense, except the true incense which God accepts through Christ's merit--the prayers of the saints; no priests, except "the royal priesthood" memorializing the death of the great "High Priest of our profession [order];" no gorgeous robes, no vestments, except the robe of Christ's righteousness.

Then we noticed the appropriateness of the emblems, the unleavened bread representing the sinlessness, the purity, of our dear Redeemer--the fruit of the Vine representing the blood of the New Covenant. We noticed how necessary is this bread from heaven; it is indeed bread of eternal life--none can ever get eternal life without it. (John 6:53.) We considered how we had already eaten the true bread, Christ, and how we appropriated his virtue and merit--by accepting by faith, as his gift of love, the blessings secured for us by his death--"a ransom for all."

We considered the Lord's statement concerning the "cup" of which our Lord said, "This is my blood of the New Covenant, shed for many for the remission of sins."

We saw how our Lord's words contradict the words of many who speak in his name, and who declare that his blood, his death, has nothing to do with forgiveness of sins. We saw, too, that his words contradict the teachings of some who declare that all men will be everlastingly saved, and who fail to note that there are special conditions specified; viz., the New Covenant. We noticed also that his words contradict equally the view of others who claim that all except the "little flock" of this Gospel age will be eternally lost; for our Master declares that his blood was shed for the remission of the sins of many under the terms of the New Covenant.

Then the emblems were partaken of, and we departed for our homes, after singing,

"Nearer, my God, to thee, nearer to thee"--

thinking meanwhile upon what our Lord endured for us, and judging that it is but a reasonable service now that we suffer with him and lay down our lives for the brethren in such little services as we can render; thus testifying our love and devotion to him who redeemed us.

====================

VOL. XVI. MAY 1, 1895. No. 9.

CONTENTS.

Special Item--Celebrations of the Memorial........102
    An Excellent Plan.............................102
Views from the Tower--............................103
    The Religious View............................103
    The Social View...............................104
Perfect Through Suffering.........................105
Priestcraft Opposed to Liberty....................109
Bible Study: Jesus before the High Priest......................................110
Bible Study: Jesus before Pilate..................111
Encouraging Letters...............................111

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1805 : page 102

CELEBRATIONS OF THE MEMORIAL.

WE have heard from about 70 celebrations of the Lord's Memorial Supper by various little companies of the consecrated. These varied from two to two hundred in Allegheny, and two hundred and fifty in New York, where the Brooklyn friends also met. As usual on such occasions, there were a number of immersions. Altogether the occasion seems to have been specially blessed to almost all from whom we have heard;--not excepting a few isolated ones who met with the Lord alone.

However, let us not forget that this is specially a season of temptation, and let us continue to "watch and pray," to "stand" and to assist others to stand. "Let him that thinketh he standeth [securely], take heed lest he fall."

R1808 : page 102

AN EXCELLENT PLAN.

FOR a few years past we have supplied the Scripture text calendars at very low prices; but this year, being unable to secure them at prices that would suit the majority of our readers, who are poor, we got none. Many have expressed regret at not having them, and in our own family we at first experienced quite a loss; but now have found a substitute which serves us much better in some respects. It is this: We sing one of the hymns from Poems and Hymns of Dawn every morning before breakfast. This, with the rendering of thanks at the breakfast-table, constitutes our family worship for the day (being preceded by such personal prayer or communion with the Lord as each may desire,--and the same before retiring at night).

Since very few of the hymns are original, and since they represent the choice thoughts of many of God's saints for the past three hundred years, we may speak freely of them and say that we consider them most beautiful, soul-cheering and spiritual-life awakening. They are prayer, thanks and praise combined, in which all our hearts and voices can and do unite.

We commend this plan to you all. Try it for a week. The collection is so choice that you can scarcely make a poor selection, and if you continue it for a week you will probably want to continue it indefinitely --until we all join our hearts and voices in glory, singing, Allelujah! to him who loved us and bought us with his own precious blood. To those who cannot sing well now, who must wait until their stammering tongues are changed, but who can and do make melody in their hearts unto the Lord, we suggest the reading aloud of one of the hymns, or, better still perhaps, of one of the poems in the forepart of the book.

Try this! we believe that there is a blessing in it for all who are in heart-harmony with the Lord. It will help to lift your minds from earthly things and the cares of this life and to fix them upon the things of greater worth, the things eternal.

POEMS AND HYMNS OF DAWN is a book of 494 pages (150 poems and 333 hymns). It is published at $1.00, but supplied to TOWER readers at wholesale rate, 50 cents by mail, $5.00 per dozen by express. But as the plan proposed above would require several books for each family, we will make a special offer, good until June 1, of THREE COPIES FOR $1.00, postage paid by us.

DO NOT SEND MONEY UNLESS "REGISTERED."

COMPLAINTS of money lost in the mails continue. Send only by Draft, P.O. Money Order or Express Order. Then if letters be stolen the money can be recovered.

MILLENNIAL DAWN, VOLS. I., II. and III., English and German; VOL. I. in Swedish and Dano-Norwegian, at uniform prices, 25 cents per volume in paper covers, $1.00 per volume in embossed cloth binding.

====================

R1804 : page 103

VIEWS FROM THE TOWER.

RECENTLY, says the Catholic Mirror, at a meeting of the Sunset Club, Chicago, Howard L. Smith, a prominent Protestant, surprised his hearers by predicting that

"The Church of the future would be the Catholic Church. He based this not so much on his own knowledge of Catholicism. The Church of the future would be due to organization. The Catholic Church, he said, would overcome the broken sects of Protestantism as easily as the regular army would defeat a mob of strikers. Independence in religion was chaos in religion. Let each man be his own pope, and you have religious anarchy, which is the same thing as sectarianism. Catholicism and Agnosticism [Infidelity] would divide the twentieth century between them."

How remarkable it is that the very liberty which the Bible commends is regarded by many as "religious anarchy." In the early Church each believer was expected to prove individually every item of his belief. They were to accept nothing as a congregation, nor as a denomination. Thus each was to be bound only to Christ, and, so far as others were concerned, each one was to stand fast in the liberty wherewith Christ makes free, and not to be entangled with any human yoke of bondage. They had no denominational "ties," no clerical "fetters," no creed "yoke," no traditional "chains." Each one united to Christ could not do otherwise than "love the brethren," and "love the truth," as well as love the Lord; and this love constituted the only bond that held their hearts and lives together. Love to the Lord made them attentive to his Word through the apostles, and watchful for his providential leadings in all who attempted to teach them in his name--attentive to prove all that they heard, to reject all not in harmony, and to accept and hold fast all that, according to that standard, they found "good."

But now the general sentiment is union: small unions and large unions are proposed; and all who would return to the primitive method of individual liberty will more and more be anathematized as "heretics" and "religious anarchists," just as they were during the dark ages when the outward union was most complete. Let all who are the Lord's stand fast in the liberty which his truth alone can give; but let them avoid arrogance, and in meekness "speak the truth in love."

***

The following from The Sun (Baltimore) explains itself, and indicates that the way back to Rome can be made sufficiently smooth for English high church clergy.

"A gentleman writes from Italy: I hear that Pope Leo is devoting considerable time daily to the study of the literature bearing upon the question of Anglican orders. He is disposed to abolish the law of compulsory celibacy for the secular clergy, confining its obligation to members of religious orders who take vows of poverty, chastity and obedience. It is not generally known that secular priests make no vows, though the law of the Roman Church forbids them to marry, and annuls their marriages if contracted in defiance of its precepts. This is a point of ecclesiastical discipline which applies only to the secular clergy of the Latin rite.

"It is well known that the Oriental clergy of the various Eastern rites who are in communion with Rome are allowed to marry, provided they do so before reception of the order of priesthood. His Holiness, therefore, in order to facilitate the reunion of the Anglican Church with the Roman, is favorable to the extension of the same privilege to the secular clergy of the Latin rite. In point of fact, the sovereign pontiff is well aware that the law of compulsory celibacy has become a dead letter among the parochial clergy throughout South America, from Mexico to Patagonia, and to a great extent also in Spain, Portugal, Italy, and the dependencies of those countries. Cardinal Vaughan and the Anglo-Roman Bishops generally are unfavorable to any change in the existing discipline, but Dr. Brownlow, Bishop of Clifton, and Dr. Hedley, Bishop of Newport and Menevia, are believed to entertain the same sentiments as the Pope on this question."

***

R1804 : page 104

A Catholic priest was recently appointed to teach "The Philosophy of St. Thomas," in a Protestant University

R1805 : page 104

of Amsterdam.

Lord Acton, a Roman Catholic, was recently appointed Regius Professor of Modern History in Cambridge University, in the place of the late Prof. Seeley.

Comment is unnecessary.

***

The Episcopal Church of the United States proposes a change of its constitution. It is proposed to district the United States into "Provinces," in each of which there shall be a legislative body competent to manage all of the affairs of the Province (as do the State Legislatures in civil affairs).

It is proposed to have a more definite head and mouth than ever before for doctrinal utterances;--that all questions of doctrine shall be submitted to the House of Bishops, whose decisions shall be final. Furthermore, it is proposed to elect one of the bishops a chief, to be called Primus, and in position therefore to correspond to the Roman Pontiff.

This means that four thousand ministers and nearly half a million communicants shall, even more completely than at present, give up the liberty wherewith Christ proposed to make them free, and come completely under a yoke of bondage. It means probably much more. It is probably an outline or skeleton of the great Protestant Union, sure to come, clearly outlined in God's Word as an image or likeness to Papacy.

THE SOCIAL VIEW.

In Manitoba about one-fifth of the population is Catholic, and four-fifths Protestant. It had been the custom to divide the school funds of the State and let each sect have its own schools; but this was abandoned in 1890, and a free secular school system was introduced, similar to that in vogue in the United States. The Roman Catholics have since been fighting to get their share and have their separate schools. They appealed to the Canadian Parliament in the matter, and afterward to the Privy Council of Great Britain, and have been supported in their demands. But the people of Manitoba are so pleased with their present unsectarian schools that they threaten rebellion rather than abandon them.

A leading Manitoba paper says,--

"The restoration will never be made: Manitoba has too keen a sense of justice, too much regard for truth and equity....As a civilized people attempting to realize in a measure the ideals of the nineteenth century, Manitobans will not quietly submit to the preposterous demand that they should turn back the wheels of progress three hundred years."

***

Both France and Spain have been on the verge of Revolution during the past month. Indeed nothing is more evident than that discontent and revolt are the order of the day in matters religious, political, social and family. What little there is of national cohesion in Europe seems to be largely the result of fear of each other. Take away that fear, and disband the armies as has been proposed, and the result would surely be general revolution and anarchy within two years, probably within one year.

Thus we see the social "earth" ready for the great social conflagration predicted in God's Word--"the day that shall burn as an oven," in which "the proud and all that do wickedly [unjustly] shall be as stubble," the great "time of trouble such as was not since there was a nation." But not yet: the conflagration must not come, the winds of war must not seriously blow, until the servants of God have first been "sealed in their foreheads" (intellectually) with the truth. Then the great storm predicted for twenty-five centuries will come "as a whirlwind." But meantime men speak of the assured peace of Europe, while France finds that her army is inferior to that of Germany by over one hundred thousand men, and proceeds to increase her army as an assurance of peace; and Great Britain finds that her navy is insufficient to maintain her dignity as the mistress of the sea, and will increase her navy.

***

It seems a difficult matter for human brains to arrange laws which will protect the weaker elements of society from the mentally, physically and financially stronger elements without violating principles of justice and equality. For instance, the Illinois Legislature passed laws to prevent the employment of women in factories more than eight hours per day. The object was to benefit women by such restriction, and to do away with "the sweating system." But the Illinois Supreme Court has decided that the help cannot be constitutionally afforded in this manner; that such a law would be a restraint of a woman's rights to work as long as a man may work if she pleases,--a discrimination as between men and women the State constitution forbids.

It is a sad case: competition and necessities on the one hand are grinding the life out of fellow beings, yet when benevolent people would render help justice, which all are bound to respect, says, Holding that men and women are equal, no legislation for or against either sex can be allowed.

***

The U.S. Income Tax decision is somewhat similar. The tax is upon incomes above $4000 per year, under the general sentiment that those people who are by reason of superior ability or position so much more favorably situated than the masses should in justice pay a larger proportion of the expenses of government, etc.

The U.S. Supreme Court has been called upon to decide as to the constitutionality of the law. A portion of the Court holds that the law is entirely unconstitutional--that no tax can be applied to one man that does not apply to another in equal proportion; that if, for instance, an Income Tax of two per cent be collected, it must apply proportionately to every man, whatever his income. The remainder of the Court upheld the law so far as it relates to profits or income not already taxed; but held that income from bonds and from real estate, having already paid taxes, cannot constitutionally be taxed again more than the real estate, bonds, etc., of others.

R1805 : page 105

In a word, the Constitutions, State and National, were designed to secure liberty and equality to all, male and female, rich and poor. If laws could be made to discriminate between males and females on one point, other laws might be made that would reduce one sex to slavery and make the other sex the masters. And if laws could be made to pinch the rich, the time might come when laws would be passed to pinch and enslave the poor. Hence these Constitutions were formed to prevent any partiality.

The fact is that mankind are not at all equal; and hence, all being free, the inferior either in strength or intellect, as well as the superior in heart and benevolence, are apt to suffer more or less from the intellectual and financial giants, and need a paternal government that will recognize the inequalities and protect without enslaving the inferiors. But where can such a government be found? Who can be trusted? The one and only hope before the groaning creation is that set before us in the words: "Thy Kingdom come, thy will be done on earth as it is done in heaven." Ah, yes! when that Millennial Kingdom comes, it will be indeed "the desire of all nations," although now they know it not.

***

The London Spectator, after telling of the ravages of Influenza during the past winter doubling the death rate, suggests that the world is resting in a fancied security as to safety from plagues such as have visited the world in the past,--for instance, "the black death," with which physicians could do little,--that such or worse may come again, and gives some reasons for fearing them. It mentioned a fever approaching Europe from Russia, and now says:--

"The disease which, when we wrote, had just crossed the German frontier, has now reached the low quarters of Berlin, causing many deaths and much suffering. It is a fierce fever which attacks the mouth, causing the loss of all teeth in a few hours, after which it kills, or departs leaving its victims toothless. Dr. Virchow believes it to be the 'foot-and-mouth disease of cattle,' probably transmitted to the human subject by diseased milk. It is, however, infectious, and moves Westward. We shall know more about it in a few days; but if it reached our shores, it would be a terrible addition to our stock of painful complaints,--and, we repeat, there is no reason, except our short experience of exemption, why it should not."

The Scriptures indicate that pestilences, as well as physical convulsions, will mingle with anarchy in making up the sum of the great trouble approaching, which will be a judgment from the Almighty to reduce the world to humility and submission, and make mankind ready to hear "Him that speaketh from heaven," whose voice shall thus "shake the earth [society], and also the heavens [ecclesiasticism]." --Heb. 12:26-29.

===================

R1806 : page 105

PERFECT THROUGH SUFFERING.

"Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."--Heb. 5:7-10.

WE take up the examination of this scripture under the following five heads:--(1) In the days of his flesh; (2) What he feared, and from what he was saved; (3) He was a Son; (4) In what sense he was made perfect; and (5) To whom he is the author of eternal salvation.

These words of the Apostle give us an insight to the experiences of our dear Lord which help us to appreciate the load he bore for us in the days of his flesh. We notice particularly this expression--

"IN THE DAYS OF HIS FLESH,"

because there are some who claim that in our Lord's existence there can be no distinction between days when he was in the flesh, and days when he was no longer in the flesh; for, say they, his resurrection life is his humanity, his flesh, glorified. Others there are who claim that he had no existence prior to his human life. But the reverse of both these ideas is not only implied in this statement of the Apostle, but is also definitely expressed in other scriptures, e.g., "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same;" he "was made flesh, and dwelt among us;" "Though he was rich, for our sakes he became poor." Then he said, "My flesh I will give for the life of the world." (See Heb. 2:14; John 1:14; 2 Cor. 8:9; John 6:51.) Yes, his human body was the body of his humiliation, the "body prepared" for sacrifice (Heb. 10:4,5), and which was sacrificed; and which, being sacrificed, was never taken back: it was given as the price of our redemption. Therefore he no longer lives the life in the flesh, the human life, but, having sacrificed that, he is now highly exalted and ever liveth as our divine high priest. "Yea, though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more."--2 Cor. 5:16.

His humiliation, therefore, was not an eternal humiliation, but was followed by a glorious exaltation, even to the divine nature and to the glorious body which belongs to that nature--"the express image of the Father's person" (Heb. 1:3), who dwelleth in light which no man can approach unto, but which Christ's faithful followers may one day see; for it is written that "we shall be like him, and see him as he is"--not as he was. For this he prayed while he was yet in the flesh, saying, "Father, I will that those whom thou hast given me shall be with me where I am, that they may behold my glory."--John 17:24.

R1806 : page 106

And yet, though changed, our Lord is the very same Jesus; for, says the Apostle, "He that descended [into the grave] is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4:10.) The change of nature from the human to the divine no more destroyed his identity in this case than did his change from the spiritual to the human nature at his incarnation. Of himself he said after his resurrection, "I am he that liveth and was dead, and behold I am alive forevermore." --Rev. 1:4,18.

It is with grateful hearts that we accept the statements of Scripture that the Son of God was indeed made flesh; and we thank God also that his days in the flesh were numbered and few. With him, as with us, they were "few days and full of trouble." Especially after his consecration to the work of sacrifice, they were days of affliction, sorrow, disappointment and trouble, days that led him often to the throne of the heavenly grace to find help in time of need. It was our Lord's custom, therefore, often to seek the place of prayer after the busy days of service were ended. The mountains and the deserts were his closets, and not infrequently he spent the whole night in prayer.

It was from these seasons of secret communion with God that he drew spiritual strength, consolation and comfort. They were seasons of precious communion when he could open up his heart to the Father as to no one else; when he could tell him all his sorrows and burdens and fears; and when the Father manifested himself to him in tokens of loving approval and sustaining grace.

WHAT HE FEARED, AND FROM WHAT HE WAS SAVED.

What, says some one, in surprise, did our Lord have any fears? Yes, the above words of the Apostle indicate the great mental conflict through which the Lord passed on our behalf "in the days of his flesh." This conflict began in the temptations of the wilderness, immediately following his baptism, and reached its culminating point in the garden of Gethsemane, where, probably as never before, "he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

That which the Lord feared was not that the love or the promises of God would fail. He knew that "without faith it is impossible to please God," that God is a covenant-keeping God, and that all his conduct and dealings are founded on the eternal principles of truth and righteousness, from which to vary in the least iota would be a moral impossibility. But he knew, too, that the plan of human salvation was all made dependent upon the obedience of the anointed high priest to every jot and tittle of the law concerning him, as shown in the typical service of the tabernacle.* Not only must the sacrifice be made, but it must be made and offered exactly as prescribed. If the typical high priest, Aaron, had at any time failed to conform to the directions given for the offering (See Lev. 9:16), if he had forgotten or ignored any part of the directions, or if he had substituted some feature of his own ideas, he would not have been allowed to sprinkle the blood of such imperfect sacrifice upon the mercy-seat; his offering would not have been accepted: he would have died, and could never have come out and blessed the people.--Lev. 16:2,3.

Thus we see that in undertaking the great work of redemption, the high priest not only bore in himself the issues of life and death for the whole human race, but for himself as well. Figuratively speaking, he took his own life also in his hands. No wonder, then, if, under the weight of his responsibility, the Lord feared. The tension of the great trials to which he was subjected was too great for even the perfect human nature unaided by divine grace. And therefore it was that he so often sought the place of prayer. Consider the great fight of afflictions through which he passed--the subtle and deceptive temptations in the wilderness,+ the contradictions of sinners against himself, and the base ingratitude of those he came to save: consider also his poverty, his loss of friends, his labors and weariness, and homelessness, his bitter and relentless persecutions, and finally his betrayal and dying agony. Surely the tests of endurance and of obedience to the exact requirements of the law of sacrifice under these circumstances were most crucial tests. What carefulness it wrought in the Lord; for he feared, lest the promise having been left him of entering into the rest that remaineth and the glory to follow the day of atonement, he should come short of the full requirements of his office as a priest to render acceptable sacrifice. So also, says the Apostle (Heb. 4:1), should we fear lest a promise being left us of entering into his rest, any of us should come short of it.

When the Lord came to the last night of his earthly life, then it was that the questions came to his mind with increased force, Have I thus far done everything in exact accordance with the will of God? and now, in full view of the agony it will cost, am I able to drink the bitter cup to its very dregs? Can I endure, not only the physical agony, but also the ignominy and shame and cruel mockings? and can I do it all so perfectly as to be entirely acceptable with God in my own righteousness? Can I endure to see my disciples scattered and dismayed and my life-work apparently destroyed, my name and the cause of God covered with infamy, and my enemies triumphant and boastful?

Such was our Lord's last conflict. Doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of his weakness and weariness to discourage his hope and to fill his mind with fears that after all he should fail, or had failed to do the work acceptably, and that a resurrection therefore was by no means certain. No wonder that even the perfect human heart sank before such considerations, and that an agony of emotion brought great drops of bloody sweat. But did he yield to the discouragement and give up the struggle when

---

*See TABERNACLE SHADOWS, page 78.
+See our issue of Aug. 1, '94.

R1806 : page 107

the crucial test was thus upon him? No; he took these human fears to his Heavenly Father, "to him who was able to deliver him out of death," in order that his human will might be reinforced by divine grace to go forward and complete his sacrifice acceptably to God--to freely submit to be led away as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so to open not his mouth in self-defence.--Isa. 53:7.

And his prayers to the Father were not in vain: "he was heard in that he feared." Though his words were few

R1807 : page 107

because no words could express the emotions of his soul, his chastened spirit was all the while making intercession for him with groanings that could not be uttered. (Rom. 8:26.) And God sent an angel to comfort and minister unto him; to assure him still of the divine favor, and thus to give him fresh courage, strength of mind and steadiness of nerve to endure all that was before him, even unto death. With this assistance of divine grace our dear Lord went forward from that moment with undaunted courage to finish the work that was given him to do. Calmly he could come now and say to his beloved, but weary and bewildered, disciples, "Sleep on now, and take your rest." The bitterness of the mental conflict was now over, and the light of heaven shining into his soul had chased away the deep gloom that had hung over him like a funeral pall, making him exceeding sorrowful, even unto death. Yes, "he was heard in that he feared," the fear was all taken away, and, strong in the strength which God supplied, he felt that he was able to offer the acceptable sacrifice, to meet every jot and tittle of the requirement of the law in doing it, and hence that his salvation out of death, his resurrection, was sure.

This fear on the Lord's part was not a sinful fear: it was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions that are positive and unalterable. (Heb. 4:1.) It was a fear begotten, not of doubt of the Father's ability and willingness to fulfil all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, of the inflexible law which righteously affixed the reward of eternal life and glory to his fulfilling of his covenant of sacrifice, while at the same time he began to realize that of himself as a human being, though perfect, his heart and flesh would fail unless reinforced by divine grace. The Psalmist expressed this fear of the Lord, and the source from which his help came, when he said, "My flesh and my heart faileth: but God is the strength of my heart and my portion forever." (Psa. 73:26.) It was a filial fear, a fear entirely compatible with his relationship to God as a recognized Son; for

THOUGH HE WERE A SON

yet learned he obedience by the things which he suffered. His continual recognition by Jehovah as a Son was a guarantee of his perfection, and to sin at any time would have been to forfeit that relationship. On the same principle, we, the Church, are recognized as sons of God, because we have the righteousness of Christ imputed to us by faith.

And yet, though he was a recognized Son, and hence perfect, without sin, the Apostle speaks of him as being made perfect--as being perfected in some sense through a process of experience--of experience of humiliation and suffering. In what sense, then, we inquire, was he perfected? The answer is implied in the words of the text--"Yet learned he obedience by the things which he suffered; and, being made perfect [in this lesson], he became," etc. Although he was a recognized Son of God in whom the Father was always well pleased, and one who had never disappointed in the slightest degree the fondest hopes of that righteous Father; although he had always recognized the Father as the source of his being, and the fountain of all wisdom, goodness and grace, and as that superior Being to whom he owed the deepest gratitude for life and all its manifold blessings, in whom also dwelt all wisdom and honor and glory and power, and whose perfect will was therefore the supreme law, the expression of the most perfect righteousness and truth, the profoundest wisdom and the deepest love and grace; to whom, therefore, was due the most loyal and loving obedience at all times and under all circumstances; and although he was a Son who had always recognized and delighted to do the Father's will; yet he was not counted perfect in the sense of that established and demonstrated character which was the necessary requirement for the priestly office to which he was called. For this office he must be proved beyond all peradventure by the severest tests, and that before many witnesses, in order that all might know the strong foundation upon which they could build their hopes. It was for this purpose that his sense of loyalty was put to the severe test which it met in Gethsemane. Possibly even our Lord himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the fiery ordeal his character, always perfect to the full measure of its testing, gained by divine grace its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

It should ever be borne in mind that perfection of being and perfection of character are two different things. Perfection of being is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to divine law and under the divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character-building he soon failed, and hence lost his perfection. Character cannot be developed wholly without trial. It is like a plant: at first it is very tender; it needs an abundance of the sunshine of God's love; frequent

R1807 : page 108

watering with the showers of his grace; much cultivating through the applied knowledge of his character as a good foundation for faith and inspiration to obedience; and then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And, little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace until it is finally fixed, developed, established, perfected--through suffering.

In the case of our Lord, this valuable plant of character, perfect in its infancy, maintained its perfection through all the tests applied to it, until it was finally made perfect in completeness, being established, strengthened, settled. This brings us to the last topic of our text, viz.,--

TO WHOM IS CHRIST THE AUTHOR OF ETERNAL SALVATION?

"And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."

There is much food for thought in this introductory phrase, "And being made perfect,"--and that, too, as previously shown, through the painful discipline of suffering. Being thus made perfect, he is now a suitable one to fill the office of a high priest, a mediator between God and men. This office, it is declared, he will fill on behalf of all men who obey him. The disobedient and wilful, who do not love the right ways of the Lord, and who have no desire to walk in them, will receive none of the benefit of his mediation; but to those who do obey him he will be "a merciful and faithful high priest;...for in that he himself hath suffered, being tempted, he is able to succor [to assist, comfort, relieve] them that are tempted.

Ah, that was why he was first made perfect through suffering. The heavenly Father knew through what suffering, ignominy, shame and sorrow his beloved followers all through the Gospel age must pass. His omniscient eye foresaw the fagot, the torch, the rack, and the thousand refinements of cruelty with which Satanic ingenuity would fight the Church on her journey through this wilderness to the promised land. He foreknew how the fiery darts of the wicked, even bitter words, would wound them (Psa. 64:2,3), and therefore "It became him [Jehovah]...to make the Captain of their salvation perfect through sufferings." (Heb. 2:10.) He was tempted in all points like as we are, yet without sin, so that we might know that we have a high priest who can be touched with the feeling of our infirmities, and so come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. (Heb. 4:15,16.) Ah, how carefully and wisely our heavenly Father foresaw and considered the interests of all his people! Through these glimpses of his character and dealings we can see how true were our Lord's words to his disciples, --"The Father himself loveth you."

But, aside from the process of perfecting for the office of priesthood,--through suffering,--there is the fact of the perfection of our High Priest, to be considered for our comfort, satisfaction and consolation. He is one who, though when surrounded by sin and tempted in all points to sin, yet "knew no sin; neither was guile found in his mouth." He was "holy, harmless, undefiled and separate from sinners," yet acquainted with our griefs and bearing our sorrows. Through bitter experiences he was perfected as our High Priest--to mediate for us (1), by presenting to God an acceptable sacrifice which made our salvation a legal possibility; (2), by undertaking to cleanse, purge and purify us until we also can stand approved of God and blameless --a glorious Church, without spot or wrinkle or any such thing.

The absolute perfection, both personal and official, of our great High Priest, and the fact that he was ordained of God for this office, is the strongest possible demand and incentive for the Church's obedience to him, just as the

R1808 : page 108

heavenly Father's perfection and office were the all-sufficient reasons to our Lord for his obedience to the Father. God has not set over us a novice, nor one actuated by selfishness, nor by any ignoble motive; but he has made us a great High Priest whose every command is wise and good and in love calculated to lead us on from grace to grace until we also, like him, shall be established, strengthened, settled.

The discipline through which he leads to this glorious end must of necessity be, in some measure at least, such as he himself experienced, a discipline of suffering. And since the Church is called, not only to perfection in righteousness, but also to share with Christ in the priestly office as members of his body, it is theirs also to follow him in the pathway of humiliation and sacrifice, even unto death. To obey him now, in this age, signifies all of this; for this is the will of God and the will of Christ, even our sanctification. --1 Thes. 4:3.

In submitting ourselves fully to this great High Priest, the Church has the fullest assurance of his love, of his perfect integrity of character and purpose, of his superior wisdom and grace, and that in all things he is actuated by the purest and loftiest principles of virtue, love and benevolence. Never once has he been swayed from the most exact line of perfection, though assailed by the fiercest temptations. Every exhibition and testimony of his character inspires the fullest confidence, so that obedience to him signifies progress toward perfection at every step of the way. And to those who follow in this way he is the author of eternal salvation. Praise God for such a High Priest!--glorious in his perfection and glorious in his office, one touched with the feeling of our infirmities, but himself having no infirmities, no shortcomings, no sins. If he were an imperfect human being with only some superior qualifications, but liable like ourselves to err, to fail in judgment, or to be moved by selfishness or inferior considerations of policy, or who with a beam in his own eye would seek to extract the mote from ours, well might we fear to commit ourselves to his direction, and wonder why the Almighty gave us such a high priest. But our High Priest is not so. His

R1808 : page 109

perfection is testified by Jehovah himself, and his great love for us has been manifested in a thousand ways, chiefly in that he gave himself for us.

Previous to his incarnation the evidences of our Lord's loyalty to the will of God--which always was the law of righteousness--were the acts of delightful service in cooperation with God in the works of creation and in things pertaining thereto. The humbling to human conditions was a step down from that exalted service, yet cheerfully and gladly undertaken. Then followed the trials of his earthly life; and last of all came the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could hope for nothing, save by the mercy and love of God, to whose wisdom, love and power he commended his spirit. (Luke 23:46.) It was indeed a crucial test, and though at the time he evidently could not see the necessity for every feature of it (Matt. 26:39,42,44), he nevertheless knew that the love of God was too great to allow a needless pain to afflict his beloved Son, and therefore he trusted him where he could not at the time trace his inscrutable ways.

===================

PRIESTCRAFT OPPOSED TO LIBERTY.

SOME of the friends write us that their friends, ministers, etc., upon learning that it is the custom amongst us to celebrate the Memorial of our Lord's death, in little groups, or even alone when there are no others who appreciate and desire to commemorate it, have expressed astonishment, and pronounced such doings sacrilegious; --declaring that only the "clergy" have the right to administer to themselves or others the emblems of our Lord's broken body and shed blood.

We reply that the entire expression of our Master's will, and the only authority upon the subject, is found in the New Testament; and there we find no restriction, no limitation, except such as every true Christian can answer to,--faith in the precious blood of Christ, and consecration to the Redeemer's will and work.

The entire theory and arrangement marked by the terms "clergy" and "laity" is of Papal origin, and was arranged with the special object of binding and blinding God's children by taking from them the very liberty wherewith Christ made them free. Our Lord made no restriction as to who should serve it or give thanks for it, but intimated that all were to be ready to serve and in honor to prefer one another. His simple expressions were "eat ye all of it," and "drink ye all of it." Neither did the Apostles place any restrictions on the matter, nor say that when the clergy may please to prepare and bless and distribute, the laity may eat of the Lord's Supper. What restrictions did they place, if any? Like the Lord, they placed none, but advised that "a man examine HIMSELF" as to his worthiness to partake of the emblems. (1 Cor. 11:28.) It was not the "clergy" that were to examine and determine who might partake, but each one whom the Son had made free was to use his own freedom and examine himself before God and in the light of God's Word.

The Apostles knew nothing about "clergy" and "laity," and those words do not occur in the Holy Scriptures: they were a part of Papacy's invention for keeping the masses subject to the priests. The Apostle Peter, whom they falsely style the first pope, contradicts all such popish ideas by declaring that the entire Church, including the very humblest one united by faith to Christ the Head, constitute together God's Royal Priesthood, God's Holy Nation, God's Peculiar People.--1 Pet. 2:9.

As a part of the scheme of the Papal priesthood for their own exaltation as a special or "clerical" class, it was assumed, without the slightest warrant of Scripture, (1) that there was a special or "clerical" class; (2) that only such are authorized to teach, preach, baptize, bury the dead, read the Scriptures, or arrange for a celebration of the Lord's Supper. The evident design was to fasten with the cords of priestcraft and superstition the infant a few days old (for the baptism of believers was changed to sprinkling of infants), and to keep those tightly drawn until the last spark of consciousness expired; and then the theory of masses and prayers for the dead was not only to get money but also to teach that the priestly cords extended beyond the present life, beyond the grave, and that the eternal blessedness or misery of every being was at their disposal. Can we wonder that our ignorant priestridden fathers of the dark ages feared the priests and regarded them as beings of a different nature than themselves?

One of the strongest of these superstitious cords was the one associated with the Lord's Supper. This cord was doubled and twisted several times and made very strong and sacred, under the claim that literal bread and wine had to have a miracle performed upon them so as to change them into the actual body and blood of the Lord Jesus; for it was and is yet claimed by Papacy that in their Mass Christ is recreated by the priest, and then killed or sacrificed afresh

R1809 : page 109

each time the Mass is celebrated for those special persons or sins for whom the Mass is performed.

The doctrine of the Trinity added to the homage paid to the priesthood; for it was said, and with reason, that if the priest can create Christ out of bread and wine (by merely pronouncing a few Latin words over it), he must, if Christ be God the Father, be considered able to create the great Creator of the universe by virtue of special power and authority of office conferred upon him. No wonder the people, the "laity," worshipped the "clergy," and reverenced and obeyed them as though they were God.

R1809 : page 110

But the people were not thereby lifted up and blessed; for nothing but the Truth sanctifies, and the Truth makes free and is in opposition to bondage.

The Great Reformation of the sixteenth century made a wonderful and blessed change in many respects, not only with those who became Protestants against these enslavements of priestcraft, but also in that those still fully enslaved were thereafter less tightly bounden.

But even those who thought that they had gotten free had been only partially released. Some of the cords were snapped asunder at once, but others were replaced by smaller and less noticeable cords, which nevertheless are very strong upon Protestants. They still retained the words "clergy" and "laity;" and, although robbed of much of their power, those words still imply a wide gulf between two classes of sheep in the Great Shepherd's fold.

Hindrance to Bible study was a cord that was snapped promptly, but some Protestants still seek to restrain that liberty by implying that only the clergy are competent to explain the meaning of the Bible. The Protestant clergy still seek to give the inference that none but the "clergy" are commissioned to preach, but they rarely express themselves plainly upon the subject, knowing that the Bible recognizes no such special "rights" as they would wish the common people to infer. So, too, generally by inference and custom, they give the impression that baptism and burying of the dead belong to them. And while Protestants wholly reject the Papal doctrine of the Mass, and with it the thought that Christ is recreated by the officiating minister or priest, so as to be sacrificed afresh, yet they carry with them a portion of the shadow of the error. They have a feeling that in some way which they cannot explain, and for some reason not given in the Bible, it would be sacrilege for any one not of the "clergy" class to pass the emblems of the Redeemer's body and blood. Well, priestcraft is surely in danger wherever the Word of God is clearly understood; and ZION'S WATCH TOWER is published for no other purpose than to help God's benighted children out of the blindness and bondage put upon them by Satan, and to assist them into the light and liberty wherewith the Son makes free.

====================

R1809 : page 110

JESUS BEFORE THE HIGH PRIEST.

--MAY 12, MARK 14:53-64;--MATT. 26:47-75;
LUKE 22:47-65; JOHN 18:2-27.--

Golden Text--"He is despised and rejected of men."--Isa. 53:3.

MARK 14:53. Jesus was first led to Annas (John 18:13), who, although deposed by the Romans, was the rightful high priest according to the law, the office being for life, and he was probably so regarded by the Jews, who, therefore, sought counsel of him first. His son-in-law, Caiaphas (the same who had prophesied that it was expedient that one man should die for the people--John 18:14), was the acting high priest appointed by the Romans. Apparently, Annas agreed with the general sentiments of the rulers, and, after asking Jesus a few questions about his doctrine and his disciples, sent him bound to Caiaphas.--John 18:19-24.

Since it was contrary to the Jewish law to hold a session of the Sanhedrin for the trial of capital offences by night, and this being the night of the paschal supper, making it still more objectionable, it is clear that this was an irregular meeting of this assembly of the nation's representatives, drawn together by common consent to participate in the crime of condemning their Messiah, Jehovah's Anointed. From it, however, were carefully excluded, evidently, a few such men as Joseph of Arimathea, Nicodemus (John 19:38,39; 7:50,51) and probably a few others known to be favorably inclined toward the new teacher. They probably knew nothing of it.

Verses 55-59. What an astonishing fact is here stated: that the great men of the most favored nation on earth, --the learned men, the wise men, the rulers, the men of years and experience, the religious teachers--should thus deliberately, and of long premeditation, wickedly conspire against the purest and most noble character that had ever graced the earth. Not only had they frequently deputed emissaries to catch him in his words as he taught in public, but finally they had bribed an apostate disciple to betray him and a band of Roman soldiers to arrest him, although there was no charge against him. And then this august, learned and dignified assembly, having secured their hated prisoner, busied themselves to find some two witnesses whose testimony should agree together, according to the requirement of the law (Deut. 19:15), in order to his condemnation. They found many who willingly bore false witness against him, but none whose witness agreed together.

Verses 60-62. Failing in their effort to satisfy this requirement of the law, the high priest then endeavored to force Jesus to criminate himself, saying, "Answerest thou nothing? what is it which these witness against thee?" But he (wisely) held his peace and answered nothing, knowing that the truth was not desired and would avail nothing with these men who so warmly cherished murder in their hearts. And, further, he had no disposition to defend himself, knowing that his hour was come for the sacrifice of his life. But when further urged to express himself by the inquiry --"Art thou the Christ, the Son of the Blessed?"-- knowing that his reply would be like the signing of his death warrant, he deliberately answered, "I am," and added this prophecy--"And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This prophecy compassed the certainty of his death and resurrection, and pointed to his return in the end of the Gospel age in power and great glory--the power and glory of his Kingdom, which he had previously affirmed was not to be of this world, or dispensation, of which Satan is the prince (John 14:30), but of the world to come, wherein dwelleth righteousness.--Heb. 2:5; 2 Pet. 3:13.

This frank and fearless acknowledgment of his divine origin and appointment as the long predicted Messiah, the Savior of Israel and the world, was taken as blasphemy, and the hypocritical high priest, whose very robes were symbolic of the blessed one who stood in their midst fulfilling to the letter the predictions of the prophets, rent his clothes in token of astonishment and horror at such blasphemy, saying, "What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned

him to be guilty of death"--the prescribed punishment for blasphemy.--Lev. 24:16; Deut. 18:20.

Thus fell the Jewish hierarchy into the ditch of unbelief and crime, and the masses of the people, who had shifted upon them their personal responsibility in the matter of receiving and rejecting Christ, considering first whether any of the Pharisees or of the rulers believed on him, fell with them, crying, "His blood be on us and on our children." Well hath the Psalmist said, "It is better to trust in the Lord [in the word of his truth] than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." Let Christians of the present day heed this in this corresponding period of the Gospel age, when again the unfolding of truth in its due time is bringing the professed people of God to a crisis "which shall try every man's work [of faith], of what sort it is." If we lean upon human props, we shall surely fall; but the word of the Lord endureth forever.

===================

R1809 : page 111

JESUS BEFORE PILATE.

--MAY 19, MARK 15:1-15;--MATT. 27:1-30;
LUKE 23:1-25; JOHN 18:28-40; 19:1-16.--

Golden Text--"But Jesus yet answered
nothing, so that Pilate marvelled."

SINCE the informal meeting of the Sanhedrin described in the preceding lesson could not give a legal sentence before sunrise, this morning meeting and consultation were merely for the purpose of ratifying the conclusions then reached. They then delivered Jesus bound unto Pilate, the whole company escorting him thither to make sure that their purpose should be accomplished.--Luke 23:1.

Verses 2-5. The wicked shrewdness of the Sanhedrin, in preferring the charge of blasphemy, for its effect upon the people before whom they desired to appear very zealous for the law, while an entirely different, but equally false, set of charges was brought against him before Pilate, the Roman governor, who cared nothing for their religious ideas, is very manifest. The accusation brought before Pilate involved the charge of treason, a charge most likely to arouse the indignation and wrath of the Roman rulers. They accused him of seditious agitation, of prohibiting the payment

R1810 : page 111

of tribute money, and of assuming the title of King of the Jews, and thus apparently of conspiring against Caesar and the Roman government.

While the second charge was entirely false (Matt. 22:21), the other two had an appearance of truth, and to these were added numerous petty individual charges. But to none of them did the Lord make reply, so that Pilate marvelled that he made no effort at self-defence in the midst of such danger.

Verses 6-14. The several efforts of Pilate to release his innocent prisoner, who, he discovered, had been delivered to him for envy, were unavailing before the boisterous mob who, instigated by their rulers, loudly clamored for his death, and that by the most ignominious and cruel method, crucifixion, so that his memory should ever be covered with infamy.

Verse 15. Then Pilate, who was influenced more by considerations of policy than of principle, willing to satisfy the people, delivered Jesus to be scourged and crucified, yet at the same time protesting the innocence of his prisoner and washing his hands in token of his own innocence in thus delivering up to them this just person. Not until he himself was threatened by the mob to be reported to Caesar as one hostile to the government and a traitor to his trust in encouraging seditions and conspiracy against the government, did he relinquish his efforts to save Jesus.--John 19:12-16; Matt. 27:24,25.

====================

R1810 : page 111

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--Sincerely desiring to render some assistance in the service of the truth revealed in the Divine Word, but realizing that there are now few opportunities open to me to engage in the present harvest work, I have concluded to furnish some means by which others better qualified may be enabled to carry forward that work. I own two 80-acre tracts of unimproved land in southern Illinois (Jefferson County). It is my wish that this land should be sold. Accordingly I have deeded these 160 acres of land to you, and desire that you sell them to the best possible advantage, and use the proceeds according to your best judgment in spreading the true gospel of a ransom for all, to be testified in due time, with a full opportunity for all to be blessed thereby with everlasting life by obedience to the terms of the New Covenant, sealed with the precious blood of Christ.

May the Lord graciously accept, use and bless my offering.

Your Sister in Christ, CAROLINE BALDWIN.

[Sister Baldwin's gift to the Lord's cause is accepted and greatly appreciated. The land is for sale; and the proceeds will be used to the best of our judgment in the Lord's service. May the divine blessing rest upon both giver and gift.--EDITOR.]

DEAR BRETHREN:--About sixty brethren and sisters assembled here [Chicago] to commemorate the death of our Lord Jesus Christ.

Brother John and I spent a few minutes in trying to show the necessity of our Lord's death, as a man, for the redemption of the human race. You are well aware that a great deal is being said, to-day, about the example of Christ, but very little about his sacrifice. In fact, his sacrifice is being almost entirely ignored. Why is this? Is it not because we are living in the day when "a thousand shall fall at thy side, and ten thousand at thy right hand?" Is it not because the cross of Christ has become foolishness to the thousands, although it still remains "the power of God and the wisdom of God" unto them which are called? God forbid that we should in any way detract from or belittle the perfect example which our blessed Lord left us. His example was wonderful. Indeed, too much cannot be said about it. It will be well for us to consider Jesus in his perfect character and perfect example, and endeavor to become like him, following in his footsteps. For if we fail to do so, we will be sure to come short of the promised reward, which will be given simply to the overcomers. But while we are considering Christ's character and example,

R1810 : page 112

which were absolutely perfect, let us not forget that we were not redeemed by these.

The Word of God very plainly teaches that our Lord Jesus was (1) perfect in character; holy, harmless, undefiled, separate from sinners (Heb. 7:26); that he was (2) perfect in his organism; for he kept God's perfect law, which would have been impossible without a perfect organism, was "crowned with glory and honor" of perfect manhood (Heb. 2:9) and was "without spot or blemish" (1 Pet. 1:19); that he was (3) perfect in his example, which we should endeavor to follow. (1 Pet. 2:21.) But the Word of God very plainly teaches, also, that while Christ's character, organism and example were all absolutely perfect; and without this perfection he would not have been acceptable to God as man's ransom or substitute in death; yet it required something else to redeem us. "The man Christ Jesus" must give himself "a ransom for all."

We were "redeemed [not with the example, but] with the precious blood of Christ, as of a Lamb without blemish and without spot (1 Pet. 1:19)--which was "shed for many [all] for the remission of sins." (Matt. 26:28.) "We have redemption [not through his example, but] through his blood." (Col. 1:14.) He has been set forth to be "a propitiation through faith [not in his example, but] in his blood."--See Rom. 3:24-26; 1 John 2:2; 4:10.

Thank God for "the blood of Jesus Christ, his Son," which "cleanseth us from all sin!" (John 1:7) for without the shedding of blood there could be no remission of sins.--Heb. 9:22; Matt. 26:28.

We tried to show how we "ate of the flesh of the son of man" and "drank his blood," and thereby passed from death unto life (justification); how we became part of the one loaf by consecration; and how, after having become part of the loaf, we are to be broken, "suffer with Christ," in order that we may "reign with him."

Your brother in Christ, M. L. McPHAIL.

DEAR BROTHER:--The congregations in Brooklyn, Yonkers and New York, including some from other near-by places, united for baptism service and the Lord's Supper. The baptism service was held at a Disciples church in the afternoon. After remarks by Brother Blunden, sixteen symbolized their consecration by immersion. In the evening, previous to the Memorial Service, Brother Martin explained portions of the Gospels, showing how our Savior spent himself unto death for us. Brother Blunden was requested to take the charge of the Memorial service, which he did, introducing the subject and explaining very briefly its meaning. There were at least two hundred and fifty present, and, with very few exceptions, all were in the race for the prize.

It was a grand, spiritual feast for us all. Not a jar nor an inharmonious spirit amongst us. All seemed to receive a blessing. Yours in the one faith, EDWIN C. MOTT.

DEAR BRO. RUSSELL:--At the request of the Church at Philadelphia, I met with them, after making arrangements with Bros. Gillis and Jackson to be with the little company at our house. At 2 P.M. we met to consider the subject of baptism, and at 4 P.M. we adjourned for this service to a small church building kindly put at our disposal. Four brethren and six sisters symbolized by water the burial of their wills into the will of their Redeemer and Lord.

Between forty and fifty participated in the Memorial service, which was preceded by a praise and testimony meeting. The testimonies, in which nearly all took part, showed how firmly every brother and sister was grounded on the true foundation, Christ Jesus.

The Church in Philadelphia is doing a good work. How wonderfully the truth is spreading! May every one of the saints see his opportunity (the time is getting short) to use our talents in the Harvest work. While we cannot all serve in the same way, every one of us can use the talents which he or she possesses. May we all be up and doing, and not sleep as others, but work while it is called to-day, for "the night cometh wherein no man can work." "Not every one that saith unto me, Lord! Lord! shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

Your brother in our Redeemer, HENRY WEBER.

R1810 : page 112

DEAR BROTHER AND SISTER RUSSELL:--I am glad that a few of us are still striving to walk the narrow way and trust that another year will still find his work in our hands. The interest here is increasing.

We are very much interested in a little girl, not quite 13 years old, that I found in my canvass. When I called at her home, she met me at the door, and insisted on my coming in. She said, "I am very much interested in Bible study, and would like to talk to you." I found her to be very earnest and well versed in the Bible. Since then she has read DAWN nearly through, and accepts it as far as she can understand. She is such a happy Christian, and says she has nothing to live for only to do the Lord's will.

Yours in the Master's service, MRS. L. P. BEELER.

[The above, and other cases show the readiness with which a child's mind, unprejudiced by human philosophies, can grasp the truth. Let us not fail to let our light shine before the children, also.

Seeds sown in childhood, whether good or bad, take deep root and yield most profusely. It is a great mistake to suppose that spiritual development must wait until carnality has taken deep root, so that the remainder of life will be one of degradation or a fierce battle to overcome and root up what was sown in childhood.--EDITOR.]

----

page 112

DEAREST FRIENDS:--Please find enclosed the amount of our Good Hopes for the quarter.

We had a two days' visit from Bro. McPhail. He came first to my house, and we at once notified all we could find who we thought would be interested and had a meeting in the evening; and I am glad to be able to say that it was just grand, especially bringing to view the grandeur of the High Calling. The next day another meeting was held, with a goodly number, some of whom are new readers of DAWN. The Chart was explained, and in all a very interesting time was had; and a happy few were left here with new hopes and renewed vows and fresh strength to help in the struggle against the wiles of the Adversary.

For my part, I must say I never before saw more vividly than right now my duty to the truth and the necessity of living up to my consecration; and I earnestly pray that I may be able to lay aside every weight and the sins that so easily beset me and run with patience the race which is set before us. Truly it has been said by the Apostle that there is nothing in this world now, nor ever was, to be compared to the glory to which we are invited; and if we appreciate properly our privileges, there should be nothing allowed to stand in the way of our obtaining that to which we are called. In all I think Bro. McPhail's visit was beneficial. I felt better in his company than I have for a long time. It seemed to have a holy influence over me. We had a pleasant separation, wishing each other all the blessings that could attend us in our efforts to serve the Master.

Your brother in Christ, S. M. TAYLOR.

===================

page 113

VOL. XVI. MAY 15, 1895. No. 10.

CONTENTS.

Special Items--Scripture Reading..................114
Special Lot of Dawns..........................114
Bible Astronomy...................................115
Poem: Take Time to be Holy........................122
Bible Study: Christ Died for the Ungodly.....................................122
Bible Study: The Resurrection of our Lord..123

page 114

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1811 : page 114

SCRIPTURE READING.

IN our last issue we mentioned as an excellent substitute for the Daily Text Calendar the singing of one of the Hymns of Dawn or the reading of one of the Poems of Dawn. By this suggestion we did not mean to intimate that more elaborate family worship would be improper for those who have the time and opportunity. All that is left to the judgment and convenience of the head of each family. Some who read one or two verses possibly get as much good out of them as do others from reading two or three chapters.

We speak not by Scriptural authority, but simply according to our own judgment, when we advise brethren or sisters who are the heads of households (1) to have, as a family, some general recognition of the Lord every morning;--as, for instance, a hymn of praise, or a text or chapter of Scripture, with a short prayer, either at the breakfast table, or before or after breakfast. But (2) we advise that such general worship be not made burdensomely long, but on the contrary, brief and crisp. Let each who desires have his longer and special seasons for reading, meditating and praying to the Lord, alone, and in a way and at times that will not conflict with the interests and feelings of others.

THE OLD LOT OF CLOTH-BOUND MILLENNIAL DAWN.

OUR new stock of cloth-bound DAWNS is of uniform shade of cloth in all volumes, and stamped on sides as well as backs with silvery instead of gilt metal.

THE old lot stamped in gilt and not perfectly matched in shade of cloth we are closing out at the special price of $1.00 per set (3 vols.), including postage, or 75 cents per set at your charges.

===================

BIBLE ASTRONOMY.

A SMALL tract entitled "Bible Astronomy" was recently sent to us by some of our readers, with the request that we help them to see whether or not the theories it aims to support are a part of the gospel, as its author and circulators evidently believe. As the special mission of ZION'S WATCH TOWER is "the edifying of the body of Christ and the perfecting of the saints for the work of the ministry," and as the question, What constitutes the gospel? is a most important one, we take pleasure in reviewing it here from a Bible standpoint; and from that standpoint only, for two reasons,--(1) because only from the Bible standpoint can we determine whether the theories proposed are a part of the gospel; and (2) because the editor of the TOWER is not an astronomer, and if the subject were to be discussed from a scientific standpoint we should want the most accurate information, from the most advanced astronomers of our day, and from all other reliable sources.

Astronomy is an abstruse science, and one which has commanded some of the ablest minds in all ages; and those engaged in it to any purpose have usually devoted to it the best energies of their lives. Its development has been a very gradual one, through much painstaking study and research, and through many centuries, and it has had its apostles in almost every nation. While much of interest attaches to the discoveries and deductions of those early days, comparatively little progress was made until, in more recent times, the invention and numerous improvements of the telescope brought the starry heavens into closer range of observation, and the advancements in mathematical sciences rendered many astronomical calculations possible which previously could not be obtained. These, together with the accumulated discoveries, deductions and suggestions of all past time, have undoubtedly greatly advanced the science, and placed it on a footing which not only commends its teachings to human reason, but as well honors the great Creator of all things, whose wonderful work in the material universe is seen to be commensurate with his great "plan of the ages" revealed in the Scriptures. The seal of divinity seems to be stamped upon both. Nor should it be a matter of surprise that, while God has been disclosing the wonders of his grace to his people, he has also been paving the way, through scientific research and modern invention, for a more correct idea of his no less wonderful creation.

While it is true that gross error with reference to spiritual things has marked the presumably advance steps of the great ecclesiastics and their followers, we are not to presume that the same is probably true in science, art and mechanics. On the contrary, quite the reverse is true; and for manifest reasons. It is because spiritual things are spiritually discerned and cannot be received by the natural man, and because "with the heart (as well as with the head) man believeth unto righteousness," that the efforts to probe spiritual things with the natural mind and the uncircumcised heart are so fruitful only in errors and absurdities. But the great truths of nature are not so learned. Nature yields her secrets to the mind of the natural man, who, with candor and simplicity, by diligent and persistent research, inquires for them. Therefore progress in science and discovery, and development in art are to be expected as the results of diligent and earnest study on the part of the natural man who has the intellectual ability and the favorable opportunities for such occupation. To deny such progress in the world is only to deny the evidence of our senses. Who has not noted the real, practical and beneficial advancement

along all the lines of human attainment,--law, medicine, architecture, mechanics, etc., etc. And all this advancement, let us bear in mind, is part of God's plan in this day of his preparation for the setting up of his Kingdom.

The tract before us presents a number of scriptures in support of a theory which regards the earth as occupying a most important place in the material creation, and the sun, moon and stars merely as inferior accessories, the only object in whose creation was to minister to the earth, which is supposed to be a plane floating upon the water;--which in turn must be supported by something tangible, and that in turn by something else, ad infinitum.

The theory, in the main, is a very ancient one, antedating all modern discovery and invention. It, however, has no claim to the name "Bible Astronomy," for it did not have its rise in Moses or the Jews, but was promulgated by the Egyptian astronomer, Ptolemy, who flourished at Alexandria about A.D. 130, but whose system has long since given place to that now universally accepted by all the learned scientists, known as the Copernican system, because the revolution was due chiefly to the labors of Copernicus.

The theory to which the writer of this tract has given the dignified name, Bible Astronomy, is more generally known as "the flat earth theory." What we now propose to show is that the scriptures cited to prove that the earth is what it terms a circular plane, and not a globe, do not prove it. When we shall have done this, the subject will still be open for discussion from the scientific standpoint, to the extent of present scientific development, by those who have the time and talent to devote to it; but it will be seen to be entirely separate from the "gospel of the Kingdom," which all of the saints are called to preach, and to which they have consecrated their all of time and energy. Our observation of those consecrated ones who have permitted other themes than "this gospel" to engross time and attention leads us to advise such to be very jealous in husbanding time and talent for the ministry of the gospel, leaving all other subjects, however interesting, to others now, and to the future life for ourselves, when all knowledge shall be ours. Those who for any avoidable cause turn aside from the ministry of the true and only gospel we have invariably observed are quickly turned out of the way or greatly hindered in their course toward "the prize of our high calling." The Apostle Paul's decision on this point is worthy of the adoption of all the saints; viz., "I determined not to know [talk of or discuss] anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.) Many questions, indeed, might be asked, even by those very ignorant of the subject in general, which we could not answer, not being astronomers; but let no baits of curiosity allure us from the narrow way. We sacrifice these pleasures of the pursuit of scientific knowledge to the great ends for which, as new creatures in Christ, we are striving. By and by it will be our delightful privilege to know all things, and to enjoy ourselves to the full in beholding the glory of the Lord, when we shall be like him, and see him as he is, and know as we are known.

Those who think that the Bible teaches that the earth is flat, except for its mountains and valleys (a circular plane), do not claim that any texts of Scripture describe the earth's shape in these terms; but they draw the inference that such is its shape from eight classes of texts, which we will indicate and examine. From them they gather (1) that the sky or firmament is substantial, firm, not ethereal, and a water reservoir; (2) that the firmament or sky is a substantial vault, supporting the throne of God and indeed all heaven; (3) that the terms, "up," "down," "sunrise" and "sunset," frequently used in the Bible, are proofs that the earth is the center of the universe; (4) that the account in Genesis teaches that the sun and stars were created merely for ornaments and conveniences to the earth; (5) that the Bible phrase, "waters under the earth," and similar expressions, teach that the earth rests upon the sea; (6) that the expression, "pillars of the earth," indicates a solid foundation; (7) that the record that on one occasion the sun and moon stood still proves that the earth is not a globe; and (8) that the earth is so founded as to be immovable. (9) We will examine a text which they singularly overlook.

Let us now consider these proof texts:--

R1812 : page 116

(1) THE SKY SUBSTANTIAL AND A WATER RESERVOIR.

Those scriptures which speak of a firmament above the earth they construe to mean something substantial, or firm --not ethereal--as follows:--

"God made the firmament, and divided the waters ...which were above the firmament."--Gen. 1:7.

"The windows [margin, 'flood-gates'] of heaven were opened" (Gen. 7:11), so that the waters from above the firmament poured forth at the time of the flood.

Reply.--The idea of firmness comes to the English translation from the Latin, and not from the original Hebrew. The Hebrew word from which "firmament" is translated is raqui, which does not contain the thought of firmness. Its true signification is expanse.--See Young's Analytical Concordance.

The air, a gaseous substance, composed chiefly of oxygen and nitrogen, envelops the earth to a distance of about fifty miles from its surface. The above texts tell us that God separated the cloudy vapors from the waters upon the earth, thus creating the expanse ("firmament") or aerial heavens. (See "the fowl of heaven," that "fly in the midst of heaven," many times referred to in the Scriptures.) The word expanse ("firmament") or heavens is also given a wider application at times and made to embrace the infinitude of space. It has been suggested, and apparently with good evidence, that before the deluge the volume of water above the firmament or aerial heavens was much

R1812 : page 117

greater than now, and that the waters below the firmament were correspondingly less: that the earth at that time probably had a ring of water, similar to the several rings of Saturn. The theory is that precipitation of the waters of that "ring" produced the deluge, and that the increased weight of the waters upon the ocean caused the upheaval of additional mountain ranges, especially in America.

(2) THE SKY A SUBSTANTIAL VAULT.

It is claimed that certain texts imply the flatness of the earth by referring to the sky as a vault and as a curtain, and that God's dwelling, the "chambers" where he "sitteth," is just beyond the sky curtain, which is spangled with stars and emblazoned with our sun. To prove this, the following texts are cited:--

"He buildeth his chambers in the heaven, and hath founded his vault upon the earth."--Amos 9:6. Revised Version.

"Canst thou with him spread forth the sky, which is strong as a molten mirror?"--Job 37:18. R.V.

"He that created the heavens and stretched them forth."--Isa. 42:5. R.V.

"He that sitteth upon the circle of the earth,... that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."--Isa. 40:22.

Then the question is asked, "Do not these verses describe the firmament, not as unlimited space, but as a firm, solid structure resting upon foundations?--a lofty dome or vault of marvelous workmanship, stretched out over the circular plane of the earth, and enclosing it 'as a tent to dwell in?'"

We think not. The language is highly figurative and poetic, such as abounds in the prophets, as well as in the poetry of Job and the Psalms. It is similar to what can be found in the poetry of to-day, in which such expressions as the vaulted sky, the blue dome of heaven, the canopy of heaven, etc., are of frequent occurrence and are never misunderstood. And every Hebrew scholar can testify that each of these texts was written in poetic form--as indeed is nearly all that the prophets wrote respecting God and his mighty works. Those who are not Hebrew scholars can, if they doubt it, confirm our statement that these passages are poetic, by a glance at Young's Bible translation.

In evidence that such language is in common use by the poets of our day, who apparently do not question the testimony of modern astronomy, we quote as follows, italicising the corresponding words:--

"This moveless scene, heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love has spread
To curtain her sleeping world."--Shelley.

"Mysterious Night! when the first man but knew
Thee by report, unseen, and heard thy name,
Did he not tremble for this lovely Frame--
This glorious canopy of Light and Blue?

Yet 'neath a curtain," etc.--J. Blanco White.

"Thou dost not strive, O Sun, nor dost thou cry
Amid thy cloud-built streets."--Faber.

"This majestical roof, fretted with golden fire."--Shakespeare.

"And they were canopied by the blue sky."--Byron.

"Clouds on clouds, in volumes driven,
Curtain round the vault of heaven."--T. L. Peacock.

(3) UP, DOWN, SUNRISE, SUNSET.

It is claimed that the terms, "under the sun," "under heaven," "up," "down," "sunrise," and "sunset," used frequently in the Bible, are proofs that the earth is the center of the universe, around which heaven and the sun, moon and stars revolve.

We reply that this is an unwarranted claim. It is admitted by all that the sun seems to rise up in the East, and to go down in the West; and by common consent all, even astronomers and almanac-makers, speak of the matter in such terms.

But, be it noticed, these terms of general usage do not favor the "flat earth" theory. Those who contend that the earth is a circular plane, and who bring forward these texts, do not believe that the sun, moon and stars go up and down: their contention is that they go around above the earth in a circle, merely passing for a time out of view, because the earth, they say, is so large, and the sun, moon, etc., are so small. The use of such an argument and the quoting of such scriptures therefore is directly in opposition to their theory.

Similarly, the expression, "four corners of the earth," is sometimes used to prove that the earth is not a globe; but, we ask, Would this expression prove that the earth is a circular plane? A circle no more has corners than has a globe. The fact is that this expression of the Scriptures is in exact harmony with our modern usage, of speaking of the four "points"--North, South, East and West. No sensible person would look for a "point" or a "corner" in those directions any more than he would look for literal North and South "poles." Language is a vehicle for carrying thoughts; the thoughts must not be jolted out and the empty vehicle alone have consideration.

(4) SUN AND STARS EARTH'S ORNAMENTS AND CONVENIENCES.

It is claimed that the statement of Gen. 1:16-18 proves that the sun, moon and stars were made merely for the convenience of the earth and that all reference to other worlds being omitted proves that this is the only world and that the sun, stars, etc., are merely its useful and ornamental appendages. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness."

"To him that made great lights,...the sun to rule by day,...the moon and stars to rule by night." --Psa. 136:7-9.

R1812 : page 118

"In them [the heavens] hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, and his circuit unto the ends of it."--Psa. 19:4-6, R.V.

Reply.--We agree most heartily to the statements of these scriptures. The sun is beautifully and poetically described by David, but he says nothing about the earth being "flat," nor that the circle was around a plane, and not around a globe. In fact, he is not giving a lesson in astronomy, but a flash of poesy. There is no more excuse for misunderstanding the poetry of the Psalms than for misunderstanding such poetry as follows:--

"Thou who gazest ever true and tender
On the sun's revolving splendor."--Shelley.

"Her two blue windows faintly she upheaveth,
Like the fair sun, when, in his fresh array,
He cheers the morn, and all the earth relieveth."
--Shakespeare.

As for the account in Genesis, it is true that the sun and stars were caused to give light to the earth, and were intended so to do; but there is nothing to indicate that they could not lighten other planets, or that in this they entirely fulfilled the ends of their creation. It is true also that the sun does rule the day, and the moon the night, and that they are so set as to mark times and seasons; but there is no intimation that this is the limit of their usefulness. Only that which specially pertains to man and to the earth, his home, is mentioned. God was not attempting to teach astronomy: he was, we believe, leaving such things for mankind to investigate. The fields of science, art, discovery and invention are all open for man's pleasant and profitable exploration, and will and do reward the patient and persistent exercise of his powers, as God intended. This we believe is God's method of dealing: he makes known to man gradually the riches of his grace. Thus, too, it is with spiritual things, as our Lord intimated to his disciples, saying, "I have many things to tell you, but ye cannot bear them now." In due time, and in the best manner, the heights and depths, the lengths and breadths of the divine creation and plan are being made known.

(5) THE WATERS UNDER THE EARTH.

It is also claimed that the earth rests upon the sea, and not the sea upon the earth, notwithstanding the fact that deep-sea soundings have very generally been able to touch the solid earth with measuring lines. It is claimed that this is taught by the following Scriptures,--

"Him that stretched [spread] out the earth above the waters."--Psa. 136:6.

"Heaven above,...earth beneath,...waters beneath the earth."--Deut. 5:8.

These passages merely refer to the dry land, higher than, or above, sea level. The former passage in the Douay version is rendered with equal propriety, "established the earth above the waters." To appreciate this passage turn to Gen. 1:9,10, and learn how God stretched forth the dry land and established it as dry land--by gathering together the waters into seas, by convulsions of earth casting up mountain ranges and depressing other parts for the gathering of the waters, seas.

The same explanation suits the second passage. The waters are not above, but below, beneath, the level of the "dry land," called the earth. (Gen. 1:10.) And if further evidence be desired a reading of the connections of the passage will remove every vestige of doubt as to what waters are meant. Thou shalt not make unto thee any graven image of any thing in heaven on high, or in earth that is lower, or in the sea that is still lower. Israel was commanded to make no images of God or angels, heavenly beings, nor of men and beasts, earthly creatures next in order, nor of fish or sea monsters, still lower. Can any one suppose that in thus forbidding image-making and image-worship, the Lord ignored the waters seen, which constitute two-thirds of the earth's surface, and specified waters underneath the dry land, which (if there at all) could not be more than one-half the quantity not underneath it, and of whose living creatures men could know nothing? Surely any one can see that the meaning is, the waters under or lower than the level of the earth. "God called the dry land earth."--Gen. 1:10.

(6) THE PILLARS OF THE EARTH.

"The pillars of the earth are the Lord's, and he hath set the world upon them."--1 Sam. 2:8.

"Which shaketh the earth out of her place, and the pillars thereof tremble."--Job 9:6.

The first of these proof-texts is from the prayer of Hannah at the presentation of Samuel to the Lord's service. (Verses 1-10.) It is a poem or psalm, and seems to have been inspired and prophetic. Compare its language and sentiment with the poetic-prayer-prophecy of Mary, our Lord's mother.--Luke 1:46-55.

The passage from Job is also poetic, and prophetically refers to the shaking of the coming time of trouble. That Job refers to the shaking of the "pillars" of the present social structure, and Hannah to the establishment of the saints as the "pillars" of the new order of things called the "new heavens and new earth," will be clear to all who read their contexts, after noting the significance of the word "pillar" in Scripture usage.--Gal. 2:9; 1 Tim. 3:15; Rev. 3:12.

(7) SUN AND MOON STOOD STILL.

In proof that the earth is not a globe, the account of Joshua 10:12-14 is cited, and also Hab. 3:11,--"The sun and moon stood still in their habitation."

Reply.--In our issue of March 15, '92, following our return from the scene of Joshua's battle and miracle, we offered a suggestion respecting it, to the effect that daylight was unusually and miraculously prolonged by the rays

of the sun being refracted upon the earth by a special arrangement of clouds for the purpose, so that its light, supplemented by that of the moon, similarly prolonged, practically turned that night into day. In no other view can we find use for the moon. Certainly if the sun shone at noonday brightness, the light of the moon would be useless and would not have been invoked. But, even if the earth was slowed up in her diurnal motion so as to actually lengthen out the day, it would be equally proper, as in speaking of any other sunset, to say that the sun "hasted not to go down."

As for the passage from Habakkuk, it is totally different: it is an item in his prophetic poem, which is full of symbols and figures of speech. It undoubtedly refers to a future even when "the sun and the moon shall be confounded," when "the sun shall be darkened, and the moon shall not give her light," etc. No one can read this chapter from the third verse onward without recognizing this. Young's Literal Translation renders verses 10-12 thus,--

> "Seen thee--pained are the mountains [kingdoms],
> An inundation of waters hath passed over [Isa. 28:15,17],
> Given forth hath the deep its voice [Luke 21:25],
> High its hands hath it lifted up.
> Sun--moon--hath stood--a habitation,

At the light thine arrows go on,
At the brightness the glittering of thy spear.
In indignation Thou dost tread the earth,
In anger Thou dost thresh the nations.
Thou hast gone forth for the salvation of Thy people."

Surely if Joshua's battle, etc., has anything at all to do with the matters here represented, it was only as a type.

(8) EARTH FOUNDED AND IMMOVABLE.

It is claimed that the Bible mentions the foundations of the earth and pillars of the earth in such a way as would preclude the idea that the earth is a globe hanging in space; and in such a way as to prove that it is an immovable structure resting upon strong pillars. In this they seem to forget their other claim that it is founded upon the seas and rises and sinks with the tides. Pillars would surely be a poor arrangement, architecturally speaking, for resting upon the water. Would not a "flat earth" rest more solidly on the waters without the pillars? Besides, upon what would the pillars rest? and what would support the waters? Then again, If the earth floated in the seas, and rose and sank at "tide times," how would that agree with the text they quote so freely--The earth "is established that it cannot be moved?"

Let us look carefully at the texts offered to prove this final point,--that the earth is so firmly founded, and on pillars, that it could not be rolled through space as a globe.

(a) "Where wast thou when I laid the foundations of the earth? Whereupon are the foundations [margin, 'sockets'] thereof fastened?"--Job 38:4,6.

(b) "Of old thou hast laid the foundation of the earth."--Psa. 102:25.

(c) "Who laid the foundations of the earth that it should not be removed forever."--Psa. 104:5.

(d) "The world also is stablished, that it cannot be moved."--Psa. 93:1.

(e) "He hath founded it upon the seas, and established it upon the floods."--Psa. 24:2.

Reply.--The intelligent and thoughtful need only to be reminded that stone foundations are not the only ones, --that principles, as well as things, can have foundations; as, for instance, "Justice is the foundation of God's throne [government]." Some men lay the foundations of schools and colleges by gifts of money, regardless of where the school buildings may be, if any, and they more truly lay the foundations than do the men who handle stones and tools for foundations for the buildings.

For our interpretation of the text marked (a) see MILLENNIAL DAWN, VOL. III., page 312. We believe the reference to be to the Great Pyramid, whose measurements, "lines," passages and general arrangement have made it world-renowned as a sign or symbol, in whose construction

God has laid down scientific lessons in astronomy and geometry, as well as relating to his great plan of salvation. Into what would our "flat-earth" friends say the socket-stones of their flat earth were made to sink so as to make a firm foundation?--into the seas, as per the last text (e) cited?

The next four texts, as we will show, have no reference whatever to the literal earth, but to the symbolic earth,--society.

As already shown,* not only lions, bears, trees, etc., are used as symbols, but so also the earth is a symbol of social order--society, its mountains representing its kingdoms, its heavens representing its highest or religious powers, its rivers representing its purifying truths which come from its heavens, and its seas representing the restless, unrestrainable, discontented and anarchistic classes. In illustration of these symbols see Psalm 46.

With reference to this symbolic earth, society, the Lord's Word shows us that in its present form, it is to be "dissolved," "melted," "moved," "shaken," "turned upside down," "removed as a cottage," that it is to "reel as a drunkard," etc. (Psa. 75:3-10; Isa. 24:1-4,17-20; 2 Pet. 3:10-12.) Not the literal, physical earth, but the symbolic earth--society as at present organized-- will "reel," "melt" and be "dissolved." The Scriptures clearly show that these are figures of speech, descriptive of the awful social trouble now impending--"a time of trouble such as was not since there was a nation" (Dan. 12:1); that the fire is symbolic, "the fire of God's jealousy" or

---

*See MILLENNIAL DAWN, VOL. I., page 316.

R1814 : page 119

anger, and that after the "earth" (society) has been devoured with this fire, the earth with the people on it will still be here, and God will then "turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."--Zeph. 3:8,9.

But that will be in the "new earth" symbolically, although upon the same earth literally. The "new earth"

R1814 : page 120

will be the new organization of society, with its "new heavens" or new religious system;--the Church or government of righteousness for which we pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Under that Kingdom there will be no more sea--no longer a restless, law-opposing, anarchistic class, because the former things, the evils of the present social order, will have given place to the perfection of righteous government, long promised in God's Word.

It is this new earth, or reconstructed social order, that the Psalmist, in the Scriptures above (c, d, e), declares shall never be moved; while (b) shows that the present order was well founded by the Lord though by the fall it became "the present evil world" (Gal. 1:4), so that it must give place to "the world to come, wherein dwelleth righteousness" (Heb. 6:5; 2 Pet. 3:5-7,13), but that the time will come when it must be changed, supplanted by the new arrangement of Christ's Kingdom--the new heavens and new earth. Read the connections, and see that this is the case. "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." (Heb. 1:10-12.) Turning to 2 Pet. 3:10,11,13, note that the symbolic heavens, as well as the symbolic earth, is to pass away--to give place to a new order, social and religious. Then turn to Heb. 12:26,27 and note the same teaching of the dissolution of present arrangements, and in verse 28 read about the unmovable Kingdom which must be established before that new heavens and earth is established which the Prophet David declares "cannot be moved." Then turn to Isa. 34:2-5 and Rev. 6:14-17, and see the symbolic representations of the way in which the change of dispensation will be effected --from "this present evil world," ruled by "the prince of this world," to "the world to come, wherein dwelleth righteousness." Then read in Rev. 20:1-5 of the blessings of that new "world" or order of things when it shall have come.

After studying the subject thus far, you will readily see the force of the above quotation (e), in which the Lord declares that the new earth will be founded upon the seas and established upon the floods,--i.e., the new earth will be established where the sea now is: the class once symbolized by the "sea" shall be no more--"There shall be no more sea."

A careful investigation of the Psalms in which these proof texts (b, c, d, e) are found gives convincing proof, in harmony with our exposition here given, that they are prophecies descriptive of Messiah's Millennial Kingdom.

AN IMPORTANT PASSAGE OVERLOOKED.

But the advocates of the flat earth idea seem to overlook the only text of Scripture which really has to do with the subject. It is found in that book of the Bible which contains more reference to the stars than any other, mentioning Orion and the Pleiades by their present names, and referring to their "influences"--the Book of Job. The text to which we refer is brief, but full of significance. It reads:

Common Version, Job 26:7,--

"He...hangeth the earth upon nothing."

Revised Version,--

"Hanging the earth upon [margin, over] nothing."

Leeser's Translation,--

"He suspended the earth on nothing."

Douay (Roman Catholic) Version,--
"He...hangeth the earth upon nothing."
Young's Translation,--
"Hanging the earth upon nothing."

The harmony of these translations is good evidence as to the correctness of the expression; but if any one is curious further, let him refer, in Young's Analytical Concordance, to the various words--"nothing," "earth," and "hangeth." He will find, for instance, that the same Hebrew word here translated "hangeth" is defined by Prof. Young to signify "To hang up." He will find, also, that the same word is used thirteen times in referring to the hanging of men upon gallows.

So far as the scriptures go, therefore, this one irrefutable, and not otherwise interpretable, text stands against the "flat earth" theory; and the texts supposed to favor that view, it has been shown, do not favor it.

"GREAT AND MARVELOUS ARE THY WORKS LORD GOD ALMIGHTY."

While the revelations of divine wisdom and grace concerning the intelligent creation of God command our deepest reverence, no less should his mighty works in the physical creation inspire us with reverence and awe. No doubt the successful pursuit of the knowledge of all God's works and ways will be a part of the delightful employment of men as they progress toward perfection, and come to realize their privilege of eternal life and all the advantages of leisure, facility and opportunity which the future will afford. While such pleasures, we believe, are not the present privilege of the consecrated children of God, whose talents are all engaged for the great harvest work, we note with pleasure the great delight which the learned and able scientists find in probing the wonderful secrets of nature, especially in the domain of Astronomy, and in observing, too, its elevating and ennobling influence upon them. They give to the subject the most painstaking labor, profound thought and careful investigation, and the devotion of their lives.

We are glad that there have been and still are such men: and from the results of their labors we catch a measure of their enthusiasm and inspiration, and would also that they might catch a measure at least of ours, gathered from the "plan of the ages" revealed by the same great Author.

The history of Astronomy dates back to very ancient times. It reached some degree of advancement among the Chaldeans and Egyptians, and later among the Greeks and Romans; but Thales, one of the seven wise men of Greece, who lived six hundred years before Christ, was the first great teacher of the science. Pythagoras, another Greek

R1814 : page 121

astronomer, taught it shortly after. Hipparchus of Egypt, about three centuries before the Christian Era, and Ptolemy, of the same nation, about one hundred and seventy years later, were also justly celebrated teachers.

Prior to the invention of the telescope and the advancement of mathematical science and other advantages of more modern times, the whole subject was involved in great obscurity; and various theories were propounded and studied to account, if possible, for the motions of the planets and the varied phenomena of the heavens. Judged from very limited knowledge and observation, it was for many centuries believed that our little earth was the chief factor in all God's universe, the center of importance and interest, to which the sun, moon and stars ministered as the sole end of their existence. But the labors of Galileo, Copernicus, Keplar and Sir Isaac Newton, in the sixteenth and eighteenth centuries of the Christian era, developed the telescope, discovered the laws of gravitation and of centripetal and centrifugal forces and suggested an order in nature which science and telescopic observation have proven to the satisfaction of all the learned scientists. These fully comport with our highest conceptions of the infinite power and wisdom of our God, beautifully harmonize with his mighty works of grace in the plan of the ages, and show us that our earth, although comparatively an insignificant portion of God's great empire, has been wonderfully cared for by him.

With humbler ideas of earth and humanity, we gain correspondingly enlarged ideas of God and of his mighty works. These discoveries and scientific deductions are, we believe, in keeping with the general purpose of God, to bring men by various paths to a more correct knowledge of himself through his works and ways. That the men whose names we have mentioned were not superficial enthusiasts, but careful, candid and diligent students of nature, is manifest from the laborious methods by which they have arrived at and sought to prove their conclusions.

In the light of scientific research, the sun is seen to be the center of a great system of worlds revolving around him in definite and invariable orbits and with a precision of time that never varies, some singly and some accompanied by revolving satellites, and others with peculiar rings whose substance is not yet clearly discerned, but is presumed to be liquid. In this system of worlds our earth is one of the smaller planets.

Our solar system of planets is also found to be revolving together around some other great center; and far beyond the farthest limits of our system, by the aid of the telescope, other suns and systems are discerned, all presumably revolving with ours around some common center,--the group Pleiades. And the reasonable suggestion has been made that that center may be the heaven of heavens, the highest heaven, the throne of God.

God has established laws so governing the motions of all the heavenly bodies that no clash or discord occurs among them. Each world has its appointed pathway and its regulated time, and the most exact calculations of astronomers find them always true to time and order. How wonderful is our God! Truly in this view "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words." (Psa. 19:1-4.--Leeser.) The magnificent pageantry of the heavens daily and nightly should elicit our praise and adoration, and should inspire in our hearts holy and reverent devotion. Let the noiseless activity, the perfect obedience to divine law, and the blessed shining of the heavenly hosts, impress their wholesome lessons upon us--of zealous activity without commotion or ostentation; of perfect obedience to the will of him who doeth all things well, who is too wise to err and too good to be unkind; and of letting the glory of the Lord which has illuminated us shine from us in turn upon every beholder. Indeed, to those who have been brought into close fellowship with the Lord through a knowledge of his plan of the ages, all his works should be viewed with a keener sense of appreciation--from the tiniest organism seen through the microscope, to the worlds revealed by the telescope.

With the Psalmist our hearts exclaim, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens;"--for, however grand and glorious are the wonders of creation, they proclaim only the superior grandeur and greatness of their Creator. Do we admire intellectual vigor, nobility of conception and skill in execution, comprehensive scope and minute particularity? We see it there! And while recognizing that even we ourselves are his workmanship--"fearfully and wonderfully made," and not beneath his notice and Fatherly care, we feel humbled as we recognize our Father's majesty, and in our hearts we say with the Psalmist, again, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him? for thou hast made him [but] a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the [earthly] works of thy hands." (Psa. 8.) High indeed was the honor conferred upon man and the glory of his dominion (lost in Adam, redeemed in Christ) over the earth which God made "not in vain," but for human habitation. And while, as Job tells us, he "hanged the earth upon nothing," but launched it out in the abyss of space subject to those fixed laws which his wisdom established, we rejoice to know that "The Lord hath prepared his throne [power, dominion, control] in the heavens, and his Kingdom ruleth over all." (Psa. 103:19.) Surely no confusion or mishap can befall the remotest fragment of his vast empire, the Universe. Yea, Lord, we rejoice to realize that,--

"The whole creation is thy charge,
But saints are thy peculiar care."

R1815 : page 122

"HAVE FERVENT CHARITY AMONG YOURSELVES."

In leaving the above subject we desire to impress upon all a few thoughts upon which all of God's people who possess his spirit and are guided by his Word can, we believe, fully agree.

(1) Christian unity is not established upon harmonious views of astronomy. Each has the right to the use of his own intellect upon the subject of astronomy, or any other subject not a part of the divine revelation; and we trust that we have clearly shown that astronomy is not a part of that divine revelation.

(2) If, aside from the Bible, a Brother or a Sister reaches a conclusion that another Brother or Sister considers wholly illogical and unreasonable, neither should think or speak of the other as a fool; but each should remember that all present knowledge is more or less incomplete, and that all of our reasoning faculties are at present imperfect. Now we know in part, but when that which is perfect is come, we shall know even as we are known. "Have fervent charity [love] among yourselves." This will enable each to treat kindly what may appear to him most absurd views on non-essential subjects, so that when we know that another holds such views we may avoid, if possible, wounding the feelings of even the very least of the Lord's "little ones."--Matt. 5:22; James 5:9, margin.

(3) Remember always that astronomy and such other subjects as are not identified with God's plan, and not taught in his Word, are not of those for which we should contend. The Apostle declares that we should "contend earnestly for the faith once delivered to the saints;" but astronomy is no part of that faith. Neither is it a subject which we should feel it our duty to search or prove: we are to search the Scriptures upon the subjects relating to eternal life, and to prove all suggestions respecting the same by examining and comparing the Scriptures. Astronomy, therefore, is not one of the subjects upon which every man should be fully persuaded in his own mind. On the contrary, a man may be a saint and an overcomer, and believe the earth flat, square, round, or any other shape; or he may be all the more likely to run the race to glory successfully while confessing that he does not know positively, and is so intent on following after Christ's example,--feeding the sheep and the lambs upon the bread of eternal life--that he has not the time needful to study and prove and teach any other gospel. The Apostle's resolve is a good one to follow. He says,--"I determined to know [teach] nothing among you save Jesus Christ, and him crucified."

R1810 : page 122

TAKE TIME TO BE HOLY!

Take time to be holy! speak oft with the Lord;
Abide in him always, and feed on his Word;
Make friends of God's children, help those who are weak;
Forgetting in nothing his blessing to seek.

Take time to be holy! the world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct his likeness shall see.

Take time to be holy! let him be thy guide,
And run not before him, whatever betide;
In joy or in sorrow, still follow the Lord,
And, looking to Jesus, still trust in his Word!

Take time to be holy! be calm in thy soul,
Each thought and each motive beneath his control.
Thus, led by his spirit to fountains of love,
Thou soon shalt be fitted for service above. --W. D. LONGSTAFF.

===================

R1815 : page 122

CHRIST DIED FOR THE UNGODLY.

--MAY 26, MARK 15:22-37;--MATT. 27:31-66;
LUKE 23:26-56; JOHN 19:16-42.--

Golden Text--"While we were yet sinners, Christ died for us."--Rom. 5:8.

VERSE 22. The sentence of crucifixion having been obtained, the excited mob, inspired with Satanic zeal, hurried the prisoner to the place of execution, which was reached about nine o'clock Friday morning. What an awful night he had passed! Beginning with the sad scenes of the last supper with his disciples, call to mind the agony of Gethsemane, the hurried march to Annas, then to Caiaphas, to Pilate, to Herod and back again to Pilate; how during all the night he was most shamefully treated.--mocked, buffeted, spit upon, reviled, ridiculed, falsely accused and finally crowned with cruel thorns and scourged.

After such experiences it seems marvelous that any vitality remained for the ordeal of crucifixion. It would seem that the intense and long continued nervous strain and weariness and physical suffering would have exhausted the forces of nature; but our Lord, as a perfect man, had extraordinary powers of endurance, though he had voluntarily sacrificed much of physical strength in the labors of his ministry. That he was greatly exhausted, however, is manifest from the fact that the bearing of his cross to the place of crucifixion was imposed upon another.--Luke 23:26.

Verse 23. Wine mingled with myrrh was offered as an anaesthetic to relieve the sense of pain. It is said that some of the women of Jerusalem undertook this office of mercy on behalf of criminals to be executed by the terrible methods of the Romans. Jesus acknowledged the kindness of the offer by tasting it, but declined it further, preferring to have his mind awake and clear to the last. Had he taken it, we should have missed the tenderness which committed his mother to the care of John, and those last words so full of meaning to us--"It is finished." And Peter would have missed the look of sorrow that reminded him of the Lord's love and of his disappointment in him, that quickly called him to repentance, and we should all have failed to realize how much the Lord's thoughts were upon others even amidst the agonies of such a horrible death.

Verses 25-28. The crucifixion occurred at about nine o'clock A.M., and ended in death at 3 P.M., the circumstance of the company of the two thieves being in fulfilment of Isa. 53:12--"He was numbered with the transgressors."

The saying of the mocking priests and scribes, "He saved others; himself he cannot save,"--had indeed a deeper significance than they realized. He could not save others and save himself too; for only by the sacrifice of himself could he hope to save others; and therefore it was that he bore the penalty of our sins in his own body on the tree; that of himself he laid down his life, which no man had power to take from him except as he permitted it, which willing permission was so manifest in his conduct--in knowingly receiving the betrayer's kiss in Gethsemane; in freely surrendering himself to the Roman soldiers; in maintaining

R1815 : page 123

silence in the presence of his accusers; in freely confessing before them his claims of Messiahship, which they counted blasphemy; in silently accepting the sentence of crucifixion without an effort or a word in self-defence. Truly, "as a sheep before her shearers is dumb, so he opened not his mouth." Why? Because he desired to save others, and knew that their salvation required the sacrifice of himself.

And so, as the Prophet (Isa. 53:5,12) declared, "He was wounded for our transgressions; he was bruised for our

R1816 : page 123

iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "He poured out his soul unto death,...and bore the sin of many, and made intercession for the transgressors." Oh, what love, what fortitude was here displayed! Yet men "esteemed him smitten of God and afflicted." And this was probably one of the severest of our Lord's trials--to be esteemed as an offender against God and as under the divine wrath.

In the same way the afflictions of the Lord's people are often misinterpreted by the world, as well as by the unthoughtful among professed Christians. But let such consider that "the disciple is not above his master, nor the servant above his lord;" that all who will live godly shall suffer persecution; that during this age evil is in the ascendancy, and therefore the righteous suffer; that Satan is the prince of this world; and that until he is bound righteousness shall not be exalted. This is the time for the righteous --the embryo Kingdom of heaven--to suffer violence, and when the violent may take it by force. And if Christ our Lord and Head thus suffered, let all who suffer with him for righteousness' and truth's sake be comforted with the same divine assurance that comforted him. "Rest in the Lord, and wait patiently for him;...and he shall bring forth thy righteousness as the light, and thy judgment as the noonday."--Psa. 37:6,7.

Some of the friends of the Lord were also present on this occasion with their love and sympathy--Mary, the mother of Jesus, Mary Magdalene, and Mary, the wife of Cleopas, and other women who followed the mob, some of whom probably offered the wine and myrrh, to whose weeping and bewailing Jesus replied, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; ...for if they do these things in a green tree, what shall be done in the dry?" (Luke 23:27-31.) This he said in reference to the atrocities which should mark the overthrow of their nation and the destruction of Jerusalem, which would display the same wicked spirit which was then being manifested toward him. And it was even so; for the troubles upon that people were not alone from enemies without, but also from civil strife; for every man's hand was against his neighbor. It is said that at the time of the siege of Jerusalem hundreds of Jews were crucified at once, and left hanging in sight of the city walls.

Verses 33,34. The darkness that brooded over the land from the sixth to the ninth hour seems to have been a supernatural darkness; for an eclipse of the sun was impossible during the full moon of the passover time. It was doubtless sent as an expression of the divine wrath, and as typical of the darkness of alienation from God into which that long favored nation had plunged by this act.

The expression of verse 34 manifests the dread realization of imminent death. Jehovah's sustaining power must necessarily be withdrawn and the bitter dregs of the cup of suffering be drained to make the sacrifice complete. But when the heart and flesh failed, it was difficult to realize the significance of this: hence the startled inquiry, "My God, my God, why hast thou forsaken me?" Through all his sufferings the divine grace had thus far sustained him, but now he must sink beneath the rod and be cut off from the favor of Him in whose favor is life, that so, by his stripes, we might be healed.

Verse 37. This last cry, which summoned and exhausted all the remaining vitality was the last triumph of victorious faith. Though he realized that the divine favor, which had always hitherto sustained his being, must now be withdrawn because he stood in the sinner's place as the vicarious sin-offering, faith, still anchored to the promises of God to be realized beyond the vail of the flesh, sweetly and confidently commended his being to the Father. This the Apostle Peter tells all them to do who suffer for righteousness' sake, saying, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."--1 Pet. 4:19.

===================

R1816 : page 123

THE RESURRECTION OF OUR LORD.

--JUNE 2, MARK 16:1-8;--MATT. 28:1-15;
LUKE 24:1-12; JOHN 20:1-18.--

Golden Text--"The Lord is risen indeed."--Luke 24:34.

THE resurrection of our Lord is shown by the Apostle to be the assurance of the resurrection of mankind.--"For as all in Adam die, even so, all in Christ shall be made alive;" "for he is the propitiation for our [the Church's] sins, and not for ours only, but also for the sins of the whole world," all of which, therefore, both the just and the unjust shall come forth from the grave; and, by accepting Christ and yielding implicitly to his guidance, they may be made fully alive--be fully restored to the original human perfection lost in Adam.

This, the Lord also taught, saying, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth." And Paul said, "There shall be a resurrection of the dead, both of the just and unjust." So important is this doctrine of the resurrection, that the Apostle declares that without it the hope and faith of the Church is vain.--"If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished....If the dead rise not, let us eat and drink, for to-morrow we die."--1 Cor. 15:16-18,32.

This doctrine of the resurrection is, however, very little heard or thought of to-day among professed Christians, and likewise the promise of the Lord's second coming, at whose presence the work of resurrection is due to be accomplished. It is written that "to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." (Rom. 14:9.) It is his voice that shall awaken the dead, and his wisdom and grace that shall lead all the willing and obedient to the realization of full resurrection, or restitution, to all that was lost. This is the logical consequence of his great sacrifice, to be realized at his appearing and kingdom.

The first work of his presence is the unobserved, thief-like gathering of his elect--the awakening of those that have slept in Jesus, and the perfecting and the change of those who are alive and remain to his own glorious nature

and likeness. When this is fully accomplished, as it must be within this harvest period, then will follow the resurrection of the ancient worthies. Then the Kingdom of God, in both its heavenly and earthly phases, will be established and manifested to the world,--an event due at the close of this harvest period and time of trouble.

Then the resurrection morning will have come, and the Sun of righteousness will have risen with healing in his wings. Yes, "the Lord is risen indeed;" and his resurrection is the sure pledge of the resurrection of all for whom he died--of the Church first, and afterward of the world.* --1 Cor. 15:12-23.

The manner of the testimony as to the fact of the resurrection, as related in the gospels, is worthy of the special attention of Christians, as proving three things, (1) the fact of the resurrection, (2) the Lord's change of nature in the resurrection, and (3) his personal identity, notwithstanding the change of nature.

The fact of his resurrection was attested in three ways; viz., (1) by an earthquake and the sudden appearance of an angel whose countenance was like lightning and his raiment white as snow, who rolled away the stone from the door of the sepulcher and sat upon it, and for fear of whom the keepers did shake and become as dead men. (Matt. 28:1-6.) It was attested (2) by the facts to which the angel called attention--the vacant tomb and the folded graveclothes, together with the statement that he was risen--

"And the angel said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:5,6. See also Luke 24:12.)

And (3) it was finally attested by the risen Lord himself, who appeared to the women, and others subsequently, and talked with them.--Matt. 28:9; John 20:1-18.

How great was the reward of these devoted women--last at the cross and first at the sepulcher, anxious to bestow upon the lifeless remains of their beloved Lord the last tokens of their esteem and love. They sympathetically lingered near the cross, beholding his dying agonies; they were the mourners that accompanied him to the tomb at night; and they were there again before break of day with their precious ointments. In their eagerness to do this loving service, they forgot the great obstacle of the stone at the door. But the sweet incense of their devotion arose to heaven, and God sent his angel to remove the obstacle, and their zeal was rewarded with the richest tokens of his grace. Theirs was the honor of personally receiving the heavenly benedictions--of the angel and of the risen Lord,--and of first bearing the glad tidings of the resurrection to the other disciples.

The fact of the resurrection was further attested to the

---

*See our issue of April 1, '93.

R1817 : page 124

other disciples by the Lord's sudden appearance in their midst at various intervals, and his personal testimony and teachings on such occasions.

The Lord's change of nature in the resurrection was no less clearly testified than was the fact of his resurrection. In evidence of this note that in no instance of his appearance after his resurrection was he recognized by his personal features, although the disciples were all intimately acquainted with him, and they had been separated from him by death only three days. Mary mistook him for the gardener; the two on the way to Emmaus walked and talked with him for some miles, entertained him in their home, even dining with him, without recognizing him. In every case he was manifested to them, not by face, but by some familiar expression or tone, or teaching, which they promptly recognized as personal characteristics of him whom they so loved and revered.

Now he could enter a room, the doors being shut, and disappear as mysteriously, as he did on several occasions; and this was in exact accordance with his description of the powers of a spiritual body--which could come and go like the wind, unseen (John 3:8), and with his statement--"All power in heaven and in earth is given unto me." It accords, too, with all the information we have concerning the appearance of angels among men. They came in sudden and unaccountable ways, vanished out of sight as mysteriously as they came, and could and did assume any appearance or features they chose. These things the Lord never did prior to his crucifixion.

Observe further the different appearances of the Lord on different occasions. At one time he appeared as a gardener, again as a stranger, again with prints of nails in his hands and the spear wound in his side, etc. On no single occasion was he known by his features on previous occasions, but always by his words, his voice, or his conduct.

Why were these changes of appearance adopted? They were for the purpose of emphasizing the fact that the bodies which they saw were not his glorious spiritual body, which no human eyes can look upon. And "it doth not yet appear" what a spiritual body is, "but we know that when he shall appear, we [the Church] shall be like him; for we shall see him as he is." (1 John 3:2.) Saul of Tarsus once caught a glimpse of that glorious body, which shone above the brightness of the sun at noonday (Acts 26:13), but it left him blind until by a miracle his sight was restored.

The removal of the crucified body from the tomb which was also miraculous, for it did not see corruption, nor was a bone of it broken (Psa. 34:20; 16:10) was necessary to establish in the minds of the disciples the fact of his resurrection. Had it remained there it would have been an insurmountable barrier to their faith; nor could the astonished guards, nor the Jews, nor the world, have believed that he was risen; because they could understand nothing of the spiritual nature and the mysterious change.

To presume that Christ's glorious body is but the reanimated body of his humiliation, is to deny the assertion of the Apostle that "it doth not yet appear" what a spiritual body is (1 John 3:2); and to claim that that "glorious body" is ingloriously marred with the wounds of spear and spike and cruel thorns; and that the flesh which he gave for the life of the world--as our ransom price--he took back, thus rendering null and void the finished work on Calvary; and it is in direct contradiction of the statement of the Apostle that, "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."

Let us not, dear fellow-aspirants and called ones to the sharing of his glory and nature and Kingdom, lose sight of these blessed assurances of our glorious inheritance with him, who is now a partaker of the divine nature and "the express image of the Father's person" (Heb. 1:3), whom no man hath seen, nor can see, and who dwelleth in light which no man can approach unto. (1 Tim. 6:15,16.) Praise the Lord! "when he shall appear we shall be like him, for we shall see him as he is,"--not as he was; for indeed if he is as he was, then also shall we be even as we are now. If he bear still the ignominious scars of Calvary, then shall we also bear the scars that mar us; and every mutilated martyr will be disfigured to all eternity. Think you, has mortal man the power thus to harm the saints of God? Nay, verily: they shall be, "even as he is,"--"without spot or wrinkle or any such thing."*

---

*See MILLENNIAL DAWN, VOL. II., page 103.

====================

page 125

VOL. XVI. JUNE 1, 1895. No. 11.

CONTENTS.

Special Items: How is the Work
Progressing?................................126
Views from the Tower..............................127
Priestcraft Opposed to Liberty
[Concluded].................................130
The Heavenly Treasure.............................132
The Precious Faith................................134
Bible Study: The Walk to Emmaus...................135
Bible Study: Peter and the Risen Lord.............136

page 126

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1819 : page 126

HOW IS THE WORK PROGRESSING?

This question is asked by many whom we meet and its answer will be appreciated by many if not by all of our readers, so we reply publicly, --The great Harvest Work prospers! But we will particularize.

(1) The Colporteur work prospers. For a time, particularly during the winter months, the general business depression affected this service considerably, but with the revival of general business comes an increased activity in the colporteur branch of the service, and we feel confident that the first volume of MILLENNIAL DAWN will turn the half-million mark before the close of the present year. One day in May brought orders for over 1000 copies of this volume alone. The second and third volumes are doing well also.

We are glad to add, Those laboring in this branch of the service seem to be more than ever zealous for the truth; they are giving more attention than formerly to those whom they judge to be of the "wheat" class, watering and hoeing the seed they plant. One result is a constant increase of the subscription list of the WATCH TOWER. This we encourage, for we believe that in the busy whirl of our times, line upon line and precept upon precept are necessary to those already established, much more to beginners.

(2) "The New Branch" of the work is prospering also. Quite a number have responded to the Eight Qualifications, saying that by God's grace, they believe themselves to possess them to some degree and were striving and would strive to possess them more fully day by day. Of some of these we have personal knowledge and acquaintance, and others of them are "well reported of the brethren" for their character, faith, zeal and moderation. To all such we have given Letters of Introduction, such as we described in our issue of Oct. 15, last. And to such we have felt free to entrust the addresses of the interested ones of their own and nearby towns. In consequence, numerous little meetings--"Dawn Circles" for Bible study--have been started, which we believe are proving helpful.

Brother M. L. McPhail, as special traveling representative of the Society, during the last seven months has visited the TOWER readers in about fifty different places in Illinois, Indiana, Kentucky, Ohio, Virginia, W. Virginia, Maryland, New Jersey, New York, Canada, Michigan and

R1820 : page 126

Pennsylvania. The reports from his meetings indicate that much good is being accomplished thereby, and we are urged to send him soon as possible again. Brother McPhail is the only one giving all of his time to the harvest work in this way, who does not combine the colporteur work with the other to some degree. He is the only one therefore whose home and traveling expenses are borne in full by this Society. While it is a considerable drain upon the Society's funds, we feel that Bro. McPhail's fullness of the truth and its spirit, combined with his meekness, zeal and energy, specially adapt him to this service. We will keep him going while we can.

(3) The general condition of the Church is good, and indicates itself in various ways, the most pronounced of which are the efforts to live the truth and to make it known to others.

(4) The progress of the sifting of the "chaff" and "tares" from among the "wheat" is very noticeable, and must be expected to continue, because this is the time of "harvest," the time of sifting. But, painful though it be, this is a necessary process, and marks progress toward the grand consummation when all the overcomers shall be gathered at the right hand of the Master and hear him say, Well done! good and faithful servants, enter ye into the joys of your Lord.

===================

R1817 : page 127

VIEWS FROM THE TOWERS.

THE Pope's encyclical desiring union with Episcopalians and all Protestants has fallen rather flat. The sentiments of all except the "high-church party" are probably voiced by the Archbishop of Canterbury, Primate of all England and Metropolitan, who says:--

"I have no hesitancy in saying that, in my opinion, any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible."

The Scriptures indicate that there will be no general union with Papacy, but merely sympathy and cooperation: that the union or federation will be of Protestant sects, the Church of England joining with the others.

This sentiment for union of Protestants is expressed by the Archbishop in a recent "Pastoral" letter addressed to his arch-diocese, asking the members of the Church of England to offer prayers on Whitsunday for Unity. He says,

"When we consider the terrible separation of the past, when we now see so many communions,--Presbyterian, Non-Conformist and Roman Catholic, at home and abroad in America--we are moved to desire to seek Christian unity. Who can doubt that this change is of the Lord?"

We answer, that there is great reason to doubt its being an inspiration of the Lord. On the contrary, we believe that the union proposed would be of advantage to error and of disadvantage to the truth. Nor do we believe that it is inspired by right principles.

We will give our reasons for this position.

(1) The federation proposed is not a union or harmony of faith reached by growth in grace and knowledge, but a union in which vital faith in the teachings of our Lord and his apostles is to be ignored, because of a general growth of doctrinal ignorance and doctrinal unbelief, and a corresponding loss of grace which permits the skeptical to glory in their carelessness of divine instruction, as well as in their ignorance and unbelief.

(2) On the contrary, the union which the Scriptures inculcate is a union of faith and oneness of loving interest based upon knowledge--of God as our Father and Creator, of Christ as our Ransomer, and of each other as joint-heirs with Christ in the great work of blessing the world with a knowledge of God and his gracious will. It, however, has no physical union, no fences, no bonds of human dogma, form or custom. Each individual stands absolutely free in the liberty wherewith Christ makes free, and is bound only by the love of Christ which alone constrains such as are free indeed. In this sense there is too little union amongst Christians in the various sects, though there is already too much in the sense of mechanical, sectarian bondage, not of hearts, but of profession; and the proposed greater confederation would only increase this physical bondage, and hence be even worse than the present for the personal liberty of those under it.

(3) The union proposed is largely a business move. There is a strong belief in the proverb, "In union there is strength," and strength is desired for various reasons:--
(a) As strong denominations have an influence which smaller ones do not possess, so it is hoped that all denominations

would be socially dignified by confederation.
(b) Church people represent the wealth, culture and civilization of the world; and it is feared that the times are rapidly developing a revolution against the present social system and they feel the need of cooperation to preserve the present order, on which they perceive that their interests financial as well as social are dependent. (c) It has been their theory that they, by civilization, would convert the world and inaugurate the Millennium of peace and general blessing (quite the contrary of the Bible's presentation

R1817 : page 128

of God's program); and now that it is evident that civilization is not synonymous with conversion, but that the nominally Christianized masses in civilized countries are more to be feared than many times their numbers of the unchristianized or uncivilized (for they improperly confound civilization with Christianization), they are anxious to consolidate and put on a good appearance in numbers as well as in financial and social strength. If carried out, as desired, the confederation would take the place once occupied by Papacy, when it ruled the world with a high and

R1818 : page 128

mighty hand as "God's Kingdom ruling on Earth."
(d) A few others may have other motives, but the foregoing represent the general interest in Christian federation.

We submit that a union for such reasons is not authorized by the Scriptures: that the Scriptural union is one of hearts, produced not by such motives of selfish expediency, but by the sanctifying influence of a knowledge of the truth, producing love to the Head and to each member of the body--the only proper bond of Christian union. And we again point out that the result of the mechanical union to be accomplished very soon will be antagonistic to the Lord's plan--unfavorable to the development of the little flock of saints, as well as an obstacle to the introduction of Christ's Millennial Kingdom as he has foretold its establishment.

Nevertheless, the very unfavorableness of the arrangement will serve to prove and test and make ready the Lord's people. (Rev. 13:16,17; 20:4.) And as the last obstacle to the general blessing of the world, united Christendom (financial, social and religious) will be utterly wrecked and both the present heavens (ecclesiasticism) and the present earth (society) shall pass away with a great noise (confusion).

The true Christian Union is that in which each individual believer in the ransom for all is fully consecrated to the Lord; and all thus united to the head and imbued by the truth with his spirit must be one--even as the Father and the Son are one.--John 17:21.

***

The Socialists of Paris recently, on the anniversary of the Commune, at their Maison du Peuple, introduced a "Passion Play," representing the Savior's death at Calvary.

"In the dialogue the unrepentant thief reproaches Christ with the incompleteness of His mission, which, while inculcating goodness and almsgiving, did not boldly preach the right to live. The practice of that right had brought him to a more ignominious cross than that which would be a sign of glory unto all time. The pathetic reply of Christ is that He died as a malefactor for having tried to teach men to love one another. He wished for the happiness of all, but a deaf ear had been turned to His doctrine. From the Golgotha which they shared with Him the eternal light would come. The Redeemer then says to the thieves, "I bless you both." "And I forgive you," replies the bad thief.

The Socialists and all reformers feel that they have some share in Christ Jesus. This is because he is "the Savior of the world." So, too, among the Jews, "the common people heard him gladly," and probably more of them than of the aristocracy became his disciples. But not all of the common people, then or now, accepted him heartily. Now, as then, the interest of the poor, like the interest of the rich, is mostly a selfish interest. Few see the King in his beauty--the beauty of holiness. Few seek him as the bread of eternal life. Most seek the bread that perisheth. (John 6:26-37.) By and by all the blind eyes shall be opened, and all may at least taste of the heavenly bread.

***

The dramatizing of Bible subjects is becoming quite general in Paris. Mrs. Booth, commanding the Salvation Army there, finding that the old methods of the Army no longer attract the multitude, has introduced tableaux of Bible subjects, the first being "The Ten Virgins." The success was great; and now one of the leading theaters has tried the public taste with a play based on the narrative of John the Baptist, Herod, Herodias and Salome, of Matt. 14:3-10. The play was enthusiastically received, and will probably be followed by the dramatization of other Old and New Testament incidents.

From Paris the fad will doubtless spread to London, New York and elsewhere; and this reminds us that theatricals were early associated with religion. In Greece, according to the earliest records, it was in connection with religious festivals that dances and performances had their origin. And beginning about the fifth century and lasting down to the twelfth century the theatricals of Europe were almost, if not entirely, what were termed Miracles and Moralities, or simply "Miracle Plays," and were performed in the churches and occasionally on the streets or in convents.

At first the actors were priests; later on, monks, nuns, etc., joined. It was not until the eleventh century that the "laity" were associated. In these plays heaven and hell, angels and archangels and even Deity were represented; and although started with the desire to teach the world religious matters in an entertaining manner, the effect was bad, the influence degrading. And such will probably be the effect again. Indeed, God is at present selecting the "royal priesthood" only, and they are not such as need to be entertained and wheedled into the truth, but such as so hunger and thirst after righteousness that they will "overcome" otherwise unsurmountable difficulties in order to attain it and the divine favor. Hence God's plan is the preaching of faith in Christ crucified and obedience in walking the narrow way he trod, to glory and immortality. It is during this age, to many, foolishness; but to us who believe it is the power of God and the wisdom of God.

***

A new Roman Catholic Cathedral is to be built in London, capable of accommodating 10,000 people. The land is valued at $1,300,000. One contributor has donated $100,000 toward the building fund. There seems to be plenty of money for the propagation of error; but amongst the saints there are not many great, or rich, or influential; God is choosing chiefly the poor of this

world, rich in faith, to be heirs of the Kingdom which he has prepared for those that love him supremely.

***

In France a movement has been started to tax the revenues of Roman Catholic communities. As a result Catholics, especially ecclesiastics, are exasperated. Socialists are delighted, hoping for an insurrection which will give them a greater opportunity.

How evident it is that self-interest is, in the main, controlling all classes in France and elsewhere. As the trouble progresses this will become evident to all, and the masses will by and by look and long for rulers who will unselfishly and lovingly rule the world in righteousness. They will come to desire the very Kingdom which God has promised and which, unknown to the world, he has been preparing for more than eighteen centuries. Yes, "the desire of all nations shall come,"--the Christ, head and body, glorified and in Kingdom power,--the Seed of Abraham in which all the families of the earth shall be blessed.--Gal. 3:16,29.

***

Three candidates for the ministry, recently before the New York Presbytery, were asked their opinion of the fate, after death, of Socrates and Plato. One declared that they were eternally lost, another felt sure that they had another chance with clearer knowledge in the next world, while the third did not know if he had any opinion on the subject. The Presbytery decided that in each case the examination was satisfactory;--probably because, like the third candidate, they had no conviction on the subject.

But why do not thinking and educated men use their brains upon so important a subject, which has to do with billions of the dead and millions of the living? Above all, why do they publicly avow in their Confessions of Faith that which not more than one in three of them really believes? Why not be honest, conscientious, truthful? Why we cannot surmise, except it be as one minister hereabouts declared, their "bread is not buttered on that side." But we do know that the untruthful and dishonest are not likely to get the truth. We presume that the Lord's estimate, like ours, is that such as are dishonest in their confessions are not worthy of more truth. The Lord is seeking a peculiarly honest people for his bride. "He seeketh such to worship him" as worship him in spirit and in truth, and not for money or reputation or social station.

***

In Cleveland the Y.M.C.A., Epworth League and Christian Endeavor Societies are combining their powers politically in what is known as "The Good Citizenship League." This may be considered a hint of what is to come. At first, no doubt, the energy spent will be well directed for purity and honesty in politics, and in that all honest people will rejoice. But within probably ten or twelve years, when religious federation shall have made itself felt in politics, both in Europe and America, and when, believing it to be the only safeguard against Anarchism and Infidelity, all who love peace shall ally themselves with the "religious party," then will come the danger. For, feeling their power, the tendency will be to use it arbitrarily and to trample upon the rights of others; and this, the Scriptures show, will be done, and will lead to the general collapse of the present social order.

***

Henry Varley, the Evangelist, who has been laboring in Oakland, Cal., was invited by the Ministers of San Francisco to come next to help them. But, after preaching and holding Bible-readings on various other subjects for some time, Mr. Varley took up the subject of our Lord's second coming and spent several sessions in pointing out that it is the center of the hope set before us in the Scriptures. This was too much for the San Francisco ministers, and they, at their regular Monday meeting, decided that if Mr. Varley wished to preach on Christ's second coming they would be obliged to cancel their arrangement

R1819 : page 129

to have him speak by turns in their churches, much as they would like to have him revive them and their flocks. They appointed three of their number a committee to visit and interview Mr. Varley, and to make known their terms. But, to his credit, Mr. Varley declined to leave out one of the chief features of the gospel and thus to prove himself ashamed of Christ and his Word, and went to Metropolitan Hall where he could preach the Word of God without restraint. God bless him! Yes, God always blesses those who are not ashamed of him and his Word.

But how strange that men who know anything about the Bible, who know that the Lord encouraged his Church with the assurance, "If I go away, I will come again and receive you unto myself; and who know that the Apostles hoped, and exhorted the Church to hope, for "the grace that shall be brought unto you at the revelation of our Lord Jesus Christ;" and who, sometimes at least, pray after this manner, "Thy Kingdom come, thy will be done on earth as in heaven;"--how strange that they above all men should be so blinded, that they should hate the subject of his return, and despise those who trust therein while the promises of God are to those who love his appearing. As at the first advent, so now, the scribes and doctors of divinity are blindest of all, and cannot even discern the signs of the present times.

***

Emperor William's Anti-Socialist Bill in the German Congress was defeated. It was intended to increase the Emperor's power, and practically would have treated as a criminal any one who would have questioned or criticized his person or governmental policy. The Roman Catholic party was relied on to assist in making the bill a law; but it amended certain portions to favor the Church of Rome, and merely put it into a shape which pleased only themselves. No doubt they acted under instructions: Papacy wants to be paid by still greater concessions for assisting the Emperor to make his throne secure. We shall not be

R1819 : page 130

surprised if we find similar clerical parties in these United States within ten years.

***

Germany was the first nation to enact compulsory life and accident insurance laws for all laborers, mechanics, etc. A certain portion of the premium, from one-fourth to three-fourths, according to the danger, is paid by the employer and the remainder by the employee. England and France are moving in the same direction.

France, by a recent enactment, places herself in the lead in the matter of granting pensions for aged work-people, who have for ten years subscribed to Benefit Societies.

The Socialists wanted the measure to apply to all, irrespective of the "Friendly Societies," but accepted the present measure as a recognition of principles for which they have long contended.

All of God's people may well rejoice in all such well-directed efforts to assist the less fortunate members of Adam's family. Let us all more and more cultivate such sympathy in the present time, even though our hope for the groaning creation lies beyond the great time of trouble by which Messiah's Kingdom is to be introduced.

JEWISH VIEW.

"There are now 100,000 Jews in the Holy Land, one half of whom have arrived there in the past seven years."

"Jerusalem is advocated as the initial meridian instead of Greenwich by no less a renowned society than the Academy of Sciences at Bologna."

"Rabbi J. Leonard Levy lectured last Sunday morning before the Congregation Keneseth Israel upon "Jesus, the Light of Christendom." He said:--His moral doctrines are the purest. They are mainly from the Old Testament. His ethical precepts are the highest. They are for the most part from the oldest Jewish writings. He is a faithful copy of the lovable Hillel, that sweet, meek, gentle character. Our God is his God. Our people were his people; for our God is the Universal Father and our people the human family. I do not, cannot accept the dogma that was built around his name, yet I would be mentally blind if I withheld from him the highest tribute of admiration and respect.

"The greatest tribute that can be paid to him is to be worshiped by 350,000,000 of grateful people. What a wonderful influence he has had upon the world! To the tempted he has been a fortress; to the struggling, a support. Again and again he has told them, 'I, too, was tempted; I, too, suffered, but I bore my cross; go do ye likewise.'

"Where he is remembered in his spirit, men are nobler and women are purer. Where he has entered the human heart, charity abounds and hope is strong. Where he is imitated in his spirit, woman is revered and childhood is sacred, and there grows the sweetest flower that ever bloomed, the violet of meekness spreading its perfume in the human heart."--Jewish Exponent.

***

A young Israelite, a cultured man, thoroughly acquainted with the Jewish faith, became acquainted with several Christian families, and conceived the idea of writing a novel in which Jewish and Christian family life would be illustrated and contrasted. In order to more fully grasp the Christian idea he purchased and read a copy of the New Testament. His study convinced him that Jesus was indeed the

Messiah looked for by his people.

***

In Berlin, a Hebrew artist sought new subjects for pictures, and, searching for them, turned to the New Testament. As he read, the moral beauty of the Savior and the simple purity of his teachings deeply impressed his heart. The more he read, the more he became convinced that Jesus of Nazareth was indeed the Son of God, the Messiah.

Gradually, as the full number of the elect Gospel Church --"the Bride, the Lamb's wife"--is nearly completed, the "blindness" which for over eighteen centuries has rested upon "Israel after the flesh," according to divine prediction, begins to pass away in a manner that must be marvelous even to that people.--See Rom. 11:25-31.

***

Considerable uneasiness is felt in Austria by the recent triumph at the elections of the Anti-Jewish Party, whose motto is "Hang or expel the Jews, and confiscate their property." This party has triumphed in Vienna and has charge of the city government, and it is feared will similarly triumph in the national Congress or Reichsrath.

As we have already pointed out, Jewish persecution in Austria must be expected; for large numbers of them reside there, and the Lord will no doubt use persecution to awaken them, and turn their hearts and minds toward him, that those who yet trust his promises may begin to think of him whom they have pierced and to return to the land of promise.--Jer. 32:37-40; 46:27,28; Rom. 11:25-31.

===================

R1821 : page 130

PRIESTCRAFT OPPOSED TO LIBERTY.

[CONCLUDED FROM OUR ISSUE OF MAY 1.]

THE EARLY CHURCHES UNFETTERED.

NOT only were the individuals of the early Church free, but each congregation was free from the control of every other congregation. Even the Apostles, although by divine appointment they were competent to direct all of the affairs, did not do so arbitrarily, but always respected the rights and liberties of each congregation and of each individual Christian. They did reprove, rebuke and exhort, but it was with longsuffering and patience, and by pointing out the errors of doctrine or practice, just as the humblest of the brethren had a right to do.

The entire arrangement of the early Church was based upon (1) confidence in the Lord, and in each other as partakers of his spirit; (2) love for the Lord and for all who possessed his spirit; (3) obedience to the Lord's will, in whatever manner expressed. They recognized the

R1821 : page 131

Scriptures as the substance of the Lord's revelation, but they did not forget that God declared that he would provide teachers, helps, etc., in the Church for its upbuilding in the truth and in its spirit. They were therefore on the lookout for those whom God might be sending as such helpers; yet they were cautioned not to receive every spirit or doctrine, but to try or prove by the Word of God whether or not the teachings and teachers were from God or false teachers transforming themselves to appear as servants

R1822 : page 131

of the light. Accordingly, even the Apostle Paul gave proofs of his teachings by repeatedly referring to the Old Testament Scriptures.

Knowing the superior ability of the Apostles, and noting to how large a degree the Lord had confidence in them and used them, the early Churches readily accepted the judgment of the Apostles as to which of their number would be best qualified, naturally and spiritually, to be their "Elders," or to have the chief direction and oversight of the work in their midst. And the Apostle shows that he judged of fitness in the same manner that we now should judge, and not by some super-human intuition.--See Titus 1:6-11.

But it is very evident that the Apostle appointed no "Elders" in any Church contrary to the will of the congregation. It was by the will of the Church that the Apostle chose for them; they having more confidence in his experience, disinterested judgment, etc., than in their own. Love and confidence were the grounds of obedience, and not arbitrary authority. These facts must impress themselves upon all who read the New Testament with their eyes open. The strongest utterance is merely advisory; it reads, "Obey your leaders and be submissive [then the reason for this advice is given], for they keep watch on your behalf, as those who shall render an account." (Heb. 13:17.) Even when the Apostles called or sent any of the younger brethren in the ministry, it was not as of arbitrary authority, but as of request which they were likely to follow, because of their confidence in him as a faithful and experienced servant of the Truth. (See 2 Cor. 8:17; 1 Tim. 1:3.) But those calls or requests were not always obeyed; and no offense was taken by the Apostle, if the brethren sometimes felt and acted differently from his suggestions or requests. (See 1 Cor. 16:12.) On the contrary, some of the "Elders" became self-seekers, and spoke evil of the Apostles, yet were not anathematized: the Church was merely cautioned as to how to judge, and another more suitable brother was suggested, not appointed (3 John 9-12) --indicating that full liberty was accorded to each congregation. But the caution was sometimes given that the spiritually minded would receive the Lord's counsel through his mouthpieces, the Apostles.--1 John 4:6; 1 Cor. 14:37,38.

So also in introducing brethren to the Churches, force and authority are ignored, while the liberty of all is respected even by the apostles, who write not commandingly but entreatingly, not arbitrarily, but giving the reasons why those commended should be held in esteem. (See Phil. 2:29,30; Philemon 12,17; Col. 4:10; 3 John 8.) In all this the apostles did nothing more than what all the "brethren" had full privilege to do. (Acts 18:27.) And those who received the letters were bound to act upon such letters only by their love and confidence; hence probably a letter of commendation from St. Paul couched in the very same words would have had a greater influence than if from some others, simply because of the unbounded confidence of the Churches in his judgment and carefulness of their interests.

As the territory was smaller and the means of travel much less complete, the letters used by the early Church were special, rather than general, and were sent to the Churches rather than carried by the visiting brethren. They were written, instead of printed, and were for one visit instead of for a year as are the Letters of Introduction now in use amongst us.

The financial methods in the early Church, although not regulated by law, were simple and full of individual liberty as now with us. Pew-rents, church-fairs, etc., were unknown as means for helping forward the Lord's cause. The "Elders" in each little congregation did not serve for filthy lucre, but of ready minds. (1 Pet. 5:2,3.) So far as we can judge, they served the weekly meetings without thought of compensation;--probably continuing their usual work or business for a livelihood. The traveling "Elders," such as Paul, Barnabas, Silas, Peter, Timothy, etc., who gave their entire time to the service, sometimes "wrought with their own hands" to provide their necessities, but sometimes were supported in part by the voluntary contributions of those previously served with the truth. (See Phil. 4:10-18.) But they all seem to have strenuously avoided asking or receiving anything from those whom they were seeking to win to Christ. (See 3 John 7,8; 1 Cor. 9:12-15; 2 Cor. 11:8,9.) However, the apostles desired, for the sakes of the givers, to see the truth take such hold upon them that they would take pleasure in giving for the spread of the Truth: and therefore he accepted for his own necessities and for the necessities of those who were his colaborers and under his supervision what the Churches he had served were forward to offer. And although he sometimes pointed out the duty and privilege of the Lord's people, he never directly requested money, so far as we know, except for the relief of the poor of the Church at

Jerusalem;--probably at a time of dearth or famine.

On the whole, dear brethren, we congratulate you that as representatives of the Lord to-day, on all these subjects, we all stand, so far as we can judge, in just about the same position as the early Church. The principles under which we operate are identical with those of the primitive Church, and the methods are modified only by changed circumstances and facilities.

Each individual and each little gathering is free, absolutely free, except as voluntarily controlled by love, confidence and obedience to our Lord, and love to each other. We, too, look for the Lord to SET every member in the

R1822 : page 132

body as it hath pleased him (1 Cor. 12:26-31); and we seek to recognize such by the characteristics laid down by the Apostle. We, too, recognize character and consecration as essential prerequisites to a believer (one who trusts in Christ's ransom sacrifice), before he could be "apt to teach" the truth. We, too, introduce by Letters which none are bound to recognize. We, too, have a general fund used in publishing the gospel, much more cheaply than we could publish separately, out of which provision those who can use tracts can have them freely whether they can contribute or not; out of which the poor are supplied with the regular visits and preaching of ZION'S WATCH TOWER; out of which the MILLENNIAL DAWN as a preacher of present truth is sent the world over on loan to the poor or at low prices and in various languages to those who can circulate it and thus share in preaching the gospel according to present improved facilities. And we, too, while pleased to see evidences of a love of the truth which extends to the pocket-book and the bank account, feel that we have neither authority nor desire to beg in the name of our Master.

Let us stand fast in the liberty wherewith Christ hath made us free, and permit love, and love alone, to be the constraining power in our hearts and lives; and in all matters of small importance, let us say as St. Paul did about wearing the hair long or short;--"But if any one is disposed to be contentious, we have no such custom [as a law], neither have the Churches of God."--1 Cor. 11:16.

===================

R1820 : page 132

THE HEAVENLY TREASURE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through

nor steal; for where your treasure is there
will your heart be also."--Matt. 6:19-21.

A TREASURE is something in which we take special pleasure and delight. It is in our thoughts and plans and hopes, an inspiration in our lives, and an incentive to energy, perseverance and endurance for the hope which it enkindles. There are few people in the world who have no treasures; yet they are generally such as yield but little satisfaction, being earthly and therefore perishable. Some find their treasures in wealth, fame, social distinction, houses and lands, friends, home, family, etc., and in these they center their hopes. But all of these are subject to change and decay, and may, if the heart be centered in them, at any moment desolate the life, plunging the heart at once into an abyss of sorrow which can only be measured by the former high tide of its joy when life was young and hope new, before the shadows of disappointment crossed the way.

The wealth, laboriously gathered and husbanded with much care, may vanish in an hour; the fame, so dearly won, may change to censure at the caprice of fickle public sentiment; the social distinction, which once bade you to the uppermost seat, may by and by relegate you to the lowest seat, as one despised and forsaken; houses and lands may disappear under the sheriff's hammer; friends long trusted may suddenly turn the cold shoulder and prove untrue or even treacherous; the home you love must soon or later break up; the family will be scattered, or death will invade it, or even the love that glowed on the home-altar may flicker and become uncertain or extinct. So the high hopes of early life, centered in the earthly treasures, may in a few short years turn to ashes. How many have found it so! the moth of wear and the rust of time corrupt the fair earthly blessings; and thieves break through and steal the treasures of our possessions and our hearts, and desolation and gloom are the painful results. But it is not so with those whose treasure is laid up in heaven.

The all-important question then is, How can we lay up treasure in heaven, and what kind of treasures are accepted in that sure and safe depository?

We have the assurance of the divine Word that every thing that is pure and holy and good is acceptable there. The chiefest of all treasures there is the personal friendship and love of Christ, "the fairest among ten thousand and the one altogether lovely." If we have gained this treasure we have gained one that never changes, one whose love never grows cold and from which nothing can separate us --"neither tribulation, nor distress, nor famine, nor persecution, nor nakedness, nor peril, nor sword;" for his love and friendship are not like those of this world, which forsake us in the hour of need. Neither can "death," which often consigns to forgetfulness the friendships of this life; "nor angels," even with all the superior charms of their purity and glory; nor the "principalities and powers" of darkness that are arrayed against us to separate the betrothed virgin of Christ from her beloved Bridegroom; nor any of the "things present or to come;" "neither height" of temporary exaltation, nor "depth" of trouble and sorrow, "nor any other creature [thing]" in heaven or earth, separate from his special love the Lord's elect, who have found in him their chief treasure.--Cant. 5:10,16.

Nor will any other creature in heaven or in earth receive from him those marks of special favor which are, and ever will be, the chief joy of his beloved bride. Though "the whole family of God in heaven and in earth" will be blessed through him, his wife co-operating with him in the work, she alone will be his companion, his confidant, his treasure. This close relationship of the Church to Christ was set forth in the Lord's words to his typical people (Deut. 14:2), which the Apostle Peter (1 Pet. 2:9) shows belonged, not to them, but to their antitypes, the elect Church. To them he said, "For thou art an holy

R1820 : page 133

people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." And the Apostle, after showing that the typical people of God stumbled and proved themselves unworthy of such special favor, applies the promise to the Gospel Church, saying, But ye are the chosen generation, the royal priesthood, the holy nation, the peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not the people, but are now the people of God.--1 Pet. 2:9.

And to us God has made exceeding great and precious promises--promises, not only of redemption and deliverance from sin and death, and recognition as sons and heirs of God through Christ to the inheritance of eternal life, but more: he has called us by his grace to be the bride of his only Son and heir--the "heir of all things;" to be his intimate and eternal companion in all things; to be "joint-heirs" with him of all his possessions, so that "all things are ours" also, "if we are Christ's;" to be "partakers," too, of the "divine nature" and glory and kingdom; even to sit with him in his throne, and with him to constitute a "royal priesthood" in whom all the world shall be blessed.

Hear the invitation (Psa. 45:10,11), "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house [the world and its ambitions, hopes and aims]; so shall the King [Jehovah's Anointed] greatly desire thy beauty; for he is thy Lord, and worship thou him." What wonder is it if, when we receive such a message, we hesitate and feel that we are unworthy; that in our imperfection there can be no beauty in us that he should desire us, passing by even the angels in their purity and glory. Surely there must be some mistake! has not the invitation come like the vision of a dream to be dispelled when sound judgment has awakened to realities?

Ah, no! hearken again, and be reassured of the voice of Jehovah, our God; for long ago he led his inspired prophet to pen these lines for us, and now by his spirit he unseals our understanding and brings the matter to us with all the freshness of his own personality. But what "beauty" have I? I know that I have not all the graces of the spirit in their glory and perfection; but then, as I reflect, I realize that I wear the robe of Christ's righteousness; then have I not "the ornament of a meek and quiet spirit?" and have I not that faith wherewith it is possible to please God? Therefore I lay hold, with exceeding joy and gratitude, of even this gracious invitation, and, without presumption, I accept the blessed hope and press toward the mark of my high calling which is of God in Christ Jesus, humbly trusting that he who has begun the good work of grace in me will perfect it against that day when he would have me appear before him "without spot or wrinkle or any such thing."

No sooner is the gracious invitation thus accepted than the pleasure of the Lord is expressed to the prospective bride. Hear--Ye "shall be mine in that day when I make up my jewels." "Thine eyes shall see the King in his beauty." "I will give thee to eat of the hidden manna" [John 4:32], and will give thee a white stone [a precious token of love], and in the stone a new name written [the name of the Bridegroom, henceforth to be ours--Acts 15:14], which no man knoweth [1 Cor. 2:14] saving he that receiveth it." "Lo, I am with you alway [in thought and loving oversight and care], even unto the end of the age." "Nevertheless, I tell you the truth. It is expedient for you that [personally] I go away to him that sent me: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. If ye love me, keep my commandments. And I will pray the Father, and

R1821 : page 133

he shall give you another comforter, that he may abide with you forever; even the spirit of truth whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you. He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him: we will come unto him, and make our abode with him."--Mal. 3:17; Isa. 33:17; Rev. 2:17; Matt. 28:20; John 16:7,5; 14:2,3,15-18,21-23.

Hear again, as the Lord lifts up his voice in prayer to his Father, and our Father, to his God and our God (John 20:17), "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory. I pray for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them."--John 17:24,9,10.

Precious words! con them over again and again, beloved of the Lord, that all their sweetness may permeate your souls and reinforce your waning powers with new vigor, courage and zeal to press along the narrow way until your eyes shall "see the King in his beauty."

Other treasures which we may lay up in heaven are those marks of just approval and distinction among all the good and holy which must result from zeal and faithfulness to the Lord and patient endurance of tribulation in his service in the present life. While an exceeding and eternal weight of glory is to be the inheritance of all of the elect body of Christ who are now laying up treasure in heaven, the Apostle Paul clearly intimates that that treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time. (2 Cor. 4:17,18.) Treasures also of mind and character we shall find laid up in heaven; for nothing that is good and true, and worthy of preservation, shall be lost to those who have committed their investments to the Lord's keeping. These are incorruptible treasures which neither the lapse of time nor the exigencies of circumstance will be permitted to wrest from us. The treasures in heaven will also include all those true and noble friendships founded in righteousness and truth here on earth, whether they be on the natural or the spiritual plane. For instance, one on the spiritual plane of being will not be disposed to forget or to ignore the loving loyalty of a former earthly friendship which often ministered a cup of cold water to a thirsty soul in time of need. Surely some special marks of favor from the highly exalted ones will manifest the appreciation of the old-time friendships (Matt. 10:41,42; Heb. 6:10), and the reciprocation of such grateful loving hearts will be a part of the treasure long laid up in heaven, then to be realized. Nor will the special friendships of those on the spiritual plane, begun and cherished here and now, lose any of their value and sweetness when mortality is swallowed up of life.

Oh, how precious will be the heavenly treasures when we view them in the light of the new dispensation--as glorious realities uncorrupted and incorruptible! With what joy shall the faithful begin to realize them when first they hear the Master's welcome, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord." Then will follow the welcome of all the glorified fellow-members of the anointed body; and if the jubilant songs of the angels hailed the advent of our Lord in the flesh, can we imagine them to be silent when the anointed "body" is received into glory, their work in the flesh having been finished? Surely not: if "there is joy in heaven over one sinner that repenteth," the glad notes of jubilee will be raised very high when the Church shall have finished her course and entered into her reward. And as the tidings spread to earth, through the established earthly phase of the Kingdom, all creatures in heaven and in earth will be rejoicing together.--Rev. 5:11-13.

Who indeed can estimate the value of the heavenly treasures? Their value is past our present powers of reckoning; yet, with an approximate appreciation of them, let us keep our eye upon them and diligently lay up in heaven many of them, assured that there moth and rust can not corrupt, nor thieves break through nor steal. Let our hearts glory in the heavenly treasures, esteeming all things else as of minor importance. If our hearts are set upon the heavenly treasures only, then indeed the disappointment and trials of the present life cannot overwhelm us, though they may cause us pain and sorrow. The heavenly treasures include all that is pure and good and noble and true. Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are worthy of the aspirations of the spiritual sons of God, these are our real treasures; and let our hearts glory in them more and more.

"Let us touch lightly the things of this earth,
Esteeming them only of trifling worth,"

and let our treasures be laid up in heaven and our hearts dwell there.

THE INFLUENCE OF THE HEAVENLY TREASURES UPON THE PRESENT LIFE.

In this view of the heavenly treasures we can see what a marked influence such a hope and ambition must have on the present life. (1) It helps us to realize that the Lord, whose present and final commendation we so earnestly desire, is taking special notice of even the most trivial affairs of our daily life and of our conduct with reference to them, as well as when we pass through the great billows of temptation and trial that seem disposed at times to overwhelm us. (2) It helps us to realize that the future approval of even our present enemies is a treasure worth the seeking. By and by the present opponent may be converted from the error of his way, and when he shall look back and call to mind the patient endurance, faithfulness and uniform kindness of the man formerly despised, hated, reviled and persecuted, the persecuting spirit may turn to mourning and repentance, and the former hatred, to love and admiration. This the Apostle intimates, saying, "Beloved... have your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation." (1 Pet. 2:12.) And this love, the reward of righteousness, will be a part of the treasure of the future. Even so we are told the nation of Israel will by and by look upon him whom they have pierced, and they shall mourn because of him. (Zech. 12:10.) This blessed satisfaction will be part of the Lord's treasure which, at his first advent, he laboriously laid up in heaven's keeping. It was the prospect of this treasure that assisted him to so patiently endure mocking, ignominy, scorn, ingratitude, pain and death. Under all his sufferings he did not grow discouraged nor faint, but confidently looked to the joy of the future set before him--the joy of a renewed, grateful and loving race. So also our heavenly Father has for six thousand years patiently borne with the ingratitude and wickedness of men, sending his rain and sunshine upon the just and the unjust, and at great cost providing for their redemption and restitution which by and by will reveal to him also the treasure of grateful hearts which shall to all eternity ascribe to him the praise of their salvation. Similar will be the joy of all the faithful sons of God who likewise now lay up treasure in heaven.

Just as we now look back in loving remembrance upon the worthy character and noble example of a sainted father or a tender mother with a degree of appreciation which childhood could not realize, so will men by and by learn to appreciate every worthy character; and so every good and noble deed will eventually receive its due reward.

===================

R1822 : page 134

YOUR PRECIOUS FAITH.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."--1 Pet. 1:7.

FAITH has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract sense; the latter is its concrete form. It is in this latter, fullest sense we read that, "With the heart man believeth unto righteousness." (Rom. 10:10.) Both the head and the heart--the intellect and the affections--are necessary to that faith without which it is "impossible to please God" (Heb. 11:6); though many fancy they have faith when they have only one of its essential elements. With some it is all emotion; with others it is all intellectuality; but neither of these can stand the tests of fiery ordeal: they must abide together if they are to endure to the end and be found unto praise and honor and glory at the appearing of Jesus Christ.

An intellectual grasp of the fundamental principles of divine truth--viz., of the existence of a personal, intelligent

R1822 : page 135

God, the Creator and Sustainer of all things, and of his purpose and plan of redemption through his only begotten and well-beloved Son, Jesus Christ--constitutes the foundation of faith; while trust and reliance to the extent of his promises, upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of his children, make up the superstructure of our faith.

The trial of our faith to which the Lord and the apostles refer is therefore a trial, not only of our intellectual recognition of divine truth, but also of our heart reliance upon God. In both respects every true child of God will find his faith severely tried, and, as a soldier of Christ, let him not fail to be armed for the conflict. If an attack is made upon the intellectual foundation of our faith we should see to it that we have a, "Thus saith the Lord," for every item of our belief. Let the Word of God settle every question, and let no human philosophies, however ingenious, lead us into the labyrinths of error; for if the foundations of faith become unsettled, the superstructure cannot stand when the winds and the floods of adversity and temptation beat against it. Doubt and fear will cause it to tremble, and when it is thus weakened the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

R1823 : page 135

Let us, therefore, look well to the foundations of our faith--study the doctrine and get a clear intellectual conception of every element of divine truth which the inspired Word presents to the people of God; let us become rooted, grounded, settled, established in the faith, the doctrines of God, and hold them fast: they are the divine credentials; and let us give earnest heed to them, lest at any time we should let them slip.--Heb. 2:1.

But having the doctrines clearly comprehended as foundations of faith, we need also to look well to the superstructure of heart reliance, which is really in greater danger from storms and floods than are the foundations, being more constantly exposed. The Apostle Peter tells us that a tried, proved faith, a faith that has stood the tests of fiery ordeal and come off victorious, is very precious in the sight of God. That is, that every time we pass through a conflict and still retain, not only the truth, but also our confidence in God and reliance upon his promises in the dark as well as in the light, our integrity of heart and of purpose, and our zeal for truth and righteousness, our characters have grown stronger, more symmetrical and more Christ-like, and hence more pleasing to God, who is thus subjecting us to discipline for this very thing.

Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12,13.) It is worthy of notice here that special reference is made, not to the tests of intellectual belief brought about by the presentation of false doctrine, but to reproaches and persecution for Christ's sake, either for adherence to his doctrines or conformity to his righteousness; for, the Apostle adds, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." He warns us to take heed only that we suffer not as evil-doers, "Yet," he says, "if any man suffer as a Christian [that is, either for Christian principles or Christian doctrine], let him not be ashamed, but let him glorify God on this behalf."

The Prophet Daniel also says that particularly in this time of the end, "many shall be purified and made white and tried;" and Malachi (3:2,3) compares the trials of this time to the "refiner's fire" and to "fuller's soap," which are designed to refine and purify the Lord's people. The Apostle Paul urges that we fight the good fight of faith, and patiently endure afflictions to the end. (1 Tim. 6:12; 2 Tim. 2:3.) And many are the words of consolation and blessed comfort offered by the Psalmist and others to the tempest-tossed and suffering people of God.--See Psa. 77:1-14; 116:1-14; 34:19; 31:24; 2 Thes. 3:3.

Are you then, dear brother or sister, hard pressed on every side with temptations to doubt that God's protection, love and care are yours, that his precious promises belong to you? have you grown discouraged and disheartened? do the foes seem too many and too strong for you? do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? Ah, it is just here that faith must claim her victory! Is it not promised, "This is the victory that overcometh,... even your faith?" It is your faith that is on trial now. In the calmer days when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved: summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope; call to mind the promises, they are still yours; and "cast not away your confidence, which hath great recompense of reward." "In quietness and in confidence shall be your strength," "Rest in the Lord, and wait patiently for him," and faith has gained her victory. Then in due time the Lord's hand will be recognized in making all things work together for good to you according to his promise. This proof of your faith, says Peter, is more precious than gold that perisheth, though it be tried with fire.

===================

R1823 : page 135

THE WALK TO EMMAUS.

--JUNE 9, LUKE 24:13-32.--

Golden Text--"He opened to us the Scriptures."--Luke 24:32.

ONE thought in connection with this familiar narrative is the privilege and blessing of the communion of saints. Wherever two or three are met together in my name, said the Lord, there am I in the midst. (Matt. 18:20.) These two disciples (not apostles: see verses 18,33) were earnestly discussing the sad events of the last few days, which so perplexed them all. They had trusted that he who had just been crucified was the true Messiah foretold by the prophets: he had seemed to fit the descriptions of the prophets so perfectly, but now he was very generally esteemed as "smitten of God and afflicted." Their sad and perplexed faces were indexes of their minds. They had loved the Lord and trusted in him, and they delighted to call to mind his sweet spirit, his wise counsel, his wonderful teaching and his great love for each of them personally. How strange it seemed that such a one should so perish!

R1823 : page 136

Yes, they loved the Lord, and delighted to speak one with another, and to think upon his name; and the Lord hearkened and heard it (Mal. 3:16,17): he was beside them all the while though they knew it not, and soon he seemed to overtake them, and gave them a stranger's greeting. Then followed the marvelous opening up of the Scriptures to them. How familiar the stranger seemed to be with the law and the prophets; and how wonderfully he wove together the web of logical and Scriptural argument, to prove it necessary that Messiah must suffer these things before he could enter into his glory! Surely enough, it was all there in the sacred writings, but they had never seen it so before. How reasonable, too, when thus viewed!

Then they told him of the strange news they had heard of his resurrection that very morning; and as he further explained how this also was so to be, as foretold by the prophets, they drew near home and the stranger was therefore about to take leave of them. But their interest in the conversation was too deep to part thus abruptly with him, and they urged him to tarry and partake of their hospitality.

Earnest inquiry and generous hospitality were strong incentives to the Lord, as they always are. So he accepted the invitation; and soon they were made cognizant of the fact that the Lord himself was indeed their guest. And his blessing sank deep in their hearts, and they said one to another, Did not our hearts burn within us by the way?

Let us take to our hearts the precious lesson of this incident, that we may enjoy more and more of the blessings of communion with the Lord and with each other. If our hearts are humble, earnest and true; if our delight is in the Lord and his truth; if our actions are guided by the noble principles of truth and righteousness; and if our candid, thoughtful endeavor is always to find the purest principles and the exact truth to the end that we may conform our lives thereto, then indeed the Lord will be pleased to dwell with us and to manifest himself to us as he does not unto the world.--John 14:21.

==================

R1823 : page 136

PETER AND THE RISEN LORD.

--JUNE 16, JOHN 21:4-17.--

Golden Text--"Lord, thou knowest all things;
thou knowest that I love thee."--John 21:17.

IN addition to the special teachings of these several narratives of the Lord's appearance to his disciples after his resurrection, which were, first, to convince them of his resurrection; and, second, to convince them of his change of nature, which teachings we have noted in previous lessons, we would here call attention to the thrice repeated question of our Lord to Peter--"Lovest thou me?"--and Peter's reply, and his renewed commission to preach the gospel.

Thrice had Peter denied the Lord--though under extreme temptation--and the denial was sincerely repented of with bitter tears; and now thrice would the Lord have him reaffirm his devotion to him, and receive three additional assurances of his ample reinstatement in his love and favor.

"So when they had dined, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea, Lord; thou knowest that I love thee.' He saith unto him, 'Feed my lambs.'"

The question arises, With what did our Lord bring himself into comparison in Peter's mind when he said, "Lovest thou me more than these?" Could he have referred to the other disciples present on that occasion? We think not; for the Lord had no disposition either to embarrass Peter and the others with a tone of sarcasm, nor to inspire nor encourage boastfulness. And Peter's prompt affirmative answer indicates nothing of either embarrassment or boastfulness, but instead, a loving sincerity, which was glad of the opportunity to respond promptly and warmly

R1824 : page 136

--"Yea, Lord; thou knowest that I love thee."

With what then did the Lord institute the comparison? Evidently with the fishing tackle and the business prospects represented in them. Once, in obedience to the Lord's call, he had left these to follow him; and then, in the interval of perplexity since his resurrection, not knowing what else to do, he had gone back to the old business. So the Lord inquired how he felt about it now, since the reproach of the crucifixion. It was as though he had said, Are you willing again, Simon, in the face of all the public prejudice and hate and the reproach of the cross to leave all your business and social prospects and go out again to preach the Kingdom of God and the return in glory and power of the crucified One? Are you willing, too, to incur the additional reproach and persecution which zeal and faithfulness in my cause are sure to bring?

Yes, Peter was ready, and so were all those dear disciples, again to forsake all and take up the cause of their crucified and risen Lord, and boldly and openly to proclaim the coming Kingdom and glory of him whom the Jews had taken and, with wicked hands, had crucified and slain. Only the doubt which seemed to be implied in the third repetition of the question grieved Peter. His was an ardent, warm nature, and he wanted the Lord to be fully persuaded of his love and zeal. It grieved him, therefore, to feel that possibly yet there was a shadow of doubt, a little cloud, between him and the Lord which his repentance had not fully removed. But the Lord quickly removed the cloud and enabled him to realize his full reinstatement as an accepted and beloved disciple, in full fellowship and cooperation with himself.

The question thus addressed to Peter--"Lovest thou me more than these?" is the question addressed to every consecrated follower of the Lord, without a single exception. If we have given ourselves unreservedly to the Lord, the necessities of his work are before us, to prove the sincerity and strength of our love. Nor has the reproach of the cross yet ceased: indeed, in this end of the age, as in the beginning, the reproach of the cross is bitter and determined; and it is more and more so every year as prominent ecclesiastics lead the way toward the ditch of open and avowed infidelity. So to each of us comes the testing question, "Lovest thou me more than these"--more than the business pursuits and prospects, more than the social ties and pleasures, more than ease, or comfort, or friends, or fame, or wealth, or a good name, or any earthly good?

Ah! it is truly a test question, and a question which no one can sincerely answer in the affirmative who has not the inspiring incentive of love in the heart. But pure, fervent love to Christ does quicken zeal, and enable those who have it to respond gladly and promptly, "Lord, thou knowest all things; thou knowest that I love thee," and sends them forth with joy to prove their love by their works. "If any man love me, let him take up his cross daily, and follow me." "If the world hate you, ye know that it hated me before it hated you." "The servant is not greater than his lord: if they persecuted me, they will also persecute you." "In the world ye shall have tribulation, but in me ye shall have peace." "Feed my sheep; feed my lambs."

===================

VOL. XVI.   JUNE 15, 1895.   No. 12.

CONTENTS.

Special Items: Missionary Envelopes...............138
The Work at Home and Abroad...................138
Views from the Tower..............................139
Whose Glory is in their Shame.....................140
St. Paul's Earnest Desire.........................142
Secret and Beneficial Societies...................143
Bible Study: Our Lord's Ascension.................145
Bible Study: Review...............................146
Bible Study: The Ten Commandments.................147
Into his Marvelous Light. (Letters.).............147

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

MISSIONARY ENVELOPES.

We are placing an order for another lot of our usual Missionary Envelopes, and make the proposition that any who can use 5000, can have them at less than half the usual cost,--with their card printed at the corner. This is to induce a very general circulation of this tract envelope. Order at once.

R1825 : page 138

THE WORK AT HOME.

The colporteur work of late is encouraging. The older colporteurs are succeeding better than for some time; and several new ones have started recently. We are at present giving special attention to New England and the Pacific and Southern states. "Pray ye the Lord of the harvest that he will send forth more laborers into his vineyard."

The Lord seems willing to make use of every modern invention for spreading the truth. Brother and Sister Bell who had hoped ere this to be in the colporteur work and who to this end have been trying, but without success, to sell their prune ranch on the Pacific coast, concluded that they must serve in some manner and at once. Bro. Bell assured us that he, by God's grace, possessed the eight qualifications mentioned in the Oct. 15, '94 TOWER, and that he continually strives to abound in those graces of the spirit. He received of the Society a Letter of Introduction, and at once began to visit and, so far as possible, to help the Church in the vicinity of his own home. On Christmas last he and his wife received bicycles as presents from their relatives, and they at once concluded that these should be made to serve the truth also. They have extended the range of their ministry and when last heard from were 300 miles from home encouraging the Lord's people and being encouraged by them. Thus the bicycle has been yoked in as a servant to the "good tidings of great joy."

Several brethren with Letters of Introduction are doing good service, some giving spare time from their business as commercial travelers, some from stores, etc., and Bro. McPhail giving his entire time. Letters received show that the Lord's flock is being refreshed by these agencies. We here remark that brethren and sisters desirous of symbolizing their consecration, the immersion of their wills into the will of Christ, by water immersion, can be served by any of these Brethren when they come your way.

Let the love and sympathy and prayers of God's people everywhere embrace and support these dear co-laborers; and forget not those of less favorable opportunities who are not ashamed of the Lord and his Word, but daily confess the truth, as they can,--by their means, their words, their example and by tracts, letters, etc.

PROGRESS OF THE WORK ABROAD.

Brother Joseph Winter has for some time been at work colporteuring MILLENNIAL DAWN amongst people of his own nation--Denmark. He is meeting with fair success and is now much encouraged by one of his converts joining him in colporteuring. May the Lord continue to bless and use them.

Brother and Sister Westall have just started for England to engage in the "harvest" work there--colporteuring MILLENNIAL DAWN. A great work should be possible in Great Britain, and for some time we have been watching to see whom the Lord would esteem worthy, putting them into the work. (1 Tim. 1:12.) The Tract Society sends these two forth with hope-prayers that they may make full proof of their ministry to the praise of his glory who hath called us out of darkness into his marvelous light. May they be faithful and be greatly blessed.

Brother Oleszynski, a Polander who received the truth into a good and honest heart some three years ago, has gone to his native land to search out consecrated ones to preach to them the grand gospel of ransom, restitution and the high calling. He has much of the spirit of the truth, and in the day of rejoicing will bring his "sheaves" with him.

MILLENNIAL DAWN, VOLS. I., II. and III., English and German, VOL. I. in Swedish and Dano-Norwegian, at uniform prices, 25 cents per volume in paper covers, $1.00 per volume in embossed cloth binding.

===================

R1824 : page 139

VIEWS FROM THE TOWER.

RELIGIOUS conventions have been numerous during the past month. The American Baptist Union met in Saratoga. The Presbyterian General Assembly and The United Presbyterian General Assembly met in Pittsburg, and The Unitarian Association in Boston. The latter alone seems to be suffering a serious decline. The time was when Unitarians had a monopoly of "liberalism" and general disbelief in the Bible, its miracles, etc., but it has lost this distinctiveness; not by reason of any reform on its part, but because ministers in so-called "Orthodox" churches have out-run them in disbelief of the Bible, its inspiration, its miracles and its doctrines.

As for the Baptists, they are in great danger of losing their liberty and coming into bondage to their Ministerial Associations which, anxious for power, are drawing the cords tighter and tighter about their confiding lambs and sheep. Increase of wealth among Baptists in the large cities of the North is an important factor in the binding process. The poorer Baptist churches and their ministers are finding union more and more desirable. Baptists have been among the most firm defenders of the Bible: indeed, denying, as they do, all church authority, they have nothing else than the Bible as a foundation to their existence, and the denial of it would mean the destruction of every excuse for their existence as churches, and leave them merely moral and social clubs or societies. Nevertheless, among Baptists, as well as among the organized denominations, disbelief in the inspiration of the Bible and in the very foundation of Christian doctrine--that the death of Christ at Calvary was man's ransom-price--is spreading rapidly, especially among the ministers.

The U.P. Assembly received very warmly a committee from the Presbyterian Assembly, and heard and applauded their addresses, which were to the effect that they hold much of doctrine, history and practice in common, and little at variance, and that the two denominations should become one, etc. They took steps looking to the control of U.P. Theological Seminaries, fearing a difficulty similar to that between the Presbyterian body and Union Seminary of Briggs fame. Evidently their hearts are failing them for fear as they see other quarters of the ecclesiastical heavens being shaken.

The Presbyterian Assembly decided that the graduates of Union Theological Seminary shall not be ordained as Presbyterian ministers. This seemed to many a bold, courageous course in defense of the Bible; but when all the facts are recognized, it appears very much less. It has taken cognizance of Prof. Briggs' teachings, has examined him, has recognized his teaching as Infidelity of the most pernicious sort, has refused to longer recognize him as a teacher and suspended him as a minister until he shall have time to recant. He repudiates all ideas of recanting, and still holds and teaches his unbelief in the Bible, with increased energy. The other professors at Union Seminary have approved Dr. Briggs' course and teachings, and are still recognized as good enough to represent Presbyterianism. The Directors of the Seminary have disregarded the orders of the General Assembly, have endorsed Dr. Briggs and retained him; and yet some of those very Union Seminary Directors were specially honored by being reelected to places of special influence by this very Assembly. Why?--Because of the love of money. Mr. Briggs' friends are wealthy and influential, and the past year has shown that Missionary and other Societies of the denomination have fallen behind financially; and Presbyterianism as a whole, as well as many of its ministers individually, keeps close watch as to which side of every question brings the golden butter to its bread. In no other way can its action be accounted for in selecting

R1824 : page 140

to its Board of Home Missions three out-and-out Briggs sympathizers. (Infidels so far as the Bible is concerned--believers so far as morality is concerned.) One of these, Mr. J. Crosby Brown (a very rich man and eminent banker who is President of the Board of Directors of Union Seminary, and who has a son a Professor in that institution), has been made President of the Board of Home Missions. Another made a director is Dr. Hastings, the noted leader and President of Union Seminary, whose teachings are recognized as so bad that a man instructed there is so likely to be an out-and-out infidel, that no matter what he may confess or profess to believe he cannot be recognized as a Presbyterian minister. The Assembly is learning not to put much faith in the professions of men taught in Union. And, indeed, do they not know from their own consciences that not one minister in ten believes what he professes at the time of his ordination? Evidently it will not be long before the time-and-money-serving spirit will sweep all denominations into practical infidelity, as the Scriptures have pointed out to us.

***

On Sunday, June 2, "Whitsunday," by a very general arrangement, sermons were preached in churches of various denominations favoring a union of all Protestant sects. The Pope, in an encyclical, offered Roman Catholics a premium to have them pray for the conversion of Protestants to the church of Rome. The premium offered was release from Purgatorial pains--so many days release for each prayer offered during the nine days preceding Whitsunday and for the eight days following it.

But neither the motives for union nor the desired object are good, reckoned from the Bible standpoint. They are on a par with the Pope's claim to control the future as well as the present life.

The same bigotry that during the "dark ages" established

Inquisitions with their dungeons, and torture chambers furnished with every device that wicked hearts and brains and hands could prepare, would now fain grasp again the power lost in the Great Reformation. It would, no

R1825 : page 140

doubt, at first conduct itself more moderately than in the past; but minds trained to believe that God has prepared "hell" as a great bake-oven and that he is not only sweeping his creatures into it by the million, but that he has pleasure in so doing,--that he made that "hell" for those creatures and those creatures (foreknowingly) for that hell, are wholly unfit to be trusted with power over their fellows. They are sure to be influenced by their perverted ideas of God's methods to perhaps send heretics a little sooner to the burning. The evil is only intensified by adding to these errors the superstition that the pope carries the keys of hell and purgatory (and delegates that power to priests), and controls the future destiny of fellow creatures, many of whom, thank God, are much better every way than himself.

Here is the premium for prayers referred to above, the words of the man who claims to be infallible, unerring, the italics and explanatory words in brackets being ours:--

"To all who, for nine consecutive days before Pentecost, either publicly or privately, recite some special prayers to the Holy Spirit, we grant on each of those an indulgence of seven years and seven quadrgenes [40 days]; and a plenary [full, complete] indulgence [from any and all sins that he may commit] on any one of these days, or on the feast of Pentecost itself, or on any day of the following octave, provided, having confessed their sins and received absolution and holy communion, they pray God, according to the intention which we have above expressed.

"We further grant that those who desire to repeat for the eight days following Pentecost upon the same conditions may gain both of the above indulgences. These indulgences may be applied to the souls [of the dead, already] in purgatory."

***

The Rev. Thos. Dixon (Baptist), on May 26, preaching in New York City, declared that Christianity is a failure in that city and had been repudiated by the spirit of Christ. He is reported by the N.Y. World to have said:--

"The Baptist denomination in this city owns $4,000,000 worth of property, and, although within the last twenty years 15,000 children have been born into that faith, they have in that time lost 2,000 members. The combined wealth of the Baptist, Presbyterian and Methodist churches here is $16,000,000. There are in those churches the brainiest men of the age, and yet they are not holding their own. They are a curse, because they are only maintaining the traditions of a dead past."

===================

R1825 : page 140

WHOSE GLORY IS IN THEIR SHAME.

"Out of thine own mouth will I condemn thee."

HOW gradually people may drift away from their own landmarks is nowhere better illustrated than in that very prosperous denomination known as Episcopal Methodists. Its founder, John Wesley, an Episcopal clergyman, realized that the common people were being neglected religiously, and, prompted (we believe) by the best of motives, started the movement which is now world-wide in its influence, and which in these United States numerically and otherwise is the strongest of all Protestant denominations.

But prosperity has made Methodists proud, and has largely killed the spirit which gave birth to the organization. It is so changed to-day that its founder would not recognize it, and if Mr. Wesley or the Lord Jesus were to appear again and teach the same things in the same manner as of old, neither would be acceptable--neither would be allowed to preach a second sermon in any popular M.E. Church of any large city. We have evidence from Methodist sources on this subject which we will present below.

We learned recently that a new M.E. Church in Allegheny, which is completing a fine church-building about six blocks from our office, to be known as the "Calvary M.E. Church," had decided that in order not to encourage the

R1825 : page 141

poor it would rent no sittings to servants. At first we could scarcely credit the testimony, but were finally convinced that it must be the truth; for even a worse expression of the same spirit manifested itself in the North Avenue M.E. church, two blocks from our office, on the same street. In the latter church a spirit of rivalry with the former had sprung up; and, as a result, a meeting was called to decide whether or not they would best dismiss their present pastor, Mr. Story. At that meeting the astounding charge against the pastor, plainly stated, was that he was bringing into the church too many of the poorer classes,

R1826 : page 141

and that the wealthier people were consequently leaving for other churches.

After considerable discussion, covering so far as we can learn about two weeks, it was decided to have Mr. Story remain. But Mr. Story, having learned that his stay is not the unanimous wish of the people, has very properly resigned.

Following closely our knowledge of the above facts came the article which we reproduce below, by an M.E. minister, published in a leading Methodist journal--The Northwestern Christian Advocate--without one word of comment or criticism, and hence endorsed by it as the new standard of Methodism which it advocates. This abundantly proves that the spirit of Methodism in Allegheny is the claimed new spirit of Methodism everywhere. The writer so thoroughly draws the contrasts between present and past Methodism that comment from us is needless, except to say that in our view of matters they are boasting and glorying in their shame.

Brother Compton, who sent us the clipping (formerly a Methodist), in the letter accompanying it says: "Nothing that I have ever read in the TOWER has so forcibly shown the decadence of the modern church as this complacent article by a 'Minister of the Gospel.'" Yes, the same principle, we fear, applies also to all other denominations to a greater or less extent.

We give the article entire (the italics are Brother Compton's).

"SOME FEATURES OF AMERICAN METHODISM.

"The revival of religion in the eighteenth century under the leadership of the Wesleys and Whitefield purified the moral tone of the Anglo-Saxon race and put in operation new forces for the elevation of the unevangelized. Secular historians, both English and American, have united in crediting the movement originated by these remarkable men with much in modern church machinery and statement of doctrine which tends to spread and plant our civilization. The doctrine of 'free will' preached by them and their successors has, with the evolution of modern experiments in secular government, been one of the most popular dogmas engaging the thoughts of men. Among our American fore-fathers this doctrine was peculiarly contagious. Throwing off the yoke of kings, and disgusted with a nationalized and priest-ridden church, what could be more enchanting and more in harmony with their political aspirations than the doctrine that every man is free to make or mar his own destiny here and hereafter?

"The doctrine of the 'new birth' upon which the Methodists insisted, and the preaching of which by Whitefield in New England was like the telling of a fresh and unheard story, likewise produced effects upon which the secular and even the unreligious looked with approbation. For this doctrine not only demanded a 'change of heart,' but also such a change in the daily life as to make the Methodist easily distinguished from the man of the world by his behavior. The great purpose for which the church existed was to 'spread scriptural holiness over these lands.' This was the legend on her banner--with this war-cry she conquered.

"Another reason for the phenomenal success of Methodism in this country is to be found in the fact that to its simple, popular service the common people were gladly welcomed. Only those who have been untrained in ritual can appreciate this apparently insignificant but really very important fact. To know that you may enter a church where you can take part in the service without the risk of displaying your ignorance of form and ceremonies is of greatest concern if you have no desire to make yourself conspicuous. Thus the plain, unstudied service of the early American Methodist church was exactly suited to the people who had but lately abandoned the pomp of Old World religions. Lawn sleeves, holy hats, diadems, crowns and robes were repugnant to their rough and simple tastes. The religion that taught them that they could make their appeals to the Almighty without an intermediator of any kind emphasized the dignity and greatness of their manhood and appealed to their love of independence.

"The marked triumphs of this church may also be attributed in part to the fact that she had not then laid down the Master's whip of small cords. There was in those early days, from time to time, a cleansing of the church from pretenders and the unworthy which had a most wholesome effect, not only on the church itself, but also upon the surrounding community. For after the storms which often accompanied the 'turning out' of the faithless, the moral atmosphere of the whole neighborhood would be purified, and even the scoffer would see that church-membership meant something.

"A factor also assisting in the success of which I write was the pure itinerancy of the ministry which then obtained. Without doubt there were heroes and moral giants in those days. The influence of a strong, manly man, possessed by the idea that here he had 'no continuing city,' making no provision for his old age, requiring no contract to secure his support or salary, denying himself the very things the people were most greedy to obtain, and flaming with a zeal that must soon consume him, must have been abiding and beneficent wherever it was felt.

"No mean part in achieving her commanding position in this country was played by the singing of the old-time Methodists. Serious, sensible words, full of doctrine, joined to tunes that still live and rule, there was in such singing not only a musical attraction, but a theological training whereby the people, uncouth though they might have been, were indoctrinated in the cardinal tenets of the church. The singing of a truth into the soul of child or man puts it there with a much more abiding power than can be found in any kindergarten or Quincy method of instruction. Thus, without debate, doctrines were fixed in the minds of children or of converts so that no subsequent controversy could shake them.

"It remains now to show that

THESE ELEMENTS OF SUCCESS HAVE BECOME ANTIQUATED, AND THAT A NEW STANDARD OF SUCCESS HAS BEEN SET UP IN THE METHODIST EPISCOPAL CHURCH.

"Let me not assume the role of boaster, but rather be the annalist of open facts, a reciter of recent history. So far as the standard of doctrines is concerned, there is no change

R1826 : page 142

in the position held by the church, but the tone and spirit which obtain in almost all her affairs show at once the presence of modern progress and light-giving innovations. The temper and complexion of this mighty church have so far changed that all who are interested in the religious welfare of America must study that change with no common concern.

"The doctrine of the new birth--'Ye must be born again'--remains intact, but modern progress has moved the church away from the old-time strictness that prevented many good people from entering her fold, because they could not subscribe to that doctrine, and because they never had what once was called 'experimental religion.' Now Universalists and Unitarians are often found in full fellowship bravely doing their duty.

"The ministry of the present day, polished and cultured as it is in the leading churches, is too well bred to insist on 'holiness,' as the fathers saw that grace, but preach that broader holiness that thinketh no evil even in a man not wholly sanctified. To espouse this doctrine as it was in the old narrow way would make one not altogether agreeable in the Chautauqua circles and Epworth leagues of the present.

page 142

"The old-time, simple service still lingers among the rural populations, but in those cultured circles, where correct tastes in music, art and literature obtain--among the city churches--in many instances an elaborate and elegant ritual takes the place of the voluntary and impetuous praying and shouting which once characterized the fathers. To challenge the desirability of this change is to question the superiority of culture to the uncouth and ill-bred.

R1826 : page 142

"When the church was in an experimental stage, it possibly might have been wise to be as strict as her leaders then were. There was little to be lost then. But now wise, discreet and prudent men refuse to hazard the welfare of a wealthy and influential church by a bigoted administration of the law, such as will offend the rich and intellectual. If the people are not flexible, the gospel surely is. The church was made to save men, not to turn them out and discourage them. So our broader and modern ideas have crowded out and overgrown the contracted and egotistical notion that we are better than other people, who should be excluded from our fellowship.

page 142

"The love-feast, with its dogmatic prejudices, and the class-meeting, which was to many minds almost as bad as the confessional, have been largely abandoned for Epworth leagues and Endeavor societies.

R1826 : page 142

"The present cultured ministry, more than ever in the history of the church, conforms to the Master's injunction to be 'wise as serpents and harmless as doves.' Who among them would have the folly of the old-time preachers to tell his richest official member who is rolling in luxury to sell all for God and humanity and take up his cross and follow Christ? He might go away sorrowing--the minister, I mean.

"While evolution is the law, and progress the watchword, rashness and radicalism are ever to be deplored, and the modern Methodist minister is seldom guilty of either. The rude, rough preacher who used to accuse the God of love of being wrathful has stepped down and out to give place to his successor, who is careful in style, elegant in diction, and whose thoughts, emotions and sentiments are poetical and inoffensive.

"'The time limit,' whereby a minister may remain in one charge five years, will be abandoned at the next General Conference in 1896. In the beginning he could serve one charge but six months; the time was afterward extended to one year, then to two years, then to three, and lately to five. But the ruling, cultured circles of the church see that if her social success and standing are to compare favorably with other churches, her pastorate must be fixed so that her strong preachers may become the centers of social and literary circles. For it must be remembered that the preacher's business is not now as it often was--to hold protracted meetings and be an evangelist. No one sees this more clearly than the preachers themselves. Great revivalists used to be the desirable preachers sought after by the churches, and at the annual conferences the preachers were wont to report the number of conversions during the year. Now, however, a less enthusiastic and eccentric idea rules people and priest alike. The greater churches desire those ministers that can feed the aesthetic nature, that can parry the blows of modern skepticism and attract the intellectual and polished, while at the annual conference the emphasized thing in the report of the preacher is his missionary collection. The modern Methodist preacher is an excellent collector of money, thereby entering the very heart of his people as he could not by any old-fashioned exhortation or appeal.

"How great the lesson that has been so well learned by these leaders of Christian thought, viz., that the gospel should never offend the cultured and polite taste. To a church that can so flexibly conform to the times the gates of the future open wide with a cheery greeting. What more fitting motto can be found for her than the herald angels sang: 'Peace on earth, good will to men.'"

--Rev. Chas. A. Crane.
Danville, Ill.

===================

R1827 : page 142

ST. PAUL'S EARNEST DESIRE.

"For me to live is [to live] for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things (I have an earnest desire for the returning and being with Christ, since it is very much to be preferred); but to remain in the flesh is more requisite on your account.
--Phil. 1:21-24, Diaglott translation.

IT will be observed that the chief difference between the above and the common English version of this passage is the substitution of the word "return" for the word "depart." In justification of the use of the word "return" the translator in a footnote says:--

"To analusai, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version, because it seemed a matter of indifference to him, which of the two--life or death--he should choose; but he longed for the analusai, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word analusai occurs in Luke 12:36, and is there rendered return;--'Be you like men waiting for their master, when he will return,' etc. Jesus had taught his disciples that he would come again, or return, John 14:3,18; thus, also, the angels said to them at his ascension, Acts 1:11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. 3:20; 1 Thess. 1:10; 4:16,17, when... he would 'ever be with the Lord.'"

An examination of the Greek word analusai shows that it is used in Greek literature by Plato in both ways--

R1827 : page 143

as signifying sometimes depart and sometimes return; but the word occurs only twice in the New Testament, here and in Luke 12:36. In the latter instance, as stated above, it is rendered "return," and manifestly could not be otherwise rendered and preserve the sense. In the case we are discussing (Phil. 1:23), we hold that it should be rendered return, for the very simple reason that, even when used to signify depart, it must carry with it the thought of depart again, to depart to a place where one had previously been. The Greek prefix ana in ana-lusai signifies again as our prefix re in return signifies again. Hence, if rendered depart, we would be obliged to add the thought re-depart or depart again. And this would spoil the matter as related to St. Paul; for he had never been with Christ in glory, and hence could not "depart again" to be with Christ there. But when we translate analusai "re-turning," and apply it to our Lord, every difficulty seems to be removed.

Let us note the circumstances which gave rise to the expression. The Apostle had been for some time a prisoner at Rome, and while at times well treated by some of the Emperors, he was constantly liable to be put to death on some caprice. He wrote this Epistle in acknowledgment of a substantial gift from the Church at Philippi, and took the opportunity to tell them fully of his own condition, the progress of the Lord's work, etc., and to encourage them to steadfastness to the end.

Since they would like to know his prospects for release, he tells them that enemies (seeing his liberty for two years, Acts 28:30) were explaining Christianity, hoping thereby to add affliction and perhaps death to his bonds. (Phil. 1:16-19.) But he realized the prayers of the Church on his behalf and expected that his trial before Nero would result in his deliverance,--his acquittal, or his sentence to death. Then he tells them that as to his own preferences it would be difficult for him to choose between life (with its sufferings) and death (with its rest from toil); but while he had no choice as between these two things possible, he had a longing, an intense desire for a thing he well knew was impossible, a thing which he knew, and had taught the Church, was a long way off (2 Thes. 2:1-8)--the returning of Christ and being with him. Then, leaving the impossible and returning to the possibilities, he assures them that he has a conviction that God has a work for him yet to do for the Church, and that he would be released. And although the Scriptures give no account of it, tradition declares that he was acquitted by Nero and had some five years of liberty and service before being rearrested and executed.

It is worthy of note here that several other words are repeatedly used in the writings of both Paul and Luke when depart is manifestly meant. And it should be remembered that Luke was the Apostle's amanuensis, who traveled much with him and was accustomed to use words in the same sense.

But if any yet contend for the word "depart," rather than "return," we submit the following.

No doubt Paul would have desired, especially in view of his knowledge that the Lord's second coming could not occur soon, that he might depart to heaven or anywhere else in order to be with the Lord at once. But he knew that such a desire could not be granted in harmony with the divine plan, and hence, although it would have been his earnest desire, it did not enter into consideration as one of the possible things: he was still left in a strait of indecision as to his own preference of the two possible things --to live and serve the Church in suffering, or to die and rest from his labors--waiting "for that blessed hope, the glorious appearing of our Lord and Savior Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

===================

R1827 : page 143

SECRET AND BENEFICIAL SOCIETIES.

DEAR BROTHER:--I would like to have your opinion on the subject of life insurance. They are organizing lodges all around here--United Workmen, Knights of Pythias, Red Men, Masons, Odd Fellows, etc. They are working it just about like sectarianism in the churches. Would like to see an article in the TOWER on the subject.
Yours in the love of the truth, W. E. KILLAM.

OUR REPLY TO THE QUERY.

In our judgment the majority of "secret societies" are merely beneficiary and have no secret schemes antagonistic to the general public welfare, the secret rites and ceremonies being merely "boys' play," occupying the time and attention of persons who have no greater aims than those which pertain to the present life. We note, however, that several Roman Catholic Societies seem to have schemes connected with the use of fire-arms, and are therefore to be classed as malevolent rather than benevolent.

We note also that the Order of Free Masons, if judged by its past history, has some secret object or scheme, more than fraternity and financial aid in time of sickness or death. And, so far as we can judge, there is a certain amount of profane worship or mummery connected with the rites of this order and some others, which the members do not comprehend, but which, in many cases, serves to satisfy the cravings of the natural mind for worship, and thus hinders it from seeking the worship of God in spirit and in truth--through Christ, the only appointed Mediator and Grand Master.

In proportion as such societies consume valuable time in foolish, senseless rites and ceremonies, and in substituting the worship of their officers, and the use of words and symbols which have no meaning to them, for the worship of God, in his appointed way--through Christ, and according to knowledge and the spirit of a sound mind--in that proportion these societies are grievous evils, regardless of the

R1827 : page 144

financial gains or losses connected with membership in them.

But respecting those orders which are merely Mutual Insurance Societies, in which the members pay a certain weekly sum of money to their sick, and at death a larger sum to their families, we must concede that they represent a good principle. It is certainly in harmony with the golden rule to help our neighbor when he is in need. The only objection we see to this is, that it puts the matter on a business or selfish basis and thus destroys its benevolent features; for each one joins, not for the good he can do, but for the help he hopes to obtain for himself or his family.

If, therefore, the matter be considered merely as a business arrangement, we can see no more wrong in joining such Mutual Benefit Societies than in taking out a policy in a regular Life or Accident Insurance Co., or insuring property in a Fire Insurance Co.--provided always that there be no confession of error or binding obligation required, contrary to the liberty wherewith Christ makes free. Wherever oaths of secrecy are demanded it is safe for God's people to touch not, taste not, handle not,--except as oaths are prescribed by public law, as before courts or in reference to documents for public record. In every other case the children of God will be blessed in obeying strictly the admonition,--Let your Yea be yea, and your Nay, nay; for "whatsoever is more than these cometh of evil." It is in connection with his description of the "last days" of this Gospel age that St. James cautions against all binding oaths, such as many Secret Societies demand.--Matt. 5:37; Jas. 5:12.

We suggest, however, that, even as business concerns, many will be disappointed greatly by these Mutual Benefit

Societies, in the near future. When the time of trouble shall have fully culminated, these Societies, as well as the great Life Insurance Companies and business in general, will all be paralyzed; and those leaning upon them will be sorely disappointed. The only ones who will be secure then will be those who have laid up treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. All others, even the rich, will "weep and howl for the miseries" which shall come upon them."

The present agitation for Societies and Unions, which is taking the world by storm, seems to be foretold in the Scriptures, and includes, we believe, not only Church organizations, but all the various organizations which tie men up together in bundles, to-day as never before. (See Isa. 8:12; Matt. 13:30.) These "bundles" or Societies may seem simple and harmless just now, but when the symbolic fire reaches them, when the great time of trouble shall have kindled the passions of the world in general, then it will be almost impossible to escape from these bundles. Pride will hold them together;--none will wish to show the "white feather" of cowardice;--none will wish to appear disloyal in the hour of trouble;--Societies will act en masse, and individuals will thus be led into positions which they never would take alone. Money also will be a factor. After having paid in considerable "dues," they will not feel disposed to lose that money;--especially when they see the cloud of trouble getting darker and nearer. Thus bound together they will suffer from the "burning," the distress, of the time of trouble, which God declares will be such as was not since there was a nation.

Better far will those be who lean not upon Egypt (Ezek. 29:6,7--the world), for help, but who lean upon the Lord. The Lord will be their fortress in the day of trouble.

Such societies, on selfish business principles, are foreign to the spirit of God's Church. In it, those who have this world's goods should be ready to assist the needy of the Lord's family, hoping for nothing again. And all who are members of the true Church whose names are written in heaven, all who have the spirit of the Head, will be willing and anxious to do good unto all men as they have opportunity, especially to the household of faith, who are not leaning upon earthly Societies, but who, instead of spending "dues" in that way, are using their means to serve the Lord, his truth and his people.

Since we do not condemn Life Insurance Societies conducted upon business principles, even though we fear that they will be very insecure dependencies when the time of trouble shall have fully commenced, some one may ask, How are we to understand our Lord's words,--

"TAKE NO THOUGHT FOR TO-MORROW."

We are to understand these words in perfect harmony with the Apostle's words, "Provide things honest in the sight of all men," and "He that provideth not for his own [as he may be able] hath denied the faith and is worse than an infidel." Our Lord's words signify, Do not be weighed down with anxious care for to-morrow; but while seeking to know and to do God's will, trust in his providential care, which he has promised will cause all things to work together for good to them that love him supremely. It is as right for the husband to consider the future welfare of his wife, as for the Heavenly Bridegroom to provide for the Church (Eph. 5:25.) It is as proper for the earthly father to make provision for his children--especially in good training and fair education, as for the Heavenly Father to plan for and educate and prepare a future home for his children. (1 Cor. 2:9.) It is when parents attempt to become rich and to leave their children rich that they specially err. (1 Tim. 6:9,17,18; Mark 10:23,24.) They in attempting to contravene the law of God (that sinners learn to labor and to eat bread in sweat of face) work an injury to their children. But their error does not justify other parents in neglecting to give their children the best patrimony, an education, at least rudimentary, including religious and moral training.

Those who leave their children such a legacy and the example of a noble, upright life of fellowship with God leave a bequest which the breaking of banks and insurance companies and all the terrible troubles of "the great day" will only make the more pricelessly valuable.

So then our advice to God's consecrated people is,--"Trust in the Lord and do good, and verily thou shalt be fed." Use time and money in the Lord's service, and rely upon him to cause all things to work for your highest good.

===================

R1828 : page 145

OUR LORD'S ASCENSION.

--JUNE 23, LUKE 24:44-53.--

Golden Text--"And they worshipped him, and returned to Jerusalem with great joy."

WHILE all who are still true to the sure foundation of the Christian faith and have not been moved away from the hope of the gospel recognize the necessity of Christ's death as the payment of our ransom, and see in his resurrection the pledge of salvation to all them that believe, few seem to consider what was accomplished for us and also for himself by his ascension. Yet this was a feature of the divine plan as necessary to our salvation as were the sacrifice and the resurrection.

This feature of the plan is clearly shown in the service of the typical tabernacle. It corresponds to the act of the high priest, Aaron, in entering the Most Holy with the blood of the atonement sacrifice and presenting it before the Mercy Seat together with the sweet incense which represented the human perfection of Christ.* As God said to Moses, referring to the Tabernacle, "See that thou make all things according to the pattern showed to thee in the mount," and required that the whole service of the Tabernacle should be performed with exactness according to the prescribed directions, so in the antitype every feature of the divine plan must be carried out in line with the type so carefully given.

Our Lord's ascension was therefore, according to the type, an essential part of the divine plan. Nor was it arbitrarily indicated in the type: there was a necessity for it, else it would not have been expressed there. In referring to it before his death, Jesus said to his disciples, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."--John 14:2,3.

If we inquire whither he went, we have his answer, "I go unto my Father." (John 14:12.) But why was it necessary that he should go away? Had he not finished the work of sacrifice? and could he not now have remained on earth for the personal direction and supervision of the work of the Gospel age? Granted that that work was the selection and the teaching, training and discipline of a people for his name, had he remained as the visible head of the Church would it not have been greatly to her advantage? Then all matters of faith and conduct could have had authoritative settlement; and the dissensions of "Christendom" would have been a thing unknown; and "that Man of Sin, whose coming was after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness," could never have arisen: no blasphemous popes or others could then have lorded it over God's heritage. Oh, how blessed would it have been, seemingly, according to human judgment, had the Lord remained with his people after his resurrection! Why might it not have been so? Why was it necessary that he should go away and leave them apparently at the mercy of every wind of doctrine and of all the machinations of the powers of darkness to overcome them--by arts, temptations, allurements, deceptions and by persecutions in every conceivable form?

Well, however it may appear or may have appeared to human judgment, the Lord himself said, "It is expedient for you that I go away." "But consider, "Lord, the disciples might have urged, "that the Church, as it increases in numbers, and as false teachers will surely arise among us, will greatly need a visible head to direct her course and to save her from endless divisions and discords. How can the Church remain one, as thou hast prayed (John 17:11), in the midst of the conflicting voices and influences that will arise?" But no, the early disciples asked no such questions: they were not so self-confident as the multitudes of professed Christians of later date, who seem to have concluded that, since the Lord had so unwisely ignored the subsequent conditions and necessities of the Church, they would select from their midst one upon whom they would confer the title, "the vicar of Jesus Christ," and consider him and his successors in office the visible heads of the Church, who should be considered by all as infallible authority in all matters of faith and conduct.

Both the Church and the world are aware of the evil results of this heady philosophy, and of the monstrous usurpations of authority and power that have made both

---

*See Lev. 16; also TABERNACLE SHADOWS, p.48,50.

R1829 : page 145

the church and the world to groan under the iron heel of oppression. And yet, strange as it may seem, though the folly of this measure has been so glaringly manifest, and the hated power of the false head of the Church has been cast off, again there is a great cry for his restoration to power and authority. The religious leaders of to-day are saying, We need and must have a visible head to reorganize and unify the divided hosts of "Christendom"--Christ's (?) kingdom;--and many are looking anxiously to the Papacy for that head.

Nevertheless, we are of those who still believe that it was expedient for Christ to go away; and that, too, without leaving any visible head to represent him in office. It was expedient for various reasons; and those in view of all the seemingly adverse conditions that could, and that the Lord knew were sure to, arise; for he foretold the very things that were to come to pass--the coming of the Man of Sin, the false teachers, and plausible false doctrines and how they would prosper, and the persecutions of the saints through long and weary centuries, and the treading down of the truth and the prevalence and prosperity of error.

His going away was expedient for the following reasons:--

(1) As already intimated, in order that, in accordance with the pattern given us in the typical high priest, Aaron, in the service of the typical tabernacle, he, as our great High Priest, should enter into heaven, into the presence of God--the antitypical holy of holies--for us. To this the Apostle Paul refers, saying, "For Christ is not entered into the holy places made with hands [into the typical tabernacle, as did Aaron the typical high priest], which are figures of the true; but into heaven itself, now to appear in the presence of God for us."--Heb. 9:24.

If we would know what Christ our High Priest did for us after his ascension to the "most holy," to heaven itself, the presence of God, we have but to look back to the type which was made to illustrate it. There we see the high priest, after he had sacrificed the bullock which represented the humanity of Christ (while he himself then represented the new creature of the divine nature), entering the Most Holy with the blood of the bullock, and there presenting it before the mercy seat in the presence of the Shekinah glory;

R1829 : page 146

thus formally presenting to God the evidence of the typical sacrifice for the sins of the people, and so typically completing the work of atonement toward God. (See Lev. 16:6,14,17; Heb. 9:7.) And the Apostle in Heb. 9:7-14, shows that this work, thus typically accomplished by the typical high priest, was actually accomplished by Christ after his ascension to the Father, and that this formal presentation of the fact of his sacrifice for our redemption, was therefore a necessary part of the work of atonement, without which, according to the type (Lev. 16:2,3), his sacrifice would have availed nothing. It was only after the sacrifice had been made in exact conformity to the prescribed method, and after the evidence thereof (the blood) had been duly presented in the Most Holy, that the blessing of God could be granted to those for whom the atonement was made. Every part of the prescribed work was, in the antitype, as in the type, a necessary part, without which the whole would have been a failure. The typical sacrifices, of course, availed nothing, except to illustrate to our minds the actual processes of the work of atonement and the reasonable necessity of all its various features.*

(2) His going away was expedient also for himself, and again for us indirectly. This our Lord illustrated in his parable of the young nobleman going into a far country to receive for himself a kingdom and to return. (Luke 19:12.) Paul tells us that our Lord's great exaltation, which included, not only his change to the divine nature, but also his official elevation to the right hand of God, was granted to him as a reward for his atoning sacrifice--"And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him and given him a name which is above every name." This full exaltation, it is manifest, could not have been experienced until the sacrifice had been, not only made, but presented as well, as the fulfilment of this part of the divine plan. This full exaltation was that "glory" to which the Lord referred when he said, "Ought not Christ [according to the Scriptures] to have suffered these things, and to enter into his glory?" (Luke 24:26.) His going away was necessary, therefore, to this exaltation to the right hand of God--an exaltation which also is greatly to our present as well as to our future benefit.

But let us consider further what is said of this glorious exaltation for which purpose it was necessary that our Lord should go away. The Apostle Paul says (Eph. 1:17,20,21), "The God of our Lord Jesus Christ, the Father of glory,...raised Christ from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world [age], but also in that which is to come." And in his Revelation to John on Patmos, Jesus said, "I am set down with my Father in his throne." The inference is plain, therefore, that our Lord was exalted as Jehovah's Prime Minister in the throne of universal dominion, for which exalted office he was also duly qualified, being made a partaker of the divine (immortal) nature, a dignity never before conferred upon any created being. Such has been the honor and glory of our blessed Lord ever since he ascended up on high, there to appear in the presence of God for us.

But what does it signify to us that our Lord was thus exalted so far beyond even our comprehension of the glory? Oh, it signifies much! it signifies that "when he ascended up on high, he led captivity [death] captive;" for he that ascended thus into the heavens is he, the very same Jesus, "that descended first into the lower parts of the earth [the grave]; [and] he that descended is the same also that ascended up, far above all heavens, that he might fill all things." (Eph. 4:8-10.) It signifies that we have now "a great High Priest, that hath passed into the heavens [one who is now on the most intimate terms and in the closest possible favor with the Sovereign of the whole universe],... and not a High Priest which cannot be touched with the feeling of our infirmities; but [one who] was in all points tempted like as we are, yet without sin;"..."a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" and "in that he himself hath suffered, being tempted, he is able to succor them that are tempted." It signifies that, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous;" and therefore, we may "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:14-16; 2:17,18; 1 John 2:1.) His very presence there in the glory of his enduring priesthood is the only appeal that is necessary on our behalf; for Jehovah himself loveth us--the dear purchase of the precious blood of his Anointed One (John 16:27); in fact, the whole plan of this reconciliation was of God, and is wrought out in Christ. Yes, praise the Lord!

"Before the throne my surety stands;
My name is written on his hands."--Heb. 7:22; Isa. 49:16.

Yet the ascension of our blessed Lord to the right hand of power signifies more even than this: it signifies his ability now to "give gifts unto men." At the appointed time--the times of restitution of all things--he comes forth from that holy of holies, heaven itself, whither he hath entered for us, and he will lift up his hands and bless the people (Lev. 9:23), and there will be a thousand years of his glorious reign. But this is not all; for as soon as he had ascended up on high and presented his sacrifice on our behalf, he sent the Comforter, the holy spirit of adoption, into the hearts of his disciples (on the day of Pentecost), whereby they were enabled to cry, Abba, Father. It was with reference to this gift that Peter said on that day, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit, he hath shed forth this which ye now see and hear." (Acts 2:33.) And this gift has continued with the Church ever since. It was sent according to his promise--"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you." This gift, the Apostle John shows, could not be given to the disciples until after the Lord's ascension. "For the holy spirit was not yet given, because that Jesus was not yet glorified."--John 7:39.

With some idea at least of the necessity of the Lord's departure in their interest, and assured of his coming again in glory and power, we can understand the rejoicing of the disciples as they returned to Jerusalem after his ascension. They were comforted and blessed, not only by the hope of his return, but also by the promise of the Comforter, as a token of his love and of the Father's favor, not many days after.

---

*See TABERNACLE SHADOWS OF BETTER SACRIFICES.

R1829 : page 146

A REVIEW OF OUR LORD'S MINISTRY, ETC.

--JUNE 30.--

Golden Text--"Looking unto Jesus, the author and finisher of our faith."--Heb. 12:2.

In view of all the precious lessons of this quarter gathered from the life and death and resurrection of our Lord, we have only to repeat to those who are endeavoring to follow in his footsteps, the exhortation of the Apostle: "Let us lay aside every weight, and the sin which doth so

R1830 : page 147

easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

He who by his example and teaching has inspired our faith will, if we continue to follow his leading, finish, perfect it. He will establish, strengthen, settle us so that we cannot be moved; and finally present us to himself "a glorious Church, not having spot, or wrinkle, or any such thing." He will also perfect us by present experiences for our office as the "royal priesthood" as he was "made perfect through suffering" for his office as Chief Priest.

R1830 : page 147

THE TEN COMMANDMENTS.

--JULY 7, EXOD. 20:1-17.--

Golden Text--"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."--Luke 10:27.

For a full presentation of the subject of this lesson, the reader is referred to the following articles in previous issues of this journal; viz.,

(1) The Divine Law, Universal and Eternal.--Nov. 1-15, '94.
(2) The Law of God.--Nov. 1, '92.
(3) Taking God's Name in Vain.--May 15, '93.
(4) The Bond of Perfectness.--Oct. '91.

===================

R1830 : page 147

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR BROTHER AND SISTER RUSSELL:--Although we are strangers to you, you are not strangers to us; and as a slight evidence of our appreciation of the blessings your books have brought us, we venture to trespass upon your precious time long enough to tell you something which may prove of interest.

We are a young husband and wife who have been members of the nominal church for about ten years; but are now, we trust, stepping from its darkness into the light of the new day now dawning for the consecrated children of the Most High.

About the first of December, '94, Miss Erlenmyer, one of your colporteurs and one of the Lord's dear saints, called at our home, and finding us deeply interested in the subject of our Savior's return, had little difficulty in persuading us to take the first volume of DAWN, promising to call again as soon as we had had time to read it.

We began to read and in two or three weeks were interested to such an extent that although nearly everything else was mixed up and we scarcely knew what we believed, we did see clearly that there certainly is some special prize, some exceptional opportunity, for which the humble, sacrificing members of Christ's flock are invited to strive. We felt that there was only about one plank in the old platform left for the Christian worker to stand upon, and that was the one in which we have always been most interested, "Go ye into all the world and preach the gospel to every creature." We have always been expecting to fall into some trap unless we clung close to our Savior, and at the time of which we speak were by no means sure that your interpretations of the Scriptures, despite their apparent harmony with them, were not the well-meant views of another class of those unfortunates who unwittingly go about "deceiving and being deceived."

This hesitancy to accept the message led us into a most serious predicament from which, however, the Lord has extricated us, and that, too, in a manner which seems to us unmistakable personal evidence that your views of the Word are correct. A few words of explanation are necessary to understand the way we got into what has proven the greatest testing season of our lives.

Long before we ever met each other it was our earnest wish that we might serve the Lord, if it chanced to be his will, as missionaries in the foreign field. One of us has, however, been for years physically unable to go; the other had no opportunity to go before our engagement took place, and as he received only the next day after that event a notice of acceptance of an application made nearly two years before, from which nothing had been heard in the meantime, but which, had it been received even one day sooner would have been considered a "call" and prevented our engagement altogether, it seemed to both of us that we had been plainly shown the Lord did not wish to use us in that direction.

In this city there is a young lady who from her infancy has wished and expected to some time go to the foreign field, and she has had the advantages of the education usually given at Mr. Moody's Northfield School and the Chicago Training Institute to fit her for such work. She is now the city missionary of the church with which we are at present connected, and is, we believe, earnestly trying to do her Master's will.

To come to the point: One evening early in January, after a long discussion of the sore needs of what seemed to us the Master's work, and of the ways and means at our disposal, we decided to send the above mentioned young lady to the foreign field and sustain her in the work as God saw fit to favor the plan, provided she was willing to accept the call. We concluded that if the DAWNS were right we had not many years in which to work and that whether they were right or wrong we would be doing the Lord's will by giving up for him every earthly prospect.

We invited the young lady in question to call as soon as possible, which she did the next evening, and we found her not only ready but anxious to take up the work. The next day she sent in her application to the Mission Board, asked to be appointed to the field to which she has from her childhood wanted to go, and even mentioned the date she would like to start.

About a week later Miss Erlenmyer called, as she had promised, renewed our interest in the DAWN, left VOLS. II. and III., and such a sea of trouble as our first examination of the Chronology plunged us into, we earnestly hope we may never be called upon to go through again. We saw the old landmarks of orthodoxy topple and fall on every side, and although God's Spirit enabled us to look with a sense of joy upon the ruins of the creeds and catechisms, it did not extricate us from our contract to engage in work which we see is no longer necessary, and we did not have the confidence, as yet, in these, to us, new interpretations of the Word, to enable us to withdraw our offer.

In our extremity we asked our Father in Heaven to show us the truth or falsity of your teachings by sending our friend as we had planned, or preventing her from going.

Since that time we have gone on reading and studying the books and growing in the doctrine of grace and in the

R1830 : page 148

knowledge of the love of God until, from a comparison of their teachings with the infallible Word, confidence in the DAWN has become heart-certainty that they are right. But although we have been for several weeks fully convinced, and have been growing stronger and stronger week by week, we have done nothing to interfere with the plans mentioned, fearing to take out of the Lord's hands what we had placed in them, and knowing from many rich experiences in the past that in his own good time he would answer us in a way that would satisfy.

Our confidence in the Lord has not been in vain, for as fast as we have come into the light we have received our answer, although in a manner that has given us much pain. Our dear friend whom we had expected to send began about six weeks ago to have trouble with her eyes. A month ago the affliction had become so serious as to require regular treatment twice a week. Now she is unable to read or write and cannot even bear the light for any length of time.

A week ago she told us that it would be years before she could go, and day before yesterday informed us she had written to the Mission Board and requested them to let the matter drop. Of course we know that the Lord has not sent this affliction upon her for the purpose of answering our prayer, but we know, too, that the young lady in question has heretofore enjoyed good health and we believe this trouble, which it now appears has been coming upon her unobserved for years, has been providentially postponed until now, or otherwise so ordered as to give us an opportunity to "Prove whether these things be so."

Now we have proved the Lord, and he has answered us, and we mean to obey the call. With fear and trembling, but with confidence in our mighty King, we enter at the

R1831 : page 148

eleventh hour to run the race for crowns which others have flung aside. The thought that others have had them and lost them almost unnerves us. Oh! may he grant to strengthen our weak hands and confirm our feeble knees, that we be not castaways after having once entered the Holy Place and feasted on the wonderful truths so providentially placed in our way, is the heartfelt prayer of

Your loving brother and sister in Christ,

EMMA AND CLAYTON J. WOODWORTH.

[Since writing the above the Brother and Sister have withdrawn from the earthly organization of which they were members; but they are more than ever united to the one Church "whose names are written in heaven."--ED.]

----

page 148

TOWER PUBLISHING CO.:--Enclosed find order for One Dollar for which please send to the undersigned for one year ZION'S WATCH TOWER. I feel that I must have it, for as far as I have read in the DAWN I am more than ever convinced that it is leading me into that truth which will make me free. For nine years I have been groping in the M.E. church for what I have found in your book in as many hours. With the teachings of that church I have always felt, as they often sing, that "there was a void that never was filled." I have been a local preacher in that church, but have now renounced all connections with it, and as fast as the truth is gained by me, with the help of God I will teach it.

I have already given three lectures which have created quite a stir here, and many are looking up the Word to find me mistaken; but the truth still stands, thank God! Coming in at the eleventh hour, I am reminded that "the time is short." Am now sixty years of age; but when speaking in the light my "strength is renewed like the eagles." There are two or three already who are showing a desire to be led into the light. May God bless and help you still to unfold to me and other seekers the blessings that will follow from a true knowledge of him who gave himself a ransom for all. I take the liberty to subscribe myself,

Your brother in Christ, JAMES BUNTING.

DEAR BROTHER:--Last October a gentleman called at my house and drew my attention to a book he was selling. I was upon the point of refusing when the title, "MILLENNIAL DAWN," interested me. I consented to examine it, saw at once it was something I wanted, and ordered all three volumes. After going through them two or three times, to say I was astonished is a very mild expression. Although I had been brought up in the fear of the Lord and in the faith as taught by the Methodist church, still I had strayed far from all religion, believing that a God who would torment one forever could not be the God of love I had been taught. I was not far from atheism, but those DAWNS, thank the Lord, altered all that. I am now trying to serve God, and thank him sincerely that the colporteur called at my house. I will pray for him, and may his efforts be blessed in spreading the truth.

The DAWNS having proved such a blessing to me, I am anxious that others should have the benefit of the truth which they contain. I enclose Money Order and several addresses. May God spare you long for his work.

Yours in the faith, E. E. MITCHELL.

DEAR SIR:--Excuse a perfect stranger for troubling you, but will you please tell me if the fourth volume of MILLENNIAL DAWN is yet published, and where I can get it? I got the first three volumes from one of your agents last year, and have read them through five or six times with both pleasure and profit. I consider them books not to be read merely but to be studied. Every time I have read them I have gathered something new. In my opinion this is the true religion, the only one that combines reason with faith, and that is not contradictory to the sciences.

Your respectfully, E. S.__________.

TOWER PUBLISHING CO.:--I am carefully studying Vol. I. of MILLENNIAL DAWN. It is the clearest production I have yet found, and I desire to read VOLS. II. and III. Enclosed

find order. If you have a catalogue of other works
please send it, and oblige,
J. W. S__________, Pastor M.E. church.

R1831 : page 148

DEAR BRO. RUSSELL:--God be praised that at last I have willingly yielded to the Spirit's call through the Word, and have left Babylon, never to return, and am now happy in Christ my Redeemer. How blessed is the light that hath shined into our hearts! And now we realize fully the words of the Apostle--"And we, brethren, are not in darkness, that that day should overtake us unawares."

I have been reading DAWNS for about a year and a half. I heard the Spirit's call through the Word, but was so weak and so strongly bound to Babylon, that it was hard to throw off the shackles of bondage and enter into the liberty there is in Christ; but he will not break the bruised reed, or quench the smoking flax; and in his wisdom he sent among us Brother V. C. Haviland to do colporteur work. Bro. H. sought me out, and strengthened me, even as Ananias did Paul; and now I am in the light, bless his holy name, O my soul, and all that is within me!

Yours in hope of eternal life. FRANK H. RUSS.

====================

VOL. XVI. JULY 1, 1895. No. 13.

CONTENTS.

Special Items: The Pastor Denies It...............150
That Modern Methodism Article.................150
Missionary Envelopes; Dawns...................150
Views from the Tower..............................151
"The Peace of God"................................153
Poem: If We Had but a Day.........................157
Bible Study: The Golden Calf......................157
Bible Study: The Offering of Strange Fire..158
The Memorial Anniversary..........................160

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE PASTOR DENIES IT.

The Pastor of the Calvary M.E. Church, Allegheny, called at our office and assured us that the rumor (See page 140 of our last issue), that servants were not wanted at that church, is wholly without foundation. He presumes that their fine new edifice may have led some one to mention it as a "rich-man's church;" but that so far from the Board of Trustees taking any such action, they reduced the charges for many sittings, so as to bring them within the means of people in very moderate circumstances. We are glad of such assurance, and glad to make it known.

The rumor, it seems, got its start in the fact that originally only two pews had been provided whose sittings would be as cheap as six dollars each per year; and, furthermore, that a Committee on pew-renting had been granted more than usual powers which it was feared, perhaps uncharitably, would be used against the poor.

THAT MODERN METHODISM ARTICLE.

Several readers inquire concerning the article in our last issue, on Modern Methodism: Did we publish the article entire? In which issue of the Northwestern Christian Advocate did it appear?--Right-minded people find it difficult to believe that others could so lose the spirit of the gospel as to glory thus in their own shame.

We reply, that we published the article entire, word for word, as it appeared in the Northwestern Christian Advocate of March 28, '94, over the signature of its writer, Rev. Chas. A. Crane, who has since removed to Colorado Springs, Colorado.

A portion of the paper containing this article was found by Brother Compton and sent to us, but the date of it was missing. We at once wrote the Advocate, and also to Rev. C. A. Crane, and from the latter received the date of the journal; but too late for mention in our last issue.

The date, the fact that such an article was published over a year ago, read by thousands of Methodists, and by scores of editors of Methodist and other journals, and not commented upon by any of them, and that it only raises a "breeze" when it reaches the awakened readers of the WATCH TOWER, gives all the stronger evidence that the sentiments of the article were well received and approved, by Methodists in general, as the truth, and that a larger number than we had supposed are glorying in their shame.

Later.--We have received a whole copy of the Advocate mentioned, and after a very careful search we find that we erred in saying that it was published without one word of comment; for four pages away the Editor gave exactly eleven words of comment as follows: "Mr. Crane's friendly satire on existing Methodist conditions will awaken thought." The article itself bears no evidence of insincerity: we fear, as does the Editor, that it is too true a picture of "existing Methodist conditions."

MISSIONARY ENVELOPES.

We are placing an order for another lot of our usual Missionary Envelopes, and make the proposition that any who can use 5000, can have them at less than half the usual cost,--with their card printed at the corner. This is to induce a very general circulation of this tract envelope. Order at once.

MILLENNIAL DAWN, VOLS. I., II. AND III., English and German, VOL. I. in Swedish and Dano-Norwegian, at uniform prices, 25 cents per volume in paper covers, $1.00 per volume in embossed cloth binding.

===================

R1831 : page 151

VIEWS FROM THE TOWER.

THE term "Infidel" will probably soon die out: it is being replaced rapidly by the terms, "Higher Critic," "Reverend," "Professor," "Doctor of Divinity," etc. The President of Rochester Theological Seminary (Baptist) takes his stand with the Evolutionists and Higher Critics. Some Baptists remonstrate but are powerless. The Trustees, representing the money influence, support the President.

The Northwestern University of Chicago, at its recent commencement exercises, had Dr. Lyman Abbott deliver the principal address, on Evolution, in which he derided the Bible account of Adam's creation, saying, "I would as soon have an ape for an ancestor as a mud man; and that is the choice." He scouted the idea of a fall from purity into sin, denied redemption and declared Evolution to be the real redemption. At a ministers' meeting a few wished to rebuke the president of the University for having the speaker and his subject on such an occasion, but their objections were suppressed by the majority.

The same unbelief or infidelity is spreading in Germany, beginning, as here, with the learned college professors, who, professing to be wise, are becoming foolish and having their foolish hearts darkened. (Rom. 1:21,22.) Recently the Professors of Bonn University addressed an audience of ministers who were at Bonn, on a vacation. They pursued the same methods as our American higher critics, holding up the earlier portions of the Bible as myths and generally discrediting the entire Book, implying a general stupidity on the part of our Lord, the apostles and all who, following their example, accept the Old Testament writings as the Word of God.

***

While the religious teachers of Christendom are thus blindly leading their flocks away from the Lord, we need not be surprised that, bewildered and without any divine anchorage, many are falling into various pit-falls of error--Christian Science, Theosophy, Spiritism, etc., and in substance concluding that God is a principle not a being, a principle of good;--that man is the highest embodiment of this "good" and intelligent principle which pervades all space and all times; hence that man is not only the highest form of animal, but the highest expression of God. Thus, while God is dethroned, man is enthroned, man is his own god. Ah! how Satan must be rejoicing in the success of his latest move. He can afford to do a few cures for Spiritualists, Clairvoyant Mediums, Christian Scientists and Mormons.

The readiness of people to fall into these traps is before the reading public daily. For instance, the Philadelphia

Press tells how Rev. J. H. Davis, pastor of the Methodist Episcopal church at Sodus Point, N.Y., recently drove ten miles to consult a mediumistic fortune-teller respecting the whereabouts of his son who mysteriously disappeared recently and was supposed to have been murdered. As people leave God and his Word, they are ready for anything. --See Rom. 1:25,28.

***

But, however many may be ensnared by Satan, or fall before the pestilence of Infidelity now issuing from the "high places" of learning, we may rest assured that in due time "the glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. 40:5), and that that due time is not far distant; for although there will first be a dark and stormy time, it is nearly due time for the Sun of Righteousness to arise with healing in his beams. And, further, we may rest assured that the Lord knoweth them that are his, not only his in profession, but his in deed and in truth, and that none can pluck them out of the Lord's hand. It will not be possible to deceive "the very elect;" hence those

R1831 : page 152

deceived are not the very elect, whatever may be their station in the future.

While seeing error flourish often in high as well as in low places, we are reminded of the grand truth expressed upon the old seal of the Huguenots. It represented an anvil with broken hammers scattered all around it, and bore this legend:

"Hammer away ye hostile bands!
Your hammers break,
God's anvil stands."

***

While the professed advocates of God and his Son and Book are turning traitors and firing their heaviest shot against the Book they enlisted to serve, it is refreshing to find Mr. Charles A. Dana, the editor of one of the leading New York journals, addressing the Wisconsin Editorial Association as follows, respecting the book which has done more for the world than all other books combined, and which has been attacked by professed friends and professed foes as no other book has ever been attacked. Mr. Dana said:--

"What books ought you to read? There are some books that are indispensable--a few books. Almost all books have their use, even the silly ones, and an omnivorous reader, if he reads intelligently, need never feel that his time is wasted even when he bestows it on the flimsiest trash that is printed; but there are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering;

and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation, and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation: none which you open with such confidence and lay down with such reverence. There is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the principle for you, which pleads for a policy, for a cause, so much as the right passage of Holy Scripture?"

***

An English journal, commenting upon the observance of Whitsunday (which memorializes Pentecost), says:--

"Reunion Sunday" is the new title by which we are to recognize Whitsun Day. The Pope has set apart the whole of Whitsuntide for special effort and prayer towards the reunion of Christendom. From Lambeth Palace, also, the desire had been expressed that the prayer for unity in the Accession Service should be recited among the collects of yesterday."

Thus it appears that in Europe, as well as in the United States, the day and the week were devoted to Union. We may look for results within a few years--results favorable to Churchianity, but unfavorable to individual Christian development and liberty. However, by that time the "elect" will probably be nearly all out of Babylon and

waiting for a little further polishing before sharing the great work of blessing the world. See Matt. 13:43; Rom. 8:19; Gal. 3:16,29.

***

We clip from The Independent, of New York City, the following, in illustration of Papal love for Protestants.

"The Catholic Times, of Philadelphia, which puts whiskey advertisements in the same column with its appeal for St. Joseph's House for Homeless Boys, gives room to the following illuminating paragraph in its Paris letter:

"'The first batch of soldiers left Paris this week for Madagascar....The Protestant sects have had their own way there far too long. The time is approaching when our missions will receive a substantial support from that European power which, whatever the faults at home, has never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer to the truth to regard it as a check given to British Protestantism.'"

"The French invasion of this native African State, already largely Christianized, with a Christian queen and a Christian government, is supported by Catholics, it seems, as a war upon Protestantism. This is a shameful confession. See how these Catholic Christians love the Christians of Madagascar! The gospel was carried by Protestant missionaries to the Malagassy while they were yet savages."

***

The United Presbyterian commenting on the Pope's latest Encyclical on Christian Union inquires, "Why is it not possible for Evangelical Scholars, representing all denominations, to get together and come to an absolute agreement upon all Christian doctrines?"

It may be that it is not our answer to this question that is desired, but we give it gratis, for all that, and say: It is not possible simply, (1) Because the so-called "scholars" have generally lost faith in the only standard of doctrine that exists, and are "at sea." (2) Because neither they nor the people they would represent are really anxious for the truth. God has provided the truth only for those who hunger and thirst after it; and consequently they alone will be filled with it. (3) Because people reverence the errors upon which their various Denominations are built and are too indifferent and too engrossed with money-getting and pleasure-seeking to dig for the truth "as men search for silver." (Prov. 2:1-15.) (4) They are afraid to investigate what they now hold as faith, lest even it slip away and they find themselves with none.

Hence, no such plan will be considered feasible; and the easier method of federation or "union," in which each denomination will respect the others' errors or foibles, will be preferred.

But the "union" will last only a short time. The great time of trouble will swallow it up, root and branches. And then, when consternation fills the hearts of all the world and the "foolish virgins," they will hear the command, "Be still, and know that I am God! I will be exalted among the nations! I will be exalted in the earth!" (Psa. 46:8-10.) Then tremblingly and in fear the "foolish virgins" with the Jews "shall look upon Him whom they have

R1832 : page 153

pierced," and rejected in rejecting his Word! Then they shall be surprised to hear the Master speak peace to the nations and to them in the terms of his New Covenant sealed with his precious blood.

But the Bride, the "little flock," the "royal priesthood." What of this class? "God shall help her, and that right early" in the morning of that Millennial day.--

Psa. 46:5.

====================

R1832 : page 153

"THE PEACE OF GOD"

"And the peace of God, which passeth all understanding,
shall keep your hearts and minds through Christ Jesus."
--Phil. 4:7.--

PEACE is defined to be a state of quiet or tranquility, freedom from disturbance or agitation, calmness, repose. Such a state of mind is here affirmed of God. His is a mind tranquil, calm, undisturbed and never agitated nor even wearied nor perplexed by any of the cares of his vast dominion. Yet this perfect peace of God, the Scriptures show, is not due either to the fact that there are no disorders in his vast dominion, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of his glorious attributes which makes him Master of his situation as Sovereign of the whole universe. Have we admired the coolness and calm self-possession of a great general such as Grant or Napoleon in the midst of the confusion and smoke of battle? or of a great statesman such as Gladstone or Bismarck in the midst of national perplexities and perils? or of able and skilled physicians or others in critical times and places?--these are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or careworn, nor in the least fearful that his plans will miscarry or his purposes fail; because all power and wisdom inhere in him. The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently he knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the Creator of all things and the originator of all law, he is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to his mind. "God is light, and in him is no darkness at all." --1 John 1:5.

God, the Creator of all things, is also the competent

R1833 : page 153

Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfills his will, without a suspicion of disorder or mishap; and the same power is pledged for its sustenance throughout the eternal future.

Thus, from his own vast inherent resources of power and wisdom, springs the peace of God. But not from this source alone is the divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; consequently he has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power.

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father he shows us that he bears a father's love to all his intelligent creatures--"the whole family of God in heaven and in earth"--and that for his "pleasure they are and were created." (Eph. 3:15; Rev. 4:11.) He created them in his own likeness--with the same mental and moral attributes, so that he might have communion and fellowship with them as sons, and they with him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight. This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character the alternative of good and evil must be placed before him. The right and wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for his newly created and innocent creatures is akin to, though much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as he advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as his free intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by this reasoning from the fact of his fatherhood, but also by all of those scriptures which speak of some things as abominable, displeasing, hateful and despicable to him and as giving him no pleasure; which say that his anger burns against them, and that his indignation and wrath wax hot, even to their destruction; and, further, by those scriptures which speak of his pleasure, love, joy and delight in other things--in the principles of righteousness and those who obey them. The appreciation of pleasurable emotions necessarily implies ability to appreciate emotions of an opposite character; for pain and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the divine being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and pain; but the perfect poise of his attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

R1833 : page 154

With this thought, then, let us consider the circumstances under which the marvelous "peace of God" has been perpetually maintained. The deep-laid plan of God in all his creative works required long time for its accomplishment. Across the vista of ages he saw in his purpose the glory of an intelligent creation in his own likeness, established in righteousness and worthy of his gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature, and with a peaceful patience he resolved to wait for the glorious consummation. As the plan developed and time rolled on, the free moral agency of his creatures, misused by some, was enabling them to develop evil characters, and by this means discord was introduced into his family ("the family of God in heaven and in earth"--all his creatures, angels and men), and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching plan, the glorious outcome of which, was, in the divine judgment, worth all the cost of both trouble and loss which he foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the heavenly Father knows something of such sorrow; for he saw Satan, one of his sons (Isa. 14:12), an angel of light, as lightning, fall from heaven (Luke 10:18); and for six thousand years at least, that son has been in open and defiant rebellion against God and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate and become the allies of Satan, and then he saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy--so virulent and hateful--spring up in his family? Surely not. Then God has found it necessary to perform the unpleasant duties of discipline. In his justice he must disown the disloyal sons and deal with them as enemies; and though all the while his fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to his favor, love must be vailed while only stern, relentless justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to him.

Consider the love against which these recreants sinned: that though from God cometh every good and perfect gift, his favors have been despised, his love spurned, his righteous authority conspired against and defied, his character maligned, misrepresented, made to appear odious and hateful, unrighteous and even despicable. Yet, through it all "the peace of God" continues, though for six thousand years he has endured this contradiction of sinners against himself. And still, O wondrous grace! his love abounds; and it is written that he so loved the world, even while they were yet sinners, that he gave his only begotten Son to die for them; and that through him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy--the father of lies.--John 3:16; Rom. 5:8; 1 Cor. 6:3; Jude 6; Heb. 2:14; Rev. 20:10,14.

This gift of divine love was another indication of the cost to our heavenly Father of his great and marvelous plan. Not only did he behold the fall into sin of a large proportion of his family, but their recovery cost the sacrifice of the dearest treasure of his heart, and the subjection of this beloved one to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's love. With what tender and yearning emotions of love must he have made this sacrifice of his beloved Son, in whom he was well pleased. In addition to all the graces of his character manifested since the very dawn of his being was now added the further grace of full submission to the divine will, even when the pathway pointed out was one of pain and humiliation.

Ah, did the Father let him go on that errand of mercy without the slightest sensation of sorrowful emotion? had he no appreciation of the pangs of a father's love when the arrows of death pierced the heart of his beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily: the unfeigned love of the Father sympathetically shared the Lord's sorrow. The principle taught in the divine Word, that true love weeps with those that weep and rejoices with those that rejoice, is one which is also exemplified in the divine character. The immortal Jehovah could not himself die for us, his divine nature being proof against death. And, even if he could have died, there would have been no higher power to raise him out of death, and all creation would have been left forever without a governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to his loving, fatherly nature, the dearest treasure of his heart, and thus he manifested (1 John 4:9) the great love wherewith he loved his deceived and fallen creatures. If this sacrifice cost him nothing; if it were impossible for his mind to realize any painful emotion, even under such a circumstance; then the gift of his Son would be no manifestation of love; for that which costs nothing manifests nothing.

Our Lord Jesus also manifested his great sympathy for the Father in the misrepresentation of his character which he has so patiently endured for ages. It was the one effort of his life to glorify the Father and to rectify among men the false impressions of his glorious character--to show to men his goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

Yes, there has been great commotion in the disrupted family of God--commotion in which the Lord declares he has had no pleasure (Psa. 5:4); but, nevertheless, "the peace of God" has never been disturbed. In the full consciousness of his own moral perfection, his unerring wisdom, his mighty power, and with the fullest appreciation of justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, he has endured the contradiction of sinners against himself for six thousand years. But during the seventh millennium, according to the divine purpose, it will be the joyful privilege of our Lord Jesus to fully manifest to all creatures in heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of his finished work and in the everlasting peace and happiness of his family in heaven and in earth, "reunited under one head." (Eph. 1:10--Diaglott.) This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless a duty which he will have the fortitude to perform in the interests of universal righteousness and peace. Hear him:--"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" --Ezek. 33:11.

Thus we see that "the peace of God" is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace--the peace of God-- was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord Jesus' last legacy to his disciples, when he was about to leave the world, as expressed in the following; his own words:--

OUR LORD'S LAST WILL AND TESTAMENT.

"Peace I leave with you, my peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."--John 14:27.

Thus, with abounding compassion and tenderness, did our Lord, on the last night of his earthly life, bestow upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was one of priceless value. It was the promise of that tranquillity of soul, that rest and ease of mind, which he himself possessed --the peace of God. It was the same peace which the Father himself has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centered, because he realized in himself the omnipotence of power and wisdom; while the peace of Christ was centered, not in himself, but in God, by faith in his wisdom, power and grace. So also if we would have "the peace of God," the peace of Christ--"my peace"--it must, like his, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy; yet how quickly the storm-cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words the foul betrayer, Judas, was out on his murderous errand, then followed the agony in Gethsemane and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as he stood alone before his merciless accusers and persecutors in the hall of Pilate and the court of Herod, while they were powerless to shield him; and then came the tragic end, the horrors of the crucifixion.

Where was the promised peace under such circumstances --when, overcome with fear and dread, they all forsook him and fled; and when Peter, although anxious to defend him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew him? Well, the peace had not yet come; for, as the Apostle Paul tells us, "Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16,17.) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their ears, strange as it may seem, there is evidence that peace began to steal into their hearts. The darkened heavens, the quaking earth, the rending rocks, the torn vail of the temple, all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of those events was that of divine wrath and indignation against them. And as fear fell upon the people and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes; the guilty conspirators, having accomplished their work, slunk away to hide, if possible, from the wrath of God; Judas, filled with remorse, went out and hanged himself; and the Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God." But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was their cause and it was God's cause; and these supernatural demonstrations were evidences to them that God was not regarding this matter with indifference;

and though through the vail of darkness they could not read his bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of his resurrection, confirmed to them by his appearance in their midst, and again forty days later by his ascension after his

R1834 : page 156

parting counsel and blessing and promised return and the instruction to tarry in Jerusalem for the promised Comforter, the holy spirit of adoption, not many days thence (at Pentecost). Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace--peace which flowed as a river. But when, on the day of Pentecost, the promised Comforter came the river of their peace found a deeper bed, and their joy knew no bounds.

But not alone to the early Church was this legacy of peace bequeathed: it is the blessed inheritance of the entire Church, even to the end of the age. The Lord showed his thought for us all on that very day, when in his prayer he said, "Neither pray I for these alone, but for all them also that shall believe on me through their word."

The peace promised, observe, was not the short-lived peace of the world, which is sometimes enjoyed for a little season--while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in, and friends go out and health fails and death steals away the treasures of the heart; but "my peace," the peace of God, which Christ himself by faith enjoyed, who, though he was rich, for our sakes became poor, who lost friend after friend and in his last hour was forsaken by all of the few that remained--the peace that endured through loss, persecution, scorn and contempt and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left his beloved people? Suppose he had bent his energies during his earthly life to the accumulation of money, and that in so doing he had amassed an immense fortune to leave in the hands of his disciples wherewith to push forward the great work of the age when he should be taken from them--money to pay the traveling expenses of the Apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to traveling brethren, etc., etc.--how soon would it all have vanished, and how poor would be our inheritance to-day! Why, "the Man of Sin," would surely have gotten hold of it in some way and not a vestige of the legacy would have reached this end of the age. But, blessed be God, his rich legacy of peace still abounds to his people.

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord himself, and like the heavenly Father as well, may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide--"In the world ye shall have tribulation, but in me ye shall have peace."

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was their faith--their faith in the love, power and wisdom of God. They believed that what God had promised he was able also to perform, that his righteous and benevolent plan could know no failure; for by the mouth of his prophets he had declared, "My counsel shall stand, and I will do all my pleasure....Yea, I have spoken it,

R1835 : page 156

I will also bring it to pass; I have purposed it, I will also do it." "The Lord of hosts hath purposed, and who shall disannul it?" (Isa. 46:9-11; 14:27.) On the assurances of God they rested. In him their faith was anchored, and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the throne of God.

The language of our Lord's faith was, "O righteous Father, the world hath not known thee: but I have known thee." He had been with the Father from the beginning, had realized his love and his goodness, had seen his power and had marked his righteousness and his loving kindness and fatherly providence over all his works. And so it is written, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa. 53:11.) The knowledge which he had of the Father gave to him a firm footing for faith in all his purposes concerning the future. Hence he could and did walk by faith. And that faith enabled him to overcome all obstacles and secure the victory even over death.

So also it is written for our instruction--"This is the victory that overcometh the world, even our faith"--that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God--the peace of Christ --will abide with his people. While the Lord was with his disciples, and they saw in him the manifestation of the Father, their faith was firm and they had peace in him, as he said, "While I was in the world I kept them;" but not until after he had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed--the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in his steps.

Herein is also the basis of our peace. No matter how heavily the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God standeth sure;" that "his truth is our shield and buckler;" that "what he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our surety and advocate; and that "the Father himself loveth us," and "he considereth our frame and remembereth that we are dust," and so has compassion for the sons of his love and

R1835 : page 157

is very pitiful and of tender mercy. Indeed, "what more could he say than to us he hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice?

There is nothing that puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him: he cannot see the brightness of his Father's face, for "without faith it is impossible to please God;" and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears, based generally upon his human imperfections, which he should ever bear in mind are covered by the robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." The language of our hearts should always be, "Though he slay me, yet will I trust him." With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

In the midst of the Christian warfare let our hearts be cheered and our minds stayed, not only with such assurances that all the divine purposes shall be accomplished, but also with such promises of personal favor as these,--

"Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." "Can a woman forget her sucking child?...Yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands." "The Father himself loveth you," and "It is the Father's good pleasure to give you the kingdom." "Such as are upright in their way are his delight." "Delight thyself also in the Lord, and he shall give thee the desires of thine heart"--the peace of God which passeth all understanding, even in the midst of storm and tempest.

R1837 : page 157

IF WE HAD BUT A DAY.

WE should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs
On our upward way;
We should love with a life-time's love in an hour,
If the hours were few;
We should sleep, not for dreams, but fresher power,
To be and to do.

We should hold our wearied or wayward wills
To the clearest light;
We should keep our eyes on the heavenly hills
If they lay in sight;
We should hush our murmurs of discontent
At a life's defeat;
We should take whatever a good God sent
With a trust complete.

We should waste no moment in weak regret,
If the days were but one,
If what we remember and what we forget
Went out with the sun;
We should be from our clamorous selves set free
To work and to pray;
To be what the Father would have us be,
If we had but a day. --Selected.

===================

R1835 : page 157

THE GOLDEN CALF.

--JULY 14.--EXOD. 32:1-8,30-35.--

Golden Text--"Little children, keep
yourselves from idols."--1 John 5:21.

AS soon as Israel had been delivered from the bondage in Egypt, God began to educate and deal with them as a nation, and his dealing was such as to distinguish them from all the other nations on the earth. The first step to this end was the giving of the law from Mt. Sinai, through Moses, their divinely appointed leader. The import and character of that law we considered in our previous lesson.

This lesson calls to mind the peculiar circumstances of the giving of the law, and the covenant based upon that law, instituted through their mediator, Moses, and solemnly assented to by all the people, who, with united voice, responded to the Lord's proposal, saying, "All that the Lord hath spoken we will do." For the Lord had said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:4-8.) And it was in pursuance of the conditions of this covenant that God at once called Moses up into Mount Sinai and delivered to him the law.

But how quickly Israel violated their part of the covenant this lesson shows. While yet Moses was in the Mount with God the whole nation lapsed into the most degrading idolatry, utterly ignoring their covenant and forsaking the Lord who, with a mighty hand and a stretched-out arm, had so recently recovered them out of Egyptian bondage, led them triumphantly through the Red sea, destroyed their enemies, fed them with manna in the wilderness and refreshed them with water from the barren rock. In this sudden and disgraceful apostasy, there is not the record of a single dissenting voice. Even Aaron, who had

been so intimately associated with Moses, and had been left in charge during Moses' absence, weakly hearkened to the demands of the people and became their leader in their idolatry. Thus the whole nation, within the brief space of forty days, forsook the Lord, despised their covenant, and plunged into sin. "Up, make us gods," they said, "which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So, at Aaron's call, they brought their earrings to Aaron and he made them a golden calf; and they praised the work of their own hands and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

This tendency to idolatry on the part of any people, and especially of Israel, manifested on various occasions, may seem strange to many, but the evil had its root, both with Israel and with other nations, in the depravity of the fallen nature which gravitates toward sin and yet seeks to silence the protests of conscience with the sanction of religion. Man is naturally inclined to worship. In his fallen condition, however, it is not love or gratitude or reverence for superiority of wisdom, power or goodness, but superstitious fear, that prompts it. He desires to do evil: conscience protests, and fear and superstition suggest the joining of the desired evil practices with a form of worship; and the form of worship seeks some central figure, real or imaginary, to receive it; and that central figure is the god.

And this god is supposed to have just such characteristics as the evil mind of his inventor and worshiper desires. Idolatry, therefore, is not the blind reverential adoration of superior dignity or power or moral worth; but it is wilful and sinful devotion to degrading self-gratification.

It is clear, therefore, that idolatry is the synonym of evil; and it precludes the recognition of the one true God, whose purity and holiness are directly adverse to the spirit of idolatry. The Apostle Paul gives an apt description of it in Rom. 1:21-32,--a description which not only fitted the ancient heathen nations, but which also characterizes very prominently the heathen nations of to-day. It reads thus: --"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor

R1836 : page 158

their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. For this cause God gave them up unto vile affections."

The sin of idolatry is most prominently set forth in the Jewish law, the very first commandment being,--"Thou shalt have no other gods before me;...for I, the Lord thy God, am a jealous god." The worship of the one true and righteous God, whom we are commanded to worship in the beauty of holiness (Psa. 29:2; 96:9), is elevating and ennobling, and calculated to develop in us the glorious moral likeness of God; and only those do truly worship him in the spirit of the truth--in the beauty of holiness--whose fruit is always unto praise and honor and glory.

In considering the gross idolatry of Israel, acquainted as they were with God by such marvelous experiences of his goodness and grace, we may smile at the puerility which would erect a golden calf and call it a god, as well as despise the faithless degeneracy of a people so favored; but before we judge Israel harshly let us see to it that no semblance of the same sin lies at our own door. Not forgetting that Israel after the flesh was a typical people, let us beware of being identified with her antitype in sin.

The Apostle Paul in Col. 3:5 and Eph. 5:5 says that all covetousness is idolatry; and the Lord, in reference to the same disposition, says, "Ye cannot serve God and Mammon." (Matt. 6:24.) The sin of covetousness, the worship of Mammon, the idolatry of money, is the great sin of "Christendom," the antitype of fleshly Israel. Nor is she less blameworthy in this idolatry than was fleshly Israel in the worship of the golden calf; for if fleshly Israel had witnessed many manifestations of the divine favor, "Christendom" has surely seen many more. It is a lamentable fact, too, that while all "Christendom" is plunging into this idolatry of money, so that even the heathen nations about us say that money is the Christian's god, the religious leaders of the people make no resistance, but, like Aaron, weakly assent and throw their influence also into the common current.

We have already called attention to the fact that Moses, the mediator of the law covenant, was a type of Christ, the mediator of the New Covenant. His return to the people from Mount Sinai corresponded to the second coming of Christ, which marks the idolatrous worship of the golden calf as corresponding in time also to the present worship of mammon on the part of Christendom.

The action of Moses in the destruction of the calf, burning it in the fire and reducing it to powder, then sprinkling it on the waters of which the people must drink, aptly symbolizes the foretold destruction of hoarded wealth in the great time of trouble due in the end of this age, and the bitter experiences of the rich while their wealth is burned in the fire of trouble and becomes to them bitterness.

But while Mammon is the popular god that commands the worship of Christendom in general, let us not forget that there are also many other forms of covetousness less general, and beware of being overcome by them. Only God is worthy to be enthroned in our hearts; only those principles of righteousness and truth so gloriously exemplified in his character are worthy to control our lives; and only those incentives which his wisdom and goodness present are worthy of our ambition and effort. And every thing that is short of this partakes of the spirit of idolatry. Therefore the beloved Apostle said, "Little children, keep yourselves from idols."

===================

R1836 : page 158

THE OFFERING OF STRANGE FIRE.

--JULY 21.--LEV. 10:1-11.--

Golden Text--"Do not drink wine nor strong drink, thou, nor thy sons with thee."--Verse 9.

THE text of this lesson introduces to us the typical religious service of the Tabernacle in the wilderness, instituted by God in connection with the giving of the law to Israel.*

The tabernacle, with all its appointments and service, is of special interest to Christians, not merely as a matter of Jewish history, but because, both in its construction and in its service, it was typical of spiritual things in store for the Gospel Church. The plan and materials of its construction,

----

*See TABERNACLE SHADOWS.

R1836 : page 159

every board and curtain, every article of its furniture, and the colors and designs of its ornamentation, as well as its priesthood, its sacrifices and all its forms and ceremonies, were full of significance as "shadows of heavenly things," of the divine plan of redemption and reconciliation through Christ, which began to be wrought out in Christ at his first advent, has been gradually working out all through the Gospel age and will be completed in the Millennial age.

There are three points to which special attention is called in this lesson; viz, (1) The sanctification or setting apart of Aaron and his four sons to the priesthood; (2) The abuse of the office on the part of two of the sons, and (3) The penalty which followed. While these things would have but small interest to us as mere matters of history, they are seen to be of immense importance to all Christians, when their typical significance is considered.

The High Priest, Aaron, and the under or subordinate priests, his sons, in their typical official capacity, represented Christ Jesus and his Church during the Gospel age, whose chief duty during this age is to offer the acceptable sacrifices of this antitypical day of atonement, as represented in the type. (Heb. 9:22,23.) It should be observed that the number of priests, five, in comparison with the hosts of Israel, who represented the whole world, was very small. So, in the antitype, it is but a "little flock" (Luke 12:32); and they are chosen for their office for the purpose, not of condemning, but of serving and blessing the world, as shown in the type and indicated by the term priesthood.

It is a great honor now, as it was then in the type, to be called to this high office of service with Christ our Lord and Head, to be, with him, a royal priesthood, a holy nation a peculiar people; but as such let us not forget that we are to be a people zealous of good works--a people cleansed from sin, as symbolized by the washing and the clean white linen robes of the typical priesthood. We must by faith appropriate the robe of Christ's righteousness; and then, as the typical priesthood was anointed with the holy anointing oil, so must we be anointed with the holy spirit, and thereafter fully submit ourselves to the leading of the holy spirit of God, which speaks to us in no uncertain tones through his precious Word.

While it is a great privilege and honor to be called to the priesthood, and to be robed and anointed for its service, the typical incident of this lesson conveys to us a solemn warning of responsibility. Nadab and Abihu, the two eldest sons of Aaron, without authority presumed to offer incense before the Lord. This duty was appointed to Aaron only. It was to be performed in a particular way, and only on the day of atonement, and with fire taken from the altar of sacrifice. (Lev. 16:2,11-13.) In offering the incense these two members of the priesthood took upon themselves to do what they were not commanded to do, and also in a time and manner unauthorized, taking the fire also from some other source than the altar of sacrifice. Their burning incense was therefore called "strange fire" --unauthorized. Their sin was a presumptuous sin, and the penalty was death. As immediately following the record (verses 9-11), there is the prohibition of wine or strong drink to the priests in the service of the tabernacle, the intimation seems to be that the two offenders were to some extent under such influence when they offered the "strange fire"--strange or unacceptable incense.

What is the lesson here shadowed forth for the antitypical priesthood, the truly consecrated and anointed Church of Christ? The special lesson to all such is, Beware of presumptuous sins! The offering of incense by Aaron, the typical High Priest, and made by fire from the altar of sacrifice, represented the sweet odor unto God of the perfect obedience of Christ, our great High Priest, even when tried in the fires of the altar of sacrifice. As thus on the day of atonement, after the offering of the sin-offering, Aaron burned the incense in the holy place before the Lord, so Christ, after offering his great sacrifice for us, entered into heaven itself with the sweet incense of his perfect obedience, and his sacrifice was therefore acceptable to God on our behalf. (Heb. 9:24; Rev. 8:3.) And as the offering of the sacrifice with the incense was on behalf of the under-priests and of all Israel as well, so the offering of Christ is for the priesthood, the Church, as well as for the whole world. (1 John 2:2.) True, we are to be laid with him on the altar of sacrifice; but our sacrifice would avail nothing were it not for his sacrifice and the sweet odor of his personal merit ascending God with our prayers for a share in his meritorious covering.--Rev. 8:3.

We, the Church, the antitypical under-priests, must therefore beware of the presumptuous sin of offering strange fire, strange incense, before the Lord, of presuming to approach God in our own righteousness. Only in acknowledgement of the sweet savor of Christ's righteousness, applied to us by faith in his blood, are we acceptable with God. Another lesson is that we should pay our vows unto the Most High with scrupulous exactness, and, to this end, keep the head clear and the heart right by obediently abstaining

R1837 : page 159

from the intoxicating spirit of the world; but "Be ye filled with the spirit"--the spirit of obedience and of a sound mind. (Psa. 19:13; Eph. 5:17,18; 2 Tim. 1:7.) In so doing we shall not be tempted to offer strange fire before the Lord, but will humbly trust in the acceptable incense of Christ our Redeemer, and ever observe a well defined line between the holy and the unholy, the clean and the unclean.--Lev. 10:9-11.

The displeasure of the Lord against those who presume to approach him with "strange fire"--knowing that they are not coming in his appointed way--is indicated, and the penalty illustrated, in the fate of the two sons of Aaron. (Verse 2.) "And there went out a fire from the Lord [probably a lightning stroke] and devoured them, and they died before the Lord. Then Moses said unto Aaron [in explanation of the summary judgment], This is what the Lord hath spoken, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace."--Verse 3.

The destruction of the two presumptuous priests who thus attempted to present themselves before the Lord in other than his appointed way illustrates the teaching of the Lord and the apostles that the second death will be that "sorer punishment" which those of the antitypical priesthood will incur who attempt to appear before the Lord and to offer strange fire--strange incense which he did not authorize and cannot approve. The righteousness of Christ is the only acceptable incense; and we dare not come in our own. That we have been called to the priesthood and anointed with the holy anointing oil (the holy spirit) is no guarantee that we shall retain that office if we do despite unto the spirit of favor, despise God's appointed way, and so forfeit his approval. (Heb. 10:29,30.) Nor is the penalty indicated merely the forfeiture of the official honor; but it is death, the second death, from which there shall be no awakening. Let us not lose sight of the fact that the Lord has declared that he will be sanctified, that his name shall be honored before the people in those whom he owns as his consecrated priests. And those taking upon themselves the vows of the priesthood and receiving the divine anointing, who afterward at heart despise the Lord's appointments and ignore their covenant relationship with him,

R1837 : page 160

have no other hope than that indicated in the death of the two typical priests who offered strange fire.

"And Aaron held his peace." In the office of high priest, Aaron was a type of Christ, the High Priest of our profession, who will make no intercession for the recovery of those who sin unto death. His silence approves the judgment of God.

And Moses called the relatives of the two dead priests and said unto them, "Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron and unto Eleazer and unto Ithamar, his sons, Uncover not your heads; neither rend your clothes, lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled [bewail the fact that these had so incurred the wrath of God]. And ye shall not go out from the door of the tabernacle of the congregation [--ye shall not leave the holy place to follow after and lament the dead ones], lest ye [also] die; for the anointing oil of the Lord is upon you [--i.e., you are consecrated to full submission and obedience to the will of God]. And they did according to the word of Moses"--the representative of God.--Verses 4-7. So all who remain loyal to God will approve his righteous judgments. Nor will they leave the holy place of fellowship and communion with God to follow those spiritually dead into the outer darkness. And all who have the spirit of God will show by their conduct that, while they approve God's righteous sentence, they feel as he does about it, when he says, "As I live, I have no pleasure in the death of him that dieth."--Ezek. 33:11.

It is a fact worthy of notice that one-half of those called and consecrated to the typical priesthood (as under-priests, representing the consecrated of this age) forfeited their lives by offering the strange fire. If this proportion is typical of a similar loss amongst the called and consecrated of this age, it bids us be all the more upon our guard to make our calling and election sure.

While the death penalty was promptly visited upon the erring typical priests we must not forget that theirs was not the "sorer punishment"--the second death--due to a violation of the New Covenant obligations by the antitypical priesthood. They forfeited only the present life, or rather the few more years they might otherwise have lived. In the resurrection-day they also will come forth to trial for everlasting life under the favorable circumstances of Christ's glorious reign.

===================

R1837 : page 160

THE MEMORIAL ANNIVERSARY.

BROTHER Mott's letter, below, may be of general interest as supporting the views already presented in this journal on the subject. See our issues of March '91, April 1, '94 and March 15, '95.

DEAR BROTHER RUSSELL:--In the course of a study as to the origin and history of Easter Sunday, I discovered some facts which appear to confirm the view that the Lord's Supper should be observed as an annual memorial.

The Americanized Encyclopaedia Britannica, [We can supply this work at $5.00 per set of 20 volumes, paper covers, postpaid.], under the title "Ecclesiastical Calendar," contains the following:

"So early as the second century of our era, great disputes had arisen among the early Christians, respecting the proper time of celebrating Easter, which governs all the other movable feasts. The Jews celebrated their Passover on the 14th day of the first month, that is to say, the lunar month of which the 1st either falls on, or next follows, the day of the vernal equinox. Most Christian sects agreed the Easter should be celebrated on a Sunday. Others followed the example of the Jews, and adhered to the 14th of the moon; but these, as they usually happened to be the minority, were accounted heretics, and received the appellation of Quartodecimnians. In order to terminate dissensions, which produced both scandal and schism in the church, the Council of Nice, which was held in the year 325, ordained that the celebration of Easter should thenceforth always take place on the Sunday which immediately follows the full moon that happens upon, or next after, the day of the vernal equinox. Should the 14th of the moon, which is regarded as the day of full moon, happen on a Sunday, the celebration of Easter was deferred to the Sunday following, in order to avoid concurrence with the Jews and the above mentioned heretics."

It is conceded that there exists a great diversity of opinion as to the proper time for the observance of the Lord's Supper, indicating that early in the history of the Church this most important ordinance had been tampered with by the great apostasy, the mystery of iniquity, which began to work in apostolic times, but is now fully developed and recognized as the Man of Sin.

The difference of opinion which gave rise to the "great disputes" mentioned in the article quoted could not have been with reference to Easter, which, as every one knows, is intended to be in memory of the Resurrection--which could not by any process of calculation be made to fall upon the same day as the Passover of the Jews. It was clearly the Lord's death which was in question, and those poor "heretics" were contending earnestly for the faith once delivered to the saints, protesting, by their adherence to the true traditions of the Church, against the innovations of a corrupt and ambitious priesthood, who were willing to make any concessions to the pagan world in exchange for temporal power.

Pasch (Greek, pascha, for Passover) is defined by Webster as "The Feast of Easter."

The month of April was also called "Mensis Paschalis" (Passover Month), and "Easter Monath" in honor of the Anglo-Saxon goddess, Eastra; which further supports our position that Easter is nothing but a heathen substitute for the Christian Passover, wholly unauthorized by the Lord or his apostles, and another of the vile counterfeits of Babylon the Great, the Mother of Harlots and Abominations of the Earth.

Yours for the One faith, E. C. MOTT.

===================

VOL. XVI. JULY 15, 1895. No. 14.

CONTENTS.

Special Items: Missionary Envelopes,
Tracts, etc.................................162
Views from the Tower..............................163
Consolation.......................................165
Walk by this Rule.................................167
Bible Study: Journeying to Canaan.................168
Bible Study: The Report of the Spies..............169
Encouraging Letters...............................170

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

MISSIONARY ENVELOPES.

Our supply of envelopes is exhausted, until our new lot shall come to hand; which will not probably be before Aug. 15. Orders received meantime will be filled in rotation. Prices, postpaid by us, are as follows: 100 for 25 cents, 1000 for $2.00. We recommend the use of these as a good service of the truth. They should be going constantly in every direction. They are seen and read by postal employees, carriers, and often by the households as well as by the friends to whom they are addressed.

REMEMBER YOUR TRACT PRIVILEGES.

We now have a supply of almost all the back numbers of the Old Theology Tracts except No. 3, and it will be reprinted soon. All TOWER subscribers are privileged to order these freely, without charge, for gratuitous circulation. In ordering state how many you can use judiciously. Give only one or at most two tracts to one person at one time. More are less likely to have attention.

DAY BY DAY.

"Make a fence of trust around to-day,

Fill the space with loving work and therein stay.
Look not through the shelt'ring bars upon to-morrow;
God will help thee bear what comes of joy or sorrow."

R1839 : page 162

A WISE WORLDLY CONCLUSION.

The Arkansas Baptist relates the following: "Three or four traveling men were stopping for a day and night in an Arkansas village, and having heard that a revival was going on, intended going to it at night; but after playing checkers for three hours in the afternoon with the preacher who was conducting the meeting, they concluded his ministry would do them no good. This is no idle tale, but a record of the facts."

====================

R1838 : page 163

VIEWS FROM THE TOWER.

ONE of the notable events of our day was the recent peace-demonstration on the occasion of the opening of the Baltic canal. The canal was projected by the grandfather of the present German Emperor and begun by his father; and, as intended, it will doubtless be of great benefit to Germany's commerce as well as to her navy. The German Emperor determined to make the occasion of its opening a forcible reminder of the blessings of peace on earth and good will toward men, and invited all the great governments of "Christendom," and Turkey as well, to send to it their representative battle-ships or peace-makers.

They came: over a hundred of the most awful engines of war; and they made, as they steamed through the canal, the most remarkable exhibition of the kind ever witnessed on earth. The cost of the vessels and their armament represented hundreds of millions of dollars; and one salute fired simultaneously by 3,500 guns consumed in an instant thousands of dollars' worth of powder, and produced, as it were, a voice of mighty thunder such as never before was heard. Of course, while telling them that this was a peace-demonstration, the Emperor feasted his guests royally. He could well afford to do so, for the people would foot the bill, which in this case is stated to have been in round figures $2,000,000.

As the eye of the mind beholds the pageant we inquire --Who are these Christian nations? And for what purpose have they built these floating fortresses? Are they to defend civilization and Christianity from barbarous foes seeking their destruction? No; the barbarian savages never dreamed of such death-dealing devices. It was not the fear of these that led to the construction of these vessels. Perhaps there once were such savages, and mayhap these are the vessels by which they were conquered long ago, and therefore they are symbols of peace and good will toward civilized man? No; not one vessel in the entire number had ever been in battle: they were all new vessels of the most modern type. Vessels launched ten years ago would be too antiquated for such a naval parade; indeed would be almost useless in warfare against one of these modern vessels. Why then were hundreds of millions spent in building these vessels? and why are other millions spent annually in keeping them manned, armed and provisioned for war?

Ah! the only answer is that the name Christian, as applied to nations, is a mistake. Although Christianity has done much for the nations of Europe and America--bringing them civilization and a measure of liberty and some ideas of justice and decency--it has not converted them as a whole, nor more than a small minority. To many it has merely brought enlarged ambitions of selfishness which are scarcely restrained by public weal and sentiment. The nations have not been converted from principles of selfishness to principles of love: and none know this better than the rulers. They know that they dare not trust each other--that if one got much more power than the other, so that she dared to do it with impunity, she would not hesitate to steal away their liberties for her own gain; "might would make right." Hence it is a race for power, for self-defence against each other. Such a peace evidently rests upon a poor foundation.

How much the world needs a general government, a good government, a righteous government, a paternal government, that would really "speak peace to the nations" and bid them spend time and treasure and blood in a nobler cause than destroying one another financially and literally. Six thousand years of experience proves that such a government cannot be organized amongst the fallen sons of Adam. For even though a few might be found able and willing to

R1838 : page 164

do their best, their efforts would be handicapped by others seeking to do their worst while deceiving the people and posing before them as patriots. And even the best intentioned would be in great danger of being corrupted by power.

But as God's people read the great, divine plan of the ages they see that God has for centuries been selecting and preparing, under Christ their head, a peculiar people, "a royal priesthood," who, with Christ their Chief Priest, shall shortly rule and bless and help up, out of sin, degradation and death, all the families of earth. They pray for that promised Kingdom of God--"Thy kingdom come, thy will be done in earth as it is in heaven." They realize that when God's Kingdom is in control, the present implements of human destruction will be of no further value, and human energies will be otherwise invested. But first the great battle of the Great Day of God Almighty must be fought. The nations realize faintly, even while they cry, "Peace, peace," that a conflict impends: and hence in the language of Scripture the weak are saying, "I am strong." (Joel 3:10.) This is the real meaning of the naval display at Kiel. The nations desire to impress each other with their strength, hoping thus to put off the evil day of war.

But the world in general is not deceived by the cries of Peace! Peace! Even though they do not see the glorious outcome as we see it, they see the "battle," the "irrepressible conflict," and know the real meaning of the recent peace-demonstration. We quote from the London Spectator as follows:--

"And yet the irony of the situation is very keen. It was a grand festival of peace and constructive industry, but its highest glory was the presence of the fleets prepared at vast sacrifices of treasure and of energy solely for war and for destruction. An ironclad has no meaning, unless it is a mighty engine for slaughter. There is but one phrase which describes fully the grandeur of that 'peaceful' fleet, and this is that it could in a day destroy any port on earth, or sink the commercial navies of the world, if gathered before it, to the bottom of the sea. And what depths of human hatred were concealed under all that fair show of human amity. One squadron was French, and its officers were panting to avenge on that exultant Emperor the dismemberment of their country. Another was Russian, and its Admirals must have been conscious that their great foe and rival was the Power they were so ostentatiously honoring, and had only the day before broken naval rules to compliment the Emperor's most persistent and dangerous foe. A third was Austrian, whose master has been driven out of the dominion which has made the Canal, and jockeyed out of his half-right in the province through which the Canal in its entire length winds its way. And there were ships from Denmark, from which Holstein had been torn by its present owners, and from Holland, where every man fears that some day or other Germany will, by another conquest, acquire at a blow, colonies, commerce, and a transmarine career. The Emperor talked of peace, the Admirals hoped for peace, the newspapers of the world in chorus declare that it is peace, but everything in that show speaks of war just past, or, on some day not distant, to arrive. Never was there a ceremonial so grand in this world, or one so penetrated through and through with the taint of insincerity."

***

We noticed not long since that in France some of the theaters were presenting scenes from the New Testament. Now a "Sacred Opera," Christ, composed by the celebrated pianist, Anton Rubinstein, now deceased, is being presented at the City Theater of Bremen, Germany.

The tone is reverent, the building is hung with dark drapery, and no applause is permitted. The prologue opens with a shepherd scene in which the wondrous star appears over the manger. Soon the heavens open and the Annunciation angel appears surrounded by a heavenly host and declares the Redeemer's birth, when follows the joyful song, "Glory to God in the highest, Peace on earth, good will toward men." The music changes, a Moorish king and retinue appears, then one from the North, and finally a third from India. Each sings of his own greatness, but also of that longing which the whole world feels for something better. The door of the manger opens and the infant Jesus with his mother and Joseph are seen in a flood of light.

Then follow scenes in our Savior's life:--his baptism at Jordan, by John, who preaches the Kingdom of Heaven at hand, and who salutes Jesus as the Lamb of God which taketh away the sin of the world; the temptation in the wilderness, in which our Lord is represented in white garments, while Satan is represented behind him in black garb, etc. Scene 3 represents the sermon on the mount. (Matt. 5.) As each beatitude falls from the lips of the great Teacher, the disciples repeat quietly the word, "Blessed." But presently when the hungry clamor for bread, the miracle of the loaves and fishes is represented, followed by the awakening of the son of the widow of Nain.

Another scene represents our Lord driving the tradesmen and money-changers out of the temple, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves." The scene shows the buyers, sellers, children, etc., in oriental dress, scurrying across the stage before the scourge of small cords. Then Caiaphas and the Pharisees appear, demanding his authority and taunting him. Our Lord's answers are given in dignified form, tone and music.

Then follows the scene of the Last Supper; Gethsemane's agony; the trial before Caiaphas, Herod and Pilate; the latter represented with great dramatic effect, followed

R1839 : page 164

by the dragging away of the Master to execution. The crucifixion scene is omitted because the stage is insufficient in size. A scene representing Judas' remorse is brought in and the whole concludes with a representation of St. Paul preaching in bold strains the gospel of the cross of Christ.

It is truly remarkable that worldly men, we presume as a financial speculation, are finding that the common people are hungering for the gospel of the Son of God, while the preachers of various denominations declare that they cannot attract them with grand organs, and singers, and free seats, and essays upon science, art, politics, etc., which contain but little food for the soul--little of the

R1839 : page 165

bread of everlasting life. Thus while the colleges and churches are explaining away our Lord's miraculous birth and all of his miracles, God finds defenders and mouthpieces for his truth, even amongst non-professors.

***

The latest development of Protestant union is called "The League of Catholic Unity," which, acting along the lines laid down in 1888 at the Lambeth (England) Conference, sets forth the following four rules as the basis of union:

"1. The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two sacraments ordained by Christ himself: baptism and the supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by him.

"4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church."

This league has been joined by quite a number of ministers.

***

The Coptic Catholic Church of Abysinnia seems disposed to unite with the Roman Catholic Church; and the pope is supplying money for the establishment of Roman Catholic schools among them.

***

A splendid specimen of Roman Catholic love for Protestantism, the Bible, the American flag and the Public School, was given in the great city of Boston, on July 4. Boston (like New York and several other large cities in the United States) has a large foreign population, and hence the Roman Catholics, under the name of the Democratic party have had control of the city government for years.

It is usual for Patriotic orders to celebrate by parade, etc., the Nation's birth, and this was done by the Patriotic Sons of America and the "American Protective Association," unsectarian organizations whose special object is the preservation of American liberties, and especially the protection of the Public School from the hostile attacks of Romanists. The R.C. Board of Aldermen refused permission to take along a "float" representing a New England school house, and two of their number, knowing the loving and liberal spirit of their supporters, prophesied trouble and it is believed encouraged it by their utterances, so that their expectations were realized. But the A.P.A. people thought that they should cling to a shred of liberty on the day of its celebration and obtained the Governor's consent and that of the Police Commission, which is of his appointment, and did parade as intended.

The parade was to emphasize the value of the public schools as nurseries of freedom; and a miniature "Red School House," of the pattern general throughout New England, led the procession guarded by 300 policemen. It was mounted on wheels and drawn by horses covered with American colors. At its door stood a man dressed with striped pants and starry coat, representing "Uncle Sam," the promoter and protector of the public school system. At one of its windows stood the Rev. H. F. H. Miller, a Baptist minister, with an open Bible before him resting upon an American flag; and near him stood Prof. H. H. Lincoln, the first and for forty years a school teacher in East Boston.

The procession got along fairly well until Saratoga street was reached, when the mob, which lined the sidewalks hooting and using vile and insulting language, grew aggressive. The minister and the Bible were the mark for tobacco quids and gobs of mud. As the school house was known to be the chief objection, the police were massed near it; but when the school house and police were past the mob of Romanists closed in upon the rear of the procession with most foul and insulting language, and women joined in spitting upon and striking the marchers. The mob cut off the rear of the procession, assaulting it with stones, etc. The result was two killed and many wounded severely. Of course the decent people of Boston are all hurt by the wound given to the fame of their city.

The lesson is that however much the pope and his cardinals and bishops and Protestant ministers may desire unity between their system and Protestantism, the fact remains that there is a wide gulf of bitter feeling between their people and all the institutions of liberty. Poor creatures, they are so blinded by priestcraft and superstition that they are scarcely accountable. Thank God! the time is not far distant when they shall all "come to a knowledge of the truth" under the instruction of the "royal priesthood." Then the blind eyes shall be opened, and no doubt many will be saved by the Redeemer from their present malicious, antichristian, murderous spirit, which surely is unfit for any place in or under the Kingdom of God's dear Son.--1 John 3:15.

While God's consecrated saints should see all this clearly, they are to take no part in such parades and battles. We have a greater battle and labor: a battle with spiritual wickedness and an overcoming of our own carnal tendencies. The world will fight its own battles, some on each side, but we must wait for the salvation that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ.

===================

R1839 : page 165

CONSOLATION.

"Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thy heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for him."--Psa. 37:3-7.

WHILE the Word of God abounds in precepts and admonitions, in warnings and instructions, and while it lifts high the standard of moral excellence--so high that in our weak and fallen condition we cannot attain unto it, and in our efforts to do so in the midst of a crooked and perverse generation we must of necessity encounter the

R1839 : page 166

wrath of all the powers of darkness strongly entrenched in the hearts of fallen fellow-men, this same blessed Word comes to the faithful children of God in the very midst of this battle of life with sweet and refreshing consolation.

Consolation! What is it? Oh, you who have never enlisted under the banner of the cross, you who have never made an honest endeavor to withstand the powers of darkness, to fight the good fight of faith, to stem the current of your own fallen nature's tendencies, or to contend earnestly for truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of divine consolation? It is the balm for wounded spirits on the battle fields of time; the cooling draught for fainting souls hard pressed by the relentless foe; the soothing caress of a loving hand upon the fevered brow of a noble contender for truth and righteousness; the gentle whisper of hope and courage when the heart and flesh begin to fail--that is consolation, divine consolation, the only consolation that has any virtue of healing and refreshing in it. But it is reserved only for those noble souls who are faithfully bearing the burden and heat of the day; while those who listlessly drift with the current of the world's favor, and of the downward tendencies of the carnal nature, can never have an intimation of its sweetness.

It is to the faithful soldiers of the Lord that the above words of the Psalmist are addressed--to the persecuted, tempted and tried. Hear them, tempest-tossed and fainting souls: they were long ago penned by the Lord's prophet

R1840 : page 166

for your edification--"Fret not thyself," but "trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." How strong is the Lord, how wise and good! His promises have never failed to those that put their trust in him. We may feel that our efforts to be good and to do good are very unproductive, and that the opposition from within and without is very strong; but it is when we are weak--when we thus realize our own incompetency --that we may be "strong in the Lord and in the power of his might." Let us endeavor to make straight paths for our feet, lest that which is lame be turned out of the way, and then lay hold of the Lord's strength to help us pursue our course in the narrow way of difficulty and trial. The fact that we are weak and lame does not separate us from the love and power of God; for "he knoweth our frame, he remembereth that we are dust." He knows that we have the treasure of the new nature in earthen vessels, and therefore it is that, while we strive to overcome, we have his proffered sympathy and aid and the imputed righteousness of Christ for our all-sufficient covering. "Trust in the Lord and do good; so shalt thou dwell in the land; and verily thou shalt be fed." Our food and shelter will be sure: he will never leave nor forsake his own, but will make all things work together for good to them.

"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." This delight in the Lord is a still more advanced step in the Christian life. It is a blessed thing to learn to trust in the Lord; but it is when continued trust and responsive providences have ripened into personal acquaintance and fellowship with God that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine care and love are specially seen in the guidance of our way: in a word, when we come to feel that the Father and the Son have so clearly manifested themselves to us that we can recognize their abiding presence with us. Ah! then it is that we begin to delight ourselves in the Lord. Then, however dark may be the way, or however heavy may be the storm that rages about us, the balm of divine consolation is always there, so that the child of God, though often troubled on every side, is not distressed; though perplexed, he is never in despair; though cast down, he is not destroyed; and though persecuted, he is never forsaken.

To delight thus in the Lord is to have the affections centered in him; it is to have the heart in such sympathy with righteousness and truth as to see in God the fountain of all goodness and truth, the one altogether lovely. The Psalmist expresses such an attitude of heart when, personifying our Lord Jesus, he said, "I delight to do thy will, O my God: yea, thy law is within my heart." And again, "O how love I thy law! It is my meditation all the day." And again, when he says, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is....Because thy loving kindness is better than life, my lips shall praise thee....My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me."--Psa. 63.

Such an experience springs only from the felt consolations of divine grace in times of sore and pressing need, and however great the afflictions or the trials of faith, patience and endurance that lead to such an acquaintance with God, there is great cause for rejoicing in them; for

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

When the heart has been thus centered in God, it is its most natural impulse to commit its way to him. As one has beautifully expressed it--

"We'd rather walk in the dark with God
Than go alone in the light;
We'd rather walk by faith with him
Than go alone by sight."

And how precious is the promise to those who thus learn to trust in the Lord and go on doing good, no matter how obstinate or fierce may be the persecution it may excite, and who delight in the Lord and confidently commit their way to his loving wisdom. Surely they shall have the

R1840 : page 167

desires of their heart, and no good thing will he withhold from them. Their fervent prayers avail much, and in his own good time their righteousness, however misrepresented and evil spoken of now, shall be brought forth as the light --clear, cloudless and widely manifest; and their judgment, the justice and righteousness of their hearts, as the noonday. And even while we remain here as aliens and foreigners in the enemy's land, verily we shall be fed, both with the temporal bread and with the bread of heaven for our spiritual sustenance. "Rejoice in the Lord, O ye righteous, and give thanks at the remembrance of his holiness."

But the Psalmist adds one more important word of counsel to the Lord's beloved children. It is this--"Rest in the Lord, and wait patiently for him." Do not make the mistake of expecting him to give you the desires of your heart at the very instant of your request; to make your path peaceful, easy and pleasant as soon as you commit your way to him; and at once to bring forth your righteousness as the light and your judgment as the noonday. He has not promised to do that. Time is necessary for the working out of his kind providences in our individual affairs; for God works on philosophical principles and for lasting and blessed results. So--

"If not to-day, be thou content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

This waiting, under severe trial or affliction, will indeed be a blessing in disguise, if the soul be rightly exercised unto patience, endurance, faith, hope, meekness, long-suffering, kindness and true Christian fortitude. And it will be in the darkness of these waiting seasons that the blessed stars of hope will shine the brightest, and the bright Morning Star, the harbinger of day, will shed his beams into the deepest recesses of our hearts. "They that wait upon the Lord," says the Prophet (Isa. 40:31), "shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Blessed promises! and, to the praise of his abounding grace, his saints of the past and present all bear ample testimony of their fulfilment.

"Who need faint while such a river
Ever flows our thirst to assuage?
Grace, which, like the Lord, the giver,
Never fails from age to age."

===================

R1840 : page 167

WALK BY THIS RULE.

"And as many as walk according to this rule,
peace be on them and mercy."--Gal. 6:16.

PEACE, rest of mind, tranquility of soul, is the happiness that all men crave, yet seek for in vain, because they seek it where it cannot be found. God created man for his own pleasure (Rev. 4:11; Isa. 43:7) and in his own image, so that man's true pleasure, happiness and peace should be found only in harmony, fellowship and sympathy with his Creator, that thus the fellowship of the Creator and the creature might be responsive. He wanted that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, in the Creator and the creature, as face answers to face in a glass. In this natural attitude of the Creator and the creature generous benevolence and filial gratitude combine in mutual happiness. God is happy in the realization and in the exercise of all the noble traits of his glorious character, which happiness is enhanced by appreciation of the same on the part of his creatures, and by manifestation in them of the same qualities and dispositions of mind and heart. And likewise man must both realize and exercise the noble endowments of his nature and form a character modeled after that of his heavenly Father and meeting his approval, if he would find that true happiness which consists in the approval of his own conscience and of his Creator and Judge, in whose favor is life, and "at whose right hand there are pleasures forevermore."--Psa. 16:11.

True, all men have lost much of the original likeness of God, but this does not alter the fact that they still crave the happiness and peace which can never be found except under the natural, original relations to his Creator. No matter how deep a man may sink in sin, how far he may stray from the path of rectitude, how low and vile he may become, he still remembers that he is a man, a member of that noble though fallen race which God created in his own likeness, and he knows and feels his degradation. He knows that he was made for higher and nobler ends than those toward which he is ever tending, although he has

R1841 : page 167

neither inclination nor desire to strive toward those nobler ends, not having the fortitude to resist the inherited and long-cultivated bias of his fallen nature.

In this painful realization of the absence of true happiness and peace of mind and heart, men have sought for happiness and peace in ways in harmony with the more or less depraved tendencies of the fallen nature--in the poor substitutes which pride, ambition, strife, rivalry, wealth, fame, power, etc., have to offer; but the happiness they find in these is only delusive, and at most very short-lived. The bubble of success may burst in an instant, and the peace and happiness built upon it be utterly wrecked.

There is no peace, therefore, to any man except in the reestablished relationship between himself and his God. And since this relationship of sons can only be reestablished through Christ, there is no peace to any man out of Christ. "There is no peace, saith the Lord, to the wicked." (Isa. 48:22.) And "if any man be in Christ, he is a new creature; old things have passed away, and behold all things have become new" (2 Cor. 5:17): he has "passed

R1841 : page 168

from death unto life," and has found the peace which the world can neither give nor take away. He realizes himself a son and heir of God. And to these justified sons and heirs of this age God has not only granted his recognition, but also his special favor, in offering to them exceeding great and precious promises--to become sons of God on a higher plane, and joint-heirs with Jesus Christ, his only begotten Son, the conditions of which relationship are that we follow in his footsteps of sacrifice, even unto death.

Those who thus covenant with God are begotten of the spirit of God, and as many such as are thenceforth led of the spirit of God, they are the recognized sons of God (Rom. 8:14), while those who fail to recognize, appreciate and accept the great favor offered, lose the benefit of their reckoned justification in this age.

It is to these new creatures, begotten and led of the spirit of God, that the words of our text are addressed--As many such as walk by this rule, peace be on them and mercy. The rule referred to is the rule of the new creature mentioned in the preceding verse--"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Forms and ceremonies are not the rule, but the new life itself, the new creature filled with the holy spirit of God and led of the spirit. "Walk in the spirit," says the Apostle, "and ye shall not fulfil the lust of the flesh; for the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other."--Gal. 5:16,17.

To as many as walk by this rule are promised peace and mercy--mercy, because our best efforts to walk after the leading of the holy spirit will be imperfect; but God who judges our heart's desires and efforts is merciful and will not exact from us more than we are able to perform. And therefore, notwithstanding our lameness and halting steps in following the lead of the spirit, he gives his blessed peace to all them that walk by this rule--the rule of the holy spirit, the rule of the new creature.

Now if any man be in Christ, a new creature, he has put away the old man--the carnal nature, which is enmity against God and is not subject to the law of God, neither indeed can be--with all his evil deeds, which the Apostle thus enumerates (Gal. 5:19-21), "Now the works of the flesh [the carnal nature] are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

While we might wonder that the Apostle, in addressing the saints, should make mention of the grosser forms of sin which could only be predicated of those who have fallen from grace, when we consider, we see that it would not have done to leave these out, because they belong to the category of evils which are opposed to the spirit of God, and can have no place in his Kingdom. Then, again, they are the abominable ends to which the lesser evils inevitably tend, as the nature of sin is always progressive. The Apostle gives fair warning that those who do such things, no matter how loud may be their professions, have no inheritance in the Kingdom of God; and therefore they have no right to the fellowship of the saints upon whom, and the cause of Christ in general, they bring only disgrace.

But the effect of the rule of the spirit, in all those who are truly new creatures, begotten of God and led of his spirit, is very differently described by the Apostle. He says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and desires." If we are living according to the rule of the new nature, following the leading of the spirit of God, then we must have these fruits in some measure, even from the very start of our Christian experience; and if we are following on to know the Lord and to walk in the spirit, these fruits are surely growing and becoming more and more manifest to all with whom we are associated.

If those who are in Christ would observe this principle, and deal with each other as new creatures, much discord would be avoided; for the motives and endeavors of the "new creature" would be considered, and not the frailties or mistakes of the "earthen vessel." "Let us follow the things that make for peace."--Rom. 14:19; 1 Thes. 5:13.

===================

R1841 : page 168

JOURNEYING TO CANAAN.

--JULY 28, NUM. 10:29-36.--

Golden Text--"Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel."

THERE are two phases of Israel's typical character; one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the Church and the great work of atonement for the sins of the world. The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God's chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled.

To this latter phase of the type the Apostle Paul refers in his letter to the Hebrews (3:8-19; 4:1,2). Here the Church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan; and the fact is pointed out that a whole generation of them forfeited that privilege and died in the wilderness, because of unbelief and departing from the ways of God. In unbelief, they murmured against the divine leading, and their carcasses fell in the wilderness.

R1841 : page 169

Then he adds, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."--Heb. 3:12.

While he speaks (Heb. 4:9) of the rest that remaineth for the people of God, referring to the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh, he also speaks of a present rest--the blessed foretaste of the rest that remaineth in the heavenly Canaan, the rest of faith, saying,--"For we which have believed do enter into rest."--Heb. 4:3.

In this view of the type, let us examine it, that we may see the more clearly our own blessed privileges and our responsibilities on the higher plane of the spiritual Israel of

God; for though we who have believed do enter into the Canaan rest of faith now (4:3), our course with reference to the rest that remaineth for the people of God (4:1) --the heavenly Canaan--is still aptly represented, as the Apostle Paul shows, by the wilderness journey and its wonderful divine leading. Think of it! There was a numerous host of men, women and children suddenly emancipated from four hundred years of bondage, with only a few days' preparation and but a scanty outfit, traveling through a barren, trackless wilderness toward an unknown land promised to their fathers. There were hostile nations about them, and many privations and dangers to be expected by the way. But what had they to fear? Had not the God of heaven promised to go before them and to lead them all the way?

Just so it is with the Church. The true Church is the Church in the wilderness (Rev. 12:6,14; Luke 15:4; Hos. 2:14; Isa. 51:3; Cant. 8:5)--separate from the world, and under the divine protection and guidance. It is a company of widely varied degrees of growth and development in the spiritual life. There are babes in Christ and a host of those more or less slowly approaching maturity. And God is leading us all through the trackless wilderness of this present evil world. He is our shield and our guide, our glory and our defence; and it is our part to faithfully,

R1842 : page 169

follow where he points the way. Our bread and our water are sure, and our joy is to realize that his presence is in our midst, and that he is able to bring us to the promised inheritance. Let us follow his leading, and not be wayward, as was the faithless generation which fell in the wilderness.

Referring again to the type, and comparing our own experiences, we see that the Lord pursues much the same methods with his people now as then. The leading of the Lord is by the way of that experience and discipline which tend to develop character. And to such discipline every "Israelite indeed" will faithfully submit, while those who will not do so are thereby proved unworthy of the promised inheritance. Let us not be of that unworthy class, but humbly and patiently seek to profit by the experiences, rough though they be, and by all the discipline and teaching so necessary to fit us for the glorious inheritance of the saints in light.--Col. 1:12.

===================

R1842 : page 169

THE REPORT OF THE SPIES.

--AUG. 4, NUM. 13:17-20,23-33.--

Golden Text--"The Lord is with us; fear them not."--Num. 14:9.

STILL bearing in mind the typical character of Israel's experiences; that the consecrated Gospel Church is her antitype; and St. Paul's statement (1 Cor. 10:11) that these things are written for our admonition, let us consider the important lessons of the scrap of history before us. In reading the full account, included in Num. 13:14; Deut. 1:1,2,19-36, several thoughts are brought forcibly to our attention; viz., (1) That "without faith it is impossible to please God." (2) That the faith which God expects to find in us is a reasonable faith, having for its basis a good, solid foundation justifying its exercise. (3) That treason against God will not go unpunished. (4) That God hears and answers intercessory prayer on behalf of his people, except in the one case of treason. (5) That fidelity to the truth will in due time be gloriously rewarded, though for a long time the faithful may suffer to some extent on account of the unfaithful.

Let us consider the illustration of these principles. God gave to Israel abundant evidence of his love and power and of his special favor toward them above all the families of the earth. With a mighty hand and an outstretched arm he brought them out of Egypt, across the Red sea, fed them with manna in the wilderness, caused the barren rock to bring forth refreshing waters, gave them his law amidst the inspiring scenes at Sinai and led them through the desert with the pillar of cloud and of fire, the emblems of his presence.

When they came to the borders of the promised land their faith was put to the test by the reports of the spies and their conflicting counsel as to the ability of Israel to go up as the Lord commanded and possess the land. Ten of the twelve discouraged the undertaking and counselled disobedience to the divine command, while the other two, with Moses, reminding the people of the fact that the Lord in whom they had abundant reason to trust would go with them, counselled that they go up immediately and possess the land, and that, with the Lord on their side, they were abundantly able. The latter was the language of faith and obedience; the former of cowardice and rebellion.

To the evil counsel the people hearkened and became mutinous against Moses and the faithful spies, declared their purpose to return to Egypt, and were about to stone these faithful ones to death and choose from among themselves a leader to guide them back to the land from which God had delivered them.--Num. 14:1-4,10.

Just here God interfered on behalf of his servants, and declared his purpose against the disloyal hosts of Israel, saying to Moses, "I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." (14:12.) What a suggestion of personal honor and preferment was this to Moses--that his own posterity should inherit the blessing, instead of this rebellious host. And then it would relieve him at once of all the labor and care and weariness of leading, instructing and judging this people, and permit him to spend the remainder of his days in the tranquility of domestic life. Such a course, too, on the Lord's part would have been entirely consistent with his plan and perfectly just; yet for the time it would have been misunderstood by the world at large; for the attention of all the nations had been attracted to the wonderful power of Israel's God, and in such a case they would be ready to take up a reproach against him and say that his power had failed and that he was unable to fully accomplish the deliverance of his people.

But Moses was more mindful of the Lord's honor than of his own. "And Moses said unto the Lord, Then

the Egyptians will hear it,...and they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people....Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." How beautiful this self-forgetfulness in its zeal for God, this humility and patient endurance and the loving spirit that could so tenderly pray for the wayward and even mutinous hosts that conspired against his life! What a lesson is here for every one filling a responsible position in the body of Christ!

But mark how the faithful man of God frames his petition in harmony with God's law. He does not ask that the Lord might clear the guilty, persistently wilful sinners, contrary to his law, but that only so far as might be consistent with his just and holy law he would pardon the iniquity of his people as he had done in the past, and not utterly consume them in his just wrath. Hear him: "And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now."--Num. 14:17-20.

Now mark the answer--"And the Lord said, I have pardoned according to thy word"--according to the word of his own holy law, whose promise of mercy to the erring (though not to wilful, determined sinners) Moses had pleaded on behalf of Israel. This mercy could be extended to the young, but not to the adults who were inexcusable; and this was now the tenth time they had rebelled against the Lord, showing their hearts strongly set to do evil. In this they were a type of a class of wilful sinners in this still more favored Gospel age who, having been once enlightened, etc., nevertheless, afterward prove disloyal to God and come under condemnation to the second death.

The Lord told Moses and Aaron to say to them, "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness;...but your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."--Num. 14:28-33;1-4.

Here was a type of the value of intercessory prayer on behalf of those who sin not unto death. (1 John 5:16.) Let us bear in mind this privilege and duty of intercessory prayer for all such, and for our encouragement let us remember God's dealings with his faithful ones of old. And let us beware of any thing approaching to disloyalty to God--of any disposition to rebel against him and return to Egypt, the world; and also of that lack of faith which indicates a serious lack of appreciation of all of God's favors and leading in the past and which therefore fails to trust him for the future.

Beloved, the Lord has led us in the past by a way we knew not. It has not always been an easy way, but it has always been a safe way, a profitable way though often a rough and thorny one. True, it has been a way of privation, a lonely, wilderness way, but it has been good for that discipline and training so necessary to fit us for the greater blessings of the Canaan beyond. And has not the glory of the divine presence and favor been sufficient to compensate for all the barrenness of the wilderness way? Ah, yes! we hear you say; and our hearts respond, Amen!

"Oh, what are all earth's gilded toys
Compared with heaven's eternal joys?
Or even to the feast now spread
For pilgrims through the desert led?
Oh, sweeter far the wilderness,
With all its bleak, wild barrenness,
Than all the city's pomp and pride
Without our heavenly Friend and Guide.
Its manna is a foretaste sweet
Of heavenly bounty all complete;
Its cloudy pillar, guiding light,
Are earnests of the future bright."

Let us keep the wilderness way and rejoice as we go. See Poems and Hymns of Dawn, p. 57.

===================

R1843 : page 170

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER:--I enclose report and order for more books. The small-pox scare is about over, and I am again taking orders--nearly as many orders for sets as for single copies.

To-day I have been confined to the house, and a Seventh Day Adventist has been with me nearly all day, talking on the plan of the ages and reading the DAWNS. He can find nothing in the DAWN to object to, and he is now reading the TOWER, of Nov. 1-15, '94, which I think will clear him on the subject of the Law. I have met him often, and we have had many talks and prayers together.

I placed several DAWNS in the East End when I first came here, and a group of six now meets once a week at a private house for prayer and the reading of the DAWNS. Pray for us, that we may all remain faithful and do all the Lord would have us do.

Yours in the Lord's service, WM. T. McCLAIN.

[This city in Mississippi was threatened with small-pox and cut off from communication with other cities. The colporteur was unable to get away and the people were too excited to be canvassed for DAWN; so he sought out some who had already purchased and read, started a meeting and introduced the WATCH TOWER. God is ready and willing to make all things work together for good to his people, if they are but willing, obedient and faith full.--Editor.]

----

page 170

DEAR BRO. RUSSELL:--We are unable to colporteur to-day owing to the inclement state of the weather, and I take this opportunity to write you.

I heartily thank you for the concern you seem to have for me, and also for the help and encouragement that you have given me in the past. My brother, you do not know how anxious I am to serve the Lord in an acceptable manner. I realize that the Lord has been very gracious in leading me out of Babylon; and the fact that I was glad to withdraw from the Presbyterian church and the Y.M.C.A. shows that my love for the truth is pure and that I greatly appreciate the call to run for the glorious prize that is to be rewarded to the Church of Christ. I believe I know now what consecration is, and daily I strive to be

page 171

an overcomer--to please the Lord in all things. I remember that it is one thing to be called, but quite another thing to be chosen. The Lord says--"To him that overcometh will I grant to sit with me in my throne." It is the faithful overcomer who is chosen. And then I want to be more zealous in the Lord's work--in disseminating the truth. I realize that now is the time to work, because the dark night is fast approaching when no man can work.

Your Brother in Christ, WM. P. CAUSER.

R1843 : page 171

DEAR BRO. RUSSELL:--Many thanks for your kind and welcome letter. It is always so refreshing to my soul to receive a letter from the office.

Well, praise the Lord! He has yet his people, filled with his spirit of love and peace, left in the world, though they are but few. Then it is a comfort to know that one is not entirely alone yet; and I am so apt to think so, sometimes, when I look around me and find only such a little handful who care to walk not after the flesh, but after the spirit--so few who want to be fully the Lord's and to follow the Lamb whithersoever he goeth, in the narrow way to life; so few trusting in the great and glorious promises of God, or believing in so great and blessed salvation as we do.

I am glad that the Lord has not left his children in darkness concerning his plan, but has made everything so plain for us, even informing us of the appointed times and seasons for the accomplishment of the different features of his wonderful plan. It would indeed be a gloomy thing for us, if God had left us entirely in uncertainty and darkness now, so we could see nothing of the impending great events, the time of trouble, the harvest work, the Lord's presence and the soon establishment of his Kingdom, "the restitution of all things spoken," the Jewish question, and all these important truths now so clearly seen and so much appreciated by God's saints. I am glad we are yet in the path that is shining more and more for the just and the faithful children of God, being led by his spirit to see and understand the promised "things to come."

In answer to your inquiry about the number of Danish DAWNS disposed of in Denmark up to date, I am pleased to say that five hundred of the books are already among the Danes, most of them in good hands, I believe. The English lot is nearly all sold; but as yet I have sold only a few single copies of the German, and about half a dozen of the Swedish translations.

The Swedish brother here, Bro. Holm, would be very happy to engage in the work, but is hindered now; he will write you a letter soon. The Danish brother, who I mentioned to you was canvassing around in his neighborhood, has opened his house for meetings where the truth can be freely proclaimed by voice. I was there on Easter Sunday, and about twenty intelligent people were present to listen to the discourse on the plan of the ages. Many questions were asked and answered.

My new-found brother in the Lord is daily growing in love and knowledge of the truth. He has been with me two weeks now, canvassing.

Wishing you all an abundant measure of the favor and blessing of God, I am

Yours in Christ, JOSEPH S. WINTER.

[This is the Brother mentioned in our last issue, laboring as Colporteur in Denmark.]

DEAR BRO. RUSSELL:--I went up to Wesson on Sunday, and talked on the Scriptures to a little gathering there.

Had a good delivery of DAWNS on Monday. What a stir the books have made there! Some oppose it very bitterly, while others defend it fervently. Some are searching it just to find something to criticize, and they accuse it falsely of many things, but their accusations do not agree. Even this I believe results in good, for the few who defend it read it with the more care. God is able to make the wrath of men to praise him. One brother said that he had heard much against it, and read it carefully to find the statements attributed to it, but he read it through without finding them. He said it cost him a few cents, but he would not take five dollars for it.

In love and haste, H. W. DEMING.

[Yes! the truth is a sword in the present harvest, as it was in the Jewish harvest. (Matt. 10:34.) As the Apostle declares, it is either "A savor of life unto life [tending toward life eternal], or of death unto death [tending in some toward the second death, as they array themselves, in prejudice, in opposition to the truth]."

We are pleased to see the colporteurs growing more earnest and careful, not only to plant the truth, but to water it.--EDITOR.]

DEAR BROTHER:--Brother McPhail's visit has stirred up the people of our little village more than anything else has done for years. Both believers and infidels say, "What new doctrine is this? This restitution is something we have never heard of." Although we have been talking about this truth and distributing tracts and lending TOWERS and DAWNS for years, they do not seem to grasp the idea until they receive an object lesson such as the chart is capable of giving. One infidel neighbor, who attended one of Brother McPhail's meetings, was deeply impressed. At the close of the meeting he asked a very reasonable question, and our good brother answered it satisfactorily to all present. Previous to that he could not be induced to read anything but Ingersoll; but now he is investigating the truths contained in the first volume of DAWN. May the Lord, by his wondrous truth, open the blind eyes!

The Church here also has been awakened to renewed energy and closer fellowship as a result of our dear brother's visit and ministry. Much of the misunderstanding has been removed, for some existed as a result of early training and preconceived notions. A neighbor, who is an unbeliever, kindly offered us the use of a vacant room in his house in which to meet for worship and study of the Word, and we meet once a week.

Our desire is to keep close to Christ and let him lead us in all things, and to grow in grace and knowledge of the truth. Of course we are misjudged and evil spoken of by some; but we expect that; and we are endeavoring by his grace to show the true spirit of Christian love toward all. May the good Lord help us to stand in this evil day against all the wiles of the enemy!

I must tell you of a remark that was made before Brother McPhail reached us. One of the brethren was speaking of his coming to hold some meetings to some parties, and they replied that they presumed he was like all other preachers--that he would hold a few meetings, take up a collection at every meeting, get all the money he could, and then leave the village. But to their surprise the brother came quietly, without any pomp or show, held four good meetings, and went as quietly as he came, without even mentioning money, and left an influence which no other man has ever left. And they do not know what to

R1843 : page 172

make of it. We thank the dear Lord for sending him to us to help us; and I take the liberty to tender to you, on behalf of the Church here, our thanks for the part you have had in this matter of sending the brother here. We hope that he may find it convenient to come again.

I send greeting on behalf of the Church.

Yours in the one hope, JOHN N. LATHWELL.

----

page 172

DEAR BROTHER RUSSELL:--Herewith is a letter from Brother James A. Church, which nearly explains itself. I need only add that Mrs. Church is a daughter of a Presbyterian minister to whom (Dec. 27, '87) I sent DAWN, VOL. I., and (Apr. 27, '89) VOL. II. Some portions of the letter, underlined with my blue pencil, are of general interest, and I would suggest that they be printed.

Mr. W. M. Wright. Dear Sir:--You will probably be surprised to receive a line from me a stranger, but the matter will explain itself as you read.

You probably remember that some years ago you gave my wife's father the first two volumes of M. DAWNS. How long they laid in his library, I do not know, but about five years ago my wife, while at home on a visit, saw the books and became interested.

When we took God's Book and drew our theology from it instead of man's teachings, we find that now we have discarded all the theology that we were brought up on except the Ransom; and how different that is as set forth in the DAWNS and TOWERS from the limited and emasculated doctrine as taught in the theology of the churches.

I write to let you know the results (or some of them), for it is sometimes a pleasure to find after many days the result of the bread cast on the waters; and it is an encouragement that if one only sows the seed that it will spring up somewhere, though perhaps not at the point we intended and hoped to reach. I know that we would like much to hear from some of the seed we have scattered since we made up our minds on this subject. Some fruit (a very little) we can see, but with the majority it is all a matter of faith as to how it germinates or where. Fortunately we are not held responsible for the fruits, all our part is to do the present duty and sow the seed, and leave the results with the Master.

Our old associates in the church regard any one that has cast off human tradition as of course gone to the bad, and their reports as to our views and belief are not much to be relied on, for they class all that do not accept tradition as astrays and out-casts. We would not for the world go back to the views that we were brought up on. I wonder that Christian people can be so blinded by their prejudices that they will not read or examine the subjects. If they did, and took the teachings of the Bible, I cannot see how they could escape coming to our conclusion.

Very truly yours, JAMES A. CHURCH.

Another brother has written me, among other matters, the following commendable sentiments:--

"My desire is to make the things of the 'Kingdom' more and more my care, that I may appreciate more clearly the blessings coming to all in it, and to be infused more and more with earnestness in making my calling and election sure.

"Thank God, his plan is so consummately arranged that in due time it will be fully wrought out without the jarring of one imperfection in the agents he commits it to. Corruption, incapacity, ignorance, envy, strife and every form of sin and imperfection may mar present man-made plans, teaching all the exceeding evil of evil; but when the fulness of time has come, God's elect, selected because they loved righteousness and hated wickedness during the time iniquity abounded, will come on the scene and put an end to the troubles from which no man could escape, if God, even the Most High, did not thus provide a Savior.

"Thus holding, and, as we can, proclaiming God's purposes in Jesus, and using all diligence to add to faith, virtue, to virtue, knowledge, to knowledge, temperance, to temperance, patience, to patience, godliness, to godliness, love, we may know that we will gain an abundant entrance into the Kingdom.

"This course will naturally separate us from those relying on, and working to maintain, present governments, thinking them to be of God, and our views to be erratic and anarchistic; and the more they affiliate with present kingdoms, and try to bolster up their waning powers, and, added to this, the more they understand the trend of our faith, the more surely we must become unpopular."

Your fellow servant, W. M. WRIGHT.

DEAR BROTHER AND SISTER RUSSELL:--It is with great pleasure that I am trying in my weak way to do what I can to serve my Master, as I deem it my duty to do. I have been holding meetings every Sunday for nearly two months, though the attendance is somewhat small; but this is because the locality is thinly settled. I can say that the people seem to take great interest and that these doctrines, although new to them, they find when rightly administered are old and reliable. I tendered them my services free of charge, if they were willing to spare the time to come and listen, although it is quite a task for me to walk five miles and back as I do every Sunday and I am getting quite old and crippled somewhat with rheumatism; yet I thank God that I am able to this much. Pray for me, that I may be able at all times to do my Master's will, and that though the road be rugged and steep I may have the strength and ability to climb to the top.

Enclosed you will find a small order for DAWNS. I could not have succeeded in getting any one to subscribe, had I not first got them interested. I think before long nearly all in the neighborhood will have a set.

Yours in Christ, PETER HEBERT.

R1843 : page 172

DEAR BROTHER RUSSELL:--Please send as soon as possible the Plan of the Ages Wall Chart. Brother Draper wishes to give a lecture on the Chart before going home. I wish you could have seen him yesterday, as he was looking it over with my husband and myself. Tears would fill his eyes and his face light up with a deeper appreciation of God's love and his plan for the Church. It is truly grand!

Some of the people here say of us as a little band, the reason they live such good, pure lives is, they want to reign over some one. Is not that encouraging? I tell you this to let you see how we are holding up the banner of Christ. Praise God for his spirit! It seems strange that back of all their treatment of us they look to us to live a better life than other professing Christians; and I am very glad of it, for it makes us stronger. We long to hear some voice other than our own proclaiming the truth, and would be glad of a visit from one of the brethren sent out by the Tract Society.

Yours in the truth, MRS. S. J. PORTER.

[Yes; surely we who have a knowledge of God's great plan should also be "partakers of his holiness," if we partake at all of the spirit of the Truth: and "If any man have not the spirit of Christ, he is none of his." "What manner of persons ought we to be in all holy living and godliness."--EDITOR.]

====================

page 173

VOL. XVI.   AUGUST 1, 1895.   No. 15.

CONTENTS.

Special Items: Sister Russell's Letter............174
A Word of Caution.............................174
Views from the Tower..............................175
The Time of thy Visitation........................178
Tract Society's Introductory Letters.............181
Consecration vs. the World and its Affairs.....................................182
Bible Study: The Brazen Serpent..................183
Bible Study: The New Home in Canaan......................................183

page 174

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1850 : page 174

SISTER RUSSELL'S LETTER.

Sister Russell is generally busy in the TOWER office; but just now she is making a little tour among the Lord's people in New Jersey, New York, Massachusetts, etc. Sister Russell's meetings are usually "parlor talks." Her present mission is to see and cheer the Lord's flock and to bring us word of their spiritual welfare. She writes:--

Springfield, Mass., July 25, '95.

MY DEAR HUSBAND:--I arrived a few hours ago from Troy, on the 1.12 train and am safely and pleasantly sheltered with Sister Clark who gives me a cordial greeting, and I am resting a little and trying to feel ready in mind and body for the evening meeting.

We had a good time in Troy, also in Saugerties and Yonkers, as well as in New York City and Brooklyn. Indeed, I have most cheering news from all with whom I have met thus far, and they all have messages of love and encouragement for you. The spirit of God is wonderfully manifest among his people.

I have not had a chance to write you since I left New York, my stay in each place being so short that what little time I had with the friends was wholly occupied; and it has been midnight and after, almost every night before we retired. I am somewhat weary to-day, but tomorrow will not be so hurried.

It was a great pleasure to receive your letter on my arrival here, and to know that you are so thoughtful of me and that I have your prayers constantly. I feel that I am constantly dependent upon divine grace, for I have no strength of my own. In so many ways I have realized the Lord's special helpfulness supplying my deficiency out of his abundant fulness that many times I am even surprised at it. I am trying to fulfill my mission as thoroughly as possible, but I must leave particulars until I return. I expect to hear from you next at Boston.

Kindly remember me to all the family and inquiring friends. I think of you always, dear, and am anxiously anticipating the return home. Your loving wife, MARIA F. RUSSELL.

R1851 : page 174

A WORD OF CAUTION.

We learn that certain persons are writing to Z.W.T. readers for the addresses of all known to be interested in Z.W.T. publications. We advise that such requests be ignored;--do not even answer them. The "babes" in the truth will get enough confusion and error and sifting, without your thus helping to send them more. Satan is very active, spreading all kinds of snares; and all who cannot help others out of these snares should be doubly careful that they assist none into them. You may be sure that if you are requested to send addresses of Z.W.T. people, it is because your applicant knows that the Z.W.T. office does not know him well enough to send such addresses, or because he is well known to be a propagator of false doctrines. The "sheep" and "lambs" are far better a little lonely in the "green pastures" and beside the "still waters" than in communication with the "grievous wolves" of this evil day, against whom we are cautioned by the Apostle Peter. Read 2 Pet. 2:1-3; Acts 20:28-32.

Experience proves to us all that anyone who cannot by the grace of God claim for himself (to some degree) the Eight Qualifications of a minister (servant) of the truth, mentioned in our issue of Oct. 15, '94, and declare his appreciation of those qualifications, and his desire to grow in them, is not such an one as would probably be a benefit to the sheep and lambs, or be in any manner qualified to "feed" them.

===================

R1844 : page 175

VIEWS FROM THE TOWER.

RELIGIOUS VIEW.

YOUNG Peoples' Societies are the order of the day. The phenomenally successful "Young People's Society of Christian Endeavor" at its recent annual convention claims to have had present over fifty thousand delegates, representing societies numbering nearly three million members. It does not claim to be unsectarian, but allsectarian. Its success is due to the fact that it may be said of it, "All men speak well of you." It won sectarian favor, by making it a fundamental rule that each Society should be connected with some church, and that it must cooperate with the pastor, and that its members must never if possible be absent from the services of its own church. An institution so loyal to sectarianism could not fail to be successful.

But "Christian Endeavor" had its rise amongst Congregationalists, and bears the stamp of their love of liberty in that its officers, etc., are selected by general ballot. The astute managers of Methodism soon saw that the Young People's movement had come to stay, and that if as young people they got the idea of managing their own affairs, selecting their own leaders, officers, etc., it would not be long before they would get to be old folks and have the same ideas respecting conferences, choosing their own ministers, etc.; and this would mean the destruction of the Methodist Episcopal polity, by which the bishops or clergy now manage that denomination's affairs so successfully.

***

As a result the Epworth League was organized, to handle the young folks of the M.E. Church; and in an unobtrusive manner accustom them to the recognition of Episcopacy in their affairs. Otherwise they are identical with the Y.P.S.C.E. This movement also has scored quite a success. It has just held a convention at Chattanooga, Tenn., where nearly fifteen thousand delegates were in attendance. The M.E. young people are being withdrawn from the Y.P.S.C.E. and from the "Boy's Brigade" into the "Epworth League" and the "Epworth Guards," in which the Church Pastor always has the control. As the Episcopal system made the Church of Rome powerful and great, so the same system is daily adding power and influence to the M.E. Church.

***

The influence was contageous, and soon the Methodist Protestant denomination organized its Christian Endeavor Societies as Methodist Protestant Societies of Christian Endeavor. Their convention was held recently in Pittsburg.

***

Baptists, too, concluding that their young people might lose sight of their distinctive doctrines, organized "The Baptist Young People's Union." Their convention, just held at Baltimore, Md., reports 6,559 delegates present.

We cannot feel otherwise than sympathetic with the avowed objects of these Societies, and the manifest endeavors of some of their leaders. Yet on the other hand we cannot overlook the fact that they are strands of another rope which is being thrown around the rising generation, to bind them more tightly to the theological errors which they have inherited, and from which otherwise they would have the better chance to get free. Their time already overfilled with church "work" is now so filled to the brim that they have no time to see the fallacies of their church-creeds nor to seek for truth "as men search for silver." Besides, filled with the intoxication of numbers and the excitement of annual conventions, etc., they have little appetite for spiritual things; they do not realize the inconsistency of much that they profess to believe, and are therefore not hungering and thirsting after something better, and are less susceptible to present truth. They remind us of some in the Apostle's day who knew only the baptism of John, unto repentance. (Acts 18:25-19:4.) Repentance

is the first step, and it is important; but those who would make their calling and election sure to joint-heirship with Christ must be sanctified with the truth,--errors do not produce the right sort of sanctification.

On the whole we would feel glad to see so many young people even slightly interested in religious things did we not realize (1) that it is likely to attract some away from the "deep things of God," the truly spiritual things, and (2) that with the activity of our day these associated and well organized millions will sooner or later realize their power and start crusades (political and otherwise), which will bias public opinion, influence legislation, and sooner or later, probably, be used of Satan against liberty and the truth. It is very safe to follow Apostolic methods and recognize and belong to only "the Church of the first-born" whose names are written in heaven and who altogether will be but a "little flock."

And yet, one cannot overlook the fact that among the earnest laborers in these Societies are some noble men and women, upon the altars of whose hearts burns the fire of full consecration to our Lord. This encourages us, and reminds us that there are numbers yet in Babylon who should be sealed with the present truth. Let us each be fully awake to the use of our opportunities for serving that class.

In illustration of what we mean, we quote from an address by Miss C. Grant before the Epworth Convention. Her subject was "Church Amusements--What to have and what not to have." She urged that the Scripture injunction be remembered: "Come out from among them, and be ye separate,

saith the Lord God, and touch not the unclean thing."
She urged that whatever amusements are recognized be of the stamp approved by the Apostle's words: "Whatsoever things are true. Whatsoever things are honest. Whatsoever things are just. Whatsoever things are pure. Whatsoever things are lovely. Whatsoever things are of good report." But she said,--

"Frankly we must acknowledge that our churches of today are not keeping entirely to that standard. In an endeavor to meet the needs or nature of our younger young people and to hold our own, so to speak, with the world's fascinating allurements, or in special efforts to make (in other words to extort) the money that should be freely given, we have undoubtedly gone too far over on the world's side and I believe that for good reason our church papers are giving the warning cry of 'Danger!' And this danger is the greater because so few seem aware of it. What I would say to those of you here today who are among the workers in this line or who have any voice in the work, and what I wish I could say to all our Epworth young people everywhere, is, present no entertainment that has not been carefully and prayerfully considered in the light of God's word, "Come out from among them and be ye separate and touch not the unclean thing." Many err from blindness to the importance of this matter, but this morning I beg you to go home from this conference now ready, if never before, to scatter light, to open the eyes of others, to say a strong, firm, but courageous No! to whatever has upon it the 'image and superscription of Caesar." But do this not in a dictatorial way that is certain to antagonize, not in an 'I am holier than thou' spirit, that is equally certain to arouse opposition, but in a self-forgetting, Christ-like spirit that shall win others by its firm and loving loyalty.

"To specify somewhat as to what not to have, I will illustrate by plain mention of some examples. There is a so-called 'Brownie Entertainment;' what could be less suggestive of harm than that name? Without due investigation, it has been entered into by our churches here and there and has proved to be theatrical in its real nature; children have been kept out very late practicing; dancing, under the changed name of marching and 'drills,' has been taught, and in one instance by the very person who instructed certain ballet dancers; in some places the entertainment has been called the church theater. Can such work be consistent with our vows, with holy Christian living? Its effect upon the spiritual life of the young people engaged in it, I leave you to imagine."

She also rebuked other improper entertainments, "The Midway Plaisance," etc.

The Rev. C. H. Payne, of New York City, spoke of a coming revival which he intimated might be in the nature of a revolution. We wonder whether or not he may have gotten a glimpse of the true Church's power and kingdom soon to be manifested (Rom. 8:22,21) and the new earth (social order) under that new heavens (ecclesiastical order). He said:--

"It will be a revival of original Christianity. The greatest need of the world today is the Christianization of Christianity, the making of Christianity what Christ himself intended it to be. Christ's own type of Christianity must and will be realized. The present age has been marked by brilliant discoveries, but the greatest discovery has yet to be made, and when made will startle and quicken the world. That discovery is the discovery of Christ. He has never yet been really and fully known; has never been rightly recognized; never had a fitting place in the world for which he died. He is coming to the front as the rightful and recognized leader of his own forces; the church will soon awake to see Him as her true leader, listen to His words of command and follow Him to victory.... It is my firm belief that the church of Christ is on the eve of such a mighty spiritual and moral upheaval; the incoming

R1845 : page 176

of a revolutionary power that will make the church truly Christian, in fact as well as in name, and sweep the world forward toward the Millennial dawn."

One excellent move, among the Epworth Leaguers, is represented in the "Tongue Bridlers Brigade," the members of which are required to take the following pledge:

"In consideration of the feelings of my fellow human beings, I hereby agree, in my ordinary conversation, not to speak ill of persons, especially in their absence, but to speak well of all as opportunity is afforded, and as I can conscientiously do so."

We trust that this movement may do some good, and help to stop one of the greatest evils in the world, "gossiping." But we remind the prospective or probationary members of the "royal priesthood" that the Chief Priest of our profession (or order) has put upon all who would be recognized by him as members of his glorious Melchesidec Priesthood, a pledge whose conditions are much more sweeping and comprehensive than the above. We fear that many have overlooked it. It is to this effect:--

"A new commandment I give unto you,--that ye love one another." "Love as brethren; be pitiful, be

R1845 : page 177

courteous: not rendering evil for evil, or railing for railing, but contrariwise blessing." "Be kindly affectionate one to another with brotherly love; in honor preferring one another." "He that loveth not knoweth not God, for God is love." "Respect all men, love the brotherhood." "Love one another with a pure heart fervently." "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; love seeketh not her own, is not easily provoked, and thinketh no evil." (1 Pet. 3:8,9, 1:22; Rom. 12:10; 1 John 4:8.) "Let us not love in word, neither in tongue [merely], but in deed and in truth [sincerely]. And hereby we know that we are of the

truth and shall assure our hearts before the Lord."--
1 John 3:18,19.

Where love rules the heart, even imperfectly, it commands that we think as little evil of one another as possible; and that we judge each other's motives generously, charitably; and if we love others as we love ourselves we will be careful to screen each other's imperfections from others, except where principles are involved. Love is the very essence of our Lord's spirit: and "if any man have not the spirit of Christ [to some measure and growingly], he is none of his." Let us therefore practice and acquire tongue bridling, not merely outwardly, and from "consideration for the feelings of fellow men," but as one of the necessary graces of the heart which if absent would prove that we are "none of his."

***

We have wondered considerably that The Evangelical Alliance, the first movement toward ecclesiastical union, organized in A.D. 1846 (the U.S. branch later), has kept so quiet of late; when "Union" has been heard on every side. We are not surprised, therefore, to learn through the Presbyterian Banner (July 24) that,--

"It is the purpose of the Evangelical Alliance for the United States to extend its work by the organization of local branches of the Alliance in the cities and towns throughout the country, with the object of promoting the interests for which the parent organization was formed.

"The constitution to be adopted by the local alliances has been prepared, and in its definition of the objects of the organization is the following:

"The Alliance shall stand in the name of Christ on the side of practical religion, good citizenship, enforcement of law, promotion of sobriety, the prevention of cruelty, the alleviation of suffering, the correction of injustice, the rescue of the unfortunate, the reformation of the depraved, and for such kindred ends as pertain to the true social mission of the Church.

"In the furtherance of such objects it is distinctly declared that the Alliance shall not attempt to exercise ecclesiastical or administrative authority over the allied churches. It shall be the servant of the churches, recommending such united action as it deems most wise. It shall be a purely voluntary association, which leaves the churches, with all their diverging views of doctrine and polity, absolutely unsolicited either to worship or to fellowship, which would contradict their independent convictions. Nor shall it lay the churches under any financial obligations."

For this we have been waiting for some time. This is the road that leads to cooperative Union amongst Protestants, and to cooperative fellowship with Romanism.

But the Alliance is not quite so creedless as the Banner's statement implies. It has "Nine Articles" governing it; and all who would be associated in it must subscribe to them. We quote:

"The parties composing the Alliance shall be such parties only as hold and maintain what are usually understood to be evangelical views in regard to the matter of doctrine understated."

Then follow the Nine Articles of Faith, some of which are excellent, of course, but being what is "usually understood as Evangelical," they contain three items which would debar any who had been well "sealed in their foreheads" with the truth; viz., profession of faith in the trinity, in human immortality and in eternal torment;--quite sufficient to keep separate the Cleansed Sanctuary class.*

Quite probably there will be a change of the name of the Alliance, about the time that the Church of England joins it, and gives it "life," power, vitality (Rev. 13:15), so that thereafter federated Protestants will act with Papacy and assume a general supervision of the government and morals of the world;--to their betterment in some respects, no doubt, but to the prejudice of present truth and its servants and agencies.

It will be noticed in the above quotation that "practical religion, good citizenship, enforcement of law," etc., are prominent;--first in the list of objects to be attained. This means that as soon as the Alliance has its branches in good working order, it will take a hand in practical politics and make its influence felt in government circles. The same disposition is to be noticed in the Christian Endeavor and other Young Peoples' Societies: they adopted resolutions which show that they are not averse to using the influence of their members in guiding the affairs of State. No doubt the motives are excellent; but experience, as well as Scripture, teaches us that such power will be used dictatorially when once obtained. No man will be able to buy or sell (exchange) spiritual doctrines, when that power is at its zenith, except such as bear its stamp of approval or orthodox or evangelical "marks."--Rev. 13:16,17.

THE SOCIAL VIEW.

How strangely the affairs of earth sometimes move! For instance, the governments of Europe consider Socialism their most dangerous enemy, and yet the force of circumstances is impelling them to adopt socialistic measures. The increasing military armament makes necessary increased revenues. Europe imports little except the necessaries of life, and taxes on these cannot be increased; for it would bear too heavily upon the poor masses. It must, therefore, be gotten from the well-to-do. But how? There is great opposition there to class taxation such as an Income Tax; and the only way out of the difficulty is for the governments to take control of certain classes of manufacture and raise the additional revenues in the way of profits. And this is the essence of socialism--which claims that all the large business operations should be conducted by the government with the people's wealth, and for the benefit of the people.

---

*See MILLENNIAL DAWN, VOL. III., Chap. 4.

R1845 : page 178

France began the matter a long while ago in making of the tobacco business a very profitable government monopoly. She is now considering the advisability of monopolizing other branches of business.

Germany has long operated many if not all of her railroads at a profit, and is looking about for some other profitable monopolies.

Russia has been trying the liquor business for nearly a year in four of her provinces (much after the style of the South Carolina dispensary system), and has determined that it will be expedient and profitable to extend it. The Czar's ukase decrees that the system shall be extended to eight provinces on July 1, '96, and to seven other provinces by July 1, '97 and to the remainder of the empire by Jan. 1, '98. The object is claimed to be a decrease of drunkenness, and purer liquors; and it is claimed that these have been the results thus far. No doubt it is true that restrictions can be enforced by government-employed-and-paid liquor manufacturers and sellers, that could not be enforced amongst those directly interested in the profits. But undoubtedly the profit of the immense business is the chief reason for its being monopolized by the government. The report of the success of the scheme in Russia, together with recent reports that drunkenness is greatly on the increase throughout Europe, and their need for revenue, will doubtless lead the other nations of Europe to similarly monopolize the manufacture and sale of liquors.

While this would doubtless be the way to regulate the evil, it will present the peculiar anomaly of so called "Christian nations" engaging in a disreputable business. Fancy the Czar, the head of the eighty millions of Greek Catholics, and the Kaiser, at the head of some forty millions of nominal Christians, providing them with whiskey, wine, beer, etc., in the name of God and as the representatives of Christ upon the thrones of "Christendom"

R1846 : page 178

(Christ's Kingdom). Fancy the signs--for instance, Emperor William III., by the grace of God, Exclusive Manufacturer and Seller of all Kinds of Intoxicants, to the Christian church-nation of Germany. Sarcastically this might be termed driving the devil out of the liquor business, and giving the monopoly of it to God. To such absurd conclusions do the erroneous claims of "Christendom" (that its rulers are of divine appointment and that in them is fulfilled the claim that the kingdoms of this world are become the kingdoms of our Lord and his anointed) lead.

THE HEBREW VIEW.

The Eighth Annual Conference of American Hebrew Rabbis was held this year in Rochester, N.Y., July 10-12. This is an attempt to harmonize Orthodox and Radical (infidel) Jews. Dr. Wise, the President of the Conference, declared that they had "abolished the barrier of circumcision." Another speaker (Dr. E. G. Hirsch) said, "If we can keep the old Sabbath, let us; but if we cannot keep it, let us have the new." With the Jews, as with others, there seems to be a desire for Union no matter what the sacrifice of faith or principle.

***

The Woschod, a St. Petersburg organ of the Russian Jews, declares that Jerusalem will soon have a Jewish university. Students of all nationalities and all creeds will be admitted, but the rules will be in accordance with the Jewish ritual. The Semitic languages and Jewish literature will find special attention. The university is to be opened in 1897 in localities rented for the purpose, but a suitable building will be erected soon after, as the funds are in readiness. What is still needed is the permission of the Turkish government, and suitable teachers.

This is one of the best evidences of Palestine's revival. It must, we believe, become socially elevated, and quite wealthy within less than twenty years, to permit the fulfillment of Ezek. 38:8,12,13, before A.D. 1915.

===================

R1846 : page 178

THE TIME OF THY VISITATION.

"And when he was come near, he beheld the city, and wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.'"--Luke 19:41-44.

THE Lord's earthly ministry was fast nearing its close, as also was the time of Israel's special favor. To Israel first was the gospel of the new dispensation preached; and the privilege of preparing to enter the spiritual phase of the Kingdom of God was being withheld from the Gentiles to fulfil the promise of God to their fathers, that his special favor should be to them first--"to the Jew first, and afterward to the Gentile."--Luke 24:46,47; Acts 13:46; 3:26.

In fulfilment of his promise God had greatly favored Israel, but chiefly in that to them were committed the oracles of God--the law and the testimony of God. (Rom. 3:2.) And by and by he sent to them prophets and wise men to remind them of their privileges and obligations, that at the appointed time they might be found worthy to enter into their inheritance. But they heeded not the prophets (Matt. 23:37), and so, last of all, God sent his Son. (Matt. 21:33-46.) And now, for three and a half years, the Son of God himself had been preaching to them the gospel of the Kingdom. But neither did they reverence his Son. They not only despised his teaching, but they also hated and reviled him, and were continually plotting against his life.

In the midst of all this ingratitude and wickedness God had patiently borne with Israel, but now the time of retribution was close at hand. As a nation they had so

R1846 : page 179

hardened their hearts by continued perversity that, although according to the promises they were looking for and expecting the Messiah about that time, they were nevertheless unable to discern "the time of their visitation." The Messiah had come--born a Jew, of the lineage of David; his advent was announced by angel messengers with heavenly anthems of praise and benedictions; his anointing likewise received the divine testimony from heaven--"This is my beloved Son, in whom I am well pleased." His claims and his teaching had received the most marked seal of divine approval and endorsement in the testimony of numerous and very public miracles, and his personal character and demeanor were such as to command the most profound respect and reverence of all men, even his enemies bearing witness to the grandeur of his character. "Never man spake like this man," said the officers who were sent to arrest him, but who could not, being overawed by the majesty of his presence. Many of the people said, "Of a truth this is the prophet." "Others said, This is the Christ. ...When Christ cometh will he do more miracles than these which this man hath done?" And when Pilate thought to subdue the people when they clamored for his death, he brought him forth and said, "Behold the man!" --Should a man like that die? "I find no fault in him."

Alas! so hard-hearted and consequently so blind had this people become, that they not only failed to recognize the time of their visitation, but they also conspired against the Lord to slay him. "He came unto his own and his own received him not;" he did "among them the works which none other man did," but they heeded not their testimony; "the light shined in the darkness, but the darkness comprehended it not;" the table of God's rich bounty was spread for them in vain, and because of their hardness of heart it became unto them "a snare and a trap."

It was in view of this dreadful condition of heart which prevailed throughout the nation, and of the national crime which was even then contemplated and which should so soon be perpetrated by his people--"his own people" according to the flesh--and of the fearful retribution they were about to precipitate upon themselves, that Jesus wept over them and uttered the plaintive lamentation of our text, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

These words were not the demonstration of a merely selfish patriotism for his own nation according to the flesh, but the deep solicitude of a noble heart which grieved for a nation that failed so sadly to realize both its privileges and its degradation, and which therefore must soon receive the fearful visitation of divine wrath.

Just here it will be profitable to note what constitutes a national sin, as illustrated in Israel. Their great national sin was the rejection and crucifixion of the anointed Son of God. On the part of the minority of the nation--the rulers and recognized teachers--the sin was active: they plotted and planned; they sought to catch him in his words and in some way to so entangle him as to find a legal cause against him; at different times they specially commissioned hirelings to arrest him; and finally they violently and publicly instigated an excited and clamorous mob against him. But on the part of the majority of the people the sin was passive, both in the rejection and in the crucifixion. They weakly failed to exercise their right of private judgment, and although often they heard him gladly, and hung upon his words, and said, Of a truth this must be the Christ, and on one occasion were even constrained to take him by force and make him their king, nevertheless they failed to act on their own convictions and dependently inquired, "Have any of the rulers or of the Pharisees believed on him?" They blindly submitted to their erring and blind leaders, and both together fell into the ditch. Thus the whole nation, except the remnant that believed, were either actively or passively involved in the great sin of the rejection and crucifixion of the Lord.

There is a most potent lesson here for those weak and ignoble characters which think to shirk responsibility by indifference and passive acquiescence with popular errors. Both the active and the passive of the nation of Israel suffered alike the penalty of their national crime; for that which the Lord in the above words foretold soon came to pass. The siege of Jerusalem was one of the most appalling calamities. Their enemies stormed the city from without, cut off their supplies of food and drove them to all the horrors of famine, when parents actually killed and ate their own children; and added to all this were the terrors of civil war: every man's hand was against his neighbor. The punishment inflicted upon the nation extended, not only to the inhabitants of the capital city, but to the whole people, driving them out of their own land and scattering them as fugitives among all nations, never again to be reinstated until their King should come "a second time without a sin-offering unto salvation;" when their blindness shall be turned away and they shall say, "Blessed is he that cometh in the name of the Lord." But not until the fulness of the Gentiles shall have come into possession of the Kingdom which was first offered to, but was rejected by, them shall their blindness be turned away. The forfeiture of this chief favor, together with the calamities and persecution they have suffered ever since, is their national penalty.

There is something touchingly beautiful in this expression

R1847 : page 179

of the Lord's sympathy for the blind and erring. What moral grandeur is this that could so triumph over vindictiveness and hate! What dignity and grace and glory! Lord, help thy children to "consider him who endured such contradiction of sinners against himself;" "who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously;" who seemed to forget the sting of persecution against himself in his deep sorrow and pity for the blindness and moral degradation of his persecutors.

Hear him again: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto

R1847 : page 180

thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." How long the Lord waited to be gracious, how slow was he to wrath, and how plenteous in mercy! But, nevertheless, the reckoning day must come and the harvest of an evil sowing must be reaped.

"If thou hadst known," O Israel, "the things that belong unto thy peace," how different would have been the consequences! But while we consider these words, we call to mind the fact that in all these things fleshly Israel was typical* of the whole nominal gospel church--"Christendom" --and see that these words of lamentation over their stumbling and fall apply with equal force, as the prophets also indicated, to Christendom--the nominal spiritual Israel, which, at this parallel point of time, the harvest of this age, similarly fails to recognize the time of her visitation, and which, in consequence, is about to precipitate upon herself "a time of trouble such as never was since there was a nation"--a trouble, therefore, even greater than that which befell fleshly Israel; and justly so, for her privileges and opportunities have been a thousand times greater.

Again, therefore, we seem to hear the Master's voice saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace." What things belong unto the peace of God's professedly consecrated people? It is nothing short of the fullest acceptance of Christ and his teachings, and obedience to them; for not the forgetful hearers, but the doers of the word are blessed. Seek first the Kingdom of God and his righteousness, and all other things needful will be added.

We rejoice to know that even as in the Jewish harvest there was a remnant who did know and follow the things that belonged to their peace, and who therefore received the end of their faith as joint-inheritors with the Lord of his Kingdom and glory, so now also there is a believing and faithful remnant out of nominal spiritual Israel which discerns the time of her visitation. Yes, some of us have learned the things that belong unto our peace; and consequently, in the midst of the threatened dangers and commotion that even now begin to distress Christendom in every department of its life--civil, social, financial and religious --the peace of God, which passeth the understanding of all those who do not possess it, keeps our hearts.

Praise the Lord for his keeping power! His truth is our shield and buckler; and beyond the tempest which, according to the sure word of prophecy, we know must soon come, we see the glory of the established Kingdom--the Kingdom of light and peace. As the Lord said to his early disciples, so now he says to us, "Blessed are your eyes, for they see, and your ears; for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them;" for verily the Master himself hath caused us to sit down to meat and hath come forth and served us, according to his promise.

Meanwhile all the elements of strife and discord which shall eventuate in the predicted and unparalleled trouble are in active operation; and, as the time approaches, the distress of nations, and of individuals as well, rapidly increases. In our view of the civil, social, financial and religious situation of Christendom to-day, we have called attention to some of these things, and our readers, we trust, are sufficiently awake to the signs of the times to note many more.

In religion, as vital godliness has declined, the forms of godliness have multiplied, and the people mistake the show for reality. Disregarding their right and duty of private judgment, they blindly follow their blind leaders, as did their Jewish prototypes; and, like them, they are also destined ere long to stumble into the ditch together. Now, as then, the harvest message comes through unexpected and unpretentious channels, and the masses of professed Christians, who fail to rightly estimate their personal responsibility and weakly lean upon their leaders, ignobly surrender their personal liberty and inquire, Have any of the priests or reverend doctors of divinity or theological professors, etc., believed on him? thinking thereby also to shirk their own personal responsibility. But their passive submission to the popular current, which is strongly set against the Lord and his truth, the active agents in which are the very priests and reverend doctors and theological professors to whom they look, all heedless of the Prophet's warning (Isa. 28:7,8; 29:11,12), will no more shield them from personal responsibility and from the impending trouble than did such passive submission shield the masses of fleshly Israel from the tribulation that involved them all, leaders and followers alike.

Such being the religious condition in Christendom, it is no matter of surprise that political, social and financial conditions are influenced by it. The great increase of light on all subjects, incident to this "day of preparation" for the great change of dispensation, has quickened thought and activity in every direction, and the listless, sleepy, pleasure-loving Church, intoxicated with the spirit of the world (Isa. 28:7), has been unable to help men to realize the true import of all these things; it has failed to center the attention of the people upon Christ and his coming kingdom and the signs of its approach, or to win their hearts to him and his blessed law of love and justice. Consequently strife, selfish ambition and general discontent and unrest prevail everywhere, and the dire results are felt in social, political and financial circles to such an extent that great fear of impending catastrophe is more and more taking hold upon all minds.

How rapidly events are marching toward the predicted culmination! Let those whose anointed eyes behold with joy the providence of God in permitting the adverse winds to rise and then controlling them so as to make them eventually work out his own good purposes, rejoice; yet rejoice with trembling, for neither have we yet reached the goal nor stood all the tests of faithfulness and endurance which must prove our worthiness to enter in to the final joy of our Lord. Let us be sober, and watch unto prayer.

---

*See MILLENNIAL DAWN, VOL. II., Chap. vii.

===================

R1847 : page 181

TRACT SOCIETY'S INTRODUCTORY LETTERS.

IT has been decided best to recall all of the Introductory Letters issued under the auspices of ZION'S WATCH TOWER TRACT SOCIETY, and to issue no more of them.

ZION'S WATCH TOWER TRACT SOCIETY is only a business association (has no creed or confession). It merely represents a fund entrusted to its officers for use to the best of their judgment in the spread of the Truth;--especially of those truths set forth in MILLENNIAL DAWN and ZION'S WATCH TOWER, by means of which many of the donors have been brought, by God's mercy, out of darkness into his marvelous light. The funds donated are used under the direction of the Editor (who is President of the Tract Society), just as they were used before the Society was organized. It was chartered at the request of some of the friends and contributors with a view to the continuance of the "harvest" work should the Editor die before the end of the "harvest."

This Society, therefore, would have the same right as any other business firm to give a Letter of Introduction to any one it might think worthy. But we find that the very word "Society" is liable to be misunderstood by some to mean Church; and that some are in danger of regarding this Society's Letters of Introduction as if they were Commissions, Authorizations or Ordination papers. We discontinue these Letters because we wish to "avoid the very appearance of evil," as the Word teaches.

Neither one man, nor many men unitedly, can either give or take away from anyone authority to preach in the name of the Lord. God only can give such authority; and he alone could cancel it. He has given this authority to all his people, saying: "He that hath my word let him speak my word." We sought specially to guard against such an idea as that the Letters of Introduction were letters of authority, and the Letters themselves state this most explicitly; but since they are misunderstood by some, they might later on come to be misunderstood by many. Hence they are recalled before they can do harm. Indeed, they may do good by leading to this emphatic calling of attention to God's as the only competent authorization; and the pointing out afresh that ZION'S WATCH TOWER TRACT SOCIETY is not a religious but a business association. It makes no creeds; it merely keeps accounts of the moneys received and expended; just as a banking firm receives deposits and returns checks or vouchers showing what was

R1848 : page 181

done with the money. It makes no demands, nor assessments, nor does it beg or importune for money. It merely gives notice that it is ready to receive and use, as wisely as possible, whatever money may be sent by the interested ones, who have been helped out of Satan's darkness into the sunlight of God's loving plan by its aid.

But what shall we do to shield the flock from some who have left the truth of which the ransom is the foundation? Well, the "sheep" are, very properly, learning to be on guard against "wolves in sheep's clothing," and must be all the more on guard and receive not every spirit. They must all the more carefully watch against the wiles of the devil. Let them remember that the true spirit is--

(1) "First pure, then peaceable." And let them beware of any and all coarseness, vulgarity or other uncleanness or impurity, in word, act or personal appearance.

(2) Let them remember that the spirit of Christ is never without meekness and gentleness. A contentious,

quarrelsome, rude, selfish spirit is a sure indication that the one possessing it is not fit to be a teacher even or "babes in Christ." But specially beware of some who are hypocritically smooth and meek and who engender doubts, suspicions, fears, and destroy faith and confidence with feigned love and tears. The openly contentious are far less dangerous than these wolves in sheep's clothing.

(3) Reject instantly and have no fellowship or communion with any who either openly deny the merit of Christ's work as our ransom-price, or who do so by the sophistry of their arguments, while professing to hold to the ransom, upon which they put a false meaning, ignoring the true meaning of the word ransom, Gr. antilutron, --a corresponding price. Such errors although the worst and most destructive are easiest of all to "prove"-- a moment or two will suffice; then act on the true principle and have no fellowship with them, and investigate no further.

(4) The outward proofs of character may be satisfactory, and the first applied tests of doctrine--faith in Christ as a savior from sin and its penalty, by a ransom,-- may be quickly made; but then comes a further criticism. For we are not to "swallow" even the less important teachings of any except as we find them to be in harmony with God's Word. Unless you are absolutely sure of them, turn and look at the connections of any Scriptures quoted to prove any new point. Accept only such views of Scripture passages as agree well with the context. Many are susceptible to error through neglect of this rule.

(5) While "preaching" is one of the very best methods for giving and receiving instruction, it is only proper for such as have some natural ability in that direction. Others should be encouraged to serve in other ways, each "according to his several ability." (Matt. 25:15.) Some who are not platform speakers are excellent otherwise, "apt to teach," and should be appreciated and used in Bible Class talks. And even an orator should not be encouraged unless he have an aptness for teaching--an ability to make matters clear, and not as some to use fine language and yet only confuse the hearers. With small groups "Parlor talks" and "Bible Class" studies are in our judgment preferable to set sermons.

(6) Even if there be a recognized "preacher" in the company, there should be, if possible weekly, a meeting at which all could be heard, on the lines of propositions 1, 2, 3 and 4 above;--a Bible-Study class.

(7) There should be, if possible, one meeting per week for prayer, praise and testimony--a meeting not for doctrinal discussion but for spiritual exercise and enjoyment, and for self inspection and mutual helpfulness in holy things.

(8) The congregations established by the apostles appear to us to have had both the Congregational and the Episcopal features.

The Congregational feature is seen in that each congregation had the control of its own affairs under the Lord, its head, to whom alone it was responsible; and each regulated its own ministry.

The Episcopal feature is seen in the fact that it was understood and expected that the Lord, the great Shepherd of his sheep, would provide pastors, teachers, etc., for the perfecting of the saints for the work of the ministry. (Eph. 4:11-13.) The congregations looked for the Lord's providential leading in this matter, yet were not unmindful that there were many false teachers raised up by the adversary, and they sought to prove their teachers.

When, and so long as, teachers were recognized as having been God-provided, and so long as they approved themselves by conduct and the Word of God, to the congregation, they had more honor than others; and their opinions were given proportionately the more weight. (1 Tim. 5:17; Heb. 13:17; Rom. 12:10; 13:7.) But still

R1848 : page 182

the power rested with the congregation to reject any teacher according to their judgment of the Word and will of God.

(9) Love is the only bond of perfectness--the perfect bond. Neither bind yourselves nor others with any other bond. Love supreme to God will mean that loyalty to his Word will outrank all other considerations; love for the brethren will mean a generous readiness to see as many as possible of each other's virtues and talents and to seek for each other's highest spiritual welfare--whatever the channel.

(10) Avoid all "organization"; meet as a family of God; recognize as "brethren" all who profess forgiveness of sins through faith in the precious blood and who show by their daily life that they are "striving against sin"; and choose your honored servants from your midst. In choosing seek not your own will or glory, neither that of other brethren, but the will and glory of God only, remembering the foregoing considerations as you find them Scriptural.

Should the Editor have occasion to send any special messenger to you he will probably give him his personal letter of commendation. (The giving of such letters is usual among friends whether Christians or of the world. But every child of God should feel a special responsibility as to whom he recognizes as friends or introduces to God's people as teachers.) If a Brother come to you bearing such a letter signed by the Editor, you may know that he is one with whom the Editor is well acquainted, and who he believes has some special talents for serving to you the bread of life.

===================

R1848 : page 182

CONSECRATION VS. THE WORLD AND ITS AFFAIRS.

A BROTHER, once very deep in Secretism, and who knows that the Editor has had no such experience, writes as follows:--

DEAR BROTHER RUSSELL:--Your remarks under caption of Secret and Beneficial Societies in TOWER, of June 15, '95, seem rather funny to me. You hit the nail very fairly considering that you were hammering so much in the dark. I am glad that you defend the principle of protection as afforded by legitimate or old line companies, life, fire and accident. With you, however, I think their days are numbered. No human business was ever organized with broader and more philanthropic intentions than Insurance, and no business has been so abused and diverted from its real purposes. When Insurance fails (as it has failed) from the effect of selfishness, we can not hope that any human work will succeed.

As to the secret societies, they use a ritual applicable to each different degree, which is fully as reasonable as that of many of the churches, and like those of the churches, it is usually of heathen origin. The worship of the Sun appears prominently in Masonry, and so it does in the service of the Catholic and Episcopal churches. The term "Worshipful," as used in masonry, is now practically obsolete, but was formerly and generally used as a term of respect. I occupied the station of "Worshipful Master" for three years, but I never received the adoration of my fellow mortals, and I certainly never gave it to others. Your suggestion, that it is done ignorantly, is a good suggestion, but it does not apply in that case. Perhaps no man in my state, during the twenty odd years I was a member of the fraternity, gave more careful study to the symbolism of Masonry, its moral teaching, and its jurisprudence.

While masonry does not inculcate the worship of its officers, it does what is worse; for in its essence the symbolism used in the ceremonies are derived from devil worship.

Although no longer unequally yoked with those unbelievers (2 Cor. 6:14-17), I do want to say for those who are still in the bondage that they have much excuse. Masonry consists very largely in a series of moral instructions, taught agreeably to ancient usage, by types, symbols and allegorical figures. It is a system, and a very beautiful system--as is very much of Satan's work--when seen from the worldly standpoint.

Your fellow-worker in the best (not the worst) of bonds.

***

Another Brother writes:--

"Masonry is not Christianity; and he who is so deluded as to think it is, is led thereby into a labyrinth of grievous errors. I think I know what I am talking about, for I was for seven years 'Master' of a 'Lodge,' and conferred hundreds of degrees. Masonry will not take away sins, or save a soul from death; and it is a grave question whether or not a child of God has any business spending time and money in any worldly institution. There is nothing pure that is earthly, but purity comes down from above."

***

R1849 : page 182

An interested Brother writes us as follows:--

I send in this letter a check for Five Dollars to be spent in the Lord's work.

May I offer a suggestion? I wish very much that the TOWER would contain an article on entire consecration. I know many of the articles in the TOWER have that thought as their basis, but I feel that the Lord is testing us, and that an article of that kind would help us.

When we have consecrated our all to God, I believe our all comprises whatever we have--time, money, strength, everything. Now I think we (at least, some of us) fail to see what a great privilege we could have, in being permitted to help spread this blessed gospel of joy and hope in the Lord and the resurrection from the dead. We are poor in this world's goods, but we can give a little; and that mite I think should be used in the Master's service. One of the sisters, a dear, good woman, was speaking, a short time since, about an organization, known as the A.P.A., and declared her belief in its principles and her intention of contributing to its support. I was much surprised, as she had just symbolized her consecration by immersion. I tried to show her that, even if nothing could be said against the order from an earthly standpoint, she was running for the prize of the high calling; that her health, time, money and all the other blessings she enjoys come from and belong to the Lord, and should be used in his service; that we are dead to this world, its pursuits, enjoyments, hopes, organizations; and that if we give money or influence to support worldly things, we are not living up to our consecration.

I believe in the truth as revealed to us to-day, and am blessed in being permitted to see clearly the plan of God.

REPLY.--This letter itself is quite a good expression upon the subject of consecration. Other expressions on the subject will be found in MILLENNIAL DAWN, VOL. I., pp. 233-239, 346-349; VOL. III., pp. 208-210; and others in ZION'S WATCH TOWER, May 15, '93, p. 153; Feb. 1, '94, pp. 38-40; etc.

***

A young Brother recently interested inquires: Do you think it is proper for the saints to use tobacco? We reply:

Tobacco is not specifically condemned in the Bible;

R1849 : page 183

though the principle of discarding every defiling, abominable thing is distinctly taught; and therefore every Christian is privileged to spend as much money for it and to eat and smoke as much of it as he sincerely believes will do him good, physically and spiritually, and result to the Lord's glory--"Whether we eat or drink, or whatsoever we do," it should be done with an eye single to the Lord's glory. --1 Cor. 10:31; Col. 3:17; Matt. 6:22.

The Apostle says (2 Cor. 7:1), "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Speaking for myself, and I believe that this is also the judgment of all faithful Christians who have to any extent put in practice the Apostle's words, I would say that I cannot see how it would be to God's glory, or to his own profit, for any Christian to use tobacco in any form. He "that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.) We cannot imagine our Lord reeking with the fumes of tobacco or putting into his mouth anything defiling.

===================

R1849 : page 183

THE BRAZEN SERPENT.

--AUG. 11.--NUM. 21:4-9.--

Golden Text--"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
--John 3:14.--

THE incident of this lesson needs no additional words of explanation. Its full import is brought before us in the Golden Text. The fiery serpents represented sin, whose bite is deadly. "The sting of death is sin;" and "the wages of sin is death." In sending Israel relief, God foreshadowed the greater relief he would afterward send to mankind in general,--Christ the sinners' ransom-price.

The serpent was of brass (literally, copper), which is a type of the human nature.* God thus declared in type that the man Christ Jesus would be lifted up upon the cross as our sin-offering, as it is written, "He [Jehovah, the heavenly Father] made him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him." (2 Cor. 5:21.) "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16.) As Israel looked to the brazen serpent for healing, so must all the sin-bitten children of men look to Christ, the sin-offering, for healing from sin and death. Christ took the sinners place; he bore the full penalty of our sins; his flesh (his humanity) he gave for the life of the world. Wherefore, he was also highly exalted to a nature superior to the human which he had sacrificed, even to the divine nature, and given a name which is above every name, that at the name of Jesus every knee should bow. (John 6:51; Isa. 53:5,6; Phil. 2:7-11.) Thus we view him, not only as our Redeemer, but also as our exalted Lord with power and authority not only to deliver us from the sleep of death but also to train and discipline all the willing and obedient up to perfection of character and fitness for eternal life.

The result of the lifting up of Christ will eventually be the drawing of all men unto him. "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." (John 12:32,33.) Yes; it will be the power of the cross of Christ, it will be the love of Christ and of God there manifested, that will be the drawing power upon the hearts of men when, by and by in his glorious reign, and after the great tribulation of this evil day shall have sealed its instruction upon the hearts of men, making them more humble and teachable, all his goodness and grace shall be brought into effectual operation.

It would be a great mistake, however, to confound this drawing power of the cross of Christ which will by and by be realized by all men, with the statement of John 6:37,44,45 --"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out....No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

The class here referred to is not the whole world drawn by the power of the cross in the age to come, but a special class now being selected out from among the world by the Spirit of God through his word of truth and given to Christ as his peculiar treasure--his bride and joint-heir. In the provisions of his wonderful plan God has thus given to Christ all the loyal, consecrated, faithful ones of the Gospel age. They are his, his jewels, called of God to be joint-heirs with him of his glory and kingdom. Had they not been thus called of God and in his plan given to Christ, they could not of themselves have grasped such an honor. To have done so would have been the height of presumption. Their exaltation is therefore of God's own appointment: "they are called and faithful and chosen;" and they are all taught of God--led by his spirit through his word of truth.

And Christ here expresses his pleasure to receive all such according to the divine appointment; and he will raise them up at the last day--the glorious day of his return and the setting up of his Kingdom in the earth--the day, thank God, which even now begins to dawn.

---

*See TABERNACLE SHADOWS.

===================

R1849 : page 183

THE NEW HOME IN CANAAN.

--AUG. 18.--DEUT. 6:3-15.--

Golden Text--"Thou shalt bless the Lord thy God for the good land which he hath given thee."--Deut. 8:10.

AFTER the forty years' sojourn of Israel in the wilderness they were now again on the borders of the promised land and about to enter it. All the rebellious adult generation had died. Only Joshua and Caleb and Moses remained; and even Moses, though faithful and loyal to God to the highest degree, could not enter the land of promise, because in presumptuously and without authority smiting a second time the rock whence flowed the water of life, instead of merely speaking to the rock as he was directed, he committed a sin which typified the sin unto death. The rock represented Christ who was smitten once for the world's benefit; but those who would crucify the Son of God afresh and again put him to an open shame shall not enter into the Canaan of the heavenly rest. Moses did not really commit that sin, but his presumptuous act being a type of it, he could not enter into Canaan, but

R1849 : page 184

must die in the wilderness, though he had come to the very borders and in sight of the goodly heritage.

How solemn this lesson to the Church for whose instruction those types were made! Yes, we may come even to the borders of the glorious inheritance of the saints; and not only so, but we may also lead others there, and yet

R1850 : page 184

ourselves be castaways and die the second death, if we cease to recognize the one all-sufficient sacrifice of Christ our Redeemer and Lifegiver.

Probably Moses knew nothing of the typical significance of the penalty of his rash act; but without a word of complaint he accepted the chastening of the Lord and made diligent haste to accomplish the work of the Lord for Israel before he should lie down to rest. There is a touching sweetness as well as a grandeur of nobility in the devotion of Moses to the Lord and to his work for Israel. When God bade him made ready to ascend the Mount to view the promised land and there to lie down and die alone, apart from all he had loved and labored for so long, Moses' only reply was an expression of deep concern for Israel-- "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, ...that the congregation of the Lord be not as sheep which have no shepherd." (Num. 27:12-17.) And God regarded his request and appointed Joshua to succeed his beloved servant Moses.

Then Moses diligently applied himself to the completion of his work, giving his fatherly counsel to his beloved people in whose interests he had sacrificed every earthly good and for whom he had endured hardness--incessant toil and care and privation and reproach and weariness and vexation of spirit for forty eventful years. How tender and wise his counsel! In it all there is no vaunting of self, no boasting of his own faithfulness; but there are strong and earnest words of exhortation, encouragement, instruction and advice, the account of which read in the entire book of Deuteronomy.

If we read these memorable words so full of wisdom and counsel, forgetful of their import to the Church also, the antitypes of fleshly Israel, and merely as items of Jewish history, we miss discerning the very object of their record. "They are written for our admonition upon whom the ends of the world [the present evil world] are come." (1 Cor. 10:11.) Consider a few of these comforting thoughts in the light in which they shine to us, the spiritual antitypical Israel of God, to whom the promises and exhortations spoken directly to fleshly Israel apply in a wider and fuller sense.

Deut. 4:23,24,30-40.--"Take heed unto yourselves, lest ye forget the covenant of the Lord your God;... for the Lord thy God is a consuming fire, even a jealous God. [See also Heb. 12:29; 10:31.] If thou turn to the Lord thy God, and shalt be obedient unto his voice,... he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them [the Abrahamic covenant, of which the Gospel Church, as the spiritual seed of Abraham, are the chief inheritors.--Rom. 9:8; Gal. 3:29]. For ask now of the days that are past, ...since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is [which God hath done for his spiritual Israel], or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire [out of the glorious manifestations of his adorable presence with the church] as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation by proofs, by signs, and by wonders, and by war, and by a mighty hand and a stretched-out arm, and by great terrors like all that the Lord your God did for you in Egypt before your eyes? [While in those days no wonders were greater than those wrought on behalf of fleshly Israel, they are eclipsed by the greater wonders wrought on behalf of spiritual Israel in their emancipation from the bondage of sin, and in their wonderful leading through all their wilderness way, beset as they have been by foes without and within, hotly pursued by Satan and tempted, tried and persecuted as they have been. What a miracle of grace is every child of God!]"

The text of this lesson is an exhortation to love and loyalty and obedience to God, and to steadfastness in his service. Let us ponder its propositions carefully, and let them sink deep into our hearts.

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." It is not a mere passing sentiment of appreciation that the Lord desires of us: it is all-absorbing love that he desires--a love which delights in God, which meditates upon his law and strives patiently, and at the cost of any sacrifice, to please him. Such love is not natural to us: we must strive for it, pray for it and daily and hourly cultivate it.

Through Moses the Lord indicates how we should endeavor to cultivate this love. It is by meditating upon his just and holy law, his precepts and instructions which manifest to us the glory of his character. Hear him: "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The Christian who abandons the daily reading of the Word of God and meditation upon its precepts is not a growing Christian. The precepts and promises of God are very rich; but they have no sweetness to the soul that does not keep them ever fresh before the mind and delight himself in them, and shape all his course in life in strict adherence to the principles therein set forth. Let us say with the Psalmist: "With my whole heart have I sought thee [Lord], O let me not wander from thy commandments. Thy word have I hid in my heart, that I might not sin against thee."--Psa. 119:10,11.

Then let us weigh well the counsel of verses 10-12, as the principle applies to us with double force. "And it shall be when the Lord thy God shall have brought thee into the land which he sware unto thy fathers,...to give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage." Beloved, shall the goodness of God ever cause us ungratefully to forget him? Many indeed are the forgetful recipients of his favors. How much of the divine bounty in spiritual things has been accorded to the children of God; yet even these blessings misused may be turned into a curse. The light misused may turn to darkness, and then, how great is that darkness! (Matt. 6:23.) If to serve the flesh we make merchandise of the truth received, ere long that inestimable blessing becomes our accuser before God and we are borne out of the light into the outer darkness. And those who thus go after other gods which their own perverse wills set up are liable to the penalty of verse 15 which, in its application to the reprobates from spiritual Israel, corresponds to the faithful warnings of the Apostle Paul in Heb. 6:4-8 and 10:26-31.

===================

page 185

VOL. XVI. AUGUST 15, 1895. No. 16.

CONTENTS.

Special Items: Method of Service, Etc............186
Views from the Tower.............................187
"With What Body do they Come?"....................188
    The General Resurrection......................189
    The Resurrection of Damnation.................190
    The Resurrection of the Just..................191
    "Shall Never Die."............................193
    "We shall be Like Him."......................194
Bible Study: Crossing the Jordan..................196
Bible Study: The Fall of Jericho..................196

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

HOW SOME DO AND OTHERS MAY SERVE.

Many who are tied down by family duties, or other hindrances, so that they cannot go forth giving all their time and strength in the spread of the truth, ask us to suggest methods of service.

You already know of the wonderful privilege you have in the "Silent Ministry" of tract distribution, in which all to a greater or less extent can engage;--at hotels, depots, conventions, on Circus-day in small towns, and at a little distance from churches on Sundays. To have free, for the asking, all the tracts you can judiciously use, is a rare privilege; and to have tracts which present the truth, is another rare privilege.

You already know what opportunities for testifying to the real "second blessing" are afforded by the various "Prayer Meetings," "Class Meetings," "Christian Endeavor Meetings;" and how "a word in season" and the gift of a tract or loan of a DAWN has helped many a poor sheep "out of darkness into the marvelous light" of God's truth.

But now we call to your attention two other methods of service.

(1) Every now and then some of the "blind leaders of the blind," fearing that some of their followers may see the light of the Millennial Dawn, publish in their town paper an attack upon it. What they cannot refute, they feel free to slander and misrepresent, or else to treat sarcastically. It does not require great skill to show their misrepresentations, point out their sophistry, and in a few words tell how much your own heart has been blessed, and your own life made happier and holier, by the truth, and to commend it to others;--and then ask the same Editor to publish your reply. Offer to loan the DAWN to whoever will read it, as the surest way to convince them that its teachings have been misrepresented. Send us a marked copy of the paper containing your article, and the addresses of all who apply for the book on loan in reply to your offer.

(2) Another excellent method is to make note of addresses of specially good, reverent, honest people and write to them of your hope that they like yourself are God's children and truth-seekers; ask whether they have ever read The Plan of the Ages; tell them what assistance it has rendered you, in the study of God's Word and plan; mention its low price, and offer to loan it to them if they are not situated so that they can purchase it; and enclose one tract in your letter, selected for being most in harmony with their article which you commend. If any points in their article must be criticised, do it as gently as possible.

R1852 : page 186

EPISCOPALEANS AND SALOONS.

The Anglican Synod which closed its session in Toronto, Canada, June 18, has control of certain property which it leases for the manufacture and sale of intoxicating liquors. Some objected to this being longer continued and the matter was put to a vote in which the majority decided that the practice be continued, and it is continued.

During the discussion, as reported in the secular press, the "Hon. S. H. Blake declared that God's church should not do the devil's business. Such a policy defeats its own objects. The church ought not to take the devil into partnership and defend liquor licenses on the miserably low ground of dollars and cents."

A London journal says that for eighteen years the Rev. Osbert Mordaunt, a Church of England clergyman, has been the proprietor of a "public house" at Hampton Lucy, Warwickshire. He keeps a salaried manager to attend to the liquor business, and devotes the profits to local improvements.

What think you is the Lord's judgment of such business done in his name and for his glory?

===================

R1851 : page 187

VIEWS FROM THE TOWER.

THE recent onslaught of the Chinese upon the missionaries in certain parts of China, and the general feeling against them in all parts, gives force to the remarks of Rev. E. R. Donehoo of Pittsburg, who has for a long time been identified with Chinese missions in the United States. In an interview, published in the public press, July 29, he said--"He believes the efforts to convert Chinese from Paganism are futile; that although Chinamen go to Sunday School and seem to take an interest in the Christian religion and even profess Christianity, yet they cling to their heathen ideas and ceremonies." "Mr. Donehoo is looked upon as the leader and adviser of the resident Chinese, and has formed his opinion after years of experience and study."

If this be true, if Christianity has no influence on these people who constitute so large a proportion of earth's population, what hope has Rev. Donehoo for the conversion of the world? In what manner does he propose that every knee shall be made to bow and every tongue to confess Jesus Christ? How will he expect to see fulfilled the prayer of our Lord--"Thy Kingdom come, thy will be done on earth even as it is done in heaven?"

We have long seen that the task which Christians have set for themselves--to convert the world and make of it God's Kingdom--is a hopeless one. After more than eighteen centuries not only is there but a fragment of the world Christianized, but many, yea, the majority of those who bear the name of Christ have evidently neither part nor lot in the matter; and like some of old are twofold more the children of destruction than they were before.--Matt. 23:15.

Surely, Mr. Donehoo and all others, seeing their own impotency to fulfil the promises of God, should begin to inquire for the Bringing Back of the King. The eyes of their understanding should quickly see that in him is the only hope of victory over Satan, sin, ignorance and degradation.

One great difficulty in the way of such is the false view of the King and the Kingdom, presented to them by Pre-millennialists; --that Christ will come again in the flesh and with his Church in the flesh set up a fleshly Kingdom. Here is the opportunity for all whose eyes are open to the correct view of the subject to show, to all who have ears to hear, that the Kingdom of God cometh not with outward show, neither shall any say, Lo, here! or lo, there! for it will be in their midst, a spiritual, invisible, powerful Kingdom, like that of the present "Prince of this world," Satan, except that its objects and methods will be right and pure and good, and its servants the servants of righteousness.

Discourage the hopes some are building upon Communistic Colonies, etc., all of which will certainly fail; and encourage them to look beyond the enveloping great and general trouble, which will completely destroy present institutions, to the new order of things which will be established in the hands of the seen agents and representatives of the coming Kingdom--"Abraham, Isaac and Jacob and all the prophets."--See Luke 13:28; Psa. 45:16.

SOCIAL AND FINANCIAL VIEW.

Ten suicides in one day, in London, is the sad record for July 27, '95, never before equaled. But statistics show that the number of suicides is largely on the increase.

One lesson to us is, that notwithstanding the greater advantages and opportunities of life every way, over all past times, yet the poor human family is still and increasingly a "groaning creation." Their groans and pains are often directly and indirectly the result of sin reigning in them and producing discontent. Perhaps pride or ambition have utterly failed to attain foolish or sinful aims; or perhaps after attaining have failed and have wrecked the little emptiness which filled the soul.

R1851 : page 188

Well has the Apostle said to Christians that "Godliness with contentment is great gain." And we might add that the godliness which does not bring contentment is of little value, and not likely to last. We do not mean the contentment of sloth and indolence; but the intelligent contentment which springs from full confidence in the Lord's love, wisdom and power to cause all things to work for good to those who devotedly love him. Such have the peace of God to rule their hearts and can sing:--

"Content whatever lot I see
Since 'tis my God that leadeth me."

They alone in the storms of life can lift up their heads and hearts and rejoicing sing:--

"My Lord how full of sweet content
My years of pilgrimage are spent!
Could I be cast where thou art not,
That were indeed a dreadful lot.

"While place we seek or place we shun
The soul finds happiness in none;
But with our God to guide our way
'Tis equal joy to go or stay."

***

Business prosperity has suddenly returned to the United States to the great relief of many who for some time have been finding it difficult to hold on to life and its necessities. WATCH TOWER readers have been pinched considerably, for amongst them are not many great or rich. About 5,000 have been unable to even pay for their TOWER. The colporteurs too, who have found it difficult to pay their ways during the past year and a half are doing better now, and we rejoice with them.

Of course the Tract Fund suffered too, but we refrained from mentioning the fact lest it should cause pain to some who have been unable to do all that their hearts had hoped in the beginning of the year; and lest some should strain themselves or deny themselves life's necessities in order to have a share in this service. Indeed now that the pressure is easing up we may say to the praise of our Lord that he has supplied the necessities of the work most wonderfully, --from one source or another: hundreds of thousands of tracts have been printed and shipped to all parts of the world; and MILLENNIAL DAWN, VOL. II., in Swedish and in Danish are nearly ready.

At the beginning of the year we feared that we should be unable to keep Brother McPhail on the road continuously: but as the reports of his visits showed them to be profitable to the Lord's flock spiritually, and as the Lord continued to supply the means, he has been continued; and now we have in view another traveling representative, hoping to add thereby to our Lord's glory and to your spiritual prosperity. Remember that the Tract Society's "pilgrims" never solicit money and never take up collections.

***

The revival of business will be unfavorable to some. Be on your guard; and be not overcharged with the cares of this life.

Some seem to forget that present prosperity is as much in line with our expectations and expositions of Scripture as were the adverse times. We have repeatedly pointed out that the "pangs" of trouble will grow more sharply severe and more frequent until the birth of the new order of things, applying the great Apostle Paul's simile of 1 Thes. 5:3. Indeed, we expected the present interval of quiet and prosperity six months earlier than it came; and so announced in our issue of July 1, '94, p. 226, and 230. See also Jan. 1, '92, View; and MILLENNIAL DAWN Vol. I, Chap. 15.

===================

R1852 : page 188

"WITH WHAT BODY DO THEY COME?"

THE following is a quotation from the Easter Sermon of T. DeWitt Talmage, D.D., with comments thereon. Mr. Talmage said,

"'Why should it be thought with you an incredible thing that God should raise the dead?' Things all around us suggest it. Out of what grew all these flowers? Out of the mold and earth. Resurrected. Resurrected. The radiant butterfly, where did it come from? The loathsome caterpillar. That albatross that smites the tempest with its wing, where did it come from? A senseless shell. Near Bergerac, France, in a Celtic tomb, under a block, were found flower seeds that had been buried 2,000 years. The explorer took the flower seed and planted it, and it came up, it bloomed into bluebell and heliotrope. Two thousand years ago buried, yet resurrected. A traveler says he found, in a mummy pit in Egypt, garden peas that had been buried 3,000 years ago. He brought them out, and on June 24, 1844, he planted them, and in thirty days they sprang up. Buried 3,000 years, yet resurrected!

"Do not this waking up of men from trance, and this waking up of grains buried 3,000 years ago, make it easier for you to believe that your body and mine, after the vacation of the grave, shall rouse and rally, though there be 3,000 years between our last breath and the sounding of the archangelic reveille? Physiologists tell us that while the most of our bodies are built with such wonderful economy that we can spare nothing, and the loss of a finger is a hindrance, and the injury of a toe-joint makes us lame, still we have two or three apparently useless physical apparati, and no anatomist or physiologist has ever been able to tell what they are good for. Perhaps they are the foundation of the resurrection body, worth nothing to us in this state, to be indispensably valuable in the next state. The Jewish rabbis appear to have had a hint of this suggestion when they said that in human frame there was a small bone which was to be the basis of the resurrection body. That may have been a delusion. But this thing is certain, the Christian scientists of our day have found out that there are two or three superfluities of the body that are something gloriously suggestive of another state."

A writer in the American Practitioner and News, a medical journal, comments as follows,--

"In the celebration of the great festival of the Church commemorative of the risen Lord it was expected that the

R1852 : page 189

sermons delivered would repeat with poetry, eloquence, and sometimes with logical force, whatever science, history and philosophy may have contributed to the argument of the resurrection; but the scientific world was hardly prepared for such a breath-taking novelty as that put forth by the great Brooklyn divine.

"In truth, the facts of science give little if any support to the hypothesis of the resurrection of the physical body; and, recognizing this, wise preachers generally confine themselves to St. Paul's allusion to the seed, etc., and call upon their hearers to take the rest upon faith.

"The statements that seeds have been preserved for thousands of years, and then have grown, is on a par with the stories of frogs and other lower forms of life that have lain imprisoned in clay or rock for centuries or kiliads, and have been found still living when their prison houses were broken by the miners. The truth of the statements has been wisely questioned; but, if they be true, they give no help to the argument for the immortality of the soul, and, with greater force be it said, absolutely no support to the hypothesis of a resurrection of the physical body.

"It is strange that any man in possession of the truth, and with a mind capable of reasoning upon the truth, should parade any such analogical rubbish before an audience of cultivated men and women! For such arguments can have no weight till the fable of the Phoenix rising from his own ashes and the resurrection of a dead tree from the decaying compost of roots and branches can be scientifically demonstrated.

"'Tis not worth while to argue such questions, since there can be no analogy between a resurrection of a body out of grave mold and the development of a plant or animal from an impregnated seed or egg. One is only a case of delayed development, while the other can be nothing less than the reconstruction of dead and disintegrated elements.

"As for the hypothesis that there is in the body an indestructible germ that will resist death, and on resurrection day reconstruct the body, there is nothing in all the realm of anatomy and physiology to support it. It is an ancient conceit, and has far less significance than the fable of the Phoenix. And to say that this hypothesis gains any support from the fact that there are in the body some organs whose function is not fully understood is absolute nonsense. Dr. Gilbert asks Dr. Talmage to look at the decayed and tissue-stripped wrecks at the end of a season of dissection. We would invite him to look at the ashes and caput mortuum after a cremation, and find the elements out of which the old body of the subject is to be reconstructed....

"The hypothesis of the resurrection of the physical body

R1853 : page 189

can find no support in either science or philosophy. If it is to be received as truth, let it be taken on faith as a fact of revealed religion; but do not let us make it ridiculous by trying to support it upon far-fetched facts and impossible analogies."

***

The foregoing conclusions based upon a scientific examination of the facts are in most thorough accord with God's revelation--the Bible. It is the statement, "I believe in the resurrection of the body," made by various church-creeds, but not by the Bible, that misleads so many. Many think the expression a quotation from the Scriptures, and hence endeavor to believe it, despite every evidence of fact and reason to the contrary. The Bible never makes the absurd statement that the bodies which we bury will be raised again. On the contrary, in explaining the philosophy of the resurrection, and illustrating it, Scriptures state most emphatically, "Thou sowest not that body that shall be."--1 Cor. 15:36-38.

It is a fact that very many corpses become fertilizers for the roots of trees, which absorb their elements, and that thus, during centuries, the constituent elements of many human bodies have passed repeatedly from tree to fruit and from fruit to animal organism again. And to believe that in preparing the resurrection body God will use his omnipotent powers to recover every atom of matter which once composed the old body is absurd; especially when he has said nothing of the kind, but does speak to the contrary. Indeed, if it be true that our bodies are continually in process of decomposition and change, which waste is continually supplied by food, and that a complete change of the entire system is accomplished every seven years, then a man dying forty-nine years old would have had substance enough for seven bodies if every atom of it were given back to him in a resurrection body. And if such a conclusion seems foolish, is it not equally foolish to suppose that God will seek the elements which composed the body at the time of death, as necessary for his work of reconstruction? He who has created all things is surely as able to create bodies from new matter as from the old elements, which should require to be sought for throughout the animal and vegetable kingdoms. It is such foolish misrepresentations of the Scripture teachings which makes infidels of many men of sense;--who do not examine the Bible on the subject for themselves, but judge it by the testimony of its professed expounders, Dr. Talmage and others.

THE GENERAL RESURRECTION.

By the term general resurrection we mean that provision for attaining everlasting life which God has provided for humanity in general. As the Church of this Gospel age is "not of the world," but a specially select or elect class, "chosen for a purpose," so their resurrection is to be totally different from that of the world. Their resurrection is called in Scripture the first or chief resurrection, in which only the "blessed and holy" will have a share. We leave the consideration of that special resurrection until after we have considered the general resurrection.

While the fact that a resurrection is provided for all through Christ's death is abundantly stated in the Scriptures, minute and detailed descriptions of it are not given. God evidently did not design to acquaint the world with the detail of his plans before the time; and he furnished only such data as would enable his Church to reason it out in the light of the present due time.

To understand why God has provided a resurrection for all is important in its bearing upon the subject. It is because Jesus Christ by God's grace tasted death for every man--because he thus redeemed all from the death penalty inherited through father Adam. God's object in providing a ransom co-extensive with the fall was that, as by Adam's disobedience many were made sinners and shared

R1853 : page 190

his death penalty, even so, by the obedience and sacrifice of "the man Christ Jesus," all may by faith in him be justified from sin, and attain eternal life through resurrection.

Our Lord declared that eventually, "All that are in the graves shall hear the voice of the Son of Man and come forth; they that have done good [the justified and approved of God through Christ] unto the resurrection of life, and they that have done evil [all not so approved] unto the resurrection of damnation [literally, judgment]." (John 5:28,29.) The resurrection unto life, refer to the saints, the "overcomers," and will be considered later; we now have to do only with

THE RESURRECTION OF DAMNATION.

The expression--"unto the resurrection of damnation" would better be translated "unto resurrection by judgment." The translators of our common English version supposed that there was no hope except in the present life, and consequently could think of no object God would have in calling the unjustified from their graves, except to damn (i.e., condemn) them publicly, and send them to eternal torment; and they translated accordingly. Had they translated correctly, they or others might the sooner have gotten the true import of our Lord's words. Judgment (Greek, krisis) signifies a trial, with a sentence as a result. The world of mankind, by reason of Adam's disobedience, all passed under his sentence (Greek, krima, rendered "judgment" in Rom. 5:16) once, and consequently needed no more sentencing: the one sentence forfeited all rights to life on the part of Adam and his children: but our Lord was about to finish the great sin-offering at Calvary, and, as one of the results of his ransom-sacrifice, he declared, in the words under consideration, that there would result not only a resurrection of the justified to life, but also a resurrection by judgment of the, as yet, unjustified ones.

In considering the meaning of "resurrection by judgment," it is needful that we recognize a difference between mere awakening from the sleep of death, and full resurrection. The awakening that we may expect for the world will be similar to that of Lazarus of Bethany, of the son of the widow of Nain and of Jairus' daughter;--the restitution of a small measure of life, such as had been previously enjoyed. But so far from this awakening being a full, complete resurrection, it will be only the first step necessary in that "resurrection by judgment" which is to be thrown open to all. That awakening will be after the Kingdom of Christ and his bride (the overcomers, the saints) has been fully established;--after the nations then living shall have been brought under the influence of the Kingdom, and been considerably blessed by the knowledge of the truth, then fully revealed.

As soon as they are awakened the knowledge of the Lord will begin to reach them, and then their judgment or trial will begin. If obedient to the knowledge which will then reach them, they will gladly accept Christ as their Redeemer and King, and come under subjection to the terms of his New covenant; and then, under the provisions of that time, their restitution will begin. It will progress rapidly or slowly according to the degree of their zeal and love for the Lord and for righteousness. It will thus be a restitution by judgment, or a resurrection by or according to judgment: a judgment according to their obedience or disobedience.

Thus resurrection, secured for all by our Lord's death, will be granted or offered to all; but it will be forced upon none. Whoever does not choose to gladly accept it, whoever does not enter into the very spirit of the Lord and his righteous arrangements, will be accounted a "sinner," and will be cut off from life at the close of his first century of experience if he does not by that time heartily accept, or if at any time afterward he should grow weary of well-doing.

Full resurrection--full raising up to the grandeur of life and nature lost in Adam will, therefore, not be attained by any of the world (sharers in the "resurrection by judgment") until the close of the Millennial age of trial and restitution. (Restitution by trial and resurrection by judgment are synonymous expressions.) And even then, it will be only such as shall be "accounted worthy"--only such as, by that time, under the discipline of that age shall have developed characters fully in conformity with that of our Lord. Their perfection will be the resurrection of all that was lost by Adam and redeemed by Christ;--perfect manhood, as Adam possessed it when in God's image, before he sinned and fell; but with the addition of knowledge and character, incident to the experiences of the fall, the redemption and the thousand years restitution, uplifting and resurrection by judgment.

Some have raised the question whether or not God whose "work is perfect" could recreate and awaken men in an imperfect condition. We reply, No; God does not deal with or judge in any manner the imperfect man. Hence, as soon as Adam became a transgressor God sentenced him and abandoned further trial. In accordance with this we have the statement, "The Father judgeth no man, but hath committed all judgment unto the Son." Thus the law of God's Empire stands firm that "all unrighteousness is sin," and that "the wages of sin is [not another trial, but] death." Meantime God's mercy, without impairing his law, provided Christ as the Ransomer and Judge of fallen man;--to judge them in their imperfection and to bring them up to perfection. Indirectly this will be God's judgment, as we read, "God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained" --Christ. (Acts 17:31,32.) And the Apostle explains that "Christ died and revived [oldest Greek MSS.] that he might be Lord both of the dead [mankind] and living [angels, etc.]." (Rom. 14:9; 1 Pet. 3:22.) He gained this right to judge and to help fallen man by purchasing him with his own life,--"a ransom for all." The angels who "kept not their first estate" needed not to be

R1854 : page 190

purchased before they could be judged or tried; because they had not been sentenced to death and are not in death.

But the fallen angels are to be granted a trial (1 Cor. 6:3),

R1854 : page 191

and hence it is stated that our Lord shall "judge [both] the quick [living] and the dead at his appearing and kingdom."

However, the fact that mankind are all said to be "dead" does not imply that they must all become totally unconscious in death, nor that any will be judged or tried while unconscious in death. On the contrary, Adam was a "dead" man as soon as God pronounced the sentence of death upon him, although he was 930 years in dying; for life represents the perfect state in which there is no element or degree of death. Thus the Apostle writes to the Church, Ye are "passed from death unto life [reckonedly]." And our Lord said to one, "Let the dead bury their dead." "He that hath the Son hath life [reckonedly, already]; and he that hath not the Son of God hath not life." (1 John 5:12.) The same thought of judging or trying the "dead" is put before us in Rev. 20:12. "I saw the dead, small and great, stand before God:...and the dead were judged," etc.

In perfect accord with this view (and no other) is that peculiar statement of John 5:25: "Verily, I say unto you, The hour is coming* when the dead shall hear the voice of the Son of God; and they that hear shall LIVE." According to the general conception this should read, they that live shall hear, but this would not have been true and in harmony with the plan; hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plan for that coming age. All are dead--under death's dominion; death has passed upon all. The Redeemer has come, the ransom has been paid, and in due time all the dead "shall hear (be brought to a clear conception of it), and they that hear (receive and obey it) shall [in due time] LIVE"--reach perfection of life--perfection of being.

As a matter of fact, no one will be judged in an unconscious state of death. All will be awake in the sense of having consciousness; but during the entire Millennial age, while being raised up out of death to perfection of life, they will still be "dead," although like the Church of the present time they will be reckoned as though they had passed from death to life, from the moment that they accept the New Covenant of the Lifegiver.

It will be necessary for all of the "body of Christ," the saints, to die; for sacrifice, even unto death, is their covenant; but it will not be necessary for every individual of the world to go down into the unconsciousness of the tomb in order to comply with the sentence upon Adam;+ for as we have shown they are already legally dead and can get no life except from Christ, the Redeemer and Life-giver. If we were to be held to the letter of the penalty, it would mean that we would not only surrender every spark of life, but that it is forever forfeited. It is from this penalty--as a whole--that we were redeemed by the precious blood. Hence, he who has become

Lord [rightful controller] of the dead can stop the dying at any stage he may please, and begin the life-giving processes of the New Covenant. We may expect therefore that as soon as the Church has been exalted to Kingdom glory the restitution or revivifying or raising up processes will begin--with those "dead" men and women then (in the ordinary sense of the word) "alive." When it shall have progressed considerably (possibly a century or two later) the process will extend to the awakening of some of those "dead" ones who had lost every spark of life. When their judgment shall have proceeded to a reasonable degree, others will be awakened, until all that are in the graves, "the dead, small and great," will be standing judgment before the great white throne which God has so graciously provided and promised.

While the bodies with which they will be awakened or "come forth" from hades (the grave) will be physical bodies, human bodies, of flesh and blood and bones, they will not be the same bodies; for not the body, but the being is to be restored. And they will be very different at the completion of their restitution from what they will be at its beginning--at the awakening. Their awakening will be in bodies such as men have at present--imperfect bodies --mentally and morally; but we should suppose that a reasonable amount of physical restitution would be granted at once such as our Lord's miracles intimated. We do not suppose that any will "come forth" blind, deaf, leprous, etc., and it will take the "resurrection by judgment," during the "times of restitution," to develop gradually to perfection the features and organs marred by the fall.

This method which God has adopted, of "resurrection by judgment"--a resurrection which will not be complete until the thousand years are finished--is manifestly a wise one. It affords every possible opportunity for even the most debased to take of the water of life freely. It gives say twenty times as much experience with the effects of righteousness as each had known in the unsatisfactory pleasures of sin in the present life. It carries the identity of man, from the time of his experiences with sin, on to the completion of his experience in divine favor and righteousness; whereas much of the benefit would be lost in any other manner of resurrecting the world of which we can conceive. If resurrected (lifted up to perfection) at the moment awakened, men would not know themselves or each other, --so great would be the changes mentally, morally and physically.

THE RESURRECTION OF THE JUST.

The resurrection of the just or righteous is marked off in Scripture as totally distinct from the general or world's resurrection above considered; but the name just does not signify that any of Adam's race can be said to be "righteous" or perfect, in the absolute sense, but that the overcomers, the Church, are reckoned so,--accepted as perfect in the Beloved, their Lord and Redeemer.

---

*Sinaitic MS. omits "and now is."

+It may occur to some that Heb. 9:27, "It is appointed unto men once to die," is a contradiction to this; but only because of a total misapprehension of the meaning of this scripture, which is fully explained on page 78 of Tabernacle Shadows of Better Sacrifices, which most of our readers already have.

R1854 : page 192

This resurrection of the just began with our Lord, the only actually just or perfect one. He was not of Adam's seed, but was holy, harmless, undefiled and separate from sinners. It will be completed in the resurrection of "the Church which is his body." It is therefore called "His resurrection" (Phil. 3:10), "the resurrection" (Emphasis in the Greek--1 Cor. 15:42; Phil. 3:11), the first or "chief resurrection."--Rev. 20:6.

This is called "the resurrection of [or to] life," in contrast with the "resurrection by judgment" (John 5:29), because those who are accounted worthy to share this resurrection will have already passed their judgment or trial in the present life; and will have been accepted by the Lord as "blessed and holy," "overcomers;" and therefore it will not be necessary for them to pass through the thousand years' judgment with the world. Nor will it be necessary for them to wait for life until the end of the world's judgment, trial or probation. (1 Cor. 11:32.) Having been already declared "worthy" (Rev. 3:4,5), they will be given the gift of life, the life, perfection in life, at the beginning of Christ's reign of glory and power--for they are to reign with him as his Bride and joint-heirs. Hence it is that in describing the resurrection of the Church the Apostle (1 Cor. 15:51,52; 1 Thes. 4:16,17) declares that (instead of being awakened imperfect and requiring a thousand years to reach perfection, as will those of the resurrection by judgment) the members of the true Church will, at the appointed time, each receive life in complete measure instantly--"the dead in Christ" first, and afterward those who are alive and remain at that time.

While telling us through the Apostle that we can see the glories of our resurrected condition only dimly now, the Bible nevertheless gives us some clue to our future condition. It describes the resurrected condition of the Church, the overcomers, saying, "Thus is the [Greek emphatic, special] resurrection of the [Greek emphatic, special] dead, --It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body."--1 Cor. 15:42-44.

This was advanced truth to the Church, whose highest conceptions as Jews had been a resurrection in a body of flesh, an animal body, subject to many of the present blemishes. But the Apostle led them up, step by step, to see the reasonableness of his statement. He began by showing the possibility of the dead coming to life again. He next showed that if the resurrection of the dead be denied it would imply a disbelief in Christ's resurrection; for if it was possible for God to raise Christ from the dead, it is equally possible for him to raise whoever else he may choose, and this he shows is the hope set before the Church in the gospel.--Verses 16-21.

Verse 21 shows that the right or authority to awaken the dead, and to bring some or all to perfection, was gained by our Lord by his death as a ransom for all (See also Rom. 14:9); and verse 22 makes the statement that just as all who were in Adam shared his sin and death, so all who are in Christ share his victory and life. Angels were not in Adam, and did not share his sin and its penalty, death; neither did the lower animals. Only those who were in him, his unborn posterity, and they all without exception, shared both his sin and its penalty. So all in Christ will share his victory and have everlasting life;--but no others, for "he

that hath not the Son shall not see life [in its perfection], but the wrath of God abideth on him."

"All in Christ" has therefore the sense of all vitally united to and related to Christ in faith and obedience;--now the chosen "little flock" only, but by and by, in the Millennial "day of Christ," it will include "whosoever will" of all the ransomed race.

Having established this broad fact, that all in Christ shall be made fully alive, shall have "eternal life," the next step (verse 23) is to show that there are two orders or classes amongst these, (1) the Christ class--"the Church which is his body," and of which he is "the Head, God blessed forever" (Eph. 1:22,23; Rom. 9:5); and (2) afterward those who are Christ's during his presence [during the Millennial reign.]"

The first mentioned class is known in Scripture under the various titles, "joint-heirs with Jesus Christ" their Lord, "brethren," "the bride, the Lamb's wife," "the living stones" constituting, with "Christ Jesus the Chief corner stone," the spiritual or "holy temple" in and through which the world during the Millennial age shall have access to God, and the "royal priesthood" which under the great High Priest shall minister for those who would approach God during the Millennium, "the members in particular of the body of Christ. (Rom. 8:17; John 20:17; Rev. 21:9; 1 Pet. 2:5,9; 1 Cor. 12:27.)
The second mentioned class which will include all of the human family accounted worthy of eternal life during the second presence or Millennial reign of the Christ (Rev. 20:4) are Scripturally known as the children of Christ to whom he will be the Everlasting Father--the life-giver to eternity.
--Isa. 9:6.

Having thus explained the two classes that will get perfect life, eternal life, through Christ Jesus--the Bride and the children--the Apostle proceeds as we have just seen, to describe the first (chief) resurrection, that of the class termed the Bride, the Body of Christ,--the "overcomers" of the Gospel age,--showing that as they will all have finished their course, they will get the perfection of life instantly, being made without further process or trial incorruptible, glorious, honorable, powerful spirit-beings. And then, lest any should get the idea that all will be thus changed from flesh to spirit-beings in the resurrection, he adds (verse 44), "There is an animal body and there is a spiritual body." Then he proceeds to show (verses 45-48) that the first Adam is the sample of what an earthly or animal body will attain to in the resurrection, and that the Lord in his resurrection, "a life-giving spirit," is an illustration of the resurrection condition of the Church; and he assures

us that so surely as we have been born of the flesh and thus attained something of the likeness of the earthly or animal man, so, being begotten by the spirit to the new, "divine nature," we, if subsequently born of the spirit, shall also bear the likeness of the Lord, the heavenly one, and ourselves be heavenly beings.--Verse 49.

Lest we should stumble into supposing that our resurrected bodies will be merely called spiritual, but yet actually be flesh and blood, as now, the Apostle adds, "Flesh and blood cannot inherit the Kingdom of God." The promise and hope held before the Church was always the hope of the Kingdom. For it all have prayed, "Thy Kingdom come, thy will be done on earth as it is in heaven;" and our Lord said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." (1 Cor. 15:50; Luke 11:2; 12:32; Dan. 7:18,22.) Attention is thus called to the fact that the Church, the "little flock," the kingdom class, which is to bless the world, is to be made spiritual, like Christ, and be no longer "flesh and blood," after its resurrection; while the blessing it is to bring to the willing and obedient of the world will be "restitution," of all the human powers represented in the first man created, the perfect, earthly, fleshly image and likeness of the invisible God, who is a spirit.

Then the Apostle, putting himself in the place of his readers, knew that their next thought would be--Ah, then! If all the Church must be spiritual to have a share in the Kingdom, and if the dead in Christ are to be raised spirit beings, like the Lord after his resurrection (who as a spirit being could be invisible to men, and was invisible during the forty days before his ascension except for the few occasions of a few moments each when he appeared in various forms as the angels have often done*), then how great would be our loss if we should be "alive"+ when the Lord comes and sets up his Kingdom?

The Apostle gives we may presume as clear and explicit an answer to this supposed query as was due to be understood at that time. He says, "Behold, I show you a mystery, We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump."

Mark! the Apostle's positive assurance is, that a change from the flesh and blood conditions of human nature must take place with all who would be inheritors of the Kingdom; for the change now commenced in the spirit of their minds must be fully completed, and in the resurrection God will give them bodies in harmony with their new minds; they must be fully "partakers of the divine nature" before they could share the realities of the Kingdom. The Apostle makes this so positive that his readers should have no cause to think that he expected a fleshly King, or fleshly joint-heirs with him in that Kingdom. The subjects of the Kingdom will undoubtedly be human beings; but the rulers will be spirit-beings, completely "changed;" for "flesh and blood cannot inherit the Kingdom of God."

Many overlook this, the real point of the Apostle's argument, and imagine that he has said that some of the Church, alive at the second presence of the Lord, will not die. But he says nothing of the kind. Indeed, if he had so said his words would be a contradiction of other statements of Scripture, which declare of the Church, the body of Christ, "Ye shall die like men;" and our Lord's statement, "Be thou faithful unto death and I will give thee a crown of life." Notice that the Apostle does not say that we shall not all die, but that "we shall not all sleep." Those living at the time of Christ's second presence, when he has begun the setting up of his Kingdom, will not need to sleep after they die, and thus wait for the Kingdom. Instead, to them the moment of death will be the moment of change; they will not sleep for a moment, but will be changed the same moment in which they will die, instantly, --"in the twinkling of an eye." This will be at or during the sounding of the Seventh or last trump,--in the beginning or early part of its sounding; for it is a symbolic trumpet, which will sound during the entire Millennium.

After describing thus particularly the chief resurrection of the dead to spiritual nature, body, powers, etc., and that those of the same class living at the time will experience a similar change without sleeping in unconsciousness, the Apostle returns to the consideration of the blessing of the world, by this elect Church, during the Millennium, and the full making alive of all in Christ during his presence and kingdom, saying,--

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality [when the Church has been glorified with her Lord], then shall be brought to pass [during that Millennial reign] the saying which is written [as a general promise to the world-- 'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth.' By the close of that Millennial reign, it can be said] Death is swallowed up in victory! O death, where is [now] thy sting? [Sin and wilful sinners being destroyed by that time, there will be nothing thereafter to cause death.] O grave, where is thy victory?" The Lord with his Church, his bride, shall have conquered Adamic death and the prison-house of death, the grave, shall have been opened, and all the prisoners shall have had fullest opportunity to accept Christ, and the everlasting life which he will offer to all, under the terms of the New Covenant sealed with his own precious blood; and all desiring life upon those terms shall have received it; and all rejecting the gracious, righteous terms shall have been reckoned wilful sinners and been destroyed from among the people.--Acts 3:23.

"SHALL NEVER DIE."

"Whosoever liveth and believeth in me shall never die."--John 11:26.

This text, misinterpreted by many, is made the basis for a very erroneous theory; namely, the claim of some that they are already "living the resurrected life, and will never

---

*See MILLENNIAL DAWN, VOL. II., Chap. v.

+While the world is said to be "dead," the word "alive" is used of the Church.

R1855 : page 194

die." They assume a "holier than thou" manner, and adopt a vegetable diet, refusing animal food, etc., saying that animal foods are proper enough for common people, but not for those believers who have entered "the resurrected life." If their attention be called to the fact that our Lord ate lamb, fish, etc., and placed no restrictions, they reply: That was before his resurrection. You call their attention to the fact that he ate animal food (fish), twice at least, in the presence of his disciples, after his resurrection (Luke 24:41-43; John 21:13), and they are silenced for want of an answer, but not convinced; for they "love to have it so."--Jer. 5:31.

Satan evidently gets a pretty thorough hold upon their self-willed minds; for they begin to misapply Scriptures, by the wholesale, to fit their theory; and if you quote to them the teachings and practices of the apostles, to the

R1856 : page 194

effect that everything, that can be eaten with thanksgiving to God, is proper and not to be despised (1 Tim. 4:3,4), their answers show that they think themselves far beyond the apostles in wisdom and in divine favor. This of itself should be a warning, to all truly led and taught of the Spirit, to let alone and avoid anything with such tendencies to self-esteem and self-righteousness.

Other texts, which they wrest to their own delusion, are such as--"He that hath the Son hath life." "He that believeth in me hath everlasting life." "You hath he quickened," etc., etc. They do not wish to examine the context, which would clearly show that we have everlasting life by faith, and must wait for its actual reception until the time "When he who is our life shall appear," and, by actual resurrection change, give us the eternal life, actually, in our new bodies. If their attention is called to their error they are disappointed, and pass to another of their proof-texts, and so on,--unconvinced, because unwilling to be convinced.

The strongest of their proof-texts is the one cited above, which they think may somehow belong to them, although they admit reluctantly that others believed on the Lord and died, all along during the past eighteen centuries. They still cling to their misapplication of the words,--"He that liveth and believeth in me shall never die;" and fancy that the apostles and others who died could not have been so advanced as themselves,--for the apostles ate animal food.

When the passage is examined in its connection (John 11:23-26), it will be seen that it refers to those who shall be fully made alive in the resurrection.

Not only is the resurrection power vested in our Lord, but also power to keep the resurrected believers alive everlastingly; --the dead shall be made alive, in the resurrection, and if they still believe will "never die."

"YOU HATH HE QUICKENED."

"You hath he quickened who were dead in trespasses and sins." "If the spirit of him that raised up Jesus from the dead dwell in you, he...shall also quicken your mortal bodies, by his spirit which dwelleth in you."

These passages speak of those who are "begotten of the spirit" and are awaiting God's due time, the resurrection, morning, to be "born from the dead." Figuratively, they are already dead to sin, and, figuratively also, alive toward God and righteousness. The new will, or new mind, being brought under the influence of the spirit of God has now a power for spiritual activity in God's service, and may reckonedly begin the resurrected life, in the sense of bringing word and act and thought into captivity to the will of God in Christ.

Nevertheless, we still have the newly begotten will or heavenly mind, "the mind of Christ," as a treasure in our earthen vessels (2 Cor. 4:7), and it will never be satisfactory, to God or to us (except reckonedly through Christ), until the treasure of the new mind or will, polished by the Lord, is set as a jewel in a heavenly, spiritual casket or body, by an actual quickening, as described in 1 Cor. 15:42-44.

"WE SHALL BE LIKE HIM."

To those who, after reading the foregoing and our other writings on the subject, still think that our risen Lord is a man, that he was put to death in the flesh and was quickened or resurrected in the flesh, and that the same body that hung upon the cross and was laid in Joseph's tomb is the Lord's present body,--merely caused to shine and therefore called a glorious body, a spiritual body, etc., --to such readers we can say little more. Some seem to be unable to comprehend that a spirit-body is not a flesh-body and a flesh-body not a spirit-body. Our Lord's words to Nicodemus make the subject very clear. He says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit;" and that no one can even see the Kingdom of God, nor enter into it, except he be not only begotten, but also born of the spirit.--John 3:3-6.

On the one hand, while they admit that our Lord was a spirit-being before he was born into this world, and that as such he did not have flesh and bones (Luke 24:39), some even deny that he changed his nature and became human, that "he was made flesh" (John 1:14), and claim that he was a spirit being all the time as before, and merely used the flesh as clothing and pretended that it was he, pretended to be touched with a feeling of our infirmities, pretended to be tempted like as we are, pretended to weep and pray, while really he was still as ever the mighty one incapable of suffering and death. They claim that our Lord did not die, but that it was merely the fleshly body which he used as a robe that cried, "My God! My God! Why hast thou forsaken me?" and died. And yet these same people imagine that somehow Christ got so fastened to that body of flesh and bones that he could not get along without it since, although they will admit that such a marred and torn fleshly body is totally unsuitable for a spiritual heaven, they think that it was taken there, and that ever since our Lord is compelled to put up with its inconvenience and to bear the scars and marks of thorns and nails. These same people, of course, think similarly of the resurrection of the

R1856 : page 195

Church,--that the sin-deformed and maimed bodies of the present time will be resurrected and taken to heaven to be perpetual inconveniences and disagreeable reminders of the sins and blemishes of the present evil world.

Another class admits that when our Lord was "made flesh" his change from spiritual to human nature was complete, and that thereafter he was the "man Christ Jesus," and that it was necessary that he should be a man, because nothing else than a man's life could redeem the life of the man Adam and those who died in him;--that as by a man came death, by a man should come the resurrection of the dead. (1 Cor. 15:21.) They know, too, that the Scriptures say that Christ was rich, but for our sakes became poor (of a lower nature), and that he took the human nature for the purpose of tasting death for every man. They admit that he did all this and that the Scriptures declare that he who was "put to death in the flesh" was "quickened [resurrected] in Spirit," yet somehow they cling to our Redeemer's flesh-body of humiliation, which he took for a purpose and fully and completely used for that purpose of "tasting death for every man." (Heb. 2:9.) He is to die no more and hence has no further use for such a body. They forget to reason that if our Lord's nature could be changed once, from a spirit-nature to a human-nature, then it could be changed again, from human to divine nature. In some manner, however, they get quite confused on the resurrection and fancy (1) that all of the same dust must be in the resurrected body; or (2) that at least some of the particles of the old body must be there, as a start for God to work upon in producing the new body; or (3) that the new body must at least be flesh and bones, and exactly like the one buried.

A few, driven to the extremity by the Apostle's words, "Flesh and blood cannot inherit the Kingdom of God," say, Oh, no! flesh and blood cannot inherit the Kingdom, but flesh and bones can. They do not see that the term "flesh and blood" is another way of saying "human nature," as in the expressions, "All flesh is grass," and "Flesh and blood hath not revealed it unto thee, but my Father in heaven."

With the wrong thought in mind they stumble over our Lord's statement (Luke 24:39), "A spirit hath not flesh and bones as ye see me have." Understood aright, this passage proves that our Lord's real body has not flesh or bones, for was he not at his resurrection made a "quickening spirit," and is he not now the express image of the Father's person, and is it not plainly written that "God is a spirit?" Our Lord, as one born of the spirit, was spirit since his resurrection, and demonstrated the fact on this very occasion by coming and going like the wind--they could not tell whence he came nor whither he went. "So is every one that is born of the spirit" and consequently is spirit. (John 3:6,8.) It was in order that he might not alarm them that he appeared in flesh and material clothing, and he wanted them to get the full benefit of this fact, and practically said, You are alarmed and think you see a spirit, but you see only flesh and bones, etc., you do not see a spirit, "a spirit has not flesh and bones as ye see me [to] have [or to possess]," assumed for the very purpose of communicating with you, and of a form well known to you for the past three years. He avoided the expression "flesh and blood" for that would have meant, A spirit hath not human nature as ye see me have; and this would have been untrue, for he was changed and was no longer human but highly exalted.

He to whom nothing is real except that which he can see or touch, is unprepared to understand spiritual things. "The natural man receiveth not the things of the spirit of God; neither can he know them, for they are spiritually discerned." Such cannot believe in God except as a great man; they have seen nothing greater than human nature, and to them the words "divine nature" can mean nothing higher than shining human nature.

Our Lord gave the early Church a great lesson on this subject which they learned well; but it, like many other lessons, is wasted upon many who consider themselves part of the Christ to-day. He first taught them that he was no longer dead, but alive. To help them grasp the situation,

the poor mangled body of his humiliation was removed from the tomb; although that body was not any longer he nor its elements even a part of his new resurrection body. Since "we shall be like him" in our resurrection, and since our resurrection is a part of "his resurrection" (Phil. 3:10; 1 Cor. 15:23), it follows that the inspired record of our resurrection would in every particular correspond to his, which was not so particularly described. (See 1 Cor. 15:42-45.) So, then, he was sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. As we shall be changed if we are faithfully his, so he was changed and there put on incorruption, immortality. (Verses 52,53.) This was but the completion of his begetting of the spirit at his baptism: that which was begotten was the new, spiritual nature; it was the same that was quickened into activity in the work of sacrifice given him to do; and it was the same that three days after his work was finished was born. "That which is born of the spirit is spirit;" and he was thus "the first born from the dead," "the first-born among many brethren."

All this is implied, nay asserted, in the declaration, We shall be like him and see him as he is. (1 John 3:2.) Considered carefully with its connections, this statement proves much. The Apostle declares to the "sons," "It doth not yet appear what we shall be [but, if we are to be flesh-beings with present blemished bodies, or bodies at all like them, this statement would not be correct, for we know, alas, too well! what we are]; but we know that when he shall appear we shall [by being changed from mortal to immortal, from animal or human bodies to spiritual bodies, from flesh and blood to incorruption] be like him; for we shall see him as he is." The only conclusion is that if we be not like him, of the same (spiritual) nature, we could not see him as he is, for unless changed and made like he is, we would be like him as he was.

"Thou sowest not that body which shall be." The children of Adam are all of one seed, one kind, and in the general resurrection of judgment those accounted worthy will again have human bodies, like to the perfect sample, --the first man Adam, created in God's image. They will be of the same kind or nature, just as corn always produces corn, and oats always produce oats. The same kind of corn or oats is produced, but not the very grains that were buried. Those who experience a change of nature, from human to divine, now, through Christ, will not have human, Adamic bodies when perfected in the resurrection, but spirit bodies, now begotten and quickened shall be born in the resurrection,--like unto Christ's glorious body.

===================

R1857 : page 196

CROSSING THE JORDAN.

--AUG. 25.--JOSH. 3:5-17.--

Golden Text--"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shalt the flame kindle upon thee."--Isa. 43:2.

THE Golden Text emphasizes the sentiment of this lesson to the children of God. As Israel in passing through the Jordan had nothing to fear because the ark of the Lord, the symbol of the divine presence stood in the midst of the threatening danger, so the Christian has nothing to fear so long as he realizes the divine presence and approval. Through rivers and seas of trouble he may wade, and through fiery furnaces of affliction he may pass, but none of these things can harm him while the Lord is with him.

The Lord's presence and love realized under such circumstances as they cannot be under ordinary conditions give such strength to faith and hope and love as could not otherwise be gained. And thus all things are made to work together for good to them that love God, to the called according to his purpose.

===================

R1857 : page 196

THE FALL OF JERICHO.

--SEPT. 1.--JOSH. 6:8-20.--

Golden Text--"By faith the walls of Jericho fell down after they were compassed about seven days."--Heb. 11:30.

LONG before the Canaanites had been accursed! Long before their land had been promised to the children of Abraham, Isaac and Jacob! The Lord's time had now come to give possession; and the place of entrance was close to Jericho. Jericho was accursed or condemned: its time of judgment had come as that of Sodom four centuries before in the same rich, fertile valley. But God would vary the method for a purpose. As he had made of the Sodomites an illustration of those who would suffer everlasting destruction or second death (Jude 7), so he would now illustrate another thing in the Jerichoites:

he would show in their slaughter, how the "old man" of our fallen nature is to be utterly destroyed by us as "new creatures" under the lead and instruction of the real Joshua --Jesus.

Nothing could be done,--none could fight against Jericho until they had been circumcised; which typified the circumcision of the heart, the putting away, the cutting off, of the love of sin from the hearts of the true Israelites. The next lesson to be typified was that our power over our natural desires (represented by the Jerichoites) must come from God. The natural desires and appetites are protected by strong walls, the will of the flesh, which first must be broken down before we as "new creatures" can conquer our natural selves, our depraved appetites or desires.

This power of God in the type was shown in the fall of Jericho's wall; but before it fell the faith of the circumcised ones was made active as shown in the seven days marching around the city and seven times on the seventh day representing completeness. The slaughter of the Jerichoites, then, represented the victory of true Israelites over self-will, self-love, self-indulgence and over every enemy of the new nature--for the two are contrary one to the other and one or the other must die.--Compare Gal. 5:16,17.

Everything in Jericho was accursed, condemned or devoted; and so everything in and of our carnal nature is condemned or devoted--every living creature must be put to death. This represents that every active influence and principle of the fallen nature must be destroyed, "Mortify [kill] therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [desire], and covetousness [greed], which is idolatry." --See Col. 3:5-10.

Yet the deliverance of Rahab (who afterward married into the tribe of Judah and became an Israelite, and has the honor of being one of the ancestors of our Lord Jesus), shows in type that some of our members once enemies of the new nature may be so transformed that instead of being the servants of sin they may become servants of righteousness, through full consecration. For instance, talents for speaking, writing, teaching, singing, etc., once used in the service of Satan and sin may be reckoned dead and quickened to newness of life and activity in God's service. But as such a transfer could only be through a reckoned death and quickening through faith in the great sacrifice for sin, this too must be illustrated in the type. And it was illustrated in the act of faith which displayed the scarlet cord.

R1858 : page 196

The inanimate valuables, the gold, silver, brass and iron vessels, etc., were all consecrated, too, but not to destruction; they were to be devoted to the Lord's service. So with the truly circumcised Israelites indeed: not only are all their carnal powers to be destroyed as servants of sin but all that they possess is to be consecrated to the Lord's service, their treasures of gold and silver and their ordinary possessions represented in the vessels of brass and iron. All must now be considered as belonging to the Lord: and any appropriation of these to their own selfish uses brings a curse as was illustrated by the sin of Achan, who appropriated of the spoils of Jericho, some gold and silver and a fine Babylonish garment. The result of his covetousness was his own destruction and for a time he troubled all Israel.

So, amongst the spiritual Israelites covetousness of gold, silver and the fine Babylonish garments, is a most fruitful source of spiritual weakness and in many leads to destruction. "For the love of money is a root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. They that will [to] be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."--1 Tim. 6:9-11.

The blowing of the trumpets by the priests may well be understood to typify the proclamation of God's Word against sin and his assurance to his people that he is able and willing to give the circumcised new creatures victory over their carnal propensities. Not until we understand the assurance of the Word of the Lord and have faith therein are we able to blend the shout of victory with the sound of the trumpets and see the obstacles to self-mortification fall before us.

====================

VOL. XVI.   SEPTEMBER 1, 1895.   No. 17.

CONTENTS.

Items,--Tabernacle Shadows........................198
  "   Dawn Vol. II, in Dano-Norwegian.............198
Views from the Tower..............................199
Sobriety, Vigilance, Steadfastness................200
Peace! Perfect Peace!--Poem......................202
"Remember Lot's Wife."............................202
"They Had All Things in Common"...................204
Bible Study: Caleb's Reward.......................206
Bible Study: The Cities of Refuge.................208
Encouraging Letters...............................208

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

TABERNACLE SHADOWS.

Many of the truths of the Gospel were "preached beforehand" in the types and shadows of the Jewish economy. In the service of the tabernacle in the wilderness were embodied the principles of the entire plan of salvation, based upon the sacrifice of Christ, as represented in the bullock whose blood, sprinkled upon the mercy seat, made atonement.

The significance of each article in the tabernacle, as well as of the sacrifices made therein, is set forth in TABERNACLE SHADOWS OF BETTER SACRIFICES, a pamphlet of 104 pages, leatherette bound, illustrated. Price 10 cents, postpaid; 75 cents per dozen.

MILLENNIAL DAWN VOL. II. IN DANO-NORWEGIAN.

This volume is about ready. Orders sent in now will be filled in rotation as received.

Although the cost of these foreign translations is much greater than the English, because the demand is less and the editions smaller, yet the price of MILLENNIAL DAWN in the German, Swedish and Dano-Norwegian languages will be uniform with the English. Some warm-hearted friends of the Truth, knowing that the English editions are sold at cost, and realizing that the foreign editions would cost nearly double, because smaller, volunteered to pay the difference through the Tract Fund, so that the foreigners, who often are less able to purchase, might have the benefit of the low prices of the English. Their donation amounts to four hundred and twenty dollars on each foreign volume.

===================

R1858 : page 199

VIEWS FROM THE TOWER.

IT is not at all improbable that the killing of missionaries in China may lead to a Chinese war in which Great Britain will take a hand, and that event might be considered by Japan opportune for a resistance of Russian interference, and the result might be another war. Such conditions would bring increased prosperity to the United States and Europe for three or four years, supplying munitions of war, etc., and this would put off the financial pressure and great time of trouble a little while. Then the awakening and opening up of China would put her millions of cunning imitators into competition with the mechanics of civilized lands and ultimately make the pressure upon labor all the heavier.

***

Meantime a great reaction is taking place both in England and France, against radical socialism and in favor of conservatism, as shown by recent elections. Not for a long time before has the majority in the English House of Commons been of the Tory party.

But the reaction is less than it seems on its face to be: in fact, the Tory party has abandoned its old lines, and while retaining its old name it is really a "moderate" party in every sense. And so long as financial conditions are at all bearable the majority of the people in all civilized lands prefer to have the judgment and management of affairs in the hands of the well educated and well-to-do, rather than risk the untried schemes of political novices. We may reasonably expect, therefore, that we will see comparative quiet and prosperity for the next few years, to be followed by a greater depression and a socialistic reaction.

***

In the United States, as well as in Great Britain, the growing tendency in religious circles is to ignore doctrines and to make morality and conservatism the tests of fellowship. In both countries there is an increasing tendency to unite for the "purifying of politics," on the "liquor question," etc. For instance, take the following clipped from the daily press:

"METHODISTS IN POLITICS.

"Cleveland, O., Aug. 22.--An important circular signed by every presiding elder of the Methodist church in Ohio has been sent to the members of that denomination throughout the state. It calls for united political action on the part of all Methodists in an effort to elect to the next legislature as many members as possible who will fight the saloons. The circular states that 'special services' will be called for by the elders in this connection in every Methodist church in Ohio."

"SOMETHING NEW UNDER THE SUN.

"At Ayer yesterday thirty-one clergymen, representing six denominations, Baptist, Congregationalist, Roman Catholic, German Evangelical, Unitarian and Universalist, organized a ministerial union to be known as the United Religious Association, the object of which is 'fellowship and acquaintance with each other's religious doctrines, local cooperation with each other on the basis of love to God and man, and to the furtherance of all social reforms and the bringing in of the kingdom of God.' Rev. P. A. McKenna, of the Catholic church at Marlboro, said that he was present with the willing consent of Vicar General Byrne, in the absence of the archbishop, and expressed the most cordial interest in the objects of the association. He was especially emphatic in his Americanism and was heartily applauded by his Protestant associates."

***

It is remarkable that at a time when the so-called "higher critics" and "advanced religious thinkers" are tearing in pieces the Scriptures and discarding the very foundation of all Christian faith, the great sin-offering given by our Redeemer for the sins of the world, we find some defenders of the Bible and the true faith where we

R1858 : page 200

might not have thought to look for them. The following is a portion of a letter written not long since by Rev. Morgan Dix, D.D., pastor of Trinity Church, New York, to Rev. C. Gauss of the Prot. Epis. Theol. Seminary near Alexandria, Va., and published by the latter's consent in the

N.Y. Tribune, as follows:--

"The recent startling appearance of pantheistic teachers in our Church in the person of liberal theologians so-called, the open denial of several of the facts stated in the creed, the contemptuous repudiation of the authority of our Church, the substitution of ideas derived from the philosophy of evolution for the doctrine of the Gospel as the Church has received the same, and the avowed determination to throw the ordination vow to the winds, and freely to proclaim whatever views the individual minister may evolve from year to year, and from day to day, out of his own consciousness--these signs of the hour increase my respect for the men of the old school, who hold, simply and sincerely, the inspiration of the sacred Scriptures, the destructive properties of sin, the need of atonement for sin through the precious blood of Jesus Christ, and the power of divine grace as the sole agency which can put health and strength into the enfeebled and corrupted nature of men. Thus am I, like many others of my own school, in stronger sympathy with the men at Alexandria than they perhaps suspect; believing that we are fighting the same battle for God in Christ against a world fallen and out of Christ, and that we are aiming substantially at one and the same end. It looks as if society was preparing to rise up in general revolt against the Gospel as we have learned it from the Apostles of Jesus Christ, and the Church which he has made the witness and keeper of his revelation. If it does, so much the worse for society. I am very truly yours, MORGAN DIX"

***

The present Pope is pushing forward to regain as much ground as possible.

Some fifteen years ago Chile found that the Jesuits were its worst foes and put an end to clerical interference in politics, etc., although the population and government are overwhelmingly Roman Catholic. But the present pope has smoothed out the difficulty and gotten government and people to forget the injury previously inflicted and to return into sympathy with the Papal authorities. Chile has sent an Ambassador Extraordinary to Rome and in every way is prepared to forget the past and return gradually to a condition as bad as before, or worse.

Effort is being made to have Mexico, whose experience was similar, also to return to the evil control of Papacy. It is the constant scheme at Rome to get back the absolute control of the people formerly held by the Papal clergy. A movement is on foot to have the Mexican government consent to the coming of a Papal Nuncio, with powers similar to those of Mgr. Satolli in the United States.

***

The effort to capture Great Britain for Rome is meeting

R1859 : page 200

with considerable opposition. Writing against the union of the Church of England with the Church of Rome the Dean of Canterbury says:

"Great as is the evil of division, let us be sure that it is incomparably less than that of such a spurious, hollow, artificial unity as is held out by the See of Rome, unity purchased by the subjection of reason and conscience to the arbitrary decrees of a self-styled infallible human authority."

With a view to extending the Catholic movement in England the Pope has just canonized as saints the following Englishmen, Hugo Farrington, Richard Whiting, John Beck and Adrian Fortesque, martyrs.

***

The eight thousand members of the St. Adelbert Roman Catholic Church of Buffalo, N.Y., who have rebelled against the arbitrary rules of the bishop, have decided to secede and organize as an Independent Catholic Church. We learn that these are in sympathy, at least in harmony, with the Polish seceders at Cleveland, mentioned some time since.

***

A Madrid cablegram of Aug. 18 tells that as the Spanish troops were embarking for the reinforcement of the army in Cuba, the Archbishop declared that the Pope like a new Moses had raised his hands toward heaven and was praying that the Angel of Victory might accompany the Spanish army.

We are well aware that the Pope's prayers are usually with the oppressors in every clime; but in the days of Pope Leo IX. it became proverbial that people and ships which he blessed usually met with disaster.

Ah, how much the world needs the real Pope, the real Anointed One, our Lord Jesus, with the true Church, the Royal Priesthood, to take control of the world as the promised priest after the order of Melchizedek--a priest upon his throne. "Thy Kingdom come! Thy will be done on earth as in heaven."

===================

SOBRIETY, VIGILANCE, STEADFASTNESS.

--1 Pet. 5:8,9.--

WHAT more appropriate watchwords than these could express the proper attitude of the Christian soldier? --"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are endured by your brotherhood in the world."

The "brotherhood" includes all the soldiers of Christ throughout the world, and this symbol of their present character is not a mere empty sound; for there is a mighty conflict in progress, a war being waged, and the encounter is one of desperate earnestness. Those who know nothing of this great conflict, and who have no part in it, though they may bear the name of Christ--Christians--really have

R1859 : page 201

no right to that name; for they are not Christ's soldiers. Jesus himself was a soldier, and fought the battle through to the bitter end, and gained the victory. And he is the Captain of all those who accept the redemption he purchased and that follow in his footsteps, and he will lead them on to certain victory, if they faint not.--Gal. 6:9.

The Apostle Paul gives the same idea of the Christian life. He represents it as a desperate warfare, and urges all the true soldiers of Christ to "put on the whole armor of God, that they may be able to stand against the wiles of the devil; for," says he, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places....Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness," etc.--Eph. 6:10-18.

When we consider how strongly our adversary is intrenched in the world--in its ideas, its maxims, its institutions, its policy, its hopes, aims and ambitions--and the Christian life as in direct opposition to all these; and when we further consider how, because we were once partakers of the spirit of the world, the enemy of our souls has strongly intrenched himself in our weak fallen natures; and still further, how, with shrewd subtlety, this invisible, intelligent personal foe is plotting and scheming to allure, deceive and lead us into sin--when with sober judgment we consider all these things, then indeed we realize that we are in the midst of a great conflict.

The three points of attack by the enemy are, as the Apostle John (1 John 2:16) enumerates them, "the lust of the flesh, the lust of the eyes, and the pride of life."

The first of these includes all those appetites and passions common to the whole human family, which in their legitimate uses under the full control of reason and conscience, are right and proper, but which, unduly cultivated until they become the masters of reason and conscience, degrade and debase the man.

The second,--"the lust of the eyes,"--includes all those ambitions to acquire and possess whatsoever things the eye (the natural eye or the eye of the understanding) perceives to be good; i.e., to be gratifying to the carnal mind, the old unregenerate nature. This disposition impels to self-gratification regardless of the rights and liberties of others in any direction. It craves wealth, or fame, or power, or social distinction, and to these ends it inclines to harness every energy of mind and body.

The third,--"the pride of life,"--is the blossom of selfishness, so abhorrent to God and to all good men. It is that disposition in a man which glories in his shame. When the lusts of the flesh and the lusts of the eyes have brought their curse of narrowness, bigotry and conceit; and when they have gone further in depriving fellow-men of their rights and privileges, then pride, the exultation of meanness, has its short triumph, and loftily soars above the unfortunate subjects of its power and gloats over the desolation it has wrought.

These three points of attack by the great enemy are the points which the Lord would have us guard with unwearied vigilance. Be sober, be vigilant, and watch that the enemy gain no approach to the citadel of your heart by any one of these routes.

That he makes repeated attacks is certain; and that these attacks come suddenly and without warning, and often with terrible force, is a matter of experience with all: hence the necessity for sober and constant vigilance. Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be. Even with all the watchfulness and readiness which we can command, the ability to withstand the enemy and to resist his attacks causes more or less suffering, and often taxes the powers of endurance to the utmost. Indeed, we must expect that the tension on our powers of endurance will sometimes be so great as to threaten disruption, and as to surely cause it if we trust to our own strength. We are forewarned to think not strange of the fiery trial that shall surely try us if we are indeed the sons of God and soldiers of Christ, as though some strange thing happened unto us. (1 Pet. 4:12-16.) These things should be expected and carefully prepared for by the Christian soldier.

Peter intimates that the power by which we are to resist the adversary is the power of faith--"whom resist, steadfast in the faith." And John expresses the same thought, saying, "This is the victory that overcometh the world, even our faith." (1 John 5:4.) If we are not strong in the faith, how can we endure hardness for it? Faith must grasp the exceeding great and precious promises of God and appreciate their value. Faith must lay hold also upon the power of God and find the grace to help in every time of need. And faith in a personal righteous God, whose eye is ever upon us, must steadily cultivate those elements of character which are always pleasing and acceptable to him, and which Peter tells us are most essential to our final overcoming in this warfare.--2 Pet. 1:5-10.

He urges that, in addition to our faith in the exceeding great and precious promises which inspire zeal and give us renewed courage, we should give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Then he adds, "For if ye do these things, ye shall never fall."

The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, "by the armor of righteousness on the right hand and on the left," we shall be able to "withstand all the fiery darts of the adversary" and to win the victory of faith and make our calling and election sure.

With this view of the great battle of life to the Christian, what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe intrenched in our flesh.

R1859 : page 202

The powers without are strong indeed, but the civil war with the powers within is by far the most to be dreaded. If we become in any measure intoxicated with the spirit of the world;--if we give way to self-gratification, love of ease, pleasure, a little indulgence of any

R1860 : page 202

of the old dispositions of envy, malice, pride, vain-glory, vaunting of self, headiness, highmindedness, wrath, strife, or any such thing--even a little, Oh, how great is the peril to which we are exposed!

Beloved, let us war a good warfare against the world, the flesh and the devil, seeking and finding, daily and hourly, fresh supplies of grace; for every day and every hour is a time of need if we are but awake to realize it. It is to the warfare with the powers intrenched within that we are again referred, when it is said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) Yes, the task is a greater one, and represents a greater, as well as a nobler, effort. Let us fight the good fight of faith along this line. Let our lives be a daily and hourly struggle to overcome the evil that is in ourselves, to purify and beautify our own characters. Thus shall we be the more fully prepared to strive faithfully and steadily against the foes without --to war a good warfare to the end.

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction--"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be attained--viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer the glorious summit of perfection!

R1857 : page 202

PEACE! PERFECT PEACE!

"Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."--Isa. 26:3.

Peace! perfect peace! in this dark world of sin?
The blood of Jesus whispers peace within.

Peace! perfect peace! by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace! perfect peace! with sorrows surging 'round?
On Jesus' bosom nought but calm is found.

Peace! perfect peace! 'mid suffering's keenest throes?
The sympathy of Jesus brings repose.

Peace! perfect peace! with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace! perfect peace! our future all unknown?
Jesus we know, and he is on the throne.

Peace! perfect peace! death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace.
E. H. BICKERSTETH.

===================

R1860 : page 202

"REMEMBER LOT'S WIFE."

IT WAS in connection with our Master's prophetic warnings respecting the trials of the present day that he used the words, "Remember Lot's wife" (Luke 17:32); and their significance should be comprehended by all who are walking in the light.

The lesson is that those who, under the special guidance of the Lord, are now fleeing for life to the mountain of the Lord's Kingdom, will be held to a much stricter account than others. Lot and his family were not accused of sharing the evil practices of the Sodomites: his wife's outward fault was merely that of looking back; but we may reasonably suppose that this implied a heart out of harmony with her deliverance and in some degree sympathetic with the evil things and evil people which God had condemned as unworthy of life. She at heart clung to the accursed things, even though she did not outwardly return to them, but fled from them; and therefore God brought her no further. She became a monument of the folly of sympathizing with evil-doers after knowing that God has given them up.

Quite a number now need to have their attention called to the antitype of this incident referred to by our Lord as typical. Quite a number are disposed to sympathize and fraternize with those who are under divine condemnation now, and as such sentenced to the second death, destruction, typified by the destruction of Sodom, which we are directly told was "set forth as an example" or type.--Jude 7.

Those who assume to be more gracious and long suffering than the Lord make of themselves opponents, who, instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's conduct as not only wiser, but more just than our own; and consequently when we see any who have ever enjoyed the light of present truth abandoned by the Lord and led into outer-darkness,

R1860 : page 203

we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised," "If any man will do my Father's will, he shall know of my doctrine." Whoever therefore loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart had separated from the Lord's ways previously; for as long as we abide in him as his "elect," it will not be possible for any of the snares of this evil day to entrap us, and none shall pluck us out of the hand of the Lord our Shepherd.

It is proper for us to be watchful of each other's welfare doctrinally as well as otherwise. When we see a brother walking contrary to the Lord's instruction into the snare of the wicked, we are to "have compassion," and while praying for him we are to use our best judgment as to how to help him, "making a difference" according to the circumstances of the case. Some should be dealt with energetically --"pulling them out of the fire." (Jude 22,23.) But while we should always be on the alert to render assistance whenever needed, to convert a brother from the error of his ways (James 5:19,20), we should make no such effort for him as would tend to make us fall from our own steadfastness into the error of the wicked.--2 Pet. 3:17.

When we see others walking in forbidden paths, in the way of transgressors, we are not to follow them there in order to help them out; but to show them the right path by keeping in it and calling to them. When we see some confusing themselves with doctrines and teachings of men, when they know that they are fundamentally wrong, we are not to wade through those doctrines in order to help them out; but we are to remind them that the study of any doctrine which will not square with the foundation is not only a misuse of consecrated time, but that all trifling with that which we know to be error is wrong and dangerous, as all violations of conscience and principle are dangerous.

For instance, at the very foundation of all Christian doctrine lies the doctrine of the ransom. It implies that God is holy and man a sinner. It implies that God is just as well as loving. It implies recovery or restitution, as well as a fall into sin and death. Any teaching, therefore, which either openly denies, or quietly ignores, the "ransom for all, to be testified in due time," must be a doctrine at variance with the doctrines of God's revelation, whether it be old or new, whether advocated by friends or foes, the learned or the unlearned, in the name of evolution or in some other name. Our attitude toward it should be prompt and decided opposition. If others waver we who have learned that this is the test by which all things are to be proved need not waver. If friends get into the quicksands of no-ransom errors, whose name now is legion, and which are growing continually, we should lend them a helping hand to get out, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet of faith are firmly established, and throwing to them the rope of divine promises throughout which is woven the scarlet thread of the ransom, and exhort them to come back to the rock and not attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out their way of escape.

We must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man his dupe; or that the hope of mankind is in their own evolution and not in the ransom and restitution of Scripture; or that he who redeemed will not be the same who will, as the Good Physician, restore and bless all who will accept his grace "in due time." If, after kind and faithful remonstrance on your part, they still persist in exploring and delving into such evident contradictions of God's Word, let them go. Remember that there must be something wrong at their hearts, else they would have no pleasure in the unfruitful works of darkness, but would rather reprove them; and their delight would be in the great divine plan of the ages. (Psa. 1:1-6.) Remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should, therefore, conclude that if the Lord is either thrusting any one out of the light, as unworthy of it, into the outer darkness of the world, or if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness in conversation, reading, etc., but to remain with the Lord and with those who walk in the light, and to seek others to take the places and the crowns of those who deny or ignore the precious blood of the covenant wherewith once they were sanctified.--Rev. 3:11; Heb. 10:29-31.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any one out of the light (Matt. 22:13,14), we cannot hope to bring them back. Had it been proper for them to stay in the light he would not have permitted them to be put out of it.

We do not here refer to slight differences in understanding which should be patiently dealt with, and explained or overlooked, as all the children of one school have not

R1861 : page 203

attained to the same "step" or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the ransom doctrine. If they agree not with this, it is because there is no light in them. And such are to be to us no longer brothers in Christ, but should be considered and treated as of the world--"as a heathen man or a publican." Such are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor to bid them or their work God-speed in any manner. (2 John 8-11.) Some

R1861 : page 204

who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends only must be our friends; his enemies only our enemies. If we affiliate with the Lord's enemies we will at least get into a lukewarm condition towards him and his friends; and the lukewarm he will spew out of his mouth. And we want to cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as the only Lord. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be otherwise than "brothers" to them in spirit, with all that helpfulness and sympathy which brotherhood in and with Christ implies.

But we will not, must not, cannot have any fellowship with the ungodly, the sinner against light and truth, nor the scorners of the grace of God. Whoever are our Lord's enemies must be our enemies, because enemies of the light, the truth, the way: and although if they are destitute we should feed them (Rom. 12:20), yet so long as they are the opponents and adversaries of the Lord's cause, of which Christ and his cross are the centre, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true, as it is prophetically written of our Lord and the true members of his body in Psalm 139:16-24.

Whoever therefore is being led of the Lord's messengers to the place of safety, as were Lot and his family delivered from the destruction of Sodom, let him "remember Lot's wife" and not look back or otherwise manifest sympathy with those whom the Lord has condemned and abandoned to destruction.

===================

R1861 : page 204

"THEY HAD ALL THINGS IN COMMON."

"And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."--Acts 2:44-47.

SUCH was the spontaneous sentiment of the early Church: selfishness gave place to love and general interest. Blessed experience! And without doubt a similar sentiment, more or less clearly defined, comes over the hearts of all who are truly converted. When first we got a realizing sense of God's love and salvation, when we gave ourselves completely to the Lord and realized his gifts to us, which pertain not only to the life that now is, but also to that which is to come--we felt an exuberance of joy, which found in every fellow-pilgrim toward the heavenly Canaan, a brother or a sister, in whom we trusted as related to the Lord and having his spirit; and we were disposed to deal with them all as we would with the Lord, and to share with them our all, as we would share all with our Redeemer. And in many instances it was by a rude shock that we were awakened to the fact that neither we nor others are perfect in the flesh; and that no matter how much of the Master's spirit his people now possess, they "have this treasure in earthen vessels" of human frailty and defection.

Then we learned, not only that the weaknesses of the flesh of other men had to be taken into account, but that our own weaknesses of the flesh needed constant guarding. We found that whilst all had shared Adam's fall, all had not fallen alike, or in exactly the same particulars. All have fallen from God's likeness and spirit of love, to Satan's likeness and spirit of selfishness: and as love has diversities of operation, so has selfishness. Consequently, selfishness working in one has wrought a desire for ease, sloth, indolence; in another it produced energy, labor for the pleasures of this life, self-gratification, etc.

Among those actively selfish some take self-gratification in amassing a fortune, and having it said, He is wealthy;

others gratify their selfishness by seeking honor of men; others in dress, others in travel, others in debauchery and the lowest and meanest forms of selfishness.

Each one begotten to the new life in Christ, with its new spirit of love, finds a conflict begun, fightings within and without; for the new spirit wars with whatever form of selfishness or depravity formerly had control of us. The new "mind of Christ," whose principles are justice and love, asserts itself; and reminds the will that it has assented to and covenanted this change. The desires of the flesh (the selfish desires, whatever their bent), aided by the outside influences of friends, argue and discuss the question; urging that no radical measures must be taken--that such a course would be foolish, insane, impossible. The flesh insists that the old course cannot be changed, but will agree to slight modifications, and to do nothing as extreme as before.

The vast majority of God's people seem to agree to this partnership, which is really still the reign of selfishness. But others insist that the spirit or mind of Christ shall have the control. The battle which ensues is a hard one (Gal. 5:16,17); but the new will conquers, and self, with its own selfishness, or depraved desires, is reckoned dead.--Col. 2:20; 3:3; Rom. 6:2-8.

But does this end the battle forever? No;--

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done
Till thou shalt gain thy crown."

Ah, yes! we must renew the battle daily, and help divine implore and receive, that we may finish our course with joy. We must not only conquer self, but as the Apostle did, we must keep our bodies under. (1 Cor. 9:27.) And this, our experience, that we must be constantly on the alert against the spirit of selfishness, and to support and promote in ourselves the spirit of love, is the experience of all who likewise have "put on Christ" and taken his will to be theirs. Hence the propriety of the Apostle's remark,

R1861 : page 205

"Henceforth know we no man [in Christ] after the flesh." We know those in Christ according to their new spirit, and not according to their fallen flesh. And if we see them fail sometimes, or always to some degree, and yet see evidences that the new mind is wrestling for the mastery, we are properly disposed to sympathize rather than to berate for little failures; "remembering ourselves lest we also be tempted [of our old selfish nature in violation of some of the requirements of the perfect law of Love]."

Under "the present distress," therefore, while each has all that he can do to keep his own body under and the spirit of love in control, sound judgment as well as experience and the Bible tells us that we would best not complicate matters by attempting communistic schemes; but each make as straight paths as possible for his own feet, that that which is lame in our fallen flesh be not turned entirely out of the way, but that it be healed.

(1) Sound Judgment says that if the saints with divine help have a constant battle to keep selfishness subject to love, a promiscuous colony or communism would certainly not succeed in ruling itself by a law utterly foreign to the spirit of the great majority of its members. And it would be impossible to establish a communism of saints only, because we cannot read the hearts--only "the Lord knoweth them that are his." And if such a colony of saints could be gotten together, and if it should prosper with all things in common, all sorts of evil persons would seek to get their possessions or to share them; and if successfully excluded they would say all manner of evil against them; and so, if it held together at all, the enterprise would not be a real success.

Some saints, as well as many of the world, are so fallen into selfish indolence that nothing but necessity will help them to be, "not slothful in business, fervent in spirit, serving the Lord." And many others are so selfishly ambitious that they need the buffetings of failure and adversity to mellow them and enable them to sympathize with others; or even to bring them to deal justly with others.

Such communities, if left to the rule of the majority, would sink to the level of the majority; for the progressive, active minority, finding that nothing could be gained by energy and thrift, over carelessness and sloth, would also grow careless and indolent. If governed by organizers of strong will, as Life Trustees and Managers, on a paternal principle, the result would be more favorable financially; but the masses, deprived of personal responsibility, would degenerate into mere tools and slaves of the Trustees.

To sound judgment it therefore appears, that the method

of individualism, with its liberty and responsibility, is the best one for the development of intelligent beings; even though it may work hardships many times to all, and sometimes to many.

Sound judgment can see that if the Millennial Kingdom were established in the earth, with the divine rulers then promised, backed by unerring wisdom and full power to use it, laying "judgment to the line and righteousness to the plummet," and ruling not by consent of majorities, but by righteous judgment, and as "with a rod of iron"--then communism could succeed; probably it would be the very best condition, and if so it will be the method chosen by the King of kings. But for that we wait; and not having the power or the wisdom to use such theocratic power, the spirit of a sound mind simply bides the Lord's time, praying meanwhile, "Thy Kingdom come, thy will be done on earth as it is done in heaven." And after Christ's Kingdom shall have brought all the willing back to God and righteousness, and shall have destroyed all the unwilling, then, with love the rule on earth as it is in heaven, we may suppose that men will share heaven's mercies in common, as do the angels now.

(2) Experience proves the failure of communistic methods in the present time. There have been several such communities tried for many years; and the result has always been failure. The Oneida Community of New York is one, whose failure has long been recognized by sensible people. Another, the Harmony Society of Pennsylvania, soon showed that the hopes of its founders met failure, for so much discord prevailed that it divided. The split-off, known as Economites, also located near Pittsburg. It flourished for a while, after a fashion, but it is now quite withered; and possession of its property is now being disputed in the Society and in the courts of law. The leading men in the Community have about died out, and the unintelligent and ambitionless who clung to them for a home, a living and a head, are likely to be gulled into the control of Cyrus Teed, a false Christ, who would like to handle their money. And other societies are starting now, which will be far less successful than these, because the times are different: independence is greater, respect and reverence is less, majorities will rule, and without wiser leaders are sure to fail. Wise worldly leaders are looking out for themselves, while wise Christians are busy in other channels,--obeying the command, "Go thou and preach the gospel."

(3) The Bible does not teach Communism, but does teach loving considerate Individualism, except in the sense of family communism--each family acting as a unit, of which the father is the head and the wife one with him, his fellow-heir of the grace of life, his partner in every joy and benefit as well as in every adversity and sorrow.

True, God permitted a communistic arrangement in the primitive Church, referred to at the beginning of this article; but this may have been for the purpose of illustrating to us the unwisdom of the method; and lest some, thinking of the scheme now, should conclude that the apostles did not command and organize communities, because they lacked the wisdom to concoct and carry out such methods. For not a word can be quoted from our Lord or the apostles advocating the communistic principles; but much to the contrary.

True, the Apostle Peter (and probably others) knew of and cooperated in that first communistic arrangement, even if he did not teach the system. It has been inferred,

R1862 : page 206

too, that the death of Ananias and Sapphira was an indication that the giving of all the goods of the believers was compulsory; but not so: their sin was that of lying, as Peter declared in reviewing the case. While they had the land there was no harm in keeping it if they got it honestly; and even after they had sold it no harm was done: the wrong was in misrepresenting that the sum of money turned in was their all, when it was not their all. They were attempting to cheat the others, by getting a share of their all without giving their own all.

As a matter of fact, the Christian Community at Jerusalem was a failure. "There arose a murmuring"--"because their widows were neglected in the daily ministration." Although under the Apostolic inspection the Church was pure, free from "tares," and all had the treasure of the new spirit or "mind of Christ," yet evidently that treasure was only in warped and twisted earthen vessels which could not get along well together; because while all were blemished, all were not blemished in the same manner and degree.

The apostles soon found that the management of the community would greatly interfere with their real work--their commission to preach the gospel--"That repentance and remission of sins should be preached in his name, beginning at Jerusalem." So they abandoned those things to others. The Apostle Paul and others traveled from city to city preaching Christ and him crucified; but, so far as the record shows, they never mentioned Communism and never organized a Community: and yet St. Paul declares, "I have not shunned to declare unto you the whole counsel of God." This proves that Communism is no part of the gospel, nor of the counsel of God for this age.

On the contrary, the Apostle Paul exhorted and instructed the Church to do things which it would be wholly impossible to do as members of a communistic society --to each "provide for his own;" to "lay by on the first day of the week" money for the Lord's service, according as the Lord had prospered them; that servants should obey their masters, rendering the service with a double good will if the master were also a brother in Christ; and how masters should treat their servants, as those who must themselves give an account to the great Master, Christ.--1 Tim. 5:8; 6:1; 1 Cor. 16:2; Eph. 6:5-9.

Our Lord Jesus not only did not establish a Community while he lived, but he never taught that such should be established. On the contrary, in his parables he taught,--that all have not the same number of pounds or talents given them, that each is a steward and should individually (not collectively, as a commune) manage his own affairs, and render his own account. (Matt. 25:14-28; Luke 19:13-24. See also James 4:13,15.) And, when dying, our Lord commended his mother to the care of his disciple John, and the record of John (19:27) is, "And from that hour that disciple took her unto his own home." John, therefore, had a home; so had Martha, Mary and Lazarus. Had our Lord formed a Community he would, doubtless, have commended his mother to it instead of to John.

Moreover, the forming of a Commune of believers is opposed to the purpose and methods of the Gospel age. The object of this age is to witness Christ to the world, and thus to "take out a people for his name;" and to this end each believer is exhorted to be a burning and a shining light before men--the world in general--and not before and to each other merely. Hence, after permitting the first Christian Commune to be established, to show that the failure to establish Communes generally was not an oversight, the

Lord broke it up, and scattered the believers everywhere, to preach the gospel to every creature. We read,--"And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles," and they went everywhere preaching the gospel.--Acts 8:1,4; 11:19.

It is still the work of God's people to shine as lights in the midst of the world, and not to shut themselves up in convents and cloisters or as communities. The promises of Paradise will not be realized by joining such Communes. We advise all TOWER readers to have neither part nor lot in such communities. The desire to join is but a part of the general spirit of our day against which we are forewarned. (Isa. 8:12.) "Trust in the Lord, and wait patiently for him." He will establish righteousness and equity in the earth. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."--Luke 21:36.

===================

R1862 : page 206

CALEB'S REWARD.

--SEPT. 8.--JOSH. 14:5-14.--

Golden Text.--"He wholly followed the
Lord God of Israel."--Josh. 14:14.

IN ALL the promises to the faithful prior to the Gospel age there were no intimations of spiritual things,--of the high calling to joint-heirship with Christ, of the privilege of being transformed new creatures, partakers of the divine nature, etc. Thus, for instance, Caleb wholly followed the Lord God of Israel and received as his reward a choice portion of the land of Canaan.

We observe also many similar promises made to Israel as a nation conditioned on their obedience to God and their faith and loyalty:--They should eat the good of the land; their days should be long upon the land which the Lord gave them; their enemies should not triumph over them; they should be blessed in basket and store, etc., etc. These were the immediate temporal rewards of earthly things promised to the obedient. But the promises to be realized to them even beyond the grave were also of an earthly kind. To Abraham God said, "Lift up now thine eyes and look from the place where thou art, northward and

R1862 : page 207

southward and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever." And Stephen and Paul, referring to this earthly promise to Abraham and to his seed according to the flesh, remind us that this promise was never fulfilled to Abraham in his past life (nor has it yet been fulfilled to his posterity --"for an everlasting possession"); but that he died in faith believing that when he should be awakened from death in due time the promise would be verified.--Acts 7:5; Heb. 11:8-10.

These observations suggest several important questions. --(1) May the Christian expect the temporal rewards or earthly prosperity as a present reward of faithfulness to God? (2) Shall the spiritual seed of Abraham share the earthly inheritance with the fleshly seed? or (3), vice versa, If the higher promises were made to the spiritual seed, the Gospel Church, can they apply also to the fleshly seed?

Considering the second question first, we answer, No; for the saints of the Gospel age are to be changed from the human to the spiritual, divine nature. They are to be made like unto Christ's glorious body, who is now "the express image of the Father"--"the King immortal, invisible and dwelling in light which no man can approach unto, whom no man hath seen, nor can see;" and with Christ they are to inherit all things. (1 Cor. 15:51-53; Phil. 3:21; 2 Pet. 1:4; Phil. 1:5; 1 Tim. 1:17; 6:16; Rev. 21:7; Rom. 8:17.) While the fleshly seed of Abraham will rejoice to sit, each man, under his own vine and fig tree with none to molest or make them afraid (Micah 4:4), the spiritual seed will be reigning with Christ in glory, and from their exalted position will be able to bless all the families of the earth; and not only so, but even to judge angels.--Gen. 28:14; Gal. 3:16,29; 1 Cor. 6:3.

Nor can the fleshly seed of Abraham, even the most worthy and faithful prophets and martyrs, inherit the "exceeding great and precious promises" which belong to a subsequent dispensation of divine favor; for it is written that flesh and blood cannot inherit the kingdom of God,"-- the spiritual plane of that kingdom being here referred to, --though they will inherit its earthly phase, as it is written: "Ye [unfaithful Jews] shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God [the earthly phase], and you yourselves thrust out." (Luke 13:28.) These two phases of the kingdom will be in communication and cooperation during the Millennium--the one, the higher, spiritual and invisible, and the other, perfect human and visible among men. Thus it is written, "Out of Zion [the spiritual phase] shall go forth the law, and the word of the Lord from Jerusalem [the human, visible phase]." (Isa. 2:3.) And while the promise to Abraham, "In thee and in thy seed ['which seed', says Paul, 'is Christ'-- Head and body] shall all the families of the earth be blessed," shall be fulfilled in the spiritual seed primarily, yet the exalted earthly phase of the kingdom are to be the blessed channels or agencies through which the blessing shall flow to all the kindreds of the earth. And thus, as the Apostle declares, the promise of God--"In thee and in thy seed shall all the families of the earth be blessed"-- shall be sure to all the seed; not to that only which is of the law (the fleshly seed), but to that also which is of the faith of Abraham. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.--Rom. 4:16; Gal. 3:16,29.

This calls to mind the two phases of the kingdom of God as presented in MILLENNIAL DAWN, VOL. I., Chap. XIV., and the separate and distinct inheritance and office of each. We are also reminded of the Lord's teaching that not all the natural descendants of Abraham are to be heirs with him of the promise, but only such as Abraham would be honored in owning as sons--such as partake of his spirit or disposition.--See John 8:39,44.

While to the natural seed of Abraham is promised all the land which Abraham saw, and the privilege of dwelling in it in safety, and while the inheritors of the earthly phase of the kingdom are to be princes in all the earth (Psa. 45:16), to the spiritual seed of Abraham, which seed is Christ--Head and body--are given the "exceeding great and precious promises."--2 Pet. 1:4.

This brings us to the consideration of our first inquiry, May the Christian expect the rewards of earthly prosperity for his faithfulness to God, either in the present life, or in that which is to come?

We have already shown that Christians, members of the body of Christ, have beyond this life "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" for them (1 Pet. 1:4); consequently the earthly inheritance of human perfection and a peaceful home, each under his own vine and fig tree, could not confine to earth the immortal spirit beings, partakers of the divine nature, the scope of whose powers must necessarily extend to the utmost bounds of creation.

Nor can the rewards of present temporal prosperity in worldly things be expected by those who are running for the prize of this high calling to glory, honor and immortality as kings and priests unto God; for the way to the crown is the way of the cross, the way of sacrifice, as well to every member of the body of Christ as it was to our Head and Lord, Christ Jesus. He was "a man of sorrows and acquainted with grief;" the reproaches of them that reproached God fell upon him; though he was rich, for our sakes he became poor; so poor that he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." There was no reward of earthly prosperity for the Lord's faithfulness, but the reverse--privation and persecution were realized, even unto death. And the servant is not above his Lord: if they have persecuted him they will persecute us also; and the reproaches of them that reproached him will also fall upon us. The only present reward for which the followers of Christ may look is the heartfelt manifestations of the Lord's love and approval. "In the world," said he, "ye shall have tribulation, but in me ye shall have peace."

It should be observed also that while rewards of temporal prosperity were promised and given to fleshly Israel as a nation and as individuals, yet the very cream of that nation, the faithful patriarchs and prophets received no such temporal rewards, but like the Gospel Church, they endured hardness as good soldiers and nobly fought the good fight of faith; and their abundant reward will be in the glory of the earthly phase of the Kingdom of God. Note the account of their faithful endurance as recorded by Paul in Heb. 11.

The temporal rewards and punishments and general discipline of fleshly Israel were typical of the Lord's similar discipline of the world in the age to come; while his selection out from among that people of a worthy class of overcomers for the earthly phase of the Kingdom was typical of his selection during the Gospel age of a class of overcomers for the spiritual phase of the Kingdom. In any case, it pays to wholly follow the Lord God of Israel, who is a rewarder of all them that diligently seek him to walk in his ways.--Heb. 11:6; Prov. 8:32-36.

===================

R1862 : page 208

THE CITIES OF REFUGE.

--SEPT. 15.--JOSH. 20:1-9.--

Golden Text.--"Who have fled for refuge to lay hold upon the hope set before us."--Heb. 6:18.

THE cities of refuge were appointed in Israel for the protection against summary punishment of any who might accidentally take human life, but not for any wilful murderer. There were six of these cities in central localities, to any one of which the man-slayer might fly and there find protection until his case could be legally tried. These cities did not shelter the wilful murderer, but the authorities, after a fair trial, delivered such up to the just penalty of their crime, which was death.--Deut. 19:11-13; Num. 35:30-34.

If the killing proved to be accidental the man-slayer must still remain in the city of refuge until the death of the high priest then in office. This restraint upon his liberty was the penalty for his carelessness, and thus an additional protection to human life.

This feature of the typical Mosaic law strongly foreshadowed the refuge which the sinner may find in Christ. He is our shield and hiding-place from the penalty of all sin, save that which is wilful. He is no shelter for obstinate, unrepentant sinners; but for every one born in sin and shapen in iniquity, and thus sinners by the accident of birth or heritage, yet earnestly desirous of escaping from sin and its just consequences, and seeking refuge in him by faith, there is protection. We are all under sentence of death; Justice is the avenger; and only those in Christ are shielded.

But, mark you, the sinner must continue to abide in this city of refuge as long as the high priest liveth--i.e., as long as Christ continues in the priestly office, which will be until he is able to present all the redeemed who abide in him under the New Covenant conditions faultless before the throne of God, at the end of his Millennial reign as king and priest. Then, being made actually perfect by the great Redeemer-Physician, they will be able to stand, not in the imputed or reckoned righteousness of another, as formerly, but in their own glorious perfection, yet never forgetful of the great atoning sacrifice and the patient work of restitution which made possible such a glorious consummation.

Like the cities of refuge Christ is easy of access to all who diligently seek him, and who have no will in opposition to righteousness, nor to any of his measures of just and righteous discipline.

===================

R1862 : page 208

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

MY DEAR BROTHER RUSSELL:--I desire to write you at this time. I seem to be learning more and more the necessity of watching against the spirit of division, which Satan seems more and more trying to inject into the Church, if possible, to overthrow the faith of some. When I think of well-informed men that have fallen, because of not watching against that hydra-headed monster, Envy, it makes me tremble. And I ask myself: "Can it possibly be that I may live too unguarded, and finally forsake the Truth and be a 'cast-away'?" Oh, yes, it is possible, but I pray, "Create in me a clean heart, O God, and renew a right spirit

R1863 : page 208

[of love] within me." Satan would have me to enviously harbor evil against a dear brother some times, and then my only refuge is "the precious blood" of Christ. How I realize that this "earthen vessel" needs to be constantly replenished with the spirit of the truth, oil, lest the fires of love go out. May the dear Lord keep all the precious sheep safe and secure. And this he certainly will do if our part be done. "Keep thy heart with all diligence, for out of it are the issues of life." "Looking diligently lest any man fail of the grace of God." (Prov. 4:23; Heb. 12:15.) This I want to do.

May the precious love of our dear Lord be a consolation to you, my dear Brother, in all your labors for his name's sake. Also may the dear ones in the office be shielded from every fiery dart, by "the breastplate of faith and love." They are dear brethren and sisters, yet I see they are open to an attack from the Evil one in a way others are not. How necessary the warning of the Apostle: "Let him that thinketh he standeth take heed lest he fall."

Oh, that the constant prayer of all may be, Lord, "Keep thou my way for me." I find that we Colporteurs need to "watch and pray" constantly, especially where there are two or more together, lest the spirit of division creep in there too. May we all "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."--Eph. 4:1-3.

Yours in the hope of our high calling,

JAMES D. WRIGHT.

----

page 208

DEAR BROTHER RUSSELL:--Your letter with the volumes of MILLENNIAL DAWN at hand, and I have found much pleasure in studying them. I find food that no other book outside the Bible has given me. Thank God that millions of heathen Chinese who have no knowledge of that "only name whereby men must be saved" are to be given a knowledge! I have felt since I have been in China that all my faith had been taken away, and many times, when facing realities, as if I should die in the struggle. I find much opposition to what seems to me to be the correct interpretation of the Scriptures, and while I stand alone in a sense, yet I am perfectly happy and God blesses me.

I enjoy the TOWER very much, and would like to send you the money for DAWNS and TOWER but I haven't it. Since I withdrew from the Alliance Mission I have had no stated salary, and many times am short of what many would call the necessities of life; but my needs have all been supplied; praise God!

I have many things to think about, and it is not easy to surmount the hills of difficulty. I need the prayers of faith, and trust you will remember me sometimes when at the throne of grace. God bless and use you abundantly!

In the hope of his coming, G. HOWARD MALONE.

R1863 : page 208

DEAR BROTHER RUSSELL:--Books duly to hand. Am now through with the third volume, and re-reading VOL. I., as there were very many things I did not see in it the first reading. I notice you say, that, if the readers derive one-fourth the joy from these books that the writer did in preparing same, you will be satisfied. I will say, four times the joy I received in reading them, is more than one man can hold; so your joy must be full. Yours in the Lord,

M. P. THORI.

===================

VOL. XVI.   SEPTEMBER 15, 1895.   No. 18.

CONTENTS.

Special Items:--True Love vs.
False Love; etc.,...........................210
Views from the Tower..............................211
Poem: God Holds the Key...........................212
The Privilege and Power of Prayer.................213
Concerning Profitable Meetings....................216
Bible Study: Israel Renewing the
Covenant...................................219
Bible Study: Review...............................220
Bible Study: The Times of the Judges.............220

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1864 : page 210

TRUE LOVE VS. FALSE LOVE.

God is love! Beware of people who while expatiating on love and attempting to shine as its exponents do so at the expense of God's character. Some of them affect to be so loving that they cannot admit that God could destroy Satan and the wicked as he declares he will do. Their argument sets themselves up as the standard, and they say, "Surely God cannot be less loving than I,--and I would save Satan and everybody." Poor foolish hearts, "Going about to establish their own righteousness, they have not submitted themselves to that righteousness which is of God;" and of which God's Word and conduct are the highest exponents. Thus their foolish heart becomes darkened. Those only will be loved of the Lord and kept from falling, and those only will be made up as his "jewels," who reverence his Word and make up the standard of their judgment from it; and who do not attempt to pervert it to their own conceptions.

Beware of all who make a great palaver about love! for Satan often uses it as the garment of light to cover bad conduct or bad doctrines --whose real lovelessness he would thus screen from criticism. For instance, true love begins with God, and says, "Let God be true, if it prove every man a liar." False love often is really self-love, which would not hesitate to trail even divine honor and love and justice in the dust, in order to glorify self as the founder of a theory; for instance, the theory which charges "all the sin and wickedness and crime" of the present and past upon God. Shall we suppose that those who thus blaspheme God's holy name, and charge him with all the sin and deviltry of the past six thousand years, really love God with all their heart, mind, soul and strength? Surely not! The loving and appreciative heart recognizes God as the embodiment of the highest standard of love and justice, truth and righteousness. Such a theory would be an abomination to anyone possessing the true love of God even to a limited degree. Such should not even need the assurances of Scripture that it is "every good and perfect gift that cometh down from the Father of lights;" that "in him is no darkness [evil] at all;"--that "his work is perfect;" that "God tempteth no man" with evil, neither is he tempted by any.

If any man believe and speak according to such a theory, it is because there is no light in him; he is full of darkness.

See our issue of March 1, '95, "Christian Common Sense."

===================

R1863 : page 211

VIEWS FROM THE TOWER.

FAILING to receive from the present Czar assurances of a more liberal government than his father's, the Nihilists of Russia are conspiring and threatening his life. Bombs, arms, revolutionary literature and nine hundred conspirators have recently been seized at Moscow.

The war between the German Socialists and the German Emperor progresses. The latter has taken to flattering the army, and recently, at the celebration of the twenty-fifth anniversary of the victory of Sedan, speaking to his Guard at the close of the review of 30,000 troops he said: "May the whole people find in themselves strength to repel these monstrous attacks. If they do not I now call upon you to resist the treasonable band, and to urge a war which will free us from such elements." A Berlin correspondent telegraphs,--"Never before has he [the Emperor] so energetically and plainly appealed to the army as the final arbiter in the struggle against Social Democracy."

Two days later the editor of "Vorwarts" was arrested and two editions of his journal seized, for articles criticizing the national war policy, considered uncomplimentary to the Emperor. The real secret is that the Social Democrats are increasing, and polled 1,500,000 votes at the last election.

These things show that while the movement toward political liberty has been rather quiet for some time, it has not died. It will be on hand to fulfill the predictions of Scripture in due time. It cannot overwhelm the mountains [governments], and sweep them into the sea [anarchy] (Psa. 46), until first the servants of God are "sealed in their foreheads."

***

The Benedictine monks of St. Vincent (Beatty, Pa.) have long made a beer almost as celebrated as that made by the monks near Ligonier, Pa. Roman Catholic temperance workers are endeavoring to have Satolli rebuke and close both distilleries.

Through the "Wine and Spirit Gazette" we learn that a London wine firm is advertising by circular to give a "guaranteed summary" of their "most important customers." These are classified as follows:

Titled Gentlemen,.................................	358
Judges of the courts,.............................	9
Army and navy officers,...........................	708
Bishops,..	9
Archdeacons,......................................	16
Other clergymen,..................................	2,203
Medical doctors,..................................	1,522
Baronets, knights, M.P's, etc.,...................	2,600
Attorneys, merchants, etc.,.......................	4,250

Think of it! All these the customers of one firm!

The oldest Presbyterian church in Pittsburg has, for about thirty-five years to our knowledge, and probably longer, rented property for the wholesale, and latterly for the retail, liquor business. The revenue of course has been a snug sum; and now it is proposed to demolish the present structure and to erect a very fine Office Building, in which all the Presbyterian Missions and other Boards and Societies can be housed, with rooms to let to others--none of which, we hope, will be rented for the liquor traffic.

We rejoice that the evidences are that the anti-alcoholic sentiment is spreading, tho slowly, so far as professing Christians are concerned; but we have no hope that anything short of "Thy Kingdom come" will release the race from this great slave-holder and tyrant, Alcohol.

***

The Governor of California recently decided in reference to the "Boy's Brigade", that neither it nor any other organization could be allowed to drill and carry weapons, unless first they had sworn allegiance to the State,--that they would never bear arms against the State, and that they

R1863 : page 212

would bear arms and do duty for the State, the same as the regular National Guard. Thus the Church and State are being drawn together by well-intentioned but deluded leaders. The Governor properly looked out for the welfare of his charge, and other Governors of other states will probably take similar action in time.

What a great mistake it is to attempt to mix the good fight against sin, inculcated by the Prince of Peace, the Chief Captain of all the soldiers of the cross, with any other soldiers and any other methods or warfare. The Salvation Army was the first innovation on this line, and is the least objectionable; but doubtless it has opened the door to the Boy's Brigade, and the results are not yet. The tendency is always downward, however noble the original intention. The simplicity of the gospel of Christ should never be lost sight of.

***

Free Masonry was an attempt at a religious military movement. The Boston newspapers tell that at their recent Conclave there the saloons did a thriving business, and that many of the Sir Knights carried their crosses upside down as they crowded each other in and out of the saloons. The papers tell also of their religious services; we quote:--

"After the Deus Misereatur, the Eminent Commander Seymore gave the orders: 'Attention, Sir Knights! Draw swords! Present swords!' The Apostles' Creed was then repeated. Then followed:

"Eminent commander--'Return swords.'

"Prelate--'The Lord be with you.'

"Knights--'And with thy spirit.' At this point the Sir Knights knelt.

"Prelate--'O Lord, show thy mercy upon us;'

"Knights--'And grant us thy salvation.'

"Prelate--'O God, make clean our hearts within us;'

"Knights--'And take not thy Holy Spirit from us.'

"Prelate--'Let us pray.'

"The prayers that followed included the collect for the 11th Sunday after Trinity, the collect for peace, the collect for and against perils, and the prayer for the President of the United States and all in civil authority.

"The commemoration of the order followed. After the prayer of St. Chrysostom and the Grace, was the hymn, 'My Faith Looks Up to Thee.'"

As Christ was crucified by his kinsmen according to the flesh, so he is frequently put to an open shame and wounded afresh "in the house of his friends." Alas! how many have taken his name in vain,--to no purpose, to the dishonor of his cause! Let each one of us who has named the name of Christ put on Christ and walk in him; clothed, not with showy symbols, but with humility and true devotion.

Yet according to the course of this world there are few organizations that can boast as many noble men as the Sir

Knights, and concerning them one of their number, a chaplain, preaching, said:

R1864 : page 212

"All these men have vowed by heart and hand to uphold Christ and Christianity. Remember also that these are only a vanguard of the mighty army that, when Christianity or education need assistance, are bound to protect them."

As God sometimes uses the wrath of man to praise him, so he has used human antagonisms and superstitions to keep the world in general equilibrium during the period in which he is selecting, polishing and testing his "little flock" for his Kingdom. When it is complete and exalted to power, the scene will change radically. Truth will then be mighty, and error shall no longer prevail. The world knew not our Captain, and likewise knows not his real "soldiers of the cross." "As he is, so are we in this world."--1 John 4:17.

***

The Christian Endeavorers are showing more and more of a disposition to take a hand in Politics and Reform. They see not the grandeur and greatness of the Kingdom for which we wait, in which God's will shall "be done on earth as it is done in heaven." They see not how God is preparing to establish this Kingdom, so they propose to take a hand themselves and wait for the King no longer. The Canadian branch recently "Resolved" that, "Christ will never be King of this world till he is King of politics." This is in accord with the sentiments of the Order in the U.S., as heretofore pointed out. Indeed, a movement is now on foot to have united action by the Christian Endeavorers, the Epworth Leaguers and the Baptist Young People of Philadelphia in favor of some reform candidates in Philadelphia; and the same thing is agitated in New Jersey. We have already pointed out that this seemingly harmless Political Crusade is likely to result in a measurable union of Church and State.

R1870 : page 212

GOD HOLDS THE KEY.

God holds the key of all unknown,
    And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
    I might be sad.

What if to-morrow's cares were here,
    Without its rest?
Rather would I unlock the day,
And as the hours swing open, say

"Thy will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand--I hear him say,
"My help is sure."

I see not all his future plans;
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough! this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.

===================

R1864 : page 213

THE PRIVILEGE AND POWER OF PRAYER.

"And Jesus spake a parable unto them to this end, that men ought always to pray and not to faint."--Luke 18:1-8.

TO THE thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years: "From everlasting to everlasting thou art God." He is the immortal, the self-existing One, "dwelling in the light which no man can approach unto, whom no man hath seen nor can see." The heavens declare his glory and the firmament showeth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. His wisdom, who can fathom? and his ways, who can find them out? or who hath been his counsellor? His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers nor sleeps, nor can the smallest thing escape his notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. It is his skill which clothes with life and beauty the grass of the field, which to-day is, and to-morrow is cast into the oven. And are not we, the creatures of his hand, "fearfully and wonderfully made," and the subjects, too, of his love and care?--"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold thou art there; if I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me,...even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee."--Psa. 139:1-12.

Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is,--because he loves us,--that through Christ he extends to us the gracious favor of coming to him as children to a father. Wonderful is the condescension, wonderful the love and favor of our God!

Yet our God is a God to be revered: he is not one like ourselves, our equal, into whose presence we may come without that ceremony and decorum due to his glorious person and office. (Job 9:1-35.) The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings; and it behooves us to inquire what those regulations are before we presume to address him. Here the Word of God gives explicit directions. Our Lord Jesus, the appointed "days-man" for which Job so earnestly longed (Job 9:32,33), said, "No man cometh unto the Father, but by me. I am the way." (John 14:6.) Then he gave us an illustration of the manner in which we should address him, in what is known as the Lord's prayer. (Matt. 6:9-13.) The illustration teaches (1) that we (believers in Christ) may consider ourselves as in God's estimation reinstated (through faith in Christ) to the original position of sons of God, and that we may therefore confidently address him--"Our Father." (2) It indicates on our part worshipful adoration of the high and holy One, and profound reverence for the glorious character and attributes of Our God.--"Hallowed be thy name." (3) It expresses full sympathy with his revealed plan for a coming Kingdom of righteousness, which will be according to his will.--"Thy Kingdom come, thy will be done on earth as it is done in heaven." This shows the attitude of heart to be toward righteousness, and fully submitted to the divine will and purpose, that God may work in it to will and to do his good pleasure. (4) It expresses in plain and simple language its dependence on God for daily needs, and the confidence of a child in the Father for the supply of those needs out of his abundant fulness.--"Give us this day our daily bread." (5) It seeks forgiveness for trespasses, and recognizes also the obligation thus incurred to render the same to those trespassing against us --"And forgive us our debts as we forgive our debtors;" and (6) it seeks to be guarded against temptations and to be fortified by God's abounding grace

R1865 : page 213

against all the wiles of the adversary*--"And abandon us not to trial, but preserve us from evil."

Such are the principles which must ever characterize our attitude of mind and heart when we would avail ourselves of the privilege of addressing the throne of heavenly grace. In brief, our prayers, to be acceptable to God, must express confident faith, loving esteem and reverence, full sympathy with the divine plan and submission to the divine will, childlike dependence upon God, acknowledgment of sins and shortcomings and desire for forgiveness, with a forgiving disposition on our part toward others, and an humble craving for the divine guidance and protection. These may not always all be expressed in words, but such must at least be the attitude of the soul.

Those who thus come to God are privileged always to

---

*The Sinaitic and Vatican MSS. omit the words, "for thine is the kingdom, and the power, and the glory forever. Amen." Matt. 6:13.

R1865 : page 214

have their interests considered at the throne of grace, and the welcome we shall always find there may be judged of by the cordial invitations to come often and tarry long. Well might we hesitate to avail ourselves of such privileges were we not thus assured, but having this assurance we may come with confidence to the throne of grace.--Heb. 4:16; 13:6.

The Lord knew how necessary to our spiritual life would be this communion with himself. Tempest-tossed and tried, how much we need our Father's care and the comfort and consolation which his presence and sympathy realized imparts. And have not all the meek and contrite in heart the promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son, our Lord Jesus? Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas--not Iscariot--saith unto him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."--John 14:21-23.

The thought which this promise of the abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. The same idea is also conveyed by the words of the Apostle Peter (1 Pet. 3:12)--"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." And we are urged to be "instant in prayer," to "pray always, and not to faint," to "pray without ceasing;" for "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." "As the heaven is high above the earth, so great is his mercy toward them that fear him," and "As far as the east is from the west, so far hath he removed our transgressions from us." Yea, "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them."--Rom. 12:12; Luke 18:1; 1 Thes. 5:17; Psa. 103:13,14,11,12,17,18.

We cannot come too often, then, to the throne of the heavenly grace, if we are of those who can claim the abiding presence of the Father and the Son--if we are of them that love him and keep his commandments and who recognize the Lord Jesus as the only way of access to the Father. And even "if any man sin"--be overtaken in a fault--so that from his outward conduct he might be judged as not loving the Lord, yet, if he repent, let him remember that "we have an advocate with the Father, Jesus Christ the righteous," who "is the propitiation [satisfaction] for our sins," "who also maketh intercession for us." "Who," then, "shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."--1 John 2:1,2; Rom. 8:33,34.

Wherefore, the Apostle urges, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need."--Heb. 4:14-16.

With such urgent and loving invitations let no child of God hesitate to come to him often or to tarry long in communion and fellowship with him. It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. (Matt. 6:6.) And not only so, but he will go with us through all the business and hurry and commotion of the day; and at any instant in the midst of cares and perplexities we may turn our prayerful thoughts to him for wisdom, for strength and Christian fortitude, or for comfort and consolation for ourselves or others. And though we hear no responding voice, if we are attentive to the course of his providence we will shortly see the shaping of events and circumstances for our good and the good of others in answer to such prayers. Beloved, have we not many a time proved this true?--in perplexities, in tribulations, in afflictions, in persecutions, in bereavements, in temptations and trials?

In coming to God we need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. It was to assure us against this very thing that our Lord spoke the parable of the importunate widow, who was heard and answered on account of her importunity. In so doing we evince both the earnestness of our desires and our faith that our prayers will be answered, if we faint not from lack of faith or zeal when the answer is delayed, as often it must necessarily be, since time is an important element in all God's work.

All night, until the break of day, Jacob wrestled in prayer, saying, "I will not let thee go, unless thou bless me." Paul thrice besought the Lord until he was assured his grace would be sufficient for him. The Lord himself frequently spent whole nights in prayer, and he prayed earnestly and with many tears. (Luke 6:12; Matt. 14:23; Mark 6:46; 1:35; Luke 5:16; Heb. 5:7.) And the Apostle Paul says, "In everything, by prayer and supplication [earnest pleading] with thanksgiving, let your requests be made known to God."--Phil 4:6.

The Apostle himself acted on this principle when he urged, in his letter to the Romans, that the saints "strive together [Greek, agonize] with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the Spirit's leading.--Rom. 15:28-32.

R1865 : page 215

"In every thing."--That signifies that our heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? In to-day's household or business cares, then, we may have his loving sympathy and helpfulness. Do a mother's counsel and a father's wisdom seem inadequate to restrain and guide aright the wayward course of impetuous and over-confident youth, they may bring their cares and fears to the Lord; and, as the children cross the threshold to meet the world's temptations, his wisdom and providence may be invoked to so shape their circumstances and surroundings as to show them eventually the sure safe way and the folly of pursuing any other.

Do business cares perplex and annoy? remember the Lord's caution, "Be not overcharged with the cares of this life," and the Apostle's warning, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and utter ruin; for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." And, remembering these things, come to the throne of the heavenly grace for wisdom and direction as to how you may so adjust your temporal affairs as not to be overcharged with the cares of this life. It is right to be charged with them to the extent of diligence (Rom. 12:11) and the utilization of such diligence in the Lord's service; but it is the overplus, the corroding care, that interferes with peace of mind and communion with God, that is to be avoided.

Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand, to provide things decent and honest, patiently and confidently wait and watch the indications of providence, assured that he who feeds the fowl of the air, which neither sow nor reap nor gather into barns, and who clothes the grass of the field, which to-day is and to-morrow is cast into the oven, is both able and willing to clothe and feed you and yours.

And so through all the list of earth's trials and cares, its wants and its woes, its bereavements and disappointments and calamities and distresses, its failures and shortcomings and sins and mistakes, we may take them all to the Lord in prayer and receive that strength and sympathy

R1866 : page 215

and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us. It will sweeten our days and comfort our nights and ease our burdens and lighten our cares and brighten our hopes, and, in a word, it will lift us up above the world into a higher and purer atmosphere. Such is the will of heaven concerning us: let us appreciate and avail ourselves of the privilege.

By all the encouragements of precept and example, the Lord assures us that the fervent prayer of a righteous man (a justified and consecrated child of God) availeth much. (Jas. 5:16.) We are urged also to come in faith. Jesus said, "If ye have faith and doubt not,...all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) As he was addressing his consecrated disciples, it must of course be understood that all their petitions would be subjected to divine wisdom, and therefore the answers to their prayers, though always sure, might not always be in the way expected, but they would always be considered and answered in some way for their highest good.

What a blessed privilege, dear fellow-disciples of the Lord, is ours, to be instant in prayer, to pray always--to lift up our hearts and minds to God at any time and in any place and to realize thus daily and hourly that the Father and our dear Lord Jesus continually abide with us. And then, when the active duties of the day have been performed under his eye and supervision, or at any time when the soul realizes its necessity, how precious is the privilege of entering into our closets and there alone with God unburdening our hearts.

While secret prayer is the blessed privilege of every child of God, and one without which his spiritual life cannot be sustained, it is also the privilege of Christians to unite their petitions at the throne of grace. This united prayer is specially commended by the Lord. (Matt. 18:19.) "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father; for where two or three are gathered together in my name, there am I in the midst of them."

With such promises as these, together with an experience of their fulfilment, who can doubt the love and favor of our God and of our Lord and Savior, Jesus Christ? Therefore let us be encouraged to pray always and not to faint when the answers seem to tarry long, for time is often required to work out the deep designs of an allwise and loving Providence. Remember the words of the angel to Daniel. Daniel said, "While I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer," the answer came by the hand of an angel who said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved."--Dan. 9:20-23.

On another occasion, when Daniel had mourned three weeks, fasting and praying, because of his inability to understand, the angel of the Lord came and said, "Fear

not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."--Dan. 10:2,3,10-12.

Even so shall it ever be with all the beloved of the Lord: at the beginning of our supplications God begins to set in operation the influences and to shape the circumstances which are designed to work out the intended blessing for us--if we faint not, but continue instant in prayer, thereby evincing our continued earnestness of desire, and if we confess our sins, and set our hearts to understand, and chasten ourselves before him. How many prayers are not heard or are hindered because the one who asks does not first purify himself of evil in his own heart? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts;" i.e., you ask selfishly and without regard to the will of God. (Jas. 4:3.) But to the chastened and sanctified comes the promise--"Before they call [reading the desire of the heart even before it finds expression in words] I will answer [will begin so to shape events as to bring the answer soon or later]; and while they are yet speaking I will hear." (Isa. 65:23,24.) While this is in connection with a prophecy relating to the Lord's people in the Millennial age, it nevertheless is true of all his faithful ones of this age. Praise the Lord for all his loving kindness to even the least of his lowly children!

===================

R1866 : page 216

CONCERNING PROFITABLE MEETINGS.

WE have received a number of requests from friends of the truth for advice as to the most profitable methods of conducting meetings. One Brother writes:

"A few brethren who have been reading DAWN express their willingness to meet somewhere to study in consecutive order, and I ask suggestions for a plan suited to beginners. Pray for us, that we may commence this study in the right way, and be the recipients of many blessings.

"Yours in the faith, J. W. McLANE."

Another Brother recently removed to a new neighborhood says:

"I find in this locality a fine field for labor. Several here to whom I have given tracts already manifest interest. I have conversed freely with them on Bible subjects, and have their promise to attend meetings at my house. So if you can aid me by suggestions I will be thankful.

"I am, dear brother, yours in the service of the Master,
"JOSHUA L. GREEN."

Another Brother writes:--

"We have a number of persons here who wish to assemble themselves together for worship. We would be pleased to have some instructions from you as to how to go about it.

"I hope you can give us some way which will be satisfactory. Some of us have left the churches and are now free from all precepts of men. To speak for myself, I left the Presbyterian church.

"Yours in Christ, C. C. FLEMING."

We are glad to note the increasing desire for the study of God's plan of the ages; and also to see that the importance of method and order are recognized in this. We give our advice as follows:--

(1) You would best first re-read some things already written which bear upon this subject--in our issues of May 1, '93, page 131; Sept. '93, page 259; Oct. 15, '93, page 307; Mar. 1, '94, page 73; April 1, '95, page 78; May 1, '95, page 109.

(2) Beware of "organization." It is wholly unnecessary.

The Bible rules will be the only rules you will need. Do not seek to bind others' consciences, and do not permit others to bind yours. Believe and obey so far as you can understand God's Word to-day, and so continue growing in grace and knowledge and love day by day.

(3) The Bible instructs you whom to fellowship as "brethren;"--only believers who are seeking to walk, not after the flesh, but after the spirit. Not believers of any and every thing, but believers of the Gospel record--that mankind is fallen into sin and its penalty, death, and that only in Christ is there salvation, "through faith in his blood" "shed for the remission of sins", as "a ransom [a corresponding price] for all." Any who merely believe in Christ as a noble and good person, a grand example of righteous living, etc., may be agreeable as neighbors or business acquaintances, but they are not "believers," and hence are not "brethren," any more than are Jews, Mohammedans, Infidels, publicans and sinners--for practically these also so acknowledge him.

(4) You come together, then, as God's children, bought back from sin and death with the great price, and resolved henceforth to live not unto yourselves, but unto him who died for you. (2 Cor. 5:15.) Your meetings should have certain objects in view, viz:--

(a) Worship, praise and prayer.

(b) Mutual helpfulness in waging victorious warfare against the world, the flesh and the devil within and without.

(c) And to these ends you meet also for the study of God's Word, which he provided for our instruction and help in the narrow way which leads to those blessings prepared by him for those who love him and who demonstrate their love by their efforts to serve, honor and obey him.

(5) Thus seen, a knowledge of doctrines is not our ultimate object in meeting, but the building up of characters, which, as attempted copies of the character of God's dear Son, will be "accepted in the Beloved." But God declares that knowledge of the doctrines which he has revealed in his Word will be of great value to us in our endeavors to grow in his grace.

Hence, after worship, praise and prayer, Bible study should be recognized in its two parts,--(a) The study of God's plan,--what he tells us he is doing for us and for the world; what he has done; and what he will yet do; that we may be enabled as sons to enter into the very spirit of the great work of God and be intelligent co-workers with him. (b) The study of our duties and privileges in God's service, toward each other and toward those that are without, to the end that we may build up such characters

R1867 : page 216

as would be pleasing and acceptable to God now and in the age to come.

And since for general convenience these meetings should not last much longer than from one and a half to two hours, it will generally be found best to have at least two meetings per week, one for the consideration of Christian graces and testimony and mutual helpfulness; and the other for Bible study. And at every meeting our songs and prayers of thankful worship should ascend as incense

R1867 : page 217

before God; and in this worship all should share.

Amongst us, as in the early Church, the preaching of formal discourses is the exception, rather than the rule. The exception should be where some brother has the necessary qualifications--clear appreciation of the truth and ability to set it forth so as to be helpful to the Lord's flock, with qualifications also of voice, education, etc., and withal, surely one who is meek and not likely to become puffed up, or to preach himself, rather than the cross of Christ.

But, whether there be preaching or no preaching, the other meetings, in which all can and should take part (both brethren and sisters), should be kept up; and each of the saints (consecrated "believers") should seek in them to do good, as well as to get good.--See Rom. 14:19; Eph. 4:11-32; 1 Thes. 5:11.

(6) What shall be our Standard by which we may know the truth and prove it? We answer, The Word of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect [-ed in knowledge and conduct], thoroughly furnished unto all good works.--2 Tim. 3:16,17.

But how shall we understand the Bible? For centuries good men as well as bad men have searched its pages. The former have found therein blessings, it is true, but so far as doctrines are concerned only confusion; satisfactory plan, order, justice and wisdom none have ever found there in all that time. The due time for the mystery of God's plan to be finished had not yet come; and it was "sealed up," "hidden," until that due time. But now, we who are living in the time of "the cleansing of the Sanctuary,"* and particularly since the time of blessedness at the end of the 1335 days+--in the present harvest, and in the beginning of the sounding of the Seventh Trumpet--we have a very different experience from the saints of past times. To us it is given to know the mysteries of the Kingdom of God, which many prophets and many righteous persons of the past were not privileged to see. Thank God for the light of present truth! Now we can see a plan of God--a plan which covers every detail of history past, and of revelation future; a plan that is complete,--lacking and disjointed at no part; a plan that is in strictest conformity with divine Justice, Wisdom, Power and Love, and with every text of the divine Word; and which thus proves itself to be not only a reasonable plan, but the plan of God, in comparison with which all other theories and plans are defective and evidently erroneous, out of harmony with the divine attributes and with the divine Word.

Those who have come to an understanding of the plan of the ages, recognize it as of divine and not of human origination. It is the key to the mysteries of God which God himself has provided, and for which we all unite in rendering to him all praise. Its light is that of the millennial dawn, bringing with it peace and joy to thousands. We give all praise and honor to the Divine Author from whom cometh every good and perfect gift, and who thus, according to his promise (Luke 12:37), continues to feed his Church with spiritual "meat in due season." God, still our Teacher, uses as heretofore instrumentalities, and has provided for his people's instruction and use the orderly presentations of MILLENNIAL DAWN to point out to them his plan of the ages and the duties and privileges of this "harvest" time; because the "due time" has come for "the mystery" to be finished. (Rev. 10:7.) And those who have received instruction in the Word, in private, through the use of MILLENNIAL DAWN as a teacher sent of God (Eph. 4:11-14) have no more reason to ignore it as God's mouthpiece in united study than in their own private study;--no more, either, than they would a living teacher.

And should any be disposed to worship the humble human instrumentality chosen of God as the channel for this blessing of present truth, we say to such,--"See thou do it not; for I am thy fellow servant [not thy Lord], and [fellow servant] of thy brethren the prophets [all true teachers or mouthpieces of God]:...Worship God." (Rev. 22:9.) The water of life and the Giver of it, and not the earthen vessel through which it is sent, are to be reverenced. The earthen vessels have naught whereof to glory. What have we of ourselves that we did not first receive of the Lord?--1 Cor. 4:6,7.

The God-given plan of the ages is what we should all use in the study of the Bible, if we would get the treasures of wisdom, and grace, and strength for service in these perilous harvest times, for which it is divinely provided. Each one who recognizes this as a God-given light should use it in the study of the Word. Each should make it his own light as God intended. Each should become so proficient in its use as to be able to answer every question that could be asked respecting the general plan of God. But alas! some seem to feel that this is Brother Russell's plan, and that they should originate their own. But this is a great mistake. It is not our plan, but God's. If not God's plan, it is of no value. We do not want any human plans. Surely men cannot make plans for God that he will recognize; for his own plans have been since "before the foundation of the world." God has but one plan, and it is unalterable; and now that he has revealed it, we confess that it is wonderful, yet as simple as it is beautiful. It is a plan, however, that men could not conceive or arrange. Its thoughts are higher than man's thoughts; and hence in all the centuries past men have never even approximated this divine plan of the ages.

So then the Bible, the standard, should be studied in the light of this God-given teaching, until each one is proficient --an able teacher of it. Then each should let his light shine--humbly serving it to others.

Some, alas! when their eyes are opened to see God's loving plan of the ages, while surprised, and thankful to God for the present truth, neglect to do more than hastily taste of it; and then they hasten on, as they say, to "hunt for more." What they should do would better be to use well what God has already given us as his people. There is a famine in the land; not for bread, nor for water, but for the Word of the Lord. (Amos 8:11.) Our Lord and Master has come to his waiting people, and spread for them a bounteous table of truths, new and old, in order. (Matt. 13:52.) We certainly have no right to ask for more or other blessings, until we have feasted to the full on what has been set before us. Then we should exercise ourselves, using the strength received in serving the feast to others. Neglecting this, it would certainly be with bad grace that any would attempt to break open any parts of the storehouse not yet unlocked. Remember the illustration of the time-lock++ which opens easily, without burglarizing, at the appointed time.

"Thy words were found [not made, nor gained by human skill or labor], and I did eat them." (Jer. 15:16;

---

*See MILLENNIAL DAWN, VOL. III., Chap. iv.

+See MILLENNIAL DAWN, VOL. III., Chap. iii.

++MILLENNIAL DAWN, VOL. II., p. 23.

Rev. 10:10.) Our Lord has always provided for his Church the food necessary to her welfare; and he always "giveth liberally." The proper attitude for the Church is to be active in eating the food already received and in using the strength derived from it. She is not to leave the table bountifully spread to pray for more. When more would be beneficial more will be sent by the hand of some "servant" of God and the Church. Nor will the true "servant" find it necessary to make the food; for it will be given him by the great Householder. It will be "found" by him, and when he presents it to the Lord's family, they will be able to discern upon it the stamp of divine truth. And after partaking of it liberally they will dispense it to others.

Sufficient labor for all comes after we have "found" the truth,--labor in eating it, studying and appropriating it, and labor in serving it to others. The labor and bitterness of experience come not with the getting and first tasting of the truth, but with the conflict of the truth with our own and other people's prejudices. Then comes the pleasurable but often painful labor of serving it to others that they may find it easily and eat it. The eating of the truth (the proving of it, and then the appropriating of it to strength) is no small task. When a new food comes to us, our eyes first criticize it. If it looks good, we handle it and smell of it; and finally, still approved, we judge further by biting it with our teeth; and then our palate judges by the taste, while our teeth prepare it for nutrition. So every child of God has considerable labor in the way of proving and eating his spiritual food, after the Lord has provided it and he has "found" it. The proving is a necessity because Satan through his agents is permitted to offer us poisonous food. God would have us exercise our spiritual senses and judge or prove all we eat by the standard, and thus to learn to distinguish good from evil. This searching and proving and appropriating, opposed by the world, the flesh and the devil, require considerable energy and overcoming quality, and leave little enough of time and energy to help others.

Let us remember, however, that we cannot break open any secrets which God may wish to conceal as not yet appropriate "meat in due season"; nor should we wish to

do so. The small boy who bangs away at the unripe apple until it falls get food which makes him very sick: the ripe apple is very easily plucked. The unripe chestnut burr is difficult to pluck and very troublesome to open, and when open its fruit is unwholesome; but the ripe burr will fall and open of itself and its meat is sweet. Our diligence should be rather to watch the ripening processes of divine providence, and to hold our minds and hearts in humble readiness for all the rich fruitage of the advancing seasons, assured that our Master knoweth what things we have need of and will supply them to us in due time --directly or indirectly, it matters not so long as it is truth, from him and for us.

In the study of the Word of God in the light of the DAWN, let each one make use of concordances and marginal references and various translations of the Scriptures as he may have opportunity; remembering that nothing is to be accepted as truth which does not harmonize with the letter and spirit of God's Word. It is the Word of God that is to be eaten; the DAWNS and TOWERS are divinely provided helps for the cutting of the food into eatable portions,--enabling us to "rightly divide the Word of truth," and thus facilitating the eating of it.

Such meetings for the study of the Word in the light of the now revealed plan of the ages have been termed "Dawn Circles." The plan originated with Brother Rahn, of Baltimore, several years ago, and he and the other members of the class report much profit therefrom. The same plan has been pursued in perhaps a score of other cities, and always with success when rightly conducted. In illustration see letters from Brother Townsend in our issue of Dec. 15, '94 and Bro. Jeffery in issue of Jan. 1, '95. Since the "Circles" are no longer an experiment, but have practically demonstrated their value, it seems advisable to announce the matter so that all the students of the truth can have the benefit of the experience of others. We advise the holding of these Circles everywhere, and suggest that you invite to them only such as are believers in the efficacy of the precious blood of Christ, and of genuine Christian character. But any one should be welcomed who is desirous of learning the way of God more perfectly. As the Apostle says, "Him that is weak in the faith [not fully committed to Christ] receive ye, but not to doubtful disputations"--you do not meet to discuss the unbeliever's doubts, but to confirm the believer's faith.--Rom. 14:1; 1 Cor. 14:24,25.

It is advisable that the leader be a good reader, and that he begin at the beginning of Volume I. He should pause at the end of each sentence, if necessary, to give full opportunity for questions or remarks; and at the close of each paragraph a general discussion of its contents should be encouraged, together with an examination of texts cited therein, and any other texts that appertain to the subject. His object should be to draw out expressions from all, and to see that each person present understands the subject thoroughly. An entire session might profitably be spent sometimes upon one or two pages, or sometimes on one or two paragraphs. Each one of the Circle should have in hand some translation of the Bible or a "Dawn."

At the close of each chapter each one of the Circle should endeavor to give his own brief review of its subject, to see how clearly he has grasped it, and to impress it upon himself the more deeply. Having in view that all are preparing themselves to impart the truth to others, each should be encouraged to attempt a statement of the subject discussed, in his own words, but preferably in the order set forth in "DAWN."

In considering this method of Bible study note how much of interest and profitable conference could be drawn from the first chapter of Vol. I. The first paragraph calls our attention to and applies Psalm 30:5:--"Weeping may endure for a night, but joy cometh in the morning." How many suggestions this will call up to each child of God present! (1) The long, dark night of the reign of Sin and Death each could contrast with the longer glorious day, just dawning, in which Righteousness and Life shall reign through Christ's great work. (2) The cause of the Night, the withdrawal of divine favor because of disobedience, could be contrasted with the cause of the Morning--"We were reconciled to God by the death of his Son." (3) The cause of the weeping and pain, in the Night,--the curse or righteous sentence--"dying thou shalt die," could be contrasted with the cause of joy and rejoicing in the Morning,--"Thy dead men shall live," when "times of refreshing shall come--times of restitution of all things which God hath spoken." (Acts 3:19-21.) Each should be encouraged to tell what he knows experimentally about the dark night of sin's control, and also his appreciation of the rays of light from the Sun of Righteousness now shining, and of the glorious prospects which are thus revealed to his eye of faith.

The second paragraph is built upon Isaiah 55:8,9; and it has much food for thought and profitable converse.

R1868 : page 219

These two paragraphs might well fill the time of one session; and if the Circle be a large one it might require two sessions to fully digest them.

The third, fourth and fifth paragraphs consider what should be our object as truth-seekers, what we should seek, and what God promises we shall find--John 16:13 and other references coming to mind. Then the sixth paragraph considers the proper methods for Bible study, and refers to Eph. 4:11-16; besides which many other references will occur to the Circle. Paragraphs eight and nine contrast proper and improper methods of study, and call up an entirely new set of interesting scriptures. These paragraphs --third to ninth--would give a grand and helpful Bible and plan study for a second session of the Circle.

The next seven paragraphs, 10 to 16 inclusive, treat of the present religious condition of the world, and would make a wonderful third lesson if rightly used. A TOWER article on the same subject (Feb. '90, page 3) might also be introduced here with profit. How many interesting questions and suggestions come to all minds, some correct and some incorrect, and how helpful each could be to the other in building one another up in the most holy faith; and on leaving for home, how many would appreciate more fully than ever the general darkness of the world and the value of the light and of open eyes to see it. And thus we might progress, every lesson being full of instruction and of correct applications of Scripture. The Circles will be all the more interesting if there be present some "believers" not long in "this way." It would be well to tell your Christian friends, who show even a little interest in the truth about the Circle, and invite them to attend from the first. But should new inquirers come in after the Circle has advanced some distance, it will not be necessary to go back for their benefit, for they can at home read up to the present with such additional brief explanations as the leader may deem advisable.

But some one will say, At that rate we would be fully a year in going through the first volume of MILLENNIAL DAWN, and the three volumes would require three years! All the better, we answer: if we are furnished with spiritual refreshment for years, it is far better than if only for a day: it is not a case of business rush to "get through with it" that is our aim, but spiritual refreshment in the study of God's Word, that we may see clearly for ourselves and be able to give to him that asketh us a reason for the hope that is in us. At the close of the series you would have had under particular, critical examination hundreds of the most noteworthy texts of Scripture --words of the Lord's inspired mouthpieces, brought forward in their appropriate places to illuminate the various subjects which constitute the burden of divine revelation--

the divine plan, spanning ages. Surely, if the Bible required nearly two thousand years for its preparation, we should give it reverent study, and not merely a casual glance and thought. Besides, when you would have gone through the subject thus thoroughly, you would doubtless be so proficient that you could answer promptly any question respecting it and be prepared to quote the Scriptures fully in support of your statements. Not only do all need such thorough study to prepare them "for the work of the ministry," but each needs such study for his own protection from the perils which will increase more and more during this "evil day."

The method suggested is not merely a reading of the DAWNS; for that each could do as well at his home and alone. Our proposition is for a general study of God's great plan of salvation--a comprehensive study of theology--the use of the DAWNS merely steering the minds of all into the same Scriptural channels and assisting in rightly dividing the Word of Truth. There are no scriptures which cannot be brought into these studies; for all scriptures are directly or indirectly related to God's plan. The design includes a study of the whole Bible in the fullest sense, and the cooperation of all in bringing forward every text and thought which could throw light upon the subjects considered.

Knowing the "downwardness" with which all our race is afflicted, we should, whenever we come together, guard ourselves and each other by resolving that no communications shall proceed out of our mouths except such as would serve to edify one another, and to build one another up in the most holy faith. This would bar out "gossip" and

R1869 : page 219

idle talking, and insure our thinking and talking of "whatsoever things are just and true and pure and of good report." If each comes to the meeting praying for the Lord's blessing upon himself and on the others of the Lord's body, near and far, it will be found helpful. And may grace, mercy and peace from God our Father, and from our Lord Jesus Christ, be with us all who thus seek, more and more, the way, the truth and the life.

===================

R1869 : page 219

ISRAEL RENEWING THE COVENANT.

--SEPT. 22.--JOSH. 24:14-25.--

Golden Text.--"The Lord our God will we serve,
and his voice will we obey."--Josh. 24:24.

ISRAEL became God's people by solemn covenant (See Exod. 19:5-8), and on several occasions that covenant was renewed that succeeding generations might not forget the obligations thereby resting upon them. The instance before us was one of these occasions, and a very appropriate one--after their settlement in the land of promise and when Joshua their leader, being very old, must of necessity soon be taken from them by death. Joshua, therefore, remembering the command of Moses to thus remind the people of their covenant obligations (Deut. 27), made this the occasion for solemn exhortation, warning and counsel, as well as for leading the people to a renewal of their vows and a purging of themselves from every semblance of idolatry, which his address shows still lingered in some degree among them.

The counsel of Joshua was reverently received, the covenant was renewed, and the nation purged itself from idolatry, and in consequence was prospered and blessed. But why, we may reasonably inquire, should we be interested now in seemingly trivial matters of history of a date so remote? Why so minutely consider the experience and doings of that nation more than others of the ancient peoples? Or why are they so minutely given by the sacred writers?

Their importance to us lies in the fact that in the experiences of that consecrated people were foreshadowed those of God's consecrated people of this Gospel age; and in God's dealings with them we can read his judgment of us under similar circumstances, we, the Gospel church, being the antitypes of fleshly Israel, the spiritual Israel of God--nominally, as in the type, including all the professed members of the church, but actually only those who are truly the Lord's--"Israelites indeed," Christians indeed.

In the nation of Israel (nominal Israel) we observe a

R1869 : page 220

constant tendency to idolatry, while a faithful few ("Israelites indeed") always resisted this tendency, and, with fixed purpose of heart, worshipped the Lord in the beauty of holiness and endeavored to influence others to similar faithfulness. But their forefathers prior to Abraham were idolaters; the nations all about them were idolaters; and idolatrous worship, unlike the worship of the true God, imposed no restraints upon the downward tendencies of the fallen nature, but, on the contrary, cultivated and pandered to its depravity. Nor did it require faith in the unseen, but presented to the senses tangible objects of worship with rites and ceremonies suited to the carnal nature. Hence the continual gravitation of the nation toward idolatry, notwithstanding the wonderful power and goodness of God manifested on their behalf. Joshua, after calling attention to the marvels of divine providence which their wonderful history furnished, urged upon the people a prompt and firm decision, saying, "Choose ye this day whom ye will serve," etc.

Joshua also gave them distinctly to understand that in choosing to serve the Lord it must be whole hearted and sincere service, a full and complete turning to the Lord, and the putting away of all rivals. This exhortation was coupled with warnings of the Lord's indignation and wrath if they should wickedly ignore or violate their covenant and turn to idolatry. "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey."

Happy indeed was it for Israel that such was their decision; and happy would it be for all God's consecrated people, if, with fixedness of purpose, they would pay their vows unto the Most High. In his dealings with typical Israel we see that our God is a jealous God and that he desires whole-hearted devotion to himself. If we permit any rival to occupy the mind and heart that was solemnly consecrated to him alone, then we are unfaithful to him and wickedly despising our covenant. Let the language of every consecrated heart be, "The Lord our God will we serve, and his voice will we obey."

"If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt and consume you, after that he hath done you good." The fact that the Lord has richly blessed us in the past while we were in the way with him is no guarantee that he will continue his favor with us after we have forsaken him. On the contrary, his positive declaration is that he will withdraw his favor from all such. In addition to the above the prophet Ezekiel says, "When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die." And Paul adds ["because they received not the love of the truth, that they might be saved"], "God shall send them strong delusions, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." --Ezek. 3:20; 2 Thes. 2:11,12. See also Heb. 6:4-8; 10:26-31.

We should observe specially in Heb. 10:29 the reference to a sorer punishment to be visited upon the covenant-despisers of this age than that visited upon the same class in the Jewish age, because of the higher privileges and advantages received here and despised. The death penalty there was a hasty visitation of the original Adamic penalty, but the death penalty here upon the wilful covenant-despisers is the second death from which there is no escape.

REVIEW SEPT. 29.

Golden Text.--"There hath not failed one word of all his good promises which he promised by the hand of Moses his servant."--1 Kings 8:56.

Thus King Solomon testified to the grace of God manifested to fleshly Israel. His good promises never failed; and to the praise of his goodness we also can bear the same blessed testimony. And when his wonderful plan blossoms out in glorious completeness, the universal testimony will be, There hath not failed one word of all his good promises; for they are all yea and amen in Christ Jesus, the mediator of the New Covenant, as Moses was of the Law Covenant.

===================

R1869 : page 220

THE TIMES OF THE JUDGES.

--OCT. 6.--JUDGES 2:1-12,16.--

Golden Text.--"The Lord raised up judges
which delivered them."--Judges 2:16.

NO special comment is needed on the simple narrative of this lesson, except to call attention to the Lord's providential care over his people, notwithstanding their waywardness and many backslidings.

It should be noted that the object in raising up judges was a gracious and beneficent one: it was to deliver and bless the people, not to condemn and punish them, though the latter idea of judgment is too often the only thought gathered from it by many minds. The term judgment applies to the whole process of trial and the administration of justice.

In this view of the office of a judge how precious is the promise that our blessed Lord Jesus cometh to judge the world in righteousness. His judgment will be the greatest blessing the world could possibly have. Though it will come in wrath and indignation against all unrighteousness; though it will lay judgment to the line and righteousness to the plummet; though it will rudely sweep away every refuge of lies and expose all the hidden things of darkness; though his iron rod will dash the nations to pieces as a potter's vessel; and though he will suddenly bring down every high thing that exalteth itself (Isa. 13:5-9; 28:17; 1 Cor. 4:5; Psa. 2:9; Isa. 2:11), nevertheless his judgment will be for the world's deliverance; for he wounds to heal. And when mankind has been thoroughly submitted to the leveling process of the great "time of trouble," and has been humbled and made teachable by it, then the same wise Judge will turn to bless--to heal the broken hearted, to deliver the captives of sin and death, to speak peace unto the nations, to make wars to cease to the ends of the earth, to give beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness, and to wipe away all tears from off all faces. --Isa. 19:22; 61:1-3; Zech. 9:10; Psa. 46:9; Isa. 25:8; Rev. 21:4.

In this view of the day of judgment, notwithstanding the commotion that shall attend it, but realizing that the great Judge of all the earth comes to bring forth judgment to victory, to establish truth and righteousness on a firm and enduring footing, and to punish all that oppose that blessed work, we understand the joy of the Prophet-Psalmist, when, looking forward to this glorious time, he exclaimed, Let the heavens rejoice and let the earth be glad; let the fields be joyful; let the sea roar and the floods clap their hands; and let the hills be joyful together before the Lord: for he cometh to judge the world, and the people with equity.--Psalms 98:7-9.

So let our hearts rejoice and our tongues be glad; and let the blessed secret be known among the saints, that the Lord is now present, and that we are living in the days of the Son of man; and let our joyful hearts and voices bid him a royal welcome; for indeed he hath put a new song into our mouths.

====================

VOL. XVI.   OCTOBER 1, 1895.   No. 19.

CONTENTS.

Special Items.....................................222
Views from the Tower..............................223
The Typical Red Heifer............................225
Pittsburg Prophetic Conference....................227
Your Safety in the Coming Trouble.................229
Bible Study: The Triumph of Gideon................231
Bible Study: Ruth's Choice........................231
Encouraging Letters...............................232

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1871 : page 222

WE RENEW our thanks to the dear friends who send us news clippings from all over the world. We have but little time for general reading, yet feel the necessity of being thoroughly informed. Of course but few of the items are even referred to in the TOWER; but many others, nevertheless, are very useful and highly appreciated. We much prefer clippings to whole papers; but please give name and date of paper from which clipped.

DAWN VOL. II. IN SWEDISH AND IN DANO-NORWEGIAN.

These volumes are now ready. Orders sent in now will be filled in rotation as received.

Although the cost of these foreign translations is much greater than the English, because the demand is less and the editions smaller, yet the price of MILLENNIAL DAWN in the German, Swedish and Dano-Norwegian languages will be uniform with the English. Some warm-hearted friends of the Truth, knowing that the English editions are sold at cost, and realizing that the foreign editions would cost nearly double, because smaller, volunteered to pay the difference through the Tract Fund, so that the foreigners, who often are less able to purchase, might have the benefit of the low prices of the English. Their donation amounts to four hundred and twenty dollars on each foreign volume.

===================

R1870 : page 223

VIEWS FROM THE TOWER.

BOTH the United Presbyterian and the Lutheran young people are organizing after the manner of the Epworth Leaguers. The latter are styled the Luther League. About 100,000 are already enrolled. Their motto is--"Non-Synodical, Strictly Conservative, and Thoroughly Lutheran."

It is almost as difficult for sectarians to get free from their denominational bondages as for a leopard to change his spots. The Christian Endeavor movement was the purest and freest, and at least took the name of Christ. But all efforts to make either "worldings" or Christian "babes" into Christian free-men by means of organization and rules must always prove futile. The only Christian freemen are those who are no longer "babes tossed about by every wind of doctrine," but who, feeding first as babes upon the sincere milk of the Word, have grown thereby in grace and knowledge and love, and who by use of the strong meat of God's Word have had their senses exercised and have become strong freemen in Christ--free from the world and its spirit, and free from self; reckonedly dead to all such influences, and alive to God and his will, and in bondage only to God's will through him who bought them with his own precious blood. And we have the Lord's assurance that this class, being selected during this Gospel age, will in all be but a "little flock."

***

The usual triennial conclave of the Protestant Episcopal Church of the United States will open October 2 in Minneapolis.

It was at a similar Convention of this same religious body that the proposition for a Protestant Union or Confederacy was first extended to other Protestant denominations. This proposition is still under consideration, especially by the Presbyterian Assembly.

The coming Convention will attract more than ordinary attention, for it proposes a number of important steps in connection with its organization. (1) It is proposed that the triennial Conventions shall be superseded by General Synods, which shall meet triennially. (2) It proposes to have two divisions or "houses" hereafter--a House of Bishops and a House of Delegates--similar to the two houses of Congress and of Parliament. (3) It is proposed to elect one of the Bishops to be their chief or President, who shall be known as "Primus"--which signifies, one who is first. The Scottish Episcopal Church has long had such an officer, who presides, and is otherwise privileged.

This movement is quite significant in connection with the Protestant confederacy which the Scriptures clearly indicate will take place. (See our issue for Dec. 1881--now out of print.) It will make ready for the "Image" to "speak" promptly as soon as it receives the "life" of Apostolic succession and supposed "authority."--Rev. 13:15.

***

Sept. 20 was the twenty-fifth anniversary of the fall of Papacy's temporal power. Roman Catholics everywhere are being urged to pray for the restoration of temporal sovereignty. A statement is going the rounds of the press to the effect that, in view of the bankrupt condition of the Italian treasury, the plan of proposing to purchase the freedom of Rome and some surrounding territory for the Papacy for $1,000,000,000 is being seriously considered.

On Scriptural grounds we doubt the success of this project. Our expectation is that the present government of Rome will continue in some form or degree until utter collapse and anarchy shall put an end to all government, political and religious, in the great time of trouble which

R1870 : page 224

prepares for the better conditions symbolically called the "new heavens and new earth."

***

Professor Treitschke, lecturing recently before the Berlin University, said:

"Reverence, called by Goethe the ultimate object of all moral education, is vanishing most alarmingly in the new generation. They respect nothing, neither God, nor the barriers which nature has set up between the sexes, nor patriotism, which by them is made to give way to the mercenary desires of a race bent on enjoyment only. Education, extended to all, becomes more and more shallow. The deep thought of the ancients is despised, and only that which serves the purposes of the near future finds favor. Every one talks about everything, guided by the newspapers and encyclopedias, consequently the creative power of intellect becomes rare. Science, once tempted to be too profound, now loses itself in platitudes; only a few noble giants of original thought continue to stand out among the underwood of mere gatherers of notes. Taste has degenerated, the love of truth has given way to a morbid love of actualities. Hence a wax figure often gains more applause than a work of art. The people lead an empty life, which they seek to fill out by killing time in giving undue attention to sport and betting. When we think of the manner in which the heroes of public games and of the circus are overrated, we are filled with loathing."

Thus we see that the trend is the same in the monarchies of Europe as in this Republic. By inspiration the great Apostle Paul gave a still clearer and truer picture of nominal Christendom, saying:--

"In the last days perilous times shall come. For men shall be lovers of their own selves [selfish], covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away."--2 Tim. 3:1-5.

***

"A curious mode of worship was introduced by the Salvation Army at Detroit recently. A lecture was delivered by two "captains," on the analysis and dissection of the devil's body, the parts being pride, whiskey, etc., immediately after which the lights were suddenly extinguished, and the form of his Satanic Majesty was brought out, made of paper, and colored to suggest the analytic description. Red lights were thrown upon the stage to represent the fire of hell, and horns, hoofs and tail were terrible in appearance. A red bonnet decorated with roses represented pride, while cards and liquor indicated ruin and destruction. The effigy was then set on fire, amid shrieks and yells which reminded the beholders of Milton's Pandemonium."

Alas! how many of the "babes in Christ" are ignorant of Satan's devices; and do not see that the great Adversary might even help along such a sham battle against himself, if thereby he could fasten the more firmly upon the consciences of the people the errors [doctrines of devils] which are keeping them from real love and worship toward God. The Lord's prescription for holiness--"Sanctify them through thy truth, thy Word is truth"--is far better, more successful, than this and all other unscriptural methods. This is the Chinese method of serving God by using fireworks to scare off the devil. But Satan is too subtle to be thus dealt with.

***

A New York journal reports that at a meeting of the S.S. Missionary Association of the Presbyterian Church held in Detroit not long since "The Presbyterian Board of Publication was severely scored for the alleged antiquated and attenuated tracts that it sends out. A committee was appointed to draw up resolutions asking the Board for a higher grade of tracts."

A Sister suggests that "possibly the live and good-sized Old Theology Tracts going all over the world from the WATCH TOWER office have something to do with this discontent. Ordinary tracts are so stupid that intelligent

R1871 : page 224

people feel offended if handed one. The O.T. Tracts are always crisp and fresh because full of the spirit of the Truth --index fingers pointing and referring constantly and truly to the Word of God."

Many are finding this sort of "Silent Evangelism" a blessing to themselves and to others and orders are coming for "more tracts" from every quarter of the world. For instance, since our last issue we have sent tracts and DAWNS to the following foreign countries: viz., England; Scotland; Denmark; Germany; Sweden; Jamaica, West Indies; Cape Colony, S. Africa; New South Wales, Australia; and Colombia, Central America. The reading matter sent out amounted to five hundred and twenty-five copies of MILLENNIAL DAWN besides over ten hundred thousand pages of Old Theology Tracts.

Our readers who are of German extraction will be pleased to learn that a Sister in the Lord, a representative of the TOWER TRACT SOCIETY in Berlin, Germany, reports favorably respecting a new method adopted lately to gain the attention of consecrated Germans. A Berlin journal has recently given her a most excellent notice of MILLENNIAL DAWN, and she is finding quite a number willing to hear. She now has seventy-five copies of DAWN loaned in Berlin.

Next week a Brother starts for Sweden, and in about a month two others will start for Switzerland, all seeking to carry to their native lands the gospel of "a ransom for all." The tract and colporteur work all over the United States progresses valiantly.

***

A strong movement is on foot amongst Methodists seeking "lay-representation at the Annual Conferences." A circular has been issued from Baltimore, Md., claiming to voice the sentiments of 2,500,000 Methodists who demand this reform. The ministers do not favor it, desiring to keep the power in their own hands. An additional reform urged is that the laymen should have a voice in the election of Presiding Elders; and that the latter be given equal powers with Bishops.

R1871 : page 225

This is part of the general tendency toward equal rights and privileges. As it increases, the M.E. Bishops will wish that they could put forward the claim of "divine authority through Apostolic succession," as is claimed by Episcopalians and Roman and Greek Catholics. This will tend to draw them toward a general Protestant Confederacy possessed of the ability to make the claims and exercise the Apostolic authority coveted.

***

A Baptist division of the Boy's Brigade went "into camp" at May's Landing near Philadelphia during September. Some boys of the town "raided them for fun," and the young Baptists who had put on carnal armor were "forced to defend themselves" with their bayonets, and murder was narrowly averted. Warfare for the Lord according to unauthorized methods is, and always will be, dangerous. "All they that take to the sword shall perish by the sword."

***

At the Presbyterian Ministers' Association meeting, in Philadelphia, Sept. 16, it was decided not to permit the discussion of the question: "Is the Presbyterian Church firmly established in the Confession of Faith, and, if not, whither is she drifting?" They all knew that she is not firmly established upon it, and that she is drifting into four factions--(1) The "higher criticism" or infidelity party; (2) the form-of-godliness-social-club-no-doctrine party; (3) the well-intentioned-but-superstitious party, ever learning but never able to come to a knowledge of the truth, because they are looking backward to the dim lights of human tradition; (4) the children of the light and of the day, who, looking in the direction of the sun of righteousness, are beginning to get rays of the Millennial dawning; and who are compelled to "come out of her" because, with present light, they can no longer stay where their presence means the misrepresentation of God's Word and character as well as their own stultification. The ministers, therefore, very wisely, concluded that they needed no information on the subject; and that the opening of their mouths on the subject would hasten the dissolution already in progress. But the sooner it comes the better for the fourth class mentioned.

===================

R1871 : page 225

THE TYPICAL RED HEIFER.

--NUMBERS 19.--

A BROTHER not very long in the truth sends us a little tract bearing the title, "The Red Heifer

Type of Sanctification, by J. H. G.," and inquires what we think of it.

We reply: The application is quite incorrect; but the tract itself is not likely either to benefit or injure any one. The danger of injury would chiefly be that as an entering wedge it might lead to more serious errors; and in a general way of course even the most insignificant error may hide some truth and thus prove an open switch for Satan to use in side-tracking us, should our hearts ever get out of harmony with the Lord and his plan.

The writer of the little tract falls into the very common mistake of failing to note that the Jewish code respecting sacrifices divided them (1) into sacrifices for two distinct classes,--the Levites (the High priest's household), and all Israel (the general congregation excepting the Levites); and (2) into sacrifices of two distinct times; viz., those of the Day of Atonement, and those of the year following the Day of Atonement. This is the key to the understanding of the types of Leviticus, and without it no one can obtain clear or consistent views.

The High Priest and under Priests (consecrated to sacrifice) represent Christ and the Church, the royal priesthood. The Levites (consecrated to service, not to sacrifice) represent believers in this Gospel Age--the household of faith.

The Day of Atonement, in which the sacrifices for all sins were made (the bullock and the goat for sin-offerings, together with their accompanying burnt offerings), represented this Gospel Age, beginning with the great and all important sacrifice of Christ, and finished with the "filling up of that which is behind of the afflictions of Christ" by the royal priesthood, the members of his body. (Col. 1:24.) At the close of this Great Day of Atonement (the Gospel Age) the Great High Priest (head and body) will come forth and bless the people who desire to be God's people (represented by all Israel except the tribe of Levi), and the effect will be to lift them from the dust and grant them forgiveness and restitution.

The sacrifices and offerings of the people after the Day of Atonement, and based upon its work, represent penances for shortcomings after being cleansed by the great Atonement, and thank offerings, pledges, vows, etc., which the world will offer during the Millennium or "times of restitution."

The Red Heifer was not only not one of the Day of Atonement (or Gospel age) sacrifices, but it should not be counted a "sacrifice" at all; for only those animals were sacrifices of which a portion was placed upon God's altar. The High Priest killed all the sacrifices of the Atonement Day; but Aaron, the High Priest then, had nothing to do with the killing and burning of the Red Heifer. All sacrifices were killed in the "court of the Tabernacle,"

R1872 : page 225

but the Red Heifer was killed outside the camp. The priests killed the sacrifices, but they did not kill the Red Heifer. We thus prove most positively that the Red Heifer represented neither Christ nor his Church, the "better sacrifices"

R1872 : page 226

of this Gospel age. And as the time for the righteous to suffer "without the camp" will end with the close of the Gospel age, we cannot apply the killing and burning of the Red Heifer as a type of anything that will occur in the Millennium. What then did that heifer represent?

It represented a class of people who died ignominiously; for "outside the camp" is used to represent ignominy, worldly disapproval or detestation. (Heb. 13:13.) The ancient worthies, whose faithfulness unto death outside the camp is recorded in Heb. 11:32-38, was just such a class as the one we are seeking,--represented in the Red Heifer burned without the camp, whose ashes served to purify those contaminated or unclean through association with death.

It represented a class of people not of the Gospel Church, but who in God's sight were justified, and by faith, as is represented by the fact that the heifer was without blemish and completely red--the color which represents the blood of Christ. All this well represents the worthies of Heb. 11:32-38. By faith they looked forward to the atonement for sin which God had promised; they caught a glimpse of Christ's day and were glad; they "endured as seeing him who is invisible," and "pleased God" (Heb. 11:5,27,39), and hence must have been justified, even though (the sin-offering not yet having been made) they could not be received into the liberties of sons of God.--Gal. 4:4-7; Heb. 3:5,6.

In that it never wore a yoke it represented a class of free men, just such as are mentioned in Heb. 11; for although some of those were born under the Law, and some before it, yet since all are mentioned together as equally approved in God's sight, and since we know that "by the deeds of the Law no flesh shall be justified in God's sight," therefore we are bound to conclude that all these were reckoned as free from the bondage of the Law, and accepted by faith with Abraham, under the Abrahamic covenant, and not as under the "yoke" of the Law, which condemned all who ever attempted justification under it.--Gal. 5:1; Acts 15:10.

The priest did not kill the Red Heifer: one of the under-priests merely sprinkled some of its blood toward the Tabernacle door: thus typically showing that the lives and deaths of the class represented pointed toward the Tabernacle, its door [Christ] and the atoning sacrifices to come. "They drank of the spiritual Rock [Christ] which followed them," and their lives given (their blood) pointed toward Him.

The "worthies" of Heb. 11, although equally as faithful as the "overcomers" of the Gospel age, could not be counted as sharers in the sufferings of Christ and joint-heirs of his glory. The great Creator has chosen to prepare some vessels to more honor and some to less honor; and some that resist the moulding and shaping influences of the great Potter will be neither, but will be vessels for destruction, unfit for his service in any capacity. (2 Tim. 2:20; Rom. 9:21,22.) The vessels for less honor were selected first, "until John" the baptizer, who was one of the chief of the ancient worthies, the house of servants; and yet the least one in the house of sons, the vessels unto greatest honor, is greater than he.--Matt. 11:11.

Christ Jesus our Lord was the first, the Head, the Leader of his elect Church, his body, which must follow his footsteps of suffering to glory, before others can be blessed. After the great antitypical Day of Atonement is ended, the sufferings of Christ finished, and the glorious reign begun, then the faithful worthies of the past shall be blessed, "God having foreseen some better things for us, that they without us should not be made perfect."--Heb. 11:40.

The sin offering of Christ has laid up a great store of grace, merit, not only for his Church, but for all the families of the earth; and it will be the work of the Royal Priesthood to dispense that grace to those of earth's families who, when they come to a clear knowledge of the truth, obediently apply for forgiveness and help.

The faithfulness of the ancient worthies, even unto death, could not take away sin, and could not be presented before God as a sin offering, nor as a sacrifice at all, the altar [Christ] not having yet been set up. (Matt. 23:19.) But the faithfulness of the ancient worthies did yield some results (represented in the ashes of the Red Heifer)--it yielded a store of valuable experiences to them, by means of which those beautiful graces of character were produced which also adorn "the sons of God," who have now received the spirit of adoption. The Lord thus wrought in them the blessed fruits of holiness, though they could not be recognized as "sons," nor made partakers of the divine nature, nor joint-heirs with Christ, because not called to be vessels of the highest honor. They have thus "laid up in store" (1 Tim. 6:19), as the result of their fiery experiences (represented in the ashes of the burned heifer), characters precious in God's sight, which he intends by and by to use for the blessing of the world, after the Day of Atonement is ended. This is represented in the ashes of the heifer carefully gathered into a clean place for use in the purifying of the people who become defiled after having been cleansed with the atonement of the "better sacrifices" of the Atonement Day.

When the spiritual Kingdom has been set up, when the First Resurrection has taken place at the end of the Gospel age, then these "worthies" of the past will be blessed (Heb. 11:40,35), and enjoy a "better resurrection" than the world in general, in that theirs will be an instantaneous raising up from death to human perfection and life everlasting; while others of the world, even if obedient, must come up slowly to perfection, step by step. Then, too, as perfect men they will be the superiors and natural leaders of the world, and, according to promise, Christ will make them chiefs or "princes in all the earth." (Psa. 45:16.) They will be the seen representatives (Luke 13:28) of God's Kingdom, while Christ and the Church, the real spiritual rulers, will be unseen.--1 Tim. 6:16; Heb. 1:3; 1 John 3:2.

R1872 : page 227

Then, like the ashes of the heifer laid up in a clean place, the results of the painful experiences of the "worthies" will be a store of blessing, instruction, and help to these "Princes." And each pardoned one who would be cleansed perfectly must not only cleanse himself with water (truth) but must also have applied to him the instructions of these "Princes;" represented by the ashes of the heifer in water applied with "hyssop," which represented "purging" or cleansing.--Ex. 12:22; Lev. 14:4,49; Psa. 51:7; Heb. 9:19.

The cleansing was from all death-defilements--dead bodies, graves or the bones of the dead,--thus indicating that the agency through which men shall be fully cleansed from death and its degradation, lifted up in restitution, will be this work, of these whom the Lord for this purpose, shall "make princes in all the earth."

====================

R1872 : page 227

PITTSBURG PROPHETIC CONFERENCE.

THE announcement has been very generally made that there will be a Prophetic Conference at Pittsburg in October; and quite a number of TOWER readers are inquiring what part the Editor will take in the Conference. We answer that we have nothing to do with it; and as an explanation lay before our readers an article on the subject by the Editor published in a Pittsburg paper July 25, last.

Mr. Editor:--With others of your readers I have been interested in the announcement of a prophetic conference, soon to be held in our city. I cogitate upon the projects as follows:

That the Scriptures teach that our Redeemer will "come again" at the close of this Gospel Age cannot be disputed. That he comes to inaugurate a reign of righteousness in which the saints of the present age will be the kings and priests (rulers and instructors) to bless and lift up out of ignorance and sin and death whosoever wills of the at present "groaning creation," (Rom. 8:19-22; Rev. 20:6) should not be disputed by any who have studied the Bible and who have intelligently united in the Lord's prayer, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

This being the case, all Christian people should be interested in "conference" on the subject; in order that nothing that God has declared by the mouth of his holy prophets, bearing upon this subject, should be overlooked. (Acts 3:19-21.) And such a "conference" could scarcely fail to have the Lord's blessing and to bring clearer views of the subject to all concerned.

But, sir, all who know the history of these "Prophetic Conferences," held from time to time in the past, know very well that no real conference is proposed. The true idea of conference is discussion, examination, consultation; but if the proposed "conference" shall resemble those in which some of the same gentlemen took part in the past, there will be no opportunity for conference; every utterance will be shaped and trimmed beforehand, by a committee so as to prevent conference. For instance, at the New York Prophetic Conference some years ago, when Mr. Charles MacKay, of Scotland, an invited and announced speaker, was asked to present his MS. to the critical committee, it

was feared he would be hindered from speaking because he had no MS. prepared, not being used to "cut and dried" conferences in Scotland. He explained that he usually spoke extemporaneously, but would confine himself strictly to the Bible testimony; and he was then permitted to be the one exception to the rule.

But, mark you, sir, my objection is not to the character of the meeting, as it is proposed, but merely to its misleading name; for "those who pay the piper have the right to choose the music." If, therefore the present program be maintained, I beg to suggest that the promoters would reflect much more credit upon themselves as straightforward, candid men, by calling their meeting a "Pre-millennialist Convention," which would be a truth-telling name, whereas "Prophetic Conference" is misleading. But lest it be said that I am prejudging the coming conference, which may be held upon different lines, we note the fact that it has already been announced that "fools" and "cranks" are not connected with the movement. This clearly implies that they have already fixed their standard and decided who are the wise and who the foolish. Perhaps they forget, however, that much of the wisdom of this world is foolishness with God, and that in their day our Lord and his prophets and apostles were all accounted "fools" and "cranks;" and that the same worldly estimate will continue to the end of this age. (See 1 Cor. 1:18; 2:14; 3:18; 4:10,13,14; Acts 17:18.) I very much fear that if Jesus and Paul and Peter were to attempt to join this "conference," they would be hustled out as "cranks." Yet, to those who have ears, "The testimony of Jesus is the spirit of prophecy," and there can be no understanding of the prophets without it.

I object to the word "prophetic," as well as to the word "conference," as inappropriately used. Those who will attend the meeting will not only find that it will be a conference at which there will be no conference, no discussion, no hearing of "the other side," but they will find the very prophecies mentioned by St. Peter (Acts 3:19-21) almost ignored. Why? Because, forsooth, some of God's people who denominate themselves "Second Adventists" have made themselves foolish in the sight of the world by defective interpretations of the prophecies. Agreeing with "Second Adventists" respecting the manner of Christ's second coming (the writer differs widely, and he believes Scripturally, from both), they want to mark themselves out as entirely separate from them respecting the interpreting of prophetic times and seasons; and they therefore are obliged to pass by the prophecies which abound with figures, periods, etc.--especially Daniel's. But why then use the word prophetic?

In one of your issues I notice that the views of the conference are already fixed in several respects which I consider erroneous. I therefore criticize them, briefly, and thus afford the coming "conference" an opportunity to examine its faith afresh, in the light of the Scriptures which I shall cite.

They do not pretend to fix the time of the Lord's second coming. They hold that of that event no man knows the date nor will any ever know beforehand. They feel positive of this because of the Lord's statement in St. Mark 13:32. But they overlook the fact that if our Lord meant to tell us that no man would ever know he did not so state himself. And since he included himself and the angels, it would equally imply that neither he nor the angels would ever know, which would be an absurdity; for our Lord could not come a second time without knowing it some time previously. The time was unknown then and was to so continue until God's due time for making it known; for "the Lord God doeth nothing but he revealeth it to his servants the prophets." And this is all clearly stated and explained in Daniel 12:9,10.

R1873 : page 228

If the times and seasons of prophecy give them no light, why do they surmise that the event is nigh? Is it not with them a guess in the dark? If they have not trimmed their lamps, and gotten more light on the subject than had those who have vaguely looked and hoped for the Lord for eighteen centuries, why do they think the great event near? (Matt. 25:1-13.) Do they not see that the repeated injunction, "Watch!" implies that the "wise virgins" did not know, but were to watch in order that in due time they might know? Wherein would be the necessity of watching for an event that would be known to them no sooner nor more surely than to others? Does not the command, "Watch!" imply that at the proper time the watchers will be rewarded by a knowledge which the unwatching will not have?--1 Thes. 5:1-3,4-6.

These Christian friends have a fixed belief respecting the manner of Christ's second coming, which we believe it would advantage them to refix more in harmony with reason and Scripture. They believe that he will come literally, but by that they mean that they expect him again in the flesh. Do they forget that when he "was made flesh" at his first advent it meant the laying aside of the superior glory and honor of the spirit nature, a humbling of himself to "the form of a servant;" and that, thus, he who was "rich" as a spirit being, became "poor" when he became "the man" Christ Jesus? How can they think of his body as being marred and yet being of transcendent beauty? How can they expect to see those scars for all eternity and yet expect that things of the present time will no more be remembered? How can they suppose that the Lord has the same wounded body without supposing that the saints also in their resurrection will have deformed and sin-scarred bodies, such as they have at present?

Surely they admit that Christ finished the work for which it was necessary for him to take man's nature; viz., "for the suffering of death," that he might give his flesh "for the life of the world." (John 6:51.) How can they think he is still flesh and will come a second time as a flesh-being? Surely they will admit that "him hath God highly exalted" again. (Phil. 2:8,9.) Surely they will admit that he was "put to death in the flesh but quickened (made alive) in spirit." Do they not remember, also, that "flesh and blood cannot inherit the Kingdom of God"? How then can they expect a flesh and blood Christ to be the great King and to set up the great Kingdom promised?

Do they not remember that one apostle explains that "it doth not yet appear what we shall be," but that "when he shall appear we shall be like him, and see him as he is?"--not he like us, that we might see him as he was.--1 John 3:2.

Do they not remember that another apostle declares that the church must be "changed" by resurrection power, from animal bodies to spiritual bodies, in order that she may be united to the Lord in the Kingdom which flesh and blood cannot inherit?--1 Cor. 15:44,49-53.

Do they not remember that after his resurrection our Lord not only showed the apostles that he was alive again, but proved to them that he was no longer "the man Christ Jesus who gave himself a ransom," but the King of Glory --a spirit being. He proved this by showing them that he was no longer limited to human conditions. He came into the room where they were met, while the doors were shut. He vanished from their sight when the interview was ended. Indeed, they saw but little of him during the forty days after his resurrection, and the world saw him not at all. And during his interviews with his disciples he showed himself in various forms or bodies, just as he did before he became man, when as a spirit being he appeared to Abraham in human form but without being of human nature.--Gen. 18:1-8.

But they tell us that their belief that Christ's coming will be in the flesh is based upon the facts recorded in Acts 1:9,11;

especially the declaration, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

We inquire, Is there in this anything difficult? or that would demand that all of the foregoing Scripture teachings respecting our Lord as a spirit being should be cast aside, ignored? I think not. I suggest that this passage when rightly understood, is in full accord with the others. It is the manner of our Lord's coming again that is to resemble the manner of his going away. Was the manner of his going quiet, unaccompanied by outward display, unknown to the world, and known and recognized only by his chosen? Yes. Then surely in "like manner," and not in a different manner, should his chosen look for him to come again. Quietly, unknown to the world, known only to those who "watch," he will come again.

A mistake of these friends has been to infer that "manner" means flesh, and they have failed to notice the real "manner" of his going--quietly, unobserved of the world. Our Lord had a body of flesh when the disciples beheld him taken up into heaven, but the flesh was no longer he, as before his resurrection, but merely a form, like his clothing, that represented (but veiled) his real, glorious, spiritual body, which St. Paul saw afterward, at the cost of his sight.--1 Cor. 15:5-8; 9:1; Acts 9:3-18.

The fact that our Lord manifested himself in a body of flesh after his resurrection, before his ascension, by no means proves that he will similarly manifest himself in a fleshly form at his second advent; for "manner" and condition are wholly different things. I believe from other Scriptures that instead of his appearing in the flesh, his saints when "changed" to spirit beings will "see him as he is," as St. Paul saw him "before the time;" but with the

powers of their "changed" conditions they will not suffer from the sight of the Lord's glory, but will be with him and behold and share his glory.

We would like, too, that these gentlemen, when they meet, should not fail to notice the peculiar Greek word parousia--rendered "coming" in connection with our Lord's second advent, the signification of which is presence. Notice that Matt. 24:37 contains the word, declaring: "As it was in the days of Noah, so shall it be in the presence of the son of man." In the time of the Lord's second presence the world will proceed as usual--eating, drinking, planting, building, etc., and know not of his presence and the approaching trouble, as in Noah's day they knew not of the coming flood. Compare also Luke 17:26. Our friends err also in their interpretation of Zech. 14:4, "His feet shall stand in that day upon the Mount of Olives." The passage does not refer to the literal feet of Christ at all, but symbolically to the feet of his father, Jehovah, as will be clearly seen by reference to the preceding verse, if the English reader will remember wherever the word "Lord" occurs in the Old Testament in small capital letters, the original (Hebrew) is Jehovah--exclusively the Father's name.

A very large proportion of Christian people are post-millennialists (believers that Christ will not come until the church shall have introduced and finished the Millennium). Nevertheless they see that eighteen centuries have done but little even in the most civilized parts, toward bringing about the condition in which God's will shall be done on earth as (perfectly as) it is done in heaven; and they see that even now the nominal conversions in heathen lands are not five per cent of the births, while in the most civilized lands the really sanctified are few. Many of these would be prepared to look for the Lord's coming and kingdom as the only tangible hope for the groaning creation: but they are repelled by such pre-millennialists, as propose this "Prophetic Conference," who claim that Christ will come again in the flesh marred and wounded, but shining, and that with his saints, also in the flesh, with their deformed features shining, he will set up a fleshly kingdom, an earthly court, after the order of kings, emperors and popes of the present time, but more magnificent and beneficent.

If, therefore, the coming meeting could be a real conference, and if the conferees could come to see that Christ at his second advent, and his associated saints, will be no longer flesh and blood, but spirit beings, whose majesty will be completely hidden from mortal view, but whose power and authority will be everywhere in evidence (as Satan, "the prince of this world," a spirit being, is present, and invisible, but nevertheless powerful, working in and through, the "children of disobedience"), it would do much to convert thousands to pre-millennial views; for thousands are too consistent and too spiritually minded to suppose that God, having begun in the spirit, will perfect his plan on such a plane of the flesh.

I would be glad to see these brethren make their proposed meeting a genuine prophetic conference; and, if they will confer thereupon, we will cheerfully and freely supply them the evidences, chapter and verse, that demonstrate that the Lord has come upon them "as a thief," and that, not watching aright, they "knew not" that the day of the Lord's spiritual presence (parousia) began in the autumn of A.D. 1874, as is abundantly attested by the prophets and corroborated by the "clouds" of trouble in which he first reveals himself to the world in judgments; to be followed by his revelation as the "Sun of Righteousness," to heal and bless all who will accept his grace.

To me the Scriptures clearly demonstrate that the great antitypical Jubilee began with our Lord's presence in 1874, and that the little period of forty years between then and 1915 is in Scripture called the "day of vengeance" in which God will overturn all present institutions, financial, social and religious (the smiting time of Daniel 2:44,45), preparatory to the inauguration of the Kingdom of Righteousness symbolised by the divided Mount of Olives (the two parts of God's kingdom), upon which symbolically Jehovah's feet shall rest, when he shall make the place of his feet (the earth, his footstool) glorious.--Isa. 60:13.

C. T. RUSSELL.

===================

R1874 : page 229

YOUR SAFETY IN THE COMING TROUBLE.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"
"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure."--Isa. 33:14-16.

THE fear here spoken of by the prophet is the fear that is now beginning to be experienced throughout the lengths and breadths of nominal Zion--Christendom (Christ's kingdom), so called. The Prophet, as he frequently did (e.g., Isa. 55:3-9), took the standpoint of the future,--of our day,--and thus speaks for the Lord of the work he is now about to do--"Now will I rise, saith the Lord: now will I be exalted; now will I lift up myself. [The appointed time to overthrow the present order of things and to establish the Kingdom of God having come.] Ye [the same class referred to above--the sinners in Zion. See also verse 1] shall conceive chaff; ye shall bring forth stubble [Such will be the result of the great efforts to draw numbers into the membership of nominal Zion--the efforts to stamp all the world who will submit to it with the name Christian, as manifested in the recent movements toward so-called Christian Union, which would not only baptize the ignorant infants and count them as born into the Church, and recognize all the adherents of Apostate Christianity, but seeks also to gain by compromises and by flattery the adherents of Judaism, who totally repudiate Christ, as well as the blinded millions of heathenism that bow to idols of wood and stone and know not God nor his dear Son, our Lord and Redeemer]--Ye shall conceive chaff: ye shall bring forth stubble: your breath [your false doctrines of belief and policy] as fire shall devour you [Your unprincipled policy which would thus sell the Lord and the truth for gain--in numbers and prestige and power before the world--shall lead to dire results--to fearful trouble and destruction]. And the people [there assembled and compacted in a false Christian, or as some suggest, religious union.--See also Isa. 8:9-13] shall be as the burnings of lime [self-consumed; the very nature of an organization of such heterogeneous elements must of necessity be self-destructive, the process also being a painful one]; as thorns [Yes, it will be a union of thorns; each will be a thorn in the flesh to the other] cut up [made ready] shall they be burned in the fire."

Observe, it is "the sinners in Zion," not the humble sincere people of God, that are afraid; and fearfulness hath surprised the hypocrites. To the former class, as in the end of the Jewish age also, belong those wilfully blind

R1874 : page 230

leaders in Zion and all their wilfully blind followers, who refuse to see the truth when it is testified to them and who love and prefer the error and devote their energies to bolstering up and reinforcing the systems of error with which their temporal interests, social and financial, seem to be identified. And in doing this, ostensibly to promote the interests of the Redeemer's Kingdom, but really in opposition to its establishment, their course is surely hypocritical, as the Prophet declares.

While the great theologians, whose leisure and learning have afforded them special facilities for coming to a knowledge of the truth, have wasted their talents in building up and supporting with their influence great systems of error, and while it has been and still is their great ambition to draw into these systems great numbers, according to the Prophet, they have been only preparing stubble for the fire of this evil day. And already, as the Prophet declares, "fearfulness hath surprised the hypocrites." Does it seem surprising to some that the Prophet should so irreverently handle some of the reverend gentlemen of to-day who so wisely (?) descant upon the credibility and authority of the sacred Scriptures, and who, while condemning them, with a great show of learning and eloquence, offer in their stead the miserable substitute of their own false reasonings utterly regardless of the divine revelation? For the beautiful record of man's creation in the image of his Maker they substitute the ape origin, or, going back of that, they find him in the protoplasm. For the account of his fall and redemption they substitute the theory of his evolution by what they call a natural process, from lower to higher conditions. And for the clearly defined destiny of man revealed in the Scriptures they substitute the vain and idle speculation of endless progression.

R1875 : page 230

While all of the leading or clerical class in nominal Zion have not yet fallen into this snare, the great ones have, and their ideas are fast taking possession of the theological seminaries, and their public teachings from the pulpit, the religious press and the professor's chair are fast moulding the thought of all "Christendom." And it is from this source, and as a result of the "fears" of this very class, whose learning and positions of influence enable them to see, as people in the humbler walks of life have been less able to see, the trend of events toward disaster and ruin--the great time of trouble foretold. And instead of using their powerful influence for truth and righteousness, which would of course necessitate the repudiation of their own past erroneous teachings, and humbly endeavoring to lead the people back to the old paths pointed out by the Lord and the apostles, in their pride of heart and consequent blindness they are leading them further into the labyrinths of error; and, according to the Word of the Lord (Luke 6:39), both leaders and people shall fall into the ditch.

But while the most intelligent and influential, who are thus misusing their talents and betraying their trusts as stewards of the Lord's goods, as did their prototypes in the Jewish age (Matt. 15:7-9,14), are the greatest sinners in Zion, those also who blindly follow their leading become partakers of their sin (Rev. 18:4) and share the same penalty --both together "fall into the ditch" and, as "stubble," are prepared for the fire.

While in their fear of the fiery trouble which they now see coming upon the earth, they anxiously soliloquize (for they hesitate to express their fears openly)--"Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings [the consuming burnings, the trouble threatening to last until the whole present order of things is consumed]?"

If these inquiries were made of the Lord, and with a disposition of heart to obey his voice, the fearful calamities now, alas! soon to be experienced, would be averted; but such is not the case. These are mere soliloquies, the underbreath expressions of their fears, the only result of which is the leaning still more to their own understandings, the compromise of truth and righteousness and a determination to band together for mutual protection and the resistance of the righteous judgments of God. As to the results of such a union, see Isa. 8:9,10; 28:17,18.

But hear the word of the Lord, ye who have no part nor lot with the workers of iniquity, and who would inquire of him upon what conditions any may stand in this evil day; for thus saith the Lord, "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." And if ye know these things, happy are ye if ye do them.

In these days when iniquity abounds and the love of the many who profess the name of Christ waxes cold, only those who have the stamina of character can fulfil these conditions. Those who reverence God more than men, however great may be their pretensions to wisdom, piety and learning; who rest their faith implicitly upon the inspired testimony of the Apostles and Prophets; and who exercise their own God-given right of private judgment and so prove all things by an appeal, not to human philosophies and idle speculations, but "to the law and the testimony" (Isa. 8:20), and hold fast to that which is good--those only can fulfil these conditions.

To walk righteously means to walk contrary to the course of this present evil world. It means to take the unpopular side of the questions of the day in nearly every case, and thus to be misunderstood and misrepresented and have our names cast out as evil; in a word, it means to suffer for righteousness' sake.

To speak uprightly is to go a step further than to walk righteously: it implies not only personal effort to withstand evil and error in their effects upon one's own character, but also the fortitude to withstand error with bold and fearless presentations of the truth, regardless of the cost of such faithfulness, which we are assured not only by the Word of God, but by observation and experience as well, will be persecution in some or possibly in many forms. Such a course of righteousness in "this present evil world," when the powers of darkness are in the ascendency, inevitably leads to social ostracism and hatred, in proportion to the zeal for God that is manifested, and persecution in some form is sure to follow. But those of the class here described cannot be bribed by any of these considerations. If one has been a clergyman and his eyes have been opened to the truth, he cannot be bribed by any considerations of salary or prestige or fame to stifle his convictions--"he shaketh his hands from the holding of bribes."

R1875 : page 231

If he be a merchant or mechanic, and the multitudes say, Come, join our fraternity and band together with us to conserve our interests or to fight for our rights, he replies, No, "They that are of a froward heart are abomination to the Lord, but such as are upright in their way are his delight. Though hand join in hand, the wicked shall not be unpunished." (Prov. 11:20,21) Let the rich consider the interests of the poor and needy, lest they fall under the fearful condemnation of the oppressor (James 5:1-5); and let the poor commit their cause unto the Lord, who has pledged himself on behalf of all those that trust in him.

To all thus minded, who unflinchingly stand for truth and righteousness in this evil day, is the blessed promise of God--"He shall dwell on high [above the fears, the unrest and the distress which will overwhelm the world]; his place of defence shall be the munitions of rocks [the Lord, the Rock of ages, the Most High shall be his hiding place]; bread shall be given him, his waters shall be sure [he will be sustained with the bread of life and refreshed with the water of life both spiritually and physically]. Blessed are all they that put their trust in the Lord, for they shall never be confounded.

====================

R1875 : page 231

THE TRIUMPH OF GIDEON.

--OCT. 13.--JUDGES 7:13-23.--

Golden Text--"Though a host should encamp
against me, my heart shall not fear."--Psa. 27:3.

THE selection of Gideon's army was an illustration of the Lord's method in the selection of a "peculiar people" who shall share with him the honors of victory in the conquest of sin and all its defiling host.

R1876 : page 231

At the sound of the trumpet thirty-two thousand were gathered together unto Gideon to fight against the hosts of Midian. (Verse 3.) But the Lord said to Gideon that there were too many, and that all were not of the kind desired. Then the Lord commanded Gideon to prove them. From the human standpoint the thirty-two thousand of Israel had no show of conquering the hundred and thirty-five thousand of their enemies (Judges 8:10); but from the standpoint of faith in God, who called them to this service, victory was certain, though none could foresee in what way it should be brought about.

The Lord had in mind a glorious victory, but it was to be achieved by his might and power alone. The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle, but in their faith in God and their zeal in obeying his orders, as an evidence of the strength of their confidence in God.

Accordingly, the first test of faith applied was permission for all the fearful to return home. This reduced the army to ten thousand. The next test was a test of zeal. When led down to the brook to drink, all but three hundred halted very leisurely and knelt down to drink, which required the loosening of their armor and unfastening of their swords. But three hundred did not stop to do this, but hastily scooped up a little water and lapped it from their hands. This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking; and these three hundred "peculiar people," full of faith and active zeal, were the only ones acceptable to God and privileged to share the honors of delivering Israel from a mighty host of oppressors.

Just so the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3); and Christ, like Gideon, is called of God to lead a "little flock" of "called and faithful and chosen" ones (Rev. 17:14) forth to the conquest of the hosts of sin.

All that have been called during the entire Gospel age have been but a few in comparison with the opposing forces of the world. The call was first to a justifying faith in Christ. Then the privilege was offered to these to present themselves as living sacrifices to God (Rom. 12:1), and thus to go forward to the battle. But that was more than the weak faith of the multitudes could endure; and thousands therefore returned, shunning the hardships of the way, and faithless as to the Lord's ability to grant them the victory.

But still quite a multitude made the full consecration; and, buckling on the armor of God, they pressed forward. Of these the hardships of the way are continually thinning the ranks. Many grow weary in well-doing, and zeal abates, and love grows cold, and faith declines, and they fail to push on to the end. Beloved, let us not be of those who draw back, or of those who faint by the way; for glorious will be the victory of faith and zeal. Blessed is he that shall endure unto the end. Such shall indeed be "a peculiar people, zealous of good works."

====================

R1875 : page 231

RUTH'S CHOICE.

--OCT. 20.--RUTH 1:14-22.--

Golden Text--"Thy people shall be my
people, and thy God my God."--Ruth 1:16.

MANIFESTLY the chief object in the brief narrative of Ruth and Naomi was to preserve an authentic record of a link in the chain of our Lord's human ancestry. Though a Gentile by birth, Ruth was a sincere Jewish proselyte, incorporated into the commonwealth of Israel, and as such she was recognized of God as one of his chosen people. And not only so, but she was also honored with a place in the line of our Lord's human ancestry, being the great-grandmother of David. The same was true of Rahab, also a Jewish proselyte, who became the mother of Boaz, the great-grandfather of David.

The story of Ruth and Naomi is an interesting one

R1875 : page 232

as an item of Jewish history. It has its lights and also its shadows; for the characters were but samples of our fallen humanity coming gradually under the influence of divine grace. All that was noble in them therefore calls forth our admiration and esteem, while the blemishes are to be deplored.

Naomi and her husband, Elimelech, pressed by hard times and a threatening famine, decided to leave the land of Israel and the people of God, and try their fortunes among the Gentiles in the land of Moab. In doing so they were leaving the special privileges of association with God's people, and failing also to contribute their part toward their comfort and encouragement and godly counsel in the time of general distress. They were also exposing themselves and their children to the unhallowed influences of an idolatrous people. This was the part they chose merely for temporal advantage, rather than to share the hardships at home and trust in the Lord to supply their needs.

The result of this wrong course was only trouble. Elimelech died there, and Naomi was left alone with her two sons to raise. By and by the two sons married heathen wives who knew not the God of Israel. Then they also died; and Naomi, bereft of all but her two daughters-in-law, feeling that the hand of the Lord was against her in that she was thus sorely chastened, decided to retrace her steps to the land of her nativity, and again to cast in her lot with the Lord's people.

When she had thus, by sad experience, learned the needed lesson and determined again to submit herself to the Lord's leading, the favor of God began to return to her. She found a great comfort and blessing in the manifested love and devotion of Ruth, her daughter-in-law, and in her conversion to the Jewish faith. "And Ruth said, 'Entreat me not to leave thee, or return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.'"

That this was not a mere impulse on the part of Ruth is also manifest from her subsequent course of faithfulness to her mother-in-law; and Naomi's appreciation and devotion to her interests were just as manifest. Evidently though Naomi and her husband had erred in judgment and had been faint-hearted they were still loyal to God and let their light shine in the land of Moab, and both the daughters-in-law had been influenced by it, while Ruth was fully converted to God.

Their kindly reception by the people of Bethlehem and the sympathy and kindness shown them were other great blessings. And finally the marriage of Ruth to Boaz, a man of character, wealth and influence, furnished a happy home to the desolate women and Ruth was honored of God in the line of our Lord's ancestry.

The advice of Naomi to Ruth concerning Boaz was not, however, of unalloyed wisdom. Such a course today would brand any woman as a loose, if not a disreputable, character. And that Boaz feared such reproach is also clear from his request of Chap. 3:14. In advising such a course Naomi again betrayed the weakness of her trust in God. But God in kindness had mercy on her weakness; and, their hearts being free from evil, God overruled all for good.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER:--Enclosed you will find check to be placed to the credit of the Church of Boston. We are all out of "Do You Know" tracts. There is a great interest among the brethren here to spread the glad tidings, and we find use for lots of printed matter. We generally meet the people coming out of meetings.

Enclosed find clipping. How true it is that these "powers" shall be rolled together as a scroll. (Isa. 34:4.) Our hearts should be continually at the throne of grace, knowing just where we stand; and God grant it may be our privilege to help with our dear Head to bring all things to a condition of peace.

Yours in Christ, A. SIMPSON.

R1875 : page 232

MY DEAR BROTHER AND SISTER RUSSELL:--Though never have we met (and perhaps never shall we) in this life, yet for the last eight or nine years my spirit has been oft refreshed from yours. At the first reading of The Plan of the Ages I was interested, impressed, converted. Before that my soul had been wandering and searching and longing for the pure waters, in a wilderness of theologies, theories, philosophies and fictions--groping after the "unknown God."

You have known something of the development of my thought in the later years by kindly exchanging your publications for mine--The Grand Army Advocate; and though it is a secular paper, yet never has a number left me without bearing a word for the King. Meekly and humbly, I trust, have these gone forth from my hand, and the purpose has been to stir up thought and direct the seeing eye toward the "old paths;" how far successfully I do not know--God knoweth.

And now I am full of thankfulness and praise to our Father for the new light which in these last times hath been shed abroad eminently through your ministry. The truth which makes and keeps you free has graciously gone forth in freedom to many a searching soul, and its work, mayhap, is only yet commencing.

I have just read your last Old Theology Quarterly. Its compact scope and perfect impartiality are marvelous. I can wish that every thoughtful mind might read it. Of course, however, conviction of truth comes only through the ministration of the spirit of truth; and ears must be opened or they cannot hear.

We have here, under the faithful teachings of Brother Page, a little band. The dear Lord is in our midst when only two or three meet together; but generally there are more, and I am sure that enlargement of thought and research in Scriptural matters are rapidly opening up the gates that the King of glory may come in.

And now, dear Brother and Sister, that the cry goes loudly up to you, "Watchman, what of the night?" may the Lord God of Hosts sustain you and keep you faithful unto the end.

Sincerely yours in Christ,   J. F. BISHOP.

====================

page 233

VOL. XVI.   OCTOBER 15, 1895.   No. 20.

CONTENTS.

Special Items; Letters of Withdrawal.............234
Views from the Tower..............................235
The Hope of Immortality...........................237
What is the Soul?.................................240
Bible Study: The Child Samuel.....................243
Bible Study: Samuel the Judge.....................244

page 234

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

IF YOU wish for extra copies of this issue send for them at once. Five cents each; fifty cents a dozen.

R1883 : page 234

LETTERS OF WITHDRAWAL FROM BABYLON.

Frequently those who leave Babylon get no opportunity to communicate to their Church brethren the cause of their withdrawal; because the officers of many churches in their zeal for the prosperity of their denomination (we regret to say it) seem to forget that honesty is an important element of Christian character, and either smother the matter of the withdrawal and permit the impression that the brother or sister who has withdrawn is still a member, but no longer faithful to his church engagements, or else hasten to spread a false report of his belief (as much by insinuation, tone of voice and manner, as by words) in order to forever break his or her influence. To thus bear false witness against God's faithful children is mistakenly considered a service to God, --it is really against the Lord's cause and for the upholding of sectarianism, lest the influence should open the eyes of others of the Lord's sheep and they too escape from the bondage of human traditions, into the light and liberty of the truth.

To meet such emergencies we have prepared, for those who may desire them, Letters of Withdrawal, which express about what would be your sentiments and merely require the signature of the user and the date. These might be sent by mail, to each member of the church from which you withdraw, as well as to the minister; for you joined the church membership and not merely the minister. We suggest that with the letter you enclose copies of tracts Nos. 1, 21 and 27 in a Missionary Envelope. All this, unsealed, will require but one cent postage, each. We will supply the tracts free and the letters (envelopes included) for two cents each, or free to those too poor to purchase. The printing is in type-writer characters. Printing these in quantities permits this low price.

===================

R1876 : page 235

VIEWS FROM THE TOWER.

THE attack upon and killing of Christian missionaries in the interior of China, by the sect known as "Vegetarians," continues to attract attention. Six of the rioting Chinese are reported sentenced and decapitated; but the general opinion is that Chinese antipathy to missionaries continues and is fostered by the magistrates. Five English gunboats are said to be advancing up the river leading to the scene of the disturbance. However, neither England nor any other nation is anxious for a Chinese war, especially an interior war, where China's 300,000,000 population would be difficult to handle.

All intelligent people know that "the opening of China to the gospel" was advocated by many who were much more interested in opening China to European commerce, and who knew that the success of the former would mean the success of the latter. Now that the doors of trade are wide open and only the mission work is attacked, the question of the real value of missions amongst the nations which have a civilization and religion of their own is being much discussed;--especially in view of the fact that the representatives of these religions, Buddhism, Brahminism and Confucianism, were invited to and warmly welcomed at the World's Parliament of Religions in 1893.* Of course, the friends of missions defend their usefulness; as for instance, Ex-Secretary Foster who, at the Mass Missionary Meeting in Minneapolis, Oct. 5, declared that "Practically the whole world is open to the missionary," and that "The various Mission Boards are better equipped than ever for doing effective work." "The various schools and colleges established in heathen lands can turn out all the native workers that the liberality of the churches at home can support, and the great need of the mission cause to-day is not so much men as money, to carry to success the Christianization of the world."

As the other side of the question has been examined but little, we quote two paragraphs from a very moderate article entitled "Civilization," in The Spectator (London, Eng.), a very conservative journal, as follows:--

CIVILIZATION.

"It is difficult to exaggerate the importance of the subject which Mr. Flinders Petrie brought before the British Association last week in his paper on "Civilization," and continued in a speech on Tuesday. Western Europe is expending a great part of its surplus strength, intellectual and physical, in the effort to re-civilize the dark world, Asiatic and African; and Mr. Petrie, who has watched the experiment for years from the inside, believes that its object and its methods are alike mistaken. There would be little gained, he thinks, if it succeeded, for the inferior civilizations are developments as natural, and as fitted for those among whom they arise, as the higher, and it cannot succeed by the means it has adopted. It is impossible to supersede rapidly a low civilization by a high one, because the indispensable pressure so affects the brain that it either destroys the race subjected to it, or positively lowers instead of raising its intellectual capacity. Savages perish under the burden of European education; while the semi-civilized races when taught to read and write--i.e., we presume, taught the European curriculum--become positive fools. The Arabs of Egypt, for example, become comparatively idiots. The strength which was in them is overtasked, and they lose most of the efficiencies they originally possessed. That is a very serious indictment of Europe, and its methods of improving the races it has conquered or intends to conquer, and as the question concerns the whole future of the world, and as Mr. Flinders Petrie is a man

---

*See our issue of Nov., '93.

whose opinion on such a subject deservedly carries weight, it is worth while to consider for a moment how far his decision appears to be justified by the facts.

R1877 : page 236

"There can be no question of a great mass of evidence in Mr. Flinders Petrie's favor. European civilization has undoubtedly killed out or is killing out the Polynesian races, one of which, at least, was possessed originally of remarkable intellectual as well as physical powers. It has failed to impress, though it has not killed out, the wild Indian of America, who, in several places where he was partially civilized, has in his horror of the process recoiled to barbarism, while it must be considered, on the whole, to have lowered rather than raised the civilization of the partially civilized races of America, such as the Mexican, and more especially the Indian of Peru. It has lowered, Mr. Petrie affirms, the settled Arab of the Egyptian Delta, while close observers doubt whether it has made the Hindoo, the Turk, or the Chinese either an abler or a better man. The Frenchified Pasha is a great deal worse than the old Turk, the educated Chinaman is not better than the Chinaman proper, while the cultured Bengalee has lost many beneficial restraints and gained nothing except a power of expressing European ideas upon which he does not seem disposed to act. To attribute the failure to reading and writing is, of course, a mere fashion of speech, Asiatics not being made feeble by knowledge of their own literatures; but it is true that Asiatics learned in the knowledge of Europe are often mere "blotting papers of civilization,"--persons who derive from Europe nothing but certain inkstains, which leave them rather more rotten than before. Moreover, it is true that originality seems to die away in the races brought into violent contact with a superior civilization, that their very arts decline, till they cannot even repeat their own artistic triumphs, and that they appear incapable of producing fresh literature of any mark. This has been acknowledged by many among themselves with deep sadness, and has so impressed experienced observers among the superior race, that many of them have doubted if the whole experiment is not a waste of force; and others have discussed plans for carrying on the native philosophies to a higher point, instead of superseding them. It must be added that what Europe rather foolishly considers the machinery of civilization--the railway and telegraph and sanitation--appears to have no effect whatever in raising the people compelled to adopt it, they all remaining barbarians, as in South Africa, or semi-civilized, as in Spanish America and the provinces of India."

The fact is that all thinking people, friends and foes of missionary effort alike, begin to realize that if God's Kingdom will not come nor his will be done on earth, until present missionary methods shall convert all or even a majority of the heathen into saints, either the standard of saintship must be lowered so as to take into Christ's fold all except the positively black sheep (including with what Bishop Foster calls "the ring-streaked and speckled" masses of Christendom all the similar masses in heathendom), or else there is no hope of God's will ever being done on earth as in heaven.

Seeing this, and not seeing that it is God's Kingdom that is to bless and enlighten the world--"all the families of the earth"--the worldly wise are disposed to say, We must have set our estimates of saving faith and practice too high. These people of China and India are Christianized (by that they mean civilized, for with many the word Christ has degenerated to mean civil or polite) as well as we: only heirs is civilization of a different type from ours, taught by different Masters. But the pupils of these different Masters need not oppose each other and seek to convert each other. All are right. All are heathen. All are children of the one Heavenly Father, by whatever names he may be known (or unknown?) to them. And with this class of worldly-wise thinkers stands an ever increasing number of worldly-wise Reverend gentlemen and Doctors of Divinity, as was shown at the World's Parliament of Religions.

Others refuse to lower the standard of faith and holiness and try to hope, against all the evidences of their senses, that they will speedily "capture the world for Christ."

Still others, with greater enlightenment, realize that the hope for the world lies not in the hands of mortal men, but in the power of God, as it will be manifested at our Lord's second advent in the setting up of the Kingdom of God.

But the readers of ZION'S WATCH TOWER and MILLENNIAL DAWN, still further enlightened by the Lord's Word, see that all the preaching done, or designed and commanded to be done, during this Gospel age was, so far as the world is concerned in the present age, only for a witness, a testimony, unto them; its special object being the perfecting of the Church, the "little flock" to whom (with their Head and Bridegroom) God has promised to give the Kingdom, the dominion under the whole heavens, through which all the families of the earth shall be blessed. --Gal. 3:8,16,17,29; Gen. 28:14.

We see, too, that the time for this work of witnessing is nearly ended; and that by the Lord's command the work in this time, the "end" or "harvest" of this age, is reaping, rather than sowing,--making ready a prepared people already justified and called, rather than preparing a people to receive the high calling, which we understand has ceased, so far as the unjustified and heathen world is concerned.

From the vantage ground mentioned by the Apostle when he said, "Ye, brethren, are not in darkness that that day should overtake you as a thief" (1 Thes. 5:4), by the Prophet when he said, "None of the wicked shall understand, but the wise [amongst the holy,--the "wise virgins"] shall understand" (Dan. 12:10), and by our Lord when he said, "Blessed are those servants whom their Lord when he cometh [arrives] shall find watching"

(Luke 12:37)--from this vantage standpoint we see that all the heathen are graciously provided for in God's great plan of the ages. We see that our dear Redeemer bought "the whole world" as well as the Church with his precious blood; and that this gracious fact is the center and essence of the gospel and must sooner or later be testified to all (1 Tim. 2:6) with full opportunity for all to benefit by it and lay hold on eternal life. And we see that the Gospel age just closing, in which the dim light of faith has been a light to the path of only the few who have been made free from the blinding influences of the god of this world (2 Cor. 4:4) is part of the world's dark night of groaning

R1877 : page 237

and weeping (Rom. 8:22; Psa. 30:5), and is about to give place to the Millennial morning of joy, when the Sun of Righteousness shall arise with "healing [restitution--Acts 3:19-21] in his beams."--Mal. 4:2.

But this harvest message is going to heathen lands also; it goes, however, to the missionaries and others already "called" and "accepted," to ripen them, and separate them from the "tares," and get them into the Lord's "barn." Yes, the message is being carried by willing messengers, and is gathering together [to the Lord, and into oneness of faith,--not into a new denomination] the elect, from one end of heaven [the nominal church system] to the other.--Matt. 24:31.

From our position, therefore, we can rejoice at every effort to advance the world's intelligence and civilization, and every missionary and reform movement; even while we know from our Lord's Word that they will all fail to accomplish what their chief patrons are hoping and striving for; such results being obtainable only through the channel of God's appointment, for which his Church has long prayed,--"Thy Kingdom come, thy will be done on earth as it is done in heaven."

===================

R1877 : page 237

THE HOPE OF IMMORTALITY.

If a man die shall he live again? All the days of my appointed time will I wait till my change come.--Job 14:14.

THERE is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it, for themselves and others, the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that

R1878 : page 237

the seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan and over death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the gospel, the good tidings of a salvation from death to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The gospel was preached before to Abraham,--saying, 'In thy seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing implied a future life. And when Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of their hopes and promises everywhere they went.

Sure it is, that whether it came as a result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such hopes are not proofs of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the apostles, on this momentous subject of Everlasting Life that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements, to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision made a possibility for every member of the human family.

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all assures us that we have nothing ourselves which would give us any hope of everlasting life;--that the life of our race was forfeited by the disobedience of our father Adam; that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin--death--but that his children were born in a dying condition, inheritors of the dying influences.

God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called the gospel,--the good tidings that a way back from the fall, to perfection to divine favor and to everlasting life, has been opened up through Christ for all of Adam's family who will avail themselves of it.

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins" and (2) that he "rose again for our justification;" for "the man Christ Jesus gave himself a ransom [a corresponding price] for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, have been

R1878 : page 238

"redeemed [bought] by the precious blood [death] of Christ."

But although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions; namely, (1) that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God through Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:--

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."

None can obtain everlasting life except from Christ the Redeemer and appointed Life-giver; and the truth which brings to us the privilege of manifesting faith and obedience, and thus "laying hold on eternal life," is called the "water of life" and the "bread of life."--John 4:14; 6:40,54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall reap it as a gift-reward.--Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions of the Shepherd.--John 10:26-28; 17:2,3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.--1 Tim. 6:12,19.

It is thus a hope, rather than the real life, that God gives us now: the hope that, because God has provided a way by which he can be just and yet the justifier of all truly believing and accepting Christ, we may ultimately attain it.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now "the author [source] of eternal salvation to all them that obey him." (Heb. 5:9.) "And this is the promise which he hath promised us, even eternal life."--1 John 2:25.

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, "when he who is our life shall appear"], and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."--1 John 5:11,12.

This everlasting life, made free to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is only given to these as a hope, will be given to the faithful actually in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life because he hopes for it, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is the claim that there is something in man which must live on and on forever,--when no such part of the human organism is known or can be proved or located.

But the Scriptural view of the subject is open to no such objections: it is reasonable throughout to consider our existence or life as therein presented--as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he must live forever, that eternal life is not a gift of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well, and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious gift will be given only to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked (all who, after coming to a clear knowledge of the truth, wilfully disobey it) shall be cut off from among God's people, in the second death. They "shall be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom--a destruction which will last forever, from which there will be no recovery, no resurrection.--Psa. 37:9; Job 10:19; Psa. 37:20; 2 Thes. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by acceptance of Christ and consecration to his service, are able to properly and profitably combat the tempests of life now raging.

A DISTINCTION AND A DIFFERENCE.

But now, having examined the hope of Immortality from the ordinary understanding of that word (everlasting life) and having found that everlasting life is God's provision for those of Adam's race who will accept it "in due time" under the terms of the New Covenant, we are prepared to go a step farther and to point out that Everlasting Life and Immortality are not synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may have everlasting life, but only a very limited "little flock" will be made immortal.

Immortality is an element or quality of the divine nature, but not of human or angelic or of any other nature

R1879 : page 238

than the divine. And it is because Christ and his "little flock," his "bride," are to be partakers of the divine

R1879 : page 239

nature that they will be exceptions to all other creatures either in heaven or on earth.--2 Pet. 1:4.

The word Immortal signifies not mortal--death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another or upon conditions, such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written, --"The Father hath life in himself" (John 5:26); i.e., his existence is not a derived one, nor a sustained one. He "only hath immortality" (1 Tim. 6:16) as an innate or original quality of being. These scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal--all were mortal.

But the word "mortal" does not signify dying, but merely die-able--possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In Him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature--one which could be destroyed by its Creator. As for man, he is "a little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to seek for immortality.--Rom. 2:7.

So then, Adam did not become mortal by reason of sin, but was created mortal--by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What then was Adam's condition before he sinned? and in what way did the curse affect him?--What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels: he had life in full measure--lasting life--which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been mortal God's sentence would have been an empty threat. But he did die.

Jehovah God, "who only hath immortality" of himself, or "life in himself" innately, and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a new creation,--an order of beings not only morally and rationally in his resemblance, but in "the express image" of his person and partakers of his own divine nature--a prominent constituent or element of which is immortality.--2 Pet. 1:4.

With amazement we inquire, Upon whom shall this high honor and distinction be conferred?--Upon angels, or cherubim, or seraphim? No; but upon his Son--his specially first-born and only begotten Son, that he who was always his obedient Son should in all things have the preeminence. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: it was that he, Christ, should lay down his life as a ransom price for the life of Adam and all who lost life in his transgression. And he was equal to the test and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despising the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes he became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death--even unto the most ignominious form of death--the death of the cross. "Wherefore God hath highly exalted him [to the promised divine nature at his resurrection], and given him a name that is above every name [Jehovah's excepted--1 Cor. 15:27].--Heb. 12:3,2; 2 Cor. 8:9; Phil. 2:8,9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."--Rev. 5:9-12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to glory, honor and immortality (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "first begotten." And as a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as "the bride, the Lamb's wife and joint heir" --Rev. 21:2,9; Rom. 8:17), not the angels and cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure, to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worketh hitherto.--John 5:17.

R1879 : page 240

The present age, the Gospel age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the Church," "the body of Christ," "the royal priesthood," "the seed of Abraham" (Gal. 3:29), etc.; and the permission still of evil is for the purpose of developing these "members of the body of Christ" and to furnish them the opportunity of sacrificing their all in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, he may see in them "the image of his Son."--Rom. 8:29.

As the reward of glory, honor and immortality, and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice and obedience in death, so with the Church, his "bride,"--counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully by being "born of the spirit;" as he there was highly exalted to the throne and highest favor ("right hand") of God, so he has promised that his Church, his "bride," shall in her resurrection be changed by resurrection power from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "the resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."--1 Cor. 15:42-44.

Although God's plan for the race of Adam is to extend to each member of it, during the Millennium, the offer of eternal life upon the terms of the New Covenant sealed for all with the precious blood of the Lamb, there is no suggestion anywhere that Immortality and the Divine Nature, will ever be offered or granted to any except the "elect" of the Gospel age--the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of human nature--the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the age the willing ones shall have attained all that was lost in Adam and redeemed by Christ,--then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to live and go beyond the Millennium into the everlasting future. All others will be destroyed in the second death,--destroyed from among the people.--Acts 3:23.

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they shall have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life.

Seen in this Scriptural light the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty which always has been enunciated by the great Judge of all, viz.,

"The wages of sin is death."--Rom. 6:23.

"The soul that sinneth, it shall die."--Ezek. 18:4,20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, death] abideth on him." --John 3:36.

Thus, again, we find on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

Let us consider, What is the Soul? and Can it die?

===================

R1880 : page 240

WHAT IS THE SOUL?

SOME one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of souls. May it not be that the soul is indestructible? --that God having made a soul cannot destroy it?

We reply that it stands to reason, unless there be clear evidence to the contrary, that whoever can create is able also to destroy that which he created; and that which can be destroyed is not immortal. Now notice that the Scriptures nowhere speak of the immortality of the soul as some people seem to suppose--neither in the translations nor in the original text. Take a Concordance and try to find the expression "immortal soul," and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, they declare that "God is able to destroy both soul and body;" and again, "The soul that sinneth, it shall die." And in

R1880 : page 241

the previous article we saw that that which can die, which can be destroyed, is not immortal, is not proof against death, destruction.

Then comes that much misunderstood word soul, and the inquiry is, What is the soul?

The general idea of the soul is that it is an indefinable something in us (they know not what nor where), which is the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined it as "a thing without interior or exterior, without body, shape or parts, of which you could put a million in a nutshell"--a very good definition of nothing, we should say!

Further, the body is not the soul, as some affirm: this is proved by our Lord's statement that "God is able to destroy both soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something on the subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read,--

"And the Lord God formed man of the dust of the ground, and breathed [Heb. blew] into his nostrils the breath [Heb. wind] of life [Heb. "lives," plural--i.e., such as was common to all living animals]; and man became a living soul [i.e., a sentient being]."

The body was formed first, but it was not a man. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in making man was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, whose valves in turn propelled it to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human organism has become a man, a sentient being: the "living soul" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being" or "being capable of sensation, perception." Moreover, even though Adam was perfect in his organism, it was necessary for him to sustain life by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "lest he put forth his hand, and take also of the tree [plural, trees or grove] of life, and eat, and live forever [i.e., by eating continuously]." (Gen. 3:22.) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Now we can see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his organism, though, none as abstrusely nor on as high a plane as man. We read (Gen. 1:30) "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [Heb. "nephesh chaiyah"--a living soul]. Again (Gen. 1:20) "Let the waters bring forth the moving creature that hath life [Heb. --a living soul]."--See marginal readings.

The same lesson,--that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish,--is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15,22.) This is in full accord with King Solomon's statement that man and beast have "all one breath" [Heb. ruach, spirit of life]--one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19.) When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which had begun to speculate even at that time, that man had some inherent thing or quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any knowledge to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the subject in verses 19 and 20. The distinction between man and beast is not in the kind of breath or life, but in that man has a higher organism than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by resurrection, subject to the terms of the New Covenant.

Our Redeemer "poured out his soul [being] unto death," "he made his soul [being] an offering for sin" (Isa. 53:12,10); and it was the souls of Adam and his posterity that he thus bought with his precious blood--by making his soul (being) an offering for sin. Consequently it is the souls that are to be awakened, resurrected--not the bodies, which are buried and which go to dust.

Here is another common error--many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as he pleases.*--1 Cor. 15:37,38.

As the bringing together of an organism and the breath of life produced a sentient being or soul, so the dissolution of these, from any cause, puts an end to sentient being--stopping thoughts and feelings of every kind. The soul or sentient being ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to the Father and to Christ, his now exalted representative. (Luke 23:46;

---

*Inquire for further reading matter on Resurrection, if interested.

R1880 : page 242

Acts 7:59.) So, then, if God had made no provision for man's ransom and for a resurrection, death would be the end of all hope for humanity.--1 Cor. 15:14-18.

But God has thus made provision for our re-living; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers) as if by common consent, speak of the unconscious interim between death and the resurrection morning as a "sleep." Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus sleepeth, I go that I may awake him out of sleep." Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (John 11:11.) Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend;" and for the same reason if he had been in heavenly bliss our Lord would not have called him from it, for that would be an unfriendly act. But as our Lord expressed it, Lazarus slept, and he awakened him to life, to consciousness, to sentient being, and that as a favor greatly appreciated by Lazarus and his friends.

R1881 : page 242

The thought pervades the Scriptures, that we are now in the Night as compared with the Morning of the resurrection. "Weeping may endure for a night, but joy cometh in the morning."--Psa. 30:5.

The Apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, "he fell asleep;" and in recording Paul's speech at Antioch he used the same expression, "David fell on sleep." (Acts 7:60; 13:36.) Peter uses the same expression, saying (2 Pet. 3:4), "the fathers fell asleep." And Paul used it time and again, as the following quotations show--

"If her husband be dead [Greek, fall asleep]"--1 Cor. 7:39.

"The greater part remain unto this present, but some are fallen asleep."--1 Cor. 15:6.

"If there be no resurrection,...then they also which are fallen asleep in Christ are perished."--1 Cor. 15:13-18.

"Christ is risen from the dead and become the firstfruits of them that slept."--1 Cor. 15:20.

"Behold, I show you a mystery; we shall not all sleep."

--1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that are asleep.--1 Thes. 4:13.

"Them that sleep in Jesus, will God bring [from the dead] with [by] him."--1 Thes. 4:14.

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the presence of the Lord shall not precede them that are asleep."--1 Thes. 4:15.

They "fell asleep" in peace, to await the Lord's day --the Day of Christ, the Millennial Day--fully persuaded that he [Christ] is able to keep that which they committed unto him against that day. (2 Tim. 1:12.) This same thought runs through the Old Testament as well--from the time that God first preached to Abraham the Gospel of a resurrection. The expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath--the curse of death being upon all, because of the original transgression. However, in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call (John 5:25) and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14,15.) And we of the New Testament times read our Lord's response, "all that are in their graves shall hear the voice of the Son of God [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life]."--John 5:25,28.

BODY, SOUL AND SPIRIT.

That the terms body, soul and spirit are not identical and interchangeable as many assume is shown in the use of all three terms by the Apostle (1 Thes. 5:23), when he writes, "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." This prayer must be understood to apply to the Church as a whole--the elect church whose names are written in heaven. The true spirit has been preserved in the little flock. Its body is discernible today also, notwithstanding the multitudes of tares that would hide as well as choke it. And its soul, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard for the people--the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of God's people, all will agree that their bodies have not been preserved, but have returned to dust, like those of others.

"ALL LIVE UNTO HIM."--LUKE 20:37,38.

Our Lord in contradicting the Sadducees (who denied that there would be a resurrection or any future life) said that the resurrection (and hence a future life) was proved by the fact that God, in speaking to Moses, declared himself the God of Abraham, Isaac and Jacob. Our Lord suggests that this of itself is a proof "that the dead are [to be] raised," because God would surely not refer thus to beings totally blotted out of existence. Our Lord then shows that God's plan for a resurrection is fixed, and that those whom men call "dead" "all live unto Him." God's Word, therefore, speaks of them as "asleep" and not as destroyed. In saying, "I am the God of Abraham," etc., he speaks not only of things past as still present, but also of things to come as if already come to pass.--Rom. 4:17.

SOME QUESTIONS WITH INSPIRED ANSWERS.

Question. Are the promises to the saints of the Gospel age heavenly or earthly promises?

Answer. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."--1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6,7; 2 Thes. 1:11,12; 2 Tim. 1:9,10.

Question. Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

Answer. "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature"--"new creatures."--2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17,18.

R1881 : page 243

Question. When will the full change (begun in us by a change of heart, called the begetting of the spirit) be completed?--When shall we be made like Christ our Lord?

Answer. "We [saints] shall all be changed."... "The dead [saints] shall be raised incorruptible, and we shall be changed. In a moment, in a twinkling of an eye ...this mortal shall put on immortality." "Sown a natural [animal] body, it is raised a spiritual body." "Thus is the [special] resurrection of the [special, elect] dead." --1 Cor. 15:50-53,42-44; Phil. 3:10.

Question. Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer. "Thou shalt be recompensed at the resurrection of the just."--Luke 14:14; Rev. 11:18; Matt. 16:27.

Question. What is the hope held out for all except the elect Church of the Gospel age?

Answer. "The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "seed" of Abraham. --Rom. 8:22,19; Acts 3:19-21; Gal. 3:16,29.

Question. Are the dead conscious or unconscious?

Answer. "The dead know not anything."--Eccl. 9:5; Psa. 146:4; Isa. 38:18,19.

Question. Have the departed saints been praising the Lord all along during the past ages?

Answer. "The dead praise not the Lord."--Psa. 115:17; Eccl. 9:6; Psa. 6:5.

Question. Did the prophets receive their reward at death, or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer. "The time of the dead, that they should be judged, and that thou shouldst GIVE REWARD unto thy servants the PROPHETS," is at the beginning of the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel age--Rev. 11:15,18; Psa. 17:15.

Question. Were the apostles promised translation to heaven at death?

Answer. "As I said to the Jews, Whither I go ye cannot come; so now I say TO YOU [apostles]."--John 13:33.

Question. Should the saints of the Gospel age, except such as are now living, expect to be crowned at death?

Answer. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."--1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4,5.

Question. Did the Apostles expect glory at death, or at the second coming of Christ?

Answer. "When Christ who is our life shall appear, then shall ye also appear with him in glory."--Col. 3:4; 1 John 3:2.

Question. Were the saints to "shine" in death?

Answer. "Many of them that sleep in the dust of the earth shall awake,...and they that be wise shall shine as the brightness of the firmament [as the sun]."--Dan. 12:2,3; Matt. 13:40-43.

Question. Did our Lord promise to receive his saints at death or at his second coming?

Answer. "I will come again and receive you unto myself."--John 14:3; Rom. 8:23.

Question. Were the ancient worthies rewarded at death?

Answer. "These all died in faith, not having received the promises;...that they without us should not be made perfect."--Heb. 11:13,39,40.

Question. David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer. "David is not ascended into the heavens." --Acts 2:34.

Question. How many had gone to heaven up to the time of our Lord's ascension?

Answer. "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."

R1882 : page 243

--John 3:13.

Question. Can he who created man destroy him? Can the soul be destroyed by its Creator?

Answer. "Fear him who is able to destroy both soul and body in Gehenna* [the Second death]." "He spared not their souls from death." "The soul that sinneth, it shall die."--Matt. 10:28; Psa. 78:50; Ezek. 18:4,20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10,12.

Question. How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer. "If there be no resurrection of the dead, then is not Christ risen....Then they also which are fallen asleep in Christ are perished."--1 Cor. 15:13-18.

Question. Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer. "The Lord knoweth how to...reserve the unjust unto the day of judgment [the Millennial day] to be punished."--2 Pet. 2:9; Job 21:30.

Question. What will be the end of those who when tried are found incorrigible, wilfully wicked?

Answer. They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the second death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.--Rom. 6:23; Rev. 20:14,15; Matt. 25:46; 1 John 5:12; 2 Thes. 1:9.

---

*Concerning the character of Gehenna, see TOWER, Feb. '93.

===================

R1882 : page 243

THE CHILD SAMUEL.

--OCT. 27.--1 SAM. 3:1-13.--

Golden Text--"Speak, Lord; for
thy servant heareth."--1 Sam. 3:9.

IT HAS been truly said that the education of a child should begin a hundred years before it is born. Wholesome parental influences are potent agencies in the formation of character. Samuel was the son of godly parents, a child desired and requested of the Lord, the request being accompanied with a solemn covenant that, should it be granted, he should from earliest infancy be dedicated to the Lord. Thus he came into the world richly endowed with an inheritance which only godly parents can bestow,--with a mind tending toward God and righteousness.

As soon as it was possible to do so, Hannah took her son to the temple and there left him to be trained and used in the Lord's service under the care of the high-priest Eli, who was a devoted servant of the Lord. That Samuel was prompt, obedient, teachable and easily led in the right way, because his heart was right and well-disposed, is manifest from his readiness to obey the supposed calls of Eli.

Eli's mild disposition and gentle manners and his

R1882 : page 244

righteous life and teaching were all that were necessary in the way of human training and restraint to keep this well-disposed child in the way of righteousness from infancy up to manly vigor. Under his influence the child grew and waxed strong in a noble and righteous character, and was active and diligent in the service of the Lord. But it was not so with Eli's own family. His own sons were wayward, disobedient, unthankful, unholy and profligate. Eli sought to correct their waywardness by the same mild measures that were natural to him, but when these measures failed he did not further restrain them by the severer measures so necessary in their case; and so they continued to bring disgrace upon their father and upon the cause of God which he as high priest represented.

This negligence was culpable, and it displeased the Lord. Hence the warning message to him through the child Samuel, as recorded in verses 11-13.

It was hard for Eli to realize the displeasure of the Lord, the waywardness of his sons, and his own unfaithfulness and culpable negligence; but he received the reproof with becoming meekness and humility, saying: "It is the Lord: let him do what seemeth him good." And when the tidings came of the fulfilment of this prediction --the tidings of the defeat of Israel before the Philistines and the death of his two sons in the battle, it was a terrible blow; but not until he heard that the ark of the Lord was in the hands of the enemy did his deep sorrow overwhelm him, and he fell from off the seat backward and broke his neck, and died. (Chap. 4:18.) But notwithstanding his weakness, his heart was always loyal and true to God, and the cause of God was dear to him; and God who is merciful and gracious and slow to anger, though he thus severely punished Eli's negligence, will doubtless remember in mercy and forgiveness his servant in the day he judges the secrets of men by Jesus Christ.--Rom. 2:16.

This incident brings forcibly to our attention the estimate which the Lord places on strength of character. After reasonable instruction in the ways of righteousness the Lord expects, and has a right to expect, strong characters. Wherefore the Apostle says, "Be strong in the Lord, and in the power of his might....Quit you like men, be strong." (Eph. 6:10; 1 Cor. 16:13.) We should be strong in faith and strong in character: so shall we be pleasing and acceptable to God. If weakness and indecision be a natural failing with us, we are not excusable in failing to strive against it. Some of the noblest characters are those achieved through earnest striving against inherited weaknesses. God is also always ready to supplement our efforts with his strength, if we invoke his aid.

One lesson to be drawn is respecting God's view of parental responsibility in training up children in the knowledge and reverence of the Lord. We here emphasize the fact that duty always begins at home, however far it may reach beyond it. It is the mistake of some, to be less zealous in preaching and exemplifying the gospel in their own families, than among those outside of them. Charity (love, care, benevolence) should begin at home, and should continue there. That field, more than any other, should be prayerfully and patiently worked, even though it be slower than others to yield fruit.

Another good lesson is found in the Golden Text--Samuel's answer to the Lord: "Speak, Lord; for thy servant heareth." Too often the uninstructed or wrongly instructed "servant" wants to do all the talking, and to have the Lord hear him and perform his will. How few of God's children are quick to learn the lesson that God has a message to communicate to them through his Word by which their thoughts, words and deeds are to be directed.

Let us never forget that the Bible is God's Word to us. And while prompt to acknowledge the channels and agencies honored by the Lord in bringing to our attention the things of his Word new and old, let us never forget that the Word itself is the final arbiter, and that if any teaching fails to harmonize with that Word it is because there is no light in it. (Isa. 8:20.) Then, as the Apostle says, we are to be not only hearers, but also doers, of the Lord's Word. (James 1:22.) And "He that hath my Word let him speak my word faithfully" (Jer. 23:28) --not uncertainly, doubtfully, but "If any man speak, let him speak as the oracles of God."--1 Pet. 4:11.

===================

R1882 : page 244

SAMUEL THE JUDGE.

--NOV. 3.--1 SAM. 7:5-15.--

Golden Text--"Hitherto hath the
Lord helped us."--1 Sam. 7:12.

SAMUEL succeeded Eli as Judge in Israel, and was the last of the judges, the office of Judge being superseded by that of king. Chapter 12 contains his farewell address as judge, after he had anointed Saul to be king. But nevertheless it is written that "Samuel judged Israel all the days of his life." (Verse 15.) In a sense--in the estimation of the people--the office of judge was superseded by that of king, and Samuel's term of office ended with Saul's elevation to the throne. But in God's reckoning he was a judge over and above the king to the end of his life; and in this capacity, under God's direction, he anointed Saul as king, and later he anointed David to be Saul's successor.

Prior to the events of this lesson Samuel had spent some years in endeavoring gradually to influence the public sentiment toward repentance and reformation; and finally he gathered them together at Mizpeh that there he might intercede with God on their behalf, and that they might there make a solemn confession of their sins to God and covenant afresh to walk in his ways. This solemn return of the nation to God was, in answer to the prayer of his faithful servant Samuel, followed by an immediate manifestation

R1883 : page 244

of the Lord's acceptance and favor toward them in delivering them from the yoke of the Philistines.

In observing these remarkable providences on behalf of the nation of Israel, we should never lose sight of the fact that these special dealings with that nation were peculiar to them only; and that because they had come into covenant relationship with God. God's care and favor were over that nation only, of all the nations of the earth. Even their national penalties for sin were marks of the divine favor; for God wisely disciplined them for their good--to purge them from sin, to correct them and keep them near himself. And this divine favor was never taken from them until, as a nation, they rejected and crucified the Son of God. Since that time they have had no favor. Nor will God's favor return to them until, as Paul states, the fulness of the Gentiles shall have come into possession of the chief blessing, which time is now at hand.

In the interim the special favor of God has been shown to the spiritual seed of Abraham, the faithful overcoming saints of the Gospel age. As God led and disciplined and delivered and cared for his ancient people, so now he bestows the same attentions upon his faithful church, both collectively and individually. And how often we are similarly impelled by a sense of his care and love to sing--

"Here I'll raise my Ebenezer, hither by thy help I'm come!"

We now are God's covenant people: let us be faithful followers; "for, as many as are led by the spirit of God, they are the Sons of God."

===================

VOL. XVI.   NOVEMBER 1, 1895.   No. 21.

CONTENTS.

Special Items:....................................246
Views from the Tower..............................247
Colporteuring in Great Britain....................248
Pressing Toward the Mark..........................249
St. Paul's Tears..................................251
Shoot Upward and Root Downward....................252
Poem: Let Your Light Shine Out!...................252
Bible Study: Saul Chosen King.....................252
Bible Study: Saul Rejected........................253
Encouraging Letters...............................255

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

TRACTS Nos. 4 and 18 are out of print; others are in good supply; order freely.

THOSE who send in changes of address will oblige us by stating whether it is only a temporary change or a permanent one.

R1886 : page 246

THE RECALLED INTRODUCTORY LETTERS.

Some of these have not yet been returned; please send them in promptly. In this connection we wish to correct the misapprehension of some by explaining that the Introductory Letters were not recalled because they were seen to be wrong. Quite the contrary: we considered them entirely right and Scriptural; but since certain opponents of the cause miscalled them Letters of Authorization, etc., in total disregard of the facts and the statements of said letters, and since some of the beginners might thus be stumbled by the misrepresentation, it was deemed best to recall them; for no principle was involved or surrendered. As stated at the time, the Tract Society will no longer thus introduce anyone. But this in no degree curtails either readers or Editor of the TOWER from giving a letter of introduction whenever they think such a course advisable.

===================

R1883 : page 247

VIEWS FROM THE TOWER.

WE called attention recently to the fact that Methodism is being considerably shaken internally. The people, or, as they term them, the "laity," are getting awake to the fact that they are being ruled by a clerical oligarchy, whose wire-pulling for place and power and title among themselves much resembles the methods of political parties; while the people, the Church en masse, have almost no voice in the councils of the church, but all the expenses to bear.

The following extracts are from a prominent article which appeared recently in the Chicago Chronicle, and which has excited considerable comment. It is headed--

"METHODISM AND REFORM."

"The old polity that was established in the time of Asbury, and that has been trimmed a little here and there by the general conferences, is as ungainly as a seventeenth century dress. Reform is abroad in the air....

"The laymen are evidently waking up to the fact that as they are payers they ought to have more voice in the matter of church government.

"At present their voice, what they have, is so limited that a consciousness of it produces nausea and disgust. They are beginning to clamor for a "magna charta," and as England's king was compelled to grant the people's request, so here the general conference of '96 in Cleveland will be obliged to heed and obey. They demand that the church members elect their own officers and that they be not the tool of the pastor and a self-perpetuating official board. They realize that every member is a stockholder, and ought to have his stock represented by vote. This encroachment will be fought bitterly by the 'big ones' and the bishops.

"It is hard to yield power once possessed. The bishops do not claim unlimited power, but it amounts to the same thing, and is so exercised as to bring about the results obtained....

..."The present mode is for the bishop to appoint [elders]. What does he know of men, except hearsay, or uncertain popularity? And yet they do this, in consultation with a cabinet of presiding elders, who piously declare the bishop appoints them.

"If he does do so, in opposition to his cabinet, he is tyrannical. Any misfit is attributed to the bishop, who is in a position to snap his finger at impotent rage. Methodist ministers are loyal, or they would not stand such ridiculous assumption of power. The laymen are taking pity on the poor minister whose position is by the grace of his lordship, the bishop, and his cabinet. The laymen demand a free, untrammeled use of speech and action. Another step and we elect our pastors. At present, contrary to all law, a few churches do elect their pastors. This is demanded for all the churches. Election or selection of all churches in regard to their pastors is a settled fact. It is coming, it must come, or the earth will open and swallow us up....

"The spoken and unspoken actions and utterances of the laity were to curb the power--in fact to stop the "band wagon" long enough to climb in and ride. They already demand representation in equal numbers to all deliberations and conferences of the church. Their hitherto loyalty and devotion to their church has made them spectators rather than participants. Now they plan participation or alienation. No longer presiding elders and preachers ruled and controlled by bishops, and the laity in turn ruled and controlled by preachers.

"The bones of John Wesley must almost turn in their grave to see it. The old lumber wagon is doing good work, but a more modern vehicle is demanded. The greatest church in Protestantism has arisen, and will put on her beautiful garments. It looks revolutionary, but reform is always that. It is a strange fact that British Methodism, triumphant, is more American by far than the church in America....

"A good shaking up is necessary and it is coming. We are now weak, where to-morrow we will be strong. Let us pray for the day when we get down to a basis we can commend to the people--our church free from the shackles of an imperial ecclesiasticism."

R1883 : page 248

The Church of Christ has probably suffered more from pride and ambition for leadership than from any other one cause. The disciples were reproved time and again for disputing which should be considered greatest, until finally our Lord told them plainly that such a spirit of self-exaltation would be sure to keep all who possessed it out of the promised Kingdom. He said, also, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great

among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."--
Matt. 20:25-28.

The highest position in Christ's Church was to be "servant," and he declared himself the chief servant or minister of the Church. And surely--if "all ye are brethren," then all the brethren should have an equal right to express their judgment of the Lord's will respecting the leadership of meetings, and all other matters related to the welfare of the Lord's cause. There should be no rulership, lordship or masteries amongst those whom the one Master, even Christ, has put upon a common level. The division of the Church in the dark ages into "clergy" and "laity" came not from the Lord and the Apostles,

R1884 : page 248

but from ambition, fostered by the great enemy, Satan.

We trust that the brethren and sisters who rejoice in the present truth will be on guard against conditions which have done so much in the past to injure the Lord's cause, and which grow from almost imperceptible beginnings, until custom becomes a chain which perverts God's order and hinders the development of the talents of many of his children and permits one or two in the congregation to exercise lordship over God's heritage, without so much as recognizing the right of the Church to decide for themselves (under the guidance of the holy spirit) who are those who possess the qualifications for the service specified in God's Word.

We urge upon all the brethren, in every place, possessed of zeal and qualifications for the service of God's flock, that they carefully avoid trenching upon the liberties wherewith the Lord has made free his people. We commend that modesty which in honor prefers one another, and seeks to help forward into active service every other one in proportion as he seems to have requisite talents; and which would refuse to lead even a small group except with the expressed desire that he do so, by at least a majority of those professing faith in the ransom and full consecration to the Lord's service. And this choice should not be perpetual: an opportunity to know the mind of God's people should be sought at least yearly, and oftener if there be reason to believe that a change would be desirable to the majority. Protect the liberties of the flock, because they are not yours but the liberties of Christ's cause. "One is your Master, even Christ, and all ye are brethren."

===================

R1884 : page 248

COLPORTEURING IN GREAT BRITAIN.

HERETOFORE this has not been successful to any considerable extent; but the friends of the truth will be glad to read the following interesting account of Brother Houston's two weeks' trip. It shows what can be done by the use of the right methods. We hope others will take courage and try it, if only for a week or two.

DEAR BROTHER RUSSELL:--I was out a fortnight colporteuring, just as an experiment, and I liked it well. I got on splendidly. I took a return ticket to Edinburgh, with liberty to stop at every station. I took the 8 A.M. train to Helmsdale. At the first house I got an order for Vol. I. I called at every house up one side of the street and down the other, also hailing men who might be standing in little groups. I got orders for 35 volumes. Strange to say, the first order I took was cancelled, as well as some more, but in delivering I made some further sales, and so made up for all that were cancelled.

I left Helmsdale next morning for Brora, where I sold and delivered about the same quantity. I had to stay here over the Sabbath. Was called upon by the Y.M.C.A. to take their meeting (a public one) on Sabbath night, and the Lord helped me to declare very fully the glorious gospel--with which they all seemed refreshed. A few of the leaders came with me to my lodging, to whom I declared more freely the truth of God.

On Monday morning I left for Golspie, where I sold and delivered about 60 vols. About one-fourth of those who bought took all three volumes, which helped up the sales wonderfully. Golspie is one long street, very easy to work. I took the orders the one day and delivered them the next. Here my No. I books ran out, and not having any more I passed on to Inverness, as I did not wish to canvass towns near by until I would have the books to deliver. In this work above all works, I find it is true, that "Whatsoever thy hand findeth to do, do it with all thy might."

I started again at Buckie and thoroughly canvassed every house. Buckie is a very dead sort of place, about half of the population being Roman Catholics; hence the spiritual and mental deadness. Got about three dozen orders. Next day I went to Cullen, a very bright little town, where I got about forty orders.

I passed on to Aberdeen, where I knew a commercial gentleman to whom I had loaned Vol. I. At his house I met a few friends, one from London, a notable evolutionist. We entered into friendly debate and very soon got into the thick of all the great questions of the day. From the knowledge of the "Plan of the Ages," I was enabled not only to confute the wrong theories, but to point out the true, and introduce M.D., all of which helped to confirm my commercial friend and his wife in the truth. Left Aberdeen next morning for Edinburgh, saw the friends there. Passed on to Glasgow and saw a number of friends there.

R1884 : page 249

Left Glasgow again on Monday and came back to Edinburgh. Began with Brother Montgomery to try what could be done there. For the day we got ten orders. Brother Montgomery was well pleased; he sold fully more than I did, and this gave him confidence. He is to spend one day in the week canvassing systematically over Edinburgh. Mr. Ballingall, an excellent young man, is to help him. Although large towns are stiffer, one gets over the ground easily, and you come in contact with a number of precious souls in a very short space of time; and a tract or a word of truth might get in and do good eventually.

Next day I left for Perth. Was very tired and done up, but called upon a number of booksellers to see if they had ever seen or heard of that book (pointing out No. I), but not one of them had ever heard of it. I had not much time, but got a few orders. From Perth I started for home, and found every thing getting on very well. My average during the trip was 30 volumes per day.

Yours, seeking to serve our blessed master more fully than ever, C. N. HOUSTON.

===================

R1884 : page 249

PRESSING TOWARD THE MARK.

"I press toward the mark for the prize of the
high calling of God in Christ Jesus."--Phil. 3:14.

THESE were the words of one of the most earnest and faithful runners for the prize of the high calling of the Gospel Church. The speaker was a man of faith, a man of understanding, a man of fixed and unwavering purpose and of dauntless courage--a wise man in the Scriptural sense, though a fool in the world's estimation. His course, as well as those of the other eleven apostles, we are assured was a successful one; for the Revelator in describing the heavenly Jerusalem says, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. 21:14.) And at the end of his course, the Apostle, in the full assurance of faith, left us this triumphant testimony: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." And then, ever mindful of the other members of the body still in the race, he added, "And not to me only, but unto all them that love his appearing."--2 Tim. 4:6-8.

In reviewing the course of the successful runners of the past, there is much of encouragement and helpfulness to all those who are still endeavoring to make their calling and election sure; for even the Apostle Paul, strong and daring as he was, reminds us that he was a man of like passions with ourselves; that while still in the strife of the Christian warfare he counted not that he had already attained the mark for the prize, nor that he was already perfect. He tells us that he realized, as we all do, a law in his members warring against the law of his mind, and that he found it necessary to exert his will continually to keep the body under.--Acts 14:15; Phil. 3:12; Rom. 7:23; 1 Cor. 9:27.

If Paul and all the other apostles and beloved saints of the early church were men of like passions with ourselves, and similarly compassed with infirmities and adverse influences, besetments and allurements; and if they too were frequently assailed with temptations and trials which summoned all their fortitude to enable them to overcome, then, in their overcoming, we have the assurance that we also may overcome through the grace promised to us, as well as to them, if, like them, we avail ourselves of it.

So assured was the Apostle of his own continuous faithfulness, and of that of the other apostles, and of his co-laborers, that he could say to the church, "You have us for examples."--Phil. 3:17; 2 Thes. 3:7-9; 1 Cor. 4:9.

Noble examples they were--of faithfulness, of zeal, of patience, of endurance, and of true Christian fortitude and heroism. While many of those in more obscure positions in the church were doubtless as faithful in their spheres, the Apostle Paul, as a leader and pioneer of the faith among the Gentiles, comes very prominently to view. At the very beginning of his Christian course, the Lord said, "I will show him how great things he must suffer for my name's sake." (Acts 9:16.) Paul was not long in proving the truth of this prediction; but, instead of allowing the prospect of continual tribulation to depress him, he only rejoiced in the privilege thus afforded of testifying his love to the Lord. "And now," he says, "I go bound

in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."--Acts 20:22-24.

Hear the Apostle's testimony of his own experience--"In labors abundant, in stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?"--2 Cor. 11:23-33.

Through all these tribulations the Apostle pressed toward the mark for the prize of the high calling. The mark to be attained was holiness--that holiness which brings

R1885 : page 250

very thought into captivity to the will of God, the mind of Christ. (2 Cor. 10:5.) That was the grand ideal which Paul steadily pursued; and surely in his life he gave evidence of constant growth in grace. Under tests of great and ever-increasing severity his character developed into most graceful and beautiful proportions. The same is also manifest in the characters of the other apostles and saints, though their record has not come down to us as complete as that of the Apostle to the Gentiles.

But it is specially important that we should observe how our beloved Brother Paul was enabled to run so steadily in a race so difficult. How was he able to steer so clear of the temptations and besetments to which he, as a man of like passions with us, was necessarily subject? His answer is--"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark," etc.

Here are four considerations which we do well to ponder most carefully:--

First. The Apostle made a humble, sober estimate of his spiritual standing and strength. He did not feel puffed up at being a chosen vessel of the Lord to bear his name before the Gentiles. He did not consider himself the Great Apostle, nor vaunt himself in any way. And so far was he from boasting of his spiritual attainments, that he humbly reminded the church of the possibility of himself being a castaway, even after he had preached to others, unless he continued to stand fast in his integrity and to grow in grace. (1 Cor. 9:27.) And while he held up before them Christ as the power of God and the wisdom of God, and the model for their imitation, he humbly declared that he, with them, was striving to follow the pattern, Christ, while trusting alone in the merit of his sacrifice to make up his own shortcomings. Thus he was relieved of that greatest hindrance to spiritual development--self-satisfaction; for if any man considers that he has attained a satisfactory spiritual state, from that very moment he may date the beginning of his spiritual decline. No present attainments can be satisfactory to a sincere follower of Christ who studiously endeavors to copy the perfect pattern. It is only when we turn our eyes away from Christ that self-complacency can be exercised; for, in full view of the pattern, our shortcomings are ever manifest. And if in pride of heart we do lose sight of them ourselves, they only become the more manifest to others. Only in the realization of a continual growth into the likeness of Christ should the Christian find satisfaction. Like the Apostle, let him consider, not that he has already attained, neither that he is already perfect, but that he is still in the race and making progress towards the goal. And no doubt it was the considering of himself as not having attained perfection, and as still subject to frailty, that led the Apostle to seek the Lord's grace, that kept him always in a humble attitude of mind and that gave him compassion for the weaknesses and failings of others. It is those who become high-minded and self-sufficient that strain to pull out the mote from their brother's eye and forget the beam in their own.

Secondly, we observe the Apostle's singleness of purpose --"This one thing I do." He did not try to do several things: if he had, he would surely have failed. He devoted his life to the one purpose to which he was called, and to that end dropped every other aim in life. He did it, too, in view of the fact that all through the present life his chosen course would bring certain loss, privation, toil, care, persecution and continual reproach. In this singleness of purpose he was relieved of many temptations to turn aside to enjoy some of the good things of this present life, or to pursue some of its illusive bubbles.

Thirdly, we observe that he determined to forget the things behind. Had he allowed his mind to return again and again to con over the treasures of the past which he had given up; to reconsider how great the sacrifice which he had made in thus devoting himself to the cause of the despised and crucified One, he might have been tempted first to despondency, and later to return and seek to recover the things behind. On the other hand, he might have carried before him the picture of his persecutions of the Christians and his consenting to their martyrdom, wondering whether the Lord had forgiven him, and continually condemning himself for his blindness, thus forfeiting his peace of mind and interfering with his usefulness. But, having accepted forgiveness in Christ, he put that away also, though he frequently referred to the matter with contrition, and the thought seemed to influence his whole life so that he labored the more diligently to testify to his appreciation of the grace bestowed, and to be long-suffering with others as God had been with him. (1 Cor. 15:9,10; Phil. 3:6; Eph. 3:8; Gal. 1:13; 1 Tim. 1:12-16.) Wise indeed was he to forget the things behind!

Fourthly, he reached forward to the things that were before,--his faith took hold of the promises of God with such tenacity that to him they were living realities, inspiring zeal and faithfulness. Upon the heavenly themes he allowed his mind to dwell, as he also advised others, saying, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (Phil. 4:8.) This is the way he reached forward to the things before; and thus also we must gather our inspiration to holiness and our courage to endurance and preservering faithfulness, even unto death. The Christian's habit of thought has much indeed to do with his spiritual progress or retrogression, as it is also an index of his spiritual state, and good habits of thought need to be very carefully cultivated.

By "habit of thought" we mean that normal condition to which the mind habitually returns in the moments of mental leisure. While engaged in the active duties of life we must of necessity bend our mental energies

R1885 : page 251

to the work in hand, for if we do any thing merely mechanically and without concentrating thought upon it, we cannot do it well: yet, even here, Christian principle, well established in the character, will unconsciously guide. But when the strain of labor and care are lifted for a time, the established habit of thought, like the needle to the pole, should quickly return to its rest in God. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Psa. 116:7.) Let not the mind thus temporarily released grovel and revel in earthly things, but let it return to its rest and refreshment in the contemplation of "whatsoever things are pure and lovely and of good report" --upon that beauty of holiness which is the mark or goal or end of our high calling, the attainment of which will be rewarded with the "prize"--glory, honor and immortality. As the poet has beautifully expressed it,--

"Now let our thoughts on wings sublime
Rise from the trivial cares of time,
Draw back the parting veil, and see
The glories of eternity."

Let thoughts of God and Christ and the worthy saints of the past and present, of the heavenly inheritance, of the blessedness of our future work in cooperation with Christ, of the magnitude and benevolence of the divine plan, and of the glory and blessedness of our gathering together unto Christ when our work of the present life is finished, fill our minds and inspire our hearts. And to these contemplations let us also receive the additional comfort and blessedness of personal communion and fellowship with God through prayer and the study of the Word and the assembling of ourselves together for worship and praise.

Fifthly, we note the Apostle's energetic zeal, which not only reached forward in contemplation of and desire for the beauty of holiness and the heavenly glory, but also earnestly pressed toward the mark for the prize. It is not enough that we consider and desire these things, we must also run for them, strive to attain them, and study and endeavor

R1886 : page 251

by the grace of God to so run as to obtain. In this connection we see a fresh beauty in the Apostle's admonition in another place--"strive [i.e., endeavor, labor] to enter into rest." The harder we work to accomplish the Lord's will in ourselves and that part of his work committed to us, the greater is our peace and true rest. Let all the faithful take courage, and also take instruction from the example and teaching of the faithful Apostle to us Gentiles, who himself ran so successfully to the end of his course; for the same grace is promised also unto us.

There is one other thought suggested by the above words of the Apostle which we would do well to consider, and that is, that as his faithful and successful course was a worthy and safe example to the Church, so likewise should each disciple of Christ in turn consider that his example will have its influence upon others. Every Christian should strive to be a pattern worthy of imitation--a pattern of earnest, faithful endeavor to copy Christ in his daily life, and of active zeal in his service. Patterns of perfection, of the ultimate moral glory and beauty of holiness, we cannot expect to be in the present life. Such a pattern we have only in Christ our Lord. In no such sense did Paul ever say, Follow me, or Follow us; but he did say, "Be ye followers of me, even as I also am of Christ." --1 Cor. 11:1.

The Apostle was a grand example of earnest endeavor to attain perfection, but not of the ultimate perfection which was in Christ only; and it is his zeal and intense earnestness in striving to copy Christ and to accomplish his will that we should imitate. Let us mark all such worthy examples while we also "press toward the mark [of character] for [the attainment of] the prize of our high calling."

===================

R1886 : page 251

ST. PAUL'S TEARS.

NO reader of the Acts of the Apostles can have failed to notice the strong affection with which Paul inspired those who came to know him. We find it illustrated, for example, by their grief when called upon to part with him. When he bade farewell to the elders of the Ephesian Church "they all wept sore." (Acts 20:37.) On his leaving the Christians at Caesarea some time afterwards it is evident from his words in Acts 21:13 that some of them shed tears. And Paul himself records the tears of Timothy.--2 Tim. 1:4.

On these occasions it would seem that Paul himself retained his composure. No mention is made of his weeping like the friends whom he was leaving. And yet he has told us once and again of his being moved to express his feelings in this way. Thus he reminded the Ephesian elders, on the occasion already alluded to, that during his ministry among them he had served the Lord "with many tears." (Acts 20:19.) In his Second Epistle to the Corinthians he tells them that his first epistle to them, in which he had to rebuke them sharply for their carnality and toleration of gross evil in the Church, had been written "with many tears." (2 Cor. 2:4.) And amid the joy with which he wrote his Epistle to the Philippians the mention he made of those "whose end is destruction" caused him at once to give way to weeping.--Phil. 3:18,19.

Thus we see that the tears of Paul's friends, however excusable or even laudable they may have been, were the expression of feelings far less noble than those which made him weep. Theirs were the tears of natural affection, mourning its own loss. His was the grief of an unselfish heart yearning over the salvation of others, and dreading lest they should be lost, or lamenting because the Christian profession of the Lord's people was marred and their Christian life hindered by their unholy walk. In this matter Paul resembled the Lord, whose tears were shed chiefly in sympathy on behalf of others (John 11:35; Luke 19:41), and who forbade others to weep for him. (Luke 23:28.) May he make us like himself in this also--strong to bear our own griefs and tender to feel the sorrows and sins of others.--Selected.

===================

R1886 : page 252

SHOOT UPWARD AND ROOT DOWNWARD.

LET me remind you all, ye faithful believers in Christ, that ye are compared to trees--trees of the Lord's right-hand planting. Seek to grow as the tree grows. Pray that this year ye may grow downward; that ye may know more of your own vileness, more of your own nothingness; and so be rooted to humility. Pray that your roots may penetrate below the mere topsoil of truth, into the great rocks which underlie the uppermost stratum; that ye may get a good hold of the doctrines of eternal love, of immutable faithfulness, of complete satisfaction, of union to Christ, of the eternal purpose of God, which he purposed in Christ Jesus before the world was. This will be a growth which will not add to your fame, which will not minister to your vanity, but it will be invaluable in the hour of storm; a growth, the value of which no heart can conceive when the hurricane is tearing up the hypocrite. As ye root downward, seek to grow upward. Send out the topshoot of your love towards heaven. As the trees send out their spring shoot and their midsummer shoot, and as you see upon the top of the fir that new green child of spring, the fresh shoot which lifts its hand towards the sun, so pant to have more love and greater desires after God, a nearer approach towards him in prayer, a sweeter spirit of adoption, a more intense and intimate fellowship with the Father and with his Son, Jesus Christ. This mounting upward will add to your beauty and to your delight. Then pray to grow on either side. Stretch out your branches; let the shadow of your holy influence extend as far as God has given you opportunities. But see to it also that ye grow in fruitfulness, for to increase the bough without adding to the fruit is to diminish the beauty of the tree. Labor this year by God's grace to bring forth more fruit unto him than ye have ever done. We would not be as the gleanings of the vintage when there is only here and there a cluster upon the uppermost bough, we would be as the Valley of Eschol, whose presses burst with new wine.

This is to grow in grace; to root downward, to shoot upward, to extend your influences like far-reaching branches, and to bring forth fruit unto the Lord's glory.--C. H. Spurgeon.

LET YOUR LIGHT SHINE OUT!

Have you entered the race for the prize, brother,
For the crown of Immortal Life?
Are you pressing along the line, brother,
Amid dangers, trials and strife?

CHO.--Let your light shine out clear and bright,
For you travel 'midst error and doubt;
Of this dark world "ye are the light;"
Christ has said let your light shine out.

Does the pathway seem tedious and lone, brother,
Are you weary, discouraged or faint?
Courage! Christ is beside you to give, brother,
Grace and comfort for ev'ry complaint.

There are pilgrims who need cheering words, brother,
Like our Lord, let us comfort and bless;
Any where, any time, we may serve, brother,
In this, find our own burdens made less.

Time for winning the prize is but short, brother,
Then so run that you surely obtain.
Keep your eyes fixed on Jesus alone, brother,
He will lead you, and make your way plain.

Wondrous priv'lege is granted to us, brother,
That of suffering with Jesus, our Head;
As new creatures are we in God's sight, brother,
To the world we are reckoned as dead.

Then be vigilant, steadfast and true, brother;
For the enemy "lieth in wait;"

And put on the whole armor of God, brother,
And for your feet make your paths straight.
MRS. M. L. HERR.

===================

R1887 : page 252

SAUL CHOSEN KING.

--NOV. 10.--1 SAM. 10:17-27.--

Golden Text--"The Lord reigneth;
let the earth rejoice."--Psa. 97:1.

WHEN Samuel was well advanced in years he appointed his two sons as assistant judges in Beersheba; but their elevation to office proved detrimental to them in placing before them opportunities for dishonest gain. Instead of resisting this temptation, they yielded to it and "turned aside after lucre, and took bribes, and perverted judgment."--Chap. 8:3.

Under these conditions, with Samuel growing old and his sons reckless, and with powerful and threatening enemies on their frontier, the outlook for the national safety and prosperity of Israel was not hopeful from a human standpoint of view. And from the human standpoint it was only prudent forethought, in view of existing circumstances, to make provision for future necessities according

R1887 : page 253

to their own best judgment. The men of Israel, the leading men of the nation, thus reasoned; and accordingly, with respect and deference, they came to Samuel, the divinely appointed judge, and laid their case before him, with the request that the form of national government be changed, and that a king be appointed over them like the other nations. Thus they seemed to think that in the eyes of the other nations they would seem more formidable and more like a well organized nation; and the appearance of a well organized and powerful central government would reflect creditably, they thought, upon them as a people, and would give them a standing among the nations of the earth.

All this would have been very commendable human prudence, and might be considered sound judgment in any other nation than the nation of Israel; but in their case it was not. They were forgetting, or rather ignoring, the fact that the Lord was their king, and that all their affairs present and future were in his hands; that so long as they were faithful to their covenant with him they should have peace and prosperity, and that no evil should befall them and no enemy could overcome them unless God permitted it as a punishment for national sins, as the Lord himself declared, saying, "Shall there be evil in a city, and I have not done it?" "I make peace and create evil. I the Lord do all these things." (Amos 3:6; Isa. 45:7.) This was not true of any other nation. Consequently Israel would have suffered no lack of prosperity or safety had they closely adhered to the Lord's leading. They had a powerful, though invisible, king, before whom none of their enemies could stand, and their only right course was to be loyal and obedient subjects. And if they were apprehensive of trouble in the future it was their privilege to draw near God; and in putting away sin and closely following him and committing themselves to his care, they would have been safe in every condition.

Their course in requesting a king gave evidence (1) of a lack of faith in the power and love and faithfulness of God, notwithstanding the marvels of divine providence toward them in the past; (2) of weariness in well-doing--of only a slack hold upon those principles of righteousness in conformity to which alone could they enjoy the favor and blessings of God; and (3) of a desire to appear great themselves in the eyes of the other nations.

In this they incurred the divine displeasure; nevertheless the Lord granted their request, but at the same time foretold the evils that would accompany their choice (8:11-22), which evils were realized in varying measure until God removed the diadem from the head of Zedekiah, their last king.

The conduct of Samuel in this instance was most noble and unselfish. There was not a trace of selfishness or resentment in it. Grieved in spirit he took the matter to the Lord, evidently with that singleness of purpose which desired only to know and do his will. Then, with that dignity and grace which marked a high and noble nature, he humbly resigned his office in favor of the new king, and, like a tender father, kindly counselled and encouraged them to be faithful to God, closing his address with these touching words, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you, but I will teach you the good and the right way. Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye still do wickedly, ye shall be consumed, both ye and your king."--Chap. 12.

The choice of Saul was the Lord's choice of a king for Israel, the choice being indicated by lot. (10:19-22.) He was a God-fearing man of humble mind, of good ability and of noble bearing; and all Israel was well pleased with the choice. And Samuel, forgetful of himself and rejoicing to honor another, even one who was thenceforth to be his rival in the affections of the people, said to all the people, "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the king."--Verse 24.

Then Samuel told the people the manner of the kingdom--laying down the principles and limitations of the kingly power (Deut. 17:14-20), thus instituting a limited monarchy.

After his anointing and acceptance by the people as king, Saul returned to his home in Gibeah accompanied by a band of godly men as his supporters and aids; and there, in retirement, he had time to make ready for the subsequent duties of his office. When he was despised and spoken against by some who neither feared God nor regarded man, Saul showed his good sense by simply maintaining a dignified silence and reserve, which was a severer rebuke than contention or threat.

The golden text for this lesson, while it has no reference to the Lord's reign over Israel, but to the establishment of God's Kingdom in the earth in the dawn of the Millennial day, and hence calls upon the whole earth to rejoice, has nevertheless a fitness as applied to Israel. The Lord did graciously and righteously reign over that people; and, to the extent that they were able to appreciate his righteousness and justice and his love and care, it was a cause of rejoicing to them.

===================

R1887 : page 253

SAUL REJECTED.

--NOV. 17.--1 Sam. 15:10-23.--

Golden Text--"To obey is better
than sacrifice."--1 Sam. 15:22.

THAT the Lord expected of both the nation of Israel and the individuals of the nation strong confiding faith in him and implicit obedience to his commands is very manifest from the fact that the lack of such faith and obedience so often brought upon them severe penalties. As a nation they were punished with wars and captivities and plagues; and as individuals they were often severely chastised, as in the case before us. And God had a perfect right to require implicit faith and obedience of a people upon whom he had bestowed so many of his blessings, and to whom he had manifested himself in such wonderful ways.

The case of Saul was one of those cases where much had been given, and of whom, therefore, much was required. God had chosen him and called him out from a position of obscurity and made him king over his chosen people; he had given him favor with the people, surrounded him with good assistants and co-laborers, and the wise and faithful

R1887 : page 254

counsel of his servant and prophet Samuel; and he had established him in the kingdom and given him victory over his enemies. But notwithstanding all these manifestations of divine favor, Saul was disobedient and slow to trust the Lord. Chap. 13:2-15 records his failure to trust God, and his presumptuous act in assuming the role of the priest and himself offering sacrifices, contrary to God's law and to his agreement with Samuel. He feared the enemy when he should have trusted in God, and he sinned presumptuously when he should have waited patiently for the deliverance which God alone could give.

For this rash, presumptuous and faithless act, which proved Saul unworthy thenceforth of the great honor which God had conferred upon him in making him king over his people, God determined to withdraw that special favor and to appoint another to reign in his stead, and so instructed Samuel. "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."--13:13,14.

Yet God did not take the kingdom from Saul at once. There was time left for repentance and reformation, which might have brought some mitigation of the penalty; and a measure of the divine favor still continued for his encouragement. But the season of grace was not improved, and by and by another test further proved Saul unworthy of his trust. On the southern borders of Palestine dwelt the Amalekites, a nomadic, warlike race, who roamed through the deserts between southern Judea and Egypt. They were a continual menace to the Israelites, often joining themselves to their other enemies and doing much damage. The iniquity of these enemies of the Lord's people now being full, God sent word to Saul by Samuel to destroy them utterly, to leave none of them alive, and also to destroy all their goods.

This last feature of the command was hard for the acquisitive Israelites to obey, and, with Saul's permission,

R1888 : page 254

the best of the spoils were preserved, and Agag (their king) he saved alive. Then Saul sought to cover his sin with a lie; but the bleating of the sheep and the lowing of the oxen disclosed the truth, and the faithful prophet did not hesitate to inquire of the king, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

They meant that the king had disobeyed the command of the Lord, and the flimsy excuse that they were preserved for sacrifices unto the Lord was rejected as worthless. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

(Verses 22,23.) This is God's estimate of human wilfulness. It is like witchcraft in that it trusts to erring human judgment in preference to the infallible divine judgment; and it is like idolatry in that it adores and seeks to please self rather than God, who alone is worthy of supreme reverence, respect and obedience.

Then Samuel delivered the Lord's message to the erring king, saying, "Stay, and I will tell thee what the Lord hath said to me this night." "And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" and now, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (Verses 16,17,23.) A few years previous to this a similar warning had been given, but Saul did not heed it nor repent, though the Lord was very slow to anger and plenteous in mercy. (Chap. 13:13,14.) And Samuel mourned for Saul: the young man that seemed so promising on the day of his inauguration had now departed from the right ways of the Lord; and Samuel grieved as a father over a wayward son.--Verse 35.

But the Lord bade him arise and cease to mourn over Saul, seeing that he, the all-wise and holy One, who could not err, had rejected him from reigning over Israel. Then he directed him to David and told him to anoint him to reign in his stead.--Chap. 16:1.

In the selection of both Saul and David we see that the Lord specially sought a meek and quiet spirit. Saul was at first little in his own eyes, and when the proposition was made to make him king, Saul answered, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"--Chap. 9:21.

That was just the spirit the Lord wanted to exalt, just the spirit that was fitted for his use; and had Saul maintained it throughout his course his reign would have been one of great prosperity; for behind his weakness was the might of Jehovah. The exaltation of Saul, alas! proved too great a temptation for him to pride, self-will and selfishness. He should have remembered ever to keep little in his own sight; for it is only the humble that God can exalt and use.

The lessons of this narrative are important also to us. If much every way--of favor, of divine precept and promise and leading and instruction, and of special providences manifesting the divine favor and presence and blessing--was given to fleshly Israel, how much more is given to the Gospel church--the exceeding great and precious promises, the witness of the holy spirit with our spirits that we are sons and heirs of God and joint-heirs with Christ if so be that we suffer with him, the leading of the holy spirit, the instructions of the inspired Apostles, and the wonderful manifestations of divine favor and providence to the Church both collectively and individually!

And if implicit faith and reliance upon God were expected of fleshly Israel in view of their knowledge of

God, how much stronger is the ground for such expectation on the part of the Gospel Church! The Lord does, and has a right to, expect much--a large return of faith and confidence and love and obedience--from those to whom he has given so much of the wealth of his favor; and if we are doubting and disobedient and wayward still, notwithstanding all his grace, we surely will not be counted worthy to be entrusted with the crown and the Kingdom which the Lord has prepared for them that love him. But as the Lord appointed another to take the place of Saul, so he will appoint others to take the crown and the Kingdom from those of the Gospel Church who prove themselves unworthy of it.

Beloved, "Be not faithless, but believing," and "Hold that fast which thou hast, that no man take thy crown."

The lesson of meekness is also an important one. "When thou wast little in thine own sight," God could exalt thee and use thee. But beware that his goodness to thee harden not thy heart and incline thee to pride, ambition, self-righteousness or presumption. Mark the effects of these upon Saul, and beware; and by watchfulness and

R1888 : page 255

prayer strive to maintain a lowly mind, to think soberly, and to act wisely and prudently. Mark also the contrast of the effects of God's favor upon Samuel--the meek and quiet spirit, the beautiful self-forgetfulness and self-abandonment to the will of God, the noble heart that could even rejoice in the prosperity of a prominent rival, and that could lovingly and tenderly minister to the ungrateful and unappreciative. Such a character is one of the choicest flowers of earth. Such God appreciates and loves and seeks to cultivate by all the testings and trials of the present time (1 Pet. 5:10); and such he will exalt in due time ("after that ye have suffered a while"). "Humble yourselves, therefore," beloved, "under the mighty hand of God."

===================

R1888 : page 255

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR SIR AND BROTHER:--I have been closely studying all the points you make in the three volumes of MILLENNIAL DAWN and in ZION'S WATCH TOWER.

Churchianity has been an abomination to me from childhood, and the Church of Rome a system I feared and hated. Fox's Book of Martyrs, with its illustrations of torture and persecution of the saints, roused all the indignation of my boy's heart. All my life my heart's best sympathies have been on the side of oppressed humanity, and I have turned neither to the right hand nor to the left for frowns or favors. In the abolition of slavery I took my part in Massachusetts, where I was born in 1835, and fought for it in the army. I was actively engaged with my dear old father in the temperance cause, and we struck hard blows, so much so that hanging in effigy and threats of all sorts, even to life, were common to us.

Some prejudice against the church and professed Christians was early engrafted into my mind by certain events of my youth. For instance, I saw a good man, who protested against fellowshiping men as brethren in Christ who held their fellow men in bondage, knocked down by the deacons and dragged by the hair of his head out of church. My mother had hard work keeping me from throwing the hymn-book at the deacons. I asked her why he did not stand up and fight. She replied that he was a true Christian, and believed in non-resistance. To my active, belligerent mind this was a strange principle. Senator Sumner of Massachusetts was another professor of this principle; and I remember well, when he was struck down in the Senate Chamber, how ready I was to avenge the blow if opportunity had permitted.

But life has brought its lessons, and I too have had to learn that physical force is not the most powerful weapon. In the Labor reforms energy, talent and money have all been spent for twenty-five years with no expectation of reward of any sort; for, unlike many others, place nor profit was not in it for me. However, as I see things now, I hold no vain regrets as to this matter; for I recognize in this whole matter God's own good pleasure to me personally, and world wide. No blow could have been struck, not even war, that would have caused such general worldwide distress and trouble as this act of all the kingdoms of demonetizing silver and thus taking away from the people the use of half their money. Money, the blood of commerce and the power of civilization, is thus made the instrument of helping on the day of trouble.

Excuse so much of personal history this time. I have written it as an introduction so you may the better judge what you think will be for my betterment.

Yes, I see much of God's more excellent way of blessing the world through Christ, and I have been talking it at the firesides of my neighbors and have been writing it to my old co-laborers and urging them to send for the DAWN, and some have written me they have done so. I only regret that I have not the means to purchase a lot to send to friends. I recognize how hard the change of base will be; for I am well known to all the labor leaders and was active in the last campaign, speaking in school houses and elsewhere, free and without price. I see no way to prevent my falling into the temptation except to give the same zeal and effort to the instruction of others in the signs of the times and telling the story of the Resurrection and the Life, the overthrow of all earthly systems of government and the establishment of the Kingdom of the Prince of Peace.

I have received the envelopes and am pleased with them, also tract No. 21 and the bound volumes of DAWN

R1889 : page 255

for my wife, who is talking as she visits of the old light in its new form.

I notice in a late TOWER your excellent wife is having parlor meetings. They are the very best kind of meetings. I find fireside talks with my neighbors very useful in pointing out the truth.

Wishing you and the cause success, I remain,

Yours truly, BENJ. W. GOODHUE.

[We sympathize greatly with the noble souls who, in one way and another, are striving and spending time, talent and means in the various reform movements of our day. They have the right spirit and we should not be surprised to find God granting them knowledge proportionate to their zeal.

To turn your zeal into the Lord's work and help to prepare yourself and others for a place in the Bride company which by and by, as God's Kingdom, will institute all the gracious reforms promised, is certainly the only proper course, as well as a great privilege. We are always glad to cooperate with all such soldiers of Christ.--EDITOR.]

DEAR BROTHER:--I have several things to write about. First: We are getting along nicely and harmoniously in our Circle gatherings. We have two a week, one Friday evening for the study of the Word in the light of the DAWN, and one Sunday P.M. for prayer and praise, taking some phase of the Christian life as part of the exercises. I have never attended any other meetings where there was such a unity of desire and purpose on the part of all to know the truth.

Second. It would seem as though when a little company comes out from the nominal church on account of the truth, they have to meet and reject all the errors going as never before. We have just passed through a trial of an error which most of us had never met before....[This is usually Satan's method. Those who sleep in Zion need not be disturbed, but as soon as they awake and come out into the liberty of the truth he is after them with "signs and lying wonders, and all deceivableness of unrighteousness."

R1889 : page 256

The only safety is in obeying 1 John 5:18 and Jude 21.--EDITOR.]

Third. The Wisconsin M.E. Conference has just closed its session here. I will send you some notes showing the drift of that Church. Dr. Payne, of New York, the General Secretary of the Board of Education of the M.E. Church, among other things said, "I am not an Adventist, and do not believe in a second advent. We have had one advent, and that is enough." This was loudly applauded. He held up Dr. Parkhurst's doings as the only kind of work necessary in connection with education, education being the prime factor. I have condensed Bishop Foster's sermon, using his words principally. Text: "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." He said:

"God is moving things along an ideal line and doing the best he can under the circumstances, has not reached the end and never can. He is trying to produce a race of beings which if they could be finished would be wonderful. In the first place he has created the great Universe, which includes our earth, and all of this is but a temporary affair, although it has taken millions and millions of years to do it, and it will be millions and millions of years before he can finish what is possible of his idea, for it is going to pass away as a scroll. The reason: After these millions of years of creation the earth had come into a condition in which he could use it for his idea; so he created man, and put him in a physical body on the earth for a time for a special purpose; i.e., that he might suffer a while in order to fit him for the next step in the process after he has left the body; that is, to go on from glory to glory forever in a constant upward progression." As the Bible says that at the resurrection we are to be like the Savior, what must we be at the end of millions of years!!

He said that no man has seen God at any time, neither can see him, neither can the angels; for God hath no body nor parts, and therefore cannot be seen; but the angels, living where he manifests his glory, can see that; and that we cannot see man: as he is a spirit we can see only the house he lives in while on the earth, and which he leaves when he dies; for man was not made to live on the earth. Consequently when he is through with the earth as a starting place for the race he is trying to produce, he will roll it up as a scroll. In closing he said we must have literary education, in order to form character; for our destinies are in our own hands and the place we shall occupy after death, whether in hell or heaven, depends on what characters we form here. We are all babes while on the earth, although some of us (Bishop Foster and the like) are a little precocious.

I cannot see what use such men have for the Bible. He read 1 Cor. 15 for his morning lesson, though he has no use for the resurrection. He takes an indefinite number of millions of years for the creation, the Bible six definite periods of time; he says God is not a person, consequently no one can ever see him, the Bible says the Bride will; he says man is not a human but a spirit being, the Bible says the Word [our Lord] was made flesh and dwelt among us; he says we never will reach perfection, the Word says we are to be complete in Him; he says that he is working out an idea, while the Bible says God is working according to a definite and well arranged plan.

Yours in the faith, A. A. GRAVES.

DEAR BROTHER:--After so long a time, out of the abundance of my weakness and inability, I write of my success in the Master's vineyard. During ten month's work I have placed nearly fifteen hundred DAWNS to the Master's glory. I feel that I have done the best I knew.

On beginning work in every town, I have prayed the Lord that I might be used of him to carry the glad tidings to those of his servants who are hungry for the truth. I have asked him that I might be able to find his true servants, and while talking that I might speak my words aright and in season, that I might show the spirit of the truth, giving none offence by my words. I am determined to lay aside every weight and besetting sin, and to labor with patience for the Master, until he in his own good time may remove all difficulties. In the meanwhile I trust that the fruit of my labor may continue in his favor, that it may be watered and nourished until the crown be won. The Lord's work is my all-absorbing theme, and I humbly ask a continuance of the favor until I may have laid down my life in his service.

I can now more fully realize the blessing with which the Lord blesses those who enter his service. He has blessed me with a much plainer understanding of his Word and plan, and has shown me how to act my part, and given me a fuller appreciation of the joyful reward at the end.

With gratitude and love, I remain, yours truly in the service of the Lord, E. L. BOOTH [Colporteur].

DEAR BROTHER AND SISTER RUSSELL:--What a privilege it is to work for our God! As we study his character and the character of our Lord and Savior Jesus Christ, we cannot but worship and adore them, and seek daily to conform our characters more to theirs. We also want to express to you with the enclosed for the Tract Fund our love for the work and also for yourselves as humble servants in it. May the Lord daily guide and keep you in that attitude of meekness (toward Him) which shall be to the best interests of yourselves and the Church which you serve.

The Lord has been very good to us ever since we consecrated, by his wonderful providences leading us in a way we did not know. Until this year we have come out a little behind in our finances; but now, though times are harder than ever, he seems to be willing, without our seeking, to trust us with a little more of "this world's goods;" so after paying our debts we are gladly putting the surplus into the work.

Enclosed please find a letter from Miss Steel who is in the Sandwich Islands. It shows that she is reaping: even over there the sickle is being thrust in. We sent her the books requested and hope they are now doing their work.

Yours in the love of Christ, C. C. & C. P. BELL.

----

page 256

DEAR BROTHER RUSSELL:--It is with praise and gratitude to our dear Lord that I am enabled to give you an account of the Lord's dealing with us here.

Some fifteen months ago, while praying and waiting that the Lord would open a door for me to give out the joyful news contained in the Plan of the Ages, He opened a door through a Church of England service on the subject of Immortality. Two dear brethren were very much upset over it. But when I asked them to meet at my house, and we would see what said the Word of God, they came and we had a most interesting meeting. More came the next week, and the Lord opened their minds to the truth as it is in Jesus. My heart is full of joy that he is using me to give out the truth.

We are scattering "hail" where we think it will be received by thoughtful people. We always remember you and the brethren at the throne of grace.

Your brother in service for the King, H. ASHTON.

====================

page 257

VOL. XVI. NOVEMBER 15, 1895. No. 22.

CONTENTS.

Notices--The Typical Red Heifer..................258
Decently and in Order............................259
Order in the Early Church.........................259
The Occasion of Choosing Elders...................261
The Qualifications of Elders......................262
The Exercise of Liberty a Safeguard
against Bondage............................263
Prerogatives of Christ, the Head.................264
The Oneness of the Body of Christ................267
Bible Study: The Woe of Intemperance.............268

page 258

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN

MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:
Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE WITHDRAWAL LETTERS.

THE "Withdrawal Letters," described in our issue of Oct. 15, we afterward concluded to issue as a number of the Old Theology Quarterly. Copies have been sent to all of you, and they can now be had upon the same terms as our other tracts. Money received for these letters, above the price of the envelopes, has been turned over to the Tract Fund.

R1896 : page 258

THE TYPICAL RED HEIFER.

In our issue of Oct. 1, we examined this subject; but some of our readers will do well to give it a second or a third careful reading. When so doing keep the following points clearly in mind:

R1897 : page 258

(1) Only those sacrifices made by the High Priest, on the Day of Atonement, and killed inside the court, represented the "better sacrifices" for sins offered by Christ our great High Priest during this Gospel age--beginning with his sacrifice typified in "the bullock," and concluding with that of the Church which is his body, and which through his grace has fellowship in his sufferings--typified by "the Lord's goat." See Tabernacle Shadows of Better Sacrifices.

(2) The other Sin Offerings, which, under the Law, followed the Day of Atonement, would properly represent the repentance and sorrow for sin by which, during the Millennium, the world of mankind will acknowledge and avail themselves of the merits of the Day of Atonement sacrifices.

(3) Such "sacrifices" as were offered by Samuel and Elijah and Elisha and Abraham and David and Abel were of a different kind, not represented in the Law, and hence not typical. These offerers were not priests, and their offerings were not related to the typical "offerings for sin," which were "according to the Law," and offered "year by year continually."

(4) The Red Heifer was not killed by the High Priest, who did all the offering of the Day of Atonement; nor did Eleazer the under priest kill it;--another, not of the priesthood, killed it. Hence this heifer does not represent or typify either the High Priest or the under priest, or any sacrifice of this Day of Atonement. In the article referred to we give our reasons for considering it a type of the sufferings of the ancient worthies of Heb. 11. Very few of those ancient worthies in their personal experiences typified anything. Yet, since as a class, we find that they are to have a share in the work of restitution in the future, it is but reasonable to find that work typified in connection with the cleansings which typify the work of the Millennium.

(5) The priest first sprinkled its blood toward the tabernacle; teaching thus that its death pointed to and was in accord with the sin-sacrifices of God's altar. He then cast into the burning of the heifer's carcass a sprig of hyssop, representing purging, cleansing; a sprig of cedar (evergreen), representing everlasting life; and a scarlet string, representing the blood of Christ, the price of our sins; thus teaching that the ignominy heaped upon those ancient worthies who were stoned, sawn asunder, etc., and of whom the world was not worthy, permitted the merit of the precious blood, the cleansing of the truth, and the gift of everlasting life to be accounted to them.

(6) Possibly the Apostle Paul, one of the under priests of "the royal priesthood," was typified by Eleazer; for he it is that, by his testimony in Heb. 11, points out the harmony of their faith and sufferings (burning) with ours, and casts into it the hyssop, scarlet and cedar, by assuring us that they were purged, that Christ's blood made them acceptable and that they are sharers of the gift of everlasting life, although "they without us should not be made perfect."--Heb. 11:40.

(7) The Apostle Paul, in Heb. 9:13, speaking of the typical cleansing, mentions the blood of both the bulls and goats (the Atonement Day sacrifices) and the sprinkling of the ashes of the red heifer with water, etc.; but, when applying the antitype, he stops with the blood of Christ, and makes no mention of the antitype of the ashes of the red heifer,--because it has nothing to do with our cleansing, but relates to the world's cleansing in the Millennium, as we have shown. Had the red heifer and its ashes been connected with the Gospel age cleansings, the Apostle surely would have shown the fact here; for he did not shun to declare the whole counsel of God then "meat in due season." Praise be to our Lord, who continues to provide "meat in due season" for the table of his household!--Luke 12:37.

===================

R1889 : page 259

DECENTLY AND IN ORDER.

"Let all things be done decently and
in order."--1 Corinthians 14:40.

RECENTLY, by various circumstances among the companies of the saints, our attention has been drawn to the subject of order in the Church. As the numbers of those separated from "Babylon" by the sickle of harvest truth increase, and in small or larger groups assemble themselves together as the Lord directed (Heb. 10:25), we find new difficulties and see new dangers arising, particularly on account of the great activity of our ever-vigilant adversary. These have led us again to a very careful consideration of the subject in the light of the Scriptures.

The apostles had much to say to the early Church concerning order in the assemblies of the saints; and apparently

R1890 : page 259

we have been rather negligent of this wise counsel, feeling it to be of rather minor importance, because the Church is so near the end of her course and the harvest is a time of separating. But it is safe to continue to heed very carefully "the things written aforetime for our admonition." Though the time is short to the end of our earthly pilgrimage, the issues in the battle with the principalities and powers of darkness become more and more critical, and the contest in every individual case is becoming more sharp and decisive.

While it is true that harvest is a time for separating, it is also a time for gathering. Should the farmer be content to thresh out his grain and leave it scattered on the ground? No; he knows that unless he afterward gathers and stores it his labor will be lost: it will decay on the ground, or the birds will come and devour it. Now the Lord is a wise husbandman, and he indicates that both the separating and the gathering are parts of the harvest work, saying, "Come out of her, my people [separate yourselves from Babylon];" and again, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

We, therefore, that are separated from Babylon are not to stand alone and separate from each other; but we are to gather together in Christian fellowship and communion around the table of the Lord--the harvest table, so richly and bountifully spread for us. "Wheresoever the carcass [the food] is, there will the eagles [the hungry and farsighted eagle class, who discern the food from afar off] be gathered together." (Matt. 24:27,28.) We are to assemble ourselves together and to strengthen the bonds of love and fellowship, and "so much the more as we see the day approaching." And in so doing it is a matter of special importance that we carefully consider what the Scriptures present as profitable for the various companies of the saints thus assembled.

ORDER IN THE EARLY CHURCH.

In the days of the early Church the printing press was not yet at the service of the truth, and even the manuscript copies of the Word of God were not in the hands of the people; nor had the masses the ability to read for themselves. The New Testament Scriptures, too, were only in process of construction. In course of time the Apostles' letters were exchanged among the congregations and copied for reconsideration and instruction.

Their lack, however, of the things we now possess, was, according to their necessities, made up to them by the great Head of the Church in the various gifts--of tongues, of interpretation, of prophecy, etc., many of which have now passed away, as Paul declared they would (1 Cor. 13:8), being superseded by the richer blessings of later times--the complete and compact Word of God in the hands of the people, among whom education has become general; and all the wonderful helps to its understanding afforded by Concordances, Bible Dictionaries, etc., etc.

In order that the meetings of the Church should be profitable in those early days an orderly arrangement of their affairs was enjoined by the apostles, and acted upon by the various companies of believers. Those who had the gifts of tongues, or interpretation of tongues, or prophecy, were not all to speak at once; the unlearned and illiterate women of those days (especially in Corinth--see our issue of July, '93, page 201) were not to interrupt and confuse the meetings, etc., etc. And the whole service

R1890 : page 260

was to be characterized becoming dignity, sobriety and solemnity; yet with the greatest simplicity, all, in an orderly way, from time to time, according to their several ability, taking part in the work of edifying and building up the body of Christ. Some had the ability to instruct the Church in sound doctrine; some had the gifts of tongues or of interpretation; some were able to exhort and encourage; and all were able to unite their hearts in prayer and to lift their voices in praise, in psalms and hymns and spiritual songs. (1 Cor. 14:15; Eph. 5:19; Col. 3:16.) And thus becoming acquainted with each other, they were able to bear one another's burdens, and together to advance in Christian growth and development, their means of edification being supplied by the Lord, and their orderly methods through the advice of the apostles.

While this order in the exercises of their meetings was thus indicated, and was acted upon by the Church, there was also an order in the leadership and various duties of the Church. Thus, for instance, Paul and Barnabas, when they had gathered companies of believers in Lystra, Iconium and Antioch, "ordained them elders in every church;" and then, commending them to the Lord, they took their departure. (Acts 14:21-23.) Paul also commissioned Titus to go from city to city, and in every place to ordain (appoint) elders, whose duty it was to take the oversight of the Lord's flock in their vicinity, to feed them with the truth, to guard them against the wolves in sheep's clothing, and, in a general way, to act as their representatives. (Titus 1:5; Acts 14:23; 20:17,28; 1 Pet. 5:1,2; Acts 15:6,23-28.) The qualifications of these elders were also clearly set forth by the Apostle.--1 Tim. 3:1-13; Titus 1:5-11.

ORDER NECESSARY TO-DAY.

If this order was necessary to the spiritual prosperity of the early Church, and, because necessary, was so authoritatively enjoined and so universally adopted, so that there were no exceptions to the rule in any place, it is certainly a question worthy of consideration whether the same necessity does not exist among the companies of believers to-day.

We believe that the same necessity for order and for the appointment of elders does exist to-day, and for the same good reasons that it existed then, which reasons are as follows:--

(1) Because in the Church, as in a family, there are various degrees of spiritual development. Some are babes, and need the sincere milk of the Word, while others require the strong meat; and it is necessary therefore that some one "apt to teach" should be in a position to do so. There are also various temptations, trials, difficulties and dangers which all are not equally prepared to meet. Hence the necessity of wise and discreet overseers, men of some experience and ability, deeply interested in looking out for the spiritual welfare of all, and capable of instructing them in the truth.

(2) Because now, as then amongst the early Church, there are wolves in sheep's clothing who would "privily bring in damnable heresies," against which the chosen elders should be able to defend the flock; and against which they should be able to arm them by leading them to a very thorough knowledge of the truth. Then, too, as the Apostle forewarned us, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and the faithful elders will be quick to discern and prompt to warn and defend the flock against all such influences. --Acts 20:28-30; Titus 1:10,11; 2 Pet. 2:1-3.

(3) Because if no such arrangements and appointments had been made in the legitimate way indicated by the Apostles, some one will take the leadership and hold it indefinitely; and almost imperceptibly a whole company will find itself more or less in bondage to that one. Such cases have frequently arisen, and brethren have written to us for some suggestions as to how they might be released without offending or hurting the brother who had taken the leading position.

This taking the leadership has really been a necessity in many cases, and has been undertaken generally with the purest of motives, and with good results up to a certain point; for instance, it sometimes happens on this wise: A brother full of love for the truth and of zeal for the Lord's cause gathers about him a few who receive the truth with gladness, and who desire and need further instruction, which he, being more advanced, is able to give; and together they grow in the knowledge of the truth, and through their united zeal the company increases, until finally it is deemed advisable to remove the meetings from private parlors to a hall. By this time some other brother in the company proves more capable for the larger and more public work, but all fear to suggest that the more capable brother take the lead, for fear of offending the one of less ability, though long recognized and still beloved. In some cases even a hint of such a thing manifests a little feeling of resentment, and it is plain that the brother has come to feel a sort of proprietorship in the company, and he feels and speaks of them as his people, etc., etc., instead of as the Lord's people. But this is not always the case, we are happy to say; for sometimes the grace of meekness continues to grow, and self is lost sight of in zeal for the Lord's work.

Again it sometimes happens that some one who is the most lacking in the grace of humility, and therefore the least adapted to the situation, is forward to take it and anxious to hold it; and if he be not sound in the faith, the company is soon afflicted with speculations or false doctrine whereby many may be stumbled.

(4) If no orderly arrangement exist in the Church, those who are most solicitous for her welfare, and anxious to spend and be spent in her service, may sometimes find themselves in a most embarrassing situation. Faithfulness to the truth often causes division. And some who dislike that faithfulness may strongly intimate that the services of the faithful are not desired, though such might not be the sentiment of all, nor even of the majority of the company. Such a one would therefore lack the support which a full expression would give, and must therefore fight the battle in defence of the flock almost single-handed and alone, or else leave them to the mercy of the adversary.

The fact that things are running smoothly in any locality without any systematic order having been agreed

R1891 : page 260

upon, or the duties, rights and liberties of the congregation thought of, is no guarantee that they will always run so. Our ever vigilant adversary will be sure at some time to take advantage of every unguarded place or principle in the Church collectively, as well as in the individual members of it. Therefore as a Church, as well as in individual cases, we should

"Leave no unguarded place, no weakness of the soul, [but]
Take every virtue, every grace, and fortify the whole."

The seasons of peace and rest are the times for preparing for the emergencies of storm and tempest, which, both collectively and individually, we must meet. That would be a very short-sighted captain and crew that would put out to sea in a vessel prepared only for fair weather.

R1891 : page 261

Wisdom counsels that no matter how fair the weather, how calm the sea and how balmy the breezes on starting, the arrangements for battling with the storms must all be on board--the provisions for life-boats, life-preservers, for battening down the hatches, etc., must all be on board. In these testing times especially, when Satan is most active and subtle in his opposition, we need to look well to all the precautionary provisions that the Lord, through the apostles, has counselled for our protection.

THE APOSTOLIC COUNSEL COMMENDED.

In view of all these contingencies we have no hesitation in commending to the Churches in every place, whether their numbers be large or small, the Apostolic counsel, that, in every company, elders be chosen from among their number to "feed" and "take the oversight" of the flock. And in accordance with the teaching of the Apostle (1 Cor. 12:28,29), that God hath set some in the Church to be special helpers, teachers, etc., and that all are not so qualified, we should expect that the Lord will provide some such in every company, and should therefore seek to find them there as in the early Churches. While brethren from outside congregations may help to start the work, and, by their occasional visits, be a fresh stimulant to them, each company should furnish its own elders and carry forward its own share of the Lord's work as the way may open before them. The special field of labor for each company is their own locality, as far as they can extend their influence; and fervent piety and burning zeal among them will not be fruitless. If but little wheat can be garnered, abundant testimony to the truth can at least be borne. This Gospel of the Kingdom is to be preached "for a witness," as well as for the gathering out of "a people for his name." Tract distribution, personal visits, personal letters and personal conversation (wise and discreet) --in the workshops and stores, on the streets, and by the firesides--and backed by noble and consistent Christian characters and kindly neighborly ministries, are all effective means in the interests of the truth, which fervent zeal will not overlook. In these various ways all can preach the gospel; for all the consecrated are anointed to preach, and they need no other authority to do so than that which the Lord gives in their anointing with his holy spirit. For this purpose our Lord and Head was anointed; and this same anointing extends to all the members of his body, the Church.--Isa. 61:1-3; Luke 4:16-21; 1 John 2:27.

THE OCCASION OF CHOOSING ELDERS.

We suggest that in the matter of choosing elders the mind of the Lord may best be determined through the agency of his consecrated people. Let the Church (i.e., those only who trust for salvation in the precious blood of the Redeemer, and who are fully consecrated to him) express their judgment of the Lord's will by vote; and if this be done periodically--say yearly--the liberties of the congregations will be conserved, and the elders will be spared much unnecessary embarrassment. If it still be deemed expedient, and so manifestly the Lord's will, there would be no barrier to the reelection of the same elders year by year; and if a change be deemed expedient, the change could then be made without any friction or unpleasant feelings on the part of any.

A vote of the Church merely affords the opportunity to every justified and fully consecrated believer to express his convictions of the Lord's will in the matter--not his own will; for if he be fully the Lord's, he reckons his own will dead, and he realizes that he must act and speak as the Lord would have him do. This method secures to all equal rights and privileges. It was probably the method of Titus and others who looked after the matter in the early Church; for we cannot think they arbitrarily appointed the elders without any consultation with the people, who were of necessity better acquainted than they, comparative strangers, could be. This is also the method mentioned in Acts 6:3-5. Remember too that you are choosing servants (ministers) and not rulers or masters. This is very different from the methods in vogue in the various sects, many of which limit most of the privileges to a "clerical" class, who lord it over the people; and even in those things in which the congregations have a voice, the matter is not in the hands of God's fully consecrated, unfettered and spirit-led children, but in the hands of such only as have submitted to a sectarian bondage, respecting doctrines as well as order, not one-third of whom would claim to be fully consecrated to God. But in order to be sure that we have the mind of the Lord we should make sure that we recognize in the vote only such as profess to be justified through faith in the vicarious (substitutionary) sacrifice of Christ, and to be fully consecrated to him. It might be well, therefore, to identify this class before the vote is taken, either by asking such to raise their hands or to occupy seats in another part of the room. This would help some, too, by keeping prominently before the minds of all that faith and consecration without which none can hope to be of the Church triumphant; and the witnessing of this good confession always brings a blessing to the consecrated.

True, one or a few might not be consistent with their profession, but the majority vote would undoubtedly be under the Lord's direction, and the expression of his will; and, in full faith, it should be so regarded. But it might still be urged by some that, notwithstanding their carefulness to have the vote of the Church only, the majority vote of the Church might still be in error, not expressing the mind of the Lord; and the case of the selection of Matthias by the eleven apostles to fill the place of Judas might be cited as an instance of such failure, together with the fact that the Lord simply ignored their choice and subsequently made his own choice of Paul.

This, however, was not a selection by the Church under the direction of the holy spirit; for this was before Pentecost, the holy spirit had not yet been given (John 7:39), and the disciples were not yet recognized of God as the Church. Besides, none of the apostles were chosen in the same way as the elders of the various congregations, nor could they be: the Church, the body of Christ, was not yet in existence. Only the Head of the Church had yet been recognized, and he had not yet been glorified. All of the twelve were chosen directly by the Lord, and in due time qualified for their special service to the whole body. The appointing of "elders in every place" enjoined by the apostles is entirely separate and distinct from the appointment of the twelve apostles directly by the Lord, in which matter the Church had no voice whatever, and could have none.

As to the number of elders to be chosen in each congregation: that might depend on the number of brethren in the company qualified for the service. If two or three seem capable, the service of the company alternating among them would serve to develop the talents of each, which might, as opportunity offers, be extended beyond the limits of your local group; and the company would also

in this way be favored with the varied talents of all. Or there might be one or two whose qualifications might be recognized as preeminent, and such parts of the service might be accorded to them as they would be deemed best qualified for.

The occasion of choosing elders should always be a solemn one. It is the Lord's business, and should be done with thoughtful consideration, as in his sight. The brother who acts as chairman of the meeting should endeavor to impress this upon all. If each one in the company seeks to know and do the will of God only, and, in harmony with his consecration, expresses what he believes to be the will of the Lord in the matter, then, on the strength of the promise, "The meek will he guide in judgment" (Psa. 25:9), the result of such deliberations should be accepted by all as the mind of the Lord, the holy spirit thus speaking through his consecrated people. Generally the result of such deliberations will be a unanimous agreement.

THE QUALIFICATIONS OF ELDERS.

In 1 Tim. 3:1-7 [See Diaglott] the Apostle describes the qualifications of an elder or overseer, and in verses 8 to 13 the qualifications of an assistant elder are described. These verses should be read before the vote is taken, and the elder or elders for the chief service should be selected first, and then, if assistants are needed, they should be chosen later. Among these assistants might properly be some sisters; for some of the services can best be performed by females, especially visiting of the female sick. Many suppose that verse 11 above refers to these female assistants, as also Rom. 16:1; and it seems very evident that in the early Church many sisters did service. The choice or vote should be in full view of the qualifications mentioned according to the judgment by each of the will of the Lord. We quote,--

"If a man desires an overseer's office [service], he desires a good work. [Any service we can render to the

R1892 : page 262

body of Christ is a blessed service.] An overseer, then, must be irreproachable [of good character], the husband of one wife [not necessarily a married man; for both the Lord and the Apostle recommend the celibate state as preferable (Matt. 19:12; 1 Cor. 7:32,33), but he must not have more than one wife, an injunction more pertinent in those days than at the present time], vigilant, sober, of good behavior, given to hospitality, apt to teach; not a wine drinker, no striker, but gentle; not quarrelsome, not a lover of money; presiding well over his own family, having his children in subjection with all dignity; (for if a man know not how to preside over his own family, how shall he take care of a congregation of God?"

The idea is not, as the common version seems to suggest, that these servants of the Church are to rule the Church,--to legislate for it and hold it in subjection to their will,--but that, with loving interest, they should preside over it, looking out for its interests and affairs and counseling and assisting as faithful stewards of God. (See Emphatic Diaglott.) The Lord Jesus is the only Lord the Church needs; and no synods, or councils, or clergy, or elders are authorized to assume the prerogatives of the only Lord and Head. Brethren in the Church may advise and counsel; but in so doing they should endeavor always to speak, not their own opinions, but as the oracles of God. --"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." (1 Pet. 4:10,11.) Their counsel should be of weight with the Church only as it is backed by the Word and spirit of the Lord, of which all are to judge individually. But when such counsel is founded on the Word of God, calling attention to its precepts and commandments, it should have the careful consideration of all, in the spirit of meekness. And if, in pride of heart, any despise such instruction, through disrespecting or lightly esteeming the human instrumentality which God has chosen for calling attention to it, the opposition is against the Lord and his way.

It is for this reason that the Apostle urges that we "look diligently lest any man fail of the grace of God, lest any root of bitterness, springing up, trouble you, and thereby many be defiled" (Heb. 12:15); for the grace of God, the favor of God, in manifesting his will by making it plain from his Word, comes to the Church mainly through his chosen human instruments. And if any man, through strife or vain glory or from any other motive, seeks to unsettle the confidence of the Lord's flock, and to plant a root of bitterness in their hearts against such servants as the Lord has set for the presentation and defense of the truth, he thereby hinders the grace of God to them, and the result is almost certain to be the defiling of many. Any who pursue such a course are in the Lord's hands for judgment; and, whatever their professions, they will sooner or later be brought to naught, with all who follow their pernicious way. If brethren who are true to the Lord and to each other and the interests of the flock differ in their judgment of the Lord's will, they should differ in love, and should endeavor by prayer and careful study and by earnest endeavor to so purify their hearts from every disposition that would render them unworthy of the truth, to come speedily to the unity of the faith.--"Let us therefore, as many as be perfect [in heart, will], be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."--Phil. 3:15,16.

"Not a novice [an inexperienced or untried person], lest, being lifted up with pride, he fall into the condemnation of the devil [i.e., lest like Satan--Isa. 14:13,14; Phil. 2:5-9 Diaglott--he become ambitious to be some great one, thereby necessitating his abasement; for 'pride goeth before destruction, and a haughty spirit before a fall']."

"Moreover, he must have a good report [for honesty and general uprightness of character] of them which are without [the world], lest he fall into reproach [the reproach of hypocrisy] and the snare of the devil."

"Assistants in like manner ought to be serious, not deceitful in speech, not being addicted to much wine, not eager for base gain, holding the secret of the faith with a pure conscience. But let these also be proved first; then serve, being unblameable. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let assistants be husbands of one wife, presiding well over their own families."

In his letter to Titus Paul adds to these qualifications the following,--"Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers,... whose mouths must be stopped." How necessary to the

R1892 : page 263

prosperity of the flock are these qualifications in their chosen elders! Above all things they should choose those "sound in the faith," "holding fast the faithful Word," and avoid most carefully those who deal in human speculations and vain philosophies. This caution indicates also that the Church should know positively what its faith is, and be able to judge of the soundness of the faith of its elders. The faith once delivered to the saints ("That Christ died for our sins") must test every item of subsequent, advanced truth. And all fanciful speculations and philosophies should be disesteemed and discouraged as saith the Apostle.--1 Tim. 6:20.

APOSTOLIC CHARGES TO THE ELDERS.

Then, when the elders have been chosen and have accepted the service, the charges of Paul to Timothy (2 Tim. 3:16,17; 4:1-5) and to Titus (2:1,7,8,11-15), and of Peter in his general epistle (1 Pet. 5:1-11), might be read to them in presence of the company, followed by prayer that God would add his blessing upon the chosen elders, and upon all the company as they shall cooperate together in the service of the Lord.

These words of the Apostles are most solemnly impressive. Hear Paul:--"All scripture, divinely inspired, is indeed profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly fitted for every good work."

"I charge thee therefore [Timothy], before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his Kingdom: Preach the word; be instant in season, out of season [when it suits your own convenience, and when it does not]; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears [for something new and strange--for human speculations and vain philosophies]. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things [against these evil influences and tendencies], endure afflictions [for they are sure to come to all who are faithful in the service: such are sure to incur the wrath of the adversary who will actively oppose them]; do the work of an evangelist, make full proof of thy ministry."

To Titus he says, "But speak thou the things which become sound doctrine,...in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, so that he who is of the opposition may be ashamed, having no evil thing to say of you....For the grace of God that bringeth salvation is manifested for all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ....These things speak, and exhort, and rebuke with all authority [the authority of God's Word, not his own]."

Hear Peter also:--"The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint [requiring urging], but willingly [willing to assume the labors and responsibilities of the service]; not for filthy lucre, but of a ready mind [which loves to serve the Lord, the sheep and the truth]. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith....The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever. Amen."

THE EXERCISE OF LIBERTY A SAFEGUARD AGAINST BONDAGE.

Some are so glad to be free from Babylon's bondage that they need caution against an opposite extreme--lack of order. Some so fear the enslavement of sectarian earthly

organizations that they fear to use their individual liberty to designate which of their number they believe would be the Lord's choice for particular services. They thus risk the very bondage they wish to avoid. The tendency in all is like a pendulum to go to extremes; but the tendency of the Word and spirit of the truth is to "establish, strengthen, settle you." The spiritual interests of the Lord's flock in any place are matters too serious and important to be left to hap-hazard conditions which Satan is very sure to take advantage of some time.

The fact that we have escaped from the bondage of Babylon, is no reason why we should discard all order and system in our affairs: the early Church might have had similar fears; for they had just escaped from the bondage of Judaism, and they were also instructed not to be entangled again with the yoke of bondage. (Gal. 5:1.) The yoke of bondage, however, was not the idea of system and order, but the bondage of the old Jewish faith--the Law-Covenant. From that they were to remain free; for Christ, by his sacrifice, had made them free. Evidently the systematic order enjoined upon the Churches and adopted by all was not considered a bondage; order was established and elders were appointed in every place; and the work of the Lord accordingly prospered.

The principle of order and of recognizing elders duly appointed and qualified by the spirit of the Lord--not in so-called theological seminaries--and sustaining them in their work by the approval and cooperation of the company they serve is right, otherwise the Apostles were wrong in enjoining it upon the early Church; and the early Christians were wrong in not resisting the arrangement. But evidently the Apostles and the early Church were not wrong. The simple order and arrangement of their affairs proved a blessing; and the Lord himself established a precedent in acknowledging the arrangement, when, in his revelation to the seven churches of Asia, he addressed his messages through their representative elders, "angels," messengers or servants.--Rev. 2:1,8,12,18; 3:1,7,14.

We have no controversy with the nominal churches on the subject of order, excepting in so far as they have over-reached the simplicity that is in Christ, and the order which he enjoined through his holy apostles, and have multiplied the forms of godliness to the extent that they have

R1893 : page 264

lost its power. We should not reject anything merely because the nominal churches have it, but we should reject all that is wrong, all that is out of harmony with the Word and spirit of God. Had we been guided by a mere blind antagonism to the various sects, we might have gone to the extreme of discarding some old and valuable truths which the nominal Christian systems still hold in a way, tho now with less and less tenacity. We might, for instance, have discarded the doctrines of the vicarious atonement, or of baptism, or the Lord's supper, merely because they hold them. But, taught by the Word of God, we have learned to hold fast that which is good; and among the good things is that of doing all that we do in the Lord's cause, as in everything else, "decently and in order;" but let it be the Scriptural order, and not the order of Babylon, which exalts a class of lords over God's heritage and ignores the true Head of the Church, which is the only rightful authority over it. Forget not that "One is your Master, even Christ, and all ye are brethren; but he that would be greatest among you shall be your servant." "Let all things be done decently and in order," and with a view to the building up of the body of Christ.--1 Cor. 14:40,26.

THE PREROGATIVES OF THE HEAD OF THE CHURCH.

It is a mistake to presume that the true Church has no bounden responsibilities, that we are all free to do as we please --to forsake the assembling of the saints if we please, or to associate ourselves with others if we please, or to go here and there and gather a morsel of food from all tables, good, bad and indifferent. If we truly belong to Christ, the only liberty we enjoy is liberty from the bondage of sin and death and all the yokes that Satan would impose upon us. Our freedom consists in the fact that there is no condemnation to them that are in Christ Jesus; we have passed from death unto life, and are no more the servants of the taskmaster Sin. The old things that pertained to that bondage have passed away, and all things have become new. This is the blessed liberty of the sons of God. It is realized now by faith, and in a measure actually; but by and by it will be fully realized when this mortal (blemished and imperfect through the fall) shall have put on immortality.

But having been thus emancipated by Christ from the bondage of Sin, we have since come into covenant relations with him to do his will, which is also the will of our Heavenly Father, even as he also covenanted with God, saying, "Lo, I come to do thy will, O my God;" "I came not to do mine own will, but the will of him that sent me." So, as our Lord expressed it, we whom he made free from Satan's grievous yoke have taken upon us the yoke and burden of Christ--which is a joyous service. (Matt. 11:29,30.) This, then, is the extent of our liberty if we are true to our covenant; and also the extent of our bondage. Praise his dear name! we find the yoke of our Lord and Redeemer easy, and his burden light, because of his love to us and our love to him.

The true Church, "whose names are written in heaven," is undoubtedly an organization, even in the present time, while it is subject to many vicissitudes--its membership constantly changing, etc; but it is a heavenly organization, not an earthly one. There are two senses in which the true Church of Christ may be considered: (1) The whole company of consecrated believers from the beginning of the Gospel age to its close constitute one body, one Church, not many; for the Lord established but one Church. And over that one Church he himself is the only "Lord" and "Head," the great "Chief Shepherd," and "Teacher," and the only authority. This is "the Church of the firstborn," whose names are "written in heaven" (Heb. 12:23); and those whose names continue there to the end of their course, and are not blotted out because of unfaithfulness (Rev. 3:5), will be admitted to full membership in the Church triumphant at the appearing and kingdom of our Lord and Savior, Jesus Christ.--2 Tim. 4:8; Titus 2:13; 1 Pet. 1:7; 5:4.

The Lord himself keeps the Church books--the records of our names, and the individual accounts of each member: we have nothing to do with that. He enrolls all the truly consecrated believers, and no power on earth can pluck them out of his hand, or blot their names from the records in heaven. (John 10:28,29; Rom. 8:35-39; Rev. 3:5.) His unerring wisdom alone is sufficient for that, and for all the duties of the office of the Head. It is therefore most unbecoming and reprehensible in any member of the body of Christ to become heady--to assume the authority of the Head of the Church. And such a one, if not speedily recovered by the discipline of the Lord, he will eventually cut off and cast out as unworthy of any place in his body.--2 Thes. 2:11.

(2) Another sense in which the Church may be considered --which also is a Scriptural sense (Philemon 2; Rev. 2:1, etc.)--is that of counting a part as though it were the whole. Thus all the living saints may be spoken of as the Church of to-day. Or again, any number of the living Church assembled together in any place may properly be called the Church of that place (e.g., Philemon 2; Rev. 1:4; 2:1; 2 Cor. 11:28); for wherever even two or three are assembled, the Lord, the Head, has promised to be in their midst. (Matt. 18:20.) The general assembly will be when all the members are glorified with and united to the Head.

If any inquire how we know the members of the true Church, we answer, We know them by their profession of faith in Christ, and by the spirit of Christ manifested in them. It is his truth, and his spirit, and his presence manifested among them, that impels them to assemble together, that unites their hearts in the bonds of Christian love and fellowship, that inspires them with the same hope, animates them with the same joy, and leads them to cooperate together in the work of the Lord. If it be asked, How shall we deal with one who walks disorderly in our midst since we cannot drop his name from a list of membership? we answer, We have very explicit directions on this point. Now, as in the early Church, there are various degrees of advancement among the members, and Paul says (1 Thes. 5:14), Some are feeble-minded, comfort them; some are weak, support them; but while patient toward all, warn the disorderly. Do not mistake the disorderly for the weak, and comfort them; but patiently, lovingly, warn the disorderly. But after you have faithfully warned such a one, if still he obeys not the truth, "note that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." Not until it becomes manifest that the Lord has cut him off, may we cease to feel a brother's interest in him.

The Lord also gives explicit directions in cases where difficulties arise between brethren.--Matt. 18:15,17.

The great Head of the Church also furnishes abundant means for the edification of his people--for their building up in the most holy faith and their development in Christian character. Then we have his constant supervision and leading throughout our earthly pilgrimage. He is our

Head, we are his body; he is our Shepherd, we are his sheep; he is our Captain, we are his soldiers. Now we are the Church on probation, on trial; now we are the Church militant, in the midst of our warfare, hoping by and by to be approved as faithful soldiers and worthy to be admitted into full membership in the Church triumphant, in power and great glory.

R1894 : page 265

Thus we see how thoroughly the true Church of Christ is organized, under Christ, its Head, even in this probationary state, as we journey through the wilderness to our promised Canaan. We are all under the orders of our great Commander whom all must obey and follow who would reach the rest that remaineth for the people of God. Oh, no, we are not our own, and have absolutely no liberty to do our own will in any matter. All is subjected, even our very thoughts, to the will of God in Christ; and our membership in his Church is made dependent upon our faithfulness in recognizing this and in rendering cheerful, loving obedience. We cannot do as we please in any matter: we are strictly under law to Christ, whose holy spirit must rule our every deed and word and thought; and our constant effort must be thus to bring our every power and talent into subjection to him.

In this blessed bondage to Christ, a bondage of love, there is the highest sense of liberty, as, one after another, the shackles of sin drop from us. The world and its ideas and vain ambitions, and follies, and pride, and its superstitions and fears cease longer to fetter us, and the windows of our minds and hearts are thrown wide open that the glorious light of divine grace may stream in, and our hearts rejoice and sing.

THE APOSTOLIC ORDER THE LORD'S ORDER.

Thus the great Head of the Church has marked out our course for us. He has said, "This is the way; walk ye in it." He has prescribed all the conditions and arrangements, etc., and it is our part to faithfully follow his directions. It is to him that the Apostle Paul ascribes the orderly arrangement of the affairs of the Church, saying:--

"And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints for the work of ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-16.) Here, as in 1 Cor. 12:12-20 the Apostle illustrates the relationship of the Church to each other and to the Lord by the parts of a human body: and he intimates that every member is to be nourished and exercised, that the body may be symmetrical, perfect. Again the same apostle tells us, "God hath set the members, every one of them, in the body, as it hath pleased him. [Each should seek to recognize the Lord's appointments in his own case, as well as in that of others: and each should endeavor to serve according to the Lord's recognized arrangement, only.]....For the body is not one member, but many....And God hath set some in the Church; first apostles, secondarily prophets, thirdly teachers, etc., etc." We believe that the Lord has faithfully performed his part, all along during the age providing servants in his Church; but evidently his people have not always looked for those of his qualifying and appointing; and undoubtedly they have missed considerable by this failure, and by accepting instead a self-appointed, self-exalted, self-instructed and self-perpetuated "clergy."

There were but twelve apostles, and their inspired ministry has been to the whole Church, even to the end of the age. They had no successors, but the Lord has from time to time raised up teachers and pastors with varying degrees of ability, able in measure to instruct and care for the interests of the flock.

The term "elder" seems to be applicable to any or all of these servants whom the Lord sets in his Church for its edification, some of them having a principal service while others are assistants. Thus the Apostles classed themselves as elders. (1 Pet. 5:1.) The term "elder" would signify an elder brother, not necessarily an elder in years, but matured in Christian character. Timothy and probably Titus were young.--1 Tim. 4:11,12; Titus 1:4; 2:15.

If in any company one or more seem to have marked talent for the public presentation of the truth, such ability should be recognized by all, and all should cooperate in making use of it; and special meetings ought to be appointed to this end. Such meetings seem to have been rare in the early Church, as there were not many gifted speakers like Paul or Apollos or Peter. But such talents, when found, were used, and were of good service. So it should be among us. The talent for public speaking may be ordinary or extraordinary, and in either case edifying. The congregations should be the judges of that; and if no such talent be found public preaching services would best not be held, but instead, such other services as would edify more, and for which suitable talent is found in the company.

THE OBJECTS TO BE SOUGHT IN THE ASSEMBLIES OF THE SAINTS.

Note also the objects to be sought in the assemblies of the saints and the ministry of elders, etc. It was not merely social enjoyment, nor to go through a formal routine of service; but it was (1) "For the perfecting of the saints for the work of ministry." These assemblies were to be training-schools, in which all the saints might become the more fully equipped for the service ["ministry"] of the Lord--not only the glorious service of the future, but also the essential service of the Church in the present age, by which the bride is to make "herself ready" for the future service. To this end all the saints should be diligent students, and the instruction should be as systematic and orderly as possible, and with a view to thoroughness of development, rather than entertainment.

We remember that Paul upbraided some who were not sufficiently advanced and established for their opportunities, saying, "When for the time [in which you have had these privileges] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God [the doctrine of Christ], and...have need of milk, and not of strong meat."--Heb. 5:12.

(2) It was for the edifying of the body of Christ,--for the knitting of all together in the unity of the faith and of the spirit and in love and devotion to God, that as one body they might advance in the development of Christian character and grace and knowledge toward the stature of the fulness of Christ.

In this view of the object of our assembling together we see that we have a most important work to accomplish. Let us therefore study to show ourselves workmen approved unto God, rightly dividing the Word of truth. It is also in this view of the subject that we have commended the plan of the "Dawn Circles for Bible Study" mentioned in our issue of Sept. 15, as an aid to thoroughness and system in our preparation for service, and as one of the means of grace; tho not the only one.

R1894 : page 266

We advise that one meeting each week be held for such purpose, either on the Lord's day, or on some evening during the week. If we really believe that the plan of the ages is the divine plan, the meat in season in this harvest time, and that its times and seasons are of divine appointment, then the value of thoroughness in the study of it, that we may be able to give a reason for the hope that is in us, cannot be overestimated. It is just what all need to arm them for the conflicts of this "evil day"--these "perilous times;" and for this purpose undoubtedly it was given us of God. In such meetings as these the stronger can be of great service to the weaker in assisting them to put on the whole armor of God and in showing how every scripture that may be brought forward fits into its proper niche in the divine plan, which is one grand, harmonious whole. These and all meetings should always be introduced and closed with worship and praise.

We recommend also a mid-week meeting (devotional and social in character, not doctrinal), consisting of prayer, praise and testimony; the special object of these being the cultivation of the devotional spirit and of Christian fellowship, love and communion. Thus we may exhort one another and provoke one another to good works. A good feature in both of these meetings is the opportunities they offer for all to participate freely and to edify one another.

ORDER IN THE ALLEGHENY CHURCH.

It may be a matter of interest and profit to many to know of the order of the Church here in Allegheny. Of course, we have no list of membership, for we leave the keeping of the books entirely to the Lord: He knoweth all them that are his; and we recognize them by his spirit manifested in them. We have preaching, prayer and praise in the German language from 1.30 to 2.30 o'clock P.M., and in English at 3 P.M. every Lord's day, and a general Bible Study in the evening, beginning at 7.30 and preceded by a half hour's praise service.

As we are too widely scattered for a general mid-week meeting, we have seven cottage meetings, in different parts of the two cities, on Wednesday evenings; and several "Dawn circles" are being started on Friday evenings. A number of competent brethren have been chosen by vote of the congregation to take charge of these meetings, and at the end of each quarter they exchange so as to give variety to the companies, and the better to acquaint the leaders with the spiritual condition of the whole church of this place. A few also go out occasionally to adjacent towns to extend a helping hand to other little groups. Our effort being to draw out and develop as much talent as possible in the Church, sometimes one or two names are dropped from the list at the end of the quarter and new ones supplied, and afterwards those names may be picked up again and voted into service.

In addition to these leaders the company has appointed a number of sisters (ten in all), who cooperate with the brethren in visiting and general pastoral service. These sisters are specially chosen with a view to fitness and

R1895 : page 266

to opportunities of time, etc., for the service. Their work is chiefly among the sisters, while the brethren who lead the evening meetings look chiefly after the brethren.

This, of course, does not interfere with the duty and privilege of all in caring one for another, but it insures a systematic care over all, which might otherwise be to some extent neglected, as all are not so situated as to have time, etc., at their command, and as our time is occupied in a variety of ways which make it impossible to properly attend to these pastoral duties without such aids.

At the end of each quarter we meet together with these representative brethren and sisters and consult concerning the spiritual conditions and needs of the Church here. We are happy to say, also, that no note of discord or manifestation of strife or vain glory has ever been observed among these co-laborers. The work is undertaken and accomplished in the spirit of love and meekness, and the desire to do good, and is greatly blessed to the edification of the dear flock of this place.

THE RELATIONSHIP OF CONGREGATIONS AND ELDERS.

To those in position as elders in the Church the Lord says, "Be not ye called Rabbi [a great man, a master]; for one is your Master, even Christ, and all ye are brethren;" while to the congregation of his people he also says, "Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye [any of you] called masters [i.e., neither give nor receive titles of any kind], for one is your Master, even Christ."--Matt. 23:9,10.

No marks or badges of distinction or flattering homage of any kind may be tolerated in the body of Christ. No brother, however efficient or useful, should desire it or receive it from the church without protest and rebuke; and none should so far forget the admonition of the Lord as to bestow it. All ye are brethren--brethren of like passions and all subject to infirmities; and let each take heed that "no man put a stumbling block [to pride or vanity or any other evil thing], or any occasion to fall, in his brother's way." (Rom. 14:13) Many indeed have been the prominent ones in the Church who have been overcome by flatteries--undue praise, worshipful reverence--arising mainly from the unwarranted presumption on the part of the flock that the elder brethren who minister to them in spiritual things are beyond the reach of temptation or the possibility of stumbling. It is this lack of consideration of the Lord's command that often makes the position of a leading brother one of peculiar peril. It was flattery of the leaders of the Great Reformation that stayed the progress of that good work and caused many of them of understanding to fall from their steadfastness. (Dan. 11:34,35.) But let it not be so among us: let each strive to shield the other from temptation, and to edify and build up in every principle of righteousness and truth, and in soberness of mind and watchfulness against all the intoxicating influences of the spirit of the world.

There is a vast difference, however, between a healthful, cordial brotherly love and sympathy and warm and grateful appreciation of faithful service, and that unwholesome sentimentalism which savors of the spirit of the world, and which is always as fickle as it is false. The manly Christian will always discountenance everything that savors of worshipful reverence and flattery; and when offered, will say, in manner if not in word, "See thou do it not; for I am thy fellow-servant....Worship God" (Rev. 22:9); but the less mature will often court and receive flattery to their own injury. It is for this reason that the Apostle counsels the choosing of elder brethren of established character for leadership, rather than a "novice." While the Lord arranged that the Church should have some apostles, elders, pastors, teachers, evangelists, etc., he would not have us use any of these names as titles of honor; and therefore, while recognizing these positions of service in the Church, we should always continue to address and

R1895 : page 267

to speak of these brethren merely as brethren--brethren beloved in the Lord.

While the Church is thus guarded on the one hand against the worldly spirit of vain glory, she is equally guarded on the other hand against that cold, unappreciative, cynical disposition which in that envious, pharisaical spirit plainly says, "Give God the glory, we know that this man is a sinner." "We beseech you, brethren," says the Apostle, "to acknowledge them which labor among you, presiding over you in the Lord, and admonishing you; and to esteem them very highly in love for their work's sake."--1 Thes. 5:12,13.

Again he says, "Have confidence in your leaders, and submit yourselves [i.e., if you, according to the Lord's methods, have chosen the right kind, or rather if you have permitted the Lord to choose them for you in the way he has indicated, as shown above]; for they watch for your souls as they that must give account, that they may do it with joy and not with grief."--Heb. 13:17.

Thus, while the elders are cautioned against assuming to be lords over God's heritage, the flock is also cautioned not to defy the elders, nor to blindly and worshipfully follow them without proving their teachings by the Word of God, but all, in humility and meekness, are to harmoniously cooperate together as one body for the upbuilding of itself in love and in all the Christian graces, and for the general advancement of the work of the Lord.--1 Pet. 5:1-11.

THE ONENESS OF THE BODY OF CHRIST.

Before leaving this many-sided subject of order in the Church, we would also briefly call attention to the Lord's design that the whole (living) Church, however widely scattered over the world, should be knit together as one. It was so in the Apostle's days, and it should be so still. It is a pleasant observation that, even with their limited means of communication, whenever there was opportunity the churches in one place were prompt to send Christian greetings and benedictions to those in other places (Acts 15:23; 1 Cor. 16:19; 2 Cor. 13:13; Phil. 4:21-23; Col. 4:14,15; 1 Pet. 5:13; Titus 3:15; 3 John 14); and all were subject to the same regulations instituted by the apostles, having the "one Lord, one faith, and one baptism." Their earnest endeavor was to keep "the unity of the faith in the bonds of peace," and to avoid any schism in the body of Christ.--Eph. 4:3-13; 1 Cor. 12:25.

It is noticeable, too, what a beautiful unity of spirit and of faith, and what steady cooperation, there was among the apostles and elders of the early Church. They were all zealously endeavoring to preach "the same things," the "sound doctrine," of the truth of which they were fully persuaded. One was not endeavoring to eclipse another by getting up some brand new patented theories of his own. Apollos was not endeavoring to discount the teachings of Paul; nor were the elders of the various little companies endeavoring to lead the sheep under their care into by-paths of speculation and vain philosophies. No, it was not so, though from time to time false teachers came among them with the evil spirit of vain glory attempting these things, to draw away disciples after them; but the true ones, on the contrary, were faithful to one another, as they were also to the Lord. Paul planted, and Apollos watered, and God gave the increase.

We are glad to say that to a large extent this spirit prevails to-day, and we trust it will more and more prevail, till we all come in the unity of the faith to the stature of the fulness of Christ, as one body under the one Head, Christ Jesus, harmoniously cooperating together in the doing of his will under the direction of his Word, being knit together in love and full of zeal in the Lord's service --the great harvest work.

THE HEAVENLY VS. THE EARTHLY CHURCH ORGANIZATION.

Foregoing we have seen the beauty, simplicity and completeness of the organization of the Church whose names are "written in heaven." Its only ruler and Head, the Lord Jesus, is infallible; God has centralized the authority in his hands, and every one of its members is required to render loving, loyal and prompt obedience to him, not only in their words and conduct, but even in their very thoughts. He admits to membership, and, when needful, he excommunicates the disloyal, and "blots out" their names.

Its members, firmly united to its Head, and thus to each other, according to their degree of development in the Master's spirit of love, are required to recognize as "brethren" all who have this spirit of love and consecration, with "the faith once delivered unto the saints"--that Christ died for our sins according to the Scriptures, and that he ever liveth to make intercession for us. They are required to meet together and to edify one another, and to conduct their meetings with decorum and order and to look out among themselves such as the Lord's Word and providence seem to indicate as suitable elders and to give to them their public recognition (as by vote for instance) and their cooperation in the service. This Church does not need to organize; for it has been organized since Pentecost; and if a new meeting is started it is only necessary for such to recognize the organization and its Head and his laws, and to obey them.

But how great the contrast between this and an earthly church, organized according to various human traditions! with a self-constituted "clergy" who lord it over the "laity" and divide amongst themselves the spoils taken from the laity--the filthy lucre, honors, reverence, titles, etc.,--from those of the claimed infallible pope down to the "inferior orders of ministers;" only exceptional ones being ministers indeed (servants of God's flock); the majority lording it over God's heritage to the extent that their

R1896 : page 267

flocks will permit. Read carefully Jer. 23:1-4; Ezek. 34:1-16.

The bond of love in the heavenly Church is, in the earthly organization, replaced by a selfish bond of sectarian pride and a fear that to die outside an earthly church would incur eternal woe. For the simple but forcible confession of faith in the heavenly Church, they substitute elaborate schism-making confessions and tests. Verily the strength of the earthly churches is in their carnality, and their "laity's" ignorance of the Lord's Word and their individual liberties. The individual faith, judgment and liberty of their members are surrendered to the congregation when they bind themselves with sectarian names, obligations and confessions of faith; and the faith, judgment and liberties of the congregation are in turn surrendered to ruling Presbyteries and Conferences, or to an earthly pope. In the heavenly organization anyone may advise and point out the Word of the Lord; but none can do more without violating the rules and risking his own excommunication by the great and infallible Head of this Church.

The individual liberty of each member of the heavenly Church toward each other member, and the complete subserviency of each to the Lord only are characteristics of the Lord's organization which contrast sharply with those of human organizations.

===================

R1896 : page 268

THE WOES OF INTEMPERANCE.

--NOV. 24.--Isa. 5:11-23.--

Golden Text--"Woe unto them that rise up early in the morning, that they may follow strong drink."--Isa. 5:11.

THE text of this chapter is highly figurative and will not bear a literal interpretation. It is a symbolic prophecy concerning both the houses of Israel--Israel after the flesh, and spiritual Israel, the Gospel church. In both cases it applies to the whole nominal Israel, and takes no cognizance of the distinctions in each of wheat and chaff, or wheat and tares, or "Israelites indeed" and Israelites in name only. The prophecy is addressed to the Jewish and Christian systems respectively under the figure of a vineyard.

But when the Lord looked for grapes, the fruit of the vine, "behold, it brought forth wild grapes." Then he inquires what more could he have done to make his vineyard produce better fruit, and shows that it was not for any lack of attention on his part, but rather because of the perversity of the vine, which, even under these favorable conditions had greatly degenerated and become "a strange vine" unto him. (Jer. 2:21,22.) Our Lord Jesus in his parable of the vineyard (Matt. 21:33-43) uses the same illustration and applies it to Israel.

Seeing the double application of the prophecy,* and recognizing the fact that its fulfilment upon fleshly Israel is in the past, we proceed to note its significance as applied to this age in which our interest centers:--

"He looked for judgment, but behold oppression; for righteousness, but behold a cry." (Verse 7.) So it is throughout the length and breadth of Christendom. They join house to house and field to field. (Verse 8.) The nations of Christendom, the religious organizations, the corporations and the individuals are all engaged in this business of acquiring wealth and property, while the cry of the oppressed comes up into the ears of the Lord of armies, who by the mouth of the prophet declares woe against this evil order of things and against all that participate in it.--Verses 9,10. See also James 5:1-6.

The intoxication here referred to by the prophet is not that produced by alcoholic beverages, but that which is aptly symbolized by such intoxication; viz., the intoxication produced by imbibing the spirit of the world, the wine of Babylon.--Rev. 17:2; 18:3.

"Woe," says the prophet, "unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them!"--that is, to those who all day long give themselves up to the intoxicating spirit of the world.--Verse 11.

"And the harp and the viol, the tabret and pipe, and wine are in their feasts."--They are given up to pleasure-seeking,--"but they regard not the work of the Lord, neither consider the operation of his hands." They have no interest in the great plan of God, and in his methods of working it out: they give themselves up to selfish worldly pursuits of business and pleasure.--Verse 12.

"Therefore my people [those professing to be God's people--Christians] are gone into captivity [to ambitious leaders who have usurped authority over them, and who by their unwise counsel have darkened knowledge, made void the word of God and buried deep the precious truth of his Word], because they have no knowledge [not being in that attitude of heart and mind in which God could teach and lead them]. And their honorable men [their clergy and bishops and popes] are famished, and their multitude dried up with thirst." Yes, there is a famine in the land not for bread nor for water, but for the word of the Lord --Verse 13; Amos 8:11.

"Therefore sheol [the grave] hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." (Verse 14.) Thus is symbolized the fact that the great systems, religious, social and civil, that now, unitedly constitute Christendom, shall go into oblivion, destruction.--Rev. 16:19; 18:2,3,5,10,16-19.

"And the mean man [the selfish man who exalted himself regardless of others] shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled"--in the great leveling processes of the day of the Lord."--Verse 15.

"But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." (Verse 16.) Such will be the outcome of this great day of trouble upon the nations of Christendom.

"Then shall the lambs feed after their manner, and the waste places of the fat ones [of the rich] shall strangers eat." (Verse 17.) Thus shall the whole present order of things be reversed; for the Lord will espouse the cause of the poor and needy, and especially of those who are of a humble and contrite heart.--Psa. 12:5; 34:16-22.

"Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope [who scheme largely with iniquity and who deal in lying and hypocrisy]: That say [by their conduct], Let him [the Lord] make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." (Verse 19.) Thus in unbelief they scoff at the truth now due which disproves the long cherished doctrines upon which all of the systems of error are built. But the Lord says, "Woe unto them;" for their hour of tribulation cometh, and that speedily.

"Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"--that commend the errors of human tradition and scorn the divine truth. "Woe unto them that are wise in their own eyes, and prudent in their own sight!" for "the wisdom of this world is foolishness with God."--Verses 20,21; 1 Cor. 3:19.

"Woe unto them that are mighty to drink wine [those who, while professing to be the Lord's people, nevertheless greedily imbibe the spirit of the world], and men of strength [of intellect and influence] to mingle strong drink [to mingle the world's ideas and doctrines and customs with a little of the truth perverted and misused and so associated with the error as not to be understood, that so its power might be lost]: which justify the wicked [who thus pervert the truth] for reward [generally for the mean reward of popular approval or business or social interest], and take away the righteousness of the righteous from him [misrepresent those who hold the truth]!"--causing many to stumble.--Verses 22,23.

The remainder of the chapter sets forth in strong and forceful symbols the nature of the woe or penalty which is to come upon the class described, which corresponds in every particular with other prophetic delineations of the great time of trouble which is to wind up the affairs of this Gospel age and sweep the social and religious world as with the besom of destruction, preparatory to the establishment of the Redeemer's Kingdom. "He that hath an ear to hear let him hear what the Spirit saith unto the churches."

"The wise shall understand, but the wicked [perverters and scorners of the truth above referred to] shall do wickedly, and none of the wicked shall understand"--until the judgments of the Lord are abroad in the earth, and the Lord speaks unto them in his hot displeasure.

---

*See MILLENNIAL DAWN, VOL. II., p. 209.

====================

VOL. XVI.   DECEMBER 1, 1895.   No. 23.

CONTENTS.

Special Items.....................................270
Views From the Tower..............................271
The Cup of the Lord and the Table
      of the Lord.................................273
"Dawn Circles for Bible Study"....................276
Poem: The Plan of the Ages........................277
Bible Study: David Anointed King..................277
Bible Study: David and Goliath....................278
Encouraging Letters...............................279

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1901 : page 270

A NEW GERMAN TRANSLATION.

SOME time since a German brother in conversation with the Editor remarked, "Although I am a German, I can understand the English DAWNS better than the German translation, which contains too many foreign words, not pure German." Investigation proved that, while the translation might be termed a good one, its language is in some places out of the range of the average reader.

We have accordingly had a new translation prepared, Brother Otto Koetitz being the translator. We have good reason to believe that the desired form of language has been attained.

The first volume is now ready, and the other two are in course of preparation. The prices of these will be uniform with the English edition. Indeed, for about a year and a half we have been purchasing the old edition and supplying them to our readers and to the colporteurs, at these prices, although many of them cost us seven cents per copy more than this. We will so continue to fill orders for vols. II. and III. of the old lot, as our new translation of these will not be ready for some months.

===================

R1897 : page 271

VIEWS FROM THE TOWER.

THE Episcopal Convention has closed its session without electing one of its Bishops a "Primus" or chief; so that question lies over for three years more.

The tendency, however, among the "clergy" of all denominations, is toward the episcopal form of church government, and away from the congregational form. And each step in this direction is favorable to the federation of all with the Episcopal church.

The Lutherans are moving for at least one bishop, believing that in this form of government lies much of the success of Episcopaleans, Methodist-Episcopals and Roman Catholics. At their recent Conference at Lancaster, Pa., the subject of bishops was freely discussed. The "clergy" said that the "laity" favored the movement; and the only question amongst the "clergy" seemed to be whether or not they should send to Sweden for a bishop. It was not claimed that the Lutherans had an apostolic succession of bishops any more than have the Methodists; but it was claimed that long usage would carry additional respect and reverence for the office.

"Rev. Dr. John Kohler said the church wanted a historical succession. He thought a proper authority could not sustain the establishment of an indefinite supervision, but if the episcopate be established the history of the past would be a good authority back of the movement."

The Baptists are gravitating more and more toward denominational organization; and, failing to see the Lord's method for supervising the Church, they also are moving toward a hierarchy with bishops. These are not proposed under these names, but suggested to be (1) A "Permanent Council" and (2) "Pastor at Large." These matters, recommended by a committee, are set forth in several columns of the leading Baptist journal, The Examiner. Apparently, by the time the Protestant Federation is ready to form, the Baptist churches will be a denomination also and ready to be received as a member of the alliance.

***

We recently called attention to the fact that the young people's societies amongst the United Presbyterians, Methodists, Lutherans and Baptists were intended in a quiet way to offset the Y.P. Christian Endeavor Society which, starting amongst Congregationalists, had proved so popular and unsectarian a movement. Now it appears that our Presbyterian friends are disturbed on this subject also, fearing that their young people will become too independent, and, learning to vote for themselves, may learn also to think for themselves. A committee appointed to consider the subject met in Pittsburg during the past month. It appears that young people's societies have already been formed in several of the churches hereabouts, and the name Westminster is favorably considered. No definite action as to a denominational society has yet been taken, but the committee will report to the next General Assembly.

Objection is made that Christian Endeavor societies are too "interdenominational," and not calculated to promote sectarian "loyalty." The hope was expressed that if the General Assembly were to offer some suggestions the C.E. Society might accept them rather than risk so important a deflection. It is doubtful, however, if it is not too late to fight the Y.P.S.C.E. It is as likely to split some churches as to split the ranks of the Christian Endeavorers. Young Presbyterians are about as independent as the old ones.

After all, though, the liberty and activity of the C.E. may yet prove a snare to many of them. Not having the great divine plan before their minds, they are open to many assaults from which they were previously protected by the

R1897 : page 272

bondage of superstition and the errors of their denominations. Now is the time to let these Young People have the truth, before they fall into the traps of Theosophy, Christian Science, Spiritism, no-ransom evolutionism, the infidelity of Higher Criticism and Good Citizenship moralism.

***

As an evidence of the so-called gospel that is being preached, we notice the following among "Summary of Principal Sermons" in the N.O. Times-Democrat:

Rev. F. F. Passmore, Denver, Col., subject, Preachers. He said in substance, "Our great preachers to-day are preaching for big salaries, fine mansions and sumptuous living, and they are getting them."

Rev. Dr. Lloyd, Christian Church, Nashville, Tenn., subject, Ignorance. He in substance said: "The greatest tyrant oppressing the masses to-day is King Ignorance. A people rushing at such a rate of progress as we are going to-day need to keep informed, to think some for themselves. They should read the newspapers."

How to vote is also considered by many preachers to be a part of the gospel to-day. As an illustration, on Sunday evening, Oct. 20, the Cornell Memorial Methodist Church had a political meeting presided over by Mayor Strong, to whom it was surrendered by the pastor after an opening prayer. The Mayor, the report says, "was greeted with loud applause." The N.Y. Sun says, "He told the congregation that 'a better ticket to vote for than the fusion ticket' could not be selected; and he complimented 'the clergy of New York' for being 'willing to devote an evening,' that is, to open their churches on Sunday evening, for political meetings in its behalf. 'This is the third church,' he continued, 'that I have been invited to attend to-night to talk about whom we should vote for, and I suppose next Sunday there will be many more churches open for the same purpose.'

"Commissioner Roosevelt then entered the pulpit and was received with enthusiastic applause. He made a rattling speech in his best vein, hitting out against his critics without mercy; and his many spirited sallies provoked frequent applause and much merriment." The session closed by singing the Doxology.

In the same great city recently another great preacher's gospel was an advocacy of the German Sunday. He (Rev. Heber Newton--Episcopalean) explained that the Germans have services at 9.30 Sunday morning which are well attended; at 11 o'clock the children's session has its turn till noon. In the afternoon the whole population in families visit the beer gardens and chat pleasantly and drink beer and listen to the strains of sweet music. Rev. Newton pleads for saloons to be permitted to be open on Sunday afternoons that the American Christians might similarly have the (spiritual?) refreshment of music and beer.

How strange that those various preachers and their intelligent congregations should consider that they preach and hear "the Gospel of the Son of God." Ah! they think that the old, old story is worn out and has lost its charm; they consider the crowds and the applause of men and the big salaries,--and these they must have.

The trouble is that in both the pulpits and pews the "tares" outnumber the "wheat," the sanctified in Christ Jesus. The gospel, because it acts only upon the heart, controls only the "wheat." The preponderating "tare" element needs constantly to be rubbing up the outside, because inwardly they are full of the spirit of the world --pride, ambition, selfishness, envy. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

***

A speculative craze has recently spread over Europe. South African gold fields are reported to be very rich; and on the strength of this report numerous share-companies have been started. The purchasers of these shares are chiefly of the "middle classes" who by economy have saved a little money, and who now hope by these investments to have a comfortable income for the remainder of life. Beginning with England, this wave has spread all over Europe.

Prudent, far-sighted men see that the "promoters" who organize these companies and boom them to fabulous prices will make immense fortunes (many have done so already), and that the people who invest their hard-earned hoardings at the boom prices will lose their little alls; and they so advise them, but to no purpose;--the whole world is racing for wealth.

The boom may last a year or two, but it must sooner or later collapse in a panic. The fluctuations in the value of these shares in one day recently was $500,000,000. When the crash comes and these investors lose all it will tend to make them, the "middle class," sour, gloomy and dejected; and thus it will push many of them into the ranks of the socialistic and anarchistic, hopeless "lower classes." Thus we see another factor preparing for the bringing forward of the great crash of the "time of trouble."

***

The threatened dismemberment of Turkey is exciting great interest the world over. It seems imminent; and our "Second Adventist" friends have long held the theory that Turkey is the False Prophet of Rev. 19:20, and that its overthrow means "the end of the world." As our readers are aware, we take a totally different view of these things, believing that Turkey has nothing whatever to do with the symbolic False Prophet referred to. Should dismemberment be determined on it will be done very cautiously; for all Europe dreads war as never before. But if war should occur, it would by no means be even a part of the final "trouble such as was not since there was a nation." If this were the year 1905, instead of 1895, the matter would have a totally different aspect. How blessed in the midst of so many rumors of wars and commotions and trials of life to have the peace of God which passeth all understanding keep our hearts! Our Master's words were, "My peace

I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

***

We have already called attention to the Jew-haters, the anti-Semitic party of Austria. It grows more bitter and more strong daily. This party has by recent elections gained a large majority in the Municipal Council of Vienna, on the proposition that the Jews be persecuted--by being refused public office and contracts, that present contracts held by them shall be cancelled and that their children be separated from others in the public schools: and these are only beginnings of persecutions. This Council elected a rabid "Jew-hater" for mayor, charged with executing these measures. The Emperor, contrary to custom, exercised his power and set aside the choice and ordered a new election. The Council re-elected the same man by way of showing their determination; whereupon the Emperor's representative declared the Council dissolved. Great excitement results, and the Jews, who represent one-tenth of the population and one-third of the wealth, are sorely perplexed.

Yes, we are in "the time of Jacob's trouble;" and we shall not be surprised if bitterness against the race shall reach such intensity as to expel them from Austria, Germany, France, Spain and Portugal--possibly from England. The Lord has promised to gather the "remnant of Israel" that they shall come back to their own land "with weeping and with supplication."--Jer. 31:8-10.

===================

R1898 : page 273

THE CUP OF THE LORD AND THE TABLE OF THE LORD.

"Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?"--1 Cor. 10:21,22.

WE find these words of warning addressed, not only to "the Church of God at Corinth," but also "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." (1 Cor. 1:2.) They apply to the entire probationary membership of the Gospel Church down to the end of the age.

Those whose hearts are still loyal and true to God may at first think strange of such an admonition, and say, "Paul, Paul, why so counsel us when we have no desire to touch or taste or handle the devil's goods? Such counsel seems to betoken some mistrust of our loyalty to the Lord." But Paul replies, "Let him that thinketh he standeth take heed lest he fall." The warning is a wholesome one: our testing and trial are not yet finished: while the Lord's cup is presented to us, the devil, as an angel of light, and with great subtlety, presents his cup also; and while the Lord spreads his table, the devil spreads his also.

What is the Lord's cup? Call to mind the Lord's reference to it--"The cup which my Father hath given me to drink, shall I not drink it?" And again, when its bitter dregs were to be drained to the end, hear him pray, "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." And yet again, "O my Father, if this cup may not pass from me except I drink it, thy will be done." It is the cup of sacrifice, even unto death. And not only is it the sacrifice of life, but of reputation and all that humanity holds dear. The life is sacrificed in the midst of reproaches and persecution and extreme trials of faith and patience. After the last supper with his disciples Jesus took the symbolic cup, saying, "This is my blood of the new testament which is shed for many for the remission of sins....Drink ye all of it." (Matt. 26:27,28.) The Apostle (1 Cor. 10:16) refers to the same cup saying, "The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed one?" And so also, "The loaf which we break, is it not a participation of the body of the Anointed one? Because there is one loaf we, the many, are one body."

Thus we see that the body of Christ is invited to share the same cup with the Head--the cup of sacrifice, of ignominy and reproach. "Drink ye all of it." And blessed is he who has thus far so faithfully partaken of the Lord's cup that he can say, "The reproaches of them that reproached thee have fallen upon me."

We have seen what is the Lord's cup: now what is the cup of devils? Well, it is a cup of sacrifice also; and those who drink of it sacrifice their true happiness in the present life and their prospects for the life to come. These, however, are the dregs of Satan's cup: these do not appear upon the surface. Its surface sparkles with hopes of earthly prosperity, pride, self-exaltation and "honor one of another;" and to attain these hopes, time, talent and influence are sacrificed to the bitter and disappointing end.

R1899 : page 273

That is indeed a cup of intoxication, a cup of deceptions and delusions, whose awful potency finally is unto eternal death. Well does the Apostle say, "The things which the Gentiles [the unbelieving world] sacrifice they sacrifice to devils, and not to God: and I would not that ye [believers, Christians] should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils." In other words, we cannot partake of the spirit of the world, the spirit of selfishness, ambition, pride, and sacrifice our lives to these ignoble aims, and at the same time partake also of the spirit of Christ, which is unselfish, humble, self-denying and glad to sacrifice earthly ambitions in the service of him who bought us with his own precious blood. We cannot partake of both spirits; for the one is the reverse of and antagonistic to the other. "Ye cannot serve God and Mammon." Nor can ye long halt between the two. "A double minded man is unstable in all his ways," and "Let not that man think that he shall receive any thing of the Lord."--Jas. 1:7,8.

R1899 : page 274

Since this warning is addressed, not to the world, but to those who have already pledged themselves to drink of the Lord's cup, their partaking now of the devil's cup implies their turning away from the Lord's cup. And if any are so foolish as to give the consent of their minds to the partaking in some measure of both the cup of the Lord and the cup of devils,--of the spirit of the Lord and the spirit of the world and of devils, of the doctrines of the Lord and the doctrines of devils, he is wilfully despising his covenant and doing despite to the spirit of favor.

Let us consider now what is "the table of the Lord." It is the board richly spread with a bountiful supply of divine truth--bread of life and meat in due season and honey in the honeycomb, and the choicest beverages of milk and wine, and of the pure water of life, clear as crystal. (John 6:32-35; Matt. 24:45; Psa. 19:10; Isa. 55:1; Rev. 21:6; 22:1.) It is spread for every one that is hungering and thirsting after righteousness; and blessed are they that come to it, for they shall be filled: they shall be richly fed and abundantly satisfied, and their souls shall delight themselves in fatness.--Isa. 55:1,2; Matt. 5:6; Psa. 22:26.

This table of the Lord has been spread for his saints, his Church, from the very beginning of the Gospel age; and it has always been supplied with meat in season; and some of the Lord's people have been appointed to serve. Thus, for instance the apostles served in the beginning of the age, not only in setting before the Lord's people the meat in due season, but also in laying up in store food for the Church in future days. (2 Pet. 1:15,19.) Their service has been valuable to the entire Church, even to the present day. And all through the age there have been devout, godly men who called the Lord's people to his table, and ministered to them from its bounty; and the hungry have been fed and blessed.

But now the end, the harvest of the age, has come, the richest season of all the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. And not only so, but the Lord of the harvest himself, being now present, according to his promise, comes forth and serves his people. (Luke 12:37.) Here, as never in all the past, the richness and fatness of the purposes and promises of God are made manifest in all their completeness. Here is a systematic theology such as the Church has never before known,--the plan of salvation set before us in such order and beauty that it surpasses our brightest hopes; a plan consistent and harmonious in every part and wrought out silently and grandly through all the ages past on principles of the most profound moral philosophy, and with a precision and exactness of time and order that are suggestive of the mathematical precision of the great Designer, Executor and Revealer. So glorious is it in its completeness, its symmetry and beauty, that the satisfied soul perceives that no addition could be made to it without marring its excellence, and joyfully exclaims, "It is the Lord's doing and the Lord's revealing, and it is marvelous in our eyes;" and "What more can he say than to us he hath said" of his wisdom and love and grace? Though the Lord makes use of human agency to portray and proclaim the riches of his grace and his loving kindness to the sons and heirs of God, and though he permits all at the table to be co-workers together with himself in serving one another at the feast, to God belongs all the glory of both plan and execution; and to our Lord and Head belongs the praise of this service of the revealing, and of the anointing of our hearts to receive it, and our eyes to behold it, and our ears to hear it, and our tongues to declare it. Glory to God in the highest, and unto the Lamb forever and ever! Let the whole earth be filled with his glory!

While the Lord's table is thus richly spread with a satisfying portion for all who hunger and thirst after righteousness and after the knowledge of God, whom to know is life and peace, there are many other tables spread to which the people of God are invited. Papacy has its table upon which, with some fragments of truth, are found in abundant supply the abominable doctrines of the mass, of eternal torment, and purgatory, and the idolatry of Mary, and the presumed saints, and auricular confession, and implicit obedience to scheming priests, etc., etc. Protestants also have their several tables, upon which may be found some truth, such as the redemption through the precious blood of Christ, baptism, faith in God and in his inspired Word, etc.; but oh! what fragments of truth they have are all befouled; for, says the Prophet (Isa. 28:8,--and his words are true), "All [their] tables are full of vomit and filthiness, so that there is no place clean." They are full of rejected matter--old errors swallowed in the past with thoughtless complacency. But the shakings (Heb. 12:26,27) of these judgment times are making the people sick, so that they cannot retain those horrid doctrines of eternal torment, the predestination to eternal woe of the great majority of mankind before they were born, etc., etc. And yet, lacking the moral courage openly to disown and abandon them, their tables are therefore polluted with the sickening rejected matter: their tables are all unclean.

Before the "shakings" of this present time produced the nausea that befouled those tables, many of the Lord's dear people were permitted to sit there and select the good food and to antidote the poison of the errors with larger draughts of the water of life from the fountain of God's Word. But now, harvest having come, and the separating work being due (Matt. 13:30), all the true people of God are called away from those tables to the bountiful harvest table where the Lord himself is now serving. In obeying the voice of the Lord and abandoning the unclean tables

R1899 : page 275

many enemies are made, but blessed are those who have the hearing of faith and obey the call to the Lord's table. It was of this the Psalmist sung, saying, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup [of blessing] runneth over."

But there are other tables besides the unclean tables of Babylon. There are tables of devils: tables laden with all manner of subtle and ingenious evil doctrines, bringing in "damnable heresies, even denying the Lord that bought them," wresting the Scriptures, perverting them, undermining their teaching, and substituting human philosophies. Of these are such tables as the Papacy--that "masterpiece of Satanic ingenuity," Theosophy, Spiritism, Christian Science (falsely so called), Evolution, and all the various phases of human philosophy which ignore the doctrine of redemption through our Lord's vicarious sacrifice, and aim to teach men how to climb up to eternal life by some other way. These all are tables of devils, against which the Apostle warns us, saying, Ye cannot partake of the Lord's table and the table of devils.

Some, alas! after they have accepted the invitation to the Lord's table, and have tasted and seen that the Lord is good, do turn away from the Lord's table to the tables of devils, apparently thinking they can return at their pleasure and be welcomed again at the Lord's table, and come and go at will and partake of both. "Oh yes," say they, "we are not narrow-minded weaklings, afraid to taste anything except what we find on one table. True, the table of the Lord is a very good one; but there are good things on the other tables too, and we taste every thing; yes, we 'prove all things, and hold fast that which is good,' no matter where we find it."

Such, alas! is the attitude of many, who forget that "Pride goeth before destruction, and a haughty spirit before a fall;" and if the efforts of faithful brethren fail to convince them of the error of their way, it is not long before they begin to manifest a distaste for the food supplied at the Lord's table, and it becomes more and more evident that soon they must leave it altogether. The unwholesome and poisonous dishes on the devil's table soon vitiate the taste, undermine the spiritual health, and produce abnormal cravings for that which is not good; and the spiritually sick soul has no longer any disposition to feast at the Lord's table. Nor does the Lord desire that he should; for in leaving the table of the Lord he has done despite to the spirit of favor, and if he persist in such a course he must depart altogether; for "Ye cannot be partakers of the Lord's table and the table of devils." "Ye cannot please two masters."

R1900 : page 275

In the act of going from the Lord's table to the table of devils he who does so virtually says that he is not satisfied with the bounties of divine providence, and that he still has some respect for the devil, the great enemy of God. Thus he proves his disloyalty to God by his fellowship with unrighteousness. In quoting the scripture, "Prove all things, hold fast that which is good," he forgets the accompanying modification, "Abstain from all appearance of evil." (1 Thes. 5:19-22.) We have much to do, and all we can do, if we do it well, in proving the abundant merits of the food upon the Lord's table, and in appropriating it to our spiritual life and health and serving it to others. We taste and see that the Lord is good, and prove the healthfulness of his doctrines, but we have nothing to do with the doctrines of devils, except to abstain from them, and to warn others of their ill effects, as illustrated in those who have tampered with them.

Any child of God should be able to tell at a glance the devil's table from the Lord's table, especially after he has been fed at the Lord's table. The foundations of any system are easily discovered, and there is only one true foundation--Christ, the ransom. "Other foundation can no man lay." (1 Cor. 3:11; 15:3.) And any one whose soul has been satisfied with the truth, should perceive at once the deformity of error. As a musician's ear, trained to the beautiful harmonies of sound, quickly detects a discordant note, or as an artist's eye, trained to all the fine distinctions of form and color and order, quickly marks the defective work of an amateur, so the mind and heart, educated in the beautiful harmonies and the perfect and artistic order and system of the Divine Plan, quickly detect the discord of error, and they need no other satisfaction and can find no higher delight; and the soul armed with this "whole armor of God" needs no other preparation to be able to withstand either the subtle or the brazen-faced incursions and attacks of error. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil;" rest in the Lord, and be satisfied; and feed at the Lord's table only, if you would have that spiritual health and vigor which is proof against all the pestilences of this evil day.

To those who are not satisfied at the Lord's table after having feasted there, apply those words of the Lord by the Prophet Isaiah (1:1-6), "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." The ox and the ass know enough to return again and again to the owner and crib where hitherto they have been well fed. In this they manifest more discretion than those of the Lord's people who forsake his table to prove the dishes offered on the devil's table, or to turn to the unclean tables where all that is good is made unclean by association with that which is unclean.

It is not surprising, then, that the Lord will not permit such to return to his table--"Ye cannot be partakers of the Lord's table and the table of devils." Why? Because in thus turning away from the Lord's table where they have been so richly fed, and where the Lord has girded himself to serve, they have manifested disloyalty to him,

R1900 : page 276

and have despised the riches of his grace, and done despite to the spirit of favor. Those who wilfully do so after being once enlightened are of that sinful class typified by rebellious Israel. The Prophet describes them in no uncertain terms, saying, "Ah, sinful nation, a people laden with iniquity,

a seed of evildoers, children that are corrupters!
They have forsaken the Lord, they have provoked the Holy
One of Israel unto anger, they are gone away backward.
....The whole head is sick, and the whole heart faint.
From the sole of the foot even unto the head there is no
soundness in it."

Nor are we narrow-minded in confining our studies to the divine plan, regardless of all vain philosophies and human traditions and speculations; for its scope is as wide as redemption, its science the most exact, and its philosophy the most profound. Having learned the divine plan revealed in the Scriptures, it is the privilege of all who are imbued with its spirit to apply its measuring lines to the whole matter of divine revelation, and thus, by its assistance together with the hallowed influences of prayer and communion with God, to receive that education in spiritual things which enables us to appreciate with a musician's ear the finer strains of the heavenly melody and its precision of rhythm and order; and with an artist's eye the fine and beautiful shadings of divine wisdom and grace.

Oh, no! we shall not be narrow-minded in thus following the guidance of the Lord into "the deep things of God," now revealed in his due time, "which things the angels desire to look into," and which will be the saint's delight through all eternity. What think you? Will the saints and angels be narrow-minded when the devil and his tables are all destroyed? Let us away with every evil thing, and find our delight in God, and be satisfied with the consolations of his abundant grace. Let the language of our

hearts continually be:--

"No longer far from rest I roam,
And search in vain for bliss;
My soul is satisfied at home:
The Lord my portion is."

===================

R1900 : page 276

"DAWN CIRCLES FOR BIBLE STUDY."

IN our issue of Sept. 15, we commended these as profitable for the upbuilding of the Church by establishing each one in the general features of the complete plan of the ages, whereby alone all Scripture can be rightly divided and appreciated. This method has four specially commendable features. (1) It brings into use and study the entire range of Scripture from Genesis to Revelation, instead of confining the attention to a few verses of one chapter. It is a topical, instead of a verse and chapter, study of the Bible. (2) It leads the mind and heart to refreshment in that which we all have proved to be rich and nutritive food from the Master's storehouse, and away from vain speculations which neither satisfy nor strengthen the heart. (3) It accustoms each one to think for himself, and to study to arrange his conceptions of the truth in harmony with all the Scripture statements bearing thereon, and also to express to others the truth which he sees. (4) These are the objects of all teachings in the Church, as the Apostle states them--"For the edifying of the saints "for the work of ministry."

We notice, however, that a few, very few we are glad to say, have totally mistaken the suggestions made respecting this kind of meetings, and understood us to advise the abandonment of the Bible and instead that the MILLENNIAL DAWN be read. Nothing could be farther from our thought. As for the mere reading of the BIBLE or the DAWN, that can be better done privately, each for himself.

On the contrary, the suggestion is to make Bible studies general; and as the light has come to us all by studying God's orderly plan as set forth in DAWN, so it will continue to become more and more clear in all its minutiae as we continue to study it from the same standpoint. If the Plan of the Ages gives the only true outline of the divine plan, and if we have learned that outline thoroughly, let us use the same helping hand, observe the same divine plan and order, in continuing the study of the minutiae of God's plan of the ages.

It is for this purpose that we advise "Dawn Circles for Bible Study;" and as an illustration of the proposed method we offer the following as a sample analysis of the first paragraph of DAWN, VOL. I., viz.--

What constitutes the divine revelation?--2 Pet. 1:21; 2 Tim. 3:16,17.

When and how did sin come into the world?--Rom. 5:12; etc.

Who is the "Sun of Righteousness"?--Mal. 4:1,2; Matt. 13:43; Dan. 12:3.

When will this "Sun" arise?--Acts 3:19-21; Col. 3:4.

What will its shining effect?--Mal. 4:1,2; Isa. 60:18,19; 25:7-9; Acts 3:23.

What will be its "healing," and how performed?--Rom. 5:18,19.

Do sin and death, directly or indirectly cause present "weeping" and trouble? How?

Upon what sure ground can we hope for the "morning" and its "joy"?--Rom. 5:6-8; 14:9; 1 Cor. 15:3,21; 2 Pet. 1:16,19; Prov. 4:18; Job 14:13-15; Psa. 49:14,15.

Will that "glorious day" be followed by a night?--Rev. 21:21-25; Isa. 60:20,21.

Other Scriptures might be brought forward profitably, but all will see the necessity for not permitting too much latitude, and the leader of the class will exercise his best judgment in kindly reminding any who might be disposed

R1900 : page 277

to digress considerably. The class should contain several Bibles, and we recommend that all meetings be opened and closed with praise and prayer. The plan of some of having pencils and noting the references in the margins of their DAWNS is also commended. It will be of great help to all when endeavoring again to prove the truth to the skeptical.

A Bible-study more interesting or more profitable than the foregoing could scarcely be imagined. In this everyone can take part; all can thus be assured of the firm foundation upon which the good tidings of great joy rest; all can edify and build one another up in the most holy faith; the "meat in due season," now provided by the Lord for all who feast at his table, is thus with an open Bible before the entire class, and each one may pass to the others refreshing portions.

A class of three would find abundant and rich Bible food for an hour, suggested by this one paragraph; and a larger class of say a dozen would scarcely get through with it at one meeting. We commend to all the little companies of the Lord's flock these "Dawn Circle Bible Studies" for one meeting in each week. They will tend to make all proficient in the understanding of God's Word which is a prerequisite to the required "work of ministry," serving it to others. (Eph. 4:12). It is a much safer plan than to meet to speculate and try to make types out of every person and every thing mentioned in the Bible, a plan that has led many (into pride of skill in making something out of nothing and thence) into "outer darkness." And it will generally be found much more profitable than to take any chance subject, or to be without some previously appointed subject. Each lesson should be thought out by all and especially by the leader or "elder." However, each class ought to be willing to consider any Bible topic suggested by any attendant, and considered by a majority of the class to be a profitable topic. For this purpose the DAWN lessons could be temporarily discontinued or, preferably, extra meetings could be appointed.

R1901 : page 277

THE PLAN OF THE AGES.

A beautiful vision of glory has caught my enraptured gaze;
It is thrilling my heart with gladness, and filling my mouth with praise.
My soul had so longed for this vision; I knew it must come to view,
When Faith would behold God's goodness in the light which makes all
    things new.
And so I have searched for the treasure, believing I yet would find;
And that God in his infinite mercy would open my eyes, so blind,
To see the Truth in its grandeur, all fresh with the dews of grace,

And sparkling in the glory that beams from the holy place;
To know his love, passing knowledge in its length and depth and height,
With a breadth no man can measure, and a strength sin cannot blight.
The Lord hath his time appointed to fulfil our hearts' desires,
And there comes an hour in his "due time" when the weary watch expires.
So, standing upon my tower in the dawn of a better day,
And waiting there for the vision he promised should not delay,
I saw God's plan of the ages on tablets of truth made plain,
And the love wherewith he loved us, and his plan man's love to regain.
Oh, truly, the scene was blessed, transcending my noblest thought;
With my cup of joy overflowing, I cried, "What hath God wrought!"

In the past I had had some glimpses of what his great love might be;
But the scene had so many shadows it seemed a vast mystery.

The creeds of men, and false doctrines, had formed a veil o'er my eyes,
And the truth of God looked sombre when hidden 'mid such disguise;
But now it is joy and gladness, "glad tidings of great joy!"
And e'en if I had a thousand tongues I could each one employ
To tell it out to his people, and call to his saints beloved,
To come and gaze on the vision with the shadows all removed;
To trace with love's guiding finger, in the light of the holy oil,
God's plan for the world's redemption from sin and all its turmoil.
For, Oh, such a vision, surely, will quell all their doubts and fears;
And such a bright dawn of promise will banish night's falling tears.

Then come to the watch tower, pilgrims, come up to this height serene,
And gaze on this rapturous vision, and take in the blessed scene,
'Til the truth of God, so mighty, shall break every captive's chain,
And the bliss that was lost in Eden is restored to mankind again.
F. G. BURROUGHS.

===================

R1901 : page 277

DAVID ANOINTED KING.

--DEC. 1.--1 SAM. 16:1-13.--

Golden Text--"Man looketh on the outward appearance,
but the Lord looketh on the heart."--1 Sam. 16:7.

IN selecting David to reign over Israel God chose one who was not only suitable to the necessities of that people and time, but one who aptly prefigured the Christ, Head and body, selected during the Gospel age and anointed to sit on the throne of the Kingdom of the Lord.

In this view of the matter the golden text forcibly reminds us of the statement of the Apostle Paul (1 Cor. 1:26), "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen; yea, and things which are not, to bring to naught the things that are; that no flesh should glory in his presence."

God looked for the same characteristics in David that he now seeks in those whom in this age he calls to be anointed for the Kingdom. He found in him faith, meekness, courage, energy and loving obedience. Yet he was

R1901 : page 278

young and inexperienced and untrained and unskilled in the duties of the high office to which he was called. This latter condition, which, in the estimation of men, would have been an insurmountable barrier, was no obstacle in God's sight; for God is able to inspire his called ones with his spirit and to arm them with his might. So he did with David, and so he does with the Christ--our Lord Jesus and his body, the church. In the Psalms of David his typical character is very clearly indicated, sometimes personifying Jesus our Head, and sometimes the whole body of Christ. Thus, for instance, when he says, "They part my garments among them, and cast lots upon my vesture," the reference is only to our Head; while in other cases, as in Psa. 23, the application is to the whole body, whose Shepherd is the Lord Jehovah.

It required the two reigns of David and Solomon to represent the great work of the Lord's Anointed. David's reign represented the work of the church in the flesh, while Solomon's reign represented the work of the church glorified and at rest from all her enemies.

David when anointed was but a youth. He was not one, however, who wasted the precious spring time of life in sowing "wild oats." He was a bud of promise, a noble youth,--meek, modest, gentle, faithful, courageous in the line of duty, and brave to face danger and to endure hardness in any good work, especially wherever the interests of God's cause or God's people were at stake. Seeing in him this sterling stamp of character God called him to higher service. So he has been calling and anointing with his holy spirit a similar class all through the Gospel age. They are the Lord's anointed kings; but their kingdom, like that of David, is not established: they are surrounded by enemies on every side as was David, and the whole time of their life in the flesh is a continual warfare as was his. Like David, too, they have had it in their hearts to build the temple of God in the present age, that all the world might come and worship. But this privilege is not granted to the church in the flesh, even as the building of the typical temple was denied to David, but was reserved for Solomon, to whom the Lord gave a rest, peace and prosperity which made it an apt symbol of the reign of the glorified church.--1 Chron. 22:7-9.

But while David was not permitted to build the temple of God, he was permitted to gather together and prepare the materials for the building. So the church in the flesh makes ready the materials for the temple of God which in the dawn of the Millennium will come together noiselessly as did Solomon's temple, without the sound of a hammer. David's warfare, then, was a type of the warfare of the whole church, Head and body, while in the flesh, against the principalities and powers of darkness on every side that oppose her to the very end of her earthly course, so that, though she is anointed for the kingly office, she is never established in power, peace and security to the day of her death. Her work on this side the vail is to war a good warfare, and to industriously gather the materials and prepare the living stones for the glorious temple which shall by and by call all the world to worship.

Beyond the vail of the flesh this same anointed company (all the faithful overcomers of this age) will enter into the glorious reign prefigured by the reign of Solomon--"They shall rest from their labors, and their works follow with them." (Rev. 14:13.) And the temple of God

R1902 : page 278

shall rise and shine in its beauty, and in it shall all the nations of the earth be blessed, which blessing was typified by the abundant blessing, peace and prosperity of Israel during the reign of Solomon.

Let all who have this glorious hope in them remember the words of our golden text--"The Lord looketh on the heart." He is looking to see who is worthy to sit on the throne of his Kingdom; and has shown us very clearly the traits of character for which he is looking. It behooves us, then, to see that our hearts (our will, purpose, intention and effort) are in such a condition of loyalty, faithfulness and obedience as will bear the inspection of the all-seeing eye, while we remember for our encouragement that, as shown in the type, no conditions of birth or station or circumstances can form any obstacle to our acceptance with God and our future exaltation with Christ if we are faithful.

===================

R1902 : page 278

DAVID AND GOLIATH.

--DEC. 8.--1 SAM. 17:38-51.--

Golden Text--"The battle is the Lord's."--1 Sam. 17:47.

THE lesson to the Christian to be gathered from this narrative is briefly embodied in the golden text--"The battle is the Lord's." Let him ever bear this in mind, and daily go forth to battle with the great powers of darkness, strong in the strength which God supplies, with the faith, courage and heroism that distinguished David, and no foe can stand before him. The one great essential to victory is faith. "This is the victory that overcometh the world, even our faith." "Without faith it is impossible to please God" or to secure his interposition on our behalf.

Having faith, we need no carnal weapons, and no armor of human invention is of any service to us; but trained and practical faith can work wonders as great as did David's sling and stone. The sling and stone were not an untried weapon with David. He was in constant practice with them, and thus he had gained skill and confidence in their use. So the Christian must practice dependence upon God continually in all the small affairs of life, and then when the giant trials come his practised faith will be abundantly able to meet and overcome them. And the

R1902 : page 279

more severe the trial, the more glorious the victory of faith and the greater the strength of character derived from its exercise. Doubtless it was the previous struggle with the lion and the bear, and the victory God gave him then, that gave David such boldness in defying the power of Goliath. So every battle we fight and every victory we win through faith in God develops strength for future conflicts and makes the more sure our final overcoming.

===================

R1902 : page 279

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

New York.

DEAR BROTHER AND SISTER RUSSELL:--You are entitled to a little report of our "Dawn Circle for Bible Study." We have been longing for a Sunday afternoon meeting, and have prayed for a brother in our midst to be touched with the spirit of truth to take the care of such a meeting. At one time it looked as though our requests were to be granted, but every hope of a present answer was taken away as we found unwillingness or faintheartedness among all the good men we thought interested. So the meeting must be abandoned or I must take the forward step, which, in the strength of the Lord, I did, and announced a series of Bible studies on the Plan of the Ages with chart illustrations. Last Sunday we began with but ten present; nevertheless the Lord was present to fill all the vacancies, and we spent a blessed time. All expressed themselves as greatly interested and enlightened, and purposing to attend regularly and to bring others. It was all the Lord's doings.

I was led in opening to give a little of my experience in Bible study, past and present, and the dear friends seemed very much touched, so much so that when I came home I thought I would try to express the same in verse, and wrote the enclosed, which I know is too long to be used in the TOWER; and which please return to me, as I have no copy.

We have a table at the meeting place, containing tracts and books and TOWERS, which we urge the attendants to take with them; and last week they did so very generally; so we hope for good results from this mode of circulating the truth. You must count us now as really a little Church, and pray for us daily. Remember especially the poor earthen vessel the Lord has to use, that his may be all the glory.

Your sister in His service, F. G. BURROUGHS.

[We are well pleased with the report of your "Dawn Circle for Bible Study." We think that under the circumstances there you have done right to step forward and take the initiative, which we perceive you have done in the spirit of meekness with all deference to the Lord's will in the choice of brethren generally for the more public service. But if there be no brother in the company sufficiently or equally competent to lead, then the interests of the flock should not be permitted to suffer from that cause, when a sister with the necessary qualifications stands ready with consecrated talents meekly and faithfully to serve them. We call to mind that once God raised up a female judge in Israel; and if in these days of more general education and enlightenment he should bring forward some sisters with marked meekness, faithfulness, sobriety and ability to serve his flock with a little more prominence than others, we may not despise these indications of the Lord's will. No brother who is a mere novice in the knowledge of the truth, or a mere babe in Christian experience, should be asked to take a leading part merely because he is a brother. If a sister have preeminent talents, by all means use them. You did well, too, in starting the class with a Chart exposition.

Believing all will enjoy our Sister's poem, "The Plan of the Ages," we here published it on another page of this issue.--EDITOR.]

Virginia.

DEAR SIR AND BROTHER:--I loaned the DAWN to a man recently, whose comments were, "Oh! I must go over it again;" adding, "It is splendid."

I find that very few members of the church wish even to talk about Christ's coming now. Of course, there is but little oil in their lamps. Some tell me I would be frightened at his coming. The idea of being frightened at the coming of my Brother, with whom I am on the best of terms of love; never! Neither will any Christian who is striving and praying without ceasing.

Well, as the child grows in grace his troubles accumulate; hence we have to tighten the cords of prayer.

Since Christians are liable to sins of omission or sins committed inadvertently, or sins committed because of doubt as to whether "so and so" is a sin (And so many take advantage of this doubt!), I am constrained to ask them to read the seventh chapter of Joshua, which clearly explains why prayers are so often not answered.

In this chapter it is recorded that God said to Joshua, "Get thee up; wherefore liest thou thus upon thy face?" Joshua had asked God why it was that Israel was defeated in battle, and his army put to flight? God answered, The children of Israel cannot stand before their enemies, because a theft has been committed by one of the people.

Thus we see that our prayers and our efforts in life will not be blessed by our heavenly Father if our hearts are sinning against God as did Achan, who with his sons and daughters was put to death for the theft in question. Thus it is that millions of good deeds and fervent prayers are nothing in the sight of God. Why? Because a wrong has been committed, and until reparation has been made it will be vain to plead at the throne of God.

Our faith may be strong; we may love God; if we are his children he does love us; but if we have committed that which is evil in his sight, until we make a clean surrender, our prayers will not be answered: there are formidable barriers between us and heaven.

To any in that condition I would say: You promised an unconditional surrender when you declared you would stand on the Lord's side. Do you not know that you did? But probably "one thing thou lackest;" and doubtless you know what it is. Does the thought of surrendering it make you sad? Is it a "sweet morsel?" Ask yourself what is its name! Is it worldly gain? malice? envy? revenge? or a want of charity? with which you have built a barrier around yourself, excluding your prayers from

R1902 : page 280

heaven? Be it what it may, you will be compelled to make a clean surrender ere you can expect a realization of divine favor. Will you surrender now? or will you continue your warfare against your own soul, and remain like an army that is whipped and continues to fight until nearly annihilated over a long and fruitless retreat?

The religion of many who profess to be God's children is of three kinds. Either they have never become children of God, and hence their religion is wholly theoretical; or they have been truly converted, but fail to live a consistent Christian life; or, not having kept very close to our Heavenly Father, temptation has found them unsheltered,

R1903 : page 280

sin has crept in and taken root and developed to such alarming proportions that suddenly they awaken to a sense of their condition, and become doubtful as to whether God really owns them or not. [A small minority, having by their own experience or that of others come to appreciate the above dangers, are living close to him; and because in Christ they endeavor to do always those things which please Him, they are able to approximate the sentiment expressed by him when he said, "I know that thou hearest me always." --John 11:42; 8:29.--EDITOR.]

Yours in Christ, LEWIS W. BURWELL.

South Dakota.

DEAR BROTHER RUSSELL:--I am still holding the truth, and hope to remain faithful to the end.

I have just returned from Minnesota, where Bro. Melin has been preaching the Gospel of the Kingdom. Many Swedes are stepping into the light there. I have visited N. Dakota twice this summer, and have been blessed and encouraged.

Three years ago I preached the gospel of restitution in my native country, Norway. Many were interested, and would, I believe, have been brought into the full light, if I could have remained longer with them. I intend to go back soon.

Yours in the faith, K. P. HAMMER.

Alabama.

DEAR BRO. RUSSELL:--I am getting more and more every day into the knowledge of our gracious Lord and Savior Jesus Christ and God's glorious plan for redeeming poor fallen man. I have been a student of the MILLENNIAL DAWN series for about one year. I am entirely a different man to what I was when I first commenced their study, and since through a diligent search of the Scriptures I have come over on the Lord's side and have left Babylon. I am now happy in Christ, when before all was dark and gloomy. I was raised a Methodist, my father being an itinerant Methodist minister. He says their church is not what it used to be when he was actively engaged in the service. He is very much grieved that the ministry and the church have so far retrograded from its old teachings.

I am studying hard and praying that I may not only hold on to what I already have but that I may see more and more of God's glorious plan, and receive "meat in due season" for the household of faith, which is so necessary for growth and development in the Christian life that I am trying to live. A great field is open here for the spread of the truth. Pray for me, dear brother, in my solitary efforts for its advancement, and "Pray the Lord of the harvest, that he will send forth more laborers into his harvest." Your brother in Christ, J. L. BAKER.

Nova Scotia.

DEAR TOWER:--I have heard that some of the members in the church from which I withdrew have been enquiring of the minister and elders why I left; and they have been told that I did not leave the church, only withdrew from the eldership. And on the strength of that they have called on me for money for the church. I was going to write the minister and explain to him my reasons for coming out of Babylon, but fear he would not read my letter before the congregation. He knows my position, for I have sent him many tracts and TOWERS.

I see in a recent TOWER that you have prepared a letter for just such cases, and I gladly avail myself of the chance to set some of my friends at rest on the matter. See enclosed order.

Yours in love, PETER DOUGLASS.

R1903 : page 280

New York.

DEAR BROTHER RUSSELL:--I have made a startling discovery lately. Although I left the M.E. church four years ago, I find upon inquiry that the minister under whose pastorate I left the church did not take my name off the church roll as I told him to do. And he has misrepresented me greatly. A great many regard me as a backslider, others think me an infidel, etc. I have searched into the matter and brought these things to light. Your suggestion about the letters of withdrawal in a recent TOWER seems to me very good, and I will be glad to avail myself of them. I am glad so much provision is made by the Lord for all his sheep, and praise him for his bountiful providence.

May the Lord abundantly bless and use you is my prayer every day. Continue to pray for me.

Yours in Him, ARTHUR CLARK.

[The "Withdrawal Letters" were meant for just such cases, or, rather, to prevent such misrepresentations. They are kindly presentations of our reasons for standing separate from sects of "Babylon." They show that we feel no bitterness, but only love and sympathy, toward all of the Lord's sheep,--whether in or out of Babylon. Use these letters freely. They are now a number of the O.T. Tract series.--EDITOR.]

page 280

Oregon.

DEAR BROTHER RUSSELL:--Enclosed you will find one dollar for a WATCH TOWER subscription for a brother to whom I have already sold DAWNS. He is delighted with them.

Am happy to say our "Dawn Circle" is making progress and I have strong hopes it will be a fruitful source of growth in the truth and knowledge of God in just the manner the Lord delights in. (See Jer. 9:23,24.) It is this that has caused us so much joy. Bro. Mogensen has been baptized, and is full of preparations to go forth colporteuring.

Yours in love and the faith, T. H. LLOYD.

Scotland.

MR. RUSSELL:--Early this year MILLENNIAL DAWN VOL. I. came into my hands, I might say heart; for no book ever laid hold of me in the same way. I cannot tell you what it has done for me and cost me already. It is no small thing at sixty-seven to be turned upside down and outside in, until I don't know where or what I am, only a sinner saved by grace, and that I stand on the Word which liveth and abideth forever! Many are the questions I would ask if I saw you face to face. I want to prove all things by the Word. Praying that God may use and bless you in work for the saints,

I remain yours very sincerely, MARY DRUMMOND.

===================

page 281

VOL. XVI. DECEMBER 15, 1895. No. 24.

CONTENTS.

Special Items....................................282
Views From the Tower..............................283
Poem: Lead Thou Me!...............................285
Tract Society's Report for 1895...................285
Thy Shield and Thy Reward.........................287
The Law of Development............................288
Bible Study: David and Jonathan...................290
Bible Study: The Birth of Christ..................291
Bible Study: Review...............................291

page 282

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1908 : page 282

"THE TESTIMONY OF THE LORD IS SURE."

"Stand fast in the faith, quit you like men, be strong."

"Take unto you the whole armor of God that you may be able to

withstand in the evil day, and, having done all, to stand."
"Watch and pray, lest ye enter into temptation."

"GOOD HOPE" SUPPLEMENT.

AS usual at this season we enclose blanks for the convenience of those who desire to use them. The knowledge of what may be expected is very helpful in gauging beforehand the work that may be undertaken. No obligation is incurred by filling out these blanks: they state very plainly that they show only what you hope by God's grace to do. Should you not do as well as you "hope," the balance will not be charged or in any manner considered a debt. The report for the past year, furnished in this issue, should be very encouraging to all concerned.

THE TOWER FOR 1896.

AS will be seen by the terms, above, ZION'S WATCH TOWER desires to visit regularly all who desire its visits. The terms are so liberal that none need be without it--for all can command at least a postal card for a request to have it as one of the Lord's poor. We desire, however, to hear from all if they desire to have these semi-monthly calls; for we do not wish to send it where it is unwelcome or merely tolerated.

We, therefore, ask to hear from all readers as promptly as possible. If the money for 1896 is not convenient to you now, say so. If too poor to afford it, state that. Do so before your name is taken off our lists. Expect tag on Feb. 1 TOWER to show credits received by us up to December 31.

===================

VIEWS FROM THE TOWER.

THE Prophetic Conference mentioned in our issue of October 1 has just been held (December 3-6) in Allegheny, instead of in Pittsburg and at the date first proposed. Four of its sessions were held in the Fourth U.P. Church, and the remainder in the First Presbyterian Church, opposite the Bible House.

Although not a conference in the sense of interchange or discussion, its meetings were very enjoyable to all interested in the second coming of our Lord.

The speakers, mostly Presbyterians and United Presbyterians, included Bishop Nicholson, of the Reformed Episcopal Church--all men of ability--and much truth was set forth. So far as we noticed (and it gave us great satisfaction), every speaker acknowledged the Bible as the only inspired authority, and appealed to it as the only test of what they presented, and many of them scored the "higher critics;" and the value of our Lord's sacrifice at Calvary was also made prominent, as the only basis of true faith and of our acceptance before God.

We were disappointed, somewhat, that after pointing out clearly, from the Scriptures, that our Lord's second coming will not be after the conversion of the world, but before it, and after showing ably that all of God's past and present dealings, for six thousand years, are but preparations for the Millennial Kingdom, the speakers seemed to overlook the most important part of this subject; viz., What will be the character and extent of the work of Christ and the Church for the world of mankind during the Millennium? But then we must remember that these dear brethren do not yet see that the full meaning of the ransom for all is a full opportunity for eternal life for all. They hold that those of mankind living at the time of the establishment of the Kingdom will be blessed with special opportunities for coming to a clear knowledge of the truth, and thus of attaining everlasting life in "the only name;" but they do not see that the "blessed hope" extends to the millions and billions of earth that have gone into the tomb without either faith in or knowledge of "the only name." Thank God! we can see that the "ransom for all," given by our Lord, included those who are prisoners in the great prison house of death (sheol--hades); and that by and by, in promised "times of restitution" (Acts 3:19-21), the prison doors shall be burst for them by the great Redeemer (Isa. 61:1) and "all that are in the graves shall hear his voice and shall come forth" "and they that hear [obey] shall live [everlastingly]." (John 5:25.) And to ascertain which will "hear [obey]," all must stand before the great white throne of justice, then established, and be judged [tried] according to the things written in the "books [of the Bible]" (Rev. 20:11,12), even as the Church is now being judged during the Gospel age.

We were pleased to note the reverent interest of so many of our fellow citizens, and are more than ever convinced that there are thousands of true "sheep" in Babylon whose eyes and ears will yet open to the good tidings of great joy for "all people." After the various sessions several of our brethren were active in distributing OLD THEOLOGY TRACTS--"Bringing Back the King," and "Do You Know?" which were well received, some inquiring for more for their friends. One or two of the speakers made some caustic references to the OLD THEOLOGY TRACTS and to MILLENNIAL DAWN, but this we feel sure was only because their eyes are only partially open to the truth. In most of them we feel that we could discern a large measure of the Master's spirit, by which together with their faith in the Redeemer we recognized them as brethren in Christ, even though they cannot yet venture to bear the reproaches of the whole truth.

R1903 : page 284

We believe that good will result from the Conference.

Already many are inquiring for more light, and we are giving it to them as best we are able. We fear that some of the dear friends in their zeal for the truth offend and separate many who need our help and whom we desire to assist. The Bible expresses some hidden truths in very forceful language--"mother of harlots," etc.--but it is our judgment of the Lord's will that, while we are not to shun to declare the whole counsel of God, we should do so as wisely and lovingly as possible, and instead of adding repulsive vehemence, to such strong passages of the Lord's Word, as would make our hearers misjudge our motives, we should "speak the truth in love" --explaining such passages in their kindest rather than in their severest light, showing that not persons but systems are referred to. We urge that all remember to copy our Lord, of whom it was written, "Grace is poured into thy lips." "His mouth is most sweet." Let all the cutting be done by "the sword of the spirit," the Word of God.

As a further comment on the Conference, which we believe will interest you all, we give below an article by the Editor, published in the Pittsburg Post, Dec. 9:--

"To the Editor of The Post:

"It is reported that I approached the Prophetic Conference in Allegheny and requested an opportunity to present views in opposition. The impression thus given is very erroneous, and I crave a little of your space wherein to correct it.

"In the first place, I made no such request; nor did I authorize anyone to make it for me; nor did I know of any such intention on the part of my friends. Indeed, so far from desiring to oppose the gentlemen, I have heard as many of them as possible, and with great interest and pleasure. I am glad, indeed, that truths so important are handled in so scriptural a manner, and glad, also, that so many of our fellow-citizens are availing themselves of these privileges. The speakers are certainly far in advance of Christian thought in general on this subject of the long-promised Millennial kingdom.

"As many are querying what are our points of difference, I will state them briefly.

"(1) The conferees hold that our Lord Jesus is still a man, and that his return will be in the flesh.

"I hold that the Scriptures teach that he is no longer a man, a fleshly being, but that he is now a spirit being, as he was before he was made flesh; that he humbled himself, and took the fleshly form of a servant only for the 'suffering of death' (Heb. 2:9); that, having accomplished man's redemption by the sacrifice of himself, he was glorified with the glory he had with the Father before the world was; and that hence he is not to be expected to return a flesh and bone

R1904 : page 284

being, but a spirit being. When made flesh he was made lower than the angels, but now, highly exalted by the Father, he is far above angels. (Phil. 2:9; Eph. 1:20,21.) Hence his coming as a spirit being would not be visible to men, as he declared before he died, 'Yet a little while and the world seeth me no more.' (John 14:19.) The Apostle also declares that we know Christ after the flesh no more (2 Cor. 5:16); and even at his second coming, 'without holiness no man shall see the Lord.' (Heb. 12:14.) He assures us, however, that the holy ones shall be changed and made like Christ (spirit beings), and that, when 'changed,' they shall see him as he is.--1 John 3:2.

"(2) The Conferees hold that the Kingdom of God will be a fleshly kingdom, with an earthly court, of which Christ and his saints in the flesh will be the kings, etc., associated with which will be the kingdom of Israel--all fleshly and all visible.

"I hold that the Kingdom of God (Christ and the saints) will be a spirit kingdom, as invisible as that of Satan, the present 'prince of this world'--because it will be composed of spirit beings. The power will be everywhere present, ruling and overruling, for the welfare of the redeemed world during the 'times of restitution.' (Acts 3:19-21.) First blessed under the Kingdom will be Israel, whose fathers, Abraham, Isaac and Jacob (not spirit beings, but resurrected and perfect men), shall be recognized by Israel and all the nations as the 'princes' (Psa. 45:16) of earth, and as the representatives of the invisible spirit kingdom of Christ. Hence it is written: 'The Kingdom of God cometh not with observation--neither shall ye say, Lo, here! or lo, there! for, behold, the kingdom of God is [to be] in your midst [everywhere].'

"(3) The conferees hold that the 'Man of Sin' of 2 Thes. 2:3-8 has not yet come, and they are looking for and expecting him daily, rather than expecting the Lord. They expect that this wonderful human being will pervert the hundreds of millions of India, China, Africa and the islands, and (no less wonderful) the civilized millions of Europe and America to believe in him as God; so that all (Jews, Mohammedans, Buddhists, Brahmins and Christians) except the elect Church will worship him as the Almighty God. And this stupendous work, and much more, he is expected to accomplish in less than seven years from the time he makes his debut.

"But to me such expectations are both unreasonable and unscriptural. It is unreasonable, in my judgment, to suppose that while millions of Christians and millions of money have failed to make any impression upon the heathen millions in eighteen centuries, one literal 'man of sin' could ever, under any circumstances, accomplish such a work. And as for the civilized nations, they daily grow less reverential toward both God and man; and nothing would seem to me more improbable than that a short seven years should witness so radical a change, and that a human being would be mistaken for God and be worshiped as God by all except the 'saints.' True, a miracle could be performed; but God works no miracles of that kind.

"As to the unscripturalness of such expectations, I am prepared to furnish to all who will request it, the evidence that this passage of the Scriptures (which to my brethren seems to necessitate such an incredible exposition) has already been fulfilled in every particular. These brethren, instead of looking for the 'Man of Sin,' should recognize him, and should now be looking for the 'parousia'--the presence --of our Lord and the setting up of his Kingdom.

"I must, of course, take exceptions to the peculiarly horrifying expectations of Bishop Nicholson--that our sun will shortly meet with an accident, which will so intensify its heat as to kill off all of earth's population except the few who shall hide among the icebergs. The good Bishop has gotten unduly excited. There is no danger of such calamity. Prophecies now in course of fulfilment, which would be interfered with by such a program, are our sure guarantee. Even the bishop must concede that the time between now and 1897 is very short for this, in addition to his 'Man of Sin' program, and the return of the Jews to Palestine.

On the other points, I am in substantial accord with

R1904 : page 285

the utterances of this Conference. And while I should be very willing to discuss these points of difference, either publicly or privately, with these or any other earnest Bible students, at any time, I totally disown any hostility toward these gentlemen and their worthy themes.

"It may be expected that I should make some reply to Prof. Morehead's strictures upon my publications, called MILLENNIAL DAWN. When the gentleman says that these deny the bodily resurrection of our Lord, etc., and that they teach that Christ 'was here in 1874 and will be here again in 1914,' he greatly errs, and, no doubt unwittingly, bears false witness against his neighbor, as the thousands who have read MILLENNIAL DAWN could testify. But his charge, that our Lord Jesus Christ was created, has enough truth in it to require an explanation.

"The Professor holds that our Lord Jesus is one and the same person as the Heavenly Father; and the difference of names merely represents different offices and characteristics of this one being.

"To my understanding of the Scriptures, the oneness existing between the Father and the Son is not a oneness of person but of sentiment and will, just as the true Church of Christ, although of many persons, is ultimately to be one--not one person, but one in faith, hope, knowledge and service. Thus our Lord prayed for the Church--'that they may be one as we are.' (John 17:12,21.) Scriptures proving that the Father and Son are not one in person are numerous, and familiar to all. And, if they are two persons, which was first, according to the Bible, the Father or the Son? The names themselves explain: Father signifies sire, life-giver; Son signifies offspring. To this thought the following and all scriptures agree.

"Our Lord Jesus' words were: 'My Father is greater than I.' (John 14:28.) 'The Father hath sent me.' (John 5:37,27.) 'Not my will, but thine [Father] be done.'

(Luke 22:42.) 'Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' (John 17:5.) 'To him that overcometh I will grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.' (Rev. 3:21.) The emphatic apostolic statements are that the Heavenly Father was the Creator of our Lord Jesus. Hear their testimony--He is the 'first born of every creature'--literally 'first brought forth of all creation.' (Col. 1:15.) He was the 'beginning of the creation of God.' (Rev. 3:14.) He was not only the beginning but the ending; not only the first, but the last, of Jehovah's direct creation. (Rev. 1:17; 2:8.) This 'Only begotten of the Father,' in whom dwelt all the Father's fullness, was designed in all things to have preeminence above all others--that all should 'honor the Son even as they honor the Father' (John 1:14; 5:23; Col. 1:19); and hence, as the Father's representative, 'all things were made by him, and without him was not anything made that was made.' (John 1:3.) To this agree the words of the Apostle 'To us there is but one God, the Father, of whom are all things and we by him.'--1 Cor. 8:6.

"Speaking of the Millennial kingdom, the Apostle declares that God the Father subjects it to Christ, and that when by his reign evil shall be subdued, Christ will deliver up the Kingdom to God, even the Father; that Christ our Lord will be subject to the Father.--1 Cor. 15:24,27,28.

"We commend the Scriptures cited to the careful consideration of the thoughtful. 'Thy word is truth!'

"Thanking you in advance for your courtesy, I subscribe myself, yours respectfully, CHARLES T. RUSSELL."

R1912 : page 285

LEAD THOU ME!

Lead thou me ever! Lead thou me!
Dark is the way; by faith alone I tread.
Thus in each age thy saints have walked with thee,
Content to "bear the cross," as thou hast said.
Dead to the world! Alive, dear Lord, to thee!
Oh! well we know, dear Savior, thou art near,
And though the way be dark, love knows no fear.

Lead thou me ever! Lead thou me!
And as by night the pillared fire did shine,
O'er Israel's path to the dividing sea,
So now thy light serene illumines mine.
And armed with peace divine, thy saints can stand the strain,
E'en though they wealth and honor must resign;
For we endure with thee, with thee to reign.

FROST JOHNSON.

====================

R1904 : page 285

TRACT SOCIETY'S REPORT FOR 1895.

OUR accounts are run from December 1 to December 1, in order to permit our report to reach you before January 1. The present report is for the year ending December 1, 1895. We recognize our stewardship as being unto the Lord, and trust that the use made of the time, opportunity and means has been pleasing and acceptable through him to the Father. But inasmuch as our fellow-contributors to this Fund are to be sharers in our Lord's "Well done!" it is proper that they should know of the results of our united efforts, and thus share our present joys and encouragements. Amongst these co-laborers we reckon not only those who contributed funds, "Good Hopes," etc., and those who contributed time and strength, as Colporteurs, but those also who, having no opportunity for the latter service and no means for the former privilege, have "done what they could" in circulating OLD THEOLOGY TRACTS and DAWNS and TOWERS. Nor do we forget to reckon amongst these helpers those whose opportunities for service are few, whose efforts are necessarily confined to the building up of their own characters, and the few with whom they are associated, and who often cheer and encourage us with kind words of love, sympathy and fellowship, assuring us as some do, that no day ever passes without their mention of us before the throne of grace. Yes, these too, in thus "holding up our hands" do a service that is appreciated both by the Lord and us.

R1904 : page 286

Notwithstanding the fact that the year has been far from a prosperous one with many, it has shown a slight increase over last year in the sales of MILLENNIAL DAWN, a slight increase in the Tract Fund receipts, a considerable

R1905 : page 286

increase in the WATCH TOWER subscription list (the surest index of the number deeply interested), and quite a large increase in the tract-pages circulated. The work in England and Scotland has made quite an advance within the past eight months--three brethren having found greater opportunities for serving the truth than they had previously recognized.

These annual reports are among the best evidences of the progress of the work of grace, no less than the work of service (financial conditions being kept in mind); for it requires heart-interest to touch the pocketbook, also to circulate unpopular literature. By this rule of evidence it would appear that those favored by the Lord with a knowledge of his gracious plan are growing more "fervent in spirit, serving the Lord." But in still another way we are enabled to know of your welfare; viz., by your letters. Through these we learn of your hopes and fears, your difficulties and perplexities, your successes and discouragements as individuals and as companies. Through these letters we know that many of late have been passing through severe trials and testings which we trust will all work for their good--purifying them as gold is refined, by the elimination of its dross. "Pray one for another," and, "Brethren, pray for us."

This pastoral work extends all over the world; for the "harvest" work extends now to every land. The same mail which brings many queries on many subjects, and requests for remembrance in prayer, and kind expressions, or occasional fault-findings, from all parts of our land and Great Britain, sometimes brings also an inquiry from individuals or groups of the interested in Africa, or India, or Australia, or South America, or the West Indies, asking for advice from God's Word concerning the ways of life. Some of these require no reply; or only a reference to a back number of the TOWER or to the DAWN, while others require replies at considerable length. But all that we can do is gladly done, for the Lord and his people. It will, perhaps, surprise some to learn that we received about 20,000 letters during the past year, 12,939 of which were answered.

In the handling of this correspondence, and in other departments of the work, we are blessed by the Lord in having assistants whose hearts and hands join with ours in this blessed service to the King, his people and his truth. All are actuated by the spirit of the Master, so that they do not count their lives (time, talent, strength) precious unto themselves, that they may be spent "in the service of the King."

In the Treasurer's Report herewith presented you will find no salaries of thousands of dollars--the item which usually eats up such funds. The office expenses, including the items of rent, fuel, light, taxes, etc., are borne by the TOWER PUBLISHING CO.

SECRETARY'S ACCOUNT.

During the year from December 1, 1894, to December 1, 1895, there have been circulated, at the expense of the Tract Fund,

Copies of the OLD THEOLOGY TRACTS,...........	1,440,374
" " ZION'S WATCH TOWER,............	122,616

Since tracts vary as to the number of pages, it is customary to state their circulation by pages. The foregoing, so stated, represent 26,505,972 pages.

The total number of copies of MILLENNIAL DAWN circulated by the cooperation of this fund, but not at its expense, was 87,526.

TREASURER'S ACCOUNT.

EXPENDITURES:	
For Tracts, and for TOWERS sent out free,	$ 8,388.53
Postage, freight, wrappers, etc.,........	826.63
Labor, for mailing same,.................	520.00
Foreign translations, etc.,..............	844.40
DAWNS to the poor, and hopeless, long standing, abandoned debts of former Colporteurs, etc. (Monies ever received on these accounts will be credited to the Tract Fund direct.),...............	896.95
Interest on accounts of Colporteurs, etc., owing to TOWER PUBLISHING CO.,............	570.71
Expenses of traveling Evangelists,.......	1,172.63
Total,....................................	$13,219.85
RECEIPTS:	
From "Good Hopes,".......................	5,868.85
" other sources,......................	7,351.00
Total,....................................	$13,219.85

These reports are certainly very encouraging to all who love the Lord's cause, and who, being blessed thereby themselves, are seeking to bear the "harvest" message and to "gather together" his saints unto HIM. (Psa. 50:5.) They will help to offset discouragements which are sure to come to us all. One item alone is unfavorable--that of interest. The debts for which the Tract Fund is responsible to the TOWER PUBLISHING CO., and for which the latter has pledged its credit (notes), because of the money stringency, and because of our desire to assist the colporteurs and others, has climbed to the large sum of $10,623.31 against which there is an offset of $1,111.48, paid in advance by some of the most successful colporteurs, and subject to their future orders. This leaves a net balance of $9,511.83 on which we pay interest. In view of this we must refuse additional credits to those already in debt, and ask them to use every reasonable effort to cancel their indebtedness, and thus relieve us of trouble and loss of interest. (This

R1905 : page 287

indebtedness is entirely aside from WATCH TOWER subscriptions in arrears, and those which are supplied free to the Lord's poor. We do not wish to stop your paper so long as you are interested in it. See page 2 and write at once.)

Let us unite our prayers and efforts that the year beginning may show "a work of love well done" on the part of each of us severally and all of us collectively. Experience proves the wisdom of the Lord's arrangement that "his people" should be developed by "overcoming;" and that their love and harmony with his spirit, should thus be put to the test. Let us watch and pray, and continually seek to provoke one another to love and good works.

Great Shepherd of the sheep, continue, we pray thee, to lead and direct thy flock!

===================

R1905 : page 287

THY SHIELD AND THY REWARD.

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield and thine exceeding great reward."--Gen. 15:1.

THESE words were addressed to the "father of the faithful," and as a heritage they descend to his children--to all those who are of the faith of Abraham (Gal. 3:7; Rom. 4:16), whether of the fleshly or the spiritual seed. Abram had entered into covenant relationship with God. God had called him to separate himself from his native country and kindred and friends to follow the course of his providential leadings toward an unknown land. And Abram, in full reliance on the promise of God, had obediently severed the familiar social and business ties, and, with his wife and family and father and nephew who shared his faith and obedience to God, started on his pilgrimage to the unknown land. And having entered the land and received the promise--"All the land which thou seest, to thee will I give it and to thy seed forever," etc.--though he was not then permitted to own a foot of it, he wandered up and down in it as a pilgrim and stranger, encountering difficulties, too, in coming in contact with the godless inhabitants of the land and with the Egyptians, yet always believing that what God had promised he was able and willing also to perform in his own good time and way.

But that which taxed Abram's faith most was that, as the years rolled by, not only was the promise of the land delayed, but also the promised heirs who should inherit it; for not even one heir had yet come.

It was in one of these seasons of discouragement--though not of despair, for Abram never relaxed his faith, but trusted and hoped still when in darkness and perplexity--that God in a vision graciously encouraged his fainting heart with the above words of cheer and hope--"Fear not, Abram: I am thy shield and thine exceeding great reward." Then Abram was permitted to inquire into the mysterious ways of God and received the renewed assurance that the promise had not been forgotten, and that his hope would certainly be realized.

We find a very similar fatherly providence in the case of Jacob, who also, in the faith of Abraham, had forsaken all to follow the Lord's leading. In a time of great perplexity and trial of faith the Lord appeared to him in a vision prophetic of the future glory of his Kingdom and of the communication of its heavenly and earthly phases, and again confirmed his covenant unto him (Gen. 28:10-15); and Jacob arose from his sleep on the stony pillow, bearing in mind the bright vision of the Kingdom glory--of the messengers of God ascending and descending upon

R1906 : page 287

the ladder suspended 'twixt earth and heaven--refreshed and comforted, saying, "Surely the Lord is in this place, and I knew it not....This is none other but the house of God, and this is the gate of heaven."--Gen. 28:16-19.

Thus God has always been watchful over his people, never suffering them to be tempted or tried beyond their power of endurance, yet permitting them often to be very severely tested. The consolation here offered to Abraham is that offered to all who are of the faith of Abraham, and its parallel in the New Testament is that precious statement of our Lord (John 14:21-23), "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him,...and we will come unto him, and make our abode with him." So in the midst of all the temptations and trials that beset us in our earthly pilgrimage, while we walk by faith toward the blessed inheritance reserved for the overcoming saints, we also may recognize the voice of our God, saying, "Fear not: I am thy shield, and thine exceeding great reward."

"Fear not," beloved; "there is no fear in love; but perfect love casteth out fear; because fear hath torment" (1 John 4:18); "If God be for us, who can be against us?" or "Who shall lay any thing to the charge of God's elect?" Say in your heart as did Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."--Rom. 8:31-39.

Do hosts of foes oppose themselves--place obstacles in your way, hinder your influence and seek to dishearten you by heaping upon you reproaches, and do circumstances seem to conspire against you to fill your heart with alarm and dread? say to your soul, "Fear not," "hope thou in God," and mark his loving providences as--

"Through waves and clouds and storms,
He gently clears thy way,"--

until a blessed acquaintance with God through such experiences develops in the heart that perfect love that casteth

R1906 : page 288

out fear. Then shall you enter more and more fully into the blessed rest of faith, and like the eagle that soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice in the Lord always and in everything to give thanks.

"Fear not, I am thy shield," saith Jehovah. Then "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God." He would not have one of his children live in an atmosphere of tormenting fear, but would have them happy and always rejoicing in the glorious liberty of the sons of God, free from all fear and corroding care by simply trusting in him, ever remembering the blessed promise--"The Lord Jehovah is a sun and shield [to shine upon our pathway and into our hearts and to protect us from all the fiery darts of the wicked]: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."--Psa. 42:5; 84:11.

"I am [also] thy exceeding great reward." Notice, the promise is not put in the future tense, having reference to the promised glory of his people in the ages to come; but it is present, "I am," etc. Yes, the abiding presence of God, manifested to the hearts of his people now, even to-day, in the midst of its cares, its vexations, its labors, its trials of faith, patience and endurance, this is the blessed present privilege of all his saints. And not only the presence of God, but also of his dear Son, our Lord and Savior, is also vouchsafed to us so long as we faithfully maintain our covenant relations with him.

Should the child of God, the heir of glory, the inheritor of all the exceeding great and precious promises, and the present companion of Divinity itself which condescends to our low estate, ever feel desolate or forsaken or alone? or fear that his love will ever forsake or leave him to be tossed helplessly upon the billows of misfortune at the mercy of the prince of this world who now worketh in the hearts of the children of disobedience? Ah, no! Greater is he that is for us than all they that can be against us. We are not alone in the world; for we have the blessed promise, "I will never leave thee nor forsake thee." (Heb. 13:5.) Nor is the smallest interest of ours overlooked.--Matt. 10:29-31.

How truly "exceeding great" is this present "reward" of the faithful saints who are daily and hourly walking with God--going about the Father's business, spreading abroad the honor of his name, meekly bearing the reproaches of Christ, enduring hardness as good soldiers in his service and taking up their cross daily and following in the Master's footprints. Truly we can say to the world, as did our Lord, "I have meat to eat that ye know not of." The world cannot comprehend our joy, nor know the sweets of this fellowship with God and with his dear Son; for "The secret of the Lord is [only] with them that fear him."--Psa. 25:14.

This joy in the Lord is, however, also compatible with much suffering; for the saints are all to be made perfect through suffering, which was true also of those who shall constitute the earthly phase of the Kingdom. And, like their Lord, Christ Jesus, they will all be considered of the world as "smitten of God and afflicted." This is because the world cannot comprehend either the plan or methods of God for the refining and perfecting of the gold that shall by and by shine in the glorious Temple of God. Consequently, like faithful Abraham, we must be content to walk with God by faith and not by sight, like him hoping to the end for the promise, not expecting here to realize aught but the earnest of our inheritance, which we have in the present reward of the divine presence and approval.

====================

R1906 : page 288

THE LAW OF DEVELOPMENT.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."--1 Cor. 13:11.

SPIRITUAL law is as fixed in its principles and operations as is physical law. If it were not so the physical could not be so frequently used as it is for illustrations of spiritual things. Thus, for instance, in spiritual life, as revealed in the Scriptures, we have duplicated that principle so well known in physical law, of growth and development --first the blade, then the ear, and afterward the full corn in the ear; first the infant, then the boy, and afterward the full grown man; first the babe in Christ, then the growing child, the young man, and finally the full stature of a man in Christ. (Heb. 5:13,14; 1 John 2:12-14; Eph. 4:13-15.) In both cases there is also a marked similarity in the process of development. As in nature both plant and animal life are sustained by appropriate nourishment, food, light, heat, air, etc.,--thus strengthening them to perform the various functions of their being, so the spiritual new creatures in Christ must have and appropriate proper nourishment that they may continue to live and grow. There is this difference, however, to be observed between the physical and the spiritual life in the processes of development; viz., that the former matures quickly, while the latter is of slow growth--a plant to bloom in eternity.

As new creatures in Christ--babes in the family of God--we realize our adoption as sons only when we have renounced the vain pomp and glory of this world and turned fully to God, claiming no righteousness of our own, but humbly accepting the imputed righteousness of Christ. No one is even a babe in Christ who still cherishes iniquity in his heart, or who fails to recognize his need of the covering of Christ's righteousness. But having been converted,

R1906 : page 289

turned about, from sin to God and righteousness, having learned of Christ, having put off the old man (the carnal, sinful disposition) and put on the new man, which, after God, is created in righteousness and true holiness (Eph. 4:24), and having been renewed in the spirit (disposition) of our minds, we are reckoned sons of God, babes in Christ. And from that infantile standpoint, which has in it, undeveloped, all the elements of the man, the duty and privilege of such is to grow, to develop as new creatures in Christ. We are not to content ourselves with the lispings and prattlings of infancy, nor with the milk diet suitable to that age, but, making due use of these as stepping-stones, we should go on unto perfection.

It was in view of such considerations that the Apostle penned the words of our text. He himself had rapidly passed on from the early stages of Christian character to higher degrees of development, and yet he was not counting that he had attained the perfection which was the mark at which he was aiming. (Phil. 3:13,14.) He had, however, passed beyond both infancy and boyhood to the stature of a young man in Christ. Looking back over the pathway of his Christian experience, he recognized these different stages, and for our profiting recorded his thought, saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

This was true both of his natural life and his spiritual life--the reference being specially to the latter, of which the former was merely an illustration. By the illustration he would draw our attention to the fact that if we have been

R1907 : page 289

children of God for some time we should be able, on looking backward over our Christian experience, to trace a good degree of advancement toward the mark of perfection. While as mere babes in Christ our hearts must always be loyal to God and true to righteousness, our very inexperience causes us often to stumble: our knowledge of the right ways of the Lord is very imperfect, and our powers of discernment are very unskilled: we have much to learn both of revelation and experience. The child in Christ has its own childish understanding, thoughts and ways, and his brethren in Christ should not expect from him the wisdom of the sage. Nor should he himself presume to have such wisdom; for only through knowledge and the discipline of experience does wisdom come; and then, only when we have allowed them to work in us the peaceable fruits of righteousness.

For our growth and development in the Christian character God supplies all that is needful in the way of nourishment, and it is our part to make use of all the help he sends. By study and meditation upon his Word of truth, by prayer and communion with God, we partake more and more of his spirit, and are led into a closer acquaintance both with the Lord himself, and also with his works and ways. And by exercise of the strength thus gained in active service of the Lord, we are prepared to receive more and more of the fulness of his grace, and so to go on from grace to grace, and from one degree of advancement to another.

But notwithstanding these recognized principles of Christian growth and development, it is a lamentable fact that many who can point with exactness to the day and hour when first they gave their hearts to the Lord and received the holy spirit, the seal of their adoption, are compelled to realize, when they consider the matter at all, that, instead of advancing toward the stature of men in Christ, they have actually retrograded. Often such painfully look back to the blessedness of that first experience of the grace of God in their hearts, and say:

"Where is the blessedness I knew
 When first I sought the Lord?
Where is the soul-refreshing view
 Of Jesus and His Word?"

It is a thing of the past with them, and its joys have fled. Why is this? It is because they have failed to appropriate the means of grace which God has supplied, and because, instead of striving against the downward tendencies of the carnal nature, they have allowed those old dispositions to rise up and reassert themselves. In some cases a morbid desire for something new and strange has led away from the truth into the forbidden paths of human speculation--philosophy and science, so called--until the mind became bewildered and confused in the labyrinths of error--the snares of the wicked one. In other cases the measure of truth possessed has been held in unrighteousness. The tongue has been permitted to wag in the service of sin and uncleanness, manifesting unkindness, lack of Christian courtesy and forbearance, evil surmisings, self-exaltation, pride, boastfulness, vaunting, etc., etc. And these unholy indulgences have been excused and even cultivated; they have not been striven against nor repented of; hence the spiritual decline.

It is for these causes that the blessed sense of fellowship and communion with God, experienced when first the holy spirit set the seal of adoption upon the heart, has been lost by many. God cannot dwell in a heart so unfit for his presence. And no Christian can look back to the time of his first experience as a child of God and recall any such evil disposition at that time. Had his heart been in such a condition then, God would not have accepted him; and it is only as we strive against sin that we can continue to abide in his love and favor.

Who cannot look back to his first experience in the Christian life and remember how the love of God filled his heart and overflowed toward all his creatures, especially to them of the household of faith--a love that could bear well the beautiful description of 1 Cor. 13:4-7. "Charity [love] suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth;

R1907 : page 290

beareth all things, believeth all things, hopeth all things, endureth all things."

Realizing such to be the will of God, this was the attitude of heart which the seeker after God sought to attain. And such an attitude he was enabled to realize when the spirit of adoption sealed him as an accepted son of God. Yet God, who remembers that we are dust, that we are morally weak from the fall, knew with what difficulty we must endeavor to maintain this condition of heart and mind when assailed by temptations, and worn with the disappointments and trials of life. Nevertheless, he does look for the cultivation of these graces of character in us. He does, and has a right to, expect us to strive to live godly, and to war a good warfare against the world, the flesh and the devil. And, therefore, notwithstanding the facts of trials and temptations, the maturer growth of Christian character should find our first love deepened into a more steady, constant and enduring thing, not characterized, perhaps, with so much of the gush and fluster of youth, but rather with the mellow benedictions of a more nearly ripened character.

That the Church in this sifting and proving time will be individually tested as to character, as well as to faith, is certain. The prospective heirs of the Kingdom must, like their Lord, be tried and tested in every point; and it behooves everyone, therefore, to watch and pray, lest he enter into temptation, and diligently to cultivate such a character as will stand every test applied to it. But in the hour of testing let none mistake love of peace for love of righteousness. Let us see to it that the same mind dwells in us that is in Christ, our pattern. So shall we be children of God, beloved and owned of him.

====================

R1907 : page 290

DAVID AND JONATHAN.

--DEC. 15.--1 SAM. 20:32-42.--

Golden Text--"There is a friend that sticketh
closer than a brother."--Prov. 18:24.

TRUE friendship is a rare flower on our sin-cursed earth, and when it is found and proved it should be greatly prized. It is an element of the original likeness of God. True friendship can never exist in a heart where selfishness reigns; for the moment self-interest is crossed, the false and fickle friendship begins to decline or proves treacherous.

The friendship of David and Jonathan was evidently of the true kind; for it was proved on the part of both in the furnace of trial, and it held fast through years under circumstances of temptation which meaner souls could never have withstood. It was founded, not upon a mere fanciful whim on the part of either, but upon real moral worth in each; and those points of moral worth were the attractions and bonds of their friendship. Both were devout men of God, men of faith and of godly courage and heroism, and lovers of truth and righteousness; and it was the discovery of these elements of character in each other that knit their souls as one.

Jonathan, the eldest son of King Saul, was the natural heir to his throne, and doubtless would have succeeded his father had Saul not incurred the divine displeasure and so forfeited that privilege for his posterity and cut short his own career. (1 Sam. 13:13.) Jonathan was a devoted son to his father and a devoted and energetic servant to God and to his people. The deep attachment of father and son is manifest from several facts: Jonathan could undertake his dangerous expedition against the Philistines only by keeping his project a secret from his father. (1 Sam. 14:1.) The effect of Saul's strange vow was emphasized by his affection for his son. (1 Sam. 14:39-44.) That dearest object he declared he would sacrifice, if need be, in fulfilment of his vow. But the people rescued him, declaring the Lord to be on the side of Jonathan. There was very marked and intimate confidence between the father and son. (1 Sam. 20:2.) "Behold my father will do nothing, either great or small, but that he will show it me." And Jonathan had great influence with his father (1 Sam. 19:6), and was very active in cooperation with him in the defence of the Lord's people against their foes and oppressors.

Jonathan loved the Lord and his people, and had strong faith in the power of God on their behalf. Like David before Goliath, with faith in God he with his armour bearer approached the garrison of the Philistines, saying, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few."--1 Sam. 14:6.

In that beautiful friendship there was no spirit of rivalry, no jealousy, no vain glory, although Jonathan was the natural heir to the throne of Israel, and David had been anointed to take his place; though Jonathan was of the royal family and a man of some thirty odd years, while David was but a shepherd youth, probably about twenty-three years of age. Each in simplicity of heart accepted the Lord's appointments as wisest and best, and determined nobly to do his part toward the Lord and toward

R1908 : page 290

his people and toward each other. And so Jonathan, cooperating with his father in the duties of his office to Israel so long as the Lord sustained him in power, nobly used the privileges of his position for the protection and preservation of the one whom he knew to be appointed to reign in his stead.

And while Saul, filled with envy, malice, hatred and revenge against this one whom he regarded as his rival and the rival of his house, determined, and continually sought, to slay him, Jonathan, by every means in his power, protected and defended him, even at the risk of his own life. --1 Sam. 20:32,33.

When David first came to the house of Saul to minister to him, and Jonathan's soul was knit to that of David, "Then Jonathan and David made a covenant because he loved him as his own soul; and [in recognition of the fact that he was the Lord's anointed--the Lord's choice for the kingdom by and by] Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword and to his bow and to his girdle." Thus they covenanted faithful friendship to each other, being subject in all things to the will of God.

And when David was taking leave of Jonathan to fly for his life from the face of Saul, again they covenanted perpetual friendship. "And David arose out of his place

...and [approaching Jonathan] fell on his face to the ground, and bowed himself three times [in token of great respect for both the person and office of his friend]; and they kissed one another, and wept one with another until David exceeded." And Jonathan said, "Go in peace, and the Lord be with thee, as he hath been with my father. And [when thou comest into the kingdom] thou shalt not only while I live show me the kindness of the Lord, that I die not; but also thou shalt not cut off thy kindness from my house forever [as he foresaw David might be tempted to do when later the descendants of Jonathan might urge their claims to the throne]; no, not when the Lord hath cut off the enemies of David every one from the face of the earth....And Jonathan caused David to swear again, because he loved him; for he loved him as his own soul." --1 Sam. 20:13-17.

Only once again they met, a year or two later. It was under very similar circumstances, in the wilderness of Ziph. Saul was still hunting for his rival to slay him, and again Jonathan, learning of his situation, sought him out. "And Jonathan went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not; for the hand of Saul, my father, shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also my father knoweth. And [again] they two made a covenant before the Lord."--1 Sam. 23:16,17.

In this touching narrative there are valuable lessons which we cannot afford to overlook. (1) It shows that true and enduring friendship is possible, though it be of rare occurrence.

(2) It suggests that true and lasting friendship can exist only between noble and unselfish souls, whose wills are fully submitted to the will of God, and who are actuated by the fixed principles of truth and righteousness.

(3) It suggests that if such friendship existed under the dim light of the Jewish law, it ought to be of much more frequent occurrence under the light of the gospel. True, there may not always be just such circumstances to make it manifest, but there are many similar circumstances. There are always temptations to rivalry, to the ignoring of the will and appointments of God and the substituting of one's own will and way.

When tempted thus, let us call to mind the noble examples of Jonathan and Samuel--Jonathan strengthened the hand of David in God, and saying, "Fear not, ...thou shalt be king over Israel, and I shall be next unto thee;" and Samuel saying of Saul, his rival, "See ye him whom the Lord hath chosen, that there is none like him among all the people!" So let us "in honor prefer one another," and ever rejoice to see the Lord's will and the Lord's way prosper.

The friendship of David and Jonathan seems also to be suggestive of that beautiful accord which shall exist between the glorified Church and the earthly princes who shall be next to them in the Kingdom of God. There will not be a note of discord or rivalry or jealousy between them; for each will be delighted to fill his honored place in the wonderful plan of God, and will love the other as his own soul. Though the Gospel Church will receive the first place of favor offered in the Abrahamic covenant, and the ancient worthies will find themselves next in honor, they will rejoice to have it so, because divine wisdom and love have so planned it.

And as David remembered his covenant with Jonathan not to cut off his kindness from the house of Jonathan (2 Sam. 9:1-13), so the glorified Church will remember its covenant to bless the ancient worthies first, and then all the families of the earth who will then be under their jurisdiction. Their loving ministry through the law and prophecies and their noble examples of godly life and character, which have been so helpful to us, while Satan was hotly pursuing us ("as a roaring lion," 1 Pet. 5:8), as Saul pursued David, shall be held in "everlasting remembrance."

===================

R1908 : page 291

THE BIRTH OF CHRIST.

--DEC. 22.--Luke 2:8-20.--

Golden Text--"Behold, I bring you good tidings of great joy, which shall be to all people."--Luke 2:10.

FOR comments on this lesson see our issue of July 1, '94; and do not fail to note in the announcement of the golden text that the good tidings of great joy shall be to all people "in due time" (1 Tim. 2:4-6) and then

"Whosoever will, let him come and take the water of life freely."

R1908 : page 291

REVIEW--DECEMBER 29.

Golden Text--"Thy Kingdom come."--Matt. 6:10.

WHILE our Lord taught his disciples to go and preach "The Kingdom of heaven is at hand;" he also taught them, and the Church all through the age, to pray, "Thy Kingdom come." Both of these thoughts were true. The Kingdom in its incipient, embryo condition was then at hand--the Gospel Church in its formative, probationary state was about to be organized under the care of the twelve apostles, who in turn were supervised and inspired by the Lord. But the Kingdom was, and is, yet to come in glory and power.

"The sure word of prophecy" indicates that in 1878 it began to be established and that the process of establishment will be from that date to 1915, when the Kingdom in its glory of power and righteousness will have come. The true Church, whose names are "written in heaven," and which have not been blotted out because of unfaithfulness (Luke 10:20; Rev. 3:5) will then be exalted to reign with Christ. They shall be like him, and see him as he is, they shall reign with him a thousand years, and they shall judge the world in righteousness and bless all the families of the earth.--1 John 3:2; Rev. 20:6; Isa. 32:1; Gen. 28:14; Gal. 3:16,29.

This is the Kingdom to which the dying thief referred when he said, "Lord, remember me when thou comest into thy Kingdom;" to which Jesus referred when he said, "Fear not, little flock [the faithful Gospel Church]: it is your Father's good pleasure to give you the Kingdom;" and which in the parable of the young nobleman he represented himself as going away to receive, and to return again to receive his faithful people unto himself as "joint-heirs" of that Kingdom. (Luke 23:42; 12:32; 19:12; Rom. 8:17.) If we have the witness in ourselves that we are now accepted of God as members of the Kingdom in its present embryo condition, let us endeavor by faithfulness to make our calling and election sure to the Kingdom in its completeness and glory and power.

====================

VOL. XVII. JANUARY 1, 1896. No. 1.

CONTENTS.

Special Items.................................... 2
Views From the Tower............................. 3
The Earth Saw and Trembled........................ 5
Poem: Still Let Our Hallowed Altars
Burn....................................... 8
The One Thing Desirable........................... 8
Bible Study: The Forerunner of Christ............. 10
Bible Study: The Boy Jesus........................ 11
Bible Study: The Ministry of John the
Baptist.................................... 11
Bible Study: The Early Ministry of
Jesus...................................... 12

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church.--Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor; MRS. C. T. RUSSELL, Associate.

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

BY GIVING YOUR FULL ADDRESS at the head of each letter, you will save us much valuable time, and get your mail more promptly.

THANKS FOR PROMPTNESS.

IN compliance with our request in last issue we are hearing from large numbers of TOWER readers. Thanks! We now ask consideration of the fact that our mails are very large, as an explanation for delays in answering, and for the brevity of our replies.

We greatly appreciate and enjoy your letters, being always specially pleased with those which acquaint us with your spiritual welfare. Please accept the WATCH TOWER articles as our responses; for, indeed, many of the subjects treated are suggested by your questions and evident needs.

A MUSICAL NUMBER.

WE hope soon to issue a musical number of the TOWER. It will contain some strictly new pieces of vocal music, written specially for it, on the lines of our spiritual hopes and joys. You may expect it February 1.

===================

R1911 : page 3

VIEWS FROM THE TOWER.

PRAISE from thankful hearts, to the great Giver of all good, should be the uppermost sentiment with all the children of the great King at the dawn of the New Year 1896. Our praise should be for mercies past, and no less for the exceeding great and precious promises which stretch out before all who in deed and in truth are under the protection of the precious blood and consecrated fully to the will of God.

"Give me a thankful heart,
Like, Lord, to thine!"

As a miser counts over repeatedly the gold he loves, and thus comes to value it more highly, so the children of God should count and recount the Lord's favors, and study their benefits, that they may appreciate them the more. The fully consecrated will, in the light of God's Word, find cause for thankfulness in the very things which once they would have reckoned as adversities; for they have learned that all things work together for good to them that love God [supremely], to those called according to his purpose. He who has freely given us Christ, shall he not with and through him freely give us all things? (Rom. 8:32.) Therefore, those who have rightly accepted God's "unspeakable gift" find in him abundant cause for thankfulness and rejoicing. Having in him the promise, not only of the life that is to come, but also of the present life (1 Tim. 4:8), they sing:--

"Christ for sickness, Christ for health:
Christ for poverty or wealth:
Christ for joy, and Christ for sorrow;

Christ to-day and Christ to-morrow:
Christ my Savior, Christ my Friend:
Christ my Treasure without end."

After considering our personal blessings and privileges and rendering praise therefor, let us, as members of his Church, render thanks for divine favor upon his people and his work, and upon our united, though feeble, efforts in connection with it shown in the annual report in our last issue: also for the privilege of being co-workers together with God in the great plan of the ages;--for the privilege of sharing now the reproaches of them that reproached him, and thus filling up that which is behind of the afflictions of Christ (Col. 1:24); and for the glorious prospect that those who suffer with him for righteousness' sake shall reign with him, if faithful unto the end. Let us be thankful, too, that as the darkness settles down upon the world, "ye brethren are not in darkness;" and that, being enlightened, the very things which cause the hearts of the world to fail with fear, and for looking forward to those things coming upon the earth, are to us evidences that our deliverance draweth nigh; causing us to lift up our heads with hope, and our hearts with rejoicing.

The year, as it opens upon the Nominal Church, finds it flourishing as to numbers, influence and outward prosperity. "Rich, increased in goods, and having need of nothing," is its sentiment, as foretold by our Lord. (Rev. 3:14-19.) Never was there so much wealth invested in church buildings, equipments, choirs and minister's salaries. Never were the numbers of members so great, and never did they represent so much wealth. In addition, there is a general tendency toward union, federation, "confederacy," which is popularly considered an evidence of growth in grace. Never were there so many "young people" active in Christian work; and never so many "Boy's Brigades" learning the use of carnal weapons.

But inwardly what do we see?--We see (1) a few in every congregation who are perplexed,--who know not whether to think that the outward prosperity is genuine or artificial, who know not whether to condemn the majority

R1911 : page 4

for having lost the spirit and power of full consecration, or whether they should accept the verdict of the majority that they are "old fogy," and the old sermons, old hymns, and old reverence for God and his Word and consecration of heart and life merely old-time nonsense. They hunger and thirst after righteousness sometimes, and try to satisfy their longings by listening to sermons which know nothing of either the cross or the crown, being prepared for the unregenerate "tares" who have no appreciation of those things.

Amongst her learned men in seminaries and pulpits the doctrine of Evolution has supplanted the Bible doctrine of the fall, the ransom and coming restitution. And her great men, with very few exceptions, vie with each other in destroying the faith which once they preached,--

in discrediting the inspiration and truthfulness of the Bible, under the name of "higher criticism." This flood of infidelity has not yet reached the masses: when it does Psalm 91:7 will have its fulfilment;--thousands will fall from the faith now held by them credulously, but not understood, into mere social moralism, denying the fall and consequently the redemption from its condemnation, and all necessity for an imputed righteousness of Christ. This is the position of the leaders now, and both reason and Scripture indicate that "many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." The few years ahead are important ones, and demand the energy of all who are awake to the truth, to extend the helping hand before the falling away becomes general.

The outlook amongst the nations is unrest--"fear of those things coming upon the earth." Never were they so well prepared for strife, yet never did they so much dread it, and with good cause.

The Far Eastern question, in which all the great nations of the world are interested, as well as China, Japan and Russia, is still unsettled; it is merely eclipsed for the time by the Turkish or Eastern-European question. Turkey has long been known as "the sick man" amongst the nations; and the Great Powers of Europe, all anxious to get hold of his possessions, fear each other. Constantinople has one of the choicest harbors of the world, and, in the hands of progressive people, would be of inestimable importance. It is coveted by Russia, which is practically an inland country, her Baltic and Arctic sea ports being ice-locked for a considerable portion of the year.

The nations of Europe fear any increase of Russian power or influence, as likely to overshadow their own; and hence have aided Turkey to resist her powerful and acquisitive neighbor, Russia. It was for this reason that the Crimean war was fought, and, for Russia's limitation, one of the terms of that peace stipulates that no foreign warships may pass through the Dardanelles without permission from the Turkish government, Russia's ships being the only foreign

R1912 : page 4

warships that would probably desire to pass. Hence Turkey is called "the buffer kingdom." The "sick-man's" government, always execrable, has since become still worse, and Russian intrigue has fostered rebellions. But these seceding provinces were not allowed to fall into Russia's hands, nor into Austria's. The great powers met and decided to organize a line of petty princedoms between Turkey on the one side and Austria and Russia on the other. These are Roumania, Bulgaria, Servia and Montenegro.

The recent massacres of tens of thousands of Armenian Christians (Catholics, slightly different from the Roman and Greek Catholics) in the Sultan's dominions is probably due either to the breaking down of the thoroughly corrupt government, or else to conspirators in power, who hope to secure the overthrow of the present government by "the powers," and thus to gain some personal advantages. The Sultan, once very tractable to the wishes of Great Britain, believing her a friend, is now distrustful, and fears that, as she has taken and held Egypt, she may intend now to grasp Syria and Palestine.

The English people clamor for interference for the protection of life and order, and do not in general realize the importance of Turkey as a "buffer;" and their rulers fear to mention it lest it should stir up Russian pride and precipitate an undesirable conflict. Russia stands waiting, as for a rich morsel, but preferring to get it at a cheaper price than war. The situation is greatly strained every way. If it results in war, the Turks will make a stern resistance, and after their fall, Russia, with her army already on the spot, will be unwilling to let go, especially as she now has the French navy for an ally on the sea. This would be likely to involve all Europe, and perhaps Japan, in a war such as was not since there was a nation.

But while the outlook is threatening, and many consider it sure that such a general European war will break out during this year, we do not share their fear. Turkey may be still further dismembered, or even entirely cut up, but the general European war will certainly not come for several years yet; not for ten years, we feel quite confident. If it be asked upon what evidence we reckon, we answer, (1) Upon the divine prediction of Rev. 7:1-3, that the "Four angels" (agents) must hold back that great storm until the truth shall first prepare or "seal the servants of God in their foreheads [intellectually]." (2) Upon the fact that the Scriptures clearly teach that first the union or federation of Protestants shall take place, and enable them to act conjointly with Papacy in support of "the kings of the earth and their armies," before the great overthrow of all government will take place. Whenever the general European war occurs, we may feel tolerably sure that its outcome will be world-wide anarchy, accompanied eventually by all the horrors of the French Revolution--worse by far than those perpetrated recently in Turkey. Of that time the prophet declares every man's hand shall be against his neighbor; and our Lord says that unless those days should be shortened (by the setting up of the elect in the kingdom) there would be no flesh saved.--Zech. 8:10; Matt. 24:22.

We have gone into this matter at some length, because "Adventists" are industriously teaching that when Turkey falls the Lord's second advent and the burning up

R1912 : page 5

of the world will immediately follow. This has long been their mistaken theory, often disappointed. They fail to see that our Lord is a spirit being, whose second advent, glory and power, will be spiritual, not fleshly; that his Millennial parousia--presence--will be invisible to men; and that his kingdom will be the invisible power that shall use the nations to overthrow one another, and thus prepare men for the reign of the Prince of Peace.--See MILLENNIAL

DAWN, VOL. II., page 103.

Much more dangerous looking, to our view, is the threatened rupture between Great Britain and the United States. Related by ties of blood and history and language and religious sentiment, a war between these countries would be a specially sad picture. Yet the consanguinity of the two nations in some respects increases the danger; for both are courageous, both boastful and proud, both full of resources, and both confident of ability to teach the other "a needed lesson;" and neither is willing to give an inch, nor to acknowledge an error. Yes, we must admit, there is great danger of a war, which would be a disgrace to the two nations which, more than any others, should be able to settle disputes justly and amicably. Nevertheless, we do not expect war. We have great confidence that the British government will find a way to arbitrate its dispute with little Venezuela. Such a course would be very much to their credit every way. Yet thoughtless public opinion, with "brag and bluster," may force Lord Salisbury to say and do things very contrary to his own judgment. It is safe to assume that the United States Government dare not, and will not, retreat from the essentials of its present position.

* * *

Matters get wonderfully mixed up sometimes. For instance, it was the peaceable, order-loving Christian people who insisted that British diplomats and, if necessary, gunboats should exact of China reparation for the murder of Christian missionaries, and who secured the execution of seventeen Chinese rioters. It is the same class of peace-loving people who are now urging Lord Salisbury to begin a war at once upon Turkey--in defense of the poor Armenians. Even the most ardent peace advocates must admit that, in Turkey's case, everything possible seems to have been done to avoid war; and that it is merely a question of time until the Turks will utterly exterminate the Armenians, if "the powers that be" do not interfere with physical force. The perplexing questions are: would it be more righteous and honorable to go to war or to permit such atrocities?

What should be the attitude of God's fully consecrated saints upon this subject? Should we favor war and bloodshed in a good cause, or a peace that would leave fellow creatures exposed to such atrocities? What would our Lord do or say on this question?

We believe that he would repeat his former words,--"They that take to the sword shall perish by the sword." "Do good to them that hate you and persecute you." "If ye suffer for well doing, happy are ye; for the spirit of glory and of God resteth on you." "My kingdom is not of this world, else would my servants fight." These instructions, however, are not for the world individually or nationally, but for the saints who would walk in their Lord's footsteps. Of these our Lord said, "Ye are not of this world; for I have chosen you out of the world and ordained you, that you should go and bring forth fruit."

The governments of the earth, although largely dominated by Satan, "the prince of this world," and although in no sense kingdoms of God, nevertheless have a lease of power from the Almighty, which carries with it a certain responsibility;* they are to be "ministers of justice" fully authorized to "bear the sword" and use it, as the Apostle Paul points out. (Rom. 13:1-4.) So, then, let the nations do their part, and let God's consecrated "little flock" remember their Master's words, "Ye are not of this world, even as I am not of this world," and abstain from the use of carnal weapons, and from counseling others to use them, and instead be "fervent in spirit serving the Lord," and using the sword of the spirit, the Word of God. The "saints" thus appear to the world unpatriotic; but this is unavoidable. We have become aliens so far as all present earthly governments are concerned; we are citizens of the heavenly kingdom, and hence "strangers and pilgrims" here. Filled with the spirit of the Captain of our salvation, we cannot be otherwise than opposed to the destruction of human lives, our desire on the contrary being to save them. If compelled by the government to enter the army, we should "go" (Matt. 5:41), but probably could get into the hospital service.

The fact not generally recognized is, that the Scriptures lay down a particular rule for the saints--the law of Love to God and man--while the world is left to its own expediency. The Church alone is on trial: the world is merely gaining an experience, whose failures will prepare the worthy to appreciate the Millennial reign of righteousness, under the law of Love.

---

*See MILLENNIAL DAWN, VOL. I., p. 259; VOL. II., p.73.

===================

R1913 : page 5

THE EARTH SAW AND TREMBLED.

"His lightnings enlightened the world: the earth saw, and trembled." "Beware lest you should reject him who now speaks; for if those did not escape who rejected him who admonished them on earth [Moses--Heb. 10:28], much less shall we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth [Exod. 19:16-18]; but now it has been announced, saying, 'Yet once for all I will shake not only the earth, but the heaven also.' Now this word, 'Yet once for all' denotes the removal of the things shaken, as of things made, so that those things which cannot be shaken may remain."--Psa. 97:4; Heb. 12:25-27.

THE Psalmist prophetically taking a standpoint of observation future from his day declared, "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." As has been shown,* this began to be true in 1878, when our returned Lord Jesus took unto himself his great power. Yet not until 1915, when his kingdom will be fully set up and established in the earth, will his glorious reign be fully manifested and recognized. But that the prophet is referring specially to the present time, since 1878 and down to 1915, is clear from his succeeding statement--"Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies."

---

*See MILLENNIAL DAWN, VOL. III., Chap. ix.

R1913 : page 6

How true it is that the storm clouds are all about this day of his kingly presence! and the darkness of gloom and perplexity and trouble deepens on every side. If we inquire, Why is this day of his presence such a time of trouble and perplexity and distress of nations? the answer is, Because righteousness and judgment are the habitation of his throne, and he is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet, to the intent that ere long the equitable principles of his government may be established in all the earth. And not only will all unrighteousness be made manifest, but "a fire goeth before him and burneth up his enemies." All the opposers of his righteous course will be the sufferers: they shall be cut off, destroyed, burned up, with the fire of his jealousy.--Zeph. 3:8.

This work of judgment and consequent time of trouble being a necessary preparation for the glorious reign of righteousness that shall immediately succeed it, and all being wisely directed by the high and holy One who is too wise to err and too good to be unkind, the Prophet bids us discern in it all the abundant cause for rejoicing and gladness. Indeed, there is cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell them so if they will hear. But whether they will hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal its instruction upon the hearts of men, then the blessed testimony will be as healing balm, and they will see that he that smote them in his wrath, and scourged them in his hot displeasure, is also merciful and gracious, and unwilling that they should perish, but anxious rather that they should turn unto him and live.

It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's Kingdom, that the statement of the prophet is verified--"His lightnings enlightened the world: the earth saw, and trembled." How apt is the figure! Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day come to men the remarkable glimpses of the great principles of truth and righteousness in contrast with which the world's present disorder is so manifest. A flash of lightning from the obscured throne discloses here one error and there another and another; and by and by the whole world will be aroused. Already it is largely so, and the whole world trembles for fear, not knowing what the outcome will be.

It is remarkable, too, that the lightning flashes are continually calling attention to the Word of God--to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness. It is leading men to reason of righteousness (if not to practice it) and of coming judgments when they hope and believe that in some way present wrongs will be righted. By the sudden and now increasingly frequent flashes of light which issue from the very storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are ever and anon being illuminated and brought to the front for the consideration of all men. They are discussed in the daily press, in our popular periodicals, in labor and trades unions, on the streets, in stores and factories and counting rooms, in the market places, at public gatherings; even the heathen nations are discussing them and contrasting the daily life of professed Christians and Christian nations with the character and teachings of the great founder of Christianity, extolling the latter and ridiculing the former.

Thus his lightnings are enlightening the world, and as a result there is great commotion everywhere manifest: there is dissatisfaction, unrest, and the whole current of popular thought is set in a revolutionary direction. The lightning flashes are revealing the corruption that is in the world, and showing men that they are living far below the dignity of manhood; but how to right things they are not able to see; and the conflicting ideas and voices and theories and threats reveal the facts the prophets foretold--"The nations are angry"; and the whole earth trembles from the din of a wordy conflict which they realize must sooner or later come to blows. "The earth saw, and trembled."

But while the whole earth trembles for fear and for looking after those things that are coming on the earth, what is the attitude and condition of the Lord's consecrated and faithful people? Are they, too, in fear? and when the judgments of the Lord fall heavily upon the wayward and disobedient, so that the whole earth reels to and fro and staggers like a drunken man (Isa. 24:20), are they in dismay and distress? Ah, no; for it is written--"Zion heard and was glad; and the daughters of Judah rejoiced, because of thy judgments, O Lord;" and Psalms 91 and 46 show why they rejoice while others weep. It is because they dwell in the secret place of the Most High (represented by the holy place in the typical tabernacle), and abide under the shadow of the Almighty (as the typical tabernacle was covered by the cloud, which symbolized the Lord's presence and protection). "The secret counsel of the Lord is for them that fear him, and his covenant [is] to make it known to them."--Psa. 25:14.

These dwellers in the secret place of the Most High are therefore provided in these perilous times with a clear knowledge of the divine plan, which enables them to see both the necessity for the present method of divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this day of the Lord they hear the commanding voice of the Lord of armies, and their hearts rejoice because they have full confidence in his ability to bring order out of all the confusion. They realize that in the judgments of this day it is the Lord that speaketh from

heaven--from the high place of authority and control; and therefore they rejoice and give thanks at the remembrance of his holiness--of his justice, wisdom and love, which insure his doing all things well.

But the Psalmist intimates that while the world at large would be in ignorance of the import of present events, and therefore in fear and dread; and while the saints, with clear knowledge, will be rejoicing because of the Lord's judgments and their foreseen outcome; some, all heedless of both the world's distress and of the voice which speaketh from heaven, will still boast themselves of idols. He says, "Confounded be all they that serve graven images; that boast themselves of idols."--Psa. 97:7.

These words call to mind the warning of the Apostle Paul, above quoted--"See that ye refuse not him that [now] speaketh," etc. The Apostle addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when it speaks in wrath and judgment. But, alas! there are some who heed not the warning, and who, although they recognize the voice of the Lord, do refuse longer to obey it and be led by it; and they turn away from him that speaketh from heaven, to the idols which their wayward hearts have set up in his stead. These "graven images" are indeed the work of their own hands--they are the human philosophies and science, falsely so called, of this evil day; and those who reject the testimony of him that speaketh from heaven, having once heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed; and the wilful sinner, once enlightened and blessed with the hallowed influences of the holy spirit and the truth, and who then turns away from all these, the Apostle declares shall not escape the reward of his deeds. "For," he says, "if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from [after once recognizing] him that speaketh from heaven."

The former reference, as shown by the preceding verses (Heb. 12:18-21), was to the ceremonies which accompanied the establishment of the law covenant, with Israel, in the hands of Moses, the mediator of that covenant. (Exod. 19.)

R1914 : page 7

So solemn and impressive was the occasion that even "Moses said, I exceedingly fear and quake." First, through Moses, the people entered into a sacred covenant to obey the Lord, saying, "All that the Lord hath spoken we will do." And the Lord covenanted with them, saying, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people;...And ye shall be a Kingdom of priests and a holy nation."--Exod. 19:5-8.

Then followed the giving of the law and the accompanying solemnities which established the covenant in the hands of Moses as the divinely appointed mediator--"And the Lord said unto Moses. Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee and believe thee forever." (Verse 9.) Then followed the demonstrations of the divine presence in the cloud-covered mountain, from which proceeded thunders and lightnings and the sound of a trumpet--"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice....And the Lord called Moses up to the top of the mount, and Moses went up." (Verses 18-20.) And the people were charged not even to touch the mount on penalty of instant death.--Verses 12,13,21-25.

These solemn ceremonies prefigured the still more impressive circumstances which accompany the establishment of the "new covenant" in the hands of the mediator greater than Moses--our Lord Jesus Christ. The mountain (kingdom) of the Lord's house is now being established above the tops of all the mountains (kingdoms) of the earth, and exalted above the hills. (Isa. 2:2.) Clouds and darkness (trouble and perplexity and distress of nations) are round about it (Psa. 97:2); and the thunderings and lightnings are making all the earth to tremble as did Israel at Sinai. And now (since 1878) "God hath set his King upon his holy hill of Zion." (Psa. 2:6.) Wherefore, says the Apostle, "See that ye refuse not him that speaketh." For if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the Mediator greater than Moses, who now bids all beware of the presumptuous sin of disregarding the remarkable circumstances which now accompany the establishment of the new covenant through Christ, its mediator?

We see the gathering, darkening clouds of trouble; we hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof"--from the east to the west (Psa. 50:1); we see the lightning flashes of truth and righteousness, and how the whole earth trembles with fear and for looking after those things that are coming; and the foretold events of this harvest time speak in trumpet tones. How shall we regard these things? Shall it be with thoughtful and reverent fear, lest, the promise being left us of entering into the rest and glory of his Kingdom, any of us should seem to come short of it (Heb. 4:1), and with great carefulness to make our calling and election sure? or shall it be with that presumptuous irreverence which disregards all these manifestations of divine power and glory, and, turning away from him that thus speaketh from heaven, sets up some idol of a wayward heart? Let us beware of any condition of heart that would lead to such a course.

R1914 : page 8

As in the type, so here, the establishment of the new covenant is accompanied with the shaking of the earth (society) and the mountains (kingdoms); and not only so, but Paul says the heavens also (the ecclesiastical powers) shall be shaken.

What is the object of all this shaking? It is the removal of the things shaken, and the establishment of a kingdom which cannot be moved. In this eventful period everything that can be shaken will be shaken; for only the unshakable principles of truth and righteousness can endure and be worthy of a place in the Kingdom of God. And every one called to share in that Kingdom must be a lover of and follower after righteousness and truth. All others will be shaken out of the company called to share the honors of the Kingdom. The many snares and delusions of this evil day are accomplishing this very work: they are shaking out all the unstable as well as the false and faithless ones; and in the end only the true will remain.

Seeing then that all these present things shall so shortly be dissolved, what manner of persons ought we to be in all holy conversation and godliness? "Be diligent that ye may be found of him in peace."--2 Pet. 3:11,14.

===================

R1914 : page 8

STILL LET OUR HALLOWED ALTARS BURN.

THE following lines were prepared by Dr. Oliver Wendell Holmes (now deceased) and read at the twenty-fifth anniversary of the organization of the Young Men's Christian Association, in Boston. They voice well our sentiments for the New Year 1896 for all of God's children awakening from the errors of the "dark ages." As errors are discovered and discarded, may the truths, old as well as new, become all the more precious to us all.

"Our Father, while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame.

"Not by the lightning gleams of wrath
Our souls thy face shall see,
The star of love must light the path
That leads to heaven and thee.

"Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,--

"The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words for pardon blend
With cries of raging foes.

"If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

"Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do."

===================

R1914 : page 8

THE ONE THING DESIRABLE.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?...One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple."--Psa. 27:1,4.

THE inspired Psalmist in loftiest strains of devotion and fervor puts into the hearts and minds of God's consecrated people sentiments of faith and trust and love and adoration to God, who is worthy of all praise. While many of these sentiments were based upon his own checkered experience, they were uttered under divine inspiration for the instruction and edification specially of the true spiritual Israel of God.

Thus the Lord himself would indicate to us the sentiments of fervent devotion to him that should fill our hearts; and in this view of the matter we see how closely he would draw us to himself in love and faith and childlike confidence. While reason and common sense have their rightful place and are indispensable to a religious life, the soul that never mounts upon the wings of holy and fervent emotion, that is never stirred to its depths by a sense of the divine goodness and beneficence, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his heavenly Father the perfection of every grace, the crowning glory of all excellence, and who lives in close communion and fellowship with him and has the constant witness in himself of his love and approval.

Ah, those were no empty words of our blessed Lord Jesus when he said,--"The Father himself loveth you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 16:27; 14:23.) It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude and praise fill to the brim our cup of joy; and with holy ecstasy we sing, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

How full of the melody of fervent emotion, of grateful

R1914 : page 9

praise, and of loving confidence are the inspired psalms! They bid our hearts rejoice and our tongues be glad, and they

R1915 : page 9

show us how, by meditating on his word and obeying his precepts, to "Rejoice in the Lord always, and in everything give thanks."

It was in view of the Lord's providences and of his many deliverances from the power of his enemies, and of the uniform kindness and mercy of God as he meditated upon them, that David exclaimed, "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?" This consolation, variously expressed throughout the Scriptures, comes with all its blessed potency in our times of greatest need: the more desperate and determined the foes we encounter and the more fierce the conflict with the powers of darkness, the more glorious is the deliverance and the clearer are the manifestations of divine grace. And, as a consequence, faith takes deeper root, and, with renewed confidence and assurance, lays hold upon all the precious promises of God; and love and gratitude well up from hearts refreshed with an increased sense of the divine favor and blessing.

So it was with David; and so it is with God's faithful people who lead a life of prayer and faith and close fellowship with God. Such fellowship with God in adversity and in prosperity naturally tends more and more to center the heart's affections and desires in God, until the one thing supremely desired and sought after is that expressed by the Psalmist--to continually dwell in the house of the Lord, to behold the beauty of the Lord and to inquire in his temple.

To dwell continually in the house of the Lord signifies to be continually counted worthy and to be recognized of God as a member of his Church, "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) These, who hold fast their faith, and by faith overcome the allurements and temptations of the world, dying daily unto its spirit, hopes and ambitions, and living more and more unto God--these shall indeed dwell in the house of the Lord, in his holy, spiritual temple, his Church, forever. Now they dwell in the holy place of consecration and adoption; and the Lord says, "I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels;" and by and by he will present them to himself "a glorious Church, without spot or wrinkle or any such thing, and worthy, as kings and priests unto God, to pass beyond the vail into the Most Holy--into the glorious spiritual condition and into the immediate presence of God.

"To behold the beauty of the Lord" is to behold the beauty of holiness, to have this image of his glory ever before the mind's eye as our inspiration, our light, our guide, our pattern and our chief joy. Here indeed is the Christian's secret of a happy life--happy in the midst of whatever may come to him of affliction or pain or loss or perplexity or whatever experiences come through the checkered scenes of this present life. To behold the beauty of the Lord really is only possible to those who dwell in his house; for only to such does he reveal himself "the fairest among ten thousand and the one altogether lovely." Such only know how to appreciate the beauty of his holiness; such only can delight themselves in the Lord and in the continual meditation of his law, and in conforming their lives to it.

"To inquire in his temple" signifies that those who are truly of the Lord's house are inquirers, students of his holy law and testimony, and that their delight is in so doing. The language of their hearts is, "Oh, how love I thy law; it is my meditation all the day." "I have meat to eat that ye [who are of the world] know not of;" for "It is my delight to do thy will, O God."

This one desire is the sum and substance of the Christian's ambition as more and more he becomes dead to the world and alive toward God. Let us more and more seek after it and conform to it; for in so doing Christian courage, boldness, fortitude and zeal will be greatly multiplied. These all are not only born of faith, but they increase and grow strong by a living faith developed and strengthened by the lessons of experience.

Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties, and in the midst of the wildest storms and most threatening dangers, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

The Apostle Paul surely caught this blessed inspiration when he said, "Rejoice in the Lord alway; and again I say rejoice....Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Mark how all through the Word of God we are taught, not only to be sober, vigilant, diligent, thoughtful, prayerful, and always abounding in the work of the Lord through whatsoever it may bring of toil or care or reproach or persecution, but in the midst of any or all of these experiences we are taught to be happy and to be filled with the inspiration of a holy joy. And not only are we counselled to be joyous, but the manner of life which naturally produces this joy is pointed out to us. When we come into the Lord's family we enter a new and holy atmosphere which those only can realize and appreciate who have the one desire above referred to paramount to every other, viz.,--to be counted worthy to abide continually in the house of the Lord.

"Do not count, when day is o'er, daily loss from life's rich store;
But the gains, however small, count them daily one and all:
Every sweet and gracious word, every pleasant truth you've heard;
Every tender glance and tone, every kindly deed you've known:
Let all evil things go by; still with brave endeavor, try simple joys
  to multiply.
Thus you'll learn, how large a sum will with faithful reckoning come."

====================

R1915 : page 10

THE FORERUNNER OF CHRIST.

--JAN. 5.--Luke 1:5-17.--

Golden Text--"And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."--Luke 1:76.

IN considering this familiar narrative we are reminded of the Lord's great care in preparing his chosen instruments for the various parts of his great work. Abraham's life was a long discipline of faith and patience; for he was to be the father of the faithful, a type of the fatherhood of God, and a worthy example to all his children, both those under the Law and those under the new covenant of grace.--Rom. 4:11-17.

Moses was specially prepared to be a leader, lawgiver and judge to Israel. Born under the humiliating conditions of bondage and the imperial sentence of death, he was providentially protected, preserved and adopted into the royal family, where he received a measure of that education necessary for his future service; and after that he had forty years more in the retirement of domestic life, which, under the operations of divine grace, hardened his virtues and mellowed the ardor of his temperament. Thus God gave to Israel a trained and experienced character as a leader. Similarly, suitable preparation for the positions they were to occupy or the work they were to do is very noticeable in other cases, both of Bible record and of subsequent history. Mark the case of Samuel, a child of prayer, devoted to the Lord from his infancy, and trained in the service of the Lord under the care of Eli; and of Paul, called from his infancy, instructed in the law, and zealous toward God even while ignorantly persecuting the saints, verily thinking he did God service.

John the Baptist was another illustration. The preparations in this, as in most of these cases, began before he was born, in the hearts of his parents,--"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Verse 6) Consider also subsequent reformers known to all through the pages of history, and mark the providential leadings in their preparation for their work long before they could have any knowledge of the work that was before them. Consider also how the Lord has been preparing the Gospel Church for its Millennial work; and how he prepared the ancient worthies for their Millennial work in the earthly phase of the coming Kingdom; and so on through all the list of his "chosen vessels." The "chosen vessel" is always a prepared vessel for the service intended; and that the preparation is of God, and not of himself, is manifest from the fact that in every case it began long before the chosen one knew of the ends to be accomplished or the significance of the providential circumstances or the measures of discipline.

The principal preparation which God requires for every part of his honorable service is holiness of heart--devotedness to God and to his righteousness and truth, and abhorrence of all that is unholy, unclean. "Be ye clean that bear the vessels of the Lord." There are, however, some parts of the Lord's service which reflect no honor upon those engaged in it, though they do reflect honor upon the wisdom and power of God who is able to make even the wrath of his enemies to praise him, by his power to out-general and overrule their evil for good to his cause. For instance, Satan, and every other evil worker, whose evil devices are, by divine power, overruled for good of God, unwittingly serve some of the purposes of God--sometimes

R1916 : page 10

for the discipline of the children of God and sometimes for the revolutionizing of affairs in the world.

The prenatal influences upon John the Baptist were such that, from his birth, his heart was inclined toward God and holiness (verse 15); and the training and discipline of his life were such that at maturity he was ready for the work of introducing to Israel the long-promised Messiah. Of him it was foretold, "He shall be great in the sight of the Lord." Yes, he was a great man, a great preacher and a great prophet. Jesus said he was the greatest of all the prophets. (Matt. 11:11.) But he was not great in the eyes of men. He was never a guest at the palace of Herod, but he was a prisoner in his prisons. He was not an esteemed orator in the Jewish synagogues, but he was "a voice crying in the wilderness." He was not arrayed in purple and fine linen, nor did he fare sumptuously every day, but his raiment was of camel's hair and a leathern girdle, and his meat was locusts and wild honey. And though, for a time, the multitudes were attracted by his preaching, he was soon abandoned by the people, imprisoned by the king, and finally beheaded in prison.

And yet John was truly a great man; for he was "great in the sight of the Lord." He was great in the sense that he that ruleth his own spirit according to the principles and precepts of the divine Word is greater than he that taketh a city. (Prov. 16:32.) All the natural aspirations and human ambitions were made subservient to his one mission of introducing his cousin, Jesus of Nazareth, a man of humble birth and circumstances, as the Messiah, to whom he knew the gathering of the people would be after he had accomplished his mission of introducing him. (Gen. 49:10.) But John was pleased to have it so, and declared that in performing this service for his cousin according to the flesh, and thus accomplishing his part in the divine purpose and prophecy, his joy was fulfilled. (John 3:29.) And, by the eye of faith discerning in the humble Nazarene the Son of God, he said to the people, "One mightier than I cometh, the latchet of whose shoe I am not worthy to unloose." "Behold the Lamb of God, which taketh away the sin of the world!" "He must increase, but I must decrease."--Luke 3:16; John 1:29; 3:30.

It was this meekness, this complete self-abnegation and singleness of purpose to accomplish the righteous will of God, that constituted the moral greatness of John. And because he was in that attitude of heart where the Lord could use him he was privileged to be the greatest, the most highly honored, of all the prophets, in that he was chosen to introduce, to Israel and the world, the Anointed Son of God, the Redeemer and future King of the whole earth. Thus he became a great man, a great preacher of righteousness and truth, the greatest of all the prophets, and one of the heirs of the earthly phase of the Kingdom of God.

What a profitable lesson is in this for all who would seek true greatness--to be "great in the sight of the Lord." It calls to mind that wise admonition of the Apostle, "Humble yourselves under the mighty hand of God that he may exalt you in due time." (1 Pet. 5:6.) The way of the cross, the way of humiliation and self-abasement, is the way to the crown, to that true honor that cometh from God only. Where now is the honor of the great ones of earth who have passed away--the Caesars, the Herods, the Alexanders and Napoleons; the Jewish scribes and Pharisees

R1916 : page 11

and doctors of the law and Rabbis? and where all the reverend Popes and Cardinals and Bishops and Priests of the great Apostasy who proudly flourished in their day? They have all come to naught, and in the Millennial judgment they will come forth to shame and confusion of face, stripped of all their honors. But those truly great ones--"great in the sight of the Lord"--are reserved unto honor and glory and power at the appearing and Kingdom of Jesus Christ.

Let the lesson come home to each of our hearts,--"He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Patiently submit to the humbling now, and hopefully and joyfully wait for the glory to be revealed by and by in all the faithful. This is not the time nor place for rewards, but for discipline and service, for the development of character, for making ready for the future exaltation, that we may appear without spot or wrinkle or any such thing, joint heirs of our Redeemer.

For an exposition of verses 16 and 17 see MILLENNIAL DAWN VOL. II., chapter viii.

===================

R1916 : page 11

THE BOY JESUS.

--JAN. 12.--Luke 2:40-52.--

Golden Text--"Jesus increased in wisdom and stature, and in favor with God and man."--Luke 2:52.

THIS brief narrative gives us a single glimpse at the youth of our Lord; but it reveals all that is important for us to know concerning him before he arrived at maturity. It shows us the wonderful prodigy of wisdom and grace, so developed at twelve years of age as to be able to cope with the reasoning powers and the learning of men far advanced in years, in so much that he astonished them with his understanding and answers.

We observe also that his superior ability did not puff him up nor cause him to forget the respect and deference due to the advanced years and position of the Doctors and teachers. He was meek and lowly of heart, both as a boy and as a man. He was anxious also to learn of them from the law and the prophets. He did not miraculously know all that was in them; but he "grew in wisdom." He acquired knowledge, but with that ease, rapidity and retentiveness with which only a perfect mind can grasp and hold it.

His tarrying in the temple to receive the instructions of his Father's Word evidently was not in wilful disregard for his parents; but rather, was an evidence of his zeal to do his Father's will, which motive, in his childish simplicity, he seemed to think his mother and Joseph would fully realize and approve. This is apparent from his question,--"Why did you seek me? Did you not know that I must be in the courts of my Father?" No, they did not know. They could not understand the wonderful child. Bearing in mind subsequent expressions of more mature years which showed that his memory extended back to his previous existence with the Father before the world was, we have no reason to doubt that at the age of twelve his memory was active, and that he then knew what in after years he affirmed, saying,--"Before Abraham was, I am." "What and if ye shall see me ascend up where I was before?" "Father, glorify me with thine own self, with the glory which I had with thee before the world was," etc.--John 8:58; 6:62; 17:5.

But his mother and Joseph understood him not. How could they? Mary silently pondered these things in her heart; but how could she understand this mystery of God? Jesus, seeing that he was not understood and remembering his duty of submission to parents, was subject to their wishes, and returned with them to Nazareth. "And Jesus increased in wisdom and stature and in favor with God and man." In the retirement of his early life of preparation for his public ministry and great sacrifice, his virtues commanded the admiration of all who knew him. Praise God for this testimony of the human perfection of his dear Son!

===================

THE MINISTRY OF JOHN THE BAPTIST.

--JAN. 19.--Luke 3:15-22.--

Golden Text--"Behold the Lamb of God, which taketh away the sin of the world."--John 1:29.

SEVERAL points in this familiar narrative are worthy of special notice,--(1) The deep and wide influence of John's preaching. The prepared instruments of the Lord are powerful in his hand. The whole nation was aroused, the multitudes were baptized with the baptism of repentance (Mark 1:4,5), and the expectation of the immediate advent of the Messiah was everywhere manifest.

(2) The humility and sincerity of John, which was not changed in the least by the popular favor, is seen in his denial of the suggestion that he might be the Messiah. Had he made the claim, how readily would the people have accepted it! But this prepared vessel of the Lord was so established in righteousness as to be superior to any such temptation.

(3) In disclaiming this honor for himself John compared his own work and the work of the coming Messiah and showed them the difference. Referring to himself he claimed great inferiority. And his own work he described as only a preparatory work,--"I indeed baptize you with water, but...he shall baptize you with the holy spirit and with fire." It is very manifest that all of the multitudes who were baptized with water were not baptized with the holy spirit. The baptism of the holy spirit came at Pentecost after the Lord was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later--in the end of the Jewish harvest (A.D. 70) when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble. Verse 17 is in reference to the great separating work of the Jewish

R1917 : page 11

harvest and the gathering of the worthy remnant into the garner of the Gospel age, and the fiery judgments upon the unworthy chaff.

(4) In the baptism of Jesus we see that the ordinance received a new significance. His baptism was not unto repentance; for he had no sins to repent of. "He was holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) With the accustomed view of baptism, John declined to baptize Jesus in whom there was no sin, nevertheless, though he could not understand why he should desire it, John complied with his request--"Suffer it to be so now; for thus it becometh us to fulfil all righteousness."--Matt. 3:15.

The righteousness of God's law which could by no means clear the guilty (Exod. 34:7) without a satisfaction of the claims of justice by the sacrifice of a life for a life (Exod. 21:23; Lev. 24:17-21; Deut. 19:21), he was about to fulfil by the sacrifice of himself. He was about to give his flesh for the life of the world--giving his life for the life

R1917 : page 12

of Adam, in whom we were all condemned, that as all posterity were included in the condemnation, so they might likewise have a share in the redemption. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. Thus it becometh us [the Christ, Head and body], to fulfil all righteousness.

With the baptism of Christ, then, the ordinance received the new signification of entire consecration to God as living sacrifices, even unto death. And in this new view of the matter some of the Jewish converts were baptized again. See the baptism of John and the baptism of Christ and his body, the Church, contrasted in Acts 19:3-5. See also TOWER for June 15, '93.

===================

R1917 : page 12

THE EARLY MINISTRY OF JESUS.

--JAN. 26.--Luke 4:14-22.--

Golden Text--"And they were astonished at his doctrine; for his word was with power."--Luke 4:32.

WE HAVE before us in this lesson the greatest teacher that ever lived; and if we inquire wherein his power consisted, the answer is, It was the power of the holy spirit, which he had without measure. (John 3:34.) This is the secret of all power in the work of the Lord. Learning and worldly wisdom, or natural talents of fluency of speech, or oratory, are no substitutes for this indispensable requirement for the divine service. No preaching, no teaching is of value, except it be in the power of the holy spirit.

In this power our Lord Jesus came up from the wilderness into Galilee. How did he obtain this power? He obtained it in the same way his followers may obtain it; viz., by entire consecration to God, faithfulness to that consecration, and by communion with him in prayer and meditation upon his Word. The complete consecration our Lord had made and symbolized at Jordan; and while carefully studying the law and the prophets in order to an exact knowledge of the will of God, he had just endured a most subtle and severe conflict with the powers of darkness for forty days alone in the wilderness.* Through implicit faith in the wisdom, love and power of the Father, he came off that battlefield victorious, and filled with the power of that holy spirit which had given him the victory. Thus he was equipped with power from on high for the great work upon which he immediately entered. It was no wonder, indeed, that the people "were astonished at his doctrine; for his word was with power." "He taught them as one having authority [as one who knew the truth by an implicit faith in God which admitted of no doubt, and by the practical demonstration of its power upon his own heart], and not as the scribes who had no such power, and no such insight into the holy things of God.

It is thus, and only thus, that the followers of Christ may also gain this power which will mightily convince men of the truth, and which will compel respect for it, even in those who are not prepared to receive it into good and honest hearts. The preacher or teacher acceptable to God must, therefore, like the Lord, be first sincerely and fully consecrated to God. Then, when tried and tempted, he must prove his faithfulness to that consecration. Then let him go forward in the work of the Lord with a resolute purpose, to do his will at all hazards of human approval or disapproval, or of human praise or persecution. Most likely, like the Lord himself, he will have some of both--at first some of the praise, but afterward the bitterness of persecution.

At first Jesus "taught in the synagogues, being glorified of all," "and all bore him witness and wondered at the gracious words which proceeded out of his mouth;" but very soon his faithfulness to the truth, which rebuked their unrighteousness, turned the praise of the people into wrath and persecution. This is the reward that faithfulness to the truth is sure to bring in the present life; and those who find it so should rejoice in this fellowship in the sufferings of Christ. Every new trial of faith, patience and perseverance, and every new victory in such trial brings to the soldier of the cross added power of the holy spirit--a courage born of endurance, a confidence in God born of experience, and a zeal born of a human appreciation of the power and intrinsic worth of divine truth, and a fuller appreciation of the righteousness of God and of all his ways. In this light the Christian should view every trial that comes to him, and, by drawing near to God in it, seek that measure of his holy spirit which will enable him to overcome, and in the conflict to gain new strength for further service.

The text of our Lord's discourse on this occasion was chosen from Isaiah 61:1-3, which declared his commission from God to preach the gospel--"The spirit of the Lord God is upon me, because he hath anointed me to preach," etc. This was the object of his anointing with the holy spirit. And this anointing needed no supplement of human authority. No Jewish ecclesiastics or councils had anything to do with giving him this authority. It came, as he showed, from God alone, through his inspired prophet.

In this connection we are also reminded that, through him, this same anointing has come upon every true member of the body of Christ, which is the Church--"The anointing which ye have received of him abideth in you." (1 John 2:27.) This anointing began at Pentecost, and has continued upon all who are truly the Lord's, even to the present day.

And not only so, but every member of the body, however humble or obscure, being "anointed to preach," is failing in his mission if he does not preach. Indeed, if he be filled with the spirit he must preach, being impelled to that service by a burning zeal, like him who said, "The zeal of thy house hath eaten me up;" "It is my meat and drink to do thy will, O God." But preaching is not always public declaration. Every influence that we can send out from within the radius of our talents, be they one or many, or be they humble or brilliant, is preaching the gospel. Let us all, therefore, diligently apply ourselves to it, and let it be "in the power of the spirit."

It is very significant that our Lord in quoting this commission, quoted only so much of it as was to be fulfilled by himself, the last phrase being, "to proclaim the acceptable year of the Lord,"--the Gospel age, the time wherein the presenting of our bodies as living sacrifices would be acceptable to God. With this he closed the book and sat down, and said, "This day is this scripture fulfilled in your ears." Had he read the remainder of it he could not have claimed its fulfilment that day; for it was not yet time to preach the day of vengeance, nor yet to begin the great Millennial work foreshown in verse 3. The proclaiming of the day of vengeance belongs specially to this end of the age, and the whole commission applies to the Church entire. The message concerning day of vengeance is now due, and consequently is now being proclaimed by the "feet" members of the Christ.

---

*See our issue of August 1, 1894.

===================

VOL. XVII. JANUARY 15, 1896. No. 2.

CONTENTS.

Special Items.................................... 14
Views From the Tower............................. 15
Boast in the Lord................................ 17
Poem: The Promise................................ 20
Bible Study: The Power of Jesus.................. 21
Bible Study: The Sermon on the Mount...................................... 22
Bible Study: The Great Helper.................... 22
Into His Marvelous Light (Letters)............... 23

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1919 : page 14

CHART DISCOURSES.

THE Chart of the Ages is made a frontispiece to the first volume of MILLENNIAL DAWN, and is described by a chapter of said volume; but when, later, it was published separately, as a map mounted upon a spring roller (2 feet 6 in. x 5 feet), requests came in from every quarter for such amplified explanations as would enable friends of the truth to give comprehensive parlor talks from their wall charts. And it is to fill this requirement, and to enable many to tell the good tidings of great joy connectedly and systematically, that a little pamphlet has been published, giving three suggestive discourses upon the chart.

Many other discourses can profitably follow, and suggestions for some of them will be found in Chapters X., XI. and XII. of MILLENNIAL DAWN, VOL. I., and Chapter V. of VOL. II.

After interesting your friends or neighbors by the discourses on the chart, either loan or sell to them the volumes of MILLENNIAL DAWN and get them to reading, and follow this up with assistance upon points which may seem to them obscure. Next we advise a weekly gathering of such, as a "Dawn Circle for Bible Study." A method for conducting these very profitable meetings is suggested in ZION'S WATCH TOWER, Sept. 15, '95, and Dec. 1, '95.

The price of the above described pamphlet is ten cents.

These will be ready for mailing about Feb. 1. Orders will be filled in rotation as received.

page 14

BINDERS FOR ZION'S WATCH TOWER.

ALL those who preserve their TOWERS for future reference, should know that we supply the Emerson Patent Binders, stamped in gilt, at 60 cents each. They hold 864 pages, or three years' issues, which can be added as received, and thus kept clean.

YOUNG'S CONCORDANCE INDEX.

THIS is of value only to the critical and scholarly, but very valuable to such. We have purchased the entire stock, so far as we are aware. Price 50 cents each. Some of them are soiled outwardly, and such we offer at half price, 25 cents each.

===================

R1917 : page 15

VIEWS FROM THE TOWER.

"OVER sixty churches in New York have already joined a federation which hopes to band together the churches for all sorts of practical ends--charitable, humanitarian, social and reformatory." (The Golden Rule.) Similar federations are in progress in various cities.

"In Mobile, Alabama, a Methodist and a Jewish congregation united in a Thanksgiving-day service in the Jewish synagogue. Both ministers addressed the assemblage, and all united in singing." Of course, Christ was not preached nor his name mentioned in the thanksgiving, for fear of offence to the Jews. Are such thanks acceptable to God who specifies the name of Jesus as the only one by which he can be approached? Could such a service help the Jews to recognize Christ, the crucified? Are unions or federations which ignore the principles and doctrines of God's Word at all desirable? We would rather stand alone with God upon his terms than unite with millions upon any

R1918 : page 15

other. Individual freedom and mutual cooperation upon the lines laid down in the Scriptures is God's way, and hence our way.

Chicago, anxious to please all classes, has arranged to have the Bible read in her public schools, and a committee made up of Protestants, Catholics and Hebrews is appointed whose duty it will be to select "non-sectarian passages" of Scripture for this use. That committee will have a difficult task. It is possible that the framers of that law intended to prove to the people the impossibility of suiting the ideas of all. Hebrews would probably object to the New Testament as a whole, and Catholics, Hebrews and Protestants would dispute about which version or translation of the Old Testament they should use.

Evidently, the religious instruction of children should be in the care of their parents and their chosen religious guides, and not mixed with secular studies which should be compulsory and under the supervision of the state. Attempts to unite the two must prove disadvantageous until God's absolute and infallible Kingdom shall have obtained control.

* * *

The Czar of Russia has through the Procurator-General of the Holy Synod brought to an end the persecution of Stundists and others in his Baltic provinces. The procurator excuses the change of his policy, thus: "The Orthodox [Greek] Church is showing gratifying growth in those parts," and "extraordinary measures need no longer be taken by the authorities to help forward the work." Thank God! it will not be long until the power to persecute will be taken from the Mohammedans and Greek Catholics, as it has already in civilized lands been taken from the Church of Rome.

* * *

The Emperor of Germany seems bent upon crushing Socialism regardless of consequences. Even moderate objections to his government are prosecuted as treasonable disrespect. In addition, the Chief of Police of Berlin gave notice of the summary closing of eleven Social-Democratic clubs of that city--six Reichstag clubs, the Socialist Press Committee, the Agitation Committee, the Local Socialist Committee, the Club of Party Delegates and the Central Committee of the Social-Democratic Party of Germany. The effect will be to unify and strengthen the Socialists, who are already a powerful third in the Reichstag.

The Emperor's heart and the hearts of his counsellors are evidently failing, for fear and for looking forward to those things which are coming upon the earth. He is putting the whole weight of the government upon the safety valve, to stop the noise of the people clamoring for liberty. We agree with him that the liberty desired would bring fallen

R1918 : page 16

men to license and anarchy; but we can read, as he probably can not, the sentence of present governments, as recorded in God's Word,--Mene, Mene, Tekel, Upharsin,--Babylon, thou art tried in the balances, and found wanting. Thank God! the fall means but a brief though awful chaos, and then the establishment of God's Kingdom in the hands of Christ.

"The tide of Socialism is rising in France. M. Bourgeois has carried his graduation succession duties by a majority of 404 to 125. They are probably the most extreme in the civilized world, and for a precedent you must go to Oriental countries. There the ruler takes what he likes, or what he can get. In France the new ruler begins by exempting all estates under two thousand dollars--a premium on poverty to start with, and a bid for the votes of the peasantry and the workingmen. From exemption he passes by easy stages to confiscation, ending by taking one-fifth of the entire property devised to strangers."--N.Y. Herald.

This seems to us a more equitable and a wiser taxation than the Income Tax. Society has a claim upon a share of the money accumulated under its protection, when the accumulator is done with it. This method would induce some of the wealthy to dispense their means more liberally while alive, to see to its use. Apparently few of the saints are wealthy; but such as have wealth should regard this as a part of their stewardship, one of their talents, for which they will be required to give an account. "Ye are not your own," applies to all that we have, money, influence, time, all. If the measure of our self-denial in the interest of the Lord and the truth is the measure of our love, we can neither afford to neglect the cultivation of this love nor to neglect opportunities for manifesting it to the Lord and to ourselves, however we may modestly seek to hide it from our fellow men.

* * *

We learn that Joseph Rabinowitz, the converted Jew, purposes shortly to remove from Kischenev to Palestine, expecting that the latter will prove to be a better center from which to carry on his missionary work among his kinsmen according to the flesh. This we believe will be a good move. We urged him to make it when we visited him in 1891, and again when he visited us in 1893. Although he will be leaving a city containing nearly as many Jews as are in all Palestine, we believe that those who have returned to the "land of promise" would prove the more receptive--if not now, very shortly, when "the time of Jacob's trouble" shall be upon them there. They need instruction, whether they hear or forbear, to prepare them by and by to acknowledge the earthly phase of the Kingdom when it shall be established among them.

* * *

It does not seem to be generally known that Jews (not converts to Christ or Islam) have not been allowed to settle in Palestine since August 1891, and only a few are permitted to enter as visitors with fifteen to thirty day permits. This edict of the Sultan of Turkey went into effect just before we reached there. No Jews have been permitted to settle there since. Items published in newspapers telling about thousands of Jews going to Palestine, etc., are either fabrications or else five-year-old items republished. We expect, however, that by the time European persecutions shall again become hot against the Jews the door to Palestine will somehow be unbarred.

* * *

The London Review of Reviews says:--

"In Austria, the form taken by social discontent is that of a violent agitation against the Jews. Dr. Lueger's reelection as Mayor of Vienna, with the consequent dissolution of the City Council, led to a debate in the Reichsrath, which was interesting as revealing the savagery with which the Jews are hated in Vienna. One of the speakers was not ashamed to assert that at Jewish festivals the food is sprinkled with a dark dust which is made from Christian blood! There is reason to believe that if the masses had their way in Central Europe, the Jews would lose their eye teeth, if indeed they were permitted to escape with their lives. It really seems as if it will be necessary before long to reconstitute the Kingdom of Jerusalem, if only to give the Jews a center from which diplomatic intervention would be possible on behalf of the scattered and peeled remnant of the children of Israel."

* * *

"The Bishop of Jerusalem declares that a great change of front toward Christianity is taking place among Jews all over the world. There is an avowal of disapproval of the crucifixion of Christ; there is admission of his claim to be a Prophet; to be the Messiah, at least of the Gentiles; to be the holiest of the sons of men. The assertion of the Yemenite Jew, 'Our fathers never returned from the captivity until now; we are not chargeable with the black deed of the rulers against Jesus;' is but the expression of a widespread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, 'May his blood be forgiven to us and to our children!'"

It is reported that a Russian Jew, recently converted to Christ, in a hospital in Smyrna, has begun preaching the newly found Messiah among the Russian Jews there with great success. A Jewish Christian Society has been started, and already is reported to have nearly two hundred adherents, who are being persecuted by kinsmen after the flesh.

It is the time to expect such movements. The time for the beginning of a return of divine favor was 1878, and beginning there it has been steadily progressing since.

* * *

Dr. Ahlwardt, the German Jew-hater, who came to this country to arouse hatred toward the Jews--but without success--in answer to the question, By what means do you propose to put an end to Jewish influence in Germany? said,--

"It can be done only by educating the masses, and getting the right sort of representatives into the Reichstag. For one thing, legislation should be enacted against ownership of land by Jews. Forty-seven per cent. of the agricultural land in Germany is owned by Jews, and they hold mortgages upon most of the remainder. Of course, we have not been able yet to pass any of the laws we advocate, as we have only seventeen representatives in the Reichstag.

R1918 : page 17

Anti-Semitism has spread fast recently, and the people are coming to see the corrupting influences of Judaism. Our support comes chiefly from the middle and poorer classes, who have suffered from the greed and unscrupulousness of the Jews. The lower clergy, both Catholic and Protestant, are nearly all with us."

No doubt there is considerable truth in this charge, and, taken together with the fact that Jews seldom so violate the laws as to get into prison, suggests the thought that their experiences under the Law of Moses have not been valueless to them. They are law-abiding so far as the letter of the law is concerned, but use all the ingenuity of their active minds in avoiding and circumventing the spirit of it. Outwardly they are very obedient to the law; but they

R1919 : page 17

do not recognize that love to God and the neighbor is the essence of the Law.

Nevertheless, under the new Millennial laws they will be found amongst the most pliable and consequently will be amongst the first to be blest by the new order of things; and by and by no doubt many of them will learn that the whole Law is comprehended in the one word, Love: and, learning this, many doubtless will obey it from the heart, and become "sheep" of the Millennial fold. (John 10:16.) God foreseeing this made them certain promises which cannot fail (Rom. 11:25-32), and their trouble, now brewing in Germany, will only serve to drive them out and to prepare them for the fulfilment of the divine covenants.

* * *

The Turkish question seems to be subsiding. It is settling itself. The German Emperor is averse to meddling with any ruler's control of his own subjects,--evidently fearing that at some time it might be a precedent for interference with his control of the Social-Democrats. Russia believes that she will get cheaper and more satisfactory possession by and by, when some other war is on foot involving other powers, and is not anxious now. France does what Russia does, and England, the only hope of the Armenians, is impelled by caution (in view of Venezuelan and South African difficulties) to let Turkey alone.

The matter is rapidly settling itself by the Armenians becoming Mohammedans, as the only escape from death. Thus quickly can threatening wars be averted, and the winds of strife held back, that the sealing of the servants of God may be first accomplished, as suggested in our last issue.

* * *

While the general tendency among prominent Protestants is toward skepticism and open infidelity of the Dr. Briggs type (We do not mean Atheism, the denial of a personal God, for few are so blind and foolish--Psa. 14:1--but Infidelity in the sense of disbelief in the Bible and the record of the fall, redemption and restitution as therein set forth), still there is another movement progressing vigorously--a return to formalism and ceremonialism, as represented in Roman Catholicism. The more ignorant gravitate to the Romanists, and the more cultured and wealthy to the Episcopal church. St. Ignatius Church of New York City is one of the favorites with the latter, and is known as a high-church. Another, recently finished at a cost of half a million dollars, is known as The Church of St. Mary the Virgin. At both of these churches the Romish ceremonials are in vogue, and Masses are celebrated, as by Roman Catholics. (For the significance of the Mass see MILLENNIAL DAWN, Vol. II., page 324, and Vol. III., pages 98-104.) The next few years will witness alarming progress in both of these opposite directions, as well as toward mere Moralism. Thousands will thus fall, from the only standing (in Christ) which has divine favor and recognition, on every side of those who abide under the shadow of the Almighty, rooted and grounded in the promises of God's Word and firmly fixed upon the ransom, the rock of salvation.

But, thank God, their fall is not an everlasting fall, but only a part of the present sifting and shaking in which only his "elect," his "saints," shall be able to stand--the falling of the false that the true may be made manifest. (1 Cor. 11:19.) When the Millennial Sun of Righteousness shall have arisen and scattered the mists of error, many now stumbling blindly will, we trust, be recovered. Those, however, who have been granted the light of present truth, and who are cast out as unworthy of it, seem to be in a more serious condition--apparently in danger of the hopeless "second death."

===================

R1919 : page 17

BOAST IN THE LORD.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord."
"Where is the wise? where is the scribe? where is the disputer of this world?" "He that glorieth, let him glory in the Lord."--Jer. 9:23,24; 1 Cor. 1:20,31.

THINGS highly esteemed among men are wisdom, power and riches. But it is not the wisdom that cometh down from above, nor the power of godliness, nor the true heavenly riches that moth cannot destroy nor rust corrupt that is sought after by the world. Men of the world have not learned the value of these, and therefore they "spend their strength for naught, and their labor for that which satisfieth not." "The reverence of the Lord is the beginning of wisdom;" the faith that lays hold upon the might of the Lord is the beginning of power; and the poverty that freely surrenders all things to the will and service of God is the beginning of true riches. Worldly

R1919 : page 18

wisdom, which has not its foundation in the reverence of the Lord, tends to self-exaltation and pride; power in the hands of the ungodly tends to haughtiness and overbearing selfishness; and riches, among those who have not learned from God the responsibilities of stewardship, tend only to dwarf the soul, rendering it impervious to the noble sentiments of love and brotherly kindness.

The man who, by dint of labor and strife, succeeds in a measure in gaining one or all of these earthly prizes generally considers himself a wise man; for he does not realize how transient are the treasures, how unsatisfactory they will prove in the end, what snares are in them, nor how great is the value of the heavenly treasure which he has missed while grasping after fleeting earthly things.

To the worldly who have never known the treasures of divine grace these earthly things are of paramount importance; but to the child of God, if possessed, they only increase the responsibilities of his stewardship; for they are not his, but the Lord's, all being included in his consecration. Whatever he has of human learning--education--must be held in subservience to the wisdom of God. No human theories or philosophies that conflict with the Word of God may be entertained. A "Thus saith the Lord" must be the end of all controversy when human reasonings come in conflict with divine wisdom; for the wisdom of this world that arrays itself in opposition to the heavenly wisdom is "foolishness with God," and will by and by be brought to most ignominious humiliation. So also the human might that lifts its puny arm in defiance of Jehovah's power shall suddenly be destroyed, and that without remedy, and the hoarded riches shall be scattered to the winds.

What folly is it then--especially for any one who has been enlightened by the truth, and made a child and heir of God--to forget the importance and value of the unseen heavenly treasure and turn to minding earthly things. For any to glory in such a course is to glory in their shame and folly. But let it not be so with us: "He that glorieth, let him glory in the Lord." "Let him glory in this," saith the Lord, "that he understandeth and knoweth me." "And this is life eternal," said Jesus, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."--John 17:3.

This is the knowledge that does not puff up, the wisdom that cometh down from above. The beginning of this wisdom is indeed the reverence of the Lord. Nor can we grow in this wisdom except by continued growth in the reverence of the Lord. If to any degree we cease to reverence supremely the Lord's words, or if we cease to cultivate his acquaintance through our privilege of communion and fellowship with him in prayer, in the study of his Word, meditation upon his glorious character and teachings, and

R1920 : page 18

in obedience to his will, to the extent of our neglect we fail to realize the blessings of that wisdom that cometh down from above.

But if, in the use of these privileges, we open our hearts to receive all that divine grace has in store for us, then, indeed, we may glory in the Lord. Let such a one "glory in this, that he understandeth and knoweth me." To thus know the Lord is not merely to know of him, to know something of his works and ways, but it is to know him by that intimate fellowship and communion which, by a living faith, seals the testimonies of his Word upon our hearts and makes us to realize that they are ours personally, that the Lord himself is our personal friend and helper and counselor and guide. We thus become acquainted with his spirit, his principles and methods of action,--we understand him,--we know how to interpret his providences, to mark his leadings, to observe his attitude toward us and thus daily to walk with him. Thus also we are led to a fuller appreciation of the Lord's righteousness and of his loving kindness, which will in due time establish justice in all the earth. Well, indeed, may we glory in the Lord and in the fact of his great condescension to us personally, when thus we come to understand and know him.

In this blessed sense of the divine love and care, we may say in the words of the Psalmist, "My soul shall make her boast in the Lord. I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him, and saved him out of all his troubles. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him."--Psa. 34:1-9.

How precious is this experience of the child of God! but it can never be the experience of a proud heart; "for God resisteth the proud, and giveth grace [his favor] to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:5,6.) It is hard for those who are rich in the wisdom or power or wealth of this world to do this. (Matt. 19:24-26.) It was hard for the scribes and Pharisees who were rich in titles and honors and praise of men; it was hard for the whole Jewish nation who were proud of being the seed of Abraham to whom pertained the promises of God; it was hard for the Greeks who were proud of their worldly wisdom and intellectual attainments; it was hard for the Romans who were proud of their power and prestige among the nations. And it is hard to-day for all those who have pride in any thing. It is hard for all religionists whose pride in the sectarian religious systems of Christendom blinds their eyes to the truth now due; it is hard also for those who boast in human philosophies and science, falsely so called; who are proud of being inventors of something new and strange, and who desire to be thought great and to lead men after them; it is hard for all those who reverence the opinions of men more than the words of the Lord. All those who either are rich or desire to be rich in the things

R1920 : page 19

of this present life, and specially those who are "rich" in a good opinion of themselves, or in self will, find it hard to humble themselves under the mighty hand of God. Indeed, the Apostle intimates that the greatest battle of each one coming to a knowledge of the truth is along this line; for it is after pointing to the severe humiliation of our Lord Jesus that he says, "Wherefore, my beloved, work out your own salvation [in like manner] with fear and trembling; for it is God that worketh in you [by this severe discipline, this humbling process] both to will and to do of his good pleasure."--Phil. 2:12,13.

Those who have endeavored in all sincerity to do so have always found the grace of God sufficient for them; but very few are ever disposed to make the attempt. To all the worldly-wise the preaching of the cross is foolishness, and they have no disposition to take up their cross daily and follow Christ.

It is for this reason that "not many wise men after the flesh, not many mighty, not many noble, are called" to share with the Lord in the glory of his Kingdom. They are generally so engrossed with the things of the present life --its pursuits, its cares, its pleasures, etc.--that they have no ear for the Lord's call. They are not humble enough even to hear the call; much less are they humble enough to obey it and to walk the narrow way of self-sacrifice in which the Lord leads.

"But God hath chosen the foolish things of the world [those who are not noted for worldly wisdom or influence or wealth] to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world [the humble poor], and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are." (1 Cor. 1:26-29.) How truly the wise are being confounded to-day by the power of the truth in the hands of the humblest of God's consecrated children! Systems of error which are the growth of centuries are put to confusion and are tottering before it, and the sages of all the sects are troubled by it; for it is becoming more and more apparent to all men that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:14.

Why has God chosen these weak, inferior instruments for his great work? why does he not employ the eloquent tongues, the pens of ready writers, and the prestige of great names? Paul tells us why. It is in order "that no flesh should glory in his presence." The great work of vanquishing sin and establishing righteousness in the earth is the Lord's work: no human power is adequate to the emergencies of the case. Yet God is pleased to allow his power to operate through any human instrument that is meet for his use; i.e., that can be used without injury to itself. If God were to work his wonders through those whose hearts are inclined to pride, that pride would grow, and would arrogate to self the glory that belongs to God, instead of appreciating the honor of being a servant of God, an instrument in his mighty hand--"for the Master's use made meet."

The Lord's use of even the weakest instruments, of those having even a very small measure of talent for his service, sometimes proves an exaltation too great, and that which was a blessing becomes a curse through pride and vain-glory. Such is the perversity of human nature, and such the subtlety of the Adversary in gaining the advantage, that the very texts above cited sometimes become a stumbling-block to many who are not only poor financially, but who are deficient in intellect and education, and who even lack instruction in the divine Word. They forget that the Lord said, "Blessed are ye poor i.e., those who were poor (or became so) as his disciples]" (Luke 6:20); or, as Matthew (5:3) records it, "Blessed are the poor in spirit." And they forget that the ignorant as well as the learned, the poor as well as the rich, can become "puffed up in their fleshly mind." It is sad to see "a man think himself to be something, when he is nothing" (Gal. 6:3), thus deceiving himself,--but specially so, when even the rudiments of education and Christlikeness are lacking. We believe that modesty and simplicity are traits to be cultivated by rich and poor alike, who are blessed with a knowledge of the truth, and that any "confounding of the mighty" should be done kindly and in meekness (Eph. 4:2; 2 Tim. 2:25), and not in a combative spirit or with a show of gratification over their defeat.

Above almost every thing else, therefore, beloved, let us guard well our humility. It is only when we are little in our own eyes that God can use us with safety to ourselves. And yet he does not shield us from every test of fidelity. If therefore the Lord gives you a little exaltation to-day, a little encouragement of success in his service, receive it humbly, meekly remembering your own unworthiness and insufficiency except as God is pleased to work through you; and be just as ready to receive the humiliations of tomorrow as necessary for your discipline and the proper balancing of your character. If the success of yesterday makes you fret under the humiliation of to-day, then beware: you are not as roundly developed spiritually as you should be. Whatever may be the triumphs of the truth through us, let us always remember that we are among "the things that are not." Let us endeavor therefore to make the Apostle Paul's experience our own, who said,--"I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full, and to be hungry, and to abound and to suffer need. I can do all [these] things through Christ which strengtheneth me."--Phil. 4:11-13.

In God's dealings with his people at all times we can see his care in guarding them against pride and self-sufficiency. If he would choose Israel to be his peculiar people, he permits them first to be enslaved for four hundred years,

R1920 : page 20

and then with a mighty hand and a stretched-out arm he gathers them to the promised land. Moses, too, the chosen deliverer, was of humble birth. He was slow of speech, and needed Aaron to supplement this weakness. And Paul had his "thorn in the flesh," from which the Lord was not pleased to deliver him, though thrice he besought the Lord to remove it; and the Lord said unto him, "My grace is sufficient for thee, for my strength is made perfect in weakness [i.e., my strength, operating through this imperfect earthen vessel, will be more manifest to men than if the vessel were a perfect and polished one. In that case men might ascribe the greatness of the work to the talent of

R1921 : page 20

Paul, and by and by conclude that since Paul is only a man it is only presumption for him to assume to teach other men, etc. But if the power is seen to be of God, and merely working through Paul as a ready instrument--meek, willing and energetic--then the testimony of the grace of God will be weighty with them: and so it was]."

To this explanation and assurance from the Lord Paul meekly replied, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."--2 Cor. 12:8,9.

The Lord with unerring wisdom has always chosen the meek for every great work. Moses was the meekest man in all the earth. (Num. 12:3.) Meekness was a marked characteristic of all the prophets and ancient worthies. The Lord Jesus was meek and lowly of heart (Matt. 11:29), who, though he was rich, yet for our sakes became poor. He was of humble birth, born in a manger and reared in the despised town of Nazareth, that he might be called a Nazarene. The twelve apostles were all plain men, mostly fishermen; and so also the whole Gospel Church--not the church nominal, but the true ones written in heaven--have generally been the poor of this world, who were willing to be humbled yet more and more, that the power of Christ might be manifested through them.

Let every one therefore humble himself under the mighty hand of God. This is not the time for exaltation, but for humiliation and trial. The exaltation will come in due time to the faithful. Let our present glory be in that we understand and know the Lord, and in that he condescends to make use of these poor earthen vessels in his service, that it may be manifest to all men that the excellency of the power is of God, and not of men.--2 Cor. 4:7.

R1924 : page 20

THE PROMISE.

"Times of refreshing shall come from the presence of the Lord,
and he shall send Jesus Christ, who before was preached unto you."
Acts 3:19-21.

There are verses in my Bible
    That bring solace and delight;
On my way-worn spirit shining
    Like a day-star in the night;
For my faith now holds the promise
    Of a grand and glad reward,--
Since refreshing times are coming
    From the presence of the Lord.

While I tread life's rugged pathway,
    Through the calm and stormy years;
As I hear the wails of anguish,
    And behold the gushing tears;
I might fail to see God's goodness,
    And surrender to despair,
If I could not read my Bible
    And his promise written there.

When I hear the bondman cursing
    Cruel hands that forged his chain;
When I scent the smoke of carnage,
    And recount the mangled slain;
I might own the prince infernal
    As creation's reigning lord,
If I could not read the promise
    And believe its cheering word.

While the pliant mind of childhood
    Is estranged by errors vile,
And the lips so pure and loving
    Are instilled with curse and guile;
While the spotless form of virtue
    Is befouled with hands of lust,
I can still look up to heaven
    And believe that God is just.

Oh! the better day is dawning
    When the Judge shall take his seat,
And this murderous tide of error
    Shall ebb out in swift retreat.
Then the resurrected creature
    Shall the Lord's salvation see,
Can repent of former follies
    And "in Christ" henceforth be free.

Would you know what makes me trustful
    When the clouds obscure the sun?

Would you know what makes me cheerful
When life's race is almost run?
There's a book mark in my Bible
That will point you to the line
That has filled my saddened spirit
With the rays of hope divine.

For my faith now holds the promise
Of a grand and glad reward:
Since refreshing times are coming
From the presence of the Lord.

See Isa. 25:6-8. G. M. BILLS.

===================

R1921 : page 21

THE POWER OF JESUS.

--FEB. 2.--Luke 5:17-26.--

Golden Text--"The Son of Man hath power upon earth to forgive sins."--Luke 5:24.

THE statement of verse 17 shows the rapidly growing influence of our Lord even at this early stage of his ministry. From the wilderness scene of temptation and victory he had gone into Galilee filled with the power of the holy spirit, and his fame had gone out through all that region. He had taught in their synagogues and been glorified of all. He had come down to Capernaum, and the people were astonished at his doctrine, for his word was with power. He had healed the sick and the lepers, and had cast out devils, and the multitudes thronged about him continually. And so great was the attention which his teaching and his works attracted that Pharisees and doctors of the law came out of every town of Galilee, and Judea, and Jerusalem to hear and to see.--Luke 4:14-16,22.

We next notice the great faith that so perseveringly brought the palsied patient to the attention of the Great Physician. Being unable to reach Jesus through the crowds that continually thronged about him, so great was their faith in his healing power that they removed a portion of the tiling from the roof, and, with his couch, let him down over the heads of the people. This persevering, trusting faith in Christ speedily received its reward--the forgiveness of sins and healing.

We notice that the forgiveness of sins was the first blessing--"And when Jesus saw their faith [the faith of the sick man and those interested in him], he said unto him, "Man, thy sins are forgiven thee." This evidently was an unlooked for answer. The previous miracles of healing doubtless led all to expect a similar manifestation of healing power; but as yet it was not manifest. There lay the sufferer before them all while the people pondered this claim of the man of Nazareth to have power on earth to forgive sins, probably while the Lord was proceeding with his discourse, not allowing this incident to interrupt it entirely.

But there were some whisperings among the scribes and Pharisees present, who said, This is blasphemy. Who can forgive sins but God alone? Though their murmuring words did not reach the ear of the Lord, he perceived their thoughts. Their cynical faces doubtless told the tale of their scorn and unbelief; and their influence upon the people who looked to them as leaders and teachers was also manifest. Has this man indeed power to forgive sins? has he authority from God to this effect? is he indeed the Messiah, the sent of God?--these were the questions revolving in the minds of the people. And it was to awaken these thoughts that the Lord had said it. His words implied the claim of Messiahship. Truly none could forgive sins but God alone, except as his anointed and authorized agent and representative, and in his appointed way. The divinely appointed way for the cancellation of sins was by means of the ransom as the legal settlement of the penalty, and faith in Christ the Redeemer.

The faith of this man and his friends in Christ and his claims had been put to the test and manifested, and though the ransom price had not yet been actually given, the Lamb for sacrifice had already been presented by our Lord at his baptism, and had been accepted of God and was on the altar of sacrifice. And therefore, in view of the complete consuming and acceptableness to God of that sacrifice, Jesus, perceiving their faith, could then say, "Thy sins are forgiven thee."

We observe that the healing did not follow as a result of the forgiveness of sins. The forgiveness of sins was one thing, and the healing was another; and Jesus intimates that the same divine authority that was necessary to the forgiveness of sins was also necessary to the healing; and that if the forgiveness of sins was blasphemy, so also was the healing. From what they had seen, they must all admit his power, and consequently also his authority, to heal, and that the authority and power must be of God. And this power and authority they must therefore recognize as the divine testimony of his claims to be the Son of God and the Messiah of Israel. "Whether is easier," said he, "to say, Thy sins be forgiven thee, or to say, Rise up and walk;" for the same authority and power are necessary to both. "But that ye may know that the Son of man hath power on earth to forgive sins (he said to the palsied man), I say unto thee, Arise and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all astonished, and they glorified God, and were filled with fear, saying, We have seen strange things to-day."

Thus our Lord called attention to his miracles of healing as the divine testimonials of his claims to be the Son of God and the long-looked-for Messiah of Israel, to whom was intrusted the great work of taking away the sin of the world, and subsequently of healing men of all their infirmities, these all being part of the wages of sin. "Behold the Lamb of God that taketh away the sins of the world!" said John; and Jesus endorsed that saying by his subsequent claim to have power on earth to forgive sins. And the Father also endorsed his claim by granting him the power to do many wonderful works in the sight of all the people.

While the forgiveness of sins is an assurance that the healing, or removal of the penalty of sin, will surely follow, as the palsied man doubtless considered it and waited for the healing, it does not signify that the recovery from the penalty will immediately follow. The Gospel Church, for instance, receives the forgiveness of sins in this Gospel age; but not until the dawning of the Millennium will she be delivered from the bondage of corruption. But in due time the power that accomplishes the one will accomplish the other also; and by and by those miracles of grace which brought health and gladness to so many in Israel, and which attracted the attention and were the astonishment of that whole nation, will be totally eclipsed by the wonder-working power and authority of this same Jesus exalted to power and dominion over the whole earth as the mighty Prince of peace, who, having in the days of his flesh redeemed the world by the sacrifice of himself, comes again to heal all their infirmities and to restore them to the fulness of divine favor in which is eternal life and peace.

Blessed be God! it is as easy to say, Thy sins be forgiven thee, as to say, Rise up and walk, and vice versa; for both the authority and the power are committed unto Jehovah's Anointed, in whom is all our hope and all our trust.

It will be observed that all the healings performed by our Lord were both instantaneous and complete, showing the fulness of his authority and power, and they included the worst forms of disease--leprosy, palsy, blindness from birth, and even awakenings from death. In all these respects

they differed from the healings we hear of to-day, many of which are somewhat remarkable; and when the agents and agencies employed are not in opposition to the Lord and his truth, we are justified in accepting them as slight intimations to men that the times of restitution are at hand, and as a preparation for the great restoring work which may be expected as soon as the world's great tribulation is past.

Other manifestations of healing power through agencies in subtle opposition to the Lord and his Word of truth, such, for instance, as Christian Science, so called, we can only regard as the efforts of Satan to offset the power of God, which is now occasionally and partially manifested as a mere intimation of coming blessings to lead men gradually to expect their fulness.*

----

*See The Epistle of James, in our issue of May 15, '92.

====================

R1922 : page 22

THE SERMON ON THE MOUNT.

--FEB. 9.--Luke 6:41-49.--

Golden Text--"Why call ye me Lord, Lord, and
do not the things which I say?"--Luke 6:46.

THIS portion of our Lord's sermon suggests several important thoughts:--(1) That it is wrong to encourage in one's self a fault-finding disposition, even though the faults of others, if not our own, must be manifest and often painful to us. True brotherly love remembers that we are all imperfect in various ways, that while our neighbors' faults are unpleasant to us, ours may be equally unpleasant to them; and as we desire to have our neighbors considerate of our lameness from the fall and to have patience with our weaknesses, so, in the same brotherly love, we should exercise a similar forbearance.

(2) The Lord's words imply that a persistent fault-finding disposition, which ignores the faults of self and magnifies those of others, is mere hypocrisy--a vain pretension to a zeal for righteousness which is not sincere. A sincere zeal for righteousness will always begin with self-discipline; and in proceeding to help others will endeavor to do so with skill and carefulness, and as gently as possible, remembering the slow and painful processes of one's own self-correction and self-culture.

If any man does not submit his own heart to the leading and teaching of the Lord, he has no authority from him to teach others to do so. And for such to presume to do so, as did the Pharisees and doctors of the law, is hypocrisy, as the Lord plainly indicated. (See also Matt. 23:2-7,13.) "Unto the wicked [those who know what is right and do it not, who refuse to practise what they preach], God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee?" (Psa. 50:16,17.) Only those who, being fully consecrated to the Lord, have received the anointing of his holy spirit, are commissioned of God to preach the gospel and serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the spirit of God, out of the old paths of sin and uncleanness, into the paths of holiness, are worthy or able to perform the skilful service of teaching and serving the Lord's household.

(3) The Lord points to the common acts and words of our daily life as the index of our hearts, saying, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt

tree bring forth good fruit; for every tree is known by his own fruit." So also, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

Thus it appears that all of our words and actions in the little as well as in the great things of life testify in judgment, either for or against us, every day. With what carefulness, then, should we guard every act and word of life; and if overtaken in a fault, we should quickly repent and seek forgiveness, remembering that "If any man sin, we have an advocate," etc.--1 John 2:1,2.

(4) Our attention is called to the necessity of doing, as well as hearing, the words of the Lord. To do as the Lord indicated, signified, not an insincere outward show of righteousness (calling attention to one's own good deeds by contrasting them with the failures of others, and at the same time being blind to deeper and graver personal faults), but it signified radical and thorough reform, a digging down deep through all the rubbish of pride and conceit and laying well the foundations of a sincere and righteous character. Digging deep for a sure foundation upon which to rear such a superstructure, we find nothing solid until we come to Christ the rock. (1 Cor. 10:4; Rom. 9:33; 1 Pet. 2:7,8.) In ourselves we find no ground of stability upon which to rear our building of character and faith. Nor is there stability in anything which other men can furnish. Human resolutions and human theories are all sandy foundations which cannot insure permanence in the storms of life. But those who are rooted and grounded in Christ and built up in him--in his doctrine, his love, and his character --shall never be moved. When the floods of temptation rise and in a steady stream beat against that house, it shall not be moved; for its strength is in Christ, the solid rock upon which it is founded.

Those not thus founded in Christ will surely fall: their faith will surely be swept away; and character must necessarily suffer from the decline of faith.

===================

R1922 : page 22

THE GREAT HELPER.

--FEB. 16.--Luke 7:2-16.--

Golden Text--"And there came a fear on all; and they glorified God, saying, A great prophet is risen among us, and God hath visited his people."--Luke 7:16.

IN THIS narrative a believing Gentile is brought to our attention whose faith and humility are worthy of imitation. An officer among the Roman soldiers on duty in Palestine, he had come in contact with God's people and law and from these had learned something of the righteousness of God, of his wonderful leading and teaching of his people, and of the promises given to them. Evidently these things had awakened in him feelings of reverence for God and love for righteousness and truth. These sentiments towards the God of Israel found expression in special kindness toward his people; and, being a man of means, he had built a synagogue for some of them.

Evidently he was naturally a benevolent man, well disposed, and had a heart, which, had he been born an Israelite

R1922 : page 23

and entitled to the privileges of that elect nation, would have proved to be good soil in which the good seed of the Kingdom, planted by our Lord, would have brought forth good results and have constituted him one of the "brethren." This is attested not only by his faith, but also by the fact that his servant was "dear unto him," so loved that he went to much trouble to secure his healing. In his humility he felt unworthy of our Lord's favors, realizing, as did the Syrophenician woman, that the Gentiles were as "dogs" who could have only the crumbs from the children's table. Hence he got the elders of his city to request the Master to heal his servant; and they urged his request before our Lord, saying that he was a good man, "He loveth our nation and hath built us a synagogue."

The beauty of the centurion's faith and humility was specially manifest in his afterthought and message of apology to the Lord for having asked him to come to his house to see his servant; for he felt that in so doing he had only put him on a par with other physicians, and besides was taking him away from other and more important work: hence his message, I am unworthy that you should come under my roof; but being myself a man clothed with authority, and accustomed to doing things by my servant's hands, I know that you can do the same on a higher plane with your servants and agents: therefore simply speak the word of command, and it shall be done.

This simple, noble faith and humility were very pleasing to the Lord, who declared, "I have not found so great faith,--no not in Israel," where he had much more reason to expect it. His faith was rewarded by the healing of his servant, and our Lord, who had received his message through the Elders at Capernaum (verse 3), and who had already started toward the Centurion's house, discontinued his journey and instantly granted the healing of the servant.

Impressed by the faith and goodness of this Centurion, so unexpected among Roman soldiers, we were considering that it would be "just like the Lord" to send the gospel to such a noble Gentile soon after the Jewish favor would end, when the doors of divine love and mercy would be opened to Gentiles as well as Israelites. Then the Lord brought to our memory Cornelius, the first Gentile to whom the gospel message was sent. (Acts 10:1-8.) We remembered that he also was a Centurion, and of him also it is recorded that he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." It is not probable that among the Roman soldiers of Palestine there were two Centurions of such similarly exceptional character. The residence of the Centurion mentioned by Luke is not stated but that of Cornelius is mentioned: it was Caesarea. Turning to Map No. 10 in a Teacher's Bible we found with no little pleasure that the distance from Capernaum to Caesarea is only about 45 miles, and that Nain is on the way, a little to the East, about 20 miles from Capernaum. We note also the remark of Peter, when preaching Christ and his gospel to Cornelius (Acts 10:37), to the effect that Cornelius already knew the word which Jesus had preached throughout all Judea. In our judgment the circumstantial evidences are strong that the Centurion of our lesson was Cornelius. This would also explain why the holy spirit was poured out on Cornelius and his house even while Peter yet spake, and before it is even stated that Cornelius accepted Christ; for apparently he had already done so, as narrated by Luke.

R1923 : page 23

It was just like the Lord, too, to keep in mind this exceptional character among the Gentiles, and when the due time came for the gospel to be preached to the Gentiles, to send it to him first. "Them that honor me, I will honor," saith the Lord; and so it appears in this case that the Centurion was doubly honored, first in the granting of his request and in the friendship and commendation of the Lord; and subsequently in being the first Gentile to receive the holy spirit of adoption as a son and heir of God.

The power manifested by Jesus in reawakening the young man of Nain was another proof of his Messiahship which none of his enemies could gainsay or resist; and the people drew from this potent argument the only legitimate conclusion. There came a reverential fear on all; for they felt that this was indeed the great prophet sent of God, and that in him God had visited his people to bless them with his love and grace; and they glorified God.

If the people had only followed their convictions, based upon such indubitable testimony, how greatly they would have been blessed! But instead of doing this, they afterward stifled their convictions and weakly leaned upon the judgment of their blind guides; and by and by, with few exceptions, notwithstanding all the testimony of his wonderful teachings and mighty works, and notwithstanding all that the prophets wrote concerning him, which was plainly fulfilled in him, they stumbled into unbelief and crucified the Lord's Anointed. Let children of God to-day beware of a similar mistake, and when convinced of the truth, hold it fast in a good and honest heart and promptly acknowledge it, lest blindness come upon them; remembering the Lord's words,--"He that is ashamed of me and my words, of him will I be ashamed."

====================

R1923 : page 23

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

Virginia.

DEAR SIR:--Recently, while waiting on a patient, on looking around for something to read, I came upon the second volume of MILLENNIAL DAWN. I became much interested in it; and upon inquiry, I learned that my patient had all three volumes, which she kindly loaned me. They had been in the house, she told me, several years, but they had evidently never been read. I have read them all, not as carefully as I should have liked, and found in them much food for thought. Your calculation as to the time of the end seems to be very plausible. I am not able to pick any flaw in it, unless I say that I have always had the idea that God never intended that any one should know in advance when the end would come. Of course, this idea of mine may be a very erroneous one, and certainly is worth absolutely nothing if there is any Scriptural proof against it. Your calculations, made in different ways and from different standpoints, do seem very conclusive, the one based upon the Jubilee striking me very forcibly.

I am sincerely anxious to know the truth and to live the truth. I am a Calvinist in faith, profoundly reverent in my attitude toward God, and earnestly desirous to know and to do his will, and his alone. If the views instilled into me from my infancy are in any respect erroneous, I would like to get rid of the error, but I do not wish to commit the mistake of giving up the real truth under the belief that it is not truth.

Your views are intensely fascinating, but some of them

R1923 : page 24

are so different from and opposed to what I have always believed to be Scriptural, that you can not wonder that I want more proof. Have you anything more that will throw further light on these grand themes?

Very respectfully yours, W. W. M__________.

REPLY:--We are always glad to meet and greet personally or by mail God's consecrated children. We perceive that you have the spirit of Christ, reverence and love for the truth. Your "idea" that God did not intend that anyone should know in advance when the end of the present age would come, and the Millennium be ushered in, is, we think, correct--borne out by facts. But if the Millennium began chronologically in 1874, and we are since then in the lapping time (forty years) in which the one age ends and the other as gradually begins, can it be said that any one knew of it in advance? Should we not expect that all who are Christ's "brethren" would be made to know of the changes of dispensation now in progress which are causing the world so much perplexity? Remember the Apostle's words on this subject: "The day of the Lord so cometh as a thief in the night [stealthily, unobservedly], and when they [the world] shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child [with paroxysms of increasing severity]; and they shall not escape; but ye, brethren, are not in darkness that that day should overtake you [completely] as a thief. Ye are all the children of the light and of the day."--1 Thes. 5:2-6.

We have sent you samples of this Journal, as requested; and recommend a second or third careful reading of the three volumes of MILLENNIAL DAWN.

DEAR BROTHER RUSSELL:--I have read with interest the article in the TOWER for Nov. 15, "Decently and in Order." Do I understand you to advise an organization as nearly as possible like that existing in the days of the Apostles? We have abundant evidence that their arrangement did not preserve the Churches in those days from error; in fact, they finally degenerated into Papacy; and it seems as though that would have been nearly impossible if there had been no "bishops," "deacons" and "elders."

Again: If elections are left to the vote of the people, will not the unfaithful soon gain the advantage and create another "system" from which we will be glad to "come out?"

If those gathered out of Babylon by present truth are all of the "wheat" class, they surely need no rules or order of any kind. If they are not all "wheat," but if some are "tares," will not the electing of elders make the companies part of Babylon, which is to be destroyed?

Yours, B. R. J__________.

[REPLY:--The article "Decently and in Order" will stand careful study, because the subject is much confused in many minds. We expressly state in that article that we do not propose an organization, because the true Church is already organized, and has been organized for over 1800 years. We proposed no preparation of a creed, because our creed was made for us (by the Lord), and we have no right to change it. We distinctly stated that in our judgment only those have a right to a voice in the Church who profess faith in the ransom and full consecration to the Lord, and whose lives are in conformity with that profession.

This simple order, if still in force, would operate as at the beginning. You will find that in any congregation the number of those who even claim such faith and consecration is very small. The difficulty which you apprehend in the following of the course of the inspired Apostles is a misapprehension. The falling away, which culminated in

Papacy, was from the opposite reason; namely, because the consecrated did not preserve their liberties by choosing their own leaders according to their understanding of the Lord's mind, but on the contrary permitted the leaders to usurp their places, authority and power, independent of them. Our only safety lies in close adherence to the instruction of the Word of God.

We have never claimed that the acceptance of the present truth proved a person to be of the "wheat" class; on the contrary, we have pointed out, repeatedly, that after receiving the light of present truth the sifting and separating, the threshing and winnowing, progresses most earnestly;--that the truth is a savor of life unto life, or of death unto death. The gathering of the wheat "into the garner," from which all "tares" are excluded, is the gathering into the heavenly state as we are "changed," and pass beyond the vail.

To suppose that observing the Apostolic order, and preserving liberty by electing "elders" to serve the Church, is joining "Babylon," is to suppose that the Apostles organized "Babylon;"--a great mistake. The Babylonian method is just the reverse: it, so far as it is able, fetters the conscience of the believer with elaborate human formulae of creed, and makes the ministers (servants) a special and higher order, above the congregation, self-appointed or appointed by each other, as the case may be.

England.

DEAR BRO. RUSSELL:--I received your letter this morning. I am reading DAWN for the third time, and the only part I cannot understand is why others cannot see the truth presented therein. Sometimes, when I am reading, my heart runs over with joy. I feel like a different man from what I was four months ago. I was almost ashamed to speak of Jesus and his love, but now I cannot help speaking of it all the day long. I have purchased sixty-five copies of DAWNS, and have a large card placed in my window as

follows: "Every seeker after the truth should read MILLENNIAL DAWN, to be had within."

Our class, of sometimes eighteen, meets on Sunday and Tuesday evenings. We are now making arrangements for a hall to hold two hundred and fifty people, which we trust to open shortly. We shall also have arrangements for baptism. We have already commenced open air meetings.

I have been appointed by the class to be responsible for all tracts and DAWNS. We have received over two thousand tracts and could do with fifty thousand more. We also propose to visit a different town every Saturday afternoon, circulating tracts, each tract stamped with my address.

Yours in Christ, W. THIRKETTLE.

====================

page 1

VOL. XVII. FEBRUARY 1, 1896. No. 3.

HYMNS OF THE MORNING.

The Shining Light................................ 3
Before the Great White Throne.................... 4
Oh, I Am So Happy................................ 5
I'm Nearing the Goal............................. 6
Jubilee Echoes................................... 7
When the Crowning Day Shall Come................. 8
Fullness of Joy.................................. 9
I'm Running for the Prize Divine................. 10
Now are We the Sons of God....................... 11
In That Day...................................... 11
O Christ, Our Immortality........................ 12

page 2

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

OLD LOT OF CLOTH BOUND MILLENNIAL DAWN.

OUR new stock of cloth-bound DAWNS is of uniform shade of cloth in all volumes, and stamped on sides as well as backs with silvery instead of gilt metal.

THE old lot stamped in gilt and not perfectly matched in shade of cloth we are closing out at the special price of $1.00 per set (3 vols.), including postage, or 75 cents per set at your charges.

VOL. XVII ALLEGHENY, PA., FEBRUARY 1, 1896 No. 3

ZION'S GLAD SONGS OF THE MORNING.

The Shining Light.

F. G. BURROUGHS. M. L. MCPHAIL.

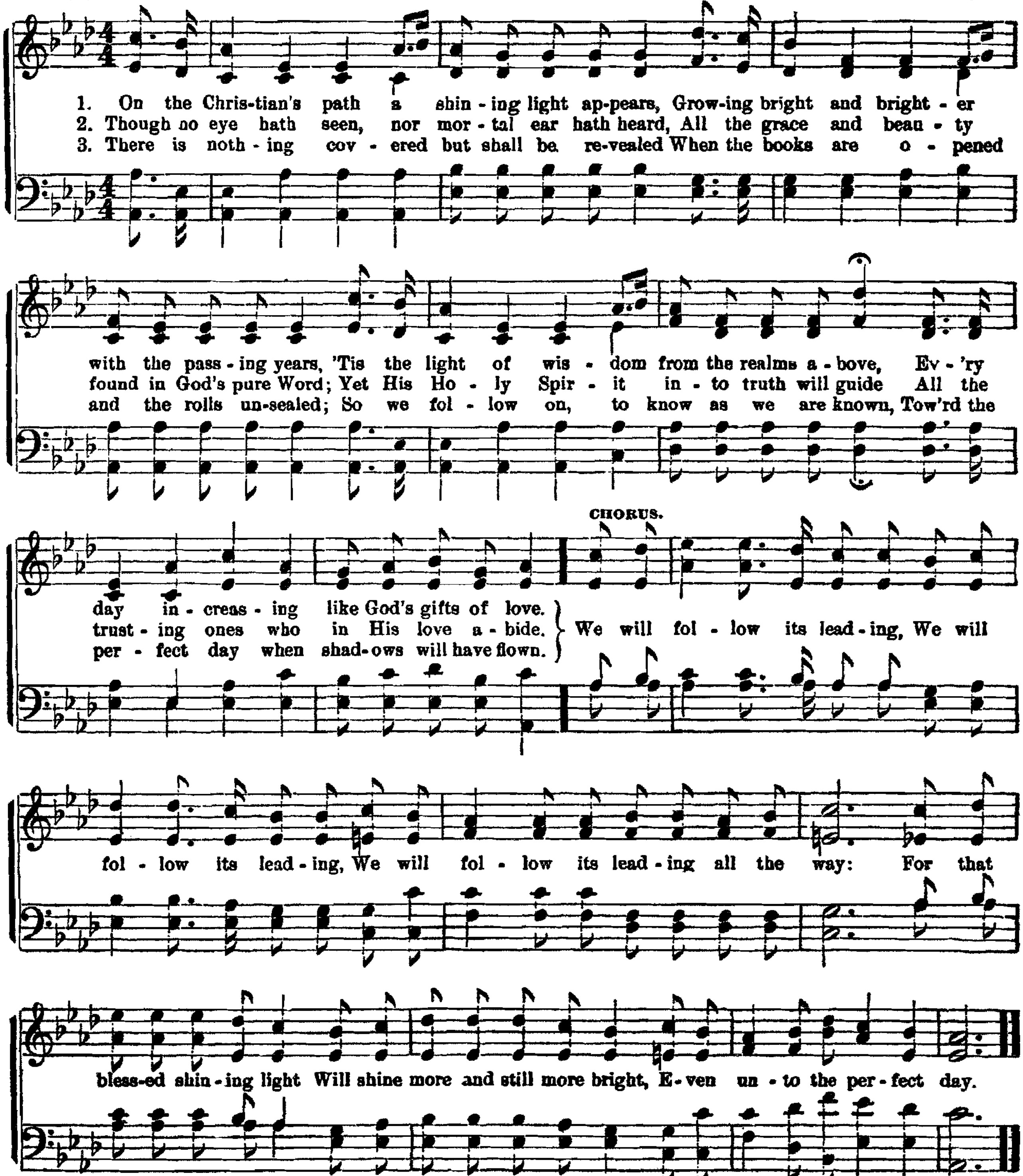
1. On the Chris-tian's path a shin - ing light ap-pears, Grow-ing bright and bright - er
2. Though no eye hath seen, nor mor - tal ear hath heard, All the grace and beau - ty
3. There is noth - ing cov - ered but shall be re-vealed When the books are o - pened
with the pass - ing years, 'Tis the light of wis - dom from the realms a - bove, Ev - 'ry
found in God's pure Word; Yet His Ho - ly Spir - it in - to truth will guide All the
and the rolls un-sealed; So we fol - low on, to know as we are known, Tow'rd the
day in - creas - ing like God's gifts of love.
trust - ing ones who in His love a - bide.
per - fect day when shad-ows will have flown.
CHORUS.
We will fol - low its lead - ing, We will
fol - low its lead - ing, We will fol - low its lead - ing all the way: For that
bless-ed shin - ing light Will shine more and still more bright, E - ven un - to the per - fect day.

Copyright, 1894, by M. L. McPhail. Used by permission.

4

Before the Great White Throne.

(*First verse*, Dan. 7: 9-14. Lu 9 12) (*Second verse*, Rev. 3 21. 14 1-5. 19. 5-9) (*Third verse*, Rev. 19. 11-16. Ps. 72.)
(*Fourth verse*, Isa. 25: 6-8. 45: 22-25. Lu. 3: 46.) (*Fifth verse*, Rev. 21 3-8. Ps. 67)

G. M. Bills. M. L. McPhail.

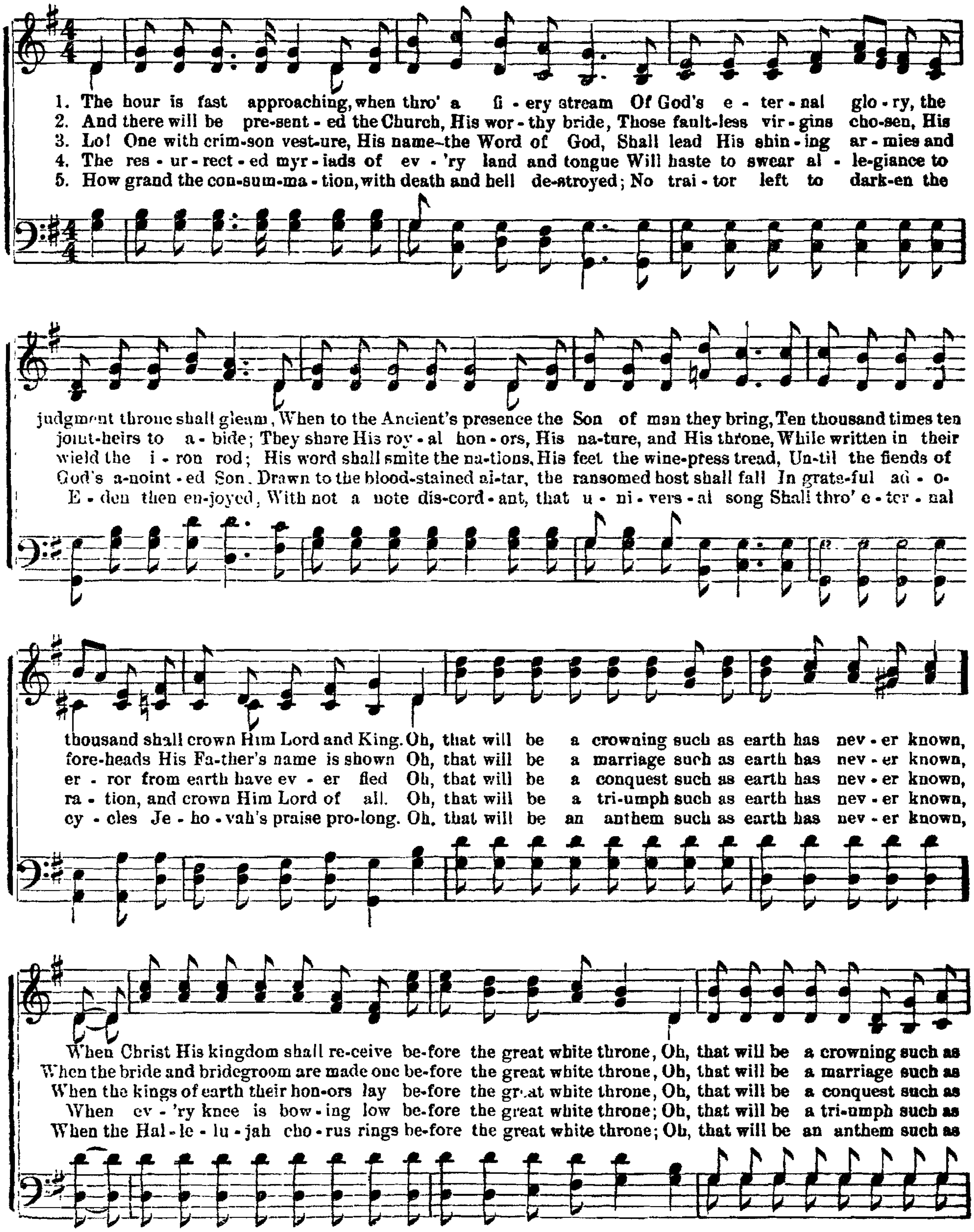
1. The hour is fast approaching, when thro' a fi - ery stream Of God's e - ter - nal glo - ry, the
2. And there will be pre-sent - ed the Church, His wor - thy bride, Those fault-less vir - gins cho-sen, His
3. Lo! One with crim-son vest-ure, His name—the Word of God, Shall lead His shin - ing ar - mies and
4. The res - ur - rect - ed myr - iads of ev - 'ry land and tongue Will haste to swear al - le-giance to
5. How grand the con-sum-ma - tion, with death and hell de-stroyed; No trai - tor left to dark-en the
judgment throne shall gleam, When to the Ancient's presence the Son of man they bring, Ten thousand times ten
joint-heirs to a - bide; They share His roy - al hon - ors, His na-ture, and His throne, While written in their
wield the i - ron rod; His word shall smite the na-tions, His feet the wine-press tread, Un-til the fiends of
God's a-noint - ed Son. Drawn to the blood-stained al-tar, the ransomed host shall fall In grate-ful ad - o-
E - den then en-joyed, With not a note dis-cord - ant, that u - ni - vers - al song Shall thro' e - ter - nal
thousand shall crown Him Lord and King. Oh, that will be a crowning such as earth has nev - er known,
fore-heads His Fa-ther's name is shown Oh, that will be a marriage such as earth has nev - er known,
er - ror from earth have ev - er fled Oh, that will be a conquest such as earth has nev - er known,
ra - tion, and crown Him Lord of all. Oh, that will be a tri-umph such as earth has nev - er known,
cy - cles Je - ho - vah's praise pro-long. Oh, that will be an anthem such as earth has nev - er known,
When Christ His kingdom shall re-ceive be-fore the great white throne, Oh, that will be a crowning such as
When the bride and bridegroom are made one be-fore the great white throne, Oh, that will be a marriage such as
When the kings of earth their hon-ors lay be-fore the great white throne, Oh, that will be a conquest such as
When ev - 'ry knee is bow - ing low be-fore the great white throne; Oh, that will be a tri-umph such as
When the Hal - le - lu - jah cho - rus rings be-fore the great white throne; Oh, that will be an anthem such as

Copyright, 1895, by M. L. McPhail. Used by permission.

Before the Great White Throne—Concluded.

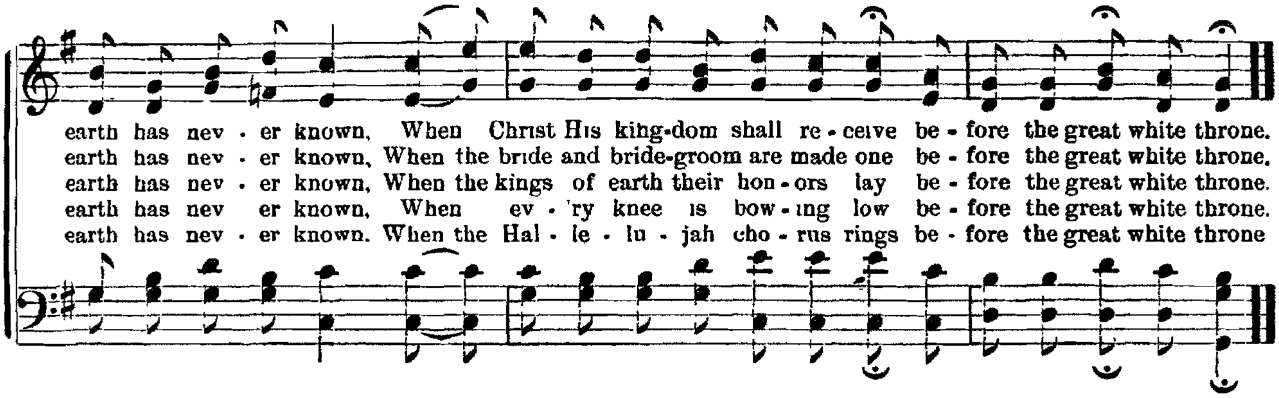
earth has nev - er known, When Christ His king-dom shall re - ceive be - fore the great white throne.
earth has nev - er known, When the bride and bride-groom are made one be - fore the great white throne.
earth has nev - er known, When the kings of earth their hon - ors lay be - fore the great white throne.
earth has nev er known, When ev - 'ry knee is bow - ing low be - fore the great white throne.
earth has nev - er known. When the Hal - le - lu - jah cho - rus rings be - fore the great white throne

Oh, I Am So Happy.

F G Burroughs M. L McPhail

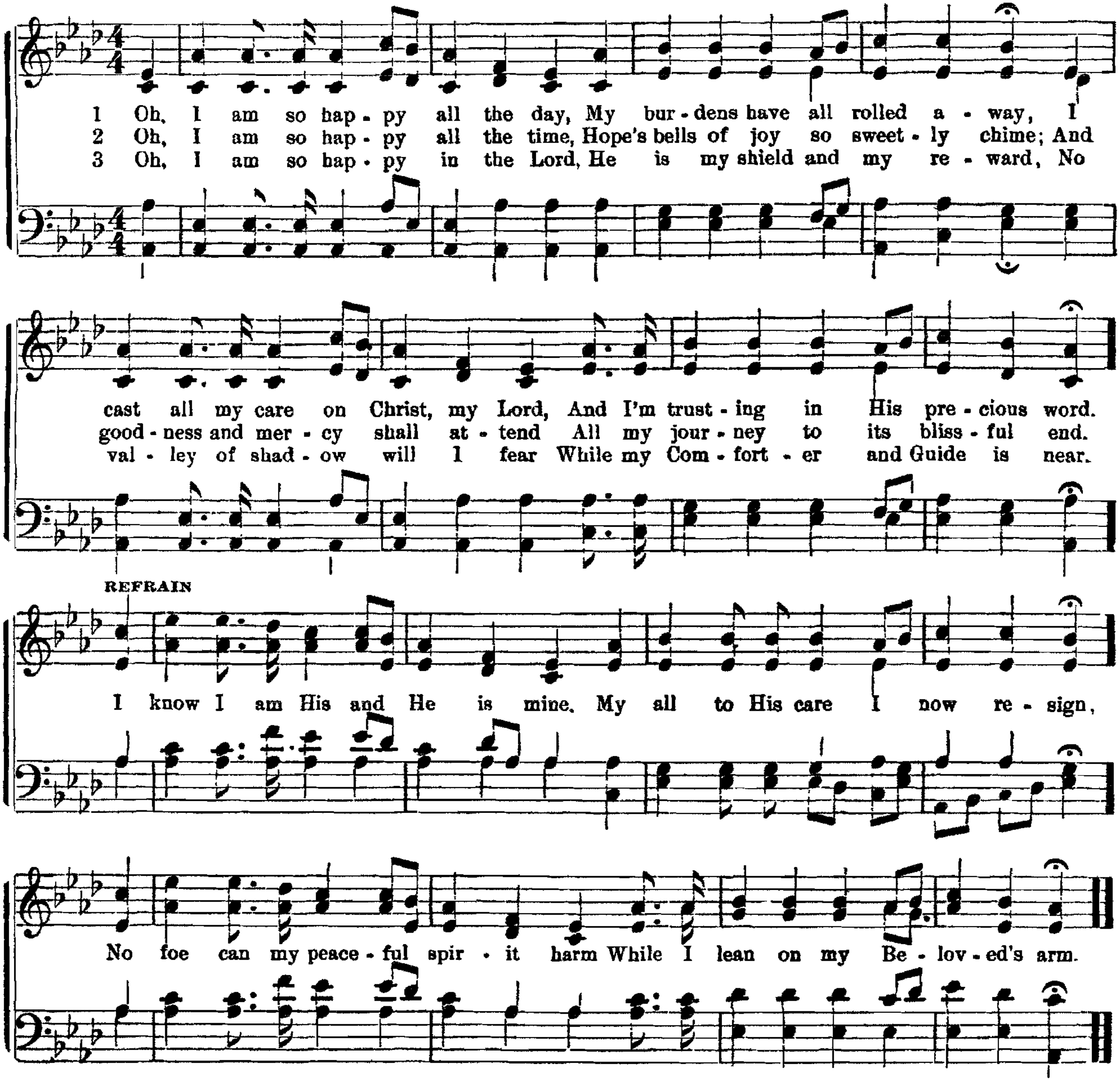
1 Oh, I am so hap - py all the day, My bur - dens have all rolled a - way, I
2 Oh, I am so hap - py all the time, Hope's bells of joy so sweet - ly chime; And
3 Oh, I am so hap - py in the Lord, He is my shield and my re - ward, No
cast all my care on Christ, my Lord, And I'm trust - ing in His pre - cious word.
good - ness and mer - cy shall at - tend All my jour - ney to its bliss - ful end.
val - ley of shad - ow will I fear While my Com - fort - er and Guide is near.
REFRAIN
I know I am His and He is mine. My all to His care I now re - sign,
No foe can my peace - ful spir - it harm While I lean on my Be - lov - ed's arm.

Copyright, 1894, by M L McPhail Used by permission.

I'm Nearing the Goal.

G M. Bills. M. L. McPhail.

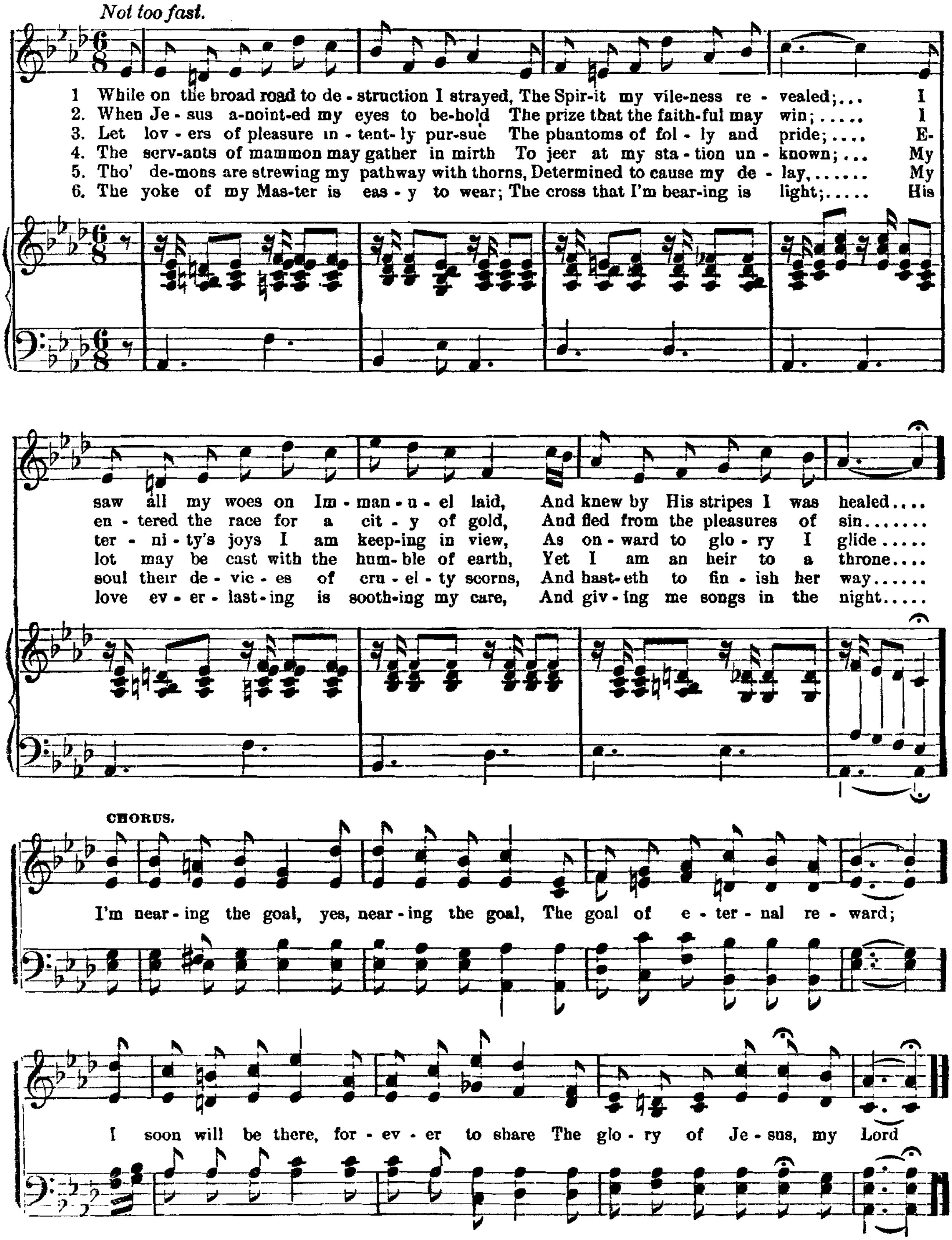
Not too fast.
1 While on the broad road to de - struction I strayed, The Spir-it my vile-ness re - vealed;... I saw all my woes on Im - man - u - el laid, And knew by His stripes I was healed....
2. When Je - sus a-noint-ed my eyes to be-hold The prize that the faith-ful may win;..... I en - tered the race for a cit - y of gold, And fled from the pleasures of sin.......
3. Let lov - ers of pleasure in - tent- ly pur-sue The phantoms of fol - ly and pride;.... E-ter - ni - ty's joys I am keep-ing in view, As on - ward to glo - ry I glide.....
4. The serv-ants of mammon may gather in mirth To jeer at my sta - tion un - known;... My lot may be cast with the hum- ble of earth, Yet I am an heir to a throne....
5. Tho' de-mons are strewing my pathway with thorns, Determined to cause my de - lay,....... My soul their de - vic - es of cru - el - ty scorns, And hast- eth to fin - ish her way......
6. The yoke of my Mas-ter is eas - y to wear; The cross that I'm bear-ing is light;..... His love ev - er - last - ing is sooth-ing my care, And giv - ing me songs in the night.....
CHORUS.
I'm near - ing the goal, yes, near - ing the goal, The goal of e - ter - nal re - ward;
I soon will be there, for - ev - er to share The glo - ry of Je - sus, my Lord

Words and Music copyright, 1895, by M L. McPhail Used by permission.

Jubilee Echoes.

G. M. Bills. M. L. McPhail.

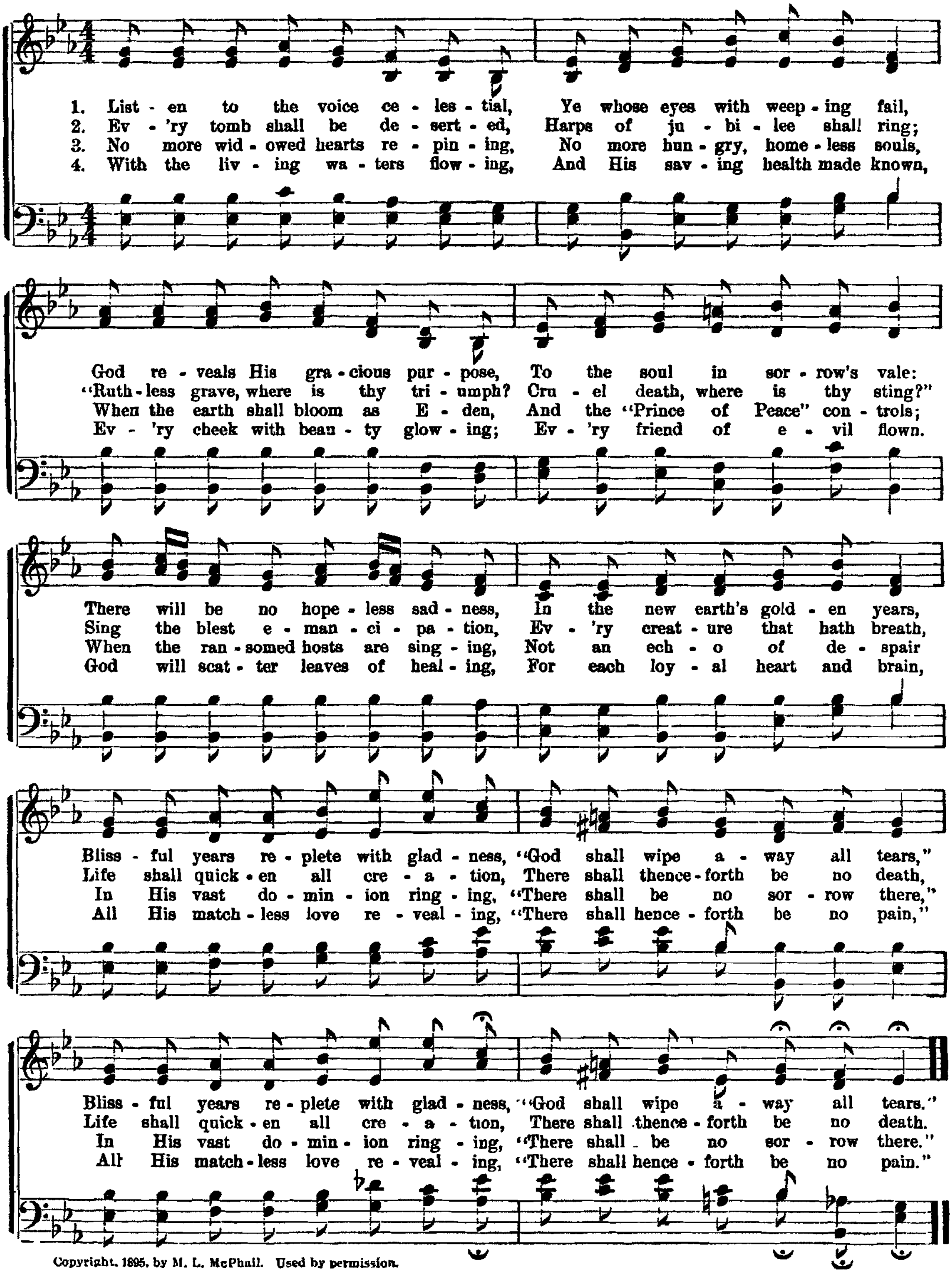
1. List - en to the voice ce - les - tial, Ye whose eyes with weep - ing fail,
2. Ev - 'ry tomb shall be de - sert - ed, Harps of ju - bi - lee shall ring;
3. No more wid - owed hearts re - pin - ing, No more hun - gry, home - less souls,
4. With the liv - ing wa - ters flow - ing, And His sav - ing health made known,
God re - veals His gra - cious pur - pose, To the soul in sor - row's vale:
"Ruth - less grave, where is thy tri - umph? Cru - el death, where is thy sting?"
When the earth shall bloom as E - den, And the "Prince of Peace" con - trols;
Ev - 'ry cheek with beau - ty glow - ing; Ev - 'ry friend of e - vil flown.
There will be no hope - less sad - ness, In the new earth's gold - en years,
Sing the blest e - man - ci - pa - tion, Ev - 'ry creat - ure that hath breath,
When the ran - somed hosts are sing - ing, Not an ech - o of de - spair
God will scat - ter leaves of heal - ing, For each loy - al heart and brain,
Bliss - ful years re - plete with glad - ness, "God shall wipe a - way all tears,"
Life shall quick - en all cre - a - tion, There shall thence - forth be no death,
In His vast do - min - ion ring - ing, "There shall be no sor - row there,"
All His match - less love re - veal - ing, "There shall hence - forth be no pain,"
Bliss - ful years re - plete with glad - ness, "God shall wipe a - way all tears."
Life shall quick - en all cre - a - tion, There shall thence - forth be no death.
In His vast do - min - ion ring - ing, "There shall be no sor - row there."
All His match - less love re - veal - ing, "There shall hence - forth be no pain."

Copyright, 1895, by M. L. McPhail. Used by permission.

When the Crowning Day Shall Come.

"The marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19: 6-9.

G. M. Bills.

M. L. McPhail.

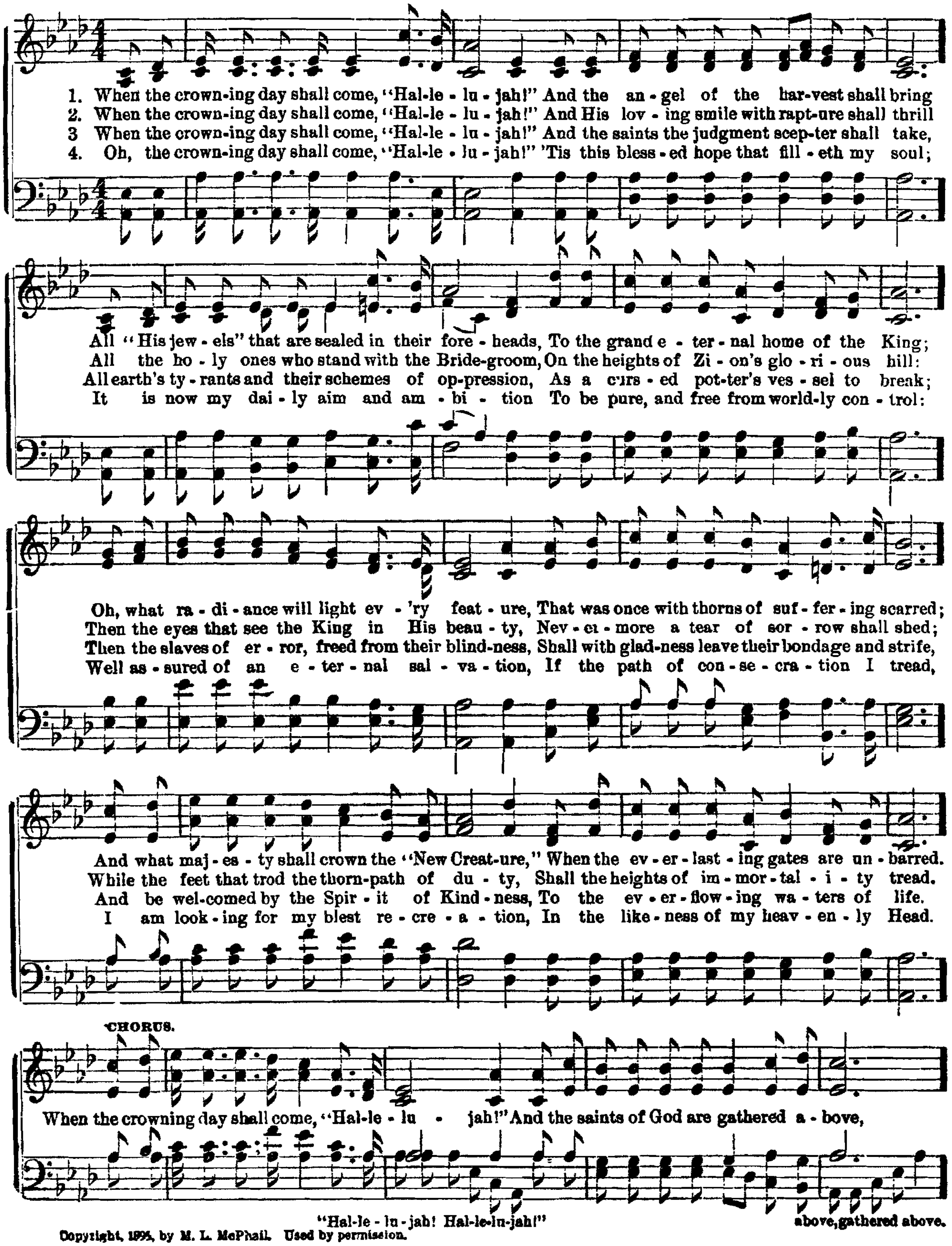
1. When the crown-ing day shall come, "Hal-le - lu - jah!" And the an - gel of the har-vest shall bring
2. When the crown-ing day shall come, "Hal-le - lu - jah!" And His lov - ing smile with rapt-ure shall thrill
3 When the crown-ing day shall come, "Hal-le - lu - jah!" And the saints the judgment scep-ter shall take,
4. Oh, the crown-ing day shall come, "Hal-le - lu - jah!" 'Tis this bless - ed hope that fill - eth my soul;
All "His jew - els" that are sealed in their fore - heads, To the grand e - ter - nal home of the King;
All the ho - ly ones who stand with the Bride-groom, On the heights of Zi - on's glo - ri - ous hill:
All earth's ty - rants and their schemes of op-pression, As a curs - ed pot-ter's ves - sel to break;
It is now my dai - ly aim and am - bi - tion To be pure, and free from world-ly con - trol:
Oh, what ra - di - ance will light ev - 'ry feat - ure, That was once with thorns of suf - fer - ing scarred;
Then the eyes that see the King in His beau - ty, Nev - er - more a tear of sor - row shall shed;
Then the slaves of er - ror, freed from their blind-ness, Shall with glad-ness leave their bondage and strife,
Well as - sured of an e - ter - nal sal - va - tion, If the path of con - se - cra - tion I tread,
And what maj - es - ty shall crown the "New Creat-ure," When the ev - er - last - ing gates are un - barred.
While the feet that trod the thorn-path of du - ty, Shall the heights of im - mor - tal - i - ty tread.
And be wel-comed by the Spir - it of Kind - ness, To the ev - er - flow - ing wa - ters of life.
I am look - ing for my blest re - cre - a - tion, In the like - ness of my heav - en - ly Head.
CHORUS.
When the crowning day shall come, "Hal-le - lu - jah!" And the saints of God are gathered a - bove,
"Hal-le - lu - jah! Hal-le-lu-jah!"
above, gathered above.

Copyright, 1895, by M. L. McPhail. Used by permission.

[1930]

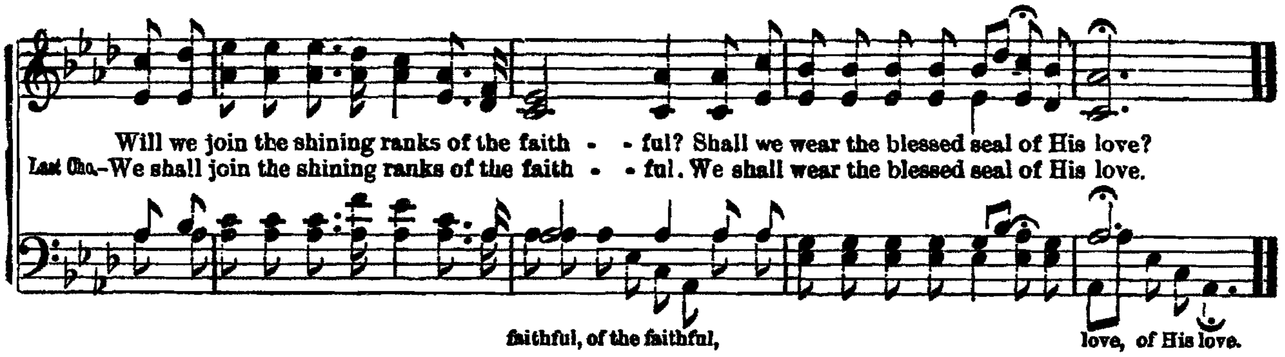
Will we join the shining ranks of the faith - - ful? Shall we wear the blessed seal of His love?
Last Cho.-We shall join the shining ranks of the faith - - ful. We shall wear the blessed seal of His love.
faithful, of the faithful,
love, of His love.

Fullness of Joy.

Mrs. M. L. Herr. Ps. 16: .11 M. L. McPhail.

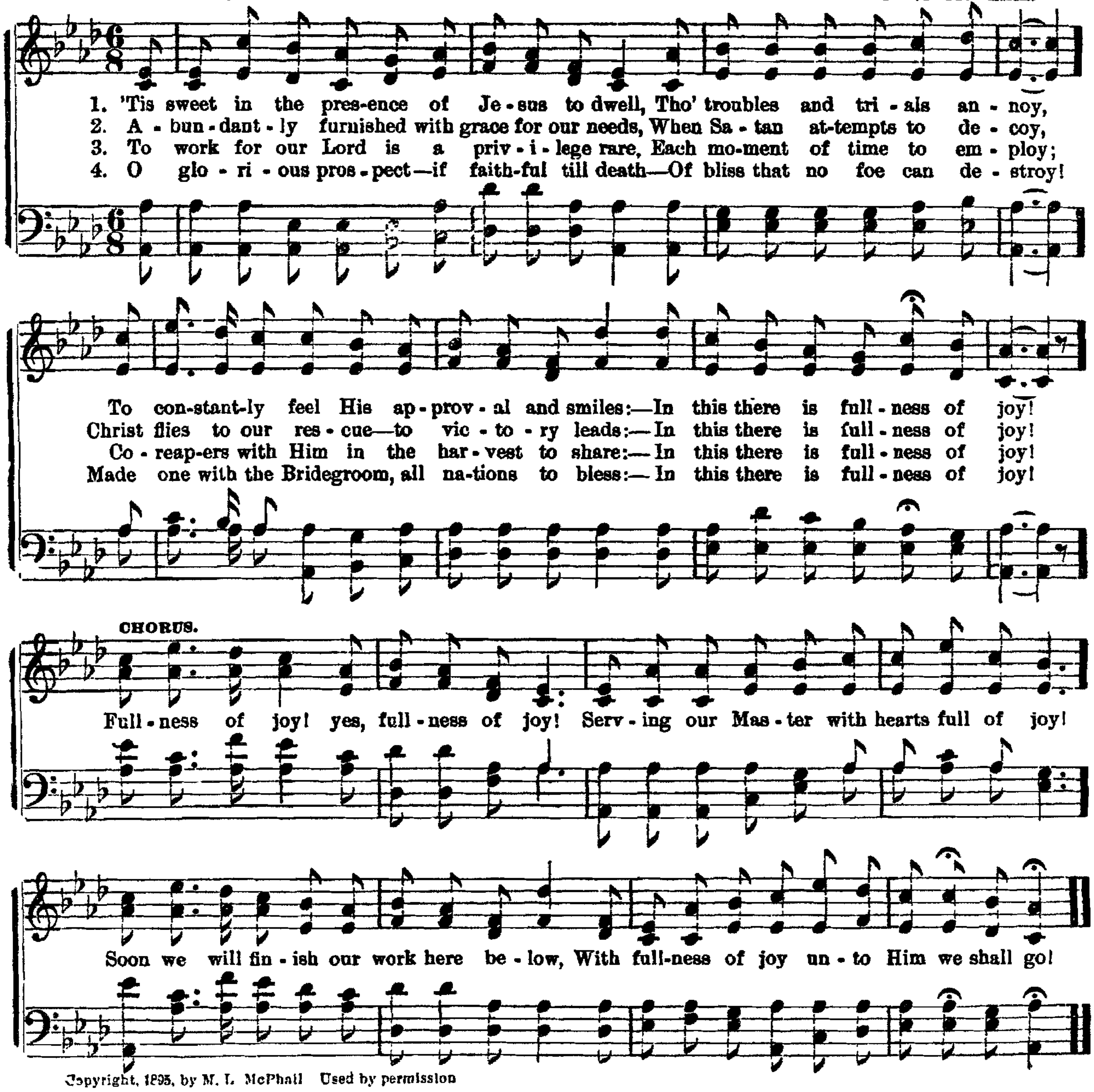
1. 'Tis sweet in the pres-ence of Je-sus to dwell, Tho' troubles and tri-als an-noy,
2. A-bun-dant-ly furnished with grace for our needs, When Sa-tan at-tempts to de-coy,
3. To work for our Lord is a priv-i-lege rare, Each mo-ment of time to em-ploy;
4. O glo-ri-ous pros-pect—if faith-ful till death—Of bliss that no foe can de-stroy!
To con-stant-ly feel His ap-prov-al and smiles:—In this there is full-ness of joy!
Christ flies to our res-cue—to vic-to-ry leads:—In this there is full-ness of joy!
Co-reap-ers with Him in the har-vest to share:—In this there is full-ness of joy!
Made one with the Bridegroom, all na-tions to bless:—In this there is full-ness of joy!
CHORUS.
Full-ness of joy! yes, full-ness of joy! Serv-ing our Mas-ter with hearts full of joy!
Soon we will fin-ish our work here be-low, With full-ness of joy un-to Him we shall go!

Copyright, 1895, by M. L. McPhail. Used by permission

I'm Running for the Prize Divine.

G. M. Bills. M. L. McPhail.

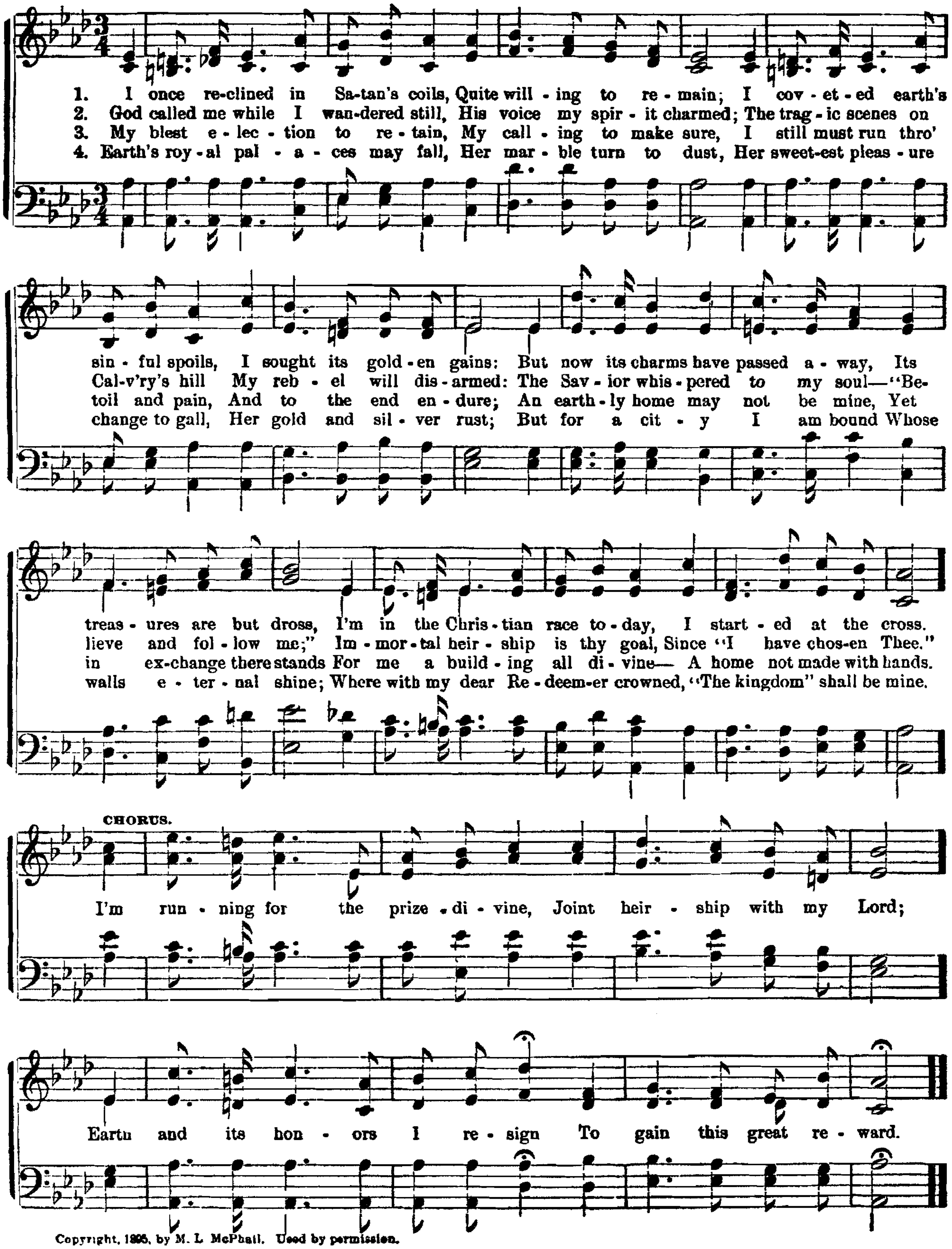
1. I once re-clined in Sa-tan's coils, Quite will - ing to re - main; I cov - et - ed earth's
2. God called me while I wan-dered still, His voice my spir - it charmed; The trag - ic scenes on
3. My blest e - lec - tion to re - tain, My call - ing to make sure, I still must run thro'
4. Earth's roy - al pal - a - ces may fall, Her mar - ble turn to dust, Her sweet-est pleas - ure
sin - ful spoils, I sought its gold - en gains: But now its charms have passed a - way, Its
Cal-v'ry's hill My reb - el will dis - armed: The Sav - ior whis - pered to my soul—"Be-
toil and pain, And to the end en - dure; An earth - ly home may not be mine, Yet
change to gall, Her gold and sil - ver rust; But for a cit - y I am bound Whose
treas - ures are but dross, I'm in the Chris - tian race to - day, I start - ed at the cross.
lieve and fol - low me;" Im - mor - tal heir - ship is thy goal, Since "I have chos-en Thee."
in ex-change there stands For me a build - ing all di - vine— A home not made with hands.
walls e - ter - nal shine; Where with my dear Re - deem-er crowned, "The kingdom" shall be mine.
CHORUS.
I'm run - ning for the prize - di - vine, Joint heir - ship with my Lord;
Earth and its hon - ors I re - sign To gain this great re - ward.

Copyright, 1895, by M. L. McPhail. Used by permission.

"Now are We the Sons of God.

" Beloved, now are we the sons of God."—1 John 3: 2.

F. G. Burroughs. M. L. McPhail.

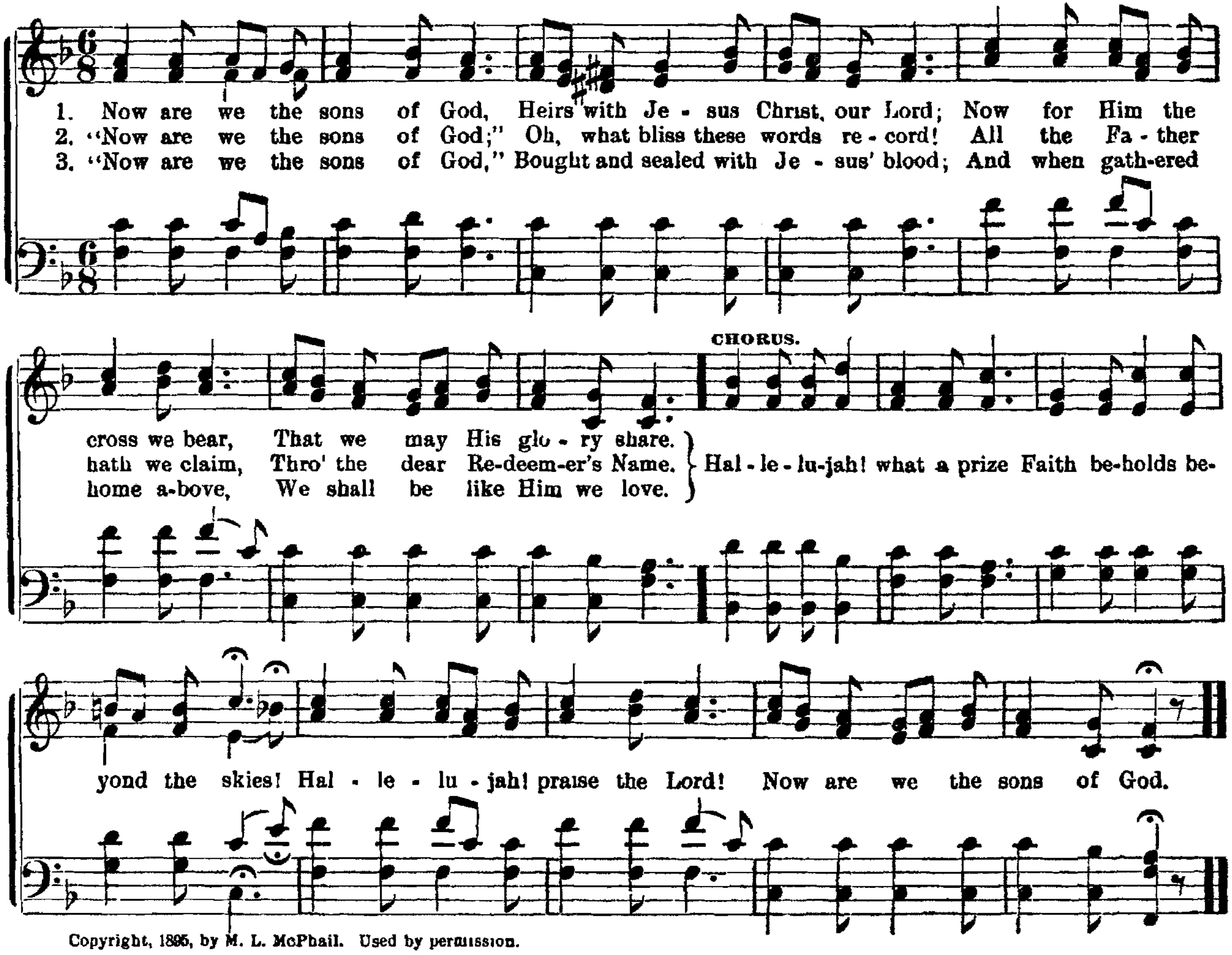
1. Now are we the sons of God, Heirs with Je - sus Christ, our Lord; Now for Him the
2. "Now are we the sons of God;" Oh, what bliss these words re - cord! All the Fa - ther
3. "Now are we the sons of God," Bought and sealed with Je - sus' blood; And when gath-ered
cross we bear, That we may His glo - ry share.
hath we claim, Thro' the dear Re-deem-er's Name.
home a-bove, We shall be like Him we love.
CHORUS.
Hal - le - lu-jah! what a prize Faith be-holds be-
yond the skies! Hal - le - lu - jah! praise the Lord! Now are we the sons of God.

Copyright, 1895, by M. L. McPhail. Used by permission.

J. McPhail. JOHN McPHAIL.

In That Day.

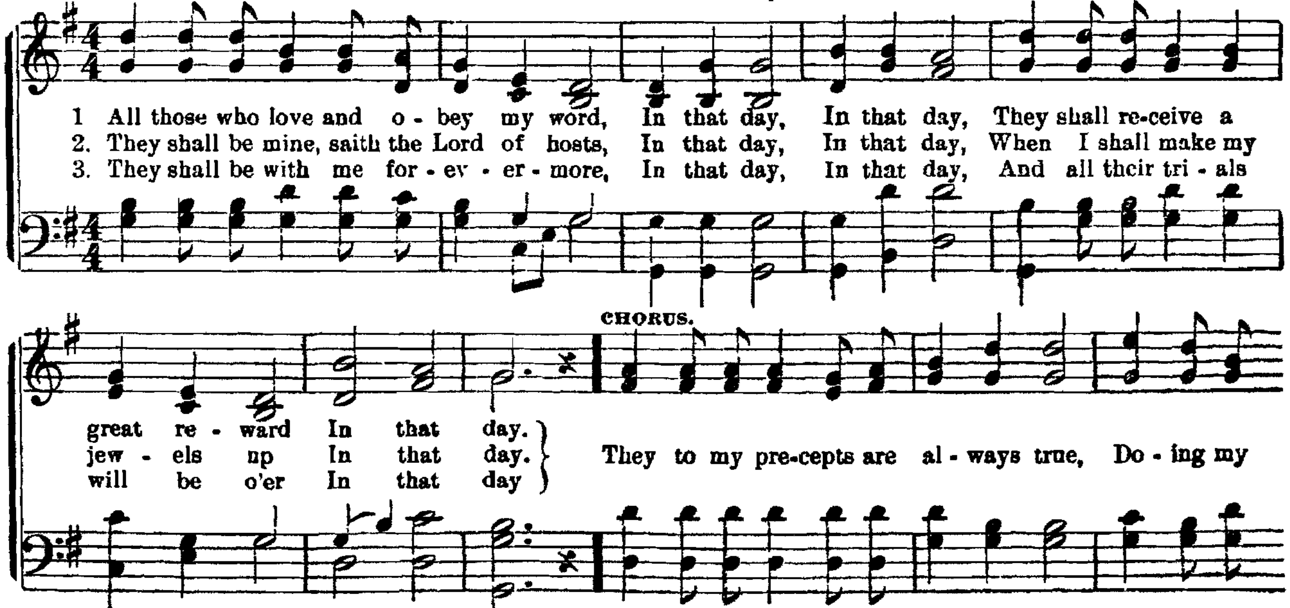
1 All those who love and o - bey my word, In that day, In that day, They shall re-ceive a
2. They shall be mine, saith the Lord of hosts, In that day, In that day, When I shall make my
3. They shall be with me for - ev - er - more, In that day, In that day, And all their tri - als
great re - ward In that day.
jew - els up In that day.
will be o'er In that day
CHORUS.
They to my pre-cepts are al - ways true, Do - ing my

Used by permission of Henry Date, owner of the copyright.

In That Day—Concluded.

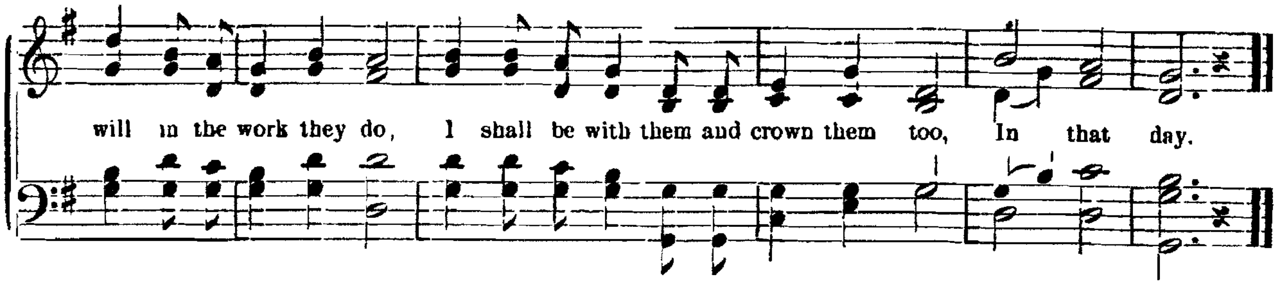
will in the work they do, I shall be with them and crown them too, In that day.

O Christ, Our Immortality.

"And this is the record, that God hath given to us eternal life, and this life is *in his Son*. He that hath the Son of God hath life: and he that hath not the Son of God hath not life."—1 John 5: 11, 12.

F. G. Burroughs — M. L. McPhail.

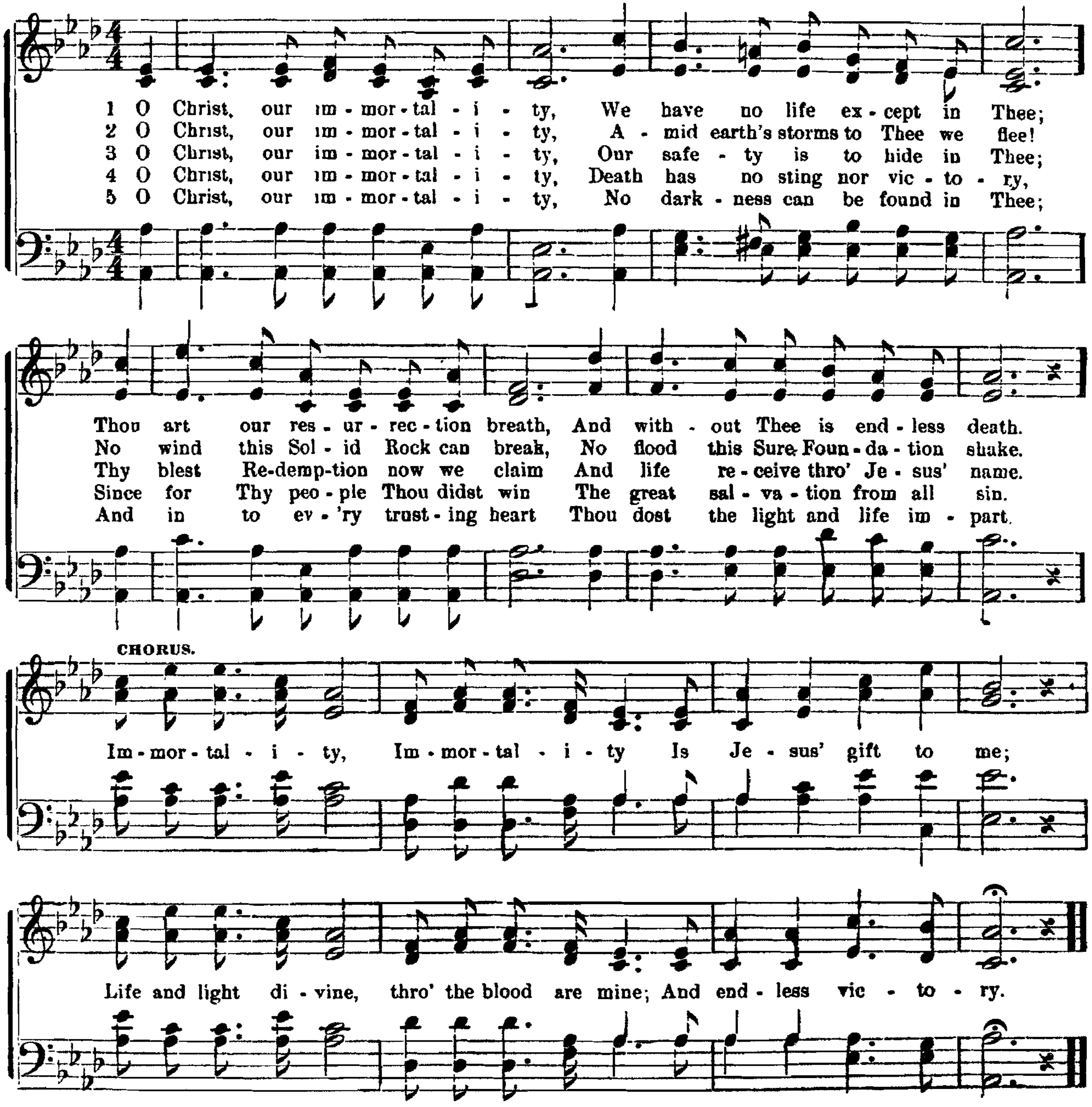
1 O Christ, our im - mor - tal - i - ty, We have no life ex - cept in Thee;
2 O Christ, our im - mor - tal - i - ty, A - mid earth's storms to Thee we flee!
3 O Christ, our im - mor - tal - i - ty, Our safe - ty is to hide in Thee;
4 O Christ, our im - mor - tal - i - ty, Death has no sting nor vic - to - ry,
5 O Christ, our im - mor - tal - i - ty, No dark - ness can be found in Thee;
Thou art our res - ur - rec - tion breath, And with - out Thee is end - less death.
No wind this Sol - id Rock can break, No flood this Sure Foun - da - tion shake.
Thy blest Re-demp-tion now we claim And life re - ceive thro' Je - sus' name.
Since for Thy peo - ple Thou didst win The great sal - va - tion from all sin.
And in to ev - 'ry trust - ing heart Thou dost the light and life im - part.
CHORUS.
Im - mor - tal - i - ty, Im - mor - tal - i - ty Is Je - sus' gift to me;
Life and light di - vine, thro' the blood are mine; And end - less vic - to - ry.

Copyright, 1895, by M. L. McPhail. Used by permission.

VOL. XVII. FEBRUARY 15, 1896. No. 4.

CONTENTS.

Special Items..................................... 26
Views from the Tower.............................. 27
The Sure Mercies of David......................... 28
Poem: The Peace of Christ......................... 30
By thy Words Acquitted; by thy
Words Condemned............................. 30
Bible Study: Faith Encouraged..................... 33
Bible Study: Jesus the Messiah.................... 34
Bible Study: True Love to One's
Neighbor.................................... 34
Encouraging Letters............................... 35

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE CHART OF THE AGES.

OUR announcement of the pamphlet giving three primary discourses on the Chart of the Ages (leatherette covers, 10 cents each) brought many orders, and fresh inquiries about the Charts for use in home gatherings and small audience rooms. We therefore again describe them.

They are five feet long, of heavy, tinted cloth, with spring roller, having painted thereon, by a good artist, the outlines, etc., of the divine plan of the ages, the same as represented by the diagram in the front of MILLENNIAL DAWN, VOL. I. Ordinarily it would cost about five dollars to prepare such charts; but by giving large orders in the dull seasons we can supply them at one dollar and fifty cents each,--and we prepay the expressage.

A careful study of the three discourses above mentioned will enable many of the friends of the truth to explain the chart and the divine plan there symbolized, to their friends and neighbors. Later on you will be able to present other features, finding the help you need in MILLENNIAL DAWN.

All the consecrated are "anointed to preach" the gospel; and all such may do it, according to their talents and opportunities, regardless of nationality, color or sex; for all such are "new creatures in Christ:" and in Christ there is neither male nor female, bond nor free. But let all things be done decently and in [Scriptural] order, which implies that, all other conditions being equal, the man should do the public speaking, as the Lord's representative and mouthpiece.

But let none but the consecrated attempt to teach spiritual truths; for they have no commission or ordination of the Lord so to do. Moreover, others would do injury to themselves; for their fleshly minds would soon be puffed up, and they would ere long fall into the snares of the Adversary, as boastful, heady men-pleasers.

R1935 : page 26

THE MUSICAL TOWER.

WE have heard from many of their pleasure in connection with our last issue of the TOWER--"Zion's Glad Songs of the Morning." We would like it if these beautiful songs should become popular among Christian people generally. The singing of the truth is a good way to get it into the heads and hearts of God's people. It is one way of preaching the gospel, which figuratively is called a "song:" "Thou hast put a new song into my mouth, even the loving kindness of our God."

We thank God for the musical and poetic talents granted to some of his saints. (We esteem the collection represented in the MUSICAL TOWER, and in our hymn book, "Poems and Hymns of Millennial Dawn," to be not only choice doctrinally, but also choice poetically.) We thank God for the privilege of serving the truth to his flock in poetry, as well as in prose. Let each one who receives be active in serving again, by song and printed page and word, to others who have not yet tasted the heavenly food provided now, as "meat in due season," by our present Lord. If the whole body were an eye or foot or hand, where would be the symmetry? Nay, those members which even seem to be feeble and less important are all necessary, and may all do something in the service.--1 Cor. 13:17-24.

Extra copies of the musical TOWER will be supplied at the rate of five cents each, or twenty-five to one address for one dollar.

page 26

DO NOT SEND MONEY UNLESS "REGISTERED."

COMPLAINTS of money lost in the mails continue. Send only by Draft, P.O. Money Order or Express Order. Then if letters be stolen the money can be recovered.

===================

R1935 : page 27

VIEWS FROM THE TOWER.

THE wonders of our day, "the time of the end," are so many and so astounding that even prudent, cautious thinkers hesitate to pronounce the most unreasonable things untrue. The present year has introduced to the world one of the most remarkable discoveries of modern times; one which, had it been advanced a century ago, would have been esteemed the ravings of a maniac, but which to-day is received at once by the scientific men of the whole world within two weeks of its first announcement. We refer to the discovery made by Prof. Roentgen, of Wurzburg University, Germany, that an electric ray can be passed through opaque substances, such as paper, wood, cloth, leather, aluminum, animal flesh, etc., although to varying degrees, and that the same ray does not penetrate bone, stone, and metals generally.

Experiments show the photograph of coins in a purse, of a razor in its case, of the bones and sinews of a man's hand, of the contents of a wooden box, etc. Although still an infant of a month, the professional men of Europe and America are busy with various experiments which may yet lead to great improvements and to wider usefulness. The chief value of the discovery, so far, would seem to be in aiding surgery, by locating bullets and other foreign substances, "gravel" in the kidneys, "gall stones," etc., saving life and sufferings; for not infrequently good surgeons err in diagnosing.

But a lesson goes with this discovery which will not be generally recognized at first, and yet one that sooner or later is sure to influence many. For centuries, skeptics and Infidels have been disposed to smile incredulously at the words of our Lord, "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and the Father who seeth in secret shall reward thee openly." (Matt. 6:6.) Can these scientists any longer mock at Christians for "credulity," because we believe that "All things are naked and opened unto the eyes of him with whom we have to do?" (Heb. 4:13.) Surely human pride and positiveness may well be abashed by its own nineteenth century discoveries. "He that formed the ear shall he not hear? He that formed the eye shall he not see?" And we begin to see how that other prediction can be fulfilled, largely in a "natural" way--"There is nothing covered that shall not be revealed; and hid, that shall not be known."

Step backward only one century and you can sympathize with the Infidelity which disputed and denied everything which it could not see and handle and comprehend; for their unbelief in unseen things and powers was in full accord with their experiences. But when God's set time for "knowledge to be increased," "the time of the end," had come, he began gradually to lift the curtain, and to show the world invisible things and to teach them faith in invisible powers, and ultimately through these lessons to see him "who is invisible," with the eyes of their understanding.

The Telephone, by which men hundreds of miles apart, may speak to each other through little boxes on their office walls, and recognize each other's voices, tells us, suggestively, that God can hear infinitely better, and without the wires and batteries necessary to our service.

The Phonograph, recording our words and tones, preserving them if needful for years, and repeating them with their original emphasis and intonation, reminds us, suggestively, that similarly our brains are much more delicately constructed, and can not only record words but also thoughts and feelings, and classify these, and lay them away for future use, subject to the call of memory. It gives us a hint, also, of how simple a matter it will be for God to resurrect

R1935 : page 28

the dead, by creating new bodies with brains having similar convolutions to the deceased, which, thus revived by the breath of life, would reproduce beings which would recognize and identify themselves by the memory of their past thoughts and experiences.

Machinery and cars moved by the invisible electric current of power are common everywhere to-day, though undreamed of fifty years ago. And through these we and all men have illustration of the invisible power divine, "which holds all nature up," and runs the vast machinery of the universe.

These lessons to the child of God enforce the salutary thought that God hears the "groaning of the prisoners" of sin and death, the prayers or the murmurs, the thanks or the sighs of his children; that "Thou God seest me;" that "the eyes of the Lord are in every place beholding the evil and the good;" and that divine power, although invisible, is omnipotent and everywhere present. The same lessons will be valuable to the world, by and by, when God's Kingdom shall shine forth and chase away the night-shades of sin and sorrow: but meantime the Prince of darkness will no doubt continue to deceive many, and will use even these wonderful signs of the Millennial dawn to support delusions and to oppose the truth. For instance, the natural man, not led by the spirit of God, will thereby be led, by the Adversary, toward Spiritism, Theosophy, etc.

* * *

The Superior Council of the "American Protective Association," commonly known as the "A.P.A.," met in annual session on Jan. 28 and 29 at Rochester, N.Y. This association, formed to offset the oppression of Papacy, especially against the Public School system, has been growing greatly but noiselessly for the past five years, and now claims to represent a voting strength of 3,500,000. These large figures will be a general surprise--not only to its enemies of Rome, but to its friends as well.

The American Protective Association demands as the consideration for its support of any party for President, that the platform of the national convention of that party shall reaffirm the principle of the total separation of Church and State, the restriction of immigration, and the reform of the laws regarding citizenship and right of franchise. Such party, too, shall reaffirm its faith in the American school system as the basis of liberty and prosperity.

One of the delegates to the Convention gave the following as the voting strength of this and other "allied orders"--

American Protective Association	3,500,000
Nat. League for Protection of American Institutions	1,590,000
Junior Order United American Mechanics	500,000
Patriotic Sons of America	350,000
Order of Deputies	125,000
Various other Patriotic orders	250,000
Total	6,315,000

It was reported at the Council that one hundred and eight members of Congress, the Governors of four states, majorities in the Legislatures of several States, the school boards of two hundred and fourteen cities and towns, and a majority of city and town officials in every central and western state were members of or allied with the American Protective Association.

These facts, seemingly authentic, indicate that some have learned not to trust Papacy's recent professions of love for the Bible and education, but to stand guard over their own liberties. Although we may recognize the hand of Providence in this, and all such affairs, we are to remember, still, that the saints of God are enlisted in another branch of divine service. If it is the service of some to manage homes and orphanages, and hospitals, and reformatories, and temperance work, and liberty protections, we know that our commission is to preach the Gospel. We who are "ambassadors for God" are to wait upon our ministry (service) and not upon another, however much we may sympathize with or feel interested in every good work. We advise, therefore, that those who have been favored with the truth and the divine commission of ambassadors of it give it all their energies, aside from the providing of things needful, to this service. And we here remark, that if any understood our words in our issue of June 15, '95 to be a commendation of Beneficiary Societies and an advice to join them, they misunderstood our meaning. Said societies are not without their good features while matters run along smoothly, but when the time of trouble will shortly overspread the world, all of these societies which depend upon assessments will quickly crumble; and then those who are leaning upon them will be most wretchedly disappointed, and many of them will by their despair be helped toward anarchism.

===================

R1936 : page 28

THE SURE MERCIES OF DAVID.

"And I will make an everlasting covenant with you,
even the sure mercies of David."--Isa. 55:3.

IF THE faith of any of God's children needs reinforcement from the Word of God, let him turn to the Lord's gracious invitation through the Prophet Isaiah to partake of the bounties therein offered. The call is not to every man, but to a certain class--"Ho every one that thirsteth!" (Vs. 1.) There is a blessing for the thirsty soul. "Blessed are they which do hunger and thirst after righteousness [Observe, not only after truth with a curiosity interest, but after that righteousness which comes through a knowledge of the truth]; for they shall be filled." The invitation is not to those who are satisfied with sin, but to those who have learned the exceeding sinfulness of sin, and

R1936 : page 29

whose aspirations are toward God; who thirst after God and his truth and his righteousness. It is to the class which the Psalmist describes as saying, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"--Psa. 42:1,2.

Are you of this class? then hearken to the gracious invitation--"Ho, every one that thirsteth [The call is to you], come ye to the waters [the refreshing waters of divine truth]; and he that hath no money [None of us have aught to offer as an equivalent for this priceless treasure: it is God's free gift to all the thirsty]; come ye, buy and eat; yea come, buy wine and milk without money and without price."

And not only is the invitation thus liberal, but the Lord also condescends to reason with those of this class who still have some hope of finding the satisfying bread and water of life where already they have long looked for them in vain. He graciously inquires, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good [the "meat in due season" provided by the Lord for the household of faith], and let your soul delight itself in fatness. [The portion which the Lord supplies is a satisfying portion; and the soul that is fed at his table is not lean.] Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

Turning to Psalm 89:19-37 we find the sure mercies of David enumerated. David is introduced here as a typical character representing Christ--primarily our Lord Jesus, but subsequently the Christ complete--Head and body. In the meekness of his youth, his loyalty to God, his faithfulness, zeal, courage and wise discretion, David's character was a very beautiful type of the beloved One, to whom God referred when he said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him."

Our Lord Jesus is the mighty One upon whom the help of the world is laid. He is the great deliverer, but it has pleased God also to associate with him in this great work the Church of the Gospel age, the elect "little flock," whose names are written in heaven. These, all chosen out of the people, constitute that one body, which, with Christ Jesus their Head, shall bless all the families of the earth. These all possess the characteristics enumerated above, which are preeminently the characteristics of their Head. All, therefore, who hunger and thirst after righteousness, whose souls thirst after God as the hart for the water-brook, and who, having found him, have consecrated themselves to him and received the anointing of the holy spirit, witnessing with their spirits that they are the sons of God, and who as anointed sons can discover in themselves the worthy traits of true sons, enumerated above,--loyalty, faithfulness, zeal, energy, courage, discretion, etc.,--these constitute the class with whom the Lord has made an everlasting covenant and to whom belong "the sure mercies of David."

Hear them--"With whom my hand [my power, dominion, kingdom] shall be established: mine arm [of support and strength] also shall strengthen him [to perform the great preparatory work of sacrifice]. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him. [All things, even the deep and wicked designs of the adversary, shall be so overruled by God as to work together for good to this David class].

"And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn [his authority and power] be exalted. I will set his hand also in the sea, and his right hand in the rivers. [His power will in due time control all the restless, ungovernable masses of the world, which like the raging sea will make great commotion in the time of trouble with which this age closes.]

"He shall cry unto me, Thou art my father, my God, and the rock of my salvation. [Even in the midst of their earthly course of trial and sacrifice they shall have communion and fellowship with God: they shall realize his fatherly love and care and rejoice in his salvation.]

"Also I will make him, my firstborn ["the Church of the firstborn"], higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also [redeemed and restored mankind to whom Christ will be "the everlasting father"--Isa. 9:6; Psa. 45:16] will I make to endure forever [they shall have everlasting life], and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. [This has reference principally to the fleshly people of God, and partially to the world during the Millennium.]

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David [Christ]. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Such are the "sure mercies of David" thus divinely assured to the Gospel Church, Head and body.

* * *

"When I stand before the throne,
Dressed in beauty not my own,
When I see thee as thou art,
Love thee with unsinning heart,
Then, Lord, I shall fully know--
Not till then--how much I owe.

"When the praise of heaven I hear,
Grand as anthems on the ear,
Loud as many waters' noise,
Sweet as harps' melodious voice,
Then, Lord, shall I fully know--
Not till then--how much I owe."

R1876 : page 30

THE PEACE OF CHRIST.

"My peace I give unto you."--John 14:27.

Sweet gift of Christ! O blessed thought!
The peace of mind that God hath wrought!
No earthly passion's half so sweet,
No joy on earth is so complete,
As that the loving Father gives
To those in whom the spirit lives--
The peace of Christ.

O weary one upon life's sea,
That hast no Christ to comfort thee,
Remember when the billows roll,

Surge upon surge, about thy soul,
That there's a harbor safe and sure,
Wherein thy heart may rest secure--
    The peace of Christ.

O loving heart that trembles yet,
Half fearful that it may forget;
Afraid that it may miss the way,
Doubting, wavering, all the day--
Remember that it is to thee
This gift of gifts is offered free--
    The peace of Christ.

O Christian with the brow severe,
With eyes that seldom drop a tear,
With lips that smiling have forgot,
Remember that it is thy lot
To have within a joy divine;
Open thy heart and make it thine--
    The peace of Christ.

The love of God! How its dimension
Reaches above our comprehension;
And who of us can understand
The workings of his mighty hand?
But rest, my soul, and quiet be,
Thou knowest this he giveth thee--
    The peace of Christ.

So then, my soul, upon his breast
Thy troubles cast, and be at rest.
Though sorrow wrings the heart, and pain
Saps life and strength with steady drain,
O'er all these griefs and cares of thine
God pours the healing balm divine--
    The peace of Christ.

--Selected.

===================

R1937 : page 30

BY THY WORDS ACQUITTED; BY THY WORDS CONDEMNED.

"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof on a day of judgment. For by thy words thou wilt be acquitted, and by thy words thou wilt be condemned."--Matt. 12:34-37.

REALIZING that we, the Church, are at the present time under the inspection of our kingly Bridegroom, who is now present (Matt. 22:11) to gather out of his Kingdom [in its present embryo or formative condition] all things that offend" (Matt. 13:41), and to gather unto himself his jewels, his bride (Mal. 3:17), we cannot too carefully consider the principles upon which this judgment and this selection are made.

The above words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that those words of wisdom were penned,--"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee." (Prov. 4:23,24.) The indication is clear that a right condition of heart is necessary to right words; for "out of the abundance of the heart the mouth speaketh," as experience testifies to every man. It is therefore just that our words should be a criterion of judgment in the Lord's estimation, as he tells us they are. True, honied words are sometimes only the masks of deep hypocrisy; but the mask is sure to drop off some time, as soon as selfish policy renders a change of tactics necessary. The fact therefore remains that the words, the entire course of conversation and conduct, are an index of the heart.

Our first concern, then, should be for the heart--that its affections and dispositions may be fully under the control of divine grace; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, brotherly kindness, love, faith, meekness, temperance, supreme reverence for God and Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles be fixed, established, in the heart, then out of the good treasure of the heart the mouth will speak forth words of truth, soberness, wisdom and grace.

Concerning our Lord Jesus, whose heart was perfect --in whom was no sin, neither was guile found in his mouth, it was said, "Grace is poured into thy lips;" and again, "All bare him witness, and wondered at the gracious words that proceeded out of his mouth." (Psa. 45:2; Luke 4:22.) Moses, personating Christ, foretold the blessed influences of the Lord's words, saying, "My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2.) And Jesus said, "The words that I speak unto you, they are spirit and they are life."

R1937 : page 31

(John 6:63.) So wise, just and true were the Lord's words, that, though his enemies were continually seeking to find some fault, it is said, "They could not take hold of his words before the people; and they marveled at his answers and held their peace." (Luke 20:26.) And others said, "Never man spake like this man."--John 7:46.

Thus our Lord left a worthy example to his people, which the Apostle urges all to follow, saying, "Let your speech be always with grace [with manifest love and kindness], seasoned with salt [a purifying and preservative influence]." (Col. 4:6.) And Peter adds, "If any man speak, let him speak as the oracles of God,"--wisely, and in accordance with the spirit and Word of the Lord. Again, it is written, "Keep thy tongue from evil, and thy lips from speaking guile [deceit]." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "The words of a wise man's mouth are gracious words: but the lips of a fool [an unwise, reckless talker] will swallow up himself. The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness." "Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few."--Psa. 34:13; Prov. 21:23; Eccl. 10:12,13; 5:2.

Job, in the midst of all his afflictions, was very careful not to sin with his lips. (Job 2:10; 31:30; 1:21,22.) He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and the words right, saying, "What! shall we receive good at the hand of God, and shall we not receive evil [calamities, troubles--for discipline or refining]?... The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience and faith under severe testings, and that, too, without a clear apprehension of the divine wisdom in permitting them.

The Psalmist puts into the mouth of God's consecrated and tried people these words of firm resolution:--"I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked [who tempts and tries the righteous] is before me."--Psa. 39:1.

How necessary to the stability of Christian character is such a resolution, and the self control which develops under a firm adherence to it. In an unfriendly world we can expect to receive only the reproaches of our Master; for the servant is not above his Lord. The world, the flesh and the devil oppose our way: there are fightings within and fears without, and many are the arrows and fiery darts aimed at the righteous. But what is the safe attitude of the soul under afflictions and severe testings? Is it not in silence before God, waiting and watching first to see his leading, his will, in every matter before presuming to touch things that often involve so much? So the Psalmist suggests, saying, "I was dumb with silence: I held my peace, even from good [even from doing or saying what seemed good in my own sight]; and my sorrow was stirred. My heart was hot within me, and in my self-communing there burnt a fire [description of a fiery trial]. Then spake I with my tongue"--not to the revilers, nor to others, but to the Lord.

Yes, it is always our blessed privilege to carry our sorrows and vexations to the Lord;

"For he knows
How to steal the bitter from life's woes."

He does it, as the Psalmist suggests (vs. 4-6), by showing us, through experience, the vanity of all earthly things and their utter inability to satisfy the soul's cravings, or to comfort the wounded spirit. Then comes the thought that the present life, with its cares, vexations and sorrows is passing away, that our days are but as a handbreadth, and however vexing our experiences, they will soon be over; and if we permit them to do so they will only work out in us the peaceable fruits of righteousness, and develop in us strong and noble characters, disciplined to thorough self-control, thoughtful consideration, patient endurance of affliction and loving loyalty and faithfulness and trust in God. Then the assurances of the blessed rewards of righteousness in the life to come begin to have a new and deeper significance, and we are made to realize that this is not our continuing city, but we seek one to come. Thus the heart is separated from earthly things, and made to realize the superior worth of heavenly things. Nothing but the Lord himself can satisfy the longings of the soul, which, tempest-tossed and tried, comes to realize--

"How vain is all beneath the skies,
How transient every earthly bliss,
How slender all the fondest ties,
That bind me to a world like this!"

Thus chastened and comforted, we learn to look beyond the present to the glory that shall by and by be revealed in the faithful overcomers, who, by patient continuance in well-doing in the midst of a crooked and perverse generation, seek for the prize revealed to faith alone. Thus disciplined and blessed under fiery trials by going to the Lord for comfort and help, the child of God begins to realize what it means to be dead to the world and alive toward God, with a keen appreciation of his love and goodness and grace; and being thus separated from the world, and more firmly united to Christ, the language of the heart is, as the Psalmist further suggests, "And now, Lord, what wait I for? my hope is in thee." (Vs. 7.) Thus

"E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

Such is the blessed result of bridling the tongue under circumstances of trial and vexation, and humbly taking all our cares to the Lord in prayer, to the end that, when we speak, our speech may be with grace, seasoned with salt,

R1937 : page 32

and that under all circumstances we may speak as the

R1938 : page 32

oracles of God.

Considering our Lord's words above quoted--that we must give an account for "every idle [unprofitable or pernicious] word"--in view of the fact that the present is our (the Church's) judgment day, we see what great importance attaches to our words. All our words are taken by the Lord as an index of our hearts. If our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy or impure, the heart is judged accordingly, on the principle that, "out of the abundance of the heart the mouth speaketh." Thus our words, in all the varied circumstances of our daily life, are bearing testimony continually before God of the condition of our hearts. So our Lord's words imply: and in this view of the case how timely is the admonition,--"Be not rash with thy mouth; and let not thy heart be hasty to utter anything before God [And remember that "all things are naked and opened to the eyes of him with whom we have to do."--Heb. 4:13]; for God [our Judge] is in heaven [upon the throne], and thou upon earth [under trial before the bar of God]: therefore let thy words be few." Let them be thoughtful and wise, as uttered before God, and not rash, hasty and illy considered.

Again, in harmony with the Lord's statement of the responsibility incurred by our words, it is also written, "He that keepeth his mouth, keepeth his life: but he that openeth wide his lips shall have destruction." (Prov. 13:3.) What a fearful responsibility attaches to the tongue that wags in an evil, or even in a flippant, way, which is also dishonoring to God! And how necessary is the injunction of the Apostle Peter, "Be sober and watch unto prayer!"--1 Pet. 4:7; 1:13; 5:8.

The Psalmist puts this prayer into the lips of all who feel this responsibility, "Set a watch, O Lord, before my mouth: keep a guard at the door of my lips. Permit not my heart to incline after any evil thing." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." "My lips shall utter praise when thou hast taught me thy statutes. My tongue shall speak of thy word; for all thy commandments are righteousness. Let thy hand help me; for I have chosen thy precepts. I have longed for thy salvation [from all sin, and for the perfection and beauty of holiness], O Lord; and thy law is my delight."--Psa. 141:3,4; 19:14; 119:171-174.

That, as imperfect beings, we may always be perfect in word and deed is not possible. Despite our best endeavors we will sometimes err in word as well as in deed, yet the perfect mastery of our words and ways is the thing to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of judgment. If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that in any particular our words have been dishonoring to the Lord, we should remember that, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1); and in the name of our Advocate we may approach the throne of grace, explain to our Heavenly Father our realization of the error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge, but that it may be blotted out through his gracious provision for our cleansing through Christ, humbly claiming that in his precious blood is all our hope and trust.

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merits of Christ applied by faith, shall we be acquitted. Otherwise the idle words, dishonoring to the Lord, will stand against us and condemn us, and we will be obliged to suffer the consequences. The first consequence will be self-injury, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is a bad example to others, and the stirring up of evil in them. "A soft answer turneth away wrath, but grievous words stir up anger." (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become the agents of retributive justice to teach us the lesson of self-control, and consideration for the feelings and opinions of others. It is often the case that the Lord (or the devil) is blamed for sending trials which are simply the natural results of our own mistakes. And those who fail to locate the root of the trouble (in themselves) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word, and vigorous self-discipline. "If we would judge [and correct] ourselves, we should not be judged; but when we are judged we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world." (1 Cor. 11:31,32.) But even should it be admitted that the difficulties are not directly caused by God, or the devil ("Every man is tempted [tried] when he is drawn away of his own lusts [desires] and enticed"), the natural tendency is to blame the matter on some one else, and to think that our loss of patience, our hasty word or act was the fault of another. How many deceive and encourage themselves with the thought: "If every body else had as reasonable and generous a nature as I have our family or church gathering or community would be a veritable heaven upon earth!" Beloved, let us examine ourselves, let us be very humble, lest the very words of self-congratulation and self-satisfaction which we consider in our hearts (if we do not utter them aloud) bring our condemnation. "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]?" (Luke 6:33-38.) It is only when we "endure grief, suffering wrongfully," that our suffering is acceptable to God as a sacrifice of sweet

R1938 : page 33

incense. "What glory is it if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called." (1 Pet. 2:19-21.) Beloved, let us see to it that our sufferings are for righteousness' sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our inherited or cultivated faults.

"In many things we are all faulty. If any one does not err in word, he is a perfect man, able to control the whole body." (Jas. 3:2.) But such a man does not exist. We all need and must continually plead the merit of our Redeemer and Advocate, while we strive daily to bring every thought into captivity to the will of Christ, and to perfect holiness in the fear (reverence) of the Lord.

In view of this fact, which we trust all of the Lord's people will endeavor more and more fully to realize, viz., that we now stand before the bar of judgment, we inquire, in the words of Peter, "What manner of persons ought ye to be in all holy conversation and godliness?" God-likeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let such things be put far away from all who name the name of Christ in sincerity and truth. And let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words, unrepented of, and consequently unforgiven, stands against us. "Let your conversation be as becometh the gospel of Christ." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Thus out of the good treasure of the heart we shall be able to speak the words of truth and soberness, to honor our Lord by a godly walk and conversation, to subdue the evil tendencies of our fallen nature, and to have our conversation "honest among the Gentiles: that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." --Phil. 1:27; 4:8; 1 Pet. 2:12.

If daily we render up our accounts to God and seek his grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God through Christ, having the testimony of his holy spirit with our spirits that we are pleasing and acceptable to him.

===================

R1938 : page 33

FAITH ENCOURAGED.

--FEB. 23.--Luke 8:43-55.--

Golden Text--"Thy faith hath made thee whole: go in peace."--Luke 8:48.

NO ESSENTIAL element of Christian character is given greater prominence in the Scriptures than faith. "Without faith it is impossible to please God." In this requirement we see the condescending grace of our heavenly Father, who, though so far above us, yet, like a tender parent, desires the reciprocal love and implicit confidence of his intelligent creatures. Since Christ is the appointed agent of God in his dealings with men, whom God bids all men to honor, even as they honor the Father, and since he is the appointed way of access to God, faith in Christ is necessarily a part of our faith in God. Those who believe in Christ, believe the testimony which God gave of his Son through the prophets and through Christ's own teachings and the mighty works which God wrought by him, to the end that men might believe, having a sure and abundant ground for confidence; so that faith might not be mere credulity, but a reasonable thing.

To believe in Jesus in those days, when his mighty works astonished the people, and the beauty of his holiness impressed every beholder, was most reasonable to those of simple hearts, who desired only to know the truth of God and to obey it, and who therefore had no crossgrained will or prejudice of their own to oppose it. Nor are the evidences, the foundation of faith in Christ, any less reliable to-day than they were then. On the contrary, they are still more abundant and strong,--a firm foundation that can never be moved. In simple faith, reliance upon the testimony of Christ, the sick woman came to Jesus, so fully assured of his power that she did not wait even to call his attention to herself when the multitudes thronged about him; "for she said, If I may touch but his clothes, I shall be whole;" and she was instantly healed. And Jesus, perceiving her faith, said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

This miracle was immediately followed by another, still more wonderful--the raising of the dead to life. Faith had brought an anxious father to Jesus to request the healing of his daughter. But while he was making the request, a messenger came to him saying, "Thy daughter is dead, trouble not the Master." The messenger evidently knew nothing of Jesus' power to raise the dead, and the anxious father would probably have abandoned all hope except for the Lord's reassurance of his faith, "Fear not: believe only, and she shall be made whole."

In the former instance the faith was exercised by the patient; but in this case it was exercised by another on behalf of the patient, who, being dead, had no ability to exercise faith. Yet the faith in the power of Jesus of those who had requested the healing was a very weak faith, and when they saw the child was dead all hope departed. They had considerable faith in Christ, but they did not believe that his power extended to the raising of the dead, and were quite incredulous at the suggestion of the Lord's words,--"Weep not; she is not dead, but sleepeth,"--knowing that she was dead. As in the case of Lazarus, our Lord here referred to death as a sleep, in view of the fact of the resurrection. The term is similarly applicable to the whole human family in the death that came upon all through Adam; because there shall be an awakening, a resurrection of the dead, both of the just and the unjust. The second death, from which there shall be no resurrection,

R1939 : page 34

is never likened to a sleep, anywhere in the Bible.

It is worthy of note, that while our Lord took with him the parents and three of his disciples into the chamber of death, that they might witness the awakening, when they manifested their lack of faith he put them all out, and then recalled the dead to life, and permitted them afterward to come in and minister to her. Thus, while he rewarded their faith, weak though it was, he reproved them also, and gave them overwhelming evidence of his mighty power.

The statement of verse 55, when relieved of the mists of a false theology, is very clear. "And her spirit came again," simply signifies, "And her breath returned," and is so rendered in the Emphatic Diaglott, the Greek word "pneuma," translated "spirit" in the common version, signifying breath, wind, or the spirit or breath of life. With the reinstituting of the breathing process and the healing of the physical organism came reanimation, restored intelligence, and the dead lived again. Thus the Lord rewarded even the weak faith, and gave them additional and overwhelming evidence to strengthen and establish their faith. The Lord did not expect or desire the people to have faith without good substantial evidence upon which to base it; but he did desire and reward the faith that was exercised to the extent of the evidence. A faith without substantial evidence upon which to base it, is mere credulity, and generally degenerates into gross superstition unworthy of the intelligence which God has given us.

====================

R1939 : page 34

JESUS THE MESSIAH.

--MARCH 1.--Luke 9:18-27.--

Golden Text--"This is my beloved Son: hear him."--Luke 9:35.

FOR treatment of the major part of this lesson see our issue of January 15, 1895--"The Good Confession."

The Lord's command to his disciples to refrain from bold assertions that he was the Christ, which, coming from them, his intimate friends and disciples, would have had about the same effect as if coming from himself, was a wise one. He preferred to give the people the evidences, rather than the assertions, of his Messiahship, and to let the logic of his mighty works lead them to the only reasonable conclusions.

Our Lord's words following this command to tell no man, show the reasonings on which it was based--"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Consequently if any followed him from any other motives than those of deep conviction and a heart desire to be in harmony with God, the trial coming would sweep them all away as chaff before the wind. But those who would follow him from a heart and head conviction of the truth, drawn from the clear testimony of the Scriptures and of his mighty works, would thus, by their settled convictions, be enabled to stand the tests of faith and endurance which must shortly follow. Even with this care, the faith of most of those who believed proved very superficial. They were swayed in judgment by the opposition of their leaders, and only a few stood firm in the midst of the trials following.

The Lord plainly taught his disciples that following him meant daily self-denial and cross-bearing. He showed them how he must suffer reproaches and persecutions, and that from a source whence it might least be expected--from the leaders and religious teachers of his day, who were moved with envy and consequent hatred of one whose power and wisdom so far outstripped their own as to detract from their honor and esteem among the people. He showed them how he must suffer, even unto death, and that if they would follow him and continue to be his disciples, they must do as he did,--they must be willing to bear reproaches, and to suffer persecution even unto death. If they were not willing to do this, they were not worthy to be his disciples. "If any man will come after me, let him deny himself and take up his cross daily and follow me."

The statement of verse 24 is applicable to those who, having entered into covenant relations with the Lord to lay down their lives in his service, subsequently ignore their covenant while they seek to save that which they had consecrated to God even unto death. Faithfulness to our covenant of sacrifice insures eternal life as spiritual beings; while the repudiation of it would surely forfeit that life. And since by our covenant we have given up all claim upon the humanity and its hopes and aims, which we engaged to sacrifice, the result must be as the Lord states it:--"Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." The reasoning of verse 25 is unanswerable, and should have its full weight with every consecrated soul. The assurances of verse 26 also claim most careful consideration.

The reference of verse 27 was to the vision of the Kingdom of God given typically on the mount of the transfiguration. On this subject see our issue of Jan. 15, '95.

===================

R1939 : page 34

TRUE LOVE TO ONE'S NEIGHBOR.

--MARCH 8.--Luke 10:25-37.--

Golden Text--"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."--Luke 10:27.

THE insincerity and evil disposition toward Jesus on the part of the Jewish teachers (doctors of the law, scribes and Pharisees) was very manifest in the questions they publicly propounded to him, for the evident purpose of entrapping him in his words and thus hindering his influence among the people. It was for this purpose that they mingled with the multitudes who witnessed his miracles and attended his preaching. But Jesus was more than a match for their cunning craftiness; and we admire the adroitness with which he ever thwarted their purposes.

R1939 : page 35

The question on this occasion was, "Master, what shall I do to inherit eternal life?" The questioner probably thought he would say, You must believe that I am the Son of God, the promised Messiah. Then they would have said, "He repudiates the law. The law says that the man that doeth the things contained therein shall live by them." This, to the people, would have seemed a strong argument against Jesus, before they had become sufficiently acquainted with him and his teachings. While such a claim on the part of Jesus would have been the truth, the people were not yet prepared to understand and receive it. They

R1940 : page 35

needed continued and repeated evidences, not assertions, to convince them; and the Lord modestly and wisely gave them what they needed, and with great tact and skill avoided the interference with his purpose on the part of his enemies.

Jesus' answer referred the questioner to the law, saying, "What is written in the law? how readest thou?" They gave the answer from the law--Thou shalt love the Lord with all thy heart, etc., and thy neighbor as thyself,--and Jesus said they had answered correctly, and that if they would do that, they should have eternal life.

But the answer was not satisfactory to any one, not even to the questioner, who was doubtless anxious to make a show of his zeal for the law; but the thoughts now revolving in every mind must have been the disconsolate remembrance of the fact that, though thousands had endeavored to merit life through the keeping of the law, not one had ever yet succeeded in retaining life beyond the usual allotment. And so they understood the Lord's words to imply that if they could keep the law perfectly, then they should receive the life; but that "if" was insurmountable: they could not keep it, and there seemed to be no hope of life unless this great teacher might have something else to suggest.

Even the questioner betrayed some anxiety in the matter, as though he felt that his own conduct toward God and his fellow-men might not stand the scrutiny of the law, even as judged by those about him. Possibly some were present, who, by their incredulous faces, indicated that they did not think this man always acted as if he loved his neighbor as himself, and God supremely. So, to justify himself in the estimation of such, this doctor of the law endeavored to give the impression that the word "neighbor" had some restricted meaning which permitted the exercise of a good deal of selfishness.

The illustration which followed forced from the questioner himself the admission of the truth that every man is neighbor to every other man; that our common humanity is the neighborly bond, and that only those who recognize the bond of human brotherhood, and act accordingly, are worthy of the name "neighbor." To ignore the claims of human brotherhood is meanly selfish and inhuman. Yet that was just what the proud, boastful, hypocritical teachers of that day were doing (Matt. 23:14,23): they were scrupulously tithing their mint and anise and cummin, and omitting the weightier matters of the law, judgment, mercy and faith.

The truth thus wisely put, and by logical argument forced home to the hearts of all, exposed the hypocrisy of the caviling questioner, and drew from himself the admission of the truth. "Then said Jesus unto him, Go, and do thou likewise." Thus the evil designs of the unbeliever were frustrated and the truth was triumphant.

===================

R1940 : page 35

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

New York.

DEAR BROTHER RUSSELL:--I arrived home a few days ago, and I think you will be interested to hear my general experience in the colporteur work, and what my future intentions are. I am willing to go wherever the Lord wishes, for he knows where the most good can be accomplished; and I am taking it to him in prayer, that he will guide and direct me.

In reviewing the last few months, I must acknowledge that the Lord has wonderfully watched over and blessed me in this great harvest work, and I thank him that he has counted me worthy to labor in his vineyard. I must confess that I am very weak and can do nothing of myself; but if I put my trust fully in the Lord, and do the work through him to glorify his name, I have the assurance that he will not forsake me. Whatever talent he has given me, if it be only one, I want to use it to win others; for I know the Lord's words are true, that if a person does not work with the one talent he has, he will certainly not have others given to him, and the only one he has will also finally be taken away.

In less than four months I have put out about 700 DAWNS, and I hope that through them some may come to the knowledge of the truth. I think myself that, as you remarked in your letter, a great many true Christians are still in the nominal churches, and it seems to me that (by such at least) the truth will be more appreciated in the future, because I have found a great many whose hunger cannot be satisfied there, and who are looking for the truth.

Enclosed you will find Twenty Dollars, not to add to my account, but to use for the spread of the truth wherever you think it will accomplish the most good. As I have said before, I did not engage in the work to make money, and this is about what I made over and above my expenses.

Wishing that the Lord may spare you, and use you to bring these glad tidings (which shall in due time be to all people) to a great many more, I remain, in Christ our Redeemer,
your brother, F. KNAUSS.

California.

DEAR BROTHER:--I heartily approve of the sentiments expressed in TOWER of Nov. 15. The Church question is one of great importance, and the term "church" needs to be clearly defined. Satan endeavors to take Christians the full swing of the pendulum; i.e., from the chains of sects to the license of "comeoutism."

One of the worst weapons which the sects have used against us is that we were "comeouters." A sort of stigma attaches to that name, because of the actions of the real "comeouters;" and when it is applied to us it does great damage to the cause of the truth. My influence was hurt in this locality by the report becoming current that I was a "comeouter," and I was under the necessity of publicly disavowing any connection with them.

I am fully convinced that sectarianism is sin, so much so that I would stand alone forever, before I would knowingly join any sect. But I am just as fully convinced that "comeoutism," as it finds expression in many, is the other swing of the pendulum, and that the church is not an incongruous mass of irresponsible nondescripts. The New Testament Church is a New Testament reality, and occupies the golden mean betwixt the two extremes.

But I can give a hearty "amen" to all you say in the Nov. 15 issue. It will do a great deal of good, and will help to remove the distrust with which we are viewed. God bless you and guide you! I know, as you say, that the time is short; but not too short in which to be right. God expects us to be right, to make plain paths for our feet, lest the lame be turned out of the way, but let it rather be healed.

I thank God that Millennial truths are finding some lodgment in this neighborhood. I thank God daily that he has given wife and myself this "hearing ear." Like the Psalmist, we have set the Lord always before us; and when we go to God, it is always by the way of the cross.

We pray much for you, that he will keep you unchangeably loyal to the truth. The position you occupy demands it for the glory of his name.

Pray for us. R. F. CROOKS.

British Columbia.

DEAR SIR:--I regret my last contribution to ZION'S WATCH TOWER having been so long ago, and also that during the interval my reading of your periodical publications has been interrupted much more than I would have wished. My interest in your writings continues unabated --recognizing, as I do, your acquaintance with the whole Bible, and rare power in explaining in simple language its spirit and meaning. May your labors, and those of all other faithful workers in his vineyard, be abundantly blessed by God.

Will you pardon me if I hint (from the best motives but with great diffidence) my fear that some of your correspondents, whose letters I see in the TOWER, may be in danger of deceiving themselves by assuming, on insufficient grounds, that their salvation is sure. Good works (for example those of colporteurs and others, in commending and circulating the Word of God) are of course meritorious; but this of itself cannot warrant the firm confidence with which not a few of the correspondents appear to me content to rely on efforts of their own.

Can it be possible that your theology--with all its grand views of what Christ has done and suffered to redeem sinners--still has in it something relaxing, upon which poor, erring human nature may be deluding itself? I hope you quite understand that my remarks are made in all charity. I have no wish to be, nor to appear as, an accuser in any sense.

Yours very truly, __________

[IN REPLY:--We fully agree, dear Brother, that none have cause for boasting except in and through Christ. But we do believe that those who are true branches in the "true Vine" should know of this union with Christ, and should be able to "glory in the Lord," with a "full assurance of faith," "nothing doubting;" realizing that "he who hath begun a good work [in them] is able to complete it." So far as we know the brethren whose letters we publish, they rejoice in the grace of God in Christ through the redemption and the remission of sins.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said?
You, who unto Jesus for refuge have fled." EDITOR.]

R1940 : page 36

Minnesota.

DEAR BROTHER RUSSELL:--The Lord has specially blessed my efforts of late in selling DAWNS during morning, noon and evening hours. Sold 11 volumes last Friday, 16 Saturday, 10 yesterday. This morning I took an order for a set, and this noon I went to a sash and door factory and got orders for 32 volumes; and several more may buy when I deliver, next week.

I see more clearly now than ever before the race we are running for the glorious high calling in Christ, and that each and every day shall tell whether we are among the overcomers or not. I realize more than ever before the great privilege which God in his infinite mercy has conferred upon us, a few, a small band, to give us his unadulterated gospel, and how glad we ought to be to run and do the Master's will, when we know what it is, and that it is so glorious towards all men, and that the days are evil. As the Apostle says, "We must buy it," or "Let us purchase the acceptable time, as the days are evil." (Norwegian trans.) I clearly see, that we, who have once voluntarily offered ourselves a living, holy sacrifice to do God's will only, henceforth and forever, are passed through the Adamic death, and if we wilfully sin, and count the blood of Jesus Christ, with which we were sanctified, a common thing, "there remaineth no more sacrifice for sins," and we certainly would be unfit to live on any plane. But, blessed be God! he judgeth our hearts, and if we will walk humbly by faith, God's Word shall truly light us home. God shall be our strength and our refuge; and if we abide under the shadow of his mighty wing, nothing shall tear us away. But it behooves us to be watchful, and faithful unto death, as only the faithful will receive the crown. Since we have been made free indeed, we feel the power of the devil and his unseen host trying every way to retard our progress; but, blessed be God! "We overcome in all things through Christ who strengtheneth us."

Yours in the race, M. P. THORI.

Florida.

DEAR BROTHER RUSSELL:--I enclose a few clippings. As the N.Y. World admits a great many interesting articles on religious subjects, why not take advantage of its world-wide reputation and liberality to spread the truth? There were several articles lately on the missionary question that put the orthodox people in a "box." It has always seemed strange to me that more of the DAWN people do not write in the public press, where I see all shades of opinions represented, but rarely see any reference to the DAWNS or the truths taught in them.

Wishing you all the Lord's continued blessing,

Yours in the faith, W. A. WHITCOMB.

[We commend this suggestion to all who have the talent to express the truth wisely, kindly, fluently and pointedly. We are glad to say that several Brethren are active in such directions. They usually send us the papers containing their articles, which often contain some reference to MILLENNIAL DAWN, or a quotation from it, and close with a promise to send reading matter free, and the writer's address. The securing of the addresses of the interested is very important, for you cannot hope to thoroughly convince any one by a short article or two. We are glad to cooperate by furnishing and mailing tracts, etc., to all the addresses you can send us. Let the light shine out in every way that you can.--EDITOR.]

===================

VOL. XVII. MARCH 1, 1896. No. 5.

CONTENTS.

Special Items.................................... 38
Views from the Tower............................. 39
The Memorial of Our Lord's Death.................. 42
Gold Tried in the Fire........................... 43
Bible Study: Lord, Teach Us to Pray.............. 45
Bible Study: "That Servant"...................... 47
Bible Study: Review.............................. 47
Encouraging Letters.............................. 48

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

READ THIS AND ACT AT ONCE!

THE Postoffice Department has for years given us more or less trouble and expense by narrow interpretations of the liberal laws made by Congress, to foster the cheap circulation of good literature among the people. Up to the present time we have succeeded in getting our rights; but now we are menaced with an order which prevents us from mailing back issues of the Old Theology Tracts at the cheap or "pound" rates, while novels and trash in general are unhampered.

The present liberal law was evidently designed by Congress to facilitate and increase the circulation of legitimate literature of all kinds. The effort of the P.O. officials evidently is to restrict and hinder it in every possible manner. The fact is, that the P.O. Department has not quite paid expenses lately, because of the enormous charges paid to the railroads; and rather than reduce the R.R. rates pro rata to the increase of mail matter, it is the dear public that is inconvenienced and made to pay extra, by ruling that if it wants many extra copies for friends it must pay extra rates, because these are henceforth in violation of the spirit and intent of the law, to be ruled against as "reprints."

We learn that a bill is soon to come before Congress relating to "Second Class Mail Matter;" and we request that EVERY READER OF ZION'S WATCH TOWER, and also every friend of the cause it represents, residing within these United States, do something suggested below for its relief, immediately, at a cost of four cents and a little time and ink. Our request is that you (subscribers), with as many friends of the cause as will join, each send four postal cards: one addressed to the Congressman representing your district, another each to the two Senators from your State, and the fourth to Hon. Wm. L. Wilson, Post Master General. Address them all to Washington, D.C.

Please write in substance the following on each of the above mentioned cards, signing your name. You will need to get large Postal Cards and to write a small hand in order to get this on. Otherwise write letters.

Honorable Sir:--As my representative, I ask your influence on the subject of "Second Class Mail Matter," so that Religious Matter (including tracts, etc.) be given every advantage of the Act of Congress of July 16, 1894; and that every hindrance to the printing (and mailing at pound rates) of back numbers be removed while said publication continues to issue at least four numbers per year.

Yours Resp'y,__________.

Where there are a number of friends at one place it would do equally well to start four papers with the above letter and get all the friends to sign each of them.

Join with us also in prayer to God, daily, for at least one week from the time you receive this TOWER, that he will preserve to us this "door" of opportunity for service, until all of his antitypical Israel shall have been sealed with the Present Truth, intellectually,--"in their foreheads." --Rev. 7:3.

===================

R1940 : page 39

VIEWS FROM THE TOWER.

OUR Lord declared that his mission, and that of his gospel, was "to preach the gospel to the meek, to bind up the broken hearted." And under his commission the gospel is no longer to be confined to Israel, the natural seed of Abraham, but may now be preached "to every creature," that whosoever "hath an ear to hear" may hear. He clearly announced, however, that only a limited class was intended to be drawn to him, and received by him as disciples in this age, saying:--

"No man can come to me, except the Father which hath sent me draw him....Every man therefore that hath heard and hath learned of the Father, cometh unto

R1941 : page 39

me." "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." --John 6:37,44,45.

If all Christian people understood and remembered these inspired words of their Master, many of their missionary efforts would differ greatly from the present methods. If they understood these Scriptures they would be in better condition to realize that this Gospel age is not the only age of salvation and drawing, but that by and by, in the Millennial age, Christ will draw all men unto himself (John 12:32), after the same manner that the Father now draws a few, "a little flock," of a special class, and presents them to Christ. This would help them over their great delusion that the "undrawn" and "uncalled" (Acts 2:39) of the present time, the vast majority of the human family, are not reprobated to an eternity of torture, but will be given a fair and gracious trial for life in a coming "day of judgment" when the Father-drawn "little flock" shall, with Christ, be their gracious and merciful judges as well as their kings and priests.--1 Cor. 6:2; Rev. 1:6.

But not knowing the Scriptures and the plan of God sufficiently, they have a zeal that is not according to knowledge, and are attempting to bring to Christ now those whom the Father has not drawn. Much better would it be that much of the present mission work should wait a few years longer, until the body of Christ, the Church, shall be "lifted up" and associated with the head in the glory and power of the Millennial Kingdom, and then share in the drawing which shall exert an influence for good upon "all men." (But this will not be an irresistible influence, even as the present drawing of the Father is not irresistible.)

A Brother in the truth, residing in Cape Colony, South Africa, sends us a clipping from the Natal Mercury, which tells of a Missionary Meeting held in the Presbyterian church there, at which the following statement was made: "There are still eight hundred and fifty millions of people unevangelized, over two hundred millions being in Africa. The heathen have increased during the last one hundred years over two hundred millions, and the Christians to the extent of three millions. The heathen rate of increase was thus seventy times greater than the Christian. More zeal for foreign missions is now shown than at any past period, but there is need for these increasing a thousand fold."

From early life our sympathies for the heathen and for those who give their lives to serve them have been very strong; and they will always continue so. Yet, even as a child, we wondered why God seemed so indifferent to the welfare of the masses of the human family. Now, thank God, the light of divine truth shining forth shows us that all of the race of Adam were redeemed with the precious blood of Christ, and that in God's due time Christ, as the "true Light," shall enlighten every man that has come into the world. (John 1:9.) We see now that God's people have not studied his Word with sufficient care, and hence the distress and confusion of many zealous souls today as they note the failure of their hopes and efforts. They first overlooked the fact that the Gospel is only "unto as many as the Lord your God shall call;" and that no man can come to Christ except the Father draw him; and that the Father is not drawing all men, but is leaving the vast majority to be drawn similarly, and by other means, by Christ and his Church, in the next age. Thus, by getting false ideas of their own, to the effect that God had commissioned them to do all the drawing and converting in the present age, many are led to doubt and trouble of soul. And finding that they cannot accomplish what they had hoped, some lower their standard of righteousness and acceptableness with God, and conclude that the future companions of the "little flock" in heaven will be millions and billions of the most degraded savages; saved, not by faith, but by their ignorance.

Others charge the failure upon God's plan or upon his Church for not doing the impossible. Note the unscripturalness and unreasonableness of the following verses of a hymn sung at a Missionary Meeting of the Christian Alliance, held a few weeks ago in Montreal, Canada, sent us by a Brother in the truth who was present, but who could not join in the song.

"A hundred thousand souls a day
Are passing one by one away,
In Christless guilt and gloom;
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom."

"They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Church of Christ, what wilt thou say,
When in the awful judgment day
They charge thee with their doom?"

It is blasphemous to charge that God has made the everlasting bliss or pain of billions of his creatures dependent upon impotent fellow creatures. As Peter said to the Jews who crucified Jesus, so we can think of many of those who sang, "I wot that in ignorance ye did it."

We do feel a very warm love for those who are specially spending themselves in any department of the Lord's service, at a cost of discomfort and self-denial whether at home or abroad, as missionaries or colporteurs, or otherwise. If the good accomplished is small so far as the heathen are concerned, it has undoubtedly been large so far as some of the missionaries themselves, and some of those who paid their expenses, are concerned.

Now, however, the Lord points us to the fact that "harvesting" is the special work in order, and we advise all who have the Lord's spirit and his truth to rejoice through their tears over their failure to convert the world, and to look up and see the rainbow which God hath set for us, promising that after the "elect" church has been called, drawn, chastened, taught and polished, she, with her Lord and Redeemer shall be the great light--the Sun of Righteousness which shall "draw," "bless" and "heal" all for whom there could be any hope. If our past efforts did not save the world from eternal torment, let us thank God that there was no such danger as we had apprehended, and let us the more appreciate our Creator and his perfect rule of love and justice. If we did not convert the world, let us thank God that we did "witness," as he declared we should do, and that in so doing we were blest. And let us quickly wipe our tears and rejoice in the present truth; let us enter the harvest work of perfecting holiness in ourselves and others of the saints, and preparing for the marriage of the Lamb.--Rev. 19:7.

* * *

Recently the French Representative at the Papal court was recalled. This means the severance of a long standing friendship. Now we get the following in the same direction.

"A cable to the New York World of Jan. 26 states that Premier Bourgeois of France has announced the introduction of a bill 'to separate church and state,' and that he will make vigorous war on Roman Catholic monasteries, convents and other religious houses. Money left to members of religious societies by bequest, for the use of such societies, shall be confiscated to the use of the natural heirs. 'It is hoped,' says the premier, 'to cripple the church as a political machine, and render innocuous the Pope's influence in France.' Religious houses holding millions in money will be required to make returns of their wealth to the government, preparatory to the imposition of a tax on such property."

The Roman Catholic clergy have been giving support to representatives of monarchy, and the Pope now claims that this has been in violation of his recommendations. At all events a desperate struggle between the French party in power and the Roman church is begun, and both will use every measure to win. Knowing the resources and intrigues of priestcraft, we fear for the safety of the Republic, unless it modifies its plans. The French are mostly Catholics, and have been used for centuries to having the churches, clergy, etc., supported by government money; and now, under the new laws, if executed, they will be obliged to pay their own priests, or have none; and their superstitions respecting "holy water," "holy candles," "masses," etc., etc., are so deeply grounded that they are still considered necessities to them, which probably will not be relinquished readily,--especially while the priests are among them to threaten them with hell and purgatory.

* * *

It is remarkable that while Catholic countries are striving to get rid of Catholic domination, Protestant countries are welcoming the Church of Rome. For instance, Norway, that has been ultra-Protestant, to the degree that fifty years ago Romish Priests could not enter the country under pain of death, is now undergoing a reaction, and recently, in Christiansand, when a large church edifice and

hospital were dedicated, thousands of Protestants, including the officials of the province, were present. The same is true in Scotland. In Glasgow, where a Roman Catholic church edifice was unknown a century ago, there are now about twenty of them.

The fact is that where Papacy predominates and has the control it is terribly corrupt, so as to become a stench even to the worldly masses; but where she is in the minority she is under such crafty management that to the worldly she appears "as good as any," and indeed is preferred

sometimes because of her greater power over her more superstitious votaries.

* * *

Rev. C. H. Sprecher, in a recent sermon, said:--

"With characteristic openness to western ideas, the Japanese received our religion with our civilization. But these sprightly people introduced innovations. They rebelled against our denominationalism. Christian missionaries have had to drop very generally denominational names. Most of the churches call themselves United churches or Associated. They would not even take the name of Congregational churches.

"They also look with little favor upon the abstruse doctrines of systematic theology. They talk of the Christianity of Christ, and of the religion of Jesus, pure and simple, as the faith which they want and which is suited to their nation."

* * *

Thos. Edison, the inventor and electrician, of Phonograph and Telephone fame, has been experimenting with the new light "X Rays" and has succeeded in taking a photograph through oak eight inches thick. But, as suggested in our last issue, Theosophists and others are claiming the new discovery as a part of their deception outfit. The Scriptures forewarn us that Satan will bring to bear strong delusions in this our day. Thank God, they shall not deceive "the very elect." Obedience, faithfulness to the end, is the condition upon which we may make our calling and election sure. In other words, if we are faithful to the Word and Spirit of the Lord he will carry us through.

* * *

A new lymph treatment for all germ diseases is announced in New York. The antitoxine is of mineral and carbolic acid compound, called Aseptolin. Great things are hoped for it as an arrester of diseases. No doubt recent discoveries are but preparations for the Millennial blessing, so that when, twenty years from now, the times of restitution shall be fully ushered in, and none except wilful sinners will die, it will not appear so strange to mankind, and still leave room for faith respecting the real source of all blessings.

* * *

Baron Hirsch, a Jew, four years ago undertook the colonizing of Russian Jews in Argentine Republic, S.A., setting apart ten million dollars for the purpose. A recent official report shows that two million dollars have been spent, and that only twelve hundred and twenty-two families have been located in Argentine; and for the present no new settlers are being forwarded from Russia. On the other hand, without this special aid about thirty thousand Russian Jews came to the United States during last year alone.

In our issue of December, 1891, we gave a copy of a letter which we sent to Baron Hirsch on the subject of Jewish colonization, recommending a plan for the autonomy of Palestine and the turning of immigration thither. Some such plan, we believe, will soon be adopted, and the land of Palestine be thrown open, not merely to Russian Jews, but also to Austrian, Hungarian, German and French Jews; all of whom will surely be persecuted in the near future to dislodge them and cause them to return to Palestine, as foretold in the Scriptures.

* * *

At the State Convention of the New Jersey Young Men's Christian Association, in session at Jersey City, Feb. 14, its President, Elijah S. Cowles, suggested the introduction of pool and billiard tables to the Y.M.C.A. attractions for young men. A few members from the southern part of the State protested, and one of them said that he had formerly been a saloon-keeper, and gave it as his opinion that it was useless to hope to lead young men to heavenly things by the aid of the billiard table. To clinch the argument in favor of billiards the South Jersey Delegates were escorted to the People's Palace, an auxiliary to the Tabernacle Church, and there were shown billiard and pool tables, with boys playing about them.

Comment on this is almost unnecessary. "Lovers of pleasure more than lovers of God," is written all over this and the various "Church entertainments," minstrels, etc. If the contention were proved true, that men and boys are kept out of saloons by this means, still there is no excuse for associating with these things the name of Christ's Church, nor of calling such things young men's Christian associations and amusements.

Let us ever remember that morality is not synonymous with Christianity. The Christian is one who has passed through the strait gate and into the narrow way of self-denial--one who, having taken up his cross to follow his Lord, has left all for this blessed service. Such have other uses for their consecrated time and talents than killing them in playing even innocent games. As the poet says,

"We are living, we are dwelling,
In a grand and awful time:
In an age on ages telling,
To be living is sublime."

The steward of God's favors who hides his talent in the earth, or in a billiard parlor, or in business, or in pride and show, will be termed a "wicked and slothful servant," and only those who have used, and thus increased their talents, will hear the longed-for words,--"Well done, good, faithful servant, enter into the joys of thy Lord."--Matt. 25:23-30.

===================

R1942 : page 42

THE MEMORIAL OF OUR LORD'S DEATH.

FEW and simple are the memorials of the true Church in contrast with those of heathendom and formalistic nominal Christendom. Instead of the numerous fast and feast days and weeks, we have only three memorials:

(1) Baptism, the symbol of the death and burial of the already justified human will into the will of God in Christ.

(2) The Memorial Supper, emblemizing the literal breaking of our Lord's body and shedding of his blood (his death as "the man Christ Jesus" at Calvary),--and reviving our covenant to "be dead with him" that we may also live with him," to "suffer with him" that we may also be glorified together."

(3) The memorial of our Lord's resurrection on the First-day of the week, now commonly called Sunday.

Our Lord instituted all three beautiful, yet simple, memorials. His baptism was different from the baptism of John, preached to Jews only, a "baptism unto repentance;" for he had no sins to repent of. His was the first baptism of the new order, symbolizing the death of the will of a justified human being, already acceptable to the Father, and full submission to God's will, a full surrender, complete consecration.* It took the place of "John's baptism." --Acts 19:3-5.

Our Lord instituted the observance of the first day of the week, in the same manner that he instituted the Memorial Supper and Baptism; namely, not by command, but by example. He met with the disciples on the first day of the week, immediately after his resurrection; with Mary near the Sepulchre, with Simon Peter, with the two who went to Emmaus, and with the ten disciples in the upper room. (John 20:1,14,19; Luke 24:13-31,34,36.) Then he waited another week, and again appeared to them on the eighth day, probably meaning the day after the seventh, the first day of the week. (John 20:26.) The disciples seem to have expected something of the kind and had come together, and thereafter remembering the opening of their eyes of understanding to know him, that it was in connection with the "breaking of bread," they afterward not only met regularly on the first day, but regularly had a simple meal together, called "breaking of bread." This some in our day have mistaken for a commemoration of the Last Supper. The two, however, were totally different;--the one commemorating the death, and the other celebrating with joy the resurrection. The first day of the week was not only honored as the memorial of our Lord's resurrection and manifestation and communion, but was again marked by divine favor at Pentecost, and became the memorial of the outpouring of the holy Spirit.--Acts 2:1; 20:7; 1 Cor. 16:2.

Our Lord instituted the Memorial Supper after, and to take the place of, the Jewish Passover supper. The killing of the Passover lamb was to be done on the fourteenth day of the first month of each Jewish year, in commemoration of the deliverance of Israel's firstborn from the last plague of Egypt, and subsequently the deliverance of the entire nation from slavery. Our Lord was himself the antitype of the Lamb. His Church is the antitype of the spared firstborn of Israel; and the near approaching "restitution," in which all who love God will be delivered from the slavery of Sin and Death under Satan, will be the antitype of the deliverance of the nation.

The Memorial Supper, with its unleavened bread and wine, representing the flesh and blood of the Lamb of God, whose sacrifice takes away the sin of the world, making reconciliation for iniquity, was intended to keep fresh before the memory of the Church of the firstborn the remembrance of her purchase price, and to pledge her to fellowship in the sufferings of Christ. (1 Cor. 10:16,17; 11:26.) It was instituted, therefore, in the same night in which our Lord was betrayed, in the same day in which he was crucified (the Hebrew day counting from six p.m. until six p.m.).

It was not the intention of our Lord to commemorate the feast of Passover, which began on the 15th of Nisan and lasted for an entire week, but merely to give us a

----

*See TOWER for June 15, '93,--"Baptism and Its Import."

R1943 : page 42

memorial of his death on the 14th of Nisan. So far from being a feast of rejoicing, it was an occasion of sorrow and perplexity to the early Church. Jesus himself was "exceeding sorrowful."

Seeing that this Memorial celebrates the antitype of the killing of the Passover lamb, we can see that it is properly celebrated on its anniversary,--not monthly, quarterly, weekly nor daily, but yearly,--and properly at the same time of the year at which our Lord died, and at which he instituted the memorial. This was the custom of the early Church, which reckoned its date according to the Jewish method of reckoning time. The first deviation from this was by the churches represented by the Bishop of Rome, which substituted, appointed and observed the nearest Friday, when the 14th of Nisan fell on some other day, as it most frequently did. This was the origin of "Good Friday," and the third day following was known as Passover Sunday, and later as "Easter Sunday." Later, by the decree of the Council of Nice (A.D. 325), and still later under the revision of the calendar by Pope Gregory XIII., the so-called Catholic churches have been brought into practical agreement, and annually fix dates for "Good Friday" and "Easter Sunday."

For the past twenty years we who are seeking the "old paths" (Jer. 6:16) have celebrated the Memorial Supper upon its anniversary, as reckoned according to the Hebrew usage, which was recognized by our Lord and the Apostles. Theirs is an easy and simple method. They begin their year (Nisan being their first month) with the new

R1943 : page 43

moon at the Spring Equinox and on the night of the 14th, at six p.m., commences the 15th, which is the first day of their Passover feast.--Exod. 12:2.

This year the Equinoxial moon, or month Nisan, begins March 15th; hence its 15th day or the beginning of the Hebrew Passover week will be on the 29th. The 14th of Nisan, on which they killed the Paschal lamb, the anniversary of the death of our Lord, "the Lamb of God," will be March 28th, beginning, according to Hebrew reckoning, on the 27th at sundown. Since our Lord instituted the Memorial on the evening preceeding, we celebrate it correspondingly.

Following this honored custom, therefore, the Church at Allegheny will meet on the evening of March 27th, at 8.00 o'clock, to commemorate the greatest transaction known to mankind. As heretofore our services will be very simple, consisting of praise, prayer, a review of the significance of the emblems and the realities celebrated, partaking of the emblems, "Passover-bread" (i.e., unleavened bread), and "fruit of the vine." (For "fruit of the vine" we prefer unfermented grape juice or raisin juice rather than wine, because if the liquor habit has a hold upon any one we would avoid the temptation to such--adding a spoonful of wine for the sake of those who consider that nothing but wine would fill the prescription, "fruit of the vine." As for the unleavened bread, what is needed can readily be purchased from almost any Hebrew family; if not, "soda crackers" or "water crackers" are an unleavened bread, and will serve every purpose.)

The special feature of the occasion is the heart communion with the Lord, facilitated by the appreciation of the significance of the emblems revealed in the Word. They are to be appreciated, not only as representing our Redeemer's sacrifice, but also as representing our privilege of fellowship with him in suffering for righteousness' sake, as members of his body, the Church,--our individual share in it. The cup of blessing for which we bless God,--is it not a participation of the blood of Christ? The loaf which we break,--is it not a participation of the body of Christ?" (1 Cor. 10:16,17.) Concluding with an appropriate hymn of praise we seek to avoid conversation, and to perpetuate the "communion" by thoughts respecting the great event just commemorated, and to follow our Lord reflectively to Gethsemane, and the day following to Calvary, thinking meanwhile of how little we are able to do to show our love for him, and resolving to be more jealously careful in the use of every hour and every mite of influence in his service.

Any friends who trust in the "precious blood" will be cordially welcome to meet with us. We advise, however, that brethren and sisters, so far as possible, should not desert little groups at home to enjoy the privileges of meeting with a larger company. Where two or three meet in the Lord's name he blesses them. Let each one be thoroughly willing to sacrifice his own preferences in the interest of the fellow-members of the body of Christ. This is being broken for others, as set forth in the preceding quotation, and the results are always blessed.

Remember all the dear flock of the Lord, not forgetting us, here, at Allegheny, in your prayers, and we will remember you all.

Watch and pray lest ye enter into temptation.

Let each one be on guard against the wiles of the devil. Remember that we near the anniversary not only of our Lord's sufferings, but also of Judas' treachery and false kiss, and question "Is it I?" Let each one examine his heart and see that it is in such an attitude of love and devotion to the Lord, and to every member of "his body," that he can have communion with the Lord and all who are truly his. In any other attitude there is danger that Satan "enter in." (Luke 22:3.) "The last state of that man is worse than the first."--Matt. 12:45; Luke 11:26.

====================

R1943 : page 43

GOLD TRIED IN THE FIRE.

"I counsel thee to buy of me gold tried in the
fire, that thou mayest be rich."--Rev. 3:18.

IN OUR study of the typical tabernacle, which was a shadow of good things to come, we have seen that everything inside the tabernacle was made of gold. The boards of which the tabernacle was constructed were overlaid with gold. The furniture also was of gold. There stood the golden candlestick, the golden table, the golden altar of incense, the golden ark of the testimony and the golden cherubim. Gold was also prominent in the typically glorious robes of the high priest. The fringe upon the upper robe was of golden bells and pomegranates; the texture of the ephod was interwoven with golden threads, and it

R1944 : page 43

was fastened on the shoulders with golden clasps; and upon his head was the golden crown, upon which was inscribed, "Holiness to the Lord."

All this was in striking contrast with the metals used elsewhere about the structure, its typical significance here being that all within "the Holy," which represented the present condition of truly consecrated believers, and within the "Most Holy," which represented the glorious condition of the Church triumphant, pertains to the divine nature, gold being a symbol of divinity. All who are privileged to enter the antitypical Holy and Most Holy are also to be, as Peter tells us, "partakers of the divine nature." (2 Pet. 1:4.) They are members of the body of the great Highpriest whose divine nature was symbolized in the gold of the typical highpriest's typically glorious garments.

It is in harmony with this same symbolic meaning of gold, that the Revelator says of the heavenly city, the New

R1944 : page 44

Jerusalem, "And the city was pure gold [a divine institution], ...and the street of the city was pure gold [all its highways are of divine appointment]." (Rev. 21:18,21.) And the Psalmist, referring to the privileged class who, when glorified, shall constitute that heavenly city, government or kingdom of God,--the members of the body or bride of Christ, partakers of the divine nature,--says, "Upon thy right hand did stand the queen, in gold of Ophir. ...Her clothing is of wrought gold."--Psa. 45:9,13.

It is to the same apt symbolism that our Lord also refers in addressing his people in our text,--"I counsel thee to buy of me gold tried in the fire." These words, be it remembered, are not addressed to the world, but to the Lord's people, justified and consecrated. (Rev. 1:1; 3:14.) This call is an exhortation to them to faithfully fulfil their covenant, to submit themselves fully and unreservedly to the discipline of the Lord, which is necessary for their perfecting in holiness, and for making them ready to reign with him as his bride and joint-heir in the glory of the divine Kingdom.

Not until we lay hold by faith upon the exceeding great and precious promises--of joint-heirship with Christ in his coming Kingdom and glory--which promises lead us to fulfil their conditions of consecration and self-sacrifice even unto death, is there any of the "gold" of the "divine nature" in us. This treasure can be purchased only at the cost of entire consecration or sacrifice of all that we have, to Christ. Previous to our justification by faith in Christ we had nothing to sacrifice, all that we had being under condemnation; but, being justified, we may present our bodies living sacrifices, holy, acceptable to God, and our reasonable service. Thus the treasure of the new, divine nature, the gold, is given us. Thus we "buy" the gold.

But we have this treasure in the earthen vessels, and there is consequently much of alloy mixed with it. Hence the necessity that the gold be cast into the crucible for refining. And if we would purchase the "gold tried in the fire," it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine our gold. Wherefore Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you." (1 Pet. 4:12.) And Paul reminds us of the counsel of wisdom (Prov. 3:11,12; Heb. 12:5-8),--"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth."

Peter also reminds us that the trial of our faith is much more precious than that of gold that perisheth, and that the end sought through such trial is that we may be "found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:7.) It would be idle for any of the Lord's consecrated people to hope to be made meet for the glorious inheritance of the saints without the refining processes of fiery trial; for Paul tells us that "the fire shall try every man's work, of what sort it is." "If ye receive not chastisement [discipline, fiery trial], whereof all are partakers, then are ye bastards, and not sons." (1 Cor. 3:13; Heb. 12:6-8.) And through the Prophet Isaiah the Lord tells his spiritual Israel, as well as his typical fleshly Israel, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin." (Isa. 1:25.) The Prophet Malachi, making special reference to the last days of this age, the days of the Lord's presence, and the great refining work to be accomplished then, says, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver."--Mal. 3:2,3.

Fiery trials are therefore to be expected by all of the Lord's people, especially in this day of the Lord. As surely as we are sons of God we shall have them; and when they come we should promptly recognize their mission to us and see that we are exercised by them unto godliness, sobriety and deep and fervent piety. "Now no chastening [discipline] for the present seemeth to be joyous, but grievous: nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."--Heb. 12:11.

It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction, and who have been rightly exercised thereby. It was when the cross grew heaviest and the clouds were darkest, and when the tempest was highest, that the Master's presence was most sensibly realized, and the blessed lessons of faith and trust and of the Lord's tender, personal love were sealed upon the hearts of the disciples. It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to him that in every affliction he is near with his grace to sustain and his presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest.

Whenever a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, "I counsel thee to buy of me gold tried in the fire," it will stimulate courage, nerve to patient endurance, and quicken to self-sacrifice. "Gold tried in the fire!" How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. "Wherefore, think it not strange:" let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the "living sacrifice"

R1944 : page 45

from the altar. Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the great Refiner, has his eye upon you. He is watching to see how the precious metal of your character reflects his image. Or, in plain language, in every trial he watches to see what influences control our actions, whether they be influences of present advantage, or worldly policy, or personal friendship, or earthly loves--of husband, or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end--even unto death.

Those who do so, reflect the Master's image. Like him they are loyal to God, loyal to the principles of truth and righteousness, brave, obedient, faithful. These are the overcomers. They overcome by faith; for without a strong reliant faith they could not thus endure hardness as good soldiers, and pursue to the end a course which is continually against the current of the old human nature. Faith buckles on the armor of God and goes forth to the battle with firm and steady tread, quickened by the inspiring melody,--

"Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

The Christian course of self-sacrifice cannot be one of ease and continuous smooth-sailing and peace. There may be a calm now and then, but storms and battles are the rule; and he who courts ease and peace at the expense of the principles of truth and righteousness, or who is so indifferent to the value of those principles as not to study to discern them in order to defend them, is not a faithful, overcoming soldier of the cross.

"Ne'er think the victory won, nor once at ease sit down;
Thine arduous work will not be done till thou hast gained thy crown."

Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." "If any man come to me, and hate not [i.e., and love me not more than*] his father and mother

---

*See EMPHATIC DIAGLOTT--foot note.

and wife and children and brethren and sisters; yea, and his own life also, he cannot be my disciple....Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple....He that hath ears to hear, let him hear."--Matt. 10:34-38; Luke 14:26,33,35.

Oh, how necessary is the hearing of faith to the victory of faith--to that victory which makes every other love subservient to the love of God, which makes every other interest bend to the interests of his great work, and which cheerfully sacrifices every other interest to the interests which center in Christ and in his coming Kingdom. The ear of faith must be attuned to the melodies of divine truth if the soul would catch its blessed inspiration; and the eye of faith must discern the symmetry of truth and the beauty of holiness, if the soul would be filled with a burning zeal for God--for his truth and his righteousness.

But let the soul be thus inspired with deep and abiding love for the melody of truth and the beauty of holiness, and filled with a holy zeal for God, then everything else takes a secondary place, and we have the victory by faith in every encounter with the enemy. The soul thus stayed upon God can always trustfully sing,--

"If on a quiet sea toward home I calmly sail,
With grateful heart, O God, to thee, I'll own the favoring gale.
But should the surges rise, and rest delay to come,
Blest be the tempest, kind the storm, which drives me nearer home."

===================

R1945 : page 45

LORD, TEACH US TO PRAY.

--MARCH. 15.--Luke 11:1-13.--

Golden Text.--"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you."--Luke 11:9.

THE first suggestion of this lesson is the inquiry, Why did the disciples ask the Lord to teach them how to pray? were not the Jews a praying people, and were not the prayers of the righteous acceptable to God from the beginning of the world? Yes, the Jews were a praying people, and their prayers, when devout and sincere, and in harmony with the expressed will of God, were acceptable, and were answered. So also were the prayers of others before the Jewish age began. Adam communed with God in Eden until sin separated him from God and he was cast out of Paradise. After he had sinned, he heard and promptly recognized the voice of God as he and Eve walked in the cool of the day. They feared the voice then because they had sinned, but their prompt recognition of it indicated that it was familiar to them, and that often before they had delighted to hear it.

The first act of God's mercy after the penalty had been pronounced, and the promise had been given of a coming deliverer--"the seed of the woman"--was to clothe each of the penitent pair with a garment of skins, provided by a sacrifice, which prefigured the sacrificed "Lamb of God that taketh away the sins of the world." We confidently say the penitent pair, because had they been rebellious and

R1945 : page 46

defiant, instead of penitent, God could not have dealt thus mercifully and kindly with them. He would not have forced them to wear the typical robe, nor have rewarded them with the hope of a future deliverance. Evidently they still had faith in God, and repented that they had hearkened to the voice of the tempter and forfeited the divine favor by disobedience; and they were anxious to find some way of return to that favor, since God in his mercy had given them a ray of hope which lifted them out of the slough of despair; and they desired, if possible, to have some recognition, some way of access to God, to reassure their hearts from time to time that they were not cast off forever. Such reassurance of hope for the race was given in the institution of the typical sacrifices, which began in the clothing of Adam and Eve in the skin of the sacrificed animal, the robe thus provided typifying the imputed righteousness of the sacrificed Lamb of God, Christ Jesus.

So we find those descendants of Adam who had respect to the will and promise of God offering to God acceptable typical sacrifices in harmony with his arrangement, thereby expressing both their faith in the promise, and their desire for full harmony and communion. Thus Abel and Seth and all the godly ancients sacrificed; and through these typical sacrifices they approached God, they walked with God, and had the evidence in their own hearts that they pleased God, as it is written,--"By faith Abel offered... sacrifice...by which he obtained witness that he was righteous, God testifying of his gifts. By faith, Enoch, ...before his translation had this testimony, that he pleased God. By faith, Noah...became heir of the righteousness which is by faith."--Heb. 11:5-8.

Thus there was a typical justification and way of access to God open to faithful individuals long before the law of Moses instituted the typical national sacrifices, which brought that people, as a nation, near to God and secured a measure of his temporal favor to them, which, in turn, were also typical of the greater favors to come by and by, when the typical sacrifices should give place to the antitypical sacrifice, the real sin-offering which takes away the sin of the world, which the blood of bulls and goats could only prefigure, but could never accomplish.

With the typical adoption by God of Abraham's family and the institution by the law of Moses of the typical national sacrifices, the privileges of approach to God through these, and of communion with him, was systematically taught by the law and the prophets. Consequently, in the nation of Israel we have multiplied instances of earnest and believing prayer; and instances, too, thank God, of the gracious hearing and answering of their prayers. And not only so, but some of the believing Gentiles, seeing what God had wrought in Israel, believed on him, and also caught the spirit of prayer; and, though unjustified even typically by the typical sacrifices, their prayers were heard, and God kept them in remembrance until the time appointed for his favor to turn to the Gentiles.

Of this class were Cornelius and his friends (Acts 10). Of Cornelius it is said that he was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." And when the time arrived, when, consistently with his plan, God could answer the prayers of Cornelius, he did so, saying, "Cornelius, ...Thy prayers and thine alms are come up for a memorial before God;" and shortly after the great blessing came in abundant measure. Praise the Lord! "A bruised reed he will not break, and smoking flax he will not quench." Wherever there is a humble, contrite, faithful heart, God's love takes cognizance of it, and in his own good time and way confers his blessing. If their prayers cannot be immediately answered, they are not forgotten, but are kept as memorials until the right time comes for their answer.

Therefore it was not because the disciples had never been taught to pray to God, that they inquired of Jesus as to the acceptable way; but, perceiving his intimate communion with God, and that God always promptly heard and answered him, they evidently felt that there must be something in his manner of approach to God which secured such prompt recognition and answers, and they would know the secret of his power. The secret of his power with God was in the fact of his full and complete harmony with the will of God; and this likewise is the secret of power among all of God's people. True, we, being imperfect, cannot say, as did he, "I do always those things that please him" (John 8:29); but, realizing our imperfection, we can come with humble confessions of our shortcomings and with faith in his love and mercy to be exercised toward us in his own appointed way. And then we are acceptable in the beloved One.

Jesus taught us how to pray by a simple illustration which shows (1) The proper reverential attitude of the believer toward God,--"Our Father which art in heaven, hallowed be thy name." (2) A full acquiescence in, and perfect accord with, the will of God for the blessing of the whole world through the coming Kingdom of Christ, which is also a recognition of the preparatory redemptive work by his sacrificial death--"Thy Kingdom come." (3) The earnest desire that the will of God may be done in earth as it is done in heaven. (4) An expression of our dependence upon God for the supply of our daily needs, with an acknowledgement that we do not need luxuries, but will be content with the "bread and water" assured through the Prophet. This may also be considered a petition for the bread of life for our spiritual sustenance--"Give us this day our daily bread." (5) Request for forgiveness of sins in his own appointed way (through Christ), at the same time impressing upon ourselves the necessity for exercising toward others the same spirit of forgiveness, and stating that we have thus forgiven all our debtors--"Blessed are the merciful; for they shall obtain mercy." (6) Earnest desire for his assistance in the hour of temptation or trial, that we may not be overcome by it, and thus led to sin and thus brought under the power of the Evil One--"Abandon us not in temptation [or trial], but deliver us from evil." This implies a determination to resist sin, as well as a leaning upon God for assistance. Such must be the attitude of the soul in every approach toward God in prayer.

R1946 : page 46

Verses 5-13 are blessed assurances of our Heavenly Father's love and solicitude for us, which should fill our hearts with the deepest gratitude and responsive love, and which should strengthen our faith and our earnest desire to come often to his footstool and tarry long in his presence, assured that if we come in the frame of mind indicated by our blessed Lord, we shall never be turned away empty; "for every one that asketh [thus], receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." And the thing received will be neither harmful nor useless. It will not be a stone for bread, nor a serpent for a fish, nor a scorpion for an egg; but it will be something good and wholesome; for the Lord "knows how to give good gifts unto his children." Christian, we need not tell you this: you have proved it well. And yet, praise the Lord! we have not exhausted his bountiful grace. "Still there's more to follow." "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." "Ask, and ye shall receive, that your joy may be full." The thing we need most, for which our Father is most pleased to have us seek and pray, is the spirit of his holiness.--Verse 13.

===================

R1946 : page 47

"THAT SERVANT."

--MARCH 22.--Luke 12:37-48; Matt. 24:42-51.--

THIS lesson, from Matthew's account (Matt. 24:42-51), was treated in our issue of April 1, '95. We have no further comment to make except upon one point: "that [special] servant." In our examination of this text we seem to have treated the term "that servant" as though the Spirit had erred in saying "that servant" when it meant servants (plural), and we applied it to all true servants of God. Since then we have been met from various quarters with objections to so general an application, and the suggestion that it would be wrong to allow modesty or any other consideration, good or bad, to warp our judgment in the exposition of the inspired Word; to which proposition we agree. God evidently has some purpose in all that he has caused to be written for our admonition; and faithfulness as servants requires that we deliver to the household the Lord's word, as he gives it.

Being unable to answer the objections and arguments raised, we candidly present them to the "fellow-servants" and to the "household" of faith as part of the Lord's message: the subject being forced upon us by its recurrence in the International S.S. Lessons, as well as by inquiries by letter. Let each "fellow servant" and each member of the "household of faith" use his consecrated judgment in accepting or rejecting this exposition, or any other exposition we may ever offer, according to his ability or inability to recognize in it the voice of our great Shepherd.

The objection urged is that the Lord's words clearly mention and distinguish between his "household" (his faithful people in general), the "fellow servants" (plural), and "that servant" specially indicated as the Lord's agent in dispensing present truth as food to his "fellow servants" and the "household." It is admitted that in many Scriptures the consecrated are addressed individually when all of a class are meant,--as, for instance, "To him that overcometh I will grant to sit with me in my throne." This, according to the rules of language, means--"To each one who overcomes," etc. And in the texts under consideration, it is held that if neither the "household" nor "fellow servants" were mentioned, it might be questionable whether the expression "that servant" referred to one or to all faithful servants; but that when "that servant" and "his fellow servants" and the "household" are all mentioned in one connection, and in contrast, it would be a perversion of the rules of language and interpretation to mix and confound that which the holy spirit has so emphatically marked as distinct. It is further urged that to apply the term "his household" to nominal Christian professors in general could not be correct, because the "meat in due season" is intended only for the Lord's truth-hungry, "watching" people; and hence among these must be sought the "household" to be fed, the "servants" (plural) to do the feeding, and "that servant" at whose hands our present Lord will dispense the food to "his fellow servants" for "the household;" and who thus is constituted a general steward, overseer and dispenser of the Lord's "goods."

It is urged, further, that the manifest fulfilment of this, during this "harvest" and time of the Lord's presence, should assist in the correct understanding of the promise; and that when we see things come to pass we should be able to recognize them whether we discerned their meaning in advance or not. Indeed, the demonstration seems to have forced the true interpretation, rather than that an interpretation led to the fulfilment;--which makes the matter really the stronger, now that it is seen.

It is further suggested that whoever occupies the position of "that servant" occupies a place of special danger, as well as of special privilege; that only by humility and faithfulness can he continue; and that, although not so stated in the Scriptures, it may be inferred that if the chosen one should fail, another would be chosen to be "that servant" or steward through whom the Master would continue to supply the "meat in due season" to those deemed worthy to continue at his table.

We submit the argument without comment.

It is well to notice that these words are not a parable, but an explanation of a parable (Luke 12:41) recorded in preceding verses (36-40). The parable had set forth the fact that the "powers that be" (ecclesiastical, social and political) would be unaware of our Lord's second advent when it would take place; and that the times and seasons were kept secret specially on their account; because if they were fully convinced of the great events of that time, and their own dissolution to make ready for the Kingdom of God, the "new heavens and new earth," they would alter their course from fear, to perpetuate the present imperfect order, and to hinder the establishment of the better Kingdom. In view of this, our Lord indicates the necessity for faithfulness and watchfulness on the part of his servants, that they may be in such condition as to be quickly and readily made aware of the presence of their Master, while "the powers that be"--the present householder--sleeps in ignorance of the true state of affairs, and dreams of his own greatness and prosperity. The parable enforces the necessity that all of God's faithful servants be constantly prepared and ready, so that as soon as the "knock" is given, they may recognize it, and open their hearts and minds to the fact of the Lord's presence, and, as his "household," all sit down to enjoy the meat in due season which he will then serve, through his visible, human agencies.

After hearing the parable, and perceiving that only the faithful were to know of the matter, Peter was perplexed, and wondered whether the Lord meant that "all [faithful brethren]" would sit down to meat and be served by the Master, or whether only "us [the twelve];" for he had already discerned that the Lord had some special favors for "the twelve" alone. Of course, if Peter had known that the parable would not be fulfilled for over eighteen hundred years, after all the twelve would have died, he would not have asked the question in that form. But our Lord, without correcting his error, explained this feature of the parable for our information. His answer in verses 42 to 48 (and Matt. 24:44-49) declares that while He will be the real Provider and Servant, yet the food will be dispensed through a steward to "fellow servants" and the "household" in general.

The word "ruler" in verses 42,44 and Matt. 24:45,47, of the common version, does not properly express the thought of the original: the Revised Version is preferable: "set over his household to give them meat" as a "steward," not as a lord or master--rather a general servant, or servant of all.

REVIEW.--MARCH 29.

Golden Text.--"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."--Luke 12:8.

This will be the blessed reward of faithful loyalty. The opposite will be true of all the disloyal.--"But he that denieth me before men shall be denied before the angels of God."--Verse 9.

===================

R1946 : page 48

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

----

page 48

West Virginia.

DEAR BROTHER:--Please send me an outfit of tracts suited especially for introduction. I agree with you fully in the proposition that the printed page should accompany the public declaration of truth; but in this country we cannot sell DAWNS nor take subscriptions to the TOWER till we have evangelized gratuitously. Hence I cannot hope to sell very many; but will use them to the best advantage.

The Lord has been prospering our little effort exceedingly this winter. I baptized four new converts to Christianity recently, and expect soon to baptize a community of ten or fifteen aged persons, who were Methodists until present truth reached them. Opposition and persecution increase as signs of progress of the truth are manifested.

We have ordered our church work; that is, we have recognized an "elder" and two "evangelists," and have arranged to give attention to particular features of the work at stated Sundays, with other regulations along this line.

Your brother in Christ, C. A. McCLUNG.

R1946 : page 48

Kansas.

DEAR BROTHER AND SISTER RUSSELL:--I am truly thankful to both the Lord and yourselves for the good that you by the grace of God have done me through MILLENNIAL DAWN and ZION'S WATCH TOWER. Experience, as well as the Word of God, teaches us that we are living in perilous times, in a time that tries men's souls. And while it is true that the light shines from God's Word much more clearly than ever before, some who have received present truth to some extent are getting it mixed with spiritism and other false "isms."

When the Bible says "try the spirits" (1 John 4:1), does it mean we should investigate spiritism?

J. E. CHAMBERLIN.

REPLY:--When Satan and his present spurious Spiritism shall be bound and deceive the nations no more, there will no doubt be some communication established between the spirit-beings constituting the glorified Church, the Kings and Priests, and the world of mankind progressing in righteousness and restitution; just as there was communion between God and his creatures in Eden. But nothing of this kind should be expected now. The Church from first to last

R1947 : page 48

is to "walk by faith, not by sight." The body of Christ in the flesh is to have spiritual communion only with its Head, the Lord and with him only in prayer. We are specially warned, too, that Satan may even endeavor to counterfeit the Lord; and we are warned against those who claim to see him in the secret chamber (in seances), and are told that his revelation or manifestation in his day will, on the contrary, be "as the lightning"--really as the sunlight --filling the whole world with knowledge, light, truth. This scripture applies to the glorified members of the body as well as to the Head, Christ Jesus.--Matt. 13:43.

The scripture which says, "Try the spirits, whether they be of God," refers to doctrines, as is clearly indicated by the context. Furthermore, there is in the character and personal bearing of all spirit-mediums that which should impress unfavorably every child of God, who knows what to regard as the spirit (disposition) of Christ. "If any man have not the spirit of Christ, he is none of his;" and such will never be used as his mediums of communication.--EDITOR.]

AN EXPLANATION.

In our issue of Feb. 1, '92 we published the following letter:--

California.

DEAR BROTHER RUSSELL:--I must write to tell you how exceedingly interested I have been in MILLENNIAL DAWN, VOL. III., which I spied out in a book store in Los Angeles. I enclose 50 cents, for which I would like you to send me, at once, VOLS. I. and II. of the series. I would also much like a sample or two of your paper--ZION'S WATCH TOWER--for if it is what I expect it to be, after DAWN VOL. III., I shall at once become a subscriber. VOL. III. is already circulating among my friends.

Yours in the waiting for Christ's Kingdom,

PASTOR FIRST BAPTIST CHURCH.

Our correspondent requested that until otherwise notified his correspondence be considered confidential; and therefore when shortly afterward we received a letter from Rev. Mr. Reed, Pastor of the First Baptist Church of Los Angeles, stating that he had been considered the writer of this letter, and requesting that we make known the name of the writer, we replied that we were not at liberty to reveal his identity. We also stated that he was Pastor of the First Baptist Church of a neighboring city who had "spied out" the book while in Los Angeles; and we remarked that we thought the wording of the letter sufficient to show this, since a resident of L.A. would have said "this city." We did not therefore see any necessity for publishing Dr. Reed's denial, which he was abundantly able to do, and did do, through the Minister's meeting, and various of the religious press.

Notwithstanding this explanation, Dr. Reed and others have continued to make capital out of the letter, accusing us of various dishonorable and unchristian motives and acts. We therefore have pleasure in publishing herewith a later communication from the writer of the aforesaid letter, which we trust will set the matter right before all who have been misinformed on the subject.

DEAR BROTHER RUSSELL:--In reply to your request regarding the letter published in the TOWER of Feb. 1, '92, and signed "Pastor First Baptist Church," while I was in California, I may say I have nothing to retract from what I then said, but regret to learn from you that any one else has suffered in any way as the supposed writer of the letter in question; and though I have since left California and the Baptist ministry, I have no hesitation in acknowledging the authorship, if it will relieve another from a false imputation.

Yours in Christian fellowship,
Jan. 27, '96. W. DE RONDEN POS.

===================

VOL. XVII. MARCH 15, 1896. No. 6.

CONTENTS.

Special Items.................................... 50
Views from the Tower............................. 51
The Christian's Joy............................... 53
Trials of Faith--Why Permitted.................... 54
Poem: The Great Pyramid........................... 56
Christadelphian Views............................. 56
Bible Study: Strive to Enter In at
the Strait Gate............................ 57
Encouraging Letters............................... 58

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

====================

VIEWS FROM THE TOWER.

THE Evangelical Alliance is prosecuting its scheme for the union of protestants. It is organizing "Local Alliances" in all parts of the United States, having in view the following objects:--

(1) "To bring conscience to bear on the life of the nation."

(2) "To close the chasm between the churches and workingmen."

(3) "To gain the strength which comes from organization."

(4) "To prevent the indefinite multiplication of organizations."

"What is much needed, in the interest both of economy and of effectiveness, is a common center where efforts to improve the community may be coordinated and adjusted to each other in some comprehensive plan--an organization which can survey the whole field and throw united effort into any one of many directions at the opportune moment."

(5) "To prevent competition and waste in locating missions and churches."

(6) "To cultivate Christian fellowship between different churches and different denominations."

(7) "To reach homes with elevating and transforming influences."

"Without some such organization as is proposed the churches cannot accomplish their social redemptive work."

On this latter subject it proposes that--

"Instead of going into politics the Alliance will aim...to separate municipal elections from state and national politics. It will insist on official fitness of candidates, oppose incompetent and corrupt men, and sustain the constituted authorities in a faithful administration of the public service.

"The Alliance will seek to aid labor reforms, to encourage the arbitration of labor difficulties, to establish labor bureaus, form working-girl's clubs, encourage cooperative housekeeping for self-supporting girls, oppose the sweating evil and child labor, and demonstrate to workingmen the desire of the churches to serve them in any legitimate way."

The circulars of the Alliance, setting forth these objects and giving advise relative to local organizations, etc., are being widely circulated. One of these says:--

"The Church of Christ has availed herself of the increased facilities for inter-communication among the peoples of the earth, and of the increase of knowledge; while in the longing for union among believers we cannot but discern a token of the presence of Him who walks in the midst of the seven golden candlesticks.

"On the other hand, the shadows darken. It cannot be denied that we are in the presence of those signs of the 'perilous times' of which St. Paul speaks to Timothy. Nor can we shut our eyes to the increase of sacramentarianism and infidelity, which, from opposite sides, seek 'to corrupt our minds from the simplicity that is in Christ.' Many tokens seems to herald the approach of the final great struggle between the powers of light and the powers of darkness.

"'Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day.' 'Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.'"

The gentlemen connected with this Evangelical Alliance are beginning to fear as they realize that the powers of the heavens (ecclesiastical powers) are being shaken. (Matt. 24:29.) They realize to some extent that the "great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17.) They are attempting to roll together the heavens (ecclesiastical systems) as a scroll; because they believe that in union there is strength.--Isa. 34:4; Rev. 6:14.

Their methods are not only worldly-wise, but in many respects good. But going about to establish their own plans for conquering the world for Christ by denominational

R1947 : page 52

alliance, they have not submitted themselves to the will and Word of God. They see the impending trouble, and remember the Lord's prayer that ultimately his followers all may be one with each other and with him and the Father. They overlook the fact that it is individually, and not as denominations, that the Lord's people are to be united to him and he with them, as branches in the true vine. They overlook the fact that the great union prayed for will be fulfilled only by the process outlined by the great Teacher himself under the parable of the wheat and the tares,--that the "tares" must be gathered and burned in the great time of trouble already impending, while the "wheat" are being gathered into the "barn" preparatory to their shining forth, with Christ the only Head, as the Sun of righteousness to bless and heal the world's woes--social, financial, political and religious.

That the Alliance will succeed in doing some good we do not question; but that the general results will be pernicious is clearly pointed out in Scripture. Thus it is with

all wrong methods--all methods that are not God-directed --"There is a way that seemeth right unto a man, but the end thereof is death." The child of God therefore must be careful to examine his course, not only to see if his motives and actions are right, but above all to see that he is working the work of him that sent him. God's work will not fail; but all works in conflict with it will soon or later come to naught and prove injurious to all associated in it.

The Scriptures represent that in the present time there are two great opposing forces in conflict,--Christ and the soldiers of his cross, and Satan and the powers of darkness (Eph. 6:12); that all mankind are serving one or the other of these causes (Rom. 6:16), though many, on both sides, serve ignorantly (2 Cor. 4:4; 11:14; Psa. 76:10; Joel 2:11); but it is the privilege of all who are "sons" of God to be so led of the Spirit and Word of the Father as to understand his purposes and be enabled always to be workers together with God. He will show them "things to come;" he will make known to them "the mysteries of his will;" and they shall not be in darkness with the world, because they are "brethren" of Christ and walk in the light.--Matt. 13:11; John 16:13; 1 Thes. 5:4,5.

The Scriptures, in portraying the success of the Evangelical Alliance, show that the results will be a religious oppression and tyranny similar to that of Papacy; and that however harmless it may seem to make an image of the papal beast, the time will come when the image will get life, and with it power, and when its power, like that of Papacy when in power, will be used against the liberties of God's truth and of the people.--See MILLENNIAL DAWN VOL. III., Chap. 4; Rev. 13:14-17; Isa. 8:12.

* * *

The people of Germany are awaking to the fact that their theological schools and colleges are turning out Infidels with ministerial titles, Doctors of Divinity, etc. True, the German people are religiously quite formalistic and drowsy, but they are not quite prepared to admit the claims of the "higher critics" of Germany and America, that the Bible is a mass of rubbish, uninspired.

The Lutheran Kirchenzeitung (Leipsic) recently published an article warning young men against this kind of instruction, from which we take the following paragraph:--

"Our congregations are not so ignorant. They meet the young candidate with some questions and problems. That which is taught in the theological lecture-rooms is no longer a secret among our congregations. Even the congregations in the backwoods have heard of these things. The more a congregation is matured in the knowledge of Christian truth, all the more careful will it be in the acceptance of a candidate as a new pastor. Our people demand a clear and ringing answer to the questions: 'What think you of Christ?' and 'What think you of the Scriptures?' Is the candidate honestly and openly to confess that in his convictions the Fathers of the Church have for centuries been blundering grievously when they accepted the divinity of the Scriptures as the revealed Word of God; that the Scriptures from the mythological account of the Creation to the close of the 'unauthentic' Apocalypse is full of human errors, irregularities, contradictions, fables and legends, from which, with great difficulty, the Word of God is to be hulled out? Is he to tell the people that their faith in the atoning death of Christ, in his resurrection, in the power of the Sacraments, is groundless and to be cast aside?"

But the schools and seminaries of Germany are under government patronage and the professors as well as the ministers and churches are supported by the government, so that protests will be of no avail. The leaven (corruption) is spreading everywhere amongst the "upper classes." By and by it will reach the lower classes, and when they become Infidels, disbelievers in the Word of God, they will doubt everything; and anarchy and riot will speedily follow.

* * *

"Mr. Rabbinowitz says the Jews have kept up great questionings and controversies about the meaning of Zech. 12:10: 'They shall look upon ME whom they have pierced.' They will not admit that it is Jehovah whom they have pierced, hence the dispute as to who is meant. Mr. R. points out that the word used consists of the first and last letters of the Hebrew alphabet, Aleph Tay, and adds: 'Do you wonder, then, that I was filled with awe and astonishment when I opened to Rev. 1:7,8, and read these words of Zechariah quoted by John, 'Behold, he cometh... and every eye shall see him, and they also that pierced him,' and then heard the glorified Lord saying,...'I am the Alpha and Omega.' Jesus seemed to say to me, 'Do you doubt who it is you have pierced? I am the Aleph Tay, the Alpha Omega.'"

* * *

Amongst the many evidences of preparation for the "times of restitution" "when the wilderness shall blossom as the rose, and the wilderness shall smile," are advances

R1948 : page 53

and inventions along the line of horticulture, and for the destruction of farm pests. Of the latter a notable one is a weed destroyer which kills weeds, to the very roots, --even the noxious Russian and Canadian thistles. It is the invention of Prof. Woodworth, of Michigan College, and is reported to be both cheap and effective. A wheelbarrow or cart is loaded with storage batteries from which long wires trail along the ground to be cleared, and wherever the wires touch a weed it is killed clear to the roots.

* * *

An article by Rev. Dr. Haweis [Episcopalean] in the Contemporary Review has excited considerable attention. Among other things he says:--

"The man in the pew thinks he has a right to remonstrate with the man in the pulpit who denounces him as an unbeliever. He may fairly say to his clergyman: You complain of me for not believing what you call church doctrines; how much do you believe yourself? Now, you don't actually believe that after this life, without further explanation, the population of the world will be divided into two parts, the converted and the unconverted, and that one half will go straight to heaven and be happy forever, and the other half will be sent straight to hell to be tormented forever. You don't believe that yourself, because you are not such a fool; then why do you expect me to sit in church and listen to you patiently while you preach it?' It has come to this: the laity not only despise the clergy for their affirmations, but still more for their reticences, and yet few (some do) have the heart to condemn them as unscrupulous hypocrites--they are really often such nice fellows in many ways, and moral fellows, too; so people don't like to think they are liars, and cannot quite believe they are idiots."

This gentleman's eyes are opening to the fact that the deceptions so long practiced by his craft upon their flocks are losing their power. Many will be forced to honesty to retain respect and support. It is remarkable that men whose leisure and education should make them teachers of those who confide in them for instruction in Scriptural doctrine should so impose upon their sheep; until forced by the growth of intelligence to admit that they have for years professed and taught what they have not believed. Surely every honest man, worthy of the truth from God or confidence from fellow men, should publicly avow the truth, and disavow the error, as soon as the true light, which harmonizes God's word, reaches him.

===================

R1948 : page 53

THE CHRISTIAN'S JOY.

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."--Psa. 16:11.

WHEN we consider how much is said in the Scriptures about joy and rejoicing among God's people, we are deeply impressed with the thought that our heavenly Father is very solicitous for the happiness of his children, even in the present life. The worldly minded cannot see this, they look upon the lot of God's children as a hard and joyless one, and upon God as a hard Master, without concern for the happiness of his children. This, however, is only because the natural man cannot receive the things of the spirit of God, because they are spiritually discerned. But the spiritual-minded have meat to eat that the world knows not of; and their hearts rejoice, and their joy no man taketh from them.

How strange it seems! says the world. Why, there was Paul, a man of great talent and opportunity who might have been somebody in the world: he wasted his talents, was a poor man all his days, homeless, friendless, knocked about and persecuted, a sort of religious fanatic. But Paul, viewing the matter from the standpoint of his spiritual discernment, said, "I am exceeding joyful in all our tribulation" (2 Cor. 7:4); for he was one of that anointed body who, like his Lord and Head, could say, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad."--Acts 2:25,26.

So the Psalmist bids all the anointed body rejoice, saying, "Rejoice in the Lord, O ye righteous; for praise is

R1949 : page 53

comely for the upright." (Psa. 33:1.) And Isaiah, speaking for the same class, says, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."--Isa. 61:10.

This blessed joy, which so wonderfully lifts the soul above all the vicissitudes of the present life, is, as the prophet expresses it, joy in the Lord, not a joy in earthly possessions, or earthly hopes or ambitions. These earthly things are all so transitory and so changeable that a single blast of adversity may sweep them all from us; but not so is it with those whose hearts are centered in God and to whom he has shown the path of life. These have learned to estimate the things of this present life according to their true values; they see that all of its joys are both transient and unsatisfactory and that the only real value in it is in the opportunities it affords for experience and discipline and education in the things of God and for hearing the call of God and making our calling and election sure. In thus making the proper use of the present life--walking in the path of life which God shows us through his Word--we have the present joys of hope and faith in the things unseen, but sure and eternal; knowing also that by and by in the immediate presence of God we shall have fulness of joy, and pleasures for evermore at his right hand--the chief place of favor.

But while the fulness of joy in its widest sense is reserved for that blessed time when we shall be like the Lord and see him as he is (1 John 3:1,2) and be in his presence

R1949 : page 54

and at his right hand (in his chief favor), there is a fulness of joy in the presence and favor of God which is the privilege of every Christian now. Our capacity for joy now is not what it will be by and by, but it is possible now to have our little earthen vessels as full as they can hold of the joy of the Lord. And day by day it is our privilege to realize the presence and favor of God, if, by walking in the path of life, the path of obedience and loving service, we draw near to God. "If a man love me," said our Lord Jesus, "he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."--John 14:23.

In such company as this, can any Christian fail utterly to realize some measure of joy in the Lord? No, if his faith grasps the promise and holds it, the realization of joy in the Lord is sure to follow, and the more firmly his faith lays hold upon the promise the more will he realize its fulfilment, and the more fully will his joys abound; for in the presence of the Lord is fulness of joy, no matter what may be the conditions and circumstances.

In the blessed realization of this experience and the assurance of faith which it gave, in the midst of all his labors, Paul exclaimed, "Who shall lay any thing to the charge of God's elect?...Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."--Rom. 8:33-39.

It was this strong persuasion, this confident faith, of the Apostle that gave him such joy in the midst of all his tribulations. His faith laid hold upon the promises of God with a strong and steady grasp, and love and gratitude impelled him to prompt obedience to the will of God and ardent zeal in his service; and evidently the Lord's promise was fulfilled to him in the abiding presence of Father and

Son with him at all times and under all circumstances.

This blessed privilege is ours also, if by faith we enter fully into the Lord's will and favor. And with a blessed realization of the abiding presence of our heavenly Father, and our Lord Jesus at all times, and of their love and favor, and a faith that lays hold of all the exceeding great and precious promises of God, what soul may not rejoice and be glad, even in the midst of deep sorrow or great tribulation? In the Lord's presence, no matter where we are, is fulness of joy. Let us cultivate the Lord's acquaintance more, drawing near to him in prayer, in the study of his precious Word, in meditation upon all his goodness, his providential care, the marked manifestations of his grace in our own individual experiences, and his precious promises which are all yea and amen in Christ Jesus. Thus "draw nigh to God, and he will draw nigh to you" (James 4:8), he will manifest himself to you and take up his abode with you.

It is indeed the will of God that all his children should be happy in him, that they should be always rejoicing; and if any one lacks this blessing, he is living below his privileges. Beloved, let us not be contented to live beneath our privileges. Let us appreciate the favor of God to the extent of seeking for it more and more diligently, remembering the exhortation, "Seek and ye shall find, knock and it shall be opened unto you." All the riches of divine favor are ours if in faith and humility we claim them and place ourselves in position to receive them as directed through the Word of God. "Ask and receive, that your joy may be full." And your joy can no man take from you, so long as you abide in Him who is our life, our joy, our rest, our hope.

"Why should the children of the King
Go mourning all the day?"

"Children of the Heavenly King,
As we journey let us sing!"

===================

R1949 : page 54

TRIALS OF FAITH--WHY PERMITTED.

MANY are perplexed as to why false doctrines are permitted to annoy and confuse God's people. On receiving the truth and rejoicing in it they seem to think they have at last come to the end of all controversy, and have entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this is quite a mistake: our great adversary, Satan, is not disposed to let the children of light walk on undisturbed into the heavenly kingdom. Against that kingdom and its establishment, and against all its prospective probationary heirs, he is an inveterate enemy, and his power is not yet bound. The children of light, the heirs of the kingdom, are, therefore, the special targets against which his fiery darts are aimed. As soon as they escape from the kingdom of darkness and begin to walk in the light, they may therefore expect to find snares spread for their feet and stumbling blocks placed in their way. The work is done with subtlety, too, that, if possible, the escaped bird may be deceived and caught unawares. And, as a matter of fact, thousands are so caught, and only a few escape the "strong delusions" of this "evil day" of Satanic wrath and power.

It is a fair and reasonable question therefore, Why does the Lord permit the strong delusions and trials of faith of this evil day, when they actually do overthrow the faith of many and severely test all? To this inquiry the Apostle Paul (2 Thes. 2:10-12) makes answer, saying,

R1949 : page 55

"For this cause, God, shall send them [Whom?--Those "who received not the love of the truth that they might be saved"] strong delusions, that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness."

Thus plainly we are told that God not only permits, but that he also desires, that the faith of his professed people should be severely tried. And if the thousands fall by these fiery darts of the enemy, it is because they are unworthy of the truth, not having received it in the love of it. Many indeed receive the truth very much as a child receives a new toy. It is a curiosity, something new, to be enjoyed for a season and then laid aside to be superseded by something else that temporarily pleases the fancy. Or, it is valued as a cudgel wherewith to gain the honors of victory in argument with disputing opponents. Or, again, it affords relief to some from a long imposed bondage of fear of eternal torment, and for this alone it is chiefly valued. They never did enjoy such a prospect, and often feared they were not quite good enough to escape torment and get inside the door of heaven.

All who thus lightly esteem the truth, merely to minister to their selfishness, are unworthy of it; and it is the will of God that all such should lose it. Hence the divinely permitted and desired testing of faith--the strong delusions, which, "if it were possible, would deceive the very elect," --those who have received the truth in the love of it, and not in any mean, selfish spirit. The truth was never intended for the listless, nor for the wicked. The former are unworthy of it and the latter are better without it until taught to use and not abuse the liberty it brings. "Light [truth] is sown for the righteous, and joy [the joys of the truth] for the upright in heart." It is just as well that others, especially the wicked, should remain under the bondage of errors which to some extent control them until the strong power of Christ's kingdom is due to take the control of the world. For this reason God has permitted the superstitions of the past to fetter men's minds, and only in the present close proximity to the kingdom is he allowing some of the shackles of error to be loosened; and in the great time of trouble this will be seen to be the unchaining of the tiger of human passions, which would be disastrous in the extreme, were it not for the strong rule of the iron rod which will shortly command order, and say to the warring elements, "Peace, be still!" To the listless and selfish who are not grossly wicked, the truth is only made to minister to pride and selfishness, and hence it is the will of God that all such should lose it, as they do in pursuance of their natural dispositions with reference to it. But the true children of God love the truth because they have an affinity for it. They love righteousness, they love their fellow men, and desire to bless and help them. They have large benevolence and brotherly kindness. They are meek, too, and not anxious to make a show of self and to glory over their fellows in argument; nor are they mere curiosity-hunters. When they have found the truth they recognize its value; they prize it and meditate upon it; they view it as a grand and systematic embodiment of the highest ideal of righteousness, love and benevolence. They rejoice not only in its gracious provisions for the elect joint-heirs with Christ, but also for all mankind, as well as in the merciful dealings of God with the finally incorrigibly wicked whom he will mercifully destroy, but not torment. They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.

This is what it is to receive the truth into good and honest hearts. For such the truth was intended; and it is not possible for them to be deceived by the sophistries of error. They know a good thing when they have it, and therefore hold it fast. They cling to it just as steel filings cling to a magnet, because they have an affinity for it. If you run a magnet through a box of sawdust and steel filings it will come out covered with the steel filings. A little sawdust may rest lightly on it, too, just as some people associate themselves with the truth and with those who hold it very dear; but the sawdust is easily blown off, while the steel filings hold fast. Just so multitudes of those who associate themselves with the Lord's people are easily carried away with a little wind of new false doctrine. And though they do not all disappear with the first breeze, a few more breezes will carry them all away. But the true ones God will not permit to be tempted above what they are able to bear; for he has given his angels a charge concerning them, and in their hands they shall bear them up lest at any time they should dash their feet against a stone.

The angel or messenger thus commissioned may be some well-instructed brother who has studied to show himself a workman approved unto God, rightly dividing the Word of truth, and ever ready to feed the flock of God, or some faithful sister, ever watchful with motherly interest over the lambs of the flock. Albeit, the Lord will always provide for his own elect, and they shall not stumble nor fall.

The one thing for all the called to look to first is that they have received, and that they still hold, the truth in the love of it. Freely imbibe its blessed spirit and live in its hallowed atmosphere; "for, if any man have not the spirit of Christ, he is none of his." "Through sanctification of the spirit and belief of the truth" you are chosen to the great salvation now shortly to be revealed (2 Thes. 2:13.) But the belief of the truth will avail nothing if it be not permitted to produce its legitimate fruit in a good and honest heart--viz., sanctification of the spirit, a complete setting apart to the divine will and service. Let us lay this lesson well to heart, and so run as to obtain the prize of our high calling. "Buy the truth" at any cost of self-sacrifice, "and sell it not" for any paltry present advantage.

R1950 : page 56

THE GREAT PYRAMID.

O mighty structure of a time
When nations dead were in their prime;
Whose lines and measurements immense
Were fashioned by Omnipotence,
And laid, without a word to check,
By king and priest Melchizedek!
What precious symbols long unknown
Were built beneath thy corner stone!
How faultless, graceful, every line,
In those stupendous walls of thine!
A sign and wonder, heaven-planned,
For saints, if wise, to understand;
An altar and a pillar tall,
To warn, instruct and comfort all,
Who faithful all their talents give
And, dying daily, die to live.

A witness mute, yet eloquent,
A marvel and a monument,
Upreared by hands inspired to prove
That God Eternal reigns in Love;
For in thy labyrinths we trace
His dealings with the human race--
The path to glory hard to tread,

The death of those to goodness dead,

The rough hewn narrowness of ways
That lead to life and endless days;
The step on step to life complete,
The Head, the Body and the Feet,
Of a great following joined in one
Eclipsing many a dazzling sun;
The depths unfath'mable profound,
Without an echo or a sound,
A symbol of the death of One,
Our Savior and Jehovah's Son;
With signs and tokens scattered round
To prove He burst each icy bond
Of death the conqueror, conquered then,
For sinful and believing men;
The planes and parallels to guide
His Church elect and faithful Bride.

Its sure foundation solid rock,
Like faith impregnable. No shock--
Of 'whelming flood, or raging storm--
Can shake an atom, or deform
That towering witness strong, divine,
To us a miracle--and sign
Of promised blessings sure to come,
A guide omnipotent to home. --R. S. FOSTER.

===================

R1950 : page 56

CHRISTADELPHIAN VIEWS.

HERE and there are to be found people who hold what are known as Christadelphian views, which are in some respects much like the views advocated in ZION'S WATCH TOWER, and in other respects the very opposite. Their views, briefly stated, are (1) That the Church is chosen or elected (according to the foreknowledge of God) through the truth; and that in all it is a "little flock," heirs of the Kingdom. (2) They hold, however, that the Kingdom will be a visible, earthly throne, on which Christ will sit with his apostles, and that somehow all Christadelphians will be "joint-heirs," who will "sit every man under his own vine and fig tree," plant, build, etc., and long enjoy the work of their hands. (3) As for the dead Christadelphians, they will be resurrected to share these blessings, but for all other dead people, good or bad, they see no hope, no resurrection. (4) A great catastrophy at the second coming of Christ will destroy nearly all of the living except the Christadelphians, and the few spared will merely be spared so as to be the everlasting servants of the Christadelphians--their hewers of wood and drawers of water,--their slaves.

Lest some generous soul should suppose that they use the term "Christadelphian" in a broad sense to mean all true Christians, we answer, No; the term Christadelphian is used in the narrowest sense, applicable only to those who have believed as foregoing, and who then have been immersed, and who do not change their faith afterward.

Other portions of their creed, made very prominent, are, that our Lord Jesus never had an existence before he was born in Bethlehem, and that there is no devil. They also deny the ransom.

R1951 : page 56

Anyone can see at a glance, when these views are thus concisely stated, the very wide difference between them and the views presented in the TOWER and in MILLENNIAL DAWN as Scriptural. But the policy of advocates of all false systems is to avoid a full, plain statement of their theory, and, covering the features of which they are properly somewhat ashamed, they proceed to fasten it on others piecemeal as they themselves received it. And thus they occasionally get some confused with the following texts of Scripture: Isa. 26:14; 43:17; Jer. 51:39,57. These are quoted in opposition to the teaching that, because our Lord Jesus gave himself a ransom for all, therefore all must have a full opportunity to obtain eternal life by resurrection. We will examine them in the above order:

(1) Isaiah 26:14. The first nine verses of this chapter are a prophetic description of the Millennial day,--when the land of Judah has been reclaimed (verse 1) and when the nations of earth are walking in the light (teaching) of the glorified Church--the New Jerusalem. (Compare verse 2 and Rev. 21:24-26 and Isa. 60:11,18-22.) Verse 5 describes the humbling of the proud and the fall of mystic Babylon. Verse 9 shows how some (the body of Christ) have desired and prayed "thy Kingdom come" throughout the "night" of the Gospel age while waiting for the Millennial dawning; and how the judgments of the "day of

R1951 : page 57

trouble" which introduces the Millennial reign are necessary to teach the world righteousness. Verses 10 and 11 show, however, that even those terrible lessons will be insufficient for some who even in the land of uprightness (the Millennial or "new earth" state), will be unjust still, and refuse to recognize the mighty "hand" of God. Yet they shall see, and eventually all enemies of the Lord shall be destroyed.

Verses 12-15 represent the faithful taking a glance backward, and acknowledging that the deliverance has been wholly God's work. "O Lord our God, other lords [rulers, powers] have had dominion over us [Sin, the great task-master, and his representatives in civil, ecclesiastical and financial despotism, including trusts, combines and every evil system which oppresses men at the present time;--some of which are now highly esteemed among the oppressed]; but of Thee only would we make mention [now as our ruler]--of thy name. They are dead, they will not live again; they are departed, they will not arise again: because thou hast visited and destroyed them and made every memorial of them to perish."--See Leeser's translation.

Ah, yes! every power of evil and oppression shall be destroyed forever, never to rise again, when the kingdom is the Lord's and he is the Governor amongst the nations.

(2) Isaiah 43:17. The Lord is encouraging Israel by reminding her of his deliverances and helps in the past, and incidentally teaches us something of the larger meaning of those deliverances.

Verses 16 and 17 remind them of how God opened for Israel a path through the waters of the Red Sea; and how he vanquished their enemies, Pharaoh and his army, in the Red Sea, utterly cutting them off from power to reenslave them, by drowning them, extinguishing the life from an entire army suddenly. Do ye not remember the former things, neither the things of old?

Yet verses 19-25 show that the deliverance from Egypt and the journey through the wilderness were but foreshadowings of future blessings upon all who shall become true Israelites, who were typified by Israel in bondage. The greater taskmaster than Pharaoh is Satan with his servants. The greater deliverer than Moses is Christ (Head and Body); the greater overthrow than that of Pharaoh and his army will be the overthrow of sin and Satan in the time of trouble already begun; the leading and care and miracles greater than those through the Wilderness will be those of the Millennium; and the greater Canaan beyond will be the condition of everlasting perfection to be entered by the worthy of mankind at the close of the Millennium.

(3) Jeremiah 51:39,57. The description of the fall of Babylon here given applies only partially to the literal city--chiefly to the fall of "Babylon the Great, the mother of harlots and abominations of the earth," the mystic city; and the language is correspondingly figurative. Babylon's great ones, highly esteemed by her deluded subjects, are called by various dignified and high-sounding titles, from "the Lord's anointed" down to Reverend and Doctor of Divinity. These as such shall all perish with the fall of Babylon (Rev. 18), and as such they shall never awake or exist again. In their awakening they will see matters more clearly in the light of the Millennial day--the sun of righteousness --and will be ashamed of the titles and offices now "highly esteemed among men."

The unprejudiced reader will confess that nothing in these proof-texts intimates that only Christadelphians will have a future life, experience a resurrection from death. The Scriptures assure us that "Christ died for the ungodly," for those who aside from his redemption were "without God and having no hope." He "tasted death for every man," and is the true light which must soon or later enlighten every man that has ever been born. The only ones for whom there is absolutely no hope in the future are those for whom "there remaineth no more a sacrifice for sin." (Heb. 6:4-10; 10:26-31.) These are not the ignorant ones whom the "god of this world hath blinded," but those who have seen, who have tasted, who have in the present life received the grace of God, but have received it in vain, received it to reject it and to count the blood of the [New] covenant, wherewith they were sanctified a common thing. These wilful sinners of the Gospel age will have no resurrection privileges in the future, because they have enjoyed those privileges in the present life and have wilfully despised and misused them.

All who now hear the joyful message of salvation through the precious blood of Christ, and by acceptance pass from death unto life (justification by faith), have received an awakening equivalent to what all mankind will enjoy in the Millennium; and whether the life-offer be intelligently spurned now or then the result will be the same: to such there will remain no more interest or share in the great sacrifice for sins, and hence nothing but destruction.

===================

R1951 : page 57

STRIVE TO ENTER IN AT THE STRAIT GATE.

--APRIL 5.--Luke 13:22-30.--

THE question, "Lord, are there few that be saved?" our Lord did not answer directly. The time had come for preaching the Kingdom, and inviting those who had "an ear to hear" the call to enter in. The call for the time was limited to the high calling of joint-heirship with Christ in the Millennial Kingdom; and it has so continued ever since. There is but the one call during this age. "Ye are all called in one hope of your calling." The fact that God has in purpose another call, to another class, in the Millennial age, may cheer and comfort us now, and enable us to see harmony and consistency in the divine character and arrangement, but it should not encourage

R1951 : page 58

any one to reject a present call and to hope for another. He who "hears" the present call has no right whatever to hope for another if he spurns what has been put within his reach. As the Apostle said, "How shall we escape [destruction] if we neglect so great salvation?"

Our Lord taught the Apostles much concerning his mission, his Kingdom and its object; but also said to them. "I have many things [yet] to tell you, but ye cannot bear them now; howbeit, when he the spirit of truth is come, he will guide you [gradually] into all truth." (John 16:13.)

To have answered their question in full would have led to many other questions for whose answers they were not prepared, therefore our Lord wisely avoided their query, and merely told them what was their duty and proper course: "Strive [make great effort] to enter in at the strait [difficult] gate, for many, I say unto you, will seek to enter in and shall not be able, when once the Master of the house is risen up, and hath shut to the door."

The illustration is that of an eastern wedding, as represented in the parable of the Ten Virgins. Those who were invited were expected to be ready before the coming of the bridegroom, and to enter with him. When he and his ready, accompanying friends have entered, the door is shut, and for the occasion all outside are treated as strangers, as unknown, and the festivities proceed without them.

In all of his parables our Lord represented the Kingdom promised to his followers as to be gained at the end of the age, when the Nobleman would return from the far country, heaven, to take possession of his kingdom and to share its honors with those faithful to him during his absence. (Luke 19:12-27) Or, under other figures, he represented himself as the bridegroom coming to claim and take home his faithful, waiting, betrothed virgin. He gave them no definite information respecting the time of his coming, so that all might be constantly on the alert, not knowing at what hour their Lord might arrive;--nevertheless assured that all the ready, waiting, watching ones would get word in time and be able to enter in to the marriage.

Hence the coming of the bridegroom, and the shutting of the door at the proper time, has reference to the close of this Gospel age, when the full predestinated number of the Church, the bride of Christ, has been called,

R1952 : page 58

chosen and found faithful. Then the "door" or opportunity to become a member of the bride and joint-heir with Christ in his Kingdom will be forever closed. There cannot be one additional member, even as there could not be one less than the predestinated number.

We are down in the end of the age now; the Bridegroom-King has come; the wise virgins are trimming their lamps, examining the evidences of the Scriptures, and going forth as those who acknowledge his presence and avowedly are going to the wedding. Soon the last of this class will have gone in, and the door will be shut. Then the foolish virgins, drowsy and overcharged and lacking sufficient zeal, but nevertheless "virgins," will begin to bestir themselves; they will buy the oil in the market of experience; they will begin to realize that the end of the age is upon us, that the Bridegroom has come, and that the Kingdom feast is about to take place. But as they see the storm growing dark, they will hasten to go to the wedding, and many will find themselves debarred, refused admittance. They will then realize that they have failed to make their calling and election sure by so running as to obtain the prize of joint-heirship with Christ.

"There shall be weeping and wailing and gnashing of teeth." Yes, not alone will there be disappointment in losing the prize offered and sought (but sought too indifferently), but some of the wailing and tribulation will arise from another cause: they will find themselves suddenly in the midst of the great "time of trouble such as was not since there was a nation" (Dan. 12:1), a trouble that will be worldwide, and from which there will be no escape except by those who enter in before the door is shut--to whom it was said, "Watch,...that ye may be accounted worthy to escape all these things.--Luke 21:36.

The angels are holding the "winds" of violence, until the full number of the elect have been sealed and have made their calling and election sure; and when this is finished we may expect that the trouble upon the world will come "as a whirlwind, suddenly."

But the "foolish virgins" who have been of the household of faith, but slack and not "overcomers," are not the only ones who will find themselves shut out of the Kingdom. Many others--all workers (servants) of iniquity, whether Jews or Gentiles, will find themselves excluded and denied any part or lot in the Kingdom of God.

In this discourse our Lord does not tell what great blessings are to follow the union of the Heavenly Bridegroom with his bride, but other Scriptures tell us that soon thereafter the whole world will be blessed; for the spirit and the bride will give the invitation, "Come!" and whosoever will (not merely an elect "little flock") may then come and take of the water of life freely. (Rev. 22:17.) Neither does the parable tell what became of the "foolish virgins;" but another Scripture shows them "saved so as by fire.--1 Cor. 3:15.

===================

R1952 : page 58

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

Pennsylvania.

DEAR BROTHER RUSSELL:--Major Whittle is drawing large audiences, but there is no excitement. He tells too much truth to work up an "old-fashioned revival." I was told that he said recently, "The longer I continue in this work, the less faith I have in exciting revivals."

I heard his two lectures on the second coming of Christ. If he were not depending upon nominal Christendom for the sustenance of his wide reputation as an evangelist, I believe he would be able to see the truth. In a private conversation he said to me, "Aside from two things, I think Brother Russell is in harmony with the Scriptures." What do you think these two things are? "Future probation, and in regard to the divine, spiritual body of Christ." His argument is based upon Acts 1:11 and Luke 24:39.

Yours in Christ, J. M. BLOSE.

[REPLY:--We are gratified to learn of this approach to a clear appreciation of the great truths due in this harvest time on the part of one whom we have long esteemed as honest in his convictions, and fervent in spirit serving the Lord, although with a zeal that was not in accordance with a knowledge of many of the truths now due to the household of faith. Early teaching and long accustomed habits of thought are not easily overcome even by clear truth in

R1952 : page 59

minds that are naturally conservative, as most minds are. Yet even over these difficulties the honest-hearted will be led by the spirit of God slowly, if not rapidly, to clear apprehensions of the truth, which is unto all the household of faith meat in due season.

We note the texts thought to be contrary to our teaching that our Lord is no longer a being of flesh--a human being. The brother has probably not taken into consideration the fact that before our Lord "was made flesh," he, in common with other spirit beings, angels, could assume a human body, a body of flesh and blood and bones (Gen. 18:19; Judges 13; Dan. 10:5-21), and that his subsequent humiliation in being "made flesh" (John 1:14) and thus becoming "the man Christ Jesus" (1 Tim. 2:5) was a totally different thing from merely appearing in a body of flesh, like a man. Indeed, no Christian will dispute this difference, we presume; but when they come to consider Luke 24:39 they forget to apply the same rule. They forget that our Lord was "made flesh" only for a limited time, and was not humbled to a lower nature forever; and that the object of this humiliation is clearly stated to have been "for the suffering of death." (Heb. 2:9.) "He was put to death in the flesh, but quickened [made alive] in spirit." And as he said before his death, "Yet a little while and the world seeth me no more," so we find that he "showed himself" (made himself to appear) to none except his disciples after his resurrection, and to them only a few times, and not after his former manner;--coming in while the doors were shut and leaving them by vanishing: as though he would tell them thus,--I am "changed," I am now a "quickening spirit," yet what you see is flesh and bones and not spirit, so do not be affrighted, but permit me to talk with you and expound to you the Scriptures.

The Apostle Paul expounds this subject thoroughly in Philippians 2:6-10. He shows our Lord's pre-human glory, his humiliation to be made a man, and then his still further humiliation to "the death of the cross," and then tells us that God exalted him subsequently to the highest glory. How inconsistent then to suppose him to still have the body of humiliation! He that ascended from the human nature is the same who first descended to the human nature. He is now glorified with the same spiritual glory which he had with the Father before the world was [made], but with added majesty. Our redemption cost enough at Calvary: it is not necessary that our Redeemer should bear a marred and scarred body of humiliation for our sakes for all eternity.

The resurrected bodies of the Church are described particularly in 1 Cor. 15:42-44, as not only glorious, but spiritual. So then if our Redeemer have a scarred and fleshly body of humiliation while we have glorious, perfect, spirit bodies, the "body of Christ," the Church, would eclipse the "head" in glory. But not so: our Lord is now exalted, the express image of the Father's person; and we shall be like him.

Respecting Acts 1:11. It seems strange that so many Bible students overlook the fact that the angel did not say anything about what kind of a body our Lord would have at his second coming, but merely that it would be "this same Jesus"--the same that was with the Father before the world was, and that for a time, and for a purpose, was made flesh and dwelt among us, and died for us and rose a quickening spirit: this same Jesus, whom, during the forty days since his resurrection, the world had not seen, and whom his disciples had seen only for a few times and for a few moments, when he occasionally "showed himself" to them, to demonstrate the fact that he was risen and changed: this same Jesus would come again. As to the "manner" in which he went away, it was quiet, unknown to the world, and so will be the manner of his second coming--unknown to any except the true disciples.

Since "flesh" cannot "see," nor "enter into," nor "inherit" the Kingdom of God (John 3:3-8; 1 Cor. 15:50), we should not imagine the King himself to be flesh. And, thank God! the members of his body, the Church, who are now in the flesh, must be "changed" and be made "like him," and then we shall "see him as he is" (1 John 3:2), not as he was when a man. We shall see him whom Paul saw as one born before the time--the Lord of glory, in glory above the brightness of the Sun.]

Denmark.

DEAR BROTHER RUSSELL:--Some years ago a wealthy proprietor in Sweden, who had been a very pious gentleman, died, and left his son a loving admonition which I have translated into English, as follows:--

"My dear son:--Hereby I give you on parting this kind admonition. Be never diverted from these three things: the Word of God, your faith in Jesus Christ and

the true fear of God. Hold on to the holy Scriptures, the Old and New Testaments, and let them be a rule and guide for everything you think, believe, speak and do. Trust wholly in the merit of our Lord Jesus Christ for your hope of salvation. Strive daily after holiness, that you may more and more put off evil and increase doing good. If you continue these three things, you will never need to fear any error or seduction. But if you depart from the three things I have mentioned you are in danger of injuring your own soul, and of missing the eternal salvation.

"I will particularly recommend you three practices of godliness: prayer, meditation on the Word of God and self-examination, thereby better to learn to know your faults and weaknesses. If you get sleepy or negligent in any of these three practices you may know that your Christianity is retrograding. But the more fervent you are in prayer, the more eagerly and diligently you ponder God's Word in your heart, the more candidly you test yourself before the Lord, and confess your sins before him, the more powerfully you shall experience the workings of divine grace by the holy spirit in your heart. Appear toward God as a pious and humble child, to your neighbor as a kind brother or compassionate father, and towards yourself, and with regard to your faults, as a severe judge; that you never gloss over them, but readily confess them, and ask for their forgiveness. Be a minister in your own house, and set a good example for your own family and servants

R1953 : page 60

in words and acts. Point them incessantly to the right way, read, pray and sing with them, according as God gives you grace and power to do, and ask the heavenly Father to draw the hearts of them all unto himself. Set a good example for all to follow after, in meekness, gentleness, longsuffering, patience and kindness. Then God shall give you blessing and favor to win yours for the kingdom of Christ.

"Whenever God gives you an opportunity to show your affection, especially toward the poor, the sick and suffering ones, never let it pass you by; for he that dwelleth in love dwelleth in God, and this is the right mind for a Christian to have. Do not let it make you uneasy if you do not always feel joy in your heart, only be patient, and wait upon the Lord. He will surely in his own time make you glad again. Be not too hasty to judge another, for we judge a hundred times, and scarcely once hit the mark. Always leave to God what you do not understand.

"Dear son, I know the Lord will be merciful unto you and take you unto himself, if you faithfully attend to all this; and I would be glad if you would, once a week, especially at its beginning or end, read and consider what I have written. Have no company with seductive men. Do no one injustice in trade or business, and purpose by the help of God to go out into the world as an honest and pious Christian. Keep God before your eyes and in your heart all through life, and beware not to consent to any sin."

This seemed such excellent advice. I want you to see that some over here are friends of the Lord and of righteousness.

Yours in the Redeemer,
JOSEPH WINTER [Colporteur].

South Carolina.

BROTHER RUSSELL AND FRIENDS OF TOWER OFFICE:--I write to tell you my supply of tracts is exhausted, and to ask for more. I give a large part of them to country people returning from town to their homes.

I am kept so confined at home, and, seldom meeting any of the brethren of our hope and faith, I can make no report concerning the spread of the light here. Sometimes I have the unpleasing thought that there are too many DAWN and TOWER readers on whom the truth has taken but a slight hold, who in a languid sort of way apprehend the value of the harvest light, "approve the things that are excellent," but lack earnestness of conviction, and perhaps lack the zeal and ardor awakened in the heart by the good hope that cometh through grace--the "hope that maketh not ashamed." But I do not like to think thus, and am deterred from it by the sense of my own deficiencies and shortcomings. Many times I am caused to feel that the lines have fallen to me in grievous places, with bitter humiliations, tears and sorrows. An alternating and changeful experience is mine. Sometimes I am in the glooms and shadows, sometimes in enough of light to bring back to me the peace he gives to them who are his, enough to keep alive some courage, and prevent me from sinking. Meantime I am sensible of an increasing nearness to him, and a slow but perceptible growth in spiritual light and the assurance of the faith. But it seems to me that but very little is being done in the Master's work, and my own sphere of action and liberty of service in the harvest is so confined, that the distress and fear of coming short of the prize--the promise left to the faithful, the vigilant, the overcomers--will come over me at times.

The TOWERS of 1895 are full of excellent matter. I now understand the Scripture term "the quick and the dead"--clearing up dark and difficult passages in harmony with the plan and system of revealed truth as a whole. This calls up the question relating to the meaning of the Master's words in Luke 17. In verse 5 the disciples desired of him an increase of their faith. Verse 6 can scarcely be called a reply. The question in the reader's mind is--Are verses 7 to 10 to be taken as part of the reply to verse 5? If so, the meaning seems to be that a continuous, humble and faithful service and discharge of duty will result in an increase of one's faith, to a degree greater than indicated by the mustard seed, which is said to be the smallest of seeds.

[We believe our brother has made the correct application of our Lord's words. We must not sit down and expect our Lord to serve us until after we have proved faithful in serving him. (See Luke 12:37.) And after having served him with our all, and to the best of our ability, we must not feel that he owes us a debt of gratitude, but rather that we have brought him nothing to which he was not already the rightful owner, since "ye are bought with a price." We will still be his debtors; and the more faithful and diligent we are in his service, the more will it be to our own profit--to the increase of our faith, as well as to our upbuilding in character.--EDITOR.]

Pray ye, that my faith fail not; for I want to redeem as much of the time as possible, and use means and opportunities as the Lord will give me strength and grace to do so.

Yours in reverent and grateful love of Him,

D. M. FELTS

----

page 60

Pennsylvania.

DEAR BROTHER RUSSELL:--Your kind letter at hand. We were glad to receive greetings from you, as we pray without ceasing for you and your household.

On Jan. 1 the Church here called a special meeting at which Brother__________ was elected "elder," Brothers__________ and Sisters__________ as assistants.

I have so many engagements I know not which I should fill. I do not like to miss one evening at the depot, as I can put out from 50 to 125 tracts every evening. I also have parlor talks, reading the DAWNS and TOWERS and explaining the chart at different places; and I have a very good field to work at home, which I am afraid I am neglecting.

I do wish you could see how my wife is growing in grace and in the spirit of Christ. My heart rejoices as she tells me how she goes to the Lord in prayer, and how she trusts him, and how the darkest hours are turned into brightness. My eyes overflow with tears of joy as I think during the day at work of going home in the evening to find her reading or singing praises to the Lord. Our home is a heaven, my life is sweeter than I could have hoped or even thought, but not without seasons of trial. My step-daughter and son are 18 and 15 years of age. So you see I have to be very careful in my conduct, and in their training. They appreciate our happy home, and speak of it to their friends, who wish theirs were the same. I thank the Lord often for the precious truths we receive in the TOWER to strengthen and rejoice our hearts, and ask Him to keep you humble and strengthen you that you may withstand all trials and be a faithful servant. Oh, may we all be patient and faithful, and meet with our Redeemer in glory!

===================

VOL. XVII. APRIL 1, 1896. No. 7.

CONTENTS.

Special Items..................................... 62
Views from the Tower.............................. 63
The Reward of the Righteous....................... 65
Love Not the World................................ 66
"My Soul, be on thy Guard"........................ 67
After the Order of Melchisedec.................... 68
Laying On of Hands................................ 69
Bible Study: Parable of the Great
  Supper...................................... 70
Bible Study: The Prodigal Received................ 71
Encouraging Letters............................... 72

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE Passover Memorial celebration at Allegheny was a very enjoyable and impressive event. It was good to be there, we believe was the verdict of all present;--about one hundred and fifty. The dear ones scattered abroad were remembered. We trust that they all had the Master's blessing as we enjoyed it.

WHAT SAY THE SCRIPTURES ABOUT HELL?

THIS pamphlet of 80 pages, a special issue of the OLD THEOLOGY QUARTERLY, examines every text of Scripture in which the word "hell" is found, and related passages. Extra copies furnished to subscribers at ten cents each, or seventy-five cents per dozen, or six dollars per hundred,--postpaid.

R1955 : page 62

NO SPECIAL FAVOR ASKED.

THE friends of the cause who responded to our suggestion for prayers for tract work, and in petitioning the Postmaster General and the members of Congress, will be pleased to learn that one of the objectionable rulings of the P.O. Dep't. has been suspended for sixty days from March 19, meantime expecting some new laws from Congress. This lets the Old Theology Tracts go out at "pound rates" for the period mentioned. All who need tracts, especially friends at a distance, should order before the expiration of the period named. State particularly what quantities you can use judiciously. The DAWNS are still under embargo. Continue your prayers with ours for such privileges as the Lord may be pleased to grant.

Two of our readers seemed to misunderstand the phraseology of the cards which we suggested should be sent to Congressmen. They got the impression that we were asking legislation specially favorable to religious literature, and feared that this would be asking the state to support the church. They were mistaken. The Act of Congress of July 16, '94, extends special privileges to Benevolent Societies, Literary Societies and Lodges, of one thousand members or more. The framers of the law no doubt thought that the word literary would include religious literature, which should out-rank all other literature. But since the P.O. Dep't. does not so interpret the law, our request of Congress is that they specify religious literature, and thus put it on the same footing with lodge literature. This is not asking a special favor for religion, but simple equality and justice. We assume that the American people are not willing to put religion at a disadvantage. Such of the friends as have had favorable responses from Congressmen might, if they please, reply to them, and call special attention to the lack of explicitness in the Act of July 16, '94, and request that it be amended to specify religious literature. There is still time for more petitions from those who have not yet sent them in.

===================

R1953 : page 63

VIEWS FROM THE TOWER.

A FEVERISH ambition, pride and sensitiveness seems to be growing amongst nations as well as amongst individuals. Every one seems more than ever ready for a conflict on any and every pretext. During the short space of this year 1896, several immense wars have narrowly been averted,--between Russia and Japan, between Turkey and the combined powers of Europe, between Great Britain and the United States, between Great Britain and Germany and between the United States and Spain backed possibly by France; besides a number of smaller affairs.

While pride and self-confidence have had to do with all these dangers of wars, fear of the terrible implements of modern warfare has doubtless had much to do with the avoidance of actual combat. But the pent up ambition and military feeling of Europe is finding a field for exercise in Africa, and British, Italian and French troops are finding plenty to do; while Spain has her hands overfull with Cuba; the Turks are conquering to death the Armenian Christians who refuse to become Mohammedans, and Russia is getting ready to seize Corea.

How unlike is all this to what might have been hoped for as the result of eighteen centuries of Christian instruction. Humanly speaking it seems as though we were getting farther and farther away from the promised era of "peace on earth, good will toward men." How strange their own attitudes must seem to so-called Christian kingdoms!

Thank God, our hopes of peace do not rest upon the expectation that the natural man, either individually or nationally, will grow just and merciful and loving and generous and peaceable. We find no ground for such hopes. On the contrary, it is still as true as eighteen centuries ago that the natural man appreciates not the things of the spirit of God, but is at enmity to them because they curb his desires and condemn his attitude and ambitions. It is still true that the carnal heart is boastful, proud, envious, vain-glorious, and that the carnally minded are despisers of them that are good (meek, loving, peaceable, etc.), and full of hatred and strife.

No, thank God! our good hope of good things near at hand rests on a more reasonable basis--on the promised establishment of a strong, as well as a just and merciful, government --of God's Kingdom in the hands of the King of glory,--the Prince of the kings of the earth. To the rightly instructed these various signs, unfavorable to peace, are really harbingers of peace, since they corroborate the

R1954 : page 63

declarations of God's Word, that the reign of the Prince of Peace will be introduced by an unprecedented time of trouble and national and social disruption.

In view of the general prevalence of the proud, boastful, self seeking and combative spirit (2 Tim. 3:1-5), let us who are seeking to walk close to the Lord, remember and continually practise the Apostle's injunction, "So far as lieth in you, live peaceably with all men."

* * *

As we read recently of the gathering of a rough element outside a Presbyterian church in Chicago, probably drawn by curiosity to witness the drill of the Boy's Brigade, how they misused the janitor who attempted to quiet and disperse them, and how then the boy-soldiers came out and with fixed bayonets charged upon and dispersed the crowd, sustaining some slight bruises from sticks and stones, we were reminded of our Lord's words,--"They that take the sword shall perish with the sword."--Matt. 26:52.

Neither the boys nor their religious instructors probably foresee the results of their present course. The blending of carnal with spiritual warfare is impossible, and such a course is sure to cultivate, more and more, the carnal

R1954 : page 64

mind. In the troublous times coming, the poor as well as the vicious will be only too ready to conclude that religion and civil government are banded together for their oppression. True Christians should keep themselves and their children free from all such evil entanglements.

The Governors of some of the States are requiring all companies of the Boy's Brigade to take the oath of allegiance to the state, the same as the Militia; because, according to law, others are not allowed to drill with firearms.

* * *

Mr. T. V. Powderly, formerly the chief executive of a powerful social order known as the Knights of Labor reports a tour among some churches thus:

At the Episcopalian church "the minister was a good speaker. He spoke of church repairs and parsonage repairs. He spoke 45 minutes and never spoke of Christ nor his work. In our cathedral [Powderly is a Roman Catholic] the priest told the people to be good, but nothing of Christ--not a word. I went to the Presbyterian church and to every church in the city--all the same story: all for man, not one word about God; not one word to help the poor man."

The need of to-day is the same as eighteen centuries ago. Our Master gave it as a sign of his Messiahship that "the poor have the gospel preached to them." We are told that "the common people heard him gladly." Now, as then, the chief priests and scribes and Pharisees have mistaught the poor, that after a life of trouble here ninety-nine of every hundred will find it worse hereafter, until the common people distrust and despise such bad tidings of great misery, falsely called gospel--good tidings.

We advise co-laborers to search for the Lord's jewels among the humble. Remember the Apostle's words: Ye know your calling, brethren, how that not many great or wise or rich are called, but [chiefly] the poor, rich in faith. --James 2:5; 1 Cor. 1:26-29.

* * *

The new X-ray is proving still more wonderful, in the new art of shadowgraph. Mr. Edison's latest announcement is that by placing a human being before a mineral coated screen he can pass the rays of light through the body so as to show the bones mirrored on the screen. By removing the subject further from the screen the bones become invisible, and the various organs are mirrored.

Truly, as our Master foretold, we seem to be approaching a time when "every secret thing shall be made manifest." (Mark. 4:22; Eccl. 12:14; Matt. 10:26; 1 Cor. 4:5.) As a railway passenger remarked, recently, "A man needs to be very good these days or his sin, however secret, will find him out and expose him."

Could we always remember that by powers yet more subtle than X-rays,--

"God our inmost thoughts doth read,"

it would help us all to walk carefully, so that the "words of our mouths and the meditations of our hearts" might be acceptable to our Lord.

Quite probably the restored man of the Millennial period will have considerable of the power of mind reading, and intuitive discernment, over the imperfect; as our Lord could read the thoughts of the Pharisees. And quite probably this will occasion a portion at least of the "shame and lasting contempt" of the awakened wicked. (Dan. 12:2.) Their mean, grovelling dispositions, debased by selfish indulgences, will shame them in their progress back to manhood, while it will serve as a lesson to others not so degraded.

* * *

Mr. Rockefeller, one of the principal stockholders of the Standard Oil Company, recently received his quarterly dividend check for four million dollars.

What a responsibility, what a care, what a burden, what a stewardship, what an accounting to the Lord is implied in this wealth!

The Apostle says, "Charge them that are rich among you [they are not likely to be of you, for not many great or rich hath God called to joint-heirship with Christ], that they trust not in uncertain riches." Let us not be envious of those who have wealth, but sympathetic. The possession of wealth brings with it temptations to make it a treasure, a god. In many ways the position of the comparatively poor is far more favorable to grace. It is easier for them to cultivate meekness, patience, humility, brotherly kindness and all the graces of the spirit. Our Lord summed up the matter when he said, "How hardly [with what difficulty] shall they that have riches enter into the Kingdom of God!" Yet there were none rich in that day in comparison with the very rich of to-day.

Our Lord's words are applicable to all in proportion as they have the "good things" of this world. Let each be faithful in his stewardship; for he that is unfaithful in a little charge would be unfaithful to a greater trust. The demand of the Law upon the Jew was--one tenth of all his increase. The test of discipleship to Christ is the consecration of all that we possess, principal and increase, money, influence, time and talent, to be used as his stewardship,--

"To be used in joyful service,
For the glory of our King."

In contrast with the wealth of some, note the fact that upon the lists of the WATCH TOWER are over three thousand too poor in this world's goods to pay for it, to whom it is provided out of the Tract Fund. Nevertheless, to some of these "poor" God has granted the "riches of his grace;" and has made them "rich in faith" and heirs of his coming Kingdom. To such of them as shall prove faithful to the end of their course he sends word through his Apostle, "All things are yours, for ye are Christ's and Christ is God's." Yes, thank God! many of these have received from the Lord a wealth of exceeding great and precious promises, the understanding and appreciation of which are beyond all price.

R1954 : page 65

Dismissing the question of whether or not a man can possess such enormous wealth honestly (for this dividend is only the interest, not the principal, and represents only one of Mr. Rockefeller's large investments) and supposing that every cent of it came justly: supposing also that Mr. R. is very charitable and generous, and uses his stewardship wisely, the question remains, Is there not something radically wrong with our present social and business laws and customs, when they leave it possible for one man to amass so great wealth while many find it impossible to earn a living?

True, the laws are alike for all, and in one sense all have the same chance; but all are not equally endowed with perceptive and reasoning powers and judgment and acquisitive propensities; hence "the strong [mentally, physically and spiritually] ought [as a matter of equity] to bear the infirmities of the weak." (Rom. 15:1.) And the laws should compensate, somewhat, for mental and physical inequalities of the race. But such laws will never be enacted. Why? Because the well-to-do are strong-minded, forceful men, and the same intellectual activity and power which enables them to acquire more than average proportions of this world's goods make them the natural leaders, lawmakers and rulers of the less forceful; and it would be like "making water run up hill" to reverse this natural condition.

But would not Love solve the problem? Yes; Love could solve the problem; but Love is not natural to the fallen race: Selfishness is the rule and law of life with all the fallen sons of Adam--except the few who have become new creatures in Christ, with whom Love is become the law of their hearts, and, so far as they are able, the controlling power in their mortal bodies also. (These, however, are a "little flock," and not a factor in the problem.) There is, therefore, no hope of a radical reform in this direction, unless we can convert the hearts of at least a majority of those who are able to profit by the present "free for all" race for wealth; and the Scriptures assure us that they are the class most difficult to touch with the Truth and its spirit.

Is there then no hope? Yes, thank God! "Be patient brethren, the coming of the Lord [in the full glory of his Kingdom] draweth nigh." (Jas. 5:8.) He shall help the

R1955 : page 65

poor and the needy; and in his day equity and the righteous shall flourish. (Psa. 72:11-14.) He will exalt the humble and abase the proud, and cause the general levelling of society; and all the families of the earth shall be blest. The short, terrible struggle incident to the fall of the "powers that be" and the general spoliation of the present social structure (Mark 3:27) will be indeed a dark night, between now and the glorious Millennium of divine favor, in which the rich will "howl" for the loss of their treasures (Jas. 5:1); but doubtless many of them will then begin to search for the true riches, which moth and rust do not corrupt and which thieves cannot steal. Let us therefore have great sympathy for those who mistakenly are trusting in uncertain riches and are overlooking the riches of divine grace.

===================

R1956 : page 66

THE REWARD OF THE RIGHTEOUS.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."--Dan. 12:3.

IN CONSIDERING who are the wise here referred to we are forcibly reminded of Paul's significant inquiry --"Where is the wise? where is the scribe [who boasts of his wisdom]? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching [i.e., the preaching of this foolishness] to save them that believe." (1 Cor. 1:20,21.) And these believers are the truly wise ones to whom the Prophet makes reference.

Those who so thoroughly believe the testimony of God as to yield themselves fully to his will are wise indeed. They have prudently chosen that good part which shall not be taken from them. In this present evil world, it is true that, like their Lord, they have tribulation; but if they endure it as good soldiers, faithful unto death, their eternal reward is sure. The reward promised is beyond this vale of tears, and the valley of the shadow of death. Then these that suffered here, meekly bearing the reproach of Christ; who took up their cross daily, and followed him; who nobly adhered to the principles of truth and righteousness, and faithfully conformed their lives thereto; who delighted themselves in the Lord, and daily meditated in his law; who devoted themselves faithfully to the doing of his will, sacrificing their own,--these shall by and by shine forth as the sun, as the brightness of the firmament, in the Kingdom of their Father.

O, weary ones, look up; sad hearts, be glad; for even now your deliverance is nigh, even at the doors! Soon the sorrows of this earthly pilgrimage will be ended, and your glory will appear.

It is a very noticeable fact, that the nearer we approach to the consummation of our glorious hopes, the opposition of the powers of darkness grows more and more severe as well as more subtle. And those who walk by faith alone must indeed have a very strong faith to be able to wage a successful warfare to the end, and win the victor's crown of glory. To this end, dearly beloved, let us keep these precious promises of God ever in mind. "Wherefore comfort one another with these words."

While this glory that excelleth is to be manifested by and by in the overcoming gospel Church, there is a lesser,

R1955 : page 66

but nevertheless a great, glory to be manifested in all the lovers and doers of righteousness in all the ages past. Faithful Noah, a preacher and doer of righteousness; faithful Abraham, with whom the Lord's will was always paramount; faithful Enoch and Elijah and Moses and Aaron and Joshua and Caleb, and a host of others, of whom the world was not worthy, shall by and by gleam forth in the earthly phase of the Kingdom of God, as the stars forever and ever.

When righteousness is finally established in the earth, and men have learned to appreciate the pure, the beautiful and the good, when generous love shall have displaced all selfishness, then indeed will the good deeds and blessed influences of those who, in the midst of sin and wickedness, sought to turn many to righteousness, come into remembrance and receive from all men their just reward of appreciation and praise. They shall shine as the stars forever and ever.

How refreshing the prospect of the glorious consummation of the divine plan! Let us rejoice and be glad, and daily strive to prove ourselves worthy of the glory promised to them that love God, to the called according to his purpose.

====================

R1955 : page 66

LOVE NOT THE WORLD.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."--1 John 2:15.

ONE can scarcely read this advice of the Apostle John without having another scripture suggested to his mind, which, at first sight, may seem contradictory; viz, "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word. "Do good to all men as you have opportunity;" "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust....Be ye therefore perfect, even as your Father which is in heaven is perfect." --Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostle warns the Church, as the context clearly shows. That is a grand and ennobling love--a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This divine love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit--its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [i.e., according to the spirit of this present evil world]. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

R1956 : page 66

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active cooperation; and so grand and extensive is our outlook of the future that we are able to view the present life in a very different light from that in which the world views it. The world walks on in darkness without the light of life, and consequently to them the things of this present life, which we have learned to count but as dross, are to them of great value, and they strive and run and contend for the delusive prizes that bring with them only labor and sorrow and quickly pass away.

The Apostle has very briefly summed up the world's treasures as the lust of the flesh, the lust of the eyes, and the pride of life. The lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." And it goes further: it despises the poor and needy and oppresses them.

Such is the spirit of this world. It is the very opposite of the spirit of God and of Christ; and those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home-life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears

the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father.--Rom. 12:16; James 2:1-5.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as he [God] is, so are we in this world." As God is love, and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world we become living embodiments and representatives of love, we may be confident that at the end of our course we will stand approved before Him who seeks above all things to see in us this likeness to himself.--1 John 4:16-18.

To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin; but those whose delight is in the Lord's way have blessed communion and fellowship with him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

===================

R1956 : page 67

"MY SOUL, BE ON THY GUARD."

WHILE, as the Apostle predicted, "perilous times" are upon us, in which some in the Church will "stumble" and some "fall," and when "the love of many shall wax cold," let us not forget that it is "he that endureth [faithfully] to the end [of his trial], the same shall be saved." Remember the Apostle's advice, to take trials and oppositions and misrepresentations cheerfully, joyously, patiently, knowing that, so endured, they will "work out for us a far more exceeding and eternal weight of glory." But, as the Apostle adds, to secure such blessed results from trials, persecutions and oppositions, we must remember to "look not at the things that are seen [earthly things and prospects], but at things that are unseen [the heavenly and eternal things]." We are to endure "as seeing him who is invisible." Greater is he that is with us than all that be against us. (Heb. 11:27; 1 John 4:4-8.) "Who is he that will harm you [really], if ye be followers of that which is good?" (Read 1 Pet. 3:13-16; Rom. 8:31-39.) The opposition of evil can work only good to "the elect," those who are called according to God's purpose. To all who are of the true Zion the promise is, "No weapon that is formed against you shall prosper."

When that noble servant of God, John Wesley, was zealous in opposing Satan, and preaching a full consecration to God, he provoked Satan's enmity, and the latter found mouthpieces amongst ambitious and jealous "false brethren" who spread abroad vile rumors from time to time, not only assailing his teachings, but even his moral character. His plan was to make no defence. He argued that if he should engage in personal disputes it would be just what Satan would want--a hindrance to his work. Finally, however, when a most malicious rumor, reflecting on his moral character, was started by some prominent persons, and the entire work seemed likely to be greatly injured by it, his brother Charles and some others came to him, and said, John, you must answer this charge or your reputation is gone.

John replied in substance thus,--No; I will keep right along with my work. When I consecrated myself to the

Lord, I gave him my reputation as well as all else that I possess. The Lord is at the helm! Our Lord Jesus, by his faithfulness, "made himself of no reputation," and was crucified as a blasphemer and between outlaws, yet he opened not his mouth! No, I will make no defense. A certain class, evil at heart, would believe the evil reports regardless of my denials; and those thus alienated will no doubt, as in the early Church, go "out from us because they were not of us." "The Lord knoweth them that are his," and will keep his own; and none shall pluck them out of his hand. Besides, the Lord may see that some are thinking of me, rather than of him and his message which I seek to declare.

The results we all know. The message of holiness with faith swept over the world, and its influence is not yet lost. And John Wesley is still loved for his work's sake in every civilized part of the world; but his traducers are forgotten. There is a lesson in this for all, as an illustration of the Lord's words--"In quietness and in confidence shall be your strength."

Wherefore, dearly beloved, think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.--1 Pet. 4:12,13.

Remembering that the Passover season is always one of Satanic activity and of special trial to God's people, we are praying for the dear flock, and for ourselves, as did our Master for Peter,--that faith fail not, and that whatever trials may come may only draw the sheep nearer to each other and to the great Chief Shepherd. But we should distinguish between the weak ones, and the wilfully wicked, like Judas. The former should be prayed for and helped, the latter should be left entirely to the Lord's judgment.

===================

R1956 : page 68

AFTER THE ORDER OF MELCHISEDEC.

"Jehovah hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedek."--Psa. 110:4.

A PRIEST, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death, and already dead or dying. Hence this priest must of necessity be "mighty to save." (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race in him fell. To secure this right he must first satisfy the demands of Justice, which required the extinction of the human race; and these demands of Justice could only be met by a corresponding sacrifice--a human life for a human life. The life of Adam and all in him could be redeemed only by another perfect human being. And so it was--"Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed One, did not glorify himself to become a high priest," but he has "been declared by God a high priest according to the order of Melchisedec." (Heb. 5:4,5,10--Diaglott.) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the chief, or high priest, but the "little flock," who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. "If we suffer with him we shall also be glorified together." Jesus alone is the great High Priest; but the Gospel Church, redeemed by his death and associated with him now in sacrifice, and to be associated with him in divine power hereafter, is counted in with him, and, together with him, will constitute the great Prophet, Priest and King promised, to liberate and bless the groaning creation--the Seed of promise. --Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that our High Priest is truly a King, in whose hands absolute power is vested. And in looking back to the types God has given us, we find Melchisedec, to whom we are cited as an illustration of this priesthood both by the Psalmist and by the Apostle Paul. (Psa. 110:4; Heb. 5:5,10.) They show that Melchisedec, who was a priest upon his throne, represented the Christ in glory and power, while in the Aaronic Priesthood the special features of the redemptive sacrifice were shadowed forth--its perfection, its completeness, its acceptableness, as also the share which the Church has with Christ in that sacrifice.

Christ was not constituted a priest of the Aaronic order: that priesthood was only the type or figure. The Aaronic priesthood sprang from the tribe of Levi, while "our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood;" and the members of his body, the Church, are chosen chiefly from among the Gentiles. As a man, Jesus was not a priest, neither as men are the saints members of the royal priesthood; but as "new creatures" they hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice on becoming the priest, and he received a special anointing for the office which was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. His human nature, when sacrificed, could do nothing more; it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth."--Matt. 28:18.

The priestly office of the new nature is not of the Aaronic order: it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother--thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded, nor a successor named (Heb. 7:3, Diaglott), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore he [Christ] is able to save them to the

R1956 : page 69

uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens [lifted higher than the highest--to the divine nature]." (Heb. 7:25-27.) And this blessed assurance of such a priest, so mighty to save, is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn, and will not repent. Thou art a priest forever after the order of [or typified by] Melchisedec." What believer, justified by faith, who has offered himself as a living sacrifice, may not read his title clear to joint-heirship with the Head in that glorious anointed body? He is authorized and is able to save completely all that come unto God by him now, as well as all who shall hear and come in the Millennium.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus;...for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence, firm to the end."--Heb. 3:1,14, Diaglott.

We conclude then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king--a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but as one, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests; but all will unitedly share in the future glory represented in Melchisedec alone.

===================

R1956 : page 69

LAYING ON OF HANDS.

West Virginia.

DEAR BROTHER RUSSELL:--From the TOWER for Nov. 15, '95, I was gratified to find that your mind and investigation upon the subject of "Order in the Church" coincides so exactly with our own. Before seeing anything from you at all on the subject, the Church here realized the necessity of more order, and was forced to examine the whole subject with the result you state.

There is one item, however, that you seem to have overlooked or thought not necessary to discuss, upon which I greatly desire to have your opinion; that is, in regard to the custom of "laying on hands."

I agree with you heartily in its being the best to follow the "pattern" as closely as possible, and in doing so I cannot avoid the conclusion that the recognition of God's gifts is expressed by the solemn formula of laying on hands of the presbytery. Now, if my conclusions are erroneous,

R1957 : page 69

please help me out. If in your understanding they are wrong, please explain the following texts: Acts 6:6; 1 Tim. 4:14; 5:22. Are the terms "bishop" and "elder" synonymous?

I am aware that in this ordinance the early Church conferred no special power, that it set up over them no ruler or lord; but did not this formula make the "elder" or "bishop" a representative or servant of those who lay on hands? We hope that your opinion, which we greatly respect, may help us out on this question.

We have appointed three "elders"--one who takes oversight of the work at this place and two who work in the adjacent localities, I being one of the latter. I say appointed, but no hands have been laid on us; but the question is now being discussed by the brethren, and comes up for final settlement shortly.

With fraternal love for you and yours, I remain,

C. A. McCLUNG.

[REPLY:--According to the Scripture use of the term the word "presbytery" signifies a "company of elders," the word coming from the Greek word which signifies "old man." The word "bishop" signifies "overseer," and is used with reference to elders in Acts 20:28, and is evidently another name for the elders mentioned in Phil. 1:1. The reference of 1 Tim. 5:22 may possibly be to ordination by laying on of hands; but this is uncertain.

With regard to the laying on of hands of the presbytery (that is, the eldership) upon Timothy: the eldership in this case probably referred to the Apostles who were still living. Timothy was chosen by Paul as his successor to carry on the work which he began, and he evidently desired that the Apostles in general should recognize Timothy. Besides it was the custom in those days for the Apostles to lay hands upon all who believed, and thus to communicate to them a gift of the spirit. Paul reminds Timothy that he had received such a gift. In evidence that only the Apostles could confer these gifts we recall the fact that Simon Magus offered the Apostles money in exchange for the power that they possessed, so that upon whomsoever he might lay hands he would receive a gift of the spirit. We remember also the case mentioned in Acts 19:6, also Acts 8:12-19, in which it is shown that although Philip (the evangelist) had preached Christ to the Samaritans, and they had believed and been baptized, yet Philip did not lay hands upon them nor communicate the holy spirit, but sent word to Peter and John who were apostles, and who went down and prayed with them and communicated the gifts of the spirit.

All of this seems to indicate clearly that only the apostles had the power to communicate these gifts of the spirit, although the apostles might very properly be called, and did call themselves, elders or presbyters. But since they are no longer living there are none who can convey the gifts of the spirit by the laying on of hands.

R1957 : page 70

But notice that in the early Church the laying on of hands was used also to indicate consent; as, for instance, in the case of the Church at Antioch when it chose Paul and Barnabas to be its missionaries and representatives in

Gospel work. This congregation fasted and prayed and laid their hands upon Paul and Barnabas, and thus sent them away. The laying on of hands in this case did not imply the communication of any gift, but merely denoted representation, as in the case of the priests of old, when the offerer laid his hands upon the animal before it was slain, it represented that the animal or person upon whom the hands were laid was thenceforth recognized as the representative of the person who laid hands upon it or him. Thus the congregation at Antioch sent forth two from their midst as their representatives in the work. No doubt they also furnished them money for their travel, and after they had performed their journey Paul and Barnabas returned to the Church at Antioch and gave them a report of the work done as their representatives as well as the Lord's representatives. --See Acts 14:26,27; Also 15:3.

Applying these things to the present time we would say: In Europe and America the custom of laying on hands to indicate representation is no longer followed, just as kissing among men is no longer a custom, although both customs are still in vogue in the far East. We suggest, therefore, that in our judgment the choosing and fasting and prayer are still the proper acts in connection with the congregational recognition of the elders--whether local or traveling; but that the laying on of hands, which could communicate no gift of the spirit, and which in the custom of our country no longer indicates representation, is no longer the proper thing. Indeed, we consider it the improper thing in view of the customs and practices in general, because it would be liable to be misunderstood, and to give the impression that the users hold the theory in common with many that an apostolic succession has been continued with power to authorize and commission and to imbue the subjects with supernatural abilities; for instance, as do the Roman Catholics, Greek Catholics, Episcopalians, Mormons and to a lesser extent nearly all other denominations.]

===================

R1957 : page 70

PARABLE OF THE GREAT SUPPER.

--APRIL 12.--Luke 14:15-24.--

Golden Text--"Come, for all things are now ready."--Luke 14:17.

THE feast of this parable is not the feast of Isa. 25:6. That is to be a feast for all people and points forward to the Millennial age and its blessings, when the Kingdom of God will be established for the blessing of all the families of the earth:--"And in this mountain [Kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." That will be a feast of joy and gladness such as earth has never known, the blessed tidings of which were proclaimed by angel messengers at the birth of Christ, through whom the invitation and privilege of admittance was to be extended to all mankind. "Behold I bring you good tidings of great joy, which shall be unto all people."

But the feast of this parable is one to which only a select number are invited. It is a feast which was announced as ready at the beginning of the Gospel age. John the Baptist first announced it to the Jewish nation, saying, "Repent ye; for the Kingdom of heaven is at hand." (Matt. 3:2.) And after him came Jesus of Nazareth, saying, "The time is fulfilled [--"all things are now ready"] and the Kingdom of God is at hand; repent ye and believe the gospel [the good news of the great feast now ready]." (Mark 1:15.) It is noticeable also that while this feast was announced as ready in the beginning of the Gospel age, and that while the bountiful board has been spread for a select company all through this age, the feast for "all people" is foretold as a thing future--after the great time of trouble (Isa. 25:1-4), when great Babylon will have been destroyed.

Both of these feasts consist of the good things pertaining to the Kingdom of God; but the difference is that the feast of this Gospel age pertains to the spiritual phase of the Kingdom, while that of the age to come will pertain to the earthly Kingdom. The feast now spread is for the elect Gospel Church, while that of the Millennium is for "all people"--all the willing and obedient.

If it be asked, Of what good things does this feast consist? the reply is suggested by the Psalmist (Psa. 34:8), "O taste and see that the Lord is good." And Peter adds, "As newborn babes, desire the sincere milk of the Word so that ye may grow thereby: if so be ye have tasted that the Lord is gracious." (1 Pet. 2:3.) Those who have a mere curiosity interest to know what good things are found upon the table of the Lord can never know. Only those who come with sincere hearts to taste and see for themselves can ever know. Theirs is the "hidden manna." They have "meat to eat" that others "know not of;" for "the secret of the Lord is with them that fear him." Unto them "it is given to know the mysteries of the Kingdom of heaven"--the mystery which was kept secret since the world began.--Rev. 2:17; John 4:32; Psa. 25:14; Matt. 13:11,35.

It is their blessed privilege to know and realize their relationship to Christ as his prospective bride and joint-heir, and, as his betrothed, to hold sweet communion with him here. And they may feast continually upon the glorious hope of living and reigning with him, of seeing him as he is, and being made like him, and of inheriting with him the spiritual phase of the Kingdom of God, being partakers with him also of the divine, immortal nature. Words can never make manifest to uncircumcised hearts the blessedness of the privileges of the saints at "the table of the Lord," even amidst the trials and difficulties of the present life and its warfare with the powers of darkness. "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over;" for the glorious fellowship with Christ hereafter has its joyful beginning even here, in the fellowship of his sufferings and his cross.

R1957 : page 71

Only those are invited to this table of the Lord--this feast of spiritual blessings, of communion and fellowship with God, of a knowledge of the deep things of God, the exceeding great and precious promises, and of joy in cooperating with him in his plan of salvation--who desire to

R1958 : page 71

forsake all other tables; for "Ye cannot be partakers of the Lord's table and of the table of devils." (1 Cor. 10:21). Only deeply appreciative ones are desired at this feast.--those who will gladly forsake all to enjoy the favor. Our Lord Jesus expressed this fact forcibly when he said: "If any man come to me and hate not [love not less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple....Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." --Luke 14:26,27,33.

Those who do cheerfully and of their own free will comply with these conditions are privileged to come to the table of the Lord and to partake of his bounties. But the realization of these conditions is the explanation of the indifference and even opposition of many who hear the call. They are not willing to sacrifice the business prospects of the present life, the social ties, etc. They consider the cost, and prefer to be excused. Such will never taste of the supper.

The parable shows three classes called: (1) Those originally invited; i.e., those of Israel who, having respect to their covenant, were striving to keep the Law, and thus to attain to all that God had promised (the "elder brother" class of the parable of the prodigal son). To this class belonged the Kingdom favors by divine covenant, if they had appreciated and accepted them; but the strait gate and narrow way repelled them and they excused themselves, and were excused. (2) The class of the streets and lanes of the city represents the publican and sinner class of Israel--the prodigal-son class, of which some came, and, accepting the terms, left all to follow the Lord. But that remnant was not sufficient--not the full number which God had foreknown and predestinated should be the elect number to constitute the Kingdom class of joint-heirs with Christ. Hence (3) the Lord sent forth the message to the Gentiles--outside the city, outside of Israel--in the highways and hedges urging* a sufficient number of them to come to complete the elect number.

Truly so precious an invitation is worthy of our strivings and self-denials to attain it; and the truly appreciative will lay aside every weight and the sin that doth so easily beset, and run with patience the race for this great prize. But, thank God, we are no longer deluded into the belief that those who, blinded by Satan, reject this great invitation will be everlastingly tormented therefor.--Compare 2 Cor. 4:4 with Isa. 29:18; 35:5; and Rev. 20:1-3.

We are plainly told that the great majority who hear the call will reject, and that only a "little flock," a mere remnant, of both Jews and Gentiles will be the privileged sharers of this "supper." And "blessed" indeed will he be "who shall eat bread in the Kingdom of God"--who shall be counted worthy to share with Christ in the honors and glory of the spiritual Kingdom established. "To him that overcometh will I grant to sit with me in my throne." "Fear not, little flock [of overcoming ones], it is your Father's good pleasure to give you the Kingdom."

---

*"Compel" in verse 23 is better rendered constrain or urge as in the Diaglott. The Lord never compels the acceptance of his favors, but he does constrain by his love and grace and promises those who love righteousness and truth.--2 Cor. 5:11,14,15.

===================

R1958 : page 71

THE PRODIGAL RECEIVED.

--APRIL 19.--Luke 15:11-32.--

Golden Text--"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."--Luke 15:10.

THIS parable, as also the two preceding ones concerning the joy in finding the lost sheep and the precious bit of silver, was spoken by way of reproof to the murmuring of the Pharisees and scribes against our Lord's gracious attitude toward the publicans and sinners who in great multitudes assembled to hear him. Their complaint was, "This man receiveth sinners, and eateth with them."--Vs. 2.

The parable recognizes two classes in the Jewish nation, --one represented by the "elder son," who had carefully and wisely preserved their portion of the inheritance granted them, and the other a prodigal class who had wasted their portion in riotous living. The former class were the Pharisees, and all who had respect unto their inheritance in the Law Covenant, which was the portion granted to all Israel by the Heavenly Father; while the latter class were such as recklessly plunged into open sin, regardless of all their interests in the inheritance granted to them. But, as a matter of fact, while the one had preserved and the other had wasted his inheritance, neither class had rightly valued or comprehended all that was implied in their share of the inheritance of Israel, and while the one had grievously sinned, neither was the other without sin; and the sin of both hindered the operation of the Law Covenant for their blessing. And so that which was ordained to life was found to be unto death.--Rom. 7:10.

Seeing the helpless condition of all, which neither of these classes realized, God, in his abounding mercy, sent to them the Messenger of a New Covenant, which would indeed be unto life to all who should comply with its righteous conditions. (Gal. 3:21,22; Acts 3:26.) Now while the "elder son" class was really in the most favorable position to receive the blessings of the new covenant in Christ, being schooled in the law and the prophets, all of which testified of Christ in type and prophecy, as a matter of fact, as Jesus said (Matt. 21:31,32), the publications and harlots were going into the Kingdom blessings and privileges before them. And why? Simply because this "elder son" class had cultivated a spirit of pride and boastfulness, feeling that they had done a very meritorious thing in simply retaining their respect for the law and refraining from riotous living, whereas in this they had done nothing more than their duty, and that they had done very imperfectly. They had actually become so vain and puffed up in their self-righteous conceit that they were thereby blinded to their need of any new covenant of life, and they became foolishly confident of receiving eternal life as a recompense for their imperfect, outward keeping of the law.

The publicans and sinners, on the other hand, seeing nothing whatever in themselves to boast of, saw no hope for themselves in the provisions of God's perfect law, which

they had openly and grossly violated; and being despised by and cast out from the more law-abiding "elder brother" class, they were ready to appreciate the condescending love and kindness of the Lord, the great Teacher and Prophet in Israel, and to profit by his instructions. The hearts of many of this "prodigal" class were won by the meek and loving zeal of the Lord for their recovery from the bondage of sin and their reestablishment in the favor of God.

Had the hearts of the scribes and Pharisees been right, had they really been actuated by the spirit of the divine law, even though they could not fulfil its letter, they would have rejoiced in the return of the prodigal publicans and sinners from the paths of sin to the paths of righteousness. But, actuated by a spirit of proud self-righteousness, they scorned the returning prodigal and arrayed themselves in opposition to the Lord, the Heavenly Father's representative, who graciously welcomed them and taught them and companied with them and blessed them. This loving, helpful spirit is the spirit which the Lord would have all his people exercise toward even the most degraded of men who manifest any disposition to forsake sin and return to the right ways of the Lord. In our Father's name, he would have us meet them, even while they are yet a long way off, and encourage their return with assurances of a hearty welcome and a blessed feast. He would have us bring hither the best robe,--the robe of Christ's imputed righteousness, that, thus clothed, they may receive the unending divine favor of which the ring was a symbol, and the seal of the Father's love of which the kiss was a token.

This is the spirit manifested also among all the holy angels:--"There is joy in the presence of the angels of God over one sinner that repenteth."

===================

R1958 : page 72

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

We are sure that many aching hearts will respond to the sentiments of the following letter. To such must come with the sweeter encouragement those words spoken to one of old--"She hath done what she could;" and that other assurance--"Ye are complete in him."

Dear friends, we "labor fervently for you in prayers, that ye may stand perfect and complete in all the will of God," even unto death.

Texas.

MY DEAR BROTHER:--As I have written you before, my father and wife have been very sick this winter; hence I have been close at home. I have only two appointments each month.

I think of Moses in Kadesh. When the people were complaining on account of no water, the Lord commanded Moses to take the rod and gather the assembly together. Moses surely gathered from this that he was to use the rod. When I was commanded to "go preach," I started, supposing

R1959 : page 72

that to preach was all, or the main business, that God (who was able) would remove all hindrances and that I would go into what I did (and do) delight. This was fifteen years ago.

Alas! I have found that there are many oppositions, and that God did not promise to remove them but to assist me in overcoming them.

Now I think of David's prayer (Psalm 19:13)--"Keep back thy servant also from presumptuous sins." We may presume; but I now see it is best to "wait upon the Lord," and "be instant in and out of season." Oh, yes! "Blessed is the man that endureth temptation; for when he is tried [not before] he shall receive the crown of life which the Lord hath promised to them [who succeed in their undertaking, and are never overcome by temptation? Ah, no! if that were the case, and such only were to be blessed, many, and I for one, would be left, but it is to them] that love him." Yes! Praise his holy name! I know I love him, and am filled with prayer and praise, and my desire is well expressed by the Psalmist--"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Here is my great desire, and may I, yes, I will! approximate as nearly as possible to a life of harmony with, and perfect obedience to, him who said, "I do always the things that please him."

So now, whether I may stand before the people to declare the glad tidings (in which I so much delight) or stand around the bed to witness the sufferings of those I love so dearly (which is so heart rending), I want to be submissive and "endure as seeing him who is invisible." __________

The following letter from an aged Brother is refreshing and encouraging. He is spending his declining days in going about binding up the broken hearted and applying so far as permitted the eye salve of present truth to the blind eyes. May God bless him, and all like him who are giving their all in sacrifice. "How beautiful upon the mountains are the feet of Him," etc.

Illinois.

DEAR BROTHER:--With me life's work still progresses; though feebly and slowly, as in age I approach an open grave--the spirit is willing but I find the flesh is weak. I have been laboring here at home with the intent of creating an interest in the truths of MILLENNIAL DAWN, and with some success; but nothing to what I had fondly desired.

Religious teachers are making every effort, and using all conceivable means, to keep the minds and hearts of their membership and hearers intensely occupied with church work and measures, thereby preventing their consideration of any thing new (to them) in religious thought.

I am content that the harvest should come in God's own good time. No doubt we shall be surprised some day to learn the untold value of the truths we are now spreading to the world at large during the great day of trouble upon which we are entering. I purpose now, the Lord willing, to spend some time from home this coming winter with the chart. Enclosed please find order for tracts.

Yours in the bonds of truth and love divine,

S. S. CONE.

Wisconsin.

DEAR BROTHER RUSSELL:--Enclosed find my "Good Hopes" contribution for this year. I send it all now, hoping it will be a help in the Harvest work.

Thank God for the help received from the TOWER! Several years ago it showed me how selfish I was; and by the grace of God I have been trying to overcome it. And now the last TOWER (Feb. 15) shows me that I have not been guarding my thoughts and words as I should. The Lord is my helper. Yours in love and service, __________

===================

page 73

VOL. XVII. APRIL 15, 1896. (16 PAGES.) No. 8.

CONTENTS.

Special Items..................................... 74
Views from the Tower.............................. 75
The Easy Yoke..................................... 78
Judas' Case a Hopeless One........................ 79
Our Children in the Time of Trouble............... 81
The Contrast of Human Perfection
and Human Depravity......................... 82
The Truth Defended in Scotland.................... 84
Bible Study: The Rich Man and
Lazarus..................................... 85
Bible Study: "Lord, Increase Our Faith"........... 86
Encouraging Letters............................... 87

page 74

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:
Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1961 : page 74

A MONTH LATER.

SEVERAL friends write us that they missed the TOWER which announced the proper date for the Memorial Supper. Such are advised to celebrate a month later; viz., at the full of the following moon, April 26, after 6 P.M.--See Numbers 9:6-11.

R1962 : page 74

OUR PRAYERS ANSWERED.

THE Post Office authorities have reinstated MILLENNIAL DAWN as "Second class mail" at pound rates of postage until May 19th, pending the action of Congress on Second Class Matter.

The sisters as well as the brethren did well to address Congressmen and Senators as per the suggestion of our last issue. The government officials are representatives of all the people for whom they make laws: and this includes women as well as men. Indeed, in the terms of the law women are denominated "citizens."

===================

R1959 : page 75

VIEWS FROM THE TOWER.

RECENTLY, during the session of the one hundred and ninth conference of the M.E. church of Philadelphia, the delegates to the Laymen's Electoral Conference gathered and discussed denominational interests. It is described as a "breezy" session in which equal representation with the preachers in the general conferences was warmly advocated. Of this session the Philadelphia Press says:

"To-day's meeting of the laymen of Philadelphia was no exception to the rule. It not only adopted strong resolutions memorializing the general conference to grant equal representations, but also gave positive instructions to the lay delegates that were elected to attend the coming session of the conference to endeavor to secure constitutional changes to largely restrict the governing powers of the preachers and leave them shorn of much of the official authority they now possess. In fact, the preachers were 'handled without gloves,' and the declarations for enlargement of the authority of laymen in the government of the church were voiced with unusual vigor and unanimity. As was expected, the conference declared in favor of equal lay representation for women."

We clip the following from the Pittsburg Post:--

"Baltimore, April 6.--Rev. Dr. John Lanahan sprung a sensation in the Methodist preacher's meeting this morning when he announced that in a few days he will publish in a permanent form the 'Era of Frauds' in the Methodist Book concern at New York, of which he was at one time an agent. He stated that the publication is made necessary by the repeated denials of the frauds by persons in official positions.

"After the astonishment created by Dr. Lanahan's reiterated charges against the New York concern had somewhat subsided, there was almost a unanimous sentiment expressed among the members of the preacher's meeting that the general conference, to meet in Cleveland, O., next month, be compelled to give serious attention to the case. Dr. Lanahan will be a member of that body, and his standing in the church is such that his statements can no longer be ignored.

"Dr. Lanahan will, he says, furnish proof that for more than 12 years every financial report made to the church by the New York management was false, from $20,000 to $100,000; that said reports were false as to the amount of cash in the Shoe and Leather bank, where the official account was kept, because the senior agent kept large sums of the concern's moneys in his personal account and used it to speculate in stocks in Wall street; that large sums of money sent to the concern for church benevolence were used in the same way."

We understand that the above charges are acknowledged but that for over twenty years the business has been in competent and reliable hands.

"At a recent meeting of Methodist Episcopal preachers of Pittsburg it was argued that $1,000 a year should be the minimum salary for them, and that it should be a lien on the church property. It was not the first time that such a suggestion had been made."--Pittsburg News.

The editor of the News, probably a worldling, comments upon this item, and gives an account of the labors and salary of a Methodist minister in these parts from August, 1833 to August, 1834, taken from his diary. Total receipts, $79.44; total sermons, 90, the first being from the text, "I must work the works of him that sent me, while it is day; for the night cometh when no man can work."

The difficulty seems to be that preaching is sought by too many for its honor, its leisure and its emoluments. Few to-day are preaching under the impulse which moved the Apostle Paul: that caused him to rejoice in the preaching of the gospel even when its only wages were slander and persecution, and he earned his living by tent-making. But the Apostle had a gospel to preach of which he was "not ashamed;" he had "good tidings of great joy which shall [yet] be unto all people," to proclaim. Thank God

R1959 : page 76

for the opening of our eyes and ears and mouths to this blessed message--the light of the goodness of God shining in the face of Jesus Christ our Lord.--2 Cor. 4:4.

* * *

"The unanimity of the pulpit in New York in the desirability of peace has brought the clergy of all denominations together, and greatly accelerated the movement in favor of church union. To employ the picturesque phrases of Bishop Potter, the very church steeples appear to embrace each other. Although the movement for church union has all along appeared very chimerical to the conservative clergy, recent events seem to indicate a very near approach to it. Bishop Potter is the most sanguine in his expectations, and is working very hard to bring it about."--Exchange.

The announcement is also made that there will be a meeting of prominent ministers in Pittsburg shortly, to consider what obstacles are in the way of a reunion of Protestants and Roman Catholics.

We are inclined to think that Jesuits are behind these movements, all of which are of direct advantage to Romanism. Every one of good judgment, who is informed on the subject, knows that Rome will make no concessions; that all the surrender must be by Protestants. That Romanists are profiting by the situation is evident: missions for Protestants are being held in all large cities, at which questions relating to the differences between Romanism and Protestantism are entertained, and answered by priests of keen sagacity, who of course endeavor to represent Papacy as the mother of every good and desirable thing, and not the mother of harlots [systems] and all the abominations of Christendom.

But after all it makes little difference to the predominating "tares" whether they are Protestant tares or Romanist tares. Perhaps indeed the radical blindness of their leaders may help some of the "wheat" class yet in Babylon

to realize the situation, and thus hasten their separation, as those loyal to God. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues!"--Rev. 18:4.

* * *

The "Church of England Almanack" reports eight associations amongst Church of England clergymen, favoring Ritualism and "restoration of visible communion" between the Church of England and the Church of Rome. One of these societies, the "English Church Union," has a membership of seven bishops and 4,255 ministers.

* * *

L'Independence Belge says that in time of peace Russia has a standing army of 858,000 men; next comes Germany with 580,000 and then France with 512,000 men. In case of war Russia and France could put in the field 9,700,000 men, against the 7,700,000 soldiers of the three countries forming the triple alliance--Germany, Austria and Italy. In time of peace the maintenance of the standing armies of the above powers costs $1,000,000,000 annually.

What a record! What a satire on the terms "Christian nations" and "Christendom!" How evidently Satan is still the "prince" of "this present evil world!" No wonder that the whole creation groans and travails in pain, waiting for the manifestation of the sons of God. No wonder that the sons also groan and pray, "Thy Kingdom come! Thy will be done on earth as it is done in heaven."

It will not be long until these millions are enlightened to the extent that they will refuse to serve the ambitions of lords, priestcraft and superstition, who rule them by the grace of Satan. But they will not get free until they realize that the great taskmaster is Sin who rules them through their depraved dispositions, their selfish and degrading appetites. Next they must learn of and accept the great Savior who has already redeemed them, and who waits to make them free indeed.

* * *

It appears that in modern rapid-firing guns the size of the bullets has been reduced to facilitate transportation, etc.; but a difficulty has been encountered: the smaller bullet does not sufficiently mangle the poor soldiers who are struck by them. Fewer lives are lost, and the wounded recover more rapidly, and are soon ready to be shot at again. This it seems is to be rectified, according to the following, from the New York Sun:--

"A perforated bullet for which great destructive power is claimed has just been finished by an inventor at Anderson, Ind. The bullet has a hole, one-eight of an inch in diameter bored from the front end almost through its entire length. This air chamber, the inventor says, gathers air under strong pressure, caused by the rapid flight of the bullet, and the air expanding, when the bullet finds its mark, causes an explosion of great destructive force. Inch boards, which would be pierced by an ordinary solid bullet of the same calibre, are splintered and torn with great violence by the perforated bullet. Cans filled with water and sealed were simply pierced by an ordinary bullet, but were blown into fragments when struck by the new projectile. The usual effect, witnesses say, is for the bullet to tear in the object hit a hole from seven to ten times the size of the bullet."

Alas! "man's inhumanity to man" seems to know no limit. When the great Prince of Peace shall have inaugurated his Kingdom and shall have opened the now blinded eyes of the world, with what feelings of revulsion and horror will men look back upon the present "reign" of Sin and Death! What feelings of sympathy and shame for the terrible degradation of the race should be awakened in every heart in which the love of Christ is shed abroad. True views, God's view, the view of the angels and the view of the saints on such matters should be impressed upon those with whom we come in contact, and especially upon our children. Let them know the truth--that cruelty is a shame, a disgrace, as well as a sin, even when practised on the lower creatures, but especially toward fellow beings made in God's image.

* * *

There are two great levers, Love and Selfishness. The former is the right, the divine power. It, with justice, moves the sceptre of heaven, and is shortly to be the power that will rule the world. It should therefore be recognized

R1960 : page 77

and cultivated in the hearts and lives, the thoughts and words and deeds of all who have been translated out of the kingdom of darkness into the Kingdom of God's dear Son.

Selfishness, greed, is the Sin-power now in control of the world through depravity. It has led and is still leading to every evil thing. The Apostle James' comment (James 4:2) is endorsed by a New York Tribune editorial as follows:--

"Nations and individuals, the world over, as almost never before, are hastening to become rich. They are doing this in many ways, but most notably by the simple process of digging precious metals from the earth. Manufactures, trade, commerce, all are too slow.

"Almost every war or threat of war to-day may be directly traced to this greed for gold and silver, just as could the savage freebooting of three hundred years ago. The troubles in the Transvaal are due to the gold fever on the Rand. That it is that makes Great Britain so resolute to maintain her suzerainty over the Republic, and that makes Germany so desirous of extending her own influence over it. The same cause led to the occupation of Mashonaland and to the Matabele war. It was not because Lobengula was a monster of savagery that he was deposed: no, but because his kingdom was a part of ancient Ophir. Prempeh of Coomassie made human sacrifices, it is true; but his kingdom was known to contain much gold, and hence the Ashantee war.

"It was in expectation of finding gold in Madagascar that the French decreed the conquest of that island. For the same cause Japan wrested Formosa from China, and Brazil and France are now involved in a boundary dispute. Reports of mines of gold and gems led England to the partitioning of Siam, and are now making Russia and Japan confront each other over Corea. It is the mineral wealth of the Essequibo and Orinoco basins that makes the Venezuela boundary question most acute and most difficult to settle. It is the gold mines of the Yukon and of the Coast Range that have brought the Alaska boundary question to its present state, and prompted the vast extension of Canadian claims. And the gold finds, or expected finds, of British Columbia, of Australia and of Colorado and Washington are stirring three great English-speaking nations to the heart."

* * *

In India there are no fewer than 65 Protestant missionary societies; viz., 16 Presbyterian, with 149 laborers; 13 Baptist, with 129; 9 Church of England, with 203; 7 Lutherans, with 125; 4 Methodist, with 110; 2 Congregationalist, with 76; 1 Unitas Fratrum and 1 Quaker, with 16; 7 Independent, 5 Women's associations. In addition to 857 ordained missionaries there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3,491 native lay preachers. The number of communicants is 182,722, an increase of 70,000 in the last decade.

Is it strange that when viewing all the inconsistencies of these varying sects, a Hindoo Brahmin should say: "You Christians are not as good as your Book! If you were as good as your Book, you would convert India to Christ in five years?"--The Armory.

* * *

"Probably one of the strangest facts in the history of language," says a recent writer, "is the resurrection of the Hebrew to life and activity as the language of a people and country, after its death, which occurred 2,250 years ago. The Jews who returned from the exile were a small people, and they were compelled to learn and employ the Aramaic, the language of the country, so that the Hebrew was disused, excepting by the priests, as the Latin now is by the Catholics. But the language was preserved in the Old Testament Scriptures, and it was taught that the Scriptures might be understood, and this has been continued to the present day. Now the Jews are returning to Palestine from Russia, Poland, Germany, Italy, Spain and other countries, and cannot understand each other in these divers languages, but they all understand the Hebrew of the Old Testament, and employ it, so that Hebrew is again the language of the common people, and is heard in the marts of trade and in common use. The Hebrews of Palestine employ it exclusively in their families, so that it has become again the mother-tongue. In Jerusalem it died, and in the same city after so many centuries it has come to life again. As was to be expected, the pronunciation varies, but this is corrected in accordance with the Arabic and other Semitic dialects. There is something marvelous in this restoration of, not only the people, but the language, which they had practically lost five hundred years before their dispersion."--The Armory.

* * *

Rev. A. T. Pierson, one of the speakers at the Prophetic Conference held in Allegheny in December last, was immersed on Feb. 1, by Rev. J. A. Spurgeon, a Baptist minister in England. According to Baptist usage (there is no Baptist law on any subject; for Baptists deny being a denominational organization) his action made Mr. Pierson a member of the Baptist church. But he was already a member of the Presbyterian denomination, and a member of the Philadelphia Presbytery to which he addressed a

R1961 : page 77

letter, in which, after stating the fact of his immersion, he said:--

"This act was not meant by me as in any sense a change of denomination, but a simple act of obedience to what seems to me a clear teaching of the New Testament. For some years the basis of infant baptism has seemed to me too slender, scripturally, and its perversion too common and too dangerous, practically, to justify my longer adherence to the practice. And the obvious example of believers' baptism seems to be too conspicuous in the New Testament to leave in my mind a reasonable question that it was my privilege thus to confess Christ, and typically submit myself to burial with him."

Well done! Obedience to conscience is always a safe course. True, we regret the clinging to denominationalism, shown in the preference manifested for the tighter bondage of Presbyterianism, rather than the looser bondage of Baptist Associations; but Dr. P. is progressing, not retrograding. By and by, let us hope, he will be free indeed, from all human control. Let us hope, too, that he may yet come to see the true import of immersion, which few even of our Baptist friends see, of which the water immersion is only the outward symbol. "Then shall we know, if we follow on to know the Lord."

The Philadelphia Presbytery was greatly agitated upon receipt of this letter. The fact that Dr. Pierson believed in the second coming of Christ, and took part in the Prophetic

R1961 : page 78

Conference, had already marked him as a semi-heretic, even though he avoided the despised Nazarenes of ZION'S WATCH TOWER and MILLENNIAL DAWN, and avoided teaching that our Lord's coming is for "the restitution of all things" (Acts 3:20,21)--the only "good tidings of great joy, which shall be unto ALL PEOPLE."

The Presbytery had hoped that Dr. P. would take himself away into some other denomination, and at his request had granted him a Letter of Recommendation to the Congregationalists; for they did not like to "cast him out" simply because he believed the Lord's words, "I will come again and receive you unto myself," a truth so fully corroborated by all the Apostolic writings. To have done so would have advertised the second coming, and some of the common people might have been awakened to the Scriptural prominence of this teaching.

But now, in being immersed, and in claiming that neither he nor others baptized in infancy were "believers," Dr. Pierson was casting discredit upon them all, implying that none of them had been baptized according to the

Scriptures. If belief in the Second Coming was bad, this was worse; now he was a heretic, sure enough. The Presbytery promptly withdrew its Letter of Commendation to the Congregationalists, and after some dispute as to whether to "drop" him from membership, etc., or what to do, it was decided to request his withdrawal.

In the discussion of the subject one of the ministers, Dr. Hoyt, said,--"We [Presbyterians, respecting infant baptism] rest on the Abrahamic covenant confirmed in Christ. To deny that fundamental principle in the Presbyterian Church, and then to hold a position in its ministry is utterly inconsistent. We are in a dilemma, and don't know how to get out of this labyrinth in which Dr. Pierson has entangled us."

As with the doctrine of election, our Presbyterian friends have a mixture of truth with error, so on this subject of the justified state of the children of believers. True, the children of believers are subjects of divine grace until they come to years of personal responsibility (1 Cor. 7:14); but infant sprinkling has nothing whatever to do with this favor. Our Presbyterian friends have assumed, but without the slightest warrant, that baptism now takes the place of circumcision appointed for the seed of Abraham; and that, as infants were circumcised, so infants therefore should be baptized, even though not believers. But baptism and circumcision do not represent the same thing at all: if they do represent the same grace, only males should be baptized; for only males were circumcised.

We would like to see the truth on the subject of baptism very thoroughly and widely proclaimed. It would be a great blessing to all true Christians, not excepting "Baptists" and "Disciples."

===================

R1961 : page 78

THE EASY YOKE.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."--Matt. 11:28-30.

THE yoke is a symbol of servitude and subjection, and all in the world are under yokes of some kind--political yokes, social yokes, financial or business yokes, yokes of sin, of selfishness, of pride, etc., etc. The man who is under the political yoke finds it a very hard one. He is busy days and nights planning and scheming and working for office, studying all the arts of worldly policy to gain the friendship of voters, spending time, money and thought and concentrating every energy upon the risky business of seeking office, which, if he gain it, brings only a multitude of cares, and exposes him to a host of enemies of the opposing party who are often ready to blacken his character at the slightest provocation.

Those under the financial or business yokes are similarly oppressed. They labor long and hard; they scheme and plan and contrive and fret and worry to be rich, and in so doing they fall into a snare which robs them of the true happiness which riches cannot bring.

Those under the social yokes labor hard and sacrifice much in meeting the demands of society upon them. Few in the humbler walks of life know how galling is this yoke upon the rich, and particularly to those who are vieing with others in better circumstances. Women often wear themselves out in this unsatisfying service, while husbands and fathers are driven to despair and ruin trying to keep up with the financial drain. The yokes of pride, selfishness and sin of every kind are indeed hard yokes, and their burdens are heavy. To shake off all yokes and free ourselves from all burdens is impossible in this evil day. The prince of this world, Satan, has already imposed upon all the yoke of sin. And there is none able to deliver us from this yoke and its binding fetters but Christ, who, in his own good time and way, will do it for all who come unto him by faith and repentance.

While it is the purpose of Christ ultimately to set all such free from every yoke and to release them from every burden, he sees that they are not able yet to exercise and enjoy the glorious liberty of sons of God; and so by way of discipline and training, he purposes to bring them to that condition. It is therefore necessary that those who would be delivered from the galling yokes of sin and of the present general order of things should submit themselves fully to Christ --that they take his yoke upon them. And he invites all who have come to feel and realize the discomfort of other yokes and the weight of other burdens, to come unto him for rest and release.

R1961 : page 79

In tender sympathy for all the oppressed and sorrowing he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," etc. Thousands have responded to the kind invitation, and they testify in no uncertain terms to the ease of Christ's yoke and the blessedness of his promised rest. And yet the rest is not of general temporal prosperity and freedom from care and toil and from all restraint.

Few would say in viewing the Apostle Paul's experience that the yoke of Christ on his shoulders was an easy yoke, or that the burden of Christ's work which he bore was a light one. But evidently he thought so, for he counted it an inestimable privilege to endure hardness as a good soldier for Christ's sake. He joyfully suffered the loss of all things and counted them but dross, that he might win Christ and be found in him. He rejoiced to be made a partaker of his sufferings that he might also be made a partaker with him of his glory, and share with him in the blessed work of his Kingdom.

Blessed work! Paul gloried in the prospect of such a future mission, and was in haste to manifest his readiness of mind for it, by zealously and most energetically devoting his life here to the Lord's service along the lines indicated in the divine plan. He took Christ's yoke upon him: he did not attempt to guide himself, but humbly placed himself under subjection to Christ, and obediently followed his guidance whithersoever it led him--whether to prison and the stocks, to an ignominious public beating or stoning that left him almost dead, to shipwreck, to perils on land and sea, among heathen enemies or false brethren, to wearing labor, and painful toil, or what not? And yet Paul counted this burden of Christ a light one, and his yoke an easy yoke. He spoke of his trials as light afflictions, and said he rejoiced in tribulations; and with lacerated backs and feet fast in the stocks in the depths of a miserable dungeon Paul and Silas rejoiced and sang praises to God.

Stephen had the same rest and joy even while his enemies were stoning him to death; and thousands more of God's saints can testify to the same thing--in the midst of poverty, sickness, affliction, temptation, and enemies on every hand, and even in the flames of violent persecution. Whence comes it? or how are rest and even joy compatible with such conditions? The answer is: it is a rest of mind--"Thou wilt keep him in perfect peace whose mind is stayed on thee." None can know the blessedness of this rest until they have experienced it. And none can realize its great value until they have been put to the tests of affliction.

R1962 : page 79

The Lord gives the key to this rest in the words--"and learn of me; for I am meek and lowly of heart." Truly, in a meek and quiet spirit is the secret of rest. To be meek is to cultivate the graces of patience; of loving submission to the will of God; of abiding confidence in his love and care and in the wisdom of his guiding counsel and overruling providences; and to perseveringly pursue this course through evil and through good report, or through favorable or unfavorable circumstances.

Let the beloved children of God seek more and more to copy Christ's meek and quiet spirit, accepting the providences of God and obeying his precepts and leading as he did, armed with the strength which he alone can supply, and will, to all those who take his yoke upon them, and learn of him.

===================

R1962 : page 79

JUDAS' CASE A HOPELESS ONE.

WE have heretofore pointed out that during this present age (the Gospel age, the spirit dispensation) the world of mankind is not liable to the Second death. (1) Because this age is for the Church's trial and is not the period of the world's judgment or trial. (2) Because now the world has not that degree of enlightenment which would involve the full, extreme penalty of God's law,--the Second death. (3) Because the inspired Apostle declares that now Satan is exerting a blinding and deceiving influence upon all except true believers (2 Cor. 4:4; Rev. 20:3), so that "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."--1 Cor. 2:14.

These conclusions from the Scriptures in general are abundantly confirmed by the statements of Heb. 6:4-8 and 10:26-31, in which the Apostle warns the Church that wilful sin or apostasy, on the part of those who have enjoyed the privileges of consecrated believers (viz., those who "have tasted of the good word of God, and the powers of the age to come, and who have been made partakers of the holy spirit"), leaves the case of such hopeless. It will be found impossible to renew such, because there remaineth no longer any part for them in the sacrifice for sin--they have had and have misused their share in the great "ransom for all."

We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of wilful apostasy, described by the Apostle. And it is well to note that this sin unto death on the part of believers is not at all the same as the missteps and stumblings which may occur in the path of any through weakness of the flesh (Gal. 2:11-14), and which are among the sins which may be repented of, reformed from, and forgiven.--1 John 2:1; 1 John 5:16.

In view of the above, and in view of our further claim that the spirit dispensation began at Pentecost when our Lord was glorified (John 7:39), some have wondered that

R1962 : page 80

we teach that Judas' case is a hopeless one, since his sin and death were both before Pentecost. We are asked to explain this seeming inconsistency.

We answer:--The period of the Lord's presence at the first advent,--from his baptism to his ascension--differed from the period after Pentecost, throughout this age in which believers walk wholly by faith and not by sight, even as the Millennial age will differ from the Gospel age.

In the Millennium, knowledge and responsibility will no longer be confined to the spirit-begotten; for it is written, "The earth shall be full of the knowledge of the Lord as the waters cover the sea [knowledge ocean-deep]." "All

shall know me [the Lord] from the least unto the greatest." (Isa. 11:9; Jer. 31:34.) It will no longer be the rule that the consecrated must "walk by faith and not by sight;" for the consecrated of that time, while no doubt still having room for faith, will, to a very considerable degree, walk by sight. It will no longer be true that Satan, the god of this world, will blind and deceive all except believers, for Satan will be bound and can deceive the world no longer; and "this world" [age] shall then have given place to "the world [age] to come wherein dwelleth righteousness;" and all the blind eyes shall be opened.--
Isa. 35:5.

When knowledge is thus general, the possibility of sinning wilfully against great light will become general. Whosoever will may accept the divine favor and use the divine aids, and attain to perfection and life everlasting; and whosoever will may intelligently reject God's favor in Christ, and die the second death, the everlasting death, the hopeless death.

Now let us return to the case of Judas, and consider the conditions which obtained in his time of trial and failure, in the period of the Lord's presence, in the Jewish harvest. The circumstances of that time differed from those of the present age and also from those of the Millennial age in the conditions and hence the responsibilities differed also. Our Lord was present, and marvellous works were performed, illustrative of "the powers of the world [age] to come." The truth was presented to the people in such a manner that the Lord declared that its rejection would bring "stripes" and "woes" upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of the rejection of the truth, would be counted worthy of "many stripes;" and that it would therefore be more tolerable for Sodom and Gomorrah in the Day of Judgment than for those. Our Lord's declaration was, If I had not done among them the works which none other man did, they had not had sin.--John 15:22,24.

And if the people had such a responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen apostles? They had professed much, saying, "We have left all to follow thee." They were always with him; and not only beheld many of his mighty works, of which the multitudes in various places saw but few; but more: he communicated to them, severally, a measure of his spirit and power, and sent them out to proclaim him and his Kingdom, and to work miracles--to heal the sick and cast out devils in his name.

The apostles received also a special insight into the divine plan, an enlightenment not granted to the people; the equivalent to much that is now granted to the spirit-begotten ones of this age. The Lord addressed the multitudes in parables and dark sayings, but these he interpreted to the Apostles, saying, "Unto you it is given to know the mystery of the Kingdom of God; but to them that are without [outside the twelve and other special disciples], all these things are done in parables." Again he said to them: "Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear have not heard them."--Matt. 13:11; Mark 4:11.

If, then, the people who saw a few of our Lord's mighty works, and heard a few of his words of life under parabolic cover, were declared "worthy of stripes" for not receiving the light, what shall we say of the responsibility of the twelve, who not only saw much more, but by his power in them performed his miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36-43; Mark 4:10-13.) And what punishment less than death--hopeless extinction --shall we suppose was merited by the one of these, who, after all this, according to his own confession, "betrayed innocent blood?" We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death, the multitude which clamored, Crucify him! His blood be upon us and on our children! had much more responsibility; and that the better educated, envious Pharisees and Priests who incited the illiterate common people had yet a greater responsibility (Matt. 23:15-33); and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness. Upon him alone, of all who had to do with his death, our Lord placed the responsibility, the full guilt, when he said: "The Son of Man goeth [to death] as it is written of him [prophetically]; but woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born." (Matt. 26:24.) Should Judas be granted eternal life under any circumstances or after any experience, his birth could not be considered a disadvantage to himself.--See also Psa. 109:6-8; John 17:12; 6:70,71.

So, likewise, it is those, and those only, who (with good knowledge of God's grace in Christ) sin wilfully and count the precious blood of the covenant, wherewith they were sanctified [set apart], a common thing, who "crucify Christ afresh and put him to an open shame." And, like Judas, they often accompany this denial of his ransom-sacrifice with the words, "Hail, Master!" and a deceitful

kiss. All such should be an abhorrence to all who possess to any degree the true, noble, Christ-like spirit.

The question asked by some is,--Did not God predestinate that Judas should betray our Lord? Was he not thus forced to do his evil deed "that the Scriptures might be fulfilled?"

We answer, No; "God tempteth no man;" He forces no man to do evil. To so suppose would be to charge the Almighty with being the real sinner and using men as his tools. On the contrary, "All his work is perfect." "God is not the author of confusion."--See TOWER March 1, '95.

We cannot doubt that there are other men who would have performed Judas' part, as well as others who would, under similar conditions, have done as others of the Apostles did. God's foreknowledge of Judas' course and his Scriptural forestatement of it no more caused it to be so than the forestatement of the changes of the moon's phases by Almanac makers causes those changes.

===================

R1963 : page 81

OUR CHILDREN IN THE TIME OF TROUBLE.

THE following letter doubtless voices the sentiments of many.

DEAR SIR:--I have a baby daughter now two years old. In the year 1910 she will be only sixteen years old. The query is, What is to become of her during the period of anarchy? She probably represents a class. Numbers of God's people must have small children growing up, and the same query must present itself to a great many. Certainly it would show anything but a commendable spirit if any parent could rejoice in the hope of becoming a member of the Bride of Christ and himself being taken away from the trouble "coming upon the whole world," and not think of the fate of his children who would be left behind. Now I find such promises as Psa. 37:25,26; 102:28 and Prov. 11:21; but these do not exclude the use of means. If the children of the righteous are delivered in the "time of trouble," it seems to me it will be by the use of means provided for their deliverance; and who should be considering the means to be used, if not their parents and guardians?

Now my idea is that a state of anarchy will produce a complete destruction (1) of commerce--no railroads will be in operation, no post office service, no telegraph lines open; (2) of business--no manufactories will be running, no trade carried on, except in a primitive way and confined to narrow limits; (3) of government--there will be no protection to individuals except what their own strength affords. The country will be filled with bands of marauders, and the peaceful and moral among the people will be obliged to unite in little bands for defence and protection. For food and clothing they will be obliged to depend on what they can themselves produce and defend from marauders.

Cities and towns will be burned or fall into ruin from neglect, bridges, etc., be destroyed, the machinery, etc., of our manufacturing establishments be destroyed or rendered useless by neglect and decay, so that after the period of anarchy is over the world will be obliged to begin over again.

I would like you to consider this question of the state of the country; for perhaps it will not be so bad as I have described, at least in the United States and England. These two countries have been especially favored during the Gospel age, and perhaps they may still be favored during the time of trouble. Their higher degree of intelligence, their greater love of order and their greater knowledge of the truth, may enable them to conform sooner to the new order of things and not bring so severe punishment upon them as upon the rest of the world. Furthermore, may it not be that the prophecies more particularly refer to the Roman Empire; and the United States certainly, and England probably, were not parts of the Roman Empire.

When we come to consider who will be the most favorably situated for escaping the perils of that time, it is evident that the towns and cities will suffer most. The ones who will be disturbed the least will be those who live in places remote from towns and cities and the main routes of travel, who live in a primitive manner, supplying their wants principally by their own labor from the land around them, who are not dependent upon commerce for their supplies, and whose remoteness from towns and routes of travel will keep them secluded from bands of marauders. Such places are mostly found in mountainous regions, and mountainous places are most easily guarded and defended from attack. This reminds us that Christ warned the Christians of Judea to "flee to the mountains" when they saw the near approach of the Jewish "time of trouble"--which was typical of the coming trouble. May it not be that he intended us to profit by that warning and provide places of refuge for those of our families and friends who will be here when the anarchy begins?

[IN REPLY:--The above conception of the coming trouble is, we believe, a very moderate one. The account of the trouble upon Jerusalem at its fall is much more thrillingly awful; so also is the record of the reign of terror in France a century ago. Both of these great events are mentioned in Scripture as illustrations of the coming general trouble; which, however, it is distinctly declared, will be worse than either of these;--"a time of trouble such as was not since there was a nation."

While the Roman empire occupies an important place in the prophetic history of the past eighteen centuries, yet we are to remember that the great troubles marking "the day of the Lord" are shifted to symbolic Babylon--confused nominal Christendom--which certainly includes Great Britain and the United States. Indeed, as the severest troubles came at the first advent upon those who had seen the great Light and rejected Him, so we may well fear that the great privileges and blessings enjoyed by the English speaking peoples have brought great responsibilities and will bring severe tribulations.

The tendency of all as the storm approaches will be to seek cover, protection, under the great mountains (kingdoms) and in the rocks of society (beneficial orders) (Rev. 6:15-17); and many will flee from the country to the cities. The "overcomers" who will "escape all these things coming upon the world" (Luke 21:36) will indeed flee to the mountain, the Kingdom of the Lord, and be

R1963 : page 82

safe, but none others can attain to it. "Who shall ascend into the mountain of the Lord? who shall stand in his holy place? He that hath clean hands, and a pure heart," etc.--Psa. 24:3-6.

But, seeing that all the efforts of men to hide themselves "from the wrath of the Lamb" when the great day of his wrath shall have come will be in vain, the saints would best make no such effort to hide their children, knowing that it would be folly. The trouble comes to overthrow sin and every false system and thing; and the lessons it brings will prove beneficial to mankind in general, breaking their idols and purging their hearts. If our children and friends need the purging, we should not wish to have them escape it. If they do not need it, we may rest assured that the Lord will permit the glorified members of his body, his Church, to care for their children and friends during that trouble and to succor them from all that would not be to their benefit. What more could we ask than that we should be their ministering guardians, far more able to help them than if with them in the flesh?

The best provision which parents can make for their children is to give them, by precept and example, faithful instruction in righteousness. Remember that "the fear [reverence] of the Lord is the beginning of wisdom." Begin therefore to instruct them in the plan of salvation, the plan of the ages. As they come to a true appreciation of God's wisdom, justice and love, it will give them broader and truer views of justice and love, in respect to their own conduct and toward their fellow creatures. Teach them meekness and humility, and the folly of pride and arrogance. Teach them generosity of thought, and how to be happy with little, reminding them frequently that godliness with contentment is true riches. Remind them of the Lord's words, "seek meekness, seek righteousness. It may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) The rich in this world's uncertain riches, and the proud, whether poor or rich, and all that do wickedly, will be special sufferers.--Compare Mal. 4:1; James 5:1-6.

During the time of trouble, for the first time in the world's history, there will be a premium on meekness, patience, love, gentleness, goodness. (However, before that stage of the trouble comes, before Babylon falls, there will be a different trouble upon a "great company" of those not overcomers, who will be severely buffeted by Babylon which for a time will have an increase of power. The foregoing remarks do not apply to this class which will come through great tribulation. Since the service of the poor and afflicted in mind and body is a great privilege, we should endeavor so to train our children that, when the trouble comes, they will be both able and willing to counsel others to righteousness and the avoidance of carnal warfare,

rather than selfishly think merely of their own safety.
Children should be encouraged to such stability of character,
in combination with faith in God, that they will, under
any stress, act up to a high conception of nobility.)

====================

R1963 : page 82

THE CONTRAST OF HUMAN PERFECTION AND HUMAN DEPRAVITY.

"And they crucified him, and parted his garments, casting lots, that it
might be fulfilled which was spoken by the prophet, 'They parted my
garments among them, and upon my vesture did they cast lots.'
And sitting down they watched him there."--Matt. 27:35,36.

HERE, in marked contrast, are seen the glory of moral perfection and the depth of human depravity. Here was the most sublime heroism, the most perfect self-abnegation, the most exalted benevolence, and the most devoted loyalty, in contrast with the vilest hypocrisy, the most cold-blooded hate, and the most abject cowardice. The meanest, vilest selfishness, pride and conceit delivered to ignominy and death the fairest flower of virtue that ever bloomed on earth, and wicked hands and fiendish hearts executed the dark designs of envy and hate, taking a morbid pleasure in the dying agonies of the Son of God, while he, as a sheep before her shearers is dumb, opened not his mouth in self-defence, but meekly submitted to the terrible ordeal of suffering and death for the world of sinners, none of whom could then appreciate and understand his motives or his work. Truly, the contrast

R1964 : page 82

of such virtue, in comparison with such depravity, encircles the Cross of Christ with a halo of ineffable glory, the broken rays of which, falling upon us, express to us all there is of moral excellence and worth.

In the apprehension, arraignment and crucifixion of Christ three classes of criminals come to view. First, there were those who, for envy, delivered him to death. They were the proud, boastful, self-righteous hypocrites, who, realizing their own inferiority, and aware of their own unfitness to be the leaders and saviors of the people, yet so anxiously craved the honors and praises of men and the emoluments of office that they could not brook the appearance of a rival of superior talents and ability. These hated the Lord without a cause, save that which originated in their own depravity. These, the mighty men of the Jewish nation, the rulers and religious teachers, the educated men of the nation, the expounders of the law of God, and the interpreters of the prophets,--these wickedly took counsel together against the Lord and against his Anointed;

and in their counsels among themselves they acknowledged the superiority of the victim of their hate and expressed the real animus of it--their envy of his rising fame and influence among the people, which tended to their own speedy displacement.

Second, there were those cringing, hireling menials, too basely selfish to spurn a bribe, or to appreciate a principle,

R1964 : page 83

and who are ever willing to sacrifice principle for a trifle of present advantage or gratification. Of this class was Judas, who sold the Lord for thirty pieces of silver, and also all of that infuriated mob which, incited by the priests, cried "Away with him! Crucify him! We have no king but Caesar! His blood be upon us and upon our children!" Judas loved the money, and these loved the approval of the priests and rulers, and wanted to be on the popular side. How mean the bribe, how base the crime!

Third, there were those cold-blooded, cruel servants of the Roman state who, presuming to have no responsibility in the matter, cared nothing for the honor of justice or the vindication of right. It was their business to execute the mandates of their superiors, and they must do so at their own peril. Looking to their own interests, therefore, it was their business to drive the nails through the quivering flesh and to plant the thorny crown upon the victim's head. It was an awful business, but they were schooled to it, so that the groans of anguish failed to reach their hearts. So, regarding the horrid transaction in the light of business, they thought only of their booty, and, with frigid indifference, sat down and watched the agony of the Lord, while they cast lots upon his vesture. And some even endeavored to add to the sufferings by cruel taunts and fiendish exultation.

How strange it seems that humanity, originally in the likeness of God, can sink so low! and yet it is all too true. The depth of depravity to which an intelligent being can sink can be measured only by the height of the original perfection and glory. Satan fell from a great height to a corresponding depth, and so likewise man falls to the very depths of iniquity, unless he repent and be converted from the error of his way, and voluntarily submit to the healing influences of divine grace. Sin, with accelerating speed, ever tends downward to more and more vile conditions, until it ends in the shipwreck of everything that is noble and pure; and "sin when it is finished bringeth forth death."

As we look at the various manifestations of wickedness on the part of those who crucified the Lord, it is a sad comment upon human depravity to notice that the very same elements have been in the world ever since; and alas! are present still. And the special victims of their hate have been, and still are, the meek of the earth, who have taken up their cross to follow in the footprints of the crucified One--the body of Christ which fills up the measure of his sufferings. (Col. 1:24.) All through the age there have been those anxious to deliver them to death, who, for envy, hypocritically assumed to be the representatives of God to condemn them, and to seek them out, and hunt them down, and kill their influence, and deliver them over to be crucified. This is the Pharisaical class--the class represented by the chief priests, the scribes and Pharisees. There has also always been the hireling class, ready to sell their services to such leaders for the paltry bribes they have to offer--for the favor of their leaders, for the convenience of being on the popular side, or for a trifle of financial or social advantage. This is the Judas class--a class which, like Judas and like the priests and scribes and Pharisees, know, and secretly recognize, the truth and righteousness exemplified in the body of Christ, yet who nevertheless dislike them, hate them, and are ever willing to make merchandise of them,--to deliver them over to scorn and contempt, if not, as in former times, to prison and to death, for the mean advantage of popular favor.

Then there are still the cruel cold-blooded menials who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. They are surprised and puzzled by the fortitude which daily takes up the cross and follows after Christ; they cannot understand the motives that inspire it; they have no faith in the rewards to which the consecrated look, and they curiously watch them to see if, perchance, their God will interpose and deliver them. And when they see no miraculous interposition in their behalf, but that instead they bear the cross to the bitter end of sacrifice, they regard them, like their Head, as "smitten of God and afflicted," and to the sufferings are added their reproaches. And so every member of the anointed body can say with the Head, "The reproaches of them that reproached thee are fallen upon me."

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity: he knew that he was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore he expected reproaches, taunts and persecutions, all of which he endured patiently while his great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master's spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven's vindication of us in due time? "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." Therefore let us "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds." (1 Pet. 2:20-23; Heb. 12:3.) And let us also see to it that we bear the reproaches of Christ as he bore them,--with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in his service as good soldiers.

R1964 : page 84

But what shall we say of those who hate the Lord's body without a cause, who for envy deliver them to persecution and death, or of those who for bribes betray the innocent, or of those who, with frigid indifference, but curious interest, calmly watch the sufferings of the body, as the Roman soldiers did of the Head, saying, "Let be, let us see whether Elias will come to save him?" "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." Their way is the way of death. When the noble spectacle of loyalty to God, to truth and righteousness, and of Christian fortitude in enduring hardness and persecution meekly and patiently, fails to move and win the hearts of men, what more remains to be done for them? The goodness of God exemplified in his children as well as in other ways should lead to repentance; but if it only hardens the heart and steels it against the further influences of divine grace, sad indeed is the condition of such a soul. It is not ours, however, to judge such to condemnation: but it is our part to shun the company and counsels of all such. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night....For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."--Psa. 1:1,2,6.

===================

R1964 : page 84

THE TRUTH DEFENDED IN SCOTLAND.

SOME months ago we gave a little account of Brother Houston's success in the colporteur work. He is a merchant, but is able to give a considerable portion of his time to special service for the Truth, of which he is not ashamed. His business talent and training are thus, as part of his stewardship, being used for the Master. And we might remark that he is not alone in this. In the United States there are a number of business and professional men and many artisans and farmers who are similarly using what time they can disengage from labor for the meat that perisheth. Indeed, everywhere, those who are filled with

the spirit of the Truth are finding and using opportunities for serving it.

Brother Houston's activity soon aroused opposition. MILLENNIAL DAWN was attacked through the public press, especially by a minister named Davidson, who endeavored to prejudice the people so that they would not read the DAWN. After several newspaper battles Mr. Davidson evidently thought his tongue would be mightier than his pen, and challenged Bro. H. to a public debate of the questions at issue. His challenge was accepted, and below we give a report of the discussion, by an unknown, clipped from one of the local papers. Bro. H. wrote us that it was his first experience in a debate, but that he felt it to be his duty to defend the Lord's cause, and that he was relying on help from on high. From the report below, he was evidently sustained by the Lord.

"A CRITICISM ON THE DISCUSSION."

"I was present at the theological discussion in Canisbay Free Church on Wednesday evening, and followed both speakers with great interest. Will you kindly allow me to say how very much disappointed I was with Mr. Davidson's method of dealing with his opponent, and why? Mr. Houston affirmed the universal applicability of the ransom sacrifice by Christ, taking as his key text 1 Tim. 2:5,6--'For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' I think that in the course of the discussion he made, among others, the following points:--

"That in view of our fall in the first Adam, the basis of hope for the human race is in the ransom--'corresponding price'--given by the second Adam, the Lord from heaven.

"That this is confirmed by numerous other statements of Scripture, among which he quoted the following; 'Jesus Christ, by the grace of God, tasted death for every man;' 'as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life;' that the gospel is thus 'glad tidings of great joy which shall be to all people;' that in 'the seed of Abraham'--the Church (Gal. 3:29)--'all the families of the earth shall be blessed;' that Christ died 'for our [the Church's] sins, and not for ours only, but also for the sins of the whole world;' that 'God so loved the world that he gave,' etc.--John 3:16.

"That salvation is thus a free gift to all men, the conditions being, accept, believe, obey.

"That when Christ died millions had gone into their graves who had not known of the coming Savior even in type and shadow.

"That his, however, is the only name given under heaven among men whereby we can be saved.

"That millions have died since without ever having heard of the 'only name.'

"That justification by faith is the central doctrine of the Christian system.

"That St. Paul argues that they cannot believe in Him of whom they have not heard.

"That therefore all must hear--have a full and fair opportunity before being finally condemned, and that it is only if we sin wilfully, after that we have received the knowledge of the truth, that there remaineth no more sacrifice for sin.

"That the hope of the Church--the company to which many are called but of which only a little flock make their calling and election sure, the very elect, His Bride, specially called out in the Gospel age--is that she shall share the glory of her Lord as his joint-heir. That the present work of the Church is the perfecting of the saints for the future work of service--preparing by following Christ's footsteps of self-sacrifice for being the kings and priests of the next age. That the hope of the world lies in the blessings

R1964 : page 85

of knowledge and opportunity to be brought to all by Christ's Millennial kingdom--the restitution of all that was lost in Adam to the willing and the obedient at the hands of the glorified Church. That the ransom does not essentially or by the mere fact of it give or guarantee salvation to any man, but that the knowledge of it, with the corresponding opportunity, will be testified to all men in God's due time.

"That there is no obstacle to belief in all this except the idea that death ends all probation--an idea for which there are no grounds in the Scriptures except the words, 'Where the tree falleth there shall it be' (Eccl. 11:3), which may be interpreted to mean that no change takes place in the period of the grave, in harmony with Eccl. 9:10. That as the hope of the restoration of the Jews is the resurrection from the dead, so in that day (a thousand years), which God hath appointed to judge the world by that man whom he hath ordained, all that are in their graves shall come forth, when all who have not had full knowledge shall receive it. ('I am the resurrection and the life. He that liveth and believeth in me though he die shall live again; and no one who lives again and puts faith in me shall in any wise die until the remotest age. Believest thou this?' John 11:24,26.) That the preaching of the gospel to all who hear it now is a savor of life unto life or of death unto death, knowledge proving our condemnation if we do not accept the free gift.

"That, per contra, the teaching of the Confession of Faith is that all mankind (save and except the elect) God was pleased to pass by and to ordain them to dishonor and wrath for their sin; and to assert and maintain that men can be saved by any other religion, or the light of nature, 'is very pernicious and to be detested'--thus absolutely shutting the door of hope for the ignorant masses of mankind.

"That this is out of all harmony with the God revealed to us in the Bible--the God who is infinite in justice, love, mercy, and who gave his only begotten Son as a ransom for all.

"Here, surely, was plenty of work cut out for Mr. Davidson. Why did he not take up all, or some, or even one or two of these points, and show wherein they were unscriptural? I venture to say your readers will search your report in vain for an answer to any of these points. Here was constructive matter. What was wanted was destructive criticism. To merely relate the commonly accepted beliefs avails nothing. Why were these passages of Scripture not taken up and their true meaning explained--that is, if the wrong construction was placed upon them by Mr. Houston? Instead, amid much that was wholly irrelevant, and in execrably bad taste, Mr. Davidson read lengthy extracts from the book, MILLENNIAL DAWN, with the view of trying to prove that it teaches 'a second chance.' It was noticeable that the extracts as read met with no marked objections on the part of the audience. The book teaches that to every man is guaranteed one full opportunity in the Second Adam--not that if, in God's providence, one gets an opportunity in this life and refuses he gets another in the next life, but that all who had not heard will hear; it will be testified to them in due time. The quotation given by Mr. Houston from the book was a complete answer to the charge that it teaches a second opportunity to those who already had one. 'We do not wish,' says the author of MILLENNIAL DAWN, 'to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of the light enjoyed, whether it be much or little, whether it be the light of nature or of revelation.' p.145. From this it is manifest that by answering either 'yes' or 'no' to the categorical questions put to him--a most unusual thing, by the way, in a debate--he would be giving a misleading impression of the teachings of the volume in question.

"A 'second chance' to those who have heard and understood the gospel, and have wilfully rejected it, might be 'unphilosophical, repugnant to Christian thought and feeling, and highly dangerous to morality;' but a plan of ages and dispensations, in the course of which all will come to a full knowledge of the ransom, is highly philosophical, by no means repugnant to Christian sentiment, and, if generally understood, would be a much more powerful lever to morality than the fear of everlasting torment. The world, sir, has outgrown a theology of gloom and despair. Reprobation is scouted all along the line of the best Christian thought of the day; and if Mr. Houston lacked in anything it was in failing to invade his opponent's territory and show up the logical absurdities into which much that is preached as the gospel to-day leads us.

"As a Bible student I protest against points like those indicated above being scoffed at as 'a mixture of sense and nonsense,' and our would-be spiritual leaders going away fondly imagining that by the re-stating of thousand-times-told platitudes and playing upon our emotions by throwing a sanctimonious tremor in the voice, they had successfully answered important points of Bible teaching affecting the most vital doctrines of our faith."

===================

R1965 : page 85

THE RICH MAN AND LAZARUS

--APRIL 26.--Luke 16:16-31.--

THIS parable has long been used as the special support of the horrible doctrine of "eternal torment." If those who thus misuse it would but examine it afresh in the light of the below suggestions they would find it more in harmony with other Scriptures, more beautiful and more

R1966 : page 85

reasonable.

(1) It is a parable, without doubt; because to take it literally would make of it an absurdity. It simply puts the rich man into flames and torment because of his fine linen and purple and sumptuous living, and not because of any specified evil doings. It likewise puts the beggar into "Abraham's bosom" simply because he was poor and sick, and not for any specified merit or righteousness. And if Abraham's arms are only for the poor and sick he surely has them more than filled long ago; so that the poor and sick of the present time would have no more chance than the well clothed and well fed of getting into his bosom--if this were a statement of fact and not a parable.

(2) Since it is a parable, it must be understood and expounded as a parable, and not as a fact. In the parable of the wheat and the tares, wheat does not mean wheat but the children of God, and tares do not mean tares, but the children of the devil. The same is true of all other parables--sheep, goats, fish (good and bad), the pearl of great price, ten pieces of silver, etc., etc.: the thing said was never the thing meant. It would therefore be as

R1966 : page 86

incorrect to say that the rich man and the beggar of this parable were two men as to say that literal sheep and goats, and wheat and tares, were referred to in the other parables.

(3) Interpreting this parable on the lines of interpretation applicable to all parables, we should expect the rich man to represent some class of people, and the beggar to

represent another class, and the fire and Abraham's bosom to have equally symbolical meanings.

(4) We suggest the following as fitting all the conditions:--

The rich man represents the scribes and Pharisees (the elder son in the parable of the Prodigal Son) who enjoyed the good things of God's favor and had much advantage every way over the Gentiles as well as over the publicans and sinners (the prodigal) of their own nation. The purple raiment represented the royalty promised to Israel, the fine linen represented their justification through the typical sacrifices.

The beggar who desired the crumbs from the table of the favored represents the sin-sick of Israel, and especially of the Gentiles, who were desirous of God's favor. Some of these Gentile outcasts asked for and received from our Lord "crumbs from the children's table."

The death of both, beggar and rich man, at the same time, represented the change of dispensation which dated from the time that our Lord, just before his death, pronounced over Jerusalem the words, "Your house is left unto you desolate."

The rich man in torment represents the trouble which has been upon the Jews throughout this Gospel age. The beggar in Abraham's bosom represents how the former poor outcasts have been received into divine favor during this Gospel age, and are no longer strangers, but children of Abraham through faith in Christ.--Gal. 3:29.

For further particulars see OLD THEOLOGY TRACTS, Nos. 1 and 32.

The Golden Text chosen shows that those who selected the lesson had the common misunderstanding of this parable.

===================

R1967 : page 86

"LORD, INCREASE OUR FAITH."

--MAY 3.--Luke 17:5-19.--

OUR Lord's teachings were so contrary to the spirit of this world and so adverse to its policy that his disciples felt that to adopt his methods and principles and discard their own really involved a revolution of their former ideas. And in yielding themselves, as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of his character, and from his miracles and his teachings, that he was indeed a teacher sent from God; yet remembering the requirement of discipleship,--"Whoso forsaketh not all that he hath [all his own ideas and will and possessions and earthly prospects], he cannot be my disciple,"--they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of his requirements. Hence their request, "Lord, increase our faith."

And they were quite right in their reasoning; for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world. And this progress can be achieved by faith only--by such full, implicit confidence in his teaching and training as will keep them continually as earnest, diligent pupils under his guidance and instruction. "This is the victory that overcometh the world, even our faith." (1 John 5:4.) This, by the way, is very suggestive of what it signifies to be an "overcomer," to whom pertain all the exceeding great and precious promises of the gospel of Christ. It is simply this--that day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full, unquestioning faith in his wisdom and love; no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious, life-long process, but the end will be glorious; and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship,--

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

We observe that the Lord made no direct answer to this request of his disciples, but that he dwelt upon the power and desirability of faith. He showed that even a weak, but genuine, faith could so lay hold upon the power of God as to instantly root up and replant a tree, and on another occasion he said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith; for, bear in mind, faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing founded upon good and substantial evidence: so that our Lord's teaching here implied what on another occasion he clearly stated; viz., that the request be made according to the will of God. (John 15:7.) Thus, for instance, if the least disciple were assured, on good evidence, that the removal of such a tree or mountain would be a part of the divine will, and that it was his duty to do the commanding, he should have equally strong faith in the results. Thus it was when the Lord caused the barren fig tree to wither. This, observe, was not to satisfy mere idle curiosity, but like all of his miracles, which God wrought by him (Acts 2:22), it was for a definite and wise purpose, to teach an important lesson, and also to convince his disciples of his divine recognition and authority.

But since there is no basis of evidence for faith that the will of God is to remove literal trees or mountains in answer to any idle or self-willed or ignorant commands of men to do so, a genuine faith in his willingness to do it now is an impossibility. But regarding the tree and mountains as symbols of difficulties and obstructions in our individual

Christian course, or in the general course of God's work, we know that "miracles" are wrought for those who exercise faith; and they going forward in the strength of the Lord, are thus permitted to overcome difficulties and to work righteousness otherwise impossible.

While the Lord made no direct answer to this request for an increase of faith, his whole subsequent course with the disciples was a fulfilment of it. And so it will be with us if in a similarly true spirit of discipleship we pray, "Lord, increase our faith." The increase of faith will come, not by a miraculous infusion, but in the natural process of the Lord's leading and training. In the school of experience, in following his leading and in the blessed results of each

R1967 : page 87

step of the way, faith develops and grows.

Verses 7-10 show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of divine favor, in the removal of obstacles and difficulties found to be in the way of our progress in his service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the divine plans. We may not expect these rewards of divine favor except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. We have merely done our duty; but God, with exceeding riches of grace has prepared, for those who lovingly serve him, rewards far beyond what they could have asked or hoped for. We can do no works of supererogation; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work of Christ.

Verses 11-16 show how the rewards of faith, which are of God's free grace and by no means earned by our faith, should be gratefully received. The samples given illustrate the fact that the rewards of faith are not always gratefully received. Here were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and reconciliation with God through Christ, how few return to present themselves living sacrifices, thank-offerings, to God, their reasonable service!

====================

R1966 : page 87

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

England.

DEAR BROTHER RUSSELL:--Just a word to tell you that our little Church (thirteen in number) met last evening and joined with the rest of the body in commemorating our Master's death on our behalf. We had a solemn but blessed time, and we realized perhaps more than ever how much his death means to us. We thank God and take courage.

Your brother in the faith, JESSE HEMERY.

Maryland.

DEAR BROTHER RUSSELL:--A little company met at our house and celebrated our Lord's last Memorial Supper. We all felt how graciously the Lord hath dealt with us in leading us out of darkness into his glorious light. We realized our shortcomings and unworthiness of the high privilege of participating in the communion of his death, after being made acceptable to our Heavenly Father through the merits of our Redeemer. After a brief explanation of the symbols, seven partook of the same. We closed with Hymn 276.

All were greatly strengthened, especially as we realized that all the Lord's people everywhere were praying for one another. We also felt, from previous experiences, that we have especial need at this time to encourage one another. May the Lord be gracious unto all, and keep us very humble; "for many are called, but few chosen."

Love from your brother, joined by all the company at Oakland, H. WEBER.

Ohio.

DEAR BROTHER AND SISTER RUSSELL:--I pray for you daily that our Father in heaven will give you a clear conception each day of his will and grace and strength to stand for God and the truth. Oh, how thankful we are (I am speaking for our little assembly here) that God has been pleased to reveal his Son to us, and that we know him as the way, the truth and the life!

Our little assembly is using me for its leader, and I am so weak, dear Brother, that I need your prayers daily; but Oh, I am so thankful that I feel very humble, and pray the dear Lord always to keep me in that way. How much I need to study and meditate on the love of God to usward, in order to get the mind of our dear Lord. Only by continuance in well doing and prayer can we have the spirit's guidance in this wilderness journey. Our daily song should be,

"I love thy Church, O God!
Her walls before me stand."

We met for the Memorial Supper at Brother Fry's. When I saw a good-sized room full, the thought came to me, "Can I serve in a way that will be satisfactory to our blessed Lord and the truth-loving ones?" The answer came like a flash. "I will be with thee and uphold thee; my grace is sufficient for thee; only trust, and lean on me." How strong I was, dear Brother, after the answer came to my whispered prayer! I read a short article on the subject from one of the dear old TOWERS, and Brother Chase gave thanks. All appeared to be deeply impressed and to realize the solemnity and import of the occasion.

Yours in the love of the truth, R. S. MOORE.

[The three letters above are fair samples of about one hundred reports received of the commemoration of the Memorial supper: and probably as many more celebrated from whom we have had no reports. These seasons are becoming more precious yearly. Indeed, we are glad to be able to report that the spiritual health of the Church was probably never better than now, the servants of the truth never more active nor more wise, and the triumph of truth over error never more pronounced. God be praised for the privileges and pleasures of his service! This we believe is the sentiment of an increasingly large number.

May the strength and blessing derived from this Memorial of our Redeemer's sacrifice and of our fellowship in it abide with us all as a blessing, fitting and preparing us for further faithful service, and to endure whatever trials and tests our Lord may see best to permit to come upon his flock; we cannot expect that such a season will altogether pass without "siftings" for the wheat, to separate the chaff and the tares.--EDITOR]

England.

DEAR BROTHER:--The TOWER is as fully appreciated now as at any time during the past fourteen years in which I have been privileged to receive it. Its form and size are

R1966 : page 88

convenient; its title page is a sermon in itself; but as "in de wah time" the Richmond newspapers were eagerly welcomed, though printed on the commonest of wrapping paper, so the TOWER would be gratefully welcome for the blessed truth and spiritual food it contains, apart altogether from its outward appearance, necessary though it be that it should be becoming, pure, chaste, sober, unsensational in garb, as a fit covering to the purity within.

I have said it is as much appreciated as at any time; in some respects it is even more so. Articles are anonymous, less controversial matter appears with regard to those who "went out from us" and those not of us; only so much as is necessary, that the true flock may be kept true, and guarded from false shepherds and false and poisonous food; and less prominence is given to "Encouraging words from faithful workers" in the omission (if I remember rightly without referring back) of names of writers. Altogether there is a welcome appearance as of a chastened purity, which without doubt has a corresponding effect upon its readers.

Whilst in heart and mind I give thanks to our Father through Jesus our Lord, that I have been privileged to hear and to accept of the blessed truth of the most holy Word, and to partake of the spiritual food now spread before us, in His due time; I yet, whether rightly or wrongly I know not, have a great distaste for the relation of "personal experiences." Perhaps the liking or disliking of it in different persons may be owing largely to early training and sectarian association;...though the admonition "confess your faults one to another," in a proper spirit, is fully recognized.

It appears to be a duty, whenever occasion offers, to boldly declare the truth, as far as lieth in one, and certainly it is a great pleasure so to do, and especially to an ear that can hear; but how few these are.

With kindest seasonable greetings and affectionate respects and regards, Yours in the one faith, __________

[Experience meetings in which the speakers vie with each other in the relation of their past wickedness, or in boastfulness of present grace or attainments, are sure to be injurious in their tendency. But testimony meetings at which each child of God present in simplicity and godly sincerity recalls the Father's care and love and discipline for the week or month preceding are surely very profitable. If each is careful to relate such features of his experience, his trials or triumphs, as will be helpful to others, all will be edified. This letter column is designed to supply such a lack for many of our readers who are isolated and enjoy no such privileges of communion of saints.--EDITOR.]

Illinois.

DEAR BROTHER RUSSELL:--It is now a few years since my eyes were opened to the present truth; and I feel that I ought to write you a few words telling you of the great joy and happiness it has given me. Oh, how thankful I am to God that the "present truth" has illuminated my path! I can not find words to express myself. How I rejoice that I can now see that all the world will be blessed in "due time," and that the time is fast approaching when the Gospel Church will be glorified with Christ, our Lord and Head.

Brother Franklin was the first to present the truth to me. I remember very well the first time we conversed about the matter. When he said that death (extinction of being) was the penalty for sin, and when he denied eternal torment, he startled me! I thought it was horrible that a man, claiming to be a Christian, could be so bold as to deny eternal torment for the ungodly. I purchased the first volume of DAWN of the brother, but at that time I could not read English, and not until after two years did I commence to read it. It was hard for me to get rid of all my inherited prejudices; but, thank God! I can now see what the Word of God teaches and also the value of Christ's sacrifice; and I have tried to present the truth the best I could to my countrymen.

I am glad to inform you that in my judgment the Swedish translation of DAWN is very good, and I will circulate as many as possible. Please remember me in your prayers, and be sure that when at the throne of grace I always remember you.

Sincerely yours in Christ, A. T. ERICSON.

Georgia.

DEAR BROTHER RUSSELL:--Received your very kind letter, and appreciate very much your kindly interest in my spiritual welfare. I realize the necessity of walking close to God, and striving day by day to cultivate the mind that was in our Savior.

I also feel the need of approaching the throne often in order to renew my strength to continue the conflict. I feel as if I had more temptation to endure now than when I first embraced the truth; yet, while they are at first grievous, I ought to rejoice in them as giving opportunities to build up a Christian character--if rightly resisted. The glorious end of our high calling grows more precious to me as the time grows nearer. Sometimes Satan injects the thought that I am very presumptuous to aspire to be part of the Bride class; but I am fully satisfied that if I draw back now, the Lord will have no pleasure in me. I fully realize the importance of walking humbly before the Lord, of following him who was meek and lowly of heart; and yet, while I am striving to this end, my poor, fallen nature gives me a great deal of trouble, so that I am very often grieved at my slow progress in Christian development. Nevertheless, the sincere desire of my heart is that I may walk more worthy of the vocation wherewith I am called, so that by attending faithfully to the Lord's will, mine may be the joy of sharing his name, his honor, his glory, as partaker with him in the divine nature. Your brother in Christ,

S. J. RICHARDSON [Colporteur].

Massachusetts.

DEAR BROTHER:--Enclosed please find order for 200 or more DAWNS. Am doing better here than I expected. It looks now as though it would take me two or three months to finish up.

My health is very good, and I have sufficient encouragement to keep my spirits cheerful. Had one very snowy day in which I worked some among the stores. Found one man who recognized me as one who left a tract there once. He said he usually tore such things up, but this he put into his pocket. Did not know why, but read it, sent to the office for VOL. I., read it, liked it and bought the other two volumes of me.

So the work goes on. Those who hunger and thirst for the truth will find it. The Lord as a good Overseer is watching the work and will guide it all right. As I see the work going on, and the Kingdom class building up, I feel like shouting, Glory!

Yours in full sympathy with the work, GEO. KELLOGG.

====================

VOL. XVII.   MAY 1, 1896.   No. 9.

CONTENTS.

Special Items..................................... 90
Views from the Tower.............................. 91
"Have They not Heard?"............................ 94
Bible Study: "God be Merciful to
   Me, a Sinner................................ 98
Bible Study: Stewardship of the
   Pounds and Talents.......................... 98
Encouraging Letters...............................100

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

====================

VIEWS FROM THE TOWER.

CHRISTIAN (?) Italy, like other Christian (?) nations of Europe, has been trying to do its duty to the heathen of Africa to teach them something of modern civilization, as represented in the liquor traffic and in land-grabbing. Italy felt that duty called her to conquer and "protect" the Abyssinians;--that is, she would "protect" such as she did not destroy with her modern implements of warfare, that they, as her slaves, might be heavily taxed and help her to live in luxury and pay the interest on her present enormous debt. But the Abyssinians surprised the world by nearly exterminating the army invading their home. In view of this they may be regarded as less "barbarous" than Italy had supposed, and as not needing Italy's civilizing taxation.

Christianity was introduced into Abyssinia as early as 330 A.D., but it was of the corrupt type so early prevalent, and represents many of the errors of the Romish, Greek and Armenian systems. But Protestant missionaries and Bibles published for them by the British and Foreign Bible Society have done much to elevate their moral and religious standing. What will the Abyssinians now think of the British assisting the Italians by advancing upon them the Egyptian army?

The following from La Figaro purports to be a letter from Negus Menelek, king of Abyssinia, to Mr. F. S. R. Clark, an English missionary, Feb. 3, some little time before the Italian army attacked him and was defeated. We quote as follows:--

"You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves: not all have bent the knee before Baal, the god of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household and for my people.

"I only wish they would make truth dwell in the sanctuary, and that instead of a mutilated gospel, which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true gospel which began with the creation of the world.

"By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?

"What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the apostles, announced by the prophets.

"Never did Jesus abolish the distinctive mark of his race, since he was subject to it by his mother on the eight day. [Circumcision, still practiced by Abyssinians.] To suppress that which God established "from age to age and from forever to forever" is to weaken the faith, is to furnish the same spectacle shown by the Christians of Europe. It is not only without that they use violence, but also within, against the Jews who are, nevertheless, Christian souls, and to whom we owe our Savior. There are more than 300,000 of them in my kingdom, and, though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our abuna as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross: why should we persecute them? You [English], at least, do not persecute them. May the other Christians of Europe imitate you.

"What you need is to return to our God, to observe all his ordinances, to no longer separate Moses and the prophets from the apostles or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

"May the grace of our Lord Jesus Christ be with you.

Menelek."

R1968 : page 92

Little as we have in common with any of the so-called "Catholic" systems of Christian religion--the Greek, Roman, Armenian and Abyssinian--we nevertheless consider it a shame that, if the Armenians cannot be protected from the Mohammedan Turk, the Abyssinians must be scourged by Roman Catholic Italy, backed by Protestant and enlightened Britain, while civilized France has just finished a conquest of Madagascar, which for some time has been known as "the first heathen nation converted to Christ" in modern times. The heathen pay dearly for their acquaintance with civilization and so-called "Christian nations." Evidently selfishness is the basis of all this injustice. All this, however, may be a necessary experience to prepare men for the true Kingdom of Christ.

* * *

In Chicago a number of Presbyterians broke away from the Fullerton Ave. Church, and, with "Rev. Dr. John Rusk," organized an independent congregation known as the "Church Militant." This Church, in order to emphasize their Christian (?) liberty, recently invited Col. Robert Ingersoll to preach (?) to them. Mr. Ingersoll did so on Sunday, April 12. The public press account is as follows:

"With a prelude that included an invocation, the repeating of the Lord's Prayer in unison, the reading of the tenth chapter of Luke, beginning with the twenty-fifth verse, the singing of a Hosanna, of "Nearer my God to Thee" and "America," Col. R. G. Ingersoll stepped to the rostrum of the Church Militant and for nearly two hours expounded to the congregation his views upon 'How to Reform Mankind.'

"Although admission was strictly confined to ticket holders, the street in front of the theatre was blocked with people long before the opening of the doors, and even after the interior had been packed more than a thousand men and women besieged the entrance. On the stage were 400 or more representative citizens, including nearly every member of the Appellate and Superior judiciary and several county officials, delegations from every medical and law college and institution of learning in the city and suburbs, and a number of retired preachers. Every sect and denomination of importance, without exception, had its representative.

"When Col. Ingersoll made his appearance, arm in arm with Rev. Dr. Rusk, there was loud applause. In the prayer that followed the musical exercises Rev. Dr. Rusk asked for a special blessing on Col. Ingersoll as one who was endeavoring to show the world how this life might be made one of usefulness and joy. Rev. Dr. Rusk invoked a dispensation for Col. Ingersoll's wife and children, and in his introductory remarks spoke of the agnostic as "the man who is endeavoring to do this world good and to make it better." Rev. Dr. Rusk added that this was no time to reason, no time to disagree with the faiths of men or beliefs of men, when they were trying to make the world better than they found it. No matter, he said, whether a man believed in God or not, if he expounded the truth.

"As Col. Ingersoll stepped to the rostrum he was welcomed with applause that lasted for over a minute. His text was from Shakespeare, "There is no darkness but ignorance." He discoursed fluently on the evolution of intellect and the necessity for education; on the evils of war, showing that it costs $6,000,000 per day; on how to lessen crime by teaching criminals "the naturalness and harmony of virtue." [A difficult lesson for intelligent men to learn. All of their experiences attest the contrary, and agree with the Scriptures that to the natural man virtue is quite unnatural. ED.] He advocated homes for all the people, proper, useful education, etc., and then gave his views of what a church should be, as follows:

"Now it seems to me that it would be far better for the people of a town having a population of 4,000 or 5,000 to have one church, and the edifice should be of use not only on Sunday, but on every day of the week. In this building should be the library of the town. It should be the club house of the people, where they could find the principal newspapers and periodicals of the world. Its auditorium should be like a theatre. Plays should be presented by home talent, an orchestra formed, music cultivated. The people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards, and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be the intellectual centre. They could employ a gentleman of ability, possibly of genius, to address them on Sundays on subjects that would be of real interest, of real importance.

This is a "natural" man's mistaken conception of what Christ's church should be. He rejects Christ, and cannot be expected to have his spirit or mind on the subject of what, why and how his church is "called" "out of the world." And alas! the Church, two thirds full of unconverted, "natural" men, see no better than this Infidel teacher. Indeed, to "natural" men the advice of "natural" men must appear more reasonable and more consistent than the teachings of the Word and spirit of God. It does not surprise us, therefore, to see many

R1969 : page 92

turned from the truth unto fables (2 Tim. 4:4), and congregations and denominations moving from the hopes and methods set before us in the gospel to hopes and methods of their own misconceptions and unbelief.

But the close of the address pictured the real Church of God glorified, in a manner and degree little realized by the orator, who meant rather to describe Nature--his god. He said:--

"The firmament inlaid with suns is the dome of the real cathedral. The interpreters of nature are the true and only priests. In the great creed are all the truths that lips have uttered and in the real litany will be found all the ecstasies and aspirations of the soul, all dreams of joy, all hopes for nobler, fuller life. The real church, the real edifice, is adorned and glorified with all that art has done. In the real choir is all the thrilling music of the world; and in the starlit aisles have been, and are, the grandest souls of every land and clime."--Compare Eph. 2:21; 2 Cor. 6:16; 1 Pet. 2:4,5; Rev. 3:12; 21:22; Matt. 13:43.

The "Church Militant" convinces us that it is free--not only free from Sectarian supervision and creed bondage (a good thing), but free also from Christ, a very dangerous freedom. Yet it is still true that truth only can make "free indeed." Whatever the state of their hearts, if Christians at all, they sat for two hours in the seats of the scornful

R1969 : page 93

and took counsel of the ungodly. The blessed of the Lord do not so, as is particularly stated in the first Psalm.

How this circumstance shows the blindness of Christ's professed followers, that they who should be the light of the world should be so dark that they feel their need of, and request the instruction of one whom the god of this world hath blinded; who is so blind that the light of the glory of God as it shines in the face of Jesus Christ our Lord has not yet penetrated his mind;--almost as blind as the "fool" mentioned in Psalm 14:1. Verily, Mr. Ingersoll chose a good text, There is no darkness like ignorance; and if, as the Scriptures declare, "The reverence of the Lord is the beginning of wisdom," then Mr. Ingersoll is still in gross darkness, the "True Light" not having shone into his heart. What could he know or teach of the true hope for the groaning creation?

We have not yet heard whether or not some of the brethren in Chicago improved the opportunity to offer to the congregation, as they came out, some of the truth in printed form, but if they did not they missed a grand opportunity. There probably were some of the really truth-hungry children of God there, who, starving for lack of true food for their souls, are looking and feeling after it in a wrong direction. All men are awaking, and all as they awake are hungry: Satan will supply them poisoned food in abundance and under favorable conditions; let us who have the truth redouble our activities if we hope to hear

our Master say, Well done! good, faithful servant,...
enter thou into the joy of thy Lord.

* * *

The Christian Denomination, otherwise known as "Disciples," have very rigid ideas respecting baptism (immersion in water). They teach that immersion is the door to justification, or forgiveness of sins and acceptance as God's people. They lay stress upon the Apostle's statement in Acts 2:38, and fail to notice that he spoke to the Israelites, already God's people (verse 36), and not to the Gentiles. They overlook the fact that it is faith, not water, that justifies.--Rom. 5:1; 4:2-4,13,22-24. See TOWER for June 15, '93.

The Cedar ave. Disciple Church, Cleveland, having recently broken over the unwritten law of the denomination, and having received into membership a Christian man who had not been immersed, a great stir has ensued, and, as a sign of disfellowship, the donation of this church to the Foreign "Christian" Missionary Society was refused. But nevertheless the influence is spreading, and the South Side Christian Church of Indianapolis is also receiving members who have not been immersed.

The result will no doubt be a disruption of the denomination, for its membership will be started to thinking; just as other circumstances are arousing thought in other denominations. It is all a part of the shaking and waking up, proper to this time of "shaking" (Heb. 12:28), that the true Christians of all denominations may get free from denominational thraldom; henceforth to be bound, not as members of human institutions, but each as a branch in the true vine--Christ. Instead of unions in cliques, societies and denominations, bound tighter and tighter to prevent disintegration, each individual Christian must stand free from all human alliances, that he may be most completely united to Christ, and, in fellowship and bonds of love only, with all who have Christ's spirit. The fall of Babylon means the setting at liberty of those whom God calls "My people."--Rev. 18:4.

* * *

Abbe Courbe, parish priest of Dion, Vichy, France, has just published a book, which he distinctly states is done with the consent of his superiors, in which he presents the view of a future Millennium. (This is the very opposite of the Roman Catholic theory, which all along has claimed that it was fulfilled during the period of Papal triumph, from the eighth to the eighteenth century, closing with Napoleon's triumph, which it claims began the "little season" of Rev. 20:3,7. This book may be an attempt to "hedge" a little, and indicates at least a doubt as to the previous interpretation.)

The title page of the book, translated from the French, reads as follows:--

"The great occurrence ("coup") with its probable date. That is to say the great chastisement of the world and universal triumph of the Church, which will probably occur between Sept. 19 and 20, 1896. The secrets of La Salette compared with the prophets of the Bible and other authorities."

As here indicated the author expects a one-day (24 hour's) battle, whereas we see from the Scriptures that it is a forty-year battle day, begun twenty-one years ago, whose latter part is to be a time ["day"] of trouble such as never was before. (Dan. 12:1.) Like the bloody predictions of others for this year, this of course will fail. The year will doubtless bring its share of troubles, but much remains to be done before the great revolution shall occur which will wreck society.

* * *

Electrician Thos. A. Edison has developed the "Roentgen ray" or "X ray" to such a degree that in a recent experiment he was able with his naked eye to look through an eight-inch block of yellow pine and see the outlines of his fingers. He has still greater hopes of future experiments.

Professors Pratt and Wightman have conceived that these penetrating rays might be utilized not only in locating diseases but also in curing disease by killing the disease germs. They have been experimenting with the germs of Dyphtheria, Cholera, Influenza, Typhoid fever and Consumption; and report excellent results. They believe that the X-rays will kill these germs or bacilli and thus stop the dreadful ravages of these diseases. These things are telegraphed throughout the world, yet how few realize their meaning--that the long-promised "times of restitution"

R1969 : page 94

are approaching and that our present Lord is thus making ready for blessing the world physically, by natural means, which are none the less of his providence.

If any one wonders how restitution could possibly rejuvenate the aged, let him read of a sample case, possibly granted for the purpose of illustration, as follows:--

"Middlesboro, Ky.--Mary Crabtree, who will be 91 years old the 15th day of August, is now in possession of all her faculties, has cut a new set of teeth, and can read without glasses. The most remarkable fact of all, however, is that her hair, which was snowy white, began to turn dark again eighteen months ago, and now is of a dark, glossy brown, just the color it was when she was a girl of eighteen."--The Philadelphia Press.

===================

R1969 : page 94

"HAVE THEY NOT HEARD?"

"But I say, Have they not heard? Yes, verily their sound went into all the earth, and their words to the ends of the world."--Rom. 10:18.

BY many this scripture is understood to mean that in Paul's day the gospel had been universally proclaimed and heard; but it requires only a little reflection and observation to see that this view is not correct. For instance, it would be contrary to the reasoning of verses 12-15.--"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Besides, it could not have reached the portions of the earth then almost or entirely unknown,--e.g., America, Lower Africa, Eastern Asia or Australia. Nor had it gone in a full, clear sense to all even of the then known world.

The Apostle's meaning is clear, however, when his discourse is considered as a whole, and when it is remembered that he is addressing Israelites--those who had been under the bondage of the Law Covenant. The ninth, tenth and eleventh chapters should be taken together and studied as one subject. Then it will be seen that the Apostle, reasoning from the Old Testament Scriptures, is showing that the

gospel is to be preached to all the world, and not to Israel only, as some had imagined. To support this argument he repeatedly quotes from the prophets.

It should also be borne in mind that the prophets seldom spoke of things as future, but instead, they took a future standpoint and spoke of things future as though they were present, or accomplished in the past. Thus Isaiah, in referring to the birth of Jesus, a thing then future, spoke of it as though already accomplished, saying, "Unto us a child is born, unto us a son is given." (Isa. 9:6.) Thus also "went," in the above text, should be understood; and the real meaning of the passage is seen to be, Verily, their sound goeth, or shall go into all the earth. The statement of Colossians 1:23, properly understood, is in harmony with this: the gospel which the Colossians heard was not to them exclusively, nor to be confined as heretofore to Israel, but was to be preached, declared or made known, irrespective of birth or nationality, to every creature who has ears to hear it.

To make clear Paul's argument, we will briefly paraphrase Romans 9:30 to 11:36, as follows, calling special attention to Paul's quotations from the prophets:--

Rom. 9:30-33.--What must we conclude, then, concerning God's dealings with Israel and the Gentiles? We conclude that though Israel has been seeking to be right and justified before God, for over 1600 years, and the heathen nations were indifferent to and ignorant of needed justification, yet now that it is offered, Israel will reject, and the heathen will accept, the gospel of justification and reconciliation. Why? Because Israel, as a nation, vainly expect it by works, while the heathen will accept it by faith in Christ's finished work. Israel, feeling so confident that she can approve herself to God by works of obedience, stumbles at the simplicity of the gospel and will not believe that Jesus was the propitiation (satisfaction) for the sins of the whole world. Therefore, instead of accepting of redemption through Christ, they have stumbled over and rejected the only way to God. This was foreshown by the prophet Isaiah (8:14). "Behold, I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed."

Chap. 10:1-4.--Though I speak thus plainly about Israel and their stumbling, do not understand me to rejoice in their fall, for I desire and pray that they might be saved. I do not accuse them of indifference and wilful unbelief; nay, they have a zeal for God, but they have a plan and way of their own, and are thus blinded to God's way and plan of justifying through a ransom. They hope for salvation through the keeping of the Law in every particular, which in their degenerate condition is an impossibility; and they reject Christ, who before the tribunal of justice became the ransom, the substitute for all who will accept his service; and for all such he met and fulfilled the penalty of the Law, which is death.

Vss. 5-10.--Moses explains (Lev. 18:5) that the man who does right according to the Law shall continue to live, and not die; but in all the time since Moses thus wrote, none have succeeded in meriting life; death claimed all. It is therefore useless longer to look to works. We are proclaiming that Christ is the end of the Law for righteousness to every one that believeth. Jesus' death settled the claims of the Law upon all under it who accept of his ransom; and this is the good tidings which we now proclaim--that a right to life may be had by accepting of the redemption provided through Christ's sacrifice for our sins.

R1970 : page 95

But, my brethren, as Moses also said (Deut. 30:11-14), this thing is not hidden from them, neither is it far off, difficult to understand. And those who banish prejudice and exercise faith will not say, Who ascended into heaven to bring Christ down from above, or who descended into the grave to bring Christ back from the dead? But what will faith say? Faith will say just what Moses said (Deut. 30:14). The word (that is, the truth we preach) is nigh thee, even in thy mouth and in thy heart--it is reasonable and plain, that you may understand. Faith, finding abundant foundation in the teaching and mighty works of Jesus and his apostles and in the testimony of the prophets (unimpeachable witnesses), accepts the facts of the coming of Christ from above, of his death, his resurrection and ascension. Unless you believe this, you of course cannot accept of his sacrifice as being the end of the law and the cancelling of its death-penalty against you as violators of it.

But if you would lay hold of this great salvation, you must publicly and openly confess that Jesus is Lord--your Master; that by his death he purchased you, and thus became your owner; for "To this end Christ both died and rose and revived, that he might be LORD [owner, master] both of the dead and living." (Rom. 14:9.) And you must not only own and believe that he is your purchaser, your Redeemer and Lord, but also that he is a living Lord, that God raised him from death and highly exalted him to a higher nature than that which he gave as our Ransom. To believe and thus confess is acceptable with God, and to such believers it will be plain that Christ settled all the condemnation of the Law against them, and such may have joy and peace in thus believing. After all, it is with the heart that men believe. No matter how much their minds may be convinced of the truth, if their hearts be stubborn they will not believe. Brethren, get your hearts right, and then you will be able both to believe on and to confess Jesus as your Lord.

Vss. 11-13.--This general principle, that faith is the condition of release from condemnation before God, is proved by the Prophet's words to apply, not only to Israel, but to all mankind, for the Prophet declared, Whosoever believeth on him shall not be ashamed. (Isa. 28:16.) This shows that, no matter how much preference was shown the Jew under the Law, there is to be no preference shown under the gospel, for the same Lord over all is rich enough to settle the claims of all that come unto him and ask for a share in the benefits of his ransom sacrifice. We have proof of this also in the prophecy which says, "Whosoever shall call upon the name of the Lord shall be saved." --Joel 2:32.

Vss. 14-17.--This brings us to another question, namely: Is it not very proper to preach the good tidings of ransom and salvation through Christ to the Gentiles, as well as to Israel? Certainly; the quotation last made implies this; for how could they call on Christ as Lord without believing? and how could they believe on him except they should hear? and how could they hear without a preacher? and how can preachers go forth with this message unless authorized of God? Hence it is evident that God meant this good news to be preached to all the Gentiles as well as to Israel--to every creature. Not only can we reason it out logically thus, but we find a positive statement that the good tidings will be preached, which implies that the Law Covenant will be at an end to every one who hears and believes. The prophets Isaiah and Nahum testify of this preaching, saying: "How beautiful the feet of him that bringeth good tidings of peace [reconciliation through his blood--the remission of sins], and bringeth good tidings of good [things which come as a result]."--Isa. 52:7; Nahum 1:15.

But we must not hastily suppose that when preached all will receive the good tidings; for the Prophet, speaking of things future as though they were past, again testifies of the result of the preaching, saying, "Who hath believed our report [our preaching], and to whom is the arm of the Lord revealed?" (Isa. 53:1.) This implies that the real believers and confessors would be few, at least for a while. But this proves that faith is to be the result of hearing--of hearing God's truth--and not a result of keeping perfectly the Law.

Vss. 18-21.--Now we inquire, Will the fact that few will believe prove that the testimony will reach only a few? No, it is bound to reach all, in proof of which I again quote from the Prophet. He says, speaking from a future standpoint: Their sound went into all the earth, and their words to the ends of the world. This proves that all the Gentiles shall yet have this gospel preached to them. But what about Israel? Shall not they as a people come to know--understand and appreciate--the good tidings? Yes, but not for a long time; they are yet a stiffnecked, stubborn people. As Moses said (Deut. 32:21), God will [have to] provoke you to jealousy by them that are no people, and by a foolish nation will he anger you. Isaiah speaks yet more pointedly of Israel's rejection of the message, and of the acceptance of it by the heathen, saying: I was found of them that sought me not, I was made manifest unto them that asked not after me. And, speaking of Israel, he says, "All day long I have stretched out my hands to a disobedient and gainsaying [self-willed] people."--Isa. 65:1,2.

Chap. 11:1-5.--In view of these declarations of the prophets, showing that Israel will have to be thus dealt with and disciplined, I ask: Hath God utterly cast away his people Israel? God forbid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not utterly cast away his people whom he formerly recognized and favored. Call to mind Elijah's prayer against Israel, saying: Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life. But mark God's answer: I have reserved to myself seven thousand men who have not bowed the

R1970 : page 96

knee to Baal. (1 Kings 19:10,18.) Even so at this present time there is a remnant who through God's favor will accept the good tidings and will not stumble. I, Paul, rejoice, that I am of that favored remnant.

Vss. 6-8.--But now another point: This remnant is not saved by works of the Law, nor because they almost kept it, but by accepting of salvation as God's free favor through Christ. While Israel as a nation fails to receive the blessing sought by works of the Law, the chosen ones, the remnant of Israel, and those of the heathen who receive the gospel, will obtain a special blessing far higher than Israel ever dreamed of. These being justified, not by works, but by faith in Christ as their Redeemer (substitute), thereby gain

R1971 : page 96

the privilege of becoming sons of God on the divine plane and joint-heirs with Jesus Christ, the Redeemer, in the coming kingdom. The rest, both of Israel and the nations, will be blinded to this privilege. The God of this world will blind all except those who, by faithfulness, make their calling and election sure--a "little flock."

Vss. 9,10.--David also foretold Israel's stumbling, saying, "Let their table be made a snare and a trap and a stumbling-block and a recompense unto them [i.e., their downfall shall be over the very blessings which God gave them; over their blessings they shall stumble. God had given them food such as he gave to no other people. To them God had committed the oracles of truth, the prophecies and the types which foreshadowed the sacrifice for sin and the blessings following that atoning sacrifice; yet, becoming proud and vain of the honors conferred, they thereby stumbled over the very graciousness of God's plan shown to them in types]." (Psa. 69:22,23.) Thus their eyes were darkened, and they were bowed down to see only the earthly promises.

Vss. 11-14.--But now we come to another question: Admitting that Israel will stumble, and is stumbling, as foretold, I ask, Have they stumbled to fall irrecoverably? will they never again come into fellowship with God? God forbid that they should forever remain cast off. The significance of their fall is rather to be a blessing to the Gentiles than a permanent injury to Israel. And we may reason that if their fall from favor results in riches to the world (the Gentiles), then their restoration to favor, which God's promises guarantee, will imply an abundance of divine favor both to Jews and Gentiles. I speak to you Gentiles thus, because, being the apostle to the Gentiles, I desire to show the importance of the Gentiles in God's plan, and to stimulate my countrymen to emulation, and thus recover some of them from blindness.

Vss. 15-21.--Thus is seen the breadth of God's plans. We know that there are certain promises made to Israel which must yet be fulfilled; and if they would be temporarily postponed and a blessing unexpectedly given to the Gentiles, it argues that God's plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews; for if the casting away of them opens a door of favor to the Gentiles, what shall the receiving of them be, but life from the dead? that is to say, God's promises to Israel are such as imply their resurrection from death, their restitution; and now that we learn that the world in general may be reconciled to God because their sin was atoned for by the ransom, we may reasonably conclude that "life from the dead," restitution, will be offered to all the heathen, as well as to Israel. We see Israel to be merely a first-fruit of the world, the first favored; and if God has a blessing for them, as promised, it follows that he has the same blessing for other nations; for if the first-fruit, or sample, be holy --acceptable and blessed of God--so also the mass which it represents (the world in general) will be holy.

The covenant promise of God out of which the kingdom classes are being developed is the root, and fleshly Israel as branches were first developed. But, because of unbelief and pride, most of these were broken off, and wild, heathen branches were grafted in instead, with them to partake of the life of the root, yea, the very fatness of the promise; yet they should not be puffed up against the broken-off branches, but humbly and thankfully remember that they are occupying the place originally belonging to the natural descendants. Walk humbly, for if because of pride and unbelief they failed and were cast off, God would be as likely to cut off the wild branches under similar circumstances. [How we see this fulfilling in the breaking off of many of the Gentile branches--now blinded and being cast off. They are no more respected than were the natural branches, and are broken off for the same cause. (Rev. 3:15-17.) Only the elect few branches, the "little flock," will remain.]

Vss. 22-24.--Here we find two prominent characteristics of our Heavenly Father illustrated--his love and his justice--his goodness and severity. He is abundant in mercy and goodness, but will by no means clear the guilty. His goodness is manifested by the promise and the blessings it contains, and his just severity in the cutting off from those favors of all the unfaithful. But even in cutting Israel off, God is merciful and kind; for even though cut off as a people from the chief favor, they still have every advantage as individuals, and as such, any may be reengrafted, if they exercise the needful faith, though, as we have already seen, their hearts are hardened by the past favors of God, so that most of them are less ready than the Gentiles to accept of the gospel.

"THIS MYSTERY."

Vss. 25-27.--Here is a fact not generally known; it is a secret as yet--a mystery--and will show you that God's plan is more comprehensive than you have yet appreciated; and by showing you that you have not all wisdom, it will enable you to keep humble and to search for the further unfoldings of God's plans. The mystery is this: The blindness and breaking off of Israel will not continue forever,

R1971 : page 97

it will last only until the choicest, fittest branches from the Gentiles have been properly engrafted on the root --the Abrahamic promise. Then the broken-off branches shall be reunited to the root. The fact is, the root of promise contains a double set of branches; first, the select branches, natural and engrafted, the spiritual seed of Abraham, the Christ which is to bless all nations; and, secondly, a lower order of engrafted branches--Israel restored--the natural seed of Abraham through which the spiritual seed will principally operate in blessing all nations.

Thus seen, Israel as a whole will be saved from their blindness in due time, and will yet share in the very blessings they expected when they were broken off; viz., the natural or earthly part of the blessings--the better or spiritual part of the Abrahamic blessing being conferred upon the elect, then chosen, who through much tribulation and crucifixion of the flesh and following of the Master are counted worthy of the chief honor, the spiritual blessings. What I state as to the recovery of Israel from her cast-off condition is already stated, but obscurely, by Isaiah the prophet (59:20,21), and I will throw light upon it by stating it clearly, as follows: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them when I shall take away their sins."

Vss. 27-30.--This prophetic statement shows us that though the natural branches are treated as enemies for the present, for your exaltation, yet really they are still beloved of God, and he has blessings yet in store for them, as promised to their fathers; for any free gift and promise which God makes is sure of fulfillment. He fully foreknew this temporary lopping off before he made his promises concerning them, and, knowing the end from the beginning, it is unnecessary for him ever to repent of a promise.

Let us now analyze this prophecy and see that it implies what we have before suggested to be God's plan; viz., to bring the natural branches again into God's favor. "Jacob" clearly means fleshly Israel, and from these ungodliness is to be turned away--but not until God himself shall "take away," or "put away," or "blot out" their sins. As elsewhere shown, the sins of the world will not be put away, until the close of the Gospel age, until the sufferings of the body of Christ are ended. During this age, only the sins of those who now believe are cancelled or put out of sight by God. But he who now justifies believers, will then justify them also, when they become believers in the ransom. He will thus take away their sin through the same ransom which he gave for our sin--even his Son.

In turning away ungodliness a Deliverer is required. This is none other than Christ, the great Deliverer whom Moses promised. He shall deliver from all evil, from death, from pain and sickness, from ignorance and blindness, from every oppression of the devil. He shall bind Satan and set free his captives. This Deliverer is the complete Christ, the members of the body with the head united, complete, no more twain, but one. This Deliverer comes out of Zion, the heavenly Jerusalem, which is the mother of us all. (Gal. 4:26.) He is the first-born of Zion, the overcomer and heir of all things. Hence, before the promised blessings come to Jacob (fleshly Israel), the heir of the spiritual blessings must first be developed.

Nor should we suppose that the blessings and deliverances will stop with Jacob; for, as already shown, they are but a first-fruits of restored mankind; and when they are turned to God, they shall become a channel through which the Deliverer will bless and release "all the families of the earth."

Vs. 31. Lift up your eyes and take now a comprehensive view of God's dealings with Israel--both spiritual Israel and Israel after the flesh--and see how grand and large is the plan of God, which as yet is only budding. As for a long while you (Gentiles) were strangers and aliens from God, and seemingly unloved and uncared for, yet now you have obtained mercy and favor, while fleshly Israel is cut off, even so these of the fleshly house are now unbelievers and cut off that by and by they may obtain mercy and find favor through you. That is to say, God is blessing them at the very time he is cutting them off; for in blessing you and preparing the spiritual seed and Deliverer, he is making ready to bless them through you, when you as the body of Christ are complete. (Gal. 3:29.) Thus through the mercy which God now shows you, he is also providing mercy for them, to be manifested in his due time.

Vss. 32-36.--God treated Israel as a nation of unbelievers, and cast them aside nationally, in order that he might have mercy upon them nationally, and bring them as a people to inherit the earthly promises made to them.

Looking at the deep workings of God's plan thus, in the light of what he tells us is future, as well as of what is past, how wonderful it is! Oh, the rich depths of God's wisdom and knowledge! How useless for us to try to discover his dealings except as he is pleased to reveal his plans to us. His doings are all mysteries to us except as we are

enlightened by his Spirit. Who knew this gracious plan, so much beyond human conception? Who helped the Lord to arrange such a plan, think you? This is not human wisdom. God only could be its author. A Jew never would have planned to graft in Gentiles to share the chief blessings of the promise! A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the plan is clearly of God, and well illustrates both his goodness and his just severity. Of him is all the plan; through his power it is all brought to pass; and to him be the glory forever.

When the spirit of Paul's argument is caught, it can be clearly seen that he quotes the words, "Their sound went into all the earth and their words to the end of the world," AS PROPHECY yet to be fulfilled, and not to prove that the gospel had been universally published, but that it would be in due time.

===================

"GOD BE MERCIFUL TO ME, A SINNER."

--MAY 10.--Luke 18:9-17.--

Golden Text--"The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner."--Luke 18:13.

WHILE the Pharisee presents to our minds the extremes of conceit, selfishness and hypocrisy it is always well to remember that there are many approaches to that disposition which give sure signs that those who have and who are cultivating them will by and by mature the same kind of fruit unless they change their course. The spirit of meekness, which is the spirit of all true children of God, is the very opposite of the spirit of proud, boastful self-righteousness. It is only this spirit that can gain the ear of the Lord and bear away the answers of peace, as illustrated in the case of the publican so strikingly in contrast with that of the Pharisee.

How this calls to mind the words of wisdom and of warning to guard against every approach to a spirit of pride and vain glory:--"Be sober, and watch unto prayer"; "Be sober, be vigilant" against "your adversary, the devil; I say...to every man...not to think of himself more highly than he ought to think, but to think soberly"; "In simplicity and godly sincerity" have your "conversation in the world." (1 Pet. 4:7; 5:8; Rom. 12:3; 2 Cor. 1:12.) It is the intoxication that comes from imbibing the spirit of the world that leads to that foolish boasting of which a man in his sober senses would be ashamed, and such intoxication is an abomination in God's sight and is unworthy of the least of his children; for every sober man must realize that he is far, very far, short of perfection. Boasting, therefore, is only an evidence of ignorance and of intoxication with the worldly spirit.

To further enforce this teaching, our Lord calls attention to the beautiful, artless simplicity of childhood as a pattern in this respect of what all must be who would enter the Kingdom of God. To be a child in guilelessness and simplicity, however, is one thing, while to be a child in understanding and development of character is another; and it is in the former, and not in the latter respect, that we are to be children. And it is in this respect that the people of God are spoken of as his "little ones" (Luke 17:2), and by the beloved John as "my little children." They may be old in years and gray-headed, but their hearts are young and preserve the sweet simplicity of childhood. On the other hand, they may be ripe in character and learned in the wisdom of God, as was the Apostle Paul, who said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." And the same apostle also says, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." "Watch ye, stand fast in the faith, quit you like men, be strong."--1 Cor. 13:11; 14:20; 16:13.

The simplicity of childhood, realizing its need, confesses it and asks mercy, instead of attempting to deceive itself by philosophizing. In this respect we must continue "children," we must continue to admit our own imperfection, continue to admit our need of mercy, continue to trust in the precious blood provided to cleanse us from all sin, if we would continue to have the Heavenly Father's ear and favor, and if we would continue to be "justified" in his sight.

We urge upon all the importance of sincere prayer; --private or "closet" prayers, "family" or "household" prayer and "social" prayer with fellow-Christians. Each has its special importance to everyone who is running the heavenly race; and each has Scripture sanction. They need not be lengthy: indeed few of the Scriptural examples of prayer were so; but they must be sincere, from the heart and not a lip service. Heart prayers are always accompanied by efforts of life in harmony with the prayers; while lip prayers are usually in contradiction of the living epistle. Prayer without corresponding endeavor is like faith without works; it is a dead, worse than useless, thing.

Prayer is required, not to change God's plans, but to bring our hearts into such a condition as will prepare us to receive and appreciate the blessings which God has freely promised and which he delights to grant to his children. Hence our requests should be such only as God has authorized us to ask and expect. Our requests should be unselfish: The Apostle remarks that some ask and receive not because they ask amiss (not in harmony with the Lord's arrangements), to consume the things asked for upon selfish desires. --James 4:3.

===================

R1972 : page 98

STEWARDSHIP OF THE POUNDS AND TALENTS.

MAY 17.--Luke 19:11-27. Compare
also Matt. 25:14-30; 1 Cor. 4:1-7.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."--Luke 16:10.

THE Parable of the Pounds and the Parable of the Talents, as companion parables, illustrate from different standpoints the responsibilities of the stewardship of God's people. St. Paul says, "Let a man so account of us as of the ministers [servants] of Christ, and stewards of the mysteries of God." This stewardship and ministry, while it belonged in a special sense to the apostles, belongs also to the whole Gospel Church, all of whom have the anointing and the commission (Isa. 61:1,2) and the consequent responsibilities of the sacred trusts committed to them. And as stewards of God we have nothing of our own, nothing with which we may do as we please; for, says the Apostle, "What hast thou that thou didst not receive?" Nothing. And what have we to call our own that has not been included in our covenant of consecration to God? Nothing. Consequently all that we have belongs to God, and we are merely stewards of his goods.

"Moreover," says the Apostle, "it is required in stewards that a man be found faithful"; and the parables under consideration show what is considered as faithfulness to our stewardship. To merely receive the gifts of God is not faithfulness, tho many seem to think so. Many indeed seem to think they have done God a great favor in merely accepting his grace through Christ, and are satisfied to make no further efforts. But such make a great mistake; for faithfulness, as here shown, consists in a proper and diligent

R1972 : page 99

use of our gifts in harmony with the divine purpose and methods; and both the Lord and the Apostle point to a day of reckoning, when even the secret things will be brought to light, and all the counsels of the hearts shall be made manifest.--Luke 19:15; 12:2,3; 8:17; Mark 4:21,22; Matt. 25:19; 1 Cor. 4:5.

We observe that in the former parable each of the servants received exactly the same thing--a "pound," while in the latter the gifts varied: one received five talents, another two, and another one, "every man according to his several ability." The "pound," being the same to all, fitly represents those blessings of divine grace which are common to all God's people. Among these are the Word of God and the various helps to its understanding, the influences of the holy spirit, the privileges of faith and prayer and communion with God and fellowship with Christ and with his people. But the "talents" being distributed according to every man's several ability, represent opportunities for the service of God along the lines of such abilities as we possess. They may be talents of education, or money, or influence, or good health, or time, or tact, or genius, with opportunities for their use in God's service.

In both parables our Lord is represented as about to take his departure to receive for himself a kingdom and to return. And a part of their object was to disabuse the disciples' minds of the idea that his Kingdom would immediately appear. He thus intimated that while he was about to return to his Father in heaven there would be an interim between then and the time of his return, during which time their faithfulness to him would be fully tested, and that all that would prove faithful to their stewardship in his absence would

R1973 : page 99

be owned and blessed of him in his Kingdom upon his return.

The commission to each and all of the Lord's stewards is expressed in the words, "Occupy [which, in old English, signified, "Do business with," "Use," "Traffic with"] till

I come." And the first business with the King on his return is not to deal and reckon with and judge the world, but to reckon with these servants to whom his goods--the "pounds" and the "talents"--had been committed; to see how much each had profited thereby, as a test of their fidelity, to determine what place if any should be granted them in his Kingdom. Notice also that the reckoning with them is as individuals, and not by groups or classes.

In plain language, these parables teach that it is the duty of every Christian to make good use of all that the Lord has given him. The right use of the "pound" is to diligently profit by all the means of grace for the spiritual upbuilding of ourselves and others. We cannot afford to neglect any of these; for we cannot do so without loss. If we neglect to consider and ponder the principles and precepts of God's Word, or to heed their wholesome instructions; if we fail to consider or to follow the leadings of the holy spirit; if we neglect the privilege of prayer and communion with God; or if we fail to cultivate the fellowship and communion of saints, we are folding our "pound" in a napkin. It cannot yield its legitimate increase while thus unused. Christian character cannot grow and develop in the neglect of the very means which God has provided for its perfecting. In such neglect a spiritual decline is sure to set in; and the more persistent and long-continued is the neglect, the less realized is the decline, and the less inclination is there to energy, diligence and zeal in correcting it. But in the diligent and proper use of these means of grace there is a "feast of fat things" which is sure to build up and invigorate the spiritual life and cause it to bring forth much fruit unto holiness, which is the increase for which the King is looking.

Yet the parable shows different degrees of increase in different cases following the right use of the "pound." The "pound" in the care of one servant gains ten, while with another it gains five. This reminds us of what we commonly observe, that even the same means of grace do not profit all to exactly the same extent. Some, for instance, are by nature more studious and thoughtful, or more generous, or grateful. And therefore the appeals of the various means of grace to the heart differ in different individuals, and the consequent fruitfulness also differs in quantity. Another illustration of the same thing is also found in the parable of the sower (Matt. 13:8), where the seed in good ground produces fruit in varying quantities--some thirty, some sixty, and some an hundred fold.

But all such fruitful characters are appreciated and rewarded as "overcomers," and of the "little flock" to whom "it is the Father's good pleasure to give the Kingdom." The different measures of fruitage--the thirty, sixty, and hundred-fold, or the ten pounds and the five, mark differences in obstacles to be overcome, etc., rather than unfaithfulness in the use of the means of grace. Some may work long and diligently for small results, while the same effort in others of more resolute will and of greater continuity may accomplish great things. Some by slips and occasional backslidings, from which they subsequently recover, lose time and opportunities which can never be regained, although they are forgiven and generously reinstated in the divine favor and thenceforth run with diligence and patience to the end.

All of these, therefore, because of their faithfulness, because they have overcome the obstacles in their way and have diligently cultivated the fruits of the spirit in the use of all the means of grace provided, are accorded a generous welcome into the everlasting kingdom, although the best efforts were short of perfection, and each must still have the robe of Christ's righteousness imputed to him by faith. But the degrees of exaltation in the kingdom differ according to the measure of their fruitage here. The steady diligence that secured the gain of "ten pounds" here is rewarded with corresponding exaltation there, which figuratively is likened to authority over ten cities; while the faithfulness which was sometimes interrupted and imperilled by dangerous backslidings afterward healed, but which apart from these perseveringly gained "five pounds," is rewarded with an exaltation in the Kingdom represented as "authority over five cities."

The Parable of the Talents illustrates fruits of labor. In it the ratio of increase is the same with both of the faithful servants--each doubled his "talents"; and the same approval is expressed to each, according to the principle mentioned by Paul (2 Cor. 8:12),--"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." A truly "willing mind" to serve the Lord will always find a way to serve him in the use of whatever talents are possessed; and the increase is sure to follow; and if not under our immediate, present observation, it will appear by and by. "God is not unmindful of our work and labor of love," however unfruitful it may appear to us. The fruit will be manifest by and by when all the secret things shall be revealed.

The differences of reward, accompanied by the same words of approval and welcome to the Kingdom glory and joy of the Lord, call to mind those scriptures which bid us rejoice in all present opportunities for that suffering and service which attest our faithfulness, because they work out for us "a far more exceeding and eternal weight of glory," and also remind us that there will be some least and some

greater in the Kingdom of heaven. This is an incentive to "lay up treasures in heaven," where moth doth not corrupt and where thieves do not break through and steal.--See Matt. 5:11,12; 2 Cor. 4:17,18; Matt. 11:11; 6:20.

But what of the faithless servant who wraps his "pound" in a napkin (who failed to make use of the means of grace for his own spiritual upbuilding and character development) and who buries his "talent" (of time or means or education, or ability of any kind, great or small) in the earth--in the service of self and Mammon? Is there any reward for his faithless misuse of the Master's goods? No! even that which he hath shall be taken away, and he shall be cast into outer darkness. (Luke 19:24-26; Matt. 25:28-30.) The principle announced in the golden text is that upon which the rewards are to be given. Great trusts are to be committed to the "overcomers" of this age, and their worthiness must be tested: they must endure the tests, and thus be proved.

The citizens that hated him (verse 14), and sent a message after him, saying, We will not have this man to reign over us, represent not only the Jews who cried, Away with him! Crucify him! We have no king but Caesar! but includes also all who having come to a knowledge of Christ and his coming kingdom are so out of accord with righteousness that they do not desire the promised Millennial Kingdom. Wrath will come upon these, a great "time of trouble, such as was not since there was a nation," soon after the "servants" have been reckoned with and rewarded. "Bring them hither and slay them before me," speaks of the Lord's righteous indignation against evil doers, but in no way cuts off hope of forgiveness for those who shall then repent and become loyal subjects of the King.

===================

R1973 : page 100

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

California.

DEAR BROTHER AND SISTER RUSSELL:--I wrote you some time ago that I had commenced to hold meetings in the house of a poor widow who was in great trouble. She seems to be much comforted, and is eager for the truth.

I was much encouraged recently to learn that two to whom I had spoken two years ago followed up the subject and have become deeply interested. Glory to His name! It seems wonderful to find undeniable evidence that the Lord has blessed one's feeble efforts. Another lady to whom I talked tells me that she has read the three volumes and uses the TOWER explanations of the S.S. Lessons in the Sunday School. I am kept very busy. I held four meetings last Sunday, three of them with an audience of one, the other with an audience of three. It would save much trouble if I could get the people to meet all together, but so far I have not been able to do so. Therefore, in order that they may hear the truth of God's plan I go to them. Three of them are old ladies from 50 to 60 years, one of whom has been bedridden. I sometimes think that if we could perform miracles, as the disciples did, we could then get many followers, if we could make the lame to walk, etc. But it seems that such is not the plan of God for these days.

I know that my poor efforts have slow results some times, but I recall the words of St. Paul, not to look back, but to press forward to the prize which is in Christ Jesus. The Lord is so good to allow the light to shine even here on me; and if it is his divine will, I would like that its rays should reach those to whom he leads me to speak of the precious truth.

Bidding you Godspeed, Respectfully, Mrs. A. A.

[This dear co-laborer has caught the right idea. An audience of one is not to be spurned by us, who follow in the footsteps of him who was pleased to serve the lone Samaritan woman; and, if we despise not the day of small things, he will not only bless us for our humility and warmth

of zeal, but also those whom we serve, and finally grant us still larger opportunities for service. The spirit that will search out the poor and aged and afflicted, in order to comfort them with the glad tidings, is the spirit of Christ. He "went about doing good;...for God was with him."--Ed.]

S. Dakota.

DEAR SIR AND BROTHER:--I do not wish to intrude upon your time, but judging your heart to be something like mine, I trust good news will be no intrusion.

The Master has very graciously and lovingly been leading me for the past two years. I used to like Christ, felt very grateful to him for forgiving my sins and for the peace I even then felt, and was willing to do a great many things for him. Now I think I can truly say I love him with all my being; and what a wonderful change has come over my whole life! Truly, he is the one altogether lovely.

I have been a member of the Methodist denomination for a long time, but probably by the time this reaches you I will be no longer. I also have a Bible class in the Sunday school; but last week I received a letter from the pastor stating that my class was becoming annoyed at my persistence in teaching doctrines of Adventism (?), and giving interpretations to passages which according to Methodist doctrine were unscriptural, and requesting that I desist.

I had determined upon the withdrawal some time ago and asked for guidance as to the best way to do it. And the Master seems to have opened the way much more effectively than I could have done. The letter referred to was in reply to one of mine to the pastor setting forth God's dealing with men as I understood it.

A number in the city are much interested in the DAWN. What the next step will be I do not yet know; but he who has opened one door can certainly open another. So I have no fear, my only anxiety being that I may be willing to take the next step when it is made plain.--Phil. 3:14-15.

[A later letter says:--] I have your very kind favor, also the DAWN and tracts. The five volumes are already gone. Enclosed find order for more.

The Father, Christ and Heaven all look so much more glorious and lovely as I get some of the cobwebs of tradition and creeds cleared from the picture, that I want to help clear them from before the eyes of others.

The many ways the Lord has taken to open my eyes, seemingly so adapted to just my peculiar needs, would take too long to mention, but to me they are so manifestly from him that I cannot doubt. Suffice it to say, so far as I know my own heart and mind, everything has been laid upon the altar, and as fast as new light comes to show me more, I receive it very thankfully, and lay that also upon the altar.

I appreciate very much your personal prayers for me and mine, and I am glad to be able to ask the Father daily that his favor and spirit may be granted you and yours, that you may be able and willing to do his will completely.

Yours in Christian fellowship, W. E. V.

===================

VOL. XVII. MAY 15, 1896. No. 10.

CONTENTS.

Special Items.....................................102
Erroneous Chronology and False
Conclusions................................103
Mr. Dimbleby's Chronology, Etc....................110
True Bible Chronology Stated A.M..................112
The Temple of God.................................113
Bible Study: Parable of the Vineyard.............115
Bible Study: The Destruction of
Jerusalem Foretold..........................116

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

INSPIRED COUNSEL FOR ALL SAINTS.

"FRET not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.

"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed [naturally and spiritually]. Delight thyself also in the Lord; and he shall give thee the desires of thy heart.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day [sun]."--Psalm 37:1-7.

===================

R1974 : page 103

ERRONEOUS CHRONOLOGY AND FALSE CONCLUSIONS.

MANY are the false chronologies and erroneous and very misleading applications of prophecy in our day, but the majority of them being little known it is not necessary that their errors should be specially pointed out. But during the past five years numerous tracts and pamphlets have been published and widely circulated by a Mr. Dimbleby of England, and by a Mr. Totten of the United States, which present a so-called "Bible chronology," and various prophetic interpretations based thereon, which are quite misleading to many,--inclining them to false expectations and thus diverting their attention away from correct expectations, and consequently away from the real duties of the present "harvest" work and time.

Their chronology, and methods of applying such prophecies as they attempt to expound, are practically the same, with a few exceptions which we will show later on. Mr. Dimbleby is conceded to be the originator of the Chronology, which is far from clear, and very disconnectedly stated. It is built only in part upon the testimony of the Bible; and, while claiming exactness to the fraction of a day, it is one hundred and twenty-nine years astray, according to the Bible record. This is shown in the article following, on "The True Bible Chronology";--to which, for straightforward, unvarnished simplicity, no other chronology we have ever seen will compare. We do not claim it as "our" chronology: on the contrary, we claim it is God's chronology, supplied in the Bible to all that are his, and for our common use and behoof. We fear human speculations and manufactures along these lines, by ourselves or others.

But it may be asked, Why should any be confused by this Dimbleby-Totten chronology, which they do not understand, and which is not simple? We reply, it is chiefly because of five things:--

(1) Because these gentlemen claim to back up their chronology by astronomical calculations, eclipses, etc.

(2) Because Mr. Dimbleby is or has been connected with the British Chronological and Astronomical Association; and Mr. Totten is a man of some erudition, who for some time held the position of Instructor of Military Tactics in Yale College, and therefore is known as Professor Totten.

(3) Because the majority of people know little about mathematics, chronology and astronomy--especially the latter--and are apt to overestimate possibilities along those lines.

(4) Because both of these gentlemen, following a very common failure, employ their talents rather to impress their readers with reverence for their learning, and thus for their views, than to elucidate and prove their subject. They use technical terms, and assert astronomical proofs of their chronology which the average readers do not comprehend, the latter are convinced of their own ignorance, and proportionally convinced of the wisdom of these gentlemen; and forthwith they accept what they do not at all comprehend. And as for those who have some knowledge of astronomy, they usually have little knowledge of the Bible, and no knowledge of Bible chronology. They are therefore as unprepared to see, as they would be indifferent to expose, the errors of statement on this subject made by Mr. Totten and Mr. Dimbleby.

(5) Because these gentlemen state themselves boldly, as though they believe all that they are teaching.

Respecting the last proposition: We must remind our readers that it is nothing uncommon for people to deceive themselves, as well as others. Saul of Tarsus, one of the most zealous, God-fearing men in Israel, was deceived to the extent that he persecuted the Church while verily

R1974 : page 104

thinking that he did God service. Hence, while charging these gentlemen with serious errors, we do not believe that they were originally actuated by any desire to deceive themselves or others. They desired to find a chronology, and concluded they ought to be able to find and prove one. They set about it; and have bent and warped their own judgments so that they no doubt at first believed what they were teaching, which, as we proceed to show, is very far astray chronologically, and without a particle of astronomical support. But we do find fault with them in that afterward, when they became involved in difficulties from which they could not extricate their theories, either logically or Scripturally, they taught and still teach them instead of refuting them.

Their "Bible Chronology" is defective; because in certain places where the historic account of the Bible is broken, they have neglected to take the divinely given "bridging" for those "chasms," specially provided by the

Lord in the New Testament; hence the difference between it and the simple, easily comprehended, Bible chronology presented in MILLENNIAL DAWN, VOL. II., Chapter II. (See p.42), and stated in Anno Mundi order on another page of this issue. The largest portion of this error (100 years) is made in reckoning the period of the Judges. The error next in magnitude is made in connecting Bible chronology with secular chronology,--the "seventy years desolation of the land" being taken to mean seventy years of captivity, whereas the captivity began eighteen years before. Thus one hundred and eighteen (100+18) years are lost from their reckoning. In these two errors these gentlemen have followed Bishop Usher, whose chronology appears in the margin of our common version English Bibles. Indeed, it may be said that they use Usher's chronology with but slight deviation, until, finding it too short, they adopt a peculiar, "original" and erroneous method of lengthening it, the fallacy of which we will expose.

But, says some one, if their chronology is wrong to the extent of one hundred and eighteen years, or even one year, or even one day, how could they prove it by astronomy?

They do not prove it, we answer; they merely assert that they prove it: and we will show you why it is impossible, absolutely impossible, for them or for any one else to prove their chronology, or any other Bible chronology, by astronomy.

R1975 : page 104

Now do not allow yourself to conclude that because you know nothing about astronomy you can therefore only choose between their claim to prove their chronology by astronomy and our claim that such a procedure is as impossible as the most impossible thing you ever heard of; for the matter is not nearly so abstruse as some learned people pretend and some unlearned people suppose. When we have explained, in simple language, the principle of applying astronomy to chronology, you can understand it, and will understand it; and you will see and fully endorse our declaration that astronomy cannot in any sense or degree be applied to Bible chronology.

First.--Astronomy has taken note of the fact that the heavenly bodies move with such regularity that it is possible to calculate their movements into the future and say, Unless some remarkable and now unforeseen change occur, the sun will rise and set at such hours on a certain day five hundred years hence, and that during that year there will be such eclipses at such and such hours on such and such days. By similar calculations or by reference to tabulated reckonings (just as in reckoning interest one person would figure it out while another would refer to an "Interest Table"), it is a very simple matter to know that such and so many eclipses occurred one thousand years ago or ten thousand years ago, unless some unknown changes occurred in the meantime.

But now suppose that you had reckoned the matter out, and found that just five thousand years ago to-day the sun rose at 5 A.M. and set at 7 P.M. in the vicinity of Palestine; and that during that year the moon was eclipsed four times, and the sun twice; suppose that you were very precise and had reckoned the very day, hour and minute at which each of those six eclipses occurred; suppose that you noted, also, a transit of Venus and a transit of Mercury, to the very day, hour and minute, that same year. Of what value would all that reckoning be to you, or to any one, so far as giving a knowledge of human history, or of enabling anyone to connect your astronomic reckoning with mankind and the chronology of human affairs?

None whatever!

All can see that! Any grammar school pupil can see that it would be absurd to claim that because you had found that certain eclipses and transits occurred in a certain year, therefore, that must be the year in which Adam died; or in which Noah was born; or in which Moses and Israel came out of Egypt.

But, says some one, while that seems logical enough, will you not explain how astronomy is sometimes used in ascertaining, or at least in corroborating, dates of history?

In ancient times a connected chronology was not valued and preserved as now. The solidarity of the race was not appreciated then as now, and no common era was recognized. The first effort to bring time-order into the world's general history was in the second century of the Christian era (A.D.), by that celebrated astronomer, mathematician and geographer, Ptolemy, of Alexandria, in a book entitled "A Table of Reigns." In it he gives a chronological table of the Assyrian, Persian, Greek and Roman sovereigns from his own day back to Nabopolassar, the father of Nebuchadnezzar, of Bible note. The records of those kings and dynasties had been written independently; and Ptolemy attempted to reconcile and harmonize them into one. And, although generally quite accurate, no doubt the mistake of reckoning the "seventy years desolation" as seventy years of captivity, in his endeavor to unite Bible

history with secular history, was originally his. It has been followed, very generally, since.

Astronomy was one of the early "sciences"; but in early times it was so mixed with vague imaginations and astrology as to be of little value, and astronomers (rather astrologers) then not only claimed to foretell something respecting the future state of the weather, but after the style of the modern "fortune-teller" pretended to predict future events;--teaching that there was some connection, or relation, between the eclipses and transits of heavenly bodies and the events of earth,--such as births, battles, deaths, revolutions, plagues, etc.;--and they frequently made note of eclipses in connection with their records of events which they supposed answered as fulfilments of these superstitious notions, just as superstitious people now often connect things together in their imaginations which have not the remotest philosophical relationship--as, for instance, the breaking of a looking glass to be a sign of a death, etc., etc. Thus it happened that Ptolemy, who was a historian as well as an astronomer, found in those superstitious records of the world connections between history and astronomic data which he was able to use; and his knowledge of astronomy and of dates and times when eclipses had occurred helped him in bringing order and harmony out of the histories of the four principal heathen nations of his day--Assyria, Persia, Greece and Rome.

To illustrate the incompetency of astronomy in fixing dates, we note the fact that scholars are still in doubt and dispute respecting the date of our Lord's birth. Some hold that it occurred one year and three months before the beginning of the year A.D. 1, while others contend that it occurred four years (and some six years) previous to A.D. 1. Both parties appeal to astronomy to assist them in proving their dates. There is nothing in the Scriptural account to assist (except the reference of Luke 3:1 to the reign of Tiberius; see MILLENNIAL DAWN, VOL. II. p.54), for in the Bible nothing is recorded respecting eclipses or transits; but in secular history something was found that might bear upon the subject, at least indirectly,--the date of Herod's death, supposed to have been the year in which our Lord was born, or the year after. The only astronomical date was Josephus' record that the same year that Herod died a sedition occurred and several of the rebels were burnt alive by Herod's orders; and "that very night there was an eclipse of the moon." This is more data for an astronomer to work on than is furnished by any incident mentioned in the Scriptures: but was it sufficient to fix the year of Herod's death? No; because there are from one to four eclipses of the moon every year.

How absurd it is, therefore, to talk about establishing Bible chronology by astronomy! The absurd claim of the Mormons that God gave them a new Bible engraved upon copper plates is no more incredible. The one proposition is as worthy of belief as the other.

The following from the American Cyclopedia bears upon the point we are considering. It says:--

"Greek and Roman dates are generally well authenticated [back] to the first Olympiad (about 776 B.C.).... The Assyrian, Babylonian and Egyptian inscriptions are in extinct languages and in characters long obsolete.... Ctesia, a Greek, about 415 B.C., wrote a history of Babylonia, but it is not regarded as authentic. Herodotus is valuable only as to his own time, about 459 B.C., and those of a century or two earlier.--Attempts have been made to bring astronomy to the aid of chronology. Eclipses being anciently regarded as portents, occasional mention is made of them in connection with historical events."

Thus it is seen that secular history of very early dates is admittedly not generally reliable; and that only in a few instances has astronomy been able to assist in fixing dates to a reasonable degree of exactness. Two dates are fixed with considerable certainty,--the beginning of Nabonassar's reign on Feb. 26 of 747 B.C. and the beginning of the reign of Cyrus in 536 B.C. The former date is valueless to us in the study of Bible chronology; because Nabonassar is not mentioned in the Scriptures. The latter, however, is a very important aid; for the Bible chronology ends with the "70 years desolation of the land," and it tells us that God stirred up the heart of Cyrus to restore Israel from captivity at the close of that period, and that this was in the first year of Cyrus;--hence 536 B.C.

The Bible, and the Bible alone, supplies such a chronology as the people of God can rely upon; and our conviction that God did intend to give us a Bible record of all past time is strengthened by the fact that the only broken periods in the Old Testament record are "bridged" by New Testament records.

If, then, we rely upon the Bible as an inspired declaration on the subject, why should we not use it as far as it goes;--to the "seventy years desolation of the land," and thus to Cyrus. Why not believe that God intended thus to provide a chronology as long as it was needed--down to the point where secular history could be depended upon as accurate--so as to give us a complete chronology A.M.? We do so believe; and we find most satisfying corroborative evidence of it in the fact that the whole Bible record fits it with accuracy and precision, as shown in MILLENNIAL DAWN, VOL. II.

But did not Messrs. Totten, Dimbleby and Usher pursue this same safe plan, and make use of the inspired chronology of the Bible as far as it will go,--down to the first year of Cyrus?

No, they did not. They admit that the first year of Cyrus was the end of the "seventy years desolation of the land"; and that that date is well established as A.D. 536; but instead of following the Bible line of chronology back of that, and making the uncertain dates of secular history conform to the positive statements of the Bible, they reverse the matter, and attempt to make the Bible record agree with the secular dates, admitted to be quite obscure and uncertain. For instance, they adopt the uncertain secular date for the beginning of Nebuchadnezzar's reign;

R1975 : page 106

and then referring to Dan. 1:1, they thus fix the date of

R1976 : page 106

Jehoiakim's reign and alter other matters to suit.* Then again, they apply the "seventy years" as years of captivity and begin them in the third year of Jehoiakim; whereas the Scriptures unequivocally declare, repeatedly, that those were years of "desolation of the land," "without an inhabitant." (Jer. 25:11,12; 29:10; 2 Chron. 36:21; Dan. 9:2.) In this manner the remainder of the reign of

Jehoiakim and all of the reign of Zedekiah (18 years) are reckoned in as part of the "seventy," whereas Scripturally they were previous and, therefore, additional years.+

In this connection let us remind the intelligent reader that the secular history, whose dates are taken in preference to the Bible history and dates, is so confused, that to this very day the ablest secular students of the subject are not in full agreement as to who was the immediate predecessor of Cyrus,--Darius or Cyaxares; or whether those two names were applied to the same ruler, or whether they ruled for a time conjointly with Cyrus.

It is not surprising that unbelievers put as much confidence in the uncertain dates of secular history as they do in those furnished by the Bible; but it is strange that Christians should do so: and that they should give them the preference and adopt them when professedly giving a "Bible Chronology" is a matter of regret. The consequence is that while Usher's chronology is 124 years too short, the chronology of Dimbleby, endorsed and used by Totten, is 129 years too short. This leads the gentlemen into other errors (one error almost always leads to another); for they see that there are strong evidences that we are living somewhere near the end of the Gospel age, and near the time for the Millennium to be ushered in by "a time of trouble such as was not since there was a nation."

They believe, with us, that the 6,000 years of permitted sin are to be followed by the 1,000 years of Christ's reign of righteousness. But whereas the true Bible chronology shows that the 6,000 years from Adam ended in 1873 (the very year in which the world-wide depression began), their erroneous chronology would show the beginning of the seventh millennium to be over one hundred years in the future.

To make their short chronology come out to fit present times, two fallacies are introduced; and their readers, who are unskilled in chronology, are confused and misled into false calculations and into false expectations based thereon. As their applications of prophecy differ a little, we shall consider their efforts separately,--Mr. Totten's first.

With these three thoughts in mind: (1) that the transition should be expected somewhere about the end of six thousand years; (2) that present evidences indicate that the Lord's Kingdom is near at hand; (3) that his adopted chronology shows the end of six thousand years to be more than a century future, Mr. Totten seems to conclude that he must look up some means of shrinking his chronology, of shortening the 6,000 years so as to end them somewhere near the present time; or rather near 1899-1\4--which date he reckons, by his calculations, will witness the end of the Times of the Gentiles.

Mr. Totten is ingenious. He reflects that while according to his accepted chronology the 6,000 years will end in A.D. 2002, yet by reckoning twelve lunations as a year, each year would be shortened eleven (11) days and the 6,000 years end very shortly now. These he terms "short" or "lunar" years; while the regular solar year he styles the "true" year. To count the entire 6,000 years as "lunar" years, of 354 days each, would make the 6,000 years from creation end in A.D. 1829, rather too early for present use; so looking along the aisles of history, and figuring, he finds that the date of Joshua's great battle, at which he commanded the sun and moon to stand still, would be a convenient approximate date, as well as a marked event upon which to speculate. He reckons the date of that event to have been the year A.M. 2555-1/4, and declares that the remaining 3444-3/4 years necessary to complete 6,000 years would (if reckoned 354 days to each year), according to his chronology, end A.D. 1899-1/4. We quote his words from his own publication of Sept. 22. '90, as follows:--

"Since that [Joshua's] day the millennaries have been shortened to lunar years, so that there will extend from thence 3444-3/4 lunar years to March 1899 A.D. The sum of the 2555-1/4 "long" or solar years up to that day and the 3444-3/4 "shortened" or lunar years, from thence to the specified equinox, is exactly 6000. Thus some particular day near the vernal equinox [March] of the year 1899 A. D. will accurately terminate the sixth millennary since creation."

We can find no reason whatever for using such a year as 354 days would make; and know of no reckoning, ancient or modern, upon that basis. The solar year (i.e., the year reckoned by the sun, and marked every spring and every autumn by equinoxes--the equal length of the day and night) has always been used in reckoning years The ancient Jewish custom was to reckon intermediate time by "new moons," but this was rectified in a simple manner, and brought to solar time, by beginning each new year with the first new moon at the Spring equinox, nature adding an extra month every few years. Thus the years of the Bible were true or solar years, and may be reckoned in with our present chronology without difficulty. Although arrived at in a simple manner, it was no less accurate and scientific than our present method of intercalation.

But we shortly after discovered another reason why Mr. Totten chose this date for the ending of 6000 mixed years (part solar and part lunar);--he wanted it to agree with his "Times of the Gentiles," reckoned by his chronology.

---

*We, on the contrary, by this passage fix the date of Nebuchadnezzar's reign, from the Bible date of Jehoiakim's reign.

+Thus they lost eighteen years more.--See MILLENNIAL DAWN, VOL. II., pp. 50,51.

R1976 : page 107

Accordingly, we concluded to examine his "Times of the Gentiles," which he brings to a close at the same minute, and proves by similarly careful (?) mathematical (?) and astronomical (?) calculations. What do we find?

We find that in this, as in his chronology, Mr. Totten goes outside the Bible account and takes secular history from the first year of Cyrus back to and through the Babylonian period. Thus doing, he is obliged to deny the Bible statement that the land of Judea lay "desolate" "without an inhabitant" for seventy years. (Dan. 9:2; 2 Chron. 36:21; Jer. 25:11,12.) To get the Bible chronology linked to secular chronology he shortens the desolation period, which followed Zedekiah's captivity, from seventy to fifty-two years.

But, worse yet; in order to get the "Gentile Times" to end as early as 1899-1/4 he begins them, not at the time when the crown was removed from Zedekiah, the last representative of David who sat upon the typical Kingdom of God; nor even at the date when Nebuchadnezzar had his vision and was told that he was the head or beginning of the Gentile governments represented in the image shown him in his dream. Mr. Totten goes back twenty-two years before the dream given to Nebuchadnezzar, and forty years before the crown was taken from God's representative on the typical throne of David, and begins it with the first year of Nabopolassar.

God, both by a vision and by his Prophet Daniel, had said to Nebuchadnezzar, "Thou art this head of gold, and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he given into thy hand, and made thee ruler over them all." (Dan. 2:38.) And, in view of this clear, plain statement, no sufficient excuse can be found for such misapplication of Scripture as the above, by any candid expositor. We can only suppose, as above suggested, that Mr. Totten, realizing from the signs of the times that the great crisis of the age is close at hand, let his zeal run away with his judgment and his conscience, to a greater extent than even he has fully realized.

(1) He errs in asserting that his chronology is that of the Bible, and that it is supported by astronomy--eclipses, etc., --when in reality everybody familiar with the Bible knows, who knows anything about the adaptation of astronomy to history and chronology, that there is not one solitary event so recorded in the Bible as to make this a possibility.

(2) In shrinking his (erroneous) chronology 103 years, he supposes a year such as no people, not even savages, have ever used.

(3) To get his "Times of the Gentiles" near the same date, by his erroneous chronology, he violates the Bible record and begins them twenty-two years before God gave any intimation of Gentile Times, and while God's typical throne still stood.

By reason of the assertive style of Mr. Totten's teachings some astronomers even, who were not so well posted in the Bible as in astronomy, have been thrown off their guard, supposing that he had found something new in the

Bible on which to calculate the dates astronomically; and vice versa, some Bible students were so unfamiliar with astronomy that they were ready to believe that it could prove anything. And so some very good and some educated men are misled by Mr. Totten's supposed wisdom, the main evidence of which to them is his strong statements that he has "solved the riddle of history," found "the hidden key" to prophecy and chronology, etc. Many of the unsophisticated of God's children are thus in danger of being misled so as to ignore and neglect the true light now shining upon God's Word and plan. Unless helped in time, they are likely by and by to be greatly shaken by the failure of Mr. Totten's predictions; and then to become easy captives to the snare of Infidelity.

But, while Mr. Totten is very positive about all past time, he is cautious as he reaches out into the future. He states himself, but rather vaguely; intimating that the

R1977 : page 107

"watchers" will understand: and they do. We see exactly what he expects from his writings and diagrams, but have difficulty in finding brief, succinct, positive statements for quotation.

His theory, as presented in his publication of Sept. 22, 1890, chart, is, that from March 1892 to March 1899, seven years, the world will be crazy; as represented in the seven years of Nebuchadnezzar's madness.

By March 1891 A.D. the "Jewish Irredentalism" would be accomplished; i.e., the Jews would organize as a people, but under the domination of other governments.

By the autumn of 1891 A.D. he announces "Palestine" Redivivus"; i.e., Palestine would come into existence again, be revived. By this we presume he meant nationally, for Palestine has been in process of revival otherwise, for nearly twenty years. That he meant nationally is implied also by his expectation that "Jewish Irredentalism" would precede it six months.

By March 1892 A.D. (the beginning of the seven years of world-madness), a man, a prince (Antichrist), representing himself as Messiah, would appear and deceive many Jews, and make "a compact with many"; and the following September would see the "altar finished" and Antichrist's "edict issued," and then would follow the general deception and conversion of the whole world to Antichrist,--the "virgins" being the only exceptions. This would be quickly done, and fully completed before Sept. 1895 A.D., the "midst of the week."

By Sept. 1895 a wonderful event was to take place;--the setting up of a great Image of Antichrist, which every human being on earth was to be compelled to worship, or else be killed. Onward to 1899 the "plagues" and "vials" of divine wrath, mentioned in Revelation, will be let loose upon Antichrist and all whom he had deceived--the whole world; and Antichrist will perish, while Christ and the saints (to be translated about March 1892) will appear in glory, at that time, March 1899.

That it may be seen that we are not misstating Mr. Totten's views we quote his words, from his pamphlet of Sept. 22d, 1890, as follows (the brackets are ours):--

"This table gives upon an enlarged scale the years surrounding the final seven upon the 'Times of the Gentiles.' [March 1892 A.D. to March 1899 A.D.] They antitypify those of Nebuchadnezzar's insanity, and cover Antichrist's REIGN OF HORROR. The latter half of the seven, which will probably be bi-sected [divided, Sept. 1895] by the setting up of his IMAGE [Rev. 13:18] in the temple, is the time of 'Jacob's trouble.'

"The times are now short and their signs are all completed save a single one--the manifestation of 'Ho-Anomos' 'That Lawless One' (2 Thes. 2:8), whose synonym in the same language gives us the familiar neologism, 'Ho Anarchos' --(THE ANARCHIST)--and those short days (a year and a half) [Sept. 22d 1890 to March 1892] are the SOLE DAYS OF GRACE THAT YET REMAIN TO US. For when that One shall have begun his reign [March, 1892] the Holy Spirit which hitherto has withstood it (2 Thes. 2:6,7) will have withdrawn! From that dread moment [March 1892] we must date the 'Great Tribulation,' which is the time of 'the harvest'....Progressive interpretation of the Word now suggests the awful certainty that the Holy Spirit, grieved beyond endurance, will withdraw [March 1892] before the Second Advent! With it 'the elect' will probably be 'caught up' to join the returning Savior in the air. But 'woe to the inhabiters of the earth' (Rev. 12:12) when the 'wise virgins' disappear! The 'foolish' will then be truly surrounded by a pack of wolves, for when the Holy Spirit 'withdraws itself' man must literally face the INCARNATE DEVIL."

We take exception to every item of Mr. Totten's program, except that the Gospel age ends with the second presence of our Lord in the clouds of a great time of anarchistic trouble, already overshadowing the world. We are not now presenting our views, however, but criticizing his.

In the beginning of Mr. Totten's presentations of his views, we thought that few probably would be misled by his errors; and that those few would quickly be undeceived by the utter failure of the predictions for 1891 and 1892. But no; we had given his followers credit for more discernment than they possessed; for it seems that they and Mr. Totten become more and more infatuated with their errors as the predictions one after another fail, until now they think of no date except 1899-1/4. There they expect something, nay, everything, to occur; whereas, according to Mr. Totten's claims, if reliable at all, everything should be over by that time.

Mr. Totten himself, instead of coming out frankly and admitting that thus far his calculations and predictions are certainly erroneous, still infatuated with them, writes in the same positive manner as at first. In his publication of Dec. 21st, 1892, after the time predicted for "Jewish Irrendentalism" and "Palestine redivivus" had passed and, as every one knows, brought no such events; and after the year 1892 had passed, and no Antichrist such as he predicted had appeared, or made an "edict," or made a covenant or "compact with many" Jews, so far from admitting his errors Mr. Totten writes thus:--

"I doubt if many hamlets in Saxon lands have failed to hear some echo of the message, which during the past year I have been constrained to send forth with no will to hesitate, nor have I aught of it to curtail or withdraw."

"Whether the date, March 29th 1892, upon which I have fixed as merely the beginning of Judgments, be a type only, or the long delayed antitype itself, it is the one or the other, and in either sense is FINAL."

All this is the language of desperation, the language of a man who has staked his all, and as it disappears will not believe the evidence of his senses, but continues to mutter to himself, It is so! It must be so, even if it isn't so! Hear him again:--

"The time has at last arrived when Biblical Chronologists may be absolutely sure of certain things; and have no fear that they will ever have to be moved again."

But Mr. Totten thinks best to take some notice of the dates which had so evidently proved false, so far as his predictions were concerned. He concludes to mention the matter guardedly, lest a few should have seen the slip, and need just a word of assurance from him, that his only reliable and authentic, only Biblical, and only astronomically proved and double riveted chronology is as faultless as ever. Yet the statement must be so guardedly made that the masses of his readers, uncritical, would not know that any slip had occurred. His utterances, therefore, must be as much as possible like the utterances of the ancient Oracle of Delphi,--capable of being understood variously, according to the hearer and according to the facts of the future. Thus on page 319, Dec. '92 issue, he refers to the "Jewish Times" which he had previously shown most conclusively would end exactly one and a half years before March 1892, as proved beyond shadow of doubt by his wonderful astronomical calculations. Without a word of retraction of the error (so far as we have noticed), he takes a new place for beginning those times; viz., 3406 A. M. (his and Dimbleby's chronology) instead of, as before, 3444-3/4 A.M., a difference of only 38 years--a mere nothing however, in Mr. Totten's exact (?) chronology which proves (?) itself to a fraction of a minute.

But more; he not only begins at a different point, but also changes the kind of time: he now measures it by the "true" or solar year of 365-1/4 days, instead of by his short and untrue year of 354 days; then, because the reckoning reaches nowhere, he adds 75 years (for no conceivable reason except to force a date); and then gives the astonishing (?) result, 6001 A.M. Here are his own words:--

"Hence, adding to 3406 A.M. these seven times (7x360=2520 years), we reach the 5926 A.M., and by the further addition of thirty and forty-five or seventy-five years, we reach the year 6001 A.M., which is the first of the Sabbath thousand, reckoned on the longest possible or Solar scale!...Moreover, as we are at this moment (Sept. 20-21 1892 A.D.) only at the end of Solar year 5890 A.M., it would appear that the first year of the Millennium

R1977 : page 109

was still about 111 years off! And so it is upon the long or Solar scale."

This is so stated that Mr. Totten can refer to it by and by and say,--I showed that the Millennium might not come before 2003 A.D. This would mean that the poor Jews would be "trodden down of the Gentiles" for a hundred years more;--a hundred years after the end of Gentile Times, after all Gentile nations and Antichrist have been destroyed by the establishment of Christ's Kingdom. Where now is Antichrist's deception of the Jews, getting them to build him a temple and altar and to worship him--if he flourishes from March 1892 and is destroyed in March 1899; and, poor Jews! must they be trodden down by their dead enemies for another century?

But Mr. Totten well knew that few, very few, of his readers would see or appreciate this little statement sandwiched in with other matter; and so he proceeds on the very next page to reiterate his older erroneous position, in these words:--

"Our 1899-1/4 A.D.--Now I have elsewhere shown upon a dozen or so lines of independent calculation that the 'Times of the Gentiles' must terminate with this latter date; and it is for this reason that I unhesitatingly place the termination of a hidden scale of 6000 years at this

R1978 : page 109

very point."

It will be noticed that March 1899 is no longer stated as the end of 6000 years, but now the end of "a hidden [deceptive] scale" of years;--part "true" or solar years and part false or short years. All this we can characterize as nothing short of a jugglery of language.

Although Mr. Totten had previously acknowledged Mr. Dimbleby as his "preceptor" "in the critical study of Biblical chronology," and claimed that they "use the very same line of A.M. years with the same respective calendars, all as discovered by Professor Dimbleby"; and although he had vouched for the whole, and assured his readers that he (Totten) had verified it by astronomy, etc., etc., proving it to a second and beyond a shadow of doubt, as it were double riveting it all around by his wonderful discovery, or inspiration, etc., connected with Joshua's long day and the dial of Ahaz, etc., etc., yet after critics had taken some notice of its historical and astronomical inaccuracies, Mr. Totten shoves the blame of them upon Mr. Dimbleby, saying in his serial of Dec. 25, '94.--

"He [Dimbleby] formerly held the maximum Eclipse Cycle to be 651 years to the very day. The true Eclipse Cycle seems to be nearer to exactly 649 years, as he now agrees. Yet for all practical purposes 651 years is an accurate Eclipse Cycle. We now believe that it is really the earth's mean anomalistic period, and that it always closes with an eclipse to within 4-5 days, sometimes accurately."

Is this a sufficient retraction for men to make who have deceived a confiding public into the belief that they had found some new means of verifying their chronology to the fraction of a minute, and, by a system of stretching and shrinking periods, had led people to expect a fulfilment of their predictions from 1892 to 1899, which, if not witnessed would impliedly prove God a liar and the Bible a fraud;--because their eclipse-proved chronology could not err. Now the fraction-of-a-minute exactness means, "within 4-5 days, sometimes accurately," on a short cycle of 649 years!

We have searched carefully for any retraction or acknowledgement of the error of the statements of what he had previously stated must occur in the several years 1892 to 1899; but we find none. On the contrary, the Dec. 25 '94 issue speaks of the leading of the Holy Spirit still, although it was to have been withdrawn in 1892 to make way for Antichrist. Referring to past teachings in the aggregate, he affirms their truth, saying that it must yet "be mastered by the scoffers."

Finally, in Nov. 15, '95 issue, he admits just a possibility of some trifling error; but by his triumphant tone would have his readers believe these so trifling as to be unworthy of mention. He says:--"Now and then a stray shot may hit away a 'week-day' designation, and here and there a careless disposition may entail the sweeping of a whole section of our work into the dust." But not one syllable as to the gross misapplications of Scripture and history already pointed out in this paper; which misstatements will surely do damage to the faith of some well-meaning but too credulous people, unless they are helped by God's providence.--Psa. 91:11,12.

In the same publication, in view of the proved gross inaccuracies of Mr. Dimbleby in relation to astronomy, etc., Mr. Totten says: "Any close astronomical student of Biblical Chronology will detect the specific errors of Professor Dimbleby." But Mr. Totten himself not only endorsed those astronomical inaccuracies, but has also used them to delude many trusting souls. Mr. Totten adds: "Even were every feature of Prof. Dimbleby's work amenable to the specific criticism of inaccuracy, and we will not say it is not, it has none the less SUPPLIED THE FOUNDATION upon which some of the grandest truths of Biblical chronology have been discovered."

What an admission of the weakness and unworthiness of the foundation upon which Mr. Totten has labored for years. And how astounding that any man not bereft of reason should claim that he had built a substantial faith-structure upon an unreliable, crumbling proposition which "any close astronomical student" would at once reject as senseless, if not fraudulent. Yet Mr. Totten declares, in the same editorial,--"We not only believe, but are satisfied by PROOF and DEMONSTRATION that the time of the end of the times of the Gentiles is almost over, that the world ought to have the message sent to it at once, and as no message was sent ever before. If we had the means we should send it at any cost." But as Mr. Totten has not the means, those who believe his unscriptural, unscientific, unastronomical and mathematically incorrect presentations can procure them at the wholesale rate of $8.50 per

R1978 : page 110

set in paper covers, and scatter them as truth, and delude fellow pilgrims. Alas! that even those who seem to be struggling to open the eyes of their understanding should be beset by such bewildering false lights.

In a chart issued by Mr. Totten, Oct. 1895, he reiterates his so-called Bible chronology which we have shown is very unscriptural, and repeats the same false measurements of Gentile Times, but he says nothing about the withdrawal of the holy spirit in 1892, nor about the seven years' reign of Antichrist from 1892 to 1899, predicted in a previous chart. Instead, he runs the record of years down to 1899, and then says, "How long, O Lord!" and following this he shows another century--until A.D. 2000, for Israel to tussle with a literal, human Antichrist and get firmly established. Some may consider this all the retraction of previous errors necessary; but we do not. Many will not see through it, and hence the necessity for helping the candid ones, as we now attempt to do.

If we have shown that Mr. Totten's chronology is not Biblical nor reliable,--and that it is absurd to talk of proving his (Usher-Dimbleby) chronology, or any other Bible chronology, by astronomy,--eclipses, etc.--because the Bible contains no record of eclipses and absolutely no data of any kind upon which astronomy could take hold,--and that his "Times of the Gentiles" were commenced at a wrong period, for which there is no authority in reason or Scripture,--and that all of his other prophetic "discoveries" are based upon these false premises and hence are equally erroneous and misleading, we have accomplished our purpose.

====================

R1978 : page 110

MR. DIMBLEBY'S CHRONOLOGY, ETC.

AS ALREADY stated, Mr. Dimbleby's solar chronology was the one acknowledged by Mr. Totten. Therefore, whatever we have said respecting its errors of one hundred and twenty-nine years applies to the calculation built upon those errors in the theories of both. But to the credit of Mr. Dimbleby's knowledge of astronomy, he found nothing peculiar to note about the time of Joshua's long day, nor any reason to count his years 354 days each from then on, so as to culminate the six thousand years over a century sooner than they could honestly be terminated, according to his erroneous chronology. So he allows his 6000 years to end in the year 2002 A.D.; and begins in another way to show that the seventh or great millennium of Christ's Kingdom will begin one hundred years before the sixth thousand years end--but for what reason each reader is left to guess. It was evidently the observance of this inconsistency, together with the erroneous chronology, that led Mr. Totten to his grievous error of attempting to shorten one period and stretch another to bring the two together.

Mr. Dimbleby errs, as Mr. Totten does, in beginning his "Gentile Times" with the beginning of King Nabopolassar's reign, fully twenty-five years before Nebuchadnezzar had his dream of the great image of Gentile governments, in the interpretation of which God informed him, through Daniel the prophet, that into his hands (not into the hands of his dead father Nabopolassar) he gave the dominion of the world. (Dan. 2:38.) So even if his chronology were corrected he would be obliged to alter the date for beginning his 2520 years of "Gentile Times" or rule;--which, by the way, he brings to an end in A.D. 1898-1/4 (March 1898), one year earlier than Mr. Totten. Working on the same exact (?), eclipse-proved (?) chronology, Totten begins Nabopolassar's reign with the year 3377-1/2 A.M., and Dimbleby begins it in 3376-1/2 A.M.

Mr. Dimbleby, knowing of Mr. Totten's failure thus far, steers clear of any danger of failure before 1898, by locating the second coming of Christ, the time of trouble, etc., beyond or at the close of his "Times of the Gentiles" --March 1898. He says:--

"We must observe that our Lord places his second coming as at the end of the 'Gentile Times,' 5896-1/4 [1898-1/4 A.D.]....The coming of Christ, the conversion of the Jews, and the appearance of the saints in glory, are contingent events, all taking place at the end of the Gentile Times."

"The evidence is abounding and overwhelming, if we can add up figures, that the eventful period is 1898-1/4.... All civil governments will thus be overturned, and God rises up to make the enemies of Christ his footstool."

"Following the close of 'Gentile Times' will be the 30 years....But how great are the events of this day of Christ, or 30 years, now close at hand."

What about this "30 years?" What is it? Where does Mr. Dimbleby get it?--We reply, He claims that there are certain Jewish Times as well as "Gentile Times," with a different beginning and a different ending,--an ending

30 years after 1898-1/4, where he ends Gentile Times. But this is an unreasonable and untenable position, and betrays a misunderstanding of the real significance of "Gentile Times."

God passed by all the other nations of the earth and recognized only Israel. (See Amos 3:2; Rom. 3:1,2.) In Israel he placed his own throne, typically, and her kings represented Him; as it is written, "Solomon sat upon the

R1979 : page 110

throne of the Lord as king instead of David his father." (1 Chron. 29:23.) Yea, before the first of their kings, Saul, God considered himself Israel's King, and so declared. (1 Sam. 8:7) Under his covenant with that nation, God promised to bless and protect them while they remained loyal to him; but to chastise them for disloyalty. He did this repeatedly, delivering them on account of sin into captivity to the Philistines, etc., and rescuing them again after they repented; but still recognizing that nation, as represented in "Judah," under the kings of David's line, down to the end of Zedekiah's reign (3522 A.M., true Bible Chronology*). There, in harmony with his vision to Nebuchadnezzar, in the fourth year of Jehoiakim (18 years previous), God actually removed his typical kingdom, to permit Nebuchadnezzar's government to become universal; for it would be impossible for the Gentiles to have universal sway so long as God's Kingdom, even in a typical form, existed. The Lord marks this time and event in most explicit language, saying of Zedekiah, the last king upon the typical throne,--"Thou profane and wicked prince of Israel, whose day is come when iniquity should have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn,

---

*Starting from this, the evidently correct starting point, the 2520 years of "Gentile Times" will, without stretching or shrinking, end with September 1914 A.D.; while, possibly, something may be expected 18 years sooner (1896 A.D.); because the announcement of "Gentile Times" was made by Daniel, and the dream representing them was given to Nebuchadnezzar, 18 years before God's typical Kingdom was taken out of the way of Nebuchadnezzar's universal sway.--See MILLENNIAL DAWN, VOL. II., Chap. 4.

R1979 : page 111

overturn, overturn it [God's typical crown and kingdom on earth]; and it shall be no more until he come, whose right it is [the Christ, "Head" and "body"]; and I will give it [the crown and kingdom there overturned] unto him." (Ezek. 21:25-27.) It is for this period, during which the crown or kingdom of God is overturned in the earth, that God gives a lease of ruling authority to the Gentiles, whose "times" are seven symbolic years, or 2520 literal years. And it is during their "times" that God's people, Israel after the flesh, are trodden under foot by the Gentiles; and during the same period Israel after the spirit, "the Kingdom of Heaven, suffereth violence, and the violent take it by force." (Luke 21:24; Matt. 11:12.) Hence for Gentile Times to end means for the Gentiles to cease to tread down, and for God's people no longer to be trodden down; and the treading and the being trodden must of necessity end together.

But not only does Mr. Dimbleby err in separating his Jewish times of being trodden, from the "Gentile Times" of treading, but he begins them at different and wrong places. He begins his Jewish times at the end of the reign of king Jehoiakim; seven years after Nebuchadnezzar's dream, and eleven years before God removed the diadem of his kingdom and overturned it. Furthermore, although he does not use Mr. Totten's false year of 354 days in his chronology, he falls into the error of reckoning his Jewish times by that false measure, authorized nowhere and by nobody. Though his chronology and starting times are erroneous, his calculations seem to be truthful, except when he tries to bring together various prophecies which have no real connection, and there he persuades himself that the following statement is true; viz.,--

"I should also state that the 1260 and 1335 years make a total of 2595,--and 2595 lunar [354 day] years are 2520 solar."

Mr. Dimbleby's pencil deceived him here, by five years lacking 26 days; for 2595 lunar years, 354 days each, would represent exactly 2515 years and 26-1/4 days, of 365-1/4 days to the year. A rather bad slip for an astronomer and premier chronologist, who claims to figure out a chronology correct to the fraction of a day, and proved (?) by astronomy (?)!

On the whole, then, Mr. Dimbleby's errors are perhaps less serious than Mr. Totten's; but still very serious for himself and many others: for he has a very dogmatic style, calculated to deceive many. Indeed, he almost charges that if there should be any miscarriage of his dates it would be because of God's unfaithfulness. For instance, in commending his findings and presentations, he says:--

"Is God going to change? Will he abandon his fidelity? Better suppose that the sun will not rise tomorrow."

Such language is not that of a teacher properly under the lead of the Lord's spirit. A teacher should present the Scriptural or other evidences, and there rest his case. Beware of any teachings "hammered in" thus. The implication is that Mr. Dimbleby's work is infallible, beyond question; sooner question God's veracity and fidelity, and sooner yet doubt the sunrise: the thing farthest from failure is Mr. D's. chronology and figures,--which we have just shown are inconsistent in every important part. We recapitulate them here:--

(1) Errors in Chronology of one hundred and twenty-nine

years.--One hundred years short in the period of the Judges of Israel. The other twenty-nine years in error are dropped by leaving the Bible record (as the standard, down to the first year of Cyrus, the end of the seventy years desolation) and attempting, with Ptolemy, Usher and others, to harmonize the statements of Scripture with the fragmentary statements of secular history.

(2) The error of making a period of "Jewish Times" (which the Scriptures nowhere mention) separate from "Gentile Times"; and of beginning both at wrong dates, and counting them upon his erroneous chronology, and one of them upon false (short) years.

(3) Above all the other errors his wholly unwarranted and absolutely untrue statements that prophecies begin and end on the same day of the week and month, etc., and that his chronology is proved by eclipses, exact to an hour or minute, etc. Mr. Dimbleby, as well as Mr. Totten, must know, what every person of even average acquaintance with chronology, astronomy and the Bible should know, that the Bible does not contain one solitary item that could be used by an astronomer in fixing any date;--neither with certainty nor with uncertainty.

What he has done with his chronology any one could do with any chronology. First, as Mr. Dimbleby practically does, accept Usher's chronology--partly from the Bible and partly from secular history. Then, take your pencil, or such astronomical "tables" as are accessible to all, and say to yourself, If my chronology is correct, Nebuchadnezzar came to his throne in such a year; and, if so, I see by the "tables" that there must have been such and such eclipses, or such and such transits, that year. If my chronology is correct, king David ascended his throne in the year _____, so many years ago; and, if so, according to the "tables," there were such transits and such eclipses that year.

But all depends on the if of the chronology. If the chronology were astray one year, or one thousand years, astronomy would not assist in detecting the error, unless accurate and quite elaborate records of astronomical events are found in connection with the history; which is not the case with Bible history.

We could just as easily fix up a statement of solar cycles, conjunctions and transits and affix it to various items of our truly Bible chronology. We could claim that astronomy verified every date; and we could no doubt deceive many by such attempts, and few would see through the sophistry. But God would know it, and we would know it ourselves; and we believe that it is as dangerous for one to deceive himself as to deceive others. We advise all to be especially on guard against self deception in handling the divine Word.--2 Cor. 4:2.

* * *

Much more could be said in criticism of the views set forth by Messrs. Totten and Dimbleby--their misapplication and distortion of every prophetic date they attempt to handle; their expectation of a coming man Antichrist, etc., etc.; but we forbear for two reasons. (1) Because those who see that their chief proofs (?) and arguments are absurdities would know better than to trust in other matters to such teacher's assertions. (2) Because our readers already have what we believe to be the Scriptural interpretation of the various prophetic periods, and a full treatment of the Antichrist, in MILLENNIAL DAWN.

* * *

For the sake of some, we remark that a "prophetic year" of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended symbolic use. It is neither a Lunar year of 354-1/3 days nor a Solar year of 365-1/4 days. The fulfilment of a prophetic year would mean 360 actual or Solar years of the common reckoning.

R1980 : page 112

TRUE BIBLE CHRONOLOGY STATED A.M.

THE arrangement of Chronology in our Common Version English Bibles was made by Bishop Usher. It begins with the era known as Anno Domini (the year of our Lord--although Usher believed, with many scholars, that our Lord was born 4 years earlier than that era,--and we claim 1-1/4 years earlier.)* Usher reckons backward from A.D., calling the years B.C., and in our chapter on Chronology in MILLENNIAL DAWN, VOL. II., we have followed the same usage. But since some might grasp the subject better by a presentation of it in consecutive order, from Adam's creation to the present time, we will here give such a presentation, known as A.M. (Anno Mundi) or the year of the world. Otherwise the statement following will be found to coincide exactly with the presentation in MILLENNIAL DAWN, VOL. II.

PERIOD FROM CREATION TO THE FLOOD.

							A.M.
Adam's	age when	Seth	was born--Gen.	5:3	--was	130 =	130
Seth's	" "	Enos	" " "	5:6	"	105 =	235
Enos'	" "	Cainan	" " "	5:9	"	90 =	325
Cainan's	" "	Mahaleel	" " "	5:12	"	70 =	395
Mahaleel's	" "	Jared	" " "	5:15	"	65 =	460
Jared's	" "	Enoch	" " "	5:18	"	162 =	622
Enoch's	" "	Methuselah	" " "	5:21	"	65 =	687
Methuselah's	" "	Lamech	" " "	5:25	"	187 =	874
Lamech's	" "	Noah	" " "	5:28	"	182 =	1056
Noah's	" "	the flood was on the earth		7:6	"	600 =	1656

Total years from Adam to the day the flood
was dried up--Gen. 8:13 1656

PERIOD FROM THE FLOOD TO THE ABRAHAMIC COVENANT.

	A.M.
Flood dried up (Gen. 8:13)	1656
Arphaxad was born two years after the Flood (Gen. 11:10)	1658
Arphaxad begat Salah when 35 (Gen. 11:12)	1693
Salah begat Eber when 30 (Gen. 11:14)	1723
Eber begat Peleg when 34 (Gen. 11:16)	1757
Peleg begat Ren when 30 (Gen. 11:18)	1787
Ren begat Serug when 32 (Gen. 11:20)	1819
Serug begat Nahor when 30 (Gen. 11:22)	1849
Nahor begat Terah when 29 (Gen. 11:24)	1878
Terah died aged 205 years (Gen. 11:32)	2083
Abraham at that time was 75 years old (Gen. 12:4)	2083

PERIOD FROM THE ABRAHAMIC COVENANT TO THE LAW.

A.M.

Terah was Abraham's father; and at his death (Acts 7:4; Gen. 12:4) Abraham removed into the land of Canaan. Thus by his faith and obedience he sealed to himself the great Abrahamic Covenant, which God had previously promised should be his, upon this condition. (Gen. 12:1-7.) And, since the period from the making of this Covenant to the giving of the Law was 430 years (Gal. 3:17), it follows that the first feature of the Law, which was the Passover, was instituted in the year..2513

(See Exod. 12:40-51 and MILLENNIAL DAWN VOL. II., pp.45-47.)

PERIOD FROM THE LAW TO THE DIVISION OF THE LAND.

A.M.

Israel's day of trial in the wilderness was 40 years--from "the self-same day" that the 430 years ended, on the fourteenth day of the first month, four days after they entered Canaan in..2553

There the Jubilee cycles began to count.--Compare Joshua 4:19 and 5:10; Lev. 25:2.

Six years were consumed by Israel in conquering the land and dividing it amongst the tribes. These preceded the first Sabbath year, and ended with the year............................2559

(Josh. 14:7,10; MILLENNIAL DAWN, VOL. II., p.48.)

PERIOD OF THE JUDGES.

A.M.

St. Paul, discussing this subject, says (Acts 13:19,20): "He [God] divided their land to them by lot; and after that he gave them Judges about [during+] the space of four hundred and fifty years [i.e., they had Judges off and on during that space of time], until Samuel the Prophet [inclusive]. And afterward, when they desired a king, God gave unto them Saul," at the close of the year..................................3009

(Compare MILLENNIAL DAWN, VOL. II., p.49.)

PERIOD OF THE KINGS.

						A.M.
Saul's 40 year "space" of reigning (Acts 13:21) ended						3049
David's	reign of	40	years	(1 Chron. 29:27)	"	3089
Solomon's	"	40	"	2 Chron. 9:30	"	3129
Rehoboam's	"	17	"	" 12:13	"	3146
Abijah's	"	3	"	" 13:2	"	3149
Asa's	"	41	"	" 16:13	"	3190
Jehoshaphat's	"	25	"	" 20:31	"	3215
Jehoram's	"	8	"	" 21:20	"	3223
Ahaziah's	"	1	"	" 22:2	"	3224
Athaliah's	"	6	"	" 22:12	"	3230
Jehoash's	"	40	"	" 24:1	"	3270
Amaziah's	"	29	"	" 25:1	"	3299
Uzziah's	"	52	"	" 26:3	"	3351
Jotham's	"	16	"	" 27:1	"	3367
Ahaz's	"	16	"	" 28:1	"	3383
Hezekiah's	"	29	"	" 29:1	"	3412
Manasseh's	"	55	"	" 33:1	"	3467
Amon's	"	2	"	" 33:21	"	3469
Josiah's	"	31	"	" 35:1	"	3500
Jehoiakim's	"	11	"	" 36:5	"	3511
Zedekiah's	"	11	"	" 36:11	"	3522

---

*See MILLENNIAL DAWN, VOL. II., p.54.

+The Greek word here rendered "about" is hos, and has the significance of during or while. The same writer, Luke, uses the same word in Acts 1:10; 10:17; Luke 24:32; and in each of these cases it is translated "while," in our common version. The Syriac reads thus,--"And for four hundred and fifty years he gave them Judges, until Samuel the Prophet"--the last of the Judges.

The record of 1 Kings 6:1 is evidently a transcriber's error, 480 being stated instead of 580. The latter agrees perfectly with the Apostle's statement (Acts 13:19,20), and is in accord with the lapping and broken periods of the Judgeships and captivities recorded in the Book of the Judges.

The Emphatic Diaglott has the following footnote on Acts 13:20: --"A difficulty occurs here which has very much puzzled Bible chronologists. The date given here is at variance with the statement found in 1 Kings 6:1. There have been many solutions offered, but only one seems entirely satisfactory; i.e., that the text in 1 Kings 6:1 has been corrupted by substituting the Hebrew character daleth (4) for hay (5), which is very similar in form. This would make 580 (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology."

R1980 : page 113

PERIOD OF THE "70 YEARS DESOLATION OF THE LAND."

A.M.

This period began after Zedekiah's kingdom was overturned when the land was left desolate (Jer. 40:6-13; 40:10-18; 43:5-7)..3523

It ended 70 years later, in...................................3593

PERIOD FROM THE RESTORATION UNTIL THE ERA A.D.

A.M.

The date of the restoration of Israel to their own land, which terminated its seventy years of desolation "without an inhabitant," is clearly fixed in the Bible as the first year of the reign of Cyrus the Mede (2 Chron. 36:21-23), which was therefore, as above shown, the year..........................3593

Here the Bible chronology ends, giving us a good connection with secular history; for the first year of Cyrus is recognized by all competent judges as a clearly fixed date, 536 years before our era known as Anno Domini. (And it should be remembered that no earlier date than this can be clearly and unquestionably associated with Bible history and chronology.) Since the year 3593 was the same year as the first year of Cyrus, to add 535 years to it would show that the year B.C. 1 was the year...4128

Our A.D. era followed.

To complete 6000 years would require 1872 years (to Oct. 1872 A.D.)..1872

Hence, the year ending Oct. A.D. 1872 was the year 6000

The date marked by the Jubilee cycles as the beginning of the Times of Restitution (Acts 3:19-21), Sept. 20th, 1874* was therefore the year...6002

The year which ended Oct. 1895 was............................6023

The year ending Oct. 1900 A.D. will be........................6028

The year ending Oct. 1914 A.D. will be........................6042

and the full forty year "day of wrath" from October, 1874, will end Oct. 1914 A.D., the full limit of Gentile Times to tread down Jerusalem and its people.

All students of chronology may be said to be agreed, that the first year of Cyrus was the year 536 before the beginning of our Anno Domini era+. But there is, and can be, no agreement as to the dates of previous events, for several reasons:

(1) The records of secular history are fragmentary, and all hopelessly tangled. The Bible record is by far the most clear; yet, as we have seen, its Old Testament records would be insufficient without the inspired assistance of

the New Testament writers.

----

*Two years in Eden, free from sin, may be reckoned as belonging to the Millennium, and thus the two years discrepancy between the end of the 6000 years and the beginning of the Times of Restitution be accounted for;--Man's week of evil, 6000 years, being measured in full. See MILLENNIAL DAWN, VOL. III., p.127.

+Much confusion will be saved by remembering that between B.C. and A.D. is a fixed point which marks a new era chronologically; (not the birth of Christ, but that point of time once assumed to have been the date of his birth). Hence, whether our Lord was really born one and a quarter years earlier, or four and a quarter years earlier, would not alter the number of the years. Whatever would be added to the A.D. would come off the number of B.C. years, and the total years would be in every case the same. See MILLENNIAL DAWN, VOL. II., p.55.

R1981 : page 113

(2) In endeavoring to harmonize the statements of the Bible with the tangled statements of secular history, Bishop Usher (and nearly all more recent chronologists have followed his lead in this matter unquestioningly) counted the "seventy years" upon Israel to be years of captivity to Babylon and have dated them from the first year of Nebuchadnezzar, when he carried Jehoiakim and many of the people and the valuable vessels of the Temple to Babylon. The chronology arranged upon such a false supposition is of course incorrect; for, as we have shown, the Bible explicitly declares that those were "seventy years desolation of the land," without an inhabitant.

Our method, of taking the Bible figures only, and exactly, is the only proper course; and we are thus assured that we neither deceive ourselves nor others. God will in due time vindicate his Word abundantly;--meantime we trust it implicitly. Whatever may be said of others, the chronology as given in the Bible itself is, in our judgment, the only one worthy of consideration by the child of God who believes that

"God is his own interpreter,
And he will make it plain."

===================

R1981 : page 113

THE TEMPLE OF GOD.

"For the temple of God is holy, which temple ye are."--1 Cor. 3:17.

THE usual Hebrew term applied to the Jewish temple was heykal, which signifies a royal residence. It was also often qualified by the term kodesh, sanctuary, to indicate its sacredness as the visible dwelling place of Jehovah among his people. The same significance also attached to the movable tent or sanctuary of Israel, the tabernacle in the wilderness. The idea thus visibly expressed was that God was in the midst of his people, as he said, "And there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God."--Exod. 29:43-45.

In fulfilment of this promise, as soon as the tabernacle was finished, the glory of the Lord filled it, as we read:--"So Moses finished the work. Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle....The cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys"--Exod. 40:33-38.

So also at the dedication of Solomon's temple there was the same divine recognition of this more permanent structure:--"So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated, even the silver and the gold and the vessels did he put among the treasures of the house of the Lord....And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord so that the

priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."--1 Kings 7:51; 8:10,11.

The idea conveyed by the several accounts of this glory of the Lord, as it appeared in the Tabernacle, in the Temple, on Mount Sinai, and as it guided and protected Israel in coming out of Egypt, is that of exceeding brightness, enveloped, and usually concealed, by a thick cloud, from which, on special occasions, it shone forth. Thus we read, "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days....And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."--Exod. 24:16,17. See also 19:9,18,19; 40:34,35; 1 Kings 8:10,11.

But the tabernacle and temple of God, built by divine direction and under the divine supervision, and thus honored with the visible, typical manifestations of the divine presence and glory, were only types of that grander tabernacle, not made with hands, of which fleshly Israel could have no conception, and of that holy temple which should by and by eclipse the grandeur of the earthly temple with all the gold and precious stones that adorned it. Let us, then, look away from, or, rather, let us look through, the typical temple of God to its antitype. The Apostles tell us that the Gospel Church, both individually and collectively, constitute the antitypical temple:--"For the temple of God is holy, which temple ye are."

Considering the matter first in its individual application, we hear Paul say to the consecrated people of God, "Know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own?...Ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people." (1 Cor. 6:19; 2 Cor. 6:16; Lev. 26:12.) Thus every faithful, consecrated child of God in whom God, by his holy spirit, dwells, is a temple of God, a royal residence of the King of kings, a holy sanctuary, this high privilege being ours through Christ, who first redeemed us by his precious blood, and thus made us eligible to the call of God to be thus sanctified and set apart wholly to his use--"for a habitation of God through the spirit."

It was to this that our Lord also referred, saying, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him....The comforter which is the holy spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:23,26.) Thus each individual saint becomes "a habitation of God through the spirit," a holy temple, a royal residence.

How precious is the thought, how great the condescension of our God in thus honoring his chosen ones who believe and trust in him and are fully consecrated to his will and service. "Ye are the temple of the living God"; and "ye are not in the flesh [in the old carnal condition], but in the spirit, if so be that the spirit of God dwell in you." (Rom. 8:9.) And if the spirit of God dwell in us, it is to sanctify and glorify these temples of his, that even now we should show forth the praises of him who hath called us out of darkness into his marvelous light.

It is in this view of our relationship to God that Paul would impress upon our minds the sanctity of these temples of the holy spirit, saying, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man destroy the temple of God, him will God destroy." That is, if, after he has been made a partaker of the holy spirit, and consequently, through the enlightening and guiding influences of that spirit, has tasted the good word of God and the powers [privileges of divine instruction, etc.] of the coming age, he should stifle all these blessed influences, refusing to be further led of the spirit of God, and turn again, either suddenly or gradually, to the spirit of the world, such a one is destroying his spiritual life--destroying the temple of God, which was holy and consecrated to God. And if such a one should hope thereby to have his portion in the coming age with the restitution class, let him quickly undeceive himself, for the judgment against all such is, "Him will God destroy." The Lord has "no pleasure" in any who "draw back" from such high privileges. "But, beloved, we are persuaded better things of you, and things that accompany salvation....We are not of them who draw back unto destruction, but of them which believe to the saving of the soul."--Heb. 6:4-9; 10:38,39.

It was in allusion to this same thing that our Lord, addressing his disciples, said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life, shall preserve it"; and that Paul also said, "If ye live after the flesh, ye shall die: but if ye, through the spirit, do mortify the deeds of the body, ye shall live." (Luke 17:33; Rom. 8:13) It is to those who appreciate the sanctity of these temples of God that all the blessings of divine grace belong; for God shall dwell in them and walk in them, and his glory shall be manifested in them and to them. It is their blessed privilege, in reverent humility, to realize the condescending favor of God in recognizing them as his temples, and making his abode with them, and to profit by all the hallowed influences of his presence and favor. And if indeed these bodies of ours be the temple of the holy spirit, what manner of persons ought we to be in all holy conversation and godlikeness? and how ought these mortal bodies to be quickened by his spirit that dwelleth in us?--quickened into active and diligent service and to the bringing forth of all the fruits of holiness. --2 Pet. 3:11; Rom. 8:11.

But while the saints are thus individually the temples of God, they also collectively constitute the great temple in which Peter likens each individual to a living stone, and Christ to the chief or foundation corner stone, "To whom coming, as unto a living stone,...ye also, as living stones,

R1982 : page 114

are built up a spiritual house, an holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ." (1 Pet. 2:5.) Paul also refers to this same thought, saying, "Ye are...of the house of God, and are built upon the foundation of the apostles and prophets [the foundation of hope in which they trusted, and which they pointed out to us], Jesus Christ, [he] being a foundation corner stone of it; in whom all the building fitly framed together, groweth unto an holy temple for the Lord: in whom ye also are builded together for a habitation of God through the spirit."--Eph. 2:20-22.

The fact of the chief corner stone being also the foundation stone of this building, as well as the "head-stone," the crowning glory of it, as suggested by the prophets (Zech. 4:7; Psa. 118:22), calls to mind the form of the Great Pyramid whose top stone is the chief corner stone, and whose internal structure corresponds so perfectly with the Tabernacle and its symbolism.+ And further, if Christ

----

*Sinaitic MS. omits "spiritual" before sacrifices.
+See Millennial Dawn, VOL. III., Chap. 10.

R1982 : page 115

be the chief corner stone, the top stone and also the foundation, as he surely is (1 Cor. 3:11), the manifest suggestion is that the foundation of this building of God is laid in the heavens, not on earth, and that all the other living stones built upon this foundation are drawn and cemented to it by heavenly and not earthly attractions. Yes, "ye are God's building"--"ye," both individually and collectively, consecrated sons of God who have become the habitation of God through the spirit, ye are the temple of God. Howbeit, though now it is but a tabernacle in the flesh, and though in this tabernacle we often groan, being burdened, we know that when this tabernacle is destroyed we have a building of God, "a house not made with hands, eternal in the heavens."--2 Cor. 5:1,2.

Though the Church, like a tabernacle in the wilderness, is now a habitation of God, owned by him, and blessed by his presence, and filled with a large measure of his glory, yet enveloped, as it generally is, by clouds of trouble, etc., which hide the glory from others, except as occasionally manifested, it is not always to be a moving tent with its glory concealed. By and by her glory will be manifested without the enveloping cloud;--"She shall shine forth as the sun." (Matt. 13:43.) The prophet Isaiah joyfully anticipates that blessed time when the finished temple of God shall displace the present tabernacle, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,...and his glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising."--Isa. 60:1-3.

What a hope is thus set before the faithful ones, who, as living stones, come to Christ to be built upon this foundation! From the eloquent imagery of prophets and apostles we catch the inspiration of that holy joy which shall be fully realized when all the living stones of the glorious spiritual temple of God shall noiselessly come together without the sound of a hammer--in the first resurrection, and when the headstone shall crown this glorious building of God, amid shoutings of "Grace, grace, unto it." (Zech. 4:7.) What tongue can tell or pen portray the glory to be revealed in the saints by and by, when the sacrifices of this day of atonement (the Gospel age) are all over? and what plummet can sound or line measure the wealth of blessing that will flow to redeemed humanity from the glorified temple of God?

But, aside from this inspiring theme, let us return to the thought which the Apostle would impress upon the minds and hearts of all God's people; viz., the sanctity of the temple of God,--"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

If any man destroy the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."

If the spirit of God does not dwell in us, then we are not of the class addressed; "for if any man have not the spirit of Christ, he is none of his." And those who have that spirit are led by it in the paths of righteousness and truth. And not only so, but those who have and who are led by the spirit of God have therein an earnest or pledge of their future inheritance as the sons of God, as the Apostle tells us, saying, "After that ye were sealed with the holy spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."--Eph. 1:13,14.

Yes, our present divine recognition as sons of God is the surest evidence we can have of his recognition when we shall have finished our course. If to-day we have his manifest approval and fellowship, and if these mortal bodies are quickened into loving, active zeal both to know and to do the will of God, we may also look forward with joyful anticipation to that blessed time when we shall see the Lord and be like him.

===================

R1982 : page 115

PARABLE OF THE VINEYARD.

--MAY 24.--Luke 20:9-19.--

Parallel accounts--Matt. 21:33-46; Mark 12:1-12.

Golden Text--"The stone which the builders rejected, the same is become the head of the corner."--Luke 20:17.

THIS parable formed a part of our Lord's discourse on the last day of his public ministry. He had been teaching daily in the Temple, and the people, much impressed by his mighty works and his wonderful words, "were very attentive to hear him." (Luke 19:47,48.) But the more his fame spread abroad and the people were influenced by his teaching, the more the envy and opposition of the scribes and Pharisees increased and intensified into a settled murderous hatred, which plotted and schemed to accomplish his death. It was in this spirit and intent that the chief priests and scribes and elders of Israel came upon him with what they esteemed puzzling questions, seeking to entrap him in his words and thereby to gain some pretext for his arrest.

The shrewdness with which our Lord met their attacks commands the admiration of all. He was more than a match for all the gainsayers, putting them to silence and to shame. Then he spoke this parable, which they perceived to be against them, and which the more angered them, so that they would have laid hands on him then had they not feared the people.--Verse 19.

In the parable, the owner of the vineyard represented God, and the "vineyard" represented the Jewish nation as described under the same figure in Isaiah 5:1-7.--"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." God had done much for his vineyard in the way of planting and care and cultivation; and in view of this he inquires (Isa. 5:4), "What could have been done more to my vineyard, that I have not done in it?" But nevertheless it repaid him wild grapes instead of good grapes,--"and he looked for judgment, but behold oppression; for righteousness, but behold a cry, etc." And the "husbandmen" to whom the vineyard was let were the divinely constituted religious leaders of the nation. These husbandmen had this stewardship from the time of the exodus down to the time of the coming of Messiah, a period of nearly nineteen centuries.

At various seasons during the age God specially looked for fruits of righteousness, sending to them his faithful prophets, who were lightly esteemed and illy treated--especially by the husbandmen.--Matt. 23:31,32.

Last of all, in the harvest or end of the age, God sent unto them his Son, saying, "It may be they will reverence my Son." But no, in their selfish ambition to retain their stewardship, they said among themselves, "This is the heir: come, let us kill him, that the inheritance may be ours." "So they cast him out of the vineyard, and killed him." The application of the parable was too manifest to be misunderstood. The guilty consciences needed no further accusation. The self-righteous hypocrites perceived that the

great Teacher had read their hearts and was aware of their dark designs.

In the further progress of the parable was the prophecy of his own final triumph, even though they should kill him; for he was the stone of which the Psalmist prophesied, saying, "The stone which the builders refused is become the headstone of the corner" (Psa. 118:22), the building of God being referred to as a pyramid, of which the topstone is the chief corner stone. (See also Zech. 4:7.) This stone might indeed be rejected by them then, but that would not hinder its exaltation in God's due time as the chief stone in the glorious spiritual temple of God.

In stumbling over Christ at his first advent, the Jewish nation was indeed broken to pieces; and ever since they have been a nation scattered and peeled (Isa. 18:2), all the world being witness to the fact. The world is also witness to the fact that those wicked husbandmen who crucified the Lord were destroyed as such. They lost their prestige and power and honor and office (and many of them doubtless perished literally in the destruction of Jerusalem), and were superseded by the more worthy apostles and teachers of the gospel of Christ.

Such was the testimony of Christ against fleshly Israel

R1983 : page 116

as a people, and against their religious leaders and teachers; and as we read the prophecy and mark how true to the letter has been the fulfilment, we should not fail to mark also another prophecy, pointing to a double fulfilment,--first, upon fleshly Israel, and, secondly, upon nominal spiritual Israel, or the nominal Christian Church. It reads,--"And he shall be for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8:14.) In this as in other things the two houses of Israel, the fleshly of the Jewish age, and the spiritual of the Gospel age, stand related to each other as type and antitype; and the likeness is striking. The attitude of the public teachers of to-day, like those of the Jewish age, is against the Lord and the truth now due in these days of his presence. They are closing their eyes to the light that is now shining, and, as a result, both they and all who follow their leading are stumbling into the ditch of infidelity; and soon they will all be overwhelmed in the great tribulation of which the Lord and the prophet forewarn us.--Matt. 24:21; Dan. 12:1; Rev. 18:4.

The result of the stumbling of the nominal gospel Church over this stone will be the same as in the case of the Jewish Church: they will be broken; the whole institution will be disintegrated, and only the faithful remnant of this age (as of that) will be gathered into the Kingdom of God--a "little flock" to whom "it is the Father's good pleasure to give the Kingdom."

But when this corner stone crowns the finished temple of God, the Church glorified, when the Kingdom is established in glory and power, upon whomsoever this stone falls it will grind him to powder; it will utterly destroy him. "Every soul that will not hear that prophet, shall be destroyed from among the people."--Acts 3:23.

With the example of the stumbling of fleshly Israel in view, how careful should every Christian be to see to it that he is not among those of this age who form the antitype--either of the blind leaders or of the blind multitudes who follow their leading into the yawning ditch which shall surely ingulf all of the unfaithful.

===================

R1983 : page 116

THE DESTRUCTION OF JERUSALEM FORETOLD

--MAY 31.--Luke 21:20-36.--

Golden Text--"Heaven and earth shall pass away, but my words shall not pass away.--Luke 21:33.

IT should be remembered that this lesson is but a fragment from our Lord's long discourse, in answer to

three distinct questions propounded by the disciples:--
When shall these things [the destruction of the Temple, etc.] be? What shall be the sign of thy [second] coming? What shall be the sign of the end of the age?

Verses 20-24 have reference primarily to the destruction of Jerusalem and the Jewish polity in the close of the Jewish age, altho they have a secondary reference to events in the end of the Gospel age, the antitype of the Jewish age. This, however, is no part of our present lesson.

The literal fulfilment of this portion of the prophecy is disputed by none. The Roman army besieged the city, and then suddenly withdrew (A.D. 69). Vespasian, the Roman general, learning of the death of the Roman emperor, and that insurrection prevailed at Rome, hastened thither and assumed the emperorship. Meantime, before Titus had assumed command of the army and renewed the siege of Jerusalem, the Christians of the city acted upon our Lord's instruction, fled from the doomed city and thus escaped the awful horrors of its siege, in which it is claimed that 1,100,000 Jews perished. Josephus, the Jewish historian, says of this event: "The misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so terrible as theirs were"; "nor did any age ever produce a generation more fruitful of wickedness, from the beginning of the world." As a nation, the Jews had experienced great blessings and privileges, and these being misused brought great darkness and ultimately a terrible national judgment, as predicted. (Verse 22 and 1 Thes. 2:16.) All of these things correspond to the conditions in the "harvest" or end of this Gospel age. Here the light of the Lord's second presence rejected will bring special responsibility upon nominal "Christendom," whose wickedness at the time will be very great, proportioned to its light; and its fall will be in the midst of a time of trouble still greater than that which overwhelmed the typical city and nation.

Our Lord's prediction, when uttered, seemed most improbable: the city and country were more prosperous than for a long time, and the temple, after forty-six years of building, had just been completed and was truly magnificent. Yet within forty years it was an awful ruin. (See MILLENNIAL DAWN, VOL. II., Chap. 4.)

Verses 25-31, leaping over centuries, point to events near the close of Gentile Times, and mention the signs of the close of the Gospel age, and connected with the revealing of the Son of Man in glory. The signs in the sun, moon and stars were to give a general idea as to the time when the Kingdom would be nigh. We will not here particularize respecting these signs, but will mention them:--
The remarkable darkening of the sun and moon, May 19th, 1780; and the notable falling of stars or meteoric shower on the morning of Nov. 13th, 1833. While we believe also in a symbolic fulfilment of the darkening of the sun and falling of the stars, yet we cannot overlook the literal fulfilment, and hence expect, in harmony with

Verses 32,33, that some of the generation which saw the falling stars will continue to live until God's Kingdom shall be fully established.

Verses 34-36 are a general exhortation, as applicable to us to-day as to the disciples eighteen centuries ago.

====================

VOL. XVII. JUNE 1, 1896. No. 11.

CONTENTS.

Special Items....................................118
Venial and Mortal Sins...........................119
Poem: A Sermon for Children......................123
The Thief in Paradise............................124
Questions and Answers............................125
Bible Study: Warning to the
Disciples..................................126
Bible Study: Christ Jesus Crucified..............128

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

===================

VENIAL AND MORTAL SINS.

ANY violation of divine law is sin; whether committed willingly or unwillingly.--1 John 3:4; James 2:10.

The terms "venial" and "mortal" as relating to sins are seldom used outside of the Church of Rome, the great counterfeit of the true Church; yet by the use of these terms two classes of sins are distinguished, properly and Scripturally, although in a way which the Church of Rome fails to recognize.

A "venial sin" is one which may be forgiven or pardoned--a pardonable sin.

A "mortal sin" is one which is not forgivable. It is a deadly sin: one incurring the penalty of death--everlasting death.

The apostle John (1 John 5:16,17) refers to both of these sins, saying,--

"There is a sin unto death [a mortal sin]: I do not say that he shall pray for it [to ask or expect its forgiveness]....And there is a sin, not unto death [a venial sin]."

There is but one penalty expressed against sin by the Creator and Lawgiver. "The wages of sin is death." "The soul that sinneth, it shall die." (Rom. 6:23; Ezek. 18:4.) But the great and just Judge never sits in judgment upon a case in which the one on trial has not a full and fair opportunity to know and do his duty. Thus it was in Adam's trial: he was created a perfect man in his Creator's image and placed amid a favorable environment where obedience was both possible and reasonable; and he was fully advised that the penalty of transgression would be death. (Gen. 2:17.) And thus in every case tried before the Supreme Judge of the universe and found guilty, the only penalty is death;--hence all sin is mortal sin at his bar.

But God purposed a redemption for Adam and his race through Christ. He therefore provided for the ransom-sacrifice--the sinless Jesus for the sinner Adam and the race condemned in him. Thus the race of Adam was bought by Jesus with his own precious blood; divine law was vindicated (Rom. 3:26), and the race by God's will was in new hands for trial; for thus justly God committed the judgment of all to the Son (John 5:22; Acts 17:31), under the conditions of the New Covenant. All who come to know of the grace of God in Christ and the New Covenant, and who accept it, are reckoned as lifted out of the mortal sin of Adam and its consequences, and granted a new trial for life under the New Covenant, which takes cognizance of their fall and imperfection, and treats all their sins and shortcomings as "venial" or forgivable sins, except such as are committed intentionally or wilfully.

All true Christians will of course seek to avoid every form of sin, and in all things will seek to do that which is pleasing to the Lord. But all, soon or later, find that they have the treasure of the new nature, the new will, in an earthen vessel (2 Cor. 4:7); and that the imperfections of the earthen vessel (our human bodies) more or less mar all our efforts to please and serve God. Consequently, even the most devout find that they need to go repeatedly to the throne of divine grace, that they "may obtain mercy [forgiveness], and find grace to help in time of need." (Heb. 4:16.) And knowing that there are some sins that are not forgivable, it becomes important to all the saints to know just what is the difference; not that we may continue in (venial) sins that grace may abound (Rom. 6:1,2); for so to do would be to sin wilfully, which would change the sin from venial to mortal; but that we may be the more upon our guard against all sins; and that, on the other hand, those who have tender consciences may not unjustly accuse themselves of the sin unto death and become hopeless.

Because we are imperfect in our judgments by reason of the fall, we all need divine instruction and "the spirit of a sound mind." Otherwise some would err in one direction and others in the opposite. For instance, some are of a humble, self-accusing mind, constantly disposed to judge themselves too harshly, and to forget that God "knoweth our frame, he remembereth that we are dust"; and that, had it been possible for us to have commended ourselves to God by our works and words and thoughts, judged by his standard or law, then there would have been no redemption necessary, no sprinkling of our hearts with the precious blood, no imputing of the justification or righteousness of Christ, through faith. Of this class, usually, are those who are oppressed with a fear that they have committed mortal sin, while those who seem to commit the sin unto death are generally quite self-satisfied and have no suspicion of the penalty upon them. This latter class, like the Pharisees of old, have so much self-esteem and self-satisfied assurance that they often estimate their errors, weaknesses and imperfections as graces. Quite a few of them even go to the extreme of boasting perfection and believe, or at least profess to believe, that they have not for years come short of God's perfect standard. Of course, in such a frame of mind they cannot come to the throne of grace to obtain mercy; for perfection needs no mercy. They, on the contrary, more and more, lose their appreciation of the redeeming blood; and when in course of time the Adversary sets before them the doctrine that Christ was not our Redeemer, but merely our pattern for holy living, many of them are ready to deny the Lord that bought them, to count the blood of the covenant a common thing, and to do despite to the spirit of divine favor and mercy--relying upon their so-called "perfect" works;--which really are "filthy rags" of unrighteousness, in God's sight. Their trouble is that they have not before them the perfect standard by which to know their own imperfections.

It is therefore of great importance that we all should form our judgments according to the revealed mind of God on this subject, as upon all others.

Under the Law Covenant given to Israel, no such distinction obtained respecting sins: there were no venial sins; all sins were mortal sins. Hence the Apostle, speaking of that Law, and of himself as under it, says, "The commandment which was ordained unto life I found to be unto death." Under that Law the wages of sin was death; and nothing short of that.--Rom. 7:10.

True, Israelites were granted a typical Atonement Day, on account of which sins were covered for a year; but the necessity for repeating their sacrifices yearly proved that the sin was not actually canceled, but remained. (Heb. 10:11.) Thus the penalty of the Law Covenant upon all Israelites would have been death, everlasting death, just as in Adam's case, had it not been that our Lord, by the one sacrifice, did a double work. He not only redeemed the world by becoming Adam's substitute, but he was born under the Law that he might [also] redeem those that were [condemned] under the Law Covenant.--Gal. 4:4,5.

As all the world were actually in Adam and could be redeemed by one sacrifice, so all Israel were represented in one man, Moses (1 Cor. 10:2), the Mediator of their Law Covenant; in order that in due time the antitype of Moses might meet all the requirements of the Law Covenant, and fulfil it, and supplant it with the New Covenant. Thus Christ is become "the end of the Law Covenant for righteousness to every one [every Israelite] that believeth." (Rom. 10:4.) Thus Jews under the New Covenant find their unavoidable imperfections no longer mortal [deadly] sins but venial [forgivable] sins.--Heb. 9:15.

It is the Gospel, under the New Covenant, sealed with the precious blood of Christ, that speaks pardon and mercy to believing (and penitent) sinners in respect to all manner of sin and blasphemy, except one, which can never be forgiven; neither in the present age nor in the age to come.--Matt. 12:31,32.

The sins and blasphemies which may be forgiven are such as are committed in ignorance. The sins which cannot be pardoned are the wilful sins. Our race, because of the fall, is greatly under the dominion of weakness, ignorance, blindness, etc., inherited from Adam and augmented by all of our progenitors. And our Lord Jesus, having paid the penalty of Adam's transgression, can justly remit and forgive for his people all responsibility for such defects as they do not endorse but are striving against.

The sins and blasphemies which cannot be forgiven are such as were not covered by the ransom. While God's grace of forgiveness in Christ is for "many offences" (Rom. 5:16), it is because those many offences are directly or indirectly the result of the first offence --Adam's disobedience--which was fully offset by the obedience and sacrifice of Christ on behalf of Adam and all his race. Hence, all those who come to a clear comprehension of right and wrong, righteousness and sin, and who then deliberately choose the sin, the wrong, not because of inherited weaknesses, physical,

R1984 : page 121

mental and moral, but of preference for unrighteousness, --such cannot claim that their fault was of ignorance, nor of heredity; and hence it would be a fresh and wilful sin like the first; and is not covered by the ransom which redeemed from the first transgression. It is therefore a fresh sin unto death (a mortal sin), for which Christ did not die; and "Christ dieth no more." Only one redemption is provided. Such a sinner must die for his own sin; his life is forever forfeited; he can do nothing to recover it; and it is not God's will that Christ or any other creature should redeem such again, seeing they chose sin, after they clearly comprehended its character and knew that they had been redeemed from its power. You need not pray for such, says the Apostle John. We must pray in harmony with the divine plan and arrangement if we would have our prayers answered.

Thus we have before our minds, in a general way, the fact that the only mortal sins are those committed against considerable knowledge, and of evil intention, wilfully. It is not, we think, unreasonable to suppose that, in comparison with the whole world of mankind, these intelligent, wilful sinners are now comparatively few; just as the saints are a "little flock"; and in part for the same reason,--because, as it requires the light of the knowledge of God to permit us to choose the right and accept Christ and be justified by faith, and to be sanctified through the truth, so it requires light to reject Christ and his righteousness and to choose wilful sin, unrighteousness. However, the fact that comparatively few during the Gospel age have had light and opportunity sufficient to permit them to be of the "little flock," the "few chosen" to be the kings and priests in the Millennial Kingdom, and the fact that few for the same reason could commit full mortal sin, does not prove that only a few will ever commit mortal sin. When, during the Millennium, the conditions are favorable for all for the attainment of Everlasting Life, the same favorable conditions will make it possible for all to commit mortal sin, whose penalty is the Second Death. We have no assurance that the "sheep" will outnumber the "goats." (And although in Europe and America the flocks of literal sheep do outnumber the goats, yet in the land of Palestine, where our Lord spoke the parable, their numbers even at this day are about equal.)

It is evident, therefore, that as the vast majority of our race (heathen and imbecile), dying and dead, have not yet been enlightened by "that true light, which lighteth every man that cometh into the world" (John 1:9), they cannot have committed mortal sin, and hence are not under sentence of the Second Death, however ignorantly wicked they may have been; because under the New Covenant no sin is mortal (deadly), of which ignorance or inherited weakness is the cause.

And this New Covenant was made available for all, "for every man," and must be "testified in due time" to all. This opens before us the blessed thought that, though these heathen billions are yet in their sins, which cannot be blotted out except by faith, under the terms of the New Covenant, they are nevertheless not doomed to the Second Death. Their sins, judged by the New Covenant, would be venial and may be pardoned by their Redeemer; and themselves may be prepared for eternal life by certain experiences in purification in the great Purgatory--Christ's Millennial Kingdom --so different from the unscriptural Purgatory of Roman Catholic theology. Praise God for the worldwide redemption from Adam's mortal sin; and for the gracious provision that none of the ransomed race, except intelligent, wilful sinners, will be remanded to death,--the Second Death.

R1985 : page 121

MIXED SINS--PARTLY WILFUL.

If it were merely a question of wilful or not wilful sins, it would be comparatively easy to decide respecting our own shortcomings and those of others; but it is a more difficult question. The Christian may be considered in some respects a dual being: he not only has his natural body, depraved by inherited sins and weaknesses, and his natural mind also depraved, and in sympathy with the weaknesses of the flesh, but he has also his renewed mind or will, which desires to serve the law of God. These two minds or wills are contrary: they cannot be harmonized; and the man who endeavors to recognize both, and to make the two joint-rulers of his mortal body, is the "double-minded man," "unstable in all his ways," described by the Apostle James (1:8). The "lukewarm," neither cold nor hot, neither for sin nor against sin, are failures in every sense of the word. (Rev. 3:16.) God wants positive characters, and others will not be approved or accepted.

In every case, then, the new mind must be in control, and the depraved, fleshly mind must be subjected to it for destruction. But here comes the difficulty. The natural mind ("heart") is deceitful above all things, and desperate as well as wicked (Jer. 17:9), and the various members of our bodies in their depravity sympathize with the natural mind and favor it; so that when the new mind battles with the old mind and pursues it to destroy it, the latter feigns to be dead, and hides quietly for a time, only to come forth more craftily later.

So then, with the Apostle, we can realize that even when the new mind is enthroned as the ruler of these mortal bodies, the old mind or will, favorable to sin, although dethroned and reckoned dead, is not actually dead, and will not be as long as our mortal bodies are

R1985 : page 122

defective--i.e., until death. Hence we must daily mortify [deaden] the will and deeds of the flesh. But sometimes the deadened will of the depraved flesh (selfish, or impure, or in any event despicable to the new will, "the mind of Christ"), encouraged and helped by the influence of the "spirit of the world" or by the devil (perhaps as a messenger of light to deceive), rises up to ensnare and destroy the new will and its new hopes and aspirations. In such cases how many have suffered at least partial and temporary defeat, until they have remembered to call for reinforcements of strength from Him who has promised to never leave nor forsake us, and to give grace and strength for every time of need. Then we realized that greater is he that is on our part, than all them that be against us,--within and without.--Rom. 8:23,31.

And when such a battle is ended, and the new will sits down to reckon the damage inflicted by the raid of the old will, there must be some self-crimination--"Oh! why was I not more watchful? I knew from experience that I was quite vulnerable at the point from which the attack came. Nor did I repel the attack with proper diligence. I almost fear that I was willing to have the attack, and that I encouraged the enemy, Sin; and if so, was it not disloyalty to the Lord? And was it not also a wilful sin, since the new will did not repel it with sufficient energy?"

Was this a venial or a mortal sin?

Such a case as we have described would not be a mortal sin. This is shown by the fact that the new will eventually holds the field of battle, and that so far from having pleasure in the wreck of good resolutions and hopes and prayers, etc., etc., it feels chagrin, shame and contrition for failure to have done all that could have been done to oppose the depraved will. On the contrary, those who have sinned wilfully and with full intent, and whose sin is mortal, do not feel penitent; but afterward approve their sin, and boast of it, generally as greater light and liberty. (See Heb. 6:4-6; 10:26-31.) In the latter text (verse 27), the "fearful looking for of judgment" does not refer to the wilful sinner, who is bold, defiant and self-satisfied, but to the people of God, who realize the fearfulness of the position of those who "count the blood of the Covenant a common thing," despising God's favor therein extended, and preferring to stand in the filthy rags of their own unrighteousness.

But such a sin as we have described would not be wholly a venial sin if the will consented to it in any degree; --if only to the extent of not resisting it. If there was anything that could have been done and was thought of to resist it, but was not done, preferring to taste again "the pleasures of sin" only for a brief season, it would seem to contain a measure of wilful sin. Such is a mixed sin. Chiefly it originates with the weakness of the flesh and inherited weakness, aggravated by outside temptations, all of which are elements of venial sin, forgivable upon repentance, confession and restitution to the extent of ability, through the merit of the sin-offering presented by our great High Priest. "If any man [in Christ] sin, we have an advocate with the Father, Jesus Christ the righteous"; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 2:1; 1:9.) But to the extent that the will consented to sin, even for a moment, it was unforgivable; and for that measure of responsibility we must expect to suffer "stripes"; i.e., chastisements. This is dangerous, too, for every such raid by the old nature encourages and strengthens it for fresh attacks, and weakens and discourages the new nature, and tends to grieve the holy spirit whereby we are sealed; and, if encouraged, the new will would soon expire, the old will obtain complete mastery, and soon we would be walking after the flesh and not after the spirit; and "the end of those things is death"--the Second Death. It is evident, therefore, that the tendency of mixed sin is toward mortal sin.

Whenever we find that we have been overcome of evil, we should "judge ourselves:" we should scrutinize our own course, and not only feel contrite toward God, and resolved to be more vigilant and more faithful in the future, but we should right the wrong to the extent of our ability, and humble ourselves before the Lord. The Apostle says, "If we would judge [reprove, correct] ourselves, we should not be judged [reproved, corrected, by the Lord]; but when we are judged, we are chastened of the Lord [punished with "stripes"], that we should not be condemned with the world."--1 Cor. 11:31,32; 1 Tim. 5:24.

THE SIN AGAINST THE HOLY SPIRIT.

A brief definition of sin or blasphemy against the Holy Spirit would be,--Any transgression, or words of evil disdain, against the light of truth, the spirit of truth, when clearly discerned. Such a sin contains at least a measure of wilfulness, and that measure cannot be forgiven. It must be expiated. If there were no extenuating circumstances, of weakness, blindness, temptation, etc., its expiation would cost the life of the transgressor, and constitute his share in the Second Death. But if, as generally now, there be extenuating circumstances, the transgressor, by availing himself of the terms of the New Covenant, may have forgiveness to the extent of the ignorance or other extenuation, and may expiate the wilful elements of the transgression by suffering "stripes,"--chastisements. These chastisements

R1985 : page 123

may consist in the natural consequences of a wrong course, or in special retribution or discipline by means of adversity, sickness, etc.

Sometimes the light may be very clear and the wilful wrong-doing very pronounced, as in the case of the Pharisees who heard the Lord's teaching and saw him cast out a devil, and said, He casteth out devils by the power of Beelzebub, the prince of devils. They were at least partly blinded by Satan and ignorance (Matt. 15:14; Acts 3:17); hence had they rejected Jesus and denied that he was the Messiah promised by the Lord through the prophets, had they called him a fraud and a hypocrite, all this might have been attributable to their blindness, and might have been forgivable as venial sin, under the gracious terms of the New Covenant. But when they blasphemed the holy power, the holy spirit of God, operating through Jesus, to good works and never to evil works, they were overstepping their ignorance, and stating wickedly, wilfully, what they could not have believed. To that extent, therefore, they were guilty of more than venial sin. Because of this wilfulness their blasphemy became a sin which could never be forgiven, "neither in this world [age], neither in the world [age] to come." No provision has been made (nor ever will be made, as we understand the divine plan), for forgiving any wilful sin, except Adam's first transgression. All other wilful sins must be punished.

But as the blasphemy of the Pharisees was more than a venial sin, so it was less than a mortal sin, because they did not sin against a clear understanding: they were "blind leaders of the blind," as our Lord testified (Matt. 15:14); and they did considerable in ignorance, as Peter testified. (Acts 3:17.) This unpardonable sin of the Pharisees, therefore, was one of the "mixed sins" which must needs receive a just penalty, proportionate to its wilfulness, in the Millennium, when the Son of Man shall sit upon the throne of his glory and judge the world in righteousness.

It would have been a very different matter, had these Pharisees been disciples, and had they witnessed all of his mighty works and heard all of his precious words, and had they been privately instructed as were the twelve Apostles (Matt. 13:11), and with them made partakers of Christ's holy spirit, so that, in his name and power, they themselves cast out devils and healed diseases. In this respect--that they sinned against partial, not complete, evidence--consists the difference between

R1986 : page 123

their sin and the sin of Judas,* by which his and not theirs was mortal sin.

Their case differed, too, from that of the enlightened, consecrated and spirit-begotten sons of this Gospel age. Because of our greater enlightenment and clearer perception, such a sin on our part would mean more wilfulness because of greater intelligence. It would probably mean mortal sin to us. Even in their case the Lord saw such a wrong condition of heart that he said, "Ye hypocrites, how can ye escape the condemnation of Gehenna [symbol of the Second Death]." The intimation clearly is, that many of them, having developed such perverse characters, so out of accord with righteousness, will, even when blessed with the fuller light and opportunity of the Millennium, be likely to come under the sentence of death. The lesson to us is, that even those who are not of the Church, now on trial, if they have come in contact with the light, have thereby come under some responsibility. Each one is either preparing and building a character or destroying one, getting more ready or less ready to benefit by the Millennial reign of righteous judgment. Our Lord's judgment (in the day of judgment,--the Millennium), as between those who knew and those who did not know his will, was expressed pointedly when he declared that, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for the city that rejected the Gospel messengers; because they sinned against greater light.--See Matt. 10:15.

Whoever has heard something of the Truth has a great responsibility. Whoever has opportunity to learn more, whether he uses it or not, has greater responsibility. He who sins (with wilfulness) against a little light shall suffer some "stripes" or punishment. He who sins with wilfulness against more light or more opportunity for light will receive "many stripes." He who sins with complete wilfulness against a clear understanding of the truth has committed a full sin in the full sense of the word, and will receive the full penalty of sin--death--the Second Death.

---

*See "Judas' Case a Hopeless One," in our issue of Apr. 15, '96

R1986 : page 123

A SERMON FOR CHILDREN.

--Text--The Rose.--

The roses are in bloom to-day!
Come, children, from your games away

A while to listen in the bower,
And learn from every blooming flower
Truths golden that shall evermore
Be garnered with the heart's rich store!

Within the garden meet our view
Roses of varied form and hue,
Unfolding now their graceful bloom,
Lading the air with sweet perfume;
From tiny buds to full blooms sweet,
They bend in clusters round our feet.

R1986 : page 124

Some robed in white are here displayed,
And dainty ones in pink arrayed;
Some in their golden glory shine;
Some wear the crimson hue of wine.

Charmed by their grace and beauty rare,
We cull some buds and blossoms fair.
Some that were once as fair and gay
We see now fading fast away.
Within the garden's blooming space,
Can we not here a semblance trace?
And read in this, the rose-crowned rod,
The love and power of nature's God?

Only a few short months ago,
The roses lay in death below;
In glad springtime the sun and rain
Aroused from sleep to life again;
Triumphant, they arose to bloom
In beauty o'er their winter tomb.

The buds seem like to childhood's day,
When happy children laugh and play;
The half-blown rose an emblem seems
Of youth, when life is sweet with dreams;
Youth slow expands in grace and power
Till, like the glowing, full-blown flower,
It zenith gains; then age draws on,
And soon the span of life is gone.

The roses spring to bloom their day,
Are early culled or fade away;
So, soon or late, all yield their breath,
Beneath the cruel hand of Death.
The God who clothes the roses fair,
Does he not for his creatures care?

Ah, yes! they'll rise from out death's gloom.
He by whose law the roses bloom
In love devised a wondrous plan
To save from death his creature, man:
His Son for all a ransom gave;--

Suffered e'en death our souls to save,
And rose to life on high again
Eternal life to give to men.
He holds the key of Death's closed gates;
The due time only he awaits.

In all of nature's wide domain,
There law and order ever reign;
Just so within the realm of grace:
For all things there's a time, a place;
When, as around its seasons roll,
They bring a springtime for the soul,
Christ will unlock their silent tomb,
And bid them rise again to bloom;
Then all who love the right and truth
Shall flourish on in fadeless youth.

Here let us pause. Again behold
The roses--how their leaves unfold:
The bud, unfolding hour by hour,
At length displays the perfect flower;
Slowly its petals all unfold;
Then do we see the heart of gold.

So, too, unfold God's plans of grace;
His scheme, deep-laid, no man could trace,
Till time the mystery unsealed;
The hidden riches stood revealed.
The roses their sweet sermon preach,
Graving it deep as any speech.
Does not each glorious blooming flower
Proclaim the wisdom and the power
Of Him who, from his throne above,
Watches o'er all his works in love?

MARY E. PENNOCK.

===================

R1986 : page 124

THE THIEF IN PARADISE.

"He said to Jesus, Remember me when thou comest into thy kingdom. And he [Jesus] said to him [the penitent thief], Indeed I say to thee this day, thou shalt be with me in Paradise."--Luke 23:42,43.

THOSE who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, see exemplified in this narrative the doctrine of election--that our Lord Jesus, pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should suffer to all eternity, unpitied and unrelieved. Truly, if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against church lotteries, and less against worldly ones.

But this is not the case. This Scripture has been much misunderstood. To get its true import, let us take in the surroundings and connections.

The Lord had just been condemned, and was now being executed on the charge of treason against Caesar's government, in saying that he was a king; though he had told them that his kingdom was "not of this world." There, upon the cross above his head, written in three languages, was the crime charged against him: "THIS IS THE KING OF THE JEWS." Those about knew of his claims and derided him, except one of the thieves crucified alongside. Doubtless he had heard of Jesus and his wonderful character and works, and said in his heart: This is truly a strange and wonderful man. Who can know that there is no foundation to his claims? He certainly lives close to God. I will speak to him in sympathy: it can do no harm. Then he rebuked his companion, mentioning the Lord's innocence; and then the conversation above noted took place.

We cannot suppose that this thief had correct or definite ideas of Jesus--nothing more than a mere feeling that as he was about to die, any straw of hope was better than nothing. To give him credit for more would be to place him in faith ahead of all the Lord's apostles and followers, who at this time had fled dismayed, and who, three days after, said: "We [had] trusted that it had been he which should have redeemed Israel."--Luke 24:21.

We can have no doubt as to the import of his petition:

he meant that whenever Jesus reached his kingdom power, he desired favor. Now note our Lord's answer. He does not say that he has no kingdom; but, on the contrary, he indicates by his response that the thief's request was a proper one. The word translated "verily" or "indeed" is the Greek word "amen," and signifies "So be it," or "Your request is granted." "I say to thee this day [this dark day, when it seems as though I am an impostor, and I am dying as a felon], thou shalt be with me in Paradise." The substance of this promise is that, when the Lord has established his kingdom it will be a Paradise, and the thief will be remembered and be in it. Notice that we have changed the comma from before to after the word "today."

This makes our Lord's words perfectly clear and reasonable. He might have told the thief more if he had chosen. He might have told him that the reason he would be privileged to be in Paradise was because his ransom was then and there being paid. He might have told him further that he was dying for and ransoming the other thief also, as well as the whole gaping and deriding multitude before him, the millions then entombed, and the millions yet unborn. We know this because we know that "Jesus Christ, by the grace of God, tasted death for every man," "gave himself a ransom for all," that all in due time might have opportunity to return to the Edenic condition, forfeited by the first man's sin, and redeemed for men by Christ's righteous sacrifice.--Heb. 2:9; 1 Tim. 2:5,6; Acts 3:19.

As already shown, the garden of Eden was but an illustration of what the earth will be when fully released from the curse--perfected and beautified. The word "paradise" is of Arabic origin, and signifies a garden. The Septuagint renders Gen. 2:8 thus: "God planted a paradise in Eden." When Christ shall have established his kingdom, and bound evil, etc., this earth will gradually become a paradise, and the two thieves and all others that are in their graves shall come into it, and then by becoming obedient to its laws they may live in it and enjoy it forever. We doubt not, however, that the kind words spoken in that dark hour to the suffering Savior will no more lose a special and suitable reward than the gift of a cup of water, or other small kindnesses, done to those whom this King is "not ashamed to call his brethren."--Matt. 10:42.

But have we a right to change the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used no punctuation. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, and harmony with all other Scriptures. This harmony and sense are obtained only by the punctuation we have given above. As usually punctuated, the passage would teach that the Lord and the thief went that day to a place called paradise, a statement contrary to the following Scriptures, which read carefully:--Luke 24:46; John 20:17; 3:13.

===================

R1986 : page 125

QUESTIONS AND ANSWERS

Question.--I am a news agent, and as such have calls for vile novels and newspapers giving novels as supplements. What do you think, from a Christian standpoint, of my dealing in such papers?

Answer.--You ask a straightforward question, and no doubt desire a straightforward answer. We reply that we cannot see how saints can do a general book-business under prevailing conditions. We would consider the dealing out of poisonous mental food about as bad as the selling of spirituous liquors, and much worse than dealing in adulterated natural foods. We believe that the mind is the most important part of the man, and our conscience would be extremely sensitive as to what we would put before our fellow creatures, or in any manner induce them to use to their injury.

This advice, we fear, will be very far reaching in its relations to your business; but your candid inquiry demands it.

Question.--Please explain 1 Cor. 15:29.

Answer.--The word "for" in the Greek signifies "on behalf of." The thought of the Apostle seems to be that our immersion into death is made on behalf of the "dead," not those who are in the tomb, but those who are nominally alive, though under sentence to death because of sin, "dead in trespasses and sins," dead in God's sight, condemned in Adam. We would not need to sacrifice anything were it not for the dead and dying

condition of the world, and it is on their behalf (to bring them to Christ or to serve them after they are brought to Him, and to shine as lights in the world, reproving sin) that it is necessary for us to lay down our lives. Therefore, while our sacrifice is no part of the ransom price, it is, as Paul expresses it in his letter to the Colossians (1:24), a filling up of "that which is behind of the afflictions of Christ for his body's sake."

Question.--Please harmonize 1 Pet. 3:19,20 and 1 Pet. 4:6 with other Scriptures stating that the dead "know not anything."

Answer.--For explanation of the former passage see TOWER for July 15, '94. With this 1 Pet. 4:6 has no connection. It refers to the preaching of the Gospel to men resting under the Adamic penalty. In the Lord's estimation the entire race is dead, even though some have a measure of what we call "life." So our Lord expressed it when he said to one, "Let the dead bury their dead; but go thou and preach the Kingdom of God." (Luke 9:59,60.) We do not understand by this that our Lord required the disciple to absent himself from the funeral of his own father; but the young man was already a disciple (Matt. 8:21), and his thought probably was to leave the Lord's service and serve his father until his death. Our Lord knew that if he served

his father for several years, other business or pleasure would crowd upon him, and he might never return to the higher service.

Those of the "dead" who hear the Gospel and accept it are reckoned as passed from death unto life, as translated out of the kingdom of darkness into the Kingdom of God's dear Son. Thenceforth, though men continue to judge of them according to the flesh, and by the outward appearance, they are judged by God according to the intents of the mind, here rendered "spirit."

Question.--What did the Lord mean when he said, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."

Answer.--Nicodemus was no doubt acquainted with the fact that John the baptist had conducted a ministry, calling upon the people to repent of their sins and reform their lives, and that those who accepted his teaching were immersed in water as signifying that change of life. Our Lord and the apostles seem to have continued the arrangement to a considerable extent, preaching likewise, Reform ye, for the Kingdom of heaven is at hand. This water baptism became, therefore, to the Jews a symbol of reformation of heart and life. As only a mere fragment of the conversation with Nicodemus is reported, it is fair to suppose that the entire teaching and custom of our Lord with reference to the conditions for entrance into the Kingdom He preached were discoursed upon. In this conversation our Lord seems to bring out the fact that such a baptism unto repentance was not sufficient to insure entrance into the Kingdom, but that as the baptism symbolized a reformation, and thus the birth of a new character, it must needs be supplemented with the begetting of the spirit before the Kingdom privileges could be claimed. Hence it was that they were exhorted not only to be symbolically begotten and born to a reformed life, by baptism in water, but also to seek the begetting and birth of the spirit to the spirit nature.

In this connection it is well to remember that the Jews addressed by John and the disciples of Jesus were already God's people by covenant, and were already reckonedly justified; but that on account of disobedience to their covenant they needed to reform, and to return again to harmony with God in order that they might be fit subjects for the privileges and liberties of the Gospel age; namely, to become sons of God through begetting of the spirit now, and through birth of the spirit in the resurrection.

For other suggestions on this conversation see DAWN, VOL. I., pp.277-282. On the subject of baptism see TOWER, June 15, '93.

===================

R1987 : page 126

WARNING TO THE DISCIPLES.

--JUNE 7.--Luke 22:24-37.--

Golden Text--"Let this mind be in you which was also in Christ Jesus."--Phil. 2:5.

ALTHOUGH the twelve apostles had been for three years in very intimate association with Jesus and had been greatly benefited and blessed by the association, they had yet many things to learn, and one of the last lessons that Jesus endeavored to impress upon them was that of humility and self-forgetful service of others. The occasion of this lesson was furnished by a little discussion among them on the evening of the last supper, as to which should be greatest. The context seems to indicate that the discussion originated with Peter; for while they all seem to have been involved, or at least interested in the discussion, and all were addressed in the Lord's reply, a pointed portion of the answer was addressed specially to Peter. Peter was one of the most prominent and active of the apostles, and by his zeal and energy he naturally became a leading one, as he himself probably realized in a measure, and the others doubtless conceded.

But the Lord realized what the apostles evidently did not, that even a very little prominence may become a dangerous snare unless it be coupled with great humility. Hence the warning to the disciples, and especially to Peter, against the ambition for self-exaltation and preferment. The warning lesson was given by an apt illustration, Jesus himself, their Lord and Master, performing for them the most humble service, washing their feet. (Compare Luke 22:1,24; John 13:1,13-17.) To the illustration he also added his words of counsel, showing how different must be the disposition among his disciples from that which characterizes the godless world.

"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors." Thus he called attention to the fact that the disposition of the world is toward tyranny on the one hand, and servility on the other; the one class becoming arrogant and self-assertive, and the other class dependent and truckling, both of which are ignoble traits of character which he desired to see entirely eliminated from all of his disciples. "But ye shall not be so [Ye shall not cultivate in yourselves a spirit of arrogant pride, by seeking to lord it over others; nor shall ye cultivate in others a spirit of truckling servility, unworthy of noble manhood], but [on the other hand, cultivate in yourselves the spirit of humility and loving service, "in honor preferring one another"; and thus, also, by example, show others how becoming and beautiful is true worth of mind and heart linked with loving, self-forgetful humility] he that is greatest among you [he that has superior ability of one kind or another, let him not allow his talent to be offset by a corresponding weakness of character which tends to self-glorification, and is easily intoxicated with the spirit of pride and selfish ambition, but let him think soberly of himself, realizing how far short he is of actual perfection], let him be as the younger [very meek and modest]; and he that [by qualifications and providential circumstances] is chief, as he that doth serve." "Whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."--Matt. 20:27,28.

Peter, while considering the question of superiority with some measure of self-complacency, little knew how great a trial would in a few hours put the metal of his character to the test. Nor did the other disciples comprehend the critical hour to which they had come. But the Lord fully realized it, and endeavored to prepare them for it; and to Peter he solemnly said, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat [this is no time for considering questions of superiority and self-exaltation; it is a time for sober thought and for humble watchfulness and prayer]. But I have prayed for thee, that thy faith fail not [under the coming trial], and when thou art converted [from this disposition, to a sober humility, then] strengthen thy brethren." The other brethren would also need strengthening, and Peter's hopefulness and fervent devotion and leading characteristics would be of great service to them; but not until he himself should first come into the proper attitude. But Peter, still unconscious of his weakness and his need, though full of loving loyalty to the Lord, replied, "Lord, I am ready to go with thee into prison and to death." But Jesus knew his weakness, and said, "I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me"; and it was so. So great was the trial that all the disciples were in dismay, and though they loved the Lord, yet in fear they all forsook him and fled (Matt. 26:56); and while Peter, loth to leave him, followed him afar off, yet by and by his devotion succumbed to his fears so that he openly denied him.

How much Peter needed the Lord's prayer and warning, and how graciously the Lord considered his need! But while we thus view Peter's error and Peter's need, as well as the needs of all the disciples, let us not forget our own; for we also are men of like passions: a very little exaltation, a very little success or praise or preferment, often serves to engender a pride of heart

R1988 : page 127

which becomes manifest to others in unbecoming self-inflation and self-exaltation. Let us guard against these tendencies by prayer and by the cultivation of humble, sober thought, remembering always the inspired teaching, "Let not thy left hand know what thy right hand doeth"; and with the apostles, let our rejoicing be this,--"the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom [the wisdom of this world which depends on self and takes credit to self], but by the grace of God, we have had our conversation in the world."--2 Cor. 1:12.

While the words of warning were solemnly given, the Lord did not forget to give them also words of encouragement, pointing them to the glory to follow the present scenes of suffering and humiliation, saying, "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table and sit on thrones judging the twelve tribes of Israel." Yes, the end of all the humiliation and cross-bearing and suffering according to the will of God in this present time was to be the glory of the kingdom and joint-heirship with Christ. But none can gain that glory except by the way of present humiliation and cross-bearing. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross and come after me cannot be my disciple."--Luke 9:23; 14:27; Matt. 10:38.

This present Gospel age is the appointed time for this cross-bearing, when all the true members of the body must "fill up that which is behind of the sufferings of the Christ"; for the body, as was also the Head, must be subjected to the discipline of suffering and thereby be proved worthy to reign with him. It is important, therefore, that we realize this; for if we turn aside from the path of humiliation and daily cross-bearing, and strive for present exaltation and preferment, we are forgetting the very conditions upon which the future exaltation depends, and seeking instead the mean rewards of the present.

In verses 35-37 the Lord indicated that the disciples would henceforth meet with changed conditions in their work. Hitherto he had sent them out without purse or scrip or shoes (Mark 6:7-11) to preach the gospel of the Kingdom to a covenant people whose duty it was to receive and entertain the messengers of the Lord, and whose receiving or rejecting of them would be a test of their fidelity to God as his covenant people. In receiving the disciples of Christ they were to that extent receiving Christ, and the Father also whom he represented--"He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me."--Matt. 10:40.

In thus going forth under the Lord's direction, and as his representatives, the disciples had lacked nothing, and great success attended their labors; for the common people heard them gladly, and were greatly moved by their teachings and their works. But henceforth they would find all this changed; "for," said he, "I say unto you that this that is written must yet be accomplished in me. And he was reckoned among the transgressors; for the things concerning me have an end [the prophecies concerning me are about to be fulfilled in my crucifixion]." Israel as a nation had now rejected Jehovah's Anointed, and were about to crucify him; and henceforth the name of Jesus would be a name of reproach, and his disciples would be hated and despised, and their teachings denounced.

Consequently the instruction he would now give them would be the very reverse of that formerly given; --viz., that henceforth they should go out in no wise dependent upon the people to test their loyalty to God which had already been disproved; but they should provide for themselves such things as they should need, and thus, being independent of the people, show them that self-denying zeal for God which would gladly espouse an unpopular cause with no hope of earthly gain, and for it endure reproach and persecution that thereby they might recover some from the blindness and sin into which the nation had stumbled.

R1988 : page 128

The instruction to provide themselves with swords, and the statement that two were enough, was probably merely to show that though there were at hand these weapons of defence he would not permit their use, but that he gave himself up a free-will offering for the sins of the world. When he was betrayed he sought not to escape, but, knowing the plot beforehand, he deliberately went to the place where they would seek him; when he was falsely accused, he opened not his mouth; when Peter unsheathed the sword in his defence, he ordered it to be put away, and immediately healed the wound of his enemy; and while twelve legions of angels were at his service for the asking, he asked not. Thus he freely gave his life a ransom for many; and though in him was no sin, neither was guile found in his mouth, yet he was numbered with the transgressors, condemned as a law-breaker, and crucified between two thieves.

The golden text of this lesson is aptly chosen,-- "Let this mind be in you which was also in Christ Jesus." Amen, so let it be.

====================

R1988 : page 128

CHRIST JESUS CRUCIFIED.

--JUNE 14--Luke 23:33-46.--

IN these days when the theories of the self-styled higher critics, and all who entertain theories of salvation by evolution, are making advances in every direction, we are glad to see the "International Lessons" drawing the attention of Bible Students frequently to lessons like the present one, summed up in the Golden Text,--"Christ died for our sins."

The greatest transaction ever made, the purchase of all (over fifty billions) of the slaves of the great task master, Sin, was not appreciated in its day, and has not been appreciated since, except by the very few--in all a "little flock." The masses of mankind since have been doing just what the people did upon the day of our Lord's crucifixion. Some looked, but sympathized little, and appreciated not; others derided and blasphemed; others made sport of it, and still others with rude jest gambled over his raiment. They knew him not; they knew not the value of the work which he performed on their behalf. They appreciated his life to some extent, though very imperfectly, but as for value to his death, they could see none in it. The Apostle, by inspiration, calls attention to their condition, saying that the god of this world had blinded their minds, so that they could not see. False theories, false expectations, false reasonings, and a lack of true consecration to the Lord, have blinded the eyes of many since, not only of the world, but also of those professing to be disciples of Christ.

But to all who do see the real value of the ransom sacrifice "finished" at Calvary and whose eyes have been opened to see the wonderful results which must ultimately flow from that great transaction--to all these the Master's words apply forcibly: "Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you that many prophets and righteous persons have desired to see the things which ye see and have not seen them and to hear the things which ye hear and have not heard them." Such as do see this "great light" which illuminates the entire plan of God have certainly great cause for thankfulness; for such have been translated out of darkness into God's marvelous light. We can thank God, too, in the light of the cross, not only for the blessings which have reached us, his Church, who truly believe in his great sacrifice; but also for the assurance that in "due time" this gracious message of redemption through the precious blood will be made known to all, and that all the deaf ears shall be unstopped! In due time all shall see the real significance and merit which were in the great atonement sacrifice given once for all; for it is written concerning the blessed Millennial Day--"Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped"; and "the earth shall be full of the knowledge of the Lord as the waters cover the sea."--Isa. 35:5; 11:9.

Aside from the weeping of the disciples, the penitent thief's conduct is the only mark of appreciation of the Lord's righteousness found in this picture. It is suggestive, too, of the fact that, as then, so in every age, many of the chief priests and scribes and Pharisees have crucified the truth without sympathy or appreciation; often the only sympathizers have been some of those apparently deeply degraded.

But if human hearts were unsympathetic and unappreciative of the great transaction, nature was not, for she, as a witness to the wonderful scene, vailed her face in darkness and trembled. The rending of the vail between the Holy and the Most Holy would seem to teach symbolically that a way into the Holy of Holies had been opened. The Apostle seems to interpret it thus in Heb. 10:19-22.

Our Lord Jesus, faithful and trustful to the last, commended his spirit in his dying moments to the Heavenly Father, whose promises supported him during his eventful life, and now were his strength in his dying hour. Nevertheless, from another account we have the record that at the very last moment the Heavenly Father withdrew from our Lord this support, and left him, probably but for a moment, alone; and his last experiences were those of utter loneliness and complete separation from the Father. This we may know was not

because of the Father's displeasure; for he had the full assurance that in all things and always he pleased the Father, and the Father subsequently testified to this in raising him from the dead, as said the Apostle Peter. (Acts 17:31.) That experience was necessary, however, because he was taking the place of the sinner. The sinner, Adam (and we all in Adam), had forfeited not only our rights to life, but also to fellowship with the Father; and in being our ransom-price in full, it was necessary that our Redeemer should not only die for us, but that he should die as a sinner, as a felon under sentence of death; and it was appropriate also that he should taste of the proper experiences of the sinner in being fully cut off from the Father's favor and communion. This last experience would seem to have been the most trying through which our dear Redeemer passed. It was then, as on no other occasion, that his soul sent forth the agonizing cry, "My God! my God! Why hast thou forsaken me?"

====================

VOL. XVII. JUNE 15, 1896. No. 12.

CONTENTS.

Special Items....................................130
Views from the Tower.............................132
Modern Delusions..................................134
    The Attempt of Ritualism......................136
    An Eruption of Evil Spirits..................137
Questions and Answers............................138
Poem: "A Cup of Cold Water".......................141
Bible Study: "The Lord is Risen"..................141
Bible Study: David, King of Judah................142
Encouraging Letters...............................144

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE objectionable Post Office ruling, unfavorable to our mailing of tracts and DAWNS, has been withdrawn. Join with us in acknowledging to God the answer of our united prayers; and in using effectually this "open door."

R1995 : page 130

A Brother residing in St. Louis reports preservation from the terrible tornado which recently visited that city. He says, "The storm did damage all around us, but we escaped injury or damage."

In another quarter all the houses were wrecked but two. One of these unharmed is a barber shop owned by a son of a sister in the truth. This suggests not only the Lord's power to protect whom he may please, but also his interest in and care over the friends of his saints. We anticipate that there will be some remarkable preservations during the fierce trouble, after the Church has been glorified.

THE "new branch" of the work prospers. Bro. Draper is now in Eastern New York and Pennsylvania, Bro. McPhail in Missouri and Kansas and Bro. Cone in Illinois. A blessing seems to attend their efforts. They aim to build up and not to tear down the most holy faith. They are blessed themselves as well as a blessing to others. The Colporteur work is blessed also. MILLENNIAL DAWN, VOL. I., is in preparation in French and in Polish and VOL. III. in Swedish. Over 500,000 copies of VOL. I. are now in circulation. The signs of the times are awakening some to study who heretofore scoffed. Let us all take courage for greater diligence, thanking our Lord for the privilege of being his "servants" to feed his "household."

====================

R1989 : page 131

VIEWS FROM THE TOWER.

THE North American Review has recently published four articles from the pen of Hon. Wm. E. Gladstone, ex-Premier of Great Britain, on the subject of Natural Immortality of the Soul. The subject is ably discussed, from records of earliest times to the present--Biblical and profane. He states his own convictions with becoming moderation. He believes that many confound "survival" of the soul, with "immortality" of the soul, but he does not so err. He sees that the resurrection hope was the one which the Lord and the apostles held out, that the Scriptures do not declare that probation terminates with the present life; that eventually some will "survive," some will be granted immortality and some become extinct in the second death.

We, of course, recognize no man, lay or cleric, as authority upon this or any other subject revealed in God's Word. Whoever speaks in harmony with God's Word deserves respect to that extent. It is the test. We are glad, however, that so able a thinker has drawn attention to the fallacy cherished by so many, and which is the basis of the eternal torment theory--natural immortality --immortality out of Christ. See our issue of Oct. 15, '95.

* * *

People who talk about the barbarism of the past, and the greater genius and ability of the present along lines of Evolution; and particularly all who talk about "Some Mistakes that Moses Made," are respectfully requested to carefully consider the following item:--

"The Prussian government has recently issued an order that the commissary of the army shall use no other meat as food for the army and navy except such as is slaughtered by the Jewish method. The tests made by the chemical and medical departments showed that such meats were far more wholesome and susceptible of preservation. Notwithstanding this the anti-Semitic factions in Saxony and Switzerland enacted laws prohibiting the Jewish method of slaughtering. But 350 scientific non-Jewish authorities in physics and physiology in leading European universities have declared that the Jewish method is by far the most humane and best adapted means for obtaining animal flesh for food. Many intelligent Christians in European capitals use no meats unless the animal be slaughtered by Jewish methods."

* * *

The general M.E. Conference, recently held at Cleveland, O., demonstrated, what we have already called to attention, that a democratic spirit is at work in that denomination which ere long will transform it, removing the control from the clergy and putting it where God puts it, into the hands of the church.

Speaking of this a daily journal remarked.:--

"The next indication, and the most important up to this time, was the action of the seventh district during a meeting discussing lay representation. Almost at the opening of the meeting this resolution was introduced:

"Resolved, that it is the sense of the seventh general conference district that lay representation in the church shall recognize in some form the right of the members of the church to a voice in the election of their representatives.

"This alarmed some of the more conservative members, but it was not enough for the radicals, one of whom offered a substitute, which reads:

"Resolved, that we favor the election of all class leaders, stewards and trustees by direct vote of the adult members of the church.

R1989 : page 132

"The substitute was lost, but the original motion was passed with hardly a dissenting voice. In the course of the debate there was much complaint of the concentration of power in the clergy, and although most of the speeches were guarded in form, their meaning was unmistakable. One clergyman who was present said that in the matter of church government Methodism is approaching Congregationalism, 'and must inevitably reach that point.'"

This will have a bearing upon the coming Protestant federation. As the people tend toward freedom and power, the ministers will all the more seek to hold their present position. Before long they will see that their interests will be best conserved by accepting the proffered hand of "the historic Episcopacy."

* * *

"When the priests spoke of the Czar as the God-selected

man, the God-ordained man, my blood grew warm. It is not true that God selected this Czar to rule and rob a hundred millions of human beings. It is all an ignorant, barbaric, superstitious lie--a lie that pomp and pageant, and flaunting flags and robed priests, and swinging censers cannot change to truth."
--Robert Ingersoll.

Very rarely are we able to quote the great Infidel with approval; but we can endorse him heartily when he assails the theory of "the divine right of kings." Yet this same doctrine supports all the thrones of "Christendom." The Church of Rome set the example, followed by the Greek and the Anglican churches. Her head, the Pope, claimed authority as Christ's representative to supply the thrones of earth with rulers, and to call them divisions of Christ's Kingdom ("Christendom"). When the other systems broke away from Papacy, they carried along her doctrines and practices on many subjects, including this one.

All of these kingdoms have over and over again demonstrated their unlikeness to Christ's Kingdom; cruel, selfish and bloody they all have been and are, and the Czar's is one of the worst of them. At the recent coronation of the Czar and Czarina this false doctrine of the "divine right" of kings to squander the substance of their subjects was illustrated. The gown worn by the Czarina is reported to have cost two hundred thousand dollars; the carriage in which she rode was "worth almost its weight in gold"; the harness of its six horses cost eighty thousand dollars; and every thing else was proportionately gorgeous and wasteful. The forty millions of dollars wasted in this vain coronation show were wrung from his poor subjects, who in their ignorance almost worship him. To charge the misrule of earth upon our gracious Creator from whom cometh every good and perfect gift is blasphemy. Thank God! very shortly now the world will witness the close of "the times of the Gentiles" and the beginning of "the times of restitution." The desire of all nations will come when "the powers that be" shall give place to him whose right the Kingdom is, and who will cause that God's will shall be done on earth as it is done in heaven.

* * *

"The excitable and superstitious people of Madrid have distinguished themselves by a gorgeous religious ceremony as a means of invoking the aid of the Almighty in bringing to a speedy close the devastating Cuban war. It is said to have been a most striking and singular demonstration. At least one hundred and fifty thousand persons joined in the religious procession which marched the streets of the city, so say the dispatches, while nearly the whole of the population showed signs of deep enthusiasm.

"But what avails such religious mummery. The prayers that ascended bore no plea for justice or mercy, but implored instead that Spain might triumph in her cruel and barbarous warfare against a people striving to throw off the chains of slavery, and establish their own independence."

As we clipped the above from a secular journal we thanked God that he is raising up, outside the nominal churches, those who can see principles of justice, and point the people to them.

* * *

The subject of baptism is being stirred up considerably in various quarters. While two congregations of the "Disciples" or "Christian" denomination (which has always made "baptism for the remission of sins" its specialty) concluded to receive members without baptism, the Methodists are discussing the removal of the rule which for years has prevented its membership

R1990 : page 132

from practicing immersion, if they had been sprinkled in infancy. One minister who favored the change remarked that this rule had driven thousands of Methodists into Baptist churches.

The following will show that Presbyterians also are forced to consider the subject. The result no doubt will be that within a few years all denominations will remove restrictions, and permit each individual to choose for himself. And this in turn will prepare for the great confederation which will take form and power just before the total wreck of Babylon. The matter referred to is a second letter from Rev. A. T. Pierson to the Philadelphia Presbytery, which the Philadelphia Press says was in substance as follows:--

"'I had foreseen that my course might compel a change of denominational connection, but I have preferred that such sundering of former ties should become necessary by your act rather than mine.

"'I can only say that to submit myself to baptism as a believer had come to be a condition of my peace and of unclouded fellowship with God. For years the conviction grew upon me that the basis of infant baptism is traditional and ecclesiastical, rather than Scriptural; and side by side with this conviction grew another; viz., that by New Testament standards baptism is the

R1990 : page 133

act of a believer confessing Christ as Savior and Lord, and by typically claiming identification with him in his death, burial and resurrection. Hence I came, somewhat slowly and reluctantly, I confess, to the conclusion that I had never been baptized in a New Testament sense, and, therefore, should yield my implicit obedience to a plain command.'

"'It must, however, be my solace that whatever discord it may create in my business relations, it has brought conscious harmony with God, consistency with gospel teaching and practice, and liberty to preach a full gospel message, from which nothing is eliminated by a tortuous exegesis. As your action in my case seems to compel my withdrawal, perhaps you will forbear with me if I first state briefly why I have previously stated that 'this act was not meant by me as a change of denomination.'

"'Not only was it very natural preference not to have changed my church relations after forty years of such identification, but I have ventured to hope my divergence from Presbyterian doctrine and usage might not be deemed radical and fundamental. Even while doubting the legitimacy of infant baptism, I have never questioned the right of parental covenant or the privilege of infant consecration, nor, indeed, the peculiar relation sustained by the children of believers to the Church of God; but I cannot see the warrant for applying to infants an ordinance meant for regenerate believers, and implying a voluntary putting on of Christ.

"'It seems to me to lower the dignity of baptism to encourage a loose administration of a sacramental ordinance, and to lead to at least a modified form of baptismal regeneration, however the latter may be disclaimed.

"'While thus holding substantially the same views as most of the godliest Presbyterians I have known, it is not yet clear to me that my Baptist brethren have a Scriptural warrant for making immersional baptism the condition of church membership and of approach to the Lord's table, which implies, also, a serious barrier to fellowship with other denominations. Hence, while largely sympathizing with the Baptist position in other respects, I had hoped that the body of disciples to which I had so long been attached might prove sufficiently flexible to allow me to continue among them.

"'Had I this act again to perform I would only do it more promptly, for in the nature of the case there could be no motive prompting it but a desire to fulfill all righteousness.

"'If, after the hearing of this final statement, the Presbytery still regards my position as a renunciation of my life-long connection with the Presbyterian body, I can only request that my name be erased from the roll as one who has withdrawn to another body of Christians, and I will return the letter which your action has revoked.' Dr. Pierson concluded by thanking the Presbytery for its 'very considerate course' toward him."

The Presbytery was as much in doubt as before as to what action it should take, and held the matter for further consideration.

* * *

A missionary in India notes that the census of 1891 revealed the fact that while 500,000 had been nominally converted from 1881 to 1891 there had been an increase of population of 30,000,000 during the same period. In this he sees the futility of hoping to convert the world by present agencies. He is now hoping and praying--"Thy Kingdom come."

* * *

We live in a day of wonders and rumors of wonders. The most skeptical age is fast becoming the most credulous in all matters related to invention. It is an enforced credulity. The following, from the Philadelphia Press, relates to the latest marvels. Should it prove true, it will render useless present power machinery--such as engines, boilers, etc., and throw out of work nineteen coal-miners out of every twenty.

"In addition to the magic names of Edison and Tesla two other electricians now claim attention. They are McFarlan Moose and Dr. W. W. Jacques. Mr. Moose has attacked the glow lamp problem and seems to have solved it, getting light without heat, and Dr. Jacques has attacked the coal pile and gets electrical energy, which can be used for any purpose, by the direct oxidation of carbon without the loss of energy through heat, as occurs in the ordinary combustion of coal. By heating carbon with caustic soda and passing air through the liquid mass of soda Dr. Jacques obtains 82 per cent. of electrical energy from his coal, which burned in a boiler in ordinary manner would give only 6 per cent. of electrical energy.

"This is revolutionary enough, to be sure, but Mr. Moose seems to cap it at the other end of the wire, for he is able to take the ordinary commercial current of electricity, and, by using a converter in a vacuum, to transform it into a current of such a character that it will light up a vacuum tube with a beautiful glow. His converter, the electrician says, costs but $1 against Tesla's $10,000 oscillator, and the amount of energy that is represented in actual illumination is vastly increased. Not only that, but his entire apparatus is simplicity itself."

Mr. Edison also has a new and powerful light--an X-ray light--from a "Crooke's tube." The lights, and powers, and machinery for the Millennium are rapidly preparing, and the whole world bears witness and marvels, but believes not in the great event. Mistaught, it is facing to the West instead of the East. Heeding the "traditions of the elders," it is looking to its own efforts to establish righteousness, and sees not the Millennial dawn, the plan of the ages consummating, the time at hand, the Kingdom come, and the day of vengeance near, to be followed by the results of the great ransom--"times of restitution."

====================

R1990 : page 134

MODERN DELUSIONS.

THIS ARTICLE FROM THE PEN OF REV. DR. GORDON, ENGLAND, IS IN REMARKABLE ACCORD WITH THE PRESENTATIONS OF MILLENNIAL DAWN.

"RITUALISM is an ecclesiastical eccentricity into which men of unquestionable piety and consecration have fallen. But at the risk of a seeming breach of Christian charity I must classify it where its origin and history place it, among the strong delusions which have come in to corrupt the Church and despoil it of the simplicity that is in Christ. Most gladly do I bear tribute to the humble self-denial which many of the Ritualistic priests are practising, and to the much sound theology which they are setting forth from their pulpits. Nevertheless, I must remind you how often, in the history of the Church, the highest saintship has been found in intimate conjunction with the lowest superstition.

"John Henry Newman, in a work which he put forth as a justification for his departure to Rome, makes this striking concession. In speaking of holy water and some other elements of the Roman Catholic ritual, he declares that originally they were 'the very

INSTRUMENTS AND APPENDAGES OF DEMON WORSHIP,'

though 'sanctified by adoption into the church.' Literally true is this statement, and as comprehensive as true, for it covers almost every element and particular of the Ritualistic service.

"Going into a church where this system is in vogue you see the congregation turning reverently toward the east at certain stages of the service. It seems innocent enough to assume this position, though you know no reason for it. But open your Bibles to the eighth chapter of Ezekiel, and there hear God denouncing the abominations which Israel is committing by mingling the worship of Babylon with the service of God. Among these abominations was the spectacle in the 'inner court of the Lord's house' of 'about five and twenty men with their backs toward the temple of the Lord and their faces toward the east; and they worshipped the sun toward the east.' Such is unquestionably the origin of the eastward posture--a relic and remnant of primitive sun-worship. In the same chapter of Ezekiel there is a reference to the ceremony of 'weeping for Tammuz,' Tammuz being another name for the pagan god Osiris. Remember that, if in the Ritualistic church you see some making

R1991 : page 134

THE SIGN OF THE CROSS,

this was originally a pagan and not a Christian ceremony; for though X, the initial letter of Christ, very early became a Christian symbol, the T-shaped cross was originally simply the mystic Tau--the initial letter of Tammuz, and this sign was used in Babylonish worship and emblazoned on Babylonish vestments fifteen hundred years before the crucifixion of Christ. If the Ritualism is sufficiently advanced to make use of

THE WAFER

in the Communion, turn again to the description of Jewish apostacy contained in Jeremiah 45:19, where the Israelites confess, 'We burned incense to the queen of heaven and poured out drink-offerings unto her, and we did make our cakes to worship her.' Here the pedigree of the wafer is suggested, and if one will examine the literature of the subject, we challenge him to resist the conclusion that it has come down directly from this Babylonish cake. This cake was round, for the reason that it was an image or effigy of the sun, and was worshipped as such, and when it became installed as part and parcel of Christian worship the shape was strenuously insisted on, and is to this day. John Knox, in referring to this fact, says with his usual vigor of speech: 'If, in making the roundness, the ring be broken, then must another of his fellow cakes receive the honor to be made a god, and the crazed or cracked miserable cake that was once in hope to be made a god must be given to a baby to play withal.'

LIGHTED CANDLES.

"So, too, in regard to that which is universally characteristic of Ritualism, the lighted candles about the altar. In the Apocryphal Book of Baruch there is a minute and extended description of the Babylonish worship, with all its dark and abominable accessories. Of the gods which they set up in their temples it is said that 'their eyes be full of dust through the feet of them that come in.' And then it is added that the worshippers 'light for them candles, yea more than for themselves, whereof they cannot see one.' In the pagan worship at Rome, which was confessedly borrowed largely from Assyria and Egypt, we have accounts of processionals in which surpliced priests marched with wax candles in their hands, carrying the images of the gods, and we find a Christian writer in the fourth century ridiculing the heathen custom of 'lighting of candles to gods as if he lived in the dark,' which he certainly would not have done had the practice formed any part of Christian worship.

HOLY WATER, ALTARS, INCENSE, ETC.

"And time would fail me to tell of the confessional, so closely reproducing that imposed on the initiates in the ancient mysteries, and of holy water, whose origin has already been pointed out, and of ceremonies and vestments nameless and incomprehensible.

"Granting, for the sake of charity, that altars and incense were borrowed from Jewish worship, which things indeed were done away in Christ, it still remains true that the great bulk of the Ritualistic ceremonies were originally part and portion of primitive idol worship. I am ready to challenge anybody who will make a candid investigation of the subject to disprove it.

THE CLAIM OF NEWMAN.

"But what if it be said with Newman that these things are 'sanctified by adoption into the Christian Church?'

"Our answer would be, Alas, how has the Christian Church been unsanctified by their adoption! For of

what are they the accessories? What have they brought in with them as they have crept stealthily back into the sanctuaries that were once purged of them? These two central errors--baptismal regeneration and transubstantiation--falsehoods of Satan which have done more to deceive souls, and accomplish their present and eternal undoing, than is possible for the strongest language to set forth.

"Concerning the doctrine of transubstantiation, let me quote the words of a godly English rector, whose soul is stirred within him as he is compelled to see what he calls 'the centre and sum of the mystery of lawlessness' gaining recognition in his own church. He says: 'The crowning error in the process of Satanic inspiration is this, that the priesthood possesses a divine power to locate the Lord Jesus Christ on an earthly altar, and to lift Him up under the veils of bread and wine for the adoration of the people.' It is in this blasphemous fraud that the Apostle Paul's prophecy finds its accurate fulfilment. Of the apostacy forerunning the second coming of Christ, he says that the deluded followers of the lawless one should believe the lie. 'Of all the impostures that the father of lies ever palmed upon a credulous world this doctrine, which, both logically and theologically, repeats millions of times the humiliation to the blessed Redeemer necessarily transcends all.' It is worthy by pre-eminence to be called the lie.

THE ABOMINATION.

"Admitting now that Ritualism is of pagan origin, what is the conclusion to which we are brought? To this: that by its revival in the Church there is a repetition of that sin which God so constantly denounces in the Scriptures as an abomination--the mingling of the worship of demons with the worship of God. Here we go expressly by the Book. In Deuteronomy (32:17), when the Israelites are charged with provoking the Lord to jealousy by strange gods, the ground of offence is declared to be that 'they sacrificed unto devils, not to God.' In the Septuagint version of Psalm 96:5, it reads: 'For all the gods of the nations are demons.' And in 1 Cor. 10:20, it is written: 'The things which the Gentiles sacrifice they sacrifice unto demons and not to God; and I would not that ye should have fellowship with demons.' Dr. Tregelles, commenting on this last passage, says: 'Did the ancient heathen think they were adoring evil spirits--demons--when they sacrificed to their gods and demi-gods--when they honored Jupiter and Hercules? And yet the Scripture thus teaches us that the worship did actually go to demons; it was thus directed by Satan. And this put the idolatrous nations under the distinct tutelage of demons, whose power showed itself among them in many ways. We should form, I believe, a very inadequate estimate of Romish idolatry if we were to overlook the solemn fact that it is demon worship commingling itself with that of the living and true God, so that Romish nations stand under demoniacal tutelage, just as did the Gentiles of old.' And this conclusion accords as closely with the teachings of history as with the teaching of Scripture.

SATAN THE REAL POPE.

"How can we account for the course of the Roman apostacy for the last twelve hundred years--that career of blood and blasphemy unmatched by anything in human history, except under the supposition that behind the scene it is Satan who is the real pope and his subordinate demons who are the real cardinals --that just as through the mystery of godliness the Holy Spirit became incarnated in the body of Christ to guide and enlighten it, so through the 'Mystery of Iniquity' the evil spirit became incarnated in the great apostacy to inspire it with 'all deceivableness of unrighteousness.' Is then Ritualism an ecclesiastical pastime --a harmless freak of religious aestheticism? So it seems to many, even of those who have no affiliation with it. But look at it just as it is. Trace the history of the ceremonies piece by piece back to their original source, till you find that true of almost every one of them which Newman admits of a part of them, that they were 'the very instruments and appendages of demon worship,' and then imagine the exultation among these demons as they see Christian priests, clothed in their paraphernalia, marching in their idolatrous processions and preaching their delusive doctrines. And how must their joy be enhanced by the anticipation of the yet greater triumphs still to come in the culmination of idolatry and man-worship.

THE ANTICHRIST.

"Some, looking for a future infidel Antichrist, have imagined how easily some master genius, inspired with infernal energy and magnetism, might evoke a worldwide allegiance to himself, and out of the restless elements of Socialism, Atheism and Paganism get himself worshipped as a god.

"But I ask you to look not at what may be possible, but at what has actually been accomplished along the line which we are considering, and this, too, not merely in the first centuries of the papacy but in our own day. It is hardly more than fifty years since the Tractarian movement began in Oxford. From among the company of its originators we may select two, Newman and Manning, as noble and sincere souls, so far as we can judge, as any age of the Church has produced. But they came under the fascination of Ritualism; and it threw its spell little by little over their minds. Watch their course from the beginning to the present day. Observe the mental struggles, the ill-concealed reluctance, as fold after fold of mediaeval delusion closes about them. Almost can we hear cries of pain here and there as the process of branding the conscience with a hot iron goes on. But at last the work is complete; they have reached old age and with it the dotage of superstition. And where do we find them now? Prostrate on their faces before a defiled man; all the ascriptions which could be claimed by a god on earth they yield without reluctance to the Pope. Infallibility in his decrees, indefectibility in his conduct they now ascribe to him who sits upon the throne of Rome. Cardinal Manning, speaking for the line of Popes, says: 'In the person of Pius IX. Jesus reigns on earth, and He must reign till He hath put all enemies under His feet.' Words, which as I read them, constrain me

R1992 : page 135

to ask of this sovereign: 'Art thou the Antichrist that was to come, or do we look for another?'

"Cardinal Newman, voicing the sentiment of the Church, which he calls 'a never-failing fount of humanity,

R1992 : page 136

equity, forbearance and compassion,' uses, with emphasis, these words: 'We find in all parts of Europe scaffolds prepared to punish crimes against religion. Scenes which sadden the soul were everywhere witnessed. Rome is the one exception to the rule. The Popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood: Protestants and philosophers have shed it in torrents'--so 'drunk with the blood of martyrs' that she does not even know that she has been drinking!

"Here is the goal which the advance-couriers of Ritualism have reached in half-a-century; is it unlikely that the thousands of clergymen and laymen who have within a few years entered upon the same path will fail to arrive at the same destination?

THE ATTEMPT OF RITUALISM.

"To sum up this part of our subject, then, I believe that Ritualism is a desperate but marvelously insidious attempt of the great enemy to regain for the Man of Sin what was wrested from him by the Reformation. It is a scheme so fascinating that already many of the very elect [?] have been deceived by it, and are being led back to Rome as sheep to the slaughter. To such I would commend again the solemn words of Tregelles: 'A recurrence to Romish connection, a recommingling in any way with the maintenance of Romish idolatry, would place a Protestant nation again under the sway of those demons to whom idolatrous worship really ascends, whether the name under which they are adored be that of Jupiter or Simon Peter, the Apostle of Christ.'

"All this is hard to say for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches have not fallen into the cooking stove apostacy which is turning so many of our church basements into places of feasting; nor have they been ensnared with the entertainment heresy which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things, and here and now lift up our warning against them as another device of the enemy for corrupting and enervating the Church of God.

"But while considering ourselves, lest we also be tempted, we must none the less warn our neighbors against the fatal infatuation of Ritualism. We take up a Ritualistic catechism, and find it streaked through and through with the tinge of the scarlet woman--baptismal regeneration, eucharistic sacrifice, apostolic succession, prayers for the dead, intercession of departed souls,--we find its eminent author so enamored of the papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic Church are the Church of Rome, the Greek Church and the Anglican Church, and that the body thus formed is the true Church Catholic, 'because she endures throughout all ages, teaches all nations, and maintains all truth.' When we find Protestant ecclesiastics so smitten with what the reformers used to call 'the trinkets of Antichrist,' as to allow themselves little by little to be reinvested with the cast-off clothing of Babylon, so that a recent writer describes the Bishop of Lincoln as 'adorned with mitre and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver, as fairly to dazzle the beholder'; when we see all these we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield martyr, 'O England, beware of Antichrist; take heed that he doth not fool thee.'

THEOSOPHY AND SPIRITUALISM.

"Theosophy is the latest religion of transcendentalists. In it, the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of 'Occultism,' how to give an idea of doctrines which claim to be hidden from all but the initiated, we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; 'the light of Asia' offering itself to those who have turned away from 'the light of Christ.' It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of Spiritualism, it being the religion of the literary elite, as the other is of the common people. If we question it in regard to its doctrines, it tells us that they are the same as those of 'the sacred mysteries of antiquity.' It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how by a rigid asceticism they may cultivate what is called

'THE INTUITIONAL MEMORY,'

by which they can enter into profound recollection of what they knew in far distant ages. In a couplet which it is fond of repeating it declares that

"Descending spirits have conversed with man
And told him secrets of the world unknown."

And these words give the most reasonable hint of its origin. For its creed is 'the doctrines of demons from beginning to end.' No personal devil, that which is mystically called the devil being but the negative and opposite of God; no atonement except man's 'unification' with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation; miracles, mysteries, ultimate deification--these are specimen articles of its delusive creed. Its whole character and contents, so far as we can comprehend them, are yet another phase of Satanic delusion. Now if we compare these three systems, counting ritualism as incipient Popery, we find them agreeing remarkably to fill up the outlines of the predicted apostacy. The 'forbidding to marry' realized in the celibacy of Romanism; the enforced continence of Theosophy, and the anti-marriage doctrine of Spiritualism; the 'commanding to abstain from meat' appearing in the superstitious fasts of Ritualism, and the rigid abstinence from flesh enjoined on the initiates of esoteric Buddhism; the doctrines of demons manifested in the magic and idolatry which Ritualism substitutes for the chaste and simple doctrines of ordinance of Christ, and which in many particulars hold a common ancestry with those of Theosophy and Spiritualism; and the fantastic miracle-working

R1992 : page 137

which characterize them all. All three of these delusions give a practical denial of Christ's second advent--that doctrine at which demons tremble--Spiritualism and Theosophy declaring that in them the promised Epiphany of Christ is taking place; while Ritualism by its doctrine of transubstantiation makes the Communion declare the 'real presence of Christ' in flesh and blood, when the Lord ordained it to declare his real absence 'till He come'--I mean, of course, bodily absence.

AN ERUPTION OF EVIL SPIRITS.

"What now is the prophetic significance of all that we have said? This, it seems to me: that according to the predictions of Scripture we are witnessing an eruption of evil spirits who are again working powerfully along their favorite lines--Ritualism, Superstition and Philosophy.

"We hear much about infidelity and communism 'heading up' in a personal Antichrist. Believing as I do, that Antichrist came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man--infallible and supreme, I see in the present aspect of affairs his final bodying forth, rather than his ultimate heading up. As in the case of Christ, so in the case of 'the Man of Sin': the head is revealed first, and the body gathered throughout all generations grows up 'in all things into him who is the head'; for the career of Antichrist is the exact parody and evil counterpart of that of Christ. If you say 'the Antichrist cannot be a system, but must be an individual as certainly as Christ is,' I remind you that the word

Christ does not always stand for a single individual in description; for in 1 Cor. 12 the Apostle describes the body of believers, gathered to the Lord through all time, with its divers gifts and administrations, and this corporate whole, with its many members, but 'all baptized by one spirit into one body' he names Ho Christos --the Christ. So that evil system, with its various offices and administrations, yet baptized into unity by 'the spirit which now worketh in the children of disobedience,' is the Antichrist. The one is the head of the ecclesia, and the other is the head of the apostasia; but [in each case] the head and the body are so identical that they bear the same personal name.

"'But he is called the Man of Sin,' you say, 'and therefore must be an individual.' Not of necessity. For the line of believers, extending through all ages, is declared by the Apostle to be taken out from Jews and Gentiles to 'make of twain one new man.'

"I cannot believe that 'the Mystery of Iniquity,' which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the Papal Antichrist, with the blood of fifty millions of martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now I hear the objections coming thick and fast. 'But is he not an open infidel since he is said to deny the Father and the Son?' Search your concordances for the meaning of the word 'deny,' and observe how constantly it signifies the denial of apostacy and false profession. But is he not

THE INCARNATION OF SATAN

since he is called 'the son of perdition?' Yes; Judas was named 'the son of perdition'; and 'Satan entered into Judas Iscariot'; but so far from atheistically denying Christ he openly professed Him, saying, 'Hail, Master,' and then betrayed him with a kiss. But is he not a godless blasphemer, since he is declared to have 'a mouth speaking great things and blasphemies?' The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because in claiming to be the Son of God he made himself equal with God, and because he presumed to forgive sins. The Pope is justly accused of blasphemy on both these grounds; for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI.: 'Caesar was a man; Alexander is a God.' But must he not be a Jew, established in Jerusalem, since it is said that 'He sitteth in the temple of God, showing himself that he is God?' No. This particular phrase, 'temple of God,' is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the Church, the Body of

Christ, to its head or to its members, in heaven or on earth. But could the Holy Ghost call that 'the temple of God' which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spues out of his mouth 'the Church in Laodicea.'

"But does not this view commit one to the year-day interpretation, since the career of Antichrist is three years and a half, and the papal system extends through centuries? Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel is demonstrated to have been upon this scale, since the period was actually 490 years--a day for a year--and this may be taken as a clue to the prophetic time of Revelation. But if the holy Spirit meant years in the Apocalypse why did he not say years? you reply. Why, when he meant churches and ministers and kingdoms and kings and epochs, did he say candlesticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery--as though you should put a life-sized eye in a small-sized photograph.

"I have said that Antichrist is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him, he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdom of our Lord and of his Christ. The Papal Antichrist accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the 'King of kings' and that the kingdom had come, and that in himself was fulfilled the Scripture, 'He shall have dominion from sea to sea, and from river to river, unto the ends of the earth.'

"The Bride of Christ--the Church--was left in the world to share her Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the Bridegroom. But the harlot bride of Antichrist accepts an earthly throne and a present glory, boastfully saying, 'I sit a queen and am no

R1993 : page 138

widow and shall see no sorrows.' Do we not see that it was this usurpation of the headship of the Church by the Man of Sin; this premature grasping of the kingdom, and the setting up of a mock millennium under the rule of a pseudo-Christ, that destroys the millennial hope of the Church, and has infected generation after generation with

THE DELUSION OF A PRESENT REIGN

and a present kingdom, while Christ is yet absent from his flock? But this enemy of God and his saints must soon come to an end. In Daniel and in Thessalonians this end is predicted in two stages; gradual, and then sudden and complete. 'They shall take away his dominion to consume and destroy unto the end,' says Daniel. 'Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming,' says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth in the worldwide diffusion of the inspired Scriptures. 'And now the devil is come down with great wrath because he knoweth that he hath but a short time.' He is putting forth the energy of despair. He is sending his legions to work along various lines, which all centre, visibly, or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into our churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary elite a diluted Paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn. The Church's salvation means Antichrist's destruction, and the same Scripture which speaks to us so powerfully to-day in the light of evils, 'Yet a little while and he that shall come will come and will not tarry,' says also, 'And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.'

BEWARE OF THE STRONG DELUSIONS OF ANTICHRIST.

"All this which I have set forth I have declared with unutterable sorrow. All this I can think of only with weeping, crying, 'O Bride of Christ, how are they increased who would rob thee of thy chastity!"

"Men and Brethren: We are here for a candid and courteous discussion of certain great prophetic questions. Among these none are more important as affecting our present testimony than the one upon which I have just now touched.

"I need not remind you that one of the first tasks which the Ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of the Protestant interpretation of Antichrist as headed by the Pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on 'The Man of Sin,' and observe especially his earnest wrestling with the ominous saying of Gregory the Great, that 'Whosoever adopts or desires the title of universal bishop is the forerunner of Antichrist.'

"If I must take sides between parties on this question, my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, to recognize their persecutor and call him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediaevalism.

"But our appeal is not to man, but to the sure word of prophecy. I speak rather of The Book than of any human books, and avow my conviction that the Papal 'Man of Sin' was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him to-day would need any other description of him than that which is found on the pages of the Bible. Taking those photographs of Daniel and John and Paul, and searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing for a few moments at the Pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty which he lost the very same year, he would lay his hand on him and say: 'You are wanted in the court of the Most High to answer to the indictment of certain souls beneath the altar, who were slain for the word of God and for the testimony which they bore, and who are crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?'

"My brethren, let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the Man of Rome [system] as Antichrist."

===================

R1993 : page 138

QUESTIONS AND ANSWERS.

"IS COME" OR "COMING"?

Question.--Some quote 1 John 4:2 and 2 John 7 as evidence that our Lord Jesus is to return in the flesh, claiming that the verb "is come" should be "coming." Is this claim well founded?

Answer.--In reply we give, by the kindness of Bro. J. M. Blose, a written opinion on these two texts furnished him by J. R. Rinehart, Ph.D., Professor of languages in Waynesburg College, a thorough scholar.

After quoting the above passages in Greek, Prof. Rinehart says:--

"(1) The foregoing quotations are from the Emphatic Diaglott of Wilson, purporting to be from the original Greek text of the New Testament. The word eleluthota is the accusative, singular, masculine, of the second perfect participle of the verb erchomai, having the same relation to this verb that any other perfect participle has to its verb. It stands with the verb homolegei in indirect discourse, and represents a finite, perfect tense, according to ordinary Greek syntax.--Goodwin's Greek Grammar, Nos. 1588, 1288.

"The following translation of the first quotation is, therefore, essentially correct. 'Every spirit that confesseth

R1993 : page 139

that Jesus Christ has come in the flesh, is of God.'

"(2) The word erchomenon in the second quotation is the accusative, singular, masculine, of the present participle of the verb erchomai, and is subject to the

R1994 : page 139

same rules of syntax as the word above. Its relation to eiselthon through homologountes, as well as the context, justifies its translation as of past time.--Ibid, No. 1289.

"The translation of the second quotation, therefore, is properly given as follows: 'For many deceivers went forth into the world--those who do not confess that Jesus Christ did come in the flesh.'"

In our issue of March, '87, we published a report from the Professor of Greek in Rochester, N.Y., to the same effect. Indeed, we have never known a Greek scholar to take any other view, and do not believe that any Professor of Greek in any creditable University would hesitate for one moment to pronounce the above and our Common Version rendering correct. Only those who have first of all formed the opinion that our Lord's second advent will be in the flesh find anything whatever in these texts over which to confuse and stumble themselves and others.

TABLETS AND CHRONOLOGY.

Question.--In the TOWER for June 1, '94 (page 2), reference is made to the "Tellel-Amorna tablets" and the deductions of Rev. T. Harrison in "Science," that these corroborate the Bible account.--"The date fixes that of the Bible." You then cite 1 Kings 4:1; Josh. 10:3; and 11. Now my question is,--Do these tablets corroborate your chronology? Or in what way do they fix Bible dates?

Answer.--The word "date" is indefinite and does not indicate any particular moment, hour, day, year, or even century. It would have been better had we said, "The record corroborates that of the Bible." Read the references cited and you will see that none of them give dates. Nor do the "tablets" mentioned give dates. As already pointed out in MILLENNIAL DAWN, VOL. II., Chap. 2, and again in the WATCH TOWER of May 15, '96 (pages 104-106), dates were not attached to ancient records (sacred or secular),--"The first effort to bring time-order into the world's general history was in the second century of the Christian era." The hitching together of the broken pieces of the world's history is mere guess-work back of the first year of Cyrus, B.C. 536. The Bible chronology which we present, and for which we give chapter and verse, connects from Adam down to Cyrus, 536 B.C., and thus we get the chronology which we present but which is not ours more than yours. God's Word is for us all.

Keeping these facts in memory we should understand Rev. T. Harrison to mean that these "tablets" mention the names of certain prominent generals and kings in Israel and the surrounding nations. These corroborate accounts and names mentioned in the Bible and thus corroborate Bible records (rather than fix Bible dates).

SERVANTS RENDER SERVICE.

Question.--In the WATCH TOWER for March 1, '96, in the treatment of the Sunday School lesson for March 22d, you pointed out "that servant," "his fellow-servants" and the Lord's general "household" in what seems to me an orderly manner; but you failed to particularize whom you understand to be represented by the three parties mentioned--"that servant," "his fellow-servants" and the "household." I can readily recognize the "household" as meaning the believers of this time; and his "fellow-servants" would seem to be associated servants engaged in serving truth to the household; but who is "that servant?" Your article does not say who "that servant" is, and I am somewhat puzzled over it. Could it refer to ZION'S WATCH TOWER? or to the Tract Society?

My second query is,--Should we understand that "that servant" must be divinely inspired, so as to be infallible; and that "his fellow servants" and the "household" would be cut off by his service from fellowship with the Lord through the Scriptures?

Answer.--(1) We purposely avoided making an application of "that servant." We merely corrected a former too careless criticism of the lesson; and showed that the language of the Scripture was so carefully chosen as to leave no room to question its reference to some one servant (animate or inanimate) whom the Lord would specially use in the present time to dispense the present truth to "his fellow servants" as well as to the "household."

The account contains no suggestion of either the inspiration or infallibility of "that servant." This distinction belongs only to the Lord, the Apostles and the prophets. The whole force of the statement shows "that servant" to be merely a special channel for distributing the truth. His business is not to make truth, but to circulate it;--to put it into the hands of "his fellow servants" and the truth-hungry "household." There certainly is no intimation that the "household" is cut off from access to, or feeding on, the Word of God; neither by "that servant" nor by "his fellow servants." None of the "servants" are to come between the "household" of faith and God's Word. On the contrary, each one of the "household" is to prove all that he accepts as spiritual food, whether he gets it from the Bible himself or from "that servant" or from "his fellow servants." None of these servants are "lords over God's heritage"; their highest privilege will be to serve, and the only difference between

R1994 : page 140

"that servant" and "his fellow servants" will be that his service will be more general, a wider service.

More perhaps than any other servant, ZION'S WATCH TOWER has opposed the thought that the Church of Christ is composed of a clerical class commissioned to teach, and a lay class not commissioned to teach the divine Word: it specially has held up the inspired words, "all ye are brethren" and "one is your Master"; and has pointed out that all consecrated believers are of the "royal priesthood" each fully commissioned, not to "lord it" over others, but to sacrifice himself in the service of the truth, doing good unto all, especially to the household of faith. So with the servants of Matt. 24:49; service is their only commission, not lordship or self-appointment.

All the members of the "body" are "anointed to preach" the gospel, and instructed to search the Scriptures, as we have heretofore clearly shown. This has been true ever since Pentecost, and is as true as ever to-day. But the plan of the ages, as a general arrangement and "feast," provided by God for his people, was not provided until its due time. Each one who is served with the present truth may invite others to sit down while he joins the servants in ministering to them. There is abundant opportunity for all who desire to be "servants"; for the majority of the household of faith have as yet barely "tasted that the Lord is gracious"--not yet tasted of "the riches of his grace in Christ Jesus our Lord."

IS INTEREST USURY?

Question.--A brother desires your views on Rom. 14:23. Does this apply to other acts of this life? For instance, the brother had a small sum left him, invested and bearing interest. This interest he has collected and used, the principal not being available. Now, from

Ezek. 18:8; Psa. 15:5, and other Scriptures, he is inclined to think he should not receive interest or increase, but not being fully persuaded, he is in doubt. He wishes to know if it is sin to him, as it is not of faith. Please answer privately or through the TOWER.

Answer.--No: we would not think that the brother's case comes under Rom. 14:23. His mind is merely in a quandary. He is merely questioning the subject with a view to doing whatever he considers to be the Lord's will. If he is using reasonable energy to reach a decision, it is not to be considered that meantime he is in the condition of the doubter of Rom. 14:23. But if after he has reached a conclusion in his mind, he violate his conscience, and does not act in accordance with his belief, he will then be under condemnation as a violator of his conscience.

We do not understand the taking of a reasonable interest to be usury. The laws of God under which the Jews were placed left very little room for judgment on their part in any sense. It was decided for them beforehand what they should eat and should not eat, what they should do and what they should not do, and their consciences and judgments of right and wrong were ignored. In the present age, in God's dealing with the Christian Church, it is wholly different. Everything is left to the judgment and nothing is particularized. Upon them that are in Christ Jesus and who are walking not after the flesh but after the spirit, God imposes no special regulations concerning their financial dealings, their food, etc., except such as are implied in the general principles of the New Covenant; namely, truth, righteousness and love.

Under our covenant (according to our understanding) it might sometimes become our duty as well as our privilege entirely to give something away, principal and interest, where love and righteousness would seem to our judgment so to dictate. In another instance it might be entirely proper to loan to another for use and for profit money which we could not use as advantageously ourselves, and it would be proper also to stipulate for a share of the profit, and that share might be either a larger or a smaller share, depending upon the amount of risk involved and the amount of profit made by the user. A reasonable proportion of the profits made would not be "usury" in the sense of oppressive interest or extortion.

On the other hand there might be circumstances under which the acceptance of even a small interest might mean oppression and injury to the neighbor.

If the brother is loaning his money at a high rate of interest, taking advantage of the necessities of the borrower (as pawnbrokers are represented to do), then it would be in the nature of injury. But if the party using the money is making something out of it, and paying a portion of that profit to the brother, it is not usury in the sense of oppressive charge, but interest in

R1995 : page 140

the sense of reasonable profit. This is the sense that our Lord commended in the parable of the pounds and talents, when he said to the servant, "Thou oughtest to have put my money to the exchangers, that at my coming I might have received mine own with usury."

The meaning of the English word "usury" has somewhat changed from early times, and now is always used to indicate oppressive interest. Formerly its meaning was simply interest.

ARE SOME SPARED TO COMPLETE THEIR TRIAL?

Question.--The recent death of a relative has set me thinking. I do not know how it is with the truly consecrated in other places; that is, those of them who have accepted the present truth, whether or not they pass away as rapidly as those who are not fully consecrated. I notice that among the denominations frequently

R1995 : page 141

their best and most faithful workers are taken (die), while the faithful and physically weak among us are spared. Would this mean that we will all go together?

Answer.--We have ourselves noticed and remarked what you mention. It would seem that the testing of those who have come unto the "harvest" light is to be specially severe and prolonged. The test of endurance is one of the severest; but we have the assurance, though "the love of many shall wax cold, because iniquity shall abound," yet "he that shall endure unto the end, the same shall be saved." (Matt. 24:12,13.) If we are together approaching some crisis, so much more necessary is it that we improve the present favorable opportunity to put on the whole armor of God that when the "fiery darts" come we shall be able to quench them and to stand. Note the Apostle's very explicit direction as to the articles constituting this armor (Eph. 6:10-18), not forgetting that they cannot be put on at all until the body be washed and clothed in the garment of Christ's imputed righteousness.--2 Cor. 7:1; Rom. 4:7,8,24,25.

However, we do not think it probable that all the living faithful will die and be "changed" together.

R2458 : page 141

"A CUP OF COLD WATER"

The Lord of the harvest walked forth one day
Where the fields were white with the ripening wheat,
Where those he had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for every one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given no work to me,
And my coming hither has been in vain.
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint and he called her name:
"Dear child why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
And some who were fainting with thirst and heat
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup.

--Selected.

===================

"THE LORD IS RISEN INDEED."

--JUNE 21.--Luke 24:34-53.--

ALTHOUGH the disciples had been informed concerning our Lord's resurrection, they seem to have but imperfectly comprehended his words. At all events, they evidently were not expecting him to rise from the dead, and hence, when he appeared in their midst, they were greatly affrighted and troubled. Our Lord foreknew how they would regard the matter, and had chosen the most favorable manner for manifesting himself, and communicating to them the wonderful fact of his resurrection. He could have appeared to them as the angel appeared to Moses in the burning bush. They would then have seen a flame, as Moses did, and could have heard his voice, and could have been impressed with the dignity of his presence by being commanded, as Moses was commanded, to take off their shoes because the ground was holy. This would have made a deep impression upon their minds, but it would not have made the kind of impression the Lord desired to make. It would not have convinced them that their Master, whom they had seen crucified and buried three days before, was no longer dead, but risen and alive.

Our Lord could have chosen another method. He could have appeared as a glorious angel and have manifested something of his spiritual glory, as he did later to the Apostle John on the Isle of Patmos (Rev. 1:13-18), and as he did to Saul of Tarsus on the way to Damascus. He was just as truly a glorious spirit being at this time as he was afterward, and as he will be to all eternity. He had been put to death in the flesh, but, as the Apostle assures us, he had also been quickened (made alive) in spirit. (1 Pet. 3:18.) This change had come to him in his resurrection, just as it is promised that a similar change will come to his faithful Church,--"sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." (1 Cor. 15:43,44.) But had he appeared to the disciples a glorious, shining being, as he appeared to Saul, the effect upon them no doubt would have been similar to the effect upon Saul. They would have fallen before him, and perhaps also have lost their sight as Saul lost his. This might have impressed them powerfully, but it would not have led their inexperienced judgments to accurately connect this glorious being with the man Christ Jesus whom they had followed for three years.

The manner chosen by our Lord for revealing himself was much more favorable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which he wished to impart. Hence he appeared as a man on several occasions,--once as a gardener to Mary, again as a stranger to the two who went to Emmaus, and on another occasion; and in each case, he revealed his identity by his conversation or by his manner so that they recognized him as their crucified Master,--Jesus. But on the occasion mentioned in this lesson he appeared in a body of flesh and bones, similar to that which had been crucified. The body which they saw was not he for he had been "changed" in his resurrection and was now a spirit being with a glorious body such as John and Saul saw. But he appeared to them in a body of flesh and in ordinary garments specially prepared for the occasion, just as angels (using the same power) had appeared as men previously. Just as our Lord (centuries before he became a man) appeared as a man to Abraham, and ate and talked with him, so now, after he had ceased to be a man, and had been changed and was a spirit being highly exalted, far above angels, he again appeared as a man because this was the best means of communicating

R1995 : page 142

to the disciples the grand truths which he wished to communicate. Hence also he assured them, to allay their fears, that what they saw was not a spirit. He at that time was a spirit (1 Cor. 15:45; 1 Pet. 3:18; 2 Cor. 3:17), but they did not see him, but merely the body of flesh which veiled yet represented him; and which, as he intended, helped their imperfect faith and knowledge to grasp the important lesson that he was no longer dead but alive for evermore.

Then he reminded them of his own previous utterances on the subject of his resurrection; he quoted to them and expounded the prophecies which bore the same testimony, and showed them the necessity for the great transaction which he had accomplished, saying, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." All of this discourse probably is not given, but we may presume, reasonably, that he explained to them particularly the necessity for the ransom-sacrifice, and something concerning the wonderful results which must yet flow therefrom to all the families of the earth.

He was present with them for forty days before his ascension, yet was invisible to the "brethren," except during the few times of his manifestation; and these manifestations were but brief; during all this period of forty days none except the "brethren" saw him; and, as we have seen, they saw him only by reason of the miracle which he performed, appearing in their sight as a man; because human beings cannot see spirit beings. In this our Lord fulfilled his statement made before his death--"Yet a little while and the world seeth me no more."--John 14:19.

Those who hold the view that the flesh of our dear Redeemer given for us (John 6:51) was resumed by him, and constitutes his resurrection body, miss the real lesson taught the disciples during those forty days preceding

R1996 : page 142

his ascension. The lesson of the occasional appearances, and then in different forms or bodily appearances, and of his vanishing after each manifestation was (1) that he was no longer dead but risen; (2) that his resurrection conditions were totally different from those of the man Christ Jesus.

To imagine the care-worn, thorn-marked features and the wounded hands and feet, of "flesh and bone," to be Christ's resurrection body would be thoroughly inconsistent every way. If his marred, fleshly body is his resurrection body, why did the Apostle so carefully explain that "there is an animal body and there is a spiritual body"? (1 Cor. 15:44) And why tell the saints that "it doth not yet appear what we shall be" in the resurrection? (1 John 3:2.) If we shall be like as we are now, with all of our present blemishes and scars, then it doth appear and surely would be very disappointing to those who have believed the Lord's word that flesh and blood (human nature) cannot inherit or enter the Kingdom of God, and that therefore we, who are alive and remain unto the second coming of our Lord, must be "changed"--that we may "be like him and see him as he is." Originally a spirit being, our Lord humbled himself and was changed to our nature and was "made flesh" "for the suffering of death" as our ransom price. He then was "made like unto his brethren:" but now, having redeemed us, he has been glorified with the glory which he had with the Father before the world was created, and now his promise is that the "brethren" shall be "changed" and made like unto him and share his glory.--1 John 3:2; 1 Cor. 15:41-46,51-53.

----

page 142

JUNE 28.--REVIEW STUDIES OF THE QUARTER.

Golden Text.--"Repentance and remission of sins should be preached in his name among all nations."--Luke 24:47.

===================

R1996 : page 142

DAVID, KING OF JUDAH.

--JULY 5.--2 Sam. 2:1-11.--

Golden Text.--"The Lord reigneth,
let the earth rejoice."--Psa. 97:1.

DAVID was a man of a high and varied order of natural ability, a combination of the rare qualities of the successful statesman, warrior, musician and poet. His disposition was, in the main, noble, generous, humble, kind, enthusiastic and heroic. He was reverential toward God, and seemed from his youth to have almost implicit faith in the promises and providences of God. Yet David was not a model saint: there were some strange inconsistencies in his character which stand out the more prominently in contrast with the beautiful and noble traits which fill us with admiration. But since these, so far as he was able to see them, were most sincerely repented of, we can appreciate the humility that led to repentance, and regard David from the same standpoint of that loving and merciful consideration from which God regards all his fallen and weak followers who struggle against inherent depravity, humbly acknowledging their shortcomings, and leaning upon his tender mercy. While in his youth, when God was about to anoint him king of Israel, it was said of David, "The Lord hath sought him a man after his own heart" (1 Sam. 13:14), the same in many respects might also have been said later, notwithstanding his faults, in view of his deep contrition. This

R1996 : page 143

statement, however, is not to be regarded as a testimony to the perfection of either the youth or the man, but rather to his fitness for the office to which God had appointed him; and as the office was one of great honor and trust, fitness as God's choice for the office implied a high order of character and ability, especially at the time he was chosen. So it was also in the case of Saul at the time of his anointing, of whom Samuel the prophet said, "See ye him whom the Lord hath chosen, that there is none like him among all the people?"

The peculiar experiences of David's early life had much to do toward preparing him for his life work as king over Israel. His encounter with the lion and the bear when a shepherd boy, his later conflict with the giant Goliath, his experience at court with Saul, his acquaintance and friendship with Jonathan and others, his flight from the pursuit of Saul, all served to develop and prepare the chosen man for the office he was to fill after the death of Saul. In this school of experience he learned the valuable lessons of courage, fortitude, reliance upon God, how to act wisely under peculiar difficulties and under severe temptations and trials. He also became acquainted with the circumstances and conditions of court life; and his subsequent seven years in exile among other nations acquainted him with their characteristics, and were doubtless of service to him later in knowing how to deal with them. In his exile there gathered around him a company of discontented people, mostly victims of Saul's oppression. Among these were a number of prominent men of the nation, and these were of service to him later.

Thus God not only chose, but trained, his servant for the duties to which he had called him. And this providence in David's case reminds us of God's providences in general, how wisely he adapts means to ends and guides in all things to the accomplishment of his will. Many of the most comforting psalms of David were the results of his hard experiences in this time of his exile. In fact, the peculiar and varied experiences of the man, and the lessons derived from those experiences as expressed in his psalms, have been the comfort and blessing of God's people in all ages since. In a general way, David's experiences correspond to those of the gospel Church whom God is similarly preparing for the Kingdom of heaven. And doubtless it is for this reason that the lessons of David's experience find an echo in so many of our hearts.

The record of David's course from the time of his anointing to his establishment in the kingdom shows an implicit trust in God--that he who had called and anointed him was able also in his own good time to bring him to the throne and to establish his kingdom. He took no measures whatever to displace Saul, nor to undermine his authority, even when Saul was pursuing him to take his life. And when Saul was unconsciously in his power, so that he could have slain him, he would not put forth his hand to touch the Lord's anointed. He was willing to wait patiently the Lord's time, knowing that what God had promised he was able also to perform; and so, even after Saul's death, he was not in haste to claim the vacated office, but he first inquired of the Lord to know if his time had come.

The Lord's time having come, David was directed to Hebron with his family and the men that were with him and their families, and there, without ostentation or any assertion of his rights, he calmly waited the further indications of providence. "And the men of Judah came, and there they anointed David king over the house of Judah"--thus falling in line not only with the divine anointing, but also with their own preferences. Thus the kingdom came to David, not only by divine appointment, but also by choice of the people.

In David's course in all this and in the course of divine providence with him there is a wholesome lesson for the anointed people of God of this age--the gospel Church. Having been called and anointed of God to be kings and priests unto him, heirs of God and joint-heirs with Jesus Christ of his Kingdom and glory, it is our part to wait patiently the Lord's time for that exaltation; and in the meantime, like David, to patiently endure all the discipline which God in his providence sees to be necessary to fit us for the position of authority and power we are to hold in the future, and to exercise with loving consideration for the blessing of all the families of the earth.

On coming to the throne David's course was marked with the same wisdom and magnanimity that had characterized him previously. Among other wise measures the honor he paid to the memory of his deceased rival and enemy is very notable, and without a precedent on the pages of history. David sent messengers to the men of Jabesh-gilead to express his appreciation of their kindness in rescuing the bodies of Saul and his sons from the ignominy to which the Philistines had exposed them, and giving them a decent burial. This the men of Jabesh had done in remembrance of a kind service Saul had once done for them. (1 Sam. 11:1-11.) And David said to them, "Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing."

How different is this from that evil spirit which would triumph over the death of a powerful rival and relentless enemy. Instead of doing so, David seemed to call to mind all the good traits of Saul and to lament the evil spirit that had come upon him in his later years and driven him to such a wicked course; and the memory of the love of Jonathan was ever precious to him. In this, more than in any thing else, David triumphed over his enemy.

While David was thus the acknowledged king of Judah, the other tribes of Israel, ignoring the divine anointing of David, made Ish-bosheth, the surviving son of Saul, their king. In this David set up no opposition claims, and his course with reference to the rival kingdom was merely defensive, not aggressive. However, in various battles and skirmishes his forces were victorious; and his strength and influence grew while those of his opponent declined. Would that the same spirit of forbearance and disinclination to assume authority were general among both political and religious leaders. The usual course is for leaders rather to force themselves upon the people--to seek the office, instead of allowing the office to seek the man.

The golden text--"The Lord reigneth, let the earth rejoice"--is prophetic of that blessed time when the antitype of David's throne, the Kingdom of Jehovah's Anointed, our Lord Jesus, shall be established in all the earth. Then indeed may the earth rejoice; for that king will reign in righteousness, and justice and judgment will be the habitation of his throne.

===================

R1997 : page 144

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

Michigan.

DEAR FRIEND:--I never can be thankful enough that a colporteur introduced the TOWER and DAWNS to my notice. They are to me like a bright light in a very dark place. I lend and give them where I hope they will do the most good. One good old Congregationalist minister accepted the truth at once, and died rejoicing in the light. Another could with great difficulty be persuaded to read them, but has accepted their teachings, rejoices that he has been enlightened, and now persuades his congregation to believe also.

Sincerely yours in Christ, MRS. C. W. G.

Kansas.

DEAR BROTHER RUSSELL:--In sending this remittance to pay my account, I say as a word of cheer in passing, I know in whom I am trusting, and, having placed all in his hands, I have no desire to draw back. My health is poor, and I often think I will soon pass over; but

I am in my Father's hands, and am content. I am learning to know him as I never did; and oh, how wonderful the knowledge! To know Him is to love Him; and we cannot love Him without knowing Him. I so like the Diaglott translation of Eph. 3:18,19.

In the raising of Lazarus is there not an evidence of the great love which Jesus had for him? Dying before his Master he could be only one of the ancient worthies; but dying after him he may be one of the "body." [Yes!]

Well, dear Brother, God bless you in your work. I appreciate it greatly. See Heb. 13:20,21.

Yours in the faith, W. H. HOUGHTELIN.

England.

DEAR BROTHER RUSSELL:--Just a line that you may rejoice with us in our happiness in the Lord. Our little church met on New Year's eve to draw near the Lord through praise and thanksgiving for having preserved us from harm during the year that is past. Oh, what gladness fills our hearts as we recognize his care and blessing to us through the past year! How he has fed us from his table! We also carried out the suggestion given in Nov. 15 TOWER, with regard to order in the Church, appointing Brother Hemery as "elder" or overseer for the coming year, recognizing in him the Lord's choice.

Before we parted we renewed our consecration to the Lord. Believing the past year to have been a notably prosperous one to us as regards our building up in love and knowledge, also as regards the spread of the truth, we look in faith to the dear Master for his grace in the coming year, believing that he will perfect that which he has already begun. The Church sends greetings.

Yours in His service, E. SHARPLES.

California.

DEAR SISTER AND BROTHER RUSSELL:--I have had it on my mind to write to you ever since coming to California. We are enjoying so many blessings that I like to tell you of them. We are abiding in Christ and rejoicing in his love, and in favor from God the Father. What a gracious plan it is that we may come into this family of God, even though we be poor and unlearned, having nothing to bring. I pray always to God that I may never bring reproach on his holy name. We have every blessing--home and peace and quiet and freedom to give out words of truth on all sides, and are privileged to meet together with God's saints, and to partake with them of the feast spread before us.

I have taken a new interest in my boys. I have come to realize that they are not my boys, but the Lord's, bought and owned by him, and perhaps consecrated to him (they always say they are); so I am trying to be more careful of them, and I feel free to admire them as never before. I can see what precious little souls they are, and how all their intentions are for righteousness. It is pleasing to notice that they are perfectly truthful and always scrupulously honest in all business matters. They are always more interested in spiritual things about Passover time. Laurie (the eldest) made a dollar and twenty-five cents on his rabbits. He says it is not his money, and he thinks God would be better pleased to have his money put into the Tract Fund, so he asked me to send it in for him. I can see he has some conception of what consecration means.

Here is a blessed little company of DAWN readers. We have two meetings every Sunday; and I don't believe there is one enemy among us, nor one cold one: we do enjoy such freedom and fellowship. In the morning we have some lesson, and in the afternoon we have testimony and singing and prayer and questions. We sisters have started a Wednesday afternoon meeting, and we are going through the second volume of DAWN. I often wish you knew these dear people personally.

May God's blessing rest on you both and the work he has put into your hands. Christian love to all. MRS. W. J. WEBB.

Texas.

DEAR BROTHER RUSSELL:--Our little Baptismal service came off very nicely last Monday afternoon. We had the use of the baptistry in the Disciple church, and opportunity to speak to a little audience of about twenty. They listened attentively as I reasoned from the Scriptures that the baptism unto repentance and for the remission of sins was applicable only to those who were under the Law Covenant, that the real baptism is into Christ's sacrificial death, that it commenced with our covenant to present ourselves a sacrifice to God, and did not end until our offering was consumed in death.

A noted Free Thought speaker lectured in Denison recently. Two young men from the Y.M.C.A. assisted me in giving out about 400 Do You Know tracts. His talk was against Churchianity rather than against Christianity.

Yours in the Master's service, H. W. DEMING.

[We commend to all, reasonable cooperation with other Christians in any good work. Only let us be careful not to sacrifice principles for the sake of human sympathy or Christian cooperation.]

Indian Territory.

DEAR BRETHREN:--Some one told an infidel that I sold "an infidel book." So he hailed me on the street and bought "What Say the Scriptures About Hell," without looking into it. He was surprised and very glad to learn that the doctrine of eternal torture was not a feature of the Mosaic law. His wife (a Baptist) says she twitted him about "reading that old infidel book and neglecting the customers." When he had read it all, he told her and his mother that if they would read it they might learn something good about the Bible. They also were overjoyed and praised God that he had touched the heart of the honest skeptic.

Our new friend listened like a little child while I told him the old, old story of God's and Christ's love, and bought the DAWN without urging, because he now believes in the Bible. I think the new tract is having the same effect on many others.

My heart is made glad occasionally by the evidence of the Lord's providence in feeding those that hunger for his truth. One evening, recently, I started to a meeting which is conducted by an Evangelist who is quite interested in "The Plan of the Ages." I missed the meeting place, and came upon some campers at the edge of town. One man from Texas was telling them about MILLENNIAL DAWN, and our Bible talk which the Elder interrupted in Sherman. How God makes the wrath of men to praise him! They were all anxious to know more about it. I offered a passage of Scripture, and another, until he knew me. We talked till 11 P.M.

"The Lord knoweth them that are his." I am glad for this great privilege of sowing the precious truth. Pray for me.

Yours in Him, H. T. BLATCHLEY.

====================

VOL. XVII. JULY 1, 1896. No. 13.

CONTENTS.

Special Items....................................146
Restitution, Faith Cures, Prayer
Cures, and the Gift of Healing.............147
The Gift of Healing..........................147
The Prayer of Faith..........................151
Questions and Answers............................152
Bible Study: David, King Over All
Israel......................................154
Bible Study: The Ark Brought to
Jerusalem..................................155

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

===================

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING.

"Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."--Acts 13:41.

WE are constantly in receipt of inquiries concerning Mind Cures, Faith Cures, Prayer Cures, etc. We make general answer again, that since the Scriptures teach that we are already in the "harvest," the lapping time during which the Gospel age closes and the Millennial age dawns, we should expect to see just what we do see,--beginnings of great changes. And not only do we see political, social and religious changes in progress, but, as we should expect, we see also beginnings of personal, physical restitution here and there. These great changes are stealing along so quietly as not to attract much attention or occasion

R1998 : page 147

great surprise, just as inventions and general knowledge are spreading gradually. This is God's usual method of operation: he is thus preparing the world in some measure for the wonderful manifestations of his power in the near future, which will be in restoring both health to the sick and life to the dead,--the great work of Restitution "of that which was lost" by the fall. Thus the new dispensation is being gradually ushered in as the dawning day.

Accordingly, just as the troubles of this Day of the Lord break out here and there, and in intermittent paroxysms, but gradually and to the unobservant imperceptibly, increasing in severity and bitterness with each spasm, so with the marks of physical healing: they come in a variety of ways, here and there a number, and then a subsiding, a lull in which there are few or none, but all the while gradually becoming more common, and from a greater variety of sources and seeming causes.

THE GIFT OF HEALING.

But, one inquires, is not this the "gift" of healing mentioned by the Apostle in 1 Cor. 12:28,30? And has not this gift been in possession of the Church ever since Pentecost?

No; the gift of healing possessed by some members of the early Church was totally different from the healings of to-day. The Apostles in exercising this gift did not practice "mental healing," nor even "prayer healing."

Take as an illustration the case of the lame man healed by Peter and John as related in Acts 3:1-11. Peter and John did not kneel down and pray with the man, nor did they get him to fix his attention as "mind-healers" would; they gave him no medicine and used no oil, nor did they even require the man to believe in Jesus first, nor to have faith in their power to heal him. But while he looked at the apostles expecting to receive some money, Peter took him by the hand and lifted him up, saying, "In the name of Jesus Christ of Nazareth rise up and walk." And immediately his feet and ankle bones received strength, and he, leaping up, stood and walked. This is an illustration of the use of the gift of healing, and there are many more such recorded.--See Acts 9:34; 14:10; 16:18; 19:12.

R1998 : page 148

We do not think that after a careful scrutiny of the subject, any one to-day would claim to possess this gift. The gifts described by Paul were given only to the early Church, as a means for its introduction to the attention of both Jews and Gentiles, and also as a means for edification and instruction to the Church itself. For this last named reason one or more gifts were bestowed upon each one who associated with the Church (1 Cor. 12:7,11; 14:26), being conferred, by the laying on of the hands of the apostles, upon all who confessed Christ by immersion. Thus it was that these gifts became a token or sign of the possession of the holy spirit. Yet the gifts of the spirit and the spirit itself are separate and distinct. To-day we possess the spirit, but certainly not all of those miraculous gifts. And even then some had gifts of the spirit who were evidently far from being filled with the spirit. That one might have those gifts and yet be "nothing" and as sounding brass and tinkling cymbals, devoid of love, and hence without Christ's spirit, the apostle clearly shows in 1 Cor. 13:1-3.

The power of conferring those gifts was vested in the apostles, and in them only: none others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time the Church had been brought prominently before the attention of the world, and therefore those miraculous gifts were not necessary for that purpose; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction.

That only the apostles could confer those gifts is proved: first, by the fact that the claimed successors of the apostles cannot communicate them since, and second, by the cases recorded which show that none except the apostles ever did have the power to bestow those gifts. Notice, in proof of this, that though Philip, the evangelist, possessed gifts and preached and baptized, yet he was not able to bestow gifts of the holy spirit upon others, and when a necessity arose for their impartation the apostles Peter and John were sent from Jerusalem for the purpose. Further, notice the case of Simon Magus: although one of the baptized, and evidently one of those granted a gift, he had no power to bestow gifts upon others. It was this apostolic privilege, of bestowing these gifts upon others, which Simon wanted to purchase with money, and for which he was so sharply reproved.--Acts 8:13-20.

Instead of miraculously receiving gifts as at first, we now grow the fruits of the spirit, which are meekness, gentleness, patience, moderation, brotherly kindness, charity, etc. These fruits may really be counted as gifts or acquirements also, though they come to us not by apostolic benediction, but in a different way--by cultivation. Hence we find, too, that although St. Paul calls these graces "gifts" in one place, he calls them "fruits" elsewhere. (Compare Gal. 5:22; 1 Cor. 13:1-8. In Eph. 5:9, these are called fruits of the light. See readings of old MSS.) Under God's present dealing, all the needs of the church are none the less provided for than when the "gifts" were bestowed, as at first, in a miraculous manner, by the laying on of the apostles' hands. Now we find that the spirit of truth is pleased to mould and fashion and use every consecrated one by utilizing his natural talents and advantages of education, language, etc., in teaching, edifying and nourishing the true Church which is the body of Christ.

So, then, whatever may be said of the various prevailing mind cures, faith cures and prayer cures, they surely are not of the gifts possessed by the early Church, and recorded in the Acts of the Apostles.

"THESE SIGNS SHALL FOLLOW."

But, says one, you seem to take no notice of that remarkable passage so frequently quoted by our Faith Cure friends, "These signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."--Mark 16:17,18.

Yes, we are aware of this claim, but we have two objections to urge. First, neither observation nor history attests the fulfillment of such a statement. Of one thing we all have evidence; viz., that those signs do not now accompany belief in Christ. Nor is there evidence that they extended beyond the apostles' days and the time of the miraculous gifts. Even then, we have no record of all these things being fulfilled in all that believed.

Second, the oldest and most authentic Greek manuscripts (the Sinaitic and Vatican MSS.) do not contain these verses at all, but end at verse 8. It seems evident that Mark's gospel was originally incomplete and that some one undertook to finish it for him about the fifth century; for the Alexandrine MS., written in the fifth century is the oldest Greek MS. which contains the last twelve verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible.

"ASK WHAT YE WILL."

But, suggests another, even setting aside this spurious statement of Mark 16:17,18, and all claim to

R1998 : page 149

possessing the "gifts" of the early Church, did not our Lord's promises regarding the answering of our prayers cover the entire ground, and make possible the healing of the sick or even the moving of mountains during this entire age; and is it not because of lack of faith that these things have not been more common in the past? And is it not because of increased faith, rather than because of the dawning of the Millennium, that the healing of the sick is now becoming more frequent?

Our answer to both of the questions is, No: a great misunderstanding prevails concerning our privileges in prayer. And it is because of this misunderstanding concerning what we may ask for and who may ask, and not because of any unfaithfulness to his promise on our Lord's part, that so many thousands of prayers offered daily go unanswered.

The statement, "Ye shall ask what ye will and it shall be done unto you" is linked with certain conditions and limitations, found in the sentence preceding, which reads: "If ye abide in me, and my words abide in you." These limitations are wonderfully comprehensive: they show who may ask,--ye, believers, who are in me, whose wills are buried or immersed into the will of Christ Jesus; and not only so, but ye are privileged to ask thus, only so long as ye "abide in me;" for if any man abide not in Christ, he is not only "cast forth" (John 15:6), but he has no longer a share in the promise of having his petitions granted. These limitations evidently cut off from all share in this promise the vast majority of the prayers offered. And as we continue to scrutinize our Master's words we find still further limitations which cut off many other prayers, even of those offered by the class abiding in Christ. We refer to the second condition mentioned by our Lord, as describing who may ask what they will; viz., if "my words abide in you."

R1999 : page 149

Alas! that we must write it--There are few among God's professed children, very few even among those who profess to be entirely consecrated to and abiding in him, who have his Word abiding richly in them.

The significance of this last specification or limitation is this: In going to God to ask for anything we should realize his omniscience and wisdom, and that he is ordering and operating general affairs according to a perfect and orderly plan--his Plan of the Ages; and we should realize our own finiteness, our lack of such wisdom and appreciation of surroundings, etc., as would enable us to rule creation, if God were to give it over to our control. All true children of God who are not the merest "babes" realize this, and if God should say without limitation, Ask what you will, and your will shall be done, sensible ones would shrink from so grave a responsibility and cry, "Not so, O Lord,"

"I dare not touch things which involve so much."

As for the Lord's promise that if we had faith we might command a mountain to remove and it would obey us, we reason thus: This, like the other promises, was given only to such as abide in him and have his words abiding in them, and is given merely as an extreme illustration: If an emergency should occur so great as to necessitate the removal of a mountain, either literal or figurative, and we were sure it were the will of God, we might ask and receive.

But we need not speculate about how the mountains and lakes, seas and clouds, and rain and sunshine would move promiscuously about, and interfere with one another, if all the prayers offered heavenward in Christ's name were answered. God is not devoting himself to the answering of such prayers; but, ignoring them, he is working out gradually his own grand plan, predetermined before the foundation of the world; and he assures us that notwithstanding the prayers of those who do not search his Word to know what his plan is, but who pray to him to carry out their plans and schemes, yet nevertheless, "All his purposes shall be accomplished." And though few even of his children respect his Word or seek to learn from it his plan,--content rather to follow the plans and theories of men as laid down in creeds and confessions and voiced by councils and human standards, nevertheless, in the end, God's Word shall not return to him void, but shall accomplish that which he intended, and prosper in the thing whereunto it was sent.--Isa. 55:11.

No, thank God, he has not left his plan, even in spiritual matters, subject to the prayers of his prejudice-blinded and sectarian children, else each would want the whole world moulded to his own ideal whether that were Methodism, Lutheranism, Presbyterianism, Brahmanism, or what not; and all the various errors would flourish, while ZION'S WATCH TOWER and MILLENNIAL DAWN would have been financially swamped long ago. Yes, we may well thank God that he does not answer all prayers.

There was then, we see, a special and very particular reason for the close and searching limitations which our Redeemer placed about the promise that the Father would grant our requests. The import of his words, as we study them and endeavor to grasp their meaning, appears to be this:--

If you abide in me, entirely subject to my will and plan, even as I abide in the Father's love, and seek not to do mine own will but the will of him that sent me,--if thus my will is your choice and your own wills are buried and ignored, then you will seek earnestly to know what the Father's will is, which you know I am seeking to accomplish, that you may use your time, talents, prayers and all in the same direction

R1999 : page 150

toward the same end. And if you have this heartfelt desire to know the will of God you will remember how I studied his plan as revealed in the Law, the Psalms and the Prophets, and how I endeavored to carry out that plan, and not plans of my own making or choosing.

Then you will remember how I pointed out to you how--"Thus it is written and thus it behooveth us to fulfill all that is written," and how I taught you to search the Scriptures. Following in this course, the holy Spirit will guide you, as it has guided me, into an understanding of more and more of the divine plan as it becomes due. And if this be your attitude, if your hearts and energies are thus absorbed in the Father's plan, you may ask all the desires of your hearts--"Ye may ask what ye will." I make you this liberal promise, not by way of intimating to you that the Father would change his plans to yours, and do your will, but as intimating to you that, in the course I have specified, you can come so fully into sympathy with the Father and the plan of the ages which he is working out, that you will never be dissatisfied, but always able to see your wishes being accomplished, because your will and wish, your pleasure and satisfaction, will be to see God's will and plan progressing in God's own way and time. Thus your every prayer and wish will be accomplished--the very reverse of the experience of those who seek to do their own wills and carry out human plans, and pray for their own desires; for they are ever meeting with disappointments.

Settle it therefore in your hearts and have no fear for the results. No matter how dark may be the storm, or how sharp the persecution, God's great and gracious plan will not miscarry, and thus your will and your plans (which are his) cannot fail; and your prayers in that interest will always be heard and will be answered so far as they are correct or not in conflict with the Father's plan. And you, if perfectly in harmony with the Father, would desire to have it so. And in any case, where there is the slightest room to question his will in the matter, having my spirit or disposition, and not the spirit of the world, you will pray as I have done in your hearing, saying in connection with your petition, --"Nevertheless not my will, but thine, Father, be done." All such prayers are sure to be answered; and in proportion as you come closer and closer into harmony with the Father's plan, and understand it, you will be less likely to ask or desire anything which would be contrary to his good pleasure to grant.

As you come to see the bountifulness of the Father's provisions, and the wisdom and care exercised by him touching your earthly interests; as you come to realize that he who has clothed the lilies of the field with beauty, and who provides food for the sparrows, loves and cares much more for you than for them, and knoweth better than you do what things you have need of; --what would strengthen and benefit, and what might injure you, as runners in the race for the great prize he has offered through Christ--as you realize these things your prayers for temporal things must become very modest and moderate. Indeed, you will by and by, as you realize his wisdom and care, use prayer principally as the avenue for spiritual communion. Contenting yourself with laying the cares and burdens of life at the Master's feet, you will tell him of your confidence in his love and wisdom, saying, Thy will be done; and instead of your cares you will "bear a song away." More than ever your prayers will be for the spiritual gifts, graces, fruits and blessings, singing in your hearts--

"Content whatever lot I see,
Since 'tis my God that leadeth me."

Thus, properly instructed, all who abide in Christ and in whom his word abides, might be relieved of all care (worry) concerning those earthly things which constitute the burden of so many prayers. Leaving those things to our Father's wisdom and love, our prayers would be more in the nature of thank-offerings, our hearts going out toward God in worship and adoration and in recounting the blessings and favors we already enjoy, rather than in asking those things for which the Gentiles seek.--Matt. 6:32.

True, earthly affairs sometimes perplex us, and we cannot help wondering and feeling a deep interest as to how they will result. But the soul that abides in Christ, and in which his words abide, would not dare take the helm into his own hands to steer his own course, even where he thinks he can see; but, laboring still at the oar, pulling as best he can, he leaves the helm in the Father's hands and could not ask to have the course changed in any degree.

But may we not in all our trials and perplexities take them to the Lord in prayer? Yes, yes; truly we can. And no comfort will be greater to the perplexed or sorrowing than the privilege of telling all to the Lord. His ear is ever open to the cry of his "little ones;" and the very telling of them to him and realization of his interest in all our affairs will refresh and cheer us. It will bring to remembrance his promises never to leave nor forsake us, and his wisdom and love and ability to cause all things, favorable and unfavorable, to work together for our good. Casting all our care upon him, and realizing that according to his promise, present trouble and all other things may be overruled for the good of all concerned, and to his praise, we may arise from our knees stronger, happier and more confident, as well as in closer fellowship and communion with the Lord, than if we had attempted to order our own affairs, and to get the great Jehovah to become our

R1999 : page 151

servant to execute our plans, which doubtless often are foolish in his sight, and would, if permitted, work injuriously to us or to others.

THE PRAYER OF FAITH.

Death is not, as most people suppose, a natural, normal, necessary thing. It is not a step in a process of evolution to a higher state of existence, but, on the contrary, it is a catastrophe, a calamity, a penalty for sin. God indeed shows us that his wisdom is sufficient to enable him to bring a good lesson out of an evil thing,

R2000 : page 151

but it is nevertheless an evil, an enemy, an awful thing; as truly so as is sin, which God also promises that his wisdom shall yet cause to work out a result the very opposite of its natural course and action, to those who obey him. This fact, that death is a penalty, we shall not discuss here, but merely refer the reader to Paul's statements in Rom. 5:12-20.

As death is a curse and penalty, so is sickness; for sickness is the death-poison working in our systems. All sickness is part of the dying process, and hence it is as foreign to man's natural, normal condition, as designed by God, as is death itself. As death is a mark of sin, and would not have come except as a penalty for sin, so sickness is likewise a mark or brand of sin, because it is part of the dying process.

Hence it was that our Lord (who came to ransom the race of sinners), being free from sin, was free also from pain, sickness and death: so whatever he experienced of these had to be by his own consent,--a sacrifice on our behalf. The penalty of our sins was death, the sickness and pain being only incidentals; hence our redemption price was fully paid by our Lord's death. But it pleased Jehovah to bruise him [to allow him to have an experience with pain, sorrow, etc.], as well as to make his soul [being, existence] an offering for sin. (Isa. 53:10.) And since he could not suffer pain and sickness because of sin, being without sin, he was placed for a time among sinners, where his full, generous, loving sympathy for the poor and sick and miserable would lead him to spend for others his own vital energy. And as "virtue [vitality --healing vigor] went out of him" to the sick (Luke 6:19 and 8:46), so their weaknesses and pains bore down upon him. And it was in this way that "himself took our infirmities and bare our sicknesses." (Matt. 8:17; Isa. 53:4,5); and thus he was "touched with a feeling of our infirmities" and is able perfectly to sympathize as a great High Priest,--now on behalf of the church or under-priesthood, and by and by, in the Millennial day of trial and blessing, on behalf of "all the people."

As it pleased the Father that the High Priest should taste of the sinners' cup, so we may reasonably read his will relative to all the members of the Royal Priesthood to be, that they also should drink of the cup of suffering, and be immersed in the baptism of death with their Lord and Leader, in the pathway to divine glory and power.

Thus reading the Father's plans for ourselves, in the light of his will exemplified in his dealings with our Master, we may settle it at once that it is not his will to keep us from all pain and trial and sufferings, and to carry us triumphantly to glory on flowery beds of ease. Quite the reverse, indeed, must be our course if we would follow in the footsteps of him whom God set forth to be, not only a satisfaction for the sins of the whole world, but also a pattern to the church which is his body. And this much learned of God's plan and will promptly teaches us that we must not expect and should not ask freedom from pain and trouble, which his wisdom has ordained to be the path to glory.

Here some will ask: Did you not say that sickness is a mark of sin, and that Christ died for our sins, and is it not your claim that whosoever believeth in him and accepts of his ransom work is freed or justified from all sin? And this being the case, ought not such to be free both from sin's penalty, death, and from all its attendant evils, such as pain and sickness?

Yes, that reasoning is good; but you do not take all the circumstances into account: you have left out an important part; namely, It is the Father's plan that the suffering and death of the Redeemer should be followed by the suffering and death of every member of his "body" or church, before the Restitution age should be ushered in, the purpose of that age being to heal the morally and physically sick and blind and lame; to restore all who will to perfect life and every blessing lost in Eden by Adam, and redeemed at Calvary by our great High Priest's sacrifice--once for all.

The plan of the ages needs to be recognized, if we would avoid the error of so many, in striving for present glory, in the time appointed for trial and suffering with Christ. Examine Rom. 8:17; 2 Cor. 1:5; Col. 1:24. Surely the Bible gives no suggestion that the "body" will be free from like sufferings with the "head."

When the sufferings of the body of Christ are ended, their glory we are assured will follow (1 Pet. 1:11); and then will ensue the great work of filling the world ocean-deep with the knowledge of the Lord, the "restitution of all things spoken by the prophets," and the blotting out of the sins of those who accept the terms of the New Covenant sealed by the precious blood. (Acts 3:19-21.) Thus in God's due time and order all tears will be wiped away, when the former things, sin, sorrow, pain and death, shall have passed away. See the beautiful picture of this in Rev. 21:4.

But we may suppose another inquiry,--Why did our Lord and the apostles heal the sick, if that work is not really due to take place until the Millennial age of Restitution begins?

There were several reasons why they were granted the "gift of healing," as well as other gifts, not granted now. One reason was the necessity for such miracles, to introduce Christianity to the attention of the people. Our Lord mentioned his miracles to John the Baptist as a proof of his Messiahship. Messiah was to heal the sick, cause the blind to see and the deaf to hear (Isa. 29:18; 35:1-6; 42:6,7); consequently our Lord must do these things and in a measure begin the work of restitution so that Israel could recognize him and be responsible for rejecting him and his "works." (John 10:38.) But when they as a nation rejected him, as God had foreseen (Zech. 9:9; Matt. 21:5), then they were rejected from the position offered them as the "royal priesthood" and Seed of promise. And then, as God had foretold, the Gospel was sent to the Gentiles to complete from them the "Seed of Abraham," the "body" of Christ, the "royal priesthood;" and the restitution work which had a beginning in our Lord's ministry was deferred until the true Israel should be complete, when Messiah, at his second coming, shall accomplish fully all those glorious features of the divine plan foretold by the holy prophets, and foreshadowed faintly in his miracles at the first advent.

That our Lord's restoring work at the first advent --the healing of some of the sick and the awakening of a few of the dead in Israel--merely shadowed forth the greater work to be accomplished at his second presence, during the Millennium, seems clear. Had God designed a general healing of all the sick, even among the people of Palestine, it could have been done on a large scale instead of in exceptional cases here and there; for undoubtedly many others than Lazarus, the son of the widow of Nain, and Jairus' daughter, died during Christ's ministry. And there were many more lame and palsied and leprous and blind than those then healed.

Our Lord's object in performing the miracles is explained by the statement, "These things did Jesus and manifested forth [showed beforehand] his glory"--the coming glory of the Millennial age. And it was of his people's share in that coming glory, rather than of any physical healings which have since taken place amongst his disciples, that he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John 14:12.) His redemptive work at Calvary and his subsequent presentation of it to the Father as a "propitiation [satisfaction] for the sins of the whole world," was the basis for all the great works of restitution in which we with him shall be engaged in the Times of Restitution --which will indeed be far greater than anything done by our Lord at the first advent; for then the sick and the dead were only partially restored, and for a limited time only--which is as nothing compared to the full restitution of the health and vigor of perfect and everlasting life, and all that was lost in Adam, which will be offered to all on the terms of the New Covenant during the Millennium.

The thought we wish to impress is, that God not only had a due time for REDEEMING the world from sin, but that he has also a due time for restoring the sick and the dead. Therefore whatever work of this sort takes place before the due and appointed time must be for some special object and reason, as shown in our Lord's ministry, and in that of the Church in the days of the apostles. Just so it was in the redeeming of the world, --typical sacrifices were instituted and were permitted to stand good for temporary, typical justification, but those were not the real sacrifices for sin, and never actually put away sins. As God deferred the redemption of our race until his due time, and in the fullness of time sent forth his Son to redeem us, so, in the matter of healings, though it has pleased God to make exceptions in the past for the purpose mentioned, let us not forget that these were exceptions, and that his appointed time for restitution is the Millennial age. Seeing this to be God's plan, and realizing that his plan is wisest and best, we must restrain ourselves and neither desire nor ask restitution work before restitution times--except we see cases in which it would seem to be the Father's will, and reasons why it would seem to be to his glory to make exceptions to his general rule and arrangement.

This subject will be continued in our next--considering what are the causes of sickness, the proper methods of prayer (for sickness and other matters), prayer cures, Christian Science and other unscriptural methods of healing, etc., etc.

====================

R2001 : page 152

QUESTIONS AND ANSWERS.

Question.--Since the Apostle says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16), to what extent do our efforts avail?

Answer.--We understand the Apostle to mean that even though it be as a reward for our "willing" and our "running" that the Lord will give the crown of life to the overcomers, yet back of all this lies the

R2001 : page 153

fact that we of our own selves could never intrinsically have merited such reward. We needed and received first of all God's mercy through Christ in the forgiveness of the sins that are past, and the call to run the race for the glories promised, to encourage us on the way, and we still must have imputed the merit of Christ's sacrifice, which covers the blemishes of our best efforts. It is therefore by our willing and by our running that we obtain the prize; but it is not of our willing nor of our running, but of God's mercy. The Apostle recognizes the same distinction in the use of the prepositions "of" and "by" in 1 Cor. 8:6--"To us there is but one God, of whom are all things,...and one Lord Jesus Christ, by whom are all things."

God is the originator or author of our salvation upon whom all depended, yet in his plan it lies with us to "work out our own salvation with fear and trembling." --Phil. 2:12.

Question.--Please harmonize the statements of our Lord that in the "last day" he will raise up those who believe (John 6:39,40,44,54) and 1 Cor. 6:14; which says that God will raise them up.

Answer.--The same principle applies here as in the preceding question. It is of God that the dead are to be raised, but by Jesus. Our Lord is the Father's agent in carrying out the entire plan of redemption. Of his own self he has done nothing, and of his own self he will do nothing. His power is delegated. (Matt. 28:18.) He and the Father are one in man's redemption as in his creation, though, as before shown, Father and Son are not one in person.--See TOWER, June '92.

Question.--If the holy Spirit is not a person, as (a) conclusively shown in the TOWER for June '92, why were the disciples commanded to baptize in the name of the holy Spirit (Matt. 28:19)? and (b) why is the pronoun "he" used in referring to the Holy

Spirit?

Answer.--(a) It is proper to use the expression "holy Spirit" when performing symbolic immersion; first, because the Lord so instructed his disciples; second, because it is the holy influence and representative of the Father and the Son in directing the Church into all truth. The holy Spirit also represents the anointing which came upon the Lord at his baptism, and into which all the members of the body are immersed when they are united to the Head.

(b) The different Greek pronouns used in reference to the Comforter, the spirit of truth, "he," "himself," "him," might be, and are in other connections, translated she, it, herself, itself or her.

The word rendered "himself" (Greek, heauton) is translated "itself" nine times in our common version English Bible. The word rendered "he" (Greek ekeinos) is more frequently rendered "that" and "those," and is once rendered "it"--"I do not say that he shall pray for it."--1 John 5:16.

As the holy Spirit is an influence from God, and since God is always referred to as masculine, it is proper in the Greek to refer to it by a masculine pronoun; but not so in English, where inanimate subjects (influences, etc.) are not personified. Those acquainted with German, French or other languages personifying inanimate things will understand this.

Question.--Recently I quoted Heb. 2:14 as evidence that the devil would be destroyed. A minister stated in reply that the word here rendered "destroy" does not mean "destroy" in the sense of annihilate or put out of existence, but simply "to render impotent," "to annul the power of;" that in the Revised Version it is rendered "bring to naught him that hath the power," etc.

Answer.--The word rendered "might destroy" in Heb. 2:14 is katargeo. It has the sense of "to render powerless," but it does not limit in what way the thing shall be rendered powerless. To take away the life of Satan will certainly be to render him powerless, and that more effectually than in any way of which we can conceive. If he were merely restrained of his liberty he might still have power to exercise his will and other powers in opposition to God and righteousness. The only way to render him absolutely, effectually, completely powerless would be by rendering him unconscious as in death--by his destruction.

The following translations of this Greek word in the New Testament (italicised) clearly indicate that it is used in the sense of utter destruction:--

Rom. 6:6--"that the body of sin might be destroyed."

1 Cor. 1:28--"to bring to nought the things that are."

1 Cor. 6:13--"God shall destroy both it and them."

1 Cor. 13:8--"prophecies, they shall fail [or cease];

knowledge, it shall vanish away."
1 Cor. 13:10--"that which is in part shall be done away."
1 Cor. 15:24--"when He shall have put down [destroyed] all rule and authority and power."
1 Cor. 15:26--"the last enemy that shall be destroyed is death."
2 Cor. 3:7--"ministration of death...was to be done away."
2 Cor. 3:11--"which is done away."
2 Cor. 3:14--"which vail is done away in Christ."
Eph. 2:15--"having abolished [destroyed] in his flesh the enmity."
2 Thess. 2:8--"whom the Lord shall consume with the spirit of his mouth, and shall destroy by the bright shining of his presence."

R2001 : page 154

A careful examination will show that in all the above cases no less than in the text (Heb. 2:14) this word katargeo has properly the sense of destroy. Note especially how it is used with reference to Antichrist, the Jewish Law Covenant and the destruction of the Adamic death.

Speaking of the destruction of the devil and reprobate men, it might be well to remark that we have no thought of the destruction of their component elements, but of their destruction as organisms or intelligent creatures.--See TOWER, October 15, 1895, page 241.

===================

R2001 : page 154

DAVID, KING OVER ALL ISRAEL.

--JULY 12.--2 Sam. 5:1-12.--

Golden Text.--"David went on and grew great, and the Lord God of hosts was with him.--2 Sam. 5:10.

THIS lesson is a simple matter of history which needs little comment. It shows how, in God's own good time and way, his purpose of establishing David as king over all Israel was fulfilled. It was not by David's might or power, but by the providence of God; and in the meantime David learned how blessed a thing it was to wait upon the Lord, who doeth all things well, and his faith grew strong.

Now that the Lord's time had come to establish the throne of David, not only over Judah, but over all Israel, David was not only the Lord's choice, but he was also the people's choice, and by their representatives they came to him with arguments in favor of his immediate acceptance of the office over the whole nation. His seven years reign in Hebron had manifested his wisdom and ability; he was just the man they needed to order the affairs of the whole nation, and he was also bone of their bone and flesh of their flesh, and his courage, fidelity and great ability had been proven even in the days of Saul. So David made a league with them. This league was probably some kind of a charter defining the rights and limitations of the king. And the people on their part pledged their allegiance and support. The government of Israel was not an absolute, despotic government, but a limited authority.

David chose Jerusalem for his new capitol of the now united kingdom, because, while within the boundaries of his own tribe, Judah, it was near the border, and central as a capitol for all Israel. It was a fortress also which had withstood the Israelites from the days of Joshua, and was considered by its possessors impregnable. Jerusalem, however, was still inhabited by the Jebusites, a remnant of the Canaanites, whom Israel was commissioned to destroy out of Canaan. These people, feeling the strength of their position, refused to surrender to David, and defiantly replied that they would not do so, and that even the blind and the lame among them would be able to defend the city. David surveyed the situation and perceived that, the fortress being situated on top of a steep hill, the best means of attack would be by way of the water courses (here translated gutters); and he promised a reward to those who would scale the height and smite those representing themselves as blind and lame. In all this we have a typical suggestion of the proper course of the Christian in boldly attacking and overcoming in their strongholds the weaknesses and sins of the fallen nature.

This lesson is set forth as a lesson on patriotism. We have nothing to say against a spirit of patriotism on the part of the world towards the kingdoms of this world. Under the existing state of things it insures a measure of peace and order which otherwise would be greatly disturbed; and as men's minds and hearts are not large enough and generous enough to take in the

R2002 : page 154

interests of our common humanity, it is well that there is a measure of common interest that binds the individuals of a country into one homogeneous society or nation, and thus insures their united progress along the various lines of human weal. But the good of all this is, alas, sadly offset by national selfishness, greed, pride and unholy ambition, so that the sentiments of patriotism in each nation indicate generally a bitterness of animosity and hatred toward neighboring nations; and the ardor of patriotism is generally only to the extent that the national interests are believed to affect the interests of the individual. There is little indeed in the politics of nations that is purely unselfish.

This worldly, selfish patriotism, which conserves merely the home interests, and ignores or plays havoc with the rest of humanity, is not the patriotism that should actuate the Christian. The patriotism of the Christian should embrace the interests of all humanity. And since none of the kingdoms of this world are founded in perfect righteousness, nor are able nor willing to devote all their energies toward the elevation and blessing of mankind in general, and since they are all to a considerable extent under the dominion of the prince of this world, our sentiments of patriotism must be reserved for that one and only righteous government which is worthy of our devotion; viz., for the Kingdom of God, which in due time shall bless all the families of the earth.

True, that Kingdom is not yet established, except in the hearts of God's people. Over them Jehovah's Anointed is now the reigning King, and by and by his dominion will extend over all the earth. To this worthy King they owe all their allegiance; to the lofty principles of his government and to all the interests of his Kingdom they should be devoted with a holy zeal and patriotism which know no limit except their ability to serve it.

The complete separation of the Lord's people from the world, although repeatedly emphasized by the Lord and the apostles, is very generally overlooked by professed Christians, who seem to think they should still be part and parcel of the world and sharers in its aims, ambitions and self-imposed responsibilities--political, social and military. Of his people Jesus said, "They are not of the world, even as I am not of the world." (John 17:16.) We are to be in it, not as citizens, but as aliens,--but law-abiding aliens, rendering unto Caesar the things that are Caesar's, and unto God the

R2002 : page 155

things that are God's; owing no man anything but to love one another; rendering to all their dues,--tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor, and being subject always to the higher powers.--Rom. 13:1,7,8.

If we were now under a theocracy, a divine kingdom such as was established in Israel, and of which David was appointed king, then as Christians we should have the most patriotic feelings toward it. But we should remember that God abolished his typical earthly throne and declared that it should no more exist until Christ should come and set up his Kingdom, the antitype of the throne and kingdom of David. And to as many as believe this testimony and consecrate themselves fully to the cause of the new King, whose dominion begins in their hearts long before its establishment in the earth, will be granted the privilege of heirship with him when, in due time, his kingdom is established.

But the world does not know or understand this kingdom, nor with the natural, depraved heart are they able to comprehend or appreciate its principles of righteousness and the wide distance between the kingdoms of this world and the Kingdom of God. And for this reason they cannot understand the course of any of God's people who do not join with them in calling these earthly kingdoms the kingdom of God--"Christendom" --and serving them as though they were his.

If we wholly follow the Lord in this as in every thing else and so walk apart from the world in all things, as in it but not of it, we can only expect to be misunderstood and disliked. But we should remember the Lord's words, "If ye were of the world [sharing its sentiments, policy, methods, etc.], the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you....If the world hate you, ye know that it hated me before it hated you. Remember the word that I said unto you, The servant is not greater than his lord." (John 15:18-20.) Let us see to it that we are indeed a peculiar people, zealous of good works.

===================

R2002 : page 155

THE ARK BROUGHT TO JERUSALEM.

--JULY 19.--2 Sam. 6:1-12.--

Golden Text.--"O Lord of hosts, blessed is the man that trusteth in thee."--Psa. 84:12.

THE special teaching of the incident of this lesson is the reverence of the Lord. "Holy and reverend is his name;" and "the Lord will not hold him guiltless that taketh his name in vain."* "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." When God appeared unto Moses in the burning bush to speak with him, he commanded him, saying, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." So also when he appeared on Mount Sinai in the sight of all the people of Israel, enveloped in a thick cloud, there were great demonstrations of awe-inspiring solemnity, and special restrictions to guard against any irreverent familiarity. Israel was also specially commanded to reverence his law and his sanctuary.--Psa. 111:9; Exod. 20:7; Psa. 89:7; Exod. 3:5; 19:11-13; Lev. 19:30.

Reverence is defined as a feeling of profound respect, often mingled with awe and affection; a feeling of worshipful regard when directed to the divine or sacred: also conduct inspired by, or conformed to, such feeling. "The fear [reverence] of the Lord is the beginning of wisdom." (Psa. 111:10.) This is the only proper attitude of the creature toward the Creator, the Author of our being, and the Creator, Preserver and Lord of the whole universe. When he speaks, therefore, our ears should be reverently attentive to his voice, and every power alert to do his bidding. Our safety, our happiness, and that nobility of character which prompts to love and gratitude, and which promptly and wisely heeds instruction and advances in knowledge and wisdom, all depend primarily upon our supreme reverence for the Lord. And therefore the Lord would foster and cultivate in us that becoming, filial reverence that is due to his name.

The ark of God was the symbol of the divine presence in Israel, and as such it was the most sacred thing about the typical tabernacle. It was made by divine direction, as was everything belonging to the tabernacle; and its place was in the holy of holies, where only the high priest (who represented Jesus, the great high priest) was permitted to enter; and that only once a year, on the day of atonement. As the symbol of the divine presence, like the divine presence itself, it was guarded from irreverent handling, and also from the common view. Only the priests, who typically represented the body of Christ, the saints of this age, were permitted to see or to touch it. The Levites, who represented all justified believers of this age, were appointed solemnly and reverently to bear the ark when the Tabernacle was removed from place to place, but it must be first carefully covered by the priests; for even the Levites might not look upon it nor touch it.--Num. 4:15-20.

Previous to the event of this lesson religion was at a very low ebb in Israel, and for many years the ark of the covenant had been separated from its place in the tabernacle. As the visible symbol of the divine presence, wherever the ark went the power and favor of God went with it; as, for instance, when Israel crossed over Jordan on dry land, the waters parting before them as soon as its bearers reached the brink of the river; and again when the walls of Jericho fell before it and Israel had a great victory. But when Israel sinned against God, no such power accompanied the symbol. It was even permitted to fall into the hands of their enemies, and the Philistines were allowed to capture it while Israel suffered a great defeat. But though Israel was thus punished God did not long permit the sacred emblem of his presence to remain in Gentile hands, and the Philistines were punished for retaining it until they were glad to restore it again to Israel. In returning it there were no anointed priests among the heathen to cover it, nor Levites to bear it; so the Philistines placed

----

*See our issue of May 15, '93.

R2002 : page 156

it upon a new cart, and left the oxen without a driver to take their own course, and God guided them back to the land of Israel, to Beth-shemesh. Thus was the ark restored to his people. But the people of Beth-shemesh, ignoring the restrictions of the divine law with reference to the ark, presumed to look into it, and God punished them with a great slaughter in which fifty thousand and seventy men perished. Thus they were taught to fear the Lord and to reverence his commandments; and they said, "Who is able to stand before this holy Lord God, and to whom shall he [this symbol of his presence] go up from us? And they sent messengers to Kirjath-jearim....And the men of Kirjath-jearim came and fetched up the ark and brought it into the house of Abinadab...and sanctified

R2003 : page 156

Eleazer his son to keep the ark of the Lord." There it remained for twenty years. (1 Sam. 6:1-21; 7:1,2.) The Lord's dealings with Israel were on the lines of the Law Covenant made with them at Mount Horeb. The lesson to us of the New Covenant is that those favored by one part of God's covenants are held accountable proportionately. We are not, however, to think of those fifty thousand men as destroyed in the Second Death; for the trial of Israel under its Law Covenant was only typical, and did not decide the final destiny of all under it.

But when David was finally established upon the throne of all Israel he purposed to bring the ark up to Jerusalem, and to lead the people as a nation back to the hearty and reverent worship of God, the restoration of the sacred ark of the covenant being necessarily the first step to that end. He gathered together thirty thousand representative men of the nation thus to make the restoration a national act, and in so doing to call the whole people to a revival in the worship of God.

The method chosen for the conveyance of the ark to Jerusalem was not, however, according to the law which prescribed that it should be reverently borne by the Levites, but patterning after the example of the Philistines in returning it to Kirjath-jearim they set it upon a new cart drawn (probably) by oxen. While God tolerated the ignorance and inability of the Philistines, who were not his people, to comply with the requirements of his law in this matter he did not so regard the forgetfulness or carelessness of Israel, but gave them a severe reminder of his displeasure. In the midst of the general joy and rejoicing with music of many voices and all kinds of instruments the sudden jostling of the cart seemed to endanger the position of the ark so that Uzzah put forth his hand to steady it, when instantly he was stricken down dead.

This was a severe and a most necessary rebuke. It halted the procession, and was understood by the king and all the people as a rebuke to the whole nation in that they had ignored the commandment of the Lord and had failed to properly reverence the symbol of his presence. And the fear of the Lord fell upon the king and all the people; the music and the festivities were hushed; the multitudes dispersed and thoughtfully returned to their homes: and the king, fearing to continue his purpose of taking the ark to Jerusalem, turned aside and bore it to the house of Obed-edom, a Levite, who doubtless reverently received it; for we read that in consequence "the Lord blessed the house of Obed-edom and all that he had."--1 Chron. 13:13,14.

There the Ark remained for three months, while King David, still zealous for the Lord and anxious to lead the people to a closer observance of his worship was quietly studying the lesson of this strange providence. And it was told David, "The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God." Then David read the lesson clearly, and he determined to act upon it at once--to carry out his original purpose of bringing up the ark to the chief, the capital city, to give it the chief place of honor in the whole nation, as he had before intended, and again to call the representatives of all the people together that the restoration might be a national act and lead to a great national revival of religion. But this time he would see to it that the symbol of the divine presence should be reverently borne according to the divine directions.

"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him forever...For because ye did it not at first, the Lord our God made a breach upon us, for that we sought him not after the due order. So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. Thus all Israel brought up the Ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets and with cymbals, making a noise with psalteries and harps."--1 Chron. 15:1,2,13-15,28.

"And it was so that when they that bare the ark had gone six paces he [David] sacrificed oxen and fatlings, and David danced before the Lord with all his might [another expressive symbol of joy], and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the Lord with shouting

and with the sound of the trumpet."--
2 Sam. 6:13-15.

While Israel was thus taught the reverence of the Lord, the lesson applies with equal force to the Church of the Gospel age. It is not our part to change one iota of the ordinances of God. We may not turn the ordinance of the baptism of believers into the sprinkling of infants, nor change the simplicity of the Lord's supper, or the time of its observance as indicated by its superseding the celebration of the typical passover. Nor have we a right to abate the just requirements of his holy law, nor to render null and void the authority of his precepts and instructions in order to please the worldly-minded. The law and the testimonies of God must be received into good and honest hearts without regard to human philosophies and idle speculations. The reverence of the Lord is the beginning of wisdom and blessed is the man that trusteth in him, and to whom a "Thus saith the Lord" is the end of all controversy on every subject.

"If our lives were but more simple,
We should take him at his word;
And our lives would be all sunshine,
In the sweetness of our Lord."

===================

VOL. XVII. JULY 15, 1896. No. 14.

CONTENTS.

Special Items.....................................158
Views From the Tower..............................159
Restitution, Faith Cures, Prayer
Cures and the Gift of Healing...............161
The Model Prayer..............................161
Three Causes of Sickness......................165
For Whom May We Pray?.........................168
Should the Consecrated Use
Medicines?..................................168
Bible Study: God's Promises to David..............170
Bible Study: David's Kindness.....................171
Encouraging Letters...............................172

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

My doctrine is to lay aside
Contention and be satisfied.
Just do your best; and praise or blame
That follows that counts just the same.
I've always noticed great success
Is mixed with trouble more or less;
And it's the man who does his best,
That gets more kicks than all the rest.
James Whitcomb Riley.

R2011 : page 158

Honor to the true man ever, who takes his life in his hands, and, at all hazards, speaks the word which is given to him to utter, whether men will bear or forbear; whether the end thereof is to be praise or censure, gratitude or hatred. --Whittier.

----

page 158

Tracts No. 4 and 7 are out of print.

Tract No. 1 has been published in the Hollandish language. Order free samples for any of your Dutch friends.

We still have "Missionary Envelopes" which we supply at the rate of 25 cents per hundred. This is an excellent way to bring the gospel to the attention of your friends unobtrusively.

If you have friends that you would like to interest in the TOWER send their addresses for sample copies free. Or, if you choose, you may send one dollar and the addresses of four friends and we will send them the WATCH TOWER for the remainder of the year 1896.

====================

R2003 : page 159

VIEWS FROM THE TOWER.

WHILE the WATCH TOWER takes no part in politics in a partisan sense it must needs take note of all politics which have an important bearing on public welfare, and thus stand related to the fulfilments of the divine prophecies.

For the next four months the people of the United States will be in a fervor of excitement such as has not been known for more than thirty years. The "Gold and Silver question" will, we believe, prove to be almost as important a question as was the "Slavery question" in 1860: and the action in the United States will affect all the world. It may mean another "spasm" or "travail pang." But we still hold that God's saints are a separate and peculiar people, distinct from the world and its parties and factions; and accordingly urge all to increase their watchfulness, zeal and prayer for our Kingdom, which alone will meet the needs of the "groaning creation." Our Kingdom, for which we labor and wait and work, is the one for which also we pray, daily--"Thy Kingdom come--thy will be done on earth as it is done in heaven." Since none of earth's kingdoms are ours we should be separate from all;--"Kept for the Master's use." Whoever enters politics will surely find that the time, influence and talent pledged to the Lord's service will be drawn into political channels. "Ye cannot serve God and Mammon." "Ye are not of this world, even as I am not of this world." "I have chosen you out of the world and ordained you that you should go and bring forth fruit, and that your fruit should remain." These our Master's words, and his caution that we watch and pray lest we enter into temptation, and the assurance that we are now in a time of special testing, should put us on guard, so that the Apostle's words may be true of us; "He that is begotten of God keepeth himself, and that wicked one toucheth him not."--1 John 5:18; Jas. 1:18.

* * *

Under the caption "Religious Anarchy" the Philadelphia Press proceeds to advocate compulsory Christian Union. Its arguments illustrate the Apostle's statement that "the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." Unconsecrated believers (and hence natural men--not "new creatures") and unbelievers so largely preponderate both in pulpits and pews that the general sentiment will be more affected by the false than by the true view. To all except "the sanctified in Christ Jesus," "transformed by the renewing of their minds" and "taught of God" through his Word, truth is stranger than fiction. The Press says:

"A regulated liberty is just as necessary and as possible, and no more perilous in the Church than in the State. Individualism simply will not work. Of course, if religion be conceived of simply as a device to save each isolated soul from future damnation, then the question falls. In that case each must be as solitary as though no other had ever lived. He sins by himself, he dies by himself, he is saved or damned by himself, as the case may be. But that is not religion

R2004 : page 159

from the Christian point of view. Our idea of religion is that it is a joint enterprise for the moral uplift of humanity, and that each person concerned in it saves himself incidentally and without knowing it. But no cooperation is possible without some relinquishment of personal freedom of action. It is not in point here and now to say much about where we conceive the seat of authority to be, or through what organs it should act. It is enough to hold up to reprehension that selfish,

R2004 : page 160

impotent, mercenary conception of salvation which is so firmly lodged in the common thought. No man liveth to himself in any sphere of life. This is preeminently true in the sphere of religion, which is intended to be the social bond among men. The opprobrium of the present ecclesiastical situation is its apparent anarchy. Men will not submit to discipline, and they ought to submit. Do not misunderstand me. I have no hankering for either the Inquisition or the Geneva Council of Elders or the Court of Arches. But then, these are only ancient bogies to frighten children with. Our peril is all from the opposite quarter. What the Church needs to day is not pious and independent people, but men who for Christ's sake and for humanity's sake are willing to cooperate with their fellow citizens in the household of faith. The creed of the Church may not be the form of expression which they would prefer; its discipline may be somewhat antique; its restraints may be somewhat irksome; but so long as it asks or prescribes nothing which is definitely contrary to right or truth it becomes the man who reveres God and who wishes well to men to forbear.

Here the evil results of false doctrine come to the surface. This writer (like a growingly large class in and out of the churches) has given up as antiquated the theory of mankind's fall by Adam's disobedience and the redemption of all by Christ in order that all may come to an individual knowledge and trial for eternal life under the terms of the New Covenant. His idea is the evolution idea of salvation (?), that our race developed gradually from microbes or protoplasm into monkeys, and from monkeys into men, and is saving itself as a race by cultivating and civilizing itself. Hence his statement above, "Our idea of religion is that it is a moral uplift of humanity, and that each person concerned in it saves himself incidentally and without knowing it." This is the logical conclusion of evolution, and it appeals of course to the "natural" heart.

If his premise as to the object and purpose of religion be accepted as correct, his conclusion that a union of Christians under some kind of a creed, "or any kind," so as to better accomplish this "moral uplift of humanity" would be logical.

But as his premise is false so is also his conclusion. He rejects the Scriptural testimony respecting the mission of the true Church, and hence his groping darkness and the darkness of the many on this important subject. As we have frequently proven in these columns, the Scriptures declare that the object of God during this Gospel age is not "the moral uplift of humanity" (except as it may incidentally be effected), but the selection, trial and perfecting of a special Church or "royal priesthood" who, when all selected, shall be associated with their chief or High Priest (who redeemed them and the entire race) in the promised Kingdom of God.

For this Kingdom we wait, for it in God's providence is to accomplish "the moral uplift of humanity" during the Millennial age which will soon be ushered in. For it, as instructed, we pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

However, faith in a ransom from an Adamic fall is fast fading from the minds of those who have never understood the subject and cared not enough to seek for the truth upon it; and thus "Christendom" is preparing for the union or "federation" which the Scriptures foreshow will be the final phase of "Christianity."

True Christians are recognized by God (1) as individuals; (2) as individuals who having severally submitted their wills completely to the will of God are each under the direction or headship of Christ, and related to each other in and through his spirit and Word, and not by either physical or mental creeds or other bonds. Let us stand fast in the liberty wherewith Christ hath made us free indeed. Yet let us submit ourselves one to another and serve and love one another as members together of the Lord's body. Thus shall we realize the union and liberty combined; lost during the dark ages and not yet realized by any who are in sectarian bondage.

* * *

A writer who sees matters more clearly writes as follows in The Christian World.--

"Christianity, as it came from Christ, concerned itself with spirit, motive, conduct. The disciple was he who 'heareth my words and doeth them;' whose life answered to the great appeal, 'if ye love me, keep my commandments.' The Christianity of theology, on the other hand, puts the emphasis on something entirely different. It constructs a system of elaborate meta-physical propositions about the modes of the Divine existence and the relation to them of the Person of Christ, and then declares concerning them, 'this is the Catholic faith, which except a man believe faithfully he cannot be saved,' adding as a clincher 'which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.'

"The mind which can accept creeds has no necessary relation to the Christian mind at all. A Constantine could do that and be a murderer of his wife and his son. A Catherine de Medici, in the name of the Catholic Creed, could order a Bartholomew massacre. An Empress, Catherine of Russia, could uphold the orthodox confession and rival Messalina in her debaucheries.

"It is equally certain that the church confessions, powerless to produce the true Christian spirit and morality, are equally powerless to produce the true Christian conviction. When we are told we need to be convinced of Christ's right to command before we obey Him, we admit the plea. The true Protestant knows a better method. Hungry for the facts which bear upon his spiritual life, he will seek to give to each one of them its proper weight over his intellect and his heart. But the intellectual system which he builds out of them will ever be open to revision as new light comes. And the atrocity of using that provisionary system as an instrument for persecuting his neighbor will be one of which he will never be found guilty."

===================

R2004 : page 161

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING.

--CONTINUED FROM OUR LAST.--

THE privilege of prayer which God has provided for his people is one of the greatest boons imaginable. "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) The mercy has been provided by God in the great sacrifice of Christ, sufficient to cover all "the sins that are past, through the forbearance of God;" but we must by faith approach the throne of grace in order to obtain this mercy. So, also, with all of our necessities as new creatures in Christ; grace to help for every time of need lies waiting for us to claim it--at the throne of grace. Although our Heavenly Father knoweth what we need, and has made so abundant a provision for us, yet he will be inquired of, solicited, by his people, for these mercies which he assures us he is far more pleased to give than are earthly parents to do good unto their children.

God's appointment that his people should approach him in prayer is, therefore, not for the purpose of informing him of our needs, for these he knows far better than we do, but for our spiritual profit, that we may be kept in close touch with him, that we may continually realize his love and care and grace toward all who have come into the divine family through Christ and the New Covenant. For this reason, while sending rain and sunshine upon the world in general, God holds in his hand many favors, great and small, for "his people," which he will bestow only in answer to their faith and prayers.

Prayer is not a privilege merely, but also a necessity; --commanded as indispensable to our Christian growth. (Rom. 12:9-13; 1 Thes. 5:17.) Whoever loses the desire to thank and worship and commune with the Father of mercies, may rest assured that he is losing the very spirit of sonship, and should promptly seek and remove the barrier--the world, the flesh or the devil. Every additional evidence of the Lord's confidence in us by the revealing to us of his character and plan, so far from diminishing our worship and prayers, should multiply them. If our hearts are good soil they will bring forth the more abundantly.

THE MODEL PRAYER.

All of our Lord's recorded prayers are beautiful in their simplicity, trustfulness and unselfishness; but the one usually termed "the Lord's prayer," given as an example of a proper prayer, is certainly in every

R2005 : page 161

way a model, which we do well to follow closely in all our petitions.--Luke 11:2-4; Matt. 6:9-13.

(1) Its opening address is full of filial reverence and trust,--"Our Father which art in heaven, hallowed be thy name!" What could be more sweet and childlike! What could be more reverent than this bold approach, direct to the throne of the heavenly grace!

(2) It does not proceed hastily to the lesser things of a personal character, but, recognizing that God takes knowledge of all of earth's affairs, and has a gracious and sufficient remedy already provided, the

model prayer acknowledges this, and thus expresses faith and interest in God's plan as revealed in his Word, saying: "Thy Kingdom come, thy will be done on earth as it is done in heaven." Yes, indeed, it is not only fitting that all who approach God in prayer should previously have searched to know something of what he has revealed concerning his will and plan, but also that after learning of it they should thus confess faith in God, that his plan, when fully executed, will more than meet all the necessities of our case. This is not a petition that God would bring in his Kingdom before his appointed time, nor an expression of an impatient longing for it; but an expression of hope and trust and patient waiting for that which we know will more than meet all proper expectations, and fulfill all the promises of God's Word. It also signifies our allegiance to the Kingdom and its laws and spirit; and hence implies that so far as we are concerned, we will do all in our power to conform our lives to its precepts even now.

(3) Then coming to personal desires, it requests only the necessities,--the "bread and water," which God assures us shall be sure to all who are truly his. It asks, "Give us this day our daily bread." The request is not for wealth, nor luxuries, nor overplus, nor dainties and delicacies. It is simply an acknowledgment of God as the great Provider, and of our reliance upon him and his promises, leaving quantity and quality and everything else to divine wisdom and love, to be ordered to our highest good.

(4) Although our sins have been forgiven, and we have been received into the family of God as sons before we have any right to pray "Our Father," yet we are very humbly to feel that we stand as "sons" by grace in Christ, and not in merit of our own. We therefore appropriately acknowledge that we are trespassers, daily, who do not and cannot do the will of God perfectly, praying, "Forgive us our trespasses," our shortcomings.

(5) Next we acknowledge a principle of God's justice, that mercy will be extended through Christ only in proportion as we realize the spirit of divine

R2005 : page 162

mercy, and are willing to exercise it toward others who come short of perfection in their dealings with us; hence we add, "as we forgive those who trespass against us." This is equivalent to a bargain with God, that we accept his terms of mercy, and will expect none, except as we ourselves exercise it toward others. What a thought! If fully appreciated, how it would influence all of God's sons to be kind and generous toward each other and toward all men in thought as well as in word and deed.--See Matt. 5:24; 6:15.

(6) "And lead us not into temptation;" or, rather,

since chastisements and temptations (or trials) are necessary to our discipline and preparation for the Kingdom (James 1:2-12), we must understand this as the Emphatic Diaglott indeed renders it, "Abandon us not to trial." Since the trial of our faith worketh patience, experience and hope (1 Pet. 4:12; Rom. 5:3-5), and is needful for our perfecting in holiness (1 Pet. 1:6,7), the Father will not hinder us from having temptations, even though he himself tempteth no man. (Jas. 1:13.) A man is tempted when he is led astray and enticed by his own selfish, fallen desires; he sins when he yields to those desires. (James 1:14.) But in the hour of trial, temptation, who could come off conqueror without the promised "grace sufficient for every time of need" which will succor us and not permit us to be tempted above what we are able to bear, but will with the temptation provide also a way of escape?--1 Cor. 10:13.

(7) "But deliver us from evil," or, as some prefer it, Deliver us from the Evil One.* The great Adversary is as much on the alert to entrap us through the weaknesses of the flesh, as our Lord is ready to deliver us and give us victory. We are not sufficient of ourselves for such a contest against the powers of darkness, and hence have need frequently of this petition to the throne of grace, for as the Apostle declares, "our sufficiency is of God."--2 Cor. 3:5.

ASK IN FAITH, NOTHING DOUBTING.

Our prayers are not to be "vain repetitions," formal requests for what we do not expect. We are to "ask in faith, nothing wavering." (James 1:6.) And whatsoever things ye ask "believe that ye [shall] receive them," for whatsoever is not of faith is sin, hypocrisy. --Mark 11:11,24; Rom. 14:23.

The child of God must therefore be a close student of his Father's Word; because he is expected to ask that he may receive, that his joy may be full; and he is cautioned to ask only for such things as his Father has expressed a willingness to grant; and he must ask in faith or not at all.

There can be no doubt that in this matter of prayer, as in other matters, our Heavenly Father designs to cultivate faith in his people. He tells us that "Without faith it is impossible to please God;" and that "This is the victory that overcometh the world, even your faith." Hence, only those who exercise faith, and ask in prayer for the promised favors, are really ready to receive them according to God's judgment and arrangement. This being the case, it should be the prayer of God's people to-day, as amongst the Apostles, "Lord! increase our faith." And thus praying, and laboring to this end, each would be more and more helped in overcoming the world and its faithless influences.

True faith is not credulity. It is critical, and believes only upon good evidence. It criticizes closely and distinguishes clearly between the teachings of men and the substantiated Word of God. But, having found the Word of God, it trusts it implicitly, knowing that its Author cannot lie; and that all his purposes and promises will be accomplished.

True faith, then, makes sure of its ground by giving careful heed to the Lord's Word; and then, asking according to that Word, it has confidence in the results, and waits and prays and watches, perseveringly and patiently. "Watch and pray," and "believe that ye shall receive," were our Lord's frequent injunctions. He spake a parable about an unjust judge who was moved by the importunities of a poor widow to do her justice; and then inquired whether God, the true judge, would not in due time hear his elect Church, and avenge their cause justly, though he wait a long time,--until his own "due time." And we are told that he uttered this parable to the purport that God's people ought to pray continuously, and "not to faint [yield]."--Luke 18:1.

Whatever might be our natural inclinations with reference to definiteness and persistency in prayer, we must take our instructions from the Scriptures; and, overcoming our natural predilections, we must as "little children" and as "dear children" conform our views and conduct to the instruction which is from above. Let us all, therefore, remember the words, "Ask [in my name] and ye shall receive, that your joy may be full." (John 16:24.) The Heavenly Father has multiplied mercies, blessings and providences in store for his obedient and faithful children who will ask for them.

True, some of these proper and authorized and much desired requests are long delayed;--for instance, the Church for more than eighteen centuries has prayed, "Thy Kingdom come! Thy will be done on

---

*The remaining sentence with which this prayer is usually closed is spurious--not found in the ancient Greek MSS. It would appear to have been added at the time when an earthly exaltation of the Church had led some to believe that the Papal glory was the glory of God's Kingdom.

earth, as it is done in heaven." God has heard, but has not answered yet. Nevertheless all who have thus prayed for and desired the Millennial Kingdom have been blessed by their faith in that Kingdom not seen as yet,--but evidently now very near. However, other requests--for daily food and for succor in temptation and deliverance from the Evil One,--have been promptly answered.

In this connection notice specially that the privilege of prayer, or any other favor of God, is not granted for selfish purposes. A thing which might be properly desired and asked for in one case might be improper if asked for from some other motive. To desire and ask for something good in itself, in order that we might be glorified before our fellows, is a wrong request, because of a wrong motive.

The desire for a good thing, simply for ease and convenience, is an improper, selfish motive. The Apostle refers to such cases, saying, "Ye ask, and receive not, because ye ask amiss, to consume it upon your desires,"--i.e., for vain-glorious purposes or other selfish reasons. (Jas. 4:3.) To ask for some good thing simply to make a test of it, thereby to establish our faith, is seemingly an improper request, for none but the faith-full are promised anything.

Besides, God's plan is that we should walk by faith and not by sight. Hence, we not only should not ask anything unauthorized, but as we grow in spirituality our petitions will be chiefly for spiritual favors; and even in asking for these we should be particular not to

R2006 : page 163

specify how they are to come. And we should look for the answers to our prayers in natural rather than supernatural channels, since God's usual method is to use supernatural means only where the natural means are inadequate.

The graces of the holy Spirit are specially stated to be open to our requests and corresponding efforts: Your Heavenly Father is more willing to give the holy Spirit to them that ask it, than earthly parents are to give good (earthly) gifts to their children.--Luke 11:13.

"YE HAVE NOT, BECAUSE YE ASK NOT."

--James 4:2.--

The trouble with many is that they do not avail themselves of the great stock of divine grace set apart for the benefit of those who, abiding in Christ, and his word abiding in them, do ask, do seek and do find. Let no one suppose that all prayer must be selfish. Quite to the contrary, we have a wide field of prayer-liberty in full accord with the Lord's Word and will.

Every trial of faith and patience is an occasion for prayer for the promised succor. Every failure to gain victory is an occasion for a prayer for forgiveness, and as well for divine blessing, that the lesson of our own weakness may be deeply impressed, so that in the next similar trial we may promptly apply for and lay hold upon the "grace to help" promised. Every victory over self is an occasion for prayer that we be not high minded and puffed up, but kept humble and watchful for the next attack from the great Adversary.

Every service for the truth becomes an occasion for a prayer of thanks for the privilege of serving the Great King and mayhap to have suffered something for his cause; and a cause for supplication for further opportunities of service and grace to use them wisely.

If you have trials and temptations which you are able to overcome, and which are working out in your character patience, experience, brotherly-kindness, sympathy and love, rejoice and offer the prayer of thanksgiving and acknowledgment of divine mercy and help. If your trials seem heavier than you can bear, and likely to crush you, take the matter to the great Burden-bearer, and ask his help in bearing whatever would do you good, and release from all that would not do you good, but which would injure you. If your heart is full of a desire to obey the Lord's injunction and "forget not the assembling," and you are unreasonably hindered in a way that you have tried to overcome but cannot, take the matter to the Lord in prayer, and watch and wait and strive according to your prayer, and you will soon see a manifestation of divine power on your behalf. If you see a true brother, a true "soldier" faltering and in danger, let your heart be so full of love for all of the Lord's "brethren" that you will not only run to his relief, but also supplicate the throne of the heavenly grace unceasingly, until you have regained him, or until in his wilfulness he has renounced the "narrow way" entirely. And should the fault be your own, your prayers and efforts will surely be blessed and overruled to your own profit. If you have no burning zeal to preach the good tidings of great joy, pray earnestly and faithfully and persistently for it, and strive for it, and you will soon have it. If you have a zeal and love for the gospel, and lack ability to present it, pray for the ability while you make full use of what you have. If you have the zeal and the ability and lack an opportunity, take it to the Lord in prayer as soon as you can, telling him that you are faithfully using all the opportunities you have. Then watch for more opportunities without slacking your hand to use the very humblest and smallest within your reach.

Have you a quarrelsome disposition, or other bad habits, which you realize are a burden to your home and family, and to your brethren in the Lord's household? Take it to the Lord in prayer, asking grace and help to overcome, and meantime using your best diligence and effort in harmony with your prayer.

Do you lack wisdom, so that your efforts to serve

R2006 : page 164

the Lord and the truth are usually failures? Take it to the Lord in prayer, remembering the promise, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."--James 1:5.

Have you business complications brought about by your lack of judgment, or the dishonesty of others, or your generosity to the poor, etc.? And do these perplex you and hinder your progress in spiritual matters, and thus threaten your welfare as a "new creature?" This surely is a proper matter to lay before the Lord at the throne of the heavenly grace. And although it would not be right for you to attempt to dictate how your relief shall come, and you should not expect the Lord to work a miracle to prosper your imprudent venture, yet you can ask his wisdom to guide and overrule in the results, better than your wisdom could do it.

Here is a wide range of subjects (and it might be widely expanded) upon which we may go to the throne boldly in the name of Jesus and ask and receive, seek and find, God's grace sufficient. But the range of subjects upon which we may not approach God in prayer is also large. We may not ask anything to minister to pride or selfishness or ambition, nor anything which would injure another; nor anything which would conflict with the Lord's plan as revealed in his Word.
Oh! how many "ask and receive not, because they ask amiss," that they may consume the desired favor upon their earthly desires.

THE PRAYERS OF CHRIST UNSELFISH.

Our Lord's prayers, like all his acts and teachings, are models of unselfishness. Therefore, before we ask anything of the Father, one question should be carefully considered; viz.--Why do I want this? If the petitioner is consecrated and desires the healing of any that are sick, it should not be for his own glory, nor for his own comfort, nor in any manner for himself; for such requests are selfish and out of harmony with his covenant of sacrifice --"even unto death." Remember the course of our Lord and the apostles. Our Lord used divine power in feeding the multitude because of their necessity, and to glorify the Father; but when he himself was forty days without food he would not use the same power to feed himself, by commanding the stones to become bread, because this would have been contrary to his mission; for he came not to serve himself but others: not to preserve his own life, but to sacrifice it, to lay it down in the service of others. He created food for the multitudes, but not for himself or the disciples, though he referred to the miracle as an evidence that if ever necessary the same power would create bread for them. But it seems to have been the Father's plan to provide for his people by natural means, for there is no record of necessity for such a miracle on their behalf. Doubtless the Lord and his disciples partook of the bread and fish after they were made, and probably of the remaining fragments, but note that the object of their creation was the relief of the multitude and not their own refreshment. (Matt. 15:32; 16:5-12.) He healed the lame and the palsied miraculously when it would glorify God, but when he himself was weary, he "sat on the well" to rest, or used other natural means. Though he prayed often to the Father, and knew that he was heard always, and although sometimes heavy and sorrowful, as in Gethsemane, yet his prayers were requests for grace and strength to do the Father's will, and to finish the work he had come to do. And though he tells us that by asking he could have had "twelve legions of angels" to protect his person and his life, yet he would not ask--preferring to have the Father's will accomplished, which he had come to perform; namely, to give himself a "ransom for all." So notable was this a characteristic of his, that even his enemies noticed it, and said, "He saved others [from sickness, etc.], himself he cannot save." They could not appreciate the self-sacrifice which he was performing. And so, too, we may reasonably expect that many nominal Christians to-day will not understand the same motives and conduct in those who prefer to share in Christ's sufferings, to join with him in sacrifice, in order that they may share also in his coming glorious work of blessing and restoring "that which was lost."

APOSTOLIC GIFTS USED UNSELFISHLY.

Notice also the Apostles. They, too, had the gift of healing as well as privilege of prayer, but they did not use these selfishly. In all the records we find no instance of the exercise of the gift of healing on behalf of any of the apostles or any of the church; nor have we any record of prayer for health, or other earthly luxuries, being offered by any of them for themselves or each other, except in one case--that of Paul (2 Cor. 12:7-9), and his request was not granted; but he was told that instead he should have a sufficiency of grace to compensate and enable him to bear it patiently. This should command the attention of all.

Although Paul's request for himself was refused--God seeing that his affliction of weak eyes could be made to work to divine glory and his own advantage --yet his gift to heal others was marvelous: "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them." (Acts 19:12.) Mark also the fact that though there is no account of the healing of the sick among the early disciples, it was not because they were never

R2007 : page 164

sick, for several instances of sickness are recorded. Paul

R2007 : page 165

writes to Timothy, "Trophimus have I left at Miletum sick;" and again he writes to Timothy, who was evidently often troubled with indigestion or dyspepsia, to use wine as a medicine; saying, "Use no longer water [exclusively], but take a little wine for thy stomach's sake, and for thine often infirmities." (1 Tim. 5:23.) In neither of these cases did Paul send handkerchiefs or aprons from his person, nor did he mention either praying for their recovery, or advise them so to pray. Evidently these cases should teach us that the gifts of healing, and prayer for the recovery of the sick were used, not upon the saints, but rather through them upon others, for the purpose of calling attention to the apostles and their gospel as being approved by God.

A special reason why the saints cannot properly ask for physical health and earthly luxuries, we have already intimated is, that they, like their Lord, have consecrated themselves, and pledged to God the exchange of all earthly favors and privileges for the heavenly favors and glories to come;--a foretaste of which they now enjoy through the exceeding great and heavenly promises which cheer and refresh and comfort and bless more than earthly blessings could. Who, that understands the matter, would renounce his heirship in the future heavenly glories, together with present hopes and spiritual joys or reexchange them, if he could, for future earthly restitution, and present occasional foretastes of it?

THREE CAUSES OF SICKNESS.

But some will inquire, If it is not proper for the consecrated to pray for the healing of themselves, what does the Apostle James mean when he says, "The prayer of faith shall save the sick?"

Accidents may and do occur so far as the world is concerned, but the saints are God's peculiar care; nothing can come upon them except as specially permitted. While God could take all the world under such special supervision, he pleases rather to let them be subject to the ordinary vicissitudes of the present condemned state--accidents, sickness, etc. Only the church (the consecrated) is comforted with the assurances of special care: "Your Father knoweth that ye have need of all these things," and "Like as a father pitieth his children, so the Lord pitieth them that fear him," those that respect and love him, those consecrated to his service. Of such it is written, "All the steps of the righteous are ordered of the Lord;" and "the very hairs of your head are all numbered."--Matt. 10:30; 6:31-34.

While therefore sickness may in a general way be considered, at least indirectly, the work of Satan who deceived mankind into sin, and hence into sickness and death, yet in view of what we see of God's special care of the saints, we know that, in their case at least, sickness could not come without the Lord's special permission; and hence it should be regarded in their case as from him, and not directly from Satan, who could have no power over us except it were given him of the Father.

We accordingly classify the causes of afflictions, including sickness, as follows,--but only as applicable to the consecrated church. First,--Those which have been either produced or aggravated by our activity in the Lord's service. Second,--Inherited weaknesses and those brought on ourselves by violations of the laws of nature previous to our entrance into the family of God as sons. Third,--Such as come upon us as discipline or chastisement from the Lord for sins or wanderings or coldness, or for the sin of failing to fulfill our covenant of sacrifice; or as needed discipline to prevent these.

FIRST CLASS SUFFERINGS.

Of the first class were the sufferings of Christ--his weariness, weakness, bloody sweat, ignominious buffetings, and all the reproaches and sneers, and bitter words, to which he meekly and quietly submitted until the sufferings of Calvary terminated his human existence. Of this first class were also the wounds of Paul and Silas, when scourged for preaching Christ, when stoned, beaten and imprisoned, and when in perils by sea and by land, among the Jews and among false brethren. Of this class was also the dyspepsia of Timothy, who, probably not naturally strong, studied and labored for the Lord, and in the interest of the church; and such we are distinctly told was the cause of the sickness of Epaphroditus, of whose sickness Paul writes, saying, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding [sparing] his life, to supply your deficiency."--Phil. 2:29,30.

Yes, indeed, these and all such sicknesses and scars and wounds are honorable marks of distinction, which each soldier of the cross should be ambitious to bear, as Paul said referring to injuries endured in the service of the truth, "I bear about in my body the marks of the Lord Jesus." These he had received, not in money-seeking or fame-seeking, nor in self-indulgence, nor in quarrelling and disputing about the loss and dross of earth, but in the good fight of faith; in contending earnestly for the faith once delivered to the saints, against error amongst Jewish friends, and against philosophies and sciences falsely so called. He endured his wounds and tribulations in telling the glad tidings of the gospel of Christ of which he was not ashamed,

R2007 : page 166

and holding up the cross of Christ--to the Jews a stumbling block and to the Greeks foolishness, but to us who believe the power of God and the wisdom of God.

All the "overcomers," all the faithful in Christ Jesus, are likely to have some such scars as proofs of their faithful endurance. There is no escape in this war. It is war to the death with all as well as with our Head and Captain, and the first loyal soldiers in our army. And it is in this view that Rev. 20:4 represents all those who shall be accounted worthy of the first resurrection as being "beheaded." (The beheading is symbolic; for neither our Lord nor the apostles were literally beheaded. It signifies that all must suffer earthly disadvantages, and lay down their lives in the defence and service of the truth, if they shall be worthy to share Christ's glory.) All suffering for righteousness' sake is suffering for the truth. Our daily lives are to be "living epistles known and read of all men;" and if we suffer because we refuse to be conformed to this world, or because we give the testimony of our lives against sin and for holiness, we suffer for the truth's sake. If your talents and opportunities permit no more active service for the truth than such godly living and suffering therefor, rejoice! and reckon that yours are among the first class sufferings, and let patience do her perfect work of moulding your character by this means to our Lord's likeness.

The Apostle tells us also of a "fellowship of suffering" which may be experienced through mental sympathy. Those who cannot suffer personally and physically for the truth can sympathize with those who have such sufferings and can thus become "partakers," sustaining, encouraging and upholding those who are in the "great fight of affliction" for the Lord's cause, by their words, faith and prayers. Notice the promise to such in the Apostle's words in Heb. 6:10.

Sickness and discomfort of any sort, incurred by our energy in the service of the truth, are permitted by our Father as evidences of our fidelity and love; because if not liable to such tribulations, or if relieved of them instantly by a miracle, the Lord's service would cost us no sacrifice and the test of our willingness to endure for the truth's sake would be wanting. As it is, however, every ache and pain or wound of person or of feelings, and beheading socially or literally for the truth's sake, becomes a witness of the spirit, testifying to our faithfulness. And in all such tribulations we should rejoice greatly--as say our Lord and the Apostle Peter.--Luke 6:22,23; 1 Pet. 4:13-16.

SECOND CLASS SUFFERINGS.

Of the second class of sickness and afflictions are poverty, constitutional weaknesses, etc., which, like Paul's sore eyes, the Heavenly Father sees will be really advantageous to us. For he doubtless often sees better than we how weak we are, and how a little adversity is necessary, as ballast, to keep our poorly balanced little vessels from capsizing. These weaknesses God sees best to leave us under, but assures us, through Paul, of "grace sufficient" to counterbalance such weaknesses. A realization of such care for our real interests, while humiliating, in that it forces conviction of our weakness, is refreshing and inspiring, in that it proves our Father's love and care.

THIRD CLASS SUFFERINGS.

The third class includes chiefly such afflictions as God visits upon his children as special chastisements for special transgressions. These are mentioned in Heb. 12:5-11. "Son, despise not thou the discipline of the Lord, nor faint when thou art reproved by him; for whom the Lord loveth he disciplineth, and scourgeth every son whom he receiveth. If ye endure discipline, God dealeth with you as with sons; for what son is he whom the father disciplineth not? But if ye be without discipline whereof all are partakers, then are ye spurious and not [real] sons....Now, no discipline for the present seemeth joyous, but grievous; nevertheless, it yieldeth the peaceable fruits of righteousness unto them which are [properly] exercised [or trained] thereby." This description, it will be observed, covers not merely the reproofs or rebukes of the Lord (verse 5), of the unfaithful and wanderers and transgressors,

R2008 : page 166

but also the disciplinary trials which come to us in well doing, and are permitted for the developing and strengthening of character;--hence both second and third class sufferings.

It is only the rebukes and reproofs of the Lord for sin and unfaithfulness that we are examining in this third class of afflictions. We remark, too, that probably every son, except the one perfect one, our Lord Jesus, has at times needed and received rebukes by afflictions,

for unfaithfulness. And it is well that we should learn to recognize these rebukes and to wisely apply their lessons. Rightly dividing, we shall neither err with some in crediting every affliction to the devil --receiving none as rebukes from our Father, nor will we err on the other hand and suppose every calamity and accident which occurs to the world in general and to the nominal church to be a divine rebuke. We should see clearly that only the consecrated "sons" are under God's special supervision, which includes rebukes by the Lord for sins and shortcomings, as well as afflictions in well-doing, permitted to test and perfect us.
If therefore the saints experience serious afflictions, they should at once examine themselves conscientiously before God, to see whether their afflictions arise in any sense from faithfulness to the Lord and the truth. If

R2008 : page 167

they find that they do, they should rejoice in them, and wait patiently for recovery, which without our asking sometimes comes speedily; praying meantime with thanksgiving for blessings enjoyed and with supplications for further usefulness in the Lord's due time.

The Apostle Peter mentions some who suffered, not for righteousness' sake, but as evil-doers and as busy-bodies in other men's matters. Such, as he shows, have no right to rejoice in such sufferings, but contrariwise to be ashamed,--to lay the lesson to heart and by God's grace reform their methods.

While some, humble minded, do not readily recognize any sufferings as endured for the Lord's sake, and need to be encouraged along this line, others who do little and suffer little from any cause, imagine themselves martyrs for the truth. Let us avoid both extremes and think of ourselves soberly, underestimating rather than overestimating our little services and sacrifices.

But if we see no evidence that our afflictions have resulted either directly or indirectly from our zeal in the Lord's service, we should at once seek for a cause of the afflictions as a rebuke from the Lord, remembering that nothing could happen to us aside from our Father's permission, and that he never permits them except for a wise purpose.

Of the rebuking afflictions Paul wrote to the church at Corinth. (1 Cor. 11:21,22,27,29,30-34.) After recounting how careless and unappreciative of their covenant many of them were, failing to recognize their proper participation with Christ, to be broken with him and share his cup of suffering for the truth's sake, he says: "For this cause many are weak and sickly among you, and many sleep." This may refer to spiritual lethargy and sickness only; but not improbably also to the physical.

The general object of many such afflictions is our discipline and reformation; and happy is the son who shall speedily note a rebuke of the Father, and repent and come back quickly into full harmony; and who, exercised thereby, shall seldom need the rebuking rod of affliction. The Apostle refers to this also (1 Cor. 11:31-34), saying, "If we would judge ourselves we should not be judged [by the Lord]." If we would critically watch ourselves and correct our own faults, disciplining ourselves, we should not need to be taken in hand and disciplined by afflictions. "But when we are judged by the Lord we are corrected, [in order] that we should not be condemned with the world." The consecrated are tried now, in order that they may not need any further trial in the future, during the Millennial age, when the world shall be on trial.

"Is any among you suffering [afflicted], let him pray," says the Apostle (James 5:13). This counsel will apply to all the trials and afflictions of God's people, mental and physical, especially such as are of the first class or the second class. Such sufferers may take all their troubles of every kind to the Lord direct, and be assured of his sympathy and grace to help and sustain. Such need no elders to pray for the forgiveness of their sins, as in the following verses (14,15), where, evidently, the third class afflictions are referred to,--sicknesses the result of rebukes from God for sins, and not sicknesses of the class first described, in which we may rejoice. James says: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and though he have committed sins they shall be forgiven him. Therefore confess your sins one to another, and pray one for another, that ye may be healed."* The prayer, as we understand it, should be for the forgiveness of the sins of which the sickness is a punishment or rebuke, rather than for release from the deserved punishment. But if the sickness was a judgment or discipline for sin, we should expect that when the sin had been confessed and truly repented of, the Lord would remove the chastisement and raise up the penitent son from the affliction, either partially or wholly.--Compare Matt. 9:2-6; John 5:14; and 1 John 5:16.

But let us remember that this statement does not refer to the various small aches and annoyances to which we, in common with the world in general, are subject; and which serve us a good purpose in the development of patience and sympathy for others. We know this, first of all, by the calling in of the elders of the Church [the senior, or chief, or official members] to pray over and anoint the sick with oil: because such extreme measures would be quite improper for a slight ailment. We know it secondly by the Greek word used for sick in verse 14, which has the significance of helpless or impotent.

OUR PRESENT STANDPOINT.

We see, then, that promiscuous praying for health during the Gospel age would have been improper, and that only by means of the gift of healing were the early cures of the age performed; that it ceased with the death of the apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, have been those offered for the forgiveness of sins--as a result of which healing followed. But we see, too, that as the Millennial age is dawning--lapping upon the Gospel age which is closing--we

---

*Old Greek MSS. read therefore and sins.

should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire,--In the light of the foregoing examination of the Bible teachings and in the light of our present location in the dawn of the Millennium,

FOR WHOM MAY WE NOW PRAY?

We answer, the saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realize their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and pray to God for forgiveness, and thus they may, as a result, be healed.

The saints who abide in Christ, and in whom his Word abides, may pray for others than themselves, especially in view of the fact that we are now in the beginning of the Times of Restitution; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish; where they have reason to believe that the restored health would be consecrated to good works and the glory of God. In such cases we may upon request pray for the recovery of the afflicted or imbecile not of the consecrated little flock--the sacrificers, the

Royal Priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in his prayers,--"Nevertheless, not my will, but thine be done."

However, it is not time yet to expect general healing and full restitution work, as that evidently will not be due until the entire Priesthood shall have finished sacrificing and entered with their Head and Chief Priest Jesus, into the glories and perfections of the heavenly state or condition, typified by the Most Holy of the Temple and Tabernacle.

HE MUST INCREASE, BUT I MUST DECREASE.

At first sight it might appear that as the gifts at the beginning of the age were exercised through the consecrated, so the healings to be expected in the Millennial dawn would be manifested mostly in answer to the prayers of the consecrated. But not so, we believe, will it be found; this would bring the saints into too great prominence, whereas, like John the Baptist at the first advent, we must expect to decrease here, while the Church Triumphant, on the other side the vail, will be on the increase. Our present relationship to the glorified Church--pointing out the nearness of the reign of glory--answers closely in correspondence to the work of John the Baptizer at the first advent. John proclaimed, The Kingdom of Heaven is at hand, and added, "There standeth one among you whom ye know not. He must increase, but I must decrease." So, much the same, is our message; and while the

R2009 : page 168

Church on the earthly plane will decrease, the glorified Church on the heavenly plane will be increasing in power and influence during the time of trouble coming, while the John class will doubtless be put under restraints, as John was cast into prison by Herod.

In harmony with what we should thus expect, various methods of healing meet with some success, and indeed we have heard of more than one case of healing where no cure was attempted, or even thought of, by either the sick or the friends. One case was that of a sick girl, at whose bedside her friends had gathered, waiting for her to die; she immediately recovered, got up and went about as ever. The only explanation she could give was that she had a dream in which a man laid his hand upon her head, and she felt a shock like electricity pass down her spine. And this young woman did not even profess to be a Christian.

By various means the Lord would gradually prepare the world for restitution, so that when it comes the new order of things will still leave room for the exercise of faith toward God; for the proud and scientific to explain from natural causes, while others will be led thereby to recognize such things as the beginning of restitution. And since the overcomers have a great work to do in opposing error and instilling truth, and since, if they were much engaged in praying for the sick, it would detract from their real and important work of healing the spiritually sick and lame and blind, we see great reasons why we should expect these manifestations of restitution both in and through others than the saints.

SHOULD THE CONSECRATED USE MEDICINES?

This question naturally suggests itself. We are neither commanded nor forbidden to use medicines. In our consecration we gave up human advantages coming to us as to all believers through Christ in exchange for the spiritual advantages offered us. Hence all restitution blessings and privileges we are debarred from asking; although God, for his own wise ends, sometimes grants his "new creatures" special favors and manifestations of an earthly sort in their hours of need; even though they do not ask for them.--See

R2009 : page 169

Matt. 26:53,54; Acts 12:6-11; 14:19,20; Phil. 2:27.

It should be noticed, however, that (aside from Christ's work of redemption and restitution) condemned men are privileged to use such natural means as they can command, in food and medicines, for the relief of their ailments and the sustenance, as long as they may be able, of their condemned and dying bodies. And these privileges consequently the saints retain and possess, even after having exchanged the earthly advantages through Christ, for the heavenly advantages.

Nothing, then, in their covenant of full consecration, prevents the saints more than unbelievers from using natural means for their relief. We have the liberty to do so whenever our judgment indicates the expediency. And though we are not informed that our Lord used medicines, we should remember that he was perfect, and had only such pains and aches as he himself took from others. However, he certainly illustrated the principle of making use of natural means, not asking divine power for relief, by resting when weary instead of praying for supernatural restoration; and when hungry and thirsty he ate and drank instead of praying for strength and refreshment otherwise. So, too, it was with the apostles as far as we may know from the meagre scraps of history of their private affairs furnished us in Scripture. Paul tells us (2 Cor. 11:27,30) of his weariness and pains and hunger and thirst and cold and nakedness, and says he gloried in these marks of his faithfulness, but mentions not one word about praying for the removal of these by divine power; nor does he record one answer of such a prayer as a mark of favor with God. On the contrary, in the single instance he mentions of having prayed for physical restitution (the restoration of his sight), he does tell us that the Lord refused his request, telling him it was best for him so--the grace sufficient being in spiritual and not earthly favors above those of natural men.--2 Cor. 12:9.

When Paul was thus needy at times, what did he do? Did he pray God to feed and clothe him? No; he well knew that God had promised that no good, needful thing should be withheld, so long as he was his servant. He did not ask God to create money in his pockets, nor to send some kind hearted person, not too lazy to work, with a basket of dainties for him to eat, while he studied or prayed? No! that was not Paul's sort, else he would not have been selected as "a chosen vessel" to bear the Lord's truth. When he was hungry Paul neither went out and begged nor staid indoors to pray for the things needed, but went to work at his trade,--tent-making, teaching publicly and privately as opportunities offered; unwilling to ask aid even of the believers whom he served; though he well knew that they were negligently losing, both the privilege of giving to his support and the spread of the truth, and also losing the valuable instruction which he could have imparted during those hours necessarily devoted to secular labor.

We remember, too, Paul's advice to Timothy regarding medicine--to take a little wine (as a medicine, not as a beverage) for his indigestion and "often infirmities." And this we find in perfect harmony with Paul's own course and that of our Lord, and therefore certainly a safe guide to us respecting our Father's will.

But, says one, even if it be right to use simple remedies, such as may come under our observation,--would it be right to spend the Lord's money (as all the money which the consecrated have is the Lord's) upon physicians? We answer that our Lord and the disciples spent consecrated money for bread, which is the medicine needed when hungry. And we presume Timothy, following Paul's counsel, spent some consecrated money for the medicinal wine. Our Lord and the apostles did not commend medicines and physicians, and doubtless the art was so crude as to be unworthy of commendation; yet they were not condemned, and it was acknowledged that the sick need a physician. (Matt. 9:12.) But in all this we would not be understood as advocating drugs and doses;--moderation should be used in all that we do, that whether we eat or drink or take medicine or whatever, all may be done with reason and to the glory of God. Probably as many die of too much as of too little medicine. We should not fill ourselves with medicine nor with wine nor be gluttonous with food; but be temperate in all things.

We cannot for a moment concede as the superiors or equals of our Lord and Paul, in faith or divine favor, some who in our day claim to live by faith, "working not at all;" who do little to weary or pain themselves, and who rejoice that they have no such experiences as Paul had with hunger and cold, and thirst, and nakedness, as marks of special faith and holiness and divine favor. We believe that many such are sincere children of God, deceived on this question by following their own feelings and inclinations rather than carefully studying the perfect examples of God's will in this matter, furnished in Scripture.--See
2 Thes. 3:8-10,11-15.

In view of the Scripture teaching, we must therefore advise the consecrated to walk in the footsteps of our Lord Jesus and those who followed him most closely; ignoring in this as in other things their own preferences as to how they would like to think about it, and how they would like to do and have God do in such matters. Let us fully submit our wills and methods

R2009 : page 170

to God's plan and arrangement as expressed and illustrated in his Word. As "new creatures" we may ask freely and persistently for all spiritual blessings and graces, and unselfishly for all our necessities promised. Then, sure that such will come, we should seek for them and acknowledge them with thankfulness, by whatever agency or channel sent.

But in earthly matters we must be very careful: let us ask for nothing beyond our actual needs, as God (not we) sees the necessity and expediency--thankful always for the "bread and water" promised, as well as for every additional comfort. Realizing always God's superior wisdom and boundless love for us, we should fear to take our interests in any degree out of his hand. Thus we may always live rejoicing, realizing that, whatever may befall us, all is working out for good to us. We may need an acquaintance with pain, or to come into perplexity and almost to want, in order to have needful experience or testing or chastisement. And we should learn to search for and appreciate the lesson or chastisement quickly, and prove ourselves apt pupils in the school of Christ.

PRAYERS FOR OUR CHILDREN.

Especially in the case of their children, consecrated parents may well feel that, now in the dawning of the Millennial age, they have special privileges in prayer; for of all classes these are most surely the heirs of restitution blessings. The children of all believers are justified through the faith of their parents up to the time they reach years of mental discretion. (1 Cor. 7:14.) Hence they are heirs of the earthly blessings, restitution, etc. And now that the Restitution Times are upon us, we should feel great confidence in asking health and strength and life for such. It would seem indeed that now the children of believers might live on down into the full sunlight of Millennial glory and blessing, when none will die except such as sin wilfully against that light and favor. Yet in all our requests we cannot ask otherwise than as the Master did, saying--Nevertheless not my will but thine be done. And it should be the aim and patient endeavor of each parent to bring his children as nearly as possible to the proper point of full consecration--the reasonable service of all.

[TO BE CONTINUED IN OUR NEXT.]

===================

R2010 : page 170

GOD'S PROMISES TO DAVID.

--JULY 26.--2 Sam. 7:4-16.--

Golden Text--"In thee, O Lord, do I put my trust."--Psa. 71:1.

DAVID was now fairly settled and prosperous in his kingdom, and the nation was enjoying a season of rest and peace; the people were united, the Ark was in Jerusalem and the religious zeal of the nation was revived. For all these blessings David was grateful; and, desiring to give some tangible expression of his gratitude, he thought of the Ark of God, the symbol of the divine presence, dwelling in a movable tent or tabernacle while he himself dwelt in a house of cedar; and he therefore conceived the thought of utilizing the present seemingly favorable opportunity for erecting a house for the Lord where the symbol of his presence might abide continually.

With this thought in mind, David consulted with the prophet Nathan, who encouraged him to carry out his noble purpose. Both men desired to render supreme honor and reverence to the Lord and thought the time to do so had come. In this, however, they were mistaken, as God showed Nathan that night, saying, "Go and tell my servant David," etc.

God showed David that his time for the erection of the more permanent residence had not yet come, and that he had given no command to that effect yet, nor inquired, "Why build ye not me a house of cedar?" etc. (Vs. 7.) Although for a time the nation was enjoying a season of rest and peace, there was yet much to be done in the way both of conquest and of organization, which would of necessity interfere with the proposed work; besides which, the nation must not consider itself so firmly established in the land of promise, until first, according to the divine direction, they had taken full possession and subdued their enemies. When they had done this, they might consider themselves settled, and build for the Lord a more permanent residence.

It was further shown that this work of preparation would require the entire period of David's reign; but the assurance was given to David that his purpose was appreciated and that, though God's time had not yet come, nor would it come in David's time, yet his son and successor should build the house and should enjoy a peaceful and prosperous reign, while David was permitted to prepare the way for it, both by gathering and preparing the materials for its construction, and also by subduing their enemies and ordering the affairs of the kingdom. This was the work to which David was appointed: he was necessarily a man of war, although a lover of peace.

In this promise concerning the prosperous reign of David's son and heir to his throne, it is plain that there was more implied than was ever fulfilled in Solomon. True, the reign of Solomon was one of unprecedented prosperity and he did build the house of the Lord; but his kingdom did come to an end, the glory departed, the temple perished, whereas the promise to David was, "Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."--Verse 16.

The fact is that the promise or prophecy was of twofold application, referring only partially to Solomon

and the temple which Solomon was to build, but ultimately to David's greater Son and Lord, our Lord Jesus Christ, whose kingdom is indeed an everlasting kingdom and of whose dominion there shall be no end, and also to that glorious spiritual temple, the gospel Church, exalted and glorified with her Head, toward which all the world shall worship during the Millennial reign. The reign of David, the man of war, prefigured the preparatory work of this Gospel age--the struggles of God's people against the oppositions of sin, the preparation of the living stones for the spiritual temple; while the reign of Solomon represented the glorious reign of Christ and the wealth and wisdom and peace and prosperity which shall characterize it.

The purpose of David to build a house for the Lord which should surpass in magnificence the king's palace and every other structure, and thus be an expression on the part of the people of their supreme reverence for him and the symbol of his presence, and the Lord's sanction and subsequent execution of the generous purpose, are often referred to to-day in justification of the large outlay of the church's means in elegant church buildings and furnishments. But apparently the matter did not appear so to the apostles and the early Church; for they met from house to house and in upper rooms and erected no church buildings: they only sought some convenient place for simple accommodation. Nor do the sacred records give a single intimation that it is the duty of the church to provide in various localities elegant buildings with lofty steeples, chiming bells, grand organs, upholstered pews, stained windows, with elegant pulpit orators and trained choirs.

Nor do the temple structure and furnishment afford any precedent in justification of these things to-day. The Jewish age was a typical age; its temple and all its appointments were types of the higher spiritual things to come; the typical Ark which rested in the typical temple was a symbol of the divine presence in the midst of his future spiritual Israel; and the typical shadows pass away when the realities come.

It is very manifest, moreover, that the church buildings of to-day are more for pride and show, and to attract and hold the rich and influential, and to repel the poor, than to glorify God in any way. Let us not be deceived with the vain pretensions of earthly glory; but, shunning these things, let us remember that wherever two or three are met together in the Lord's name, that is the house of God, and there his glory is seen and felt.--John 4:23,24; Matt. 18:20.

===================

R2010 : page 171

DAVID'S KINDNESS.

--AUGUST 2.--2 Sam. 9:1-13.--

Golden Text--"Be kindly affectioned one to another with brotherly love."--Rom. 12:10.

IN considering the incident of this lesson we are reminded of the words of the Apostle James (5:10) --"Take, my brethren, the prophets who have spoken in the name of the Lord, for an example." What examples they present--of faith, humility, meekness, obedience, patience, endurance, brotherly kindness, love. We call to mind Moses' devotion to God and his cause, his tireless zeal and loving ministry through long years of extreme trial; we mark also the obedient faith of Abraham, of Jacob, of Samuel, of David, and of all the noble list of ancient worthies who fought the good fight of faith with unabated energy to the end of their course. While we consider these worthy examples of loyalty and faithfulness to God and to his truth and righteousness, we remember that these characters were developed under only the moonlight of the law-dispensation; and, in this view of the matter, reason suggests what the Apostle Peter also calls attention to,--"What manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:11)--we who are the recipients of the much more abundant grace of this gospel dispensation?

The kindness of David, to which attention is directed in this lesson, is another mark of a noble character. David was now well established and prosperous in his kingdom. The way to it since his anointing had been a rough and stormy one; and in one of the seasons of severest trial the remarkable friendship between himself and Jonathan, Saul's son, was thoroughly proved and strongly cemented. And while Jonathan freely submitted to the will of God which intercepted his own succession to the throne of Israel and gave it to David, he desired and received of David the assurance that when he should be thus established in his kingdom he should always show kindness to him and his posterity. See 1 Sam. 20:14-17.

When the days of his prosperity came at length, years after Jonathan had gone to his rest, David, remembering his covenant, began to inquire if there were yet any left of the house of Saul to whom he might show the kindness of God. He found but one, the only surviving son of his friend Jonathan, and upon him he lavished the affection and kindness which it would have been his pleasure to bestow upon Jonathan himself, had he survived. Gratefully he remembered the love of his friend, and lovingly he endeavored to requite it to the extent of his ability.

There is really no more worthy trait to adorn a righteous character than that of gratitude. It is gratitude that returns to God that filial affection which is due from the creature to the Creator. It is gratitude that encourages and sweetens the cup of loyal devotion between friend and friend. It is always the due reward of loving service and especially of self-sacrificing service, though it is not always the reward rendered. The spirit of the world is, alas! so far removed from this that even loving and self-sacrificing service is more frequently rewarded with cold, thankless indifference, and not seldom with reproachfulness or persecution. Those therefore who will live godly and cultivate the graces of a godly character must not be disappointed in failing of their reward here, and in meeting the rebuffs that are sure to come to them in the line of duty. Let them duly appreciate their opportunity of proving their devotion

R2011 : page 171

to righteousness and truth by taking patiently and bearing with humble fortitude whatever of reproach

R2011 : page 172

or ingratitude may be the present reward, content to await God's time and God's way for giving to righteousness its due reward. Such overcomers who count not their lives dear unto them are of the David (beloved) class.

The golden text of this lesson needs no comment except the exhortation that we should each more and more endeavor to put it in practice, and to see that with each passing year we are able to note some degree of advancement in this element of godlikeness, not overlooking that sure proof of brotherly love mentioned in the last clause--"in honor preferring one another;" remembering also the similar counsel of the same apostle on another occasion--"In lowliness of mind let each esteem others better than themselves." (Phil. 2:3.) If we merely say that we love one another and yet pursue a steady course of self-seeking, wherein is the love manifest? Let us not love in word only, but in deed and in truth.--1 John 3:18.

====================

R2011 : page 172

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

Minnesota.

DEAR BROTHER RUSSELL:--I had a very enjoyable meeting with the brethren at Rapid City, including Brother Zink. At Shoal Lake I had one public meeting, when I gave a two hours' explanation of the chart.

I was specially pleased with the brethren at Shoal Lake on account of the plain improvement in their characters. Once before I mentioned to you a noted infidel of a most blasphemous character who had come into the truth. It was just grand to see the gentleness and humbleness which have taken possession of this former blasphemer. Whilst I heard him talk, I felt all the time like shouting, "Hallelujah! what a Savior!"

Your Brother in the Lord, W. HOPE HAY.

Massachusetts.

DEAR BROTHER:--Enclosed I send my report. I have closed my labor here, and return home to-morrow.

Perhaps it would be interesting to see how I sum up my work. I have been here just 16 weeks. Population of the district worked is about 50,000. I rented a furnished room for $1.00 per week--a small hall room, in front, up two flights, in center of city, two electric lights from the street shine into my one window, a very pleasant room.

Cash on hand,.............	$7.30	Expenses,.............	$32.27
289 books sold,............	116.60		
	------	Sent home,.............	20.00
Total Receipts,............	123.90	Paid for books,........	49.16
Outlay,....................	101.43		
	------		------
Balance on hand,...........	$22.47	Total outlay,.........	$101.43

Besides the above $22.47 in cash, I have on hand 6 cloth, 22 leatherette and 44 paper bound DAWNS.

Already, as a fruit of my labor, two have come out quite clear and are engaged in preaching the gospel whenever they have the opportunity, besides which a number are reading with interest.

Let us pray that more laborers may be sent into the vineyard.

Yours truly, GEO. KELLOGG.

[The above letter gives some idea of the self-denial practised by some of the colporteurs, in order that they may thrust in the sickle of truth ere the harvest is past; and our Brother has been well rewarded for his labor, for the peace of God has kept his heart and mind, and he found many ready to listen to the glad tidings. In addition to the regular colporteur work, he has done considerable "weeding" to remove prejudice and induce candid study, and has also "watered" the seed which gave evidence of having taken root.

We are sure all the friends of the truth will join his prayer and ours for more laborers. "He that reapeth receiveth wages [even in the present time--joy, peace, and the pleasure of seeing the joy of others], and gathereth fruit unto eternal life." Let us all be faithful and zealous in doing what our hands find to do. EDITOR.]

Canada.

DEAR BROTHER RUSSELL:--I notice what you say in a late TOWER concerning our Lord's words to the thief, "Verily, I say to you to-day, thou shalt be with me in paradise," and in addition suggest the following:

Grammatically, "to-day" is an adverb of time; and the question arises, Does it qualify the verb preceding or succeeding it? i.e., Is it "say to-day" or "shalt be to-day?" In this and all kindred cases we must be guided by the sense or context. Now we have several parallel grammatical constructions to this.

Note Deut. 8:19. "I testify against you this day that ye shall surely perish." Mark that the translators did not punctuate this at all. Why did they punctuate Luke's passage? The context here shows the adverb of time, "this day," to qualify the preceding verb, "testify;" i.e., the testimony is given this day, and not they would perish this day; for they were to go on trial as to their walk, etc.

Deut. 15:15 is another fitting example of qualifying a preceding verb. Also Deut. 30:16--"In that I command thee this day to love the Lord thy God," etc. And why did not the translators punctuate this as well as the passage in Luke? Does it not seem as if the translators expressed a preconceived idea by their use of the comma? Would it not have been better unpunctuated, as they left the other passages?

In evidence that the translators had a preconceived idea about our Lord's words to the thief and that it was not because they lacked grammatical knowledge on this point of an adverb qualifying a verb preceding it, see Acts 26:29--"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost," etc. The Apostle surely did not mean, I wish you were like me for this one day, but I wish that all who hear me this day were like me, Christians, consecrated even unto death.

Then our Lord said to the Jews, and later to his disciples, "Where I go ye cannot come." Then why should it be thought that he would take the thief with him?

I would like your opinion on Jno. 5:39--"Search the Scriptures." I do not understand this to be a command. The context to me seems to convey this idea: Jesus referred to a few witnesses regarding himself--verse 31, his own testimony, a true one; verse 32, "another" true one; verse 33, you sent to John, and he also testified of me; verse 36, greater than John's testimony, the works; verse 37, the Father also, but, of course, you have never heard his voice nor seen his form, but that would not matter if you only had his word remaining in you. Why, see here, you search the Scriptures because you think by them to obtain everlasting life and these very Scriptures you are searching also testify of me. Thus our Lord's words were more of reproach than command or invitation. Yours in our Redeemer, F. B. UTLEY.

[We agree that the last suggestion was probably the intent of our Lord's utterance; but it is undoubtedly the duty as well as well as the privilege of the sons of God to search and study their Father's Word,--that they may know all that he would reveal to them. The entire suggestion above is good and interesting. EDITOR]

===================

page 173

VOL. XVII. AUGUST 1, 1896. No. 15.

CONTENTS.

Special Items....................................174
The Inspiration and Authority of
Holy Scripture..............................175
Poem: O Heart, Be Strong!.........................177
Restitution, Faith Cures (Continued).............177
"Mind Healing" and "Christian
Science"....................................177
Keep the Mind Pure............................180
Bible Study: David's Victories....................181
Bible Study: David's Confession
and Forgiveness.............................182

page 174

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

A VERY SPECIAL OFFER ON "TEACHERS' BIBLES."

The agents for the Bagster Bible propose that hereafter they will publish them in the United States. With this in view they have sold us a large lot of their English publication at very low prices. We offer our subscribers the advantage;--new subscribers may have the same privilege.

We can supply you the Comprehensive Teacher's Bible, size 13 x 9-1/2 in. when open, with concordance, index, Bible atlas, etc., etc. This is the No. 8315 (Minion type), the retail list price of which was $3.30, and which in our price list was $1.90. We can now offer it for $1.25, plus 22 cents postage. (French Seal, round corners, divinity circuit, red under gilt edges.)

We have another specialty, still better, as far as binding is concerned.

It is an American "Oxford" Teachers' Bible, complete in every respect. It has an additional feature not possessed by the English Oxford; namely, in it the proper names are syllabled and accented, much to the readers' convenience. Its list retail price is $4.00. We can supply it, by special arrangement of a large purchase, at $1.75, postage 25 cents. This Bible has much larger type than usual for its size (13 x 9-1/2 in. when open). The type is known as Bourgeois. The binding is Imperial Seal--divinity circuit, linen lined, round corners, red under gold edges. The leather of this would probably be more durable than that of the Bagster mentioned above. With Patent Index, 50 cents more.

===================

R2012 : page 175

THE INSPIRATION AND AUTHORITY OF HOLY SCRIPTURE.*

"THE Inspiration of Holy Scripture, and therefore its Divine authorship and authority, lies at the root and foundation of true Christianity--not only in its relation to infidelity, but also in its relation to the Romish controversy.

"It was the one great question which underlay all others at the Reformation. For, what was the Reformation in its essence? Was it not just the abandonment of human authority for Divine authority? Was it not all contained in this--the giving up of the authority of the church for the authority of the Word of God?

"Hence, the Reformers, on the one hand, diligently translated, established and disseminated the Scripture; while Rome, on the other hand, has always been the enemy of the Scripture, hiding it from the people for centuries, using the tortures of the Inquisition to crush it out, afterwards by authorizing a Bible of her own (the Latin Vulgate), and finally making and sending forth her own translations of it, in the form of what are known as Roman Catholic, or Vulgate, versions. In the preface to her English version of the Vulgate, known as the Douay Bible, she distinctly declares what her object was in making these various translations. It was not that Rome had changed, not because she had repented of her sin in hiding the Bible; or of her crime in crushing it, by torturing its readers; but because it has ever been her policy to adapt herself to circumstances. The policy which to-day leads her to publish cheap editions of it in some countries, is the same policy by which she burns them in others.

"These are her own words from the preface to the English translation of the Latin Vulgate:--

"'We do not publish [this translation] upon the erroneous opinion of necessity that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God, to be read indifferently of all....Not for these or any such like causes do we translate this book, but upon special consideration of the present time, state, and condition of our country; unto which divers things are either necessarie or profitable, or medicinable now, that otherwise the peace of the church were neither much requisite, nor perchance wholly intolerable. Now since Luther's revolt also, divers learned Catholics, for the more speedy abolishing of a number of false and impious translations put forth by sundry sects, and for the better preservation and reclaime of many good souls endangered thereby, have published the Bible in the several languages of almost all the principal provinces of the Latin Church, no other bookes in the world being so pernicious as heretical translations of the Scripture, poisoning people under colour of Divine authoritie; and not many other remedies being more soveraine against the same (if it be used in order, discretion, and humilitie) than the true, faithful, and sincere interpretation opposed thereunto.'

"This vast divergence as to 'poison' and 'antidote' gave rise, in due course, to two great questions--viz., The CANON of Scripture, and the INSPIRATION of Scripture.

"If Rome's Text (the Papal Latin Vulgate) be the true one, then the Protestant Canon is wrong; and if her Versions of it be correct, then Inspiration is done away with.

"Inspiration is therefore essentially a Protestant question--one which must be met and fought on the highest grounds.

"The teachings of Luther, Erasmus, and other Reformers, on Inspiration were met by the Jesuits at the very outset. In 1586, Leonard Less and John Hamel, of the University of Louvain, put forth three propositions:-- (1) That it is not necessary that each word should be inspired. (2) It is not necessary that each truth or doctrine should be inspired by the Holy Spirit in the writers. (3) Any book (e.g., 2 Maccabees) written by human industry without the assistance of the Holy Spirit (if the Holy Spirit afterwards testifies

---

*A Paper read at the "National Protestant Congress," in London, by Rev. E. R. BALLINGER.

R2012 : page 176

that there is nothing false in it), it becomes Holy Scripture.

"Here we see the Satanic hand working by those Jesuits, and we see it working down to this present day, in all the varied attacks on inspiration.

"These three propositions were submitted by the Archbishop of Cambray and Mechlin to the Universities of Douai and Louvain. Being condemned by these, the Jesuits appealed to the Sorbonne and also to the

Universities of Treves and Mayence. They also forwarded a copy to the General of their Order, at Rome.

"The dispute was terminated by an 'Apostolic Brief,' dated April 15th, 1588, in which Pope Sixtus V. enjoined silence on all parties until the affair should be decided by the Holy See!

"That is just where the matter remains till to-day!

"Rome has never broken the silence which she enjoined, and this great question, so far as she is concerned, rests exactly where she left it in 1588.

"But the Reformers did not keep silence. The celebrated Dr. William Whitaker, the Regius Professor of Divinity, and Master of St. John's College, Cambridge, publicly lectured on this important subject, and in that same year (1588) published his famous work on The Disputation of Holy Scripture. He introduces the subject in the following weighty words:--

"'If ever any heretics have impiously outraged the Holy Scripture of God, we may justly rank the papists of our time with this class of men who pervert things the most sacred. For, not to mention how insultingly most of them speak, and how meanly they think of the Scriptures,...there are especially six opinions concerning Scripture which they now hold and obstinately defend that are eminently absurd, heretical, and sacrilegious.'

THE SIX POINTS CONCERNING ROME AND THE BIBLE.

"1. The first concerns the CANON--i.e., the number of the canonical and truly inspired books of Scripture which is affected by Rome's addition of the Apocryphal and other spurious books.

"2. The second concerns the ORIGINAL TEXT, by which the Hebrew and Greek are put aside in favor of the Latin Vulgate, which was authorized by the Council of Trent in 1542....Thus Rome exchanged gold for brass, preferred the work of man to the work of God, and chose a polluted cistern to the pure water of life.*...

"3. The third concerns the AUTHORITY of the Scripture, by making it to depend on the authority of the Church, saying that the Scripture is no Scripture to us if the church did not give it its authority. What the word 'Church' exactly means in this connection has never yet been defined. The Church of England, on the contrary, has declared (Art. xx.) that 'the Church is the witness and keeper of Holy Writ'--not its gaoler or its authority.

"4. The fourth concerns INTERPRETATION of the Scriptures. Rome complains of the incredible obscurity of the Scriptures, not for the purpose of rousing men to diligence in studying them, but to bring the Scriptures into hatred and contempt. She refers to

2 Pet. 1:20, and says that as the Scripture did not come from man but from God, therefore it is too obscure and too dangerous to be read by private individuals. True, the Scripture did come from God, but the previous verse (19) says it is a light in a dark place to which we do well to take heed! How many so-called Protestants fall into Rome's snare and read these words as though they were written 'prophecy is a dark place which we do well to avoid!' But notice that PETER is the apostle whom God has chosen to speak most clearly on these two great points: (1) concerning the inspiration and importance of the written Word (1 Pet. 1:10,11,23,25; 2:2; 2 Pet. 1:19-21), and (2) concerning Christ as the Rock, the one and only foundation of his people's salvation.--1 Pet. 2:4-8; Acts 4:11,12.

"5. The fifth concerns the Scripture as the final APPEAL on all matters of controversy. Rome refuses to have controversies decided by the Scripture. Instead of saying, 'To the law and to the testimony,' she says, 'To the Pope and the Church.' She will have only one court of appeal, and that is at Rome.

"6. The sixth concerns TRADITION, by which the Word of God is made of none effect. Rome declares that the Scriptures are incomplete without the innumerable unwritten traditions of the church, of which she is the sole depositary.

"These are the six 'monstrous errors of the papists,' as Dr. Whitaker calls them. He so ably refuted them from the Scripture, the Fathers, the Schoolmen' and classic Romish authors, that even his great adversary, Bellarmine, procured a portrait of him, which he kept in his study, as an enemy for whom he had the profoundest respect and admiration.

"These six points embrace and cover the ground of the whole controversy. They were the battlefield of the Reformation, and the Protestant victory is summed up in the words of Article VI. of the Church of England,--

"'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the

---

*We cannot agree to this criticism as a whole. Our English common version Bible is translated from the Latin Vulgate and holds its own very well when compared with the oldest Greek and Hebrew MSS., recently found. It deserves our respect; if for no other reason, because God has been pleased to use it, in sending his gospel message over the world. But the originals are what we desire, or translations as near to them and their purity as we can obtain.

Faith, or be thought requisite or necessary to salvation.'

"Any one of these six points is vital to the whole of Reformation Truth.

"Thus the attitude of Rome towards the Bible is clear. As to any theory of Inspiration she is dumb, and has herself preserved the silence she has enjoined on others. As to the Bible itself, there is nothing she so abominates, and nothing that she so fears. She will burn it or translate it, authorize it or forbid it, destroy it or print it, condemn it or praise it, as it may suit her purpose. She may vary her treatment of it, but whatever form that treatment may take, its aim, object, and end is always one and the same--to make it of none effect!"

* * *

The thoughtful reader will be struck with the fact that very many educated persons, called "Protestants,"

are rapidly taking the same view of the Scriptures here attributed to Papacy. The "Protestant" higher critics deny the inspiration of the Scriptures except in the same sense that they themselves claim to be inspired--namely, by intelligence from education and not by a plenary inspiration by God's holy spirit exerted phenomenally.

Protestants of all sects and parties state their faiths, but how few admit that "whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or thought requisite or necessary to salvation." Protestants have left or are leaving the Scriptures as the "divine authority," just as Romanists did in the dark ages. They too are now inclined to ask, What does our church teach? rather than What do the Scriptures teach?

O HEART, BE STRONG!

O heart, be strong, in God be strong;
Lift up thy cry, lift up thy song;
Pour out thy heavenly message sweet,
Oh, bear it forth on beauteous feet;
Cry the glad news from mountain height,
Flash through the gloom thy flaming light,
And to a listening world proclaim
The saving power of Jesus' name.

O heart, be strong, in God be strong,
Thy suffering time will not be long;

Sow on a little while in tears,
Thy harvest is for endless years;
Weep through the night, but soon the day
Shall chase all grief and gloom away;
And thou with songs of joy shalt come
And enter thine eternal home.

O heart, be strong, for on the throne
God's only well beloved Son
Sways the strong scepter of his might,
And vanquishes the hosts of night.
Lo, I am with you to the end,
An ever present, mighty friend--
All power is given into my hand,
Go, and obey my high command.

O heart, be strong, though countless foes
Thy march resist, thy work oppose;
Salvation's Captain fights for thee,
He shall thy shield and buckler be;
He shall lift up and shield thy head,
While thou shalt on the serpent tread;
And more than conqueror thou shalt be,
Through Christ who gives the victory.
--H.L. Hastings.

===================

R2013 : page 177

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING.

--(CONTINUED FROM OUR LAST.)--

"MIND HEALING" AND "CHRISTIAN SCIENCE."

That the power of the mind over the body is great no person of experience will dispute. Every intelligent physician knows that in about one-half of his cases he needs to treat the mind as much as the body of his patient, and that in such cases to hold the confidence of his patient is very necessary. Who has not heard of the conscientious physician who in many cases administered bread-pills with strict orders as to proper food, drink and clothing, and thus had great success?

Every wise general has recognized the necessity of having the minds of his soldiers cheerfully employed, as promotive of general health. To this end sentimental music is prohibited in the army in time of war, and cheery and martial airs are commanded.

It has long been observed that where an infectious disease breaks out and becomes pestilential, those most afraid of it, whose minds dwell on the disease and dread it most, are the most subject to it, and most likely to have it in a violent form. The story has been often told of the college professor whose class in a joke experimented upon him, and put him into bed sick for several days, by some five of them meeting him at various places on his way from home to the school and each succeeding one emphasizing more than the former that he looked unwell, in fact sick, and should return home at once.

It is a well known fact that French scientists were some years ago granted several prisoners condemned to death, to experiment with as they chose. One was placed in a cell in which a man had just died from cholera, but was not told of the fact and was well the next day; another was placed in a clean cell, but told that the death from cholera had been in that cell and that he would surely take the disease; and he did take it, and died. Another of their experiments was, to bind and blindfold a prisoner and pass his hand and arm through a partition, telling him that scientists wanted to learn how long it would take to bleed to death from the cutting of one of the arteries of the arm. He prepared for the execution in this form and died in a few hours, though really the experiment was to learn how much effect fear would have, for the cut made in

R2013 : page 178

his arm was quite insignificant, and he lost only a few ounces of blood; the drip, drip, drip, which he could hear, and feel run down his arm, being a carefully arranged device of tepid water. He was mind-killed; he thought he had lost the blood, and exhaustion and death were the result.

Who, that has observed, will not admit that to think about an ache or a pain will aggravate it? And if it will intensify pain to allow the mind to dwell upon it, is it not reasonable to believe that pain can be lessened, and a cure expedited, by an exercise of the brain power in an opposite direction? The secret of how the mind operates upon disease undoubtedly lies in the fact that the brain is not only the seat of all thought, but also of all feeling. It has communication with the entire person by its active messengers, the nerves. Consequently when a message of pain comes from wounded nerves, the brain has power either to soothe the wounded nerves and assist thus in allaying the pain, or, on the other hand, it has power, instead of healing, to spread a general alarm to the entire nervous system, and thus both to increase the pain and delay recovery. From that centre, the brain, all the nerves are directed and more or less controlled, as a factory is governed and directed from the manager's office. If we had no nerves, we could have no pain; and if we had the nerves even, and had no brain to which they could communicate their trouble, we could have no knowledge of pain.

Hence we see that whether we shall suffer much pain depends not only upon the fineness, delicacy or sensitiveness of our nerves, but also upon the way in which our minds shall receive the appeals of our nerves--whether we magnify or minimize them. And yet, the full appreciation of the mental powers of human beings, and how best to make use of them, evidently belongs further along. In the full sunlight of the Millennial day this will doubtless be one of the prominent agencies of human restitution.

But we should be on guard against a device of our enemy, who, taking advantage of this principle of restitution which must soon be far more widely recognized than at present, endeavors to use it as his balloon by which to lift into public notice doctrines and theories subversive of the doctrines of the Scriptures. We refer now, specially, to what is deceptively termed "Christian Science." This entire system seems to be as fraudulent and deceptive as its name, though we admit that some honest souls are possibly to be found among its advocates, having been deceived and misled by it. By reason of the gross misrepresentations of God's character and plans by so-called Orthodoxy, some, in groping for something better, have fallen into this snare of Satan, as others have been ensnared into Infidelity, Spiritism, Theosophy, etc.

There is nothing Christian about "Christian Science." It is against Christ and against the truths which Christ and his apostles taught. It is emphatically anti-Christian in its tendencies. But it acknowledges Christ,

R2014 : page 178

says one. Yes, we answer, so did the devils when they had an object in so doing. (Matt. 8:29; Acts 16:17; 19:15.) Spiritists also acknowledge Christ, claiming that he was an eminent medium. And so these Christian Scientists use his name to deceive, if possible, the very elect, claiming that our Lord was one of them--a Christian Scientist who did very well all things considered, but who did not understand the Science so well as its present exponents, who are ladies, and whose finer sensibilities were requisite to a full appreciation of the unfathomable depths of this science.

Candor compels us to remark that few Christian people recognize the meaning of the word Christian. It is not like the word Lutheran or Wesleyan: the secret force lies in the meaning of the Greek word Christ, which corresponds to the Hebrew word Messiah, and is a title rather than a name. It signifies, one Anointed by Jehovah as his agent, to accomplish the promised deliverance and blessing of mankind. All this was and is understood by the Jew as the import of the title Messiah, and should be recognized as the meaning of the corresponding word Christ by all true Christians.

"Christian Science" expounders, however, very far from believing in or expecting any deliverance through our Lord Jesus, the Christ, see nothing from which to deliver mankind, except perhaps delusions of pain, etc. They deny entirely any atonement for sin, and in fact deny any original sin to make necessary a ransom-sacrifice, such as the Scriptures teach. And not only do they thus deny the Lord's work already accomplished, but they deny any future work to be done by him as the Millennial King. They deny that he did anything at his first advent except to teach their science, and that very imperfectly as compared with what they could have done,--especially as compared with what the self-styled "Rev." Mrs. Eddy, their Boston leader and teacher, would have done.

But do not "Christian Scientists" claim to believe the Bible? some one suggests; and do they not quote from it frequently? Yes, certainly, that is a part of their garment of light, by which they deceive some of the children of the light. They quote Scripture much as Satan quoted it to our Lord in the temptation recorded in Matt. 4th chapter. But though they quote from the Bible, it is in an inconsistent manner and wholly out of its relation to the context, just as Satan did,--not to define God's plan, but to bolster up a theory which proves a snare to many not rooted and grounded in the truth. Such, not familiar with the general meaning of the passages quoted, too often do not take

the time to fully examine the context, but swallow the theory whole, presuming their teachers to be honest, and that the passages cited are correctly applied.

So-called Orthodoxy (by the custom of its ministers to take texts from the Bible for all sorts of discourses, contrary to the meaning and intention of the writer) has laid the foundation for just such deceptions as these which are now shipwrecking the faith of so many. Indeed, we are distinctly shown that all but "the elect," a faithful few, will be misled by some of these various deceptive snares. But the "very elect," because fully consecrated to God, shall have light and help sufficient to prevent them from being deceived so as to fall into such errors.

We are not criticizing Christian Science at length in this paper, for this we have already done in a former issue. We merely wish now to note that the truth on the subject of mental assistance to healing, presented above, already for many years recognized by all thinkers, though perhaps fully comprehended and appreciated, as yet, by none, is a very different thing from the claims of "Christian Scientists." The former is in perfect harmony with both reason and Scripture, while the latter violates both.

In fact, we hold that the theories of these scientists (?) cannot have emanated from a sound brain, no matter how many sound minds may have been worked up to the point of belief in so unreasonable and unscientific a view of matters. We notice, too, that though they claim to believe that diseases and pains are not realities, but merely imaginations of the diseased minds, and curable by getting rid of such imaginations, yet when it comes to paying for this imaginary healing, imaginary dollars will not do. One might suppose that they would become so convinced of their theory that "All is mind, there is no matter; all is life, there is no death," etc., that they would consider hunger and thirst and weariness and money as mere imaginations, and disregard them; but not so: food, and dress, and rest, and especially money, are very real to them. For instance, a book to explain (?) their theory is only $3.00. And the services of those who, after hearing about twelve discourses, get a "diploma" to practice as "Christian Scientists," are never charged for in an imaginary manner, but at a good round figure in tangible money. All this is very different from the spirit and method of our Master, whose name they fraudulently adopt, to deceive and ensnare his followers.

But does some one ask, What object could Satan have in getting up such a deception and delusion? We answer, It is one of the many efforts he is permitted to make now against the foundation of all true Christian faith--THE RANSOM. Of course "Christian Scientists" do not claim to deny the ransom; nor do any of the various no-ransom theories so claim. It is part of their deceptive policy to retain a form of sound words, while they are diligent and untiring in their efforts to subvert their real significance. And all errors seem to take this form, evidently inspired by the one great deceiver, the arch-enemy of the cross. They are all the more dangerous and deceptive because they do not deny the Bible openly, but underhandedly. They deny original sin and its penalty, and ignore the work of Christ as Redeemer. They do not, of course, deny that he died, but they do deny that he "gave himself a ransom [a corresponding price] for all;" for they deny that any price was required or paid. The following quotation from one of their prominent writers shows that they ignore Christ's redemptive work entirely, and substitute a principle of good as their deity. The writer says:--

"We are growing into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine development as sons and daughters of God."

In this manner Satan would deceive the world into the belief that the restitution privileges and blessings, which he can not delay, are not results of God's time and order, nor brought about by our Lord's redemptive work at Calvary, and his second coming in power as the promised "Seed" to bless all the families of the earth, and to restore all things, as spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21.) He would offset and hinder as much as possible the proper effect of the coming blessings (viz., to lead mankind to appreciate and love their Redeemer and Restorer), by forestalling the effect of the coming restitution to the full perfection of human powers, and attributing them to a mere natural, human, mental "development" and "growing."

This deception, as to the cause and source of the coming restitution, leading the mind away from the great work of Christ, first as Redeemer, and finally as Life-giver or Restorer, will be all the greater, because Satan thus adroitly mingles truth with error--a truth, too, more forcible far than the world and "Christian Scientists" generally conceive. The Millennial restitution will come about as a gradual development, expanding every good human quality to its ultimate limits (full restitution to all that was lost); and doubtless this will be accomplished very largely through the channel of faith and mental healing, guided by the Great Physician and his glorified Bride.

The fact that Satan, the prince of death and sickness (Compare Heb. 2:14 and Luke 13:16), has adopted "mind cures" to draw the attention of the world and to keep them blinded (2 Cor. 4:4) proves that our great foe is put to straits to continue his hold upon

mankind; for, as our Lord intimated, when Satan begins to cast out Satan, it is a sign that his kingdom is nearing its end and will soon fall. This agrees with what we know from other sources,--that Satan's triumph is limited; that he will soon be bound for a thousand years, that he may deceive the nations no more.

KEEP THE MIND PURE.

PROV. 4:23-27.

Few recognize the influence of the mind over the body. God has so organized our beings that pure, noble, holy thoughts in general have not only an elevating and ennobling effect upon the mental and moral constitution, but an invigorating influence upon the physical system. And, on the contrary, every unclean, ignoble, unchaste, unholy thought (as well as act) has a direct effect not only toward debasement of mind and morals, but toward the germination of seeds of disease already in the constitution of all the fallen race.

If this were more widely known and more fully recognized, it would be a great blessing to very many, and would tend to prevent much sickness among both young and old, and would sometimes explain why those whose hands and brains are busiest are often the most healthy and happy. "Keep thy heart [mind, will]; for out of it are the issues of life." These words should be deeply graved upon the tablet of memory by every person. They are words of wisdom. Their full import may not be recognized by many in the present time, but surely all must sooner or later learn it; for compliance with this rule is to be the arrangement by and under which, during Christ's Millennial reign, the world will be blessed.

Mankind will be brought to a knowledge of the truth, and to an opportunity for restitution to full perfection by the great Redeemer, but in such a manner

as to require them to strive against sin and impurity, and to strive for righteousness and perfection, which in response to their prayers and efforts the Life-giver will supply freely, having redeemed them from the Adamic condemnation for this very purpose of restoring the obedient to all that was lost in Adam's fall.

It is a mistake to suppose, as many seem to do, that because our Lord Jesus paid the full price of our redemption from sin and death, therefore all the redeemed ones must be freed forever from condemnation and sin, as soon as the "times of Restitution" begin. On the contrary, when the world is awakened from the tomb it will be still under condemnation as sinners and unworthy of eternal life, and subject to the bondage of corruption (death). Its first step will be to learn of God's gracious provision in the ransom, by which, through Christ, they may escape sin and its penalty (corruption) and obtain the gift of life. That knowledge will develop either obedience and consecration to Christ and lead to its reward of gradual restitution to human perfection, or it will lead to a personal and wilful rejection of God's grace and the merging of their sentence from Adamic death to Second death. Our Lord's sacrifice atoned for and is applicable to only the sin of Adam and its wide spread results. Hence it covers only those sins which result from weaknesses within ourselves and evil and temptation surrounding us, which our hearts (wills) do not consent to nor approve when we come to know the right and wrong in God's sight.

As soon as we come to a clear apprehension of our provided redemption, and into harmony with its conditions, we may consider ourselves "saved" from the Adamic condemnation and restored to divine favor, though the time for actual restoration to the blessings secured is at the close of the Gospel age. This is true of the elect Church now, and will be true of the world in the next age. The actual attainment of the privileges and blessings of restitution provided for all by God, through our Redeemer, and to be freely offered (in the coming age) to all, will not be attained except by the desire and effort of the human will; just as the saints of this age must watch and strive and pray, to win the prize of the new nature now offered.

As soon as we know and accept of Christ's redemption work, we may reckon ourselves free from all condemnation on Adam's account, or traceable to his failure; and then, at that moment of knowledge, the individual trial of each human being begins; and by his efforts as well as his prayers he shows his desire for a life of holiness and purity and fellowship with God. And to such the Lord is pleased to extend his favor and every needed aid, bringing them ultimately to full perfection and to the enjoyment of all the privileges lost by wilful sin in Eden. And every sin and impurity, every unholiness, every dishonesty of thought or act will react upon the evil-doer, bringing with it a heavy toll of interest; and, if persisted in, it will prove such a one unworthy of the everlasting life of holiness and purity. This, the only everlasting life which God has offered or will grant, will be given only to those who, when brought to a full knowledge of all the facts, shall so desire a life of holiness as to strive against sin and impurity in every form.

And while this principle will apply specially to mankind during the Millennium, it is also a principle with the saints in the present time. Purity, chastity, holiness of heart (of mind), belong to our consecration, --to be copies of God's dear Son, our Lord, who was holy, harmless, undefiled. Wherefore:--

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) "Blessed are the pure in heart; for they shall see God.--Matt. 5:8.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,...think on these things." --Phil. 4:8.

[TO BE CONTINUED.]

===================

R2015 : page 181

DAVID'S VICTORIES.

--AUGUST 9.--2 SAM. 10:8-19.--

Golden Text--"The Lord is my light and my salvation; whom shall I fear?"--Psa. 27:1.

WHILE it is true that David's reign was largely a succession of wars, with only occasional intermissions of peace, it should be noticed that these wars were not aggressive wars, or wars for conquest, but that they were always defensive. While David's policy toward the surrounding nations was wise and kind, they were not so disposed toward Israel. They were jealous of Israel's growing power and prosperity, and thus prompted, they made the attacks which David must of necessity repel as a loyal and patriotic servant of the Lord's people. The disposition of those nations was to exterminate or drive out the Lord's chosen people, and therefore the only righteous course for David to pursue was to fight.

While it is written, "Blessed are the peacemakers; for they shall be called the children of God," it is also written, "Blessed be the Lord, my strength, which teacheth my hands to war, and my fingers to fight." The suggestion is plainly that there is such a thing as an ignoble peace,--a peace which comes from indifference to the principles of righteousness and truth, a peace dearly bought and ignobly maintained. But, on the other hand, it should be remembered that no battle is a righteous battle except when the Lord gives strength and teaches our hands to war and our fingers to fight, when the battle is the Lord's battle, for the maintenance of his honor, the establishment of the principles of his righteousness and the protection of his cause and his people. Under the typical Jewish dispensation this was done, properly, with carnal weapons; but under the dispensation of the spirit of God we are instructed that "the weapons of our warfare are not carnal, but [nevertheless, they are] mighty to the pulling down of strongholds." (2 Cor. 10:4.) And happy is the man who can always realize that the Lord's strength and skill are given to him while, with heroic Christian fortitude as a good soldier of the cross, he goes forth to fight the good fight of faith against the powers of darkness strongly intrenched on every side. Thus, indeed, he may win the reward promised to the overcoming soldiers of the cross (Rev. 2:7,11,17,26,28; 3:5,12,21), and also the blessing that is sure to the peacemaker; for the glorious peace that is won by the good fight of faith is a blessed peace, a peace resting on the sure foundations of the eternal principles of right. But beware, O Christian, that you never go to the battle without the assurance that the battle is the Lord's. Like David's, let your inquiry be, Lord, shall I go up to the battle? (1 Sam. 23:2,4; 30:7,8; 2 Sam. 5:18,19,22,23), and then, like him, wait for the answer in the assurance that the battle is the Lord's.

To all who are thus in the conflict, nobly contending --by their words, their actions and their general conduct --for truth and righteousness, against all who oppose themselves, we would say in the words of Joab to the hosts of Israel, "Be of good courage, and let us play the men for our people and for the cities of our God: and the Lord do that which seemeth him good." (Verse 12.) If the battle is the Lord's, it is sure to be victorious. "Rest in the Lord, and wait patiently for him."

While the wars of David were not undertaken for conquest or plunder, but in defense of God's people, they nevertheless resulted in the enlargement of their territory, so that now, for the first time, was fulfilled the promise made to Abraham (Gen. 15:18), that his seed should possess the land from the river of Egypt to the Euphrates. The spoils taken from their enemies were also very great. There were shields of gold and vessels of silver, gold and copper. These were dedicated to the Lord, and reserved for the temple that Solomon was to build.

While noting the justice of the wars of David and the spirit of religious zeal in which he undertook them, his reverence for God and his high sense of justice were usually very marked in even the little things of his life. For instance, when he was hidden in the cave of Adullum, with the enemies, the Philistines, encamped near by, and he thirsted greatly for water, so that three of his captains at the risk of their lives broke through the ranks of the Philistines and procured water for the king, David refused to drink it, saying, "God forbid it me: ...Shall I drink the blood of these men that have put their lives in jeopardy." Such water he considered too costly to drink, so he poured it upon the ground as an offering to God. (2 Sam. 23:13-17; 1 Chron. 11:15-19.) Few indeed among the kings of earth would consider any sacrifice of their fellow-men too costly to be bestowed on them. They feel that they are the lords of creation, and proudly claim, as their right, the luxuries purchased at the sacrifice of the rights and privileges of their fellow-men whom they regard as inferior beings and only made to serve them. But it was not so with David, whose sober estimate of himself was that he was only a brother to every other man, and that to God only was supreme reverence and honor due.

Another instance of David's lively sense of justice is that recorded in 1 Sam. 30:21-25, where David made an ordinance for Israel to the effect that those who in time of battle remained behind on account of physical weakness, or to guard the stuff, or the home, should share equally the spoils with those who went to the

battle. The account is very explicit on this point. We read, "Then answered all the wicked men, the men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and children, that they may lead them away and depart. Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us;... for who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day."

This ordinance in Israel is the statement of a principle which has many applications. The wife, for instance, who cares for the home, should have an equal share with the husband, who, being relieved from such cares, has his time free to earn the money. They are rightfully "heirs together of the grace of life," as well as of the burdens of life.

R2016 : page 182

The golden text of this lesson suggests the proper frame of mind for all the Lord's people who are now fighting the good fight of faith. Though the situation may look dark and dangerous, and though foes may multiply and perplexities increase, it bids them fear not--"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" David said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." --Psa. 27:1-14.

===================

R2016 : page 182

DAVID'S CONFESSION AND FORGIVENESS.

--AUGUST 16.--Psa. 32:1-11.--

Golden Text--"Create in me a clean heart, O God; and renew a right spirit within me."--Psa. 51:10.

IT is with a good degree of satisfaction that we write as the heading of this lesson, David's confession and forgiveness, when we consider that, had not the good that was in the man reasserted itself, we might have had to write, "David's unrepented fall and its fearful recompense." Thus far, in considering this notable character in Jewish history, we have been calling attention to those noble traits which marked him as a righteous, just, godly man--a man of high attainments, both morally and intellectually, and one whom God was pleased to honor and bless and to make a chosen instrument in his service.

But with all his attainments, with all his wisdom, and skill, and sound judgment, and with all his humility and godly reverence, the poor fallen nature of even this great and good man succumbed to the temptations of abundant prosperity. It is hard to account for the fall of such a good man and of a character so strong in many respects as that of David; but one writer, we think, reasons on it very correctly, saying,--"In some natures, especially strong natures, both the old man and the new possess unusual vehemence; the rebellious energizings of the old are held in check by the still more resolute vigor of the new; but if it so happen that the opposition of the new man to the old is relaxed or abated, then the outbreak of corruption will be on a fearful scale."

Evidently this fall of David into gross sin was not altogether sudden. There had been missteps leading up to it; and the process being gradual and each wrong thing searing the conscience more and more, the climax was reached almost imperceptibly, so that two, even of the basest crimes, were at length committed, apparently without any compunctions of conscience; and the sin was concealed unrepented of, although it was yielding its bitter fruit of restless remorse (Psa. 32:3,4), until Nathan the prophet was sent to awaken and arouse the man to a deep sense of his guilt and of the necessity of immediate repentance, confession and reformation. David had become so intoxicated with the spirit which generally attends power, popularity and great success that he evidently did not recognize his gradual moral decline. As a king his word was supreme among the people; all Israel waited to do his bidding; the greatest men in the nation were at his service; success had everywhere attended his energies on the field of battle; his kingdom was extended and very prosperous; but in the midst of all this success and exaltation lurked temptations subtle and dangerous which should have been guarded against with scrupulous care, and perseveringly resisted.

As the chief magistrate of the nation few indeed were bold enough to be true to the king as to a brother in pointing out his errors and dangers: on the other hand, the tendency was, as it always is toward those in power, rather to endorse and imitate, than to wisely, kindly and respectfully reprove, remembering the highest interests of such a one in preference to any desire for his favor at the expense of those interests. While we mark with pleasure the noble traits in David's character, we must deplore the steps of his decline. He got to looking upon the privileges claimed by other kings about him as his privileges also, in a measure at least, and, contrary to the divine law (See Lev. 18:1-4,18 margin; Deut. 17:14,17-20), he multiplied wives to himself. Then in his war with the Ammonites he resorted to unnecessary cruelty, not alone contented to conquer, but desiring thus ignobly to triumph over his foes. (Compare 1 Chron. 20:1-3; 2 Sam. 11.) Then his numbering of the people, contrary to the law of God and the counsel of his wisest men and the religious sense of the nation (See 1 Chron. 21:1), showed that a decline of piety was leading him to doubt the divine favor, and consequently to put his trust in numbers and equipments for defence, etc. (Jer. 17:5), rather than in God, whose favor and help could be experienced only while he continued to walk in the paths of righteousness.

It was in the midst of this season of outward prosperity, yet decline of inward piety, that David succumbed to temptation and to the dreadful crime he committed against God and man. (2 Sam. 11:1-27.) Poor, fallen human nature! how weak it is, and how prone to sin, even at its best state! Truly, there is no safety from the power of sin except in a close and constant walk with God, and a resolute purpose to continually avoid and resist the intoxicating influences of the spirit of the world. To allow its pride or vain glory or desire for self-gratification to actuate us in any measure is to bring our moral perceptions to that extent under its stupefying influence. And when any one is intoxicated with the spirit of the world (which in large measure is the spirit of Satan), he will blindly do many things which in his sober senses he would shun and despise. So it was with David, a great and wise man, and, until this intoxication came upon him, a good man, and therefore beloved and highly honored of God, yet even he fell; and the previous height of his moral character makes all the more sad his decline and fall.

Well indeed would it have been for David had he remembered the command of the Lord,--"And it shall be when he sitteth upon the throne of his kingdom,

that he shall write him a copy of this law in a book. ...And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left." (Deut. 17:18-20.) If in this matter even such a man as David failed, and therefore was overcome by the power of temptation, let every child of God take heed and profit by the lesson of his folly. The Word of God must be the daily companion, instructor and guide to every one who would be kept in the paths of righteousness, be he little or great. It is not enough that we read it, nor even that we study it, for the sake of mere information or for argument: it is given us to ponder and to feed upon, that its principles may be incorporated into our being, moulding our thoughts and guiding all our actions. This is what it is to have the word of the Lord dwelling in us as an energizing and moving power; and if we thus have fellowship with God through his Word and the privilege of prayer, we shall not be beguiled into sin, nor partake of the intoxicating spirit of the world.

It has been suggested by some, by way of excuse for David, that a man's life should be judged as a whole, and not by the failures in it, the intimation being that if in such a view of his life the good predominates, then it should be considered a righteous life, or vice versa. And so, it is suggested, we should estimate the character of David and numerous others, among them the inquisitors of times past, who burned and tormented those who differed from them. Many of these, it is suggested, were good, but mistaken men.

From this line of reasoning we are obliged to differ, because it is at variance with the judgment of God, as clearly expressed by the Prophet Ezekiel, as follows,--"When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth,... all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.... But if the wicked will turn from all his sins that he hath committed, and keep all my statutes [which implies also the pondering and study of them], and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.... When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them [unrepentant],

R2017 : page 183

for his iniquity that he hath done shall he die. Again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."* --Ezek. 18:24,21,22,26-28. See also 2 Pet. 2:20-22.

It would be a great mistake to presume that the blindness and spiritual stupor that result from intoxication with the spirit of the world constitute a proper excuse for the sins committed while in that state. God did not so judge in the case of David. The beginning of any sin is the first yielding to its intoxicating influence; and therefore we are faithfully warned to abstain from the very appearance of evil. (1 Thes. 5:22.) David's sin, like that of all other sinners, began in giving heed to the first suggestions of evil, and having done this the subsequent steps were easily taken.--Compare James 1:14,15.

But, thank God, there is such a thing as repentance and remission of sins. And although David had sinned grievously, and God was very angry with him, yet in his wrath he remembered mercy, and sent Nathan the prophet to reprove him. It was doubtless a difficult task for Nathan to approach the king on such an errand, but he did not hesitate when the Lord commanded, nor did he go about the duty in any other way than that of straight-forward, yet respectful simplicity. He did not first endeavor to offset in David's mind his present evil course with a rehearsal of his past good deeds--of faith and valor and justice and humility, thereby intimating that the latter balanced the former, but, remembering that in God's reckoning all former good deeds would count for nothing unless present sins were repented of, he came straight to the point, and with skill he presented the case in a parable which David mistook for an actual case, and hastily pronounced the sentence of death upon the offender. He probably desired to show the man of God how zealous he would be for righteousness, little surmising that the prophet knew of his unrighteous course until, with heroic fortitude which waved every other consideration but the doing of the will of God, Nathan brought the lesson home to his conscience, saying, "Thou art the man.... Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house....Thus saith the Lord, Behold I will raise up evil+ against thee out of thine own house."--2 Sam. 12:7-12.

It was a critical moment for David, and probably for a time silence reigned. What would he do? Would he proudly resist the power of the truth, thus calmly but kindly pressed home by his old and trusted friend, the humble man of God? Probably this was the first impulse of the pride engendered by his thus far successful career; but there was the truth so plainly set before him: how could he deny it? how could he excuse it, or in any sense or degree justify it? Even to his own mind there was evidently no excuse, no palliation. Conscience, which had been more or less restless and even at times remorseful, ever since the crime, was now thoroughly awakened, and a crisis was reached. There were but two courses before the king: one was repentance, confession and reformation; and the other was to plunge deeper into sin by angrily denouncing the

---

*This eighteenth chapter of Ezekiel relates specially to the time when the Adamic transgression will be offset by the New Covenant as a result of the ransom, so that naught will remain against believers but their own misconduct. The same principle applies to some extent to those of this Gospel age who are justified by faith; and to the Israelites justified by the typical sacrifices.

+Evil here is not used in the sense of sin, but as signifying trouble or calamity. This was a feature of God's covenant with Israel as a nation. Their obedience was to have earthly recognition and reward--their disobedience and sins were to receive earthly punishments. No such covenant was ever made with any other nation. See our issue of March 1, '95.

prophet and wickedly misusing his power as a king to punish the man of God for presuming to reprove him, and then proudly declaring it to be the right of kings, as exceptional individuals, to do as they please, such being the generally acceded custom of kings in all the nations. Thus he would have been claiming that the customs of the world, instead of the law of God, were to him the standard of privilege. "What king," he might truly have said, "considers the rights of his fellow-men in preference to his own desires?"

But we are glad that David did not take this latter evil course. On the contrary, he allowed his better nature to reassert itself; and David said unto Nathan, "I have sinned against the Lord." And Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die"--although in the judgment of the parable David had unconsciously condemned himself to death. How gracious is God, how ready to pardon when true repentance is manifest! "Howbeit," said Nathan, "because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." David in his contrition meekly accepted both the reproof and the penalties pronounced against him; and realizing that his sin was very grievous, and that his example before the nation was very detrimental to the moral and religious interests of the people, he resolved, and carried out his resolve, to make the example of his deep contrition and repentance as far-reaching in its effects for good, as his sin had been for evil.

This was a noble resolution, and in nothing does the nobility of the man shine out more clearly than in his humble and public confession of his sin, his efforts to undo, as far as possible, the wrong he had done, and his meek submission to the penalties which God in his wisdom and mercy saw fit to inflict upon him, that thus his wrath against sin might be manifest to all, and that king and people might so be warned against it. "Better is he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) So in overcoming the pride and selfishness that had taken deep root in his heart, David proved himself a greater hero than even in his youthful conflict with the giant of Gath, or in any subsequent encounter.

That the divine forgiveness does not of necessity imply the remitting of all the penal consequences of sin is manifest in this case and in thousands of others. According to the divine law, the full penalty of David's sin was death. And, judged by the rigor of that law, this sentence was due under two indictments (See Lev. 20:10; 25:17); but in view of his repentance the Lord remitted the death penalty (2 Sam. 12:13) and inflicted only such punishment as was necessary for the full correction of the offender and the warning and instruction of the nation, showing that he was no respecter of persons, and that king and people were on a common level before the divine law. It should also be observed that the penalties inflicted were to a large extent the outgrowth of former sins. The severest troubles came from his polygamous household, and the sons who gave him most trouble were the children of heathen wives;

and the child of Bathsheba died.

In Psalm 51 David makes public confession of his sin and of God's mercy in forgiveness. In Psalm 32 he gratefully records the blessedness of the man whose transgression is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile--no deceit, no hypocrisy, but all of whose doings are open and transparent, and manifestly wrought in righteousness. Here he declares, "I acknowledge my sin," and he testifies to the Lord's forgiveness (vs. 5); and for this divine forgiveness he exhorts all sinners to pray to God in a time when he may be found (vs. 6); i.e., before their hearts become calloused and set in an evil course.

Then, even in the midst of the troubles consequent upon his sin, which he meekly and patiently bore, David learned by faith to rejoice in the Lord, saying, "Thou art my hiding place: thou wilt preserve me from trouble, thou wilt compass me about with songs of deliverance;" for he will not suffer any tribulation to overwhelm his trusting saints upon whom he has set the seal of his pardoning love.

Then David voices the Lord's sentiments toward all his trusting obedient children thus, as though the Lord were answering back to his expressions of humble confidence and trust, saying, "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee, mine eye shall be upon thee [margin]. Be not as the horse or the mule, which have no understanding, whose mouth must be held in with bit and bridle, else they will not come near unto thee"--[R.V.] will not submit to control.

"Many sorrows shall be to the wicked [as long as they remain wicked. David had proved that by sad experience--vss. 3,4.]; but he that trusteth in the Lord [which necessitates also the departing from iniquity], mercy shall compass him about." Therefore, said the confident faith of this repentant one to whom had been restored the joys of salvation, "Be glad in the Lord and rejoice, ye righteous; and shout for joy all ye that are upright in heart."

If God thus restored to his penitent and believing servant the joys of his salvation, and made the bones which he had broken to rejoice (Psa. 51:8); if he created in him a clean heart, and renewed a right spirit within him (Psa. 51:8,10), who then shall lay any thing to the charge of his beloved? As freely as God forgave, so must all his people; and therefore we rejoice to recognize David as one of the ancient worthies --worthy of our love, our confidence and a noble example for our imitation of the many graces that adorned his character. And in nothing did the king give us a more worthy example than in the victory over himself to which attention has just been called. Especially in considering his exalted station, his prominence before the nation, the deeply disgraceful crimes of which he was guilty, the acknowledgment of which would be so humiliating, and the consequent loss of esteem and confidence he must expect from the whole nation, and the appreciation which he doubtless had of the esteem he had so worthily held for so many years, and the keen sense of the disgrace which such a nature must have when brought again to his sober senses--when we consider all these things, the victory gained by David over himself in humbling himself and repenting, is one of the greatest and grandest achievements on the pages of history; and his course is one to be commended to every child of God who realizes that he has to any degree departed from the right ways of the Lord.

====================

VOL. XVII.   AUGUST 15, 1896.   No. 16.

CONTENTS.

Special Items....................................186
Views From the Tower.............................187
"The Lord Preserveth the Faithful"................189
Poem: What Would Jesus Do?........................193
Restitution, Faith Cures (Continued).............193
The Glory of Methodism............................195
Forgiveness of Injuries...........................196
Are Public Prayers Authorized?....................196
Bible Study: Absalom's Rebellion.................198
Bible Study: Absalom's Defeat and
Death......................................199
Encouraging Letters..............................200

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE,

if they will send a Postal Card each December, stating their case and requesting the paper.

R2026 : page 186

"In a service that His love appoints
There are no bonds for me;
For my secret heart is taught the truth
That makes His children free.
And a life of self-renouncing love
Is a life of liberty."

Let us not be ashamed of the true gospel, nor of any of its agents or agencies. He who is ashamed of the brother or sister or tract or book through which God was pleased to send him the truth, shows clearly that, had he lived in the days of our Lord's humiliation, he would have been ashamed of him, and of the humble men whom he chose and used to promulgate his gospel in the beginning. The truth is not intended for the proud or the dishonest. God hides his truth from the worldly wise and prudent, and reveals it unto babes. (Luke 10:21; 1 Cor. 1:19.) By candor and humility and zeal let us keep ourselves in the love of God and continue to walk in the light.

R2011 : page 186

"Thou must be true thyself
If thou the truth wouldst teach,
Thy soul must overflow, if thou
Another soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed."

====================

R2018 : page 187

VIEWS FROM THE TOWER.

THE confusion of tongues at the tower of Babel led to the scattering of mankind on the earth--to sectional and racial selfishness, independence, clannishness,

--to classes and castes. This in turn has led to selfish animosities, wars, etc. On the other hand, it no doubt worked some advantage by preventing all from falling into the same ruts, vices and superstitions. But lately, especially since the beginning of "the time of the end" (A.D. 1799), the tendency in every direction is for the peoples of the earth to commingle, to obliterate caste and racial prejudices. People of every nation commingle with those of every other nation; not without prejudice, but nevertheless with the effect of gradually breaking down prejudice.

The city officials are compelled to guard the sanitary conditions of the poorer quarters as well as of the wealthier; for disease in the tenements, where clothing or cigars are made, means disease elsewhere,--wherever their wares are used. Quarantines are as needful for paupers as for the wealthy who pay the tax for the expense incurred. In courts of justice crimes against the poor are recognized, as well as against the rich. This is not only just, but necessary for the preservation of respect for justice before the masses. The failure of a crop in one quarter of the globe does not now affect that part alone, but diffuses itself over the whole world by causing a slight general advance in price. So also with diseases. La Grippe spread as a scourge over Europe and America and was traced by science to Russia, and as the result of a famine which prevailed there the year before. The enlightened world has learned that it is not only humane to relieve the famine-stricken, but that it is necessary for the protection of those who have plenty.

Even the lower animals are benefiting; for since it is learned that many contagious fevers are induced by the eating of infected meat and milk, the sanitary conditions of dairies are being guarded by the law; and the kind of cars in which cattle are shipped, and the food and drink supplied to cattle in transit, are being made subjects of careful legislation.

This growing oneness of the interests of the world is well illustrated in Trades-Unionism. It started as local institutions, thinking little of the interests of others; but before long they were extended to all of the same craft in the same section or environed by the same conditions. Next it was found that with new machinery it was not difficult for a man of skill in one craft to turn his skill to another; and federations and amalgamations sprang up on broad bases of fellowship and cooperation. Next international unions were called for, especially in Europe; and it was found expedient also to organize the female laborers, since they with machinery were likely to become competitors to a larger extent yearly. And now, finally, realizing that the millions of Japan, India and China are likely to come into competition with civilized labor, the Socialistic Labor Congress of the world, which met in London in July, proposed to extend its doctrines and organization to the barbaric peoples. The resolution on the subject reads as follows:--

"Considering that the aim of the foreign and colonial policy of the governing classes of all modern states, as the trustees of capitalists' interests, is to gain possession of new worlds to capitalize; considering further, that the aim of Socialists must necessarily be opposed to this absorption of barbaric races and the lands occupied by them into the great system of modern capitalistic

R2018 : page 187

civilization as tending to give to that system a new lease of life, shorter or longer, as the case may be, it is resolved that the policy of the Social Democratic party, irrespective of nationality, should be to support, and, in every feasible way, to make common cause with barbaric peoples in their efforts to maintain their independence against the raids of European civilization, no matter what the power may be, by whom the raid is undertaken, and no matter what may be the specious excuse, humanitarian or patriotic, by which such raids are supported or defended. It is further resolved that a standing international committee be appointed to watch events and to take such action in the above sense as from time to time may seem desirable, thereby inaugurating a new departure in the sense of a foreign policy, at once united and definite, for the Social Democratic party in all countries, irrespective of so-called national interests."

While this proposition is absurd in the extreme, it illustrates the trend of our times; the unifying of the interests of mankind. The lessons of the present time, although taught by selfishness, are preparing mankind the better to appreciate the levelling and unifying which the Kingdom of God will shortly establish on an unselfish basis--on a basis of a sympathetic love which redeemed all and will bring all to a clear knowledge of the truth that they may be saved.

* * *

The federative union of Protestants foretold in the Scriptures comes on apace. It has been hindered, however, to some extent by the hopes of some that it might as a federation include Roman Catholicism and Greek Catholicism, and thus be the more "imposing." Much dependence was placed upon the known sympathy of Pope Leo XIII. with the union movement; and it was confidently hoped by many that he would in some manner recognize the Church of England and its clerical orders, as the Greek and other Catholic systems had already been recognized. This matter seems to be positively settled in the negative by the Pope's last Encyclical (as we knew and pointed out from the Scriptures it would be). Now, therefore, all hope of union with Rome being abandoned, it is not unreasonable to expect that greater energy than ever will be directed to effecting the union or federation of Protestants, foretold.

The following editorial review of the Encyclical in "Harper's Weekly" will be interesting:--

"He of the Vatican has spoken again. Pope Leo XIII. has often spoken, but this time on a new theme. No pope of the last two centuries has surpassed him in keen and quick perception of the rapid changes in popular sentiment, and of the paternal way, from the Vatican point of view, in which to confront and adapt them. Besides, he excels in stately and labored declamations on the main thought of the hour upon ecclesiastical polity and doctrine. His encyclical is well timed, for it recognizes the preeminence of the aspiration for the union of Christendom.

"Gladstone had heard that something of the kind was in due time to come from the Vatican. He therefore wrote his letter to Cardinal Rampolla, the Pope's Secretary of State, pleading for Leo's recognition of the validity of Anglican orders. The encyclical is not an answer to Gladstone, and was probably in type and translated into many languages before the great Englishman had put his plea on paper, and nowhere mentions, even remotely, the validity of the orders of the 35,000 Anglican clergy. But in a sense it is an answer, for it says in substance: All who are out of my fold are schismatics; they belong to no Church; they must accept me as the one Holy Father, and they must adopt every one of the Roman Catholic doctrines. The inspiration of the Apocrypha, the celibacy of the clergy, the immaculate conception of the Virgin Mary, papal infallibility, and all the rest must be accepted, or the recusant is 'outside the Catholic communion.'

"The language is explicit. Nobody can be admitted into this blessed unity 'who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the Church.' The primacy of the Pope, the recognition of his authority, and the assent to every doctrine which he represents are the conditions of the only Christian union which Rome can entertain.

"The Pope begins by declaring his desire to bring all peoples into the one Christian fold, and then proceeds to place before them the example of the Church in which all should be united, and to show that the Church is a visible body, and only one body; that it is the guardian of the world's faith; that of necessity there must be a unity of government as well as of faith; and therefore that 'as Christ willed that his kingdom should be visible, he was obliged to designate a vicegerent on earth in the person of St. Peter. He also determined that the authority given to him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors.'

"The conclusion is now natural and easy. The authoritative magisterium being determined--and this is only a beautiful and classical euphemism for the mastery of the Pope above bishops, councils, and all

R2019 : page 188

else--nothing further is wanted than the application, which is substantially this: 'Come into the Church of Rome. Do not hesitate. The ultimate tribunal is vested in one man--namely, his own pontifical self--who, when speaking in his official quality, divides his authority with no man or number of men when he declares on doctrine or morals. He can annul whatever councils determine. He holds St. Peter's keys, and can bind or loose at will. All must obey his orders. How easy, then, is the union of all Christendom!'

"One learns a lesson from this last encyclical from the Vatican--that Rome has lost nothing of its monumental egoism. The invitation of the Thirteenth Lion to all the lambs to come into union with him might easily have been made by Leo X. or Gregory VII. It is musty with the antiquities of the temporal power of four centuries ago. The dust of the centuries flies out of it as one turns over its parchment pages. Rome alone is in the true path.

"Still, there is a difference in the way of putting things nowadays. Even a pope scolds no more. The language of the authoritative magisterium is calm. There is nothing of the elder bluster. The anathemas

R2019 : page 189

against Protestants are forgotten as though veritable antiques. This is a gain for the courtesy of words. Never more will a pope speak as universal master."

* * *

Recent accounts of cyclones, hurricanes, "cloudbursts," tidal waves, etc., in various parts of the world are appalling. About six weeks ago 3500 Japanese were drowned by a tidal wave, and now about 4000 Chinese have met a similar fate. The numerous disasters at home are too well known to require mention.

Creation groans (Rom. 8:22) under the curse. Present conditions are only what we might expect as a race of criminals under sentence of death from the Divine Court. True, the ransom price for sin has been paid; but the time is not yet fully come for the lifting of the curse. It must yet rest very heavily upon the culprit race; a dark hour of trouble must precede the glorious sunrise of the new day wherein there "shall be no more curse."

Great physical changes in nature may reasonably be expected as a part of the impending trouble (intermingled with the social, political, financial and religious troubles of this day of the Lord). What the changes will be we know not; but we do know that present conditions of climate, etc., are not such as we should expect or are promised "when the Kingdom is the Lord's and he is the governor among the nations." If, therefore, any of the King's Own shall witness at close quarters any of the fearful signs connected with the grand changes now due, let them remember that the Lord knoweth them that are his and will not permit anything to come upon them that he will not overrule for good.

* * *

When pointing out some time ago that the Scriptures indicate that the Jews are to be persecuted in all lands, so as to drive them out, eventually, into their own land, we mentioned the anti-Jewish sentiment in France, Germany, Italy, Austria and Russia; and the probability that intense and general Jewish persecution would break forth ere long; but intimated that the British would probably not share in it. But even in Great Britain an anti-Jewish feeling is taking root. The publication of a letter from Mr. Gladstone in the public press, recently, avowed his opposition to the race, --saying, "I am an Anti-Semitist"--much to the surprise of others as well as ourselves. Jew-hatred--"Judenhetze"--is making progress in England; and is being discussed in the prominent journals. It is really a movement against the Jewish money-lenders, and is of a piece with the Silver Movement in the United States. The following is clipped from the Quarterly Review:--

"The day may dawn, even in France, when a popular Government will be the voice of the people. In countries not so manipulated and hoodwinked--in the German Empire, with its military feudal spirit on one side, its spirit of Socialism on the other; in Austria, where the Hebrew conquest dates from yesterday; in Russia, which M. de Vogue calls 'a mightier Islam,' the reaction may take a swift and sudden turn that would be far more dreadful than any Judenhetze known since the expulsion of the Marranos from the Spanish Peninsula. It is not an appeal to the principles of '89 which would then avail to prevent scenes of horror and confusion. The European Democracy has no mind to be shorn of its golden fleece for the benefit of the Rothschilds and the Oppenheims. Let the situation be clearly understood--and it is growing clearer with each day's news, in Italy, in the Transvaal, at Vienna--who can believe that Christendom will allow itself to be made a farm, a tenement of which but a handful even among the five million Jews are to enjoy the fruits and the revenue? The 'Emancipation of the Jews'--that old Liberal watchword--has already given place to its antithesis 'Emancipation from the Jews,' economic liberty for the Christian working class, defence against usury and speculative finance, and the rest of a sound social programme. Sooner or later, these new ideas will issue in legislative enactments; or, if they do not, a worse thing may happen in countries which have to choose between the rule of productive industry and the despotism of capital wielded by a cosmopolitan and antisocial power."

====================

R2019 : page 189

"THE LORD PRESERVETH THE FAITHFUL."

"O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."--Psa. 31:23,24.

SINCE the publication of "Our Children in the Time of Trouble," in our issue of April 15, numerous requests have been received for a further expression concerning the probabilities of personal safety during the troublous times just ahead.

One Brother writes:--"As the Lord almost invariably works through means, and as the 'prudent man foreseeth the evil and hideth himself' (Prov. 22:3), I think it proper to seek of the Lord a way of escape. This question will force itself more and more upon God's people as the storm clouds gather and the thunders of his wrath become more appalling; and I believe it is of the Lord that his people should effectually hide themselves 'until the indignation be overpast.' He has given them the exceeding precious knowledge of the truth that they may seek of him a place of safety. I have long believed with the brother to whose letter you replied in the above number that some remote place will be the safest. But we must not seek and inquire in fear and doubt of our loving Father's care, but in faith, because the fact that he has given us a knowledge of the coming trouble is proof that he intends we shall find a refuge.

R2019 : page 190

"This question is pertinent, not only to the children of the elect, but also to what you term the 'Elisha class.' My observations for a number of years have convinced me that the 'Elijah class' are not only few, but extremely few; and yet there are many Christians, devout, and unbendingly loyal to all the light they have, who do not know of the harvest time; and there are others who do know of it and are in full sympathy with the truth, who have confessed to me that they have no desire or hope beyond a home in the redeemed earth when Christ is King. Yet I perceive in them considerable of the spirit of Christ--meekness and loyalty. My observations convince me that these out-number the 'little flock' ten to one; and I am so glad that our Father will take care of them; but, as I said before, I believe he will use means."

Another Brother says:--"Soon after I made my escape from Babylon you wrote me, in answer to a question respecting the time of trouble, that you understood the Scriptures to teach that the 'saints' would escape many of those things coming upon the world in the time of trouble. Now, will you kindly give me your opinion as to how a man in business will escape the financial crash? Is it by such a one foreseeing the trouble and withdrawing from business? or do you think that the saints who have families may continue in trade and have the Lord's special care which will bring us successfully through, up to the time of our change? I have had thoughts and conversations along this line, but have not become thoroughly convinced either way, and shall appreciate an answer either in the TOWER or by letter."

A Sister wishes to know how Psa. 37:25,26 can be harmonized with the fact that some of the Lord's consecrated people have been in very poor circumstances, and whether this statement of the Psalmist is to be understood as a guarantee that throughout the trouble the Lord's people will not be reduced to beggary?

* * *

The foregoing queries have been answered in part in the following WATCH TOWER articles:--

"Your Safety in the Trouble."--Oct. 1, '95, p.229.
"Come, My People."--Mar. 15, '95, p.72.
"The Time of Thy Visitation."--Aug. 1, '95, p.178.
"Upon this Generation."--Sept. 1, '94, p.285.

Looking out upon the world of mankind we see them divided by the Word of God into two classes. (1) Those who believe in the Lord Jesus Christ; who have accepted him as their personal Redeemer from sin

R2020 : page 190

and its penalty, and who accordingly are seeking to avoid sin and to be acceptable to God through Jesus Christ, our Lord. (2) The vast majority of mankind who (whatever the length and breadth of the divine provision for all in Christ) are yet in their sins, who have not accepted a share in the ransom nor fled away from the sins which beset them as members of the fallen race, who for these reasons are still unreconciled to God, strangers and foreigners to his love and promises, and enemies through wicked works.

Of these two classes only the first could reasonably hope for any favor at God's hands. And this class, although not large, may be subdivided into three classes, as below.

(a) Those whose appreciation of the great divine gift has developed a reciprocating love to God and Christ, which has led them gratefully to consecrate to the divine service their little all;--time, money, influence, reputation, talents,--

"To be used in joyful service
For the glory of their King."

Such rightly feel that to serve so good a King is an inestimable privilege; and hence, to them his word is law, and it becomes their very meat and drink to do his will. Thus, daily, these become more and more conformed to the image of God's dear Son (Rom. 8:29), and thus they are making their calling and election sure as his joint-heirs--to be like him and be with him and to behold and share his glory. These alone "walk worthy of the vocation" whereunto all living believers have been called;--"worthy of the Lord." (Eph. 4:1; Col. 1:10.) To these all of the exceeding great and precious promises of God's Word belong--help and strength for the present life, and glory, honor and immortality for the future, with Christ, the Lord.

(b) Some, who started out with an appreciation of God's gift and their consequent reasonable service of full consecration to God's service, have been sidetracked and hindered, by "the cares of this life or the deceitfulness of riches" (sought, even if not secured). These do not love sin, nor delight in its practice; they love righteousness in word, thought and deed, and wish that circumstances were favorable to righteousness, and long for the time when Satan and sin shall be bound for the thousand years of Christ's reign, and pray fervently, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Yet they are so in bondage to the customs of society, so fond of the approval of fellow creatures, and the spirit of Christ in them is so blended with the spirit of worldliness, that they are hindered from performing the sacrifice of earthly things and interests which they covenanted to do when flushed with their warm first love and appreciation of God's goodness and grace in Christ. They have lost much of their first love; and, consequently, self-sacrifices for the King and his cause are more painful and more difficult. At first they accounted it joy to be permitted to suffer for the truth and for right-doing with and like their Lord: now it is a painful duty which they shirk repeatedly, and repeatedly mourn over. They resolve that they will again take up the cross and find the old joy in bearing it; yet they do not do so.

R2020 : page 191

Their fault and hindrance began in dividing their hearts between heavenly and earthly interests. They listened to the voice of the world, the flesh and the devil (and the Nominal Church), saying, Be not an extremist in piety; take a moderate course, else you will be considered a religious fanatic, as Jesus, Peter, Paul and other ancient worthies were disesteemed. They thereupon dropped their full consecration, even unto death, and decided on a "moderate course" by which they could retain the esteem of their unconsecrated friends and associates, and, as they vainly supposed, exert over them a more powerful influence for good. They had no thought of abandoning their covenant of suffering and death with Christ, but intended merely to do their suffering and dying in a more moderate way than a full surrender--an out and out sacrifice, once and for ever, of earthly hopes, aims, friendships, etc. Alas! they did not realize that they could not sacrifice themselves, --that only the High Priest of our profession, Christ Jesus, can perform the great sacrifice by which we become dead to the world and alive toward God. He must lay his hands (power) upon those who would be joint-sacrifices; he must offer them.* And he offers none except the fully consecrated; nor would the Father accept upon his altar any others than these. In determining to sacrifice themselves piecemeal when and how they and their friends might please, was the primary mistake of (b). And the mistake continues; therefore their repeated determinations to "suffer joyfully" are always failures.

The only way out of their difficulty is to do their first works (Rev. 2:5)--to commence over again by a full surrender of themselves to the Lord, that he may sacrifice them and give them grace to endure it joyfully and thus through full obedience restore them to class (a) as "overcomers" who shall "inherit all things."

(c) This class is a large one, very inferior in its attainments. It includes, nevertheless, many who are highly esteemed amongst men as Christians. It is composed of those who have accepted Christ as their Redeemer, by accepting in faith their share of his great sin-offering. They desire all the blessings he has promised, but would like to give nothing or as little as possible in return. They hear God's voice through the apostle, urging them to present their bodies living sacrifices, and thus to suffer with Christ and by and by to share his glory, and they realize that it is but a reasonable service; but they do not heed the call, and will not be granted a portion of the great "feast," the "marriage supper," prepared for those who love their Redeemer with an intensity which delights to render life itself in his service. Consequently, so far as the present high calling is concerned, they have "received the grace of God in vain," in that they have not made even an attempt to learn of their calling, much less to make their election sure, by full consecration and a baptism into the sufferings and death of Christ.--Mark 10:38.

Now amongst these three classes the favors of God must be understood to apply. The first (a) class undoubtedly is the one to whom as "overcomers" the promise applies,--"Watch ye that ye may be accounted worthy to escape all those things coming upon the world, and to stand before the Son of Man." They will escape (we believe) by being all gathered through death to glory before the terrible severity of the world's trouble will be permitted to come.

The great time of world-wide trouble (40 years) which began in October, 1874, is of two kinds. (1) Trouble, siftings, or fiery trials, upon the Church, that "every man's work [in the Church] may be tried so as by fire," and that the wood, hay and stubble of character or faith may be destroyed. (2) Trouble upon the world, financial, political and social, which will utterly wreck all present institutions and prepare for the rule of righteousness by the Kingdom of God. The first trouble will be specially upon the saints and all others who are in any degree subjects of divine favor. None who are truly God's sons will escape it. As it draws to a close, having selected, purified and proved the "overcomers," it will be followed by extreme trouble of a physical kind upon the world, in which those who were true children of God but whose lack of zeal did not permit them to be "accounted worthy" as "overcomers" (class b above), will suffer death,--not as sacrifices (for the acceptable day of sin-offerings, the "Day of Atonement," will be at an end), but, as the "scape goat," a destruction of the flesh that the spirit may be saved. These, "the great company," who must come up out of great tribulation and wash their robes white in the blood of the Lamb--these, surely, we cannot expect to see shielded from the very trouble which the Lord declares they need; and which in special mercy he will inflict for their perfecting.--Rev. 7:9,13-15.

The third class described (c) remains for consideration. Can we expect that these who already have received the grace of God in vain, to the extent that they have refused to consecrate themselves fully to God--their "reasonable service,"--shall we expect that additional favors will be bestowed upon these, more than upon others who did not the Master's will, because they knew it not?--because the god of this world had blinded their minds? We incline to fear not! If they have not had a full opportunity, we doubt not they will yet receive it with the residue of mankind during the Millennium; but that God should specially protect these from the tribulations of the day of trouble does not seem to us to be reasonable or Scriptural. It is those who knew the Lord's will and did it not who are to be "beaten with many stripes."--Luke 12:47.

R2020 : page 192

---

*See TABERNACLE SHADOWS OF BETTER SACRIFICES, Page 55.

So far as we can at present see, the only ones promised "escape" from the coming storm are the overcoming class (a). Isaiah 26:20 should be understood as applicable to God's people throughout the past as well as in the present and so long as his "saints" shall be in the flesh and need divine protection. It does not refer to the severity of the coming catastrophe because the saints will all be gone before that time.

We may, however, reasonably expect that divine protection will shelter two classes not recognized above. (1) The children of the Lord's consecrated people who will not have previously reached years of discretion and personal responsibility. (See 1 Cor. 7:14.) (2) Some whose eyes will get opened during the trouble, and who will promptly avail themselves of the grace of God and fully consecrate themselves to his service. These two classes will, we believe, be subjects of divine care in the day of trouble. And although they will not "escape" from it, as will the saints, they will, we believe, be preserved, guarded, provided for in the midst of it.

We do not believe that efforts to escape the trouble by going into solitary places, etc., will be successful.

R2021 : page 192

It is the time for the building of the true antitypical Temple, the glorified Church; and, preceding it, "Before those days, there was no reward [hire] for man, nor any reward [hire] for beast; and for him that went out and for him that came in there was no peace, because of oppression: and I let loose all men, every one against his neighbor." (Zech. 8:10, Leeser's translation.) The trouble will be world-wide; there will be no place of safety except under divine providence; and, as we have seen, few can expect that protection.

"Seek ye the Lord, all ye meek of the earth which have wrought his ordinances; seek righteousness, seek meekness: perhaps ye will be protected in the day of Jehovah's anger." (Zeph. 2:3.) This is the only safe course. Those who now seek according to this direction may yet make their calling and election sure, and be among the "overcomers" who shall "escape" the things coming upon the world. Those who do not "escape," but find themselves in the great trouble, can follow no better advice;--they may be hid or protected from at least some measure of the trouble.

Hence, instead of seeking a place of safety (which cannot be found) for ourselves and our children, let us seek to bring ourselves and them into the above described condition of safety, by hearty obedience to the reasonable service set before us.

The suggestions of Brother Clardy's letter, published on other page, we consider good.

* * *

There is this to be said, however; although the great financial and social trouble has not yet come and will not come for some years, yet the great coming event casts its shadows before; and we have something to do with these present-time shadows, spasms and perplexities. While the hearts of the worldly-wise are failing them for fear (not from suffering) and for looking after those things coming (not things already experienced), God's people are to be in no such fear and perplexity. We know in whom we have believed and are persuaded that he is both able and willing to keep that which we have committed to his keeping. These thunderings and dark shadows only corroborate the divine Word which foreshows them all and the glorious results to follow. We will draw the nearer to the Lord and by faith shut about us the more closely the protecting door of our Lord's exceeding great and precious promises.

But we are not to expect miraculous help except when necessary. We are to watch as well as pray, and to seek to order our course in life according to the leadings of divine providence for which we are to be constantly on the lookout. We are to look ahead (Prov. 22:3) and to use our best judgment accordingly, trusting in and looking for our Lord's providential guidance. This may mean a change of business or not, or even a failure in business. If you have done your best to "owe no man anything but love," and have used your best abilities diligently, and then fail, accept the result with resignation. With the consecrated the chief thought should not be ease, nor large profits, nor best wages, but best conditions: best conditions for personal development in Christian graces, and best conditions for rendering service to the Lord, his people and his truth. If you are married, the interests of your companion along these lines should have equal consideration; and if you have children, they and their interests, present and future, are a part of your charge. You will need divine help in weighing these interests, that you may give to each its proper share of consideration. If you have children, you brought them into the world, and are responsible to them and to God accordingly: you owe them not only religious instruction but secular education and a business or trade preparation, to fit them for and start them in life. If unprepared or unwilling to give them this reasonable start, you should not have begotten them. Having begotten them, they are a first-mortgage upon your time, influence and means; and in providing for them you will be blessed. Not even the gospel has a prior claim upon your time.

But the interests of your children are a part of the Lord's providential care over you, if you are one of his fully consecrated ones. If, therefore, you see opportunities for teaching your children trades less liable to strikes, boycotts and wrangling than your own--more conducive to peace and the cultivation of the graces of

R2021 : page 193

the spirit, be willing to sacrifice something for their benefit, if the Lord providentially shows you a good opportunity to do so.

Respecting present business trials: "Trust in the Lord and do good, and verily thou shalt be fed." "I have never seen the righteous forsaken [by the Lord] nor his seed begging bread." These promises are sure, and while doing good and trusting we may also rejoice. This does not imply that you will have no business trials and vexations and disappointments and discouragements. Such experiences may be just what you need to develop your Christian character--in meekness, patience, brotherly-kindness --Love. Your meal and oil may run low, as did those of the widow of Zarephath (1 Kings 17:12-16); but God knoweth it and will provide, with spiritual blessings accompanying, if you will but trust him and do what you can do. The Lord may provide the things needful through our own industry, or through the generosity of friends, or by public provision. While the former is to be desired and sought, the latter are not to be despised or rejected. None of these methods are begging. Accepting proffered help is not begging.

R2021 : page 193

WHAT WOULD JESUS DO?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise,
Saying, "What would Jesus do?"

Countless mercies from above
Day by day my pathway strew;
Is it much to bless thy love?
Father, "What would Jesus do?"

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
Whispering thoughts and words untrue?
Let me to his subtlest wile
Answer, "What would Jesus do?"

When the clouds of sorrow hide
Mirth and music from my view,
Let me, clinging to thy side,
Ponder, "What would Jesus do?"

Only let thy love, O God,
Fill my spirit through and through;
Treading where my Savior trod,
Breathing, "What would Jesus do?"
--Selected.

===================

R2021 : page 193

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING.

--(CONTINUED FROM OUR LAST.)--

CONTINUING from our last the consideration of the necessity that our hearts be purified by faith and kept clean through the application of the Word, in order that we may progress in the divine life, let us consider the necessity for purity of heart and the purifying of the flesh in our approaches to God in prayer.

"HAVING OUR BODY WASHED WITH PURE WATER."

"Let us therefore draw near, with a true heart, and with the confidence of faith, being sprinkled as to our hearts, and pure from an evil conscience, and our body being washed with pure water."--Heb. 10:22. Syriac translation.

Here the Apostle mentions five conditions, (1) Honesty of heart; (2) an undoubting faith; (3) a blood-sprinkled heart (Heb. 9:14), a heart or will that has been justified not merely through faith but also through the application of the blood, symbol of the merit of the ransom, given once for all by our Redeemer; (4) a clean conscience; (5) washed or purified bodies; i.e., with the outward man in process of cleansing by the purifying of the word of truth and grace.

The purifying or cleansing of the heart through faith in the precious blood seems to be much better understood by Christian people than the purifying of their bodies, their flesh, through obedience in the application to themselves in daily life of the promises, precepts, warnings and illustrations of Scripture--as water or cleansing truths.

It is true that God accepts us into his family as soon as our hearts (wills) have been consecrated through the application of Christ's merit, even before we have had time to cleanse ourselves from much of the filth of

R2022 : page 193

the flesh. But this merciful provision to meet the necessity of our case should not embolden us to expect to be continuously received at the throne in filthiness of the flesh not even attempted to be removed, yet for the gradual removal of much of which in the present life every preparation has been made.

On the contrary, realizing God's holiness and purity of motive and deed, we should realize that sin and

R2022 : page 194

sinners are very obnoxious to him; and, while accepting his favor in Christ's robe of justification granted to us, we should begin at once earnestly to "cleanse ourselves from all filthiness of the flesh and spirit [mind], perfecting holiness in the fear [reverence] of the Lord." (2 Cor. 7:1.) The Scriptures give us no ground to hope that when we shall have finished the race we shall be absolutely clean and that holiness in us shall be perfected. No, no; when we shall have done all that we can do we must still confess that we are not servants who have brought our Master profit; we must still confess that in our flesh is no perfection; that still God could accept us only in the Beloved, covered by his imputed righteousness; for of all the sons of Adam "there is none righteous; no, not one;" nor will any be perfected in holiness until our Redeemer shall give us new, pure and perfect bodies, through which our purified hearts (wills, intentions) can find exercise. But, just the same, our hearts (wills), if they are pure and subject to the Lord's instructions, will be constantly seeking to come as near as possible to absolute purity of the flesh and spirit and to perfect holiness.

And, as the cleansing process continues through the washing of the water of the Word, our appreciation of what purity is grows; so that what we would have thought almost spotless purity at first comes gradually, under our clearer spiritual sight, to appear quite sullied. At first, the only "filth of the flesh" which we noticed as such were the gross impurities of word and act; but after having progressed a while, these gross impurities become repulsive so that we hate them and have no sympathy with them; by that time another set of sins, less gross, that we did not see at first as sins, are demanding and having our efforts to purge them out; and, as they go, other impurities, still more subtle, still more refined, still more deeply entrenched in our poor, fallen bodies, are discovered and being by God's grace purged out. The "filth of the flesh," as at first seen by many, consisted of murders, drunkenness, debauch, adulteries, filthy language, etc.: as seen later, it includes selfishness in its various developments, hatred, malice, envy, strife, vain-glory; but, as seen from the advanced standpoint of those who for some time have been striving by the Lord's help toward perfect holiness, it is seen to include every thing short of meekness, gentleness, patience, brotherly kindness, love. And it is well that we should see that, while such results are to be aimed at and to be attained as fully and as rapidly as possible, yet our Lord, as our High Priest, knows our circumstances and peculiarities, and not only is not expecting impossibilities but stands ready to assist us to the possibilities to which he calls us by his gospel and its exceeding great and precious promises. And surely, "he that hath this hope in him, purifieth himself even as he [who called him] is pure."--1 John 3:3.

What we have said with reference to heart purity, the most important, applies also to physical cleanliness. Get the heart (mind) started toward purity, and the literal water will be used as well as the symbolical, and the outward man will soon be clean.

PURIFICATION WITH FASTING AND PRAYER.

Although not under the Law Covenant, we may with propriety look back to God's dealings with the ancient worthies and the typical arrangements of the past and draw therefrom some lessons of value. One lesson is in the fact that those who celebrated the Passover (typifying the Gospel Church which partakes of Christ, our Passover Lamb) were required to cleanse themselves and their houses and to put away all leaven (a symbol of sin) and generally to purify. See Exod. 12:19,20; 13:7: John 11:55.

On the great occasion of the giving to Israel of the Law Covenant, washings, purifying, etc., were strictly enjoined. (See Exod. 19:15.) The antitype of that is the institution of the New Covenant of grace at the hands of the greater Mediator, Christ. The appropriateness of the still greater purifying of all who accept the New Covenant must be evident.

When Daniel the prophet sought the Lord in the special requests which God so specially answered, he "chastened" himself; that is, he sought by the practice of self-denial to bring himself into a special condition of heart and mind pleasing to God. (Dan. 10:2,3.) That his course was helpful to him and acceptable in God's sight is testified by the angel of the Lord--"O Daniel, a man greatly beloved [margin--"man of desires"], ...fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard." Verses 11,12. Compare also Chapter 9:3,4-18,20,21.

While the fastings, washings and purifyings of the Law Covenant represent conditions of self-denial and deadness to the world, which should be the attitude of all true believers at all times, yet we have good New Testament precedent for the observance of literal fasts, etc. Note the following:--

Our Lord fasted forty days at the beginning of his ministry, when specially seeking divine leading and instruction for the work; and we know not how often he fasted in secret.--Matt. 4:2.

"When ye fast, be not as the hypocrites, of a sad countenance,...that they may appear unto men to fast....But thou, when thou fastest,...appear not unto men to fast, but unto thy Father which is in secret,...and he shall reward thee openly."--Matt. 6:16-18; 9:15.

R2022 : page 195

In the Church at Antioch were several of the brethren who served the Church, and prayed and fasted and sought to be and to do what would be most pleasing to God. It was from among these earnest seeking ones that God chose Paul and Barnabas for special service. What a suggestion there is in this for all who are desirous of being used and useful in the service of the same Master. The Church at Antioch seemed to feel the importance of the matter, too, for when sending them forth at their expense, as their representatives and the Lord's, they fasted first and then prayed and laid their hands upon the missionaries (as recognizing them as their agents and representatives) and sent them forth.--Acts 13:2,3.

The Apostle mentions how he and his co-laborers approved themselves to the people of God, and among other items he mentions stripes, imprisonments and fastings. We are not to think of the Apostle as whipping and imprisoning himself, as do some of the monks and nuns, but as suffering these at the hands of unbelievers, on account of his faithfulness to the Lord, in declaring the good tidings of great joy--"Jesus and the resurrection"--of which he was not ashamed. So, likewise, some of his fastings may have been enforced fastings, because of his service of the truth; and, if so, no doubt they were all the more acceptable in God's sight. --2 Cor. 6:5; 11:27.

To those who have written to us of their desire to abandon the use of tobacco, etc., or who find in themselves any weaknesses which they long to overcome, we advise not only the continual washing of their hearts with the truth and praying and watching unceasingly, but also additionally the frequent use of literal water in a physical bath and occasional fasting unto God as a sign to him of your earnestness of heart--as a proof to yourself, as well as to God, that your prayer is not merely a momentary fancy but a deep, earnest heart-desire.

[CONCLUDED IN OUR NEXT.]

===================

R2022 : page 195

"THE GLORY OF METHODISM."

"THE increase of Methodism is one of the wonders of the age. Starting in 1739 with eight or ten persons...the number of its adherents has increased to millions and its influence encircles the globe. Its educational institutions are equal to those of any denomination of Christendom. It numbers among its adherents some of the foremost statesmen, financiers and professional men of the century. Its pulpits are filled by ministers the equal of any in ability and religious zeal. Taken as a whole, Methodism wields an immeasurable influence in the world, and has a tremendous responsibility.

There is a growing danger that these outward material things should absorb our attention, causing us to forget the lowliness and purpose of our origin. When the king of Babylon looked upon the city that had risen to such grandeur under his fostering care, he said: 'Is not this the house of my power, and for the might of my power, and for the honor of my majesty?' His history is but another illustration of the proverb, 'Pride goeth before destruction,' and should stand as a warning to individuals, nations and churches, not to glory in material prosperity only. There may be much glitter and glare in the church to arrest the attention, and yet 'Ichabod' may be written upon her portals.

"John Wesley said: 'In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness; followed after it, and incited others so to do. In 1737 we saw that this holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified, but still holiness was our object, inward and outward holiness. God then thrust us

out to raise up a holy people.'

"Again, he says: 'This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appears to have raised us up.'

"The glory of Methodism is, that its object was, 'to raise up a holy people' and 'to spread Scriptural holiness over the (all) lands.' If that object is lost sight of, its glory will depart. Dr. Adam Clark says: 'If the Methodists give up preaching entire sanctification, they will soon lose their glory.'

"The bishops in their quadrennial address in 1824 said: 'If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together; relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people.' The Centennial Conference of American Methodism which met in Baltimore, 1884, reaffirmed this as our faith and purpose: 'We remind you, brethren, that the mission of Methodism is to promote holiness.'

"That there may be no mistake as to what is meant by holiness in the above quotations, the General Conference of 1832 issued a pastoral address to the church and used the following words: 'When we speak of holiness we mean that state in which God is loved with all the heart and served with all the power. This is the privilege of the Christian in this life, and may be secured [commenced--EDITOR] instantaneously by an act of faith, as is justification.'

"Hear then the conclusion of the whole matter: The germ of Methodism is holiness. The design of Methodism is to spread Scriptural holiness. The shibboleth of Methodism is holiness. The glory of Methodism is holiness.

"Some of the greatest men that ever were connected with Methodism have told us, that when we cease to preach holiness, as above explained, our glory is departed."--Methodist journal.

[Evidently the original glory of the "people called Methodists" was the true glory of the true Christianity. But alas! to how great an extent this glory has been lost by this as well as other denominations. It was the seeing clearly of the truths then due to be seen, that produced good effects and results in Wesley's day, although unpopular. It is the "present truth" that is needed to sanctify God's people to-day. "Sanctify them through thy truth, thy word is truth."--EDITOR.]

===================

R2023 : page 196

FORGIVENESS OF INJURIES.

"FORGIVENESS often seems to be more divine than any other virtue because it costs so much and is such an unmistakable proof of love. It cuts directly athwart that self-interest which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner has taken a long step toward ideal righteousness.

"We are to forgive those who have injured us, both for our own sakes and for theirs. For our own, because we need to learn to repress that indignant self-justification which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too often need unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater than, theirs.

"For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding, and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our heavenly Father, and such a doubt is an injury to them which we can prevent.

"Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue, but evidently the glad renewal of confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely--if the offender be in earnest.

"This suggests a limitation which is right and inevitable. He who seeks and receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry when he is not sorry. Such a hypocritical wrongdoer must, for his own sake and for the general good, be refused forgiveness until he seeks it in the proper spirit. Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God himself, must not be thus mocked. But with this exception it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven."

--The Congregationalist.

===================

R2023 : page 196

ARE PUBLIC PRAYERS AUTHORIZED?

A brother writes: "I have much enjoyed recent WATCH TOWERS. I see that the theme will be continued: Please say something in regard to Public Prayer. The brethren here are not one on that subject, some claiming that Christians should never pray in public.

OUR Lord, after reproving the custom of the Pharisees, of standing on the street corners to pray, to be seen of men and to be thought pious, said, "But thou, when thou prayest, enter into thy closet [private place], and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.) From this, and from the fact that our Lord himself frequently retired for prayer to the mountain solitude, quite a few earnest souls have concluded that other than private prayers are disapproved if not sinful: and thus they have, we believe, done themselves injury.

Our Lord himself set us the example of offering prayer in public; not only in the presence of his disciples frequently, but also in the presence of unbelievers at least once--at the tomb of Lazarus. (John 11:41,42; See Luke 10:21.) That which is generally termed "The Lord's Prayer" was not only uttered in the presence of the disciples, but is a sample of a collective prayer. It addresses "Our Father," not My Father; it requests forgiveness of "our sins," not my sins; as "we forgive" others, and not as I forgive others. It is a sample of a collective prayer, specially.

The prayer recorded in the 17th chapter of John was evidently a public prayer, before the disciples at least, else it could not have been recorded by one of them as it is stated.--John 18:1.

The apostles, guided by the same holy spirit, not only prayed to the Father in secret, but also prayed publicly before the Church and exhorted and instructed others respecting such public, congregational prayers.

Frequent mention is made of the gathering of the Church for prayers, when it is not stated that they prayed audibly, and where the fact is not proved by the narration of the petition, but it is not reasonable to suppose that they gathered for prayer and that each then prayed privately and secretly. Besides, in some instances the prayers are recorded.--See Acts 1:14,24; 12:5,12; 16:13; 20:36; 21:5.

The Apostle Paul, writing to the Church at Corinth, clearly teaches that prayer and giving of thanks before the Church is to be done in an audible voice and in a common tongue, in order that the hearers of the prayer may be edified.--See 1 Cor. 14:14-17.

However, we have no sympathy with the custom of some of pretending to pray to God, while really addressing the congregation. Although our prayers be distinct and intelligible to the audience, in order that the hearers may all be profited by being able to join sympathetically in a possibly more full and fluent petition

than the majority could express, yet it should never be lost sight of that it is God, and not men, that is addressed.

Neither have we any sympathy with the custom of opening Political Conventions, and Legislative Assemblies and Schools and Lodges with prayer. Since these are not meetings of the Church they can (as meetings) have no recognition from God. If delegates to a Convention or Legislature or Congress, or attendants at college or school be Christians they as such always have access to God by prayer, and they should not be found in any place where they could not ask and expect God's blessing with them. If a teacher be a Christian, he or she might without special impropriety offer an audible prayer, for wisdom and grace to instruct aright; and any of the pupils who are Christians might say, Amen. But school-children should not be taught to repeat the "Lord's Prayer:" It was given for no such purpose. Nor should teachers be required to offer prayer; for many are not Christians. And the children? Although innocent of personal crimes, they are still under Adamic condemnation, and are permitted to approach God only through faith, on the terms of the New Covenant; --except the children of such as have entered into covenant relations to God.--See 1 Cor. 7:14.

R2024 : page 197

The evil effect of promiscuous public praying is growingly manifest on every hand. Men who know that only as a great favor through influential friends could they gain an audience with the potentates of earth, and then only with great formality of dress, etc., have gotten the idea that anybody at any time and in any filthy rags of his own righteousness can rush into the august presence of the King of kings and have an audience with him. And Christians, ministers and educators, have sanctioned this hurtful folly. As a consequence, thousands do not truly come to God, but delude themselves that they are "all right" and "as good as the average Christian;" while really, not having come to God in his appointed way, they have neither part nor lot in his Church, nor in the exceeding great and precious promises made to it.

"God heareth not sinners." (John 9:31; Job 27:9; Prov. 1:28,29; 28:9; Psa. 66:18; Isa. 1:15.) Christ is the way, the truth and the life, and no man cometh unto the Father but by him. (John 14:6.) While father Adam was created a son of God and then had access to his Father, yet this relationship and its privileges were cut off when he rebelled and was sentenced as a sinner to death;--all relationship was severed, all rights and privileges were forfeited. True, God has mercifully provided a great sacrifice for sin, and reconciliation through the precious blood of the Redeemer, and through him a return to all the privileges, communion and favors lost in Adam; but this provision is restricted: it is not for everybody; it is open only to those who, desiring to flee away from sin, come to a knowledge of the Savior and accept the favor of God on the conditions of the New Covenant.

Provision is made for these, that they may divest themselves of the filthy rags of their own righteousness and put on the robe of Christ's righteousness through faith; and thus prepared they may be introduced to the Father as redeemed and restored sons--reconciled to God by the death of his Son, Jesus Christ, our Lord. Then, and not until then, should we expect that their prayers would be anything else than an abomination before God. None will be heard and accepted by the Father, while rejecting the New Covenant and the only name given under heaven or among men whereby we must be saved.

But to those who realize their sins and, repenting of them, accept the Redeemer and the New Covenant as the only way back to sonship and fellowship with the Father, the Apostle says,--

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For through him [Christ] we both have access by one spirit unto the Father."--Eph. 2:18,19.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,...let us draw near with a true heart in full assurance of faith." (Heb. 10:19-22.) "Let us therefore come boldly unto the throne of the heavenly grace, that we may obtain mercy, and find grace to help in time of need."--Heb. 4:16.

Here, then, is what we hold to be the Scriptural line on this important subject. (1) Prayer is the privilege of "believers," reconciled children of God, only. (2) It is appropriate for such children of God to pray collectively as well as individually and privately. (3) At a meeting of God's children, the fact that unbelievers might be present would not make prayer improper, because it is a meeting of the Church and not a meeting of the unregenerate, nor under their control. (4) Prayer is wholly improper at Political, Legislative, Social, Educational, and other meetings which are not meetings of the Church of Christ. Even though some of the regenerated sons of God be present, the meetings are world-meetings, not directly amenable to the Word and Spirit of God. If Christians find it expedient to attend such meetings, let them attend as citizens and not as saints, and let their prayers be offered in secret.

"Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth--seeing thou hatest instruction and castest my words behind thee?"--Psalm 50:16,17.

===================

R2024 : page 198

ABSALOM'S REBELLION.

--AUGUST 23.--2 Sam. 15:1-12.--

Golden Text--"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."--Exod. 20:12.

IN this account of Absalom's rebellion there are several important lessons to thoughtful minds.

(1) First of all we notice in Absalom the sin of disrespect to parents. The experience and wisdom of riper years are, when heeded, the safeguards of youth, and specially in the case of parental experience and wisdom, which parental love is ever desirous of utilizing for the benefit of sons and daughters, to protect them from the ills of life of which they have learned either by experience or observation. Youth, alas! too often disregards this divinely provided safeguard until by and by it learns its folly by bitter experience. The hopefulness of youth naturally gilds the future with glory; and, with ardent spirits, undisciplined, unrestrained and self-conscious, it plunges into new schemes, sanguine of the success of its theories until, by and by, its bright visions fade before the stern realities of life.

So it was with Absalom; and so it is with every youth who disregards the commandment of the Lord, "Honor thy father and thy mother;" and again, as expressed by the Apostle, "Children obey your parents." The duty to "honor" parents, however, extends far beyond the obligation to obey them, which specially applies to childhood, and not to mature years. The duty of honoring parents extends from the cradle to the grave, and when the last honors are paid to the lifeless forms of parents they should still hold an honored place in the archives of memory. Nothing is more beautiful in youth than preferment and deference to riper years, and specially to old age. "Thou shalt rise up before the hoary head, and honor the face of the old man." --Lev. 19:32.

(2) We notice in Absalom the sin of disrespect to the God of his father, which was but the natural result of his lack of love and confidence in his father. He entirely ignored the facts that the kingdom was the Lord's, and that the Lord placed whom he would upon the throne, so that his youthful ambition plotted not only against his father, David, but also against God, who had anointed David to be king, and who also promised to establish his throne and to indicate his successor, and to subdue all his enemies. In his rebellion Absalom vainly thought not only thus to outwit his father, David, but also the Almighty Jehovah. How vain and foolish! what reckless folly! And yet, how many have repeated this folly, and few of the sons of men have paused to consider how puny is the arm of flesh when lifted in defiance of the Almighty!

(3) We see how political intrigue stole the hearts of the people and made the cause of Absalom temporarily very prosperous, so that "the conspiracy was strong and increased continually with Absalom." But every successful step of the plot was only bringing the young man nearer to the height from which he must eventually fall. So it is in the temporary success of

every evil device: the much sought elevation only adds force to the final disaster. In this view it is manifest that the truest friendship to the wayward is resolute, wise and well-planned opposition, which no flattery or political craft can overcome. Such friendship is seldom appreciated except by Him who reads the heart, though it does sometimes turn the sinner from the error of his way and save a soul from death. For such service how necessary is great sobriety, patience, faith, hope and love! especially in any efforts to assist fellow members of the prospective body of Christ, who are now on trial for eternal life and in the race for the prize of our high calling, lest any, becoming wayward, should fail of the grace of God.

(4) We observe the progressive course of evil--how the sin of ingratitude and dishonor to a father brought on ambition and defiance of God; how this led to unscrupulous political intrigue, flattery and lying; and finally to a bold and wicked plot which was treason alike to the king and to God. In all this Absalom was cultivating that haughty spirit which goes before a fall.

While thus noting the course of Absalom and its lessons to the young, there is also a hint of wisdom for parents which they would do well to heed. The example of David to his children was not a faultless one: the sins of his youth and of his later years yielded a most undesirable harvest. Not only had he violated the law of God in multiplying wives to himself (Deut. 17:14-17), but he had further transgressed by taking some heathen wives, the mother of Absalom being the daughter of the heathen king Talmai, king of Geshur in Syria; and the children of a polygamous household, living apart from their father with their several mothers, were necessarily almost without a father's influence and care, so that Absalom was brought up under the influence of a heathen mother and apparently with little reverence or respect for the true God.

The sin of Amnon for which Absalom slew his brother was one deserving of punishment, and yet in view of his own sin with the wife of Uriah how could David become the avenger? The crime doubtless caused him sorrow and tears and bitter reflections upon the past, all of which he recognized as part of his own penalty but, remembering his own folly, he could not punish the offender.

R2025 : page 198

In the slaying of Amnon, whatever purposes of selfish ambition or personal hatred may have mingled with his indignation, Absalom was avenging the crime against his sister with only a lawful vengeance, the prescribed penalty being death. To David, who loved all his children, this was a terrible blow, and Absalom, fearing his indignation, fled to his maternal grandfather where for three years, unrecalled by his father, he remained, under the influence of that heathen land, no doubt restive under unfavorable conditions, with no indication of any favorable turn of affairs and chafing under a sense of injustice, since in avenging his sister he had merely executed the sentence of the Law (Deut. 27:22; Lev. 20:17); and, brooding over his misfortunes and magnifying all the faults and weaknesses of his father, it is no matter of surprise that the spirit of rebellion strengthened; for in the absence of any expression of his father's interest in him, how could he

R2025 : page 199

know of his heart yearnings? And when after three years he was permitted to return to the land, still he was not permitted to see his father's face, nor to know of his continued love for two more years.

It is not, therefore, surprising that the experience of these five years fastened upon the mind of Absalom the conviction that his father no longer loved him or considered his interests; and this feeling rankling in his heart, he prepared to set at defiance his kingly authority, and in the fire of his youth, the self-consciousness of early manhood and his now dominant ambition, he also recklessly ignored the divine authority.

This attitude of David toward his son was a great mistake on the part of David, the realization of which when it was too late to rectify it doubtless greatly deepened the grief which was subsequently expressed in the bitter and tearful lament, "O my son Absalom! my son, my son Absalom! would God I had died for thee. O Absalom, my son, my son!" For five years David had allowed the hard side of his nature to thoroughly conceal his tender emotions; and not only so, but in all that time he had been neglecting his opportunities for exerting a godly influence upon his son, and that at a time when he most needed such influence, and instead of which he was surrounded with the influences of a heathen land. It was a dear price for David to pay for his resentment, and in the light of his son's highest interests it was certainly very poor policy. Yet how often is the mistake of David repeated by fathers! Many seem to forget the temptations, trials and inexperience of youth, and so fail to be gracious, considerate, forbearing and studious of their highest interests. Kind, generous, self-forgetful interest will follow the son long after childhood has matured into manhood, and will make parental counsel very potent long after parental authority has ceased.

There is probably no time in life more fraught with danger than when the young birds leave the home nest and launch out to try their own wings and to carve out their own fortunes. And if they can go with a father's and a mother's blessing; if every rebuff and misfortune they meet from a hard, cold world elicits home sympathy and prayers and loving encouragement; if father's house is felt to be the place of refuge in case of a sudden disaster; if they feel that loving forbearance there offsets the hard knocks of experience outside, what a power is there for good! It certainly is not a wise father that will long permit any pride of dignity or stiff reserve to forego the privileges of his position for the blessing of his offspring.

Parents should heed well this lesson, that the bitter lament of David over a son whom kindness, forbearance and loving counsel and sympathy might have saved, may not be theirs; and in every relation of life let us all see to it that love not only exists, but also that it is made very manifest.

In verse 7 the word "forty" evidently should be "four." It is believed to be a transcriber's error.

===================

R2025 : page 199

ABSALOM'S DEFEAT AND DEATH.

--AUGUST 30.--2 SAM. 18:9-17,32,33.--

Golden Text--"The Lord knoweth the way of the righteous, but the way of the ungodly shall perish."--Psa. 1:6.

THE successful conspiracy of Absalom, so artfully planned and skillfully executed, finally drove David from Jerusalem and planted Absalom there. But the victory of the conspirators was not yet complete while David, the rightful sovereign, lived. So Absalom and his counsellors conspired further against the life of the king.

But the Lord raised up in Hushai a friend for David, and placed him among the counsellors of Absalom, and thus through his counsel brought to naught the foolish and wicked conspiracy. In the pride and wickedness of his heart, bent on the slaying of his father, Absalom placed himself at the head of a great army and went forth to fight. In contrast with this wickedness mark the father's love, even under these extremely trying circumstances, saying to his men as they went forth to meet Absalom, "Deal gently, for my sake, with the young man, even with Absalom."

How suddenly God brought to naught the evil designs of this wicked young man: elated with his success and proudly riding to expected victory, he was suddenly caught by the head in the branches of a great oak; his mule passed on leaving him helplessly suspended, and the friends of David finished the work.
Joab's trumpet of victory is blown, the conspiracy has come to naught, the usurper is dead and buried under a heap of stones, and those that were with him seek to hide their faces for very shame; and King David, the Lord's anointed, returned again to Jerusalem in

peace.

In the lesson which these circumstances afford let us mark well how short is the triumph of evil doers. Though their eyes stand out with fatness and they have more than heart could wish (Psa. 73:7); and tho now the world calls the proud happy and they that work wickedness are set up, and they that tempt God are even delivered (Mal. 3:15), yet soon they will all be as stubble under the feet of the righteous. (Mal. 4:1.) The time may indeed seem long to those burdened by oppression; but it is not long in God's estimation. He will bring forth judgment unto victory just as soon as the wisdom of his purposes will permit. If justice be delayed, it is only for the development of some greater good than could be accomplished by a speedy adjustment. In this confidence, therefore, let the Christian rest, assured that all things--even the seeming delays --shall work together for good to them that love God, to the called according to his purpose. (Rom. 8:28.) "Cast not away, therefore, your confidence, which hath great recompence of reward; for ye have need of patience that, after ye have done the will of God, ye might receive the promise."--Heb. 10:36.

===================

R2025 : page 200

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

Ohio.

DEAR BROTHER RUSSELL:--I have been thinking about 1 Thes. 4:16. As noted in DAWN [Vol. II, p. 146], the word "shout," as per concordance, means "a shout of encouragement." I believe the word from which "shout" is here translated does not elsewhere occur in the New Testament. In looking at the word rendered "Jubilee," I notice that the meaning is given as "time of shouting" or "shout."

It has occurred to me that possibly the word "shout" in 1 Thess. 4:16 might mean the same as jubilee, and that Paul, possibly, there conveys the idea of an antitypical jubilee. The jubilee of old, I believe, was ushered in by the priests, the trumpet and the shout. Might it not be a jubilee shout? Might it not be possible that this passage is a proclamation of the Great Antitypical Jubilee? In Psalm 89:15 we read, "Blessed is the people who know the joyful sound [shout]." (See concordance for this word "sound" and also "joyful sound.") "They shall walk, O Lord, in the light of thy countenance." Isaiah 27:13 says:-- "And it shall come to pass in that day that the great trumpet shall be blown." Zech. 9:14 says:--"And the Lord shall blow the trumpet."

Should there be any such connection between the "shout" in 1 Thes. 4:16 and the word jubilee, then the other scriptures I have named would appear to be specially significant.

In the type, if I am correct, the first day of the Jubilee year was also the Day of Atonement. "In the Seventh month, on the tenth day of the month, ye shall afflict your souls." (Lev. 16:29.) From this it would appear to be a day of sorrow rather than gladness. Is it not probable that the trumpet did not sound until evening? Then the afflicting of the soul was over, the great atonement completed, the High Priest had entered within the veil and returned alive, all transgression had been symbolically carried away. In the evening, therefore, joy and triumph might well be in order.

Do the Scriptures indicate just when the trumpet was blown?

On the supposition that the shouting and sounding of the trumpet took place in the evening, it might follow that the antitypical trumpet might be looked for later than 1874. If October 1874 is the date of the commencement of the Antitypical Jubilee, then when would the Antitypical Trumpet be due to sound?

R2026 : page 200

I have thought that possibly the Pentecost, or Feast of Weeks, might be a type of the thousand years or times of Restitution. Doctor Smith's Old Testament History says (pages 264, 265 and 258), "The Pentecost was the Jewish Harvesthome." "The Pentecost is the only one of the three great feasts which is not mentioned as the memorial of events in the history of the Jews." "It was doubtless after the sacrifices of that solemn day were ended, that the trumpet of Jubilee pealed forth its joyful notes," etc. I would be pleased to have your views regarding this in your own time and way.

Your brother, C. C. KELLY.

[We are in full agreement with the various propositions above set forth. The Gospel age has been the antitypical "Day of Atonement," in which Christ Jesus our Lord redeemed the world and in which, also, the Church as his body "fills up that which is behind" of his sufferings. (See TABERNACLE SHADOWS OF BETTER SACRIFICES.) The Millennial age, we understand, was typified by the "Feast of Tabernacles." It will be a time of rejoicing but not a time of fixity, because that which is perfect will not fully come until the end of the Millennium, when the unfit who have neglected to hear the great Prophet, the Christ, will be destroyed from among the people, and the age of everlasting and fully established perfection amongst men will begin. The "harvest" (Oct. 1874 to Oct. 1914) is the lapping time in which the Gospel age ends and the Millennial age begins. The Jubilee trumpet we identify as one with the Seventh Trumpet and Trump of God. (See MILLENNIAL DAWN, Vol. II., page 197.) The Apostle Paul was a prophet as well as an Apostle and the "shout [of encouragement]" (1 Thes. 4:16) should be understood to be the people's response to the Jubilee trumpets blown by the priests.--EDITOR.]

----

page 200

Kansas.

DEAR BROTHER RUSSELL:--Our number here is holding its own, and we have been quite successful in scattering the truth. A great many appear to see the reasonableness and scriptural authority of the "Plan," but Oh! so few are willing to sacrifice and must simply be driven by the fiery troubles to give up their love for the god of this world. Thanks be unto God who giveth us the victory; his kingdom for which we have prayed is coming, and his will will soon be done on earth as it is in heaven. It seems that if the people would only open their eyes and ears they could not fail to understand (see) the Christ presence casting Satan out of his high ruling position. Let us work on, fight on, suffer on; the time is not much longer; and he is faithful and just for whom we labor, and will reward us bountifully. J. C. GAULT.

R2026 : page 200

Alabama.

DEAR BROTHER AND SISTER:--From an article in a late TOWER I find I had anticipated your ideas, for I had been teaching the same to my children and had set forth the same sentiments to a few special friends, in regard to the perpetuation of the lives of children of Christian parents; holding out the idea to them, as gathered from the Scriptures, that they, above all others, would have the special protecting care of God in this great battle of the day of God Almighty which is now being waged. While I recognize that they will have special protection thrown around them, yet, if they would enjoy the full benefits of his grace or favor, and live over into the full of the Millennial kingdom, when none will die except for wilful sin, they themselves have a work to do, after arriving at the years of accountability; viz., it is necessary that they live a righteous life, and the only difference between their relationship with God, and that of the children of the unrighteous, consisted in the more abundance of grace supplied them, which would the better strengthen them, and support them in this hour of trial; that God could not, nor would not, look upon sin with any degree of allowance in any one; but by his grace or favor, for their parents' sake, in Christ, the Father would be more liberal in supplying his grace to the children of Christian parents. I have told my children in my talks to them that if they did not live on and on forever it would be because they resisted the leading of the spirit, and persisted in living an unrighteous life.

Will you bear with me while I relate two instances in point, relating to my own family, in brief. My business called me from home. I received intelligence that my youngest child was dangerously ill. I immediately took it to the Lord in earnest prayer. This was about 8 P.M. The spirit's leading was so plain in the matter that next morning, before any further advice in regard to the condition of my child had been received, I wrote a card, saying that though the child had been very sick it was better and would be all right soon. The next evening I received a card from home which had been written before mine reached them stating that it was greatly improved and that there seemed to be a sudden change for the better about 8 o'clock the night previous. This is a matter of record.

The second case is that of my daughter. When she was a child (she is now 18) her eyes became affected so she could not see her way, and had to be led about. I sent her to an oculist, and she remained there for about three months; she came home considerably improved. We continued his treatment for some time after her arrival at home, until finally the medicine seemed to lose its effect, and she became worse. I carried the case to God in prayer; and she is now comparatively well. While this case is not so well marked by immediate results, it is plainly the work of restitution.

Your yokefellow in Christ, J. W. CLARDY.

====================

VOL. XVII. SEPTEMBER 1, 1896. No. 17.

CONTENTS.

Special Items....................................202
"It Repented the Lord"............................203
Evident Invalidity of the Apocrypha...............204
Restitution, Faith Cures (Concluded)..............206
Bible Study: David's Love for God's House.......................................209
Bible Study: David's Gratitude to God.............210
Interesting Letters...............................211

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

===================

"IT REPENTED THE LORD."

"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart; and the Lord said, I will destroy man whom I have created, from the face of the earth."--Gen. 6:5-7.

THE question naturally arises, If God is omniscient, knowing the end from the beginning, how could he repent of his course in creating man?

The word "repent" means, according to Webster, "To change the mind, or course of conduct, on account of regret or dissatisfaction with what has occurred." The question then is, Did God change his mind [plan] or his course of conduct? We claim that, knowing the end from the beginning, God's mind could not change; hence "repent" in this text must signify change of conduct. That is, God did change his course of dealing with man because of man's wickedness which grieved him, but he did not need to change his mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose of mind) the Lamb of God--"slain from the foundation of the world," as the redemption price.--Rev. 13:8; 17:8.

It is difficult for our finite minds to comprehend this, because for us to change our course of action usually means to change our minds or plans as well--because of our shortsightedness. To comprehend Omniscience and Omnipotence is as difficult as to comprehend eternity or the infinitude of space. But what no one can fully comprehend, we, as God's children, may at least apprehend by faith, guided by his revelation to us. To those whose eyes are anointed with eyesalve (Rev. 3:18), the fulfilments of the prophetic statements of God's Word, in both the Old and the New Testaments, now discernible, give ample proof that God does know the end from the beginning; that he changes not from his original purpose. (Mal. 3:6; Isa. 14:27.) God's plans were perfect before they began to be executed; hence all the changes of God's course or conduct are working out the accomplishment of his original purpose which contemplated these very changes. Those who recognize the gradual development of God's original plan can see clearly that the various changes in his course or dealings, as displayed in the Jewish, Gospel and Millennial Ages, do not at all indicate so many changes of his mind or plan, though they are doubtless so misunderstood by many.

It is asked, Why then is this passage so expressed as to give the impression that because God's heart was grieved by reason of man's wickedness, his mind as well as his action changed? We answer, This matter is stated in a manner suited to convey to the general reader as much as he is able to comprehend of God's reasons for the change. God was very much grieved and displeased by man's rapid progress in wickedness; that, instead of loathing his sinful condition and looking to God for relief, he took pleasure in still further

R2027 : page 203

degrading himself; and God, according to his original purpose, changed the course of his dealings and ended that age by blotting out of existence for a time those who were so unworthy, that their gross depravity should not interfere in the further development of his plan.* Thus also when God speaks of the sun as rising and setting, he addresses himself to men according to their comprehension; as is the custom of both the learned and unlearned to-day.

It was then, and still is, impossible for the fallen natural man to clearly appreciate and realize these matters; and God's purpose seems to be to prove to man the Omniscience as well as the Justice and Love of his Creator, rather than to tell him of them.

---

*Under the strict discipline of the Millennium, those who then will not even attempt righteousness will be compelled to conform to it and to taste of its advantages over sin and its results, so that there will be no excuse for the failure of any to choose life and live forever.

===================

R2027 : page 204

EVIDENT INVALIDITY OF THE APOCRYPHA.

BY REV. F. W. FARRAR, DEAN OF CANTERBURY.

"IT is a matter of real astonishment that outside the circle of the canonical gospels so few reminiscences are preserved of the Perfect Man, who, though he was the Son of God, yet lived as a living man among living men. There are multitudes of historical celebrities respecting the incidents of whose lives endless details and anecdotes have been recorded and preserved. It is little short of amazing that neither history nor tradition should have embalmed for us one certain or precious saying or circumstance in the life of the Savior of mankind, except the comparatively few events recorded in four very brief biographies. St. Paul has preserved for us the one deep word of the Lord Jesus, how he said, "It is more blessed to give than to receive," and it is just possible that the rule, "Approve yourselves trustworthy moneychangers," quoted by several of the Fathers, which, after all, is little more than an epitome of the parable of the talents and the pounds, may be a true recollection of his words. Many of the "unrecorded sayings" of Christ (the agrapha dogmata) are profound and forcible, and it is far from improbable that some of them may be a true echo of what he said; but there is not one of them which adds a new thought or a new lesson to those contained in the authentic discourses and parables. It is quite certain that neither from the apocryphal gospels, nor from any other source, do we derive one anecdote or even one hint upon which we can rely as expressing a single new feature of his example, or a single additional particular of his life.

"WHAT WAS CHRIST'S APPEARANCE?

"We could not have a more signal proof of this failure of tradition than the astounding fact that, not only at this day, but even in the early centuries, there was not even a dim remembrance as to the physical appearance of the King of Glory. Was he of beautiful features and commanding aspect, or was he of marred visage and mean appearance? We might surely have anticipated that so much at least might have been remembered. But it was not. The descriptions of Christ, which for centuries haunted and dominated the numberless endeavors of Art to represent him during and since the Middle Ages, were late forgeries, not earlier at the earliest than the seventh and eighth centuries. As early as the fourth and fifth centuries it was disputed whether he was 'the chief among ten thousand and altogether lovely,' 'fairer than the children of men,' and 'endowed with the oil of gladness above his fellows;' or whether he was smitten and stricken and ugly and dwarfish. The earlier view that he was exceptionally unbeautiful in appearance prevailed mainly in consequence of the false conception of life, and the revolting glorification of dirt and unnatural asceticism, which invaded Christianity from Paganism and the East, and upheld before Christians the ideal of yogis and fakirs. The belief that there must have been 'something starry' in the look of Christ, and that one who is repellent in aspect could never have won the passionate adoration of multitudes, commended itself to the opinion of many in the fourth century, who, further, rightly argued that his outward form could not but have been translucent with the moral and spiritual beauty within. But the remarkable thing is that neither party of those who treated the subject from opposite points of view was able to claim the slightest authority of tradition for their opinion on a subject so full of interest. They argued exclusively a priori, from what they regarded as most fitting, or a posteriori from their interpretation of passages in Isaiah and the Psalms. Nor did the earliest efforts of Christian art afford them the smallest assistance. For nearly five centuries it was generally regarded as profane, among the greatest writers and thinkers in the church, to attempt any naturalistic representation of Christ at all. The sweet and simple artists of the catacombs, with no exception before the fourth century, and with but few exceptions for two or three centuries later, only idealized him as a radiant boy; and men like Eusebius, Epiphanius and Asterius were even shocked and scandalized by any wish or attempt to paint the human Christ in any naturalistic method, or otherwise than by way of symbol.

"Now, if tradition could not even tell the Christian inquirer of 1,000 or 1,700 years ago whether the lineaments of Jesus were beautiful or ill-favored, it is supremely unlikely that it should have preserved any other particulars. In point of fact, the Apocryphal Gospels do not represent tradition at all. They are for the most part poor, valueless, ill-guided and to a great extent heretical figments.

"Happily their authors, some of whom wrote as late as the seventh and eighth centuries, had not the audacity to pretend that they could reproduce any of Christ's essential teaching. They occupied themselves exclusively with the invention of imaginary details about his infancy, or about his cross or his passion.

"OF WHAT VALUE ARE THE APOCRYPHAL ACCOUNTS?

"Several answers may be given apart from the fact that it is always interesting to watch the tendency of human speculations about sacred things. First of all, they furnish a melancholy proof of the sort of way in which many Christians had begun, as time went on, to form most distorted and erroneous opinions about the person and character of Christ. Secondly, they furnish us with a striking gauge of the unapproachable and immeasurable superiority of the Canonical Gospels. Thirdly, they show us that such was the unique divinity of Christ that he stood infinitely above all the capabilities of human invention. Whenever men venture to give the reins to their imagination respecting him, even with the intention to exalt and magnify, they do but instantly dwarf and degrade his sinlessness and supreme majesty.

"Passing over the many legends of the Virgin--which, however, are not yet due to Mariolatry, but to the desire to glorify Jesus through her--we come to the pretended anecdotes about Jesus as a boy.

"STORIES ABOUT THE BOYHOOD OF CHRIST.

"1. Many of them are mere translations into hard prose of the metaphors of the prophets and psalmists.

R2027 : page 205

Thus, since we read in the Psalms, 'Praise the Lord upon earth, ye dragons and all deeps,' we are told that when Jesus was a child, dragons came out of a cave and worshiped him. If we read in the Canticles, 'I will go up to the palm tree, I will take hold of its boughs,' we have the story that during the flight into Egypt Mary longed to refresh herself with ripe dates, and Jesus commanded the palm branches to bow down to her, rewarding their obedience by sending a palm branch to heaven by the hands of angels, and making it the sign of victory. If the prophet says, 'The idols of Egypt shall be moved at his presence,' the prophecy is transformed into the tale that, as the Holy Family entered the city of Hermopolis, the 365 idols of its temple all fell with their faces to the earth, in consequence of which the priests and all the people were at once converted.

"If we read in Isaiah, 'The ox knoweth his owner and the ass his master's crib,' and in another verse, 'In the midst of the years shalt thou be known'--with the mistranslation of the Septuagint, 'in the midst of two animals shalt thou be recognized'--we are furnished with the tale, reproduced in so many thousand pictures, and even in the Catacombs, that, as Jesus lay in the manger, the ox and the ass worshiped him.

"2. Another large class of the apocryphal stories of the infancy consists in a multiplication of meaningless miracles. There is not a single miracle of the gospels which does not teach us deep lessons: there is not a single miracle invented in these fictions which does. In the gospels, the evangelist's every miracle is a revelation; but the apocryphal miracles of the infancy are mere startling thaumaturgy. The boy Jesus drops all kinds of robes into a single dyer's vat, and when the dyer is vexed, he pulls them all out dyed with the different colors required; he 'profanes' the Sabbath by making sparrows of clay, and when he is reproved by the scribes he claps his hands and makes them fly. Breaking a pitcher, he brings back water to his mother in his robe. While working in the carpenter's shop he sees Joseph vexed because the two beams for a couch

are of unequal length, and Jesus pulls the shorter one to the requisite size. He is accused of having pushed a boy from a housetop, and killed him; he therefore leaps down from the roof, raises the boy to life and makes him acknowledge that it was another lad who had given him the push. He changes into kids some boys who had hidden themselves from him when he wanted them to play with him; and then, at the entreaty of their mothers, transforms them into boys. It is needless to touch further on this prodigality of superfluous and unmeaning portents.

"THEY PRESENT A FALSE PICTURE.

"3. But, worse than this, the Apocryphal Gospels, from the ignorance, and probably, in most instances, from the heretical opinions of their writers, make the boy Jesus positively repulsive in character. He is implacably revengeful and cruelly remorseless. He becomes the terror of the neighborhood in which he lives, so that, because of him, his parents live in perpetual disquietude and alarm. He is pert, petulant and intolerable to his teachers, and instead of listening to their instructions, lectures them on 'physics and metaphysics, hyperphysics and hypophysics.' Let one or two instances suffice.

"1. 'When the Lord Jesus was returning home with Joseph in the evening he met a boy who ran to thrust him so violently that he fell down. Jesus said unto him, 'As thou hast thrown me down, so shalt thou fall and not rise.' And the same hour the boy fell down, and breathed his last.'

"2. Again Jesus had been making some pools and channels of water, and 'the son of Annas, the scribe, was standing there with Joseph, and took a branch of willow and spilled the water which Jesus had collected. And when Jesus saw what was done, he was angry and said to him, 'Wicked, impious and foolish one, wherein have the pools wronged thee? Behold now, thou shalt also wither as a tree.' When the parents complained, his mother came and entreated him to be less wrathful. 'But he said, 'He was worthy of death because he destroyed the works which I had wrought.' Therefore his mother besought him saying, 'Do not, my Lord, because they all rise against us.' And he, not willing that his mother should be grieved, spurned the body of the dead with his right foot, and said to him, 'Arise, O son of iniquity, for thou art not worthy to enter into the rest of thy father.' Then he who was dead arose and departed.

"3. Again, when he is sent to a teacher to learn his letters, the master begins imperiously to teach him, saying, 'Say Aleph.' But Jesus said to him, 'First tell me what Beth is.' The master, being angry, struck him with a rod of storax-wood; and soon after he smote him he died. And Jesus returned home to his mother. But Joseph being afraid called Mary to him and said, 'Know truly that my soul is sad unto death on account of that boy.'

"THE AUTHENTIC ACCOUNTS ENOUGH.

"It is, then, abundantly clear that the spurious James, and Matthew, and the others, have not only nothing genuine to teach us about Jesus, but that the picture of him which they represent is utterly debased. The genuine gospels were written for our learning, not for our amusement; to promote our salvation, not to gratify our curiosity. Their very silence is eloquent with truth. What do they tell us of the infant and the youthful Christ? They give us the narrative of his birth; they present us with the picture of the sweet, submissive years spent in the shop of the carpenter at Nazareth; but from his early return from Egypt to

Galilee, up to the commencement of his ministry, when he 'began to be about 30 years old,' they preserve but one anecdote and one word. The one anecdote is the story of that visit to Jerusalem; and this to show us how, in his earliest years, he loved his Father's house of prayer. The one word is 'the carpenter,' in the disdainful question of the vulgar and the ignorant, who thought that they had abolished his claims when they asked, 'Is not this the carpenter?' That one word tells us all that is to be told of more than twenty years, during which he grew 'in wisdom, and stature, and favor with God and man.' A scanty record? Not scanty for its purpose, for in that one word is revealed to all mankind nothing less than the sacred dignity of labor, and the blessed truth that the true grandeur and meaning of human life depend neither on rank nor fame, neither on the glare of publicity nor on the entourage of power, nor on the multitude of things which a man possesses."

====================

R2028 : page 206

RESTITUTION, FAITH CURES, PRAYER CURES AND THE GIFT OF HEALING.

--(CONCLUDED FROM OUR LAST.)--

PROOF-TEXTS CONSIDERED.

Although we have already considered the principle proof-texts for Faith Cures, it may not be amiss to examine a few more passages of Scripture supposed to imply that it is the duty of Christian people to pray for their recovery from sickness and not to resort to medicines.

(1) Psalm 103:2-4. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction."

It should not be forgotten that the great work begun at Calvary (and which in its ultimate effects is to bring blessings to every member of the human family who will accept of them upon God's terms), has not yet reached its completion. The sacrifice for sins is "finished," "once for all;" and those who believe and obey the gospel, the "saints," have their sins "covered" under the robe of Christ's righteousness, so that they may have access to and communion with their Heavenly Father; but their sins wait to be "blotted out" (Acts 3:19) until the end of the "better sacrifices" of this antitypical "Day of Atonement;" when their sins shall be completely blotted out--new unblemished spiritual bodies being granted them instead of the present imperfect ones upon which the marks of sin and imperfection are all too manifest. The work of Christ for the Church, of blotting out sins and healing all blemishes or diseases of mind and body, will not be complete until the Millennial morning; and this Psalm must be understood from this standpoint. It cannot be understood from any other standpoint, for in no other way is it true. Those who have received physical healing either by "gifts" or "prayers of faith" have never yet been completely healed of all their diseases. At very most they receive a temporary blessing and must wait until the "Morning," when the Redeemer shall heal all the diseases of all his people by giving them the bodies prepared for those who love God.

So long as the "night" continues, disease and discomfort will continue. Not only does the whole creation groan and travail in pain together until now, but "ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body [the Church, the body of Christ]." (Rom. 8:23.) "Weeping may endure for a night but joy cometh in the morning."--Psa. 30:5.

(2) "Himself took our infirmities and bare our sicknesses."--Matt. 8:17; Isa. 53:4.

To apply this passage of Scripture as our Faith-Cure friends do is utterly wrong; a total misapplication of the words, and a violation of the context. This passage is quoted to prove that none of the saints should have sicknesses and infirmities. But the Evangelist, to the contrary, affirms that these words of the prophet have had their fulfilment. He says that the fulfilment took place in his day, at the first advent, in the healing, not of the saints, but of the multitudes.

A comparison of Isa. 53 with Heb. 4:15 and Mark 5:30 and Luke 6:19 shows us clearly that this prophecy was completely fulfilled; and that the object was that our Lord should suffer pain from the infirmities of those whom he relieved, because, being without sin, he was also without sickness and pain, except as he thus "took" and "bare" it from others that he might be touched with a feeling of our infirmities.

Those who misunderstand this passage ask: If Christ bore our sins and sicknesses, why should we have them to battle with? We answer: He bore the penalty of our sins in order that in God's due time he might justify and, by a resurrection, deliver from death all who accept his grace. And he was touched with a feeling of our infirmities in order that he might be a faithful and sympathetic high priest, and that we might realize him as such.

(3) The case of Hezekiah's healing in answer to his prayers and tears is cited as a proof of a proper course.--2 Kings 20:1-7.

We reply that it is not denied that God at sundry times has been pleased to grant miraculous answers to prayers as evidences of his own power. But nothing about Hezekiah's case indicates that such healings were common occurrences. On the contrary, the prophet did not pray with him, nor suggest prayer, but evidently was surprised when sent back to inform Hezekiah

R2029 : page 206

that he would recover. Moreover, Hezekiah, although very sick, does not seem to have prayed for healing until told that death was near. In the healing, a lump of figs, a human instrumentality, a poultice, was used; but many who believe in faith healing today would object to a fig poultice or any other human instrumentality.

(4) King Asa was diseased in his feet, "yet in his disease he sought not to the Lord, but to the physicians; and Asa slept with his fathers"--died. (2 Chron. 16:12.) This is cited to prove that to call a physician was a sin, and that therefore Asa died.

Not so, we reply. The whole case must be kept in memory, if we would understand this portion of the

R2029 : page 207

record. Israel was separated from the nations of the world by divine providence, and a special agreement made between God and that nation, called The Covenant of the Law. This was instituted formally at Mt. Sinai in the wilderness of Zin, after God had brought Israel out of Egypt. While that Covenant made nothing perfect and none of the Israelites got or could get eternal life under its provisions, until Christ who as the Prince of Israel fulfilled all of its requirements and inherited its reward of eternal life, it had special provisions relating to the physical health and prosperity of Israelites. (See Deut. 7:11-15 and 28:1-12,15,21,27,28,37-42,45-53,59-61.) If faithful to God, they would be blessed in temporal things above all other nations; but, on the contrary, if Israel would not obey the Lord, they were to receive extraordinary punishments.

Asa, as the king or representative of this nation, was specially subject to the foregoing conditions. He had sinned (See preceding verses: 2 Chron. 16:7,10), although in general a worthy king (See 2 Chron. 15:16,17,18); his sickness was in the nature of a punishment for his sin according to the Israelitish covenant with God. His heart should have repented and turned toward God, but instead he imprisoned God's servant, trusted to physicians, defied God and was cut off according to the covenant.

Thousands of Israelites were destroyed by plagues, sometimes for national sins, under the operation of their covenant above cited. On such occasions the rulers understood that it was a punishment and made no effort to use medicines nor to stop the plagues by sanitary laws or arrangements, but offered sin-offerings and prayed for divine mercy.--See 2 Samuel 24:12-15-25; Joshua 7:7-11-25,26; Numbers 21:5-7-9.

But such a course would not be the proper one for the rulers of other nations, then or now. It was the proper course for Israel because of God's special covenant with that nation. They were slow to learn this lesson, and inclined to think of their calamities as similar to those of other nations; and hence the Lord more than once through the prophets reminded them that, so far as they were concerned, if they had his good favor, it was manifested in their prosperity; if they had his disfavor, it was manifested in the calamities (evils) under which they suffered. (See Isa. 45:7.) He assures them (Amos 3:6) that, if there were in their cities calamities or plagues or disasters (physical evil things of any sort--not moral evils), he was their author. But this does not apply to other nations. Consequently the intelligent people of to-day are quite right in not regarding as manifestations of special divine anger the London plague and the Chicago fire and the St. Louis cyclone and the Chinese floods and the Japanese earthquake and tidal-wave and the Russian famine and coronation disasters and the Egyptian cholera and other less natural disorders and disasters and accidents by rail, water, fire, famine, fever, consumption, etc., etc.

Not only has God no such covenant with the nations of the world to-day, but he has never made such a covenant of temporal prosperity with his saints. Quite to the contrary, they are called to walk with God by faith and not by sight--not by outward evidences of divine favor. The Gospel Church is specially told that her calling is to suffer with Christ for well-doing. She is invited to sacrifice present prospects and earthly favors, and is offered instead heavenly joys and blessings--a far more exceeding and eternal weight of glory. She is to look not for the things which are seen, but for those which are unseen and eternal. She is to realize the divine wisdom and submit gladly to such experiences of prosperity or adversity, health or sickness, as the Lord may see to be to the highest interests of her members, all of whom, as true members of the body of Christ, are dear to the Bridegroom Head who promises, graciously, that he will not suffer his members to be tempted above what they are able to bear, but will succor them, cause all present experiences (bitter and sweet) to work for their good, and no really good thing withhold from them.

(5) Romans 8:11 is sometimes cited as a proof that Christians are to expect physical healings. This is as much of a mistake in one direction as some well meaning Christians make in an opposite direction, when they understand this verse to teach the resurrection of our present identical bodies (in exact

opposition to 1 Cor. 15:37,38). The expression, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you," should be interpreted in harmony with the context. Verse 10 declares, "If Christ be in you, the body is dead"--not literally dead, but reckonedly dead, in that the human will has died and the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practice them, as it once did. The Apostle's argument is that such a deadness to sin, although desirable, should not be satisfactory to us; we should not stop there; we should by God's grace seek to get alive to righteousness and active in its service as once we were alive to sin and its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how. He says that the mighty spirit of God which could and did resurrect our Lord from literal death is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin but now by God's grace mortified, killed, "dead to sin." He therefore urges all who have the spirit of Christ not

only to be dead to sin but to permit the spirit of Christ in them to make them alive to holiness and in general to God's service. He shows them further that the new spirit (mind) of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they not only are "free" but must have fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies--"if so be that we suffer with him [Christ], that we may be also glorified together."

All who catch the real sense of the passage will see that it has no reference to physical quickening and immunity from sickness and pain, but to a quickening or energizing by the Lord's spirit so as to be, not only willing, but glad, to "suffer with him." Nor could it possibly refer to a literal resurrection of the mortal body, for not only are we assured that the body which is buried is not the one which will be raised, but we know that the spirit of Christ does not dwell in dead bodies: it is "the body without the spirit [of life that] is dead."

(6) If sickness cannot come upon God's consecrated people contrary to his permission, would not the taking of medicine be putting ourselves in conflict with God's will?

No. It is God's will that every member of the "body of Christ" should be touched with a feeling of the world's infirmities, in order that, when exalted to the Kingdom, they may be very tender, sympathetic and generous, when, as the royal priesthood, they shall judge the world. (1 Cor. 6:2.) Our Lord and Master, who had none of the imperfections of the fallen race, but was holy, harmless and separate from sinners, needed to take from men their sicknesses and infirmities (Matt. 8:16,17), in order that he might be touched with a feeling of our infirmities and be a faithful High Priest. It would be thoroughly illogical to suppose that the lessons necessary to the preparation of the High Priest for his office and service are not necessary to the underpriests who are called to suffer with him and to reign with him.

Hence, those who see their high calling should not expect immunity from sufferings and trials and difficulties; and the usual aches and pains--headaches, toothaches, etc., etc.--which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but with greater patience and cheerfulness: that is, they should be avoided by reasonable care as to food, clothing, etc., and they should be alleviated by the use of such cures as may come under our notice. We need not fear thwarting God's will; that is impossible: he will take care of that part. See also our comments on this subject in our issue of July 15, page 168.

SCHLATTER, MARK SMITH AND OTHER HEALERS.

From Pennsylvania, Kentucky, Colorado, Illinois, New England and Australia come seemingly well authenticated accounts of miraculous healings of some diseases. Some of the healers pray with the sick, some do not; some lay on hands and anoint with oil, but mostly they merely grasp the hands of the sick. Some get all the money they can from the sick; others, like the Master, will receive no compensation. Some love to be called Rabbi and Reverend, others are plain, unassuming Christians. In answer to many inquiries

R2030 : page 208

respecting these healers and the source of their power, we answer:--

We believe that some of them are God's agents, thus used in order to make a beginning of restitution work and to break it gradually to the people. It is, however, copied and sought to be offset in its effects by others whose powers are from the prince of darkness, who still endeavors to blind the minds of men to God's goodness and plan. (2 Cor. 4:4.) It is not possible for us to be sure from the meager and often incorrect newspaper reports, which are servants of God and which the servants of the adversary. Nor is it necessary that we should decide; God is at the helm and will direct his own, and whatever of the wrath of men or devils would not serve some useful purpose, either of trial or sifting, will be restrained.

In thinking of these healers, we draw the line on their profession of faith in Jesus (as their Redeemer and Lord), and the doing of the healing in his name and by his power. Here we are on guard, however, against Spiritists, Christian Scientists and such like, who use the name Christ in a deceptive manner, meaning thereby themselves; i.e., denying any power or authority from Jesus, they claim that his power was merely because he was one of them --one of the Christ class possessed by their spirit, which is really deceptive and anti-Christ,--against Christ and in opposition to a true interpretation of the Bible.

And amongst those seeming to us to be on the right side of the line of faith, we feel that those who refuse to make merchandise of their gifts or prayers and those who reject human titles and manifest most of humility and zeal and faith are most worthy of confidence and respect. But we know of none claiming these healing powers who are acquainted with and accept the divine plan and present truth as we understand it.

Salvation! O ye toiling saints,
  By faith ye have it now;
The promise is your daily strength,
  While to God's will ye bow.

Salvation! O the blessed theme
  Shall fill the world with joy!
When all its mighty work is seen,
  Praise shall all tongues employ.

===================

R2030 : page 209

DAVID'S LOVE FOR GOD'S HOUSE.

--SEPT. 6.--1 Chron. 22:6-16. Compare 1 Kings 1; Psa. 84.--

Golden Text--"Blessed are they that dwell in thy house; they will be still praising thee."--Psa. 84:4.

AFTER the stirring events considered in our last lesson, David, being recalled by the people, returned to Jerusalem and set about bringing order out of the general confusion into which Absalom had plunged the nation. At the time of his returning a usurper, with some show of success, sought to intercept him and secure the throne for himself; but he was promptly dealt with, and David was again established in his kingdom, and several years of peace and progress followed.--2 Sam. 20:21.

But the king's troubles were not yet ended: again from his own household came the notes of discord, and the experiences with Absalom seemed likely to be repeated in the rebellion of another son, Absalom's younger brother Adonijah, who had laid his plans and skillfully prepared to seize the throne and thus establish himself as David's successor. (See 1 Kings 1:1-53.) This attempt at usurpation and self-appointment led to the immediate anointing and proclamation of Solomon, whom God had indicated as his choice among the sons of David to sit upon the throne of the kingdom of the Lord. (1 Chron. 22:9,10; 28:5-7.) So Solomon was recognized as king in Israel in the room of his father David.--1 Kings 1:34,39,40; 1 Chron. 29:22-25.

David had now accomplished nearly all of his earthly mission. He found the dominion small, and now it was much extended. He found it in disorder, and left it thoroughly organized. He found religion at a low ebb, and he had succeeded in greatly reviving and energizing religious devotion and zeal. He found powerful enemies on every side, threatening the destruction of the nation, but he had subdued all the enemies and led the nation to a condition of peace and introduced them to a season of unparalleled prosperity. And not only so, but he had laid the foundation for the more permanent establishment of the service of God and the religious health of the nation in his preparations for the building and service of the temple which God had promised that his son and successor should build, and in the religious zeal and enthusiasm he had aroused on the part of the whole people, so that as one man they were at the service of Solomon in the great work. His life had been an eventful and a troubled one, not without its grave mistakes, but it had accomplished great things in bringing order out of confusion and establishing peace and prosperity on a permanent footing.
The glory of Solomon's reign was but the harvest of David's labors and sufferings. While David was not permitted to build the temple himself, because he was a man of war, this was no reproach against David for engaging in those wars, for he had done so in the name of the Lord and for his people, and not from the unholy ambition of the world's warriors, for plunder and prestige.

To some who think of the building of the Jewish temple as a mere mechanical service, like the building of any other temple, heathen or Christian, it may seem that there was much unnecessary ado about it. How strange, they mentally say, that it should be considered necessary for the whole nation to be at peace before the building could be undertaken! Why could not some be building while others were out fighting the battles? and why should the king be charged with the business? Were there not in all Israel plenty of architects and workmen and men suited to oversee the work, without burdening the king with it?

Let us not forget that the building of the Jewish temple was not a mere mechanical service, the putting together of so much stone and mortar and wood, etc., but let us view it from the standpoint of David, who, in charging the congregation of Israel to diligently cooperate with Solomon in the work, said, "Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the Lord God." (1 Chron. 29:1.) And the sacred edifice was not one of human designing: the plans and specifications were given to David by the spirit of the Lord:--"All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

"And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed; for the Lord God, even my God will be with thee; he will not fail thee nor forsake thee until thou hast finished all the work;...also the princes of all the people will be wholly at thy commandment."--1 Chron. 28:12,13,19-21.

Thus it was to be a building into every fiber of which should be worked the religious devotion and zeal of the whole nation, and which should therefore stand as a monument of such devotion and zeal, and a testimony to coming generations which should awaken and preserve the same in them. Thus viewed, the work was indeed a great work; and, since all the people were to be interested and active in it, it was necessary that it should be undertaken only in a time of peace, when the attention of the people was not absorbed in wars and their attendant perplexities and calamities. It is manifestly appropriate, too, that the Lord's anointed king, in preference to any other individual, should have been charged with this important business, since it was a national enterprise, and he stood as the representative and head of the nation.

In this view, as well as in view of its divinely ordained typical significance, it is also manifestly appropriate that its beauty, its costliness and all its adornments should represent the labor and care and sacrifices of the loving hearts and active hands of a people devoted to God. So David expressed it, when he said, "The house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries."--1 Chron. 22:5.

In the charge of David to his son Solomon concerning the building of the temple, to which our attention is called, we catch a glimpse of the man after long experience and discipline had mellowed and enriched his character. Now, over every other ambition, his zeal for God predominates, and his chief desire for Solomon is that he may prove true and faithful to God and zealous in his service and that so he might abide in the divine

R2030 : page 210

favor. Then he bade him be strong and of good courage in the great work before him, assuring him of abundant prosperity and divine favor if he would only continue to heed and fulfil the statutes and judgments which the Lord charged Moses with concerning Israel.

This counsel to Solomon may also with equal propriety

R2031 : page 210

be accepted by every Christian in the service of the Lord,--"Be strong and of good courage." Both strength and courage are necessary to faithful service and to success in the good fight of faith; and both are developed by patient endurance and faith in God under the various trials to which the Christian is exposed. The counsel of the Apostle Paul to the Church also tallies with that of David to Solomon, when he says, "Be strong in the Lord, and in the power of his might;" and again,--"Watch ye, stand fast in the faith, quit you like men, be strong."--Eph. 6:10; 1 Cor. 16:13.

The prayer and thanksgiving of David to God, recorded in 1 Chron. 29:10-19, ascribing praise to him for the privilege of collecting the materials for his temple and humbly acknowledging that all their gifts were only returning to God that which was his own, expressing his joy in the freewill offerings of the people and praying that their hearts might ever incline to him, and that he would give unto Solomon a perfect heart, is full of touching pathos, reverence, meekness and holy enthusiasm. Read it and underscore its touching phrases, that again and again you may be refreshed and instructed by it. Then mark (vs. 20) how he led all the people to fervently bless the Lord, and how the enthusiasm thus kindled anointed Solomon a second time to sit on the throne of the kingdom of the Lord. (Vs. 22,23.) This second anointing was like the grand Amen! of the whole nation to the first anointing (1 Kings 1:38-40), which was, comparatively speaking, done in a very quiet way.

Psalm 84, from which the Golden Text is taken, is another expression of David's devotion and zeal for the service of the Lord. While we thus contemplate the typical temple which kindled such an enthusiasm among the worthy saints of the Jewish dispensation, with what intensity of zeal and fervor should we regard that antitypical temple, the Church of the living God, whose living stones shall to all eternity show forth the praises of him who quarried and polished and fitted them together until it grew into a holy temple for the Lord in which he is pleased to dwell, and of which Christ Jesus is the chief corner stone.--Eph. 2:19-22.

===================

R2031 : page 210

DAVID'S GRATITUDE TO GOD.

--SEPTEMBER 13.--2 Sam. 22:40-51.--

Golden Text--"The Lord is my rock and my fortress, and my deliverer."--2 Sam. 22:2.

THIS entire chapter is one of David's songs of praise and gratitude to God for his goodness and his loving providences which had been so manifest toward him ever since his anointing by Samuel the prophet, and doubtless before that as well. It calls to mind another expression of one of his psalms,--"Rejoice in the Lord, O ye righteous; for praise is comely for the upright." (Psa. 33:1.) Indeed, the writings of David, and all the prophets and apostles as well, abound in fervent expressions of praise and thanksgiving to God. They not only praise the Lord themselves, lovingly and gratefully recounting all his mercies, but, with impassioned eloquence and holy enthusiasm, they call upon all the sons of men, and every thing that hath breath, and even inanimate nature, to laud and magnify his holy name. The worshippers are also bidden to bring with them to the concert of praise every musical instrument of human device; and grateful reverence exclaims,--"Blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and Amen!"--Psa. 33:2,3; 50:1-6; 72:19. See also Exod. 15:1-21.

As we thus consider that, by the voice of inspiration, the whole human race is called to praise and worship and thanksgiving, we are led to consider further the relationship which the spirit of praise has to the Christian or godly character. David says, it is "comely for the upright." But why so? It is because loving gratitude is one of the divinely implanted instincts of a soul bearing the image of God, and one which should therefore be cultivated. It is this element of the intelligent creature that is designed to be responsive to the divine goodness and benevolence; and it is this element of character in man which makes fellowship and communion with God possible. If the goodness of God could awaken in us no sense of grateful appreciation; if we were wholly dead to such sentiments, there could be no pleasure on God's part in manifesting his goodness to us, and there would be nothing in us to call out his love; and so also nothing, of all his goodness and grace, would awaken love in us. But since for the divine pleasure we are and were created (Rev. 4:11), God endowed his intelligent creature with this element of character which, being responsive to his own goodness, institutes a lively and delightful fellowship with himself, which is the chief end of human existence, both on the side of the creature and of the Creator.--Psa. 16:11; Prov. 11:20; 15:8.

Rejoicing and the spirit of praise are thus seen to be indissolubly linked together in the divine economy; and so David links them, saying, "Rejoice in the Lord, for praise is comely," thus making the two almost synonymous. To see this principle illustrated take as examples the dog and the hog. Neither can have any appreciation of the divine goodness, neither being created in the mental or moral likeness of God, and hence being utterly incapable of knowing or thinking of him. Man is the highest being that they can know in any sense or degree; and that is first, because man is visible and tangible to them, and second, because they have some similar faculties, though very inferior and exercised within a much narrower sphere. The dog has in him to a considerable degree the sense of gratitude: feed and caress him, and he shows signs of gratitude and affection, and a desire to reward you with a manifestation of appreciation. He wags his tail, looks

R2031 : page 211

kindly into your face, licks your hand, caresses you with his head and watches to see what errand he can do for you. But the hog, on the contrary, makes no demonstration of appreciation: he takes all he can get without even so much as a look of recognition; his eyes are always downward, and his snout continually rooting in the earth for more; and a grunt is the only sound to which he gives expression. A hog, therefore, can have no pleasure in man; nor can man find any pleasure in the hog. There is no bond of fellowship whatever, and man therefore tolerates his existence only until his flesh is fit for the slaughter and the market, while between the dog and his master there is strong friendship which, when cultivated, gives pleasure to both, and they become life-long friends, irrespective of any commercial value.

It is plain, therefore, that in the cultivation of the spirit of praise, thanksgiving and loving appreciation of all the manifest goodness of God, is the Christian's secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind his acts of mercy and of grace; that in our prayers we frequently tell him how all his goodness is remembered, how every fresh evidence of his love and care causes faith to take deeper root and makes the sense of his presence and favor more fully realized; and how through such experiences our love and joy are made to abound more and more. We love him because he first loved us; and every time we see some new mark of his love, our love, if we have truly appreciative hearts, is called out more and more, and we are made to rejoice in God, in whose presence is fulness of joy. It is to this end that our Lord encourages our frequent coming to God in prayer with large requests for his favor, saying, "Ask, and ye shall receive, that your joy may be full."--John 16:24.

We observe that in Israel the spirit of praise was cultivated by calling to mind and recounting what the

Lord had done for them. "If I do not remember thee," says David, "let my tongue cleave to the roof of my mouth."--Psa. 137:6. See also Exod. 15:1-21; Deut. 7:17,18; 8:2; 15:15; 32:7; 1 Chron. 16:12; Psa. 20:7; 63:5-7; 143:5,6; 77:10-12.

So must the Christian continually call to mind the works of the Lord, especially his own individual experience of the Lord's leading and care and deliverances from dangers and snares and the wiles of the adversary. If we keep these things in mind and meditate upon them, our appreciation of God and his goodness grows, and the spirit of love and praise takes possession of the heart, and thus we are made to rejoice in the Lord always, and in everything to give thanks. So also the soul is made to hunger and thirst after God and to realize that God alone is its satisfying portion, and to desire more and more of his fulness. Thus, as the Psalmist suggests, our prayer will be, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."--Psa. 42:1.

This same principle of gratitude and praise, which reciprocates loving kindness and generosity, is that which also makes human friendship and fellowship possible and delightful. In our intercourse one with another, if the kindnesses we show awaken no sense of appreciation, receive no acknowledgment, and their repetition is expected as a matter of course, there can, in the very nature of things, be no such thing as fellowship. True, as Christians, we may not relax kindness and generosity on this account; for we, like our heavenly

Father, are to be kind to the unthankful as well as to the thankful (Matt. 5:44-48); but when this goodness awakens no appreciation, no love, fellowship becomes impossible.

In David's thanksgiving for victories over his enemies we observe that those enemies were the enemies of the Lord and his people, whom David was commissioned of God to conquer. These battles he undertook in the strength which God supplied, and the victories he properly ascribes to God, the rock of his salvation. The words, regarded from the standpoint of the future, are also prophetic of the victories of Christ, of whom David was a type, and to whom Jehovah will grant victory full and complete over all his enemies,--the enemies of God, the enemies of truth and righteousness. The whole strain of thanksgiving, thus viewed in its wider application to the conquests of Christ, is eloquent in its prophecy of his glorious victory, as well as in praise to Jehovah. (1 Cor. 15:27,28.) The prophecy of a future wider dominion, contained in verses 44-46 can only be considered as fully applicable to the wider dominion of Christ.

The Golden Text is a blessed assurance applicable to all of the Lord's people, and it is amply verified to all those who delight themselves in the Lord, who meditate upon his goodness and render to him the praise that is due to his holy name.--"The Lord is my rock [upon which I may safely build my hopes], and my fortress [in which I may safely hide], and my deliverer [in every time of trouble]."

====================

R2032 : page 211

INTERESTING LETTERS.

Virginia.

DEAR BROTHER:--I have been thinking much on the covenants lately. It is a significant fact that in all ages God has made Covenants, with visible signs thereof. His first covenant was made for all nations, and called an everlasting covenant, the sign of which he produces. (Gen. 9:12-17.) The token of the next covenant is described in Gen. 17:11. His covenant made with and for Israel at Horeb has its visible sign to be repeated by those under that covenant.--Ex. 31:17; Ezek. 20:12.

Now, I want to ask, what is the visible sign of the New Covenant, if not the Memorials? Does not the Apostle bear out this, by saying, "As often as ye eat this bread and drink this cup, ye do show the Lord's death," etc.? Does it not show that we are under the New Covenant of love? He said, "Do this in remembrance of me," and, when we "do this," we show our love for him, for, "he that loveth me keepeth my commandments." Would like to hear from you on this. We could not tell whether Israel recognized their Law Covenant or not, were it not for the observance of the Sabbath sign. This, of all the Ten Commandments, was the only one that others could decide as to their observance.

Yours in the blessed hope, M. L. STAPLES.

[In reply: While we believe that symbolic immersion is enjoined as an outward testimony or witness to the true immersion of the will into the will of God, as expressed in Christ; and that the Memorial Supper is enjoined as the proper and helpful remembrancer of our Lord's death, yet we do not regard these in the same light as circumcision to the children

R2032 : page 212

of Abraham and the Sabbath of the Jew, for they were compulsory as to outward form: ours are obligatory in their essence, but not in their outward form if not clearly seen. For instance, Cornelius was accepted under the New Covenant when he had eaten of the Paschal Lamb by faith and had immersed or buried his will into the divine will, before he ate of the symbolical Memorials (bread and wine), and before he had been symbolically buried with Christ into death in immersion. The same has been true of many since who did not at first, and others who, perhaps for lack of proper instruction, never discerned the relationship between the symbols and the facts.

The Passover and the Sabbath and Circumcision were so strictly enjoined that the man who did not observe them could not be reckoned a Jew; but many are recognized both by God and men as Christians, under the New Covenant, who do not properly appreciate either baptism or the Memorial supper.

Rather we would say that all the typical things of the past find antitypes under the New Covenant. The Passover lamb typified Christ slain as our ransom price; the eating of the lamb represents our faith-appropriation of Christ's righteousness, and was perpetuated as a type in the bread and wine Memorial. Circumcision typified our putting away the filth of the flesh [selfishness in every form] as new creatures; the Sabbath typified the rest of faith provided for all who come into New Covenant relationship with God. But the seal or mark of the New Covenant is on a wholly different plan: it is the possession of the spirit of Christ.

The manifestations of this holy spirit are three-fold. (1) Love supreme to God and joyful loyalty to his cause even at the cost of suffering. (2) Love of the brethren--unselfish, noble, pure,--a desire for their welfare which is always alert to do them good. (3) Love, sympathetic, for the world, prompting to good works, as opportunity may afford, and to a desire and effort always to live peaceably with all men. Necessarily the foregoing will imply development in patience, meekness, etc.

"If any man have not the spirit of Christ [in some degree, and progressively] he is none of his." His spirit is the bond of perfectness, the seal of the New Covenant.--EDITOR.]

Pennsylvania.

DEAR BROTHER:--Last Sunday at our meeting we had a lesson from Romans 12:1, and among many thoughts brought out from such a prolific subject were some on the use we make of our consecrated time. I am engaged in the grocery business; but the condition of trade in general demands almost "eternal vigilance" at the present time.

The question which has presented itself to me many times is, Should I, as one of the consecrated, put forth such efforts to make and maintain custom as it is now necessary to do? I issue weekly price-lists, many times offering goods at less than cost for baits, and give away many more "gifts" with more profitable goods; not of preference to that sort of dealing, but because all my competitors are doing the same thing, and, to maintain my trade and living (as I am not wealthy), I am compelled to follow suit.

Another objectionable feature about that kind of method is that it squeezes my weaker brother in the same line of business. I am acquainted with many of them; some are widows striving to make an honest living by selling goods, but I am compelled to throw all my better feelings to the wind and "wade in," no matter whom it injures. This is a sad confession for one who is bidding for the position of assisting our Lord in the lifting of mankind out of the chasm of selfishness from which they must be saved in the age we believe to be so close at hand. I am not trying to get you to justify my actions in this matter, but desire your opinion as to the advisable course of God's professed children engaged in business during the present time, when it is a case of the big fish eating the smaller ones. Yours in Christ, __________.

[In reply: The conditions you name are common to nearly every form of business, and prevail throughout the civilized world increasingly. It is a part of the general "trouble" of our times. The increase of machine capacity and the increase of the human family, both contribute to reduce wages and make steady employment more precarious. More men seek to engage in business; and competition and small profits, while beneficial to the poor, are commercially killing the small store and high prices. In consequence small stores and small factories are giving way to larger ones which, by reason of better and more economical arrangements, permit better service and lower prices. Larger stocks of fresher goods at lower prices and with better service are to the general advantage of the public as compared with the old time little shops with stale goods, high prices and careless service; even though temporarily some poor widows or worthy ones may suffer through mental, physical or financial inability to keep up with the new order of things. And even these, if they can take a broad, benevolent view of the situation, may rejoice in the public welfare, even though it enforces an unfavorable change in their own affairs. They may rejoice with those that are benefited and wait patiently for the coming Kingdom which will make God's blessings more common than at present to all. But only those who have the "new nature" and its love can be expected to view things thus unselfishly. The present commercial competition is not, therefore, an unmixed evil. It is one of the great lessons being given to the world as a preparatory study before entering the great Millennial age, when the business of the world will be largely, if not wholly, on a socialistic footing--not for the wealth or advantage of the individual, but for the general welfare.

Meantime, however, the selfish competitive strain grows more galling continually to those possessed of noble, generous impulses, whether Christians or not. We are glad to note your own appreciation of the

R2033 : page 212

subject and your dissatisfaction.

Our advice is that you keep a sharp lookout, and, if you see some other branch of business less beset with competition and therefore more favorable, make a change. If not, or until you find a more favorable business or more favorable conditions, we advise that you continue where you are and modify your course to some extent; i.e., divide matters as evenly as you can between the three conflicting interests,--your own, your competitors' and your patrons' or neighbors' interests. If your business is meeting expenses and a reasonable profit, endeavor to keep it there, but do not push it in the endeavor to become "rich;" for "they that will [to] be rich fall into temptation and a snare." (1 Tim. 6:9.) We should avoid any dishonorable competition or meanness toward competitors, and any misrepresentations of goods to customers. Justice and honesty must be carefully guarded at any cost: then add all the "moderation" in favor of your competitor that love may suggest and circumstances permit.

We are not forgetting the injunction, "Thou shalt not follow a multitude to do evil" (Exod. 23:2), nor counselling the slightest compromise with injustice. Your question, we take it, is not whether you may do injustice, but whether love will permit you to do all that justice would not object to and that custom sanctions. The worldly heart does not scruple about such "trifles:" it is your "new nature," whose law is love, that would prefer to see your competitor prosper, and longs to do good unto all men as it has opportunity--especially to the household of faith. Cultivate this "new nature" by obeying its law of love in every way possible. "If it be possible, so much as lieth in you, live peaceably with all men,"--dealing generously and according to love. He who is imbued with the spirit of love thinketh no evil toward his competitor, and seeketh not his own (welfare, merely) and would not rejoice in a competitor's failure.

The difficulty is that the whole world is running on the depraved basis of selfishness, which is quite incongruous to love. With some the plane is higher, and with some lower: some limit their selfishness to the line of justice, others descend in selfishness to injustice and dishonesty, and the tendency is always downward. The "New Creature" in Christ must never go below justice and honesty and must seek as much as possible to rise above this highest worldly standard toward perfect love. It is the fault of the present competitive system that the interests of the buyer and those of the seller are ever in conflict. No power can correct, control and alter all this except the one power that God has promised,--the Millennial Kingdom, which shall enforce the rule of love and liberate from the propensities and bonds of selfishness all who, when they see and know the better way, will accept of the help then to be provided.--EDITOR.]

===================

VOL. XVII.   SEPTEMBER 15, 1896.   No. 18.

CONTENTS.

Special Items.....................................214
View from the Tower...............................215
Poem: Abide in Me.................................218
Some Better Thing for Us..........................218
Thy Light is Come.................................220
Questions of General Interest.....................221
Bible Study: Wholesome Counsel....................223
Encouraging Letters...............................224

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE CHART OF THE AGES.

IT IS five feet long, of heavy, tinted cloth, with spring roller, having painted thereon, by a good artist, the outlines, etc., of the divine plan of the ages, the same as represented by the diagram in the front of MILLENNIAL DAWN, Vol. 1. Ordinarily it would cost about five dollars to prepare such charts; but by giving large orders in the dull seasons we can supply them at one dollar and fifty cents each.--and we prepay the expressage. The painter has just completed a new lot, and we are prepared to fill all orders. To foreign countries at same price.

A careful study of the "Three Discourses on the Chart" will enable many of the friends of the truth to explain the chart, and the divine plan there symbolized, to their friends and neighbors. These three discourses are published in pamphlet form, bound in leatherette, at 10 cents per copy, postpaid. Every one who has a chart should also have this pamphlet. Later on you will be able to present other features, finding help in MILLENNIAL DAWN, each chapter being a discourse.

R2037 : page 214

FLORIDA LAND FREE--NEAR THE TRACT SOCIETY'S PROPERTY

Some of the brethren own considerable land in Florida (a portion of which was some time ago donated to the TRACT SOCIETY and sold by it and the proceeds used in spreading the truth). These brethren wish us to say for them that,--

They have no desire to withhold this land from those who would wish to settle on it and cultivate it, but who cannot afford to purchase. They therefore make an offer of a ten-acre plot (sufficient for an early-vegetable farm there) free, to actual settlers.

This land is in the healthiest part of Florida--between the Gulf of Mexico and Tampa Bay, close to the railroad and within four to eight miles of St. Petersburg, which has one of the finest harbors in Florida. The atmosphere there is so pure that fresh meat hung in the open air will not spoil in the hottest weather.

===================

R2033 : page 215

VIEW FROM THE TOWER.

WE are frequently reminded of the words of the apostles relative to the insidious attacks of Satan that would come upon believers in the last days of this age, as we witness his attacks not only upon every servant of the truth, but also upon the truth itself --the Word of God. What a comfort we have in the assurance that all the true "sheep" will hear and know the Shepherd's voice, and that none shall pluck them out of his hand,--that the "very elect" shall not be deceived. How this should and does stimulate us to press for the mark of character development which will make our calling and election sure.

Satan seems to know that these attacks will be all the more forceful if they are apparently scientific discoveries, etc., and so he operates along that line. Thank God,--"We are not ignorant of his devices." For instance, Spiritism and Christian Science, having captured their thousands and gotten well established are continued, while other signs and wonders are introduced under the name of Theosophy (already described in these columns); and now later Hypnotism is introduced, not as a religious but as an occult power which will inferentially corroborate and endorse Satan's pseudo religions and discredit the teachings of the Scriptures. Thus, for instance, the visions and revelations granted of the Lord to some of the apostles and prophets (Dan. 7; 2 Cor. 12:1; Eph. 3:3; Rev. 1:1,10) are, by the powers of Hypnotism, made to appear very ordinary, such as may be had by any one who will be put by himself or by a professional into a cataleptic sleep or trance. This, because professing to be non-religious, scientific, will catch some who instinctively fear the trance-mediums and clairvoyants of Spiritism; and yet it will surely pave the way to the latter, and away from God's Word which condemns it and everything akin to it--witchcraft, etc.

One of the latest feats of Hypnotism was the simulation of our Lord's death and resurrection. This was performed both in Europe and in the United States. Hindu Theosophists by the power of Hypnotism put one of their number asleep in London in a coffin, with the understanding that he would be awakened after three days in Vienna, whither, with guards, etc., the coffin was conveyed. On the third day at Vienna the coffin was opened and the fakir found apparently dead. The rigid form was taken from the coffin and placed upon a table, where, to demonstrate that the subject was wholly unconscious, needles were thrust through his flesh, but brought no sign of consciousness. Finally, at the command of the chief Hindu fakir, the hypnotic spell was broken, the man's consciousness returned, and, with manifestations of pain from his long cramped position, he got up and ate and went about his business.

Thus, without directly attacking the Bible account of the awakening from the sleep of death of Lazarus, and Jairus' daughter, and the son of the widow of Nain, their influence is offset by these modern "strong delusions" to "believe a lie." (2 Thes. 2:11.) Nay, more; it goes farther and would even discredit or cast into the shade the resurrection of our Lord Jesus.

Similar was the demonstration which took place in the United States, only still more realistic; for the subject was not only put into a death-like sleep, but was actually buried under three feet of earth through which

R2033 : page 216

a wooden pipe permitted air to reach the subject, and down which the public looked upon the buried man's face. The New York Journal (Aug. 30, '96) publishes an illustration of the grave, its occupant, and the public gazing down upon him, together with the subject's own account of the matter, and of his feelings, etc.; and the Editor introduces it in the following words:--

"John D. Wyatt has just been resurrected at Indianapolis, Ind., after being buried alive at his own request for three days. No fancied grave was his, for though in hypnotic sleep, he was actually buried under four feet of earth. It was a marvelous experience. No man ever endured one like it."

It is claimed that ere long the public will become accustomed to hypnotic phenomena by their introduction through dentistry, where it will be used in a manner calculated to support the claims of "Christian Scientists," that there is no such thing as pain, but merely an imagination thereof.

Truly, the great Adversary is being permitted to prepare "strong delusions" for those who, having been brought in contact with the truth, either resist it or, by failure to follow the true light loyally, show that they are unworthy of it, "that all might be condemned who believed not the truth, but had pleasure in unrighteousness." --2 Thes. 2:11,12.

* * *

Another illustration of Satan's subtle workings is found in the claimed "latest discoveries of science." For two centuries science has been making discoveries which it has claimed completely overthrow the reliability of the Bible narrative; but as often have these scientists been compelled to admit that they have erred. The fact is that scientists are usually infidels, if not openly, then of the "higher criticism" type, who have little respect for the Bible, and who are on the lookout to secure world-wide fame by finding and promulgating something which would do what other scientists had tried to do but failed; viz., to cast discredit on the Bible. It is not remarkable that being thus prejudiced against the Bible, these worldly-wise scientists, going about to disestablish God's Word, and seeking honor one of another, and not submitting themselves to the guidance of faith in their researches, will, in the future as in the past, frequently "believe a lie" and publish it for the truth, until disproved and repudiated later by some other scientists. Our prejudices should be in favor of the Bible, and only positive, unimpeachable evidence against it should be even considered.

The modern field for scientific research is Assyria, where the ancient buried ruins of Babylon, Nippur, etc., being dug into, furnish relics and records of an early day--antedating all history except that of the Bible.

R2034 : page 216

So, then, let it be understood that the scientific research, for which our day is noted, is frequently only an effort on the part of those engaged in it to immortalize themselves by impeaching the record of God's Word, if they can possibly do so.

The latest news of this kind is from a party of Armenians, representing the University of Pennsylvania, who have for some time been excavating the ruins of the ancient city of Nippur in the Valley of Babylon. This news is that these scientists, having dug down below the level of the known Nippur, found about thirty feet below it a still older Nippur with valuable relics, tablets, etc.

Immediately Prof. S. A. Binion (who, so far as we are aware, has never seen the excavations at Nippur) hastens to tell the public through the daily press what he don't know about Nippur, and to most dogmatically assert respecting tablets, broken vases, etc., bearing inscriptions, and their supposed decipherment, --"These tablets show that a high state of civilization existed 7,000 years before the birth of Christ, and 3,000 years before the creation of the world as set down in the marginal chronology of the Bible." "Many cuneiform records upon tablets, of Babylonian history, have been unearthed, in an excellent state of preservation. Some of these are 9,000 years old, and are almost as clear today as when the writing was done." Professor Binion very accommodatingly furnished also a "sectional drawing" showing the temples, streets and houses of ancient Nippur, from which thirty-six feet of covering, debris, is supposed to have been removed; and also showing the still more ancient Nippur, from which thirty feet additional debris had been removed.

This drawing covers nearly a page of the New York Journal of Aug. 30, '96, under a full page headline declaring as follows:--

"A BURIED CITY UPSETS THE CHRONOLOGY OF THE BIBLE.

Under the above mentioned picture of the two cities, in large types, appeared the following:--

PREHISTORIC NIPPUR 7000 YEARS BEFORE CHRIST.

THE REMAINS OF THE ASSYRIAN CITY, NIPPUR, BUILT 3,000 YEARS BEFORE ADAM AND EVE WERE CREATED.
(FROM A SECTIONAL DRAWING AND RESTORATION OF THE EXCAVATION BY PROFESSOR S. A. BINION,

THE ARCHAEOLOGIST.)

Every scientist, every editor, every business man, every mechanic and every day-laborer can, if he will but think, see through the fraud thus practiced upon a confiding public by a Professor and an editor. Why, if the University of Pennsylvania had a thousand times as much money as it now possesses, and if it spent every cent of that sum in excavating at Nippur and

R2034 : page 217

had laborers at work night and day, none of its professors would live long enough to see such a job of work accomplished as Prof. Binion and the New York Journal represent--thirty-six feet of debris removed from off a city of miles in extent, and thirty feet more from off a lower city of similar size.

What are the facts? Simply these: A few years ago the management of the University of Pennsylvania, desirous of fame for their institution, concluded that foot-ball and boat-rowing are not the only outside enterprises in which a modern college may engage, and with commendable enterprise undertook scientific digging into the ruins of Nippur. At the outset Rev. Dr. Peters was placed in charge of the work. Under his direction a shaft or pit was sunk on the principal mound, and some underground passages excavated thirty-six feet from the surface. But to be a successful "scientist" in such a work, a man needs to have a lively imagination and to give it full play, else he will fail to "astound" the world with his "archaeologic" ability in deciphering real and imaginary hieroglyphics on pieces of pottery, etc.; and so Dr. Peters was superseded by a man pretty sure to find something that would cover himself and the University of Pennsylvania with glory and renown--Prof. Hilprecht.

The latter gentleman has not uncovered the entire city of Nippur, but merely removed a few more cubic yards of debris from what is believed to have been a temple; and sinking a shaft or pit thirty feet still lower, through the debris, he found at that level "virgin soil" and some relics of an ancient civilization which it would in every way be to his interest to believe and seek to prove existed 7,000 or 8,000 years before A.D. 1.

Whether or not there are two cities of Nippur, one built upon the other with thirty feet of debris between, nobody can yet say truthfully. It will require vastly more money and labor than has already been expended, to demonstrate the truth or fallacy of the suggestion. The Valley of Babylonia is supposed to have been the cradle of the race; and it is possible that Nippur was a city built before the deluge of Noah's day. If its temple were but sixty feet high, thirty feet of silt and debris would still leave a temple thirty feet high, whose upper levels may have been used after the flood. Or it may be that the level first recognized, thirty-six feet below the surface, was never a city level but merely one level of the temple.

Prof. Binion describes the written tablets as "in an excellent state of preservation," "almost as clear today as when the writing was done;" but Prof. Hilprecht, now at Constantinople, told quite a different story to the representative of the London Daily News who interviewed him, and who says: "The labor of piecing together the thousands of fragments of vases and other objects, and of deciphering the inscriptions upon them, has during the past winter nearly cost him his eyesight." Prof. Binion is probably mistaken also in saying that these broken fragments are in Philadelphia. According to the "firman" or permit issued to the University by the Turkish government, all findings were to belong to the Turkish museum.

These "scientific" gentlemen who endeavor to discredit the Bible by fraudulent pictorial misrepresentations and descriptions, ask us to take their word for it, that the Bible account, which has time and again come off victorious in contests with "scientists," so-called, and which alone of all histories carries an unbroken line from creation to our day, and is represented by a living race--the Jews--is now utterly overthrown and proved unreliable, by the finding of some broken pottery bearing peculiar letters and symbols which one scientist fondly hopes will raise him and the college employing him to world-wide renown.

As for us, we will hold on to the Bible and wait a few years until another "scientist" equally anxious for renown will refute the present conclusions and show wherein the deductions are false. It has ever been thus. Not long ago Chinese histories were paraded similarly, to prove that China had a civilization and history one or two thousand years older than that of the Bible; but to-day archaeologists concede that the very ancient history of China is mythical, a fabrication.

We have gone into this matter at some length because we have had many inquiries concerning it, and because it serves as a sample of the many ways the Adversary is attacking the Bible, and overthrowing the faith of those who have not put on the whole armor of God, that they may be able to stand in this evil day. (Eph. 6:13.) What a defense against doubt and every attack of the devil is the knowledge of the divine plan of the ages! Praise God from whom our blessings flow!

Professor Sayce, one of the best informed as well as one of the most candid of modern archaeologists, writing upon the reliability of the Babylonian records and their probably faulty interpretation says, under date of June 30, '96:--

"I pointed out some years ago that the length of reign assigned to several of the kings in the first two dynasties is suspiciously, if not impossibly, long, and that the same high number recurs with too great a frequency. Since then the American excavators in Babylonia have discovered tablets which show that in the early period of Babylonian history records were kept of the events which marked the several years of each king's reign, and it was by these events that the legal documents of the time were dated. I believe that it will turn out that the compiler of the dynastic list supposed in some cases that where two or three events characterized the same year they were to be reckoned as representing separate years, while in other cases the co-regencies of a father and son have been neglected, as they have been in Egyptian and Jewish history."

"ABIDE IN ME."

That mystic word of thine, O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary with striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me--o'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine--calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own--
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;
Dwell thou within it, tune and touch the chords,
Till every note and string shall answer thine.

R2035 : page 218

Abide in me: there have been moments pure,
When I have seen thy face and felt thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
I pray thee now fulfil my earnest prayer--
Come and abide in me, and I in thee.
Harriet Beecher Stowe.

===================

R2035 : page 218

SOME BETTER THING FOR US.

"These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.--Heb. 11:39,40.

IN the eleventh and twelfth chapters of Paul's letter to the Hebrews the two classes who are to constitute the two phases of the Kingdom of God (the human and the spiritual*) are brought to our attention. At the time of this writing the heirs to the earthly phase had all run their course, and were awaiting their reward in the resurrection, John the baptist having been the last and most highly honored of all that noble line of ancient worthies (Matt. 11:11); but the heirs to the heavenly phase had just entered upon their course; and, knowing that it would be a long and painful one, the worthy Apostle would have them draw a large measure of inspiration and zeal from considering the faithfulness and patient endurance of the worthy ones who shall constitute the earthly phase of the Kingdom.

His words, while addressed directly to the early Church, apply with equal force to the whole Church, to the end of the age; and in some respects the application will be seen to have special force in the end, or harvest, of the age. In recounting the prominent characters among those to inherit the earthly phase of the Kingdom, beginning with Abel, he shows that it was their faith in the promises of God that nerved them to such endurance and faithfulness, even unto death; and so he would have us consider and, with the same faith, rely upon the exceeding great and precious promises given unto us, whereby, as Peter says, we may "escape the corruption that is in the world" and be made "partakers of the divine nature." (2 Pet. 1:4.) He shows how by faith they walked with God; how they ventured upon his promises, doing his will and leaving the results with him; how they overcame great obstacles in the strength of that faith; and how they endured persecution, pain and loss, and then died in faith that what God had promised he was able also to perform, and would perform in his own good time and way. They were such men and women, says the Apostle, as the world was not worthy of. They endured as seeing him who is invisible, so strong and courageous was their faith.

Yet, though the reward of those ancient worthies will fully recompense their faithfulness, the Apostle would have us know that God hath still reserved "some better thing for us;" viz., the inheritance of the heavenly phase of the Kingdom. In so doing, however, God is not rewarding us according to our deserts; for neither our merit, nor that of the ancient worthies, could claim by right an inheritance in either phase of the Kingdom.

Both callings are of his abounding grace. The times and seasons for the selection of these two companies, as well as the conditions of eligibility to them, were fixed by Jehovah before the foundation of the world; and within those appointed seasons those individuals who will have complied with the conditions become heirs of the promised inheritance to be realized in the time appointed. God has a right thus to do what he will with his own, and his wonderful favors will be received with thanksgiving by all his righteous heirs without respect to comparisons; and all will be satisfied when they awake in his likeness, whether it be on the human or on the spiritual plane of being.

The "better thing" reserved "for us" who are called of God during this Gospel age is the joint-heirship with Christ, Jehovah's only-begotten Son and heir of all things, the partaking with him in all his subsequent work for the blessing of all God's intelligent creation. Therefore it is, as the Apostle states, that the

---

*See MILLENNIAL DAWN, Vol. 1., Chap. xiv.

R2035 : page 219

reward of the ancient worthies tarries until first the overcoming Gospel Church is exalted to the throne with Christ in the dawn of the Millennial age, now so close at hand. As soon as the spiritual phase of the Kingdom is established in power the setting up of the human phase will be immediately accomplished. In humble recognition, therefore, of the divine purpose and order in the superior exaltation of the Gospel Church, we repeat the Apostle's statement that "they" --those noble, loyal, righteous, faithful ancient worthies --"without us shall not be made perfect." Their perfecting will be instantaneous with their awakening from death, their trial having been passed successfully, as attested by the Lord's word.

But as to whether we shall be numbered among the "us" depends yet upon our successful running of the race set before us. Surely, no less faithfulness and nobility of character can be expected of us than of those who ran for the earthly prize. And since all the blessings of God's plan,--the exaltation of the ancient worthies, the liberation of the whole world from the bondage of sin and death and the final judgment of angels --await the manifestation of the spiritual sons of God, the Gospel Church, therefore the Apostle in chapter 12, in forceful metaphor, points us back to those ancient worthies as a stimulus for faith and zeal; saying:--

"Therefore also we, being compassed about with so great a cloud of martyrs [Greek marturon--who so nobly witnessed for God and righteousness], let us [emulate them and] lay aside every weight and the sin which doth so easily beset us, and let us run with patience the [higher, heavenly] race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus, our Ransomer, is also our forerunner and pattern in this race. He ran successfully, and in consequence is even now at the right hand of the throne of God, whither we also may go to him. His way to the crown was the way of the shameful cross, and he said, If any man love me, let him take up his cross daily and follow me: the servant is not above his Lord. Persecution and shame and grief and loss are our portion in this present world, and the exaltation and the glory will follow in due time, if we faint not. Therefore we are urged to consider his example and teaching lest we be weary and faint in our minds under the trials of faith, patience and endurance of this evil day.

Again referring to the ancient worthies and their faithfulness (12:18-24), we are reminded of our much more favored position on the stream of time; for we are not approaching, as were they, the established typical kingdom of God under the typical mediator Moses; but, in point of time, we are approaching the glorious antitype of that--the Kingdom of Christ. How inspiring is this thought of the proximity in time to the glory of the Kingdom! And if this was true of the early Church, how much more is it true of us who are living in the end, the "harvest," of the age?

The Apostle would also lead us to a fuller appreciation of the glory to be revealed in the setting up of the real Kingdom--the antitype--by a reference to the glory that attended the setting up of even the typical kingdom, and the enunciation of its righteous code of divine law. (Verses 18-21; see also 2 Cor. 3:7-11; Exod. 19.) That was a scene whose majesty and glory caused all Israel to fear and tremble; and even Moses said, "I exceedingly fear and quake." But, he says, that manifestation of glory was nothing in comparison to the glory that excelleth, which shall attend the setting up of the real Kingdom. That will be the glorious New Jerusalem, the true Mount Zion, the city (government or Kingdom) of the living God, the city for which Abraham looked afar off. It will be the general assembly of the Church of the firstborn in the midst of a welcoming host, "an innumerable company of angels:" it will be the gathering together of the Church unto Christ, the mediator of the New Covenant which speaketh better things than the blood of Abel--not vengeance, but peace, pardon and life,--and unto God, the Judge of all, and to the spirits [lives] of just men made perfect; --first the earthly phase of the Kingdom, and finally the full number of the restitution host.

What a glorious prospect! and how full of solemn import to us specially, who have approached to the very threshold of this blessed hope;--solemn, in that the overcoming to be done before we reach the goal will tax all our fortitude and faith and test every principle of righteousness to the utmost. To do this will require the greatest humility and dependence on Christ, not only for redemption but also for grace to help in every time of need. If we should allow pride and self-righteousness to come in and our ears to grow dull to the voice of him that speaketh from heaven, we shall no more escape the wrath of God than would an Israelite have escaped it had he disobeyed the voice which commanded that he should not touch the mountain where God appeared unto them and spoke to them through their mediator Moses; for our God is a consuming fire to all who attempt to approach him except through our mediator, Christ, just as, in the type, he was a consuming fire to any who disregarded the mediation of Moses.

* * *

"ONLY FOR JESUS!--Lord keep it forever
  Sealed on the heart and engraved on the life!
Pulse of all gladness and nerve of endeavor,
  Secret of rest, and the strength of our strife."

====================

THY LIGHT IS COME.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."--Isa. 60:1-3.

THE words of this prophecy have a double application, --first to spiritual Israel, and second to Israel after the flesh. The great and long-looked-for light is the Lord Jesus Christ, the light of the world; and the time indicated is the end or harvest of the Gospel age, when he comes in glory and power to shine as the sun in his Kingdom. That the prophecy had a partial fulfilment to fleshly Israel at our Lord's first advent is true. He indeed was the light and glory of Israel; but as a nation they knew not the time of their visitation (Luke 19:44): the light shined in the darkness, and the darkness comprehended it not. (John 1:5.) Consequently the glory of the Lord was not then seen upon Israel: they did not know their King, nor enter with him into his Kingdom, though the privilege was then offered to them. They did not arise and shine, and therefore darkness came upon them; and, as a nation, blinded to their highest interests, they stumbled into the ditch (Matt. 15:14), a great time of trouble, which, beginning with the destruction of their holy city and the complete wreck of their national polity, drove them out of their own land and left them as fugitives in every land and the subjects of more or less persecution even unto the present day.

All this reminds us very forcibly of the words of Jesus to them,--"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." (John 12:35,36.) But alas! Israel heeded not the light, nor the warning. It was as the Prophet had foretold (Isa. 1:3), "Israel doth not know, my people doth not consider." However, Behold (says Paul) the goodness as well as the severity of God: on them which fell from their high privileges, severity; but upon you Gentiles, goodness, if you heed and continue to walk in the light, but, if like them you become proud and self-righteous, you also will be cut off from the divine favor and left to stumble in darkness.--Rom. 11:22.

Indeed, that such would be the case with the masses of nominal spiritual Israel in the end of the Gospel age, as well as with fleshly Israel in the end of the Jewish age, was also foretold by the Prophet, who said, "And he shall be for a stone of stumbling, and for a rock of offence, to both the houses of Israel." (Isa. 8:14.) Again, in the end of this Gospel age, the Lord of the whole earth has come. He comes not for a sin-offering, as at the first advent, but he comes now in the plenitude of his kingly power to begin his glorious reign and to exalt his faithful Church as his bride and joint-heir to his throne and his glory. He comes while yet darkness covers the earth and gross darkness the people, and the glad message to all his faithful saints is, "Arise, shine! for thy light is come." "Who hath ears to hear, let him hear."

Observe that the Prophet calls upon the saints to shine now, and also tells of a glory about to be revealed in them. The thought of the passage is plainly that they have something to do with the shining to which they are exhorted, while the glory to be put upon them is apart from their own doing, a reward from God to the faithful ones who now diligently let their light shine for him.

Jesus said to his disciples in the beginning of the age, "Ye are the light of the world;" and so the true followers of Christ all through the age who have been with Jesus and learned of him have been the lights of the world. (Matt. 5:14-16.) But this prophecy, taking the standpoint of the end of the age, indicates that greater light is due here than at any previous time. And so we find it. Although the Lord has been enlightening and leading his people ever since the days of his first advent, yet now they are to arise and shine as never before. Within these days of the Lord's presence (since 1874) the light of divine truth has been shining more brightly than ever, so that his people have been able to discover and understand God's deep designs, and to see in his mighty work a grand and benevolent plan of ages, fully worthy of the wisdom, power, justice and love of our God. To use another figure, the table of the Lord has been richly spread with all the bounties of the harvest season, and the Lord himself, according to his promise, is serving.--"Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them."--Luke 12:37.

Well may the Church arise now and put on her beautiful garments; for very shortly she is to receive beauty for ashes and the oil of joy for the spirit of heaviness. The time is come when she may lift up her head and rejoice, knowing that her deliverance draweth nigh. (Luke 21:28.) The exhortation to arise and shine is therefore to all who have been enlightened by the harvest message in these days of the Lord's presence. The prophet tells us that this truth which so fills our hearts with joy and gladness is nothing less than the glory of

R2036 : page 221

the Lord which is risen upon us. How blessed the thought, how precious the truth! The humblest saint who has been brought to a knowledge of it, and who has been thrilled with its blessed inspiration, may rejoice in the realization that the glory of the Lord has already risen upon him.

Is it indeed true that the glory of the Lord is risen upon this humble one who has to fight hard the fight of faith day by day to keep his mortal body in subjection to the mind of the spirit, and who realizes every moment that he stands only in the imputed righteousness of Christ, his own being but as filthy rags? Yes, it is even so; and the fact that the glory of the Lord is risen upon thee, that it has thrilled thy soul with a joy unspeakable and full of glory even now, is a special evidence of his love and care for thee. And more, it is an earnest or foretaste of that fulness of glory and blessing promised a little further on, if we are faithful to the light we now enjoy; if, with a holy zeal for God, we arise and let it shine--in our words, in our works and in our characters.

A few more days or years of cross-bearing and trial, a few more days of valiant and persistent warfare with the principalities and powers of darkness that conspire against us to bring us again into bondage to sin, a few more opportunities to tell the blessed tidings to those who sit in darkness, to bear our loving testimony to the power and grace of our God, and then, by and by, we shall shine in the glory of the Kingdom for the blessing of all the world;--"His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Let us therefore be faithful to the light; let us walk in the light while we have the light; for if we prove unfaithful to it, it will be withdrawn from us. If, after receiving it and being blessed by it, we fail to appreciate it, and seek for the satisfying portion elsewhere, thus plainly indicating our lack of appreciation, it will not continue with us.

While this harvest message comes to all the professed people of God with this stirring appeal, "Arise, shine!" it comes also with an inherent power to separate between the true and the false, the faithful and the unfaithful. Like a magnet, it attracts only its own kind. The spirit of God which is in the truth must also be in every one who receives it: all such, and only such, have an affinity for it and can be attracted by it; and the more they are filled with the spirit of God the more they will prize the treasure of divine wisdom and cling fast to it, notwithstanding the opposition that may be brought against them. Those who have less of the Lord's spirit may not hold to it so tightly, and unless they become filled, sooner or later, they will be overcome by opposition, either open or subtle, and will be swept away. There must be a very strong and close affinity for the magnet of truth to hold fast to it against all opposition. Those in whom the spirit of the world dwells, whether they be professed Christians or not, have no affinity for it, and are not drawn by it. It is no matter of surprise, therefore, that we find the large majority of professed Christians, who are really worldlings, either indifferent or in opposition to the truth; for the nominal spiritual Israel, like fleshly Israel, is to stumble at this stumbling stone, and only the remnant of both houses shall be counted worthy of the Kingdom and its glory. Now, as in the end of the Jewish age, the masses of the professed people of God are blinded and stumbled because their hearts are not in the proper attitude to receive the blessings God has to bestow.

Another thought is prominent in this glowing prophecy and this cheering exhortation to arise and shine. The words remind us of our Lord's counsel to Mary, immediately after his resurrection. Overcome with joy she was inclined to linger in his presence; but gently he reminded her that the good news of his resurrection would be equally good to all the other disciples, and that it was her privilege to bear it to them. The time for his ascension to the Father was not yet, and he would meet with them all again.--John 20:17.

So now, while we are made to realize and to rejoice in the presence of our Lord, the prophet bids us be mindful of our brethren to whom this joy has not yet come, and to whom it is our privilege to bear these

R2037 : page 221

good tidings. All who are truly the Lord's faithful covenant people will recognize the glory of this harvest message; they will be attracted by it and rejoice in it. But since we cannot always discern the hearts to know who are the worthy ones, we must expect the repulses of many whose hearts are not yet in condition to receive it. But, nevertheless, let us arise and shine. Let us bear the blessed testimony wherever we have opportunity, especially to them who are of the household of faith.

After spiritual Zion has been glorified with Christ to shine as the sun in the Kingdom (Matt. 13:43) and that true light shines upon the nations, it will be first upon the house of Jacob--the return to them of divine favor, "mercy through your mercy" (Rom. 11:26-31); then this call will come also to them, "Arise shine, thy light is come!"

===================

R2037 : page 221

QUESTIONS OF GENERAL INTEREST.

Question.--Some define gnosis, rendered "knowledge" in 2 Pet. 1:5, as "the spirit of judicial investigation and inquiry." If we are always willing to add to our faith the gnosis, the spirit of judicial investigation and inquiry, the epignosis, the exact, sufficient knowledge, will certainly be the reward. Do you consider this the Apostle's meaning?

Answer.--Reference to other passages in which the word gnosis occurs shows that the above definition is not adequate. See 1 Cor. 8:1; 2 Cor. 4:6; Eph. 3:19; 2 Pet. 3:18; etc.

To our understanding the Apostle's meaning is not, "Add to your faith an investigating disposition," but as follows:

Beginning with those who already have some knowledge, enough to be a basis for faith, he exhorts

R2037 : page 222

them to add to their faith fortitude (common version, "virtue"); that is to say, he implies that if they hold to their faith against the attacks of the enemy it will develop fortitude, an added grace of character. And when he says, "Add to your fortitude knowledge," we understand him to mean that if faith be held firmly, and fortitude of character result, this, under the Spirit's guidance, will bring the faithful one to deeper and wider expanses of knowledge; or, as the same Apostle suggests (2 Pet. 3:18), the faithful one will grow in both grace and knowledge, and the holy Spirit, through its begetting, will enable such to know (appreciate) the deep things of God, the things freely given unto such by God, the knowledge of God resulting from our experience in the school of Christ. It is concerning this knowledge, not merely concerning the intricacies of doctrinal matters, but the heart sympathy and communion with the Lord himself, that the Apostle Paul exclaimed, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."--Phil. 3:8.

This knowledge, received into a good and honest heart, will bring forth the fruitage or grace of character here termed "self-control" (common version, "temperance"). As is elsewhere stated, "He that hath this hope in him, purifieth himself," controls himself, purges out more and more of the old leaven. Following and connected with the attainment of such self-control would come patience: for the self-mastery would teach the necessity for sympathy with and patience toward others. This patience in turn would lead to and develop the next grace mentioned; namely, piety--a condition in which the love of God is shed abroad in the heart, influencing all the thoughts and words and deeds. This condition in turn develops brotherly kindness --a love for all who are brethren and yoke fellows in the cause of righteousness and truth, the cause of God. And brotherly kindness in turn leads to that still broader and deeper experience designated the chief of all graces; namely, love, love for God, love for the brethren, love deep and pure and true, which thinketh no evil and doth not puff itself up, and is not easily offended, rejoices always in the truth and never in iniquity, the climax of Christian attainment in the present life; the grace of all graces, which never fadeth, and which will but be perfected when we receive the new resurrection body.

Question.--If our Lord had power to take his life again after having laid it down (John 10:18), would not this indicate (1) that his covenant to give his life a ransom was not binding and (2) that he possessed knowledge and power in hades?

Answer.--This passage should read, "I have power to lay it down, and I have power [or privilege] to receive it again." We understand our Lord to have meant that he was commissioned or authorized by the Father so to do.

Our Lord, born under the Law, was subject to its conditions, and additionally he took fresh responsibilities upon himself at the time of his baptism, specifically consecrating his all to the Father's service, in harmony with the Father's provision for him. But, while his life was consecrated, it was still in his own hand, it could not be taken from him. To be his sacrifice it must be his own offering in every sense of the word. Hence when he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legion of angels?" he undoubtedly spoke the truth. (Matt. 26:53.) His request would have been honored. Having violated no law, his life was not forfeited, and we believe could not have been taken from him. But having consecrated his life, and realizing that it was the Father's will that he should attest his obedience by the death of the cross, he kept his covenant with the Father and would not ask for protection, but freely delivered himself up on our behalf. He does not indicate by his language that he could ask for angelic protection and yet retain the full measure of the Father's approval; but, choosing the latter, he refrained from making the request. We remember in this connection his previous prayer, "Father, if it be possible, let this cup pass from me--nevertheless, not as I will, but as thou wilt." (Matt. 26:39.) What our Lord did, and what he refrained from doing, we know was the Father's will. To what extent he could have done contrary to the Father's will, or what would have been the consequences to himself, it is not necessary for us to know, and what would have been the results of such improbabilities have not been revealed.

The substitution of the word "receive," a better translation, clears away the difficulty from the word "take." It is distinctly stated that he was raised up by "the glory of the Father."--Compare Rom. 6:4; 8:11; 1 Cor. 6:14; 2 Cor. 13:4.

Question.--Several of the brethren here, myself among them, are railroad employees. We have intimation that we will be expected to vote at the coming election, and that for the gold party. What is our duty? Does Colossians 3:22 bear upon this question?

Answer.--The Scripture you quote does not apply to your voting privileges. The "servants" there addressed by the Apostle were bond-servants or slaves; but even in their case he cannot have meant that they should violate their consciences in obedience to the commands of their masters.

The safe plan is to take no part in politics; and to tell inquirers with whom you are intimate that, although an ardent admirer of this as the highest type of human government, you are, as Cromwell expressed it, "a fifth monarchy man"--waiting for and talking for "the Kingdom of God's dear Son;" for which we pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

The Quakers take note of the fact that God's people are not to engage in carnal warfare, but they overlook the fact that when they vote for a government they ought to support it by words and deeds. Thus our Lord said, "If my kingdom were of this world, then would my servants fight."

Of course if "the powers that be" should ever compel us to vote or to fight, it would be our duty to act

R2037 : page 223

with the side most nearly approved by our consciences.

Some will take knowledge of you--especially if your daily conduct support well your profession; others will ridicule you; but few will injure you, "if you be followers of that which is good," and faithful to your duties. And if you should sustain injury, God is able to make it work for your good. But, whatever your conscience may dictate, obey it.

R2038 : page 223

Question.--In the May 15 issue, page 116, you refer to the withdrawal of the Roman army under Vespasian from the siege of Jerusalem, A.D. 69. It is claimed by some that this retirement was by Cestius in 65. Will you please explain?

Answer.--Both statements are correct. Cestius Gallus with a Roman army first undertook the subjection of the rebellious Jews. He was defeated in 65 A.D., and Vespasian was sent to conquer them. The latter having reduced the principal fortresses was just ready to attack Jerusalem when the death of Nero stopped him until he should get orders from the succeeding emperor. Disorders at Rome and his own proclamation as Emperor hindered the war for about a year, when the army returned under Titus, and Jerusalem fell. It is quite probable that the majority of those who recognized the Lord's prediction and escaped availed themselves of the first of these two opportunities.

===================

R2038 : page 223

WHOLESOME COUNSEL.

--SEPT. 20.--Prov. 16:22-33.--

Golden Text--"There is a way that seemeth right unto a man; but the end thereof are the ways of death."--Prov. 16:25.

THE most important thought of this lesson is expressed in the Golden Text. It is a solemn warning against self-deception--against pursuing a course of conduct which is radically wrong, being opposed to the spirit and intent of the divine law, and yet which may be made to seem right by a line of false reasoning, suggested by the will of the flesh and apparently founded upon the Word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged along in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is "deceitful above all things and desperately wicked (Jer. 17:9), and that it requires constant watching and purging to enable us to put in practice the Apostle Paul's rule,--In simplicity and godly sincerity have your conversation in the world. (2 Cor. 1:12.) To do this requires humility, sobriety, godliness. If the heart be puffed up with pride, or ambitious for vain glory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware; for there is great danger of getting into that way that seemeth right, to a man because blinded by his own perverse will or fleshly mind.

The best safeguard which a Christian can have against the snares of Satan is that understanding which is here (vs. 22) described as "a well-spring of life unto him that hath it." Such understanding is not merely that of the head, but of the heart specially; for, "With the heart man believeth unto righteousness," and "out of the heart are the issues of life." If the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and "keep thy heart with all diligence."

Not only will the "wise and understanding heart" keep the feet in the paths of righteousness, but also "the heart of the wise teacheth his mouth, and addeth learning to his lips" (verse 23), so that he shall speak forth "words of truth and soberness," words of wisdom, of kindness and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current! Truly, "pleasant words [of wisdom, of counsel and of loving kindness] are as a honeycomb, sweet to the soul, and health to the bones [in that they refresh and comfort and stimulate courage and thus fortify the soul and strengthen it to noble deeds]."--Verse 24.

How different is the picture of the ungodly man! (Verses 27-29.) "An ungodly man diggeth up evil [apparently finding a morbid satisfaction in searching for it], and in his lips there is a burning fire. A froward man soweth strife, and a whisperer separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things: moving his lips, he bringeth evil to pass." Thus, as Isaiah says, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."--Isa. 57:20,21.

But blessed is the man that hath learned the right ways of the Lord and walketh therein with a perfect heart. Such a one, unlike the wicked who go about digging up evil, delights himself in doing good and in speaking forth the words of truth and soberness. He is slow to anger, and studies carefully how to rule his own spirit, which is surely a great work and worthy of the ambition and effort of every Christian. (Verse 32.) How blessed (vs. 31) are the closing years of a long life devoted to this most worthy end of ruling one's own spirit in harmony with the principles and precepts of the Word of God; when, as Mr. Whittier has beautifully expressed it,--

"All the jarring notes of life
Seem blending in a psalm,
And all the angels of the strife
Are rounding into calm;"

and when the hallowed influences of ripened Christian graces are manifest to every beholder. Truly, "the hoary head is a crown of glory if it be found in the way of righteousness." But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

The statement of verse 33 is to the effect that God's overruling power takes cognizance of even those things which men may regard as mere chance, and that nothing can come to pass without his knowledge and permission,

R2038 : page 224

and that eventually all things will be overruled to the accomplishment of his purposes.

SEPTEMBER 27, REVIEW LESSON.

Golden Text--"The name of the Lord is a strong tower: the righteous runneth into it and is safe."--Prov. 18:10.

The earnest Christian of many years has had this assurance amply verified by blessed experience. Let those younger take heed, apply their hearts unto instruction, learn to trust the Lord with implicit faith, and he will make you also to realize the blessedness of this refuge, and the sweetness of abiding in him. Let the language of our hearts continually be, "What time I am afraid, I will trust in thee."

===================

R2038 : page 224

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

Washington.

DEAR BROTHER AND SISTER:--The enclosed Postal Order is a thank-offering to the Lord for an especial favor. The occasion is, that I have recently completed the perfect memorization of the Book of Isaiah; and I desire with a humble heart to thank God for the preservation of my memory, for its power of rapid reception and the tenacity with which it retains that which has been stored in it. Please do not think me boastful, for I fully realize that it is God's gift, and I feel very humble in view of the fact that I have so misused it in the past.

The book was more than half learned in detached portions before I dreamed of making it a complete subject; then it was completed much sooner than I had expected it to be. It has been mostly the work of my morning hours. I rise habitually at four and leave home for the shop at seven. Breakfast and other duties occupy part of the time, but I get from an hour to an hour and a quarter for reading and study, and that is the best time I have for it. This is the only entire book of the Bible which I have memorized, except the first epistle of John, which I had learned before meeting MILLENNIAL DAWN.

I know that it is one thing to fill the mind with a collection of words, and another to understand their meaning; and I ask your prayers that God's holy Word may not be to me as the words of a book that is sealed, nor I as sounding brass and a tinkling cymbal, but that I may have the seal of understanding and the stamp of obedience on my heart. Pardon me if I seem egotistic, but God's mercy to a weak old man fills me with the desire to tell some one of it, and I have no one here to whom I can talk about these things and who can sympathize with me in them. The memorial which I send is small, but it is nearer in its proportion (as coming from me) to the widow's mite, than it once would have been; and I trust you will accept it in the spirit in which it is offered, and that the Lord will use it, as he does many small things, to his glory. Yours in love and sympathy, __________.

[When the memory is thus stored with the words of divine revelation, what food is furnished for prayerful meditation, what a ready

R2039 : page 224

weapon of defence is at hand against every attack of the adversary, what words of wisdom, counsel, instruction, comfort, consolation, warning, encouragement and cheer will spring up in the mind as necessity may require. We commend the brother's course to all to the extent of their ability and opportunity, remembering the counsel of the Lord, "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."--Prov. 7:1-3. See also Deut. 6:6-9; Psa. 1:2.

Such storing of the memory with heavenly "food," if it be but one verse a day or one verse a week should not be neglected: the results will be surprising in even one year. "Thy word was found and I did eat it."--EDITOR.]

Maine.

DEAR BROTHER RUSSELL:--The following item from a religious publication shadows forth the wide-spread feeling that to accomplish any purpose, even to subduing the earth and crowning the blessed Christ, only the unity of Christians is necessary. It reads:--

"The time has quite come to beat the sword into a plow-share, and the spear into a pruning hook. This age has the courage and the faith, if applied in the right direction, to grasp the mighty contents of prophecy and hurry its fulfilment, thus quickly bringing on its blessings.

"God is willing that something should be done for him on a scale as magnificent as for war or international display. The Christian nations are well equipped with ships for destruction and tremendous engines of war. Let the Church of Christ drop its differences, and bury them to the centre of the earth; then unite to do this thing. The angels will again throng the skies, with their song, 'Glory to God in the highest, and on earth peace, good-will to men.' From heaven itself mighty, unseen forces will move to help on the work of crowning Jesus King of kings. May there not be found somewhere a man, who will be as great for God, as Napoleon Bonaparte in war, as statesmen have sometimes been for their country, as many now are for the simple purpose of making money?"

Strangest of all is the idea that it is in the hands of men to accelerate or retard the accomplishment of God's great and glorious designs. It seems to me that the assertion that this age has "courage and faith to grasp the mighty contents of prophecy," is little better than the incoherent mutterings of one in deep sleep. Who can grasp the mighty contents of the prophecies unless God reveal them? God declares that he reveals them only to his humble, watchful children; and we know that the boasted numbers of Christendom have no such characteristics. And to hurry God's movements: what comment is adequate to such towering pride?

We can know what God wills to be done only by his revealing it; and nowhere has he revealed that he would have a grand display of earth's pageantry to usher in the kingdom. Truly, the "outer darkness" is very great; but my heart rejoices to walk the lowly vale with the self-sacrificing One. W. F. EATON.

[REPLY. Very true; and yet it is well to remember that most of us who now rejoice in God's "marvelous light" were once in the same darkness. There is every reason why we should think charitably and even hopefully of such blind reasoners. They are on the Lord's side at least, and longing for the better day, however ignorantly. A zeal not according to knowledge is far more pleasing to God than a knowledge without zeal. The zeal shows the state of the heart, and the knowledge the condition of the head to some extent. It was because Saul of Tarsus had the proper zeal that God corrected his knowledge and made him the great Apostle Paul; while it is declared that "unprofitable servants" who have knowledge, and who do not have the loving zeal to use it, will be cast out of the light into the "outer darkness."

A man, such as the writer of the above, who respects "the contents of prophecy," is a much more hopeful subject for effort than the many who know not and care not for the prophecy, and who disbelieve the promise of a coming Kingdom of God in which God's will shall be done on earth as it is done in heaven.

The eyes of such may be profitably anointed with a few facts as follows:

(1) This century has witnessed the greatest missionary efforts ever put forth.

(2) Some sanguine people reckon the converts from heathenism during this century as high as one million souls.

(3) Statistics show that during the same period the numbers of the heathen have increased about two hundred millions.

(4) It does not require a great mathematician to see that there is no

hope for the conversion of the world, unless God interposes supernaturally.

(5) These facts should awaken all who are truly God's people to a study of God's Word, to see what is the "hope of the groaning creation;" and they would find it to be the Kingdom of God--the glorified Church, whose Lord and head is Christ Jesus; and that his Kingdom is to be introduced by divine power and judgments in a great time of trouble now nigh, even at the doors.--EDITOR.]

====================

VOL. XVII. OCTOBER 1, 1896. No. 19.

CONTENTS.

Special Items, Bibles at Cost, etc................226
View from the Watch Tower--
  The Silver Question in Prophecy...............227
  The Cries of the Reapers......................232
  The Facts Fitted to Prophecy..................233
  What We May Expect............................235
Solomon Anointed King.............................235
Solomon's Wise Choice.............................236

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

BIBLES AT COST--CHEAPER THAN EVER.

Competition has finally brought the prices of Bibles to, we believe, the very lowest notch.

Recent concessions for large lots permit us to name the following remarkable low rates:--

"Bagster Teachers' Bibles," Emerald type, gilt, 97 cents each.

The same with red under gold edges,	$1.10

"Oxford Teachers' Bibles," Minion type, gilt edges, 97 cents each.

The same with red under gold edges,	$1.10

"Oxford Teachers' Bibles," large type ('Bourgeois"),

with the pronouncing feature added, gilt edges,	$1.38
The same with Patent Index cut into edge,	$1.68
Ditto, with red under gold edges,	$1.48
The same with Patent Index cut into edge,	$1.78

All the above contain full Teachers Helps (index, concordance, maps, etc.) and are bound in "French Seal," divinity circuit.

ADD 25 CENTS FOR POSTAGE ON ANY OF THESE BIBLES.

R2045 : page 226

A PRECAUTIONARY CORRECTION.

Anent the offer of our last issue, of Florida land, free: One of the brethren fears that the statement with reference to the Florida climate near St. Petersburg might be misunderstood; and suggests that we say to the friends that fresh meat hung in the open air will keep for a long while there, but not forever: it becomes dry and unfit for food.

----

page 226

EXTRA COPIES OF THIS ISSUE.

Anticipating the desires of the friends, we have printed an extra supply of this issue. Orders will be filled in rotation as received.

===================

R2039 : page 227

VIEW FROM THE TOWER.

THE SILVER QUESTION, AS RELATED TO PROPHECY FULFILLING BEFORE OUR EYES TO-DAY.

AS our readers well know, we take no part in this world's politics. "For our enrollment as citizens is ready in the heavens, wherefore a Savior we are ardently awaiting." (Phil. 3:20, Rotherham.) "Now, therefore, we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Eph. 2:19.) Attending to our heavenly politics is not only our preference, but it is also our King's command,--"Seek ye first [chiefly] the Kingdom of Heaven." Loyalty to this kingdom, which alone can bring to mankind the blessings of perfect rulers and perfect laws, demands all our mind, strength, and energy (except so much as is necessary to secure needful food and raiment). We, therefore, have no time to spend in disputing respecting "the course of this world" and the schemes and theories which, if put into effect, would accelerate or retard the coming trouble and dissolution. Nor can we know which methods would most quickly and most thoroughly work out the great plan of God for instructing men regarding their own impotency and lack of wisdom, and thus preparing them to realize Christ's Kingdom as "the desire of all nations."

What we have to say upon the gold and silver question, the money question, will thus be seen to be lifted out of the realm of politics altogether, and not designed to make one solitary vote for either party, believing that God has decreed the overthrow of present institutions in the very calamities in which the exercise of their own worldly wisdom and selfishness shall involve them. However, in the financial developments of recent years we see the beginning of a marked fulfilment of prophecy which must not be overlooked or passed by unnoticed.

We refer to the prophecy of the Apostle James (5:1-6):--"Go to now, ye rich men, weep and howl for your miseries which shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

Hitherto we have contented ourselves with a general application of this prophecy to our day and the approaching trouble, which will fall with special severity upon the rich. The particulars of the fourth verse of this prophecy have until recently perplexed us. It reads,--"Behold that hire which you fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies." Here special reference is made to a very large class of the toiling population of the world, the food producers; and to some great fraud practiced against these specially.

But is this reprimand spoken against the farm owners? Does it signify that they have been defrauding their farm hands of their wages? or do the words apply to another class who are defrauding the farming population in general out of their legitimate earnings? Let us see.

In times past farmers as a class have been regarded as amongst the most upright, as well as the most free and independent among men, and their employees have been fairly well paid and contented. As to defrauding their helpers of their wages when earned, that seems well nigh impossible, the laws being such that the humblest laborer could sell the farm to recover wages due him by its owner; besides, injustice on so small a scale would not seem of sufficient importance to be made the subject of prophecy, but would be included under the more general warnings against

R2040 : page 227

iniquity. Where then has there been, or could there yet come to be, such a great fraud as would thus cry out to God and be immediately associated as a leading cause in precipitating the coming trouble; as indicated in this prophecy?

We meet with no better success if we attempt to apply the prophetic statement to laborers in general; for we fail to find a general fraud practiced by employers to withhold wages. On the contrary, the contracts

R2040 : page 228

between employers and employees are yearly becoming more precise and explicit, leaving no room for frauds. The laws give "wages" a preference over all other debts in the event of insolvency; and in every way they seek to protect the laborer from frauds, even giving him a judgment against his employing debtor which would permit the sale of his works for its payment. Besides, had the Lord meant in a general way that all labor will be oppressed and underpaid, and had he wished to call this defrauding, it would have been just as easy to have omitted all reference to farmers. Finding that none of these suggestions fit the prophetic statement, let us examine the prophecy afresh in the light of recent developments, and we will see that it foretells that the farmers of Christendom, as a class, suffer from a great fraud, whose effect will ultimately be the precipitation of the great trouble coming upon the world as a judgment;--in the day of vengeance and of recompensing and righting many wrongs. This view seems to meet every requirement of the prophecy and to coincide exactly with transpiring events.

For centuries the farmers have been properly considered the conservative element of society. More cautious than the laboring, mechanical and clerical classes, they move more slowly, and thus have tided over many a political crisis, in Europe as well as in the United States. Accustomed to moderate toil and to moderate remuneration, farmers have been very generally the representatives of justice and contentment, and have been so regarded. But a change has come, or is coming, over the affairs of farmers throughout Christendom. Although they have profited somewhat by the mechanical inventions of our day, they find themselves retrograding financially, especially during the past four years. This applies, not merely to one section, but in general to all parts of so-called Christendom. What is the trouble? The answer given is, Overproduction has caused a decline in prices so great that the business is unprofitable; and many who are handicapped with debts, interest, etc., have lost, or are in danger of losing, their farms, etc. But why do not farmers abandon crops that are not profitable in favor of other crops for which there is a greater demand, and in which there are better profits? The answer is, They have done this, especially for the past three years, with the result that all crops are depressed in price; and since debts must if possible be met, the unprofitable crops are increased in the vain hope of a year of good prices which would make up past deficiencies and clear off debts.

But is it true that there is an overproduction? Are large stocks of grain and cotton being stored away annually, representing such an overplus? No; the amounts carried over are so moderate as to cause apprehension of a famine if the crop should be short one season in the United States or India or Russia. It has been just so for years--plenty generally, but comparatively little to carry over to the next year. Why, then, is it that overproduction is claimed, and blamed for the great decline in prices? May there not be some other influence at work?

Yes; it is becoming more and more manifest that there is another influence at work besides that of supply and demand, and that it has been affecting prices for some years with a steadily downward tendency. For instance, the price of cotton* in 1878 was 11 cents per pound. Since then it has steadily declined to 7 cents in 1894. The price of wheat in the same period (with some fluctuations in years of foreign shortage and famine) has steadily declined from $1.20 per bushel in 1878 to 61 cents in 1894. These two items (wheat and cotton) constitute the chief items of the United States' exports; consequently such heavy declines in values mean a great loss of wealth to the United States as a whole people; but to the farmer it means worse--to him it means the loss of all profit and scarcely a living for his family and help.

But it will be noticed that other farm products have not suffered so great a decline, and the difference may afford a clue to the reason of the decline in these two staples. For instance, rye sold in 1878 at 65 cents per bushel and in 1894 at 68 cents. Oats sold in 1878 at 33 cents per bushel, in 1894 at 37 cents. Corn sold in 1878 at 52 cents per bushel, in 1894 at 51 cents. Kentucky leaf tobacco sold in 1871 at 7 cents per pound and in 1894 at 9-1/2 cents. Fresh beef wholesaled in 1878 at 5-1/4 cents per pound, and in 1894 at 5-1/2 cents. Fresh pork sold wholesale in 1878 at 4-1/4 cents per pound, in 1894 at 5-1/2 cents. Hay sold in 1878 at $7.25 per ton, in 1894 at $8.50.

We account for this difference between the farm products which have more than held their own down to 1894 (viz., corn, rye, oats, tobacco, beef, pork) and those which suffered a decline of one hundred per cent. during that period (viz., wheat and cotton), thus: The former were not affected by the decline of the value of silver during the period named and the latter were affected by it, and fell and rose in price in proportion as silver fell and rose in price--barring minor fluctuations incident to supply and demand.

But how could the price of silver affect the two principal staples of our land and not affect the others? We answer, Because our wheat and cotton are sold in competition with the wheat and cotton of silver standard countries, while the other products named encounter no such competition, or one so insignificant as to be easily overcome. For instance, United States' beef, pork, corn and tobacco control in the markets of the world and suffer no competition from products of silver countries; while the rye and oats, when exported, compete with the products of gold standard countries. On the contrary, United States' wheat and cotton compete with Russia's wheat, India's wheat and India's cotton. India and Russia are both silver-standard countries. The price of wheat in silver, in India has been well maintained all this time, while United States' wheat has declined one-half.

Indian wheat to-day brings about $1.20 per bushel (silver) as against $1.10 (silver) in 1878; and if the United States and Europe had not (from 1872 to 1878)

---

*Since farm prices may vary greatly, we make use of Waldron's averages of New York City wholesale prices, which include transportation from the interior and middlemen's profits. We compare the years 1878 and 1894 because 1878 marks the date of the resumption of specie payments and every way is a fairer starting point than 1873, although the latter would make a more favorable showing for our use in several respects; and because 1894 marks the point where silver, wheat and cotton reached their lowest, and brought general demoralization along agricultural lines;--leading to heavy competition and overproduction and consequent depreciation in prices for corn, oats, barley, potatoes and other products dependent upon home consumption.

taken from silver the monetary standing it has enjoyed from the earliest dawn of history,* our United States and Canadian wheat would all along have brought the same or better prices, being of superior quality. The difficulty with the United States' farmers' receipts from their wheat is that this nation is doing business on a gold basis; and so the $1.10 to 1.20 per bushel (the steady price of wheat, the world's staple food, in silver, the world's money+), when converted into gold, fell gradually with the price of silver; and the latter depreciated because of legislative action by the principal governments of the world. The same influence affected cotton: it is still worth ten cents a pound in silver in India and would be bringing more in the United States if gold and silver were again on a parity; because our cotton is of superior quality.

That overproduction alone cannot be blamed for the great fall in the price of wheat and cotton, is evidenced by another article similarly affected, where overproduction cannot be blamed; namely, rice. The price of rice has fallen more than one-half by reason of the demonetization of silver. American importers can purchase rice in India, China and Japan at say 4 cents per pound silver money, which would make it cost them only 2 cents per pound in our gold standard money, and they will buy where they can buy to their own advantage. The rice-growers of the Southern States are feeling the pressure dreadfully, but do not know who or what to blame for it.

These misfortunes of the United States' farmer through the demonetization of silver are shared also by the farmers of Canada and Europe. They, too, had to meet the silver prices of India and Russia, while paying their help, their taxes, their interest, etc., on a gold basis of doubled value. Consequently, as all who are acquainted with foreign affairs know, the farmers of Europe and Canada have been groaning aloud and praying their rulers to provide some relief. Various measures of relief have been discussed, but nothing satisfactory has been found; and competition receives the whole blame. Few except the shrewd bankers see the real situation; and it is to their interest to hide the truth and, so far as possible, to prevent the trick played upon the people from being discovered by the people, and the conditions changed.

R2041 : page 229

But how came it that a measure destined to work such havoc to the interests of the people should become the law of every civilized land?

It was carefully planned and gradually brought to the point of success. Great Britain is unique among the nations in that her agricultural interests are as nothing compared to her commercial interests. In proportion to her population she is the richest nation of earth. According to a standard work--Mulhall's Dictionary of Statistics--the wealth of the United Kingdom of Great Britain and Ireland in 1892 was $45,745,000,000. Much of this is invested in manufactures and shipping; but being of small territory, as compared with the United States, proportionately less is required for home railroads, etc., and proportionately more of it seeks investment abroad--wherever profits show themselves combined with safety. Hence

---

*Silver money was the only money standard of the Jewish nation. Gold was then treated as merchandise--as precious stones--and fluctuated in price accordingly. All values were measured by silver standard, as they still are except in Europe and the United States.

+More than one-half the people of the world still recognize silver as their standard; and where it has been demonetized, the people, the masses, as they awake to the situation, are crying out to have it remonetized.

Great Britain is unique also in that it is a creditor nation, whilst most of the nations are borrowers. Thus, for instance, the United States, although actually wealthier, has nearly double the population of Britain and an immense stretch of country, mines, railroads, etc., and hence is a borrower.

The study of British financiers (than whom there are none shrewder) has naturally been along selfish lines. They studied and advocated, not what would benefit the world as a whole, but what would benefit their little corner of it; and not either the interests of their little islands, but specially, if not wholly, their own interests as financiers,--money lenders. But in all this, be it remembered, they did no different from what many others would have done if they had possessed the vantage ground of money to lend and brains to guide them in loaning it to their own best advantage.

These financiers as early as 1798 seem to have conceived the idea of separating gold and silver, and as silver was in use by the masses of the world and could not be moved by them, they there adopted gold as their standard; and from then until now have sought to degrade silver. Their efforts were unavailing, however, until 1873: until then silver not only held its own, but the world over really had a greater purchasing power than gold at the 16 to 1 ratio.

The United States civil war was encouraged by British financiers, who made vast fortunes out of the necessities of that hour; and long experience having made them masters of the arts and mysteries of national finances (while others were as yet novices), they prepared and laid plans to make even greater profits out of the close of hostilities and the returning prosperity. Their method of operation was cooperation: they advised and influenced American bankers; and we must admit that some of their purely selfish advice was as good as could be found at the time and under those trying circumstances.

The first step of these financiers was to have the United States Government stop issuing legal tender notes, "greenbacks," upon which no interest was paid, and instead to issue larger notes bearing interest, called "bonds." These the National Banks could purchase and draw interest on and use as a basis for their notes. Thus the government debt would be controlled by the British money lenders and their American allies and agents. This program was mapped out in a circular sent to moneyed people and United States banks, known as the "Hazzard Circular" because issued by Charles Hazzard who claimed to be the agent of London capitalists (1862). The following copy of the circular, was published in the Council Grove Guard, Sept. 18, 1886, and purports to have been taken from the letter files of the First National Bank of Council Grove, Kansas, by Isaac Sharp, in 1873. James G. Nisbett of Posey County, Indiana, has made affidavit that Charles Hazzard gave him a circular about July 25, 1862, substantially the same. The following is an extract:--

"Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This I and my European friends are in favor of; for slavery is but the owning of labor, and carries with it the care of the laborer,

R2041 : page 230

while the European plan, led on by England, is capital control of labor by control of wages. This can be done by controlling the money. The great debt that capitalists will see to it is made out of the war must be used as a measure to control the volume [quantity] of money. To accomplish this the bonds must be used as a banking basis. We are now waiting to get the Secretary of the Treasury to make this recommendation to Congress. It will not do to let the greenback, as it is called, circulate as money any length of time, as we cannot control them. But we can control the bonds, and through them the bank issues."

These "financiers" have no special desire to injure other men; but, treating finances as their "business," they scheme to make all the profits they can, whoever must pay these profits. These British bankers are really pawnbrokers on a large scale. When poorer nations are in any distress and apply for a loan, it is to British money lenders that they appeal. These shake their credit, depreciate the value of their bonds, buy them cheap, obtain commercial treaties, and often control the custom houses and the receipts from import taxes, pledged for the interest and principal of the debt. The British government, participating through the "commercial treaty" arrangement, is thus made a party to the transaction, though it reaps no profit from the doubling of the value of the bonds and the enormous profits thus secured. Then, in case the debtor nation does not live up to its hard contract to the letter, the British fleet is ordered to close the ports, or to bombard them, or to seize something as security. "Shylock" must have his pound of flesh, if he cannot get the money; and he gets the "dear British public" sufficiently interested with him to build and maintain the greatest fleet in the world to act as his police officers and debt-collectors; chiefly with the smaller nations however. (The Dutch, French and German money-lenders do much of the lending to the large and powerful nations.)

The policy of the British government, guided by these financiers, in harmony with the foregoing "Hazzard circular," has been, and yet is, to favor large national debts. Thus, for instance, while Britain is per capita the wealthiest nation in the world, its debt is the largest (except that of France)--$1,186,790,000. This, represented by interest bearing bonds, is largely held by the banks of England, Scotland and Ireland, which are permitted to issue notes for the amounts they hold, --much the same as the National Banks of the United

States. As giving some idea of the immensity of this banking business, take the fact that the United States has paid since 1860 of principal debt $1,213,199,050, and interest to the enormous sum of $2,676,000,000; or a total sum of nearly four billions of dollars. And the debt is not half paid yet. Indeed, as is well known, it has been considerably increased recently.

After the United States war of the rebellion, and the Franco-Prussian war, British financiers, noting the fact that two rich nations (the United States and France) were heavily in debt, thought it an opportune time to make the breach between gold and silver, and sought the cooperation of bankers in other nations, especially in the United States and Germany, to have the single gold standard adopted, or, if this could not be done, to at least stop the coinage of silver at the then recognized ratio, about 16 to 1.

If evidences of such a plot to increase the value of gold, and of all debts, by demonetizing silver were entirely wanting, common sense would tell us that some mighty influence lay behind such a movement. Reason would answer, without evidence, "It must have been brought about by those who would be benefited by such a change, and not by those whom it would injure." It would injure the debt-burdened nations--Russia, Spain, Italy, China and especially the two that had last contracted the heaviest war-debts--the United States and France. It would benefit Germany (whose war expenses the French were made to pay, and which thus at once constituted Germany a creditor nation). It would benefit Great Britain above all, and it would benefit Holland which also is a creditor nation through its rich bankers.

British financiers, as we have seen, had long tried to part gold and silver by refusing to recognize silver at home and in the colonies of Canada and Australia; but this did not avail: silver, being a standard in the vast majority of the nations of the world, was more in demand than gold at the 16 to 1 ratio, and continued so until 1874, nearly a year after the conspiracy to ruin it had accomplished its work by securing laws prohibiting its coinage in Holland, the United States and Germany; --in Holland in 1872, in Germany in 1872-1873, and in the United States Feb. 12, 1873. The creditor nations, as we have seen, had an interest (through their moneyed men) in seeking to destroy the money value of silver, but all the interests of the United States lay in the opposite direction. Not only is she a debtor nation, but she is also one of the chief silver producers in the world, and as well a producer of the world's staples--cotton and wheat--in competition with silver standard countries.

But so potent is the influence of the United States in the world's finances that all efforts to degrade silver without her aid must have failed; for she is at once the greatest luxury purchaser and the greatest staples seller among the nations. Hence it is not surprising to learn that,--

"In 1872, silver being demonetized in Germany, England and Holland, a capital of L.100,000 [$500,000] was raised, and Ernest Seyd was sent to this country with this fund as agent for foreign bond holders to effect the same object."*

The official records of Congress+ under date April 9, 1872 say,--

"Ernest Seyd of London, a distinguished writer and bullionist, has given great attention to the subject of mint and coinage. After having examined the first draft of this bill (for the demonetization of silver), he made various sensible suggestions, which the committee adopted and embodied in the bill."

Mr. Frederick A. Luckenbach at Denver, Colorado, made affidavit that he first became acquainted with Mr. E. Seyd in London in 1865, renewing his acquaintance almost every year; and "upon each occasion became his guest at one or more times, joining his family at dinner or other meals." In February, 1874, while at dinner at Mr. Seyd's house, the conversation turned

---

*The Banker's Magazine, as quoted by Senator Daniels of Virginia in a speech before the United States Senate, May 22, 1890.

+Congressional Globe--speech of Congressman Hooper of Massachusetts before the House.

upon the rumored corruption in the British Parliament, and Mr. Seyd then told Mr. Luckenbach that "he (Seyd) could relate facts about the corruption of the American Congress that would place it far ahead of the English Parliament in that line." After dinner Mr. Seyd took Mr. Luckenbach aside, and after making him pledge his honor not to relate what he was about to say, made this statement:

"I went to America in the winter of 1872-1873, authorized to secure, if I could, a bill demonetizing silver. It was to the interest of those I represented--the governors of the Bank of England--to have it done. I took with me L.100,000 sterling, with instructions that if it was not sufficient to accomplish the object, to draw for another L.100,000, or as much as was necessary."

This affidavit by Mr. Luckenbach was made after the death of Mr. Seyd, on May 6, '92, before the clerk of the Supreme Court of Colorado.

It would be unjust to presume that all the members of Congress who assisted in passing that bill knew that they were thus perpetrating a great injury upon this nation (especially upon its farmers, and upon the farmers of every civilized nation). It is probable indeed that considerable of the money was spent upon a very few; and that the majority were as honest and as earnest as many of the good and intelligent people who to-day are deluded into crying out for "honest money," when they are favoring the very side of the question that has robbed and is systematically robbing the people by destroying the value of a large share of their money (silver) and making the gold of double value--doubly hard to obtain. The silver-demonetization bill when before Congress was skillfully handled, and its real object and intended effect were not appreciated, apparently, by many Congressmen, who have so declared. Among these are the following prominent names: Senators Voorhees, Allison, Beck, Conkling, Congressmen Blaine (who at the time was speaker of the House), Garfield, Kelly, Cannon, Bright, Holman and Burchard. All agree in their testimony given later in Congress, that they were not aware that silver had been demonetized.

Senator Beck, in a speech before the Senate, Jan. 10, 1878, said:--

"It (the bill demonetizing silver) never was understood by either house of Congress. I say that with full knowledge of the facts. No newspaper reporter--and they are the most vigilant men I ever saw in obtaining information--discovered that it had been done."

Did space permit we could quote similar, forceful language from the others. The very title of the bill was misleading: it was called, "An Act Revising the Laws Relative to the Mint, Assay Officers and Coinage of the United States." And President U.S. Grant, whose signature made the act a law, it is said, did not know of its character, and so declared four years after, when the effect began to be apparent. Indeed, few but the long-headed "financiers" took much notice of specie, as the Nation had not yet resumed specie payments, and this was supposed to be a helpful preparatory step in that direction.

We may say that the mechanical and manufacturing and money interests of the United States have suffered little so far, because their share in the increased debts and interest have thus far been largely offset by their cheaper food and clothing. But the farmer's ruin means the ultimate ruin of the phenomenal prosperity of the United States; because our manufacturers depend for a market on home consumption, and the farm-workers number nearly 8,000,000 of our total laborers. If these are poverty stricken, it will injure every business except banking and pawnbroking. Further, it is conceded by all financiers that a nation's prosperity is indicated by the excess of its exports over its imports. Farm products constitute over eighty per cent. of the United States exports, or over $800,000,000 out of the $1,019,573,000 exports of 1894. This means that the same quantity of farm products at silver prices (as before the demonetization) would bring nearly $800,000,000 additional capital into the United States annually; --enough in two years to more than pay off the national debt. But that which would be to the advantage of the people would be to the disadvantage of "Shylock," who wants debts large, money scarce and interest high.

That the effect would be what it has been was foretold by numerous statesmen upon the floors of Congress. Some were blind to the issue, and some were quieted by self-interest, and some relied upon the advice of "financiers," but others spoke valiantly against the wrong. The late Hon. James G. Blane said in a speech before the United States Senate (1880):--

"I believe the struggle now going on in this country and in other countries for a single gold standard would, if successful, produce widespread disaster in and throughout the commercial world. The destruction of silver as money, and the establishment of gold as the sole unit of value, must have a ruinous effect on all forms of property except those investments which yield a fixed return in money. These would be enormously enhanced in value, and would gain a disproportionate and unfair advantage over every other species of property. If, as the most reliable statistics affirm, there are nearly $7,000,000,000 of coin or bullion in the world, very equally divided between gold and silver, it is impossible to strike silver out of existence as money without results that will prove distressing to millions and utterly disastrous to tens of thousands. I believe gold and silver coin to be the money of the constitution; indeed, the money of the American people anterior to the constitution, which the great organic law recognized as quite independent of its own existence. No power was conferred on congress to declare either metal should not be money; congress has, therefore, in my judgment, no power to demonetize either. If, therefore, silver has been demonetized, I am in favor of remonetizing it. If its coinage has been prohibited, I am in favor of ordering it to be resumed. I am in favor of having it enlarged."

The late Senator Vance said later:--

"The power of money and its allies throughout the world have entered into this conspiracy to perpetuate the greatest crime of this or any other age, to overthrow one-half of the world's money and thereby double their own wealth by enhancing the value of the other half which is in their hands. The money changers are polluting the temple of our liberties."

Others also lifted their voice against the wrong perpetrated, among them Mr. William McKinley.

President Cleveland's government recently sent

R2042 : page 232

official letters to the United States ministers in foreign countries, requesting reports on monetary affairs. The report of Mr. Currie, minister to Belgium, has just come to hand and is a remarkable showing in harmony with the experiences of the people of the United States. His report of the reply to his questions given by the Hon. Alfonse Allard, Belgian Director of Finance, as published in the daily press, runs as follows:--

"Since 1873 a crisis, consisting in a fall in all prices, exists continually, nor does it appear possible to arrest its progress. This fall in prices, reacting on wages, is now evolving a social and industrial crisis.

"You asked me why we returned in 1873 to monometalism, limping though it be. I can conceive no other reason, unless that it was to please a certain class of financiers who profited thereby--a class supported by theories invented and defended at that time by some political economists, notably by members of the Institute of France.

"You ask what influence these monetary measures have had in Belgium on industry and wages? Money, which was already scarce in 1873, has become still scarcer, and that fall in prices which was predicted has taken place. The average fall in the price of all the products of labor is 50 per cent. since 1873--that of cereals over 65 per cent. Industry is no longer remunerative, agriculture is ruined, and everybody is clamoring for protection by duties, while our ruined citizens

R2043 : page 232

think of wars. Such is the sad condition of Europe."

In a letter to the National Republican League (June 11, 1891) Senator J. D. Cameron said:--

"The single gold standard seems to us to be working ruin with a violence that nothing can stand. If this influence is to continue for the future at the rate of its action during the 20 years since the gold standard took possession of the world, some generation, not very remote, will see in the broad continent of America only a half-dozen overgrown cities keeping guard over a mass of capital and lending it out to a population of dependent laborers on the mortgage of their growing crops and unfinished handiwork. Such sights have been common enough in the world's history, but against it we all rebel. Rich and poor alike; Republicans, Democrats, Populists; labor and capital; churches and colleges --all alike, and all in solid good faith, shrink from such a future as this."

English financiers know very well why the farmers of the world, and especially the farmers of the United States and Canada who export, are suffering; and they sometimes confess that it is their own selfishness. For instance, we quote from the editorial columns of The Financial News (London), April 30, 1894, as follows:--

"We have frequent diplomatic differences with the United States; but, as a rule, there is seldom associated with these any sense of animus between the peoples of the two countries, and such squabbles pass over and are forgotten. But now we are encouraging the growth of a feeling that, on a question which affects the prosperity of millions of individual Americans, this country is inclined to entertain views unfriendly to the States. We know, of course, that the unfriendliness is accidental, and that our monetary policy is controlled by purely selfish considerations--so purely selfish that we do not mind seeing India suffering from our action much more than America does....

"Senator Cameron points a plain moral when he remarks that if the United States would venture to cut herself adrift from Europe and take outright to silver, she would have all America and Asia at her back, and would command the markets of both Continents. 'The barrier of gold would be more fatal than any barrier of a custom-house. The bond of silver would be stronger than any bond of free trade.' There can be no doubt about it, that if the United States were to adopt a silver basis to-morrow, British trade would be ruined before the year is out. Every American industry would be protected, not only at home, but in every other market. Of course the States would suffer to a certain extent through having to pay her obligations abroad in gold; but the loss on exchange under this head would be a mere drop in the bucket compared with the profits to be reaped from the markets of South America and Asia, to say nothing of Europe. The marvel is that the United States has not long ago seized the opportunity, and but for the belief that the way of England is necessarily the way to commercial success and prosperity, undoubtedly it would have been done long ago. Now, Americans are awakening to the fact that 'so long as they narrow their ambition to becoming a larger England' they cannot beat us. It has been a piece of luck for us that it has never before occurred to the Americans to scoop us out of the world's markets by going on a silver basis, and it might serve us right if, irritated by the contemptuous apathy of our Government to the gravity of the silver problem, the Americans retaliate by freezing out gold. It could easily be done....There have not been wanting of late, indications of growing irritation with this country for its dog-in-the-manger attitude towards a question [the Silver question] that is convulsing two continents, and gravely compromising the future of the poorer States in Europe."

That the farmers' cry that reward for toil is kept back by fraud is general to all gold standard countries--to all Christendom--we quote as follows:--

Under date Sept. 22, '96, the New York World publishes a lengthy cable message, signed by leading agricultural men of Europe met at Budapest, Hungary, as an International Agricultural Congress, addressed to candidate

W. J. Bryan, saying,--

"We wish you success in your struggle against the domination of the creditor class, which, during the past 23 years has secured, both in Europe and America, monetary legislation destructive of the prosperity of your farmers and others....We believe that failing such restoration [of silver to money privileges], the gold premium throughout all Asia and South America will continue to rob the farmer (equally of America and Europe) of all rewards for his toil, and that your election may avert from Europe serious agrarian and social troubles now pending."

The New York World, under date of Sept. 24, '96, publishes the following words of Prince Bismarck to Herr von Kardorf, leader of the Free Conservative Party in the German Reichstag. Prince Bismarck said;--

"I am too old to go to school over the currency issue, but I recognize that, although I acted in 1873 on what I regarded as the best advice, my action was too precipitate in view of the results which have followed.

"The one class that we cannot afford to estrange

is the farming class. If they are convinced, and they assure you they are convinced, that agricultural depression is peculiar to these monetary changes, our government must review its position."

The present extreme depression of silver, and of all commodities sold on a silver basis, came very gradually, --for two reasons. (1) It required time and manipulation to depress silver, a commodity still in great demand by more than one-half the world's population. (2) Silver-mine owners and others directly interested, together with statesmen who foresaw the coming evil, pressed their arguments so forcibly in Congress that expedients were resorted to by the United States Government, such as the Remonetization Act of 1878, and The Silver Purchasing Act of 1890. But expedients were found impracticable. Silver must either be a money with full, equal power with gold as legal tender, or else it must be considered a merchantable commodity like diamonds, wheat, etc., and be subject to fluctuations according to supply and demand; and when in 1893 the last of these expedients was repealed, silver at once dropped to one-half the price of gold, and all the evils of its demonetization were felt to their full in 1894, except as the consequent panic may be far-reaching, progressive and enduring.

It may seem remarkable that, with these facts before them, so few of the great journals and magazines have had a word to say on this phase of this subject; and this criticism applies specially to so-called Farm Journals, supposed to be devoted to the interests of the farmer, but really devoted to money-getting through their advertising patrons. A sort of explanation of their course is found in what is known as "The Buell Circular." It is said to have been sent to all the banks of the country, and reads as follows:--

"OCTOBER 9, 1877.

"Dear Sir:--It is advisable to do all in your power to sustain such prominent daily and weekly newspapers, especially the agricultural and religious press, as will oppose the issuing of greenback paper money, and that you will withhold your patronage or favors [discounts, etc.] from all applicants who are not willing to oppose the Government issue of money. Let the Government issue the coin, and the banks the paper money of the country, for then we can better protect each other.

"To repeal the law creating national bank notes, or to restore to circulation the Government issue of money, will be to provide the people with money, and will, therefore, seriously affect your individual profit as bankers and lenders. See your Congressman at once, and engage him to support our interests, that we may control legislation.

"James Buell, Secretary, 247 Broadway."

Sixteen days after the date of this circular the New York Sun publicly announced that an attempt had been made to bribe it in harmony with the suggestions of the circular; and four days later the Chicago Inter-Ocean exposed an attempt to bribe it to misrepresent along the same lines. It published the communication in full, including the private letter which we here copy:--

"The American Bankers' Association.

"Strictly private.

"Dear Sir:--Please insert the enclosed printed slip as leaded matter on the editorial page of your first issue immediately following the receipt of this, and send marked copy with bill to

"Yours truly, James Buell, Secretary."

It would appear that the farmer has none to look out for his interests: it pays to lead him to slaughter, or to keep quiet while others lead him. Alas! poor selfish, fallen humanity. How much need there is for "the Lord, the righteous Judge" to take the Kingdom and begin his long-promised reign of righteousness!

THE FACTS FITTED TO PROPHECY.

And now, after what may appear a lengthy account of this great fraud (but not too lengthy, we believe, to prove that it has been a systematic conspiracy to defraud the people in the interest of "Shylock"), we come

R2044 : page 233

to the connection between these facts and the prophecy of the Apostle James (5:1-9), a literal translation of which reads thus:--

"Come now, you rich, weep and lament over those miseries of yours which are approaching. Your securities have become worthless and your garments have become motheaten. Your gold and your silver have become rusted; and the rust of them will be for a testimony against you, and will consume your bodies like fire. You have heaped together treasures for the last days. Behold! that reward which you have fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies! You have lived delicately, in self-indulgence, upon the land and been wanton. You have nourished [fed] your hearts in the day of [your] slaughter. You [your class] condemned, you [your class] murdered the Just One [Christ], and he resisted you not."

"Be you patient, then, brethren, till the presence of the Lord [who will adjust matters righteously,--lifting up him that is poor and him that hath no helper, and taking vengeance on all evil-doers]. Behold the husbandman, anticipating the fruit of the earth, waits patiently for it--until he shall receive both the early and the later harvest.* Be you also patient: establish your hearts, because the presence of the Lord has approached. Add not to each other's sorrows brethren, that ye be not punished [also]: behold the Judge is standing at the doors."

We need not particularize the evidences which prove that our day of wealth-accumulation is here graphically described, and many of the rich and great of this world see distinctly the approach of socialism and ultimately of anarchy, which, by overthrowing the present social structure, will wreck the fortunes which consist of bonds, mortgages, etc., and from fear lead to the discarding of rich apparel, and to the secreting of wealth. All who are awake can see these things hastening toward us, and they are now probably less than fifteen years distant. Although we have referred frequently to this prophecy during the past twenty-three years we have until now felt somewhat perplexed to know what mighty question would turn the large majority of conservatives into a minority, permitting the social order to fall before anarchy as the Scriptures clearly indicate: but now all is clear as we witness in the affairs of our day the plain fulfilment of this very explicit prophecy. The farming element, hitherto the

R2044 : page 234

bulwark of society, its guarantee against anarchy, is suddenly arousing and crying out that it is being robbed by legislative enactments; and it is preparing to assert its rights.

---

*See oldest MSS.

Suddenly, as in a moment almost, the entire scene began to change: the silver question has overthrown old party lines, and is rapidly dividing the people of the world into two great classes--(1) the rich and their friends and dependents, and (2) the poor and their friends and dependents; and amongst the latter the farmers are rapidly taking their stand.

Without as yet clearly realizing the fraud practiced on them by "Shylock," the farmers are nevertheless impressed that the demonetization of silver has something to do with the woes which are causing them to cry out. The present political revolution is, therefore, by all odds the most important factor yet discerned in the division and concentration of the forces for "the battle of the great day of God Almighty."

Thus we find the reason for the Apostle James' reference to farmers: "Behold, that reward which you ["rich men"] have fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered into the ears of the Lord of armies!" Ah, yes! those who labor for the world as food-producers are the farmers. And now, just at the time to fit the prophecy, they have a grievance--a general grievance, to which they are all awaking: and as they awake they are crying out as the prophecy foretold. And they cry out justly. "Shylock" has robbed them by a trick, by a deception, by a fraud; by misrepresentation, covertly securing the demonetization of silver to his own advantage, and to the ruin and slavery of those who produce the food by which he subsists. They do not rob the farmer of the money, but, as the prophecy says, they "keep back" not directly, but "fraudulently," by (unjust legislation secured by misrepresentation and fraud) nearly one half of the reaper's hire,--represented in the present difference between the price of silver and gold in his products.

As usual the burden falls upon the most patient and poorest paid class. Consider the necessary clearing, breaking, fencing, plowing, harrowing and fertilizing to get the soil ready for the crop; then the value of the seed, the sowing, the pests, the floods, the drouths, the weeds, the machinery, the reaping, the threshing, the teams and teaming to get it to market. Surely one dollar a bushel for wheat is small enough pay for these laborers in the world's harvest fields; and surely, when they are defrauded of one-half of this by "Shylock's" manipulation of finances they have a right to cry out; and surely their cries should enter into the ears and find sympathy with all just men, as they do enter into the ears of the just and avenging Lord of hosts. The city laborer has sympathy if his wages fall below $1.50 per day;--but even more sympathy is deserved by the small farm owners when the price of wheat falls below $1.00 per bushel, while their mortgage interest continues at 6 to 10 per cent. until their little all is wiped out.

George K. Holmes, a statistician of note, quoted in standard publications, gives the grand total amount of mortgages on farms in the United States at $2,209,148,431. On this he says the average rate of interest is 7-1/3 per cent., making the annual interest charge $162,652,944. This means bankruptcy to those who sell wheat at 60 cents and cotton at 5 cents, less heavy freights. What wonder that these patient, conservative "reapers" are uttering "loud cries."

But this prophecy testifies to far more than we have yet noted. This silver-demonetization-fraud, and its pinching of the farmers, causing them to take sides with the discontented elements of society, is only another step in the mobilization of what the Lord denominates his great army. This army is so called, not because composed of "saints" (for as already shown the "saints," the "brethren," are to be patient and not join the discontents), but because it is the power, the force, which the Lord will use in dashing to pieces the present selfish systems, preparatory to the establishment of the Millennial Kingdom upon their ruins.

As we understand this prophecy, these cries of the farmers are only beginning, as they are only beginning to feel the severe pinch. It will be seen, then, that we do not expect that the coming Presidential election will result in the remonetizing of silver, the abatement of the fraud of "Shylock," and the hushing of the "loud cries" of the cultivators of the soil. This prophecy shows that all these will continue and increase and lead eventually to the climax of anarchy in every civilized land; --"a time of trouble such as never was since there was a nation"--man's extremity, God's opportunity.

True, there are many things that at present would indicate that the silver party will come into power and reestablish silver on a parity with gold. There are many reasons for supposing that the unique position of this nation amongst the nations of the world, as chief importer of luxuries and chief exporter of necessities, would enable her, backed by the silver countries, to turn the tide for silver against combined Europe --while really the majority of Europe is in its favor. But we must remember that "Shylock" has great power. He largely controls the merchants, manufacturers and railroads; they are his debtors and almost necessarily his servants and worshipers. All the debts of all nations, for instance, represent labor performed, and should therefore be represented in money circulating amongst the people and seeking investment and employing labor in ten thousand branches of industry; but "Shylock" has deluded the people's lawmakers into believing that such a condition of cheap money, low interest and plenty of work would be "dangerous" and so the debts of all nations (amounting to $27,555,690,000*) have been largely put into the shape of interest-bearing bonds. "Shylock," also, through his servants, who are the advertising patrons, largely controls the press. Also on his side are now arrayed the shrewdest politicians of all the old parties; and the people are no match for the cunning of those wily men. A month more of the political canvass remains, and we will not be surprised if shortly before election day one or more subtle delusions are brought to bear, to alarm or hoodwink the people, who are very fearful of making a bad matter worse. Money can buy almost anything, and plenty of brains and tongues and pens are for sale, in addition to those directly interested in "Shylock's" business, or honestly deluded by the fraudulent cry of "the honest dollar."

---

*From the report of the Director of the United States' Mint for 1894.

R2044 : page 235

But even should the silver party win the election by so large a majority as to insure the seating of its representatives, we must expect that it would only the more thoroughly arouse "Shylock" to redoubled energy and expenditure, to retain his control of the great advantage fraudulently gained over the farmers,

R2045 : page 235

and to a large extent over all who belong to the debtor class. And he will succeed: the prophecy so indicates. Prophecy is not always a statement of what should be; it is merely a fore-statement of what will be. Hence we may know of a surety that "Shylock" will successfully continue to hinder the remonetization of silver, or in some equivalent way to specially oppress the farmers of the civilized world, UNTIL the fulfilment of the first verse of this prophecy,--the weeping and lamenting of the rich over the destruction of all their valuables.

It may be well here to remind our readers again that we are not expecting immediate anarchy. We expect spurts of business revival on present and still more depressed levels, interspersed with more and more frequent panicy spasms, labor troubles and expedients, until finally, probably between 1908 and 1912, the wealthy and luxurious will represent about one per cent. and the discontented, hopelessly poor about ninety-nine per cent. of the population of "Christendom;" and then, while "Shylock" sits upon the safety-valve, the great and awful explosion may be expected. The interim of time "Shylock" will spend in heaping together still greater treasures than he now possesses, and in operating his present fraudulent financial system or its equivalents, while he hears, unmoved by either justice or pity, louder and yet louder the cries of the oppressed victims of his greed in every nation. Surely, the divine judgment against this class is but a just retribution. "Vengeance is mine, I will repay, saith the Lord." Yet in wrath the Lord will remember mercy; and the weeping and lamenting and loss will work out ultimate good, we trust, to many.

* * *

None need be surprised to find the religious teachers, the pulpit and the religious press, as well as the wealthy pew holders zealously on the side of the fraudulent keeping back of the farmer's just dues, and the general burdening of the poor by thus doubling all debts. The Scriptures clearly indicate (under symbols) that in the finale of the conflict, in which society as at present constituted will perish, the rulers, financiers, and all the worldly great men, and the Roman Catholic system as well as Protestant systems, will be together, and fall together, and in the conclusion of this "battle" between them and the Lord and his army of the poor and oppressed of every nation.--See Rev. 19:15-21.

The following extract from the Asheville, N.C., speech of candidate W. J. Bryan indicates that the ministers of the various denominations are already lining up on "Shylock's" side of this question. He said,

"How things have changed in the last eighteen hundred years. Look at the people who head the gold standard propaganda in the United States. Look at the bondholding class and the money changers classes, the brokerage classes of New York, who are trying to fasten a gold standard upon the people of this country, not openly, but secretly and in disguise, and then turn back eighteen hundred years when the meek and lowly Savior threw the same kind of people out of his temple because they had made his house a den of thieves. And then think that these people come and appeal to the ministers of the gospel and the church papers to save them from the wrath to come.

"My friends, when certain ministers of the gospel denounce the great mass of the people who stand behind free coinage, when the ministers have denounced these advocates of free coinage and have taken their places upon the side of these great aggregations of wealth, I remind them that when the Savior was here it was the common people who heard him gladly--the very people whom these ministers to-day call anarchists and socialists. My friends, when I find--there are not many of them, but they are quite conspicuous--when I find these men casting their lot upon that side and exhausting abusive language in their description of the great masses of the people of this country. I feel like saying to them that if they will take their chances with Dives, I will risk my chances with Lazarus."

Although reluctant to even seem to dabble in politics we have felt it to be our duty to call attention to this notable fulfilment of a notable and particularly clear and explicit prophecy. Let us all as "brethren" rejoice in this, another sign that our "redemption [deliverance] draweth nigh." In closing, let us again urge upon all the Prophet-Apostle's words: "Be you patient, brethren," even though some of you should be killed, symbolically, as the Just One, our Master, was actually betrayed and killed by the "money-lovers." (See John 12:6; Matt. 21:12; Luke 6:24; John 11:47-53.) The word here rendered "covetous" signifies "money-lovers," as rendered in the Diaglott translation. As we see retribution coming upon the rich and proud and mighty and hypocritical, let us each endeavor that our own lives be honest, humble, Christ-like, that we may be spared in this day of exposure of sin and of recompensing of evil deeds.

===================

R2045 : page 235

SOLOMON ANOINTED KING.

--OCT. 4.--1 KINGS 1:28-39.--

THAT Solomon was the Lord's choice among David's sons to succeed him upon the throne of Israel is clear from 1 Chron. 22:8,9. --"The word of the Lord came to me, saying,...Behold, a son shall be born to thee who shall be a man of rest: and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." (See also 2 Sam. 12:24,25; 1 Chron. 17:11-15; 2 Sam. 7:12-17.) And it was in view of the fact that Solomon was the Lord's choice, that David assured Bath-sheba, Solomon's mother, that her son should surely inherit the Kingdom.--1 Kings 1:13,30.

Solomon was the second son of David by Bath-sheba. His name signifies "the peaceful," thus commemorating the promise of God concerning him. The additional name Jedediah (the beloved of Jehovah) seems to have been given by Nathan the prophet as a sign of David's forgiveness and restoration to the divine favor (2 Sam. 12:25), as the special love thus expressed before the child could know or choose good or evil could not have been for his own merit, and therefore must have been for his father David's sake, whom God had loved and chosen, and of whose posterity was to come the long promised Messiah--King of the antitypical Kingdom of God. Hence the names, Solomon (the

R2045 : page 236

peaceful) and Jedediah (the beloved of the Lord) indicated that David was still the beloved, that he was fully restored to the divine favor, and that the promises of God made to him and his posterity still held good.

Solomon came to the throne at an early age, probably at about nineteen or twenty. Of his personal qualifications at this time we know but little except from 1 Kings 3:3,--"And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed [unto the Lord] and burnt incense in high places." This was prohibited by the Mosaic law (Deut. 12:13,14), but was accepted of God until the Temple was built.--See 1 Sam. 9:12; 1 Kings 3:2.

It was not long, however, until the seductive influences of position, power, wealth and general prosperity bore down with telling effect upon the character of this favored young man whose future was all aglow with promise. His character had never been developed in the school of experience, for he was reared in luxury from his youth up; nor were his principles put to the test. His principles were not fixed and firm. Though he loved God because of what he had seen and heard of his goodness to his people and to David his father, and because God loved him and had chosen him to be king, yet his heart was not anchored in God. He had not learned to love God for his inherent goodness--because he is the embodiment and glorious exemplification of righteousness and truth. And it is only those who love righteousness, and who therefore love God, because he is righteous, who are truly anchored in God, and who, consequently, have any stability of character. That Solomon was sadly lacking in such love to God and the consequent stability of character, his subsequent course soon began to show.

Yet, though God knew the end and all the intervening steps of his career from the beginning, though he foresaw his moral decline and its baneful influence upon the nation, still in his own wise purpose he chose Solomon to be king over Israel; and the purpose of God in choosing him was admirably accomplished, notwithstanding his own degeneracy

R2046 : page 236

and the sins into which he led the nation. That purpose and its accomplishment will be more clearly understood from our consideration of the succeeding lesson. But let us observe here that God did not propose always to provide for Israel a king whose reign would afford them the largest measure of temporal prosperity. Indeed, when they demanded a king and he granted them their desire, he faithfully forewarned them of the infringements of kingly power upon the rights and liberties of the people. (Read 1 Sam. 8:9-18.) All of this the nation experienced in the subsequent years of their history.

This was not the Lord's idea of government, but it was his foretelling of what he foresaw that the imperfect and selfish heart of man would do when exalted to power; for he knoweth what is in man. So it was in Israel, and so it has been in all the world: selfishness exalted to power has always used that power, largely at least, for self-aggrandizement.

The Lord's instructions to the kings of Israel were, however, to the opposite of all this; viz., that the king should study the law of the Lord, and put its principles in practice--"that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left." (Deut. 17:18-20.) But no king, either of Israel or of any other nation, however wise or good, ever did that. All have been more or less inflated with the pride of power, and their hearts have been lifted up above their brethren. Even David, the beloved of the Lord, succumbed to this baneful influence until, being greatly intoxicated with it, he fell into gross sin. The temptations of power to our impaired humanity in any position are always to the gratification of pride, ambition and self-aggrandizement. The only ruler of the world who will fully meet the requirements of the divine law, turning not aside to the right hand nor to the left, will be Jehovah's Anointed Son, our blessed Lord Jesus, who so loved his (future) subjects that he gave his life for them. His heart is never lifted up by pride, though

God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth.--Phil. 2:9-11.

In him there is no scheming for self-aggrandizement, no ambition except lovingly and willingly to serve and bless his subjects, and that not only in theory, but in a blessed reality fully attested by his great sacrifice on their behalf. Though he was rich, for their sakes he became poor; though he had everlasting life, yet for their sakes he freely gave his life a ransom for theirs. Of him it is written, "Behold, a king shall reign in righteousness;" and he is called "the Prince of peace." Until his righteous reign is established in the earth the whole creation groans and travails in pain, and neither Israel nor the world could enjoy the blessings of that peace and prosperity which God designs to give through Christ. The reign of Solomon only prefigured this; and, as we shall see, the typical peace and prosperity of his reign were very hollow and unsatisfactory, yet the brilliant bubble was a speaking type of the future glorious reality; and when it had accomplished this mission of shadowing forth the glory to be revealed in Christ, the bubble burst and the groaning creation continued to groan under the heel of the oppressor, and will until he whose right it is shall take the kingdom and possess it.

===================

R2046 : page 236

SOLOMON'S WISE CHOICE.

--OCT. 11.--1 KINGS 3:5-15.--

IT is important to observe that the text of this lesson is the record of a dream. (Vss. 5,15.) The dream was from the Lord. In it the Lord suggested the question to Solomon, and also a proper answer to the question. Then he expressed his pleasure at the suggested answer, and told how he would reward the spirit which it manifested. "And Solomon awoke, and behold, it was a dream." Yet in all the subsequent years of his reign Solomon realized the blessings mentioned in that dream just as surely as if the suggested prayer had been actually his, and, indeed, we may assume that upon awaking Solomon endorsed the wise prayer of his dream, although his subsequent course as a king does not indicate that those noble sentiments always actuated him. God was using Solomon as a type, and his reign was in some sense to prefigure the glorious reign of Christ, "the Prince of peace."

Starting with unusually bright prospects--with a future all aglow with the promises of God, if he would faithfully walk uprightly before him, with the counsel, instruction and assistance of his father David and of the prophet Nathan, early placed upon the throne of Israel and in favor with all the people, amply provided with abundant treasure for the great work of building the temple and commissioned of God to do it, we see him neglecting the instruction of the Lord suggested in the prayer of his dream; and, overcome by the temptations of power, he is seen perverting the blessings of God to selfish ends. Instead of wisely and justly considering the best interests of the nation and humbly remembering that he was elevated to the kingly office for the purpose of serving his brethren, Solomon became the oppressor of his people, while he indulged himself in more than heart could wish.

But while his wealth and magnificence attracted the attention of the world, his policy toward the nation finally led to the disruption of the kingdom under his son and successor, Rehoboam; for though "the king made silver and gold at Jerusalem as plenteous as stones," they were not in possession of the masses of the people, who felt oppressed, but were displayed in the follies of royalty,--in magnificent palaces for himself and his heathen wives, and in gardens and raiment and chariots and soldiers, etc.--See 1 Kings 12:4.

His career ended in the glory of an unhealthy temporal prosperity. Yet it served well the purpose of God in foreshadowing the higher and real glory of Christ's Kingdom. It was the glory of Christ's Kingdom to which special reference was undoubtedly made in Solomon's inspired dream. In so far as that dream was fulfilled in Solomon and his reign it prefigured the glorious and peaceful reign of David's greater Son, our Lord Jesus Christ. The prayer suggested in the vision was indeed the attitude of his heart. He truly sought the wisdom of Jehovah for the blessing of his dominion; and to this end he cheerfully submitted himself to the divine will in all things. It was this disposition of heart in our Lord Jesus, that pleased the Father, who therefore gave to him the wise and understanding heart, and has added also riches and honor of which the riches and honors of Solomon were typical. And as there was none like him before him, so there shall be none after him. "His kingdom is an everlasting kingdom." He truly shall be the "Prince of peace;" and in the beginning of his reign the glorious spiritual temple of God, the Church (which Solomon's magnificent temple foreshadowed), shall be completed, and filled with the glory of the Lord.

===================

VOL. XVII. OCTOBER 15, 1896. No. 20.

CONTENTS.

Special Items.....................................238
View from the Watch Tower.........................239
Hope of Another Chance............................240
Dr. Talmage's Views With Comments
Questions of General Interest.....................248
Solomon's Wealth and Wisdom.......................250
The Proverbs of Solomon...........................250
The Temple Which Solomon Built....................251
The Temple Dedicated..............................252

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE SILVER QUESTION IN PROPHECY.

Our Oct. 1st issue, devoted chiefly to the exposition of James 5:1-8, has had a very great demand. We printed twenty thousand copies, but they are nearly gone, orders are coming in for extras from one copy to two hundred, and the supply will soon be gone. If the orders continue, it is proposed to reset that article for a TOWER Extra and in it give the leading article of this issue--"Hope of a Second Chance."

TRACTS IN FOREIGN LANGUAGES.

Do not forget that we have plenty of foreign as well as plenty of English tracts and that sample copies for free distribution are sent in any quantity to all TOWER subscribers.

Our latest tracts are "Do the Scriptures Teach that Eternal Torment is the Wages of Sin?" translated into German (No. 34) and into Hollandish or Dutch (No. 33), and "Why are Ye the Last to Welcome Back the King," translated into Swedish (No. 35).

===================

R2046 : page 239

VIEW FROM THE TOWER.

WE noted not long since that Hon. W. E. Gladstone had addressed a letter to the Pope, setting forth the claims of the Church of England to recognition as a sister Church to that of Rome and others styled "Catholic;" pointing out its claims to Apostolic succession through its bishops, and hence the validity of the ordinations of its clergy; and urging that such a recognition would greatly open the way to a reunion of Christendom. We pointed out at the time that this feature of the religious union would fail because, while the Book of Revelation clearly points out a federation of Protestants as the "Image," it as clearly distinguishes between this "Image" and the original "Beast" --Papacy--while showing that they will be considerably in fellowship.--Rev. 13:15-17.

The Pope submitted the question to his advisors, and now gives forth as the final, infallible and never changeable decision of the Roman Church on this subject, in effect, that neither the Church of England nor the ordinations of her clerics can be recognized; that the only way back to the "Mother" is through repentance and conversion.

Here is a peculiar case: the daughter recognizes the mother, and the mother the daughter, and the whole world is witness to the family resemblance; but the mother dare not acknowledge the daughter for fear of criminating herself; for she and all the other daughters

are illegitimate. Certainly: the true Church is a virgin, and the Church of Rome poses as the true, virgin Church of Christ.--Compare Rev. 17:5 and 2 Cor. 11:2; Eph. 5:27.

This decision will probably carry some "high-church" Episcopalians formally into Romanism, but it marks clearly the division between the two sides of the great "scroll" which is shortly to roll together. --Rev. 6:14; Isa. 34:4.

* * *

How fortunate for the humble that the Lord has given no earthly church patents! Each denomination would like to claim such divine favor. The Church of Rome has long claimed this exclusive patent right, and has supported the claim with other "great swelling words" and blasphemies, while overawing human judgment by the numbers of her ignorant devotees. The other systems were so inclined at first, but lately have contented themselves with the claim that God gives letters patent to all denominations which they recognize as "Evangelical" or "Orthodox;" i.e., all denominations professing to believe, (1) that the Father, the Son and the Holy Spirit are three in manifestation and yet "one in person, and equal in power and glory" (quite contrary both to reason and Scripture); (2) that eternal life is not a gift of God through Jesus Christ our Lord, and immortality not a special prize to be sought after by faithful obedience, but, on the contrary, a natural quality appertaining to every man; in consequence of which (3) all who do not experience conversion to God before their death are hopelessly lost, and will be tormented forever.--Compare Rom. 2:7; 6:23; 1 Tim. 6:16; John 10:29; 13:16; 14:28.

Hence Protestants sometimes say, and often give the impression, that salvation is dependent upon membership in some church--Protestant, Roman, Greek, Armenian, or almost any other human organization. But it is seldom that we see anything so extreme as the following, clipped from the Detroit Weekly Tribune, July 15, '96,--

"At the recent meeting of the Episcopal Division Convention of Maine the Rev. Arthur B. Papineau referred to Christians outside the Episcopal Church as 'heathen.' 'We are the Catholic Church,' he said, 'opposed to Romanism on the one hand and Protestantism on the other. We must tell them that outside of this church there is no salvation.'"

Thanks be to God for the opening of our eyes by the eyesalve from his Word, by which we can see clearly that the one Church is not a human organization, nor in anywise dependent upon human organizations, either for ultimate salvation or for present spiritual sustenance. This one, true Church includes all who during this Gospel age, upon the basis or foundation of justification (through repentance, and faith in the precious blood of Christ), have made with God a covenant of full consecration, and who by God's grace are seeking to perform that covenant. These are the "members in particular of the body of Christ"--the "jewels," the "living stones," the "royal priesthood." Wherever they may be (within or outside of human organizations), "the Lord knoweth them that are his," and calleth and leadeth forth his own sheep.--Rev. 18:4.

* * *

Taking note of the fact that earthly princes are not very generally supporting Papal claims, the Pope by a recent Encyclical has changed the order for prayers, and Romanists will no longer pray as formerly for princes. Instead, prayer will be offered for the liberty of the Church (of Rome) and for peace and union among Christian nations.

The full liberty of the Church of Rome would mean the liberty of the leopard beast (Rev. 13), and as of yore would mean no personal liberty, but a great destruction amongst the true sheep and lambs of the true Shepherd--the only Head and Lord of the one true Church.

* * *

The Roman Catholic Church, realizing that its influence in Hungary has of late been on the wane, and that religious as well as political independence are on the increase there, has decided to take steps to maintain and increase its hold upon the rights and liberties of the people. A Vienna journal, the Vaterland, publishes the programme proposed. We give a few of the points, as follows:--

Catholic Societies are to be formed. The religious teachers in the colleges are to be watched that they establish the students in the Roman Catholic faith. Secular teachers must see that their teachings are in the spirit of Catholicism, and the bishops are to insist upon the right (?) of selecting secular as well as religious textbooks. Newspapers favorable to Roman Catholicism are to be started and patronized, and bishops shall oversee with greater diligence the morals and habits of the lower clergy.

The European press professes to see in this a stern battle; believing that the liberal and patriotic Hungarians will resist the more heroically. The Frankfurter Zeitung, a usually careful and well informed journal, says:--

"Strictly to carry out the injunctions of this decree would divide Hungary into two camps engaged in a life-and-death struggle with each other; namely, a Catholic-Rumanian party and a Hungarian-Protestant party. Every single item in the decree is fraught with danger to the state and to Protestantism in Hungary. Even that point which seems the most harmless, namely, the injunction that bishops are to watch over the lives and morals of their priests, means much for Hungary. Clerical fanaticism has hitherto not been thriving very noticeably in Hungary, because the priests have heretofore not been hindered by their liberal congregations from living with their wives and children. Cases are known where Catholic priests have not hesitated to appear on the streets with their wives and children, and no particular offense was taken."

===================

R2047 : page 240

HOPE OF ANOTHER CHANCE.

EXTRACTS FROM DR. TALMAGE'S SERMON AT WASHINGTON CITY, AUG. 9, '96, WITH COMMENTS.

"IF the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."--Eccl. 11:3.

"There is a hovering hope in the minds of a vast multitude of people that there will be an opportunity in the next world of correcting the mistakes of this. The object of my sermon is to show you that common sense declares with the text that such an expectation is chimerical. 'If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.'

(1) "There are those who say that if the impenitent and unforgiven man enters the next world and sees the disaster, as a result of that disaster he will turn, the distress the cause of his reformation; but we have ten thousand instances all around about us of people who have done wrong and disaster suddenly came upon them--did the disaster heal them? No, they went on. There is a man flung of dissipations. His nerves are all a jangle. From crown of head to sole of foot he is one aching, rasping, crucifying torture. Where is he? He is in hell on earth. Does it stop him? Ah! no.

R2047 : page 241

After a while delirium tremens pours out upon his pillow a whole jungle of hissing reptiles. His screams horrify the neighbors as he dashes out of bed crying: 'Take these things off me!' He is drinking down the comfort of his family, the education of his children, their prospects for this life and perhaps their prospects for the life to come. Pale and convalescent he sits up. Physician says to him: 'Now, my good fellow, I am going to have a plain talk with you. If you ever have an attack of this kind again you will die. I can't save you, and all the doctors in creation can't save you.' The patient gets up, starts out, goes the same round of dissipation and is down again; but this time medicines do not touch his case. Consultations of physicians say there is no hope. Death ends the scene.

"Pain does not reform. Suffering does not cure. What is true in regard to one sin is true in regard to all sins, and yet men are expecting in the next life there will be opportunity for purgatorial regeneration. Take up the printed reports of the prisons of the United States and find that the vast majority of the criminals were there before, some for two times, three times, four times, six times. Punished again and again, but they go right on. Millions of incidents and instances working the other way, and yet men think that in the next world punishment will work out for them salvable effects. Why, you and I cannot imagine any worse torture from another world than we have seen men in in this world, and without any salutary consequence.

(2) "Furthermore, the prospect of reformation in another world is more improbable than here. Do you not realize the fact that a man starts in this world with the innocence of infancy? In the other case, starting in the other world, he starts with the accumulated bad habits of a lifetime. Is it not to be expected that you could build a better ship out of new timber than out of an old hulk that has been ground up in the breakers? If starting with comparative innocency the man does not become godly, is it possible that starting with sin

R2048 : page 241

a seraph can be evoluted? Is there not more prospect that a sculptor will make a finer statue out of a block of pure, white Parian marble than out of a black rock that has been cracked and twisted and split and scarred with the storms of a half century?

"'But,' say some people, 'we ought to have another chance in the next world because our life here is so very brief.'

(3) "My friends, do you know what made the ancient deluge a necessity? It was the longevity of the antediluvians. They were worse in the second century than in the first, and worse when they got three hundred years old, and worse at four hundred, and worse at five hundred, and worse at six hundred, and worse at eight hundred; until the world had to be washed and scoured and scrubbed and soaked and sunk and anchored a whole month under water before it was fit for decent people to live in. I have seen many pictures of old Time with his scythe to cut, but I never saw any picture of Time with a chest of medicines to heal.

"If eight hundred years of life time could not cure the antediluvians of their iniquity, I undertake to say that all the ages of eternity would be only prolongation of depravity.

(4) "'But,' says some one, 'in the next life the evil surroundings will be withdrawn, and good influences will be substituted, and hence, expurgation, sublimation, glorification.' But you must remember that the righteous, all their sins forgiven, pass right up into a beatific state, not needing any other chance, that will leave all those who have never been forgiven, and who were impenitent, alone, alone! and where are the salvable influences to come from? Can it be that Dr. Duff, who spent his whole life in pointing the Hindoos to heaven, and Dr. Abeel, who spent his life in evangelizing China, and that Judson, who spent his life in preaching the gospel to Burmah--can it be expected that they will be sent down from some celestial missionary society to educate and to save those who wasted their earthly existence? No. We are told distinctly that all missionary and evangelistic influences will be ended forever, and the good, having passed up to their beatific state, all the morally bankrupt will be together; and where are the salvable influences to come from? Will a specked or bad apple put in a barrel of diseased apples make the other apples good? Will one who is down be able to lift others up?

"If a man in this world was surrounded with temptation, in the next world (all the righteous having passed up into the beatific state), the association will be more deteriorating, depreciating and down. You would not send a man to a cholera or yellow fever hospital for his health, and the great lazaretto of the future, in which are gathered the diseased and the plague-struck, will be a poor place for moral recovery.

"I wonder what is the curriculum in the College Inferno, where a man having been prepared by enough sin, enters and goes up from freshman of iniquity to sophomore of abomination, and on up, from sophomore to junior, and from junior to senior, and day of graduation comes, and the diploma is signed by Satan, the president, and all the professional demoniacs attest the fact that the candidate has been a sufficient time under their drill, and then enters heaven. Pandemonium, a preparatory school for celestial admission! Ah, my friends, while Satan and his cohorts have fitted a vast multitude for ruin, they never fitted one soul for happiness--never.

"You see this idea lifts this world from an unimportant way station to a platform of stupendous issues, and makes all eternity whirl around this hour. Oh, my soul! my soul! Only one trial, and all the preparation for that trial to be made in this world, or never made at all. Oh, my soul! my soul! You see this piles up all the emphasis and all the climaxes and all the destinies into this life. No other chance. Oh, how that intensifies the value and the importance of this chance. Alexander and his army used to come around a city and they would kindle a great light, with the understanding that as long as that light was burning the city might surrender, and all would be well, but if they let that light go out, then the battering rams would swing against the walls and there would come disaster and demolition. Oh, my friends, all you and I need to do to prepare for eternal safety is just to surrender to the King and Conqueror, Christ. Surrender hearts, surrender life, surrender everything. The great light keeps burning, light kindled by the wood of the Cross, light flaming up against the dark night of our sin and sorrow. Oh, let us surrender before the light goes out, and with it our last opportunity of making

our peace with God through our Lord Jesus Christ."

COMMENTS ON THE FOREGOING.

We publish the foregoing, because, weak as it is, and easily answered by those who have in mind the Scripture teachings, it is nevertheless the strongest presentation of that side of the subject that has yet come under our observation; and we desire to give, for the benefit of the uninstructed, a proper answer to such reasonings.

First, then, that there may be no mistake, let us say that we fully endorse the statement that whoever hears the message of divine grace should make haste immediately to respond;--to accept justification by faith in the precious blood, and to present himself with every talent a living sacrifice in God's service; and that there will never be another chance provided for any who have enjoyed a full chance in the present life and have despised it. But we cannot agree that Mr. Talmage or any other man is competent to decide which of mankind have had, and which have not had, a full opportunity. Only the appointed Judge is either authorized or capable of deciding this question.--John 5:22.

However, we can say nothing further in harmony with the discourse: on the contrary, we must condemn all of its reasonings as sophistical and wholly unscriptural.

The only excuse that can be offered for the selection of so mis-fit a text for such a subject, by a man of Mr. Talmage's ability, is, that he felt that he must have some text, and this one came as near as any to be found in the Bible, which could be made in any degree to hint that the only chance for gaining everlasting life is the present life.

Those who will turn to the Scriptures and examine this text with its context will find nothing whatever to justify the interpretation given it by Mr. Talmage. Yet probably not one in a thousand of those who heard or read the discourse turned to and read the scripture cited as authority for all the weighty conclusions based on it. Alas! there is far too much confidence reposed in human teachers who frequently are far from faithful "oracles of God."

(1) The text has not the remotest reference to human probation. There is nothing to indicate that it refers to mankind at all. It merely points out that we may know that inanimate things act under nature's laws--clouds full of water drop it upon the earth; a tree, whichever way it falls, is powerless to change or move its position. If any lesson or comparison to man were instituted it would be that so man falls helpless in death, and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10); but we see no comparison to man in the verse or its context.

The poor drunkard who finally becomes such a slave to his appetite that he loses all self-control, and battles in vain to regain his freedom, is used as a proof that experiences are not reformatory, whereas every person knows that some of the most valuable lessons we learn are lessons of experience, so that it has become a recognized proverb that "a burned child dreads the fire." The fact is that morphine, opium, nicotine and other drugs obtain such a mastery over their subjects that often the latter weep and strive for freedom in vain, and would welcome gladly any deliverance,--Keely Cures, or what not?

All that can be said against such slaves of appetite the Apostle Paul declares to be true in some measure of all sinners. He says (Rom. 7:14-25): "For I know that in me (that is, in my [fallen] flesh) dwelleth no good thing: for to will is present with me, but how to perform I find not: but the evil which I would not, that I do....O wretched man that I am [as all by heredity are], who shall deliver me from this dead body [this body which my will cannot fully control, and with which there is a constant battle]?" Then comes the answer, that God has appointed Christ to be our deliverer --"I thank God [there is deliverance from this slavery] through Jesus Christ our Lord."

The fact then, attested by our experience and by God's Word, is that we all are slaves of Satan, sin and death, and all need a Savior. We who have already found Christ as our Savior may well rejoice; but by what authority can we declare that his power to save, to deliver from Satan, sin and death is limited to the "few there be that find" the narrow way in the present age? Quite to the contrary, the Scriptures, while plainly declaring, "Blessed are your eyes, for they see," declare none the less explicitly that the time is coming when all the sin-blinded eyes shall be opened; and that Christ, the true light, shall yet lighten "every man that cometh into the world." (John 1:9.) The eye of faith thus grasps firmly the promises of God's Word,--that the knowledge of the Lord shall yet fill the whole earth, that "all the families of the earth" shall ultimately be "blessed" with the knowledge of the "good tidings of great joy, which shall be unto

R2049 : page 242

all people," "every creature," even "those that are in their graves," who shall come forth to hear it.

Moreover, the Scriptures explain how it comes that the majority of mankind are now blinded and deceived, saying, "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.) And those whose eyes are not thus blinded by sin and superstition are alone the favored "drawn" by the Father to Christ. These, upon accepting Christ, are translated "out of darkness into his marvelous light." This

R2049 : page 243

the Apostle expresses when addressing those whose eyes of understanding have been opened, saying, "That ye...may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge [mere human understanding]."--Eph. 3:18,19.

This special class now called, chosen, and found faithful, are called "God's elect." God is choosing them for a purpose,--a good purpose, a grand purpose, a holy purpose. He is not choosing this "little flock" to sit in glory and (as described by Jonathan Edwards) to look over the battlements of heaven and see the great mass of humanity in eternal torment and to praise God for their own deliverance from such a fate; but he is electing them in order that through them, with Christ Jesus, as the elect and foreordained "Seed of Abraham," "all the families of the earth [shall] be blessed."

The Apostle points out the very slaves of sin, mentioned by Mr. Talmage, groaning under the weight of the yoke which the great task-master, Sin, has imposed upon them, but, so far from seeing no hope for such, he declares, "The whole creation groaneth and travaileth in pain together until now [not in despair and hopelessly, but] waiting for the manifestation of the sons of God [for their deliverance]." (Rom. 8:19,22.) The whole creation is not waiting intelligently, for "the god of this world has blinded their minds;" but they are ignorantly and blindly waiting, groaning and hoping for the "Golden age" and life elixirs of which the world's poets have long sung; all of which hopes are far inferior to the wonderful Millennial blessings which God has promised shall be ushered in, when the elect number of the "royal priesthood," the "sons of God," now making their calling and election sure by conformity to the predestinated conditions of joint-heirship, shall have been "changed" and manifested in glory.--Rom. 8:29,17,18.

The Apostle distinctly states this, saying, "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." That he does not here refer to the Church, the saints, but to mankind in general, is evident from the context; for he turns then to believers and declares, "And not only they [the world] but ourselves also [the elect Church--the seed of Abraham, through whom "they" are to be delivered, after "we" have been "glorified" as the sons of God, we,] which have the firstfruits of the spirit, even we groan within ourselves, waiting for the adoption [the full recognition of our sonship], to wit, the redemption [deliverance] of our body"--the body of Christ, the Church, in the first resurrection.

Ah, yes! We agree that pain and punishment cannot lift men out of sin and reconcile them to God. It is for this very reason that a Savior was sent. If a law and obedience to it and punishments could have reformed mankind, no doubt God would have chosen that way. (Gal. 3:21.) But what the law could not do, and what pain and sorrow could not do (Rom. 8:3), God proposes to do through Christ. (Rom. 7:24,25.) He proposes a glorious deliverance--the binding of Satan (Rev. 20:2), the opening of the blind eyes (Isa. 29:18; 35:5) and the helping of all who will accept his grace back to all that was lost in Adam and redeemed by the Second Adam. (Luke 19:10.) It is for this purpose to give a universal blessed opportunity for life, that Christ died for all--redeemed all. It is for this purpose that the Kingdom of Heaven on earth has been promised, repeatedly, through the holy apostles and prophets--for which, as Christ's joint-heirs, the Church of "overcomers" is being selected. (Matt. 6:10.) Under that Millennial Kingdom (whose kings and priests will be invisible) the deliverance of the groaning creation will be effected and the incorrigible destroyed in the second death.

(2) Mr. Talmage's reasoning is strangely out of harmony with his Catechism, as well as his Bible, respecting the "innocency of infancy." He seems to forget that all of Adam's posterity are "born in sin and shapen in iniquity," and "prone to sin as the sparks to fly upward." He fails to take notice of prenatal influences upon character; and the Bible reference to it in the statement that by one man's disobedience sin and its results entered the world (Rom. 5:12), and its approval of the human proverb, "The fathers ate a sour grape [of sin] and the children's teeth are set on edge." But Mr. Talmage and all other sensible people know that either depravity or weakness of character are born in every child; and that many criminals were so low-born that it is almost impossible for them to pursue a righteous course under the present Satan-blinded and sin-abounding conditions.

No, although purity and goodness should be cultivated from infancy, the hope of the world does not lie in the purity of infancy and the avoidance of sin; for then none would be saved.--"There is none righteous, no, not one." The hope of humanity is in Christ --in what he did at Calvary in paying the ransom-price for the sins of the whole world; in what he is doing now in selecting the royal priesthood for the great future work of restitution, during the Millennium.--See Acts 3:19-21.

(3) Mr. Talmage argues truly that the Antediluvians were wicked, and that eight hundred years of experience did not make them clean from sin, but led to greater depravity. We agree that the course of sin has always been downward, and always will be. Noah's preaching was not expected to avert the flood any more than Moses' law was intended by God to deliver Israel

from sin. As by the deeds of the law no flesh could be justified and saved, so by the preaching of Noah no flesh could be justified and saved. All the lessons of the past were intended to establish and enforce the fact that there is but one remedy for sin, the great sin-offering "finished" at Calvary. In the merit of that sacrifice Christ, the Redeemer, is fully authorized to begin the reign of Grace which shall not be powerless as was the reign of the Law; nor baneful as was the reign of sin and death, but mighty through God for the overthrow of the reign of Sin and Death, the deliverance of the groaning creation from their bondage, the blessing of "all the families of the earth" with the offer and opportunity of eternal life, and the final overthrow with "everlasting destruction" of all wilful sinners in the Second Death.

(4) Rejecting the Scriptural proposition, that the Church is being selected from the world for the purpose of blessing, instructing, ruling and judging the world during its Millennial "day of judgment," Mr. Talmage assumes without any Scriptural warrant that the judgment of the world will end with this age with the coming of the Judge to the throne, and that then earth's billions will be sentenced without having known that they were on trial or that there is hope for them (Eph. 2:12; 2 Cor. 4:4), and that then this great multitude will be given over to the instruction of Satan and his under demons. Not only is such a view unreasonable, but there is no Scripture to this effect, while there are many quite to the contrary,--showing that in the end of this age Satan shall be bound that "he may deceive the nations no more" for a thousand years; that then Christ and the glorified Church shall reign in righteousness, that "his reign shall be glorious" (Isa. 24:23) and shall witness the complete overthrow of sin and every enemy of righteousness; for Christ must "reign until he shall have put all enemies under his feet." (1 Cor. 15:25-28.) The same lesson is also clearly taught in our Lord's prayer: "Thy Kingdom come, thy will be done on earth as it is done in heaven." Where, then, is the basis for Mr. Talmage's suggestion of a College Inferno of which Satan is the President and the under demons professors to have charge of the race? Truly, that would be a hopeless condition. But the Scriptures cited, and to be cited, prove that God's plan is the reverse of this,--to take the race completely out of the hands of "the Prince of this world" and to place it in "the world to come" absolutely under the control of the Prince of Light, "the Lord, the righteous Judge," who with his glorified Church will constitute a "Royal Priesthood," prepared by trials and temptations to sympathize with and assist the poor, degraded but blood-bought race: to bless them with an accurate knowledge of the truth and "times of restitution of all things which God hath spoken by the mouth of all the holy prophets."--Acts 3:19-21.

But who are "the righteous" of whom Mr. Talmage speaks so confidently, saying,--"Remember that the righteous, all their sins forgiven, pass right up into a beatific state?" Who are these? Are they few or many? How came they to have their sins forgiven? These important questions are all passed over in silence by Mr. T. Not a mention in the sermon of the fact that all were sinners, and that the penalty of all was paid by Christ Jesus, our Redeemer, and that the only ones whose sins are blotted out are those who by faith in the great sacrifice, and repentance from sins, and consecration to God have been adopted into God's family.

But those whom he describes are Scripturally termed the "elect" Church, the royal priesthood, the approved heirs of God and joint heirs with Jesus Christ their Lord and Redeemer who will prove faithful unto death. These are those of whom the Lord spoke, saying, --"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." They are not the great multitudes of inconsistent professors, but the few known unto the Lord and dear to him as the apple of his eye, "a peculiar people, zealous of good works," who lay down their lives in his service. (See Psa. 50:5; Mal. 3:17.) And if this be true, and if, as Mr. T. declares, all others are to be given over hopelessly to the care of devils, it is an awful, a more horrible thought probably than Mr. T. meant to convey.

Yet where is the escape from his dilemma of his own and not of Scriptural construction? Can any claim that sinners are saints, that bad people are good, that the unrighteous are righteous, that unbelievers are justified? Not more than one in ten of professing Christians will lay claim to the foregoing Scriptural description of the "righteous,"--those believing in Christ implicitly, fully consecrated to God's service, and seeking to "walk not after the flesh, but after the spirit." How then, we ask, could we expect that the "little flock" that will "pass right up into a beatific state" will be more than a mere handful of the 1,500,000,000 now living or of the more than 50,000,000,000 that have died?

DR. TALMAGE'S DIFFERENT VIEW.

But Mr. Talmage can reason very differently about another chance for some, when he so desires! About two years ago he preached a sermon, published broadcast, in which he took the other side of the subject, but got equally far away from the true plan of God, the true gospel of our Lord Jesus Christ.

He said in substance,--

I have no sympathy with the thought that a mere handful of humanity will be saved and that the vast host of our race will be lost. I have no share in the belief that our Lord Jesus Christ is going to suffer a

crushing defeat, and that Satan is going to gain a victory by which he will carry off nearly all the spoils, and hell be peopled a thousand to one more than heaven. I believe that there will be a larger number saved than lost, and I will tell you how I reckon it. First, we have the fact that one half of our race dies in infancy. I hold that all of these will go to heaven because innocent of sin. Secondly, we know that a vast majority of the adult heathen have never seen "the true light," have died in ignorance, and therefore will not be punished as intelligent wilful sinners, but will be saved. Thirdly, we have a large class whose mental acumen is insufficient, who are non compos mentis, including the insane, idiotic and simple, who could not be sent to eternal torment because of their misfortunes, and hence must also be taken to heaven. Thus the larger proportion of our race will reach heaven, and the few, comparatively, suffer eternal torment.

We will state our objections to this unscriptural theory, then proceed to contrast it with Mr. T's latest deliverance, and finally show the Scriptural presentation in contrast with both; remarking by the way that Mr. Talmage, Presbyterian as he is, seems to have lost all of his Calvinistic theology, as he ignores entirely the distinction between elect and non-elect infants and heathen. We are glad to note this. But we object to

THIS GOSPEL OF SALVATION BY INNOCENCE.

----

(1) It is not true that infants, idiots, etc., are innocent of sin, so that they would be salvable on account of innocence; for, although they have committed no wilful, personal sins, they are nevertheless members of the race of Adam and sharers in the condemnation of original sin. As it is written, "By one man's disobedience many were made sinners." "By the offence of one judgment came upon all men to condemnation." "By one man's offense death reigned [over all]." "By one man [in whom all sinned] sin entered into the world and death by [as the result of] sin; and so death passed upon all men."--Rom. 5:12,17,18,19.

This proposition being true, that none are innocent, but all are under condemnation, it follows that Mr. Talmage's billions of infants, heathen, etc., can be no more justified by their ignorance than by their works. (Rom. 3:20.) There is only one way of escape from the "condemnation" that rests on the whole world; namely, by justification, through faith in the Redeemer and his sin-offering of himself. "There is no other name given under heaven or among men whereby we must be saved," and the salvation is through knowledge, faith and obedience, and not through ignorance or incapacity or imperfect works. If Mr. T's theory be correct, it is a great mistake on God's part that all who are not idiots do not die in infancy; that thus all might get into heaven. According to this process of reasoning, the preaching of Christ, so far from being "good tidings," is bad tidings; because if all died in ignorance, in heathenism, all would then be saved.

SAVAGES AND MANIACS TAKEN TO HEAVEN.

----

(2) But we object to Mr. Talmage's gospel on another score. If heaven were made the receptacle of the heathen, savages, barbarians, the idiotic, simple, insane and infants, it would cease to be heaven to a considerable extent, and become a pandemonium. Mr. T. will no doubt admit that the billions of ignorant, imbecile and degraded, whom he describes as the vast majority of the heavenly throng, have never formed characters, and that they will need to do so before they would be fit companions for saints whose characters are formed after the divine pattern. And since each infant, as it develops, will become a free moral agent, what assurance have we in this theory that after all several billions of these infants, heathen, etc., would not choose disobedience, sin, rather than obedience, righteousness, and raise up an insurrection in heaven worse than has ever been known on earth? Verily, if the plan presented in the Scriptures were not much more reasonable than this theory, we would have serious grounds for questioning its being the divine plan, which must surely display divine wisdom.

Should Mr. Talmage attempt to make his theory more reasonable by claiming that the billions of heathen, idiots, infants, etc., would be changed instantly and miraculously and made perfect beings, fit for heaven, we would object that if such were the divine plan, and if development of character by contact with trial and temptation were unimportant, it would impeach the divine wisdom and love and justice for having permitted six thousand years of sin and death and the loss thereby of some; for according to the theory we are criticizing all this was unnecessary--worse than useless. If Mr. T. were not yet convinced we would quote his text at the head of this article, "In the place where the tree falleth, there it shall be," and applying it Scripturally would urge that it teaches that no change of character takes place in the grave. It is in agreement with the Scripture which declares, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The earliest and only opportunity after death to gain knowledge and to form character will be when "All that are in the graves shall hear the voice of the Son of Man and come forth."

Here, then, we have the two extremes of Mr. T's view. (a) He assumes to decide that there can be only one chance of gaining everlasting life;--that all who do not enter the "strait gate" and walk the "narrow way" are hopelessly lost. (b) Yet remembering the Lord's words, "Few there be that find it [the strait gate]," he next determines (contrary alike to reason and Scripture) that the vast majority (who do not get

R2050 : page 246

a proper chance in this life) must go to heaven, and get their chance there. Indeed, Mr. Talmage seems ready to claim that the free agency of the "vast majority" will be abrogated, and that the savages, idiots and infants will be declared "predestinated" and "elect" beyond their own power to dissent from or alter their conditions. What a medley! What incongruity! What inconsistency! A logician, following Mr. T., would pretty surely be led either to "Universalism" or to ignore the "redemption which is in Christ Jesus" and trust solely to his own righteousness. But now contrast

THE SCRIPTURAL PRESENTATION OF THE DIVINE PLAN.

As we have already shown, the Scriptures clearly teach that all men are under divine condemnation, wholly irrespective of their own deeds: all were "born in sin," all inherited our father Adam's condemnation and share in the blight of sin and death which came upon him, and through him, by heredity, upon all men. "The fathers ate the sour grape [of sin], and the children's teeth are set on edge." (Rom. 5:12; Jer. 31:29; Ezek. 18:2,3.) None could get rid of this condemnation, --neither the Jew by his knowledge of the Law and possession of the oracles of God, nor the Gentile in his ignorance. (Rom. 3:9,10,19,23.) All were unworthy of eternal life; and the race as a whole had been in this pitiable condition for four thousand years, when God in great mercy had compassion on all and sent "a Savior, and a great one," not of the Jew only, but also of the Gentile, who, until then, was left "without God, and having no hope."--Isa. 19:20; Eph. 2:12.

The salvation contemplated in God's plan was not merely a reform--a salvation from some of the evil consequences of the fall--but a salvation unto the uttermost, of all who come unto God by Christ. To make it comprehensive, available to all, Jesus Christ, by the grace of God, tasted death for every man. He "gave

himself a ransom [a corresponding price] for all, to be testified in due time.--Heb. 7:25; 2:9; 1 Tim. 2:5,6.

Thus the redemptive sacrifice is seen to have been for the benefit, not only of those living when it was made and their progeny since, but also for the billions who had previously died "without God and having no hope,"--all of whom went down into "sheol," "hades;" the great prisonhouse of death;--everlasting death, everlasting destruction, and not everlasting torment,* being the wages of sin under the divine law. (Rom. 6:23; Gen. 2:17.) But it is one thing that the penalty for all mankind has been paid, life for life (Jesus' life for Adam's life--Rom. 5:12,17,18,19), and that Jehovah God has accepted that ransom price, and manifested his acceptance, both by the resurrection of our Lord Jesus from the dead and by the descent of the holy spirit at Pentecost (Rom. 1:4; Acts 2:33,34); quite another thing will be the salvation or deliverance from death of the redeemed ones,--the deliverance of the dead and dying creation from the bondage of corruption --the bondage of death as well as of sin.

Hence the necessity for the second coming of our Savior. He came the first time as a sin-offering to pay our ransom price, and bought us with his own precious blood,--his life; but he comes a second time, not as a sin-offering, but "unto salvation,"--to save or deliver from sin and death all whom he redeemed at his first advent, or as many of them as shall wish for salvation upon his terms, when they shall be brought to "an accurate knowledge of the truth" "in due time."

This salvation reaches no one until the end of the Gospel age, except "believers" who (in a reckoned sense) grasp "the hope of salvation" and anticipate it by faith. The apostles declare that we are "heirs of salvation," and point us to the fact that it "shall be brought unto" us "at the revelation of our Lord and Savior Jesus Christ," at his second advent; and tell us that "now is our salvation nearer than when we first believed," and that meantime we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." (See Rom. 13:11; 1 Thes. 5:8; Heb. 1:14; 1 Pet. 1:5,13; Heb. 9:28.) The completion of

SALVATION IS CALLED "RESURRECTION"

--and thus is divided into two parts: "the first resurrection," including our Lord Jesus and all the overcomers of this Gospel age, "members of his body," is the chief, the highest, the most desirable; and none except the overcomers who have walked with their Lord in the narrow way of self-denial and suffering for righteousness' sake can have part in it: it is a rising up to life upon the spirit plane, and can be attained only by those "made partakers of the divine nature." (Rev. 20:6; 2 Pet. 1:4; Phil. 3:10,11.) These only are being called, chosen and proved during this Gospel age. These victors, the faithful, the "overcomers," will constitute the Royal Priesthood after the order of Melchizedeck (of which the Lord Jesus is the Head or Chief Priest), which is to "reign on the earth" as God's Kingdom, to order the affairs of men and bring to all the great salvation purchased by our Lord when he gave himself "a ransom for all."--1 Pet. 2:9,10.

The salvation to be offered to the world in general is termed a "resurrection by judgment"--a rising up to the perfection of life through a judgment or disciplinary process during the Millennium. It includes mankind,--the so-called "living" (but really "dying," of whom God speaks as "dead," because the sentence of death stands against them until they accept Christ Jesus as their Savior) as well as "all that are in the

---

*See WHAT SAY THE SCRIPTURES ABOUT HELL? 80 pp. 10 cents.

graves" who "shall hear the voice of the Son of Man and come forth [--awaken from the sleep of Adamic death, which would have been an "eternal sleep" except for Christ's sacrifice]." These billions will be "judged," granted a trial, during the Millennium, and those found worthy of everlasting life will get it at the close of the Millennium, and all unworthy of it will be cut off from life in "the second death"--"everlasting destruction."

The awakening from Adamic death will not be resurrection in the full sense; but rather a preparation for resurrection (Greek anastasis) which applies to all the steps to be taken upward toward perfection of life--the high plane from which all fell in Adam. As the little flock of this Gospel age passes reckonedly "from death unto life" by the acceptance of Christ, so all the world during the Millennium will be brought to a knowledge of God and Christ, but only those who accept Christ as their Savior, and the New Covenant with God through him, are reckoned as having any life (John 3:36); and with these it is only a beginning of the resurrection, or raising up process, which will not be perfected until the thousand years are finished.

It is a resurrection of judgment (i.e., by judgments); because reward and discipline will be the process by which the lessons of righteousness will be enforced and characters developed. The good physician, who so loved the sinners as to lay down his life for them, will be the Chief of the kings and priests who will instruct, govern, "judge" the world in righteousness; and this guarantees that everything will be done that can be done to help out of sin into righteousness and eternal life all who choose to seek life upon God's terms.

But, although obedience to the laws of Christ's Kingdom will be enforced, no man's free moral agency will be interfered with: it will be true of those who then know of and fail to gain life, as it is true of some now, "Ye will not come unto me, that ye might have life." (John 5:40.) Those who will refuse to make any progress, or even to start, are mentioned by the prophet Isaiah (65:17-20) who, describing the Millennial condition, says, "The sinner a hundred years old shall be accursed [cut off from life]," though dying at that age he would be but as an infant. By complying with the laws of that time he might live at least to the close of the Millennial age.

Under the rule of that age--the reward of progress and deliverance from weaknesses, mental, physical and moral, will be given to the obedient, and "stripes," reproofs, etc., will be inflicted for wrong doing and failure to progress. It is evident, therefore, that the close of the Millennium will not only find all men fully informed, and the knowledge of the Lord filling the whole earth and all outwardly obedient, but, as we might expect, it will find some who will have partially misused their opportunities, whose hearts, wills, will not be fully submitted to the Lord's will; and the separation and destruction of these as "goats" from the others, "sheep," is properly the last act of that Judgment age, as represented in Rev. 20:7-10.

"ALL THE WICKED WILL GOD DESTROY."

The whole population of the world will then be "as the sand of the sea," and all will be subjected to a final test of loyalty to God. For a thousand years they will have had experiences in every way favorable, and, Satan being bound, they will have had no special temptations to disloyalty to God; and it will be but proper that a test of loyalty should be made which will manifest to all, which are at heart loyal to the Lord, and which are still selfish, self-willed and disloyal. That test will be crucial: no excuse or allowance can be made for any there, because all will then have had all the experience, knowledge and help which infinite wisdom and love have seen proper to provide;--all that could be of service in forming character. The result of this final trial will be the destruction of Satan and all who have any sympathy with sin, in the Second death--"everlasting destruction," symbolically pictured as a "lake of fire and brimstone," the antitype of the Valley of Hinnom (Gehenna) outside the walls of the typical Jerusalem; so also in Matt. 25:31-33,41,46. There "fire" is symbolic as well as the "sheep" and the "goats;" and as in Revelation signifies --"the lake of fire and brimstone, which is the Second death." The punishment for sin as declared by Scripture is not everlasting torment, but everlasting death. "The wages of sin is death!" "The soul that sinneth [wilfully], it shall die!" The wilful evil doers, after rejecting the opportunities of the New Covenant, shall be "punished with everlasting destruction from the presence of the Lord and from the glory of his power."

The proportionate numbers of those who shall pass this final trial successfully and enter into life everlasting, --beyond all sighing, crying and dying,--is not even hinted at; nor is the number or the proportion of any consequence when we are assured, (1) that the saved will include every member of Adam's race (condemned in Adam but redeemed by the great "ransom for all") who, upon full opportunity, chooses to "take of the water of life freely" in God's appointed way; and (2) that the lost are only such as infinite wisdom sees to be incorrigible, and who, thus "punished with everlasting destruction," shall be no more.

Now what have we seen?--a second chance? Nay verily; except it be argued that Adam's original trial was a first chance which brought the sentence of death --condemnation upon all the race; and that the ransom paid by Christ secures another (an individual) chance

R2051 : page 248

for each member of the race. We have seen in this great divine plan one, but only one, individual chance, or trial, for each member of the redeemed race. Those who have enjoyed a full chance in this Gospel age and have wilfully rejected Christ we cannot expect will get another chance to reject and crucify him (Heb. 6:4-8; 10:26-31); but all who have not yet had a full chance are guaranteed a full chance, a fair and favorable trial, "in due time," by virtue of the "ransom for all."

R2052 : page 248

We conclude that God's plan is much more reasonable than Mr. Talmage's plan. It saves no one in ignorance and sin, it overrides no one's free agency; its provisions take hold of every creature of Adam's race, all are treated impartially, none are to be saved under it except those who become copies of God's dear Son, our Lord Jesus; none are to be lost for lack of full opportunity to attain that character. In God's plan every condition and arrangement is found that sanctified reason could desire; and the various parts fit together perfectly, attesting its divine authorship. But of the many false theories of salvation and their originators, God says,--"My thoughts are not your thoughts, neither are your ways my ways,...For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

O the depth of the riches both of the wisdom and knowledge of God! And his grace, who hath measured its fullness in Christ?

====================

R2052 : page 248

QUESTIONS OF GENERAL INTEREST.

Question. What do you mean by the expressions "earthly phase" and "spiritual phase," in relation to the Kingdom? (MILLENNIAL DAWN, Vol. I., page 288.)

Answer. There is only one kingdom per se; and that is, the Church; but it will have servants and representatives which to the world will be its kingdom or direct government. Though all will be instructed to recognize the overruling spiritual Kingdom of Christ and the Church and the still superior Kingdom of the Heavenly Father, yet this spiritual phase will be represented by the Patriarchs and other overcomers of past ages who will constitute the "earthly phase" of the Kingdom. (Luke 13:28; Heb. 11:39,40.) The "great company" do not belong to the Kingdom at all. They will be associated in some way not explained, but will not be part of the Kingdom real, nor yet of the earthly or representative Kingdom.

Question. Is the Church a part of the atonement sacrifice? If so, why is our Lord Jesus only referred to as the "Lamb of God which taketh away the sin of the world?"--1 John 2:2; 4:10; 1 Tim. 2:6.

Answer. The atonement is based upon the sacrifice made by the high priest, who "offered up himself." The Church's share in the atonement is a reckoned one. In the same sense that the Church is reckoned as the body of Christ, so its sacrifices are reckoned as being joined with that of Christ, and are so represented or typified in the sacrifices of the Day of Atonement. So, as accepted members of the body of Christ, we throughout the Gospel Age "fill up that which is behind of the afflictions of Christ." The sufferings of Christ are reckoned as continuing so long as we, his Church, reckonedly members of his body, his flesh and his bones, are suffering. The merit in God's sight as the ransom lay in the sacrifice which our Lord Jesus offered. Ours is merely incidental, and reckonedly accepted as a part, in order that we might be granted a share also in the rewards.

Question. What is the difference between "ransom," "propitiation" and "atonement?"

Answer. The ransom is the corresponding price, and was paid by our Lord by the giving of his life. The propitiation was accomplished when he ascended up on high, appeared in the presence of God on our behalf and presented as for us and in payment of our penalty his death as our ransom. The atonement is the result of the offering of the ransom and its acceptance by God as a propitiation or satisfaction. It has a secondary feature or bearing upon us, when we realize the fact that so far as the divine law is concerned an atonement has been made; and if we are rightly exercised thereby, it will lead us to a condition of harmony of mind with God and to a desire to please and serve him, which is the human side of the at-one-ment.

Question. In what sense does the Apostle (Heb. 6:1) advise the Church to leave "the [first] principles of the doctrines of Christ;" does he mean that the practice of baptism, etc., should be abandoned?

Answer. The Jews had washings or baptisms under the Law, but they had nothing to do with Christian baptism. Every time a Jew washed his hands he performed a baptism. But it is not the washings under the Law to which the Apostle Paul refers. He does not say, leave baptisms because they are part of the Law, with which Christians have nothing to do. If he is so interpreted with reference to baptism, the same argument would apply to the other doctrines mentioned in the same connection; namely, repentance from dead works (all works are dead if without faith), faith in God, laying on of hands, resurrection of the dead and eternal judgment. Surely, we are not to understand that we should cease to believe in or practice

R2052 : page 249

repentance and faith; neither should we cease to believe in and practice baptism. What the Apostle is trying to show is, that we should not have to learn all of these things over and over again. He was reproving the Hebrews addressed, because, when they ought to have been teachers (chapter 5:12), they required somebody to teach them the first principles (the first principles mentioned in chapter 6:1,2). They should have understood all of these things, and been able to teach them; and while continuing to believe in these they should have been adding to their knowledge of the Word and plan of God; and not only so, but they should remember that it is not only correct doctrines on these subjects that are necessary to our full development as followers of Christ, but in addition the graces of Christian character; the doctrines being only a means to an end, and not the end itself. Therefore he says, Leaving the first principles, let us go on to perfection--let us cultivate our characters and endeavor to grow more and more like our Lord.

In the same way a child, when it goes to school, first learns the multiplication table, how to add and subtract and divide. These are the foundation principles of mathematics; and yet we would think a child either very stupid or careless in his studies to remain several years learning these first principles; and we would say that it ought to leave the first principles and go on to other things; by which we would not mean that it should forget these first principles or consider them errors or something to be despised, but that it should remember them and use them and add to them the higher branches.

For a full treatment of the subject of Baptism see TOWER, June 15, '93.

Question. In the TOWER for Sept. 15, '96, page 222, you say, "If the powers that be should ever compel us to vote, it would be our duty to act with the side most nearly approved by our consciences." Can any earthly power compel us to be disloyal to our King? Let us ever bear in mind that no person can have any power at all against us, except it be given from heaven, and that God is not going to give any person power to compel his children to violate their consciences rather than be thrown out of work. Many have been drafted and fought in time of war against their wills; but he who has laid down his life, given it up for Christ and the Gospel will never take it back again to destroy the life of his fellow-man, or in any way to please man. "If any man draw back, my soul shall have no pleasure in him." Let God take care of the sacrifice, while we fulfil it. Called out of the world, dead to the world, how can we heed the threats of the world? Dead to sin, how can we use our members as instruments of unrighteousness unto sin? "His servants ye are to whom ye render yourselves servants to obey." Our salvation depends on our faith in God and our loyalty to him.

Many will talk of their faith and courage until it comes to the test; then their courage often fails. Too many begin the life of sacrifice without considering the cost, and with too many it is a failure.

Another writes:--I cannot see why we should permit them to compel us, especially in the voting part, to act against our conscience at all. Shall the body of Christ do wrong at the behest of the powers that be?

Answer. These two readers have totally misunderstood the answer to which they refer; and since others may have misunderstood similarly, and to guard against error on so vital a point, we answer these publicly.

If laws should be passed commanding every man of twenty-one years to vote at election time, as has already been proposed in the Ohio legislature, it would not mean a violation of the writer's conscience to obey this law, although we prefer to have nothing to do with electing the rulers of this world and would be unwilling to shed blood to maintain them in office, should such a crisis ever arise. In this connection we should but follow the Lord's direction, If any man compel thee to go a mile, go with him.--Matt. 5:41.

But if ever compelled by law to vote, we may be sure that we will not be compelled by law to vote for any particular person or party. Therefore, should it become our duty by law to vote, we would be obliged to use our judgments as between parties, platforms and candidates. We would find none of these in all respects up to our ideal and standard; and hence some would vote one way, while others, equally conscientious,

R2053 : page 249

would vote another way. We might better have said, that in such an event it would be the duty of each to vote according to his conscientious judgment;--for principles and men most nearly in line with his conception of wisdom and righteousness; using his full liberty to cross off the names of any or all candidates, if not approved, and of substituting any names he may approve.

Conscience is never to be violated, and the above remarks of the objectors are fully endorsed. They merely misunderstood our meaning.

Question. The word "body" found in Lev. 21:11, is from the Hebrew Nephesh, which is so many times translated "soul." Would it be proper to substitute the word "soul" for "body" in this text? See statement in Oct. 15, '95, Tower to the effect that it is not proper to say a "dead soul."

Answer. This text more critically rendered would read, "Neither shall he go in to any living creature [soul] after death." The Hebrew language is "poor," and many words must serve many shades of thought each. Hence, "any dead body" is equivalent to "any body [soul] dead; i.e., any living creature [soul] after death." The same is true of Num. 6:6; 19:13; Hag. 2:13.

===================

R2053 : page 250

SOLOMON'S WEALTH AND WISDOM.

--OCT. 18.--1 KINGS 4:25-34.--

IF, as already shown, the wealth of Solomon and his peaceful reign prefigured the glory and peace of Christ's Millennial reign, so also Solomon's wisdom prefigured the all-comprehensive wisdom of Christ. And as representatives of many nations came to hear Solomon, so when the Kingdom is the Lord's, and he is governor among the nations, all the ends of the earth shall remember and turn unto him, as the Prophet declares. They will say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."--Isa. 2:3.

It is well to remember that the wisdom of Solomon which attracted the attention and admiration of the world (Vss. 29-34), was not the heavenly wisdom, not spiritual understanding such as is now enjoined upon the saints, which can only be spiritually discerned (1 Cor. 2:8-14), and which is never popular with the world. Solomon's wisdom was but an imperfect realization of the wise and understanding heart suggested in his dream-prayer (1 Kings 3:9), which will find its full realization in Solomon's antitype.

It was Solomon's worldly or secular wisdom which impressed the world. By nature and through God's providential blessings in making of him a type, Solomon's mental faculties were large and well developed; and these he exercised in many directions with marked success;--as a statesman, judge and financier. The statement that his wisdom excelled that of the Chaldeans, etc., seems to imply that his wisdom was along the line of the sciences and philosophies popular with them. But although "he spake 3,000 proverbs, and his songs were 1005," they were not all deemed of the Lord worthy of a place amongst the sacred Scriptures.

The heavenly wisdom of the books of Ecclesiastes, Proverbs and Solomon's Song we accept as of divine direction, as were the words of the prophets who frequently wrote things they did not comprehend.--1 Pet. 1:10-12.

===================

R2053 : page 250

THE PROVERBS OF SOLOMON.

--OCT. 25.--PROVERBS 1:1-19.--

page 250

THE Book of Proverbs was not written nor prepared by Solomon in its present form. Apparently quite a number of the proverbs for which he was celebrated were uncollected until a number of years after his death. The book as a whole divides itself into five portions.

I. Chapters 1 to 9, discourses on Wisdom, which is personified.

II. Chapter 10 to 22:16, Solomonic proverbs. These are recollections of epigrams.

III. Chapter 22:17 to 24:34, the words of the Wise.

IV. Chapters 25 to 29, King Hezekiah's collection of Solomonic proverbs.

V. Chapters 30 and 31, Words of Agar, Words of Lemuel, and an alphabetical acrostic on The Virtuous Wife. These last two chapters, it will be noticed, do not claim to be Solomon's proverbs, but were evidently thought by the editor to contain sufficient wisdom to be worthy to be classed with the Proverbs of Solomon. Nor is such a procedure on the part of the editor out of harmony with modern usage; for instance, if we take up the latest Revised Webster's Unabridged Dictionary, we will find it to contain a large number of words and definitions of which Mr. Webster neither wrote nor knew in his day.

The Book of Proverbs contains very much that is recognized as wisdom by all who have understanding, whether worldings or Christians; but, as already suggested, the Proverbs do not deal with the heavenly wisdom which is foolishness with men and often runs counter to that which would be the best of earthly policy. It deals with wisdom from the earthly standpoint, and not from the standpoint of self-sacrifice in preparation for joint-heirship with Christ in the heavenly kingdom.

R2053 : page 250

Nevertheless, although the Proverbs were not prophecies, like the writings of Isaiah, Jeremiah, etc., we may well esteem them to have been supernaturally prepared inasmuch as Solomon was granted a supernatural wisdom, in order, as we have seen, that he might represent or prefigure Christ Jesus, our Lord, the "greater than Solomon." The propriety of respecting the Proverbs as inspired is shown in the fact that several quotations from them appear in the New Testament writings. Compare the following: Prov. 1:16 with Rom. 3:15; Prov. 3:7 with Rom. 12:16; Prov. 3:11,12 with Heb. 12:5,6; Prov. 3:34 with James 4:6 and 1 Peter 5:5; Prov. 10:12 with 1 Pet. 4:8; Prov. 11:31 with 1 Pet. 4:18; Prov. 20:9 with 1 John 1:8; Prov. 25:7 with Luke 14:10; Prov. 25:21,22 with Rom. 12:20; Prov. 26:11 with 2 Pet. 2:22. Furthermore, our Lord and the Apostles referred to the Jew's sacred Scriptures as a whole as divinely inspired, making no exception of Solomon's writings contained therein, which were, however, but a portion of his three thousand proverbs.

In this lesson the first six verses tell the object of the Proverbs to be for instruction, especially of the young and unlearned; to teach them true wisdom, appreciation of justice, of righteous dealing and equity in general.

Verse 5 points out that the instructions are not merely for the youth; that no matter how wise a man may be, he will still have opportunity for increasing his wisdom, and that a teachable attitude of heart and a desire to know the truth are necessary to progress in wisdom, and that a teachable attitude of heart and a desire to know the truth are necessary to progress in wisdom. How profitable it would be to Christian people if this lesson of verse 5 were very generally applied by them! They would no longer be satisfied with a mere acceptance of creeds of the past, but would be going to the fountain head of wisdom, the Divine Revelation. They would no longer be saying practically, if not by words, We need and care nothing for the Divine plan of salvation; but, like the Bereans of old, they would be searching the Scriptures daily, that they might more perfectly understand the Divine plan.

The first clause of verse 7 is a quotation from one of his father David's Psalms (111:10), and is a gem of wisdom. If the word "fear" be given the sense of reverence, the passage will be better understood. The

R2053 : page 251

reverence of the Lord is the beginning of knowledge. They who say in their hearts there is no God are certainly stupidly foolish. They have failed to learn the very first lesson of wisdom. Reverence for the Lord is one of the first essentials in approaching his Word as a student: God's revelation looked at from any other standpoint than that of reverence will not yield its blessings to the searcher. One of the peculiarities of our day, and particularly pointed out by the Apostle Paul (2 Tim. 3:1-5), is the lack of reverence which manifests itself, not only in the world, but also amongst those associated as believers and in their families. The general tendency is toward headiness, high mindedness, arrogance, self-consciousness, disobedience. All of these come under the head of lack of reverence for God and for the order and arrangement which he has established. The present irreverence is undoubtedly the result of the general awakening from the darkness and superstition of the dark ages,--when the great adversary brought in such teachings as produced a distressing fear of the Almighty, based upon misrepresentations of his character and plan. These were received with credulity, from human sources, without proving by the Scriptures, to which the Apostle exhorted. As mankind awakes from this superstition, as a pendulum vibrates from one extreme to the other, so human sentiment, finding that it has been too prejudiced and too fearful in the past, now goes to the opposite extreme of doubt, skepticism, infidelity, irreverence for all the experiences of the past as well as irreverence for God and his Word. As this spirit progresses and influences a wider and wider circle in Christendom, it is preparing the way for the great climax of skepticism and irreverence which will end in the overthrow of all law and order and the disregard of all the experiences of the past and the wisdom of God's Word, in the anarchy and confusion with which this age will close,--in preparation, however, for the establishment of the Kingdom of righteousness in the hands of Christ and the Church.

Verses 8 and 9 point out, by the symbols of a wreath and a chain (used in ancient times as marks of honor and respect), that the way to true prosperity lies through obedience to parents, and in general would direct us to learn wisdom from the experiences of those who have gone before in life's pathway. The fact that we to-day are living in an age of peculiar progress in knowledge and invention, superior in many respects to anything with which the ancients were acquainted, will not lead a wise man utterly to ignore the experiences of the past, nor to consider himself, because favorably circumstanced, as superior in mental ability to many of times past. Our day is known as the "brain age," and many are unduly puffed up and do not consider that the brain capacity of the present time is not greater than that of past times, but that merely the opportunities for the acquisition of knowledge are superior. The wisest and best men to-day quote the wisdom of the past, not only in the Proverbs of Solomon and the words

R2054 : page 251

of the Lord and the Apostles and the Psalms of David and the Law given by Moses, but also in the words of

Shakespeare.

Verses 10-19 were apparently intended as guards against the youthful tendency to brigandage more common in ancient times than now, because to-day, with the advantages of telegraph and telephone, it is more easy to apprehend and punish highway robbers than ever before. But the lesson of these verses can be applied to our day with still greater force. There are to-day different inducements held out, but on much the same line. First, financial brigandage: the inducement to join in business ventures which would dishonestly rob others by misrepresentation, by swindling advertisements, by fraudulent deceptions, trickery, etc.
Second, we are coming into a time when there will be more of a temptation to a social brigandage with inducements held out and hopes of gain and common interest by combining for the passage of laws which would do violence to the liberties and interests of others. And ultimately there will be inducements to revolution, disorder, anarchy, in the hope of getting by violence the property of others.

The last clause of verse 18 points out that those who follow such a course will surely bring calamity upon themselves.

Verse 19 shows that the principles here set forth are applicable to all who are greedy of gain and willing to sacrifice the lives or interests of others to obtain it. The words of the Apostle apply here with special force: "They that will [to] be rich fall into temptation and a snare [of the adversary]."--1 Tim. 6:9.

For further thoughts on Solomon's writings see TOWER, Apr. 15, '93, pages 121-127.

===================

THE TEMPLE WHICH SOLOMON BUILT.

--NOVEMBER 1.--1 KINGS 5:1-12.--

THE important point of this lesson is very slightly related to, or expressed by, the verses chosen above.

The temple built by Solomon did not cover the largest area of ground, nor was it the most lofty and massive structure of ancient times. Many of the ancient temples were superior in these respects; yet this temple was probably richer in its ornamentation and more costly than any of the others, because of the large amount of gold used in its construction. The building itself was of white limestone, which in the sunlight would very strongly resemble white marble. The stone necessary for its construction abounds in the vicinity of the temple itself; indeed, under the city of Jerusalem are large caverns known as "Solomon's Quarries," from which it is supposed that the stones for the temple were quarried. Some very large stones, more or less imperfect, and possibly for that reason not used, are still to be seen in these quarries. The beams, inner walls, doors and roof of the temple were constructed of cedar and red sandalwood. These were all (roof included) completely overlaid with gold--not merely gilded with gold leaf, such as is now used, but covered with plates of gold about an eighth of an inch thick, which were fastened on with gold nails and bestudded with precious stones of various kinds.

R2054 : page 252

The fact that some of the stones bear Phoenecian marks has led some to suppose that part of the stone for the temple was imported; but we think it more probable that Phoenecian workmen were employed in quarrying, stonedressing, etc., and used such marks as they were in the habit of using in their own country. So far as the record shows, only the timber, including "fir" for scaffolding, was imported; the cedar coming from Lebanon. The country of Palestine did not afford such timber as was necessary.

The apostles (in the New Testament), in referring to the Church, spoke of it as represented in the stones of which the temple was constructed, each member of the Church being a "living stone," and their faith and character being represented in the gold, silver and precious stones of the temple's adornment; but the wood of the temple is not used to symbolize Christians or their faith and character, because wood is perishable. The Apostle indicates that "wood, hay and stubble" have no place in the true temple, the Church (1 Cor. 3:12); and as we consider Solomon's temple, we find that the wood was merely used as a filler, that the symbol was the gold which covered the wood. The wood was merely used because of the impossibility of collecting such an immense quantity of gold as would have been necessary to make the roof and inner walls and doors of solid gold. In this view of the matter, the typical proprieties of Solomon's temple are preserved; symbolically it was of stone and gold only.

Not only were the materials of the temple typical, but the fact that many of these materials were gathered together before Solomon's reign was also typical, and in addition the peculiar preparation and fitting of the stones, etc. Each was shaped and fitted and marked for its particular place before the construction began. So in the antitype: each member of the true temple of God, which the greater than Solomon is about to construct --the glorious Church and Kingdom--each living stone, is fitted and prepared by the chiseling, polishing, etc., in the quarry of this present life, and thus prepared for the particular place which he is to occupy in the future development of God's great plan. And as, when the various stones and parts had all been prepared, the construction of Solomon's temple was speedily and noiselessly executed, "without the sound of a hammer," so, when all the living stones of the antitypical temple have been made ready under the supervision of the antitypical Solomon, this true temple of God will come together quickly, without noise or confusion, in the "first resurrection" of the "blessed and

holy" on whom the second death has no power.

For the typical significance of other features of the Tabernacle and Temple see our issue of May 15, page 113 and TABERNACLE SHADOWS.

===================

R2054 : page 252

THE TEMPLE DEDICATED.

--NOVEMBER 8.--1 KINGS 8:54-63.--

THE first verse of this lesson draws our attention to the prayer of Solomon in connection with the dedicating of the temple to God and his worship. Not only does the construction of the temple give evidence of Solomon's earnestness toward God and his desire to walk in the ways of wisdom, but now that its construction is finished his prayer and its dedication bear testimony to the same. His faith toward God and his humility of heart are everywhere manifested, not only in the words of his address in prayer, but also in his attitude upon his knees before the Lord, and in the sight of the people, with his hands spread up to heaven. It is a beautiful picture, and suggests to us the importance of not only having good desires, but also of permitting those desires to occupy our time, thoughts and attention fully; for during all the period of the construction of this great temple for the Lord, we may suppose that Solomon was kept very actively engaged as the chief supervisor of its construction; and we may reasonably suppose that during this time he was a most model ruler, walking in the reverence of the Lord. Well would it have been for him had his time always been similarly well filled with works for the glory of God, or for the good of God's people. It was after this great work had been accomplished, that he began selfishly to turn his thoughts to self-gratification, which ultimately led him into devious paths, which were far from wise, according to the expression of his own proverbs.

Verses 55-61 give Solomon's address to the people --a benediction and exhortation combined. In this, as in his prayer, Solomon shows great modesty, as well as zeal for the Lord and for righteousness; for he included himself as well as all the people in the exhortation, "Let him not leave us nor forsake us."

Verses 62 and 63 give some conception of the importance of this occasion in the estimation of the whole nation--as indicated by the enormous sacrifice offered.

It was following the dedicatory prayer and the offering of the sacrifices that God accepted the temple and manifested that acceptance by causing the shekinah glory to shine upon the Mercy Seat in the Most Holy, thus indicating a transfer of the Divine presence with Israel, from the Tabernacle (the temporary, movable place of worship) to this, as the permanent place for the manifestation of God's presence in the midst of the people. The typical features of this will be readily discerned by all. As the shekinah glory in the Tabernacle represented God's presence with Israel, accompanying their wilderness journey and difficulties, so now the anti-type of this is God's presence with the Church of the Gospel age in its present temporary or tabernacle condition; and so the coming of the divine glory upon the completed temple represented the future glory of the Church when its living stones shall have been brought together, when that which is perfect shall have come. The glory in the Tabernacle was merely a foretaste and illustration of the greater glory of the temple; and so in the Church's experience, the present indwelling of the Holy spirit in God's Church is only the "first fruits of the spirit," in comparison to the fullness of the spirit which will be ours when the temple of God shall have been completed, glorified, filled with his spirit.

===================

VOL. XVII. NOVEMBER 1, 1896. No. 21.

CONTENTS.

Special Items....................................254
View from the Tower...............................255
Poem: Cowper's View of
Restitution Glory...........................257
The Authority of Divine Truth.....................257
"He Giveth Quietness".............................259
Questions of General Interest....................260
God's Blessing Upon Solomon.......................261
Rewards of Obedience..............................262
Encouraging Letters...............................264

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:
Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

WHAT SAY THE SCRIPTURES ABOUT HELL?

THIS pamphlet of 80 pages, a special issue of the OLD THEOLOGY QUARTERLY, examines every text of Scripture in which the word "hell" is found, and related passages. Extra copies furnished to subscribers at ten cents each, or seventy-five cents per dozen, or six dollars per hundred,--postpaid.

TABERNACLE SHADOWS.

Many of the truths of the Gospel were "preached beforehand" in the types and shadows of the Jewish economy. In the service of the tabernacle in the wilderness were embodied the principles of the entire plan of salvation, based upon the sacrifice of Christ, as represented in the bullock whose blood, sprinkled upon the mercy seat, made atonement.

The significance of each article in the tabernacle, as well as of the sacrifices made therein, is set forth in TABERNACLE SHADOWS OF BETTER SACRIFICES, a pamphlet of 104 pages, leatherette bound illustrated. Price 10 cents, postpaid; 75 cents per dozen.

POEMS AND HYMNS OF DAWN.

This volume contains a very choice selection of 150 Poems and 333 Hymns, purged, we trust, from much of the too common, erroneous, hymn-book theology: 494 pages, good print, cloth binding only. It is the Gospel of the Kingdom in verse, by the pens of many of God's dear saints of all centuries. It is a companion to MILLENNIAL DAWN, and sells at the same price as the cloth-bound volumes. It is designed to lead the mind aright in meditation and worship.

ALLEGHENY CHURCH MEETINGS.

Our meetings are held in Bible House Chapel, Arch st., Allegheny Pa. Friends will be warmly welcomed. Preaching every Sunday at 3 P.M.

====================

R2056 : page 255

VIEW FROM THE TOWER.

WE are asked to give some expression on the "Eastern Question"--the persecution of Armenian Christians, etc., over which the civilized world has for some time been agitated. We have avoided the topic hitherto because we have seen nothing therein specially related to prophecy; and because we aim to review only such features of worldly news as are directly or indirectly related to prophecy.

By many students of prophecy (especially Second Adventists) Turkey's extinction has long been looked for as the great event incident to the collapse of the present order of things: it has been expected and predicted repeatedly during the past fifty years. Every commotion in Turkey revives these expectations in the minds of some.

Our chief interest in Turkey centers in the fact that she holds control of Palestine and at present does not permit its re-settlement by Jews. This embargo must be broken before the severity of the great time of trouble, to permit the return of great numbers of Jews, and with considerable wealth, out of all nations. (Ezek. 38:8-12-16.) This seems to us to indicate that Palestine will be released from Turkish oppression and that the Jews will be persecuted and driven out of various countries before the great climax of trouble; and hence our expectation is a further dismemberment of Turkey, shortly, and not an immediate general European war.

That Turkey occupies an important place in European politics is very true and very apparent; and that the settlement of her affairs is likely eventually to involve serious consequences to the peace of Europe and the general "balance of power" is also evident. But, expecting that the crisis of this world's affairs will not be reached before 1910, we are not looking for anything phenomenal in or from Turkey, at present. Whatever, therefore, may be done by the European powers to restore order and to protect the Armenians, it will not, we believe, immediately involve Europe in the much feared general war.

The true situation is understood by few except the statesmen of Europe, and their patriotism, as well as the proprieties of their positions, prevent them explaining the true situation to the people. Indeed, the British are the only people whose rulers need to, or do, take the sentiments of the people much into account; and the British public are controlled, more than they are generally aware, through the leading journals. Diplomatic and financial questions are admittedly abstruse; even great journals take their theories and policies from a very few leaders of thought; and public sentiment is "waked up" for effect, or "quieted," according to the exigencies of the case as seen by the leaders to be valuable or injurious to their foreign policy.

European national politics are like a game of chess in which each nation is a player for its own interests, which, if not directly involved in the present move, would at least be affected by it and involved in the next move. To the casual observer Turkey is an effete, rotten, semi-barbarous kingdom in whose destruction all civilized nations should rejoice. But statesmen look beyond and ask, What shall be instead of Turkey? If the land could be submerged and made part of the sea it would solve the difficulty. But as this cannot be

R2056 : page 256

done, some other government must take the place of the Ottoman. The people of Turkey are not superior to their present government, and a republic would be impossible;--it would also be objectionable to autocracy. But a government of some kind it must have; and that is the difficult problem with statesmen; for the governments they represent have conflicting ideas and selfish interests to be served.

For many years Russia has coveted Turkey--particularly because of its remarkable seaport at Constantinople; which probably is the finest in the world. But

Great Britain and all the powers of Europe have for years feared their great Northeastern neighbor under autocratic sway, and have been more or less anxious to cooperate for his restraint. Thus the Crimean war was the intervention of the English, French and Sardinian combined forces to protect Turkey from Russia; --not for love of Turkey, but from fear and jealousy of Russia. The resultant treaty stipulations prohibited Russia's maintenance of a fleet in the Black sea, and hence crippled her influence in the Mediterranean. Again, when Turkish atrocities against the Bulgarian Christians offered Russia in 1877 a favorable pretext for attacking Turkey, Great Britain encouraged the war for the cause of humanity and Christianity; but when, after a year's war at cost of life and treasure, Russia triumphed and her army invested Constantinople, the British government threatened war, moved her fleets and the Indian army, and, supported by Austria, compelled the Treaty of Berlin, at which Lord Beaconsfield presided and dictated the terms.

Now, the whole situation is different. France, Germany and Austria begin to see that in times past they served as cat's paws for England, whose chief interest has been the protection of her empire in India. They see that she has purchased the Suez Canal and taken possession of Egypt in pursuance of this policy. They see, now, what English statesmen saw long ago, that the great war most to be feared is an industrial war of nations, and that England has seized for colonies and commercial or trade feeders the most valuable centers of the uncivilized world. Now, so far from putting themselves under English leadership, the other nations are more jealous of England than fearful of Russia; and they would be glad to see England undertake to chastise Turkey, while they would improve the opportunity to extend their spheres of influence in Africa.

English statesmen are amongst the shrewdest in the world and are well aware that a war with Turkey would be a long and expensive one, which they dare not close except in victory, and that when victory had been gained the other nations would see that it was as fruitless and unprofitable to England as the war of 1877 and 1878 was to Russia. And, meantime, Russia would advance upon India, France upon Egypt, and Germany would establish an African colony in conjunction with the Dutch in the Transvaal.

Russia and Austria could easily settle the Turkish question by taking possession and dividing her territory, although the Turks could and would make a stout resistance; but meantime England might succeed in exciting France as well as Italy to jealousy and repeat the threat of war at the last moment. This is probably the only reason why Russia and Austria do not take possession of Turkey at once.

It will be claimed, perhaps, that the leading English journals express the desire that Russia should take possession, and declare that England would not only not oppose but would disinterestedly approve such a step for humanity's sake. This is true; but the Czar well knows that the English journals and the English government are not the same; and we are quite sure that he will receive no such assurances from the government. But why not? Ah! that is the weighty factor in this Turkish business that is always secreted by the English government;--"Shylock" has a word to say in all British governmental matters. Like all pawnbrokers he has a dark back office; but from that back office the outward moves are very generally directed. "Shylock" remembers that "the unspeakable Turk" owes him a national debt of over seven hundred millions of dollars ($700,000,000), and that, however badly he may abuse Christians, he pays a heavy interest and with considerable promptness; and he reasons that if the "sick man" dies, the interest and debt will both become a total loss. "Shylock" will not let this come to pass except as a last resort. And he has immense influence with British statesmen--although he must remain out of sight to the public, who, if they knew that he is the adviser and shaper of public policy, would not be so easily controlled by their statesmen.

That Russia and Great Britain are likely to come into conflict before the full end of Gentile Times we believe; and that their struggle is noted in Scripture we think probable. Possibly it will yet be seen to be somehow associated with the prophecy of Ezekiel 39th chapter. Russia is great and powerful numerically, by location and because of her autocracy. England is great intellectually and financially. As liberty-lovers, as civilized beings, and above all as Christians, our sympathies must be closer to England than to despotic Russia, although we cannot close our eyes to England's faults, nor deny that the root of many of them is selfishness. "The love of money is a root of all evil."

Russia's rise to influence has been phenomenal. She is to-day the leading power of Europe, and under her leadership are Germany, France and Austria. The four at the four corners of Europe, so to speak, seem to give a better temporary guarantee for a few year's peace than Europe has had for some time. Meantime, realizing that the time is short and the work given us to do important, according to the King's command, let us be found using present opportunities with diligence, knowing that the "night" of trouble, wherein no man can work, hasteth greatly. "Let us lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before us."

R2056 : page 257

* * *

The Roman Catholics and Greek Catholics are not very fully in accord nor much disposed to unite, judging from the following telegram to the press:--

R2057 : page 257

"St. Petersburg, Oct. 25.--Father Tolstoi, of the Greek Church, recently deposed from the priest's functions because he refused to clear himself of an accusation that he had been converted to Catholicism, has been arrested at Moscow and taken to Nijni, where he was condemned by a church tribunal to seven years' banishment from St. Petersburg and Moscow and was forbidden to hold any state office for twenty years."

R2057 : page 257

COWPER'S VIEW OF RESTITUTION GLORY.

"Oh, scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?

"Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repealed.
The various seasons woven into one,
And that one season an eternal spring,
The garden fears no blight, and needs no fence,
For there is none to covet: all are full.
The lion and the libbard and the bear
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father.
"Error has no place;
That creeping pestilence is driven away,
The breath of heaven has chased it. In the heart
No passion touches a discordant sting,
But all is harmony and love. Disease

Is not: the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations, and all cry,
'Worthy the Lamb, for He was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

"Behold the measure of the promise filled;
See Salem built, the labor of a God!
Bright as the sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase. Thy rams are there,
Nebaioth, and the flocks of Kedar, there
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves pay tribute there.
Praise is in all her gates; upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. Eastern Java there
Kneels with the native of the farthest West,
And Ethiopia spreads abroad the hand,
And worships. Her report has travelled forth
Into all lands. From every clime they come
To see thy beauty and to share thy joy,
O Zion! an assembly such as earth
Saw never, such as heaven stoops down to see."

===================

R2057 : page 257

THE AUTHORITY OF DIVINE TRUTH.

"And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."--John 9:39.

DIVINE truth comes to us with all the authority of its divine Author. With a gentle dignity consistent with its noble character it urges its claims upon the reason, the judgment and the conscience of men, and then leaves them, as free moral agents, to accept or reject its claims. Its true messengers also come with the same moral force of inherent worth, rather than with noisy demonstrations or "lying wonders," such as are used by the powers of darkness to attract idle curiosity into the snares of Satan. They come imbued with the spirit of the authoritative message they bear--the spirit of holiness and truth.

Thus our Lord Jesus, the great chief Messenger of the divine covenant, was holy, harmless, undefiled and separate from sinners; the prophets were holy men who spoke and wrote as they were moved by the holy spirit;

R2057 : page 258

and the apostles were holy men chosen of God and charged with the divine testimony. So also all of those called of God to preach the good tidings have this anointing of the holy spirit of God (Isa. 61:1-3; Luke 4:16-21) as their necessary preparation for this service, and without this anointing they are but as sounding brass and tinkling cymbals, having no commission from God to declare his truth. To any who, without the divine anointing, presumptuously take it upon themselves to handle the testimonies of God, attempting to expound them to others, "God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee!" (Psa. 50:16,17.) Only those who have the anointing of the spirit of truth have any commission from God to preach the truth to others. And indeed only such can do it; for others, not being willing to admit its full sway and authority in their own hearts, yet anxious to justify themselves before men, will pervert the truth, deceiving and being deceived, wresting the Scriptures to their own destruction.

Divine truth, flowing from the pure fountain of truth, God himself, who is all light, and in whom is no darkness at all (1 John 1:5), coming to us through the appointed channel of God's Word and declared by his faithful servants imbued with his spirit, comes with a moral and logical power proving its authority and enforcing it with an emphasis which carries warning with it, and which plainly says, "Take heed how ye hear."--Luke 8:18.

The message of divine truth conveyed to us through our Lord Jesus and his holy apostles and prophets, and from time to time, as meat in due season, called to our attention by such members of the anointed body as God hath set in the Church to be pastors and teachers, and even by the feebler members of the body, are not therefore subjects for mere idle consideration and human speculation and dispute: they are not common themes for reckless handling with irreverent hands: they are the eternal principles of truth and righteousness. They are the oracles of God and the principles of his holy law by which every man must be judged as worthy or unworthy of eternal life. They come, with a quiet insistence, demanding our candid, serious, careful consideration of their claims upon us in view of the fact of a coming judgment in which these principles of truth and righteousness shall surely triumph and prove a savor of life unto life or of death unto death to men, according as they are obedient or disobedient to their authority.

It was to establish these principles of judgment, and to acquaint men with them, as well as to redeem them from the sentence of the first judgment of the race in Eden, that Jesus came into this world. (John 5:24; 20:30,31.) Yet this judgment, while it begins in a measure with every man as soon as he begins to comprehend the divine testimony, is not, in the case of the world in general, to reach its final decision until the time appointed for the world's judgment, the Millennial age; for at his first advent Jesus said, "I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" --the day of final reckoning, the Millennial or Judgment day.--John 12:46-48.

In view of these considerations what folly is it for any man blindly to ignore or foolishly tamper with and pervert or reject the authority of divine truth! On the other hand, how grateful to God we should be for his goodness in making known to us the principles of his law, the testimonies of his Word, by which we are to be judged. And how anxious we should be that our understanding of those principles of judgment should be clear and free from any bias of human prejudice which might blind our eyes to truths of such solemn import. As the Psalmist says, "The judgments of the Lord [expressed by his holy apostles and prophets] are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than

R2058 : page 258

honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."--Psa. 19:9-11.

The above statement of our Lord was called out by the contrast presented in the conduct of the Pharisees and of the blind man to whom sight had been given. The miracle gave unmistakable evidence of divine power manifested through Christ, and was a testimony to the truth of his claim to the Messiahship. The Pharisees, perceiving the logical deduction from the admission of the fact, and unwilling to admit the authority of a teacher greater than themselves, rejected even this undeniable testimony, and cast the man out of the synagogue, because he confessed the truth.

In this miracle our Lord had clearly taught the great truth that God was with him, and that he was indeed all that he claimed to be--the fulfilment of the law and the prophets, the long promised Messiah. These Pharisees, tho feeling the force of this testimony, nevertheless harbored so much envy and hatred in their hearts that it blinded them to the truth. But not so was it with the young man upon whose sightless eyes the miracle had been wrought. Envy, hatred and the spirit of rivalry were absent from his mind, and wonder and gratitude prompted him to reason out the logical deductions from this marvelous fact. In his course we observe the steps of obedient and increasing faith and the results so blessed and so different from those to

R2058 : page 259

which the course of the Pharisees led. The act of hopeful obedience (based doubtless upon what he had heard of Jesus previously), in following the simple directions to go and wash his clay-anointed eyes in the pool of Siloam, was rewarded by immediate sight, although the man had been born blind; this blessing, gratefully realized, increased faith; the testimony of obedient, grateful faith, in the face of opposition, brought the reward of persecution; and persecution, accepted in preference to the approval of men upon terms of unrighteousness --of stifled conviction and ingratitude,-- brought the reward of the clearer revelation of Him who was the hope of Israel and the world. And not only so, but this realization that Jesus was indeed the very Christ promised of God, and expected for four thousand years, came to the formerly blind man with this additional element of joy, that he had been specially favored and blessed by him.

Here we see in strong contrast the spirit of obedience on the part of the young man who received sight, and the spirit of disobedience and rebellion on the part of the Pharisees. In the one case the authority of truth was despised and its light rejected, the darkness being preferred because their deeds were evil; while in the other its authority was received and appreciated and from its blessed testimony were drawn the precious lessons of faith, obedience, gratitude, humility, fortitude and loving reverence. Thus, the same truth which blinded one enlightened and blessed the other. And so truth is always, as Paul tells us, a savor of life unto life, or of death unto death. It is only those who receive the truth into good and honest hearts that are rewarded with its blessed fruitage.--2 Cor. 2:14-16.

Let every man, therefore, take heed how he hears the testimony of God: let him not be of those who receive it into a heart filled with selfishness or a spirit of vain glory or pride or irreverence or ingratitude; so that it may not have the blinding effect that it had upon the Pharisees, or the hardening effect it had upon them and upon Pharaoh, who thereby ten times precipitated upon himself and his people the plagues of divine wrath, which finally culminated in the destruction in the Red sea. But with a pure heart, a good and honest heart, let us receive with meekness the engrafted word, which is able to save our souls.-- James 1:21,22.

It is well for all the Lord's people ever to bear in mind that the present age, the present life, is our judgment day. Let us see to it that we conduct ourselves with that prudence and godly sincerity so befitting so solemn and momentous a time, and also that we come to the consideration of the divine testimony with that reverence and humility which insure the enlightening, and guard against the blinding, effects. Well indeed would it be for the world if they too would consider that "the eyes of the Lord are in every place, beholding the evil and the good;" and that "God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil;" and that "there is nothing covered that shall not be revealed, neither hid that shall not be known."--Prov. 15:3; Eccl. 12:14; Luke 12:2,3.

This judgment in the case of the Lord's consecrated people culminates with the present life, and in the case of the world it will culminate in the age to come. There is, however, a judgment of the world as nations (not as individuals) which culminates in the present age. Thus, for instance, there was the national judgment of Israel which condemned them to blindness and to an overthrow, as unworthy of the continued favor of God. So also upon nominal spiritual Israel, the nations of Christendom, the judgment of God is also to blindness and to an overthrow in a great time of trouble. "Take heed how ye hear" the teachings of God's Word!

M. F. RUSSELL.

===================

R2058 : page 259

"HE GIVETH QUIETNESS."

"'WHEN he giveth quietness, who then can make trouble?' And who but he, the 'God of all comfort,' can give quietness in the midst of tumults which rise upon the soul like sudden storms upon the sea? Like ocean mariners in peril, we cry unto him, and he bringeth us to the desired haven--blessed haven--of quietness and peace in God.

"What is the cry which brings this answer of peace? It is not a prayer that all occasion for disturbance shall be removed, for it is not always the divine will to bring peace to the human spirit in that way; it is not always the best way. But there is a cry which never fails to bring the quietness in which none can 'make trouble.' It is a prayer for sweet, trustful, loving acquiescence in the will of God.

"'May thy will, not mine, be done;
May thy will and mine be one;
Peace I ask--but peace must be,
Lord, in being one with Thee.'

"What is it which disturbs my spirit? Is it anxiety about my work, my finances, my reputation, my friends? Suppose my Father in heaven should hear my prayer and remove every apparent cause for unrest in regard to one or all of these matters to-day. That would not give settled peace, for in a life so full of uncertainties as this, new occasions of anxiety would probably arise to-morrow.

"But if I say, 'Lord, let each one of these matters which concern my peace of mind so closely be under thy control; order all entirely according to thy will, for thou art my Father and my Friend; thy will is that

R2058 : page 260

thy children should have the very best in all things; and thou knowest what is best for me,' what a place of rest is that! How the sense of too heavy responsibility rolls off; how the distracting care is shifted from the heart too weak to bear it to the strong shoulder upon which the government of all things rightfully and easily rests.

"If this experience of a meek and quiet spirit, which is in the sight of God of great price, is not realized at once, we must not be discouraged. It is not only of a great price as to value, but it often costs a great price to gain it.

"It follows successive battles, often repeated self-surrender, and multiplied trials in which the unfailing care and love of God have been clearly manifested. We were watching the sea waves under the northeast wind; how disturbed and dark they were! Suddenly, with a fierceness that seemed cruel, the rain fell in torrents, and the unresisting waters grew perfectly calm as under an overwhelming surprise. When the storm had passed, the setting sun shone gloriously, and the quieted waters were beautiful in colors of rose and gold.

"Nature has its spiritual correspondences. Surprise comes upon surprise, sudden, overwhelming. The spirit which once tossed restlessly in chafing winds of lesser trials sinks in sweet submission under heavier griefs. We learn that even in the storm God was, and at last his conscious love, his abiding presence, his unvarying peace--the beauty of Godlikeness--glorify the character and life." --Selected.

===================

R2058 : page 260

QUESTIONS OF GENERAL INTEREST.

Question. How can we reconcile with the love and justice of God the selection of the consecrated believers of the Gospel age only to be the bride of Christ, and not the overcomers of all ages?

Answer. To those who for many years have been under the impression that all of the human family who will be saved will be saved to the same plane it is natural that the "diversity" (See Eph. 3:10,11--Diaglott) of God's creation should be difficult to receive. But this does not alter God's plan. The attitude of our hearts should be that of hearty acquiescence in what we see to be taught in God's Word; and we must ever remember the Apostle's words, "Who art thou that repliest

R2059 : page 260

against God?" "Hath not the potter power over the clay to make one vessel unto honor and another vessel unto less honor?" What if the fish should say that it is unjust for them to be confined to the waters? And what if the birds should object to their environment and wish to be as the fleet footed hare or the graceful deer? And what if the king of the forest should insist that it is unjust that he was not made man? What confusion there would be in creation! And is it more consistent for men to wish to be angels, when God never intended them to be such? And why, since God has invited only a special few to be heirs of the Kingdom, should it be taken as a slight to others of mankind not to be invited? God has not arranged to injure any of his creatures. He has blessings in store for them all, but he reserves the right to bestow upon each one such a blessing as his wisdom dictates. If we were to go on the street and from a dozen newsboys select three to whom to give a dollar each, would we be injuring the nine to whom we gave nothing? But if we should do an injury to any of them, we would be guilty of wrong doing. So God has a right to select the recipients of his favors. All that we have is of grace. We have merited nothing. And "the gifts and callings of God are without repentance." On this point we advise that you read again MILLENNIAL DAWN, Vol. I., Chap. 10.

To the Church of this Gospel age only, God has offered through Christ a new, a spiritual, nature; they alone are invited to become "partakers of the divine nature." The highest offer to others is restitution to the perfection of human nature lost in Eden through disobedience.

Question. If Noah was 600 years old when the flood came (Gen. 7:6,11), was he not 601 years old when the water was dried up (since the flood covered the earth one year and ten days)?

Answer. In the 600th year of Noah's life (Gen. 7:11), he was 599 years old. In his 601st year, the first month and first day (Gen. 8:13), he was not 601 years old but just beginning his 601st year; consequently up to that date he had lived 600 full years.

Question. What will be the standing of the world in the Millennial age before they believe in Christ, and in case they never come into harmony during that age? Some argue that a man cannot be tried for life until he has life.

Answer. Before they believe in Christ, men are in the attitude of condemned beings. (John 3:18.) We all have been condemned on account of father Adam's sin, and the only name given under heaven or among men whereby we can be saved is the name of Jesus. God can be "just and yet the justifier of him that believeth in Jesus; but he cannot justly be the justifier of any one who does not believe in Jesus. (Rom. 3:26.) Therefore we conclude that any person who has not the Son has not life; indeed, shall not see life; but the wrath of God (death, inherited from Adam) abides on him; he is condemned ALREADY; and this is the condemnation, that light came into the world, and he wickedly loved darkness rather than light.--John 3:36; 1 John 5:12; John 3:18; 1:9; 1 Tim. 2:4; John 3:19.

As for the teaching that "a man cannot be tried for life until he has life," we do not know a single

statement of Scripture to that effect; but we do know, and have quoted above, positive evidence to the contrary.

No man is on trial individually until brought to a knowledge of Christ and his sacrifice and the opportunity of reconciliation with God through him. And this knowledge of the true light, we are informed, must eventually reach every member of Adam's race. If, when he receives this knowledge, he accepts the grace of God and the terms of the New Covenant, his trial for life everlasting under its terms begins: if he rejects the offer his original condemnation to death continues and is approved by his own conduct in refusing this grace of God in Christ.

There are two stages of trial for life set forth in this Gospel age, and similarly there will be two stages of trial set before the world in the next age. The first stage of trial now is to come to a knowledge of the fact that we are sinners, under divine sentence, and that Christ has been appointed Mediator of a New Covenant, under which God is willing to receive us, and under which we may be reconciled to God and gain everlasting life, etc. If we refuse to use this knowledge and to enter into the New Covenant privileges, we thus reject justification;--choose to remain under condemnation, not choosing to take the steps necessary to escape it. If we do accept the favor of the New Covenant, we then begin our trial and discipline and have the assurance that if obedient to the great High Priest we shall be enabled to run the race for life successfully and win the prize of life everlasting.

So with the world in the Millennial age. They must all come to an accurate knowledge of the truth. (1 Tim. 2:4.) Those who then decide to reject Christ will be deciding to remain under sentence of death, and "shall not see life." Those who then act upon the knowledge and accept Christ will be reckonedly justified to life and will begin a trial for life, to determine whether they are worthy of everlasting life. The trial will be according to development of character and will close with the end of the Millennial age; and all not having attained acceptable characters before that time "will be destroyed from among the people"--that none but perfect beings may pass into the perfect conditions beyond the Millennium.

===================

R2059 : page 261

GOD'S BLESSING UPON SOLOMON.

--NOVEMBER 15.--1 KINGS 9:1-9.--

"The blessing of the Lord, it maketh rich, and
he addeth no sorrow with it."--Prov. 10:22.

GOD'S second revealing of himself to Solomon, recorded in this lesson, occurred twenty-four years after he had become king, when he had reached the forty-fourth year of his age. He began the building of the temple in the fourth year of his reign. Its construction occupied seven years, and after finishing it he built his own palace, which took thirteen years. (1 Kings 7:1.) During this long period of twenty-four years Solomon was occupied not only with these great works, but in general in cultivating trade with neighboring countries, repairing his cities, etc., etc. He had just reached the period, we may suppose, where he was "in all his glory." His fame had spread throughout the world. He had become wealthy and had cultivated luxurious tastes, which in turn had increased the expenses of his government and, if prosecuted further, would lead to the oppression of his people with burdensome taxes. In the language of the first verse of the lesson, Solomon had reached the place where he was able to gratify his every desire. He had reached the critical point of danger; for, without question, great prosperity is much more dangerous than moderate competency.

Up to this point of time, we may reasonably infer, Solomon's course at least in a general way had the divine approval. He had accepted the prayer of his dream as the sentiment of his heart. He had been seeking for wisdom and to a considerable extent had been walking in her way and had received the promised blessings of affluence and fame. But now he had reached the danger point: He had come to a parting of the ways. One way would lead onward in humble reverence for God and a continuous seeking for Divine wisdom and guidance for the management of the kingdom and a seeking more and more for the elevation of the people, their prosperity, happiness and cultivation in mental, moral and religious directions. The other way opening before Solomon would lead onward to pride, folly, self-gratification, the oppression of his people and by setting before them a bad example of royal profligacy, licentiousness, extravagance, carelessness of religious obligations and charity for false religions.

At this juncture the Lord appeared to Solomon as before at Gibeon; that is, in a dream (1 Kings 3:5); and an account of the Lord's words spoken in that dream is given in this lesson. The Lord's words imply his approval of Solomon's course up to this time, indicating that he had accepted the prayer of Solomon's first dream as Solomon's prayer, that he had accepted the temple built to his name, not only outwardly but in reality, as implied by the words: "Mine eyes and mine heart shall be there perpetually." The Lord then proceeds to set before Solomon a view of the right and the wrong paths which lay before him, counselling him to

R2059 : page 262

choose the path of wisdom and righteousness as his father David had done. This reference to David shows us that the Lord was not expecting absolute perfection of David or Solomon, or any of the fallen race, but that he was seeking and would appreciate the heart intentions of those who sought to serve him and who, even though falteringly, sought to walk in his way.

The outcome of both paths is particularly stated: the path of obedience would not only establish the kingdom in his own hands, but insure it in the line of his posterity, even as it was promised to David. In this promise God shows that he has reference not merely to the immediate descendants of Solomon and David, but that his particular reference is to Christ, the great King, the antitype of Solomon, whose Kingdom shall be an everlasting Kingdom, and all people shall serve and obey him. As God promised to David that Christ should come of his seed, so here he proposes the same to Solomon, that if Solomon would hearken to his words and walk in his way, the Messiah should come through his posterity. But on the other hand, the choosing of the wrong course now would mean disaster not only to

R2060 : page 262

Solomon and his greatness but to Israel and its national prosperity, and to the temple which was a delight to Solomon and a wonder to the world.

We all know the sequel: We know that Solomon chose the wrong path, that he chose self-gratification; and thus, although noted as the wise man, he is also noted as having determined his course unwisely and the "high" house which he had built to the Lord, that is, the notable house in the eyes of the world, did become a by-word. It was robbed of its treasures and profaned; and the world knows to-day that the Lord's displeasure against Israel and his rejection of them for a time was the result of their rejection of him, and that this in part at least was induced by Solomon's choice of the wrong course; and that the high places which he established for the worship of false religions to please his wives and their heathen relatives, became snares to the people of Israel and continued to have an idolatrous and ungodly, sinful tendency for centuries; until God cast them out of their land, overthrew their typical kingdom and temporarily gave a lease of earthly dominion to the Gentile nations, to last until the time for his establishment of the antitypical Kingdom in the hands of the greater than Solomon and through the instrumentality of the true Israel of God;--until the time for the building of the true, spiritual, antitypical temple of which Christ and his Church are the "living stones" as well as the "royal priesthood."--Eph. 2:21; 2 Cor. 6:16.

As a matter of fact, our Lord Jesus did not come through Solomon's line, but through that of his brother Nathan, in whose lineal descent was Mary, the mother of Jesus. (See Luke 3:31.) Only the legal heirship came through Solomon, through his descendant Joseph, the legal father of Jesus. (See Matt. 1:7,16.) That the line of genealogy given in Matt. 1 is not that of Mary, our Lord's mother, according to the flesh, is conclusively shown by a comparison of Matt. 1:11,12, with Jer. 22:30.

The practical suggestions of this lesson are applicable to all of the Lord's people, for although none of us of the Gospel age are called to be typical kings with typical grandeur and wealth and wisdom, as was Solomon, but on the contrary are called to occupy humble positions, not many great or wise or learned being chosen and called, nevertheless, before each of us continually appear two ways, the one the way of divine favor, spiritual blessing and light, the other the way of self-gratification, divine displeasure and condemnation. The choice which we are called upon to make is even more important than that which was placed before Solomon. The question with him was whether or not Messiah, according to the flesh, should come in the line of his posterity. The question with us is whether or not we shall make our calling and election sure as joint-heirs with Jesus Christ, our Lord, in the Kingdom and glory of which Solomon's was but a type. The resolution of each one should be that with humility he will accept the divine favor, seek to walk in the divine way--in the footsteps of Jesus--and by obedience, humility and love seek to make his calling and election sure, as one of the kings and priests of the antitypical Kingdom.--Rev. 5:10.

==================

R2060 : page 262

REWARDS OF OBEDIENCE.

--NOVEMBER 22.--PROV. 3:1-17.--

"In all thy ways acknowledge him, and
he shall direct thy paths."--Prov. 3:6.

IN this lesson Wisdom personified stands as an instructor and offers good counsel to such as have an ear to hear and a desire to obey her.

(1) "Wisdom is justified of her children." They show their parentage, and reflect their mother's likeness. But to this end Wisdom's laws and commandments must be carefully heeded. Wisdom's laws are divine laws, expressed not only in the Scriptures, but also in the laws of nature. "The children of the light" should walk in the light in reference to physical as well as spiritual matters--health, food, cleanliness, clothing, etc.

R2060 : page 263

(2) No one of ordinary perception can fail to note that a wise and moderate course in life in obedience to the divine laws is beneficial with respect to the life which now is, and also that which is to come. True, many in the prime of life and health do not give heed to Wisdom's voice; true, many who do give heed are such as are already greatly impaired, having either inherited weaknesses and frailties from the un-wisdom of their parents (beginning with Adam and Eve) or having neglected the voice of Wisdom until retribution overtook them. But even for the impaired the counsel of Wisdom is profitable, as many have proved, and brings with it more of peace than can be found in any other way.

(3) How grand the counsel of this verse! How wise, and how necessary to a large development of heart, are the graces here mentioned--mercy and truth! No one is truly great who is mean, spiteful, vindictive. Mercy towards others, implying consideration for their failings and sufferings, is an ennobling grace, a part of the image of God, too largely lost by many. Truth here stands for sincerity, pureness and uprightness of dealing in all our affairs. Who could be a true nobleman without this quality? Much more is it necessary to every true Christian.

"Bind them about thy neck" signifies that these are to be esteemed as jewels and ornaments of character carefully guarded from loss and always in sight,--delightsome things. And not only should they be manifest to all as outward graces, but they should be written or engraven in our hearts. Nobility of character, God-likeness, was a part of man's original endowment, and was written in his very heart, nature, constitution; but Adamic sin and its resultant separation from God, and now six thousand years of degradation, have well nigh obliterated this original divine law from the heart of humanity. So to fallen man in general, the evil and selfish and resentful suggestions present themselves, instead of mercy and sincerity. But the child of God, the child of Wisdom, is to retrace and engrave again upon the tablets of the heart (that is, in his very character) these graces so generally obliterated. This work is at the present time being followed only by those who are in the school of Christ,--the "little flock." But by and by the school of Christ will be enlarged; and these who are now pupils will be associated with the great Master as teachers and instructors of the Word; and then the whole world will be called upon to rewrite in their hearts the original law of righteousness. And all who appreciate the opportunity will be assisted in so doing by the Lord and his servants; as it is written. --Jer. 31:33,34.

(4) Such characters are sure to be pleasing in the sight of God, and are acknowledged even by such persons as are children of darkness and hate the light, and would say all manner of evil falsely against the children of the light.

(5) Every matured child of God must learn well and appreciate the sentiment of this verse. Experience has taught him the imperfection of his own judgment in many things, and the fallibility of all human counsel; and he has learned and is still learning to trust the Lord implicitly. In order thus to trust the Lord, a knowledge of his Word and the plan of salvation which it reveals are very important; they inspire trust and confidence, not only in the ability and wisdom of God, but also in his justice and love.

(6) It is not only proper that God's children should trust him in their hearts, but also that they should confess and acknowledge him as their Lord and Master in all of their affairs. Such as are careful thus to acknowledge the Lord have the assurance that he will direct their paths. Their paths will not be directed in ways most congenial to the fallen nature: nor do they wish for this; for, as already seen, they are desiring and seeking mercy and truth, as outward charms, and also as deeply graven inward principles.

(7) Nothing is more dangerous to the child of God than self-conceit: it blocks the way to true progress and reformation of heart, and hinders true usefulness to others, and especially usefulness in God's service; for his Word declares, "God resisteth the proud, but showeth his favor unto the humble."

Instead of self confidence, Wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen and enable us to depart from the evil of our fallen estate.

(8) "Health [or vigor] to thy muscles and marrow to thy bones," as a figurative expression, would seem to signify general vitality, vigor of mind and body, which certainly are among the blessed results of that proper reverence for the Lord which leads us to depart from sin in thought, word and deed.

(9) Whatever we possess should be made to contribute its part in God's service. Whether our substance consists of a rich endowment of talent, or education, or influence, its first fruits, its results, should go to the service of our gracious heavenly Father, as our Lord said: "Seek ye first [chiefly, to serve] the Kingdom of heaven."

(10) Whatever our substance, if faithful in its use and in consecrating its best to the cause of God, a blessing will result to us. During the Jewish age God's covenant with that people was to the effect that faithfulness to him and his laws would bring them temporal

R2061 : page 263

prosperity; and the same rule will be in force during

R2061 : page 264

the Millennial age; as it is written, "In his days [the Millennial age] shall the righteous flourish," but "evil doers shall be cut off." (Psa. 72:7; 37:9.) This rule does not apply during this Gospel age, however: the meek do not now inherit the earth, nor the righteous in general. Now the proud are prosperous, "Yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15.) Not only our Lord Jesus and the apostles, who honored God with the first-fruits of their being, but also many of the household of faith since, have not had overflowing barns and wine presses. Chiefly they have been "the poor of this world, rich in faith;" yet, nevertheless, they have had the finest of the wheat, the purest of the oil and the best of the wine, as represented in their spiritual nourishment and enrichment.

(11,12) The trials and difficulties of this present life are not to be esteemed as marks of divine disfavor, if we have become children of God, children of Wisdom, under the provided conditions of the New Covenant. We are to remember the promise of our Father, that "All things work together for good to them that love God, to the called ones according to his purpose." (Rom. 8:28.) Reproofs, trials, disciplines should be reminders to us that we are not perfect, that we still have need of the mercy of God in Christ, even with our best efforts; and should lead us to greater diligence in "perfecting holiness in the fear [reverence] of the Lord." --2 Cor. 7:1.

(13-17) Wisdom and understanding are not exactly synonymous terms. Wisdom describes more particularly the perception of right and wrong principles and their results and the propriety of following these. Knowledge or understanding relates more particularly to the information and building up of judgment and character, as the result of obedience to the voice of Wisdom.

It is a great blessing and privilege indeed to find Wisdom, for few there be that find her in this present time. Wisdom is the light which cometh from above. She is the truth. Her grand exemplification among men was "the man Christ Jesus," our Lord, "the true Light." Light from above, Wisdom, is still in the world, as represented in the divine Word; but to the majority it is unseen, unknown; as it is written, "The God of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true light, the true wisdom from above, shall lighten every man! Then all will see the truth, and all will hear the voice of Wisdom, the voice of God, the voice of Christ, the voice of the Church, and be privileged to drink at the fountain of Wisdom and knowledge, and, if they will be obedient, to obtain the full measure of divine favor and blessing as represented in the offer of everlasting life.--See Rev. 22:17.

But, alas! although but few find Wisdom now, still fewer heed her voice and purchase the true knowledge and its precious blessings as she directs. Nothing else that can be bought is so valuable. Under Wisdom's direction now not only the silver of truth may be obtained, but the divine nature, as symbolized by gold, and graces of character, as symbolized in precious stones. All these may now be secured by obedience to her voice --and more; for "eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God has in reservation for them that love him,"--including everlasting life, heavenly riches, honor, joy and peace.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

Minnesota.

DEAR BROTHER:--I wish to present a few thoughts called up recently by reading in DAWN, Vol. III., pages 228, 363, etc., the statement that the Scriptures do not indicate, so far as seen, the exact date of the exaltation of the last members of the "little flock" and the "closing of the door."

During '94 and '95 I spent some time in studying Revelation for my personal development, but was unable to come to any conclusions as to the "day"-year of Babylon's destruction. (Chap. 18:8.) Later I was referred by Sister Townsend to Hos. 5:7.

Note in connection Zech. 11, which refers particularly to the Jewish rejection of Jesus. We know that the Jewish house was left desolate in A.D. 33 and that to the Autumn of A.D. 36 special favor was confined to the individuals of that nation. As Israel is referred to in prophecy as Israel--the whole house; Judah--the two tribes; and Ephraim--the ten tribes, it occurred to me that "the three shepherds" (Zech. 11:8) were the priesthood of the nation, as a whole and in its two later divisions--the whole Aaronic line. One month (30 years) for their cutting off would bring us to the Autumn of A.D. 66.

From history we find that just at this time (at least not later than early in A.D. 67) a band of Jewish rioters displaced the Royal and Legal Priesthood and polluted the temple; hence the Aaronic Priesthood was there literally ended, though rejected previously, when the sacrifice of Christ displaced the sacrifices of the Law.

Finding its literal fulfilment thus upon Fleshly Israel, it is not difficult to see how it is with Spiritual Israel (Babylon, Ephraim, Ariel, etc.), which is also represented as divided into three parts.--Rev. 16:19.

Hos. 5:7 speaks of "strange children" of Israel and says Jehovah withdrew himself from them entirely. "Now shall a month devour them with their portions [belongings]." The antitype of cast-off Israel is the nominal Christian Church (Babylon), and the corresponding date to Jehovah's withdrawal from Israel in A.D. 36 is 1881. 1881 plus 30 equals 1911, when Babylon shall be entirely "devoured" or destroyed.

In DAWN, Vol. III., we see how the Pyramid indicates Oct. 1910 as the [probable] date when the last members of the "little flock" shall be changed and accounted worthy to escape the severity of the trouble. The saints are warned, "Come out of her,...that ye receive not of her plagues" (Rev. 18:4); for (verse 8) "her plagues shall come in one day [year], and she shall be utterly burned"--destroyed in that, her last day, ending Oct. 1911 and beginning Oct. 1910, thus corroborating the Pyramid's testimony.

The shortness and suddenness of her destruction are indicated by Isa. 47:9; 10:17 and Rev. 16:17-21, as plainly shown in DAWN.

Thus the dates 1910 and 1911 seem clearly marked. I have attempted to give briefly the main thoughts, just enough to enable you to grasp the idea. Yours in fellowship, C. H. DICKINSON.

A returned missionary writes us as follows:--

New York.

TO THE AUTHOR OF MILLENNIAL DAWN. DEAR SIR:--A friend gave me the first volume of MILLENNIAL DAWN. I have been greatly interested and profited by it, reading it with Bible in hand to note references.

As a missionary of twenty years in China, there are times when I cannot look at that dreadful diagram of the condition of the world. Having been in the chief great heathen fields of the world, and seen the darkness (yea, felt it), and this nearly 2,000 years after Christ's coming, with all my assurance that Christ shall have his rightful inheritance, and all my enthusiasm in the work, yet often my heart has failed within me, at the magnitude of the work yet to be accomplished. Your rendering of the matter brings me comfort, appeals to my reason and faith, and yet does not "cut the nerve of missions."

I want volumes II. and III. of DAWN, also TABERNACLE SHADOWS. Kindly also send me sample copy of your paper. Mrs.__________

====================

VOL. XVII. NOVEMBER 15, 1896. No. 22.

CONTENTS.

Special Items....................................266
View from the Tower...............................267
Future Probation.................................269
Mr. Dimbleby and Mr. Totten
Heard From.................................271
Sealed Unto the Day of Redemption................272
"Hell No Part of Divine Revelation"...............274
Splitting Things Fine............................275
"Unauthorized Workers"............................276
Questions of General Interest.....................277
The Fame of Solomon...............................277
Solomon's Sin....................................279

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

====================

VIEW FROM THE TOWER.

OUR October 1. issue pointed out that according to the prophecy of the Apostle James the recent election would fail to relieve the "reapers." The results have corroborated the prophecy. Earnest and honest men were on both sides of the contention, and the tremendous efforts against silver carried the day. The majority saw that, while the "fraud" was easy to introduce, it would be difficult to expel; that at least one year of great financial depression must result, before legislation could be secured which would restore silver to its former relationship and equal privileges with gold; and having greater confidence in Shylock's assertions than in their own judgment, they chose the immediate better and ignored the future and thus helped fulfill prophecy.

The managers of the successful party declare that now bimetallism will be established by international agreement, and that thus agriculturalists will be relieved. But taking the divine Word for our guide, we do not expect relief for the "reapers" in any form. Rather, their burden will increase, and their cry, already begun, will grow louder, and eventually place many of those formerly law abiding amongst the lawless.

There is every indication that the next year or two may be quite prosperous, because of the shortage of merchandise incident to the past three years of depression; but eventually prices for labor and for goods will gravitate toward still lower levels, barring wars, famines, etc.

* * *

Notwithstanding the outward harmony maintained by the Church of Rome, she has her own internal disorders in every quarter. In Italy her conflict is with the Government; in Russia it is with the Greek Church; in Great Britain it is with the Church of England; in France it is with the Masons; and in this land of liberty it is with freedom's institutions and progressive ideas, especially with free schools.

In the French republic the papal influence until lately has always been with the monarchical parties (as a threat this is now being reversed); in Italy it is thrown against monarchical parties, and the people of Italy who, to the number of about probably five million voters, have for years, at the command of the Pope, refrained from voting are now to use their votes to embarrass the Government and in favor of republican institutions. In the United States, for some years back, the Papal policy has been extremely liberal (for it); Cardinal Gibbons, Archbishop Ireland and Bishop Keane have been leaders in an attempt to form a liberal, American-Papal policy. For a time they succeeded. The Council of Baltimore permitted Roman Catholics in the United States to read the Bible, Protestants were no longer to be treated as heretics, whose end was a hopeless eternity in hell and anguish, but as "separated brethren," many of whom were honest and, like Romanists, would go to Purgatory, but being without beads or prayers to Mary or masses, holy candles and the like, they would be obliged to stay longer in Purgatory than would faithful Romanists; but the under-surface intrigue of the Jesuitical party has finally triumphed, and the whole policy of the Papacy is to be made more conservative. The infallible Pope is not left to himself, but is assisted by advisers and counselors, whose mouthpiece he

R2061 : page 268

really is; and Protestants will no longer be permitted to go to "Purgatory," but will be sent directly and forever to "Hell."

This change of policy is noticeable in the Encyclical dealing with the Anglican question--no special desire being manifested to conciliate the Church of England, but rather the reverse. More recently Bishop Keane has been removed from the Chancellorship or Presidency of the Washington City (Roman Catholic) College. And now it is reported that Archbishop Ireland is in disfavor at Rome and will suffer degradation in some manner. Probably Cardinal Gibbons, who has been very cautious, may be permitted to continue for some time, if he continues tongue-tied.

Without much doubt fear lies at the bottom of this policy. The Italian prelates hold control of the Papacy, and intend to hold it. They no doubt realize that the Anglo-Saxon race is the more brilliant and would out-shine them and eventually capture the control of their system; hence they do not desire union with the Church of England, lest it should turn out that Papacy had joined the Church of England and not the Anglicans joined the Church of Rome. And the Pope has been obliged to yield to their pressure, which is manifesting itself here in the United States also, and has already declared against any further cooperation with Protestants in any future Parliaments of Religion.

This change of policy on the part of Rome should not be understood to signify antagonism and hostilities between Romanists and Protestants: it does, however, corroborate the Scriptural testimony to which we have frequently called attention,--that the two will never unite in one system; that the coming Protestant federation will be distinct from Catholicism and that, while treating each other with respect and in many matters cooperating, the two parties will really be in opposition as the two sides of the great "scroll" (Rev. 6:14; Isa. 34:4) down to the time of their mutual and sudden collapse.

The situation as respects the United States is well set forth in the following extracts from prominent journals:--

The Western Watchman (Roman Catholic, St. Louis) says:--

"Tell the truth. Rome removed Bishop Keane. Cardinal Satolli advised the measure. The Germans had nothing to do with it. Rome did not want the young priests of America to be taught Pelagianism. The advocates of the doctrine that any form of Protestantism is better than no religion at all, claim Cardinals Manning and Newman for their contention. Neither of the English cardinals was regarded as a theologian in Rome, and at the time of their death neither enjoyed the slightest influence in Rome. Pelagianism must be stamped out. Man is in the supernatural order and whether pagan or Christian is obliged to tend to his supernatural end. Grace is an aid to that end. The church is a guide to that end. Protestantism is a siren. It sings to the seafarer and allures him to the breakers. Protestantism is the enemy of God; of God's truth; of God's church. It is not better than nothing, because good for nothing."

R2062 : page 268

The Christian Standard (Disciples, Cincinnati) says:

"The virtual deposition of Bishop Keane from the Catholic University at Washington, D.C., is taken to mean that the ultramontane policy is to prevail in Roman Catholic affairs in this country, rather than the liberal policy voiced by Archbishop Ireland. No doubt there is a genuine fear in the highest circles of papal authority that the so-called liberal policy advanced by certain ecclesiastics of this country means rather the making of Americans out of Catholics, than of Catholics out of Americans."

The Mid-Continent (Presbyterian, St. Louis) says:

"With all its outward show of smoothness the Roman Catholic machinery suffers many a jolt. The vigorous protest over the removal of Bishop Keane, the late executive head of the Catholic University at Washington, is a jar that threatens to work much confusion. ...It brings to a point of issue the opposing American factions; those who believe that in America Romanism must adapt itself somewhat to environment, that it must be 'liberalized;' and those who stand for the Romanism of Spain and Italy on this side the sea. Keane, with Gibbons and Ireland, stand for this progressive movement. Corrigan of New York, Wigger and Schroeder stand for ultra-conservatism. The removal of Keane, with all its crafty explanations, is, of course, the ban of Rome placed upon that progressiveness."

The Western Christian Advocate (Methodist, Cincinnati) says:--

"The removal of Bishop Keane from the rectorship of the Catholic University at Washington might ordinarily pass for an unimportant piece of Catholic domestic economy, not to be noticed by the outside world. But his removal because of his adherence to the liberal elements of Catholicism, represented by Archbishop Ireland, and as a result of the plottings of the clerical or Jesuitical section, at once make it a matter of momentous significance."

A Washington correspondent of the Boston Transcript gives the following as the "true inwardness" of the present situation:--

"There are two distinct classes in the Catholic Church. One class is made up of the Orders--the Jesuits, Augustinians, Paulists, Dominicans and others. The other class is made up of the general rank and file of the clergy, who have attached themselves to no particular Order. Each order attends to some particular line of work, the Jesuits to teaching, other Orders to missionary work, others to charity, etc. Gradually the Orders have drawn away from the clergy who are outside of the Orders. The two classes may be illustrated by the Catholic University and the Georgetown University, both leading Catholic institutions here in Washington. The Catholic University is conducted by the secular clergy, that is, by those outside of the Orders; while Georgetown University is conducted by the Jesuits, or those attached to the Orders.

"From the arrival of Satolli this latent antagonism between the Orders and the 'seculars' began to develop. The seculars had in their ranks such conspicuous men as Archbishop Ireland and Bishop Keane. Moreover, the seculars had become identified with a progressive and advanced policy which sought to send Catholic children to public schools instead of parochial schools. On the other hand, the Orders, conspicuously the Jesuits, represented the old adherence to Catholic colleges, Catholic schools, and to the religious training which they regarded as more essential than the intellectual training of a child. Naturally, therefore, there was much comment when Satolli took up his residence at the Catholic University, where he was the guest of Bishop Keane. It was regarded among ecclesiastics as settling that the Pope's representative had cast his influence with the seculars and against the Orders. It was a proud day for Archbishop Ireland and the many others who, with him, had been urging the advanced and liberal policy. But this satisfaction changed unexpectedly when Satolli took his leave of Bishop Keane and established permanent quarters for the papal legation in the remote Eastern section of Washington, within a Jesuit parish. It was the parish of St. Aloysius, with Father Gillespie at its head. He is a scholarly Jesuit, and his adherence to the doctrine of parochial education is shown by Gonzaga College, which he is expanding to the dimensions of a great seat of learning. Thus Satolli was suddenly transferred from the seculars to the Orders. From that time, Satolli made most of his public appearances at the Jesuit church, and the Jesuits were his most intimate and most constant associates."

This correspondent, noting the appointment of Mgr. Martinelli (Italian) as successor to Mgr. Satolli as papal Ablegate in the United States, continues:--

"Martinelli is of the Augustinians, an Order marked for its austerities. His choice, therefore, is even more conspicuous as a recognition of the Orders than would have been the choice of a Jesuit. The head of an Order is placed in a position over seculars as well as Orders. There is no doubt, however, that the judicial temperament of Martinelli will save him from an undue preference to the Orders. At the same time the Orders are entrenched, while Archbishop Ireland and the other seculars see their power waning."

* * *

The New York Tribune of Nov. 5, says editorially:

"For more than a quarter of a century the Catholics in Italy have been debarred by order of the Church from taking any part in Parliamentary elections. To what extent these commands of the Vatican have been obeyed may be gathered from the fact that in a country of practically universal suffrage, where the adult male population numbers according to the latest census considerably over 10,000,000, not more than 1,600,000 have ever yet cast their votes at the polls at any general election....

"The Pope, having found no disposition on the part of the present Italian dynasty to come to an understanding either with regard to the temporalities of the Papacy, or upon any other subject, has wisely decided to throw in his lot with the republic, as being the form of the Government of the future. With that prescience which sometimes comes to men on the border of the grave, he apparently foresees that the days of the monarchical system not alone in Italy, but in all other parts of the world, are drawing to a close, and accordingly he is maneuvering the sails of the church so as to adapt them to the wind of democracy. That is why he has just astounded the Catholic world by appointing as Nuncio to Paris a prelate entirely devoid of diplomatic experience, whose only recommendation is that he is an ardent Republican; that is why he professes such unbounded admiration for America and American institutions, and that also is the reason why the Catholic electors, now for the first time sent to the polls, are openly recommended by the Vatican to disassociate themselves from the cause of the monarchy and to prepare to accept another form of government--that is to say, a republic....

"Should one of these days the ruined, starving and overtaxed population rise up in its despair to overthrow a dynasty that has transformed Italy from the fairest and gladdest country in Europe into the saddest, it will be found that the Papacy will have weathered this as so many previous storms, and that with all sail set to the democratic wind it is riding safely on the stormy waves of the revolution."

To our understanding the present Italian government is the seventh head of the "beast" (Rev. 17:9-11) which has continued "a short space," represented in the present monarch and his father Victor Immanuel. According to this prophecy Rome will never have another head--the eighth condition will be the beast without a head,--either a republic or anarchy. If a republic, we shall shortly expect anarchy, "perdition."

All the signs of our time corroborate prophecy and bid us lift up our heads and rejoice that our redemption draweth nigh.

====================

R2062 : page 269

FUTURE PROBATION.

A contemporary says:--

"ONE seemingly plausible argument in favor of a future probation is the alleged fact that a large percentage of the race are cut down in infancy by the scythe of death before accepting or rejecting the offers of salvation; and this is coupled with the claim that faith is essential to salvation in all cases. At first glance, this surface claim may be deemed reliable; but candid reflection will spoil it in a moment.

"1. While there is death among children in this age, the theory of probation in the next age insists that there will also be death among children born in that age: so those children dying there, will as really

R2062 : page 270

be entitled to another age of probation as those who die

R2063 : page 270

in this age; and so on indefinitely. This proves too much or proves nothing.

"2. While faith is required in adults, unaccountable infants are never placed under that law: 'Of such is the kingdom of heaven.' We cannot go back of this divine rule: 'Thy children shall come again.'"

(1) This is poor logic as well as poor exposition of Scripture. If it were true that all children dying in infancy are saved eternally without a future trial or risk of the Second Death, it would follow that Herod of old, who slew so many infants, was the greatest, the most successful missionary of his day; for he made sure work of it. If the writer of the above believes what he

says, he should follow the example of some who, becoming mentally unbalanced under such false teachings, have killed their children "to insure their going to heaven," as they expressed it. If this writer's theory be true, laws should be passed to hinder physicians from exerting their skill to keep alive young children, because they thus more than double the number which reach maturity, and according to this theory are keeping many from reaching eternal bliss. According to this theory infanticide, instead of being punished, should be encouraged by rewards and premiums; and no doubt such false and irrational teachings as the above quotation do act as a premium, and encourage the mentally and physically weak and depraved.

The theory is illogical, further, in that it presupposes that God is acting irrationally, in placing millions on millions of human beings under present conditions for no reason or useful purpose; because, if there be no necessity for the development of character by experience and trials, so that a blank is more desirable in God's esteem than the painstaking and tear-washed, though imperfect, page of Christian character, it would seem very cruel and loveless, if nothing worse, on God's part, to expose so many millions to the buffetings of the world, the flesh and the devil;--especially with the foreknowledge that "few there be that find" the strait gate and narrow way in "this present evil world."

As to the Scripture passage cited: We hold that it is here and frequently given a false interpretation. We hold that our Lord did not mean to be understood that the blank of childish character is the ideal standard of God's Kingdom. Another of the Evangelists tells that our Lord, coming to his disciples, found them disputing as to which of them should be considered greatest or chief, and that he, setting a child in their midst as a sample of guilelessness and humility, told them that, unless they became as a little child, they should have no share in the Kingdom;--not as a little child in stature, nor in blankness of undeveloped character, but in humility, simplicity, guilelessness. "Of such [like] is the Kingdom of heaven." As the Apostle urged, "Be not children in knowledge [character], howbeit in malice be ye children." (1 Cor. 14:20.) And this evidently covers the point of our Lord's remarks about children, as understood by the Apostles; for surely they never expressed such ideas as we are here criticizing.

Our Lord frequently spoke of his followers as "children," "little children" and "little ones." See the following instances: John 13:33; Matt. 10:42; 18:6,10,14; Mark 9:42; Luke 17:2. These were the "little ones" in malice and pride and in the world's estimate, among whom there would not be many great or wise or learned, according to the course of this world; --these were to overcome the world by faith and faithfulness, even unto death; and as "overcomers" were to share Christ's throne as heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together. --Rom. 8:17.

The promise concerning Rachel's children is mentioned as a proof that they will have no trial, but are saved; however, a reference to the prophet's words (Jer. 31:16,17) shows that in this Scripture, also, the writer has made a misapplication; for so far from the children being saved or in the Kingdom, the prophet declares, "they shall come again from the land of the enemy"--the general prison-house of death. They shall indeed come therefrom, thank God! Our Lord Jesus gave himself a ransom for ALL, and hence in due time, as our Lord declared, "All that are in the graves shall hear his voice and come forth;" some to the first resurrection and some unto a "resurrection by judgment;"* --and then "they that hear [obey, see Acts 3:22,23] shall live"--everlastingly.--John 5:25,28,29.

(2) Faith in the promise of God, that Christ and the Church constitute the true Seed of Abraham (Gal. 3:16,29), and that in and by this Seed, according to the Lord's promise, "all the families of the earth shall be blessed;" and that it is for this purpose that the Kingdom--the Millennial Kingdom--is to be given to Christ and the overcoming Church (Rev. 2:26,27; 1 Cor. 15:25), makes no claim such as this writer suggests, namely, that infants will die during the Millennial age as now.

On the contrary, it claims in the words of the Prophet Isaiah (65:17-20) when describing the new heavens and new earth conditions, that "There shall be no more thence an infant of days,...for as a lad shall one die a hundred years old; and as a sinner shall he be accursed who (dieth) a hundred years old."

This is in agreement with the Scriptural assurances that, when the Kingdom of God is established in

R2063 : page 271

the earth, the high-way of life will be made clear and open to all (Isa. 35:8), and that only such as wilfully refuse to walk therein shall die at all, and they the Second Death; from which there is no resurrection, no recovery, provided. "Every soul which will not hear [obey] that prophet [the great prophet, Christ Jesus the head and the Church his body,--the antitype of Moses] shall be destroyed from among the people."-- Acts 3:23.

Thank God for a good hope, a Scriptural hope, a reasonable and logical hope,--for the Church now a high calling to a joint-heirship in the Kingdom with immortality; and for "whosoever will" of "all the families of the earth," when in due time the grace of God shall be extended to them, a restitution of all that was lost in Adam. And, let us not forget it, "He that [truly] hath this hope in him purifieth himself, even as he [Christ, his redeemer and exemplar] is pure."

---

*See our issue of Oct. 15, page 246, and our issue of Aug. 15, '95, for explanation of "Resurrection by Judgment."

===================

R2063 : page 271

MR. DIMBLEBY AND MR. TOTTEN HEARD FROM.

IN our issue of May 15th we called attention to the pretentious claims of some teachers to give a "Bible chronology," though really they merely attempt to force the Bible's time-records into harmony with the secular records, which are admittedly broken, pieced and wholly uncertain. We showed, moreover, that the claim that any chronology from Adam to Christ can be proved by astronomy down to the fraction of a minute, or in any degree, is purest nonsense; because, although eclipses, etc., past or future, can be calculated by astronomy, no facts of Bible history and chronology are so stated as to permit astronomy to be applied to them; and no other chronological history goes back connectedly or reasonably half way--3,000 years. We also pointed out years of miscalculation in their minute-exact "proofs."

Furthermore, we called attention to the foundationless predictions of Mr. Totten concerning the period from 1892 to 1899, all of which, up to the present date, are of course absolute failures. The holy spirit was not withdrawn in the Spring of 1892, the predicted man-Antichrist did not arise then and deceive the Jews into worshiping him and building him a temple at Jerusalem, he did not sit as God in that temple in 1895; Mr. Totten and his faithful followers were not taken up to heaven at that date; and his man-Antichrist has not been holding high carnival on earth and fulfilling Rev. 13:15-17, and consequently he will not continue the carnival and complete it in the spring of 1899.

We have since heard from Mr. Dimbleby, who writes in a kindly manner, which is convincing that, notwithstanding his errors, his intentions are good. He claims that he used cycles, transits, etc., in a manner common to all astronomers. We are ready to admit probably all that Mr. Dimbleby would claim on this line: our contention is, and the verdict of all unbiased astronomers would be, that these cycles cannot be used as measures of history unless there be astronomical facts noted in the history. If Genesis told the exact location of the stars, or if it very particularly described an eclipse, its very minute, etc., when Adam was created, then astronomy would measure the chronology; or if such a minute record were given in the account of the end of the flood, when Noah entered the 601st year of his age, we could locate that date and use the Bible history back of that to Adam. But Mr. Totten's absurd claims about "Joshua's long day" (which neither Mr. Dimbleby nor any other astronomer could endorse) furnishes not one shred of evidence upon which to base an astronomic calculation. There are absolutely no astronomical facts noted in Bible history; consequently astronomy can neither prove nor disprove Bible chronology.

Mr. Dimbleby notes our criticism of the slip of his pencil implied in his statement that 2520 solar years exactly correspond to 2595 lunar years. He claims that in our showing of a difference of over five years we neglected some fractions. We reply, that we took his statement of 354 days to a lunar year as the basis of our calculation, supposing that he had so calculated. Mr. Dimbleby's tract reads thus: "A Solar Year is 365-1/4 days. A Lunar Year is 354 days." But, allowing for all the fractions, Mr. Dimbleby is two years and one hundred and nineteen days astray,--entirely too much for an astronomical "proof," exact to the minute.

R2064 : page 271

We will here give our calculations:--

A lunar-year (354 days, 8 hours, 48 minutes and 36.04 seconds) reduced contains 30,617,316.04 seconds.

A solar-year (365 days, 5 hours, 48 minutes and 46 seconds) contains 31,556,926 seconds.

In 2520 solar-years there are therefore 79,523,453,520 seconds; and this number divided by 30,617,316.04 (the seconds of a lunar-year) shows that 2597 lunar-years, 119 days, 36 minutes and 4.12 seconds are the equivalent of 2520 solar-years and not exactly 2595 years, as Mr. Dimbleby stated.

Mr. Dimbleby wrote in good spirit. Without endeavoring further to urge the exactness of his chronological beliefs, he rejoiced with us that the end of all things pertaining to "this present evil world" is near; and that the Kingdom of God is at hand; and expressed the hope that we should soon stand shoulder to shoulder in the Kingdom; a hope which we heartily share.

R2064 : page 272

We have also heard from Mr. Totten, but evidently he wrote in a very different spirit, what is unworthy of a reply: He endeavors to draw attention away from his errors, which we have pointed out, by making a furious attack upon the Bible Chronology which we present, interlarding it with sarcasm and personal abuse. We have no disposition to contend along lines of personal abuse, seeing the Lord has given us more important work to do.

The Bible chronology of MILLENNIAL DAWN rejects all the claimed outside corrections of the Bible, and makes no attempt at minute-exactness, but accepts the Bible record, wherein we trust that the Lord has provided a true chronology whose laps and shorts balance each other; indeed, we have found none other so clearly stated.

We force this chronology upon no one, and make no absurd and deceptive claims concerning it. Those who come to the Word of God in simplicity and sincerity, disentangled from preconceived ideas, find in it a very substantial basis for faith respecting the times and seasons of the divine plan of the ages;--especially when they observe that it is abundantly and beautifully corroborated by the prophecies, the Jubilees, Israel's Double, the Times of the Gentiles, the Days of Waiting, the signs of the times; all harmonious and easily understood by even the "common people" of the consecrated class, who hear gladly. And these God evidently intended should hear and be assured by proofs within the range of their comprehension. We submit the chapter and verse for every figure down to the end of the seventy years desolation of the land in the first year of Cyrus--the well established and generally accepted date, B.C. 536.*

Mr. Totten neither denies nor acknowledges his gross errors and false predictions;+ unless it be in the words,--"We shall not...attempt to explain the occasional presence of dead flies in some of the early samples of our ointment." The dead flies (untruths) he indirectly and very unjustly lays to the charge of Mr. Dimbleby, and still he refuses to pick out even those flies admitted to be dead. The fact is that these "dead flies" (errors) are the very essence of his compound, and if all were taken out, nothing of the "Totten Ointment" would remain.--See Eccl. 10:1.

Following our rule, we made no personal attack upon Mr. Totten: we merely obeyed our conscience as to duty in calling the attention of the Lord's people to those "dead flies;" because some, not noticing the "flies" (errors) nor the bad odor (bad spirit), were in danger of using Totten's "ointment"--"as advertised" --as the eyesalve commended by the Lord in Rev. 3:18.

---

*See MILLENNIAL DAWN, Vol. II., chapter 2.

+See our issue of May 15, '96.

===================

R2064 : page 272

SEALED UNTO THE DAY OF REDEMPTION.

"After that ye believed, ye were sealed with that holy spirit of promise, which is the earnest [the pledge] of our inheritance until the redemption [Greek--apolutrosis, a loosing away or deliverance.--See also Luke 21:28; Rom. 8:23.] of the purchased possession." "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption [deliverance]."--Eph. 1:13,14; 4:30.

THE expression, "sealed unto the day of deliverance," carries with it the idea that at an appointed day all of the sealed ones will be delivered. And the Apostle further emphasizes this thought when he speaks of the sealing as an earnest or pledge of our inheritance until the day of deliverance. The seal which thus marks all of those worthy of deliverance is here declared to be "the holy spirit of God." It is elsewhere called the spirit of Christ, because in Christ the spirit of God dwelt richly and without measure (Col. 1:19; 2:9; John 3:34); and whom God did foreknow as heirs of his exceeding great and precious promises, he also did predestinate to be conformed to the image of his Son.--Rom. 8:29.

The use of the term "sealed" in this connection is very significant when we consider the importance of the seal, which has been in use from remote antiquity. A seal is an authoritative impression affixed to an important document. When affixed by the originator of the document it testifies to its genuineness, and to the deliberation with which it has been executed. When affixed according to legal requirement, it not only thus authenticates, but it also ratifies, confirms and declares the document legal; and thus it becomes the pledge or assurance of its fulfilment. Hence, any act or other instrumentality which legally confirms or ratifies a statement, promise or agreement may properly be called a seal to such statement, promise or agreement.

It is thus that the inspired writers symbolically apply the term to God's gift of the holy spirit to the Church, which testifies to their divine recognition as sons and heirs of God, and joint heirs with Jesus Christ, if so be that they suffer with him, even unto death. This sealing with the holy spirit is not accomplished by act of the individual sealed: it is the stamp of God, impressed by God upon all his believing and truly consecrated

R2064 : page 273

children. Those whose faith accepts, in childlike simplicity, the provision of God for redemption through the precious blood of Christ, with full purpose of heart to conform to his holy will in all things, and thus sanctify (set apart) themselves unto God and separate themselves from the world, are also sanctified (set apart) by God, being sealed, stamped, with his holy spirit for the day of deliverance.

That blessed day is the resurrection day, the Millennial day, early in the morning of which the overcoming Church will be delivered.--"God shall help her when the morning appeareth." (Psa. 46:5, margin.) While carefully guarding the seal of promise, we may, therefore, as the apostles indicate, look for that blessed hope at the glorious appearing of the great God and our Savior Jesus Christ, who shall then change our vile body--the Church, both individually and collectively --and make it like unto his glorious body; for, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Titus 2:12,13; 1 Pet. 1:7; Phil. 3:20,21; Col. 3:4.) It was to this blessed day that Paul looked forward with joyful hope, and to which he bade all of those look forward who, like himself, were sealed with the same holy spirit of promise, the earnest of their inheritance, saying, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."--2 Tim. 4:8.

This "seal" is called the "holy spirit of promise" because it is of itself a foretaste, a firstfruit, a pledge, of that blessedness into which those who possess it and hold it fast shall by and by be delivered. Now, as Paul says (Rom. 8:23), having this first fruit of the spirit in the imperfect earthen vessel which cannot fully and satisfactorily carry out the mind of the new spirit, and hence in which we groan within ourselves, realizing both these divine aspirations and our human shortcomings, we longingly wait for the glorious deliverance provided at the appointed day,--the deliverance or birth of those now begotten of the spirit of God, quickened by his mighty power, and developing daily toward the stage of birth,--the deliverance into the glorious likeness of our Lord and Head, in which we, like him, shall be filled with all the fulness of God, which Paul sets forth as the grand ultimatum of Christian attainment --"That ye might be filled with all the fulness of God." (Eph. 3:19.) Toward this end every truly overcoming child of God is constantly aspiring, and should be able from time to time to note perceptible degrees of progress; for even though in this tabernacle of the flesh we groan, being burdened with a weight of inherent imperfection, it is our duty and privilege daily to press toward this mark of holiness and Christlikeness, fully assured that, in due time, if we faint not in our strivings, we shall be delivered into the likeness of our Lord and Head.

In this view of the matter how important it is that those who hope for the deliverance should see to it that the seal of God is clearly stamped upon their hearts, that they have this holy spirit of promise constantly witnessing with their spirits that they are in deed and

R2065 : page 273

in truth sons and heirs of God. Nor is it enough that we have the recollection that at one time in the long-ago we were sealed with this spirit, if at the present time neither we nor our friends can discern the impression. The witness, to be of any value, must be a present witness, and must so continue to the end.

In order to the receiving of this divine impress or seal of God, the soul, having first by faith gratefully accepted the redemption provided in Christ Jesus, must also be in a plastic or receptive condition toward all the influences of divine grace, just as wax, being plastic, readily receives an impression; and, like wax, it must also have that cohesive quality whereby it may retain and preserve that impression. Such plastic and cohesive qualities of the soul consist in (1), a loving and grateful submission of the whole heart and life to God; and (2), a resolute purpose and fixed principles of action. Unless the soul be in this attitude it would be impossible either to receive or to retain the seal or stamp of God. The stony heart will not take the divine impress. Nor could the unstable heart, or the double-minded man retain it (Jas. 1:6-8), such not having enough of the cohesive quality of stability and fixed principle. As in dough or other soft substances, it would soon subside and disappear, especially if some, however little, of the leaven of sin be permitted to work in it.

It is to the possibility of thus losing this divine impress upon the soul, that the Apostle refers in charging the people of God not to grieve the holy spirit whereby they are sealed. If we are fully and continuously submitted to the will and power of God, the impression of this seal should deepen with the passing years and become more and more distinctly legible; but, on the contrary, if we do not so continue to yield ourselves to the will and power of God, but allow the leaven of sin to abide and to work in us, we thus resist and grieve the holy spirit, which, if we continue to do, will in time result in the obliteration of the seal of God, and in the loss of that inheritance of which its possession was the pledge. Grieve not the spirit, efface not the seal, despise not the inheritance, but hold fast the seal, the pledge of your inheritance, and let its blessed impression deepen upon the soul, that, when the appointed day of deliverance shall have fully come, this clearly legible, God-given pledge may prominently attest its claim to be redeemed by the payment of that fulness of

R2065 : page 274

the divine bounty of which it is declared by the voice of inspiration to be the pledge.

Another thought in connection with this sealing is that, while the impression is distinctly felt upon the heart of the believer and is thus a testimony to himself of his divinely recognized kinship with God, it is also manifest to others; and it becomes more and more thus outwardly manifest as the impression deepens, bearing to the world its testimony of the wisdom, power and grace of God, and even in its silent eloquence convincing the world of sin, of righteousness and of a coming judgment.--John 16:8.

It is not possible that any man should bear this divine impress or seal of God--even the first impression of it before the discipline of years has deepened and marked its outlines more distinctly and prominently--without its being observed by those with whom he comes in contact. Such is its transforming power that it will attract attention as strongly in contrast with the spirit of the world; and that without the slightest reference to it by its possessor. And if the seal, in its general outlines at least, is thus manifest even to the world, how much more distinctly should its features be discerned by those whose vision is clarified by the spirit of truth. Such quickly recognize in each other the stamp of God, and feel consequently a heavenly affinity which leads to a blessed fellowship and communion of spirit; and where the spirit of God is, there all the fruits of the spirit grow, and the more luxuriantly as the weeds of easily besetting sin, which are ever prone to spring up, are kept down.

If asked to describe the outlines of the seal of God upon his people, we could not do better than refer to the words of the Apostle, who speaks of it as "putting on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24.) And again, it is the image of God's dear Son. (Rom. 8:29.) Let us see to it that this seal is ours, and that its impress upon our hearts is becoming daily more and more distinct.

MRS. M. F. RUSSELL.

===================

R2066 : page 274

"HELL NO PART OF DIVINE REVELATION."

"AN article under the above title, by the Rev. W. E. Manley D.D., appeared in the Arena. The writer begins by laying down the proposition that there is no term in the Hebrew or Greek Scriptures which has the meaning of the English word hell, and continues:--

"When our late revision of the Bible was in progress, Canon Farrar (now Archdeacon and Doctor Farrar) said in substance as follows:--'If the revisers do their whole duty, when their work is done our Bible will not contain the word hell, nor damnation, nor everlasting punishment.' This covers the whole ground of our proposition, and something more. The revisers, it seems, have not done their whole duty, though they have gone a good way in that direction. There are four words in the Bible that are translated hell, though not uniformly so translated. One of these is a Hebrew word, sheol, and is found in the Old Testament sixty-five times. In the old version it is rendered thirty-one times hell, thirty-one times grave, and three times pit. In the revision it is rendered hell fifteen times, grave fifteen times, pit five times, and is left untranslated thirty times. The revisers admit that the word does not mean hell, but say it is a place of departed spirits, good and bad, and must therefore embrace a hell and a paradise, though these places, and the separation between them, are nowhere mentioned or alluded to in that part of the Bible. With the views the revisers had of sheol, it was manifestly improper to render the word either hell or grave. There was but one consistent course to take, and that was to give the original in every instance, as they have done in nearly half of them, and as the New Testament revisers have done with the word hades. In passing, we may remark that Sheol was the proper name of the first king of the Hebrew nation, and of him who became the apostle to the Gentiles, with some difference of pronunciation--a pretty good evidence that their respective parents did not attach to the word the meaning of hell, unless it had to them a more musical sound than it has to some of us. The true meaning of sheol is grave, and the translators of the old version have given their sanction to this view by so rendering the word in nearly half the instances in the ancient Scriptures; and if we add the three times it is rendered pit, often the synonym of grave, the rendering 'grave' will be in the majority. It should be borne in mind that the translators of the old or authorised version had but one word for the two renderings, 'grave' and 'hell,' and that the former was the sense of the term more often than the latter. It is as plain to us as anything well can be, that in the whole Hebrew Bible they could not find a word for the idea of hell. It is often affirmed by learned Hebrews that there is no such word in the Hebrew language, in the Bible, or in any other book. This is confirmed by the revisers, who confess that sheol has no such meaning; and they name no other word in the Hebrew language to fill the place. Finding no word for hell, they made use of the word sheol, grave, and attached to that the desired meaning when the connection would not betray the fraud. The meaning of hell was not in the word; but they could inject it, and then it would be there, and the Old Testament would not be obliged to bear the disgrace of having no hell. The people, having no knowledge of the Hebrew tongue, and not doubting that the translators, of high standing in the Church, were pious, good men, accepted the new version as an inestimable boon to the English people, as no doubt on the whole it is. The revisers confess that hell is a wrong translation; but they have not altogether rejected this rendering."

* * *

We commend to colporteurs, and to all interested in serving the Truth, the booklet "What Say the Scriptures about Hell?" (See second page.) It is quite convincing to readers in general that God's Word has been misrepresented and misunderstood on this subject; and after reading it they are generally ready for the study of the divine plan of the ages.

===================

R2065 : page 275

SPLITTING THINGS FINE.

A contemporary, The Christian, says:--

"SOME one, speaking of the different classes of Presbyterians, describes them as the 'U.Ps,' 'R.Ps' and 'split Ps.' The United States Census Bulletin shows how sectarianism runs to seed in America. In the United States there are about a hundred and forty different religious denominations. Among Presbyterians there are, 'The Presbyterian Church in the United States of America,' and 'The Presbyterian Church in the United States,' and four branches of 'Reformed Presbyterians,' and half a score of other brands of Presbyterians. There are four bodies calling themselves 'Brethren,' which are noted as I, II, III, IV. There is 'The Reformed Church of America,' and 'The Reformed Churches in the United States.' There are some twenty kinds of Methodists, and a number of kinds of Baptists, among which are mentioned, the 'Six-Principle Baptists,' the 'River Brethren,' the 'Primitive,' the 'Free-Will,' the 'Original Free-Will,' the 'General' and the 'General Free-Will Baptists;' to say nothing of the 'Self-Will Baptists' of which the colored brother spoke. Among the Societies of the 'Friends' are the 'Orthodox,' the 'Hicksite,' the 'Wilburite' and the 'Primitive.' The Lutherans have seventeen or eighteen distinct organizations. The Mennonites, with 41,000 communicants, have a dozen different branches. The people who specially claim to be looking for the Lord, and who have adopted the name 'Adventists,' are divided into half a dozen sects, each with their denominational organizations; and so men divide until it almost seems as if they would divide a man before they are done....

"Said Dr. Philip Schaff, speaking on this subject, 'By persecuting, abusing, and excommunicating each other, the churches do cruel injustice to their common Lord and his followers. They contract his Kingdom and his power. They lower in form his kingly throne to the headship of a party or school. They hate those whom he loves and for whom he died; they curse those whom he blesses, they violate the fundamental law of his gospel.'

"One result of this state of things is, that many devout men are unattached to any of these denominations. They love the Lord, and, like the Psalmist, desire to be companions of 'all them that fear God;' but they cannot tie themselves or bind themselves to any single sect or body of people, nor are they ready to accept the creeds and confessions which are, in many cases, imposed as prerequisites to membership in these denominations. Nor are they willing to bear the unscriptural and sectarian names which have been imposed upon the Christians, either as the nick-names of scoffing enemies, or the sectarian badges of men who aspire to leadership, and desire to impose their label upon their followers as the marks by which they know their sheep, as distinguished from the tokens by which the Lord knows his.

"Among the men who have given expression to this dislike of the denominationalism of the day, may be mentioned Abraham Lincoln who, though in former years skeptical, during his presidential career gave evidence of faith in God and a devout desire to serve him, but still remained unconnected with any denomination. To H. C. Deming, of Connecticut, he said:--

"'When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul.'"

* * *

But often even those who seem to see that something is wrong with nominal "churchianity," fail to see in what the real wrong consists, and what is the true remedy.

Was it wrong for Protestants to secede from Roman Catholicism? No!

Was it wrong for John Wesley's followers to secede from the Protestant Episcopal Church, when they conscientiously believed that they were moving in the right direction? No!

Is it wrong for any man or company of men to obey conscientiously their understanding of the teaching of God's Word and the leading of his providence,-- even if it make ten thousand splits? Certainly not!

How then can we harmonize these rights and duties of men to split up, with the central thought of the unity of the Church as expressed in our Redeemer's prayer, when he said, "I pray not for the world, but for those whom thou hast given me--that they all may be one, even as thou Father and I are one?"

We answer, that our Lord had no reference to any earthly organization, sect or denomination. He referred to the true Church, whose names are written in heaven; and his words cannot properly be applied to any other.

So far as the splitting up is concerned, we may surprise some by declaring that in our view it has not gone far enough. Each split represented a conflict

R2066 : page 275

between truth and error; and the error, darkness and ignorance of Papacy's enforced "union" of the eighth to the fifteenth centuries was so dense as to require all the splitting and reforming that has followed the breaking of its power, and more too; for the work of reform still lacks much of completion. We hope and labor that the good work of reforming and protesting against errors may go on and on, until each individual Christian will rest his faith (not in a denomination, large or small) but personally and individually in the Redeemer, and be united to Christ Jesus, the Head, as a member of his body--the only true Church.

For the past five centuries the Truth (strangled and bound hand and foot and buried by Antichrist in

R2066 : page 276

false creeds and systems) has been gradually awaking and struggling, and with some success, to get back to the light and life and liberty wherewith the true Christ made it free. Yet friends as well as foes have fought against this proper effort persistently; denouncing every reformer and liberty-lover, complimenting all who oppose reform, and tying on new "union" bandages as rapidly as possible.

As the good work of getting free from the fetters of human bondage and error progresses, it is like taking the outer shells off of a nut and getting at the meat, the kernel, the valuable part, which is of very different shape and substance from the original outward appearance. So the cracking and splitting up of the Papal system not only threw off an outer repulsive system of superstition and immorality but cracked the inner shell of unscriptural sectarian bondage in error; and the cracking and picking operation must progress, as it has progressed, until every atom of the real meat of the nut is freed from the shell.

Stripped of the outer shells we now see that the true Church is not composed of two hundred millions of professors, but instead is a "little flock" of fully consecrated believers, among whom are not many great or wise or noble or rich according to the estimate of this world. And we find the faith of this true Church as different from that of the mass as its numbers are different. It has three steps to which none of the true Church can object,--(1) Justification through faith in the precious blood of Christ; (2) Consecration in thought, word and deed to God and his cause as best they understand; (3) Growth in grace, knowledge and love.

Standing thus free, untrammeled by human creeds and bondages, but personally united to Christ, each will find in the others "members of the body of Christ," and affinity, fellowship and love will unite them in the only "union" that is not injurious;--union in Christ, to whom, as living "branches" in the Vine, each is personally united.

But such liberty will not mean anarchy and disorder; for the wisdom that cometh from above which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," no less than the words and example of our Lord through his apostles, will instruct them as to a propriety of order in their assemblies, for the benefit of all. (See our issue of Nov. 15, 1895, "Let All Things Be Done Decently and in Order.")

The physical union of the Church, the entire body of Christ, will be in glory,--at the completion of the First Resurrection; for "we ourselves also groan within ourselves, waiting for the adoption; to wit, the redemption [deliverance] of our body,"--the body of Christ.--Rom. 8:23.

Meantime let this "splitting things fine" continue; and let each individual Christian seek to be no longer a babe in Christian experience and knowledge but to attain the stature of manhood in Christ. (Eph. 4:13-15.) Too long has assent to human creeds taken the place of individual faith! Too long has membership in a popular or an unpopular denomination satisfied the conscience and taken the place of a personal covenant and union with the Redeemer. Too long have many lords, many faiths and many baptisms taken the place of the one Lord, one faith and one baptism, once delivered to the saints.

Such a splitting up of creeds and systems has been necessary to set free the Lord's "sheep," to prepare a cleansed sanctuary class truly united in Christ.--See MILLENNIAL DAWN, Vol. III., chapter 4.

===================

R2066 : page 276

"UNAUTHORIZED WORKERS."

"'BY what authority doest thou these things?' said the Jews to Christ, when he was healing the sick and casting out devils. He did the things, this was certain; it was equally certain that they could not do the things. They had authority, but no power; he had power, but they wanted to know his authority. He answered their question by asking another, 'The baptism of John, was it from heaven or of men?' They were in a dilemma. If they said, it was from heaven, then he could quote John's endorsement of himself: if they said it was of men, they feared the people, for all men counted John as a prophet; and so, rather than be trapped, they lied themselves out of the difficulty and

R2067 : page 276

said, 'We cannot tell.' 'Neither do I tell you by what authority I do these things;' was his ready reply.

"The enemies of God and truth seek by every possible means to hinder faithful workers from doing the will of the Lord. 'They have no authority,' 'They are not duly appointed,' 'They have no credentials.'

"There are plenty of men who have authority to do everything but have no power to do anything: there are other men who may lack human authority, but yet have the authority of God and the Holy spirit. Said Mr. Spurgeon in a recently published sermon:--

"'Remember Moses when they came to him and said that Eldad and Medad were prophesying in the camp; those two fellows had not been properly ordained, yet they were prophesying in the camp! What did Moses say? 'Stop them directly! They have not 'Rev.' before either of their names, and certainly they have not M.A., or any other letters of the alphabet, after their names. Shut those fellows up?' No, no! Moses said, 'Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!' And is not that what Christ would say, and have you say? Oh, let us have joy in our hearts when souls are saved, even though we may not be the instruments of their salvation, nor any of our denomination, but somebody quite apart from us! God has blessed him, and God be blessed for blessing him!'

--H. L. Hastings."

R2067 : page 277

QUESTIONS OF GENERAL INTEREST.

Question. M. DAWN claims that God's promise to Abraham (Gen. 15:5; 22:17) included both the heavenly and the earthly "seed"--the former represented by the "stars of heaven" and the latter by the "sand upon the seashore." Do you not think this strains the sense, since the sands and stars represent an almost innumerable number, while the heavenly seed (the Church) will be a comparatively small number--probably 144,000?

Answer. No; this does not seem to us a strained use of the language; but on the contrary both a reasonable and a beautiful application of the figures of speech used. We must remember that the Apostle Paul, when describing the resurrection of the Church (1 Cor. 15:41,42), uses this same figure, saying, "as star differeth from star in glory, so also is the [special or chief] resurrection of the [special or chief] dead." The same figure is used in Daniel.--Dan. 12:3.

Since the "great company" of Rev. 7:9 will be spiritual, heavenly, and not an earthly or restitution class, it would properly be included in the star figure, --as well as the "little flock" which alone will receive the Kingdom and the divine or immortal nature.

These figures of speech are only approximate. We cannot suppose that the earthly seed will be as numerous as the grains of sand. "As the sand" gives the thought of resemblance and not of identical likeness or numbers.

===================

R2067 : page 277

THE FAME OF SOLOMON.

--NOV. 29.--1 KINGS 10:1-10,13.--

"Behold, a greater than Solomon is here."--Matthew 12:42.

SOLOMON was in all his glory at the time of the visit of the Queen of Sheba in the twentieth year of his reign, when he was about forty years old. His fame as the most wonderful monarch of earth had not only made him renowned amongst the lesser nations surrounding Israel; but to the extremes of the civilization of that day his fame had spread. The visit of the Queen of Sheba tells of a great appreciation in that day for learning, wisdom and understanding. Herself evidently a more than ordinarily brilliant woman, the Queen wished to prove whether or not it could be the truth that had reached her ears respecting the great King of Israel.

She came to prove him with hard questions, not merely, we may suppose, with conundrums, which were popular in the East, but probably also with questions related to the sciences and arts and probably also with questions relating to wise government. Nor did her inquiries cease with these, but extended evidently to religion, as intimated in the first verse; for not only had she heard of his wisdom, but that in connection with "the name of the Lord." Apparently she rightly associated in her mind Solomon's greatness and wisdom and wealth with some special divine blessing. Perhaps, indeed, the story of Solomon's choice of wisdom and of the Lord's promises to him had spread abroad with his fame.

We have seen in previous lessons that up to this point in his career King Solomon was in favor with God, and that it was about this time that God appeared to him a second time to warn him against the dangers of his high position. The incident of this lesson, the visit of a Queen from the far off South-land to confer with him and to learn something concerning his God through whom this great blessing had come upon the nation of Israel, should have inspired Solomon with a fresh interest in his God and in his religion, and should have cultivated in him a desire to spread abroad the knowledge of the Lord amongst nations afar off. But, as we have seen, instead of choosing the right path of honoring God, serving his cause, blessing his people Israel, and instructing the nations round about, Solomon chose the wrong path of self-gratification and sin.

Solomon himself seems to have anticipated the coming of people from distant countries, because of the Lord's blessing upon him, and in his prayer at the dedication of the temple he made mention of this and freely ascribed the honor and glory thereof to God, asking a blessing upon "a stranger that is not of thy people Israel, but coming out of a far country for thy name's sake, when he shall come and pray toward this house; for they shall hear of thy great name and thy strong hand and of thy stretched out arm." (1 Kings 8:41,42.) In all this Solomon very beautifully, modestly and properly gives the credit for his wisdom and greatness to God. And yet, so baneful was the influence of prosperity in his case, that, when he had reached the moment of greatest possibility for good, he forsook the Lord and his true wisdom.

(2-5) Sheba, the Queen's home, was in southern Arabia, a land noted at that time for its immense wealth, and particularly for its perfumes. Of these the Queen brought a royal present to King Solomon, adding also spices from India. According to verse ten the quantity of wealth, spices, precious stones and perfumes was immense, the value of the gold alone being

R2067 : page 278

estimated at three million dollars. If this sum of gold seems fabulous for a present, its reasonableness is nevertheless borne out by the historian Rawlinson, who says, "Strabo relates that the Sabeans were enormously wealthy, and used gold and silver in a most lavish manner in their furniture, their utensils, and even on the walls, doors and roofs of their houses."

The zeal of the Queen for wisdom is evidenced by the fact that she brought so valuable a treasure so long a distance upon camels, and to some extent through a wilderness where she was liable to the attacks of Bedouin robbers. Deservedly her quest for wisdom was rewarded. She communed with Solomon concerning all that was in her heart (mind); and was richly rewarded by having her every inquiry answered, by seeing the temple built to the glory of God, Solomon's own palace just completed, the elaborate arrangements of its cuisine and the remarkable passage way leading from the palace to the temple. (See 2 Kings 16:18.) The last clause of verse five corresponds in meaning with the common expression of our day, "took her breath away," as indicating overwhelming astonishment.

(6-8) Then the Queen confessed that, although she had been somewhat skeptical before coming, and had only half believed what she did hear, yet the half had not been told her of what she now saw and heard, bearing witness to Solomon's wisdom and prosperity; and the summing up of her tribute of praise shows that she appreciated the wisdom of Solomon more even than his wealth and splendor, so that she almost envied his servants, who, continually with him, were blessed by the wise and gracious words which proceeded out of his mouth.

(9) Her highest compliment and tribute to the King is recorded in verse nine, where she attributes Solomon's excellent glory and wisdom to the Lord's love of Israel; and she shows in this connection that she herself was a wise woman in attributing the Lord's blessing and favor upon Solomon to be for the purpose of showing justice and establishing righteousness with his people Israel. Well had it been for King Solomon had he laid to heart and ordered his life according to these words of wisdom from the Queen of the South.

(10,13) Having concluded her visit, and given her presents, she received again presents from King Solomon; and although the kind and extent of the presents given her is not mentioned, they were probably of as great or greater value than those she brought to him; for it is a custom in oriental countries for kings and princes to give presents to each other according to

R2068 : page 278

their wealth, and Solomon was no doubt still more wealthy than the Queen.

We cannot apply this lesson of the visit of the Queen of Sheba to King Solomon better than it has already been applied by our Lord. (Matt. 12:42.) As we have already noticed, our Lord Jesus was "the greater than Solomon"--the antitype greater than the type. He is the embodiment of wisdom, of justice, of righteousness, and in his possession God has placed riches of grace and glory and honor and dominion.

When the kingdom is the Lord's, and he is the governor amongst the nations, all the ends of the earth shall remember and turn unto him. (Psa. 22:27,28.) And when they shall witness the glory of Christ and the greatness of his kingdom under the whole heavens, the majesty of his Church, the true finished and glorified temple, the grandeur of all of his appointments and the blessings upon all who are his ministers or servants, they, with the Queen of the South, will agree that the half was never told them: that they had never dreamed of so wonderful and excellent a kingdom as that which God will thus establish amongst men, for which we pray, "Thy kingdom come, thy will be done on earth," etc. Concerning that New Jerusalem it is written, "The nations shall walk in the light of it, and the kings of the earth do bring their glory and honor into it;" and as the willing and obedient shall then present their homage and riches and spices and odors (prayers and good deeds), these will be accepted of them; and in return they shall have from the Greater than Solomon the riches of his grace, including divine favor and life everlasting.--1 Kings 10:24; Rev. 21:24.

We may apply a lesson also (though not as an antitype) to the gospel Church of this age, which by faith looks forward to and anticipates the great kingdom and renown of the Lord Jesus before the time to become joint-heirs with him in that kingdom. We, who were afar off, having heard of God's grace in Christ, have been brought nigh by the blood of Christ through faith, and have heard the "wonderful words of life" and beheld with the eye of faith that which "eye hath not seen, nor ear heard, neither hath entered into the heart of man,--the things which God hath in reservation for them that love him;" and we have accepted them, and have confessed and do confess that the half was never told us of the riches of divine grace in our Lord. Furthermore, we have presented to him all that we have and all that we are. Our best of desires and intentions, our best efforts, our means, our opportunities, our service. By our covenant we have laid these at his feet, and he has accepted them and made us his stewards to use and distribute them in his name; and, more than this, he has conferred upon us blessings which pertain not only to the life that now is but also to that which is to come.

Having received such grace, let us not faint, but hold fast the confidence of our rejoicing (while suffering with him for righteousness' sake) firm unto the end.

====================

R2068 : page 279

SOLOMON'S SIN.

--DECEMBER 6.--1 KINGS 11:4-13.--

"Let him that thinketh he standeth
take heed lest he fall."--1 Cor. 10:12.

AS Solomon was the wisest man, so also he was the most foolish man; for the greater the opportunity the greater the loss, and the greater the knowledge possessed the greater the sin in its misuse.

McLaren has truthfully said of Solomon:--

"There are many instances in history of lives of genius and enthusiasm, of high promise and partial accomplishment, marred and flung away, but none which presents the great tragedy of wasted gifts and blossoms never fruited in a sharper, more striking form than the life of the wise King of Israel, who, 'in his later days,' was 'a fool.' The goodliest vessel may be shipwrecked in sight of port.

"The sun went down in a thick bank of clouds, which rose from undrained marshes in his soul; and, stretched far up in the western horizon. His career in its glory and its shame preaches the great lesson which the Book of Ecclesiastes puts into his mouth as 'the conclusion of the whole matter:' 'Fear God, and keep his commandments; for this is the whole duty of man.'"

(4-6) "When Solomon was old." We last saw him at forty entertaining the Queen of Sheba with his wisdom, and noted that at about that time the Lord appeared to him a second time to indicate that he had reached a crisis where he must choose the right or the wrong path of life--wisdom or folly. Solomon chose the wrong path. He gave himself up to self-gratification, to "every desire of his heart [mind]." The result was a premature old age, for he died about fifty-nine years old. We may suppose (verse 4) that Solomon was to be reckoned an old man from his fiftieth year onward; whereas really that should have been but the prime of his life had he walked in the ways of wisdom.

Contrary to the divine law (Deut. 17:17), Solomon multiplied wives till he had seven hundred. (Vs. 3.) Some of these "queens" were ladies of rank and refinement from the various royal families of surrounding nations, one being Pharaoh's daughter. Solomon in his wisdom was esteemed by them, and they in turn were esteemed by him, not only for their personality, but because of the court alliance and influence with other kingdoms which it cemented. Having slipped from the path of obedience to God and integrity of heart, Solomon fell readily under the influence of his young wives into the support of idolatry. We are not to suppose that he ceased to believe in the only true God and believed in the heathen gods and idols and nonsense; but that he came gradually to feel that he wished to please his various wives. This thought is borne out by verse six, which declares not that Solomon left the Lord, but that he went not fully after the Lord, and that he did that which was evil in the Lord's sight in sanctioning in any degree the idolatrous desires of his wives.

(7-8) Like all sins this one had its beginning--when Solomon built the high place or altar of Chemosh to satisfy his Moabitish wives; and what might be expected is told us in verse eight: that when one system of idolatry had been introduced, the other foreign wives claimed similar rights, privileges, altars, etc., for the divinities of their lands. In yielding to these Solomon no doubt had in mind the foreign maids and servants of these wives and yet more the visiting delegations of court representatives from those various lands which, finding altars and temples to their divinities, would praise Solomon for breadth of character. But very different was such praise from that of the Lord and from that of the Queen of Sheba, who recognized in her day Solomon's true wisdom in his fidelity to Jehovah God.

(9,10) The Lord's anger with Solomon was not a burst of fury nor a malicious anger. It was a righteous indignation against sin; and an anger of this sort is the only kind compatible with God's character. It is the only kind, therefore, that the children of God should cultivate or exercise. While anger in the nature of hatred, malice, strife, envy should be put away by all who are seeking to be copies of God's dear Son, anger in the sense of righteous indignation against wrong-doing, sin in its various forms, is proper; and although it should be used with great moderation, backed by love, there are circumstances and conditions in which it would be wrong not to have righteous anger and use it.

(11,12) The rending of the bulk of the kingdom from the hand of Solomon's son, Rehoboam, was a part of the penalty for Solomon's sin; yet it came in a natural way, and as the result of natural causes. The evil course which started in self-gratification and was manifested in the multiplication of wives and the gratifying of their desires for false religions did not stop there, but extended in other directions throughout Solomon's affairs and kingdom. He patterned his conduct more and more after other rulers of his day, selfishly augmented his own fortune, and ministered to his own desires and the desires of his numerous household, regardless of the interests of the Lord's people in whose interest and for whose happiness and welfare he should have sought to use the gifts of wisdom, influence and wealth bestowed upon him by the Lord. On the contrary, as we have seen (1 Kings 12:4,11), he bound heavy burdens upon the people.

The Jews as a people have always zealously guarded their liberties; and the spirit of liberty, as we have

R2068 : page 280

already seen, was the result of the measure of divine truth which had been granted them, which showed that the King upon the throne was as accountable as the peasant in the field to God the Judge of all. Hence the Israelites were prevented from believing, as did the heathen nations round about, that their kings were a kind of demi-god whose every wish was law; and hence, although we find no protest of the people against Solomon's departure from the Lord, nor against his erection of the altars for worship of false gods, we do find that they were disposed to resent Solomon's intrusion upon their personal rights and liberties. He divided the whole country into twelve districts, each of which was compelled to furnish contributions to the luxury of the royal palaces and court. He also established a system of forced labor in connection with the building of roads, palaces, fortifications, immense gardens, reservoirs, etc. And while these public improvements were in many respects proper enough, the method of securing the labor was particularly distasteful to the

R2069 : page 280

Israelites, who were thereby reminded of the Egyptian slavery. Thirty thousand men were set to work to fell trees on Mount Lebanon and to work in quarries under Jerusalem, each division of ten thousand serving for one-third of a year; seventy thousand were made carriers and general laborers, while eighty thousand others were engaged as stone masons and carpenters; and it appears that in all there were thirty-two hundred overseers of this labor-army. The heavy work now done by machinery was in those days all done by physical strength. In all this Solomon only copied the methods of his day which treated the masses of mankind virtually as the slaves of the rulers. Besides the forces above mentioned, other levies were made for the royal army and general service. In the end the Israelites were learning under their wisest and greatest King what God, through Samuel, the prophet, had forewarned them they must expect.--See 1 Samuel 8:18.

(13) This verse was fulfilled through Jeroboam, who had been an officer in Solomon's industrial army. Partly from sympathy and largely through ambition, he sought to steal the hearts of the people away from Solomon and attempted a rebellion in Solomon's day, but contrary to the Lord's plan. (1 Kings 11:31.) It was after Solomon's death that Jeroboam, allying himself with the ten tribes of Israel, aroused a certain amount of animosity by pointing out that King Solomon, being of the tribe of Judah, had favored that tribe chiefly. He then joined with the chief men of the ten tribes in demanding of Rehoboam how he would conduct the kingdom, telling him that unless he promised reform from his father's methods and oppression they would revolt. Rehoboam refused to reform and they did revolt, and constituted a separate kingdom down to the time of the taking away into captivity by the King of Babylon, who took first the ten tribes and afterward the two tribes called

Judah. Since the return from that captivity the distinction between Judah and Israel has not been maintained, and we find both the Lord and the apostles speaking of them, and applying prophecies to them, as "the twelve tribes," "the house of Israel," "the twelve tribes [a part of whom were] scattered abroad" --not ten tribes scattered abroad and two tribes at home in their own land, but a part of the twelve tribes in Canaan (chiefly Judah), and the remainder of the twelve tribes scattered abroad and living in the various cities of the Gentiles; as for instance, those at Ephesus, Philippi, Corinth, Thessalonica, etc., to whom the apostles first preached the gospel when they went with it amongst the Gentiles.--Acts 16:13; 17:2,10; 18:8,19.

The statement here is that one tribe would be given to Solomon's son; and this is entirely consistent with the facts, for although sometimes called two tribes, yet really the remnant of the tribe of Benjamin (after it was almost destroyed) was absorbed into the tribe called Judah.

We may learn from this sad lesson of Solomon's fall, that it is not only important to begin life wisely in harmony with God, but equally necessary to continue it, and to end it so. We may learn also that the temptations and trials of life are not upon the young only, but rather that the strongest temptations are apt to come as we advance in life; and that for these we need the preparation of character well begun and cultivated, developed, strengthened by experience and endurance.

Another lesson respects the importance of marriage, and fully corroborates the Apostle Paul's statement, that while marriage is honorable, it should be only "in the Lord." Whoever has neglected this advice has either rued his neglect or by it has been led so far astray as to be unable to appreciate his own decline from godliness. Each Christian has in his own fallen members quite a sufficient downward tendency to fight against, without putting himself directly in the way of outside temptation, although he has the Lord's promise of grace sufficient for every time of need. If, neglecting the Lord's instruction, he surround himself with additional downward tendencies, by taking a husband or a wife not in the Lord--not seeking chiefly the Kingdom of God and setting his affections upon the things above, but upon the things beneath--he will surely find it greatly to his disadvantage, as did Solomon in the taking of foreign wives--aliens to the divine promises and blessings, the commonwealth of Israel.

Another lesson is that wisdom and wealth, education and influence and great opportunities are sure to become snares and injurious, unless we are continually guided in their use by the wisdom which cometh from above. And the more of these talents we possess by nature or by acquisition, the more need we have for the divine grace provided in our Lord Jesus only, the more need to study and ponder and practise the exhortations to humility and godliness contained in his Word, and the more need to make full use of every other agency which he has provided for our blessing and help--"building one another up in the most holy faith."

====================

VOL. XVII. DECEMBER 1, 1896. No. 23.

CONTENTS.

Special Items....................................282
Worship the Lord in the Beauty
of holiness. No. 1..........................283
The Tests and Privileges of
Discipleship...............................287
Questions of General Interest....................290
"Be Temperate in All Things"......................291
Encouraging Letters..............................294

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

====================

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS. NO. 1.

"The hour cometh, and now is, when the true
worshipers shall worship the Father in spirit and
in truth; for the Father seeketh
such to worship him."--John 4:23.

THESE words of our Lord, it will be remembered, were addressed to the woman of Samaria. She had found him sitting upon the well, and he had improved the opportunity by preaching her a discourse on the "water of life." Finally convinced that her teacher was no ordinary person, but a "prophet" of extraordinary wisdom, she improved the opportunity by asking a question which had long been in dispute between the Jews and the Samaritans. The Samaritans were a mixed people, not of pure Israelitish stock, nor fully conformed to all the laws and customs of the Jews. Hence the Jews had "no dealings with the Samaritans,"--considering them Gentiles. Indeed, our Lord indicated that he also esteemed them as Gentiles, outside the covenants and promises made to Israel; for we recall that when sending forth the disciples to preach the Kingdom of heaven at hand, he charged them straightly, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" "I am not sent but unto the lost sheep of the house of Israel." --Matt. 10:5; 15:24.

The disputed question the woman thought she could now have answered for her by a truly good prophet, who, although a stranger to her, could tell her more of her own affairs than she supposed any one knew. She would now ask this prophet whether the Jews were right or the Samaritans. The Jews claimed to be in the Lord's hand, under divine guidance, as the seed of Abraham, in preparation as God's instruments for the blessing of all the families of the earth; and following the divine leading they had at first prepared the tabernacle, or the Lord's tent, and afterward the temple, or the Lord's house, which they recognized as the most appropriate place for worship, and hence, wherever they were, they worshiped facing toward the temple in Jerusalem, the city of the great King. And the pious ones sought to come at least once every year to the temple there to present themselves before the Lord for his blessing. The Samaritans, on the contrary, held that the simplicity of worship observed by Abraham, Isaac and Jacob without tabernacle or temple, but in the mountain was the proper method of approach to God; and they apparently thought that Israel had drifted into a mere formalism of worship, and that they, the Samaritans, worshiped the Lord with greater acceptance than the Jews. This, then, was the important question as between Jews and Samaritans, and now apparently a most favorable opportunity had come to have an authoritative expression upon the subject from one whose wisdom in holy things had been demonstrated. And so she put the question, Which is the proper place to worship, in this mountain where we Samaritans worship, or in Jerusalem in the temple where the Jews worship?

Our Lord's answer makes clear two things: (1) that up to that time the Jews were right in their place and manner of worship--they were in harmony with the divine arrangement; their worship was according to a knowledge of the divine law. You Samaritans know not what you worship, you are guided not by the divine

R2069 : page 284

Word, but by your own impressions, while we Jews do know what we worship, we are following the divine injunctions; for God has ordained that salvation (the blessing of mankind through an opportunity of a deliverance from the curse, by the promised "seed" of Abraham) is to come through the Jews. God prepared that nation, its laws and arrangements for the development of the Savior.

Our Lord did not tell the woman that he himself was the great Jew, "born under the law" and justified by the law, the forepromised and foreshadowed "seed" of Abraham through whom the blessings were to come to mankind. Nor did he tell her that when he should finish his testing and prove himself worthy by obedience in the things which he suffered as man's redemption

R2070 : page 284

price, he would be the God-seed and Heir of the Abrahamic promises, and qualified and empowered to bless the world. Neither did he tell her that when glorified he would seek a Church as his bride or members of his body, to be joint-heirs with him in this work of blessing the world, and that to the Jews first would come this honor and privilege of sharing his sufferings and afterward his glory. Nor did he tell her that only a remnant of Israel would esteem the privilege, and that the remainder, the great mass, would be blinded for a time to spiritual things and rejected from divine favor, while that favor would be turned to the Gentiles, including the Samaritans, to complete the elect Church, the bride, the Lamb's wife. These truths, so forcibly set forth by the apostles, were not yet due to be preached nor to be understood; nor would they be until our Lord had finished his sacrifice and ascended up into glory, and presented that sacrifice before the Father as the ransom price for the sins of the whole world, and until the Father had accepted it, and as a consequence shed forth the holy spirit upon the consecrated believers in Jesus on the day of Pentecost. Then would be the proper time for the riches of divine grace to be revealed and for the call to joint-heirship with Christ ("the mystery which hath been hid from ages"--Col. 1:26,27) to be made clearly known.

But although it was not due time and hence not proper to declare that "mystery," it was due time and a proper occasion to answer to some extent the honest inquiry of the woman respecting the proprieties of worship. Hence, while telling her that the Jews had done right in the matter of temple worship, he does not advise her to become a Jew, but tells her that a change of dispensation is at hand and points her to it as the proper thing henceforth: The hour is coming, and now is (at hand), when neither this mountain nor Jerusalem will be favored for worshiping the Father. The new dispensation will be a spirit dispensation, and those who in that dispensation will draw near to God and be accepted of him must worship him in spirit and in truth.

The Lord does not say that there never had been previously true worshipers; quite to the contrary, the Scriptures teach that there were holy men of old whose prayers were acceptable before God and answered, yet they did not "worship in spirit" (for "the holy spirit was not yet given because Jesus was not yet glorified," --John 7:39); neither had they worshiped in the truth, for the truth would only be revealed by the spirit's guiding them into it.--John 14:16,17.

The fact that we now are granted the "sealing" or "adoption" as sons of God, by the holy spirit, and a clearer knowledge of the truth as a result, and consequently possibilities of a more spiritual and intelligent worship, in no sense implies that we are more worthy of the favors than were some of the ancient worthies. Neither did the giving of the Law to all Israel prove that all of that people were more worthy of God's favors than some amongst the heathen who were left with less advantage every way. (Rom. 3:2.) When the due time came to send types of coming favors, God chose the nation of Israel as his agent in fore-shadowing Gospel blessings which would follow. But as it is not the hearer but the doer of a law that is justified by it, so it is not the one who has the greater opportunities as a worshiper that is blest most, but the one who uses his greater privileges and renders worship in accord with the spirit and the truth received.

Indeed, special honor is due to the ancient worthies, mentioned by the Apostle in Hebrews 11, who, living before the Spirit dispensation commenced, saw not the truth, but merely its shadows and types, and who nevertheless laid hold upon what they did see with such zeal that they were enabled thereby to be faithful, even unto death; and who not only thus win our admiration, but God's approval;--although "they without us [the Christ] should not be made perfect," God having provided a "better thing," higher privileges, for us.--Heb. 11:40.

The holy spirit, as heretofore shown,* is the name for any divine energy, whatever its manifestation. Operating upon the prophets of old, it caused them to speak and write the divine Word without comprehending the meaning of their own utterances in full, and sometimes not even in part. (1 Pet. 1:12.) Nevertheless, in obedience they had a blessing, and the people who heard with respect and endeavored to render obedience, so far as they understood, had a blessing from contact with the holy Word and holy power of God thus manifested amongst them. Yet the testimony is that very generally the people resisted what of the holy spirit they did appreciate and come in contact with, as the majority do to-day.--Acts 7:51.

----

*See our issue of June, '92.

R2070 : page 285

Since the great antitypical sacrifice of the Atonement has made actual reconciliation for iniquity, it made possible the acceptance of consecrated believers as sons of God (See John 1:12), and accordingly made possible for sons the highest manifestation of the holy spirit, as a spirit of adoption, which in due time, the Millennial age, shall be poured upon all reconciled to God (of all flesh, regardless of national lines), under the New Covenant. (Joel 2:28.) During this Gospel age, this spirit of adoption is restricted to the class of sons, the "brethren" and "joint-heirs" with Christ, now being selected, "partakers of the divine nature," begotten of the holy spirit as "new creatures." The disciples came in contact with the holy spirit in our Lord (who had it in fullest measure), and they were greatly blessed, because they (except Judas) did not resist its influence. Yet our Lord assured them that, with all their spiritual advantages, a still greater blessing would come to them as the result of his sacrifice and its presentation to the Father. He assured them that in his name the Father would send them the Comforter, the holy spirit, and that they should then have more than a contact with it; for it would abide in them. Through them it would exert an influence upon others (Acts 24:25), but none others than the "sons" could receive it, as an indwelling power, nor even become acquainted with it, for it is a seal or mark of sonship.--John 14:16,17.

"If any man have not the spirit of Christ, he is none of his." Those who receive this spirit are to grow, by the truth which it enables them to appreciate, to the full stature of spiritual development; and to be "filled with the spirit" of the truth. From the very first these spirit-begotten and instructed ones may come with faith and confidence to the throne of grace as worshipers, "accepted in the Beloved;" and they may continue to grow in divine favor, as with increasing knowledge, faith and devotion they follow the footsteps of their Lord as worshipers in spirit and in truth, whose every act and sentiment is obedience to the divine will.--Heb. 4:16.

The Gentiles up to the beginning of this Gospel age had been "without God" and "having no hope in the world" (Eph. 2:12), while the Jews, God's favored people, to whom he had given the law, and to whom "were committed the oracles of God," and who had advantages "much every way" (Rom. 3:2), had not received the spirit of the truth, the spirit of adoption, but had merely in their law and through their prophets the shadows of good things coming after. Their temple was a typical temple only;

their priesthood a typical priesthood only; and their high priest a typical high priest; their sacrifices were but types of the better sacrifices to follow them. Their promises were only earthly promises, and they at very most merely foreshadowed the heavenly promises to the spiritual Israel not yet called. What they knew of God outside of these shadows of coming mercy and blessing was chiefly his justice and his power. They knew little of the love of God, for it had not yet been fully revealed; as it is written, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."--1 John 4:9.

No wonder then that with the love of God, the great and all important key to the divine character and plan, not yet clearly revealed, and the plan of God for human salvation still a "mystery hid," and the sacrifice of Christ not yet completed, and the new covenant not yet sealed, and the holy spirit not yet given;--no wonder that none up to that time except our Lord himself had ever worshiped the Father in the full degree since made possible to those granted the spirit of adoption and a knowledge of the truth. But our Lord declares that the Father seeketh no longer the worship of blind faith and reverence, nor the worship of forms and ceremony however reverential; nor the rent garments and prostrate bodies; but he seeks for and will now qualify true worshipers with knowledge and the spirit, that they may worship him with intelligent appreciation and not merely with reverence for his greatness and humble appreciation of their own insignificance; with bowed knee, but also with bowed heart. And more than all this, he seeks those whose worship will be not merely because of his power and favor, but because of an appreciation, to some extent, of the lengths and breadths, the heights and depths of the love of God which passeth (human) understanding. To this end he has not only provided the ransom whereby all the true-hearted may by faith approach him under the justification of Christ's imputed righteousness, but for such he has also provided the seal of sonship, the spirit of adoption, whereby they may recognize him, and whereby they may cry to him as a Father. And in addition to this, and through this agency of the spirit, he has provided that they may "know the truth," so that although it is written, "Eye hath not seen, nor ear heard, neither have entered

R2071 : page 285

into the heart of man, the things which God hath prepared for them that love him," yet "God hath revealed them [these hidden things] unto us by his spirit;" for the spirit searcheth all things, yea, the deep (hidden) things of God.--1 Cor. 2:9,10.

It thus appears that it is by reason of the spirit of adoption, and through the spirit of adoption, and our knowledge of the divine character and plan, that the Church during this Gospel age, the real members of the body of Christ, are enabled to worship God still more

R2071 : page 286

pleasingly than could the ancient worthies. The hour came with Pentecost, and the time has continued for the past eighteen centuries, in which these sons of God (John 1:12) have thus been permitted to worship God in spirit and in truth. But, alas! how few even of those who have heard the Gospel, how few even of those who have named the name of Christ, have by full consecration become partakers of the spirit of adoption, and then as adopted sons, through intimate fellowship of spirit with the Redeemer and with the Father, and through the study of the Word of God, have come to that degree of development which enables them to worship him in harmony with his truth and in the very spirit of it.

That a worshipful attitude of heart is necessary before being introduced to a knowledge of the divine plan, and before being begotten by the spirit as sons of God, is made very evident by the Lord's dealings at the time of the introduction of the new worship in spirit and in truth in contrast with the former worship in faith, reverence, ceremony and dim knowledge.

Take, for instance, Nathanael. Notice how our Lord addressed him as an Israelite indeed in whom was no guile. He was sincere, a true worshiper according to the limited light and opportunities of his time; hence he was one of the very kind that the Lord sought as worshipers in spirit and in truth in the new dispensation. Hence, instead of addressing him in parables and dark sayings, that hearing he might hear and not understand, and seeing he might see and not believe, as when he taught the masses, who were not Israelites indeed, our Lord on the contrary made very plain to Nathanael his supernatural knowledge. And so when Nathanael inquired, Why do you, a stranger, speak so confidently with reference to my character as an Israelite indeed, our Lord answered, "When thou wast under the fig tree, I saw thee." We are not informed that Nathanael had prayed under the fig tree, but we think it not an unreasonable surmise that, having heard of Jesus as the Messiah, Nathanael had sought heavenly grace and wisdom on that very day just before coming to see the Lord. He may indeed have asked for some divine instruction and guidance whereby he might be kept from deception and might know whether this were the very Christ or not. If so, our Lord's words would have a hundred fold more significance as the answer to his prayer, as a proof that Jesus was to such an extent the Father's representative, that even the sacred thoughts of his heart were known to him, and that he was approved and acceptable as an earnest seeker for the truth, and Israelite indeed. Nothing further of Nathanael's life is furnished us in the history but our Lord's testimony to his real heart character. We may safely assume that he was one of the "five hundred brethren" privileged to see the Lord after his resurrection, that he was one of those who waited in the upper room for the Pentecostal blessing; that thus from being a member of the house of servants under Moses he became a member of the house of sons under Christ (Heb. 3:5,6); that having been begotten of the spirit he might progress in the knowledge of the truth, growing from a "babe in Christ" to the "stature of a man" in grace and knowledge; that meanwhile from the beginning of his experience as a new creature in Christ Jesus (as a babe in Christ) he was privileged to worship God in spirit and in truth, and that this worship grew and became more and more complete as he neared the "stature of a man in Christ."

Another illustration about that same time was Cornelius. As the Centurion whose servant was sick, he had already manifested faith in the Lord Jesus to such an extent that our Lord said of him, "I have not found so great faith, no, not in Israel." The testimony respecting him was, that he was a just man, that he feared God, that he prayed and that he had been kind to God's people. More could not be said of him as a worshiper of God because, first, he was a Gentile without God and having no hope in the world; secondly, he had neither the truth nor the spirit of the truth which would have permitted him to offer any higher worship than that of fear and obedience. But we note how the Lord marked such characters not only in Israel but outside of Israel; and when the time was fully come (at the end of the seventy weeks of special favor to Israel--three and one-half years after the cross), when the time came that the Gospel might be preached to the whole world for a witness, and the barrier between Jews and Gentiles was broken down, this same man, Cornelius, who worshiped to the best of his knowledge, was the first one to be favored outside of Israel. Although he prayed, gave much alms, feared God, and was just, yet before he could be called and accepted of the Lord or become a worshiper of the kind the Lord seeketh to worship him, he must be instructed --he must have the truth, and he must have the spirit of the truth. Hence by divine direction he sent men to Joppa to call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved. (Acts 11:13-16.) He obeyed, he heard the words of eternal life, "the truth," he was ready for it and believed, and God immediately sealed him with the spirit of adoption as one of the sons of God. Then, as a spiritual "babe in Christ," being instructed in the truth and sealed by its spirit, he became a worshiper of God in spirit and in truth; and we doubt not he continued to grow in grace and knowledge, and consequently to grow more and more to worship the Lord in the beauty of holiness.

Another worshiper of God under the Law according

R2071 : page 287

to the shadow of good things to come, but not a worshiper in spirit and in the truth, because not possessed of the truth nor sealed by the spirit, was Lydia, a business woman to whom the Apostle Paul was directed soon after his arrival at the city of Philippi. Being a true worshiper according to her past opportunities, she was ripe for the truth. While other ears were closed to it, she heard the Gospel; while other hearts were unmoved by it, God "opened her heart," already consecrated and waiting, and thus she was received into the house of sons and became a worshiper in the truth and in its spirit.--Acts 16:14.

We might mention also Justus, who as a believer entertained Paul at Corinth, of whom it is declared that he "worshiped God," and who on this account was esteemed worthy of the truth and its spirit and its privileges.--Acts 18:7.

Indeed, in our Lord's declaration, "The Father seeketh such to worship him as worship him in spirit and in truth," we see that the whole mission of the Gospel may be properly understood to be for the purpose of seeking out from amongst mankind in general these true worshipers; and, properly enough, the early ministers of the Gospel sought first those who seemed to be earnest worshipers, and the message which they bore became a test to those who heard it, separating between the worshipers in form and those who truly and reverentially sought the Lord. Thus the Apostle Paul's ministry was summed up by his accusers in these words: "This fellow persuadeth men to worship God contrary to the law.--Acts 18:13.

Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanksgiving. It goes deeper than all these and takes hold upon the affections, upon the heart, and hence signifies not an "act of worship" but rather a life of worship--a life in which, through the begetting of the spirit and the knowledge of the divine plan, the individual becomes so at-one with God and so in unison with the law of God and all the features of the plan of God that it is, in the words of our Lord, his meat and his drink to do the Father's will. This is worship in spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith; and it will find its expression also in all the acts and words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh;

and, surely, only those who are thus captivated to the Lord in heart, and who serve him in spirit and in truth and endeavor to have his will done in their hearts, words and conduct, are in the full sense the true worshipers whom the Lord seeketh; the "little flock," the faithful "royal priesthood."

====================

R2071 : page 287

THE TESTS AND PRIVILEGES OF DISCIPLESHIP.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."--Luke 14:33.

TO be a disciple of Christ signifies much more, both in the way of responsibility and of advantage, than many seem to think. Our Lord's words are very explicit in defining the terms of discipleship to be nothing less than a full, complete consecration of

R2072 : page 287

all that we have and are to him who has bought us with his own precious blood. It must be a consecration to daily crossbearing and to following in the footsteps of Christ, even unto death. Hear the terms: "If any man come to me, and hate not [love not less] his father and mother and wife and children and brethren and sisters; yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple;" and "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

The terms are too plain to be misunderstood. They signify nothing less than, as Paul expresses it, the presenting of our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. (Rom. 12:1.) No one of those failing to do this is recognized of the Lord as his disciple, or enjoys the privileges of that relationship; and, further, only those who do this intelligently and freely are accepted of him.

That the Lord would not have any one take upon himself the responsibilities of this relationship without due deliberation and forethought, is shown by his reasoning on the subject, saying, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. And if not, while the other is yet a great way off, he sendeth an embassage and desireth conditions of peace."--Luke 14:28-32.

Again, when the two brethren, James and John, desired to be very near the Lord in the coming Kingdom, the Lord endeavored to impress upon them the consecration that such a proposition would involve; and from the few recorded words we gather the drift of the more extended conversation. "Jesus answered and said, Ye know not what ye ask." At that time they could form no idea of the blessedness of being joined with Christ in his Kingdom and glory, to sit with him in his throne and to reign with him as his bride and joint-heir. They only knew that they loved the Lord, and that it would be blessed to be forever in his immediate presence and favor. "Are ye able," said he, "to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" That baptism signified the complete surrender of self to God at any cost of privation or suffering, even unto death. And, with this understanding, they replied,--"We are able." So great was their faith in and love for the Lord that they were willing to follow in his footprints of suffering. Then the Lord accepted their consecration, saying,--"Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left [to be associated thus intimately with me in my throne] is not mine to give; but it shall be given to them for whom it is prepared of my Father." (Matt. 20:22,23.) From his subsequent teaching through the apostles we learn that this position is reserved of the Father for the overcomers of the Gospel age then beginning; and therefore, at that time, it yet remained to be proved whether these would be faithful to their covenant.

R2072 : page 288

While the terms of discipleship are thus explicit, the advantages are none the less so. To the disciples belong the special teaching, training and discipline of the holy spirit given unto them as the seal of divine sonship, and all the exceeding great and precious promises of the gospel. While our Lord did much public teaching, his special attention was always given to his consecrated disciples. Of this class were the twelve apostles and others, but few of whose names have come down to us. Such, for instance, were the company present in the mount of prayer where the Lord solemnly set apart the twelve to be his apostles (Luke 6:13); also the seventy whom he sent out two and two before his face, and who returned again with joy, saying, Lord, even the devils are subject unto us through thy name, and to whom the Lord replied, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." (Luke 10:1,17,19,20.) Such also apparently were Martha and Mary and Lazarus, and the women who were last at the cross and first at the sepulcher, and Joseph of Arimathea (Matt. 27:57), and the five hundred brethren of whom our Lord was seen after his resurrection.--1 Cor. 15:5,6.

These disciples all had the Lord's special love, fellowship and instruction; but the twelve apostles were the more constantly under his instruction in view of the work that was to be specially committed to them for the benefit of all the other disciples, both of that time and subsequently.

Notice also that the several apostolic epistles as well as the revelations of the Apocalypse are addressed in harmony with these conditions of discipleship.

It is for this consecrated class alone that the gospel feast (Isa. 55:1-3) is spread--the children's table. To this class the Prophet Isaiah (8:16) also refers, saying, "Bind up the testimony, seal the law among my disciples." Yet from the children's table some crumbs of comfort may and do fall to others. Aside from this disciple class in our Lord's day was a great multitude who marvelled at his words, who believed, and who said, This must be the Christ, Hosannah to the Son of David! When Messiah comes will he do greater works than these?--whose sick were healed, and who were fed by the miraculous loaves and fishes in the wilderness. Yet these multitudes were weak in faith and fickle-minded. They were not committed to a definite purpose as disciples of Christ, and consequently they were swayed back and forth by the stronger wills of their leaders. They feared to trust fully to the divine testimonials of Christ when their leaders taught them to the contrary. But in their hearts many hoped this might be the Messiah, and several times they were on the point of taking him by force to make him their King. Yet they never came to the positiveness of conviction and trust in Christ which would lead to their espousing his cause fully at all hazards and thus becoming his disciples. Consequently, such never had the privileges of discipleship, and soon they became partakers in the national sin of rejecting Christ, either openly, or by that silence which implied consent.

What, we may inquire, was the Lord's attitude toward this great multitude whose faith had not brought them to the point of discipleship, but who nevertheless believed on him? Matthew (9:36) says he had pity on them because they were like sheep without a shepherd. They were sheeplike in many respects, but they were not yet his sheep: they were not yet fully persuaded to follow his leading, though they liked his voice, and some said, "Never man spake like this man." They followed him afar off, with uncertain steps and crooked paths, not fully determined to walk by faith, but desiring the (to them) stronger evidence of sight concerning his Kingdom and general teachings. Yet they had for a time some benefits from following Christ, even thus afar off: they had some faith, and consequently

R2072 : page 289

some hope, some love and some of the joy and peace that naturally flow from these. They also witnessed and realized some of the healing and teaching and many of the loving ministries of the blessed Lord. But because they did not improve these advantages and follow on to know the Lord, but weakly or indifferently followed their prejudice-blinded guides, not turning to the law and to the testimony of the prophets to see if they spoke according to that word, it was not long before they were all involved in the sin of their leaders, and with them they stumbled into the ditch of unbelief and of great tribulation, and were blinded to the privileges and blessings of the gospel, and lost them. But, nevertheless, the Lord will yet have mercy upon them, and his favor will return to them after the full number from among the Gentiles shall have come in to the chief place of favor which Israel failed to obtain through unbelief.--Rom. 11:1,2,23.

In like manner also many sheep from among the Gentiles may lose their high privileges, if they walk not by faith. The Apostle Paul warns them against a similar stumbling through unbelief, saying,--"Be not highminded, but fear." A similar class all through this age has been brought under the influence of the gospel, and has similarly responded to it, and yet failed of discipleship. They have believed in Christ and have followed him afar off, and have been variously swayed by other influences than the Shepherd's voice. They have had some crumbs of comfort from the "children's table"--some faith, hope and love and some joy and peace in believing in the redemption provided for all in Christ Jesus. They have enjoyed some of the healing influences of the gospel as it has enabled them to cast off many of the old sins, and they have had some of the teaching and loving ministries of the saints, the Lord's body. They, like the multitudes in Christ's day, are not unbelievers; nor are they believers in the full sense, in the sense of that implicit confidence that freely ventures a full consecration--the sense of discipleship. They are not anchored and steadfast, but are easily swayed by leaders and by their own unstable minds. They like to company with the saints for the crumbs of comfort they receive, and also because they appreciate the righteousness of the saints, although they do not walk wholly with them; and they often

R2073 : page 289

give them the cup of cold water (some word or look or act of encouragement) because they are the Lord's disciples and are self-sacrificingly engaged in his service.

Such are not the enemies of the Lord, nor can they be regarded as his disciples in the full sense. Yet, in so far as they have advanced toward Christ, they have not been repelled by him. So also the true disciples of Christ do not repel even the weakest inquirers and feelers after God. "Him that is weak in the faith receive ye," says the Apostle, "but not to doubtful disputations:" receive such to do them good. And "him that cometh unto me," said Jesus, "I will in no wise cast out." Again it is written, "A bruised reed will he not break, and smoking flax will he not quench." If there be but a little kindling of the fire of true devotion to God and to his truth and righteousness, the spirit of God will operate upon it and endeavor to fan it into a flame as long as such continue to come under the influences of divine grace by companying with the full disciples of the Lord.

That there is, and always has been, quite a large class of such as these, companying with the saints, the full disciples of Christ, is manifest. And not only so, but such were the disciples also before they came to that fulness of intelligent consecration which meets the requirements of full discipleship. Indeed, the first coming to Christ is infantile in every respect; and not until we have passed the infantile stage and have been developed somewhat in Christian character can we intelligently comprehend and comply with the Lord's terms of full discipleship.

When, by the grace of God, we have been led of his spirit to a clear apprehension of the privileges and terms of full and continued discipleship, if we draw back and fail to go forward, we lose our standing as disciples. But if, notwithstanding the difficulties that seem to obstruct our way, we meekly bow to the will of Christ, being constrained by the love of Christ to follow on, we shall receive more and more of the fullness of his grace, until, like Paul, in a blessed consciousness of the all-sufficiency of that grace, we can say, "I can do all things through Christ, who strengtheneth me."

Happy and blessed, indeed, is he who thus follows on in the course of a true disciple of Christ; who, in love and faithfulness, quietly takes up the daily cross and bears it without complaint, remembering that the servant is not greater than his Lord, and esteeming it a privilege thus to have fellowship with him now in his sufferings and to be disciplined and trained thereby for the higher fellowship with him in the glory that shall follow.

Such faithful disciples the Lord declares to be, even now, the very salt of the earth--a healthful, cleansing, preserving element in the midst of a world of moral decay and sinful pollution. In reference again to the same symbol and its peculiar fitness to his true disciples, Jesus here, after describing the terms of discipleship, adds, "Salt is good; but if the salt should become insipid, how shall it recover its savor?" "It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men."--Luke 14:33-35; Matt. 5:13.

R2073 : page 290

Good-for-nothing, unsavory salt! castaways from divine favor, and left to be trodden under foot of men! branches cut off from the vine to wither and dry for the burning (destruction)!--such is the picture which the Lord gives of the sad end of those who draw back from their discipleship in the school of Christ. Paul also expresses the same thought, but in plain, non-symbolic terms, saying, "If any man draw back [not if he merely slip through weakness of the flesh under the power of temptation, which may indeed be followed by a godly sorrow that worketh repentance, but if he wilfully and deliberately draw back, loving sin and doing despite to the spirit of favor,--returning again like the sow that was washed to her wallowing in the mire--if any man so draw back] my soul shall have no pleasure in him." The Apostle then shows what all such draw back to, when, encouraging all to faithfulness, he adds, "But we are not of them who draw back unto perdition [destruction], but of them that believe to the saving of the soul."--Heb. 10:38,39.

Beloved called ones, hearken to the Master's words: "He that hath ears to hear, let him hear!" You may indeed be weary in well doing because of the reproaches of them that are without the pale of discipleship; temptations, violent or subtle, may press hard upon you; trials and cares may sorely afflict you; but we bring you these blessed words of cheer from the Word of the Lord:--"Have faith in God;" "This is the victory that overcometh the world, even your faith." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God [the divinely appointed Redeemer, Leader and Teacher of his people]?" "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." "In your patience possess ye your souls." "Wait on the Lord; be of good courage, and he shall strengthen thine heart." "Be of good cheer, I have overcome the world," said Jesus; and Paul adds, "In that he himself hath suffered, being tempted, he is able to succour them that are tempted." Therefore, "let us not be weary in well-doing; for in due season we shall reap if we faint not." "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."--Mark 11:22; 1 John 5:4,5; Heb. 10:35,36;

Luke 21:19; Psa. 27:13,14; John 16:33; Heb. 2:18; Gal. 6:9; Luke 12:32.

Let us, then, in view of these precious promises, "gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ"--at the establishment of his Kingdom and his revealing in glory and power. God will work in us to will and to do all his good pleasure, if we patiently submit to the transforming influences of his grace. The tests of discipleship come to us every day, saying, This is the way: walk ye in it. It is the narrow way of self-denial, of cross-bearing, and of diligent, patient, faithful service to God. But who that has trod this narrow way has not been made to rejoice with joy unspeakable and full of glory in realizing the presence and favor of God and in communion with our Father and our Lord and with the faithful in Christ Jesus?--truly a joy which the world can neither give nor take away.

MRS. M. F. RUSSELL.

===================

R2075 : page 290

QUESTIONS OF GENERAL INTEREST.

Question. Please state whether you consider as typical the seven years of plenty and the seven years of famine in Joseph's time, and their significance in relation to the events of the next few years. There are some passages of Scripture which seem to indicate that there will be a period of prosperity prior to the breaking forth of the divine wrath.

Answer. We are inclined to think that the seven years of plenty and seven years of famine were typical: but it had not occurred to us (as you suggest) that the antitype would be like the type. We incline rather to the opinion that the seven years of plenty represent the grace and bounty of God in Christ laid up in the present time, and that the years of famine represent the Millennial age in which the world (perhaps the majority) will come to hunger after righteousness and find none except that which the antitype of Joseph (Christ) possesses and controls in the name of the great King.

And the selling by the Egyptians of their goods and themselves to the king through Joseph, in order to obtain food, we would understand to typify the consecration of the above mentioned of mankind, of themselves and all they have to Christ, if they would obtain the bread of eternal life.--See Gen. 41:54-56; 47:13-25.

Question. Is heaven a place or a condition? If a place, where is it?

Answer. While it is true that beings might be in a heavenly condition; that is, spiritual and invisible to human sight, and yet be near us who are in the flesh; and while we believe that is the condition in which our Lord is now present, a spiritual or heavenly being, we could not agree that heaven is only a condition; it must also

R2075 : page 291

be a place, just as truly as the earth is a place. The most reasonable suggestion we know of is that offered in MILLENNIAL DAWN, Vol. III., page 327; namely, that heaven is located in or in connection with the heavenly group, Pleiades.

In evidence that heaven is a place and at a distance from the earth, and that it requires time to go and come, notice the fact that our Lord said that he would "go away" and "come again." This could not be true if to go to heaven means merely a change from human conditions to spiritual conditions, because he will never come again to human conditions. He took upon him the form of a servant, and was made a little lower than the angels, for the suffering of death... that he by the grace of God should taste death for every man. (Heb. 2:9.) He has finished that work and has no further use for the body of humiliation and has been glorified; and is the express image of the Father's person.

Again our Lord says in the parable that the Nobleman went away to a far country.--Luke 19:12.

Again we are informed that the holy Spirit was not yet given, because Jesus was not yet glorified (John 7:39), indicating that as soon as Jesus would be glorified the holy Spirit would be given to the waiting Church. And we know that from the time our Lord ascended up on high until the descent of the holy Spirit was ten days.

===================

R2073 : page 291

"BE TEMPERATE IN ALL THINGS."

--DEC. 13.--PROVERBS 23:15-25.--

"For the drunkard and the glutton
shall come to poverty."--Prov. 23:21.

HAVING found a lesson for the old in the experience of Solomon and his alienation from God in old age, we come in this lesson to the words of wise instruction to the young.

(15,16) The exhortation is that of a parent or a teacher who has had experience in life and who fain would be helpful through advice to one starting upon life's pathway. Knowledge of good and evil may reach us either through the instruction of those who have already profited by either or both of these. To profit by instruction is indeed an evidence of wisdom. The "prudent [wise] man foreseeth the evil, and hideth himself; but the simple [foolish] pass on, and are punished." (Prov. 22:3.) We see folly in this respect repeated every day. Those who profit by the experiences of others either through instruction or observation are the smaller number, but they are the wise ones. The majority must gain their wisdom through severe experience--punishment for errors, for rashness, for lack of observing the natural laws of cause and effect. Since they will not learn through instruction that whatsoever a man soweth the like shall he also reap, they must learn this lesson through bitter experience. The lessons of wisdom learned, no matter in which school, the school of instruction or the school of experience, are valuable, and ultimately, we believe, will be profitable to the majority of our race. Ultimately all shall learn that peace, joy, divine favor, including everlasting life, can be had only by walking in the way of truth, honesty, righteousness--the godly way.

A GOOD WAY.

This lesson seems to picture before our minds a youth starting upon life's journey where two roads meet; the one an upward road, an honorable course of morality, prudence, self-control, patience, perseverance, righteousness; the other path a downward road, a way of gratification of the depraved tastes and appetites of the fallen human nature, a way of apparent ease, of carelessness for the truth and for honesty and self-restraint, a way of loose liberty, a way that leads into intemperance of language, of thought, of conduct, of food and of drink; and which leads on to further degradation and dishonor.

The voice of wisdom is heard by nearly every young man and woman starting in life, directing them to the upward and honorable path; it reaches them either through parents or instructors or friends or observation. The smaller number, however, are wise enough to accept heartily the instruction and so to avoid the downward path entirely. The vast majority desire the pleasures of sin for a season at least. They

R2074 : page 291

have no thought of going onward in the path of sin, but merely to remain near by the noble path of morality and honesty and truth. They do not realize that each step in the downward road away from the path of righteousness will cause their hearts to lose appreciation of righteousness and to become inured to sin. Very few, therefore, accept the lessons of wisdom promptly and heartily, and act thereon. There will indeed be opportunities farther down the journey of life to leave the downward way and to seek the upward path, but they will be much more difficult than at the beginning, at the parting of the way in youth--more difficult because the downward path has been leading their characters and sensibilities farther and farther away from the way of morality and honesty.

(17,18,19) There may be times when those who

walk in the way of wisdom may seem to see disadvantages therein, and pleasures in the way of sensualities; but the voice of wisdom instructs such to look beyond and consider the full end of the downward way, to respect the Lord and seek to walk honestly and uprightly, assured that the end of this course will eventually be better than the other. "Hear thou, my son, and be wise, and guide thine heart in the [good] way."

(20,21) Statistics show that hundreds of millions of dollars are spent every year for intoxicating liquors, which not only fail to profit the users, but which do others as well as themselves serious injury--mental, moral and physical. How many have been brought to poverty through intoxicants! And, to our shame be it said, this sin against self and manhood is more common in the civilized or so called Christian nations than in some others.

The sin of gluttony leads usually to another kind of poverty. The poor may become sotted with drink, but rarely can they afford to be gluttonous. Gluttony is chiefly, therefore, a sin of the rich or well-to-do. It leads to poverty of both mental and physical strength. It is as truly intemperance as drunkenness, although not so far reaching in its bad influence.

The lesson speaks of the intemperance and impropriety of sloth, or idleness, or lack of energy; and the observation of every wise man proves that true happiness is associated with energy--mental and physical activity. "Not slothful in business," is one of the characteristics of a Christian, as set forth by the Apostle. We live in a day, however, in which another form of intemperance prevails in an opposite direction with not a few--intemperance in energy and ambition; a consuming desire for honors or wealth, that robs many, not only of proper social enjoyments, but, more important still, of spiritual privileges and joys.

(22,23) True wisdom will never despise the counsel of the aged, especially from parents, of whose interest in the child's welfare there can rarely be doubt. It is one of the peculiarities and difficulties of our day that because of the sudden increase in knowledge and educational facilities the young have in many departments of knowledge outstripped their seniors. The resultant tendency is disrespect for the experiences and advice of parents and seniors, and a disposition to be heady, high-minded, unthankful, unholy, disobedient to parents and other like disgraces foretold by the Apostle as features of our day. (See 2 Tim. 3:4.) On this account additional wisdom and great patience are needful on the part of parents and all instructors of the young. Recognizing the influences which counteract parental instruction, and recognizing the fact that the children may be in advance in some points, the wise parent should seek to set a good example in proper childlikeness himself, and be ready to learn from and with the children along the lines of their superior advantages, explaining that the present increase of opportunities for knowledge are phenomenal, and not of men but of God, as foretold by the prophet respecting the "time of the end." (Dan. 12:4.) By this course of honesty and wisdom the parent will maintain the confidence of his child, who will then be the better prepared to learn in turn along the lines of the parent's experiences in life and respecting principles of morality and the evil tendencies of immorality. Thus wisdom in the parents has very much to do with the choice of wisdom by the child. One of the chief lessons to be inculcated is, that truth is precious above all things--with reference to the ordinary affairs of life and dealings between men, with reference to spiritual things, with reference to God, and with reference to the divine plan. Truth is to be prized, and those who love and practice the truth are to be esteemed, and such only; error, falsehood, no matter how gaudy or showy or attractive, is to be disdained and repudiated. This is in harmony with our Lord's prayer, "Sanctify them [i.e., separate them from the evil and set them apart for good] through thy truth: thy Word is truth."

(24,25) These verses suggest, and properly, that wisdom in the young does not depend wholly on inculcation, instruction. Probably the majority of wise children are born wise. "He that begetteth a wise child shall have joy of him." If parents in general could realize the importance of the parental office and the bearing of their own characters and sentiments upon their offspring, laying the foundations for good and wise characters before the children are born, the responsibilities of their position and relationship would, we believe, not only favorably influence their children, but help also to develop positive character in themselves.

The parents who have failed to discern the laws of nature under whose control they have brought forth children; and whose children therefore reflect the parental unwisdom and unsettledness of character, have in consequence double reason for exercising patience toward the unwisdom of their offspring, and double reason for perseverance in their later efforts to correct that unwisdom and to lead their children into right ways.

A STILL MORE EXCELLENT WAY.

It should be carefully observed that the way of morality, temperance, moderation and wisdom above set forth, although a commendable way, is not the way in which the Christian of this Gospel age is invited to walk, in the footsteps of his Lord, to

R2074 : page 293

attain glory, honor, immortality and a share in the heavenly Kingdom as one of the kings and priests. (Luke 13:24; 12:32; Rev. 5:10; 20:6; Rom. 8:17.) The foregoing is sound advice for all, and none should be more quick to follow it than the consecrated, the "new creatures in Christ Jesus." But the "Narrow Way" of self-denial and self-sacrifice marked out in the New Testament is the pathway of those who would win the prize of the high calling to joint heirship with Christ as his Church, his Bride.

All sensible people commend the path of temperance and morality above set forth, but few appreciate or commend the "narrow way" in which the Church is called as the bride to follow the Lord, her Bridegroom. The narrow way is foolishness to the world, neither can the worldly appreciate it, because its value must be spiritually discerned. (1 Cor. 2:7-16.) The wisdom that indicates and approves the narrow way of self-sacrifice is an inspired or begotten wisdom which cometh from above only to the consecrated, the spirit-begotten. It is inspired, not by earthly hopes or aims or promises or ambitions, but by "exceeding great and precious promises," "heavenly promises," of an inheritance incorruptible, undefiled and unfading, which the earthly eye has not seen, which the earthly ear has not heard and which has not been appreciated by the heart of the wisest of men. To so great an extent is this true that in the estimation of the worldly the way of the fully consecrated seems foolishness. In view of this the Apostle declares that as the world does not know the Lord, and does not understand his plan, which is higher than the world's conception as the heavens are higher than the earth (Isa. 55:9), so the worldly do not understand the true Church; and as the Apostle said, "We [who walk the "narrow way"] are counted fools all the day long,"--harmless but "peculiar people." The moving impulses which help us in this "narrow way" were only received after we believed in the Lord Jesus Christ, when we made full consecration of ourselves to the Lord and received the spirit of adoption into his family. Then, because children of God, we received his spirit and were privileged to know more and more of "the mystery of his will," "the hidden mystery" (Eph. 3:9; 1:9), to appreciate the divine plan in harmony with which (and in harmony with our consecration) we have joy in spending our lives, in "laying down our lives," in faithfulness in the service of the Lord; in the calling and perfecting of his saints to be the first fruits of the salvation purchased by the Redeemer.

Those who have received this special sealing of heavenly wisdom, and who are walking this "narrow way" of full consecration to the Lord, although counted "fools," are the truly wise referred to throughout the Scriptures:--"the wise virgins," "the wise shall understand," "the wise shall shine as the brightness of the firmament." They who attain to this wisdom and this relationship to Christ do so at the expense of earthly reputation, as the Apostle declares: "If any man among you seemeth to be wise in this world, let him become a fool [according to the earthly standard], that he may be wise."--1 Cor. 3:18.

Once when we misunderstood the divine arrangement, and did not see that the "little flock" is to be a "kind of first fruits unto God of his creatures" (James 1:18), but supposed that the "little flock" who walked the "narrow way" of self-sacrifice would be the only ones to receive any measure of divine favor hereafter, that all others would suffer some kind of awful punishment,

because they did not walk in the "narrow way" which few of them saw and which still fewer of them were able to appreciate, it perplexed us greatly; as it still perplexes the majority of Christian people. Thank God that we now see in his Word the clear instruction that when this "little flock" shall have been selected and rewarded with joint-heirship with Christ in the Millennial Kingdom, then the "narrow way," will have ceased and another way, "a highway" shall there be opened up--a way in which the human family as a whole shall be invited to return to harmony with God and righteousness through the Great Mediator and under the terms of the New Covenant sealed with his precious blood. It will not be a downward way like the way of sin in the present time, but an upward way. "The redeemed of the Lord shall go up thereon." It will not be a narrow way, that few can find, but a "highway," from which the stumbling blocks of temptation will be removed, and on which the ravenous beasts of evil and temptation will not be permitted.*--Isa. 35:8,9.

We can thus see that, while a life of honesty and morality will not fill the requirements of the "high calling" of this Gospel age to joint-heirship as the bride, the lamb's wife, yet those who during this present time seek to live soberly, justly, truthfully, morally, and who thereby develop character, will be much in advance of the besotted and degraded of mankind (who gratify instead of restraining the fallen tendencies of their nature), when the new age shall open up in which all the families of the earth shall be blessed by the great "Seed of Abraham," Christ and his Church, the bride.--Gal. 3:16,29.

The call of wisdom to the way of honesty, morality, etc., has been heard and to some extent followed by heathen as well as civilized people; by unbelievers as well as by those who have heard of Christ; and to some

---

*See MILLENNIAL DAWN, Vol. I., Chap. II.

R2075 : page 294

extent they have profited by his teachings, and all who walk in this, the way of wisdom, secure blessings both for the present life and also a preparation for the future blessings promised. But the "narrow way," pointed out to some by the still higher wisdom, is found by none of the heathen; Christ is the Door, the Gate, to this "narrow way," and it has but one, which opens to believers only. Although it is not merely a way of morality, but a way of consecration and sacrifice, nevertheless it includes morality in every respect, and to a higher degree than the unconsecrated generally recognizes. Those who are on the "narrow way" are required to consecrate their all, including their wills, and to receive instead the will of their Lord and Head, and to operate in harmony with that will. And since Christ's will is perfect in righteousness, truth, purity and goodness, all who walk in his will must walk as closely as the weakness of their flesh will permit after the spirit, after the will of their Head, and not after the will of the flesh.

====================

R2075 : page 294

ENCOURAGING LETTERS.

The following, received July 24, '96, will be encouraging to those who sometimes see little result from tract distribution. It shows that immediate results may follow in the experience of the recipient of the tract, though they may not be apparent for many months.

Florida.

GENTLEMEN:--In 1894, while attending the C.E. Convention at Cleveland, Ohio, your tract "Do You Know?" fell into my hands. I was much interested in it, and have often thought of writing for further information; but for sundry causes have delayed. Have been much interested in reading and studying the prophecies since reading your tract; but feel the need of some help and guides. What can you do to help me? What is the "Chart of the Ages" spoken of in the tract? and what does it cost, etc.? Any information or helps will be thankfully received.

Yours in Him, __________

Kentucky.

DEAR BROTHER RUSSELL:--We had a good meeting Saturday afternoon with about 75 people present. Yesterday we held two meetings in an old church building, about twenty miles from here, with an attendance of over one hundred. Since coming here one week ago fourteen meetings have been held, three in private houses and eleven in public buildings. Some drove over fifteen miles to the meeting yesterday. I send a number of names for sample TOWERS.

I had a very peculiar experience in__________county, a mountain district, where the people think nothing of using pistols, and where the prejudice against the truth was very strong.

Brother __________ had spoken to one of the leaders in the Christian Church; he told him we would use the building Saturday evening; and it was so published. The Methodists held a meeting in a Baptist church building that evening, and the Christian friends closed their building out of courtesy to them, they said. It was then understood that we should have the use of the building Sunday afternoon, but matters were so arranged as to make that impossible. They then agreed to let us use the building for three services Monday, and announcement was made to that effect; but when we went there Monday morning, it was locked, and the janitor refused to open it.

Some who were very anxious to hear what we had to say then went to some of the leaders in the Baptist Church, who agreed to let us use that building Monday afternoon and night, and the janitor was paid in advance for cleaning and lighting. The friends published the meeting by going through the town and telling every one they met. A member of the Baptist Church, who heard of the proposed meetings, hurried to town to stop them. He said that if that stranger preached in the Baptist Church he would have to "stand over his dead body." As we had no desire to be riddled with bullets from a "Baptist gun," we decided not to have the meetings in the church.

You can imagine that by this time quite an excitement was stirred up. We had distributed tracts at the meetings Sunday; and this, with the bitter feeling aroused in the minds of some by the action of the church members, created a strong desire for a meeting. Several in sympathy with us then obtained the school house for the evening. The house was crowded, and I spoke

R2076 : page 294

nearly two hours. The "best element" of the place attended. We distributed more tracts, and many gave their names for sample TOWERS. I am inclined to think that the results will be greater than if we had succeeded in holding meetings without opposition.

I arrived at __________, which is a "Shaker Community," and was warmly received by Brother E__________. The "Shakers" are very exclusive religiously and do not permit preachers not of their faith to hold meetings in their midst. But for the first time in the history of this Community they departed from that time-honored custom and permitted me to preach in their school building. We held three meetings with an average attendance of 75 or 80, I judge. Most of those who attended the meetings were delighted.

Yours in love and service, FRANK DRAPER.

====================

page 295

SELF-PRONOUNCING

S.S. TEACHERS' REFERENCE BIBLE

The Self-Pronouncing Text Enables The Reader To Pronounce All Proper Names At a Glance.

The Bible is printed from Large, Beautiful and Clear New Type. All Proper Names are Divided into Syllables and Every Vowel is Marked and the Syllables Inflected, showing the Sounds and Accents as they are given in a Dictionary, thus enabling the reader to properly pronounce every word. This feature is a great improvement and a strong recommendation for this Bible over others.

THIS BIBLE CONTAINS
ALL OF THE CELEBRATED OXFORD TEACHERS' HELPS
TOGETHER WITH
A Complete Series of New Maps
ILLUSTRATING THE GEOGRAPHY OF PALESTINE AND THE SURROUNDING COUNTRIES FROM THE EARLIEST TIMES, AND EMBODYING THE MOST RECENT DISCOVERIES
Renders the Bible Especially Desirable to Teachers and

Students of the Holy Scriptures.

Style No. 1. "Imperial Seal" Binding, Yap edges,
known as "Divinity Circuit," Linen Lined, Round
Corners, Red under Gold Edges.

Published price $4.25, our price $1.48

Style No. 10. Same book with Leather Lining, $1.67
"Thumb Index" on either of above 30 cents extra.

SIZE 6-1/4 x 8 IN. Postage 25 cents.

page 296

Bibles Supplied at Cost!

Less Than Wholesale Prices!

Never were Bibles so cheap as now, and never better supplied with "helps," such as Concordance, maps, etc., causing such to be styled "Teachers' Bibles." This is little difference between these as respects the "helps."

Bagster 's Teacher's Bible, 97 Cents.

ADD 25 CENTS POSTAGE. FULL REGULAR SIZE 6 x 8-1/2 INCHES, CLOSED.

DIVINITY CIRCUIT. EXTRA STRONG
LEATHER BINDING. ROUND
CORNERS. GILT EDGES.

STYLE No. 4....................97 cents.
STYLE No. 5: SAME AS ABOVE, EXCEPT
RED UNDER GILT EDGES............ $1.10

BAGSTER BIBLES
EXTRA LARGE TYPE (LONG PRIMER)
TEACHERS' EDITION.

No. 8615 DIVINITY CIRCUIT, FRENCH SEAL. $1.97

POSTAGE 30 CENTS.

Oxford Teachers' Bibles (OLIVET SERIES), 97 Cents.

--ADD 25 CENTS POSTAGE--

Type, large faced Minion; a little larger than
the Bagster specimen above. Binding not quite as
strong as 97 cent Bagster, but fully as good looking.
"Divinity Circuit." Full regular size, 6 x 8 inches,
closed. Round corners. Gilt Edges.
No. 2, price 97 cents.
Same, with Red under Gold edges (No. 20), $1.10.
Either with "pat. Thumb Index," 30 cents extra.
Postage, 25 cents.

ADDRESS, WATCH TOWER BIBLE & TRACT SOCIETY,
BIBLE HOUSE, 58 ARCH ST., ALLEGHENY, PA.

VOL. XVII. DECEMBER 15, 1896. No. 24.

CONTENTS.

Special Items.....................................298
View from the Tower...............................299
Poem: "Covet Earnestly the Best"..................300
Tract Society's Report for 1896...................301
Worship the Lord in the Beauty
of Holiness. No. 2..........................304
Who shall Abide in Thy Tabernacle?................306
Birth of the "Man Christ Jesus"...................308
Christ's Ascension................................310

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

ABOUT TEACHERS' BIBLES.

Some inquire, Are the 97 cent Bibles mentioned in the TOWER first class books? We answer, No! They are not strictly first class, but they are elegant, nevertheless.

A brother who ordered one of them wrote us on receiving it that we had made some mistake; for surely no such Bible as the one received could be made for the price, 97 cents plus 25 cents postage. We answered him that there was no mistake, and thereupon he took his as a sample and among his neighbors got orders for fifty-five copies --selling them as a special bargain at $1.60 each.

Those who want a very superior leather binding, and India paper, can be supplied at $3.00 a Bible whose list price is $7.50, and for $4.50 a Bible whose list price is $10.00, having a still finer leather.

However, the Bibles mentioned in our last at 97 cents and $1.10 and $1.48 are good enough for almost anyone. 30 cents extra for Patent Index, 25 cents postage.

====================

R2076 : page 299

VIEW FROM THE TOWER.

THE day set apart for National Thanksgiving is past, but we trust that the spirit of thankfulness continues in many hearts; and no time is more appropriate for the review of our causes for thankfulness as children of the Heavenly King, than at Christmastide, on the threshold of a new year, while ruminating upon the things that were, the things that are and the things which we desire and hope shall be. Whether partial failure or moderate success has, during the year closing, marked our efforts along lines of moral, physical, financial or spiritual attainment, let thankfulness fill our hearts, as well as good resolves and holy ambitions for the coming year. Indeed, we esteem that thankfulness must be an abiding grace in all true Christians who have reached a reasonable degree of development in the higher life.

This highly favored land has much to be thankful for in the way of bountiful harvests; and although the farmer has not gotten high prices, this is a cause of thankfulness to other lands whose harvests are scant. As it is, wheat is nearly $1.80 per bushel (silver) in India where the crop has been short for the past five harvests and gives little promise for the next, and where at present ninety millions are seriously affected and over one million on the verge of starvation, requiring military intervention repeatedly to quell bread-riots.

If the people of India cannot give thanks for rain and plenty, they can at least give thanks that the wholesale starvations of the past are now measurably prevented by the intervention of civilization and its accessories of wiser government and commerce. If the lot of any here seem hard, let him compare it with that of others; remembering that in India, in years of average bounty, millions of people never get a chance to eat three meals a day to satisfaction, even of the plainest food. Yes, the "curse," the penalty of sin, rests heavily upon the earth. The convict, man, is being made to feel its weight. Conditions are not what they would have been, had he remained obedient to his Creator in Eden.

But "thanks be unto God for his unspeakable gift,"--his Son, our Lord; and for the "ransom for all;" and for the reconciliation by it made possible; and for the promise of his Kingdom soon to come; and for our call to a share in it with our Lord; and for the glorious prospect of coming "times of restitution of all things spoken by the mouth of all the holy prophets." --Acts 3:19-21.

Thank God, this will mean the lifting of the "curse" from the ground, and from so many of the death-sentenced convict-race as will accept the grace of God in Christ. Ah! blessed thought; this will mean an end of famines, an end of pestilences, an end of storms and floods and droughts, and ultimately "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: because the former things [shall have] passed away." (Rev. 21:4.) Already a blessing has followed in the wake of the gospel of Christ--since the "Great Light" was "lifted up" on Calvary. Wherever any have been made free indeed by the Son, a light has shone out and has brought with it blessings; although, alas! this intelligence and its accompanying blessings have been sadly perverted by selfishness--especially in the large class of Christian counterfeits, called in the Scriptures "tares."

But if others have cause for thanksgiving, how much more cause have those into whose hearts the light of the knowledge of God, shining in the face of

R2076 : page 300

Jesus Christ our Lord, has shined. (2 Cor. 4:4.) Those thus favored can rejoice and give thanks under all circumstances and conditions;--in sickness, in death, in poverty's vale or in comfort and health. Surely, thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord, in any direction. It was this gratitude, thankfulness, which enabled Brothers Paul and Silas to serve our Master so faithfully that they could sing praise and offer thanks for the privilege of suffering for Christ in the jail at Phillipi, while their backs were smarting from the cruel lashes received as the cost of their discipleship.--Acts 16:25,33.

Moreover, the thankfulness of the true Christian must continue--daily, hourly; its loss even for a moment should be deplored as an evidence of spiritual sickness, and the afflicted should go to the leaves of healing in the divine Word, that he may be refreshed in strength of love and zeal and realize afresh that "the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live [now reckoned alive in Christ] should not henceforth live unto themselves, but [in thankfulness] unto him which died for them and rose again."--2 Cor. 5:14,15.

"Let the peace of God rule in your hearts,... and be ye thankful."--Col. 3:15.

* * *

The New York Observer, a high class "orthodox" religious journal has been studying the question of Israel's restoration to "the land of promise." After viewing the subject in various lights it gives its conclusions, as follows:--

"A 'restoration,' then, through the efforts of the Jews themselves, must be the only hope. And that it will be brought about by the voluntary efforts of others is exceedingly improbable. Under any notion of the fitness of things, Palestine ought, when the Turk is driven across the Euphrates and the Ottoman Empire is partitioned, to revert to the Jews. But all the plans which have thus far been suggested to restore it to Christian control have been negatived at the outset by the jealousy of the Russians for the safety of the Holy Places. It was that safety which formed the popular Russian pretext for the Crimean war. With passionate reverence for the Holy Places an unchanging tradition of the Russian peasantry, there is no reason to believe that the Czar will permit the transfer of Palestine to any save a great power, and that power Russia. Probably if before the Ottoman break-up the Jews desired to buy the Holy Land, and Europe consented, he might acquiesce on condition of a European guaranty. But there is little present reason to believe that he would consent to such a reversion as a part of the final partition of Turkey. It would seem, then, that the hoped-for 'restoration' may never come, and that although Palestine will again become cultivated and prosperous, to the Jews it may always be a land of promise."

The italics are ours and point out the hopelessness of Israel's cause from the human standpoint. We admit that the Observer's views and reasonings are clear and logical; but it has omitted the most important factor in question; namely the will and plan of God. That will and plan, as revealed in God's Word, teaches us to expect that within eighteen years the "times of the Gentiles" will expire, and that with their expiration Jerusalem will cease to be trodden down by the Gentile kingdoms;--that the set time to favor "Jacob" with Millennial blessings as the first-fruits of the nations will then have come, and that it will include their saving or recovery from the blindness which came upon them nationally, at their rejection of Messiah. Who can question this interpretation of the prophets in the light of the Apostle's testimony in Romans 11:25-33?

* * *

Protestant federation has been little discussed of late, but is evidently progressing slowly as indicated by the following from the Literary Digest:--

"The committee of the Presbyterian Church in Canada on Union with other churches reported to the recent Canadian General Assembly upon its proceedings with reference to the proposition of the General Conference of the Methodist Church of Canada for the establishment of a federal court composed of representatives of the negotiating churches, whose function it should be to promote cooperation and economy in respect to mission work and 'dependent churches,' but which should not have power to deal with matters of creed or discipline, or with any question vitally affecting the independence of the negotiating churches. The proposition was generally accepted."

The expectancy of the Episcopal Church Rome-ward has doubtless hindered progress toward Protestant Federation or union; but this is now out of the way, as Rome has closed that door. The new policy of Romanism will surely revive Protestant desires for a consolidated and sizable Protestant system as an offset in influence with the governments and with the people.

R2078 : page 300

"COVET EARNESTLY THE BEST."

God has his best things for the few
Whose love shall stand the test;
God has his second choice for those
Who do not crave his best.

It is not always open sin
That risks the promised rest;
A good more often is the foe
That keeps us from the best.

R2079 : page 301

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not a blessing, Lord, I seek,
I want thy very best!

Yet others make the highest choice,
But when by trials pressed
They shrink, they yield, they shun the cross,
And so they lose the best.

I want in this short life of mine,
As much as can be pressed
Of service true for God and man;
God help me do my best!

I want to stand when Christ appears
In spotless raiment dressed;
Numbered among his chosen ones,
His holiest, his best.

I want among the victor throng
To have my name confessed;
And hear my Master say at last,
"Well done! You did your best."

Give me, O Lord, thy highest choice;
Let others choose the rest;
Their good things lose their charm for me,
Since I have found thy best. --Selected.

===================

R2077 : page 301

WATCH TOWER BIBLE AND TRACT SOCIETY.

REPORT FOR FISCAL YEAR ENDING DEC. 1, 1896.

ALTHOUGH the above has been the recognized name of our Society for some four years, it was not until this year that the Board of Directors took the proper steps to have the name legally changed from ZION'S WATCH TOWER TRACT SOCIETY to that above. The new name seems to be in every way preferable.

Although disinclined to make frequent reference to the work centering in the TOWER office, lest it might be misunderstood to be boasting, we are nevertheless glad to avail ourselves of the opportunities offered us in connection with this our annual report, to lay before our interested and sympathizing Brethren and Sisters, for their encouragement, a brief summary of the work itself, as well as of the moneys expended in the propaganda.

If the following statement even seem to a few to savor of boasting and show, nevertheless, it is our duty to those who have contributed the means which have permitted the work: and they represent in the aggregate a large proportion of our paying subscribers;--and the letters from those who receive the WATCH TOWER free as "the Lord's poor" indicate that many of them are equally deeply interested in the work, in its every feature. Many of these, although hindered by poverty from sharing in this work financially, have efficiently cooperated in the work as tract-distributers, etc.

The work divides itself into the following departments.

(1) The WATCH TOWER Editorial Department, to which three proof-readers lend efficient aid. Each reader must judge for himself respecting the Lord's blessing upon this department. We trust that the study of the TOWER by its readers gives them even half the blessing enjoyed in its preparation. The withdrawal of our "Associate Editor" has been noted by some, so we explain now to all that this was granted at her own urgent request. She prefers to appear as a correspondent over her own signature, MRS. M. F. RUSSELL.

The growth of the TOWER list is one of the best evidences of the progress of Present Truth for which it stands as a defender and servant. Our friends will be glad to know that notwithstanding the money pressure of the past year the TOWER lists show an increase of the interest--although of course some "fall away" as we are forewarned to expect.

(2) The Correspondence Department,--with which is associated the keeping of accounts, attention to your orders for DAWNS, O.T. TRACTS, WATCH TOWERS, Bibles, etc. This department handled during the past year about twenty thousand of your letters and sent out thirteen thousand two hundred and ninety-one replies. This is a very important feature of the work, very helpful to many in perplexity, and, blessed by modern progress, enables us to be in touch with such as the Lord may please to direct to us from all parts of the world.

(3) The Publishing Department.--To this belongs the type setting of the TOWERS, DAWNS and OLD THEOLOGY TRACTS, contracting for paper, press-work, binding, etc. (for we save both time and money by hiring our printing and binding done). This department also includes packing and shipping of DAWNS, tracts and TOWERS by freight, express and mail. The writing of wrappers for the sending out of sample tracts and TOWERS belongs also to this department; but efficient aid in this matter has been rendered by friends at a distance, who have our hearty thanks.

(4) The Colporteur Department.--This is conducted by dear Brethren and Sisters who give, some a part, and some all, of their time in visiting house after house, and city after city, with a view to interesting

fellow Christians in "present truth," respecting the Plan of the Ages, in which the divine wisdom, love, justice and power are made manifest; in showing, too, that we are now in the Millennial dawn onto which laps the forty year "harvest" in which ends the Gospel age in a great time of trouble--social, financial and

R2077 : page 302

religious. The past year has been a very trying one upon these dear faithful "reapers," obliging several of them to temporarily seek other employment. And many who continued got so deeply into our debt that it was very trying to them as well as to us. Many of them will be made glad and encouraged to fresh energy by one item of this report yet to be mentioned. Already the prospect of "better times" is leading to new inquiries for fields of service, etc. This branch of the service continues to yield most favorable results which are, however, ably supplemented along the other lines.

Any who may have the idea that the colporteurs are in the service merely as a business, are greatly mistaken. We never knowingly encourage such, and if, by chance, they do slip into the harness, they soon become discouraged. As an illustration of the spirit which prompts the colporteurs, we will here give an extract from a letter written by one of them to a friend, with no expectation that it would ever reach your eyes or ours. The Brother is not yet nineteen years old, but since getting the Truth has caught its spirit, and with his sister is seeking to spread it. His letter says:--

"We had very poor success in selling DAWNS that day. Yet it was no more than I had expected (having been in the business before), but I think my sister was a little disappointed, as it was her first attempt, and she became pretty tired by evening. But I do not see that we should be discouraged, but rather encouraged, since we are following in the footsteps of our dear Master, and we remember how he also many times became weary, and how he sat down by the well to rest. We should be encouraged when we look at the course of Jesus and the apostles, how they went from door to door, sacrificing all earthly things, and when we remember the life of the great Apostle Paul and the sufferings he endured for Jesus' sake, working his own way as he preached.

"Now I know that the Lord is abundantly able to prosper us in this work and make it an honorable service before the world; but on the other hand I see also his plan in not permitting it thus. Our work of preaching is made to be dishonorable and a reproach before the world and the nominal church, that we may thus prove our love and loyalty to God and his truth, and show ourselves worthy to be of that "little flock" who, through much tribulation, shall enter the Kingdom of God. Unless we suffer with him, we cannot reign with him.

"All my brothers and sisters (ten children in our family) are studying the DAWNS and TOWERS with the Bible in hand and learning the truth as fast as they can. The death of our dear mother has also been a chastisement to father and is leading him closer to Jesus and farther from the world and its spirit."

(5) The Evangel Department.--This branch looks after the holding of meetings, to water the good seed sown by the colporteur brethren, and to refresh and assist little groups of the Lord's people, wherever accessible, and to assist them to the most profitable methods for private and social study of the Lord's Word. Of the good results of this service, as now carried on, we have constant evidence through your letters; and still we are endeavoring to make it more efficient. To the Lord of the "harvest" be all the glory, and to his people, the true "wheat," more and more blessing. The expenditure for this branch of the service is noted in the Financial Report in another column: it has been, we believe, wisely and economically used for legitimate expenses only; and, so far as we have been able to judge, has cooperated with such only as have considerable knowledge of present truth and some talent as speakers. It has been expended for meetings held in 224 places, from one day to a week at each place and from one to three meetings per day in the following States:--Pennsylvania, New York, Virginia, West Virginia, Ohio, Indiana, Illinois, Kansas, Missouri, Kentucky.

(6) The Tract Distribution Department.--Every TOWER reader is desired to be an active participant in this branch of the service. Some have more and others less opportunity for engaging in this service. The report given in another column shows that this department lagged a little this year as compared to last; probably because of the general distraction incident to the recent political campaign. However, many may now be all the better prepared to see that "Neither their silver nor their gold shall be able to deliver them" from the impending trouble, and to look for the only hope of the groaning creation.

(7) The Financial Department.--The work of course must have means or stop, as we have no power to work miracles. But it may surprise you all, as it does us at the Office, how, almost miraculously, the Lord keeps opening the way more and more from year to year. The report for this year will doubtless amaze you. It shows that notwithstanding the extreme financial depression, your increasing zeal has been blessed and used of the Lord to such an extent that we open the new year with a small balance on hand for the use of which contracts are already let. It will soon be out on its mission in the form of O.T. TRACTS and TOWERS, to be used of the Lord in reaching others of his children who are now more or less blinded by the

falsities propagated by the god of this world,--to help them "out of darkness" into God's "marvelous light."

It is a rare matter for us to mention the names of the Tract Fund contributors--nor would we have space

R2078 : page 302

for them all, for our list of contributors is nearly or quite five thousand; and their donations range from half a cent per week upward. Neither do we intend now to change our rule, believing that it is best that the left hand know not what the right hand does for the Lord's cause, until the King shall make known his

R2078 : page 303

judgment, based upon the purposes and intents of our hearts. And indeed the Brother, whose name and very generous gift we will mention wrote--"I prefer you do not mention my name, unless you think that some special good would be secured. It is quite sufficient to credit it to 'A deeply interested Brother.'"

But we are not satisfied to do this for two reasons; (1) because many might say, That is Brother Russell's own gift to the work, and thus make a mistake; and (2) because we believe it does us all good to know something of the noble sacrifices of others. We therefore conclude that it will be to the Lord's glory and our readers' good for us to give you some particulars including the name, as follows.

Some time ago Brother W. Hope Hay fell heir to a fortune in Great Britain. On securing the money he invested most of it in mortgages; and being anxious to do something in the Lord's cause, he built and donated a neat little Episcopal church for the town in which he resided. About that time the Lord counted him worthy and sent him MILLENNIAL DAWN, which, as the Lord's messenger, guided our Brother to a better and more consistent understanding of the divine Word. With a heart full of thankfulness to God for "his marvelous light," Brother Hay visited us at Allegheny, looked into the work and said, Brother Russell I want to have a share in this work. By simple living I can spare $10,000, and I want you to put it into active service in spreading the "harvest" message of divine love and wisdom to others who are yet in the darkness from which God has so graciously delivered me. Not only do I believe that this is Truth, but more, I believe it to be the very message ordained of God "to gather together his elect" unto himself preparatory to their glorification with him.

It required some time and sacrifice to get the money out of the mortgages, but it finally came. Brother Hay's idea and our own originally was to invest this money and use the interest to help defray the additional expense of making ZION'S WATCH TOWER a twelve page weekly, without increasing the subscription price. (In harmony with this thought we made quite a number of this year's issues sixteen pages instead of twelve.) But the pressure upon our time, the greater necessity for getting out additional volumes of MILLENNIAL DAWN, and the growing burden of Colporteur debts has hindered. And now we have received from Brother Hay a letter directing the sale of the investments and the direct application of the money to the uses of the Tract Society; part of the sum to be applied to the cancelling of portions of the accounts of burdened Colporteurs in arrears--for their reencouragement, and for the Tract Society's relief from the burden of debt, interest, etc. He remarked incidentally that he feared anyway that if the TOWER were made a weekly its important subjects would be merely read and not studied, Bible in hand, as they should be.

We in no wise wish to intimate that Bro. Hay's gift is greater in God's sight than the much smaller donations of many others less able; but we are sure that all who are in harmony with the work which God has been pleased to assign to the Watch Tower Bible and Tract Society will rejoice with us, and with the Colporteurs, and with Brother Hay, in view of the great blessing which, as a servant of divine providence, he has been permitted and enabled to render to the Lord's cause. And besides, while Brother Hay did not give out "of his penury" nor "all his living," like the poor widow (Mark 12:42-44), nevertheless, neither did he give this out of a vast superabundance; for in this gift he laid upon the Lord's altar (we believe) more than half of all his earthly possessions. And indeed he would have given more, had we not counseled otherwise; urging that he keep enough to maintain himself and family, so that he could give his time in the service of the truth. And now he is so engaged,--holding meetings on Sundays, and during the week engaged in DAWN and tract work, seeking and feeding the Lord's sheep.

DISTRIBUTING ACCOUNT.

During the year from December 1, 1895, to December 1, 1896, there have been circulated, at the expense of the Tract Fund.

Copies of the OLD THEOLOGY TRACTS............	1,134,952
" " ZION'S WATCH TOWER.............	183,187

In view of the fact that tracts vary greatly as to the number of pages, it is customary to state their circulation by pages. The foregoing, so stated, represent a total of tract pages,......................23,978,780

The total number of copies of MILLENNIAL DAWN circulated by the cooperation of this Fund, but not at its expense, was............................. 74,013

FINANCIAL ACCOUNT.

EXPENDITURES:

For Tracts and for TOWERS sent out free,	$8,213.48
Labor, for mailing same,	485.00
Postage, freight, wrappers, etc.,	747.78
Interest paid on Colporteur accounts overdue,	555.23
Cash paid out on account of foreign translations, etc.,	1,264.42
Expenses of traveling Evangelists, etc.,	925.04
Colporteurs' hopeless indebtedness paid off by W. Hope Hay's donation	8,847.66
Total,	$21,038.61
Cash balance on hand, now being invested, 1897 account,	104.49
	$21,143.10

RECEIPTS:

From "Good Hopes,"	$ 6,502.80
" other sources,	4,850.20
W. Hope Hay's contribution for the general uses of the Society, and specially to clear off part of the Tract Society's liabilities,	10,000.00
Total,	$21,143.10

R2078 : page 304

Respecting the helpers connected with the above work we must say a word. Our office force consists of eight Brethren and Sisters and two lads, besides Sister Russell and the Editor. The amount of work turned out must be your guide as to the zeal and efficiency of these dear co-laborers. There are no "drones" among them: each labors "as unto the Lord," and seems to wish that there were more hours to each day that he might accomplish more. Indeed, strange as it may seem, we have been obliged to hinder some from overtaxing their strength in willing, joyful service to our King and to you our fellow-servants.

It will be noticed that no items of rent, fuel, gas, salaries, etc., appear in the above. This omission is not by oversight: we have no such expenses, but share the office comforts of the TOWER PUBLISHING CO., free of charge. Thus we are enabled to accomplish much more proportionately than other tract societies, much of whose receipts goes for rent and salaries.

Another matter. Not one cent of the above fund was begged or even asked for,--directly or indirectly. It was all voluntary. Those who have been truly blessed by present truth love to serve it out to others, and need no urging. They want to do what they can, and we merely show them what is being done, and consider that they and we are highly favored in being permitted to join in it. The rewards for present sacrifices and services cannot be expected now, but they will come later,--from the King of Glory himself!

The usual "Good Hope" blank goes with this issue; do not understand it as a request, but as a notice of opportunity to join in this service. Knowing in advance what the friends wish and hope to do enables us the better to regulate the work economically and efficiently.

We congratulate all of the friends of present truth upon the result of our united efforts for the year past; and trust that as our King shall pass judgment upon it he may be able to say to us each and all,--Well done, good, faithful servants, enter ye into the joys of your Lord.

Let us now unite our hearts in fervent prayer for divine wisdom and blessing for the new year, remembering each part of the work and all co-laborers in any manner associated with it.

====================

R2079 : page 304

"WORSHIP THE LORD IN THE BEAUTY OF HOLINESS." NO. 2.

"The hour cometh, and now is, when the true
worshipers shall worship the Father in spirit and
in truth; for the Father seeketh
such to worship him."--John 4:23.

AT the first advent our Lord said of some of the unbelieving professors of religion of the scribes and Pharisees: "In vain do they worship me, teaching for doctrines the commandments of men." The majority of those addressed, it seems, were outwardly very pious, and fasted and prayed much, and for a pretense made long prayers in the streets; but theirs was not true and acceptable worship; and therefore, they were not prepared to be introduced at Pentecost to the begetting of the spirit and thus to become worshipers in spirit and in truth. And our Lord in the above words shows one important hindrance to their proper attitude of heart, and hence to their acceptance as worshipers; namely, false doctrines--human tradition and commandments as instead of the pure teachings of God's Word. And it is but reasonable to suppose that similarly all down through this Gospel age many, very many, have been hindered from proper development as true worshipers of God, worshipers in spirit, worshipers in every act and word and deed of life, by the same baneful influences; namely, false doctrines, human creeds and traditions accepted and held to as instead of the Word of God, the true bread which comes down from heaven.

Many think lightly of faith, and hold that it matters little what a man may believe; that his life and conduct are the only things of importance in the divine sight. But in our Lord's testimony here considered (and it is corroborated by Christian experience) a man's faith concerning God and his plan is very important indeed, and has a wonderful influence upon his life, conduct and character. The Christian who under the delusions of the great adversary has accepted the human traditions (presented by nearly all the theological schools of "Christendom"), that God is a tyrant, who uses his omnipotent power in the creation of angels and men with the foreknowledge that the great mass of them (all except a little flock) will be by his providence preserved in indescribable torments and anguish throughout all eternity;--such Christians, thus blindfolded by false doctrines, attempt in vain to worship such a God with their whole heart; for their fears hinder perfect love and full devotion. They would find every element of their moral nature in antagonism to such a plan of damnation; and although they might bow the knee in fear and submission, they would find it impossible to bow down their hearts in full acquiescence, unless their hearts were grossly depraved as to justice and love and mercy.

It may be safely said, however, that all who become children of God and whose hearts are honest are delivered to some extent from bondage to this false

doctrine, and are enabled through truths received to counteract the baneful effect of this error to such an extent as to permit them through certain great truths to see God's love and in a general way at least to hope and trust that God will commit no injustice upon any of his creatures, and that somehow, somewhere and at sometime all men will have a full chance to be reconciled to God through Christ. Thus with many of God's saints, we believe, the spirit of error hindering worship is overcome by the spirit of truth in general and true worship made possible. Yet many never fully escape the fear "taught by the precepts of men" (Isa. 29:13), and to the very last are hindered thereby from the attainment of "perfect love" and from the rendering of the highest degree of worship in spirit and in truth.

And what is true of this false doctrine is true to some extent of all false doctrines. Every error hides some truth; every misunderstanding of the character of God or of the fundamental features of his plan of salvation is so much to hinder men from becoming to the fullest extent possible worshipers of God in spirit and in truth. It is to this end that God's people are exhorted to search the Scriptures to "know the truth," to "know God," because, as our Lord declares, the object of the giving of the truth is to produce sanctification of heart and life, and hence whatever beclouds or hinders the truth hinders sanctification of heart. No one can possess the spirit of the truth without having considerable of the letter of the truth upon fundamental principles.

WORSHIPING FELLOW MESSENGERS.

God's people are to love and esteem each other, and that in proportion as they recognize in each other the spirit of God, the spirit of Christ, the spirit of holiness and devotion to truth and righteousness; as the Apostle says, the faithful should be esteemed "very highly for their work's sake" (1 Thess. 5:13); but while there may be danger that some will fail to render "honor to whom honor is due" (Rom. 13:7), there is undoubtedly danger also that some might render too much honor to human instruments, whom God is pleased to use in connection with the service of the truth. It is proper therefore that we call attention here, as we have done heretofore, to the danger of man-worship. This matter is very forcibly brought to our attention in Revelation 22:9. John the Revelator, who, representing the living saints all down through the Gospel age, is caused to see unfolding the various features of the divine plan, in conclusion falls down to worship the angel who showed him those things. So there has been and is a tendency on the part of many to give more than love, respect and honor to the servants of God who from time to time have been used as special servants of God in bringing to the attention of the Church things new and old, or to the particular brother or sister who was the means of conversion or other spiritual benefit. There was this disposition in the early Church, some exalting one Apostle and some another as their chief and master, and naming themselves as his disciples, saying, "I am of Paul;" or "I am of Apollos;" or "I am of Peter," etc. The Apostle Paul assures them that this disposition indicates a measure of carnality, and he inquires, who then are Paul, Apollos and Peter, but merely the servants or channels through whom God has been pleased to send you the blessings of the truth. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He indicates thus that they should recognize, not the channels through whom the blessings came, but the Lord, the Author of their blessings, and loyally bear no other name than his who died for and redeemed them.

Likewise, when the Church began to get rid of the gross darkness of the dark ages under the help and instruction of the reformers, Luther, Calvin, Zwingli and others, they naturally and properly had great respect for those whom God had honored as the instruments in the work of reformation. But again the tendency to "worship" the messengers, the human agents, instead of the divine Author was manifested, and to-day there are hundreds of thousands who call themselves by the name of Luther, Calvin, Wesley, Campbell and others, and who give more respect to their teachings and writings than to the Word of God, and this with corresponding injury to themselves.

Likewise, to-day, in the light of present truth, shining more clearly than ever before, no doubt there is need to be on guard against this carnal tendency which has had so deleterious an influence in the past.

When John fell down to worship the angel who had shown him the wonders of the divine plan, the angel's refusal to accept homage should be a lesson to all ministers (servants--messengers) of God. He said,

R2080 : page 305

"See thou do it not; for I am thy fellow-servant [not thy Lord and Master], and [fellow-servant] of thy brethren the prophets, and [fellow-servant] of [all] them which keep the sayings of this book. Worship God [the source from which come all these blessings and all this light]." All servants of God are fellow-servants regardless of the time or extent of their service.

The Apostle calls attention to this man-worshiping tendency in his epistle to the Colossians (2:18,19), saying, "Let no man beguile you of your reward, in a voluntary humility and worshiping of angels [messengers]." The intimation is that this temptation will come insidiously, craftily, and not by brazen demands for reverence. Such is the reverence accorded in general

R2080 : page 306

to the ministry of the nominal churches. Many ministers who seem very meek, and who would not think of demanding reverence or worship, nevertheless accept of their flocks the voluntary title, Reverend, and encourage it, and feel offended if reverence or worship of this sort is not rendered. The effect has been and still is to injure the household of faith, to give an over-confidence in the judgment and word of the minister in spiritual things, so that many neglect to prove their faith by God's Word, and to trust implicitly to its authority.

And there is danger amongst those who do not use the title, Reverend. It should always be remembered (as pointed out in our issue of Nov. 15, '95) that control resides in the congregation and not in self-appointed leaders, whether they seek to serve a dozen or thousands. The churches of Christ should recognize the leading of their Head, and know their leaders to be of his choice (See Heb. 13:7,17,24, Diaglott), but they should beware of any disposed to usurp the rights of the congregation or to ignore those rights by taking the place of leaders without the specific request of the congregation; beguiling the company into supposing that the leader alone is competent to judge and decide for the congregation as to the Lord's choice, and thus failing to hold the Head (Christ) as the only real teacher, who is able and willing to guide all the meek in judgment, because they are his Church--"his body."

Nor is this beguiling of the attention of the flock, away from the only Shepherd, to a fellow sheep always the fault of the "leaders:" there seems to be a general tendency on the part of all who have the true, humble, sheep nature to follow one another. It is a lesson, therefore, for all to learn,--that each sheep recognize as leaders only such as are found in full accord with the voice and spirit of the Chief Shepherd (Christ), and the under-shepherds (the Apostles), and that each sheep see to it that he eats only "clean provender" and drinks only "pure water" as directed by the Shepherd. (See Ezek. 34:17-19.) This implies the exercise of the individual conscience of each member of Christ's flock on matters of doctrine and practice, and tends to keep each one in sympathy and fellowship with the Shepherd, who knoweth each sheep and "calleth his own sheep by name." The same intimate relationship of the individual Christian with the Lord is illustrated in the figure of Christ the Head and the Church as members of his body.--1 Cor. 12:12-27; Eph. 4:15,16.

As we have been to some extent, by the grace of God, used in the ministry of the gospel, it may not be out of place to say here what we have frequently said in private, and previously in these columns,--namely, that while we appreciate the love, sympathy, confidence and fellowship of fellow-servants and of the entire household of faith, we want no homage, no reverence, for ourselves or our writings; nor do we wish to be called Reverend or Rabbi. Nor do we wish that any should be called by our name. The name of him who died for all--the name Christian--is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same.

Nor would we have our writings reverenced or regarded as infallible, or on a par with the holy Scriptures. The most we claim or have ever claimed for our teachings is, that they are what we believe to be harmonious interpretations of the divine Word, in harmony with the spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures, accepting what they see to be thus approved, and rejecting all else. It is to this end, to enable the student to trace the subject in the divinely inspired Record, that we so freely intersperse both quotations and citations of the Scriptures upon which to build.

====================

R2080 : page 306

WHO SHALL ABIDE IN THY TABERNACLE?

"Lord, who shall abide in thy tabernacle?
who shall dwell in thy holy hill?"--Psa. 15:1.

THE tabernacle of God is his dwelling place in the midst of his people. As the typical tabernacle in the midst of the typical Israel indicated that the divine presence was with them, so the antitypical spiritual Israel is similarly, yet even more highly, favored, as the antitype is higher than the type. "God is in the midst of her; she shall not be moved." And "he that dwelleth in the secret place of the Most High [in the holy place--the place or condition of full and faithful consecration to God] shall abide under the shadow of the Almighty." They abide in his love, under his protection and care, and in communion and fellowship with him.

Every "saint" has realized something of the blessedness of abiding in this secret holy place of the divine tabernacle, and with the Psalmist can say, "How amiable are thy tabernacles, O Lord of hosts!" Wherever God is, there is his Tabernacle: wherever there is a loyal consecrated heart, there is a dwelling place of God; and wherever two or three or more such are met together in his name, God is in the midst, and there is his dwelling place. How amiable indeed are thy tabernacles;

R2080 : page 307

how blessed to sit together in the heavenly places in Christ Jesus, how sweet the songs of praise, how fervent the prayers, how blessed the communion!

But only those who abide in the secret place know how to appreciate these things. With them there is a longing after more and more of the manifestations of divine favor. The language of their hearts is, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God; [elsewhere]. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." --Psa. 84:1,2,10.

Yes, "Blessed are they that dwell in thy house;" blessed are they that dwell in God, and in whom God dwells. They find in him a shadow from the heat, where the heart may rest its burdens and find refreshment, and a refuge from the storms of life (Isa. 4:5,6), and that the Lord God is a sun and shield, giving grace and glory, and withholding no good thing from them that walk uprightly.

These are some of the blessings of those who abide in the tabernacle of the Lord now, while it is pitched in the wilderness of this present life. But what pen can portray the blessedness of abiding in that glorious tabernacle, that temple of God, which shall be the dwelling place of the overcoming saints to all eternity, after we have passed through this wilderness and beyond the Jordan of death? There we shall see the Lord in his glory, and be like him; there we shall see our Father's face, and worship and adore; there we shall delight in the society of all his holy angels; there we shall be endowed with power to execute the gracious designs of our God toward all his creatures; and life and everlasting joy shall fill his temple, and thence shall flow streams of blessing to all creatures in heaven and in earth.

This is the glorious hope of our high calling to live and reign with Christ: and this will be the joy of abiding forever in the tabernacle of the Lord and dwelling in his holy hill (his holy Kingdom). With such a hope before us, and with the conditions of its attainment yet to be fulfilled, how solicitous should be the inquiry of every sincere child of God, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

The answer is plain, that those so honored must be lovers of righteousness and haters of iniquity; they must be persons of uncompromising integrity, having no fellowship with the workers of iniquity; and those who, having made a covenant, do not ignore its solemn obligations,--"He that sweareth to his own hurt and changeth not." "He that doeth these things shall never be moved."

These considerations call very forcibly to mind the great importance which the Scriptures attach to the--

COVENANT OBLIGATIONS OF GOD'S PEOPLE.

The man that sweareth to his own hurt, or, in other words, who makes a solemn covenant to present himself a living sacrifice to God, is thenceforth bound by that covenant. He cannot, by subsequently changing his mind, be released from the obligations thus incurred; and to endeavor to ignore them is to be caught in a most deceitful snare of the adversary.--"It is a

R2081 : page 307

snare to man to sanctify things hastily, and to make inquiry only after having made vows;" i.e., to make inquiry in the sense of reconsidering the cost and whether or not, in view of the cost, we shall keep it, when already its solemn obligations are upon us and cannot be either repudiated or ignored with impunity. (Prov. 20:25--Leeser.) Again we read, "When thou vowest a vow unto God [when thou makest a covenant or promise], defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin."--Eccl. 5:4-6.

Again the obligation was expressed to typical fleshly Israel--and if it was applicable to them, the typical people, it applies with at least equal force to the still more highly favored and enlightened antitypes of the Gospel age--thus: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth."--Deut. 23:21-23.

It is those who thus respect their covenant obligations, and fulfil them, that shall forever abide in the tabernacle of the Lord and dwell in his holy Kingdom. It is in view of these solemn obligations that the Lord counsels those who would come to him to "first count the cost" and make sure that they are ready to assume them (Luke 14:28-32), and that on another occasion he said, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62.) Again we read, "If any man draw back, my soul shall have no pleasure in him." And the Apostle Paul shows that some at least will draw back unto perdition--destruction.--Heb. 10:38,39.

Thus viewed, how imperative are the obligations of our covenants with God. But, on the other side of this great responsibility, are the bountiful encouragements and assurances of divine grace:--"My grace is sufficient for thee;" "My strength is made perfect in [your] weakness;" "I will teach thee and guide thee

R2081 : page 308

in the way which thou shalt go." Yes, the blessed promises stand out on every page of the sacred Word; and the spirit of God is ever ready to seal them upon the hearts of his consecrated children who continue to look to him for the supplies of grace, and who make diligent use of them.

Thus the Lord is able to carry on to completion the good work which he has begun in us; and he will do it in all who continue loyal and true to their covenant and zealous for the cause of truth and righteousness. "He that doeth these things shall never be moved."

MRS. M. F. RUSSELL.

===================

BIRTH OF "THE MAN CHRIST JESUS."

--DEC. 20.--MATT. 2:1-12.--

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."--Luke 2:10.

OUR subject does not take us back to the beginning of God's creation when Christ as a spirit being became "the first born of every creature;"--the Word that was with God in the beginning of creation, and by whom all things were made, and without whom not one thing was made. (John 1:1-3,10.) Our Master at that time was "the beginning and the ending, the first and the last," of Jehovah's direct creation: all subsequent creations being by and through him as Jehovah's honored agent. (Rev. 1:11; 3:14; Col. 1:15; John 1:1-3.) We come to the time when he who was rich for our sakes became poor (2 Cor. 8:9) and left the glory which he had with the Father "before the world was." (John 17:5.) Then, without dying, our Master underwent a change of nature and "humbled himself," "was made flesh" (Phil. 2:8; John 1:14), "took upon himself the form of a servant" and was "found in fashion a man;" "a little lower than the angels;" and then still further he humbled himself even unto death, and yet more even unto the shameful death of the cross--as a culprit, as a sinner. (Heb. 2:9,16; Phil. 2:6-9.) This lesson, appropriate to the season, calls our attention to the birth of "the man Christ Jesus."

In the divine predictions of a coming Savior attention is largely called to the fact that he is to be a King, a Deliverer, a Savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of our Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related specially to God and was to meet the demands of the divine law against the sinner-race. The question of how God would settle the matter consistently with his own sentence of death, resting upon the race, would to the average human mind be much less important than the statement of the resulting glories, restitution and blessings. Hence, we find the references to the sacrificial features of our Lord's ministry largely presented under types and symbols intended to be comprehended only by those who, as sons of God, would be guided into the truth by the spirit of God.

It is not surprising that the angels who announced our Lord's birth mentioned only the glories to follow and not his sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but sang "Glory to God in the highest, on earth peace, good will toward men;" grasping merely the culmination of the great divine plan which had its beginning in the birth of Jesus.

(1,2) Whether or not the "wise men" of the East were Hebrews we are not informed; but since divine favor was for the time confined to Israel, and since that favor did not depart until they had rejected the Messiah, we consider it highly probable that these wise men from the East were part of "the twelve tribes scattered abroad," who, "instantly serving God," were hoping for and "waiting for the consolation of Israel" through the long promised Messiah. (Acts 26:7; Luke 2:25.) We do know that hundreds of thousands if not several millions of Israelites were carried captive to this very East country--Babylon, Medo-Persia; and we know also that less than 55,000 availed themselves of the decree of Cyrus permitting their return to Palestine. The great bulk of the people Israel, therefore, at that time (as now) resided in foreign lands. And it would appear that their foreign captivity was helpful to their religious interests, and that the Israelites in general had more faith in the Lord and more strong interest in prophecies respecting Messiah after the captivity in Babylon than for several hundred years previous, when they were continually beset with idolatry.

The promise of God to Abraham of a great "seed," a great king and ruler who should bless the world with a righteous reign, it would appear, was carried by the Israelites into all the then civilized world; leading some to expect a Jewish Messiah, it led others through a feeling of pride to declare that they were as able as the Jews to produce the desirable government and ruler for the world. Hence, we find that the idea of universal dominion began to prevail. It is claimed by some that Zoroaster, the great Persian religious teacher, was a disciple of the Prophet Jeremiah, and the memoir of Mrs. Grant, missionary to Persia, says:--

"Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should

R2081 : page 309

conceive, and that as soon as the child was born a star would appear, even at noonday, with undiminished luster. 'You, my son,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star follow it wherever it leads you and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the almighty Word which created the heavens.'"

Although this is only a legend, it is interesting to know that there was such a legend amongst the people of the East. And respecting Zoroaster it may be said that his teachings were of a higher character than those of other heathen teachers.

(3-6) Expecting a king, the wise men naturally came to the palace of Herod, who, although called the King of the Jews, was the representative of their conquerors, the Romans. Herod was the founder of the House of Herod and naturally had great expectations, not only with reference to the duration of his own dominion, but also with a view to the establishment of his posterity in the power and office which he enjoyed. No wonder, then, that he was "troubled." The prospect of a rival either in the power or in the esteem of the people was not to his liking. "And all Jerusalem [was troubled] with him." Political influence takes in a wide circle. There were connected with Herod's government or benefited by it, directly or indirectly, many whose plans, hopes, etc., might be very much disarranged by any change of the government. Herod evidently knew of the Jewish tradition respecting Messiah, for he at once sent for those who were learned in the Scriptures to demand of them where the prophets indicated that Messiah should be born. The scribes and Pharisees were evidently quite familiar with the subject, had looked it up, and apparently without hesitation gave the name of Messiah's birthplace as Bethlehem, and quoted from the prophet in support of it.

(7-12) The cunning art of Herod, by which he hoped to learn who was this divinely designated Prince and heir to his throne, is only appreciated when we remember the sequel to this narrative: how, when he found that the wise men did not return to give him the information and permit the destruction of the child Jesus, he determined to kill all the children of the city of Bethlehem of two years old and under; thus he might be sure, he thought, that he had outwitted the divine plan and protected his own power.

The star which seemingly had led these wise men toward Jerusalem, and which then apparently had vanished, and left the searchers to arouse the curiosity and interest of the people of Jerusalem, again became their guide as they left the city, and led them to Bethlehem, which is only a short distance, and the star appears to have indicated even the very house in which they found the new-born King. According to the custom of the time they presented costly treasures as well as their homage.

Although the King came, his own received him not; and like the "young nobleman" of his own parable he went "into a far country," even heaven itself, there to be invested with power by the King of kings, and to postpone the establishment of his kingdom until his Church, his bride, his joint-heirs, should be selected and prepared to share the Kingdom with him.

Meantime, the world still needs a King as much as ever. All nations are learning more and more their need of a wise, a just, a powerful, a loving, a merciful ruler. They need this very one, and are gradually learning that none of the fallen race can be trusted with much power, honor and glory; that all are weak through the fall, and that a superior king and a superior government are essential to their highest blessing. The masses are beginning to feel this need more keenly; and it is remarkable to what extent various advocates of Socialism recognize and quote the teachings of this very King with commendation;--even though it may be said that they wish others to be governed by the Golden Rule, while they themselves fail to walk by it.

The world is beginning to realize that the King is at the door: the Herods of to-day and with them all those of influence and power, political and financial, are "troubled" at a prospect of a change of government, which their own "wise men" announce as imminent. We need not expect that the princes of the world will welcome him: rather they will fear a disruption of present institutions;--fear that under his government they would not have so favorable opportunities for prosperity; and that in the general levelling, which the prophets declare will accompany his reign, some that are high shall be abased, and some that are low shall be exalted. As a consequence, Messiah's Kingdom, although a kingdom of peace and righteousness, must be introduced by "a time of trouble, such as was not since there was a nation." Yet we rejoice in the promise that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness," and that eventually his kingdom shall come to be the "desire of all nations."

Thus far the gospel of the kingdom has been received by only a few; and the special blessings have been with the few who have acknowledged the King, and who are being prepared to be joint-heirs in his kingdom. But let us not forget the gracious results that are to follow the establishment of that kingdom, when, as declared in the Golden Text,--the good tidings and the great joy "shall be to all people."

* * *

page 309

DEC. 27.--REVIEW of the lessons respecting Solomon.

===================

R2081 : page 310

CHRIST'S ASCENSION.

--JAN. 3.--ACTS 1:1-14.--

"While he blessed them, he was parted from them, and carried up into heaven."--Luke 24:51.

THE writer, Luke the evangelist, here introduces the Book of Acts and associates it with the Gospel of Luke.

(2,3) These two verses cover briefly the forty days of our Lord's presence with the disciples after his resurrection, prior to his ascension. An important part of our Lord's mission during those forty days was to give the disciples instruction respecting the spiritual character of the kingdom to be established, and the necessity for his sufferings as a prelude to the glory to follow. His words of explanation, as for instance to the disciples on the way to Emmaus, constituted only a part of this instruction; another and, we may judge, a still more important instruction was conveyed to them through observation of his conduct. He would prove to them two things: (1) that he whom they had seen crucified and buried had come to life, had arisen from the dead; (2) that, although alive and the same person, with the same individuality, yet now his conditions were entirely altered;--that he was no longer "the man Christ Jesus, who gave himself a ransom," but that, having finished that work for the performance of which he took the form and nature of a servant, he was made alive again on the higher, the spiritual plane, which he left more than thirty-three years previously in order to redeem mankind.

Since the apostles were still natural men, not having as yet received the gift of the holy spirit, they were still unable to appreciate spiritual things (John 3:12); and hence it was necessary to give the proofs of a spiritual matter (namely, that Christ had risen from the dead a spirit being) along lines which the unilluminated could appreciate. It would not have availed the accomplishment of his purpose, it would not have given the disciples satisfactory evidence of his resurrection, had he appeared to them as he did subsequently to Saul of Tarsus in the glory of a spirit being "above the brightness of the sun at noonday." That was a valuable lesson to the Apostle Paul and to all the apostles; but it needed the connecting links associating the risen and glorified Jesus with the man Jesus, and these links of association were provided during the forty days before the ascension. It was to this end that our Lord appeared to the disciples in bodies of flesh, and on two occasions in bodies resembling the one which they had seen crucified, bearing also the nail and spear marks. He thus associated in their minds the crucified man-Jesus and the risen spirit-Jesus.

The second step in the lesson was in the fact that these appearances were infrequent: in all the forty days the records would not indicate that he appeared to them at the very outside more than ten times, and his interviews with them would appear to have been very brief, so that we are certainly safe in concluding that out of the forty days he was not visibly manifest to the disciples more than four hours--quite probably not more than one-half hour at each of the five to ten interviews recorded. Where was he the remainder of the time? would naturally come to them as a question. Why not with them continually as before his crucifixion? they probably asked. And this was part of the lesson--to induce reasoning and reflection on their part, and to cause them to understand that a great "change" had taken place in the interim between his crucifixion and his first appearance to them on the morning of his resurrection. We can fancy their study of the subject during those forty days, and discussions pro and con, their wonders when the next appearance would take place, and what would be the outcome of the whole matter.

The third feature of their lesson in observation was in respect to the manner and variety of his appearances; once as the gardener to Mary, who saw no nail prints in his hands or feet, although she embraced his feet; again as a sojourner and guest at Emmaus in another form, so that the disciples did not know him and did not remark anything peculiar about his hands or his feet, although he was with them at the table. It was in his asking of a blessing upon the food that they recognized him. Again at the seashore where he evidently appeared in still another form to Peter, James and John who recognized him by the miracle, and concerning whom the evangelist says, None of them durst ask him who he was, knowing that it was the Lord--not by the marks of the crown of thorns, not by the nail prints, but by his manner and the miraculous draught of great fishes following their unprofitable night of toil. And on two occasions he appeared in a body of flesh like to that crucified, with nail prints and spear marks; once when doubting Thomas was absent, and once when he was present. These various appearances under various conditions in various places, wholly unlike his previous conduct with them, were calculated to teach them the lesson that he was "changed"--that he was no longer a flesh being, "the man Christ Jesus," "made flesh" and limited to fleshly conditions in locomotion and visibility, etc.; but that now he was alive, though so changed that he could appear or disappear, assume one kind of body or another kind, assume one kind of clothing or another kind at pleasure.

The fourth lesson along the lines of observation was taught by the fact that he appeared and disappeared miraculously, suddenly, unaccountably. Coming from they knew not whither, the Lord had joined the two going to Emmaus; and then, after he had given them as much of a lesson as they could digest, he "vanished out of their sight." The same evening in another city he suddenly appeared to the ten, the doors being shut for fear of the Jews, and, we may suppose, securely barred: he needed not to undo the bolts nor to open the door as the "man Christ Jesus" would have needed to do; the spirit-born Jesus could do and did do just what he had previously explained to Nicodemus in the hearing of the disciples as recorded by the Apostle

R2082 : page 310

John (3:5). He came and went like the wind; they could not tell whence he came; and when he went he vanished out of their sight again, and they could not tell whither he went: So is every one that is born of the spirit. No wonder the disciples were astonished and affrighted at the first, and needed that our Lord

R2082 : page 311

should convince them that they were not looking at a spirit but at plain, ordinary flesh and bones, of which they need have no fear. Of this he assured them saying, you do not see a spirit, "a spirit hath not flesh and bones as ye see me have." Similarly he appeared in a body of flesh and bones to Father Abraham and ate and drank with him (Gen. 18:1,2); and similarly angels in the past upon certain missions have appeared to men. We are to draw a great distinction between the power of a spirit being to appear in a body of flesh and the great humiliation which our Lord accomplished on our behalf, when he entirely left his glory and exchanged his nature as a spirit being for human nature and was "made flesh." In the one case the spirit nature was maintained with unrestricted power and merely used a human form as a means of communication, creating the human body as well as the human clothing in an instant, and as quickly dissolving both. This was evidently what our Lord did, when he appeared in the room, the doors being shut, and when he vanished, the doors still being shut. The power thus manifested is so far beyond human power as to be incomprehensible to us, as the turning of water into wine or as the resurrection itself. It can only be received by faith based upon the evidences of reliable witnesses and supported on every hand by our knowledge of the divine power.

That the apostles got this thought is evident from the peculiar manner in which they refer to the Lord's manifestations after his resurrection. They say, "he appeared," "he showed himself." These are not ordinary expressions nor do they mark ordinary circumstances. Ordinarily, people are seen if present without any necessity of showing themselves or appearing. The disciples learned and noted also the fact that these showings and appearings were only to the believers and never to the world; which agrees with our Lord's testimony before his death,--"Yet a little while and the world seeth me no more." Nor will the world ever see the man Christ Jesus. While he still bears the title of Son of Man as a mark of his great obedience to the Father, and the purchase of the human race, and his title to the glories of the divine nature which he now possesses as a reward of his obedience even unto death, even the death of the cross, God has now highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess.

Many confuse themselves greatly by failing to clearly distinguish between spirit-beings and human-beings and their distinct powers. Very many suppose that a spirit body must be made out of a human body, and must still contain certain human elements. They overlook the fact that the resurrection body is not the body buried, as the Apostle so forcibly proves (1 Cor. 15:37,38); nor will those have "flesh and blood" bodies who shall inherit the Kingdom. (1 Cor. 15:50; John 3:3,5,8.) Some, in an effort to harmonize a false theory with the Scriptures, claim that a spirit-body is one in which the blood gives place to spirit. (Do they mean wind?) They fail to see that this would not harmonize with the conditions noted foregoing. A body of flesh and bones with wind in the veins instead of blood could no more come into a room when the doors were shut than could a body of flesh and bones and blood: nor could it vanish from sight--nor could its clothing come in and then vanish out of a closed room. The only solution is that which recognizes the truth of our Lord's words,--"A spirit hath not flesh and bones;" although spirit beings in harmony with God have in the past been permitted to assume flesh and bones and clothing for approved purposes.

(4,5) Here our attention is called again to the fact that the gift of the holy spirit to the gospel Church is something unique--wholly different from any previous gift of the holy spirit except upon our Lord Jesus himself. They were to wait for it, and did wait ten days from the time of our Lord's ascension, until the spirit power came upon them. They waited while he as the great High Priest went into heaven itself and there appeared in the presence of God and presented to God on our behalf the merits of his sacrifice at Calvary.

(6-8) They were perplexed with the new order of things since Christ's resurrection. Their previous ideas, common to the Jews, had been of an earthly kingdom, and Christ and themselves, the apostles, associated in a human or fleshly glory and kingdom power. Now however they perceived their Master wonderfully changed, and he spoke to them again of going away and said nothing about the kingdom for which they in common with all recognized as the twelve tribes of Israel waited. (Acts 26:7.) So they asked him concerning the time for its establishment. In his answer he does not deny that there will be a kingdom, but the reverse, merely telling them that it is not for them to know the time. When they asked him a similar question before his crucifixion he answered that he did not know. (Mark 13:32.) But he does not so answer on this occasion. We must suppose, on the contrary, that he did know, because he was now born of the spirit, and he himself testified "All power in heaven and in earth is given unto me." This must therefore have included the power of knowledge; but he withheld the knowledge from the disciples in their interest and instead told them of the coming power of the spirit, and of the intermediate mission appointed for them and all his Church, of witnessing to the world before the establishment of his Kingdom.

(9-11) The account of the ascension is very simply given and yet, strange to say, many stumble over the statement of the angels "this same Jesus" "shall so come in like manner as ye have seen him go." Many think of this as though it read that same Jesus, "the man Christ Jesus," shall come again. But it was this Jesus, the resurrected Jesus, the Jesus whom none of the world saw; the Jesus who was seen by the disciples only a few times during that forty days; the Jesus who was seen by them only when "he appeared" or "showed himself;" the Jesus who could come into their midst, the doors being shut, and who could and did "vanish out of their sight;" "this same Jesus" is the one who will "come again."

Again, many get a wrong impression from the word "manner." They think of manner as meaning flesh; but manner means manner. He ascended in a quiet manner, without display or commotion or noise, in a secret manner, so far as the world was concerned, in a manner known only to the disciples. Hence, when he comes again in like manner, it will be likewise unknown and invisibly to the world, without noise or demonstration, and recognized only by believers.

===================

page 1

VOL. XVIII. JANUARY 1, 1897. No. 1.

CONTENTS.

Items. Our General Pulpit, etc.................... 2
View from the Tower............................... 3
Poem: Renewed Devotedness......................... 4
"All the Israel of God"........................... 5
The Standpoint of the Future...................... 9
The Holy Spirit................................... 11
Pentecostal Preaching............................. 13
Encouraging Letters............................... 15

page 2

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2084 : page 2

OUR GENERAL PULPIT. PLEASE TAKE NOTICE.

ZION'S WATCH TOWER is the Editor's general pulpit. As he does not wish to preach to any except willing hearers, it is as proper that your copy of the TOWER should stop at the end of your subscription as that he should cease to be pastor of the Allegheny Church if not re-elected. Hereafter, therefore, except in very exceptional cases, the TOWER will be stopped at the end of the subscription year. All who wish the TOWER for 1897 should send word at once. The terms are so liberal as to leave no excuse. It is provided free to the Lord's poor who will send a card each year stating the fact. Those who can pay, but not now, will please send a card so stating.

By responding promptly you will save us much trouble and expense in connection with our mailing list.

===================

R2083 : page 3

VIEW FROM THE TOWER.

WE wish the WATCH TOWER readers, all and everywhere, a very happy New Year--1897. And whether or not they get the fulfilment of our wish depends almost exclusively upon themselves, individually, --in the cases of those who belong fully to the Lord, by a full heart consecration, a full self-surrender to his will, as expressed in his Word.

Circumstances may change, hopes or health may fail, trusted friends may become cool or even become enemies, poverty and lack of life's necessities may stare some in the face; yet none of these, nor all of them, should they fall to our lot, need hinder the true Christian from having a happy year.

To the worldly this will be both impossible and incomprehensible; for the world has no sources of comfort and peace and joy other than the creature-comforts of the present life. When deprived of these they have nothing but misery and despair; and these evils are only increased as knowledge and refinement increase the appreciation of earthly good things. Hence the remarkable increase of suicides in recent years, especially in the most civilized lands, and wherever civilization extends;--for instance, in Japan, where it is said that the average of suicides per year is over seven thousand. Respecting suicides here and in Great Britain the Rev. P. S. Henson, D.D. (Baptist) of Chicago said recently in a sermon:--

"There never was such unrest in the world as now. The old world is threatened with an upheaval. What is the matter with New York and Chicago? Humanity is not constituted to be satisfied. People are going mad faster than you can build mad-houses to put them in. In London the suicides number ten a day [3,600 a year], New York is not much better. There was never such unrest. What the world wants, the rich want, all classes want, is Jesus Christ."

But the child of God has other than earthly friends and joys and hopes and prospects. He is rich, whatever his outward condition may appear; rich in the fact that his debt of sin has been paid for him; rich in the assurances of God's Word that his present experiences are all under the supervision of divine wisdom and love, and are all being overruled for his highest good (Rom. 8:28); rich in joy and hope through the present trials and experiences faithfully and patiently endured. God is preparing him for future honors, and so he is enabled to reckon those trials which once would have utterly crushed him as "light afflictions which are but for a moment," and which, faithfully accepted, "will work out a far more exceeding and eternal weight of glory." Thus he looks, not at the transitory things that are seen, but at the invisible and eternal things. Thus, like Moses of old, he endures as seeing him who is invisible, a present help in every time of trouble. Whatever he may possess of earthly luxury and comfort he accepts with gratitude, realizing himself not more deserving than millions less favored. Whatever he may lack, he reflects that the faithful of every age have been required to "endure hardness as good soldiers," and that our blessed Savior and his noble apostles, in choosing the course of faithfulness to the truth, denied themselves and endured hungerings, thirstings, privations

R2083 : page 4

and loss of friends, and yet, though poor, they made many rich (2 Cor. 6:10) with the true riches of grace --"godliness with contentment," "great gain," which the world can neither give, nor take away. In every condition these may hear the Word of God saying,-- "All things are yours,...for ye are Christ's, and Christ is God's."

"Why should the children of the King
Go mourning all their days?"

The Christian's secret of a happy life lies in his knowing and trusting the Heavenly Father and the Heavenly Bridegroom. Even worldly physicians, sceptics, are coming to recognize the fact that the peace of God ruling in and keeping the heart is not only an excellent medicine, but a great preservative of health. How many, looking back, can see that not only their spiritual but also their physical health has improved since they found the Lord "a very present help" in time of trouble! If they had nervous troubles which formerly caused them sleepless nights and haggard looks, and which almost unfitted them for life's duties and responsibilities, they have doubtless found some improvement since they have heard the voice saying,--

Cast all your care upon the Lord, for he careth for you.--1 Pet. 5:7.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.--1 John 3:1.

Like as a father pitieth his children, so the Lord pitieth them that fear (reverence) him.--Psa. 103:13.

Be of good courage, and he shall strengthen your heart.--Psa. 31:24.

The Lord is my Shepherd, I shall not want: His goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. --Psa. 23:6.

True, the exceeding great and precious promises of God's Word may not hinder us from feeling pain, but it will modify the severity of the pain and its frequency. Physicians are of one opinion on this subject, that the mind, the brain, the nervous center of our being, exercises a great influence over all of our physical sensations, either an aggravating or a pacifying influence. Truly did Solomon, the wise, say that the Lord's word is a valuable "medicine."--Prov. 3:8.

But we have said that these blessings come through knowing and trusting God: some fail to get the blessings because of a lack of knowledge; others having the knowledge lack the trust, the faith; still others, and they are probably in the majority among consecrated Christians, enjoy a small measure of these blessings when they might have them in abundant measure by a more thorough knowledge of God through his Word (accompanied, of course, with obedience to the spirit of their knowledge) and by the exercise of greater trust in the Faithful Promiser.

We exhort all the consecrated TOWER readers to join with us at the beginning of the New Year, in a remembrance and renewal of our covenant with the

R2084 : page 4

Lord,--to be obediently and lovingly his, in thought, word and deed--and in harmony therewith, and to the intent that we may enjoy his blessings to our fullest capacity and under all conditions, let us put on the armor of truth and righteousness; fastening the same upon us with the graces of the spirit. As an assistance we suggest as a text to be remembered and practiced daily, the words of the Apostle Paul (2 Cor. 7:1)--

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

And whoever would have success in carrying out the foregoing resolves should not only make the engagement at the throne of the heavenly grace, but should at all times and under all circumstances preserve the spirit of thankfulness and prayer. As the Apostle expresses it, he should "pray without ceasing, and in everything give thanks." For what son is he that the father chasteneth not? If ye be without chastisements and lessons, then are ye not sons. The Heavenly Father chastens for correction, every son whom he receives.

R2086 : page 4

RENEWED DEVOTEDNESS.

Come, let us anew our journey pursue,
Roll round with the year,

And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope, and the labor of love.

Our life, as a dream, our time, as a stream
Glides swiftly away,
And the fugitive moments we would not delay.
Haste, haste ye along, dark moments be gone,
For the Jubilee year
Rushes on to our view, and its dawn is now here.

O at close of our day may each of us say,
"I have fought my way through;
I have finished the work thou didst give me to do!"
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne!"
--Charles Wesley.

===================

R2084 : page 5

"ALL THE ISRAEL OF GOD."

A Brother writes: I have been in the habit of speaking of the true Church as spiritual Israel; recently the propriety of so doing has been called in question by certain "advanced teachers" who claim that since the time of Rehoboam the name Israel is Scripturally applied to the revolting ten tribes only. I have looked up the question in Young's Concordance, but find nothing satisfactory. I cannot find that the term Spiritual Israel is used a single time in the Bible. Please give us some help on this question.

We reply: We are aware that there are a few who confine the term Israel to the ten tribes which revolted from Rehoboam and the two tribes (Judah and Benjamin) which upheld him. And they have an object in so doing,--they have a theory about the ten tribes having been "lost," and claim that they have now "found" them;--that the English-speaking people of the world are the ten lost tribes--Israel. Earthly patriotism no doubt has much to do with the theory in those who have not taken a strong enough hold upon the heavenly citizenship. Although we also are Saxons according to the flesh, yet we have learned that as there is neither Jew nor Greek, bond nor free, male nor female, in Christ Jesus, so there is neither French nor English, German nor Spaniard; for all who are in Christ are one "royal priesthood," a holy nation, a peculiar people, of which Christ is the Head. The spread of British influence during the past century and a half has indeed been remarkable; but let us not forget that similarly Spain "ran over the wall" three centuries ago, and ruled much of North America, all of Central and South America, and many of the isles of the sea; and that her language still dominates a territory almost or quite as extensive as that in which English is the prevailing tongue. Did Spanish prosperity prove them to be Israel? If not, why should Anglo-Saxon prosperity be recognized as a foundation for such an assumption?

The endeavor to uphold their theory (which is not even a "tradition of the elders"), seemingly blinds those who become interested in it, so that they ignore, and apparently cannot see the plain teaching of the Scriptures on this subject,--Israel. The fact is that the phrase, "ten lost tribes," cannot be found in the Bible; it can only be found in the writings of those who have adopted the theory by which they are blinding themselves. Nor is the term, "lost Israel," nor any analogous expression, found in the Scriptures. The expression, "lost sheep of the house of Israel," twice used by our Lord (Matt. 10:6; 15:24), has no reference to lost tribes, but to individuals who had wandered from the Lord and were lost in the wilderness of sin and darkness.

As is well known to Bible students, there was a split in the twelve tribes for four hundred years,--ten tribes separating from the king's tribe, Judah, on the ground of kingly oppression.

It was natural enough that at the time of the revolt of the ten tribes the name Israel should be held by the majority, while Rehoboam's kingdom was naturally known as Judah, the name of his tribe, which constituted the majority of his supporters,--the tribe of Benjamin being very insignificant in numbers. This distinction continued for several centuries--until the captivity to Babylon. The ten tribes were captivated first, and their people scattered throughout Babylonia; the two tribes (Judah and Benjamin) were captivated later, and were similarly scattered in Babylon. From that time the pride and rivalry between the two divisions of Israel grew less and less. Common adversity made them feel their kinship again, and the name Israel became, as at first, the common name for "the whole house of Israel."

OLD TESTAMENT PROOFS OF THIS FACT.

If in the Old Testament writings which recount the return from the Babylonian captivity we find the returning ones no longer recognizing themselves as two nations (Judah and Israel), but, on the contrary, find the whole people spoken of as one, and called "Israel," "the twelve tribes of Israel," etc., it is proof positive that the two sticks (representing the divided people--Ezek. 37:16,20) had become reunited in Babylon before the return from the Babylonian Captivity. Indeed, as already shown,* the proclamation of King Cyrus releasing the captivity proves that at that time the petty jealousies between the two divisions had subsided, and that the two parts had again become one nation with the common name Israel; for the proclamation ignored Judah entirely, and was to all the people of the Lord God of Israel. And, as already shown,* people of various tribes did return to Palestine, although the tribe of Judah appears to have been specially loyal to the city and land; probably because to that tribe belonged the kingly promise, and because the "scepter" of influence, by divine intention, was to remain with that tribe until "Shiloh" should come. Besides, the ten tribes had gone into captivity more than one hundred years earlier, and their children had become more settled and rooted in the various parts of Media and Babylon than the tribe of Judah, a few of whose youth, who had seen the city of Jerusalem and the temple, lived long enough to return. However, many people--the vast majority

---

*See MILLENNIAL DAWN, Vol. III, Chap. 8.

R2084 : page 6

--of the various tribes, including Judah and Benjamin, although reverent toward God and his worship, did not return to reside in Palestine. The total number of those who returned of all Israel was less than fifty-five thousand, whereas we have reason to suppose that "Judah" numbered several hundred thousand at the time of the captivity, and the ten tribes still more.--See 2 Chron. 28:6,8,15.

Even before the captivity a fellowship had sprung up between the people of the two divisions, so that when Josiah, king of Judah, instituted reforms, repaired the temple and made the great Passover celebration, the remnant of the ten tribes (for the mass had gone into captivity nearly a century before) joined in the work of repairing, by contributing money, etc., and joined in the feast of Passover at Jerusalem. (See 2 Chron. 24:9,10; 25:18.) And at a still earlier date the piously inclined of the ten tribes left their king and allied themselves with the tribe of Judah, and were known as "Jews."--2 Chron. 15:9.

The record of the return from the captivity is given by Ezra and Nehemiah; and if the breach were not already healed it would show itself in their accounts. But as Cyrus set free "all the people of the God of Israel," so the records show that Ezra and Nehemiah and the people regarded themselves as Israel. Let each one prove this for himself, by turning to and noting their use of the words "children of Israel," "people of Israel," "tribes of Israel," "all Israel," and the offering of sacrifices for all Israel, according to the twelve tribes, in the following passages:--

Ezra 2:2,59,70; 3:1,11; 4:3; 6:16,17; 7:7,11,13,28; 8:25,35; 10:5,10.

Nehemiah 1:6; 2:10; 7:7,61,73; 9:1,2; 10:33,39; 11:3,20; 12:47; 13:3,18.

NEW TESTAMENT PROOFS THAT ISRAEL WAS NOT TEN TRIBES, BUT TWELVE, AND WAS NOT LOST IN THE DAYS OF OUR LORD AND THE APOSTLES.

The term, "lost sheep of the house of Israel," twice used by our Lord (Matt. 10:6; 15:24) most positively contradicts the theory that the ten tribes were lost in the days of our Lord's first advent; and also contradicts the thought that the term "Israel" now belongs

to the ten tribes only. Read the passages cited, and see that the "lost sheep" were individuals--not tribes, and that Israel was not lost, because Christ had come to the only Israel whom he recognized; and, with his disciples for three and a half years, he went through "the cities of Israel" seeking therein "the lost sheep of the house of Israel."--Matt. 10:23.

That the term "Jew" had come to be synonymous with the term "Israel" is proved by the fact that those terms are repeatedly used interchangeably. For instance, Pilate wrote for the cross--"Jesus, the King of the Jews," while the soldiers and others mocked, saying, Let Christ, "the King of Israel," come down from the cross.--See Matt. 27:42; Mark 15:32.

Nathaniel was an "Israelite indeed," and his testimony to our Lord was, "Thou art the King of Israel." (John 1:47-49.) The people never thought about a king of Judah, but rather, when the Lord rode on the ass as King in fulfilment of the prophecy of Zechariah, the people strewed the way with palm branches, etc., shouting, "Blessed is the King of Israel." (John 12:13.) Neither were the disciples thinking of Judah as a kingdom; for they asked the Lord, "Wilt thou at this time restore again the kingdom to Israel?" And talking over the matter on the way to Emmaus they said, sorrowfully and disappointedly,--"We trusted that it had been he which should have redeemed [recovered, delivered] Israel." (Luke 24:21; Acts 1:6.) Is it reasonable to think that these all erred in their choice of language and said Israel but meant Judah? No! but it is proof positive that they recognized no "lost" tribes, but a reunited Israel--part "dispersed among the Gentiles," but coming to Jerusalem occasionally to keep the national festivals, and part at home in the land of Israel, in the cities of Israel, also trodden under foot by the Gentiles.

The angel, when directing Joseph to return from Egypt with Mary and the infant Jesus, said, "Go into the land of Israel." And the Apostle Matthew says, "He arose, and...came into the land of Israel." (Matt. 2:20,21.) Were the angel and the apostle mistaken? What would they answer present-day teachers who would say to them, "You were mistaken, the land of Israel was then Great Britain and Ireland, and the savages of those islands were the true Israelites, and they had the only genuine king of Israel represented in 'King Fergus' or some of his posterity, and today represented by Queen Victoria?"

John the Baptist, when introducing Christ, declared that his ministry was to Israel. (John 1:31.) His ministry surely was to the Jews; and if they are not Israel John was mistaken and told an untruth; yet the power of God was upon him from his mother's womb, and there never was a greater prophet. (Luke 7:28; Matt. 11:11.) If John erred, how great a prophet must he be who could be relied upon to correct him?

Our Lord sent his disciples throughout Palestine to seek "the lost sheep of the house of Israel," and he went also himself to "all the cities of Israel," and when commending the faith of the Gentile centurion, he said, "I have not found so great faith,--no, not in Israel." And, addressing Nicodemus, he called him "a ruler in Israel." Was our Lord mistaken? Had

he missed the place in not going to the British isles? Or shall we not conclude that those who would pervert these plain testimonies of Scripture to support a theory are greatly mistaken? "Let God be true!"

APOSTOLIC TESTIMONY RESPECTING ISRAEL.

The Apostle Peter on the day of Pentecost, preaching the gospel under the influence of the holy spirit, addressed himself to the Jews, saying, "Ye men of Israel," hear these words,--Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know: Him...ye [men of Israel] have taken, and by wicked hands have crucified and slain. ...Therefore, let all the house of Israel know that God hath made that same Jesus, whom ye [men of Israel] have crucified, both Lord and Christ.-- Acts 2:22,23,36.

John was with Peter at the healing of the impotent man, a few days after the above discourse, and therefore joined in the statement,--"Ye men of Israel, why marvel ye at this?" (Acts 3:12.) The same two were together preaching a few days later, when they were arrested and agreed in the testimony of Peter recorded in Acts 4:8,10: "Peter, filled with the holy spirit, said unto them, Ye rulers of the people and elders of Israel, ...be it known unto you and unto all the people of Israel," etc. Evidently these Apostles knew nothing about any "lost ten tribes" nor of any other people than the Jews entitled to the name Israel. Further along, verse 27, a prophecy which specifies Israel is quoted as fulfilled by the Jews, in the crucifixion of Christ; and proves to whom the name Israel belongs in prophecy.

All the Apostles were together when "all the senate of the children of Israel" convened, and Gamaliel, a leading doctor of the law (of whose pupils Saul of Tarsus was one), a man noted among the people for his learning, showed that if Israel were lost he did not know of it, for he said to all the senate of the children of Israel, not, Ye men of Judah, but, "Ye men of Israel," etc.--Acts 5:21,35.

The Apostle Paul, one of the learned men of his day, and one of the most exact and logical men of any day, did not know of it if the ten tribes were "lost," and surely thought quite the contrary, as is proved by the following statements of his respecting Israel:--

He went to Antioch in Pisidia--among the Gentiles --and had no trouble in finding the "dispersed" Israelites, "the twelve tribes scattered abroad," and their synagogue; and getting opportunity to speak to the people (being recognized by the ruler of the synagogue as a man of education) he said, "Men of Israel, and ye [Gentiles] that fear God, give audience: The God of this people of Israel chose our fathers;...God according to his promise raised unto Israel a Savior, Jesus, when John [the Baptist] had first preached before his coming [manifestation] the baptism of repentance to all the people of Israel." (Acts 13:16,17,23,24.) In verses 43,45 and 50 these "men of Israel" are called by the common name by which all Israelites are known to-day; namely, Jews. And it is worthy of note that, while a small band of Jews recently returned to Palestine claim to be of the tribe of Dan and another band claiming to be of the tribe of Gad, yet, as a rule, the Jews to-day do not know from which of the twelve tribes they sprang--so completely have the twelve tribes amalgamated into one nation.

When Paul returned to Jerusalem after several years' absence among Gentiles, and especially among the people of Israel scattered abroad and dwelling everywhere among the Gentiles as to-day, he went into the temple and was recognized; and a tumult was raised by a man crying out,--"Men of Israel, help!" etc. (Acts 21:28.) That Jew evidently thought the same as all the rest, that Israel was again a united nation, and that all Jews were now, as before the rebellion,--"men of Israel."

When Paul pleaded his cause before King Agrippa, he said, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee,... especially because I know thee to be expert in all customs and questions which are among the Jews." When therefore he said, "Our twelve tribes instantly serving God, day and night, hope to come" to the promises which God made to our fathers, it proves conclusively that neither the Jewish scholar and lawyer, Paul, nor the well-informed Roman governor, had any knowledge of the ten tribes being longer separated from the two tribes; nor did they know that the ten tribes were "lost;" nor did they in any manner or degree recognize the then heathen savages of the British isles as any part of the twelve tribes; for of the latter he expressly says, that they were serving God and hoping in the promise made to Abraham, Isaac and Jacob. (Acts 26:2,3,7.) The Epistle to the Hebrews was written to those same "twelve tribes instantly serving God" and hoping; especially such as were Israelites indeed and had accepted Christ: it is applicable therefore also to all those who from among the Gentiles have been grafted into the promises of God to Abraham, by union with Christ, the true, faithful "Seed." Similarly, the Epistle of James was addressed to the "twelve tribes scattered abroad."--James 1:1,2.

In his epistle to the Romans the Apostle Paul has much to say about Israel having rejected Christ and thus having brought blindness upon herself, unquestionably referring to the rejection and crucifixion of Christ by the Jews, "all Israel." He points out that so it was foretold by the prophets, and thus shows that the prophets are in accord with this fulfilment; and that they, when speaking of Israel, have no reference to our savage forefathers who, when found by "Saint Patrick" and "Saint Augustine," were totally devoid of knowledge of Jehovah, and of Moses and the Law, and of David, and of Solomon, and of the prophets, and of all expectation of a Messiah. Such total ignorance and forgetfulness are not supposable in any people, even in longer period;--much less in Israelites who never lose their respect for Abraham and circumcision, nor for Moses and the Law--even when they become "Free-thinkers."

The Apostle then proceeds to show that it is the same Israel that was blinded because of rejecting Christ that is to be saved from that blindness at the second coming of Christ. (Compare Rom. 9:27,31-33; 10:1-3; 11:2,7,15,24-28.) Is it supposable that if there were another Israel recognized by the holy spirit and the Apostle they would have been ignored in the comprehensive statement of the entire plan of God from first to last, given in this wonderful and logical Epistle to the Romans? It is not supposable!

Furthermore, the Israelite according to the flesh who would lay claim to anything under God's Covenant with Abraham must indicate his adherence to that Covenant by observing the ordinance of circumcision. If, therefore, it could be proved that the Anglo-Saxon people have any Israelitish blood in their veins (and we deny that this has been proved), we may know that from the time they failed to perform the Israelitish ordinance of circumcision, that long they have been cut off from all share in the promises made to Israel. The law on this subject is found in Genesis 17:14 and is very explicit. It says: "The uncircumcised man child... shall be cut off from his people [from Israel--shall no longer be an inheritor of the promises made to Israel; for in neglecting thus to indicate his fealty to the covenant] HE HATH BROKEN MY COVENANT."

So then, if it could be proved that the Anglo-Saxons are descendants of Abraham (which we deny), it would avail nothing for them; for, having been uncircumcised for two thousand years, or as far back as their history extends, the covenant of God would be broken, so far as they were concerned, and they could inherit nothing under it. Neglect of circumcision by an Israelite constituted him an alien, a foreigner to the covenant of promise,--a Gentile.

Our conclusion, therefore, respecting the blessing upon the Anglo-Saxon people is that, whoever their fathers may have been, they have no hope for any divine favor or blessing as Israelites according to the flesh; for such they are not. Their blessing has resulted from the fact that some of them became members of the body of Christ--the higher, the spiritual Israel; and that a larger number have been blessed through the influence of these, and become members of "the household of faith"; and that in general the light of the gospel, and the spirit of liberty which it always induces, has been shed abroad abundantly upon that people--bringing with it great responsibilities, as well as great blessings.

SPIRITUAL ISRAEL.

Freed from some false conceptions on the subject, we come now to our correspondent's principal question --"Is there a spiritual Israel which has taken the place of natural Israel? And, if so, Why cannot I find frequent references to her in the Scriptures?"

We answer, There is a spiritual Israel, but she has not taken the place of the fleshly Israel: her hopes are spiritual, not earthly; they are built upon heavenly or spiritual promises, not upon earthly promises: they are therefore called by the inspired writers "better promises." Nor does spiritual Israel desire to take the place of fleshly Israel: rather, she rejoices that, although fleshly Israel for the past eighteen centuries and more has been treated as enemies of God and blinded, for spiritual Israel's sake, yet the time is coming when she (fleshly Israel) shall obtain mercy through spiritual Israel's mercy and inherit the chief earthly blessing as the natural Seed of Abraham, when spiritual Israel, with Christ Jesus her Lord, shall have been exalted to heavenly glory.--Rom. 11:25-30.

Some who see that Christ and his Church, "his body" or "bride," constitute the real Seed of promise (Gal. 3:16,29) are blinded to the fact that there is also an earthly "seed" which through Christ shall inherit earthly good things of divine favor, and be used also in blessing all the families of the earth;--as earthly representatives of the spiritual (Seed) Israel. During this Gospel age the "elect" Church is constituted the Seed by being joined to Christ Jesus as his bride or joint-heir. During the next age fleshly Israel will be favored with the opportunity to be the first-born of the children of Christ--who, as "the man Christ Jesus," gave his human life for them and for all of Adam's race; and will give the human life, thus purchased, to all who will receive it (by restitution) on the terms of the New Covenant;--"to the Jew first."

There is the best of reason, therefore, for the holy spirit by the apostles not wholly appropriating the name Israel to spiritual Israel: it will be wanted later on by the natural seed. We do, however, find just what we should expect with a proper view before our minds; namely, the suggestion that the Gospel Church is the higher Israel, the spiritual, which gets blessings which natural Israel never possessed, but which she was given the first opportunity to possess, and failed to obtain through unbelief and lack of consecration.--See Rom. 11:7; 9:31,32.

R2086 : page 9

For instance, the Apostle (1 Cor. 10:18) mentions the customs of the Jews, and calls them "Israel after the flesh," which implies a spiritual Israel, or Israel after the spirit; especially when he draws a comparison, as here, between their customs and our higher, more spiritual customs and arrangements. Again (2 Cor. 3:7,13-18) he refers to Israel's Law Covenant and Israel's mediator, Moses, and the vail he put on to hide the glory, and shows that those who are only fleshly Israel are still hindered from seeing anything more than the vail, the outward, the ceremonial, while we (spiritual Israel) may see with open face the glory of the Lord, and be changed into the same glory as his joint-heirs. "Nevertheless," the Apostle declares, "when it shall turn to the Lord, the vail shall be taken away" from the eyes of Israel after the flesh;--after spiritual Israel has been selected and changed to the Lord's glory. Again (Gal. 6:16) the Apostle evidently refers to spiritual Israel, when he speaks of "the Israel of God." Again (Eph. 2:12,13), writing to the Church concerning the time when they were Gentiles, he says: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers;... but now...ye...are made nigh by the blood of Christ." This means that by God's grace the middle wall of partition has been broken down, and that the new creatures in Christ are made sharers of those spiritual blessings and opportunities first offered to fleshly Israel. Indeed, that we get the choicest portion of blessing proffered to fleshly Israel is clearly stated by the same writer. (Rom. 11:17-24.) He describes our relationship to the promises under the illustration of an olive tree whose natural branches have been broken off, and into which wild-olive branches have been grafted, and whose natural branches may yet later be reengrafted. The Gospel Church, as the engrafted branches, are partaking of all the fat and richness of the root--the Abrahamic promise. Evidently, then, these engrafted branches constitute spiritual Israel.

Besides, have we not on a higher or spiritual plane all that Israel after the flesh ever had? They came under a Covenant with God--the Law Covenant sealed with the blood of bulls and goats: we come into covenant relationship to God under the New Covenant sealed with the precious blood of Christ. They had a mediator between God and them--Moses: we have a better "mediator between God and men--the man Christ Jesus who gave himself a ransom for all." They had typical sacrifices for sins: we have the "better sacrifices" --the real, efficacious sin-offering. They had a priesthood under a high priest, and holy places made with hands, with their vails, candlestick, table of shew bread and a golden altar and incense and a mercy seat: we have the realities therein typified; for the fullness is of Christ (head and body), the antitypical "Israel of God," the "Royal priesthood," the promised seed of Abraham, Isaac and Jacob. We might multiply such proofs which clearly identify the true Church as the higher or spiritual Israel, but more is unnecessary. He that hath an ear to hear, let him hear!

===================

R2087 : page 9

THE STANDPOINT OF THE FUTURE.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."--Isa. 33:17.

IT is always the part of wisdom to regard the present from the standpoint of the future, and to regulate the conduct of the present with a view to worthy future possibilities. Any other conception of life, or any other course in life, is unworthy of the dignity of man and dishonoring to his Maker who endowed him with those mental qualities of reason and judgment which, if used, place him far above the plane of a mere animal life of present gratification. The beasts that perish may indeed properly live for the present only, but not so man who was created in the image of God, and with the possibilities of eternal life and everlasting bliss before him. Howbeit, though that image was marred by the fall, yet, having been redeemed from the fall, the full restoration of that image is made possible by the assistance of divine grace; and it is only in the endeavor, in harmony with the divine directions, to regain that image, by daily overcoming sin, that true manhood can be reasserted and maintained. Otherwise, if any man persist in ignoring the future possibilities of worthy manhood, and, like the beasts that perish, live only for present gratification, then, like the beasts, he too will be esteemed of God unworthy of eternal existence, and must die. This verdict, however, will not be passed upon any until divine love and mercy and discipline have utterly failed to impress upon the heart a true sense of the dignity of manhood, and the obligation of honoring God in rising to that dignity by his assisting grace.

But here the question arises, How far into the future shall we look to find the standpoint from which to view and properly estimate the things of the present? That, we answer, must depend upon circumstances. In some instances we need to look only an

R2087 : page 10

instant ahead; while in others a week, or a year, or a few years, as indicated by the time necessary to develop the project. In infancy we learn by experience to look just a short distance ahead, reasoning that it is best not to put the hand into the fire, because the fire will surely burn again, as it did yesterday; that this or that disobedience will bring the censure of parents or teachers, while the opposite will bring approval; and by and by childish plans are formed and carried forward with a view to anticipated results in the near future. In maturer years wider plans are formed with a view to desirable results a few years hence; as, for instance, plans for fame, or fortune, or for the good of others--the training up of children to noble manhood and womanhood, etc.

In all this there is a measure of wisdom; but the man whose thought and planning, either for himself or others, is based upon the standpoint of the future of this life only, is not a wise man in God's estimation, however wise he may appear in the eyes of his fellowmen; as it is written, "The wisdom of this world is foolishness with God." (1 Cor. 3:19.) It is not, therefore, the standpoint of the future of this life only that should be a criterion of present valuation with those who would be truly wise, but the standpoint of a possible destiny in the life which is to come, and which may be eternal if we so wisely and prudently conduct ourselves as to prove worthy of eternal life. It is to the future standpoint of a possible eternal life and blessedness and to the glorious consummation of the divine plan, that the Scriptures invite the attention of all the people of God. We are shown that God has a wise and benevolent plan for all his creatures, both in heaven and in earth; that the plan is wide and deep, requiring ages for its fulfilment; that the victory of that plan is assured; that it will culminate in that glorious victory at the end of Christ's Millennial reign; and that its victory will be the victory of truth and righteousness.

The truly wise man is the man who takes all this into account, accepting by faith all of the divine revelation concerning it, who, in this faith, makes and pursues all his plans, both for himself and others, with the ends of ultimate victory and eternal life in view; and who therefore seeks daily to become more and more established and confirmed in righteousness.

Such a man the Prophet Isaiah describes as one that "walketh righteously, and speaketh uprightly; that despiseth the gain of oppression [refusing to be profited by any unrighteous scheme]; that shaketh his hands from holding of bribes [that cannot, by any consideration, be bribed to do evil], that stoppeth his ears from hearing of blood [from any scheme of oppression that would cause a brother's blood to cry unto God for vengeance], and shutteth his eyes from seeing evil [from beholding evil approvingly, or with quiet acquiescence.]" --Isa. 33:15.

Such a course of conduct is one squared by those principles of truth and righteousness to which ultimate victory is assured through Christ, whose reign of righteousness will fully establish them in the earth, so that the will of God will then be done on earth as it is done in heaven. Such a man, the prophet further assures us, is fireproof even in this day of trial, when the fire is trying every man's work of what sort it is. He shall dwell in the midst of the devouring fire and the lasting burnings of this day of wrath, which shall burn until all opposition to God and his righteous way is consumed. (Isa. 33:14.) And not only shall these, like the three Hebrews in the fiery furnace, come out of the flames without even the smell of fire upon them, but they shall come out of every such fiery trial triumphantly. "He shall dwell on high [in the place of divine favor]: his place of defence shall be the strongholds of rocks [in the Rock of ages]: bread shall be given him, his waters shall be sure"; for "no good thing will God withhold from them that walk uprightly," even in this present life while they tread this valley of humiliation and vale of tears.--Vs. 16; Psa. 84:11.

It is to these also that the words of our text are addressed: "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." "The land that is very far off" is not visible to the natural eye; but to the eye of faith, looking through the telescope of God's Word, it is a glorious vision. There is the King in his beauty reigning in power and great glory, and with him all his elect, crowned at his side. There is the happy condition brought about by the victory of truth and righteousness, when all tears are wiped away. There the will of God is done on earth as it is done in heaven, and peace and everlasting joy are upon all heads. There the hitherto desert earth blossoms as the rose; for there is no more curse. And there the lion and the lamb shall lie down together, and a little child shall lead them; and there shall be nothing to hurt nor to offend in all that holy Kingdom. --Isa. 11:9.

O what a vision of rest and peace, of glory and blessing, of joyful fellowship, of deathless love, of unsullied purity and unending bliss! Who, but those who have caught a glimpse of its glory, can estimate its power to inspire to holy zeal, to earnest endeavor, and to patient endurance of all the losses and crosses of the path of discipline that leads to it? It is no matter of surprise that not all who name the name of Christ are filled with the inspiration of this blessed vision; for but few, even of those who theoretically know these things, really behold the vision, and by faith realize that they have a place in it. Only those who do the

R2087 : page 11

will of God can thus know of the doctrine,--as a guide and inspiration to the perfecting of holiness in the fear of the Lord. Only such can really see afar off with a realizing sense that what God hath spoken he is abundantly able also to perform. Only such can have the inspiration of such a faith. If thou art a faithful doer of the Word of God, and not a hearer only, then, even now "thine eyes" of faith shall catch the inspiration of the glory to be revealed, and thy steps shall be quickened in the paths of righteousness.

The Apostle Peter reiterates the same truth in a negative form, when, after enumerating the virtues of the truly righteous character, he adds,--"But he that lacketh these things is blind, and cannot see afar off." (2 Pet. 1:9.) That is, he cannot see them as an inspiring and impelling power, though he may know of them theoretically, and hold the truth even in unrighteousness. (Rom. 1:18.) It is only those who truly love righteousness, and whose daily walk and conversation are therefore in harmony with the principles of righteousness, who can be in any measure inspired with the vision of faith of the ultimate victory of truth and righteousness and its firm establishment in all the earth. Who is so blind to the glories of righteousness as the man who is out of harmony with any of its principles? Can he who glories in oppression rejoice in the assurance that "the oppressor shall cease," and that the gain of oppression shall perish? Can he who despises the truth rejoice in the promise that the knowledge of the truth shall fill the whole earth as the waters cover the sea? Can he who hates his brother rejoice in the assurance that none shall have eternal life save those in whose hearts is written the law of love? No; to thus by faith behold afar off the blessed land of rest and peace, all radiant with the glory of the King in his beauty (Rev. 21:11,23-25; 22:4,5), the heart must be in sympathy with that glory and that beauty of holiness. No matter how much we may know about it, we cannot thus see it, unless, as both the prophet and the apostle assure us, we are lovers of righteousness--doers of the word, and not hearers only.

R2088 : page 11

There is a note of solemn warning in these words of the Apostle, which all would do well to carefully consider; for not only does he affirm that the one lacking righteousness cannot see afar off, but he further states that he is blind--blind even to things near as well as afar off. A little reflection will show how very true this is; for there is a philosophy in the course of life which constantly tends either toward ultimate perfection, or toward ultimate degradation and ruin, according as the ways of righteousness or sin are pursued. The two principles, good and evil, tend to exactly opposite results, and their opposite fruits mature on the philosophical principles of cause and effect. Consequently, as the Apostle declares, only a blind man,--a man mentally blinded or deceived so that he cannot perceive the fruits that must inevitably result from his course--could expect ultimate good results from an evil course of life. Such a one is blinded by his prejudices and preferences: his judgment is warped so that he cannot see ultimate results, being infatuated with the present gratification of his desires.

Let all who now see the King in his beauty and the land that is afar off continue to feast their eyes on the glorious vision, that they may catch more and more of its blessed inspiration, and let our treasure and our hearts be there. And let us guard carefully against any perversity of will which would so pervert the judgment as to hinder us from continuing to see afar off, and so blind us both to present and eternal interests.

MRS. M. F. RUSSELL.

===================

R2088 : page 11

THE HOLY SPIRIT.

JAN. 10.--ACTS 2:1-13.

"They were all filled with the holy spirit."--Acts 2:4.

OUR last lesson contained a promise of the holy spirit, the "Comforter," and instructed the apostles and believing brethren to tarry at Jerusalem until thus endued with power from on high for the work of the ministry, in harmony with the Lord's commission, to preach the gospel to every creature. In that lesson we noted the methods adopted by our Lord to prove to the disciples his resurrection and the change from human to spirit nature, and his ascension to the Father, in harmony with his declaration that he would go into a far country to be invested with his kingly authority, and would come again and receive his faithful ones unto himself. Some have endeavored to make of this Pentecostal outpouring of the holy spirit upon the Church a fulfilment of the Lord's promise to "come again." But nothing could be further from the meaning of the Lord's words and from the expectations of the apostles, as can be readily proved. While telling them that he would come again and receive them unto himself, he also told them that in the interim of his absence they were to preach the gospel to all the world, for a witness, before the end of this age. He assured them that during this interim of his absence they would suffer persecution and be despised of all men for his sake; that they were incompetent for so great a work, and therefore must not begin it until they would

R2088 : page 12

be endued "with power from on high"--the promise of the Father, the evidence of the Father's acceptance, the foretaste of his blessing, which shall be completed and fulfilled on the glorification of the Church in the Kingdom. (Rom. 8:23.) The Lord did not represent that the holy spirit would be himself, but merely a power or influence emanating from the Father and from himself.--Acts 1:4,5.

None of the apostles had the idea that the holy spirit was the Lord, nor that its outpouring represented the second advent. Quite to the contrary, they spoke of this outpouring as being only the "earnest" or "first fruits" of the spirit, a divine blessing upon the Church. The Apostle

Peter in preaching under the power of the holy spirit, after declaring the death and resurrection of Christ, said, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the holy spirit, he hath shed forth this, which ye now see and hear." (Acts 2:33.) There is no intimation here that "this" outpouring of the spirit was the second coming of the Lord; but to the contrary it is stated that the Lord at the time was highly exalted, with the Father, and had shed forth this spirit or power upon his Church; having received authority of the Father to shed it forth, by virtue of the atonement which he had accomplished by the sacrifice of himself.

There could not be better proof that the apostles did not understand the outpouring of the holy spirit to be the second coming of Christ, the establishment of his Kingdom, etc., than the fact that speaking under the influence of this miraculous power, they continually and repeatedly exhorted the Church to wait for and to expect still greater blessings at the Lord's return, assuring them that what they had already received was but a foretaste. Not merely one of the apostles so points forward to the second coming of Christ, but all of them without exception--Paul, Peter, James, Jude and John in their most earnest exhortations point to the second advent of the Lord as the greatest hope and inspiration for faith, courage, patient endurance and hope, for the things that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Those expositors of Scripture, therefore, who endeavor to turn the attention of God's people from the hopes set before us in the gospel, of the "glorious appearing of our Lord and Savior Jesus Christ," so as to induce them to believe that our Lord's second advent took place at Pentecost, are guilty of gross perversion of the Word of God. And from the abundance of the testimony against such a view and the absence of all testimony in its favor, it seems difficult to see how their course can be anything short of a wilful "wresting of the Scriptures."

And in view of the fact that some of those who thus pervert the divine Word, so as to make its testimony of none effect through their traditions and false theories, are seemingly earnest people, it behooves all who would not be blinded to rid their minds of everything in the way of prejudice in coming to the Word of the Lord; that we may see light in his light and not confuse ourselves by our own or other men's darkness. How strange it would be indeed for the Apostle John in his great vision (Revelation), nearly sixty years after this Pentecostal blessing, to be shown and to be commanded to record for our information, symbolic pictures of the events of this Gospel age, and of its close, and of the second coming of Christ, and of the Millennial judgment, and of the final destruction of Satan and evil, and of the introduction of the everlasting

Kingdom beyond--how strange and inconsistent all this would be if our Lord's second advent took place sixty years before, and the beloved disciple John, although blessed by the holy spirit and especially inspired to be an instructor of the Church, were left in total ignorance of the truth and inspired to pray, "Come, Lord Jesus." Come quickly!

(2) It is not said that the holy spirit came as a rushing wind, but merely that a sound came, as of a rushing mighty wind. A wind is an invisible power, and so is the holy spirit an invisible power. The choice, therefore, of a sound of wind as a symbol of the holy spirit, and as a means for drawing the attention of the apostles to the wonderful blessing coming upon them, was an apt one. We cannot think what would have better represented the invisible power with which they were imbued. The word "spirit" is from the very same Greek and Hebrew words as the words "breath" and "wind:" not that the holy spirit is merely breath or wind, but that nothing else so well symbolizes God's invisible power.

(3-11) The cloven tongues, that is, the split or parted tongues of light, like fire, which sat upon each of them, were also evidently symbolic, representing illumination, --the intelligence which comes through the holy spirit. The holy spirit might have come upon them with equal power without either the sound of rushing wind or the tongues of light; but these accessories were no doubt intended to help the Church to grasp the situation, to expect and to appreciate the blessing then conferred and to make the matter the more notable and satisfactory to them.

The number of believers who were together in the upper room at the time of the outpouring of the holy spirit was about one hundred and twenty. They were all immersed in the holy spirit, because the holy spirit filled the house. But whether or not the tongues of light rested upon any others than the apostles we cannot surely know. It may have rested upon them only,

R2088 : page 13

by way of distinguishing them as mouthpieces of the holy spirit. Certain it is that in the subsequent preaching with various tongues there seems good reason for supposing that the apostles only preached; because it was said of the speakers, "Are not all these which speak Galileans?" We cannot suppose that the entire company of one hundred and twenty were all Galileans. It is quite probable, indeed, that the majority of them were Judeans; but the eleven apostles were all from Galilee, and hence it is probable that they alone did the preaching; and probably also that they alone had the manifestations of the tongues of light in the upper room.

The number of Israelites, otherwise called Jews, residing in the surrounding nations "dispersed amongst the Gentiles," where they were engaged in business, was much greater than the number who permanently resided in Palestine. Yet there was amongst them a reverence for the Holy Land and the Law; and the latter commanded an assembling, at least representatively, at the Passover or at Pentecost. In consequence great numbers came to Jerusalem from the surrounding countries as representatives of families and communities to bear tithes and to offer prayers and sacrifices at the temple, on these occasions. "From a census taken in the time of Nero, more than 2,700,000 were gathered at the Passover, and still greater numbers came to Pentecost." The larger numbers in attendance at Pentecost was doubtless because this feast came in the Summer. These gathered multitudes were not drawn from idle curiosity, but were "devout men."

The countries from which many of them came are mentioned, and include a radius of several hundred miles and the most enlightened portions of the world at that time. Although Greek was the ruling language of that period in official matters and amongst the learned, the majority of the people evidently understood little more than their native tongues and dialects, nor did the character of the worship at Jerusalem make it necessary that they should be very fluent in one language. They came together to worship and to present offerings rather than to hear preaching. Yet doubtless the Lord's arrangement through Moses with reference to this feast had in view the very opportunities for publishing the good tidings recorded in this lesson. The miracle of speaking various tongues was appreciated by some at least of these representatives of true religion throughout the world. And the testimony of the apostles heard there was no doubt carried to every quarter; if not in sufficient power to convert to Christ, at least in sufficient measure to prepare the way in some degree for the message which was to be carried throughout the world by the apostles and believers in general who subsequently, as a result of persecution in Jerusalem, were scattered also and "went everywhere" preaching the gospel.

(12,13) Although the people mentioned were religious, "devout men," it does not appear that the miracle of the apostles speaking in various languages did more at first than to excite curiosity in some, while with others it was attributed to an evil influence--intoxication. Thus Satan, who endeavored to calumniate our Lord as a "wine bibber" and possessed of Beelzebub, the prince of demons, would now fain hinder the people from hearing the message of the gospel preached with the power of the holy spirit sent down from heaven, and accompanied with wonderful manifestations. Then as now the servants of God were traduced even by "devout men."--See 2 Cor. 6:8.

===================

R2089 : page 13

PENTECOSTAL PREACHING.

--JAN. 17.--ACTS 2:32-47.--

"The promise is unto you, and unto your children,
and to all that are afar off."--Acts 2:39.

THE major portion of the New Testament consists of written addresses to the Lord's people, and each Epistle shows great order and ability in presenting truth logically and forcefully. The Book of Acts, however, contains records of several preached discourses, amongst which none are more interesting than the one now before us for consideration.

Apparently the eleven apostles had been talking to little groups of people, here and there, as they came together after hearing of the miraculous manifestation of divine power in connection with the Pentecostal blessing. Whether the apostles spoke each in a distinctly separate dialect and were heard by different groups of different tongues, or whether they spoke in one tongue and were miraculously heard and understood in different tongues by their different hearers we are not informed, but the miracle would be about equally great either way, and the result the same. After being charged with intoxication Peter seems to have become the main spokesman and "lifted up his voice," and thus changed the matter from private conversations by a number to a public discourse by himself. He protested, not indignantly but mildly, against the charge of drunkenness, in very reasonable and logical form; showing that it was too early in the morning to suppose the apostles to be drunken. The third hour would be what we term nine o'clock, a.m., and would imply that the disciples had met quite early in the upper

R2089 : page 14

room, and that after the blessing they immediately improved the opportunity for letting the light shine out by preaching the truth to the curious.

Peter immediately connected the outpouring of the holy spirit with the prophecy of Joel, and connected this with our Lord and his crucifixion and the prophecies concerning him, pointing to his resurrection.--Acts 2:15-32.

(32,33) After thus laying before them the basis of the gospel, the death of Christ, he most forcefully announces that himself and all of the apostles were witnesses of the fact that our Lord Jesus was not left in death, but the Father had raised him up to life and exalted him to his own right hand. Upon this, the only proper foundation of gospel hope and preaching, the Apostle proceeded to build the discourse of this lesson and to account to the people for the power of the holy spirit which they saw manifested.

(34,35) Realizing that his hearers did not understand the prophecy which he had just quoted from the Psalms (Psa. 16:8), Peter proceeded to prove to them that David could not have been speaking these words respecting himself; but that his words were an inspired prophecy respecting the resurrection of our Lord Jesus from the dead. In proof of this he called their attention to what they would all very readily admit; namely, that David was dead and in his sepulcher; that David was not risen; that David had not been exalted and made to sit at God's right hand; and that consequently some one else than David must have been meant; and he proceeded to show that Messiah was referred to by the prophet.

Very many Christian people are surprised when first they notice this positive statement by the Apostle, that the beloved Prophet David is not in heaven: so used are they to thinking of all the prophets as being now in heaven, instead of remembering as is clearly pointed out in Heb. 11:39,40, "that they without us should not be made perfect"--that the ancient worthies will not receive the blessings which God has provided for them, and intends to bestow upon them, until first the Church, the bride, the body of Christ, has been perfected with her Lord at his second advent.

The character of this discourse by the Apostle Peter is not only worthy of notice and remembrance, but worthy of imitation, by all who would preach the true gospel with power. His discourse was not to the effect that this manifestation of power was the second coming of Christ and the establishment of his Kingdom and glory; but to the very contrary of this he shows from David's prophecy that Jehovah said to Christ, David's Lord and Master, "Sit thou on my right hand [that is, occupy the chief place of my favor and power] until I make thy foes thy footstool." This implies that the Heavenly Father has engaged to honor the Son and to bring all things into subjection to him. In his discourse the Apostle does not intimate that this has already been accomplished and that all foes are overthrown, but merely that the first step in this programme has been accomplished; that Christ had suffered, that Christ had been raised from the dead, that Christ had been exalted to the right hand of power. This he emphasises by saying, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Messiah." Peter's discourse was not about the stars, nor about the leaves, nor about politics, nor about finances, nor about eternal torment; but about the great central features of the gospel, that Messiah had come, had suffered the just for the unjust, and had been glorified and was yet to be recognized Lord of all. Nor did he fail to point out the responsibilities of the Jews before him, as a part of the nation, for the death of Christ.

(37-41) The effect of this preaching, on a right theme and in a direct and forceful manner, was the conviction of some of his hearers that if these things were true they were under a responsibility, and an inquiry as to what should be their course. We look with intense interest to see whether or not the Apostle advised them, as some preachers of today would advise --that they come to a mourners' bench and pray and agonize and cry aloud to the Lord to receive them, while he and the apostles gather around them and sing hymns and pray also for them. We find nothing of this kind, nor do we find the Apostle losing his senses and his argument and logic in excited declamation without meaning, intended to terrify the repentant ones. On the contrary, he proceeds in the same earnest, logical manner as before to answer their questions and to inform them, not that they need to urge God to forgive them, but on the contrary, that God has already provided forgiveness in Christ and is waiting and ready to receive them, and that the proper steps for them to take are (1) repentance, reformation of life,

R2090 : page 14

"the turning over of a new leaf," and (2) that as repentant believers they be baptized in the name of Jesus Christ--thus consecrating themselves to him and to his service, and outwardly and publicly acknowledging the same. And he assures them that upon so doing they shall receive the gift of the holy spirit also. He points out that the promise of the holy spirit included them (as Israelites), and that the Lord had specially called them, through the hearing and understanding of the truth, that they might become heirs of these promises and recipients of this seal of acceptance.

The astounding fact that three thousand were converted to the Lord, as the result of the Apostle's clear presentation of the simple facts and how

R2090 : page 15

they fitted to the prophecies, is not to be accounted for by supposing that the holy spirit operated upon the hearers as well as upon the speaker; for the holy spirit is never given to any except consecrated believers. Nor are we to suppose that the Apostle spoke with such an intensity of power as would of itself have produced such results upon any congregation of hearers. The explanation lies in the fact that his hearers were specially "devout men," and the work of that day and of a succeeding period was merely the gathering of the ripe grains of "wheat" from that nation, which had for over sixteen centuries been the recipients of Divine favor with "much advantage every way, chiefly in that to them were committed the oracles of God." The same Apostle and the other apostles under the power of the same holy spirit and with probably increased natural ability in the handling of the sword of the spirit, the Word of God, did not subsequently succeed in accomplishing similar results so far as numbers were concerned.

It is worthy of note also that the holy spirit's method was not to send the apostles, when imbued with power, off to heathen lands to preach to those who had never heard of God; but, on the contrary, divine providence so ordered matters as to gather some of the most worthy Jews out of every nation under heaven to the apostles, for the purpose of hearing and being blessed with the truth. These "strangers" from various parts were all Jews, although their language differed because born in foreign parts; furthermore, it was not until about three and one-half years after this that the Lord sent the good tidings beyond the Jews to the Gentiles--Cornelius being the first Gentile convert.

So we hold that the present harvest message is now sent primarily to the "devout" of Christendom: and we therefore seek and use the means provided for preaching to these first, "for the perfecting of the saints"; rather than neglect this work by going after those who can and will be so much more successfully reached in the Millennium, by the glorified Church--the seed of Abraham in which all the families of the earth shall be blessed.

(42-47) We cannot wonder that such a group of consecrated children of God, after being illuminated with the holy spirit of promise, felt an instinctive desire to be in each other's company; nor can we wonder at the unselfish, loving spirit manifested in the arrangement that they should have "all things in common." No, such a course is only what would suggest itself to all true Christian as a desirable one. Their zeal toward God is also attested by their application to the study of the doctrines of Christ, their daily prayers, etc. And this, as verse 47 informs us, resulted in attracting others of kindred spirit to the truth. Thus the Lord added to the Church daily such as should be saved,--such as were in a condition to be saved from the blindness of their nation (Compare Rom. 11:25,26); such as were the "wheat," ready to be separated from the "chaff" and gathered into the "garner" of the Gospel age, and away from the "fire" of trouble that presently came upon all the "chaff" of that nation. --Luke 3:16,17.

Although the Lord specially blessed this Communistic arrangement in the beginning of the Gospel age, it was, we believe, for the purpose of drawing to the truth the unselfish lovers of righteousness and peace. For the same reason he blessed the Church at that time with peace, and with "favor with all the people." After the Communistic arrangement and the favor with the people had been permitted for a time, and had accomplished their work, of gathering certain characters to the Church, the Lord broke up the arrangement entirely, and scattered the Church through persecution and disfavor with the people "everywhere." Nor do we believe that it was ever the intention of the Lord that his people should live in a communal manner during this Gospel dispensation. But on this subject we refer the reader to an article in our issue of Sept. 1, '95, entitled,--"They Had All Things in Common."

===================

R2090 : page 15

ENCOURAGING LETTERS.

We publish the following as an evidence of the fact that the Lord is pleased occasionally to grant physical healing, probably as an indication of the approach of the "times of restitution." (Acts 3:19-21.) The sister does not mention the tenor of her prayer; but anticipating queries we would refer inquirers to the articles on prayer and faith healing in our issues of July 1 to Sept. 1, and suggest further that if in her place the strongest prayer we could offer consistent with our consecration of all to the Lord, would be,--to tell the Lord (1) of our unbounded confidence in his ability to heal, if he saw best so to do; (2) of our desire to have his will done whether it be for our life or death, our sickness or health; (3) of our earnest desire to serve him, and our determination to use whatever strength and health and ability he saw best to grant in his service--as called out of darkness into his marvelous light. (4) There we would rest the case--

"Content, whatever lot I see,
Since 'tis my God that leadeth me."

Indiana.

DEAR FRIENDS:--I have been in the valley of the shadow of death, and my restoration to life and health

R2090 : page 16

is thought by many to be little if anything short of a miracle. Having been crippled for over thirty years by spinal and sciatic rheumatism, I had no hope of ever recovering and was resigned to the Lord's will. In January, '94, I fell on the ice, resulting in concussion of the spine and fracture of the hip joint, breaking two principal bones. For three months I was unable to move a finger. Friends sent me three of the best surgeons they could find, and all three agreed that it was useless even to prescribe for me, that recovery was impossible. Finally, when all looked for me to die at any instant, a poor old colored friend, a Christian woman, said to me, "You never tried Doctor Jesus. He can cure you. Now pray with me, and rejoice; for we will be heard." So we prayed, and soon I noticed an improvement. To-day I am not only better in health, but I can walk better than in thirty years, and all traces of my old infirmity are gone.

While I lay helpless, I thought how I would try to lead others to the light. I had often thought to devote my time and labor to the Lord and his kingdom work, and am longing to do so now, if it be his will. I thought of your tracts, and especially of "Do You Know." I have delayed too long now, God forgive me this sin. I can offer something on "Good Hopes," as the Lord has sent me a pension. The time is at hand, the Kingdom is at the door. O may I be found worthy to work for it, and to enter into its glory, is the prayer of

Your friends and servant in the Lord,

MRS. E. S. L__________.

The following letter is from a "Quakeress" or "Friend" who had long followed the Lord according to the light possessed, but failed to recognize him as having "bought us" by the sacrifice of himself. Thank God, she has found the only "door," the only "way" to God, and has entered as a true sheep into the fold of the true Shepherd. Alas! how many excellent moral people, blinded by the Adversary, fail to find the only gate to the true "narrow way." Thank God! the hour is near when all the blinded ones, who are now feeling after God, shall have the eyes of their understandings opened and shall find the "way." (Compare Acts 17:25-27; Isa. 29:18; 42:16.) But what shall we say to comfort or encourage those whose eyes have seen the love of God and of Christ, manifested in the "ransom for all," and whom the love of Christ has not constrained to love in return nor to be his disciples? Ah! theirs is a much more serious case; and we know of nothing in God's Word for their encouragement, except it be the suggestion of beating with "many stripes," which may be understood to signify some hope of a blessing through tribulation, if then properly exercised by it.

There is a good suggestion in the letter for some, respecting the propriety and necessity of definitely accepting the Lord by faith, and of making a positive covenant with him upon the only terms,--full, free, unreserved, joyful self-surrender, as preceding the evidences of full acceptance.

Pennsylvania

DEAR FRIEND:--Just a word to thank you for your letter and prayer, which has not been altogether without answer, and for the WATCH TOWER which came

R2091 : page 16

two or three days ago.

I think my error has been that I have taken the right of sonship too much as a matter of course, instead of realizing that the disobedient child is not in the true sense a child of God. From the condition of disobedience Jesus has purchased me at the heaviest possible cost, and I have been enjoying the redemption or the purchased blessings without rendering to him due gratitude in return. I have not taken him into account as I ought.

By degrees it came to me that a definite act of faith was required of me. I must cast myself unreservedly, without doubt or fear, upon Jesus Christ as a Savior, and trust him for righteousness. I winced at the thought of such a complete surrender; but, when Jesus bent to ask me to give him my heart "once for all" and "now," I found there was no escape, I was already a captive; and that the sweetest possibility in all the world would be to be his "prisoner," "bond-servant," subject, slave, only to follow and serve him henceforth; relying upon him alone, in God, for the ability to do so.

And so, "once for all," with Bunyan's Pilgrim, I have dropped my burden at the foot of the cross. Now I go to my comparatively neglected Bible, having given myself once for all to a neglected Savior. And if to be baptized into Jesus Christ is to be baptized into his sufferings and death,* I will choose these in preference to any present health or exemption from trial, unless it be made very clear to me that I am to do otherwise. I believe that the redemption gives us health sufficient to do all that the Father expects of us, and I will not ask for more. Very gratefully, __________

[That is a good point to keep in memory: preservation of health and faculties is as truly to be esteemed providential as restoration when impaired; although not generally so esteemed. And afflictions (physical or financial) are sometimes blessings: One of old wrote, "Before I was afflicted I went astray." Another wrote, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

All of the saints, "sons," receive some chastisements: some in one way, some in another; some in ways that all can see, some in ways that none but themselves know: some learn the lessons slowly, and some more rapidly: but all have need of divine direction and correction. Unless disciplined and pruned they will not bear the fruits of the spirit in such profusion as the Master seeks; and unless fruitbearers they are cumberers of the Vine and will be "cut off." --EDITOR.]

----

*See Baptism and its Import; discussed in our issue June 15, '93.

===================

page 17

VOL. XVIII. JANUARY 15, 1897. No. 2.

CONTENTS.

Item, About Traveling Brethren.................... 18
View from the Tower............................... 19
  Program for a Triumphal Church Reign....................................... 19
  A Christian Nation............................ 21
  An Evolutionist Enthroned Lord Archbishop, Primate of England............. 22
Christian Fellowship.............................. 22
The Lame Man Healed............................... 25
"They Had Been with Jesus"........................ 27

page 18

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2093 : page 18

TRAVELING BRETHREN ON TIME.

When you get word that any of the "Pilgrim" brethren are coming to your vicinity at a particular date, you may expect them and prepare accordingly. Do not delay arrangements for meetings until their arrival; else there will be little time left for meetings; for rarely do they remain over two days at one place. The routes are arranged in the WATCH TOWER office, and the time apportioned according to circumstances and interest--sometimes but one day at a place. These "pilgrims" are not slothful, but fervent in spirit serving the Lord; so arrange for two or three meetings each day, as will suit your convenience. Improve such opportunities for having your friends and neighbors, whom you have been trying to interest by conversations and reading matter, hear a connected delineation of the Plan of the Ages from the Chart of the Ages. We commend to you as a privilege the entertainment of these brethren of whose coming we send you notification (Heb. 13:2; Rom. 12:4-18); but they do not take up collections, all needful expenses being provided from the Tract Fund.

===================

R2091 : page 19

VIEW FROM THE TOWER.

TENDENCIES already noted, toward a combination of religious sentiments in sympathy with "political reform" movements, are step by step making headway, preparing for the predicted politico-religious "Confederacy." (Isa. 8:12.) These give evidence of four things: (1) that the "form of godliness" and outward ceremony flourish as the Apostle predicted (2 Tim. 3:5); (2) that personal, vital godliness and clear appreciation of the divine mind are decreasing; (3) that the nominal church contains so much of the world and its spirit as to be ready for the move; (4) that the worldly, while unconverted in the true sense, are greatly influenced by respect, fear and public sentiment, and see no danger from the movement.

We are far from claiming, as many do, that our day is witnessing a general decline of moral and religious sentiment. On the contrary, we hold that these sentiments are more general perhaps than ever before, as witnessed by the philanthropies and charities of both public and private support, and the increase of humane and kindly sentiment. But we claim that while the civilized world is much brighter and better as a whole than it ever was, because of the diffusion therein of the Gospel light, yet the mass of the church, the light-bearers, are declining in intelligent faith and zeal and approaching the worldly standard about as fast as the world has been approaching the Christian standard, so that the world and the nominal Church have again come close together;--closer than at any time before during the present century; so close that to many it appears that, to fully install the Millennium --the triumphal reign of the churches--only the three following "reforms" are needed; viz.--(1) Insert the names of God and Christ in the United States Constitution; (2) compel professing Christians to take a more active part in politics, form Good Citizenship Leagues, etc., and learn to outwit Satan at his own game; (3) by so doing obtain prestige and power enough to influence legislation to the enactment of stringent Sunday laws which would at least make us look like a religious people; also suppress the social evil and break up present "rings," or else convert them to the new religio-political program. Later on it will do to enforce religious worship and have the public servants attest their fidelity by attending in squads and in uniform. The appointing of obligatory fast days and thanksgiving days as is and has long been the case in countries thoroughly dominated by Roman Catholicism will follow later. The next step would be to suppress all literature antagonistic to this union; symbolically behead it (Rev. 20:4--like John the Baptist) for pointing out the wrong of the professed bride of Christ being united to the world. Then, later, when questions would arise as to what would constitute Christian worship, the Supreme Courts could be called upon to define more and more explicitly what is, and what is not, Christian faith and worship.

Such a reign of the churches will be but the counterpart to the reign of Papacy during the "dark ages," except that it will be a more enlightened reign, from

R2091 : page 20

the fact that general civilization has progressed, and general intelligence will have some weight.

But that reign will be short. Worldliness, being merely covered with a thin outward veneer of religion, will speedily assert its true nature--selfishness, envy, malice, hatred and strife. But it will not be left thus to disintegrate: its fall will be sudden; it will be utterly disrupted by the "great earthquake" (Rev. 16:18), the revolt of the masses, precipitating the anarchy foretold in Scripture, in the midst of which the dominions of this world shall pass into the hands of the true Kingdom of God, when the true Millennial reign will begin.

The fact is that the faith of the Church has always been the most pure and fervent when under opposition and even persecution from the world. There can be no ground for union between the Church and the world except as the Church wholly or in part loses sight of or abandons the divine program. Our Lord's example and precepts are applicable to all of his followers yet, and will continue to be so until the "present evil world" shall give place to "the world to come" and its Messianic Kingdom. Our Lord declared, "Ye are not of the world. I have chosen you out of the world. Marvel not if the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own."

The present effort to unite the Church and the world more closely, like the successful efforts of the past, is only a trap and a snare by which the great Adversary would divert attention from the true work of the Church--her self purification and separation from the world, by which her light would shine upon the world with greater clearness, convincing of sin, of righteousness and of a coming judgment.

But as in the past a falling away of the majority into worldliness served to separate the Lord's "jewels," so now such a separation is in progress. And it is for this "jewel" class that God is supplying the light of present truth;--clearer light on the "ransom" and its present and future results; on the "royal priesthood" and its present sacrificing and future glory; on Covenants and their fulfilment; on the Kingdom now in embryo suffering violence, and by and by in glory and power the blessing of all the families of the earth; on the fulfilment of prophecies which prove that we are in the "harvest" of this age, and that the great Reaper is present, "gathering together his elect," his jewels.

* * *

The champions of Church and State have been rejoicing considerably over two incidents which they consider favorable to their cause,--

(1) A Supreme Court decision which, although indirect, can be, and no doubt later on will be, construed to signify that the United States Government is in some sense a religious, a Christian government, and become a basis for Christian laws and regulations, and not merely laws of Justice. All should know how many narrow meanings have been given to the term, "Christian regulation," by various well-meaning, but grossly deceived, parties in the past.

(2) President Cleveland in his last Thanksgiving-day Proclamation departed from all past usage by mentioning

R2092 : page 20

in it the name of Christ, and what might be construed as partisan politics in the suggestion of thankfulness that the Silver Party had failed to carry the election. His example was followed by the Governors of several States in their Proclamations. There is nothing in the Constitution giving any authority for such Proclamations: they are therefore merely suggestions; and in making the suggestions all previous Presidents have wholly separated politics, and in consideration of the fact that millions of citizens (including Jews, infidels and skeptics) do not acknowledge Christ, have merely suggested that thanks be rendered to Almighty God for his blessings, etc. The framers of the National Government were not devoid of religious sentiment, but they were logical when they said, "Who does not see that the same authority that can set up the Christian religion over all other religions, can with the same ease set up some particular sect of Christians in exclusion of all other sects?" Acting upon this thought, they sought to found a government of the people entirely free from religious bias, under which every citizen and stranger shall have liberty to worship God or not to worship him, according to his own conscience.

So intelligent a journal as the Independent proves the wisdom of the foregoing, for while defending President Cleveland's proclamation, it says,--

"Suppose the President had been a Roman Catholic and referred to the invocation of Mary as a mediatrix, he would have made a mistake, because the prevailing sentiment of the land would be against him."

The intimation is that so broadminded a man as the Editor of the Independent would be inclined to allow the majority to rule the minority, especially if he were on the side of the majority.

Indeed, the United States Constitution seems to us almost miraculous: we believe that God must have providentially guided in its preparation--so remarkably does it guard religious liberty even against the will of a majority; and that in a land where majorities rule in general matters.

Considerable opposition was aroused by these two evidences of religio-political combination, as well as considerable approval; but the masses of the people are apathetic and care little one way or the other, and do not see the danger. In answer to criticisms the Cleveland

R2092 : page 21

Plain Dealer seems to suggest an Amendment to the Constitution, establishing rules (to be drafted by experts) for such occasions as Thanksgiving-day Proclamations.

The Reform Bureau, commenting appreciatively on the proclamation, says,--

"Thus at last we have a proclamation in accord with the Supreme Court dictum, 'This is a Christian nation.'"

Again, in the Washington Evening Star, the same Bureau says,--

"The Thanksgiving proclamation is in this respect the first one that might not have been appropriately issued in China or among the Choctaws, or wherever a Supreme Being is recognized. This is the first proclamation in accord with the long list of historic facts on the basis of which the Supreme Court said, on Feb.

29, '92, in a unanimous opinion (Trinity Church case): 'This is a Christian nation.' This proclamation, with the burial of the spoils system and the arbitration treaty, will make this administration distinguished in history above any other since the war."

"On the other side we quote from the Chicago Israelite as follows:--

"Between undue sensitiveness and a just appreciation of insult and rightful apprehension of encroachments upon liberty, there are great differences. No one familiar with the systematized efforts of the numerous Christian organizations to obtain recognition of Christ in the Constitution; of the tendency of the decision of the United States Supreme Court, that this is a Christian nation; and of the natural results which must follow upon the arrest and conviction of Seventh-day Adventists in various States of the Union, can view with indifference President Cleveland's departure from the precedents of all the presidents who have gone before him. Mr. Cleveland has done what no previous president has ever dreamed of doing, what all have taken pains to avoid doing....

"There is an untiring effort being made to turn this country into a Christian State and to place on a footing of toleration only, all those who do not profess the Christian religion. The danger of the eventual success of this scheme is much greater than many are inclined to believe. Eternal vigilance is the price of liberty, and it behooves every lover of freedom to be on his guard against its foes, and, more especially, against such an evident attack as is made in President Cleveland's message, whether it was intended or not.

"Those who close their eyes to the strength of the movement which has for its aim the Christianization of our country, and the consequent death blow to all of its boasted freedom, either know little of what is going on or sadly underestimate the number and influence of those engaged in this revolutionary and retrogressive movement. Ignorance and indifference only can account for the tendency to make little of President Cleveland's breach of the unwritten law which has hitherto been held sacred....Those who are inclined to underestimate the influence of his action will have a chance to estimate it at its true value when the jubilations of Christianizing elements have had time to make themselves heard. That they will be heard in tones unmistakably loud, only those who know nothing of the fight being made can doubt."

* * *

The desire to rule others and to compel obedience is very strong in some people. The Christian Standard, for instance, is urging a rigid religious observance of Thanksgiving Day, and would like to have all religious people oppose foot-ball and other recreative games on that day.

The Christian Endeavor Society wants to make its mark also, and proposes another holy day. It proposes to give to Washington's Birthday a "religious tone."

The Christian Endeavorer says:--

"Many Christian Endeavor societies last year utilized Washington's Birthday for Christian Citizenship day. They found this plan to be helpful to the cause of Christian Citizenship....

"As Washington was distinctly a Christian citizen and showed his loyalty to his divine Master on every occasion, there is every reason why the celebration of his birthday should have a religious tone to it."

It says that about six hundred C.E. Societies will follow the plan this year. It is proposed to make it general at the next convention. It will not be long, probably, until those who hold aloof from these church and world combination schemes will be esteemed religious anarchists.

All this is of a piece with Rome's saint days, only modified to suit our times.

* * *

Advocating Sunday observance before the "Iowa Sabbath Rescue State Convention," Rev. E. L. Eaton gave the key note of the present movement when he said,--

"We want to touch legislation; we want to go over yonder into that Capitol building and sit there among the law makers with as much serenity and with as much right as do the lobbyists of the great corporations. We want to put our finger on the moral pulse of the legislature until they feel the power of our influence to the extent that they dare not refuse our demands.

"He added that Catholics, Lutherans and all other Protestants could as brothers work together in a great cause that is worthy of their effort."

As usual, false doctrine, ignorance of and opposition to the divine plan expressed in the Word, lies at the foundation of these well-meant but really evil movements.

Let all who can read the signs of the times draw specially near to the Lord and his Word, and seek the more grace and wisdom to walk circumspectly and to labor while it is called day, before the night shall close our opportunities and indicate that the gathering of the elect is complete.

* * *

R2092 : page 22

The "Evangelical Alliance" has taken a specially active part in Christian Union efforts of late. It is worth while remembering that in this association directly the union movement took its start in the formation of the "image," as marked in prophecy, in 1846 A.D. It is altogether probable that it will also play an important role in connection with its receiving "life."--Rev. 13:15.

* * *

A remarkable sensation was created in London recently, in connection with the public consecration of Rev. Dr. Temple as Archbishop of Canterbury, Primate of the Church of England, and next to the Queen the head of that church. As the ceremonies (which took place in the Church of Saint Mary LeBow) commenced, the Rev. Edward Brownjohn of Bath arose and solemnly and earnestly protested against the consecration, "on the ground that Rev. Dr. Temple was a confessed believer in the full doctrine of Evolution, a doctrine incompatible not only with the Bible but also with the Book of Common Prayer and Articles of Religion of the Church of England."

The Queen's commissioners refused to entertain the protest of one man; and considering that they had the backing of practically the entire Church of England in favor of Evolution, and the Queen's choice of Primate, the ceremony proceeded. This was on Dec. 22, '96.

On Jan. 8 the Archbishop was enthroned, as the following dispatch describes:--

R2093 : page 22

"The mandate for the enthronement was presented by the vicar-general to the chapter of Canterbury, in the treasury. After this ceremony the chapter proceeded to the deanery and conducted the archbishop to the great West door. The procession was then formed.

The archbishop was attired in full archiepiscopal robes, his long scarlet train being borne by two boys, king's scholars of the cathedral school. They wore, according to immemorial custom, surplices of pure white linen, yellow sandals and little purple caps.

"There was a dramatic incident as the archbishop was traversing the nave at the end of the procession. A voice shouted loudly: 'The whole proceedings are a fraud.' The interruption came from an elderly gentleman of clerical appearance. He was speedily and forcibly ejected amid considerable excitement.

"The order of installation was read in Latin, and the archbishop was conducted to the marble chair, accompanied by the archdeacons of Canterbury. The marble chair, known as the patriarchal throne, is said to have been used by St. Augustine, and in it during many centuries the archbishops of Canterbury have been enthroned.

"The new Archbishop of Canterbury is one of the most advanced Liberals among English churchmen. He is a professed advocate of Darwin's theory of evolution."

* * *

The reaction in the Church of England against Papacy is showing itself in an increased desire to form a Universal Protestant Organization. The Bishop of Salisbury at a public meeting recently said, of the Pope's recent deliverance which repudiated Anglican Orders and union,--

"It has set us free to do work which lies nearest hand, without so much regard to ulterior consequences. We are free to follow the path opened to us by a Divine Providence, and to create an independent world-wide communion." He suggests that the first step should be toward a union with Presbyterians.

===================

R2093 : page 22

CHRISTIAN FELLOWSHIP.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."--John 14:21-23.

IN these words the people of God have set before them the blessed privilege of intimate communion and fellowship with our Heavenly Father and our Lord Jesus, the privilege of a realization of the divine presence, of which the world cannot know, and which realized is an earnest of our inheritance with Christ beyond the vail of the flesh. If we be one with Christ here, his faithfulness is our assurance that nothing can separate us from him now or when we shall have finished our course and proved our faithfulness even unto death. "Who," says Paul, "shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors through him that loved us. For,...neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." --Rom. 8:35-39.

This is the blessed assurance of faith that springs spontaneously from the realization of a present and vital union with Christ. Such fellowship and intimate communion should therefore be the longing desire of every child of God, whose prayer and constant attitude of heart should be,--

"O God, this is my plea,--whate'er the process be,
This love to know."

R2093 : page 23

It is only in heart-to-heart fellowship that we become truly acquainted with another; and only so can we realize the depth and sweetness of divine love. But the conditions of this fellowship, the process by which we may come to really know him in whose favor is life, and his dear Son, our Redeemer and Lord, must not be overlooked. The conditions are that we have and keep the divine commandments. The having and keeping of the commandments, our obedience to the heavenly wisdom, constitute the proof of our love to God. Thus also is proved our love of righteousness; for the law of God is the law of righteousness, commending itself to the highest moral instincts of our nature. To the soul, therefore, that loves righteousness the commandments of the Lord are not grievous (1 John 5:3); for they are the expression of the most exalted virtue, the noblest benevolence, the purest love, and all the beauties of holiness.

In the inspired words of the Lord and the apostles and prophets we have the divine will expressed, explained, illustrated and enforced, line upon line and precept upon precept. And yet, with all this teaching, it is possible, even for the consecrated people of God, to be forgetful hearers and readers of the Word, so that its most explicit directions for daily living, its most faithful warnings against snares and besetments, and its most careful expositions of the principles of righteousness and truth, may avail little or nothing in the education and training of character. "Therefore," says the Apostle, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip;...for...how shall we escape [the wrath of God] if we neglect so great salvation"--the salvation which comes only through faith and obedience to the Word of the Lord diligently laid up in our hearts, and its principles carefully and prayerfully wrought out in our lives. (Heb. 2:1-3.) The promise of the divine favor and blessing is not to the forgetful, listless hearers who fail to apply their hearts unto instruction, but to the attentive hearers and faithful doers of the Word.--James 1:25.

It is not enough, therefore, that we have read the Word of God and gained a general knowledge of its principles and precepts and the plan and purpose of our God: there is yet more, much more, to be learned and done. There must be a daily laying up of its treasures of wisdom and counsel in the heart, and the working out of its principles in the life. "Thy words were found, and I did eat them," said one of the saints of old; "and thy word was unto me the joy and rejoicing of my heart." (Jer. 15:16.) So must we also feed upon them in our hearts.

Moses, addressing the typical people of God, shows with what carefulness God would have all his people regard his testimonies, saying, "Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house and upon thy gates." (Deut. 11:18-20.) Joshua also said to them, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."--Josh. 1:8.

Again we read (Prov. 7:1-3), "My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

It is those who thus carefully lay up the treasures of divine wisdom that they may in deed and in truth live by them, that truly keep the commandments of God. It is very manifest that our Lord would have us apply not only our heads, but also our hearts, to the instructions of his Word. (Prov. 23:12.) This implies the study of ourselves, as well as of the divine Word, that we may see just what portions of the Word apply to our individual present necessities. We know that as members of the fallen race we are all afflicted with the malady of sin; and though through faith in Christ, our Redeemer, we are freely forgiven and reckoned of God as free from sin, even this reckoned standing before God, through faith in Christ's merit applied to us, is accorded to us only in view of our hatred of sin, our love of righteousness, and our earnest heart-desire to be pure and holy. It would indeed be a vain thing to trust for eternal life in the imputed righteousness of Christ, and at the same time to love and continue in sin. If any of the world of mankind do so in the next age, they will never reach perfection and eternal life. Accepting first, the favor of redemption through Christ they must then work out their salvation by obedience and persevering effort to eradicate sin and put on righteousness. The same principle applies also to the Church now on trial. We should ever bear in mind that justification through faith in Christ does not

R2094 : page 23

directly, and beyond all peradventure, insure to the believer eternal life; but it does secure that legal standing before God upon which believers, both of this age and the next, must work out their salvation with fear and trembling.--Phil. 2:12.

Having, by faith, accepted this legal standing before God, our subsequent course of life must make manifest our heart-desires to be cleansed from all sin: "Shall we continue in sin that grace may

abound? God forbid;" for if we continue in sin, the grace of God will not abound; and if we give up the struggle against sin and allow it to take possession of our mortal bodies, the grace of God must eventually be withdrawn.

Sin is a disease inherited from our fallen progenitors: it affects one individual in one way and another in another: and even though, through faith in Christ, we are reckoned of God as free from sin, nevertheless the actual tendencies to sin are still present with us. Like the children of Israel, we are led into Canaan (the rest of faith and of the divine favor), but we have still a great work to do in the way of routing the enemies of righteousness long intrenched there; and for this work both persevering effort and divine grace are needed. While the precious blood of Christ applied by faith is the great atoning remedy for sin whereby we are justified to life, the only restorative remedies are in the law and testimonies of the Word of the Lord, all which would, however, be unavailing except as supplementary to the great atoning remedy; and these must be carefully and prayerfully sought out and applied with persevering effort for our cleansing and healing. To this end it is important also to remember that a correct diagnosis of our case is one of the first essentials to a cure. But who is sufficient for this?--"Who can understand his errors?" who is able to look into his own character and, without prejudice, to mark its defects? Surely none who are intoxicated with the spirit of the world, with pride, or selfishness, or vain glory.

It is for this reason that the Apostle Paul counsels sobriety and humility, saying, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly."--Rom. 12:3.

A sober estimate of self is a humiliating, not an exalting, exercise; yet it is healthful and beneficial. It reminds us continually that we are "men of like passions" with other men, and thus enables us not only to strive against our own weaknesses and besetments, but also to sympathize with those of others, and to bear with them as we wish them to bear with us. It makes us continually to realize that our fallen nature gravitates toward sin, and that we must resolutely strive against it or else float with its downward current to destruction.

A sober estimate will remind us too of our mental infirmities; for, however favorably we may compare with some other members of the dying race about us, we are very imbecile as compared with human perfection. How slowly and laboriously does the mind act; how dull are the perceptive faculties; how inert the reasoning powers; how unskilled the judgment; how feebly we discern the great principles of truth, and how stupidly we go about applying them; how repeated are our blunders and failures, and how tedious and slow our progress! Surely no man, however favorably he may compare with some of his fellows, has anything whereof to boast in a sober estimate either of his mental or his moral capacity or development as compared with the standard of perfection.

In a sober estimate of character how painfully manifest are those overestimates of pride and vainglory which are due to the intoxicating spirit of the world! How unlovely it is, how absurd and ridiculous, how mean and contemptible, how vain and foolish! and how effectually it impedes progress toward actual perfection! No man can make commendable progress toward perfection in any direction who does not recognize his shortcomings. If we say we see, our blindness remains; if we say we are wise, our ignorance remains, and our folly is manifest to others while we glory in our shame. --Phil. 3:18,19.

Such is the spirit of this world. It is blind to the highest interests and noblest ends of life; it intoxicates the mind and heart and sends the man staggering along the downward way to destruction, wise only in his own conceit. Against the intoxicating spirit of this world it is the duty of the Christian to set a vigilant guard. He has covenanted to live apart from the world with all its ambitions, pride and vainglory, and apart, too, from its selfishness, greed and strife. Let us, therefore, be sober and watch unto prayer; and let the burden of our prayer be, "Cleanse thou me from secret faults [show them to me that I may put them far from me]. Keep back thy servant also from presumptuous sins; let them not have dominion over me." "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."--Psa. 19:12-14; 139:23,24.

We need to know and clearly recognize our errors, if we would indeed be cleansed from every secret fault. If there be any secret fault in us, what though no human eye might detect it, if we are indeed lovers of righteousness, we will want the cleansing power of the Word applied to take it away, remembering always that "all things are naked and opened unto the eyes of him with whom we have to do."--Heb. 4:13.

Yes, it is in the diagnosis of our case that we are most likely to err, and it is here that sobriety of mind and meekness are so much needed. Self-love does not like to admit the faults that are in us, to particularize them and look them squarely in the face with the searchlight of God's Word clearly revealing them. It is much more conducive to complacent ease of mind to generalize, and to overlook particulars;--to say, Yes, I know I am not perfect, etc., etc. But it requires a

R2094 : page 25

great deal more of moral courage to say, Yes, I see now, in the light of God's Word, that I have been selfish, or unkind, or unfaithful to my obligations, or whatever the fault may be. It requires meekness, humility, to admit these things, even to one's self; and still more, to confess them to those who have been injured or grieved by them. Yet how necessary are the recognition and the confession--the proper diagnosis of the case--to the healing. "Confess your faults one to another, and pray one for another," says the Apostle James, "that ye may be healed." (Jas. 5:16.) The recognition and the confession, as well as the prayer, are thus seen to be very important in order that the heart may be in the proper attitude to receive an answer to the prayer.

Careful reflection will show at once how necessary to the cure is a correct diagnosis. For instance, suppose a case of extreme selfishness. For a time it moves along and prospers, and the disease grows worse and worse until, by and by, some of its bitter fruits begin to appear. Now if the patient fails to discern or admit the selfishness, he may regard the bitter fruits of it, not as the penalty for wrong-doing, but as sufferings for righteousness' sake. And with this incorrect diagnosis he may come to the Word of God and take away the wrong remedy. If he should go at all, he will probably look for words of consolation designed for those only who are truly suffering for righteousness' sake. And that will not help his selfishness, but will make it worse: he will go on cultivating the selfishness and take comfort in the promises that are not his; whereas, if he realized and admitted the selfishness, he would be considering the warnings against it and praying for grace to overcome it; he would be acknowledging it to those concerned, and endeavoring to make amends for it; and in so doing its bitter fruits would begin to wither, the peace of God would come into his heart, his heart would enlarge, and the love of God and of his fellow-men would begin to fill it.

This is what it means to keep the Lord's commandments and to apply our hearts unto instruction. It means, not self-gratification, but self-abnegation, and self-purification: it means that, in meekness and humility, we must deny ourselves, and take up our cross daily, and follow Christ. This is the narrow way; walk ye in it. There is no other way to life, and certainly no other way to the Kingdom, than the way of righteousness, humility and true holiness, and of faith in the Lord Jesus Christ, whose abundant merit, applied by faith, will make up for all our deficiencies that are not wilful. It is those who walk this narrow way that may even now enjoy the sweets of fellowship with the Father and our Lord Jesus and with all who are led of

R2095 : page 25

the spirit of God.

Let as many, therefore, as would follow on to know the Lord, whom to know is life eternal, studiously apply their hearts unto instruction, and in meekness and humility receive the ingrafted word, and let it do its purifying work. Hear the exhortation, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded....Humble yourselves in the sight of the Lord, and he shall lift you up."--James 4:7-10.

Paul speaks of the great profit to the Corinthian Church of their humble recognition of and godly sorrow for sin, saying, "Now I rejoice...that ye sorrowed to repentance;...for godly sorrow worketh repentance to salvation;...for behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge [against the evil]. In all things ye have approved yourselves to be clear in this matter." (2 Cor. 7:9-11.) Such are the results of sober self-examination in the spirit of meekness and prayer and with a view to cleansing our hearts and minds from all the defilements of sin, both small and great. O Lord, keep thy servants in the way of thy commandments, in meekness and soberness, and let the rich reward of divine fellowship be ours, both here and hereafter!

MRS. M. F. RUSSELL.

===================

R2095 : page 25

THE LAME MAN HEALED.

--JAN. 24.--ACTS 3:1-16.--

"His name, through faith in his name, hath made this man strong."

THE stirring scenes of the Day of Pentecost were past, and this lesson introduces us to another notable discourse by the Apostle Peter, delivered probably not long after the day of Pentecost in company with the Apostle John. They had gone up to the temple at the hour of prayer. The clear intimation is that the apostles were praying men and that under the leading of the holy spirit they were guided in their ministrations of the truths connected with the new dispensation to the praying Jews, "devout" people, rather than to the godless. And so it is with the true gospel ever since. There is a message or a call to repentance which is

R2095 : page 26

applicable to every member of the human family; but the special message of the gospel is not to the unregenerate, but to the repentant, to the forgiven, to the reconciled. The Jews who assembled to worship the Lord at the temple were of course not believers in the Lord Jesus Christ, and therefore were not justified by faith in his blood, but, under their Jewish covenant, the Law covenant, and by means of its typical sacrifices, they were up to this time typically justified as a people, and the grace of God was offered to them from that standpoint: they were not treated as strangers, aliens, foreigners, but as heirs of all the divine promises and blessings. And as a people the Jews continued to occupy this position for three and one-half years after our Lord's crucifixion and their national rejection. The Lord's favor according to promise continued with them individually until the full end of their "seventy weeks."*

(2,3) At that time hospitals, homes for incurables, blind asylums, poor houses, etc., apparently were not thought of, and were not instituted as we have them to-day in civilized lands; nor are they yet institutions in the East. Thus public alms-giving was probably considered a duty. We might here remark that, in our judgment, the course adopted by civilized nations of taxing all property and wealth for the reasonable and comfortable support of the incapables of society is eminently proper, and should be so completely carried out as to make public begging unnecessary.

(4-7) Peter's statement would indicate that he at least was a very poor man. "Silver and gold have I none." Although he said, "Look on us," thus directing the cripple's attention to the Apostle John as well as to himself; yet, speaking of their financial condition, he does not say, "Silver and gold have we none." The fact is that there is good ground for supposing that the Apostle John had some property. We remember that our Lord with his dying words commended his mother to the care of John--possibly not merely because of his love for John and John's love for him, but also because John had some means wherewith to care for Mary. We remember furthermore that the account states that John took Mary "into his own home."--John 19:27.

The Apostle Peter seems to have exercised his individual gift in the healing of the cripple--"Such as I have give I thee:" nevertheless, it was not in his own name that the miracle was performed, but properly all credit was given to the Lord Jesus. This was evidently not a case of "prayer cure," for we have no record that the Apostles prayed over the man, nor that they anointed him with oil in the name of the Lord. It was on the contrary an exercise of "the gift of healing," which was then with the Church for the purpose of introducing the apostles and the gospel which they preached.

Although fully conscious of the power of God operating through him to perform the miracle, Peter, apparently to assist the exercise of faith on the part of the cripple, stretched forth his hand and helped him to his feet; thus illustrating the propriety of acting according to our faith, and permitting the influence of our faith to reach others in a natural and helpful manner.

(8-10) It is very evident that the poor cripple was not an impostor, for such a one instead of leaping about and enjoying his blessing, and praising God, would have regretted any circumstance which would deprive him of the opportunity for preying upon the sympathies of the people in order to avoid working for a living.

(11,12) We may reasonably suppose that the going of Peter at this particular time to the temple was of premeditation; we may suppose that he had been there frequently before; and that frequently before he as well as the others who attended at the temple had seen this same cripple. If Peter did not plan this particular visit and healing, we may reasonably suppose that the holy spirit planned and directed it for him. At all events the whole matter was very successful in that it drew the attention of the most devout, prayerful Jews to the gospel of Christ. The Apostle Peter was quick to use any and every opportunity to tell the good tidings. He began by modestly assuring the people that it was nothing wonderful in John and himself that had produced the miracle, and that the man was not cured either by their holiness or by their power, but by the power of the risen Christ Jesus. It is worthy of note that although in addressing the man Peter exercised his own faith only, yet now in speaking of the matter he associates John with himself as a sharer in whatever honor might belong to them as the instruments of God. How unselfish and how beautiful! What a lesson is in this verse for all who attempt any service for the King of kings. How necessary that we should realize not only our own insufficiency and nothingness in connection with the work of God, but how proper that self should sink entirely out of our thoughts and the glory all be given to Him whose right it is.

(13-15) The apostles' discourse as narrated was a short one, but well directed and right to the point. Beginning with a statement by which his hearers would understand him to be also a devout Israelite, he proceeded directly to the point--Christ, a crucified and risen Savior. Nor did he spare his hearers, but drove home the truth that the nation of Israel were the real crucifiers of God's dear Son, even when a Roman governor found no fault in him and desired to set him at liberty.

---

*See MILLENNIAL DAWN, Vol. II., Chap. 3.

R2095 : page 27

"Ye killed the Prince of life!" What a thought! They all realized themselves as death-condemned and dying creatures. They felt their need of life, eternal life, and had been praying for it and hoping that according to the divine promise it should come through Messiah, a Savior--a Life-giver, and now they were almost staggered by the Apostle's words, "Ye killed the Prince of Life"--the Life-giver! It is presumed that our Lord and the Apostles spoke in the Syriac language; and in the Syriac version of the New Testament the word "Life-giver" is used where in the English the word "Savior" occurs. The Apostle must have struck a very tender chord in the hopes and aspirations of these devout, prayerful Jews. We fancy them looking with incredulity, and saying within themselves, "Could it be possible that Jesus of Nazareth was indeed the Messiah, the Life-giver?"

(16) While they were yet wondering on the subject, the inspired Apostle quickly drew their attention to the evidences before them in the healing of the cripple, which attested the truth of his declaration that Jesus was no longer dead but risen. Here was just such a miracle as those which he a few months before had performed in their midst. It was another of Jesus' miracles; the apostles themselves performing it in his name and utterly disclaiming any ability to do such things themselves.

(17-21) Thus pointing them to the fact that Jesus was still a living, powerful, sympathetic and gracious Savior, he urged them to repent, assuring them that it

R2096 : page 27

was God's intention to send great blessings through Jesus and to send Jesus himself back again a second time: assuring them also that at his second coming there would be an abundance of such manifestations as these which they had just witnessed, saying,--

"Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you whom the heavens must receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."

Note that the Apostle began by expressing confidence in the "fathers" and in Israel's hope, built upon Jehovah's promise to them. Note also that after connecting those promises and hopes with Christ and his sacrifice, and linking it with the cure of the cripple, he points them down to the Millennial age as the grand consummation-time for all the blessings, all the good things, which God had promised by the mouth of all the holy prophets since the world began. Is it any wonder that such testimony--both reasonable and comprehensible--delivered to such devout Israelites, drawn together by a desire to worship the Lord, resulted as it did, in the conversion of about five thousand? As in the case of those noted in our last lesson, these were the "wheat" of that Jewish age, which the Lord was gathering out preparatory to the blinding of all the remainder of that people for the period of the Gospel age, at the close of which their blindness will be turned away.--Rom. 11:25,26.

===================

R2096 : page 27

"THEY HAD BEEN WITH JESUS."

--JAN. 31.--ACTS 4:1-14.--

"There is none other name under heaven,
given among men, whereby we must be saved."

AS the apostles were preaching Christ, taking for their text the manifestation of his power through Peter in the healing of the impotent man at the temple gate "Beautiful," and while the devout worshipers heard them gladly and repentantly, the theologians were disturbed; it seemed monstrous to them that any but themselves should undertake to teach the people, and that the people were giving more interested attention to these "laymen" than they gave to them,--the chief priests, religious rulers and doctors of the law. In this they but manifested the usual worldly spirit, which in every religious system except the true one manifests special opposition to any light or teaching which does not emanate from those recognized as "ordained" teachers. True, these apostles were ordained by the very highest authority in the universe --the spirit and power of God, communicated by Christ; but such ordination, such authority to teach, was not recognized by those doctors of divinity who, like their successors to this day, failed to recognize the ordinations of God and merely recognize human authorizations to preach.

Not only were they envious that others than themselves should have the ear of the people for religious instruction, but they had listened sufficiently to the discourse themselves to ascertain that the apostles were really imparting to the people some knowledge of spiritual things. The people were actually being taught, and that upon subjects concerning which they, the recognized doctors of divinity and theology, knew nothing and could teach nothing. If, therefore, such teachings were permitted, the worshipers would very soon know more than their religious rulers, which would never do. They were unable to teach the people themselves, and were not humble enough of heart to receive instruction, and hence were quite ready to

be overcome by the spirit of envy, hatred and malice, against those whom the Lord had appointed and was using, while passing them by. They had power to stop the preaching and to imprison the apostles, and they made haste to use it.

This same spirit was equally manifested, and even more unrighteously, by the Roman Catholics during the dark ages: they not only imprisoned but tortured and put to death those who ventured to instruct the people in spiritual things without their permission, ordination, etc. This same spirit was manifested to a considerable extent by the reformers also, we are sorry to say: Calvin, Luther, and numbers in authority in the Episcopal Church from the sixteenth to the eighteenth centuries were similarly grieved with efforts to instruct the people outside their own channels; and the same spirit to a considerable extent followed some who fled from persecutions, in the Mayflower, to this free land. We need not accuse any of these of intentional wrong: they lived in a time when religion and politics were blended, and they verily thought they did God service in opposing as they did that which they considered to be "heresy." Had they opposed the heresy with force of logic and Scripture merely, and sought thus to vanquish what they believed to be errors, with what they believed to be truth, they would not only have been worthy of approval, but also of admiration, and they might have been led into the truth; but their zeal misled them into the use of unjust means, and they more or less fought against God. But be it noted, all these improper efforts were unavailing to suppress the truth, and merely served to purify and refine the saints, as "gold tried in the furnace."

Intelligence and liberty during the last century have to a large extent annulled the power of the spiritual rulers, and unwillingly confined their opposition against advancing truth to anathemas, excommunications, insinuations as to "unorthodox," and social ostracism. And as each reform grew in strength and asserted itself, these oppositions gradually died out;--as, for instance, the opposition to the "Quakers," to "Baptists," to "Disciples," and others. But as we read the signs of the times in the light of the divine revelation, we have every reason to believe that the present movement in favor of "Christian union" will eventuate in such a combination of all the powerful and influential religious systems as to affect politics and laws, and put into the hands of theologians the power to head off the further advance of divine truth and to stop the spirit-ordained ambassadors of Christ from teaching the people advanced truths respecting the close of this and the dawn of the new dispensation.

Arrogantly accustomed to overawing the common people with their titles, learning and authority, the High Priest and all the priestly family, and the religious rulers, and elders, and learned scribes, met as a court to hear, to overawe, to browbeat and to condemn Peter and John for their temerity in attempting to teach the people.

They were surprised when the two men whom they had judged from their general manner, dress, etc., to be "unlearned," not theologians, but of the "common people," addressed them meekly, simply, yet with holy boldness, concerning Jesus of Nazareth and his power to heal:--as much since his crucifixion and resurrection as before. Peter if speaking of himself might have been inclined to avoid mentioning the guilt of his hearers in connection with the crucifixion of our Lord; but as a chosen vessel for this very purpose he was specially under the control of the holy spirit; and, although in no bitter or acrimonious language, he told his hearers the plain truth concerning their guilt as the crucifiers of Jesus, and showed them from the prophets that they had set at naught the chief stone of the spiritual temple of God; but that nevertheless God had highly exalted him to be the Head over the Church, which is his body--the spiritual temple--into which we as living stones are being built up.

There is no ambiguity in preaching done thus, under the inspiration of the holy spirit: it is direct, to the point. Peter did not say that Jesus of Nazareth was one of the great teachers of the world, and as worthy to be heard as Moses or Confucius or others; neither did he say, It makes no difference whether you ever hear of the historic Christ or not, as some false teachers now declare. Peter's spirit-inspired teachings were evidently not at all in harmony with what is known as the "new theology," nor with what is known as the "higher criticism," nor with what is known as the "broad theology," espoused by the Chicago Parliament of Religions, and advocated by many of the "great theologians" of our day. Peter gave the message direct and with force--"There is none other name given, under heaven or among men, whereby we must be saved." In these words he told his learned hearers that there was no hope of salvation in Moses and in the

Law, any more than in the heathen systems of theology --that knowledge of, and faith in, and obedience to Christ was the only God appointed way of salvation.

What could they say! What could they do! under such circumstances? They had utterly failed to overawe these humble fishermen, and instead had received a discourse from them, which was wholly unexpected under such conditions. They were not in the humble attitude of heart to be affected as were the three thousand who on the Day of Pentecost were pricked to the heart and converted; nor were they of the humble, worshipful, teachable spirit of the five thousand worshipers who had been converted by hearing the apostles in the temple the day before. They could do nothing but marvel. But they took knowledge of the fact, that the same meek and quiet spirit of Jesus was in these, his disciples, and the same powerful logic, directness of discourse and humility of manner.

So let it be with each of us, the followers of Jesus! If we have opportunity for testifying to his grace and gospel, let us not fear to declare the whole counsel of God, but let us not do it rudely nor unkindly, but with the gentleness and force which are of the spirit of the truth.

===================

VOL. XVIII. FEBRUARY 1, 1897. No. 3.

CONTENTS.

Special Items..................................... 30
"Ye are Bought with a Price"...................... 31
The Salt of the Earth and the Light
of the World................................ 35
"The Spade and the Bible"......................... 37
Concerning the Epistle of James................... 38
Was Mother Eve Ransomed?.......................... 38
Lying to the Holy Spirit.......................... 39
"Obey God Rather than Men"........................ 41
Letters from Distant Colaborers................... 42

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

READERS, PLEASE TAKE NOTICE.

When you write to us, please begin by giving your full address. We cannot possibly keep in memory the streets and numbers of our many correspondents.

* * *

When you order your address changed, state the old as well as the new address.

* * *

Those who sent in their subscriptions before the end of 1896, should find the date on the address tag changed accordingly. Those who have sent in renewals since, will please not expect to see the date changed until March 1st issue, as this is our busy season, and some renewals are delayed that long.

PATENT BINDERS FOR YOUR WATCH TOWERS.

We supply these at sixty cents each, holding two years' issues of ZION'S WATCH TOWER--each issue to be added as received. These are very convenient. Price includes postage.

===================

R2097 : page 31

"YE ARE BOUGHT WITH A PRICE."

--1 COR. 6:20.--

WHAT different sentiments these inspired words awaken in different hearts! To the heart of the natural man these sentiments are very objectionable; but to the heart fully in harmony with God and the divine plan they are precious words, full of comfort and joy. The unregenerate heart, full of pride, convinces itself that it did not need to be bought; that it did not need to be redeemed; that it had no very serious ailment of sin. It is perhaps ready to admit, and would surely find it difficult to dispute, that it is imperfect; that tried in the balances of justice it would be found wanting; but to itself these lacks of perfection are very slight, and deserving of but trivial punishment of some kind, and that punishment it expects to bear and believes that it does bear to the full in earthly troubles.

The natural heart believes in a Great First Cause, of some kind, which it calls God: it believes also in certain laws of nature which it holds are irrevocable and unalterable. It denies that there is forgiveness. It is therefore wholly out of harmony with the gospel proposition of a "Sin-offering," a "ransom for all," and consequent forgiveness of sins under the terms of the New Covenant, to whomsoever will accept the conditions.

This class of unbelievers is in many respects the most hopeless; because they have a sort of worldly-wise philosophy which so fills their minds that it hinders them from seeing the beauty of the true Bible philosophy. They are usually blind to the very simplest logic that could touch this question as presented in the Scriptural declarations, "The wages of sin is death," and "The soul that sinneth, it shall die." While they cannot and do not claim perfection, it seems never to have occurred to them that all imperfection is unrighteousness, sin, and that the judgment of a perfect

God would properly and naturally be the destruction of that which he does not approve, and the blessing and perpetual continuance of those things only which are acceptable in his sight, perfect things and perfect beings. Not until this view is grasped are any properly prepared for the message of the gospel--the message that God is operating in Christ for the reconciliation of the world unto himself. Only as the natural man learns that "the wages of sin is death" does he appreciate the fact that eternal life is a gift of God through Jesus Christ, our Lord; so that "he that hath the Son hath life, and he that hath not the Son of God hath not life" eternal.--1 John 5:12.

But our inspired text gives offense to the natural man, and to the man fallen from grace, in another respect; it hurts his pride. It implies that he is being treated as a mere slave, or chattel, to be bought and sold. What could be more galling than such a thought to the proud, unregenerate heart?

Nevertheless, this thought is kept up throughout the Scriptures, and the meek, the humble-minded, alone are able to appreciate it. They hear the apostle's statement that all were "sold under sin" (Rom. 7:14), and they realize the truthfulness of the declaration. They find abundant evidence in themselves and in the entire race that all mankind are "slaves to sin;" they find "the law of sin in their members" and in others. They find the power of Sin so strong that it cannot be broken by any; that, although it may be fought against, nevertheless it holds over all mankind a mastery which the enslaved ones cannot fully overcome. They see thus, in the apostle's words representing Sin as a great task master ruling the world, a very grim but very

R2097 : page 32

truthful picture of the facts. They inquire of the Word of God, How comes it that God, himself good, pure and perfect, has brought forth human children under such a bondage to Sin through imperfection? They inquire, Do not the Scriptures declare of God, "His work is perfect?" Why then this imperfection, why this subjection to the power of Sin? An answer can come from one quarter only--the Word of God; and that answer is the only satisfactory answer, the only one which meets all the requirements of the conditions as they are known to men.

That answer is, that, although God's work was perfect in the creation of man, yet the creature, being endowed with free moral agency, rebelled against the law of his Creator and thus by self-will, self-gratification, brought himself under the sentence previously prescribed,--"Dying thou shalt die." This deliberate act on the part of our first parent not only brought himself under this penalty, but since his posterity proceeded from himself, all of his posterity shared in his subjection to death, and in the slavery to Sin consequent to his alienation from God and his failing powers as he gradually passed under the power of death. So then the fact that father Adam sold himself and the posterity yet in his loins to Sin, for a momentary gratification of self-will, meant not only his own enslavement, but also that all of his posterity would be born in such slavery to Sin. And such are the facts of the case: all of his posterity can say with one of old, "I was born in sin and shapen in iniquity, and in sin did my mother conceive me."

Here we come to the thought which was evidently in the minds of some of the early reformers when they promulgated the doctrine of Total Depravity, which is held by many at least theoretically, but from which we must dissent. We hold with the Scriptures that as a result of Adamic transgression there is a general depravity which extends to every member of the human family, so that "there is none righteous, no, not one;" but we deny that this depravity is a total depravity; we deny that any individual of the human race is totally, hopelessly, in every particular, wholly without anything that is good or commendable. The only sample of total depravity of which we have any clear knowledge is Satan himself,--the father of lies and of every wicked work.

But general depravity is general enough; and, being general, no man should have any difficulty in finding to some extent the portion of it which he himself has inherited, as well as discerning it in others. True, although the depravity is general, it is not alike general. Some are more depraved than others; some have the original moral likeness of God less blurred and defaced than others. In harmony with the Scripture statement that we are born in sin, every discerning person whose eyes have been opened to what depravity is can note the evidences of it even in childhood. Self-will and passionate obstinacy are often to be noted in infants but a few weeks old, and very patient should the parent be, as well as very attentive and thorough the correction of his child, when he remembers that the very traits which need correction have come down to the child from himself. Thus the Christian parent should be not only the most thorough in the matter of training up a child in the way it should go, but also the most patient, considerate and kind in giving this correction.

We have then before our minds the fact and general prevalence of sin and whence it comes; and we see the force of the apostle's words when he personifies Sin as a tyrant master, and represents mankind as his slaves, to whom he pays his wages--death. "The wages of sin is death." We have seen that God is not blameable for this enslavement, but, as the Scriptures declare, it was by one man's disobedience that all were brought under the power of Sin and subjected to the wages which it pays. While the extreme wages only are mentioned --death--yet, before the payment of the full wages, we all received, incidentally, many of the aches and pains and difficulties, mental, physical and moral, imposed by this great task master, Sin. And as a groaning creation travailing in pain together under this hard task-master and suffering from his cruel lashes, all long for deliverance, and some of us have cried out to God for help--for salvation from sin and death, into righteousness and life.

God wishes us to learn very thoroughly the lesson of the "exceeding sinfulness of sin," of its gall and bitterness, and of the hopelessness of any deliverance, except that which he will provide. Personal experience has proved to us that we cannot deliver ourselves from this slavery, that, in order to overcome the wicked one and his wiles and arts, which take firm hold of us because of the weaknesses of our flesh and through the fall, we need a power that we do not by nature possess. Finding ourselves powerless to help ourselves, we would naturally look to each other for aid; and indeed might get some aid from each other; but we all know how little aid can be given or received from natural sources. And when we learn the lesson which the Scriptures teach that all are slaves, that all were sold under sin, that "there is none righteous, no, not one," then we see the utter helplessness of our condition as a race. All who realize the situation and feel the bondage and seek deliverance may thus see that the only hope is in God. If they reflect that it was God himself who pronounced the sentence of death, and that he could not annul his own sentence nor transgress his

R2097 : page 33

own laws, let them reflect also that as he has superior power to ours, he has also superior wisdom, and that he may know how to do that which to us would seem an impossibility.

And this was the case: When there was no eye to pity and no arm to deliver, then God pitied and his arm (power--in Christ) brought salvation. (Psa. 69:20.) But how? How will God deliver? How can God himself continue to be just and yet release his condemned

R2098 : page 33

creatures from the sentence of his own law? Our text answers: God provided that these slaves of sin, sold into slavery by disobedience of their father Adam, are to be delivered by a great savior, who first of all would purchase them and afterwards set free all who will accept freedom upon his terms and conditions.

The price in the original sale was disobedience, and its sentence death; the price of the purchase was obedience unto death. Not only so, but, this is expressed in the meaning of the word "ransom," a corresponding price: the redemption price by which the race is purchased must correspond in all particulars to the original sentence. The purchase price, the ransom price, must in every sense of the word correspond to that which was forfeited by the transgression. Adam was perfect as a man before he sinned, hence, whoever will be his redeemer must be a perfect man. A perfect angel would not do, nor would a perfect arch-angel be a suitable price; they would be as inadequate as a sacrifice to meet the conditions, as an imperfect man would be, or a lower animal. God has placed the matter in such a form by his own law and sentence, that only a perfect man could be a ransom, a corresponding price, for the perfect man who sinned, and in whom the whole race of mankind had been sold under Sin and under its penalty, death.

It was in order to prepare the great sacrifice for sin, and in harmony with the divine wisdom and plan, that the only begotten of the Father, full of grace and truth, full of perfection, submitted himself to the Father's will, that he should humble himself to (without dying) be transferred or translated from his high and glorious nature and condition to a lower nature and condition, lower than that of the arch-angel, lower than that of ordinary angels, down to the condition of man; --not to the condition of sinful man, but to the proper condition in which God had created man (in which Adam was before he sinned). Obedient to this arrangement, our Lord Jesus "was made flesh," became of the same nature as the race which had gone into the slavery of sin, but he did not share in its sin nor in its imperfections. The apostle's declaration is that, in harmony with this divine purpose, our Lord, the only begotten of the Father, left the glory of his original nature and "was made flesh" and dwelt among us, and that for the purpose "that he, by the grace of God, should taste death for every man." When, therefore, our Lord appeared in this humble condition, divested of the glories of his original spirit nature,--humbled to human conditions--it was not that he had died to his previous spiritual condition, for, although he came to die, he had not yet died. It was the man Christ Jesus who gave himself our ransom in death, and not the spirit being who previously became the man: the humbling from spirit conditions to human conditions, laying aside of the glory which he had with the Father before the world was, and becoming poor for our sakes, was only incidental to his great sacrifice begun at Jordan and finished at Calvary. But the man Christ Jesus was the same one who previously had been rich in spiritual nature and glory, and who could and did say, "Before Abraham was, I am"--thus particularly emphasizing the fact that he had not ceased to exist at any time in the transfer of his being from the higher to the lower condition.

Had our Lord been born as the son of Joseph, or received his life from any other human source, he would have been a partaker of the sentence upon our race, and of the weaknesses of the fallen flesh, and of the slavery to sin through that weakness. And the Scriptures are very careful to point out to us that his life did not come through such a channel and that it had none of this imperfection, declaring that "in him was no sin." He was holy, harmless, separate from sinners; although partaker of human nature, he was not a partaker of a fallen human nature, but of its perfection. If it is inquired whether he did not receive contamination, sinful nature, etc., through his mother, we reply, No; and we are ready to support the testimony of the Word of God by showing its reasonableness upon philosophical principles. But for this phase of the subject we must refer our readers to an article under the caption, "The Undefiled One," in our issue of July '90.

He who came to be our Ransomer, our Purchaser, to pay for us the debt on account of which we were all made slaves to sin and death, was in fullest sympathy with the divine purpose, and made haste so that at the very earliest moment possible he began the work which the Father had given him to do. Since Adam at the time of his transgression was a perfect man, and since under the law manhood was reckoned as beginning at the thirtieth year, therefore, it was needful that our Lord should delay the work of sacrifice on our behalf until he had become, in the full legal sense, the man Jesus; then he began the work by consecrating himself even unto death, baptism in water being the symbol of this; and during the three and a half years which followed he was but carrying out that covenant of death, dying daily; and at the close of three and a half years he could say upon the cross, "It is finished."

R2098 : page 34

What was finished? the release of the slaves of Sin? No; the slaves of Sin for whose redemption he gave his life were still in bondage, their slavery was not finished. What was finished? The sacrifice was finished, nothing more; it was not yet even accepted. The presentation of that sacrifice on our behalf and its acceptance by the Father did not take place until nearly fifty days after he who redeemed us had been raised from the dead by the Father's power, thus giving assurance to all that his work was well and satisfactorily done, and that it would be accepted in due time. And he ascended up on high, and, as the High Priest, appeared before the Father and applied his merit on our behalf as believers. The sacrifice offered, the price paid, is sufficient; it covers every member of the human family. For, since all men came under the slavery of Sin and under the sentence to death through the transgression of Adam, now that the corresponding price has been paid for Adam, it implies full satisfaction for all the posterity of Adam, the sharers of his sentence. The race had been bought; and, more than this, the world had been bought, including the earth itself, because the earth was given to man as his inheritance, and when he himself became a slave, all of his possessions passed with him into the slavery of Sin, and so the curse has rested upon the world. And now that Adam and his race have been bought, how could it mean less than the redemption also of the earth from the dominion of the curse?

But we see not yet the earth's release from the curse, we see not yet mankind delivered from the slavery to Sin, we see that still the race is going down daily into death; "Dying thou shalt die" is still written against the race of Adam. Why is this so? The Scriptures, and the Scriptures only, answer this question. They declare that God is at present selecting the "royal priesthood" and "joint-heirs with Christ," who shall by and by share with him in the Kingdom which shall break off the shackles of sin and open the prison doors of death and set free all the captives who long for freedom upon the divine conditions. This, we remember, was our Lord's declaration on this subject: He declared at his first advent that the ultimate result of his work would be "to proclaim liberty to the captives and the opening of the prison to them that are bound. (Isa. 61:1; Luke 4:18.) As we gladly accept the divine arrangement and realize it to be best, so we must also accept the divine times and seasons, and realize that they are wisely ordained; and indeed all whose eyes are anointed with present truth may already see much of this wisdom.

While all mankind, therefore, have been bought, so far as our Lord Jesus' sacrifice is concerned, it being once for all, nevertheless, the only ones who are yet received of the Lord, who are yet brought into relationship to him through Christ, are those who recognize his sacrifice, and who, whether they understand the subject philosophically or not, believe what the Scriptures so distinctly declare, that we were bought with a price--the precious blood of Christ. It is this class that the apostle addresses; these who realize that they were slaves of Sin, and who now realize that they have been bought with the precious blood of Christ, and who having accepted of him and his power to save, are no longer yielding themselves as instruments of unrighteousness unto sin, but are seeking to yield themselves as servants of righteousness unto God. It would be useless for the Apostle to address any others than these in this manner, but pertinent and forceful is his argument to those who realize the true situation, and who are clinging to Christ as their Redeemer who shall ultimately be their Deliverer. To these he says,--"Ye are not your own." Your time, your talent, your influence, your money, all that you consider precious or in any degree valuable, all properly belongs to God. It was not only his by right, in that it originally was his creation, because all that we have that is valuable in any sense of the word, has come from the heavenly Father; but now it is his in a second sense, in the sense that he has redeemed or bought it back from the destruction to which by sin our first parent delivered it.

The apostle uses this argument as though it should be a conclusive one with all who are right-minded; and so we believe it is. And those who are rightly exercised by this knowledge of divine grace in Christ not only accept the forgiveness of sins with thankfulness and joy, and with meekness and humility acknowledge that they were slaves of Sin and that they were redeemed therefrom, but they also gladly acknowledge the new Ruler, the Purchaser, and that to him they owe all they have and all they ever hope to be.

R2099 : page 34

Personal responsibility to the Redeemer who purchased, and to the heavenly Father who provided the gracious arrangement, lies at the foundation of all true consecration to God in Christ. As soon as the believing, grateful, justified one hears of the blessing that has come to him, he properly inquires,--Lord, what wilt thou have me to do? He finds that the new Master does not wish for any except voluntary servants, and that, having provided them release from the sentence of death, he nevertheless would permit them, if they chose, to go back and become again voluntarily the servants of Sin, and to receive the wages of sin, the Second death, as the reward for their voluntary submission again to that task-master. He learns that to be the servants of the new Master is a great privilege,

R2099 : page 35

a privilege that is enjoyed by all who have the proper spirit. Such hear the words of the Apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service." They see the apostle's own example, how, laying aside not only the works of the flesh and the devil, but also laying aside earthly ambitions, aims, prospects and hopes, he gave himself, his time, talent, influence and all he had to the service of the new Master, the Redeemer, and thus to God. They read in his living epistle, in his trials and triumphs through faith in Christ, lessons which some of them at least heartily accept; and as a consequence there have been throughout this Gospel age some who have been glad to own themselves as the bond-servants (slaves) of the Lord Jesus Christ and of our God, whose representative Christ is.

At the opening of the new year, what lesson could be more important to us than this one, that we are not our own, but belong to another; that we are not, therefore, to seek to please ourselves, but to please him, nor to seek to serve self but to serve him, nor to seek or obey self will, but on the contrary his will. This means holiness in the most absolute and comprehensive sense of the word (not only separation from sin to righteousness, but separation from self to the will of God in Christ).

===================

R2099 : page 35

THE SALT OF THE EARTH AND THE LIGHT OF THE WORLD.

"Ye are the salt of the earth...Ye are
the light of the world."--Matt. 5:13,14.

SALT and light are two essentials to humanity, and in nature both are abundantly supplied. Salt enters largely into the composition of both animal and vegetable organisms, and its use as a condiment is much appreciated and to a greater or less extent required by both man and beast. At a very early stage of human progress salt became an important element of commerce, and it is believed that the very oldest trade routes were created for traffic in this needful and much valued commodity. Among inland peoples a salt spring was regarded as a special gift of the gods, and so a religious significance began by and by to attach to it; and it was, therefore, as a precious substance, mingled with their offerings to the gods. Homer voiced this sentiment, calling salt divine; and Plato referred to it as "a substance dear to the gods."

In harmony with its uses and its general appreciation the term salt early came to have a generally recognized symbolic significance (which our Lord utilized and perpetuated) to teach important lessons, both under the old dispensation of the law and under the new dispensation of grace. As a savory article of diet, it symbolized hospitality; and as an antiseptic it signified durability, fidelity, purity. Hence the Bible expression "a covenant of salt" (Num. 18:19), as covenants were ordinarily made over a sacrificial meal in which salt was an important element.--"With all thine offerings thou shalt offer salt." (Lev. 2:13.) The preservative qualities of salt make it, when so used, a fitting symbol of an enduring compact. The purifying property of salt was referred to in its symbolic use by Elisha in his miracle of the healing of the waters.--2 Kings 2:20-22.

The symbolism of salt, therefore, in the above words of our Lord, is clearly this,--that the influence of the true Christian upon the world is a healing, purifying influence, tending always to the preservation of that which is good from the adverse elements of putrefaction and decay. "Ye are the salt of the earth." How significant the comparison!

These words also indicate a responsibility on the part of Christians toward the world in general. Though they are not of the world, even as Christ was not of the world (John 17:16), but separated from it, a peculiar people, chosen of God, they are not to forget that this very separation and exaltation to fellowship, communion and cooperation with God, is, not to cultivate in them a pride of aristocracy, but for the purpose of blessing the world; for God so loved the world that he gave his only begotten Son to redeem them (John 3:16), and Christ likewise so loved the world as freely to become the instrument of Jehovah for its salvation.--John 6:51; 10:18; Heb. 2:9; Rom. 5:18,19.

We note further that these statements are in the present tense,--Ye are the salt and the light,--even now, before the time for the general blessing of all the families of the earth through the Church glorified. We call to mind also the exhortation of the Apostle Paul,--"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace seasoned with salt," the appetizing salt of purity, righteousness, truth.--Col. 4:5,6.

The proper attitude of the Christian toward the world is thus shown to be, not that of a proud, stoical indifference, but that of a noble, generous, loving benevolence which, while it keeps entirely separate from its spirit, from its unholy aims, ambitions and doings, is ever ready to bless and, by precept and example, to point to the way of life and holiness. It is not that attitude which proudly says, "I am holier than thou,"

R2099 : page 36

but which, on the contrary, says, "I am no better than thou, except for the influences of divine grace, which are free to all who will accept them. By grace, I am what I am; yet still my shortcomings necessitate the merit of my all-sufficient Advocate." It is not necessary that these sentiments should be expressed in words; for actions speak louder than words, and their testimony is much more potent. The testimony of a holy walk and conversation cannot fail to be to the glory of God, to the wisdom and excellence of righteousness, to the reproof of unrighteousness, and to the fact of a coming judgment in which righteousness shall surely triumph.--John 16:8; Acts 24:25.

"Salt is good," said Jesus, referring to its symbolism of purity, righteousness, and to its cleansing, healing and preserving influence; "have salt [purity, righteousness] in yourselves." (Mark 9:50.) If we have not the salt in ourselves, how can we be the salt of the earth? If we are not truly and sincerely righteous, how can we exert upon others the cleansing, healing influence? Mere outward profession of righteousness will not avail as a substitute for the salt of actual and sincere holiness. Mere profession has no healing properties, and can never fulfil our obligations toward the world. Therefore, let us have the salt of actual holiness in ourselves; so shall we be known and read of men to the praise of God.

Under this same speaking symbol our Lord also adds a word of warning, saying,--"If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." So if the Christian who once had the salt of righteousness in himself should turn again like the sow that was washed to her wallowing in the mire; if he should wilfully and persistently fall away from his righteousness, he is "thenceforth good for nothing." (Heb. 6:4-8; 10:26-31,38,39.) How important then that we not only have salt in ourselves, but that we continue to retain its healthful properties!

This same class Jesus also declared to be "the light of the world." Although they do not yet shine forth as the sun in the Kingdom of God for the enlightening of the whole world, they are nevertheless luminous even now, and their light may shine within a smaller radius for the blessing of all who will receive it. And the Lord's solicitude for the benighted world, as well as for his saints, is shown in his exhortation to the latter to let their light shine.--"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He also counsels the setting of our light in a position where it may dispel as much as possible of the darkness of this world. We are therefore not to put it under a bushel, but on a candlestick. Zeal for the Lord needs no further exhortation to this duty and privilege; for, like him, all who have his spirit or disposition in the matter will find in this duty and privilege their meat and drink. It will be their joy to let the light that has illuminated their darkness--the light of God's truth and of his holy spirit--shine out through them upon the darkness of others.

Thus, through the salt and the light of God's people, a measure of blessing comes to the world, even before its day of blessing. And at this end of the age we may with some degree of definiteness sum up their effects. A little observation shows that all the blessings of temporal prosperity included under the term "civilization" are due to the influences, direct and indirect, of those comparatively few people who, during this

Gospel age, have been the salt of the earth and the light of the world. Civilization is simply the indirect result of the measures of salt and light that have been in the world up to this present time. The faithful people of God have held up the light of divine truth as prominently as they could; and from it they have reasoned of righteousness and of a coming judgment; they have endeavored to salt the minds of men with as much as possible of the knowledge of the principles of righteousness exemplified in their own characters, and have urged their adoption; and to the extent to which these have operated the world has been profited.

The Lord, who foresaw the end from the beginning, knew that, with all their salt and all their light, his people would not be able to accomplish for the world in general more than this, until the appointed time for their exaltation with himself to power and great glory. But even this work of civilization is of great value as preparatory to the greater future work of restitution, and also in facilitating the special work of this Gospel age, of taking out a people prepared for the Lord, to be kings and priests unto God and joint-heirs with Jesus Christ.

Then, beloved heirs of the promises of God, to whom it is the Father's good pleasure to give the Kingdom, "have salt in yourselves," and forget not that, being thus salted, ye are the salt of the earth, so that your very presence is a rebuke to iniquity, and its continuance a living testimony to the beauty of holiness and the power of divine grace. Let us endeavor also so to focus the light of divine truth and its holy spirit that from the glowing focus of a chastened and purified character the light may radiate again to the blessing of all who will heed it, to the warning of all who will not, and to the praise of the great center and source of all light--God himself.

MRS. M. F. RUSSELL.

===================

R2101 : page 37

"THE SPADE AND THE BIBLE."

"IT has been tacitly assumed by the critical school that the art of writing was practically unknown in Palestine before the age of David. Therefore little historical credence can be placed in the early records of the Hebrew people. The events not being recorded at the time of their occurrence, the Bible history of them became traditional and mythical before they were finally written.

"Even Renan allies himself to this theory in his 'History of Israel.' He distinctly says that writing was unknown in the day of Abraham, and Isaac, and Jacob, and laughs at the mistakes of Moses.

"In 1888, some Fellahin in upper Egypt, while digging for nitrous soil to enrich their gardens, accidentally dug in upon certain clay tablets. It was a discovery, and the scholars were soon on the trail. Several hundred tablets were found. Prof. Sayce, of Oxford, has been at work deciphering these tablets found at Tel El Amar-na, and what do they turn out to be, now that they are deciphered? They turn out to be documents older than the Exodus, and copies of letters between Egypt and the nations of the East. Among these are communications from Palestine. From these tablets Prof. Sayce tells us that he learns that knowledge was far advanced in that early period, and that philosophy and science were common. That ancient period had advanced schools of learning, and many cities had as a possession large public libraries. For example, the old name of Hebron, a town of Judah, was Kirjath-Sepher; this was the name of the town before the Hebrews took it. That name literally means Book-Town, and it was called Book-Town because it was the seat of a public library. That was away back, centuries before the organization of the kingdom of Israel.

"But this is not all. What is more remarkable is this: The site of the city Ur of the Chaldees, the native place of Abraham, has been unearthed, and even there a library has been discovered showing that Abraham's people were a literary people. There are to-day in the British Museum some of the sacred songs which they sung in that far-off age, and also a carved signet which they used for the stamping of deeds and contracts. This marvelously confirms the story in the Book of Genesis and testifies to the correctness of Moses who tells us that Abraham bought the cave of Machpelah from the children of Heth in a business way.

"You see the point of all this. It is this: The credibility of Scripture has been assailed, since the beginning of the present century, on the ground that the narratives contained in it are not contemporaneous with the events they profess to record, because they represent an incredible amount of civilization as existing in the ancient Eastern world, and because they are inconsistent with the accounts of classical writers, and because writing was little known or practiced at so early a date. Discoveries show that there is absolutely no ground for such adverse reasoning, and that its premise is wholly false. There was a high civilization back there; the art of writing was well known, and the state of things was precisely what the Bible represents and requires. The spade has actually uncovered the old civilization, and we see it. Its products are before our eyes, and seeing is believing.

"Sargon's name occurs but once in the Old Testament. (Isa. 20:1.) As no trace of Sargon could be found in classical writers, he was objected to as fictitious. The finger of the skeptic pointed to the name 'Sargon' in ridicule, and the Bible was charged with putting off fiction as history. How strange! The quaint old tablets of Nineveh have been exhumed, and with them the history of Sargon. It is found that so far from being a fiction he was one of the greatest monarchs that ever ruled in Assyria, and that his reign lasted seventeen years. The very event recorded by the prophet Isaiah, in connection with which his name is mentioned, is recorded in Sargon's annals, and unexpected light is thrown upon the Scripture.

"In the Bible there are several allusions to a people called the Hittites. Objectors to the historical truth of the narratives of the Old Testament, like Professor F. Newman, declared that these allusions destroyed the credibility of the Bible. There was no reference to this people anywhere in classical writers. The Bible stood alone in affirming that they once existed. It had no witnesses to confirm or corroborate its statements. Thus it was until a few years ago. But now Hittites' monuments, disinterred, are in all the leading museums of the world. This lost kingdom has been reclaimed. Its very wealth has been dug up, and it is found that it existed before the days of Abraham and long after his days, and was equal in greatness and civilization and in military progress to Assyria and Egypt. Whole volumes full of real thrill have been written during the past ten years, upon this wonderful find of the Hittites.

"Take one other case. In 2 Chron. 33:11, it is said that when Esarhaddon, King of Assyria, took Manasseh captive, he carried him to Babylon. For a long time the objectors to the Bible pointed their fingers at this record and said, here is one of the mistakes of the Bible. 'It could not be, for Nineveh was the capital of Assyria, and not Babylon.' In his excavations of Nineveh, George Smith unearthed a whole library, in the palace of King Assur-banapal. It is called the stone library, for its books were clay tablets baked into stone. On these clay tablets he found written the very story of the Chronicles, and written there as it is written in the Bible. And more than that he found it explained how it came that Esarhaddon carried Manasseh to Babylon and not to Nineveh. To keep down discontent in Babylon, which was a province of Nineveh, the king built a palace there and made it his second capital, and carried prisoners of war to it and thus honored it.

"Even in the nineteenth century God keeps on confirming his own Book by unexpected surprises. And what is noticeable is this: These surprises come as needed rebuttals of specific objections against the Bible. Now remember this, that every wonderful answer to the scoff and objection of the skeptic which exploration gives us is not only a foe of skepticism, it is at the

R2101 : page 38

same time a friend of faith. A solid and irresistible answer to an objection against the Bible is a solid and powerful argument in support of the Bible.

"As we behold the nineteen centuries after Christ confronted, by means of the pick and spade of the explorer, with the nineteen centuries before Christ, and learn for the first time how to answer objections, which for ages seemed to be unanswerable, and to explain difficulties which until now seemed too inexplicable, may we not learn a lesson of faith and of patience? Learn patience, and wait for God's own time as to the removal of difficulties that are still unsolved. Learn faith, and sit down as calmly in the presence of acknowledged objections as you do in the presence of objections which have been reconciled and which you now call harmonious facts. By means of the story of the past learn to trust the Bible for the future.

--Dr. David Gregg."

===================

R2100 : page 38

QUESTIONS OF GENERAL INTEREST.

CONCERNING THE EPISTLE OF JAMES.

Question. I notice in the columns of the WATCH TOWER frequent reference to the Epistle of James, applying its statements to Christian believers, the same as the other New Testament writings. In the October '96 issue you called attention to the remarkable fulfilment before our eyes of a prophecy by James (5:1-8); and his exhortation, "Be patient, brethren," you applied to Christian believers. Also frequently you have quoted James 1:18, applying it to Christians. In the TOWER discussing Faith and Prayer Cures, etc., you cited James 5:14-16, claiming that it referred to Christians seriously sick as a chastisement for sins of omission or commission, and that the prayer should be for the forgiveness of confessed sins and the restoration of the transgressor to divine favor, as in verse 16;--and that the word "if" of verse 15 would be better translated though, etc. And finally, in the January 1 issue (page 7), discussing the true Israel, you apply James 1:1, as meaning the true Jews residing in various parts of the civilized world, to whom the gospel was preached "first" (Acts 3:26) and who believed--many of them at and shortly after Pentecost.

Now my question is, How can we harmonize these teachings with an article which appeared in the WATCH TOWER, representing the Epistle of James as addressed not to Christians but to Jews?

Answer. You are correct in supposing that the two positions are antagonistic and not harmonizable. The article to which you refer last, as being in conflict with our general presentations, was not an editorial article. Nevertheless, the Editor does not claim that his negligence in the matter is a sufficient excuse. It is a part of his duty to be critical, and to exclude whatever his judgment does not approve; and he now promises that by the Lord's grace he will hereafter be still more careful of his stewardship,--to the end that ZION'S WATCH TOWER may ever speak as an oracle of God.

Now that this matter is corrected a weight is lifted from our conscience. Had the article in question been an editorial we would have corrected it long ago.

WAS MOTHER EVE RANSOMED?

Question. If it be true, as you seem to prove that the Scriptures teach, that the man Christ Jesus gave himself as the ransom or corresponding price for Adam, and an ungenerated race in his loins for the ungenerated race of Adam in his loins at the time of his disobedience and which since born has shared, naturally, every feature of his sentence,--how would it be with Mother Eve? She was not in Adam at the time of transgression, but was a separate individual accountable for her own deeds and the first to participate in the sin of disobedience and hence a sharer before Adam in the sentence of death. How was her ransom paid? Or was it ever paid, and will she ever be released from the sentence?

Answer. Originally Eve was a part of Adam's body; and after she was separated from him physically she was not separated from him actually; but, as he expressed it, she was still bone of his bone and flesh of his flesh;--they were not twain but one flesh. Adam was not given to Eve to be her help-mate, but she was given to him to be a help meet (suitable) for him. Not that this signified a right on Adam's part to treat Eve as a slave, or to be cruel, or abusive, or even unkind to her, as some of the fallen race today seem to suppose. Quite the contrary, Adam was a true man and loved, planned for and cared for Eve "as his own body." In the divine division care had been taken to adapt each to the other's necessities. Adam, the stronger physically and mentally, enjoyed having just such a helper as needed his care and love. Eve, as the "weaker vessel," possessed delicacy of mind and manner as well as of physique which drew toward her the tenderest and noblest sentiments of her royal husband, whose pleasure it was to grant her a share in all the blessings and honors of his realm, as a queen.

But they were not twain, but one; and of that one Adam was the head. In dealing with them God did not recognize them separately but as one. Adam represented not only his own individual person but also his wife's person; for she was "his own body," "bone of my bone and flesh of my flesh;"--she was part of himself.

R2100 : page 39

Hence it is written, "All in Adam die:" Eve's identity was so linked with Adam's that, even if she had not sinned in partaking of the forbidden fruit, she would as part of him, as his partner, have shared his penalty--death. And, similarly, although Eve was "first in the transgression," her act did not imperil the race; because the race was not in her, but in Adam. (1 Cor. 15:22.) It was "By one man's disobedience" that "sin entered into the world and death by [as the result of] sin."--Rom. 5:12-19.

Moreover, it is evident that, the accountability being in Adam as the head of the family, Eve's deception and transgression need not necessarily have brought death even upon herself: she probably would have been disciplined, however. The principle of this judgment is shown by the Lord under the Law Covenant, which, formulated by the same Creator, upheld the same arrangement and recognized the husband and father as in every way the head and representative of the family. For instance, if any man vowed a vow to the Lord he could not escape it; but if a wife or a daughter vowed a vow unto the Lord it was void except as ratified by the husband or father. (Num. 30:2,5,8,13,16.) In other words, God has not only established the family relationship by the laws of nature in adapting the man to be the head of the family and the woman to be his helper, but he clearly expressed this in the Law given to Israel which is "honorable," "just" and "good."--Rom. 7:12.

Looking along these strongly marked lines of divine providence we can see clearly that Eve had recognition of the Lord only as a part of Adam: hence we can see that this not only involved her in his transgression and its penalty, death, but also that the redemption of Adam implied also the redemption of Eve as a part of Adam, "his body." This close relationship between the husband and wife in the divine order is clearly stated by the Apostle Paul.--Eph. 5:22-33.

* * *

Now many marriages are not after the divine pattern. The fall of the race, mentally, morally and physically, has affected its various members, some more and some less. All men and all women have lost more or less of the noble character possessed by the first perfectly adapted pair. It is not surprising, therefore, that there are now many mis-fit unions and consequent unhappiness; especially when the divine order of adaptability is not recognized. Following the divine model a man should avoid marrying a woman who is his superior as much as one who is his inferior: because in the inferior he could not have real fellowship, she being unequal as a mate in life; while with the superior there would be a continual conflict because of his incapacity to fill properly the office of husband or head to a superior. Likewise a woman should guard specially against marrying a man her inferior, whom she could not look up to as a fit husband and head of the family according to the divine command, "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the savior of the body."--Eph. 5:22,23.

R2101 : page 39

As man has sunken into barbarism, woman sank with him; as man has risen in civilization, woman has risen with him; so also have man's subjects, the lower animals, and the vegetable kingdom, been cursed or blessed by his degradation or elevation. It is the operation of the divine law. The schools and seminaries for girls are the provisions of the men as truly as are the schools for boys. The gradual changing of the laws, adapting them to the advancing civilization, takes cognizance of woman's rising conditions as well as of man's, yet these laws are framed by men.

Human laws, based upon divine laws, take cognizance of the husband and father as the representative not only of his wife, who is a part of himself, but also of his minor children, in matters of general welfare, just as it was with Israel, and just as it was before sin entered Eden. The endeavor in modern times to destroy the unity of the family and to make husband and wife twain instead of one is in harmony with other delusions after which mankind are clutching in the hope of thereby remedying present evils. The mothers who have no influence upon their husbands and sons, and the sisters who have no influence upon their brothers and fathers, thereby prove themselves unworthy of a franchise. Those who have such an influence have no need of a franchise, are better in harmony with the Lord's order, and generally realize it.

===================

R2101 : page 39

LYING TO THE HOLY SPIRIT.

--FEB. 7.--ACTS 4:32-5:11.--

"Man looketh on the outward appearance, but
the Lord looketh on the heart."--1 Sam. 16:7.

THE number of believers in Jerusalem was now considerable. Their new faith broke down the walls of prejudice and tended to bring rich and poor to the plane of common brotherhood in Christ. This is always the tendency with those who receive the gospel of the Lord Jesus into good and honest hearts: they are "pitiful," "kind one to another" and "love as brethren." Experience teaches us, however, that so long as there are hypocrites, who follow merely for the loaves and fishes, and so long as we are without the inspired

R2101 : page 40

apostles, possessed of superhuman wisdom in discerning spirits and rebuking them, and so long as

R2102 : page 40

even the true-hearted have such various developments of character and judgment, it is unreasonable to expect that believers could dwell together harmoniously and to mutual benefit. The incapable ones always feel themselves the most capable, and are the least willing to be guided by the judgment of others. The most capable are the most humble, the least disposed to grasp authority and to "exercise Lordship" such as would be necessary for the proper control of the incompetent. Hence, Christian people of experience and judgment have reached the conclusion that general communism of goods such as was practiced for a time in the early Church as narrated in this lesson could not be profitably practiced by Christian people in any age or country, for the same reasons that it was unsuccessful in the early Church. When that which is perfect shall have come, it will be possible for those possessed not only of perfect hearts (wills) but also possessed of perfect brains and bodies, to use communistic principles properly and to their general advantage. But all people of judgment and experience know that this time has not yet come. The failure of this early Church community and the failure of scores of communities since then is ample proof of this.*

(33) Evidently the chief subject of discourse with the apostles was the resurrection of our Lord Jesus from the dead and the proof which this afforded of several things: (1) That he was approved of God, that he was what he claimed to be, the Messiah, and not an impostor; (2) that his death was the great sin-offering, the ransom price for the whole world; (3) that in

his name was forgiveness of sins and all power for reconciliation with the Father; (4) that a New Dispensation of grace, mercy, forgiveness of sins had displaced the Law Dispensation of Justice, and that, now, not only could there be acceptance with God through Christ, but a high calling to jointheirship with the Messiah in his Kingdom soon to be established, in which all the families of the earth shall be blessed. The apostles hung the entire weight of their testimony upon this one matter--the resurrection of our Lord. And the Apostle Paul's preaching, later, is no less emphatic upon this than the Apostle Peter's at the time of this lesson, for he declares,--If Christ be not risen your faith is vain, our preaching is vain, ye are yet in your sins, and we (apostles) are false witnesses, because we have testified that God raised up Christ from the dead, whom he raised not up, if so be that the resurrection of the dead is an impossibility.--1 Cor. 15:15-18.

(34) The true spirit of Christ is indicated by the fact that the needy were not suffered to lack while the others had plenty. The Apostle James calls attention to this matter, saying, He who seeth his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him? And again, we are told by the divine Word, that it is not sufficient that we should express sympathy and good wishes, saying, Depart and be fed and clothed, but give not those things which are necessary to these ends. Undoubtedly, it is the design of the divine plan that the inequalities of the present time--poverty in the midst of wealth--shall be to some extent an opportunity to those who have this world's goods, and a test to them of their faithfulness as stewards. And the Scriptures pertinently inquire, If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen? Hence, the Lord's work and the Lord's poor are permitted by him to be in need sometimes, in order to furnish opportunities to test those who have means entrusted to them. He who is unfaithful as a steward of earthly wealth need scarcely expect to be entrusted with spiritual riches.

It appears from the account that the apostles did not institute the community of goods in the early Church, rather it was the spontaneous sentiment of the believers; and the apostles under the divine guidance did not hinder it, evidently to the intent that an object lesson might be furnished and the importance of consecration illustrated in the story of Ananias and Sapphira.
The writer first mentioned instances of those who honestly consecrated all of their property to the general good. Notable amongst these was Barnabas who afterwards was the associate of the Apostle Paul in doing a great work. The principal figures in the lesson, however, are Ananias and Sapphira. None had been commanded of the Lord to give all their property to the general treasury; nor had there been any request to do

so, although it is only a reasonable service for all who realize that they were "bought with a price." But God wants only a free-will consecration. Ananias and his wife saw others do this and were probably anxious for the honor and praise bestowed upon such liberal givers, and concluded that they would make a reputation for themselves among the believers; and at the same time hold back a sufficiency for future requirements. There was nothing necessarily wrong in such a provision, reserving for their own personal use a portion of the proceeds of the sale of their property. The wrong came in the attempted deception of the Church, in the attempt to have the apostles and the fellow-believers think that they were exercising all the faith and practicing all the self-denial, which some others had practiced. The Apostle Peter indicates that this was not merely lying to the Church and attempting to deceive

---

*See article, "They Had All Things in Common," in our issue of Sept. 1, '95.

R2102 : page 41

the Church, but more, it was an attempted deception of the Holy Spirit.

The penalty was death to both the participants, for husband and wife alike united in deception. The Lord would evidently thus teach the Church, (1) that while men might be deceived, it was impossible to deceive God; and (2) that such a fraud is a very heinous sin in God's sight.

The question naturally arises, Was this death of Ananias and Sapphira merely a prompt infliction of the Adamic death, under whose sentence they already were? Or, was it the infliction of the Second Death, and does it teach us that the attempted deception of the Holy Spirit is punishable by the Second Death; and that there is no hope in any sense of the word for Ananias and Sapphira. No one, we believe, can satisfactorily answer this question, because the facts relating to the matter are too indefinite. For instance, we do not know whether they had "passed from death unto life" (reckonedly from the Adamic death to life in Christ). We do not know that they had more information on this subject than some who followed the Lord and to whom he said, "Ye follow me, because of the loaves and the fishes." Ananias and Sapphira may never have been true converts at heart, but merely, yet in their sins, have been struck with the possibilities of the growing community, and acquainted with some in it; they perhaps thought it a good opportunity to fix themselves for future days, and in order to have a standing and place in the community were willing to give part of the proceeds of their property. If this was their state of heart, if they had never really received the grace of God, then we believe that their death was merely a sooner accomplishment of the general sentence of the Adamic death and not Second death; and we should expect that the due time will come in the Millennial Kingdom, when the blinded eyes of their understanding would be opened, and they should see matters in a full, clear and proper light with the opportunity of either accepting or rejecting God's provision. But if they had come to a clear knowledge of the truth, had tasted of the heavenly gift and had been made partakers of the holy spirit, and then sinned willfully in this matter, we should understand that their death was the Second death, the penalty for their own willful transgression. The particulars are not stated, nor was it necessary to the narrative. The lesson to the early Church and the lesson to us is the same in either case; namely, that it is impossible to deceive God who discerns the thoughts and intents of the heart.

This entire lesson brings forcibly to our thought the fact that every "new creature in Christ" has consecrated something to the Lord. Our offering should be not merely a portion of our substance, but all of it, including ourselves--time, influence, possessions--and these we may lay not at the apostles' feet, but at the feet of our Lord, in consecration. We cannot refrain from the thought--How many who have consecrated their all to the Lord are attempting not only to deceive the Lord, but to deceive also themselves, and to give a portion only of that which they have consecrated?

This is the great point of this lesson to all who are of this consecrated class; and the Apostle Peter's words to Ananias should be carefully weighed and applied by each one who has professed full consecration to the Lord--"While it [thy possessions] remained was it not thine own? and after it was sold, was it not in thine own power?" We may apply this to ourselves, and say, The Lord did not compel my consecration; it was a voluntary thing, even though admitted to be a reasonable service; and as we have hitherto seen in the Lord's estimation, it is a very serious matter to make vows and afterward to re-consider, or attempt to take back, that which we have consecrated to him.

No wonder great fear came upon all the Church--the feeling of responsibility; a feeling that in contracting with the Lord they were engaged in serious business. And so the Apostle says to the consecrated, "Let us fear, lest a promise having been left us, any of you should seem to come short of it."

===================

R2103 : page 41

"OBEY GOD RATHER THAN MEN."

--FEB. 14.--ACTS 5:17-32.--

THE phenomenal success of the gospel under the apostles' preaching, in the power of the holy spirit, soon awakened bitter opposition on the part of the rulers of the Jews. In a previous lesson we saw that they did not hesitate to put the apostles in prison; and how they sought to convict them of crime for healing the lame man, in the name of Jesus. Their opposition, instead of dying out, increased as they perceived the wonderful strides of progress made by the new doctrine. They felt compelled to make another attempt to head off what they considered the heresy of the Nazarene.

(17,18) The two principal sects amongst the Jews at this time were the Pharisees and Sadducees. The Pharisees made loud professions of "holiness," and did much in the way of outward display, which our Lord, who could read the heart, declared was hypocrisy; while the Sadducees, better educated as a class and less orthodox, were more after the sort called "higher critics" to-day; or even beyond them, they might be termed to some extent agnostic,--their faith considerably resembling that of the "Reformed Jews" of to-day. They believed something of the divine promises, but expected them to be fulfilled in a partial manner

R2103 : page 42

and in a natural way. They evidently did not expect a supernatural Messiah. They did not believe in the resurrection of the dead. They denied that there are angels or any spirit beings not visible to flesh and blood. The chief priest at this time, we are told by the lesson, belonged to this party. He and his sect were filled with indignation against the new doctrine, for in every sense of the word it specially opposed their teaching--much more so than it opposed Phariseeism.

The expression, "the high priest rose up," does not signify that he had been sitting or lying down and merely stood upon his feet, but might more properly be translated "the high priest was aroused." He and his party, the Sadducees, had hitherto been content to very generally disdain the masses and their views, and to pay little attention to them as inferior in wisdom and judgment on such questions. But now seeing the interest being taken by the public in the apostles' preaching, which declared not only the resurrection of our Lord, but that through the merit of his sacrifice a resurrection to a future life would be provided for all, they were thoroughly "aroused." In the teachings of the apostles they were meeting with a logic which they had never encountered in arguing with the Pharisees. Accordingly they again sent and laid violent hands upon the apostles and put them into prison.

(19-23) In harmony with the other miraculous interventions of Providence at that time, for the establishment of the Church, the Lord wrought a miracle for their deliverance from prison; but instead of telling them to flee for their lives, he instructed them to go immediately again into the temple and preach as before; and this they did, going early in the morning.

Great was the surprise of the General Synod or Great Council of the Jews, which had been convened for the purpose of condemning the apostles, when they learned that the prisoners were not in prison, but preaching as before in the temple.

(24-26) The officials were in consternation. It was bad enough to have men teach the gospel with such power and demonstration as they could not gainsay or resist, but to find that these men even when shut up in prison got out again by miraculous power, was enough to startle them, enough to make them consider afresh whether or not they might not be fighting against God. But they were self-willed men, not in a condition of heart to be influenced by anything, ordinary or extraordinary, which still left them their place and power. They would continue their investigation and endeavor to stop the preaching of the gospel, consequently the apostles were arrested again; but this time with great moderation, for fear of the people. The rulers were beginning to feel that an impression was being made upon the people and that in proportion as the new doctrine progressed they as teachers and rulers fell into disrepute. Indeed, so clearly did the apostles state the matter that those who believed their teachings could not well regard their spiritual rulers in any other light than that of murderers--murderers of the Messiah, the "Prince of life."

(27,28) The language of the Council to the apostles when they were arraigned indicates that they realized the situation when they said, you evidently "intend to bring this man's blood upon us,"--to make the people think that we are responsible for his death.

(29-32) The answer of the apostles shows that they were courageous men. They did not deny their preaching, nor its logical inference as understood by the rulers, for it was so. They merely said: "We ought to obey God rather than men." God sent us to preach the gospel, to tell the truth about this matter, and we have merely followed divine instructions. How beautiful, how reasonable, how consistent! There was no braggadocia in the apostles' language. They did not say, You brought us more carefully to-day than yesterday; you are getting a little afraid of the people; you have found that you cannot keep us in prison, for our Lord will deliver us; you are perhaps getting a little in awe of us by this time. They did not say, We will denounce you still more before the people and raise an insurrection and overthrow your power as sacerdotal rulers. Nothing of this kind; merely the unassuming statement, We have merely obeyed God in what we did.

Then follows another discourse similar to the one given the previous Council, explaining about Jesus, his resurrection and exaltation to divine place and power, and to be the Savior and pardon the sins of Israel. They wound up their testimony by citing them the holy spirit which operated through them as corroborating their witness respecting our Lord, his character, his resurrection, his present glory, and his power to save unto the uttermost all that come to the Father through him.

There is a valuable lesson here for all servants of God to-day. We too have a commission from the Lord to preach the gospel, and if we would be approved and hear his "Well done, good, faithful servant," we must obey God rather than men. Should faithfulness to God bring us into conflict with the religious great ones, we are to be bold for the truth, but moderate and humble in manner and language. Children of God are never anarchists lawless; and their opposition to human arrangements must only be because moved thereto by higher, divine laws and arrangements.

====================

R2103 : page 42

LETTERS FROM DISTANT COLABORERS.

Russia.

MY DEAR AND BELOVED BROTHER RUSSELL:--At the close of the year I cannot help thanking you for the spiritual pleasure you are rendering me by your esteemed journal, ZION'S WATCH TOWER, which I receive regularly. It is to me like the merchant's ship --bringing spiritual food from afar. My constant prayer for you is that Jehovah our God may preserve you and Sister Russell for a long time that you may be able to continue the King's work to convince many souls of the true, blessed hope the whole world may have in the appearance of "this same" Jesus Christ. We are all well. With Christian love and best wishes to yourself and Sister Russell for a happy New Year 1897.

Ever yours in our Lord, JOSEPH RABINOWITCH.

China.

GENTLEMEN:--Four years ago I was brought into contact with the WATCH TOWER, and, reading a little here and there, I supposed it to be the organ of some

R2103 : page 43

peculiar sort of Universalists, outside the pale of orthodoxy, and threw the papers on one side.

However, I have recently read the three volumes of MILLENNIAL DAWN and am again going through the first volume more carefully and prayerfully; and I have been led to feel that, if this is God's truth, I want it at any cost. The Plan of the Ages magnifies the goodness of God ten thousand times more than any other system of interpretation or theology I have ever read.

I now turn up the old WATCH TOWERS of 1892 which I carelessly threw aside, and read them with avidity. I think inquirers should begin with the MILLENNIAL DAWN. I enclose $6, and wish you to kindly send me what you can for it. Yours faithfully,__________

England.

DEAR BROTHER RUSSELL:--We are having some good times here. Our brother Hart has been amongst us and helped us on. Our class is gradually becoming larger. For the last three weeks our room (which holds about 25) has been almost too small for us. Our tracts (which the Tract Society so kindly sent us) are doing a good work. Brother Guard and myself often go to different parts to circulate them, and now and again a request comes for a DAWN. One brother has already had over twenty copies, as the result of a tract left under his door.

As we go about we find that the harvest is ripening fast; but the laborers are very few. Let us pray with all earnestness that the laborers may increase. I think we may want another supply of tracts soon. This is a very poor neighborhood, and we have had to loan many DAWNS. Yours in Him, W. THIRKETTLE.

R2104 : page 43

Australia.

DEAR BROTHER RUSSELL:--I am deeply thankful to say that we are still holding fast to the truth, and endeavoring to the best of our ability to spread it amongst others. It seems almost miraculous that any should be able to stand, when all the delusions and snares that abound everywhere are taken into consideration; but by the grace of God alone, certainly not by any special ability or firmness on our part, we are thankful to be in the liberty of the truth.

Our work here is moving, though we are not able to chronicle any very remarkable success, if such is to be gauged by the general standard--numbers, etc.; but we are conscious of an increased interest generally, and a joyful acceptance here and there. We earnestly trust the Lord will graciously increase the number, but, dear Brother, as you well know, this is a hard battle; foes within and without are to be met constantly; and we have the ever present consciousness of our own utter weakness and unworthiness. But oh, what a blessed comfort the truth is! How it makes every cross lighter, every problem luminous, in very truth. I know not how I should live through this present period did I not possess its healing and life-giving support; but the sweetest comfort of all is that God is perfect Master of the situation, and that all things will be brought to the best interests of his creatures. If the eternal happiness or woe of our fellow men were absolutely dependent upon our efforts, what a terrible thing life would be; but God and his blessed Son are a thousand times more anxious for the well-being and happiness of mankind than any mortal. With brotherly love to all the brethren and sisters, from Bro. Flack and myself.

Yours in love and service, ALFRED PEARSON.

Scotland.

DEAR BROTHER RUSSELL:--The amount of blessing I have derived from studying the Bible, helped by the DAWNS, I cannot describe. Before I knew of them, I plodded wearily through "Butler's Analogy" and "McCulloch's Calvinism" and, I might truly say, hundreds of other books, in search of something to satisfy me that Christianity was not cant. I must confess that though I had an earnest desire to know God, and though it is many years since I was converted, yet I did not study the Bible, but only read it now and then.

I have been careless of God, but he has not been careless of me; I have been often unfaithful, and he has ever kindly rebuked me. Now I see his love clearer; now I grasp heavenly things more tenaciously and dare not let go even for a moment. I fail in many things: it grieves me to fail in any thing; and I thank God for his many tokens of love and forgiveness of my follies. Blessed be God for the gift of memory which, though it shows me my sins and shortcomings in the past, also points out the many blessings my poor unworthy self has received in Christ Jesus.

In endeavoring to prove to many professed Christians that "hell" does not mean eternal torture, they have nearly one and all triumphantly pointed to the parable of Lazarus and the rich man. Now, in addition to using your arguments, I have often put the following question, in order to prove that Jesus simply used the story as an illustration, and did not tell it as an actual reality: "Was there any member of the human family who died and went to heaven before Christ died on the cross?" I point out that Jesus tells the story of what happened in the past--"There was a rich man," etc. If they say "Yes," I show them they deny that Christ is the only Way to heaven, and this staggers them. If they answer "No," they condemn their own belief and they stand confounded.

Yours in Christ Jesus, STEWART J. BELL.

[Our Lord said, "No man hath ascended to Heaven save the Son of Man."--EDITOR.]

Denmark.

DEARLY BELOVED BRETHREN IN CHRIST:--I was greatly rejoiced over the good news of your dear letter received a few days ago. I have not been so glad for a long while as when I read the statement of my account and saw how good the Lord had been to me that he had put it into some good heart to help me over the great debt I had gotten into. "Thank the Lord, O my soul, and forget not all his benefits." It was the best news you could tell me just now; and I most heartily thank you for it, and pray that God will bless you and the dear brother who has been such a great help to so many of the Lord's servants. The WATCH TOWER for Dec. 15th received today and most of it read--with delight. I am so glad with the truths it presents and am perfectly in harmony with you; it is so good and grand to me, and I prize it above money or anything else. I thank the Lord that he has ever brought me in contact with the blessed good tidings proclaimed from God's Word. I know it is the plain truth, and it is my heart's desire that I might live in the way that is most pleasing to God, and in all things be subject to the will of God, our blessed Heavenly Father.

R2104 : page 44

It is becoming more and more light for me since I commenced to hold little meetings here in Denmark. We meet every Friday evening and have Bible readings with explanations, prayer and praise, and it has been very profitable to myself as to many of the dear Christians that have been attending. The circulation of Danish and Swedish tracts and DAWNS progresses, and although the results are not so great as we could wish, nevertheless the truth is spreading and finding some of the Lord's jewels. Your brother and fellow-servant in our dear Lord, JOS. S. WINTER.

Columbia, Central America.

DEAR BROTHER RUSSELL:--Your very kind, loving and refreshing letter bearing date of the 19th ult. is duly received; also that containing Invoice, etc. We are truly glad that Brother Maxon arrived safely and gave you a clear description of the state of affairs. We are truly thankful for kind proposition made. We rejoice in Brother Hay's good fortune, of which we are partakers. How blessed are they who, possessing this world's goods, turn the same to good account.

Now, dear Brother, contrary to misunderstanding through communication concerning preaching, we had properly begun with it among the unintelligent, if by any means they could be aroused to an interest in securing DAWN, which would preach more lasting sermons. Being totally blinded, the people exhibited no appreciation for the truth, and we withdrew. We discern the necessity of associating preaching with the circulation of the Dawn. We gather from "Suggestive Hints to Colporteurs" that a house to house circulation is preferable, though preaching may not be ignored; and we are again preparing to go out preaching. We are experiencing severe storming by the Adversary; but occasionally realizing a gleam of sunshine amid the storm. We are having daily manifestations of divine providence and favor.

Our warfare out here is manifold, having to fight against the depressed state of things, the depravity of our surroundings, our own internal and external conflicts, etc.; so that we must be very often at the throne of grace, to implore the aid of our sovereign Lord and Head. We trust you will not cease to pray for us. We believe that grace will be given God's people equivalent to, or much more than, the evil with which they are surrounded. Thank God, we are growing in grace. The beam is in process of being cast entirely out of our own eyes; then shall we be able to see the motes of others.

It affords us great joy to see the report for 1896 in last TOWER, and to know of the active interest taken in the work by the brethren and sisters everywhere. May we all continue faithful unto the end.

Yours in the hope of the High Calling,

ISAIAH RICHARDS & LOUIS A. FACEY.

[These two brethren were formerly representatives of the American Bible Society. After they got hold of present truth and it got hold of them they could do no less than spread it and are now colporteuring for DAWN as "Bible Keys," preaching and circulating O.T. TRACTS. They are full-blooded Jamaica negros.

Brother Maxon, a white man, converted by these brethren last year, called on us recently and gave a most excellent report of their zeal, patience, energy, devotion, ability and full consecration to the Lord.--EDITOR.]

Switzerland and Germany.

DEAR BROTHER RUSSELL:--Inclosed you will find an order for books. My labors with translations into French continue. Meantime I am using the German literature and making efforts to reach some of the many Germans of Switzerland and Germany itself. I have sent out over 4,000 tracts and, praise God, here and there some are awaking and are writing for more reading matter. Have also put notices of M.D. into different papers, having received $15.00 from a brother for that purpose. Several booksellers are now offering it for sale; another puts it into his showwindow; and with another I am corresponding about arrangements.

One editor of a religious Sunday paper printed the notice of M.D. twice free of charge. I sent him the three volumes. In the notice I offered to loan the first to all lovers of the Truth and received many a friendly request for the same, mostly from among the poor. My German correspondence is thus increasing. While my efforts have been chiefly among the Germans of Switzerland, I am of the opinion that there remains much

R2105 : page 44

work to be done on the mainland of Europe.

The whole month of December I had almost daily some orders or requests for the German DAWN; some came from old Deaf Hospital women. It seems that a great hunger and seeking after the truth--to know more about the glorious Millennial day, the dear Gospel of the true Kingdom and the wondrous plan of the ages--is prevailing in Switzerland. Praise the Lord!

A German periodical would be very appropriate at this time, containing TOWER articles and probably answers to correspondents; and thus the bond of fellowship amongst the true believers would be strengthened and the interest, I believe, much increased. There are a number scattered here and there who would rejoice much over such an undertaking and support it according to their means. We hope that something may be done soon. I took the matter to the Lord in prayer. Hope you will think favorably of the suggestion and give us your idea and advice in the matter.

The other day I received a request from a missionary in a neighboring city for the loan of some DAWNS for a number of earnest Christians. Thus the interest increases. Will close with saying that I am always glad to receive the TOWER, and constrained to give thanks for, and pray for the continuance of, the blessings and favors of God our Father and our Lord Jesus toward me and you all and those that are His in every place.

Yours in our dear Redeemer, ADOLF WEBER.

[Sister Mattern reports that while as a nurse in a hospital in Hamburg she introduced DAWN and that five other Sisters there are deeply interested in the subject and are having Bible-study meetings and suffering reproaches, being in danger of losing their positions. Sister Giesecke is also doing a good work loaning DAWNS, circulating tracts, etc., in Germany.

All things considered, it has been about decided that we will start a small (4 page monthly) German TOWER. The price will be 12 cents per year for single copies; 5 copies monthly for a year 50 cents; 12 copies monthly for a year $1.00. We shall be glad to hear from all of our interested German friends, soon as convenient, respecting their interest in this part of the one harvest work.--EDITOR.]

===================

VOL. XVIII. FEBRUARY 15, 1897. No. 4.

CONTENTS.

Views from the Watch Tower........................ 47
  Misfit Ethics................................ 47
  Wounded by Professed Friends.................. 48
  Brother Moody's Alarm......................... 50
  Modern Exegesis.............................. 50
The Undefiled One................................ 52
The First Christian Martyr........................ 55
Persecution Overruled for Good.................... 57
The Ethiopian Convert............................ 58
Letters of Interest.............................. 60

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE GERMAN WATCH TOWER.

OUR German friends express their joy at the prospect of having even a small monthly publication devoted to the spread of the truth amongst readers of German. Promises have been made of large subscriptions for gratuitous circulation. Accordingly we have made a very moderate scale of prices, as follows--

	America.	Germany.	Switzerland.
Two copies each month, a year	25c	Mk. 1.30	Fr. 1.50
Five " " " "	50c	" 2.50	" 3.00
Twelve " " "	$1.00	" 5.00	" 6.00

Postage included.

Those of the interested who by reason of accident or infirmity are unable to pay will be supplied free upon application. We believe that divine providence is guiding in the undertaking, and will proceed with it shortly. Let us hear from all who favor it at once.

A TRACT FOR HEBREWS.

We have calls for a tract for Hebrews--to help honest Israelites to find the Lord, Redeemer and Messiah. We would like to hear from all who consider that there is an opening for such a tract; how many they could judiciously use and in what language it would best serve its purposes--English, German, Polish or Jargon.

===================

R2105 : page 47

VIEWS FROM THE WATCH TOWER.

ETHICS OF SAINTS MISFITS ON WORLDLINGS.

We are living in a day when history is being made as never before. Before us lies an account from the Chicago Times-Herald, stating that at a meeting of the Chicago City Federation, recently, the secretary of the Bureau of the Associated Charities of that city declared that there are 8,000 families in Chicago actually starving to death; and that the President of the South Chicago Relief and Aid Society says, "There is greater poverty here than there was in 1893, for we are less able to care for the poor now than we were then." The pastor of the First Congregational Church declares also that "at every turn one finds an object of misery. People crowd to our services and beg for food for their children. This is the hardest winter we have had. We can get no work for the men."

Another account is from Louisiana, of which Congressman Boatman declares that there are one hundred thousand destitute people in the Northern part of that State on account of the failure of crops in that vicinity.

The London Chronicle sums up a total of eighty-four millions of the population of India affected by the famine, and says, "We are only at the beginning of the existing scarcity, which must now under any circumstances go on increasing until June next." And the famine has recently been supplemented by the Bubonic plague, which is making terrible ravages.

Before us also are accounts of the now celebrated Bradley-Martin dress ball, at which about eight hundred of the elite of New York City, and indeed contingents from various parts of the world were present in silks, satins, velvets and broadcloth--both men and women ablaze with jewels. The newspaper accounts tell us that this was the grandest affair of the kind ever witnessed on this continent; that the ladies and gentlemen who participated were dressed to represent kings, princes, queens and noble ladies of the 15th, 16th, 17th and 18th centuries, and that the entertainment as a whole cost $223,000.

The Rev. Dr. Rainsford, in whose congregation are quite a number of millionaires, found it his duty to warn his hearers that it would be very unwise to attend this ball, giving as the reason that at the present time there are many people in New York city who are in very straitened circumstance and that such a display of luxury and extravagance would surely excite and strengthen the envy and hatred already felt by many of the poor against the wealthy and aristocratic. This started quite a hubbub, and the opinions of many of the prominent ministers were sought and published in the daily press. Some agreed with Dr. Rainsford; some were fearful to express an opinion if they had one; and some took an opposite view, claiming that the expenditure of the money would be a benefit to the poor, etc. The Rev. Thos. Dickson, Jr., was one of the most pronounced in his difference of view, declaring, according to the public press, "If I had millions, would I spend all in charity? No! Why, the position is nonsensical. If I had millions I would build a boat that could go around the world and would spend solid years of my life in rounding out my education. If I should have one million of dollars, and if the public should dictate to me how I should spend it, I would say as did a certain member of the Vanderbilt family, 'The public be d__________d.'"

In these conflicting views respecting the responsibilities of wealth and the proper uses to be made of it, we perceive the grand confusion into which nominal Christianity has fallen, which unbalances its reason upon every subject. The continued failure in judgment upon such subjects arises from the fact that the Bible lays down certain lines and conditions of Christian responsibility which do not fit a merely nominal Christianity, hence the misfit in attempting to apply the terms and conditions of true cross-bearers to those

R2105 : page 48

who bear none other than diamond crosses--however polite, refined and educated the latter may be. Our opinion of those who patronize such extravagant displays is, that they are Christians merely in name--after the manner of the man who, when asked, Are you a Christian, sir? replied, "Well, I am not a Jew nor heathen; I presume, therefore, I must be a Christian."

Let us learn to distinguish in our minds between nominal Christians and those who bear about in their person the marks of the Lord Jesus,--who are fully consecrated to him; whose will is to do the will of the Father in heaven, and to finish his work. Such being fully consecrated to the Lord will have neither time, nor influence, nor money to spend in such extravagant displays as this bal-masque. The restraining influence upon such will not be the point chiefly suggested by Dr. Rainsford--lest the display excite the cupidity and envy of the poor;--nor will it be merely to parsimoniously save money in the hand, where it will do no person very much good; but the object will be to spend the time and the means in some better channel, calculated to bring greater and more permanent blessings and happiness, both to others and to themselves.

But those who have this consecration of heart, whether they have much or whether they have little, need not feel envious of the rich; nor indeed should they seek or expect to force "the children of this world," who are not actuated by the same motives of consecration to the Lord's service and appreciation of divine things, present and future, to act as they act in such matters. Let the worldly who have wealth spend it in luxury, and in any manner not immoral. This will not only circulate the money amongst the people, better than if it were hoarded in banks, but it will help to manifest more clearly than ever the difference between the consecrated and unconsecrated condition of heart and conduct of life, and thus it will make wider the breach between the true Church and the worldly class which falsely under deception of false teaching bears the name of Christ but is none of his.

WOUNDED IN THE HOUSE OF (PROFESSED) FRIENDS.

Dr. Abbott, of the Plymouth pulpit, Brooklyn, continues to lead along the paths of "higher criticism." In some lectures on "The Bible Literature," recently, he provoked his congregation to laughter by the amusing manner in which he made reference to the story of Jonah and the great fish, which he termed a "fiction," --"the Pickwick papers of the Bible." The worldly-minded newspaper reporters could see through the absurdity of a man pretending to be a Christian minister and yet thus making light of the very basis of Christian faith--the Bible. The reports in the New York papers put the matter in its true light, and in consequence the Manhattan Ministers' Association took it up at its meeting and strongly rebuked the language. We

R2106 : page 48

are not to forget, however, that probably a large majority of the ministers in New York City, and in all large cities, are already in full agreement with Dr. Abbott along the lines of "higher criticism" and, so far as faith in the inspiration of the Bible is concerned, might be termed rationalists, agnostics or even infidels: there are good reasons for such convictions. We must therefore suppose that the Manhattan Ministers Association were not so much in opposition to Dr. Abbott's agnosticism, called "higher criticism," as to the public statement of this agnosticism in Dr. Abbott's mirthful vein. As a minister of this city once said to the writer, "It is very well for us ministers to study these subjects, but it is not prudent to tell them to the people."

* * *

Dr. Abbott, noting the criticism, made two very significant remarks: (1) "No minister should criticize another minister in public;" and (2) "I have every reason to believe the Plymouth Church is an absolute unit in supporting its pastor." The latter statement shows to what an extent this modern infidelity called "higher criticism" has already taken root and born fruit among the people, the "laity." The former statement shows how ministerial etiquette is expected to intimidate and seal the lips of any disposed to obey the Word of the Lord and lift up their voice like a trumpet to show God's people their sins and dangers. Only those who fear to offend God rather than men will escape this influence which the prophet declares will make the majority like "dumb dogs, they cannot bark" --Isa. 56:10,11.

Meantime, the Rev. J. H. Barrows, D.D., famed as the president of the Chicago Parliament of Religions, of similarly broad and indefinite ideas of the Bible and Christianity, is now lecturing in India, having for his topic, "The Harmony of Religions." Surely, it is these people who have repudiated the Bible, and incidentally all of Christianity except civilization and refinement, who probably see no reason why they should not as truly fellowship the deluded believers in the creeds of the Orient, as that they should fellowship those of us whom they believe to be the deluded believers in the Bible.

* * *

Another bold man who denies the faith and is yet "worse than an infidel" in that he still masquerades as a minister of the Gospel of Christ, while doing all in his power to undermine that gospel, is the Rev. M. J. Savage, pastor of the "Church of the Messiah," New York City. One would think that few except those "of the synagogue of Satan" (Rev. 2:9) would enjoy or support such preaching. From his recent sermon, as reported in the New York Sun we clip the following malodorous morsel as a sample. He said:--

"Archaeology has established that man has been on earth not for a thousand years or ten thousand, but for at least two hundred thousand. Evolution, as developed by Herbert Spencer, and biology, the province worked out by Darwin, are no longer the subjects for debate by educated and intelligent people, though prominent theologians, who show that they don't know what they are talking about by the first words that they utter, will discuss it. Man was not created in the garden of Eden or anywhere else, but began in the ooze of far-off primeval seas. What we know, then, means that there has never been any fall of man, but a continuous ascent. This one fact compels the complete reconstruction of all the theological theories of the past."

It is time that all who have faith in the Word of God and its message of a fall and a redemption by our Savior's precious blood should be no less outspoken than are the enemies of the truth. Whoever denies the fall into sin, denies the redemption from sin and its penalty and such are no more Christians than are Hottentots or Mohammedans or other unbelievers.

We pointed out in 1879, in this journal, that the great "falling away" from the faith predicted of the close of this age would come along this line;--the denial of the need and of the fact of the ransom. The cross of Christ (the great ransom-sacrifice) is to the Jew a stumbling block and to the Greeks (the worldly wise) foolishness, but to us who believe it is the power of God and the wisdom of God.--1 Cor. 1:18-24.

The true light, the true plan of God, is now clearly manifested for the succor of all who are truly his people. The true "sheep," as they realize the confusion, will turn attentively and humbly to the great Shepherd to listen to his voice to guide them. Such only will be guided and kept in his way, led to the green pastures and still waters of present truth. These will be delivered from the great delusions of this evil day, which, if it were possible, would deceive the very elect. All others we may expect will be more or less deluded or blinded. Only a remnant will escape the blinding influence now as in the end of the Jewish age.

CHURCH UNION.

Along the same lines of "union" with anything and everything that will help to support our present social arrangement is a prominent article in the New York Evangelist which after giving a number of reasons for federation and cooperation among Protestants includes also Roman Catholics, and urges peace and fraternity with them, saying:--

"We differ from them in some points, but we cannot deny that they hold the main truths of our religion. [It is, alas! too true that Protestants hold still to many of Papacy's perversions of the truth.--EDITOR.] ...There is another reason why we should have a care how we disparage the Catholic priests, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Roswell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against the Socialism and Communism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment--a cataclysm, not from above, but from beneath: an earthquake that will yawn so wide and so deep as to swallow up civilization itself. If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it."

Thus we see how one error leads to another, and helps still further to blind and prejudice the mind. How many Protestants there are who are totally unable to see in the Papal system the fulfilment of the prophesied Antichrist,--the result of the great "falling away" from the faith; because, having unscriptural views of the present social economy, they are drawn toward Papacy or anything else which will help to sustain the social structure with which all that they have and are is intimately associated;--their spiritual interests, the nominal Church institutions and their temporal interests. Can we wonder that under the lead of "higher criticism" and under the pressure of the supposed necessity for the continuance of the present social order, the majority of the nominal Church are drifting further and further away from the Bible and from its teachings--respecting Romanism as Antichrist; respecting the Babylon-confusion of sectarianism; respecting the social change to be inaugurated by the fall of present institutions and the erection in their stead and upon their ruins of the Kingdom of God's dear Son? We cannot wonder at the tendency to fall away from "the faith once delivered to the saints." We find a general tendency to lose faith in the Bible and to rely upon human wisdom and the light of conscience merely, except among those who in some manner or degree are looking for the second coming of Christ and the establishment of his Kingdom.

* * *

A Federation of Churches and Christian Workers has been formed in New York City, including educational and charitable institutions. The New York Journal says, "One hundred and forty churches and eleven such institutions are now included in the membership, and it is expected that the number will be doubled this winter."

R2106 : page 50

BROTHER MOODY SOUNDS AN ALARM.

The New York Independent publishes a lengthy account of what is termed the progress of Christianity during the past year, which makes an extremely favorable showing so far as denominationalism is concerned; but all familiar with such matters know that such reports are quite unreliable, that the lists of nearly every congregation contain names of many who are dead physically and of many others who have departed from all spiritual life and interest and who have not attended meetings for years.

Evangelist D. L. Moody has been looking over the reports of last year, and as a result sent in the following to the editor of the Independent:--

"In a recent issue of your paper I saw an article from a contributor which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian.

"If this is the case with these two large denominations, what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep

R2107 : page 50

their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching danger? Should we not lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that cannot bring forth any more fruit? And have we no care for the multitude of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years, if we don't awake out of sleep?

"I wish some of you editors of the influential papers, who are in close touch with the ministers and churches, would tell us what the matter is. Is this the result of what they call the 'Modern Criticism' of the Bible? Is this a specimen of the better times, when we get rid of the old stories about Moses writing the Pentateuch, and the sun and moon standing still, and the fish swallowing Jonah? How much of all this is owing to the politics our ministers have been preaching lately, and the talks on the labor question, and the stereopticon shows on Sunday evenings, and all these other things that have been driving out the blessed gospel of Jesus Christ? When ministers go into preludes on current topics, how can they expect any afterludes of conversions?"

Bro. Moody gives evidence of being awake to the real situation; but all the more, his expressions are thorny to the average minister and Church member, and many are crying out against him. Like some of old they say, "Prophesy unto us good things!" or "Let us alone!"

"MODERN EXEGESIS" OR "HIGHER CRITICISM."

It would appear that the theological colleges are becoming the very hot-beds of unbelief and repudiation of the Scriptures, under what is termed "modern exegesis" and "higher criticism." Professor S. I. Curtis, of the Congregational Seminary of Chicago, is the latest who has made himself a name and fame by some published articles in which he endeavors to refute the application of the so-called Messianic prophecies to Christ;--thus repudiating the interpretations of those prophecies given by our Lord and the apostles as recorded in the New Testament. Professor Curtis simply gives the Jewish interpretation of these prophecies; namely, that they referred to God's dealings with the nation of Israel. The Interior (Presbyterian), criticising Professor Curtis and defending the interpretations of prophecy given us by our Lord and the apostles, says:--

"The situation then is this: It is admitted by this new school of scholarship that the New Testament writers were all of the 'old school of exegetes,' that they all gave the weight of their authority to the exegesis which finds in the Old Testament specific, particular and personal descriptions of our Lord, his deity, his birth, history, sufferings, death and the divine purpose in his incarnation and vicarious sacrifice--and that the authority of our Lord and of the New Testament writers, in affirming this fact, has universally prevailed for nearly 1,900 years, but is now set aside as 'not in accordance with modern views.'

"They admit that what they denominate the 'old school of exegetes' included our Lord himself and his evangelists and apostles. But they say this exegesis did not originate with our Lord and the writers of the Gospels who found it prevailing among the Jews of their times, and were not able to free themselves from it. Besides, it was to the interest of our Lord and of the New Testament writers to employ the false exegesis which they found in the public mind.

"Thus are the Scriptures plowed, harrowed and sown with the salt of perpetual desolation. But let us remember that salt-plains and bitter waters are found only in arid lands. Where the rains fall and the white snows drift there are none. The showers of spiritual blessing, falling upon the church of God, dissolve and wash away these alkaline destroyers of spiritual life, and leave her fountains of water pure, her trees laden with fruit, and her vales waving with corn."

We are glad to see that the Bible has still some friends in the nominal church and that higher criticism has not perverted the judgments of all.

* * *

Since the so-called higher criticism of the Bible began in Germany, it is interesting to notice its progress there. Reliable authorities inform us that, "In all the faculties of the twenty Protestant Theological Universities of Germany, there is not a single representative of the 'older views' and traditional teachings of

R2107 : page 51

the Church, in reference to the Mosaic origin of the Pentateuch, the integrity of the book of Isaiah, etc."

Professor Zockler of Griefswald is an acknowledged authority upon this subject. In a recent article in German he expresses himself about as follows:--

The Old Testament criticism is raging now with more intensity than ever before. The contending parties are the liberal or advanced and the conservative. The differences between these two schools of thought have as a consequence become sharply defined, and in some cases quite bitter, and the interest in the struggle is widening. Outsiders also are beginning to appreciate the fact that great issues are at stake; that the new views practically remove from the sacred books of the Old Testament the basis of revealed religion, the historic faith-foundation upon which the Church has rested for more than eighteen centuries. The Church in general is realizing the destructive consequences of the critical teachings of the Wellhausen-Kuenen school of thought. What began as a controversy respecting the Pentateuch twenty years ago has now become a contest of radical criticism covering the entire Old Testament, and a question of principle for the life of the Church. The professor adds that the defendants of the "old views" are found in the ranks of the ministry only, and none of them amongst the university men.

* * *

Likewise the American college professors are leading in this attack upon the Scriptures. They seem to realize that they might live and die comparatively unknown, except as they may come into prominence by attacking the Bible. Professor Paul Haupt of Baltimore has begun a translation of the Bible in conjunction with certain other professors of this country and Europe.

These gentlemen make such bold statements that not only the world but modest and moderate humble-minded Christians are inclined to suppose that they must have found some very positive information upon which to rest such wonderful and positive claims. They even attempt to indicate when and which certain words, sentences and sometimes paragraphs were added, here and there, at various times and by various persons.

These gentlemen, of course, profess to be more wise as well as more honest than any who have ever undertaken such work before. Their edition of the Bible, they inform us, will be printed in various shades of color and thereby indicate different features of the text. Of course, the world is ready and waiting for any and every thing that would cast discredit upon the Book which has successfully withstood the assaults of its enemies for many centuries. Consequently, it is not surprising that the world-pleasing and success-seeking publishers of New York journals are very willing to advertise such works as these freely. Thus a New York Sunday paper of January 31st illustrates what the new Bible is to be, giving selections from Genesis, showing the coloring of the text as it will appear, heading the whole thus:--

"AMAZING DISCOVERIES CONCERNING THE BOOK OF GENESIS. IT IS A PATCHWORK OF FOUR OR FIVE WRITERS AND IS NOT THE FIRST BOOK OF THE BIBLE."

Few of those who read the bald and brazen claims of these modern wise men and their advertisers have any conception of the character of the information possessed by these schoolmen, which authorized their division of Genesis and other Bible Books into "patchwork." Have these gentlemen found the original manuscript of Genesis, and there seen the various additions they claim, in various styles of handwriting, some with more and some with less faded inks? Is it upon such evidences as these that they base their strong statements? No! They never saw the original manuscripts, nor has any one else now living seen them.

Critics have access to nothing to which other men have not access to-day. Upon what, then, do they base their conclusions which they state with such positiveness? may be asked. We answer, They merely fancy that they notice a little change in the phraseology here and there. They find that certain words are used in one paragraph or section freely and that those words do not occur in another paragraph or at least are not so freely used. And on the strength of this flimsy foundation they decide, and declare with great positiveness, and unholy boldness, that the two paragraphs were written by different persons. They not only undertake to say about what time they were written, but presumably men of such keen discernment could almost tell what the men looked like who wrote the different passages.

The Scriptures do not declare that Moses was the author of the Book of Genesis in the sense that he wrote it of his own personal knowledge. It is to be presumed that since much of it was history, covering the two thousand years preceding Moses' day, the record may have been kept and handed down from father to son, some of it from Adam and Seth and Enoch, Methuselah, Noah, Abraham, Isaac and Jacob. All that

R2108 : page 51

is claimed for the Book of Genesis is, that Moses was its editor and that he as a servant of God was granted a superior wisdom and grace in bringing together into proper form, thus, the items of past history and of divine revelation which God designed for his people--"That the man of God might be thoroughly furnished."

It is quite sufficient for those who have learned of the wisdom of God's Book from its internal evidences and harmonies, to know that the records of Genesis

R2108 : page 52

are in complete harmony with the entire Word of God; and that it was one of the Books of the Scriptures at the time our Lord prayed, "Sanctify them through thy truth: thy Word is truth;" that various of its items were referred to by our Lord and by all the inspired apostles, without the slightest suggestion that either the whole or part of it was unreliable or a "mere human patchwork." Anyone who will compare the account of Creation as given in Genesis with any account of Creation given in any of the so-called sacred books of heathendom will be convinced that it is as far in advance of them all as the daylight is brighter than midnight. And we hold that the account of Creation in Genesis, rightly understood, is in full accord with all that science has been able to prove; although it disagrees with some things which science claims without a sufficiency of evidence. The harmony between the

Bible account and the proved positions of science was shown in a series of articles by T. J. Conant which appeared in our issues of Jan. 1, Feb. 1, and Feb. 15, '94.

===================

R2108 : page 52

THE UNDEFILED ONE.

"Who can bring a clean thing out of an unclean? Not one.--Job 14:4.

THAT the preexistent Son of God "was made flesh and dwelt among us," is clearly stated in the Scriptures (John 1:14); that he was "holy," "undefiled," and "separate from sinners," is plainly stated (Heb. 7:26-28 and Luke 1:35); and that he knew no sin, while all other men are sinners, is also stated. (2 Cor. 5:21; Rom. 5:18,19; and 1 Pet. 2:22.) The Apostle's argument, that he was able to, and did, give himself a ransom or corresponding price for the forfeited life and right of Adam (Rom. 5:17-19; 1 Tim. 2:6), proves the same, because the first Adam was perfect until he sinned; hence one who could give a corresponding price or ransom must have been likewise perfect, without sin and free from its condemnation. The same thought is logically deduced from the statement that Jesus fulfilled all the requirements of the Law (Matt. 5:17; John 8:46); for we know that the Law of God was the full measure of a perfect man's ability. Hence the conclusion is irresistible that he must have been a perfect man when able to do what no imperfect man had done or could do.--Psa. 49:7; Heb. 1:3; 4:15; 9:28; 10:5-10; Isa. 53:9-12; John 1:29; 1 Pet. 1:19.

But notwithstanding the mass of Bible testimony as to his human perfection, some inquire, Can the possibility of this be scientifically shown? Others assert that it is an impossibility, and that the laws of nature are in direct opposition. They give unbounded weight to their imperfect understanding of nature's laws, and lightly cast aside the weight of Bible testimony.

The question, however, is well worthy of an examination from a scientific as well as from a Scriptural standpoint, in order that the agreement of science and Scripture may be clearly seen. Science and Scripture always agree when properly understood. There is no law against our seeking evidence from every good source, but only egotism, or blindness, or both, will exalt human reasonings above the divine testimony.

We raise the query then: How came it that "the man Christ Jesus" was perfect, holy, harmless, undefiled, separate from sinners, while his mother was imperfect; a partaker of the weaknesses of the fallen and condemned race?--Who can bring a clean thing out of an unclean?

Seeking to answer this query, the Church of Rome promulgated the doctrine of the "Immaculate Conception:" not the doctrine that Jesus was miraculously conceived by the holy power of God, as recorded by the Evangelists, and hence was immaculate or spotless; but that Mary, the mother of Jesus, was miraculously conceived, and hence that she was pure, holy and free from Adamic sin and imperfection. But the originators of this doctrine could not have been far-seeing, or they would have known that by the same reasoning it must be proved that Mary's mother was of immaculate conception, and so all the way back to Eve, "the mother of all living," whose fall into sin before she bore any children is clearly stated in the Scriptures.--See Gen. 3 and 1 Tim. 2:14.

However, this subject is perfectly clear and plain now, from a scientific as well as from a Bible standpoint.

The Scriptures hold out the thought that all EXISTENCE, LIVING ENERGY, OR BEING, comes from the father and not from the mother. The mother receives the sperm or seed of life from the father, furnishes it a cell-nucleus out of which a form or body is produced, and nourishes the germ of being until it is able to maintain an independent existence; i.e., until it is able to appropriate to its maintenance the life-sustaining elements which the earth and air supply--then it is born.

The word father has the significance of life-giver. Accordingly, God was the "FATHER," or life-giver, while the earth was the mother of Adam, and hence of the human race. (Luke 3:38.) Adam's form or organism was of and from earth (which therefore served as a mother); but his spark of life which constituted

R2108 : page 53

him a man came from God (who thus was his Father or life-giver): and in the male has since resided the power to communicate that spark of life or living seed to progeny.

In harmony with this principle, all children are spoken of as being of or from their fathers, and borne by their mothers. (Gen. 24:47.) Thus the children of Jacob, counted through his sons, were seventy when he came down to Egypt. (But if Jacob or the twelve patriarchs had daughters, which we cannot doubt, the children of those daughters were not counted as Jacob's children; such children were counted to their own fathers.) All of those seventy souls or beings are expressly said to have come out of the loins of Jacob. (Gen. 46:26,27, and Exod. 1:5.) So of Solomon it is said, that he came out of the loins of David. (1 Kings 8:19, and 2 Chron. 6:9.) So also the Apostle Paul and Israelites in general claimed that they all came out of the loins of Abraham; and of Levi it is written that "he was yet in the loins of his father when Melchisedec met him."--Heb. 7:5,10.

Thus also the whole race was in and sprang from Adam their father, but not from Eve. And thus it is written that all in ADAM die, but not all in Eve. Because the race came of Adam, it was tried in his trial, condemned in his failure and included under his sentence.

This, which the Scriptures teach, is the latest deduction of science on this subject of Progeneration, as applied to humanity and to all mammalia. Scientists find abundant and conclusive proof in nature that life or being comes always from the male. The simplest form of illustration is a hen's egg; Of itself it originally contains no life; but is merely a cell-germ ready to produce an organism as soon as vivified or fecundated or impregnated with the life-germ or life-seed by the male bird.

The egg contains not only the germ-cell but also the proper elements of nutrition and in proper proportion, adapted to the minute organism begotten in it by the sperm or life seed; and under proper conditions that organism develops. The yolk becomes wholly absorbed into the body, while the clear liquid albumen serves as its later nourishment until it breaks the shell and is able to sustain itself by appropriating cruder elements of nutrition. The principles here involved are the same in human and other animals.

In view of these harmonious testimonies of the Bible and science, it is a reasonable deduction that if the father were perfect, the child would be so. Under even moderately favorable conditions a perfect sperm or life-seed in uniting with the female germ-cell would produce a living germ so vigorous and healthy as to be capable of appropriating the proper elements of nutrition and avoiding, throwing off or neutralizing the unfit; and thus would develop a perfect being; continually throwing off without self-injury, through its perfect functions, all elements not beneficial. On the contrary, if the sperm or life-seed be imperfect, the living germ will be proportionately weak and unable to overcome the unfavorable conditions of its environment, it will appropriate whatever its mother furnishes--good or bad --and will be the prey of disease. Being imperfect, it will be unable to reject wholly the poisonous elements of disease.

This is on the same principle that if two persons eat of strong food, the one with good digestive powers can appropriate its nutriment and pass off its unwholesome qualities, while the other with weak digestion could appropriate little nutriment from the same food and would be injured by its evil qualities.

It follows, then, that had mother Eve alone sinned, the race would not have died. Had Adam remained perfect, his life unforfeited and unimpaired, his offspring would have been the same. And even had death sentence passed upon mother Eve, bringing imperfections, these would not have impaired her offspring; being perfect, they would have appropriated good elements and have passed off naturally any unwholesome elements without injury.

On the other hand, suppose that Adam had sinned and Eve had remained sinless, Adam's condemnation and death would have affected the entire posterity just the same; however perfect the germ-cells and nourishment provided by mother Eve, only imperfect dying beings could be produced from diseased sperm of life-seed from Adam. Hence the appropriateness of the Scriptural statement that "All in Adam die," and "By one man's disobedience...death passed upon all." (1 Cor. 15:22; Rom. 5:12,19.) How wonderful the correspondence here between the first and second Adams and their brides. As the death of the race depended not upon Eve but wholly upon Adam, and yet she shared in the bringing of it, so the restored life of the race redeemed depends not at all upon the bride of Christ, but upon Jesus, though by divine favor it is arranged that his bride shall share in the restitution of "that which was lost."

The fountain, Adam, having become contaminated by sin and death, none of his posterity can be free from contamination; for, "Who can bring a clean thing out of an unclean? Not one." The reference here must be understood as applying to the man, and not to the woman: none coming from or out of the contaminated fountain can be clean. Hence, "There is none righteous, no, not one;" none can redeem his own life, nor give to God a ransom for his brother.--Rom. 3:10; Psa. 49:7.

R2108 : page 54

It follows, then, that the only obstacle to the generation of a perfect man is the lack of a perfect father to give a perfect life-sperm; and hence the teaching of Scripture, that in the case of Jesus a perfect life-sperm (not of or from the Adamic fountain) was transferred by divine power from a preexistent condition to the embryo human condition, was born "holy" (pure and perfect), though of an imperfect mother (Luke 1:35): That he was uncontaminated with any imperfection--mental, moral or physical--which his mother in common with the entire human race shared, is entirely reasonable and, as we have just seen, in perfect accord not only with Scripture but also with the latest scientific findings and deductions.

Another fact which scientists are demonstrating to themselves, which seems to concur with Scripture testimony, is, that though life or being comes from the father, form and nature come from the mother. The scientific proofs of this are more abstruse and less easily grasped by the ordinary mind; and this, because in wisdom God has not only separated the various kinds, or natures, but in great measure has limited them, so that they cannot mix or blend beyond certain limits without losing all fecundity. A common illustration of this is the mule.

The old idea that form and nature came from the male is abandoned by modern students of nature, who now agree that the female furnishes organism as well as sustenance--in fact all except the life-seed or sperm, which comes from the father or life-giver. Take as a Scriptural illustration of the foregoing claims, the improper union between "the daughters of men" and those angels which kept not their proper estate or condition. (Gen. 6:2,4; Jude 6; 2 Pet. 2:4.) The angels, when they assumed human form being perfect in vitality begat children far superior to the then greatly fallen race of Adam in mental acumen as well as in physical powers, so that the record is--"the same were men of renown." These wonderful men, let us remember, were born of imperfect, dying mothers, but were begotten by vigorous, unimpaired fathers.

The dying race of Adam would have had hard masters in those superior Nephilim (Hebrew, fallen ones) which had not been recognized by God either by a trial for life, nor by a condemnation to death. It was a mercy indeed which, not having authorized their existence, blotted them from existence in the flood and spared only Noah and his family with the comment--"Now Noah was perfect in his generation," which almost implies that the remainder of Adam's race had become more or less a new race by association with the angels in human form and powers. We say a new race because of their new life and vigor coming from new fathers.

So great was the renown of these "Nephilim," that it is to be found with more or less distinctness in heathen mythologies to this day, and hundreds of years after their destruction in the flood, the false report that some of these were yet alive caused a panic among the Israelites while flushed with the victory of recent battles. (See Num. 13:33; 14:36,37.) No doubt there were some large men in Canaan, as other Scriptures show, but never except in this "evil report" are they called Nephilim.--See our issue of July 15, '94, "Sons of God and Daughters of Men."

Another illustration of this principle that life comes from the father and nature from the mother is found in the fact that Jehovah, himself of the divine nature, has begotten sons of various natures. He is the father or life-giver of those of the angelic nature (Job 2:1; 38:7; Heb. 2:9), and of the human nature (Luke 3:38), as well as of the "new creatures" who shall be made partakers of his own divine nature. (2 Pet. 1:4.) The spirit or energy of Jehovah operating upon spirit-substances produced and developed angels; operating upon earthly substances (Gen. 2:7; 1 Cor. 15:47), man was produced. And when he would give us a clear conception of the generation of the new creatures to the divine nature, he represents them as begotten of his word of promise in the womb of the Covenant which he made with Abraham, which he symbolized by a woman, Sarah, telling us that as Isaac was the heir of Abraham and child of promise (by Sarah), so we, as or like Isaac, are children of God, being children of the promise, or Sarah covenant.--See Gal. 4:23-31; 1 Pet. 1:3,23; 2 Pet. 1:4.

The same principle is illustrated in the fact that in the typical Jewish dispensation, prior to the Christian age, a child inherited blessings and privileges of its father, according to the favor and standing of its mother, thus again declaring that the mother's nature, rights, privileges and liberties attached to the child, though not of necessity the father's.--See Gen. 21:10; Ex. 21:4; Gal. 4:30.

The foregoing arguments are clinched by the fact that our Lord Jesus was born of a woman. The "holy thing" born of a woman partook of the woman's nature, i.e., human nature--"of the earth earthy." Though retaining all the purity and perfection of the preexistent (spirit) state, the transferred germ of being (in harmony with this law we are examining) partook of the nature of the mother and was "made flesh" by being "born of a woman." Yet the "clean thing" came not out of the unclean race, but "proceeded forth and came from God" and was merely developed and nourished in Mary.

It is yet further in harmony with this same principle that though Christ has been highly exalted to the divine nature, and is no longer human, yet it is declared

R2108 : page 55

of him that he shall be the life-giver or "father" of the whole human race, while it is also shown that his work for the race is to restore the perfection of human nature, which was lost for all through Adam's sin. Thus, while their "father" or life-giver will be on the divine plane, the children will be on the human plane, born out of a covenant of restitution, illustrated by Keturah, Abraham's third wife.

===================

R2108 : page 55

THE FIRST CHRISTIAN MARTYR.

--FEB. 21.--ACTS 6:8-15; 7:54-60.--

"Be thou faithful unto death, and I will
give thee a crown of life."--Rev. 2:10.

APPARENTLY Stephen's martyrdom occurred

not a great while after Pentecost, but the interim had been a period of considerable progress. At the time of the ascension "about one hundred and twenty" were reckoned as being in full and deep fellowship in Christ; ten days later at Pentecost three thousand converts were added; shortly after five thousand more as recorded in our last lesson; later (Acts 5:14) "multitudes, both men and women, were added to the Lord;" still later, "the number of the disciples was multiplied in Jerusalem greatly, and a great multitude of priests were obedient to the faith." (Acts 6:1-7.) This period of gathering the ripe wheat and establishing them in the doctrines of Christ was a very necessary prelude to the period of trial, persecution and suffering which shortly followed. The persecution, however, was no less a divine mercy than the previous peace and prosperity: the divine rule for the Gospel Church evidently is that each member shall be "made perfect through suffering." The stoning of Stephen was merely the beginning of the general persecution which in one form or another has continued ever since, and must continue until the last members of the body of Christ shall have proven themselves faithful even unto death and been accounted worthy of the crown of life mentioned in our golden text.

Stephen, it will be remembered, was chosen as one of the assistants of the apostles and was known as a deacon--minister or servant--the original intention being that the service should be chiefly with reference to the temporal interests of the Church. His choice would indicate that he was considered at the time a man of ability, and that faithfulness to the work entrusted to him led on to still greater privileges and opportunities for service. Accordingly we find him in this lesson ministering spiritual things with imbuement of the spirit and ability closely approaching that of the apostles. He was full of faith and power, says our common version, and no doubt truly, but the oldest manuscripts render this "full of grace and power." Both were true, because he could not have had the grace and the power without the faith. "This is the victory which overcometh the world, even your faith." In Stephen's case the faith working by love had produced zeal for the Lord and his cause; and the faith and zeal blended with the spirit of holiness gave Stephen extraordinary grace and power, as pointed out in verse 8. And the same combination will produce like grace and power in all of the Lord's people in proportion as these elements of character are found in each.

Tradition has it that Stephen's ability as a speaker (verses 9,10) brought him into special prominence and that as a religious logician he met with the learned men of his time, amongst whom it is said Saul of Tarsus was one. The Jews, while in a general sense one in religious matters, were nevertheless broken up into various little cliques and schools of thought, much after the manner of the denominations of Christendom today. The classes here mentioned as disputants with Stephen are supposed to have represented the advanced philosophies of that day, combined with Judaism; but all of their philosophy could not cope with the wisdom and spirit of the truth which were with Stephen. Naturally this led wicked hearts to envy, malice and hatred; for those who are not above all things lovers of the truth are always moved to more or less hatred when successfully opposed by the truth.

(11-14) Many have supposed that Stephen met his death at the hands of a mob. But this is incorrect. Those who were his enemies because unable to resist the force of his arguments had no authority to stone him, nor did they wish to appear before the people in the light of persecutors of their opponent. They therefore suborned or procured witnesses outside of their own cliques to bring charges against Stephen before the Sanhedrin and then while he was disputing with them the official representatives of the Sanhedrin came upon him and "caught him" and brought him before the council,--as though caught in the very act of blasphemy.

At the trial the witnesses testified falsely in the sense that they misrepresented the words and arguments of Stephen, putting them in a false light. There was, nevertheless, probably considerable truth in the charge that Stephen said that Jesus of Nazareth would destroy their city and change the customs of Moses. Had they confined themselves to a strict statement of the matter as Stephen represented it, they would not have been

R2108 : page 56

false witnesses; but, evidently anxious to serve those who employed them as witnesses, they exaggerated Stephen's statements to the extent of misrepresentation of certain connecting facts and statements in his discourse.

(15) It is recorded that when the apostles, Peter and John, stood before a similar council, a short time previous, their judges marveled at their courage in view of the fact that they were unlearned men. So also Stephen was courageous. Notwithstanding the fact of his arrest, and that he was on trial, and that if found guilty the punishment would be death by stoning, according

R2109 : page 56

to the law, Stephen was not daunted. Instead of a look of fear and servility, or of anger, malice, hatred and defiance, the record is that they beheld his face "as it had been the face of an angel;"--a face beaming with love, kindness, interest in their welfare, desire to do them good, of purity and holiness of motive, combined with humble confidence in God and fearlessness of men. We believe that to a greater or less extent this is the case with all who receive the holy spirit, in proportion as they progress in the knowledge, faith, love, zeal and character of Christ their Lord. This change does not come instantaneously; it comes gradually. The spirit of the world places the marks of selfishness and hardness upon the countenances of all the slaves of sin, in proportion as they are faithful thereto. But when the spirit of the truth is received and these become freed from the slavery to sin and become the servants of righteousness, the result is a proportionate displacement of the marks of slavery upon the countenance and an illumination instead, which more and more approaches the angelic. Look the worldly man or woman in the face, and see how the cares and battles of and for sin have left their traces: look then into the faces of those who are fully and intelligently the Lord's, and notice how the marks of care are superseded by a look of confidence and trust and peace proceeding from the hearty acceptance of their new Master's spirit. And this illumination will be found most remarkable and conspicuous when such saints are actively engaged in telling the good tidings, and particularly when opposing the error.

Stephen's discourse before the Sanhedrin (Acts 7:1-53) marks him as having been a man of great ability. It reads more like the language of the Apostle Paul than that of any other New Testament writer. And the Apostle Paul, then Saul of Tarsus, is supposed to have been one of his hearers, a member of the Sanhedrin.

The closing of Stephen's address (verses 51-53) laid upon the Jewish people, and especially upon the Jewish Sanhedrin as the representatives of the religious law, the full responsibility for the death of the "Just One"--as his betrayers and murderers. This pointed application of Scripture and facts, as might have been expected, only aroused the evil hearts of the judges. Of those converted by Peter's discourse it was said, "They were pricked to the heart;" but of these it is said, "They were cut to the hearts" by the words of truth--the evil of their natures was aroused to the full, they gnashed on him with their teeth--they were exceedingly incensed.

(55-58) Full of the holy spirit, Stephen was wholly unmoved by their manifestations of anger. He was testifying for God and for the truth, and instead of fear of man his heart was brought into the closer sympathy and union with the Lord. The Lord knew all about the termination of the trial and what the sentence would be, and no doubt gave Stephen a vision of heavenly glory--of the Father, and of Christ at the right hand of his majesty. This no doubt was for the strengthening of Stephen's own faith for the martyrdom just at hand; and perhaps also intended to act as it did upon his unjust judges. His declaration of the vision which he saw capped the climax of their indignation, at his supposed opposition to God and to Moses and to themselves as representatives of the Law. They construed this to be additional blasphemy--that Jesus of Nazareth, whom they condemned as a blasphemer, and whose crucifixion they had procured, was acceptable to God; and not only so, but made next to the Father--at the right hand of God, or place of power and influence. Using this as a pretext, they terminated the trial and executed the sentence of stoning--stopping their ears as though they would thus say, what no doubt some of them actually felt, that such an exaltation of Jesus next to Jehovah, far above Abraham, Isaac, Jacob and the prophets was gross blasphemy which they could not justify themselves in hearing and felt bound to resent by stoning the blasphemer.

According to the Law, those who heard the blasphemy did the stoning; and they laid their outer garments at the feet of Saul, which would seem to indicate that he not only consented to the verdict that Stephen was a blasphemer worthy of death, but that he was one of the leaders in the prosecution, as well as an influential man in the Sanhedrin.

(59-60) Without attempting to dissuade them from their course, Stephen offered up prayer to the Lord, and a beautiful prayer it was--not only for the preservation of his spirit, but also that the sin might not be laid to the charge of his murderers.

Thus he "fell asleep." This testimony respecting Stephen is in full accord with the testimony of other Scriptures. Abraham, Isaac and Jacob and the prophets "slept" with their fathers in death; and the Apostle, after enumerating some of the faithful ones of the past (who were stoned, etc., in hope of a better resurrection),

R2109 : page 57

grouping them all together, says (Heb. 11:39,40), "These all...received not the promise; God having provided some better thing for us, that they without us should not be made perfect." They all are represented as sleeping and waiting for the morning--the resurrection morning--the Millennial morning--the morning of which the prophet David spoke, saying, "Weeping may endure for a night, but joy cometh in the morning;" the morning of which the prophet Job spoke, saying, "Hide me in the grave until thy wrath be past [the reign of death during the present age with all of its concomitants of sorrow, trouble and pain, are evidences of divine wrath]. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Our Lord, speaking of the resurrection morn, the same great day of awakening from the sleep of death, corroborates Job's statement, saying, "All that are in the graves shall hear his voice and shall come forth." (John 5:28,29.) Stephen slept with the others, but as one of the overcomers of the new dispensation he will have a share in the first resurrection (Rev. 20:6), and thus awake earlier in the morning than others not winners of the prize of the high calling of this Gospel age.--Psa. 46:5, margin.

The expression "Lord Jesus, receive my spirit" signifies that Stephen understood that the spark of life, the spirit of life, was passing from his control; and by this expression he gave evidence of his faith in a future life, committing it wholly to the care of him who redeemed him from the power of the grave and who is shortly to deliver therefrom all who trust in him.

Stephen's faithful witness unto death was followed in turn by that of many others likewise faithful unto death and heirs of crowns of life according to the promise. The beneficent influences of the gospel of Christ have since Stephen's day so permeated the civilized world, and so affected it, that the followers of Christ are not at present in danger of being stoned to death for preaching his gospel. Nevertheless, the Apostle's words still hold good, "All who will live godly in Christ Jesus shall suffer persecution." It is still necessary to suffer with Christ, if we would be glorified with him and share his coming Kingdom. But the persecutions of to-day are more refined than in any previous period. The faithful to-day are not stoned with literal stones or shot with literal arrows or literally beheaded, but it is still true that the wicked shoot out arrows at the righteous, "even bitter words," and many because of faithfulness are reproved and slandered and cut off from fellowship--beheaded for the testimony of Jesus. (Rev. 20:4.) Let all such emulate Stephen, the first Christian martyr. Let their testimonies be given with radiant faces like his. Let their eyes of faith perceive Jesus at the right hand of the majesty on high as their Advocate and Deliverer. Let their words be with moderation as were Stephen's, and let it be true of them, as written of him, "full of grace and power" and "filled with the holy spirit."

===================

R2109 : page 57

PERSECUTION OVERRULED FOR GOOD.

--FEB. 28.--ACTS 8:1-17.--

"They that were scattered abroad went everywhere preaching the Word."--Acts 8:4.

THE tendency of the early believers, as we have seen, was to gather together--to swarm. This was evidently in harmony with the divine program, to foster and establish the Church in the religious capital of the world. Those first few years were evidently designed of the Lord to permit the Church to put on the armor of God, to grow from babes in Christ, by the use of the sincere milk of the Word, and afterward by its strong meat, up to the stature of Christian manhood;--thoroughly furnished unto every good word and work. This gathering at Jerusalem was in harmony with our Lord's direction before his ascension, when, after instructing them to preach the gospel, he added "beginning at Jerusalem." But now Jerusalem, having had its full period of favor, the Church having been rooted and established, the divine plan led on to a wider work; and the persecution which arose at the time of Stephen's martyrdom became very general in the city of Jerusalem, and very grievous, and led to the flight of many of the faithful who, we are told, went

R2110 : page 57

everywhere--especially throughout the regions of Judea and Samaria. The apostles no doubt considered it a part of duty that they should remain at Jerusalem as a kind of center of influence; partly because they had not yet fully learned the lesson that the gospel they preached, although to the Jew first, is also to the Greek and the whole world.

(3) Saul of Tarsus was an energetic man, on whichever side of a question he stood. When an opponent of the Lord Jesus and his Church and gospel, he was its most active enemy, and we cannot doubt that his activity in the matter was backed, as he himself afterward declared, by a "good conscience," which believed that he "verily did God service" in opposing what he considered to be the sect of the Nazarene. God seems to be specially on the lookout for just such earnest characters, and they are far more certain to get the truth than are the cold, listless and indifferent kind

R2110 : page 58

who neither love nor hate either righteousness or sin. Peter and James and John were of this positive and strong character, and they with the Apostle Paul, consequently, were the ones most freely used by our Lord in conveying the blessings of the gospel to us and to the world.

(4-13) It will be noticed that in the primitive Church there was no such distinction of class as there is in the nominal church to-day. There was no division into clergy and laity, but they were "all one in Christ Jesus." The division of the church into clergy and laity took place when the great falling away came, which developed into Papacy; and from that baneful influence many have not yet fully escaped. All of the early Church were preachers, and if persecuted they went everywhere preaching the Word. An instance is given respecting this preaching. One, Philip--not the Apostle--did successful work in a city of Samaria and was used of the Lord in casting out devils and healing the sick, the means then in use for drawing attention to the gospel. The results of his preaching were marvelous --even Simon the sorcerer became a believer.

Sorcery, witchcraft and enchantments of olden times were manifestations of Satan and demons for the delusion of mankind, and were strictly forbidden under the Mosaic law. The same evil spirits in more recent years have slightly altered the character of the demonstrations, and so-called Spiritualists are their "mediums." The change is merely made in conformity to the changed conditions, and both are to be reckoned amongst "the works of the flesh and the devil." There can be no fellowship between the power of the adversary working in his agents for witchcraft and Spiritism and the power of Christ working in his agents and representatives and through the Word of truth. The two are in opposition, however much at times the evil may claim relationship to the good. So it was in Samaria, as related in this lesson: the gospel opposed the doctrines of devils propagated through witchcraft and sorcery, the effect was to make the people free, and even Simon the medium was convicted and professed outwardly a conversion and was baptised.

Philip's discourse is but briefly outlined, but it was along the same lines as the discourses of the apostles noticed in the previous lessons. He preached the "things concerning the Kingdom of God." How fully he explained these things--that the Kingdom would be a spiritual Kingdom, that flesh and blood could not enter it or even see it, and that not the Jewish nation would be heirs of that Kingdom with Messiah, but only such as become believers in Jesus, devoted to him and suffer with him, thus attesting their loyalty to the divine plan. We cannot doubt, however, that Philip preached the second coming of Messiah to establish and exalt with himself the Kingdom heirs now being sought out, and subsequently through that Kingdom, to bless the world of mankind. We cannot doubt that he urged them to believe in Christ, and by a consecration to him to become joint-heirs with him in the Kingdom, if so be that they suffered with him, that they might also reign with him. Nor did his preaching omit the things pertaining to "the name of Jesus Christ," and connecting his name as Messiah with all the Kingdom hopes which were before the Jewish mind. We doubt not that he pointed out to them that the names of Moses and of Abraham and of the prophets, although great, were insufficient for salvation--that there is none other name given under heaven or amongst men whereby we must be saved.

(14-17) It is worthy of note that Philip the evangelist, although possessed of the holy spirit and possessed also of certain gifts of the spirit, did not possess the power to communicate such gifts to others. Evidently that power resided only in the twelve apostles

--Paul being the twelfth in place of Judas. Consequently, two of the apostles were sent to lay their hands upon the believer and to communicate the gifts of the holy spirit.

After seeing the wonderful gifts and powers which the apostles were able to communicate, and no doubt after he had received a gift from them himself, Simon the sorcerer offered the apostles money in order to be endued with this apostolic power of communicating gifts of the spirit to others. Hence the name, "Simony," given to any attempt to purchase spiritual powers. Up to this time Simon had passed for a thoroughly converted man; but on the strength of this evidence of his non-appreciation of spiritual things the Apostle Peter tells him with very great plainness of speech that he has neither part nor lot in the matter but is yet in the gall of bitterness--is still unregenerate--merely a spectator and not a participator in the spiritual things.

Alas! how many to-day, like Simon, are associated with spiritual things, but have neither part nor lot in them; who merely give their money in hope of some advantage, and not with an appreciation of the spiritual things.

===================

R2110 : page 58

THE ETHIOPIAN CONVERT.

--MARCH 7.--ACTS 8:26-40.--

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."--Acts 8:35.

WE are not to suppose that up to this time the gospel had been preached to any except Jews. The eunuch, the story of whose conversion is before us, was a Jew. The law made special provision by which an alien could become a Jew, and this Ethiopian evidently had availed himself of that provision. He was

R2110 : page 59

a devout Jew, an Israelite indeed, a man of influence and some wealth; his devotion had led him to the Holy City, to which hundreds of thousands came yearly from various quarters.

His sincerity as a worshiper of the true God was evidenced by his desire to know the will of the Lord, as indicated by his searching the Scriptures. It is to such that the Lord draws nigh and reveals himself: not by whispering to him an understanding of the passage in question, but by sending a Philip to him to expound the Scriptures; just as in the case of Cornelius, Peter was sent to tell him words of salvation that should be for the saving of himself and household.

Philip was evidently a zealous servant of the Lord, and hence was used of the Lord in the especial manner recorded in this lesson; the Lord seems to look out for those who are of a ready mind, emptied of self and filled with his spirit, and zealous, to be used in his hand, and such are his special servants. Let us all more and more be emptied vessels for the Master's use made meet.

Philip's inquiry--"Understandest thou what thou readest?" was a very pertinent one; a question that might be applied to a great many Christian people today who, if they answered truly, would admit that very much of the Scripture is to them "as a book that is sealed"--some claiming that it is sealed, others claiming that they are unlearned and therefore unable to interpret. (Isa. 29:11-14.) Would that more had the spirit of the eunuch--a desire to understand the Scriptures and to avail themselves of such humble instruments as the Lord may be pleased to send to them for their aid.

How the Lord drew the attention of the eunuch to the particular passage of Scripture which perplexed him is not recorded; but no better one could have been found as a text from which to preach Christ crucified, a sin-offering, a sin bearer, a ransom for all. And Philip improved the opportunity to preach Jesus as the fulfilment of this prophecy, the propitiation for our sins, by whose stripes we are healed. Whoever will read over the announcements of discourses for fashionable churches in almost any large city will be struck with the dissimilarity of the themes discussed from those upon which Philip and the apostles discoursed with so much power and with so great results eighteen centuries ago. And who will say that this has nothing to do with the admitted coldness and deadness in the nominal church? The gospel which is the power of God unto salvation is not the gospel of politics, nor of social reform, nor of temperance, etc., but the gospel of salvation from sin and death by a Savior who has bought us with his own precious blood.

Philip's directness of discourse is worthy of note. He did not ride along in the eunuch's company avoiding the principal theme, making inquiries about Ethiopia, the condition of crops, the business outlook, etc., but, as having a particular business to attend to as a

R2111 : page 59

servant of the Lord, he got to preaching immediately. But then, the eunuch was an attentive inquirer. As a Jew he had been waiting and hoping and praying for the Messiah and his Kingdom. He knew of certain passages of Scripture which extolled the glory of that Kingdom and the blessings that would flow from it: other passages which seemed somewhat in conflict he did not understand, and now an explanation had been offered to him which in every sense of the word fitted the prophetic statement and reconciled all differences. What else could he or any honest man do than accept the facts of the case? Quite possibly indeed he had already heard of Jesus, and possibly had heard this very Scripture referred to as fulfilled in him.

Now that the matter was set clearly before his mind--what it meant and how it was fulfilled--he wasted no time in acknowledging Jesus the Messiah; he straightway inquired whether or not anything hindered his espousal of the cause of the Nazarene and his recognition as one of his disciples by baptism? We should mark also the directness of Philip's answer. He did not say, You will have to go to the mourners' bench and be prayed for, quite a while, before God will accept you; nor did he say, The proper thing for you to do is to join this or the other denomination after you have studied its catechism and made a profession of its lengthy man-made creed or covenant. On the contrary he said, If you believe with all your heart, you may properly perform this symbol of union with Christ, burial into his death.

It is well to note also that Philip did not say to the eunuch, It is sufficient if you have the real baptism, the real consecration of your life to the Lord, the burial of your will into the Lord's will, and you need not perform the outward symbol in water. Philip said nothing of this kind; nor had he or anyone else authority to thus offset the word of the Lord and the apostles, directing all believers to thus symbolize their faith and consecration. It is worthy of note, also, that Philip did not say to the eunuch, "I will go yonder and fetch a little water in the palm of my hand, and sprinkle it upon your forehead;" but the record says that "they both went down into the water" and came "up out of the water."

In what manner the Lord by the spirit caught Philip away is not stated, but we should remember that this was at a time when means of locomotion were limited and when God was pleased to exert his infinite power in various ways in connection with the establishment of his Church.

===================

R2111 : page 60

LETTERS OF INTEREST.

Indiana.

DEAR BROTHER RUSSELL:--I feel that I owe you an apology for my long silence, and wish to say that it has been more carelessness on my part than anything else. I have felt less the necessity of writing you often since others of our company have written, and in this way you heard from us, and we from you.

We have just had a week of meetings: meeting every evening for counsel, prayer and song, in which all were benefited who attended, and this included nearly all our number, though some were kept away through sickness and other causes over which they had no control. We all felt the need of a closer walk with our dear Lord, and to this end sought a deeper work of grace in our hearts, and the Lord responded to our petitions by meeting with us and granting to all that sweet subtle communion which every true child of God has experienced and yet cannot describe. I can see the benefits of the meetings already in the increased zeal of those who attended. Some are suggesting that we hold a series of public meetings, and it looks just now as though the way would open up for a series of meetings in Pool's Hall, about 1 1/2 miles east of here.

The churches in Indianapolis are making a special effort now to arouse a fresh interest in religious things. The ministers all seem to realize their spiritual deadness, which has come (as one of them expressed it to me) like a mighty wave over all the churches. I attended the meeting of the Indianapolis Ministerial association the 1st Monday of this month. I noticed by the papers that the subject for discussion was, "Is there a lack of spiritual life in the churches?" and what are the causes? and the remedy? The gentlemen who had the first part of the subject did not even debate the subject but spent the first four minutes of ten allotted to him in reading and commenting on statistics which might well arouse them to greater energy. The next speaker was Pastor of the 1st Presbyterian Church, and said among other things that the increase for the year just closed in four of the leading Presbyterian churches of the city was less than 4 per cent. and that in 1600 (if I remember rightly) of the Presbyterian churches of the country there were no accessions whatever. A dark picture, surely, to all those who believe that all efforts for the salvation of the race will end with this age.

This same speaker mentioned the fact that he had attended Moody's meetings in New York about 20 years ago and that then the Word seemed to go out with power and take hold of the people, especially church people. But that in Moody's recent meetings, which he had attended also, there seemed to be a total lack of power, for which he was unable to account.

The gentleman who took the next phase of the subject, i.e., "What are the causes of this deadness?" after naming various causes, mentioned as perhaps the principal cause a tendency among ministers to speculate on various subjects "thereby dividing the thought and confusing the minds of their audience." He mentioned as a particularly detrimental subject of speculation, "The Second Coming of Christ," and then added by way of apology "that he did not wish to criticise those who had views upon this subject, as doubtless some present did, but as for himself he had no views at all." Poor "blind leader of the blind!" Had he the least conception of the depth of shame involved in such a confession as this, falling from the lips of a so-called minister of the gospel, he would surely bow his head in shame. But no, as Paul puts it, he seemed to "glory in his shame;" and not a minister present raised his voice in rebuke of such shameful ignorance. The gentleman who took up the last division of the subject, whose business it was to suggest a remedy for existing evils in the church, was a "Holiness man" and, of course, suggested a baptism of the "Holy Ghost." Some seemed to coincide with this view and feel their own deep needs, while others sleepily listened and seemed to think that everything was in a fairly prosperous way, though none of them were very hilariously jubilant. Surely, "the wisdom of her wise men shall perish."

The last speaker mentioned the fact that he too had been present at Moody's meetings in New York 20 years ago, and that he had recently heard from friends in the East who attributed Moody's lack of power to his speculations as to the Second Coming of Christ. Is it not significant that two out of three speakers gave as the most potent factor in producing this "spiritual deadness" and "lack of power" the agitation of the second coming of our Lord? I think it is. It seems to be an index showing how unpopular this subject is among the D.Ds. It seemed so queer to me: everybody addressed every other body as Doctor. I could not help thinking how ridiculous it would sound to say, "Doctor Peter," and what the impetuous old fisherman would have thought. I really felt sorry for these men. But as I witnessed their anxiety and seeming helplessness, I felt like suggesting that preaching the gospel would be an experiment worth trying at least as a remedy for the deadness of their churches.

With Christian love, in which Sister Owen joins, to yourself and Sister Russell, I am as ever,

Yours in our dear Redeemer, C. A. OWEN.

Ohio.

DEAR BROTHER RUSSELL:--We have had some very peculiar experiences of late. We have been holding public meetings (lectures from the chart), and announced them in the papers. At our first meeting a lady attended (a stranger) and at the next brought along four more. After attending four meetings they desired us to fill an appointment at one of their homes, which I did. The room was well filled; subject, "The Church, and Her Steps to Glory;" and they all expressed themselves as well pleased, and have asked for regular meetings.

This is all a great surprise to us. We learned that there are some fifteen or twenty, nearly all women, who have come out of the churches and are holding meetings among themselves. No objections have been offered to any of our views, but many intelligent questions were asked; reading matter was acceptable, and we distributed a lot of tracts.

Your brother in Christ, S. J. ARNOLD.

====================

VOL. XVIII. MARCH 1, 1897. No. 5.

CONTENTS.

Can You Do More?.................................. 62
Views from the Watch Tower........................ 63
    "Collapse" of Foreign Missions................ 63
    The Arbitration Treaty........................ 64
    The Problem of Church Unity................... 66
    Real Import of Modern Criticism............... 67
The Memorial Supper............................... 68
Millennial Dawn Misrepresented.................... 70
"Why Persecutest Thou Me?"........................ 72
Christian Liberty and Self-Restraint.............. 74

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R1910 : page 62

CAN YOU DO MORE TO SERVE THE TRUTH?

WE hope that each TOWER reader will ask himself this question; and then act according to his answer. Furthermore, we want to assist whoever will accept our assistance.

The past three years of financial depression have greatly hindered what we esteem to be the chief branch of the work--the colporteuring of MILLENNIAL DAWN--and the circulation, instead of increasing yearly, has been decreasing, because many of the colporteurs, unable to make expenses, have been obliged to go into other employment.

It occurs to us that if this fact were realized by the friends of the truth it would lead them each and all to say, "In that event I must step into the breach; I must be that much more active in the service; I must devote that much more time in letting the light shine out upon others." And to such we proffer cooperation as follows:--

(1) We cannot make any concession on tracts, for they are already supplied by the Tract Fund free, in any quantity, post free, to any TOWER reader. Avail yourself of this arrangement. No other tracts were ever offered so cheaply. The poorest, who desires to serve the Lord and his cause thus, has no excuse.

(2) The price of the paper-bound DAWNS, when sold by Colporteurs will hereafter be 25 cents instead 35 cents, which will enable a larger number to purchase.

(3) We will hereafter supply the paper-bound edition of MILLENNIAL DAWN (any language or any assortment) in packages of ten volumes to one address, post paid, for one dollar;--larger orders at the same rate. Five or more volumes, to various addresses, at 15c. per Vol.

Let all who can avail themselves of this offer. If the new postal bill now pending would pass, it would make the postage alone seventy cents on these packs of ten, and would necessitate the cancelling of this offer,--except by freight.

(4) The DAWNS bound in leatherette, embossed (English only), 35 cents per vol., we will supply in packs of six for one dollar, post free; or by freight, at colporteurs' charges, for 12-1/2 cents per volume.

(5) Where a town has been thoroughly canvassed for DAWN we advise a canvass for "Tabernacle Shadows" and "Reply to Robt. Ingersoll," leatherette, embossed, 10 cents, three for 25 cents; or for What Say the Scriptures About Hell? For this purpose we will supply these pamphlets at 50 cents per dozen, assorted as you may please.

Those who use one hour or one afternoon a week may by these terms be enabled to devote two hours or two half-days per week. Those who loan the DAWNS may increase their work. (One sister in Allegheny has eighty copies constantly loaned out--changing them, about every three weeks.)

Let us, dear Brothers and Sisters, by the Lord's help, take a fresh hold of his work. The people never needed the truth more! It is the only thing that will keep them from Infidelity! People never were more ready to receive the truth! They realize that some great changes are at hand, and many want to understand them. "When the judgments of the Lord are abroad in the land, the inhabitants of the world will learn righteousness [truth--justice]." If we are anxious to serve, the Lord will give us an opportunity. Here it is!

===================

R2112 : page 63

VIEWS FROM THE WATCH TOWER.

DANGER OF THE "UTTER COLLAPSE" OF FOREIGN MISSIONS.

THE Missionary Review of the World has been edited by Rev. A. T. Pierson, D.D., for ten years. Its editor is well posted in everything pertaining to missions, has written a number of books and pamphlets and delivered hundreds of addresses on this subject. Its opinions therefore are entitled to the greatest respect. In its January issue it declares:--

"Without claiming any undue capacity for observation, sagacity in discernment, or accuracy in judgment and induction, the calm conclusion reached after thirty years of study of this theme and of active participation in the actual machinery of missionary enterprise, is, that at no time during the half-century now closing have missions to the heathen been at greater peril of utter collapse! Wide doors are open, immense fields invite, some soil calls for the sower, while harvests demand the reaper; we never knew so well how much territory there is to be possessed, and how deep is the need of mankind; never had the church such opportunities and facilities, never such large numbers and wealth at her disposal; and yet, with doors open wider than ever, and candidates offering in unprecedented numbers, the giving of the people of God is so utterly inadequate and disgracefully disproportionate, that where every divine sign of the times is a call for rapid advance and expansion, our drums beat a retreat, and our boards loudly call for retrenchment!

"And--what is to our view most fraught with risk--there is a growing apathy about the whole question of the world's evangelization, which seems to argue a decay at the very root of missionary enterprise. The causes for this we can not for ourselves either doubt or deny. On one hand there is laxity of doctrine, which, at least, leads disciples to indulge a vague 'eternal hope,' like Dean Farrar, that the heathen are not really lost without Christ: and on the other hand, there is a laxity in practice, which leads to a practical recognition of all religions as belonging to a universal brotherhood of faiths, and to the fellowship of their representatives as entitled to our 'Christian charity,' forgetful of the famous proverb quoted by Dr. John Ryland to Robert Hall, that 'charity is an angel while she rejoiceth in the truth, but a harlot when she rejoiceth in iniquity," embracing those whom she should rather pity and weep over."

The following is given by the same journal as a survey of the condition of the nominal church which has led, and is leading, to this threatened "utter collapse." It declares the cause to be the decline of "vital godliness." It says:--

"Look at the church pervaded by sectarianism, sacramentalism, ritualism and Romanism, and an even more fatal secularism. Behold the awful lack of gospel preaching, the reckless extravagance that reigns and practical denial of stewardship, the low level of piety, the prevalence of prayerlessness and the encroachment of virtual infidelity. See the church confronting the world with its more than thousand million unconverted souls, scattered over a wide unevangelized territory, with its unoccupied and neglected fields continental in breath; yet unable to grapple with the awful problems of society, conscious of a widening gap or gulf between itself and the world, yet unable to bridge the gulf, while the intemperance, licentiousness, and anarchy of society takes on a more and more revolutionary aspect."

* * *

It was necessary that the gospel should be preached in all the world, to every nation, for a witness, before the end of this age should come. This work, we believe, has been accomplished. We should be glad indeed if as good a civilization as our own could be carried to the uttermost regions of earth, but the civilizing and social uplifting of the world we clearly see from the Scriptures does not belong to this age, but to the next,

R2112 : page 64

the Millennial age. Those who are hoping for the conversion of the world along the lines of present missionary effort, or any effort possible under present conditions, are hoping against hope. Not only can they see such discouragements as are above pointed out by the Missionary Herald, a "danger of utter collapse" because of lessening of interest in civilized lands, but, on the other hand, they must look squarely in the face the fact that while their most sanguine and exaggerated estimates of this century's success with the heathen claims one million converts, the same period of time has witnessed a natural increase of those heathen peoples of over two hundred millions. Why cannot all true Christian hearts, which long for the blessing of their fellow creatures, see that there is something wrong with their expectations, which now after fifteen centuries are as far as ever from realization, so far as the complete conversion of the world is concerned? Why will they not turn to the Word of the Lord and there see with us that the divine purpose in this age is the election or selection of a Church, a "little flock," of which our Lord Jesus is the Head and of which all his fully consecrated and faithful ones are members? Why can they not see that this Church, through trials of faith and oppositions from the world, the flesh and the devil, and through much tribulation, is being prepared of the Lord to be "his Kingdom and priesthood," through which, clothed with divine power--glory, honor and immortality--God will be pleased shortly to bless all the families of the earth according to his original promise as made to father Abraham.--Gal. 3:16,29.

Those who have been blessed by the Lord with the light of present truth have no such cause of despondency as others; nor have they any lack for fields of work. The Chief Reaper sends us, as he did the disciples in the Jewish age, with the message of present truth--"the kingdom of heaven is at hand,"--not to the wild savages of foreign lands, but to the fields "white already to harvest"--to those who have already heard the gospel,--to gather the "wheat" into his garner before the "fire" of the great trouble shall come upon the "field"--the whole civilized world.

And wherever there are ripe grains of "wheat," there we believe the Lord is sending the sickle of truth. In our last issue we gave letters from some interested in present truth from the various quarters of the world, and we might have added to them others from South America, Africa and India. Wherever there are ripe grains of "wheat," thither we believe the Lord will send the separating present truth. It will be first of all a test as to loyalty to him, and worthiness to be gathered into his "garner," as one of his faithful ones; secondly, if the test of faithfulness be passed successfully, it will serve to bless and uplift and strengthen, and to prepare the true believer with an understanding of many things that were, many things that are, and much respecting the things that are yet to be,--that he may not walk on in darkness and stumble into the ditch of unbelief with the masses.

RELIGIOUS AND SECULAR AFFAIRS COMMINGLING.

The general tendency for religion and politics to draw together is illustrated by the recent decision of a New York supreme judge, denying a Jewish organization a certificate of incorporation because its annual meeting was fixed for Sunday. The journals of the larger religious denominations very generally approve the judge's decision, while the organs of the smaller denominations, and Hebrew papers, very generally, condemn the decision as unjust and an attempt to control by the power of the state questions that are purely religious. The smaller denominations very properly see that if the views of the majority are permitted to control in any religious matter, it will be an entering-wedge for almost absolute majority control in all religious matters and liberties. The Jewish Messenger, commenting on this decision, says:--

"It has served the purpose of again making the Jew appear as under proscription, and at the hands of a jurist who, both by birth and training, was supposed to be above such bigotry. One cannot but feel ashamed that our age and city should witness such a revival of the blue laws. Perhaps Judge Pryor has been influenced by the recent opinion of the New York Presbytery as to the doubtful character of Jewish moral environment. Judge Pryor's ruling should not go unchallenged, and his violation of American civil and religious liberty merits a more effective rebuke than it has yet received."

THE ARBITRATION TREATY.

The U.S. Senate has not yet confirmed the Arbitration Treaty between the United States and Great Britain; but there is every probability that it will be approved with perhaps slight amendments. The measure is extremely popular both in Great Britain and here, and that with all classes. The disposition with many is to consider this the beginning of universal peace, with Reason as the arbiter instead of the Sword. The suggestion is freely made that it will not be long before all the nations of Europe will practically disarm. In this, and in connection with the hope for "union" amongst Protestant denominations, the worldly Church is looking for the realization of its ideal of the Millennium, when the whole world will be converted; not by the preaching of Christ, and him crucified, as the only name given under heaven or amongst men, but by harmonizing the Christian religion with the various religions of the world, saying, "There is some

R2113 : page 65

good in every religion, and the important things are civilization and prosperity, with some outward form of religion."

Alas! how far short all this would come of the grand hopes set before us in the gospel--even if it could be attained. If the whole world were as peaceful and as unarmed as are these United States, and if the whole world had a great civilization and prosperity as have these United States, and if the whole world had as much formalistic and true religion as have these United States; alas, how far we would still be from the blessed condition for which our Master taught us to hope and to pray, when he said, after this manner pray ye--"Our Father which art in heaven....Thy Kingdom come, thy will be done on earth as it is done in heaven."

The following from the Jewish Exponent shows that the Hebrews are looking at the matter in a very proper light:--

"THE BEGINNING OF INTERNATIONAL ARBITRATION."

"'And it shall come to pass in the last days that the mountain [kingdom] of the Lord's house shall be firmly established on the top of the mountains, and shall be exalted above the hills; and unto it shall flow all the nations. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and we may walk in his paths....And he will judge among the nations and decide for many people; and they shall beat their swords into ploughshares and their spears into pruningknives; nation shall not lift up sword against nation, and they shall not learn war any more'

"This prophecy of Isaiah and Micah dates at least as far back as the eighth century before the Christian era. At the end of the nineteenth century of the Christian era it begins to find actual realization in the affairs of two great nations.

"In presenting the treaty of arbitration between the United States and England to the Senate of the United States, President Cleveland intimates that the result reached may not meet the views of the advocates of immediate, unlimited and irrevocable arbitration of all international controversies."

How far from such an ideal the present measure is may be judged from those of its provisions which limit its duration to five years, and make it include but a limited class of subjects within its scope. Compare this with Isaiah's prophecy of universal and perpetual arbitration, disarmament and peace, under the guidance of divine justice and law, and then judge how far off yet are those "last days" of which the prophets speak. Over two thousand six hundred years have elapsed, and this is all that the most enlightened and most closely affiliated of nations are as yet prepared for.

"Nevertheless, the President declares that this treaty cannot fail to be everywhere recognized as making a long step in the right direction, and will mark the beginning of a new epoch in civilization. If this be true, Israel's prophetic writings can hardly be considered obsolete. On the contrary, they promise to attain a new and increased importance from the fact that the policies they prescribe are now beginning to be practically carried out among the nations. As in many other fundamental principles, a remarkable unanimity is here seen between the teachings of Israel's faith and the highest ideals of the American people."

"As it was in the days of Noah," men do not realize that we are now in the last days of this "present evil world [order]." The new dispensation is coming so differently from what they expect. Alas! how the bright hopes of this nineteenth century must shortly be dashed to pieces. What chagrin there will be as, one after another, present institutions shall be drawn into the vortex of the great time of trouble which is near at hand and hasteth greatly. The Lord has not only declared through the prophets that the sword shall be beaten into plowshares and the nations learn war no more, but he has also declared through the same channels that this blessed time shall be introduced by a time of trouble such as was not since there was a nation. And of that time of trouble it is declared that then many shall beat their ploughshares and pruninghooks into spears, and the whole world be involved in the great battle. The battle will eventuate in the utter prostration of the world in the zenith of its power and glory. But, praise God, those days of trouble will not be permitted to continue, else as our Lord declared, "there would no flesh be saved." For the sake of the elect--because of Christ, the elect Head, and the Church, his elect body, and the acceptableness of the sin-offering, --the Kingdom of God shall be established under the whole heavens, to lift up and bless the groaning creation, and to grant eternal life and joy to all who will accept them under the conditions of the New Covenant.

* * *

Meantime even the blind can see that the common hopes of peace are not built upon a change of the controlling principles of human hearts from selfishness to love. For instance, note the fact that the French government appointed M. de Kerjegn to examine into and report upon the French Naval equipment as compared with that of Great Britain. He has filed his report, which, after pointing out the great superiority of the British Navy, urges a large increase of the French navy, and concludes thus: "The aim of every patriotic Minister of Marine ought to be to push on to the possession of a fleet capable of ruining the commercial supremacy of England at a given moment." Germany also is increasing her naval armament, so are the United States, Japan and Russia, while Great Britain feels

R2113 : page 66

bound to keep her fleet ahead of all, to prevent the ruination of her commercial supremacy. Evidently the lion and the lamb are not yet ready to lie down together in peace;--the lion must first get a new disposition.

Lord F. von Luttwitz, writing recently in a Berlin journal, commenting on the determination of the German government to greatly increase its navy, says:--

"A second partitioning of the world is at hand. We need only remember the dissolution of Turkey and the opening of China in order to realize what great opportunities for colonial enterprise [commercial warfare] still exist. Nor should the restless condition of some of the South American republics be forgotten, for these to many offer future advantages. But we will miss our chance again unless we have a fleet. We must become so strong at sea that nations which can afford to snap their fingers at our army cannot afford to ignore us in partitioning the world. We must have a navy, and we must not lose time in getting it. Our alliances are of no value in this matter. We cannot afford to go to war for the sake of some miserable little piece of land far from us, yet we will have to do so if we have no navy. It may be assumed that the next partitioning of colonies will be eminently peaceful.

But unless we have a navy powerful enough to take possession of our share and to defend it, the maritime powers will not even consider us as competitor, and we will go out empty."

* * *

On the other side of the question a new factor is discovered. The soldiers of Europe are beginning to think, and are not so anxious as they once were to give up their lives at the behest of kings and princes. A recent dispatch from Brussels, which will be read with interest, is as follows:--

"The disaffection in the Belgian army, founded on the Socialist propaganda against the use of armed force, appears to be making headway. The Soir announces the discovery of organized Socialist clubs in barracks, whose members, while submitting to the rules of the service, are pledged to refuse active service should occasion arise.

"Inquiry in one large center has already revealed the existence of a club of this description, and seventeen non-commissioned officers have been suspended."

THE PROBLEM OF CHURCH UNITY.

Under this caption the Christian Statesman says:--

"What we maintain is no mere speculative theory, away up in the ecclesiastical clouds, and impossible of realization in this matter-of-fact world. On the contrary, it is the simple, practical, Scriptural rule by which the Church of Christ, according to her divinely ordained nature, is under obligation to order her earthly life....We believe that the church cannot effectively meet concentrating hostility in her present divided condition, with her separate denominations often failing to cooperate and not infrequently working at cross purposes. We further believe that she will be compelled in the near future to search for the true solution of the problem of her imperatively needed organic unity. We are constrained, therefore, to point out what we are fully convinced is the remedy that must soon be applied for the healing of her sectarian divisions....The church, like the state, is a social being made up of individual members. Each of these collective beings, by divine ordainment, is clothed with authority in its appropriate sphere of action. And in each of these collective or social beings are found subjects of authority. Christ is the Sovereign Lord and King over both church and state. His Word, given in the sacred Scriptures, contains supreme law for each of these social bodies in its distinct sphere.

"Due regard in the state for the law of Christ secures for it the balance of political authority and the liberties of the citizen, and thus the establishment and preservation of national organic unity. And in like manner due respect for the law of Christ will secure to the church and all her individual members the balance of ecclesiastical liberty and law and consequent enduring

R2114 : page 66

organic unity. The admitted differences between the sphere and functions of the church on the one hand and the sphere and functions of the state on the other hand will not affect this analogy. Ecclesiastical authority wields no material sword. Its penalties are spiritual."

It is seldom that we find the advocates of Church Federation so outspoken as this; but we admire honesty and frankness even in a bad cause;--and as our readers well know we esteem the movement for the proposed organic union of the churches and then their cooperative union with the state a very bad cause;--one fraught with danger to the liberties of all classes --but foretold in the Scriptures as associated with the great trouble with which the social and ecclesiastical order of this Gospel age will come to an abrupt end.

We deny every proposition of the quotation.

(1) We deny that the church (collectively) is "clothed with authority." On the contrary, we hold that the individual Christian is free from authority except that of the head of the true Church--Christ. His fellows may advise with him or may withdraw from his fellowship, but they have no "authority" over him according to the Scriptures. Since there are none "clothed with authority," there can be no "subjects of authority."

The object of Satan, and unwittingly of those whom he deceives, has ever been to deprive the individual Christian of the liberty wherewith Christ has made him free, and under one pretext or another to sink the individual in the mass, under human heads and authorities. Papacy is a woeful illustration of Satan's successes in this direction in the early centuries of this age; and the Protestantism of the sixteenth century, which never entirely rid itself of that influence, is now being drawn into the same snare.

(2) It is not true, as stated, that God's Word given in "the sacred Scriptures contains supreme law for each of these bodies." On the contrary, the Lord's commands and counsels and promises were first to the

R2114 : page 67

little nation of Israel only, and secondly to the peculiar people, royal priesthood and holy nation--the Church called out of the world and begotten of a new spirit through that Word. And the Lord's words to the Church are not as an organization but as individuals only. "If any man [individually] will be my disciple, let him deny himself, and take up his cross, and follow me. He that hath an ear let him [individually] hear."

So far from recognizing the state, the nations, and giving them laws, the Lord's Word declares that they are all "kingdoms of this world" and under "the Prince of this world"--Satan. And through the prophet he has pictured these Gentile governments or states as ferocious beasts, and told of their utter destruction at the time of the establishment of his Kingdom for which he taught us to pray, "Thy Kingdom come!"

(3) It is not true that "Due regard in the state for the law of Christ secures for it the balance of political authority." Quite to the contrary, the balance in politics often goes to the side of the corrupt and the saloon element. The history of the various so-called Christian States of Europe, written in blood, shows that none of them have ever been controlled by the laws of Christ, but all of them per force on contrary lines. Christ gave no national laws because his kingdom is not of this world. He rules individually each citizen of his heavenly kingdom.

(4) The claim that such an organized and dominating Ecclesiastical Authority would need no sword but would merely execute spiritual penalties is delusive. This was Papacy's claim in the zenith of her power. For instance, she damned the Huguenots as "heretics," told how God would torment them in the future, and declared that "heretics" had no rights which governments or people were bound to respect, and promised eternal rewards to all who would oppose them. And when the French king, thus incited, entrapped and massacred them Papacy struck medals to his honor and made him a saint. Thus spiritual penalties and rewards was interpreted not very long ago. We do not presume that Protestant authority would at once become so arrogant, but in some form all dissenters would be considered "heretics" or "anarchists," and persecuted to the extent that public sentiment would sanction.

THE REAL IMPORT OF MODERN CRITICISM.

The editor of the New York Sun has devoted considerable space to the discussion of modern criticism of the Scriptures, as recently publicly voiced by Rev. Lyman Abbott. The editor shows himself as ever to be a logician. Of course, his editorials have aroused opposition from many who seek to defend this modern infidelity. Referring to these defenders, the Sun of Feb. 9, says:--

"They all miss the point, which is that if there is not supernatural authority for Christianity it becomes simply a system of moral philosophy, regarding whose soundness disagreement is justifiable and inevitable. If it is not believed in as coming from God by supernatural revelation, but is treated as simply human in its origin, it will be criticized on its merits alone, as the Jews, for instance, criticize it, and as it was criticized by the Romans. The Romans opposed the Christian system and tried to destroy it as essentially inimical to the state and the established social order. They viewed the Christians and dealt with them as we now regard and treat Anarchists. If, then, the supernatural origin and character of Jesus are denied, his teachings will be examined in a light radically different from that in which their discussion has proceeded hitherto. They will cease to be the foundation of a religion imposing an obligation of belief as essential to obedience to God, and become debatable propositions made by a human teacher of philosophy, and therefore properly and necessarily examinable to determine their intrinsic value....

"It is this destruction in which Dr. Abbott and his defenders are now engaged. If the Biblical story of Jonah and the whale is to be regarded as purely a parable, an allegory, whose actual occurrence was impossible and therefore unbelievable, Christianity must descend from its exaltation as a religion of divine authority, and drop to the level of a system of religious philosophy or speculation, of human authorship. If the story of Jonah is merely allegorical, a fable, every other Biblical tale, from the creation of Adam and Eve up to the supernatural birth and resurrection of Jesus, is likewise allegorical, for they conflict equally with the possibilities under merely natural law. In other words, the arguments of Dr. Abbott and his defenders shatter the whole fabric of religion built by faith, and put the Scriptural reports of supernatural occurrences in the same category with the tales of mythology. This is a conclusion which the theologians of the school of Dr. Abbott try to avoid, with a timidity which may be natural in view of their ecclesiastical relations, for it takes away the reason for their existence....

"Our correspondents who discuss the case of Dr. Abbott, have no conception of the tremendous revolution in sentiment of which it is a symptom. All the infidelity of past periods has been of no consequence as compared with the present infidelity, of which, for the moment, he has made himself an example. It is an infidelity which strikes at the supernatural basis upon which Christianity rests, and therefore relegates the religion of Christendom to the position of mere mythology and fallible human philosophy."

We freely endorse the editor's arguments and his definition of modern criticism as the rankest infidelity.

* * *

The disposition of many to fail to discriminate on such subjects is witnessed by the fact that Dr. Buckley, of the New York Christian Advocate is rated as an utter repudiator of the Bible, worse than Dr. Abbott,--simply because he declared his disbelief that every word, punctuation and fly-speck of our English translation of the Bible is inspired. Nobody of sense could dispute

R2114 : page 68

his proposition. It is the original Scriptures that we hold were inspired; not the translations of it. Vastly different is Doctor Buckley's position from that of Doctor Abbott.

* * *

The start of modern criticism or "higher criticism" may be said to have been in the theory of Evolution--which is diametrically opposed to the Bible theory of the creation of man in God's likeness, his fall into sin, imperfection and death, his redemption by a ransom and the restitution to come.

"But according to the following clipping from the New York Tribune, the most intelligent Christians are already perverts from the Bible faith to the protoplasm and monkey doctrine of Evolution, and hence to its associated doctrines known as "higher criticism." It says:--

"To-day, though evolution is not a demonstrated truth, and perhaps never will be, it is practically accepted by most intelligent Christians as the best explanation of life....

"Quite as terrible at first seemed the blow which evolution aimed at the literal interpretation of the Scriptures. Most of those who first read The Origin of Species believed literally in the creation stories in Genesis; and, of course, any theory that made such a belief impossible must have seemed a denial of God's Word. That view of the matter has been abandoned long ago by Christians....Thirty-six years ago it was Darwin against the whole Christian world. To-day Darwin lies among Christian England's honored dead in Westminster Abbey, and the man who publicly protests against elevating to the chair of St. Augustine a clergyman who holds the views of Darwin is contemptuously brushed aside as a crank."

* * *

The man referred to, who was treated as a "crank," is the clergyman mentioned in our issue of January 15,

R2115 : page 68

who protested against the enthronement of Dr. Temple as Archbishop of Canterbury and Primate of all England, because as an Evolutionist he was necessarily lacking in all the fundamentals of Christianity. Now hear Brother Moody, the Evangelist. Before a large audience in Carnegie Hall, New York City, he said:--

"Nineteen hundred years have rolled away since Christ found no place on earth to lay his head. His gospel is now preached in all parts of the world, but is it not a fact that even now there is not room on earth for the Son of God, and no nation wants him?

"Does America want him? It is a Christian nation. England claims to be the most Christian nation, but if a man stood up in Parliament to-morrow to advocate --could it be possible--that Christ should come in person to rule England, he would be hooted down. France, Germany, Italy and Spain are Christian nations. Is there room for him in either?

"Has not Christianity settled down to be a mere lifeless form? Suppose it were possible to petition Christ to return to earth to rule us. How many of the people of New York would sign the petition? Would business men sign it? They would have to change their methods first. Would stock-brokers sign it? It would smash up their business pretty quick. Would saloon-keepers sign it? They would find their occupation gone should they do so.

"I'll bring the question closer home to you. How about the churches? Do they want him? Pride and form and dignity in the church would have to step down.

"But we can bring the question even closer to us. How many ladies here would vote to have him come? I think but few hands would be raised should the vote be taken this afternoon. Thank God, there are a few who have stepped out of the world who would welcome him!"

===================

R2115 : page 68

THE MEMORIAL SUPPER.

AS instituted by our Lord, and perpetuated by the apostles and the early Church, the Memorial Supper took the place of the Passover Supper--on the fourteenth day of the Jewish first month Nisan. This custom of the early Church is still preserved in the English, Roman, Greek, Armenian and other so-called "Catholic" churches and by Lutherans. But soon after the death of the apostles, ceremonialism gradually crept in and very greatly altered the original simple Memorial services. Then, too, the idea of the Mass was evolved--a fresh sacrifice of Christ as the basis for forgiveness of special sins. Masses are not figurative sacrifices, remembrancers of the great sacrifice at Calvary, but meant as new and real sacrifices. The priest is specially commissioned to turn plain ingredients of bread and wine into the actual body and blood of Christ in order that the priest may make a fresh sacrifice of Christ, with fresh efficacy for the forgiveness of the special sins for which the Mass (sacrifice) is performed. These Masses appear in many respects to merely elaborate the Lord's blessing and breaking of the bread and wine at the institution of the Memorial Supper, only that they may be and are celebrated at any hour of any day or night.

It is not surprising that after a thousand years of false teaching and false practice along these lines, Protestants, when awaking and seeking to find the old paths, failed to discern all of the Papal error on this and other subjects. Accordingly, while discarding the Papal Mass (called in Scripture "the abomination that maketh desolate") as additional sacrifices for sins, and properly holding and teaching that "by one offering he [Christ] hath perfected for ever them that are sanctified" (Heb. 10:14), they overlooked the fact that the added

times for what they term "Communion" were added for Masses, and that the anniversary of our Lord's death is the only appropriate and the only appointed time for its commemoration.

Accordingly, some celebrate three times a year, some four and some weekly. If the contention, "the oftener the better," be correct, why should they not celebrate it every day? While we cannot say that done in sincerity it is at any time a sinful abomination like the Mass, we may be sure that men of to-day are not wiser than our Lord and the inspired teachers of the Church--the Apostles--and that any change from the original institution must result unfavorably. The occasion loses its weight and impressiveness by repetitions disconnected with the fact memorialized. How national memorials would lose their intended significance if repeated three to fifty times a year! The fourth of July, for instance, celebrates a great event, the institution of the United States Government, and it is generally celebrated. But suppose instead it were celebrated weekly or quarterly--would not this deprive the celebration of weight and influence? Assuredly; and so with the Memorial of our Lord's death--its anniversary is its only proper or designated occasion for celebration. But once the origin was lost sight of, general carelessness and indifference prevailed, so that although always mentioned in the Scriptures as a "Supper," it is now generally observed at dinner time; and rarely or never as a supper or evening meal, like its pattern.

The expression, "As oft as ye do this, ye do show forth the Lord's death, till he come," has been misinterpreted by many to mean,--Do this as often as ye choose. But the emphasis should be put upon this--As oft as ye celebrate this annual Memorial, instituted by our Lord, ye are showing forth his death, and are to so do until his second coming--until the establishment of his Kingdom and your glorification therein will fulfill or complete all that is symbolized in the Memorial.

As the people of God "seek for the old paths" (Jer. 16:6), the light of present truth spreads and the number who celebrate the central fact of redemption (the great Sin-offering) on its anniversary increases; and this year probably more than ever before, since the fifth century, will "Do this" in remembrance of their Redeemer, on the anniversary of his death.

The "Catholic" churches slightly changed the method of reckoning the anniversary so that they always celebrate a Friday for our Lord's death (Good Friday) and, on the Sunday following, his resurrection (Easter Sunday). The early Church, however, followed the Jewish custom of counting, regardless of the days of the week, and so we do. In fact, it is claimed by some that, as the Jews had an abrupt beginning of months every Spring, with the appearance of the new moon at or after the vernal equinox, so they had an abrupt beginning of weeks with the beginning of Passover, which was always counted a Sabbath and the new start of the cycle. However this may be, their Passover week always began with the fifteenth day of Nisan by divine direction.--Exod. 12; Num. 28:16,17.

We Christians, however, do not celebrate the Passover week. That will find its anti-type by and by, when the glory of the Kingdom shall be enjoyed. We celebrate the fourteenth; a day of which the Jew takes little or no account. It would appear that the fourteenth of Nisan should have been generally observed, but that the Jews seemed to begrudge the time, and generally crowded the supper over onto the fifteenth day, to gain one more day for business. Certain it is that it was proper to both kill and eat the Passover lamb on the fourteenth, for our Lord and the twelve apostles so did, and our Lord was crucified on the same day; this being provided for in the Jewish arrangement of time, which began each day at six P.M. --Lev. 23:5,6.

Reckoning according to the Jewish rule, the fourteenth of Nisan will this year commence Thursday, April 15, at six P.M. At 8 P.M. a few earnest Christians all over the world, including a little company in Allegheny, will break the memorial bread and taste the memorial fruit of the vine, in grateful remembrance of him who loved us and gave himself for us; and in pledge of our fellowship with him and all who are his, in the sufferings and trials of this present time; and in testimony of our hopes of fellowship by and by in his glory. Reader, will you not join with us at that hour? Whether alone, or as little groups, hundreds of miles asunder, we will surely have a special blessing; and, if we seek it, no doubt we will be welcomed specially near to our Heavenly Bridegroom, and be specially strengthened to share his cross, and to withstand the wiles of the devil.

We do not invite a general convocation to Allegheny as formerly, for two special reasons: (1) we are so situated as to be unable to entertain as formerly; and (2) we believe that the cause in general is benefited by having all of each little group meet together on this occasion. Every family together, was the law for the Jews; and it seems appropriate and profitable for us.

As we have heretofore pointed out, anyone of the Lord's people, the choice of the company, may serve the emblems of our Master's broken body and shed blood. The distinctions of "clergy" and "laity" are not of God, but of mistaken men. All who are true "disciples" are invited to take, eat, drink and distribute the emblems. It would surely require a great amount of authority and ordaining to qualify any man to "create God" out of bread and wine, as it is claimed

R2115 : page 70

the Catholic priests do; but it requires only a fully consecrated, humble believer to do any and every thing commanded by our Lord in respect to this beautiful Memorial. Let us, therefore,--all who are his and who see the beauty of his arrangement--obey, and "do this" in remembrance of him. Unleavened bread is

R2116 : page 70

best to use, as an emblem of our Lord's purity, his freedom from sin, which leaven symbolizes. Fruit of the vine may be wine or (preferably, we think) unfermented grape-juice, or the juice from stewed raisins; --"fruit of the vine" is quite a broad term.

MAKE DUE PREPARATION.

In the type only the circumcised were allowed to eat of the Passover supper. Circumcision of the heart is the antitype, as the Apostle explains, and signifies a full consecration to the Lord and a separation from the filth of the flesh and sin in general. Let us note, also, that none but those consecrated to be broken with him, and to share his cup of suffering and self-denial, are truly "disciples," and invited to "do this."--See Matt. 20:22,23.

Note, also, that even the "circumcised" were to cleanse their dwellings and put away sin, symbolized by leaven. And faith in the blood must be publicly confessed as symbolized by its being sprinkled on the front of their houses. All these things represented Christian life during this Gospel age. The eaters are to be Pilgrims who seek a heavenly country; our "bitter herbs" are the trials and persecutions and revilings and disappointments, incident to our faithfulness to the Lord;--they will only sharpen our appetites for more of our Lamb--Christ our Passover (lamb) slain for us. (Exod. 12:8,11,12; 1 Cor. 5:7.) And, inasmuch as the law provided that none of the lamb must remain over to be eaten on the morrow, it seems to signify, typically, that the privilege of participation in the Lord's sacrifice is meant by the eating; and that this fellowship or communion in sufferings is confined to this Gospel age. This is intimated also by the Apostle. --1 Cor. 10:16,17.

Let all of the Lord's people examine themselves to see that their hearts are circumcised, separated from the will of the flesh and fully subjected to the will of God in Christ. Let us see to it that we purge out any of the old leaven of malice, envy and strife (1 Cor. 5:8), that the thoughts and intents of our hearts are pure and sweet and clean, and that unavoidable weaknesses are under cover of the precious blood. Although the Lord and the Apostles gave no command to fast forty days, as is the custom of the "lenten season" with many, and although we deprecate such formal commands of men, nevertheless, we believe that those who as a preparation voluntarily do some fasting, as well as praying, will be blest according to their faith and love and devotion.

===================

R2116 : page 70

MILLENNIAL DAWN MISREPRESENTED.

A SEVENTH-DAY Adventist journal contains the following misrepresentation:--

"If it was expedient that Christ should pass the portals of the tomb to save men from the Adamic death, then it is equally expedient that he should pass the second death tomb, in order to save those who fail in the first opportunity, that they might have the second probation as per Millennial Dawn theology. A second probation for all mankind, and especially the heathen, is a corner-stone in Millennial Dawn theology. We ask, Where is the scripture to show that Christ passed the second-death tomb? If not, can he, or will he, save man from the second death, through a second probation?"

As a Seventh-day Adventist, the writer of the above no doubt acknowledges himself amenable to the command which says, "Thou shalt not bear false witness against thy neighbor." In the above statement he violates that rule: he bears false witness against MILLENNIAL DAWN and should make amends by reading the book unprejudicedly and then correcting the misrepresentation.

MILLENNIAL DAWN teaches the very contrary of what is here attributed to it. It teaches that there will be neither redemption nor recovery from the Second Death, but on the contrary, that it is the everlasting punishment predicted for all intelligent and wilful evil doers.

The merest babe in spiritual things should know that under the divine sentence against Adam, which was shared by all of his race, not one of the human family could have everlasting life;--no, nor even a trial for it, which was what Adam had and lost,--except as the ransom-price first secured a release from that original Adamic sentence. This is the plain argument of the great Apostle Paul in Romans 5:12,17-19.

This one opportunity or chance for life, secured by the great sin-offering finished at Calvary, is the only one recognized in MILLENNIAL DAWN. And it is quite sufficient. The Scriptures assure us that it was "for all," for "every man," "a propitiation for our sins, and not for ours only, but also for the sins of the whole world;" and logically this implies that "all," "every man," "the whole world," will be granted an opportunity to profit by it, and, if they will, to come into harmony with God, under the merciful provisions of

R2116 : page 71

the New Covenant, and thus gain the gift of God, eternal life, through Jesus Christ our Lord. This one chance is to be so complete, so ample, that there will be no reason for another. It will be a second chance, individually, to but one person, Adam. It can only be considered a second chance for the entire race by reckoning the entire race as having its first chance while in the loins of Adam, in Eden. That Eden chance or trial resulted in loss to Adam and all in him; none gained life under that chance or trial; and it is from that loss that all have been redeemed by the Second Adam who came to seek and to save that which was lost; and who under the New Covenant, sealed with his own blood, provides an opportunity for the whole race to return to life and harmony with God--(1) the Church as his bride; (2) the world as his children, to the willing and obedient of whom he shall become "the everlasting father."--Isa. 9:6.

This chance, secured by Christ for all through his atoning-sacrifice;--this chance which dates from our Lord's resurrection (except as in a typical manner it was previously faintly revealed to the faith of the patriarchs and prophets and in the Law to Israel);--this chance, call it first or second as any may please, is the only one we find in the Scriptures, and the only one presented in MILLENNIAL DAWN. But let us see how ample it is, and how few have yet enjoyed this chance of trial for eternal life, secured by the precious blood.

Did the millions who lived outside of the favored nation of Israel for the period of over forty-one centuries before Christ, whom the Apostle describes as being "without God and having no hope,"--did those millions have any share in this chance or trial purchased by the precious blood? Surely not!--See Eph. 2:12.

Did the millions of Jews who lived and died before Christ, and who at the very most had only typical atonements for sin, year by year, which could never take away sin, nor make the worshipers perfect;--did these have a chance or fair trial for eternal life under the New Covenant, which had not in their day gone into effect? Surely not!--See Heb. 9:9; 10:4.

Did the Jews of our Lord's day who rejected him have a full chance? No; for our Lord and the prophets and the apostles testify that "they were blinded" and that "through ignorance" they crucified Christ, "as did also your rulers." (Acts 3:17.) And we are clearly informed that their national blinding was for a purpose, and is to be removed; and that then the New Covenant will go into effect toward them as a people.--See Rom. 11:25-27-33.

How about the heathen of to-day, and the hundreds of millions of the same class who have died since the true Light, the great Light came, since the Atonement sacrifice was slain at Calvary;--have they had any chance of everlasting life, in the remotest sense, never having so much as heard of the New Covenant or of the only name given under heaven or among men, whereby we must be saved? Knowledge is essential to a trial for life everlasting.

How about the other millions who have lived in so-called Christian lands, and have heard church bells ring and seen Bibles, and heard perhaps the preaching of clashing creeds--that we are saved by works and it matters not what is believed;--that we are saved not by works but by faith; that we are saved by both faith and works;--that we are saved by water baptism; --that it should be done by sprinkling;--that it should be by immersion;--that it is for the forgiveness of sins;--that it is not for the forgiveness of sins, but for induction into the elect Church;--that there is but one true Church, one Lord, one faith, one baptism;--that the Roman Catholic Church is that one and all others false;--that the Lutheran is the one, and all others false;--that the Presbyterian is the one, and all others more or less in error;--that the Methodist church is the one, and all others confused. What shall we say of those who in all this din and confusion ("Babylon") do not believe, because they know not what to believe?

Shall we say that such have had a full, fair chance for eternal life; and that their failure to believe marks them as fit for the Second Death? No; we will rather hear the Word of the Lord on the subject. (1) The Apostle's declaration that "the God of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God should shine into their hearts. (2) We will remember the promise of our Lord's Word, that times of refreshing and restitution shall come at his second advent (Acts 3:19-21), and that then Satan, who now blinds and deceives men, shall be "bound" and "deceive the nations no more"

R2117 : page 71

for the thousand years of our Redeemer's reign. (3) We will remember the promise through the prophet (Isa. 29:18; 35:5; 42:7,16) that in that Millennial day all the blind eyes shall be opened, and the light of truth made seven-fold clearer,--perfectly clear--so that the knowledge of the Lord shall fill the whole earth, ocean deep (Isa. 11:9); and then all the families of the earth who have not had "ears to hear" during this age shall be blessed with a chance or trial for life under most favorable conditions, according to the blessed terms of the Abrahamic Covenant through the Seed of Abraham (Christ Jesus, the head, and the Church, the body).--Gal. 3:16,29; 1 Cor. 6:2.

Let us remember that trial always precedes sentence. Adam was on trial for everlasting life: the

R2117 : page 72

result of his failure was the penalty, Adamic death, in which we all share. Adam and all of his race were bought back from that sentence by the great sin-offering which God accepted. As a result another "chance" or opportunity for trial for everlasting life comes to Adam and to his race. But since the race is no longer "in Adam" this trial must be an individual one. (See Jer. 31:29-34; Ezek. 18:2-4.) As a full, fair opportunity was necessary under the first trial in Eden, so now all must come to a clear knowledge of the conditions of life and death before he can be condemned or justified. This trial will be so complete that there would be no use for another, a third trial, and hence there is no provision for recovery from the Second Death.

===================

R2117 : page 72

"WHY PERSECUTEST THOU ME?"

--MARCH 14.--ACTS 9:1-12,17-20.--

"This is a faithful saying, and worthy of acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief."--1 Tim. 1:15.

SAUL'S transformation, from an enemy of Christ and his Church to a friend and zealous servant, is generally termed his conversion. In our opinion, however, the term "conversion" would scarcely be appropriate in such a case. Saul of Tarsus was either a bad man and a hypocritical Pharisee, a money-lover and self-lover, as were many, or else he was an Israelite indeed, whose aim and object was the service of God, and whose persecution of the early Church was prompted by his fidelity to God. We believe that the latter description is the one which fitted his case; it is in harmony with his own testimony on the subject: "I verily thought that I did God service." If then Saul was not only a member of the favored nation of Israel, but a true and loyal member of it, thoroughly consecrated to the Lord and serving him to the best of his knowledge and opportunity, but merely blinded for the time by prejudice and misconception, we can no more think of his case as a conversion than the cases of the other apostles. The Lord chose the original twelve because they were Israelites indeed; and he gave them the needed instruction for his service; and this he did also for Saul, though in a more striking manner. The word convert signifies to turn about in an opposite direction. But Saul was already going in the right direction; namely, in a whole hearted service of God, though his efforts were expended upon the wrong thing in the right direction. The Lord merely opened the eyes of his understanding and showed him the better how his efforts should be used. Saul needed no conversion and needed merely to be shown aright; and he proved this by as much fidelity and energy in the Lord's service afterward as he had ignorantly misused previously.

Saul was one of those Israelites who lived amongst the Gentiles, but who occasionally went up to Jerusalem to certain of the feasts. His home was in the city of Tarsus, one of the notable cities of that date--said to have been excelled in scholarship and fine arts by the cities of Alexandria and Athens only. He not only had the advantages of a home in such a city, but his family was one of the influential ones, as is implied in the fact that he was not only a citizen of Tarsus but also a citizen of Rome. In addition to the education of his home city he had received a special course in theology or Jewish Law at Jerusalem, under Gamaliel, one of the greatest teachers of that time. His early training, therefore, and all of its conditions were favorable to producing in him a breadth and refinement of thought equaled by few; and these conditions combined with his honesty of heart and his zeal for God, though not at first according to knowledge, fitted him to become just what the Lord subsequently made of him; namely, "A chosen vessel unto me to bear my name before the Gentiles and kings and the Children of Israel."--Acts 9:15.

(1) It would appear that the circumstances connected with the stoning of Stephen only incited Saul to the greater energy in stamping out what he believed to be a very injurious doctrine--a heresy. Our own experience confirms the thought that an earnest, conscientious opponent is more to be respected than a cold, indifferent professed friend, and we are reminded of the Lord's words, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Let us have respect, therefore, for all who are warm-hearted and zealous; remembering that there is more hope of their being pleasing to God, and being accounted worthy to receive the truth, than for the lukewarm.

(2) The Jewish priesthood was granted and exercised considerable power under the arrangements of the Roman government. It had come to exercise very much of the power subsequently used by the Popes of Rome. They had power to authorize arrests and imprisonments for the infractions of their religious rules and regulations. Saul, exercising the same respect to law and authority that subsequently marked all of his dealings and teachings as a Christian, did not attempt to take matters into his own hands in the persecution of the Christians, but went about it in the manner recognized as legal--under the sanction and authority of the highest religious tribunal. Let us remember that nearly

R2117 : page 73

all persecutions have been sanctioned by some human law, and regulate ourselves under the divine code.

(3-9) The account here given of the opening of the eyes of Saul's understanding is that of Luke, and was doubtless received directly from the Apostle Paul himself--with whom he traveled for a time. Two other accounts are given by the Apostle Paul himself. (See Acts 22:6-11; 26:12-20.) The three accounts are in practical agreement, and show only such variations as might reasonably be expected, considering the fact that they were delivered under different conditions; as it was sought to emphasize or elaborate different points. Had the three accounts been exactly alike, word for word, there would have been just ground for supposing a special preparation of the text with this harmony in view. Even the seeming discrepancy of the account, when rightly seen, are additional evidences of the truthfulness of all. The account itself being simple, we need give attention only to those points which apparently conflict. All three accounts say that Saul himself heard the voice, saw the light and fell to the ground. One of the accounts adds that all with him fell to the earth as well. The account in our lesson tells that the men of his company "stood speechless, hearing a voice but seeing no man." Another account says, "They beheld indeed the light, but they heard not the voice of him that spake to me." These accounts can be harmonized in this way: Saul himself was evidently the center of manifestation--"a great light shone round me." His companions doubtless saw something of this light in a general way, but they did not see the source of the light; they did not see the glorious body of our Lord Jesus--"seeing no man." Saul, however, saw the glorious body of our Lord Jesus, as he himself subsequently testified, "last of all he [Jesus] was seen of me also." Although none but Saul was smitten to the ground, the others who stood speechless and terrorstricken no doubt soon kneeled reverently about their leader. Respecting the voice--Saul and all that were with him heard a sound, "the voice," but only Saul could distinguish the words--which were meant for him alone. A similar case is recorded in John 12:28,29, where it is stated that our Lord Jesus heard a voice from heaven, saying, "I have both glorified it, and will glorify it again." But the people that stood by and heard the voice understood not the words, but said that "it thundered." Saul and all of his company in one sense of the word heard the sound or voice, but in another sense of the word he alone heard the voice. We use this same form of expression in our daily conversation to day. If some one speaks to us in a low or indistinct voice, we say that we did not hear --we mean that although we heard the voice we did not understand or comprehend it.

The feelings of Saul, as he heard from the Lord of glory a reproof of his misdirected zeal, can be better imagined than described. Nevertheless, we can but admire the promptness with which he at once laid down the arms of his opposition, and placed himself on the side of the one whose cause he had so recently persecuted. We can imagine him praying, Lord, teach me! In my blindness and ignorance I have been fighting against thee, the Only Begotten of the Father, the Messiah; while "I verily thought I did God service." Having made such a great mistake I am thoroughly humbled, I can no longer trust to my own wisdom nor to the wisdom of those in whom I have heretofore confided;--the chief priests, the scribes and Pharisees. Now Lord, I come to thee: Show me how I can undo some of the great wrong I have done ignorantly: show me, and I will be glad to promptly follow and obey.

R2118 : page 73

How deep a hold the matter took upon the mind of Saul may be judged from the fact that he neither ate nor drank for three days. He could not think lightly of his own blinded course. Deep contrition is always a good evidence of genuine repentance of wrong. No doubt his thoughts were busy, and, well educated in the Law and in the Prophets, and familiar with what he had learned concerning the Nazarene and his teachings, we may reasonably suppose that those three days of blindness and fasting were days of prayer and reflection, in which he diligently compared the testimony of the Law and the Prophets with what he knew of the Nazarene and his teachings. His natural sight had been destroyed, but his mental vision had been opened, and he now saw matters in a new and wonderful light.

(10-17) The name Ananias in a previous lesson was associated with ungodliness and falsehood, but here we find another Ananias of a totally different character --a true servant of the Lord. His hesitation (vs. 13-16) does not seem to have been caused by opposition, nor faithlessness, but rather a reasonable caution. He had heard of Saul and possibly also knew Saul's host to be an enemy of the cause of Christ, and therefore wanted to assure himself that he was not misunderstanding the Lord. The Lord very graciously made the matter clear to him, as he always does to his faithful ones, and Ananias promptly fulfilled his mission. Here again is an illustration of divine methods: The Lord sent upon this important errand one who apparently was a very humble member of the Church. He did not send Peter and John and James the apostles from Jerusalem with great pomp and show to receive the penitent enemy of the cross and to make a public triumph, but used an instrument ready and willing that was nearby. This should be a lesson to us that the Lord is both able and willing to use in his service

R2118 : page 74

the humble ones who are ready and waiting--

"Emptied, that he might fill them, as forth to his service they go;
Emptied, that so unhindered his life through them might flow."

(18-20) The scales which fell from the eyes of Saul would seem to indicate that a certain portion of the eye had been thoroughly destroyed by the great light; and the healing may be said to have been in a natural way by the removal of the injured cornea. Although informed that he received his sight, we are not informed that his eyes were made whole. Indeed, it seems very evident, from subsequent statements, that to his dying day his eyes never recovered their soundness and his sight was never again normal. It has been surmised, and we think with good reason, that the continued weakness of his eyes constituted what he terms "a thorn in the flesh." Although under the power of the holy spirit he was granted many gifts of the spirit, amongst others the gift of healing, and although he exercised this gift of healing upon many (see Acts 19:11,12), yet the Lord did not relieve him from his own weakness in this respect. This must have been all the greater trial; it would seem all the more strange that he who could heal others could not heal himself; that he who had divine power for the blessing of others in this way, should not have the divine power for his own blessing. Our Lord's answer to his petition was, "My grace is sufficient for thee, my strength is made perfect in weakness." The noble Apostle exclaims, Therefore most gladly will I suffer, if thereby the grace of God toward me shall be the greater: and thereafter he never requested the removal of this "thorn." Several incidents in his experience confirm this conclusion. (1) Although an educated man, he seldom wrote his own letters; and of the one letter which he did write, although one of the briefest, he remarks (Gal. 6:11), "Ye see how large a letter I have written unto you with my own hand." The Greek would even give the thought that these words apologize for the use of very large characters in the writing,--such as a semi-blind person would use; (2) the Apostle comes down to us in history as "the bleared-eye Jew;" (3) when standing before the tribunal of the chief captain he declares that he did not know Ananias as the high priest; whereas, if his eyesight had been good, he could not have well helped knowing him, on account of his gorgeous apparel (Acts 23:5); (4) in writing to the Galatians he tells them (4:15) that, when he first met them, their love and sympathy for him were such that they would willingly have plucked out their own eyes for him--an expression which would be meaningless, unless his eyes were defective.

After a few days to gain strength from his fasting and the nervous excitement incidental to his experiences, days of communion with those whom he had come to persecute, and whom now in his renewed condition of mind he recognized and fellowshiped as dear brethren, he promptly began to preach Christ as the Son of God--publicly using the opportunities afforded in the Jewish Synagogues.

Those who think of the Apostle Paul's experiences as on a par with the conversion of sinners greatly err. Such conduct as is here related is not the conduct of sinners, enemies of God. The account of the Apostle's enlightenment in the gospel is the account of a most noble character which commends the respect of every class in every time. And we are inclined to regard the Apostle Paul as in some sense of the word a figure, or likeness, or type of his race--Israel--and the opening of their eyes now shortly due to take place. Amongst the Jews are many who seem to be Israelites indeed, merely blinded, as the prophet and the apostle have described. (Rom. 11:7-12.) That nation whose blinding took place in the fifth (1,000 year) day, and which has been blinded throughout the sixth (1,000-year day), is to have its eyes opened on the third day, which will be the seventh (1,000 year) day--the Millennial Day. Israel also has been without food or drink of a spiritual kind during all this time. Israel also is to be a chosen vessel in the Lord's hand as connected with the earthly agencies in bearing the message which shall bless the Gentiles and all the families of the earth. We are near to the time for the opening of Israel's eyes. When the time shall have fully come, the Lord will send some Ananias whose touch and blessing under divine favor shall bring sight. The name Ananias signifies, "Jah is gracious."

===================

R2118 : page 74

CHRISTIAN LIBERTY AND SELF-RESTRAINT.

--March 21.--1 Cor. 9:19-27.--

"Every man that striveth for the mastery
is temperate in all things."--1 Cor. 9:25.

DOUBTLESS it was in great measure because of his breadth of learning, as well as the result of his deep consecration, and hence his nearness to the Lord and fellowship in the divine plan, that the Apostle Paul was enabled to grasp the conditions of the New Covenant and the Gospel dispensation more quickly than did the other apostles. Although the Apostle Peter took as broad a view as others of the original twelve, and although in addition the Lord gave him the vision to indicate that the Gentiles were no longer

R2118 : page 75

to be considered unclean by the Jews, and sent him direct to preach the Gospel to Cornelius, the first Gentile convert, and although he witnessed the gifts of the holy spirit communicated to him, yet the Apostle Paul seems to have grasped the whole situation much more comprehensively than did even Peter; so that when Peter was confused on this subject, and stumbling, Paul was both able and willing to help him to clearer views. (Gal. 2:14.) It was Paul who first saw "that the righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit"; and that amongst those who have come under the new order of things there is no distinction of Jews and Gentiles, male and female, bond or free, because they are all one in Christ Jesus. It was Paul who recognized the fact that those who had accepted Christ were entirely free from the Law of Moses; that to them Moses was dead and they were married to another, even Christ, and were under his law;--the law of the spirit of life in Christ Jesus which made Israelites free from the law of sin and death.--Rom. 7:4,6.

(19-23) But though realizing his liberties in Christ, his freedom from all bondage, as of holy days, new moons, sabbaths, meats, etc. (Col. 2:16; Rom. 14:5), the Apostle was not anxious to use his liberty except as between the Lord and himself, and such of the brethren as could appreciate the matter. Those who were weak and bounden by laws and ceremonies and human traditions received from the elders, found in the Apostle one who did not seek to triumph over them by boasting of his liberty and their bondage. On the contrary, if they were in bondage to the Law he waived for the time his own liberties that he might thereby through sympathy and patience help them to the same liberty which he enjoyed at heart. And so we find him advising and urging others. He said:--

You find yourselves free from the law and those restraints which are upon your brethren, the Jews, you now say they are no longer bondages to you. You are thus greatly relieved: nevertheless, use not your

liberties for an occasion of the flesh. You may know that an idol is nothing, and that meat offered to an idol (the custom amongst Gentiles) is not thereby injured, and you may feel perfectly free to eat that meat; but if a brother is with you who does not yet realize this freedom and see matters from this loftier standpoint, do not put a barrier between your heart and his by using your liberties, but rather for his sake avoid the use of that liberty that you may have the greater influence with him and bring him to appreciate the still greater liberties which are ours through Christ.

The blessings of the Kingdom of God are not merely these liberties to eat what we please without condemnation, and to be without restraint from fast days, new moons and sabbaths! No, no; the liberties which we have as the incipient Kingdom of God are far better than these, though they include these. The more important things are the freedom from sin, the communion and fellowship with the Lord, and the prospect of a glorious inheritance in the future. Righteousness, peace, joy in the holy spirit, these are the fruits of our new relationship to Christ which are to be specially enjoyed, and in comparison to which our liberty to eat and not to eat what we please and to observe such holy days as we may please are insignificant. --Rom. 14:17-20.

This is the Apostle's meaning in this lesson. He did not mean that he dissembled or deceived or pretended to be a Jew, etc., but that having and realizing his liberties, he did not always choose to exercise his liberties in Christ if he found better opportunities for usefulness by simply neglecting to claim or use liberty. Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others, frequently and to divine pleasing; the Apostle was ready to go any length in defense of principle, and could not be budged an inch (Gal. 2:5,11); but in the sacrifice of his earthly rights and privileges and liberties for the sake of Christ and his Church, the Apostle evidently came next to our Lord Jesus, and is a noble example to all the Church, as shown in this lesson.

An illustration of such a proper ignoring of liberties without abandonment of principle is found in connection with Sunday observance. To our understanding Sunday, the first day of the week, is in no sense of the word the Sabbath Day that was commanded to the Jews,--which was the seventh day. The Christian is not commanded by the Bible to keep any particular day, in any particular manner different from other days; but by his covenant with God he is to keep every day holy unto the Lord. He has no more right to do wrong on one day than on another. His rest in Christ under the New Covenant is not the physical rest of the Jew under the Law Covenant. It is higher: it is a rest of faith that brings joy and refreshment; not only physical, but mental and spiritual.

This rest is not merely for one day in the week; the true Christian is to rest in Christ, and have joy and peace in believing every day. Instead, therefore, of having a seventh day rest in each week the Christian has seven days of rest in each week--a rest and a peace which the world can neither give nor take away.

Not by divine appointment but of their own volition the early Church began to keep as a day of special gathering together the first day of the week, as a Memorial of our Lord's resurrection from the dead, and the new life and new joy which began with that day. For a time they continued to observe also the seventh day, until they learned through the apostles' instructions that they were dead to the Jewish law and had become "new creatures" in Christ under the law of the spirit of life,--which has but one commandment and that an all comprehensive one,--Love.

The majority of Christians to-day seem to have drifted away in part from the liberties and appreciations of the New Covenant and to be attempting to mix the Jewish Covenant with the Christian Covenant, the Jewish law of ten commandments with the Christian law of one commandment--love. Accordingly Sunday, the first day of the week, is by many regarded as the Sabbath day of the Jews; and they mentally attach to it all the requirements of the Jewish law, and yet they continually feel a heart-condemnation in respect to it, as did the Jews, because they rarely or never live up to the requirements of the Law for that day. The law demanded that no work of any kind should be done by parents, children, servants or cattle; and as exemplifying

R2119 : page 76

the rigor of that law there is a record in the

Scriptures that a man was stoned to death because he gathered sticks for a fire on the Sabbath day. By reason of this false conception that the first day is the Sabbath day or that somehow or other (they know not how or when or where) the authorities and ordinances respecting the Jewish Sabbath Day were transferred to Sunday, the first day, many are continually under condemnation to conscience--a consciousness of sin.

With some of those who learn the truth on this subject there is a combative disposition which leads them to wish to display their liberties by doing on the first day of the week that which their fellow Christians regard as improper--sinful. Such a combative spirit is a sign that the spirit of Christ is not dwelling richly within--that more knowledge has reached the individual than he has been able to wisely use. It indicates that such have need to grow in grace, in love, proportionately as they grow in knowledge.

The Apostle's declaration, in the lesson before us, is an illustration of the right spirit concerning every such question. If our neighbors meet in worship on the first day of the week, because they believe it to be the command of God, our liberty can be just as fully exercised meeting on the same day; not from a sense of obligation, not under law, but in the full enjoyment of the liberty wherewith Christ makes free. Indeed, we can enjoy the day very much more when we realize it as a liberty and privilege rather than as a duty and command. Yet there are trifling liberties which we should yield; for instance, our neighbor, thinking that he is under the Jewish law, might consider the driving of a tack to be a violation of the day of rest. We who know that we are not under the law but under grace, realize that no sin would be committed in driving a tack; but nevertheless we can well and properly set aside our liberties in that matter and conform and cooperate in the maintenance of the peace and quiet of the day. Indeed, we realize that the mistake of our friends is in many respects a blessing and a mercy to us. For if many appreciated the matter as we do, as a liberty and privilege and not as a law of God, quite probably a majority would pay no respect whatever to the day, and very soon it might be as other days. We are very glad, therefore, that a day for rest and quiet and study and meditation on holy things is set aside by the laws of the land in which we live. But even if we saw no reason whatever for observing the day, the fact of its legal secular appointment is a sufficient ground for abstinence from earthly labors. But on the contrary we see the wisdom of having a day for special fellowship in spiritual things and the day adopted by early Christians is eminently proper. The opening day of a new week symbolizes our new rest, new hopes and new life--all of which spring from the resurrection of our Lord.

We advise those who are seeking to walk in the "narrow way" to follow the Apostle's counsel and example closely, and while realizing themselves free in Christ to make themselves servants unto all--"doing good unto all men as we have opportunity, especially to the household of faith."

The Apostle was not moved to this abrogation of his own liberties from any selfish motives, but by his love of the gospel and his desire to supply to others its blessed healing balm, which had come to his own spirit. Wherever the spirit of Christ is, this spirit is received; and if developed it will manifest itself sooner or later by this disposition of self-negation in the interest of other--especially in spiritual interests and affairs.

(24-27) The Apostle would have us see that while we are granted liberties in Christ, nevertheless the essence of Christian teaching is to deny ourselves the use of those very liberties. As slaves of sin we were set free in order that we might become the voluntary bond-servants of righteousness--serving with self-sacrifice "even unto death." The Jews, as a house of servants under Moses, were bound as servants by rigorous laws, the meaning and object of which were not even explained to them. But the house of sons, of which Christ is the Head, is left free from any law, except the one--to love God with every power of being and our neighbor as ourself. But this very liberty, which is granted to us on the one hand, is the greater trial on the other hand. It leaves with us each the responsibility of proving our love to God and to his cause and to his people, and our sympathy for the world, by the extent to which we are willing to abandon our liberties for these--as their servants.

The Apostle illustrates this by the Olympic games of his day, prominent amongst which was foot-racing. Racers were set free to run, so we as Christians are set free from the law that we may run our race and win the great prize; but he that complies with certain recognized conditions, and "so runs," shall be crowned an overcomer.

Consecrated Christians have entered the lists, to run the great race for the prize of our high calling in Christ Jesus--the prize of joint-heirship with him in the kingdom of glory, to be established at his second coming. We start on our race course not aimlessly, not hopelessly, not simply for the sake of denying ourselves, not to do penance for sins, nor simply for the sake of developing character; but the Lord has graciously arranged the matter so that we will have a grand and noble incentive to self-denial. The prize at

R2120 : page 76

the end of the race is his "Well done, good and faithful servant;" and to the faithful little flock "the crown of life" and the glory of the Kingdom. Therefore we are not running uncertainly, doubtfully, not knowing what the prize will be, for we are instructed by the Lord's own words.

The Apostle points out in this connection that if we hope to be overcomers and approved of the Lord we must be moderate, temperate, self-denying in all things. This he emphasizes in verse twenty-seven. It is not only necessary that our whole being should be consecrated to the Lord at the beginning of the race, but it continues necessary all along the way, that it shall be continually subject to the new mind, the mind of Christ, which is to dwell in us richly and abound. Otherwise, if we allow the old, fallen nature to rise up and hinder the new mind, the mind of Christ in us--if we permit the will of the flesh thus to come into control again, we may count the race as ignominiously terminated and ourselves as "castaways;" because the mind of the flesh leads to death, but the mind of the new spirit of life in Christ, by which we are begotten through the Word of truth, leads to life everlasting, and through faithfulness to eternal glory.

===================

VOL. XVIII. MARCH 15, 1897. No. 6.

CONTENTS.

Special Items..................................... 78
The Unconditional Oathbound Covenant.................................... 79
  The Law Covenant Added........................ 81
  The New Covenant Added........................ 82
"Our Sufficiency is of God"....................... 84
Interesting Questions Answered.................... 86
  13 Questions on the Anglo-Israel Theory...................................... 86
Miracles at Lydda and Joppa....................... 90
Interesting Letters............................... 91

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN

MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THINGS ACCEPTABLE TO GOD.

"...We cannot always be doing a great work, but can always be doing something that belongs to our condition. To be silent, to suffer, to pray, when we cannot act, is acceptable to God."--Fenelon.

"Charge not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than he bids thee seek;
Bend not thine arms for to-morrow's load--
Thou may'st leave that to thy gracious God;
Daily only he saith to thee,
'Take up thy cross and follow me.'"

R2126 : page 78

"Never let your Christian life disown its past. Let every new and higher consecration and enjoyment into which you enter be made real to you by bringing into it all that Christ has already trained within you of grace and knowledge."--Bishop Phillips Brooks.

"Only love seeks after love. If I desire the love of another, it can surely only be because I myself have love toward him. We care not to be loved by those whom we do not love. It were an embarrassment rather than an advantage to receive love from those to whom we would not return it. When God asks human love, it is because God is love." --Spurgeon.

ALLEGHENY CHURCH MEETINGS.

"THE MEMORIAL SUPPER" will be celebrated April 15, at 7.30 P.M. Baptism services and worship at 4.30 P.M. of same day. See our last issue.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 56 Arch Street, at 3 P.M.

Cottage Meetings--for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Friday evenings--various localities--inquire at WATCH TOWER office.

===================

R2120 : page 79

THE UNCONDITIONAL OATH-BOUND COVENANT

AND THE "OLD" AND "NEW" COVENANTS ADDED THERETO.

"Though it be but a man's covenant, yet if it be confirmed,
no man disannulleth, or addeth thereto."--Gal. 3:15.

A CLEAR appreciation of the divine covenants is important and valuable to the Christian. In the knowledge of these he possesses the key to the understanding of the entire plan of God.

THE NECESSITY FOR A COVENANT.

It was because of man's fall into sin, and its accompanying degradation, mental, moral and physical, which followed ejectment from Eden, and especially because of the sentence of death pronounced against him, that he had need of the divine arrangements for his recovery and blessing provided in these covenants--original and added. The failure of Adam had cut off himself and his race from divine favor and placed them under divine sentence; and nothing that man could do would restore divine favor. The initiative toward reconciliation must come from God if at all; and the Covenants were his statements of his proposition for a reconciliation, and how and with whom and by whom it should be accomplished. God did not make his plan because of Abraham; but merely made known his predetermined purpose to faithful Abraham; and chose his family as the one through which Messiah would be sent, for the accomplishment of that plan. The plan itself was, we are told, predetermined--from the foundation of the world. Abraham's faithfulness merely brought him and his family into relationship to that plan of the ages.

To enforce the sentence of death, Adam was at once driven out from Eden and its grove of life-giving trees into the wilderness of earth, infested with thorns and briers, "accursed" or unfit for the sustenance of life. There he was permitted to prolong his days as best he could, until the sentence which was upon him should accomplish his destruction--dust to dust.

From the moment of his rejection and sentence, degeneration set in; affecting all his posterity. The unfavorable conditions of the soil and climate have since had their effect upon the physical man, and incidentally upon his mental and moral status; for since an imperfect body cannot sustain a perfect mind, the elements of decay quickly fastened themselves on the mental powers; and mental and moral impairment are the result. The undesirable conditions of the new surroundings, so different from what had previously been experienced, gradually developed selfishness as the leading characteristic of his being. Thus did the sentence, "dying thou shalt die," surely go into effect along all the lines of his organism.

With all the race since, the tendency has been downward; so that in the course of six thousand years man's physical powers have become so impaired that instead of living nine hundred and thirty years, as did Adam, the average of life is now only about thirty-five years, despite all the efforts of medical science to lengthen the span of life. And although improved nursing and medical skill and surgery have lately increased the average of life about five years (from thirty to thirty-five years), yet this longer survival of the physically impaired evidently means a general weakening of the race as a whole. Surely all can see, and should admit, that everlasting life is abundantly proved to be beyond the reach of Adam's race. Nothing that any of the condemned can do can perfect himself or his

R2120 : page 80

fellows. Hence, as death reigned from Adam to Moses, and from Moses till now, so it must continue to reign over the race unless God shall interpose for the relief of his condemned creatures, and in some manner provide a release from the death sentence.

Many are inclined to consider the term "sin" applicable only to murder, theft, and such like heinous crimes; and not having been guilty of these, they consider themselves good, exemplary people. They fail to see that from God's standpoint and standard of righteousness anything short of perfection is imperfection, wrong, out of harmony with his original creation, "sinful." "All unrighteousness [imperfection] is sin," and the "wages [result and penalty] of sin is death."

It is written, "All his [God's] work is perfect." It was so in Adam's case and with the angels. Whatever imperfection--mental, physical or moral--there may be, is therefore, directly or indirectly, the result of disobedience to divine arrangement and command. Imperfection, therefore, is an evidence of disobedience to God and the laws which he ordained for the well-being of his creatures;--an evidence that sin lieth at the door.

But although God "could by no means clear the guilty," he nevertheless sympathized with his fallen creatures, and made provision for their uplifting,--from degradation back to the plane of perfection, where he can fellowship and bless them as at first. In order to accomplish this gracious plan, God "gave his only begotten Son, that whosoever believeth in him [obediently] should not perish, but have everlasting life." (John 3:16.) Thus the man Christ Jesus became the mediator between God and man.

In his dealings with mankind God is manifesting to all his creatures, angels as well as men, the various attributes of his character--Justice, Wisdom, Love and Power. In his condemnation of Adam's sin, God brought forcibly to the notice of all the attribute of Justice, the basic principle of his character; as it is written, "Justice and judgment are the foundation of his throne." (Psa. 89:14; 97:2.) This feature of his character (viz., Justice) God continued to make prominently manifest for more than four thousand years; until Christ came and suffered and died, the just for the unjust, by which act the beautiful, divine quality, Love, was made manifest; as it is written, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:9,10.) "God commendeth his love toward us, in that, while we were yet sinners, Christ died for the ungodly."--Rom. 5:8.

Until then the world knew nothing of God's love, practically. There it was demonstrated. He had indeed made some gracious promises to the seed of Abraham, but as yet they were unfulfilled, while all others of mankind were without God and without hope.--Eph. 2:12.

THE UNCONDITIONAL OATHBOUND COVENANT.

It was in view of his desire and intention to bless the world of sinners, Adam's race, that God, as indicating that intention and the lines or conditions to be followed, made the great Abrahamic Covenant, and later its two dependents--(1) The Law Covenant, (2) The New Covenant. The original covenant or promise includes all that its added or dependant covenants include in the way of blessing; while the latter constitute but proper and reasonable limitations and regulations, by which the blessings promised may be made everlasting blessings to all the worthy.

Though little is said of Abraham prior to God's making the covenant with him, we may suppose that he was a man of honesty of heart, of good intentions, and one who had already manifested a strong faith in God. When Abraham was living in the land of the Chaldeans, God called him out from his relatives and friends, and directed him to go into the land of Canaan, where he would make of him a great nation; promising, further, that in his seed all the families of the earth should ultimately be blessed. This covenant was

R2121 : page 80

a definite declaration of God's benevolent intentions toward humanity in general, and that it had pleased him to select Abraham's posterity as the line through which to communicate the great and much needed blessing. The only condition to the covenant was obedience in going a stranger into a strange land. Abraham's obedience manifested his faith; and his continuance in Canaan marked the continuance of his faith (see Heb. 11:15); and this faithful obedience was the only condition imposed or connected with this great Covenant. If Abraham would exercise obedient faith, God would do all therein promised through his seed. If Abraham had failed in faith and obedience, the same good things would in due time fulfil the divine purpose, but through another man's seed.

Abraham no doubt wondered at times how God intended to fulfil his Covenant, seeing that the Canaanites continued to live in the land, while he was never more than a sojourner in it. God's promise concerning his seed seemed also to fail; and after many years, when Isaac was born, he proved to be only a type or foreshadow of the true "Seed" through whom the promise of great prominence and world-wide influence and blessing would be fulfilled.

Four hundred and thirty years after making this Covenant with Abraham, God manifested another feature

R2121 : page 81

of his plan. When bringing Abraham's posterity out of Egyptian slavery to establish them in the promised land of Canaan, he brought them to Mount Sinai, and there entered into an additional covenant with them, known as,--

THE LAW COVENANT, ADDED.

God wrote his law in ten commandments upon two tables of stone, as representing his requirements, and appointed Moses the mediator between himself and the people of Israel, to ratify the covenant and in his name to promise the people escape from death and from every evil and blight, upon condition of their living up to the requirements of that law; as it is written, "The man that doeth them shall live in them."--Gal. 3:12; Lev. 18:5; 26:3-11,14-44.

Israel, hopeful that the long deferred blessing of the original promise was now to be fulfilled, readily assented to the terms of this Law Covenant addition, and said, "All that the Lord hath spoken we will do" (Ex. 19:8); and no doubt they honestly intended full obedience and considered it possible. Moses, fulfilling his part, ratified the covenant on behalf of God and the people, by sprinkling the blood of the sacrifice on the people and on the tables of the Law, saying, This is the blood of the Covenant which God hath enjoined unto you,--or by which you and God are joined in

Covenant.--Heb. 9:19,20; Exod. 24:8.

This covenant was unlike the original Abrahamic Covenant, which required no mediator, because it was unconditional on Abraham's part except as to obedient faith. When Abraham entered Canaan, the terms on his part were complete, and God at once announced the Covenant and confirmed it with his own oath, thus assuring Abraham, and all who are similarly full of faith in God, that all of its provisions will surely be fulfilled regardless of human cooperation. Abraham's Seed shall bless all the families of the earth.

The Law Covenant, whatever its object, the Apostle assures us, could not (and hence it did not) make the original or Abrahamic Covenant useless, nor could it in any manner or degree impair its gracious promise; for it was complete in itself, and God had confirmed it most absolutely.--Gal. 3:8,17.

What, then, could be God's object in making the Law Covenant with Israel, and (so far as they were concerned) adding it to the Abrahamic Covenant? The Apostle answers our query, saying, "It [the Law Covenant] was added because of transgression [sin], till the promised seed should come." (Gal. 3:19.) The promised seed of Abraham, which God had in mind when he made the Covenant with Abraham, was Christ our Lord (and incidentally the Church which is his body, his bride, whose blemishes he covers). And by giving Israel the Law Covenant God purposed--(1) to show them their own sinfulness and unworthiness to be the "Seed" which could and should bless all mankind. (2) The Law addition to the Abrahamic Covenant insured that the "promised seed" would be a perfect man, able to keep all the requirements of the Law Covenant perfectly, as our Lord Jesus alone did or could do. (3) If the Israelites learned the lesson of their own inability to fulfil the requirements of the Law Covenant, it would prepare them to expect Messiah's birth out of the usual order, to insure his freedom from Adamic condemnation and weakness.

Thus the Abrahamic Covenant and its confirmations assured that the "Seed" must be of Abraham's descendants, while the Law addition just as surely proved that he would be "holy, harmless, undefiled and separate from sinners."

It would appear that Israel never fully appreciated the requirements of their Law Covenant, which no one but a perfect man could fulfil; for a very large class, Pharisees and others, claimed that they kept it inviolate--"trusted in themselves that they were righteous, and despised others" (Luke 18:9), who made no such claim. But our Lord's definition of the Law showed that anger with a brother may contain the spirit of murder and be a violation of the command, "Thou shalt not kill;" and that the command, "Thou shalt not commit adultery," may be broken in the secret thought of the heart. And, summing up the whole

Law, as meaning supreme love for God (more than for self) in every word, thought and act, and love for our neighbor as for one's self, his teachings brought conviction to all honest Jews who heard him, that none of them ever had kept or ever could hope to keep the conditions of that Law Covenant perfectly. Such saw that they could no longer hope for eternal life through their Covenant, and said, like Peter, "Lord to whom shall we go? Thou hast the words of eternal life." Such honest Jews realized what the Apostle Paul so graphically describes in Romans 7, that their Law Covenant was not able to deliver them from death because of their inherited imperfections, the "dead body," sin-impaired, which hindered the obedience they would gladly have rendered to God's just, wise and good law. But by these the gospel of Christ was then seen to be a God-send; and the Jew whose heart was in proper condition, catching sight of the mercy of God offered in Christ, exclaimed, as represented by the Apostle--"I thank God [for deliverance and life] through Jesus Christ our Lord; for what the Law [Covenant] could not do [for us Jews], in that it was powerless because of [our fallen] flesh, God accomplished [in another way; viz.,] by sending his own Son in the likeness of the flesh condemned for sin and as a sin-offering

R2121 : page 82

for sin-condemned flesh; that [under the mercy of the New Covenant] the righteousness of the divine Law might be reckoned as fulfilled in us, who [however imperfectly], walk not after the flesh, but after the spirit of the divine law.--Rom. 7:25; 8:3,4.

Our Lord Jesus could and did fulfil the demands of the Law Covenant: he proved his supreme love for the Father by his obedience to the divine arrangement "unto death, even the death of the cross." Thus he demonstrated that he was the Seed of Promise, and became sole heir to all of the provisions of the Abrahamic Covenant, promised to Abraham's Seed. Hence, now, in him, and in him only, "shall all the families of the earth be blessed."

Thus our Lord Jesus, having fulfilled the conditions of the added Law Covenant (thus proving himself the "Seed," and heir of the Abrahamic Covenant), made an end to the Law Covenant to every Jew who believed, nailing it to his cross (Rom. 10:4; Col. 2:14), and was ready to begin the work of blessing.

THE NEW COVENANT, ADDED.

The Law Covenant did indicate the perfect one, the "Seed," the true heir; but it was God's purpose, additionally, to select "brethren" of Christ to be his "joint-heirs" in carrying out the original, the Abrahamic Covenant of general blessings to the world; and, as we have just seen, the Law Covenant could avail nothing in this selection--its requirements being too severe for any except perfect beings, and our race being all imperfect.

On the other hand, to bless the world with a knowledge of God and the lengths and breadths and heights and depths of his wisdom and love and power, and yet to have made no provision for the race, for justification to life everlasting, would have been but a temporary blessing; for after seeing and tasting they would have been obliged to die under their original just sentence.

It was expedient, therefore, and as an addition to the blessing of the Abrahamic Covenant, that divine mercy added the New Covenant, that through it the original blessings may become everlasting--to all who conform to the terms of the New Covenant. The "New" Covenant addition is to indicate the way by which convicted sinners may return to divine favor, obtaining mercy and finding grace to help in the merit of its Mediator, Christ--in whom their holy efforts and intentions can be accepted as perfect, although actually imperfect. The "Law" addition was to the Jew only; the "New" addition is for "all the families of the earth;" for whoever of Adam's race may choose to accept its provisions.

Since all men are sinners and consequently incompetent to make a covenant of full obedience to all the requirements of the perfect, divine law (as was proved to be the case with Israel), the New Covenant must needs have a mediator, as did the Law Covenant. Moreover, it required a better, more capable mediator than Moses, or else it could be no more efficacious to mankind in general than was the Law Covenant to Israel.

The work or office of Moses as a mediator was to effect reconciliation (harmony) between God and Israel--the two parties to the Covenant, both of whom

desired reconciliation. Similarly, the work of our Lord Jesus, as the mediator of the New Covenant, is to bring into harmony with God so many of Adam's race as may wish peace with God upon his terms; viz., faith and obedience to righteousness.

Question:--What did our Lord Jesus do as a mediator for all mankind that Moses could not do, and did not do, for Israel? This: (1) he, being holy, harmless and separate from sinners, fulfilled the requirements of the Law in his own person; and (2) he gave himself ("the man Christ Jesus" and the seed of an unborn human race in his loins) as a ransom-price or corresponding purchase-price for Adam and his race (which was an unborn race in Adam's loins at the time of his trial and failure and death sentence). Because this was done in obedience to the divine will and plan, our Lord Jesus was perfected as a "new creature," partaker of the divine nature, in his resurrection from death, and is now highly exalted "far above" men, angels, principalities and powers, in heavenly glory;--sharer of the Heavenly Father's throne.

By means of his sacrifice of himself as "the man Christ Jesus," a ransom-price for the first man, Adam, he, as we have just seen, redeemed (purchased) Adam's race from the divine sentence--death, extinction. Not that the race was set free by his sacrifice, but that the divine law (justice) having been met, the race is delivered over to him who "bought" it with his own precious blood, that he may release from death and bring to everlasting life the willing and obedient.--John 3:36.

Thus, by purchase, by the full satisfaction of the claims of Justice against Adam, the new Mediator has a great advantage over Moses, and is thus a "better mediator," competent to do all that can be done to reconcile, or make at-one, God and his sinful, fallen creatures. As the sentence of death brought exclusion from the grove of life-sustaining trees in Eden (Gen. 3:22-24), and death as the result, so now by reason of having paid man's ransom-price, the great Mediator is permitted to feed his people with "the bread of life which came down from heaven," and thus to revivify them.

But the Mediator can do nothing for the redeemed except in harmony with the spirit of the divine Law, nor

R2122 : page 83

does he otherwise desire. Hence the New Covenant, sealed and ratified by the Mediator's blood, and under which alone the blessings are obtainable, demands:--

(1) Faith in God, acknowledgement and repentance of all sins, a full recognition of the Mediator, and of the fact that this, the only covenant of grace, mercy peace, was sealed and ratified by "the precious blood of Christ"--his sacrificial death.

(2) It requires also obedience and reformation from sin to the extent of the sinner's ability, and a full desire of heart and effort of life to live righteously, soberly and godly--a desire to know and to do the heavenly Father's will, under the guidance and help of the Mediator.--James 1:25.

WHO WILL BENEFIT BY THE NEW COVENANT?

Thus the rights, privileges and blessings of the New Covenant, while open to all, as required by the original Covenant, will be of everlasting benefit only to the willing and obedient--such as desire and seek

God and his [standard of] righteousness; and they alone will gain everlasting life under this Covenant, either in this or in the coming age.

Since the trial for everlasting life under the New Covenant has as its primary qualification faith, it is evident that only a very small proportion of the world's inhabitants have yet benefited by it. As the Apostle says,--"How shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? (Rom. 10:14.) But any doubt that the blessings of this New Covenant are to be extended ultimately to every member of Adam's race, by bringing each one to this necessary knowledge, is not only set at rest by the Apostle Paul's declaration that it is the will of God that all shall come to the knowledge of the truth, and that it shall be testified to all "in due time" (1 Tim. 2:4-6), but it is guaranteed by the oath by which God attested the original covenant with Abraham, saying, "In thy Seed shall all the families of the earth be blessed."--Gal. 3:16,29.

The whole subject becomes transparent when we see that the Abrahamic Covenant (which needed no mediator because it was God's unconditional promise, confirmed by his oath) is the full, broad statement of the divine plan, and that as the Law Covenant was added (to illustrate the inability of sinners to help themselves and) to manifest Christ Jesus as the Seed of Promise, so the New Covenant is added (to the Abrahamic Covenant) also,--not to hinder the "blessing" of every creature, but to make that "blessing" of knowledge and the Millennial Kingdom opportunities more effective,--even unto everlasting life--to those approved under it.

THE FULFILMENT OF THE ABRAHAMIC COVENANT.

From this standpoint we can see that the only steps thus far taken in the fulfilment of the original and comprehensive statement of the divine plan, the "Covenant with Abraham" (which, as the Apostle declares, was an advance declaration of the whole gospel--the good tidings in an epitomized form--Gal. 3:8), are:--

(1) The manifestation of God's only begotten Son as "the man Christ Jesus," and his approval as perfect under the Law.

(2) By the same act of obedience and faithfulness he "bought" Adam and his race; and by meeting the terms of their sentence, according to the divine plan, he has made it possible for God to be just and yet be the justifier of him that believeth in Jesus; and made it possible for himself, as the divinely proposed and foreordained "Seed of Abraham," to make the blessing upon the willing and obedient an everlasting blessing.

(3) According to the original divine plan a multitudinous "Seed" was contemplated from the beginning (Gal. 3:29; Eph. 1:4)--the fullness, power and authority of which should always reside in Christ Jesus, our Lord and Redeemer. The next step in the divine plan has been the selection from among men of this special class,--called the Church of Christ--of which Jesus is the Lord and head (Eph. 1:22,23); called the Bride, the Lamb's wife and joint-heir (Rev. 19:7); called also "members of his body," controlled by him as the Head (1 Cor. 12:27); called also his "brethren" (Heb. 2:11); called also the "royal priesthood," under him as the High Priest or Chief Priest, and sharers of his glory, honor and immortality, and joint-heirs in his Kingdom and in his inheritance in the Abrahamic Covenant as the "Seed" to whom belongs the promise.--See Rev. 20:4; Gal. 3:29.

This selection of the Church is along lines of severe testing; for God has predestinated that all who will constitute members of the multitudinous Seed must "be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29.) And since none are "called" to this high honor except the "justified," and none justified except through faith, under the terms of the New Covenant, it follows that, since the vast majority thus far are blinded by the prince of this world so that they cannot believe (2 Cor. 4:4), and since even after believing and being called many fail to make their "calling and election sure;" therefore this elect Church, when completed and perfected and glorified at the end of the "narrow way" which few find (Matt. 7:14), will be a "little flock,"--containing "not many great," rich or wise, according to the estimate of this world.--1 Cor. 1:26-28; Jas. 2:5.

R2122 : page 84

(4) When the elect number has been selected, and been glorified with their Head, Christ Jesus, as associates and joint-heirs in his Millennial Kingdom--then, and not till then, will the "Seed of Abraham," contemplated in the divine Covenant and oath to Abraham, have fully come. And then, immediately, the way being all prepared, the blessing of all mankind (eventually "all that are in the graves") shall begin. All shall be blessed with the knowledge and opportunity of the gracious provisions of the New Covenant, and all who heartily accept its provisions shall have life and joy everlasting.

(5) Incidentally, Abraham, Isaac and Jacob and the holy prophets, faithful before the New Covenant, will receive a special blessing and be associated as earthly or human representatives of the spiritual Kingdom of God in blessing the world; but their part and service will be under the direction of the Church, God

having provided some better thing for US, that they without US should not be made perfect."--Heb. 11:40; Luke 16:16.

(6) Incidentally, also, another class, "a great multitude whose number no man knows" (Rev. 7:9,13-15) will be developed; but not being "overcomers," having failed to "make their calling and election sure --although they will be privileged to "serve"--will constitute no part of the elect "Seed" in whom will reside the blessing power of royalty and priesthood.

(7) Incidentally, also, the preaching of the gospel in connection with the "calling" of the "Seed" has had a civilizing influence throughout the world. It has scattered some of the "gross darkness" by which Satan and sin have enshrouded the world of mankind. But still it is dark;--still "gross darkness covers the people;" still the god of this world blinds the minds of them that believe not; still "the whole creation groaneth and travaileth in pain together," waiting for the glorious Millennial morning which shall accompany the shining forth of the Seed of Abraham, the Sons of God in glory, as the "Sun of Righteousness with healing [restitution] in his beams."--Isa. 60:2; Rom. 8:22,19; Mal. 4:2; Acts 3:19-21.

===================

R2123 : page 84

"OUR SUFFICIENCY IS OF GOD."

--2 COR. 3:5.--

"Wherefore,...work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure."--Phil. 2:12,13.

THE thoughtful reader of the Scriptures must often be impressed with that intensity of zeal and earnest striving urged upon all the followers of Christ who would so run as to obtain the prize of our high calling which is of God in Christ Jesus. For instance, we read:--

"Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able, when once the Master of the house is risen up and has shut to the door"; "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it"; "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple"; "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus"; "Fight the good fight of faith, lay hold on eternal life"; "Watch unto prayer"; and, then, "Be sober, and hope to the end for the grace that shall be brought unto you at the appearing of Jesus Christ." And Peter again adds, "Beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless....Seeing that all these [present] things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."--Luke 13:24; Matt. 7:13,14; Luke 14:33; Heb. 12:1; 1 Tim. 6:12; 1 Pet. 4:7; 1:13; 2 Pet. 3:14,11.

How different all this appears from that easy-going Christianity which seems but a very little removed from the spirit of the world, and which is so common that the zeal which strives and runs and fights and watches with sober vigilance that the sacrifice of self is kept upon the altar is generally regarded as extreme, peculiar, fanatical and foolish. Nevertheless, in the face of this latent opposition, as well as of all open opposition, the course of the overcomer is right onward. It is a course of self-denial and cross-bearing, even unto the end. It is a dying daily to the spirit, hopes, aims and ambitions of the world which control other men and women, so that in the end of our course we may be of that happy "little flock" of "overcomers" of whom it is written, "Blessed are the dead that die in the Lord."--Rev. 14:13.

These thoughts are strongly suggestive of what it is to be an overcomer. It is, as the Apostle Paul expresses it, to become dead with Christ;--"Now if we be dead with Christ, we believe that we shall also live with him"; "If so be that we suffer with him, that we may be also glorified together." (Rom. 6:8; 8:17.) If we would reach that point of deadness to the world which will in the end constitute us overcomers, we must die daily. But herein is a deeper significance than may be apparent at first glance. To die daily, to deny self and humbly take up and patiently bear the

R2123 : page 85

daily cross, to mortify the deeds of the body (i.e., to put to death the former dispositions, etc.), means a great deal. It means more than merely the putting away of sin. As human beings we have no right to sin, and must renounce it when we first come to Christ, as only such can be accepted of him. But as new creatures, partakers of the divine nature, through a subsequent more intelligent re-dedication of all our ransomed powers to the service of God alone, and a consequent begetting of the holy spirit to a new divine nature, our business is to die daily to the ordinary and otherwise legitimate ambitions, hopes and aims of the present life. Or, as Paul expresses it:--"Be not conformed to this world, but be ye transformed, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:2); that is, we are to submit our minds, not to the earthly, but to the heavenly influences which will dictate to us in every matter great and small.

The heavenly influences draw a distinct line of demarkation between things earthly and things heavenly. Upon the one side are the lust of the flesh, the lust of the eyes, and the pride of life, which are of the world (1 John 2:16); while on the other side is that "simplicity and godly sincerity" whose delight is in the beauty of holiness, and whose adornment is a meek and quiet spirit, submissive to discipline, patient in tribulation, always abounding in the work of the Lord and delighting only in his manifest favor.--2 Cor. 1:12.

But who is sufficient for these things? Who can walk so contrary to the course of this present world? Surely none who have any considerable measure of the world's spirit. It is only as we become filled with the spirit of God that we can do these things. Our sufficiency is not of ourselves; but "our sufficiency is of God." "It is God that worketh in you, both to will and to do of his good pleasure." (Phil. 2:13.) He it is who, for the asking, will so fill us with his spirit that we can go forth from victory unto victory.--"If ye... know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him."--Luke 11:11-13.

God bestows this grace upon all that diligently seek it of him, through our Lord Jesus Christ, our Redeemer, our Head, our Leader and Teacher. Therefore, says Paul, "I can do all things through Christ, who strengtheneth me"; and again, "The love of Christ constraineth me." (2 Cor. 5:14.) Those who have the spirit of Christ, which is also the spirit of God, the holy spirit, are his disciples under his teaching and training. "If any man have not the spirit of Christ, he is none of his." Thus it is, that God works in us through Christ to will and to do his good pleasure, while in his strength we work out our own salvation with fear and trembling. (Phil. 2:12.) And he also further works in us to this end by all the incentives of his exceeding great and precious promises, his providences, his discipline, training and teaching and also by the sweets of that fellowship with himself, with Christ and with his saints, which is our present and daily privilege.

It is plain, therefore, that as Christians we have a life work before us. It is not enough that we covenant with God to follow the Lamb whithersoever he goeth, and that we find ourselves accepted in the Beloved: that is only the beginning of this higher life. Then begins the work of overcoming, of dying to self and to the world. And who ever found it easy to die?

But now, look away from the struggle of this death to the old nature, and consider the new nature that at the same instant is developing its powers. Every victory gained in the crucifying of the flesh gives the new nature more room to develop and to expand its powers; and as the spirit of the world and the will of the flesh recede, we find ourselves more and more in the company and fellowship of our Lord. True, it is, on the one hand, the fellowship of his sufferings, but on the other, it is the fellowship also of his joys. We enter with him into the joy of knowing and doing our Father's will. Like him, we have meat to eat that others know not of; and we sit together with him in the heavenly places of communion and fellowship. The deep things of God are ours, the precious things symbolized by the gold within the typical Tabernacle,--"the exceeding great and precious promises" and a lively appreciation of them, the deeper experiences of divine grace, the abiding presence of the Father and the Son realized, the fellowship with the Father and with the Son, and the communion of saints.

These are some of the present rewards of dying daily to the world and becoming correspondingly alive toward God. The new nature, daily becoming more and more alive toward God, has an increasing sense of the value of these spiritual blessings; and with such appreciation comes a more earnest, ardent longing after more and more of the fellowship and favor of God, and more intense longings after holiness. The language of every such heart is beautifully expressed by the Psalmist,--"As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"--Psa. 42:1,2.

This hungering and thirsting after righteousness, this reaching out after God, this patient, loving submission to all the heavenly influences of divine grace through whatsoever channels they may flow to us; these are all parts of the transforming work that will, in the end, make us overcomers. To resist continually those influences which would conform us to this world is to die daily to

R2123 : page 86

the world, to overcome the world, and to refuse to be conformed to this world; while to cultivate the higher spiritual aspirations is to be transformed, changed, to be developed as new creatures begotten to the divine nature. This process of dying daily to the things that belong to this world and of being transformed by the renewing of the mind to the divine nature and likeness is the Christian's most important life work; and if it be diligently pursued we shall at last be accounted worthy to be of the spiritual seed, which, in the resurrection, shall receive its own appropriate body, like unto Christ's glorious body. (1 Cor. 15:38,48,49.) But this selfward work does not end with self, for it includes a glowing zeal for God which, by example and precept and diligent service, ever strives to push forward the great work of the Lord.

In this view of the matter it is clear that this great work before us requires patient, watchful diligence, spiritual ambition and effort, fervency of spirit and persevering energy and faith in God. Only those who have and who cultivate these qualities can ever hope to be "overcomers"--"dead with Christ." It was

R2124 : page 86

such considerations that prompted those earnest exhortations of the Lord and the apostles to faithfulness and diligence in our warfare against the world, the flesh and the devil. We are reminded, too, that in our warfare we wrestle not with flesh and blood, but with the invisible powers of darkness strongly intrenched both in the world and in the downward tendencies of our fallen flesh; besides which there are innumerable arts and wiles of the adversary, against which we must maintain a vigilant watch.

We cannot afford, therefore, to slacken our diligence, or to grow negligent in availing ourselves of any of the means of grace, or to waste the precious time granted to us for this overcoming work in idly dreaming of the crown, while we fail to bear the cross. Let us be up and doing, for "the time is short," the work is great, the way is narrow, the obstacles are many, the foes and their devices increase: let us be sober, let us be vigilant. But let us not forget that the work is the Lord's, in the sense that his strength supplied to us is vouchsafed to accomplish it, and that he who has begun the good work in us is able to complete it; and he will do so, if we let him; i.e., if we obediently follow his leading, doing his will.

To do this requires faith: "This is the victory that overcometh the world, even your faith." A wavering faith will hold on, with one hand at least, to the things of this world, as "something tangible," being afraid to let go and trust in the things unseen and to live for them alone. But our Lord encouragingly says, "Be of good cheer, I have overcome the world." (John 16:33.) Having overcome, he has long since entered into his glory; and it is the Father's good pleasure to permit those to share that glory with him who, when tried and proved, as he was proved, under the discipline of fiery trial, shall not be found wanting in faithfulness and zeal for God.

Let us, then, as many as would be counted worthy to live and reign with Christ, take heed, not to the examples of the multitudes of those who name the name of Christ, but, first of all, to the perfect pattern, Christ Jesus, and secondly to those most faithful ones who follow in his footsteps of self-denial and of zeal for the cause of God. M. F. RUSSELL.

====================

R2124 : page 86

INTERESTING QUESTIONS ANSWERED.

RECKONING THE PASSOVER DATE.

Question.--How do the Jews reckon the date for the Passover?

Answer.--Their first month Nisan (also called Abib) was reckoned as beginning with the first new moon after the Spring equinox, in Palestine,--not quite the same as here. And if the new moon preceded the equinox a day it did not matter: the important point was that the moon should be at her full on the 14th of the month, the day for the killing of the Passover lamb.

The importance of the moon's being at her full was that the moon symbolized the Law Covenant as the sun symbolizes the Gospel or New Covenant (Rev. 12:1) and the offering of our Lord to Israel as their King, the day before he was crucified, represented the full of their blessing: from his rejection, then, they as a nation began to wane.

THIRTEEN QUESTIONS ON THE ANGLO-ISRAEL THEORY.

One who read the treatise on this subject in our issue of Jan. 15, asks several questions, which we answer in order below:--

Question.--(1).--If the "ten tribes" do not exist as a nation, but returned to Palestine with the Jews under Cyrus, how do you account for the failure of Amos 9:15?

Answer.--We did not say that the ten tribes returned to Palestine with the Jews under Cyrus. We said that during that long captivity the division and jealousy disappeared; and that then, and ever since, the names Jews and Israelites no longer distinguished as between descendants of the two and the ten tribes, but were used indiscriminately in referring to the same people. We proved this by many New Testament references; and referred to the fact that no Jew to-day will pretend to say from which tribe he descended.

Although the tribal lineage of but few of the early believers is given, these show that the Jews were mixed tribally;--Paul was of the tribe of Benjamin, Barnabas of the tribe of Levi, and Anna, the prophetess, of the tribe of Asher. We proved that only a few of all of the tribes returned to Palestine when Cyrus gave the permit to all under the name (not of Judah but) of

Israel. We proved from the Scriptures that such of all the tribes (a remnant) as accepted Christ became spiritual Israel, that many ("all Israel") were blinded and will not have their eyes opened until the full number to complete the bride of Christ has been taken from the Gentiles. (Rom. 11:25-33.) We showed that all of that nation who abandoned the promises and circumcision ceased in every sense of the word to be of either natural Israel or spiritual Israel.

We are not obliged to account for the failure of Amos 9:15, for it has not failed. It is not yet fulfilled in the return of the "Jews," "all Israel" to Palestine. This Scripture was evidently in the mind of the Apostle James, when, after hearing Peter's explanation of God's sending him to preach the gospel to the Gentiles, he said:--

"Simeon hath declared how God at the first did [or made a beginning to] visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: After this I will return, and will build again the tabernacle of David."--Acts 15:14-16.

The throne of David was over all the tribes and here represents the throne of the greater David--the Beloved Son of God--about to be established after this.

Question. (2).--Zechariah, who prophesied about 250 B.C., after the return of the Jews from Babylon, mentions the return of Joseph as yet future. Why, if Joseph had already returned?

Answer.--Your question indicates great prejudice and blindness which you must get rid of if you would see the truth. You say, "the return of the Jews from Babylon," but Ezra (3:1; 7:13; 9:1) says that it was Israel that Cyrus set free, and Israel that came to Palestine with him. And the next company under Nehemiah, ninety years after (and after Zechariah's prophecy), knew no division in Israel.--See Neh. 9:1,2; 11:3,4,20.

Turn now to Zechariah's prophecy. Note that the theme beginning chap. 9:9 and concluding chap. 10:4 relates to and was fulfilled at our Lord's first advent; as also the 11th chapter. (See particulars in MILLENNIAL DAWN, VOL. III, chap. 8.) Chap. 10:5-12, to which you refer, evidently applies to the second advent of our Lord. Notice that while Judah, Joseph and Ephraim are mentioned (See 9:13; 10:6,7) they are not, as formerly, mentioned as antagonistic or even rival kingdoms, but as unitedly sharing divine favor;--of the same kind and at the same time. The Lord does not mention Israel as one nation and Judah as another; but mentioning the chief tribe of each part of the once divided nation, he so to speak clasps their hands and assures them that the coming favor will be to both and to all the tribes of the covenanted seed.

Question. (3).--At what time in the forgotten history of the race did the house of Joseph enjoy the birthright blessings of Gen. 48:19?

Answer.--The birthright, with its "double portion" of the promised land (Deut. 21:15-17), went to Ephraim and Manasseh, the sons of Joseph; and the blessing, "let them grow into a multitude in the midst of the earth [margin, land]," made the double portion almost a necessity. Nevertheless, notice carefully that the ruling power went to Judah.--See Gen. 49:8-12.

You possibly refer specially to Jacob's declaration, Ephraim "shall become a multitude of nations." The marginal reading corrects this to read "fulness of nations." But the fulness of what nations? We answer, Ephraim became the fulness of multitude to the tribes, or nations, or peoples* of Israel. Look in your "Teacher's Bible" at a map showing Canaan as divided among the tribes, and note the goodly portions given to the children of Joseph (Ephraim and Manasseh) on the west of Jordan; and then note how the "branches went over the wall" or river; see the large tract east of Jordan. In all they had about one-half of Canaan. These large appropriations of the best of the land were because these tribes were multitudinous amongst the tribes or nations of Israel. The map shows Manasseh more numerous than Ephraim at the beginning: but soon, as Jacob had prophesied in this blessing, Ephraim became the greater, so that when the federation of tribes split and formed rival kingdoms the influence of Ephraim's multitudes among the nations or tribes was so great that the side which he espoused took the name Israel, and sometimes because of his numbers and influence all were called Ephraim.

Now turn to Gen. 49 and compare the blessings upon Judah in vss 8-12 with those upon Joseph (including Ephraim and Manasseh) in vss 22-26. Both blessings are great, but that of Judah is by far the greater.

---

*The same Hebrew word rendered nations in Gen. 48:19 is rendered the people in referring to the twelve tribes, in the following passages:--Josh. 3:17; 4:1; 5:6,8; 10:13; Judges 2:20.

R2125 : page 87

The statement, "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, by the name of* the Shepherd, the Stone of Israel;

---

*Preferred reading of old MSS.

R2125 : page 88

even by the God of thy father, who shall help thee," is not a promise for the future but a recounting of Joseph's past experiences at the hands of his brethren. His blessings, as enumerated, are multitudes of children and estate. If any think the prosperity of Joseph's children among the tribes does not fulfil all this, let them recognize the fact that Ephraim and Manasseh constituted a majority of the dispersed Israelites now commonly called "Jews" after the name of their great capital city, Jerusalem. Surely, the Jews are a fulness amongst all nations, and prosperous as no other people. They are, as predicted, lenders to many nations (Deut. 28:12), and in a peculiar manner are pushing or goring all peoples to the ends of the earth. (See Deut. 33:17, Revised Version.) So much so that every nation is seeking to get rid of them.--"These are the ten thousands of Ephraim and the thousands of Manasseh."

Question. (4).--Must not Israel exist as a nation before the fulfilment of Jer. 3:18?

Answer.--No; neither will Judah exist as a nation at that time. This verse merely tells of the gathering of Israel and Judah for the purpose of reestablishing them in their own land. This prophecy corresponds to that of Isaiah 11:12-16. They walk "with" each other and "come together out of the land of the North [where they have been together, all recognized as Jews] unto the land that I have given for an inheritance unto your fathers." Those who think erroneously that the Jews are only two of the tribes, and that the peoples of Great Britain and the United States and the British colonies are parts of the ten tribes, would have all these peoples--over one hundred millions--go with the Jews to the little corner of the earth called Palestine.

Do you ask, why are Judah and Israel mentioned separately by the prophets if they are to be one people, dwelling together as Jews, at the time of the fulfilment of the prophecy? We answer: Because these prophecies were written before all had gone into captivity to Babylon; and had the national name Israel alone been used Jeremiah's hearers would have supposed that Judah was not to share in the promised blessing. For this reason also it is shown that there will no longer be factional differences between the two members of the one nation,--as there had been for over two centuries up to that time.

Question. (5).--Has Deut. 32:26 ever been fulfilled?

Answer.--This prophecy by Moses was not concerning a part but against "the whole house of Israel." If taken literally as it reads in our common version of the Bible it has not yet been fulfilled, for the remembrance of Israel continues. The Hebrew word here used, translated remembrance, does not signify knowledge (as the questioner evidently supposes), but rather memorial or scent.* Pleasant remembrance of Israel is to cease--we may say has very generally ceased (except with themselves and the true spiritual Israel). The modern name for Israelites--"Jews"--is becoming a stench instead of a scent in the nostrils of the world, which shortly will "drive them" into their own land as predicted in the Word of the Lord.

Do you object to this answer? Then we will refer you to the inspired Apostle Paul. Let him settle the matter as to whether or not "all Israel" as he knew them in his day--not lost--is here referred to by the Prophet Moses. Paul quotes part of verse 21 verbatim, with other prophecies against Israel, and applies them without qualification or limitation to "all the house of Israel" living in his day--not lost, but well known, called "Jews"--living at Jerusalem and scattered throughout the world. He specially addressed some living at Rome.--See Rom. 10:19-21; 11:1,7-12,25-32.

Question. (6).--What did the Jews mean when they said, "Will he go to the dispersed among the Gentiles?"--John 7:35.

Answer.--The meaning of this is plain. There were probably more "Jews" living outside Palestine, among the nations, than resided in Palestine. The latter, however, were accounted the more faithful and devoted, in that they clung to the land of promise as well as to the promise. It would not occur to a Jew that anyone claiming to be the Jewish Messiah would go to the Gentiles; and so when our Lord spoke of going away they wondered if he would go to the Jews residing in the surrounding nations. The Apostles did this afterward--preaching to the Jew first and afterward to the Gentiles. It was to these "dispersed" "Jews," "Israelites" of "our twelve tribes" that James and Peter wrote epistles.

Question. (7).--Can we imagine all the branches of the olive tree broken off, and only wild branches in their stead?

Answer.--If you refer to the Apostle's illustration, we refer you to his own words, Romans 11:15-21. The Apostle does not say that all, but some, of the natural branches were broken off. Our Lord and the Apostles and the several thousand brought to Christ shortly after Pentecost were Israelites, natural branches, and were not broken off. And doubtless many others among the Jews were found worthy of the light and blessing then due.

Notice that none of the savages living at that time in Britain and Ireland (without knowledge of God or of Moses or of the Law, or of Abraham, or of the promises, or of circumcision) could be here referred to. Such could not be branches of the "olive tree" to which the Apostle refers, whoever their ancestors may have been. The olive tree existed complete in the Apostle's day;--then some were broken off and cast away, in order that the wild branches from the Gentiles might be grafted in.

---

*The same Hebrew word here rendered remembrance is rendered "scent" in Hos. 14:7 and "memorial" in Esther 9:28.

Question. (8).--Does the declaration of Matt. 21:43, "The kingdom of God shall be taken from you [Jews], and given to a nation [Greek, ethnos] bringing forth the fruits thereof," mean what it says, or that it was to be given to the conglomerate mass of nations known as the Gentile Church?

Answer.--The church which you describe as the "Gentile church" (or churches?), composed of a "conglomerate mass of nations," is not recognized of the Lord's Word, except it be as mystic "Babylon." Your description fits Babylon,--it is "conglomerate;" it is composed of "nations," gentiles, aliens; it might therefore perhaps be called a "Gentile church." But it will inherit nothing but tribulation and destruction, as promised.--Rev. 18:4-12.

The Kingdom heirship was taken from "Israel," the "Jews," as the Apostle testifies. (Rom. 11:7.) It was transferred to the nation bringing forth the proper fruits. (See Luke 22:27; 12:32; 2 Tim. 2:12; Matt. 11:12.) Which nation? do you ask? Well, not the British nation nor any nation of "this world." None of these "bring forth the fruits thereof." The best of them are Ishmaelitish. In none of them can we see even a prospect of the fulfilment of our Redeemer's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Let us ask the inspired Apostle Peter to definitely and positively point out to us the nation to which the promise of the Kingdom was transferred when it was taken from Israel after the flesh. The Apostle replies:--

"Ye [new creatures in Christ are neither Jew nor Gentile, bond nor free, but ye] are a chosen generation, a royal priesthood, an holy nation, a peculiar people." --1 Pet. 2:9; compare Exod. 19:6.

Is the questioner a member and heir of this Kingdom and yet ignorant of it? Perhaps he has been so mistaught in the "Gentile church" (good name!) that he knew of no other church than "the conglomerate mass" called Christendom, and had not heard of "the gospel of the Kingdom" and the "peculiar people."

Question. (9).--Jeremiah says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." (Jer. 31:31.) Does not this mean that the covenant made with the Hebrew race is for them alone?

Answer.--The Law Covenant was with the Hebrew race alone; but the original promise to Abraham was for the blessing of all the families of the earth. The New Covenant began to operate as soon as it was sealed with the precious blood of Christ, and throughout this Gospel age it has "justified" all who come unto God through Christ--the household of faith. When this age ends it will be made effective as a covenant with "all the house of Israel" whose blindness will be turned away that they may "look upon him whom they have pierced." But next in order the light and knowledge of the blessing and privileges of this New Covenant will be granted to every creature--for all of whom it was sealed. See the leading article in this issue. Jeremiah's prophecy mentions both Israel and Judah because when he wrote they had not been reunited, and to have used the name Israel alone or even "all Israel" might at that time have been misunderstood as not including Judah, whereas he specially addressed Judah, with whom he resided.

Question. (10).--What is implied by Simeon's words,--"Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the gentiles [heathen] and the glory of thy people Israel?"--Luke 2:30-32.

Answer.--Jesus is not only to be the glory of Israel, but the light of the world;--eventually, he shall lighten every man that cometh into the world. (John 1:9.) As to Israel--What Israel is here meant? is probably

R2126 : page 89

your inquiry. We reply, (1) Christ is the glory of the Church, the true Israel of God (Rom. 11:7); and (2) he will be the glory of fleshly or natural Israel when their eyes are opened and they are received by him under the New Covenant. Earthly Israel (under Abraham, Isaac and Jacob and all the prophets) shall then as the agents and representatives of the heavenly Zion become a blessing and a praise in the whole earth--as the earthly representatives of the spiritual Kingdom of Christ.

Question. (11).--When will Isaiah 41:21,22 be fulfilled?

Answer.--Evidently at the close of this Gospel age, as indicated by the Apostle Paul, who almost quotes the words.--See Rom. 11:26,27.

Question. (12).--Isa. 48:11,12 says, "I will not give my glory to another. Hearken unto me, O Jacob, and Israel, my called." Will this glory ever be given to Gentiles? Is it not for Israel only?

Answer.--You totally misapprehend the Scripture you quote. God gives his glory to no one (neither to Jews nor to Gentiles), but keeps it for himself. Read verses 9 to 11 as one subject. Verse 12 begins a new subject. Compare Isa. 42:8.

Question. (13).--Does the Apostle Peter (1 Pet. 2:9,10,25) refer to Gentiles? If so, when were they

R2126 : page 90

sheep, and when did they wander away so as to make return possible?

Answer.--Peter was the Apostle to the circumcision, Paul to the uncircumcision. (Gal. 2:7,8.) Peter accordingly addresses those who had been Jews, Israelites, non-residents of Palestine. But please note carefully that he is not addressing "lost" Israelites; but the large class of Israelites of all tribes, who after the Babylonian captivity made their homes amongst the Gentiles. Peter knew and tells where they resided. See 1 Pet. 1:1.

However, do not lose sight of the fact so clearly stated (Gal. 3:5,6) that these called from amongst the Gentiles are fellow-heirs and of the same body, priesthood, or holy nation, with the remnant of all Israel which received Christ.--Eph. 3:6.

===================

R2126 : page 90

--(MARCH 28.--S.S. LESSON, REVIEW)--

MIRACLES AT LYDDA AND JOPPA.

--APRIL 4.--ACTS 9:32-43.--

"Jesus Christ maketh thee whole."--Acts 9:34.

THIS lesson calls us back to the period when the Church had rest from persecution--probably about A.D. 40. In divine providence it was a time for the rooting and establishing of the Christian faith. The general dispersion of believers noted in a previous lesson had not yet taken place; but the apostles were actively circulating throughout the towns and villages of Palestine;--as is here stated of Peter's visit to the believers at Lydda. We pause to remark that believers in the days of the apostles lived lives so separated from the world, that the name "saints" (holy ones) was appropriate to them. So let all true Christians today live--consecrated, holy, separated lives, copies of God's dear Son, to the extent of their ability. The habit in the Roman Catholic Church is to wait several centuries; until his evil deeds are forgotten, and then to canonize a man or woman as a "saint," often in recognition of services rendered to Papacy and against the truth.

The healing of the paralytic, Eneas, was a very notable evidence of the power of the Lord, very similar to the healing at the temple gate, Beautiful. Here, as always, the great Apostle made sure that none should think the power exercised to be his own;--distinctly affirming that Jesus, the Messiah, whom their rulers had crucified, had performed the cure and was therefore not dead, as they supposed, but risen.

The valley called Sharon, very fertile, was thickly settled, and Lydda was one of its towns. We are not to presume that all the people became true Christians, but that they were convinced of the power of Jesus; and doubtless some of them consecrated themselves to him and became true disciples.

The holy spirit was evidently guiding the apostle and using these occasional miracles to draw attention to the Gospel which Peter preached. Thus he "found" the man who, under divine providence, was to be cured. Thus also at the right time, when he was near (about nine miles away), Tabitha (Aramic language) or Dorcas (Greek) died, and afforded the opportunity for one of the most remarkable miracles ever performed;--a parallel to our Lord's greatest. It would not, however, be correct to suppose that thus our Lord's words were fulfilled, which say, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do." (John 14:12.) These words can only be understood to refer either (1) to a future work, in which the Church will share with her Lord, during the Millennium, or (2) it may be understood as ranking the works of spiritual quickening and revival as higher than physical healing and revival. Our Lord's ministry was prior to his offering of the sin-offering, and the general impartation of the holy spirit to believers; and hence his work was chiefly physical healing and the uttering of parables and dark sayings not to be fully understood by any not imbued with the spirit of adoption.

We must dissent also from the views of some, that this power or gift, exercised so readily by the Apostle Peter, is a general power possessed by all of God's people--then or now. Peter did not upbraid the believers, the "saints," saying, Why did you not heal Dorcas, when sick, or revive her, when she died? Even Peter himself healed comparatively few; probably there were plenty of palsied and blind and otherwise sick in the valley of Sharon; surely, there were multitudes of dead. But every evidence proves that these powers were special and for a special purpose--to introduce the Gospel to the attention of the people, and not for the purpose of dispelling sickness and death, either in or out of the Church. On the contrary, the Apostles taught that this age is the time in which the faithful are to suffer, if, by and by, they would reign with Christ: to rejoice in tribulations, knowing that these, rightly endured and enjoyed, will work out for the faithful a far more exceeding and eternal weight of glory, in the Kingdom.

R2126 : page 91

The name Tabitha signifies Gazelle; "called Dorcas by the Greeks on account of its bright, flashing eyes." Whether or not this name was appropriate, whether Dorcas was a graceful, bright and beautiful woman, we cannot know; but it evidently fitted her well as a noble Christian woman. Nay, her face must have beamed and her eyes must have sparkled; for she had a warm, generous spirit, as testified by her sympathetic and energetic helpfulness of others. O that the spirit of loving self-sacrifice for others might more and more abound in God's people, male and female! O that more might be able to surround the coffins of true Christians and testify to evidences of loving service --earthly food or clothing or, better still, spiritual food and robes of Christ's righteousness or, still better, if possible,--both.

====================

page 91

INTERESTING LETTERS.

Illinois.

DEAR BROTHER RUSSELL:--Yours of Feb. 15, explaining Isaiah 40:3, etc., was received. Many thanks for your help to me. May the Lord richly reward you! The truth grows brighter and brighter every day, and though there is much darkness most everywhere, yet the glorious truth of Jehovah's love as revealed to us through Jesus Christ doth illuminate my heart, and cause me to rejoice, yea, even more and more, so that my delight is to do God's will at any cost.

I desire the prayers of the saints; and I want to keep so meek and humble, that any lesson which I need to learn may be quickly understood; for, above all things else, my heart's desire is to learn and to do the will of our kind heavenly Father, who doeth all things well.

My prayers continually ascend to God for your blessing--that you may be blessed yet more and more in the giving out of truths both "new and old." O! what blessings are already ours: reconciled to God, accepted in the Beloved, given exceeding great and precious promises, and sealed in our foreheads with the truth--the present truth, the wonderful plan of redemption, and the knowledge of our Lord's presence. Surely, it is a joy to know these things; and I pray that I may be loyal and faithful as a true follower of our blessed Master.

I am glad to say that we have found a few who are much interested in the truth, so far as learned, and it appears that they are wheat, or else will become such, as soon as they know what the Lord requires of them. I will not trouble you for an answer to this, as your time is very valuable. Again I thank you for your brotherly kindness; and we both send Christian greeting and love to you and all the brethren and sisters at Allegheny. May the Lord bless Sister Russell also.

Your brother in Christ, JAS. MCFARLAND.

Michigan.

DEAR BROTHER RUSSELL:--We are still striving daily to make our calling and election sure; and we can do this only by God's grace. Praise him for his great grace manifested in Christ Jesus our Lord!

Our meetings during last Summer were hindered somewhat by not having a convenient place for them, but we have held a few meetings out of town, and we trust some good may have been done. We have commenced our meetings again here. At one time we spoke on the subject, "What manner of persons ought we to be." (1 Pet. 3:11.) We realize more and more that it is not safe to neglect the assembling of ourselves together, but to be more diligent in this matter as we see the day approaching. We find that we need each other's prayers, encouragement and help; especially in the present hard times the cares of life bear down heavily upon some of us; and the enemy takes every advantage. In reading again the chapter on the "Times of the Gentiles," in DAWN, Vol. II., I have been more forcibly struck than ever with the thought of the shortness of the time. And while I am led to rejoice that the struggle will soon be over, I am also led to renewed energy in the use of all my consecrated powers in the blessed Master's service. God help us to be faithful to the end!

The TOWER continues to be a great help. Each number seems better than the one preceding it. Please send me a few dozen tracts for free distribution. I send greetings on behalf of the Church here.

Yours in the Lord, JOHN N. LATHWELL.

California.

DEAR BROTHER RUSSELL:--Brother Florey (colporteur) thought I ought to write to you and let you know how great a blessing to me has been your MILLENNIAL DAWN series. I published in a recent number of my paper a favorable review of the first volume, a copy of which paper Brother F. sent you. Since then I have read the second and third volumes, and have given the first two as close a study as my duties will permit. I am already quite satisfied that you have the exact key to the "Plan of the Ages," and the more I study the subject with the aid of that key, the stronger and more completely satisfying the evidence becomes. The second volume I regard as a complete mathematical demonstration of the time features of the Plan.

Having had, in my student days, a special delight in Thomas Dick's works on Astronomy, I am prepared to say that I can surely discern in the complex yet beautiful harmony of the divine plan in reference to man the same Architect who adjusted the motions of the planets in their orbits and made the starry systems of the "heavens declare his handiwork."

The Colporteur found me in the ripest condition possible to accept and appreciate the truth which is now "due" to be revealed. I had considered and rejected, one by one, all the creeds and theories of the churches and the scientists as wholly speculative and unsatisfying. I could see abundant evidence of an all-wise God in everything but the affairs of men. There all the harmony of creation was reduced to "confusion worse confounded." My observations as an editor revealed to me an irrepressible conflict between the contending elements of society which threaten the near destruction of the whole existing order of things. That selfish and shortsighted man is incapable of controlling the destructive forces, or of properly distributing the

blessings which modern invention has called into existence, has been long so clear to my mind that, without the intervention of a higher power, I could see no possible escape from utter collapse. What to expect beyond, I knew not.

At this critical point of my threatened descent into pessimism your MILLENNIAL DAWN series turned a flood of blessed light upon my benighted mind. It has given me a new and glorious lease of enthusiasm, where every hope for myself and the world had been abandoned to despair. My only regret is that I cannot yet see my way clear to reconciling my duties as editor of a local paper, and in the support of my family, to any active work in this new field of the "harvest." I trust, however, that, with divine assistance, I may.

In my earlier days, before the cares of the world dragged me from my first love, I found peace in the Master, and had an era of joyous meditation on his promises. Whether, since my backslidden state, I may yet be counted worthy of the high calling is not now clear to my mind, though the facility with which I have been led to see the truth when properly presented, and the boundless desire I feel of witnessing its fulfilment, I am thankful to construe as a favorable indication. With a lively hope and faith in the continued success of your work, I am

Sincerely Yours, C__________

[Yes, dear Brother; the fact that the Lord has counted you worthy to see the light, coupled with the fact that you love it and are anxious to serve it, argues that your "backslidden state" was largely, if not wholly, the result of prevalent misrepresentations of the divine plan of the ages. Ah yes, our Lord's words, "Sanctify them through thy truth," is pertinent: sanctification through error and fear tends to backsliding. Ten thousand WATCH TOWER readers rejoice with you as they read your letter, and we join in prayer that, as you see the great privileges of service in the Lord's cause and the obstacles in the way, you may have grace and strength to overcome them and at last have an overcomer's reward.--Rev. 2:7,11,17,26-28; 3:5,12,21.--EDITOR.]

Illinois.

DEAR BROTHER RUSSELL:--I will write a few lines to-day in answer to your kind letter which reached me at--almost three months ago. I am still rejoicing in the Lord and present truth, and am still "looking unto Jesus" who is the author and who will be the finisher of my faith,--if I submit fully to him, as it is my desire to do. Because of my poor success at colporteuring I have sometimes thought that the Master did not want me to serve in this way, but I now seem to see the matter in a different light. I think it is for my good that I am not more successful. It seems that the Lord would teach me a lesson of confidence and trust in him. If this be so, then I can rejoice in poor success; if it be part of the "fire" that is to try my faith, I can say, Amen. I desire the transforming work to go on to the end of my race, and want to submit cheerfully to whatever our wise Heavenly Father sees best for me, for--

"God knows--not I--the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are lead.
And since my Lord the path doth see,
What matter, if 'tis hid from me."

I certainly would be glad if I could put out five thousand DAWNS a year, as I know that those who read them will be blessed thereby; but if I can put out only five hundred a year, it will still be a little mite for the Master, and it may cheer some weary pilgrim along the rugged way. I wish to continue in the work as long as possible, for this favorable time will evidently not last many years longer.

I was much pleased with the Tract Society's report. I felt a little solicitude for the Society, as money seemed so very scarce; but the Lord does surely provide, and we praise his name for the funds so graciously provided through Bro. Hay and others. I trust that the present year may be better for all lines of the work. It seems impossible for me to realize the great importance of the work as I would like to do. And I feel that I need above all things more burning zeal and love. Oh! how I long for such zeal, devotion and love as characterized so many of the Lord's dear saints all the way down the Church's history to the present time. And I know that there are some to day just as zealous as the Apostle Paul.

May the Lord bless you abundantly in the great work that he has committed to you, is my earnest prayer. I trust that 1897 may be a grand year for the spread of the truth, and for the upbuilding of the prospective members of the Christ.

With Christian love to you and Sister Russell and the Church at Allegheny, R. H. BRICKER.

England.

DEAR BROTHER RUSSELL:--It gives me much pleasure to report an increasing interest in the truth and in opportunities of telling the glad tidings. We have now four Bible classes in friends' houses, one every week, one every fortnight, and two once a month. Beside this, a small mission hall work is becoming a general centre for the saints of like precious faith to meet together on Sundays--morning and evening. Bro. Ashton, one who has been abundantly honored by the Lord, was the beginner of it.

This dear Brother is a remarkable man: converted from Romanism at Oakfield Mission shortly before your visit there. He has made astonishing progress in the truth and has been a constant witness in that place. Last month he had given him an opportunity of speaking upon the second parousia [presence] of our Lord, in the Mission, and he spoke freely--on two occasions. His testimony, however, was not received nor in any way supported.

How careful we all should be to hold fast the faith once delivered to the saints, and, being established, to "walk by the same rule." Would like a supply of tract No. 1, when convenient to send them. With good wishes for a bright and successful New Year in the Lord's work, to Sister Russell and yourself, in which my wife joins,

Yours in the Master's service, JAMES HAY.

===================

VOL. XVIII. APRIL 1, 1897. No. 7.

CONTENTS.

Special Items.................................... 94
God's "Peculiar People".......................... 95
Relative Values of the Heavenly and Earthly Treasures.......................98
"To be Testified in Due Time".....................100
Interesting Questions Answered...................102
  Is There No Hope for Poor Judas?.............102
  Truths Seen More Clearly......................103
  Friday, The Close of Our Lord's 3-1/2 Years' Ministry.......................105
God's Acceptance of Cornelius.....................105
The "Christians" of Antioch.......................107

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

THE GERMAN EDITION OF ZION'S WATCH TOWER.

Our first issue, now ready, is a double number (8 pages) for April and May. We have received a considerable number of subscriptions, but have published a large quantity for gratuitous sample copies. You are invited to send in as many addresses as you may please of German Christians likely to have an ear to hear the harvest message. Free samples will be sent to them promptly.

We again mention subscription terms as follows:--

	America.	Germany.	Switzerland.
Two copies each month, a year	25c	Mk. 1.30	Fr. 1.50
Five " " "	50c	" 2.50	" 3.00
Twelve " " "	$1.00	" 5.00	" 6.00

Postage included.

R2134 : page 94

"MY SOUL, BE ON THY GUARD!"

Do not forget that our ever active Adversary seems to be granted additional liberty and power of temptation at the Passover season. Let each soldier of the cross be specially on his guard to resist him--steadfast in faith and good works and love. Let each also be on guard to help and not to stumble the "brethren" at this time. Pray for one-another and for us; as we also remember all of you at the throne of the heavenly grace.

===================

R2127 : page 95

GOD'S "PECULIAR PEOPLE."

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God."--1 Pet. 2:9,10.

WE LOOK in vain for this "holy nation" amongst the various nations of the world today. The pathway of even the best of those denominating themselves Christian nations is marked with blood and violence and various evidences of selfish rapine. The very best of them would fall far short of any reasonable standard of holiness. They are all, as the Scriptures declare, parts of the kingdom of darkness under the prince of darkness, "the prince of this world," who still rules the "kingdoms of this world."

This "holy nation" was founded by our Lord Jesus, and had no existence before his advent. The basis upon which it was founded was the "ransom for all" which he gave at Calvary, and the beginning of the construction of his kingdom was at Pentecost. Since then it has progressed after a manner which is

R2128 : page 95

adapted to his purposes, tho very contrary to the manner of the world and the nations of earth. It is unknown to the worldly, as it is written, "The world knoweth us not, even as it knew him not."

This Kingdom is an ecclesiastical Kingdom--a Church-Kingdom; but even if we look amongst the numerous church-kingdoms which have sprung up in the world (each of which claims to be the kingdom of God's dear Son), we find that this "holy nation" or

Kingdom is none of these. It is not the Roman Catholic church or ecclesiastical kingdom, nor the Greek church, nor the Armenian, nor the church of England, nor the Methodist church, nor the Lutheran, nor the Presbyterian, nor the Baptist, nor the Congregationalist. These all may have amongst their millions some members of this "little flock," this "holy nation," this true Kingdom class which the Lord is selecting; but none of these institutions is the Lord's Kingdom; none of them contains all who are his. There is only one record in the universe that enrolls all the members of this "holy nation" or Kingdom: it is called, "The Lamb's Book of Life." Hence, if we examine church history, we shall no more find this "holy nation," this holy ecclesiastical Kingdom, than amongst the temporal kingdoms. The historians knew not of the true "holy nation:" they saw and knew and recounted the incidents of the human organizations, called "Christ's kingdoms," but they knew nothing of the true one. Altho it has existed from the day of Pentecost to the present time, it has always been the kingdom of heaven suffering violence--despised and rejected of men, insignificant and ignored in the sight of the world.--Matt. 11:12.

The reason for this is that it is a "peculiar people"--not peculiar in dress, nor in manners, nor in language, nor in foolish, senseless forms and idiosyncrasies; but peculiar in that it is separate from the world and the spirit of the world. It has the spirit of Christ--a spirit of full consecration to the Lord, and separateness from the world and its selfish aims. It is peculiar in its adherence to the Word of the Lord as its only law. It is peculiar in that it rejects worldly wisdom when it conflicts with the divine revelation. It is peculiar in that it is in the world, but not of the world. It is peculiar in that it has a decided faith and acts in harmony with its faith, and with zeal. It is peculiar in that it is self-sacrificing and knows no will but the will of its King.

R2128 : page 96

It is peculiar in that it knows the truth and is able to give a reason for the hope within, while others merely speculate and wonder and doubt.

The King, when establishing this Kingdom, forewarned all who would be of it that, in proportion as they possessed his character and his truth, and were thus "children of the light," and likenesses of himself, who was "the Light of the world,"--in that proportion they would have the enmity of the world and the opposition of the flesh and the devil to withstand and overcome. In view of his forewarnings, "Marvel not if the world hate you, ye know that it hated me before it hated you;" "If ye were of the world, the world would love its own, but now ye are not of the world; because I have chosen you out of the world, therefore the world hateth you;" "Whosoever will live godly in Christ Jesus shall suffer persecution;" in view of these admonitions it should not surprise us that the nations of the world (political and ecclesiastical kingdoms) have always hated and persecuted the individuals composing this "holy nation." They seem to realize an antagonism, however little it may be expressed. This "holy nation" looks to a higher King and higher laws than any by which others are governed, and as Herod sought to destroy "him who was born king of the Jews," so the various worldly nations have sought (under the influence of the prince of this world) to hinder the development of this holy nation as antagonistic to their systems.

Nevertheless, we note the care with which the apostles pointed out that all who compose this holy nation shall, so far as possible, "live peaceably with all men"--avoiding strife and contentions, except where principles are involved; and even when contending "earnestly for the faith once delivered to the saints," to manifest the spirit of meekness and patient forbearance, that "whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation." He urges, therefore, all of the holy nation, saying, "Submit yourselves to every ordinance of man for the Lord's sake:...For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as servants of God....For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully....For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."--1 Pet. 2:13-23.

Thus the King of this "holy nation" set for every member of it an example that they should walk in his footsteps. He declared that his Kingdom was not of this world; consequently neither does the Kingdom power of this "holy nation" belong to this present age. It awaits the return of the King himself, who said, "If I go away, I will come again, and receive you unto myself." He has promised, moreover, that when he comes again it will not be in a body of humiliation for sacrifice on behalf of the sins of the world--for this sacrifice he has already accomplished to the full: He comes to reign, and has promised that his "holy nation" shall be associated with him in the reign of righteousness, wherewith he will "bless all the families of the earth."

But we notice further the Apostle's statement that this "holy nation" or Kingdom is also a "royal priesthood." We look amongst the priesthoods of earth, but we find that the priestly office is distinctly kept separate from the kingly office, everywhere. Indeed, they are generally antagonistic. The kings and royal families usually represent the highest developments of ambition and self-gratification: the priests of earth, theoretically at least, present sacrifices, and thus seek to make atonement for sins. Priests do not exercise kingly authority, nor kings condescend to priestly services. But in this "peculiar people" the priesthood and kingship are united.

It was so with the King himself,--as a priest he offered up his own life, unselfishly, for the redemption and blessing of others. As a King he still has the same unselfish character and will use his kingly office to carry forward to all mankind, and make available to all, the blessings, liberties and privileges purchased with his own precious blood. His reign will be for this very purpose;--and for the establishment of righteousness and the extirpation of evil and those who adhere to it. The King himself is the great High priest of this "peculiar people," this "holy nation," this "royal priesthood;" and it is required of each individual member of this "holy nation" that he shall be a priest; that he shall be a sacrificer; that he shall partake so much of the loving and generous disposition of the King that he will desire to do good unto all men, as he may have opportunity, especially to "the household of faith;" and that he shall lay down his life for the brethren--in the service of the truth, in their interest. In these and all respects they must all be conformed to the image of God's dear Son.--Rom. 8:29.

This experience as sacrificers in this present time as sufferers for righteousness' sake, as tempted and tried and able to sympathize with the weak and the erring, is a necessary part of the educational discipline which must be undergone by this priesthood before they are

R2128 : page 97

accounted ready to enter the honors and powers of their divine kingdom, as representatives and associates of the King of kings and Lord of lords.

Nor does their priesthood end when their kingly powers begin, for it is written concerning their future reign,--"Thou hast made us unto our God kings and priests, and we shall reign on the earth." (Rev. 5:10,11.) This "peculiar people," this "holy kingdom" or nation all of whom are "royal" priests, has a great work to do when established in the kingdom power; for it is none other than the promised "Seed of Abraham," which, according to the divine promise, is to have entrusted to it the great work of blessing all the families of the earth, by bringing them to the knowledge of the Lord, and into harmony, if they will, with the New Covenant sealed by the precious blood of the King. As explained by the Apostle Paul (Gal. 3:16,29), the

King himself is the head of this "seed," this "peculiar people," this "royal priesthood;" and they are reckonedly members of his body, and with him they complete this holy seed to which is committed the work of blessing.--Rom. 11:31.

Israel after the flesh, the natural seed of Abraham, supposed that they would have inherited this great privilege and honor, of being the divine representatives in blessing and enlightening the world; but when the King came unto them as "his own," they received him not, as a nation, but to as many as received him, the faithful remnant, to them gave he "liberty to become the sons of God" and members of this "peculiar people," this "royal priesthood;" and he then visited the Gentiles to take out of them suitable ones of sufficient number to complete this foreordained priesthood. This "royal priesthood" then, be it noticed, is not the priesthood of Levi, even as this "holy nation" is not the nation of Israel. It is a new priesthood, a new people and a new nation, which never before had any existence, "which in times past was not a nation," and was not a priesthood, but now is become the people of God,

the "royal priesthood," the "holy nation."

The Apostle notes still another distinctive feature pertaining to this "peculiar people," saying that it is a "chosen generation" or race. How strange it would at first seem that the Apostle should speak of this peculiar people, gathered out from amongst various races, Jews and Gentiles, as being a special, particularly chosen race: as though they were a different family entirely from the remainder of mankind. If tribal relationship be understood, is not this "peculiar people" a mixture of all the races? And if all humanity be considered, are not these "peculiar people" of the same race as the remainder of mankind?

Ah, no! they are a new race, a race separate and distinct from all others. True, they once were of the same race, and some belonged to one branch or family and some to another; but their King, in calling them to be this "holy nation," set aside entirely their previous genealogy and started them as a new race. As members of the Adamic race they were already slaves of sin and under condemnation of death; but their Master and King, who redeemed them from sin and death, opened the way for a full completion of the great divine purpose, and they were begotten again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1:13; 1 Pet. 1:3.) They are therefore "new creatures" in Christ Jesus. (Gal. 6:15.) To them old things have passed away, and all things have become new.--2 Cor. 5:17.

The apostle therefore was right in his declaration that these are a different generation or race from others of mankind. He was right also in speaking of them as a "chosen generation"--the race which God himself is selecting for the accomplishment of his great and wonderful plan, first declared to Abraham, but not understood, and expected to be fulfilled in Abraham's literal posterity. In reality this salvation "began to be preached by our Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.) True, God has certain provisions and blessings in reservation for the natural seed of Abraham, and let us remember that to them also came the first opportunity, and the first place, in this new, select, spiritual race or "chosen generation." The Head or Chief of this chosen race, the twelve subordinate chiefs, the apostles, and many of the other members of this "holy nation" came from the literal seed of Abraham; but as a whole the natural seed was not worthy to become the "chosen race" or generation; but only to as many of them as received him (Christ), to them gave he liberty to become the "sons of God,"--by regeneration.--John 1:11,12.

Grasping the full statement of the Apostle with reference to this peculiar people, this holy nation, this new or regenerated race, this royal priesthood, we can see readily that none of the human systems or organizations of earth, past or present, fit these demands. But we can see also that the conditions are well fulfilled in a "little flock" of which we may find scattered members here and there to-day, and all the way back to Pentecost. They are all self-sacrificing priests, who serve the living God through Christ Jesus acceptably, by serving one another, and all men as they have opportunity, and in general serving the gospel. Fully consecrated to God, and their imperfections (unintentional) all covered by the merit of the Redeemer, they are indeed a "holy nation," with higher and different aims from those of the world, and with a different spirit, they are indeed a peculiar people. And the royalty of their priesthood, altho unknown to the world at present,

R2129 : page 98

shall be revealed in due time; for it is declared by the inspired Word, that "the whole creation groaneth and travaileth in pain together until now," "waiting for the manifestation of the sons of God."--Rom. 8:19,22.

When the glory of these sons of God, this chosen race, this royal priesthood, shall be revealed in the establishment of the Messianic Kingdom, during the Millennium, the entire groaning creation--the whole race of Adam, condemned in Eden, but ransomed at Calvary--shall be blessed by this great "Seed of Abraham." Instead of their groanings they may have joy and peace, through accepting the blessed arrangements of the New Covenant; and as a result, by the close of the Millennial age, all who will may have experienced the blessings of the divine promise, "God shall wipe away tears from off all faces and turn away the reproach for being his people." Then shall be brought to pass the saying which is written, He that sat upon the throne said, "Behold, I make all things new; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."--Rev. 21:4,5.

Is it any wonder that the Apostle declares that each and all of these "peculiar people" should make it the first, the chief, practically the only business of life, "to show forth the praises [the virtues of character and plan] of him who hath called you out of darkness into his marvelous light?" And the showing or the telling of these is the preaching of the gospel, whether it be done in public or in private, by word of mouth or by printed page. And this, the chief business of the peculiar people, begun now, will continue to be their business throughout the future, tho under more favorable circumstances, in the majesty of the Kingdom, with power to enforce the wise and just and wholesome laws, and with love and mercy to help and to succor the weak and the erring, and gradually to restore them, if they will, to all that was lost in Adam.

What a wonderful gospel! What a wonderful privilege to be permitted to engage in its proclamation in any manner! Truly, all of the peculiar people can appreciate the testimony of the great Apostle Paul, "Woe is me if I preach not the gospel of the Lord Jesus Christ."

===================

R2129 : page 98

RELATIVE VALUES OF THE HEAVENLY AND EARTHLY TREASURES.

"A man's life consisteth not in the abundance of the things which he possesseth."--Luke 12:15.

THIS statement of our Lord reminds us also of the exhortation of the Apostle Paul, "Let us lay aside every weight, and run with patience the race set before us, looking unto Jesus." All that the Lord's people have and are should be consecrated to their most efficient use in the divine service, according to their understanding of the teaching of God's Word. As we reflect upon it, how manifest it becomes that all earthly riches which are not consecrated to God are only weights and hindrances to the Christian. And not only so: it is not enough that our all be consecrated to God as an acceptable sacrifice; for if all be consecrated to sacrifice, and yet never subjected to the flames of the altar, of what avail is it, except as a broken vow to rise up against us in judgment?

Many, indeed, are foolish enough to think that abundance of possessions is the only thing worth living for; and when they are obtained they put their trust in these uncertain riches and forget God. Their time and attention are all engrossed and their interest absorbed in the accumulation and care of the earthly treasures, which shut out all nobler aspirations toward spiritual things. It is for this reason that the Lord cautions his people not to be overcharged with the cares of this life. It is right to be charged to the extent of our necessities, and also to the extent of the responsibilities of our stewardship in the Lord's service, to be provident and thoughtful, not only for ourselves, but also for others whom it may be in our power to assist; but to be charged is one thing, to be overcharged is quite another. To be overcharged is to permit corroding care and anxious solicitude to absorb our thought, our time, our interest, and so crowd out spiritual interests and spiritual aspirations.

In the discourse from which the above text is selected, our Lord was endeavoring to give to his disciples that amount of confidence in God which would enable them to cast all their care upon him, knowing that he careth for his children as a wise and loving parent, and that his tender mercies are over all his works. He drew illustrations from the sparrows, the ravens, the lilies of the field and the grass, showing that God had not forgotten nor failed in his care of even these comparatively insignificant things, then adding, How much more will he clothe and feed you, who are of more value than many sparrows. The very hairs of your head are all numbered, so minute is his knowledge of you. Do not be anxious about what you shall eat, or what you shall drink, or wherewithal you shall be clothed; for your Father knoweth that you have need of these things. Seek the Kingdom of God and his righteousness, and all these things shall be added

R2129 : page 99

[supplied as needed] unto you. Sell that you have, and do good with it, as wise and faithful stewards of your consecrated talents, and fear no want of any good thing in consequence; for "no good thing will the Lord withhold from them that walk uprightly."

What a blessed promise that is! Not only will he make all, even the adverse things, work together for good to them that love God, to the called according to his purpose, but he will not withhold any really good thing from us. Can we fully appreciate this tender, loving solicitude and watchful care for us personally? Can we understand how it takes cognizance of every interest, temporal and spiritual, and how, with wise and loving forethought, it maps out our present course and guides our steps in view of those eternal interests which at present we cannot fully comprehend? Perhaps we cannot fully do so all at once; but let us take it into consideration, praying for a clearer vision of

R2130 : page 99

the love of God, and by and by the blessedness of these promises will dawn upon us more and more; and we will begin to realize more fully than ever before that, having placed our all upon the altar of sacrifice, subject to the consuming flames of the altar, we thenceforth belong to that blessed "little flock" to whom our Lord addresses these comforting teachings, and whom he exhorts to loving, patient faith, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

Truly, those who follow the Lord's leading in this narrow way of sacrifice and of faith are only a little flock; for only a few thus apply their hearts unto instruction and wholly follow the divine direction. Consequently, only a few know the blessedness of the realization of the Lord's tender care. But to those who follow this leading there is a growing sense of his love which the daily walk with him deepens, confirms and sweetens as the years go by, and as experience makes plain the guidance of his loving hand. As one after another of the trials of life come, and we mark his overruling power, which caused even the adverse elements to work together for our good, faith takes deeper root and the character becomes more stable, sturdy and pleasing to God.

It is for this very purpose that the Lord permits us to be subject to the various vicissitudes of the present life, and that those who belong to the Kingdom of heaven suffer violence at the hands of an unfriendly world. There are lessons of immense value to be learned in this hard school of experience--lessons of faith, of fortitude, of heroism, of courage, of endurance, of meekness, of patience, of sympathy for the suffering, and of loving helpfulness to others. There are works of grace to be wrought out in us which only the hard experiences of life can accomplish. For instance, we would be inclined to lean too much to our own understanding, if we were not at times brought face to face with problems that baffle our skill. It is when we are "afraid to touch things that involve so much," that in our perplexity we come to him who has kindly said, "Cast thy burden upon the Lord, and he will sustain thee," and ask him to undertake for us. Or we might be inclined to trust too much in the arm of flesh, if the arm of flesh had never failed us, and the disappointment driven us to the Lord to seek the shelter of his wing. Or we might learn to trust in uncertain riches, if moth and rust had never corrupted nor thieves stolen the little or much of our earthly possessions. Or we might have been satisfied with earthly friendships and earthly loves, had not their loss sometimes left us alone with God to prove the sweetness of his consolation. Or we might be weak and imbecile, had not the storms of life swept over us and the very emergencies of our case nerved us to courage, endurance and Christian fortitude. In view of all these necessities to the development of character, the Christian can truly feel that whatever the Lord permits to come upon him will be made to work together for his good; and in this confidence he can peacefully sing,--

"If on a quiet sea toward home I calmly sail,
With grateful heart, O God, to thee, I'll own the favoring gale.

"But should the surges rise, and rest delay to come,
Blest be the tempest, kind the storm, which drives me nearer home."

It would be a mistake, however, to suppose in view of the Lord's promised care over all our interests, that he would in every case make things work together for our temporal advantage. There was at least one in the company to whom our Lord was speaking who seemed to interpret him thus, and who therefore requested his interposition on his behalf in the matter of an inheritance, saying, "Master, speak to my brother that he divide the inheritance with me."

In reply to this request Jesus said, "Man, who made me a judge or a divider over you?" and then followed the instructions concerning the superior value of the heavenly treasure, showing that the earthly things are not worth the strife to obtain them. Jesus had not yet come to judge the world, but referring to that time when he would be the divinely appointed Judge of all the earth, he showed that the searching scrutiny of that judgment would extend to all the minutiae of human affairs. Every selfish act, every injustice, every unkindness, every wrong thing, will then,--but not now, except in very few instances,--receive its just recompense of reward. "For there is nothing covered that shall not be revealed, neither hid that shall not be known....Whatsoever ye have spoken in darkness shall be heard in the light; and

R2130 : page 100

that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

Men and women in their present selfish condition of mind and heart, and intoxicated with the spirit of the world, although thus forewarned, do not consider with what shame and confusion of face they will one day have to meet the record of the past, when the little mean acts which they supposed none they cared for knew of, and the unkind words to the defenseless which they thought no one else would ever know all rise up to bear testimony against them. Such often overlook their own folly, and consider that the penalties will fall only upon the criminal class. But the Lord's judgment will be discriminating and exact; "God shall bring every work into judgment, with every secret thing; whether it be good or whether it be evil;" and "The eyes of the Lord are in every place, beholding the evil and the good."

In view of this judgment to come, when the Lord, the righteous Judge, shall be established in his Kingdom, Paul says to all of the Lord's people who realize oppression or injustice or unkindness of any kind,--"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord....Be not overcome of evil, but overcome evil with good."

No, Jesus is not the Judge or divider of the earthly things now: that will be the work of the Millennium; and so far as the earthly things are concerned now, his people may suffer many injustices and difficulties of various kinds; but the Lord's counsel is to dismiss all anxious care concerning them, and, having food and raiment, to be contented, and wait for the great reward of patient endurance.

Meanwhile, let Christians see to it that they are rightly exercised by all the disciplinary experiences of the present time; let them learn the lessons of trust in God and all the other valuable lessons so necessary to fit them for the exalted position to which they are called; let them rejoice in the present favor and communion with God which is the privilege of all the saints, and, with steadfast faith, look forward to the rest that remaineth for his tried and disciplined people.

Lay up for yourselves treasure in heaven, and let your heart be there. Then disappointments, ingratitude and all the vexing trials of the present life which go to make up the daily cross can be borne with a comparatively easy grace. Your life consisteth not in the abundance of the things you possess: you, beloved, are not dependent upon these earthly things; the Lord is the portion of your inheritance; yea, you have a goodly heritage. (Psa. 16:5,6.) "Fear not, little flock"--fear not to carry out your consecration to the full, keeping your little all upon the altar of sacrifice, and subject to the consuming fire, trusting all of your future, both for the present life and that which is to come, to the loving care of your covenant-keeping God; and, by and by, in the glory of the Kingdom, you shall prove the superior value of the heavenly treasures when the victory of faith shall be fully realized. Praise the Lord for his abundant grace and his precious promises! M. F. RUSSELL.

===================

R2126 : page 100

"TO BE TESTIFIED IN DUE TIME."

A correspondent sends us a published answer to the question,--"Since Christ gave himself a ransom for all, to be testified in due time (1 Tim. 2:6), and since the great majority of mankind has not had the privilege of this testimony, how and when will it be given?" as follows:--

"Christ has already been 'testified' as a ransom for all, by his incarnation, in which he lived in our nature in this world; by the voice of God acknowledging him as his only begotten Son; and by the manifestation of his power in his behalf in raising him from the dead.

"The point involved in the question, as we understand it, is, How far is God under obligation (if we may so speak) to bring these facts before every individual

R2127 : page 100

of mankind? In answer to this let us ask further, Has not God done all that is necessary on his part, to give the world sufficient knowledge of the gospel in every age? It is his plan to work through men; and thus every one who receives light and truth becomes a debtor to his fellow men, to make known that light and truth to them. If he does not do this, and those within his reach live and die in darkness, who is responsible? Is not God's throne so far clear?...

"Again: it will doubtless be admitted that God has in mind just the requisite number to people this earth, and when this number have embraced the gospel, the call will cease, and the eternal state begin. But if all who have not heard the gospel are to have another chance, and have the gospel pressed upon them till they do receive it, there would be in the end a sufficient number to people several such worlds as this. Thus the whole course of events shows the plan of God's providence to be this: to gather out from each generation those whom the gospel reaches, till the requisite number of people are gathered out for his name, then establish the promised kingdom. And that the time has been so far prolonged is owing to the dilatoriness of men, not to any limitations of the provisions of the grace of God. URIAH SMITH."

Our correspondent wishes to know what we think of this interpretation of the text in question.

We think it very illogical and unsatisfactory.

R2127 : page 101

Really three answers are given, or three parts to the one answer, and we will review these in order, separately.

(1) It is manifestly untrue and unreasonable to claim that Christ was or could be "testified as a ransom" BEFORE HE HAD PAID THE RANSOM PRICE, as this writer claims. Our Lord's own testimony is that he came into the world to give his life a ransom. The ransom was not given before Calvary, and could not be testified to truthfully until after that event. Indeed, while the laying down of our Lord's life, finished at Calvary, was the ransom-price, it was not presented to the Father or formally paid over "for us," until after our Lord's ascension. He ascended up on high, there to appear in the presence of God on our behalf. In the typical sin-offering for Israel, this presentation of his sacrifice as man's ransom-price to God was typified by the sprinkling of the blood upon the Mercyseat and before the Mercyseat.--See Tabernacle Shadows of Better Sacrifices.

Besides, this wrong view excludes from testimony of any kind all except the Israelites; for the remainder of mankind were without God and had no hope. (Eph. 2:12.) Furthermore, the Apostle does not say that the ransom had been testified, but on the contrary he puts it future--to be testified in due time.

The testimony referred to in verse 6 is the explanation of the knowledge of the truth of verse 4, just as Christ a ransom for all is the explanation of the statement that God will have all to be saved (verse 4). The testimony must extend to all, in order that all may have the promised knowledge. Verse 7 agrees, also, declaring that the Apostle himself was even then engaged in giving this testimony. How unreasonable the claim, therefore, that Christ gave this testimony in full. The Apostle declares that this testimony "began to be preached by our Lord"--but it has continued by the apostles and all the faithful Church since and must continue until it has reached all and brought all to a knowledge of the truth.

(2) Respecting God's "obligation" to save few or many, or to testify the terms of salvation to few or many: He had no obligation originally; nor has he any obligations now except such as he has voluntarily assumed. But he has voluntarily, of his "grace," assumed some obligations;--toward Israel, toward the Church of Christ, and toward "all the families of the earth." As shown in our last issue, all of these obligations are set forth in the great Abrahamic Covenant. As shown, that Covenant is unconditional. It is therefore a first-class obligation. Moreover, it was sworn to by the Almighty. God wished us to know positively that he obligated himself; so that when the Law Covenant was added and still later the New Covenant was added (both added, as we have seen, for necessary and useful purposes) we might still know that neither of these could render void or "of none effect" the original, wide promise. (Gal. 3:17.) Hence God assured us

of the blessing of all through the Seed, by two immutable (unchangeable) things--his word and his oath. --Heb. 6:18.

All men are to be "blessed" by being brought to a knowledge of God's gracious arrangements in Christ. All must be blessed with sufficient "light" to see Christ as the "way," the "truth," the "life" and the "door" to divine favor everlasting. The testifying of this to all "in due time" will be the blessing of all as provided for in God's oath-bound Covenant.

(3) The third answer is no less unreasonable than the others. In MILLENNIAL DAWN, VOL. I., page 170, we give figures to prove that several times the entire population of the world for the past six thousand years could be comfortably provided for on this planet. Anyone can figure it out for himself; there is no need for anyone to be deluded by the oft repeated nonsense that the earth is one vast cemetery, and that if the dead from Adam until now were all restored to being they would be unable to find even standing room.

Mr. Smith is the foremost teacher amongst "Seventh-Day Adventists," who hold that no one but Seventh-Day keepers will be saved; explaining that they are God's "little flock." Now put this claim (and the total known numbers of Seventh-day keepers, of the past and the present) alongside the claim above that--"God has in mind just the requisite number to people this earth; and when this number have embraced the gospel the call will cease and the eternal state begin."

How do those propositions harmonize? The present population of the world is estimated at above fifteen hundred millions, and yet these do not begin to populate this planet--there are millions of acres without an inhabitant. Mr. Smith teaches that the end of all hope is nigh, even at the doors, yet, according to his reasoning above, it will require Seventh-Day Adventists nearly a million years to convert enough people to their view of matters in order to properly let the gospel call "cease and the eternal state begin." Nor does he leave himself a loophole by claiming that God will exercise miraculous power to increase the number of Seventh-Day keepers, for he says again, "God has done all that is necessary on his part;" "it is his plan to work through men."

O! if Brother Smith and his zealous colaborers could only see clearly the full meaning of this one Scripture, --"The man Christ Jesus--gave himself a ransom for all--to be testified in due time,"--it would straighten out all their difficulties and introduce them to the antitypical Sabbath.

R2127 : page 102

How else could the oath-bound Covenant be fulfilled, --than by the Millennial reign of Christ and his "little flock," the "royal priesthood?" How else could the benefits of the ransom be made applicable to "all" to "every man" and "for the sins of the whole world?" How else could our Lord ever be "the true Light which lighteth every man that cometh into the world? (John 1:9.) How else will he ever "draw all men unto [or toward] himself" than by the presentation to all of the same truths which now constrain or draw us? How many will so make use of the blessing--the light, the drawing and the knowledge--as to conform to the requirements of the New Covenant is another question entirely. But there is no question that the work of the glorified Church in the Millennial Kingdom will be the fulfilment of God's oath-bound Covenant. (Gal. 3:29.) But first the "little flock," the Christ (head and body), must suffer many things and enter into glory. All the "members of his body" must be "lifted up" to shame, and share their Lord's ignominy and all must also be "lifted up" to glory, to share his honor. Then, the Seed complete, its work will be glorious.

===================

R2130 : page 102

INTERESTING QUESTIONS ANSWERED.

IS THERE NO HOPE FOR POOR JUDAS?

Question.--I have read the TOWER article (Apr. 15, '96) in which you give reasons for believing that Judas had many opportunities above others of his time and nation; and that hence, while the nation crucified our Lord "ignorantly" and may be forgiven, Judas sinned against light and has therefore no hope, and has died the Second Death--the penalty of wilful sin. But I find it hard to give poor Judas up. Am I wrong in this; or is it an evidence that I have more love than others?

Answer.--By reason of the fall our entire race has suffered depravity both of mental and physical tastes --likes and dislikes; and many are by heredity disposed to call the good evil, and the evil good. Christianity does not select the least blemished amongst men, but oftener the more blemished; the less blemished often feel a self-complacency and satisfaction which hinders them from coming to God as repentant sinners and realizing that they can be justified only through the imputed merit of Christ. But those who do come to Christ, and hear him, soon learn how imperfect are their own depraved conceptions, and seek and obtain his mind to thenceforth be instead of their own judgments. "We have the mind of Christ," says the Apostle--it is our "new mind," we are "transformed by the renewing of our minds" so as to be able to "prove [know] what is the good, acceptable and perfect will of God."--Rom. 12:2.

Your question indicates that however much you have submitted your judgment to God's will on some questions, you have not submitted on this point. The reason seems to be that you are deceiving yourself into thinking that your sympathy with Judas is the true love which the Scriptures everywhere enjoin as the essence of Christian character. But you are deceiving yourself. To love an evil thing is on a par with hating a good thing. Both are wrong; both are sinful; both are evidences that the depraved mind is not renewed, remodeled, transformed into the mind of Christ. As well might the drunkard or the libertine claim that his love of evil things indicates more true love.

The mind of the Lord, inculcated by his Word, teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathizing with) the weak, penitent and oppressed who are seeking for the paths of truth and righteousness; but we are to "hate iniquity" and "every false way" and all the meanness and sin which is wilful, against light and of the devil.

Cease to pride yourself upon your love for one of the most detestable characters known to the pages of history, of whom our Lord who so loved (sympathized with) the world that he laid down his life for it (--and greater love hath no man than this) said, "It had been better for that man if he had never been born." Adopt God's standpoint, as the Apostle says, "Be not deceived, God is not mocked, he that doeth righteousness is righteous [and approved of God], but he that practices sin [knowingly, willfully] is of the devil."

For our part we have no thought of ever becoming more loving than the Lord: we accept his definitions, and seek to be conformed mentally thereto--the image of God's Son. We want to love just as he loves and just what he loves, and we want to hate what he hates. Of him it is written, "Because thou hast loved righteousness and hated iniquity; therefore the Lord, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. 1:9.) "Do not I hate them, O Lord, that hate thee?...I hate them with a perfect hatred."--Psa. 139:21,22.

We are glad that neither Satan nor Judas nor any other creature will ever be tormented to all eternity. We are glad that a full, fair opportunity for coming to a knowledge of the Lord and of the way of righteousness will be granted to every member of Adam's race; but we are glad that, on the contrary, all who rejoice not in the truth but rejoice in iniquity will be utterly and everlastingly destroyed in the Second Death. We abominate Satan, who for over six thousand years has wrought unrighteousness and gloated over the evil and pain and sorrow which he has wrought, and who with clear knowledge of the redemptive work has for eighteen centuries opposed the Kingdom and the great salvation. The person who could believe in Satan's conversion after all this battling against the light and the truth has a perverse mind, very sadly blinded by the god of this world.

SEEN MORE CLEARLY.

Question (1).--In a recent number of the WATCH TOWER you show quite to my satisfaction that mother Eve was not reckoned as a separate individual, but as part of the body of Adam as much as before she was taken from his side, and that thus the one sacrifice, once for all, covered her in him. But now I want to ask two questions: Is not this presentation a little different from the presentation on the same subject in MILLENNIAL DAWN, VOL. I., page 123?

Answer.--Yes; this statement is a little different from that in DAWN, and the next edition, now on the press, will show a few words of change on the page referred to. While the point is comparatively unimportant, and does not vitally affect any part of the plan of the ages, yet we spare no pains to present the truth as clearly and as fast as we see it. The trunkline of truth, the plan of the ages, is not only the best and safest route for the consecrated mind to travel in coming to a knowledge of the things which were, the things which are and the things which shall be, but, more than this, it is the only through route. Along this route, here and there, are side-tracks and switches which may require and must have straightening and alignment with the main track; but these are all "betterments," not impairments, of the road. But, anyway, we have never claimed for the DAWN verbal accuracy or infallibility. It is our enemies who cannot refute the general teaching of the divine plan, that seek to divert attention and arouse prejudice by crying, "Infallible!" The divine plan of the ages is so grand, that all the consecrated who see it realize that God is its author, whoever may be its promulgators, connected with the various steps of its presentation. Such rejoice with the clarifying of its every detail.

Changes in the language used in expressing the same thoughts have been made in several instances. (Notably VOL. I., pages 106, 107, 140, 157, 240, 279, 321 and foot notes of pages 124 and 288--the latter formerly an appendix. Also note addition of foot note on page 150.) These alterations of language are all, we trust, beneficial to the readers. They were made necessary by reason of two things:--

(1) Enemies have tried to put a false light upon our words, and to pick out sentences or portions of a sentence to use against the truth and to misrepresent the general teachings of DAWN;--thus we have been misrepresented by some as being "Universalists," by others as teaching a second individual chance or trial for all of Adam's race, by others as being in agreement with their blasphemous doctrine that God is the author of all sin and wickedness.

(2) Friends have honestly misunderstood our teachings. Unused to reasoning on religious subjects, many failed to see the two distinct parts of the one salvation; (a) the part between Justice and the ransom given by our Lord Jesus for all mankind by which he "bought" the whole world, and became Lord and Judge of all, with the right or power to grant lasting life to whomsoever he will; and (b) the part of salvation which relates to the purchased race, and the terms upon which they may individually avail themselves of the grace of their Redeemer, and obtain from him the life-everlasting which he (by virtue of his ransom sacrifice) has the right to give to all who comply with the terms of the New Covenant.

Our constant aim is to have the teachings of the WATCH TOWER and MILLENNIAL DAWN so expressed, that, like legal documents, they cannot be misunderstood. That we have not always succeeded does not discourage us; for we find that the inspired words of Scripture are frequently wrested by false teachers, and misunderstood by God's honest children. The difficulty encountered by the legal profession in stating matters so that they cannot be misunderstood is witnessed by the frequent contest of Wills. A case in point is the broken Will of the noted lawyer-millionaire, Hon. S. J. Tilden. Yet, presumably, his Will was the most painstaking paper he ever prepared.

We cannot hope that the plan is yet so stated that a "wayfaring man" cannot misunderstand our meaning and enemies cannot misrepresent us. We trust that no false pride, nor false ideas of infallibility, will ever hinder us from declaring the truth, the whole truth, relating to God's plan, as he shall give us to see the truth.

Question (2).--Would the fact that, as pointed out in Tabernacle Shadows of Better Sacrifices, the Church, the Bride of the Second Adam, joins in his sacrifice, have any bearing on this question?

Answer.--No; for it is only after we have been "justified" by the ransom price that we are called to be his bride, joint-sacrificers and joint-heirs with Christ.

THE DATE OF JESUS' BIRTH.

Question.--It appears that a considerable number of Seventh-Day-Adventists are reading MILLENNIAL

R2131 : page 104

DAWN [The Lord be praised!] and are finding that their dates and theories are faulty. They are writing to the editor of the Sabbath Herald for help and further proofs. The editor sees what many of his readers do not see probably; viz., that the date of Jesus' birth, as clearly and forcibly set forth and proved in DAWN, VOL. II., utterly destroys the back-bone theory of Seventh-Day-Adventism in re the "Cleansing of the Sanctuary"--by showing as VOL. III. does, that they have not only misunderstood the nature of the "cleansing," but also the time of it, which they fix in 1844 instead of 1846 A.D.

The article referred to throws a lot of dust for the eyes of its readers, but really makes only two points, which I will thank you to answer.

(1) He claims that the date of Dionysius as given in foot note on page 54, DAWN, VOL. II., is incorrect.

(2) He claims that "two years before Augustus' death" Tiberius "was allowed the celebration of a triumph in Rome, and was then clothed by Augustus with PROCONSULAR POWER, which was understood by all the people as CO-SOVEREIGNTY with himself."

I see that the first point is of no consequence, as it no more bears on the subject than does the date of my birth. But the second point is of consequence; if it proves Tiberius to have begun his reign two years before the death of Augustus.

Answer.--(1) The foot note referred to is in error, evidently a slip of the editorial pencil or by the compositor. It should read, and will be found in later editions, as follows:--

R2132 : page 104

The year A.D. was fixed upon as early as the sixth century by Dionysius Exiguus and other scholars of that period, though it did not come into general use until two centuries later.

However, as you suggest, this has no bearing whatever on the subject, and might just as well have been the twelfth or any other century.

(2) The editor of Sabbath Herald finds his dates and reckonings all out of harmony with the testimony of Luke 3:1-3;--the only positive date given in connection with our Lord's birth and ministry, by which it can be connected with reliable Roman history. Like many others this editor has been misled by Josephus' unreliable dates, and having adopted them and fixed his theory thereon, as do many others, he

must needs cast some discredit upon Luke's statement. There is not a shadow of doubt as to when Tiberius began his reign (A.D. 14); but this editor (and many others), having a false theory and date to uphold, claims that Tiberius began to reign and that his reign dated two years before he was recognized as Emperor, two years before the great Augustus had vacated the office by death.

The so-called proofs of this, which you quote, are absurd, and find their only strength in the ignorance of his readers: the editor evidently thinks that the words "proconsular powers" will be misunderstood by his readers to mean imperial power--a totally different thing. That the fallacy and weakness of the argument may be seen we quote from the Standard Dictionary, the highest authority, the meaning of proconsular and proconsul, as follows:--

"Proconsular.--The dignity, office, or term of office of a proconsul."

"Proconsul.--A Roman official who exercised consular authority in one of the provinces, or as commander of an army--though not a Consul."

Illustration.--"Judea was henceforth to be incorporated into the province of Syria, with the Proconsul ...as supreme head under the Emperor."

So far from "proconsular powers" signifying that Tiberius was made the Emperor, or that he shared imperial honors with the Emperor, these words signify an officer under the Emperor. And, indeed, there were several Consuls and Proconsuls in the great Roman empire. Nor would the vain and ambitious Augustus Caesar, who changed the order of the calendar so as to perpetuate his name in one of the months with the most days and at the high noon of the year, be the kind of man likely to grant one mite of his honor or office to another, until death.

The fact is that students of chronology are quite at a loss for anything that will fix the date of our Lord's birth with positiveness, except it be this statement of Luke 3:1; and we accept it implicitly, as God-given, for our instruction. Besides, Luke was an educated man and shows himself to have been well acquainted with the general affairs of his time. He connected the beginning of John's preaching of the Kingdom of heaven at hand with the reign of Tiberius Caesar for the very purpose of locating or fixing the event chronologically; and it would be passing strange if he would purposely misstate the matter. There is no question, in secular histories, as to when "the reign of Tiberius Caesar" began; the only people to raise a question about it are those who, following the inaccurate records of Josephus, want to twist Luke's plain statement into harmony with a date two years earlier.

The beginning of the "Seventy Weeks" (490 years) of Israel's favor (Dan. 9:24) was so obscure and indefinite that the Jews could not and did not know positively when to expect Messiah. No doubt this was of divine intention. Had the fulfilment of the time of this prophecy been apparent to the Jews, doubtless they would not have crucified the Lord of glory. Only a few dates as far back as the beginning of those Seventy Weeks can be accurately fixed, and they by reason of notable eclipses recorded in connection with them.

R2132 : page 105

Recognizing the fulfilment of the events of the seventieth week, and getting the date thereof from Luke 3:1-3, we are enabled to reckon back and know exactly when they began, regardless of the inaccuracies of records and the multiplied disputations of chronologists.

The best answer to such criticism is the re-reading of the plain statements of MILLENNIAL DAWN. On this topic see VOL. II., pp. 54-72; VOL. III., Chap. 4.

FRIDAY, THE CLOSE OF OUR LORD'S 3-1/2 YRS.' MINISTRY.

Question. Mr. Totten writes as follows:--

"A brother writes us under date of Nov. 18, '96, --'By the way, have just ended a long correspondence with Russell; he has had to throw up the sponge on both the 3-1/2 year ministry and Friday crucifixion!"

Mr. Totten gives a few lines of comment on the above. Now as a personal favor I ask if your opinion on these matters has changed in the least from that presented in DAWN?

Answer. There is not a word of truth in the statement. It is "out of whole cloth" like Mr. Totten's Astronomical and prophetical misstatements exposed in our issue of May 15, '96.

We have not changed our opinion in the least from the presentation of these subjects in DAWN; we see not the slightest shadow of reason for any change on either subject.

===================

R2132 : page 105

GOD'S ACCEPTANCE OF CORNELIUS.

--APRIL 11.--ACTS 10:30-34.--

"Whosoever believeth in him shall receive remission of sins."--Acts 10:43.

CORNELIUS, noted as the first adopted son of God from amongst the Gentiles, was a Roman soldier, the captain of a company quartered in Caesarea for the better preservation of order and the enforcement of the will of the Roman government, which, at that time, controlled Palestine. It may be that he was the very same Centurion mentioned in Luke (7:2-10) as a worthy, noble and generous man, of whom Jesus said, "I have not found so great faith, no, not in Israel;" and whose servant was healed as a reward of this faith. True, that Centurion was stationed at Capernaum, while Cornelius we find in Caesarea; it is possible, however, that these bands of Roman soldiers were moved about from place to place as a better means of awing the people with a small number of soldiers. It would certainly be very remarkable to find two such Centurions of so remarkable a character residing so near together. And we are to remember that a period of about six years must have elapsed between the time of our Lord's healing the servant at Capernaum and the events we now consider.

The date of Cornelius' conversion cannot be positively determined from history, but from prophecy we may locate it with great positiveness in the year 36, A.D., because there the "seventy weeks" of Daniel's prophecy terminated. Our Lord was baptised at the beginning of the seventieth week (Oct., A.D. 29), was crucified "in the midst of the week" (April, A.D. 33). The seventy weeks ended the special favors of the Jewish nation (Oct., A.D. 36). That date, therefore, was the earliest at which it was possible for the gospel to be sent to the Gentiles.

It would appear that Cornelius had been in an acceptable attitude of heart before the Lord for some time. We may reasonably infer, therefore, that God delayed the sending of the gospel message to him for some particular reason. That particular reason, we see, was, that the full period of the "seventy weeks" (of years) must be confined to Israel, as it is written, "He shall confirm the covenant with many for one week," altho he was to "cut short the work in righteousness" (so far as the nation was concerned) "in the midst of the week." The "many," to whom the covenant was confirmed for the remainder (3-1/2 years) of the seventieth week, consisted of those worthy Jews who, beginning at Pentecost, were specially taught, and thousands of them converted, during this remaining period of individual favor to the Jew. We may, therefore, presume that Cornelius, having been for some time in an acceptable condition of heart, the gospel went to him at the earliest possible moment--about Oct., A.D. 36.

We cannot properly speak of these experiences of Cornelius as a conversion or turning of his heart; for his heart was already in the right attitude, as was that of Saul of Tarsus. As the latter needed to have his knowledge corrected, so the former needed to have his knowledge increased; and then both needed to be accepted in the Beloved,--and to receive the spirit of adoption as "sons of God."

The testimony is that, at the time of receiving this great blessing of the truth, Cornelius was in the right attitude of heart to receive it: he was hungering and thirsting after righteousness, and was fasting and praying for it. What a suggestion is here! If all people could be gotten into a condition similar to this described of Cornelius, we might expect the conversion of the whole world speedily. The great difficulty in the presentation of the gospel is the unreadiness of the hearts

R2132 : page 106

of those who need it. This is true, whether of the savages of Africa or the philosophers of India and China, or the self-satisfied ones of so-called Christian lands.

R2133 : page 106

They do not know the truth, and they cannot receive it, because their hearts are not prepared for it. And if the truth be received into any other than into a good and honest heart, it not only is not likely to bring forth a good harvest, but indeed may introduce a liberty (freedom from superstition, etc.) which may actually be unfavorable in its results. The constant effort of all, therefore, should be, not only to be in a proper attitude of heart themselves, but to see to it that those whom they approach with the truth are brought in contact not only with the knowledge and liberty which the truth carries, but also with its influence as a sanctifying and cleansing power.

In the vision granted to Cornelius the Lord commends (1) his prayerful attitude, which implied faith in God and a desire for harmony with him in righteousness; (2) his works of righteousness--his alms-giving, his endeavor to overcome selfishness and to copy divine benevolence. So we believe it is with all; whoever is in the right attitude of heart will be more and more moved to good works.

We have here also an illustration of divine methods; and we have every reason to believe that they are the same to-day. God did not miraculously fill the mind of Cornelius with a knowledge of the gospel and the details of the divine plan of salvation;--nor does he do this to-day, altho some of his children evidently so misunderstand his arrangement. On the contrary, the Lord made use of his servant Peter in communicating the truth, in teaching those who were ignorant of it. Men accordingly were sent a considerable journey to find Peter, and Peter journeyed with them the same distance in order to preach the gospel, rather than have any miraculous presentation of it.

The language of Cornelius, when Peter was come to his house, indicates an appreciation of the fact that the message was from God, and that Peter was merely the honored instrument. Cornelius, presenting himself and his household in the presence of Peter for instruction, said, "We are all here present before God, to hear all things that are commanded thee of God." Here was a proper respect for the servant of God as a servant of God and his Word; but also a full recognition that "every good and perfect gift cometh down from [our Father] above," and that the gospel itself is "neither of man nor by man."

It is safe to say that Peter, as well as Cornelius, received a great lesson from the Lord in connection with this visit. He was learning that, altho the divine favor and privilege of the gospel had been granted "to the Jew first," according to divine promise, nevertheless only true Jews could be acceptable with God, while "in every nation he that feareth him, and worketh righteousness, is [now] accepted with him"--through the merit of the sacrifice given "once for all" by him who has since been highly exalted and made "Lord of all."

Peter presupposes on the part of Cornelius just such knowledge as we would expect of an educated and influential man at that time, particularly if he were the Centurion of Capernaum who had personal contact with our Lord. He says, You have heard about this preaching of Jesus all through your country here, the matter is public, no one could live in this vicinity without coming to a knowledge of these general facts. They may have heard the facts misstated to some extent and misrepresented, but in a general way all know that our preaching is concerning Jesus of Nazareth: that he was anointed of God, the Messiah; that he received the holy spirit and with it power; and that he used this power in doing good and healing all oppressed of the devil (through sickness, etc.),--all of which, either directly or indirectly, are traceable to sin and thus to the author of sin, Satan.

Having briefly rehearsed the matters which Cornelius already knew, the Apostle rehearsed some matters which were not so generally known, but denied as incredible; namely, that the death of Jesus was not like the death of others, but was a sacrifice; that this sacrifice was acceptable with God as the ransom-price for sinners; and that God had "given assurance unto all men" (that the sacrifice was satisfactory and had been accepted on behalf of all men) by raising Jesus from the dead on the third day.--Acts 17:31.

We have heretofore seen that our Lord Jesus was not raised from the dead a fleshly being, a human being, but a spirit being, and that "flesh and blood cannot inherit the Kingdom of God." We have seen that, accordingly, no one could see him as the resurrected spirit being, except a miracle were performed, either by granting special powers to see a spirit being, or by our Lord's appearing in a body of flesh on certain occasions (just as angels had done previously) for the purpose of the better impressing upon the disciples the two facts; (1) his resurrection, (2) his change of nature which prevented his being seen, except as he would specially "appear" or "manifest" himself. Thus, Peter here declares that the people in general did not see the Lord Jesus after his resurrection, but that God "showed him," unto "witnesses chosen before of God, even unto us."

Thus by these proofs of our Lord's resurrection God granted us the evidences of coming divine favor--proofs that Christ is empowered of the Father to be the Judge of all who are to be judged, the living (the angels who

R2133 : page 107

kept not their first estate and who are "reserved unto the judgment of the great day," and upon whom the death sentence has never yet been pronounced) and the dead (the world of mankind, "dead in trespasses and sins," and dead, in the sense that all are under the sentence of death).

The Apostle's discourse was orderly, and he next proceeded to show that all this was in harmony with what had been foretold respecting this long-promised Savior, Messiah. Then, completing his argument and bringing it down and making a personal application of it to his hearers, he showed that, the penalty of sin having been paid for all by the Lord Jesus, and all judgment of the sinners having been transferred to the hands of him who "bought us with his own precious blood," it followed that he had full power and authority to extend the terms and conditions of the New Covenant; namely, the remission of sins to all who believed in him as their Priest (Redeemer), their Prophet (Teacher) and their King (Ruler).

We are not surprised to find from the narrative that this man, whose heart was so ready for the truth, who was hungering and thirsting for it, fasting and praying to be in a condition for receiving it, was so ready that he appropriated the words of the Apostle as the bread from heaven and the water of life for which he had been hungering and thirsting. It does not surprise us, therefore, that God immediately, in view of his full consecration, accounted him worthy of "the spirit of adoption;" and not only so, but also gave him some of the outward manifestations or miraculous "gifts," similar to those granted to the believers on the day of Pentecost.

The Apostle Peter, as he subsequently testified to his fellow-disciples at Jerusalem, was astonished to see that God in every respect treated the converts from the Gentiles the same as the converts from the Jews; and dropping all prejudice Peter at once grasped the situation and did not hesitate to offer to Cornelius symbolic baptism as the evidence or pledge of his consecration to the Lord; assuredly gathering that whomsoever the Lord counted worthy of the holy spirit was worthy also of every other feature of the divine arrangement for the household of faith. With us also should it be the same: whoever we may find truly believing the gospel of redemption and forgiveness of sins through Christ, and consecrated to God's service in Him,--such, wherever found, are to be esteemed as brethren and fellowshiped to the full, whether or not they have seen every item of the truth now due. Further knowledge will come to the consecrated, and, as a fruit of it, obedience in every particular may reasonably be expected.

===================

R2133 : page 107

THE "CHRISTIANS" OF ANTIOCH.

--APRIL 18.--ACTS 11:19-26.--

"Then hath God also unto the Gentiles
granted repentance unto life."--Acts 11:18.

ANTIOCH was one of the chief cities of the world at this time: it ranked with Rome and Corinth. It was the capital of the province of Syria. The gospel reached it as the result of the persecution which arose about the time of Stephen's martyrdom, in which Saul of Tarsus was one of the leaders. Some of those who had received the gospel at Jerusalem when "scattered everywhere," got as far away as Antioch, about 300 miles from Jerusalem. They did not put their lights under a bushel, but endeavored to "show forth the praises [virtues, glories] of him who had called them out of darkness into his marvelous light." They met with hearing ears and believing hearts, under the divine leading and blessing. They no doubt thus eventually realized that their persecutions were part of the "all things working together for good to them who love God;" and those of right mind surely rejoiced that by any means they were permitted to be co-workers together with God, and to be used of him in his glorious work. These laborers were not apostles, nor even notable ones amongst the Lord's disciples, so that it was not considered necessary by the writer even to mention their names; nevertheless

R2134 : page 107

we can be sure that however obscure amongst men, they were reckoned by the Lord as his jewels whom he will shortly gather, and who, numbered amongst those who turn many to righteousness, will shine as the stars for ever and ever. The testimony to their efficient work is, --"A great number believed and turned unto the Lord."

It is worthy of notice that believing is one thing and turning to the Lord is another thing. We fear that this distinction is too often forgotten, and that too many are satisfied merely to get their friends to believe some of the good things of the gospel of our Lord Jesus, and do not press the matter on to the only legitimate and proper conclusion--a complete turning away from sin and the world; a thorough turning of every sentiment, hope, ambition and desire "unto the Lord," and into harmony with his divine plan. Let us remember the statement, "devils also believe;" and let us not rest satisfied with efforts merely to convince the head without convicting and regenerating the heart.

Many speak of the Church at Antioch as "the first Gentile Church" and of "Gentile Christians" and "Jewish Christians." All this is a mistake: there is not and never was a "Gentile Church," nor a "Gentile Christian." We might just as well speak of a "heathen Church" or a "heathen Christian," for such is the meaning of these expressions. There was a Jewish Church under Moses, but there was never a Jewish Christian Church, and there never will be. The way may have been smoother for a Jew to pass out of the partial light of the Law Covenant into the new light of the Gospel Covenant, than for the Gentile to pass from the outer darkness of heathenism into the full light of the gospel; but, nevertheless, there was a positive transfer in both cases. Christianity is not a blending of the gospel with Judaism, nor is it a blending of the gospel with heathenism. Our Lord declared that he would not put a patch upon the Jewish system and call it Christianity, nor put the new wine of the gospel into the old wine skins of Judaism; but that, on the

contrary, he established a totally new thing; and that those who would enter his Kingdom must first be begotten again, and ultimately be born again before they could share it.--John 3:3-8.

While we would contend earnestly for the truths and facts of the gospel, we do not wish to be hypercritical as to words and names. If, therefore, any have used the terms "Jewish Christians" and "Gentile Christians" merely through mistake of language, and have had the apostolic thought in mind, namely, that there is "neither Jew nor Gentile, bond nor free, male nor female, but ye are all one [a new one--a new Church] in Christ Jesus," we have no desire to quarrel with such, nor to be captious; and yet we do respectfully urge upon all such the unwisdom of using terms which of themselves, and without particular private explanation, are misleading.

The gospel was preached at Antioch at first, properly, to the Jews only; yet, when the due time for it to go to the Gentiles arrived, the Lord's providence opened up the way and showed his servants that Cornelius was not an exceptional case, but that the gospel was to be preached in all the world for a witness, for the purpose of gathering his little flock from all kindreds, nations and tongues who should have an ear to hear it and to whom he would send it.

The progress of the interested at Antioch was a refreshment to the central company of believers at Jerusalem, and forthwith appreciating the fact that they would need instruction in the truth, and that the Lord would be pleased to continue to use human instrumentalities to this end, they at once dispatched Barnabas on a missionary tour. Barnabas, as a good, faithful servant of the Lord, was greatly rejoiced when he found the condition of matters at Antioch, yet, apparently, he found a condition of things to meet which he himself lacked certain qualifications. Of a loving and kind disposition, his visit no doubt was very helpful to them, but he apparently discerned that they needed instruction as well as exhortation, and immediately he thought of Paul, the wonderful Christian logician, and of how ably he could present the gospel in its various features to those Grecians of a philosophical turn of mind. Accordingly he sought him and found him and brought him with him to Antioch. The results showed the wisdom of the course, and no doubt it was entirely ordered by the Lord. A year's stay in Antioch under the able teachings of Paul and under the loving ministries and exhortations of Barnabas resulted most favorably: not only was the church of believers well developed, but the multitudes who assembled received considerable instruction also, and thus the knowledge of the gospel was greatly spread abroad.

Some have surmised that the name "Christian," first attached to the Lord's people at Antioch, was applied in ridicule. But it seems to us that the evidences all point to the contrary, and indicate that this was the name which the believers adopted for themselves, by which they would be known to outsiders. Had the name been a disreputable one we might have supposed it to be applied in ridicule; but since the basis of the name Christian is the word Christ, and since the word Christ signifies Messiah or the Anointed (of God), it must have been accepted as a most honorable name, or who would think that a divine anointing could signify anything dishonorable in the eyes of any man, Jew or Gentile.

This adopted name "Christian" indicates the healthy condition of the Church, and testifies to the sound instruction which they had received from Paul and Barnabas. When later another company of Christians began to split up into factions, some calling themselves followers of Peter, some followers of Paul, some followers of Apollos, the Apostle reproved them for this, assuring them that it was an evidence that their views in general on the subject were fleshly, carnal, worldly and not spiritual. He told them that it was an evidence that as yet they were "babes" in spiritual things, and pointed out to them that neither Peter, nor Paul, nor Apollos, had died for them, and that at very most they were only servants of the Lord Jesus, who had redeemed them and who had sent them the blessing of the truth, using such instrumentalities as seemed to him good. (1 Cor. 3:3-23.) What evidences we have all around us that the carnal or worldly mind prevails very largely to-day,--that very many who have named the name of Christ are merely "babes" in spiritual comprehension. The evidences of these conditions may be found in the fact that one says, "I am of Wesley," another, "I am of Calvin," another, "I am of Peter," and that in general the believers of the Lord Jesus are split up into parties and factions--Lutherans, Presbyterians, Congregationalists, Episcopalians, Baptists, etc.

Moreover, it is not true, as some claim, that these names are merely forms and that they signify nothing. They do signify much: they imply that those who brand themselves with these names acknowledge various the rules of various parties and factions, and that they are all more or less in bondage to human systems and traditions of men, and have failed to a large extent to realize the individual "liberty wherewith Christ makes free" all those who have come to him, and who are united to him only. Nor do we with many advocate the removal of these dividing fences of human creeds merely to construct of them a "union" fence, doubly strong, around the whole company of believers in Christ. On the contrary, we deny the propriety of any human fences, and hold that each individual Christian is to be united and bounden only to the Lord and to his instructions, and not to others, few or many. All the truly consecrated and truly united to the Lord will find themselves in fellowship with all others similarly united to him, and the bondage between these various members (the bonds of love and of common submission to the one Head and to all of his arrangements) will be the only bondage necessary to the complete operation of this body of Christ, according to the directions of his Word.

Let us each make it our highest ambition and aim to be Christians in the fullest sense of that word. To truly be a Christian implies a union with Christ; it implies a submission to him as our Head, it implies a share with him in the anointing of the priesthood for the work of sacrifice and of self-denial in this present time; it implies also an association with him in the anointing of kings and joint-heirs in the coming Kingdom. Let us take and let us keep this holy name, and it alone; and let us make sure that we do not take this holy name in vain.

===================

VOL. XVIII.   APRIL 15, 1897.   No. 8.

CONTENTS.

Special Items....................................110
Views from the Watch Tower........................111
The Knowledge of God--Its Value...................114
The Blessed People of God.........................117
Peter Delivered from Prison.......................118
Paul's First Missionary Tour......................121
Interesting Letters...............................123

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:
Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

"LOOKING UNTO JESUS!"

Look unto Christ, O Church of God,
  Fear not, nor be distressed;
'Twas he who gave his precious blood,--
  In him you now are blessed.

Look unto Christ, O sons, first-born,
  Though darkness fill the earth,
Redemption cometh in the morn
  Of restitution's birth.

Look unto Christ, O groaning race,
  Thy burden to remove;
Jehovah's all-sufficient grace
  The "King of kings" shall prove.--J. M. Blose.

MISSIONARY ENVELOPES.

Do not forget these. They preach the glad tidings in few words wherever they go; to your correspondents, as well as to postmen, and others enroute. Price, post-paid, 25 for 10 cents, 100 for 25 cents.

===================

R2135 : page 111

VIEWS FROM THE WATCH TOWER.

REV. Lyman Abbott, D.D., the now widely known "Unbeliever," was engaged by the "Hicksite Quakers," of Philadelphia, to deliver a lecture, and the Y.M.C.A. hall was secured for the purpose. The Secretary of the Y.M.C.A. concluded from all that he could learn that Dr. Abbott is an "Unbeliever," and that his use of the hall would not be in the interest of Christianity and the objects of the Y.M.C.A. and cancelled the engagement. We quite endorse his judgment, altho we well know that such a view of matters will be considered narrow by all "unbelievers." If Satan presented himself in human form, well dressed, as a liberal lecturer on "Higher Criticism," well fortified with "cunningly devised fables," he would find numerous defenders and plenty of willing hearers with "itching ears;" but if our Lord or the Apostles Paul or Peter presented themselves as exponents and defenders of the Law and the Prophets, and especially of the cross of Christ as the center of the Gospel and the power of God and the wisdom of God, they would find few attentive listeners. How we see fulfilling the word of the Lord by the mouth of the Apostle,--"The time will come when they will not endure sound doctrine; but after their own desires shall they gather to themselves teachers,--having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."--2 Tim. 4:3,4.

The same question is causing a disturbance among "Christian Endeavorers." The next convention of this society is to be held in San Francisco, Cal., in July, and as it has been discovered that a prominent Evolutionist and higher critic otherwise known as "modern unbelievers," has been assigned a prominent place in connection with the appointments for public addresses, it is concluded that himself and others of like unbelief will endeavor to use the opportunity to make a good impression for their cause upon these "Young People." A religious press controversy has sprung up, and considerable heat has been developed on both sides.

This question must yet "shake" Christendom thoroughly; and no doubt we will surprise many when we declare that, in our understanding of the Word, the vast majority will be sifted out as "unbelievers"--so much so that to many it will appear that "the old fogy believers in miracles, and in the divine inspiration of the Scriptures," have been shaken out;--because the masses will accept the Evolution-and-unbelief theory.

As usual the adversary will endeavor to becloud the real question by sophistical statements. It will be claimed that the Evolutionary or "unbelievers" theory is the true, the moral, the logical, the enlightened view; and no doubt some will even claim that it is the Scriptural view. Those left, faithful to the Bible, will be the theologically "hard" and "tough" and "unreasonable," covered all over with barnacles of human error concerning election, foreordination, predestination and eternal torment, and their false beliefs will not only injure their influence, but will tend to further discredit the Bible, which, more than ever, will be charged with the inconsistencies of every misbelief. And these in turn, realizing the effort to overthrow their faith in the Bible as the Word of God, will not only hold it the faster but also hold the tighter all the human falsehoods and inconsistencies attached to their faith in the name of the Bible, during the "dark ages." Nor can we hope that many of these will get free from these shackles of error until the fall of Babylon (Rev. 18:1-4) opens their eyes to the true situation.

R2135 : page 112

However various the forms which the question may take, it will nevertheless still be--for the cross or against the cross; soldiers of the cross or enemies of the cross of Christ,--believers in the ransom or deniers of the ransom. All the so-called "higher critics," or "unbelievers" in the Bible, are of logical necessity believers in Evolution; and all believers in Evolution are of logical necessity deniers of the fact that a ransom was given for sinners by our Lord, for they claim that none was necessary. Denying original sin by a fall, and denying a ransom from the condition and penalties of a fall, they are denying the very center of the gospel--the cross,--that Christ died for our sins according to the Scriptures, and that he rose for our justification. Hence also they deny justification by faith and through the precious blood. (Rom. 5:1,9.) Hence, by whatever name such "unbelievers" are known, as deniers of the very essence of Christianity they are not Christians, --not believers in Christ in the only way in which belief in him is genuine according to God's Word. Instead, they are "the enemies of the cross of Christ."--Phil. 3:18.

"In the cross of Christ we glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime."

The "Hicksite" branch of the Quakers, for which

Dr. Abbott is to speak, utterly repudiates the doctrine of Christ's vicarious atonement--the ransom. This is in keeping with our observations above.

* * *

France has begun the manufacture of a new quick-firing gun--the "Casnet." It is claimed that it will throw a shrapnel shell, loaded with 300 bullets, five times a minute, a distance of about four miles. Other "Christian nations" must similarly prepare to do murder wholesale, and Germany has already begun work on a somewhat similar weapon. The time for turning all this energy to useful arts of peace is not yet, but it is near, thank God.

* * *

The Cretan war question is only a part of the Turkish question; and our remarks on the latter in our View of Nov. 1, '96, apply in general to all with which Turkey is related. We do not expect "a general European war which will destroy present civilization" --that destruction is not due yet; but we do expect, now or soon, such a reorganization of Turkey's affairs as will open Palestine and permit the return of the Jews as settlers--forbidden by Turkey since 1891.

* * *

The Armeblatt, an Austrian military journal, describes a new murder-weapon (for use upon fellow beings of other "Christian (?) nations" and against savages, but not, we may presume, to be used against the Turks, so long as they can pay the interest on their bonds). What an amount of human ingenuity now employed on instruments for murder will be changed to new channels--to bless the already "groaning creation," when the Prince of Peace shall take control and cause wars to cease unto the ends of the earth!--Psa. 46:6-10.

Here is a description of this weapon of destruction:--

"An engine of 16 horse power actuates a four-wheeled rubber-tired cycle, carrying two rapid-fire guns. These two guns, mounted on pivots, one in front, the other in the rear, can each describe a semicircle, the motion being effected automatically.

"The discharge is controlled by the motor mechanism itself, and can take place as well when the cycle is in motion as when it is at rest. The number of shots fired per minute can be varied from 50 to 700. The cycle carries 500 projectiles for each gun.

"The attendant, seated on the cycle between the two guns, has only to train them and then start his engine. He is protected in front and behind by shields, fixed to the guns.

"The cycle as a whole is also protected against bullets, and even against small artillery projectiles. Besides, the mechanism of discharge, acting automatically, keeps on working, even after the attendant is disabled.

"On a good, smooth road this cycle can go at a speed of forty-five miles an hour, so that it could distance any other kind of artillery. We can hardly imagine the effect that fifty or a hundred of such cycles would produce when all in action at once."

* * *

The Glasgow Herald (Scotland) gives a lengthy and detailed account of the Meeting of the Glasgow Presbytery on March 2, at which the terms of union with the United Presbyterian Church were discussed. We note the growing sentiment favorable to a partial union with the civil government; based upon the erroneous assumption that the kingdoms of this world have become Christ's Kingdom, and that he is the King. Oh! how changed the world's affairs will be when Immanuel's reign has really been inaugurated: "When the Kingdom is the Lord's and he is the governor among the nations." "Thy kingdom come, thy will be done, on earth as it is done in heaven" is still the prayer of those who know the King's Word.

R2136 : page 112

The following utterance of Dr. Ross Taylor was approved by the Presbytery: Both churches agree that--

"The great principle of national religion, the principle, namely, that as Christ was King of Nations, all nations were bound to own him and to have regard to his authority in the making of their laws and in the shaping of their procedure, and not only so, but that all were bound--nations and rulers--to recognize the Church of Christ and to promote its interests in every way consistent with its spirit and enactments. That was the position which they maintained with regard to

R2136 : page 113

national religion, and that, he was glad to say, was a position in which their United Presbyterian friends in the conference which had been held thoroughly agreed with them. They were at one on the points as to the duty of nations and rulers to recognize the Church of Christ and to promote its interests in every way consistent with ITS SPIRIT AND ENACTMENTS."

* * *

The spirit of federation is growing rapidly in Great Britain, as the following from the London Daily Chronicle

(March 6) shows:--

"On Monday night the Lord Mayor and Lady Mayoress will receive at the Guildhall probably as many as 3,000 delegates and representatives of the National Council of Evangelical Free Churches which meets in the City Temple, and in the Memorial Hall on the following three days of next week. This is not simply the first meeting in London of the National Council. Practically it is its first formal meeting. Originating in Nov. '92 as a 'Free Church Congress,' with a lamentably meagre attendance, the movement as a whole illustrates how tremendous may be the development of a very simple proposal.

"Thomas Law, organizing secretary, was able to report an enormous growth in the number of local Non-conformist councils and county federations, the influence of which it is the object of the National Council to focus upon the religious, social and perhaps even the political life of England. Since last year the associations have increased with still wilder impetuosity, not merely scores but hundreds of them having been surprised into useful existence, in almost an incredible way. On Tuesday morning this National Council will assemble with the commanding authority of delegates to the number of 1,200, and 'personal members' probably exceeding that number, representing over 10,000 English evangelical congregations. The churches represented include the Congregationalists, all the Baptist communities, all the Methodist 'Societies,' the Presbyterian Church of England, the Free Episcopal Churches, even the Society of Friends, and a host of minor religious bodies--Unitarians, however, being excluded as not conforming to the strict interpretation of the constitution."

* * *

The Pope, whose representatives have for some time past been specially blessing the Spanish war ships as they left for Cuba, found that Spain did not get victory as a result of his blessings, and now changes his course and poses before the world as the advocate of peace and liberty--sending a letter to the Queen of Spain urging peace and very liberal laws for Cuba and Porto Rico.

* * *

The following extracts from a recent speech by Lord Salisbury, premier of Great Britain, shows a clearer view of general affairs than most people get. It shows the wisdom of the confusion of the world's language for the period of the reign of sin and death; and that present tendencies toward one language might work eventual ill, were it not that the Kingdom is near at hand. The London Spectator says:--

"He remarked on the singularly rapid spread of the English race and the English language over the surface of our planet, and expressed the belief that what is said in that language will before long be intelligible, and not only intelligible, but actually understood, over almost all the world. And he insisted that this might turn out to be either a great blessing or a great curse, according to the spirit in which those who mold the convictions of the English-speaking races choose to guide the formation of those convictions. It is, in fact, a sort of reversal of the effect which the confusion of tongues,--which is said to have fallen upon the different families of the human race in the vain attempt to build a tower intended to scale the heavens,--was supposed to have produced. In Lord Salisbury's view the difficulty which different races have found in mastering each other's language has not been by any means an unmixed evil. It has served as a kind of non-conducting medium to limit the mischief which irresponsible and mischievous talk so often produces.
St. James has told us that 'the tongue can no man tame.' But what no man can tame may yet to some extent be deprived of its poisonous influence through the difficulty it finds in penetrating the speech of another people of a quite different race. For example, we Englishmen have no doubt missed the point of perhaps nine-tenths of the French witticisms produced at our expense, while the French have missed the point of even a greater number of foolishly contemptuous phrases in which Englishmen have poured forth their ill-advised conviction of their own immense superiority to Frenchmen. Had this non-conducting medium never existed, can it be doubted that the irritation of France against England and of England against France would often have been far greater than it has been?
...Let English become something like a universal language, and we shall soon find that the velocity with which either clever or ignorant ill-nature propagates its mischievous influence over the world will be indefinitely increased. With the electric telegraph working in a speech universally understood, words of hasty wrath will have a far more deadly effect than they have now, and we may find ourselves at war before we have had time either to define our purposes or explain our meaning. In short, as Lord Salisbury truly said, the universal currency of the English tongue will produce either a good or a bad effect, just in proportion to the wisdom or the folly, the self-control or the license, of the English-speaking races....But if Englishmen learn to scream, and Americans to bluster, and public opinion to discharge itself violently in muddy geysers of boiling passion in every separate Colony and State, then the universal spread of English may prove a great calamity and some day issue in a great catastrophe."

==================

THE KNOWLEDGE OF GOD--ITS VALUE.

"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto God and life and godliness, through the knowledge of him that hath called us by his own glory and virtue."--2 Pet. 1:2,3
--Reading of Sinaitic manuscript.

THE FIRST question coming to us in connection with these words of exhortation is, To whom were they addressed? Are these the instructions given to sinners? Is this the way by which sinners are to approach to God? No. These instructions are addressed to those who are already justified through faith in the precious blood of Christ, as indicated in the preceding verse. They are addressed--"To them who have obtained like precious faith with us [the apostles] through the righteousness of our Lord and Savior,* Jesus Christ."

The suggestion clearly is that to become believers in Christ Jesus--even justified and fully consecrated believers--is not sufficient; there is to be a progress in the life just begun which will continue as long as we are "in this tabernacle," and, if faithful, be completed in "the first resurrection." The thought of the Apostle is not year by year revivals with year by year backslidings, but rather a continued progression in the new life. This thought is quite in contradiction of the experiences of very many who assume the name of Christ, which, alas! are too often expressed in the lines of the hymn:--

"Where is the blessedness I knew, when first I found the Lord?
Where is the soul-reviving view of Jesus and his Word?"

The prevalent idea amongst this class of Christians might be termed alternate subtractions and additions of grace and peace. They first get a blessing, then lose it, then find it again to lose it again, and thus continue. There is a logical reason why this course is so prevalent, and why so few know anything about the multiplication which the Apostle here mentions--"Grace and peace be multiplied unto you." The reason is that the majority of Christians lack a knowledge of those things which are necessary to preserve to them the grace and peace found through their primary faith in the Lord as their Redeemer; and much more do they lack a sufficiency of knowledge to multiply their grace and peace. The vast majority occupy the position mentioned by the Apostle Paul (1 Cor. 3:1) "I, brethren, could not write unto you as unto spiritual, but as unto carnal--even as unto babes in Christ;" "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."--Heb. 5:12-14.

---

*Reading of Sinaitic MS.

An error on one subject often leads to many errors on many subjects; and so it is in this case: the doctrine of eternal torment as the penalty for the fall, from which only believers will escape, has distorted the judgment and misdirected the efforts of many of the Lord's people. With some of the most earnest the first thought is personal escape from eternal torment, and naturally the second thought is to help as many others as possible to escape such an awful eternity. With this thought as the mainspring of conduct, we cannot wonder that by such chief attention is paid to "saving sinners" and bringing them into the condition of "babes in Christ." But after they become babes comparatively little is done to develop them in the knowledge of God, that they may grow up into the full stature of manhood in Christ. As babes they are continually fed upon the milk, and hence are unused to the strong meat, so that when they do attempt its use, they are more likely to be choked by it than to be strengthened.

The Apostle points out the proper course by which the believer, having made a proper start, shall continue onward and upward in his Christian development--multiplying his grace and his peace. It is all-important, however, that he begin right, that he be truly begotten "by the word of truth," "the faith once delivered unto the saints"--which the Apostle here terms "precious faith." This is not the faith promulgated by the higher critics. Their faith is far from precious. Their faith denies the fall, denies the ransom and all necessity for it, and consequently denies the resurrection based upon that ransom. Their faith consists in believing in their own judgments as the criterions of what is truth and what is error, and in doubting the testimony of Moses and the prophets, of the Lord and the apostles. Such a faith is not the "precious faith," is not "the faith once delivered unto the saints." And those who are building upon such a faith are not of those here addressed by the Apostle, and we need not expect that either their grace or their peace will be multiplied. We trust, however, that the majority of our readers are of those who can sing with the spirit and the understanding also,--

"My hope is built on nothing less than Jesus' blood and righteousness;
I dare not trust the sweetest frame, but wholly lean on Jesus' name.
On Christ, the solid Rock, I stand: all other ground is sinking sand."

The true foundation, upon which we should build, is,--faith in the righteousness of our Lord and Savior Jesus Christ,--faith that his sacrifice for sin was once for all a full and complete ransom-price for Adam and all his posterity, so that all of these, as in due time they shall be brought to a knowledge of Christ, may, if they will, obtain cleansing and eternal life under the gracious terms of the New Covenant. It is those who build upon this foundation that may hope to multiply their grace and peace. How?

R2137 : page 115

The Apostle answers--"Through the knowledge of God, and of Jesus our Lord." At first it may occur to some that this has but a slight meaning, and that it simply signifies that we come to know that there is a God, and that there is a Lord and Savior, Jesus Christ. But the knowledge of God means far more than this to the advancing and developing Christian: to him it means an intimate acquaintance with the Father and with the Son, a knowledge of the "mind of Christ," which is a full and clear representation to us of the mind of the Father. We are to grow in this knowledge by studying the Word of God, by discerning through that Word the principles which govern the divine conduct, as to how divine justice, wisdom, love and power operate. These are progressive studies. Something may be learned the first day of our Christian experience, but the end of the first year should show considerable progress in the knowledge of the divine mind; the second year should show us a still further increase, and so on.

As our intimate knowledge of the divine plan and character increases, so must also our grace increase; for those who do not attempt to come into harmony, step by step, with that which they see of the divine character will soon lose interest in such knowledge, while those who have the interest which leads to further and further study must of necessity be growing in grace continually. And as they grow in grace, so also will they grow in peace; for peace also is a progressive thing. We had peace when first we found the Lord and realized the forgiveness of our sins; but those who have made progress in the knowledge of the divine plan and character have found their peace to be an ever-increasing one; and those who have advanced some distance in the good way can speak of it in the language of the apostles and realize it in their hearts as being "the peace of God which passeth all understanding."

The Apostle, continuing, assures us that through this knowledge of God is imparted to us as by divine power "all things that pertain unto life and godliness." What an assurance! This statement of the importance of knowledge for our Christian development in every direction reminds us of the words of our Lord, "This is life eternal; that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To know God, as the Apostle here explains, signifies an intimate acquaintance with "him that hath called us by his own glory and virtue." It is only as we realize something of the greatness and perfection of the divine character that we are properly able to estimate our own littleness and imperfection; only as we see the beauties of his gracious character can we become intimately acquainted with God, familiar with his graces and virtues. The influence of this knowledge and fellowship with God, through our Lord Jesus Christ, reacts upon our own hearts, and has a cleansing and sanctifying effect. Thus the Apostle prays for some that they might grow in the knowledge of God so as to be able to "comprehend with all saints what is the length and the breadth, the depth and the height of the love of Christ which passeth [human] understanding." (Eph. 3:14-19.) Those beholding the divine character, even though but dimly, as through a glass, are thereby changed from glory to glory as by the spirit of the Lord.--2 Cor. 3:18.

The thought here brought to our attention is well illustrated in the modern art of photography. In photography there is necessary first of all a sensitized plate upon which the picture is to be reflected. Not any or every plate will serve such a purpose, but only one which has been specially prepared. This corresponds to the preparation of our hearts through repentance and justifying faith toward God through our Lord Jesus Christ. This first step is necessary before we can receive upon our hearts the impress of the divine character, its glory and virtue or strength. The second step is to bring the sensitized plate into good range with the features which are to be impictured upon it. This represents the proper attitude of heart; viz., full consecration to the Lord, and a desire to have his will to be our will and to have his character represented in our lives. The third step is the removal of all obscurity, all darkness, allowing the light to shine fully in upon the features to be copied. This finds its counterpart in the knowledge of God, which, as the light of truth scatters the darkness of error and sin and gives us clearer views of the divine character, and thus permits it to impress our prepared hearts and to stamp thereon his glorious character-likeness. Fourth, the sensitized plate must then be subjected to acids in order to the clearer development of the likeness. This also finds its correspondence; for our hearts, after we have gotten a clear view of the Lord, and been freely impressed with the glories of his character, require nevertheless the "fiery trials" of life, which, like the acid, only tend to develop the likeness the more perfectly. Fifth (for the correspondence continues), it is a well known fact that although photographs may be taken without the use of the precious metals, gold and silver, yet only when these are used will the photograph retain its color without fading. As heretofore seen, gold represents the divine nature, and silver represents the truth; and only in proportion as the likeness of our Lord is fixed in our hearts upon the basis

R2137 : page 116

of the truth and the divine nature can a lasting likeness be hoped for.--Rom. 8:29.

The world in general, of course, "knows not God," and very evidently the great mass of professing believers know very little about him. The Apostle Paul explains, that Satan, "the god of this world," is particularly interested in hindering any from obtaining the light upon the Lord's character and plan necessary to impicture it upon their hearts. He declares, "The god of this world hath blinded the minds of them which believe not, lest the glorious light of the gospel of Christ (who is the image of God) should shine unto them." (2 Cor. 4:4.) Here we see the constant and irrepressible conflict--the battle of darkness against the light, as our Lord explained it in his day, saying, "The darkness hateth the light, neither cometh to the light." But all who receive and rejoice in and obey the light are the "children of the light;" and after the image of the Lord has been impressed upon their hearts, such become light-bearers to others and so shine forth upon all with whom they come in contact, reflecting the light which is shining upon them from the divine source unseen and unappreciated by the world.

At present the influence of these lights is but small in comparison with what it will be hereafter. Now, the Lord's people are like lights set upon a hill which cannot be hid, and yet their influence upon the world is comparatively small. It is still true of the

R2138 : page 116

body of Christ as it was true of the Head, "The light shineth in darkness, and the darkness comprehendeth it not." But of the by and by it is written, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" "The sun of righteousness shall arise with healing in his beams." This will be the great Millennial day; and as a result of the shining forth of the elect Church, we are assured that all darkness will disappear and the light of "the knowledge of the Lord shall fill the whole earth."

Proceeding, the Apostle assures us that, in order to the attainment of this intimate knowledge of God which multiplies our grace and peace and gives us all things that pertain to life and godliness, God has "given unto us exceeding great and precious promises." Looking about us, we find that the majority of our fellow-Christians in the world, even of those who have the "precious faith" and trust in the "precious blood," must be "babes" in even elementary knowledge; for evidently they do not know much concerning these exceeding great and precious promises. If we would inquire of them with reference to these promises, the vast majority would answer,--Our hope is that by the grace of God, if faithful, we shall escape eternal torment and get to heaven. And many would add, If I can get just inside the door of heaven, it will be all I could ask or hope for.

What? Do they know nothing of the "exceeding great and precious promises" mentioned by the Apostle? Alas! apparently very little. But what are these promises, and who have knowledge of them?

Only those who are following in the pathway which the Apostle here marks out; who multiply their grace and peace, through an ever-increasing, intimate knowledge of God, and of Jesus our Lord,--those who are seeing more and more clearly the divine character and plan, and whose hearts are in a susceptible and impressionable attitude, and upon which is being fixed more and more distinctly the image of God's dear Son, who is the express image of the Father. (Rom. 8:29.) Before these, shining out as helps by the way, in letters of light, are the "exceeding great and precious promises" of God's Word, which to other hearts are unilluminated, dark and almost meaningless.

Which and what are these promises?

Oh, they are so many and so precious that it is difficult to know which would rank first. Perhaps first of all is the precious promise, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Another is, "If I go away, I will come again, and receive you unto myself;" in harmony with which is the prayer, "Father, I will that these may be with me, where I am, that they may behold my glory." Another is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Another is, "They shall be mine...in that day when I make up my jewels." Another is, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Another is, that we are "Heirs of God, joint-heirs with Jesus Christ, our Lord, if so be that we suffer with him, that we may be also glorified together." Another is, that we are "Begotten again to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Another is, "To him that overcometh

I will give power over the nations"--authority, dominion as "kings and priests unto God" to "reign on the earth." Another is that these kings and priests will reign to bless, as it is written, "In thy Seed shall all the families of the earth be blessed." Another promise is that Israel according to the flesh shall yet obtain mercy and blessing through the mercy of these kings and priests of the Gospel age.--Rom. 11:32.

Finally, all of these exceeding great and precious promises are summed up by the Apostle in his declaration that, through this knowledge of God and

R2138 : page 117

through the influence of these precious promises, it is God's will that we who by nature were children of wrath even as others "might become partakers of the divine nature." Oh, what a rich promise is here! How exceedingly great and precious! Who could have thought such a thing? Our highest thought might possibly have been perfection of the human nature, the earthly image of God, or perhaps, as some have sung, we might want to be angels and with the angels stand. But although angelic nature is higher than human nature, our God has not been content with offering to the "elect" Church angelic nature, but in the riches of his grace and wonderful provision he has far outdone the highest flight of human fancy and has promised that the overcoming Church, the "little flock," to whom it is his good pleasure to give the Kingdom, the bride, the Lamb's wife, shall be exalted to share the divine glory and divine nature of her Lord, as well as to share his heavenly Kingdom.

Such knowledge is too wonderful for us: we cannot comprehend why our great Creator should exalt to his own nature such poor, helpless creatures of the dust as we by nature are. But this and all the other gracious promises exhibit to us more and more the heights and depths, the lengths and breadths, of the love of our God, which surpasses human knowledge.

In view of what we already know of our Creator, especially as revealed to us in and through our Lord and Redeemer, Jesus, shall we not, as those who have come to see something of his glorious character, "press toward the mark" (Phil. 3:14) for the attainment of all that he may be pleased to reveal to us concerning himself, that thus we may be more and more partakers of his spirit, more and more conformed to his likeness, more and more acceptable, and by and by be actually and everlastingly accepted in the Beloved, to the full realization of all those blessings which God has in reservation for them who love him, and of which now we have the exceeding great and precious promises?

Such promises and such knowledge properly inspire our hearts to love, obedience and self-sacrifice, that we may please him who has called us to his own nature and fellowship; and, as the Apostle says, "He who hath this hope in him purifieth himself, even as he [the Lord] is pure."

It was to this intimate knowledge of or acquaintance with the Lord and its reward that the Apostle Paul referred, saying,--"That I might know him and [experience] the power of his resurrection [the First or Chief Resurrection, by] being made [fully] conformable unto his death [--which full surrender is possible to those only who know him well and have drunk in his spirit]."--Phil. 3:10.

===================

R2138 : page 117

THE BLESSED PEOPLE OF GOD.

"Blessed are the poor in spirit; for theirs
is the kingdom of heaven."--Matt. 5:3.

IT IS only when, as faithful and obedient children of God, we reverently turn the sacred pages of his holy Word and read them as a loving epistle from our faithful God, full of wisdom and counsel and wholesome instruction, that we gather from it all the refreshment of divine grace contained in it. Thus, for instance, in the first lines of our Lord's sermon on the mount, heavenly love breaks forth in showers of blessing --"Blessed," "blessed," "blessed are ye!" Who are the blessed ones thus addressed? Are they the holy angels who do always behold the Father's face? Truly they are blessed; but these words were not addressed to them, but to the redeemed sons of men--to men rescued from the fall, whose feet were taken out of the miry clay and set upon a rock, and in whose mouth is put the new song of praise and thanksgiving for redeeming love and grace.

"Blessed are ye!" Do the blessings belong to all who have ever to any extent tasted of the favor of God? Do they belong to the pardoned sinners who, after being pardoned and cleansed, like the nine lepers of whom the Lord spoke, return not again to give God the glory? Do they belong to those who do not follow on to know the Lord,--who decline to be led of his spirit while they continue to partake of the spirit of the world? Do they belong to the proud and lofty-spirited ones, to those at ease in Zion, to the self-satisfied, the selfish, or those who in any form regard iniquity in their hearts? Ah, no! Any such who read these lines must read therein their own condemnation; for, while they are benedictions to the faithful, they are also solemn warnings to the unfaithful. The benedictions are for the poor in spirit; for those who mourn because iniquity abounds; for the meek (the teachable and humble); for those who hunger and thirst after righteousness; for the merciful; for the pure in heart, the peacemakers, and the reviled and persecuted for righteousness' sake; for those whom the Lord calls "the salt of the earth" and "the light of the world." Blessed, yes, blessed are ye of the Lord of hosts! Yours is the Kingdom of heaven; you shall inherit the earth; you shall be comforted; you shall be filled with the spirit of God; you shall obtain mercy; you shall see God, and shall be called the children of God; your reward in heaven is great; you shall by and by be as a city set on a hill that cannot be hid. "Rejoice, and be exceeding glad;"

R2138 : page 118

for these heavenly benedictions are upon your heads.

page 118

What refreshment and joy are here for all the faithful sons of God who feed upon his Word, who lean in simple faith upon the promises and obediently walk after the spirit of God. Observe again the conditions of this blessing: they are not such as we cannot comply with: they are not conditions of absolute perfection which we cannot attain while we are in these imperfect bodies; but they indicate a reaching out after that perfection,--a hungering and thirsting after the righteousness of God, a mourning for all that comes short of that righteousness, especially in self, but also

R2139 : page 118

in others, and a consequent inharmony with the general spirit and course of this present evil world. And together with the heavenly desires and aspirations there must be a meek and contrite spirit--a pliable, teachable disposition. "Blessed are the poor in spirit"--the lowly in mind, the studious, teachable ones. Such the Lord can and will lead by his spirit into the paths of righteousness, and finally into the glory of his Kingdom: --"Theirs is the kingdom of heaven."

O that our dull souls may awake more fully to all that is implied in this promise of the Kingdom! Let us meditate upon it more and more, until the glorious hope inspires to faithful endurance of hardness under all circumstances as good soldiers of Jesus Christ. How large a place did the things pertaining to the Kingdom of God occupy in the preaching of Jesus and the apostles! Indeed, the whole message of divine inspiration contained in the New Testament was briefly comprehended in that expression of our Lord--"This gospel of the kingdom." The entire work of this Gospel age was to be the preaching of this Kingdom,--"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end [the harvest of the age] come." (Matt. 24:14.) This gospel--this good news--of the coming Kingdom of God, with all that pertains to it, was the constant theme of the Lord and the apostles:--"Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom." And he commissioned his disciples, saying, "As ye go, preach, saying, The kingdom of heaven is at hand."--Matt. 10:7.

We read nothing in the New Testament of any departure on the part of the early disciples from this blessed theme of the gospel of the Kingdom to the preaching of a mere lifeless morality, or of politics, or of any other theme; but the prospective Kingdom of God, its sure foundation in Christ the Redeemer, its universal dominion, its unlimited authority, its righteous character and requirements, the holiness that alone can inherit or enter into it, and the glory and blessedness to come in it and through it, were constantly held before the people to the exclusion of all side issues.

This is the Kingdom to be inherited by the poor in spirit; for only the poor in spirit--the humble, teachable ones--can submit to the discipline and training necessary to fit them for it. The heady, the high-minded, the proud, the self-conscious and self-righteous have no promise of the Kingdom, and cannot inherit it, nor enter into it; for "there shall in no wise enter into it any thing that defileth." (Rev. 21:27.) So, altho in the present age many of these are esteemed of men as the aristocracy of the earth, they will not be the aristocracy of the new dispensation; but the poor in spirit will reign with Christ for the blessing of all the families of the earth. And even now, in God's estimation, these constitute the embryo Kingdom, and God is in the midst of them, and his law is established in their hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." "Tho the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house [the temple] that ye build unto me? and where is the place of my rest?...but upon such a one will I look, upon the poor, and him who is of a contrite spirit, and who trembleth at my word."--Psa. 34:18; 138:6; Isa. 57:15; 66:1,2.

This is the Kingdom class, the temple class, the beloved of the Lord with whom he is pleased to dwell. Like their Master, they are often lightly esteemed among men of the world, and perhaps despised among the multitudes who professedly are the Lord's people, but whose hearts and minds are still engrossed with worldly things; but they are the prospective kings and priests of the new dispensation, and their lowly estate in the present life is only their necessary discipline to fit them for the glory and service of the time to come. These are the living stones now being shaped, chiseled and polished for their places in the glorious temple of God, the house not made with hands, eternal in the heavens. Blessed indeed are the poor in spirit with such a heritage!

M. F. RUSSELL.

====================

R2139 : page 118

PETER DELIVERED FROM PRISON.

--APRIL 25.--ACTS 12:5-17.--

"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psa. 34:7.

FOLLOWING the history of the early Church, we now come upon another period of persecution. The former persecution seems to have passed by the principal ones of the Church entirely. It manifested itself against ordinary believers rather than against the apostles and public ministers. The result, as we have

R2139 : page 119

seen, was the spread of the gospel by those who were "scattered abroad everywhere." The persecution now considered was directed against the apostles. Both persecutions were from the adversary and his faithful, but were such only as God saw best to permit, and such as would work out some good in connection with his plan.

During the reign of the Roman Emperor Caligula the Jews were kept in a considerable ferment by reason of his repeated attempt to have his statue set up in the temple, with altars for the worship of himself. While the Jews were so busy in defending their own religious liberties, the infant Christian Church was left comparatively unmolested; but now Caligula was dead, and a very different personage was his successor, and the Jews having a respite from troubles of their own, had good opportunity to cultivate their animosity against the followers of the Nazarene. King Herod Agrippa, having been obliged to cooperate with the Emperor's plans, had made himself more or less obnoxious to his subjects, the Jews; and he now sought to conciliate them, by persecuting the Christians. This Herod Agrippa was a worthy successor to his uncle, who had murdered John the Baptist, and to his grandfather, Herod the Great, who murdered the infants at Bethlehem. His first object was personal aggrandizement and the perpetuation of his own family in the kingdom. His public acts, on the one hand, were intended to continue him in favor with the Emperor at Rome, and on the other hand, to gain as much favor as possible from the people whom he ruled as king,--as representative of the Emperor.

The persecution began with the killing of the Apostle James. Seeing that thereby he gained the favor of the Jews, Herod thought it the cheapest method by which to regain popularity with his subjects and proceeded to take Peter also. What a sad blow this must have been to the early Church! James and Peter were apparently the principal leaders in the affairs of the Church at Jerusalem, as they two with John, the brother of James, were the most prominent amongst the apostles while our Lord lived. We can imagine the consternation --James already dead, Peter seized and imprisoned and his execution held over merely because it was the week of Passover, and because according to Jewish custom no one could be put to death during that week. The manifest, if not declared, intention of Herod was that Peter should be killed in some manner immediately after the close of the Passover week. Here we pause to notice a strange commingling of religious formalism with the spirit of murder: the spirit of murder was in Herod and in the Jews, yet both for the time restrained themselves in order to symbolize by the Passover ceremonial a cleansing of the heart and life, a purification toward God. There is a lesson here (for all who will take it) to be on guard lest the outward and formal observances be an utter contradiction of the real condition of the heart. While obedience to the Lord in outward observances is eminently proper, it is still more important that the thoughts be pure and good.

By this time the number of Christians in Jerusalem was evidently considerable, notwithstanding the number that had emigrated on account of persecution; and it does not at all surprise us that we are informed that these everywhere were praying to God on Peter's behalf. There were evidently no church buildings in use by the Christians up to this time: they gathered in convenient places, and quite probably there were several of these in Jerusalem. The earnestness of these prayers is evidenced by the fact that they were kept up all night, and evidently for the entire week of Peter's imprisonment; for he was not delivered until the very last night, and, when delivered, it was some time in the "fourth watch," which began at three o'clock in the morning, and he was knocking at the "gate" of Mary's home, where prayer was being made, before sunrise.--Verse 13.

We cannot know just why the Lord permitted the death of James and spared the life of Peter; yet, doubtless,

R2140 : page 119

both events exercised a beneficial influence upon the Church. Possibly, indeed, there may have been growing in the Church a lack of appreciation of these apostles whom the Lord had so highly honored as his mouthpieces and channels for blessing the Church. The martyrdom of one would cause his loss to be seriously realized, the imprisonment of the other would and did draw forth the sympathy, love and appreciation of the whole company; and after they had prayed so earnestly for his deliverance, we may be sure that Peter was more than ever beloved by the Lord's flock. At all events, the death of one and the sparing of the other, we may be sure, were parts of the all things that worked together for good to those who loved the Lord.

Meantime, Peter had been delivered to four quaternions of soldiers (i.e., four relief guards of four soldiers each): two of these watched in the outer courts of the prison, while two of them were chained to Peter in the cell. Thus, seemingly, every precaution had been taken against his escape. He had been delivered once before from the prison into which he had been thrust by the Sanhedrin, but now he was under military guard, probably in the Tower of Antonio, and chained to soldiers who knew that under Roman usage his escape would mean their death. The entire week had been spent in prayer on his behalf, yet the Lord had not delivered him, and each day seemed to add to the earnestness of the prayers, and to the necessity for the deliverance; yet knowing the circumstance it was difficult to judge

R2140 : page 120

in which way the Lord's providence would be interposed on Peter's behalf, if at all. Since the Lord had seen best to permit the death of James, they must have reasoned that they could not be at all certain that Peter would be delivered from death. How great and how far-reaching were the blessings of that week of trial and of prayer, of drawing near to the Lord and of realization of complete dependence upon him, we may surmise. The Lord was pleased in his providence to spare Peter to the Church, but he was also evidently pleased to be inquired of by the Church on this subject.

However, even on the last night of his imprisonment, though he expected that the next morning Herod would call for him to deliver him up to death, notwithstanding all this, "Peter slept." His noble, courageous heart was fixed upon the Lord, he trusted in divine wisdom and divine power and divine love, and was assured that nothing would be permitted to happen that would not be in some manner overruled for good. Hence, committing his all to the Lord, he was able to rest sweetly in sleep. Here was the appropriate order of things: the one directly involved so sweetly resting in the Lord's grace and love that he was free from trouble and fear, while the Church in general, though not so directly and personally concerned, were so full of loving interest on behalf of a brother that they prayed without ceasing day and night on his behalf. What they asked we are not told, but what they should ask under such circumstances we may well know from our Lord's own prayer (Matt. 26:39-42): whatever they asked, in propriety must have included the thought and the expression--Thy will, not ours, O Lord, be done.

When the angel awakened Peter, loosed his fetters, opened the strongly barred gates of the prison and brought him forth into the street, he left him, having accomplished his mission. Peter, amazed and bewildered, could scarcely realize at first whether it was a reality or a vision; but as he got his senses collected he comprehended that God had wrought for him another wonderful deliverance from the hands of his enemies--Herod and the Jews. But he neither went back to taunt the soldiers, nor was he filled with self-admiration and self-confidence, so as to shout his deliverance on the way; but considering the matter carefully he concluded that his proper course would be flight to some other city, as the Lord had directed, saying, "When they shall persecute you in one city flee to another." But as a true under-shepherd he had too deep an interest in the Lord's people who were so earnestly praying for him, to leave them without some explanation: so, going to the house of one of the friends of the cause, he communicated to them the fact of his release, sent word to the leaders of the cause in the city--"James, and the brethren"--and then fled to another place. This James was the brother of our Lord, while the James who had been killed was the Apostle, the brother of John. The fact that James and the prominent brethren were not at the house of Mary and her son John-Mark would seem to corroborate the thought that the meeting at the latter place was only one of many in Jerusalem.

The narrative of Peter's knocking at the door and the interruption of the prayer meeting, with the announcement of the answer of the prayers in a most remarkable manner, is all told with a beautiful simplicity, and indicates to us the loving spirit of fellowship and brotherhood which existed in the early Church.

The Golden Text carries a great lesson of its own in connection with Peter's deliverance. The Scriptures give us clearly to understand that the angels of God are "ministering spirits sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.) Very seldom have they been manifested to any as in this recorded instance; yet they are present as the representatives of the Lord to do any needed work for us according to his will. But we are to understand that the angel of the Lord was with James who was killed, as truly as with Peter who was delivered; and that the deliverance of God's people is not always such as can be appreciated by the natural senses. Sometimes the angel of the Lord is present with us and grants sustaining strength to endure a trial from which we are not delivered. Such was our Lord's case: we read that an angel appeared unto him and strengthened him. Such was probably the ministration of angels to James in his time of sore distress, when his life was yielded up to a murderer. Such also have been the experiences of many: the angel of the Lord has stood with them and has strengthened where he was not authorized to deliver. It is recorded that many Christian martyrs were so upheld and blessed, that even in the midst of persecution, torture and flames, they were able to sing praises to the Lord. It is related of Bishop Latimer that when bound to the stake he said to Bishop Ridley, speaking with great equanimity respecting his own suffering, "We shall light such a candle, by God's grace, in England this day, as I trust shall never be put out again."

How it enlarges the confidence of a Christian to realize that whilst earthly powers may be in opposition, and whilst he may be really of himself powerless to resist adversaries, and whilst in addition to the flesh and blood adversaries he may realize that he battles also with spiritual wickedness in exalted places--against Satan and his minions of darkness--yet that, on the other hand, "greater is he that is on our part than all that be against us," and that all the heavenly hosts are subject to the divine will and may be employed for the advancement of the divine cause according to divine wisdom.

===================

R2140 : page 121

PAUL'S FIRST MISSIONARY TOUR.

--MAY 2.--ACTS 13:1-13.--

WITH this lesson we leave the parent Church at Jerusalem, and the later Church at Antioch, and start with the Apostle Paul upon what is termed the first missionary tour. Really, however, nearly all of the work thus far done might be said to be of the nature of missionary work. Our Lord's work amongst the Jews was in the nature of a missionary work. The work which began with the day of Pentecost amongst the Jews was in the nature of missionary work. The work done by those who were scattered abroad as the result of persecution in Judea was in the nature of missionary work. The Church at Antioch was itself a mission Church. And so the missionary journey of the Apostle Paul should not be considered in the light of special mission work, as that term is used to-day (not a mission to savages and barbarians), but rather as a part of the whole work, which the Lord was pleased to specially bless and use in the establishment of the truth in various quarters distant from Jerusalem.

In a previous lesson we saw the progress made by the Christians at Antioch under the instruction of the holy Spirit through Barnabas and Paul. And this is corroborated by the testimony of this lesson that the Church at Antioch was in a healthful condition, spiritual and full of zeal for the spread of the gospel. It had in it by this time several persons of ability and full consecration whom the Lord was pleased to use in connection with its ministry; and the time had come when Paul and Barnabas could be spared to go elsewhere, to start others in the good way; and the holy spirit indicated that this should be done. How this was indicated we are not informed, and we will not speculate concerning it. Suffice it that the Church understood the directions of the holy spirit and obeyed them, Barnabas

R2141 : page 121

and Paul being agreeable also. Barnabas is mentioned first in the record because up to this time he had the more prominent position, as being older than Paul in spiritual things and perhaps also older in years. While Paul was "a chosen vessel" unto the Lord, prepared for a great service, it had not yet been fully manifest that he was the Lord's choice to fill the place of Judas, the twelfth apostle.

Apparently Barnabas and Paul were sent forth at the expense or charges of the Church at Antioch, and hence went forth as their representatives, as well as representatives of the Lord. The importance of the matter was appreciated, and the dependence of the mission upon divine blessing was recognized in the fasting and prayer and outward manifestation of appointment by laying on of hands. This laying on of hands was not by way of giving authority to preach, for Barnabas and Paul had already been teaching in various quarters for some years, and had been teaching the Church at Antioch for over a year: it was therefore merely a ceremony by which the missionaries and the Church undertaking their support took cognizance of each other as representatives and represented in this special work about to be begun. But while accepting the commission of the Antioch Church, as its representatives, the missionaries specially recognized that they were sent forth by the holy spirit.--Verse 4.

They had not gone far before they began the work which lay so near to their hearts;--the preaching of God's message, of good tidings of great joy, of reconciliation effected by the precious blood of Christ. They did not go to heathen people, but went to sow the seed of the Kingdom in already prepared soil: they went, first of all, as in every place, to the Jews who for sixteen hundred years had been under the law as a school-master to prepare them to receive Christ. The pious Gentiles who were "feeling after God, if haply they might find him," and who had some knowledge of the God of Israel, frequently attended these Jewish synagogues, and hence in going to these the missionaries, Barnabas and Paul, were reaching the best prepared and most religious element in every place.

The liberality of the management of the Jewish synagogues is attested by the fact that the gospel got a ready hearing in all of them up to the point where they realized that the message was likely to produce a division in their midst. If the Jewish synagogues and Christian churches to-day were conducted on a similarly liberal basis, and gave opportunity for the presentation of any subject that could be presented from the Scriptures and in harmony with the Scriptures, the present missionary work of disseminating the present harvest truth would be very much simplified. While to-day we are less subject to the violent persecution, on the other hand we are seriously handicapped by prevailing conditions and sectarian bondage.

John-Mark, the nephew of Barnabas, is here introduced to us; not as a third laborer in the special work of ministry of the truth, but as an assistant or servant to Barnabas and Paul. In this as in every place the Scriptures, while teaching that all believers are "brethren" and "fellow-heirs," nevertheless repudiate entirely the thought entertained by some to-day that all brethren are exactly on an equality in every matter. Very properly Mark did not say--"If I cannot go on an equality with Barnabas and Paul, I will not go at all." Very properly he did say that if there is any opportunity for service, if by any means I can render

any assistance in the journey and affairs of these whom the holy spirit has indicated as special representatives, I shall be most glad to serve them, and thus serve indirectly the Lord and his cause. And there were opportunities, as there are always opportunities for those who have a will to serve the cause; and no doubt Barnabas, and especially Paul, received many helps from their younger brother who had become their servant chiefly from his desire to serve the cause of Christ. No doubt also their opportunities for public ministry of the truth were enlarged and broadened by his helpful assistance in secular affairs. Paul especially constantly needed a helper, because of his thorn in the flesh, his weak eyes.

Mark's faithful service continued for some time, but for some reason (verse 13) not stated he left the work, and we may judge very nearly lost his privilege and opportunity in connection with it. No one knows how much he may have lost of spiritual blessing and privilege by his failure to continue with Paul. The disagreement, whatever it may have been, apparently extended to his uncle Barnabas, and eventually led to the separation of the latter from Paul. However, years afterward John-Mark apparently saw things in a different light, and again joined Paul's company. He seems to have ultimately become a true yoke-fellow, very highly appreciated by the great Apostle. (Col. 4:10; 2 Tim. 4:11.) Here is a suggestion to all of us that, no matter what may be the door of opportunity for engaging in the Lord's service, faithfulness to it is essential to progress; and there is a further lesson that if we find that we have erred and been unappreciative of our privilege the best thing to do is to repent therfor and seek a renewal of the opportunities, and to attest our loyalty by fresh and increased earnestness.

The gospel heralds continued on their journey through the Island of Cyprus, until at Paphos they came in contact with a new experience. There Satan has a special servant, a spirit-medium, a sorcerer, and false teacher. This man had ingratiated himself with the chief government official of that place, and when the latter was being reached by the gospel message the sorcerer opposed it, realizing that there can be no harmony between light and darkness, between the spirit of Christ and the spirit of demons, and that if the deputy governor became a follower of Christ and imbued with his spirit, he would be proportionately out of harmony with spirit mediumship and sorcery and all the evil works of the flesh and the devil. It was a peculiar case, such as apparently had not previously been presented; it was a contention between truth and error and the servant of truth and the servant of error. It was just such a case as was needed to bring forward the Apostle Paul's grand traits of character: opposition only made him the stronger by arousing him fully to the necessity of the case. More than this, although he had already been made the recipient of certain "gifts" of the holy spirit, he was now specially imbued with divine power, as is here indicated by the Greek text; and acting under the direction of this holy power which possessed him, he pronounced against Elymas the scathing rebuke and sentence of blindness, recorded in this lesson.

The deputy, who was evidently honest-hearted and sincere in his desire to know the truth, was thus convinced of the truth, and embraced the gospel. From this time onward Paul takes his place as the chief one in the work: hereafter it is Paul and Barnabas or Paul and his company. It is quite probable that it was a failure to recognize the Lord's leading in connection with the Apostle Paul and his leadership as an apostle of this branch of the work, and through family sympathy with his uncle Barnabas, that John-Mark here deserted the work.

The spiritual lesson here, for us all, is (1) that the Lord himself is at the helm and directing his work, and that each and all of us should continually look to him for the guidance of his work and to note how he is leading the various members in the body (1 Cor. 12:25-31); (2) the lesson teaches us the Lord's will respecting the promulgation of the gospel; for altho unfortunately the Golden Text chosen is spurious--not found in old manuscripts (Mark 16:9 to end, being omitted by all old manuscripts--See also Revised Version), --nevertheless, the same thought, that it is the will of God that the gospel should be preached everywhere, is abundantly taught in other places (Matt. 28:19) and enforced by this very lesson under consideration. We see from it, too, that while certain servants are chosen and indicated by the Lord for certain special services, yet others are permitted to serve as did Mark, and still others may serve the Church at home, as did Simeon and Lucius and Manaen, and that still others--the entire Church--are privileged to cooperate in the matter of sympathy, love, prayers, hospitality and financial sustenance.--Rom. 12:6-13.

Circumstances have since greatly changed, and we are not to be confined to exactly the same methods of procedure now as then; but the inherent principles are the same. We neither wear the same kind of clothing, nor travel in the same kind of vessels, nor are we supported in exactly the same manner. But with all of these variances the same service is now due to be performed; namely, the preaching of the gospel to all who have "ears to hear." With the gospel presented on the printed page, and with present mail and rail facilities, a very much larger number may become public missionaries, going from place to place, holding up the

R2141 : page 123

lamp of life, carrying the good tidings from door to door. The same agencies make it possible for those who must remain at home and who can use the mails to thus go about doing good, preaching Christ and his Kingdom and its righteousness. Others in turn can go about preaching orally as well as circulating the printed page --"every man according to his several ability." (Matt. 25:15.) We who are living to-day have special opportunities and privileges for ministering the truth to others. Our responsibility is correspondingly large, and our faith and love and zeal should be correspondingly shown; for he who loves much and who has many opportunities will surely do much for him who has called us out of darkness into his marvelous light.

===================

R2142 : page 123

INTERESTING LETTERS.

District of Columbia.

DEAR BROTHER RUSSELL:--I have just received a letter from our beloved Brother Lundy, in which he tells me that you are preparing a tract for the Hebrews. I am so delighted over the news that I cannot keep myself from writing a few words. May the Lord bless you and develop in you a true, sincere and earnest love to his people which he formed for himself to show forth his praise (Isa. 42), and who through the erroneous teachings of the apostate church were led to believe that Christianity is only another form of idolatry, and blasphemed and rejected the "only name given among men whereby we must be saved," and the great blessings of the gospel.

Tell my dear brethren boldly and lovingly of the true Christian creed: We trust in the living God, who is the savior of all men, especially of those who believe (1 Tim. 4:10); that "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities" (Isa. 53:11); that we Christians do not make the law of God void, but establish the law (Rom. 3:31); and that The letter killeth, but the spirit quickeneth.

Yours in the love of the Lord and his people,

CHAS. S. LABOFISH.

Ontario.

DEAR BROTHER AND SISTER RUSSELL:--I have been intending for some time to write you, but hitherto have had nothing new to add to the same old story of the amazing love of God for man. I am still holding on the same place of anchor--the ransom for all, the rock Christ Jesus. For the past six years I thought, like Elijah of old, that I was the only one in this place that cared for God, and that (typically speaking) many were seeking my life; but the good Lord has shown me that I was mistaken. During last Summer brother Wiltze moved to this town, and we at once met regularly for communion and study. Through him I learned that one of the members of the official board of the Methodist church with me when I resigned from the board and withdrew from the church was now reading DAWN and quite interested in its teaching. This brother had the DAWN at the time I left the church, but on the advice of the Minister he laid it away as a dangerous book. I called to see him and found both him and his wife much interested. After that they met with Bro. Wiltze and myself until they removed to near Boston, and I am informed that they meet regularly with the brethren in Boston. This greatly encouraged us to persevere in the work.

Two weeks ago I stepped into the butcher shop of a stranger to me to purchase a piece of meat, and while getting it ready he asked me if my name was Anger. I said, yes. He said he had heard of me as a reader of MILLENNIAL DAWN and that he had also been reading it. I asked, How do you like its teachings? His reply was that it was the only satisfying explanation of the Bible and the plan of salvation. His wife came in, and I was introduced to her. She was very enthusiastic, and I learned from her that her father had been a reader and believer of DAWN and its teachings for eight years, that her brother and sister and others of the family were also believers. On my way home I called upon her father and found him strong in the faith, and another daughter as enthusiastic as the father. After exchanging views for some time I invited them to come to our meetings at my house, and the next afternoon the daughter and her husband came out and we had a profitable time. I should have mentioned that before I knew of these brothers and sisters a son of the brother above mentioned had also become a believer, and was meeting regularly with us and is making rapid progress in the truth.

One week ago to-day our little company numbered eleven, all but three of whom I believe are true believers, and the others not real opposers. To-day there were only five present, but one of them was a new convert to the old gospel. And so the Lord is leading and we are rejoicing and beginning to understand why he has prevented us from closing up our affairs in this town in order to get out of it over a year ago. Some time ago we came to the conclusion that the Lord had a work for us to do here, but we could see no opening, for the ministers had effectually closed the door against us by warning their people to avoid us as dangerous persons to talk to on religious subjects, as hot-headed persons, religious cranks and disbelievers in God's Word. When these things came to us, we rejoiced that we were accounted worthy to suffer with Jesus, for in his day he was regarded very much the same by the religious people of that time. "Blessed are ye, when men shall speak all manner of evil against you falsely, for my sake." (Matt. 5:11.) But none of these things move us, for we know in whom we have believed, and that he is more than all they who are against us.

It is a strange thing that our opposers do not try to show wherein we have retrograded in life and action, but put forth all their efforts to show what a fearful thing it is to leave the church. To leave the church is a sure passport to perdition, and a man must be bad when he leaves the church, altho he neither swears, deals falsely with his neighbors or in any way deviates from the best standard of correct living, but on the other hand has an increased love for and faith in God's Word, diligently studies it to find out God's perfect will and earnestly strives daily to bring his life and conduct to harmonize with that Word. Yet herein is

R2142 : page 124

the evidence that human nature is still the same, perverted and unregenerated and far below the standard of perfect human nature.

What a glorious reality is the religion of Jesus Christ!--glorious in its contemplation, glorious in its possession, glorious when we can get but one to espouse it, yet more glorious in its after-fruits, when we (the Church) shall have the privilege of instructing, guiding, controlling and leading our friends (now enemies) back to righteousness and to God during the space of a thousand years. We are content to do the Master's will in any way it may be required, and are rejoicing at the prospect of the progress of truth, and if need be are willing to suffer for it. May God keep us humble, willing and obedient.

Your brother in Christ, an ardent follower of the Lamb, J. E. ANGER.

Texas.

DEAR BROTHER RUSSELL:--It has been a long time since I wrote to you, tho I have often thought of doing so. I was indeed pleased to learn of the opportune and powerful support received by the Society, and that it will be well spent is a foregone conclusion with me. In the TOWER you strike the keynote; you are building on the Rock, "and the gates of hell shall not prevail against it." How easy and natural for our poor race to err now! Thank God, most of them know not what they do! In Feb. 15 issue you make so clear the flood that is sweeping away what little faith nominal Christians have. It illustrates, "Take away from him that hath not, and give to him that hath;" or, as expressed in Luke 8:18, margin, "even that he thinketh that he hath."

I want to call your attention to the last chapter of Micah, and invite your criticism on my applications.
[We think the suggestions are good.--EDITOR.]
Verse 1 seems to apply to the true Church; vs. 3 is a picture of the present unbearable corruption in governments and the operation of trusts; vs. 4 refers to the nominal church; verses 5 and 6 are addressed to the "little flock," as in Luke 21:16; vs. 7 is uttered by them, as is vs. 8. And here is where it seems to me a partial darkness and confusion comes over them, so that she that is the enemy could bring a reproach. I would also like you to notice vs. 15--the going out of Egypt as a type of entering the Millennium.

Your brother in the faith, E. C. LEIGH.

Iowa.

DEAR FRIENDS IN CHRIST:--Received the books with thanks, and the brother is earnestly seeking the truth. Please send me a few more tracts. It does me good to find one who will receive the truth, and I praise the dear Lord for allowing me that privilege of service.

I think sometimes it is because I am so unworthy that the Lord don't use me more. In my early life I lived a devoted Christian for some years, then there came a time when I was measurably thrown out of Christian society, and I became cold, neglected duty and was what is called a "backslider," tho I never felt like denying the Lord who redeemed me. But seven years since, through the providence of our dear Lord, a brother handed me the DAWN to read, and it awakened me to greater love than I ever enjoyed before. Since that time I have tried in my weak way and through much affliction to do what I could. I fear I lost my place in the Bride company when living away from Christ; but, if I did, I will continue to serve him to the best of my knowledge. His service is all-glorious to me, and I will be his in some capacity. Please tell me briefly what you think of me. I study the Word all that I am able, and try to do all the good I can.

With much love to all the saints, I remain, your sister in Christ, M. C.__________

[REPLY:--Yours is at hand, and we are glad to hear from you again. Have sent the tracts requested, and rejoice with you that it has been your privilege to find at least one eager for the truth.

You ask what we think of your case. From what you say of your Christian experience and the present

R2143 : page 124

attitude of your heart, we should say, "Cast not away your confidence, which hath great recompense of reward, for ye have need of patience that, after ye have done the will of God, ye might receive the promise." (Heb. 10:33-37.) The Apostle calls attention to some who were not able to go out in the midst of the battle as he was, but were loyal to the truth and rejoiced in the privilege of being the companions of some who were so used. And this, dear sister, has certainly been your case since you have come to a knowledge of the present truth. You have not lacked in sympathy for all the other members of the body, esteeming it a privilege to suffer with them if you could not do so for them. And as in David's day those who remained with the stuff received equal share of the spoils with those who went to battle, so we believe that you and all of like experience will receive share in the glories which await the overcomers.

That during a considerable portion of your life you were in a backslidden condition is to be regretted; but the fact that the Lord sent you the truth was a distinct evidence of his love for you, and that you had not fallen away beyond recovery. We have no doubt that as you look back you will be able to recognize that much of your languor was caused by lack of knowledge of God and his Word, and consequently your mind was not sufficiently awakened to the necessity for active service; and even if you had tried to teach the truth you would have been unable to do so, because you did not have it yourself. Hence, we are sure that, if you ask it, the Lord will forgive all the shortcomings of the past; in fact, we have no doubt that you have already done so, and that he has granted full forgiveness. All who are truly seeking to do the Lord's will can doubtless look back over the past years of their life and realize that they omitted many things they might have done. If it were not so, it would prove either that they have failed to grow, and have a low standard of excellence, or that all they did was perfectly done (which of course is impossible, for there is none righteous, no, not one). Herein lies the value to us of the robe of Christ's righteousness, covering all our imperfections, so that our best endeavors may be acceptable in God's sight as tho perfect.

Therefore, dear sister, we encourage you to renew your hope and confidence; do with your might what your hands find to do; let your daily life be a witness for the Lord and an example of holiness; and, when you can do nothing more, "Stand." (See Eph. 6:10-18. --EDITOR.]

===================

VOL. XVIII. MAY 1, 1897. No. 9.

CONTENTS.

Can You Do More?..................................126
Views from the Watch Tower........................127
    Federation....................................127
    Enforcing the Decalogue.......................130
    God's Wonders.................................131
Take Heed...131
A Truthful Criticism..............................134
Celebrations of the Memorial Supper..............134
Paul's Message to the Jews........................137
A Light to the Gentiles...........................139

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:
Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

CAN YOU DO MORE TO SERVE THE TRUTH?

WE hope that each TOWER reader will ask himself this question; and then act according to his answer. Furthermore, we want to assist whoever will accept our assistance.

The past three years of financial depression have greatly hindered what we esteem to be the chief branch of the work--the colporteuring of MILLENNIAL DAWN--and the circulation, instead of increasing yearly, has been decreasing, because many of the colporteurs, unable to make expenses, have been obliged to go into other employment.

It occurs to us that if this fact were realized by the friends of the truth it would lead them each and all to say, "In that event I must step into the breach; I must be that much more active in the service; I must devote that much more time in letting the light shine out upon others."

And to such we proffer cooperation as follows:--

(1) We cannot make any concession on tracts, for they are already supplied by the Tract Fund free, in any quantity, post free, to any TOWER reader. Avail yourself of this arrangement. No other tracts were ever offered so cheaply. The poorest, who desires to serve the Lord and his cause thus, has no excuse.

(2) The price of the paper-bound DAWNS, when sold by Colporteurs will hereafter be 25 cents instead 35 cents, which will enable a larger number to purchase.

(3) We will hereafter supply the paper-bound edition of MILLENNIAL DAWN (any language or any assortment) in packages of ten volumes to one address, post paid, for one dollar;--larger orders at the same rate. Five or more volumes, to various addresses, at 15c. per Vol.

Let all who can avail themselves of this offer. If the new postal bill now pending would pass, it would make the postage alone seventy cents on these packs of ten, and would necessitate the cancelling of this offer,--except by freight.

(4) The DAWNS bound in leatherette, embossed (English only), 35 cents per vol., we will supply in packs of six for one dollar, post free; or by freight, at colporteurs' charges, for 12-1/2 cents per volume.

(5) Where a town has been thoroughly canvassed for DAWN we advise a canvass for "Tabernacle Shadows" and "Reply to Robt. Ingersoll," leatherette, embossed, 10 cents, three for 25 cents; or for What Say the Scriptures About Hell? For this purpose we will supply these pamphlets at 50 cents per dozen, assorted as you may please.

Those who use one hour or one afternoon a week may by these terms be enabled to devote two hours or two half-days per week. Those who loan the DAWNS may increase their work. (One sister in Allegheny has eighty copies constantly loaned out--changing them, about every three weeks.)

Let us, dear Brothers and Sisters, by the Lord's help, take a fresh hold of his work. The people never needed the truth more! It is the only thing that will keep them from Infidelity! People never were more ready to receive the truth! They realize that some great changes are at hand, and many want to understand them. "When the judgments of the Lord are abroad in the land, the inhabitants of the world will learn righteousness [truth--justice]." If we are anxious to serve, the Lord will give us an opportunity. Here it is!

* * *

Colporteurs and others will please preserve the names of Swedes wishing VOL. III., so we can send them notice when it is ready next year.

===================

R2143 : page 127

VIEWS FROM THE WATCH TOWER.

FEDERATION OF PROTESTANTS.

IN our last we called attention to the federation of the various Protestant denominations in Great Britain, aside from the Church of England. The New York Independent noticed the matter as follows:--

"We gave account last week of the meeting of the Free Church Council in London, and we asked why such a confederation of the Protestant Churches in this country could not be inaugurated. The subject is well worth further and frequent consideration. That meeting represented the Wesleyans, Baptists, Congregationalists, Presbyterians, indeed all the free Churches of Great Britain with two million communicants. It was the most representative meeting of English Christians held for over three centuries; for the members of the combined Free Churches of Great Britain slightly outnumber the communicants of the Established Church. Separated hitherto, they now are confederated. They are one. They no longer suffer under the reproach of a divided Church. They have declared that they believe that the Church of Jesus Christ should be one, and they have made it not merely spiritually, but visibly one, so far as lies in their power. Why should British Christians be more progressive than we in America? Yet, somehow, an old and compact country like Great Britain does work out some problems faster than we do. They are in advance of us in giving popular postal service, postal banks and postal telegraphs; and here we find them far in advance of us in this great popular Christian movement which brings believers into public and confessed fellowship in Christ."

FEDERATION OF YOUNG PEOPLE'S SOCIETIES.

Since (1) it is a settled fact that the Young People of the various denominations will not be encouraged by their denominational "Elders" to unite as Christian Endeavorers, and that such a union is feared, especially by Methodists and Presbyterians, as tending to break down and remove all denominational barriers; and since (2) denominational federation comes slower than was hoped for, it is now proposed to establish a Young People's Christian Federation. This will partially satisfy those who are clamoring for Christian Union without denominational restrictions; it will also fix things where they are, and make it "irregular" and "a breach of etiquette" to criticize, or attempt to supplant, any of the allied or federated Societies; and it will pave the way for the desired denominational federation, which we know from the Scriptures is rapidly approaching, and will be of injury to pure, primitive Christianity, and lead quickly to Church and State alliance and to the collapse of the present social order.

Asked, some time ago, how soon such a federation might be expected to take shape, we suggested that the opening of the twentieth century would be a likely date, as it is growingly the spirit of our times to start large undertakings on prominent and propitious days and years. We are therefore surprised to find the prime-movers in this federation naming a date so far in advance as the new century. This federation we should expect sooner, and the Church federation by 1900, A.D. We quote the views of people prominent in these Young People's Societies.

H. K. Carroll, LL.D., who suggests this federation, and that the congress for the purpose be called for the year 1900, gives as their total membership 4,414,776. We quote from his article in the Independent the following expression:--

"As immediate union of all these bodies is out of the question, why should there not be an Alliance or Federation of them? They have no creeds that stand in the way of closer relations. There is no question of polity to keep them asunder. They have the same

R2143 : page 128

object, similar pledges, and practice methods which do not vary widely. Such a Federation could in no way injuriously affect the denominational loyalty or usefulness of any society. Neither would it interfere with denominational control and denominational development."

Bishop W. X. Ninde, of the M.E. Church, president of the Epworth Board of Control, endorses Dr. Carroll's suggestion, as follows:--

"While organic union seems impossible, certainly for the time, there are no Christians in the land who feel a stronger yearning for a union of sympathy and cooperation in Christian work than do the young people represented in the Epworth League. We are fully committed to the general plan of a Federation or Alliance of Young People's societies. Our Board of Control, at its recent session in New York, emphatically reaffirmed its wish for the closest spiritual unity with all Christian young people, and its readiness to make or receive overtures for joining hands in all practical methods of Christian work."

Mr. J. W. Baer, general Secretary of the Young People's Society of Christian Endeavor, says:--

"The committee will welcome suggestions, and may its efforts be blessed in binding all the young people of evangelical churches into a closer spiritual fellowship that shall in no way interfere with denominational control. There is no reason why everything that is worth having in the way of denominational control of young people's societies should not be maintained without sacrificing anything that is worth having of interdenominational fellowship."

J. T. Beckley, D.D., one of the trustees of the same society, says:--

"Federation is the next step forward in the Young People's movement. It is logical and providential. The uprising of the young people is the most significant fact in the history of modern Christendom--the twenty-ninth chapter of the Book of the Acts. Its import is far-reaching. It is a splendid apologetic. When the enemy was claiming that Christianity was decadent and the Bible was a last year's almanac, this army of consecrated disciples, numbered by millions, came to the front."

Rev. J. A. Duff, of the Young People's Christian Union of the United Presbyterian Church, says:--

"There is a growing conviction in the minds of many that Christianity as represented by the Protestant churches--each one working in its own way without reference to the success of the whole--does not present a united front against either idolatry or the spirit of the world. While not ready for union, many are ready for such a movement as will combine the efforts

of all and direct against the things that ought not to be."

Rev. J. P. Landis, D.D., president of the Young People's Christian Union, United Brethren, says:--

"As far, therefore, as I have a right to speak for our Young People's Christian Union, I say, by all means let there be a meeting called of all the young people's organizations; and as 1900 seems to be a specially appropriate time, let it be then. We shall vote for a Federation."

It is worthy of note that all these gentlemen feel sure that the proposed federation could do no harm to any denominational interests. Evidently they are not aware that their chief concern is for the preservation of their several denominations. The Lord's plan is very unpopular, because it denounces sectarianism where it does not ignore it entirely.

THE NEXT STEP PREPARING.

Comparatively few realize the motive which lies back of the movements of leaders towards the federation of religious systems. Neglecting to observe the testimony of God's Word, that the mission of this age is the selection of the Church of overcomers to be, with Christ their Lord, the "Royal Priesthood," to bless and rule and teach the world during Christ's Millennial Kingdom, they have, to the contrary, concocted the theory that the conversion and ruling of the world is the Church's mission during the present age. After eighteen centuries they find that in this zenith of their efforts nearly two hundred beings are born for every one that is even nominally converted; and probably five or ten thousand for every one that becomes a fully consecrated "overcomer" or "saint." They reflect that at this rate it will be many centuries yet before they could hope to bring about conditions by which God's will would be done on earth as in heaven.

Wishing to encourage each other, and to impress the world, they want union or federation or something which will "make a fair show in the flesh;" and they begin to feel just as Papacy did fifteen centuries ago, --that God wants them to take control of the world in his name and rule it, and enforce religion by civil law. They forget that this same erroneous view, put into execution by Papacy, not only led it to establish the great antichristian counterfeit of God's Kingdom, but also led to the persecution, in most terrible forms, of those who stood faithful to the Word of God.

The new movement contemplates a participation in politics as a means of getting control of the world for the Lord; and Christian Citizenship Leagues are being formed. The following is their statement of their object clipped from the Christian Citizen.

"Not until the Kingship of Jesus is established over our land and the world, and his teachings are made the rule in all public affairs, will the Christian Citizenship League have achieved its purpose to prepare the way of the Lord. And then it shall be found that not only has the way for his coming been prepared, but that he has indeed and in truth come."

Thus they not only claim that our Lord's second coming cannot take place until they thus prepare his way, but finally they intimate that this success will

R2144 : page 129

make his personal coming unnecessary. They will act as his vice-gerent in establishing righteousness, and can equally be his representative after the important work of conquest is accomplished.

Very true! If they can do all the hard work of conquering the world and the devil, they will deserve the glory and honor. It is clear, however, that present arrangements, multiplied ten-fold, could never bring to earth the heavenly conditions promised in our Lord's petition. The rightful King must take unto himself his great power and begin his reign, and bind Satan, and liberate the "groaning creation" before peace on earth and good will toward men and glory to God in the highest can be looked for.

CHURCH AND STATE.

Evangelist B. F. Mills is advancing along the line above pointed out. He is quoted as saying in a recent discourse:--

"It is a mistake to consider the Church as a society for worship or benevolence instead of an agency for transforming the world. It is the business of the Church to see that the State conducts its affairs in a Christian fashion."

The editor of the (Syracuse, N.Y.) Herald criticizes this utterance very wisely, as follows:--

"Then if the majority in the State were Jews, would it be the business of the Jews to see that the State 'conducted its affairs' in Jewish fashion? Or if a majority were not Christians, would it be the business of the majority to see that the State was conducted in a way not Christian? This is a government by majority, but in order to protect as much as possible the minority against the intolerance and persecution which invariably come with majority rule Constitutions are established as the fundamental law of the State under which the rights of the minority to freedom of speech, freedom of printing and freedom of worship are made sure. The genius of our government is the complete separation of church and state, yet here is a minister of a denomination which knows the meaning of persecution for nonconformity to the ideas of the majority as to what constitutes Christianity, advocating religious domination--which means denominational domination in its logic--in the State.

"Mr. Mills will have difficulty in finding authority in the New Testament for his doctrine that it is the business of the Church to supervise the State: It was the fear that the mission of Jesus Christ was to institute a sorely needed revolution in Judea that led chiefly to the persecution and death of the Founder of Christianity.

"Against this charge made by the orthodox Jews he protested. 'Render unto Caesar the things that are Caesar's, means that he would not have the Church see to it that the State was dominated by it. The words and example of Paul were always in direct refutation of the doctrine enunciated by Mr. Mills. Both knew that the moment the church became political that moment it would begin to lose in spiritual power, and the history of nineteen centuries has proved the scientific soundness of their position. The Church cannot have an influence upon the State in the way suggested by Mr. Mills without becoming political.

"It is the business of the church to call men to repentance, to preach the gospel--the 'glad tidings of great joy'--to work for the spiritual regeneration of mankind through regeneration of the individual. In this business it has employment for all its energies and talents, and thus employing itself it is a more powerful influence for righteousness in the State and righteousness of the State as a governing corporation than it can possibly be in attempting directly to dictate politics to the State and to be the State. The government of the United

States and of the State of New York are as much the governments of the non-Christian as of the Christian; of the Jew as of the Gentile; of the Pantheist as of the Trinitarian; of the Agnostic and Deist as of the strictest of the sect of special creationists who believe in divine direction of the affairs of mankind. It is the business of the Christian church not more than of the Jewish church to see to it that the State is dominated by ethical principles, by morality, righteousness, justice and mercy; and it can do this best by following the example of Christ and Paul, not that of Constantine."

"WHAT IS WRONG?"

In the Christian Endeavorer Rev. C. S. Bullard propounds the question, "What is wrong?" and proceeds to answer it as follows:--

"Every pulpit in the land guarded by law--nearly one hundred thousand men of learning and ability set for the bringing to the attention of other men the life and death message of God--and yet--

"Multiply the twelve apostles by eight thousand and how soon they would turn the world up-side-down! What is wrong?

"Think of England--the brightest part of Europe. Eighty thousand criminals; one hundred and sixty thousand drunkards; one hundred thousand prostitutes; nearly ten hundred thousand paupers, and a drink bill of one hundred and thirty-six million pounds sterling! Is that the best the gospel of Jesus Christ can do for England?

"Look upon our own land--over seventy-three million population and about twenty million enrolled members in all branches of the church! Seven million young men, of whom but five per cent. are enrolled as members of the church. These, as a fraction of one of the million, attend church somewhat regularly, another million attend occasionally, but five million never attend. Think of arresting over one and a half million of men and women annually--fifty millions in a generation! Crime increases four and a half times faster than the population. What is wrong?

"Here we stand upon the threshold of the twentieth century with the record of forty million people habitually absenting themselves from the house of God! We have perfect machinery and a seemingly large amount of zeal--we are doing everything we can think of to reach the ungodly--we have tried spinning-wheels and grab-bags, theatricals and tableaux, broom drills and donkey socials. We have fiddled to them

R2144 : page 130

and fed them with ice cream and cake, and tickled them

with funny stories, yet 'Ichabod' seems to be written
upon everything we do. What is wrong?

"Is there a power that can change these things? What is needed? Paul cries, 'The gospel is the power of God.' O, that is what is needed--power! POWER! Power in the Church and through the church IN POLITICS, TO REGENERATE SOCIETY. The only thing that can

R2145 : page 130

correct the things that need correction is the 'gospel.' Let us apply the gospel in liberal doses!"

Yes, indeed, power is needed to bring order and righteousness to all the troublesome questions now perplexing the world,--Labor, Capital, Finance, Socialism, Trusts, True Religion, Sectarianism and Superstition, all need power, a mighty power, and a wise and good power, to take hold of them to put down the wrong and to lift up the right. But will the church by going into earthly politics be this power? Never! She holds no such commission. On the contrary, if saints could be put into office, it is very doubtful if they could continue to be "saints" under such unfavorable conditions, attempting to rule the world before the time appointed and without their "Head."

Yes, men in every station of life are beginning to see that the world needs a "strong government" to hold it in check; and the more general the enlightenment of the masses the greater this need--to control the avarice and discontent and to cause the bounties of divine providence to minister blessings and happiness to every creature. No earthly power can do this: our Lord's promised Kingdom--the fifth universal empire of the earth (Dan. 2:44; 7:22,27), and it only, can meet the conditions. It was in full view of this necessity, and to meet it, that a second advent of our Lord was promised;--not as a man and for suffering of death, but as the Lord of all, in power and great glory, a spirit being--as invisible to men as is the present "prince of this world," Satan, and still more powerful. While the many make ready "Christian Crusades" in politics, and "Boy's Brigades" for future assistance, the true "soldiers of the cross" will fight the good fight of faith against their own weaknesses, while praying to their Lord, "Thy kingdom come: thy will be done on earth as it is done in heaven."

ENFORCING THE DECALOGUE IN KANSAS.

The following bill has been introduced in the Legislature of the State of Kansas by Representative Walters. It calls for the enforcement of the Ten Commandments given to Israel at Mt. Sinai:--

"An Act to give statutory force to the Ten

Commandments:

"Whereas, The men of the present generation have become doubters and scoffers; and,

"Whereas, They have strayed from the religion of their fathers; and,

"Whereas, They no longer live in the fear of God; and,

"Whereas, Having no fear of punishment beyond the grave, they wantonly violate the law given to the world from Mt. Sinai; therefore,

"Be it enacted by the Legislature of the State of Kansas:--

"Section I. Thou shalt have no other gods before me.

"Section 2. Thou shalt not make unto thee any graven image," etc. [Each one of the commandments constituting a separate section of the Act.]

"Section II. Any man who shall violate any of the provisions of this Act shall be punished as follows:--

"For violating Section I, $1,000 fine; for violating Section 2, $1,000 fine and one year in the penitentiary; for violating Section 3 or Section 4, $500 fine; for violating Section 5, $500 and six months in the penitentiary; for violating Section 6, hanged by the neck until dead; for violating Section 7, penitentiary for life; for violating Section 8, fine or imprisonment, in the discretion of the court; for violating Section 9, imprisonment, in the discretion of the court; for violating Section 10, fine and imprisonment, in the discretion of the court.

"Section 12. This Act shall take effect and be in force from and after its publication in the statute book.

"This proposed measure only contemplates in part, and on a small scale, what is proposed in the "Christian Amendment" to the constitution, which has progressed far beyond the possibilities of a joke. That amendment says that 'the revealed will of Jesus Christ' shall be 'the supreme authority in civil affairs' in every State in the Union. The revealed will of Christ includes the law of ten commandments. The 'Christian Amendment' would do for every State what Mr. Walters' measure proposes to do for the State of Kansas.

"It is proposed that the Kansas legislature shall enact, 'Thou shalt have no other gods before me.' As the speaking party in this enactment would be the legislature, the law would be that the legislature must be the god of everybody in the State. And the god who speaks the law having been determined in the first section of the Act, the same god would be meant by the phrase 'the Lord thy God' in succeeding sections. Thus by the third section it would become blasphemy to speak lightly of the Kansas legislature, and in the fourth section this assembly would put forth the stupendous claim of having created the heavens and the earth!

"Absurd as such claims would be, they are no more than what is really involved in every instance of religious legislation. For religion being the performance of those duties which an individual owes to his God, only God can rightfully command such duties; and when such duties are commanded by any party, that party by that very act assumes to be God....

"Another point that must not be overlooked is raised by the query as to what will constitute a violation of this Act. Jesus Christ said that hatred in the heart was a violation of the commandment which says, 'Thou shalt not kill,' which is Section 6 in Mr. Walters'

bill. (See Matt. 5:21,22.) No doubt it will be acknowledged that there is no higher authority upon the subject than this. The courts will therefore be obliged to take cognizance of hatred as a violation of Section 6 of this State law, of lust as a violation of Section 7, etc., and inflict the penalties specified in the Act. The enlargement of the State prisons and penitentiaries which the punishment of such persons, together with all who were covetous, would demand, it would be needless to try to specify. The penal institutions would simply have to be made large enough to take in the entire population of the State."

--American Sentinel.

We heartily concur in the Sentinel's comments, but must point out an inconsistency. The Sentinel is an able representative of "Seventh-Day-Adventism;" and the back-bone of that institution is the Law given at Mt. Sinai, referred to above. That Law is held out continually as the criterion for all "Seventh-Day Adventists;" and it is claimed that all who do not keep that law will fail to obtain eternal life. Why then should the Sentinel, above all other journals, object to the enforcement of that Law?

Ah! despite its theory, that the Law is in force upon Christians as it was upon the Jews, the Sentinel cannot help seeing that no member of the fallen race can keep that Law. Hence its comment that, if it be enforced, "the entire population of the State" (including Seventh-Day Adventists) will be found guilty of violating it. The essence of the gospel is that our Lord Jesus, having kept the Law perfectly, gave his life a ransom price (not to break or destroy the Law, but) to justify believers, not by the Law, but by faith.

"THY WONDERS ARE A MIGHTY DEEP!"

As a marvel, the telegraph, by which an energy can be communicated at a distance, prepared the way for the still greater marvel, the telephone, by which sounds and tones can be communicated long distances. Next came the Roentgen or X-ray, by which rays of light can be passed through a plank, a tree, or a human being. Now, finally--no, not finally, for we know not what may await us in the future still more marvelous --the latest wonder is a method of telegraphy without wires or any other connections. Progress has been made in this direction for some time past, and some success was attained by W. H. Preece, head of the British government telegraph system. But now complete success has been reached by a young Italian, named Marconi, whose device has been patented and is now being put into practical operation along the British coast, for communicating from shore stations to light-ships, from half a mile to twenty miles distant.

Experiments show that the electric influence is exerted through or by peculiar vibrations upon the air (250,000,000 per second) which affect a "receiver" and produce a record similar to a telegram by wire. It is expected that an instrument of large size would communicate all around the world simultaneously, wherever "receivers" were placed for recording the messages. These wave currents pass through brick, stone and iron walls as readily as through open air. Astounding as it may seem, the only fear expressed is that "in using the instruments on an iron clad [war vessel] the waves [of ether] might explode the [powder] magazine of the ship."

After six thousand years of human pride and boasting, God is now saying to mankind, "Be still, and know that I am God; I will be exalted among the people, I will be exalted in the earth."--Psa. 46:10.

What now will so-called Rationalists say to their former boast that they believe only what is tangible? And what about certain Christian (Second Adventists and others) who on rationalistic grounds claim that there could be no such thing as a spirit body, invisible to human sight, and accordingly dispute that our Lord, after his resurrection, came into the upper room while "the doors were shut" and claim, contrary to the inspired record, that he opened the doors and came in unnoticed.

R2146 : page 131

By and by the world will have such evidences of invisible things in nature, that faith in spiritual things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man to conceive, will be an easy matter.

Meantime the infidels of the world are rapidly becoming "Spiritualists"--deceived by the fallen angels from whom God's people are protected by the instructions of the Holy Scriptures.

====================

R2146 : page 131

TAKE HEED.

"Wherewithal shall a young man keep his way pure [keep a clean course in life]? By taking heed thereto according to thy Word."--Psa. 119:9.

NEVER in all the centuries of the past was the exhortation to "take heed" as opportune as to-day, when the temperament of the age is aptly illustrated by its two great motive powers, steam and electricity. There is to-day more rush and force than thought and precision. The active brains of the world are scheming for fortunes and rushing to gain them; and very few in any condition of life take time to consider

R2146 : page 132

and to weigh and compare principles and motives of action, to see whether the ends for which they strive are worthy of their efforts. They rush and push and pull because the very conditions of their birth in this time impel them to do so, even though the end of their aspirations be but empty bubbles and bitter disappointments. And this, which is true of the world at large, is also true of the professed Christian Church: the active spirit of the age has permeated its pulpits, its pews and its theological schools. But this activity, partaking largely of the spirit of the world, has taken more of a business than of a pious turn, and tends more to the emphasizing of the forms of godliness than to the cultivation of its vital power, and more to worldly than to spiritual prosperity. It was of a similar class in the Jewish age that the Lord said, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1:3.) Let the thoughtful Christian, therefore, look well to his course and see that he is steering it in exact harmony with the divine Word and plan.

The Psalmist, in the above text, suggests the most worthy ambition of life; viz., to keep our course of life clean and free from the contaminations of this evil world. The suggestion is specially apt in its application to the young, whose tender years and inexperience have as yet learned little beyond the loving discipline of the home circle, which the text presupposes. Parental love, counsel, discipline, example and prayers have thus far guided the youthful feet in the ways of righteousness and peace, and now, at the verge of manhood and womanhood, life's great work and its stern duties and responsibilities must be faced; the youth must come in contact, to some extent at least, with the wickedness of an ungodly world, where the metal of his character will be put to the test, and often to very crucial tests when it is discovered that the way of the ungodly prospers in the present time.

It is true, indeed, that the tendency of "evil communications" is to "corrupt good manners." (1 Cor. 15:33.) As the ear becomes accustomed to profanity and to unkind and bitter words, and the eye to sights of misery and injustice, the tendency is to blunt the finer sensibilities of the pure and good, so that in time the heart will become more or less calloused and unsympathetic, unless these unholy influences are steadily resisted and the ways of the world shunned.

But how, inquires the Psalmist, shall a young man keep his way (his course of life) clean? how, in his inexperience and lack of competent wisdom, shall he succeed, often single-handed and alone, in stemming the almost resistless current of evil about him? How can he prosper in business without resorting to the tricks of trade? how can he gain the desired places of social distinction or political preferment, if his course of life is continually against the current of the world's ideas and its means and methods? in other words, how can a man be in the world, and not of it?

That such a thing is both desirable and possible to the Christian is plain from our Lord's prayer for his disciples (John 17:15-17), "Holy Father,...I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them [separate them from the evil] through thy truth: thy Word is truth."

The Psalmist raises the question for the very purpose of suggesting the answer, and his answer is in full harmony with our Lord's prayer, not that they should be taken out of the world, but that they should be kept from the evil, showing that the only way for a young man to keep his course of life clean is to take heed thereto according to the Word of the Lord. As the Apostle Paul also says, the "scriptures given by inspiration of God are profitable for doctrine, for reproof, for correction, for instruction in righteousness, ...and are able to make thee wise unto salvation through faith in Christ Jesus."--2 Tim. 3:15,16.

But the Scriptures nowhere show the Christian how to blend the spirit and methods of Christ with the spirit and methods of the world, in order to make what men call success in life. They do not open up the way to either financial, political or social success, but they do "teach us that, denying ungodliness and worldly desires, we should live soberly, righteously, and godly in this present world; looking for that blessed hope [of the gospel] and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people [not a people striving after the things of this world, but] zealous of good works." (Titus 2:12-14.) Yes, the young man who would follow Christ must forego the ambitions and pleasures of the present life, and live for the enduring and satisfying riches of the life to come.

But the Word of the Lord, full as it is of wisdom and counsel, cannot profit even the professed Christian who does not in a meek and prayerful spirit come to its pages for instruction. Nor does it profit the careless reader who fails to meditate upon its precepts, or who only occasionally looks into the perfect law of liberty and beholds himself, but straightway forgets what manner of man he was (Jas. 1:22-24), and therefore fails to apply the instruction. But he who can truly say,--"Thy words were found, and I did eat them [I appropriated them diligently to the building up of my character]; and thy Word was unto me the joy and rejoicing of my heart;" "my delight is in the law

of the Lord, and in his law do I meditate day and night; I meditate also of all thy work, O Lord, and talk of thy doings; I meditate in thy precepts, and have respect unto thy ways; I delight myself in thy statutes, I do not forget thy word" (Jer. 15:16; Psa. 1:2; 77:12; 119:15,16): these, and only these, are ordering their steps aright, by taking heed to the Word of the Lord.

This was the course that Paul recommended to Timothy, that he might keep himself pure from worldly contamination, and be an example and faithful minister to others, saying, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity....Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all."--1 Tim. 4:12,15.

The profiting certainly will not appear if the means are not thus used. Character cannot ripen except under proper conditions; and if professions abound where character is lacking, or is not correspondingly developed, how sad is the plight, and how manifest the self-deception to every discerning saint!

In view of these things, therefore, let the young Christian mark well the counsel of wisdom, and take heed to his course according to the Word of the Lord. Let him come to it for answers to all questions of right and duty; and let him study how the perfect law of God--the law of love--applies to all the conditions and circumstances of his daily life and associations and obligations. In so doing there cannot fail to be a steady growth in grace, and the fruits of the spirit will not be lacking.

But youth is not the only time when it is necessary to steer one's course by the Word of the Lord. While the only right way to start in life is by taking heed to our way according to God's Word, it is equally right and necessary to heed it and to meditate upon it to the very end of our days. A life thus spent becomes beautiful in old age, which should show all the fruits of the spirit tinged with the glow of ripeness, and be a loving benediction to all within the range of its influence. Indeed, what a pattern of godliness does every aged saint present when the hoary head is crowned with the beauty of holiness, when a long life of self-denial and self-discipline gives a practical demonstration of the power of divine grace to overcome the downward tendencies of our fallen nature! What a pattern should the aged Christian be, of patient self-forgetfulness, of loving sympathy and gentle forbearance, able to give kindly counsel and timely assistance in various ways to those who are still bearing the burden and heat of the day, cheering them onward and inspiring them to noble deeds and persistent fortitude,

and fully appreciating all their labors of love!

But, alas! the well-spent lives are few. How few have remembered their Creator in the days of their youth, and from youth to age have taken heed to their way according to God's Word! In many cases youth has been worse than wasted in sowing "wild oats," and subsequent years have reaped the bitter harvest; life's discipline has been endured with murmuring and chafing, the disposition has grown sour, and life a tiresome burden. Alas! too often, even among professed Christians, has the failure to "take heed" permitted the unholy passions to flourish to the great detriment of all spiritual progress, until at last but little remains except empty professions which bring only dishonor upon the name of Christ. Such is the result of a mere start in the Christian life with little or no endeavor thereafter to develop Christian character according to God's Word. Yet God is gracious, and he is slow to anger and plenteous in mercy, so that at whatever point in its downward way or its backslidden course, whether in youth or age, the soul halts and changes its course from the paths of sin to the paths of faith and righteousness, there the love of God is made manifest in pardon and peace, and the operations of divine grace are realized in helps and encouragements to pursue the upward way. But, at whatever point we start in the Christian life, from that starting point begins the duty of diligently taking heed to our way according to God's Word. If we grow careless of this duty, and heedlessly blunder along according to our own understanding, meditating upon our own likes and dislikes, our selfish preferences, or our own depraved tastes and ideas, instead of upon the precepts and principles of God's

Word, and endeavoring to bring our own ideas and ways to that standard of righteousness day by day and year by year,--if such be the listless, shiftless indifference that marks our course, we cannot hope to retain the divine favor; nor can we grow in grace and approximate more and more the likeness of Christ.

The spiritual life, like the physical life, develops according to fixed laws. As the natural life must be nourished and fed according to the laws of nature in order to sustain and develop it and keep it in health, so the spiritual life must be nourished by the various means of grace and fed continually by the Word of the Lord.--"Thy words were found, and I did eat them."

If, then, we realize that, through any measure of neglect, we are out of the way and find in ourselves a low state of spiritual health, let us bestir ourselves to redoubled diligence. No matter how long we may have walked in a blundering way, the Lord stands ready with his grace to help and his presence to cheer as soon as we turn with our whole heart unto him in earnest desire and determination by his grace to overcome. "Keep thy tongue from evil, and thy lips from speaking

R2147 : page 134

guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry." But "the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.... The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."--Psa. 34:13-16,18. M. F. RUSSELL.

===================

R2147 : page 134

A TRUTHFUL CRITICISM.

"TO see a Roman Catholic Priest stand within the precincts of his church, and bowing before its altar, while at the same time lecturing from the Bible, and making it his sole arbiter and final court of appeal, is a strange anomaly--indeed we might say a 'new thing under the sun.' One is inclined to ask, What does it all mean? Either he is coming round to Protestantism, which makes the Bible its only standard, and infallible guide, or he is only giving a seeming support to the Bible by keeping out of sight the baneful doctrines of the mass and purgatory, that thereby he may win back numbers to his fold. If the former is true, we welcome him to the green pastures and still waters of the Word of God. If the latter, we trust all those who appreciate freedom--that freedom so dearly bought,--will remember the policy of Rome, 'she changes not;' 'instruments of cruelty are in her habitation,' and she will become more and more the 'hold of every foul spirit and a cage of every unclean and hateful bird.' (Rev. 18:2.) Saith the Lord--'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.' (Rev. 18:4,5.) Let us stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.--Gal. 5:1.

"In looking over the subject matter of the lectures themselves, what struck me most was the entire absence of the Gospel of Christ. On such a theme as the destiny of man we might surely expect that 'the only name under heaven given among men whereby we must be saved' (Acts 4:12) would have been proclaimed full and free; but no. Little wonder then, that the world is full of agnosticism, gloom and despair when such a Christless Gospel is put forward as the saving truth of God. How one could wish that the rev. father, instead of closing his lecture by quoting the Law as the way to life, had copied the divine wisdom given to the Apostle Paul, who said to the Philippian gaoler, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' (Acts 16:31.) For if through law we have righteousness, then Christ died unnecessarily.--Gal. 2:21.

"The world can draw no comfort from these worn-out husks of gloom and eternal torment on the one hand, or from the new but unscriptural and unscientific (unproved) notion of evolution on the other. Never did the groaning creation need a Deliverer--and a great one--more than now."

Thus writes Brother C. N. Houston to one of the British journals, commenting on a public discourse on "The Destiny of Man." We commend the method to all who possess the requisite talents. Besides such occasional articles Bro. H. takes betimes "a week off" from his store to colporteur for DAWNS. He usually has excellent success. He is "not ashamed of the gospel of Christ:" his friends know this;--and so does the Lord. To "overcome" pride and "the fear of man which bringeth a snare" is a very important item in connection with a full consecration and a desire to be used up in the Lord's service.

===================

R2147 : page 134

CELEBRATIONS OF THE MEMORIAL SUPPER.

THE celebration of the death of the antitypical Paschal Lamb, our Lord Jesus, on its anniversary, this year the evening of April 15, was very general, as judged by the numerous reports thus far received. As usual, the numbers of communicants varied greatly, from two or three individuals to a couple of hundred, --and in several instances solitary believers worshiped and partook alone, association with others being impossible. All reports seem to indicate deep spiritual blessing and a growing appreciation of the great event celebrated, as the center of Christian joy and hope.

Those who deny the ransom,--that we were bought with a price, even the precious blood of Christ, have properly neither part nor lot in memorializing that great transaction;--nor have those who by lives of sin make themselves "the enemies of the cross of Christ." (Phil. 3:18.) Hence the fact that the number at each place, as well as the number of places, seems to show considerable increase over previous celebrations, is a favorable indication.

The occasion at Allegheny will long be remembered by some present. Beginning at 4.30 P.M. there was a baptism service. In a discourse of nearly an hour the true Scriptural idea of immersion was set forth and contrasted with popular but false ideas on the subject. It was shown that water immersion is not for the remission of sins, nor to be a door into an earthly church, but that it is a symbol merely, an outward confession of an immersion of the heart, the will, into the will of Christ;--a full consecration or immersion into

R2147 : page 135

Christ as members of his mystical body, sharers in his death to the self-will; and in our case also a death to sin. (Rom. 6:3-5.) Twenty-four adults (twelve each sex) were immersed in symbol in water, assenting first to their faith in the Lord as their personal Savior, whose sacrifice for sin formed the only ground-work of their justification and acceptance with the Heavenly Father; and, secondly, assenting that they had already consecrated, buried, immersed their wills into the Lord's will, laying ambition, talents, earthly possessions, hopes, fears,--all, even life, at the Savior's feet, to be henceforth, to the end of the race, used not for themselves, but wholly devoted to the service of him who loved us and gave himself for us. It was a solemn and impressive service, not for them alone, but for the hundred or more witnesses present, the majority of whom had made and symbolized the same covenant.

From eight to nine-thirty o'clock the Supper was celebrated. The significance of the unleavened bread and the fruit of the vine as representatives of our Lord's broken body and shed blood, and of our Lord himself as the antitype of the Passover lamb, were considered: it was shown that as the institution of the type, the night previous to Israel's departure from Egypt, affected first the first-born of Israel and later all Israel, delivered from Pharaoh and Egypt, so the death of our Lamb (Christ Jesus--"the Lamb of God which taketh away the sin of the world") affects first, during the Gospel age, the "Church of the first-born" ones and subsequently, during the Millennium, will affect the deliverance of all who are or who will become God's true servants, delivering them from the slavery of Satan and the present evil world.

The emblems of our Master's broken body and shed blood were sweet to us, and by faith through the emblems we partook of the merits and graces of our Lord and his exceeding great and precious promises vouchsafed for the future. We were sad at the thought of our Lord's sufferings for us; yet glad--so glad--that he paid the great price for us. We noticed, also, the Apostle's suggestion (1 Cor. 10:16,17) that the bread and wine not only symbolize our Lord's body and flesh broken for us, but that since we are accepted of him and are reckonedly his flesh and his bones while in the earthly tabernacle, so the bread (one loaf) represents our flesh consecrated to death with our Lord, in his service and in the service of his people. Likewise we have a communion (common union or fellowship) in the cup--our earthly lives are consecrated to be poured out in death, that we may partake with our Lord also in his new life--"partakers of the divine nature."--2 Pet. 1:4.

Having celebrated the death of the antitypical Passover Lamb, let us now celebrate the antitypical feast of Passover, not for a typical seven days, but for the antitypical period--all time, forever--feeding upon "the unleavened bread of sincerity and truth," and abstaining from all sin, symbolized under the Law by leaven.

We give a few very brief extracts from some of the reports of the Memorial celebration at hand, as follows, requesting that all friends who reported accept this as our acknowledgment:--

Cohoes, N.Y.--The Memorial service was held as usual, and I cannot help but feel that it was the most blessed season that we have yet witnessed; such a deep spiritual atmosphere attending it.

Hegewisch, Ill.--Just a word about our celebration of the Memorial Supper in this place. There were seven of us present--all truth seekers and believers in the ransom. We first sang a few appropriate hymns, then had a short testimony meeting,--subject "Why is Christ precious to me?" Then a season of prayer followed, after which there was a brief review of our reasons for celebrating the Supper at this time, and a short talk on 1 Cor. 11:23-32, especially with the thought of showing forth the Lord's death "till he come." We pictured the eventful night of his betrayal and his death. As we thought of the sufferings, the bloody sweat, the broken heart of our dear Savior, the tears came in all our eyes. Then, as the emblems were passed, we felt as never before the truth, "Is it not a participation of the body and blood of the Anointed One?"

One thing I must not forget: We each made some request to be prayed for, and the answers received during the past few days have been truly wonderful.
Praise God! The one thought uppermost in our service seemed to be,

"We may not know, we cannot tell
What pain he had to bear,
But we may know it was for us
He hung and suffered there."

Waukesha, Wis.--Eight met to partake of the bread and wine of our Lord's Passover. We each renewed our covenant relationship for the new sacred year, promising to be more zealous if possible in the Master's work.

Salem, Ore.--I am happy to be able to write once more of our meeting together to commemorate our Lord's death, "till he come." Altho we have not had many additions this year, we were all rejoiced to meet together without one missing, all in their places, and none sorry of their covenant, but all confessing to growth in Christian faith and fellowship.

We earnestly desire your prayers in our behalf that we may grow in all the graces needed to become like our Master and true representatives of him, while spreading this glorious truth. We all received a great blessing, and we pray for all the little flock everywhere.

Ballston, N.Y.--Greeting in the Lord Jesus Christ, our "Elder Brother!" At the Supper there were seven present, a goodly number, and we had a

R2148 : page 136

spiritual feast. It is not yet a year since the first one of six came into the light. I was requested to take charge of the Supper, and I did so, meekly but not doubtingly. Blessed be God that giveth us the victory!

I am assured that we pray in union of spirit; and the Father's Word through Christ is being manifested to his saints. Glorious is our hope!

Hayne, N.C.--Brother Draper has come and gone, but his influence remains. Notwithstanding the busy season, made more so by excessive rains which had just abated, the attendance at the series of meetings was very good, about filling the house in the day time, while many could not get in it in the evenings; so much so that on invitation of prominent Baptists who begin to see and love the truth services were held in their larger church house, which would not accommodate many that went. People of all creeds here and nearly all of the neighborhood heard and seemed to understand. Five symbolized baptism, and others expressed a desire to do so after hearing the explanation of the symbol, and when it should be performed. About 35 partook of the Supper, three times as many as ever before. It was indeed a delightful occasion. We are truly grateful for the Brother's visit, as it seemed to be the right time for some who are beginning to see, and others who are willing to hear. We feel like much good has been accomplished here, and would like to have him come every year, or oftener, but want him to go where he can do the most good, and expect to do more to help send him. Pray for us that we may grow in grace and hold out faithful to the end.

Indianola, Ia.--Five met on Thursday evening to celebrate the Memorial Supper. I think we all realized a blessing in a renewal of our consecration and consequent obligation. May the Lord help and keep all his own everywhere.

St. Petersburg, Fla.--About fourteen rejoiced in commemorating the Lord's last Supper, and a very delightful meeting it was. We all felt the necessity of a closer walk with God, more love for Christ and the brethren, a fuller dependence on God's promises and a more careful watch, lest the enemy tempt us from the "faith once delivered to the saints." Our Norwegian brethren thought best to partake by themselves.

Huron, S.D.--Last night six of us met to remember our Lord's death "until he come," and to renew our covenant with him. After prayer we read John 6:31-57; 1 Cor. 10:16,17 and 11:27-30. Sweetly the

Lord met with us. I never felt the force and beauty of the symbol so much before, and I believe that was the experience of all. Our hearts burned within us. May we be kept willing to be led.

Philadelphia, Pa.--The Church here observed the Memorial Supper last evening. About 40 partook of the emblems, and 8 (4 brethren and 4 sisters) symbolized their consecration into Christ's death by immersion.

Bethlehem, Pa.--Our little meeting here last evening proved a season of sweet refreshing to all present. There were 13, and our dear Redeemer seemed very near and dear to us. We were greatly strengthened and blessed, especially as we realized that all the Lord's people everywhere were meeting for the same purpose and praying for one another. May we be kept humble, and constantly watch and pray!

Columbus, O.--Our little band met last night to remember the anniversary of our Lord's death on our behalf. We had a very interesting and profitable waiting on the Lord, and many expressed themselves as having been refreshed and edified. 27 partook of the emblems, 6 of our class being absent, but we had 5 from adjoining towns. We felt that the influence of the Lord was present. All seemed to feel deeply the solemnity of the occasion, and yet every face seemed joyful, as if while sympathising with our Lord in his suffering, they could not help rejoicing over the result to both himself and to us and to the world. We remembered all the little bands of like precious faith and felt that we were remembered by others.

New York City.--The Church here held the meeting in commemoration of the Lord's death.

A devotional meeting preceded, beginning at 6.30 and closing at 8 P.M., which proved a genuine feast of spiritual food and a fitting preparation for the principal service. About sixty were present, including

R2149 : page 136

some from neighboring localities. The Lord was there and blessed us wonderfully, as he is constantly with us, teaching, leading and sustaining us in every condition, according to his promise, "Lo, I am with you alway, even unto the end of the age."

Dinwiddie County, Va.--I humbly trust I may never count the blood of my Redeemer a worthless thing or cast off the covering of his name. We read for our Memorial lesson the 13, 14 and 15 chapters of John. They contain much for prayerful thought and study. The love of the Savior is most touchingly manifested in his tender solicitude for his disciples and his words of counsel to them, even though troubled that his hour was so near at hand. We partook of the emblems realizing that we were again renewing our covenant to be faithful unto death.

Cambuslang, Scotland.--Fourteen Christians met here last night to commemorate the Lord's death, and it was a time of great blessing. I believe we all felt the Lord's presence with great power.

Iowa.--I am still seeking to serve the Master to the best of my ability. I intended to meet with a few brethren and sisters at __________ for the celebration of the death of our dear Lord, but circumstances did not favor; but the dear Lord permitted me to partake of the emblems alone, and I had a precious, soul-refreshing feast.

Boston, Mass.--The work is progressing grandly under our great Captain. At the Memorial fifty-three were present, and it was a season of sweet communion with Christ. The Sunday previous eight (seven sisters and one brother) were immersed. We obtained the use of the Disciples' church. Every one of these dear people give evidence of full consecration to God.

R2149 : page 137

N. Indianapolis, Ind.--Brother Wise conducted the services here, and it was a very blessed service--21 present, most, if not all, of whom have made a public consecration of themselves, their lives, their all, to God, through the beautiful and appropriate symbol of water baptism.

Linton, Ind.--Twenty to twenty-five, the majority of whom had never before seen the real import of this Memorial, nor the propriety of celebrating it but once a year, commemorated the death of "the Lamb of God."

Los Posas, Cal.--We had a precious season at the Memorial Supper. There were twelve present--the same number as last year. We felt drawn nearer to the Master and to each other in Christian fellowship.

Scranton, Pa.--We had a very precious season of spiritual communion at the recent celebration of the Memorial Supper. Twenty were present--eight more than last year. We are seeking to grow more and more in the grace as well as in the knowledge of our Lord.

Grass Valley, Cal.--Five of us partook of the Memorial Supper, feeling our own unworthiness, the value of the covering of the precious blood and resolved to live nearer than ever to our blessed Lord.
Two were immersed.

Oakland, Md.--We enjoyed a very pleasant season of communion on the occasion of the Memorial Supper celebration. Twenty-four were present, and about one-half the number partook of the emblems of our Lord's broken body and shed blood. It was an impressive service--the most so far of any ever enjoyed by us here.

===================

R2149 : page 137

PAUL'S MESSAGE TO THE JEWS.

--MAY 9.--ACTS 13:26-39.--

"Through this man is preached unto you
the forgiveness of sins."--Acts 13:38.

PAUL and his company did not stop at Perga, where they landed, but proceeded about one hundred miles inland to Antioch, probably because the inhabitants of the latter place were of a more intelligent class. The Apostle was not looking for the most degraded people, but for the most intelligent, and particularly those who were Jews or who had come in contact with the Jewish religion. This was a different Antioch from the place in Syria of the same name, whence they commenced their journey. As was their custom, they immediately sought prepared soil in which to sow the gospel seed: they went, therefore, to the Jewish synagogue. According to the Jewish custom a portion of the Hebrew Scriptures was read in the hearing of the audience, and the chief men of the congregation, discerning the intelligence of their visitors, asked them to make some remarks. It has been presumed by some that, as Paul's discourse seems to make reference to Deut. 1:31 and Isa. 55:3, these Scriptures had probably been portions of the reading lesson in the synagogue, and that the Apostle took the daily lesson as the text for his discourse.

The Apostle Paul was the spokesman, and without going forward to the rostrum, he spoke from his place in the synagogue, addressing first those who were Israelites by birth, and secondly, such Gentiles as had become proselytes to the Jewish religion, and who, therefore, met with them in worship,--"Men of Israel and ye that fear God." Beginning with the history of God's dealing with Israel, the Apostle reviewed that history down to the time of Christ; thus, wisely, giving his auditors assurance of his full sympathy with the Jewish hopes and the divine promises, quickening in their hearts the desire for the long promised Messiah and reviving their hopes in the great promises to be fulfilled through him.

Having thus gained the attention and interest of his hearers, he was ready to preach unto them the crucified Messiah, and (verse 26) he now intimated that the message which he bore to them was one of special favor. They were aware that the most pious Jews resided in Jerusalem and Palestine, and that they themselves were reckoned as being to some extent alienated from God and from the promises, because they had preferred a residence among the Gentiles, rather than in the land of promise. It was appropriate, therefore, for two reasons, that the Apostles should explain why his message came to them rather than to the more zealous Jews of Palestine. He explained (1) that their fellow Jews, including the leaders of the nation, at Jerusalem had proved themselves unworthy of the gospel by rejecting and crucifying Messiah; and (2) that this very crucifixion, so far from overthrowing the divine arrangement, had merely been another step in the program foretold by the Lord by the mouth of his holy prophets. He pointed out that the crucifiers of Messiah had merely "fulfilled all that was written of him." Supposing a question in their minds--How could it be that the chief priests and chief religionists of our race could make so great a mistake, and so fail to rightly interpret the prophets?--the Apostle answers the objection, telling them that it was "because they knew him not, nor yet the voices of the prophets which are read every Sabbath day [and which] they have fulfilled in condemning him."

But this is not all--"God raised him from the

R2149 : page 138

dead," and of this we also have witness; and this message of the death and resurrection of Messiah constitutes the "glad tidings" of the fulfilment of God's promises made to father Abraham. This Jesus is the "seed" of Abraham, through the merit of whose death and by virtue of whose resurrection the promise to Abraham shall be fulfilled,--that in him "all the families of the earth shall be blessed" with a full opportunity of eternal life.

With his usual logic the Apostle anticipated objections in the minds of his hearers,--Could Messiah die? etc., and he proceeds to prove to them from the words of the prophets that thus it was written beforehand. Although Messiah had long existed as the archangel, nevertheless the prophet David, speaking for God, said concerning him, "Thou art my son, this day have I begotten [literally borne or delivered] thee." The Apostle would have his hearers note that this birth mentioned referred to our Lord's resurrection, as it is written, he was the "first born from the dead," "the first born among many brethren." If Messiah was to be thus born from the dead, it implied that he must first die, and hence the Apostle gives this as a prophetic prediction fulfilled in our Lord's experiences.

He quotes again the words of Jehovah through the prophet, addressed to Messiah,--"I will give you the sure mercies of David,"--i.e., I will make sure to thee forever the mercies of David. The Apostle quotes this to prove that, altho Messiah as Michael the archangel had been great even before David's time, yet it would be at a later date, and as a result of some work which he would perform, that the mercies promised to David and his seed would be made sure to Messiah. This transaction was the giving of "his life a ransom for all," and the making sure to him of the Davidic promises by the Almighty was evidenced "in that he raised him from the dead."

In harmony with this is another statement by the prophet David, which evidently referred to Messiah and not to David himself, since it was not true of David. It reads, "Thou shalt not suffer thy holy one to see corruption." By this reference the Apostle would prove to them further, that God has specially promised the

R2150 : page 138

resurrection of Messiah, and that thus was indicated his death and temporary subjection almost to corruption. This could not apply to David who did see corruption to the full; but it was true of Christ who "saw no corruption," tho brought down almost within its grasp.

Then comes our Golden Text, which is the center and pith of the Apostle's discourse. He was not merely talking to tickle their ears respecting their being the seed of Abraham, nor was he talking for the purpose of showing his comprehensive grasp of Israel's history; nor was he merely telling them the story of our Lord's crucifixion. More than all this, it was an individual message to every heart before him in condition to receive it,--namely, "Through this man is preached unto you the forgiveness of sins." The Apostle does not refer to something that was done by our Lord as the archangel before "he was made flesh" (John 1:14), nor does he refer to any work to be done by him in his new, highly exalted condition, "set down with his Father in his throne" and partaker of his divine nature; but he here refers to the work done by "the man, Christ Jesus, who gave himself a ransom for all" (1 Tim. 2:5,6) at Calvary. Thus the Apostle again emphasizes the fact that "as by a man came death, by a man also came the resurrection of the dead." (1 Cor. 15:21.) Yes, this is the center of the gospel proclamation that the failure of the first perfect man was fully offset by the sacrifice of "the man Christ Jesus," and that it was to this end that it was needful for our Lord to leave the glory which he had with the Father before the world was, to become poor (in the sense of taking our lower nature--but not its blemishes, for he was "holy, harmless, undefiled, and separate from sinners"); and yielding up this human nature a ransom-price or corresponding price for the life forfeited by father Adam for himself and his race. This is the basis upon which every offer of grace is presented by the Scriptures. And now, he who was the Father's agent in the redemptive work is to be the Father's agent also in the work of "blessing" all the redeemed with ample opportunities for return to divine favor--the first step of which is the forgiveness of sins.

Whoever realizes the divine perfection and himself a sinner, imperfect and under condemnation of Justice, and desires reconciliation with God--and the result thereof, eternal life--such, and such only, are prepared to receive the gospel of redemption and forgiveness and help. "By him all that believe [after the manner described] are justified from all things [reckoned right, just, pure and perfect, notwithstanding all their inherent blemishes and uncontrollable weaknesses]." From none of these things could the law of Moses justify any. The law of Moses condemned every failure, but was powerless to forgive, and had no means of making permanent atonement or covering for those who were under that covenant, because its mediator, Moses, did not and (being himself a member of the fallen race) could not fulfil that covenant and satisfy its demands in his own person, for himself and the people. Hence, Moses and his covenant had not power to grant mercy or justification, as can be done under the New Covenant by its mediator, Christ Jesus, who sealed it with his own precious blood, "a ransom for all."

Paul preached the only genuine gospel--the only one authorized--the everlasting gospel which ultimately must be preached to every creature.

===================

R2150 : page 139

A LIGHT TO THE GENTILES.

--MAY 16.--ACTS 14:11-22.--

"I have set thee to be a light to the Gentiles."--Acts 13:47.

"LET their table become a snare and a trap unto them," said the prophet respecting Israel. Their "table" consisted of the divine favors and truths which were spread before Israel. "What advantage then hath a Jew? Much every way; chiefly because to them were committed the oracles of God." Divine favor produced pride of heart instead of humility, and unfitted the majority of Israelites to inherit the chief blessing offered to that nation. Consequently the words of the Apostle (considered in our last lesson), logical and convincing, in that they were in harmony with the testimony of the Law and the prophets concerning the Messiah, were nevertheless coldly received, because they ran counter to certain Jewish prejudices: (1) Altho Paul preached a Jewish Messiah it was the crucified One. (2) If his message were true, it reflected very discreditably upon the heads of their nation and church, of whom they had been accustomed to boast as the greatest and holiest teachers of the world. (3) If the Apostle's message were true, it vitiated if it did not utterly destroy their long cherished national hopes that Israel would shortly be the great nation of earth, in principal power, instead of Rome. The Messiah for whom they hoped was not the meek and lowly crucified One whom the Apostle preached, but a mighty, earthly conqueror of men and nations. (4) If the Apostle's preaching were correct, Israel was no longer in a place of preference above the other nations, and those who would accept Jesus of Nazareth as Messiah, whether Jews or Gentiles, would become the holy and divinely recognized Kingdom on a common level. The various promises which in their selfishness they misinterpreted, served to blind them to the pure, true light of the gospel as it now shone upon them.

But those of their number who had been proselyted from amongst the Gentiles had less cause for stumbling on these points, being less prejudiced by national pride and selfishness. These seem to have heard the message with true appreciation and inquired for further opportunities of meeting and hearing more of the good tidings, and the privilege of bringing with them Gentile friends who were feeling after God (verse 42). The result of the second meeting was a little nucleus of believers. By and by the news of the new Jewish gospel became noised abroad throughout the city, the result being a large concourse to the synagogue on the following Sabbath.

Here was a new line of temptation to reject the gospel, which bore upon such Jews as were not in proper condition of heart to receive it; the concourse of the Gentiles made them "envious." They said within themselves: We have tried long and earnestly to make an impression upon these Gentiles, but they seem to have no ear for the Law of Moses, few of them attend our meetings: but now that these missionaries of a new gospel have come they seem both willing and anxious to hear them. The result will be that they will despise the Law of Moses, and claim that our church is breaking up, and that after waiting for Messiah for centuries our holiest people crucified him. Thus we shall become a reproach in the eyes of our neighbors, even if we reject this new gospel, and still more so if we receive it. Their selfishness and envy triumphed, and then they began to think of and use all the arguments they could find in opposition to the teachings of Paul--even "blaspheming" the Messiah whom he preached. Thus the greatest and grandest truths become the most crucial tests, stumbling the proud and selfish, and lifting up and blessing the humble and devout. There is a great lesson here for all. As our Lord said, "Take heed how ye hear."

Then Paul and Barnabas told them very plainly that while it was necessary that the gospel should be preached first to Israel, as per divine promise, it was nevertheless now to be extended beyond them to all Gentiles. As usual he quoted them a text on this subject from the old Testament, saying, Thus the Lord through the prophet commanded us: "I have set thee [Christ] to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The rightly disposed among the Gentiles were glad of this message, but the Jews, who should have rejoiced at the broadening of the divine mercy and grace, only hardened their hearts the more against the message; because the light and favor which they had already received had not dissolved the selfishness of their natural hearts.

Concerning the Gentiles it is written, "As many as were ordained to eternal life believed"--better translated, "As many as were disposed for everlasting life believed;" --as many as were in the right attitude of heart, who desired reconciliation with God and eternal life along the lines preached by the apostle, believed.

But as usual the majority were in opposition to the truth, and amongst their number were found some of the most religious and most prominent. These raised the persecution, and "the brethren," obeying

R2150 : page 140

the Word of the Lord, "When they persecute you in one city flee unto another," shook off the dust from their feet and departed for Iconium, where, notwithstanding the prejudice which spread from Antioch, quite an interest was aroused; and when later an endeavor was made to stone them there they fled to Lystra, the scene of the present lesson, where the apostle Paul performed a very notable miracle, healing a cripple. The people, seeing it, came to the conclusion that as their heathen mythologies told of the visits there of gods in the form of men, in the past, this must be another such occasion. Barnabas, the elder and more venerable looking of the two, they called Jupiter; and Paul, the fluent speaker, they called Mercury. When the brethren found that they were about to do sacrifice to them, they went quickly into the crowd, explaining that they were merely men, and quite in opposition to such procedure were there for the purpose of explaining to them the true God and the true

R2151 : page 140

sacrifice for sin.

What a temptation would have been here for any not well controlled by the Lord's spirit! How many arguments the world, the flesh and the devil could bring up to encourage them in accepting the homage of the people? It would have been a pleasant experience to be treated as gods, feasted and honored, as a change from their usual experiences of privation, persecution and tribulation. They might have reasoned, moreover, that by accepting a little homage they might gain a larger amount of influence with the people and thus pave the way for a gradual presentation of the gospel. Or they might accept the homage applied to themselves in a symbolic fashion as true, might speak of the Lord Jesus as a still greater God than themselves, and Jehovah as the Almighty God above all, and might thus put a favorable turn to the superstitions of the people. But all of this would have been subterfuge which would have done injury not only to the people and to the gospel, but also to the brethren themselves. And altho they did no more than their duty in resisting the homage as they did, nevertheless we note in the fact that they did it with alacrity, the proper spirit of loyalty to the one God and our Lord Jesus Christ, and the properly prompt resistance of every suggestion of the adversary towards self-aggrandizement or self-exaltation. Would that this noble spirit were fully exemplified in all of the Lord's people! Let us take well to heart the lesson of promptness in resisting the devil's baits for the weak points of our earthly natures. We are not ignorant of his devices.

The apostle immediately made this mistaken reverence a text for a discourse in which he presented to his hearers, the one true God as the source of every blessing.

But persecution followed them, and the same people who at one time were ready to offer them sacrifices, stoned Paul as they supposed to death. Miraculously revived, he departed with Barnabas to the next field of labor, Derbe, where he found some more (pupils) ready to enter the school of Christ as disciples.

Notwithstanding persecution in these various cities, the brethren were mindful of the interests of the Lord's flock, and returned to them for the purpose of strengthening or confirming the faith of those who already believed, but apparently with no thought of public meetings; the inference being that all who were "disposed" to accept the offers of eternal life under the gospel call had already heard the message. These, however, needed help and development. This is a point too frequently lost sight of to-day by servants of the gospel; public preaching is very proper and necessary, but in addition "the flock of God" needs constant feeding. Quite evidently the brethren had no expectation that the gospel, even when preached under plenary inspiration, would convert all, or even a majority, of the people. Knowing that God designed it for the selecting of the "little flock" to be joint-heirs with Christ in his Kingdom they acted accordingly.

We note that in these exhortations to believers an important place is accorded to "faith," and we have found in our own experience that a well-founded faith is essential to a well-constructed character built upon it. The second point of their exhortation to the believers was,--that "through much tribulation must we enter into the Kingdom of God." They did not tell them that all their tribulation was past and that God would protect them from any in the future, because they had believed, neither did they tell them that the Kingdom of God consisted of a work of grace in their hearts; neither did they assure them that they already were the Kingdom of God in the full sense; but on the contrary they assured them that this Kingdom of God, which Israel had failed to attain, because not ready of heart to receive their King, had been postponed of establishment until God should select from the Jews and Gentiles "a people for his name" to be joint-heirs with the Messiah in his kingdom. They would therefore have the believers wait for the Kingdom for which they pray, "Thy Kingdom come;" assuring them that the narrow path which leads to the Kingdom signifies much experience in tribulation as fitting and preparing them for a share in that Kingdom, by developing in them good characters as copies of God's dear Son.

How necessary that this should be the exhortation to believers still! The Kingdom is a great prize, and he who would attain it must run faithfully and endure hardness, and that unto the end of his race. For such is laid up a crown of righteousness which the Lord of righteousness will give him in that day.

====================

page 141

VOL. XVIII. MAY 15, 1897. No. 10.

CONTENTS.

Methodist Estimate of Brotherhood.................142
Views from the Watch Tower........................143
  The Divine Right of Kings, etc................143
Poem: The Secret of a Happy Day...................145
If Ye Do These Things.............................145
Enoch, Elijah and the Sentence....................148
"Because Jesus Was Not Yet Glorified"..................................150
Our Stewardship...................................151
The Conference at Jerusalem.......................153
The Faith That Works..............................154
Keep Thy Tongue from Evil.........................156

page 142

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2152 : page 142

METHODIST ESTIMATE OF BROTHERHOOD.

Quite a commotion has been caused in Methodist circles lately by the published statement that "The Methodist Book Concern" of New York has a Roman Catholic foreman over its Composing Room another is assistant foreman in the Press Room, and another is foreman of the Bible publishing department. These, it seems, are gradually discharging Protestants and supplying their places with Roman Catholics.

Rev. Dr. Mains, one of the managers of the Concern, explaining away the matter, said (as reported by the Boston Herald) that his foreman "was probably a Catholic. He had called him 'Brother' Cassidy many years without knowing or caring what his religion was." Christian brotherhood has become very cheap when given without knowledge or care as to whether the recipient even professes to follow Christ or Anti-Christ; --and that by a prominent exponent of Christian brotherhood.

The Philadelphia Record says that the news from the financial centers of Europe is to the effect that moneylenders "are willing to lend Turkey five times as much money as Greece, at one-half the interest." Sentiment weighs in the pulpit, the platform and the press, but goes for naught in the financial affairs of the world--great and small. There cold selfishness controls.

"I tell you," said a rabid Free-thinker, "the idea that there is a God never comes into my head." "Ah, precisely like my dog," was the reply. "But there is this difference--he does not go round howling about it."--Selected.

===================

R2151 : page 143

VIEWS FROM THE WATCH TOWER.

THE DIVINE RIGHT OF KINGS GONE TO SEED.

"A DISPATCH from Berlin relates that the Emperor William 'has attended the consecration of two new churches, and presented to each a Bible containing his autograph and a text of Scripture.' The text in one was from John (15:5), 'Without me ye can do nothing;' in the other, from Jeremiah (7:23), 'Obey my voice, and I will be your God, and ye shall be my people.'

"These texts written by any other sovereign, even the czar, would have passed without further notice than as showing his orthodoxy, his desire to set an example in faith to his people, but coming from William they excite a wholly different thought. Admitting that the dark suspicions of his insanity heard from time to time are the inventions of his enemies, ample reason remains to believe that he is not always fully responsible for his language or his acts.

"Roman emperors set up statues of themselves and commanded the people to bow down to them in worship, in language not very different from that which this man has repeatedly used. That explains why the newspaper writers pitched upon those texts, which would have been passed unheeded if inscribed by any other man."--The Pittsburg Daily News.

In the German Emperor we have the father, papa or pope, of Germany--its earthly god or mighty one, whose will must be done in Germany, as the Almighty's will is done in heaven. He is the civil and ecclesiastical head of so-called "Protestant Germany." He holds the reins of power and so proclaims himself; and his subjects, while generally repudiating such claims, are so bound by their necessities and by the power put into their emperor's hands, that they cannot help themselves.

In the Czar of Russia we have another pope, the civil and ecclesiastical head of the millions of Russia and the Greek Catholic church; who similarly poses as God's vicegerent or representative. Less enlightened than the Germans, many of his subjects would worship him if so commanded. Indeed, they do enshrine and worship his representative, the minister of religion, whose portrait by law is exposed in all public offices with a continually lighted lamp before it, for the adoration of the people. The writer, when in Russia, seeing the portrait everywhere, inquired who it represented, and was answered, "That is Nicholas--that is our god."

The pope at Rome is the third pope, but, divested of power, his influence depends upon his securing support to his claims by civil rulers (not so ambitious as those of Germany and Russia) who are willing to give him their allegiance. The only one willing to do this to-day is the emperor of Austria.

Here we have the three Emperors of Europe representing autocratic powers and most opposed to everything like religious or political freedom of thought or action, and all are believers, almost to the extent of insanity, that the secular and religious control of the world is in their hands by divine appointment. It is not strange, therefore, that the recent visit of the German Emperor to the Emperor of Austria-Hungary, followed by a visit of the latter ruler to the Emperor or Czar of Russia, has given rise to the conclusion that an alliance of the three empires of Europe is about to be consummated. Not only do the autocratic and "divine right" sentiments of their rulers favor such an alliance, but their temporal interests as well. Russia is glad to drop fickle France with the republican sentiments, and Germany is glad to drop poor and weak Italy. On the whole, the "Imperial Alliance" is the strongest national combination of modern times. The design evidently is that at the proper time Austria and Russia will divide European Turkey, while Germany

R2151 : page 144

will be permitted quietly to absorb Holland, her navy and her colonies. At such a time Great Britain will probably improve her opportunity to take possession of Palestine, and thus will its doors be again thrown open to the Jew, and under conditions more favorable than ever before, facilitating the fulfilment of prophecy to this effect. A few years would work marvelous changes there under such conditions. Meantime the preparations for Jewish colonization progress at a wonderful rate among Jewish "Zion" societies.

THE ARCHBISHOP OF YORK IN RUSSIA.

"The Anglican Church appears to weary of her 'splendid isolation.' Not content with collecting, as she will this year, all her sister and daughter Churches

at Lambeth, in a gathering which will include representatives from every continent, and at least prove to the world that she is as little insular in influence as in aims, she is making overtures of friendship to other churches which she once regarded only as hostile rivals. It is but a few months since some of her leading spirits asked Rome once more to acknowledge her rank in the Christian Hierarchy by admitting the validity of her Orders, and now she is making overtures, or at least offering courtesies, to the Holy Orthodox Church, a corporation as ancient as that of Rome, almost as proud and independent, and destined, perhaps in the near future, to as large an area of sway or influence. The Archbishop of York is hardly visiting the great ecclesiastics of Russia out of mere curiosity, or with a desire to reveal to them that there are Protestant prelates as dignified and as secure in their dignity as themselves. He undoubtedly wishes to draw the churches closer, if only in the bonds of friendship."--London Spectator.

There seems little likelihood of union between the Church of England and the Greek Church of Russia; but evidently they desire to draw closer together. Not long since all Protestants seemed anxious to take the gospel to the poor benighted ones deluded by the Greek and Roman Catholic churches into the worship of images, offering of incense before pictures, etc. But a desire to count numbers and make a fair show in the flesh is changing all this.

On this visit the London Globe says:--

"It turns out that one object of Archbishop Maclagan's visit to Russia was to carry to the ecclesiastical authorities there the answer of the English Primates to the Pope's Bull, The 'Novoe Vremya' is among the Russian newspapers which welcome the Archbishop. His visit, says that journal, 'emphasises the fact that in spite of all national, social, economic, political and religious differences between civilized countries and peoples, the aspiration for the unity of the churches is continually breaking forth.' Dr. Maclagan has been cordially received wherever he has gone, both by Russian churchmen and high State functionaries."

FORTY-SEVEN MINISTERS PROTESTED.

Recently Bishop Sessums of the Episcopal Church, New Orleans, preached a discourse which was printed in the Picayune. Something of its character may be judged by the following items of protest published in the Times-Democrat (New Orleans), May 6, '97, over the signatures of forty-seven ministers of that city, as follows:--

"The undersigned ministers of the Gospel in different branches of the Church of Jesus Christ unite in this public protest against the exposition of Christianity given by Bishop Sessums, as put forth in the Picayune under the sanction of his name. It is, in our judgment, a complete surrender of the whole system of grace revealed in the holy Scriptures. So far from being 'the old religion in the new language,' it is another religion in language which does not contain a single new suggestion. The syllabus offered to us is only a compend of the old heresies which have afflicted the Church of God in ages past. The 'old religion' is swept out of the Scriptures so completely that not a trace is left of that 'grace of God which bringeth salvation.' This will appear from the following specifications of its numerous errors:--

"1. Its undisguised Pantheism, in denying the personality of the divine Being, reduces him to a mere fetich.

"2. The explicit denial of the fall of man from a state of primitive holiness, with the derivation of a corrupt nature consequent thereupon.

"3. In the express denial that Christ hath 'redeemed us by his blood,' being not a sacrificial offering for sin, but consisting merely in the influence of a good example reclaiming man from the error of his way.

"4. In the open disavowal of belief in any judicial process against the sinner, and the absolute denial of the future punishment of the wicked in the world to come.

"5. In the assertion of the final restoration of all men to the favor of God in a state of probation after death.

"6. The sinking of religion into mere humanitarianism, bounded only by the second table of the law, and in which God has no rights, through the practical abolition of the first table.

"7. The significant omission, in a scheme professing to define the gospel of Christ, of the necessity of faith in the Redeemer and of repentance for sin, of love to God or any of the graces of the holy spirit.

"We purposely omit the mention of others clearly implied in the language of the bishop, confining ourselves to those which are explicitly avowed and which spring of necessity from the seed-plot of Pantheism.

It is not our design to inflict upon this community a theological controversy which must range over the entire field of Christian doctrine--and that, too, before a tribunal which has no power to issue the case in a formal verdict.

"But, set for the defense of the faith as ministers of the gospel, entire silence would implicate us in the guilt of betrayal of the truth. We cannot, therefore, but deliver, once for all, this testimony against another gospel than that delivered us in the Word of God. Side by side with this, our protest, we append the syllabus of Bishop Sessums, that the reader may compare the two and judge for himself upon the issue made."

We are glad to note that the ministers of New

Orleans as a whole are so loyal to the teachings of God's Word respecting the fall of man and his redemption by "the precious blood of Christ." We are sorry that in the Northern States there are few ministers who still hold to these cardinal and fundamental doctrines.

But what is driving off, from the teaching of the Bible, Bishop Sessums and many (the majority of city ministers) in the North?

It is the failure to recognize the logical results of the "ransom for all!" that he "tasted death for every man." Admit the value of the precious blood as "a propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world," and thinking people will not be driven by the wholesale from their faith in it.

But such an admission of the true value of the blood proves a future opportunity for knowledge and trial for the millions who have gone down into the great prison-house of death without knowledge and trial. As surely as the ransom was for all, so surely all must be brought to a knowledge of the truth soon or later--else, so far as the mass of mankind is concerned, Christ died in vain; for, surely, hundreds of millions died before the ransom was given, and other hundreds of millions have since died without knowledge of the only name given under heaven or amongst men whereby we must be saved.

Let God and his Word be true! The sacrifice has been offered and accepted, the Church has been and is being blessed by it, and by and by, "in due time," it shall be testified to all;--and that will be the world's trial time, as this is the Church's. No Scripture can be found which limits the testimony and blessing resulting from the shedding of the precious blood to the present age or the present life. Quite to the contrary; --unless there be a future opportunity for the majority of our race, many precious promises of God will fail, including his promise and oath to Abraham,--"In thy seed shall all the families of the earth be blessed;" and our dear Redeemer will not be the "True Light which lighteth every man that cometh into the world."

We too object to such a future probation as pantheists teach, and therefore can agree to protest No. 5. But we heartily believe in, and advocate as the only key to the harmony of the Bible, a future probation for all who have not had one in the present life;--because a probation for all was bought by the one sacrifice, given once for all at Calvary.

R2153 : page 145

THE SECRET OF A HAPPY DAY.

Just to let thy Father do what he will;
Just to know that he is true, and be still.
Just to follow, hour by hour, as he leadeth;
Just to draw the moment's power, as it needeth.
Just to trust him, this is all. Then the day will surely be
Peaceful, whatso'er befall, bright and blessed, calm and free.

Just to let him speak to thee through his Word,
Watching, that his voice may be clearly heard.
Just to tell him everything, as it rises,
And at once to him to bring all surprises.
Just to listen, and to stay where you cannot miss his voice.
This is all! and thus to-day, you communing, shall rejoice.

Just to ask him what to do all the day,
And to make you quick and true to obey.
Just to know the needed grace he bestoweth,
Every bar of time and place overfloweth.
Just to take thy orders straight from the Master's own command.
Blessed day! when thus we wait always at our Sovereign's hand.

Just to recollect his love, always true;
Always shining from above, always new.
Just to recognize its light, all-enfolding;
Just to claim its present might, all-upholding.
Just to know it as thine own, that no power can take away;
Is not this enough alone for the gladness of the day?

Just to trust, and yet to ask guidance still;
Take the training or the task, as he will.
Just to take the loss or gain, as he sends it;
Just to take the joy or pain, as he lends it.
He who formed thee for his praise will not miss the gracious aim;
So, to-day, and all thy days, shall be molded for the same.

Just to leave in his dear hand little things,
All we cannot understand, all that stings.
Just to let him take the care sorely pressing;

Finding all we let him bear changed to blessing.
This is all! and yet the way marked by him who loves thee best:
Secret of a happy day, secret of his promised rest.
--Frances Ridley Havergal.

====================

R2154 : page 145

IF YE DO THESE THINGS.

"For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:10,11.

THIS statement of the Apostle Peter is suggestive of several important thoughts: (1) It indicates the possibility to the class addressed of "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the prize of the high calling of the overcoming saints of the Gospel age. True, when we consider its exceeding glory, faith is prone to stagger at the promise that, poor and imperfect though we be, God proposes in the ages to come to show the exceeding riches of his grace in his

R2154 : page 146

kindness toward us through Christ Jesus. (Eph. 2:7.) Nevertheless, such is the case: "unto us are given the exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust" --through the worldly desires, "the lust of the flesh, the lust of the eyes, and the pride of life."--2 Pet. 1:4; 1 John 2:16.

These exceeding great and precious promises contemplate the adoption of these called ones by the great Sovereign of the whole universe as his sons and heirs; as joint-heirs with his only begotten Son, the heir of all things: they shall be with him where he is and behold his glory; and they shall put off this mortality, and, like him, who is "the express image of the Father's person," they shall be clothed with immortality. So shall they be forever with the Lord, and see him as he is; for they shall be like him. Having overcome the world, they shall sit with him in his Kingdom, even as he overcame and sat down with the Father in his Kingdom.--Rev. 3:21.

"Fear not, little flock," says the prospective Bridegroom of the Church, "for it is your Father's good pleasure to give you the Kingdom," "for the Father himself loveth you, because ye have loved me and have believed that I came out from God." Nor will he give the Kingdom to his beloved grudgingly; for Peter says, "an entrance shall be ministered unto you abundantly:" there will be a glorious welcome, a joyous greeting and a coronation jubilee among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross, the heroes who nobly fought the good fight of faith--who kept the faith, fought the fight against the world, the flesh and the devil, and finished their course in faithfulness even unto death.

All this abundance of grace and glory is the possible inheritance of even the weakest saint who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to day to endure hardness as a good soldier. If any man attempts to do this in his own strength, he must surely fail; for the fiery trial that is to try every one will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do his good pleasure, will so fortify and equip those who depend upon his grace, that, with the Psalmist, they can say, "It is God that girdeth me with strength....By thee I have run through a troop, and by my God have I leaped over a wall;" and with Paul, "I can do all things through Christ, who strengtheneth me."--Psa. 18:32,29; Phil. 4:13.

(1) Let us not fear, then, to lay hold upon the exceeding great and precious promises when we are so fully assured that he who has begun the good work in us will finish it, if we let him. (Phil. 1:6.) "This is the victory that overcometh the world, even your faith"--not faith in ourselves; for we can have no confidence in the flesh. The poor, weak and faltering flesh does not warrant us in reposing confidence in its ability for the great responsibilities of soldiers of the cross. We must draw our supplies of wisdom and strength from above: they are not within us except as implanted there by the spirit of God.

(2) We next notice that while Peter's words encouragingly indicate the possibility of the glorious inheritance to all who are called, there is also the implied possibility of failure to enter into it. There is an "if," a contingency, upon which the scales of divine judgment as to our worthiness or unworthiness of the inheritance must turn. And it is in view of this contingency that Paul urges all the called ones to great sobriety of mind and carefulness of conduct, saying, "Let him that thinketh he standeth take heed lest he fall;" and again, "Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it." It is not enough, therefore, that we have consecrated ourselves to God as living sacrifices; that we have covenanted to follow in the footsteps of Jesus; for the consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. "Better is

it that thou shouldest not vow, than that thou shouldest vow and not pay."--Eccl. 5:4,5. See also Deut. 23:21-23; Prov. 20:25; Heb. 10:38,39; Psa. 15; Luke 9:62; John 15:6; Acts 5:4,5.

(3) Our attention is next drawn to what is implied in this expressed contingency--"If ye do these things." What things?--The reference is to the things mentioned in the preceding verses; viz., that with all diligence we add to our faith fortitude; and to fortitude knowledge; and to knowledge self-control, and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

It is important to observe here that while all of these virtues are imperative requirements of those who would be esteemed of God as faithful, they are only of value as they are added to, or built upon, a foundation of faith--"Giving all diligence add to your faith," --your "precious faith," as described in verse 1. This faith is our abiding confidence in the divine plan of salvation, which centers in the redemption accomplished through the precious blood of Christ, who freely gave himself a ransom for all. No righteousness of our own without this foundation of faith can avail anything to commend us to God. All our works of righteousness must be built upon this faith.

But is not faith in Christ sufficient unto salvation

without the subsequent doing of any thing? To this the Scriptures plainly answer that a faith that Christ will save us in our sins--while we still love sin and do the works of sin--is a misplaced faith; for Christ never proposed to save us in our sins, but from our sins; and God is faithful and just to forgive sins and to cleanse from all unrighteousness those who come unto him by Christ,--through faith in his shed blood (sacrificed life) as the propitiation or satisfaction for our sins, and in his cleansing power. "He that saith, I know him [Christ, as my Lord and Savior], and keepeth not his commandments [to do the works of righteousness, and to bring forth the fruits of repentance of sins], is a liar," says the Apostle John, "and the truth is not in him." (1 John 2:4.) Therefore the Apostle Paul also exhorts believers, saying, "Beloved, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."--Phil. 2:12,13.

It was God that provided for us the redemption that is in Christ Jesus, and it is God that has drawn us unto himself and that has promised us all needed grace to walk in the paths of righteousness; and more, even to follow in the footprints of Jesus in the way of self-sacrifice. While, therefore, with fear and trembling, --with great carefulness--we endeavor to work out our salvation, it is our privilege always to realize the promised grace to help in every time of need, and to be confident that our best efforts toward righteousness are acceptable

R2155 : page 147

to God when presented through the merit of the righteousness of Christ, imputed to us by faith.

Having this foundation, then, and "having escaped the corruption that is in the world through lust" --through the desires of the flesh--and having by faith laid hold also on the "exceeding great and precious promises" of being made partakers of the divine nature and joint-heirs with Christ of his Kingdom and glory, and being anxious to make our "calling and election sure," let us consider these additions to our faith, which, if possessed and continuously cultivated, are the assurance that we shall never fall, and that an abundant entrance into the Kingdom shall be granted to us.

The first addition (virtue) is fortitude or strength of character in righteousness. This implies the cultivation of the strictest integrity in our dealings, both with God and with our fellow men,--scrupulous honesty, justice and truth being the only standard. The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not [i.e., who will not violate a contract found to be unfavorable to him]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15.) Such a one is a virtuous man, a man of fortified or strong character.

The second addition is knowledge--the knowledge of God and of his righteous will concerning us (revealed through his Word, by the holy spirit). Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is therefore important that we give all diligence to the study of the divine oracles that we may be fortified in faith and works accordingly.

The third addition, self-control, is one of the most important elements of good character. He that ruleth his own spirit is greater than he that taketh a city, is the counsel of the wise man; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things and increased moderation in earthly things, in judgment, in conduct, in the regulation of temporal affairs, etc. "Let your moderation be known unto all men."

The fourth addition is patience. Time is a very necessary element in the process of perfecting every good thing. The fruit hastily plucked is the unripe, hard, sour, bitter fruit. Time, as well as pruning and fertilizing and cultivating and shower and sunshine, is necessary to the ripe and luscious fruitage that delights the taste. So it is also with the fruitage of plans and purposes, of education and of grace. God's deep designs work out slowly, not only in his great universal government, but also in the hearts and minds of his intelligent creatures. God is operating all things according to his own will along the lines of the fixed principles of his wise and righteous laws--physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, hasty, sour, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. "Let patience have her perfect work," wait God's time: "Rest in the Lord, and wait patiently for him." Wait the Lord's time and way and the indications of his will in every case, both with regard to ourselves and others and "they that put their trust in him shall never be confounded."

R2155 : page 148

Faith, fortitude and knowledge prepare God's people to have patience with every effort toward good, however weak,--patience with the poor, blinded world, with the "babes in Christ," with the slow and stupid, with the excitable and blundering, with the over-confident Peters and the skeptical Thomases. But to have patience or fellowship with "the unfruitful works of darkness" and sin, is the perversion of this grace; for these, wherever found, should be promptly and sharply reproved and rebuked according to their evil intent; with patience, nevertheless, toward the repentant prodigals, and always with meekness.

It is noticeable that the Lord seems to forewarn his people of great need of patience in the "harvest" or end of this age: patience toward fellow men and patience, in the warfare against evil, and in waiting for the Lord's time and method of setting right the wrongs of "the present evil world." The poor world, lacking faith, fortitude, knowledge of the divine plan and patience will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to his people is,--"Ye have need of patience."

The fifth addition is godliness, godlikeness, piety, --that devout, controlling reverence for God which yields a hearty, cheerful, loving conformity to his will

--fervency of spirit in serving the Lord. This is a later development and vital element in the Christian character. Piety, godliness, springs spontaneously from appreciative and grateful hearts, whose delight is in the law of the Lord, in meditation upon his precepts and promises, and in secret communion with God in prayer and praise. Loving, cheerful activity must result from such an inner life; for out of the abundance of the heart the mouth speaketh, and the whole being is quickened to new life. Only those who have a living faith in God, and who are fortifying their characters against evil and growing in knowledge and self-control and patience are prepared to appreciate the grandeur of the divine character; and only such are really energized by a desire for God-likeness.

The sixth addition is brotherly kindness, which of necessity grows out of godliness. As God-like-ness presupposes the other graces mentioned, so its development implies an appreciation of divine justice and beneficence, and will broaden and deepen our sentiments toward all the well-disposed, however imperfect, and especially will it enlarge our hearts to all who are of the household of faith--"the brethren."

The seventh addition is charity, love,--the bond of perfectness which unites all the other graces, and as a name stands for them all.

Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man: "If a man say, I love God," says the Apostle John, "and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) And Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."--John 13:35.

It is the abounding of these graces of character added to our faith in Christ as our Redeemer and Savior that insures the soul against the possibility of falling: "If ye do these things, ye shall never fall." The contingency is not in the doing of these things perfectly, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, added to our faith in the imputed righteousness of Christ, we have cultivated all these graces to the extent of our ability, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord."--Heb. 12:14.

====================

R2153 : page 148

ENOCH, ELIJAH AND THE SENTENCE.

THE ANSWER to the following query may interest others than the inquirer:--

"Since 'death passed upon all men,' because of Adam's sin; and since all had to be redeemed before they could escape from that death sentence, how came it that Enoch and Elijah escaped from it before the redemption-price was paid?"

We answer, that they did not escape, but were still under the sentence of death until the ransom was paid. The execution of the sentence was deferred in their cases, and their lives prolonged; but they would eventually have died had they not been redeemed. After father Adam was sentenced he lived nearly a thousand years, but under his particular sentence he could not have lived more than a thousand years; because the sentence read, "In the day that thou eatest thereof, dying thou shalt die." And since "a day with the Lord is as a thousand years" (2 Pet. 3:8), his death was fixed to take place within that "day." But God left the way open to make types of Enoch and Elijah, and hence, so far as they and the remainder of

R2153 : page 149

the human family were concerned, no limit of time for the execution of the sentence was fixed. If, therefore, it pleased God to have it so, they might have continued to live for thousands of years, under the death sentence, without dying. In Elijah's case, altho he was translated, it is not said that he did not die afterward. His translation made a type, as we have seen (MILLENNIAL DAWN, VOL. II., Chapter viii.), and he may have died and been buried afterward, unknown to men, as was Moses.--Deut. 34:6.

But with Enoch the case was different, as we are expressly told that he did not die. In his case, therefore, it is evident that the execution of the sentence was deferred, but there is no evidence that it was annulled. He, therefore, remained under that sentence of death until he was ransomed by our Lord's death. As a member of the fallen race, he was an imperfect man, and altho redeemed, and altho a restitution to human perfection is provided for him in the divine plan, we are not certain that he is yet a perfect man. For the Apostle seems to teach that none of those whose faithfulness was attested before the Gospel call was made will be made perfect until after Christ and his bride are made perfect. He says (Heb. 11:39,40), after enumerating many of the ancient worthies, Enoch included, verse 5, "These all, having obtained witness through faith, received not the promise [everlasting life, etc.], God having provided some better thing [priority of time as well as of honor and position] for us [the Gospel Church], that they [the ancient worthies] without us [apart from us] should not be MADE PERFECT." And since the Church, the body of Christ, has not yet been perfected in glory, it is but a reasonable inference that wherever Enoch is and however happy and comfortable he may be, he is not yet made a perfect man, and will not be until all the members of the body of Christ have first been made perfect in the divine nature.

As to where God took Enoch, we may not know, since God has not revealed that. Should we speculate as to whether God took him to some other world, and for what purpose, it would be but an idle speculation. We may not be wise above what is written. We may be certain, however, that Enoch did not go to heaven --the spiritual state or condition--for such is the record: "No man hath ascended up to heaven but he that came down from heaven--even the Son of Man." (John 3:13.) Elijah is said to have ascended to heaven; but, from our Lord's statement above quoted, that must be understood to refer to the air--as, when it is said that "the fowl fly in the midst of heaven:" it certainly cannot refer to the heavenly condition, which flesh and blood cannot enter nor even see without a change of nature, which change has been promised only to the Gospel Church.

Understanding, as above shown, that Enoch was preserved from actual dissolution in death--altho, already under that sentence, legally dead (Rom. 5:12; Matt. 8:22) until the ransom-price for all was paid by our Lord's death--we can see that there will now be no necessity for his dissolution, but that when the due time shall have come he may be fully and completely restored from even the measure of human imperfection he had inherited to full, perfect manhood.

So, too, it will be with those of the world who will be living when the "times of restitution" are fully ushered in: it will not be necessary for them to go into the tomb. For altho they are already legally dead, in that condemnation (or sentence) to "death passed upon all men," yet their penalty has also been legally met by another, Christ. He now holds the judgment against all, but graciously offers to cancel it entirely for each one who will accept restitution to life and perfection on the conditions of the New Covenant.

As during this Gospel age the Church, altho once, under sentence, they were dead in trespasses and sins, are reckoned as freed from condemnation, as justified, and as having passed from death unto life when they accept Christ's merit under the New Covenant, so it will be in the Millennial age with those of the world who, upon learning it, accept God's offer of life. They also will be reckoned as having passed from death unto life--as tho they had been utterly dead and then been awakened. So complete is the reckoning that those who then sin wilfully, and forfeit their reckoned life, die the second death, altho they all may not actually have died before. And indeed so too it is now with the Gospel Church--if after we, through faith in Christ, are reckoned as no longer dead, but alive toward God through Jesus Christ, we were to sin wilfully, intentionally, we would thus bring upon ourselves again (a second time) the full penalty of sin, death, and this would be the second death.

But while there are such similarities between the Lord's methods now and in the next age for justification to life, or passing from death unto life reckonedly, there are very different arrangements for the two ages or the actual passing out of death into life, when the trial of each is finished. The Church of the Gospel age walks by faith entirely, and not by sight. Her trial occurs before the actual setting up of the Kingdom, and hence each one, as he finishes his course, must wait for the crown of life. They "all die like men," and the world recognizes no difference. But while they actually die the same as other men, God keeps up the reckoned difference between those who have accepted his offer of life and become his children and others who have not done so. Hence in Scripture

R2153 : page 150

believers are not said to be dead, but to be sleeping until the "morning," when, according to God's prearranged plan, such shall have actually and in full measure the life now reckoned as theirs under God's covenant in Christ. Thus our Lord spoke of Lazarus and others as sleeping, and the Apostle's writings refer to "those who sleep in Jesus." And the Scriptures,

R2154 : page 150

throughout, preserve the same sentiment, saying,--"Weeping may endure for a night, but joy cometh in the morning;" "I shall be satisfied when I awake in thy likeness," etc. The only exceptions to this "sleeping" are particularly mentioned by the Apostle, when he says, "We shall not all sleep, altho we must all be changed." Those living in the time when our Lord begins to take his great power and reign, altho they all must die, because consecrated even unto death, yet they will not "sleep," their "change" to spirit-being coming in the moment of dying. And in this blessed time (according to the evidences presented in MILLENNIAL DAWN, VOL. II. and III.) we believe we have been living since April, 1878 A.D. What a blessing this is we find stated by our Lord,--"Blessed are the dead who die in the Lord from henceforth--yea, saith the spirit, they rest from their labors [from weariness, etc.], but their works [not discontinued in a sleep of death] follow with them."--Rev. 14:13.

But during the Millennial age it will be somewhat different. Those who accept the New Covenant will no more get the perfect life instantly than we do now. They will get it at the end of the Millennial age, as we get it at the end of the Gospel age. Yet not just the same; for the Gospel Church, as we have seen, has waited in the sleep of death for the close of the age and the reward of the perfect life, while the faithful of the Millennial age, instead of dying, will gradually improve in health--mental, moral and physical--until perfection will be reached by all such, at the close of the Millennial age. Meantime, those who sin wilfully against full light and full ability will be accounted to have committed the sin unto death; and death to such, even if born in the Millennium, will be the second death.

===================

R2155 : page 150

"BECAUSE JESUS WAS NOT YET GLORIFIED."

A READER inquires for the evidence that our Lord Jesus has yet been glorified as we have taught in MILLENNIAL DAWN. He says, "From the Song of Solomon (2:10) and other places I gather the thought that he (our Beloved) is just as anxious for the marriage as we (the Church) are;" and quotes from Rom. 8:17 and Col. 3:4, "glorified together," as proof that our Lord Jesus will not be glorified until the Church is completed and glorified. He refers to Heb. 1:6,--"When he bringeth again the first begotten into the world he saith--Let all the angels of God worship him," and holds that it will be fulfilled at the second advent of Christ.

We reply, that the matter is settled beyond all peradventure by the text which we use as the caption of this article,--"The holy spirit was not yet given, because Jesus was not yet glorified." So says the inspired Apostle. (John 7:39.) Hence, when, about fifty days afterward (after our Lord had finished his sacrifice and had been raised from the dead by the Father's power, and had ascended up on high there to appear in the presence of God on our behalf), the holy spirit was poured out upon the Church, at Pentecost, it became a sure indication that at that time our Lord had been glorified. Notice this point distinctly. If the holy spirit was not given before, because Jesus was not yet glorified, it PROVES that when it was given, a little later, he had been glorified.

R2156 : page 150

Come now, and see the picture of his own glorification, given to us by our Lord, through his servant John. (Rev. 1:1.) It is recorded in Rev. 5. He that sits upon the throne is Jehovah. The scroll in his right hand is his plan for human redemption, sealed from all until the one "worthy" to carry out to completion its details should be found and proved "worthy." The inquiry, "Who is worthy to open the book [scroll] and to loose the seals thereof?" had long been made: for four thousand years, from the giving of the promise that the seed of the woman should bruise the serpent's head, it had been the query--Who shall be esteemed, by Jehovah God, to be worthy to perform his gracious purposes, and thus be honored above all others as the Servant (messenger) of the New Covenant of grace?

When silence prevailed, and none was found worthy either in heaven or on earth (representing the condition of things prior to the first advent), John began to weep, saying to himself: Alas! tho God has some gracious and wise plans for the welfare of his creatures, we may never know them, because none is found worthy to know or to execute them. So it was that even our Lord Jesus, prior to the finishing of his sacrifice, as he then declared, did not know all about the Father's plans, and times, and seasons.--Mark 13:32.

But John's tears were soon dried, when the angel declared, "Weep not, for the Lion of the tribe of Judah hath prevailed [hath overcome, so as to be accepted and declared worthy] to open the scroll and to loose the seals thereof." We know well who is meant; and the further unfolding of the panoramic vision leaves no doubt. Jesus our Lord is symbolized by a slain

R2156 : page 151

lamb restored to life, and to him was given the wonderful scroll which represents the divine plans, with authority and power to accomplish them all. Then (after his resurrection and ascension to the right hand of the Father) he was glorified and received a name above every name; then all the angels of God worshiped him; then their thousands of thousands and myriads of myriads sang a new song, saying, "Thou art worthy to take the scroll and to loose the seals; because thou wast slain, and didst redeem* unto God with thy blood out of every tribe and tongue and people and nation." "Worthy is the Lamb that was slain, to receive the power, and wealth, and wisdom, and strength, and honor, and glory, and blessing." And when to him was thus given a name above every name, all the holy ones bowed and offered sweet incense of prayer and homage; because God had honored him by delivering to him the scroll of wisdom, and the power and authority to execute all of its provisions. He is worthy; and the Apostle declares that it is now, therefore, God's will that all "should honor the Son even as they honor the Father."--Acts 5:31; Phil. 2:9-11; John 5:23.

Since his glorification the Lamb has been breaking the seven seals and thus opening the divine plan before men and angels, and we now living are privileged to share this knowledge more abundantly than others,--because, the last seal having been broken, the scroll is open to all who follow the Lamb in love and obedience and meekness; and "the mystery of God is [about] finished."--Rev. 10:7.

Further evidence on this subject is unnecessary; the testimony that our Lord was glorified, and invested with honor and power and dominion at his ascension, is overwhelming. His promise to his followers is that, as he overcame and was glorified to share the Father's throne (glory, dignity, power), even so they, if faithful, will be glorified to share his throne (glory, honor).

The sense of Heb. 1:4-6 (Diaglott) is that, when God had glorified Christ, mankind in general knew it not, but when, as God's messenger, he is again presented to men, at his second advent, it will be in full demonstration that all the angels of God (all of God's holy ones) worship, reverence and obey him. And in the expression, we shall be "glorified together" the word "together" does not mean simultaneously, at the same instant, but harmoniously, to share the same glory. In proof of this, note the context (see Diaglott); the suffering "with him" or "together" does not mean that we suffer at the same time, but that we share the same kind of suffering, for the same cause of faithfulness to God, and that in due time we shall be glorified "together;" i.e., in the sense of sharing the same glory wherewith our Lord has already been glorified.

This glorification or instalment in honor and power should not, however, be confounded with the change which occurred at our Lord's resurrection; by which he was raised a spiritual being of the highest order, the divine nature. As the human body was termed a "body of humiliation," so his spirit body is termed "a glorious body." This, however, has nothing whatever to do with the glory or majesty of office to which our Lord was introduced fifty days later, when "he ascended up on high" and was received as a sharer of the Father's throne. The latter glory and majesty is shortly to be made manifest to men,--"The glory of the Lord shall be revealed, and all flesh shall see it together." But they will not see the Lord's glorious person, as our Lord declared before he died,--"Yet a little while, and the world seeth me no more."

Likewise the Church, the "overcomers," his "body," his "bride," will in their resurrection change be granted spiritual and glorious bodies (1 Cor. 15:42-44)

and afterward "see him [the Lord] as he is"
and be caused to share his glory, to sit with him in his
throne.

---

*Oldest MS., with evident propriety, omits us, since the angels were not redeemed.

===================

R2157 : page 151

OUR STEWARDSHIP.

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful."--1 Cor. 4:1,2.

WE HAVE heretofore called attention to the fact that every member of the anointed body, the Church of Christ, is anointed to preach the gospel, the good tidings of the Kingdom of peace. See our commission as recorded by Isaiah (61:1-3) and quoted by our Lord in partial application to himself, the Head of the anointed body. (Luke 4:16-21.) Paul, in the above text, points to the same thing, having special reference to himself and Apollos and Cephas (Peter), and a general reference to all who are Christ's. (1 Cor. 3:21-23.) He would have us each remember that we are the divinely commissioned and ordained ministers (servants) of Christ, as Jesus also taught, saying to all who are branches in the true Vine,--"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15:16.) He also said, "Ye are the light of the world" and "the salt of the earth."

R2157 : page 152

The presence of this anointed body in the world is therefore for a purpose, a benevolent purpose toward, and in the interest of, the world, even in the present life, tho their great and most successful ministry will be in the age to come, when exalted to power and great glory as kings and priests unto God. Tho the world at present knows not God and is not subject to the law of God, nevertheless, God in his abounding grace so loved the world that he gave his only begotten Son to redeem them, and by and by, under the righteous reign of his Millennial Kingdom, he will restore and bless them, and the good news of this redemption and the coming Kingdom he would have testified to them even now, as he says,--"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end [of this age] come" (Matt. 24:14); and in the coming age the fruit of this testimony will appear. The same testimony also serves the further ordained purpose of gathering out of the world a people for his name (Acts 15:14), to be associated with Christ in the great work of the Kingdom, of restoring "all things" and blessing "all the families of the earth." Being anointed with the holy spirit, and ordained as ministers of Christ and stewards of the mysteries of God, it is not merely our mission to live harmless lives--simply to abstain from violence, dishonesty, slander, etc.--so that men can say of us that we never abused or cheated or ill-used them. This negative goodness is, of course, one side of a righteous character, and one without which no man is righteous; but more, much more, than this is required of a steward of God. There must be a positive, as well as a negative, goodness. This we find exemplified in the case of our Lord Jesus, who was not only "holy, harmless, undefiled and separate from sinners," but who also "went about doing good" and was abundant in good works.--Acts 10:38; 2:22.

It is this positive element of character and the recognized obligation to activity that are specially implied in the term "steward," while the appointment by the Lord to such an office is also a recognition by him of those elements of a righteous character without which no one is eligible to the office. A steward, therefore, is not a person of merely harmless character, or one who is contented carefully to fold away in a napkin the talents entrusted to his care, so that the Lord, on his return, may find his own just as he left it, but he is one who makes a diligent and business-like appropriation of his one or many talents in the Master's service, so that, at the time of reckoning, the Lord may not only find his own, but also as large an increase as possible, in evidence of the zeal and faithfulness of his appointed steward.

The Apostle also says, "Moreover, it is required in stewards that a man be found faithful. Thus we see that the entire body of Christ is called, not to indolent, self-complacent ease, but to diligent and enterprising activity; and not in the spirit of a hireling, with eye-service as men pleasers, but with the intelligent, loving interest and zeal of sons and heirs of God, of ministers of Christ, and stewards of the mysteries of God. It is indeed "required" of stewards to be thus active in the divine service, and the Lord will not count us faithful if we simply be good and make little or no effort to do good; and even he who has only one talent is not excusable in folding that one talent away in a napkin, or in hiding it in the earth. (Matt. 25:24-28; Luke 19:20-24.) It is, therefore, most important for every one to consider what are his talents, how they are employed, and whether his course of service is day by day approved of God as faithful.

In thus endeavoring to view ourselves as God views us, it is important that we remember that not only the great talents, such as large ability, mental or physical, large opportunities of time and circumstance, or command of means, are noted by the Lord, but also that the small things are never overlooked by him. Call to mind the Lord's teaching that even a cup of cold water given to a disciple because he is a disciple shall not lose its reward; that the poor widow's two mites were more highly esteemed than the larger offerings of the rich; and when we thus perceive that the Lord is judging according to the thoughts and intents of the heart, the humblest saint can see ample opportunities to prove himself a faithful steward.

This also calls to mind the statement of the Apostle Paul (1 Cor. 12:22,17-19), "Those members of the body which seem to be more feeble are necessary." How true! As in the illustration, by far the larger proportion of the members are such; and their office in the body is just as necessary as that of the more notable members, for, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body, as it hath pleased him. And if they were all one member, where were the body?"

What a blessed thought to every one who realizes himself a member of the body of Christ, that he has a place and an office in the body to which God himself has wisely appointed him, and that that place and office belong to no one else. It may now seem a humble place, but it is nevertheless an important, a necessary place; and in filling that place as a wise and faithful steward he is approved of God, and by and by will be exalted to his Kingdom and glory.

We know of some of these dear saints in the obscure places of the Lord's vineyard, quietly and lovingly doing with their might what their hands or heads or hearts find to do, and doing it so bravely, so nobly and so well; and yet in their humility they are apparently all unconscious of the halo of that beauty of holiness they are shedding around them to the honor of him whose name they bear. Praise God for all these evidences of his grace and these fruits of his training and discipline! They are lights in dark places, tho generally, as in the case of our Lord, the darkness comprehends it not. Yet, nevertheless, there is produced by these lights an effect which men feel and which God will not overlook. M. F. RUSSELL.

===================

R2158 : page 153

THE CONFERENCE AT JERUSALEM.

--MAY 23.--ACTS 15:1-6,22-29.--

"Through the grace of the Lord Jesus Christ
we shall be saved, even as they."--Acts 15:11.

CIRCUMCISION was given to Abraham and his posterity as a sign or mark by which they attested faith in the divine promises. It was obligatory upon every Jew who would maintain his relationship to the divine promises, and it is still obligatory upon that nation. (Gen. 17:14.) We are not to forget, however, that a Jew, no less than a Gentile, is reckoned as losing earthly nationality in becoming a Christian. To all such, "old things pass away, all things become new." They are thenceforth "new creatures" in Christ Jesus, members of the "holy nation."

Inasmuch as circumcision in the flesh as a mark in the flesh had been observed for over eighteen centuries by all recognized as God's people, it should not surprise us to find that some of the early Christians, previously Jews, concluded that it was still obligatory upon all who had become children of God. All the broad distinctions between the Law Covenant and the New Covenant were not clearly distinguished at first,--even the apostles appear for a time not to have distinguished clearly on all points. Nevertheless, the Lord had held them, as the special guides of the new dispensation, and had prevented their making any declaration on the subject, until in his due time the matter was brought clearly to their attention; and then they were guided aright.

The Apostle Paul seems to have been the first to get a broadly comprehensive view of the lengths and breadths and heights and depths of the New Covenant provisions; and we are not to forget that he was probably helped miraculously to this clearness of perception by being granted "visions and revelations" more than all the others. Barnabas, his companion in the missionary tour, was naturally the first to share this knowledge, and was evidently in full sympathy with the Apostle Paul in resisting the teachings of certain Jews who attempted to Judaize the erstwhile Gentiles who chiefly constituted the Antioch Church. That that Church was in good spiritual health is evidenced by the fact that they were anxious to have the truth, whatever it might be. Accordingly they requested that Paul and Barnabas and certain of their company might consult with the apostles and elders at Jerusalem respecting the propriety of circumcision and the general observance of the Mosaic law on the part of those who were not Israelites by birth. And this plan was followed.

It was now nearly twenty years since our Lord's resurrection; and as a result of the efforts put forth by believers, Christians were now to be found in little groups throughout Asia-Minor and Syria. The brethren made use of the journey to Jerusalem as an opportunity to refresh the hearts of God's people in the various cities enroute, and these fellow Christians in turn gladly entertained them as members of the Lord's body;--setting a good example of hospitality.

Arrived at Jerusalem, they were warmly welcomed by the apostles and friends of the truth who had heard much concerning their missionary journey and its good results. Evidently, before they got to a statement of the real object of their visit, a class similar to those who had gone down to Antioch took exceptions to the method which the brethren had used amongst the Gentiles. They probably inquired, Were all the believing Gentiles whom you evangelized commanded to be circumcised, and instructed that they should keep the law of Moses? This opened up the question at once, and led to the announcement that the settlement of this question was the very object of their visit. Accordingly a council of the apostles and elders was called.

Verses 7-21 give probably but a small portion of the discussion. It would seem that the question, What is the responsibility of converts amongst the Gentiles toward the law of Moses? had never come up for consideration previously, and the apostles, it would appear, were without very positive convictions until they began to discuss the subject. Peter, one of the oldest of the disciples, and a man of strong character, pointed out that God had made choice of him as the one who should be first to open the gospel door to the Gentiles; how Cornelius was the first of these converts, and how God poured out the holy spirit upon him and thus recognized him as a son and joint-heir with Christ, while as yet he was uncircumcised, thus proving that circumcision was not essential to divine reconciliation and sonship in the household of faith under the New Covenant. He doubtless also called attention to the fact that our Lord, who instructed them to teach all nations and to baptise those who believed, gave no instructions in reference to circumcision or any of the commands of the Mosaic law. He argued, therefore, that they had no right to put upon the Gentiles, as a yoke of bondage, the law of Moses, which God had not put upon them, but only upon the Jews, and which the Jews found it impossible to bear, and from which they (believing Jews) had to be liberated through the merit of Christ.

Then Paul and Barnabas told how God had greatly blessed their ministry amongst the Gentiles, performing many miracles, etc., and in every way attesting his blessing upon their work; and yet that work had nothing in it respecting obligation to Moses' law or

R2158 : page 154

God's command to Abraham and his seed--circumcision.

James, our Lord's brother, was the president or chairman of the meeting, and after hearing the foregoing coincided with Peter, Paul and Barnabas, adding to the argument by citing from the prophets evidences (1) that the Gentiles would be received into divine favor and (2) that the reception of the Gentiles was not to make of them Jews, but that, on the contrary, God had certain blessed provisions for the Jews to be fulfilled subsequently,--"After this, I will return and build again the tabernacle of David which is fallen down." Since Israel is to be recognized in the future by the Lord as distinct from the Gentiles, it follows that the particular national mark which distinguishes Jews from Gentiles was not to be abolished,--was not to be made general amongst Gentiles, even after they believed and became God's people.

The results of the conference were satisfactory to all present, and it was decided to send a statement of the results to the Antioch Church, both by writing and orally by Judas and Silas.

Probably only the substance of the letter is given in the brief recorded statement; but it is sufficient to show clearly that those who claim that the apostles were confused upon the subject so as almost to make a split in the Church, are greatly mistaken, for in so many words they positively declare that those who went out from them and troubled the Church at Antioch, almost unsettling their faith and peace with the statement, "Ye must be circumcised and keep the law," were not representatives of the apostles, and had received no such commandment or teaching from them.

It is refreshing and strengthening to our faith to note that the Lord's promise, specially to bless and use the apostles and keep them from error in their teaching, was remarkably fulfilled, as in this case. Our Lord's words to them were, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven;" in other words, I will so particularly direct you that you will make no mistakes in respect to what you will command and in respect to what you will forbid.

The statement, "It seemed good to the holy spirit and to us," should not be lightly supposed to signify that the apostles "guessed at" the mind of the spirit, nor that they put their own judgment on a par with that of the holy spirit. We are to remember that they had special gifts of the spirit which guided them into the understanding of the Lord's will, and they merely assert here that not only was it the guidance of the holy spirit, but that they themselves were so in sympathy that they rejoiced that the holy spirit had not put the bondage of the law upon the Gentile converts.

The Christians at Antioch were already well instructed concerning the terms of the New Covenant, faith and the various added virtues and graces presented to us in the Pauline epistles. Such matters were not entered into by the council at Jerusalem nor referred to in the letter which they wrote in reply. The inquiry was merely respecting the obligation of the converts to be circumcised and keep the other features of the Mosaic law. The answer ignored every feature of that law, except four points; and the first three of these were mentioned no doubt as a basis of common fellowship between those who had been Jews and those who had been Gentiles; namely, (1) abstaining from meats that had been offered in sacrifice to idols; (2) abstaining from animal food that had not been killed after the manner of the Jews; (3) abstaining from the eating of blood. It would be almost impossible for those who had been reared as Jews to ignore these three points, and if the converts from the Gentiles did not observe them it would be a constant barrier to their social intercourse. Furthermore, the observance of the first restriction would be a benefit to those who were coming out of Gentile darkness, in that it would break them off from old customs which might be injurious. It was the custom among Gentiles at that time that much of the meat sold in their markets should first be offered in sacrifice to some idol. The Apostle Paul shows, however (1 Cor. 8:4), that, as an idol is nothing, the offering of the meat in the presence of nothing could do no harm to those who were able to understand the situation aright; but to others it might seem like sacrilege. He therefore advised the Church to abstain from eating meat offered to idols, lest it

R2159 : page 154

should make a brother to offend. The restriction as to the method of killing animals was that it should not be by strangulation, which would leave the blood in the veins, but by the Jewish method of bleeding them to death, which extracts the blood. Abstinence from the eating of blood in any form has probably also a sanitary reason back of it, in addition to a typical significance; for "the life is in the blood."

The mention of fornication was probably considered wise, for altho it should be understood as part of the law of Christ, yet nevertheless, since this evil was very common at that time amongst the Gentiles and in some cases even a part of their religious service, it was thought well to specify it.

===================

R2159 : page 154

THE FAITH THAT WORKS.

--MAY 30.--JAMES 2:14-23.--

"I will show thee my faith by my works."--James 2:18.

MANY have supposed a conflict of opinion as between the Apostle Paul's teachings and the teachings of James respecting faith and works. We hold, however, that, rightly understood, their teachings are in fullest accord. The Jewish Law Covenant was emphatically a covenant of works, while the basis of acceptance under the New Covenant is faith. The law said, Do and live; the gospel says, Believe and live.

R2159 : page 155

The Apostle Paul, writing to those who knew the law and who had been trained under it to expect everlasting life as a reward of faithful performance of the requirements of that law, was obliged to show that absolute obedience to that law is an impossibility as respects the fallen race of Adam; and hence that "by the deeds of the law shall no flesh be justified in his [God's] sight." If, then, justification and eternal life could not be obtained by any through the works of the law, how could they be obtained? The Apostle proceeds to show that our Lord Jesus had kept the entire law blamelessly, that he thus had secured all the rewards promised to "him that doeth these things;" namely, everlasting life and all the divine blessings. The Apostle further shows that, while none can hope for eternal life through keeping the law, they may hope for it and obtain it in another way--not by doing works that would be approved under the Law Covenant, but by having a faith which would approve them under the New Covenant, and secure to them such measure of the covering of Christ's righteousness as might be necessary to compensate for all the deficiencies and imperfections of their natures which hindered them from performing the full demands of the law. Thus he tells us, "The righteousness of the law is fulfilled in us, who walk not after the flesh but after the spirit."

The Apostle Paul did not for a moment mean to say that a mere intellectual assent was sufficient. His teachings are in fullest accord with James' statement in this lesson, that a faith that produced no efforts or works toward righteousness would be a dead faith, a valueless faith--or worse, a condemning faith.

Nor should James here be understood to ignore faith, and to teach that works of the law would be able or sufficient to justify sinners or make them heirs of eternal life. It is probable that some in the early Church, having come to realize that Christ is the end of the law for righteousness to every one that believeth, and that we are "justified by faith in his blood," went to the opposite extreme, as some do to-day, claiming that the conduct of life is immaterial, if only the faith be maintained. It is probable that James had this class of persons in mind when writing this epistle. He therefore guards the reader on this point--not to think that a mere belief or faith, that makes no impression upon the life, and is unaccompanied by any efforts so to live as would be pleasing in God's sight, would be a faith of any vitality, or that would do any real good. On the contrary, that is the kind of belief that devils have.

As an illustration, he points out that, as a blessing unaccompanied by food would not satisfy a hungry person, so faith unaccompanied by works would accomplish nothing. If the challenge were put, "Show me thy faith without thy works," it would be very difficult to answer it. How could faith be shown, except by works? On the other hand, it would be taking a very proper position to say, "I will show thee my faith by my works."

Abraham is called the father of the faithful; and of him it is written, "Abraham believed God, and it was counted unto him for righteousness." But, as the Apostle points out, Abraham's faith was not of the kind that brought forth no fruitage of good works and obedience. On the contrary, God tested Abraham's faith, and his faith was proved an acceptable one by works of obedience; faith and works cooperated in his case, and must do so in every case, else the faith will not be acceptable.

The points to be kept clearly in mind in this lesson are (1) that no works which fallen men could do would be perfect works; consequently, none of them could be acceptable to God. (2) The Christian is acceptable to God through the exercise of faith under the terms of the New Covenant. It is this faith that counts in his acceptance, because he is unable to perform works that would be acceptable. (3) His acceptable faith must be proved by his efforts to do, so far as he may be able, the divine will. (4) Since works alone would not justify, and since faith must precede good works before they will be acceptable, and since the good works, when accepted, are not accepted on account of their own perfection, but on account of the faith which makes them acceptable, therefore it follows that it is the faith that justifies us where works could not justify us, and that the works do not set aside faith, but merely attest the genuineness of the faith.

There is a grand lesson here for all who desire to please God. It is our faith that is pleasing to him--we at first having nothing else; but if the faith remains alone, without effort to produce fruits of righteousness in the life, it becomes a dead, a putrid thing, offensive to both God and man. He whose life is one of self-gratification and sin dishonors and injures any faith which he professes. Further, it is our experience that whoever fails to live in harmony with his faith will not be permitted to maintain it very long. It is to such as have some faith without corresponding efforts toward good works that the Lord sends "strong delusions that they may believe a lie."--2 Thess. 2:11.

Let us remember that the Lord's people are "living epistles known and read of all men;" that it is the works that are read rather than the faith, and hence the importance of the Golden Text, which should more and more be the sentiment of every follower of Christ, --"I will show thee my faith by my works."

===================

R2156 : page 156

KEEP THY TONGUE FROM EVIL.

--JUNE 6.--JAMES 3:1-13.--

"Keep thy tongue from evil, and thy lips
from speaking guile."--Psa. 34:13.

"BE NOT many teachers, my brethren, knowing that we shall receive heavier judgment" (Revised Version). Thus the Apostle indicates that what he has to say concerning the great influence of the tongue is directed largely to those amongst believers who attempt to be teachers; who have a greater responsibility than if they were not teachers. It is not his wish to deter those who have ability, a gift in this direction, but rather to caution all as to the responsibility of the position they thus take. If they possess an eloquent tongue it may be a channel for a great blessing, swaying large numbers to the Lord, the truth and the way of righteousness; or, on the other hand, if contaminated with error, the tongue can do almost untellable harm --injury to faith, to morals, to good works. It is indeed true, that whoever exercises the gift of teaching lays himself open to increased responsibility in the sight of God and men.--See Matt. 5:19; Rom. 2:20,21; 1 Pet. 5:3; Titus 1:11; 1 Tim. 1:7; 2 Tim. 4:3; 2 Pet. 2:1.

The warning in this lesson is not against the tongue itself, but against the power which we exercise upon others by the use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil. Experience teaches also that with the vast majority it is easier to control any other organ than the tongue. So skilful a servant is it that every ambition and passion and inclination of the fallen nature seeks to use it as a servant or channel for evil. It requires, therefore, on the part of the Christian, increased vigilance, wisdom and care so to govern this member of his body and bring it into subjection to the new mind in Christ, that it shall be, not a hindrance to himself or to others, but, on the contrary, a help in the narrow way. As the bit in the horse's mouth will move and control his strength, and as the small rudder to a vessel will direct or change its course, so the tongue and the pen, its representative, may influence and turn about large numbers of people, for good or ill. How important, therefore, is the tongue, and how much more frequently do we find it employed as an agency for evil than as an agency for good, to pull down the faith rather than to build up the faith, to implant seeds of discord and discontent rather than those which will produce righteousness and peace! While this is specially true in the worldly, it is true to a considerable extent amongst God's people; and each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace.

In the unregenerate world the tongue is indeed a "fire" causing no end of burning of wrath, envy, hatred, strife and everything that defileth the entire body, stimulating all the fallen passions and desires. No wonder the apostle declares figuratively that the tongue itself seems to be set on fire of gehenna--the second death. Its burning not only tends to bring its master but others to destruction.

In the statement, "Therewith bless we God, even the Father, and therewith curse we men, which are made in the likeness of God," we should not understand the writer to refer to himself and to the Church as using their tongues for such unholy purposes, but as speaking for the whole world, some use the tongue to praise God and some use it to blaspheme his holy name and to curse their fellow creatures. It is a willing servant in whatever direction it is guided; and hence the importance of having so important a servant and member rightly guided. Apparently, however, there were some in the Church who out of the same

R2157 : page 156

mouth rendered thanks to God and curses to fellow creatures--perhaps not often curses in the ordinary acceptation of the term, but curses in the sense of injurious words, which would lead to a baneful or cursed or evil condition; for every false teaching is a curse to those who receive it. In this sense of the word at least, many out of the same mouth send forth both good and evil influences. This is a wrong condition, and hence the importance of the warning, "My brethren, be not many teachers." Whoever would be a fountain from which would go forth the divine Word, carrying blessing and refreshment and strength, should see to it that bitter waters, false doctrines that would cause a curse, an injury--dishonoring God and perverting his Word--should not find in them a channel of utterance.

In the choice of leaders for meetings the "tongue" qualification, as here laid down should not be overlooked. The fiery tongued should not be chosen, but the meeker, the moderate, who "bridle" their tongues and endeavor carefully to "speak as the oracles of God" only. Such tongues constrain, while others more frequently wound and repel. The Word of the Lord is quick and powerful and sharp and cuts "to the heart" without bitter and acrimonious and uncharitable human expletives to enforce it. Hence the divine instruction that we "speak the truth in love."

The lesson closes with an exhortation to those who have the qualifications of teachers in the Church (wisdom and knowledge) to manifest themselves not merely by words and teachings, but also by godly lives and good works in meekness of wisdom.

While this lesson is pointed specially toward "teachers," it should be regarded by all. It is an old and true saying that "Kind words can never die," and it would be equally true to say, "Unkind words never die." Indeed, the latter live much the longer in a majority of cases--in worldly hearts especially. Let us each and all redouble our energy in subjugating our tongues, that they may always bless and "minister grace to the hearers."--Read Eph. 4:29.

===================

VOL. XVIII. JUNE 1, 1897. No. 11.

CONTENTS.

"Raiment White and Clean".........................159
  The "Little Flock" and the "Great Company"....................................160
  The Queen and Her Virgin Companions..................................162
Faith...163
Post-Millennialism Makes a Worldly Church..............................166
Surrender Self-Will--Receive God's Will..167
Apostolic Advice to a Young Christian............168
Personal Responsibility...........................171

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2168 : page 158

ASPIRATIONS OF THE ROYAL PRIESTHOOD

O, let me give
Out of the gifts Thou givest;
O, let me live
With life abundantly because Thou livest;
O, make me shine
In darkest places, for Thy light is mine;
O, let me be
A faithful witness for Thy truth and Thee.

O, let me show
The strong reality of gospel story;
O, let me go
From strength to strength, from glory unto glory;
O, let me sing
For very joy, because Thou art my King;
O, let me praise
Thy love and faithfulness through all my days.
--Frances Ridley Havergal.

===================

R2159 : page 159

"RAIMENT WHITE AND CLEAN."

"They shall walk with me in white [robes]; because they are worthy. The overcomer shall thus be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name in the presence of my Father, and in the presence of his angels."
--Rev. 3:4,5.--

UNDER the symbol of white raiment the Lord throughout his Word represents the righteousness of those whom he accepts as his people. Their righteousness in the future state will be a personal righteousness or holiness; and the guarantee of this is the promise that all who are accounted worthy, as "overcomers" of the world to be joint-heirs with Christ in the heavenly Kingdom, will in the resurrection be granted new, perfect, spiritual bodies, free from sin and impurity of every kind, and fully in harmony with their new wills or characters developed during the trial-time of this present life. That will be a time of which the Apostle speaks, saying,--"When that which is perfect is come, that which is in part shall be done away." Those who attain to that glorious condition are symbolically represented as being clothed in white linen, representing their personal purity, completeness and perfection at that time: as it is written, "to her [the bride, the victorious Church] was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."--Rev. 19:8.

Thus, seen, the Church in glory will stand arrayed in its own righteousness--the "righteousness of the saints;" but at the present time the saints have no righteousness of their own in which to present themselves at the throne of grace. As expressed by the prophet, "all our righteousnesses are as filthy rags." The very best of humanity, it must be confessed, are so imperfect in thoughts, words, and deeds as to be wholly unfit for a share in God's Kingdom or for any notice or favors at his hands. However, human necessities only made manifest the riches of divine grace and wisdom.

R2160 : page 159

It was for this very reason, because we were all defiled through sin, and unfit to approach into the divine presence, that God graciously provided, through the sacrifice of his Son, our Lord, a spotless robe of imputed righteousness, for all those who accept of him and the covenant of divine grace sealed with his precious blood. When by repentance and faith we desire to forsake sin and approach God, we are, by reason of obedient faith in the sacrifice, reckoned as covered before the divine eyes with the merit of him who "bought us with his own precious blood," which merit is symbolically represented as a linen garment, Christ's righteousness, instead of the filthy rags of our own righteousness. While covered by this robe, we may by faith exercise all the privileges and opportunities, which could be ours if the robe were actually our own --instead of merely a loaned or imputed robe, the property of our Redeemer. So long as by faith we are trusting in the great sacrifice for sin, and seeking to walk worthy of the Lord, this robe is ours, to have and to enjoy; but to lose this faith would be to lose all the advantages which come with the robe, and which continue only to the wearers.

The object of the granting of these robes at the present time (not to the whole world, but only to the true believers) is that they may constitute, for those who accept them, "wedding garments," giving the wearers a right to a place at the "marriage of the King's Son." This "wedding garment" (justification) is a prerequisite to an invitation to the marriage, or rather the receipt of it is itself the invitation to enter in and become participators in the present "sufferings of

R2160 : page 160

Christ" and in the future "joys of our Lord." And as no one can enter in to the marriage without first having received the robe, so any one who subsequently rejects this robe of Christ's righteousness and attempts to stand before his fellows or before the King without it, will be "cast out" of all the privileges and blessings which it secures. See parable of the wedding garment. --Matt. 22:11-13.

This "wedding garment" when presented to us is clean and white, representing the absolute purity and spotlessness of our Lord's holiness; and the instruction to each one who receives the robe is "to keep his garments unspotted from the world." This command is equivalent to our Lord's injunction, "Be ye perfect, as your Father in heaven is perfect"--a standard to which we are seeking to attain, but whose absolute attainment in an imperfect body, and surrounded by the world, the flesh and the devil, is admitted in the Scriptures and proved by experience to be impossible. But, as the robe covers all the repented-of blemishes of the past, so it likewise covers the unintentional and unwitting imperfections of the present; so that only those things to which we give more or less of mental consent are reckoned as ours--either good or evil. Thus seen, under this arrangement it is possible for the Lord's people to walk so carefully, so circumspectly (looking all around) at every step, as to keep his garments unspotted from the world. But alas, how few there are, if any, who have ever lived up, in all the past of their lives, to this high standard,--so that at no time in all the past, since they accepted the robe of Christ's righteousness, could it be said of them, that in no sense of the word had they ever, either outwardly or mentally, given any degree of mental consent to anything that was sinful.

Seeing that the vast majority, if not all, have at some time or other given at least a partial mental assent to sin (however regretful and repentant of the thing they may afterward have been), and seeing that any such deflection from purity of heart would constitute a stain or spot upon our robe, we inquire with great concern, Is there any possibility of having such stains or spots removed and getting the robe white again? Thank God, yes; there is a way by which the spots and wrinkles may be removed from our robe and leave it once more as white and clean as at first. The stain remover is the "precious blood." As the Apostle says, "If we confess our sins he is just to forgive us our sins and to cleanse us from all unrighteousness."

While all of our efforts (groaning of spirit, tears, fasting, etc.) could not remove a single stain, which the precious blood alone can remove; yet, nevertheless, it is expedient for ourselves that while realizing our Lord's forgiveness and the cleansing of the robe, we should promptly seek to discipline ourselves in repentance, fasting and tears: otherwise we may expect that while our Lord will hear our earnest prayers and cleanse our robe, he nevertheless would put upon us certain chastisements for our correction in righteousness and for the strengthening of our characters in respect to the points of weakness. The Apostle teaches thus, when he says, "If we would judge [correct, chastise] ourselves, then we should not be judged [corrected, chastised] of the Lord; but when we are judged of the Lord we are chastened, that we might not be condemned with the world."

While our robe covers all our unwilling personal blemishes and uncleanness in our Lord's sight, and in the sight of brethren who see each other from the Lord's standpoint, yet the Lord desires and requires that we shall come into such close sympathy with absolute purity and righteousness in thought, word and deed that we will "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of

God." (2 Cor. 7:1) And to this end he grants his sanctified (consecrated) and white robed ones the cleansing power of his truth, that thus his elect bride might be cleansed by "the washing of water, by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."--Eph. 5:26,27.

But oh, how few of the consecrated have so great a love for purity, so great a desire to keep the garment unspotted from the world, that they are thus careful to have every wrinkle quickly removed, and thereafter to guard the robe more zealously than ever. Yet, these, and these alone, walk with the Lord in white and are overcomers, who in due time shall be glorified with him and sit with him in his throne--and it is their names that shall not be blotted out of the Lamb's book of life.

We are to understand from the Master's words that all who do not thus walk with him in white raiment are unworthy, shall not be joint-heirs in his Kingdom, will not be confessed as his bride and joint-heir in the presence of the Father and the holy angels, but on the contrary, will have their names blotted out of the Lamb's book of life--erased from amongst the names of the "elect" Church.

THE "LITTLE FLOCK" AND THE "GREAT COMPANY."

While the number of those who wear the robe of Christ's righteousness is, as compared with the numbers of the world, small indeed, yet how large a proportion of these are not walking in white, but have their robes greatly spotted by contact with the world, the flesh and the devil--by unfaithfulness or by carelessness, worldliness. We do not refer to those who deny the Lord and repudiate the ransom, thus taking

R2160 : page 161

off the wedding garment and standing with the world (or really in a worse condition than the world, in that they have rejected the grace of God): we refer to the true believers, who have made a full consecration of themselves to the Lord, and who for the sake of worldly advantages or earthly hopes or friendships or for the favors of nominal churches, are failing to live according to their covenant and privileges, and are thus, like Esau of old, selling their birthright (as new creatures in Christ) for a mess of pottage. Is there no hope for these, who fail to be overcomers, who fail to walk in white, who fail to gain the crown and the immortality to be bestowed only upon the "elect," "worthy," "overcomers?"

Yes, thank God! We rejoice that there is hope for these, because they have not cast off their wedding garments, even though they have gotten them sadly spotted and soiled by contact with the world. The class referred to are neither open nor wilful sinners, but those who unwisely are seeking to please and serve the Lord and to please and serve themselves and the world --"foolish virgins." They make a failure in every direction so far as pleasing is concerned: they do not please the Lord, they do not please themselves and they are not half satisfactory to the worldly. The only ground upon which divine favor can continue with them at all and could go after them to reclaim them is the merit of the robe of Christ's righteousness, which they still love and wear, although they have not loved it sufficiently to keep it unspotted. But, he who began the good work in them will continue it and perfect it for all who really love and trust him--even though it be completed in the great tribulation at the inauguration of the Millennium or "the day of Jesus Christ." (Phil. 1:6.) Since Christ became the surety for all who at heart still trust him, although not overcoming by complete self-sacrifice in full obedience to his instructions, it does not surprise us that he points out in his last communication to his Church how he will deal with this numerous class of his followers and how it will result to them,--altho he made no such proposition in their "call."

After telling of the sealing of the elect class, the spiritual Israel, the peculiar people zealous of good works, the little flock, the bride, the overcomers, a definite, predetermined number, "a hundred and forty and four thousand," gathered out of Babylon before the winds of the great tribulation are let loose upon the world, all of them bearing the seal or mark of God's favor in their foreheads--a noticeable intellectual evidence of divine favor, the impress of the spirit of the truth as well as the word of truth, our Lord shows us the "great multitude" of his followers,

R2161 : page 161

"whose number no man is able to tell" (that is, it is not a foreordained or fixed number,--none were called to be of this company), who will eventually stand before the Lord "clothed with white robes, and palms in their hands," crying, "salvation to our God which sitteth on the throne and unto the Lamb." Who are these who are not of the bride, the elect class, the overcomers, is the question? The answer is "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."--Rev. 7:9,10,13-15.

The marks of distinction between this "great company" and the "little flock" are very pronounced, both as respects their present course and their future blessing.

The faithful overcomers watch and keep their garments unspotted from the world. And this is given as one of the special conditions of acceptance as "overcomers" to joint-heirship with the Lord--"they have not defiled their garments." (Rev. 3:4.) They have kept "their garments unspotted from the world." They have not been willing to permit sin to contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about the keeping of this garment unspotted that the adversary gets no hold upon them--"the wicked one catcheth them not." (1 John 5:18.) All of this indicates a full submission of their wills to the will of Christ--they are "dead with him," and hence could not willingly practice sin. Their reward is the crown of life, immortality, to be seated in the throne, and to constitute the temple of which our Lord is the cap-stone, the chief corner-stone. Now contrast with these the "great company:" lacking the intense love and zeal of the overcomers, they do not keep their garments with sufficient care, and as a result they lose all the rewards promised the overcomers; and, having failed in the race, they would get nothing, if it were not for our Lord's grace.

But God's grace cannot admit to heavenly perfection those who have not robes of spotless righteousness; and hence we are shown that these who have not cared for their garments and kept them white must be put through a severe experience before they can in any sense of the word be sharers of heavenly favors. These severe experiences are shown in the symbol as washing their robes in a great tribulation. But to show that not the penances or sufferings would cleanse the robes, tho these might be necessary as proper punishments and disciplines, it is particularly stated that the efficacy for the cleansing is the "blood of the Lamb." Many will thus be purged, purified, and their garment, now sullied by contact with the world, often in the garb of

R2161 : page 162

nominal Churchianity, will be cleansed of every guilty stain, when they, realizing the folly of their course, shall repentantly appeal to the Lord and use his help.

But sad disappointments attach to the experiences of this company: it is because they fear the reproaches of Christ that they shirk present privileges and opportunities for walking with him in white in the "sufferings of this present time:" behold, they not only miss the present joy and rejoicing of those who are faithful, but eventually they must come through still greater sufferings, if they would attain even to a lower place. Although loving the Lord and his people they are somewhat ashamed of them and hide, as it were, their faces from them, in the presence of the worldly: and behold the Master at his coming for his "bride" cannot confess their names in the presence of the Father and the holy angels. The little flock is informed of the Bridegroom's care, and obediently watching she shall be "accounted worthy to escape all those things coming upon the world" (including the great tribulation), but the "great company," although the Lord's people, in that they have not rejected him, must be treated like the hypocrites and pass through the great tribulation in order to their purification. These, be it observed, are not a class who in any sense repudiate the Lord, they are not of those who "draw back" from the Lord, for in such he declares he has "no pleasure" (Heb. 10:38): and the Apostle declares that such "draw back unto perdition"--Second death. On the contrary, these are still "virgins," but foolish in that they are vainly trying to please and serve both God and mammon. They are wasting precious opportunities trying to find an easier way of following their Lord than "being made conformable unto his death."

We rejoice that ultimately these will sing praises to the Lord, and be glad in his wondrous grace. But we notice that even after their robes will be washed white in the time of trouble by the blood of the Lamb and in much tribulation, they wear no crowns as overcomers; but, having finally overcome, they are granted palms as emblems of their victory through Christ; and although they can never be the living temple of which Christ is the Head, we are told they shall be servants in that temple; and although they shall never sit in the throne, they are highly privileged to serve "before the throne." Grand and glorious privileges will be theirs, but Oh, they will lose the great prize, having sold it for the mess of pottage of present seeming advantage, which proves unsatisfying and brings bitter after results. What exhortation to holiness, to complete consecration to his will, could be stronger than this supplied by our Lord's statement of the results of more and of less faithfulness?

Probably the majority of this "great company" of tribulation saints are living to-day; for at no time in the past was there the same degree of knowledge of God and his Word, except in the early Church of apostolic times: never did so many profess to be the Lord's by consecration; and never were there so many subtle seductions from the "narrow way" of self-sacrifice. In centuries past the cleavage between the Lord's people and the world's people was much more distinct than to-day: persecution was more open and recognized, and while fewer named the name of Christ, they counted and appreciated the cost, as the larger number of to-day do not. (We of course ignore the professions and "great swelling words" of antichrist.) However, there was a great time of trouble in the end of the Jewish age in which many unclean may have been permitted to wash their robes white in the blood of the Lamb.

And since then our Lord has not been without the power to bring as many as he chose through great tribulations for purification. Since the "overcomers" suffer with Christ voluntarily and the "great company" suffer because of Christ involuntarily, it might be difficult, if not impossible, for any except the Lord and the sufferers to know whether they suffered as self-sacrificers or as unwilling "tribulation" saints: but in the end of this age it will be different; for the overcomers will be taken to glory before the closing tribulation is fully poured out upon "Babylon."

THE QUEEN AND HER VIRGIN COMPANIONS.

It is appropriate that we should remind ourselves afresh of the beautiful suggestion laid before us through the prophet David respecting the wedding garment of the bride. (Psa. 45:9-14.) Here the Lord, through the prophet, tells us that the bride as the Queen shall be presented before the King in "raiment of fine needle work" as well as in "clothing of wrought gold." The gold clothing, as we have heretofore seen, represents the immortality (an element of the divine nature) with which the Church shall be invested in her resurrection glory. The raiment of fine needle work can be none other than the fine linen garment, clean and white, mentioned in Revelation. But here we have the additional suggestion given, that this garment will be finely embroidered.

The robe that was merely loaned to us at first, and which constituted our invitation to the marriage, to joint-heirship with the King's Son, was not at first our own, it was merely loaned or imputed to us. But it became a permanent gift from the Bridegroom to as many as accepted the invitation to union with him; and examining it carefully, they found upon it in delicate outline a stamping in graceful lines, corresponding to the richly embroidered robe worn by the King's Son. The suggestion of copying his robe was not only thus

R2161 : page 163

hinted at, but it was plainly declared that all who would be accounted worthy to be his "elect" companions, should in all respects be copies of the Bridegroom. --Rom. 8:29.

The careful setting of the stitches in the embroidering of this wedding garment has been the chief duty and constant occupation of the espoused virgin while waiting for the nuptial feast, at the return of the Bridegroom. True, much of the embroidering now done by us is very imperfect, because of first, our unskillfulness, secondly, our imperfections, and thirdly the disturbing influences about us (the world, the flesh and the devil). Nevertheless, we can well understand that it is the blessing of experience that is designed, and that every painstaking effort is strengthening character, and bringing us into fuller sympathy with our Lord; and that he, when he inspects his Church, will take pleasure in even our imperfect results, if they give evidence that we have bestowed effort, because desirous of bringing all into conformity with his will; and he will accept of our imperfect work as tho it were perfect, and in the resurrection he will grant us ideal bodies with ideal powers and the ideal character embroidered perfectly upon the new robe, which will be ours through his grace.

And even here, the great company, the foolish virgins, not worthy to be the bride, and hence rejected from that place of the "elect," are nevertheless pictured,

R2162 : page 163

in verses 14 and 15--"The virgins her [the Queen's] companions that follow her shall be brought to thee, with gladness and rejoicing shall they be brought [even tho it be through great tribulation they shall ultimately shout Hosanna!]; they shall enter into the King's palace."

Please read here the poem of page 120, POEMS AND HYMNS OF DAWN.

===================

R2162 : page 163

FAITH.

"Now faith is a basis of things hoped for,
a conviction of things unseen."--Heb. 11:1.

THE CHRISTIAN life is a life of faith. Its first step is a step of faith, and its last step is the triumph of faith. All its victories are victories of faith, and its joys are the joys of faith. In the above text the Apostle speaks of faith as a basis of hope, as something substantial upon which hope may build. Hope is not faith; but hope is that buoyant, gladsome thing that is born of faith. A hope that is not based upon faith is a mere idle fiction which has no substantial comfort in it. Faith is the basis or substance out of which the living hope springs and grows naturally. Faith, then, must be a reasonable thing, well founded in that which is fixed, immovable, sure and steadfast, even in the word of God which liveth and abideth forever. --1 Pet. 1:23.

Such faith is not a matter of the intellect alone, altho the intellect has much to do with it. It is also a matter of the heart--"With the heart man believeth unto righteousness." If the heart be not right toward God, the intellect is easily biased toward its own preferences, which, in the carnal mind, are contrary to the righteousness of God; and so, the heart being wrong, the mind gropes in darkness concerning those things which pertain to eternal life and godliness.--"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7); and, therefore, to such God does not, and cannot, reveal the treasures of his wisdom and grace.

We are taught that "without faith it is impossible to please God" (Heb. 11:6); and further that "faith without [corresponding] works [which attest its genuineness] is dead." (Jas. 2:17.) "What advantage," inquires James, "has any one, tho he say he has faith, but have not works? This faith is not able to save him." (Jas. 2:14--Diaglott.) And if faith without works is of no advantage, the inference is plain that without works it is equally impossible to please God. Yet, we may have both faith (or what often passes for faith) and works (corresponding with it) and not be pleasing to God. The faith not well founded, together with the works built upon it, is likely to be swept away when the storms and floods of trial beat upon it as upon a house built of wood, hay and stubble and resting on the shifting sand. It is all-important, therefore, that we have the right kind of faith, and that our works should be the outgrowth of that faith.

What, then, is faith? We answer, True faith is the reasonable and accepted conclusion of a logical argument based upon a reasonable premise or foundation. And more, it is the only reasonable conclusion to which such a logical argument could lead. Thus, reasoning on the principle of cause and effect, a principle firmly established in all the operations of natural and moral law, we see in the whole realm of nature the evidences of an intelligent Creator. We know that such effects as appear in the order of nature--as for instance the order of the spheres, the succession of the seasons, and of day and night, the growth of vegetation, etc., etc.,--could not be produced without an intelligent first cause. And so undeniable is the basis of fact thus furnished in nature's testimony, and so logical the reasoning from effect to cause, that the conclusion

R2162 : page 164

--that there is an intelligent, wise and powerful Creator--is so palpable and irresistible that the Scriptures declare the man a fool who does not accept it.--Psa. 14:1.

From these data alone we have substantial testimony upon which to base faith in God, even if he had given us no written revelation of himself. And no less substantial is the testimony given upon which to base our faith in his written revelation. For all that God expects us to believe beyond the realm of our senses and observation, he has given us an undeniable foundation of tangible fact, upon which he invites us to use our reasoning powers to arrive at conclusions of which we would otherwise be ignorant. Thus faith is a conviction of things unseen, based on the logical deductions from known facts--a most reasonable thing.

It is also manifest that, since the foundation upon which to base faith, and the reasoning power wherewith to draw logical conclusions from the known foundation truths, and "the spirit of a sound mind," the holy spirit, the spirit, mind or disposition of Christ, to accept in simple sincerity all truth, are all given to us of God, so also, as Paul affirms, the faith thus derived may be considered, as it thus really is, "the gift of God" (Eph. 2:8), while it is also the free exercise of our own volition in obedience to the laws of conscience and of sound judgment.

There is nothing more common or necessary among men than faith. We exercise faith in the laws of nature and act upon it constantly. We till the soil and sow the seed in full faith in a future harvest to be brought forth by the continued operations of natural law, reasoning that the sun which shines to day will shine again to-morrow, that the showers of yesterday will be repeated, and that vegetation will still be true to the old law of development and growth under these favorable conditions. Who thinks of questioning these things?

Surely no one will question them who has become thoroughly acquainted with these methods in the past, and faith in them for the future is reasonable; while, on the other hand, doubt and unbelief would be unreasonable and foolish. The man who would refuse to plant for fear the sun would not rise again or the rain fall, would be rightly considered a fool. Why? Because faith is the only reasonable thing where the ground of faith is so well established. Even a child would laugh at another child who could not trust his parents for to-morrow's necessities when to-day's and yesterday's were abundantly provided for: his lack of faith would be so unreasonable. And just so when we have become acquainted with God, as all may who will study his works and ways in nature and revelation, to doubt is foolish; while full faith, perfect confidence in his wisdom, justice, love and power, is the only reasonable conclusion.

Therefore it is that "without faith it is impossible to please God." Thus faith, being a reasonable conviction of things unseen, becomes a basis of hope for the things which God has promised. As Paul expresses it, "Faith is a basis of things hoped for, a conviction of things unseen." (Heb. 11:1.) With the same confidence, therefore, with which we look for an autumnal harvest from our spring time seed-sowing, before we see any sign of that harvest, we should also look for the fulfilment of all God's promises in due season, even before we see indication of their fulfilment.

There is no difficulty in exercising faith in God and in any and all of his promises, if we acquaint ourselves with his character and in simple sincerity apply our hearts unto the instructions of his Word. Our faith in all God's promises should be as unwavering as our confidence that to-morrow's sun will rise. Thus it was in the cases of some commendable examples to which the Apostle Paul refers (Heb. 11)--of Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Gideon, Barak, Samson, Jephthah, David and Samuel, and the prophets, who, by faith in the promises and directions of God, subdued kingdoms, shut lions' mouths, quenched the power of fire, raised dead ones to life, and, in hope of a better resurrection submitted to privations, persecutions and ignominious deaths, having faith in the promise of God, in due time to reward their loyalty to him and to the principles of truth and righteousness. When God declared that a flood was coming and commanded the building of an ark, the reasonable course was to build the ark and to warn men, altho the flood, and every indication of it, tarried for many years.

Similarly, when God commanded Abraham to sacrifice his son, it was reasonable for Abraham to obey the command and to leave to God the fulfilment of the promises which centered in that son. When he commanded Lot to flee out of Sodom it was the only reasonable thing for Lot to do, to make haste and depart, tho the morning was gloriously fair.

These were commendable acts of simple, implicit and reasonable faith. But observe that in every instance of faith commended in the Bible there was good ground for faith; there was a clear command of God, a well defined principle of truth and righteousness; and no foolish imaginations or vague impressions were blindly followed. How foolish Noah would have been to spend energy and valuable time in building an ark and warning the people, if he had only imagined that a flood was coming. How culpable Abraham would have been in laying his son on the altar of sacrifice, had he only imagined that God desired him to do so. And how insane Lot would have appeared in hastening out

R2162 : page 165

of Sodom that bright morning declaring that the city

R2163 : page 165

would be destroyed, had he been given no reliable divine assurance of it.

Notice that in each instance of unusual requirement God gave clear evidence of his will according to the methods of that dispensation, either by an angel, a vision, or some remarkable circumstance--ways, however, which are not now necessary, since the completed Scriptures of the Old and New Testaments form a perfect guide to faith (2 Tim. 3:15-17), and which, therefore, are not now resorted to. And in the instances of suffering and martyrdom cited, God's will was clearly expressed in the principles of truth and righteousness which he ordained, and which were properly recognized as more valuable even than life. These illustrations of faith should be specially marked by very many who claim to have wonderful faith in God, when the chief wonder in it is the ability to believe so much on so slight a foundation.

In many enterprises, too, undertaken under the name of works of faith, and successfully carried on financially, faith has more foundation in the sympathies of philanthropic people, than in the plan, methods and promises of God. If Christian people make public statements that they are starting a benevolent enterprise for the amelioration of the present woes of suffering humanity, they may do it with a large degree of faith in the support of benevolent people; even the worldly are often fully as active in these directions as Christians. For instance, mark the responses to calls for help in great calamities and disasters.

Successes in the direction of popular benevolences are not always proofs of faith in God, tho those so engaged are doing good works, and public appeals for assistance are often right and proper; but a clearer manifestation of faith in God is that humble confidence which espouses his unpopular cause, which perseveres in pursuing it in the face of all opposition and without human encouragement, and which patiently endures whatever of reproach, discouragement, privation and even persecution it may bring, assured of ultimate triumph according to his promise, and finding in his blessed truth and in his approval all the present reward and incentive desired.

One expression of the Apostle Paul should not be forgotten. It reads, "Hast thou faith? have it to thyself before God." (Rom. 14:22.) If we advertise our faith and our needs and thus make capital out of them by eliciting the sympathies and assistance of men, we are in great danger of seeking to be pleasers of men. Almost imperceptibly this motive will creep into the heart and become a governing power in our actions, often causing deflections from the straight and narrow path of divine appointment. Beware when all men speak well of you, and when multitudes are ready to line up with your work and your methods; and look well to it that no element of worldly ambition or worldly policy be in it to ensnare your feet and to allure you from the narrow way.--Luke 6:26. See also Luke 4:6-8.

There is much in the way of profession of great faith and in the relating of really improper proceedings and their results as wonderful feats of faith, which often does great harm to both speakers and hearers.

While a true faith is pleasing to God, what often passes for faith among Christians must be correspondingly displeasing to him. Some, without careful observation and study of God's ways, jump to hasty conclusions, often greatly out of harmony with the spirit of divine truth; and, acting and teaching accordingly, dishonor the Lord and bring reproach upon his cause. Among such, too, are often found the loudest boasters of faith. Their faith is so strong, so rooted and grounded and established in what God did not say, that they have no inclination to hear or heed what he did say. In such instances God would be honored far more by the sealing of the lips. Rather let our faith be expressed to God, and let our confidence be manifest to him; and to our brethren let it be manifested more by our deeds of faith than by our words. Thus was the faith of the ancient worthies attested. Where is boasting then? It is excluded by the law of faith. (Rom. 3:27.) The very nature of pure, true faith is opposed to boastfulness. It is sincere and too humbly mindful of personal weakness and necessary dependence on God to be boastful. In fact, a humble, faithful walk with God excludes every mean disposition, and elevates the character far beyond them.

However, the faith of which we speak is something which belongs only to the children of God. Their hearts being in harmony with God and his righteousness, his Word is unto them the end of all controversy; and their faith in that Word is the basis of their joyful hopes, the inspiration of their activities, and the anchor to their souls through all the storms of the present life.

While faith depends for its earliest existence upon a right attitude of heart toward God and his righteousness, it continues to grow and thrive by a more close acquaintance and intimate communion with God and a continual striving to attain to his righteousness. Faith, in its beginning, is always comparatively weak; but God does not despise the day of small things. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." (Isa. 42:3; Matt. 12:20) So also the Lord's people who are strong in the faith are taught to bear with the weaker ones.--Rom. 14:1; 15:1; 1 Thes. 5:14; Acts 20:35.

R2163 : page 166

Since faith must necessarily be at the very basis of Christian character and is such an important element in its construction, even to the grand and glorious finish; and since "without faith it is impossible to please God," the effort of every Christian should be toward a continual growth in faith. To do this we must maintain a close walk and fellowship with God in all circumstances and under all conditions. Does the sunshine of prosperity make glad our hearts? Let us see that we are glad in the Lord; that our hearts are lifted to him in grateful adoration and praise for all his benefits, from whom cometh every good and perfect gift. Or, do the clouds gather and the storms of adversity beat upon the soul? then call to mind the goodness of the Lord in times past, and take courage, assured that the sun will shine again when the lessons of this discipline have been learned.--Psa. 77:10-12.

Nothing is more encouraging to faith than to consider the Lord's past faithfulness to us, and his promises that thus it shall be to the end. All our interests, temporal and spiritual, are in his hands, if we are his; and "no good thing will he withhold from them that walk uprightly." "All things shall work together for good to them that love God, to the called according to his purpose." How often, as the years go by, the children of God can see this! As they realize what the discipline of life, patiently and lovingly submitted to, has already wrought in them, they see, as perhaps they could not see while passing through much of it, how necessary it has been to the developing of character in them; and so they are thankful for the rough and thorny places, as well as for the smooth, because of the peaceable fruits of righteousness, which they have learned to prize above all else.

Christians may often encourage one another's faith by mingling their prayers and praises together, and by speaking to each other of their Christian experiences, of how God has led them and borne them up under trials which otherwise would have overcome them. Such indeed is the will of God, that we should so stimulate each other by loving communion and fellowship one with another in spiritual things, and by unitedly drawing near to God in prayer and praise. This is a means of grace that no Christian who has the opportunity to enjoy can afford to forego. Yet even this must not supersede that still more potent means of grace; viz., secret communion with God, when, alone with him, we can open our hearts as to none else, assured that, even though language be lame, he is able to read the very thoughts and purposes of our hearts. From such seasons of prayer and communion come the answers of peace which strengthen faith into a firm and steady confidence; and thus we are enabled the more fully to comprehend with all saints what is the breadth and length and depth and height of the love of Christ, and of the fulness of God's loving benevolence toward us. --Eph. 3:16-19.

Let us endeavor to have more of that pure, true faith

"Which bears unmoved the world's dark frown,
Nor heeds its scornful smile;
Which seas of trouble cannot drown,

Nor Satan's arts beguile"--

the faith which overcomes the spirit of the world in us and about us, and which will remove mountains of difficulty, and secure all that our hearts desire, since it is written, "Ye shall ask what ye will [our wills being in harmony with the will of God], and it shall be done unto you."--John 15:7.

When we see, thus, how reasonable a thing faith is, how God through his natural and written revelation of himself appeals to the highest faculty of our nature (our reason) and bids us follow its logical deductions of faith in God, and to rest in and act upon its proper conclusions in studying his works and ways, we realize truly that this faith is a firm basis of hope in the things unseen, "which hope we have as an anchor, both sure and steadfast, and which entereth [by faith] into that within the vail"--into the glory of the spiritual condition. --Heb. 6:19. M. F. RUSSELL.

===================

R2164 : page 166

POST-MILLENNIALISM MAKES A WORLDLY CHURCH.

--By the late A. J. Gordon, D.D.--

"THIS same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" is the parting promise of Jesus to his disciples, communicated through the two men in white apparel, as a cloud received him out of their sight. When after more than fifty years in glory he breaks the silence and speaks once more in the Revelation which he gave to his servant John, the post-ascension Gospel which he sends opens with "Behold, he cometh with clouds" and closes with "Surely I come quickly." Considering the solemn emphasis thus laid upon this doctrine, and considering the great prominence given to it throughout the teaching of our Lord and of his apostles, how was it that for the first five years of my pastoral life it had absolutely no place in my preaching? Undoubtedly the reason lay in the lack of early instruction. Of all the sermons heard from childhood on, I do not remember listening to a single one upon this subject. In the theological course, while this truth had its place indeed, it was taught as in most theological seminaries of this country, according to the post-millennial interpretation; and with the

R2164 : page 167

most reverent respect for the teachers holding this view I must express my mature conviction that, tho the doctrine of our Lord's coming is not ignored in this system, it is placed in such a setting as to render it quite impractical as a theme for preaching and quite inoperative as a motive for Christian living. For if a millennium must intervene before the return of our Lord from heaven, or if the world's conversion must be accomplished before he shall come in his glory, how is it possible for his disciples in this present time to obey his words: "Watch, therefore, for ye know not what hour your Lord shall come?"

I well remember in my early ministry hearing two humble and consecrated laymen speaking of this hope in the meetings of the church, and urging it upon Christians as the ground of unworldliness and watchfulness of life. Discussion followed with these good brethren, and then a searching of the Scriptures to see if these things were so: and then a conviction of their truth; and then? The godly William Hewitson declares that the discovery of the Scriptural hope of our Lord's second coming wrought in him a change amounting almost to a second conversion. What if another, not presuming to be named in company with this consecrated saint, should nevertheless set his hand and seal to the affirmation that the strongest and most permanent impulse of his ministry came from his apprehension of the blessed hope of our Lord's second coming?

But how is it that this doctrine, so plainly and conspicuously written in Scripture, could have remained so long undiscovered? In answering this question we see how little ground we have for glorying over the Jews. They did not recognize Christ in his first advent because they discerned in Scripture only those predictions which announced him as a reigning and conquering Messiah. This conception they wove into a veil of exposition and tradition so thick that when Jesus appeared as the lowly and humble Nazarene they knew him not, but "hid as it were their faces from him." And this strong prepossession still obscures their vision so that, "even unto this day, when Moses is read the veil is upon their heart."

With the larger class of Gentile Christians the case is just the reverse. They know Christ crucified, and believing that the cross is to conquer the world, and that the preaching of the gospel in the present dispensation is to bring all men to God, they see no need of the personal coming of the Christ as King to subdue all things under his feet and to reign on the earth. This conception in turn has been woven into an elaborate veil of tradition for Gentile believers and "until this day, remaineth the same veil untaken away" in the reading of the New Testament.

It was not so in the beginning. For three hundred years the Church occupied the position of a bride awaiting the return of the bridegroom from heaven--she meantime, holding herself free from all alliance with this world, content to fulfil her calling in witnessing for Christ, in suffering with Christ, and so to accomplish her appointed work of the gathering out of the elect body for the Lord "until he come." A strange and almost grotesque conception to many modern Christians no doubt. But it was while maintaining this attitude that the Church moved on most rapidly and irresistibly in her missionary conquests.

Then came the foreshadowings of the great apostasy. The world which had been a foe to the Church became her friend and patron; Constantine, the Emperor of Rome, became her head, and thus the eyes of Christians began to be withdrawn from him who is "head over all things to the church." The great and good Augustine yielded to the seduction and was among the first to teach that in the temporal triumph of Christianity the Kingdom had already come, tho the King with whose return the primitive Church had been wont to identify the appearing of the Kingdom was still absent. Little by little, as the apostasy deepened, this early hope of Christians became eclipsed till, in the words of Auberlin, "when the Church became a harlot she ceased to be a bride who goes forth to meet her bridegroom," and thus chiliasm disappeared. What moreover would have been deemed an apostasy in the primitive Church grew into a tradition and a creed in the post-Nicene Church, which creed until this day largely rules the faith of Christians...

The most eminent living master of ecclesiastical history, Harnack, photographing in a single sentence the Church of the earliest centuries, says: "Originally the Church was the heavenly bride of Christ, the abiding place of the holy spirit." Does the reader not see that here is the same two-fold conception--Christ in-resident in the Church by the spirit; and Christ expected to return in person as the Bridegroom for his bride?...With no power except "the irresistible might of weakness;" with no wealth except the riches of glory inherited through her heavenly citizenship; refusing all compromise with the world, declining all patronage of kings and emperors, she nevertheless went forth conquering and to conquer.

====================

R2164 : page 167

SURRENDER SELF-WILL--RECEIVE GOD'S WILL.

CHRISTIAN life is too often grievously destitute of real spiritual power and is essentially carnal, and it is the duty and privilege of every child of God to enter at once into the newness of life, and to walk henceforth in the power of Christ's resurrection.

Hence the starting point--instant abandonment of sin and of every known weight which prevents or hinders progress. Whatever is wrong or believed to be wrong in God's sight cannot be indulged with impunity. It is held up as utterly destructive of all holy living and testimony, as unnecessary [improper?] because wrong, and as making impossible even assurance of salvation.

Secondly, a deadly blow is aimed at self-life in its six forms: self-dependence, self-help, self-pleasing, self-will, self-seeking and self-glory; in other words, a new practical center is sought for all the life to revolve about, and in this way a new step is taken in advance. Beyond the territory of known sin there lies another almost as dangerous, where self-indulgence is the peculiar

feature. There is a large class of pleasures, amusements, occupations, which do not bear the hideous features of secret or open sin, but which all tend to give supremacy to self.

Thirdly, the surrender of will to God in obedience. Christ must to every believer become not only Savior but Lord. (Rom. 10:9, R.V.) "No man can say that Jesus is the Lord but by the holy Ghost." (1 Cor. 12:3.) Hundreds who accept him as Savior from sin have no real conception of him as the actual Master and Sovereign of the daily life.

Fourthly, the infilling of the spirit. Here, is perhaps the most delicate and difficult part of this teaching. But it is not well to stop on phrases; whether we agree or not on the exact form of words, we must agree on facts, and conspicuous among the facts is this: that thousands of professed believers, like the Ephesian disciples in Acts 19, do not practically know whether there be a holy ghost or not.

Dr. Gordon discriminated between sealing, filling and anointing.

Fifthly, the Revelation of Jesus Christ in the soul as an indwelling Presence.--This is the climax of this teaching. The supreme end of the holy spirit's indwelling and inworking is to manifest the personal Christ as consciously our possession and in possession of us.

Sixthly, beyond these there is always a last stage of teaching--the privileges and victories implied in this higher or deeper life, such as the rest life of faith, power over sin, passion for souls, conscious fellowship with God, growing possession of promises, and prevailing prayer and intercession.

Wherein does this differ from the teaching now common in the majority of our churches, may be asked?

(1) It makes more of Jesus as a Savior who will save us from our sins. "The very God of peace sanctify you wholly." "Faithful is he who calleth you, who also will do it."

(2) It magnifies the necessity of surrender to the will of God and breaking with the world. In apostolic times if a man confessed Christ he knew what it meant, for the world would break with him; but now it is not so. Many professing Christians go on hand in hand

R2165 : page 168

with the world, and their lives are barren and unfruitful in consequence.

(3) It makes much of the abiding presence of Jesus. The heart is opened. He is asked to come in and abide, and faith rests upon his promise to do so. His presence causes the heart to burn as did the hearts of the disciples going to Emmaus; brings peace, as when he came over the waves to the disciples on the sea; drives out evil as he cleansed the temple; and fills the soul with joy as when he appeared to the disciples in the upper room.

(4) While the object sought is freedom from sin and effectiveness in service it makes more of receiving than doing. We must, with a childlike spirit, receive the good things God is ready to bestow before we can be a blessing to others. "I will bless thee and thou shalt be a blessing," the Lord said to Abraham. The disciples must first receive the bread from Christ's hand before they could distribute to others.

Mark Guy Pearse says:--"Some years ago I was traveling in the train; seated in the carriage alone I had the Book open at Acts 1:8. I was thinking of the 'Higher Life,' of which just then we had heard a good deal--vexed and angry at the little headway, and still less heartway, that I could make in the matter. There was a life of which I could conceive, very bright and very beautiful like a star. 'Like a star indeed,' I said, half scornfully, 'a long ways off, and I have neither wings nor ladder long enough to reach it.' Then my eye fell upon the word 'receive.' This was something very different. 'Receive' I said, with my difficulties silenced, and ashamed; of course I can receive. That is what the baby can do--receive. That needs no genius, no goodness, but only want. Any beggar can take a six-pence if it is given to him. I looked out of the window. The showers fell, blessing everything. But just outside the wayside station was a little cottage, and at the corner of it the old woman had set her broken pitcher, and it was filled to the brim. 'My Lord,' I sighed, humble and grateful, 'I bring thee my poor heart--fill it to the brim!' "Ye shall receive" --stay your thoughts upon the Word until it kindle longing expectation, the boldness that claims the promise as your own." --G. C. Huntington.

===================

R2165 : page 168

APOSTOLIC ADVICE TO A YOUNG CHRISTIAN.

--JUNE 13.--2 TIM. 1:1-7; 3:14-17.--

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation."--2 Tim. 3:15.

THE WORDS of this lesson, addressed by the Apostle Paul to Timothy, are sound advice to all Christians, especially to such as are young in the truth, and particularly if they have consecrated their lives to the Lord and his service, and are seeking to be useful according to their consecration as his ministers or servants --whether in a public or in a private service, according to their talents and opportunities.

These words were addressed to Timothy, when the Apostle Paul was an old man, a prisoner in Rome, because of his testimony for the Lord. Nor was Timothy a child in years at the time this epistle was addressed to him. Timothy's mother and himself were converts to the gospel of Christ presumably at the time of Paul's visit to their home at Lystra during his first missionary tour. It is presumed that at the time of his receipt of this letter Timothy must have been about forty years of age. Tradition has it that he was about sixteen years old at the time of his own and his mother's conversion to the gospel. When he was about twenty-one years of age, he with Silas accompanied the Apostle Paul on his second tour through Asia Minor, and from that time on for some sixteen years he was closely identified with the Apostle in his service of the truth, until

R2165 : page 169

left by the Apostle with the Church at Ephesus, that he might help them over some difficulties into which they had fallen. It was while Timothy was thus serving the Church at Ephesus that he received the two epistles which bear his name.

Paul introduces himself not by calling attention to his personal qualities as a logician, nor by boasting of any service which he had performed as the Lord's servant and minister of the truth; but, properly, by reminding Timothy of his apostleship (one of the twelve, taking Judas' place) specially commissioned by the Lord to introduce his gospel, and specially prepared for the work by being made a witness of the Lord's resurrection, having been granted a glimpse of his glorious person on his way to Damascus and commissioned to declare the conditions for the fulfilment to men of God's promise of life, provided in Christ Jesus.

Altho the Apostle had no natural children of his own, his tender address to Timothy as his "dearly beloved son," and his invocation upon him of a divine blessing, shows that he lacked none of those fine, noble and endearing sentiments, which belong to a true parent. Indeed, the very fact that he had no natural children seems to have broadened the Apostle's sentiments to such an extent that figuratively he took into his affections, as his own children, all who accepted the gospel. We remember that he frequently used this figure of speech, "Altho ye have many teachers, ye have not many fathers in the gospel" --"I have begotten you in my bonds." On another occasion he represents his efforts for a development of a fully consecrated Christian life amongst the believers under the figure of a mother travailing for her children. This being true of the Apostle's general sentiment toward the household of faith, it would be much more true in the case of Timothy who had so nobly and truly filled the part of a son to him.

Incidentally the Apostle here points out the purity of his conscience toward God, before his eyes were opened to a recognition of the Lord Jesus, while making mention to Timothy that he prayed for him day and night with great desire to see him, and a remembrance of Timothy's tears, when they parted company at Ephesus in the interest of the truth. It was not according to the personal preferences of either that they had separated, but both had sunk personal convenience and preference in the interest of the Lord's cause.

We note with appreciation the Apostle's care over this younger brother in the truth, in whom he sees such great promise of present and future service. He realizes, perhaps better than Timothy does, the snares of the adversary, by which one placed in so prominent a position is likely to be assailed. Would he become heady and high minded?--Would he lose his faith in the cross of Christ?--Would he fall into the snare of some of the philosophies, falsely so-called?--Would he become vainly puffed up by a fleshly mind, and get to feeling himself to be a "somebody?"--Or, would he, on the contrary, be a faithful soldier of the cross, meek, humble, gentle toward all, an example both in faith and practice to those with whom he came in contact? And withal, would he hold fast to the Scriptures and be apt to teach others to look to this divine source of information? He remembered that heretofore Timothy had been so close to himself in the work that he had been measurably shielded from many trials to which he would now be exposed; and yet, no doubt he realized that, if Timothy would be prepared to take the work of a general minister, which Paul the prisoner and growing old must shortly lay aside, it was time that he was learning how to stand, complete in the strength which God supplies through his Word, without leaning so particularly, as heretofore, upon any earthly prop.

These reflections no doubt had much to do with the Apostle's prayers for Timothy "night and day;"

and he now writes with a view to strengthening him along these lines, reminding him of the genuine faith and piety which he had inherited both from his mother and his grandmother, and assuring him that he believed that this had laid a deep foundation of true piety and faith in Timothy's own heart. We pause here to notice the fact everywhere kept prominent in the Scriptures that according to the divine arrangement not only are the sins of the parents visited upon the children for several generations, but also that the faith and godliness of the parents, when rightly based on the Word of God and the true promises of that Word, lay the foundation of character in their children, upon which there is the greater hope that a life of godliness and usefulness may be built.

Not only does the Apostle strengthen Timothy's mind by a remembrance of the goodly heritage of faith and piety received from his mother and grandmother, but in addition he reminds him of the grace of God specially conferred upon him (Timothy) at that certain time when he made a full consecration of himself to the Lord, to be God's servant; when the Apostle, exercising his power as an Apostle, and as was common in those days, communicated to Timothy by supernatural power an outward gift or token of the holy spirit, through the laying on of his hands. The Apostle had evidently either heard or surmised that Timothy was allowing the fervor of his zeal for God to die out, and hence here he urges him to "stir up the gift of God which is in thee." The Greek word here rendered "stir up" has the significance of re-enkindle: as tho the

R2165 : page 170

Apostle said, Reenkindle your gift by renewed energy.

The next verse enforces this view, implying that the Apostle thought that Timothy was in danger of being overcome by fear, so as to allow his zeal to abate. And hence he reminds him that the spirit of the Lord imparted

R2166 : page 170

to his people is not a spirit of fear, but on the contrary a spirit of power, energy, zeal awakened by love;--loving devotion to God, and a desire to please and serve him; loving devotion to the truth, and a loving devotion to God's people and a desire to build them up in holy things, and to do good unto all men as we have opportunity. And yet, lest Timothy should get the thought that the spirit of God led only to a zeal or energy--that might at times be unwise in its exercise and do more harm than good,--the Apostle adds that the spirit of God which he bestows upon those who are begotten as his sons is a spirit of a "sound mind;" --a mind that is fortified and strengthened by the Word of the Lord on every subject, and hence, while thoroughly fearless of man, is wise in judging of times, seasons and methods for using the energy of love which burns as a fire within the consecrated heart. O that all of God's children might appreciate, and more and more obtain, the spirit of a sound mind, by which all of their talents might be used, not only fearlessly but wisely, in the Master's service.

Continuing his exhortation (3:14-15) the Apostle impresses upon Timothy two things: (1) That he had been taught of God, and (2) that this teaching of God had come to him through the Scriptures, which, he assures him, are sufficient to bring him all the way to the complete realization (in the resurrection) of that salvation which God has provided through faith in Christ Jesus. It will be well for us all to remember that all the graces of the spirit, all the progress in the knowledge of divine things to which we already have attained, that may have really helped us nearer to God and to holiness, have come to us through the Scriptures of the Old Testament and through the words of our Lord and his inspired apostles: nor will it ever be necessary to go to other channels for the true wisdom which would prepare us for the salvation promised.

Proceeding the Apostle shows (Vss. 16,17) that the Scriptures which God inspired are profitable in every direction, and quite sufficient for the man of God. Needing no supplements of visions or dreams, either his own or other men's. They are profitable for doctrine, containing the full statement of the divine plan; and no human authority is competent to add thereto.--Who hath known the mind of the Lord?--Who hath been his counselor? They are useful also for reproof toward others: No words that we can use in correcting the errors of others either in word or doctrine could possibly be as forcible for reproof, as the inspired words of Scripture. They are useful also for "correction," literally, "to bring up and establish one in the right." No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as the Lord's Word.

Not, however, that God's Word is merely a statement of platitudes and moral instruction: it is far more than this; it searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the "pure in heart," those whose intentions are upright, honest, clean. The Word of the Lord as a correcter "in righteousness" takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a sound mind so that they are able to weigh and appreciate things from the true standpoint--God's standpoint of righteousness; but it also inculcates a righteousness toward God, and the propriety of seeking that holiness of which God is the perfect example.

Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends and neighbors. If permitted, it settles every matter for us on lines of justice and love.

The Apostle assures us, accordingly, that God's teachings through the Scriptures are given--"That the man of God may be furnished completely unto every good work."--Revised Version.

Here the Apostle has reference to perfection of character (he makes no reference to perfection in the flesh, elsewhere assuring us that even in his own case he realized "in my flesh dwelleth no perfection"). The perfection of character here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of his inspired Word, should be the aim, the mark, toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are informed by the Apostle that the Father has predestinated that all of the "little flock" who will share the Kingdom with Christ must be conformed to this glorious image of his Son--must have perfected characters, hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things;--however imperfect the earthen vessel may be, and however incompletely we may be able at our best to carry out in every thought and word and deed all the desires of our hearts and the endeavors of our transformed minds,--new characters, the earnest or beginning of the new natures which will be completed in the first resurrection.

===================

R2166 : page 171

PERSONAL RESPONSIBILITY.

--JUNE 20.--ROMANS 14:10-21.--

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is ensnared or made weak."--Rom. 14:21.

IN THIS lesson the Apostle brings forcibly to our attention the fact that amongst those who have accepted Christ as their Savior, trusting in his precious blood and consecrating themselves to him, there should be permitted the greatest liberty of conscience. We need, however, to discriminate between liberty in the matter of conscience, and liberty in the matter of faith. These two very different things are very frequently confounded; and the Apostle's words in this lesson are made an excuse for fellowshipping any faith or no faith. On the contrary, the Apostle very emphatically shows elsewhere, in this very same epistle, and in all his writings, that matters of faith and of divine instruction are not matters of conscience at all; and our consciences (otherwise our judgments) are not to determine in reference to what we shall believe, in the sense of deciding our faith: on that subject the entire Church of God stands upon one platform; and whoever does not stand upon that platform is not related to the Church of God in any sense or particular.

St. Paul declared that platform emphatically when he said, "I delivered unto you first of all, that which I also received [first of all] how that Christ DIED for our sins, according to the Scriptures, and that he was raised again on the third day for our justification." Whoever received this testimony (that his sins have been atoned for) into a good and honest heart, accepting Jesus as his Redeemer, and seeking to live separate from sin and in harmony with God, and accepting from the risen Christ the robe of his righteousness, such a one was thereby "justified" from all things, from which the law could not justify. It is not, therefore, for one to say, "You may be justified through faith in the Redeemer, through faith in the precious blood, and I will be justified by works of the law;" nor for another to say, "I will be justified, not by faith in the blood, but by walking in the footsteps of Jesus." No; there is only the one name given under heaven, only the one faith, only the one door, only the one way of access into the justified state or condition. We are not, therefore, to excuse differences on this fundamental doctrine, by calling them matters of conscience, for conscience has nothing to do with the matter. These are faith differences. He who has the faith rightly based is justified, and he who has not the properly based faith is unjustified and is yet in his sins.

Neither can this question of conscience excuse from obedience to any of the matters which are clearly and distinctly taught by the Lord and his apostles, by word and example. For instance, our Lord enjoined love of the brethren: it is not the province, therefore, of any man's conscience to judge that in his case love of the brethren is unnecessary. Again, Christ and the apostles enjoined upon the Church that we should not only symbolically eat his flesh (appropriate the merit of his sacrifice) and drink his blood (share his death--be dead with him), but our Lord provided an outward symbol of this to be commemorated annually and said, "Do this, in remembrance of me." And the apostles set us the example of doing this on its anniversary. It is not, therefore, a matter of conscience, but a matter of obedience, whether we do it or do it not. Similarly, our Lord declared the immersion (burial) of his will into the Father's will and the real baptism into death, saying, "I have a baptism to be baptized with, and how am I straitened until it be accomplished, "finished," at Calvary; but in addition to this, the real baptism, our Lord at the beginning of his consecration symbolized it in a water immersion at the hands of John, saying, "Thus it becometh us to fulfil all righteousness."--Matt. 3:15.

The apostles also enjoined this, explaining that water baptism was "not the putting away of the filth of

R2167 : page 171

the flesh," but simply "the answer [outward declaration] of a good conscience toward God:" they instructed (Rom. 6:2-6) that the real baptism is a baptism or burial of the will into the will of Christ, whereby the believer becomes dead to his own will and alive to the will of Christ;--dead with him to the world, its aims, ambitions, hopes, fears, etc., and henceforth alive with Christ, to the hopes and promises set before us in his gospel. Yet, while teaching this, as the real baptism, the apostles, nevertheless, clearly taught by word and deed a baptism in water, as the outward symbol of this heart-consecration and burial of the will, whereby our good consciences would testify or answer to our faith and obedience in the sight of fellow-believers. It is not, therefore, a matter for any man's conscience to decide whether or not he will obey the voice of the Lord and of the apostles: It is merely a question of knowledge and of obedience, both as respects the real baptism of the will, and also respecting the outward, symbolic baptism in water. It is a fact, that quite a great many (mistaught) have never learned either of the true baptism or burial of the will by full consecration into the will of Christ, nor of the symbolic baptism. And some have learned of the symbolic baptism who do not understand and have never performed the real baptism of consecration. And others have performed the real baptism of consecration, but have never performed the symbolic baptism. We believe that disobedience

R2167 : page 172

on the part of this latter class in connection with the symbol will quite probably be excused by the Lord because of ignorance: but, we have no hesitation in saying that neither the real baptism, nor its symbol in water are matters that can be set aside or excused as a question of conscience (judgment) upon which each has a right to exercise his own opinion.

In the lesson before us the Apostle points out that those who have become God's people by obedient faith and consecration (so long as they maintain that faith and consecration) are amenable only to God with respect to their views of his will on minor matters respecting which he has not given positive instructions. It is to him that each one is responsible. If really and truly they bow their knee to him, and if really and truly their tongues confess to him, no human being has either the right or the ability to intervene and to judge of their consciences, in respect to feasts or fasts, new moons or holy days, eating meat or abstaining from meat--none of which things are regulated under the New Covenant. Others have the right to commend or advise on these subjects, but have not the right to command or condemn. The Apostle urges that since each one of us must give an account of himself to God as a consecrated member of the body of Christ, according to his own conscience or judgment of the Lord's will therefore, each is to remember that God is the Judge of all; and instead of condemning one another for conscientious differences with reference to feasts and fasts, etc., each should rather make sure that from his own life he remove everything that would be calculated to mislead or to stumble his brother by a violation of his conscience.

The important point of discussion toward which the Apostle's argument was directed was the eating of meat which had previously been offered to idols--and it would appear that nearly all the meat sold in the market places in heathen countries was so offered. Some of the brethren insisted that therefore they were practically deprived of eating meat at a neighbor's house or at a restaurant, and felt obliged to inquire as would a Jew. And these were inclined to look with discredit upon those who did eat such meat. The Apostle shows that his mind took the broad view, that since the idol was nothing, the meat could not have been injured in any manner. Nevertheless, while he would like to have seen all the brethren fully informed on the subject, he discouraged any attempt on the part of others to shame them into violating their consciences; and he points out to those who are strong, and who could see the matter clearly, that instead of ridiculing the weaker brethren, they should be glad to note their conscientiousness and to help them, for by ridicule and getting them to violate their conscience they might start them in a downward course which would lead to their destruction. Instead of forcing the weaker brother to use a liberty which would violate his conscience, the stronger brother, if he asked the weaker to eat at his table, should be careful to provide meat that had not been offered to idols, that the weaker brother might not be tempted to violate his conscience. Why should we be so bent on using our liberty and forcing it on others when we see that it might lead to the injury of brothers for whom Christ died? Christ left the glory with the Father and humbled himself to man's condition, and even to death, giving up life itself for our fallen race: can we, therefore, if we have our Master's spirit, do less than sacrifice some of our rights and liberties in the interest of the weaker brethren? And by so doing your good, your liberty, your right view of the matter, would not be evil spoken of.

We are indeed the Kingdom of God in embryo, and as such we are not in bondage, but realize the liberty which the poor world, ignorant of the great Emancipator, Christ, and the great emancipation which he has wrought for those who receive him, does not comprehend. But, urges the Apostle, let us remember, dear brethren, that the advantage of being members of this embryo Kingdom is not merely these liberties, which release us from the Mosaic restrictions with reference to what we will eat and to what we will drink, but it means far more, even in the present life. The most valuable blessings which we have as members of this embryo Kingdom are--righteousness (justification through Christ) and its resulting blessings of peace and joy in the holy spirit. Let us not, therefore, think that in giving up some of our liberties we would be losing the blessings and favors of the gospel: quite the contrary, we have all the best things left to us, and may the more richly enjoy them by copying our Master's self denial in sacrificing these little liberties.

And he that in these things (verse 18) surrenders his own rights and liberties, in his endeavor to serve Christ, serving some of the humble members of his body, is both acceptable with God and approved of men: not only will fellow men appreciate such little sacrifices, on their behalf, but God also will appreciate them. Therefore, instead of contending about our rights and privileges and battling to have these, let us rather follow in the way that leads to peace and the things whereby we may become helps one to another as members of the Lord's body. Do not permit a question respecting your food, drink or clothing to destroy the work of God--either the work of the development of his grace in your own heart, or by breaking down the conscience of a weaker brother, destroy the work which grace has begun in him. Being free from the Mosaic law we understand that all kinds of food are permissible, and none to be regarded as unclean, but if any one thinks that certain food is unclean (forbidden by God's command) it would be a sin for him to eat it, because he thus would violate his conscience.

Finally, brethren, the Apostle urges, it would be a good rule to follow, to refrain from either the eating of meat or the drinking of wine, or any other liberty whose exercise would likely do injury to another, either temporarily or permanently.

JUNE 27TH--REVIEW.

===================

VOL. XVII.   JUNE 15, 1897.   No. 12.

CONTENTS.

Views from the Watch Tower........................175
  Papacy Seeking National Prominence..................................175
  High-Church Opinion of Sectarianism................................176
  "Overproduction of Ministers".................176
What Say the Scriptures about Spiritism?
  --Proofs That it is Demonism..................177
    Spirits Personating the Dead................180
    Obsession at the First Advent...............184
The Gospel Sent to Europe.........................187

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

FREE TO THE LORD'S POOR.

We are not only willing but anxious to have on the WATCH TOWER lists the names of all who are interested in its teachings;--whether able to pay for it or not. It is for this reason that we offer it free as stated above. But those who get it free are expected to apply by postal card each year: for otherwise we might continue sending it to people who have removed or died or lost interest. And then, too, the office must be run on general rules. Please cooperate by complying with such moderate requirements: but do not forget that we are anxious that all who love the present truth should have the WATCH TOWER always. Let us know at once by postal card if your copy ever miscarries.

THE WATCH TOWER IN GERMAN.

Extra editions of the first three numbers of our German paper were printed, and all readers who have German friends are invited to send their addresses for free sample copies. Their contents are very suitable for beginners.

R2176 : page 174

IMPROVED SPELLING.

The National Educational Association has given its formal approval to the reformed spelling of the following words as here given: program, tho, altho, thoro, thorofare, thru, thruout, catalog, prolog, decalog, demagog, pedagog.

====================

R2168 : page 175

VIEWS FROM THE WATCH TOWER.

MANY were surprised that after the widely published announcement that Archbishop Corrigan (Roman Catholic) would take a prominent part in the recent dedication of the Grant Monument, and that he would pronounce the closing benediction, --he was afterward dropped from the arrangement and took no part. The explanation is now at hand. It appears that two of General Grant's sisters caused the change of program. The Primitive Catholic says:--

"Mrs. Virginia Grant Corbin of Newark, and Mrs. J. Cramer of Orange, N.J., both sisters of General Grant, refused most emphatically to attend the ceremonies, if any Roman Catholic prelate should be called upon to bless the sarcophagus and utter any of his benedictions.

"Then the great men in Washington and New York, the generals and patriots composing the committee on ceremonies, exercised much diplomacy and cunning, animated into activity on account of their cringing fear of offending the popish politicians and their master, but it was all of no avail. Those two American women held out; no compromise was possible with the resolute stand they had taken. The committee was obliged to concede the palm of victory to them and avert a national scandal, consisting of a most flagrant breach of trust, against the memory of the dead soldier, against his family and the nation at large."

PAPACY SEEKING NATIONAL PROMINENCE.

During President Cleveland's administration the Roman Catholic Church requested a grant of space on government ground at the United States Military Academy at West Point for the erection of a chapel. The permission was given, and forthwith foundations for a large church building were begun. But the press protested so vehemently against the providing of church sites by the general government that the permission was recalled and the work stopped.

The matter has come before the new administration, and it has decided that the church may be built; and that any other denomination desiring to build there shall also be granted a site; but the assumption is that not many Protestant denominations will accept the offer, since few of them would care to spend the money to build a structure that would compare favorably with the one now being started.

Romanism has for years been laboring to stamp its character and influence upon this government. To this end it has spent money liberally at our national Capitol--for the great Catholic College and other church institutions. This move on West Point is in the same line; for, altho comparatively few of the Cadets are Romanists, they recognize that influence upon them will be influence upon a class that some day will wield a pronounced influence in governmental affairs. They are zealous, too, in forwarding the interests of Catholic young men for admission to West Point. Protestants seem to think that Romanism has changed within the last century. She has changed her tactics, but not her principles; and that because she was losing her hold: she changed so as to take a fresh hold on the people's liberties. She will be a prominent figure in the time of trouble and will have the cooperation of many "Protestants" in efforts to maintain "the present social order." Both Protestants and Romanists have for some time been moving to have the United States declared to be a "Christian nation;" and having at last unitedly succeeded, as represented in the decision of the United States Supreme Court, Romanism will be crafty enough to grasp her full share of the power.

R2168 : page 176

HIGH-CHURCH OPINION OF SECTARIANISM.

The rector of St. Ignatius' Protestant Episcopal Church, New York City, Rev. Arthur Ritchie, edits a monthly church journal. In a recent issue of this paper appears an editorial of which the following is an extract:--

"As a matter of fact, could anything be more utterly contemptible than the great American sects? We do not refer to respectable religions, like the Presbyterian and the Lutheran, the fruit of the travail of the sixteenth century, but such low, time-serving, ignorant superstitions as the Baptist Church, the Methodist Episcopal Church, and the like. In the East these parvenu folk do not dare to raise their heads, or, if they do, they are laughed at for their pains. But no doubt in the West it is different, and quite possibly there a Baptist Minister or a Methodist minister may consider himself as on an equality with the Church clergyman! Should this be the case, a little 'arrogance' and 'superciliousness' would be very useful and highly commendable. Those who boast that they derive their office from the people should be made to know, if not to feel, that they are removed by an infinite chasm from those who derive their mysterious powers from above and are the vicegerents of heaven.

"Of course, in matters non-ecclesiastical there should be Christian politeness shown to every one according to his position in life; but even in such matters dissenting ministers should be made to feel their inferiority.

This minister and editor is not well posted. We can assure him that some Methodist and Baptist congregations have in recent years come nearer to his conceptions of true Christianity,--i.e., become more arrogant and supercilious, and nearer to the Scriptural description of the Laodicean stage of the Church--rich, increased in goods and having need of nothing; and knowing not that they are poor, blind, miserable and naked.--Rev. 3:16-19.

We much regret that all of the arrogance, etc., is not confined to Episcopalians, Presbyterians and Lutherans: and we trust that the truly meek and humble in every quarter of Babylon will give earnest heed to the Lord's words, "Come out of her my people; that ye be not partakers of her sins and that ye receive not of her [chastisements] plagues."--Rev. 18:4.

THE "OVERPRODUCTION OF MINISTERS."

Not long since The Evening Post (N.Y.) published an article advocating "A Society for the Decrease of the Ministry." Some of the arguments for fewer ministers were: "the all-pervasive restlessness and discontent" of the ministry, so great that "a prominent officer of a missionary society is reported to have said that in all his visitations of the clergy of a certain State he had failed to discover a single incumbent who did not wish to make a change;" "the underlying anxiety for prospective bread and butter;" the disgraceful "scramble for place," so that "a certain Congregational church in Connecticut, with by no means an inviting future, received not less than two hundred and fifty applications, scattered all the way from Maine to California;" the existence of a "dead line" beyond fifty years of age; and the growing "commercial basis of modern church life."

This question, started in England, is being much discussed here also. The World (N.Y.) has interviewed some of the leading ministers and college professors on the subject, and we subjoin extracts from some of their replies:--

The President of Andover Seminary, Rev. George Harris, D.D., said,--"It is undoubtedly true that the ranks of the ministry are at present overcrowded. The number of unemployed clergymen is increased somewhat by reason of the protracted depression of business. Some of the small churches are not able to pay a living salary, and the missionary societies are obliged to reduce their working forces."

Rev. Dr. George Hodges of Episcopal Theological School, Harvard University, says,--"It is true that every desirable vacant parish is pursued by an eager crowd of parsons, some of them being out of employment, others being discontented with their cures. It is true also that after middle life many ministers find the door of opportunity shut in their faces."

"Rev. Lewis W. Mudge, D.D., Princeton, N.J., says,--"The spirit of unrest so manifest in churches and among ministers is seen also in other professions and in business circles, and is the outcome of financial and social conditions."

Prof. Edward L. Curtis, Yale Theological Seminary, says,--"The complaint that there is an over-supply of ministers might be made of any of the learned

R2169 : page 176

professions as much as of the ministry.

"I do believe, however, that such schools as the Moody School and others of that kind, where only the English branches are taught, have had a tendency to send men into the ministry only partially equipped for the work, and that it has had a tendency to bring about a competition not desirable."

Dr. James O. Murray, Dean of Princeton University, says,--"What the Church wants is a higher intellectual standard. There are too many men in the ministry that could not prosper at anything else and do not succeed here."

Rev. Dr. John Hall said,--"Regarding an over-supply of ministers much may be said that is true, but no more true than of other professions....What we need in the nation is not a reduction in the number of ministers, but an increase of spiritual power, of fidelity to the Master, of the teaching and preaching of the glorious gospel, and of reliance on the guidance of the holy spirit in the hearts of people and pastors."

We agree with Dr. Hall, that there are not too many ministers of the right kind: there are merely too many professional ministers. Every fully consecrated,

R2169 : page 177

humble Christian is a member of the "royal priesthood," commissioned to minister (serve) the truth to all who have ears to hear; to be ambassadors for God; to show forth the praises of him who has called them out of darkness into his marvelous light. Such were the ministers of the primitive Church, and there cannot be too many of these God-ordained ministers of the Sanctuary, who labor not for filthy lucre's sake, but gather fruit unto eternal life and await the Master's--"Well done, good and faithful servant [minister], enter into the joys of thy Lord."

The harvest is great and such laborers are far too few. Pray ye the Lord of the harvest that he will send forth more laborers into his vineyard; and seek and pray that you yourself may be one of them. Of such ministers it is written: "They shall be all taught of God."

"SELF-DENIAL WEEK."

The Salvation Army in Great Britain has recently had a "self-denial week," the results of which are announced to be $124,000. This is the second week of the kind within a year. When returns are received from other parts of the world it is expected that the total will be a quarter of a million dollars.

We greatly admire the zeal of the "Army," and recommend that special efforts be made to put "present truth" before them favorably. We wonder whether clearer knowledge of the Lord and his goodness and gracious plan would lead them as it ought to redoubled energy in the service of so gracious a Master, or whether it would cool their ardor and self-denial. The truth is a crucial test of our consecration, true love and devotion to our Lord. He seeketh such as worship and serve him in spirit and in truth--from love, not from fear. Let each reader ask himself, How is it with me?

===================

R2169 : page 177

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?

--PROOFS THAT IT IS DEMONISM.--

THAT which we believe to be the truth respecting Spiritism is antagonized from two standpoints. (1) The majority of people have no confidence in Spiritism, but believe its claimed manifestations and proofs are fraudulent. (2) An increasingly large number are disposed to deny the existence of the evil spirit beings called demons, and of the prince of demons, called in the Scriptures the Devil and Satan.

Rev. Adam Clark, D.D., has well said,--

"Satan knows well that those who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the Evil One; will not expect him to be trampled down under their feet, if he has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard. He is then their complete master, and they are led captive by him at his will. It is well known that among all those who make any profession of religion, those who deny the existence of the Devil, are those who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of the Devil. Duty to God is with them out of the question; for those who do not pray, especially in private,--and I never saw a devil-denier who did,--have no religion of any kind, except the form, whatever pretensions they may choose to make."

If it be asked how Spiritism could do injury to those who consider its claims to be deceptions and frauds and its votaries to be dupes, we answer that a large majority of its votaries are those who at one time thoroughly and heartily denied its claims and considered them impositions. Those who most thoroughly disbelieve in Spiritism are often the most ready to test its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees: whereas, if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases--some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been proved over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their

faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves--fools if simply deluded by tricks and slight of hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

The writer was inclined to be skeptical with reference to all the various claims of Spiritism until convinced to the contrary by a Christian man, in whose testimony he was justified in having full confidence. This friend was not a believer in Spiritism but, being thrown into the company of some Spiritists for an evening, the suggestion was made, "Let us have a seance." The company present assented; our friend remaining from curiosity. They sat down to a table, placed their hands upon it in the usual manner, and one of the number present being a medium inquired, "Are there any spirits present?" The answer indicated by raps upon the table--one for A, two for B, three for C, etc., spelled out the information that spirits were present, but that they would hold no communication that evening. The medium asked "Why?" The answer rapped out was, "Because new mediums are being appointed all over the United States." The company was disappointed and through the medium asked that as a test the name of some prominent person dying that night should be communicated. The request was complied with and the name of a Russian dignitary, which we cannot now recall, was spelled out. This was before the Atlantic cable was laid, and my friend, anxious to test the matter, kept watch of the newspapers and finally, nearly a month after (the time requisite for Russian mails in those days) he saw the announcement of the death of the Russian notable bearing that very name.

Our friend was convinced that Spiritism was not all a "hoax," and was anxious for another meeting. When it took place, in view of the answer at the previous meeting, the medium inquired, "Are there any mediums present? and, if so, how many?" The answer was, "Four." The medium asked the spirit to please indicate which four of those present were mediums, and as each one called his name the mediums were indicated by a rap upon the table, by some invisible agent. Our friend was one of those indicated and right proud he felt of the honor. This occurred in Wheeling, W.Va. Shortly after he came to Allegheny, Pa., and visited an aunt, a widow, who with her family resided here. Anxious to display his newly conferred powers as a medium, he asked his aunt and her daughter to join him in a "seance." They were surprised, and the daughter said, "Why, are you a medium? I am a rapping medium also, brother Harry is a tipping medium and mother is a writing and trance medium." Our friend had never witnessed the powers of any but rapping mediums, and was very anxious that his aunt

R2170 : page 178

should display the powers of her mediumship, and was shown writing done by her which was an exact facsimile of his dead uncle's autograph upon checks. And strange, too, his uncle wrote a fine hand, while his aunt could not write at all, except under this influence.

Wishing to test her powers as a talking medium, the three surrounded a small table, and the aunt called for a spirit to communicate through her. The answer given was that there would be no communication, because there were no unbelievers present to convince. They persisted, however, and got the aunt to call again for the spirit. The answer this time was that her hands were forcibly lifted from the table and brought down upon it with a bang. This was something surprising to them all. The spirits evidently were provoked at the pertinacity of a second call after their refusal. But after discussing the matter for some ten minutes our friend prevailed upon his aunt to call again for the spirits and see what else would happen. She complied, and in response her hands were lifted from the table and brought down with fearful concussion, three times in rapid succession, sounding as tho every bone would be broken; and with her eyes staring out wildly and shrieking Oh! Oh! Oh! she jumped from the table in a semi-delirious condition.

That spirit, whoever it may have been, was evidently angry and wanted it understood that it could not be trifled with. Our friend informs us that never after that would his aunt have anything to do with Spiritism as a medium--she had caution enough to let it alone. But our friend was anxious to witness the powers of a "tipping medium," and in the evening when his cousin Harry came home he insisted on having an exhibition of his mediumship. Harry complied and amongst other tests was the following:--He placed a small, light table in the center of the floor and said, "I call for the spirit of our old dog Dash to come into this table." Then addressing the table he said, "Come Dash!" The table balanced itself on two feet and hobbled after him around the room.

I should here remark that our friend who vouches for these matters will no longer exercise any of his powers as a medium. He is a prominent Christian man now living in this city: his views with reference to Spiritism are now the same that we are here endeavoring to present.

The claim of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when seeming to die really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove

R2170 : page 179

that the dead are not dead, but alive;--that there is no need of a resurrection of the dead, because there are no dead;--the dead being more alive than ever, after passing into what is termed death. We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead,...then they also which are fallen asleep in Christ are perished."--1 Cor. 15:13,18; Job 14:21; Psa. 146:4; Eccl. 9:5,6.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such proofs from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

They visit a medium for the purpose of holding communication with the dead. The medium describes the hair, the eyes, etc., and certain little peculiarities, such as a mole or an injured or deformed finger or foot (which the father or son or sister or wife identifies as the description of the loved one deceased) and delivers a message which, however vague or indefinite, is construed to be very important. The novices are filled with a sort of reverent joy mixed with a humble feeling of the inferiority of their own condition, and with a pride that they have been counted worthy to receive communications from "the spirit world," while so many good and great people are not so favored, but are "blind to the wonderful facts of

Spiritism." The feelings thus started are somewhat akin to some kinds of religious feelings, and straightway the "converts" are ready to believe and obey the advice and instructions of those whom they believe to be so much wiser and holier than themselves, and so deeply interested in their welfare, present and eternal, as to leave the joys and ministries of heaven to commune with them and instruct them.

The majority of people have no true Christian faith built upon the foundation of the Word of God: they have a wish for a future life, and a hope with reference to their dead, rather than a faith with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future, and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while it teaches and exalts "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

As an illustration of this we mention the case of an old gentleman, a Pittsburger, an avowed Spiritist and an earnest defender of Spiritism. We knew something of his history through a mutual friend; how that, while holding a communication through a medium, supposedly his "evoluted" wife, the latter said to him: "John, I am perfectly happy only for one thing; and that is on your account." He answered, "O Mary, do not allow my affairs to mar your bliss! I am comparatively happy for an old man and comparatively comfortable." But the answer came, "O no, John, I know better. I know that you are lonely, very lonely, that you miss me very much, and are suffering from lack of many little attentions; and that your home is comparatively dreary." Mr. N. had full confidence in Mary's judgment, and the message carried great weight; and his home and its affairs gradually grew less happifying, and he gradually grew dissatisfied; and so at a subsequent "seance" he inquired of Mary what he could do that would relieve her burden and make her bliss complete. She replied that he should find a suitable companion and re-marry. But the old gentleman (seventy years old) objected that even if he could find a suitable companion, such a one would not have him. But at frequent interviews the supposed spirit of his wife insisted, and as he thought further over the matter he grew more lonely, and finally asked Mary to choose for him, as she had so much better judgment than any earthly being could have on the subject. The medium affected great indignation at the answer, and would not communicate it at first. The more she objected to giving the answer, the more anxious Mr. N. became to have it, and finally the medium explained that the spirit of his wife had said that Mr. N. should marry

R2170 : page 180

her (the medium); but that she was indignant that the spirit should think that she would marry an old man like him.

But the more Mr. N. thought the matter over the more he was inclined to be, as he supposed, led by the good spirit of his wife into ways of pleasantness and into paths of peace; and he urged upon the medium that it was the duty of humanity to obey the behests of their best friends in the "spirit world." Finally the medium consented that if he would deed over to her what property he possessed she would agree to follow the directions of the spirit and marry him. The matter was consummated in legal form, and Mr. N. with his medium wife and her daughter proposed to make the formerly cold and cheerless home of Mr. N. all that his spirit-wife had wished for him. It was a very short time, however, before the poor old gentleman was very glad to abandon home and all, to get free from the two "she-devils," as he afterward knew them.

But did not this shake the confidence of Mr. N. in Spiritism? By no means. He merely communicated with his wife again through another medium and was informed that a lying spirit had misrepresented her entirely and that she had given no such bad advice. Knowing these facts concerning his history when we met him shortly after, and he tried to urge upon the writer the claims of Spiritism, we said to him, "Mr. N., we will admit that Spiritism is backed by some

R2171 : page 180

super-human phenomena, but we deny that the powers which communicate represent themselves truthfully. They claim to be friends and relatives who once lived in this world, but the Scriptures assure us to the contrary of this that there is no work or knowledge or device in the grave, and that the dead know not anything. (Eccl. 9:5,10.) They declare that the only hope of a future life is by a resurrection from the dead. You know, Mr. N., that whatever these powers may be which claim to be the spirits of your friends, their testimony is entirely unreliable. You cannot believe their most solemn declarations. They are what the Scriptures term "lying spirits." We proceeded to give him, as we are about to give in this article, the identity of these spirits as set forth in the Scriptures. He heartily assented that some of the spirits were unreliable, "thoroughly bad," but claimed that others were very good, very truthful, and had frequently given good advice which had been very helpful to him.

It is claimed by many Spiritists, especially by novices, that the influence of Spiritism is elevating; but those who have passed through the various stages of experience in this so called religious system have found, and have publicly declared, that its influence is quite the reverse of elevating--it is demoralizing.

The method of operation is explained by The Banner of Light, a leading Spiritist paper, in answer to the query, thus:--

"Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

"A. Sometimes the control is what is termed mechanical control; then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used."

Explaining the difference between Mesmerism and spirit control, another journal, the Spiritual Age, says:

"Suppose I magnetize you to day; and that I, the mesmerizer, speak, write, act through you, you being unconscious;--this is Mesmerism. Suppose, further, that I die tonight; and that, to-morrow, I, a spirit, come and magnetize you, and then speak, write, act through you; this is Spiritualism [Spiritism]."

The value of Spiritism to the world is thus summed up by the well known Horace L. Hastings:--

"According to the theory of Spiritualists there are a hundred times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge. Spiritualism is as barren as Sahara, as empty as a hollow gourd."

WHO ARE THESE SPIRITS WHICH PERSONATE THE DEAD?

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after the resurrection. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate,"--some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to lift mankind out of sin; that by their failure all might learn that there is but one effectual remedy for sin; viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6:1-6.) Their illicit progeny, was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

R2171 : page 181

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [Tartarus] and delivered them into chains of darkness, to be reserved unto judgment." Jude (6) also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains--under darkness unto the judgment of the great day." Notice three points with reference to these evil angels.

(1) They are imprisoned in Tartarus, restrained, but not destroyed. Tartarus is nowhere else rendered

"hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone;" but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect--they are not permitted to exercise their powers in the light being "under chains of darkness."

(3) This restriction was to continue until "the judgment of the great day," the great Millennial Day--in all a period of over 4000 years. As we are now in the dawning of the Millennial Day--"the great day"--it is possible that this should be understood to mean that some of these limitations as to "darkness" may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions or "lying wonders" in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before--who was the first, and for a long time the only, enemy of the divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils;" and no doubt as a superior order of being he exercises some degree of control over the others.

These fallen angels, "demons," have probably very little to interest them amongst themselves;--evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control.

We are well aware that many Christian people have reached the conclusion that the Lord and the apostles were deceived, when they attributed to the works of demons conduct that is now considered human propensity and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, his teachings would be an unsafe guide upon any subject.

Notice the personality and intelligence attributed to these demons in the following Scriptures--"Thou believest that there is one God; thou doest well; devils also believe and tremble." (Jas. 2:19.) Do human propensities "believe and tremble?" The demons said to our Lord, "Thou art Christ, the Son of God! And he, rebuking them, suffered them not to speak [further], for they knew that he was Christ." (Luke 4:41.) Another said, "Jesus I know and Paul I know, but who are ye?" (Acts 19:15.) The young woman from whom Paul cast out the spirit of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a spirit which possessed and used her body?--an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty;-- for generally they claim that the spirits of wicked dead

R2171 : page 182

go to hell-torments, as they wrongly interpret sheol

R2172 : page 182

and hades to mean.* If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that he made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; i.e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation.--Read carefully all of the following Scriptures,--Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6,27; 2 Kings 21:2,6,9,11; 1 Chron. 10:13,14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isa. 8:19,20; 19:3.

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer or spirit-medium, as related in 1 Sam. 28:7-20, is an illustration of what is claimed to be performed to-day. Altho the law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends--just as with spirit-mediums to-day. King Saul was well aware that there were numerous of these mediums residing in Israel contrary to the divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul--head and shoulders taller than any other man in Israel. (1 Sam. 9:2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The methods used by the evil spirits through the medium at Endor were similar to those in use to-day. They caused to pass before the medium's mental vision the familiar likeness of the aged prophet, Samuel, wearing as was his custom, a long mantle. When she described the mental (or "astral?") picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing--he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well-informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead prophet were assumed--the better to deceive. (Thus these "lying spirits" always seek to counterfeit the face manner and disposition of the dead.) The response was, "Why hast thou disquieted me to bring me up?" This answer corresponds to the Jewish belief --that when a person died he became unconscious in "sheol," the grave, waiting for a resurrection. (Job 14:12-15,21; Psa. 90:3; Eccl. 9:5,6.) Hence the representation is that Samuel was brought up from the grave, and not down from heaven; and that his rest or peaceful "sleep" was disturbed or "disquieted."--Psa. 13:3; Job 14:12; Psa. 90:5; John 11:11,14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been forced to commune with him, by the wonderful powers of the witch. (See 1 Sam. 15:26,35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."--1 Sam. 28:6,15.

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of sheol. Was Samuel down in the earth, or was he afar off in heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead

to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge; viz., "To-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines." The well-informed demons knew full better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably

---

*See "What Say the Scriptures About Hell?" a pamphlet in which every text of Scripture containing the word hell is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents. For sale by WATCH TOWER BIBLE & TRACT SOCIETY, Allegheny, Pa.

settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels" (Psa. 8:5): besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the divine provision that each one who so wills may refuse to have any communication with these demons? The Word of the Lord is, "Resist the devil, and he will flee from you." (Jas. 4:7.) "Be sober, be vigilant; because your adversary the devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith."--1 Pet. 5:8,9.

But while able to tell things past and present, these evil intelligences are quite unable to do more than guess at the future. Yet these guesses are often so skillfully stated as to satisfy the inquirer and yet appear true, if the result should be the opposite of his expectation. Thus the oracle of Delphi having been consulted by Croesus demonstrated to him a super-human knowledge of present things, and when he, having thus gained confidence in it, inquired through its mediums, "whether he should lead an army against the Persians," the answer as recorded by Herodotus the historian was, "By crossing the Halys, Croesus will destroy a mighty power!" Relying upon this, Croesus attacked the Persians and was defeated. His own mighty power was destroyed! History is full of such evidences that the demons know not the future; and God's Word challenges all such, saying,--

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen. Let them show the former things [things before or to come what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."--Isa. 41:21,23.

But where was Samuel the prophet, if Saul would be with him the day following? Clearly the meeting place would not be heaven, for wicked Saul was surely unfit to enter there (John 3:5); nor could the meeting be in a place of flames and torment, for surely Samuel was not in such a place. No; the "familiar spirit" spoke to Saul from the standpoint of the general faith of that time, taught by Samuel and all the patriarchs and prophets,--namely, that all who die, good and bad

R2173 : page 183

alike, go to sheol, the grave, the state of death, the sleep from which naught can awaken except the resurrection power of Michael, the arch-angel (Dan. 12:1,2); --except it were claimed that the witch's "familiar spirit" could awaken the dead in advance,--but this, as we are showing, was a deception, a fraud, the "lying spirit" personating the dead and answering for Samuel.

Of this passage Charles Wesley wrote--

"What do these solemn words portend?
A gleam of hope when life shall end?--
Thou and thy sons shall surely be
To-morrow in repose with me:--

Not in a state of hellish pain,
If Saul with Samuel remain;
Not in a state of damned despair,
If loving Jonathan be there.

One remarkable thing in connection with the manifestations of these fallen angels, or "demons," is that people of ordinary common sense are so easily deceived by them and accept such flimsy proofs respecting the dead, which they would not accept respecting the living. The inquirer will accept through the medium a description which fits to the individual and his manner, clothing and appearance years before, and will hold sacred a message purporting to come from him, whereas the same individual would be more on guard against deception by a living impostor, and his message through a servant.

R2173 : page 184

The mention in the Scriptures of these necromancers, witches and mediums, leads us to infer that through mediums they were for centuries seeking fellowship with the Israelites. But it is apparently the custom to change the manner of manifestation from time to time: just as witchcraft flourished for a time in New England and Ohio, and throughout Europe, and then died out and has been succeeded by Spiritism, whose tipping and rapping manifestations are gradually giving way to others, clairaudience and materialization being now the chief endeavors, the latter, being very difficult and the conditions often unfavorable, are often accompanied by mediumistic assistance and fraud.

OBSESSION AT THE FIRST ADVENT.

In the days of our Lord and the early Church the method of operations on the part of these demons had changed somewhat from the practices in the days of Saul, and we read nothing in the New Testament about witches, wizards and necromancy, but a great deal about persons possessed by devils--obsession. Apparently there were great numbers thus possessed throughout the land of Israel: many cases are mentioned in which our Lord cast out devils; and the power to cast them out was one of those conferred upon the twelve apostles, and afterward upon the seventy that were sent out. The same power was possessed and exercised by the Apostle Paul.--See Luke 9:1; 10:11; Acts 13:8-11; 16:18.

Mary Magdelene, we remember, had been possessed of seven devils (Luke 8:2), and being set free from their control, she became a very loyal servant of the Lord. Another instance is mentioned in which a legion of spirits had taken possession of one man. (Luke 8:30; 4:35,36,41.) No wonder that his poor brain, assaulted and operated upon by a legion of different minds, would be demented. This tendency of these fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. Deprived of this power they apparently have comparatively rare opportunities of getting possession of human beings. Apparently the human will must consent before these evil spirits have power to take possession. But when they do take possession apparently the will power is so broken down, that the individual is almost helpless to resist their presence and further encroachment, even tho he so desires. Our Lord intimates such a condition (Matt. 12:43-45), suggesting that, even after an evil spirit had been cast out and the heart swept and garnished, if it were still empty, there would be danger of the return of the evil spirit with others to re-possess themselves of the man;--hence the necessity for having Christ enthroned within, if we would be kept for the Master's use, and be used in his service.

Apparently these evil spirits have not the power to impose themselves, even upon dumb animals, until granted some sort of permission; for, when the "legion" was commanded to come out of the man whom they possessed, they requested as a privilege that they might have possession of the bodies of a herd of swine; and the swine being according to the law unclean to the Jew, and unlawful to eat, the Lord permitted them to have possession of them, doubtless foreseeing the results, and with a view to giving us this very lesson.

The same Apostle who speaks of these evil spirits as "lying wonders" and "seducing spirits" (1 Tim. 4:1; 2 Thes. 2:9; compare Ezek. 13:6; 1 Kings 22:22,23) tells us that the heathen sacrificed to these demons.

(1 Cor. 10:20.) And so, indeed, we find that in various parts of the world there are demon manifestations. Amongst the Chinese these demon powers are frequently recognized, and sacrifices are offered to them; so also in India and in Africa. Amongst the North American Indians in their savage state these evil spirits operated after much the same manner as elsewhere. An illustration is given by Missionary Brainard in a "Report to the Honorable Society for Propagating Christian Knowledge," explanatory of the difficulties and obstacles to the spread of Christianity among the Indians with whom he had been laboring, as follows:--

"What further contributes to their aversion to Christianity is the influence which their powaws (conjurers or diviners) have upon them. These are a sort of persons who are supposed to have a power of foretelling future events, or recovering the sick, at least oftentimes, and of charming, enchanting, or poisoning persons to death by their magic divinations. Their spirit, in its various operations, seems to be a Satanic imitation of the spirit of prophecy with which the Church in early ages was favored. Some of these diviners are endowed with the spirit in infancy;--others in adult age. It seems not to depend upon their own will, nor to be acquired by any endeavors of the person who is the subject of it....They are not under the influence of this spirit always alike,--but it comes upon them at times. Those who are endowed with it are accounted singularly favored.

"I have labored to gain some acquaintance with this affair of their conjuration, and have for that end consulted and queried with the man mentioned in my Diary, May 9, who, since his conversion to Christianity, has endeavored to give me the best intelligence he could of this matter. But it seems to be such a mystery of iniquity, that I cannot well understand it, and do not know oftentimes what ideas to affix to the terms he makes use of. So far as I can learn, he himself has not any clear notions of the thing, now his spirit of divination is gone from him.

"There were some times when this spirit came upon him in a special manner. Then, he says, he was all light, and not only light himself, but it was light all around him, so that he could see through men, and

knew the thoughts of their hearts. These "depths of Satan" I leave to others to fathom or to dive into as they please, and do not pretend, for my own part, to know what ideas to affix to such terms, and cannot well guess what conception of things these creatures have at these times when they call themselves all light. But my interpreter tells me that he heard one of them tell a certain Indian the secret thoughts of his heart, which he had never divulged....

"When I have apprehended them afraid of embracing Christianity, lest they should be enchanted and poisoned, I have endeavored to relieve their minds of this fear, by asking them, Why their powaws did not enchant and poison me, seeing they had as much reason to hate me for preaching to them, and desiring them to become Christians, as they could have to hate them in case they should actually become such? That they might have an evidence of the power and goodness of God engaged for the protection of Christians, I ventured to bid a challenge to all their powaws and great powers to do their worst on me first of all; and thus I labored to tread down their influence."--Memoirs of Brainard, pages 348-351.

Three months since the New York Sun published the following account of the experiences of Capt. C. E. Denny, Indian agent for the Canadian Government among the Blackfeet Indians. Capt. Denny says:--

"On my arrival in the northwest territories with the northwest mounted police, in 1874, I was curious to find out how far these "medicine men" carried their arts, and also what these arts consisted of. I heard from Indians many tales of wonders done by them, but it was a long time before I got a chance to be present at one of these ceremonies. The Indians were reluctant to allow a white man to view any of their "medicine" ceremonies. As I got better acquainted with several tribes, particularly the Blackfeet, I had many chances to find out the truth regarding what I had heard of them, and I was truly astonished at what I saw at different times. Many of the medicine feats did not allow of any jugglery, the man being naked, with the exception of a cloth around his loins, and I sitting within a few feet of him.

"All Indians believe in their familiar spirit, which assumed all kinds of shapes, sometimes that of an owl, a buffalo, a beaver, a fox, or any other animal. This spirit it was that gave them the power to perform the

wonders done by them, and was firmly believed in by them all.

"On one occasion I was sitting in an Indian tent alone with one of the "medicine" men of the Blackfeet Indians. It was night and all was quiet in the camp. The night was calm, with a bright moon shining. On a sudden the Indian commenced to sing, and presently the lodge, which was a large one, commenced to tremble; and the trembling increased to such a degree that it rocked violently, even lifting off the ground, first on one side and then on the other, as if a dozen pair of hands were heaving it on the outside. This lasted for about two minutes, when I ran out, expecting to find some Indians on the outside who had played me a trick, but, to my astonishment, not a soul was in sight, and what still more bewildered me was to find on examination that the lodge was firmly pegged down to the ground, it being impossible for any number of men to have moved and replaced the pegs in so short a time. I did not enter the lodge again that night, as the matter looked, to say the least, uncanny.

"On another occasion I visited a lodge where a "medicine smoke" was in progress. There were about a dozen Indians in the lodge. After the smoke was over, a large copper kettle, about two feet deep, and the same or a little more in diameter, was placed empty on the roaring fire in the middle of the lodge. The medicine man who was stripped, with the exception of a cloth around his loins, was all this time singing a "medicine" in a low voice.

"The pot after a short while became red-hot, and a pole being passed through the handle, it was lifted in this state off the fire and placed on the ground, so close to me that the heat was almost unbearable. On the pole being withdrawn the medicine man sprang to his feet and, still singing his song, stepped with both naked feet into the red-hot kettle and danced for at least three minutes in it, still singing to the accompaniment of the Indian drums. I was so close, as I have before said, that the heat of the kettle was almost unbearable, and I closely watched the performance, and saw this Indian dance for some minutes with his bare feet in it. On stepping out he seemed none the worse; but how he performed the act was and is still a mystery to me."

Similar feats are performed by the fetish men of India "under control;" and tests given by "spirit mediums" "under control" sometimes include the handling of fire, red hot glass, etc., with bare hands without injury. God has protected his faithful in the flames (Dan. 3:19-27), and it seems that he does not always hinder Satan's use of such power.

Dr. Ashmore, of long experience as a missionary in China, says,--

"I have no doubt that the Chinese hold direct communications with the spirits of another world. They never pretend that they are the spirits of their departed friends. They get themselves in a certain state and seek to be possessed by these spirits. I have seen them in certain conditions invite the spirits to come and to inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits."

An old issue of Youth's Day Spring contains a letter from a missionary describing the condition of the Africans on the Gaboon river at the approach of death. He says,--

"The room was filled with women who were weeping in the most piteous manner, and calling on the spirits of their fathers and others who were dead, and upon all spirits in whom they believed, Ologo, Njembi, Abambo, and Miwii, to save the man from death."

A Wesleyan missionary, Mr. White, says,--

"There is a class of people in New Zealand called Eruku, or priests; these men pretend to have intercourse with departed spirits."

R2174 : page 186

No part of humanity has been exempted from the attacks of these demons, and their influence is always baneful. India is full of it. So generally accepted at one time was the belief in demon-possession, that the Roman Catholic Church, through her priests, regularly practiced "exorcism," or casting out of demons.

The very earliest recorded spirit manifestation was in Eden, when Satan, desiring to tempt mother Eve, used or "obsessed" the serpent. Mother Eve claimed that she was deceived by the serpent's misrepresentations. God allowed the claim as true, and sentenced the serpent, which there became the symbolic representative of Satan. As the father of lies he there took possession of a serpent to deceive Eve and lead her to disbelieve God's command by the false assurance, "Ye shall not surely die!" so ever since, tho he has varied his methods and mediums, all of them are to deceive --to blind the minds of mankind, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine unto them.

Thanks be to God for the promise that, in due time, the Kingdom of God shall be established in the earth, in the hands of our Lord Jesus and his then completed and glorified Church, and that one of the first works of that Kingdom, preparatory to its blessing "all the families of the earth," will be the binding of that Old Serpent, the Devil and Satan, that he may deceive the nations no more for the thousand years of Christ's reign; until all men shall be brought to a clear knowledge of the truth, and to a full opportunity to avail themselves of the gracious provisions of the New Covenant, sealed at Calvary with the precious blood of Christ.

While the name Old Serpent includes Satan, "the prince of devils," it is here evidently used as a synonym for all the sinful agencies and powers which had their rise in him. It therefore includes the legions of "evil spirits," "familiar spirits," "seducing spirits."

Spiritism, as a deceiving influence under the control of Satan, is foretold by the Apostle Paul. After telling of the work of Satan in the great Apostacy of which Papacy is the head-center, the Man of Sin, the Mystery of Iniquity,* the Apostle draws his subject to a close by pointing out that Satan, toward the end of this age, will be granted special licence to deceive by peculiar arts, all who, having been highly favored with the Word of God, have failed to appreciate and use it.

He says,--"For this cause God will send them strong delusion [a working deception], that they may believe a lie: that they may all be condemned, who believed not the truth, but had pleasure in unrighteousness [doctrinal or practical]."--2 Thes. 2:11,12.

We shall not be at all surprised if some later manifestations of the powers of darkness, transformed to appear as the angels of light and progress, shall be much more specious and delusive than anything yet attempted. We do well to remember the Apostle's words,--"We wrestle not with flesh and blood, but with princely powers of darkness, with the spiritual things of the evil one."--Eph. 6:12.

In 1842, six years before "modern Spiritism" began to operate, Edward Bickersteth, a servant of God and student of his Word, wrote,--

"Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, who shall show signs and wonders, insomuch that if it were possible they should deceive the very elect, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they shall believe a lie; I cannot but think there is a painful prospect of a SUDDEN RECOIL and religious revulsion from the present unbelief and misbelief, to an unnatural and undistinguishing CREDULITY."

Satan is the inspirer and supporter of every Anti-Christ; and as he led those who had pleasure in error rather than the truth to the organization of the great Anti-Christ, Papacy, symbolically the "beast" of Rev. 13, and as he is now operating to produce a Protestant "image of the beast" with life, which will cooperate with the chief Anti-Christ, so in combination with these will be the powers of darkness, the powers of the air, the lying and seducing spirits, operating in some manner or in a variety of ways,--Spiritism, Christian Science, Theosophy, Hypnotism, etc.

"Rev. Father Coppens, M.D. [Roman Catholic], Professor in Creighton University," recently delivered a discourse on "Borderland of Science," from which we extract the following on the phenomena of Spiritism:--

"What must we think of the nature of Spiritism, with its spirit rappings, table-turning, spirit apparitions and so on? Can the facts, which are not imposture, but realities, be explained by the laws of nature, the powers of material agents and of men? All that could possibly be done by the most skilled scientists, by the most determined materialists who believe neither in God nor in demon, as well as by the most conscientious Christians, has only served to demonstrate to perfect evidence that effects are produced which can no more be attributed to natural agency than speech and design can be attributed to a piece of wood. One principle of science throws much light on the nature of all those performances, namely, that every effect must have a proportionate cause. When the effect shows knowledge and design, the cause must be intelligent. Now many of these marvels evidently show knowledge and design, therefore the cause is certainly intelligent.

"A table cannot understand and answer questions; it cannot move at a person's bidding. A medium cannot speak in a language he has never learned, nor know the secret ailment of a patient far away, nor prescribe

---

*See MILLENNIAL DAWN, VOL. II., chapter 9, pages 267-366.

the proper remedies without knowledge of medicine. Therefore these effects when they really exist, are due to intelligent agents, agents distinct from the persons visibly present, invisible agents therefore, spirits of another world.

"Who are these agents? God and his good angels cannot work upon these wretched marvels, the food of a morbid curiosity, nor could they put themselves at the disposal of pious men to be trotted out as monkeys on the stage. The spirits which are made to appear at the seances are degraded spirits. Spiritualists themselves tell us they are lying spirits. Those lying spirits say they are the souls of the departed, but who can believe their testimony, if they are lying spirits as they are acknowledged to be? This whole combination of imposture and superstition is simply the revival in a modern dress of a very ancient deception of mankind by playing on men's craving for the marvelous. Many imagine these are recent discoveries, peculiar to this age of progress. Why this spirit-writing is and has been for centuries extensively practiced in benighted pagan China, while even Africans and Hindoos are great adepts at table turning. It is simply the revival of ancient witchcraft, which Simon Magus practiced in St. Peter's time; which flourished in Ephesus while St. Paul was preaching the gospel there. It is more ancient still. These were the abominations for which God commissioned the Jews in Moses' time to exterminate the Canaanites and the other inhabitants of the promised land."

--(TO BE CONTINUED.)--

===================

THE GOSPEL SENT TO EUROPE.

--JULY 4.--ACTS 16:6-16.--

"The entrance of thy words giveth light."--Psa. 119:130.

AFTER the conference at Jerusalem respecting the obligations of the Law upon Christians, we noticed that Jude and Silas returned with Paul and Barnabas to Antioch, to deliver the decision of the Council. After remaining with the Antioch Church for several months the Apostle Paul proposed to Barnabas that they revisit the Churches of Asia Minor, which they had established during the first preaching tour. The Apostle was thoughtful of the interests of the general work, and remembered the necessity of watering as well as sowing the truth. Experience is convincing that this thought is correct, and that it is just as true to day as then that beginners in the Christian way need the careful oversight of those who are more advanced, that they may become rooted, grounded, established and built up in the truth.

The necessity for doing something to center and develop the interest of beginners is very generally recognized to-day, but with many the thought seems to be that the beginner needs to get into the current of what is termed "Christian work," but what in reality is very largely animal excitement. We may be very certain that the Apostle's thought was not with reference to getting up some little excitement and entertainment for the "babes" in Christ, such as strawberry festivals, apron sociables, gossip societies and other entertainments to attract the world, at ten cents a head, for the Lord's cause. These were not the considerations which moved the Apostle to suggest the new tour. He had a more important work than this; he thought of the newly interested believers, the opposition with which they would have to contend among their former friends, the false arguments and sophistries which would be raised by the adversary to combat the truth; the inexperience and perplexities of the Lord's flock, and he needed to go amongst them to encourage, strengthen and establish them in the truth and make of them strong soldiers of the cross.

Barnabas readily assented to the proposed tour; but before they had proceeded far in the arrangement, a difference of opinion arose between the two which, however, has been very greatly exaggerated, we think, by many Commentators. We hold that they did not have a "quarrel, bitter and angry;" that they did not "part in anger;" that it is not true that "neither would yield to the other, and therefore both were wrong." Quite to the contrary, we think that each had a right to act according to his own judgment of the Lord's will in the matter under discussion; and that a sharp discussion, in which each would be positive, should not with Christians signify any bitterness or acrimonious feeling.

The point of the discussion was, whether or not John Mark (cousin of Barnabas and writer of the Gospel of Mark) should go with them on this journey. We saw in our lesson of May 2 that Mark forsook the service of the ministering brethren (Paul and Barnabas) in their first tour, and Paul evidently thought that up to this time Mark had not properly recognized his misconduct on that occasion, and hence was determined that the assistant on this occasion should be some one upon whom they could place greater dependence. Barnabas, on the contrary, stood up for Mark, and as a result they determined that it would be best to make two parties instead of one. The evidence seems to be that Barnabas was rather the loser by not acquiescing with the Apostle Paul's view of the matter; for altho Barnabas and Mark started on a preaching tour, its importance and success were comparatively much less than attended the ministries of Paul: so

R2175 : page 188

much so that no particular report of it is given, and Barnabas thereafter is almost lost from sight.

That Paul's conduct was not the result of any unkind feeling toward either Barnabas or Mark is evident from the fact that in one of his subsequent epistles he mentions Barnabas most kindly; and a little farther on we find Mark one of Paul's associates in the work. Presumably he had learned the lesson which the Apostle thought he needed to learn. However, as a result of their candid differences of view, as Dr. Stalker puts it, Paul had to part "from the man to whom he owed more than to any other human being; and Barnabas was separated from the grandest spirit of the age." "They never met again."

Paul chose Silas, whose full name was Silvanus, one of the brethren sent from Jerusalem after the conference, to be his companion and helper; and they started northward from Antioch, then turned westward to Derbe, then to Lystra, where the company was joined by young Timothy. Altho Timothy's mother was a Jewess, his father being a Greek he had never been circumcised. Paul, foreseeing that he would be a valuable assistant in the work, recommended that, according to the Jewish custom, Timothy be circumcised, and thus become in the fullest sense a Jew according to the custom divinely enjoined upon that nation.

Paul has been sharply criticised for his course in this matter by some who consider that his action here directly contradicted his testimony to the Galatians--"If ye be circumcised Christ shall profit you nothing." (Gal. 5:2-6.) But these critics fail to notice an important feature; namely, (1) that circumcision was established before the Mosaic Law was given at Sinai; (2) that it was made a national mark, and that any Jew who was not circumcised, forfeited by that neglect his rights in the Abrahamic promise. (3) The Galatian Christians, who were told that they must not be circumcised, were not Jews, and had nothing to do with Israel's national sign; and for them to perform circumcision would indicate that they were seeking for divine favor by becoming Jews and coming under the Jewish laws and regulations, and that they were not trusting fully to Christ. (Gal. 2:14-16.) (4) A Jew, on the contrary, while trusting in Christ, could properly enough conform to the national usage of circumcision established before the Law.

Having passed from the province of Galatia in which were located the cities of Antioch, Lystra and Derbe, the Apostle evidently here intended going into the province called Asia, a part of what is known as Asia Minor, but the holy spirit hindered them and forbade that course. How this instruction of the spirit was communicated we are not informed; and no matter, since we have confidence that the Apostle was not following mere impressions, but made sure that he was under the divine guidance. They next thought to go into the province of Bithynia, but again they were hindered, and so passed by Mysia; that is, they passed through the province of Asia without preaching therein, and came to the seaport of Troas, thinking there to take shipping, but apparently uncertain as to which direction the Lord would have them go.

Here the Lord's leading was very distinct: in a dream the Apostle Paul saw a man of Macedonia beckoning to him and saying, "Come over and help us." This settled the Apostle respecting the course he should take. The Lord was leading him, but evidently chose to delay the full and clear information respecting his route, that the Apostle (and the Church in general through this account) might realize the more fully how directly God was leading and providentially guiding in the presentation of his truth. The Apostle and his company immediately prepared to go to Macedonia in obedience to the Lord's indication.

Thus the Lord specially directed the word of his grace to Europe. Instead of sending it northward and eastward through Asia--to the millions in Asiatic Russia and India and China, and instead of sending it

R2176 : page 188

southward to the other millions in Egypt and all Africa, the Lord specially guided his truth northwestward into Europe. Who cannot see that a great question was in the balances, and was here divinely decided?

Let it be remembered, too, that, in sending the gospel into Europe, the Lord chose first of all the most enlightened parts of Europe. Macedonia lies just north of Greece, and their peoples were practically one; their intelligence and civilization were practically on a par. Only a short time before, Greece, under Alexander the

Great, had conquered the world, and Greek civilization and the Greek language and Greek philosophies had thus been spread among all civilized people. And altho subsequently the Caesars of Rome had conquered Greece, they had not destroyed the influence of the Greek literature and philosophy, which still dominated at the time of our lesson. In sending the gospel into Macedonia, therefore, the Lord was sending it to the people most advanced in civilization and the arts. After starting the work in Macedonia and in Greece, the good tidings were later sent to Rome, and from these, then the centers of civilization, the gospel of the Lord Jesus Christ has spread northward through Europe and westward through America, and has been the instrumentality for producing the highest types of civilization that the world has ever known; and this in proportion as the Word of God has been free, and has been received into good and honest hearts.

In Macedonia, by the spirit's leading, they went first to one of the principal cities, Philippi, and there on the Jewish Sabbath they found by the river side a prayer meeting. The women who attended it were probably all Jewesses, and the Apostle concluded that those who were seeking the Lord in worship and prayer would be in the best condition of heart to be approached with the gospel: a judgment which experience since, in every land, endorses as correct. Paul's discourse concerning the hopes of Israel and the fulfilment of these in Jesus the Messiah, and the story of his crucifixion for our sins, found a lodgment in the hearts of some who heard it. This was the start of the Church at that city, to which later Paul wrote--the Epistle to the Philippians.

The brief reference to Lydia, one of the believers, is worthy of notice. Her heart being touched with the message of the gospel, she esteemed it a privilege to serve and entertain those whom the Lord had been pleased to honor as servants in carrying to her his message. We have here a good lesson of thankful appreciation and hospitality.

===================

VOL. XVIII. JULY 1, 1897 No. 13.

CONTENTS.

Views from the Watch Tower

The "Jewish Question".........................191
The Diamond Jubilee, etc......................193
What Say the Scriptures about Spiritism?
--Proofs That it is Demonism
Modern Spiritism and Its
Tendencies..................................194
Paul a Prisoner at Philippi.......................200
Poem: Cumbered with Much Serving.................203
The Gospel to the Noble and to the
More Noble..................................203

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

MOTTO CARDS--ENAMEL TEXTS.

We frequently have calls for text cards, for home embellishment, and have heretofore found it difficult to describe them satisfactorily. Now we are arranging for an illustrated catalogue describing thirty-eight different styles and over two hundred mottoes and texts. Prices from 5 cents to 50 cents each. We are not permitted to cut these prices, but we can and will send all orders postage free; and with each dollar's worth of these motto cards we will send free either one leatherette bound volume of MILLENNIAL DAWN or three copies of "Tabernacle Shadows" (leatherette), or of "Thy Word is Truth" (leatherette), or of "What Say the Scriptures about Hell?"

Orders for these catalogues will be filled in rotation as received.

WALL CHARTS ON ROLLERS.

The artist who paints these for us can do them at the low price of $1.50 only during the dull seasons--Summer and Winter. In the busy seasons they would be worth about $5.00 each. Orders that have been waiting for three months will soon be filled. Order now if you wish one for use the coming Fall. Price $1.50 delivered. Cannot be mailed outside the United States and Canada.

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 56 Arch Street, at 3 P.M.

Cottage Meetings--for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings--various localities--inquire at WATCH TOWER office.

===================

R2176 : page 191

VIEWS FROM THE WATCH TOWER.

AS THE hour draws near, indicated by the prophetic hands of the great clock of the ages, when "Gentile Times" shall end and God's Kingdom shall take control of earth's affairs, with the natural seed of Abraham as its earthly representatives, in the Land promised to Abraham (Acts 7:5), every intelligent student of prophecy naturally watches the events bearing upon the promised land and the covenant people.

It is just about a year since Dr. T. Herzl, a learned Hebrew of Vienna, published his book advocating the foundation of a "Jewish State," in Palestine, the old homestead, as the only practical solution of the "Jewish question." His views, now known as "Zionism," have been taken up by leading Jews and Jewish journals the world over, and while some opposition has been aroused it is wonderful how general is the Jewish sentiment in favor of the project.

Rabbi Stephen Wise, of New York, says of the movement:--

"The Zionists here and everywhere, however, are thinking of the homeless in Israel. Ours it is to plan and toil, not for ourselves alone, but even for those whose existence is threatened by the passions and prejudices of the different peoples among whom their lots are cast. Have we not witnessed the oft-repeated triumphs of 'scientific' anti-Semitism at the German polls? Few are the nations which are wholly friendly to the Children of the stock from which sprang Jesus of Nazareth.

"Enlightened and God-fearing Christendom will marvel at the spectacle of a comparatively small band of heroes venturing upon a task of appalling magnitude. Were all Christendom truly Christians, there were little or no need of this movement. But Zion must be rebuilt, because the law that went forth therefrom hath not prevailed among all of its professors. In the meanwhile I doubt not that the American people will, with characteristic admiration for personal and national heroism, applaud and God-speed the hardy and hopeful upbuilders of a new Zion."

Dr. Moses Gaster of London, Chief Rabbi of the "Sephardim" Jews of all Southern Europe, said recently, respecting Dr. Herzl's Zionist proposition:--

"I feel a very keen interest in the scheme, dating back from the time when I was living in Roumania, and was instrumental in founding the first Jewish colony in Palestine. I have always cherished the conviction that the future of the Jewish race lies there, and nowhere else. I regard Dr. Herzl's scheme not as a politico-economical idea, but rather as a religious one. It is impossible to divorce such a plan from the religious ideals which underlie it. On the practical details he has developed I refrain from pronouncing an opinion, because it is impossible to say what form the movement will assume when once the masses are stirred with enthusiasm. I presided some months ago at a mass meeting of fifteen hundred East End London Jews, and nothing could have exceeded the enthusiasm at Dr. Herzl's appearance. It is the masses that decide such questions."

Delegates representing Jewish societies in all parts of the world have already been chosen, to meet August 25th in the city of Munich, Germany, to consider the most practical steps to be taken for the attainment of the aims of Zionism. The following prominent Jews are in charge of the convention,--Dr. T. Herzl, Max Nordau, C. Montefiore, Dr. DeHaas.

How remarkable that such a movement should take place at the present time! When in 1878 we pointed out that according to prophecy the set time for the return of divine favor to Israel was then due to begin, and that the beginning was in the putting of Egypt

R2176 : page 192

and Palestine measurably under British protection by the Berlin Conference, the idea was scouted by many. When we declared that the return of Israelites to Palestine was the next step, the Jews themselves scoffed, declaring that to be an absurdity: that the Jew in Germany was a German, in England an Englishman and in the United States an American, and so elsewhere the world over.

When the Russian persecution drove thousands to seek other homes, Palestine was spurned as a barren land. Baron Hirsch, the German millionaire, started with lavish expenditure a new land of promise in Argentina, South America; and wealthy American Hebrews helped their brethren by thousands to the United States. But some of the poorest Russian Jews looked longingly to Palestine and went thither--to find the land dry and barren enough. However, for these God raised up friends in Sir Moses Montefiore and Baron Rothschild who, seeing their destitution, pitied them and started Industrial Schools and Experimental Gardens for their instruction, hospitals for the sick, etc.

Then came the decree of the Sultan that no more Jews be permitted to settle in Palestine; and shortly the Russian persecution abated, and a few years of quiet followed in which affairs have been developing and the Jews have learned certain lessons. (1) The Argentine colony, backed by millions and under seemingly most favorable conditions, has not been a success but a great failure, financially and every way. The Jews colonized there are dissatisfied. (2) The Jews brought to the United States have succeeded only fairly well. (3) The Jews who went to "barren" Palestine have prospered phenomenally. As if by magic the land became more fruitful and happy, and gives evidence of a permanent revival. As a result the eyes of all Israel are turned Zionward, and their watchword is Zion! Zion! Verily, O Lord--"Thy people shall be willing in the day of thy power." Surely, in this we have another distinct evidence that we are in "the Day of Jehovah."--See MILLENNIAL DAWN, VOL. I., Chap. 15.

Seeing this trend of events with Israel, we look in another direction to see in what way the Lord will open the gates to permit their return. And as we can now see a providence and blessing in the retarding of their emigration for a time, until the divine favor upon the land should center upon it the interest of all Jews, we shall expect ere long to see the doors opened wide,

and that many not only of the poor, but also of the rich of Israel will seek Palestine as a home. We do not expect, however, as the Zionists do, that they will succeed speedily in organizing an independent Jewish state. This cannot be until the full end of Gentile Times--in the end of A.D. 1914. See MILLENNIAL DAWN, VOL. II., Chap. 4.

Turkey still rules over Palestine, and her success in the war with Greece has emboldened her to feel a greater independence than she has felt for nearly a century. She is concentrating troops in Europe from her Asiatic provinces, and the great powers fear a war, while all are striving for peace. The Grand Vizier of the Empire, the Sultan's Prime Minister, has recently expressed himself as follows, as reported by the London Standard:--

"My great age, and the confidence shown in me by appointing me the Grand Vizier of so glorious a Caliph, emboldens me to submit to your Majesty my views on the question of the day. The successes of our soldiers over their enemies have so revived the ardor of the nation that an important portion of it, which was previously alienated from you, has now been won back. The whole of Islam is, therefore, one soul and one body, and stands around your throne in an invincible phalanx. Sire, look upon the Powers of Europe as enemies, who are plotting the destruction of Turkey. If, in the present circumstances, we yield to European pressure, not only shall we have done nothing to ensure our existence, but we shall alienate our Mussulmans. Therefore I implore your Majesty, for the sake of your victorious ancestors, to retain Thessaly. If you seize this opportunity, you are destined to revive the ancient prowess of the great Sultans of the past. During your glorious reign there have been several questions which Europe laid stress upon, and on which you refused to be dictated to, such as the Armenian question and others. What was the result? You gained the victory. Let these examples guide you in the matter of Thessaly, but if my views are unpalatable to your Majesty, I beg you to accept my resignation."

Various jealousies and differences of interest hinder the great powers of Europe from uniting determinedly on any policy respecting Turkey. Austria would take the side of Turkey rather than permit Russia to gain too much by absorbing it. Russia would take sides with Turkey rather than let Austria absorb it, etc., etc.

There are not lacking other sources of European complication which some consider much more dangerous to peace. For instance, the German Emperor is credited with desiring to form a European combination against Great Britain, to hinder further extension of her empire, if not to reduce it. English journals have for some months been urging for a larger and more efficient British army, to repel feared foes. The balance of power is held by France, and British statesmen are alarmed at the growing intimacy between France and Germany. It is even claimed by some writers that the volatile French admire in Emperor William II. the very qualities of show and bombast and autocracy which Englishmen and Americans consider to be his weaknesses.

The London Spectator says:--

"The German Emperor is credited with a project for uniting the whole Continent in a war with England, which--says one scribe supposed to be inspired--'could afford to each power engaged a magnificent compensation.' The league is to be for plunder....Emperor William II. is almost as formidable an enemy as Napoleon, and we do not feel sure that he will not ultimately succeed in organizing a coalition of some kind the motto of which will be Delenda est Carthago....We shall not have a long warning if a crisis comes."

Another influential journal says:--

"The Emperor of Germany will have to be reckoned with whether in Africa or Europe, and in the stirring developments that are pending it is not to St. Petersburg, Paris, or London that one must look for a clew, but to Berlin.

An Amsterdam journal, Handelsblatt, voices the sentiments of many of the intelligent of America. It says:--

"It seems to us that a coalition against England is in formation not unlike that created by Napoleon I., and that England assists in the work by estranging her friends [by her colonial and financial policies] and leaving her army in its present condition. We hope we are mistaken. Nothing more horrible could be imagined than a victory of the autocrats over free England and her noble people. For, after all, that people remains one of the wonders of the world, be its Government ever so blind."

But Great Britain has able statesmen who doubtless will guard her interests and conciliate France and Russia. However, we see various national complications possible, any one of which would be tolerably certain to affect the future of Palestine and open its gates to the natural seed of Abraham,--preparatory to its becoming the Capital of the world.

But whether it comes peaceably or by war, we expect Palestine to be open to Israel in less than five years. Nor do we expect that any war that might occur (for we do not anticipate a great war) would be the predicted great turmoil that will wreck the present social order.

THE DIAMOND JUBILEE.

The whole world has echoed and reechoed joyous congratulations to England's Queen, jubilating the sixtieth year of her reign. Literary men have striven with each other to see how much could be said in praise of the lady and of her reign. The period of reign has even been styled "The Victorian Age"--after the olden style; as for instance "The Augustan Age" was a term applied to the reign of Augustus Caesar.

We have great respect for the royal lady and great appreciation of the blessings of the past sixty years; but we are far from supposing that the latter were dependent upon the former. In the days of the Caesars one man could and did do much to impress his imperial character for good or for bad upon the art, the literature, the finances, the morals and everything pertaining to his reign. Hence there was a propriety in associating the ruler and the epoch as in the term,--"Augustan Age." But this is not true to-day--especially not in Victoria. Indeed, the lady and the nation are to be congratulated that she did not attempt to stamp her personality and will upon the affairs of the great nation of which she is the nominal head and ruler, as William II. is evidently attempting to stamp his personality upon Germany.

Great credit is due Queen Victoria for not attempting to rule the British Empire in any particular. Contenting herself with being a figure-head of royalty, she has done the very best thing for these times, in leaving the rule, the government, wholly in the hands of Parliament, the representatives of the people;--so far as we recall not even once exercising royal prerogatives, of veto, etc. Any king on the same throne, who would have stamped no personality upon his epoch, would have been despised by his subjects as lacking character; but sex-chivalry permits that in the Queen non-intervention in the government and non-personality of reign shall be esteemed graces. Had a man been on the throne, all of his subjects would have insisted that he have some policy of his own, and among people like the English and Americans, as soon as it would be declared it would arouse those of different views as enemies and opponents. This would have led long ago either to imperialism and less liberty as in Germany, or else to a republican form of government, as in France and the United States.

No; the blessings of the past sixty years are not to be credited to kings and queens, nor to republics, but to God. As already pointed out in MILLENNIAL DAWN, the great prophetic period termed "The Day of His Preparation," began in 1799 and will end with 1914: and it is the advancement of this "day" and the light which God provides, necessary for its work, that has brought the wonders of the present, and is rapidly now bringing on the conditions for the great time of trouble, for the overthrow of present imperfect conditions and the establishment of the Kingdom of God's dear Son.

THE WEST POINT CHURCH.

The permit to proceed with the construction of the Roman Catholic church on Government property contiguous to the West Point Military School has been cancelled. The question of the authority of the Secretary of War, under the constitution, was referred to Attorney General McKenna (a Roman Catholic) who, much to the disappointment of Roman Catholics, decided that the Secretary of War has no right to permit the erection of any building for sectarian purposes, at

R2177 : page 194

West Point. The Constitution certainly guards carefully against union of Church and State.

Many great Americans seem to have foreseen danger along this line. President Grant said,--"Keep Church and State forever separate." President Jackson said,--"It is wicked and tyrannical to compel any man to support a religion in which he does not believe." President Garfield said,--"The divorce between Church and State should be absolute." Benjamin Franklin said,--"A religion that depends on the State for support is, for that reason, a bad religion."

Nevertheless, we believe a practical union, or at least a cooperation, is approaching, the result of which will be injurious to religious sentiments not prominent, popular and influential.

R2178 : page 194

CHURCH UNION PROGRESSING.

The English Church, having been rebuffed by the pope, is making progress with the Greek Church of Russia. We noted the attendance of the Bishop of London at the Czar's coronation in full mediaeval regalia of gaudy robes, cap, mitre, pastoral staff, episcopal ring, etc., and later the visit of the Archbishop of York to Russia, presumably in the interest of union between the Greek and English churches. Now we notice that the Greek Church has sent the Archbishop of Finland to attend, as its representative, the ceremonies of the Queen's Jubilee, and in addition to attend the Lambeth Conference, which meets shortly in the interest of Church Union.

As an olive-twig to the "Nonconformists," as Protestants in general are designated in Great Britain, Rev. Dr. Barret was invited to and did "read the Scripture lesson" at the Jubilee Service. This, however, as some Churchmen point out, does not signify a recognition of nonconformist ministers as being duly ordained; for any "layman" might be called upon for that service under English Church rules.

Alas! how little the real ordination, the real ministry, the real union, and the real Church are understood; --how sadly and blindly all these questions are confused by the "Babylonians."

====================

R2178 : page 194

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?

--PROOFS THAT IT IS DEMONISM--CONTINUED.--

MODERN SPIRITISM AND ITS TENDENCIES.

The claim of Spiritists is that Spiritism is the new gospel which is shortly to revolutionize the world--socially, religiously, politically. But, as we have just seen, Spiritism, under various garbs, has long held possession of the world and borne bad fruit in every clime. It is nearly fifty years since the rapping and tipping manifestations first occurred, in Rochester, N.Y. (1848), and gave start to what is at present known in the United States as "Spiritualism." It began with strange noises in a "haunted house" and first answered a little girl who addressed the unseen author of the noises as "Old Splithoof." It had a rapid run of popularity, and judges, doctors, lawyers and ministers and hundreds of thousands of others speedily became its votaries, until its friends and its enemies claimed that its adherents numbered over ten millions. Believing in the consciousness of the dead, ignorant of the Scripture teachings on the subject of death and of their prohibition from holding communion with "mediums;" and very generally disbelieving in evil spirits, it is not surprising that intelligent men and women, having proved to their own satisfaction that supernatural powers were in their midst, as manifested by the rappings, tippings, slate-writings, answers to questions through mediums, clairvoyances, etc., should believe these invisible powers, which desire to converse with them, to be what they profess,--their deceased friends. Even allowing that there are certain tricks of legerdemain, and certain frauds along similar lines, we cannot wonder that intelligent people would believe their own senses in respect to instances which they had personally investigated.

As a result, for a time many of God's people were in great danger, because of their failure to take heed to the sure Word of God's testimony (the Bible) on this subject. Indeed, the personating spirits seem at first to have been very careful in all their references to the Bible, sometimes advising the religious ones who attended seances to do more reading of the Bible, more praying, etc. But this was only to allay their suspicions and fears and to get them more fully under their influence. Gradually the teachings became more and more lax, and the student was given to understand that the Bible was better than nothing to the uninitiated world, but to those who had come to have intercourse with the spirits direct, the Bible was useless,--and worse, a hindrance.

Well has an able writer upon the subject said of Spiritism,--

"A system which commences with light, innocent, trifling and frivolous performances and communications, but which ends in leading its followers to deny "the Lord that bought them," and to reject the Word of God which liveth and abideth forever, gives

R2178 : page 195

evidence that there may be a deep purpose under all its fantastic tricks; and that the craft of the Old Serpent, who is a liar from the beginning, may underlie those trifling and unimportant communications which, by stimulating curiosity and inspiring confidence, lull to slumber the suspicious of honest but undiscerning souls, until they are in the fatal coils of the Enemy of all righteousness."

These demons who personate the dead, seeing that a new dispensation is opening, were prompt to apply their knowledge as far as possible to the advancement of their own cause, and freely declared a new dispensation at hand, and Spiritism the guiding angel which was to lead mankind safely into it; and they have not hesitated to declare that the new dispensation means the utter wreck of the present social order, and the establishment of Spiritism as the new order. In some instances, where they thought it would serve their purpose, they have not hesitated to declare the second coming of Christ, and on one occasion at least it was distinctly stated that Christ had come a second time: and it was intimated that they were ready if any one chose to grant communication with Christ through the medium.

Many of God's people have been saved from being ensnared into this great evil, by what we might term their own spiritual sense, by which they discerned that there was something in connection with Spiritism quite at variance with the spirit of our Lord and the sentiments of his Word. We may safely conclude, however, on the strength of the Lord's promise, that none of the fully consecrated--the "elect" are suffered to be fully ensnared.--Matt. 24:24.

The strongly marked tendency of Spiritism toward free-loveism served to bring it into general disrepute amongst the pure minded, who concluded that, if the influence of the dead was properly represented in some living advocates of Spiritism,--then the social conditions beyond the vale of death must be much worse, much more impure, than they are in the present life, instead of much better, as these demon spirits claim.

We could make voluminous quotations from Spiritist writings, proving that it totally denies the Bible, and that it is in direct opposition to its teachings; that it has denied the very existence of God, teaching instead merely a good principle, and that every man is a god. It denies the atonement and the Lordship of Christ, while it claims that he was a spirit-medium of low degree; and furthermore, abundant testimony could be quoted from prominent Spiritists proving that the tendencies of Spiritism are extremely demoralizing. We will content ourselves with one.

Here is the testimony of J. F. Whitney, editor of the Pathfinder (N.Y.). Having been a warm and evidently an honest defender and advocate of Spiritism for a long time and well acquainted with its devotees, his is a testimony hard to impeach. He says:--

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing and entrance mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, debase and make man little better than the brute. These are among the fruits of modern Spiritualism....

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to those of sensuality and immortality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals; for its tendency is to approve and endorse each individual act and character, however good or bad these acts may be."

He concludes by saying--"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known [former] advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

So bold and outspokenly immoral did some of the prominent representatives of Spiritism become, especially the female mediums (and most of its mediums are females) that the moral sense of civilization was shocked; and for a time demonism under the name of "Spiritualism" languished. Now that its past is measurably forgotten or denied, it is reviving, but along somewhat different lines. The new method seems to be to have less tipping and rapping and fewer special

R2179 : page 195

mediums, or rather to make of each believer a medium, by the use of mechanical appliances. Indeed, almost all who become investigators are assured that they would make excellent mediums: this flattery is no doubt intended to lure them on; the ability to do "wonders" having a great fascination, especially for people of naturally mediocre talents. Nor is the statement untrue: none but idiots are so stupid or so ignorant that they cannot be used as mediums; and they may become powerful mediums in proportion as they yield themselves obediently to the "control" of these "seducing spirits" and their "doctrines of devils (See 1 Tim. 4:1) and are "led captive" by Satan at his will.
--2 Tim. 2:26.

R2179 : page 196

The term "seducing spirits" exactly fits the case. From amusement of curiosity and answering of questions, sometimes quite truthfully, they proceed to gain the confidence of their victims, and in a plausible manner to break down the will power and make slaves of them. Then they tyrannize in a most diabolical manner, leading into excesses of various kinds. Should conscience rebel or an attempt be made to get free from this slavery, all reserve is cast aside and the victim is taunted with his fall, persuaded that there is no hope for him, and that his only future pleasure must be in diabolism--Scriptures being skillfully quoted and cited to apparently prove this.

A case of this kind came under the writer's observation in 1895. A gentleman who had occasionally attended on preaching asked that an interview be granted his sister whom he would bring from Cleveland for the purpose. She was, he said, laboring under the delusion that she had committed the unpardonable sin, and he hoped we could disabuse her mind of the thought which sometimes made her "wild." We consented, and she came. She conversed rationally enough but assured us that her case was hopeless. We explained the Scriptures relating to the "Sin unto death" and endeavored to show her that she had never had sufficient light to come under its conditions, but we could make no headway. She declared that she had been in a salvable condition once, but was so no longer.

She told us how she had met in California a man who had a familiar spirit and occult powers: at first disbelieving, she afterward became his co-worker in "mysteries" resembling witchcraft, and had finally inveigled and injured a dear female friend. Since then remorse had seized her, and she had been tortured and at times frenzied and hope had forever fled. Before she left us she seemed comforted a little by what we told her of divine compassion and the abundant provision made in the great ransom for all given at Calvary. But we have heard since that she lost hope again and has been placed in an asylum to hinder her from taking her own life. She could not be trusted alone: she would attempt to throw herself headlong from a window, or while quietly walking the street would attempt to throw herself under passing vehicles;--reminding us of the case mentioned in Mark 9:22. We have regretted, since, that instead of merely reasoning with the poor woman we did not, also, in the name of the Lord, exorcise the evil spirit which evidently possessed her; or, failing to cast it out, at least have instructed and helped her to exercise her will power to resist the demon.

There are good spirits, as the Scriptures freely declare; and these holy angels are charged with the care of all who are fully consecrated to the Lord. These, however, do not operate in darkness, nor through "mediums," and have better employment than tipping tables, rapping out answers to foolish questions and entertaining humanity. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.) There is no warrant, however, for seeking or expecting communications from these holy guardian angels: God's will being that his "elect" shall walk by faith and not by unusual manifestations or sights or sounds. To this end he has prepared his Word as a storehouse of knowledge from which his faithful shall be supplied with "meat in due season:" and he declares it to be sufficient that the man of God may be thoroughly furnished unto every good work.--2 Tim. 3:17.

Furthermore, it may be set down as a sure sign of evil (either germinating or developed), for any one to attempt to get control of the will and mind of another --as in mesmerism, spirit-mediumship, hypnotism and the like. The Lord respects our individuality and appeals to it, and urges our self-control in harmony with the principles of righteousness laid down in his Word. But Spiritism asks an abandonment of self-control in favor of spirit control. No one of ordinary prudence would dare to give up the use and control of his mind and will to fellow men, much less to unseen powers which merely profess to be good and great and wise. No Christian who has the slightest confidence in the Bible as the inspired Word of God should submit himself to these influences as a "medium," or even become an "investigator" of that concerning which God's Word has given us so explicit warnings--that it is a way that leads from God and righteousness to sin, and ruin, mental, moral and physical.

One of the simple modern devices for awakening interest and leading on to fuller "mediumship," "possession" and "control," is described in a letter just received, dated March 11, '97, from a Christian lady, a school teacher in Georgia, and a deeply interested student of God's plan of the ages. The writer says:--

"I have been having a rather strange and perhaps unwise experience lately. My husband's brother is a Spiritualist, takes the Progressive (?) Thinker and is thoroughly imbued with its teachings, and, when I visit there, he reads articles from it and asks my opinion concerning them; especially those from persons claiming to have received messages from 'departed friends' through the aid of the mediums. Now I never have thought it 'all humbug' as many do, tho there is much fraud connected with it--for it seems to me that the Bible plainly teaches that spirits have had, and will have, the power to communicate with men. I have told him that I believed those communications came from fallen angels who personated the dead for the purpose of deceiving men into believing Satan's old lie, "Thou shalt not surely die." But as my brother-in-law

does not accept the Bible as the Word of God, my opinion had little weight with him. His wife (who is a firm believer in DAWN) is much troubled over his belief; and both have found their difference of opinion any thing but pleasant, tho his wife avoids the subject as much as possible with fidelity to the truth. Some time ago he bought a Psychograph, an instrument used by mediums for communing with spirits, but he could not use it.

"A few days ago it was placed in my hands, and, as I found I was a medium, I resolved to "try the spirits." [This is a misapplication of Scripture, as shown later. EDITOR.] About the first thing it said to me was that there is a valuable gold mine on our place: that did not surprise me, as we had been told that a "vein" had been traced across the place. It described the exact location to dig for it; said it is only 7-1/2 feet below the surface. So that will not be difficult to prove. Then it gave me some Scripture messages, Col. 1:4,5 and 2:4. I asked what was meant by "enticing words" and was answered, Bellamy, Christian Science, Spiritualism, Ingersolism, etc. I asked who was talking, and was told Epaphras. That did not seem to please my brother-in-law very much, and he said he would like to hear from some one we had known in the flesh, so I asked if such an one were present, and was told, "Yes, Eastman" (a stranger to me, but my brother-in-law and his wife, who alone were present, were both acquainted with him). When asked what he wished to say he cited us to Titus 3:5, said MILLENNIAL DAWN doctrine is true, and that his wealth had hindered him from gaining the prize of the high calling. I, said Eastman, was not thought a very good Christian, tho a member of the church.

"The next day I tried the wheel or Psychograph again, and was told that a dear good friend of mine who had lived in speaking distance of me for several years was talking to me. She asked me to write to her husband and tell him, that she said, a certain boy (giving name) was having a bad influence over their boy. She told me that my husband (who is in Florida) was hurt and was very lame, and I got a letter from him day before yesterday confirming it. She said she regretted that she had not given DAWN the attention that I had wished her to, that she had life on the angelic plane; she also told me of the "mine." I asked did she know the one claiming to be Eastman, and she said yes, that it was a deceiving spirit personating him, and that I would best not make use of the means through which I could receive such communications. One claiming to be Cephas cited me to the first chapter of Daniel. Another, claiming to be my father, said in substance the same. All said the same about the gold "mine," and all professed to believe in Christ and that DAWN is a correct exponent of God's Word, and told me that I was failing to make the best use of one of my "gifts"--teaching; that I should teach publicly as well as individuals, but was cautioned with 1 Cor. 3:7 and Eph. 4:2.

"During the little time I experimented with the instrument I was told many things (a few of which were not true) that would take too much of your time to tell you; and several of the "spirits claimed that they would heal the sick through me, if I would only trust them. A great deal of Scripture was given, and all very appropriate to those for whom it was given; but the Devil quoted Scripture to Christ; and I still think the same as I did before "trying the spirits,"--only I was not sure that fallen angels would admit, even for

R2180 : page 197

the purpose of deceiving, that Christ had "come in the flesh;" but it seems now they will. Probably 1 John 4:1-3 refers to doctrines of men wholly. Of course, it would be possible for those who shall have "part in the first resurrection" to speak through such a device, but is it probable that they will? I will be glad to hear from you on this subject.

[That passage has reference to men,--doctrines among men. It may be remarked here that the evil spirits not only have knowledge of present events, but, by some power can frequently closely approximate the future. In one instance under our notice two deaths within a year were foretold: one of the parties died, the other became seriously ill, but recovered. Some power is in Satan's hand, but with limitations. Compare Heb. 2:14; Psa. 97:10; 116:15 and Job 2:3-6.--EDITOR.]

"What experience I have had tends to confirm your teaching--that the communications are from the fallen angels. They are very unreliable. One can but feel how impossible it will be in these closing days of the Gospel age for any one to "stand" who has not a firm foundation for faith." ----------.

Here is an illustration of the insidious methods of these demons. Like Satan and the evil spirits of our Lord's day, they will confess Christ and the truth. Similarly, the woman "possessed" followed Paul and Silas several days saying truly (Acts 16:16-18), "These men are the servants of the most high God, which show unto us the way of salvation." But for that matter, abundant evidence could be adduced that they would confirm and approve almost any doctrine or theory held precious by the inquirer in order to gain his confidence, and thus a fuller power over him.

Respecting the "mine,"--that is a bait to draw and hold the interest. It is questionable whether the fallen angels can see deeper into the earth than can mankind. Of course, it might happen that the gold in paying quantities might be found on any of the gold-bearing veins of Georgia, but the experiences of miners in general and of drillers for petroleum who have been "directed by spirits," or who have used "divining rods," has been that, in the end, they lost money by following such directions. The presumption must therefore be that, if the "lying spirits" are not deceiving by misrepresenting themselves as possessing knowledge when they have none, then the same malevolence which leads them as "seducing spirits" to lure mankind to moral and mental wreck, leads them to take pleasure in misleading them to financial wreck. Lying spirits, like lying men, are not to be believed or trusted under any circumstances.

R2180 : page 198

Concerning the advice to "teach": coming from such a quarter, it should rather incline us to fear that the demons saw in the Sister a weakness in that direction from which she would be most easily assailable. It is safe to conclude in advance that their advice is either directly or indirectly intended to do us harm. And notice the cunning which sought to guard against suspicion by quoting texts cautioning to humility!

True, the people need instruction, and all instructors are "teachers;" but it is very unsafe for anyone to think of himself or herself as a teacher. The preferable plan, by far, is for each to be a pupil in the school of Christ the great Teacher; and to be ready to learn of him through any channel, or to be used by him in helping to make plain to others his teachings. Each one who learns anything of the Lord should tell it to others, not as his own wisdom and teaching, but the Lord's, and himself merely the channel which gladly passes the water of life on to others. No wonder the holy spirit cautions us, "Be not many of you teachers, my brethren, knowing that we [teachers] shall have the greater judgment [or severer trial]."--James 3:1.

With the thought of teaching others is closely associated the thought of superior wisdom; and from the first this has been Satan's bait. To mother Eve his promise as the reward of disobedience was, "Ye shall be [wise] as gods." And the temptation to her was that she perceived from his arguments that the forbidden fruit was desirable "to make one wise." Alas, the wisdom which Satan gives is very undesirable. It is "[1] earthly, [2] sensual, [3] devilish;" as many, too late, have discovered. But on the contrary, "the wisdom which cometh down from above is first pure, then [2] peaceable, [3] gentle, [4] easy to be entreated, [5] full of mercy and good fruits, [6] without partiality and without hypocrisy." (Jas. 3:15-17.) No wonder the inspired Apostle said, "I fear lest by any means as the serpent beguiled Eve, by subtilty [cunning], so your minds should be corrupted from the simplicity [purity] that is in Christ." (2 Cor. 11:3.) Let us therefore lose no opportunity for telling the "good tidings of great joy;"--but let us lose sight of ourselves as teachers and point all, as brethren and fellow-pilgrims, to the words and example of the great Teacher and of the twelve inspired apostles whom he appointed as our instructors, our teachers.

We advised the Sister further, that it was very unwise to disobey the divine instructions (Isa. 8:19,20) by having anything whatever to do with these "seducing spirits." These are not the spirits which we are to "try" "whether they be of God," for God has already forewarned us that they are not of him, but that they are "wicked spirits." As well might we use the Apostle's words as an excuse for trying all the various brands of intoxicating spirits to see if one could be found which would not make drunk. These "familiar," wicked spirits claim, that they are numerous, a "legion" possessing one man: they would ask no more than that humanity should "try" them all. A fair trial or "test" is just what they request and they succeed sooner or later in enslaving most of those who test them.

In the passage which says, "Beloved, believe not every spirit, but try the spirits whether they be of God" (1 John 4:1-6), the word spirits is used in the sense of teaching or doctrine and has no reference to spirit beings. This is shown by the verses following, which declare that we are to "try" or discern between "the spirit of truth and the spirit of error." And this may be quickly done, for all false doctrines either directly or indirectly deny that "Christ died for our sins;" that "the man Christ Jesus gave himself a ransom for all."

Assuredly we should not expect that the Lord, nor any in harmony with him, will ever make use of methods which the "lying spirits" use and which God in his Word has condemned and forbidden. To do so would expose God's people to all the "wiles of the devil."

The Sister sent us an advertisement of the Psychograph which says,--

"Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive communications? The psychograph is an invaluable assistant. Many, who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. Many, who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism."

Thus does Satan now make use of the belief common to all denominations of Christians as well as heathendom, that the dead are not dead but are angels hovering round us; and what is more calculated to "seduce" them than just such a toy?

By the same mail came the samples of The Progressive Thinker,--a Spiritualist organ of the most pronounced type. We examined it, having in view matter for this article, and to our surprise found that several of its leading articles freely conceded that the vast majority of the communicating spirits are evil spirits which seek influence over human beings in order to work their ruin: and if possible to get possession of them to make them crazy. It told of written communications dropped into a room signed "Beelzebub" and "Devil." In one column under the caption "A Critical Study of Obsession," was an account of a poor woman who had been so beset by evil spirits that she was sent to an Insane Asylum and who finally got rid of their torments; and it gives her statement, "I prayed

R2180 : page 199

them away." Asked, "To whom did you pray?" her recorded answer is, "To the Ever-living God. He only can answer prayer." And yet in another column God's name is blasphemed, under the caption, "Peter and Paul," from which we quote these words--"Moses, who tho said to be learned in all the Egyptian skill, was the very meanest of men, and for his God erroneously took Jehovah, a departed spirit of an Egyptian disappointed aspirant to some lucrative or ecclesiastical office."

In the same issue (April 3, '97), under the heading --"Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator," by Charles Dawbran, we have a notice of a book by an

English Clergyman, entitled "The Great Secret or the Modern Mystery of Spiritualism." Introducing the author the article says:--

"His experiences commenced with the development of his wife as a writing medium, through whom, from time to time, he received such tests as delight the heart of the worshiper of phenomena. He also seems to have made the acquaintance of almost every public medium who has at any time been high priest or priestess of the Occult, to the worthy citizens of London. And he has apparently been a welcomed visitor to the homes and seances of every distinguished investigator or full fledged believer in that city during the forty years of which he writes. He has included hypnotism in his investigations, and has been successful both as operator and subject. He has even dabbled a little in 'Black Magic,' at least sufficient to prove it a dread reality. So we have in this author a man most unusually qualified to deal intelligently with the subject.

R2181 : page 199

That he is now, and has for almost all these years been a believer is evident, for he narrates incidents and proofs which would carry conviction to every intelligent and unprejudiced mind. But his trouble has been that of every experienced investigator. He has not only witnessed much phenomena that could be explained as due to the normal or abnormal powers of the mortal, but where there has been an evident 'ghost' at work, mistakes, and at times evident fraud, have troubled his ecclesiastical soul.

"So we have little but the usual mixed experiences of the average intelligent investigator. A grain of wheat to a bushel of chaff is claimed by the Spiritualist as abundant compensation for the toil and trouble of long years of waiting upon the 'dear spirits.' And to some minds perhaps it is. But to others there have ever been fierce attempts to increase the crop of truth. And it is herein that the experiences of this clergyman become interesting to every truth-lover the world over.
He, as we have said, has had abundant experience in both public and private seances, but his pathway to progress seemed blocked. He was just as liable to the usual imperfections of spirit intercourse after many years of such investigation, as in the very first sittings with his own wife and a few chosen friends.

"So the question became: 'Is progress possible?' And to solve this he tried an experiment which inspires the present writer to call this attention to his book. For as we have seen, the rest was what almost everybody can endorse, and say 'me too.' He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the maxim 'like to like' he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary mortals. He devoted a house to that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special seance was held by the believers present. The surroundings were most solemn. Frivolity was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued. But no promise was fulfilled. Prayers to God for light and truth proved no more efficacious than the eternal 'Nearer my God to thee' of the usual public seance, with its miscellaneous crowd.

"So our poor clergyman has his one grain of wheat after forty years of honest attempt to make at least a pint of it. He clings to that atom of truth with his whole soul, but his earnest attempt at progress has proved a life-long failure, altho, apparently, every condition was favorable to success. Since such is the experience of the thousands, once zealous, who have become 'silent' believers from the same cause, we may well ask: Is modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, overcoming its barriers, and reaching a higher manhood on this side of the life line? Is the honest and convinced investigator presently to become discouraged, almost as a matter of course?"

The claim made by Spiritists is that good spirits commune with good people, and evil spirits with evil people is thus disproved. Could stronger testimony than this be produced in evidence that all spirit communications are from evil spirits and are wholly unreliable? The writer, further on in the same Spiritist journal, gives the following account of the experiences of another "believer," for which he vouches:--

"For a score of years he had been true to his convictions, endeavoring to reduce all belief to a basis of provable facts. His own sensitiveness permitted spirit approach, and sometimes the heavens had seemed to open to shower blessings on his soul. But foes came as readily as friends whenever the gate was ajar, so that, for the most part, safety compelled him to avoid personal experience of spirit return. The active mind offers poor foothold to any spirit, so he accepted public office and labored zealously for the public weal. But at intervals the experiences reappeared, and it seemed as if the battle had to be fought all over again. He failed to find a direct cause which might account for the presence of his foes. But they seemed to have certain gathering points. For instance, he could rarely visit a public library to select a book but that he would be followed and annoyed for hours by some "invisible," seeking to control him. It is true, each battle, when fought to victory, was usually followed by a brief and happy re-union with angel friends, but the sense of

danger made him only the more earnest to close the door to all spirit return. His method of fighting off the influence was to resolutely fix his mind on some matter of interest in his daily affairs. And this would, sooner or later, prove successful every time. Any attempt to gain help from the spirit side of life only seemed to give added power to the foe."

This man had evidently progressed in Spiritism so that he had become a "clairaudient medium." The supposed good spirits or "angel friends" which sometimes visited him were merely the same evil spirits called by the writer "foes;" but they transformed themselves to his mind by assuming an opposite attitude when they found him getting away from their influence; --to keep him from abandoning them altogether, and in hope that by and by they would get such an influence over him that escape would be impossible.

From the same journal, under the heading, "Incidents With Good Advice," after giving two cases of pronounced insanity, the direct result of "spirit control," we find the following advice:--

"The lesson I would draw is this: Never sit alone, if there is the least probability of the controls overcoming one's judgment. Even though their intentions may be good, as in Mr. B.'s case; yet their experience has been insufficient with regard to the management of mediums, and their operations may become very injudicious. Never permit a control to cause you to do that which your judgment cannot sanction, no matter under what promise it is given. Only evil designing controls are liable to resort to such measures.

"These cases call to mind the thought that undoubtedly there are many others in the asylums, who are simply the victims of control. I could cite another case, where during her first confinement, a young woman was given chloroform and other treatment which weakened her system to such an extent that a degraded spirit took hold of her organism, and the language he made that previously moral girl use, was deplorable. Under these conditions she was committed to the asylum, where she is at present and at last reports was, at times, able to control her body, and, of course, at those times she was considered 'rational' by the authorities.

"Let all Spiritualists be sure to caution persons who are beginning their investigation by sitting alone to be very careful--and to make a regular practice of reporting, so that those of experience may know what is taking place and advise accordingly. And further, let us make a practice of looking into all cases of so-called 'insanity' before they are sent to the asylums; perchance it may be a case like those I have cited."

A "strong delusion," an "energy of Satan" truly Spiritism is, when people with all these evidences before them still return to it time and again, even after being injured,--as do the once singed summer moths to the deadly glare that fascinates them. There is a dense darkness in the world to-day upon divine truth; and thinking people, when awakened from the stupor which has so long benumbed their reasoning faculties, as respects religion, cry out for "Light, more Light;" and if they do not get the true Light of the knowledge of God (which shines only for the honest and consecrated believer in the ransom), they are ready for the false lights with which "the god of this world," Satan, seeks to ensnare all--Higher Criticism otherwise called Agnosticism, or Spiritism, or Christian Science, or Theosophy. These, if it were possible, would deceive the very elect; and are well represented as being Satan's ministers transformed as angels of light.

--(TO BE CONTINUED.)--

===================

R2181 : page 200

PAUL A PRISONER AT PHILIPPI.

--JULY 11.--ACTS 16:22-34.--

"Believe on the Lord Jesus Christ, and thou
shalt be saved, and thy house."--Acts 16:31.

ALTHO, as we have seen, Paul and his company were divinely directed into Europe, his early experiences there would have led many others to think that there was some mistake respecting the matter,--some misdirection; for he had not been long in the new field of labor until he was imprisoned. The Apostle, however, knew to expect just such experiences, and realized himself in the hands of one who was both able and willing to make all things work together for good to his servants. The imprisonment was of the Evil One and his deluded servants, and was permitted of God as a means for contrasting the spirit of the truth with the spirit of error, and of bringing the gospel particularly to the attention of the jailor.

The circumstances which led to the imprisonment are interesting and instructive. Satan then, as previously and since, used spirit manifestations to delude the people. A young woman was the spirit medium through which the demons (fallen angels) operated, personating the dead, and delivering messages purporting

R2182 : page 200

to be from them, to those who paid liberally for the service. Apparently, the revenues from this

R2182 : page 201

source were very large, for the woman was owned and controlled by a company or syndicate, and "brought her masters much gain."

It is perhaps difficult for us to determine the motives which prompted the evil spirits to move the medium to cry after Paul and Silas, "These men are the servants of the most high God, which show unto us the way of salvation." These evil spirits, however, were similarly moved on several occasions to confess our Lord Jesus Christ. (Mark 1:24,34.) The Apostle endured this testimony for several days, but finally expelled the evil spirits; probably through sympathy for the woman, as well as from a realization that if thus permitted the evil spirits might claim some collusion as between themselves and the Apostle, and so after his departure might have an improper influence upon those who would receive the gospel of Christ.

Wealth always has been a power. It is not surprising, therefore, that the syndicate of worldly men who were making much gain through this spirit medium, angered by the wanton destruction of the value of their property, as they would regard the matter, and realizing the loss of all their future profits from this source, would feel disposed to inflict some kind of retribution upon those who had been the cause of their misfortune. And their wealth had power with the magistrate who, similarly blinded, did not recognize that a good work had been done in liberating a fellow-creature from the power of the devil, and thus stopping one avenue of evil influence and deception. The Apostle, as a shrewd man, probably knew to expect some such results; otherwise we may suppose that he would have rebuked the evil spirit on the first day. He probably took the time to think and pray over the matter, and to ascertain the Lord's will before putting himself and the interests of the cause in jeopardy. We may be sure that he was guided in this matter for good, the Lord probably wishing to bring the gospel message to the jailor.

The charges brought against Paul and Silas are worthy of note as indicating the cunning of the syndicate owning the medium. When Paul and Silas were dragged to the public square, where trials were conducted, the charge brought against them was not that they had wrecked the financial interests of the syndicate by the exercise of a spirit more powerful than that which possessed their medium, for such a charge would have had no weight under the laws of the Romans; but taking advantage of the fact that the Roman law, while tolerant of all religions, made it a criminal offense to attempt to proselyte a Roman, they made their charges along this line, claiming that Paul and Silas were Jews, who were endeavoring to proselyte Romans. This charge had some foundation in fact, for of course the brethren were there for the very purpose of converting Jews, Greeks and Romans to Christ. On this charge they were adjudged guilty, and the masses taking sides against them, the magistrates made the penalties the more severe. They were beaten in public, and then put into the inner prison and their feet made fast in the stocks.

With many, such treatment, and the fact that God permitted it, would have brought discouragement, and they would consequently have chosen some less hazardous calling in life; but these servants of God were true soldiers of the cross, who had enlisted for life, realizing that they were called upon "to endure hardness as good soldiers of the Lord Jesus Christ." Instead of bemoaning their lot and wishing they had never enlisted in the Lord's service, or thinking of how they could withdraw from it, these noble men, on the contrary, rejoiced and thanked God that they were accounted worthy to suffer in his name and for his cause.
While not disposed to be obtrusive with their prayers and praises, they evidently felt that it would be proper that their fellow prisoners who would know something of their treatment, should know something also of how they received it, and of the grace of God which sustained them. No such prisoners had ever been there before, and never before had that prison been a Bethel, a house of God, a gate of Heaven. As the Apostles prayed their strength of heart and fervency of spirit increased until they broke forth in songs of thankfulness, gratitude and praise to the King of kings and Lord of lords.

Heathen religions have holy books, and prayers, and occasional mournful chants by their priests or priestesses, but they have no singing of hymns in worship. These seem to have been confined first, to the Jews, and secondly, to their successors in grace, Christians; but now, alas! they are taken up by all classes, and some times prostituted to the uses of Mormonism, Christian Science, Spiritism, Theosophy, etc.

How greatly this conduct of Paul and Silas differs from the recorded conduct and sentiments of some of the greatest and most notable and most stoical on the pages of history. Of Ovid, the famed poet and philosopher, it is declared--"There is scarcely one of his many letters which he wrote during his short exile, which is not full of unmanly lamentations." Of Seneca, a noted writer of Paul's day, it is written that his books were "full of most sounding professions of stoic superiority to passion and pain, yet, when exiled, he broke into abject complaint." Similar things are said concerning Cicero, and Napoleon Bonaparte is another example. Yet all these men, even in their exile, were surrounded by wealth and luxury: but here we have before us two men who had forsaken all for the privilege of being God's ambassadors, representatives of Christ, suffering to bear the message of divine grace to the sin-blinded and unthankful;--yet under most distressing circumstances, with their backs lacerated from the beating, with their feet in the stocks, and their whole bodies therefore pained and uncomfortable, with seemingly no cause for thankfulness that the worldly could discern, they were filled with love and gratitude to God, and their hearts overflowed in songs of praise. Surely they were actuated by super-human hopes and joys!

Nor were they the only ones upon whom the truth and the holy spirit of the truth has had such an influence. We remember many martyrs who likewise "endured as seeing him who is invisible." We think of Daniel praying in the lion's den and answering the king in a cheerful voice, "The God whom I serve hath sent his angel and shut the lion's mouth." We remember the three Hebrew captives, who, because of faithfulness to God, were cast into the fiery furnace; and who there had the presence with them of one in appearance like the Son of Man. We remember Bunyan, who, while in Bedford jail, England, for faithfulness to the truth, not only prayed to God, but figuratively sang his praises, as represented in his remarkable work--Pilgrim's Progress. We remember also King David of old, some of whose most expressive and impressive Psalms were written in hours of distress, when the Lord upheld him. Madam Guyon, while imprisoned in the Castle Vincennes (1695), wrote songs and sang them in praise to God. Writing of it subsequently she said, "It sometimes seems to me as if I were a little bird, whom the Lord had placed in a cage, and that I had nothing now to do but to sing. The joy of my heart gave brightness to the objects around me. The stones of my prison looked to my eyes like rubies." In prison she wrote:--

"A little bird I am, shut from the fields of air;
And in my songs I sit and sing to him who placed me there:
Well pleased a prisoner thus to be, because, my God, it pleaseth thee.
My cage confines me round,--abroad I cannot flee;
But though my wing is closely bound, my heart's at liberty.
My prison walls cannot control the flight, the freedom of my soul."

Thank God, the days of beating and imprisonment for Christ's sake are no more; but there are still opportunities for the development and exercise of the spirit of sacrifice by all who are faithful followers in the footsteps of the Lord Jesus; there are social smitings and ostracisms for the truth's sake, which can be borne with rejoicing to such an extent that the smart is scarcely felt. There are times when the Lord permits our financial conditions to become almost a gloomy prison as viewed from the natural standpoint,--times when responsibilities or sicknesses may shut us in as prisoners; but under such circumstances the faithful are able to realize the Lord's favor and mercy; they find many blessings to recount and their hearts overflow with thankful gratitude and praise, so that all who come in contact with them take knowledge of them, as they did of the Apostles, "that they have been with Jesus and learned of him."

The Lord's response to the faith, prayers and praise of his servants, by an earthquake, is of course out of the ordinary course of his providences; but the case was an extraordinary one. These were extraordinary servants, the work given them to do in establishing the Church was an extraordinary work. And evidently something extraordinary was needed in the case of the jailor, who, though an honest and well disposed man, was not expecting any blessing of religious instruction from the prisoner under his care: yet, as soon as he grasped the situation he became as teachable as a child at the feet of his prisoners, inquiring the way to eternal life. It is worthy of note that the gospel of the Lord Jesus Christ has little effect upon any who receive it otherwise than in meekness: those who oppose themselves and fight the truth at every step are not of the kind, nor in the condition to be blessed by it: hence the Lord's instruction to "preach the gospel to the meek.

The gist of the apostle's instructions is summed up in our golden text,--"Believe on the Lord Jesus Christ"--the significance of which is very comprehensive.

R2183 : page 202

It implies not only mental assent to the fact that Christ died for our sins and arose for our justification, but also a reception of these truths into the heart and into the life of the believers; so that thenceforth he may realize that he is not his own, but bought with a price, even the precious blood of Christ; that he belongs to him and should willingly submit in every matter to his guidance and direction.

The Apostle did not tell the jailor and his family that they must seek the Lord's favor and forgiveness for several weeks, in prayer at a mourner's bench, or otherwise; but, on the contrary, that they should simply and at once believe the facts as preached to them, and at once start a consecrated life in harmony therewith. And all this faith and consecration was at once confessed and professed by the jailor and his family when they were immersed.

Meantime, we can imagine with what tenderness and gratitude to God the jailor washed the wounds of his remarkable prisoners; and recognizing them as the servants and representatives of the Lord he entertained them with the best his house afforded. A proper appreciation of God and his goodness always leads to an appreciation of the servants and instruments which God is pleased to use in bringing blessings to us.

R2184 : page 203

CUMBERED WITH MUCH SERVING.

"So busy, O so busy," is the cry on every side,
"There's much to do, and workers few, while on the moments glide;"
And weary hearts are fainting oft' beneath their load of care;
And willing hands have grown too weak the burden's weight to bear.

"No time to rest, no time to wait for strength to be renewed,
No time to tarry till the soul with power is endued;
The tasks increasing every day, this life so near its close;
We cannot rest," the toilers cry, "until death brings repose!"

O burdened hearts, can it be true this is the Master's will?
Are you to labor every hour and never to be still?
These vessels are so very small, our cups will not run o'er
Unless we seek the fountain's brink for filling more and more.

Take time to sit at Jesus' feet and hear his blessed Word;
Wait there, like Mary, till your soul to love's best deed is stirred;
Then break the alabaster box, and let its perfume sweet
Spread with the gospel's joyful sound, and make the earth replete!

O be not cumbered with much care,--they serve who only wait;
The Lord's command, "Go thou and work," will never come too late.
His truth must burn within your soul e'er you a task begin:
For we must know our captain's will if faith's good fight we win.

Then come apart each weary one into a place of rest,--
The flesh so weak must often seek the Rock and Shadow blest;
There tarry in that silence sweet till freed from every care,
And you arise, with strength renewed, for him to do and dare.
--F. G. Burroughs.

===================

R2183 : page 203

THE GOSPEL TO THE NOBLE AND TO THE MORE NOBLE.

--JULY 18.--ACTS 17:1-12.--

"They received the Word with all readiness of mind and searched the Scriptures daily."--Acts 17:11.

LEAVING Philippi at the request of the magistrates, and for the sake of peace, not insisting upon his rights as a Roman citizen, Paul with

Silas and Timothy proceeded westward, leaving Luke with the believers at Philippi for the further establishment of the believers in the truth. Their next stop was at the city of Thessalonica, the capital of Macedonia. They were seeking cities where there were considerable numbers of Jews, knowing that they would be the best prepared to understand the gospel and to accept it. One of the attractions at Thessalonica was a large synagogue: and it was to the Jews, as usual, that the Apostle first addressed himself.

It is worthy of note that the Apostle's manner was not that of a "ranter," but of a logical and connected reasoner: his proofs were brought from the Old Testament Scriptures; and the correspondence between these testimonies concerning Messiah, given of God through the prophets, with the facts and circumstances of our Lord's ministry and death were logically set forth. And no doubt all his hearers had some knowledge of the matters which had transpired in Jerusalem; for representatives undoubtedly went every year to Jerusalem, to the Passover. The reports which reached them had no doubt all been from the prejudiced Jewish side of the matter, leading them to believe that, while Jesus was a good man who performed many wonderful works, he was nevertheless an impostor, possessed of a devil, a false Messiah, etc. The Apostle's work, then, was largely to correct these misapprehensions, and to show that the very things which they had heard respecting the ignominious death of Jesus were all parts of the divine plan, that fitted perfectly to the previous testimony of the prophets. He proved to them that Messiah must of necessity have died as the Redeemer, before he could justly dispense divine mercy and forgiveness to any. And then, he showed that all these things had been accurately and properly fulfilled in the experiences of Jesus.

As usual, wherever the true gospel went, the result was a division; and the same is true to-day.

So our Lord foretold, saying, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." The sword of the spirit is the Word of God, and it not only separates in congregations, but also in homes--the Ishmael class opposes the Isaac class--the Esau class opposes the Jacob class. Many not appreciating the divine plan are surprised that the truth causes division. Such divisions along right lines are to be expected and esteemed: but the Apostle speaks of another kind of divisions which are disapproved and are to be avoided; namely, divisions on technicalities, methods, forms, genealogies, etc. The Apostle assures us that such divisions are of the adversary. But divisions as between those who accept Christ as their Redeemer and the only hope of salvation, and those who do not so accept him, are most important and to be desired. Upon all other points the Lord's people are to be peace-lovers and "peace makers."

"So far as lieth in you, live peaceably with all men." Waive all unimportant tests and shibboleths, but in no sense or degree either ignore or deny the only basis of Christian fellowship--the "ransom for all."

The believing Jews consorted or associated with the brethren, and quite a good many Greeks, including a number of honorable women, were counted among the believers; and the cause seemed to be gaining a good foothold: but again God permitted a disturbance which brought the truth and its servants more prominently before the attention of the whole people and served to make the cleavage between the believers and

the unbelievers the more distinct. Thus not only a trial of faith and of character was brought unto the believers, but a blessing came, also, to those who were faithful; for all who took a decided stand for the truth were undoubtedly helped and strengthened thereby. The spirit of compromise with error is the most subtle and dangerous spirit encountered by those who are called to forsake all and follow Christ.

The unbelieving Jews were those who were not in proper condition of heart to receive the truth;--of the Ishmael class, they were full of envy and jealousy against the true seed of Abraham--the true heirs of the promise. They did not hesitate to employ hoodlums as their servants in creating an uproar and making a mob-assault upon the house in which they supposed Paul and Silas and Timothy were lodged. Not finding these, they took Jason and others of the new converts before their tribunal, accusing them of consorting with the disturbers of the peace. As usual, sagacity was shown in the nature of the charges; the same charge was brought forward that was brought against our Lord himself, namely, treason to Caesar--teaching of another king. Under autocratic governments, such as that of the Caesars, rulers everywhere were expected to be specially severe against any and every form of treason, and to have ignored such charges would have made them appear to be co-conspirators against Caesar. How shrewdly the adversary makes his attacks!

Since the Lord had been pleased to frustrate the plans of the enemies of the truth for the arrest of his ministers, the latter concluded that it would be the proper thing not to arouse further antagonism, nor to challenge their enemies by bringing charges of riot, etc., but rather peaceably departed for another city. In this they followed the instructions of our Lord, "When they shall persecute you in one city flee unto another." They followed the example of our Lord also, of whom we read that he left Judea and Galilee, for he "could not walk in Judea because the Jews sought to kill him."

The words of the enemies--"These that have turned the world up-side-down are come hither also," indicate how wide-spread was the knowledge of the truth at this time, and how zealous the efforts of the apostles were conceded by their enemies to be. Nor was this turning up-side-down wholly the work of the apostles: rather it was the work of the spirit of the truth, wherever the truth was preached; the apostles were merely zealous in introducing the truth which did the work. When they were gone, the true believers, inspired by the same spirit, continued the work of turning matters up-side-down, not only in the synagogue, but also, we may be sure, in their own hearts and in their own lives; turning out the evil and impure, and turning in more and more of the fruits and graces of the spirit of the truth. The reason that so many who receive some knowledge of the truth, know little of the turning up-side-down of the perversities of their old natures is, because they fail to receive the spirit of the truth, fail to come into full sympathy of heart with the principles of divine righteousness which inspired the word of truth and formulated the divine plan. Alas! many seem to receive the truth not in the love of it; but rather in the love of controversy or in curiosity. To such it will be of no real value. To profit us it must be received as the sword of the spirit to kill the old nature, that the new nature may develop; --it must become "a discerner of the thoughts and intents of the heart" to us, that we may by divine grace conquer self and bring every thought into captivity to the will of God.

The next stop was at Berea, sixty miles west of Thessalonica. Of the people of this city wonderful words of commendation are written, "These were more noble than those of Thessalonica, in that they received the Word in all readiness of mind, examining the Scriptures daily, whether those things were so." This commendation is frequently misunderstood as applicable to the Christians at Berea; but not so, it applies specially to the Jews at that place: they seemed to be just ready for the truth, and yet received it, not in a spirit of credulity, simply because it was told to them, but properly they were ready and of a proper spirit to

R2184 : page 204

investigate, and to see whether the things spoken fitted to the prophetic statements respecting Messiah and his work, etc. This is always a mark of true nobility, and such noble persons are worthy of the truth and are enabled to receive it. Nevertheless, we are to remember that readiness to investigate and to receive the truth are not the only qualities which go to make up a Christian. In one of his parables our Lord illustrates a class which was ready to receive the Word, but had no root in themselves, and who consequently, when the sun of persecution arose, withered and drooped and lost their Christian vitality.--Matt. 13:6,20,21.

Apparently, the larger proportion of the Jews at Berea became believers, and the unbelievers were so comparatively few that they did not attempt persecution. But whether it was from lack of persecution, or whether it was that the seed at Berea fell into hearts that had less depth, it is nevertheless a fact that the Church at Thessalonica seems to have flourished far better than the Church established at Berea. This is evidenced by the fact that the Apostle wrote two of his epistles to the Church at Thessalonica, and we have no record of any written to the Church at Berea. We may draw a lesson from this to the effect that it is not always the places in which the truth is most favorably received that it will hold out the longest and bring forth the most fruitage. Persecution and opposition are often agencies of great blessings;--in part perhaps because they draw the line of demarkation sharply between those who are the Lord's and those who are not the Lord's. A certain amount of persecution is very helpful in the establishment of character. Hence the encouragement of the Apostle to "rejoice in tribulation;" and again his declaration, "Tribulation worketh patience." Again the Apostle Peter stated that present afflictions may be considered light, because we recognize that "they work out for us a far more exceeding and eternal weight of glory."

===================

VOL. XVIII. JULY 15, 1897. No. 14.

CONTENTS.

Special Items....................................206
Views from the Watch Tower........................207
Spiritism--Demonism
  Warnings from a Spiritist.....................209
  Many Possessed of Devils To-day...............210
  Spirits Organizing "Churches".................214
  "In the Secret Chamber".......................214
  Satanic Powers Malific........................215
Preaching to Athenian Philosophers................216
God's People in Corinth...........................219

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS

--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

HOW TO ADDRESS LETTERS AND ORDERS TO US

Please assist us by observing the following rules in your correspondence with us:--

(1) Address orders for Bibles, Tracts, Dawns, WATCH TOWER subscriptions and Tract Fund donations to--

WATCH TOWER BIBLE AND TRACT SOCIETY,
58 ARCH STREET, ALLEGHENY, PA.

(2) If you write to the Editor on doctrinal or other subjects, and choose to enclose "Good Hopes," for orders for books, tracts, etc., please write orders on one sheet of paper, questions on another and your general letter on another. Address--

C. T. RUSSELL, 58 ARCH ST., ALLEGHENY, PA.

(3) Please do not trust to our remembering previous correspondence, but make each letter complete in itself, including your full address.

MOTTO CARDS--ENAMEL TEXTS.

We frequently have calls for text cards, for home embellishment, and have heretofore found it difficult to describe them satisfactorily. Now we have arranged for an illustrated catalogue describing thirty-eight different styles and over two hundred mottoes and texts. Prices from 5 cents to 50 cents each. We are not permitted to cut these prices, but we can and will send all orders postage free; and with each dollar's worth of these motto cards we will send free either one leatherette bound volume of MILLENNIAL DAWN or three copies of "Tabernacle Shadows" (leatherette), or of "Thy Word is Truth" (leatherette), or of "What Say the Scriptures about Hell?"

Orders for these catalogues will be filled in rotation as received.

===================

R2184 : page 207

VIEWS FROM THE WATCH TOWER.

THE "American Railway Union" under the lead of Eugene V. Debbs at its June convention merged itself into a new organization, known as "The Social Democracy of America." The scheme proposed is that members and friends of the Society shall contribute funds to start a system of colonies, one after another, as rapidly as possible, in some state of the Union at present sparsely settled and otherwise considered favorable to the scheme. When the colonists are of sufficient number they hope to control the State legislature and government--to enact socialistic laws, and to enforce them; and thus to give to the world a practical example of their claim, that Socialism is to be the world's savior.

Practical tests of the various social remedies proposed are just what is needed to prove them all at best palliatives, never remedies, and often breeders of woes worse than those they seek to cure. It would be an excellent plan to set apart one half say, of Oregon, and divide it into about twenty little states for experimental purposes, in which the advocates of various "social-redemption" theories could rule themselves and "try" their theories, and prove them failures. Give one to "The Social Democracy," another to the "Nationalists," another to the "Single Taxers," another to "The New Woman," another to "Anarchists," etc. In fact there is no need for legislation on the subject, for there is plenty of good vacant land to be had by settlers, free, in several states.

But what these "reformers" want is not free land, free water, free air, and plenty of hard work in "subduing the forests," etc. The Pilgrim fathers got those things with "sweat of face;" and it developed in them strong characters for integrity, and a reverence for the Creator and his Word.

Judging from their declaration of intentions, "The Social Democracy of America" purposes to steal a State. Under cover of liberal laws they design to enter some favored State and to so change its laws that the invested wealth, improvements and conveniences accumulated by others through years of toil shall, nolens volens, be largely appropriated to the use and convenience of the less prudent or less fortunate invaders.

And all this is proposed on the plea that the "reformers" wish to demonstrate the blessings that would flow from the operation of the Law of Love, as opposed to the miseries of the present Law of Selfishness. Alas! how easily men can deceive themselves. Surely, anyone can see that at very most this is the self-love of one class fighting the self-love of another class.

We rejoice to note any evidence of the growth of the spirit of generosity in mankind; and would be glad if all men were willing to surrender private interests to the public welfare; but we are not so blind to facts and reason as to suppose that Mr. Debbs and his associates are acting the part of philanthropists in scheming to acquire the property of others: tho, of course it may be claimed that such a readjustment should come sometime.

But all such schemes are now in order, and many of them will undoubtedly be tried that the world may have demonstrations of that which God's people already know from his Word;--that all human schemes must fail to bring forth perfect results because conceived and carried forward by men and women whose thoughts and deeds are warped by the sin and selfishness of six thousand years' development.

Mr. Debbs and his principal associates express great confidence in the success of their scheme, and point to the success of the Mormons in Utah. They forget that the secret of the Mormon success is a religious

R2184 : page 208

unity that practically enslaves the people to the control of their Elders whom they accept as divinely appointed and inspired. No other slavery can hold its victims so firmly as religious slavery--good or bad. And Mr. Debbs could expect no such influence over those who would follow him as standard-bearer. There would be nothing but selfishness common to all who would join his colonies: and selfishness is the very basis of anger, envy, hatred and strife, and constantly tends to disintegration. His scheme might prosper so long as donations in its aid would continue, or so long as special hopes of improvement at the expense of others held out; but it would go to pieces at once when these selfish inducements would cease.

Mr. Debbs and some of his associates no doubt have some benevolent sentiments blended with their selfish ones, and with us would probably rejoice to see all the "groaning creation" (Rom. 8:22,23) relieved from the present pressure of evil. What they lack is the knowledge which comes from the Lord's Word--a quarter from which they expect no light.

It teaches--(1) That no man can either appreciate or exercise pure love unmixed with selfishness, except he be "born again," for which he must first be

R2185 : page 208

"begotten again" by the holy spirit of the Lord's Word of truth.

(2) That only such are qualified to rule either themselves or others, or to enjoy full liberty.

(3) That God has been testing and selecting just such a class of rulers during this gospel age; and that soon he will bless the world by establishing his "elect" under Christ, their "Head," as his autocratic Kingdom, to take away human liberty and rule with a rod of iron, until all who will obey shall be blessed and

lifted to perfection of being and of character; and all who will not obey shall be destroyed. (Acts 3:19-23; 1 Cor. 15:12-25.) Then, at the close of the Millennial age, full liberty can be granted to all; for none but the worthy will remain.

"Our Father which art in heaven...Thy Kingdom come, Thy will be done on earth as it is done in heaven."

===================

R2185 : page 208

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?

--PROOFS THAT IT IS DEMONISM--CONCLUDED.--

Another popular Spiritualist paper is The Philosophical Journal. It continually urges that its gospel of Spiritism be tested, and declares it to be the one thing the world needs; and yet it also admits the frauds practiced by the "spirits" upon mediums. It will admit that when detected as "evil spirits," "lying spirits," by misrepresentation, fraud, wicked suggestions or works, arousing the victim to resistance or relief through prayer, evidently the same spirits return as moralists, with reproofs, professions of sympathy and promises of aid in resisting the evil spirits, etc., only to improve the first opportunity of weakness or temptation to break down all resistance of the will and obtain complete possession --obsession. We clip a statement in support of this from its issue of April 22, '97, signed by A. N. Waterman, one of the leading Spiritualist lights. Under the caption, "Real Authorship of Spirit Communications," he says:--

"It appears to me impossible that in this life we can know from whom a spiritual communication from the other world is made. We can have evidence, something like that which we possess in reference to the authorship of a telegram, but no more."

Would people of "sound mind" stake their all, risk an insanity which according to their own accounts is manifold worse in torture than ordinary dementia, and spend their lives trying to get other people to risk their all similarly, when for it all they have no more evidence than goes with a telegram? Would they do so when the bitter experiences of forty years testing had told them that the genuine are at most only as "one grain to a bushel," as one of them has just told us?

No, no; only desperately deluded people would pursue such a course. Evidently as the holy spirit in men produces "the spirit of a sound mind" (2 Tim. 1:7;

Prov. 2:6,7), so, on the other hand, the spirit of devils produces the spirit of an unsound mind.

Another letter received recently from Florida, from a brother in Christ, a WATCH TOWER reader, well educated in several languages, informs us concerning some peculiar experiences recently had with these "seducing spirits." He became aware of the presence of invisible spirit beings, and they seemed to manifest a curious interest in his work: he was translating MILLENNIAL DAWN into a foreign language.

Well informed along the Scriptural lines presented foregoing, as to who these "seducing spirits" are, he nevertheless forgot, or failed to heed the divine instruction, --that mankind should hold no communication whatever with these "lying spirits" and "have no fellowship with the unfruitful works of darkness." The neglect of this instruction caused him serious trouble; and but for the interposition of divine mercy, in response to his and our prayers, it might have made shipwreck of him--soul and body.

R2185 : page 209

He was allured to the conference by a mixture of curiosity with a benevolent desire to do them good by preaching to them the glorious gospel of divine love and mercy operating through Christ toward all mankind; and the eventual hope of a judgment (probationary trial) for the fallen angels, declared in the Scriptures. (1 Cor. 6:3.) At first they gave close attention and appeared to take a deep and reverent interest in the message; but before long they became very "familiar" spirits, intruding themselves and their questions and remarks at all times and places, disputing with him and with each other in a manner and upon topics far from edifying, so that he remonstrated: finally he demanded that they depart, but having gained his "inner ear" (having made of him what Spiritists would term a "clairaudient medium") they were not disposed to go, and only through earnest prayer was he finally delivered. He should have been on his guard against their seductive influences; he should have remembered that whatever message of grace the Lord may yet have for these fallen angels he has not yet sent it to them, and that none are authorized to speak for the Lord without authority. "How shall they preach except they be sent?" The message of salvation thus far is to mankind only; and even here it is limited, for altho all are to be counseled to repent of sin and to reform, yet the gospel of salvation is restricted to repentant "believers" only,--"the meek of the earth."

WARNINGS FROM A SPIRITIST AND SWEDENBORGIAN.

Joseph Hartman has published a book of 378 pages in which he recounts his experiences as a Spirit medium (led into it by Swedenborg's teachings), his debasement almost to the loss of reason by spirit obsession, and his final recovery from its ensnarement of his will; but strange to say, he is still a firm believer in Swedenborgianism and Spiritism, altho, like others, he cautions every one to be on guard against their wicked devices. Poor deluded man, he still believes that there are good spirits.

Mr. H. had come in contact with the "Planchette," a wooden device which holds a pencil and moves readily under the hands of certain mediums or "sensitives," even children, writing answers to questions propounded to it; and he had attended several tipping and rapping seances, and was convinced that they were not frauds, but the operations of invisible, intelligent spirits. He became actively interested while endeavoring to convince doubting friends of the genuineness of the manifestations. Next he tried it in his own family and developed the fact that his little son was a drawing and writing medium. Next he was curious to investigate the phenomena of spirit materialization. About this time his daughter "Dolly" died, and he was deeply interested in the apparitions or materializations which professed to be "Dolly." He, however, was incredulous, and, in his own words, "gave it up under a cloud, and a suspicion of fraud." But after five years of experience he says,--"Whatever doubts I may have entertained respecting the phenomena, I am clearly of the opinion that honest materializations are now of frequent occurrence. Who the forms are, or whence derived, is a mooted question." We have just seen that if the manifestations are "honest" so far as the mediumship is concerned, they are frauds so far as the persons represented are concerned--simulations of the dead, by the fallen angels.

Later the table-tipping and rapping and drawing and writing tests were revived at Mr. H.'s home, two of his children becoming adept mediums, and finally, he himself became a writing medium, to his own surprise and without expectation or solicitation. Now he could and did hold frequent converse supposedly with his daughter "Dolly," but really with demons who personated her, and others, he was caused to smell pleasant odors, etc. As a later development he became a speaking medium, and "under control" would speak and act without his own intention or volition; but with full power to refuse to be a medium to such "spirits" as he chose to refuse, because of their former rudeness or obscenity. Next he was granted the "inner ear," "Clairaudience," or ability to hear sounds not audible to others, and thus to hold converse with the "spirits" without any outward agency, such as writing, rapping, etc.

Of his "spirit friends" he says,--"They described to me that their controlling circle consisted of 'twelve spiritual gifts or virtues' which composed a 'band' of very great strength; and under their guidance, they declared, I would become one of the greatest mediums ever known. I revolted--had not the least ambition for fame of that sort.--They were the more determined."

Thus gradually was Mr. Hartman brought, against his wish, more and more under the "control" of the wicked spirits which finally obsessed him. The next experience was with a peculiar clairaudient "Voice" which represented itself to be the Lord and took full control of him, directing his every act. It pictured all his errors and weaknesses in darkest shades; and endeavored to destroy all hope. He was told to pray, and when he attempted to pray he was given such conflicting suggestions as to words as made it impossible. He was fast in the snare of the "wicked spirits;" "possessed," and controlled by "spirit-mesmerism," as he calls it.

But finally he escaped their bondage;--a once strong will reasserted itself, and he wrote the account to hinder others from being similarly entrapped. But

R2185 : page 210

he does not understand the matter, notwithstanding his remarkable experiences. His experiences had proved

R2186 : page 210

that all the "spirits" which he had come in contact with were "wicked," lying, profane, and a majority of them vulgarly and disgustingly obscene: Yet, believing these to be the spirits of dead men and women, he surmised that he had met a band of evil ones only, and that there were other bands of good, truthful and pure spirits of good people. If he had but known the Lord's testimony on this subject, it would have put the entire matter in another light.

After gaining will-control of himself he was still attended by these evil spirits whose character he now fully knew; and they tried repeatedly to bring his will power again under "control," but had no power that he would not grant. He did, however, grant them liberty to use his hand in writing communications, and in reply to his questions respecting how and why they had abused his confidence, lied to him, were obscene and sought to bind and injure him, they answered that they were constitutionally and thoroughly bad and that they were "devils;"--again contradicting this and declaring that they were spirits of dead human beings. But to confirm him in Swedenborgianism they told him that there were no Swedenborgians among them. And Hartman evidently believed these self-confessed "lying spirits," for he concludes his book by quoting proofs that Swedenborg had passed through experiences of obsession somewhat like his own. He quotes from Swedenborg's Diary 2957-2996 as follows:--

"Very often when any one spoke with me, spirits spoke through me....This occurred many times; for instance twice to-day. I cannot enumerate the times, they are so many....Moreover, they have laughed through me, and done many things....These are those who introduce these things into my thoughts, and while I am unconscious of it, lead my hand to write thus."

Hartman says of Swedenborg further:--

"It is a matter of history that Swedenborg's maligners, not understanding interior temptations or spirit control, published that he was crazy, and that he did several foolish and insane things while living in London. ...He was under control of spirits who acted through his body, speaking through him and moving his body as if it were their own....During a part of this transitional period he was unquestionably controlled by evil spirits. He says he had 'tremors and was shaken from head to foot, and thrown out of bed on his face' ...'I was in the temptation,' he says, thoughts invaded me that I could not control,...and full liberty was given them....While I had the most damnable thoughts, the worst that could possibly be, Jesus Christ was presented visibly before my internal sight.'"

Mr. Hartman comments:--"This we believe was an evil spirit pretending to be Christ, as in our own case the spirit pretended to be God."

To us it seems evident that Swedenborg was a Spirit-medium and was an advance agent for promulgating and establishing the "doctrines of devils" respecting "seven heavens and seven hells," etc., etc., ad nauseam. Yet Mr. Hartman closes his book with a eulogy of Swedenborg; who, altho admittedly possessed of devils at times, he thinks was sometimes possessed and controlled by good spirits: while Hartman's own experience corroborated the Scriptures, that they are all "wicked," "seducing," "lying" spirits.

MANY POSSESSED OF DEVILS TO-DAY.

In a pamphlet entitled--"The Nature of Insanity; its Cause and Cure",--by J. D. Rhymus, the author shows that in many cases insanity is merely demoniacal possession or "obsession." He says,--

"In my own case I know that the brain was not diseased at all; my whole nature seemed to be intensified by conflicting emotions raging within my breast. I was completely enveloped and pervaded by thought, or in other words thought came as something impinged upon me, seeking expression through me, without being coined or generated by the action of my own brain, altho fully conscious at the time, as I am now, that I possessed a strength within me not my own will and brain power so-called;--yet it was so blended with, and manifested through my own powers of action, that I felt great exhaustion of nerve force and mental prostration when the conditions subsided."

After detailing his own case and his release from the thraldom of evil spirits, whom he supposed to be the spirits of wicked dead men (apparently he also was a follower of Swedenborg), he quotes a letter from a Philadelphia physician, dated Nov. 12, 1884, as follows:--

"The young lady to whom you refer in your letter is a Miss S__________, who was once my patient and quite intimate in my family. Her father was a sea captain, and was lost at sea, no one knowing when or where. Her anxiety to learn something of his fate, led her to apply to a spirit medium. She was found to be very 'susceptible' and a remarkable medium. She did nothing to encourage the approach of spirits; but they came all the same. They almost tormented the life out of her for a long time--how long I do not remember. They often made her get out of bed at night and perform all sorts of grotesque antics. She finally drove them off by repeating the Lord's Prayer on their every approach. Your sincere friend, __________."

The same writer says:--

"Judge Edmonds of New York [a noted Spiritist and both a Clairvoyant and Clairaudient medium--now deceased], has recently expressed the opinion that many so-called lunatics in asylums are only under the influence of spirits." The Judge himself said,--'Some fifteen cases of insanity, or rather obsession, I have been instrumental in curing. This I said to the Academy of Science, in New York.'

"The Judge has had Catholic priests, after a thorough trial of their 'holy water and prayers,' send [to him] their mediumistic members when wickedly disordered,

R2186 : page 211

to be demagnetized and released from the grasp of obsessional spirits."

SPIRITISM REVIVING.

Few are aware to what extent Spiritism is now active; how it is gradually reviving. Here is an account of Dr. Peebles' visit to Melbourne, Australia, this year, 1897. He writes to The Philadelphia Journal as follows:--

"Altho I had come for a rest, I was immediately pressed into active service, and have been lecturing every Sunday evening either in the Masonic hall (which seats 1300) or the Lyceum (700), both of them being filled at times to overflowing. I have also spoken in the Unitarian and Swedenborgian churches, and the Australian (Presbyterian) church, on vegetarianism and other reform subjects.

"Several mediums speak about coming to Australia. Before leaving, let me tell you that the Melbourne press says there are already 500 mediums in the city and suburbs, while others say 200, but I see none who compare with Mrs. Freitag, and others. I cannot, conscientiously, encourage mediums to come to Australia, unless they are absolutely first-class test mediums. That's what the people clamor for--tests, tests, tests. Old, bald headed Spiritualists, who had tests years ago, want them renewed, and so seek for tests instead of going on to a higher plane of harmony, beauty and spiritual truth, becoming their own mediums."

Yes; the tests, rapping, writing, table tipping, and even materialization tests are only the beginnings of Spiritism, and not the desired ends sought by the spirits. The end sought is possession "obsession;" and those who by strong self-control constantly resist absolute spirit-control are used as "test mediums," to catch others, and to exhort others, as above, to go "on to a higher plane of harmony" with lying, seducing, enslaving and demonizing spirits.

An English journal called Black and White gives a detailed and illustrated account of recent apparitions at the town of Tilly-sur-Seulles, Normandy, France. It says that the apparitions are of the Virgin Mary and have continued for several months, and are thoroughly vouched for. It adds:--

"The appearances, which seldom or never resemble each other even to the same voyants, always either ascend from the earth, as in the case of those of the Witch of Endor, or appear gradually bit by bit, first a leg, then an arm, and so on, at a slight elevation. All this is very queer reading.

"The trampled field of oats, the elm tree stripped of its branches by relic-hunters, the torn hedge protected by barbed wire and decorated with statues pictures, rosaries, pots of flowers and votive tapers, remain to testify to a belief in the supernatural not less strong than it was in mediaeval times."

Black and White, after quoting from the Croix du Calvados (the official organ of the Roman Catholic Bishop of the diocese), that, "Altho it cannot doubt the fact of the appearances, it is inclined more and more to attribute them to diabolic intervention," adds:--

"If anything, this is calculated to lend them still greater interest in the eyes of the world which, at the end of the nineteenth century, shows itself especially ready to dabble in Satanism, crystal-gazing, astrology, theosophy, spiritualism and magic, both black and white. The chief points in favor of this clerical decision seem to be that one Vintras, who lived in an old mill, still standing on the banks of the Seulles, below the older village of Tilly, prophesied these apparitions about the year '30. Vintras was condemned as a sorcerer and incarcerated at Caen by request of Pope Gregory XVI. He claimed to have been 'inspired' by the Archangel Michael. Curiously enough, another 'prophet,' claiming to be inspired by another Archangel, Gabriel to wit,--namely Mlle. Cuedon, who has made a stir in Paris lately, and whom a certain Abbe

R2187 : page 211

declares to be 'possessed' rather than 'inspired,' prophesied these same apparitions at Tilly a fortnight before they began."

Satan's motto seems to be, Anything to deceive and bewilder humanity and to hinder the truth now due to them from reaching them. From an English Spiritist journal Light, we quote a recent statement of a seance, as follows:--

"At a sitting which was being held one evening at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the center of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half an hour, when it gradually faded from their sight.

"All present were filled with a sense of deep reverence and veneration. The control [i.e., the spirit controlling the medium] explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fulfilment of His words, spoken nearly two thousand years ago, is coming to establish his Kingdom, the reign of universal love and brotherhood, amongst us.

"The control further said: 'Write thus to the editor of Light, Tell him that light is coming to all men. It grows brighter day by day. This light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This remarkable light is attended by hosts of angels; by dwellers in the spheres of the Blest; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light. Perfected good, perfected man, perfected light.

"Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Altho not herself viewing the greatest glory of the Light she saw it, far, far away, having a star-like radiance."

R2187 : page 212

Just as at his first advent the evil spirits acknowledged Jesus, saying, "We know thee, who thou art." "What have we to do with thee, Jesus, thou Son of God?" and as they testified of the apostles,--"These be the servants of the most high God which show unto us the way of eternal life; so to-day, as we have seen, some of them will testify occasionally to the truth, commend MILLENNIAL DAWN, etc.; but it is safe to assume that it is all for a purpose; as a "bait" for those who are interested or seeking light along these lines, to eventually lead them off into some gross darkness. Let us constantly remember that these deceptions will become so bold, and be apparently so backed by advanced truth that they will, "if it were possible, deceive the very elect."--Matt. 24:24-26.

Under such circumstances there is but one safe course. It is not to stand still with closed eyes, panic stricken: that will be impossible, very soon. It is to fully accept of Christ Jesus the redeemer, the ransomer of the race as your Savior and your Teacher, and to be controlled only by his spirit of truth expressed to man through his Word--the Bible. So doing you will be kept by the power of God from all the snares of the wicked one; for the gospel is the power of God unto salvation to every one that [obediently] believeth."

To what great dangers the people of Christendom are exposed we may judge when we remember that nearly all are laboring under the delusion of Satan, first enunciated to Mother Eve in Eden,--to her deception and fall. He then said, "Ye shall not surely die." He has kept up his side of the controversy since then, and the majority of God's people believe Satan's statement and disbelieve the Lord's word;--holding that no one really dies, but that when death apparently takes place the person is thereby made "more alive than ever." Believing that none are really dead, we cannot wonder that Christendom totally rejects the Bible doctrine that the only hope for a future life rests in God's promise of a "resurrection of the DEAD," and makes nonsense of it by claiming that it is merely a resurrection of the body that died--which the Apostle declares will never be resurrected--but a new body be substituted when the soul, the being is resurrected.--1 Cor. 15:12-18 and 36-38.

In evidence of the dangers along this line we note the fact that in a very recent issue of "The Ram's Horn," a radical orthodox journal of Chicago published on its outside cover a colored engraving representing a Christian mother with clasped hands, praying beside a little grave decorated with flowers, while just before her is shown the shadowy outline of her child approaching her. The editor of The Ram's Horn and his readers are like all other nominal Christians who neglect the teachings of God's Word on this subject; --just ready for Satan's delusions to ensnare them.

Note also the following, clipped from the Jan. 2, '97, issue of The Philosophical Journal (Spiritualist). Under the caption "Progressive Thought, the editor quotes from Rev. T. De Witt Talmage's discourse of Dec. 6, '96, as follows:--

"Even Talmage has progressed from the old faith, and now believes in the return of the spirit to this world of ours after death. On December 6 he preached a Sermon at Washington on the 'Celestial World,' showing the employment of 'the departed' in that state of existence. In answer to the question: 'What are the departed doing now?' he said: 'That question is more easily answered than you might suppose,' and adds:--

"'Their hand has forgotten its cunning, but the spirit has faculties as far superior to four fingers and a thumb as the supernatural is superior to the human. The reason that God took away their eye and their hand and their brain, was that he might give them something more limber, more wieldy, more skillful, more multipliant.'

"Dr. Talmage says that the spirits, freed from the material body, are 'more limber, more skillful,' and 'are at their old business yet,' but with vastly improved faculties. He argues it thus:--

"'Have you any idea that that affluence of faculty at death, collapsed and perished? Why so, when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven.

"'Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the engraver his knife, that therefore that taste, which he was enlarging or intensifying for forty or fifty years, is entirely obliterated?

"'These artists, or friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into larger liberties and into wider circumferences.

"'They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.'

"In answer to the question as to what the physicians are doing, since they passed to 'the beyond,' he says they 'are busy at their old business,' and adds:

"'No sickness in heaven, but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. Those glorious souls are coming down, not in lazy doctor's gig, but with lightning locomotion.

"'You cannot understand why that patient got well after all the skillful doctors had said he must die.

Perhaps Abercrombie touched him. I should not wonder if he had been back again to see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven are come forth again for benignant medicament.'

R2187 : page 213

"Then he propounds another question, as to what all the departed are doing now--who in earth life were 'busy, and found their chief joy in doing good.' He replies: They are 'going right on with the work.'

"John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved --all of those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post.'

"He then concludes with this very emphatic language:--

"'To show you that your departed friends are more alive than they ever were; to make you homesick for heaven; to give you an enlarged view of the glories to be revealed, I have preached this sermon.'

"Without the slightest doubt then, Dr. DeWitt Talmage is a Spiritualist. He does not claim that cognomen, but he teaches the grand tenets of our philosophy and admits the consequent phenomena of the return of the spirit to visit mortals--spirit physicians to touch those given up to die by mortal physicians, and to heal them--to visit those in dungeons in order to relieve their distress--to watch the poor--to look after the enslaved--and in this work to be 'busier since death than before!'

"If 'the departed are more alive than they ever were'--as Dr. Talmage affirms in his closing remarks --then it is evident that he was correct in saying that 'the tombstone is not the terminus, but the starting

R2188 : page 213

post"--the 'door' to the higher life, the entrance to the state of endless labor, grand possibilities, and eternal progression.

"If Dr. Talmage thought more of these grand truths than of his clerical standing, he would frankly avow himself a Spiritualist.

"All the churches are rapidly becoming permeated with Spiritual philosophy, and soon must either add to their structural confession these grand and inspiring verities, or sink into oblivion in the twentieth century, when the cycle of evolution shall be completely rounded out."

Who can deny the logic of the Spiritualist editor in claiming Dr. Talmage as a Spiritualist, who refrains from fully acknowledging his identity? Who can doubt that the hundreds of thousands who read that discourse in the many journals which publish Dr. Talmage's discourses regularly, accepted every item of its poisonous, unscriptural suggestion as gospel; because in full accord with what they had been taught from other pulpits, and especially at funeral services? Alas! the millions of Christendom are ready, ripe, for the evil work of these seducing spirits.

Note the following hand-bill announcement of Spiritist performances and tests, given at Muskegon, Michigan, recently: it is in display type and illustrated etchings showing shadowy forms, etc.--and was sent to us through the Lord's providence just in time for a notice here. It reads thus:--

"Opera House, under the auspices of the Religio-Philosophical Society of Boston, Mass., Sunday night,
April 11, 1897.

"Spirit materializations, marvelous superhuman visions, Spiritualistic rappings, slate writing, floating tables and chairs, remarkable tests of the human mind, a human being isolated from surrounding objects floating in mid air. Behold the marvels of to-day! Reflect on the one great question of the hour: Is there a spirit land? and what is the destiny of man? Do you want to be convinced that there is a hereafter? Do you believe in immortality? Do you believe in a soul world? or do you believe that death ends all?

"Dr. Loyd Cooke, preeminently peer of spirit mediums, assisted by a number of mediums of note, on the open stage, will produce some of the most wonderful materializations ever witnessed in this country.

"The following are some of the tests that usually take place in the presence of these mediums: A table rises 4 to 5 feet and floats in mid-air. Spirit hands and faces are plainly seen and recognized by their friends. A guitar is played and passed around the room by the invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other tests of a startling nature take place in the presence of these wonderful mediums, if the conditions are strictly complied with.

"A night of wonderful manifestations! The veil drawn so that all may have an insight into the spirit world and behold many things that are strange and startling.

"The clergy, the press, learned synods and councils, sage philosophers and scientists, in fact, the whole world has proclaimed these philosophical idealisms to be an astounding fact. You are brought face to face with the spirits. A large piano is played upon without a living soul touching it. And many spirit forms upon the stage--sometimes eight or ten at a time--are proof positive of the genuineness of these mediums. They have been three years developing for the special purpose of demonstrating the facts of spirit power in full gas light!

"The invisible powers are constantly producing new and startling manifestations to convert the skeptical and strengthen the believer. Come and see for yourself. Take no one's word. Investigate and believe your own eyes. Be guided by your own reason. Believe nothing you hear! Every man and woman has a right to see and think.

"Many ask: 'Is there any truth in Spiritualism?' If you should attend this seance with these new mediums, you would never doubt again that the spirits do re-visit the earth, and can be seen and recognized by their friends. They will stand beside you and shake hands with any one who will ask them. Remember, this seance is not like others you have attended. The forms seen here are not afraid of you, but will come so close to you that you cannot doubt their identity, and will satisfy you that they are not flesh of this earth. No

one who has ever attended these seances can doubt the genuineness of these mediums. Remember, these are newly developed mediums, just arrived at this place, and are recognized by all that have seen them to have the most powerful circle that has ever been brought to this country. Not in darkness, but in open light. You feel their touch. You see their disembodied forms. In plain, open light! Every possible means will be used to enlighten the auditors as to whether these so called wonders are enacted through the aid of spirits or are the result of natural agencies.

"Committees will be selected by the audience to assist, and to report their views as to the why and wherefore of the many very strange things that will be shown during the evening. This is done so that every person attending may learn the truth regarding the tests, whether they are genuine or caused by expert trickery. Doors open at 7:15. Commences at 8. A small admission will be charged.

SPIRITS NOW ORGANIZE "CHURCHES."

Finding that Churchianity is popular, and a certain amount of formalism demanded by the people they seek to ensnare, Spiritists are organizing "churches" for the "worship" and "praise" of the "All Good," --the name they use instead of God. But since advanced Spiritists do not believe in a personal God this name merely represents to them--all good spirits, among whom they reckon Thomas Paine, Shakespeare, Judas and Nero, as well as Christ, Confucius and Buddha. In these "churches"--"Spiritualist," "Theosophical" and "Christian Scientist," all of the same cult, and all guided (unknown to many of their votaries) by the same master spirit--Satan--the preachers and evangelists are generally women: in marked contrast (whatever the explanation) with the course pursued by the true Head of the one and only true Church, our Lord Jesus,--who appointed twelve apostles and seventy evangelists, all of them men.

The newspapers gave an account of a Spiritist baptism service, at the "First Church of Spiritualists," Pittsburg, on Sunday, Dec. 13, '96, by Mrs. Ida Whitlock, of Boston, as follows:--

"When the babies' parents and godmothers had been assembled, deacons of the church brought out a long flower decked rope, which they tied about the participants in the ceremony. Mrs. Whitlock gave each baby a small bunch of carnations, handing them from a silver bowl. Having completed this ceremony, Mrs. Whitlock took another silver bowl, and, advancing to each baby, she dipped into the bowl a rose and sprinkled the faces of those to be baptized, saying as she did so, 'I, Ida Whitlock, by a power commissioned to me, do baptize thee, Anna Marie Klotz, in the name of the All Good' Alderman Klotz, of Allegheny, is the father of this child."

The power commissioned to Mrs. Whitlock was certainly not from the Father, nor from the Son, nor by the holy spirit; and we feel confident it was from the one who backs all the tests and tricks and lies and obsessions:--"Your Adversary the Devil."--1 Pet. 5:8.

"IN THE SECRET CHAMBER."

Brother Thori of St. Paul, Minn., sends us the card of a Dr. Snyder of that city, who styles himself a Christian Spiritualist and claims that he and others there hold regular seances in which the Lord as a spirit being shows himself to their mortal eyes. He says that about forty persons there have seen these manifestations. Three of them received "the communion" direct from the Lord's hand. The card received bears sixteen texts from the Bible, among which are the following:--

"God is a spirit."

"I am the light of the world."

"He that keepeth my commandments, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him."--John 14:21.

In large type at the head of the card are these words:--

"HAVE YOU SEEN THE LORD? IF NOT, WHY NOT?"

Brother Thori remarks that the Doctor appears to be very pious, and professes faith in the ransom and in restitution. The incident at once reminded Brother

T. of the statement of MILLENNIAL DAWN, VOL. II., page 158, which reads as follows:--

"Among other such things some of them even teach that Christ is present, and we doubt not ere long they will give seances at which they will claim to show him 'in the secret chamber.'" (Matt. 24:26.) Brother T. called the Doctor's attention to this Scripture and this application of it; but he was so enamored by the seducing spirits that he could make no application of it to his own experiences. He declared that it referred to such preposterous frauds as Schweinfurth.

Here we see more of Satan's policy: he works one fraud against another. A few weak-minded people are deluded into thinking and claiming that they are "some great one"--Christs, etc.,--and by hypnotic powers deluding a few into their "heavens," thus disgust more sensible people, who, believing that these frauds

R2189 : page 214

fulfil the scope of our Lord's warning, are off guard against the much more subtle deceptions of Spiritism which draw nearer and nearer daily.

Then again, true to his character as a deceiver, Satan begins all such performances with the outwardly devout. He puts a bait on his hook when he fishes for men. It will be found that self-willed Christians, no matter what their morals or faith, will be subject to snares of the great enemy. The full submission of the will to the will of God as expressed in his Word is absolutely necessary to overcome the world, the flesh and the devil.

R2189 : page 215

"WE ARE NOT IGNORANT OF HIS DEVICES."

We will no doubt surprise some when we state that to our understanding "Christian Science," "Theosophy," "Mesmerism," "Clairvoyance" and "Hypnotism," as well as "Swedenborgianism," are all related to Spiritism, and designed by the "seducing spirits" to enthral and "pass along" the various classes of mankind who are now awakening out of mental lethargy; and to blind their eyes to the truth respecting the Lord and his Word.--2 Cor. 4:4.

"Christian Science" by its attractive but deceptive name, no less than by its lying proposition that there is no pain, no sickness, no death, no sin, no devil, no Savior--nor need of any--by the very absurdity of its claims attracts the curious; and by its seeming harmlessness and "good works" ensnares the unguarded and uninstructed, who do not know "the depths of Satan." (Rev. 2:24.) Their processes for treatment of "imagined" diseases seem harmless, but are their cures therefore less of the demons and more of God than those of Spiritualists? While a pure faith in the first principles of the doctrines of Christ is not to be accepted as instead of good morals, the latter are nevertheless to be considered as concomitants to every manifestation of divine favor and power. All, therefore, who deny our Lord Jesus as the Redeemer of mankind "who gave his life a ransom price for many," are not of God, and their "wonderful works," whether good or bad, are not to be credited to divine power.*

It may be questioned by some whether Satan and his associates can be charged on the one hand with causing sickness and death (Heb. 2:14), and on the other hand with healing the sick and casting out devils. Would not this seem to be an opposition to his own kingdom not supposable of any intelligent being. "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?"--Matt. 12:25,26; Mark 3:24-26.

Very true; and this shows to what straits "the prince of this world" is reduced by the great increase of intelligence shining in upon the world during the past century. The demons must sham to be "angels of light," teachers of advanced truths and good physicians, both of souls and bodies, in order to reensnare those who are feeling after God, if haply they might find him. (Acts 17:27.) The words of inspiration give us to understand that Satan's struggles to retain control of mankind will be specially desperate at its close--before he is "bound" for the thousand years that he may deceive the nations no more.--Rev. 20:2.

Here will be one of the "strong delusions" mentioned by the Apostle Paul, to cope with which God's people will have need of "the whole armor of God" that they "may be able to stand in this evil day." (2 Thes. 2:9-12; Eph. 6:11-13.) We are now in the period of which he cautions us to be specially on guard against "seducing spirits and doctrines of devils." (1 Tim. 4:1.) Here the Apostle Peter tells us to "beware lest ye also being led away [seduced] by the error of the wicked [one] fall from your own steadfastness." (2 Pet. 3:17.) Hence the Lord tells us to watch and pray to escape the delusions which will be so strong as to "deceive if it were possible the very elect." (Matt. 24:24.) Shall we, in view of these warnings, expect no "strong delusions," deceptions from the wicked spirits? Nay; we expect far more during the next few years than even Spiritists have dreamed of hitherto.

SATANIC POWERS MALIFIC.

But if Satan and his faithful have a knowledge of curative agencies and skill in their application let us not forget that he has great malific power also. This has already been demonstrated. Take the case of Jannes and Jambres, the celebrated mediums and magicians of Egypt, who in the presence of Pharaoh duplicated many of the miracles performed by divine power through Moses and Aaron. They could transform their rods into serpents; they also turned water into blood; they also produced frogs, altho they could not duplicate the plagues of lice, etc.--Exod. 7:11,22; 8:7.

We have every reason to believe that the fallen spirits have learned considerable during the past four thousand years and that they have a much wider range of power to-day. We are inclined to believe that the grasshopper plagues and the multitudinous farmer-pests and the spores and microbes of disease that are afflicting human and animal life in recent times, may be manifestations of the same power for evil. Similarly Satan is "the prince of the power of the air," and is malevolent enough to exercise his powers to the extent of divine permission. This might account in part for the great floods, cyclones and tornados of recent years.

But surely such forces of nature are not left in the charge of demons? some one inquires.

Not entirely;--most assuredly not; otherwise we may doubt if the world would be at all habitable. Take the case of Job: as soon as divine restraints upon Satan were released, he moved the Sabeans to steal Job's cattle and to kill his servants; he caused fire to come down from heaven, which not only killed but burned up Job's flocks of sheep; he sent the Chaldeans who stole Job's camels, and finally produced a cyclone which

R2189 : page 216

smote the house in which Job's children were feasting together, and destroyed the house and killed its occupants; and he attacked Job's person with disease as soon as granted permission.--Job 1:9-2:7.

There is no question that Satan and his legions are as able and as willing as ever to do all the mischief that divine wisdom may see fit to permit them to do. It only remains, therefore, to notice that God has not only foretold that he will permit them to have great power in the end of this age, but also why he does so. He tells us that he is about to "pour out his indignation, even all his fierce anger," upon the world of mankind, as a chastisement for sin and for a correction toward righteousness; to humble mankind and to prepare them for the blessings of the Millennial Kingdom.

---

*For an examination of "Christian Science" see ZION'S WATCH TOWER of May, 1891.

All are familiar with the plagues foretold in the book of Revelation about to be poured upon the world in the end and judgment of this age. Of these the plagues upon Egypt were illustrations,--even tho the coming plagues be described in symbols. But let us always remember God's care over his people to preserve them from every calamity which would not under divine supervision work out for them some valuable lesson or experience; and let us remember that he is able and willing to overrule the wrath of men and of devils and to restrain the remainder that would hinder his grand purposes.

The following words of Rev. A. B. Simpson are quite to the point:--

"The healing of diseases is also said to follow the practices of Spiritualism, and Animal Magnetism, Clairvoyance, etc. We will not deny that while some of the manifestations of Spiritualism are undoubted frauds, there are many that are unquestionably supernatural, and are produced by forces for which Physical Science has no explanation. It is no use to try to meet this terrific monster of Spiritualism, in which, as Joseph Cook says, is, perhaps, the great IF of our immediate future in England and America, with the hasty and shallow denial of the facts, or their explanation as tricks of legerdemain. They are often undoubtedly real and superhuman. They are the spirits of devils working miracles,' gathering men for Armageddon. They are the revived forces of the Egyptian magicians, the Grecian oracles, the Roman haruspices, the Indian medicine-men. They are not divine, they are less than omnipotent, but they are more than human. Our Lord has expressly warned us of them, and told us to test them, not by their power, but by their fruits, their holiness, humility and homage to the name of Jesus and the Word of God; and their very existence renders it the more imperative that we should be able to present against them--like the rod of Moses which swallowed the magicians', and at last silenced their limited power,--the living forces of a holy Christianity."

In conclusion let spiritual Israel hear the Word of the Lord to fleshly Israel:--

"When thou art come into the land which the Lord thy God giveth thee, thou shall not learn to do after THE ABOMINATIONS OF THOSE NATIONS. There shall not be found among you any one that... USETH DIVINATION, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."--Deut. 18:9-12.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: Should not a people SEEK UNTO THEIR

GOD? on behalf of the LIVING should they seek unto the DEAD? To the law and the testimony: if they speak not according to this word, it is because there is no light in them."--Isa. 8:19-20.

===================

R2190 : page 216

PREACHING TO ATHENIAN PHILOSOPHERS.

--JULY 25.--ACTS 17:22-34.--

"God is a spirit: and they that worship him must worship him in spirit and in truth."--Jno. 4:24.

ALTHO the Jews of Berea received the message of Christ in a proper spirit and searched the Scriptures daily for the proofs of the gospel, a measure of persecution was at least threatened there. The Jews of Thessalonica, hearing of the progress of the gospel amongst their brethren at Berea, went thither for the express purpose of fomenting strife and hindering the gospel. Satan seems always to have plenty of agents ready and willing to oppose the truth--frequently blindly, as in Paul's own case.

We do not know that there was much persecution at Berea: the brethren merely saw that it would follow, and judged it to be the wiser plan that the Apostle Paul, who was always the chief object of attack, should at once withdraw. The absence of his powerful testimony left nothing for the opposers to contend against, and they probably speedily withdrew, satisfied with having, as they supposed, put a stop to the influence of the gospel, by chasing Paul away. But Silas remained with the Bereans, to strengthen and establish them, as Timothy had remained at Thessalonica, and Luke at Philippi, for similar reasons. Thus Paul was alone when he came to Athens, the center of the world's civilization, religious philosophy and art, at that time, as indeed it had been for several centuries. It was a college city, where resided the most eminent philosophers

R2190 : page 217

of the world as instructors in its great colleges to which came the brightest and ablest thinkers of the world. Some one has said of Athens: "In its prime it sent forth more great men in one hundred years than all the rest of the world could show in five hundred." Socrates, Plato, Aristotle, Demosthenes, Sophocles, Aristides, Phidias, Zeno, Epicurus, Xenophon and Themistocles, still of world-wide renown, were sons of this famous city.

It would appear that there were no Jews in Athens, and this was doubtless for two reasons: (1) The Jews had a religious philosophy of their own which would have been in continual conflict with these heathen philosophies. (2) Not interested in heathen philosophies, nothing would draw them to Athens, except commerce, and Athens was not a commercial or manufacturing city. Finding no synagogue, the Apostle wandered through the streets of Athens, noting the endeavor of its people to reach, by mental philosophy, a knowledge of God, while ignorant of the holy Scriptures, the revelation of the only true God. In a city so given over to philosophical speculations, it is not surprising that such questions were discussed in the streets, in the market places and wherever its intelligent, cultured citizens came in contact with each other or with strangers. As an educated man the Apostle was well versed in the various speculations of the day, and had besides the philosophy of the divine plan which others had not.

Where the Jews were the auditors one-half of the preaching would do, for they already knew the one living and true God and acknowledged him; they already knew of Moses and the law, and of how Moses had foretold Messiah; and they were already waiting for this long promised Messiah. To such the Apostle merely needed to present the evidences that Christ fulfilled in every particular the predictions of the prophets. But with these Athenians even the true God was not known. Hence, the first point in preaching to them was to establish faith in Jehovah; the second, to establish faith in the prophets as his mouth pieces, and then third, to prove that Christ fulfilled the predictions of the prophets. This was the Apostle's first contact with undiluted heathenism, and he began by talking as the others did, in the market places, on the subject of the true God.

Noting that the Apostle was consistent and logical in his remarks, some of the leading men made an appointment for him to give a public address before the Council of the Areopagus, which occupied chief seats in the auditorium on Mars Hill, and was surrounded at its sitting with the intelligent population of this metropolis of philosophy.

For the first time the gospel is preached to the most learned and most scientific, according to the estimate of this world,--by its most able exponent on earth. We note with intense interest the method of presentation employed, and the results obtained. It was necessary first of all that these philosophers should learn of their error in supposing that there are many gods, and come to understand that there is but one living and true God, the Father, and one Lord, Jesus Christ, his Son: then they would be prepared to see how the Father's law was infracted through sin; how a ransom was necessary, and that Christ came into the world and died and rose again for the justification of sinners, and their release from sin's penalty,--death.

We are impressed with the wisdom of the Apostle's method of procedure in addressing a congregation so cultured in error. Our Common Version (v.22) does the Apostle great injustice, by representing him as beginning his discourse by insulting his hearers;--telling them that they were "too superstitious." What he did say to them signified, "You are reverential to an extreme; for as I passed by, and beheld your devotions, I found an altar with this inscription--'To the unknown God.' Whom, therefore, you worship [admittedly] without knowledge [of his name and character], him declare I unto you." What a lesson we have here of presenting the truth with wisdom, in meekness and in love.

Our respect for the Apostle's method is increased when we know that the Athenians considered themselves so well supplied with gods that they had passed a law inflicting the death penalty upon any one who would set forth in their midst any foreign god not previously recognized in their city. (Possibly this helps to account for the absence of Jews.) Thus the Apostle seized upon the only opportunity for presenting to his hearers the true God without risking his own life, by calling attention to the fact that they already recognized and offered worship to the true God, altho ignorant of his name. Such masterly wisdom must have had weight with so intelligent an audience: and apparently the Apostle received a careful hearing as he described some of the characteristics of Jehovah--far above and beyond anything which his hearers had ever claimed for their divinities.

The secret of the Apostle Paul's success, and the reason why God used him so graciously as a servant, is a lesson which all who attempt to serve the truth to others would do well to note and to apply to themselves. Was it not because he preached not himself but the Lord and his gospel? Do not many would-be teachers fail to attain results and to be more used of the Lord because their ambition really preaches self, and the gospel as a means for calling attention to self; --and do not others combine self-glorification with the

R2190 : page 218

gospel, and thus obtain only partial results for the Lord? The Apostle's course was self-abandonment, as he explained, "I determined to know nothing among you save Christ, and him crucified." (1 Cor. 2:2.) His knowledge on other subjects was all sunk out of sight. It is for this reason that many comparatively ignorant men have been greatly used of the Lord in the gospel service--great learning in the philosophies often proving a snare, a temptation to preach these and to make a show among men rather than to preach the divine philosophy--redemption through the blood of the cross. Let us all copy the Lord and his greatly used and thus approved servant, Paul, until the expression of our every word and act will be

"None of self and all of Thee."

Athens was full of idols and temples representing the homage to deities of various degrees of distinction. Pliny, the historian, informs us that in Nero's day Athens contained more than 3,000 public statues--of gods of various grades and of notable human heroes. In one street there stood before every house a square pillar supporting a bust of the god Hermes, and every gate-way and porch had its protecting god. Paul preached (1) a God so great that he not only could not be made by human hands, but that all things, both in heaven and in earth, were his creation; (2) a God who needed no temple or house; (3) a God so great that nothing could be done for him, seeing that he himself is the Creator of the world and the author of every good gift, including life itself; (4) that all the human family evidenced his handiwork, and all from one source or parent; and (5) that God had in general one great plan with reference to the entire human family. All this was very different from the confused ideas presented by the philosophers respecting various gods and the competition and strife between them as between human heroes.

Having set forth the character of God, the next point was to show that all God's creation should seek him, that he is nigh unto all that call upon him; for his power and intelligence are everywhere present. Seizing upon a truthful statement by one of their poets to the effect that all mankind are God's offspring, the Apostle endorses this, and then points out that this, being true, it logically follows that images of gold, silver and stone could not properly represent this great God.

Anticipating the question in their minds--If there is so great a God why has he not previously manifested himself to us? and why has he permitted us to look to and to worship other gods? and would he not be very angry with us, because of this false worship? the Apostle

R2191 : page 218

answers, No; the past period of ignorance God entirely overlooks: You are not charged with responsibility for rejecting that of which you did not know. But, now this great God has sent forth his gracious message, that all men everywhere should come to a knowledge of him, and should repent of sins and seek to do his will.

Here is a definite statement from an inspired source informing us that the millions who lived and died in heathen darkness prior to the coming of Christ are not held responsible and will not be punished for that ignorance. And the same principle can logically be applied to all since who have not known of Christ and of the redemption through his blood. All of these must yet come to a knowledge of the truth.

But note the Apostle's reasoning: God has appointed a day of trial ("judgment") for the whole human family, in which Christ will be the righteous Judge, and in which every man--the whole world--will have a righteous trial, a fair opportunity for accepting divine favor and eternal life, or of rejecting these and receiving the wages of sin, the second death. Here, the Apostle was able to bring Christ to the attention of his hearers. The little portion of the discourse set before us omits all mention of a redemption by the second Adam, before any blessing of life or even a trial for life eternal could be offered to any: doubtless, however, this was part of the discourse, set forth along the same lines as the Apostle's argument in Romans 5 and in 1 Cor. 15.

In logical order, it was necessary that the Apostle would present the doctrine of the resurrection. (1) He must show that Christ, having died for our sins, did not remain dead, but was raised up and clothed with authority and power to be the Deliverer in due time of those whom he had purchased with his own blood. (2) He must show that the ignorant ones of preceding centuries, as they had shared the Adamic penalty, would have an opportunity also of sharing the benefits of the atonement, and he must therefore show that, altho the penalty, death, was justly enforced against all, yet God purposed an awakening from death for all mankind; and a complete resurrection to the condition enjoyed by Adam before the fall, to all who would render obedience to the Redeemer when he would be the Judge. (The mention of the high calling and the way of full consecration leading to it, he reserved for such as would accept justification.)

The Apostle held the attention of his hearers and evidently made considerable impression until it came to this last part of his discourse. But the doctrine of the resurrection ran counter to all their latest philosophical deductions which were to the effect that death is merely a change to a higher form of life. According to their philosophy there could be no resurrection of the dead; for they believed that there were no dead. These philosophers had become so thoroughly imbued

R2191 : page 219

with the sentiments wherewith Satan deceived mother Eve ("Ye shall not surely die") that they were ready and willing to reject what they must have conceded was the grandest philosophy respecting the Deity that they had ever heard. This same error has been a stumbling block to many, hindering them from seeing the beauty and consistency of the divine plan.

The Apostle's efforts were not wholly without fruitage, for one of the Professors of the university, Dionysius, and a lady of note, Damaris, and some others believed, but evidently not satisfied with the prospect for future service, the Apostle departed for Corinth. Aside from the general lesson of this narrative other valuable lessons may be drawn.

(1) As Athens, the seat of learning, was full of idols, so the heart, even tho enriched with earthly wisdom, may be full of idols and wholly lacking of any proper conception of the great Creator and his plan. Many cultured minds have nevertheless idols of selfishness, passions, earthly ambitions and love of falsehoods, to such an extent as to reject the sublime testimony of the gospel, even when brought to their attention.

(2) Culture and refinement are not always accompaniments and indications of the Lord's presence and the light of his grace, but quite frequently are hindrances, in that they give a measure of satisfaction which serves as a substitute for Christ and his gospel.

(3) Forms of worship are not acceptable with God: the Athenians were worshipful and reverential to an extreme. God not only seeks worshipers who have the true spirit of worship, but he arranged also that these shall have a knowledge of the truth, so that they may worship in truth, according to the truth. Hence, the declaration, "Ye shall know the truth, and the truth shall make you free." A knowledge of the truth is essential before we can worship in spirit and in truth. As a spirit of worship without the truth is not sufficient or accepted, much more a knowledge of truth is not sufficient nor acceptable without a spirit of worship.

===================

R2191 : page 219

GOD'S PEOPLE IN CORINTH.

--AUGUST 1.--ACTS 18:1-11.--

"Other foundation can no man lay than that is laid, which is Jesus Christ."--1 Cor. 3:11.

CORINTH as a city was almost the opposite of Athens. Corinth was as completely given over to commerce and sinful pleasures as Athens was given over to religious philosophy and idol worship. We have seen what poor success attended the gospel amongst the superstition-blinded philosophers of the religious metropolis; and we feel curious to know whether its effect will be more or less amongst the non-religious of Corinth. The Lord's testimony settles the matter. In a vision he encouraged the Apostle not to be afraid but to speak boldly, assuring him that he would be with him and protect him; adding,--"I have much people in this city."

Here we see the principle of the divine policy in respect to the sending forth of the gospel. The Lord knew the honest-hearted ones beforehand; and even tho they did not know him, and had not yet accepted of Christ, "the only name," God nevertheless spoke of things to come as tho they already were accomplished, and called the earnest ones who hungered and thirsted after righteousness his people. When we remember that the Lord specially directed the Apostle into Macedonia and suffered him to remain but a short time in the cities of Philippi, Thessalonica and Athens, and that his stay in Corinth was for a year and a half, and then note these words,--"I have much people in this city," it gives us the thought that the objective point of this missionary tour in the divine program was Corinth. And indeed, at the close of his ministry in Corinth the Apostle was sent nowhere else, but took his journey homeward, visiting enroute the Churches he had previously established in Asia-Minor. What a lesson we have here of the divine superintendence of his own Word and plan! what an illustration of the statement, "The Lord knoweth them that are his;" and that our God is "the same yesterday, to-day and forever!" He still knows his own; he still superintends his work; he still sends through appropriate agents and at the proper season just such helps as are needful to his people.

Every laborer (every public and every private laborer in the vineyard) should mark the lesson which the Lord has here set before us. And each should the more carefully watch for the leadings of divine providence and realize that only as he is a co-worker together with God can he accomplish anything. As the Master said, "Without me ye can do nothing."

Every minister of the gospel (and this includes all who serve the Lord in any degree or capacity) can find in the Apostle Paul a most wonderful lesson of practical humility. Upon entering Corinth he did not look up some philosopher and endeavor to ingratiate himself with him as a fellow-philosopher and teacher, who could not dig and was ashamed to beg. He did nothing which would compromise the truth, and his influence or liberty as a servant of the truth. Like all Jews of that time he had learned a trade and he at once set to work to earn an honest living, while seeking the door of opportunity for his great life-work, the preaching of the gospel. His trade, tent-making, was a good one in the sense that it afforded employment in every

R2191 : page 220

seaport town; but a poor one in that not being difficult, it had much competition, and was poorly paid. Nevertheless, there is not the slightest intimation that the Apostle repined or in any degree rebelled against the leadings of divine providence, altho he probably queried why it was that the Lord, who had specially called and commissioned him to the work of the gospel, had so circumstanced him that it was impossible to give any but the fag-ends of his time to this service to which he had devoted himself, and to which he had been accepted. Under the leadings of divine providence he became acquainted with Aquilla and Priscilla, poor Jews, outcasts for their religion, who were earning their living by the same trade. Their troubles had no doubt mellowed their hearts and made them ready for the gospel of Christ, and the Lord brought it first to their humble dwelling, and they became devoted servants of the Lord's cause.

The Apostle was fervent in spirit and not slothful in the great business to which his life was devoted; and hence he lost no opportunity of looking up the Jews of Corinth and attending the Sabbath services in

R2192 : page 220

their synagogue. Apparently, however, the difficulties and persecutions endured tended to make the Apostle cautious, if by any means he might improve upon the methods of the past, by the use of greater wisdom. We see how he left Thessalonica and then Berea as the persecution manifested itself; and we see that he studiously sought to avoid persecution at Athens; and now at Corinth apparently he did not start out to preach Christ boldly to the Jews, but rather reasoned with them, and with certain Gentiles who were feeling after God, for a number of Sabbath days, along general lines; as a preparation for the great message he had to deliver. He persuaded both Jews and Greeks with reference to the Law, its types and ceremonies and sacrifices; and with reference to the significance of the prophecies; but he avoided that which would awaken prejudice until he would first arouse faith and fervor in his hearers, and their confidence in his sincerity, and in his fidelity to the Lord's Word.

But when Silas and Timothy joined him, the opportune moment came: and the Apostle felt such a pressure of earnest desire to make known the Lord Jesus, as the grand hope of Israel and the world, that he could keep it back no longer and spoke it forth.

Then came the opposition and blasphemy which previous experiences had warned him to expect: but by this time he had made some impression, not only upon some of the Jews, but upon the religiously disposed Greeks, who had been interested in Judaism. Foreseeing that thereafter the Jews would consider him an intruder in their synagogue, he withdrew, accepting as a place for meetings the home of Justus, who apparently was a Greek convert first to Judaism, and now to Christianity. This change would make it more favorable to all Greeks to come and hear, and at the time being near the synagogue would keep the gospel of Christ before the attention of the Jews. The result was that "much people," the Lord's people, were found by the truth, including the ruler of the synagogue and many citizens of Corinth.

Had the Apostle been either a cold or a lukewarm Christian and servant of the Lord, or one of the "fearful and unbelieving" kind, he might have attended the synagogue and for years kept his "light under a bushel;" and in such an event it probably would shortly have become extinguished, according to the divine rule; and he would have lost his place as a servant of the gospel and some one else who had a sufficiency of faith, love and zeal would have been permitted to do the work. But the Apostle never kept his light under a bushel, but lifted it high that all might see the glorious light of the goodness of God as it shines in the face of Jesus Christ our Lord, which had shone into his heart. He continually showed forth "the praises of him who had called him out of darkness into his marvelous light."

Judging from his past experiences, the Apostle might have expected persecution which would have permitted him to stay but a short time in Corinth. It was probably for his instruction in this particular that he was granted the vision, instructing him that God would protect him from persecution here, because he had much people to be reached by the truth. Nevertheless, it was necessary and the Lord's instruction, that he should speak the truth boldly and not hold his peace, nor expect that the Lord would work a miracle to reach his people in Corinth without a public testimony.

It was during this stay in Corinth that the Apostle received a loving contribution for his support from the converts at Philippi, which gave evidence that Luke, who remained with them, was performing a faithful ministry and stirring up their hearts with zeal for the Lord and his service. It was during this period, also, that he received through Silas and Timothy a good message from the Churches at Thessalonica and Berea; and it was during this stay in Corinth also that the two letters were written to the Church at Thessalonica. Nevertheless, it is respecting this very period of his stay in Corinth that the Apostle subsequently wrote to the Corinthians (1:4; 2:3); in which he mentions his weakness (bodily sickness) and "fear and trembling;" probably the result partly of his weak physical condition and of the remembrance of the trying experiences already passed through.

Subsequently he writes apparently referring back to experiences at Corinth,--"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made the filth of the world, and are the offscouring of all things unto this day."--

1 Cor. 4:11-13.

Every servant of the truth to-day can find rich lessons in the experiences and faithfulness and perseverance of the great Apostle. In infinite wisdom the Lord permitted this his chiefest servant amongst men, next to the Lord Jesus, to preach the truth under unfavorable circumstances and with many drawbacks. Paul learned that the servant is not above his Master; and so must every other faithful follower learn the same lesson of faithfulness and endurance--overcoming self and difficulties in the name and strength of the Lord and his Word: upheld by loving zeal and by the exceeding great and precious promises of the Father's Word. In due time we shall reap the reward, if we faint not by the way.

====================

VOL. XVIII. AUGUST 1, 1897. No. 15.

CONTENTS.

Special Items....................................222
Views from the Watch Tower........................223
  "Young People's" Societies....................223
  Mohammedans Insolent and Bloodthirsty................................225
Poem: The Pilgrim.................................226
Covered Sins to Be Blotted Out....................226
"I Will Come Again and Receive You"..............229
Self-denial in the Interest of Others............233
Interesting Letters...............................235

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2192 : page 222

OUR "PILGRIMS."

THE extreme heat and other considerations have necessitated slight changes of program for several of the traveling brethren; but in all cases where positive appointments had been made we were enabled to give timely notice: we hope that no serious inconvenience was experienced. Brother Ransom took unwell; Brother Cone is aged and needs a little rest; Brother McPhail's son took sick and has since died; and others had various hindrances. Remember these all with us at the throne of grace.

On the whole we have reason to rejoice that the Lord's blessing seems to go with this branch of the service in so wonderful a manner.

Many of the scattered ones are reached, in parts we never expected to reach; and the meetings seem to do much good, judged by the letters and reports we receive from all along the various routes.

Whenever there are five or more WATCH TOWER subscribers we make an effort to reach them;--especially if a desire for public or parlor meetings has been expressed.

Wherever a positive appointment is made, you may expect it to be kept to the very hour. The routes are mostly arranged at the WATCH TOWER office. One to three days are all that can be spared generally, as the field is large and the laborers are few: so make the best use possible of the "pilgrims," while they are with you.

===================

R2192 : page 223

VIEWS FROM THE WATCH TOWER.

THE Christian Endeavor and other societies of "Young People" are keeping well to the front, influentially and otherwise, in religious matters. When we remember that these young people's societies represent about five millions of members, and that the majority of these are no longer very young, we can readily see that within ten years these people will include the most active representatives of normal Christendom. They are likely to have considerable influence in forming the coming Protestant Federation. In view of this, we have been on the lookout for reports of what was accomplished by the recent C.E. Convention at San Francisco, California.

We have seen the report of the President of the Society, congratulating it upon its growth and size, and giving a brief account of his recent trip around the world, in the interest of the Society. But we have as yet seen no report of any important action taken, or even proposed. Indeed, it seems to be an immense combination of well-intentioned young people, anxious to do something great--and good, rather than bad. But it scarcely knows what to adopt as its mission. Hitherto this subject has not been so important; for all energies were employed in growing. Now it has corporeal size, and weight of influence, and feels strong, and realizes that it must have a policy and a mission, or else it will look foolish; and it, no doubt, will decide this question shortly.

It is fearful to adopt any very spiritual work or mission; because doctrine is more or less necessary to every such movement, and doctrines must be sedulously avoided, lest they split the organization, and thus wreck all that has so far been attained--size and union. For instance: suppose it were resolved that the Society of Christian Endeavor shall hereafter devote its main energies to Foreign Mission work, among the barbarous and heathen. Questions would at once arise, such as, Shall we determine and expect to convert the world? Shall we understand this to be God's purpose, and that he has raised us up to do it, and that

R2193 : page 223

he will give us success in its full accomplishment? And how quickly can we do this, if it has required eighteen centuries to reach the present degree of development? Or, shall we undertake it merely as a witnessing to all nations, to gather out an elect "little flock"--through whom, at the second advent of Christ God will "bless all the families of the earth"?

Here would be a split at once. Would the Y.P.S. of C.E., as a whole, declare its belief in a pre-millennial advent of Christ, or in a post-millennial advent? It would do neither; but would refuse to discuss the matter, lest it cause division; because some of its most earnest members are on each side of that question. But to avoid the question as to object of work, is to avoid those lines of work which necessitate decision as to object. And so it is with all spiritual questions and activities; they are inseparably connected with faith; and all faith is built upon doctrines--true or false, divine or human.

If, then, these societies are built upon wrong principles for spiritual work (in that they ignore doctrine, the basis of faith, as faith is the basis of spiritual activities), what will they do with their immense organizations, restless as they are for some great activity--some mission?

The next plane of labor, lower than spiritual work, is moral or social or political reform work. For activities in these directions, doctrines are unnecessary,

R2193 : page 224

or at least easily avoidable. The faith of a Buddhist, or a Brahmin, or a Christian, need not interfere if the holder thereof will sink every other ambition and work, and devote himself solely to the reform work. But which of these phases of reform work will it probably decide on--the moral, the social, or the political?

These three reforms, all good, are more or less near to religion and spiritual things. Moral reform probably comes nearest--lifting up the depraved and fallen, is next, we may say, to preaching the gospel, because it helps often to prepare the way for the gospel. In fact, moral reformers often rank their work far above the commission given by our Lord--"Preach the gospel to the meek." But the Young People's Societies are not likely to take up that field as their mission; because it is already fairly well occupied. They will want a new work, which will show as distinctly theirs.

The second reform in nearness to religion would naturally be social reform. This is a large field, in which great good to a great number would be possible, if five million Christian men and women were to take hold of it. The world's social conditions sadly need an uplift--the poor need a protecting arm, to help ward off the pinch and grind coming as a result of invention, over-production and monopolies. But this field is apt to be left to Socialists, Populists and Anarchists; for the "Young People" generally feel that they and their benefactors belong to the other side of the question.

This still leaves the door of political reform open; and we incline to believe that these societies will decide that in that direction lies their mission. In some places they are already beginning this work; and of course there are politicians who will be glad of their co-operation, and who will teach them how to make this movement somewhat of a success. But where will this leave the more spiritual work and doctrine and faith within ten years? They will evidently be obsolete --abandoned. The reform movements will come gradually to be considered the real gospel to the world. And the world will, of course, approve the change; for it never has comprehended spiritual things; these and the cross of Christ have always been foolishness unto it.--1 Cor. 2:12-14.

* * *

Many of the C.E. Societies have adopted yells, similar to those used by college students, and these were freely poured forth as the delegations gathered at their Convention and en route. A published report of the Convention, for instance, says:

"The Colorado delegation came in with a ringing yell:

"Pike's Peak, or Bust!
Pike's Peak, or Bust!
Colorado, Colorado!
Yell we must!"

The editor of one of the Pacific coast journals writes of the Convention delegates under the caption, "Christians Who Yell," as follows:

"There is no other body in the country like that of the Young People's Society of Christian Endeavor. It is strictly a religious organization, but it is the best exemplification of muscular Christianity that ever appealed to robust piety. There is nothing sanctimonious about its members or sniveling about its methods. It unites good fellowship with Christian brotherhood, with no affectation of manner, speech or action.

"There is no other religious fraternity which goes to a convention with a college yell and a whoop. The war cry of the Spokane Club: 'Who can? We can, Spokane, Wash., Wash., Wash.,' is not only funny, but it is vastly superior to the ordinary run of baseball club and college yells, which are, indeed, frequently idiotic. The Colorado delegation also has a yell which must be very effective when uttered by a large body.

"The Christian Endeavorers have done more than any other organization to bring into the ranks of a Christian society young men and young women, and especially young men, who are ordinarily disinclined to be regarded as 'good' in the sense of being pious. There are some things which no amount of argument will change, and one of them is the suspicion and even dislike which attaches to too many young men who assume to be leaders in church work. Pastors know this, if they know anything in the world, and young men who are not professing Christians, although they may be good enough as the world goes, also know it. Although the Christian Endeavorers have been the most successful in the new departure, other organizations are awakening to the difficulty which they really have to overcome. The establishment of athletic clubs by the Y.M.C.A., for instance, has done much to impart a manlier tone to the members of that body.

"When, in order to be an acceptable member of a church organization, it is no longer necessary to wear a sanctimonious look and speak with a nasal twang, when a young man feels that he is no longer derided because he is an active church worker or a Sunday school teacher, it will be a great deal better for the churches, and we shall not hear that wail about the worldliness of the present generation. Men with fifty years of experience in English-speaking countries, at least, are aware that there has been a great improvement in the morals of the average young man. The number of those who are addicted to intoxicating drinks in an excessive degree is much smaller, and the experience of physicians is that there is much less unhealthiness due to preventable causes than there used to be, and the number of stalwart Christians who do not belong to churches is greater.

"The chief cause of this change is the realization by many pastors of the fact that all that is worldly is not vicious; there are songs which are harmless, although they are not hymns; amusements which are not sinful, although they are not strictly in the line of church work. Dancing is no longer condemned as it used to be, nor is whist regarded as an occupation invented by the devil. There never was a time when flirting could be entirely prevented, even by the most rigid disciplinarian and in the most Puritan communities, but it was regarded as a sin by the mistaken judgment of ministers."

R2193 : page 225

* * *

The writer of the foregoing likes the change which he notices, and as much as says that he himself never was one of the over-pious, and is glad to find those of his mind greatly on the increase in numbers and influence. But Christians who have learned the way to God and the "narrow way" of discipleship in following the footsteps of Christ, will take a wholly different view of the change.

If these were claiming to be merely moral or social clubs, there would be no grounds for objection. The objection is to the desecration of the name Christian, to the erroneous thought that every man and woman who does not steal, nor get drunk, nor use vile and profane language, and who is moral and honorable, is therefore a Christian.

Here the ignoring of doctrines has a bad effect. If the doctrines of Free Grace and Election must be avoided, and if it is right to avoid and ignore them, then may not the entire subject of grace be ignored? and may not all faith be ignored as a standard by those who bear the name of Christ? This certainly is the tendency, not only of the young people, but also amongst the older Christians of all denominations. But all who see the Scriptural definition of a Christian falling into disuse and contempt, should be the more careful to hold firmly to "the faith once delivered to the saints," viz., that the steps into "the body of Christ, which is the [true] Church" are (1) Faith in the efficacy of the precious blood of Christ, shed for the remission of sins; (2) acceptance thereof with repentance and reformation: and (3) an unreserved consecration of every talent to the Lord's service.

The reason for such a falling away from doctrine is not difficult to find. It is because the doctrines of God's Word were so terribly mixed with God-dishonoring human traditions. For instance, the doctrine that an eternity of torment awaits all who are not of the elect, has brought the Scriptural doctrines of "an election according to favor" and the perseverance of the saints into disrepute. Intelligent people say to themselves, the saintly are few, the decent, moral and semi-moral are many. These are too decent and

R2194 : page 225

too good to be everlastingly tormented after death, and we must therefore suppose that they will go to heaven. And the next argument is, If they will go to heaven, can they go there without being Christians? The third step is to claim that they are Christians, and a letting down of all the terms and conditions of Christianity --on the score that if a moralist is a Christian, and will gain the reward of heaven, no one need be required to be more. Thus, the blasphemous doctrine of everlasting torment, foreign to God's Word, and invented during the dark ages, is rapidly destroying the Scriptural doctrine of the necessity of making our calling and election sure by faithfulness and holiness unto the Lord.

* * *

The "Cincinnati Post" gives the figures of a statistician, who has estimated the cost of four conventions of Young People's Societies this year, as follows:

Christian Endeavor Convention, fares etc..	$2,875,000
Baptist Young People's Convention, fares, etc.....................................	1,400,000
Epworth League Convention, fares, etc.....	1,700,000
Brotherhood of St. Andrew Convention, fares, etc...............................	200,000
Total....................................	$6,175,000

The Post's article concludes by saying:

"The aggregate sum equals the contributions of all Protestant denominations for Foreign Missions."

The following statement by Mr. W. N. Coler, just returned from Japan, is significant, and fully in line with the foregoing--only "broader." He said:

"In Japan there is much talk of getting up a new religion. Japanese students and thinkers are studying religion as a practical problem, which they believe will throw much light on the question they are now asking, 'Why has the West gone so far ahead of the East in civilization?'

"They are reaching the conclusion that strict morality has much to do with it, and a large body of advanced thinkers are seriously considering the proposition of getting up a new religion.

"It is proposed to do this by dissecting the Christian and Buddhist religions and Confucianism and uniting the best doctrines and principles of each into the new system.

"In Tokyo and other Japanese cities all the religions are being liberally discussed. I think they are getting to the point of believing that the Christian religion is the most civil of them all, though believing in the principle of evolution and improvement."

Mr. Coler believes that the result of missionary work in India, China and Japan has been to detach many orientals among thinking classes from Buddhism, and has made them free thinkers, who will readily attach themselves to a new religion embracing the best points of the religions named.

MOHAMMEDANS INSOLENT AND BLOODTHIRSTY.

The success of Turkey in the recent war with Greece, has a tendency to encourage the followers of Mahomet to hope that they may yet conquer Christendom

R2194 : page 226

and the world, "for Allah and his prophet."
We quote from a New York "World" a cablegram as follows:

"Sayid Rayhan Allah (the Mollah) has planned the extermination of all the Hebrews in Persia. He has summoned the chief rabbi, and informed him that the Hebrews must accept the Mahometan faith, or he will do all that he can to oppress and exterminate them.

"Sayid Rayhan has formulated the following restrictions:

"Every Hebrew must have all of his hair cut off, must never ride an animal throughout the city, must wear European dress, and must wear a mark to distinguish him from the Mahometan.

"'Hebrew women must veil. They must not wear the chador, or chaghchoor, the outdoor dress which Persian etiquette expects of every woman.

"'A Hebrew must not build a house higher than that of his Mahometan neighbor. The entrance to the house must be distinguished from the Moslem's. He is not to come out of his house on a rainy day, and is not to touch articles of food.

"'When a Hebrew dies, any relative who is a convert to Mahometanism may possess all his property.

"'A Hebrew who, having once accepted Islam, renounced it, will be put to death.'"

Poor Jews! Much of Jacob's trouble lies yet ahead, before the faithful are gathered back to Palestine, there to have the eyes of their understanding opened to recognize him whom they pierced, and to mourn for him and to be accepted.

The Zionist movement, noted in our last issue, although strong and very popular with some Jews, is opposed by others, as likely to bring greater persecution.

For fear of persecution, it has been decided that the convention will be held in Switzerland, instead of in Germany, as first proposed.

R2199 : page 226

THE PILGRIM.

Wild shrieks the wind, how rough's the way!
But, see, one star's alight!

Up! let us follow, where its ray
Strikes through the shuddering night
O'er yonder roof, serene and clear.
And hark! what music is't we hear?

My heart scarce beats, my steps are slow,
Almost I faint and die:
Sick, worn, benumbed amidst the snow,
Ah! what a pilgrim I!
Yet will I follow stagg'ring on,
Ere light and music both be gone.

For One waits there, the only one,
Who knows my heart and me;
All that I am, all I have done,
All I may chance to be:
Who will not spurn the piteous thing,
The sole, best offering I can bring:

Who will not chide me, poor and late,
Nor scorn my sorry wit;
Who will not fling me to my fate--
O God, the thought of it!
Once that I look in those dear eyes,
What virtues shall my soul surprise!

Then up, my heart, gather thy strength
A little longer! see,
Almost our journeying ends; at length
Almost at home are we:
Sheltered, my heart, from storm and night
In that Friend's house of sure delight!
--Selwyn Image.

===================

R2194 : page 226

COVERED SINS TO BE BLOTTED OUT.

MANY make the mistake of confounding the "blotting out" of sins with the covering of sins; but the two thoughts are distinctly separate. The covering of sins takes place instantaneously, as soon as the believer has repentantly accepted of the redemption which is in Christ Jesus. This covering of sin, and of all the blemishes of the believer is symbolically represented as accomplished by his putting on the "wedding garment," the pure robe of Christ's righteousness imputed to true believers. This constitutes the justification by faith of which the Apostle speaks, saying, "David describeth the blessedness of the man unto whom God imputeth righteousness without works [righteousness which he had not worked out] saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.'"--Rom. 4:6-8.

While it brings to the believer joy and peace to realize that his imperfections are covered, and not permitted to hinder his approach to the Heavenly Father, he nevertheless properly battles against those imperfections, a continual warfare--the newly-begotten and renewed or transformed mind being resisted by the natural, depraved will of the flesh. But, nevertheless, every true child of God, rightly instructed from the Father's Word, is distinctly looking forward to the end of his warfare-probation, when his "covered" sins and weaknesses shall all be "blotted out."

This blotting out of sins, so far as the overcoming

R2194 : page 227

Church is concerned, will not be completed until the first resurrection has been completed; for, as the work of grace began by the covering of the imperfections of the flesh for believers, it will end with the complete destruction of the flesh in death, and the raising of the elect Church spiritual bodies, free from all the blemishes and imperfections which belong to these present, mortal bodies. Now the consecrated "have this treasure [the new nature] in earthen vessels:" and all know how seriously marred is every one of these vessels, so that our very best intentions and desires are liable to have more or less of blemish or imperfection, when viewed from the Divine standpoint. But by-and-by this treasure, the new will, the new creature in Christ Jesus, will be delivered into the perfect condition, the new spiritual bodies, described by the Apostle (1 Cor. 15:42-44,48-50), saying: "Thus also is the resurrection of the dead [the first or chief resurrection of the overcoming class amongst the dead]...It is sown in corruption, it is raised in incorruption"--all the marks and blemishes of sin which belong to the earthen vessel will be destroyed, "blotted out." When buried in death, the Church is actually imperfect, dishonorable and weak, except as her Lord's robe of righteousness is her covering, and his strength is made perfect in her weakness. But all these dishonorable, weak and imperfect conditions now covered are to be completely and everlastingly blotted out with the passing of the present life; for the promise to the overcomers is, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body"--the image of the heavenly one, our Lord.

It was in harmony with this view of matters that the Apostle wrote "We [the newly begotten spirit beings, the Church] while in this tabernacle [earthly body] do groan; not that we desire to be unclothed [that we should lose our imperfect human bodies in death, and be obliged to wait or 'sleep in Jesus' until his second coming]; but that we might be clothed upon with our heavenly house [or spiritual bodies]"--experience the blessings of a participation in Christ's resurrection--the first resurrection.--Phil. 3:10-12; Rev. 20:6.

The Apostle had in mind the same earnest desire of the spirit-begotten ones for the completion of the work of grace in them at the resurrection, when he said: "Ourselves, also, which have the first fruits of the spirit, even we groan within ourselves, waiting for the adoption --to wit, the deliverance of our body--[the Church --from the bondage of corruption into the glorious liberty of full sonship]." Rom. 8:23. The "wedding garment" of Christ's imputed righteousness, under which are granted to us all the privileges of sons without removing our weaknesses and frailties, leaves us to wage a warfare with these, thus to prove our love of righteousness and our faithfulness to the commands of "him who called us out of darkness into his marvelous light," and to become sharers of his sufferings, and of the glories to follow. Through the merit of

our robe we were begotten to the new mind, the new nature; and it will serve every purpose until such times as we shall have proved ourselves faithful as new creatures, and shall be permitted to pass from the probationary sonship to the enjoyment of the full measure of the Father's blessing and complete adoption into his family and nature. But there, at the moment of transition, when being received from the begotten and probationary stage of sonship into the everlasting state, it is eminently proper, and all that we would ask or desire, that every trace of the hitherto covered and forgiven sins and blemishes should be blotted out, and no longer need covering. And all this is a part of the Divine provision for those who love God, "the [faithful] called ones according to his purpose." Then, it will be that that which is perfect having come, "that which is in part [our present standing graciously covered with Christ's imputed righteousness, covering our defects] will be done away."

"Oh, hail happy day!
That ends our tears and sorrows,
That brings us joy without alloy;
Oh, hail happy day!
No more by doubts and fears distressed,
We now shall gain our promised rest,
And be forever blest,
Oh, hail happy day!"

The tears and sorrows and battlings in strife against the world, the flesh and the devil are all very necessary in the present time; and we should neither hope nor expect to be crowned as victors, without passing through such experiences. In this battle, we learn not to think of ourselves more highly than we ought to think; we learn of our own weaknesses and imperfections and our need to walk closely with the Lord, if we would keep our garments unspotted from the world. We learn also to trust his grace, and that "our sufficiency is of God." We learn that "greater is he who is on our part than all they that be against us." We learn that the victory that overcometh the world is neither the strength and perfection of our flesh, nor merely the strong resolution of our minds, but the latter helped and strengthened by him who assures us that his strength can be perfected in our weakness. It is here that we learn that all things are working together for good to them that love God.

In this battle with the world, the flesh and the devil

R2195 : page 228

we learn also to appreciate the whole armor of God: the value of the "helmet of salvation," the intellectual appreciation of the Divine plan and promises; the value of the "breastplate of righteousness," Christ's righteousness covering our most vital parts; the value of "the shield of faith," which is able to quench all the fiery darts of the Adversary; and the invincible quality and sharpness of "the sword of the spirit, which is the Word of God"; and to put on the preparation of the gospel in a meek, patient and quiet spirit, which, as sandals, permits us to pass over the sharpest difficulties of life successfully. In this conflict we learn to cultivate the graces of the spirit, through many trials and temptations; which though for the time being are not pleasant but grievous, nevertheless work out for all who are rightly exercised thereby, "a far more exceeding and eternal weight of glory."

The Apostle in our text declares that the blotting out of the Church's sin shall be in connection with "times of refreshing" or spirit outpouring, at the second advent of our Lord. How consistent this is with reason, and with all the facts of the case: it was after our Lord Jesus had bought us with his precious blood that the Heavenly Father granted to his Church a great blessing, a season of refreshing from the presence of the Lord, at Pentecost, as marking his approval of all covered by the "wedding garment," and as a foretaste of his greater blessing, to be bestowed when her trial would be complete, and the sins actually blotted out. That season of Pentecostal refreshing from the Divine presence, under the blessed influence of which Peter was preaching when he used the words of our text, was only an earnest or hand-payment of the great perfect refreshment and spirit-energizing that will come to the Lord's people at the farther end of the narrow way, when the Bridegroom shall come to receive to his nature and his throne and to confess her before his Father and the holy angels. As the Apostle intimates in our text, the very first work then will be the complete blotting out of the Church's sins, in the first resurrection.

And immediately following this perfecting of the Church will come a work for the world--"times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This signifies a similar blessing (blotting out of sins) upon all the world of mankind, who shall then, after being brought to a knowledge of the truth, obediently accept the Divine mercy under the terms of the New Covenant. Since man as originally created was in the moral likeness of his Creator, but has lost that likeness by the blemishes of sin, restitution to the likeness lost, would signify the blotting out of those blemishes wrought by sin. But there will be a great difference between the blotting out of the sins of the obedient, overcoming Church and the blotting out of the sins of the obedient ones of the world. The Church's sins will be instantly blotted out in the moment of the resurrection; the world's sins will be gradually blotted out during the period of Christ's reign--during the Millennium. The terms and conditions will be different also. While the Church has her sins and imperfections covered during the period of her trial, and does not have her efforts to overcome the weaknesses of the flesh rewarded by physical restitution, but is rewarded instantaneously at the end of her race, according to her faith and her endeavors to conquer, the obedient of the world, in the next age, will, on the contrary, have their sins blotted out, not as the reward of faith and effort merely; but as the reward of successful and continuous effort, which will then be possible, and be rewarded step by step with restitution blessings or the gradual blotting out of sins.

Describing the judgment (trial) of the world during the Millennial Age, our Lord shows that all will then be "judged according to their works"--not according to their faith, as the Church is now being judged. (Rev. 20:12,13; 1 Jno. 5:4.) Faith, which is now difficult and therefore highly rewarded, will by and by, when the mists have rolled away, be the most easy and only reasonable thing; and while it will be required, being easy it will not be specially rewarded as now. And perfect works, which under present conditions are impossible with all our efforts, because of our blemished bodies, will then be the standard for which and toward which all who attain to everlasting life will be required to labor, building up character in breaking off evil propensities and in bringing themselves into full accord with righteousness in thought, word and deed.
And under the favorable conditions of that time, a restitutionary blessing will be present to reward every effort, not only with an upbuilding of moral character

and will-power, but also with proportionate strength and upbuilding of the mental and physical powers.

Thus, item by item and step by step, throughout the Millennial Age, the worthy ones of the world will be helped out of their weakness and imperfections, back to the perfection originally lost by the disobedience of father Adam, the right to return to which (by the cancellation of Adam's sentence) was secured by the ransom-price given by our Redeemer. And since every victory over self and sin and imperfection will be promptly rewarded, it will be rightly seen that the blotting out of the world's sins will gradually progress little by little, until at the close of the Millennial Age, all who have been willing to hear and obey the voice of the Great Prophet (Head and Body), will have attained to an unblemished perfection, mental,

R2195 : page 229

physical and moral, with none of the blemishes of sin remaining.

Mankind, as originally created, as represented in father Adam before his transgression, was in the image of God: the mind, the will, the judgment were true copies of the Lord's; and thus it might properly be said that Adam had the law of God written in his heart, in his head, in his very organization. But, this Divine likeness has been marred, ruined by the fall. Man's organization, mental and moral, can no longer be said to be in the image of God. The selfish qualities have grown at the expense of the moral and intellectual qualities, so that he is very unlike his Creator, and his own original, as represented in Adam. But God's promise is that when he begins to deal with the world under the New Covenant in the hands of the Great Mediator, a great work will be accomplished for all the families of the earth who will obey him through the then exalted seed of Abraham; until all shall be blessed and be permitted to become God's people--"Israelites indeed," children of Abraham through faith --multitudinous as the sands of the sea.

Then will be fulfilled the promise of the Lord (Jer. 31:29-34), that they who die will die for their own iniquity, and not as now, for Adam's iniquity. And under the conditions of the new covenant, the Great Mediator of that covenant will re-write the law of God in the hearts of the repentant ones, as it originally was in the heart and very organism of Adam before his transgression: as it is written, "I will put my law in their inward parts, and write it in their hearts; I will be their God, and they shall be my people." This promise does not apply to the present time, but indicates the completed results of the Millennial work, when the willing and obedient of mankind shall have been brought to perfection; all their iniquities and sins being blotted out. This is shown by the context, which says, "They shall teach no more every man his

R2196 : page 229

neighbor and every man his brother, saying, 'Know the Lord'; for they shall all know him, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more."

This blotting out of sins for the world during the Millennial Age will begin with Israel according to the flesh; "to the Jew, first." So the Apostle informs us in so many words. Read Romans 11:25-29. As spiritual Israel is the first-fruits of all God's creatures, the first to enter into the fullness of his blessing and be recovered from death, so natural Israel is to constitute the first-fruits of the nations to be saved from the blinding influences of the Adversary, and to be granted a blessing under the New Covenant.

But, the blessing which begins with the return of fleshly Israel to Divine favor, will not end with them; for as the casting away of Israel under Divine providence resulted in the bringing in of some from amongst the Gentiles to be joint-heirs in the Abrahamic promise and covenant, so the blessing of Israel under the New Covenant means, not only an opportunity of life from the dead to them, but also a similar blessing of opportunity for all the families of the earth; because it is through the seed of Abraham (first the spiritual, secondly, the natural) that all the families of the earth are to be blessed with an opportunity of becoming children of Abraham, who is the "father" of all who are faithful to God. Thus, eventually, there shall none remain except the seed of Abraham, first the spiritual seed as the stars of heaven, and secondly, the earthly seed, as the sands of the seashore, all partakers of father Abraham's faith and obedience. See Romans 11:12,15.

The original perfection of mankind (father Adam) and the fall were symbolically represented in the first tables of the Law which God himself prepared and wrote, but which were broken, because of sin; they also represented the Law Covenant, and how it was a failure, broken so far as the people of Israel were concerned. The hewing out of the new tables of stone, whereon to rewrite the Law of God, symbolized the preparation of mankind, through the justification accomplished by the sacrifice of Christ. And not only was the preparation of the second tablets the work of Moses (type of Christ, Head and Body), but also the second writing of the law on those tables was the work of Moses and typified the work of Christ (Head and Body) during the Millennial Age--the engraving of the Law of God in the very hearts and constitutions of all of mankind, willing to submit to his gracious hands.

===================

R2196 : page 229

"I WILL COME AGAIN AND RECEIVE YOU."

--AUGUST 8.--1 THESS. 4:9-5:2.--

WHILE our lesson deals chiefly with the second coming of our Lord Jesus Christ, it is introduced with a description of the class who will rejoice in his second coming, and with good reason. The Apostle (vs. 9-12) points out some of the true characteristics of those to whom he elsewhere says, "Ye, brethren, are not in darkness that that day should overtake you as a thief; ye are all children of the light, and children of the day."

An essential of Christian character is "the love of

R2196 : page 230

God," "the love of Christ," extending to all the household of faith possessed of his spirit; and a spirit of sympathy toward the entire "groaning creation."

Although the Church at Thessalonica was composed of those who in respect to length of Christian experience were but "babes in Christ," yet very evidently the persecution which had come upon them had caused them to grow very rapidly. It was but a year since they had received the gospel, and yet the Apostle witnesses to their rapid development, as evidenced by their love one for the other; and not only love for the company at Thessalonica, but the breadth of their love extending to and manifesting an interest in all of the household of faith throughout the Province of Macedonia. The Apostle declares that this love of the brethren was a manifestation of the fact that they had been "taught of God." This reminds us of the statement of another apostle, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen."

One of the first effects of a knowledge of the grace of God in Christ, and of a full, thorough consecration to the Lord, is this love for all fellow-servants--"brethren." Would that the fervency and zeal of first love, both toward the Lord and toward the entire household of faith, might not only continue, but increase with all. But alas! many who start warmly and earnestly grow lukewarm--become captious, cynical, hypercritical, high-minded and self-assertive--and lose much of the simplicity, zeal and humility of their first faith and first love. This is the first attack of the great adversary through the weaknesses of the flesh, to re-ensnare those who have escaped his chains of darkness, and gotten to see some of the glory of God shining through

Christ. If they do not resist these temptations, the effect is sure to be not only lukewarmness toward the Lord and his cause and the members of his body, but eventually the cultivation of the fruits of darkness, envy, malice, hatred, strife, instead of the fruits of the spirit of Christ, meekness, gentleness, patience, brotherly love and kindness. Hence, the Apostle urges the Church, "We beseech you, brethren, that ye increase more and more," in love and service one for the other, which imply a growth in all the graces of the Spirit.

The expression "that ye study to be quiet" might be rendered literally "that ye be ambitious to be quiet," or that ye have a quiet ambition--not a restless bustling for notoriety and great exploits, but a quiet earnest perseverance in well-doing; in which condition the fruits and graces of the Spirit thrive best. They were to be ambitious also to attend to their own affairs, and to work with their own hands: home and family duties were not to be neglected. The religion of Christ is designed to enter into and blend with all the proper duties, perplexities, trials and pleasures of the home and family; and thus the majority can best let shine the light which they have received from the Lord.

True, the light received will make a great change in many of the affairs of the home. It sets before us new ideals to be esteemed and to be copied. It introduces us to a new relationship, a new kindred--the family of God--and thus brings some new responsibilities and privileges. And if filled with the spirit of the truth, with love toward God and all who have any of his likeness, it will make us very zealous in the dispensing of the grace of God, which has brought so much blessing to our own hearts. But, we should not consider it necessarily the Lord's will that we all should go forth as public teachers, abandoning entirely our homes, trades, duties, responsibilities, etc.

The Lord's call will never conflict with proper duties and responsibilities previously upon us. The man or the woman who has a family to provide for should not think of leaving such obligations, nor consider himself called to public preaching, if it would imply the neglect of duties and obligations already resting upon him. He or she, however, should quietly and thankfully be ambitious to do all in the Divine service that a proper regard for others dependent upon them would permit. On the other hand, those who are free to give time and energy to the Lord's service, and who have talents, should when they receive the truth, humbly present their all to the Lord and seek to use their every opportunity in his service as he shall open the way; and such consecrated ones should be very careful that they do not encumber themselves so as to hinder usefulness in such service.

Not only have we duties and a ministry toward every member of the body of Christ, but (v. 12) we have certain responsibilities toward those who are without

--in darkness, out of Christ. The Christian is to be a burning and shining light toward the world. The world sees not from the inside, as does the household of faith, but merely from the outside; hence the necessity that Christians should so live before the world as to be "living epistles, known and read of all men," honoring to the Lord and to the teachings of his Word. The Apostle's statement really is "walk honorably toward them that are without." The Christian life should be seen by the world, not merely as just and honest, but also as noble and honorable. There are honest people who are mean, truthful people who tell the truth in a combative and repellant manner; in the true Christian, love should produce so generous a sentiment as would ennoble every virtue. In other words, as the same Apostle expressed it, "He that giveth, let him do it with simplicity (without ostentation)"; "he that ruleth, with diligence"; "he that showeth

R2196 : page 231

mercy, with cheerfulness," etc., Rom. 12:7-20.

To this end, also, the Christian should strive "to have need of nothing"--So far as possible not to be dependent upon charity--but, rather, as the Apostle elsewhere states it, in harmony with the foregoing, he should "labor, working with his hands at useful employment [not to accumulate great wealth, but] that he may have to give to him that needeth." (Eph. 4:28.) The Lord's instruction to fleshly Israel that they should lend, but should not borrow, may well be applied in principle by spiritual Israel. And this principle applies to buying on credit; which should be avoided by the Lord's people, and as a rule would be found advantageous

R2197 : page 231

to mankind in general.

"THEM THAT SLEEP IN JESUS."

Having given us some general idea respecting the brethren, their general character, etc., the Apostle proceeds to speak of their hopes. Under the Apostle's instruction, supplemented by Timothy's, the Church at Thessalonica had in a very short time attained a considerable knowledge of the Divine plan; much more apparently than is enjoyed by a majority of Christian congregations to-day. For instance, (1) They knew what many to-day are ignorant of, that their hope centered in the second coming of the Lord Jesus Christ, and their being gathered to him then. (2) They knew that their friends who had died were "asleep," and their hope was that they would be awakened from the sleep of death by the Lord at his second coming. Realizing that all hopes of eternal life depended upon the second coming of the Lord as the great Life-giver, there was no danger that the early Church should ever lose sight of this inspiring hope set before us in the gospel. And it is because this fact (that the dead "sleep" and cannot be awakened until the second advent) has been lost sight of for several centuries past, that faith in and hope for the Lord's second coming has so generally languished. It has come to be generally believed by Christian people that the dead do not "sleep," but are more awake than they ever were--that they go to heaven or to hell in the moment of dissolution; and that these conditions are permanent, unalterable. With such unscriptural thoughts before their minds, who can wonder that to them the second coming of the Lord is an event without special interest; and hence regarded lightly, and by many wholly disbelieved, and declared to be a useless, uninteresting and pernicious faith.

However, "the brethren," who have been instructed by the Word of the Lord, and who do not follow "cunningly devised fables" originated by the deceiver, find that the Scriptures as a whole from Genesis to Revelation are illuminated with the grand hope of the coming of Messiah in glory and power, to establish his kingdom of righteousness in the earth, and to awaken and lift up those who have fallen under the hand of death; to give beauty for ashes, and the oil of joy for the spirit of heaviness--to as many as will accept his blessing, under the terms of the New Covenant sealed at Calvary with his own precious blood.

The penalty against our race, as originally pronounced, was not a sleep of death, for a few days or for a few centuries; on the contrary, it was absolute death --destruction. But God had purposed a redemption from the curse of death, and for this purpose Christ Jesus came into the world and died, the just one for the unjust, that he might bring us to God--back to Divine favor, where the gift of God, eternal life, will be a possibility to the obedient. Ever since the ransom-price was paid at Calvary, and its acceptance manifested at Pentecost, it has been proper to regard the whole world as being no longer dead--wholly cut off from life--but as merely sleeping--waiting for the return of the Redeemer as the Awakener, Vivifier, Life-giver.

In this sense of the word, all mankind, redeemed by the precious blood, may be said to "sleep in Jesus"; because, by his death Jesus bought the world, and secured for all another trial for life (instead of the one lost by father Adam through disobedience). And Jesus himself declared that as a consequence of his being lifted up as the great sin-offering upon the cross, he will yet "draw" all men unto him--thus showing that the world is not to be considered as dead, extinct, but as merely "asleep," waiting for the drawing time foreordained of the Father, and provided for by the ransom for all. This drawing, like the drawing exerted for the selection of the Church, will be through a knowledge of the truth, and signifies that all mankind will ultimately be made aware of God's gracious provision, under which if they will (when brought to a knowledge of the truth), they may obtain life everlasting. Since the majority of mankind went into death before the ransom was paid, this implies an awakening from death in order that they may be drawn or come to a knowledge of the truth. In harmony with this are the words of our Lord, that the hour is coming when all that are in the graves shall hear his voice and come forth; and then they that hear (obey) shall live (everlastingly).

All have been redeemed by Jesus, who "gave his life a ransom for all"; and the fact that their death-sentence has been met, paid by the Redeemer, makes it proper that they may now be spoken of as "asleep in Jesus," instead of as being dead in Adam. The fact that many of them did not know of their redemption would work no greater hindrance than the fact that many of the same ones had no knowledge in particular of the original

R2197 : page 232

sentence through Adam--they came under Adamic sentence without choice or knowledge, and latterly came under the benefits of the redemption similarly without choice or knowledge--Rom. 5:18.

That the Apostle in this connection in the use of the words "them also which sleep in Jesus," does not refer merely to the saints is very evident, when we remember that the gospel had only been preached at Thessalonica for one year, and that in that year not very many of the saints could have died. When we remember further that the saints are not very generally related, according to the flesh, we can readily see that in appealing to their hopes that they should sorrow not as others, the Apostle must have meant not only hopes for the saints, but also hopes for all of their friends who died--including those who had previously died. If their hopes were merely for the saints, and if they believed that all others were hopelessly and everlastingly lost, it would be in vain that the Apostle would appeal to them not to sorrow as others who have no hope; for, such bad hopes respecting the great majority of their dying and dead friends and relatives would be a cause for more sorrow than they or any other heathens could have had when they had no knowledge, and no definite hopes.

This is set forth by the Apostle (v. 14): he points out that our faith is built upon the fact, (1) that Christ died; and (2) that he rose again. He died for our sins, "and not for ours only, but also for the sins of the whole world" (1 John 2:2). His resurrection is an evidence that his sacrifice was acceptable on behalf not only of his Church, but also on behalf of all for whom he died; and it becomes a guarantee or pledge, not only of God's gracious proposition, that he will in his own due time establish Christ and his Church as his kingdom, but a guarantee, also, of the further promise that Christ's kingdom when established shall "bless all the families of the earth," with "the knowledge of the truth." Believing this, we are bound to believe also that all who were redeemed by his precious blood shall, according to his promise, yet come forth from the sleep of death to hear his Word as the great Law-giver of the new dispensation; and by obedience to it, under the New Covenant, sealed by the precious blood, to have if they will the gift of God, eternal life, through Jesus Christ our Lord. (See Acts 3:22,23.) As God accepted the sacrifice of Christ and raised him from the dead, even so, them also which sleep in Jesus will God bring [from the sleep of death] with him--through his instrumentality.

But let us not confound this thought of the future of the whole world being changed from "death" to "sleep" by the ransom which Jesus gave for all, with the very different expression "new creatures in Christ," and "the dead in Christ," expressions which are applicable to the elect Church only.

IN JESUS, VS. IN CHRIST.

Many will notice at a glance that the name Jesus, which signifies Saviour, has special applicability to the ransom and restitution features of our Lord's work, while the name Christ is the title of his kingly office. The call to "be baptized into Jesus Christ" (the anointed) is an offer which is restricted to the "called and chosen and faithful," "elect" Church of this Gospel age; but the redemptive benefits covered by the name Jesus are "for all," for "every man," for "whosoever will" accept those mercies on New Covenant conditions.

So, then, in the language of the Apostle, we exhort Christians that in respect to all their dead, in Christ and out of Christ--new creatures and old creatures, those enlightened and blessed by the marvelous light of the gospel, and those who have died while yet blinded to the truth by "the god of this world," that they sorrow not as others who have no hope. We believe that Jesus died for all, and that he has risen, and that all the dead on this account are to be reckoned as sleeping, waiting for his return and his exaltation with his elect bride in glory; and that then all whom God counts as asleep in or on account of or through him and his work, shall be also brought from the dead.

And few have noticed the frequency with which the Scriptures use this word "sleep." Notice that it is used three times in three successive verses in this lesson. Notice also the following instances: Jno. 11:11,12; Acts 7:60; 13:13,36; 2 Peter 3:4; 1 Cor. 15:6,13-18,20,51; Matt. 9:24; 13:25; 25:5; Mark 5:39; Luke 8:52; 1 Thess. 5:10; Matt. 27:52; 1 Cor. 11:30.

These instances of the use of the word sleep, instead of the word death, are all from the New Testament, and used in full view of the ransom by which all were redeemed from the Adamic sentence, and a majority of them after the sacrifice had been given. What was the custom previously? Looking back we find Daniel (12:1-3) prophetically speaking of those who "sleep in the dust of the earth," and describing

R2198 : page 232

the sleepers as of two classes--some who will awake to everlasting life, and some to shame--the latter representing those whose trial will take place during the Millennium. And similarly of the kings and prophets one after another, good and bad, it is declared he "slept with his fathers."

The basis for this expression and of the faith in a future life which it implied is explained by our Lord saying, "That the dead are [to be] raised, even Moses showed at the bush" (Luke 20:37). "Have ye not read in the book of Moses, how in the bush God spake unto him

R2198 : page 233

saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Mark 12:26). "He is not a God of the dead [the extinct, for whom no future is designed] but [he is the God] of the living, because all live unto him" (Luke 20:38). It was as a result of this lesson the Jews thereafter spoke of their dead as "asleep," and "waiting for the morning" to be "awakened." And, be it noticed, God's grounds for speaking of humanity as yet having a hope of life beyond the grave, rests not upon any change of the sentence from death (extinction) to a profound "sleep" for a period, but upon his predetermined plan to provide a Savior who would redeem or purchase back for Adam and all his race "that which was lost" of privilege of life everlasting in harmony with God.

If, then, sentence of death which came upon all men by Adam's transgression is changed to a sleep, through whom came the change? We answer, It is in or through Jesus that they may now be said to sleep; because his sacrifice is the ground for the expression "sleep."

Having spoken of the general hopes of the entire "groaning creation" which all centre in the second coming of our Lord, the Apostle delivers, not an opinion or a guess, but a special message, to the effect that the sleeping saints will suffer no less by reason of having fallen asleep, but that, on the contrary, they will be granted a priority over the living saints, in that they will be "changed," "glorified," be like and see the Lord, and share his glory, before those of the same class who are alive at that time. Elsewhere we have given at considerable length our reasons for believing that the shout, the voice and the trumpet here mentioned by the Apostle are symbols, as in other parts of the Scriptures--for instance, the shouts, voices and trumpets of Revelation, connected with the same topic. See Millennial Dawn, Vol. II., chapter V., particularly pages 143-150.

It would appear that the Church at Thessalonica had been studying this subject of the Lord's second coming, and were fearful lest some of them might "fall asleep" before his coming, and were doubtful as to how much of the blessing might thus be lost by them, as well as solicitous for their friends, hence the Apostle says, "Comfort one another" with these words.

We here notice that the word coming in verse fifteen is in the Greek parousia, which really does not have the significance of our English word "coming," but instead signifies presence--after arrival--giving the thought that the Lord will be present before the dead in Christ are "raised," although that will be prior to the "change" of the living. This, as well as many other Scriptures, indicate distinctly that the Lord's presence will not be manifest, visible, to the world during this time; as our Lord said before he went away, "Yet a little while and the world seeth me no more." This thought is emphasized by the Apostle's subsequent remarks respecting the day of the Lord, and the fact that the world would not know of it, but only the "brethren" who were "not in darkness."

It speaks well for the rapid growth in knowledge on the part of the Church at Thessalonica that the Apostle could say to them, "Of the times and seasons, brethren, you have no need that I write unto you: for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; and when they [the world, unbelievers] shall say, Peace and safety! then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape; but, "ye brethren, are not in darkness that that day shall overtake you as a thief." How definitely the Apostle here separates the body of Christ, the Church, from the world; and how particularly he shows that the one class may, will, must have knowledge on this subject, while the other class must be in ignorance on the same subject. And that subject is a knowledge of the day of the Lord--the day of the Lord's presence--"the harvest" or end of this age, in which the great Chief Reaper will not only gather the sleeping ones first, but proceed also to seal and to gather all the living ones of the elect class, who shall be accounted worthy to escape the great things that are about to come upon the world, in the great time of trouble which will dissolve present institutions and make ready for the establishment of Christ and his little flock of joint-heirs, as the heavenly kingdom.

===================

R2198 : page 233

SELF-DENIAL IN THE INTEREST OF OTHERS

--AUGUST 15.--1 COR. 8:1-13.--

GOD'S Word, both of the Old and New Testaments, has been, and yet is, the very cornerstone of human liberty and independence. Every other system of religion has tended more or less to fetter the mind and the conscience with priestcraft and superstition. And the various so-called Christian religions, from Roman and Greek Catholicisms down, have likewise tended toward priestcraft, superstition and conscience-bondage, in proportion as they have ignored the teachings of God's Word, substituting therefor the "traditions of the elders," Decrees of Councils, theological dogmas, etc. As we look over the world to-day,

R2198 : page 234

it is an unquestionable fact that the largest liberty, social, political and mental is possessed by the peoples who have the Bible, and who read it freely. And the largest Christian liberty amongst these is enjoyed by those who study it with the greatest candor and simplicity.

But if this knowledge and liberty be not accompanied by a full self-surrender to God, a complete consecration of one's self to him who is the Author of our liberties and privileges, we stand in great danger; for, as the apostle here declares, knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. But if the knowledge be accompanied by a love to God, which leads to self-consecration in his service, in harmony with his instructions, the knowledge will work good for us, by thus introducing the spirit of love as the controling factor in our lives, because the effect of love is to "build up" instead of to "puff up." Love is constructive, and tends not only to build up our own characters after the Divine pattern, but by so doing it makes us co-workers together with God, in our sympathies for and interest in others--in their upbuilding and general welfare.

After making this point clear, the apostle proceeds to apply it to the Christians at Corinth. As in all other cities of the Gentiles at that time, there were plenty of idols, plenty of gods, and plenty of temples; and it was the custom to eat consecrated food--meat that had been offered before an idol. The Apostle assures his readers that he fully agrees with their knowledge and logic upon this subject; to the effect that since the idol is not a god, therefore the offering of meat to it could not in any manner injure the meat to those who really understood the matter. Their increase of knowledge had given them a liberty which they could not have appreciated at first; but he urges that as Christians it is our duty to consider not merely our own liberties, but in such cases to waive our liberties in the interest of others, upon whom the influence might be injurious. We should, therefore, be very careful in the use of our knowledge and liberties, to see that it worked no injury to others--or otherwise to abstain from such liberties as might be injurious to others.

Every one knows how easy it is to meddle with the delicate machinery of a watch, and thus to render it absolutely useless. So the conscience is a delicate mechanism, and we should be on guard against any and every influence which might injure either our own conscience or the consciences of others. The Corinthian brethren who fully understood that an idol was nothing, and that an idol temple was therefore nothing, might be fully at ease in their own consciences, if as guests they attended a municipal feast or banquet in such an idol temple; they might be able even there to recognize the true God and to eat and drink with thankfulness to him; but there might be onlookers, or amongst them, other brethren with knowledge less clear upon these subjects, who, nevertheless, would want to follow their example, and who in so doing would be violating and injuring their consciences. And no one could know what serious results might come from such a violation of conscience; the conscience which submitted to violation reluctantly at first, would incline to become hardened, and finally would cease to speak at all. And the owner of that conscience would be likely to drift according to the inclinations of his fallen nature into the very worst extremes of depravity. For this reason those who have knowledge of the Divine Word and the liberties wherewith Christ makes free, need more than ever an increase of the Divine spirit--charity, love--which would make them careful that their every act would not only be in harmony with their own consciences, but such, also, as would not prove stumbling blocks to the consciences of others,

R2199 : page 234

whose knowledge or logic could grasp the situation less clearly.

To fail to have this love and this active, self-sacrificing consideration for the welfare and conscience of a weaker brother, the Apostle declares would not only be a sin against the brethren and wound their consciences, but a sin also against Christ--against the very spirit of his law of love one for the other. How nobly the Apostle sums this matter up when he declares that as for himself, if he found it necessary, in order that he might be a help to the brethren, and not a stumbling block to any, he would take pleasure in denying himself, not only the meat offered to idols, but all meat of every kind, as long as he lived. Paul thus manifested the true spirit of brotherly love; and every follower of the Lord Jesus Christ should seek to have this same spirit and sentiment active in all their intercourse with each other.

While there is nothing in this lesson directly bearing upon intoxicating liquors, the principle inculcated can be very properly applied to the great evil of intemperance which is doing so much injury to the whole world, and in some cases even to those who have named the name of Christ. We do not dispute the principle of liberty, that each Christian has a right to decide the right and wrong of such matters according to his own conscience, but we do offset this knowledge and liberty with the doctrine of love, as the Apostle does in this lesson. Whoever is a child of the King, not only has liberty, but must also have the spirit of love; and he who boasts the liberty and manifests nothing of the spirit of love and consideration for others, raises the question whether he is a bastard or a son; for if any

R2199 : page 235

man have not the spirit of Christ (love), he is none of his.

The Christian whose heart is full of the Lord's spirit of love will not only be careful that he may set a good example before the brethren, lest they should be stumbled, but he will also be careful of the example which he sets to his own sons and household, and to all "them who are without"--those who have not yet accepted the grace of our Lord Jesus Christ, but who are reading the lives and characters of his disciples, as living epistles of his doctrines.

* * *

Incidentally our lesson brings before us a very clear and positive statement respecting God. While the world has many that it calls gods and lords and masters, to the Christian, as the Apostle expresses it, "There is but one God, the Father." The Apostle evidently knew nothing of the doctrine, started in the second century, and patterned after the heathen ideas, to the effect that there are three gods, of whom the catechisms declare that they are "equal in power and in glory." The Apostle knew of only one God who was supreme, "the Father." And he declares that of him (proceeding from him, directly or indirectly) are all things, including ourselves, who are his children.

But, the Apostle by no means ignored our Lord Jesus Christ, who claimed to be not "the Father," but "the Son of God." Of him the Apostle has elsewhere said after telling us how he humbled himself for our sakes, leaving the glory of the Father's presence in obedience to the Father's will and plan, and how he suffered for us, the just for the unjust, death itself, even the death of the cross," then adds, "Him hath God highly exalted, and given him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth, to the glory of God, the Father"--and that all men "should honor the Son, even as they honor the Father." Nor does the Apostle here omit to mention Jesus, but says, that to us there is "one Lord, Jesus Christ, by whom are all things, and we by him."

How clearly and how simply the Apostle states the relationship existing between the glorified Father, the glorified Son, and all the creation of God, which is or will be blessed through the Son. Although, all things are of the Father, in the sense that the original power, life, etc., proceeded from the Father, nevertheless all things are by the Son, in the sense that he from the very beginning has been the Father's active and honored agent in every feature of the Divine plan. Himself declared to be "the beginning of the creation of God," it is also declared that "all things were made by him, and without him was not anything made that was made" (though of the Father, by the Father's power, etc.). See Rev. 3:14; Jno. 1:2,3; also our issue for June '92 and April 15, '93.

===================

INTERESTING LETTERS.

Ontario.

DEAR BROTHER IN CHRIST:--I must say that I have been surprised, delighted and astonished beyond measure at the truth revealed in your tract on hell. Oh, how I have been deluded by the traditions of men! How I have misrepresented and traduced God in preaching such a doctrine.

I have been outside of all sects and systems of men for years, yet bound by the traditions of men, when I thought myself free. May he, the spirit of truth, guide me quickly into his perfect light.

I would be pleased to circulate any literature on these subjects that you have for free distribution in this dark town in which I live, and will send you my subscription for ZION'S WATCH TOWER as soon as I am able. Yours in Christ, I. W. HAMMOND.

Kansas.

TOWER PUBLISHING CO.:--Through the Christian kindness of my brother I have been furnished VOLS. I., II. and III. of MILLENNIAL DAWN. How blind and stiff-necked I have been, I can hardly tell. After reading the first volume I was not at all convinced, but through courtesy to my brother I re-read it, the second time comparing references carefully. Then I commenced at Isaiah's prophecy, and read all the prophets and the New Testament through. And altho I had read the same many times, I was surprised at what I found there, that I had never seen before. Five years ago I felt my ignorance of the Word of God, not being able to "rightly divide the word of truth," so I sought the Lord, pleading that promise, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." And how wonderfully he has answered my prayers! I am now feasting on the hidden manna.

Yesterday I stepped out of the ship [the nominal church--ED.], alone on the troubled sea. For a little while I felt as if I was sinking, when I heard, by faith, "Oh thou of little faith, wherefore didst thou doubt."

MRS. S. C. SMITH.

California.

DEAR BROTHER RUSSELL:--We rejoice in the truth. Our pet doctrines, immortality of the soul, everlasting torment, triune God, have been exchanged for the pure gold. Now we can do nothing against the truth, but feel it our reasonable service to do all we can for the truth.

Silver and gold we have not; but such as we have, our time, testimony and influence to serve the truth to others, we give. We appreciate your offer very much, in sending us tracts for free distribution, as it opens the way to have a little talk and then leave the silent messenger with them (the people). They will read the tract, but cannot argue with it. The tract entitled "The Wages of Sin" proved a great blessing to me. I

marked it well, and accompanied with a long letter sent the same to a friend.

I have learned to appreciate this kind of reading matter so much, because of the glorious light it has brought me--"glad tidings of great joy." Blessed be God, I have learned to love him better, because I know him better and his wonderful plan; in fact it has brought me into harmony as a co-worker with him, and I am able to understand and willingly do the work he has for me to do in this harvest time.

A strong sectarian spirit prevails in this place. Something that will strike at the root of this evil with the many false doctrines and teachings of the popular denominations seems to be one thing needful. You may judge as to what tracts would suit, and I will faithfully distribute the same.

We shall be glad to take up the colporteur work and do what we can along that line. Will let you know when we are ready to take up that work. We know much good is accomplished in that way.

Yours in the love of God and the fellowship of the one spirit, P. J. SHOQUIST.

Michigan.

DEAR BROTHER RUSSELL:--Allow me to address you a few lines concerning the effect of your work, the I., II. and III. volumes of MILLENNIAL DAWN, upon me. It found me through a friend in a creed bed. And reading and examining it I found the bed too short. I was acting as superintendent of a Sunday School at the time, and I resigned and withdrew from the Evangelical Association; not without a church meeting, however.

I was able to get a great deal of truth before them, and the minister, having more knowledge of the Scriptures than the rest, and I having given him my reason for withdrawing before the meeting, confessed to the truth privately, but simply said he would have to defend the discipline or he could not preach. He lacked a love and appreciation of the truth. He could not condemn and did not do so, but by his silence allowed the members to condemn the truth.

This step cost me the friendship of all my neighbors for a time, but they have shown every respect since, tho the minister keeps them so guarded that I cannot get them to read MILLENNIAL DAWN and examine the truth for themselves.

I am so thankful to God for his great mercy to me in revealing this truth to me. Oh! I desire strength to fight the good fight of faith to the end. I pray God to be with you in his might in strengthening you in spreading the truth, and may the Lord reward you for your good work, as no one else is able to bless. Pray for me. Yours in Christ, L. L. PARNEY.

Ontario.

DEAR BROTHER RUSSELL:--I take the liberty of writing to thank you for your very clear, forcible, logical, convincing and satisfactory presentation of the truth in your three volumes of MILLENNIAL DAWN. Altho I have been acquainted with the Word of God from childhood, I never knew so much of my heavenly Father's glorious provision for our fallen race as I have learned since reading your valuable works. While I am surprised and ashamed that for so many years I knew nothing of what is so clearly pointed out in God's Word, I feel very thankful that at eventide it is light. Praise the Lord for clearly revealing his glorious purposes, which till lately were hidden from me. I long to tell others the blessed tidings that gladden my heart. Glory to God, my Savior is here; Christ, the divine Bridegroom is present.

Since I have seen something of the Millennial Dawn, I have been trying to point others to its glorious light. I have conversed about it whenever I had an opportunity, and lent DAWNS to any who were willing to read them. Last May I publicly left the Methodist church of which I had been a member from my youth. All our family were members of that church, but two of them have left because they are believers in the great truths you teach. Our youngest son, who lives at M., left before I did. He is very diligent and earnest in his efforts to spread the light.

The people here are strongly prejudiced against what they think are new doctrines. One of them told me he wanted to die in the same faith as his fathers. I told him that if all his forefathers had been of his opinion they would have been Roman Catholics, and farther back they were heathen. One man to whom I lent the DAWNS acknowledged that no one could disprove them, but said that it was hard to give up opinions that had been instilled into the mind in childhood. Some are so prejudiced that they will not read the books at all. We never tire of reading them and the TOWERS over and over again.

My husband joins with me in kind regards to yourself and Sister Russell. May the Lord bless you abundantly in your great work. Your Sister in Christ,

MRS. ELIZABETH HALL.

Ohio.

DEAR BROTHER RUSSELL:--I bless God for the MILLENNIAL DAWN, for it has removed all doubts and fears and revealed to me the perfect plan of God for the redemption of man, and I have since reading it made a personal acquaintance with my Savior, our Lord Jesus Christ, and he is now ruling supreme in my heart, and I am looking for his coming [the full establishment of his Kingdom?] when I shall see him as he is and be like him. O, bless the Lord all my soul!

I was groping in darkness, but I was seeking after truth, and hungering and thirsting after righteousness, and bless God he has filled me and given me the Comforter, who he has promised shall abide with me forever.

I will tell you how the DAWN happened to fall into my hands. One day in looking over the books in the Public Library, under the head of Religion, I saw this book, and in scanning its pages I thought it was just what I wanted, so I took it home and read it on three different occasions, and it has been a great blessing to me; and not only to me, but I showed it to a friend of mine who had almost fallen into infidelity, and was attending meetings of a club which is composed of Anarchists, Communists and Socialists, and proffered to believe in their teachings; but praise God, he is now interested in the truth, and my prayer is that the Lord will manifest himself to him that he may make a personal acquaintance with Him and accept the ransom provided for all who will accept its benefits.

Yours in Christ, CHARLES PETERSON.

===================

page 237

VOL. XVIII. AUGUST 15, 1897. No. 16.

CONTENTS.

Special Items....................................238
Views from the Watch Tower........................239
Zeal the Measure of Love..........................240
"Wash One Another's Feet".........................242
The Sum of All Graces is Love.....................244
  Gifts in the Early Church.....................245
  Fruits of the Spirit More Desirable...........245
  Faith, Hope and Love Abide
    Forever....................................248
The Gospel Preached at Ephesus....................250

page 238

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2208 : page 238

A SYNAGOGUE AND JEWS AT ATHENS.

By an oversight (which however involved no principle or doctrine) we recently made the statement that there was no synagogue at Athens, and that no Jews resided there at the time of Paul's visit, whereas Acts 17:17 plainly states to the contrary. This furnishes first class evidence of the truthfulness of our claim that the WATCH TOWER is not infallible, but liable to Editorial as well as typographical errors. Our readers will therefore do well to keep a sharp look-out: and while we are always very careful as respects doctrinal statements, it is our desire to be correct also in respect to even the comparatively unimportant features of the divine Word; and this slip will make us the more careful.

----

page 238

"What Say the Scriptures About Hell?" is the title of a pamphlet in which every text of Scripture containing the word hell is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents; 50 cents per doz.; $4.00 per hundred.

===================

R2199 : page 239

VIEWS FROM THE WATCH TOWER.

TWO thousand carrier-pigeons collected from various parts of Germany by the German government, sent to Dover, England, and there set free to see how many of them could be relied on to return quickly to their homes, is but a trifling incident of itself; but it has created a great commotion in England. It is interpreted to indicate that the German Emperor is considering the possibilities of a war with Great Britain; and desires to know how he could keep in communication with his army after it had landed on British soil, supposing that the telegraph cables would be destroyed or under British control. The matter was taken up in Parliament, but it was decided that the affront was of so peculiar a character that no notice could be taken officially by the Government.

In our opinion it is one of Emperor William's strategic bluffs, by which he is pleased frequently to startle the world, and keep himself in notice as a central figure --the arbiter of peace or war. It is an offset to the "Jubilee" show by Britain of a war fleet greater than that of all other European nations combined. It perhaps merely suggests,--"Britishers, when thinking of your naval strength, remember that others have greater army-strength."

But it nevertheless indicates the love of the grandson Emperor for his grandmother Queen; and indicates that the present-day inclination to peace on the part of the so-called Christian nations and rulers, springs not generally from any change of hearts or renewal of right spirits within the rulers or the masses, but from changed conditions which make results extra hazardous, as well as very expensive.

Theoretically both grandson and grandmother reign "by the grace of God;" i.e., they claim to hold power not from the peoples whom they govern, but as rulers divinely commissioned and set over the people, as representatives of the Kingdom of Heaven: and similarly all the kings and emperors of Europe claim. Yet, in the light of these false claims, how absurd are propositions of war like the above, and all the unholy wars the accounts of which cover the pages of "Christendom's" history.

* * *

An English journal, The Morning Star, is responsible for the report that Queen Victoria recently said to a minister of the Church of England,--"I am looking for the coming of our Lord, and I do not think it impossible that I may not have to surrender my crown

R2200 : page 239

till I shall lay it down at his feet."

It is pleasant to be assured that one of the potentates of earth is looking for the Heavenly King and his Kingdom of righteousness, even tho her words imply that she sees the subject comparatively obscurely. Only his special "friends" know that the Great King is already present, is assuming his great power and is about to use it as a rod of iron in dashing to pieces the human systems of church and state which falsely, and often ignorantly, call themselves by his name,--Christian governments and churches. Only these realize that the judgment of these man-made systems is now in progress. Only these have been served by the Master through his instrumentalities with the "meat in due season" for the household of faith. (Luke 12:37.) Only these know how to interpret the growing confusion and darkness coming upon the nominal churches, and the forboding "clouds" of trouble causing distress of nations with perplexity, and making men's hearts to fail them for fear in looking forward to the things coming upon the earth. Only these are able to see through these events to the blessings they presage, to the Church first, and to all the families of the earth later on. Only these therefore are able to lift up their heads and rejoice, knowing that their redemption draweth nigh.

* * *

Many odes and poems were written in commemoration of the Queen's Jubilee; but one of the last, and less boastful than many, seems to meet with general appreciation. It is styled "Recessional," as indicating thoughts on the conclusion of the Jubilee, and has just been published. It is as follows:--

JUBILEE RECESSIONAL.

"God of our fathers, known of old--
Lord of our far-flung battle-line--
Beneath whose awful hand we hold
Dominion over palm and pine--
Lord God of Hosts be with us yet,
Lest we forget--lest we forget!

"The tumult and the shouting dies--
The captains and the kings depart--
Still stands thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts be with us yet,
Lest we forget--lest we forget!

"Far-called our navies melt away--
On dune and headland sinks the fire--
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget--lest we forget!

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe--
Such boasting as the Gentiles use
Or lesser breeds without the Law--
Lord God of Hosts be with us yet,
Lest we forget--lest we forget!

"For heathen heart that puts her trust
In reeking tube and iron shard--
All valiant dust that builds on dust,
And guarding calls not Thee to guard--
For frantic boast and foolish word.

Thy mercy on Thy people, Lord! Amen.
--Rudyard Kipling."

JEWISH INVESTIGATION.

"A curious movement is on foot among the Jews in one or two of the provinces of South Russia, which may result in an important religious revival. A number of pious Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetical books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling blocks to the Jews. It is further reported from Russia that a deeper religious feeling than has hitherto characterized them is noticed among the Karaim Jews of the Crimea. This sect of Israelites reject the Talmud as in any sense binding on them, their only sacred scriptures being the Old Testament. They are only found in the Crimea and in one or two isolated districts in Western Russia."--The Independent.

This is a favorable indication. The Talmud stands between the Jew and God's Word just as the creeds and decrees of Synods and Councils stand between Christians and the Word. Nothing must be allowed to separate between us and the inspired Word if we would walk in the Light. Whatever "helps" really point us to the Bible as the only authority, and assist us in rightly dividing it, are profitable to us as servants and guides: but that which attempts to be to us instead of God's Word is a dangerous foe.

===================

ZEAL THE MEASURE OF LOVE.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And Jesus said unto him, Thou hast rightly judged."--Luke 7:41-43.

THE peculiar circumstances which drew forth the above colloquy will be very generally remembered. It was toward the close of our Lord's ministry, and a prominent Pharisee had invited him to dine with him and a company of friends; and while they reclined at dinner, after the custom of those times,--the table being spread in the centre and couches surrounding it on which the guests rested upon one elbow, while their feet extended out behind the couches--there came behind the Lord a woman, Mary Magdalene, widely known as a disreputable character; she was in deep contrition and was weeping, her tears falling copiously upon the Master's feet. She had with her an alabaster box of very expensive ointment, and as she prepared to anoint our Lord's feet with it she first wiped them with her hair. Such a scene probably never occurred before or since, and was well calculated to move even the hardest hearts. But, so far from entering into the real spirit of the situation, the Pharisees were of cynical mind and merely interpreted this as a proof that our Lord was not a prophet: arguing that, if he were, he would have known the character of the woman,

R2200 : page 241

for she "was a sinner." Our Lord, discerning their hearts, gave them a better explanation of the case in the language of our text.

We are not to understand from our Lord's illustration that Mary was ten times as guilty before the divine law as was Simon, the Pharisee, but rather that in this illustration our Lord pictured the sentiments of the two sinners. Really "there is none righteous, no, not one;" "all have sinned and come short of the glory of God;" both Simon and Mary were under the Law of Moses, according to which he who was guilty of violating one feature of the Law had broken the Law as a whole; and had therefore failed of the reward promised to the one who would keep the whole, and had incurred the penalty pronounced for the violation of the whole,--death. Strictly speaking, then, both Simon and Mary owed the same amount--the lives of both were forfeited because of sin: and if either one of them were ever to obtain eternal life it could be only by the mercy of God, in the forgiveness of their sins. Strictly speaking, then, they each owed five hundred pence (were under sentence of death), and were alike unable to meet their indebtednesses.

Our Lord put the illustration of ten to one, not as representing his view of the situation, but as illustrating the sentiments of Mary and Simon. Mary realized her unworthiness, and in this respect was like the publican mentioned in one of our Lord's previous illustrations, who smote upon his breast, saying, "God be merciful to me a sinner;"--she realized her sinful load and how much need she had of the Lord's mercy in its removal. But Simon was like the other character of our Lord's discourse, who thanked God that he was not like other men, but that if not entirely perfect in every particular he was at least very nearly perfect.

Alas! those who are in this condition of mind are farther from the Lord than the truly humble and penitent who realize their need of a Savior, even tho as respects many moralities they may be humanly on a higher plane. So in this case, while the Savior was present and Simon might have had a great blessing, it was penitent Mary who really received it. She heard the Master's words, "Thy sins are forgiven," while Simon who appreciated his unworthiness but slightly got no forgiveness. Here we have an illustration of our Lord's statement at another time,--"The whole need not a physician, but the sick." In reality there are none whole, all are sick; but only those who realize their sickness apply to the physician for his remedies.

Not only did our Lord justify his course in receiving the kind offices of penitent Mary, but, turning the argument, he administered a gentle but sharp reproof to Simon; he pointed out that he had neglected the common courtesies of that country and time. It was customary then to receive guests with a kiss, as it is now our custom to shake hands; it was customary then to provide water for the washing of the guest's feet, uncomfortable by reason of travel along the dusty roads

R2201 : page 241

of that time; in the case of an honored guest a servant would be sent to wash the feet. Furthermore, with special guests sometimes perfumed ointments for the hair and toilet were provided. Our Lord calls Simon's attention to the fact that these little courtesies had been ignored by him, but had been more than made up for by Mary; and that the secret of the difference of sentiment lay in the fact that Simon loved him little, and that Mary loved him much.

It could not be that Simon had accidentally omitted these courtesies, for all Pharisees were punctilious on the subject of washings; nor need we suppose that it was an intentional slight put on our Lord. On the contrary, we may reasonably suppose that Simon, like Nicodemus, had a genuine interest in the Lord, and a surmise that he was a more than ordinary prophet. But both Simon and Nicodemus belonged to the respectable class, or higher caste, and came under the description of John (12:42,43), "Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

Nicodemus came to the Lord by night to interview him, but Simon more shrewdly thought to get the opportunity of a conversation directly with the Lord by inviting him to dinner; but to prevent the thought that he had anything more than a general interest and curiosity respecting Christ, and thus to maintain the good opinion of his co-religionists, he treated the Lord and the disciples, who evidently were also guests, as persons of a lower caste; and as tho he thought that it was a sufficient honor to them to be his guests at all, he entertained them as inferiors; altho, probably, could he have done so without endangering his standing as a Pharisee, he would have enjoyed extending to the Lord every courtesy.

How many who like Mary have realized their sins and have appreciated the divine mercy in the forgiveness of their sins have almost envied Mary her privilege of touching the feet of the blessed Master and, as he declared, "anointing them for his burial." With us, such opportunity might properly be appreciated still more highly, because of greater knowledge; for we have learned what Mary probably very imperfectly understood, that our Lord Jesus for our sakes left the glory which he had with the Father and humbled himself to human conditions in order that we through his poverty might be made rich. And not only so: Mary at this time had no knowledge of the extent to

R2201 : page 242

which the Master would go on her behalf and ours, to redeem us from sin and its sentence of death;--Calvary was then still in the future.

What a comforting thought it should be to all who are of Mary's attitude of mind that it is still possible to wash and to anoint the Lord's feet. His own lips have declared that, whatever is done for the least one of his consecrated followers, is accepted by him as done unto himself. Ah! blessed thought; the Lord is still in the flesh, representatively; his faithful are to be esteemed "members of his body," as new creatures. And while these are still in the flesh, the sufferings of Christ in the flesh are still in progress, and will not be finished until the last member has been glorified.--Col. 1:24.

Moreover, the Scriptural figure holds good: Christ is the Head of this body which is his Church, and which for eighteen hundred years has been in process of development; and now the last members of the body are here,--"The feet of him." As members of the feet class many are weary, discouraged, needing rest, refreshment and comfort, such as was bestowed upon the literal feet of the Master.

Here comes in a test with respect to the symbolic feet of Christ, similar to that with respect to the natural feet which proved the great love of Mary and the slight of love of Simon. The members of the feet class are unpopular to-day as was the Master himself in his day, with a class corresponding to the scribes and Pharisees and doctors of the Law. Only those who love the Master much and appreciate greatly their own forgiveness will love his "feet members" in the present time to the extent that they would be willing to serve them and to fellowship them; while others like Nicodemus and Simon, altho well-meaning and considerably interested, will be ashamed of the gospel of the Nazarene in the present time, and ashamed of his feet, which published to Zion glad tidings, saying, "Thy God reigneth"--the Millennial age is dawning and the reign of Christ has already begun. (Isa. 52:7.) But those who are ashamed either of the gospel or of its servants are ashamed of the Master and of the Father; and such cannot be recognized as "overcomers" of the world, because instead they are overcome by the world and its spirit. Such shall not be accounted worthy to progress into the full knowledge and privileges of discipleship.

How few there are who seem to have a large measure of the spirit of Mary Magdalene! How few are really very helpful to one another. How few pour upon one another the spikenard ointment of comforting words, helpful suggestions and encouragements. Those who are thus helpful will be found filled with a genuine love for the "head," for the "body" in general and even for the "feet." And the secret of their love as in Mary's case will be found to be a large appreciation of their own imperfections and of the Lord's mercy and grace toward them, in the forgiveness of their sins. The Apostle expresses the sentiments of these helpful and loving members of the body, who are the only ones who are making their calling and election sure, saying,--"For we thus judge, that if one died for all then were all dead; and that we who live should not henceforth live unto ourselves, but unto him who died for us and rose again."

===================

R2201 : page 242

"WASH ONE ANOTHER'S FEET."

IT WAS shortly after the incident related foregoing that our Lord, alone with the twelve disciples, took a basin of water and a towel and began to wash the disciples' feet. Strange indeed, this conduct seemed to them: not only their Master's words but also his actions were inexplicable riddles to them. He had acknowledged himself as the Son of God, the Messiah, their Lord and Master; and yet here he was, kneeling before them in the attitude of the humblest servant, washing their feet. Wondering and dumbfounded, but accustomed to obey the Master, no remark or protest was made until in turn he came to Peter. But Peter, as humble as he was bold, refused to allow the Master to perform the menial service, until assured that the explanation of it would be given after the service had been performed, and that unless he was washed he could have no part with the Master, whereupon he desired that his head and his hands as well as his feet might be washed.

Since literal feet-washing was frequent, the custom of that day, and almost indispensable to comfort, we may suppose that our Lord's example would be frequently followed in the early Church. But, we do not see in it any command that feet-washing should be performed simply as a ceremony--regardless of its usefulness and its convenience.

Our Lord's words to Peter, "If I wash thee not thou hast no part with me," certainly imply that the washing was more than a mere ceremony--more also than a mere expression of humility, as we shall endeavor to show. Nevertheless, the principle should hold good in every time and in every clime: that whatever useful service can be rendered to a fellow-member of the body of Christ, however humble or menial, it should be performed, as unto the Lord.

Having finished the service the Master explained its significance. He had set them an example (1) of humility, in being willing to perform the most menial

R2201 : page 243

service to those who were truly his; (2) the washing was an illustration of a great truth, namely, that altho already cleansed by the Lord--justified freely from all things, through faith in him--yet that there were certain defilements which would attach to each of them so long as they would be in the world, from contact with its evils and besetments. While the general washing (justification) would stand good for all time, yet they would need continually (figuratively) to wash one another's feet--with the "washing of water by the word." (Eph. 5:26.) This would signify that they should have a mutual watch-care over one another's welfare; to keep each other clean, holy, pure, and to assist one another in overcoming the trials and temptations and besetments of this present evil world;--arising from the three sources of temptation, "the world, the flesh and the devil."

This cleansing work which is to be done for one another is in harmony with the injunction, "Keep yourselves in the love of God." They could not get each other into the love of God: that could be attained only in the one way; through the original cleansing of the precious blood, through faith; and no one can thus cleanse us or help us into divine favor, except the Redeemer himself. But he having cleansed us and brought us into divine favor, has commissioned us that we should help one another to "abide in his love" and to keep ourselves unspotted from the world. The merit, the way and the privilege are all of God through Christ. The agencies used in applying these to one another are ourselves. "Ye ought also to wash one another's feet;"

to help keep each other separate from the world, and clean through the Word he has spoken unto us,--by "the washing of water by the Word;" "building one another up in the most holy faith."

This again reminds us of the Scriptural statement, in reference to the Church perfected and glorified,-- "His wife hath made herself ready." (Rev. 19:7.) While the entire arrangement for her wedding robes, the washing of regeneration (justification) and the water for her feet-washing, are all provided for the

R2202 : page 243

bride through the agency of the Bridegroom, and she is thus made ready, yet the use of these means, the putting on of her adornment, the embroidering of her robes and the arrangement of the jewels presented to her through the spirit, is left for herself to do; each member of the body co-operating unto the edification of the whole body in love.--1 Thes. 5:11; Rom. 14:19.

It would doubtless be pleasing in the sight of the Master, our Head, that we should have a disposition to help and to reform the world in general, and to wash the vilest of the vile from all their sin; but however praiseworthy such a disposition might be, we are to remember that this is not the command which he has placed before us in our text. His injunction here is not to do general washing of all the unclean, but to do special washing for those whom he already has cleansed, justified, through faith. It is in respect to the fellow-members of his body that he has given this charge; and we emphasize it here, because this fact seems to be very generally overlooked by Christian people, who give their time rather to the outward cleansing, the moral and social uplifting, of those whose hearts have never been washed by the Master, and correspondingly neglect one another, his "feet." Yet, as already seen, preceding, tho it is a great honor to render such a service to one another, the privilege will be properly appreciated and much used only by the truly humble who have much love for the Master.

But, it requires peculiar qualifications to enable us to help each other in this respect; before we can help others to remove the motes out of their eyes, and to cleanse their way of life, in all its little particulars, so that every thought as well as every word and act shall be brought into subjection to the divine will, it is necessary that we have experiences along the same lines ourselves. We must endeavor to get rid of the motes and beams that would obstruct our own vision. We must cultivate purity in our own lives,--in our deeds, words and thoughts. Only as we cultivate the various graces of the spirit,--meekness, patience, gentleness, brotherly-kindness, love, can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and to get rid of defilements of the world, and the flesh.

To this end it will be found helpful to remember the lesson of Mary in her service to the Lord's literal feet. Many who would reject well-meaning criticisms of conduct, resent well-meant efforts to wash their feet, as interferences with their private business, would be very amenable to the influences of the same person if he approached them with such evidences of true devotion and loving interest as would be symbolized by tears. It is the sympathetic ones who are most successful in helping the various members of the body of Christ out of the difficulties, besetments and defilements incident to the following of the Lord in this present time. Oh, let us study and strive and pray that we may be very successful in obeying the Master's words, "Ye also ought to wash one another's feet."

It will also be a great help and comfort to the fellow members of the body, if in connection with these efforts to help one another in the cleansing of our ways, by taking heed unto the Word of the Lord, we will have with us also some of the precious ointment of sympathetic and, as far as possible, commendatory and encouraging words, and helpful assistance: for all the members of the feet class who are seeking to walk worthy of the Lord need the ointment of sympathy and encouragement, as offsets to the trials, difficulties and persecutions incident to the "narrow way," coming to them from the great Adversary and his blinded servants.

===================

R2202 : page 244

THE SUM OF ALL GRACES IS LOVE.

--AUG. 22.--1 COR. 15:1-13.--

"And now abideth Faith, Hope, Love, these three;
but the greatest of these is Love."--1 Cor. 13:13.

NEXT TO the Great Teacher's sermon on the mount, stands this discourse upon Love by the great Apostle Paul. Both discourses teach the same lesson; but they approach it from different standpoints. As pupils in the school of Christ, all the instructions of the divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of Love. This was the testimony of the Master when he said, "A new commandment I give unto you, that ye love one another." Similarly he declared that the entire law of God to men is fulfilled in Love--toward God and toward men: Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself. Since, then, "Love is the fulfiling of the law," and "the bond of perfectness," without which no other grace of character would be truly beautiful, we do not wonder to find the statement in Scripture that "God is Love;" and again, that "He that loveth not, knoweth not God."

Our Lord declares, "This is life eternal, that they might know thee, the only true God"--the God who is Love. To know God in the sense here indicated means more than merely to know that there is a God; it means more than merely to know something of God's loving plan and character; it means to know God in the sense of personal acquaintance, and an appreciation of his character; and no one can have this knowledge except as he receives, partakes of, the spirit of God, the spirit of holiness, the spirit of Love. And this spirit of holiness and Love cannot be acquired instantly; it is a growth, and its development is the chief business and should be the chief concern of all who hope to know God in the complete sense which will be rewarded with life eternal.

Hence, after Love's great provision of the Lamb of God, and the ransom of all mankind accomplished by him, all of its various steps for our deliverance from sin and death have been along the line of developing in us this character of Love, the character of God, which, according to the divine standard, alone will make us acceptable before the Father and bring to us his grace of everlasting life. Oh how important then, that we should be "taught of God" and develop this his character. "Learn of me," said our dear Redeemer; and well we may, for he is the express image of the Father's glorious character of Love. And "if any man have not the spirit of Christ [the Father's holy spirit, Love] he is none of his."

To begin with, we are very poor material out of which to form likenesses of God's dear Son. (Rom. 8:29.) We were "children of wrath even as others"-- the original likeness of God possessed by father Adam before he transgressed has been sadly lost in the six thousand years intervening: hence, instead of finding ourselves in the divine likeness of Love, we find that we were "born in sin, and shapen in iniquity" to such a degree that, instead of Love being the natural ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and sin-love and carnal-love; --perversions which are in direct antagonism with the wholly unselfish Love which is the essence of the divine character.

The work of grace for the world, during the Millennial age, will be to make known to all mankind the gracious character of God, and his provision for the salvation of all; and to transform all who are willing from the depravity of sin to the perfection of character --Love: making mankind once more images of God. It will not only transform their wills, but it will also be accompanied by a physical transformation which will remove from them all the blemishes of sin, and all hereditary inclinations thereto, and leave them in the likeness of God, with a recollection of the undesirableness of sin and its evil consequences.

The work of grace for the Church during this Gospel age is to transform our perverted characters and reestablish them in the divine character, Love. Whoever fails of attaining this fails of attaining the will of God concerning him; and must necessarily fail of winning the prize set before us in the gospel.

But since our transformation of mind or will is not accompanied by a physical transformation or restitution, it follows that so long as we are in the flesh, we shall be obliged to contend against its inherited weaknesses and dispositions to selfishness and sin. But this sharp and continual conflict not only selects a special overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special, sharp discipline and the special course of instruction designed for the "little flock." But whether in few years or many years, and whether with little or much friction of adversity, the transformation and polishing of character must be accomplished. This love-likeness of our wills to the will of God is the end to be sought, if we

R2202 : page 245

would finish our course with joy, and with good hopes for the eternal glory.

GIFTS IN THE EARLY CHURCH.

In the early Church God indicated in a miraculous manner his acceptance of those who consecrated themselves as followers of Christ, by the bestowal of what were termed "gifts of the spirit." A particular account

R2203 : page 245

of these is given in the chapter preceding our lesson. (1 Cor. 12.) The Apostle indicates that some enjoyed several of these gifts, remarking concerning himself that he had more than any of them. Not unnaturally the recipients of these gifts, while feeling thankful for such a recognition from heaven, realized that some gifts were more valuable than others: and the Apostle confirms this view and urges that they seek to use the highest and noblest gifts where several were possessed. And perceiving that the Church was likely to consider that the possession of these gifts indicated such a measure of divine favor as would imply that they were overcomers and would ultimately gain the prize of their high calling, the Apostle took this opportunity, while discussing the gifts, to point out that their possession implied far less of divine favor than the recipients had supposed. To this end he points out in our lesson that these outward gifts of tongues, miracles, healings, etc., were necessarily and properly divided between the various members of the Church for their mutual welfare, and to draw them and hold them together, making them mutually dependent upon one another. This being the case, all could not have the same gifts; but as he points out, God has divided these and set or established the various members and gifts in the body as it hath pleased him. Yet, it is proper that all should recognize the difference in the gifts, and each covet or desire earnestly to have and to use in the divine service the best gifts that God has been pleased to entrust to his stewardship. And then, the Apostle adds, "Yet show I unto you a more excellent way."

FRUITS OF THE SPIRIT MORE DESIRABLE.

This more excellent way is that, instead of seeking and striving for the "gifts," which were solely at God's disposal, they should seek for another kind of "gifts," otherwise called "fruits" of the same spirit; namely, Faith, Hope and Love. These gifts are termed "fruits of the spirit," because, unlike the others, they grow gradually, and are not given miraculously. However humble a miraculous gift any member of the Church might have, there would be nothing to hinder him from growing the largest "fruits of the spirit" by careful attention to the cultivation of his heart. If the chief "gifts" were not open to all, the greater and more precious "fruits" were open to all; and to desire and cultivate these is much more excellent than to strive after miraculous gifts or talents which God has not been pleased of his own volition to bestow.

Proceeding along this line, the Apostle calls attention to the fact that any one, or even all, of the miraculous "gifts" might be possessed, and yet the recipient be far from the condition of heart which would be fit for the Kingdom. The quality which is necessary, as a basis of character, which would make any service acceptable to God or cause it to be appreciated or esteemed by him, is Love. If Love be not the motive power, the greatest zeal and richest rhetoric and eloquence on behalf of God or on behalf of righteousness, would pass for nothing in God's estimation, and bring us no reward from him. If Love be lacking, great ability as an expounder of mysteries, and much study and knowledge would pass for nothing in God's esteem. Even a faith that could cure all manner of diseases, or, to use our Lord's illustration of the largest degree of faith of this kind, a mountain-moving faith (Matt. 21:21) would count for nothing, if, deep in our hearts as the basis therefor, God could not see Love,--for himself and for our fellow-creatures. Even the giving of all of one's possessions to feed the poor, as charity, would count for naught except the moving cause were Love. And even to be a martyr, and to be burned at the stake in the name of Christ, would pass for naught except in the recesses of the heart God could see that the moving consideration to the suffering was Love. Because, all of these things, the acquisition of knowledge, the dispensing of it with eloquence, the exercise of mountain moving faith, and the giving of all of one's goods to the poor, and his own martyrdom, might be done from selfish motives--to be seen of men, to be highly esteemed by men, for ostentation, for pride, or because of a combative disposition. For this cause the Apostle exhorted the Church to seek for this inestimable fruitage of the spirit,--Love; so that whatever gifts they might possess, either natural or miraculous, might be exercised in a manner that would be a blessing to their fellows and acceptable to God, and bring the users the great reward,--eternal life.

What then is Love, this wonderful quality without which nothing is acceptable in the sight of God? The Apostle does not attempt to define Love, but contents himself in giving us a description of some of its manifestations. The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. Where Love is lacking results are more or less evil; where Love is present the results differ according to the degree of Love, and are proportionately good. A college professor, commenting upon the word Love, said,--

"As you have seen a man of science take a beam

of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors--red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow--so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are features which we hear about every day, that they are things which can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the summum bonum, is made up?

"The spectrum of Love has nine ingredients:--

Patience--'Love suffereth long.'

Kindness--'and is kind.'
Generosity--'Love envieth not.'
Humility--'Love vaunteth not itself, is not puffed up.'
Courtesy--'does not behave itself unseemly.'
Unselfishness--'seeketh not her own.'
Good temper--'is not easily provoked.'
Guilelessness--'thinketh no evil.'
Sincerity--'Rejoiceth not in iniquity, but rejoiceth in the truth.'"

We cannot agree with the professor that these graces can be practiced by every man, in every place, every day. We must contend that these graces as a whole cannot belong to "the natural man." He may indeed put on some of the gentleness, some of the humility, some of the courtesy, some of the patience, some of the kindness; as men may attach grapes to thorn-bushes and figs to thistles; but with the natural man these graces are wholly put on, and not the outgrowth of the inward grace, the holy spirit, Love;--not an evidence of relationship to God. Where the imitator has not been begotten again, by the word and spirit of truth, his imitation of certain outward features of Love will not constitute him a son of God nor bring to him the rewards and blessings of sonship to which there is but one door,--Christ Jesus.

In the Christian, an outward manifestation of patience, meekness, etc., is not sufficient either in God's sight or in his own sight. These graces of the spirit must be produced by the spirit of Love, filling and expanding within his own heart. But in civilized countries many of the graces of the spirit are recognized by the unregenerate, and are imitated as marks of good breeding: and in many cases they are successfully worn as a cloak or mask, covering hearts and sentiments quite antagonistic to the holy spirit of Love.

The putting on of the outward forms of Love does however mitigate the evils and distress and friction incident to the fall, even in "the natural man," even when these graces are merely simulated with more or less of hypocrisy and deception as to the real selfishness of the uncircumcised heart. But trying times occasionally show how thin is the polished veneer of politeness and gentleness which covers selfish and stony hearts: for instance, the last reports from the recent holocaust at the Charity Bazaar in Paris, shows that the most polished and aristocratic young "gentle-men" of the most polite city and nation of earth displayed the ferocity of brute beasts when face to face with death, and that in their mad rush to escape the flames they knocked down and injured each other and even the first ladies of rank in France, to whom erstwhile they were overly polite. We cannot expect more of a love-veneered selfish heart--even the strong glue of chivalry will not hold the veneer under some such cases. And the time is not far distant when a still greater, more general and more terrible crisis will make manifest to the whole world that much of the politeness and gentleness of our day is only skin deep, and is not from the heart, the fruitage of the holy spirit of Love. In that great crisis, as the Scriptures show, every man's hand will be against his neighbor. In that Day of Vengeance the masks of formal politeness will be discarded, and the world for a short time will get such a glimpse of its own hideous selfishness as will help prepare it for Millennial lessons in Love and its graces, to be given them by the great Immanuel.

The Scriptures inform us that in our fallen state Love is foreign to our natures, and must be introduced into them by the power of God; saying,--"Not that we first loved God but that he loved us and sent his Son to be a propitiation for our sins." And, learning of this, God's Love, and truly believing and appreciating

R2204 : page 246

it, "the Love of Christ constraineth us [to Love]." We are "begotten by the Word of truth,"--the message of God's Love toward us in the forgiveness of our sins, and his call to us to return to his favor and likeness, and his provision of the helps by the way that we might become copies of his dear Son.

The measure of our appreciation of divine Love will be the measure of our zeal in conforming our characters to the divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of divine Love enters the heart, before that grace is manifest in all the words and thoughts and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may without the grace of God within have many of the outward refinements. None but he that readeth the heart is competent therefore to judge as to who have and who have not received this grace, and of the degree of its development in their hearts: but each one may judge for himself, and each one begotten by this holy spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures,

R2204 : page 247

as to glorify our Father in heaven and "show forth the glories of him who called us out of darkness into his marvelous light."

Perfect Love is patient with the weaknesses and imperfections of those who give any evidence of good intentions. More than this, it is patient even with those who are out of the way, and that oppose themselves to righteousness, realizing that the whole world is more or less under the influence of the great adversary who, as the Apostle declares, blinds the minds of the masses. This manifestation of Love was very prominent in our Lord Jesus: how patient was he with his opponents. Let us heed the Apostle's words:--"Consider him that endured such contradiction of sinners against himself, lest ye be wearied [in well-doing and patience] and faint in your minds."--Heb. 12:3.

Perfect Love is kind in its methods. It not only seeks to do good to others, but seeks to do it in the kindest possible manner. And who has not discovered that the manner and tone have much to do with every affair of life. In proportion as perfect Love is attained the effort of the heart will be to have every word and act, like the thought which prompts them, full of kindness. It is well to remember the motto of the old Quaker,--"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again."

Perfect Love is generous and has no place for envy, which, on the contrary, springs from a perverted nature --from selfishness. Love on the contrary rejoices with them that rejoice, in the prosperity of every good work and word, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine spirit.

Perfect Love is humble--"vaunteth not itself." It does not sound a trumpet before it. Its good deeds are not done to be seen of men, but would be done just the same if no one saw or knew but God only. It is neither boastful of its knowledge, nor of its graces, but in humility acknowledges that every good and perfect gift cometh from the Father; and it makes return for every mercy to him. Some one has truly said that--"Love saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence."

Perfect Love is courteous--"doth not behave itself unseemly." Pride is the root out of which grows most of the unseemly conduct and boorishness so common to those who think themselves somebody, either intellectually or financially. Perfect Love on the contrary develops courteousness along with humility. A thoughtful man has said,--"Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The one secret of politeness is to love. A gentleman is one who does things gently, with love."

Perfect Love is unselfish--"seeketh not her own" interests, exclusively. Nothing in this signifies that one should neglect the duty of caring for and providing for those dependent upon him by ties of nature, that he may do good to others. In every sense, "Love begins at home." The proper thought, as we gather it, is that the men and women possessed of the spirit of perfect love, would not think exclusively of their own interests in any of the affairs of life. In bargaining they would have an interest also in the welfare of the one from whom they bought or to whom they sold. They would not wish to take advantage of a neighbor, but sympathetically and generously would wish to "live and let live." Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Perfect Love is good tempered--"not easily provoked" to anger. Among the evils abounding and very common to-day, is this one of ill-temper, fretfulness, bad humor, touchiness, quickness to take offence. Yet, to whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the holy spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern. Very few of the evidences of a wrong spirit receive as much kindness and as many excuses for their continuance as does this one. But however natural depravity, and heredity, and nervous disorders, may tend toward this spirit of fretfulness, taciturnity, and touchiness, every heart filled with the Lord's spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it. It will not do to say, "It is my way;" for all the ways of the fallen nature are bad: it is the business of the new nature to overcome the old nature in this as well as other works of the flesh and the devil: and few show to our friends and households more than this the power of the grace of Love. This grace as it grows should make every child of God sweet tempered.

Perfect Love is guileless--"thinketh no evil." It seeks to interpret the conduct of others charitably. If pure and good intentioned itself, it prefers, and so far as possible endeavors, to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. Some one has wisely remarked that "faults are thick where love is thin." Love makes all possible allowance for errors of judgment, rather than to impugn the motives of the heart.

R2204 : page 248

Perfect Love is sincere--"rejoiceth not in iniquity." It is grieved by evils wherever encountered, sympathizes with all who fall into evil, or who are beset by temptations. In this respect Love prompts to an opposite course of action from that of Balaam, who "loved the reward of iniquity." Balaam, it will be remembered, feared the Lord, and as his prophet could not think of doing otherwise than according to the strict letter of the Lord's injunction; but he did not have the spirit of the Lord, the spirit of Love; and hence, when a reward was offered him if he would curse Israel, he was willing (in order to secure the reward) to conform to the evil proposition in spirit, in intention, while outwardly refraining from saying aught except as the Lord indicated. So, there are some amongst Christians who have a respect for the letter of the divine word through fear, but who lack the holy spirit of Love, and who by reason of a perverted love for wealth, etc., are willing to engage in various practices which come as near to the injury of the Lord's cause as is possible, without openly opposing him. Some of these Balaams are in the ministry and for the sake of salary, and the maintenance of their positions, and the friendship of wealthy Balaks, are willing to preach doctrines which they do not believe (respecting eternal torment, etc.), and in various ways to cast stumbling blocks before spiritual Israel. (Num. 22:7; 31:16; Rev. 2:14.) The Apostle mentions these Balaams as being specially represented by false teachers in the nominal Church.--See 2 Pet. 2:15; Jude 11; Rev. 2:14.

Every one who is seeking to develop in his heart the holy spirit, perfect love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness and goodness, is to be deplored and overcome. Perfect Love rejoiceth not in iniquity under any circumstances or conditions, and would have no sympathy but only sorrow in the fall of another, even if it should mean his own advancement.

Perfect Love "rejoiceth in the truth." However profitable error might be, Love could take no part in it, and could not desire the reward of evil. But it does take pleasure in the truth--truth upon every subject, and especially in the truth of divine revelation; however unpopular the truth may be; however much persecution its advocacy may involve; however much it may cause the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of Love has such an affinity for the truth that it rejoices to share loss, persecution, distress or whatever may come against the truth and its servants. In the Lord's estimate it is all the same whether we are ashamed of him or ashamed of his Word, and of all such he declares that he will be ashamed when he comes to be glorified in his saints.

Perfect Love "beareth all things." It is both willing and able to endure for the cause of God--reproaches, reproofs, insults, losses, misrepresentations and even death. "This is the victory that overcometh the world, even your faith"--the very center and life of which faith is the holy spirit of Love to the Lord and to them that are his, and sympathetically for the world. Perfect Love can bear up under all circumstances and by God's grace bring us off "conquerors and more than conquerors" through him who loved us.

Perfect Love "believeth all things." It is not suspicious, but on the contrary disposed to be trustful. It acts on the principle that it is better if necessary to be deceived a hundred times, than to go through life soured by a distrustful suspicious mind--far better than to wrongly accuse or suspicion even one person unjustly. This is the merciful disposition as applied to thoughts, and of it the Master said, "Blessed are the merciful, they shall obtain mercy." The unmerciful, evil-thinking mind is father to unmerciful conduct toward others.

Perfect Love "hopeth all things." It is not easily discouraged. This is the secret of Love's perseverance; having learned of God, and having become a partaker of his spirit of holiness, it trusts in him and hopes undismayed for the fulfilment of his gracious Covenant, however dark the immediate surroundings. This hopeful element of Love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged and put to flight, the spirit of Love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the vail, and is firmly fastened to the Rock of Ages.

FAITH, HOPE AND LOVE ABIDE FOREVER.

Not only is Love the greatest of all the graces, and really, as we have seen, the sum of them all in combination and unification, but it is the most lasting grace: Love never faileth--will never cease; and he who has this character of Love will never fail, will never cease: It is for such that eternal life has been provided in the divine plan.

Now bear in mind the Apostle's argument to the Corinthian friends: (1) that the gifts of miracles, tongues, etc., bestowed upon them by the spirit, were divided amongst them according to talent or divine wisdom, and were not the results of their own efforts;

R2205 : page 249

(2) that he is pointing out to them a grace much more excellent than those "gifts," something that God will be pleased to give to each one of them; a grace of more value than any of the "gifts"--of much more value than all of them together; a grace that might properly be termed a fruitage of the spirit,--Love. And the fact is that some possessed of few talents have proportionately

less to contend against while seeking to cultivate the all-important Love.

Having described this wonderful and necessary element of character in its perfection, the Apostle comes back and contrasts it with those "gifts" which they so highly appreciated and coveted, and shows that the chiefest of those "gifts" are inferior to Love. The gift of prophecy he declares will fail, will cease; because the necessity for prophecy would cease: the miraculous power of speaking with unknown tongues would cease for the same reason: the knowledge of mysteries and the ability to expound the deep things of God will gradually vanish away, as the perfect light gradually comes to all men; for when the full, clear light shall have come there will be nothing hidden, all shall be revealed, and all will be able to see; hence the gifts of ability to understand mysteries of the divine plan and to expound them to others, altho two of the greatest of the gifts, will ultimately vanish in the perfect light: but Love will never fail. It is the greatest thing in this world, and it will continue the greatest thing in the world to come; for God is Love; and all who would enjoy his favor and its reward, eternal life, must possess this, his holy character.

Pausing, the Apostle remarks how little we all know in the present time; even those who have the largest amount of knowledge and who can expound the divine Word and its hidden mysteries, know only in part; they see only obscurely: and while the obscurity will gradually vanish into the perfect light as the Sun of Righteousness arises, yet we will only know in part until that time, when we shall be "changed;" when imperfection shall give place to perfection.

Looking back to childhood we can see that as we have developed physically and grown in knowledge in earthly matters, and have changed our processes of thought and conduct and language correspondingly; so in spiritual matters we should realize that in the beginning of our Christian way we were but "babes;" and we should not be satisfied to remain such, but desire individually to grow up into Christ in all things. And what is true of each individually is true of the Church collectively. The period of the gifts of tongues and miracles was the period of infancy, childhood; as progress was made, under the leading of the holy spirit, certain of those features very necessary and well adapted to the childhood stage passed away, and instead came other experiences, methods and leadings in the truth. Hence, to-day the "tongues" are gone, the "prophesying" in the sense of foretelling future events is gone, the "miracles" are gone, etc., after having served their purposes well. But the Lord still continues to provide in the Church "knowledge," even tho it be but imperfect knowledge; he still continues to provide methods for evangelizing or spreading the news of the truth to the unbelieving; he still provides teachers and helps in the Church. But these are not usually provided miraculously, as at first, but naturally and by the addition of the Lord's blessing to natural qualifications. But all these will cease so far as the Church is concerned when her course is finished;--"when that which is perfect is come," she will have no further need of these imperfect helps.

Three gifts of the spirit, of the kind developed as fruits, will survive; and these three are to be earnestly sought and diligently cultivated; they are Faith, Hope and Love: but the greatest, the chiefest, of these is Love. Faith and Hope, altho they are two of the most necessary qualities for the present time, in aiding us in making our calling and election sure, and two which will never cease to all eternity, will measurably lose their active operations, "when that which is perfect is come;" because in a large degree and in reference to many subjects, sight and knowledge will take the place of Faith and Hope. But Love will never fail, never fade, never grow dim. It will be as active and glorious and useful in the life to come as it is now. Indeed, the sum of the future perfect life will be Love.

* * *

Let us, dear readers, with all our getting, get Love --not merely in word, but in deed and in truth; the Love whose roots are in the "new heart," begotten in us by our Heavenly Father's Love, exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless with all we secure Love.

The Editor has a proposal to make to every reader, which he believes will be helpful to all who cooperate. It is this:--

(1) That during the remainder of this year each of us pray every morning, that the Lord will bless us in the cultivation of Love in thoughts and words and deeds throughout the day; and that every evening, when reviewing the events of the day at the throne of the heavenly grace, we remember to report to the Lord respecting our measure of success or failure.

(2) That during the remainder of this year we read carefully and thoughtfully every Sunday morning, alternately, 1 Corinthians 13 and Matthew 5:1-16. That those who would like to read in unison may do so, we mention that the Editor will read Matt. 5:1-16 on August 22, 1 Cor. 13 on Aug. 29, and thus onward alternately. Note the results of your watching and praying; keep on the lookout for all encouraging evidences of growth in this fruitage of the holy spirit: and, when you write to us, if you please, mention your progress in willing to Love and in practicing it; we are specially glad to know of your growth both in grace and in knowledge.

===================

R2206 : page 250

THE GOSPEL PREACHED AT EPHESUS.

--AUGUST 29.--ACTS 19:21-34.--

"Take heed, and beware of covetousness."--Luke 12:15.

THIS lesson stands related to the history of Paul's evangelistic service amongst the Gentiles, connecting with our lesson dated August 1; and the intervening verses should be considered. Leaving Corinth, the Apostle made a short stop at the important city of Ephesus, parting there with Aquila and Priscilla who accompanied him that far. He proceeded to Jerusalem that he might be in time for the feast of the Passover, purposing no doubt a visit with the Church there, amongst whom were several of the apostles and James our Lord's brother. The account of the visit to Jerusalem is briefly summed up by Luke in the statement that Paul "saluted the Church." (Acts 18:22.) Apparently, the reception accorded the great Apostle was a rather cool one, the believers there having not yet learned so thoroughly as had Paul that but a "remnant" would be gathered from the Jews, and the remainder of the elect Church be selected from the Gentiles. Cannon Farrar makes a remark on this visit by Paul to Jerusalem which is well worth repeating; he says,--

"Had James and the circle of which he was the centre, only understood how vast for the future Christianity would be the issues of these perilous and toilsome journeys,...with what affection and admiration would they have welcomed him? So far from this, St. Luke hurries over the brief visit in three words that he 'saluted the Church;'...there is too much reason to fear that his reception was cold and ungracious; that even if James received him with courtesy, the Judaic Christians who surrounded 'the Lord's brother' would not; and even that a jealous dislike of that free position towards the Law, which he established amongst his Gentile converts, led to that determination upon the part of some of them to follow in his track and to undermine his influence, which, to the intense embitterment of his later days, was so fatefully successful. It must have been with a sad heart, with something even of indignation at this unsympathetic coldness, that St. Paul hurriedly terminated his visit. But none of these things moved him."

Oh, how much some of the "brethren" missed it, when they failed to recognize the leading of the Lord's providence in connection with the work of the Apostle Paul. John-Mark, as we have already seen, and afterward his uncle Barnabas failed to see their great privilege in being co-workers together with that servant whom the Lord was pleased specially to use in the presentation of the gospel message at that time. And afterward we note how some "false apostles," not sent on any such errand, followed the Apostle into various cities where he by the Lord's grace had planted the truth and there sought, and to some extent succeeded, in overturning his work--"teaching the people that they should keep the Law of Moses," etc. But we are not to understand that they really did injury to the Lord's work; for the Lord himself is behind his own work. Their teachings served as siftings to draw off those who were not Israelites indeed, and who had not received the perfect Law of liberty through Christ. And they gave occasion for the writing of certain parts of Paul's epistles to counteract these errors, which have proven a blessing and a great help to the Lord's people for the eighteen centuries since. Thus does the Lord overrule the work of evil for good to those who love him and who are in the proper attitude of heart to be "taught of God."--See 2 Cor. 11:13; Gal. 2:4; 5:4.

Returning to Ephesus the Apostle remained there for three years, finding it an excellent field from which the influence of the gospel would radiate through all Asia-Minor. Ephesus was one of the most important cities of that time, its population being chiefly Greeks. It was called "one of the eyes of Asia." It had a colosseum or place for public gatherings, capable of accommodating fifty thousand people, and one of its chief attractions was an immense and grand temple erected to the honor of the goddess Diana, and it was the centre of her cult, whose influence and numbers extended throughout all Asia-Minor. The temple was built of the purest marble: the historian says of it:--

"It was 425 feet long and 220 broad; its columns of Parian marble were 60 feet high, and 36 of them were magnificently carved. The porticoes in front and rear consisted each of 32 columns; the entire number of columns, 127, being given each one by a king. The hall was adorned with the most wonderful statuary and paintings."

From this description we readily see that the character of the idolatry with which the Apostle had to contend was very widely different from that of the South Sea Islanders. Its majestic temples were not out of harmony with its priesthood and general features, all of which were evidently on an impressive scale, quite in harmony with its devotees,--intelligent and cultured people, as the Ephesians were.

The account shows that in the interim of Paul's visit to Jerusalem the Lord prepared the way at Ephesus for the greater work of the three years' ministry which followed; for Apollos had in the meantime visited Ephesus,--mighty in the Scriptures as far as he understood them, but "knowing only the baptism of John" unto repentance, and faith in Christ as the Messiah.

Apollos, apparently had not learned particularly respecting the new dispensation, and the gifts of the spirit by which it was being introduced. But Aquila and Priscilla, altho not themselves gifted so as to be able to speak in public, hearing of Apollos and his good work, sought him out, invited him to their home and there found quiet opportunity for imparting to him a clearer knowledge of the new dispensation: thus they

R2206 : page 251

became sharers in the fruits of his subsequent efficiency.

When Paul arrived at Ephesus Apollos was gone, but some whom he had interested were soon found and instructed respecting the gifts of the holy spirit; then being baptized in the name of the Lord Jesus they received some of the gifts. The real baptism of consecration to the Lord Jesus as his servants, was no doubt part of the Apostle's explanation; but this was followed by instruction with reference to baptism in water, and these brethren, twelve in number, being of proper and teachable spirit, were not only willing but anxious to render obedience to every feature of the divine will; and having by their immersion in water publicly confessed Christ and themselves as his servants "dead with him," they were blessed with a share of the gifts, some of which were granted to every believer in that time; --as we have already seen in the lesson preceding.

As usual, wherever the truth is preached there is a division; not merely a division as between those who respect God and his Word and those who deny the true God, but further than this, amongst those who acknowledge the true God and the Scriptures;--a division respecting Christ, and especially respecting the work of Christ, the value of the cross and the blessings which now and hereafter shall flow therefrom, to the blessing ultimately of all the families of the earth. The Apostle was not surprised at the division; he expected it. He doubtless remembered the Lord's words, "I am not come to send peace but a sword" and to cause division: it was better that the sincere followers of Christ should meet by themselves than that they should meet with others whose opposition to the truth would make continual disturbance, or else hinder their advancement into further knowledge and grace. It was for this reason that the Apostle secured, probably by hire, for use on certain occasions for meetings, the school-room of Tyrannus.

Ephesus was a great city for magic, incantations, divinations, etc. The worship of Diana and the delusions connected therewith, "black art," etc., were (like all the heathen religious practices) devices of Satan and the fallen angels, whereby the people were made to believe in the power of Diana for good and evil, for health and sickness, for safety or accident. A vessel going to sea in order to have a prosperous journey it was thought must have on board a miniature "shrine of Diana." The individual who wished for luck repeated certain words or prayers to Diana and wore upon his breast a charm or amulet marked with her likeness or with a prayer to Diana (much after the manner that Roman Catholics wear upon their bosoms what are termed "scalpel," blessed with prayers to the Virgin Mary, with holy water, masses, etc.). As we have already seen,* the powers of darkness (Satan and the fallen angels) have liberty and ability to perform wonders of certain kinds under certain circumstances, just as Jannes and Jambres had power from the same source as recorded in Exodus 7:11. In consequence we are not surprised that the Lord greatly blessed the Apostle Paul in Ephesus with powers of the holy spirit which enabled him to more than meet the powers of darkness. The record is, "God wrought special miracles by the hand of Paul: so that from his body were brought handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." This naturally attracted the attention of all classes to the gospel which Paul preached, and to the power of God which was with him--whose manifestation was so different from the power which was with the workers of magic and incantations. The attempt of certain vagabond Jews to do the same miracle of casting out demons, using the name of Paul, their failure and the fact that they were worsted, the demons

---

*See "Spiritism--Demonism" in our issues June 15 to July 15.

R2207 : page 251

having no respect for them, helped to convince some respecting the gospel,--the very object intended by the Lord in the giving of "gifts."

"Many that believed came, and confessed, and showed their evil deeds [acknowledging that their works of magic were evil and from an evil source]. Many of them also which used curious arts [magic] brought their books together, and burned them before all." And when we are informed that the value of those books was 50,000 pieces of silver, estimated to be $9,300 in our money--but if calculated in proportion to the rate of wages then and now, equivalent to a very much larger sum--it will be manifest that the work of grace was moving mightily in Ephesus. When the gospel so takes hold upon the lives of believers that they are willing not only to abandon evil ways, but to destroy the instruments of evil which previously had brought them gain, it proves that it is a genuine work and not a mere emotion. It is worthy of note also that these believers did not sell their books and merely go out of business of evil, but destroyed them, lest the work of evil should propagate itself further through this agency. "So mightily grew the Word of God and prevailed."--Acts 19:20.

With this connection we are the better enabled to understand the opposition which now arose; and why those who were engaged in making small images of Diana, and miniature copies of the temple, and charms, and amulets, and "Ephesian spells" should become so excited and realize that their craft was endangered, not only in Ephesus but throughout all Asia-Minor.

Having spent about three years in Ephesus, Paul's purpose of mind was to return again to Jerusalem after visiting the Churches of Berea, Thessalonica, Philippi and Corinth; and his courageous heart was meditating a visit to the City of Rome, the seat of empire, where the gospel would have an opportunity of reaching another intelligent class and be brought more particularly in contact with the governmental and military influences and perhaps be even more liable to provoke persecution than in his previous experiences; for Aquila and Priscilla had been expelled from Rome for being Jews: in harmony with this plan he sent two of his co-laborers before him into Macedonia.

But the Lord saw best to permit the adversary to raise up a persecution about this time, and, of course, Paul would in a large measure be the centre of it. This persecution was on strictly business lines. The manufacturers and workmen engaged in the producing of the images, amulets, charms, etc., of Diana, were gotten together by one of their craft, Demetrius, who pointed out to them that the progress of Christianity meant the destruction of their various trades and that now was the time to put a stop to it and to reenkindle amongst the people a fervor of sentiment for Diana. The scheme worked well, and soon a furor was created: the less intelligent

R2207 : page 252

masses being easily aroused by the cry, "Great is Diana."

It has been surmised that this riot occurred in May, the month of Diana's Festival, when usually there was the largest demand for the charms, amulets, etc., and that on this occasion business being less brisk than usual, the depression was laid to the charge of Christianity, whose influence was by this time considerable, and certainly every item of it in opposition to Diana. Ephesus was not only the shrine of Diana, but it was a great mercantile centre for Asia, as Corinth was for Greece, and the May Festival of Diana was accompanied by not only sacrifices in her temple and processions in her honor and prayers for her protection, but with these were associated wonderful displays in their theater or Colosseum,--gladiatorial combats, athletic feats, hippodrome races, etc. These drew people from far and near, and for a time, commercially, the city was a fair, and a large amount of business was done with the strangers. It was doubtless in order to have an opportunity of presenting the gospel to these multitudes from round about, that the Apostle delayed taking his journey into Macedonia until after the Feast of Diana.

Paul being the prominent leader in the promulgation of Christianity was of course the central figure against whom the rioters moved. It is supposed that he still made his home with Aquila and Priscilla and that the mob made directly for their lodgings: apparently, however they missed getting Paul, and as the next best thing took Gaius and Aristarchus, two of his co-laborers. It is probable that it was at this time that Aquila and Priscilla, as Paul's faithful friends, risked their lives in his protection, as intimated by the Apostle's statement in his epistle to the Romans (16:4) where he says of them that they "laid down their necks" for his life. When the mob got Gaius and Aristarchus they took them to the Colosseum (theater), the general place of rendezvous for large gatherings. Here Paul, full of courage, purposed to attempt to speak to the mob in defense of the Christian cause, but the Ephesian converts would not permit him, knowing better than he the vicious and unreasoning spirit of the superstitious lower classes of Ephesus.

When the mob got to the theater it was much confused, and of different opinions respecting the object of the gathering. Many of them evidently supposed that it was a tumult against the Jews,--a very likely mistake, since the Apostle and some of his co-laborers were Jews, and since the common people would probably only distinguish Christians as being a Jewish sect. Realizing this the Jews put forward Alexander. (Probably Alexander the copper-smith, mentioned by the Apostle in 2 Tim. 4:14, possibly a convert to Christianity who subsequently apostatized.--1 Tim. 1:20.) Alexander was put forward by the Jews evidently for the purpose of explaining to the mob that the Christians were renegade Jews, and that the Jews proper would thoroughly approve of and support their persecution as disturbers of the general peace; that the Jews in general were a commercial people, interested, therefore, in the festivities of Diana, and the associated business prosperity. However, the Lord did not permit so insidious an attack, Alexander not being permitted to speak.

The account here given is very brief, but is supplemented by the Apostle's own statement of the matter. (2 Cor. 1:8-10.) "Concerning our affliction which befell us in Asia, that we were weighed down exceedingly beyond our power, insomuch that we despaired even of life: Yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raised the dead: who delivered us out of so great a death, and will deliver."

It was probably the intention of the ringleaders of the mob to have a "spectacle" in the Colosseum, --to have the Apostle cast into the arena to be devoured by the wild beasts in the presence of the multitude. The Apostle refers seemingly to this persecution saying, "If I have fought with beasts at Ephesus" (1 Cor. 15:32) which would imply that if he did not have a combat of the kind intended for him, it came so near being such a conflict that it amounted to practically the same thing so far as his trials were concerned;-- or it is barely possible that he referred to the Ephesian mob itself, as "beasts" seeking his life.

Two important lessons to be drawn from this narrative are (1) that thorough conversion to the Lord means a thorough abandonment of evil, whatever the cost, the self-denial, financial or social. (2) That the love of money is the root of all evil and a frequent cause of opposition to the Lord's Word and plan.

These principles, at work eighteen centuries ago, are still the same, and exercise similar influences to-day. And this is the very object of the truth during this Gospel age,--to be a test of our love for truth, for righteousness, for God. Sufficient evil is still permitted to test the Lord's people, to prove who are "overcomers." Those who are fully the Lord's are ready to lay down everything in his service--the service of righteousness. Just as the converts in Ephesus were willing to burn their once highly esteemed and commercially valuable books on magic, so to-day those who become the Lord's are ready to change their business if they find it inconsistent with righteousness and truth; and to lay down even life itself in the service of him who has called us out of darkness into his marvelous light.

And there is a class to-day, like Demetrius and his fellow craftsman, who, as the Scriptures express it, "look every one to his own quarter for gain." It will be noticed that the business of Demetrius and his associates might be considered a religious business, inasmuch as they were forwarders of the worship of Diana: and so it is with a certain class to-day who are financially identified with the worship of "the image of the beast." (Rev. 13:14-17.) These support various religious systems from which also they draw goodly compensation of honor, praise, titles, money and respect. These likewise often oppose the truth, and go as far as public sentiment and civil government will permit in opposing the truth and those who serve it, and in inciting opposition among the masses. Their reasons therefor are similar to those which influenced Demetrius and his companions; they realize that their "craft is in danger." It is for each individually to be on guard lest he be "led astray with the error of the wicked," and fall from his own steadfastness, and be found to fight against God either for financial interests or earthly ambition.

====================

VOL. XVIII. SEPTEMBER 1, 1897. No. 17.

CONTENTS.

Special Items....................................254
Divine Secrets Revealed..........................255
  "He Will Show Them His
    Covenant"..................................257
  "He is Faithful Who Hath
    Promised".................................258
  The Book of the Covenant.....................259
Lending to the Lord..............................260
Poem: Scatter Seeds of Kindness..................263
Living the New Life..............................263
Interesting Letters..............................268

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE,
INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER,
OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN
MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

ALL ABOUT HELL.

"What Say the Scriptures About Hell?" is the title of a pamphlet in which every text of Scripture containing the word hell is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents; 50 cents per doz.; $4.00 per hundred.

===================

DIVINE SECRETS REVEALED.

"The Secret of the Lord is with them that fear him;
and he will show them his Covenant."--Psa. 25:14.

IS THERE any secret in connection with the divine plan? Are not all of God's arrangements so plain that "a wayfaring man, tho unlearned, need not err therein?" Are not all of the steps of the plan of salvation so simple that even a child may understand them?

Oh no! very evidently not; for everywhere we find the utmost diversity of opinion respecting the divine plan. Not only is there a great variety of heathen theories utterly false, but the various theories which obtain amongst Christian people are in violent antagonism the one to the other. Even amongst the worldly-wise of Christendom how various are the conceptions of God's intention and method respecting his creatures? These differences are represented in the various theologies of all the various sects. His plan is claimed to be one of "Free Grace" in which he gives an equal opportunity to all his creatures to share; yet, looking about us we see most evidently that all are not alike privileged, not alike informed and not alike circumstanced. On the other hand, there is the claim of an "Election" which denies that grace is free to all, and holds that it is restricted to the favored few. Besides these, we have various other conflicting theories in Christendom, and the most obtuse thinker must admit that where so many theologians, college professors and doctors of divinity are in dispute, the unlearned "wayfaring man" has many chances to err in his endeavor to grasp the divine plan.

Observation therefore sustains, as most literally true, the statement of our text that the Lord's plan is a secret: and it is in agreement with the statement of other Scriptures respecting the "mystery of God," "hidden from past ages and dispensations." In harmony with this is the fact that all the prophets have spoken more or less obscurely and in parables, not excepting the Great Prophet, our Lord Jesus, of whom it is written, that "he taught the people in parables and dark sayings"--"and without a parable spake he not unto the people." He promised, nevertheless, that in due time the holy spirit would be granted as a guide and instructor to his true disciples: "He will guide you into all truth" and "show you things to come." (Jno. 16:13.) Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding of the divine mystery we are expressly told was reserved until the close of the Gospel age, when "the mystery of God should be finished," which he hath kept secret from the foundation of the world.--Rev. 10:7.

Even so much of the divine plan as was due to be revealed by the spirit and to be understood step by step during this Gospel age, was intended only for a special class, and not for the world in general. The Apostle Paul emphasized this when he declared, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." "But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep [hidden, obscure] things of God." --1 Cor. 2:14,10.

This same thought is before us in our text, "The Secret of the Lord is with them that fear him." As this has been true all the way down throughout this age, it is still true, and the finishing of "the mystery of God" in the close of this Gospel age must therefore

R2208 : page 256

be expected to be understood and appreciated only by this special class of the Lord's people,--those who fear or reverence him. We are to make a distinction between those who fear or reverence the Lord and those who fear or reverence man and the work of man, sectarian systems, creeds, etc. "The fear of man [and of man's churches] bringeth a snare," and hinders growth both in grace and in knowledge;--hinders an appreciation of the "Secret of the Lord." "But the fear [reverence] of the Lord is the beginning of wisdom," and this wisdom, if continued, leads to fuller knowledge of God, to greater confidence in him, and to that degree of intimate friendship and sonship which is the key to the understanding of the "Secret of the Lord."

Abraham was called the "friend of God;" because he had the divine confidence, so that God made known to him certain things that he did not make known to others: "The Secret of the Lord" was with Abraham, so far as that Secret could be communicated to any one at that time. For instance, in the matter of the destruction of Sodom, the Lord said, "Shall I hide from Abraham [my friend] that thing which I do?" And it was because Abraham was the friend of God that he also made known to him something of the divine plan for human salvation: as the Apostle declares, God "preached beforehand the gospel to Abraham, saying: 'In thee shall all the nations be blessed.'"--Gal. 3:8.

While it was not possible for Abraham or any one else than God to fully comprehend this statement, or to understand therefrom the lengths and the breadths of the divine plan of salvation, yet it contained the whole gospel, in the same sense that an acorn contains a great oak tree. So likewise our Lord at the first advent spoke in parables to the nominal house of Israel, that "Seeing they might see and not believe, and hearing they might hear and not understand;" yet, a certain few, full of faith and obedience and consecration to the Lord, were not thus treated; but, on the contrary, were treated as "friends" and had much explained to them. Thus our Lord said to the disciples when they inquired concerning the significance of a parable, "To you it is given to know the mysteries of the Kingdom of God; but to them that are without, these things are spoken in parables." And again he said to the same devoted disciples, I have not called you servants, for the servant knoweth not what his Lord doeth; but I have called you friends, because whatsoever I hear of the Father I have made known unto you.--John 15:15.

This "mystery" of the divine plan, hidden in parables, in figures, and in symbols from the world, and from the nominal Christian,--hidden from all except the fully consecrated children of God--is most beautifully symbolized in the Book of Revelation. As therein recounted, John was shown in a vision a symbolic panorama, illustrative of the subject. The heavenly glories were symbolized and the Father shown seated upon the throne of his glory, holding in his right hand a scroll sealed with seven seals. This was the Mystery, the Secret of the Lord, unknown to any one but himself--his plan for the salvation of the world. John in the symbol hears the proclamation, "Who is worthy to open the Book and to loose the seals?"--who is worthy to have committed to his care, the execution of the great divine plan, wonderful for its wisdom and love, and its lengths and breadths and depths and heights past human comprehension--that he may open it and execute it? A silence followed; and John fearing that this signified that none would be found worthy, and that hence the divine plan would never be fully revealed, and therefore could not be fully executed, wept much. But in the symbol the angel again touched him and said, "Weep not! for the Lion of the tribe of Judah,' the 'Root of David,' hath prevailed to open the Book, and to loose the seven seals thereon."

Ah yes! this was one significance of the severe trials and sufferings of our dear Redeemer;--in humbling himself, leaving the glory with the Father, becoming a man and ultimately giving his life a ransom for all, he was doing two works: not only (1) redeeming us with his own precious blood, but (2) additionally by this obedience he was commending himself to the Father, and proving himself worthy to be the Father's agent and representative in carrying out all the great "mystery of God" hidden from previous ages and dispensations. --Eph. 3:3-5.

The interim of thirty odd years, in which our Lord's humiliation and subsequent exaltation took place, is all passed over in the vision, and the symbol merely shows in the midst of the throne "a lamb, as it had been slain:" how forceful the illustration to those whose eyes are anointed that they may discern its meaning. And now the symbolical panorama proceeds, and shows us the Lamb approaching Jehovah and receiving from him "the mystery of his will," the great plan of the ages, as mapped out in the divine purpose from before the foundation of the world. As soon as the "mystery of God" was committed to "the Lamb of God;" who had already fulfilled an important part of that plan by redeeming the world with his own precious blood, he

R2209 : page 256

receives homage, as it is written: "Him hath God highly exalted, and given him a name that is above every name, that at the name of Jesus every knee should bow of things in heaven and things on earth," and "that all men should honor the Son even as they honor the Father."

Then came the opening of the seals: the disclosing of one after another of the various features connected

R2209 : page 257

with the divine purpose. Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting "the mystery of God" to be a little more clearly discerned. And so God's people down through this Gospel age have been privileged to know something of the "Secret of the Lord;"--the divine plan. But not until the last seal was broken, did the scroll fly wide open, permitting the "Mystery of God" to be fully disclosed; as it is written: "In the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his servants the prophets."--Rev. 5:1; 10:7.

This same thought, that God's consecrated people will have intelligence respecting his plans far different from any the world will have, is everywhere kept prominently before us in the Scriptures, and must therefore be considered a very important indication with all who profess to be God's people;--distinguishing whether they are merely his "servants," or whether they are still more intimately connected and have received the spirit of adoption as serving "sons," and are being treated as sons;--made acquainted with the Heavenly Father's plan.

Our text speaks merely of the fear (reverence) of the Lord, but, as we have seen, this reverence continued leads into the very deepest work of grace obtainable; --to a fullness of consecration to the Father's will and service. It is of this class who fear (reverence) the Lord that we read,--"They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his word [esteeming his Name, his Honor, his Will above any earthly, sectarian name or work]. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them [they "shall be accounted worthy to escape" the severity of the great time of trouble with which this age shall end], as a man spareth his own son that serveth him." These who reverence the Lord, in this full and Scriptural sense, are surely the Lord's "elect," "the body of Christ," the "overcomers," the "little flock," the "royal priesthood," who shall reign with Christ, and with him bless all the families of the earth in due time.

The privilege of this "royal priesthood" to know "the Secret of the Lord," to comprehend "the deep things of God" hidden from others, was beautifully symbolized and typified in the privileges of the Jewish priesthood. When the Tabernacle was set up, with its beautiful golden furniture, lamp stand, table of shew bread, golden altar, etc., all symbolizing spiritual things, they were covered over, hidden, not only from the ordinary Israelite, but even from the Levitical "servants" of the Tabernacle, who were not even permitted to look therein. The privilege of seeing those typical secret things, reserved exclusively for the priests, thus typified "the royal priesthood" and their exclusive privilege of understanding the mysteries of God, his Secret.

"HE WILL SHOW THEM HIS COVENANT."

But our text adds, "He will show them his covenant." This is stated as tho it were a very important matter to see or clearly understand God's Covenant: and it is an important matter, for God's Covenant is really the key to the entire divine plan. What God promised to Abraham in the Covenant, "In thee and in thy seed shall all the families of the earth be blessed," included directly and indirectly all the riches of divine grace. Yet, how few see this. We do not say how few of the world see this, for we should not expect any appreciation of the divine Covenant on the part of "them that are without." But we say, How few of those who have named the name of Christ, and nominally stand related to spiritual Israel--how few of these know or care anything whatever about the divine Covenant.

Alas, that Satan should so grossly blind the eyes of so many, that they should have no interest in the divine Covenant and not even know that there is a divine Secret or Mystery! Satan has gotten them thoroughly imbued with the delusion that God's plan is, --that every poor human creature born in sin, shapen in iniquity and schooled more or less in vice and superstition, shall have a few years of very imperfect opportunity to hear one or the other of the many conflicting creeds and theories of Christendom (or a jargon of them all), to thoroughly reform his life and become a copy of God's dear Son; and that if he does not succeed in doing these things, with the thousand chances to one against him, he shall be relegated to an eternity of torture. Alas! we say, that Christians should ever conclude that this is the plan of God. Truly, it was an enemy of God (Satan) who put before the people so monstrous, so God-dishonoring a doctrine as this: and persuaded them that this is the length and the breadth, the height and the depth of divine wisdom, and love, and provision for poor fallen humanity.

But with our eyes anointed, and our hearts fully consecrated to the Lord and fully desirous to know just what is his will and his way, we look at the Great Covenant, and behold, it opens gloriously before us into three parts: (1) All the families of the earth--every member of the human family is to receive a blessing. (2) The Seed of Abraham is to be the channel of these divine blessing to every creature. (3) This Seed in

R2209 : page 258

its primary sense we find meant our Lord Jesus Christ; but in its secondary sense it includes the "bride the lamb's wife," his jointheir in this Covenant and in all of the divine mercies. This is clearly set before us by the Apostle in his letter to the Galatians.--3:16,29.

With this thought in view we realize at once that none of the spiritual blessings of this Covenant were possible until Christ Jesus, the Head of the Seed had finished his course and been glorified; and we see that the Lord's work since that time has been the gathering of the "elect" Church to be the "bride," the "body of Christ." We see also that the work of blessing cannot begin in its proper sense until this entire "Seed" is complete and glorified: and that with this glorification of the Church with her Lord, in the end or "harvest" of this Gospel age, will come the time mentioned by the Apostle Paul in his letter to the Romans (8:18,23), when the "groaning creation" shall be blessed by the "manifestation of the sons of God," in the glory of the Kingdom. This spiritual Seed of Abraham (Christ and the elect Church) has indeed been the salt of the earth, throughout the Gospel age, and has helped to preserve the world from utter deterioration; but this is but a small part of the great blessing which God designs to send through the Church to the world. The "light" of truth as it has been dimly shining during this night, is properly compared to a candle or lamp, but the "light" of the Church glorified in the Kingdom during the Millennium is properly represented as "the Sun of righteousness, which shall arise with healing in its beams."

The Covenant then shows us our privilege of the present time, of becoming "heirs of God and jointheirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together." And it shows us the object of this trial, the object of this election, the object of the glorification of the Church, to be a work of mercy, blessing, helpfulness, toward the remainder of mankind. The Covenant is broad: it does not promise, merely, that all the families of the earth who will be so fortunate as to be living at the time when the Seed is complete will receive a blessing; neither does it merely say that all the families proceeding from Abraham, dead and living, will receive a blessing; but comprehensively it promises a blessing to "all the families of the earth,"--those who have fallen asleep in death as well as those who will be alive at the time of the establishment of Christ's Kingdom.

To this end our Lord Jesus became Master or "Lord of the dead:" he bought all with his own precious blood: "He is the propitiation for our sins [the Church's sins] and not for ours only, but also for the sins of the whole world." And as we have received a blessing as the result of his ransom, so in God's due time "all the families of the earth" will also receive a blessing because of the ransom. It is from this standpoint that the Church is called the "first fruits unto God of his creatures,"--not the entire harvest. The first-fruits are to be used of the Lord as his instruments for blessing the remainder.

And in the coming blessing, to the families of the earth, the natural seed of Abraham are to be given a place or preference, a priority over others;--"To the Jew first." As the spiritual blessings were offered to them first, so the earthly favors are to be offered to them first. They shall obtain mercy "through your [the Church's] mercy." (Rom. 11:31.) And after Israel shall have obtained mercy, a blessing through the glorified Spiritual Israel, then in turn natural Israel shall let the light shine upon others--"all the families of the earth;" until in due time the promise shall be fulfilled that Christ as the true light shall enlighten "every man that cometh into the world." (Jno. 1:9.) Oh glorious covenant! luminous with divine Love and Wisdom.--Rom. 11:33.

R2210 : page 258

THE COVENANT SURE AND EVERLASTING.

And is this Covenant sure? It is sure; as the great Apostle points out, God took special care to so state this Covenant repeatedly to Abraham, Isaac and Jacob and to repeat it through the prophets; thus giving us most absolutely his word on this subject. But lest this should not be thought conclusive enough on a subject of so great importance, lest some should fear that there might be a contingency involved, by which that covenant might be vitiated, the Apostle points out that God not only gave his word but also his oath, that its engagements should be strictly fulfilled and in no wise miscarry. He says,--

"God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to the soul."--Heb. 6:13-19.

"HE IS FAITHFUL WHO HATH PROMISED."

Those who have the "Secret of the Lord," and to whom he has not shown the significance of his Covenant should forthwith examine themselves, to see whether or not the fault be unfaithfulness on God's part or failure on their part to come up to God's conditions. They should strictly inquire within whether or not they have been sufficiently and properly reverencing God, or whether their reverence and worship has to any degree been to man and to human institutions, churches, etc.--whether they ever became "servants"

R2210 : page 259

of God and, if so, whether they progressed and became servant sons.

And those to whom the Lord has disclosed his Secret, and the significance of his Covenant, should see to it that these divine favors lead their hearts to still greater reverence for the Lord. For we may be assured that if the reverence is lost the Secret will slip from us, and the Covenant become more and more dim. And here we perceive God has placed a great test: He has permitted the great adversary to malign his character, and to traduce his plan, and to misrepresent the teachings of his Word to such an extent that the majority of those who name the name of Christ are at first influenced to turn to the Lord chiefly from fear of eternal torment. Their activities in mission work and in their general Christian course are actuated chiefly by fear and sympathy--sympathy for those whom they esteem to be in danger of eternal torture at the hands of a loveless and unjust God, and fear for themselves, lest they should not be spared a similar fate. Love to God finds no room under such conditions. In fact, it would be impossible for any one to truly love a God of such merciless character. But, amongst those who outgrow their creeds and fears are some who, in opposition to their false instructions, learn to think better of their Creator, and by faith grasp sufficient from his Word to beget a love for him which produces a fullness of consecration to his service; and thus they become sons of God: and then, by entering into divine fellowship through Christ, these have committed to them the "Secret of the Lord" and are shown something of his Covenant.

This fullness, however, does not come all at once; it is a gradual development, step by step. If the truth is rightly received it leads onward into more of the truth, and into more of its grace; but if wrongly received, it may lead outward, away from the Lord and his Word, away from his Secret, away from his grace, into utter darkness with the world. Nor is it infrequently the case that those who lose their abnormal fears lose practically all their reverence for the Lord, and become careless with reference to his Word, and with reference to their conduct. Such "receive the grace of God in vain;" in some respects, indeed, it does them injury, instead of bringing them blessings.

In our fallen condition we need some strong impellent motive, to enable us to live righteously, soberly, godly in this present evil world. And if the abnormal fear and superstitious dread be removed before a love for God, for righteousness and for truth has been implanted, the probabilities are that the knowledge of God's grace in such will fall upon stony ground. But where the spirit of the Lord has been implanted, where the spirit of the truth, the holy spirit of Love, has begotten to newness of life, where love to the Lord and appreciation of his goodness is the ruling and controlling element of life, there the increase of knowledge of the divine Secret and Covenant will bring increasing blessings of heart, of mind and of daily life. (Compare Isa. 29:13; 1 John 4:18.) It was for this that the Apostle prayed for the early Church, saying,--"That ye might be able to comprehend with all saints [the Secret of the Lord] the lengths and the breadths, the heights and depths of the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."--Eph. 3:17-19.

THE BOOK OF THE COVENANT.

As we have just seen, the divine blessings are all hidden in the Abrahamic Covenant,--to which were added because of sin the Mosaic (typical) Covenant and its antitype the Covenant in Christ, the New Covenant sealed with his blood.

The Bible is the great Book of these Covenants. And it like every other feature is considerably hidden, obscured, to the natural man; and its deeper and grander presentations can be seen only through the vail of types and shadows, parables and symbols. And the privilege to look beyond this vail, and to grasp the spirit of the truth, is reserved in large degree for the class mentioned in our text foregoing:--"The Secret of the Lord is with them that reverence him, and he will show them his Covenant."

To this class--them that fear the Lord and have his Secret and know his Covenant--the Bible becomes a Chart of the Ages, which shows not only the coast lines and rocks and sand bars of the six thousand years of evil, but also the blessed port then to be reached, and the glorious land of blessing and righteousness and divine favor--the thousand years of Christ's Millennial reign.

To this same class the Bible is a Compass also, which, in connection with the Chart, indicates to them the divinely directed route, by which they are to escape certain troubles coming upon the world, and by which they are to obtain certain trials and experiences which will be valuable to them in fitting and preparing them to be jointheirs with Christ in the Kingdom. Without this Compass they might indeed be able to judge in clear weather of some portions of the route, but never satisfactorily: and in times of storm and darkness, sun, moon and stars obscured, these, like the world, would be left to the mercy of their own imperfect judgments as to which way to steer, and would feel all the trepidation and uncertainty which so many others feel, were it not for their Compass. But the Compass can be seen, and its directions followed, however dark or obscure the natural light; and following its directions the

R2210 : page 260

Lord's people are to attain unto their high calling--make their calling and election sure.

The Lord's Word, in the hands of this same class, may be compared to a Telescope, whose properly adjusted lenses represent the bringing into harmony of the human will with the divine will, in Christ. Careful adjustment is required that we may get a proper focus; but when this condition is obtained, wonderful things through the Bible we see. The far off and indistinct promises are brought nigh, made clear and plain. Hitherto unseen features of the divine character and plan are made manifest; and by the aid of this Telescope the lengths and breadths, the heights and the depths of divine Wisdom and Love and Power may be much more closely approximated by our finite minds.

To this same class the Bible is also a Microscope. The proper adjustment of its lenses--the complete consecration of the human will to the divine--brings to bear upon all the little affairs of life a power which magnifies them, and shows us their importance as never seen by us before, and as cannot be seen by the world in general. Through the Bible as a Microscope, we can see that all the trifling affairs of the present life are potentialities, which, under divine direction, are working together for good to "the called ones according to his purpose." It magnifies the Law of God, shows us how grand, how sublimely perfect and altogether reasonable, is every requirement of God. It shows us that the weaknesses and imperfections which hinder us from measuring up to the standard of that perfect Law are inherited from father Adam. It shows us that the blemish of sin has affected not only our physical systems, but also our mental and moral faculties; and thus it points out to us that our own reasoning on every subject requires to be re-adjusted and harmonized with the spirit of the divine Law; and thus it enables us by such mental and moral adjustment to obtain what the Apostle calls "the spirit of a sound mind." It not only shows us what we could not see before of our own shortcomings, but graciously it indicates also how after coming into Christ and being covered with his robe of righteousness by faith, we may to some extent make up for these deficiencies by adding to our faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly-kindness, and to brotherly-kindness Love, which things, as they more and more abound, will incite us to cultivate fruitfulness, in the use of the knowledge of our Lord Jesus Christ. --2 Pet. 1:5-8.

In view of the blessings attached let us strive more and more to retain and to cultivate that true reverence for the Lord, which is not only the beginning of wisdom but also its end; that through it we may have the

R2211 : page 260

benefit and helpful assistance of all the gracious provisions which God has made for the progress of those who love him, in knowledge and in character; that in due time, if we faint not, we may inherit the promises and share the glories of our Father and our Lord.

===================

R2211 : page 260

LENDING TO THE LORD.

--SEPTEMBER 5.--2 COR. 9:1-11.--

"For ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that we through his poverty might be rich."--2 Cor. 8:9.

OUR lesson inculcates Christian benevolence--alms giving. It is addressed to the Corinthian Christians and is on behalf of Christians in and about Jerusalem. A question arises why collections should be made for the Christians at Jerusalem more than for the Christians at Corinth. There were three reasons: (1) A severe famine had prevailed in the vicinity of Jerusalem. (2) Jerusalem was not a commercial city, and therefore money was less plentiful. (3) It would appear that the classes who received the gospel in and about Jerusalem were chiefly the poor, and we can readily judge from the open persecutions of the truth there that there was also a great deal of quiet opposition to all who sympathized with the gospel of Christ. As small shop people they were probably boycotted; and as laborers they probably were as far as possible rejected except as necessity might demand their services. On the contrary, the cities of Greece, Macedonia and Asia-Minor were prosperous; and as far as we may judge the class of society which accepted the gospel was in many cases the better element.

This was indicated in our last lesson by the statement that the "chiefs of Asia" dissuaded Paul from going before the people at the colosseum. These chiefs of Asia were generally quite wealthy and prominent men. We remember also in the same lesson the fact that the books of magic, which were burned after the owners had accepted Christ, represented a very large amount of money. Probably, therefore, their owners were correspondingly wealthy. We remember also the favorable decision of the town clerk at Ephesus; and the fact that Tyranus was so in sympathy with the Apostle's teaching as to permit the use of his schoolroom. We recall the conversion of Serges Paulus, the deputy governor, at Paphos; also Dionysius, one of the professors in Mars Hill college at Athens; and Damaris

R2211 : page 261

of the same city; and Justus of Corinth; and Crispus, chief ruler of the synagogue in the same city.

The question naturally arises, Why should the same gospel attract the well-to-do and middle classes in Greece and Asia-Minor and Thessalonica, and attract few outside the poorer class at Jerusalem? The answer would seem to be (1) that among the Jews who had long been acquainted with the true God, the true religion and the gracious promises of the Messiah, a religious pride had developed, especially amongst the wealthy and the learned. And because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually--they "trusted in themselves that they were righteous, and despised others."

This was the secret of Israel's being "blinded" to the gospel. The leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the divine promises as centering in themselves, that they could not regard the humble Nazarene and his unlearned followers except as impostors. And when, later, the gospel began to be preached to the Gentiles their opposition was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to his favor, and reject themselves, the leading representatives of his cause and work.

But amongst the Gentiles the case was very different: while the illiterate masses were firmly bound in the superstition of their various religions, those who were of an honest mind among the better educated were quick to discern that many of the features of their own religions were superstitions merely. They had probably, previously, been somewhat attracted to the Jewish religion as being much more reasonable than their own, as we find that the Gentiles readily resorted to the Jewish synagogues; but the Jewish religion would necessarily be unsatisfactory to them since it would appear to be very narrow, limiting the divine blessings in a special manner to Israelites--a people whom they considered rather inferiors in the arts at that time. But, the gospel, throwing wide open the door to those who desired righteousness, truth and goodness, of every nation, people, kindred and tongue, would naturally commend itself to the class we describe as being the most reasonable explanation of the Jewish doctrines and their grand eventual outcome, and long hidden meaning.

At all events, the saints at Jerusalem were poorer than were the saints in Corinth. It was therefore appropriate that the Apostle should suggest to the latter the propriety of sending a gift to the former. Living at a time when the conveniences for transferring money were very inferior to the very poorest known to-day, the only possible method seemed to be that the various congregations should send their gifts at the hand of the Apostle when he would go to Jerusalem the following year. And Paul's words intimate that the suggestion made by him nearly a year before, to the Corinthian brethren, had been well received, and the collections zealously entered upon. For this reason it was "superfluous" for him to write in this connection particulars respecting the necessity for and propriety of this collection; but he hints to them that there was a bare possibility that the work zealously begun a year before might not have been patiently carried out, and that after he had boasted somewhat to others of their love and zeal for the Lord, he would regret if coming to them, enroute to Jerusalem, it should be found that after all they had failed to have their donation ready.

In his previous epistle to the Corinthians he had suggested methodical charity, saying, "Now concerning the collection for the saints, as I have given instructions to the Churches at Galatia, even so do ye. On the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come."

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than spasmodic charity: not only is the result generally larger, but the influence upon the giver is more beneficial: it keeps an object before the mind, a service to be rendered as unto the Lord. And with many the opportunity for serving the Lord's cause with money is almost the only opportunity for service. Of course, where a consecrated child of God can do so it is far better that he should give to the saints after the manner of Paul and his traveling associates--giving spiritual gifts and blessings, either by public preaching, or by house to house visiting: presenting the truth either by the printed page or by tongue or both.

But there are others so circumstanced in life through lack of talent, or strength, or opportunity (hindered by prior mortgages upon their time--family obligations) that practically their only chance for serving the Lord and manifesting their love for him is through their gifts to his cause and to his people. For such to be deprived of the opportunity of exercising themselves in the Lord's service in this manner either through a lack of a cause needing their assistance, or through lack of instruction respecting this method of divine service, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which always follow every service to the Lord, whatever its character.

We notice, therefore, that the Apostle felt very free to recommend to the Church the grace of giving and to even press upon them the fact that their liberality

R2211 : page 262

in proportion to their ability, would in a large degree be an index of their love for the Lord and the gospel. But, here we note in contrast, that the same Apostle did not ask alms of these believers when first they received the Lord's grace; lest they should in any manner get the impression that the gospel was being preached from mercenary motives--for lucre's sake. Accordingly, we find that rather than mention money the Apostle preached to these very same Corinthian brethren for more than a year without a suggestion as to remuneration; laboring with his own hands at his trade of tent-making, rather than be chargeable to any. He reminds them of this later on in this same epistle. --2 Cor. 11:7-9.

Let us note also the change which the full appreciation of the gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never thought of volunteering financial assistance to the Apostle while he was serving them by the labor of his own hands, and receiving some assistance from believers in other places. But, after the grace of God entered more fully into their hearts and they began to appreciate the value of the truth which they had received,--that it had brought them priceless blessings of hope and joy and faith and

R2212 : page 262

character--they had a zeal, a "forwardness" to do something financially in the Lord's service. And now that the Apostle was absent from them, and after his course had proved to them that he sought not their money but themselves, to do them good; he felt free to draw their attention to the great blessing that would come from liberality in the Lord's cause in proportion to their ability and love.

Urging this matter he gave them a parable, saying, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." And this reminds us of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is proper, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. 11:24,25.) The evident lesson is that the Lord is pleased to see his people cultivate breadth of heart as well as breadth of mind;--generosity in proportion to their knowledge of him and his generosity.

The Scriptures nowhere declare that cases of absolute privation amongst the Lord's people are proofs that at some time in their past lives when possessed of means they failed to use a portion of it in charity, in the Lord's service; but the inspired words above quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that each child of God henceforth shall be earnestly careful that out of the blessings of the Lord coming to us all from day to day some measure be carefully, prayerfully and lovingly laid aside as seed to be sown in the Lord's service according to the best wisdom and judgment which he will give us. How many have that carefulness for themselves either in using every penny as fast as it comes, or in being so interested in laying by for the outworking of future plans, that they feel they can spare nothing for charity. How many such can afterward see that they made a great mistake, when their accumulations suddenly vanished, either by reason of sickness or accident or bank failure or what not; and how then they have good reason to regret that they sowed no "seed" after the manner described by the Apostle in the sixth verse of our lesson.

Our Lord showed us how he measures our gifts; that he esteems them not according to the amount given, but chiefly according to the spirit which prompts the gift, when he drew attention to the poor widow who cast in two mites into the Lord's treasury. Our Lord declared that from the standpoint of his estimation the poor widow had cast in a larger sum than any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord's people would be more "fat" spiritually to-day, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say; the Lord only knows. But this lesson makes it incumbent upon us to point out a privilege in this direction which is within the reach of the very poorest.

Very seldom is it necessary to caution people against over-much giving; yet in some instances such caution is proper, and in some instances in Scripture giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should any one give to such an extent as to bring upon him financial bankruptcy and cause losses to others. The apostolic rule for giving we have quoted above. The laying by should be in general, "according as the Lord hath prospered him." The degree of our prosperity should be the measure of our charities. "The spirit of a sound mind" is inculcated by the Scriptures, upon this as upon every subject.

"The Lord loveth a cheerful giver." And gifts in any other spirit than a cheerful one might just as well not be given: they will bring no blessing. The Lord does not appreciate such giving: it has no "sweet odor" in his estimation. The gift, to be appreciated of the Lord, must be a thank-offering, prompted by a realization of a debt of everlasting gratitude, to him from whom cometh every good and every perfect gift. And to such, the Apostle assures us, "God is able to make all things abound." All who give anything in the divine service, time, talent, strength, money or influence

R2212 : page 263

--any or all of these--will find themselves proportionately abounding in the different graces; because such are in the right attitude of heart to grow in grace.

But, the Apostle seems to imply further that such will have "sufficiency in all things" as well as be able to "abound in every good work." In thinking of sufficiency in any direction the condition of the mind must be taken into account. Sufficiency may not mean luxury and every comfort, but "all sufficiency" is gained always where there is "godliness with contentment." In proof that he is inculcating no new theory respecting the divine care over those who are seeking to scatter to others a portion of the blessings that come to them, temporal or spiritual, the Apostle quotes from the Psalms.--112:9.

When in the last verse the Apostle speaks of "being enriched in everything," we are not to understand him to mean that the Lord's people will all be enriched financially. The Apostle himself was an example of how the Lord's people do not become wealthy.

He is speaking rather of the enrichment of the heart, as he says in another place, speaking of himself and co-laborers in the gospel work: We are "as poor, but making many rich;"--rich in hope, rich in faith, rich in love and all the various concomitant graces which these imply.

Our Golden Text reminds us of the grandest example of self-denial in the interest of others on record --the gift by our Lord Jesus of himself for the world. He was rich in the possession of the spiritual nature and its honors and glory, yet for our sakes he became poor, taking the human nature that he might redeem us; and to this end he surrendered even life itself at Calvary, that through his sacrifice we might become rich:--become possessed of divine favor, and the riches of divine grace in Christ; even jointheirship with him who is now our exalted Lord at the right hand of divine Majesty. But to attain this jointheirship with him, we must study to be like him, to have his spirit; and like him desirous of sharing whatever he may give us of either temporal or spiritual favors with others, particularly the "household of faith;"--either to feed or clothe it, spiritually or temporally, as circumstances may dictate. "The liberal soul shall be made fat."

R2215 : page 263

SCATTER SEEDS OF KINDNESS.

"Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted;
Never one was said in vain.

"When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath that cheering sunshine
Hearts will blossom like a flower.

"So as up life's hill we journey,
Let us scatter all the way
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go,
To the ones who journey with you;

If you love them, tell them so."

====================

R2212 : page 263

LIVING THE NEW LIFE.

--SEPT. 12.--ROM. 12:9-21.--

"Be not overcome of evil, but overcome evil with good."--Rom. 12:21.

WHILE the Apostle Paul was a wonderful logician, and in his writings has set forth the elements of Christian faith along doctrinal lines more than any other apostle, yet we notice that he is in pursuit of a certain object: he is not beating the air, not discussing theological points for the sake of making an argument or showing his own ability. His arguments along doctrinal lines lead the reader in every instance onward and upward, as a stairway, to a grand upper room of perfected Christian character: and nowhere is this more manifest than in his epistle to the Romans. Beginning with the distinctions between the Jew, informed respecting God, and to some extent respecting his will and his plan, and contrasting these with the general ignorance prevailing amongst all classes of Gentiles, "without God and having no hope in the world," he carries the mind forward, pointing out how the degradation had come, and how the knowledge of God had reached Israel first, not because Israelites were better, but because of the divine favor, "grace," "election."

He points out nevertheless that "the Law made nothing perfect," but was merely a pedagogue (a servant whose business it was to take children to school); thus the Law was to bring Israel to Christ, the great

R2212 : page 264

Teacher, that they might learn of him. He points out further that, while Israel was seeking divine favor, they failed to get the chief blessing because they were not thoroughly candid with themselves, and hence mistook the mission of Moses' Law. They hypocritically claimed that they kept that Law inviolate and were entitled to its blessings,--eternal life, etc.,--whereas they should have admitted that the Law was so grand and so perfect, and themselves so fallen from perfection, that they were unable to keep it; and they should have looked to the Lord for help. In this attitude of mind they would have been ready to receive eternal life as a gift, through Jesus Christ our Lord; and would have given up seeking it by the perfection of their own works. So the Apostle points out that Israel failed because they sought the blessing not by faith but by works. Thus "Israel hath not obtained that which he seeketh for;

but the election hath obtained it, and the rest were blinded." (Rom. 11:7.) He then points out that this fall of Israel into blindness and the calling of a peculiar people from among the Gentiles to complete the "elect" company was foreknown of God and declared by him through the prophets. (Rom. 9 and 10.) But he shows that Israel is not cast off forever, and that when the elect class is complete all Israel shall be saved from the

R2213 : page 264

blindness into which they stumbled in the rejection of Christ; and that their recovery then will be the signal for blessings upon the whole world. --Rom. 11:15,25,32.

It is after eleven chapters of argumentative, logical, beautiful, instructive, blessed reasoning that the Apostle reaches the crown of his argument, saying (12:1), "I beseech you therefore, brethren, by the mercies of God [presented in the previous eleven chapters] that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." He is addressing the "elect" body of Christ, of which a part was being gathered from among the Jews and the remainder being made up from those called from among the Gentiles. These should know what are the terms and conditions upon which God hath "called" them; viz., (1) to suffer with Christ in this present time, and (2) to be glorified and reign with him in the coming age, to bless the world. These should know the reason for their sufferings and the character which God would develop in them, and without which they would not be "fit for the Kingdom." It is concerning some of these characteristics, necessary to those who would make their "calling and election sure," that our present lesson treats.

"Let love be without dissimulation." He had already explained the necessity for love; but he now puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, a holy spirit, will not be a dissimulating one, a hypocritical one: the love will be genuine, heartfelt as well as mouth expressed. This love is to be toward God, and toward all in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

"Abhor that which is evil." We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil; but more than these we are to hate, to abhor evil. And as the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated, so that the stronger we become in Christian character the more intense will be our love for the good and pure and true, and the more intense will be our opposition to the untrue, the impure, the sinful. The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, "the spirit of the world," be to us: just as discords in music grate upon our ears in proportion as our knowledge and appreciation of musical harmonies grows. As holiness and sin are opposites, so our feelings toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness, is to lose some of the abhorrence for sin. Let us therefore cultivate in ourselves hatred for sin, selfishness impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the holy spirit.

"Cleave to that which is good." The thought is, adhere to, be cemented to, that which is good. There is a constant tendency not only from our own fallen natures, but also from the world and the devil, to separate from that which is good and pure and noble. And we must resolutely determine, that at all hazards and for all time, by the Lord's grace, we will adhere to him,--the truth, the way, the life.

"Be kindly affectioned." The thought here seems to be: Cultivate among yourselves that kind of affection which properly belongs in a family, where the blessing or honor of one member signifies the blessing, honor and advancement of all. Perhaps the Apostle thus delicately suggests the impropriety of any manifestation of affection except such as would be proper between brethren: as we read in another place, "Love as brethren."--1 Pet. 3:8.

"In honor preferring one another." That is, rejoicing more if honor come to another than if it had come to self. Our hearts should be so unselfish that we would take pleasure in seeing honor and prosperity come to another, and rejoice in it: and so sympathetic that a brother's failure would cause us as much chagrin as if it were our own failure. This is the holy spirit which unfeignedly rejoices with those who rejoice, and weeps with those who weep.

R2213 : page 265

"Not slothful in your affairs." The word here does not refer specially to mercantile business, but to affairs in general. The class addressed, who are seeking to make their calling and election sure, are to "do all things as unto the Lord;" and nothing done for the Lord should be done in a slovenly manner. We are in a world full of opportunities for good or evil: there are few on our side, the side of God and of righteousness; and whoever realizes this, and is fully consecrated to the Lord, will certainly be aroused from slothfulness which is natural to many in the fallen condition. If the battle of truth against error, of light against darkness, does not awaken us to energy in the Lord's service, it marks an unfavorable condition of heart. And to the consecrated child of God, every affair of life--eating, drinking and all other business in this present life--is to help us to serve the interests of our Master's cause.

"Fervent in spirit." This is placed in contrast with sloth: if as stewards of divine mercy and truth we are slothful, it is because we are cool in our love to the Lord; hence the Apostle's instruction that we should be hot, fervent in spirit. The Greek word here translated "fervent" signifies to be hot, to boil. We are reminded of our Lord's words to the Church of Laodicea, boastful of its works but luke-warm in the spirit of its love. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Let all who have received the Lord's spirit take heed lest they get into a lukewarm condition and lose the Lord's favor: let them cultivate rather a growing appreciation of the mercies of God, which growing appreciation as fuel will add fervency to our love and zeal for his truth, and for purity in our own hearts, and for service to others.

"Rejoice in hope." We are not to expect to have much in the present life to rejoice in, if we are faithful to our "calling;" because, "through much tribulation shall ye enter the Kingdom." Our rejoicing is to be in hope--looking into the future. The eye of faith is to see what the natural eye cannot see, the crown of life and all the glorious things "which God hath in reservation for them that love him [fervently]." And here is the advantage of doctrinal knowledge: it inspires hope; it gives a foundation for hope. Knowledge cannot bring us to the Kingdom; but it may be a great help in building us up and preparing us for it, by constantly holding before us the hopes which God designs should stimulate and encourage us while running the race for the great prize.

"Patient in tribulation." Our word tribulation is derived from the Latin tribulum, the name of a roller or threshing machine used in olden times for cleaning wheat, removing from it the outer husk or chaff. How appropriate the thought when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat. Our new natures are the kernel, the real grain: yet this treasure or valuable part is covered with the husk of earthly conditions. And in order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to separate those qualities which, until separated, render us unfit for the future service to which we are called of the Lord. In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we will be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master shall see best to let come upon us. "We glory in tribulations also."--Rom. 5:3.

"Instant in prayer." No advice that the Apostle could give to the class addressed could be more vitally important than this.

"Ah, whither could we flee for aid when tempted, desolate, dismayed?
Or how the host of sin defeat had suffering saints no mercy-seat.

Prayer, communion with God, is indispensably necessary to our spiritual welfare; and the appreciation of the privilege of communion with the Most High and with our Redeemer, or the lack of such appreciation, as the case may be, indicates tolerably clearly our fervency or our coldness with reference to the things of the Lord. People may be fervent in serving schemes or plans of their own, or human systems and theories, and have little desire for prayer; but those who serve the Lord and his truth from a hot, fervent heart, will so realize their imperfection and their own inability in the divine service, that they will desire and will continually seek the Master's guidance and direction with reference to the service they are rendering to him.

If, therefore, we ever feel a growing indifference, either to private prayer or to public worship or to social prayer-meetings, we may be assured that it is a very dangerous sign of one of two things. (1) Either that our love is growing cold, or (2) that our love is misplaced, misdirected, placed upon some earthly scheme or ambition, and is not fervent toward the Lord. And whichever is found to be the difficulty should be corrected at once. The appreciation of prayer, like the growth of love, and like the increase of fervency of spirit, is a matter for development; and the best fuel, as above suggested, is the consideration of the divine

R2214 : page 265

mercies already enjoyed.

"Distributing to the distresses of saints." The Greek word here rendered "distributing" signifies to

R2214 : page 266

make common. The thought evidently is, that altho Communism is not encouraged in Scripture, nor is it the best method in this present time, while it is better that each should have the responsibility largely for his own affairs and be the steward of his own talents, nevertheless that feeling of brotherhood is to prevail amongst the saints, which would "make common" to others of the spiritual family, such things as are necessities to them. Love, not Selfishness, is to control.

"Given to hospitality." The Apostle's language here does not signify if requested we should not be inhospitable; but it means much more: literally, it signifies following after hospitality--going out after, or seeking for opportunities for the exercise of hospitality. This principle is as applicable to the poor as to the rich. If what we have is plain or common, the hospitable use of it will just as truly show our heart-intentions as tho it were the best. Some, we fear, fail to cultivate this grace; and if they exercise hospitality are inclined to give better than they have, and perhaps would go into debt in order to entertain more lavishly than their circumstances would justify. This is wrong. It is not cultivating the grace which the Apostle here inculcates, but is cultivating a very evil weed,--pride. Let us learn not only to love without dissimulation, but also to follow after hospitality without dissimulation, without seeking to show off better conditions than are really ours.

"Bless them which persecute you." This is a quotation from the sermon on the mount. It addresses a mind enlightened by the divine Word, that has thus drawn against it the opposition of Satan, and of those whose understandings he has darkened. It means an opposition of persecution not for wrong-doing, or as busy-bodies in other men's matters, or for nonsensical peculiarities, but persecution for the truth's sake. It implies a heart full of love and sympathy and pity; for no other heart could really and truly bless its persecutors and wish them no evil, but good. This is the kind of a heart, overflowing with the holy spirit of the Lord, that is able to rejoice with those in prosperity, to weep with those who sorrow and even able to forget its own tribulations or adversities.

"Be of the same disposition toward each one." Be sympathetic toward the very humblest brother or sister as well as toward the most refined. "Mind not high things." Do not allow your affections and sentiments merely to go out along ecstatic lines, but bring your mind down so as to enter into sympathy with those of God's people who financially and intellectually are in a low estate.

"Be not wise in your own conceits." This is a further injunction to humility. Those who are always minding high things and overlooking the humbler ones of the Lord's people usually do so because of too high an opinion of their own wisdom and intelligence. Few things more blemish an otherwise developed Christian character than a conceit which separates him or her from the humblest of the Lord's flock. Moreover, there is no more dangerous thing than such an opinion of one's own wisdom. This condition is described as being "heady," "high minded." It naturally leads into error, and to a fall from both the letter and spirit of the truth. "Pride goeth before destruction, and a haughty spirit before a fall." Let all beware of this terrible disease. Nothing is a greater hindrance and stumbling-block to the ministers of the nominal churches to-day (hindering them from receiving the truth) than this kind of pride in their own wisdom, which leads to and is distinguished by the unscriptural division of believers into "clergy" and "laity." And there is equal and even greater danger along this line for those who have received present truth, and who are seeking to minister it to others. Let all of the Lord's people, especially those who have a little more knowledge, and who attempt to make known the riches of divine grace, be specially on guard against attacks of the enemy from this quarter.

"Recompense no man evil for evil." Much of the previous instruction of this lesson relates to our dealings with the brotherhood; but here the Apostle points out a general line of conduct toward all men. There is a general tendency on the part of well-intentioned people to recognize a line of justice and a desire to vindicate justice and to punish evil doers. The Apostle points out that this is not the rule governing the Lord's family. It is not improper for the world to have laws and regulations for criminals, in the interest of society; and the Apostle is not discussing those, nor finding fault with them. He is treating rather of the minor affairs of life in which various evils may be inflicted and resented without coming directly under the control of civil laws. The policy of the Christian is to be not along the lines of slothfulness, animosities, revenges and perpetual conflicts, but to the contrary of all this; because of his greater knowledge of how sin came into the world, and how all mankind are fallen mentally, morally and physically, and how God has sympathy with the poor groaning creation and has provided a ransom for all, and that in due time a restitution for all shall be possible. And he is to have a heart so full of sympathy with this plan, that he will be generous, and God-like, toward the sin-blinded ones--anxious chiefly for the opening of the eyes of their understandings, and for an opportunity of blessing and helping them, rather than entertaining feelings of revenge.

"Provide things honest in the sight of all men." Realizing that part of the service which the Lord requires

R2214 : page 267

of him is an honest provision for the necessities of himself and family, the true Christian will seek to live up to this reasonable requirement. If he cannot obtain employment at that which he prefers, he will be bound in honesty to take some other employment, in order to meet his obligations. Few things are more likely to bring dishonor upon God's people in the sight of the world than dishonesty. Of course, none of the saints would steal; but there is another way of being dishonest, which seems to slip by many consciences under certain circumstances. This is the dishonesty of purchasing on credit by actually or impliedly promising a payment at no distant date when there are no assurances of ability to pay at that date, as the merchant is led to presume. Some indeed seem to encourage themselves in such dishonest methods, persuading themselves that they are exercising "faith" in God, that he will provide means for the payment of their debts. This is a great mistake. God has never authorized any one to go into debt for him, and such a faith has no backing in God's Word. On the contrary, he instructs his people not to go into debt; but he says, "Owe no man anything." A good plan is to always live within our income and, if possible, to "lay by in store that we may have to give to him that needeth."

"Live as peaceably with all men as lieth within the range of your possibilities." With the various crooked natures of the world, and with our own imperfect dispositions (more and more coming under control of grace however) it will be a difficult matter to avoid all friction. But while in the interest of peace we are to submit to trifling wrongs and injustices with good grace, yet there is a place where we must draw the line; a place where our desire for peace must not control; that is, whenever a principle is involved. Here is a great difficulty: those who are naturally peaceable, will be tempted to pursue peace even at the expense of principle, and in conflict with the divine commands; on the other hand many of those who are firmest in defense of righteous principles are inclined to be combative, and have great need to guard themselves and to cultivate this disposition for peace, which is a part of the divine character which we are to copy. The rule should be, "First pure [truthful and loyal to righteousness] then peaceable."--James 3:17.

"Dearly beloved, avenge not yourselves"; but preferably get out of the way of your opponents and their wrath, remembering that it is written, "Vengeance is mine; I will repay, saith the Lord." Hence we do not need to feel that justice needs to be vindicated at our hands. God will take care of the vindication of his own justice. If it were left in our hands to mete out justice to those who mistreat us and say all manner of evil against us falsely for Christ's sake, we would doubtless make many mistakes. We should therefore be glad that the matter is not in our hands at present, and that divine wisdom and justice will repay to evil doers with greater mercy than we would probably be able to exercise. Our feelings, therefore, should be largely those of sympathy and pity for wrong doers, remembering that surely either in the present life or in that which is to come a man shall reap according to his present sowing.

For these reasons and in order to cultivate in us more of the divine mind, we are instructed to be kind to our enemies and not to see them want for necessities of life. Such treatment will be more likely than any other to do them good, and to win them as friends. We are not, however, to treat them kindly in order to see how badly we can make them feel under it. We are to treat them kindly because love is the principle of our nature, the "new commandment" of our Lord and Master, the holy spirit which is more and more actuating us. We are to treat them thus, regardless of whether we ever melt them by our kindness in the present life or not.

R2215 : page 267

"Be not overcome of evil." We are to remember that there is a constant conflict between good and evil, that each has its servants, or soldiers, and that we have enlisted on the side of good, under the Captain of our salvation, with the engagement that we will "fight a good fight." We are never, therefore, to take up or to use evil words or methods or manners. To do so is temporarily to join the enemy, or to admit that his implements and methods are better than those of the Captain to whom we belong. To answer anger with anger, evil report with evil report, bitter words with bitter words, slander with slander, persecution with persecution, blow with blow, or any of these, would be to endeavor to overcome evil with evil. This which is natural to our fallen natures is what we are commanded to avoid, that we may the more thoroughly cultivate the new nature. To be misled by the adversary to use his methods in any of these ways is to be overcome of evil.

"Overcome evil with good." The fact that the Lord so directs us is proof (1) that it is practicable and (2) that it is preferable. Faith accepts these declarations of divine wisdom on the subject; and experience endorses or ratifies them. Whoever has tried, has found that evil can be overcome with good, in many instances. Not infrequently, however, all the good that you can do in return for evil will work no change in the evil-doer; he goes on in his evil way, is more insistent, and more intolerant. Nevertheless, the course of the Lord's people cannot vary; they are authorized to do only good, and to keep on doing good whether it shall melt the opposition or not. In this, we are but following

R2215 : page 268

the divine example. God causes the rain to fall upon the crops of the good and of the evil; he causes the sunshine to come indiscriminately, upon the just and the unjust. "His tender mercies are over all his works." And even by and by, when his vengeance shall be exercised, it will still be in love and kindness; (1) that those who will may be benefited by the discipline of trouble, and (2) that those who will not benefit may be destroyed from among the people; to the end that their baneful influence may be removed forever. Let us all more and more seek to live the new life.

====================

R2215 : page 268

INTERESTING LETTERS.

MR. M. L. MCPHAIL, Illinois.

DEAR FRIEND AND BROTHER:--It was through a recent letter received from Mr. C. T. Russell that I obtained your name and address. And I now take pleasure in penning you a few lines.

You do not know--O yes! I think you do,--but certainly only a few can know, what exceeding blessedness has come to me through my brief acquaintance with Mr. Russell and his works. And how I long for more!

I am a middle-aged man of 40. I was brought up a Christian from my mother's knee.

Eleven years ago (about), I lost my sweet wife, after a marriage of 2-1/2 years. She was a devoted Christian, so good, so beautiful, so true; for her sweet sake I could willingly have died. But God took her from me, leaving me with no children, no cares, but a crushed spirit, a broken heart and almost a rebellious inclination. But these extremities set me to thinking as I had never thought before.

I have long felt that Christian religion ought to be a great deal more or a great deal less than that usually presented either by pen or pulpit. I accordingly went into the ministry in the Methodist Church. And while I enjoyed working for my Master according to my limited knowledge and ability, I learned to feel more and more that the Methodist Church did not mean business: did not believe what it presented nor try to present what it did believe.

After working hard for 2-1/2 years I was obliged to stop from nervous prostration. And really, the teaching of this church is enough to prostrate the nerves of anybody who is honest enough to work consistently in harmony with such views. Thus I left the pulpit: but I could not leave off thinking. Last winter I advertised in the Chicago Record for truth, thus,--

PERSONAL NOTICE.

Correspondence wanted from any one who is a candidate for absolute and abstract truth. Address: Box 142, __________, Ill.

This ad was echoed and enlarged by the Tribune, and I received many answers: among them VOL. I. of MILLENNIAL DAWN, a copy of the WATCH TOWER and "What Say the Scriptures about Hell?" These were sent me by a brother Dixon, of Iowa, and this was the first that I ever heard of the good people at Allegheny. But I have feasted on it since that time.

Then it was, upon inquiry concerning who and how many accepted this interpretation of the Word, that I learned of the little band so near as Chicago. Now it so happens that I expect to spend two or three days in Chicago some time in September (perhaps before the middle). I have a number of friends in and near the city, and I think I would like to meet some of you people and have a nice long talk with you personally, if it be agreeable to you.

I am Yours in Christ, R. W. LOVERING.

California.

DEAR BROTHER RUSSELL:--Quite accidentally, the other day, I became acquainted with a miner, returned to these parts from Alaska. He has done fairly well there.

I found that he did not believe in "One word of the Bible, not one word from beginning to end of the book!" I told him there was a surprise in store for him, and gave him two TOWERS and lent him VOL. I. of MILLENNIAL DAWN. A few days after I saw him again before he had finished VOL. I., and he said: "I am going back to Alaska early in March, and want to take all those books with me!" I am sure he is now well on the road to grasp the truth.

Will these be the first of the DAWNS to go to the Arctic Circle? If so please let the TOWER readers know that Mr. Walker has the honor of God to bear the Light manifested at the close of the Gospel age into the Arctic regions.

Yours very truly, ALFRED R. PEARSON.

Tennessee.

DEAR BROTHER RUSSELL:--I write you that you may know how the Lord's few are getting along at this place. We have had six meetings from place to place since I wrote you last, and had a soul refreshing time at each gathering. But as our homes are so scattered over the neighborhood that house to house meetings are very inconvenient, I have fitted up a good house on my place, at the edge of our little town, to be used as a meeting house for God's people. To-morrow will be our first gathering at our new meeting place. I pray the Lord may bless us in our effort.

Last Saturday the Baptist church, which is three miles from here, held a meeting in which they proposed to discuss among themselves what they call the Russell doctrine. The questions were asked through a question box. Three important questions,--"To what extent does the atonement reach?" "How far does the Redemption extend?" "Is there to be a restitution of all things?"--were assigned to one Burl. Henry, said to be the ablest minister in the Baptist Northern Association. Mr. Henry answered those three questions in broad terms as taught in the MILLENNIAL DAWN. Then they all rose up and told Mr. Henry that he would have to stop advocating such doctrine, or they would turn him out of the church; but Mr. Henry frankly told them that he did not care if they did turn him out of their church, that they could not stop him from preaching this Gospel of the Kingdom, except they stopped his breath. Thus it is, one by one, they keep coming as the Lord's sheep to his bountiful provisions.

May the Lord bless you in your every effort to spread the truth. Yours in Love and Christian fellowship, G. E. TOLIVER.

===================

VOL. XVIII. SEPTEMBER 15, 1897. No. 18.

CONTENTS.

Millennial Dawn, Vol. IV..........................270
Views from the Watch Tower........................271
  The Coal-Miner's Strike.......................271
  "Zionism" Advocated...........................273
  The Lambeth Conference........................274
Poem: Hear Thou My Prayer.........................275
Falling Away from Steadfastness...................275
Is Faith in Christ Necessary?.....................278
Paul's Heart Revealed.............................279
Paul's Last Journey to Jerusalem..................281
Interesting Letters...............................283

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 & 60 ARCH ST.,
ALLEGHENY (NORTH PITTSBURG), PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR, IN ADVANCE, INCLUDES A SUBSCRIPTION TO "THE OLD THEOLOGY TRACTS"--QUARTERLY. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested, who by reason of old age or accident, or other adversity are unable to pay for the TOWER will be supplied FREE, if they will send a Postal Card each December, stating their case and requesting the paper.

R2223 : page 270

MILLENNIAL DAWN, VOL. IV.,

SPECIAL ISSUE,
WILL REPRESENT FOUR ISSUES OF THIS JOURNAL:
OCT. 1 AND 15, AND NOV. 1 AND 15.
WE EXPECT
TO BEGIN MAILING IT OCTOBER 1, 1897.
IT WILL BE SENT TO
ALL WATCH TOWER SUBSCRIBERS NOT THEN IN ARREARS
AS AND FOR THOSE NUMBERS,
WITHOUT EXTRA CHARGE.
REGULAR PRICE IN CLOTH BINDING $1.25,
IN LEATHERETTE 50 CENTS, IN PAPER COVERS 35 CENTS
PER VOLUME--656 PAGES.

===================

R2216 : page 271

VIEWS FROM THE WATCH TOWER.

WELL has the Prophet described our times, saying, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice [sound] of the day of the Lord." (Zeph. 1:14.) He who cannot hear the "voice" to-day is deaf indeed: "He that hath an ear let him hear," saith the Lord. The "voice" of complaint for some time back has been from the farmers, "the reapers," who just now are temporarily pacified by large crops and good prices,--brought to them through the adversity of their fellow creatures in famine-stricken India, and a shortage elsewhere--a pacification which will probably not last more than another year or two, except as war or famine or other calamities may be permitted of the Lord to grant temporary respite.

But now the "voice" of woe comes from another quarter: from the miners of bituminous coal, who claim that they cannot possibly endure longer the strain of competition, which, through idleness and in other ways, reduces their wages sometimes as low as $3.00 per week. They have "struck," demanding reform measures and better pay. To make their "strike" successful, they claim it is necessary to induce all, or nearly all, miners to join them; and to this end they have formed "marching bands" to endeavor peaceably to induce miners still at work to join in the strike.

The coal-mine owners have ordered the marchers off their property, as they of course have a right to do; but in addition, by going before the courts and swearing that they believe these "marching bands" intend injury to their property and to the persons of their miners now employed they have induced the courts to issue Injunctions, commanding the "marching bands" to disperse and not to march on the roads within a certain radius of the mines. The strikers obeyed as respects "bands," but in groups of two or three and singly they walked along the highways and shouted to the miners at work to come out and join in the strike for living wages. But the law of injunction seems to have deprived the strikers from using even that liberty. It is not to be wondered at, that this feature of Injunction is criticized as contrary to the spirit of liberty and the Constitutional rights of the American people.

Nevertheless the majority of the well-to-do and wealthy seem to view the matter in the same light as do the courts, and to be willing to infringe the Constitutional rights of the laborer for the preservation of peace. But it will be found that such a peace is purchased at too high a cost. That the strikers have just cause for striking is generally admitted and even by some of the operators; and that generally they have conducted themselves with great moderation and patience is also conceded.

The groundwork for this moderation lay in the fact that they hoped to succeed by virtue of the justice of their cause: but now when they find that the Courts of Justice are prejudiced against them so as to deprive them, as criminals, of the liberty of their own highways, in anticipation that they may become criminals, can we wonder that their faith and hope for peaceable methods of redressing their grievances are blighted? No indeed. Do they not claim with justice that they have the right as freemen to assemble unarmed for the discussion of their welfare, as truly as the mine-owners may meet at hotels or other rendezvous for the discussion of their interests and to persuade each other pro or con?

Of course there are occasions when Court injunctions are both proper and necessary, and it may be difficult at times to decide where the line should be drawn; but surely the wealthy and the Courts, if not blind to

R2216 : page 272

the true situation and deaf to "the voice of the day of the Lord," would avoid utterly discouraging the lower classes by destroying their confidence in the administration of justice: nothing else so quickly breeds the spirit of anarchy.

Hearken to the "Voice of the Day of the Lord" from St. Louis, sounding into the ears of the civilized world through the daily Press:--

"St. Louis, Aug. 31.--The conference of labor leaders of the country, which has been in session here two days, finished its work this evening. The meeting was productive of several sensational speeches and many resolutions. The platform as presented by the committee reads in part as follows:--

"The fear of the more watchful fathers of the republic has been justified. The judiciary has become supreme. We witness a political phenomenon absolutely new in the history of the world; a republic prostrate at the feet of judges appointed to administer its laws. They acknowledge no superior on earth, and their despotic deeds recall Milton's warning to his countrymen: 'Who bids a man rule over him above law, may bid as well a savage beast.'

"Under the cunning form of injunctions, courts have assumed to enact criminal laws, and, after thus drawing to themselves the power of legislation, have repealed the bill of rights, and for violation of those court made laws have denied the accused the right of trial by jury.

"The exercise of the commonest rights of freemen --the right of assembly, the right of free speech, the right of traveling the public highway--have by legislation, under the form of injunctions, been made a crime, and armed forces disperse as mobs people daring in company to exercise these rights.

Having drawn to themselves all the powers of the Federal Government until Congress and Presidents may act only by judicial permission, the Federal Judges have begun the subjugation of sovereign states, so that, unless a check is soon put upon the progress of usurpation, in a short time no government but the absolute despotism of federal judges will exist anywhere over any portion of American soil.

"Whereas, appeals to Congress and to the courts for relief are fruitless, since the legislative, as well as the executive and judicial powers are under the control of the capitalistic class, so that it has come to pass in this 'free country,' that while cattle and swine have a right to the public highways, Americans, so called freemen, have not.

"Whereas, our capitalistic class, as is again shown in the present strike, is armed, and has not only policemen, marshals, sheriffs and deputies, but also a regular army and militia, in order to enforce government by injunction, suppressing lawful assemblage, free speech and the right to the public highway; while, on the other hand, the laboring men of the country are unarmed and defenceless, contrary to the words and spirit of the Constitution of the United States; therefore, be it

"Resolved, That we hereby set apart Friday, the third day of September, 1897, as a 'Good Friday' for the cause of suffering labor in America and contribute the earnings of that day to the support of our struggling brothers, the miners, and appeal to every union man and every friend of labor throughout the country;" etc., etc., etc.

"Mr. Debs was then called for and said:

"I believe the gravity of the industrial situation in this country is well understood. It is quite evident the delegates to this convention are cognizant of the fact that civil liberty is dead in America. I have said and say again,--For the last time, I have appealed to the courts for justice, and shall appeal to them no more. The American Railway Union expended $45,000 to have the question of civil rights tested in the supreme courts of the United States, only to be told that we have no rights that capital is bound to respect. Shall we appeal to the supreme courts again? No. We appeal to this convention and to the country for an uprising of all the common people in every walk of life to beat back the courts and reenthrone the rights of the American people.

"From justice of the peace to justice of the supreme court of the United States, all the judicial powers of the United States are directed against labor. All the organized forces of society are against labor, and if labor expects to emancipate itself, labor itself must do it.

"The time has not quite come to incite the populace,' said Mr. Debs, shaking his fist vehemently."

* * *

But will "the voice of the day of the Lord," as it comes from various quarters and swells into a mighty roar of the sea class (Luke 21:25) be heard, and will it be heeded, and will relief be granted, and will the threatened crash and the wreck of present institutions be avoided? No; God's Word shows us that it will not be averted;--so strong is the power of selfishness in the world that it blinds those who should see, if only in self-interest. But we leave this subject for MILLENNIAL DAWN, VOL. IV.--"THE DAY OF VENGEANCE," which we expect to commence mailing Oct. 1, next,--as and for the October and November issues of this journal.

INTERDENOMINATIONALISM VS. UNDENOMINATIONALISM.

We have pointed out from time to time that the Christian Endeavor movement is too liberal to be tolerated by sectarians; and that having no common basis of faith, and proposing to ignore doctrines, the Society would be at a loss as to any definite object and be apt to drift into Moralism, Christian-politics, etc. The following quotations show that three Presbyterian journals are waking up to the fact that Christian Endeavorers will soon reach the place where they cannot be

R2217 : page 272

depended upon as sectarians, whatever they may gain or lose as Christians.

The Editor of the Michigan Presbyterian says:--

"For two weeks we have been hesitating to say just what we felt, because of love for the Christian Endeavor work and for our brethren: but we are ready now to confess what has been for years slowly taking shape in our mind, that we honestly believe that it would have been far better for the Presbyterian Church,

R2217 : page 273

and especially for our young people, if twelve years ago we had put the same amount of energy into organizing Westminster Leagues as we did into organizing the Young People's Society of Christian Endeavor. In short, we believe that our Westminster League brethren have been right during all these years of controversy. The reasons for this opinion are so many and so fundamental that it would take half a dozen articles even to state them, and half a dozen more to meet the arguments on the other side, many of them being arguments which we have honestly made ourselves, in synods and presbyteries. Nor is there any practical use in dwelling upon them, for it is now too late to make the radical change that could have been made successfully ten years ago."

The Editor of The Presbyterian, commenting on the foregoing, adds:--

"But whatever opinion one has upon the points raised, there is a fact brought out by our Michigan contemporary which is worthy of special consideration, and which shows the existence of elements of conflict and disintegration, which will sooner or later assert themselves. Dr. Clark has insisted upon its being interdenominational, and he has done his best to make it so. But look at the facts: What denominations come next in numbers to our own in Christian Endeavor work? The Congregationalist and the Campbellist. Congregationalism is more and more standing for union work, making its plea on that basis, and making its doors wide to all kinds of religious ideas, in a loosely confederated sort of way. Campbellism, through its leading organ, the Christian Standard, declares that as far as that body of believers is concerned, they reject utterly Dr. Clark's interdenominational ideas, and they are in the Christian Endeavor work to abolish denominationalism altogether. They make no secret of their mission to substitute for interdenominationalism undenominationalism."

The Presbyterian Banner prints a comment on the matter, saying:--

"We do not forget that Dr. Clark and Mr. Baer, editors of the Golden Rule, who hold the reins of control [over Christian Endeavorers], have made much show of denominational loyalty on the part of church societies, subordinate, however, to supreme loyalty to the organization. This strategic movement was made by them after charges had been brought, that the whole tendency of Christian Endeavor was in the direction of church union, or more properly, independent churches."

The Editor of the Banner assents, saying:--

"That there has been a marked change in the views of many ministers and elders and a large number of members of the Presbyterian denomination since the last meeting of the General Assembly at Saratoga cannot be doubted by any one familiar with the trend of opinion in the church. What ought to be done, or what can be done in the circumstances, we do not pretend to know at present....We agree with the Michigan Presbyterian that 'there is a great deal that we can do. We can make continually more of our own history, doctrines and plan of work, and continually less of the undenominational character of this work.'"

THE DIVINE RIGHT OF KINGS.

At the unveiling of the equestrian statue of Emperor William I. at Coblentz, the present Emperor of Germany, in proposing a toast, made the following pointed statement of his conception of his office:--

"My grandfather went forth from Coblentz to mount the throne as the chosen instrument of the Lord, and as such he regarded himself. For all of us, more especially for us princes, he raised the throne once more on high, crowning it with the bright rays of the treasure which may we ever preserve in its sublimity and holiness. I mean the kingdom, by the grace of God, the kingdom with its heavy duties, its never ending, ever enduring toils and labors, with its awful responsibility to the Creator alone, from which no man, no minister, no house of parliament, no people can release the prince. For me it will be a sacred duty, following in the ways which the great ruler has shown us and in solicitude for my country to hold my protecting hand over this splendid jewel."

It is well that all persons in and out of public office should recognize every influence and opportunity as a stewardship from God; but it is very peculiar that the king of Prussia having acquired imperial authority over the other German states with and by their consent to be so governed, should now recognize his accountability as to the Creator alone. He, like all other men, owes fealty to God in all his acts: but his office came from the people and should be esteemed amenable to the people who gave it. His views are part of the leaven dispensed by Papacy, at the bottom of much of the world's superstition; which in this particular has done good as well as harm. By and by we shall have the true King and the reign of righteousness, whose only object will not be to fight for the maintenance of a throne,--

but to "bless all the families of the earth."

"ZIONISM" ADVOCATED AND DEFENDED.

The Jewish Conference respecting Zionism met at Basel, Switzerland, on August 30th as proposed;--to discuss the feasibility and advisability of Dr. Herzl's scheme for securing Palestine as a national home for the Jewish race, and assisting the poor and persecuted to return to the land of their fathers and to prosperity. The cable announces merely the fact that the Conference enthusiastically endorsed Dr. Herzl's suggestions, and sent to the Sultan of Turkey a telegram congratulating him upon the peace and prosperity of their race throughout his dominions. Hebrew was the language of the Convention: a very noteworthy indication.

Thus gradually, but surely, prophecy is fulfilling along this line also; keeping pace exactly with the developments along other lines--civil and religious--all rapidly approaching their foretold climaxes. Praise God!

R2217 : page 274

Mr. Max Nordau, a Hebrew and a noted writer, expressed himself recently with great freedom in favor of the Zionist program and in opposition to those Jews who are opposing it. He suggests that "rabbis and idiots" who now raise against the movement a "senseless outcry" may some day rejoice at the success of Zionism, because of the refuge it will afford "from the Antisemitic storm gathering over their heads." (Antisemitism signifies opposition to the descendents of Shem; it includes all the races of Southwestern Asia--Assyrians, Arabs, Abyssinians, Hebrews, etc., but it is here and most frequently used to signify opposition to Hebrews, the Jews.) Proceeding, Dr. Nordau said:--

"Zionism has been called into existence by the steady growth and encroachments of Antisemitism in its various forms--official Antisemitism in Russia, popular Antisemitism in Germany and Austria. Being a German myself I can only speak for my own country. There, I have no hesitation in saying, the Jew is not only not beloved, but he is positively hated and feared; and this aversion extends to all people having the faintest trace of Jewish blood in their veins.

"The Antisemitic propaganda has turned people mad in Germany and Austria, and there seems to be no prospect of a change for the better. Altho no one can accuse me certainly of being a parasite or a money-grabber--every penny I have earned has been the result of hard and conscientious labor--my mail is often weighed down with insulting anonymous letters from the other side of the Rhine....Seeing that this anti-Jewish feeling is pretty well universal, or rapidly becoming so, why should the Jew himself, we ask, be satisfied to continue living in a hostile camp? Why should he be reduced to effacing his nationality?...

"The Jew, figuratively speaking, is constantly holding his hand in front of his nose to hide its peculiar aquilinity, which peculiarity, by the way, he shares with the all-conquering Romans of old. Why be ashamed of our natural and, above all, national characteristics? No, let us develop them on the contrary, form them in the right molds. Let us be true to ourselves, to our traditions, to the genius of our race. Then, indeed, will great things come out of this disordered mass. Israel will be herself again. This is the true essence of Zionism!...The gentle rabbis in Germany and the United States who have been pooh-poohing our efforts may not be aware that at this moment hundreds of thousands of their coreligionists are living in the most awful squalor and misery conceivable within the confines of the Jewish pale of Russia or among the wild Kurdish tribes of Asia Minor."

* * *

Thus, the Jews themselves being the witnesses, God is forcing them back to the Promised Land for which many of them had lost all hope and all love.

Whether Palestine will be opened to the Jew by money, as they now propose, or whether it will be opened by war, we cannot say; but far more than the Zionists hope for will be attained by A.D. 1915. To permit all that God has promised that is due before that time, would demand that they be admitted to Palestine under the domination of some other Power or Powers very shortly.

R2218 : page 274

Brother Kirkham tells us that when in Europe recently he was brought in contact with certain Jewish bankers to explain some inventions in tile making; and that incidentally he found an opportunity to explain God's plan of the ages, mentioning also that the due time had come for the restoration of divine favor to Israel. To his surprise his hearers manifested deep interest and said that what he had said was in many respects closely in harmony with their own views. They then voluntarily sent with him an escort and showed him at a private marble yard, kept secret from the general public, columns of very fine marble in preparation, they said, to form parts of a grand temple to be built at Jerusalem. The parts are being gotten ready according to draughted plans, and each stone is lettered and numbered to indicate the place for which it is intended.

THE DIVISION OF TURKEY ARRANGED.

It is now pretty generally agreed that Austria and Russia have reached an agreement respecting the division of Turkey when it shall be judged that the opportune moment has arrived. Austria is to have Salonica and all the territory west of it, while Russia is to have Constantinople and a good share of the territory surrounding it and northward. But it is not intended to force a war; merely the arrangement is made so that in the event of another war with Turkey each nation will know the portions to seize. It is said that Germany is very anxious to secure Syria, including Palestine, on the same terms; but that the other Powers would permit this is very doubtful, as they all covet Palestine.

Our chief interest in the Turkish question is the opening of Palestine to the returning Israelites: if it, or even liberty of settlement therein, be conveyed to the Jews for money, we shall feel comparatively little further interest in Turkey.

THE LAMBETH CONFERENCE.

The third Conference at Lambeth, near to London, has just been held, bishops of the Church of England being present "from divers parts of the earth." These Conferences have done much to instil and foster the idea of Protestant Federation, and meantime are endeavoring to hold together the Episcopal Church, doctrinally. To this end previous Conferences have advocated the appointment of a Primate, or Head Bishop, still higher than the Archbishop of Canterbury,--practically a pope, without claims for his infallibility.

A large conservative element has thus far hindered this proposal; and the friends of the measure, abandoning hope along that line, have at this Conference secured

R2218 : page 275

the appointment of a "Central Consultative Committee" to assist and give advice on all theological points in controversy, with a view to holding in some kind of harmony the various branches of the Episcopal Church in various climes, on doctrinal subjects, which the present day awakening of thought makes very difficult.

The Committee was agreed to, and is to be appointed by the chief minister of that church--the Lord Archbishop of Canterbury, of whose installation in office we not long since gave an account, pointing out also that he is a Higher Criticism unbeliever and an avowed Evolutionist, which signifies that he denies the ransom, and is not in any sense a real Christian according to the New Testament standard. That he will appoint upon this committee such as are disbelievers in the Scriptures and in the ransom, like himself, goes without saying; and we may accordingly judge of the lines of error along which they will seek to harmonize the theological differences in the Church of England.

HEAR THOU MY PRAYER.

O Lord that pitiest all, hear thou my prayer:--
For gold I ask not, nor for transient wealth,
Nor e'en for richer gifts, nor power, nor health,
But only this--to nestle in thy care,

To rest supreme in thee, and feel that there
No harm can come that thou hast not foreseen.
To trust alway, and on thy strength to lean,
To feel thy guiding hand mid every snare.

I ask that strength that comes alone from thee,
To falter not, nor any trials shun;
And eyes of faith mid deepening gloom to see
My duty's path, and thus my course to run.

Beyond these years I look to that bright home.
Help thou my wavering step, O Lord, I come.

--Paul R. Wright.

====================

R2218 : page 275

FALLING AWAY FROM STEADFASTNESS.

"Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."--2 Pet. 3:17.

THIS exhortation applies to the Lord's consecrated people living at the present time. The proof of this is found in the context: the Apostle has just been portraying some of the events connected with the day of the Lord in which we are living--the "Day of Vengeance." In verse ten he has pointed out that the present age will end with the dissolution of the symbolic "heavens" and the symbolic "earth," which, as we have elsewhere shown, signifies the utter disruption of the present social and ecclesiastical order. In verse thirteen he points out that we are looking for a new order of things, and not hoping either to patch up the old order ourselves, or that others will succeed in patching what the Lord has declared "shall pass away." And now in our text he refers to "these things." In the eleventh verse he points out that those who have such expectations should be separate and distinct from all other people in the world, saying, "What manner of persons ought ye to be in all holy conversation and godliness?" And then in our text and in the verse preceding it, he points out that at this particular time the Adversary will get advantage of certain ones, will beguile them, get them to wrest the Scriptures, and thus to deceive themselves to their own destruction;--to their loss of present light at least.

Finding thus that the Apostle is particularly addressing ourselves, let us indeed give earnest heed to his counsel; for we well know that we live in what the Apostle Paul calls that "evil day."--Eph. 6:13.

We notice further that the Apostle is not addressing the worldly, nor even the average nominal Christian; but he specifies that his warning is to the "beloved," who already had attained to "steadfastness." This implies that they had become rooted and grounded and built up, both in the knowledge and in the love of God; for only such ever become steadfast. Does it surprise us that the Apostle should address such a developed class of Christians and warn them of their own personal danger of falling into the "error of the wicked?" It does strike us as peculiar, and we are inclined to think that there must be some hidden meaning in the expression--"error of the wicked."

It would be past comprehension that such a class as the Apostle has just described should be in great danger of falling into such errors of the wicked as blasphemy, or murder, or arson, or theft. We must look the matter up more carefully, and see whether or not the translators have given us a faithful rendering of the Apostle's words. We find that they have not, and that the word wicked is too strong: the Greek word is athemos; according to Prof. Young's Analytical Concordance (undisputed authority) it signifies "unsettled,"

R2218 : page 276

or "lawless." Now, the passage seems more reasonable. There is danger, we can readily see, that those once established in the truth might be so led away as to become unsettled, and to wrest the Scriptures, "handle the word of God deceitfully," and thus become lawless in the sense that they would set aside the Word or Law of God, and take instead thereof a twisted interpretation which would the better suit some theory of their own. Such a wrong course the Apostle points out would surely unsettle them, and eventually mean the destruction of their spiritual interests; and that they would go into "outer darkness" in respect to "present truth." "Beware, lest ye also, being led away with the error of the unsettled, fall from your own steadfastness."

The Apostle's language not only points to the present time, but seems to imply that there would be previous fallings away or siftings, which he calls "the error of the wicked"--literally, "the delusions of the unsettled or lawless." The implication seems to be, that the not settled ones would first be shaken out, and that subsequently there would come a still more insidious trial which would test even the "steadfast." We inquire therefore, have there been, during this "harvest" time (whilst we are waiting for the dissolution of the present order of things and for the establishment of the new order of things)--have there been such siftings or fallings away by delusions which have affected those not settled?

R2219 : page 276

We answer: Yes, there have been several: we might recount some of these. First of all came a shaking directly upon the subject of the ransom: Certain lawless ones, "heady," rejected the testimony of the Lord's Word, denying the Lord having "bought us" with his own precious blood. They would accept Christ as an example only, and claimed to be able to follow that example, and that they needed no sin-offering to compensate for their imperfections, inherited or personal. This the Adversary's first move was remarkably bold, yet it found adherents who were not rooted and grounded upon the testimony of the Lord's Word. Then came the "flat earth" theory, whose advocates strangely concluded that the shape of the earth is a part of the gospel; the result was that certain others of the unstable were "led away" in that delusion, by not settled leaders who wrested certain Scriptures to their own confusion and to the extinguishment of what light they had enjoyed.

Then came another delusion in effect teaching the old doctrine of Universalism,--that God would finally force eternal salvation upon all men and even upon Satan himself. This theory of course also denied the ransom; because to have admitted that the condemnation to death pronounced in Eden could not be set aside without a ransom, a corresponding price, would logically have implied that disobedience under the second trial, secured by the ransom, would similarly bring an everlasting punishment--everlasting death--from which there could be no resurrection. Hence, this theory boldly denied the ransom, wrested or twisted the Scriptures which speak of the Second death as "everlasting destruction from the presence of the Lord," handling this and other Scriptures so deceitfully as to declare that the Second death would be a great blessing to all upon whom it would come. Of course none but unstable souls could be beguiled by such open and arrogant perversions of the Word of God.

But, still another sifting came for the "unlearned" and unsettled, not thoroughly furnished with the whole armor of God; this was the teaching that God is the author and instigator of all the sin, crime and wickedness there is in the world; and that after he shall become weary of evil doing he will reform, change his course and incite all mankind to righteousness and holiness, as he now (this theory claims) incites the majority to sin, etc. Of all the theories which the Adversary has brought out in this "evil day," this one seems to be the most blasphemous. So-called "orthodoxy" is certainly quite blasphemous enough, in claiming that God, after permitting his creatures to be "born in sin and shapen in iniquity" (which he had nothing to do with bringing upon them), claims that, as a punishment for sins which they could not avoid, the vast majority of the human family will be imprisoned in a flaming hell of unspeakable torture, and divinely provided with everlasting life, so that they shall never be able to escape those sufferings by death, and that the devil will be similarly supplied with eternal life (but free from pain) for the purpose of torturing them; and that fuel for the torture will to all eternity be provided by divine power. We say that this is extremely blasphemous of the divine character, yet it is as nothing at all in comparison to the teaching which claims that God is the instigator, the first cause, of all the sin and crime and wickedness in the world. This theory also wrested some Scriptures to its support, just as Spiritism and Christian Science do. Of course, only those who had never become thoroughly rooted and grounded in the truth could ever be "led away" by such a blasphemous delusion as this.

The Anglo-Israel question, and communistic and social questions, "led away" from the truth, and into more or less darkness and confusion, some others who were not well rooted and grounded in the knowledge of the fact that all present institutions will go down, and that the new order of things to be introduced will not be of human institution, but the work of God through the glorified Christ.

R2219 : page 277

But the Apostle comes in our text to a time after such delusions had "led away" those not established or settled; and his warning is given to the steadfast. The implication seems to be that the Adversary has more subtle delusions before us than any of those in the past; and that the fully consecrated of the Lord's people may need to be more than ever on guard against "the wiles of the devil."--"Ye therefore, beloved, seeing ye know these things [that all of the affairs, reforms, etc., of the present time will avail nothing, and that all the present institutions will pass away, and that God is about to establish his own Kingdom in his own way;--and knowing further, that just at this particular time there will be a special sifting and testing of those who are in the light], beware lest ye ALSO, being led away with the error of the wicked [the unsettled or lawless who do not bow implicitly to the Lord's Word, but wrest it to establish theories of their own], fall from your own steadfastness."

(While the "siftings" specially affect those who have been brought by the Lord into the light of present truth, yet in a more general way and along different lines slightly different siftings are in progress with the nominal church as a whole. Each denomination is being shaken, and the theories of Evolution, Spiritism, Christian Science, Theosophy and Moralism are making great inroads upon all who have named the name of Christ, even if they have not come into the light of the "harvest" truth. Unsettled, lacking the knowledge of the divine Word and plan, necessary in this evil day, the whole nominal church is gradually losing its faith in the Bible, under the lead of its most able ministers, who, blinded to present truth, and unable to rightly divide the Word of truth, are generally coming to hold the opinion, that their own ideas respecting truth ("higher criticism") are superior to the Scripture presentations.)

The Apostle in our text cautions that we beware against being "led away." The word here rendered "led away" occurs in only one other place in the Scriptures (Gal. 2:13), where the Apostle Paul says, "Barnabas also was carried away with their dissimulation." The words "carried away" give the same thought as "led away" but a little more strongly: they imply that the danger to the steadfast will be along some line which would sweep away or carry away their judgments from the fixed statements of the divine Word, through personal preference, or sympathy, or through the influence of some one held in respect or esteem. Let us all therefore be on guard, that whoever may, consciously or unconsciously, become the instrument of the Adversary, and seek to lead us away from the sure testimonies of the Lord's Word (whether congenial to our natural tastes or uncongenial), we may not be "carried away" but that we may be more determined than ever that--

"To our Lord we will be true
Who bought us with his blood.
Only Jesus will we know,
And Jesus crucified."

While we see that the danger to the majority of God's people will be through being "carried away" by sympathy, influence, etc., we must remember that this implies that their will be certain leaders of thought whose conduct will tend to carry away the others. It is not necessary for us to suppose that these leaders into error will knowingly and intentionally get wrong themselves, and carry away numbers with them into their delusions and lawless disregard for the testimony of the Lord's Word, wresting its statements. We may rather assume that in a majority of instances these leaders will be themselves deceived; as the Apostle expresses it--"deceiving and being [themselves] deceived." --2 Tim. 3:13.

All who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and his people demands a correspondingly larger measure of the graces of the holy spirit, as well as of knowledge. The tendency of knowledge, as the Apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them. (Acts 20:30.) Whoever therefore would be an instructor of others, a mouth-piece of the Lord, should cultivate all the various graces of the holy spirit, including meekness; that these combined (Love) with knowledge, may build up himself as well as build up those to whom he ministers. "Knowledge [alone] puffeth up, but Love buildeth up."--1 Cor. 8:1.

Let us not forget that there is a way, and one way only, whereby we may insure ourselves against falling into any of these traps of the Adversary. This insurance is not secured wholly by knowledge, altho knowledge is a very important element in it: it is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and his apostles. The same Apostle who addresses us this caution against falling from our own steadfastness, tells us in the same epistle (1:5-12), "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ."

What things? Does he give us the particulars of this work of grace that will so insure us against falling that we shall receive the great prize? Yes. He tells us that it is by continually adding to our stock of the heavenly graces,--"Add to your faith fortitude,

R2219 : page 278

and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience

R2220 : page 278

piety, and to piety brotherly-kindness, and to brotherly-kindness Love; for these things being in you and abounding, they will not permit you to be inactive or unfruitful in the knowledge [personal intimacy, acquaintance] of our Lord Jesus Christ....Therefore, brethren, give the more earnest heed that you may make your calling and election sure, for if ye do these things ye shall never fall."

====================

R2220 : page 278

IS FAITH IN CHRIST NECESSARY?

REV. John H. Barrows, D.D., President of "The World's Parliament of Religions," held in Chicago in 1893, has returned from his visit to India. He recently wrote an account of his experiences there, in which he tells that he was asked by the Hindoos, whether or not he believed that "all men will finally be saved." He states the answer he made them, as follows, --"I replied, My Master does not encourage me to cherish such a hope. I do entertain a hope, however, for some who have never heard of the historic Christ. There are minds, like that of Socrates, naturally Christian. If I do not meet Socrates in heaven, I think it may be because I have not kept the right road myself."

Dr. Barrows' views are a fair sample of the views of a rapidly growing class of Christian people--all except those recognized as "old foggies;"--all the "learned" and "intelligent," both in pulpit and pew. What does it mean? It means that these people have repudiated the only gospel taught by our Lord and his inspired apostles and have made for themselves another gospel which omits all the prominent features of the New Testament good tidings.

(1) The center of the New Testament gospel is that, whereas Adam sinned and fell from the divine likeness, Christ Jesus died for man's sins, redeeming Adam and his posterity by the sacrifice of his own life as "a ransom [a corresponding price] for all." The new, false gospel denies this, declares that Adam never was in the divine image and could not fall from it; but that he was more nearly a monkey's image and has been constantly rising out of it for the past six thousand years: and from this basis it is forced to deny that our Lord's death was in any sense a ransom for man; for if man has been evolving grandly out of monkey conditions, the progress would not be a sin and would require no atonement. If original sin is denied, a sacrifice for that sin must be denied and is denied, logically, by all Evolutionists.

(2) The essence of the New Testament gospel is the offer of pardon and reconciliation to God, to all who will accept the blessings secured by the ransom. The new, false gospel, denying the ransom and all need of one, necessarily denies the offer of forgiveness and reconciliation, claiming that the race never was alienated from God, denying that we were born in sin, denying that father Adam ate the sour grape of sin, and that in

consequence the teeth of all his children are set on edge. --Ezek. 18:2.

(3) The first requirement of the New Testament of all who would share its blessings is faith. God's grace provided the atonement, and Christ's death was the means or channel through which he provided it; but he most specifically declares that sinners may avail themselves of this grace only by the exercise of faith. As the Apostle declares, we are justified by faith, and by it also we enter into all other favors of the divine provision. (Rom. 5:1,2.) Nor is this required faith a general faith--a faith in anything we may please, or in nothing in particular: quite to the contrary, it is a faith in God and in Christ Jesus. It goes still farther and demands that the faith shall be in Jesus' death as the sin-offering and in his resurrection as the Savior from sin, and from death the wages of sin, through the Kingdom of God which he will establish at his second advent.

The new, false gospel plainly declares a union with Christ by living faith, or any other kind of faith, unnecessary. Mark the words of Dr. Barrows italicised above. Alas! we fear that, as the Doctor suggests, there is great danger that he has lost "the way, the truth and the life" now set before the overcoming Church. He certainly, and many in his company, "have not kept the right road" to the Kingdom, as marked out in the Scriptures.

But we are glad to hope that Dr. Barrows and some others, equally well intentioned and deluded, will by and by, after the Kingdom is set up, get the eyes of their understandings opened, and see and truly believe and be blessed. There, too, they will meet Socrates, for "all that are in the graves shall hear the voice of the Son of Man and come forth;" and there, under the blessings of the Millennial Kingdom, "all the blind eyes shall be opened," and then "the god of this world [Satan]" who now blinds "the minds of them which believe not." shall be bound for a thousand years "that he should deceive the nations no more." (2 Cor. 4:4; Rev. 20:2,3.) But the favor then opened to believers will be the earthly paradise restored, not the heavenly Kingdom and the divine nature now held before the Gospel Church as the prize of her high calling, to which, by faith and obedience, she is to make her calling and election sure. (2 Pet. 1:10.) Hear the word of the Lord:--

R2220 : page 279

"The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the Law, shut up unto [waiting for] the faith which should afterwards be revealed."--Gal. 3:22,23.

"It pleased God by the foolishness of preaching to save them that believe....We preach Christ crucified, ...the power of God and the wisdom of God."--

1 Cor. 1:21,23,24.

"We believe that Jesus died and rose again."--1 Thess. 4:14.

"These [testimonies of John's gospel] are written, that ye might believe that Jesus is the Christ, the Son of God: that believing ye might have life through his name."--John 20:31.

"Neither pray I [Jesus] for these [apostles] alone, but for them also which shall believe on me through their word."--John 17:20.

"He whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man [Christ Jesus] is preached unto you the forgiveness of sins, and by him all that believe are justified from all things."--Acts 13:37-39.

"When they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized."--Acts 8:12.

"Ye were not redeemed with corruptible things,... but with the precious blood of Christ...manifest for you who by him do believe in God, that raised him from the dead and gave him glory."--1 Pet. 1:18-23.

"I have not shunned to declare unto you the whole counsel of God." "So we preach and so ye believe."--Acts 20:27; 1 Cor. 15:11.

"That is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved....The Scripture saith, Whosoever believeth on him shall not be ashamed....For whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"--Rom. 10:8-14.

===================

R2220 : page 279

PAUL'S HEART REVEALED.

--SEPT. 19.--ACTS 20:22-35.--

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."--Acts 20:35.

PERHAPS no other words give us a clearer insight into the heart of the Apostle Paul than his address to the elders of the Church at Ephesus. They show us what were the moving impulses of his active life. He sought not for ease or fame or worldly pleasure. He was thoroughly imbued with his Master's holy spirit which delighted in honoring God and doing good to all, regardless of earthly reward, persecutions, insults, slander and misrepresentations.

In our lesson for August 29th we saw how the Apostle "endured a great fight of affliction" at Ephesus, just as he was about to start for Macedonia. It is supposed that he spent about ten months in Macedonia and Greece, visiting the Churches of Philippi, Thessalonica, Berea and Corinth, besides extending his labors into other cities further north, not previously reached, but where some interest had been awakened by others. Having gone the rounds, he was now on his way to Jerusalem with the collections of the Churches of Macedonia and Corinth. His time was limited, if he would reach Jerusalem in season for the Passover, and hence instead of going overland and visiting the Churches of Asia-Minor, he continued his course by sea and sent word from Miletus, the seaport, to Ephesus, inviting the Elders of the Church there to

R2221 : page 279

come to him: and this lesson is Luke's report of his discourse to them.

God made known to the Apostle the fact that something extraordinary was to befall him at Jerusalem, as a consequence of which he would never again have the privilege of meeting these dear brethren in the flesh. This made the present meeting with the elders or representatives of the Church a specially impressive one, and at the end of his talk his auditors were in tears.

Wishing to stimulate these dear brethren who, inasmuch as they were chosen as elders or special servants of the Church, may be regarded as amongst the most earnest and zealous of the Lord's people in Ephesus, the Apostle very briefly refreshes their minds on a subject already well known to them;--his own methods and course as a minister of Christ. He would impart to them some of his own spirit of consecration--the Master's spirit--that they might be the more faithful as servants of the Lord and of his people. He reminds them, but not boastfully, of his own humility of mind in serving the Church; how he kept back nothing that was profitable to them, but on the contrary sought to impart to all the same knowledge of the divine character and plan which he himself enjoyed, and how he had not affected a superior wisdom that made peculiar statements without submitting the proofs. The inference is left for his hearers that they would thenceforth have an increased responsibility and should seek to follow the same heaven directed course.

While telling them that his trials were not over, but that evidently worse things awaited him, he courageously declares, "But none of these things move me,

R2221 : page 280

neither do I count my life dear unto myself, so that I may finish my course with joy and [fulfil] the ministry that I received of the Lord Jesus, to testify the gospel by the grace of God."

After calling their attention to his own faithfulness in keeping back nothing that would be profitable, and thus making sure that he was free from responsibility in respect to any that might fall away, he exhorts his hearers to take heed, to be careful (1) of themselves: that they might make their own calling and election sure; that they might so walk in the footsteps of the Master that they would be acceptable to him. And (2) they should remember that, having accepted special appointment as ministers, they had an added responsibility on behalf of the Lord's flock. Oh, that all the servants of the Lord's cause might take this exhortation to heart, and feel the responsibility that rests upon all who minister in holy things. (And this will apply in a still wider sense, for every brother and every sister is to some extent his brother's and sister's keeper, and is commissioned to help in watching over the Lord's flock.) The Apostle points out that their commission is not merely that of the Church which selected them to be its servants in holy things, but that they became representatives of the holy spirit, and are therefore not to think lightly of the responsibility which they have accepted. The whole Church of the consecrated are begotten of the spirit, and hence their conscientious action in selecting their Elders, according to divine direction, is to be considered the work and selection of the holy spirit.

The object of the appointment of these elders, as the Apostle points out, was to feed the Church of Christ; to bring to the attention of the flock the green pastures and still waters of divine truth. They are not commissioned to pen them up in human sects and thus hinder the sheep from pasturing upon the Lord's provision. Neither are they to consider the sheep as so much mutton whereoff they may feed themselves, and from whom they may shear the golden fleece for their own benefit: they are to remember that the Church is not theirs, but God's, which he purchased with the precious blood. They are therefore to conduct themselves as servants or ministers of the Lord's flock, and not as its lords and masters.

Speaking prophetically, the Apostle declares his knowledge of the fact that greedy wolves would get in amongst the flock, and full of selfishness would be reckless of the interests of the sheep, and careful only of their own interests. These are some of the "wolves" which deceptively present themselves "in sheep's clothing," for otherwise the sheep would be on guard against them. And still worse than this the Apostle prophesies, --there would arise amongst themselves certain "heady" ones who, desirous of name and fame, would preach errors in order to "draw away disciples after them." Alas, how true this prophecy has proved, applicable not only to the Church at Ephesus but to the Church all the way down, from then until now! How few like the Apostle seem willing to preach not themselves, but Christ, and not human philosophies (their own or those of other men) but the cross of Christ, the power of God and the wisdom of God to every one that believeth. And the Apostle points out that he had been guarding them and the whole Church along these lines for three years.

These, he says, will speak perverse things;--that is, they will distort the truth, to make it harmonize with some theory which they have accepted and which they wish to impress upon others, thereby exalting themselves as the discoverers of new light. No less than five of these false teachers who arose in the Church of Ephesus, some before and some after, are mentioned in the Apostle's epistles to Timothy,--Hymeneus, Alexander, Phygellus, Hermogenes and Philetus.--1 Tim. 1:20; 2 Tim. 1:15; 2:17.

Under the circumstances, realizing the trials that were coming upon them, and that he would be unable to share these with them, what commendation would the Apostle give to these representatives of the Church? He gave them grand advice in these words, "I commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified." Ah yes, there can be no better recommendation to any than this--to keep close to the divine Word, and to take heed lest they twist or wrest the Scriptures, and thus blind themselves and make ready for the Adversary to lead them further into darkness. The Apostle thus points out to them that they are not yet ready for the heavenly inheritance; that they must first be built up in sanctification; and that the spirit of the Lord's Word permeating them will more and more produce this sanctification of heart and life.

What a noble testimony by the grace of God Paul was enabled to give: "I have coveted no man's silver or gold or apparel." He not only had used his trade as a tent-maker for his own support, but also to help financially those who were associated with him in the gospel work. Praise God for so noble an example of devotion! For altho the Apostle could not and did not endure more, nor as much, as his Redeemer, and is not to be considered as a superior example, nevertheless the illustration of a full devotion which his life affords does us great good; for we remember that our Lord was perfect,--holy, harmless, separate from sinners; but the Apostle declares that he had "like passions" with ourselves;--he was imperfect, and obliged to keep

R2221 : page 281

his "body under," in subjection to his new mind, the will of God in Christ.

And now we come to the grandest expression of the whole discourse: "I have showed you [illustrated to you, in] all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" Would that these words might be deeply graven upon all our memories. The world's rule, the general disposition of the fallen nature, is to give adherence or support to the strong, and expect weaker ones to rally around and support or uphold us. This is self-pleasing--the way of the fallen nature: but the method of the "new creatures" is to be the reverse of this--they are to be on the lookout for the welfare, interests and comforts of others, especially in their own families; and applying the Apostle's words to the Church they inculcate carefulness for the weaker members of the "household of faith." Each of the stronger should take pleasure in helping the weaker and the less learned, and so far as possible in bringing all up to the stature of manhood in Christ.

And the Apostle here shows that the secret of his success as a servant of the Lord, and the reason why his life could be pointed to as a pattern, was that he was remembering and putting into practice the words of the Great Teacher. The art of giving himself is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the service of the Lord and for the Lord's people. He has pleasure in the giving and a blessing, whether others know and appreciate it or not; and by and by his time for receiving will come,--the Lord's time for giving. The Lord will give unto such eternal life, eternal glory and association with himself in his Kingdom.

SEPTEMBER 26.--REVIEW.

===================

R2222 : page 281

PAUL'S LAST JOURNEY TO JERUSALEM.

--OCTOBER 3.--ACTS 21:1-15.--

"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."--Acts 21:13.

THE date on which the Apostle Paul, after his interview with the elders of the Church at Ephesus at Miletus, resumed his journey toward Jerusalem, is calculated by those who have made a special study of the subject, to have been Monday, April 24, A.D. 58. He wished to reach Jerusalem about the time of the Passover, but apparently was somewhat delayed enroute, and it is supposed he did not reach there until May 17--Pentecost day, that year.

The expression "after we had gotten from them," would seem to refer to the affectionate parting between Paul and those who accompanied him, and the Elders of Ephesus with whom evidently Timothy remained. As noticed in the previous lesson, "they all wept sore, and fell on Paul's neck and kissed him, sorrowing:" so that they were finally obliged to break away from them, to get aboard their vessel. There is nothing very special in the account of the journey: it was in a sailing vessel, slow and tedious and rather uninteresting. Probably the master and crew of that small vessel had little idea how much the value of their ship's burden was enhanced by the addition of Paul and his company. Little did they know how honorable a servant and ambassador of the Most High was their guest and passenger, and how he and his associates carried with them the gospel of Divine grace, a pearl of great price. "The world knoweth us not, even as it knew him not." Paul's company seems to have consisted (1) of Luke, the writer of this account, who uses the pronoun we; (2) Trophimus (verse 29); (3) Aristarchus (Acts 27:2).

Paul's experience in the city of Tyre serves to show us the bond of sympathy and Christian love which prevailed in the early Church. Apparently Paul and his companions were unaware that there were believers at Tyre, but, no doubt providentially, they found some; and so close was the bond of Christian sympathy that the finding of them insured the finding of fast and loving friends. We may imagine the blessed experiences of the little group of believers during the seven days of the Apostle's stay with them. We are not told what was done, but from the character of the Apostle we may judge with considerable accuracy, for "a good fountain sends forth sweet waters" only. He surely did not waste time in telling them of his many travels and the various scenes in foreign lands. We may be sure also that, having the spirit of love shed abroad in his heart he did not indulge in "gossip" in respect to the Lord's people in the various places he had visited: he had come under "the royal law" of Love, which neither thinketh nor speaketh ill of his neighbor; and we may be sure he would be doubly careful of what he would say to or about the Lord's "brethren." Paul had a grander mission than this, and a mind too noble to permit him to be either a "busybody in other men's matters" or a gossiper. He had more important business: As he elsewhere expressed himself, "This one thing I do," --the Father's business. Forgetting the things which

R2222 : page 282

were behind, and pressing forward to those things which were before, he ran with patience the race set before him in the gospel, for the prize of the high calling; looking unto Jesus as both the Author and Finisher of his faith.

We may therefore know assuredly that those seven days were profitably employed by the Apostle in talking over with the Church at Tyre the gracious plan of God, his precepts and his promises to those who love and obey him. The impression made indicates that the Apostle had become a lifelong friend of the Tyre believers, so much so that they were all loth to part, and husbands, wives and children accompanied Paul and his associates clear outside the city limits, and they parted with prayer. Where such holiness of heart, singleness of purpose and devotion to the Lord are found, there cannot be found in the same individual a contrary spirit; and all who are in close company with such a Christian will be profitted and helped and kept thereby.

A briefer visit was made at Ptolemais, the next stop being with Philip, the evangelist, at Cesarea. We are not surprised to find a Church at Cesarea, for it was here that the gospel to the Gentiles first was preached; this being the residence of Cornelius the first Gentile convert. (Acts 10:1.) We may reasonably suppose that a man like Cornelius who, before receiving the gospel, "feared God with all his house" and "gave much alms to the people, and prayed to God alway," on receiving the good tidings of great joy would become ten fold more zealous than he had ever before been. That the Church at Cesarea was of considerable size is evident from the fact that Philip made it his head quarters, and that this was the third visit which Paul had made to this city during his travels. --See Acts 9:30; 18:22.

The statement of verse nine to the effect that Philip had four virgin daughters "which did prophesy" is worthy of notice. The word "prophesy" is used in many instances in the New Testament to describe public or semi public speaking and not always a foretelling of future events. It is somewhat difficult to know which view should be taken in the present case, because in the next verse Agabus is mentioned as a prophet--a foreteller of future events--possessing the gift of prophesying. But whichever view of the word prophesying we apply to the daughters of Philip, the intimation would be that women were recognized of the Lord in connection with the ministry of the gospel in the early Church. In attempting to reach safe and sound Scriptural conclusions on this subject, it is proper that we take into consideration all the statements and all the facts bearing upon it. While the Apostle writes most positively "I suffer not a woman to teach or to usurp authority over a man," he also says that if women in the Church pray or prophesy, it should be with their heads covered; and thus we see that his other statement that "I suffer not a woman to teach" must be understood in a qualified sense and in connection with the latter part of that statement--not to usurp teaching functions over and above the men. We find, nevertheless, that the Apostle greatly appreciated the co-operation of female believers, and that he speaks of them in the highest terms of appreciation.

In all this Paul followed closely in the footsteps of the Master who, tho he appreciated very highly and specially "loved" Martha and the Marys and the several honorable women among his disciples, and altho he privileged one of them to be the first to know of his resurrection, and tho he sent the message of his resurrection by one of them to Peter and the other disciples, nevertheless he did not make use of women in connection with the public ministry of the gospel. He not only chose males for the twelve apostles, but also subsequently for the seventy evangelists sent forth to declare him and the Kingdom of God at hand. It behooves us to note the divine leadings on this and on all other subjects and to follow as closely as circumstances will permit in the same footsteps,--whether we see or do not see, positively, the philosophy of the inspired methods. It may be argued that women were more ignorant then and are more intelligent now, but this would not account for the matter satisfactorily, because we know that the masses of the men were correspondingly ignorant of literature and philosophy at that time: as for instance in our Lord's case, the people in general marveled that he could read, and very few men except amongst the Scribes had the necessary education to read, or any use for such an education, since books were very rare and costly.

Without offering any reason why this should be so, without attempting to give any explanation of the Divine course, we can very safely afford to wait for the few remaining years, until "that which is perfect is come," without attempting to change in any particular degree or even to greatly modify the methods instituted by our Lord, and generally practiced by the early Church. Especially so when we notice that Satan's method seems to be along diametrically opposite lines: he uses females chiefly--for Spiritualistic mediums, for Christian Science instructors and healers, and as apostles of Theosophy.

On the contrary, we have no sympathy with the sentiment apparently held by some brethren, that the sisters of the Church are to be entirely ignored, and that any suggestions which they may offer respecting the Word of the Lord should be despised. But, while recognizing certain facts and principles on this subject

R2222 : page 283

laid down in the Scriptures, all should remember that it is a part of the Christian duty to be kind and courteous to all, overbearing and dogmatic toward none, male or female. And furthermore, let us remember that, while the outward proprieties acceptable to the Lord, may distinguish the more public ministers as for men, and the more private ministries for women, yet amongst those who are faithful to their appointed ministries, as the Lord has been pleased to arrange for them, there is no personal discrimination as between the sex in our Lord's love and estimation; "there is neither Jew nor Greek, bond nor free, male or female," but all are one in Christ Jesus.--Gal. 3:28.

Distinctions as to nationality, freedom or sex, while they may be properly enough recognized in their relationship with the affairs of this present time, have no bearing whatever upon our Lord's love for us, nor upon our love for each other, nor upon the conditions of the future, when all these distinctions will be removed; that which is perfect having then come, national distinctions and different degrees of freedom, as well as sexual differences will all be obliterated. So then, while under divine providence a bondman may not be granted the opportunity to render as great a service in

R2223 : page 283

the Lord's cause as if he were a free man, while a very poor man might not have the same opportunities for service as if he were made a steward of wealth, and while the sisters may not under divine commission take quite so prominent a place in the public ministry of the truth as the brethren, nevertheless each one who is faithful in the use of the opportunities which the Lord has given him will be blessed according to his faithfulness to the Lord's arrangement;--as greatly, we may suppose, as tho equally faithful in the use of larger opportunities. And each one should be zealous to render all the service possible to the Master, in harmony with the station and conditions under which he has been placed through divine providence. The bondman is not to feel that the only way in which he can serve the Lord acceptably would be by becoming a master instead of a servant: nor are the sisters to suppose that the only way in which to be acceptable and to show their zeal would be by usurping authority over the man, contrary to the Divine order in nature, and as set forth in the Scriptures. On the contrary, thankfulness and gratitude to God is to be the ruling sentiment of our lives; and our zeal is to be, to use every opportunity which the Lord shall bring to our hands, rather than to endeavor to alter his arrangements in the mistaken thought we might thus render him a greater or more acceptable service.

The Agabus mentioned in the tenth verse had already been manifested before the Church, as specially used of the Lord in foretelling the famine which came upon not only Palestine, but a large part of the civilized world at that time. (Acts 11:27.) His prophecy therefore of bonds and imprisonment awaiting Paul at Jerusalem would have great weight with all the Church. He accompanied it with signs, as was common with the prophets of olden time. (Jer. 13:5; 19:10,11; Ezek. 4:1-3; 5:1-4, etc.) Believing implicitly that Agabus (as he declared) spoke as a mouthpiece of the holy spirit, the friends began to importune the Apostle to discontinue his journey to Jerusalem; even his companions joining in the request. But Paul was fully convinced that it was the Lord's will that he should go to Jerusalem and could not be hindered from so doing. As he had told the Elders of Ephesus that the holy spirit witnessed to him that bonds and imprisonments awaited him at Jerusalem, so now he was not surprised when through Agabus came another intimation to the same effect. His noble answer to the fears and entreaties of the brethren was in the sublimely courageous and yet beautifully sympathetic language of our Golden Text. O how important it is that we should all learn the lesson, not to be moved from faithfulness to the Lord and his commands; neither by the tears and entreaties of friends nor by the frowns and threats of our foes.

"Where duty calls or danger, be never lacking there."

Paul's firmness would no doubt be misunderstood by some, to be obstinacy and self-will: in reality however it was the very reverse of these. Self-will in him was completely subordinated to the divine will; and instead, therefore, of its being obstinacy it was faithfulness that he exhibited. His determination carried the day, and the others acquiesced, saying not, Paul's will be done; but, recognizing that Paul was faithfully carrying out the Divine plan they said, "The will of the Lord be done."

===================

R2223 : page 283

INTERESTING LETTERS.

----

page 283

Virginia.

MY DEAR BROTHER:--I wish to thank you for your kind letter. Before receiving it and knowing what you thought, I had concluded that Satan was the instigator of that Mormon report; and since you think so, too, I am all the more sure of it. The way I look at it is this:--You know I feel I ought to be baptized right here at home, and you know why I feel so.

Satan doubtless, in some way I do not understand, knew it also, and he determined to prevent it, if he could, from having the desired and desirable effect; and to make it work against the truth; but he has not

succeeded. He may have thought also that he would turn me aside from my purpose, but He who is with me is mightier far than Satan. The rite was performed at the appointed time, by Dr. Staley, in the presence of a large congregation, many of whom went for a frolic, but they, together with Satan, were disappointed. It was a solemn and impressive service, and the feeling pervading the congregation was such that those who went in a spirit of levity found no sympathy, and were constrained to behave themselves properly. I attach no undue importance to any ceremony, anything merely external, but I will say that God has been pleased to give me sweet rest since, more than ever before. Last night in my room, alone in the dead hours of the night, I had sweet, delightful communion with him. Nothing ecstatic, nothing emotional, but I was able to put myself wholly in his hands and rest there.

I am misrepresented, I am losing work; but none of these things move me, and I am fully persuaded that He is able and willing to keep that which I have committed unto him. Praise the Lord, O my soul!

It will be only a little while longer, and then, then, the eternal weight of glory! Who, that can see, understand and appreciate God's gracious plan would not give up all for Christ? I shall praise Him as long as eternity endures, because He has called me into this wonderful grace, and condescended to reveal His plan to me, who am indeed the least of all saints. My soul magnifies the Lord, and rejoices in the God of my salvation. The thought that so far as I know, I am the only one in this whole town who accepts fully his gracious plan, makes me wonder with astonishment at his kindness to me, and at the same time humbles me.

His richest benedictions be upon you and yours and all his faithful ones. Your brother in the faith,

---

R2223 : page 284

Connecticut.

DEAR BROTHER RUSSELL:--How hard are the barnacles over the understanding of the people. Indeed, "gross darkness has covered the people," but to us has been given a great light. Praise God!

We here in S. find no seeming interest in the truth. At one of the church prayer meetings a woman rose and said it was her duty to warn people against us, that any one who believed as we did would surely go to hell, and in fire and torment repent when it was too late. One of our bitterest opponents, a man who stood and looked at us in a church prayer meeting, said, "There are some folks who are believing and preaching another chance after death, but I warn all against such doctrine, for the Bible says death ends all, and I have the Scriptures to prove it, and to back up what I say."

This was another public assault, and I, knowing the people had heard me say many times that I stood upon the Word, felt as if it was my duty to reply and define my position; so I said, "No doubt this brother has made his assertion after a careful study and comparison of the Scriptures, but as I have been studying too, and have reached an opposite conclusion, and as the brother has said he has the Scriptures for proof, I would call on the brother for some of his proofs, being able to give him many, many passages in support of mine. But he never peeped, and last week at a church prayer meeting I spoke on the 1st chapter of Ephesians and said, that predestination was of a class not to individual salvation; spoke of the dispensation of the fullness of times as I see it; of what our inheritance is to be; what the earnest of our inheritance is; what Christ really did redeem; what it means to emerge from blindness, superstition and ignorance of God's plan in the nominal church; and of the hope of my calling, giving my Scriptures for my belief. I had liberty.

He rose to his feet and said, "I thank God that Brother M. ever came to this meeting. I have never seen, before his explanation of this chapter, how many good things God had provided, and I have never understood the Bible so well as to-night. His explanation has opened many other things that were dark to me and I cannot tell how glad I am to know something of these, which to me have always been mysteries;" and he went home and told his wife how I had opened for his benefit the Scriptures, and that I had been much misrepresented to him.

We are as ever, Yours in him

F. U. and N. C. MELLEN.

West Virginia.

DEAR BROTHER RUSSELL:--Greetings from this house--Mrs. Gillis and myself. Your presentation of 1 Cor. 13 exceeds expectation and will certainly prove an answer to the prayers of the faithful asking assistance to put on the character of our Lord. I am glad of the proposals you therein make; with the Lord's presence among us there is no doubt of the helpfulness. I have been assisted the past week since adopting your suggestions. Will endeavor to gratefully read and worship in unison with you and all to-morrow, reading

1 Cor. 13. May we all grow in grace and knowledge. [We have many hearty responses to the suggestion, and blessings are already reported.--EDITOR.]

I was led to search how it came that charity got into Paul's letter to the Corinthians from the word agape, and find the word Charity is coined from the pure Latin word caritas. The h being inserted to make it appear as if the Apostle had used the Greek charis. The translators having the disadvantage of "corrected" (?) MSS, it seems accepted charitas as Latin for Greek charis--charity. Caritas is from caras, dear, costly; and careo, to want (dear-th, scarce). The only sense in which there is even a remote equivalent in caritas for agape is the love we have for things dear, scarce, costly.

Two or three times out of four issues, the County paper, Journal, gives me privilege of a column or more on first page. It does not publish Talmage's sermons. Our town paper here does publish Mr. T.'s eloquence, but its Editor is in sympathy with the truth as far as he has learned. It was to him you sent a set of DAWNS in cloth some time ago,--he was then on the Journal.

May you be encouraged in every trial and come off more than conqueror through his grace who loved us and gave himself for us. Remember me at the times of prayer that I may develop the new nature--Love. Yours in Christ, H. L. GILLIS.

P.S.--Love to Sister Russell. I connect you both in my mind.

===================

R2223 : page 270

MILLENNIAL DAWN, VOL. IV.,

SPECIAL ISSUE,
WILL REPRESENT FOUR ISSUES OF THIS JOURNAL:
OCT. 1 AND 15, AND NOV. 1 AND 15.
WE EXPECT
TO BEGIN MAILING IT OCTOBER 1, 1897.
IT WILL BE SENT TO
ALL WATCH TOWER SUBSCRIBERS NOT THEN IN ARREARS
AS AND FOR THOSE NUMBERS,
WITHOUT EXTRA CHARGE.
REGULAR PRICE IN CLOTH BINDING $1.25,
IN LEATHERETTE 50 CENTS, IN PAPER COVERS 35 CENTS
PER VOLUME--656 PAGES.

====================

R2223 : page 270

MILLENNIAL DAWN, VOL. IV.,

SPECIAL ISSUE,
WILL REPRESENT FOUR ISSUES OF THIS JOURNAL:
OCT. 1 AND 15, AND NOV. 1 AND 15.
WE EXPECT
TO BEGIN MAILING IT OCTOBER 1, 1897.
IT WILL BE SENT TO
ALL WATCH TOWER SUBSCRIBERS NOT THEN IN ARREARS
AS AND FOR THOSE NUMBERS,
WITHOUT EXTRA CHARGE.
REGULAR PRICE IN CLOTH BINDING $1.25,
IN LEATHERETTE 50 CENTS, IN PAPER COVERS 35 CENTS
PER VOLUME--656 PAGES.

====================

VOL. XVIII. DECEMBER 1, 1897. No. 23.

CONTENTS.

Special Terms on Dawns............................286
"The Anointing Which You Have
Received"...................................287
Teachers' Bibles..................................292
Poem: Some Day....................................295
"He That Humbleth Himself
Shall Be Exalted"...........................295
Paul's Dying Words................................298
Interesting Letters...............................300

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

R2224 : page 286

"THE DAY OF VENGEANCE."--DAWN, VOL. IV.

As announced in our issue of Sept. 15, the fourth volume of MILLENNIAL DAWN was sent to all paid up subscribers as representing the October and November issues of ZION'S WATCH TOWER. All who failed to receive a copy should notice the date beside their names on the address tag. If the date is past it indicates that the subscription expired at that date. If the tag differs from your record of the matter, you should drop a card to the Tower Pub. Co., explaining and inquiring. Those regularly on the list as "the Lord's poor," who applied for the TOWER for and during 1897, received a copy of DAWN, volume IV., the same as cash subscribers.

The second edition of ten thousand of this volume will soon be ready. This volume bids fair to be quite in demand by the public. Many can grasp the subject from this standpoint who are not disposed to heed direct appeals to the Bible: to many we hope it will prove to be an entering wedge for the truths of the other volumes.

The first half of the volume is not as new to WATCH TOWER readers as to others; but it seemed necessary to a complete treatment of the topic and, as many letters already received indicate, even the review portion is fresh and interesting and strengthening to those who know it best.

===================

R2224 : page 287

"THE ANOINTING WHICH YOU HAVE RECEIVED."

--1 JOHN 2:21,27.--

EVERY BLESSING which God has given to us as his people, our adversary, Satan, would if possible take from us; and to this end he seeks to deceive us in respect to the real gifts and provisions of God;--to mislead us respecting the truth, and to substitute for it something which will prove an injury to us. This general truth is forcibly exemplified in connection with the Scriptural teaching respecting the holy spirit and Satan's misrepresentation of the same, by which multitudes of Christians are deceived, blinded and hindered from spiritual development. A few poor translations in our Common Version English Bible, indicate clearly that the translators were as much confused upon the subject of the holy spirit as are the majority of Christian people to-day.

In the passage above cited (1 John 2:27), the Apostle says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth and is no lie, and even as it has taught you, ye shall abide in him." How Satan has used this mistranslation to befog the minds of the Lord's people and to make them believe contrary to the testimony of their own senses! To illustrate the subject, we mention an incident in our own experience.

A lady who had been attending our preaching for about a year ceased to be in attendance for about a year, when the following conversation, in substance, took place.

We said, "It is some time, Sister, since we had the pleasure of meeting you."

She replied, "Yes; I have not attended your meetings for about a year. I have now taken the holy spirit to be my teacher;"--referring to the above Scripture.

We replied: "Well, Sister, you certainly have found an excellent teacher; and we trust that you are an attentive pupil, and that you are growing greatly in grace, in knowledge and in love."

She answered that she thought she had made considerable development.

We replied, "May we be excused for putting to you a very leading question along the line of your spiritual progress?"

Answer: "Yes, with pleasure."

We replied, "Our question then would be, How much and along what lines have you learned during the past year, in which you feel confident that the holy spirit has been your teacher? Will you please mention something that you have learned during this year's instruction that you did not know before?"

The Sister tried in vain to think of one solitary item of truth or grace acquired during the year, and we then said, "Dear Sister, if you are correct in supposing that you had the holy spirit as a special and personal teacher in the very way that you think, then evidently from your own testimony you have been a very poor pupil and have learned nothing. Now, may we inquire how it was the year previous when you met with us for the study of the Lord's counsel?"

Her answer was that during the year previous she certainly had learned a great deal respecting the divine Word and plan along many lines. Nevertheless, she was so pleased with the thought that she needed no human assistance in the study of the Lord's Word, and that God operated upon her mind and treated her as a private pupil, and not as one of the general class of scholars, that she was seemingly puffed up with the thought and preferred to continue it rather than to

R2224 : page 288

have the truth in the Lord's way,--Not forgetting the assembling together for the building up of one another and the use of all the means which God would grant for the understanding of his Word. How many others claim thus to be private pupils of the holy spirit without having anything creditable to show either in grace or knowledge, year after year.

This illustration is a representative of thousands of similar instances in which the Adversary misleads those not sufficiently meek to accept the Lord's counsel in the Lord's way. No fact could be more plainly taught in the Lord's Word than that it was his intention to make use of human instrumentality, teachers, in the development of his Church. Mark the Apostle's statement. (1 Cor. 12:28,29.) "God hath set [placed in position] some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" We admit that many of these early gifts to the Church passed away, but we hold that some of these were not intended to pass away until the Church should be completed. In proof of this we refer to Eph. 4:8,11-16, in which he says, speaking of our Lord Jesus and the giving of the holy spirit to the Church, "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man,--unto the measure of the stature of the fulness of Christ."

What then is the significance of this statement about there being "no need that any man teach you" but that "the same anointing teacheth you all things?" We answer, the Apostle has reference here to a particular matter described in a preceding verse. (1 John 2:18,19.) Some who had been believers in Christ had rejected him and had left the company of those who still believed. The Apostle is merely pointing out that those who had received the holy spirit of the Lord should in this fact have sufficient proof to offset any arguments of the Adversary to the effect that Christ was an impostor. Since they had received the holy spirit as a seal to their hearts and to their faith, it should be quite unnecessary for John or any one else to write to them an epistle, proving to them, or teaching them, that Jesus is the Son of God; for the anointing which they had received was proof positive of this fact, superior to any arguments that could be framed by any man. And to this all Christians will agree. But the passage has no reference whatever to general instruction in righteousness and in the Word of God and in the plan of salvation.

Another statement in the same connection (1 John 2:20) is similarly misread. It says, "Ye have an unction [an anointing or lubrication] from the Holy One and ye know all things." The passage thus rendered is very certain to be a stumbling block to many. If they do not "know all things," they are in doubt whether or not they have ever received the holy spirit. If they claim that they should know all things and that they do know all things, they are very apt to convince their friends by such claims that they are somewhat unbalanced mentally. The passage however becomes very simple and very reasonable when properly translated thus: "Ye have the anointing of the Holy One and ye all know it." The one receiving the anointing should know it, whether others know it or not. And yet the character of this anointing has been presented

R2225 : page 288

to the Christian mind in so confused a manner that the vast majority to day do not know whether they have the anointing from the Holy One or not. Nor have they any idea what such an anointing would imply in their own personal experience. We may therefore profitably examine this subject together, "that we may know the things that are freely given unto us of God."

The word "anointing" and the word "unction" carry with them the thought of oiling, making smooth, lubricating. From earliest times God has used oil as a type of the holy spirit: for instance, the kings of Israel, before being installed in office, were anointed; likewise the priesthood. (Exod. 30:22-32.) Christ is the antitype not only of Israel's kings, but also of Israel's High priests--the two offices unite in him. And as we have already seen, "the Christ" according to divine arrangement is to be a composite body, the elect overcoming Church, under Christ its glorious head. Hence, the oil which was poured upon the head of the king and the priest in type, and which ran down over the entire person, represented the holy spirit of God, poured out upon our Head, Christ Jesus, which subsequently reached the Church which is his body, at Pentecost, and which has been flowing down ever since, anointing the various members of his "body" from that day to the present time.

And the antitype, the holy spirit upon God's elect, should be expected, in some respects at least, to resemble the type. As the effect in the type was to cause a shining of the face, so the antitype, the holy spirit, is indeed the "oil of joy" which counteracts the spirit of heaviness in all those who receive it, causing their faces to shine and their hearts to rejoice with joy unspeakable. Oil was used in olden times for anointing the skin to give smoothness and softness and suppleness to the joints and muscles: so the holy spirit brings to all

R2225 : page 289

who are anointed with it a smoothness and softness of character and manner not previously theirs. The Apostle in explaining this holy spirit, this spirit of Christ, the spirit of the Truth, the spirit of God, calls it Love; and properly so, for God is Love, and hence the spirit of God must be a spirit of love. Explaining the spirit of love, the Apostle declares that it is the sum of all its graces. He enumerates some of these, calling them gentleness, meekness, patience, brotherly-kindness, affection, long-suffering; all these graces together, love. He likewise points out what characteristics are opposed to love and denominates them the carnal mind or disposition, whose characteristics are anger, malice, hatred, strife, vain-glory, emulations and all such works of the flesh and of the devil, which are contrary to the spirit of God but are elements of the spirit of the world.

As the Apostle John says, whoever has received the spirit of Love, the holy spirit or disposition, the spirit of the Truth, has an unction, anointing, lubrication from the Holy One: for it has no other author:

it is the spirit of God, which proceedeth and came forth from him, bestowed upon his faithful. As the Apostle further declares, "Ye [who have received it] all know it."

The possession of this spirit of Love, the spirit of the Truth, is an evidence that the possessor has been begotten of God and is a child of God; and that if faithful to his Lord and Head, even unto the end, he will by and by be made a joint-heir in his Kingdom. The possession of this spirit on the part of those who believe in the Lord Jesus as their Redeemer constitutes therefore, as the Apostle says, the seal of their adoption into God's family--"whereby ye are sealed unto the day of redemption [deliverance]." (Eph. 4:30) The absence of this unction or anointing, even tho accompanied with some knowledge of the truth, is an evidence that the heart has not been fully consecrated to the Lord; the will not fully resigned to his will and Word.

In the beginning of the Gospel age it was proper that the manifestation of divine favor should be not only through the fruits of the spirit, faith, hope and love, but also that it should be manifested by outward signs, or "gifts" of the spirit,--tongues, miracles, prophesyings, etc. And hence the Pentecostal blessing not only sealed the Lord's people with his spirit of love, but also gave miraculous physical "gifts" to the Church: they however soon passed away--the power to communicate those gifts being limited to the Apostles.

The spirit of the Law age was the spirit of Justice. During that epoch God manifested the element of his character which we term Justice, and his Law, "an eye for an eye and a tooth for a tooth," was the one according to which the Jewish ideas formulated. But when in the fulness of time God manifested another element of his character, namely Love, then that became the pattern,--the next lesson for all who would be taught of him to learn. "Herein was manifested the love of God, in that he gave his only begotten Son;" "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [satisfaction] for our sins."--1 John 4:9,10.

Accordingly, we find our Redeemer, who was filled with the holy spirit of love himself, speaking as the mouthpiece of the Father and declaring, "A new commandment I give unto you, that ye love one another." We find him also explaining the Law, and showing that while it signified justice, yet it could be fulfilled only by love. "Love is the fulfilling of the Law." We hear him summing up the entire significance of all that had been taught to Israel, saying, (1) "Thou shalt love the Lord thy God with all thy heart, mind, soul [being] and strength;" and (2) "Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets." The Apostle John and others of the Lord's disciples heard his wonderful teachings and witnessed his exemplification of this holy spirit of love and marveled; but it was not their privilege to possess the same spirit until Pentecost. Before that they received him and became his followers, disciples, and received some instruction respecting the way of life; but it was expedient for them that he should go away--that he should pay the ransom-price, be raised from the dead by the Father's power and ascend up on high to appear as their high priest and make an atonement for their sins--else the Comforter could not come, they could not receive and be begotten by the spirit of the truth, the spirit of love, the holy spirit. (John 14:16,17; 15:26; 16:7.) And this is the declaration of the Apostle John, "As many as received him [Jesus], to them gave he power [privilege] to become the sons of God [beginning at Pentecost]; even to them that believe on his name: which were begotten [beginning at Pentecost] not of blood, nor of the will of the flesh, nor of the will of man, but of God."--John 1:12,13.

It was only natural and to be expected that the believers in the early Church would overlook the most important blessing, the sealing, the anointing of the holy spirit of Love; and that they should think chiefly of the "gifts"--of tongues, healings, miracles, etc. It was therefore necessary that the Lord through the Apostle should call their attention to the fact that the fruits of the spirit, faith, hope, love were the essentials, and not the tongues, miracles and other gifts. He

R2225 : page 290

says, "Yet show I unto you a more excellent way"--following after love, whose development and ripeness will be a gradual and progressive work. And the Apostle points out clearly that one might have all the various "gifts," healing-power, miraculous power, ability to speak with tongues, etc., yet if they did not possess in addition to these the spirit of God, the spirit of Christ, the spirit of the Truth, the spirit of Love, they would be simply tinkling cymbals, sounding brasses--drums without spiritual life or vitality in any degree, and consequently without any proper hope respecting a future life or the Kingdom.

If we have this holy spirit, this anointing, this unction, we surely know it as a fact, whether or not we have always discerned it as being the spirit of our adoption to the divine nature. However true it is that this holy spirit is to be a gradual development in the Lord's people, a growth in grace, it is nevertheless equally true that it had a definite time of beginning. It did not begin when first we came to know the grace of God in Christ, in the precious blood shed for the forgiveness of our sins. With repentance and faith came justification, and its "joy and peace through believing;" but it was not until later that we had, by the same faith, "access into this grace wherein we stand, and rejoice in hope of [sharing] the glory of God."--Rom. 5:1,2.

This latter grace we attained only by learning to admire to some extent God's character of love. He invites us to consecrate ourselves fully to him, to lay aside and to sacrifice our own wills and to follow in the footsteps of the Lord Jesus Christ, who did not his own will but the will of his Father who sent him: and it is when we reach this point of full surrender of our own wills to the will of God that we may be purged of selfishness, the spirit of the world and of earthly ambitions, and be filled with the spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of love. Then we are accepted of the Lord as "new creatures in Christ Jesus" and receive an impartation of his spirit of holiness, love, as the seal or mark of our acceptance --"being transformed by the renewing of our minds." Thenceforth, all holy things, the things of God and the people of God, as well as God himself, draw forth our hearts; no matter who they are nor under what circumstances, we love the Lord's people and everything which is in harmony with the Lord's Word and character. And correspondingly from the same moment of full consecration we are the enemies

R2226 : page 290

and opponents of sin, we "hate every evil way" and everything sinful, mean, selfish, contemptible, and contrary to love, whether we find its stain upon our own flesh or upon others of the fallen race. Thenceforth it is our mission as new creatures to be representatives of God and his truth and his spirit of love, and all other considerations are secondary; and the language of the heart is:--

"Henceforth my chief concern shall be,
To live and speak and toil for Thee."

This is the new life, and from the time it begins we are reckoned as "new creatures in Christ Jesus; old things have passed away, all things have become new." But the new creature has various difficulties to contend with, all of which are permitted of divine providence for his development and perfecting, which will not be accomplished until he has proved faithful unto death, and in the first resurrection has been clothed with the spiritual body and its new conditions against which there will be no necessity for warfare. "But we [new creatures] that are in this tabernacle [present earthly conditions unfavorable to the new creature] do groan, being burdened [by the constant conflict with the powers of darkness as well as with the motions of sin in our own flesh and the contact with sin abounding on every hand]." The new creature finds in the present existence necessity for a continual battle between his flesh and himself as a new creature, an adopted and begotten son of God, whose disposition or spirit is one of holiness and love toward God and men; for he is opposed by inherited imperfections and depraved tendencies in his own physical system. Hence, he is obliged continually to recognize the two personalities, as the Apostle expresses it--the new "I," which loves God and men, especially the household of faith, and which desires holiness, seeks peace and endeavors daily to become more and more an exact copy of the Lord Jesus Christ; and the other "I," the natural man, which is reckoned dead, but which will not be actually gotten rid of until literal death; which continually seeks to obtrude its will and preference, and requires to be continually kept under by the new "I," in complete subjection to the will of God in Christ, to the holy spirit of love.--1 Cor. 9:27.

The beginning of this experience as a "new creature" varies somewhat with different individuals. The spirit of the Lord, the spirit of Love, has to a certain extent won favor with very many of the worldly, and many of these to some extent, conform their lives to it slightly, even tho they have never been begotten by it to a complete transformation of disposition. As a consequence, we find that the so-called "Christian world" which has not received the holy spirit as a comforting and guiding influence, nor as a seal or mark of adoption into the Divine family, has nevertheless adopted some of the outward features of the holy spirit of love as its standard, and outwardly at least has been blessed thereby. For instance, gentleness is one element of the holy spirit, and some people who are thoroughly

R2226 : page 291

worldly have cultivated this grace of gentleness to a very large extent and are pleased to be known as gentlemen and ladies (gentlewomen). Indeed, amongst a certain class of thoroughly worldly people for one to say to the other, You are not a gentleman, sir! or You are not a lady, madam! would be a sure method of arousing anger, malice, hatred, strife and various other qualities which would prove beyond question that the persons so jealous of their reputation for gentleness are really devoid of the spirit of Love, and hence, that their gentleness is not a fruitage of the holy spirit within, but is merely an outward adornment, fastened on externally.

Similarly, we have noticed business men exercise wonderful patience in dealing with unreasonable customers, and may have marveled how they attained so good a degree of proficiency in patience, and self-control; but perhaps after the customer had been served, cordially shaken hands with and bidden good-bye, those who were near have heard the burst of passion and indignation, accompanied perhaps with profanity, which indicated that the patience and self-control manifested were merely from a love of money, and not the fruitage of love, the holy spirit. In society, the lady who is very gentle in manner and in word, and very patient, and who perhaps manifests her love with much gusto and a kiss and with many gentle and affable manners, will sometimes in private reveal the fact that such conduct was not the fruitage or result of having her heart filled with the holy spirit of Love, but was merely a display on the surface of carefully cultivated gracious manners; the heart perhaps revealed its true condition privately in speaking evil of the one on whom kisses and demonstrations of affectionate love had been showered but a few moments before.

With the "new creature," begotten of the spirit of Love, matters are wholly different: the demonstrations of love for God in worship are not outward formalities or mere habits of worship, but the homage of the heart, which delights to not only outwardly worship, but to bow before the Lord in secret and to serve him with its very best of time, influence, voice or other means. Its love for humanity is genuine, sincere, also: it loves chiefly amongst men those who have the most of the Lord's likeness in their characters; and whether rich or poor, learned or unlearned, the mark of divine acceptance, the seal of the spirit of the Lord upon any, is quite sufficient to draw out for such love and interest and service according to the necessities and the opportunities --as unto the Lord. Even toward the worldly and the wicked (who are not knowingly and wilfully wicked) there is a sympathy, an appreciation of the blindness of their minds which has come from the god of this world, and which hinders them from appreciating the goodness of God and the beauties of his character. Feeling a sympathy for these and for all who are under the distresses of the "curse," the new spirit, the loving or holy spirit, prompts them not only to "love unfeigned" for the "brethren," but to sympathy unfeigned for the entire "groaning creation." From this condition springs their gentleness to all, their patience with all, their kindness and moderation and long-suffering, Love. But these who have the true spirit of love and who in this have an evidence that they "have passed from death unto life,"--that they have the spirit of Christ, without which they would be none of his, that they have been "sealed with the holy spirit of promise" as the earnest or beginning of the new nature,--these are the few exceptions even amongst those who have named the name of Christ.

It need not be surprising to us that all Christians have not exactly the same experience in reaching the beginning of this spirit-begotten condition, with its renewed mind. Let us remember that some are born into Christian families where the spirit of the Lord, the spirit of love, has been to a considerable extent recognized: either the outward graces of gentleness, patience, brotherly-kindness, etc., have been set up as home rules and standards, and have helped to bring blessing and peace, or the true spirit of love itself, has control of one or more influential in the family, in whom these various graces are a natural fruitage or outgrowth, which makes some impression on each member of the family. Those who are born and reared under such favorable conditions, and who thus have learned to appreciate love and to practice it to some slight extent, are indeed highly favored. Yet nevertheless, when they shall have reached years of discretion and personal judgment, and after they have confirmed with their maturer thoughts the faith of childhood respecting the redemption which God has accomplished through Christ, each should come to the point of making a definite, positive and everlasting covenant with the Lord,--presenting himself a living sacrifice to him, to his truth and to his service. Understanding that this means the dethronement of self, and the enthronement in their heart of the will of the Lord, as instead of their own will, not only as respects evil things, but in respect to every matter, such thereby become new creatures in Christ Jesus; consecrated and accepted as members of "the Church which is his body," and as heirs of God, joint-heirs with Jesus Christ, their Lord, if so be that they will "suffer with him that they may also be glorified together" with him. When such a young person, brought up in the nurture and admonition of the Lord shall have thus completed his covenant by laying himself upon the altar of the Lord, he will be sealed with the holy spirit of love: he will

(CONTINUED ON PAGE 294.)

feel a broader and a deeper love both for God and for his fellows, than he ever before experienced. Nevertheless, in his case the change will be less sharply defined than in the case of one differently born and reared --one reared under the influence of undiluted sin and selfishness; who, believing in Christ as his Redeemer and repenting of sin, subsequently presents himself a living-sacrifice to the Lord. With the latter, the change from feelings of hatred, envy, strife and selfishness, suddenly giving place to warm, loving devotion to the Lord and sympathy and love for fellow-creatures, would be a great and much more startling experience. Hence some of these latter, if of a demonstrative turn, may sing or weep for joy and feel like embracing everybody near them, when first they receive of the spirit of love and holiness.

But while the Apostle's statement of the matter must always be true, that those who have received the anointing from the Holy One "all know it" themselves

--can readily discern the change of their own sentiments --it is also true that it should not be very long after they received it and know it, before others should know it also. The Lord has indicated one particular way in which he desires every new creature, whose will

R2227 : page 294

has been baptized into the will of Christ and who has received of the holy spirit of love and who has become a new creature in Christ, pledged to walk in newness of life, to indicate this change to others; namely, by an immersion in water, as a symbol of the consecration and immersion of the will; and while this should be promptly attended to as a confession before fellow-creatures, yet such a confession would not be a sure sign of the new life: for many have thus confessed "newness of life" whose living epistles seem to contradict this.

When however the holy spirit is received into the heart as the actuating principle of a life guided and instructed by the counsel of the Lord, it will not only obey the Lord in the matter of symbolic immersion, but it will also soon manifest itself in the various affairs of life, to those with whom the "new creature" comes in contact. The anointing which comes upon the Lord's people must soon or later affect their outward conduct by manifestations of greater meekness, patience, gentleness, brotherly-kindness, affection and generosity of word and deed. All of this is in the illustration of the anointing oil which typifies the spirit from which we have an unction or anointing or lubrication. But this lubricating and mollifying of character will come slowly, gradually, and we must not expect a miracle or as sudden a change in our earthen vessels as we had in the spirit of our minds: nevertheless, the "new creature," the renewed will, is to control the earthly body and impart its spirit and disposition to it, so far as possible, and should begin the work at once. If the new mind or spirit or disposition of love for God and man dwells in us richly, as new creatures, it will speedily begin to lubricate, make smooth and unctuous the earthen vessel.

In this day of machinery all have some knowledge of it and of why machinists put oil upon all its joints and bearings: it is in order that it may operate with the greater ease and perform its duties the more perfectly. Without the oil the tendency would be for the various parts to bind and produce friction, heat, wear: with the oil, the mechanism will perform its duties much better than without it. Nevertheless, as we all know, machines are of various degrees of perfection and imperfection, hence while the oil will be of advantage to every machine, it will not produce the same evenness and smoothness of motion in every part of each. And so it is amongst Christians: while every Christian will be blessed by the holy spirit, the unction, anointing and lubrication from the Holy One, through the spirit of love received, nevertheless all Christians will not be alike smooth, regular, moderate, gentle, long-suffering, tenderly affectionate one toward another in love. The anointed heart or will can be, will be, must be striving for perfecting in love and actuated by it as a motive power, but the outward working of this upon the natural body, the outward man, will vary according to its natural makeup and its rooting in selfishness --sin. The man or woman who was naturally bad tempered, cross, selfish, hateful, mean will be helped from the time the anointing of the holy spirit of love is received; yet it may be weeks or months or years before the friction in certain parts of the disposition is worn smooth; and it should be the constant effort of every "new creature in Christ," first of all to be sure that he has received the unction, the spirit of love, and secondly to grow in that spirit and grace, to be filled with the spirit of love, letting the spirit of Christ dwell in him richly and abound, and thirdly he should constantly and earnestly strive to let the light he has received so shine before men that they may see his good works, that they may see that the spirit of Christ has produced in him a great change and an increasing change toward meekness, gentleness, patience, brotherly-kindness, benevolence, in all the workings and operations of life, that thus he may glorify God in his body and in his spirit (new mind) which, with all he has, are given to the Lord by consecration as well as being his by redemption.

Whatever friction may be unavoidable between the new creature and the world, which has a different spirit and which therefore operates along different lines and on different principles, there should be no friction amongst those who are the Lord's people, and who

R2227 : page 295

have all received of the same spirit. We recall the Apostle's words respecting the body of Christ in which he urges that even the speaking of the truth should be done in love one for another; that we "may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted, by that which every joint supplieth [lubrication] according to the effectual working of every part in its own place, maketh increase of the body unto the edifying of itself in love." (Eph. 4:15,16.) The Apostle's thought seems to be that while each new creature may be considered as a complete member of Christ, and have all the parts of his own character thoroughly lubricated with the spirit of love, yet in addition to this all the new creatures are to recognize themselves as members one of another, and of the body of Christ, the Church; and are to exercise toward each other in their various efforts toward cooperation in obedience to the will of the Lord, such love, such unction, such anointing, such lubrication, as will prevent friction and enable the whole body of Christ to cooperate for its own upbuilding in the graces as well as for its own completion in numbers.

This same thought is brought to our attention through the prophet David who, after saying, "How good and pleasant it is for brethren to dwell together in unity," adds, "It is like the precious ointment upon the head"--the anointing oil upon the typical priest, Aaron, representing the holy spirit upon the royal priesthood, head and body.--Psa. 133.

R2350 : page 295

SOME DAY.

"Some day all doubt and mystery
Will be made clear:
The threatening clouds that now we see
Will disappear.

"Some day what seems a punishment,
Or loss or pain,
Will prove to be God's blessing, sent
For very gain.

"Some day our weary feet will rest
In sweet content;
And we will know that we were blest
By what was sent;

"And, looking back with clearer eyes
O'er life's short span,
We'll see with wondering, glad surprise,
God's perfect plan;

"And, knowing that the way we went
Was God's own way,
We'll recognize his wise intent,
Some day, some day."

====================

R2227 : page 295

"HE THAT HUMBLETH HIMSELF SHALL BE EXALTED."

--DEC. 5.--PHIL. 2:1-11.--

"Let this mind be in you, which was

also in Christ Jesus."--Phil. 2:5.

THE exhortations of this lesson are taken from the Apostle's letter to the Church at Philippi. It will be remembered that this Church was the first one founded in Europe: the particulars connected with its small beginning were noted in our lessons for July 4th and 11th. Referring to the smallness of its beginning Dr. McLaren, commenting upon the account of how the Apostle and his companions found outside the city by the river bank a place of resort for prayer and "spake unto the women which resorted thither," says:--

"Not blowing of trumpets, not beating of drums of any sort. A few women and some worn out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the Church founded on that morning!"

The Apostle indirectly reveals something respecting the general character of the Philippian Church in the Epistle written to it: we find in it nothing like reproof or correction, as we find in most of the epistles written to other Churches by the same Apostle. It is a particularly beautiful and loving letter and indicates a very close sympathetic bond between the Apostle and this Church in particular. Moreover, this Church on four different occasions that we know of rendered the Apostle practical sympathy by financial assistance, as well as by words of comfort and cheer. While at Thessalonica he twice received their gifts in his support; again while he was at Corinth they ministered to him, and again when he was a prisoner in Rome they did not forget him. It was their messenger, Epaphroditus, who brought this last memorial of their love, who was "sick unto death"--probably prostrated by the malarial fever. On his recovery, the Apostle Paul sent back with him this beautiful letter known to us as The Epistle to the Philippians. (Phil. 2:25-28; 4:14-19; 2 Cor. 11:9.) The other Churches may possibly have ministered

R2227 : page 296

to the Apostle also, but if so the fact is not recorded; apparently they missed a great opportunity, and we may be sure that while the Apostle did urge them to contribute to the relief of the brethren at Jerusalem, during a period of famine, he would not make a request for personal assistance, however much he may have been in need, or however much he might have appreciated even small manifestations of their love for him and the cause he served.

* * *

The lesson before us respecting Christian humility does not intimate that this grace was lacking among the Philippians, but that the Apostle recognized it as being one of the most important of all the graces, and one which required continual cultivation, in order to a continual growth in the likeness of Christ. The opening words of this lesson are an exhortation to brotherly-love and affection amongst themselves. He says,
If there be any consolation in Christ, if there be any comfort of love to those who are in him, if they have any heart, if they have any mercies,--as tho he would put them to the test whether or not any would deny that these graces appertain to all who have come into Christ as new creatures. Then, as tho they had assented to his proposition, conceding that there is comfort, love, fellowship, sympathy and consolation in

R2228 : page 296

Christ for one another, he adds: You can fill my joy full by being thus minded toward each other--having love for each other, being in sympathy and accord with each other, and having one mind or purpose or will as a Church, the Lord's will. How grand an expression this is, his joy would be filled merely by knowing of their sympathy and love for him, not by knowing of their professions of love for the Lord, but by knowing that they loved, sympathized with and consoled one another, in the proper fellowship of the members of the body of Christ! This would fill his joy more full than anything else that he could know respecting them. Likewise, we may be sure the same conditions would be most pleasing and most acceptable in the sight of our Lord and Savior. The Apostle John had the same thought respecting brotherly-love in the Church as an indication of its godliness, when he says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--1 John 4:20.

To this end--that such a spirit of perfect unity and fellowship might obtain amongst the believers at Philippi, Paul exhorts that all shall cultivate the grace of humility, and that in every affair each shall take heed that "nothing be done through strife or vain glory," that self-laudation and strivings for preeminence be thoroughly put away as the greatest enemies to the spirit of the Lord and the blessing of the Church. On the contrary, each should have that lowliness of mind which can see the good qualities of fellow-members and appreciate some of these qualities at least as superior to his own. Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we ourselves may possess; but so long as the Church is in the present imperfect or tabernacle condition, the perfection of all the graces, and all the talents, and all the abilities, need never be expected in any one person in any congregation. So, then, each one may, if he be of lowly mind, see in others certain good qualities or graces superior to his own and should delight to recognize these and to esteem their possessor accordingly.

For each one to look merely upon his own things, interests, welfare or talents and to ignore these in others would manifest a general selfishness, and consequently a dearth of the spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy spirit, love, we will find ourselves interested in the welfare of others. This was the mind, disposition or spirit which was in our dear Redeemer,--which he so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock" who shall be joint-heirs with Christ in his glory: concerning whom God has predestinated that to be accepted with him to this position they must be "copies of his Son."--Rom. 8:29.

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up in few words the story of his humiliation and how it led to his present exaltation. He points out to us that when our Lord Jesus was a spirit being, before he stooped to take our nature and to bear the penalty of our sin, he was in "a form of God"--a spirit form, a high and glorious condition. But instead of being moved selfishly to ambitiously grasp for higher things than those which God had conferred upon him--instead of seeking to set up a rival empire as did Satan--he did not meditate a robbery of God to make himself his equal (Satan's course), saying, "I will ascend above the stars [the bright ones, the angelic hosts], I will be as the Most High [his peer, his equal]." Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing in harmony with the Father's plan to humble himself, to take a lower nature and to do a work which would imply not only a great deal of humiliation but also a great deal of pain and suffering. The Apostle points out how the "Only Begotten" proved his willingness and humility by complying with this arrangement; and that after he became a man he continued of the same humble spirit, willing to carry out the Divine plan to the very letter, by dying as man's ransom-price; and not only so, when it

R2228 : page 297

pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, he did not draw back, but said, "Thy will not mine be done," and stooped even to the ignominious "death of the cross."

Here, as the Apostle points out, we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you, which was also in Christ Jesus."

It was on account of this humility, which enabled him to render perfect obedience, that the Heavenly Father has so highly honored our dear Redeemer as to raise him from the dead to the Divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is his argument is shown (verse 9) by the word "wherefore;" i.e., on this account, on account of this humility just described, God hath highly exalted him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that he was loyal to the core to the Heavenly Father, but it also demonstrated that in him the Father's spirit, Love, dwelt richly, for he shared the Father's love for the race he redeemed. On this account also he is found worthy to be the divine agent in the blessing of all the families of the earth, as per the terms of the divine covenant made with father Abraham. Thus he has become the head of the "Seed of Abraham" which is to bless the race redeemed; and hence it will be to him that every knee shall bow and every tongue confess, when Jehovah's "due time" shall come for the pouring out of divine blessings upon the redeemed world--that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

The Apostle not only holds up the Lord Jesus as the great example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of his obedience, that we also might be encouraged, and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and his cause, then, in due time, we also may expect to be glorified with him and to share his name and throne and work, as members of his anointed body, his Church, his joint-heir.

In the succeeding verses (12-16) the Apostle gives a most beautiful tribute to the Church at Philippi, while urging them to continue on and to make more and more progress in the race-course in which they had already started, working out in themselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each his own share in the great salvation to glory, honor and immortality which God hath promised.

We cannot work out our own justification; but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure, we can work out our own share in the great salvation to which we have been called in Christ, by giving heed to the instructions of the Lord; by following the pattern which he has set for us. Not that we will attain perfection in the flesh, but merely perfection of will, of intention, of heart; and keeping the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare is not merely one of our own, against weakness and sin; but that God is for us, has called us, and is helping us. He already works in us, by his Word of promise, and has led us thus far in the willing and the doing of his will, his good pleasure: and he will continue thus to lead and to help us and to work in us by his Word of truth, if we will continue to give heed to his counsel. "Sanctify them through thy truth --thy Word is truth." The gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that by these ye might be partakers of the divine nature."--2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out before us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ, and realizing also that, if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and our lot which he has permitted, it would indicate that we were at least out of sympathy with the spirit of his arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the divine approval, nor gain us the prize. Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke,...holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the World."

===================

R2229 : page 298

PAUL'S DYING WORDS.

--DEC. 12.--2 TIM. 4:8,16-18.--

"I have fought a good fight, I have finished my course: I have kept the faith."--2 Tim. 4:7.

PAUL wrote these his dying words to Timothy whom he dearly loved, and frequently refers to as his son. He was in prison in the city of Rome, and is supposed to have been sixty-three years of age at this time. His imprisonment in Rome referred to in a previous lesson, when he was permitted to live in "his own hired house," had terminated by his being released from custody; and it is supposed that during the period of his release, about three years, he revisited some of the Churches previously established and also carried the gospel into Spain.

It was during this interim of his freedom that the great persecution arose in Rome under Nero. That brutal Emperor is supposed to have caused the city of Rome to be set on fire that he might witness a great conflagration from the tower of his palace, or possibly with a view to having it rebuilt in a more modern style a monument to himself. But the losses occasioned by this fire, which could not be gotten under control for six days, and which laid a large portion of the city in ashes, stirred up so great a commotion amongst the people, so aroused their anger, that he thought it discreet to let the blame be laid at the door of Christianity; --the charge being that the Christians were the incendiaries and responsible for the great destruction wrought. Following out this line of policy, Nero began a terrible persecution of Christians, thus directing the suspicion of the people away from himself and against those who had taken the name of Christ: who were unpopular anyway with the wicked and the idolatrous. Multitudes were slain with the sword, exposed in the amphitheaters to be torn by wild beasts, or covered with the skins of wild beasts to be torn to pieces by dogs, while some were wrapped in sheets covered with pitch and tied to stakes and set on fire as torches, to illuminate Nero's garden.

This persecution commenced shortly after Paul's release from his first imprisonment in Rome; and the spirit of bitter persecution thus aroused was still hot, when, three years later, he was again arrested. This time, as he explains in the words of this lesson (verses 16-18), it would appear that he had a public examination, possibly before Nero himself; but the fear of the people was so great, and quite probably the Apostle's language so bold, that he was forsaken of all, as was his Master when before Pilate. He tells us nevertheless, that he had with him the Lord's presence, which strengthened him to such an extent that he spoke the Word with a boldness which permitted the gospel to be fully known to the Gentiles thereabouts. He evidently was more anxious to make known the "good tidings" than to preserve himself from pain and death. He was a true and noble soldier of the cross--a close follower in the footsteps of our great Chief Captain, Christ Jesus. Paul's prison was a very uncomfortable place we may be sure. We visited the place which tradition points out in the city of Rome as being the place of his incarceration. It is a dungeon below the surface, dark, damp and extremely forbidding. But notwithstanding all this the reader must be struck with the tone of triumph which pervades the Apostle's writings from there. What else than the power of God could so sustain an able and cultured man under the various trials and vicissitudes through which he passed, including this his last imprisonment and his final execution, which followed shortly after the writing of this epistle to Timothy? He was spared from crucifixion by reason of being a Roman citizen, and instead he was beheaded, says tradition.

* * *

In the light of the foregoing circumstances, Paul's charge to Timothy is, so to speak, his dying message; and so regarded, its solemnity and impressiveness are increased before our minds. What was this dying charge? It was that Timothy should be diligent, zealous in preaching the Word of God; that considerations of his own convenience should be entirely set aside and every opportunity for declaring the message of God's love in Christ availed.

As considerations moving to this end the Apostle mentions first the Father, God,--his approval; and second, the Lord Jesus Christ, the appointed Judge of all, living and dead, at his appearing and Kingdom. Only when moved by all of these considerations, can the preaching of the gospel be most effectual. He who does not believe in God the Father and in his Son, our Lord Jesus, could not preach the gospel at all; and even tho believing in the Father and the Son, no man can really preach the good tidings intelligently who does not believe also that the Son has been appointed by the Father to judge the world in the appointed Millennial day (Acts 17:31), and that this judgment of the world will be at (during) his manifestation and Kingdom, at his second advent.

The Apostle explains that, as a minister of the grace of God, this declaration of the gospel may include three features; (1) reproof, (2) rebuke, (3) exhortation. But it is safe to caution all of the Lord's people against a too liberal use of the first two features. In order to reprove properly, the heart should be very

R2229 : page 299

full of love and sympathy; else the reproofs and rebukes may be sharp, and possibly do more harm than good. Even with the heart full of love, it requires a head that is exceedingly well-balanced to be able to make use of reproofs and rebukes to good advantage to those who really need them. And herein God's people are to be wise as serpents, harmless as doves. Exhortation is the form of faithfulness which quite evidently can best be used by the majority of the Lord's people. And even it, as well as the other efforts, should be characterized by patience, longsuffering, brotherly-kindness.

Another point to be noticed is, that it is the Word of God that is to be preached, and not the word of man. However God may use human instrumentalities in expounding his Word, the distinction between the Word of the Lord and the word of the expounder is to be continually recognized. Moreover, all this is to be done with "doctrine," better translated as in the Revised Version, "teaching." The Apostle links "teaching" with "long-suffering and patience," and gives us the thought that he who would be a successful servant of the Lord, really helpful to the Lord's flock, will be willing to dispense the message "line upon line, precept upon precept, here a little and there a little," as a teacher; backing up the Word of the Lord with reason, and exemplification in his own life in connection with the exhortations, etc.

This message to Timothy, who was a public minister, would of course have special force and application to all who are endeavoring to feed "the flock over which the holy spirit hath made them overseers" (Acts 20:28); but it applies to all who are truly the Lord's, every one of whom is to be a preacher of righteousness, a servant of the truth, "holding forth the Word of life" to those who hunger and thirst after righteousness.

In this connection the Apostle prophesies, as in some other instances, and foretells a future day when sound teaching would not be endured by those avowing themselves to be followers of Christ. Prophetically, he points out the great falling away which culminated in the organization of Papacy. This reached a fulfilment very quickly after the death of the apostles. Teachers assumed to be a separate class and designated themselves "clergy," branding all others "laity." And this seemed to be more generally pleasing to the carnal mind than the divine arrangement. The people preferred that some one else should do their thinking and studying for them, rather than be merely their helpers or teachers, respecting the Word of the Lord. Thus darkness more and more dense came on the Church, resulting in the establishment of the great "abomination" noted in the Scriptures.* The minds of the people were turned away from the truth to fables, from the study of God's Word to the doing of penances and vain repetitions of prayer; from faith in the precious blood of Christ, as the continual and only and ever acceptable sacrifice for sins, they turned to "the mass" and its fresh and oft repeated sacrifices for sins. Instead of walking by faith, the minds of the people were turned to fables respecting sacred relics and wonderful cures wrought by these;--nails from the cross, pieces of the cross, bones of saints, etc., etc. So completely were they turned to fables that for centuries the Word of God was wholly neglected; and that period is known in civil history as "the dark ages."

Altho a Great Reformation set in and the Word of God reappeared amongst the people, and altho the preaching of it has brought great blessing and liberty to the people since, nevertheless the adversary still perverts the truth, and induces God's people to separate themselves, the one from the other, and thus to destroy the force and value of the Reformation and the influence of God's Word. Satan's present methods are suited to the occasion: he cannot prevent the circulation of the Scriptures, but he can blind with prejudice and superstition the minds of those who read, and see that what they read will profit them little: this is his present method of procedure. Under sectarianism he endeavors to offset the testimony of God's Word with the declarations of faith in the various creeds of Christendom.

The Apostle's words are as forceful as ever for all who would be ministers of the Word of God and not of the traditions of men; with all who would have their works stand in this day of fiery trial into which we are coming. To all such the Apostle's words to Timothy

---

*See MILLENNIAL DAWN, VOL. II., Chap. 9; VOL. III., Chap. 4.

have a special appropriateness--"Watch thou in all things, endure afflictions, do the work of an evangelist [a teacher and expounder of the gospel and not of human tradition]."

How humble and yet how confident are the closing words of the great Apostle's testimony (verses 6-8), "I have fought a good fight," etc. He did not boast of perfection in his flesh, but on the contrary disclaimed it, saying, that he had constant need to keep his body "under," in subjection to the new mind. He did not boast of how many Churches he had established, nor how many converts he had made and baptized. He did not boast of his knowledge of the Lord's Word, nor of his ability as a speaker, nor of how many epistles he had written, nor of his imprisonments and sufferings for the sake of the gospel. His boast, on the contrary, was simply that he had fought well, fought faithfully, fought the best he was able, against sin abounding on every hand and weaknesses in himself. His boast was not that he had made a faith, nor that he had expressed

the gospel in the most clear and positive manner which would descend generations after him to glorify God and to bless his people; but his boast merely was that he had "kept the faith," the faith which God through his Word had inspired, the faith which he had received, and was given to all of the Lord's people; he had kept it, he had been faithful to it, he had not bartered it for a mess of pottage, earthly advantages.

On the strength of these two points,--his having kept the Word of the Lord's testimony obediently, and his having fought in defence of it to the end of his course, to the best of his ability--on the strength of these two things he builds his hope for the crown of rejoicing in the Kingdom with the Redeemer and his faithful, at his appearing.

What an encouragement is here for the very humblest of God's people; not by intellectual or physical strength, not by wonderful works, not by anything that we can do or have done for the Lord, his cause, and his people, are we to hope for eternal glory; but simply with the Apostle we are to seek to use what talents we do possess and what opportunities the Lord provides for us, faithfully. We are to keep the faith, not denying the faith under any consideration--not to secure the favor of any, nor to avoid the frowns of any, may we be unfaithful to the Word of God's testimony. We too, are to fight the good fight against selfishness in its every phase, especially in ourselves, and to develop in ourselves more and more under the Lord's instruction, his spirit, the spirit of love, the holy spirit.

====================

R2230 : page 300

INTERESTING LETTERS.

----

page 300

Minnesota.

DEAR BROTHER RUSSELL:--Volume IV. has been duly received and once read. To say that I am pleased with it, will hardly express my sentiments. You are certainly to be congratulated, as it bears not only the marks of laborious compilation but especially of deep study. To those already interested in present Truth it will be of inestimable personal value, and I think may awaken the interest of many who have carelessly neglected to study the other volumes.

Yours in Christian love, C. H. DICKINSON.

R2230 : page 300

For the encouragement of our readers, and as showing that there are still opportunities for service in the colporteur work, we publish a letter from a dear Brother who is employed all day in business, but spends what time he can in the evenings in spreading the knowledge of the truth among the people in his city.

Minnesota.

DEAR BROTHER RUSSELL:--Enclosed please find our report for DAWNS delivered the past 30 days. It is simply wonderful how the dear Lord is blessing every effort here put forth to spread the good news. Considering the few hours employed in this service, he seems to be leading me in many of the smallest details of his work so as to get the best possible result in the least possible time. Blessed be his name forever!

The last month has far overtopped my highest expectations in DAWN work, 272 VOLS. being delivered. May we pray God always to keep us humble, so he may condescend to accept our sacrifices, not because of their own, but because of Christ's merit. May the Lord's richest blessings rest upon you and yours is my prayer. Yours in the Redeemer, M. P. THORI.

Virginia.

MY DEAR BROTHER:--Just a word to thank you for DAWN VOL. IV. I have read it with some degree of care (shall study it), and regard it as a masterly portrayal of the present condition of things in the social, political and ecclesiastical world. He is blind indeed who, after reading it (even if he could not before), cannot see that all things are rapidly approaching the final catastrophe. Many do see it who yet do not know what it means, and who do not see and will not believe that it means the end of the present order of affairs, and the establishment of a glorious, better order under the rule of the Christ. What insight into the deep things of God has been bestowed upon you! I thank God from the depth of my heart that he has been pleased not only to bring these wonderful things to my attention, but also that he has given me the receptive mind and heart to take hold of and rest on them.

I pray God's richest blessing upon the work in which you are engaged, as well as upon yourself personally and the whole household. I feel very lonely in my isolation here, but God knows what is best. I find frequent occasions to present the truth, but none seem able to accept it fully.

Yours in the love of the truth,

WM. W. MURRAY. M.D.

Wisconsin.

TO THE AUTHOR OF MILLENNIAL DAWN.

DEAR BROTHER:--Having been very much interested in the reading of the DAWN, and particularly of VOL. IV., which I am now reading, and feeling that it contains an amount of information from every source which, if true or trustworthy, is of the greatest value, and finding that many feel disposed to question the reliability of the figures you give, I take the liberty to ask you for some direct word of assurance along this line. I am a class leader in the M.E. Church of this place and have charge of other work in the county, and feel anxious about these things. Please kindly give me such words of assurance as you can.

Yours in Christ, H. D. WHITE.

[Reply.--All the quotations and statistics given in VOL. IV. of DAWN are properly credited to their respective authors, and stand or fall on the merits of those authors and on their veracity. We did not put into the book anything which we thought could reasonably be questioned, and you will notice by going over the names of the various journals and persons quoted that they are nearly all well known and of international reputation. --EDITOR.]

===================

VOL. XVIII. DECEMBER 15, 1897. No. 24.

CONTENTS.

Do You Desire Z.W.T. for 1898?....................302
Songs in the House of Our Pilgrimage.............303
Poem: "My Peace I Give unto You"..................307
Tract Society's Report for 1897...................307
Confession and Forgiveness........................310
Baptism of Jesus and Announcement
    of His Work................................313
Interesting Letters...............................315
Index for Zion's Watch Tower of 1897.............316

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

R2238 : page 302

DO YOU DESIRE ZION'S WATCH TOWER DURING 1898?

Please notice the address tag on your paper. It indicates the date to which your subscription is paid. If it does not agree with your record, please drop a card at once, explaining.

If you desire the TOWER, but cannot pay just now, drop a card so stating, so that your name be not dropped.

If you are unable to pay at all, you will see above that the Lord has made full provision for you as one of "THE LORD'S POOR." All such are requested to apply each December. Like all of God's gifts, a desire and a request are necessary to obtain them. A Postal Card request will do.

If we do not thus hear from you, your name will be dropped at once, as we cannot know that you desire its visits further. Then, if you should write later, it would cause us extra trouble to reset your name for the list.

MILLENNIAL DAWN, VOL. IV.

The friends of the truth will be pleased to know that the paper-bound edition of VOL. IV. is already exhausted. The next lot will not be ready for filling orders before February, as our printers are extremely busy just now. We still have some in leatherette and in cloth covers.

The public demand for VOL. IV. promises to exceed that for any other of the series, altho we have not yet sent many copies to newspapers for review.

===================

R2230 : page 303

SONGS IN THE HOUSE OF OUR PILGRIMAGE.

"Thy statutes have been my songs in the
house of my pilgrimage."--Psa. 119:54.

GOD'S PEOPLE during the Jewish dispensation as well as during the Gospel dispensation are spoken of as "pilgrims and strangers" in the "present evil world." They are such, because they have heard of "a better country," whose ruler is God, and whose law is love--"the perfect law of liberty." To such pilgrims the strife for wealth and vain glory, the pride, haughtiness and tinsel that everywhere prevail now, are distasteful; while the battle for wealth or position, especially when it leads to unrighteousness, oppression, slander, envy, strife and every evil work, is repulsive. Having obtained a glimpse of the perfection of divine character with its absoluteness of justice and love, it has become their ideal: and they have heard "the voice of him that speaketh from heaven," instructing them that sin and evil shall not always prevail, but that the God of heaven by and by shall set up his Kingdom which will renovate and bless the world of mankind, and bring in everlasting righteousness. Since they have heard this, and the more they learn to appreciate it, the more, necessarily, they are out of harmony with the contrary conditions of the present time. Hence it is that they feel themselves, and are portrayed in the Scriptures as being, pilgrims and strangers who seek the fairer clime of the coming age.

It was in this view of matters that the Apostle declared that Abraham, Isaac and Jacob were "pilgrims and strangers on the earth," who sought a better country, a home under more righteous conditions. They sojourned in the very land promised to them, but it was not their "home;" because it was still in the hands and under the government of those who were aliens and strangers from God. They waited for the fulfilment of God's promise to give them that country under his divine blessing and laws, when it would become to them a heavenly country, a country under heavenly direction and blessing. They were obliged to wait for two reasons: first, as a test and development of their own faith and trust in the Great Promiser; and secondly, because "the wickedness of the Amorites was not yet come to the full."--Gen. 15:16.

Commenting on this, the Apostle declares that if they had been mindful, i.e., wishful, to have returned to Charran, their own country prior to the promise of Canaan, they might have returned to it,--when they found the land of promise still occupied by other peoples, and that God was not yet ready to fulfil to them his promises. (Heb. 11:15.) But they preferred to hold on to God's promises, and chose accordingly, for the time, to be pilgrims and strangers in the land of promise. Stephen in his discourse (Acts 7:2,5) points out this pilgrimage and sojourn, as strangers, of Abraham and his seed--waiting for possession of the promised land. Stephen says, "God gave him none inheritance in it: no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him."

We are to understand, accordingly, that the heavenly country for which Abraham, Isaac and Jacob and all the faithful of the fleshly house of Israel waited as "pilgrims and strangers" is after all to be earthly, in the sense of being on the earth; but it will be heavenly in the sense that its government, regulations, laws, etc., will be heavenly laws, etc., and not "earthly, sensual, devilish." Consequently, when the Apostle

R2230 : page 304

says that they "looked for a city which has foundations, whose builder and maker is God;" and that God

R2231 : page 304

"hath prepared for them a city," we must understand this promise, so far as they are concerned, to be in harmony with the other promises made to fleshly Israel.

The "city" referred to is not a literal city, but the symbolical one mentioned in Rev. 21:2,9-27. In symbol a city signifies a government, and this city which comes down from God out of heaven symbolizes the Kingdom of God, his rule or government, which will be established in all the earth. This "city" or government will consist of The Christ--the "Bridegroom" and "the bride the Lamb's wife." "Then shall the righteous shine forth"--the city will have the glory of God. When this Kingdom is established, the nations* shall walk in the light of it.--Rev. 21:24.

Abraham, Isaac and Jacob, and all the faithful pilgrims and strangers prior to the atonement, while they will not be members of the bride company nor of the new Jerusalem, the Kingdom, will nevertheless be very closely identified with it in the work of blessing the world of mankind in general. And hence it is that they are represented as waiting for this "city," this government which God will establish in the world; preferring to have their inheritance at that time, and under the blessing and bright illumination of that heavenly city or government, rather than enjoy the pleasures of sin for a season. It is in harmony with this thought that we are taught to pray, "Thy Kingdom [the Heavenly Jerusalem, the city which hath for foundations the twelve Apostles--Christ Jesus himself being the chief cornerstone] come! Thy will be done on earth as it is done in heaven." This city will shine and bless the world until all the willing shall be helped and reconciled to God. Its reign will be for a thousand years, after which a new dispensation will open, under new conditions, in which mankind (perfected) will be granted the privilege of ruling themselves in harmony with the divine law.

In a certain sense then we might designate the present era, "the present evil world," to be the general house of our pilgrimage for all who love and long for righteousness; and the better condition of the future, the "new heavens and the new earth" promised as the heavenly home or condition which will be found abundantly satisfactory to all who shall attain thereto.

"OUR EARTHLY HOUSE" AND "OUR HOUSE FROM HEAVEN."

Nevertheless, the Apostle Paul (2 Cor. 5:1-10) writing concerning this pilgrimage and addressing specially the consecrated Church of the Gospel age, uses language which, while not out of harmony with what we have just seen, foregoing, may be nevertheless properly understood to refer to the present mortal bodies of the saints, as their houses of pilgrimage--their temporary houses, while on the way to their permanent homes, the spiritual bodies which God hath promised to them that love him, and which the same apostle described to the same readers in a previous epistle.--1 Cor. 15:38,42-45.

Moreover, since we well know that very much in the Psalms was written prophetically, respecting the Christ, head and body, the overcoming Church of the Gospel age, we may well infer that the language of our text had special reference to these pilgrims of the Gospel age. The Apostle says, "We know that if our earthly house of this temporary dwelling place were dissolved, we have a permanent structure of God, a house not made with hands [not produced by human powers] everlasting in the heavens." Since the renewed earth, altho it will be a permanent house for the world of mankind, will not be "in the heavens;" and since the Church when granted their new spiritual bodies in the resurrection will be thereafter everlastingly in the higher or heavenly condition, it seems but proper to construe the Apostle's language as relating to the earthly bodies and the heavenly bodies of the Church. And such an application seems to fit his discourse throughout thoroughly. It is true that in this present body or temporary house of pilgrimage we groan--oppressed not only by the evil influence of the world and the devil on every hand but also and especially by the weaknesses of our own flesh. For when we would do good, evil is present with us, so that the good which we would do we are often hindered from doing, while the evil which we do not approve often obtrudes itself on us and requires to be continually resisted and overcome. As the Apostle elsewhere declares, we "which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body,"--the Church, into the glorious likeness of our Lord.

But our groaning is not with a desire to be unclothed; we do not wish to be without a body, for that at very best all down through the Gospel age would mean to be "asleep in Jesus," waiting for the resurrection morning that then we might be "clothed upon with our house from heaven," our new, perfect and permanent body, our "home." What we prefer is not to have the little spark of present life extinguished, but to have it swallowed up, absorbed into the perfect conditions of the perfect life to which we are begotten, with its perfect body.

"Now he that hath wrought us for the self-same

---

*The words "of them that are saved" in this text are not found in the older MSS. Very evidently they are an interpolation; because after the nations are saved, brought into harmony with God, they will no longer be "nations" (Gentiles, heathen), but parts of the one holy nation, the Kingdom of God.

R2231 : page 305

thing is God, who also hath given us the earnest of the spirit." This perfect condition which we are to obtain in the resurrection will be the grand consummation of our salvation which God has promised; and the new mind, the new will begotten by the Word of truth, is reckoned as the beginning of that new creature, which will be perfected in the divine nature when the first resurrection shall have completed it. The holy spirit granted us in the present time is a hand payment so to speak, an "earnest" or assurance of the grand and gracious results for which we are hoping and striving, groaning and praying.

"Therefore we are always confident knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions--ourselves and our surroundings], we are absent from the Lord." If we were living near to him, "walking with God, we would not feel perfectly satisfied with present attainments, conditions, etc.; but would feel like pilgrims and strangers, seeking a better rest, a better home, "which God hath in reservation for them that love him." But this, as the Apostle explains, is true only of those who walk by faith and not by sight.

"But we are confident [full of faith toward God, we rejoice to walk by faith], and are well pleased rather to be from home [homeless, pilgrims and strangers on the earth] and to be at home with the Lord" in the spirit of our fellowship.

For this cause we are striving, that whether it be by and by when we reach our home, or whether it be in the present time when we are actually away from home, pilgrims and strangers, we strive that we may be acceptable with the Lord; that we may have his favor and blessing and realize his fellowship and presence and know that we shall ultimately be accepted by him. "For we must all appear before the judgment seat of Christ that every one may receive the things done in the body, according to the things he hath done whether it be good or bad." All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self-denials and self-sacrifices for his sake, the truth's sake.

But to thus speak of our bodies as houses can be true only of the "saints," the "new creatures" in Christ. Others of mankind have not duality of nature, and could not properly apply to themselves such expressions as that of Romans 8:10,11, "If Christ be in you the body is [reckoned] dead because of sin; but the spirit alive because of [the imputed] righteousness" of Christ. The new nature of the saints, begotten by the word of truth, is really only the new will, which however is thenceforth addressed as the real person, and it alone is recognized of God who knows us not after the flesh but after the spirit of our new minds--Christ-minds. Notice also Romans 6:3,4. These "new creatures" have an old man or outward man that is perishing, and a new man, inward man, or hidden man of the heart who is being renewed day by day.--2 Cor. 4:16; Col. 3:9,10; Eph. 4:23,24; 1 Pet. 3:4.

It is written, he "giveth songs in the night," and "He hath put a new song into my mouth." It causes us no surprise to know that the saints will "be joyful in glory" and sing aloud with the high praises of God in their mouths, when it shall be given to them to execute the judgments written (Psa. 149:4-9); but it may strike some as peculiar that the present conditions of God's people, the condition of imperfection and physical frailty, in which we groan and are burdened, should be a condition in which songs and thanksgiving and joy should prevail with us. Nevertheless, this is the divine will, as it is the divine statement, respecting all who are truly overcomers: they are all to be joyful in the house of their pilgrimage. Respecting this joy our Lord declares "Your joy no man taketh from you." "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."--John 14:27; 16:22.

So then, while there is a measure of groaning because of some burdens on the part of those who have

R2232 : page 305

attained to the new life, there are also blessed joys which the world cannot give, neither take away: and these are the source and cause of the unceasing joy and "songs in the night," before the glorious dawn of the new Millennial day: these songs are inspired by the joys granted us in the house of our pilgrimage--while we are actually absent from our "home."

What are our joys which no man taketh from us? and which persecution and affliction and trouble can only deepen and widen and make more sweet? What joy is this? This joy is a foretaste of the blessings to come, an earnest of our inheritance. It is inspired by confidence in him on whom we have believed: confidence that he is both able and willing to perfect the work which he has begun and which we desire shall be perfected in his own best way: confidence that so long as we are firmly holding to his gracious promises with the arms of our faith, he will not permit us to be separated from him. Who shall separate us from the love of God in Christ? Shall tribulation and persecution? Our confidence is that "no one is able to pluck us out of the Father's hand," and that "the Father himself loveth" us, and will not turn us away so long as we desire to abide obediently in his love. Yea, we are

R2232 : page 306

confident that all things are working together for good to those who love God; confident that he who is for us is more powerful than all who can be against us. Such confidence is sure to bring joy beyond the world's comprehension, and a peace of God that passeth all understanding, which keeps the heart.

And such joy, produced by the true gospel of our Lord Jesus Christ received into an honest heart, naturally and properly awakens the "songs in the house of our pilgrimage."

"'Mid all the tumult and the strife I hear the music ringing,
It finds an echo in my soul, how can I keep from singing."

The word "song" has a wider meaning than simply a musical cadence: it is used in the Scriptures and elsewhere to indicate a joyful message of any kind. For instance, we say, referring to the gospel, the knowledge of the divine plan, "Thou hast put a new song into my mouth, even the loving-kindness of our God." And it is a fact that those who have tasted that the Lord is gracious, those who have received the joy which no man can take from them, those who have tasted of the grace of God in Christ, will not only rejoice and literally sing musical songs with their lips, but they will also rejoice to have their entire lives a song of praise and thanksgiving unto God. The song will bubble over on every proper occasion, wherever hearing ears are found: so fully will the cleansed, justified and consecrated heart appreciate God's goodness and so greatly will it desire to--

"Tell the whole world these blessed tidings,
And speak of the time of rest that nears."

Wherever Christians find themselves without this joy of the Lord, and where they have no song in the house of their pilgrimage, they have reason to fear that there is something wrong,--that the connections between their own hearts and the Lord are not full and complete. If they are unacquainted with this joy and these songs, it is because they have either never fully accepted the Lord as their portion, and consecrated themselves to his service, or else because certain false doctrines have so terrorized their minds and so completely enslaved them to fear that trustful joys are impossible to them. Such should at once take the proper steps either to make their consecration to the Lord complete, so that he can put his spirit into them as members of his body, and give them the "seal of adoption," and cause them to know the joys of his salvation; or, if fully consecrated and hindered from joy and songs through false doctrine, they should diligently search the Scriptures and find the Lord's message,-- "Their fear toward me is taught by the precept of men."--Isa. 29:13.

IN THE CLOUDY DAY.

It is true, nevertheless, that our Christian experience is not always of a kind calculated to produce an exuberance of spirit: it is doubtless to our advantage that sometimes there are dark hours such as our dear Redeemer experienced when he said, "My soul is exceeding sorrowful even unto death." Such experiences no doubt draw us nearer to the fountain of comfort, of joy and peace, and are blessings in disguise, and amongst the "all things" which are working together for our good. But even in the very midst of trials and difficulties, and while cast down so that the songs do not abound, we may nevertheless in all conditions and at all times realize God's love and care and so firmly hold on to the Lord, with the hand of faith, that we would in the darkest moments be able to realize the joy of our Master's sympathy and love and help, and thus have the joy which no disaster of the present time can interrupt.

Despondency and loss of these joys and songs may sometimes result from ill health: in which case, if the illness be the result of selfish gratification, we have room for a lesson and reform; or it may seem to be the result of unselfish fidelity to the service of the truth, along the lines of duty, and if so, as soon as this is recognized, our joys and songs will return. In illustration let us remember Paul and Silas praising God in the prison of Philippi, while their backs were still lacerated and bleeding.

It should be the aim of the Lord's people to cultivate this joy and the conditions favorable to it, daily. The condition of our hearts has much to do with it; for this joy is not wholly dependent upon the heads,-- our knowledge of the divine Word and plan. Its possession and increase depends chiefly upon the heart-- the center of our affections. If we set our affections, our hearts, on earthly things and seek for joy through the various gratifications of the flesh, the lust of the eye and the pride of life, etc., we will thereby quench to some extent the spirit of the new mind, and correspondingly decrease the joys of the new mind. On the contrary, the more we overcome the world, the flesh and the devil, the more we seek to do the will of our Father who is in heaven, the more we seek for the fellowship and communion of our dear Redeemer, the more we seek to do those things which are pleasing in his sight, so much the more will we have of the joy and peace which no man taketh from us and which trials, difficulties and persecutions can only make the more sweet and precious.

And the more we have of this new mind, and the closer we are in sympathy with the Lord, the more we will desire to sing heartily "The old, old story of Jesus and his love."

"How happy and blessed the hours,
Since Jesus I always can see!
Sweet prospects, sweet birds and sweet flowers
Have all gained new sweetness to me."

R2238 : page 307

"MY PEACE I GIVE UNTO YOU."

"When He giveth quietness, who then can make trouble?"--Job 34:29.

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase.
Perfect--yet it floweth fuller every day;
Perfect--yet it groweth deeper all the way.

"Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest.
Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand.

"Not a surge of worry, not a shade of care,
Not a blast of hurry toucheth spirit there.
Every joy or trial cometh from above,
Traced upon our dial by the sun of love.

"We may trust Him solely all for us to do;
They who trust Him wholly, find Him wholly true.
Stayed upon Jehovah, hearts are truly blest,
Finding, as He promised, perfect peace and rest."

===================

R2233 : page 307

WATCH TOWER BIBLE AND TRACT SOCIETY.

REPORT FOR FISCAL YEAR ENDING DEC. 1, 1897.

AN ANNUAL report of this Society's work is due to our readers, almost all of whom, directly or indirectly, financially or otherwise, are colaborers and associates in this service of the Lord and his truth. It will be encouraging to you to know of the prosperity of the general cause, even as it encourages us, to learn of the progress of the work of grace in your own hearts and in the local churches in various quarters. The Lord's work is one, and every feature of it must be of deep interest to all who love him and who recognize that we are living in the "harvest" of the Gospel age, and that the Chief-Reaper is the Superintendent, under whose guidance the sickle of truth is being thrust in, for the gathering of all the true wheat into his Kingdom garner.

Hence, these annual statements should not be construed as boasting, nor yet as solicitations for further donations. Surely there is no room for boasting; all that we all unitedly have done, or can do, is so little, compared with what we all would like to do, so little in comparison to what we have received of our Lord, the value of which is beyond computation in silver or gold, that we feel regret for its smallness, and realize that we are not profitable servants who bring our Master gain, but are still his debtors to an infinite amount and can only hope to have him say to us, Well done, good, faithful servants, you have done what you could!

As for soliciting, we have never done it and will never do it. If this is the Lord's work, and as we believe a special "harvest" work, and he, the great Reaper, is in charge, we need not fear that voices and money and all things needful to its successful accomplishment will not be supplied. Our only concern should be lest we should fail to embrace all the opportunities which come our way. Let us fear, lest an opportunity for service being put within our reach (along any line), any of us should fail to improve such opportunities and be unworthy of the words, "She hath done what she could."

In the election of the "little flock" for the Kingdom, nothing is more evident than that God has refused to define what sacrifices we must make--except that it shall primarily consist of a broken and a contrite heart. The outworking of our consecrated lives will prove to what extent our naturally selfish hearts have been broken and are contrite. He who loves the Lord and his cause much, will serve proportionately, and will know no limit to that service except ability; which will be so used as to make the most of it.

Nor are money talents and voice and pen talents the only ones the Lord is pleased to use in the "harvest" work: many are rendering very efficient service to the truth as Colporteurs and tract distributors. Indeed, probably one half of all who now rejoice in the present truth are indebted under God's providence to these efficient colaborers,--whose work in many respects closely resembles that of the twelve and the seventy sent out by our Lord in the Jewish harvest, who went from house to house with the good tidings of the Kingdom. Besides the fruitage already seen, it is not unreasonable to suppose that a wide influence for the truth and against error has been exerted by the DAWNS and TRACTS and TOWERS, far beyond those who have confessed the truth. There are many evidences of this, not only in the increased opposition of the "chief priests and scribes," but also in the many private and anonymous letters received, asking questions, asking for literature and expressing confidence; but as at the first advent "for fear of the Jews" holding back. Many of these of course may never become "overcomers," and may constitute members in the "great company" that will fail to take a proper stand for the Lord and his truth until the complete collapse of Babylon and the attendant "great tribulation" shall thoroughly arouse them. Others of these, however, altho timid and fearful and disposed to inquire, "Have any of the chief priests or scribes believed?" will by and by gain strength and courage from the "meat in due season" and come out bravely on the Lord's side as "overcomers."

We see no reason to think, as some appear to,

R2233 : page 308

that all that can be reached with the truth have already been reached. Quite to the contrary, altho this may be true in some places, it does not seem to be generally the case. We are inclined to believe that the Lord is using certain channels to divert conscientious persons from "Babylon" and to more or less prepare them for the full message of present truth; and from these we expect large results during the next few years. For instance; Socialism, Single-Taxism and Nationalism have attracted some people of excellent intentions who, as they see the impossibility of these systems and theories bringing the Balm of Gilead and real blessings for which the groaning creation waits, will be good subjects for the truth. We have considerable hope for a favorable influence from DAWN, VOL. IV., upon such. We see also among various earnest "come-outers" and amongst Baptists and Mr. Dowie's followers and the Christian Alliance people and Plymouth Brethren and Adventists good fields for active service with tracts, TOWERS and DAWNS,--meekly, lovingly, wisely presented, with a word in season, "seasoned with salt."

The work from this standpoint divides itself into the following branches:--

(1) The WATCH TOWER, which as your servant seeks to do you all the good possible, by stirring up your pure minds by way of remembrance, altho you know many of the things which it presents from the Scriptures, and altho its readers are generally established in the present truth. You will be glad to know that its subscription list, which quite generally represents the deeply interested, is gradually increasing. We were greatly surprised, also, that notwithstanding the depression in financial matters the number who get the TOWER free, as the Lord's poor, decreased about two thousand, while the self paid subscriptions increased about the same number. Our only fear is that some who cannot afford to pay are neglecting to avail themselves of this feature of the Lord's bounty, which he provides, and which we as his servants take pleasure in dispensing.

(2) The Correspondence Department, with which is associated the keeping of accounts, attention to your orders for DAWNS, TRACTS, TOWERS, BIBLES, etc. This department handled about twenty-one thousand of your letters, and sent out about fourteen thousand four hundred replies. Thank God for the mail facilities of our favored day. Your welcome letters, some full of joy and rejoicing and telling of successes, and some full of sorrow and trouble, asking our prayers and counsel, are all esteemed a privilege and a part of the service which we rejoice to be privileged to engage in. We trust that we of the TOWER office are also remembered in your prayers, for we have trials and discouragements as well as joys and encouragements.

"Blest be the tie that binds
    Our hearts in Christian love,
The fellowship of kindred minds
    Is like to that above."

While this love and fellowship extends to all who own our Lord (whether or not they follow with us) yet properly it extends in an especial degree to those who manifest the holy spirit of love, who are striving to walk the narrow way of selfsacrifice and to whom the Lord's favor has been manifested, in the opening of their understanding to the present truth. We have efficient colaborers in this department, and will extend it to meet your demands upon it as far as possible. As frequently as possible, however, we refer to the DAWNS or back TOWERS as replies to questions; because the answers there given are generally more thorough than we could give in the compass of a letter, and besides will save time for other features of the work.

(3) The Colporteur Department.--This department might be termed the Evangel-department in this "harvest" work. Dear, consecrated brethren and sisters devote their time and strength and talents to house to house visitation to call the attention of fellow

Christians to the "meat in due season" now provided by the Lord for all "the household of faith." Largely through the agency of this department nearly a million copies of MILLENNIAL DAWN in its several volumes have been put into the hands of the public, and millions of tracts distributed. Many who read this article owe their knowledge of the truth (under divine providence) largely to the courage, faith and perseverance of the dear children of God who serve in this department. Laboring not for worldly applause or advantage, but at the expense, the loss, of these, they shall surely have a gracious reward from the great Judge when he makes up his jewels. One dear brother, an Express Co.'s agent in a western city, recently interested and very active in the Lord's service, longed to be in the colporteur work or to do something to assist in this department, and finding another brother anxious for the work he became sponsor for his account and started him as a colporteur. His deficit during the year was probably $120., but he rejoices in this as the next best thing to being a colporteur himself. He has become still more deeply interested, and besides a liberal donation has written promising the proceeds of some property as soon as he can sell it. It is needless to add that he is greatly blessed in heart, and growing in grace and knowledge.

The past year has been one of greater encouragement to these vineyard laborers than several preceding, and very generally they have been able to fully

R2234 : page 308

meet their expenses by economy. They were greatly helped and encouraged by the assistance rendered them last year by Bro. Hay's donation. Several new laborers

R2234 : page 309

have recently entered this service. The fourth volume of DAWN promises to be specially saleable and an entering wedge for the other volumes and thus an aid to the Colporteurs, some of whom now are making more than their expenses. Let us remember at the throne of grace constantly these whose special service puts them into the forefront of the battle for the truth.

(4) The Tract Distribution Department.--Every WATCH TOWER reader is invited to become an active participant in this branch of the service--by enclosing them in your letter, or by wrapping one in each bundle if you keep store, or by handing them to your fellow passengers if you travel, or by handing special ones to friends and neighbors as you have opportunity, or by street distribution about the hour when prayer meetings, lectures, etc., take in or dismiss--standing at a little distance (say half a block) so as not to give offence as implying that church people need tracts, however

much you may be sure that they do need them.

By reference to another column of this report it will be seen that the tract circulation for the past year reached the highest point yet attained--nearly thirty millions of pages. We congratulate you on the faithfulness which this implies. The Lord's blessing surely has been with you as fearlessly and not ashamed to own the Lord and his Word you have done what you could to dispel superstition and darkness from the minds of God's people, and to enable them to worship the Father in spirit and in truth.

All the interested have not the same opportunities for tract distribution, and some who used comparatively few were the most zealous in furnishing the financial means by which these could be supplied free in so large quantities: for be it remembered that all tracts are supplied free, being published out of voluntary contributions to the tract fund. However few and unpopular we are, dear friends, no other tract society can make so favorable a report. The Lord be praised that his free grace shed abroad in our hearts prompts us to the voluntary services. And having done what we could we feel it an offering far too small, and wholly unworthy of divine notice and acceptance, except in and through the merit of our dear Redeemer's sacrifice.

(5) The "Pilgrim" Preaching Department.--While all of the Lord's people are pilgrims and strangers and pilgrims journeying toward the heavenly Canaan, and while all also are preachers to the extent of their opportunities and talents, yet we use the above term to describe those who are going about from place to place where as many as four TOWER subscribers reside to meet with and encourage the brethren, both with public and private meetings. Like other departments this one is for your service and the Lord's glory, and not for money making. You are not asked to guarantee a salary of one or two hundred dollars per night for the service, but it is free--no collections even are taken up, and no money solicited in any manner: not even for traveling expenses. Three brethren are at present giving their entire time to this branch of the service, while twelve give more or less of their time; all of them are very zealous, however, and seeking to be more qualified and used by the Master in his service.

The traveling and other necessary expenses of these ministers (servants) are met out of your voluntary donations to the Tract Fund; and they ask no wages, preferring to wait for the rewards which God has promised. Nor are they laggards and drones: when they visit your town or city or village it means business --the King's business, which requires energy. They come to you expecting to hold afternoon and evening meetings daily, while they stay; and their stay will be for one, two or three days as per cards of notification. These are the Lord's servants, and your servants for his sake: receive them as such. Let them receive the love of brethren; show toward them the hospitality you would surely extend to the Lord, for they are "members of his body," and like yourself his representatives.

One very earnest Brother, who for years has been a generous contributor to the work and helpful every way, writes us that being appreciated by his employer he has received a substantial increase in his salary and thereby expects to be able to considerably increase his '98 contributions to the general fund for the spread of the good tidings: and having heard one of the "Pilgrims" he desires to become responsible for the expenses of one of these, after which, if he be able to give more, it shall go to the general work. This dear Brother, who resides in eastern Pennsylvania, is as modest and meek as he is zealous and unselfish and insists that his name be not mentioned. But he does this unto the Lord, and the Lord knows of it and, we may be sure, appreciates it and will by and by reward. Graciously our Lord has provided that every one that loves him may in some manner manifest that love;--whether by casting two mites into his treasury or by giving even a cup of cold water to one of his disciples. "Where there's a will there's a way."

(6) Through the "Pilgrims" and through leaders and others, we have reports from all over the "harvest" field, continually. We are glad to be able to inform you that while our great adversary, Satan, is permitted by the Lord to trouble and prove and sift his people as heretofore, and in some respects more than ever, yet in our opinion the Church everywhere has been growing in grace during the past year, more than ever before; and consequently is better able to stand

such attacks and get a blessing instead of an injury out of them, even tho the siftings result in the falling away of some, who despite every effort toward "pulling them out of the fire," become "offended."

Many letters have told us of blessings which resulted from following the suggestions of the Aug. 15th TOWER,--that as an assistance in the cultivation of the holy spirit of love each should ask help from on high each morning and should review the success or failure of the day before the Lord at evening prayer; and that on alternate Sundays Matt. 5:1-16 and 1 Cor. 13:1-13 be read and pondered. We trust that many more than we have yet heard from have followed this plan and experienced a blessing. There is a blessing in it for all who will practice it we believe and for our own part we will continue it during 1898. Who will join us? Brethren and Sisters, pray for us, as we also pray for you all!

DISTRIBUTION ACCOUNT.

During the year from Dec. 1, 1896, to Dec. 1, 1897, there has been circulated free the following reading matter, paid for out of the voluntary donations to the Tract Fund,--

Copies of OLD THEOLOGY TRACTS,	1,423,010.
" " ZION'S WATCH TOWER,	332,212.

Since tracts vary greatly in the number of their pages, it is customary to state their circulation by pages. Thus stated the foregoing represent a

Total of Tract Pages	29,347,838.

The total number of copies of MILLENNIAL DAWN, circulated by the cooperation of this fund (not at its expense), was.............................. 69,891.

FINANCIAL ACCOUNT.

EXPENDITURES:--

For Tracts and TOWERS sent out free,	$7,296.90
Labor, for mailing same,	540.00
Postage, freight, wrappers, etc.,	760.00
Foreign translations, etc., account,	1,341.99
Traveling expenses, "Pilgrims," etc.,	1,935.20
Balance cash on hand,	191.80
Total,	$12,065.89

RECEIPTS:--

Cash balance on hand, Dec. 1, '96	$ 314.35
From "Good Hopes,"	8,165.61
" other sources,	3,585.93
Total,	$12,065.89

"Good Hopes" blanks go with this issue, as usual; but do not understand them to be requests, they are merely notifications of an opportunity to join in this service.

The office associates and colaborers join in sending to all the TOWER readers our best wishes, Christian love, and the compliments of the holiday season. May our Lord give us all more and more to abound in all the fruits of the spirit and the service of each other and the truth.

R2235 : page 310

CONFESSION AND FORGIVENESS.

--DEC. 19.--1 JOHN 1:5-2:6.--

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."--1 Jno. 1:9.

THE Apostle's address is not to unbelievers, unjustified persons, "sinners" in the ordinary sense of the word; on the contrary, he is addressing the justified and sanctified in Christ Jesus, and he classes himself with these, using the plural pronoun "we." The frequent mistake of applying this and similar passages to sinners in general has been injurious in two particulars:

(1) It has been injurious to the unregenerate, in that it has given some the impression that there is no difference between the Church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the New Covenant. On the contrary all should be clearly informed of the fact that repentance and a particular, positive acceptance of Christ as their personal Savior are absolutely necessary, before they can "be accepted in the Beloved," and be treated as "sons of God," and enjoy the privileges of this relationship,--prayer, fellowship with God, divine care or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest.

(2) This oversight has had an injurious effect upon some Christians who have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven by the Lord, and after they have entered into the New Covenant relationship. Hence, we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are reckonedly perfect now, but that they are actually perfect in all their thoughts, words and deeds,--deceiving themselves and laying themselves liable to many grievous errors, as the Apostle declares in this connection.--Verses 8,10.

The object of the Apostle John in writing this epistle he clearly states, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never

R2235 : page 311

experience the fulness of joy and peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ; and, as the Apostle Paul declares, such are merely "babes in Christ." They have a blessing of course in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge "to the full stature of a man in Christ." The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil way as so much of opposing Darkness. God himself thus considered would be the very perfection of light,--"in him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God which we may aspire to, must be along the lines of truth, goodness, purity; and he points out that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course of life is a dark, a sinful one. Such are merely deceiving themselves and others: they are not deceiving God, and they are not getting the blessings of those who do "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we will find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren, whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, that would be an indication that we are not wholly in harmony and fellowship with God. But who are the "brethren?" Our Lord tells us that not all who profess his name are true brethren; he says, "Not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven [be recognized as his brethren and joint-heirs], but he that doeth the will of my Father which is in heaven." We thus see that it is by our deeds and not merely by our professions that we are accepted of the Lord who again says, "Who are my brethren?...Verily, I say unto you he that doeth the will of my Father the same is my brother."--Matt. 7:21; 12:50.

So then, we are not to anticipate "fellowship" with all who name the name of Christ as a proof of fellowship with the Father, and that we are in the light: we are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will, to serve his cause and exemplify the instructions of his Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union--that bond is the one faith and one baptism into the one Lord.

But while this fellowship between us and the Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfection of sin; altho under the New Covenant arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done. Nevertheless, because of the manifold temptations, and the weakness of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid "short-comings" and faults. These may be properly termed sins as in this lesson, because "sin is a transgression of the law," however unintentional. But the divine arrangement under the New Covenant, on behalf of the Lord's people, is that these unintentional faults and short-comings need not be charged up against us as sins; but instead may be cleansed away upon our application to the Great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin--keeps us clean from sin, if realizing our imperfections we continually make application for forgiveness.

The Apostle uses the word "sin" in a different sense than the above, further on in this epistle, saying (3:6-9), "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him nor [even] known him....He that committeth sin is of the devil.... Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is begotten of God." Again he says (5:18), "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not."

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin; sins that are not merely short-comings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the spirit of the Lord, the spirit of holiness and truth, could have any sympathy with sin so as to wilfully, knowingly and intentionally engage therein. All who so love sin and wilfully do it and approve it after they have a knowledge of the truth, are children of darkness who love darkness and who thus show that they have the spirit or disposition of Satan.

But let us return to the consideration of the other use of the word "sin" as found in this lesson, applying the term to the faults and imperfections which God's people are zealously striving against, and seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors, and more than conquerors, through him who loved us and bought us with his precious blood. The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the adversary. It may be asked, What difference can it make if they are seeking to live

R2235 : page 312

godly, whether they claim to live perfectly, or admit that they are imperfect and apply continually for cleansing through the precious blood. We reply that it makes a great difference: only as we confess our sins can they be forgiven, consequently those who deny that they have any sins, faults, imperfections, have a great load of them uncancelled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the holy spirit, into the heights and depths and lengths and breadths of the love and wisdom of God, as revealed in his Word as meat in due season for the household of faith. Thus we see that there is but the one proper course of faith and conduct, in which we may have a complete fellowship with the Lord: those who take any other course are making God a liar, and he would not fellowship with them, but he will leave them to the darkness of their own way. Can we wonder then that so many are in darkness and lack evidences of fellowship with God, when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of divine appointment?

These things are written not to cultivate in us the thought that we may sin with impunity, and be overtaken with faults through carelessness and inattention to the divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will

R2236 : page 312

make us all the more careful to avoid sin, and to maintain fellowship with him who is the perfection of light and holiness. "These things are written that we sin not;" that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight: but that, fleeing from our weaknesses and imperfections, we lay hold upon the grace of God in Christ for their forgiveness, and for grace and strength increasingly to fight a good fight against sin.

"If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the righteous." Here again, "any man" does not refer to those who are out of Christ, but to those who are under the terms and conditions of the New Covenant. Such alone are addressed in this Epistle. The world has no Advocate with the Father, because it has not accepted Christ, and he is the Advocate only for those who have accepted him and who are striving to overcome sin.

Our Advocate is more than an advocate, more than a representative at the bar of divine justice, interested in our welfare and forgiveness; he is in addition the one who gave himself for us, who at Calvary finished the work of making a propitiation (satisfaction) for our sins. This is the reason why we may come "with boldness to the throne of grace," not only realizing that God is for us, and that our Lord Jesus sympathizes with and is our Advocate, but also and specially realizing the merit of the sacrifice which he has already paid to Justice, and which he has made fully applicable on behalf of all who love and obey him, on application.

But, says the Apostle, he is the propitiation not merely for our sins (the Church's sins), but "also for the sins of the whole world." What does this mean? Is he the Advocate for the whole world? No; not yet. The world has not yet been called and drawn to holiness and truth. During the present age "no man can come unto Christ except the Father draw him." And this drawing influence of the truth is at present extended only to "him that hath an ear to hear." A great mass of mankind have never heard in any sense of the word of the grace of God, and of the propitiation and forgiveness, provided for all in Christ. Indeed, it is a remarkably small number who "have tasted that the Lord is gracious."

Yet so surely as the propitiation was made "for the sins of the whole world," just so surely shall every member of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial age has been promised and is being prepared for: and it is concerning that age of blessing to "all the families of the earth" that the Lord declares through the prophet "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that our Lord Jesus also declared, "And I, if I be lifted up, will draw all men unto me." It is by virtue of his having been lifted up as the propitiation, the sin-offering, "for the sins of the whole world," that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness and reconciliation and restitution to all who will heartily obey him; while "whosoever will not obey that Prophet will be cut off from amongst the people,"--in the second death.--Acts 3:23.

As the drawing now, by the Father, is not a compulsion, but merely a constraining by the truth, through a knowledge of it, so the drawing of the Millennial age upon the world of mankind will not be a compulsion, but merely the influence of righteousness and truth constraining toward love for righteousness and thus to the reward of righteousness--eternal life.

The Apostle seems to intimate in our lesson that quite a good number may claim an intimate knowledge of God falsely, and hence with great plainness of speech he informs us that, "He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." It is thus very evident that the Apostle does not mean merely a knowledge about God but an intimate knowledge of God; implying fellowship and communion with him: he then gives us a test by which we may judge accordingly whether or not we are new creatures in the Lord and have the love of God developed in us to any extent. The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the holy spirit, the spirit of God, the effect will be to cause us to both will and do his good pleasure--to the extent of our ability. And this ability should be continually on the increase year by year. And altho we may not hope to be perfected until we shall be "changed" and be granted our new resurrection bodies, nevertheless all the while we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with him: and by confessing our faults and seeking his forgiveness we may continue to the end of our journey clean from sin, even tho we must still acknowledge the imperfections of the flesh,--that in our flesh dwelleth no perfection.

====================

R2236 : page 313

BAPTISM OF JESUS AND ANNOUNCEMENT OF HIS WORK.

--JAN. 2.--MATT. 3:7-17.--

"This is my beloved Son, in whom I am well pleased."--Matt. 3:17.

JOHN, the Baptizer, was a fearless minister of the truth, whose courage qualified him well for the work given him to do, the announcement and introduction of our Lord Jesus and the new dispensation which his ministry inaugurated. And unless it be clearly recognized that a great change of dispensation was due and at hand at that time, and that John was the divine agent in announcing that crisis in their affairs to Israel, the lesson before us cannot be rightly appreciated or understood.

At the time in question, Judaism was in many respects in a more flourishing condition than it had ever before been: idolatry in its cruder forms was unknown, and Phariseeism was the controlling influence. The word Pharisee to-day has come to be the synonym of hypocrite and impostor, but at that time it was the name given to and accepted by the professedly most pious class in Israel, people who professed consecration to the Lord, who studied the Law diligently and were zealous in prayer and the propagation of the Jewish religion. It was the time of the greatest missionary effort that had ever been made by the Jews, as our Lord testified, "Ye compass sea and land to make one proselyte." The Sadducees also professed holiness of life, altho they denied much of the Scripture and were practically the "higher critics" in religious matters, among the Jews of that day.

Under these circumstances we may imagine the surprise and consternation which John's preaching would arouse when he addressed members of the leading religious sects as sinners, "a generation of vipers." He thus implied what our Lord plainly stated to the same classes, namely, that their religion was one of outward forms and ceremony merely, and not of the heart. We fear that if the same inspired teacher were to preach to-day he would similarly address and surprise many who have "a form of godliness" and outward devotion to Sectarianism and to its propagation.

"Who hath warned you to flee from the wrath to come?" We do not understand John's language here to refer to flames and torments after death, but to a wrath of God about to come upon that nation; because of its hypocritical formalism and failure to live up to the light and privileges which it enjoyed.--Compare 1 Thess. 2:16; Rom. 9:22,27-29 and Luke 21:23,24.

The fact that the Scribes and Pharisees came to John and were baptized of him signified repentance and turning to God; but John points out that more than an outward profession of repentance is necessary; that there should be such a reform of life as would yield fruit and clearly show the repentance. He clearly saw that the Jews were resting self-satisfied in the divine promises to Abraham; feeling that because they were his natural offspring they must therefore, necessarily, be the heirs of the promises made to him. Thus God's favor to them was proving an ensnarement, a hindrance to their proper humility of heart and carefulness of life. John would have them see that to be heirs of the Abrahamic promise would necessitate that they should have also Abraham's faith, and works or fruits corresponding and resulting. And he declares, therefore, that God is able to raise up children to Abraham, to inherit the promises, wholly outside of Abraham's fleshly posterity: which he has done during this Gospel age;--taking not stones, but Gentiles for the purpose.

Proceeding, John boldly declares that the testing time, the critical time for them as a people, has come. For centuries they had been the recipients of divine favor and blessings and mercies: now the question with them was,--To be or not to be longer God's peculiar

R2237 : page 313

people. The axe of divine judgment is whetted, and the time of crisis has come, and it would thenceforth be an individual matter and not a national question as to who shall be the children of Abraham. Every one of them in whom would be found the good fruitage of righteousness would be spared of the Lord and transplanted into the more favorable condition of the Gospel dispensation, while every one of them found unworthy would be cut off from divine favor, even tho they outwardly made loud professions. Thus cut down they would be cast into the fire,--the fire of trouble which came upon that nation, the "wrath" of verse seven, which ended with the complete overthrow of their polity.

John recognized and freely stated that his work was merely a reformatory and preparatory work and that the one who was to do the testing was mightier than himself--the Messiah. He declared himself so inferior as to be unworthy to be his sandal-bearer. This greater one, for whom he was the forerunner or introducer or herald, was the one who would bless all those found worthy of a blessing, by baptizing them with the holy spirit from on high; and he also would be the one who would send the "fire," judgment, tribulation or destruction upon the others of that nation found unworthy of the holy spirit. This prophecy of John we recognize as amply and literally fulfilled. Those gathered out as a result first of John's preaching, and subsequently of the preaching of the Lord and his apostles during his ministry, were blessed with the benediction of the holy spirit, the "spirit of adoption," at Pentecost; and others subsequently were gathered and likewise blessed by the ministry of the holy spirit in these; and it was not long after Pentecost before the fires of sedition, strife, envy, malice, hatred, etc., began to burn throughout the land of Israel and ultimately resulted in the utter destruction of their national existence, A.D. 70.

John uses the harvesting process as an illustration of our Lord's work; and this is in full accord with the statement of Scripture, that our Lord in the end of the Jewish age was the reaper or harvester who had a definitely appointed harvesting time, in which he gathered the real wheat of that nation into the Gospel garner and then cleaned up the field by burning the chaff or refuse. John declared that he would thoroughly cleanse the "wheat," fan out the "chaff" from the "wheat." The separation between the mere professors and the Israelites indeed should be thoroughly and completely accomplished at the hands of this great harvester during the harvest time of that age. The unquenchable fire in which the chaff of that people suffered, was the time of trouble already referred to in verses seven and eleven, which culminated A.D. 70. It was an "unquenchable fire" or destruction: they endeavored to quench or stop the trouble many times, but all their

R2237 : page 314

efforts were fruitless: it was unquenchable because the Lord intended that it should thoroughly consume them nationally. Nor have they ever since succeeded in restoring their national polity; nor will they succeed until the full number of the elect Church has been completed

(Rom. 11:25), and until the times of the Gentiles (the period apportioned to Gentile governments, Luke 21:24) shall have run their course, A.D. 1915.

Another Scripture shows us that our Lord at this time, when coming to John to be baptized of him, was thirty years of age. The age of thirty was the beginning of manhood's estate according to the Law, and since John was only six months older than Jesus, it is the reasonable presumption that he had been preaching just six months before our Lord's baptism occurred. John's objection to the baptism of Jesus (his cousin) whose nobility of birth and character he already recognized (Luke 1:41-44), was because he recognized baptism only from the Jewish standpoint, and not from the standpoint of the new dispensation, which began with our Lord. John's baptism of the Jews signified merely a repentance of sin and reformation of life. But not so our Lord Jesus' baptism: it meant another thing entirely. Our Lord had no sins to repent of, nor to reform from, being "holy, harmless, separate from sinners," as John also recognized. Our Lord's baptism signified consecration, a full giving up or burial of the will, its immersion into the will of God. Our Lord made such a consecration himself at the earliest moment possible under the Law, thirty years of age. And now he was merely symbolizing that real baptism by a water baptism, which constituted an outward confession of his consecration to God, and was an example for all who should afterward seek to walk in his footsteps.

As our Lord came up out of the water the Father granted a special manifestation of approval, by communicating to him the holy spirit, marking his acceptance and sealing him as the heir of the blessings already promised. Not only was the holy spirit given, but an outward manifestation of the gift was granted, especially to John; that he might know of a surety that Jesus was the Messiah, accepted of God as such, and might announce him to those who had accepted his ministry and become truly repentant of sins and desirous of bearing the fruits of righteousness. It does not appear that the multitude saw the manifestation of the spirit in the form of a dove lighting down upon our Lord.--John 1:29-34.

Why the form of a dove should be adopted for a manifestation of the holy spirit is a question. We presume because a dove is a fit representative or emblem of gentleness and meekness; and from the time that a dove returned to the Ark of Noah, with an olive branch in its mouth, both the dove and the olive branch have been symbols of peace and good will. The dove, therefore, was a most fitting emblem of the spirit of meekness, patience, long suffering, brotherly-kindness, love, and faithfulness which is the spirit of the Father --the holy spirit.

At this same time came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." It would appear that such a voice was heard on three different occasions. (1) At the time of our Lord's baptism here narrated. (2) On the mount of transfiguration. (Mark 9:7.) (3) At the close of our Lord's ministry, just before the crucifixion. (John 12:28.) Yet apparently these voices, while understood and appreciated by some as attestations to our Lord's acceptance with the Father, were by others variously attributed; some saying that an angel had spoken and others that it thundered. (John 12:28,29.) And so it seems to be with every manifestation of divine truth. Those who are in a right attitude of heart can and do receive the Lord's message and find abundant ground for faith and trust; while others, out of harmony with the divine arrangement, are continually therefore skeptical and lacking of to them satisfactory evidence. The truth, evidently, then as now, was meat only for those who hunger and thirst after righteousness; and these who have the hearing ear are such as have honesty of heart and a full consecration to the Lord.

To draw a lesson from these things specially applicable to our own day should be a part of our object. We have come to the "harvest" time of the Gospel age: again the Chief Reaper is present; not in the flesh, to be a sin-offering, but now in the glory of his exalted divine nature. The axe is laid to the root of the trees again. It is no longer a question of being a citizen of favored Christendom, nor of being a member of its various sects; but it is an individual test. Every one (not every individual in the world, just as it was not every individual in the world in the days of John the baptizer--then it was every one in the Jewish nation, now it is every one in the nominal Christendom, and does not at all refer to the masses of heathendom) is now to be subjected to certain tests, and by these tests he will either be accepted and further blessed or be rejected and suffer the consequences. The testings of the "harvest" of this age which are parallel to those of the Jewish age and were typified thereby, are clearly pointed out in our Lord's discourse of Matt. 13:24-43. The Jewish harvest is spoken of as being a separation of wheat from chaff, while the harvest of this age is designated a separation of "wheat" from "tares." As the Jews little realized that the Lord and his apostles in their ministry were doing this separating work by the preaching of the truth, so nominal Christendom little realizes to-day that a similar work and separation as between "wheat" and "tares" is now in progress. As the Jews in general failed to recognize the gathering of the "wheat" of their age into the garner of the Gospel dispensation, so nominal Christians to-day fail to see that the "wheat" of this age is being gathered by the Lord into his garner, the Kingdom. As the Jews failed to recognize the binding and blinding influences which came upon them and enkindled amongst them the fires of judgment, wrath, destruction, so nominal Christians to-day, while they recognize the peculiar binding together in social bundles now in progress, and while they see all the preparations for the coming great social revolution, time of trouble, wrath, burning, destruction of present systems, etc., are nevertheless blind respecting what all these things really mean, and fail to see that these are features of the "harvest" work now in progress, under the supervision of the great Reaper. They fail also to recognize him present, notwithstanding the repeated declaration, similar to that made by John at the first advent--"There standeth one among you whom ye know not."

===================

INTERESTING LETTERS.

Pennsylvania.

DEAR BROTHER RUSSELL:--My letters to you recently have been few and far between; but now thankfulness to our Lord and to you as his instrument for the good things of DAWN, VOL. IV., calls for a letter of recognition at least.

As with the other three volumes, it is as far as I can see in thorough harmony with the Scriptures. Chapters 1, 11, 12, 13 and 14 are grand--they impressed me especially. Chapters 2 and 3 are also splendid--and the testimony in the remaining portions of the book, from the press, etc., is wonderfully corroborative of Scripture. I suppose most all of the Lord's people are like myself, especially interested in his Word: so while I think the statements of ministers, philosophers, statesmen, etc., in the DAWN will be very helpful to the Church, in fact almost invaluable, and were greatly appreciated by me, yet the greatest teachings and the lessons most enjoyed were such as "Our Lord's Great Prophecy." It always was a great prophecy to me, but now it has a greater meaning still. I am so thankful for a clear comprehension of that discourse of our Savior.

How many passages of Scripture make reference to this time of trouble, and yet how few we meet seem willing to believe it. They all admit we are in "dull times," "things are bad," etc.; but, as a gentleman said to me, "It is only like a point on a wheel, it is going down now, but soon it will start to go up, and we will have prosperous times till it passes the top again." That voices the popular sentiment; they fail to see the length and severity of the trouble, neither do they know that this trouble ends creation's groaning. Thank God for giving us light!

The Lord has still continued his blessings to us. I feel unworthy of them, and am trying to show my appreciation by using the opportunities and talents he gives me. Suffering for Christ is not yet unknown, neither is the accompanying grace. We love him more, know him better and trust we may ever continue to draw nearer to him who is our strength and shield, as well as our God and Father.

Yours in Christ's service, BENJ. H. BARTON.

Scotland.

DEAR BROTHER:--Brother Houston and myself frequently call upon each other, and have much good fellowship in the truths of MILLENNIAL DAWN. Many a time I feel overjoyed and thankful to the Lord for the clear light which you so well show us on God's own Word. My only regret is that being so busily occupied with my daily duties I am able to do so little in cooperation with Bro. H. to make known the truth. In this town, however, the views are fairly well known to most of the leaders in church matters, but their prejudice is great and their opposition most bitter. Be the truth ever so carefully set forth, and altho the vast importance of the gospel to this age be ever so strongly emphasized, any idea of future probation for the ignorant masses of the world at once sets up a strong prejudice, and we have to be careful that injury is not done to these precious truths in our hands. Bro. H. and myself feel more and more that the great thing is the personal living of the truths of DAWN. But oh! how we feel the littleness of all we can do, and how unworthy we are to be witnesses to the truth even in this limited degree.

Of Bro. H. I should not say that his work has been little. He has been able to make some very successful journeys in colporteuring DAWN, and has great power and fluency in declaring the glad tidings. Both of us take every opportunity in suitable conversation of bringing the truth under notice, and place tracts from time to time. At our Young Men's Guild meetings I have had several opportunities of presenting the doctrine of the ransom in its true light, and a good many have been interested.

As an introduction to the truths of DAWN, I find it usually very efficacious to draw attention to the endless doctrinal contradictions in the so-called Orthodox creeds of the day. In correspondence, too, I am able to do a little in the way of getting friends interested, but I must say a vast amount of indifference to such things abounds on all hands. Bro. H. and I have talked of getting up a little "DAWN Circle for Bible Study," and will see if it cannot possibly be managed judiciously this winter.

Before closing I must add that we are delighted to see that VOL. IV. of MILLENNIAL DAWN is now out, and pray that our Lord's blessing may follow every copy, and be the means of turning many from darkness to the marvelous light.

I remain, your brother in the faith of our great Ransomer, R. J. G. MILLAR.

Wisconsin.

DEAR BROTHER RUSSELL:--The last TOWER came to hand in due course, and is very welcome after its vacation. "The Day of Vengeance" was, you say in the preface, partially a review, but its order, and putting affairs so plainly and compactly, is a great service to those older in the truth, while making it particularly timely and valuable to those more recently coming to a consideration of these things.

The spirit of the last TOWER is especially refreshing and edifying. Oh! that we all might be so thoroughly in the Vine that his spirit only would control us, rooting out all variance, emulation, strife, and everything contrary to this blessed spirit of the truth, that all might more and more be transformed into the likeness and character of him who bought us with his own precious blood.

I send you this word of fellowship and greeting, praying a continuance of divine favor on you and all your associates, to whom I send greeting.

Yours in the Redeemer, W. E. PAGE.

Pittsburg, Pa.

"The fourth volume of the MILLENNIAL DAWN series, issued under the ominous title of 'The Day of Vengeance,' certainly takes in a very wide field, as it gives an extensive collection of facts and figures relating to almost every phase of social, political, financial and religious matters, as they bear upon the present situation. Nor are these dryly stated; on the contrary, they are introduced in such a manner as to fascinate every reader who is at all interested in the consideration of the wonderful events of 'our day.'"--
Pittsburg Press.

===================

VOL. XIX. JANUARY 1, 1898. No. 1.

CONTENTS.

Zion's Watch Tower for 1898....................... 2
Will It Be a Year of Blessing?.................... 3
Joseph L. Russell, Deceased....................... 4
"Thou Shalt Guide Me With Thy Counsel"................................ 5
"Tempted in All Points Like as We Are"..................................... 9
The Beginning of Jesus' Ministry.................. 14
Interesting Letters............................... 16

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church.--Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?
ALSO
WHO ARE THE SPIRITS IN PRISON? AND WHY ARE THEY THERE?

This booklet is now ready and will be supplied at 10 cents each: wholesale rates 50 cents per dozen are open to all TOWER readers who may desire to circulate these among their friends. In leatherette binding 25 cents. Prices include postage.

page 2

PATENT BINDERS FOR ZION'S WATCH TOWER.

These hold two years' issues which can be added just as received and kept clean. All interested readers should preserve one copy of each issue for future reference. These binders will henceforth be supplied at 50 cents each, including postage.

R2238 : page 2

DO YOU DESIRE ZION'S WATCH TOWER DURING 1898?

Please notice the address tag on your paper. It indicates the date to which your subscription is paid. If it does not agree with your record, please drop a card at once, explaining.

If you desire the TOWER, but cannot pay just now, drop a card so stating, so that your name be not dropped.

If you are unable to pay at all, you will see above that the Lord has made full provision for you as one of "THE LORD'S POOR." All such are requested to apply each December. Like all of God's gifts, a desire and a request are necessary to obtain them. A Postal Card request will do.

If we do not thus hear from you, your name will be dropped at once, as we cannot know that you desire its visits further. Then, if you should write later, it would cause us extra trouble to reset your name for the list.

===================

R2239 : page 3

WILL IT BE A YEAR OF BLESSING?

--1898--

DEAR FELLOW Pilgrims on the "narrow way" to the Heavenly Kingdom, we feel for you an earnest brotherly love and take this opportunity at the beginning of a new year to tell you of it, and to formally express to you our earnest wish that the year beginning may be a very happy and a very favorable one for us all--as new creatures in Christ Jesus. And we would fain say something that would be helpful in this direction. What shall we say?

We would remind you and ourselves that the amount of blessing that shall come to us each will depend almost entirely on the course we shall pursue in seeking those blessings. It will not depend on God;

for he sets us at rest on that point, by assuring us in advance of his willingness to help and bless us, along certain lines which he has foreordained as the best and only proper ones. He thus throws the responsibility upon us. If we follow his directions we shall be blessed: to the extent that we shall neglect the Divine Counselor's instructions we shall surely fail of the blessings.
It is thus that we are to obey the instruction, "Keep yourselves in the love of God." (Jude 21.) To those who thus obediently abide in God's love, the lights and the shades of life, its storms and its calms, its sorrows and its joys, are all blessings and helps onward and upward;--"Nearer my God to Thee."

Nor is it either reasonable or Scriptural to expect that the major portion of our path should be smooth and bestrewn with flowers of prosperity, while we follow in the footsteps of our dear Redeemer. We remember that his path was both rough and thorny, and if ours were very different we should feel sure that we were not walking in his footsteps. And if it were needful that he, the perfect one, should be disciplined and learn obedience by the things which he suffered, much more do we who are imperfect and seriously "out of the way" need to suffer in learning the lesson of obedience to God, enduring the trials which would prove us to be "copies" of God's dear Son.

Beloved, the more thorough and warm our consecration, the greater will be the progress we shall be able to make in developing the fruits and graces of the spirit. Now what will most help us to be "fervent in spirit,

R2240 : page 3

serving the Lord?"

We answer, faith! Faith in the exceeding great and precious promises which God has given to us; and faith in God's testimony that the narrow way alone leads to the glory promised. Obedience naturally follows in the wake of such a faith. We believe, then act accordingly. Hence it is the wise course as well as the Scriptural one to keep in close touch with the Scriptures, God's presentation of the basis of our faith and hopes, the expositor of our shortcomings and the delineator of the perfection which we are to copy and as nearly as possible attain outwardly as well as in our hearts.

So, then, that the year 1898 shall be one of even more than usual progress and spiritual blessing to us all, we recommend that each of us give more attention than ever before to God's promises to us as his Church and to the conditions upon which they shall be made sure to us. To this end we commend Sunday meetings and mid-week meetings, where practicable, for our own help and for the helping of others by word and example. We advise also a continuance of the course recommended a short time ago--of reading alternately each Sunday our Lord's delineation of the graces which will insure his blessing (Matt. 5:1-16) and the Apostle

R2240 : page 4

Paul's description of the same graces summed up under the name Love. (1 Cor. 13:1-13.) We have heard from very many already blessed by these readings, and now we desire to urge all who are praying for and hoping for great blessings during the year beginning to try this simple prescription which the Great Physician of our souls has prepared for us. Where we have heard from scores that they have been blessed by this course during the past three months we hope to hear from hundreds and thousands as being similarly blest during the year beginning.

Now another part of the prescription. Let us begin each day with prayer for wisdom and grace that we may serve the Lord acceptably and be a blessing to others and be blest ourselves: and let us close these morning prayers with the inspired petition--"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer." (Psa. 19:14.) Then at the close of each day let us square our day's account with the Lord at his throne of grace: recounting so far as we are able its opportunities used and neglected, its victories won or its defeats, its self-sacrifices and its selfishnesses;--thanking God for the grace that helped in time of need and apologizing for all errors and defeats, craving forgiveness in the name and merit of our Savior and promising greater faithfulness and zeal by the Lord's grace the next day. And pray for us and all the interests of the truth and all the dear colaborers, as we also remember you and all the household of faith. These are straight paths for our feet and all those who take them will find them ways of pleasantness and paths of peace for their souls, however stormy the way for the flesh.

===================

R2239 : page 4

JOSEPH L. RUSSELL, DECEASED.

THE EDITOR has lost his oldest, tried and true friend--his Father according to the flesh, his Brother according to the spirit; well known to quite a number of our readers. He was in his 84th year, and the burdens and disabilities of life under present conditions had gradually come to outweigh its pleasures, so that he was glad to enter into rest;--the rest that remains for the people of God.

The Editor's mother, a noble Christian woman, whose instructions and example are still fresh to his memory and will never be forgotten, died when he was but nine years old; and from that time his father filled nobly the office of both parents. His care, his admonitions, his help into paths of righteousness will never be forgotten.

But it was after we had come under the first rays of "present truth" that his fellowship became most precious. He was one of the first to accept the harvest message as set forth in ZION'S WATCH TOWER, MILLENNIAL DAWN, etc. Altho not gifted as a teacher of the good tidings, either by voice or pen, he manifested his zeal for the Lord and his cause in various ways--he loaned and gave away thousands of tracts and DAWNS, besides contributing financially for their publication. He was one of the founders of the Tract Society; voluntarily giving $1,000 in the first subscription at its organization,--a large donation for his means. His greatest helpfulness however was in his personal encouragement of the Editor; in every visit and in every letter, he sought to "hold up our hands." This was specially noticeable at such times as the Lord permitted the great Adversary to assault the work, and the Editor as one of its representatives.

In his case we have been reminded of the Apostle's words in Hebrews 10:32-34. He had the spirit of martyrdom, and if he did not get into the thickest of the fight and did not bear the brunt of the Enemy's attacks, he surely was a faithful encourager and "companion of them that were so used" and "had compassion on me in my bonds." And as the Apostle adds so add we for the encouragement of all such whom the Lord has not assigned to duty in the front of the battle:--

"Cast not away therefore your confidence which hath great recompense of reward." "For God is not unrighteous to forget your work and labor of love which ye ...have ministered to the saints, and do minister." --Heb. 10:35; 6:10.

Our last conversation before he became unconscious was respecting our blessed hope of eternal life through Christ, our dear Redeemer, and the promised future glory in which the Apostle intimates there will be different degrees of brilliancy, as "one star differeth from another star in glory." (1 Cor. 15:41.) Humble minded, unostentatious and neither vain nor boastful, he declared that he did not expect a great or prominent position in the Lord's Kingdom, but that he had full confidence nevertheless--not in his own perfection but in the Lord's perfection and sacrifice and love and grace,--and was confident therefore that a place was reserved for him, and he was satisfied to have the matter thus.

It is not for us to say what shall be his blessing and reward: the gracious Judge will esteem us none the less if our confidence is in him, rather than boastfully in ourselves; but we can say of father a few things without boasting of him or for him. He was a lover of

R2239 : page 5

righteousness. He walked not after the flesh but after the spirit. He was a true yoke fellow and helper in the Lord's cause. He fought a good fight--striving to conquer self-will and inherited sin and to resist the world and the devil. He kept the faith--did not deny it,--confessing it in word and deed to the very last, leaning on and trusting in the dear Redeemer. He has finished his course, and the righteous Judge, in whose grace he trusted, will grant him a goodly portion in the Father's house of many mansions.

===================

R2240 : page 5

THOU SHALT GUIDE ME WITH THY COUNSEL

AND AFTERWARD RECEIVE ME TO GLORY.--PSA. 73:24.

HOW WONDERFUL is the thought that the Almighty God offers to guide his people through the difficulties of the present life by his divine counsel. One of life's most important lessons is our own insufficiency, our own lack of wisdom. In childhood days we naturally sought parental counsel. In after years even, while recognizing perhaps the fallibility and imperfection of all human counsel, we nevertheless have found such counsel helpful--perhaps at times absolutely necessary to our welfare: nevertheless, under the realization that to some extent selfishness is a trait in all humanity, we have found it necessary to be on guard on this point also; lest the counsel which we received should be not only fallible but possibly biased by the interests or preferences of the counselor.

But when, after learning of the grace of God and his provision in Christ Jesus for the forgiveness of our sins and the reconciliation of ourselves to him, we not only accepted the forgiveness, but turning over a new leaf, sought to walk in life according to the rules of justice, conscientiously, we found that more than ever we needed counsel--good counsel, unselfish counsel. We found that the course we had adopted is quite contrary to the spirit of the world; and hence that the number who would be able and willing to counsel us along these lines is comparatively small. Then it was that we first learned to go to the Lord's Word for counsel: and as we studied it we found in it more and more of a heavenly wisdom, profitable not only respecting the life to come, but also respecting the things of the present life.

After we had learned more of our own weakness and imperfection and more of the wisdom and grace of God, and after we had heard him inviting us, "calling" us to a full consecration of ourselves to him, and thus to a jointheirship with our Lord Jesus in the coming Kingdom, and after we had found the narrowness of the way to the divine nature and glory, we came more than ever to appreciate the necessity for a Counselor, and a very wise one. We found that even the best of earthly counsel is of value only as it has been directed by the divine counsel: and hence we learned that in every condition in life, in every perplexity, we should listen to the Voice Celestial. When we arrived at this stage of experience the words of our text brought us great comfort and joy, prophetically assuring us of the very thing which we had desired, namely, guidance by divine counsel. Moreover, there is in it the additional assurance that this counsel shall be sufficient for us, so that ultimately, by giving heed thereto, we shall reach the everlasting prize at the end of the racecourse.

It is not surprising that, misinterpreting the divine Word and hence the divine plan for human salvation, many should fancy that they are being guided by God's counsel when really they are merely following the imaginings of their own minds. How many have been even led to absurdities by following what they imagined were impressions of the holy spirit. We know of no more fruitful source of error than this: no channel which the Adversary more frequently uses to delude and mystify those who consecrate themselves to the Lord; some of them finally becoming bound with their own erroneous views as with a chain.

It is usually after having stumbled through severe experiences of disappointment by following their own imaginings, thinking that they are led by the holy spirit, that God's people ultimately, if honest with themselves, find the falsity of this method and look further and lay hold upon God's counsel provided for us in his Word--the Bible.

The Adversary seeks to keep us from it and therefore misrepresents it as self-contradictory, contradicted by assurances of Scientists so-called, etc., etc. But the child of God not satisfied with self-deception, but really in earnest in the matter, learning his need of a counselor, and seeking grace to help at the throne of grace, will be providentially led of the Lord to his Word. He may even then be turned aside by some of the Adversary's devices, but if he be truly begotten of the truth, the heavenly Father will doubtless correct him with chastisements and disappointments, and providentially bring him again in contact with his Word, at a time when his heart will be more mellow, and when he will more than ever feel his need of divine counsel.

R2240 : page 6

We are not claiming that divine power is limited, so that no other channel than the Scriptures could be used in communicating between God and his people. It would be far from our thought to limit the Almighty; but it is quite our desire to ascertain if he has in any degree limited himself as respects the channels which he would use in counselling his people. We believe in divine providences, but believe that they are means for the bringing of God's people into a condition where they can be taught of God from his Word; and that providences do not supplant God's written Word. We know of nothing whatever in the Scriptures to indicate that God is pleased to reveal his will to his people, or to counsel them, by impressing thoughts upon their attention. Perhaps we ought to make an exception of the apostles, for possibly the Lord may so have dealt with them, inasmuch as they were used in the writing of the divine counsel for our instruction --the Scriptures.

But there is no intimation that God's people of the Church in general are to have any plenary inspiration, after the manner of the prophets and the apostles. Quite to the contrary, the Church is continually urged to search the Scriptures, that they may know the will, the counsel, of God, and the Apostle declares that the written Word is sufficient "that the man of God may be perfect, thoroughly furnished." (2 Tim. 3:16,17.) "That your faith should not stand in the wisdom of men but in the power of God"--the Word of God which liveth and abideth forever. It is in harmony with this that our Lord prayed to the Father for the Church, saying, "Sanctify them through thy truth; thy Word is truth." (John 17:17.) It is for the same reason that the Bereans are commended, "in that they ...searched the Scriptures daily." (Acts 17:11.) It is for the same reason that the strongest and most faithful Christians in every period of the world's history have been those who loved and reverenced the Bible, and who went to it as the Word of God when they desired counsel from the Most High. This is the oracle of God, and as the prophet Isaiah declares, "If they speak not according to this word, it is because there is no light in them." The prophet David says of some that "sit in darkness" that "it is because they rebelled against the words of God, and condemned the counsel of the Most High: therefore he brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses." --Psa. 107:11-13. Compare Prov. 1:25,30.

R2241 : page 6

Some reject the Word of the Lord in toto: others accept it nominally, but really never accept its counsels in the sense of putting them into practice in their daily lives. These latter are as truly rejectors as the former, altho they include the vast majority of nominal Christians. The Apostle calls attention to the difference between the hearer of the Word and the doer of the Word: also in the first Psalm the Lord points out to us the blessedness of those who walk according to the divine law or counsel, and not according to the counsel of the ungodly, saying, "He shall be like a tree planted by the river of water that bringeth forth fruit in its season. His leaf therefore shall not wither; and the thing which he doeth shall prosper." This class has one great, chief object in life: it is to serve the Lord acceptably, and thus to cultivate the character which he enjoined, and thus to be fitted and prepared for the glories and blessing promised to such in the life to come. As the Apostle Paul declared, so say all of these: "This one thing I do"--and such shall prosper in that one thing which they are doing; such will win the great prize set before us in the gospel.

Even in earthly matters, how great wisdom do we find in the Lord's counsel, the Lord's Word. How often his people have ascertained years afterward, that it would have been wise for them, even from a selfish standpoint, to have sought first the counsel of the Lord in reference to the smallest affairs of life. For instance, how many have learned the wisdom of the Lord's counsel which says, "Be thou no surety for another." How many people have made shipwreck, financially, by the neglect of this admonition from the great Counselor. Nothing in this implies selfishness however, for the counsel of the Lord is that his people should be of a generous disposition. He counsels, "Do good, and lend, hoping for nothing [for no corresponding favors] again." (Luke 6:35.) We may do good and lend according to our opportunities and abilities, but are not to obligate ourselves beyond what we would be willing to give or to lend outright.

How many would have found it of great advantage to them in life to have followed the Lord's counsel which says, "Owe no man anything but love." How often in the neglect of this divine counsel, God's people as well as the worldly have suffered for years in endeavoring to pay debts which should never have been contracted. On the other hand, the Lord counsels us that we should "lay by in store" that we may have to give to charities. (1 Cor. 16:2; Eph. 4:28.) Economy and frugality, and provision for the necessities of our own household, and generosity toward others needing assistance, spiritual or temporal, are the good counsels of the Lord.

How many have suffered themselves and brought suffering upon others through neglect of the Lord's counsel which says, "A soft answer turneth away wrath; but grievous words stir up anger." Who cannot see that the whole world would be blessed by obedience to this counsel and that a very large proportion of the domestic infelicity of the whole world arises from a

total or partial neglect of the course here pointed out by the divine Counsellor.

How many have failed to properly apply the divine counsel which assures us that, if rightly exercised thereby, tribulation worketh a hope which will not be put to shame, because of the love of God shed abroad in our hearts by such experiences. If all the Lord's people would give attention to this, what a willingness to endure tribulation for the truth's sake would take the place of fear; and what growth in grace would speedily be manifested.

The Lord's counsel speaks to us again, instructing us as to the attitude of heart necessary if we would receive and be profited by his counsels. He says, "The meek will he guide in judgment, the meek will he teach his way." Ah, yes! But how often pride, and haughtiness of language and demeanor, mark those who would be teachers of God's people. But such marks to those who are looking to the Lord for counsel, should be indications that such teachers are not meek, are therefore not taught of God, nor in an attitude to receive his instruction; and that consequently they would be very unsafe helpers and guides respecting the heavenly counsel.

The heavenly Counselor instructs us, saying, "Forget not the assembling of yourselves together--and so much the more as ye see the day drawing on." The meek who receive the counsel will seek so far as they are able to make use of all the means of grace which the Lord provides, for all possible fellowship of spirit with those who have the mind of Christ they will enjoy and seek to use. Those who do otherwise are rejecting the counsel of the Lord against themselves--to their own detriment and injury. Wherever the spirit of the Lord is in any heart, it will surely seek fellowship in others of like spirit. Hence, if our own hearts are in good condition, we will proportionately desire fellowship with the Lord, expressing ourselves in prayer and hearing the testimony of the Lord through his Word in reply; and similarly we will enjoy mingling with the Lord's people. "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Any lack of fellowship with all who love the Lord and are consecrated to him should be considered by us as a sure sign of a spiritual decline, and should be correspondingly opposed with all our energy, until our hearts come back to that condition in which we have (as an assurance that we have passed from death unto life) the fact that we love the brethren.--1 John 3:14.

Our heavenly Father counsels us again in the words, "My grace is sufficient for thee, for my strength is made perfect in weakness." How often would this good counsel of the Lord, if remembered, bring a blessing and a relief from the attacks of the Adversary who fain would make us believe that our unavoidable weaknesses and imperfections are proofs that we are not the Lord's. With this counsel before us, what a strength we should have in combating the besetments of the world, the flesh and the devil. How it should lead us in the moment of temptation to lift up our hearts in prayer to the Lord for "grace to help in time of need." The Lord wishes us to learn the lesson of our own weakness and imperfection and to learn to go to him for strength and succor--not before we need it, but "in time of need," in every time of trouble.

What a blessing comes to us with a true appreciation of the Lord's counsel, "Godliness with contentment is great gain." The combination of godliness and contentment is necessary to our peace and spiritual prosperity. However much godliness the discontented may have or seek to have, they cannot have true happiness. However contented any may be in sin or ungodliness, he is certainly losing a great deal in not having godliness--not only as respects the present life, but also that which is to come. Godliness with contentment does not mean indifference to our condition and welfare, either spiritual or temporal: the child of God is to be ambitious, especially in spiritual things, and in the use of every earthly talent to the Master's praise: but while putting forth every energy and not slothful in the Lord's business, nor in any other business in which he may engage with the Lord's approval, but fervent in his spirit, serving the Lord, he may be content with such blessings upon his efforts as the Lord is pleased to grant, so that while still pursuing and still achieving he may continually be thankful and restful at heart, singing,--

"Content, whatever lot I see,
Since 'tis my God that leadeth me."

No counsel of the Lord could be much more important than this at the present juncture; for we are in a time when more and more the whole world of mankind is growing discontented as well as losing Godlikeness. God's people have therefore all the more need to cultivate these qualities; not only for their own sakes, but also as helpers, counselors and exemplars for the world.

How many of God's consecrated people, through neglect to appropriate it to themselves, have lost the great comfort and peace which should go with the promise of our Counselor, "All things work together for good, to them that love God; to the called ones according to his purpose." The well-instructed soul has learned that the good here referred to is not always, nor very often, earthly good,--temporal advantage: they that love God and are called according to his purpose, and have been giving attentive heed to his counsel,

R2241 : page 8

know that the "all things" include chiefly the trials and disappointments and perplexities and difficulties and temptations of the narrow way, in which they have consecrated themselves to walk; and that the "good" which will be worked out, will be in the chiseled and polished characters, likenesses to the character of Christ, which through faithfulness unto the end will be perfected in the divine honor and glory and immortality promised by the Lord to his faithful.

R2242 : page 8

What good counsel comes to us in the words, applicable to all who desire to please and serve the Lord, "I will set a guard upon my lips, that I sin not with my mouth." How many heart-aches and heart burnings would be saved by a careful compliance with this good counsel. And a great blessing comes from every attempt to follow it; because, the lips merely give expression to that which is in the heart. "Out of the abundance of the heart the mouth speaketh." Whoever, therefore, starts to guard his lips will find if he be a child of God, if he have a new heart, that the controlling of the lips will necessarily mean a correction of the heart in righteousness. He who would guard his lips will soon find that the easiest as well as the best way to do it is to get his heart filled with love and good wishes--to the Lord's people and to all others; then the good thoughts and good sentiments within will leave no room for bitter expressions, slanders, malice, expressions of hatred or strife, which gender roots of bitterness and defile many.

Another counsel of the Lord which seems to be overlooked of late is, "Be not forgetful to entertain strangers, for some thereby have entertained angels unawares." In olden times the spirit beings on numerous occasions presented themselves in human form to deliver messages to mankind, but the Lord's general method during this Gospel age seems to be to use his people in the flesh as his messengers. Yet, it is nevertheless still true, that all who have the Lord's spirit should be hospitably inclined; especially toward any whom they may have reason to believe are fellow pilgrims in the path of life and fellow servants of the great King. And all who are ever thus entertained as the Lord's servants, and because they are his, should be extremely careful that as ambassadors for God their influence, wherever they may go, may be an influence for good, a blessing upon their fellow servants, an influence that will glorify our Lord.

We might take up hundreds of the testimonies of our great Counselor and find them full of wisdom and blessing to us; yet the blessing would be not merely in the knowing of his counsel, but in proportion as we should obey the counsel, and thus do the will of our Father who is in heaven. We will not go further with this part of the subject, except to call to memory that the point of the Lord's counsel most prominently set forth is, as the Apostle declares, summed up in the word, Love--to God and to our fellows. All the meekness that he instructs us to have, all the patience, together with all the experiences in life which he permits, are designed merely to cultivate, and to bring to a large development in us, the spirit of Love which, as our Counselor declares, is "the bond of perfectness;" because Love represents the only condition of the heart which could be entirely acceptable to God.

While the outward affairs of life are to be regulated and harmonized with the Lord's character and will, as expressed to us in his Word, yet the object sought is to have these good qualities proceed from an inward source, a regenerated heart; a heart from which Selfishness has been dethroned, and in which Love has been enthroned as the moving impulse of life. Love to God will regulate all of our obedience to him, so that it will not be merely outward and formal ceremonies, but worship in spirit and in truth. Love to fellow-men --especially to the household of faith--will guide us in our dealings with them; for love thinks no evil, love slanders not, love backbites not, love bears no false witness, love seeks not her own interests merely, but also the welfare of others, is not proud, but humble, meek, gentle, easy to be entreated, long-suffering and patient.

Let us remember, however, that this condition of perfect love is not to be attained in a moment, but is to be the result of the experiences of the present life, in obedience to the divine counsel. However, the degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor. Those who have given themselves wholly to the Lord and who have been accepted of him, have doubtless even from the beginning of their new life in Christ known considerable of this devotional love for God and for his people, which should increase daily. But the devotional flame which at the beginning of the Christian's experience is fearful and merely seeks the Lord for safety, may by and by reach such a development that it cries out to God, "Oh Lord, I delight to do thy will. Gladly will I toil and suffer, or bear thy reproaches, and serve thy people; if thus I may know that I am pleasing and acceptable to thee!" This is the right spirit, and this spirit should continue all the way down to the close of the battle. But such will find testings and trials by the way, to prove how deep and how sincere is their spirit of love: and where it is genuine, where the good seed of the divine truth has fallen into an honest heart, it will grow, it will thrive upon trials, disappointments; and against every opposition it will bring forth in life a fruitage of good works, of service

R2242 : page 9

for the Lord and for his people,--which may be large or small according to the opportunities enjoyed by all the "overcomers."

"AND AFTERWARD RECEIVE ME TO GLORY."

It will be noticed that this prophetic promise is not, "Thou shalt guide me by thy counsel" and if I will render obedience to the counsel, I will afterward be received to glory. On the contrary, the statement is made, not to nominal Christians, nor even to all who make a consecration to the Lord; it refers merely to those who will ultimately be overcomers and constitute the body of Christ, the glorified Church, the bride. The promise in other words is to the entire Christ, Head and body. Each member of the Christ will be guided by the divine counsel and as a result will be received to glory. All who hear the counsel of the Lord and are guided by it in this present time, will be ultimately accepted as members of the body of Christ, and as such will be received to the divine glory.

The Counselor is wise, infallible, unerring; he knows the end from the beginning, he knows exactly what will please himself; he knows therefore how to direct us in his way. His Word of counsel "is sufficient." His spirit is the spirit of holiness, the spirit of love, the spirit of the truth; and wherever this spirit dwells in the hearts of his people it must be through a conformity to his Word of counsel, his guidance. For all who thus put themselves completely under the Lord's supervision, and who resign their wills entirely to his will, there can be no question as to the result. Assuredly, such will afterward be received into glory.

Our Counselor through his Word tells us that there is an earthly or terrestrial glory, and that there is a heavenly or celestial. (1 Cor. 15:40,41.) Hence his counsel is appropriate not only to the class which is now running for the prize of the heavenly glory--seeking to make their calling and election sure through faithfulness unto sacrifice--but the same counsel will be appropriate to the world in the coming age. It will be just as necessary for the world to hear the Voice of the great Counselor as for us. They, too, will need to learn the various lessons which the elect learn in the present life.

Those who will hear the Voice of the Counselor then, in the Millennium, will hear it through the glorified High Priest; and those who will render obedience to that counsel will be received to the earthly glory while those who will not hear his Voice will be cut off in the second death. (Acts 3:23.) The earthly glory was represented in the first man, Adam, and such as attain to it will attain to a condition of glory similar to that which he enjoyed before he sinned. The heavenly glory is represented in our Lord Jesus since his resurrection, highly exalted, the express image of the Father's person, and all the faithful of this Gospel age (tested by the severe trials of the present time) shall be made like unto their Lord and share his glory; as it is written,--"We shall be like him and see him as he is"--"partakers of the divine nature."

If there are difficulties in the race-course set before us in the Gospel age, there are advantages also. If we are required to walk by faith and not by sight, nevertheless the Lord's grace is sufficient for us, and the results promised are "a far more exceeding and eternal weight of glory." If the trial is sharper and the conflict more intense, it has also the advantage of being shorter than that coming upon the world in the Millennial age; so we may say with the Apostle, these "light afflictions which are but for a moment," work out for us a better hope.

Let us, dearly beloved, take yet more earnest heed to the Word which has been spoken, remembering the Master's expression, He that heareth these sayings of mine and doeth them, I will liken him to a man who builded his house upon a rock and the rain descended and the floods came and the storm beat upon that house and it fell not; for it was founded upon a rock--a sure foundation.

===================

R2243 : page 9

"TEMPTED IN ALL POINTS LIKE AS WE ARE."

--JAN. 9.--MATT. 4:1-11.--

"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."--Heb. 2:18.

IMMEDIATELY after his consecration to death, in harmony with the Father's plan, and after he had symbolized that consecration by baptism in Jordan, our Lord, instead of beginning at once his ministry, turned aside into the wilderness. The record is that he was led of the spirit to do this, and that it involved very trying temptations. We may readily surmise the reason why our Master took this course. He knew that he had come into the world to fulfil a great mission, to perform the Father's will, whatever that might

R2243 : page 10

be: he knew that it involved the rescue of mankind from sin and death: and, since it was the Father's will, he had left the glory which he had with the Father from before the world's creation, and had willingly come to a lower nature, human nature, in order to carry out to the full the divine plan. But the divine plan could not be carried out by him as the babe of Bethlehem, nor as the boy of Nazareth, nor until he had fully reached manhood's estate at thirty years of age. We saw in our last lesson that he waited not a moment, but started to come to John for baptism before he was quite thirty, in order that at the very earliest possible moment he might make his full consecration to the Father's will and begin the Father's business --the work he had given him to do. We have seen, also, that the holy spirit without measure was granted to our Lord as soon as he had finished his consecration and its symbol, as he came up out of the water. It was under the enlightening influence of this holy power that he had just received, and by means of which he was enabled to see and understand much more clearly than before the things of God--the divine plan and his connection therewith--that he sought the wilderness solitude for study, prayer and reflection. He took this course because he realized the importance of the work he was beginning, and desired to make no mistake respecting the same, and its proper method. He turned aside and, freeing himself from all uninspired earthly counsel, sought to know by the holy spirit given unto him the true import of those Scriptures with which he was already familiar, and concerning which he had disputed with the Doctors of the Law in the temple as early as his twelfth year. (Had there been other spirit-begotten ones then, our Lord no doubt would have communed with them; just as his followers are instructed to do.--Heb. 10:25; Jude 19-21.)

We can imagine our Lord during those forty days praying to the Father for counsel and guidance, and searching the Scriptures which he already had stored in his memory, to find the answer to his prayers written aforetime in the types of the Law and the writings of the prophets. The various features were called up, and the harmony between them sought;--the prophecies which refer to Messiah as the Lamb led to the slaughter, and the other prophecies which describe the glorious majesty and power of Immanuel as King of kings. He saw also that the typical lambs and bullocks sacrificed must have an antitype, because their continued repetition showed that they never really cancelled sin: and furthermore that in some way there was an identity between the Priest who offered the sacrifice and the sacrifice itself; and that the same Priest was typified in Melchisedec as no longer a sacrificer, but enthroned in power. The putting together of these different features of the divine Word, and weaving out of them a knowledge of the divine plan, and of his own relation thereto, was probably a large and important part of our Lord's occupation during those forty days in the wilderness. The more he studied the picture, the more he saw that it represented ignominy, shame and death as preceding the glory of his Kingdom. Naturally the influence of these reflections would weigh heavily upon him, rather depressing him in spirit,--particularly since the continuous fast necessarily weakened him mentally as well as physically.

Whether or not the tempter was with the Lord, testing him throughout the forty days, we do not know; but we know that the severity of his trial came at its close;--when he was at his weakest, physically, and when consequently the prophetic study, which indicated to him his path of suffering, exercised upon him its most depressing influence.

The first of the recorded temptations was a very subtle one. (1) It implied a sympathy on the part of the tempter, a desire for the Lord's welfare. (2) It implied a doubt on the part of Satan respecting our Lord's identity, and a desire for proof, with the indirect intimation that, if such a proof were given, Satan himself would believe and be ready to fall into line as a servant of righteousness. (3) Knowing that he was the Son of God and that he had been anointed with the holy spirit, this demand of the tempter would seem to be a challenge to prove himself to be the Son of God, and to prove that he had received the holy spirit in full power, and that, if he did not do so, his claim might be considered fraudulent. (4) It was an appeal to one of the strongest cravings known to human nature; one which we, who have never fasted much, can with difficulty conceive. The gnawings of hunger are said to be terrible, and it has become a proverb that hunger or "necessity knows no law." Shipwrecked sailors have been exonerated for turning cannibals under the stress of hunger when they have been without food much less than forty days. As foretold by the prophet, and recorded by the historian, mothers ate their own children during the siege of Jerusalem, under the stress of hunger. All these circumstances considered together prove that this was a most severe temptation upon our Lord, perhaps as severe as any.

But the question arises, Wherein was the sin? Why should not our Lord use his power for the preservation of his own life?

We must assuredly look for the answer to these questions, because if obedience to Satan's proposition had not been wrong, a serious wrong, there could have been no temptation in the matter. The fact that it was a temptation proves that for our Lord to have created bread out of the stones would have been a sin. It proves also that he had the power thus to transform the stones into bread, otherwise there would have been no temptation. The wrong, as we understand it, would have consisted in the misuse of the holy spirit or holy power so recently conferred upon him. This spirit was poured upon him because of his consecration, his self-sacrifice to do the Father's will in the interest of others and to lay down his life in this service. Consequently, to have used that power in harmony with any other purpose than that for which it was given would have been a misuse of it. This avoidance of the use of his special powers for or upon himself may be noticed in connection with our Lord's entire ministry. All of his miracles were in the interests of others; none of them for selfish purposes. For instance, when at Cana the water was turned into wine, while our Lord may have partaken of the wine with the rest, it was made for their use and to manifest forth his glory, and was not for himself. The same was true when the five thousand were fed in the wilderness, and again when the four thousand were miraculously fed. But to have turned the stones into bread would not have fed others either physically or mentally. Indeed, so far from using his miraculous powers selfishly, we find that many of our Lord's miracles, especially those of healing, were done at his own personal expense--at the expense of the loss of vitality; as it is written, "Virtue [vitality] went out of him and healed them all."

R2243 : page 11

There is a lesson in this for the Church, which is the body of Christ; for we are tempted like as he was. It is well to note that it is not all mankind that is tempted as he was tempted, but only his "brethren," the members of his body. These are tempted like as he was, and for the same reasons. A failure to realize this fact has led many to inquiry as to how our Lord was tempted in all points as every father and mother is tempted, and as every husband and wife is tempted and tried, as drunkards are tempted, etc. But all these fail to get the thought. Our Lord was not so tempted, but merely tempted on the same lines of testing and trial that apply to his consecrated Church.

Applying this lesson to the Church, the body of Christ, we find it applicable. We, having been justified by the grace of God through faith in the precious blood, are reckoned as perfect; in order that we may present our justified selves as living sacrifices to God, under the conditions of the New Covenant. With our Master this signified a consecration or baptism into death: so with us, it signifies a giving up of human rights, that we may obtain the more excellent inheritance, of which the holy spirit now given us is a foretaste. But the tempter comes to us to suggest such a use of our new nature, its talents, privileges and opportunities as would make it the servant of our earthly nature and its appetites. This temptation should be resisted as from the evil one. To our understanding this temptation may come in various ways; for instance, (1) our privilege of communion with the Lord might be perverted into merely an opportunity for begging for temporal blessings, wealth, or ease, or health. On the contrary we are to realize that our earthly interests have all been consecrated to the Lord, and we are to seek chiefly the interests of the heavenly Kingdom--to spend and be spent in its service, according to our covenant; and to commit all earthly interests unto him who careth for us, and who has promised that they

R2244 : page 11

shall work together for good to those who love him, and are called according to his purpose.

(2) Another form of this temptation might be to use heavenly gifts to earthly advantage; as for instance, a minister, finding the truth unpopular, might be tempted to sacrifice it in the interest of his daily bread, or comforts, or luxuries or fame. The same temptation is common to all; for all the members of the body of Christ are members of the "royal priesthood" whose commission is to minister to truth, "holding forth the Word of life." And suggestions will naturally come to all, to the effect that boldness and fearlessness in the use of their spiritual talents would soon or later lead to temporal losses and crosses; and thus to these also the Tempter suggests that the truth be used only in such a manner as will bring the largest proportion of the loaves and fishes. We all, therefore, should remember well our Master's answer to the Tempter along this line: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The word from the mouth of God is that if we are faithful in laying down our lives now we shall have eternal life and jointheirship in our Master's Kingdom. His word is that "whosoever seeketh to save his [earthly] life [at the expense of his covenant] shall lose it, and whosoever shall lose his [earthly] life [laying down his life in harmony with his covenant of consecration, faithfully, unto death] shall find it [eternal life]."

The second temptation was a challenge to our Lord to prove his relationship to God, and the divine providence over him, by leaping from the highest point of the temple into the valley below. We need not suppose that our Lord was taken physically to the top of the temple, but that he was taken mentally there by the suggestion which, if amplified, no doubt would be somewhat as follows: If you are the Son of God, it is proper that you should give some test or proof, and I suggest that it be a leap from the top of the temple into yonder valley: which would be proof not only to me but to the most zealous of the Jews, who would then know of a surety of your divine power and commission, by seeing you arise unhurt after the fall. Satan even sought to back up this temptation by a text of Scripture, quoting from Psa. 91:11,12. It was a misapplication of Scripture, however, for the prophecy relates to the symbolical feet of Christ--the last members of the body of Christ in the end of the Gospel age--pointing out how these will be preserved and helped in the time of trouble and stumbling with which this age will close.

Our Lord's answer shows that he possessed the "spirit of a sound mind." He answered the Tempter

R2244 : page 12

that it would be wrong, sin on his part, thus to tempt the Almighty, to tempt Providence, no matter how good the objective result.

There is a lesson here also for the members of the body of Christ, the royal priesthood. In seeking to serve the Lord we are not to tempt Providence by expecting miracles where they are unnecessary. As it would have been sin for our Master to have leaped from the roof of the temple, so the temptation may come to us to fearlessly put ourselves into positions of difficulty and danger (moral or financial, physical or spiritual) and expect God to work a miracle in our deliverance. For instance, we have known Christian people who would go into debt without any assurance of being able to pay, and who explained the matter by saying that they had faith in the Lord that he would provide the money by and by, and not suffer them to be put to shame, as frauds, and thus to put him to shame. These people were jumping off the pinnacle of the temple financially and morally without any authority in the Word of God for so doing. Such are likely soon or later to meet with disaster. Their duty would be rather to remember that obedience is better than sacrifice, and that obedience demands that they "owe no man anything." Another temptation of this same character comes to some people in connection with the Lord's work: urging them to expect divine interposition and miracle to put the truth into their mouths and hearts while they fail to obey the divine instruction to "Search the Scriptures" that they may be "thoroughly furnished" unto every good word and work. Our Lord's reply to Satan is one that should be treasured by all of his followers for use under all such temptations; namely, "Thou shalt not tempt the Lord thy God."

Our Lord's final temptation in the wilderness was the display to him of the kingdoms of the world, their power and magnificence, and the proposition that all of these should be turned over to him if he would but acknowledge Satan and become a cooperator with him. We do not suppose that the high mountain to which he was taken was a literal mountain, but suppose that our Lord was all the while still in the wilderness of Judea, and that mentally he was taken into Satan's mountain and given a view of the majesty of the earthly dominion and the subserviency of all the kingdoms of the world to Satan the "prince of this world, who now worketh in the hearts of the children of disobedience." Here, as elsewhere, "mountain" stands for kingdom, and the high mountain, from which earth's kingdoms were viewed, was the Kingdom of Satan, his rule and authority over mankind. Satan in the first temptation had found our Lord fully obedient to his consecration and unwilling to use his heavenly powers selfishly. In the second, he had found him unwilling to exercise anything but a proper, rational trust in God, in harmony with the Lord's Word.

Now he tried a new plan, wholly different: He would no longer dispute with Jesus that he was the Son of God, he would no longer ask him to prove that proposition; but taking that for granted, and taking for granted his divine title to the dominion of the world, he now proposed a compromise. He said in effect, You are anointed of God to be the King of Earth; yet you yourself must see what difficulties must lie in your way. You see how the whole world is under my sway, and even according to your own expectations (as you have been reasoning the matter over from the Scriptures) the divine plan for blessing mankind, which you have undertaken to carry out, would be at very best a slow, tedious plan, full of difficulties if indeed at all practicable. And as for yourself, you perceive that the path marked out for you in Jehovah's arrangement, by which he proposes that you shall become the Lord and King of the earth, is a path of severe trials, difficulties and dangers, amidst which, if you make but one misstep, you will forfeit all. Now, therefore, my suggestion is this: I am not so bad, not so evilly disposed, as I am reputed to be. True, I did instigate sin, but not because I preferred to see mankind in sin, but because I wished to have an empire of my own, and to have mankind as my subjects. Really, I should be glad to have you undertake the work of rescuing mankind from its degradation and establishing just such a kingdom as you propose to establish--a reign of righteousness, justice, peace and love; and I would be willing to cooperate. Now, therefore, my suggestion is that, instead of combatting me and incurring my opposition and enmity, you recognize me in connection with this world of mankind, and undertake the work of bringing mankind to righteousness under my patronage, and I, on the other part, will promptly and speedily, and without contention or strife, deliver to you, to be blessed, all the families of the earth, according to the desire of your heart. Consider well now, how much better is this plan which I suggest than the one which you have been entertaining as outlined in the Scriptures. Furthermore, this would involve my own conversion to righteousness, which surely would not be amiss either in your sight or in the sight of Jehovah. You need have no hesitation about adopting this my plan, because you do not find it in the Scriptures; for of course God never anticipated that I would make such an offer, a free delivery up of the world to you and to a reign of righteousness.

Here was the strongest temptation of all. Our Lord knew that the Father's will was to reconcile the world unto himself; he knew that it was for this purpose that he had come into the world; he foresaw that according to the divine arrangement (as outlined in the Scriptures, in type and in prophecy), a long, tedious battle with evil was involved; and now, here, suddenly, a door of escape from his anticipated troubles was opened almost seemingly providentially at the beginning of his ministry: this path led upward at once to the glory and power and dominion of earth, and speedily to the blessing of all mankind; whereas the divine plan led first down into the valley of the shadow of death, humiliation, ignominy, suffering, trials and, by and by, a long way off, promised glory to follow.

Which path should he choose? There were many strong reasons pointing to the proposition of Satan, and the depression of spirit which had come over him through the study of the Scriptures, and finding the narrowness and difficulty of the path of life which the Father had marked out, combined with the physical weakness resulting from his forty days fast, placed our dear Master at a great disadvantage, and served as a test of the severest kind to his love, faith, and loyalty toward God. But he came off victorious, and promptly so; answering, "Get thee hence, Satan [do not try to tempt me to become your follower and servant], for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve [I will follow the divine program at any cost]."

A temptation similar to this comes to the members of the body of Christ through the same Adversary and his various agencies. It is a temptation to adopt some other plan than the Divine plan for doing good, blessing mankind and establishing a Kingdom of righteousness in the earth. How many honest Christians, finding the Lord's way very narrow and yielding good results very slowly, have undertaken to improve upon the divine method by schemes and arrangements devised by themselves or by others. For instance, altho Christian people in general admit that sectarian divisions in the Church are entirely contrary to the divine instructions, they nevertheless lend their influence to these systems, declaring that they yield better results than the Scriptural plan, and supposing that, however good the Lord's plan might have been at first, they have found a better one for the present. They find in the Scriptures a very simple outline of faith,--"One Lord, one faith, one baptism and one God and Father of all:" but not satisfied with this, every denomination makes for itself certain doctrinal tests, and holds that it has a right so to do; because times have changed, and the divine plan in its simplicity would not be appropriate now.

It was not long after the apostles fell asleep in death that the Adversary succeeded in deluding the Church to try his easier way of reaching the desired results;--blessing the world and establishing it in righteousness. When Satan succeeded in getting some of the principal ones in the Church to hearken to his schemes and to go into partnership with him for the control of the world and its blessing through a combination of religion and politics, the organization called itself the "Church of Rome," "The Holy Catholic Church." After corrupting her through priestcraft and superstition, and introducing into her system and worship the greatest of blasphemies, he had measurably succeeded in making the world believe that it was living under the dominion of the Kingdom of God, for which Christ had taught his people to pray,--"Thy Kingdom come." Yet not all were deluded thus; a remnant still remained loyal to the Lord and his Word, and preferred persecution for righteousness' sake rather than share the pleasures of sin and the glories of the false kingdom for a season.

When by and by under divine providence the torch of truth was caused to blaze forth in the hands of the Reformers, a new era was ushered in, and the Adversary immediately set about to oppose the truth and its servants who were denouncing him and his false Antichrist kingdom. He persecuted at first with sword and flame and rack and dungeon; but later he has taken new methods, and, persuading each band of reformers (each sect) that they have won a great victory, he has gotten them settled down self-satisfied in the belief that, while Papacy was corrupt, it was nevertheless the Kingdom of God; and that now both they and Papacy are unitedly God's Kingdom blessing the world by the establishment of civilization;--by political reforms, temperance reforms, social reforms; and converting the heathen by sending war vessels, seizing their territory, appropriating their customs duties, and forcing upon them Christendom's whiskey, tobacco and profanity in combination with monopolies and trusts.

Nor is this temptation confined to those who are identified with the grossest errors of sectarianism. Many who have a considerable knowledge of the present truth seem willing to bow the knee to wealth, to influence, to Satan's various systems, hoping thereby to have better opportunities of serving the Lord and his truth, than they could find by following in the path which the Lord himself took, and directs his followers to take;--the "narrow way." Let us each see to it most carefully that we worship and serve the Lord only, and that we follow only his directions. All other voices, except those which merely reecho the Shepherd's voice lead more or less astray. All other paths are violations of our engagements with the Lord. In victories over such temptations we are overcoming the world: and in order to have such victories and to overcome the world absolute faith in the Lord is indispensable. We must realize that, however matters may appear on the surface, the Lord's way, the narrow way, is the best way, and the only way, that leads to the prize of our high calling in his Kingdom.

===================

R2245 : page 14

THE BEGINNING OF JESUS' MINISTRY.

--Jan. 16.--Matt. 4:17-25.--

"The people which sat in darkness saw a great Light."

FOR a while after the temptation of the wilderness our Lord's ministry was of a private character, until after John had finished his ministry and been cast into prison. This interim of time before our Lord began his public work is frequently estimated at from six months to a year. To have begun sooner might have aroused some rivalry between his followers and the followers of John; but even as it was, we are informed that Jesus baptized more disciples than John, tho Jesus himself baptized not, but his disciples. The calling of Peter and Andrew mentioned in this lesson was not their first introduction to Jesus, but merely our Lord's invitation to them to become special associates in the work of proclaiming the Kingdom. The account of their first introduction to Jesus is found in John 1:36-42. Our Lord evidently resided for some time at Nazareth with his mother and brethren,--until the time of John's imprisonment and the consequent stoppage of his mission-work. It was then that our Lord with his mother and brethren removed as a family to Capernaum. (Compare Matt. 4:13; John 2:12.) "From that time Jesus began to preach, and say, Repent; for the Kingdom of Heaven is at hand."

For centuries Israel had been looking for the Kingdom of Heaven--the Kingdom of God--expecting according to their covenant that the chief place in that Kingdom should be theirs, as the servants of God, the ministers of righteousness and truth; and that they should be used of the Almighty to rule and instruct all nations: in fulfilment of the promise made to Abraham, that in his seed all the families of the earth should be blessed. All true Israelites had this promise distinctly before their minds as their great hope, and indeed the only object of their national existence.--See Acts 26:6,7.

To these, therefore, the proclamation, "Repent, for the Kingdom of Heaven is at hand," meant,--God's time has now come for the fulfilment of his promise to this nation, in its establishment as his representative kingdom to rule and to bless the world; but in order to be fit for this Kingdom every Israelite should prepare his heart, humble himself before God, repenting of sins and thereby reforming his life, seeking a readiness for the divine blessing and exaltation, in whatever form it might come. This message was the same which John delivered in his public ministry; the same also that was given to the twelve disciples, and afterwards to the seventy also, whom Jesus sent forth, clothed with a share of his power over diseases and unclean spirits, to announce him in all the cities which he later would visit.

Thus did God fulfil toward Israel both the letter and the spirit of his engagement; but while the people of Palestine were the children of Abraham, and professedly God's covenant people, yet with the vast majority this was but an empty profession and an outward form; for their hopes respecting the great promise of which they were heirs were not the proper, laudable ambitions to be God's servants and messengers in carrying his blessings to mankind, but a selfish, arrogant pride, which concluded that there must have been some special merit in their race, which led God to seek it, and on account of which God would be rather obligated to that nation, as the only people capable of carrying out his benevolent designs. Against this arrogance our Lord warned them frequently; and assured them that God could get along without them entirely, and was able to raise up for his purpose, instead of them, children of Abraham, who would have Abraham's loyalty of spirit,--even if it were necessary to create these out of the stones. (Matt. 3:9; Luke 3:8.) As a matter of fact we know that after the "wheat" class had been separated from the "chaff" of that nation, and been gathered into the Gospel "garner," the Lord has been seeking others from among the Gentiles during the past eighteen centuries, to complete the elect number of Israelites indeed, the true seed of Abraham, to constitute this promised Heavenly Kingdom, whose mission it shall be, as the divine representatives, to bless all the families of the earth--"in the world to come"--in the age to follow this Gospel age--in the Millennium.

And the same message, "Repent, etc.," has come all the way down the centuries, notifying us that whoever would be of this holy Kingdom must reform his course of life and come into heart-harmony with the laws of this Kingdom: Otherwise they would not be in a condition to be made members of the "royal priesthood" which is to offer the great blessings which God has designed and promised to the world.

While the four fishermen mentioned in this lesson were already at heart disciples of our Lord Jesus, and recognized him as the Messiah, this was the first call to public ministry as his colaborers, and their promptness in obeying the call is worthy of notice as a mark

R2246 : page 14

of their earnestness and faith; for our Master declared, He that obeyeth my words he it is that loveth me, and he shall be loved of my Father. There is a good lesson here on promptness of obedience for all of the Lord's people. It is worthy of note also that our Lord called to the special, active service of preaching the Gospel, men who were not "slothful in business:" they

R2246 : page 15

were not idlers, nor did they join the Lord's company with the expectation of becoming idlers. Doubtless they had already heard our Lord's dissertation to the effect that no man need come after him except prepared to take up a cross in the service. No doubt they knew already that our Lord was poor and without standing before the influential of that day. Nevertheless, they gladly joined his company upon his assurance that under his direction, altho their work would be no less arduous, they should be "fishers of men."

For a considerable time our Lord's ministries were confined to Galilee, except as occasionally he went up to Jerusalem on national holidays. His message is called the gospel--the good news: because Israelites, like the rest of the groaning creation, had been long waiting for the promised Golden Age, when all the bitterness of the curse would be removed, and when the blessings of the Lord would come down richly and bountifully upon the earth. It was indeed good news then as it is good news now to everyone that believeth. But then, as now, it was difficult to believe. Then the Scribes and Pharisees and Doctors of the Law rejected Jesus, repudiated his claims and jested about him and his followers, that they must be lunatics to think that any knowledge on this subject of the Kingdom of God could come through the carpenter and some fishermen associates, and not through the great and notable Chief Priests, Scribes, Pharisees and Doctors. Moreover, they ridiculed the fact that without wealth and social influence, and by the preaching of the Gospel of repentance, an army could ever be raised which could vanquish the Roman legions, and deliver Israel and conquer the world before her, so as to give her the chief position of authority as the Kingdom of God. Their hearts being in the wrong condition, the religious rulers were less prepared to grasp the truth then due than were the hearts of the humble, faithful, unlearned fishermen. Likewise to-day, the Doctors of Divinity and all the socially and religiously great of Christendom scout the idea of the establishment of the Kingdom by the power of God in the hands of Christ and his little flock of the royal priesthood; and declare on the other hand that they are the Lord's Kingdom, and leave us to infer that notwithstanding all the pride and crime and ungodliness abounding in so-called Christendom, nevertheless, God's will is "done on earth as it is done in heaven." And, with their show of wealth and power and learning and dignity and influence they say to-day as the Scribes and Pharisees said of old--Have any of the great ones of church or state believed in this coming Kingdom of God which you preach, saying that the Kingdom of heaven is at hand, and the elect membership being gathered? The answer to the question now, as in the past, must be No; not many great, not many wise, not many rich, not many learned according to the course of this world have believed in the coming Kingdom and are looking for it, and are waiting and laboring to enter into it; but chiefly the poor of this world, rich in faith, whom God has ordained to be heirs of the Kingdom.--1 Cor. 1:26,27; Jas. 2:5.

The healing of sicknesses by our Lord and his followers at the first advent was a foreshadowing of the blessings which would more fully come when the Kingdom itself would be established; and the miracles served also to draw the attention of the people to the message proclaimed, and to spread abroad the fame of the Teacher, and, incidentally, his message respecting his Kingdom to come, and the repentance necessary to a share therein. This multitude was not merely a local gathering, but one from various quarters, some coming great distances, as people naturally will do in hope of relief from physical disease. Alas, how much more anxious people seem to be to get rid of diseases of the flesh than to be rid of the diseases of the soul--sins: yet of the two the latter is the much worse disease and the more difficult to cure, and in our Lord's preaching these were given first place, as of greater importance, as expressed in the word "Repent;" the physical healing being merely an incidental matter, unworthy to be mentioned in the general proclamation.

We will not dispute as to whether or not the period of miracles is wholly in the past: we will even admit that since we are in the Dawn of the Millennial age a certain beginning of restitution work may be properly due to the world as a part of the divine plan. We urge, however, upon the Lord's people, as a matter of far greater importance than any physical healing, the necessity of bringing their friends and coming themselves to the Great Physician for healing of soul-sickness, --for the opening of their eyes that they may see clearly the "goodness of God as it shines in the face of Jesus Christ our Lord;" for the opening of their ears that they may hear fully and clearly the great message of salvation and understand distinctly the terms and conditions of self-sacrifice upon which depends their attainment to the Kingdom glories as members of the "little flock" to whom it is the Father's good pleasure to give the Kingdom. Let those who are lame through pride and self-will, and unable to follow in the "narrow way," cast away these crutches, and, coming to the Lord in full submission and contrition and humility, let them learn to walk in his ways of meekness and gentleness, patience and suffering and brotherly-kindness, that he may exalt them in due time. These sicknesses, these infirmities, these diseases, with which the new nature contends, and the evil spirits of selfishness and pride, and the palsy of fear of man, which bringeth a snare, are diseases far more terrible than earthly sicknesses, and from these, we are sure, the Great Physician is both able and willing, yea anxious, to relieve us.

===================

INTERESTING LETTERS.

California.

DEAR SIR:--I received your valuable paper ZION'S WATCH TOWER this afternoon and I thank you very much. It made my heart glad. I love the glad tidings, though it is sometimes hard to apprehend it. In my 21 years of Christian experience I never heard of anything like it, until I saw the MILLENNIAL DAWN in our Sunday School library catalogue. Being hungry to learn about my Lord's return I got it to read, and I have read it over and over again. It has greatly strengthened my faith in the Lord. I want to know more, so enclose one dollar for which please send me the three volumes of your book, and ZION'S WATCH TOWER for the next three months.

Respectfully yours, MRS. J. BENGSTON.

New Jersey.

DEAR BROTHER RUSSELL: I have just returned from a little missionary tour. The Lord blessed me wonderfully, and I succeeded in making the truth plain to some very hungry individuals. Please send me some tracts--as many "Do You Know?" as you can spare, for it is the most wonderful tract that ever was printed. I distributed them everywhere I went.

You will see throughout eternity the good you have done by having the TOWER readers read Matt. 5:1-16, and 1 Cor. 13. They have borne me out in many difficulties, and pictured to full view so many of my shortcomings. Sister Neely wishes to be remembered to you and says she has been greatly helped by the Sunday morning reading, and has been able to overcome many things that overcame her in the past.

Your sister in Christ, CAROLINA A. WAYMAN.

Rhode Island.

DEAR SIRS:--I desire to express my thanks for the fourth volume of the DAWN series. I believe these books contain a wonderful unfolding of God's great plan of the ages. The last issue is a most remarkable volume, and in its gathering together of the views held by some of the most eminent men of our day, in all the walks of life, touching the great crisis ahead, is a most valuable addition to the library of the student of latter day truth. May we meet the obligations which so much light entails upon us, and be ready to hail with joy the ushering in of the Millennial day, when the mystical body of Christ will be made complete and share with him his throne. Again let me thank you for your kindness in sending me the book.

Yours in the Master, R. E. STREETER.

R2246 : page 16

Pennsylvania.

DEAR FRIEND:--Your fourth volume of MILLENNIAL DAWN came duly to hand. I have just read it through the second time. Many books are not worth reading at all; others will bear reading but once; and some can be read with profit two or three times. There are others again that are indispensable as text books. Of the latter class is volume four of M. DAWN. It is indeed a rich storehouse of information that I believe can be found nowhere else in modern literature. It gives us a birdseye view of the present condition of the nations of the world--moral, political and financial--and also spreads out before our eyes the hopeless condition of modern nominal Christendom.

Many do admit that there will be great changes in the near future, but they are all to be of a pacific character. Babylon is fully equipped with men and money to convert the world. Her missionaries will soon be in all lands; the present nations of the world will soon be Christianized; all that is needed for this purpose is men and money. Your neighbor the Rev. I. W. Sproull, D.D., writes: Money, money, money! Give me the money and I will evangelize the world in three years. Mr. Sproull forgets that he is at the head of a foreign mission in Syria which has been in existence since the year 1850 at an expense to his church of about $15,000 per annum. And what is the result to-day? Not a single native teacher; but expensive mission buildings with high stone walls built around them for protection. These buildings are simply boarding houses for native children whom their parents allow the mission to feed and clothe until they get able to work; that is all. And the missionaries themselves admit that they could not stay in Syria a single day were it not for the protection of American war ships cruising in the Mediterranean sea. Here then we have an expenditure of about $600,000 on one little spot in Asia Minor with no result as yet. How much money would Mr. Sproull need to evangelize the heathen world in three years? We will not wait to count. Such a computation would be utterly beyond our reach. Does our reverend doctor really believe that the establishment of Christ's Kingdom on this earth is a matter of dollars and cents, or that it is dependent on the contributions wrung out of a deluded people? So he writes--"Hundreds and thousands of the heathen are descending into everlasting torment every day--and their blood will be required of all those who refuse or neglect to support foreign missions."

Yours respectfully, JAS. N. DOWNEY.

[Many of the Lord's people have been blessed in giving to missions, whatever the good to the heathen. An increase of light should not deprive us of the blessing of giving, but should guide us to the choice of the best ways and means, and redouble our zeal.--EDITOR.]

Illinois.

DEAR BROTHER RUSSELL:--Seven years ago I was on the eve of infidelity, and had given up all hope, when I by chance came in possession of the first volume of DAWN. Since then I have read and re-read each volume as it has come out, and the last one I have just completed. Some of them I have gone through three times.

Do you want to know what the truth has done for me? At the time I was led into this marvelous light

R2247 : page 16

I was one of the worst cases of bedridden paralytics in town. I had become addicted to the morphine habit, and used sixty grains of the drug in one week; but by the grace of almighty God I have overcome the habit and have not touched it for over four years. I have been able to walk without crutches now for over two years. I have vowed to God to labor in the vineyard to the best of my ability.

Yours in Christian love, C. M. CARPENTER.

====================

VOL. XIX. JANUARY 15, 1898. No. 2.

CONTENTS.

Views from the Watch Tower........................ 19
"Agnostics in Heaven"......................... 19
"Admits He Lived a Lie"....................... 20
"An Invisible Hand is Shaking"................ 20
Poem: What the Prince of Peace Might Say.................................. 21
Secret Faults and Presumptuous Sins............... 22
The Blessed Ones Portrayed........................ 24
"After this Manner Pray Ye"....................... 27
Interesting Letters............................... 31

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

====================

VIEWS FROM THE WATCH TOWER.

"AGNOSTICS IN HEAVEN."

DR. Lyman Abbott, like other thinkers, finds it difficult to believe that the divine plan is as narrow as Calvin's creed would make it appear. But Dr. Abbott is more fearless than many preachers and hence keeps well to the forefront as an expounder of the advanced thought which is invading all denominations. He is reported in the public press as having recently expressed the belief that there would be agnostics in heaven. It would appear that he received a considerable number of letters criticising his position, and urging that, tho hope might be entertained for the heathen, none should be extended to unbelievers in Christian lands. In response he preached a discourse from the words, "He that believeth in me, believeth in him that sent me."

Discoursing on the text, he is reported to have declared, "There is more faith in Christ in many an agnostic who spends his life in the service of humanity, than there was in Torquemada. There are many people who are trying to believe in Christ but cannot, and so call themselves agnostics."

The Doctor is sure that many unbelievers are far too good to be everlastingly tormented, and who in justice should not be punished in any manner for not believing creeds and theories contradictory to each other, and to reason, and much of which their own adherents repudiate unqualifiedly. Mr. Abbott feels that these moral people should not be consigned to torment for not acting the hypocrite and professing to believe what they do not believe, as so many professors in the churches do.

Quite right thus far, Dr. Abbott. But are you not wresting the Scriptures, and perverting the Lord's word of your text, in trying to convince these unbelievers that they are saved by morals and good works, and that these constitute faith? Are not these unbelievers better men for confessing their lack of faith, than many in the churches who profess faith and have it not? Are you not in danger of making these honest unbelievers two-fold more the children of Gehenna, than they are at present, by getting them to profess a lie; as the Master said to some of the Doctors of the Law at his first advent?

But if God were to let Dr. Abbott have his way, and take to heaven all the unbelievers and all the heathen who cannot believe for similar reasons, we fancy that heaven would be so barbarous and uncouth, and its denizens so characterless, that Dr. A. and others who advocate the same unscriptural theory, that faith in the precious blood of Christ is unnecessary to salvation, would like to get away from such a heaven to some more civilized place.

How strange that, seeing the difficulties and unreasonableness of their unscriptural position, Dr. A. and the growingly large class who think along the same lines do not see and accept heartily the Scripture position,--(1) That faith in Christ is essential, and a development of character also, to any who would receive the gift of God, everlasting life; (2) That the present Gospel age is intended merely for the selection of a "little flock" along a "narrow way" which "few" find and still fewer care to walk in; (3) That another age of a thousand years is to follow this and be the Kingdom age, in which Christ and the "little flock," developed in the Gospel age, will be the world's instructors and judges--"kings and priests unto God" (Rev. 1:6; 5:10; 20:6) whose reign shall bless the

R2247 : page 20

world with full, clear knowledge and opportunity for the development of character and its reward of eternal life.

How strange that men, learned and thinking men too, will oppose this divine scheme of "restitution" which St. Peter tells us God has declared through all the holy prophets since the world began! (Acts 3:19-22.) Doctor Abbott and all thinking people see the necessity for just such an opportunity of salvation, for the ignorant heathen and others, whom the "god of this world has blinded" so that they cannot now see and accept the divine provision (2 Cor. 4:4); yet these thinkers prefer to wrest and twist the divine Word, and teach the salvation of unbelievers in heaven in preference to the better as well as Scriptural plan of restitution and education and trial for eternal life on the earth during the coming Millennium.

This is passing strange indeed. Surely, they are "blind guides," as the Scriptures declare, and are leading their followers into the ditch of doubt and skepticism. Surely, they are not wilfully choosing the error! Surely, they do not see the beautiful, reasonable, Scriptural plan of God! The matter reminds us of an incident that is related respecting the great river Amazon. A sailing vessel at sea had encountered adverse winds and had lost its way, and had exhausted its supply of fresh water and the crew was famishing for water. Sighting another vessel, they signaled, "Famishing for water. Can you supply us?" The other vessel signaled back, "Throw your buckets overboard and dip all the fresh water you want." They were in the mouth of the Amazon River while still out of sight of land. The water they craved was all about them, but they knew it not. So it is with our friends who want to find some way of salvation for the heathen and honest skeptics: if they would only taste and see, they would find in the Bible on their pulpits and in all their homes the very water of life for all the willing and obedient, which their reasons crave and their hearts seek: they would find a plan of salvation there which fully meets every reasonable requirement.

Thanks be unto God for his grace which has brought some of us "out of darkness into his marvelous light."

"ADMITS HE LIVED A LIE."

Under the above and similar captions the daily press of our land is calling attention to Mr. Henry Morehouse Taber, deceased, President of the Board of Trustees of the First Presbyterian Church, New York City, and long highly honored as a Christian millionaire, and prominent in Presbyterian circles. But tho Mr. Taber did not have the courage of his convictions while he lived, he at least wished to be honest in his death; and hence he left a Will, recently probated, which has caused quite a stir by its candor respecting his total unbelief. It denounces all religions as frauds and shams based on superstition. In it he desires that no funeral services be held over his corpse, and that the same be cremated, instead of buried.

Was not this man positively injured by reason of being cajoled into a dishonest profession of faith in the Westminster Confession, by membership in the Presbyterian Church? Who will deny that this man would have been in a much better condition to meet his Redeemer and Judge in the General Judgment of the Millennial Day, if he had not lived a lie respecting his faith? There are thousands, we doubt not, in the pulpits as well as in the pews of all denominations, who are similarly living a lie; and the majority are not honest enough to make even a post-mortem confession, as Mr. Taber did.

These dishonest people do not wish to be dishonest, but act a lie for fear the truth would do injury to the Church. How much better to be honest and let God take care of all consequences. "Come out of her, my people, that ye be not partakers of her [Babylon's] sins and that ye receive not of her plagues," is the Lord's command to all who are his people, as soon as they get the light of present truth and thus get out of harmony with the falsities of Babylon's professions and confessions.

"AN INVISIBLE HAND IS SHAKING."

Rev. R. Heber Newton, one of the prominent New York preachers, on January 9, among other things said (as reported in the New York Herald):--

"All religions are moving in the same direction--reaching forth toward something new. The end of this century has been looked to by prophetic students as the end of a dispensation--the opening of a new order. Our fathers believed that Jesus Christ was to come again somewhere about this time.

"An invisible hand is shaking the intellectual kaleidoscope, and the figures familiar to generations are changing before our eyes. The traditional systems

R2248 : page 20

of divinity seem to hosts of men to-day of as much help as the charts of New York harbor drawn up by the primitive Knickerbockers would be to our steamers. Men are slowly and painfully realizing that there is no answer in the Thirty nine articles and Westminster Confession for us in the year 1898. Their whole thought is as antique and obsolete as the language of Chaucer and Spenser. Men ask now for a gospel in the vernacular of the nineteenth century: not necessarily a new gospel, but at least a translation of the old gospel of the mediaevals and ancients into a 'tongue understanded of the people.'

"Sublimely unconscious of the day that is breaking outside the church walls, our priests go on droning the old refrain about an impossible Bible and an unnatural

R2248 : page 21

Christ, and anathematizing those who don't care to come in and listen to their music of the past. Pulpits are timorous and silent on questions of the age. Conventions reauthorize, at every triennial session, as text books for theological seminaries, treatises which are as accurate maps of our present knowledge as the celestial charts of the Ptolemaic astronomers....

"What is needed is not denunciation, but the quickening of a new idea and the kindling of a new ideal which shall once more guide and inspire man to a life higher than that of pleasure.

"The close of this century has witnessed the growth of monster nationalities. Are they under the inspiration of the Christian law? It does not look much like it, as we see the great Christian powers standing around China, waiting to dismember it. Have our Christian States become pirates, flaunting above their ensigns the black flag? The bishop of Breslau may invoke a benediction upon the fleet which goes forth for the protection of the cross, but the average man smiles cynically at such conception of Christianity.

"Every new advance of humanity is won against obstructiveness of the churches. Every social and political injustice that, one after another, is swept violently away--slavery, land monopoly, the tyranny of capital, war--is defended, up to the last, by the sign of Him who came to break every yoke and to let the oppressed go free; over whose cradle the angels sang, 'Peace on earth, good will among men.'

"Humanity is growing conscious of its magnificent possibilities of glorious life, which are still postponed from generation to generation because the churches, which should be consecrated to this task of social regeneration, have not the mind nor the heart to grapple with it. They are busied, as their prototypes of old, with their pretty, petty play of charities, while neglecting the weightier matters of the law, the stern and solemn sentences of justice.

"A GREAT REVOLUTION POSSIBLE."

"The era of competition is ended. The era of combination has opened. All business is concentrating. In this massing of capital there is coming to be an absolute domination over the wage worker, over the interest of the people at large, over the life of the State itself. Yet this movement is natural and necessary. It is in the line of economic progress. The real question concerning it is, Can this new order grow a soul within it, a spirit capable of mastering these monster powers and using them, not for self-aggrandizement, but for human service? If it cannot, there is a revolution ahead worse than any the world has hitherto known. If it can, there opens an era of boundless, beneficent progress. This is a question of religion. It is the old need of an ever fresh faith and hope and love.

"Plainly a real religion of some sort is needed, more needed than ever," said the speaker in conclusion. "It is the one thing which alone is really needed. All else will flow from it. Without it all else will disappear--political institutions, wealth, civilization, everything. Our duty as we find ourselves in this epoch of transition is to keep our minds open for the new light that God is preparing to send forth into the world, and our hearts eager for the new life into which he is preparing to lead us."

* * *

How many more see the same thing? and fear the same thing? What is lacking that these people do not receive the "present truth," the "meat in due season" for the household of faith? The trouble is that they have too much faith in each other, and not sufficient faith in the Lord and his Word. The blind people are looking to and following the blind leaders; and the latter are looking in the wrong direction to see "the Sun of Righteousness arise with healing in his beams." If the Lord's message of "present truth" and Scripture harmonization presented in the four volumes of MILLENNIAL DAWN were promulgated from some source more "highly esteemed among men," who can doubt that it would--

"Satisfy men's longings, as nothing else can do?"

So also, if our Lord Jesus had been a Pharisee and from a notable family and city, his message would have been received, and he would not have been crucified. God still hides his truth from the great and wise and prudent, and reveals it unto babes--the humble minded, the teachable. Nevertheless, the congregation of "All Soul's Church" which heard the above sermon should be an excellent field of labor for some earnest friends of the truth to labor in,--seeking to present the "harvest" message contained in MILLENNIAL DAWN volumes. And while a discourse like the above may not convert any one to Christ, it undoubtedly may shake loose some of the true "wheat" from Babylon's bundles and thus prepare this class for the food for which they are starving spiritually.

R1716 : page 21

WHAT THE PRINCE OF PEACE MIGHT SAY,

IF HE WOULD SPEAK TO-DAY.

"I have come, and the world shall be shaken
Like a reed at the touch of my rod,
And the kingdoms of men shall awaken
To the voice and summons of God.
No more through the din of the ages,
Shall warnings and chidings divine
From the lips of my prophets and sages
Be trampled like pearls before swine.

"Have ye 'seized' all my lands and my cattle?
Would ye keep back from labor her meed?
Would ye challenge the outcasts to battle,
When they plead at your feet in their need?
And when clamor of hunger grows louder,
And the multitude prays to be fed,
Will ye answer with prison and powder
The cries of your brothers for bread?

"I'd turn from your altars and arches
And the mockings of steeples and domes,
To join in the long, weary marches
Of the poor ones bereft of their homes;
I'd share in the sorrows and crosses
Of the poor, the hungry and cold,
For dearer to me are their losses
Than your mines and your altars of gold.

R1716 : page 22

"I will wither the might of the Spoiler,
I will end the reign of his hate;
The servants of Sin shall no longer

Be prospered in Church and in State.
Aye, the prayers of the poor are ascending
To be written with lightnings on high!
And the wails of all captives be blending
With bolts that shall leap from the sky.

"Then the thrones of your kings shall be shattered,
And the captives and surfs shall go free;
Then I'll harvest from seed that I scattered
On the borders of blue Galilee.
Yea, I come not now as a stranger--
Lo, my reapers shall sing through the night,
Till the star that stood over the manger
Shall cover the world with its light." --Selected.

====================

R2248 : page 22

SECRET FAULTS AND PRESUMPTUOUS SINS.

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.--Psa. 19:12-14.

THIS prophetic prayer represents well the heart attitude of the fully consecrated and earnest Christian. While realizing a forgiveness of the "sins that are past through the forbearance of God," through the grace of God which was in Christ Jesus, which imputed our sins to him and his righteousness to us who believe in him, nevertheless the well-instructed soul realizes its faults, its short-comings. These secret faults may be of two kinds: (1) They may be faults which were secret to ourselves at the time committed--slips, unintentional errors. Of course the earnest heart, desiring full fellowship with the Lord, will regret even his unintentional short-comings and will strive and pray for divine grace to get the victory over these: but besides these there are other secret faults, which are secret in the sense of being unknown to any one but ourselves and the Lord: imperfections or faults of the mind before they take the outward form of actual and presumptuous sins.

All Christians of experience in the good way and in the battle against sin and self have learned that there can be no outward or presumptuous sins that have not first had their beginning in secret faults of the mind. The sinful thought may be one of pride suggesting self-exaltation; it may be one of avarice suggesting unlawful acquisition of wealth; or it may be some other fleshly desire: the mere suggestion of the thought before our minds is not sin; it is merely the operation of our faculties, and of the influences which surround us, inquiring of our wills whether or not we will consent to such thoughts. Many consent to thoughts of evil who at the time would utterly repudiate any suggestion to commit evil deeds; but if the thought be entertained it is a secret fault, and the growing tendency would surely be toward the more outward and presumptuous sinful conduct, the tendency of which is always from bad to worse. For instance, to illustrate, suppose the suggestion should come to our minds of a method by which we could advance our own interests of fame or honor or reputation by the undermining of the influence and reputation of another, how quickly the evil, selfish thought, if entertained, would lead to envy and possibly hatred and strife. Almost surely it would lead to back-biting and slander and other works of the flesh and the devil. The beginnings are always small, and correspondingly much easier to deal with than in their developed form. Hence, the prophetic prayer, "Cleanse thou me from secret faults" and thus restrain or keep me back from presumptuous sins.

In the Epistle of James (1:14,15) we read, "Every man is tempted, when he is drawn away of his own desire and enticed. Then when desire hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of suggestions which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins, when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where desire (taking hold of the evil thing instead of resisting it) causes a beginning of the secret fault; and it is only a process

of development which in many instances under favorable circumstances may be very rapid, that sin, the presumptuous or outward acts of sin, results;--for instance, bearing false witness against a neighbor, or slander, or other evil deeds. And the evil course having begun in the fostering of the evil suggestion, and having progressed to presumptuous sin, there is a great danger that their entire course of life will be ultimately affected thereby and bring the transgressor into that condition where he will commit the great transgression --wilful, deliberate, intentional sin--the wages of which is death, second death.

It would appear then that every intelligent Christian would continually pray this inspired prayer, for cleansing from secret faults that he might thus be restrained from presumptuous sins; and thus praying heartily, he would also watch against these beginnings of sin and keep his heart in a cleansed and pure condition, by going continually to the fountain of grace for

R2249 : page 23

help in every time of need. He who seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against outward or presumptuous sins, and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert the smallpox by outward cleanliness, while permitting the germs of the disease to enter our systems. The bacteria or germs of presumptuous sins enter through the mind, and their antiseptics and bactericides of the truth and its spirit must meet them there and promptly kill the bacteria of sin before it germinates and leads us to such a condition of evil as will manifest itself in our outward conduct.

For instance, whenever the bacteria of pride and self-importance present themselves, let the antidote be promptly administered from the Lord's great medical laboratory for the healing of the soul: the proper dose to offset this species of bacteria is found in the words, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;" and "Pride goeth before destruction, a haughty spirit before a fall."

If the thought presented to our minds be the bacteria of envy, then let us promptly apply the antidote which declares that envy is one of the works of the flesh and of the devil, and contrary to the spirit of Christ, which by our covenant we have adopted as ours. And let us remember that envy is closely related to and apt to be followed by malice, hatred and strife, which under some circumstances mean murder, according to the New Covenant and our Lord's interpretation.--1 John 3:15; Matt. 5:21,22.

If the bacteria which presents itself to our minds is avarice, with the suggestion of unjust methods for its gratification, let us promptly apply to it the medicine furnished in the Lord's Word, namely, "What shall it profit a man if he gain the whole world and lose his own soul?" "For the love of money is a root of all evil, which some, coveting after, have erred from the truth and pierced themselves through with many sorrows."

The more attention we give to this subject, the more we will be convinced, from our own personal experiences, of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind; and the more we will appreciate the statement of the Word, "Keep thy heart [mind, affections] with all diligence; for out of it are the issues of life."--Prov. 4:23.

But we are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, then there could be no victories on our part, no overcoming of sin and of the wicked One. But we know that for this very reason we are now in the school of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the Tempter, and by our Master's grace and help to come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we feel confident in his wisdom, we will follow closely his instructions and keep our hearts [minds] with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even your faith;" i.e., it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to "come off conquerors and more than conquerors through him that loved us and gave himself for us."

Nor are we to seek divine aid far in advance, as, for instance, to be kept throughout the year to come, or month to come, or week to come: rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence, our prayers should be for help in the time of need, as well as general prayers for the Lord's blessing and care for each day. In the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

The difficulty with many is that they are looking for some great battles, instead of averting the great battles by availing themselves of the Lord's provision, and keeping their minds cleansed from secret faults. The little battles, and much more numerous, are the ones in which we gain the victories with their ultimate rewards. "Greater is he that ruleth his own spirit [mind, will] than he that taketh a city."

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in our text, and may well be the repeated earnest prayer of all the sanctified in Christ Jesus,--"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

A year from now we hope to hear from very many of great blessings received through this counsel of the Lord's Word, as suggested in our last issue.

===================

R2249 : page 24

THE BLESSED ONES PORTRAYED.

--JAN. 23.--MATT. 5:1-12.--

"Ye are the Light of the World."--Matt. 5:14.

THE beatitudes--or the blesseds--designate the particular graces necessary to our Lord's followers, if they would receive the blessings which the Father designed they should enjoy through Christ. These constitute the text as it were of our Master's great "Sermon on the Mount." It is supposed to have been delivered from a site known as the Mount of Beatitudes, sloping gradually, about sixty feet in height and situated about seven miles South-west from Capernaum where, as we saw in our last lesson, Jesus had taken up his residence. Strange to say, it was on this very site on July 5th, 1187, that the last remnant of the Crusaders was destroyed, after their army had been defeated by Saladin in the valley below. Those Crusaders claimed to wage their warfare in the interest of the Lord's cause, but had they remembered and properly applied to themselves even remotely the lesson which we are about to consider, spoken by our Lord on this very Mount, they would not have been defeated and exterminated, for they would not have been Crusaders at all. Alas, how many cry, Lord, Lord, and attempt in the Lord's name to do many wonderful works who, neglecting his Word, are not his people and fail to get the blessings now offered.

At this time our Lord's ministry was fully inaugurated: he had collected his first disciples, had performed some miracles, and the multitudes began to follow him, saying truly, "Never man spake like this man." With his disciples nearest to him and the multitudes surrounding, he began his celebrated discourse the text of which we have under consideration.

(1) "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." This first beatitude or blessed state really in some respects comprehends all the others. Through it the other graces and blessings are accessible. It is the gateway and the main roadway from which all the other avenues of blessing branch off. Some one has said, it is the hallway of the house of blessing, from which all the various rooms or apartments are accessible.

The word blessed signifies much more than happy;

happiness proceeds usually from outward causes, while one might be blessed while in misery, in pain, not joyous but grievous. The root of the word blessed here carries with it the thought of great or honorable: our Lord is describing the characters which from his standpoint and that of the Father are truly great, honorable characters, which God is pleased to bless and ultimately to reward.

R2250 : page 24

The Greek word here translated poor has the significance of utter destitution, extreme poverty. Hence, the thought is that a full appreciation of our own spiritual destitution is essential before we will be ready to receive the measures of divine grace provided for us by the Father in Christ Jesus, our Lord. And not only must this destitution be realized at the beginning of our approach to God, but it is necessary that the same dependence upon divine grace and realization of our own insufficiency shall continue with us all our journey through, if we would finally be acceptable and be granted a share in the Kingdom which God has promised to them that love him. There is nothing in this text to signify earthly poverty and destitution: nevertheless we know from experience, as well as from the Lord's Word, that not many rich or great, but chiefly the poor of this world, rich in faith, shall be heirs of the Kingdom. Very evidently moderate poverty is the most favorable condition for us in our present weak and fallen condition: earthly prosperity and riches very frequently tend to choke the new nature and hinder it from bringing forth the peaceable fruits of righteousness --tending rather to a spirit of self-sufficiency, pride, etc. As our Lord Jesus expressed it, "The cares of this life and the deceitfulness of riches choke the Word, and it becometh unfruitful." Let us all then in seeking the character which will be approved of God and accepted to the Kingdom of God's dear Son, seek more and more continually this humility of mind which so far from being boastful and self-sufficient, humbly accepts with gratitude every good and every perfect gift as coming from the Father of Lights.

(2) "Blessed are they that mourn: for they shall be comforted." We apply this in connection with the first blessing; for it is not every one who mourns who will be comforted, but merely the poor in spirit: their mourning will be from the right standpoint and will bring a blessing of heavenly comfort--a realization of sins forgiven, iniquities covered and divine reconciliation and favor. We sometimes sing,

"Why should the children of a King
Go mourning all their days?"

There is a proper thought in the poet's expression: for we need not continue to grieve over our "sins that are past through the forbearance of God," which are "covered" by the merit of the precious blood: nor should our lives be destitute of the "joys of the Lord" and the "songs in the night" which he gives, according as it is written, "He hath put a new song into my mouth, even the loving kindness of our God." But hilarity and boisterous "gayety" are certainly inappropriate to the children of the Great King. Why? Because all such should realize that life is a stern reality,

R2250 : page 25

not only to the Christian but to the whole world, "the groaning creation." A sympathy with the sorrows, difficulties and privations of the masses, at home and in heathen lands, no less than a realization of the grandeur of the high calling of the Church in this Gospel age and of the exceeding great and precious things which hinge upon our faithfulness to him who hath called us out of darkness into his marvelous light,--these all should be saying to us continually, in the language of the Apostle, Be vigilant! Be sober! Watch! Quit you like men!

Besides, all who are earnestly striving for the victory over self, and the world, and sin, are sure to make a sufficient number of failures along the way to insure them considerable experience in mourning for these deflections,--if their hearts are in the right attitude toward the Lord. Gracious indeed is the promise to such, "They shall be comforted." Our Lord does comfort such with the assurance that he notes their tears as well as their efforts in opposition to sin, and that he is thus preparing them through present experiences and the development of character for the Kingdom.

(3) "Blessed are the meek: for they shall inherit the earth." Nothing can be more evident than the fact that this promise also waits for the establishment of the Kingdom, for its full fruition. Certainly the meek are not in this age favored with the ownership or control of any considerable proportion of the earth's surface. Rather it is the arrogant, the proud, the domineering, the selfish and pushing who chiefly inherit the earth at the present time--under the rule of "The Prince of the power of the air, who now worketh in the hearts of the children of disobedience." Very evidently this blessing also belongs to those who inherit the first blessing--those poor in spirit who shall be heirs of the Kingdom. The Kingdom class--Christ Jesus and his Church, his body, will inherit the earth --purchased, as well as man, by the great sacrifice finished at Calvary. And when this Kingdom class shall inherit the earth, it will not be to oppress mankind, but on the contrary for their elevation, restitution and blessing. This is in harmony with the Heavenly Father's promise,--"I will give thee the heathen for thy inheritance; and the uttermost parts of the earth

for a possession."

But the time for this inheritance has not yet come. It will be introduced as soon as the last member of the elect Church has been fitted and prepared for the inheritance by the development of the graces of character here portrayed by our Lord. Yes, blessed are the meek--all who shall be accounted worthy of a share in the Kingdom and in its inheritance must be meek, teachable, humble, for "Jehovah resisteth the proud but showeth his favor to the humble."--James 4:6.

(4) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." To whom is this blessed promise applicable? Surely to none other than "the elect," the Church, referred to preceding as "the poor in spirit," "the meek." These, and these alone at the present time, are hungering and thirsting for truth and righteousness, in respect to the divine revelation on every subject and affair of life. Others may have a little hunger for truth, but they are soon satisfied;--especially when they find the truth unpopular and that, however sweet to the taste, it afterward brings bitter gripings of persecution and ostracism under present unfavorable world-conditions. To a considerable number honesty and righteousness are the best policy, to a limited degree,--so far as public opinion sustains them; but a righteousness and honesty and love of the truth at the cost of persecution, at the cost of having men "separate you from their company," is only hungered and thirsted after by the "little flock" --the overcomers. "They shall be filled." They will be filled to the full by and by, very shortly, in the "change" of the "first resurrection," when this mortal condition shall be exchanged for immortality; when this animal body shall give place to a perfect spirit-body. Then partial knowledge and partial attainment of righteousness shall be superseded by a full, complete knowledge, then "we shall know, even as we are known." But even now this class enjoys much larger measures of knowledge of the truth and experiences in the blessings of righteousness than are possible to any other class.

(5) "Blessed are the merciful; for they shall obtain mercy." Human mercy, sympathy, pity, compassion, are but reflections of the divine character: these qualities may be found in the natural man, but not infrequently when so found they are traceable to some extent to pride, selfishness, ostentation, show. The mercy, pity and sympathy which would exercise themselves irrespective of human knowledge and approval, and irrespective of divine reward, are not frequently met with except in the "poor in spirit, heirs of the Kingdom." And all who are of this class must be merciful, pitiful, loving: their own relationship with the Lord and all their hopes respecting the Kingdom to come depend upon their being merciful; for only the merciful shall obtain mercy, and those who pray, "Thy

Kingdom come, thy will be done on earth," are instructed to pray at the same time for the forgiveness of their trespasses (only) as they also forgive the trespasses of others, their fellow-creatures.

(6) "Blessed are the pure in heart: for they shall see God." We are to distinguish sharply between purity of heart, will, intention and absolute purity of

R2250 : page 26

every word and act of life; for the one is possible while the other is impossible, so long as we have our present mortal bodies and are surrounded by present unfavorable conditions. The standard set before us in this very sermon however is a standard not only for the heart but for all the conduct of life, "Be ye perfect even as your Father in heaven is perfect." By this standard we are to measure ourselves, and that continually, and not with one another; and to this standard we are to seek to bring the conduct of our lives and the meditation of our hearts. But only our wills (hearts) have yet been transformed and renewed and purified: our present imperfect earthen vessels in which we have this treasure will not be "changed" or renewed until the resurrection. Then, and not until then, will we be perfect in the divine likeness, but now nothing short of purity of heart, will, intention, can be acceptable to God and bring the blessing here promised.

In whom do we find the new hearts, renewed hearts, cleansed hearts, pure hearts? Surely, in none except those who are called, chosen and faithful,--the poor in spirit class, the meek, the "little flock," heirs of the Kingdom.

(7) "Blessed are the peace-makers: for they shall be called the children of God." None will be accounted worthy to be called children of God who shall not have developed peace-loving dispositions. The anger, malice, hatred, envy, strife and generally quarrelsome disposition, which to some extent is inherited through the fall by every member of the race, must be recognized as belonging to "the works of the flesh and of

R2251 : page 26

the devil, and must be resisted in heart fully, and in outward conduct as fully as possible. Peaceableness must supplant quarrelsomeness in all those who would hope to share the Kingdom and be recognized as children of God. "So far as lieth in you live peaceably with all men." This of course does not mean peace at any price, otherwise our Lord, the apostles and the faithful body of Christ throughout this age might not have suffered, or at least might have endured very much less suffering for righteousness' sake. Hence, the significance of our Lord's statement, "In the world ye shall have tribulation; in me ye shall have peace."

But surely, as we should be at peace with the Lord, so we should desire and strive and expect to be at peace with all who love the Lord, who have his spirit, and who are seeking to walk in the same way toward the Heavenly Kingdom. "Live in peace [among yourselves]" (2 Cor. 13:11), is the injunction of the Apostle to the Church. There is a great lesson in these words for all who are seeking to be heirs of the Kingdom and to inherit these blessings which our Lord enumerates. With perverse natural dispositions it may require considerable time and practice to learn to know and choose and love the path which leads to peace among God's people. This path is love;--love which thinketh no evil, vaunteth not itself, is not puffed up, seeketh not her own, but beareth all things, endureth all things, hopeth all things. And to be a peace-maker one must first be a peace-lover himself: to attempt to make peace without first having the spirit of love ourselves is to blunder, and will surely result in failure.

Those who, wherever they go, make for peace, righteousness, love and mercy, in meekness, thereby prove themselves to be children of God.

(8) "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven." This blessing also applies only to "the faithful in Christ Jesus." The elements of character which constitute righteousness, and imply harmony with God and heirship to the Kingdom which he has promised, have already been stated in the seven propositions preceding; and now our Lord calls attention to the fact that with all these graces and elements of righteousness, far above the standard of the world, this class would nevertheless be persecuted and suffer; because of these very elements of character which he approves. This is because the world in general throughout this age will be so blinded to the truth, and so in harmony with sin, that righteousness will be hated in proportion as sin is loved. But in order to be heirs of the Kingdom we must not only love righteousness, meekness, purity of heart, humility of spirit, etc., but must be ready and willing to endure persecution in support of these heavenly principles.

The great Apostle, Paul, declared, "All that will [in this present time] live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Hence, the implication is that we must have all of the foregoing seven characteristics so deeply imbedded in our characters that we will endure the persecutions which they will bring, unflinchingly. Such the Lord elsewhere terms overcomers, saying, "To him that overcometh will I grant to sit with me in my throne." So then, to have a share in the Kingdom implies a share in the persecutions which the Kingdom class will endure faithfully.

The same thought is amplified in the two succeeding verses, which inform us that we should not only be ready to endure persecution, but, rightly informed, will realize that the more we endure along proper lines the more cause we will have for rejoicing in heart, however sorrowful our outward conditions and circumstances may at times be.

Nor does the Lord leave us to suppose that the only persecutions to be endured are those of physical culture; he specifies that some of these persecutions, the endurance of which will be acceptable with him as

R2251 : page 27

proofs of our love for him, his kingdom and its rules of righteousness, are "revilings," "false-witnesses" and "all manner of evil" misstatements, because we are his, loyal to his Word and cause. Let us remember also that as the persecutions, misstatements, slanders, revilings, misrepresentations, against the early Church came not so much from the world as from those who professed to be God's people, Israel according to the flesh, so now we must expect that persecutions will come from professing Christians, who are not in heart-harmony with the Lord, and his Word, and the rules of righteousness which our Master laid down.

These same rules of course apply in a modified degree to the whole world, in proportion as they have these traits of character: even in uncircumcised hearts, and even tho they be only outwardly practiced and for effect, nevertheless to that degree do blessings attend. And we may reasonably suppose that when the Kingdom class, the Church, shall be exalted with their Lord and head, to share his Millennial Kingdom, and to bless the world of mankind with a righteous government, and to bring all to a knowledge of the Lord and of the truth,--then practically these same rules will apply to all who then will be on probation for divine approval and eternal life. Now however, during this Gospel age, these lessons are fully applicable to the elect Church, the "little flock," to whom only it is the Father's good pleasure to give the Kingdom.

===================

R2251 : page 27

"AFTER THIS MANNER PRAY YE."

--JAN. 30.--MATT. 6:5-15.--

"Pray to thy Father which is in secret."

"PRAYER is the soul's sincere desire, uttered or unexpressed," says the poet: and he says truly, for the Scriptures inform us that God is a "discerner of the thoughts and intents of the heart;" and again, that in the case of the saints the spirit or intention is accepted by the Lord when we approach him in seasons of distress, when we can find no language in which to clothe our feelings and desires, --when we come to him with spirit-groanings which we cannot utter in words. (Rom. 8:26.) Nevertheless both by words and example our Lord instructed us that our prayers should be uttered, formulated, and, if possible, not be left merely to incoherent feelings and groanings. It was to this end that he gave the instructions of the present lesson, in answer to the request of the apostles, "Lord, teach us to pray."--Luke 11:1.

While certain rules should govern all prayers, all approaches to God for communion, namely, that we should approach with humility and simplicity and reverence and in the name of Jesus, yet circumstances may govern in certain particulars:--

(1) The prayer of the sinner, the alien and stranger from God, should differ from that of the child of God who has received pardon and reconciliation along the divinely appointed lines. For instance, the prayer of the publican, approved by our Lord, did not address Jehovah as "Father" but as God--"God be merciful to me a sinner." On the contrary, those who come into relationship with God under the terms of his covenant in Christ have the privilege not only of recognizing God as the Creator and Ruler, but also as their "Heavenly Father," and of addressing him as such.

(2) Amongst those who approach God in prayer as his children, different circumstances and conditions may have a bearing as respects the manner of worship: at times they may properly go aside and hold communion with the Father in secret,--where no earthly eye will see and no earthly ear will hear. Our Lord's own example should be an illustration of this privilege: we remember how it is written of him frequently that he went apart from his disciples and prayed alone, and how sometimes he spent the entire night in solitary prayer.

(3) Prayer at other times may properly and profitably be offered in the presence of fellow-believers and audibly, as the prayer of all and in which all are interested and join. An illustration of this may also be drawn from our Lord's example: for instance, his prayers recorded in John 11:41,42; 17; Matt. 11:25,26; Luke 10:21; 11:1. These prayers could not have been recorded if they had not been heard by the apostles: and the very object of their utterances in their presence was evidently for their benefit and blessing, as well as for the benefit and blessing of all the household of faith since then. The prayers of Moses and Solomon, David and Jeremiah, Ezekiel and Daniel are also recorded, and hence were made publicly, at least before the Lord's people. The record respecting the early Church seems to imply that they met together as one family and that their prayers as well as their hymns and song-prayers were general, in common, for the benefit of

the whole company present. This is implied in the account given in Acts 1:14 where it is declared, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Again, the words of one of their prayers are quoted in Acts 1:24; evidently this prayer was uttered audibly and in common. Again in 1 Cor. 14:16

R2251 : page 28

the Apostle shows the thanksgiving of the congregation was and should be presented before the Lord not only audibly but in a language heard and understood by the worshipers, so that all might be able to say "Amen" to the thanksgiving and petition.

(4) At times it may not be improper to give thanks to God in the presence of a mixed company--believers and unbelievers. Illustration of this course is found

R2252 : page 28

in our Lord's own conduct. His prayer at his baptism in Jordan was witnessed evidently by the multitudes. (Luke 3:21.) Again our Lord prayed in public, in the hearing of the mixed gathering, at the grave of Lazarus. Again at the close of our Lord's ministry, when he prayed, "Father, save me from this hour," "Father, glorify thy name," the multitudes surrounding evidently heard or in some manner knew of the prayer, as is shown by the statement of John 12:29. Again our Lord's last prayer, on the cross, was audibly heard even by his enemies.--Matt. 27:46,50.

We have gone into details of proof respecting this subject because some of God's dear people have fallen into the error of supposing from this very lesson which we are about to consider, that it is wrong, sinful, to pray with or in the presence of others, either the Church or the world; they evidently put more stress upon our Lord's words, "Enter into thy closet, etc.," than our Lord intended, as we have shown from his own course of conduct, which certainly is the best illustration of the spirit of his teachings,--for "In him was no sin, neither was guile found in his mouth." We remark incidentally, however, that we have no sympathy whatever with a practice which seems to be very common with the majority of Christians, namely, that of preaching at transgressors and scoring them, in prayers ostensibly offered to God. That this general disposition is recognized by others, is well illustrated by the following statement which appeared in a Boston secular journal, in a favorable comment upon the discourse of a very popular minister in that city. It said: "His prayer was generally acknowledged to be one of the finest ever offered to a Boston audience." There are indeed strong reasons for believing that many of the prayers offered are offered more to the congregations who hear than to the Almighty. This is a gross perversion of the wonderful privilege of prayer granted to God's children, and is of a piece with the hypocrisies of our Lord's day against which he warned his disciples, saying that those who thus pray are hypocrites and have their reward in being heard of men; for that is the reward they seek.

To this day the traveler in the far East will see and hear prayers in every direction. Some of them may be results of misdirected energy and conscience, but many of them no doubt, as intimated by our Lord, are the results of spiritual pride and desire to be thought pious. A traveler in the East writes: "I was awakened in the early morning by a sound of prayer that was evidently intended to be heard of men whether God should hear it or not; it was a prolonged and energetic intoning, with an occasional rise in the voice that would be sure to start the soundest sleeper--it was the dragoman [guide], who after the morning greeting, added, 'Did you hear me pray this morning, my master?' Indeed I did, was my reply. And then he told me of his zeal and earnestness in prayer." The customs of Christendom differ; and yet in every direction we may find evidence of the same spirit,--ambition to be thought pious, effort to make an impression upon men and women, rather than to hold communion with the Heavenly Father. Such hypocrisies cannot be too strongly guarded against in all those who seek and enjoy communion with the Father and with our Lord Jesus Christ.

TO WHOM SHALL WE PRAY?

Our Lord's instruction is, "Pray to thy Father," "Pray, our Father which art in heaven." But this instruction is to be coupled with the further instruction, "Whatsoever ye shall ask of the Father in my name he will give it you." (John 15:16; 16:23.) "No man cometh unto the Father but by me." (John 14:6.) This excludes Jews, excludes Mohammedans, excludes the heathen, excludes all who have not a knowledge of Christ and a faith in him as the Redeemer. Only believers who have accepted Christ may approach God in prayer and call him "Father;" others may formulate petitions, but need expect no answers. It is only after we have accepted Christ and had our sins forgiven through faith in his blood that we may have the "boldness to enter into the holiest by the blood of Jesus by a new and living way which he has consecrated for us." (Heb. 10:19,20.) These privileges which we enjoy under the New Covenant sealed and ratified by the blood of Jesus, had their correspondence and type in fleshly Israel and the Law Covenant sealed with the blood of bulls and goats; hence it was that the Jews as a people under their covenant were permitted to have access to God in prayer--tho not so directly and closely and intimately as we of the New Covenant.

"Use not vain repetitions as the heathen do." The natural tendency of the human mind in approaching the Creator seems to be to feel its own poverty of expression, and to attempt to make up for this by repetitions. Thus the Chinese have the "praying wheels" in which long prayers that the worshiper cannot remember to repeat are turned round and round by him as representing his will, his wish, his prayers.

R2252 : page 29

The same principle is used amongst Roman Catholics, who repeat the same prayers scores and hundreds of times, and are promised by their priests certain special rewards for "saying" these prayers, a certain number of times,--the omission of so many days or years of future purgatorial sufferings. The same influences seem to operate upon Protestants tho less grossly, and often leads to long prayers and improper details of instruction to the Almighty. The Lord wished his followers to pray intelligently and realize that they were approaching an intelligent and reasonable God who knows already, far better than we, what things we have need of; and who is more willing to give them to us than earthly parents are to give good gifts to their children. Hence to repeat our petitions over and over is not only vain, in the sense that it will profit us nothing, but it indicates a low degree of spiritual development, very imperfect ideas respecting God, and a very imperfect relationship with him. The Christian neither needs to repeat certain prayers indefinitely, nor does he need to take up in prayer all the affairs of the world and the affairs of the Church, to tell God all about them and how they ought to be regulated. We have heard public prayers which implied that the worshiper had as much or more wisdom than the Almighty; because in them he undertook to tell the Almighty how, when, where and what should be done the world over, at home and abroad;--how many should be converted at the meeting in which he was praying, and how the heathen everywhere, the world over, should be dealt with.

All this is monstrously wrong. No man is in a fit condition of heart to approach God in prayer who has not first learned of his own ignorance and lack of wisdom, and learned also of the Lord's infinitely superior knowledge and wisdom and power and love. The Christian who is advanced in knowledge and experience in the heavenly way will on the contrary be so filled with a realization of his own ignorance and insufficiency that he will rather go to the Lord praying, Lord teach us thy will, show me what is thy way and plan of salvation for Christendom and for the heathen, and show me how I may best be a co-worker with thee in the accomplishment of thy great and wonderful, wise and good purposes. Indeed, as the Christian's experience grows he is apt to come more and more to the condition of heart where his prayers to God will be chiefly thanks for mercies and favors already received, expressions of confidence in the Lord's willingness and ability to fulfil all the gracious promises of his Word, temporal and spiritual, and request merely that the divine will be done.

"Your Father knoweth what things ye have need of before ye ask him." The Christian's prayer therefore is not for the purpose of giving information to God, nor for the purpose of calling attention to matters which he might overlook or forget; but on the contrary he is enjoined to pray and required to pray, because it will benefit himself: God withholds many of his blessings until we approach to ask them in prayer, in order that we may realize our need of his aid, and our dependence on him. Our prayers therefore are not to induce God to give us things which he desires to withhold from us, but are merely to secure the things which he desires us to have and has promised to us, and is more willing to give than to withhold. And how wise is this divine arrangement: how many of God's people have realized great benefit from this divine arrangement that we must ask if we would receive, must seek if we would find, must "knock if it be opened unto us." And thus, in addition to the favors asked and received, the very necessity of prayer itself has brought us into close fellowship with the Lord--into the enjoyment of one of our greatest privileges and blessings.

"AFTER THIS MANNER PRAY YE."

"Our Father which art in Heaven, hallowed be thy name." This address of God as our Father, as we have just seen, does not imply the fatherhood of God to all mankind; for on the contrary we remember that our great Teacher declared to some, "Ye are of your father, the devil." And the Apostle declares that we were "children of wrath" even as others still are. We have "escaped the condemnation that is on the world," and have been translated out of the kingdom of darkness into the Kingdom of God's dear Son--out from amongst those who are children of wrath into the family of God; so that now, as sons of God, all who believe in Jesus may pray, "Our Father, which art in Heaven." This portion of the petition is an address of reverence, an acknowledgment of God's greatness, and implies our humility and littleness. It implies that the worshiper

R2253 : page 29

reverences God and is not undertaking to address him in a light or irreverent manner: even his very name is revered as holy by the true worshiper.

"Thy Kingdom come: thy will be done in earth as it is in heaven." This petition is not in the nature of a demand, nor even an expression of impatience. Rather it is an acknowledgment on the part of the worshiper that he has faith in the divine promise that a Heavenly Kingdom shall in God's due time be established in the earth. It is an acknowledgment that the worshiper not only believes God's promise but that he is in sympathy with it and desires the Lord's Kingdom --longs for it. It thus implies that he is not in sympathy with sin, nor with the kingdoms of this world and the present order and its imperfect social, financial, political and ecclesiastical arrangements. It is an acknowledgment,

furthermore, that the worshiper is longing for the condition in which no sin will be possible;--in which God's will shall prevail on earth as well as in heaven. It thus implies that he is out of harmony with sin and in harmony with righteousness, truth, goodness. It is an acknowledgment, nevertheless that God's will is not done on earth, that his Kingdom has not come to earth as yet; for when his kingdom comes, when Christ, the appointed King, shall take unto himself his great power and reign, the result will speedily be as shown in the Scriptures, that Satan will be bound, evil in general restrained, and on the contrary knowledge, peace and blessing shall fill the whole earth. (Rev. 20:1-3; 21:1-5; 22:1-6.) There is no attempt here to tell the Lord, what must be done, and how and when his Kingdom must be established: the rightly instructed worshiper is supposed to know that he who made all things is thoroughly competent to govern and direct and overrule all things, and that he is "working all things according to the council of his own will." The worshiper, it is supposed, has gone to the divine Word for instruction and will continue to receive his instructions there respecting the divine purposes: in this petition he is merely expressing his full acquiescence to the divine arrangement and rejoicing therein.

"Give us this day our daily bread." The words of Matthew here differ slightly from those of Luke. Literally translated Luke's statement is, "be giving continually our daily bread." Matthew says "this day," while Luke says "day by day." The thought is practically the same, however. It is not an appeal to God for superabundance and much goods laid up for many days; nor is it a request for luxuries: but merely asking, Lord, give us those things which are needful to us daily. Contentment is the very spirit of this petition. Whoever prays to the Lord after this manner, and from the heart, will surely be a very thankful and very contented person. And this petition is as broad as the divine promise respecting earthly things would warrant. "Thy bread and thy water shall be sure," leaves no room for requests for luxuries. Moreover, while this petition is the only one in the prayer of an earthly character, the only one taking hold upon earthly affairs and interests, it also may be understood as relating to spiritual things; indeed, we believe it will be so applied by all God's children, in proportion as growth is made in grace and knowledge and spirituality. The spiritually minded will be asking for the spiritual food, the spiritual necessities, day by day and will more and more realize that as the Heavenly Father clothes the lilies and feeds the ravens, so, much more, he will care for the temporal interests of all who are seeking first the Kingdom of Heaven and its righteousness, --the righteousness which it will enforce.

"And forgive us our debts, as we forgive our debtors." What a thought! Who can offer a prayer "after this manner" and yet be under control of the evil spirit--filled with malice, anger, envy, hatred, strife, being unforgiving, unthankful, resentful, backbiters, slanderers? All these works of the flesh and the devil proceed from evil conditions--not one of them is prompted by true love, such as the Lord inculcates and his spirit inspires. The very essence of Christian principle is love, sympathy, forgiveness of the faults of others, even as we realize we have faults ourselves and that God has graciously forgiven us these for Christ's sake. Our Lord emphasizes the importance of this forgiving spirit before we can be children of our Father in Heaven, saying, in another place, "With what judgment ye judge, ye shall be judged;" and with what measure ye measure others, your own conduct shall be measured. (Matt. 7:2.) We remember, also, that he gave a parable illustrating the subject, representing his forgiven disciple as a servant who owed ten thousand talents, whose debt he had freely set aside, and did not press; but when that follower manifested so different a spirit that, finding a fellow servant who owed a few pence, he treated him unmercifully, then the Lord's mercy and generosity were likewise withdrawn from him.--See Matt. 18:23-35.

Let every Christian in approaching the throne of the heavenly grace, daily inquire of his own heart, whether or not he has forgiven those who are indebted to him, as he desires that God should freely forgive him for Christ's sake. This does not mean the forgiving of financial indebtedness and destruction of our account books, except that on the debtor willing but unable to pay, we should have mercy and patience, even as we hope for mercy of our Lord. Its special application is to moral obligations, transgressions and indebtedness. Nor does this imply that we should pay no attention to the transgressions of others against ourselves--that we should not recognize offences. True, we should not be swift to take offense, we should be slow to anger, we should never take offense unless offense is most evidently intended. And then, while we may not forgive in the absolute sense until our forgiveness is asked, according to divine pattern on this subject, yet we should be always in a forgiving attitude of mind: that is to say, we should harbor no vindictive or malicious feelings, we should have no feelings except those of love and sympathy, and a desire to forgive the wrong that has been done us, as soon as possible, and an anxiety to make the way of reconciliation as smooth and easy as possible for the wrong-doer; and we should be on the alert to discover and prompt to rectify any missteps or wrong doings on our own parts.

R2253 : page 31

And "Lead us not into temptation, but deliver us from evil." The thought here is slightly obscure; for we all remember that "God tempteth no man." Amplifying the sentence so as to give us what we believe is the literal translation of it, and adding in brackets some suggestive words to make more plain our conception of the Lord's full thought here, as it was understood by those who heard him, this passage reads thus:--"And bring us not into temptation [merely], but [also] deliver us from the Evil One." It is a part of the divine arrangement to bring us or permit us to be put into positions of trial or testing. We are not to rebel against the divine wisdom in this matter, but quite to the contrary to acquiesce in it, and to realize that trials are essential to our development. Hence, instead of praying to be kept from temptations, our prayer rather is that when our Lord in his providences brings us into places of testing, he will also stay with us during the trial, and let his grace be sufficient for us, and not suffer us to be tempted above that we are able to bear, but with the temptation provide also a way of escape--delivering us from the Evil One, Satan.

"For thine is the kingdom, and the power and the glory, forever. Amen." These words, altho found in our Common Version and in some of the Greek manuscripts, are not found in the oldest Greek MSS., the Sinaitic and the Vatican. These would therefore seem to have been human words added to the words of our Lord. So far as this earth is concerned, these words have not been true throughout the Gospel age; the dominion of the earth has not been the Lord's; the power of earth has not been the Lord's; and the glory of the earth has not been the Lord's. On the contrary, Satan has been "the prince of this world" and has worked in the hearts of the children of disobedience, and has blinded the minds of them that believe not the gospel. And the kingdoms and powers of this world have been Satan's, and God's people are waiting for God's Kingdom to come, as represented in verse ten, to overthrow the kingdoms of this world, and to establish the Kingdom of righteousness: to bind Satan and to destroy the works of the flesh and the devil.

===================

INTERESTING LETTERS.

Kansas.

DEAR BROTHER RUSSELL:--It seems to me there should be a million of the booklet on Spiritism circulated this year. The error of Spiritism is increasing in a wonderfully rapid manner, and the regions here about seem pervaded with it. The "angel of light" phase seems to be wonderfully successful. How blessed the thought that the Lord will take care of his own. "I pray for them which thou hast given me out of the world." What joy to know that the Father hears the prayer of his dear Son. What a privilege to know that we may "abide under the shadow of the Almighty."

I enclose you a little booklet which I think should be titled "The Methodist Tenth," instead of "God's Tenth." I sometimes think if the Lord wanted to get money as badly as the preachers do he would get it. I hope it is not wicked to think such thoughts. Certainly my ideal of the Most High is very different from that. When the great work is completed, we will all see that He has done it all, and to Him belongs all the glory. Blessed be his holy name!

Yours for the truth, W. H. HOUGHTELIN.

Missouri.

DEAR BROTHER RUSSELL:--I have to report a splendid meeting at __________; a regular camp meeting, where my audiences varied all the way from 50 to 200 people, many of whom were deeply interested in the truth, as never before. Three Universalists threw away their arms of rebellion, came forward, two of them for the 1st volume of DAWN, and the third one subscribed for the TOWER, overjoyed at the wonderful plan of redemption when brought forward from a true and reasonable standpoint. Many others were deeply affected by such a grand harmony of the Word of God. Certainly it was a feast of fat things.

With Christian greetings to yourself and Sister Russell and all the dear brethren and sisters,

Yours in the bonds of love and service,

Z. A. RANSOM.

Ohio.

DEAR FRIENDS:--Please find enclosed M.O. for $1.00 to pay for my TOWER of '98. "To pay for" are not the words, however, to express my sentiments, as there is not money enough in the world "to pay for" the grand things it has been my great privilege to have, through the TOWER. May it please the Lord to continue the TOWER a true Herald of Christ's Presence and a firm defender of the Ransom, so as to keep it a true helper to us at all times.

Yours very truly, J. G. KUEHN.

R2253 : page 31

Illinois.

DEAR BROTHER RUSSELL:--The TOWER arrived this morning, announcing the death of your father. I was deeply touched by your article, and you have my earnest sympathy in your loss. What you said of his burdens and disabilities made me think of some verses in the poem, "Mortally Wounded,"--

"I lay me down to sleep, with little thought or care
Whether the waking find me here--or there;
A bowing, burdened head, only too glad to rest,
Unquestioning, upon a loving breast;
Not eager, bold nor strong--all that is past,
Willing not to do, at last, at last!
My long day's work is done, and this is all my part;
I give a patient God my patient heart."

R2254 : page 31

What a great blessing this dear old father must have been to you! In his own quiet way, loyal to the truth and to you. I can understand well how his noble efforts to "hold up your hands" must have comforted

R2254 : page 32

and strengthened you through dark times when Satan assaulted the work. His was indeed--

A ROYAL SERVICE.

"Among the Master's callings of high honor,
One oftentimes we miss,
Because our hearts in their impatient yearning
Fail to perceive its bliss;
Fail to perceive the grandeur of its service,
The deep, sweet joy it brings,
And deem some other easier, or nobler,

With richer harvestings.

"And so we may not choose, but Christ appoints us
The work of sitting still,
And saith, My child, in quietness and patience
This service now fulfil.
We learn that we are given this sweet service,
Because the Master sees
That thus his delegates must oft be fitted
For higher embassies.
Until at last we hear his dear voice saying,
Child, I have need of thee
To fill this vacant place of trust and honor,
To do this work for me.

"And then, as fellow-workers with the Master,
We shall arise and go
Forth to the harvest fields of earth, it may be,
The reaper's joy to know;
Or to some perfect, wondrous service yonder,
Within some Holy Place,
Where, veilless, in its full transfigured glory,
His servants see his face."

Your father's humility and child-like faith in our blessed Lord were beautiful: and you could not have paid a higher tribute to him than this brief, loving article in the TOWER. While your present separation from him is sad, yet we sorrow not as those who have no hope, and we have probably only a few more years in the flesh. Then we, too, shall enter that better, more blessed life, and understand fully what now we know only in part. With much Christian love to you and to Sister Russell, I am

Yours in our dear Redeemer,
HATTIE O. HENDERSON.

[The EDITOR desires to express deep appreciation of all the many loving and sympathetic letters received from every quarter;--Love's testimonies and benedictions. What better evidences have we of the Lord's spirit than "brotherly love" and sympathy? Verily, "If one member suffers, all the members suffer with him." Please, dear Brethren and Sisters, accept this as an acknowledgement of all your kind and highly esteemed expressions of sympathy; and excuse me from a personal reply by letter, for we are extremely busy with the "harvest" work--as you will be glad to know.--EDITOR.]

New Zealand.

DEAR BROTHER RUSSELL:--I cannot tell you how deeply thankful I feel for being enabled to come to a knowledge of present truth as set forth in MILLENNIAL DAWN and ZION'S WATCH TOWER. It has strengthened and deepened my love for God and my desire to be of some use in the work of the present "harvest." There is a good field here for work, and I earnestly desire to engage in it. I do firmly believe that the Lord is calling me to it.

I have fully counted the cost, and I am prepared to devote my time, my talents, my all, in the Lord's work, and I wish to colporteur and devote the most of my time to spreading the truth. I have no one depending on me, so that I am entirely free to devote myself to the work. I enclose five dollars for renewal of TOWER and tracts, also some 1st volumes of DAWN.

Yours in the Lord, ANDREW ANDERSON.

Denmark.

DEAR BROTHER RUSSELL:--MILLENNIAL DAWN, VOL. IV. and your welcome letter of the 12th inst. came safely to hand. Many thanks! I am reading the book with much interest and profit. It opens up many truths to me, so important for God's people to know; it is "meat in due season" for me. Oh, how I wish those books could have a wide circulation among the people, and enable many to see this wonderful light!

On the 17th of October there happened an event here that should not be left entirely unnoticed. The Salvation Army was then officially legitimized in Denmark. General Booth was then visiting here and opened up several new homes for destitute. And at one of his meetings he had some very big(?) people on the platform. Judge of Supreme Court F. Larsen, privy Counselor of State Goos, Lieutenant-General Bahnson, Secretary of State Tierry, Chief of Police Madsen, and several others, solemnly pronounced the Salvation Army legitimized as a useful institution for the present order of society, and promised it their best support.

But, for all that was said there, we know that it is not the promotion of Christianity these men are expecting by the efforts of the Salvation Army. It is not for the sake of Christianity, but for their own sakes, for the sake of Capitalism, that they have now legalized the "Army." And because the "Army" supports Capitalism, the great men bless its doings and step forth on the platform to thank the "Army" for all the good it has accomplished.

Please give my Christian love and regards to the office helpers and receive a large share to yourself and Sister Russell, from

Your loving brother in Christ, J. S. WINTER.

Bermuda.

MY DEAR BROTHER RUSSELL:--I am writing to thank you for the generous supply of tracts you sent me and to tell you I arrived here after a very smooth and pleasant voyage. The people are very much scattered over the island, and in no place is there any very dense population, and as horse, steam or electric cars are entirely unknown here it entails considerable walking to make a thorough canvass of the entire colony; but (D.V.) I hope after about a week to start in and distribute the tracts and at the same time solicit orders for DAWNS, and as this is a virgin field, I trust my labor will not be in vain.

I hope, dear Brother, that you will remember me at the throne of grace that He may use me in this solemn harvest time in making me His humble instrument in this colony for separating the wheat from the tares, and that whatsoever I may do, it may be entirely for His honor and glory who has called us to be fellow-heirs with Jesus.

"Emptied, that so he might fill me, as forth to his service I go;
Broken, that so unhindered his love through me might flow."

Yours in the love of Jesus, WALTER YARDLEY.

[This dear brother has already had 100 copies of VOL. I., and about all sold now.--EDITOR.]

===================

VOL. XIX. FEBRUARY 1, 1898. No. 3.

CONTENTS.

Views from the Watch Tower........................ 35
  Christianity and Conquest..................... 36
  United States a Kingdom of God................ 36
  The Church a Social Club...................... 36
  Evangelist B. Fay Mills' Theology............. 37
  Zionism and the Messianic Prophecies.......... 37
"To Whom Shall We Go?"............................ 38
"Ye Cannot Serve God and Mammon".................. 42
"They that be Whole Need Not a Physician"................................. 44
"Freely Ye have Received, Freely Give"............ 45
Interesting Letters............................... 48

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

===================

VIEWS FROM THE WATCH TOWER.

CHRISTIANITY AND CONQUEST.

"IT WOULD be difficult for a confirmed cynic to make a more bitter comment upon what we may term political Christianity than has just been offered in the conduct of the European Powers toward

China. In considering the partition of that Empire, the natural rights of its Government and people have not been taken into account, but only the desires and covetousness of the rival spoliators. And, however mild may be the later negotiations of the Germans at Kiao-Chau, their first intent, and the direct command of the Emperor, was to 'strike with a mailed fist' and take whatever they wanted by force. That is, or was, the attitude of that nation of Christian Europe, whose ruler most vaunts himself upon his divine right.

"Briefly stated, the doctrine is that heathen nations have no rights which Christian nations are bound to respect. The powerful Christian nations of Europe approach the weak heathen nations of Asia, to oppress and rob and murder. They say, 'Let us rob them of their land, which we covet'--in the name of him who commanded, 'Thou shalt not steal' and 'Thou shalt not covet.' They say, 'If they resist us, let us kill them'--in the name of him who said, 'Thou shalt not kill.' They say, 'Let us oppress them and compel them to do our will'--in the name of him who said, 'Thou shalt love thy neighbor as thyself.' That is what the Christian nations are practically saying and are actually doing....

"For Prince Henry of Prussia, who leads this great campaign against the Orient, and who goes thither to avenge the death of missionaries and to carry the beneficence of Europe to the benighted heathen, declares in terms that he will preach not Jesus of Nazareth, but William of Germany; not Christ crucified, but William crowned! Let there be no injustice done. Here are his identical words, spoken with the foreknowledge and approval of the Emperor himself: 'One thing,' he said, 'is the aim that draws me on. It is to declare in foreign lands the gospel of Your Majesty's hallowed person (das Evangelium Eurer Majestats geheiligter Person), to preach it to every one who will hear it, and also to those who will not hear it. This gospel I have inscribed on my banner, and I will inscribe it whithersoever I go.' Such, then, is the evangel of these few closing years of this nineteenth century of the Christian era.

"The German seizure of a part of China is probably the consummation of a long laid plan. There is reason to believe that such action was decided upon some years ago, to be taken as soon as a pretext was afforded. The pretext came in the murder of a couple of missionaries, and the seizure of Kiao Chau immediately followed. That the murders occurred when they did was a matter of chance, but the time could not have been chosen more opportunely to serve the German Emperor's ends. A foreign campaign for the acquisition of a new empire in China will give him the greatest possible aid in getting his Navy bill through the Reichstag, especially since the murdered missionaries whom he is avenging were Roman Catholics, and it is the Roman Catholic vote in the Reichstag that he most needs. It will also serve to divert German attention from domestic distress and to make the people forget their poverty for a time in their enthusiasm for what is termed the honor of the Fatherland.

"There is perhaps no need greater than this latter, unless, indeed, it be to remedy the poverty, instead of merely glossing it over with military glory. For Germany, with all her progress, is wretchedly poor. With one of the greatest armies in the world and with commerce whitening--or blackening--every sea, her people are grovelling in abject poverty. The facts in the case are actually startling. In England the line of exemption from income-tax is drawn at $800. In Prussia it is drawn at $225. One would think that would leave all except paupers subject to taxation. On the contrary, it taxes only 8.46 per cent. of the people. No less than 91.54 per cent. of the people of Prussia, then, have to live on incomes of less than $225 for each family! That is a picture of poverty literally appalling. That more than 29,000,000 out of 32,000,000 people

R2255 : page 36

should be living on incomes of less than 62 cents a day, such an income generally having to suffice for a whole family, is the blackest picture of German social economy that any enemy of the Fatherland could wish to draw.

"A generation ago matters were not as bad as they are now. Or, if they were, the people had not yet been waked to a realization of the fact, and they had no one in particular to blame for it. But Germany is now wide awake. The people know and feel how wretchedly poor they are. Rightly or wrongly, they blame the Government for it. Some demand more aid from the Government, in tariff protection and bounties. Others clamor for free trade, which may not increase their incomes, but would, they imagine, lessen their expenses. Others see in the vast expenditures for army and navy the source of all their woes. And others, weary of the problem, seek to escape it by expatriation. There is a desperate chance that foreign war, or at least colonial conquests, may for a time allay the rising discontent. But that will be an anodyne for the pain, not a remedy for the disease. The latter is something that is to be sought through other mediums than blood and iron."

* * *

Thus does the New York Tribune comment on the greed of the so called Kingdoms of God and of Christ --"Christendom," whose kings and emperors claim to reign "by the grace of God." No wonder, then, that people whose religious theories are in line with and built upon such claims, and who believe that the Bible so teaches, are inclined to repudiate the Bible and to modernize Christianity and make of it a society for social and political reform, and without creed or any tests as to religious faith. Alas! that God's wise and gracious plan and its record, the Bible, should be so misrepresented amongst those who love and seek righteousness, justice.

THE UNITED STATES TO BE A KINGDOM OF GOD.

Notwithstanding the foregoing and all the records of the past fourteen centuries that claims on the part of worldly governments to be Kingdoms of God are hypocritical and blasphemously false, there are quite a number of very good but very much blinded people, who think that they could add to these Kingdoms of God another, if they could but get the name of the Creator into the Constitution of the United States. These people recently held a convention in the City of Philadelphia to forward their views and unanimously passed the following resolution without debate:--

"We recognize in our various young people's societies, in connection with the visible church, one of the mightiest forces on the side of Christian citizenship, and that we gladly anticipate the day when the united forces, now for many years drilled for active service, will, in connection with other Christian forces, so control the Constitution and administration of our Government that this nation will be a confession before the world, and, in fact, a kingdom of our Lord."

THE CHURCH A SOCIAL CLUB.

The Rev. Dr. Rainsford (Episcopalian) who is a leader in the Social Uplift movement in New York City recently preached a sermon to men, in which social and political and moral reasons only seem to have been advanced as reasons for joining and attending church. Commenting on quotations from that sermon a metropolitan editor says:--

"It will be seen that in all this there is no reference to the Church as a divine institution, in which lies the means of salvation for men. It is treated as a fallible human institution, which commends itself to men as a voluntary association simply, of moral and religious usefulness to them. That there is any divine obligation to join the Church and that its sacraments are a means of salvation is not contended by Dr. Rainsford. With all its faults, his argument is, the church is a desirable association for men, and attendance upon its services is of moral advantage to them.

"That is, in the view of Dr. Rainsford, the church is a sort of religious club to which a man should go for moral improvement. He says nothing about any religious belief required by it from him, but inferentially leaves him to believe or deny according as he is minded. So far as the Bible is concerned, he gives men an example of denial by himself refusing to accept its infallibility. Go to church, he says in substance, because the influences in it are good and pure, as a man might say, associate with refined people if you wish to take on refinement.

"Dr. Rainsford, moreover, commends the church specifically as a political club, and he referred to the late municipal election to illustrate its advantages as such. In that campaign his particular church was especially active as a political club. The Citizens' Union movement, so-called, was started in St. George's Church. Its candidate for Mayor was one of its vestrymen; the Chairman of the concern was another, and among the officers generally were a majority of that vestry. Dr. Rainsford, therefore, calls on men to join St. George's as a political club."

Thinking people have seen for some time that the religious features are gradually being dropped out of the "churches" and "gospels" of our day. This began

R2256 : page 36

in the centres of culture, but it is spreading everywhere.

* * *

Another earnest Christian gentleman, Rev. Robt. Johnston of London, Ontario, speaking at another convention for social uplift, said:--

"I utter no slander upon our own time nor upon any nation when I say that as an age we have lost the vision of the Almighty. The remarkable resources of our great continent, resources that multiply in variety and increase in vastness the more we learn of them, throw in the path of the nation exceptional dangers. History has written it in letters big with the ruin of

R2256 : page 37

nations and vivid with the fires of devastating armies, that an age of mammon worship and of luxury is ever an age of withering blight upon all institutions of social and civic strength. And such, in this free land of ours, this age threatens to be, unless God in his mercy turns us from our infatuation. The age needs heroic souls who, with clarion call, will, in the old prophetic spirit, lead us back to a sight of things that are true and eternal."

These men see clearly enough that our civilization, energized by the spirit of selfishness, is leading the world to the great whirlpool of discontent and destruction which the Scriptures have distinctly portrayed, but which they have misread because of their false creeds and theories which have led them to believe that human efforts are to bring in the Millennium of blessing and peace in which God's will shall be done on earth as it is done in heaven.

Mark the earnest prayer for heroic souls to lead the Lord's people back "to a sight of things that are true and eternal." We cannot question the sincerity of this prayer, and yet, strange to say, experience proves that nine out of ten, if not ten out of ten, of those who use similar language, are thoroughly unapproachable so far as the truth and appeals to God's Word are concerned; and the "heroic soul" that ventures to present the real "glad tidings of great joy, which shall be unto all people," is tolerably sure to need a great deal of heroism and divine grace to take meekly and patiently the disdainful, cold reception which he will encounter and the calumnious epithets that will be hurled at him.

But why should good men be so bound up with error? It is the influence of sectarianism and is undoubtedly a part of the blinding influence of Satan, which the Apostle Paul describes in 2 Cor. 4:4. And such bounden and deceived ones deserve our sympathy rather than any unkind feelings. We can rejoice in the fact that the time is near when Immanuel with his elect and then glorified "little flock," the true Church, shall bind Satan and set at liberty his blinded captives. --Rev. 20:2,3; Isa. 61:1.

EVANGELIST B. FAY MILLS' THEOLOGY.

Evangelist Mills, after for a long time preaching hell and damnation instead of the Gospel of Christ--that the entire race is doomed to everlasting torment because father Adam ate the forbidden fruit, found it too much for his heart as well as too much for his intellect to believe. Consequently, some time ago he changed and switched off to another gospel--equally unscriptural: he is now a Universalist. Note his statement of his present faith as presented in a Boston sermon and reported by the Boston Herald, as follows:

"You need not ever give yourselves the least concern about the old question of God's forgiveness for the past. You have had wrong ideas of God. The past does not need forgiveness or atonement in his sight. It is only the present that needs correction and the future that needs inspiration.

"I realize to-day that the only real, powerful motive for the future for intelligent people, that shall lead them to practice purity and to grow in all that is good and beautiful, will be what might well be called 'the social motive for individual righteousness.' As I said in a former sermon, the old individualistic motives, and the appeal to man to be good on the ground of personal reward or punishment, has become an ignoble appeal, and has been abandoned by the best minds and noblest souls. Woe be to us if the stronger motive and impulse for righteousness does not take its place, and this motive is nothing more nor less than the realization that we are all bound together in a common body of humanity--that if one suffers, all must suffer; that if one sins, all must be hampered in their development, that "no man liveth unto himself," and that in any real sense, no individual can be truly saved until the whole community is saved."

How remarkable it does seem that the great Adversary is so successful in getting people to believe either one or the other of errors, extremes, and keeps hid from them the golden truth between!--that the penalty of Adam's sin was death, destruction, and not life in torment, and that this death sentence has been inherited with its mental, physical and moral blights in a natural way, by heredity (Rom. 5:12); and that a ransom for Adam (and hence for all lost through him) was paid by the death of our Lord Jesus, who died, the just for the unjust, to open for man the way back to life, and whose second advent is to be for the double purpose of glorifying his elect little flock and restoring to perfection and life so many as will accept divine favor on divine terms.

ZIONISM AND THE MESSIANIC PROPHECIES.

Some years ago, being curious to know how learned Hebrews view the Old Testament references to Christ, --as "a lamb for the slaughter," etc., we visited a friendly Rabbi, and asked him the question. He replied that Hebrews apply those prophecies to the Hebrew people and their centuries of bitter experiences under more or less of persecution. We are forcibly reminded of this false method of interpretation by the statement of Dr. Herzl at the Basel Congress, held Aug. 29th, last;--to the effect that that Congress was the birth of their Messiah;--that the Messiah class which they hope will fulfil all the good promises of Scripture concerning Abraham's seed was there organized. It appears, too, that the date (Aug. 29) was selected in harmony with a tradition prevalent among the Bulgarian Jews to the effect that Messiah would be born on that date.

R2256 : page 38

This is quoted with some assurance of endorsement by Rabbi Joseph Krauskopf in a recent discourse from which we quote the following comment on the Zionist movement and Congress. He said:--

"The boldness of that dream startled the world. As for me, when the full report reached me and I read the fearful story of the 'Judennoth,' that was submitted to the congress, I could not wonder at the statement made by Dr. Herzl, the president of the congress, during the first day's session: 'The Bulgarian Jews have long believed that the Messiah should be born on a 29th of August. They were right, THE MESSIAH HAS BEEN BORN TO-DAY in the Zionist Congress.'

"It was a magnificent assemblage of Israelites that had gathered there in congress. Two hundred delegates, representing as many hundreds of thousands of people, had come with a most sacred purpose, that of putting an end to the persecutions and miseries of millions of Jews, by reacquiring for them of their own native Palestine and reestablishing them there in peaceful and honorable industries.

"It was beyond doubt the most remarkable gathering in the whole history of Israel. The venerable Dr. Lippe opened the congress and Dr. Herzl gave the key note of the movement, comparing the inflictions of the modern anti-Semite with the Jew baiter of former centuries. A similar tale of woe was told by Max Nordau. It was the same refrain by all, and the congress concluded that the settlement of Palestine was the only solution of the Jewish question.

"It was a dream and yet not all a dream. Some very stern reality was beneath it all, which neither skeptic nor scoffer can sneer away. It has come to stay. The superstructure of the castle will, in all probability, take a different and more practical form from that outlined in its first designs, but the foundation upon which it rests will remain unchanged. Among those builders who had come from different parts of the world to discuss the plans for an ark of safety, there may have been many a visionary, but there were also those who know from personal bitter experience the real need of an ark that is to bear the Jew high on the crest of the flood of the 'Judennoth' that is rushing in upon us from all sides. The foundation timber is: Relief of the fatally congested centers of Jewish population by means of agriculture and colonization at home, abroad, in adopted lands, in Zion, anywhere, everywhere, but always agriculture with its accompanying handicraftsmen, industrialists and men following professions.

"Upon research, I have found that Palestine, with the adjacent countries stretching between the Euphrates and the Tigris, that are now almost deserted, could amply support millions of agriculturists. The soil is luxuriantly fertile, the climate salubrious, the water pure and abundant, the irrigation canals of the ancients still available. The winters are short and mild, the summers long enough to ripen two harvests. The products of all the land can be laid down in the capitals of Europe within five days after their shipment and in price and excellence they can drive from the market those of other competing countries. Because of these conclusions I have been proclaimed a Zionist and asked to attend the second congress at Jerusalem next summer."

===================

R2257 : page 38

"TO WHOM SHALL WE GO?"

"Lord, to whom shall we go? Thou hast the words of eternal life."--John 6:68.

THERE are numerous voices in the world, calling mankind to follow in the pursuit of pleasure, of riches, of wisdom, etc., and various are the inducements presented, and to the young and inexperienced the bewilderment of so many attractions is great. But experience has taught many of us, that these seductive Siren voices would but lead us to shipwreck upon hidden rocks and shoals, and that "all that glitters is not gold." We have learned that the cravings of our own human natures are quite unreliable, that we are fallen beings, that our tastes and appetites are perverse, and so depraved that frequently we crave the things that tend to do us injury, and are inclined to reject the things which are best for us. Our Lord speaks of these various voices calling mankind and leading astray, and contrasts them with his own call of his own "sheep" who hear and obey it, saying, My sheep hear my voice, and they follow me; strangers will they not follow, because they recognize not the voices of strangers. --See John 10:3-5.

Not all are able to hear and recognize the Shepherd's voice in the present time; the majority are deaf on this subject, however acute their hearing may be as respects the inducements held out to them by the world, the flesh and the devil. Consequently the Scriptures say, "He that hath an ear to hear [the gospel] let him hear." But the opening of our ears to hear the good tidings, of which Christ is the center, does not close them to the various voices of selfishness, ambition, pride, avarice, and vain-glory, and the other voices proceeding from the world, the flesh and the devil: it would seem indeed that, after accepting us to be his sheep, and after giving us some opportunity to learn the sound of the Shepherd's voice, the voice of Truth, we are intentionally exposed to the various voices which would call us away from our Shepherd, and from following in his footsteps. And Oh, how many stray away! "Walking after their own desires." How many thus become side-tracked on the way to the heavenly city! How many are ultimately entirely switched off into another direction! How many have thus gone "back and walked no more with him!" How few, what a "little flock," they are that follow on, day by day, to know the Shepherd more fully, to walk in his paths, and ultimately with him to reach the heavenly Kingdom!

R2257 : page 39

It will be remembered that the words of our text were called forth by a certain sifting of the discipleship. Our Lord's ministry had progressed considerably: at first, the people hung upon his words and said, "Never man spake like this man," and "great multitudes followed him." But towards the close of his ministry, as the jealousy and animosity of the "Doctors of Divinity" and the Pharisees began to manifest itself, he became less popular, and in our context we find that many of his hearers were leaving him, and he said, "Therefore said I unto you, that no man can come unto me, except it were given him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered and said unto him, Lord, to whom shall we go? thou hast the words of eternal life." Such siftings and testings of the Lord's disciples have been in progress throughout the Gospel age, and still continue. Many have directly or indirectly, intentionally or unintentionally, repudiated the great Shepherd, his leading and his instruction. Some, because the chief priests, scribes and Pharisees said, "He hath a devil and is mad. Why hear ye him?" Some, because they did not understand his teachings, and they said, "This is a hard saying: who can believe it?" Others, because his teaching drew the line too sharply between righteousness and sin, between God and Mammon; and we may understand as literal our Lord's statement that eventually only a "little flock" will be found worthy of the Kingdom.

It may sound harsh to some, because of their misconception of the subject, when we say that the Lord's message and leading were as much intended to shake off and repel one class, as to attract and to hold another class. That would be inconceivable, if the ones repelled and shaken off were understood to be shaken into a hell of eternal torment, and such is the general misconception of the subject. On the contrary the attraction and the drawing was to the Kingdom, and the repulsion was from the Kingdom, and the sifting and separating of our Lord's day, and since and at the present time, is to the intent that the Lord may gather out and separate from those who nominally profess to be his followers, and to be seeking heirship with him in his Kingdom, all who are unworthy of those blessings. As it is written, concerning the end of the Gospel age, and the final glorification of the "little flock," "He shall gather out of his Kingdom [class] all things that offend and them that do iniquity....Then shall the righteous shine forth as the sun in the Kingdom of their Father." We may rest assured that none who are fit for the Kingdom will be sifted out. Of such it is written, "No man is able to pluck them out of my Father's hand;" and again, "If ye do these things [hearken to the voice of the Lord and cultivate his spirit and walk in his ways], ye shall never fall [for so doing], and an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

How all-important then it is, that we have our minds thoroughly made up respecting the voice that we will obey and the footsteps that we will follow--for "a double-minded man is unstable in all his ways." We "cannot serve God and Mammon," however much we try. We cannot hear and obey the voice of Satan and Sin and the World and Self and the Flesh, and at the same time hear and obey the voice of the Good Shepherd, the voice of Truth, the voice of Love. Let this be settled and fixed in our minds, that it may keep us from all wavering after we have once taken our place amongst the Lord's sheep.

In order that the decision may be the proper one, and in order that it may be the final decision, from which we will not think to turn, it is well that we should note the different voices calling us, and to what they lead. We will not notice these voices as they appeal to the world in general, but merely as they appeal to those who have already heard the voice of the Good Shepherd. They assume that they will not antagonize our faithfulness to the Shepherd, but that they will heartily cooperate. The Shepherd, however, declares that this will not be the case; that the selfish voices of the world are calling, influencing, drawing away from him and the path in which he leads his sheep.

Wealth calls to us, holding out its golden charms, and promising great things; suggesting meanwhile that our religious zeal is right enough, but overwrought, fanatical, and that in this measure only it is in opposition to wealth; and that even if obliged to leave the Lord for the sake of wealth it need only be temporarily, and that soon, having acquired wealth, we could pursue after him with redoubled energy and thus gain the Kingdom. Alas, how delusive! and yet how many are attracted by this call and presentation! Well does the Apostle say that "The love of money is a root of all evil, which some coveting after have erred from the faith and pierced themselves through with many sorrows." Then, too, how false are these hopes, how few amongst the many who pursue wealth ever attain it! Indeed, it is not the wealth that is the evil, for God is rich above all; it is the love of earthly wealth and the manner in which it absorbs the heart affections, away from the truth and its service and heavenly things, that constitutes the evil and the snare of wealth which remarkably few ever resist, overcome and bring into subjection to the divine will.

R2257 : page 40

Many hear the voice of Fame, and pursue it, if peradventure they will become famous, highly esteemed among men. The impelling motive here is, in part at least, pride and approbativeness--ambition for self--not for God, nor for righteousness. And how few who turn aside from the Lord's way, in whole or in part, to gain fame, worldly renown, honor of men, ever attain to fame in any considerable measure! It is a false voice leading on to false hopes, soon shattered in death, if not before: it would induce us to turn aside from the humble path of obedience and self abasement in the divine service whose reward is "Glory, honor and immortality" at God's right hand of favor.

Others hear the voice of worldly pleasure, and see the millions of earth seeking it in the gratification of the flesh: and there is a great drawing to go with the multitude, seeking pleasure through the gratification of our perverted natural tastes. How long it takes us to learn assuredly that worldly pleasures are fleeting, and that they have a bitter which counterbalances every sweet, and that the tendencies of Vanity Fair are quite contrary to the new ambitions, new hopes, new desires of our new natures! How many efforts all of the Lord's people have made, to blend or mix the pleasures of the world with the heavenly joys, only to find that they will not blend, and that true happiness for those who would abide in Christ and follow in his footsteps, means the rejection of all pleasures which have a sinful combination or tendency! How long it takes us to learn that the only pleasures which the new creature can truly enjoy, are those in which our Lord can be our companion, those which we can discuss with him and in which we can enjoy his fellowship!

All of these besetments, be it noticed, have their roots in selfishness--they are all in some form inclinations to self-gratification: on the other hand the voice of the Good Shepherd is calling us away from our debased

R2258 : page 40

selfish conditions, moods and desires, to a higher plane of sentiment, a plane of benevolence, love of God and righteousness and fellow men, which seeks to "do good and to communicate." We see, too, that having set before us the new conditions, our Lord, our Teacher, is permitting the selfish tendencies of our natural hearts and of the world in general to call us in other directions; so that by learning to resist these, we may more and more establish for ourselves strong characters, rooted, grounded, fixed, in righteousness and love, strong and able to resist the weaknesses of our own flesh as well as the influence of friends and of the world in general.

Only such as thus develop character can possibly be "overcomers" of the world, and only such will be accepted of the Lord as his joint-heirs in the Kingdom. It will thus be seen that the Lord is not merely seeking for those who will make a covenant with him, but by lessons of trial and discipline and testings by the way he is seeking to prove his people--to test them, to find and to separate to his own service not those who are strong in self-will, strong according to the flesh, but those who, abandoning the will of the flesh, give themselves so completely to the Lord that they become transformed by the renewing of their minds,--"strong in the Lord and in the power of his might."

In harmony with this thought are the words of the Lord to fleshly Israel, the typical people,--"The Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3.) This explains the object and intent of the divine course with us, the true Israel, throughout the Gospel age: he has been proving his people, testing them, to ascertain the degree and the strength of their love for him. He tells us that "Not everyone that saith, Lord, Lord, shall enter the Kingdom:" that many who make the covenant of full consecration will fail to keep it, fail to obey its requirements, and that their failure will indicate a deficiency of love for him, and that self-will still reigns in their hearts, giving God only the secondary place. And the Kingdom is only intended for those who by God's grace shall at heart become like to the Lord Jesus, in that they will love the Lord with all their hearts, with all their souls, and be able to say, "Not my will, but thy will, O Lord, be done." No other condition than this condition of full submission to the Lord can make us acceptable for the Kingdom; for no other condition represents full self-submission and full love to God. And let us not forget that all the heavenly things which "eye hath not seen nor ear heard, neither have entered into the heart of man," God hath reserved for them that love him supremely.

Hence, however desirable it may be that our friends and neighbors should surrender themselves to the Lord on their death-beds, if they will not sooner surrender, it is nevertheless very evident that those who so repent in their dying hours, are not to be regarded as in any sense of the word, "heirs of the Kingdom;" for it is not supposable that in the few short hours or days after their repentance they could develop the requisite staunch characters: they have not passed through such testings of faith and love and zeal for the Lord as would develop in them the characteristics of "overcomers"--the Kingdom class. Those who surrender to the Lord on their death-bed may, however, be encouraged to hope for his blessing in the Millennial age, and for an opportunity to come to a fuller knowledge of the Lord and to have an opportunity to cultivate character in that Paradisaic condition--as the Lord promised to the dying thief.

R2258 : page 41

If we could but keep in memory the fact that every trial, every persecution, every difficulty of life, permitted to come upon those who have made the covenant of sacrifice with the Lord, is intended to prove them, to test their love, to see whether or not their characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. We would say, If by these little trials the Lord is proving my love and devotion to him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to him and his cause. Thus viewed and thus met, every trial and every difficulty would prove to be a blessing: as the Apostle puts it, "Beloved, count it all joy when ye fall into divers temptations;" "greatly rejoice, tho now for a season ye are in manifold temptation, that the trial of your faith, being much more precious than that of gold that perisheth, tho it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love him." "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory"--if rightly utilized.--1 Pet. 1:7; Jas. 1:2,12.

Thus we are again assured that those who love the Lord, and who in consequence will receive the Kingdom, will be those whose love will have been tested by trials and temptations on the way to it. Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the devil into some form of rebellion against the divine Word or divine providence: they will have schemes and theories which they will prefer to the Lord's plan, and their own theories and plans when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly, and like those who turned away from the Lord at the first advent, saying, "This is a hard saying" --they walk no more with him. But some will continue to walk with the Lord; some will not be driven from him by any of the arts and wiles of the evil one. They are such as are at heart fully the Lord's, not their own; they will follow wherever the Lord may lead, because they have no will except his will. These will follow the Lord in the narrow way of trial, discipline and testings during the present life, and by and by, as he has declared, "They shall walk with me in white: for they are worthy." (Rev. 3:4.) Nor will this company lack in numbers by reason of the falling away of some. No, it will be full, complete, the predestinated number which God foreordained he would select to be joint-heirs with his Son, our Lord Jesus. His foreknowledge permitted him to make full allowance for all who would turn back, as well as to foreknow that the requisite number would go on.

Those who go on will all have the general character of Christ--faithfulness to the Lord and to his word of promise: and when various voices call in various directions, away from the narrow way of consecration and sacrifice, humiliation and self-denial, they, in answer to the Lord's query, "Will ye also go away?" will answer as did the apostles of old, "Lord, to whom shall we go? thou hast the words of eternal life." They know nowhere else to go; they cannot turn back, for they can see clearly that to turn back on their part would be as the Scriptures express it, to "turn back unto perdition," to the second death. Having heard the calls of the world, the flesh and the Devil, they have seen also the emptiness of all their false promises, and how none of them can give a satisfying portion. But in our Lord's call they have recognized not only righteousness, justice, but have recognized, also, the promised reward of righteousness through Christ, which he has promised to them that love him--namely, eternal life.

Nowhere else is there such a promise; from no other quarter comes such a hope; in no other service, therefore, could they think of engaging but in this service. With the hope of obtaining this prize of eternal life, they could rejoice even in laying down this present life. Truly, this is that "blessed hope." With such hopes before them, clearly understood, and with the narrow way distinctly marked out, and with an understanding of why it is so narrow and why so few find it (because it leads to the great exaltation of the Kingdom and its joint-heirship with Christ), who could think for a moment of turning aside, or even listening, to the voices calling to wealth, honor, fame, pleasures of this life, etc., seeing that even hearkening to them would interrupt our progress in the way to the Kingdom, and thus frustrate our hopes and make the exceeding great and precious promises of none effect to us. The rather, therefore, will we lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us in the gospel.

As the faithful disciples realized a meaning in the Master's teachings at the first harvest which the majority could not realize, so now at the second advent his words have a preciousness and a meaning and a force to those who are in heart-harmony with him,

R2258 : page 42

which they do not have to others; hence now, as at the first advent, some are stumbling and going back, and others are being drawn to the Lord more closely than ever, by the "present truth" which he is supplying as "meat in due season." As we progress in the way, toward the close of this harvest, we shall not be surprised if the way should grow still narrower, more difficult, and if the tendencies to "stumble" should become more frequent. Let us each, therefore, more and more be on our guard against the wiles of the Adversary; and let the perfect love of God rule in our hearts, driving out self-love and world-love, and their pride and ambition and folly; and let this devotion to God bring into our hearts the promised fulness of joy

R2259 : page 42

and rest and peace; and let us abide in him, the Vine, and be fruitful branches, responding to all the prunings of the great husbandman with more abundant fruitage; and if beguilements come to us, let us view the matter as did the apostles and say, "Lord, to whom should we go? thou hast the words of eternal life."

===================

R2259 : page 42

"YE CANNOT SERVE GOD AND MAMMON."

--FEB. 6.--MATT. 6:24-34.--

"He careth for you."--1 Pet. 5:7.

PROBABLY no other period of the world's history ever had as great need, as our own, for this lesson. The spirit of our times seems to lead directly to the service of Mammon--wealth, earthly advantages and comforts. The attainment of Mammon's reward would appear to be the main object of life, to which every other interest is made subservient, so far as Christendom is concerned. As we look into the far East this is less so; the millions of India and of China know far more contentment in their ignorance, than do the millions of Christendom with their large degree of knowledge. Knowledge evidently is not conducive to peace, happiness, contentment:--"Godliness with contentment is great gain."--1 Tim. 6:6.

What is known as the progress of civilization is in many respects good, excellent; but it has a wrong motive power. The motive power of modern progress is selfishness--Mammonism--and increasingly so. Nor can we imagine that the civilized world, intellectually awakened but not in heart regenerated, not possessed of the spirit of Christ, the holy spirit, the spirit of love, could be in its present condition moved by any other spirit than that which possesses it--the spirit of selfishness, the spirit of Mammon. We are not, therefore, surprised to see what we do see on every hand--a mad rush and struggle for wealth, and for position and fame which are wealth of another kind and bring financial wealth. The spirit of selfishness in the millionaire stirs him to activity and to the use of his opportunities, not because he needs more, but because he is possessed of the spirit of avarice, the spirit of Mammon: the same spirit exactly takes hold of the artisan who, with a moderate income, has secured for himself and family a modest little home and a frugal competence. Many of these are now reaching out after wealth, and finding by experience the truth of the Apostle's words, "They that will to be rich [whether they succeed in carrying out their will or not, if they have the will, the Mammon spirit] fall into temptation and a snare, and into many foolish and hurtful lusts [desires and habits] which drown men in destruction and perdition. For the love of money [the Mammon spirit] is a root of all evil: which, while some coveted after, they have erred from the faith [crowding out the spirit of love and wisdom from above, and losing the spirit of the truth, also the letter of the truth and the faith], and pierced themselves through with many sorrows."--1 Tim. 6:10,11.

It is impossible for us to read each other's hearts and to know positively the mainsprings of activities in each others' lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought in contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money--Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference?--Which are the servants of God? and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the motive of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness, and that he is a servant of Mammon. But if on the other hand the proceeds of energetic

R2259 : page 43

labor, after appropriating for the necessities of life, are used benevolently in the Lord's service, in the service of the Lord's people, in "distributing to the necessities of the saints," either temporally or spiritually, or to the necessities of "the groaning creation;"--if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized not by a spirit of Mammon, a spirit of selfishness, but by the spirit of the Lord, the spirit of love; because the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object in life after providing things decent, and honestly, for themselves and their dependents, would surely be to use it to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line:--scrutinizing his own objects and methods, and determining according to this lesson whose servant he is--a servant of selfishness and of Satan, or the servant of love and of God.

Nothing in what we have said is intended to imply that it would be wrong for any of the Lord's people to own his own home or to enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Cor. 8:21.) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life. Whoever adopts this theory and plan will almost assuredly find by the time he obtains a competency, that he has gained so much of the spirit of Mammon as to be less satisfied, less contented than ever; and that he has lost so much of the spirit of the Lord, the spirit of love and generosity, that he has little disposition to spend his strength for anything that will not selfishly minister to his personal comfort or the gratification of selfish aims. And if he who earns $1,000 a year should have the spirit of devotion and is sure to be blessed in its exercise, the same is true of the man who earns but $100 per year: even if he have difficulty in obtaining the necessities of life, he will be blessed in heart, in mind, in spirit, if he will deny himself, sacrificing something of earthly gratification, in order to render some thankoffering to the Lord.

The great argument which the Adversary uses to enlist servants for Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distresses. In our lesson, therefore, the Lord takes up this feature first, urging his followers, not as verse 34 would represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but, to be without worry--not anxious and fearful and troubled about tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drouth to render their labors unfruitful, he nevertheless will not leave them destitute, but will care for them and provide for them in some way. And they are to exercise their confidence in his goodness and to expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

Our Lord's words in this lesson in which he encourages confidence and trust in the Heavenly Father, are not addressed to mankind in general--not addressed to the "children of wrath," but addressed to those who have become "children of God" upon the terms of his Covenant. This point cannot be too strongly urged: it is very necessary that those who have never made a covenant with the Lord should know that the promises and blessings of the divine Word are not theirs and will never become theirs until such times as they come unto God in his appointed way, and take upon them his prepared covenant. All his promises are yea and amen only to those who are in Christ Jesus.

This class, while just as busy, just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the worry of the others; because the Lord Almighty has covenanted with them that he will do for them according to heavenly wisdom what would be for their highest welfare. So then, these can rejoice--

R2260 : page 43

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth."

The Lord's people, while active in the affairs of life, are not working for the things of this life, but are seeking the Kingdom of God: it is the first thing, the principal thing, the principal object of life and energy. God has promised his people a share in an everlasting Kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the Kingdom, they are also seeking God's righteousness; because no one who loves unrighteousness will

R2260 : page 44

love God's Kingdom which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's Kingdom and its reign. An earnest Christian traveling salesman was once asked the question: "What is your business?" He replied, "I am preaching the Lord Jesus Christ, and selling hardware for __________ & Co. to meet my expenses." This is the relationship between God's people and their earthly occupations that should be recognized and fully lived up to by all who win the prize.

Our Lord assures us that if the main thought of our hearts is his service and the promotion of righteousness and an attainment of the Kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself: and thanks be to God also, we have the promise that daily his grace shall be sufficient for us.

===================

R2260 : page 44

"THEY THAT BE WHOLE NEED NOT A PHYSICIAN."

--FEB. 13.--"FOLLOW ME!"--MATT. 9:9-17.--

HERE we have Matthew's own account of his acceptance to the apostleship. He had undoubtedly been acquainted with the Lord and his work, and the Lord acquainted with him, prior to this call. The Lord had evidently seen in his heart an honesty of intention that made him worthy, not only of the truth, but of this great favor--the apostleship. It is worthy of note that Matthew tells us of himself that he was a publican (Matt. 10:3), while none of the other evangelists make this comment, doubtless because the occupation of a publican was considered a very dishonorable one--unpatriotic. Publicans were usually men of some ability as business men, sharp, shrewd, quick at accounts and discerning. Their occupation was that of collecting taxes for the Roman government, and it must be said that, while there may have been honest publicans who collected their taxes with justice, both to the Roman government and to the tax-payers, yet the class as a whole had the name of being tricky, unscrupulous, dishonest. It was claimed on the part of the taxpayers that they were frequently oppressed and made subjects of extortion by the tax-collectors who thus accumulated wealth not only as foreign emissaries, but as leeches and parasites upon their own suffering countrymen.

Hence, for Matthew to tell us of his previous occupation as a publican may be esteemed an evidence of his humility, and his desire not to represent himself more honorably than was truthful. On the other hand, our Lord's choice of a publican to be one of the favored apostles indicates the impartiality of his selections; and implies that Matthew could not have been one of the dishonest publicans. It shows us also that our Lord passed by no Israelite indeed merely because there was prejudice amongst the people against him or his class. As an evidence of the detestation in which the publicans were held by their Jewish brethren, we note the fact that they were classed with sinners and harlots in New Testament usage, and that the Hebrew Talmud classes them with murderers and thieves, and regards their repentance as impossible.

Matthew was known by the name of Levi, while he was the publican (Luke 5:27), but his name was changed when he changed his occupation and became a member of the Lord's company. His new name, Matthew, signified "the gift of God," just as Simon, the son of Jonas, had a new name given to him, namely, Peter, "a rock." But how great a change the gospel of the Kingdom produced upon Matthew, to lead him to forsake all--the profitable income of his occupation, leaving it to others--and to become a follower of the despised Nazarene!

The influence of the fact that our Lord would accept a publican to be his disciple, was far-reaching, and no doubt inspired an interest in our Lord amongst the degraded and outcast classes. We are not surprised, therefore, when we are told shortly afterward, that many publicans and sinners resorted to our Lord, and gave ear to his teachings. Nor did he treat them after the manner of the scribes and Pharisees, but on the contrary received them as the children of Abraham --as some of the lost sheep of the house of Israel.

This breech of the rules of etiquette amongst the Jews was a great surprise to the scribes and Pharisees who, however much they opposed the Lord, recognized him as a great teacher; hence, they did not think of him as demeaning himself or degrading himself by receiving sinners, but asked the question, Why he did this, and promptly received the answer that the more sick a man is, the more need he has of a physician. They were ready to admit that the publicans and sinners were in need of a physician, but many of them did not realize their own need of a physician: hence, Jesus was certainly giving his services where they were needed. This furnished our Lord with an opportunity to preach a very short sermon from a text in Hosea (6:6) to the effect that his message was not a message of destruction, but a message of mercy, and

R2260 : page 45

that his call to the Kingdom was not a call of the righteous, but of those who realized themselves to be imperfect. And herein lay the distinction between the two classes and the reason why publicans and sinners were more attracted than the self-satisfied Pharisees: the latter trusted in themselves that they were righteous and spurned to ask or accept mercy; the former admitted that they were unrighteous and had need of mercy. Humility and a realization of the need of a Savior, and a great one, are essential to all who would come unto the Father through Christ and his atonement.

The influence of Jesus' ministry was beginning to be recognized; it was increasing while John's work had for some time been decreasing, and comparisons were naturally instituted. One of these was respecting the fact that Jesus had given his disciples no specific directions respecting fasting; and the inquiry as to why this was so. Did our Lord disapprove of fasting? The answer came promptly to the effect that fasting is a concomitant of mourning and sorrow, and that our Lord's disciples could not consistently fast and be troubled at this time;--because the Bridegroom was with them and their joy was at its full. He pointed out, however, that, later on, times of trial and sorrow and fasting would come to his disciples.

Fasting is proper enough when intelligently done and from a right motive, but it is certainly worse than useless when done as a formality or ceremony, or to be seen of men, that they might think us holy. Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for by impoverishing the physical force and vitality, it may assist the full blooded and impulsive to self control, in every direction. We believe that a majority of Christians would be helped by occasional fasting,--a very plain diet for a season, if not total abstinence. But fastings, to be seen and known of men or to be conjured up by our own minds as marks of piety on our part, would be injurious indeed, and lead to spiritual pride and hypocrisy which would far outweigh their advantages to us in the way of self-restraints.

The Lord wished his disciples to recognize the difference between the work he was doing in starting a new dispensation, and the work that John the Baptist and the Pharisees had been doing in attempting to reform the Jewish nation. He illustrated this under the figure of patching an old garment with a piece of new cloth, or putting new wine that had not yet fermented into old wine-skins whose strength and elasticity were gone and which would be sure to burst under the pressure of the fermentation. This was perhaps the first intimation our Lord had given of the fact that Israel as a nation would not be found worthy of the Kingdom and would be rejected. Likewise, it was the first intimation that the class which he was gathering was not being gathered with a view to reforming the nation or readjusting its affairs, but with a view to constituting the nucleus of a new nation, "a holy nation, a peculiar people," which, when fully developed, would be fit to be his joint-heirs in the Kingdom and to engage with him as his bride in inviting all the families of the earth to receive divine favor, symbolized as "water of life," which will be offered free.--Rev. 22:1,17.

===================

R2261 : page 45

"FREELY YE HAVE RECEIVED, FREELY GIVE."

--FEB. 20.--MATT. 10:2-15.--

THE LORD selected his disciples from time to time during the earlier part of his ministry, but it was not until they had received considerable instruction from him that they were recognized in their office of apostles, and fully empowered for their special work. They had freely received of the Lord the good tidings of great joy that he was the Messiah, and that the time for the establishment of the Kingdom was at hand; and now they were to give this message to all those who were in the condition to hear it. "He that hath an ear to hear, let him hear."

The twelve apostles are mentioned by Matthew apparently in the order of their sending forth, two by two. As someone has said, "One of the ways Jesus took to overcome the imperfections of his followers and to the better prepare them to do a work which required perfection, was by his grouping of the apostles, whose imperfections were perhaps like our own, of the nature of halfness: we too frequently see one side of a truth and not the other. We too frequently feel the greatness of some quality to such an extent that we depreciate some other quality which seems contrary but is really complementary. Our Lord seems to have acted with careful reference to this, in sending out his apostles two by two in the order indicated. Peter, the bold, impetuous man, is joined with Andrew, the apostle chosen by the Scotch as their national patron--as far-seeing, careful, cautious. James and John were paired, the former elderly, the latter young. Philip, the slow-witted was paired with Bartholomew (Nathaniel), the quick-witted. Thomas, the doubting, skeptical intellect was joined with Matthew, one of the heroes of faith. James, the son of Alpheus, the advocate of works, was united to Jude, a man of doctrine. Simon,

R2261 : page 46

the zealot, a man of enthusiasm and independence, was linked with Judas Iscariot, the conservative economist. So, the Master made one full man out of two half men in each case."

Having grouped his disciples, our Lord endowed them with power, gave them of his spirit or power over various diseases (Luke 9:1) and sent them forth. But they were not to go at random, anywhere and everywhere; a particular work was to be done, and no other --the true Israelites only were to be sought, and hence the charge, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go instead to the lost sheep of the house of Israel." How evident it is from this that our Lord's work at the first advent is considerably misapprehended: he very evidently was neither dealing with the world nor teaching the world, but fulfilling his own commission to the seed of Abraham, as he elsewhere expresses it, saying, "I am not sent, save to the lost sheep of the house of Israel." The message which the apostles were to deliver was not for the Gentiles, neither was it for the Samaritans even, altho the latter were a mixed people and had been dwelling for centuries in the land of Israel and claimed Jacob as their father also;--it was a message only to the legitimate Israelites. These were called lost sheep, not because they had wandered out of the land of Israel, for they were in it; nor because of having lost their identity as Israelites, for they had not; but because they had wandered from the Lord and from their covenant. They are similarly spoken of by Isaiah, the prophet (53:6), "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

The reason for sending the disciples only to the legitimate Israelites is evident when we notice the message they were to carry: "The Kingdom of Heaven is at hand." God had promised Abraham that of his seed he would raise up the great ruler of the world, Messiah, and the hope that Israel long enjoyed was that when Messiah would come as one of their brethren, they, as his family or nation, would be specially blest and made associates with him in his Kingdom. For eighteen centuries they had been waiting for the fulfilment of this Abrahamic covenant, and now Messiah having come, all the gracious promises of God, made to them, were ready to be fulfilled through him. And therefore, the message was as above.

The ears of all true Israelites would certainly tingle, as they would hear such an announcement; but inasmuch as they had waited long, and with much disappointment, it need not surprise us that they were generally skeptical, and refused to believe that theirs was the favored day, and that the unpretentious Nazarene and his heterogeneous company of disciples were the nucleus of a great Kingdom which should bless the world. Their faith staggered,--that is, the faith of all those who did not have sufficient faith. But, as we have elsewhere seen, the Lord gave special helps to all those who were right at heart; true Israelites indeed --such as Nathaniel, subsequently called Bartholomew.

It will be noticed that the preaching commissioned was wholly different from that done by "Evangelists" to-day. The latter no doubt would feel like criticising our Lord for sending out twelve teachers with any such commission, because their views of what should be preached are so different from our Lord's views. Had they lived at that day, and been confidential friends of our Lord, they no doubt would have offered a suggestion like this: Master, with all deference to your abilities, we want to suggest that the message is not the proper one: you should instruct these evangelists to give the pure gospel. They should tell the people plainly and distinctly, "You are all miserable sinners straight on the road to hell fire and eternal torment; repent, therefore, and come to the mourner's bench, if you would escape it." This, Master, is the true gospel that you should send forth, and if you neglect it, these disciples themselves ought to disregard your instructions to the contrary and should go forth to save souls from hell, and to preach accordingly.

But we, dear readers, are not to suppose that our Lord made a mistake, but rather that some of his deluded followers of the present day are mistaken respecting what constitutes the gospel. The gospel which our Lord and the apostles preached was really gospel,--"good tidings of great joy:" it was, then, a message to that one nation only, but later, in its full development, it will be unto all people--to every member of Adam's race.

In announcing that the Kingdom was ready, if Israel was ready to receive it, and to constitute its channels of mercy for the blessing of all nations, it was appropriate that some signs or proofs respecting this matter should be given. Hence, the miracles which our Lord performed, his apostles were commissioned to perform also. These were to be understood as manifestations of divine favor coming with the Messiah as proofs of his Messiahship; and they were so understood, and the disciples merely represented themselves as being the advance agents and heralds of Messiah, and properly did not claim any of the powers exercised as being their own. The cures performed were merely foregleams of the blessings which in fuller measure would result from the inauguration of Messiah's kingdom, in which, according to the prophets, they understood to expect that all the blind eyes would be opened, all the deaf ears unstopped, all the lame leap for joy, etc.

R2261 : page 47

The apostles had something to give, but not to sell; freely they had received, freely they were to dispense God's mercies. They were, nevertheless, to live, to obtain their daily bread, from those to whom they ministered. To this intent they were not to make advance provision, neither in money nor in clothing, nor even an extra cane: in other words, they were not to go as travelers, but rather as persons who were thoroughly at home, and who expected to find a home and the necessities of life wherever they went, giving back, in exchange for these temporal blessings, the blessings they had been empowered to bestow; namely, (1) the physical healings and (2) their peace or blessing. The Lord evidently intended by this method that all should be witnesses that his gospel was not one of self-seeking, nor for show, nor for money making. Not only was there no uniform provided, but no arrangement was even made for carrying gifts, let alone taking up collections, for they were to take with them no scrip; that is, no valise or satchel wherein to carry surplus.

On entering a city they were to seek for the worthy ones--they were not to be careless respecting where they lodged, nor to expect that any except the worthy would appreciate their message: nor were they to go from house to house as beggars for their meals and lodging, but rather to expect to remain with some true Israelite during the period of their brief stay in each village. If received into a house, their peace or blessing was to be with it--they were not to stay in any place where the Lord's blessing would not be appreciated. There is a special sense in which a blessing goes with every true child of God wherever he may go, now as well as then; but apparently a special blessing was designed of the Lord to rest upon those who entertained his special representatives, when bearing the harvest message in the end of the Jewish age. The family would be blessed of the Lord because of the presence of his representatives, and they would lose nothing by having entertained a herald of the Kingdom. Similar instances are recorded of olden times, for instance, Elijah's stay with the widow and her son:

the divine blessing going with the prophet caused that the barrel of meal did not exhaust, neither the cruse of oil. Likewise we remember it is written that while the ark of the Lord was in the home of Obed-Edom, a special blessing rested upon his house, his family, his affairs. Here we have a lesson respecting hospitality and how the divine blessing rests upon all those who endeavor to do anything for the Lord's disciples, because of love and respect for him--even a cup of cold water to one of the least of these shall have a reward, we are assured.

R2262 : page 47

We are forcibly reminded here of the fact that we are now living in the harvest time of the Gospel age, the exact parallel of the Jewish harvest; and that our same Master and Lord is now sending forth to the nominal "holy nation and royal priesthood," Christendom, a similar message, "The Kingdom of Heaven is at hand!" and is sending this message in much the same manner that he sent the message to the fleshly house of Israel. It seems now also to be his general method to send the messengers, who bear to the household the present truth, in couples. These take with them a more elaborate message as represented in the various volumes of MILLENNIAL DAWN; but it is the same message that was carried at the first advent, namely, "The Kingdom of Heaven is at hand." True, the method are slightly different as the times are different, but the general principle is the same, in that the messengers in the present truth are not self-seekers or money-gatherers, but merely accept, in exchange for the blessings which they confer, enough financial support to meet their expenses, economically. And we have no hesitation in saying that whoever may receive these representatives of the Lord and the present truth will receive into their homes with them some measure of the divine blessing in compensation for any service they may render them.

The shaking off of the dust from the apostles' feet when leaving a house or a city where they were not received, was not to be done as a vindictive expression of hatred, but rather as a closing part of their declaration, namely, that if their message was not received, if their hearers were not interested in the Kingdom, the result would be that they would fall under judgment as being unworthy of any part or lot in that Kingdom. It was a symbolic act implying that they renounced all responsibility for what the consequences of the rejection might be.

Our Lord's words confirm this thought, for he says, "It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city." As a matter of fact, the people and cities of Israel, after the rejection of our Lord, were given over to a great time of trouble which resulted in very general loss, trouble, calamity upon all except the few who did receive the Messiah, and who were gathered out as "wheat" for the garner of the new dispensation. It may be said truly, that in some respects the destruction which came upon Sodom and Gomorrha was less awful than the destruction which came upon Jerusalem and other cities of Palestine during the burning day at the close of the Jewish "harvest."

The remainder of the discourse (vss. 16-42) would seem to indicate that the work done by the apostles then sent forth was designed to be representative or typical of the entire work of the Gospel age; and so it has proved: not many have received the Kingdom message gladly; but enough will be found to complete the elect "little flock" to whom it will be the Father's good pleasure to give the Kingdom.

====================

INTERESTING LETTERS.

England.

DEAR BROTHER RUSSELL:--Our little band still gather together to commune on those most precious truths which have been shown to us of late, and we have been helped in a marvelous way. In several instances at our meetings we have dwelt upon difficult questions which have been put forward by brethren or others, and of course many times we have not quite gained a conclusion which seemed satisfactory. But peculiarly the very next TOWER that appeared contained some helpful solution, and that before any mail could get to you. This has occurred not once but several times and has greatly stimulated us.

Three weeks ago our brother Thirkettle took a few tracts, etc., to a spot a mile or two away from town and commenced distribution. This was Sunday morning, and in the same week he had communication from a gentleman who had received a "Do You Know?" tract and was much impressed by it. The gentleman stated that he had never before to his remembrance been absent from early prayer meeting and morning service at Chapel, but on that morning he seemed impelled to take a walk rather than attend chapel. He took his walk, though from quite a different district and by a different way, which brought him to where Bro. T. was giving his tracts. I had a long talk last Sunday with him. He confessed his desires had continually been for something higher than the formalism of Christendom, and now he's got it. He has already finished DAWN, VOL. I., and says that he feels convinced of its teaching. This is the latest instance of

God's dealing. Bless his name! We also have with us a brother who was once an active spirit medium, but is now a medium [or holy temple] of the spirit of truth.

Yours in the Lord Jesus, FRED. GUARD, JR.

California.

EDITOR WATCH TOWER:--I received MILLENNIAL DAWN, VOL. IV., and have been privileged to read I., II. and III. during the past year, through the kindness of friends in Oregon. I think I can imagine the feelings of a miser who should suddenly find a pile of gold as large as Mount Shasta. How helpless he would feel, because he could carry so little away. The books are stupendous!

Kindly give me a little information as to the best way to circulate them and oblige,

Yours in His Name, J. L. BROWN.

Kansas.

DEAR BROTHER RUSSELL:--After I clearly understood the necessity of withdrawing from the Nominal Church, and fully determined that I would do so, I delayed, allowing myself to think that I could reach many with these truths that I could not if I separated myself. The Master has been very good to me in enabling me at all times to clearly see that I must do so, but the delay was until I thought I had reached all that it was possible to reach. However, now I can see that the delay has been not only of no advantage so far as teaching was concerned (for no one has been reached who could not have been under other circumstances), but my continuance in the denominational fold has been deleterious to my growth in grace;--for altho I have had great liberty and freedom, yet it has had an insensible reactive influence, for I can see that it has required a discipline of the spirit to maintain my growth that I would very probably have not required. And among other things the Word has taught me that it is best to first obey a positive command of the Lord, and then wait for the spirit to give us wisdom later to clearly understand why. If we do this --render absolute obedience--wholly trusting in the wisdom and power of our Lord, instead of waiting to learn the why and the wherefore, it will be conducive to more rapid growth in grace than anything else we can do. We will learn when we render prompt obedience and implicit trust to not only this command ("Come out of her [Babylon--Nominal Church], my people!"), but all others, that "Obedience is better than sacrifice," for we will receive the blessing of the obedient.

With love to all, and praying that these thoughts will be helpful to some brother or sister still hesitating, I remain, Yours in fellowship and service of our Lord and Master Jesus Christ, C. C. SEABROOK, M.D.

Jamaica.

DEAR BROTHER RUSSELL:--I have been lending both the TOWER and DAWN to a few friends. I am so full of the new and glorious teaching that I am anxious that others should see it too. Since I have read your books I see the Bible in a different light; once it was all a dark and mysterious composition, now it is all a glorious light, and God a different God, a God that the poor sinner can venture to approach through Christ, and not the dreadful being that we have been made to believe he is by the various teachers of the present day.

In conversations I have had with some about the books a few have expressed a desire to read them while others are indifferent; the general idea is that any teaching which differs from what the parsons preach must be something dangerous and would better be avoided. However, I am determined to do what I can at my own cost to introduce this precious knowledge of the Lord's gracious mercies toward fallen man, and so have enclosed $5 in greenbacks and ask you to send me tracts and DAWNS.

I will ever pray the Lord to bless and prosper you in this glorious work. Pray for me also that I may ever keep close to the Lord under all circumstances.

Yours in the Lord, JOHN SMYTH.

Texas.

DEAR BROTHER RUSSELL:--I have been reading the 4th volume and find the array of evidence simply overwhelming. How any can shut their eyes to the impending convulsion is more than I can see. God bless your and the Church's work in sealing the foreheads! The holding back of the four winds is as much of a standing miracle as the standing walls of water on either side as the Israelites passed through the Red Sea.

Of course, you, too, have your discouragements and trials, but bear up, brother. My kindest thoughts and regards to you and the Church in Allegheny.

Yours in Him, E. C. LEIGH.

====================

VOL. XIX. FEBRUARY 15, 1898. No. 4.

CONTENTS.

Our Sufficiency is of God--in
Christ Jesus................................ 51
Christ Our Wisdom............................. 51
Poem: Sweet the Hour at Jesus' Feet............... 54
"Think it Not Strange"............................ 54
"A Double Minded Man is Unstable"............. 58
"More Tolerable for Sodom in the
Day of Judgment"............................ 59
It was Hidden from Them....................... 60
"Remember the Sabbath Day"........................ 61
Jewish Vs. Christian Sabbath.................. 63
Interesting Letters............................... 64

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

===================

OUR SUFFICIENCY IS OF GOD--IN CHRIST JESUS.

--CHRIST OUR WISDOM--

"Christ Jesus, who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]: he that glorieth, let him glory in the Lord."--1 Cor. 1:30.

"WISDOM is the principal thing:" "With all thy getting get understanding," thus wrote the wise man, Solomon, and so we all agree: wisdom is necessary at the very beginning of any matter that would result favorably. Wisdom is craved by the whole world of mankind, and the majority, even while going in divers directions, would claim to be seeking to walk in wisdom's ways. How important, then, that we discriminate as between the true wisdom and that which is so frequently misnamed wisdom, which is really folly!

Mother Eve in her perfection had a craving for wisdom, but inadvertently took the wrong advice and the wrong course in seeking its way. It would appear that the very basis of her temptation, through which she fell from divine favor and into sin, was the exercise of this laudable ambition to be wise. She perceived that the serpent was the most cunning, most wise, amongst the beasts, and she perceived that the serpent ate the fruit of a particular tree which Adam and herself had been forbidden to eat of. She gave credit to the tree and its forbidden fruit for the wisdom of the serpent, and concluded that its fruit was "to be desired to make one wise." The desire for the wisdom led to the disobedience--to the fall from divine favor, under the penalty of sin--death, and its associated troubles and miseries.

Many of Eve's children are seeking wisdom in a similarly wrong direction. Her proper and wise course would have been to have acknowledged that she knew comparatively little, was seriously lacking of wisdom, and that God, the very embodiment of wisdom, was also the embodiment of love and her truest friend, and that his command was the command of wisdom. Had she followed the divine command, trusted the divine wisdom, she would have been saved from her great mistake and its terrible consequences. She needed to learn that "the fear of the Lord is the beginning of wisdom," and obedience to him the completeness of wisdom. Had she been obedient to the Lord, no doubt in due time and in a much better way he would have granted her all the wisdom she desired and was capable of using. The same principles hold true with Eve's children: all who would walk in wisdom's paths should learn that all true wisdom "comes from above" and that any other is "earthly, sensual, devilish."

One of the first lessons of life to be learned is, that our own judgments are unsafe, and even those who are least unbalanced by the fall and who, therefore, more closely resemble mother Eve who was perfect, are as liable as she was to make the mistake of seeking wisdom in a wrong direction--leaning to their own understanding. (Prov. 3:5.) Those, therefore, who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, divine wisdom. "If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not."--Jas. 1:5.

But alas, how few are disposed to accept the wisdom that cometh from above! The majority have so large a degree of selfishness that they seem indeed to make miserable failures out of the best opportunities of their lives, before they realize that they lack wisdom and need guidance by the great Teacher. Hence, as the Lord declares, only the humble, only the "poor in spirit," are in the way that leads to eternal life and the Kingdom--because only these will seek for and

R2262 : page 52

obey the heavenly wisdom from the great Counselor. This class alone is in the condition to be taught of God: and concerning all who shall attain to the fulness of divine favor it is written, "They shall all be taught of God."

It is for this reason that, as we look about us in the world, we find just the condition of things which the Apostle described in the verses preceding our text, namely, that "not many wise men after the flesh, not many mighty, not many noble, are called: but God has chosen the foolish things of the world to confound the [worldly] wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen." Do we not see that as a rule the men and women of largest natural ability, and greatest natural wisdom, fail to obtain the riches of divine grace in knowledge and in experience, which some of the less favored naturally do attain? Surely, the reason of this generally is that the greater our mental poverty, the greater our humility, and consequently the greater our trust in the Lord's wisdom, and reliance upon his instruction, and obedience thereto.

Not always is this true, of course; for we find that some of the most haughty and self-conceited of our race are really the most poverty stricken as respects real ability: and occasionally we find some possessed of rare abilities, who are extremely humble minded and very reliant upon God; but neither of these cases is the rule: they are exceptions to the rule. Gather together a company of God's devoted, consecrated people in any place and scan them critically, and you will be convinced that not many wise, or great, or mighty are being chosen; but chiefly the poor of this world, rich in faith to be heirs of the Kingdom. The worldly-wise to-day are not to be found among the open scoffers and infidels, for worldly wisdom dictates to them a different course; they are to be found rather in the most respectable and aristocratic congregations of professed Christians. Many of them are too honorable to be open hypocrites, and therefore rarely take part in meetings or say anything respecting their inmost convictions, --their inmost thoughts or doubts respecting the creed of their own church and the creeds of all other

R2263 : page 52

churches; nevertheless they feel that it is wise to support Christianity, because of its moral influence on their families, their employes and their neighbors; besides even the doctrines which they at heart repudiate have, they believe, a restraining influence upon the "lower classes:" hence their wisdom, worldly-wisdom, guides them into the support of Christianity, but forbids them to go to any extreme, such as annunciation of faith in Christ or full consecration to his service.

For the humble, however, God has provided true wisdom in Christ. His words no less than his example show us that we are sinners and that "no man cometh unto the Father" except by him. He tells us of the Father's pity, and of the redemption provided through his own blood, and of our privilege to accept of divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk the narrow way, which leads to the glory of the Kingdom and life everlasting. And all who accept this "call" accept the great Mediator's instruction and guidance, as the very essence of divine wisdom. With varying degrees of promptness and after varying degrees of wandering from this good Shepherd, and being sought and found by him, the faithful eventually reach the position where they put no confidence in themselves and their own wisdom, but all confidence in the wisdom of him whom God hath appointed to be our wisdom--"who of God is made unto us wisdom." When this degree of progress has been attained, a measure of rest and contentment takes possession of the true sheep, which permits them to look up to God with confidence in every matter and at every time--especially in seasons of distress and grief and trial. They learn not to trust to their own wisdom any longer; but to trust implicitly to the wisdom and goodness of the great Shepherd.

But not for a considerable time is such a development of confidence in the Lord's wisdom attained: meantime, they have many battles and contentions against the wiles of Satan, who would tempt them to use their own wisdom or the wisdom of other men and to doubt the results of following the divine wisdom and its program. On every hand, the flesh, assisted by the devil, offers inducements and seductions to follow its way and to cease to follow in the Lord's way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced, that we should choose our own way, follow our own preferences and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the "pilgrim" for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the divine Word. Describing the attitude of the true children of God, abiding in Christ as branches in the vine, the Apostle says:--

"He hath abounded toward us in all wisdom and prudence; having made known unto us the mysteries of his will."--Eph. 1:8.

"We also pray for you and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every

R2263 : page 53

good work, and increasing in the knowledge of God." --Col. 1:9,10.

Let your hearts be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ; in whom are hid all the treasures of wisdom and knowledge."--Col. 2:2,3.

Notwithstanding the fact that those who accept Christ are the "meek," "the poor in spirit," and lower than the average standard along the lines of worldly wisdom and power and wealth, yet nevertheless, the acceptance by these of Christ as their wisdom makes them really wiser than others;--not only in respect to the greater riches which they are laying up in heaven, but also wiser in respect to the most ordinary affairs of this present life. This is not because they miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because submitting their judgments on every subject to the will of the Lord, and walking according to his directions in every matter and in every particular, they have his wisdom, his spirit, to guide them. Hence, altho their own minds are imperfect and unbalanced, as much or more than the average of the race, the Apostle is able to say of such, "God hath given us the spirit of a sound mind."--2 Tim. 1:7.

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to the measure of the Lord's spirit possessed. Yet while cautioning us to be very humble, it guards us against being fearful, men-pleasers, sycophants. While constraining us to be peace-lovers and peace-makers, and kind, and forgiving, and generous, without maliciousness or vindictiveness, it nevertheless cautions us to be firm respecting principles of righteousness and truth. We may and should gladly yield our own preferences to those of others, for the sake of serving others or doing them good, yet we must never do so at the expense of the truth and principle. In the family, love is to be the rule, blended with mercy and justice, kindness and generosity; nevertheless, the rod is not to be spared if its use be necessary to the proper training of the child. And the Christian father is not only to be "kind and gentle toward all," but is to "rule his own family well, having his own children in proper subjection." Thus, we might multiply the various counsels of the heavenly wisdom, as it enters into the lives of those who are fully devoted to the

Lord and gives them wisdom and grace for the affairs of life far beyond any that they would have had without it.

After exhorting us that "If any of you lack wisdom, let him ask of God," the Apostle James (1:5) says, "Who among you is a wise man and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom. But if ye have strife in your hearts, glory not [to think yourselves led of the Lord and guided by his true wisdom], and lie not against the truth. This wisdom [which in selfishness seeks its own gratification and advancement, envying others and striving selfishly for its own advancement] descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make for peace."--James 3:13-18.

Let us remember well this analysis of the wisdom that comes from above.

First, It is pure, guileless, sincere, honorable, open, above board: it cometh to the light, loveth the light, it is not of the darkness, nor of sin, it is utterly opposed to secret whisperings, back bitings and all slanderous and underhanded works and ways. It takes the Lord at his word, receiving the pure word of wisdom into a good and honest heart. It is honest: it does not deceive itself into believing that self-will is the Lord's will.

Secondly, It is peaceable: that is to say, so far as is possible and consistent with honesty and purity it is peaceable. It loves and desires peace, harmony, unity; but since peace is not first, but purity first, therefore it can only be fully at peace and fully in harmony with that which is pure and honest and good.

Thirdly, It is gentle--it is not rude, course, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God like. Nevertheless, its gentleness follows its purity and peaceableness: those who receive this wisdom are not first or primarily gentle, and therefore peaceable and pure, but they are primarily pure, sanctified with the truth, and therefore are peaceable, and therefore are gentle, and therefore are easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they cannot be easily entreated to assist in any evil work of bearing false witness or scandal-mongers, or slandering, or evil-speaking, nor into any of the works of the flesh and the devil.

Fourthly, It is full of mercy and good fruits: it rejoices in mercy, because that is a part of its very self; mercy and all the good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. But this mercy, while taking hold upon

R2263 : page 54

the ignorant and the unintentional evil-doers with sympathy and help, cannot have the slightest sympathy or affiliation with wilful wrong-doers, because the spirit of wisdom is not first mercy, but first purity; hence, the mercy of the spirit of wisdom can only exercise itself upon the unintentional wrong-doers, or the ignorant wrong-doers.

Fifth, Without partiality (which would signify injustice): the purity and peace, gentleness, mercy and good fruits of the spirit of wisdom, lead us to be no respecters of persons, except as character shall demonstrate real value: the outward features, the natural man, the color of his skin, etc., are ignored by the spirit of the Lord, the spirit of wisdom that cometh from above. It is impartial and loves that which is

R2264 : page 54

pure, good, peaceable, gentle, true, wherever found and under whatever circumstances it exhibits itself.

Sixth, It is without hypocrisy. This heavenly wisdom is so pure, so peaceable, so gentle and so merciful, toward all that are worthy of consideration or notice, that there is no necessity for hypocrisy where it controls. And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellowship and in sympathy with all that is pure or that is making for purity and peace and gentleness --so that it has no room for hypocrisy.

Let us, dearly beloved, as children of God, more and more fully accept Christ as our wisdom, for all of the affairs of life--little as well as great, temporal as well as spiritual. Let us seek to be more and more filled with the spirit of true wisdom that cometh from above, whose ultimate teaching is holiness to the Lord.

R2270 : page 54

SWEET THE HOUR AT JESUS' FEET.

Sweet is the hour to those who meet
In fellowship at Jesus' feet,
Communing of the wondrous love
That drew him from his home above
Down to this world of sin and woe,
That we the way of life might know,
Might here by faith in Him prepare

That precious robe the "bride" shall wear.

Sweet is this hour; but none can tell
What glories in those mansions dwell,
Reserved beyond life's rolling tide;
For those who in the Lord confide,
Who bear the toil, the cross sustain,
And know to die in Christ is gain,
Shall in his Kingdom glories share
And shine as jewels bright and fair.

Sweet is this hour; but oh how blest
The one that ushers in our rest!--
That ope's to our enraptured eyes
The glories of our heavenly prize,
Where clothed in bridal robes we'll stand
As kings and priests at Christ's right hand,
While heavenly hosts before him fall
And hail him King and Lord of all.
--A. H. Bigelow.

====================

R2264 : page 54

"THINK IT NOT STRANGE."

"Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."--1 Pet. 4:12,13.

NEVER have we known a time when the Great Adversary seemed more energetic in his assaults upon the "harvest" work, than now. Information comes from every quarter of fiery trials, pitfalls and persecutions being operated or prepared against those who have followed the light of present truth, and who have set their faces to stand fast in the liberty wherewith Christ hath set us free. It is not best that we should publish all that reaches us, for, while there is much to discourage, there is much also to encourage; which, we thank the Lord, more than counterbalances. We do, however, desire that all should know in a general way, for two reasons, (1) It will help to fortify them for their turn, when it shall come; and (2) it will develop in them sympathetic love: for when one member of the body suffers, all the members are benefited by suffering with it.

We will mention one case here because its narration may serve to point a lesson to some. Brother Bahret's letter states the trouble as follows--

New York.

DEAR BROTHER RUSSELL:--I must tell you of our experiences. Some time last June Brother W. de Ronden Pos came here from N.Y. City and held a meeting in the evening, speaking on Rom. 8, and I would say that it was a very good and blessed meeting. He expressed at the time his intention of leaving the nominal church and engaging in some other pursuit and said that, if he could, it might be possible that he would come here to live. Of course, we expressed our desire that we should be glad to have him in our midst, but nothing further was done. Later on he was in the city again for a week's visit and held a few meetings, but my brother and I, being in Germany, were not present and did not know what arrangements had been made till we came back. I was told that he had concluded to come here and take up any occupation he could find, as for instance an agency, or that he buy a place in the suburbs of the city where he could raise

some vegetables and chickens to help to make a living. I was given to understand that he was a man of some means who was not entirely depending on his work. We thought our meetings would be continued in the same way as before, only he taking the lead for the most part of the time.

We intended to assist him with temporal things to the extent of our ability, and when he came here a short time after my return from Europe, I said we ought to make it $15 per month, and informed our treasurer that I would make up any deficiency.

We had a few good meetings after he came. At that time in one of the Wednesday night meetings he made the proposition that we should organize. I made the suggestion that we would better consider everything well before taking action; but then he put the vote that all those in favor of organizing should signify it by rising, and all arose; I did the same rather hesitatingly, altho I had no definite objection to offer, and did not want to vote No. However, I said that we ought to have another meeting before the time set for organization--a week afterward, on Dec. 15th.

We brothers then held a meeting, he being present, but all the time was taken up by speaking on baptism which he thought ought to be enforced, we urging that we should not force anybody or exclude anybody because he cannot just see as we do respecting water baptism, if otherwise they are children of God, believers in Jesus Christ. We supposed he had agreed with us on that point, and so on the evening of Dec. 15th we had a meeting, and after some words by him, reading the "Confession" which he had formulated, we signed it: I one of the first, because I said I can subscribe to that anytime. The confession we subscribed to was a very simple one which acknowledged the Heavenly Father and Jesus his Son our Savior and Master. I think twenty-two subscribed that night, some of them people we had never seen before, who were no more of us than other people of the world. Brother de Ronden Pos spoke then on baptism at some length, saying that he would not let any go to the Lord's supper if not immersed, not even his own mother, and tho it should break her heart. Some of our number then asked their names to be erased from the roll, others objected, and then the trouble commenced.

In this same meeting Bro. Pos expressed his position to the effect that he was no more nor less than any other member, and if at any time he had had any aspiration of being "something," he had entirely given it up, and that any of the brethren stood on the same level with him, and therefore he would not put his name down first on the roll of membership, and only signed towards the last. It therefore seemed strange to some that he should take the liberty at the same meeting to declare that he would not let any come to the Lord's table that were not immersed, when he knew that the others thought differently.

Before I go any farther now I must give another explanation: the Sunday before this Bro. Pos brought before the meeting his thoughts that the "Lord's Supper" ought to be observed every week. Some agreed and others did not agree with him on this subject.

The next Sunday we observed Lord's Supper and Brother Pos read Rom. 14 and stated that the Lord showed him through the very circumstances what to do in the case of the unimmersed (for, as I said before, there were some who subscribed whom we really did not know, as they only attended a few times at previous meetings and a few not at all; but they were of the denomination called "Disciples;" they had been immersed, but were yet to all appearances only nominal Christians); he said to enforce this rule would let in some people who, altho immersed, were yet of the world, while others who were much more in harmony with us would be excluded, and so he readmitted these and rejected the others for the time: but later on he let them in again; and these are the ones who are now his chief standbys. Things went along with ups and downs, till about the first week in January; by that time we saw the necessity of having some system, and it was proposed that some elders be elected, which we found Scriptural and your advice in the Nov. 15, '95, WATCH TOWER. Meantime I wrote you a letter that I thought he had much ability to preach, and it would be a pity if he could not make full use of it, and suggested to you the plan that he be employed in part by the Watch Tower Bible and Tract Society. It seemed rather strange when I heard from you that you had heard very little of him of late, as I thought you were in steady correspondence; but still I thought I would let him know that I had written to you and that you considered it favorably, but would like to hear from himself. I intended to speak to him on a Sunday afternoon, after the meeting, and was only waiting till he should be through speaking to somebody else, when all at once he commenced to denounce the doctrines of MILLENNIAL DAWN as from the pit; and he said, may the Lord forgive those people who say the Lord has come. I said then, "Brother, be careful what you are saying: do not say hastily that a thing is from the devil." He said then, "I do say it's from the devil, and a good many have stumbled over these doctrines," and he denounced them even more.

We were all shocked, at least I was; but I did not want to write anything to you about it then, as I hoped that when I would get opportunity to speak to him about it and explain, he would see his error. But matters went from bad to worse.

Two weeks ago we had a meeting appointed for the election of elders. It was only a meeting of the brothers, as Bro. Pos said (and we partly agreed with him) that in the ruling of the church the women should be silent according to Paul's teaching. He said that the women are so easily deceived that it is not safe to let them vote, for they are much more apt to choose according to personal liking than qualification. The question came up, How should elders or overseers be chosen? I suggested that their qualifications be made plain, as we read in Timothy and Titus, and then let each one choose according to his best judgment. Bro. Pos objected to that and thought that he as the pastor

R2265 : page 55

should have the right to choose or nominate those whom he thinks would work best in harmony with him; we could then agree with his choice or, if not, he would make another choice. The suggestion was then made that so far as we knew it was not generally understood that he was the pastor.

Well, he said, if we have no pastor and if I heretofore have only been pastor pro tem., the first thing we have to do is to choose a pastor; and if I am not

R2265 : page 56

your pastor I will not take the leading of another meeting. Why, we said, we only want to do what the Bible authorizes us to do; if it authorizes us to elect a pastor in that sense, we will do so; but we will first satisfy ourselves about the matter.

We asked him to lead the meeting meanwhile as before. This he agreed to do, but said, In the election of a pastor it's different: the sisters have then just as much to say as the brothers, because they are just as much concerned. We answered that whatever way we should find the Bible to teach we would do, but that we were not ready to act on that night. He said, I know the sisters will be satisfied with whatever you say; and what would the people (the public) say, if they thought you had a pastor, and it turns out now that you have not? We said, we did not care what the world might say. Then, when he saw that we would not act on that night, he said, "I came here by the holy spirit, organized the church, gathered the flock, and am therefore the shepherd (pastor), and I DECLARE MYSELF AS SUCH, whether you will have me or not."

We said, if we find that to be the Scriptural way, we will accept it, otherwise not; and as it was getting late, the meeting was adjourned till a week later on Monday. On Sunday following he preached a sermon on Nehemiah (putting himself entirely in his place), and showed others trying any way and every way to destroy his work but he victorious at last because the Lord is on his side.

On Monday he went away to a convention of the "Disciples," where he was till Wednesday afternoon. Monday night the meeting was held, two Elders being chosen, Bro. Knauss and myself; but the proposition was then made that as we thought there was better talent in our midst to teach and lead the meetings an assistant minister or Deacon be chosen and Bro. Pos was chosen. A committee was appointed to inform the Brother of the results of our meeting. Bro. Knauss, Bro. Doughty and myself were appointed and we went to his house and told him. He then said, "I cannot accept that. I came here an ordained Elder and evangelist, and I am your first elder, and I will call a meeting of the church and let all know of it; and they can say then if they stand by me or not. Besides, a brother of the Disciples is coming here in a week or two, and we are going to put up in this city a wooden structure seating a couple hundred people; and if you will not stand by me you can hold your meetings as before."

I then asked for the privilege of leading the meeting for that evening. I should have liked to speak on our duty in this present time of the "harvest," whether it is our principle duty to reap or to sow more seed. I had hoped that perhaps I could have made some things plain: but he said, "I must first present a few things to the people, and if they then want to listen to you they can do so." In the meeting he first brought up the subject, saying that some seem to think that he had so far only been pastor pro tem., and that he wanted to know his position, and whether this church had a pastor or not, and therefore he made it the first business of Sunday afternoon that the church declare its position.

After he got through I wanted to say a few words, but he would not let me, saying, This is not a business meeting, we are come together for edification, and started to read from the Scriptures. I said, I will wait till after the meeting is over, and any that would like to hear a few words of explanation could stay. After the meeting he said that he advised every one to go right home and pray. They should do so if only to please him, and if they considered his judgment better than anybody's else. I said, All those that are satisfied with a one sided presentation of a case have, of course, privilege to go home, the others are invited to stay. Some went and some stayed. Before that the suggestion was made, by Brother Knauss, that this matter should not be brought up on Sunday, but ought to be settled on another day, but he insisted on having it on Sunday; and as I now see it, his object was to get a big crowd there whereby the others would be scared. But it only worked to his own disadvantage. To avoid trouble as much as possible, we wrote out in few words that we were not willing to be joined to a denomination, as his plans were, and as he had caused to be published in the newspapers, using some of the names without consent. I handed him the papers with the signatures Saturday night and informed him that we did this in order to simplify matters, and that it had been agreed by the brethren that on Sunday afternoon we would better only have a Bible study and prayer meeting. He then said that as all his friends were coming there, he would present his case first and then give me ten or fifteen minutes to state our side; and then he would preach, and we could do what we liked after that.

So Sunday afternoon came, and quite a few strangers were present. He took his seat amongst the rest, and when the time had finally arrived he said, As long as nobody occupies the chair I think we better elect a chairman. I said then, that I, as the appointed Elder of the church take the liberty to occupy the chair, and I did. We sang a hymn and had prayer, then I stated the case as nearly as I could, also announcing the meetings for the week; and said that as Bro. Pos had expressed his intention to preach, we give him the opportunity to do so, or if he had any statements to make, he might make them.

He said that he could not preach under the circumstances and that it was not true that he wanted us to join another denomination, but that the question was whether we would fellowship with brethren that stand on the same foundation as we do.

Now as to Brother Draper's coming here I would say, We will be only too glad to have him here any time, but whether he can change the result is very doubtful, only it might strengthen those that are left. We were greatly helped by his former visit, and I am sure it gave us courage to stand through this fiery trial.

Yours in Christian love, C. F. BAHRET.

* * *

We congratulate the dear friends who have stood this shaking, that they so loved the liberty wherewith Christ makes free, that they were unwilling to be led back again to Babylonian bondage and darkness, by a self appointed pastor or shepherd--even tho he at first came to them as a messenger of the light of present truth!

These dear friends might have been saved some of

R2265 : page 57

this trial had they taken heed sooner to the Scriptural advice we laid before them in the WATCH TOWER of Nov. 15, '95, respecting Order in the Church: the proper course for preserving their liberties in Christ from those who would "lord it over God's heritage," who would undertake to appoint themselves pastors, superior to the choice of the church; and who would attempt to dictate their own views and to determine whom they would let and whom they would hinder from partaking of the Lord's supper, etc. Their neglect on this point left them open to confusion when their liberties were attacked. We congratulate them, however, and praise the Lord for his deliverance of them.

The friends erred in their supposition that a pastor is a deacon. Deacons were chosen in the early Church to look after the more secular interests of the Church, while the Elders were all pastors or overseers, who looked after the spiritual interests of the Church. If one were chosen as pastor-in-chief and others as his associates and assistants and advisers, we cannot see that this would have been contrary to any Bible instruction. But they were quite right in not choosing, and in supposing that God would not have them choose any one who either directly or indirectly sought to grasp the position, and to browbeat and override the Lord's Church.

Too frequently the real idea of church meetings "for edification" is lost sight of under the popular desire for preaching--through a spirit of conformity to Babylon. Ability as a public speaker should never be despised or ignored, but it should be sought and appreciated only as it is unto edification. The more preaching, the worse if it be along wrong lines.

We commend also the moderation with which the matters were held straight--only that there was too much moderation at first. They were misled on the subject of the "Lord's Supper." They should have asked, Where in the Scriptures is it suggested that morning and noon meals are "suppers" or by what manner of twisting is the word supper to be distorted out of all meaning and sense. The word in the Greek signifies "An evening meal" and not otherwise. Why did they not inquire respecting the commemoration of his death on a day (Sunday) specially set apart to commemorate our Lord's release from death? Why did they not point out that the "breaking of bread" practiced by the early Church was no more "the Lord's Supper," commemorative of his death, than was the "breaking of bread" at Emmaus? (Luke 24:30; Matt. 14:19.) They should also have asked why the "cup," the wine, emblematic of our Lord's shed blood, is not mentioned in connection with any account of the "breaking of bread" if these were memorials of the Last Supper--while it is given full importance in the

R2266 : page 57

narrative of the Last Supper in 1 Cor. 11:23-34.

It was a mistake for the brothers to elect the Elders without the concurrence of the sisters; "all are one in Christ Jesus." The limitations respecting public speaking should not be stretched. Our views of the Scripture presentation on this subject are given fully in the WATCH TOWER of July, 1893. The election should be held over again, when all who usually meet with you and who trust in the ransom and who profess full consecration to the Lord, should be invited to express, not their choice: but their judgment respecting the Lord's choice as gauged by the declarations of Scripture.

We rejoice, too, that the brethren rejected the water baptism test as to fellowship; and that they fully declared their desire to fellowship all who love and serve our Lord irrespective of the lengths and depths of their knowledge: for those who love the Lord will seek to know more and more of him through his Word.

We may be asked here, What is the difference between the profession of the "Disciple Denomination" and our position as Bible Christians, so we will here state the differences briefly.

(1) If the "Disciples" would live up to their professions they would be with us in short order. Their professions are quite right--the Bible as the only rule and guide respecting the one Lord, one faith and one baptism, and respecting our duty to God and man,--with full freedom from ecclesiasticism.

We endorse all this and live up to it; but do the "Disciples?" Surely not! Attempt to go amongst them to present the "harvest" message of present truth, and see how much of an unwritten creed they have and how tightly it binds them. Indeed, while professing in their formal statements that they are the most liberal of the sects of Babylon they are (unwittingly) the most narrow and most exclusive. We will prove this statement in our second proposition.

(2) They make a test of water immersion; and by declaring that it is for the remission of sins they assent to the proposition that all the Presbyterians, Methodists, Episcopalians, Lutherans, Reformed and United Presbyterians, Protestant Methodists and all others who have not been immersed in water, with a certain formula of words, are all sinners--strangers

from God and aliens and foreigners as respects his grace and truth in Christ. Could any narrower creed than this one be found? If so let us know of it! Yes, we think of just one that is narrower, namely that of the Christadelphians. But then the Christadelphians consign others to destruction while the Disciples send the sinners to a hopeless eternal torment;--nor will they give an opportunity to show from the Bible the fallacy of this view. If we are incorrect we will be pleased

R2266 : page 58

to receive official notification to this effect, and will see that the truth is presented to them forthwith.

"A DOUBLE MINDED MAN IS UNSTABLE."

We first knew of Rev. de Ronden Pos in California, when he sent us the following letter which we published in our issue of Feb. 1, '92.

DEAR BROTHER RUSSELL:--I must write to tell you how exceedingly interested I have been in MILLENNIAL DAWN VOL. III., which I spied out in a book store in Los Angeles. I enclose 50 cents, for which I would like you to send me, at once, VOLS. I. and II. of the series. I would also much like a sample or two of your paper--ZION'S WATCH TOWER--for if it is what I expect it to be, after DAWN VOL. III., I shall at once become a subscriber. VOL. III. is already circulating among my friends.

Yours in the waiting for Christ's Kingdom,
W. DE RONDEN POS,
Pastor First Baptist Church.

Next we heard from the gentleman from the neighborhood of Kentucky, still later at Washington, D.C.; afterward he wrote us from Montreal, Canada, that he was pastor of an Episcopal church there, and subsequently he was officiating as pastor of a Reformed Episcopal church in Baltimore, Md. We were glad to hear that the gentleman had finally concluded to stand free with us, in the liberty wherewith Christ makes free from sectarianism and its bondage. We hoped much from his association with the friends, yet feared that they were expecting too much from one who had for years shown so great a weakness for "Babylon and its corn-crib"--tho we gave no hint of our fears to any.

In view of this our knowledge of the gentleman's past affiliations it caused quite a smile when we read as above of his heroic determination that he would allow no unimmersed person to come to the communion table. We wonder where his courageous soul stood for the years he preached for and pastored the Episcopalian and Reformed Episcopalian sheep and sprinkled their infants, and in due form and ceremony administered "sacraments" to them. According to his present "faith" those "sheep" were not "sheep" at all, but were yet in their sins--not having been baptized for the remission of sins. He received their dollars regularly, we suppose, for Episcopalians are counted good payers; but did he fulfil his trust and tell them his belief that they were all condemned sinners? Did he point them to water as the way to eternal life? or did he deceive them and receive their money under false pretence? Of course, we could not say so! we cannot judge the hearts of such people! possibly his conscience slept all those years, or possibly he has no conscience.

At all events we are confident that the truth has met with a valuable loss. We expect the opposition of such people and prefer it to their hypocritical and blatant pomposity. We have no reason to believe that the knowledge of the deep things of God, including the parousia, is intended for such. God is choosing the worldly-foolish and weak and insignificant honest "overcomers" of the world to be his joint-heirs and is passing by the "trimmers," "men-pleasers," mammon-worshipers. "Even so Father, for so it seemed good in thy sight!" And beloved fellow "sheep," let us remember that those who resist the Adversary's encroachments and allurements and wiles and attacks, from any quarter, will be the stronger therefor, and be the more closely bounden together in love and sympathy and the more firmly established in the letter and spirit of the "perfect law of liberty."

* * *

A letter from another brother at the same place says:--

DEAR BROTHER RUSSELL:--"Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto his name while I have any being."

To these words, dear Brother, I can also give utterance at this time with my whole heart. I am sure I cannot find words to express my thankfulness to the Lord, for his powerful hand by which he has been leading us in the weeks gone by. I am glad that the Lord stood by us to enable us to stand for the truth; and it is my prayer that it may be also true of us, that we came out of the fire purified and more refined, so that these experiences may have been among the all things which will work together for good, to those who love the Lord. I think it has brought more forcibly to us than ever before the Psalmist's words, "Put not your trust in princes nor in the son of man, in whom there is no help." Truly, we are living in a time when we must put our trust in God and his Word, if we wish to stand; we are living in a time when deceptions are coming to us which are so strong that they would almost deceive the very elect. But thank God that is not possible because we have the sure word of prophecy that shineth into the dark places and will establish our footing, if we take heed to it.

I consider it a great privilege to write these few lines to you at this time, for I know that you are in sympathy with us in these afflictions which have come upon us. Yes, and we are told in God's Word that we should share our sorrows as well as our joys, "weep with those who weep, and rejoice with those that do rejoice."

When I last wrote you I had no idea that we were standing before such a sifting time and therefore did not mention anything; everything seemed to be in harmony, altho I mentioned in my letter that Bro. de Ronden Pos had some very peculiar ideas on some things. Yet, we all thought that, as he had just come out of the nominal system, it could hardly be otherwise, and that, as he would look further into the Word, with the desire to follow the Lamb, he would lose these ideas, and be brought into the full light, and stand with us, free in the liberty wherewith Christ hath made us free. But we have since discovered that, altho he had laid

R2266 : page 59

his hands to the plow, was sincere at the time, yet he looked back and desired to go back into bondage and draw others with him.

Hoping that you will remember us in your prayers that we may at all times prove faithful towards our Heavenly Master (it has given me great comfort to read the article in the last TOWER, "To Whom Shall We Go?"--I think it just fitted our case),

I remain as ever in Christ, Your brother
FREDERICK KNAUSS.

===================

R2267 : page 59

"MORE TOLERABLE FOR SODOM IN THE DAY OF JUDGMENT."

--FEB. 27.--MATT. 11:20-30.--

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."--Matt. 11:28.

OUR LORD'S many miracles in Capernaum and vicinity during the period of his residence there had apparently but slight effect upon the masses of the people--those who heard him gladly, and who heartily espoused his cause, were comparatively few. But the upbraiding mentioned in this lesson was not in the form of a tirade of scolding and abuse: it was a simple statement of facts respecting their indifference to the privileges and opportunities which God had presented to them, and the sure punishment which lay before them in consequence. The punishment would not be merely for their lack of interest in the Kingdom promised, for that was a favor, and the rejection of a favor need not of itself imply vengeance against the indifferent on the part of the one whose favors were declined: but their rejection implied more than this, for altho still professing to desire the Kingdom, they were evidently unready to receive it on the only conditions on which God was pleased to offer it; and this inability indicated a condition of heart seriously out of harmony with God--a wicked, sinful condition: hence, the offer of the Kingdom and their inability to receive it on God's terms proved that they were so sinful, so alienated from God, that very evidently they would be worthy of serious punishment, not for rejecting the favor of the Kingdom, but for the sinful conditions which hindered their acceptance of it.

By way of illustrating the degree of their hardness of heart, our Lord compared them with people of other cities, which they themselves recognized as very wicked, and whose overthrow was recognized as a divine judgment because of that wickedness. The comparison was much to the disadvantage of the Jews, and was calculated to arouse their fears that, after all, the boastings of their religious classes of their holiness and piety, were probably only empty hypocrisies when judged by the Lord's standard--love for truth and righteousness. Our Lord began by comparing Chorazin and Bethsaida, cities of Israel, with Tyre and Sidon, two Gentile cities on the Mediterranean seacoast. He assured his hearers that even less teaching and miracles performed in the Gentile cities would have led their people to repentance, whereas, the people of Chorazin and Bethsaida gave no sign that they could be brought to repentance by any amount of teaching and miracles. Divine judgment would, therefore, rest most heavily upon those who had enjoyed the greater privileges, and who, because of hardness of heart, had failed to utilize them.

Then, coming to Capernaum, the city which he had made his home, and which had thus been specially favored--"exalted unto heaven" in the matter of privileges and opportunities--he declares that it shall be brought down to hades,--to death, the grave. The reason for this is stated, namely,--the mighty works should have led to repentance, would have led to repentance, had not the people been very perverse at heart. To convince them of their deplorable condition, our Lord compares them to the people of Sodom, and assures them that they are far worse than were the people of Sodom, whom they despised, and whom God judged to be unworthy to further enjoy the present life, raining down upon them destruction, fire and brimstone. Our Lord's assurance that the Sodomites, if blessed with similar opportunities to those granted to the people of Capernaum, would have repented and would not have been destroyed, naturally leads us to inquire, Why this partiality on God's part? why withhold from Sodom privileges and opportunities which would have led to its repentance, and why grant these privileges and opportunities to a people so unworthy of them as those of Capernaum proved themselves to be?

These questions are unanswerable from the standpoint of all the popular theologies of to-day--orthodox and heterodox. They are explainable only from the standpoint of the Bible and its plan of the ages rightly understood. From this quarter we see that the Sodomites were not really on trial for eternal life in their day. They merely enjoyed an experience with the evil side of existence, but making so poor a use of it as they did, they were cut off from their privileges as a type, example, or illustration of the fact that those who willingly do wickedness shall ultimately be cut off from all of God's favors and blessings. However, the Sodomites only enjoyed and lost the remnant of Adamic life, already forfeited. Like others, they were born under condemnation of death: they never enjoyed any of the blessings or opportunities which Christ's death as a great "ransom for all" has secured for all mankind--namely, a hope of a future life and an opportunity or

trial for its attainment. The sin of Capernaum, therefore, was not only a sin against a greater light, but since it was Christ the true light himself who was making the offer to them, their rejection of him much more resembled the condition of wicked rebellion against God that would lead to the second death, than did the conduct of the Sodomites.

But the people of Chorazin, while greatly privileged above others, had not yet enjoyed all the privileges and opportunities which God designs shall be given. Their misuse of their opportunities brought against them our Lord's censure and his declaration of the destruction of their city, as a judgment against them, just as Sodom had been destroyed as a sentence against it. Nevertheless, our Lord intimates clearly and distinctly another trial still future, for the people of Capernaum as well as for the people of Sodom--a future "day of judgment" or trial.

Verse 24. In the future judgment, our Lord declares that the Sodomites will have a better standing and be more likely to pass satisfactorily the divine inspection, than the Capernaumites. That judgment day, as we have elsewhere seen,* will be the Millennial day or age, in which all the families of the earth will be judged (tried for eternal life) by the Christ, Head and body, the "little flock," the Kingdom class. Our Lord who will be the Head Judge at that time has already declared in these words that the trial will not be intolerable for the Capernaumites, but will be "more tolerable" for the Sodomites, in that they had evidenced already that, notwithstanding their wickedness, they were not so hard-hearted, so calloused against divine grace.

This reference to the Sodomites shows conclusively the divine purpose, as elsewhere plainly stated, namely, that all that are in the grave shall hear the voice of the Son of Man, and shall come forth--to be judged, to be tried, whether or not they will accept the grace of God in Christ Jesus, or reject it. This is the inevitable conclusion, because, as our Lord declares, as it is recorded in Genesis, none of the Sodomites escaped the destruction, "It rained down fire from heaven and destroyed them all;" hence, if they are to stand up in judgment with the people of Chorazin, and be found in a more tolerable condition than they, it must be as a result of an awakening of the dead, the very result which the Scriptures inform us has been assured by our Redeemer's sacrifice for all. In this connection note also Ezek. 16:48-55,60-63.

IT WAS HIDDEN FROM THEM.

Why did not the people of Chorazin, Bethsaida and Capernaum believe on the Lord Jesus? Why did not his teachings and miracles convince them? The Apostle Paul answers the question, saying, "The God of this world hath blinded the minds of them that believe not" (2 Cor. 4:4), and our Lord Jesus' words are in harmony with this, for, after upbraiding the people as above, he rendered thanks to God nevertheless, that his gospel was hidden from many, the wise and the prudent and the self-satisfied, and revealed unto "babes"--the honest-hearted, the unsophisticated. "Even so, Father, for so it seemed good in thy sight."

To the majority of people, misunderstanding the divine plan of the ages, our Lord's prayer here recorded must seem strange indeed. They cannot see how or why he should thank God that some could not and did not receive his message. It is utterly impossible to harmonize such a statement with the common, but unscriptural, false views, that the blinded people of Chorazin, Bethsaida, Capernaum, Tyre, Sidon and Sodom, had gone or were going straight to a place of eternal torment. Had such been the case, our Lord could never have said, I thank thee, Father, that thou hast hidden these things from them: rather he would have entreated the Father for the opening of the eyes of their blinded understandings, for the immediate binding of Satan that he should blind and deceive the people no more: and he would have been excusable for making frantic efforts in harmony with such a prayer; just as some to-day are entirely excusable for the frantic and unscriptural efforts which they make in their endeavor to have the blinded minds of to-day recognize our Master.

But all such efforts and prayers would be vain, because God has a definitely fixed plan, respecting this great work which he is accomplishing amongst men. In accordance with that plan, the present time is merely for the selection of the Kingdom class: and because the wise and prudent and self-satisfied of the present time, are not the class which the Lord wishes for his Kingdom, therefore Satan is permitted to blind them to the truth, because of their unfitness for it. But God is finding the very class which he desires to find, meek and poor in spirit, to be heirs with Christ in the Kingdom; and these, "babes" so far as human craft and policy are concerned, are kept from the Adversary's

----

*MILLENNIAL DAWN, VOL. I., Chap. 8.

R2268 : page 60

blinding influences, and on the contrary have the truth revealed to them;--"They shall all be taught of God."

Our Lord did not want to receive any except those whom the Father drew to him, "No man cometh unto me except the Father which sent me draw him, and whosoever cometh unto me [drawn by the Father] I will in no wise cast out." (John 6:44.) This is the sense of verse 27. "All [that come unto me] are given to me by my Father, and no one can recognize the Son except by the [aid of the] Father, neither recognizes

R2268 : page 61

any man the Father, except by the [aid of the] Son, and he to whom the Son will reveal him."

The class that the Father and the Son unitedly are seeking during this Gospel age, are a class who feel oppressed of the Devil, oppressed by sin, and who desire the great Deliverer and his salvation. Such "babes," and from the human standpoint foolish, are invited to accept Jesus; to believe in him as their Redeemer, and to follow in his footsteps as their guide: "Come unto me all ye that labor and are heavy laden and I will give you rest." The rest and peace which the Lord gives are not entirely, nor sometimes at all, physical rest and earthly peace. This, he himself declares, saying, "My peace I give unto you, not as the world giveth." The peace which our Lord gives is a rest of heart, a trust, a confidence--based not upon things that are seen, which are temporal, transitory, unreliable, but based upon things that are not seen, the eternal things which can be grasped only with the arms of faith and seen only with the eye of faith; but here is rest and here is peace, such as the poor troubled world knows not of, and cannot understand. "Godliness with contentment is great gain."

Our Lord calls us to freedom from sin, and from Satan, the great task-master; and the Apostle urges us to "stand fast in the liberty wherewith Christ makes free" indeed; and yet it is a great mistake that some make, to suppose that there are no restraints or limitations upon the "new creatures in Christ Jesus:" our Redeemer has a yoke and a burden for all who become his followers. (Verses 29,30.) The yoke, however, is easy for those whom it fits; and with that yoke the burden is light. The yoke is a self-imposed one, very different, therefore, from the yoke of Satan, which is fastened upon his slaves, the galling yoke of sin, attached to which is a heavy penalty or burden,--sorrow, death. Those who accept Christ and whom he sets free from Satan's yoke are invited to "take" the yoke of Christ and to put it upon themselves. This means consecration, the binding of ourselves, our time, our influence, means, opportunities, all, to the Lord's service. The burden it brings might be esteemed a heavy one by some: it is esteemed very heavy by the world who know not of the counterbalancing peace and joy and blessing. Our burden means, sometimes, the loss of all earthly things which we have held most sacred and most dear; yet even such a burden is light by reason of the joy and peace of the Lord counterbalancing it. As the Apostle Paul expressed it, we may well count all our losses, all our crosses, our burdens, as light afflictions, because of the excellency of the knowledge of divine favors and blessings which we have received through Christ Jesus our Lord. Yea, we count all things that we have sacrificed for the Lord and his cause but as loss and dross that we may win Christ and joint-heirship with him in his Kingdom.

===================

R2268 : page 61

"REMEMBER THE SABBATH DAY."

--MAR. 6.--MATT. 12:1-13.--

"The Son of Man is Lord even of the Sabbath day."

THOSE who have little of the truth are sometimes great sticklers for formalities. This was true of the Jews at the first advent. Feast days, fast days, sabbaths and tithings were very carefully attended to by them but the weightier matters of the Law, respecting justice and love to God and man, were sadly neglected. This is our Lord's testimony. So to-day there are people who give strict attention to church attendance and to various religious formalities, who wholly overlook the real spirit and intention of the Scriptural commands. Their attention to the formalities seems to satisfy them that they are good, as good as need be, and thus hinders them from making a thorough reformation of life, and seeking to bring all its affairs into harmony with the divine law, love to God and for our fellows.

The Jews of our Lord's day laid great stress upon Sabbath keeping, which fact, according to some people of our day, should have been ample evidence of their holiness and full harmony with the entire Law,--but such was not the estimation of our Lord. They even undertook to chide our Lord and his disciples respecting neglect of the Sabbath, altho they generally admitted the blamelessness of their characters. On one of these occasions in which reproof was administered by the Pharisees, our Lord took up the subject and explained it, showing that they had wholly misapprehended the divine intention respecting the Sabbath. It was not intended to be a burden but a blessing; it was not given for God's sake, but for man's sake. He called them to witness that his disciples were doing no harm, that they were merely satisfying their hunger, lawfully. He then proves the correctness of his position, from authorities they would be willing to accept. They recognized David as a holy man approved of God, and he pointed out to them how that David under stress of hunger, had eaten bread that otherwise would have been unlawful to eat. Then he laid down the general principles, that altho labor was prohibited under the Law, it was in order to bring rest, comfort, refreshment and blessing, and not to bring hunger, inconvenience and distress upon either man or beast.

R2268 : page 62

He cited them to the fact that certain work was done on the Sabbath by the priests, and under divine direction, and that this proved that labor done sacrificially for the assistance of others, as well as for their own necessities, could be no violation of the fourth commandment. After declaring himself fully qualified to decide the Sabbath question, he tells them that, watching out for the letter of the Law, they were neglecting its spirit, and should learn that the Lord desires mercy, sympathy, pity, love, more than he desires sacrifice, and consequently that any deeds of mercy, sympathy, pity, love, done on the Sabbath day, are more pleasing in God's sight, than were those sacrifices which were performed on the Sabbath as well as on other days, in the typical temple. With this proper view before their minds, they would not have condemned his disciples, whom he, the Master of the Sabbath, did not condemn.

The blindness of the Pharisees respecting the proper interpretation of the Law of the Sabbath, is shown by the fact, that even after our Lord had given them this explanation, they evidently still supposed that while it would be right for a priest in the temple to labor in the offering of a sacrifice, it would be contrary to the same law for someone to heal the sick and relieve distress. Our Lord, however, soon discovered to them the error if not the hypocrisy of their own hearts. He well knew that in their love of gain, they would help a sheep or an ass out of a pit on the Sabbath day because it represented value, and its remaining in the pit over the Sabbath might mean its death, and hence a financial loss. Thus he showed them that they well knew how to interpret the Law correctly, liberally, when it touched their purse, but that they were so lacking in mercy, sympathy, love, that they failed to properly interpret it as respects acts of mercy, where financial loss or gain were not involved.

Our Lord, as a Jew, was bound under the Jewish Covenant so long as he lived; because he did not in any sense of the word make an end of the Law Covenant until his death--there he became "the end of the Law [Covenant] for righteousness [justification], to every one that believeth." Consequently, during his ministry it would have been unlawful, sinful, for our Lord to have violated any of the terms of the Law Covenant. We are therefore to understand from the discourse here presented to us that the Jews, while neglecting the weightier matters and the real interest of the Law Covenant, had fallen into certain habits of thought and certain customs which were perversions of the Law and wholly inconsistent with its real sentiment. Phariseeism had become formalism in many respects. It is claimed that according to their definition of Sabbath-breaking the disciples had threshed the wheat when they rubbed it in their hands. So also it was claimed, and so argued with apparent seriousness, that if any one walked upon the grass with nailed shoes, upon the Sabbath day, that would be a violation of the Law, because that would produce a kind of threshing, since one might trample out some of the seeds. With equal seriousness it was claimed that to catch a flea upon one's person would be a kind of hunting and thus a violation of the Sabbath. It is even said to have been debated whether or not a fresh egg should be eaten on the first day of the week since it implied work on the part of the hen on the seventh day; and quite probably if clocks had been invented at that time they would all have been stopped over the Sabbath. Our Lord shows by his criticism that this was merely hypocrisy and self-delusion on the part of the Pharisees, who found it easier to make a show of righteousness in such trifling things than to consider

R2269 : page 62

and seek to obey the weighty matters of the Law--justice and mercy. Our Lord showed them that God, as he had foretold, had more pleasure in mercy than in sacrifice and that if they had his spirit in respect to the matter, they would not be hypocritically condemning their fellow creatures who were really doing no wrong, nor yet justifying and priding themselves in their superstition and hypocrisy.

This was a prelude to what followed, and prepared the way. For coming into the synagogue the same day, our Lord found a poor cripple who needed help, and while the Pharisees were looking on, waiting for a chance to condemn him for violating the Sabbath according to their false assertions respecting it, he took the opportunity to administer a rebuke before performing a cure, realizing, no doubt, that the effect upon his hearers would thereby be more favorable.

He knew what to teach them--he knew their tender spots of selfishness; and that however much they might delude themselves and others in theorizing respecting observance of the Sabbath, when it would come down to a matter of loss or gain they would be well able to rid themselves of their superstition and act accordingly, hence he put the question whether or not they would deliver a sheep or an ass on the Sabbath day, if it should fall into a pit. He and they well knew what they would do, what was the custom, and hence, without waiting for an answer, but taking it for granted, he proceeds to show that the poor cripple before him was much better than the sheep or the ass, and that he had been trapped into sin and sickness by the Adversary, and that if it were right to deliver the sheep or the ass, much more would it be right on the Sabbath day to help a fellow creature in distress.

Having thus answered their difficulties in advance and reproved their wrong spirit, our Lord proceeded to heal the cripple and thus to manifest beforehand,

the glorious power and blessings that will come more abundantly with the establishment of his Kingdom--during the Millennium.

JEWISH VS. CHRISTIAN SABBATH.

Every human obligation is based upon some divine law. Looking to the Jewish Sabbath, we find that it was the seventh day of the week, and was made obligatory through a divine command--being one of the ten commandments given to Israel at Mt. Sinai, consequently it was not optional with them how they should keep it, but was obligatory upon the terms explicitly stated. To violate it, the Fourth Commandment of the Decalogue, was to violate one point of the Law; and to violate one point of the Law was to violate the entire Law; because the offer of eternal life to the Jew was based upon his absolute obedience to this Law--not his obedience to a majority of its precepts, but his obedience to all its precepts, without a solitary exception. As we have heretofore seen, however, and as our Lord and the apostle expressly declare, no Israelite did keep or could keep inviolately all the items of their Law, and consequently, according to their covenant, not one of them was ever justified to eternal life. In view of this, the particularity of the Pharisees, that even a good deed should not be performed on that day, is as amusing and as foolish as their claim that they were holy, thoroughly acceptable to God, because of their over-particularity in the outward formal and typical features of the Law, while they neglected the spirit of the whole Law--supreme love to God and love of their neighbors as themselves.

The Christian has come into relationship to God, not under the terms of the Law Covenant made with the Jew, but under the terms of the New Covenant, sealed and ratified with the precious blood of Christ; he therefore has nothing whatever to do with the terms and conditions of the Jewish Covenant which bore only upon Israel after the flesh. The fact that by the deeds of the Law Covenant, no flesh was justified in God's sight (Rom. 3:20) leads us to rejoice that we have a "better" covenant with God through Christ,--sealed by a greater sin-offering and accompanied by "better promises." Ours, the New Covenant, is very much higher than the Law Covenant, just as its Mediator, Christ, is much higher than was the mediator of the Law Covenant, Moses; as also spiritual Israel is much higher every way than was fleshly Israel. The basis of our covenant is not the Ten Commandments, written in stone, delivered at Sinai, but a much higher statement of that divine law--the spirit of that law, the meaning, the intent, the grand completeness of the divine law, of which the Ten Commandments was but an incomplete statement brought down to the measurable comprehension of that people. Our New commandment, our new law, as expressed by our Master, Jesus, is not composed of a number of threats, Thou shalt not! Thou shalt not! but is composed of one commandment, Thou shalt love--the Lord thy God and thy fellow creatures.

Love is the fulfilling, not only of the Jewish code, but a fulfilling also of the entire Law of God, as it relates to himself and to all his creatures. In this new commandment, the basis of the New Covenant, there is no reference whatever to a Sabbath day. Nevertheless, as the Ten Commandments to Israel and their Covenant and their mediator, foreshadowed this higher law of Love and our New Covenant and our Great Mediator, so we find that the Sabbath feature of the Jewish Law has an antitype on a higher plane in the Christian's experience,--a better Sabbath. In the type it was a physical rest to the natural, typical Israelite; in the antitype it is a mental rest, a heart rest to the antitypical Israelite. As the Jewish Sabbath day typified the rest of heart, the joy and peace which Christians may possess through faith in Christ--in realizing their sins forgiven, their iniquities pardoned and themselves reconciled to God through the death of his Son--so also the Law of the New Covenant, Love, commands all who are in Christ Jesus to rest in full faith in the great work finished for us, by our Mediator, at Calvary. As the Apostle declares, "Being justified by faith we have peace [rest] with God through our Lord Jesus Christ." Thus we enjoy the rest or Sabbath of our New Covenant. Thus the new Mediator has provided for the spiritual Israel a very much better rest than that which was provided by the typical mediator for the typical Israel. As seven is a type of perfection, of completeness, so the seventh day rest was a type of the complete or perfect rest which we have in Christ, which Israel after the flesh never did and never could enjoy.

The Sabbath or rest under the New Covenant is not merely for a day--alas, how weary we would be if we could only rest in the sufficiency of Christ, one day in seven! But we may rest continually in Christ, "every day and every hour"--trusting not to our own sufficiency, but to his. Thus we rest from works of self-justification, from all efforts to justify ourselves before God. Accepting the justification freely offered to us through the precious blood, and resting in it continually, we give our little all of loving service on the Lord's side, and in opposition to sin; not to secure rest and justification, but as thank-offerings that we have already received this blessing through divine grace. Thus, as the Apostle declares, "We rest from our works as God did from his." God gave over the matter of the world's redemption into the hands of Christ,

and we read that "the Father judgeth no man, but hath committed all judgment unto the Son." Likewise we have committed all our affairs into his hands, and are resting in him--keeping a continual Sabbath all the days of the week and all the weeks of the year.

As respects physical rest, however, we are under no commands respecting this so far as the Lord and his Word are concerned, except that our Law of Love requires that we shall glorify God in our bodies and our spirits which are his, and hence that we shall observe such rules and regulations in our physical systems in relation to our food and clothing and rest as would best qualify us and enable us to perform the divine service. While we would be glad that all people might recognize this matter from this standpoint of the New Covenant, yet we know that none can view it and observe it from this standpoint, except those who have entered into the New Covenant relationship with God, and these we know are comparatively few of the world's population--altho our hope is that in God's due time, the Millennial age, all mankind shall be brought to the knowledge and appreciation of this New Covenant, and may then, if they will, enjoy all of its provisions including this rest of faith, the antitypical Sabbath--which can be enjoyed only by God's faithful people.

Meantime, however, the world of mankind, amongst whom we live, have through various misconceptions, both of the Law Covenant and the New Covenant, set apart one day of the week as a Sabbath or rest day, and as Christians who enjoy the real Sabbath of rest and peace in Christ, we are glad to avail ourselves of the regulations of the world to abstain from worldly labor and to devote ourselves to spiritual works, spiritual feasting and spiritual upbuilding of character in righteousness on that day. But while recognizing and observing it carefully, because it is the law of the land, and while pleased to have this special opportunity for Christian fellowship and spiritual cooperation, we deny in toto that it is of divine obligation. And while we should observe whatever day might be appointed by the "powers that be," we are especially glad that they have by common consent adopted the day, which we prefer to all others because it commemorates the resurrection of our Lord and Master, and hence the beginning of our rest of faith in him.

===================

R2270 : page 64

INTERESTING LETTERS.

California.

DEAR BROTHER RUSSELL:--I have just returned from the trip to San Jose, and I assure you there has been no time lost. I have been greatly blessed in meeting those in the truth all round. I am blessed and more satisfied with and in the work all the time, and tho the opponents get bolder and more numerous, it only forwards me on stronger in the work, while I look at the things that are not seen--except to the eye of faith--which are eternal.

If I have kept the right account in the last 33 months, I have worked in 72 towns, traveled with the horse and rig 8,000 miles, made 18,000 calls, given away 40,000 tracts, sold 4,500 DAWNS, taken 125 TOWER subscriptions, met 400 interested ones, and baptized 24. I know forty who have come into the truth and are now helping to spread it. Those who have come out are all the way from preachers to infidels. This is encouraging, tho I should have done better, and trust I will from this on.

In Christian love, I am your colaborer in the harvest work of our King. O. A. FLOREY.

New York.

DEAR BROTHER RUSSELL:--I write to tell you of the most blessed time we had during Brother Draper's visit to us. His talks and his fine Christian character impressed us very much, and we want to express our gratitude for the helpful occasion. He has a remarkable talent for presenting the truth; so easy do the words flow and so forceful, that they impress the candid hearer. He spoke Saturday evening at Troy and Sunday morning at my home to sixteen of us on the "Narrow Way," and in the evening on the upper features of the chart to about twenty-five, mostly interested ones. The talks did me much good, as I learned how to arrange the talks, and will make use of his plan when I have occasion to speak in public. A number of us expect to go to Albany to hear him again on Wednesday evening at Bro. Fletcher's home.

I would say that our little church here is progressing on the way, daily striving to put down the old man and endeavoring to build up the new man.

There is a fair in progress in the Catholic church here, and a few days ago the priest gave it out that every merchant had given a present to the fair, except one (myself), and forbade his people trading with me. Of course I know that the dear Lord has not promised us temporal prosperity, so if this affects me, why, the Lord knows what is best for development of character. I count it all glory to suffer even a little for the truth's sake.

I want to express myself in regard to the work that Bro. Draper is doing. I think it is one of the best opportunities to help on the cause, and I almost envy the dear Brother the great blessing he must get in going around and meeting and helping the friends. What a joy his must be.

Your brother in the most blessed truth,
MORGAN T. LEWIS.

New York.

DEAR BROTHER RUSSELL:--MILLENNIAL DAWN has been widely read in our village of 2,200 inhabitants and five "orthodox" churches and is bearing some fruit, greatly to the worry of the "Scribes and Pharisees." About twenty who have been indoctrinated into present truth from four of the churches have meetings every Sabbath morning and Tuesday evening, and the spirit of the dear Lord is with us in a marked degree. We were once very influential in our different churches, but are now characterized as a "gang," and by kindred epithets. But there is an increased reading of the DAWNS and Tracts, and much searching of the Scriptures on our account, and therein we do and will rejoice.

The WATCH TOWER increases in interest and usefulness, and I long for it more than for anything else in periodical literature I receive.

Fraternally, P. H. HULST, M.D.

====================

VOL. XIX. MARCH 1, 1898. No. 5.

CONTENTS.

The Coming Anniversary Supper..................... 67
  Ye do Shew Forth the Lord's Death............. 69
  "Till He Come"................................ 70
  Who May Partake?.............................. 71
  Only the Baptized............................. 72
  How to Partake................................ 73
  The Celebration at Allegheny.................. 74
Strong Delusion................................... 74
The Wheat and the Tares........................... 77
Interesting Letters............................... 80

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

===================

THE COMING ANNIVERSARY SUPPER.

COMMEMORATIVE OF OUR LORD AND HIS DEATH FOR OUR SINS.

THE Supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories.

In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death--especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works; such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King, the heir of David!--

But our Lord chose as his remembrancer that which represented what was, in his and in God's estimation, his mightiest work--his sin-offering on our behalf; and that which his real followers, and they alone, would appreciate more than any other feature of his mission. True, his followers would have appreciated something commemorative of his wonderful words or works, but the worldly also could have appreciated those things. But not so the value of his death as our ransom-sacrifice, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated little flock--the elect. And it was for these that the remembrancer was arranged and instituted. And tho a Judas was present, he was given a sop and went out from the others before the supper was ended; thus no doubt representing that in the close of this age, before the little flock will have finished their part of having fellowship with their Lord in his suffering, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the ransom accomplished by the Lamb of God for the taking away of the sins of the world.--1 John 2:19.

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time; viz., lunar time. (Exod. 12:2-14.) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time (solar time) and moon time (lunar time) was equalized every year by always beginning the new year with the appearing of the new moon about the Spring equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the apostles and the early church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The first moon after the vernal equinox counts March 23d in Hebrew almanacs--probably Jerusalem obs. At 6 P.M. on that day begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning with the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected from the flock. On the

R2270 : page 68

fourteenth day (the full of the moon*) "between evenings" (at any time between 6 P.M. of the 13th and 6 P.M. of the 14th of Nisan) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days or "high" days. (Exod. 12:16.) On the sixteenth day the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.--Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as first-born in the antitypical Passover, they must accept Jesus then, five days before that Passover Feast, and four days before his crucifixion. And it evidently was on that very date that our Lord offered himself finally to that nation--when, as their King, he rode into the city on the colt. (Compare John 12:1,12.) They, however, neglected to receive the Lamb of God, at once were rejected, and ceased from being the typical first-born.

The 14th day (which this year will begin at 6 o'clock on the evening of Tuesday, April 5th, and last until 6 P.M. of the 6th) was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless divinely arranged for this very purpose) permitted the eating of the

---

*As the Sun is a symbol of Christ's Kingdom, so the Moon symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See M. DAWN, VOL. II., p.218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the second month (at the full of the next moon--Num. 9:8-13), the lesson taught seems to be that all prevented (by ignorance) from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the times of restitution of all things, their nation (moon) shall again be full of blessings in the latter harvest.

"Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 P.M. Then followed the institution of the Memorial Supper of bread and wine, representative of the body and blood of the antitypical lamb. This thereafter, as often as the occasion returned (yearly), was to be observed by his followers instead of the eating of the literal lamb--as the commemoration of the antitypical lamb and the greater passing over of the antitypical first-born which his blood effects.

The waving of the barley sheaf of first-fruits on the 16th of Nisan ("the morrow after the Sabbath" or Passover of the 15th--Lev. 23:5,6,11,15,16) typified the resurrection of Christ our Lord, as "the first fruits of them that slept."*--1 Cor. 15:20.

The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy spirit at Pentecost. The Church really is but "one loaf" (1 Cor. 10:17), the two loaves representing the same thing as the two goats presented on the Day of Atonement. It indicated that, altho all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated --the overcoming little flock and the "great company" of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the Spring equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A.D. 325, as instead of the Jewish method which we recognize. But the name "Passover" continued to be used (not Easter+ Sunday)-- for a long time; it was after Papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor corresponded to our Sunday morning. The showing of this type that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on "the third day, according to the Scriptures." This Scripture concerning the first-fruits is the only one which we recall as in any way pointing out the time of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is, that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events the evidence is overwhelming that he died on the 14th of Nisan and rose on the 16th--the third day after.

---

*Here is the strongest possible confirmation of the correctness of the position taken in MILLENNIAL DAWN, VOL. II.--that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that he was crucified on the day corresponding to our Friday afternoon, and arose on what

+The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.--See Revised Version.

R2271 : page 69

of the government, that the name "Easter" was substituted for "Passover," because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their goddess Easter (German Ostera)--Estera, goddess of the East. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two methods of counting, Jewish and Roman Catholic, indicate the same days, but not often; and occasionally their results are nearly a moon or month apart.

The Jews will celebrate as a "feast" the Passover week, beginning April 7th (at 6 o'clock P.M. April 6th), the 15th of Nisan. We in the Memorial Supper do not celebrate the feast-week but the day previous, the 14th of Nisan, beginning on the evening of the 13th (April 5th, '98) which is the anniversary of the proper date for killing and eating the Paschal lamb--the anniversary of the death of our Lord Jesus; the true Lamb of God, because of whose sacrifice we the "Church of the first-born" are passed over from death unto life--already by faith or reckonedly, by and by actually in "the first resurrection." The antitype of the Passover Feast week is found in the rejoicing of heart of all the first born of true Israel--the seven days signifying the perfection or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For tho desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when he said, "This do ye [every time you celebrate this yearly memorial] in remembrance [lit., for commemoration] of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions, and forgive the error and grant his blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of his children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of his death, instead of its anniversary which he designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four, or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the appropriate date for celebrating it.

This like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH.

"For I received from the Lord, what I also delivered to you--That the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come."--1 Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression --the Lord's death. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of the "man Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that he died, he died unto sin once;" and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The apostles declare that he spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this Remembrancer,--his body, his flesh broken for us, and of its merits and life all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast--our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed our hearts upon the bread of everlasting life, the bread which God sent to us from heaven. This is the true bread of which if men will eat they will never die--the flesh which he gave for

R2271 : page 70

the life of the world, that all the dead and dying race may have life. This is, primarily, what the literal bread symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the ransom of Adam and his family from the bondage of sin and death.

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a lamb without spot or blemish, "holy, harmless, undefiled." Had he been of

R2272 : page 70

Adamic stock, had he received his life in the usual way from any earthly father, he, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, changed to earthly conditions; hence he is called "the bread from heaven." (John 6:41.) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him--by eating and digesting the truth, and especially his truth--appropriating to ourselves, by faith, his righteousness; and let us recognize him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been justified by appropriating his righteousness), we, by consecration, become associated with him as part of the one broken loaf--food for the world. (1 Cor. 10:16.) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the Church, as a whole, is the "one loaf" now being broken. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is one loaf, we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not the participation of the body of the anointed one?"--1 Cor. 10:16,17.--Diaglott.

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of life given up in death] of the new covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it."--Matt. 26:27,28.

It was by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to LIFE may come to men through faith and obedience under the New Covenant. (Rom. 5:18,19.) The shed blood was the "ransom [price] for ALL," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, it will be reckoned to us as tho we had part in his sacrifice. "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood --death] of the Anointed one?" (1 Cor. 10:16--Diaglott.) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame: all such may be assured that they will be glorified together with him.--Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice--the death of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and immortality--when we drink the new wine with him in the Kingdom.

"TILL HE COME."

"Till he come." What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our ransom sacrifice, and our consecration with him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of his Church or Kingdom to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is coming to rule

R2272 : page 71

the world in power and great glory. The presence of the Lord or Head is necessary first; then commences the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him.

Even tho the Kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "set up," in the full sense of the word, until the last member of the Kingdom has been changed or glorified--until the breaking of the "loaf," the Church, Head and body, is completed. While one member suffers the body suffers; while one member is unglorified the Kingdom is not fully come into power and dominion.

It is the coming of Christ as including the full exaltation of his Church or Kingdom that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come. The same thought of the Kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the memorial--"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom."--Matt. 26:29.

And surely if it were ever proper and expedient for those who believe that our Lord's death was the ransom-price for sinners to confess it--to show it forth as the basis of all their hopes--it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

Let all who hold fast the confidence of faith in his precious blood [his sacrificed life] as the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ our Passover [sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over, and become members of the Church of the first-born in glory, except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world,--just as in the type.--Exod. 12:7,8,13.

WHO MAY PARTAKE?

The Lord's Supper is not for the world, nor for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and sin-bearer, are (2) consecrated to him and his service. But it is not for us--nor for any man or set of men--to decide who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the Apostle, Let every man examine himself, and then, if he think proper, let him partake.--1 Cor. 11:28.

Now that God's people are emerging from the errors of the dark ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself;--

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the ransom-sacrifice of the man Christ Jesus, my Lord?

(3) Do I believe he gave himself--his flesh and blood, his humanity--as my ransom-price, pouring out his soul unto death, making his soul a sin-offering (Isa. 53:10,12) on this behalf?

(4) Do I see that the consecration to death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which beginning there, was finished on the cross when he died?

(5) Do I see that the rights under the Law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying race--to as many as shall accept the blessings under the conditions of the New Covenant?

(6) Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which they purchased for us?

(7) Do I see that the partaking of the bread and wine symbols of his flesh and blood signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

R2273 : page 71

(8) And if I do thus heartily accept of the ransom thus memorialized, do I consecrate my entire being--my flesh and blood, justified through that ransom --to the Lord, to be broken with him, to suffer with him, to be dead with him?

If we can answer these questions affirmatively we clearly or fully discern the Lord's body, give credit to his meritorious sacrifice and may eat--should eat--"Eat ye all of it."

Those, however, that deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith they were once sanctified a

R2273 : page 72

not-holy or an ordinary thing--such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great Adversary, to reject all vain human philosophies and to receive again the simple Word of God, the truths therein set forth;--that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and exact corresponding price or ransom for our sins;--that in no other way could he be just and yet justify sinners. Let them recognize the fact that our Lord

Jesus, as the Lamb of God, bore the full penalty for our sins in his own body on the tree--that he gave full ransom for all.

The philosophy is very plain, but if such cannot grasp it, at least let such grasp the fact that God declares it to be so, and let them return unto the Lord and he will abundantly pardon. Let them ask for the guidance of the spirit and the anointing of the eyes, that they may be able to comprehend, with all saints, this, the foundation of all the grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood--realizing that the sacrifice was for their sins and that the blood shed [life given] seals the New Covenant for all--let them commemorate the greatest event of history, the shedding of the precious blood, the sacrifice of the precious life of God's dear Son for our sins. Nevertheless we know from God's Word that these words or any words will not succeed in turning back to the way, the truth and the life those who have wilfully and knowingly gone out from under the blood of sprinkling. There will be no pass-over for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10 and 10:26-30.) We well know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to hatred, malice, envy and every wicked feeling on our part, instead of to the real motive--a desire to serve the Lord and the truth, and any brethren or sisters unwittingly stumbling.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent appreciation of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED.

But some Baptist brother will perhaps remark--You have forgotten to mention baptism as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary--that the Memorial Supper is only for the Church; and that baptism is necessary before one can belong to the Church. But we differ with you as to what the Church is. We hold that the Baptist church is not the Church. Like all other churches organized and governed by fallen men, the Baptist church contains "tares" as well as "wheat;" but the Church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains all the "wheat" and no "tares." But the Church, "whose names are written in heaven," includes all the "wheat" and has not a "tare" on its roll. This is the one Church which our Lord established, and of which all the elect must become members--the Church Passed-over--"The Church of the First-born ones, whose names are written in heaven." --Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "Church of the First-borns." They passed your test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the Church whose names are written in heaven. The real baptism is a baptism into Christ's body--the Church--by a baptism or immersion into Christ's death, and a resurrection therefrom in his likeness. Water immersion is a beautiful symbol of the real immersion of the human will into the will of Christ, a beautiful illustration of a full sacrifice even unto death; but it is only an illustration or symbol--just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but the Church, the immersed, should partake of the Supper; but we recognize as really immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death and their awakening as actual new beings in the first resurrection. All such, whoever and wherever they may be, are the real members of Christ's body, the Church, whether they have performed the enjoined water symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's commands

R2273 : page 73

include the symbol of water immersion or burial, as well as the burial of their wills, they will be glad to follow and to obey their Head and Lord in all things --especially when as infants they were not "believers" and that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, if possible, be buried in water also (as our Lord and his apostles showed us) before partaking of the Memorial Supper. See TOWER for June 15th, 93,--article headed "Baptism and its Import."

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the first gathering. But since we cannot judge the heart nor separate the "wheat" from the "tares," we fulfil the whole duty when we "declare the whole counsel of God" as revealed in his Word on this subject, and should leave the decision as to whether or not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

HOW TO PARTAKE.

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them and for the truth should have led you to seek them out to bless them with the truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship invite them to join you in the Memorial; but not if you know them to be deniers of the ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin [of which leaven is a symbol], who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly he and the disciples used light wines, and we regard wine as unquestionably the more appropriate symbol; but since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive of no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is. We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early Church, and we very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day--especially in view of the fact that some of the saints may have an inherited weakness of the flesh, which one taste might reenkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is conscientiously preferred, choose a light wine, or mix a little wine with the raisin-juice.

The memorial service should be very simple--it is chiefly a season of communion. Have a table in the midst of the assembly for the bread and wine. After

R2274 : page 73

the singing of a hymn one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject; another might then give thanks for the bread of life, the broken body of our Lord; after which the unleavened bread (or soda biscuit if more convenient) should be passed to all the communicants. An opportunity for remarks on the bread of life might here be given. Then a prayer of thanks for the cup, and for the precious blood symbolized in it, should be offered, and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem contentious, let him have his say, and let the others refrain from discussion, that the holy moments of special communion with himself, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion--in realization of his love, past and present, in renewing the pledge made to be his faithful followers even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in our hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by

R2274 : page 74

the grace of the same gracious King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after-meeting greetings, and all commonplace remarks and thoughts, thus we may prolong our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless one; see them incited by the clergy of Jerusalem; see him before Herod and his soldiers; see him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See him crucified as a criminal, and taunted with the very gracious deeds which he had performed--"He saved others, himself he cannot save." Remember that he could have saved himself; that he could have asked for, and would have received, "more than twelve legions of angels" to deliver and protect him; that he could have destroyed his enemies and villifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our ransom-price. Considering his love for us and for all it will surely strengthen us as his followers to endure more and more hardness as good soldiers of the cross. Aye, let us consider him who endured such contradiction of sinners against himself, lest we become weary and faint in our minds under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

THE CELEBRATION AT ALLEGHENY.

As usual the Church at this place will celebrate Christ our Passover slain for us. The service will be in Bible House Chapel, No. 56 Arch street, at 7.30 P.M., on Tuesday, April 5th. We no longer hold general Bible Study Conventions in connection with this Memorial; for it is at a usually inclement season. And, furthermore, we found that as only the few could attend from other places, their coming detracted from the interest in the home celebrations. Our advice, therefore, is that each little gathering seek to make these occasions of special interest at home. Nevertheless we shall be most glad to welcome all who may find it convenient to attend the Allegheny meeting.

===================

R2274 : page 74

STRONG DELUSION.

"For this cause God shall send them strong delusion, that they should believe a lie, that they all might be condemned [as unfit for the honors of the high calling] who believed not the truth, but had pleasure in unrighteousness."
--2 Thess. 2:11,12.

A DELUSION is an error which, when viewed from certain standpoints of observation, has the appearance of truth. A delusion is more or less dangerous according to the importance of the truth which it misrepresents, beclouds or falsifies; and, if followed, it leads accordingly to more or less disastrous consequences. If a merchant be deluded and misled by an apparent boom in his line of industry, the result to him may be financial disaster. If a man or woman be deluded by false ideas of life or by false appearances of character when choosing a partner for life, the result may be long years of domestic misery. And, likewise, eternal interests may be, and are, continually affected by the delusions of error on religious subjects.

When a man is deluded, he verily thinks he is right. He claims to be honest in his convictions, and he is so. "There is a way that seemeth right unto a man; but the end thereof [where the subject of delusion is of vital interest] are the ways of death." (Prov. 16:25.) The world to-day is full of delusions, and of deluded people who verily think they are right, and who expect in due time to realize their delusive hopes. There are political delusions, financial delusions and religious delusions of every shade and hue; and thousands and millions of people are following them, and devoting all their time and energy to them, only to realize in the end a whirlwind of confusion, disaster and the utter wreck of all their hopes.

The questions then arise, Who can escape these delusions so common among men? The fact is that no member of the fallen race is, of himself, proof against them. We are all, in consequence of the fall, both physically and mentally impaired; our experience is brief and varied, and our knowledge is necessarily very limited.

Tho we see that financial delusions are continually misleading men and blighting their hopes of temporal advantage; and tho we see that political delusions are forming various factions among men and leading them to strive for the realization of numerous delusive hopes, which, in the end, will bring only anarchy and a time of trouble such as was not since there was a nation;

R2274 : page 75

yet those which chiefly concern the children of God are the religious delusions, or those capable of affecting their eternal interests. The saints have little to fear from financial delusions or disasters, since they are generally the poor of this world who have little to lose, but whose bread and water are sure (Isa. 33:16), and whose treasures are not laid up here, but in heaven. Nor are they specially concerned with the political delusions which we are told shall ere long lead to the great political disaster, which is even now imminent. These are important to the world, whose only concern is their temporal interests. But the questions with us are, How shall we escape the religious delusions so prevalent everywhere? and what proof have we that we are not now under such hallucinations?

These are important questions which no child of God can afford lightly to set aside. But note the words of the Apostle above quoted, which seem to imply that God is desirous that some should be snared, and to the very intent that they might be condemned--"God will send [permit to come upon] them strong delusion, that they should believe a lie, that they all might be condemned."

Who are these whom God thus desires to be snared and condemned? Paul answers, They are those who believed not the truth, but had pleasure in unrighteousness. They are not those who never heard the truth, but those who, having once heard and understood it, turned from it, rejected it and had pleasure in unrighteousness--not necessarily in gross unrighteousness, such as crime, but in some measure of unrighteousness; often a desire for a little more liberty of self-will instead of close conformity to the divine will, and consequently a preference for the error which would grant such liberty and silence the promptings of conscience and the voice of truth. Such prefer the error

R2275 : page 75

to the truth. Those who receive not the truth in the love of it are not worthy of it, and they, therefore, must go away from it into the outer darkness that envelops the world. To these error comes in its most deceitful forms, and they quickly fall a prey to the delusion.

With the Psalmist, therefore, we may well inquire, "Who," then "shall be able to stand?"--"Who shall ascend into the hill [kingdom] of the Lord? or who shall stand in his holy place?" Now mark the answer: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Psa. 24:3-5.) Here is the class among whom the delusions of error can make no headway. These have a standpoint of observation from which every error appears in its true colors, and every truth in its proper light.

Mark the peculiar features of this class: They have "clean hands:" Their work for the Lord may be very imperfect; they may tell the story of his love and grace in a very halting, awkward manner; they may minister to the temporal or spiritual necessities of the saints, or others, from a very frugal and plain store of their own; but their work will be clean; their story will be free from self-emulation and human glorying, and their works will be free from both ostentation and parade. What they do will be done with simplicity and meekness, as unto the Lord, and not for the praise of men.

They have "pure hearts:" Under divine inspection, their motives are seen to be pure. Their whole purpose and endeavor is to glorify God and to bless their fellow-men, especially the household of faith. They have not lifted up their soul unto vanity: They have no vain worldly ambitions, either secretly or openly cherished and ministered to behind the outward profession of entire consecration to God--no ambition to be great, or good, or wise in the eyes of men, nor to grasp the fleeting earthly treasures once consecrated to God. Nor have they "sworn deceitfully:" They have not made a covenant with God of entire consecration to his service, with a secret determination to keep back part of the price: nor have they since making the covenant repudiated its obligations.

The whole course of this class is one of sincerity and truth. Their character is that of meekness and faith; they love righteousness and desire to be molded and fashioned after the principles of righteousness; and they correspondingly hate wickedness and every evil way. With a realization of their own short-comings from the standard of perfection, they put no confidence in the flesh, but humbly and implicitly submit their will and judgment to the will and plan of God. So they have no schemes or plans of their own, but are fully devoted to the accomplishment of God's plan, in God's own way and time, having full faith in his sure word of prophecy and promise.

Those who have such a spirit come reverently to the Word of God to learn God's will and way, and with a desire to walk accordingly; and here they receive the divinely-provided armor of God which will protect all who carefully put it on from all the fiery darts of the enemy. Without this complete armor, no child of God is safe in this evil day. "Wherefore," says the Apostle, "take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."--Eph. 6:13.

The evil day here referred to is this Day of the Lord, in which we are now living, wherein every man's work shall be tried, so as by fire. These are the "perilous times" of which the Apostle forewarned the

R2275 : page 76

Church--times peculiarly perilous to Christian faith, because of the many subtle and delusive forms of error now springing up to intercept the progress of the truth. But God's provision for his saints is equal to the emergency of the perilous hour. Never before this "evil day" was it possible for the saints to put on the whole armor of God; and never before was it needed. For some years past the Lord has been handing us this armor, piece by piece, and has been telling us to put it on and wear it that we might become accustomed to it and feel at ease and at home in it, because the time is shortly coming when it will be impossible to stand without it.

Some--a few--have been heeding the counsel. Carefully they have buckled on every part of the armor as fast as they received it, and in consequence, today they stand completely clothed with the truth. Their loins are girt about with it; their feet are shod with it; and it covers their head (their intellectual faculties) as a helmet of salvation (salvation from the snares and delusions of error). Then they have on the breastplate of righteousness--a righteous character, which the truth has developed in them; and in their hands they bear the sword of the spirit, which is the Word of God, which they are now able to handle with ease and vigor in defense of the doctrines of Christ; while their ample shield of faith is an able defense against all the fiery darts of the enemy, so that the flying arrows do not even jar the armor or for a moment stun the inner man.

Praise God for such an armor! Brother, have you put it on? Do not rest satisfied with the idea that you can get along as well as your fathers did with only a part of it. The time is coming, yea, and now is, when you must have it complete, or you will surely fall. The portions of the armor presented to the saints of the past were sufficient for their day and trial; but a greater trial of faith in this "evil day" necessitates a more complete defense.

Do not say to the Lord, "Well, I have the breastplate and the shield; no, thank you, I think I shall not need the helmet;" or, "I think I can get along without the sword." I tell you, you will need them all; make haste and put them on without delay. Some of you should have had them on long ago, and should be able to help others don them now. Many are already falling, and sadly many are feeling their lack of the helmet. Some with mere curiosity-interest have spent much valuable time in looking at the various parts of the armor as presented to them for the past few years, instead of earnestly buckling them on and proving them: and they have become so used to merely looking at the beautiful pieces of the armor that they expect the process of bringing forward new pieces to continue forever. Let such wake up to the fact that the armor is already complete, and that no more can be added to it, because anything more would be a superfluity. The

Lord has graciously shown us its entire outline, as well as the manner in which the various parts of it work together. Look at your hand: it has four fingers and a thumb. You do not say, Well, perhaps another thumb or finger will appear by and by. You know there will be no such thing. That hand is complete and another member added to it would be superfluous.

Just so those who have come to view the full completeness of God's plan, as now unfolded to us, know that nothing more could be added to it. It is gloriously complete and worthy indeed of its great Author. But, while the outlining, the general harmony and the working together of the various parts are all clear to us now, we yet have room for profound thought and study of it, and probably will still have even after we are glorified. Some make a great mistake in continually putting on and taking off various proffered armors. There is but one armor that will be of any use or protection to us, and that is that which is stamped with the scarlet stamp of the precious blood of Christ. Every piece of this divine armor is so stamped, and it all fits together. If you think to change your helmet of salvation for some other helmet, you will very soon want another breastplate to match it. And you will want another sword; for this sword will not match with any other helmet. And this shield of faith will not match with any other armor. Do not allow your head to grow too big for the helmet which the Lord has provided, and then go around hunting a new helmet to fit your swelled head and wrong ideas. If the helmet supplied in God's Word will not fit you, do not fancy the increase is real wisdom, and try to stretch the old one or to get a new helmet; but freely apply the liniment of humility and reduce it till the helmet does fit.

Put on the whole armor of God. And make sure that you accept no spurious brand. Every piece of the genuine is stamped with a cross and the words--To be worn only by the redeemed. Put on piece by piece, quickly; buckle it on securely; and, having done all, STAND. The position thus suggested implies an attack: the attack will surely come, and indeed has already come to many. Are you ready now to do good service as a valiant soldier of the cross of Christ? Stand! do not run away; stand your ground and battle for the truth.

As we have already observed, it is as truly a part of God's purpose to let some fall in this evil day, as it is to enable others to stand. He therefore permits the strong delusion to take possession of all who have pleasure in unrighteousness, and who therefore do not believe the truth. Such are unworthy of the truth,

R2275 : page 77

and soon or later every such one must fall. All such are condemned as unworthy of membership in Christ, the vine; and as the time for the exaltation of the Church draws nearer and nearer, the testing may be expected to increase until all the unworthy ones are weeded out. "He will gather out of his Kingdom all things that offend [those who put off the wedding garment of Christ's imputed righteousness, etc.], and them which

R2276 : page 77

do iniquity [those who practice sin, who are not fully in sympathy with the principles and ways of righteousness as laid down in the Lord's Word]." And "then shall the righteous shine forth as the sun in the Kingdom of their Father."

If, then, we would escape the delusions of this evil day, let us see to it that we are in deed and in truth lovers of righteousness; let us receive the truth in meekness, hold it with humility and thankfulness, and serve it with energy and zeal.

===================

R2276 : page 77

THE WHEAT AND THE TARES.

MAR. 13.--MATT. 13:24-30,36-43.

"He that soweth the good seed is the Son of Man."--Matt. 13:37.

COMMENTATORS in general notice that the cluster of our Lord's parables, one of which is dealt with here, all relate to "the Kingdom of Heaven." Yet strangely enough they almost all ignore this Kingdom feature in interpreting these parables. Of this one, for instance, it is customary to say that God began sowing the good seed, the "wheat," in the Garden of Eden; and that there also shortly after Satan sowed the "tares." Their difficulty seems to be a failure to apply rules of order and logic--they fail to rightly divide the Word of truth. Certain false principles of theory and interpretation are at the bottom of their difficulty. It is essential that we empty ourselves of the many false doctrines "received through the traditions of the elders" and from the dark ages, if we would hear (understand) the Word of the Lord--if we would be taught of him.

The gospel of the Kingdom was not preached in Eden. It was implied but not clearly stated in the promise made to Abraham, "In thy seed shall all the families of the earth be blessed." This Kingdom was hoped for and expected by Israel, because they were the natural seed of Abraham. The Kingdom which began in Israel with the reign of Saul, succeeded by David and Solomon, and reached its climax in the latter and thenceforth deteriorated, never was the Kingdom of God in the full sense of the promise to Abraham. At the very most it was a typical Kingdom of God, in the hands of a typical people of God--Israel after the flesh. The Israelites themselves recognized this fact and waited for Messiah the great King, to come and establish his Kingdom and to rule the world. Consequently there could be no proper application of these Kingdom of Heaven parables, in any manner or degree, previous to that event.

On the contrary, when our Lord began his ministry, the message sent forth was, "The Kingdom of Heaven is at hand"--"is come nigh unto you." The commission to the disciples was to proclaim Jesus the King and to announce that he was ready to establish his Kingdom. Yet his ministry with that nation closed a few days before his crucifixion, when he, weeping, uttered the solemn denouncement, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13:34.) The literal seed of Abraham having thus failed to accept the Kingdom (as God foreknew and foretold through the prophets), the next step was to find another nation more worthy than the Jews.

But no other nation could be found suitable to God's purpose, and hence a new nation was to be formed: and this has been the work of the Gospel age, to call out "a holy nation, a peculiar people" from every nation, kindred, people and tongue, to constitute this Kingdom of Heaven. The "Israelites indeed," but a small remnant of the Jewish nation, were attracted by the truth and were the first accepted members of the "holy nation," at Pentecost. They in turn as ambassadors for God, were sent with the King's good tidings of the coming blessed Kingdom to us Gentiles, --to gather from all nations, kindreds, peoples and tongues a sufficient number to complete the "holy nation," "worthy" to be the Kingdom of Heaven and as such to bless the world.--Rev. 5:9,10.

It is this "holy nation" in its preparatory and embryotic condition that is referred to in the parables of the Kingdom of Heaven. These parables of the Kingdom, therefore, gave prophetically the Church's experiences from various standpoints,--from the time the work of selecting began, to the time when that work will be completed: when the full number of the elect "little flock" will have been called, found faithful under the tests and disciplines and polishings of the great Master. Then as a whole it shall be glorified, and shine forth a glorious Kingdom, full of the excellency and power of God and in every way fully qualified to fulfil the original promise to Abraham, by blessing all the families of the earth with the true light, and drawing them all (through a knowledge of the truth) to the great Life-giver, that whosoever will may take of the water of life freely.

R2276 : page 78

Our Lord tells us why he uttered his teachings in parables;--that it was because the truths he taught were intended only for the Kingdom class, not for the average hearer; and his words are very plain to this effect: "To you [my believing and obedient disciples] it is given [granted] to know the mystery of the Kingdom of God; but to all those who are without [outside --strangers to God and unconsecrated] all these things are spoken in parables: that seeing they might see and not understand, and hearing they might hear and not believe." In this instance our Lord, we are told, first dismissed the general multitude and then expounded the parable to his disciples privately. And this was his general custom--"Without a parable spake he not unto the [general] people."--See verses 10-16.

Our Lord himself "soweth" this good seed of the Kingdom, which germinating constitutes his Church, spiritual Israel. This is shown in his exposition (vs. 37), "He that soweth the good seed is the Son of Man." The good seed itself, we are told, was the message respecting the Kingdom--"the word of the Kingdom." (Vs. 19.) This word, or message of the Kingdom was planted by our Lord and his servants the apostles, as it is written, "Which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him, God also bearing witness both with signs and wonders."--Heb. 2:3,4.

So long as our Lord lived, the Adversary, Satan, found no opportunity for sowing the seeds of error amongst the seeds of truth: our Lord declares, "While I was with them in the world I kept them in thy name: those that thou gavest me I have kept." (John 17:12.) And so long as the apostles lived the Church was similarly protected from the errors which the Adversary fain would sow: the apostles for this very purpose, we understand, were specially holden and guided of the Lord, so that whatever they bound on earth might be understood as having the full confirmation in heaven, and whatever things they loosed or abrogated or set aside on earth, might be understood as having the full heavenly sanction. And the Church did recognize this divine supervision and accepted the apostolic rulings as inspired and authoritative.--See Acts 15:24-29,31.

"But while men slept"--after the apostles had fallen asleep in death, Satan, the great enemy, found little difficulty in sowing the seeds of error,--false doctrine. And as the true doctrine produced true children of the Kingdom only, so the false doctrines introduced produced false children of the Kingdom only. The wheat seed could not produce tares; the tare seed could not produce wheat.

The difference between wheat and tares is very great. Wheat is the standard food of the world and is said to contain the elements of nutrition in the best proportions for man's use: how apt a symbol the Lord chose when he would represent the truth, the whole truth, and the children of the truth--the children of the Kingdom. The tare as a symbol is likewise very appropriate. It resembles the chess or cheat of America and the darnel of Europe. The tare seed is poisonous and acts as an emetic, causing vomiting; and it occasions the husbandman great annoyance, because it must be thoroughly separated from the wheat before the latter can be used. The statement here in the Greek implies that the tares were over-sown--intentionally, maliciously sown in the midst of the wheat, for the very purpose of damaging or totally spoiling the entire crop. Such malice would probably be understood very well by our Lord's hearers, even if they did not comprehend the import of the parable. Professor Shaff mentions a similar act of malice in Ireland, where an out-going tenant, in spite, on account of his ejection, sowed wild oats in the fields which ripened and seeded before the crops and caused great difficulty to the farmer. Wheat and tares, while growing, look

R2277 : page 78

exactly alike until they head out: then the difference is very apparent. The wheat heads, full of heavy wheat, bend over with the weight, while the tares are very erect and have the appearance, where they are thick, of being the superiors, the masters of the field. What a beautiful illustration of the modesty and meekness of the true and fruitful Christian, and of the proud boastfulness of those who are Christians in association and outward appearance only.

As in the parable the servants inquired of the Master whether or not the seed sown had been good (pure, free from weed and tare seed), so to-day and all down through the Gospel age, the Lord's people have sometimes wondered how it comes that the Church is, and always has been from the first, infested with a class of people who have a form of godliness, but not its power and spirit. They have wondered whether or not the truths sown by the great Teacher could possibly produce such a varied crop as is seen in the church which nominally is his Church. The Lord answers our question, assuring us that the seed truths which he planted were pure, good, and that the tare seeds were planted by his enemy, Satan. And looking over the field, the world of mankind (the kosmos, not the ge, the earth, nor the aion, the age, tho both of these are often elsewhere improperly translated "world"), we can readily see its wheat-field,--the field wherein the truths and the errors respecting the Lord's coming

Kingdom have been planted,--where these plantings have brought forth correspondingly, a true and a false Kingdom class.

The kosmos, the world of mankind as a general field, was all more or less adapted to use as a wheat field; but it was not all planted with the good seed: the good seed was planted in Palestine, Asia-Minor and Europe, and from thence has spread to America and to some slight extent elsewhere. But, strictly speaking, Europe and North America are the wheatfield in which grows side by side, intermingling, and often with their roots tangled, the wheat, the children of the Kingdom, begotten of the truth, and the tares, children of the evil one, begotten of error; and the name of this wheat field in common parlance is "Christendom," --i.e., Christ's Kingdom; for the "tares" claim to be the true Kingdom class and that the "wheat" are fanatics.

The fact that the wheat-field was not free from tares was not discovered by some of the faithful servants (and indeed was difficult to discern) until the fruit began to appear;--then the question was, How should the matter be dealt with? Any attempt to root out the tares--to separate between the children of God, the children of the truth, and the children of Satan, the children of error--any attempt at positive judgment

R2277 : page 79

along these lines was positively forbidden; the instruction being, "Let both grow together until the harvest." While therefore God's servants were not to attempt the separation, the true from the false, throughout the Gospel age, they nevertheless were to understand that the mixed condition would not be permanent --that a time of separation would surely come-- in the harvest, in the closing time of the Gospel age.

Apparently the tares have grown more thriftily than the wheat; no doubt indeed the intention of the Adversary was to utterly choke the true wheat, and hence he has sown the tares with extremely liberal hand, so that our Master informs us that out of the entire wheat-field, he looks only for a small harvest of good, fully ripe wheat.--"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." By reason of the choking influence of the tares, however, there will apparently be much of the true wheat not fully ripe for the harvest--not "overcomers," but merely "babes in Christ."

It would be a great mistake to suppose that the "tares" of Christendom are merely the murderers, thieves, knaves, etc., morally corrupt: on the contrary, the "tares" are not on the low level of the field, but rise up out of the field (the world) as does the wheat, proclaiming that they are Christians by associating themselves in religious institutions, and with much profession holding their heads higher, and making their boasts louder than the true "wheat" class. They are generally moral people: this is implied in their association with the wheat class, they have "a form of godliness." Are we not told by the Lord that such people are "children of the wicked one?" Does not this seem rather harsh, considering that none of them sprang from the good seed of truth, but that they were all begotten of error--with which fact they themselves possibly had little to do?

The general view of this matter is, we think, not only unkind, but unjust and unscriptural. To our understanding the whole world of mankind (excepting the true Christians), born in sin and shapen in iniquity, aliens and strangers from God, may be spoken of as "children of the wicked one," because they came into their condition of alienation from God more or less directly through Satan's instrumentality. And considering that merely nominal Christians were brought into Christian profession not by the truth but by falsehood, by Satan's misrepresentations and perversions of the truth, and that deluded by these errors many of them are what they are in all good conscience--we can think of them sympathetically; for they do not appreciate the hopes and aims and sentiments of the true "wheat" class, but think of these as deluded, fanatical, over-enthusiastic, visionary zealots. The "tares" consider themselves to be the real Church, the real crop, sown by the Master, and look with pity often upon the true "wheat" class, considering them abnormal growths of piety and superstition. The "tare" idea of religion is that it is for the restraint of vice, for the promotion of civilization and for the cultivation of social qualities in humanity. This is the Kingdom by which now and for centuries past the "tare" class has sought to rule the world--with sword and gun and prison, in concert with the preaching of good morals, to be preferred when they do not cost too much. The "tares" are far too respectable a class of people to have been planted by the great Enemy, for any other purpose than to act as a powerful antidote or offset to the influence of the truth and the true children of the Kingdom. Had he been able to keep the world in the darkness of heathen superstition, he never would have planted so respectable and orderly and moral a class as the "tares"--imitations of the "wheat:" but seeing the influence of the truth in the world, Satan sought heroically to counteract it along advanced lines. In this he is true to his Scriptural character--ready to wear garments of light, as represented in the sciences, etc., and to put upon his faithful the same.

With this view of the "tares" we may look upon them with respect and realize that altho they can never hope to enter the Kingdom, and altho they must be destroyed as "tares" in the fiery times of the day of vengeance just at hand, yet this need not suggest their utter destruction in the second death as human beings, nor that they will have no hope of any blessing under the Kingdom, when it shall be established in power and great glory. On the contrary, the "fire" of this day of wrath (into which we are already entered) is as symbolic as the "tares" it will burn. It will destroy the "tares" as "tares"--as pretended children of the Kingdom, of which really they never were a part, but intruders, deceived. It will still leave them as members of Adam's race, bought with the precious blood, amenable to the conditions of the New Covenant, and to all the blessings of the Kingdom, as they shall flow to all the families of the earth, after the true "wheat" class have been separated and caused to "shine forth as the sun [with their Lord Jesus] in the Kingdom of their Father."

To our understanding of the Scriptures,* we are already in the "harvest" time of this age. The great Chief-Reaper, the Lord Jesus, is now, through his messengers or servants, gathering the harvest of the Kingdom truths which he sowed 1800 years ago; and very soon the last of the ripe wheat will be gathered into the "garner" (the glorified state--the heavenly condition --"changed") and then, very quickly, the sons of God will be manifested and their great work of blessing the world will begin. (See Rom. 8:21,22.) This Sun of Righteousness, composed of Christ our Lord and all the faithful overcomers of this Gospel age glorified, shall "shine forth" as the prophet has declared, with healing in its beams--provisions of mercy and restitution for all mankind.

The furnace of fire in which the tares will be destroyed (as "tares," and fully and freely confess that they and their institutions are not the Kingdom of God, that they have neither part nor lot in that matter, but were mistaken) is the great time of trouble, the day of vengeance; the day of the overthrow of Satan and his representatives; the day of Satan's binding that he shall deceive the nations no more; the day when the rod of divine vengeance shall smite and break the systems of earth as potter's vessels, preparing the world of mankind thereby, for the blessings and favors which divine grace has provided in Christ Jesus our Lord, who gave himself a ransom for all to be testified in due time.

---

*MILLENNIAL DAWN, VOLS. II. and III.

===================

INTERESTING LETTERS.

Ohio.

DEAR BROTHER RUSSELL:--Brother Arnold met with us, according to arrangements, to our joy. We found in him, we think, a loving Brother, possessed of the spirit of meekness. Notwithstanding the extreme cold weather, the meetings were well attended, and good interest was manifest all through. Those who bitterly opposed the truth could not stay away, even some who never ventured to show themselves in the house before, and I am satisfied the Lord will bless the brother's efforts. Many express their sorrow that the meetings closed so soon.

I am very happy to inform you that never did a better feeling prevail among the brethren here, than at present; and some who a few months ago could not find words severe enough in the way of epithets against those who are of like faith in the truth can now be heard defending it. How true the word that God will make the wrath of man to praise him.

Yours in the Lord, F. Z. GROFF.

Tennessee.

DEAR BROTHER RUSSELL:--Enclosed you will find Express Money Order for $1.00, the price of TOWER.

I received in due time the fourth volume of the DAWN series, and read it eagerly, without stopping, only to eat and sleep a little. After carefully reading and rereading it I feel that it is just the message the world is needing and waiting for, and therefore is of the Lord's leading and under his direction. I congratulate you my dear Brother upon the successful accomplishment of so great a task.

I have suffered much of late, and, in addition, the increasing infirmities of accumulating years render me less and less inclined to exertion of any kind, physical or mental. Under such conditions we naturally seek the easy chair and the chimney corner, and live more in the memories of the past than in the activities of the present, and put off until to-morrow things that should be done to-day; but even the old are not justified in indulging in sentimental reveries or natural inclinations amid the astounding developments of these last days. The hope that the Master has some work for me in the stirring scenes of the near future bears me up amid the depressing environment.

Yours in Christian love, S. G. KERR, Sr., M.D.

R2278 : page 80

"THE DAY OF VENGEANCE."

"This is the fourth volume of a series of books dealing largely with eschatology, the views enunciated in which caused no little controversy in this county a year or two ago. Indeed, a specific doctrine in VOL. I. formed the subject of a set theological debate between the Rev. Mr. Davidson, lately of Canisbay, and Mr. C. N. Houston, Wick, an able and eloquent expounder of the views. Basing his position chiefly on the assertion of Scripture that the Atonement was "a ransom for all," Mr. Russell shows how God's purposes in the ages towards mankind have been revealed, notably in the typical kingdom of Israel and his dealings with them, as so minutely recorded in Holy Writ. The main contention is that these purposes involve the election or selection during the Gospel age of a Church--the body of Christ--which, when completed, will reign with Christ as a spiritual kingdom, through whom all the families of the earth shall be blessed during the Millennial age, which is due shortly to be ushered in.

"In the present volume [IV.] the author steadily and logically pursues his theme, proving from the Scriptures that the 'Day of Vengeance'--the dark day prior to Millennial dawn--is upon us, and that this is the meaning of the unrest which is so prevalent on every hand and in relation to every subject. Not content with giving his own views (or rather the Scripture testimony which he applies), the author has fortressed these immensely by quotations from scores of prominent men--Doctors of Divinity, Statesmen, Jurists, Financiers, Historians and Editors--many of whom, we presume, realized but imperfectly the import of their own words as they are here quoted to prove that the history of our day is the fulfilment of prophecies eighteen to thirty centuries old.

"The volume certainly will be valued for its extensive collection of facts and figures, relating to almost every phase of social, political, financial and religious matters as they bear upon the present situation. Nor are these dryly stated; on the contrary, they are introduced in such a manner as to fascinate every reader who is at all interested in the consideration of the wonderful events of 'our day.' We must compliment the book for its fidelity to the Scriptures and to principles of righteousness, and for the even-handed justice with which it deals with some vexing problems. It is a book that will probably make some warm enemies, but it is sure to make a host of warm friends. Its enemies as well as its friends will read it with more than ordinary zest, and will want it always by them as a work of reference. Its influence will surely be far-reaching, for its counsels are wholly on the lines of law and order and peace, even though it points out from prophecy that very shortly peace will be removed from the earth. A lengthy chapter entitled 'Our Lord's Great Prophecy' is devoted to an exposition of Matt. 24, and the views given forth cannot fail to interest Bible students. A shorter chapter, the last, entitled 'Jehovah's Footstool made Glorious' will be found most interesting to the same class. Zech. 14:4 is wholly unique, and will be found deeply absorbing to Christian thinkers and others.

"The author, while holding to the Second Advent of Christ and the then establishment of his Kingdom, very evidently has more exalted idea of those events than is common to 'Pre-millennarians;' he views it, as we have already indicated, as a spiritual Kingdom, though none the less a veritable dominion which shortly will be the channel of divine blessings to men--tho introduced by a 'day of vengeance' and trouble which will figuratively break and wound the hearts of men, preparatory to their healing with the 'Balm of Gilead.' There is so much thought on new lines to be met with in the volume that the value and ability of the work will be readily admitted even by those who may be unable to fall in with its conclusions."--John O'Groat Journal, Wick, Scotland.

===================

VOL. XIX. MARCH 15, 1898. No. 6.

CONTENTS.

"Because the Days are Evil"....................... 83
Helpful Rules for the Daily Life
Feet Washing...................................... 88
"The Night Cometh wherein No Man Can Work"................................... 89
The Wheat Harvest--Its Close Nigh at Hand................................ 90
Where to Look for the Wheat
The Length of the Harvest Day, etc.
John the Baptist and His Murderers................ 94
"The Dogs Eat of the Crumbs which Fall from the Children's Table"............. 95

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

R2278 : page 80

REMEMBER THE MEMORIAL SUPPER, APRIL 5TH, AFTER 6 P.M.

IT HAS been suggested by some that the day preceding (April 5th) be spent, to some extent, as partially a fast day and a day of much private prayer for the welfare of Zion. Let each of us do as is in his heart, in this matter. We of the WATCH TOWER will remember you all on that day, as we do every day, but more particularly. "Brethren pray for us."--2 Thess. 3:1.

Answering a query, would say:--

The Hebrews will celebrate Passover Feast for a week, beginning (Nisan 15th) 6 P.M. April 6th. We celebrate the death of the Lamb in the "Memorial Supper" (Nisan 14th) the night before, after 6 P.M. Read the TOWER article again.

===================

R2278 : page 83

"BECAUSE THE DAYS ARE EVIL."

"See then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil."--Eph. 5:15,16.

THE WORD "circumspect" is from circum, signifying around, and spectus, signifying to look, to watch. The true Christian pathway is so narrow, so beset with tests and pitfalls and wiles of the evil one that, if we walk carelessly even (not to say wickedly), we will be in great danger of mishap. It requires not only that we look all around at every step, but more than this, it requires that we be wise,--wiser than our fellow creatures of earth--wise with the wisdom that cometh from above, which is pure, peaceable, loving; yet first of all loyal to the Lord and his Word.

At a centre to which flow by mail the records of the trials and difficulties through which many of the Lord's people are called to pass, we are in position to know that their trials are now more numerous and more severe than for a long time at least. Appeals for prayer on their behalf and for counsel respecting the way of the Lord come by nearly every mail from tried ones who are anxious to "walk circumspectly." These are gladly answered, to the best of our ability,--pointing out the Scriptural lines that must guide all who would walk with the Lord.

We now wish to call attention to some general principles, applicable to every member of the body of Christ, at every time; and especially necessary to be remembered and practiced at the present time, because of the special activity of our Adversary;--"because the days are evil." For it would appear that, as in the "harvest" of the Jewish age, so in the present "harvest" of the Gospel age, opposition prevails not only in the synagogues, from the Scribes and Pharisees, but in the home circle--between parents and children, and husbands and wives--and among the Lord's people. And in proportion as the Adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offence either in word or deed. "Walk circumspectly,...because the days are evil," --days of special trial and testing.

HELPFUL RULES FOR OUR DAILY LIFE.

The rules we have to suggest are as follows:--

I. Let each resolve to mind his own business.

The Scriptural injunctions along this line caution us not to be busy-bodies in other people's affairs. Everyone of experience in life has learned that this is a good rule; yet few walk by this rule, circumspectly. If we have not sufficient of our own business and of the Lord's service to fill our hands and moments and mouths, there is something wrong with us that needs careful prayer and study of the divine Word to set right.

This does not mean that we should be indifferent to the welfare of others under our care, or for whom we are in any degree responsible; but, even in doing for these we should be careful to recognize their rights and the rights of others, and specially careful not to exceed our own rights. Let us never forget that justice must govern in our interferences with the affairs of others, tho we may not require full justice in respect to our own interests, but exercise mercy.

II. We should exercise great patience with others and their faults--more than in dealing with ourselves and our own short-comings.

When we remember that the whole world is mentally as well as physically and morally unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the merit of the precious blood, we cannot do less than be "very pitiful" and of tender compassion towards others;--even tho their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults,--earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

III. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed--covered with the mantle of generosity and love. A serious offense should be assumed to be unintentional, and inquiry should be kindly made in words that would not stir up anger, but in "speech seasoned with grace." In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in "evil surmisings,"--imagining evil intentions and motives behind the words and acts of others. "Evil surmisings" is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife--of a corrupt mind, works of the flesh and the devil.--1 Tim. 6:3-5; Gal. 5:19-21.

The other side of this subject is brought out by the Apostle's injunction respecting the elements of the spirit of love, of which God's people are begotten and which they are to cultivate daily,--the development of which is one of the chief proofs of their being "overcomers." He says, "Love suffereth long and is kind, ...is not easily offended, thinketh no evil,...beareth all things, believeth all things [favorably], hopeth all things, endureth all things."

It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of "quick understanding in the fear of the Lord." They will be cautious where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following his counsel. He is both able and willing to make all such experiences work together for good to those who love him. He places obedience to his arrangements first (even before sacrifice) saying, "Ye are my disciples, if ye do whatsoever I command you."

Whoever neglects the Lord's commands along this line of "evil surmisings" weaves a web for his own ensnarement, however "circumspectly" he may walk as respects other matters; for, a heart impregnated with doubt, and suspicion toward fellow creatures, is more than half prepared to doubt God: the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a "castaway." On the contrary, if the new nature conquer, as an "overcomer," it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

IV. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one;--no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges, remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

This is the Scriptural rule. We are to do unto others as we would that they should do unto us, and not as they do unto us. The wrongs done toward us will never justify wrong doing on our part. God's true children are to have no sympathy with Satan's delusion --"Do evil that good may result." But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at his feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with him as so much endured for Christ's sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness

R2278 : page 85

and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act;--because the accuser of the brethren can find no real charges; and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant--our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the church, and betrayed to them by one of his own disciples.

"Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds" when attacked by the Adversary,--whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of his cause--tho that good may sometimes mean "siftings" of chaff and tares from the wheat.

V. Evil speaking, backbiting and slandering are strictly forbidden to God's people, as wholly contrary to his spirit of love--even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out one only way of redress of grievances, in Matt. 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, Ye are my disciples if ye do whatever I command you, its constant violation proves that many are not far advanced in discipleship.

Let us look carefully at this rule which, if followed, would prevent gossip, "evil-speaking," "backbiting."

Its first provision, for a conference between the principals alone, implies candor on the part of the accuser who thinks that he has suffered; and whom here we will call A. It implies his thinking no evil of the accused, whom we will style B. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser.

If they cannot agree, A may not start a scandal by relating his version;--not even to confidential friends may he disclose the matter, saying, "Don't mention it; and especially don't say I told you." No; the matter is still "between thee and him [A and B] alone." If A considers the matter important, so as to wish to prosecute the subject further, he has but one way open to him, namely, to ask two or three others to go with him to B and hear the case from both sides and give their judgment respecting its right and wrong sides.

These should be chosen (1) as persons in whose Christian character and good sense and spirit of a sound mind A himself would have confidence, peradventure they should favor B's view of the matter. (2) They should be chosen as with a view to B's appreciation of their advice, if they should give their judgment of the matter in A's favor.

It would, however, be wholly contrary to the spirit of justice as well as contrary to the spirit of the Master's instructions here, for A to "talk it over" with several friends from whom he desired to select these "two or three witnesses," to make sure that they favored his story (without hearing the other side) and would go to the conference prejudiced,--with their minds already determined against B. No; the matter is between A and B alone, until the two or three friends are brought in to hear both sides of the dispute in the presence of both parties.

If the judgment of the "brethren" is against B, he should hear them, should accept their view of the matter as the just, reasonable one;--unless it involves some principle in which he cannot conscientiously acquiesce. If the "brethren" see the matter from B's standpoint, A should conclude that in all probability he had erred; and, unless conscience hindered, should accept the position and apologize to B and the brethren for the annoyance caused by his poor judgment. But none of the parties are at liberty to turn scandal-mongers and tell the matter, "confidentially," to others.

If the decision went against A, and he still felt that he was injured and had failed to get justice through a poor choice of advisers, he might (without violence to the principles laid down by our Lord) call other advisers and proceed as before. If their decision were against him, or if he felt that he could not trust to the judgment of any, fearing that all would favor B, he should realize that part at least of his trouble is self-conceit, and would do well to fast and pray and study lines and principles of justice more carefully. But A has gained no right to tell anything to the Church nor to anyone, either publicly or privately. If he does so, it marks him at once as disobedient to the Lord and exercised by a bad spirit, a carnal spirit,--contrary to the spirit of the truth, the spirit of love.

If the committee decide partly against B, and only partly in favor of A, the brethren (A and B) should endeavor to see the matter thus, and to arrange matters amicably. In this case there would be nothing respecting the matter to tell;--nothing that is anybody's business.

If the committee decide wholly against B and wholly in favor of A, and if B will not heed them and make reparation for the wrong or cease

R2278 : page 86

from injuring A, the latter is still not at liberty to become a scandal-monger; nor are the brethren of the committee. If A considers the matter of sufficient importance to justify further action, there is just one course open to him: he with the committee may lay the matter before the Church. Then the Church shall hear the matter, both sides, and whichever (A or B) shall refuse to recognize the advice of the Church shall be thereafter considered and treated by all as an outsider --as not of the Church, not to be fellowshipped; as dead, until such time as he may repent and reform;--a not very likely thing after rejecting such faithful treatment.

Thus did the Lord guard his true disciples from the insidious sin of slander which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. And let us note, too, that those who hear slanders and thus encourage slanderers in their wrong course, are partakers of their evil deeds; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the only method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd explicitly.

If any Brother or Sister begins to you an evil report of others, stop him at once, kindly but firmly. "Have no fellowship with the unfruitful works of darkness but rather reprove them." Refuse to have any share in this violation of our Master's commands, which does great mischief in the Church. Supposing the Brother or Sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15, and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go,--I cannot, must not hear you; for if I did, I would be as criminal in the matter as you are--violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow his plan of redress for grievances, shows so little of the Lord's spirit that his word can not be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples. Then withdraw fellowship from such until his error has been confessed with promises of reform. If to any extent you listen to such conversation or express "sympathy" with it or the gossiper or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.--Heb. 12:15.

A slanderer is a thief according to worldly standard: as Shakespeare wrote, "He who steals my purse steals trash; but he who steals my good name takes that which doth not make him rich, but leaves me poor indeed." According to the Christian standard, still higher, as voiced by the Great Teacher, slanderers are murderers. (See Matt. 5:22; 1 John 3:15, Revised Version.) Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan.--Jno. 8:44.

VI. God's people should beware of pride as they would avoid the most deadly plague.

This rule, always good, and well backed by Scripture, seems doubly needful to those who are blessed with the light of present truth. This may seem strange: it may be reasoned that the receiving of so much grander views of God's character and plan would make his people feel the more insignificant and humble, the more dependent on divine goodness, and the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever: but alas, with very many it is not so.

Many get to feel that the knowledge of the plan of the ages proves them specially wise or great or good: they seem to forget that God hides the truth from the wise and great--that no flesh should glory in his sight. They love the truth selfishly, as dealers love their merchandise, for the sake of what they can get for it. If they cannot hope for wealth in exchange for the truth they can hope for small notoriety--to appear wiser than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity. Such people do little to help circulate the present truth. If they cannot avoid it, they may mention MILLENNIAL DAWN or ZION'S WATCH TOWER or Tabernacle Shadows or Food for Thinking Christians or About Hell or About Spiritism; but when they do so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things;" or that "they pin their faith to no man's coat sleeve but go to the Word of God direct;" or that "the author isn't much, merely reprinted what wiser people had written, and was endeavoring to make himself famous at their expense."

Beware of all such people; sooner or later they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them,--however much their natural ability--and it is generally people of real or fancied ability who are thus afflicted with the spirit of pride and vanity. God opposeth

R2278 : page 87

the proud, but showeth his favor to the humble.

We call every reader of our publications to witness that the author has never boasted of his wisdom or originality, either publicly or privately. We have boasted in the truth, and shall continue to boast of it--that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

If by the grace of God we have in any degree been used by him in serving present harvest truths to others, we rejoice in the service, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously--"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty,...and the things that are despised...to bring to naught things that are; that no flesh should glory in his presence."--1 Cor. 1:27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvelous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how hopeless the condition. It would, as the Apostle declares, be better for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart--the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the principles which underlie the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.--See Psa. 119:97-105.

IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ--contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;--against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;--the brethren more than the powers of darkness;--nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all judge ourselves lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over littles and nonessentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defense of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for his people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the cutting.

X. Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred. Give these no place in your heart even for a moment; for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures,--the most fervent toward God, and proportionately toward all who have his spirit and walk in his directed way.

XI. Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience. And still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

XII. Do not be bold, except for the right, the truth. So far as yourself is concerned preserve a reverential fear--of sin, and of displeasing the Master, and of losing the great reward--"the prize of our high calling." Nearly all who "fall away," first lose all fear and become self-confident. They forget that it is only "If ye do these things ye shall never fall." (2 Pet. 1:5-10.) "Let us fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1.) Partly because of the loss of this proper fear, "It is impossible to renew them again unto repentance."

===================

R2278 : page 88

FEET WASHING.

SOME feel that the feet-washing mentioned in John 13:4-17 is as important as the Memorial Supper; and hence we will here consider the subject: altho only one of the Evangelists remembered even to mention it.

In Eastern countries, where sandals were worn, and the feet thus exposed to sand and dust, feet-washing was a regular custom, and an actual necessity. This service was considered very menial, and the humblest servants or slaves performed it for the family and guests.

Our Lord had noticed among his disciples a spirit of selfishness; he had overheard them disputing which of them should be greatest in authority and dignity in the Kingdom he had promised to share with them; and, foreseeing that this spirit would injure them in proportion as it grew and strengthened, he had rebuked them for their lack of humility. So indeed it did, in the fourth to the sixth centuries, blossom and yield bitter fruit, in the organization of Papacy, and the train of evils and errors which still flow from that impure fountain.

To illustrate the proper spirit which should characterize all who would be his disciples, he took a little child and set him in the midst, and said, Except ye become (artless and simple) as a little child, you are not fit for the Kingdom for which I am calling you. Ye know how the Gentiles lord it over one another, and recognize caste and station, but it must not be so with you. Ye have but one Master, and all ye are brethren; and he that would be chief, let him become chief servant.

(Mark 10:35-45.) They who serve you most, you must mark as your chief ones. I am the chief servant myself; for the Son of man came not to be served by others, and honored thus, but he came to serve others, even to the extent of giving his life in their service. As therefore my greatest service toward you renders me your chief, so shall it be among you. Esteem and honor one another in proportion as you find in each other unselfish sacrificing love and service. Esteem such very highly for their works' sake.--1 Thes. 5:13.

But for all this, the spirit of pride and a desire to "lord it" over others, and be reverenced as chief, was there, even after three and a half years spent with the Master, and under his example; and as he was about to leave them. Jesus sought, even on the last evening with them, to impress this lesson indelibly upon their hearts. So, after the Passover Supper, he arose from the table and performed for his disciples the most menial service, in washing their feet. They probably had not even thought of performing such a service for each other or for him, and even had consideration enough to object to his thus serving them in so humble a manner.

When Jesus had finished, he said to them, "Know ye what I have done to you? You call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him." If ye know these things, happy are ye if ye do them. If you understand and appreciate the lesson I have given you, and will practice it, you will be blessed thereby, helped in my service, and prepared for the Kingdom in which I have promised you a share.--John 13:4-17.

That the lesson had its designed effect we can scarcely doubt, as we look at the course of several of

R2279 : page 88

the apostles, and see how, with much self-denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was chief servant of all.

The question arises, What did the Lord mean when he said, "I have given you an example, that ye should do as I have done?" Was the example in the principle, in the lesson of service one toward another? or was the example in the method of service, in the ceremony of feet-washing? To suppose the latter would be to hide the real lesson under a form. And if the example were in the form, then every item in the form should be observed: an upper room; a supper; sandals should be worn; the same kind of garments; the towel girdle; etc. But no: the "example" which we should follow lay in the humble serving of the disciples by the Master, regardless of form. His example of serving the fellow-members in even the most menial manner is what we should follow--and blessed will we be in proportion as we do follow it. In that proportion we shall be prepared for the everlasting Kingdom and service of God.

Those now living in Eastern countries, where sandals are still worn may find an opportunity now to follow the example, the same form which the Master used, as well as other forms; and those differently circumstanced may follow the "example" in a thousand forms. Some of the fellow-disciples probably live in your city and in mine. How can we serve them? How can we show them our love and sympathy according to the Lord's "example?" Not in this climate by washing their feet--this would be an inconvenience, the very reverse of a pleasure and service to them, and therefore contrary to the "example." But we can serve the "body" otherwise, and truly follow the example. We can improve our various opportunities to serve them in matters temporal as well as spiritual. We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them--figuratively speaking, to wash their feet.

Do not wait until they request your assistance; for in proportion as they are developed disciples, they will not ask your aid. Do not wait until they tell you of their burdens and trials, but watch to anticipate; for in proportion as they partake of our Master's spirit, they will not be complainers, but will live "always rejoicing"--rejoicing even in tribulations.

Be not ashamed of such service of the "body,"

R2279 : page 89

but seek and rejoice in it--"ye do serve the Lord, Christ." But still more important than temporal service is our service one of another as "new creatures."

The washing of the body with the truth--the sanctifying and cleansing of it with the word--is in progress now. (Eph. 5:26,27.) What are you doing to cleanse and purify the faith and lives of your fellow members? Do you approach them humbly with the truth, sincerely anxious to serve them, to bless and comfort and refresh them therewith? If so, go on; grand is your service; the Master served thus; this is his example; follow on. The more you can thus serve, and at the greater cost of time, and effort, and convenience, and self-interest, the greater will you be in the eyes of the Master, and the more honored and beloved of the body when they shall come to see and know you, as the Lord sees and knows your love and service.

Follow closely, then, the noble "example" of Jesus: wash and be washed one of another, cleanse and purge away the defilements with which each comes daily in contact in the world, that ye may be clean, "through the word spoken unto you." Purge out the old leaven of hypocrisy, and envy, and self-exaltation, even as ye have already been justified from all things and reckoned pure and holy by the merit of the precious blood which the chief servant and Lord of all gave for all.--
2 Tim. 2:20,21.

====================

"THE NIGHT COMETH WHEREIN NO MAN CAN WORK."

THE article from Brother Woodworth, which follows, will be read by all with great interest. If it be merely speculation, it is surely ingenious. We received it eight months ago, but after careful consideration wrote our dear brother W. that we enjoyed the reading of it but could not endorse it as truth--that it is more fanciful, inferential and speculative than anything we have ever published. Brother W. was by no means offended at this, but urged that if published even as a conjecture or with a suggestion that it may be only a cunningly devised fable, it might do some good by awakening some to the fact that whether this calculation be right or wrong, evidently "the time is short," anyway, for labor in this great harvest work. We give a portion of his letter:--

February 16, 1898.

DEAR BROTHER RUSSELL:--In reply to your loving letter of the 14th, I beg to assure you that I sympathize with your statement that you have considerable hesitation in respect to this matter, for I think I realize quite clearly just how important it is that you should be cautious in what you place before the Lord's hungry "sheep." If, therefore, after you have carefully considered the points, you still feel averse to publishing the article, how would it do to mention that you were considering some further points in the chronology, which, if correct, would show that the night will begin to settle down early next year--that you had not yet fully satisfied yourself as to their correctness and that since the time is now so near at hand you think best not to make any definite statements for the present, but to wait and see whether the date will be corroborated by developments? It would seem to me that you would thus be provided with a good opportunity for an exhortation to special effort during the year, and at the same time no harm can come in case we should find my arguments unsupported by the facts.

However, this is merely a suggestion.

I treat the Time of Harvest as one complete day, from sunrise to sunrise. It seemed to me clear that having established the proportion of

light : darkness 14.6 : 9.4

in its application to a representative harvest day of 24 literal hours, the same proportion should hold good in the division into day and night of the great forty-year harvest day in which we are now living. Reasoning in this way I found the date February 1st, 1899.

In my understanding the period from Oct. 1st, 1874, to Feb. 1st, 1899, would therefore represent the 12 Jewish hours of daylight, while the period from Feb. 1st, 1899, to Oct. 1st, 1914, would represent the four "watches" of night, the night including a period of twilight at each end.

Do as you may think best, and be assured I will continue to be, as ever, your brother and servant in the hope of the Gospel, CLAYTON J. WOODWORTH.

* * *

We conclude to place the matter before the TOWER readers with the foregoing cautions against accepting this matter as of the same weight and authority as the more definitely stated prophecies treated in the MILLENNIAL DAWN volumes. Should the outward work of "sealing" with the truth be stopped at the date indicated it will surprise us greatly--our expectation being that it will continue for probably eight years yet, until the Religious Federation shall have been consummated and have gained sufficient political prestige to deprive us of our rights of publication, etc. Nevertheless, we wish to use this year and every year as tho it were the last for this precious service of the Lord, his Word and his "sheep." And this is the spirit of all possessed of the holy spirit of God's dear Son.

Brother Woodworth's article follows.

===================

THE WHEAT HARVEST.

ITS CLOSE NIGH AT HAND.

DEAR BROTHER RUSSELL:--In a back number of the WATCH TOWER (1893) you quote from a subscriber who says:--"It is evident that a portion of the forty years of the Gospel harvest will be a 'night,' without opportunity for labor, and this harvest time is now nearly half consumed. Since there probably will be ten years of 'night' but little more than a decade remains for active service."

Then follows an editorial comment in these words: "May not this imply that the forty-year day will be practically divided in the middle, and hence that from 1895 onward the darkness may be expected to gather more and more?"

These suggestions seem to me to be the first steps toward the unfolding of a great truth. It will occur at once to any person who gives the subject careful thought that as, during the harvest season, the days are somewhat longer than the nights, the same should be true of the Gospel harvest, and this is the experience of those who are now laboring as co-reapers with the Master. The time of harvest is more than half gone, but the daylight still continues; there is still here and there an "Israelite indeed" who, when he hears the "joyful sound" is glad to come "out of darkness into His marvelous light."

But as, in a literal harvest day, the length of the daylight does not greatly exceed that of the night, so, in this harvest time, we should expect the present favorable opportunity for effective service to soon draw to a close; and indications are not wanting to the watchers in Zion that ere long the last "over-ripe" (parched, thirsty) head of wheat will have been gathered, and the harvest of this age will have been fully reaped.--See Matt. 13:30 and Rev. 14:16, Revised Version, margin.

In Matthew 13:24-30,36-43, our great Teacher and Chief Reaper, in speaking of this time of harvest, has called it a wheat harvest, and it would seem that if we could by some means ascertain what is the representative wheat-harvesting day of the world, and what its length is, we might learn something of value. At first thought this may seem a difficult thing to do, but with the Lord's help the problem may be solved more easily than one would suppose. The first step in its solution is to find

WHERE TO LOOK FOR THE WHEAT.

Thanks to the labors of those who "run to and fro" in this day of increased knowledge, this is a very simple matter, and below are given, from the American Agriculturist hand book for 1897, the latest and most reliable statistics available of the wheat crop of the world.

[Brother W. here furnishes statistics for each state in the United States and for the several wheat-producing countries of the remainder of the world. These statistics show that Minnesota and North Dakota produce the largest crops of the United States, and that

Russia, France, Hungary, Germany and Italy are the chief wheat countries of Europe in the order named, British India being chief in Asia.]

We give the summary as follows:--

Continent	1895. Bushels.
North America	538,563,000
South America	85,000,000
Europe	1,443,233,000
Asia	404,578,000
Africa	48,842,000
Australasia	32,461,000

Grand Total	2,562,677,000

If you will kindly take an atlas and look up the location of these countries, you will be surprised, first, to find that in every instance the larger portion of the country named lies within the Temperate Zone (north or south), while in the great majority of cases the entire country lies wholly within that zone. But you will be still more surprised if you investigate the matter further, to find that in the few countries which do touch or project into other zones, the wheat producing provinces lie entirely within the Temperate Zone. This means that

THE ENTIRE CROP IS GROWN IN THE TEMPERATE ZONE.

Of the wheat production of India, the Encyclopedia Brittanica says:--"Broadly speaking, it may be said that wheat does not thrive anywhere south of the Deccan" (which lies on the border between the Torrid and Temperate Zones). The entire civilized region of Egypt lies in the Temperate Zone, and the sections of Western Australia and Queensland which extend north of the tropic of Capricorn are barren and uninhabited." It is interesting to note, however, from the Encyclopedia Brittanica that wheat has been "grown in Norway as far north as latitude 65 degrees," only 1-1/2 degrees from the arctic circle. We thus have conclusive evidence that practically all of the wheat of the world is grown in the Temperate Zone.

[Brother W. next proves satisfactorily (we omit the evidences which are lengthy) that the 45th parallel is the center of the wheat producing belt: and this line he finds runs through the principal wheat state of these United States--passing through its capital city, Minneapolis, the greatest wheat and wheat flour market in the world;--with twenty-six flouring mills producing over 10,000,000 barrels per annum.

Seeking next for the date of harvest, he gives abundant statistics to prove that the first day of August would represent the average middle of wheat harvest the world over, and continues--]

THE LENGTH OF THE DAY.

Having thus ascertained beyond all reasonable question that the center of the world's wheat belt is the 45th parallel of latitude, and that its representative harvest day is August 1st, it becomes a comparatively simple matter to ascertain the length of the average wheat harvest day. It is only necessary to find the time of sunrise and sunset on the 45th parallel of latitude on August 1st.

[Further elaborate calculations are given here, showing that--] From 4.48 A.M. to 7.24 P.M. is 14 hours and 36 minutes, which, if these calculations are correct, is therefore the length of the harvest day of the world.

FEBRUARY 1ST, 1899, MARKS THE CLOSE OF THE DAY.

We are now ready to apply what we have learned. If the length of the harvest period from October 1st, 1874, to October 1st, 1914, be considered as a day, part of which is light and part darkness, we can easily find what portion of the forty-year period will correspond with the daylight. To begin with, we will reduce the forty years of "harvest" to months. 40 times 12 equals 480 months. Now, taking the length of the average harvest day, we have 14 hours and 36 minutes =14.6 hours=14.6/24 or 146/240 or 292/480 of the day. The 14 hours and 36 minutes from sunrise to sunset, therefore, corresponds to 292 months from the time when the Sun of Righteousness arose, October 1st, 1874. (MILLENNIAL DAWN, VOL. II., p.188.) 292 months equals 24 years and 4 months. 24 years and 4 months from October 1st, 1874, brings us to February 1st, 1899, as marking the close of this harvest day (sunset), and would seem to indicate that by that time the harvest work [of gathering from the world] will be finished [--tho much threshing and winnowing may still be in order]; i.e., that the last of the "overcomers" will have been sealed with the knowledge of present truth, and the shadows of the night, wherein no man can work, will then begin to settle down.

But, even after the sunlight is withdrawn, it seems probable that there will still be a period corresponding to twilight, in which those who are really anxious to labor in the Master's cause may find the opportunity. It is plain that there must come a time when the last member of the prospective bride of Christ will come to a knowledge of the truth. It is clear also, that after that time has come, he or she must, to some extent at least, "spend and be spent" in the Master's service. This being the case, it follows as a matter of course, that the "door" of opportunity will not be immediately and forever closed when the last saint has been sealed, but that the shadows will gradually deepen. It seems clear to me, therefore, that while it will still be possible to work for the Master after February 1st, 1899, it will not be possible to do any further [outward] harvest work, for the last overcoming saint will have been "sealed in his forehead" with a knowledge of the truth before that time. It behooves us all to do with our might what our hands find to do, while it is called to-day.

CONFIRMED BY THE TIME OF PUBLICATION OF THE "PLAN OF THE AGES."

From a careful study of Revelation, I became convinced long ago that the 10th chapter refers, in general, to the rise and development of present truth, but specifically to MILLENNIAL DAWN; please see also pages 88, 89 of Volume III.

As nearly as I can ascertain, the publication of the first volume of this wonderful set of Bible helps was looked for eagerly by all the friends of the truth, and the book itself was and still is regarded by its author as his first clear and systematic presentation of the divine plan of the ages. In support of this I quote from pages 114, 115 of Harvest Siftings, as follows:--

"It was about this time that....I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle;" and again: "Some who have The Three Worlds or the old edition of Day Dawn, would perhaps like to know my present opinion of them--whether I still think them profitable books to loan to truth seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan....All now so clear was then blurred, mixed and indistinct. Neither had we seen the steps or planes, shown upon the Chart of the Ages, MILLENNIAL DAWN, VOL. I., which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God....Even Food for Thinking Christians I no longer commend, because it is less systematic than later publications." Again, in speaking of these earlier works it says: "Things which are now clear as noonday were then cloudy and mixed."

Thus, by your own words, it is apparent that the light of truth did not shine upon all the features of the Divine Plan until we were well on in the harvest day--until noonday--until the "Sun" had reached the zenith and poured its light-giving rays into the secret recesses of the deep things of God. And what was noonday to you was noonday to all, as soon as The Plan of The Ages had been published.

To find, therefore, the time of publication of the Plan of the Ages will, it seems to me, be to find midday of this harvest season, and this can be easily done. On the fourth cover-page of every paper bound copy of The Plan of the Ages occur these words: "Special Issue of Zion's Watch Tower, representing numbers 3, 4 and 5 of Volume VIII.," which numbers correspond to November 1st, 1886, December 1st, 1886 and January 1st, 1887. As the middle date of these three is December 1st, 1886, that is evidently the midday hour of this harvest day.

In the "Helps" in the back of my Bible I find the following remarks under the heading "The Day and its Divisions:" "The hour varied in length with that of the daylight to be subdivided. To compute any given hour of a Jewish day in modern terms is thus a matter of some complication, as only one hour of the Jewish day,--that of noon--would always correspond with one hour of our day." Reckoning back, therefore, from this important hour, midday, to sunrise, (assuming the publication of MILLENNIAL DAWN, VOL. I., to have been midday in this 40 year harvest day) we find that the difference between October 1st, 1874, and December 1st, 1886, or, in other words, the first half of the harvest day (from sunrise to noon), is 12 years and 2 months. Accordingly, the last half of the day, or from midday to sunset, will be of the same length. 12 years and 2 months from December 1st, 1886, brings us to February 1st, 1899, and exactly confirms what we had previously learned. If this were all the evidence to show that February 1st, 1899 marks the date of sealing of the last overcomer, it would be sufficient, but there is still more.

CONFIRMED BY THE HALF HOUR OF SILENCE.

After mentioning, in Chap. 6, the various epochs which, under the symbols of seals, mark the events connected with the rise and fall of Papacy and with those of "the time of the end," Revelation 7:2,3, says: "And I saw another angel [messenger] ascending from the East [the messenger of the covenant--the Sun of Righteousness], having the seal of the living God [the seventh and last]" and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." The balance of the chapter, verses 4-17, seems to me to be a parenthesis, thrown in to conceal, until God's due time, the meaning of the first verse of chapter 8. If I understand the subject correctly, this verse closes the subject of the seals, the balance of chapter 8 dealing with an entirely different subject.

Correctly translated, the verse reads, "And when he had opened the seventh seal there was silence in heaven during half an hour." The word "silence" has a double significance. It not only conveys the impression of a time of deep study and thoughtfulness, but of a calm before a storm, and as here used seems to me to plainly mean both. Please note carefully that this time of silence takes place

(1) While the saints are being sealed.

(2) While the winds of the time of trouble are withheld, and see how perfectly it coincides with both thoughts.

Again, Christ and his Church, since April 1st, 1878 (the date when "He took to himself his great power and began his reign") really constitute the heaven, and as the prophecy, "He uttered his voice [i.e., broke the "silence"], the earth melted," is not yet fulfilled, I hold it to be unmistakable evidence that the time of silence and the work of sealing are one and the same thing; and that both began April 1st, 1878. This is the date when it was first possible to apply the Lord's command, "Come out of her, my people;" for it was not till then that Babylon was cast off; this is the date marked in the time parallels as the time when our Lord took to himself his great power and began his reign; it marks the rejection and commencement of the fall to everlasting destruction of what has constituted the heavens all down during the Gospel age; it indicates the beginning of the return of favor to fleshly Israel; it is the end of the 360-year periods or "times" of Revelations; it is the date when the first resurrection (of the Church, the body of Christ) began, and the time from which it is said, "Blessed are the dead who die in the Lord from now henceforth." It is, therefore, a focal point toward which the rays of prophecy converge.

Moreover, since then the work of "sealing" the saints has progressed in an orderly, systematic and wonderfully thorough manner. During all this time the winds of the time of trouble have been held and the "silence in heaven" which commenced, as we have shown, on April 1st, 1878, still continues. The seventh seal, by way of contrast with the other seals, is called the "Seal of the living God." It lies wholly within God's day,--the seventh thousand-year day, the Millennium, --and the events which occur under it are specially under God's direction. The scale, therefore, by which the half hour of silence should be measured is not the "year for a day" scale by which God measures human events, but is the scale by which God measures his own work. In speaking of the events of this day of judgment, Peter says, "one day is with the Lord as a thousand years and a thousand years is as one day." (2 Peter 3:8.) Using this divinely provided scale it becomes a very easy matter to find the length of the half hour. One half hour is one forty-eighth of a literal day. One forty-eighth of a thousand years is 20 years and 10 months. 20 years and 10 months from April 1st, 1878, brings us again to February 1st, 1899, as marking the date when the last overcomer will be sealed, and the storm of the great time of trouble will begin to break. Perhaps it will be worth mentioning that by this scale one hour would be 41 years and 8 months, this corresponds with the period from the beginning of the seventh thousand years or Day of the Lord, to October 1st, 1914, and reminds one of Rev. 18:10,17,19, where it is thrice repeated that "in one hour" the judgment and desolation of Babylon takes place.

CONFIRMED BY THE LENGTH OF THE NIGHT.

In several places in MILLENNIAL DAWN reference is made to the fact that the French Revolution is a type of the great time of trouble or "night," into which we anticipate the world will soon be plunged; and it seems probable that if we can find the length of that period of unrest, we may be able to learn something of further advantage. After mentioning the gathering of the National Assembly, and their claim on June 17th, 1789, that they were the legitimate representatives of the French people, Anderson's General History, page 572 says:--

"Thus was inaugurated that tremendous social and political convulsion known as the French Revolution, which in its progress not only overturned the government of France, but threw the whole of the civilized world into violent commotion, uprooting institutions that had withstood the assaults of ages. The king and his ministers, dismayed at the determination shown by the lower order and desiring to check their proceedings, attempted to exclude them from their hall and thus suspend their sittings....An insurrection of the populace of Paris ensued, and the Bastile, a noted prison, was stormed and captured by the mob, July 14th, 1789. The excited populace then proceeded to Versailles and demanded that the king and royal family should return to Paris, and Louis felt himself obliged to comply." (July 17th, 1789.)

Concerning king Louis' memorable journey from Versailles to Paris, Abbott's "Life of Marie Antoinette," says:--

"As on the morning of the 17th of July, the king entered his carriage, with a slender retinue and with no military protection, to expose himself to the dangers of his tumultuous capital, this whole body formed in procession, on foot, and followed him. A countless throng of artisans and peasants flocked through all the streets of Versailles, and poured in from the surrounding country, armed with scythes and bludgeons, and

joined the strange cavalcade. Every moment the multitude increased, and the road, both before and behind the king, was so clogged with the accumulating mass that seven hours passed before the king arrived at the gates of the city. During all this time he was exposed to every conceivable insult. As Louis was conducted to the Hotel de Ville a hundred thousand armed men lined the way, and he passed along under the arch of their sabres crossed over his head. The cup of degradation, he was compelled to drain to its dregs."

As the first great result of the French Revolution was to humble royalty, to destroy reverence for "names" of men, (Rev. 11:13), we are safe in fixing upon the date of the humbling of the French monarch, July 17th, 1789, as the time when something more than claims had been made, or mob violence attempted, and the people had begun to know their power and to use it. We therefore look upon this date as the real beginning of the "tremendous social and political convulsion" of that period.

Now looking ahead to the great time of trouble coming, we know that it will only come to its final end when Isaiah 2:2-4 is fulfilled--"And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of Jacob, and he will teach us of his ways and we will walk in his paths." With this in mind we look amid the troublous events which stirred France from end to end a century ago, for a personage who was not only a mighty factor in those events, but who, so far as he was able, so shaped them as to cause them all, eventually, to work together for his own aggrandizement. Needless to say we find him in the "Man of Destiny"--Napoleon Bonaparte, he who so narrowly missed becoming a universal monarch that he is described at length in that wonderful eleventh chapter of Daniel, in which they all find a place.--See MILLENNIAL DAWN, VOL. III., chapter 2.

As all students of history know, Napoleon, during the latter part of the French time of trouble, caused the fickle populace to really play into his hands. He became successively the First Consul, then Consul for life, and finally Emperor. But even when he had been crowned Emperor of the French he had not yet attained the height of his power, and we must look for an event in his life which will correspond with the homage which, about October 1st, 1914, we expect will be paid to the rightful Lord of Earth. Such event did occur, and by those who feared and hated him was considered of such importance that it caused a coalition to be formed against him by the combined governments of Europe. From Arnault and Panckoucke's Life of Napoleon, Part I., page 206, I quote a description of this event:--

"Napoleon no longer indulged the least hesitation in putting upon his head the iron crown of the kings of the Lombards. In reality, as Napoleon had established royalty in France, he could not think of suffering a republic to subsist in the north of Italy, and as, during his Consulship, he had prepared the French for an imperial regimen, he had also brought the Italian republic into such a state that it was impossible to preserve its independence. From its first existence this republic had been led by him, as it were, in leading strings, but from the moment he was declared Emperor of France a change in the Italian constitution was to be expected. In order to be more sure of the assent of his new subjects, he used the same means as he had adopted in 1802. He summoned the Italian consulta to meet him at Paris for the professed purpose of adding those modifications and changes that times and circumstances had rendered necessary. On the 17th of March, 1805, therefore, M. de Melzi, Vice President of the Italian republic, arrived at Paris at the head of a deputation from the Cisalpine Republic, to express their cordial acquiescence in a monarchial and hereditary government, and also their wishes that Napoleon, being (already) proclaimed king of Italy, would not suffer a year to elapse before he came to be crowned," etc.

This, I believe, was the proudest day of Napoleon's life, when the representatives of that country which for two thousand years had--under one form of government or another--ruled the world, came to lay their homage at his feet and beseech him to be their lord.

Anderson's General History, page 579, under the heading "King of Italy," says:--

"Napoleon received the crown of France from the hands of the Pope; and subsequently, at Milan, caused himself to be crowned King of Italy, with the famous "iron crown" of the Lombards (1805). These assumptions of power led to another coalition against him, on the part of England, Austria, Russia, Sweden and Prussia."

From this date, March 17th, 1805 (when his imperial power was first recognized by the Italian government), back to the beginning of the French Revolution, July 17th, 1789, was 15 years and 8 months, and if I am acting upon right premises this should be the length of time from October 1st, 1914, back to the beginning of the great time of trouble. 15 years and 8 months back from October 1st, 1914, brings us again to Feb. 1st, 1899, and confirms all we have previously learned!

Having found the length of the "night" to be 15 years and 8 months, it may be of interest to note if we divide this into four equal watches,--as was the Jewish custom,--where the end of the cock-crowing or third watch, and the beginning of the morning or fourth watch will occur. 15 years and 8 months equals 188 months; three quarters of 188 months would be 141 months, or 11 years and 9 months. 11 years and 9 months from February 1st, 1899, brings us to November 1st, 1910. This synchronizes very closely with the teachings of the pyramid (Vol. III., p. 363). The difference of one month from October 1st to November 1st, suggests that possibly the "month" referred to by Brother Dickinson in the November 1st, '96, TOWER may have a literal as well as a symbolic fulfilment, and that some great catastrophe, the worst event of the year of October 1st, 1910 to October 1st, 1911, may occur about that time, and that as Christ has promised his followers that if worthy they would be permitted to escape the severest troubles of this coming day of wrath, he will take the last one to himself before that catastrophe has come. It seems reasonable, also, to suppose that it will take but a very short time after the last members of the body of Christ (the light of the world) have been taken from the earth, until the darkest hour of that dark night will have involved Great Babylon in inextricable confusion and dismay.

In love and fellowship, Your brother in Christ,
July 12, '97. CLAYTON J. WOODWORTH.

===================

R2279 : page 94

JOHN THE BAPTIST AND HIS MURDERERS.

--MAR. 20.--MATT. 14:1-12.--

"Keep thy heart with all diligence; for out
of it are the issues of life."--Prov. 4:23.

THIS lesson relates more particularly to Herod and Herodias, than to John the baptizer. It will be remembered that John had faithfully reproved Israel's sins, calling the nation to repentance--in preparation to receive their Messiah and the long promised Kingdom of God. His work, while faithfully done so far as he was concerned, and while not devoid of fruits, was nevertheless a failure as respected the bringing of Israel into a proper condition of heart, that as Israelites indeed they might be prepared to receive Jesus as the Messiah. Had John succeeded, the mission of Jesus to Israel would have been successful; and then, instead of the nation's being rejected from divine favor and overthrown in a great time of trouble, it would have received additional divine blessings, taking the place now occupied by the Christian Church: but, as it was, the words of the prophet were fulfilled, "Tho Israel be as the sands of the sea, yet a remnant only shall be saved." The unready stumbled, were "broken off."

In this respect we have seen that John, like Elijah, was a type or illustration of the entire Gospel Church in the flesh,--in its earthly career.* John himself, however, tho a loyal servant to the Lord and a martyr for the truth, was not a member of the Gospel Church. He belongs on the lower plane, with the overcomers of the Jewish age. Our Lord clearly declares this; "The law and the prophets were until John; since that time the Kingdom of Heaven is preached." (Luke 16:16.) Again he said, "There hath not risen a greater than John the Baptist; notwithstanding, he that is least in the Kingdom of Heaven [Church] is greater than he." (Matt. 11:11.) None could share in the "high calling," nor in any manner be recognized by the Father as members of the house of sons, who died prior to our Lord's death and resurrection,--prior to the giving of the holy spirit of adoption, whereby all the house of sons are "sealed unto the day of redemption."--John 1:12; Eph. 4:30.

John's position in the future, therefore, will not be that of a member of the Bride, the Heavenly Kingdom class; but with Abraham, Isaac and Jacob and all the prophets, amongst whom he was one of the chief, he will be privileged to participate as a member of the earthly phase of the Kingdom, and be one of the "princes in all the earth." And as a servant of the Kingdom he will be greatly honored and blessed and used, in that position to which by the grace of God he was called. And we might here remark that the ancient worthies who will thus be the servants of the Kingdom class, are not thus differently honored from the Church because less faithful than the overcomers of the Gospel age: on the contrary, had they not been faithful they would not be honored at all. Only overcomers will have any part in the Kingdom work; and any part in that work will be honorable and desirable. God desired two classes and hence in his plan called two classes, both honorable and to honorable service; --the one on the earthly plane, the other on the spiritual. There was no obligation to "call" either class: it is an honor to be called and to be used of the Lord in any part of his service; and all thus used will be perfect, each on his own plane, and be perfectly satisfied with his estate: just as fish are better satisfied to be in the water, while birds are better satisfied to be in the air.

John's candor in reproving Herod for living in adultery with his brother Phillip's wife, brought against him not only Herod's ill-will, but especially the ill-will of the woman. It would seem indeed that it was the woman, Herodias, that was the instigator of Herod's entire course toward John. We read, "Therefore Herodias had a quarrel against him and would have killed him; but she could not, for Herod feared John, knowing that he was a just man and an holy, and saved him; and when he heard him, he did many things, and heard him gladly."--Mark 6:19-25.

Herodias was therefore on the lookout for some opportunity to overcome Herod's sympathy and fear, and to accomplish the death of John, who had now been imprisoned, at her instance, for over a year. Her opportunity came when, at a birthday banquet, Herod, surrounded by his "lords and high captains," and charmed by the dancing of Saloam (the daughter of Herodias), promised her whatever she might ask even to the half of his kingdom. The wickedness and intense malignity of the woman's heart against John, simply because of his reproof of her wrong course, is fully shown by the fact that at her instance the daughter chose the death of John in preference even to a half of Herod's kingdom.

Incidentally, too, this narrative shows how great an influence a wrong-minded woman can exercise. Herod was under her influence to such an extent that he had put away his lawful wife to make room for this wicked woman: her daughter was under her influence so that she was willing to relinquish half a kingdom to fulfil her mother's wicked will. One lesson here set before us is that, while women naturally are more sentimental than men, and under favorable circumstances dominated by good sentiments, yet, if they become evil-minded and vicious, they are correspondingly disposed to go to even greater extremes of wickedness

---

*MILLENNIAL DAWN, VOL. II., page 251.

R2280 : page 94

than their brothers. It is of absolute importance to men that they should not only be emptied of the evil spirit of selfishness and sin, but that they should be filled with the spirit of Christ, the holy spirit: all this is still more important as respects woman, with her more sentimental nature for either good or evil.

R2280 : page 95

What a suggestive lesson is here for mothers in respect to their power over their daughters either for good or for evil. And here we trespass upon our subject sufficiently to remark that woman's proper sphere of influence is the home--as saith the Scriptures. A true, pure, noble, sensible mother has an almost untellable influence for good or for evil with her husband and sons as well as with her daughters. What a great mistake has been made by some well-intentioned but not Scripturally guided mothers in leaving the home privileges, opportunities and duties put into their hands by Providence, to go out into the world to attempt its reformation. How frequently the homes of female suffragists and female reformers are neglected, the evil effects thereof falling upon husbands and children. Let every mother feel that in her own family and family connections, and in the opportunities opened to her in the Church, the Lord's family, she has abundant opportunity for the exercise of every talent and grace, and that in a manner fully in accordance with the divine Word and therefore in harmony with the wisdom which cometh from above.

Herod was grieved, "sorry," for the unexpected turn matters took in connection with his unwise offer. We are not to infer from this any heart repentance, but merely that the matter was incongruous to his sentiments and wishes. But proud of his word as a king, proud also of the power, and desirous of appearing omnipotent as possible before his nobles, none of whom probably were of a kind to have any sympathy with John, because also of his oaths, Herod concluded to grant the request, and as a result John was beheaded, and the cruel, vindictive and wicked Herodias received the ghastly present of his head, while John's followers buried the remainder of his body and bore the news to Jesus, his friend.

John's courage and fearlessness in reproving the King should not, we believe, be taken as an indication of proprieties, by the Lord's people. To our understanding John exceeded his mission when he undertook a personal correction of the king. He was right in speaking publicly and boldly against sin in its any and every form; and had Herod inquired of him respecting the subject, it would have been duty for John to have made the statement here recorded. And it is barely possible that Herod did inquire and that John was not a busybody in the king's business, but merely told the truth in answer to an inquiry. This however does not appear from the general narrative. We suggest, however, that the Lord's people would generally best proclaim the truth in a general way without making applications of it to persons in particular, rulers or others, unless so requested by them. It is, we believe, sufficient, if principles of righteousness are firmly held and publicly stated.

However, it is altogether possible, indeed probable we think, that John's course which brought him into conflict with Herod was in some degree typical of the course of the Gospel Church in this present time; and of the course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfilment in antitype, the fulfilment will probably be on something like the following lines: (1) A partial reunion of Church and State. (This seems to be now in process of development.) (2) In such case it would become the duty of the true Church, the forerunners and announcers of the Messianic Kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful--contrary to the Word of God. (3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out specially the animosity and venom of the latter. (4) The church nominal, in her false position would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances;--as John was hindered by imprisonment. (5) Jezebel's personal influence being insufficient may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God.

The Golden Text of this lesson is well worthy of being deeply engraven upon the hearts of all who seek to make their calling and election sure: "Keep thy heart with all diligence; for out of it are the issues of life." If the heart, the thoughts, be kept strictly under control in full harmony with the Lord and his Word, all the opposition of the world and the flesh and the devil will not be able to overcome us. Being filled with the Master's spirit and guided by him, we shall thus come off victors, conquerors and more than conquerors through him that loved us.

* * *

page 95

--QUARTERLY REVIEW.--MAR. 27.--

===================

R2280 : page 95

"THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THE CHILDREN'S TABLE."

--APRIL 3.--MATT. 15:21-31.--

"Then came she and worshipped him,
saying, Lord, help me."--Matt. 15:25.

SIDON and Tyre lay between Galilee and the Mediterranean sea, and the border line of these two countries, where they touched the land of Israel, are in this lesson called the "coasts." Our Lord did not go into the countries of Tyre and Sidon, for those were Gentile countries, and he had already instructed his disciples not to go into the way of the Gentiles. His journey, mentioned in this lesson, was still in Israel, in Galilee, but over toward the border of Tyre and Sidon. The woman who is the central figure came from the Gentile side of the border: she no doubt had heard of Israel's hope in a coming Messiah, who would be of the house of David, and whose Kingdom it was predicted should be a universal Kingdom. And she had undoubtedly heard also of Jesus and his wonderful works, and of his claim that he was Israel's Messiah. Hearing of his close approach to her neighborhood, she came to him on behalf of her daughter

R2280 : page 96

who was possessed of a demon, obsessed.* In harmony with her knowledge she cried to Jesus for help, "Have mercy upon me, O Lord, thou Son of David: my daughter is grievously vexed of a devil."

Our Lord's course in making no answer for a time was perhaps intended to test the woman's faith as well as to manifest it to others, then and since. Perhaps also his delay was in order to consider well the path of duty, the work which the Father had given him to do. What a lesson is here for us: if our Master went into the wilderness and into the mountain to pray and to meditate, and if here he paused to consider the Father's will, how much more need have we to do so;--we, whose judgments have so often proved to be unsound, and who know that to begin with we are sadly fallen and imperfect. Our dear Master's caution should be a reproof and a lesson to us; for how apt the majority are to speak and act without one moment's thought respecting the will of our Father in heaven.

Our Lord was perhaps weighing the subject, fully recognizing the fact that his powers were to be specially used with Israel and Israel only, as he himself had testified. He seems to have been considering whether or not he might reasonably and properly reward the faith of the supplicant. While he delayed to answer, his disciples seemingly took up the woman's cause, whether from sympathy or from vexation because she was interrupting their opportunity for study and communion with the Lord, we cannot judge; but their suggestion evidently was that the Lord grant her request and "send her away" in peace. As tho still weighing the question and as tho desirous that the disciples should discern the logic of his course and the propriety of his decision, he answered the disciples, "I am not sent but unto the lost sheep of the house of Israel."--Verse 24.

Quite probably the poor woman heard our Lord's disclaimer of any mission to the Gentiles; but so great was her love for her daughter, and so great her faith in the Lord's power, that she persisted, and falling before the Master, she worshipped him, saying, "Lord, help me." Her daughter's cause was her cause. Our Lord's response, that it would not be proper to take the food away from the children of God to give it to dogs, she understood fully. She recognized Israel as the children of the Kingdom that God had promised to their father Abraham and his seed; and she well knew that all Gentiles were reckoned as "dogs." But our Lord's language seemed nevertheless to give her some hope, for it would appear that he used a word

R2281 : page 96

for dogs which signifies not ferocious dogs but house-dogs --dogs which were friends and companions of the children. And so the poor woman, taking advantage of this thought, pressed her prayer for help, saying that the friendly dogs do get some of the children's bread, sometimes, cast to them from the table: and she desired that some crumb of favor might be granted to her. Our Lord was greatly touched by her faith which, while persistent, was not intrusive nor assertive; and as a result her prayer was granted. Her daughter was healed.

Here, too, we have a valuable lesson respecting what course is pleasing to our Lord when we approach him; for our Lord approved the woman's course. Let us note that she was not brazen and assertive. She did not attempt to be wiser or more just than God, and to criticize his partiality toward the elect seed of Abraham. So far from demanding that her wishes be granted instanter she did not even express a wish. She merely told the Lord the nature of her trouble, and said, "Lord have mercy on me." "Lord help me." She left it entirely to the Lord's wisdom how the help and mercy should be bestowed.

Alas! how many Christians of years of experience have less idea of how to approach the Lord acceptably than had this poor heathen woman. But it is not too late to learn better. Let us remember this example of what was pleasing and acceptable eighteen centuries ago; for we deal with the same Lord who changes not. Sometimes our Lord may be pleased to grant physical relief and at other times he may do as he did to Paul --give us the more grace to bear the physical ills, saying "My grace is sufficient for thee, my strength is made perfect in weakness."

Turning his course inward again toward the Sea of Galilee, our Lord rested in the mountain and healed the multitudes, lame, blind, etc., all "afflicted of the devil." For we are to remember that all afflictions are either directly or indirectly of Satan: by his temptations he first induced our first parents to sin, and thus brought upon them the penalty of sin, death,-- with all its train of attendant evil, pain, sickness, sorrow; difficulty, mental, physical and moral. And subsequently, all the way down, by additional temptations to sin, through the pride of life, the lust of the eye, etc., Satan has continued to ensnare and to injure the fallen race. And thus all sickness and blemish, of every kind, may be either directly or indirectly charged to him. Our Lord in healing the people was doing so much in offset to the work of Satan; but all that was done in the few years of his earthly ministry, was only a type, a figure, a foreshadowing of the great coming work of blessing the world with restitution--which will include not only physical, but mental and moral recuperation and release from Satan's power. "For this purpose Christ was manifested that he might destroy death and him that hath the power of death, that is, the devil."--Heb. 2:14; Acts 3:19-21.

It is claimed by some that miracles are impossibilities and the reason that they give is that they are contrary to the laws of nature. But this is shallow reasoning. Every person of observation knows that mankind has the skill and ability to overcome the laws of nature to some extent, and that he frequently does so to his own comfort and advantage. For instance, gravity is one of the known laws of nature, yet, every time we walk upstairs and are lifted upward in an elevator, we are overcoming and going contrary to the laws of nature. According to this same law of nature water gravitates downward, yet by overcoming this law of nature with pumps, etc., mankind has one of his greatest conveniences in the waterworks systems of the civilized world. If then the laws of nature can be controlled to some extent by man for his own convenience, how much more able is God to control the operation of his own laws, so that all things shall work together for good to them that love him;--and for the carrying out of any and all of the divine purposes, in this age and in the ages to come.

---

*See--What Say the Scriptures about Spiritism?

===================

VOL. XIX. APRIL 1, 1898. No. 7.

CONTENTS.

Our New Prophetic Chart........................... 98
Views from the Watch Tower........................ 99
Poem: O'ertake Us on Our Journey,
Lord!......................................100
The Memorial Supper...............................101
Is There Hope for Judas?..........................101
"By Grace are Ye Saved"...........................102
Once in Grace, Always in Grace....................107
"If We Suffer with Him We Shall
Also Reign with Him"........................109
"We Beheld His Glory in the Holy
Mount.......................................111

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
TOWER PUBLISHING CO., BIBLE HOUSE, 58 ARCH ST.,
ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their cases and requesting the paper.

R2282 : page 98

OUR NEW PROPHETIC CHART.

WE STILL procure and supply ($1.50 including expressage) the handsome, 5 ft. long Chart of the Ages, similar to the one in the front of MILLENNIAL DAWN, VOL. I., for parlor and hall meetings. But now we have something entirely new which every WATCH TOWER reader will want for personal and family use.

It is 34 inches long, on extra heavy coated paper, with metal mountings top and bottom and hangers. It gives the outlines of the ages and dispensations, and underneath the same, and to a scale, it shows the various lines of prophecy presented in MILLENNIAL DAWN volumes, also an illustration of the "days of creation" as set forth in the WATCH TOWER some years ago, and promised again in some future volume of the DAWN series.

The chart is too complex to be described briefly. Suffice it to say, If you are deeply interested in present truth, as presented in the TOWER and DAWN, you will surely want one of these charts for your sitting room or study wall. We have made the price 25 cents each, including postage, which will bring it within the reach of almost all. But that the poorest may enjoy it and be helped by it, we will send it free to all such on our list who drop us a postal card stating the fact and requesting the chart free, during the month of April, 1898.

For the suggestion of such a chart, no less than for the drawing of this one, we all are indebted to our dear Brother U. G. Lee, whose service was rendered free to the Lord and his people. Wherever possible, let several unite in one order, to one address, as thus the risk of damage will be decreased.

===================

R2281 : page 99

VIEWS FROM THE WATCH TOWER.

THE chief concerns of the world are food, clothing, shelter, money and the preparation of munitions of war;--among the Christian (?) nations. Beat your plowshares into swords and your pruning hooks into spears: turn your factories from the manufacture of the implements of peace to the preparation of war materials is the order of the day.

Great Britain vs. France and Russia, as well as Spain vs. the United States, are straining every nerve to be prepared for war, should it come;--the former over China and her trade, the latter over Cuba and her liberty. We have many reasons for hoping that a conflict will be averted in both cases. Should war come, however, in either case our sympathies would, we are glad to say, justly be with the English speaking nations. For altho England's policy in China has not been one of disinterested benevolence, there can be no question that it has been and is and will continue to be more liberal toward the Chinese than would be the yokes of other Christian (?) nations of Europe.

An armed intervention by the United States to secure the liberty of Cuba from the despotism and cruelty of the most bitter and cruel nation in Christendom would be, as nearly as can be imagined, a war on lines of disinterested benevolence. We believe that it is neither the desire of the government nor of the people of the United States to annex Cuba, while its population in all respects is as dissimilar to our own as is that of Mexico: hence whatever may be done for Cuba must be accredited either to pride or to benevolence--as with the food supplies already sent and still being forwarded by government and people to relieve victims of barbarity.

We incline to think that the President's policy will result in securing for Cuba, without war, a liberty similar to that enjoyed by Canada, and if so he will deserve the congratulations of all civilized peoples. However, should war come--either of the above suggested --it would have no special prophetic significance so far as we can see. It would mean loss of life, increase of debts: and by increased business prosperity for a few years it would really put off the great catastrophe which will overthrow all governments in anarchy.

CORRECTIONS.

Not long since we, in common with other journals, called attention to the inconsistency of the New York millionaire, Trustee of the First Presbyterian church, H.M. Taber, whose Will showed him to have long been an infidel. The son of the deceased has since corrected some misapprehensions which we gladly record. He declares that his father "cherished a peculiarly bitter abhorrence of religious hypocrisy," and points out that he never was a member of the church, and that he had severed his relationship of Trustee ten years before he died: his acceptance of that office originally was to gratify a dear member of his family who was a member of that Church.

* * *

In Rules for Daily Life given in last issue (which, by the way, we learn have been helpful to the friends in various localities) we neglected a very important item. It is one which is generally recognized by earthly courts and judges, but, alas, too frequently forgotten in the family and in the Church. It is this: No one is to be esteemed guilty because guilt is charged; but only after it has been PROVEN.

The charged person is not to be esteemed guilty until he or she has proved the charge untrue: he is to be esteemed and treated as absolutely guiltless until the accuser has taken the Scriptural steps outlined in

R2281 : page 100

Rule V., and has manifested or proved the guilt. If this course were followed strictly it would quickly put an end to slandering and back-biting. For if the Church slanderer found that his charges were not believed, he would abstain or else follow the Scriptural rule.

Because the fact is not generally known, we remark that any injurious or derogatory report is a slander. Webster defines "Slanderer, One who injures another by maliciously reporting something to his prejudice; a defamer; a calumniator." No one under the control of the holy spirit will engage in such "devil's business;" and each should be careful not to encourage others in such "works of the flesh and of the devil."

In referring to conscience as an unsafe guide (Rule XI), we merely meant that because of "the fall" all of our consciences need the constant guidance and control of the Lord's Word, or they will mislead us. We have no other guide than conscience or judgment; hence, the necessity of having it divinely directed. It is not enough to say, "My conscience does not reprove me."

CHURCH REVENUES DECREASE.

Commenting on the resignation of Dr. John Hall from the pastorate of one of the most prominent Presbyterian churches in the world--the resignation having been subsequently recalled--an Exchange says:--

R2282 : page 100

"Surprising as his resignation, since withdrawn, was to the public and the Presbyterian church, this reason will be even more surprising. From a surplus, large enough in successive years to build a $100,000 manse, the church has run behind, and pews once rented at $3,000, are let with difficulty. Where 10 years ago the church was giving $44,000 yearly to home missions, it is now giving $12,000, and its contribution to foreign missions has sunk from $28,000 to $9,000. As is always the case, this reduction has affected all receipts. Any church which stops giving to missions before long will stop adequately supporting its own gospel services."

The Editor proceeds to say that a similar falling off is noted in the receipts of all Presbyterian churches.

We render acknowledgment to God that the voluntary contributions to the spread of present truth have been increasing yearly, during this same period, as shown by the reports of the Watch Tower Bible and Tract Society;--and that notwithstanding the friends of "harvest truth" are nearly all poor--"not many rich," mighty or great among them. But where the heart has been touched and the flame of love to God and man has been enkindled, there is a burning desire to be, to do and to give to the glory of him who called us "out of darkness into his marvelous light."

"THE MODERN STEPHEN."

This is the title of a sketch in the Ram's Horn for January 29th. It represents a faithful minister of the gospel under persecution. He is shown fallen in the street, a Bible on his arm: around him lie stones labeled Hate. Around him are pictured his assailants throwing more stones: a saloon keeper hurls a stone labeled Revenge; a society man with kid gloves hurls a stone labeled Persecution; a finely dressed man resembling a banker hurls a stone labeled Malice; an elegantly dressed woman (possibly his wife?) hurls a stone marked Scandal; while a College Professor with a large head (resembling that of a certain Xenia, Ohio, Professor) is throwing stones marked Ridicule.

The cartoon is a good one, and very forcibly illustrates the changed methods of Satan and his employees for the accomplishment of the same ends as formerly. Thus are the prophets prohibited, "killed" and "beheaded" who do not shun to declare the truth, the whole counsel of God, today.--Compare Rev. 13:15,17; 20:4; 6:11; Luke 21:17; 2 Tim. 3:12.

R2282 : page 100

O'ERTAKE US ON OUR JOURNEY, LORD!

--(Luke 24:13-32.)--

When to Emmaus the disciples walked,
Downcast, their hopes to sorrow turned,
A courtly stranger came and with them talked
Whose hearts for consolation yearned.

"Why walk ye thus, with sad, dejected mien,
When brightly shines the King of Day?
The woods are decked; for, as a radiant queen,
Spring comes triumphant on her way."

"O stranger, not by us the fields are seen;
We study sorrow's pages o'er.
The day is night, and crushed our hearts have been,
Since Calv'ry's cross our Master bore.

"Jesus of Nazareth his humble name,
But rightful heir of David's throne.
We trusted for redemption; but in shame
We must our cause defeated own."

"Defeated? Say not so who hope in God.
Weep not! Jehovah's oath and seal
Attest Messiah's righteous scepter-rod
Shall Israel bless, all nations heal.

"But ought he not have suffered all these things,
And enter into glory, first
To make conciliation? King of kings
Indeed, but for our sakes accursed."

Unlocking then the mysteries of the Word,
The light the prophecies concealed,
His eloquence their languished faith bestirred,

And lo! the Master was revealed.

* * *

O kindly stranger! On our toilsome way
O'ertake us, thou who went'st before!
On thy deep footprints focus ev'ry ray
Of light that "shineth more and more."

Forsake us not, when faith and hope are weak,
But walk with us the journey through;
Full fill us with thy spirit, holy, meek,
All bonds of earth and sin undo.

Reveal thyself! With tender touch anoint
Our dimmed eyes. Revive our faith
With visions of the crown thou dost appoint
To those who bear the cross till death--

That, though at first we may discern thee not,
We shall behold thee when we rest
At twilight--all our griefs and cares forgot,
Rejoiced in thee, and by thee blest.
--R. B. HENNINGES.

===================

R2282 : page 101

THE MEMORIAL SUPPER.

SOME friends of the truth in Georgia write that they have not celebrated the Memorial Supper since coming out of Babylon, and give as their reason: "We feel that our minds are consecrated, but our flesh is not, nor can be under surrounding circumstances. We are poor and have large families dependent and cannot deny them. Therefore we have abstained from this much desired blessing."

If we understand the brethren aright, they are laboring under some misapprehension. If we should wait until our flesh is perfect, none of us could partake of the Memorial Supper, for the Church of this age is not to expect perfection of the flesh; our perfection, if we are faithful, will be as spirit beings in the First Resurrection. Now we have the treasure of the new nature, the new mind or will, in earthen vessels,--all of them more or less marred, blemished by sin. But

R2283 : page 101

here we have benefit under the New Covenant, by the terms of which God has agreed to accept our perfect wills (backed by our best endeavors) AS OUR ABSOLUTE

PERFECTION. All such can say with the Apostle, "The righteousness of the Law is fulfilled in us"--we "walk not after the flesh, but after the spirit," and as close to it as possible.

Consecration does not imply the neglect nor the forsaking of our families;--unless in God's providence his adversaries and ours should be permitted to kill us, or captivate and imprison us, and thus forcibly hinder our care, or separate us;--as was frequently the case during the dark ages. Otherwise God instructs us that reasonable care for our families is his will, and properly our duty.

Full consecration to the Lord means a full surrender of our wills to God's will and of our bodies to our new wills. It means, consequently, the putting away of sin, to the best of our ability under the direction of the Lord's Word, and a cultivation daily and hourly of the holy spirit with its fruits and flowers of meekness, gentleness, purity, kindness,--Love.

So then, dear Brethren, by faith realize that the Lamb of God was slain for our sins, and that the merit of his sacrifice covers and reckonedly cleanses us from sin in God's esteem: and so believing, and with hearts, wills, fully given up to the Lord, come to his table and partake of his emblems with mingled meekness and courage.

* * *

We have various questions respecting the fourteenth of Nisan, all of which arise from a failure to recognize that the "Passover," as understood by the Jews, refers to the Feast of Passover, and has no reference to the killing of the lamb on the 14th,--which is the thing we celebrate. With the Jew, the 14th was merely a day of preparation for Passover, and the eating of the lamb, and especially its killing, was only a part of that preparation. The Law provided that the lamb should be killed on the 14th of Nisan at even--or literally, between evenings. It was therefore within the scope of that requirement, if the lamb were killed and eaten on the 14th at any time after 6 P.M. of the 13th.

Let none of us forget to "put away all leaven"--sin--in preparation for the eating of the Passover. Let us cleanse ourselves from all filth of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1; 1 John 1:7.) Thus the remainder of life will be a feast of unleavened bread.

Do not make the serious mistake that leaven symbolizes merely false doctrine (Matt. 16:6-12); remember that it is also defined by the Apostle to signify a wicked disposition. Not merely a wickedness which would steal and lie and murder (the grosser forms of wickedness), but a form of wickedness much more likely to assail those who have even nominally accepted Christ; viz., "malice," producing hatreds, envyings, strifes, back-bitings, evil surmisings, and other works of the flesh and the devil. Let the spirit of love come into our hearts and purge us of the old leaven of malice. --See 1 Cor. 5:6-8; Eph. 4:31; Col. 3:8; Tit. 3:3.

Let a man examine himself and so let him eat of that bread and drink of that cup. Each should seek to make the most of the occasion in the interest of his own spiritual welfare. Let each apply afresh the cleansing blood, and renew his consecration to be faithful to the Master until death. Remember, too, the Master's words, "Watch and pray, lest ye enter into temptation." "Brethren, pray for us!"

===================

R2283 : page 101

IS THERE HOPE FOR JUDAS?

Wisconsin.

DEAR BROTHER RUSSELL:--In reading the article on Venial and Mortal Sins in the TOWER for June 1, '96, I found a statement on page 122 which, if it is true, would seem to show that Judas' case is not a hopeless one. The statement is as follows: "On the contrary, those who have sinned wilfully and with full intent, and whose sin is mortal, do not feel penitent; but afterwards approve their sin and boast of it generally as greater light and liberty." This does not seem to be true in Judas' case. He repented of his sins, and that his repentance was sincere is shown by the fact that he restored to the Priests the money for which he had betrayed Jesus, and confessed to them that he had sinned, and in his despair went and hanged himself.--Matt. 27:3,4,5.

In the article on Judas' case in the TOWER for April 15, 1896, one of the reasons given for believing

R2283 : page 102

that Judas' case is a hopeless one is our Lord's statement in Matt. 26:24. It seems to me that Jesus could not have meant that it would have been better for Judas never to have lived, as this could not be true. For even the short span of life he did enjoy was better than no existence at all. May the meaning not be that it would have been better for Judas if he were not born yet? This seems to be the meaning in the Diaglott translation of Matt. 26:24. It certainly appears that Judas did not expect that the Jews would be able to capture Jesus and condemn him to death. For if that was what he expected and desired, then he would not have repented of his sin. In John 17:12 Jesus calls Judas "the son of destruction." This would tend to prove that Judas' case is a hopeless one. But we find that Jesus applies just as strong names to the Scribes and Pharisees. He tells them they are of their father, the devil, calls them serpents and generation of vipers, and asks how they can escape the damnation of Gehenna. So it would seem that if Judas has died the second death, at least some of the Scribes and Pharisees must also have suffered it. Judas' case resembles somewhat that of the lady, described on page 41 in the booklet on Spiritism, who had permitted the evil spirits to get control of her will and lead her to wrong a dear friend, and then make her believe she had committed the unpardonable sin. She, too, would have killed herself as Judas did, if she had not been prevented. From what is stated in John 13:2,27, it would seem that Satan was the evil spirit who led Judas to betray his Savior.

Hoping you will kindly help me to get a correct understanding of this question, I remain,

Yours in the Redeemer, R. A. LINDBLAD.

We give the brother's argument space because it is as good as we have ever seen on that side the Judas question.

Some twenty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the Second Death; but we have come to the conclusion from the general tenor of Scripture that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the gospel seems to imply an unfitness for further favors on the ground that he that is unfaithful in that which is least, would be unfaithful also with more. Adam's knowledge of the divine plan was very slight, yet his disobedience brought full death penalty. The real grounds for sympathy with and hope for the masses is the Apostle's statement that Satan has blinded their minds,--misinterpreted the facts. All such will by and by "see out of obscurity" when Satan shall be bound--during the Millennium.

We confess little hope for the Scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the devil. As for Judas' tears,--were they better than those of Esau (Heb. 12:17)? Did his repentance lead him to a renewed and reformed life, or to self destruction?--Heb. 6:6.

===================

R2283 : page 102

"BY GRACE ARE YE SAVED."

"For the grace of God that bringeth [leads to] salvation hath been manifested for all men--teaching us that renouncing ungodly desires we should live soberly, righteously and godly in this present age, waiting for the blessed hope, even the glorious manifestation of our great God and Savior Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, devoted to good works."

--Titus 2:11-14.--

"GRACE, 'tis a charming sound," sang the poet, nor did he exaggerate; for to all who have learned the true meaning of divine grace, that word, like the word "gospel," is a synonym for all the divine mercies which God's people may now or ever enjoy. But this word grace is little used to-day in common conversation on the every day affairs of life, and consequently remarkably few appreciate its richness, its wealth of significance, and consequently many of the statements of Scripture in which this word occurs are, to the majority of readers, deprived of their real beauty and force.

The word grace signifies favor--particularly unmerited favor. Acts of grace are thus to be clearly distinguished from acts of justice and from obligations. If this proper signification were in the minds of people when reading the Scriptures where the word grace so

R2284 : page 102

frequently occurs, it would be to all true believers a great protection against numerous of Satan's wiles and false doctrines--the general aim of which is to misrepresent the divine dealings and to pervert and subvert the divine testimonies. Every testimony to the effect that God is extending his "grace" to humanity or to the Church is a testimony to their unworthiness to justly demand those favors or blessings.

The spirit of the world in general is that of self-sufficiency and independence; following their own wisdom and lacking the instruction and wisdom from above, the worldly-wise regard themselves with complacency; they believe themselves to be quite sufficiently righteous to merit a good deal of divine blessing and reward: true, they admit also that they have imperfections, but these they expect to pay for to the full according to some law of divine retribution. Hence they are undisposed to look for or to accept pardon, forgiveness, justification through the great sacrifice for sins which God has provided. They see a law in nature according to which fire burns him who believes that it will burn and burns equally him who believes not that it will burn. And so they regard all of the laws governing

R2284 : page 103

humanity as merciless, graceless--strictly just.

The Scripture presentation of the matter does not overlook the law of retribution--that sin of any kind, the transgression of any law, will surely bring its penalty, whoever may be the sinner and whatever may be the conditions. And the propositions respecting divine grace, rightly understood, are not in conflict with this universal law of retribution: the proposition of grace is not to prevent fire from burning, but to provide a healing balm; not to prevent the wages of sin from following transgression, but to succor the repentant who desire to reform, and to help him back to divine favor and full recovery, along the lines of strictest justice; --by a willing ransom-price. And since this succor is wholly unmerited on man's part and without just obligation on God's part, it is purely of divine favor--"grace." Indeed, if it were not for sin and its retributive punishments, there would be no room for grace: it is man's necessity for grace that constitutes the divine opportunity for its exercise. Grace, however, operates in harmony with the divine laws, and not in violation of them.

Remembering that divine grace signifies God's unmerited mercy and favor, let us examine its operation in the light of Scripture:--

(1) The first movement of divine grace toward mankind was the exercise of benevolence, love and compassion toward mankind in his fallen and sinful condition. There was nothing in man to merit this compassion and sympathy; quite to the contrary: we were aliens from God and enemies of his righteous rule through wicked works,--the depravity wrought in us through sin voluntarily committed by father Adam.

(2) It was in harmony with this thought of grace on God's part, or, as we might term it, God's gracious plan, that he revealed something respecting his purpose of ransom and restitution to father Abraham;-- thus preaching first, beforehand, to him the good tidings of a coming blessing or grace, saying, "In thy seed shall all the families of the earth be blest." Abraham, and others who believed God, rejoiced in mind under the influence of this gracious promise--altho even the beginning of its fulfilment was still nearly two thousand years off.

(3) The third step of grace was in the great gift of divine love, our Lord Jesus Christ. It included the gracious arrangement made with the only begotten Son of God, on account of which he joyfully laid aside his heavenly glories and conditions and humbled himself in death as the ransom or substitute for the first Adam and thus incidentally a "ransom for all" the race of Adam.

(4) It was a fourth step of grace when God, having determined to select a Church, a "little flock," to be heirs of God and joint-heirs of Jesus Christ their Lord, in the dispensing of the divine favors or grace, promised through Abraham, began the work of selecting

this Church--receiving at Pentecost the first installment, from the house of servants into the house of sons and joint-heirs. (John 1:12,13.) Altho tests were applied to those received into the family of sons, and altho character qualifications were imposed upon them and will be imposed upon all who will be called and accepted to this high calling, nevertheless this also was a step of grace, because there were no obligations resting upon God to confer upon us such a "high calling," such "riches of his grace in Jesus Christ our Lord."

(5) Throughout this Gospel age the same grace has been in operation doing a twofold work; (a) justifying repentant believers from the guilt of their moral obliquity, and giving them thus a standing before God in Christ's imputed righteousness;--thus making them eligible to the "high calling to divine sonship and to joint-heirship in God's Kingdom to come, and (b) then extending to them that "high calling," inviting them through the divine Word to become the "very elect." True, there are conditions imposed, and not all the many "called" will be among the few "chosen;" but nevertheless it is an inestimable privilege to be "called" and to have put within our grasp the opportunity and all the needful helps, whereby we may make our calling and election sure.

(6) The grace of God will still further be manifested when the "elect" Church shall all have been sought, found, tried, disciplined, and "made meet to be partakers of the inheritance of the saints in light;" for the blessings which will be conferred upon this glorified Church will not only be such as were not merited, such therefore as were not of obligation upon God's part, but according to the divine testimony they will be additionally great, super-abounding in grace, "exceedingly abundantly more than we know how to ask or expect;" for "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for those that love him."--1 Cor. 2:9.

(7) Even then, God's grace will not have exhausted itself;--even after having thus honored and blessed and exalted the Church, the body of Christ, whose only merit consisted first in an honest confession of sin and an acceptance of the divine favor, and second, in their "reasonable service" in rendering their lives in obedience to him who bought them and in and through whom the divine graces were extended.

Then divine grace will begin to be fully manifested --then all shall see it, all shall know it, and all who will may share it; for then will begin the glorious

R2284 : page 104

"times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"--the Millennial age of a thousand years; the time when the knowledge of the Lord shall graciously be caused to fill the whole earth; the time when all the sin-blinded eyes shall be opened; the time when all the prisoners of the pit (death) shall come forth, that they may be instructed in righteousness. Then, according to the grace of the divine promise, he who redeemed the world shall judge the world in righteousness, a trial, an opportunity, that whosoever will, with a knowledge of sin and its penalty, and with a knowledge of righteousness and its rewards, with a knowledge of the goodness and grace of God shining in the face of Jesus Christ our Lord, may then stand trial and be judged as to whether they will receive God's grace and its provisions of eternal life, or whether they will reject these and die the second death.

Here we behold the wonderful steps of grace. No one can intelligently believe in divine grace who holds the theory of evolution or any other theory of salvation than the Scriptural one, which recognizes man's original creation in the divine likeness, his fall into sin and death, his redemption therefrom by the death of our Redeemer, and his hope for recovery through divine grace extended now to the Church and to be extended by and by through the Church (under Christ its Head) to all the families of the earth.

Coming now to consider present manifestations of divine grace toward the Church, we note that many professed followers of the Lord fail in a very large degree to appreciate this grace which it is their privilege to enjoy. This is attributable largely to false teaching and preaching. In very much that is preached in the name of the gospel of the grace of God, the element of grace is entirely omitted, and such preaching is proportionately vain--sometimes worse than vain--in that it is delusive and subversive. For instance, how common it is for people to hear and to believe that if they "do right" they will have divine rewards at the end of life's race; but if they "do wrong" they shall have divine punishment at the end of the race. Such views ignore grace entirely, for if we are to be punished in proportion to our shortcomings and rewarded for our obedient deeds, where would be the "grace?" where would be the mercy? where would be the necessity of a Savior, a sin-offering, an atonement and a reconciliation with God? and where would be the peace through our Lord and Savior Jesus Christ? None of these mercies and blessings can be rightly recognized except as the grace of God (his unmerited favor) is seen in them.

The fact is that the divine standard of righteousness is much higher than men generally understand: with God righteousness is synonymous with perfection; and hence "all unrighteousness [all imperfection, however or whenever or wherever]--is [a proof of] sin." Thus all men are proved to be sinners,--because all are imperfect, un-right. And the divine law is that the sinner, the wrongdoer, the un-right, the imperfect, shall not live. "The wages of sin is death." Whoever understands this can see at once that man's only hope of eternal life lies not in his own perfection, but in divine mercy, grace. To plead that we are not wholly bad, corrupt, or even that we are not so bad as some others, is to admit our imperfection, and hence to prove the hopelessness of our case except as divine grace intervenes to help us.

R2285 : page 104

But, says some one, That is not a fair statement of the case. God made me as I am, imperfect; and justice requires that he shall not demand of me an impossible perfection, nor punish me for weaknesses and imperfections beyond my control.

Such reasoning implies a misunderstanding of the case. It is a mistake to assume that God made us imperfect. All "his work is perfect." (Deut. 32:4; Psa. 18:30; Matt. 5:48.) He neither created idiots nor other physical and mental malformations of humanity, but, as the Scriptures declare, we were "born in sin and shapen in iniquity--in sin did my mother conceive me." Our blemishes come to us from our parents, not from God. The Scriptures not only point out to us father Adam's sinless perfection, saying that he was created in the image of God, but they plainly declare that it was by his disobedience that the divine sentence of death passed upon him and passed as an inheritance, a legacy of evil, to his offspring, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and so death passed upon all men, for all are sinners [imperfect]." Truly also, "The fathers have eaten a sour grape [disobedience] and the children's teeth are set on edge.--Rom. 5:12,17-19; Jer. 31:29; Ezek. 18:2.

The very basis of all our hopes, then, is this grace of God, operating toward us through Jesus Christ our Lord. God's grace does not subvert or set aside God's law, however, and he who would rightly appreciate and use the divine grace should recognize this fact. God's grace was not intended to frustrate the spirit of his own law: it was not intended to clear the guilty, the wilful transgressor. It acknowledges the divine law, attests its justice, and has fully met its requirements in the person and sacrifice of our Lord Jesus on behalf of Adam and all his race involved in his transgression and his penalty--death. Hence it was that "Christ died, the just for the unjust" in order "that God might be just and yet be the justifier of him that believeth in Jesus." And the only condition upon which God's grace is offered is our acknowledgment

R2285 : page 105

of our sin, weakness and imperfection, a sorrow for these and a repentance and reformation to the extent of our ability and an acceptance of Christ Jesus as the personification of divine grace. Upon no other condition can we step into this grace of God or walk in its way and inherit its rewards.

And even after we have received Christ and God's grace in him, and are no longer recognized as strangers, aliens to God, but sons, as servants of righteousness and no longer servants of sin, being imperfect, we are not free from blemishes of word, thought and deed; yet, God's grace under the New Covenant continues with us to cover our blemishes until perfected in the resurrection. Under its provisions whatever is contrary to our wills, and purely the result of hereditary weakness, may be forgiven; and our obliquity and blameworthiness be gauged only by the measure of wilfulness or assent connected with the wrongdoing. Nevertheless, to some extent, chastisements or natural penalties for violations of law may be expected: but to those under grace these will come as helps by the way, causing them more and more to detest sin, as corrections in righteousness, as chastisements and disciplines for their blessing. And even these sure penalties may be to some extent ameliorated in accordance with the wisdom of our great High priest, who, having borne all our sins in his own body on the tree, is freely empowered to abate for us so much of the penalty of our misdeeds as grace may be able to cover as un-wilful transgressions.

There is a disposition in our day, as there was a disposition in the days of the apostles, for those who have once accepted of divine forgiveness, the grace of God through Christ, to turn aside therefrom and to attempt to justify themselves by works. Even while first experiences were those of humble dependence upon divine mercy, subsequent experiences sometimes lead to the rejection of the grace that at first was so thankfully received. The Apostle wrote to some thus affected, saying, "Christ has become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4.) Judged from this same standard, how many Christians to-day have backslidden --fallen from grace--lost the trust in the merit of the precious blood and in divine favor extended to us through the great atonement sacrifice. Now, as then, the disposition is to trust to works of our own righteousness, which the inspired writers tell us and which our own consciences should prove to us are imperfect, "filthy rags" unfit and unable to cover us.

Yes, we need a covering before we could in any manner or degree hope to be acceptable to God, and this covering of our imperfections with the imputed righteousness of Christ, is another statement of the grace of God extended to us. This tendency to depart from a recognition of God's grace in Christ as our only hope for eternal life, and to take instead a hope of being able to walk righteously and to do justly, and thus to merit eternal life, is what the Apostle very properly calls "another gospel"--a false gospel.--Gal. 1:6.

This thought of the divine grace as the basis of all our mercies is interwoven with all the promises of God's Word. Thus the Apostle speaks of the gracious plan of God, and Christ as the exponent of that plan as "the grace of God and the gift by grace."--Rom. 5:15.

Our approach to God in prayer is spoken of as an approach, not to the throne of justice and equity, but as an approach to "the throne of grace," where "we may obtain mercy and find grace to help in every time of need."--Heb. 4:16.

Again we are exhorted that our hearts be established in grace; and again told that unto every one of us is given grace according to the measure of our faith; and again the Apostle declares of himself, "By the grace of God I am what I am."

According to the testimony of our text this grace is general, "for all men," and must therefore ultimately in some manner or other be extended to all men,--the dead as well as the living. The translation of our Common Version is manifestly faulty here; all men, even in this most enlightened day of the world's history, have not yet beheld God's grace in any degree, nor has it as yet brought them salvation. But since it has been provided freely for all, so ultimately it shall be extended to all, that all may avail themselves of it.

The teaching of this grace is not that we may continue in sin that grace may abound; for divine grace is intended to benefit only those who renounce sin and become servants of righteousness: and thus, as our text declares, God's grace teaches us that we should repudiate sin and live separate from every ungodly desire, in righteousness, soberness and godlikeness. Furthermore, as our text declares, this grace of God does not claim to have reached its completeness, and to have accomplished in us and for us the grand designs of the God of all grace. On the contrary, it teaches us to wait for the consummation of this grace until the glorious manifestation of the Son of God in the majesty and power of his Kingdom, to unite his Church with himself as his Bride and joint heir, the channel of mercies and blessings through which God's grace shall flow to all the groaning creation.--Rom. 8:18-22; 11:31.

"RECEIVE NOT THE GRACE OF GOD IN VAIN."

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain."--2 Cor. 6:1.

This exhortation is addressed to such as have already recognized God's gracious character and the gift

R2285 : page 106

of his grace toward mankind,--the redemption which is in Christ Jesus. The Apostle has just been explaining this matter of how God's grace had provided a reconciliation; "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them [but unto him who died for them]." He declares himself an ambassador on behalf of God to declare this grace and exhorts his readers not only to accept of God's grace in the forgiveness of sins through Christ, but additionally that they also should become fully reconciled or completely in harmony with the Lord, as would be represented by full consecration to him and his service, after the example of the Apostle himself.

We take it that this exhortation of our text is the equivalent of the same apostle's exhortation elsewhere, namely, "I beseech you, brethren, by the mercies of God [already brethren because already believers in Christ and partakers through him of divine grace], that ye present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service." --Rom. 12:1.

The Apostle was here urging progress on the part of the believers, advancement from "justification by faith" to the next higher step in divine grace and privilege,--full consecration even unto death, in response to the "call" to joint-heirship with Christ in his Kingdom,--to suffer with him in the present time, and to reign with him by and by in glory. These two steps are contrasted by the same Apostle, who says of himself and others who had taken both steps, (1) "Being justified by faith we have peace with God through our Lord Jesus Christ." (2) "By whom also [additionally] we have access by faith into this [further] grace wherein we stand and rejoice in hope of [sharing] the glory of God."--Rom. 5:1,2.

R2286 : page 106

In our text the Apostle distinctly implies the possibility that some may receive the grace of God in vain --to no purpose. We see from the connection as we have examined it, that he refers to the grace of God in justification, the forgiveness of our sins, and not to the second step of grace, our acceptance to the new nature through the begetting of the spirit. This implies, therefore, that the only object of justification by faith in this present age, is to give us a footing, a standing of acceptableness with God, from which we may be able to advance and take the second step of self-sacrifice, and become joint-heirs with Christ in his Kingdom. Nevertheless, this first step and all the privileges and blessings connected with it would be "in vain," profitless to us, if we fail to take the second step, the particular feature of the divine plan which belongs to this Gospel age.

We are not to add to the Word of God, and to say that to receive justification in vain (by not making use of it to progress to a complete consecration and newness of nature) would mean eternal torment, or even the second death: we are simply to understand it as it reads, that the intention of the grace of justification, the first step, being to qualify us for the second step, those who fail to take the second step will have no particular benefit accrue to them from the first step, which would thus have been taken in vain, profitlessly, without permanent results and advantages.

We hold that the Scriptures in general teach that only those who take the "narrow way" will gain any prize offered during this Gospel age, which is specifically the age set apart for the development of the "royal priesthood," devoted to good works--to self-sacrifices in the service of the Lord and his cause. Indeed, there is only one prize and one hope of our calling during this age--the other prize and other hope and other call will be in the age to come. We cannot therefore expect that any who take the first step of faith in Christ, and who are therefore temporarily justified because of their faith, will have a reward for a faith which did not work by love. The faith that works by love speedily goes on to full consecration and self-sacrifice, and is a sure indication of the kind the Lord is seeking for his "little flock," the "royal priesthood," the "joint-heirs." The faith, therefore, which refuses to work by love, cannot be considered an acceptable faith in God's sight. Nor can we expect that this class will be counted worthy to share in the earthly phase of the Kingdom with Abraham, Isaac and Jacob and all the prophets.

Why should they be rewarded? It was by God's grace that the knowledge of his grace reached them, while it passed by others. Will they be rewarded further because they have already been blessed with a knowledge of God's grace which they have rejected--received in vain? We think not. Instead of being more worthy to receive blessings of the Lord than the ignorant world who never tasted of his grace, they are, if anything, more blameworthy, because that after having tasted of the truth they did not love it sufficiently to serve it when they found that that service implied self-sacrifice. Quite different from this was the conduct of the ancient worthies. While not favored with the "high calling" to the divine nature and jointheirship with Christ, because this "call" was not yet due to be proclaimed, nevertheless, these ancient worthies manifested a faith and a trust in the Lord and his promises which worked, and by their works manifested a love for the Lord and a loyalty to him which did not hesitate to sacrifice reputation, wealth and life itself, in obedience to the principles of righteousness revealed to them.

R2286 : page 107

Those who receive the grace of God (justification, forgiveness) in vain, permit their justification to lapse, and to our understanding have thereafter no advantage above the remainder of the world, nor has the Lord more interest in them than he has in "all the families of the earth," for whom he has prepared the gracious blessings of the Millennium. When God's time shall come for extending to the world in general his mercies and blessings, we fail to see that previous knowledge and opportunity, misused, received in vain, will be of any benefit or advantage: whether or not it will be of disadvantage and bring greater "stripes" of punishment, will depend largely, we believe, upon the measure of light enjoyed with its corresponding responsibilities, and the measure of conscientiousness with which that light was lived up to.

A much misunderstood text respecting grace is the one used as a caption for this article, namely, "By grace are ye saved, and that not of yourselves, it is the gift of God." (Eph. 2:8.) The erroneous thought given by many is that our faith is not our own faith, not of our own volition, but an impartation, a gift from God. Of course, in one sense every gift and blessing which we enjoy is indirectly if not directly from God; "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (Jas. 1:17.) But the proper understanding of the Apostle's words, we believe, is this: It is of God's grace and not of personal merit on our part that salvation is offered to us; and altho that salvation is offered to us as a reward of faith (including true faith's obedience), yet we cannot even boast respecting our faith as tho it merited the Lord's favor,--for our faith is something which is the indirect result of divine providence also; there are millions of others in the world who might exercise just as much faith as we if they had been favored of God with as much light, intelligence, knowledge, as a basis of faith: hence our faith is not to be credited as a meritorious condition but we are to be thankful to God for it, for the circumstances and conditions which have made it possible for us to exercise faith are of his grace.

====================

R2286 : page 107

ONCE IN GRACE ALWAYS IN GRACE.

QUITE a large number of people rest themselves very securely upon the fallacy that if they have once been made the objects of divine grace, it means perpetual grace to all eternity, and insures their salvation despite anything they may afterward do or leave undone. This view is an outgrowth of false views of election and predestination,* and is hurtful to many. Like most of errors, this view is supported by misapplications of Scripture. For instance, the following:--

"Ye have not chosen me, but I have chosen you." --John 15:16.

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."--John 10:29.

"If God be for us, who can be against us?"-- Rom. 8:31.

"Who shall lay anything to the charge of God's elect? It is God that justifieth."--Rom. 8:33.

"What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these things we are more than conquerors through him that loved us." --Rom. 8:35,37.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." --Rom. 8:38,39.

Those who become thoroughly infatuated with the theory that God's grace, having once reached them, must abide with them through all eternity, entirely lose sight of the numerous texts which declare that all who would be permanent and everlasting objects of divine grace and love must abide in Christ, and as the Apostle says, "Keep yourselves in the love of God." They must so run as to obtain the prize of the high calling. We must lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us in the gospel, if we would win the grand consummation which will mean everlasting grace. It was grace that first contrived the way. It was grace which opened the door to this race-course and invited us to run for the prize. It is grace that holds before our eyes the inspiration of the prize. It is grace that provides strength and succor along the journey in every time of need. But the necessity still remains that we shall "abide," that we shall "run," that we shall not "faint," that we shall not be "overcharged" with the cares of this life and the deceitfulness of riches.

Mark how the Apostle Peter declares the matter: after telling respecting the cultivation of the fruits of the spirit, he says, "If ye do these things, ye shall never fall, but so an entrance shall be ministered abundantly

into the everlasting Kingdom of our Lord and
Savior Jesus Christ."--2 Pet. 1:11.

Mark how the Apostle Paul speaks of some and says that if they shall fall away after having tasted of divine grace it will be impossible to renew them again unto repentance.--Heb. 6:5,6.

----

*MILLENNIAL DAWN, VOL. I., p.96.

R2286 : page 108

Mark how the Apostle John declares, "There is a sin unto death: I do not say that ye shall pray for it." (1 John 5:16.) The sin unto death in the present time could be committed only by those who have tasted of divine grace, which ultimately shall reach every man and test every man; because "the grace of God hath been manifested for all men"--"to be testified in due time."

Mark our Lord's words on this subject. Speaking of those who had already received the grace of God and had already become members of his body, branches in the true Vine, he says, "I am the true vine and my Father is the husbandman; every branch in me that beareth not fruit he taketh away." (John 15:1,2.)

R2287 : page 108

"He that abideth in me and I in him, the same bringeth forth much fruit." (John 15:5.) "If any man abide not in me, he is cast forth as a branch and withered." (John 15:6.) "Ye are my friends if ye do whatsoever I command you."--John 15:14.

Here, then, we have two separate lines of texts, and the question before us properly is, not which set of texts will we adopt, for we are not at liberty to choose portions of Scripture which we may prefer, or to reject portions because out of harmony with our theories: rather our theories must be modified, altered, amended, so as to be in fullest harmony with every testimony of the inspired Word. How, then, can these two sets of texts be harmonized? We answer, they can be very simply and very beautifully harmonized by giving to each its proper place and weight: they balance themselves.

The statement that none could pluck us out of the heavenly Father's hand is equally precious and equally important with the one which declares that if we do not bear fruit, the heavenly husbandman will cut us off from membership in the Vine, not permit us to abide in the Vine; but as rejected ones we shall be deprived of all his grace, and hence wither. The point to be noticed is, that so long as our hearts are loyal to the Lord and his Word and his work, neither angels nor devils nor men nor any other creature or thing would be permitted to alienate us or separate us from him who loved us and bought us; but if, on the contrary, we do not earnestly desire to abide in the Vine, and to bear the fruit of the Vine, and to work the works of God, we are thus proving that our hearts are alienated from our Lord, and under such circumstances he would not only permit us to leave him, and his work, and his word, but, indeed, would force us to do so,--as expressed in the statement, "Every branch in me that beareth not fruit, he taketh away."

From this standpoint all is clear and harmonious: it was by the action of our own wills, after we had been favored with a knowledge of the truth, that we consecrated and were "accepted in the Beloved;" and similarly by the actions of our own wills we can at any time withdraw from the Lord. He would not compel our loyalty; he seeketh not the worship of slaves, or any compulsory work or service. "He seeketh such to worship him as worship him in spirit and in truth." (John 4:23.) As by our own will or volition we placed our hands in the hand of the Lord for guidance, and submitted our wills to his will, to be dead to ourselves and alive to our God, so by the same will and volition we may withdraw ourselves and break our covenant and do despite to the spirit of grace, and bring upon ourselves all the loss which this would entail. But once having been accepted in the Beloved, nothing but our own wills could change this relationship: the ill will of others could not do it; and as for our heavenly Bridegroom, like the Father, he changes not--he is faithful. Nothing shall be able to separate us from the love of God in Christ Jesus so long as our wills are actively enlisted with the Lord and his cause.

It is well, however, for us to note from another standpoint the operations of grace on behalf of those who have received it. For instance, suppose that our hearts are loyal to the Lord in the sense that we do not willingly and intentionally repudiate him, or his people, or his Word, or his work, but that nevertheless from some cause our hearts become overcharged with the cares of this life, or the ambitions of this life, or the strife for the riches of this life, and so our zeal and energy for the Lord and his cause, and our fruit-bearing, are largely hindered (not stopped, but lessened): will the Lord's grace let go of us in such an hour of temptation and trial and abandon us to the Evil One? Will he say to us lightly, You are now choosing the world; I now drop you entirely; go to your choice. Or will he have compassion upon us, and remembering our frame, that we are dust, go after us as lost or wandering sheep?

The latter, we answer. Once in grace under divine protection and oversight, means always in grace until we shall have done despite to the spirit of favor, by sinning deliberately, repudiating either the Lord or his

Word or its spirit. The Lord goes after his sheep frequently with the rod of chastisement, reproof, trial, difficulty, persecution, adversities, that he may correct them and bring them again to the narrow way; or as expressed in another place, the branch is pruned, many of the tendrils which were catching hold of all the various attractions of earthly life are pruned off, yet the branch remains a branch in the Vine: the very object of the pruning is to cause that branch to bear fruit more abundantly. "If ye be without chastisement," says the Apostle, "ye are not sons." Every son needs discipline to fit him and prepare him for the

R2287 : page 109

Father's service, that he may be pleasing, acceptable as a co-worker with God, not only in the present period but also in the world to come.

These chastisements will be kept up for a reasonable time, often are kept up for years. With some they result in a complete correction in righteousness, bringing the wandering sheep back, so instructed by its experiences that it will never wander more. In other cases this discipline and chastisement are repeated over and over and become a life-long lesson, and the recipients will fail to get the great prize of the high-calling, which is offered only to the overcomers.

A pen-picture of these, who having become the Lord's people by his grace, and who, still clinging to the Lord do not repudiate him, his Word and his people, yet are not overcomers of the world nor proper fruit-bearers, nor "fit for the Kingdom," is given us in Rev. 7:14,15: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Because the grace of God in Christ keeps hold of us so long as we do not repudiate him and his principles of righteousness, therefore that grace will bring us through if we thus abide in him and in his Word, even if it should not bring us through as conquerors and more than conquerors, but must bring us through "great tribulation;" --palm bearers, tho not crown wearers.

In still other cases, however, the chastisements of the Lord merely sour and embitter the hearts which in such cases usually become the more proud, boastful, arrogant and resentful of the rod of correction. They become deaf to the Shepherd's voice, and run to the goats for sympathy and fellowship and counsel, and speedily lose the sheep nature. For such there seems to be no hope held out in the Lord's Word. We should do all that we can to help these,--"pulling them out of the fire"--but if we find it impossible to renew them again unto repentance we may surmise the reason to be that they have ceased to be "sheep," ceased to abide as branches in the Vine.

The proper attitude of heart for all who have received divine grace, is to be anxious to bring forth much fruit and thus to be more and more like our dear Redeemer, daily growing in likeness to him, as well as in knowledge of him. "Herein is my Father glorified that ye bear much fruit," and such fruit as will remain.

===================

R2287 : page 109

"IF WE SUFFER WITH HIM WE SHALL ALSO REIGN WITH HIM."

APRIL 10.--MATT. 16:21-28.

"He was bruised for our iniquities."--Isa. 53:5.

THIS lesson brings us down to near the time of the crucifixion. The former part of our Lord's ministry was devoted apparently to the establishment of his disciples' faith, through cures and miracles and instructions. He had taught them that he was the King long promised, the Messiah; and had promised them that if faithful to him they should participate in the glories of the Kingdom; but up to this time he had not explained to them how sufferings and death must precede the glories. "From that time forth began Jesus to show to his disciples how he must... suffer,...be killed, and be raised again the third day." It was necessary that they should know of the sufferings, that were to be expected as well as the glories to follow; but it was not expedient that they should learn of the sufferings at first, nor until their faith and confidence should become established. Here is a valuable lesson to all who are seeking to walk in the Master's footsteps--especially to such as endeavor to teach others: namely, that the truth should be told as the hearers are able to hear it; "milk for babes," "meat for men."

Noble, impulsive Peter had previously been commended for his good confession, that Jesus of Nazareth was the Christ, the long promised Messiah: perhaps the Master's approval on that occasion had something to do with Peter's forwardness on this occasion. With our poor, weak, fallen natures, it is a difficult matter always to keep well balanced and to say the right thing at the right time. On this occasion Peter made a serious mistake, for he attempted to turn teacher and got out of his place as pupil or disciple, when he attempted to reprove the Master and to instruct him, saying, "This shall not be unto thee."

In his commendation of Peter's confession of him as the Christ, our Lord had intimated that it was not merely by his own wisdom that he had thus recognized and confessed, but that he had been under the guidance of the Father,--"Flesh and blood hath not revealed

R2288 : page 109

it unto thee, but my Father." So in this case, our Lord intimates that Peter evidently had come under the control of a different spirit or influence--the influence of Satan: and since Peter had become the mouthpiece of error, of Satan, our Lord addresses him as tho he himself were Satan, "Get thee behind me, Satan." Our Lord recognized that the temptation put to him at the beginning of his ministry, and which he had resisted in the wilderness, was now again being thrust at him by the same great enemy of God who was seeking to use Peter as a channel of temptation, to hinder him from progressing in the way to sacrifice which the Father's plan had marked out for him.

R2288 : page 110

What a lesson is here for every one of us to the effect that we may be either mouthpieces of God and righteousness or error and Satan;--helps or hindrances to the fellow-members of the body of Christ. How careful we should be that our words and conduct are in full accord with the divine plan as presented to us lesson by lesson through the great Teacher and his appointed, and since Pentecost, inspired, apostles. We remember in this connection the words of our Lord, "His servants ye are to whom ye render service." Many are professing to render service to the Lord and his cause, who in reality are serving the great Adversary of God and the truth.

And how many there are to-day, who like Peter attempt to turn aside those who have consecrated themselves as living sacrifices: not that they wish to do evil, but that they have not the spirit of the truth themselves, but the spirit of the world, and hence speak from the worldly standpoint, which is in direct conflict with the divine plan as respects God's consecrated Church. Let each of us take heed first, that we be not thus tools of the Adversary in stumbling others, and second, that we be not stumbled by any of the Adversary's tools who may take such positions, no matter how kind and sympathetic their manner and intentions. If they seek to turn us aside from the narrow path which our Lord marked out, they are not our true friends but most seductive enemies.

Our Lord lost no opportunity of enforcing the lesson which he had started and which Peter attempted to interrupt. He proceeded to show the disciples that not only he, their Master, must suffer, but that all who desired to be his disciples, and to sit with him in his throne and share the honors of his Kingdom, must likewise expect to suffer. Each must "deny himself, and take up his cross" and follow the Captain of their salvation. He enforces this by laying it down as a general principle, that the disposition to preserve the present life and its comforts at any cost is the disposition which will be deprived of eternal life; while the reverse disposition, that is willing to lay down the present life in the service of the Lord, his truth and his people, is the one to which God will be pleased to grant life eternal. The word that is here rendered "life," is the same that in the next verse is rendered "soul:" it is the Greek word psuche, and signifies being or existence.

Our Lord put the proposition squarely before his disciples and inquired whether they thought it would be profitable to a man if he should gain the whole world in this present life, and then lose his being,--utterly perish. The implication is that it would be much more desirable for him to lose all things pertaining to this present life, yea, and the present life itself also, if thereby the eternal life of the future might be obtained. What could be considered a valuable exchange for the everlasting life of the future which God hath promised to them that love him?

It should be noticed that our Lord says nothing here in favor of the common fallacies on this subject usually drawn from his words by mistaken inference: his words by the plainest inference contradict the very unreasonable and so-called "orthodox" views of this subject. Our Lord did not say, What shall it profit a man if he gain the whole world and be cast into an eternal torture --be roasted and boiled in liquid flame? Not a word of the kind. Such a statement, altho in harmony with the views often advocated by Christian people, would be wholly contrary to the divine plan and Word. Such "orthodox" teachings are, like Peter's expression, instigated by the great Adversary, Satan, as a libel and slander upon the divine character and plan. Our Lord's statement was most explicit; that is a question of life or no life; of being or no being; of existence or non-existence; of eternal life or destruction in the second death. Let those who will not hear the Lord's words believe Satan's falsehood if they prefer it: we may be sure that all who have the Lord's spirit and who are seeking to walk in his footsteps will hear his voice and be guided into the truth which now, as meat in due season, is provided for the household of faith.

In the 27th verse our Lord handles very rudely another of Satan's deceptions. Satan, through many mouth-pieces in many church pulpits and at many funerals is declaring that every man is rewarded either with heaven or hell for all eternity at the instant of death. But here our Lord expressly declares that he will reward every man when he shall come in the glory of the Father--at the establishment of his Kingdom. This, taken in connection with the preceding verse, gave to the disciples and gives to us the correct thought; viz., that if we now are willing to lay down our lives for the truth, in the service of God and Christ (including the members of his body), and thus shall suffer the loss of earthly things which otherwise we might have gained or attempted to gain, we shall be rewarded by the Master with eternal life and a share in his glory--at his second coming.

The 28th verse is separated from its connection by the starting of a new chapter and thus many are confused,* and fail to see that the record of the fulfilment of this promise immediately follows it. But this is a part of our next lesson.

---

*For the division of the Scriptures into chapters and verses is a modern invention, and while intended for convenience is sometimes misleading, as in this case. In the Revised Version this difficulty has been corrected.

===================

R2288 : page 111

"WE BEHELD HIS GLORY IN THE HOLY MOUNT."

--APRIL 17.--MATT. 17:1-9.--

"We beheld his glory, the glory as of the only begotten of the Father."--John 1:14.

LITTLE did the disciples imagine that our Lord's statement that some of them should not taste of death until they had seen the Son of Man coming in his Kingdom, would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. Yet so it was, and evidently it produced a great and designed effect upon the witnesses, one of whom, writing respecting it, says (2 Pet. 1:16-18), "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The transfiguration scene was not all that it appeared;--it was a "vision," as our Lord explained to the disciples when they were coming down from the mount. In this vision, as in all visions, the unreal appears real. Just so it was in the vision of John, on the Isle of Patmos, described in the book of Revelation. He saw, he heard, he talked, yet the things thus shown him in the vision were not realities--not beasts with many heads and many horns, and angels and vials and thrones, nor real dragons, etc., merely a vision. And a vision was in every sense of the word just as good, and really better suited to the purpose, than realities would have been.

Moses and Elias were not present on the mountain, personally, but were merely represented to the disciples in the vision. We know this not only from our Lord's statement, that it was a "vision," but also from his statement that no man had ascended up to heaven. (John 3:13; Acts 2:34.) We know also that Moses and Elijah could not have been there, since they were not resurrected from the dead; because our Lord Jesus himself was the "First-fruits of them that slept"--"the first-born from the dead, that in all things he might have the preeminence." (1 Cor. 15:20; Col. 1:18.) Furthermore the Apostle to the Hebrews distinctly mentions Moses and the prophets (which would include Elijah) and their faithfulness in the past and their acceptance with God; but he points out that they had not yet received their reward, and that they would not receive it until after we (the Gospel Church) shall have received our reward as joint-heirs with Christ in his Kingdom. "These all, having obtained a good report through faith, received not the [blessings of the] promise; God having provided some better thing for us, that they without us should not be made perfect." --Heb. 11:39,40.

Since, then, the appearance of Moses and Elias with our Lord was an appearance merely, we properly inquire, What was the significance or meaning of this vision? We reply, It was a tableau, illustrative of the glorious Kingdom of Christ, as our Lord had predicted, and as Peter understood it and expressed it. In this tableau, the three disciples formed no part. They were merely witnesses. Christ was the central figure; his features and garments, shining with miraculous lustre, represented in figure the glories which belong to the

R2289 : page 111

spirit nature, which our Lord received at his resurrection, "the express image of the Father's person." It is this same spirit glory that is represented in the visions of Revelation, where our Lord is represented with eyes as a flame of fire, and his feet bright as burning brass, etc. (Rev. 1:14,15; 2:18.) At his second advent our Lord will no longer be flesh because, as he testified, "flesh and blood cannot inherit the Kingdom of God." He is now, and every will be, a glorious spirit being of the highest order--the divine nature: and the transfiguration was intended to convey to the minds of his disciples a faint conception of the glory which excelleth.

Moses represented the faithful overcomers who preceded our Lord, described by the Apostle (Heb. 11:39,40), who cannot be made perfect until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age.* The topic discussed in the vision was our Lord's crucifixion. (Luke 9:31.) The cross of Christ is thus pointed out as being the necessary thing in order that he might enter into his glory, as he himself expressed the matter after his resurrection, saying, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26.) There could have been no Kingdom glory without the redemptive work. But this vision portrays the Kingdom glories which will ultimately result from our Lord's death.

Possibly, too, the vision was intended to represent the two classes who will be associated with the Lord in his Kingdom, first the Church--the body of Christ, his bride and joint-heir, who shall be like him and see and share his glory, as spirit beings. These in the present time are represented by Elijah. Second, the overcomers of the past, who shall be the earthly representatives of the Kingdom, as per our Lord's statement; --The world "shall see Abraham, Isaac and Jacob and all the prophets in the Kingdom;" because they will be restored, perfected human beings: but the world will not see the Lord and the Church, his glorified spouse, because they will all have been changed from flesh and blood (human nature) and will be spirit beings and of the divine nature, and hence as invisible to men as are God and the angels.--1 Tim. 1:17; 6:16; Heb. 11:27.

Of course, the disciples did not clearly comprehend the matter at the time, yet they realized a blessing and felt that it was "good to be there." Their meeting had started as a prayer-meeting: the three favorite disciples of the Lord accompanying him on this occasion, as on several other occasions--for instance, when he went in to awaken the daughter of Jairus from the sleep of death, and a little later than this in the Garden of Gethsemane, they were again his chosen and closest companions. We cannot suppose that the choice of these was an arbitrary one, but must suppose that there was something about these three men that made them specially companionable to the Lord. One thing about them that impresses every reader of the New Testament record is their faith in the Lord and their zeal for his cause. It was James and John who, in their zeal (but not according to knowledge), were about to call down fire from heaven upon the Samaritans, because they did not promptly recognize and cordially receive the Master. It was Peter who first promptly confessed Jesus as the Christ, the same Peter

---

*See MILLENNIAL DAWN, VOL. II., Chap. 8.

who drew his sword in the Master's defense, and declared that he would die with him. The Master himself was of a warm temperament, and naturally and properly was most drawn toward those who were similarly fervent.

There is a lesson here for us, to the effect that, if we would be closest to the Master and most frequently privileged to have fellowship with him, we should similarly have and cultivate this earnest, zealous spirit. Cold, calculating people may have other good qualities, but there is no room for coldness or even luke-warmness on the part of those who have once tasted that the Lord is gracious. With such, the love enkindled should lead to a consuming zeal. It was thus with our Lord Jesus, and this was one of the reasons why he was beloved of the Father. Speaking for him, the prophet said, "The zeal of thine house hath consumed me." Let all who desire to be pleasing in the Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's altar. Thus they will be most pleasing and acceptable to him through Jesus our Lord. As a rule, only the warm and zealous ever get free from Babylon. The others coolly calculate and weigh matters so long that the spirit of the world, the flesh and the devil puts fresh blinds on them, even after they have gotten into the light and see considerable.

Peter proposed making some booths on the mountaintop for the Lord and his guests. Luke adds, "Not knowing what he said." He was bewildered, confused, but in harmony with his natural temperament wished to say something. The voice from heaven, however, seemed to say, Be still! hearken rather to the words of my beloved Son. Not a few need to learn the lesson of quietness--to hear and learn, be taught of God, before they have much to say. Peter evidently learned, as we may judge from his after conduct, to be slower to speak and swifter to hear. (James 1:19.) This is an important lesson to all who would be servants of the Lord: we must learn that of ourselves we know nothing, and can do nothing aright. The proper learning of this lesson means a lesson in humility and in patience, a lesson respecting our own nothingness, and that "our sufficiency is of God." Those who reach this condition become apt students in the school of Christ--not forgetful hearers, but doers of the Word: and such only are prepared to teach the truth to others. Those who are too forward and ready to teach, before they have received instruction from the Lord, are very apt not to know what they say, as was Peter's case; and if such be true-hearted and worthy of being used of the Lord as his servants, they are very apt to receive numerous reproofs from time to time.

The first lesson for such to learn is that "The fear [reverence] of the Lord is the beginning of wisdom." Thus, Peter's rash expression, "not knowing what he said," found a reproof in the voice from heaven which said, "Hear ye Him." And fear fell upon the disciples.

Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. One tendency amongst those who have received the light of present truth, and who lose thereby the terrible and slavish fear inspired by misrepresentations of the divine character and plan, is to lose all fear. And according to the Scriptures this is a very dangerous condition, an ultra freedom that is apt to lead to license, under our present imperfect conditions.

It is true that "perfect love casteth out fear," but it is also true that perfect love is a very scarce commodity on earth even amongst the saints. Hence the Apostle urges, "Let us fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1.) The fear which we are to lose entirely is "the fear of man which bringeth a snare." He who loses the fear of God, and the fear of losing the great prize which God has held out before us, is in a very dangerous position: he is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners, the second death, and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of the Lord, he rapidly loses carefulness respecting the Word of the Lord, and inclines more and more to "lean to his own understanding," and becomes blinded to his own faults.

Let us note carefully additional encouragements to fear held out in the Scriptures. Some of these are as follows:--"O fear the Lord, ye his saints." "Ye that fear the Lord, praise him." "Let them now that fear the Lord say, that his mercy endureth forever." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The mercy of the Lord is from everlasting to everlasting upon them that fear him." "He will fulfil the desire of them that fear him." "The Lord taketh pleasure in them that fear him." (Psa. 34:9; 22:23; 118:4; 103:13,17; 145:19; 147:11.) Our Lord says, "I will forewarn you whom ye shall fear." (Luke 12:5.) The Apostle Paul says, "Be not high-minded, but fear." "Let us also fear." (Rom. 11:20; Heb. 4:1.) The Apostle Peter says, "Honor men; fear God;" and "He that feareth him and worketh righteousness is accepted with him." (1 Pet. 2:17; Acts 10:35.) God says through the prophet that they who fear his name, are the ones who speak often together, and of whom a book of remembrance is made. And again he promises, "To you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Mal. 3:16; 4:2.) Of our dear Redeemer himself it is recorded that Christ "was heard in that he feared."--Heb. 5:7.

The lesson of these various scriptures is that, to lose fear of God, in the sense of losing fear of his displeasure or fearing to come short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss, as it would probably cost us our eternal life; for those who have lost this fear are like steam-engines which have lost their governors, and are apt to run with too much liberty to self-destruction and unfitness for service. Hence, as the Apostle again says to the pilgrims who seek the heavenly country,--"If ye call on him as Father,... pass the time of your sojourning here in fear" (1 Pet. 1:17); not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even carelessly and slothfully, but in earnest watchfulness of every word and act, to please the Lord and to copy his character and thus to make your calling and election sure to a place in his Kingdom, when it shall be established in power and great glory.

===================

VOL. XIX. APRIL 15, 1898. No. 8.

CONTENTS.

Views from the Watch Tower........................115
The Zionist Movement
Brother Cone's Pilgrimage Ended..............116
Poem: "All my Springs are in Thee"................116
The Celebration of the Memorial...................117
Reports from Elsewhere........................120
Questions and Answers.............................122
"Forgive and Ye shall be Forgiven"................123
"Behold, thy King Cometh unto Thee!"..............127

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

THE TOWER PUBLISHING COMPANY NO LONGER EXISTS.

On the first day of April, this Journal, with all and sundry its outfit and belongings, together with the entire stock on hand of DAWNS, booklets, tracts, Bibles, etc., and the Bible House, were formally transferred to the WATCH TOWER BIBLE AND TRACT SOCIETY, which henceforth will do its own publishing, etc. Pray for the Society's continued usefulness; and to this end heavenly guidance of its efforts to dispense the harvest truth.

THE TRUTH IN FOREIGN FIELDS.

As we go to press, we are preparing shipments of books and tracts for England, Scotland, Germany and Switzerland, to the amount of 1972 books and 64,750 tracts, 300 of the new charts, envelopes, etc.

We mention this for the encouragement of some of the dear friends, who, finding their own efforts to serve the truth stoutly resisted, may feel discouraged and inclined to give over the battle for the truth. The foreign field is more difficult to work than our home field, and yet we see evidence of steady progress there, as illustrated in the above good sized shipment, which is by no means the largest yet made. Besides this, remember that the French DAWNS and tracts were published in Switzerland, and are kept in stock there.

"Pray ye--that He will send forth more laborers." The general revival of business throughout this country makes it possible for colporteurs of even moderate ability to meet their expenses, upon the liberal terms allowed by our Society. (We cannot, however, encourage those who have families wholly dependent upon their labor to engage in this service.) We accordingly suggest to the dear friends of the truth that each do with his might what his hands may find to do, while it is called day, "for the night cometh, wherein no man can work."

We still favor making a specialty of DAWN, VOL. I., but the Spiritism and Hell pamphlets, and DAWN, VOL. IV., are meeting with such success that we can encourage colporteurs to take them over fields recently worked with VOL. I. The results are good. Write us, if you feel an inclination, and have the opportunity, for entering this branch of service to any extent. "He that reapeth receiveth wages [reward] and gathereth fruit unto life eternal."

====================

R2290 : page 115

VIEWS FROM THE WATCH TOWER.

THE following, from the pen of the Editor of the Jewish World, may be regarded as a better than average review of the subject discussed, both as regards knowledge and candor. Very evidently "the time of Jacob's trouble" (Jer. 30:7-9) is not yet ended. Probably still greater persecutions will shortly overtake them;--to drive them to Palestine and thus to fulfil the Lord's predictions through the prophets. The spiritual Israelite must always feel a deep interest in the natural Israelite--whose favor ceased when ours began, and whose favor is to return when ours has accomplished its purpose in finding and developing the Bride, the Lamb's wife.

THE ZIONIST MOVEMENT.

"Few movements with deep political and social significance have come to the front with such well-ordered rapidity as has marked the progress of Zionism. The return to Palestine, and a Jewish State for Jewish people, have been the dream of the 'People of the Book' for hundreds of years; in fact, the vision was forever the patrimony of the Diaspora, and has haunted the house of Israel through the long intervening centuries. Isolated instances are scattered through the records of history, showing how small bodies of devoted men have from time to time gone to end their days in the Holy Land, and for some this is still the highest aim. Very early in the sixteenth century the Turkish Sultan, Mehmet, gave a huge tract of territory in Central Palestine to Don Joseph of Naxon for the purpose of establishing a Jewish Colony. But the time was not then ripe for a general exodus.

"The present movement has been working slowly and silently for a long time, and is directly an outcome of the changed political condition of things on the Continent. Liberalism came into Europe with the peace that followed the disastrous wars of the beginning of the present century; it was hailed everywhere as the death blow to an already obsolete Feudalism; it produced later on a race of youthful martyrs whose blood stained the barricades in most of the capitals of Europe nearly half a century ago. Then, slowly but surely, the masses found that Liberalism had brought no millennium in its train, that the pressure of economic evils was as great as heretofore, that they had changed the nature rather than the weight of their burdens. As the years passed, and men's minds were filled with self-satisfaction, while they regarded scientific progress and the modern rush of events and life as an indication of prosperity; while the idea, that the nineteenth century knew everything, and that our forefathers lacked our gifts, gained in strength; it became necessary to provide a scapegoat upon whom a half-trained, uneducated populace might lay the burden of its own faults, and the blame for the difficulty of the struggle for life. Who so fit to be a scapegoat as the Jew--the survivor of a mighty past, the man who held aloof from the people among whom he lived, who worshipped his God in his own way, who did not intermarry, whose virtues were essentially domestic, and whose vices were, tho few, decidedly Eastern and remarkable?...

"To-day the state of affairs on the Continent is a disgrace to the vaunted civilization of the century. Law and order are suspended whenever the Jew comes into question. These are no random statements. In Paris, the Dreyfus case and the pages of La Libre Parole prove the case; in Germany, the almost military discipline of the populace alone keeps the Judenhetze subdued: in Austria, men of infamous character openly lead the mob against the Jews; in Roumania, riots are planned in high quarters; while in Russia and Poland there exists such a condition of affairs as may fairly be termed indescribably revolting. So far as Eastern Europe is concerned, only in Turkey, the country of Abdul Hamid, for whom the worst phrase of the dictionary has been deemed too good, is the Jew permitted to live in peace....

"Dangerous diseases proverbially require desperate remedies, and only the present condition of the Jews can adequately explain the far-reaching step that is being advocated throughout Europe, and is filling

R2290 : page 116

the hearts of an outraged people with a joy they never knew before. Dr. Herzl, of Vienna, a man of extraordinary attainments, who has given very great study and care to the case, published a remarkable pamphlet a few years ago, advocating the establishment of a Jewish State, and pointing out the complete possibilities of the plan. Soon after the publication, Dr. Herzl came to England and unfolded his scheme to the Maccabaean Society, whose members listened to it with an interest in which enthusiasm had no part. English Jews are not inclined to go to Zion under any aegis other than that of Thomas Cook and Son.

"They have no personal need, and only a scant knowledge of the need of their brethren. It was not until Dr. Herzl convened the Basel Congress in August of last year that the enthusiasm and needs of Continental Jews became apparent. Two hundred delegates from all parts of the world were present, and the plans were most carefully discussed. The idea of the present movement is to secure Palestine from Turkey just as England secured Cyprus from the same Power, and also to obtain the sanction of the European Powers;

then to draft, as rapidly as may be, sections from the districts where most congestion is, and the struggle for life is made almost hopeless by the repressive economic laws that grind the Jews to poverty. Petitions, signed and presented, show that more than three million of Jews are prepared to go to the State when established, and that the vast majority of these are not destitute aliens, but able to hold out for awhile pending preparations for existence under new conditions. This would lead to an immediate relief in congested districts, and so soon as a Jewish State developed, diplomatic relations could be established all over the world that would afford adequate protection from mob violence and premeditated moral oppression to those left behind. Limits of space forbid any amplification of the outline of the plan laid down by Dr. Herzl....

"Societies are springing up in the laboring districts, and, significantly enough, all the good work down to now is by the poor, to whom the idea of a State more specially appeals.

"Now comes a vital question: Is Palestine fit and able to accommodate the many hundreds of thousands who desire to return? Granting that the people go without undue haste, that the land is free for their work, and that the management is vigorous and single-minded, I answer, with modesty but with assurance, in the affirmative. The soil in Palestine is of more than common fertility, and we have the testimony of the Bible that it covers considerable mineral wealth; the climate is healthful and would probably be improved by occupation and cultivation of the land.

"Colonies in Palestine have long been an accomplished fact. I have visited several, some in or by the plains of Sharon near Jaffa, others in Central Palestine by the Sea of Galilee, or more to the north, near the sources of the Jordan. Everywhere the same phenomena are to be observed. The land, long lain derelict, has smiled again at the first return of labor; the orange and the vine have come rapidly to perfection; fields of waving corn, lighted with vivid splashes of poppies, recall old England. As is the land, so are the people. A single generation has in many cases sufficed to change the stunted sons and daughters of the Ghetto into stalwart men and women: they are themselves as flowers removed from poisonous soil and stifling atmosphere to healthy land and pure fresh air. The change of physique has been accompanied by an equally welcome change of temperament. In place of the men and women whose condition called for a pity in which contempt often succeeded in finding a place, we find a race springing up in which something of the old national spirit has come to sudden rebirth--people who look out upon existence with a knowledge that they, too, have a natural right to share Nature's heritage without reproach. Seeing that this change has come to the few, why should it not come to the many? And if it come to the many, can a Jewish State be so very far away?"

BROTHER CONE'S PILGRIMAGE ENDED.

On the last of March, too late for notice in our last issue, our dear Brother S. S. Cone, well known to many of our readers as one of the "Pilgrims," died at Augusta, Ga., after a brief illness. He was about seventy-eight years old, and for the past two years had been giving all of his time to the service of the truth, under the auspices of the Watch Tower Bible and Tract Society, as a traveling minister or "Pilgrim." His last tour was through the Southern States. He was a very effective speaker, very zealous for the Lord and the Harvest truth, and will be greatly missed by us all. Our hope for him is that he was faithful until death, and that he is now among those of whom it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" --beyond the vail.--Rev. 14:13.

R2297 : page 116

"ALL MY SPRINGS ARE IN THEE."

--(PSA. 87:7.)--

A brook goes brightly on its way,
Its ripples on the pebbles ring
Incessant, day by day;
It has a living spring.

A life moves buoyantly along,
Tireless its walk; heart, glad and free,
Breaks out to God in song--
My springs are all in Thee.

God sets his seal upon the heart,
The holy unction from above,
His new name to impart;
Transcendent spring of love!

He gives the running-over cup,
Water of life, without alloy,
Forever welling up;
Perennial spring of joy!

God's mercies, every morning new,
Bid every anxious worry cease,
Distilling like the dew

To fill my spring of peace.

A watered garden is the soul,
Where grows the branch within the vine.
Thou dost sustain the whole,
O Spring of Life divine! --F. I. PARMENTER.

====================

R2291 : page 117

THE CELEBRATION OF THE MEMORIAL.

THE RECENT celebration of the Memorial Supper at Allegheny was amongst the most solemn and impressive that we have ever enjoyed. The attendance was good, perhaps the largest we have had since the abandonment of the general convention at this date, in 1892. About two hundred were present, and that notwithstanding the fact that none were invited to come on this occasion except believers in the ransom who professed full consecration to the Lord. Quite a number of brethren, too, were hindered from attendance, by reason of many of the works in this vicinity running extra time, and the inability of those desirous of attending to get substitutes for the time. Our meeting convened at 7.30, but we delayed the general service to accommodate some who were unable to arrive until nearly eight o'clock. Meantime the entire congregation took part in worshiping the Lord in psalms and hymns and spiritual songs, singing and making melody in our hearts also, to him who loved us and bought us with his own precious blood. We sang,

"Ask ye what great thing I know,
What delights and stirs me so?
What the high reward I win?
Whose the name I glory in?
Jesus Christ, the Crucified."*

Then we joined in prayer for the divine blessing upon our gathering and upon all of the Lord's people everywhere gathered for similar purpose, not forgetting also the solitary ones; entreating the divine blessing and wisdom, and grace to appreciate the realities symbolized by the "Supper" before us. Then our hearts and voices united in the grand old hymn,--

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."+

Following this came,--

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime."++

This was followed by the old, familiar, solemn and heart-cheering hymn,--

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinners' dying Friend."+++

At eight o'clock we took up our Lord's words in which he describes himself as the living bread, reading from John 6:48-58,--

"I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat [feed upon] this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth [continuously] my flesh and drinketh [continuously] my blood, dwelleth in me, and I in him. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth [continuously] of this bread shall live forever."

Examining the subject we saw that the manna of the wilderness was at very most only a type to illustrate our Lord Jesus who is the true manna for our souls: feeding upon which we are to have eternal life. We sympathized with the Jews and realized how, in their fleshly condition, unenlightened by the holy spirit which was not yet given, it was impossible for them to comprehend the significance of the deep things of God contained in our Master's words. Indeed, we see that the majority of Christians but faintly comprehend their meaning to-day. We discussed the subject of how our Lord's flesh is the bread of life to those who eat it. We noted that "Bread is the staff of life" amongst all mankind, the main dependence for this present life, and hence the appropriateness of the figure of speech which likens our Lord and the graces and virtues which are in him to the bread which imparts sustenance to the new life.

We noted the importance of our Lord's flesh and that it was uncontaminated, free from sin--"holy, harmless, separate from sinners." We noted that this is necessary because our father Adam, having been created in a similar condition of sinless flesh, had, by transgression of the divine law, become a sinner: his flesh came under divine sentence of death and became corrupt both morally and physically. We noted the necessity for the man Christ Jesus, whose sinless flesh could be accepted as the ransom price, the offset, the full equivalent, instead of Adam and his flesh which had become defiled through sin. We noted the Scriptural explanation that it was for this purpose that our Lord Jesus left the glories and honors of the higher nature and condition and "was made flesh,...that he by the grace of God should taste death for every man." We noted our Redeemer's own words: "My flesh I will give for the life of the world." (John 6:51.) We saw that thus the giving of our Lord's unblemished flesh as a corresponding price for father

----

POEMS AND HYMNS OF DAWN, *No.15. +No.290. ++No.123. +++No.276.

R2291 : page 118

Adam's condemned flesh, constituted the purchase price by which not only father Adam was redeemed, but also all his race which was in his loins at the time of his transgression. We praised God for the undefiled flesh of our Redeemer and took note of the fact that, while it had been broken for all, it is required of each that he shall for himself accept of his own share in the great work of atonement accomplished by that broken body and shed blood. We noted that none can have eternal life except by partaking of this broken body. This meant to us an out and out contradiction of all the various claims to the effect that a knowledge of the historic Christ and of his sacrifice for sins is unnecessary to salvation: it meant to us what it says, that only by eating of the Lord's flesh and partaking of his blood can any ever obtain life eternal.

We considered what is signified by the eating of the flesh: we saw that as the eating of natural bread includes the thought of its assimilation and absorption into the system through the blood, so our eating of the flesh of Christ signifies (1) our appreciation of the fact that he was sinless, and a suitable sacrifice on our behalf. (2) Our faith in the fact that he did offer himself a ransom for all. (3) Our conviction that this sacrifice was acceptable to the Heavenly Father, as evidenced by our Lord's resurrection from the dead, and also by the Father's acceptance of believers through him, and his impartation to them of the holy spirit of adoption, which began at Pentecost and has continued since. (4) It signifies our desire for the life eternal and also for the purity which was in Christ, and implies our separation from sin--the renouncement of our relationship to the first Adam, and our acceptance of the hoped-for life through the second Adam, based upon his sacrifice--his flesh given for the life of the world.

We then turned to and considered 1 Cor. 11:23-26, and noted the fact that the Lord's Memorial Supper followed the Paschal Supper and was a separate institution and designed to take its place. Looking back to the deliverance of fleshly Israel from Egyptian bondage and the passing over or sparing of their first-born on the night before they left Egypt, we noted the antitypes of these things: that Egypt was a type of the world; its king, Pharaoh, a type of the prince of this world; its bondage a type of the bondage of sin; the deliverance from all these under the leadership of Moses, a type of the ultimate deliverance in the next age of all who love God and who desire to do sacrifice to him, under the leadership of the antitypical Moses (Christ), and that the final overthrow of Satan and his servants was prefigured in the destruction of Pharaoh and his hosts.

In harmony with these thoughts and as a part of them, we saw that the passing over or deliverance of Israel's first-born from death, in the night before all the people went forth from the bondage, was a type of how God passes over, spares, gives life to, a certain class now (in the "night" before the full introduction of the Millennial age and his Kingdom for the deliverance of all who love and seek righteousness). The class that will be delivered, spared, passed over, during this night, while God's people are in the world and under the evil influence of the prince of this world, is merely and only the first-born--the Church--"the Church of the first-born [ones] whose names are written in heaven."--Heb. 12:23.

But we noted that in the type, in order that the first-born ones might be passed over, it was necessary that a lamb without blemish should be killed, its blood sprinkled upon the door-posts of their houses, and its flesh eaten within with bitter herbs. We saw that this Passover lamb was a type of "the Lamb of God which taketh away the sin of the world," and that the antitypical first-born, the elect Church, must eat of the flesh of our Lamb, as the literal first-born of Israel ate of the flesh of the typical lamb. We saw that our hearts also must be sprinkled with the precious blood from all consciousness of evil, from all wrong association in sin, and that the "bitter herbs" signify the trials, oppositions, persecutions, difficulties and crosses of the human will, necessary to our feeding upon our

R2292 : page 118

Lord's flesh which was given for the life of the world.

We saw that in giving the symbols of the bread and the fruit of the vine to represent his own flesh and blood, our Lord wished us to recognize two things. (1) That he is the antitypical Lamb, and that the passing over or sparing of the Gospel Church and the deliverance of her from death to newness of life in Christ and to a share with him in the first resurrection, is the antitypical Passover. (2) That the unleavened bread and the fruit of the vine were to emblemize the body and blood of the true Lamb, and to take the place of the typical Paschal lamb. Not that the bread and the fruit of the vine are the antitypes of the lamb, but that they are the symbols, figures or representations of the antitypical Lamb. We saw, consequently, that the partaking of the unleavened bread and the fruit of the vine are matters of small importance as compared with our partaking of and feeding by faith upon our Lord, which this symbolizes; and that many have partaken of the emblems who have never "tasted that the Lord is gracious:" while others may have tasted of the Lord's grace who may never have seen their privilege and had opportunity of partaking of the emblems of his broken body and shed blood. We rejoiced in our privilege to have both--the real feast in our hearts and the symbols which our Lord himself had provided and instructed us to use.

R2292 : page 119

We considered the bread that it was unleavened, --leaven, in the type, signifying sin. We noted the Apostle's explanation that the bread not only represented our Lord's flesh upon which we feed by faith, but that, having fed upon it and received of his spirit, we, as his Church of the first-born, are reckoned as being members together in one loaf or cake of unleavened bread. Thus he exhorts us to remember that, as a little leaven leaveneth an entire batch of dough, so a little sin might accomplish a great fermentation in our midst. Hence he exhorts, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven [rank wickedness], neither with the [less rank but more insidious] leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." --1 Cor. 5:6-8.

Following up this same thought, and comparing advanced Christians (who have purged their hearts of sin and consecrated themselves fully to the Lord) to a baked loaf of unleavened bread, the Apostle declares that all such are (with Christ) members or parts of one loaf--all pledged to be broken, that they may be of life-giving power and influence to others. He says, "The bread [lit., loaf] which we break, is it not the communion of [our participation as] the body of Christ? For we being many are one loaf and one body: for we are all sharers in that one loaf. The cup of blessing for which we give thanks, is it not our participation in the blood of Christ?" (1 Cor. 10:16.) Thus we see the double figure. (1) Christ our Passover slain for us, on account of which we keep the feast, seeking to abstain from sin and feeding upon the merit of our Redeemer. (2) Our union with him and consecration to participation in the sufferings of this present time, that by and by we may participate also in the glory that shall follow. Thus we see that all who reach this stage of development in the body of Christ have pledged themselves to be broken with him for the good of others.

All such are inspired with their Master's spirit--a spirit of love to the Father, and to those who have the Father's likeness, and to all. It is to these that the Apostle says, "Hereby perceive we the love, because he laid down his life for us: and we ought to lay down our lives for the brethren," (1 John 3:16.) This willingness and desire to be broken for the good of others is the result of our first feeding upon our Lord's broken body and receiving of his spirit, mind, disposition, love. And such have the promises. "If we suffer with him we shall also reign with him." "If we be dead with him we believe that we shall also live with him."

Having thus considered the significance of the bread and having fed upon it in our hearts, and having pledged ourselves afresh to be broken with the Lord for the feeding and blessing of others, we followed the Scriptural example and gave thanks to God for the bread of eternal life. Following this was a period of silence, during which the bread was carried to the communicants.

Next we considered the fruit of the vine, and saw that it symbolized death, and not only death, but the more or less of suffering associated therewith. We saw that the grapes must be crushed, trodden, sorely pressed, ere the fruit of the vine could be drawn. And as we considered the juice of the grape as a symbol for the blood of Christ, his consecrated life, and then as a symbol of the consecrated lives of all those who become joint-sacrificers with him, we saw that it was a most beautiful and fitting symbol. Our Lord likened himself to the vine and his followers to the branches, and declared that it was his desire that we should bring forth much fruit: and the grape juice which we used seemed a fitting symbol of the fruitage of the Vine, Christ, and the sufferings of all who would be faithful as members of his body and who would seek to walk in his footsteps, to spend themselves and be spent in glorifying God in their bodies and their spirits which are his.

We remembered, also, the words of two of the disciples of old, who requested that they might sit with the Lord in his throne, and our Lord's response to the effect that they did not comprehend fully what their request implied of self-denial, saying, "Are ye able to drink of my cup [of ignominy and suffering] and be baptized with the baptism [death] that I am baptized with?" (Matt. 20:22.) We noted that, altho the apostles could not comprehend this subject fully, yet our Lord was evidently gratified with their promptness to make the consecration, declaring themselves willing to endure the cross to win the crown, and he in turn pledged them that, since this was the desire of their hearts, they should indeed be able to carry it out--since they had (and so long as they would continue to have) the will to suffer with Christ, they would have the opportunity; and with that opportunity and faithfulness to it they would have a share in his Kingdom; altho he could not designate for them the particular place, that being in the Father's hands. This gave us the encouraging thought that, however insignificant and weak we are, the Lord by his grace is both able and willing to carry us through;--that if we abide faithful to him and his spirit of sacrifice, he will bring us off conquerors, and more than conquerors.

Then thanks were rendered to the Lord for the cup--for the sufferings of Christ on our behalf for our

redemption, and for our privilege of being partakers of his cup--his sufferings, his ignominy: and that the reproaches of them that reproached him may be shared by us, and that we can rejoice in the divine promise that if all manner of evil be said against us falsely for his sake, and if we take it patiently, we may rejoice therein; knowing that it will work out for us a far more exceeding and eternal weight of glory. Then the cup was passed, remembering our Lord's words, "Drink ye all of it"--have fellowship in my sufferings.

We concluded the service, using as a united prayer, and as a fresh pledge of consecration to the Lord, the following precious hymn:--

"Savior, thy dying love thou gavest me;
Nor would I aught withhold, dear Lord, from thee.
In love my soul would bow, my heart fulfil its vow,
Myself an off'ring now I bring to thee.

"Give me a faithful heart, likeness to thee,
That each departing day henceforth may see
Thy work of love well done, thy praise on earth begun,
Some vict'ry for truth won, some work for thee.

"All that I am and have--thy gifts so free--
All of my ransomed life, dear Lord, for thee!
And when thy face I see, thy sweet 'Well done' shall be,
Through all eternity, enough for me."*

REPORTS FROM ELSEWHERE.

We have excellent reports from similar gatherings of the Lord's people in various quarters which indicate (1) that the observance of the Memorial has been more general than ever before; and (2) that the numbers participating were larger than ever before; and (3) that the meaning of the Memorial is more clearly discerned than ever before. We rejoice in all these features; especially the last. We give a few sample reports. We wish that space would permit the publication of many more or all of them. But they breathe the same spirit as these samples.

From reports already received we learn that the number who partook at Columbus was 21; at Youngstown, 35; at Boston, 75; at Chicago, 69; at Buffalo, 21; at Cleveland 20, at St. Petersburg, Fla., 20; and smaller numbers are reported from all over the world. Some of the congregations appoint one of their number as Scribe to report to us matters of interest, to keep up their supply of tracts, etc. This plan has some advantages, tho we would not like it to prevent us from hearing from each of the interested ones individually, at least once a year. You are all subjects of our loving watch-care, interest and prayers, as we trust that we and the general work represented at the TOWER office are of yours. We append

---

*POEMS AND HYMNS OF DAWN, No.259.

a few reports:--

Maine.

DEAR BROTHER RUSSELL:--Just a note to tell you of our meeting last night. The weather was bad; it snowed all day and in the evening, and we feared some might not get out, but the five of us came together at the appointed time. The Lord was with us "and that to bless." I know all felt drawn closer to the Lord and to one another. These friends who celebrated the Memorial this year for the first time on its anniversary say that it means so much more to them than it ever has before. They are dear, good friends, and the Lord's own children.

I have been doing very little lately, but hope the poor success will not last very long. Sister H. joins me in Christian love.

Your Brother in Christ, VIRGIL C. HAVILAND.

Texas.

DEAR BROTHER IN CHRIST:--The Church at this place met at the appointed hour to commemorate our Lord's death on our behalf. Our meeting was one of interest, each one realizing the necessity of a closer walk with God. We felt the influence of the Lord's presence. Our hearts burned within us as we reviewed at what cost this privilege to us had been obtained. It was a season of refreshment to us all. Seventeen partook of the emblems. Our love for the

Savior and all of like faith deepened; tears came to our eyes; we renewed our consecration to consequent obligations, and a more careful watch over our daily transactions, spiritual and temporal, lest the tempter gain advantage over us. Remember us in your prayers as we remember all in the Lord's work. The brethren join us in Christian love to you and all the brethren.

Yours, a humble servant in the Lord's work,

WILSON SUTCLIFFE.

Florida.

DEAR BROTHER RUSSELL:--The Church at this place celebrated the Lord's Supper at the home of Bro. Lee, about three miles out of the city. We had two meetings, one in the afternoon, led by myself, and the other this evening, led by Bro. Lee; we had a short address also, by Bro. Durant. There were about twenty in attendance, some of whom never had met on such an occasion before. We had a very blessed time, and I believe all experienced the presence of the Lord in our midst, and we parted resolved that the next year will find us more faithful than ever in his service. Hoping you at Allegheny had a blessed time I will close, with Christian love to you and all the dear ones there. Your Brother in the Lord,

G. F. RICHARDSON.

South Dakota.

DEAR BROTHER RUSSELL:--Last evening a little company of eight of us met to commemorate our dear Master's great sacrifice for us. I think we realized more than ever before the cost of our salvation. Indeed, it is "so great salvation" that it is beyond our comprehension at present, and we can only begin to see the dim outlines of its greatness and to catch glimpses of its wonderful light and magnificence. The thought that Jesus had received the "one loaf" and that he had then offered to divide it with his disciples that they, too, might share in his glory gave us cause for heart searching. (1 Cor. 11:27-32.) We surely felt the spirit's presence with us, and that indeed it

was good for us to be there. Earnest prayer was offered that we might all come more and more into the "oneness" of heart and spirit for which our Master also prayed. (John 17:21,22,23.) I think we all went home feeling that altho the fulfilling of our covenant meant a great deal in every way, to us individually, yet with the Father's promised help we would come off more than conquerors through him that loved us.--

Rom. 8:35,36,37.

Your Brothers and Sisters in the Lord Jesus,
THE COMPANY AT HURON, S.D.

Massachusetts.

DEAR BROTHER RUSSELL:--The Church at Boston met on the evening of April 5th, to commemorate the Lord's death. About 75 were present, some coming a considerable distance, altho it was a stormy night. It was a season of blessed communion and spiritual refreshing to us all. As the years go by, the meaning of the occasion is more deeply felt and appreciated. The Sunday previous we had a baptism service, when twenty were immersed into Christ (in symbol). I notice that those who come into the truth now, seem to come in with more zeal and arrive more quickly at a knowledge of the deep things than formerly. The whole Church here is in close sympathy with you, dear brother, and with the general harvest work, and feels that the Lord is shepherding his flock.

"He safely leads his Church along,
His loving-kindness, O, how strong."

With much Christian love from Sister T. and myself,
W. J. THORN.

R2293 : page 121

Brother D. P. Jackson, M.D., in a letter recently received, after telling that four met at his house and partook of the Memorial, adds:--

I wish to submit for your consideration some things which have lately come to the attention of our little communion in this place, namely:--

One of the brethren here received an invitation to meet with the Church at M__________, on April 5th, to assist in the Lord's Supper. He declined because it would break up our own meeting at B__________, there being only the two families of us here. Brother A, of Y__________, in answer to an invitation, expects to go to M__________ to assist the Church there in the Memorial Supper, and Bro. M. goes to N__________ on a similar errand.

The invitation to M__________ was declined on the grounds above stated, but it also occurred to us, on further consideration, that perhaps it is not wise for the members of the Church to get into the habit of sending to the leaders and prominent members of other Churches for assistance in the Memorial services, for the following reasons:--

(1) The Passover was a family observance. This would have some bearing on the question, as showing that the Lord's Supper was not to be made the occasion

of any special public display.

(2) We have no record that it was a custom of the Apostolic Church for one congregation to send to others for the services of an elder to officiate for them at the Communion service.

(3) The Lord's Supper has been made, in all apostate churches, a center around which the clergy have built a great deal of the worst ecclesiasticism. It is the principal means which the Protestant clergy of to-day have in their possession for magnifying the importance of the clergy over the laity. Last winter the Presbytery of Louisville, Kentucky, excommunicated a minister for teaching that it was proper for lay members of the church to celebrate the Lord's Supper without the presence of a clergyman--an "ordained minister."

(4) May not the practice of one Church sending to some other for a "leader," "elder" or prominent member to come and help them celebrate the Lord's Supper be the infinitesimal beginning of the same spirit of ecclesiasticism and sacerdotalism, which was the ruin of the early church? Would not the practice have a natural tendency to exalt the mind of the leader called away to assist a distant Church in this ceremony, and to awaken in the minds of the members the idea that it was necessary or at least useful and important to have "leaders" and "elders" present, officiating at the ceremony, and not only so, but that the leader's part was so important that their own home elder needed to be reinforced in the important duty by one from a distant Church? It is a natural weakness of human nature to consider a man who comes from a distance as a "greater" man than one of their familiar neighbors.

(5) This practice of getting a clergyman from some neighboring church to come and "assist" the pastor in holding the "Communion" is very common among Presbyterian churches, and seems to be designed to exalt the importance of the presence of clergymen at the ceremony, and is it not a custom which, to say the least, will "be more honored in the breach than in the observance" by the Lord's humble followers of the harvest period?

I am impressed that temptations to ecclesiasticism, and partisan bigotry and narrowness, are among the most subtle of our trials, the most crafty of the "wiles of the devil." These brethren who have given the invitations, and those who have accepted them, no doubt are acting with the best of motives and without the slightest thought of there being any danger in the practice, but on further reflection I am only confirmed in my first impression, and fear that there is danger in the practice, and that "as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ," by this seemingly innocent and seemingly edifying practice, and I hope you will give it your thoughtful and prayerful consideration.

I would like also to know whether the practice is becoming general. It seems to have occurred to nearly all the Churches in this section. It would be interesting to know whether this was the case in many other places or whether it was limited to this locality. If it has occurred in numerous Churches it would look like a concerted movement of the Enemy to plant the germ of the "mystery of iniquity" in the reformed churches, for if the custom should become general the more retiring and less gifted members would almost certainly get the impression that somehow these "leaders" had more to do with the Memorial than they had, and if time allowed, the difference between elders and

R2293 : page 122

members would widen until a clerical class would be differentiated.

Yours truly, DAVID P. JACKSON.

* * *

We presume that none of the friends above mentioned had the slightest thought of encouraging "clericism." The churches supplied we believe celebrated the Memorial this year for the first time; and we think it was well that some of larger experience should initiate them. Besides, the little groups mentioned were gathered to a considerable extent through the efforts of the brethren of Y__________, who as Evangelists drew their attention to the divine plan of the ages. It would, of course be quite appropriate for such to meet with those whom they had already interested along other lines, to introduce to them the Memorial Supper observance.

However, we quite agree with Bro. Jackson respecting the necessity for guarding against the cloven hoof of clericy and everything which might tend to divide the Lord's people or abridge the liberties conferred upon us mutually by our dear Redeemer. The only ground for preference as to who shall serve the Lord's people on this or other occasions is qualification --mental, moral, physical or spiritual. We publish the letter because many of its points are well taken. The Passover was a family affair and the Memorial Supper superseding it is similarly a family matter;-- but instead of pertaining to an earthly family it pertains to the Lord's family; "the household of faith."

===================

R2293 : page 122

QUESTIONS AND ANSWERS.

Question. In discussing "Feet Washing" in your issue of March 15, you made no reference to 1 Tim. 5:10. Please give us your thought on that scripture.

Answer. It would appear that a "poor relief" had been started which afforded occasional relief to some, and permanent relief to others. The Apostle is here urging that these general charities should not discourage the care of their own afflicted and unfortunate ones by each family: that professing Christians who would not provide for their own relatives and families so far as possible, were denying the faith--denying their share in Christianity in most practical form (vss. 8 and 16). The Church help was specially for the real widows--those bereft, and particularly the aged.

Accordingly no widow was to be enrolled as a regular, habitual beneficiary of the church's bounty under sixty years of age; and certain other qualifications were to be demanded also--Had she reared a family which took her attention? Or had she, without a family, shown herself willing, kind, hospitable in the entertainment of strangers? Or had she in any manner shown a desire to relieve affliction and generally to do good? Had she manifested an interest in the Lord's people and a helpfulness toward their comfort and entertainment, as for instance, by washing their feet?

These, and not doctrinal questions, were the questions to consider when application was made to put some one on the rolls as a permanent pensioner; for, these recipients of bounty might not have come to the place of full consecration or saintship themselves, but might be the sisters or mothers of the consecrated. The tests, therefore, were along lines of good disposition, meekness, helpfulness, kindness. Anyone who could not answer some of the above questions affirmatively, should be esteemed unworthy of enrollment as a permanent or life pensioner.

With this view before the mind, and remembering that the feet-washing mentioned was one of the necessities of that time and country, it will be seen that its performance would merely signify kindness, hospitality, good feeling and appreciation toward the Lord's people.

Question. In Isa. 53:2,3, the statement is made of our Lord Jesus that, "He hath no form nor comeliness that we should desire him." Would it not, on the contrary, be reasonable to suppose that, as among the imperfect members of our race we see some very handsome persons, our Lord, who was perfect, was transcendently beautiful, both in form and feature?

Answer. Yes. The Jews saw no comeliness in Jesus, such as they looked for and desired; because they expected to find in Messiah a mighty warrior to free them from the Roman yoke; whereas he came as a Nazarene and humbly companied and ate with publicans and sinners.

Question. Since we are to be baptized in the likeness of Christ's death, should we not be immersed three times, face-forward, since he bowed his head thrice;

R2294 : page 122

and since Jesus died before he was buried, is it not improper to speak of baptism as a burial?

Answer. We do not understand Paul's words, "baptized into his death" and "buried with him by baptism into death," to refer to immersion in the likeness of the Lord's physical movements in his dying hours. That would be to be immersed in the likeness of his dying, whereas we are to be immersed in the likeness of his death.

You say that he died before he was buried; but on the contrary, we believe it proper to say that he was buried before he died; that is to say, his will was buried or immersed into the will of God at the time of his consecration, and he was reckoned dead from that time

R2294 : page 123

onward, the expiration on the cross being the completion of that death. So he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

When we are baptized in water it is the symbol of the burial of our wills into the will of Christ; and when we are raised out of the water it is the symbol of our resurrection in his likeness.

The claims of triune immersionists as to the apostolic methods, based upon early historians, are not reliable. The "early fathers" are not to be depended on in such matters, the Word of God being the only reliable standard. Many vagaries, including triune immersion, were introduced after accessions began to be made from the ranks of the non-consecrated, and were a part of the falling away which began in the second century and culminated in Papacy.

Question. The statement of John 2:19 is perplexing to some of us: "Destroy this temple and in three days I will raise it up." John says "He spake of the temple of his body;" but other scriptures declare that the Father raised our Lord Jesus from death by his own power. Can you throw any light on the matter?

Answer. The Scriptures repeatedly tell us that the Church is "the body of Christ." The Apostle Peter declares that each of the Lord's saints is a living stone prepared for and being placed in the glorious "temple" which God is building--whose chief cornerstone and cap stone is Christ Jesus our Lord. While this "temple" is a temple not yet existent in its spiritual condition, it already has an existence in the flesh

--even now we are reckoned as the "members in particular of the body of Christ." In harmony with this we understand our Lord's words of John 2:19, "Destroy this temple, and in three days I will raise it up" --"he spake of the temple of his body"--the Church, of which he is the Head.

The three days we understand to be the days of the larger week, one thousand years to each day. In this larger week the seventh day will be the seventh-thousand-year period--the Millennium or Sabbath of rest from sin and Satan. Recognizing time from this standpoint and applying to each thousand years the parallel day of the week, we find that, as over four thousand years had passed and the fifth thousand had begun when our Lord made this statement, it was therefore at a time corresponding to the fifth day of the lesser week, namely, Thursday, the first day of the three mentioned; Friday the second day, and Saturday (the seventh-day Sabbath) the third, in which the temple is to be "raised up." It is to be early in the morning of this third day--the Millennium--that the body of Christ, the temple of God, is to be brought together as a spiritual temple and filled with the glory of God, to the end that from it may flow the blessing of reconciliation to all the families of the earth.

Another statement, similar to this and interpretable, we believe, in the same manner, was the Lord's answer to Herod--"I do cures to-day, and tomorrow, and the third day I shall be perfected." (Luke 13:32.) This last statement could not be interpreted in any other way than that above suggested. The cures and blessings of divine grace have prevailed during the fifth, the day in which our Lord and the apostles lived, and also during the sixth thousand-year day; and on the seventh, the grand Millennial Sabbath, Christ and his Church will be perfected and the cures correspondingly increased.

Are not these three days the same that are mentioned by the Prophet Hosea (6:2)? Referring to Israel's judgments and their final repentance and reconciliation, he says, representing Israel, "Come, and let us return unto the Lord: for he hath torn, and he will heal us [see preceding verses]: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

===================

R2294 : page 123

"FORGIVE AND YE SHALL BE FORGIVEN."

--APRIL 24.--MATT. 18:21-35.--

OUR Golden Text (Luke 6:37) is not to be understood as applicable to everybody: to so understand it would be to ignore the ransom and faith in the same, and other conditions of discipleship. It is applicable only to the class mentioned, "ye,"--believers, already justified and brought into harmony with God. The divine arrangement to forgive our sins presupposes a realization on our part of our own imperfections, and that we who desire to have our own sins cancelled will be magnanimous to others. And the Lord makes this a condition of our discipleship: we must not only start with justification, forgiveness of our sins, but we must continue by seeking to put away "all filthiness of the flesh and of the spirit," and to become more and more copies of God's dear Son. As we receive more and more knowledge of the divine character, and as we more and more seek to copy it, we should correspondingly become more and more generous, kind, loving, God-like. If we fail to develop this character, the knowledge received has not profited us; and instead of continuing justified before God, we will be reckoned as having lapsed again into sin--and

R2294 : page 124

greater sin, because of greater light--and will be treated of the Lord accordingly.

Peter evidently recognized this principle in general: he saw that it was his duty to forgive the trespasses of his repentant brother. But he was doubtful how far this principle of forgiveness should go. Our Lord had instructed them in this matter early in his ministry: he had taught them to pray, "Forgive us our debts [sins, trespasses], as we forgive our debtors," and he had explained the meaning of this to them, saying, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."--Matt. 6:12,15.

It is not necessary for us to suppose that one of Peter's brothers was a great annoyance to him, continually doing him wrong and continually needing to repent of it and to be forgiven. We may suppose that Peter was turning over in his mind the broad teachings he had received on general principles to ascertain of the Lord definitely how far this rule of forgiveness was to be applied in the ordinary affairs of life. He no doubt made what he thought a very liberal suggestion, that the proper limit of forgiveness would be seven times: but our Lord's answer must have given him still broader and deeper views on the subject--"I say not unto thee, Until seven times: but, Until seventy times seven."

It is difficult for some to see how the principle of justice applies in the matter of forgiveness. They reason that God did not forgive the sins of the world, gratis, that he exacted a penalty, a full corresponding price--the death of our Lord Jesus Christ, as a "ransom for all;" and reasoning upon this, they say, If Justice in the Lord demanded a full payment of the penalty, why should not we, in copying God, likewise demand full reparation from those who seek our forgiveness in more trivial matters? Reasoning thus, they very generally overlook several facts; (1) The penalty was exacted, not of an imperfect fallen man, as is each of us, but of a perfect man, created in the image of God (father Adam), whose sin was wilful and deliberate. (2) That, so far as sinners were concerned, God's gift was a free gift. He did not exact the penalty of us. (3) If he had exacted the penalty of us, we could never have paid it. (4) If we were perfect men ourselves and dealing with others who were likewise perfect, a law of Justice and demands of Justice would be in order; but since we are transgressors ourselves and objects of divine grace, and since our fellow-creatures are in the same pitiable plight through the fall, there is no room for us to take our stand upon Justice. He who stands upon Justice will fall before the sword of Justice. Hence, our Lord declares, "With what judgment ye judge, ye shall be judged." If you realize your own weakness and imperfection and need of help from on high, and if you exercise a similar generosity in the smaller affairs of life with your fellows in tribulation, you will be the kind for whom God designed the full measure of his grace: so long as divine favor does not thus reach your heart and mellow it toward others, you are not of the class to whom the full measure of divine favor will be extended, but will be accounted unworthy of the full ultimate blotting out of your sins.

We are to remember that our sins are not now blotted out, even when we are reckoned justified: our sins are merely "covered;" our Lord hides them from his sight, deals with us as though we had no sins, receiving us into his family and making covenants with

R2295 : page 124

us, as though we were perfect, righteous. Thus the Apostle quotes from the Prophet David, "Blessed is the man to whom the Lord will not impute sin; blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. 4:7,8.) Mark the distinction between the iniquity and the sin. The word "iniquity" carries with it the sense of wickedness, lawlessness, while the word "sin" has merely the thought of transgression: and many of our transgressions are wholly without iniquitous intention. Believers who are seeking to escape from sin, that sin should have no more dominion over them, are forgiven the moral obliquity connected with the sin, which they now no longer sympathize with, but hate; and the sin itself, while not blotted out, is covered. So, therefore, should any return to sin, "as a sow to her wallowing in the mire," he removes the covering of sins, and falls back where he was before, "having forgotten that he was purged from his old sins."--2 Pet. 2:22; 1:9.

The time for the blotting out of sin is, thank God, near at hand. So far as the overcomers of this age, the Gospel Church, are concerned, the blotting out of every vestige of their sins, to be remembered no more, comes with the destruction of the flesh in death. In our flesh (in our imperfections, mental, moral and physical) is the record of sin; and this which God so graciously covers from his sight will entirely disappear in the grave. In the resurrection these overcomers will be granted new bodies, free from all the marks or blemishes of sin, perfect, likenesses of their Lord: not only free from sin reckonedly, but free from sin actually, and without a trace or mar thereof. Oh, how we long for the blotting out of sins!

Later on, as the Millennial day shall advance, the work of blotting out the sins of humanity in general will begin: but the operation will be different with them than with us. Ours by an instantaneous resurrection, "in a moment, in the twinkling of an eye:" theirs will be a gradual blotting out--a work of restitution. The restoring of the original nature of man in its perfection will mean the blotting out of mankind's mental, moral and physical blemishes, and their gradual restoration to that perfect condition in which father Adam was before he sinned, which is declared to have been "the image of God," with which God was well pleased.

R2295 : page 125

These two thoughts--the present covering of our sins and the future blotting out of every trace of them, are called forcibly to our attention by the words of the Apostle Peter. Speaking on the day of Pentecost, he urges his hearers, "Repent ye, therefore, and be converted [receive now the covering of your sins through Christ by faith and have as a result the divine favor and instruction in righteousness], that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you: whom the heavens must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." --Acts 3:19-21.

To the apostles and to us, even "all those who should believe on him through their word," our Lord gave the illustration or parable of The Two Debtors. The parable is not of general application, but merely applicable to the Kingdom of Heaven class--the Church --called to run the race and, by the grace of God, to win the prize of joint-heirship with their Lord in his coming Millennial Kingdom. The generosity of the King in the parable, toward his servant who was so greatly in his debt, illustrates God's magnanimity, mercy, toward us through Christ. The debt, ten thousand talents, was an enormous one, representing in value about twenty millions of dollars: this debt fitly represents our great obligations to God as a race, and our utter inability to meet the obligations. Adam was already "sold under sin" and his entire family was involved in the slavery, when God graciously had mercy on us through Christ and provided for our liberty. The liberated servant, whose prayer for mercy was heard, represents the Christian believer who has been made free from sin.

The parable proceeds to show a wrong course of action which, alas, we often see exemplified; for some of those who have received divine grace in abundant measure are very hard-hearted, uncharitable, unforgiving, vindictive, malicious and vengeful toward those who trespass against them, and whose trespasses are sometimes purely imaginary. We do not live in a day in which a creditor may wantonly inflict physical abuse upon his debtor, nor need we expect under present enlightenment that any Christian would feel like wreaking his vengeance upon his fellow servant by physical force: no, thank God, the day of the rack and fagot and crucifixion is gone. But we live in a day when, nevertheless, the same spirit can and does manifest itself, but in less flagrant, tho not less cruel and sinful forms. The modern method of attack upon an enemy is not with pincers to pull out his finger and toe nails, nor with red-hot irons to gouge out his eyes, nor with molten lead to fill his mouth and ears; but instead the weapon is slander, back-biting, evil-speaking, and according to its degree it may be the spirit of murder (as pointed out in "Helpful Rules for Our Daily Life" in our issue of March 15). Indeed, our Lord seems to have taken more notice of the evil-speaking that would come upon his people, than of the physical sufferings, for over and over again he points out, "They shall say all manner of evil against you falsely, for my sake." --Matt. 5:11.

What shall we say of the Christianity of the brother or sister who, meeting a debtor, or one whom he esteems to be a debtor (justly or unjustly), thus abuses his fellow servant? But it is much more important that we should know how the Lord would regard such an one, and in the parable before us he has answered it fully. In the parable the King was wroth and called the forgiven but unforgiving servant to account, pronouncing him at once a "wicked servant." And applying the lesson of the parable, our Lord declares: "So likewise shall my Heavenly Father do also unto you, if ye from the hearts forgive not every one his brother their trespasses."

Let it not be overlooked that our Lord here very particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness, is only lip-deep, and means that a wrangling of an evil, unforgiving spirit is within, and that it will only be a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart and, whatever the lip professions may be, he will not consider these unless the heart and life correspond with them. It is in vain, therefore, that anyone should say, I love my brother, and at the same time seek either by word or act to do him injury. All the evil-speaking, malice, hatred, envy, strife, proceeds from evil in the heart: hence, the necessity on the part of all who desire to be of the Lord's body, that they "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf--the body of Christ.

The fact that in the parable the evil servant was delivered to the "tormentors" is not to be understood to mean that the heavenly Father will deliver every unfaithful servant to the torments of devils to all eternity. The tormentors of olden times (and also of today in some Oriental countries) inflicted scourging or

other torment upon accused persons for the purpose of extorting from them money or information or whatever they may be unwilling to give up. The analogy to this in God's dealings with his people might reasonably be expected along the lines of earthly disciplines, such as the Apostle referred to, saying of one, I have delivered him "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5; 1 Tim. 1:20.) This might mean financial difficulties or losses, or physical ailments, disease or what not. Not infrequently, we believe, the Lord through these agencies teaches his servants important lessons respecting their own weaknesses, and introduces and develops in them patience with others and more of his own holy spirit--meekness, patience, gentleness, brotherly-kindness--Love. We do not mean to intimate by this that the trials and difficulties of life are always in the nature of chastisement and corrections in righteousness. We understand that sometimes they are tests instead of chastisements--tests to prove the degree of our loyalty to the Lord, and to develop in us larger degrees of faith and of the various graces of the spirit.

We cannot properly leave this subject without calling attention to certain conditions which ought to precede forgiveness. For instance, in the parable the king does not exercise compassion until the debtor asks for it: so also God does not forgive our sins until we acknowledge our sins and ask his forgiveness. Likewise, in the parable, the second servant, who owed a hundred pence (about sixteen dollars), asked mercy of the one to whom he owed it, before that one was obliged to forgive: and in a further comment on the subject, mentioned by Luke (17:3,4), our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgment of their fault before expressing full forgiveness. He says, "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent! thou shalt forgive him."

We are not to accept one portion of the divine direction and to ignore another portion: we are not to say that our Lord meant it, when he said, "forgive him," and that he did not mean it when he said, "Rebuke

him; and if he repent, forgive him." With the majority of people, however, it would probably be quite unnecessary to urge the propriety of repentance; --unless they were the transgressors whose duty it is to repent. Most people are sufficiently disinclined to forgive, to wait until their forgiveness is asked. The trouble is that then the large majority apparently do not "forgive from the heart" but merely from the lips. Heart forgiveness leaves no sting, no animosity, no grudge.

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart, a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offence anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper God-like course. The transgressions to which our Lord refers, are not trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, which are susceptible of proofs, and on account of which it is our duty, kindly and lovingly and wisely to give some proper rebuke;--some intimation that we recognize the wrong and that it has grieved us and hurt us. Then comes in the divine rule respecting the one and only proper manner of rebuke, pointed out in Rule No. V., page 85, this journal.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil or as little evil as possible, should be manifest by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners. Nor did he wait for the sinners to ask forgiveness, but promptly manifested his desire for harmony and his readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting: they should manifest the loving forgiveness that we should have in our hearts at all times.

Forgiveness, "in your hearts," is the condition which is always to obtain there: we should never harbor any other feeling than that of forgiveness and good will toward all, no matter how seriously they may have trespassed against us: and if this be the case, we will be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence, we will not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, and to forgive him, and to kiss him, and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."--Matt. 6:15.

===================

R2296 : page 127

"BEHOLD, THY KING COMETH UNTO THEE!"

--MAY 1.--MATT. 21:6-16.--

"Hosanna to the Son of David: blessed is he that cometh in the name of the Lord!"--Matt. 21:9.

THE SCENE of this lesson occurred about six days before our Lord's crucifixion. In many respects it differed from any other circumstance in his ministry. Previously, when the people had spoken of taking him by force to make of him their King, Jesus had withdrawn himself: to such an extent was this true that his friends and disciples marveled that anyone proclaiming himself the Messiah should seemingly avoid the very means of centering public attention upon himself and favoring the sentiment of making him the King. (John 7:4-6.) But on this occasion our Lord deliberately sent for the ass upon which he rode triumphantly as King to Jerusalem: and when the people shouted our Golden Text, "Hosanna to the Son of David: blessed is he that cometh in the name of Jehovah" and strewed their clothing in the way and put palm branches as marks of honor of the King, breaking all previous records, our Lord accepted these marks of honor. It was when the Pharisees, being greatly displeased, remonstrated, urging that he should rebuke the people and not permit them so to honor him, that our Lord explained, to the effect that a prophecy was being fulfilled, and that, since the Prophet had said, "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee," etc., therefore there must be a shout to fulfil the prophecy: so that, if the people had not shouted, the very stones must have cried out, in order to fulfil the Word of the Lord by the Prophet Zechariah.--9:9.

The fact that our Lord was thus fulfilling prophecy, explains the entire situation; and we at once catch the thought, elsewhere enforced in the Scriptures, that our Lord's previous ministry to Israel had not been as their King, but as John had introduced him--as their Bridegroom and as their Teacher. But now, at the close of his ministry and just as he was about to finish his course of sacrifice at Calvary, the time had come to offer to Israel, formally, the King and the Kingdom which God had long before promised to father Abraham and reiterated through the prophets. The hour was come. Would they now at this moment of trial and testing as a nation receive the Messiah, the long promised King, or would they be so blinded by false expectations, superinduced by wrong conditions of heart, as to be unable to know him and to appreciate him, when the crucial moment should come? God had foreseen that, notwithstanding the favors which he had bestowed upon Israel, including the sending to them of John the Baptist to prepare them, including also the work of our Lord and the apostles, and the "other seventy also," they would not be ready, would not receive their King, and would hence be rejected from being his peculiar people. God, acting upon his own foreknowledge, might have avoided sending our Lord in this formal way to make a formal tender of the Kingdom to the nominal seed of Abraham, knowing in advance that they would reject it; but had he done so, his course would not have been so plain and clear to the Jews, nor to us. God's judgment would have been just, but its justice would not have been apparent to his creatures, and the latter is a part of his good pleasure.

Not only did our Lord accept the salutations of the people as the Messiah, but continuing the same thought of his dignity of power and authority, he rode to the Temple and with a scourge of small cords drove out the money changers and merchants, who were defiling the Temple and violating the divine rule respecting it. Whether it was because of our Lord's dignity of person and presence alone, or whether also because of the large multitude that was with him and shouting for him, the fact remains that no attempt was made to resist him, and the King had his way, cleansed the typical Temple, reproved the wrong doers and received the poor outcasts of society, the blind and the lame, and healed them in the Temple, while the shouting of Hosanna to the Son of David was continued, fulfilling the testimony of the

Prophet, "Out of the mouth of babes and sucklings thou hast perfected praise."

It was on this occasion that our Lord in his journey, when on the hilltop opposite Jerusalem, wept over it, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord"--the very shout the Pharisees objected to.--Luke 19:41; Matt. 23:37.

This was the turning point in Israel's history, as the Prophet Zechariah has marked out.* It was here that the Lamb of God offered himself to Israel as a nation as their Paschal or Passover Lamb, and they did not receive him as a "house" or nation. In the type the lamb was to be taken into the house on the ninth day of the first month and to be killed on the fourteenth. Here our Lord appropriately offered himself to them as the Lamb on the ninth day of the month in fulfilment of the type, and on the fourteenth day he was crucified--the Lamb was slain. But since Israel did not receive the Lamb into their house, they lost the great blessing that the Lamb was to bring; their house was not passed over, their house was given up to destruction:

---

*MILLENNIAL DAWN, VOL. II., Chap. 7.

R2296 : page 128

and from that day onward until A.D. 70 the work of destruction progressed, and from it they have never since recovered. Only now--since 1878--is their measure of chastisement coming to its full, so that we may fulfil the words of the Lord through the Prophet Isaiah, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare--her appointed time--is accomplished,

R2297 : page 128

that her iniquity is pardoned: for she hath received of the Lord's hand a second part [of chastisement] for all her sins."--Isa. 40:1,2.

Thank God, that the failure of the natural seed of Abraham to prove worthy of the great promise, did not frustrate divine grace: but that, using the little band of Israelites indeed as a nucleus, our Lord at once began the work of gathering "a holy nation, a royal priesthood," the true seed of Abraham which, with himself as its King, shall ultimately fulfil all the exceeding great and precious promises implied in the promise and oath to Abraham--that all the families of the earth should be blessed through this "Seed."--Gal. 3:16,29.

But while the incident of this lesson is both interesting and instructive of itself, it assumes still greater importance when we remember that the fleshly Israelites were typical of the spiritual Israelites, and that those features in the close of that age correspond to a considerable degree to the closing features of this Gospel age. Here our Lord has come to the second house of Israel, and he finds it as he found the fleshly house, nominally pious, compassing sea and land to make a proselyte, yet, as described in his own words, neither cold nor hot, and ready to be spewed out of his mouth; --knowing not that they are "wretched and pitiable--even poor and blind and naked." (Rev. 3:16,17.) Poor in that they lack the true riches of divine grace, the gold of the divine nature and the precious hopes and promises associated therewith. Blind, in that they cannot see afar off, cannot see the length and breadth and height and depth of the divine plan revealed in God's Word, cannot see either the high-calling of the Church, with the blessed provisions of restitution for the world of mankind in general. Naked, in that their chief ones have already lost faith in the ransom, the only covering of our nakedness (which the filthy rags of our own righteousness will not cover), and in that the people are following the examples and precepts of their leaders in discarding the precious robe of Christ's righteousness--the only "wedding garment." Surely, this is a pitiable condition, and to many of themselves a miserable one.

As the King he is now taking possession of his Kingdom--first, as with the Jews, offering himself to his professed people--but now, as then, finding only a remnant, in the nominal mass, truly anxious for his Kingdom, and prepared to receive it and him. He is now seeking for all the Israelites indeed in whom is no guile, and he will thoroughly winnow the "wheat," and when it shall be gathered into the garner, it shall be found exactly sufficient to complete the foreordained, predestinated number of the "elect" Church.

As the nominal Jewish "house" was given up and left desolate, and the true Israelites were gathered out of it, so with the "house" of nominal spiritual Israel--Christendom. The Lord is calling out all who are his people, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As soon as this call and the various siftings of divine providence shall have found the worthy ones, who shall inherit the Kingdom with the King (as his Bride and Consort), then the plagues shall come upon the residue, the nominal system. The great time of trouble so long foretold in the Lord's Word (in which the whole world will be humbled before him, its proud heart broken, its pride and haughtiness brought low) will then break forth upon the world.

We must remember, however, that the King takes his Kingdom not to destroy men's lives, but to save them; to bless them. And while the early part of his reign shall be the ruling of the nations as with a rod of iron, and the breaking of them in pieces as unsatisfactory potters' vessels, yet the intent of all this is that he and his Kingdom may thus be recognized of all, and the work of healing and restitution be caused to progress for a thousand years to earth's blessing.

Meanwhile, however, the Temple class, the "little flock," must be purged, cleansed; the money changers, and those who make merchandise of the sacrifices, must be driven out, before the Temple, composed of living stones, with Christ as its top-stone and foundation, shall be ready to be filled with the glory of God and to become the place of prayer for all nations, the channel which all mankind may, during the Millennial age, find access to God.

Fleshly Israel failed to receive the King because "They knew not the time of their visitation." And they were left in ignorance, because their hearts were not right--they were not worthy of the truth. Realizing that they and their experiences were types of Christendom to-day, let us take heed to our hearts that we may continue to be accounted worthy to be reckoned among the "brethren" to whom the Apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all children of the light and of the day."

"The 'Gentile Times' are closing, for their kings have had their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on.

"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised to precede a second birth;
I read his righteous sentence in the crumbling thrones of earth:
Our King is marching on.

"The seventh trump is sounding, and our King knows no defeat.
He will surely sift the hearts of men before his judgment seat.
O! be swift, my soul, to welcome him, be jubilant, my feet:
Our King is marching on." --HYMNS OF DAWN.

===================

VOL. XIX.   MAY 1, 1898.   No. 9.

CONTENTS.

Our New Prophetic Chart...........................130
Views from the Watch Tower........................131
War, Horrible War, is upon Us
An Answer to the Queen Regent
of Spain, etc..............................132
"Let Him that Thinketh he Standeth
Take Heed".................................133
The Marriage Feast................................136
The Duty of Watchfulness..........................139
The Day of Judgment...............................141
Interesting Letters...............................143

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

OUR NEW PROPHETIC CHART.

WE STILL procure and supply ($1.50 including expressage) the handsome, 5 ft. long Chart of the Ages, similar to the one in the front of MILLENNIAL DAWN, VOL. I., for parlor and hall meetings. But now we have something entirely new which every WATCH TOWER reader will want for personal and family use.

It is 34 inches long, on extra heavy coated paper, with metal mountings top and bottom and hangers. It gives the outlines of the ages and dispensations, and underneath the same, and to a scale, it shows the various lines of prophecy presented in MILLENNIAL DAWN volumes, also an illustration of the "days of creation" as set forth in the WATCH TOWER some years ago, and promised again in some future volume of the DAWN series.

The chart is too complex to be described briefly. Suffice it to say, If you are deeply interested in present truth, as presented in the TOWER and DAWN, you will surely want one of these charts for your sitting room or study wall. We have made the price 25 cents each, including postage, which will bring it within the reach of almost all. But that the poorest may enjoy it and be helped by it, we will send it free to all such on our list who drop us a postal card stating the fact and requesting the chart free, during the month of May, 1898.

For the suggestion of such a chart, no less than for the drawing of this one, we all are indebted to our dear Brother U. G. Lee, whose service was rendered free to the Lord and his people. Wherever possible, let several unite in one order, to one address, as thus the risk of damage will be decreased.

===================

R2298 : page 131

VIEWS FROM THE WATCH TOWER.

WAR, horrible war, is upon us. The match is ignited, the combustible passions are being enkindled, and who can tell how great a fire may result; --how destructive, how costly in blood and treasure? It is lamentable indeed that such horrors should be practically unavoidable; yes, really incidentals to our civilization. Except for a great advance in civilization, the present war would not be waged.

League wars, where nations fought for each other because of treaty covenants (hoping for similar favors in return) have been known; religious wars for the aid of co-religionists have been known; race wars, where bonds of blood led one nation to fight for another, have been known; wars of jealousy and pride have been known; wars for freedom have been frequent; wars for conquest and plunder have been many: but never before, so far as we are informed, has there ever been a war like the present one--a benevolent war; a war for the oppressed; a war for the poor and starving; a war for a different race, of a different tongue and of a different religion; a war for a people who can never repay --neither in money, influence, trade nor otherwise. The masses of the people of these United States are far enough from being saints; far enough from having perfect love rule their every thought and word and deed; far enough from fully conquering inborn selfishness; but for them as a people, and for their British cousins, the gospel of the Lord Jesus Christ has done far more than for any other peoples in the world. If it has not given them love, it has given them the sheen or reflection of love--"the milk of human kindness," sympathy.

Spain cries, Robbers! Thieves! Hypocrites! You want to steal my possessions and merely make a pretense of sympathy for my rebels! All Europe shouts the same, denouncing the war as perfidious, a disgrace to modern civilization--national piracy, national highway robbery.

And no doubt these charges are honestly made; that is, they are believed to be true; they reflect the real judgment of Spain and of Europe. Controlled only by motives of pride and selfishness themselves, they cannot conceive of others being influenced by so much nobler motives. And in the United States quite a minority who have no conscientious scruples against war complain bitterly, because "It won't pay." Verily, if the parable of Dives and Lazarus were to be adapted to present times and affairs between nations, it would be incomplete, unless the dogs ate Lazarus, while Dives would refuse all succor because Lazarus could not pay him for it.

If the suggestion of generous motives on the part of the United States should be even glimmeringly seen by Europeans, it would be repulsed; because it would be a reflection upon United Europe's conduct of a year ago in the matter of poor Armenia--united to them by ties of blood and religion, as against him whom they term "the unspeakable Turk." Nor will anyone acquainted with the spirit of the Americans doubt that, had they lived where Austria lives, or where Russia lives, much more than a cup of cold water would have been promptly extended to poor Armenia.

We did not advocate the war. We cannot take part in it; for we are aliens. We belong to the Loyal Legion of the Great King, whose Kingdom is not of this age, and whose soldiers must not fight with carnal weapons. But we want to be able to appreciate the motives of our fellow-creatures when they are noble and good, as in this instance. We should sympathize with every effort for righteousness and the uplift of humanity, even tho we can render our service only to

our Captain in the warfare which we esteem to be still more important than any other.

Where the matter will end, none but the great King, the Captain of our salvation, knows. Peace may suddenly be ushered in by some suggestion of compromise, or the war with its frightful horrors may continue for months or even years--our expectation is that it will not be very prolonged. We do not consider it any part of the final struggle. The following clipping from the Pittsburg Gazette will be interesting:--

"JUST A POSSIBILITY."

"Not that they love Spain more, but the United States less, the sympathies of the European countries are generally with Spain in the present crisis, and there is little reason to doubt that if they could have secured the cooperation of Great Britain the evidence of such sympathy would have found stronger manifestation ere this than in the weak and well nigh meaningless joint note presented to this government a few weeks ago by their ministers at Washington. By reason of the blood relationship between the rulers of Austria and Spain the sympathy referred to has been less concealed in Austria than in other European countries. One Austrian, prominent in scholastic and political matters in that country, is quoted as saying that 'the sympathies of Europe for Spain don't express admiration for her colonial administration, but are rather the instinctive expressions of the presentment that the victory of America will be the beginning of the Americanizing of European institutions.' It is further complained that 'already the republics of America have fallen under the influence of the United States.' In view of the issues involved in these and kindred arguments, surprise is manifested, not to say impatience and disgust, that Great Britain should seem disposed to take its place with the United States in what might develop into a world alignment of the forces of militarism and royalty on the one hand and of republican institutions on the other. It is not approval of Spain nor fear of territorial conquests by the United States that causes now the poorly concealed European sympathy for Spain, but fear of a greater working in the old world of the leaven of republics. Tho it may not be, and probably will not be, it is nevertheless possible that the impending hostilities may widen into a greater conflict than war between Spain and the United States."

The opposition here noted seems to grow daily, rather than to diminish. Not only do the monarchies of Europe begrudge the Great Republic its successes and prosperity, but the Mexicans and peoples of the Central and South American republics are jealous. They fear that we may eventually develop a rapacity and land hunger similar to that of the great nations of Europe, and that then they would be swallowed up. Moreover, they were mostly settled by Spaniards and their cousins, the Portuguese; and tho they fought and won their independence as the United States did from Great Britain, yet they still feel the ties of blood and of language and of religion. Stranger things have happened, than that they should lend their aid to the Mother country, if they saw her being worsted. They know little of love or sympathy for the oppressed: they do know pride; and it is already leading to subscriptions of money for Spain.

Moreover, the comments of the newspapers of Great Britain favorable to the United States, suggesting that the British could never stand idly by and see the United States crushed, and advocating an offensive and defensive treaty between the countries, laid great stress upon the ties of Anglo-Saxon blood between the nations. And this has stirred the pride of the Latin races, especially the French, and their journals now announce that France could never lie passive and see Spain crushed--for they are of the same blood and of the same religion. And the latest news is that the French fleet is being put into readiness for action.

How comforting and heart assuring to be able to look by faith to our Lord and Master and to realize that he is at the helm; not only to supervise particularly the affairs and interests of his consecrated saints, but also in a more general way to guide the nations and their affairs so as to humble them all and dash them all in pieces as a potter's vessel in the great time of trouble by which his better Kingdom will be introduced. The more the billows near us roll, the more let us hold to our anchorage within the vail.

"Faith has dropped her anchor, found her rest."

AN ANSWER TO THE QUEEN REGENT OF SPAIN.

Royalty is no longer above criticism even in Spain. The spirit of liberty there finds ability to reason and to note the selfishness of rulers. In proof we quote a comment on the queen's recent speech before the Cortes, urging the retention of Cuba as a part of her son's patrimony, at any cost. It is from the Madrid newspaper, El Nacional.

"On reading the words of your majesty we cannot hide from our queen the fact that they fill us with profound sadness. Your majesty says nothing of the employment that has been given our 200,000 sons hurried away from productive work in order to fight for the fatherland, and the king, his majesty; and makes no mention of the 2,000,000 pesetas, earned by the sweat of our brow, which we contributed to preserve intact our honor. You say nothing about the matter in which gold and blood have changed places, nor how the gold and blood are to be regained. We can understand, madam, that in your august heart a large place is occupied by your son, our king, but for a similar reason, your majesty will understand that in our soul there predominates a deep anxiety for our 200,000 sons, your subjects. Your majesty speaks to us only of what is yours. It constitutes an enthusiastic hymn to motherly love. Athwart this speech, madam, we see a mother bending over a cradle, but we seek in vain for a queen bending over a tomb, which appears

R2299 : page 133

to open to receive an ill-starred nation. Still, with that nobility of soul that has enabled us to bestow a name and character upon Spain, we receive your request and have no objection to protect the throne of yourself and the king, in remembrance of that other king, your consort, whose memory, as we have noted with much pain, was not mentioned yesterday from your august lips. But now let us speak of ourselves, because if we perish will not ruin overtake your son? If we be dishonored by ignominious defeat, will not your throne be soiled by the mud in which we are buried?"

Would that we could see such loyalty to the true King and Kingdom by the Spaniards and all nations. No Christian heart can do otherwise than sympathize with these sorrowing people who prefer to bury all their sons and all their wealth, rather than mortify and bury their pride.

===================

R2299 : page 133

"LET HIM THAT THINKETH HE STANDETH TAKE HEED."

"All these things happened unto them for ensamples [types]: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."--1 Cor. 10:11,12.

IN THE ten preceding verses, the Apostle has pointed out that, as Israel after the flesh was a type of spiritual Israel, so the various evidences of divine favor toward them were types of the greater favor of God bestowed upon his Church in the Gospel age--spiritual Israel.

As the consecrated people of God are now baptized into Christ, the Mediator of the new Covenant, the appointed leader of the Lord's people,--their wills immersed into his will, their personal identity lost sight of in their identity as members of the body of Christ (beautifully illustrated in symbol in water baptism), so this was typified in the immersion of all the Israelites, when they passed through the Red Sea, with the waters rising on either side as a wall and with the waters of the cloud overhead: they were all thus baptized, buried, unto Moses, in the cloud and in the sea. They all recognized him as the leader upon whom depended their deliverance from Egypt and their finding of the promised land.

So also our spiritual food, the bread which cometh down from heaven--Christ and his word of truth, the gospel of his salvation, were typified in Israel's case by the manna which fell for them daily, and was for a long time their only sustenance. As we require the spiritual food continually, as our daily bread, to give us strength for the journey of life toward the heavenly Kingdom, so fleshly Israel had need of the manna, provided for their strengthening in their way to the typical Kingdom. As the truth and the spirit of the truth must be sought daily by us, if we would enjoy its benefits, and as it is found in small particles, here a little and there a little, and as it requires searching for and pains-taking labor to gather our daily portion of grace and heavenly food and experience in spiritual things, by searching the Scriptures, etc., so this also was typified in natural Israel's experience. They could not gather a stock of manna for the future. It was their daily bread, daily sought. Nor did they find it in large pieces and without difficulty. On the contrary, those who would be fed must pains-takingly gather up its small pieces, and with diligence. Thus "they did all eat of the same spiritual food"--or rather, they did all eat of the food which had a spiritual significance.

As the Lord's consecrated people now have the refreshment of his grace all along the journey of life, and whenever weary and thirsty may come to the Lord for refreshment, and whenever needing purification, may come to the washing of the water through the Word of him who died for us,--so this spiritual truth was typified to fleshly Israel. When in their journeyings they famished for water and cried unto Moses, and Moses cried unto the Lord for them, relief was granted through the smiting of the rock, which typified the smiting of Christ at the hands of the Law, as our atonement sacrifice, our redemption price. As the grace which flows to us through Christ comes as a result of his being smitten for us, his death on our behalf, so the waters flowed to Israel as a result of the smiting of the typical rock. It was dry before the smiting--the waters gushed forth after the smiting. And not only did they drink of the waters freely at that time, but the waters formed a brook which went with them for a long time in their subsequent journey through the wilderness. Thus they did all drink of the same spiritual drink--of the drink which had a spiritual significance, for they drank of the rock which was typical or had a spiritual significance, the waters of which went with them, and that rock was Christ in type, and that water represented the grace of God in Christ.

Having thus established the identity of fleshly Israel's experiences with the experiences and favors of spiritual Israel, the Apostle is ready to enforce from these a lesson. He would have us note that not only God's favors were typical, but that Israel's conduct with respect to these favors was typical of the conduct of nominal spiritual Israel in respect to the realities, the antitypes. "With many of them God was not well pleased:" this implies that he will not be well pleased with many in the nominal spiritual Israel.

R2299 : page 134

Again, many of the typical people, "were overthrown in the wilderness:" so the proper inference is that many of nominal spiritual Israel will be overthrown in the wilderness and fail to reach the antitypical Canaan. For "these things were our figures, examples,--to the intent that we should not lust after evil things, as they also lusted." The thought seems to be that in their experiences God gave us a lesson, or illustration, of what results would come to us if we received his mercies and favors in an improper manner. They were object lessons in wrongdoing, and God's treatment of the wrongdoers was intended to instruct us in respect to what would happen to us if we, blessed with the antitypical favors, should misuse them, and desire or lust after the former things, the sinful things which we left when we quitted the world (typified by Egypt) to follow Christ (typified by Moses).

The Apostle then itemizes some of the notable mistakes made by typical Israelites, and suggests that the temptations of spiritual Israel are along the same lines, only on a higher plane--that their experiences and temptations were typical of the temptations which we must expect to endure, and which he urges us to overcome.

(1) Idolatry. He points out how Israel was exposed to idolatrous influences and yielded to them, leaving it for us to apply the lesson to ourselves, and to find what idols are most alluring to spiritual Israelites. Alas! we find that idolatry is very common amongst the nominal spiritual Israelites. Idolatry is the inordinate or undue respect, homage, reverence, or devotion paid to any person, system or thing,--aside from the Lord. Judged by this standard, how many are idolaters! Some idolize money, wealth: they are so devoted to it, so enslaved to it, that they can scarcely think of anything else; they bend all their energies to its service, even at the cost of dwarfing their moral and intellectual powers, and at the cost of health, and sometimes even the loss of name and fame are risked by the devotees of this idol. This is one of the oldest as well as one of the most reverenced of all the idols of Christendom.

Another idol is Self: reverence paid to this idol is known as selfishness. Its worship has a very ignoble and debasing effect upon its worshipers. It is worshiped under various forms and name--pride, selfish ambition, self-esteem, boastfulness, love of show, tyranny, unreasonable self-will, self-ease regardless of others, gratification of passions, gluttony, drunkenness. After all these things do the Gentiles seek; but true Israelites are supposed to have left or put off all these, when they left Egypt, the world, to become followers of God as dear children, no longer to worship at the shrine of self, but to worship God and to more and more seek and strive after the spirit of his holiness--Love.

Another idol much worshipped is Denominationalism: this form of idolatry had become so popular in nominal spiritual Israel that anyone who does not worship at some of its many shrines is regarded as almost a heathen. One of the principal shrines is Roman Catholicism; another, Greek Catholicism; another, Methodism; another, Pan-Presbyterianism--indeed, there are so many of these shrines that we cannot take time to enumerate them. Suffice it to say that those which do not count their worshippers by millions, count them at least by thousands and hundreds of thousands.

This is one of the most dangerous idolatries of all. Its influence upon many is most insidious, for it has a "form of godliness"--it closely resembles the true worship of deity but is delusive and ensnaring in the extreme. Whoever becomes a fervent devotee at these shrines is apt to bind himself hand and foot, and in doing so often thinks, mistakenly, that he does God service. The true Israelite should awake to the fact that there is but one proper object of devotion--to whom his consecrations should be made, and his every power of service rendered--God only.

R2300 : page 134

(2) He points out that with them the sin of fornication was prevalent and caused many of them to fall--24,000, as is recorded in Num. 25:1-9. As the food they ate typified something higher, as the water they drank typified something better, as the idolatry they practiced found its parallel in more subtle besetments to Spiritual Israel, so their fornication foreshadowed a fornication on a higher plane, and along more subtle lines. While deprecating this sin in the form in which Israel transgressed, we are glad to believe that it is far from being a common or general sin in Spiritual Israel to-day, even as the lower forms of idolatry, the worshiping of the golden calf, etc., are not common to-day, indeed, never practiced amongst those who profess to be of Spiritual Israel. The temptation before Spiritual Israel, which was illustrated by fornication in fleshly Israel, is of a more insidious kind, and we are frequently warned against it, in the book of Revelation. (See Rev. 2:21; 14:8; 17:2,4,5; 18:3; 19:2.) The use of the word in these cases cited seems to imply as its higher meaning or symbolical significance any illicit fellowship with the world, on the part of those who have betrothed themselves to be God's consecrated people: in other words, fellowship in spirit with those who have not the spirit of the Lord, but the spirit of the world. To how large an extent is this improper course, this sinful fellowship, indulged in by

the professed Church of Christ! Are not the worldly not only invited but almost pressed into foremost positions in the nominal Church, while those who are

R2300 : page 135

faithful to the Lord and who stand aloof from and rebuke worldly aims and methods, are disesteemed as being fanatical and peculiar people? How many will fall through this cause!

(3) "Neither let us tempt Christ, as some of them also tempted [their leader Moses], and were destroyed of serpents." The reference here evidently is to Num. 21:4-9, which relates how the Israelites rebelled against God's leading at the hand of Moses, and relented that they had started in the wilderness journey for Canaan, and spoke against the manna--desiring the leeks, onions and fleshpots of Egypt, and in consequence were bitten by fiery serpents, so that many of them died. This would seem to represent a tendency or temptation to Spiritual Israelites to lose their appreciation for spiritual things, for the bread of divine truth, and a hungering instead after the pleasures, ambitions, etc., of the world; a rebellion against the providential leadings of the Lord, which are intended not only to bring them ultimately to Canaan, but meanwhile to discipline and fit them and prepare them to enjoy its blessings everlastingly. Such an evil condition, such a yielding to worldly appetites and desires on the part of any, will surely expose them to the bite of the great serpent of sin, whose poison will effectually destroy in them the spiritual life. Any who have already been bitten by such worldly ambitions and desires, are by this lesson taught to look away speedily from themselves to the Crucified One, if they would have life--if they would recover from the bite of the serpent.

As they "look" at him who was made a sin offering for us, him who knew no sin of his own, and behold how he who was rich for our sakes became poor, and how he left honor and riches of glory to become our deliverer and to bring us to the heavenly Canaan, they will have such a lesson in humility, and submission to divine providence, and in waiting for the exaltation and glory which God hath in reservation for them that love him, that they will recover from the bite of the serpent. Nevertheless, many in Spiritual Israel have been thus bitten who never recover, because they keep looking upon the serpents and keep under the influence of the evil, instead of looking away to him who is the author and by and by will be the finisher of our faith.

(4) "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer." The reference here seems to be to the account given in Num. 16 of a conspiracy on the part of certain leaders of the people, two hundred fifty, "famous in the congregation,"

who resented the leadership of Moses and declared themselves equally competent, and better qualified, to do the work of leading Israel and ministering to them in holy things. The result of this conspiracy was (1) that the conspirators were destroyed (vss. 28-35), and (2) that many of the people of Israel, being in sympathy with the conspirators, were offended and blamed Moses for having caused the death of the conspirators; in consequence of which the Lord visited upon them the plague; they were "destroyed of the destroyer," and nearly 15,000 perished (vss. 41-49). The lesson of this example, written for our admonition, upon whom the ends of the age have come, seems to be (1) that we are to expect leadings of divine providence in connection with the journey of Spiritual Israel. We are not to regard the matter of the Christian progress of the past eighteen centuries as being merely of human leadership, nor to think, therefore, that human leaders could to-day take hold of Israel's affairs and right matters and bring in the Millennium, as the higher critics, social reformers and religious politicians of our day propose to do. The Lord, the antitype of Moses, is still at the helm, still guiding; nor will he permit the matter to be taken out of his hands. Altho Canaan has not been reached as yet, and altho the journey has been a long and tedious one, with numerous trials and besetments, nevertheless, it has been accomplishing what God designed in the way of valuable lessons and experiences which his people could not do without, and yet be prepared for the inheritance promised. We are to draw from this ensample, also, the lesson that the Lord is at the helm in respect to the very smallest affairs which affect his Zion, that "he setteth up and he pulleth down," and that whosoever attempts to place himself in position in the Church, is violating the divine arrangement, as it is written, "Now God hath set the various members of the body as it hath pleased him." Whosoever, therefore, shall conspire in any manner to overthrow the divine arrangement, will be summarily dealt with by the antitypical Moses. Moreover, all who sympathize with those whom the Lord shall overthrow will be in danger also of dying the second death, because of being murmurers against the Lord and lacking of sympathy with his arrangements or providences.

Based upon these examples from the past, the Apostle urges us, the Gospel Church, each individual Israelite, to be on guard lest we should fall from the Lord's favor and fail to enter Canaan, after the manner of the examples herein set before us, and which the Lord provided for this very reason. It is the common thought, especially with those who are in most danger, that they cannot fall, that they are secure, just as some of the transgressors, herein mentioned, boasted that they were God's holy people, saying, "All the congregation are holy, every one of them, and the

Lord is among them." (Num. 16:3). Boastfulness is not a sign of piety, but rather the reverse. Meekness

R2300 : page 136

and humility, a realization of our own littleness and of the Lord's greatness, is the most favorable condition for those who would keep faithfully on the pilgrim way and reach the Canaan of promise. Thus the Apostle stated it respecting himself, saying, "When I am weak, then I am strong." It is when we realize our own weakness that we realize also our dependence upon the Lord and are willing to be guided of him in his way. Hence, the Apostle in this lesson specially exhorts that those who feel that they are standing, who feel strong, who feel that they are in no danger, shall take special heed to the examples hereinbefore presented, lest they fall.

===================

R2300 : page 136

THE MARRIAGE FEAST.

--MAY 8.--MATT. 22:1-14.--

"Come; for all things are now ready."--Luke 14:17.

A CAREFUL scrutiny of this parable, as found in Matthew's record, shows it to be in full accord with the similar parable recorded in Luke (14:16-24), tho they differ somewhat in minor details. It is therefore wise to study the two records in unison.

Both records show three distinct calls to the marriage supper, or rather three divisions or parts to the one call which gathers the guests. There can be no difference of opinion respecting what the parable signifies: the thought brought to our attention is the same which pervades the Scripture throughout, namely, that God is selecting from among mankind a peculiar people, a little flock, to be joint-heirs with Christ Jesus, their Lord, in his Kingdom and in all the gracious work of that Kingdom, and symbolized as a "chaste virgin" who enters into a covenant of betrothal to the King's Son, her Redeemer and Lord, in harmony with which ultimately the great marriage shall take place, and the virgin become "the Bride, the Lamb's wife."

This thought was enunciated by John the Baptist who, in introducing our Lord, presented him as the Bridegroom, saying: "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, when he heareth the Bridegroom's voice, rejoiceth greatly; this my joy, therefore, is fulfilled." John heard the Bridegroom and rejoiced, tho he was not invited to become one of the Bride class. The Lord had specially called Israel as his peculiar people, and had made ready his arrangements by which the first invitation to be

R2301 : page 136

the Bride of Christ was extended to the people of that nation. This invitation was given at our Lord's first advent, during the three and a half years of his ministry. His message, sent throughout all the land of Israel, was, "The Kingdom of Heaven is at hand; repent and believe the good tidings." This is the invitation mentioned in the third verse of our lesson, which was not heeded by Israel as a people. Following this, as we saw in our last lesson, their "house," or nation, was left desolate, Messiah was slain, etc.

But our Lord did not abandon the people of that nation, when he rejected the nation as a whole; and hence at his resurrection, in directing his apostles no longer to confine their efforts to Israel, but to preach the gospel to every creature, he added, "beginning at Jerusalem." And we know that for a number of years following the crucifixion, the gospel message went again to Israel, under the power and blessing of the holy spirit, operating upon the apostles. Speaking of this, the Apostle Paul said to some of the Jews, "It was necessary that the Gospel should be preached first to you."--Acts 13:46.

This was the second call to the marriage, recorded in verse 4. It says, "Tell them which were bidden"--previously bidden, and who had during the three and a half years of our Lord's ministry refused to come. Moreover, now the servants were commissioned to tell them that "the oxen and fatlings are killed, and all things ready." This comprehensive statement of readiness could not be made in the first invitation, before our Lord's death; for he himself, in his own sacrifice for sin, was the bullock that was killed, and it is the eating of his flesh, given for the life of the world, that is to bring eternal life to as many as receive him.*

To the first call none seem to have responded, save the servants only who bore the message. To the second call some responded, tho only a remnant, as is shown by Luke's account (vss. 21,22). Moreover, the second call is shown to have been not to the righteous and prominent ones among the Jews, but to the morally and mentally poor, blind, and maimed--not to the Temple class of Israel, the leaders of religious thought, the Scribes and Pharisees, but to the poor, found in the streets and lanes of that city or kingdom. This second message found a considerable number of this apparently inferior and unsuitable class, and gathered them for the wedding, where they were made presentable under the provided "wedding garments." Respecting the gathering, under this call, notice the record found in Acts 2:41,47 and 4:4--three thousand were found willing in one day and five thousand subsequently.

Nevertheless, as the Apostle Paul clearly shows, these Israelites who received the message of grace after the day of Pentecost, under this second call of the parable, were but a remnant as compared with the whole of Israel

---

*See Tabernacle Shadows,--signification of the fatted bullock of the sin offering, page 34.

R2301 : page 137

--but a part as compared to the entire number predestinated to be the number of the elect Church, the Bride of Christ.

In proof of his assertion that only a remnant of Israel was acceptable to God, Paul quotes Isaiah, the prophet, saying, "Isaiah also crieth concerning Israel, Tho the number of the children of Israel be as the sand of the sea, a remnant shall be saved." (Rom. 9:27.) Paul proceeds to show that "the fall of them was the riches of the world," and that in consequence of their not completing the elect number, not providing the full complement of guests to the great marriage feast, therefore the invitation was extended beyond them to the Gentiles. He points out that God spared not the natural branches of the olive tree, but broke off the unfit ones, and during this age has been grafting Gentiles into the places formerly reserved for Israelites according to the flesh, in connection with the root and fatness of the great divine promises to Abraham's Seed.--Rom. 11.

It was after the remnant had been gathered out from the "streets and lanes," and after the great and influential of that nation had rejected the divine invitation to the marriage feast, and had imprisoned the King's messengers, the apostles, and had slain some of them (See Acts 8:1-4; 12:1-3, etc.), that God sent his judgments against that city or government, and utterly destroyed it, in a great time of trouble, referred to in verse 7 of this lesson. John the Baptist, speaking of that trouble, likened it in parable to "fire," whose work was to burn up the chaff of that nation. This was the baptism of fire which came upon them, in contradistinction to the baptism of the holy spirit, which came upon the Israelites indeed, who accepted the invitation to the marriage feast. (Matt. 3:11.) It was respecting this fire and wrath that John said to the scribes and Pharisees who came to his baptism, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7; Luke 3:7.) Concerning this same destruction of these rejectors of the divine favor, the Apostle Paul wrote, saying that they "killed the righteous, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved;--to fill up their sins alway: for WRATH IS COME upon them to the uttermost." --1 Thess. 2:15,16.

Thus the way was left open for the third division of the call to the marriage feast (the call of the Gentiles) by reason of an insufficient number of worthy ones being found amongst those which were originally bidden--the Jews, the natural seed of Abraham. This third call, mentioned in verse 9 of our lesson, and in Luke 14:23, is in both the accounts designated as a call in "the highways"--among the nations, the Gentiles, outside the city of the parable, which represents Israel. This call among the Gentiles has progressed for now more than eighteen centuries and, according to various lines of testimony in the Lord's Word, it has about accomplished the purpose intended, namely, the filling up of the elect, predetermined number which shall constitute the joint-heirs in the Kingdom, by becoming the Bride, the Lamb's wife.

Both evangelists state that a sufficient number will be found; and Matthew declares that "both good and bad" were amongst those found willing to participate in the feast. His description reminds us of another of our Lord's parables, illustrative of the same point, namely, the parable of the net which, being cast into the sea, caught fish, both good and bad,--suitable and unsuitable. The separation of the fish, gathering some into baskets for use, and casting the remainder back into the sea, implies a choice, a discrimination on the Lord's part, as between the numbers who eventually would profess to be of his Kingdom class and seek to share the feast, and those whom the Lord will esteem worthy, according to certain conditions and tests of character.

This part of the parable brings us down unquestionably to the close of the Gospel age; because the Gospel age is for the very purpose of calling those who shall participate in the marriage feast. If, therefore, it be true that we are in the end of this Gospel age, it implies that a sufficient number of worthy guests have been found, or, to reverse the proposition, If a sufficient number of worthy guests have now been found, it proves that we are in the close of this age. And just at this point the parable introduces another feature --for it was after the wedding had been furnished with a proper number of guests, that "the King came in" and began the inspection of the guests. This, we have elsewhere shown, marks the date April, 1878.* At that point of time therefore, we believe, on the strength of the testimony of the Scriptures, our Lord assumed the office of King, which he since holds, and will continue to exercise until he shall have overthrown present institutions, falsely called Christian institutions, dashing them "in pieces as a potter's vessel," in a great time of trouble symbolically spoken of as a time of "fire" and of overflowing "floods," and eventually reigning in righteousness for a thousand years, during which all the families of the earth shall be blessed.

This date, at which the Bridegroom takes his kingly authority and power, marks a special feature of dealing in connection with his consecrated Church--the class gathered to the feast. The first part of the King's business, in the establishment of his Kingdom,

----

*MILLENNIAL DAWN, VOL. III., page 197.

R2301 : page 138

is, as we have seen, the judgment of the nations, and the Apostle Peter assures us that "judgment must begin at the house of God." This judgment of the house of God, the consecrated Church, is shown in the parable by the statement that the King inspected or examined the guests. Among them he found worthy ones, evidently, and also unworthy ones which, in the parable, are represented by one man--a leader or representative of the class.

The unworthiness of this guest is represented in his lack of a wedding garment, hence it is important for us to ascertain the significance of such a garment. Secular history shows that the custom of that time amongst the Jews was that when any notable person made a feast of this kind, he provided for the occasion an outer robe or covering, for each guest, so that however different the guests might be in respect to their circumstances, wealth or apparel, on this occasion, while at the feast, as guests of one host, they were on a common level; for the wedding garments were alike, probably of white linen embroidered. The significance is readily seen. The Lord's people, gathered from every nation and people and tongue, are dissimilar in their intellectual, moral, physical and financial conditions, but when they have accepted the Lord Jesus, the redemption in his blood provided and an invitation to the wedding, they are reckoned as "new creatures in Christ Jesus," and all on a common footing--the robe of Christ's righteousness

R2302 : page 138

making up for the deficiencies of each one, so that there is no difference as respects previous situation or condition, bond or free, male or female, they are all one in Christ Jesus.--Gal. 3:28.

The class represented as without this wedding garment of Christ's righteousness is, therefore, very evidently a class which denies the necessity, value or merit of the great atoning sacrifice accomplished for us at Calvary,--denies totally any necessity for a covering for their sins--attempting to appear at the feast in the filthy rags of self-righteousness.

The appropriateness of the illustration is still further heightened by the knowledge that it was the custom of that day, not only to provide these garments, but to insist that each guest who would enter to the feast should first have on the wedding garment. Just so it is one of the explicit terms or conditions of the call to the great feast that God has prepared, that all who will come to it must first accept by faith the redemption which is in Christ Jesus our Lord--otherwise they can gain no admission. It follows, therefore, logically, that the guest found without a wedding garment must have taken off the wedding garment after he had entered as one of the guests, since he would not have been admitted without it. We can readily see the application of this in the Church. While none could have access to the grace of God in Christ without first accepting by faith the merit of his sacrifice as the ransom price for their sins, yet after having entered the grace of God, we find so many who do despite not only to the King who made the marriage feast, but also to the King's Son who has just assumed the office of King, by rejecting the robe of his righteousness, while attempting to enjoy the benefits of his grace.

Where may we look for this class? We answer, we may look for them in amongst the others, who still retain the wedding garment; and, as we should expect, it is especially since 1878 that the various no-ransom doctrines have come to the front,--"denying that the Lord bought them." And these theories, in derogation of the ransom, seem to have a special fascination for certain classes: (1) For a class which is anxious to appear more independent in thought, and to be known as critics and advanced thinkers. (2) They have fascination for a class whose consecration is lax, or partial only, and who like to take a broad view and to claim universal salvation, partly because they realize that they are not walking in the narrow way of self-sacrifice.

At all events, such a class is to be expected at the present time, and such a class we find quite numerous; some of them openly scoffing at the thought that a ransom was necessary or was given, others tacitly acknowledging the ransom, but in heart and in life denying it: ignoring the logical consequences, and propriety of participation with the Lord in the sufferings of this present time.

The parable shows that at this juncture the full number of the guests has been gathered, and are in the house of their host. We may imagine the provision for their entertainment, the reception room, its brilliant illumination, etc., and these correspond in our case, to the blessings enjoyed by the living members of the consecrated Church now. With us, too, the light has been turned on (since 1874); we are enjoying many of the blessings provided by our host, the Lord, and we have before us the menu describing to some extent "the things which God hath in reservation for them that love him." We can even occasionally see some of the preparations for the great feast progressing, and it is from such favorable conditions, into the ignorance, uncertainty and "outer darkness" of the world, that all who do not have on the wedding garment shall be thrust or forced.

It was in 1878 that the importance of the wedding garment was particularly drawn to our attention, and since that time there has been continual evidence before us of the binding and going into outer darkness of such as have taken off the wedding garment. Of course, it is not a literal binding: it is accomplished by the presentation

R2302 : page 139

of the truth, in contradistinction to the error; the influence of the truth being the binding or restraining influence circumventing the error, on this subject. It is the duty of all who see the truth on the subject of the ransom to be thoroughly loyal to the King, and to thus assist in binding, restraining with the truth, any whom they find exercising influence to the contrary. It is our experience that all who lose respect for and trust in the merit of the precious blood of Christ as the redemption price of the world, go quickly into the outer darkness of the world in respect to the divine plan, etc.

In the parable it is said that in the outer darkness there shall be weeping and gnashing of teeth. This is generally understood to mean "eternal torment," "hell-fire," altho those who offer such an interpretation seem to entirely ignore the fact that outer darkness and inner fire would be opposites of thought: wherever there is fire, the darkness is absent; where darkness prevails, fire is absent. Moreover, they claim that people will be shut up in hell, whereas in the parable the place or condition is an outside place. None of the conditions favor the ordinary interpretation, tho all favor the interpretation which we are giving. The wailing and gnashing of teeth among those of the outer darkness of the world and of the nominal church has not yet commenced; but, as the parable states it, by and by, "there shall be weeping and gnashing of teeth." And those who are now ejected from the light and from all participation in the joys and blessings of the present time will have their portion, their share in the great time of trouble coming upon the whole world, which is thus signified, "a time of trouble such as was not since there was a nation." None then living shall escape that trouble, except the little flock, the Kingdom class, the Bride class, to whom the Lord said, "Watch ye, that ye may be accounted worthy to escape all those things coming upon the world."

Our Lord sums up the significance of this parable, as meaning that "Many are called but few are chosen."

How true! Not all have been called to this marriage feast. Hundreds of millions never heard a word about it all through these eighteen centuries, and hundreds of millions are living to-day without the slightest knowledge of it, and none of these can in any sense of the word be reckoned among the "called." Nevertheless, many have been called--all of the Jewish nation who had ears to hear the message were called, because they, by divine arrangement, were a covenanted people, to whom the first call belonged; but only a few of them were chosen. And so, during the offer of the Gospel to the Gentiles, it has gone to a comparatively small proportion of the whole Gentile world; nevertheless, it has reached millions during these eighteen centuries. The calling has extended to hundreds of millions of Christendom to-day, and a considerable portion of these, we may reasonably suppose, have ears to hear; nevertheless, they very generally choose to ignore the call: the vast majority find other attractions and ambitions--worldly and church power, wealth, influence, pleasure, ease, etc. Comparatively few therefore, care to accept the invitation. And finally, of those who have accepted, the Lord makes choice and separates and rejects all who do not accept the invitation and all its privileges as a grace, a favor. The others constitute the little flock, addressed by our Lord, saying, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

The inquiry naturally and properly arises: If the wedding was furnished with guests when the King came in--April, 1878--how can there be any room for others to come in now? We answer, that there would be no room for any to enter now, were it not for the inspection which is in progress, and the casting out of those who were not worthy. For each one of those cast out of the light and the privileges of the feast, there is an opening, an opportunity for another to take his place and to take the crown that was reserved for him.--See Rev. 3:11.

===================

R2302 : page 139

THE DUTY OF WATCHFULNESS.

--MAY 15.--MATT. 24:42-51.--

"Watch therefore, for ye know not what
hour your Lord doth come."--Matt. 24:42.

THIS injunction followed our Lord's great prophecy of the events of the Gospel age, recorded in Matt. 24 and Luke 17 and 21. It is not an exhortation to watch the sky in hope of seeing our Lord's second coming, as some seem to understand it. On the contrary, our Lord had just explained that "in the days of" his second presence the world in general would be eating and drinking, planting and building, marrying and giving in marriage, and know not of his presence. He had told them that in the time of his presence his people would be gathered from the field, the mill and the bed, to the food of present truth which he would supply; and that if at that time anyone should say to them, Lo here! or Lo there! Lo, he is in the secret chambers, or in the desert, they should believe it not, nor seek to see him thus, because the signs or evidences of his presence would not be secret ones, but would be manifest to all, as is the light of the morning sun.*

---

*See MILLENNIAL DAWN, VOL. II., Chap. 5, and VOL. IV., Chap. 12.

R2303 : page 140

It is proper, also, to call attention to the fact that nothing whatever in the text, nor in the context, has the slightest reference to watching for death; such a statement is only justified by the fact that very many are inclined to give this very unreasonable meaning to the Master's words. Death is not our Lord, but, on the contrary, the great enemy--the "last enemy that shall be destroyed."--1 Cor. 15:26.

We are to watch the signs of the times, so carefully delineated by our Lord in the prophecy which precedes this exhortation to watchfulness. The tendency of the world, the flesh and the devil is to absorb our time, thought, interest and affections in worldly affairs, eating, drinking, marrying, building, planting, business, pleasure, sectarianism, and cunningly devised fables. Our Lord presents to us, as an antidote to these prevailing influences, first of all the thought that he is coming a second time, to receive us unto himself, to associate us with him in his Kingdom, and to employ us then in the great work of blessing all the families of the earth: secondly, by the prophetic delineation of the conditions that would prevail in the interim of our waiting he sought to divert our thoughts from the worldly conditions, and to give us therein something which would help to hold and fix our thoughts and affections and interests on higher things, and thus help to hold our interest and to have us always ready. It is thoroughly absurd, however, to claim that the multitudinous signs of our Lord's prophecy are to be studiously ignored by the watchers. Such as give no heed to the "more sure word of prophecy" are not watching and will not know.

Hence, we conclude that the meaning of this exhortation, "Watch therefore," is that the Lord's people should be keeping note of the fact of his coming, and of the various incidents of the interim; not knowing how rapidly they might culminate, might ever live in the attitude of expectancy, and of readiness for his presence. This would imply, not readiness in a literal ascension robe, but readiness in a figurative ascension robe, namely, such a condition of heart and life as would be in readiness to welcome the Lord, and his scrutiny of our hearts and conduct; and efforts to copy his character and to serve his cause every moment. The tendency of things of the earth is to lull us to sleep along the lines of self-control and spiritual activity in the Lord's service, and Watching signifies to keep awake, to be on the alert, to be energetic. Those who have tried it can attest, that nothing is more helpful to wakefulness and energy in the Lord's service than the thought of his coming, and the examination of the prophecies which were given us with the very object of having us know something about the time of his coming, so that we should not be in darkness with the world, nor be overtaken by the day of the Lord as by a thief, unawares, as it will overtake the whole world.

This significance of the injunction to watchfulness is borne out by the subsequent exhortation in the form of a parable. Our Lord represents the world of mankind as a household, whose head or chief is the "Prince of this world," Satan, whose house is to be broken up in the great time of trouble with which this age shall end and the new age be introduced. If the world were aware of the time of the Lord's coming, and of the great dispensational changes then due, it would order its affairs differently, even tho its heart were not different from at present; hence it is that these things are spoken of in parables and "dark sayings," that worldly people may hear and not understand, and see and not believe at the present time, and so the day of the Lord will come upon them as a thief in the night, and as travail upon a woman with child, and they shall not escape it. But ye, brethren,--all the faithful in Christ Jesus, who wait for his Kingdom and watch thereunto and seek to be prepared for it--ye will not be left in darkness, that that day should overtake you as a thief. Watch! Not that you may be deceived and know no more about the matter than the world which does not watch, but watch so that when the time does come you may know of it.--Compare 1 Thess. 5:1-9.

Luke says (12:41) that Peter inquired whether or not this necessity for watching was applicable to the apostles merely, or to all? Our Lord's answer is in the nature of a question, which implies that during this Gospel age it would be his method to make use of certain agents or agencies in the presentation of dispensational truth. He inquires, Who then, at that time--at the time of the second presence of the Lord

--is the faithful and prudent servant whom his master has placed over his household to give them food in due season? Who will it be? Whoever will occupy that position, happy will it be for him, if the Master, on coming, shall find him thus employed--diligent in his service of the household, dispensing meat in due season to the household of faith. If that servant shall continue faithful during the trials of the day of the presence, he will be continued at his post of service, and used as a channel for the dissemination of all the riches of grace and truth which will continue to be due to the household of faith. But should he lose his faith in the Master's presence, become arrogant and tyrannical to his fellow-servants, and intemperate in his words and deeds, the Master will be present nevertheless [his loss of faith in the presence will not change the fact], and he will be cut off from the office of steward, and separated from the household of faith entirely, and will

R2303 : page 141

have his portion with the hypocrites,--altho he was not one of the hypocrites but an unfaithful servant.

To have his portion with the hypocrites implies that he will share with them the great time of trouble which will follow the gathering together of the Lord's elect--the time of trouble such as was not since there was a nation, represented by the expression, "wailing and gnashing of teeth."--Matt. 24:51; 13:42.

This answer to Peter's question, while it gives a particular prophecy respecting the Lord's dealing in the end of this age, gives also a suggestive hint to all who might be special servants or fellow-servants, that the greater and more important their service, the greater will be their responsibility to the Master.

===================

R2303 : page 141

THE DAY OF JUDGMENT.

MAY 22.--MATT. 25:31-46.

"He shall reward every man according
to his works."--Matt. 16:27.

MOST of our Lord's parables or illustrations represent some phase of the Kingdom of Heaven--the Church--either in its present embryotic and preparatory condition, or in its future majesty. For instance, the parable of the wheat and the tares shows the sowing of the good seed, the gospel of the Kingdom, by our Lord, and the development of that seed in the Church; the sowing amongst it of the false doctrines by the adversary, and the development from it of the false professors in the Church; the harvest time at the end of the age, followed by the burning of the tares--the destruction of the counterfeits as such, and the gathering of the wheat into the garner,--which, our Lord explained, was an illustration of the glorification of the Church in Kingdom majesty: "Then shall the righteous shine forth as the sun in the Kingdom of their father." But in the parable before us we have no such illustration of the Kingdom--the Kingdom of Heaven is not likened to, nor illustrated by, the matters presented in this parable. Quite to the contrary of this, it is a lesson or description of the matters which will transpire after the Kingdom of Heaven has been developed in this age, and after it has been glorified at the end of this age.

This is shown by verse 31, which distinctly states the time of its applicability: "When the Son of Man shall come in his glory." We are to remember, in this connection, that the first event of the second advent is not the manifestation of glory, but the thief-like gathering (unknown to the world) of the elect "little flock," the "chaste virgin," to the Bridegroom, and her exaltation to the position of "the Bride, the Lamb's wife, filled with the glory of God." The revelation of our Lord's glory is not another coming, but another step or development during the same coming or presence (parousia). "When he shall appear in glory, we also shall appear with him," explains the Apostle (Col. 3:4), and this view agrees with the Apostle's other statement that, as the wife is the glory of the husband, so the Church is the glory of Christ. Consequently, our Lord could not appear in his glory, according to his own arrangement as expressed through his own mouthpieces, until first he had associated the Bride with himself.

Hence, the scene of this parable is not a judgment scene respecting the Church, because before this scene begins, those who shall be accounted worthy of a share in the Kingdom shall be with the Lord in the throne of his glory, according to the promise, "To him that overcometh will I grant to sit with me in my throne;" "To him that overcometh will I give power over the nations." The judgment scene here presented is the world's judgment, in which the Church shall share only as judges, as the Apostle explains, "Do ye not know that the saints shall judge the world?"--1 Cor. 6:2.

In full harmony with this is the statement of verse 32,

R2304 : page 141

that it is the nations of earth then gathered to judgment before the throne of glory--the great white throne of justice and impartiality--that are here pictured to us. But the day of the world's judgment is not such a day as it has been generally represented.

It will not be a twenty-four hour day, but a larger day, a thousand years, for "a day with the Lord is as a thousand years" (2 Pet. 3:8): it is the long-promised Millennial day, in which the overcomers of this age shall live and reign with Christ a thousand years, and as kings and priests unto God shall bless the world by a righteous judgment.--Rev. 5:9,10; 20:4.

This brings us to the thought that this great judgment day, so far from being merely a day of general damnation, is really the great blessing, the great boon, secured for the world by the death of Christ. Originally, through Adam's transgression, the entire race was under sentence of death, justly; and there was no need for anything further of future judgment or sentence, for the original sentence, "Dying thou shalt die," in its execution had utterly destroyed mankind, without hope. But when divine mercy provided the great "ransom for all," another judgment was thus provided; that is to say, another trial for life. The first judgment or trial for life in Eden had resulted disastrously to Adam and all his race, but the penalties of that judgment being borne by our Redeemer in

R2304 : page 142

his own body on the tree, Adam and his posterity are to be granted another trial, another opportunity to see whether or not, with their added experience, they would choose righteousness, and thereby choose the accompanying gift of God--eternal life; or whether they would choose sin and the accompanying penalty of sin--death; which, in this case, would be the Second Death; the penalty of failure under the second opportunity or trial.

God not only appointed the great redemption for sin, of which our Redeemer was the willing central figure, but he also appointed that the Redeemer should be the one through whom the blessings of the ransom --the second trial--should come to all: as it is written, "God hath appointed a day [the Millennial age, the seventh day, the seventh thousand-year period of earth's history] in which he [God] will judge the world in righteousness by that man whom he hath ordained [Jesus Christ]." And not only so, but having predestinated the adoption of a little flock to joint-heirship with Jesus in the Millennial Kingdom and its glory, its service and its judgment of the world, God has, during this Gospel age, preceding the day of judgment, granted a special, earlier trial to the Church.

The trial of the Church during this Gospel age is along lines considerably different from those which will be applied to the trial of the world in the next age. For instance, mankind in general shall be tried or judged according to their works, during the Millennial age, as shown in this lesson, and in the Golden Text, and in Rev. 20:12; but the Church of this age is not judged according to its works, which could not be perfect because of the infirmities of the flesh, "for we have this treasure [the new nature] in earthen vessels." We are judged according to our faith: "This is the victory that overcometh the world [during this age, while the world is under the Prince of this world, Satan, and in antagonism to righteousness and the righteous], even your faith."

True, faith without works would be dead, and we are to show our faith by our works; but we are not to be judged by the imperfect works which are the utmost of our ability, but to be judged by our faith, which is reckoned unto us for righteousness--as full perfection: for, "The righteousness of the law [of God's demands] is [reckonedly] fulfilled in us who walk not after the flesh, but after the spirit."--Rom. 8:4.

The great work of the Millennial age is briefly comprehended in the statement of verse 33, "He shall set his sheep on his right hand [position of favor] and the goats on his left." The wayward, wilful goat is chosen as a symbol to represent depraved humanity, while the docile sheep fitly represents those who are fully subjected to the Lord's will in every particular. Other scriptures show us that this division of mankind into two classes, the willing and obedient separated from the unwilling and disobedient, will be very gradually accomplished, with much patience, and with every opportunity for the sheep character to be developed by the whole world. For instance, speaking of that new dispensation and the patient and generous trial of mankind there to be granted by the Redeemer-Judge, the Prophet Isaiah shows that while all will be obliged to refrain from doing injury to others, for "nothing shall hurt or destroy in all my holy Kingdom," yet liberty to make progress, or not to make progress, under those favorable conditions will be left to each individual: and that those who refuse to make progress will die a hundred years old (the Second Death) because of having failed to benefit by the opportunities granted to them; altho then they will be but children--for they might live, by even outward conformity and progress, to the end of the day of judgment, till the close of the Millennium.--Isa. 65:17-20.

The culminating scenes, marking the close of the Millennial age, are set forth in verses 34-46, tho in the reverse order to that given by the same Teacher in Rev. 20:7-10, and 11-15. The account in Revelation seems to indicate that the goat class will be dealt with first: a certain test, a deception by Satan, will manifest those who have the goatlike disposition of wilfulness still remaining in their hearts after they have enjoyed all the blessings of the "times of restitution." Those whose hearts are not completely won by the instruction and favorable opportunity for coming to a knowledge of God's goodness and wisdom and grace, will be destroyed with Satan, in the Second Death. Then will be ushered in the grand perfections of the eternal state, in which there shall be no more dying, no more crying, no more pain, because the former things--sin, and those who have unconsecrated dispositions disposed to sin, will be no more.

The reward to the righteous will then be in order, and they will be introduced to the Father by the Son, blameless and irreprovable in love. These will have been perfected through the processes of the restitution. They will be perfect men, in the image of God as was Adam, but with their knowledge of God infinitely enlarged by the experiences through which they will have passed. This is the delivering up of the Kingdom to God, even the Father--the cessation of the Millennial Kingdom, mentioned by the Apostle Paul. (1 Cor. 15:24-28.) Mankind will no longer need a mediator, but will then be able to stand in their own righteousness, as Adam could stand in his own righteousness before he transgressed.

R2304 : page 143

The mediatorial Millennial Kingdom of Christ and the Church, having accomplished its purpose, and being withdrawn, the dominion of the renewed earth will be handed over to the rule of its redeemed and restored rulers--humanity. Thenceforth man shall again be king of the earth, subject to the Great King, Jehovah, in whose "everlasting Kingdom" Christ and the Church will thereafter be associated. We may reasonably suppose that even perfect men will require some form of government, and that it will be a representative government, since every member of that human family will be perfect, and therefore equally a king with each other member. Such a government would be nothing more nor less than a republic, in which each individual is a sovereign, and one of their number is chosen as their servant or President.

This transfer of the earth's control to the renewed race is briefly represented in our Lord's words, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." It should be distinctly noted that this is a totally different kingdom from the one promised to the saints of this Gospel age, which is a joint-heirship with Christ in his Kingdom during the Millennial age, terminating, so far as the earth is concerned, at the close of the Millennium. The spiritual class and Kingdom was foreordained "from [BEFORE] the foundation of the world:" the earthly kingdom is here described as "prepared for you [restored and worthy humanity] from the foundation of the world." The earthly kingdom relates to the earth; and the foundation or preparation of the earth, which is its basis.

The character of the judgment is intimated, rather than described, in the words addressed to the approved and to the condemned. The reward is for good works, indicative of sympathy, love, compassion; the punishment is for the neglect of good works, thus intimating the absence of good motives, tender, loving sentiments. Thus it appears, that those who will ultimately be accounted worthy of the Second Death will not be murderers, thieves, and liars, in the present-day acceptance of those terms, but those who lack evidences of the possession of the holy spirit whose fruits are meekness, patience, long-suffering, brotherly-kindness--Love.

Our Lord's words summed up mean approval to those only who have at heart the disposition of love; and that such only will be adjudged worthy of eternal life. All who shall not attain to that graciousness of character, God-like-ness, will be rejected as unworthy of eternal life, and will die the Second Death. All who have not the spirit of love are "accursed," under that law of the New Covenant. Satan and all who (after the full opportunities of the Millennial age) still have to any degree his disposition or spirit of selfishness, lovelessness, will be accounted worthy of the Second Death, called, in verse 46, "everlasting punishment," in verse 41, "everlasting fire," and in Rev. 20:10,14,15, "the lake of fire;"--and there explained to be "the Second Death;"--"everlasting destruction from the presence of the Lord, and from the glory of his power." The wages or punishment of sin being death, the hopelessness

R2305 : page 143

of any rescue or further redemption from death, makes that death an everlasting punishment.

For a further explanation of verse 46 and of other similar texts, see What Say the Scriptures about Hell? --ten cents, 50 cents per dozen,--this office.

* * *

THE LORD'S SUPPER.--MAY 29.--MATT. 26:17-30.

For this lesson, please see article in our issue of March 1, "The Memorial Supper."

===================

R2305 : page 143

INTERESTING LETTERS.

"THE MILLENNIAL DAWN CHRISTIANS."

"In the city of Birmingham [Ala.] there are several persons now working who call themselves 'Non-Sectarian Christians.' They have espoused the doctrines as promulgated in MILLENNIAL DAWN. I desire now not to speak specially of their doctrines, which seem to me to be mostly theories, but of their methods of spending time.

"They have worked this city from house to house, selling MILLENNIAL DAWN and circulating other brief literature. They talk their religion every chance, and preach on Sunday. They call themselves 'Colporteurs.' They have put over two thousand copies of their books in this city. Their books are in cheap binding. Most all of our literature [Christian Denomination] is too expensive. These books are being read. How I wish 2,000 copies of some of our books could be placed here!

"These young men live very economically. Four of them rent a room, use their own cheap cots, and cook their own victuals. They told me their meals averaged three and five-sevenths cents each.

"Now, why cannot we disseminate our literature and the Bible doctrine, as we understand it, in this way? The fact is, I fear, we have stagnated on methods, and God is gradually hinting to us that, if we do not get to moving forward, he will give us a back seat.

"It will not help the cause for you to become anxious as to my joining the Mormons or Age to Come Folks. The best method of propagating the gospel of Jesus Christ in its ancient purity, simplicity and power is what I am seeking, it makes no difference who is using it. This subject must be agitated."

--O.P.S. in The Gospel Messenger.

R2305 : page 144

[There are three ways in which devotion and self-sacrifice may be induced, (1) by vainglory; (2) by superstition; (3) by a knowledge of the Truth in a consecrated heart. The first has plenty of illustrations in business and politics; the second plenty in heathenism and Roman Catholicism; the last is the energizing power in the Colporteur brethren, whose devotion is noted. Error is surrounded by the glitter and tinsel of public approval; it is backed by wealth and immense influence, yet it must provide its ministers with titles and honors and every comfort to secure their service. Those who receive the Truth into good and honest hearts cannot restrain themselves. They must tell the good tidings to others. Compare the message now going forth and the one which went forth at the First Advent, and then compare the effects of both, and you have the secret.--EDITOR.]

Iowa.

DEAR BROTHER RUSSELL:--Words cannot express the joy I feel after perusing the wonderful truths of MILLENNIAL DAWN, VOLS. I., II., and III. Oh! how I love the Word of God--the Bible--and its Author more and more, ever since the Lord through one of his messengers directed my attention to one of those little tracts which I found in the library case of the Railroad Y.M.C.A., when I went to look for some good book to read. That little tract, The Wages of Sin, led me to look at others that were there, until I had read them all; and I was so pleased to see they were just as the Scriptures teach. What a flood of light came in upon some heretofore dark and difficult passages of Scripture! In fact, after I had gotten through reading MILLENNIAL DAWN, which I sent for at the earliest opportunity, the Bible had indeed become a new book to me, and God's plan so different from what I had always believed; and the beauty of it all is, I had not the slightest doubt from the beginning but that it is really and truly our heavenly Father's plan.

Sixteen months ago I was converted from Roman Catholicism to Protestantism, at a series of meetings held here. Before that I was very much pronounced against Protestantism, as I of course believed that the Catholic Church was the true Church, and the others only rotten branches of the same. In my young days I was an altar boy and was very devout, and indeed, my parents thought I would choose to be a priest, but after going through the Catholic school, I drifted into the printing office and became a compositor, and nearly ever since have followed that vocation.

Altho I had read a great deal, especially Romish papers and books, I never was aware that that church was such a blood-thirsty tyrant, and that she was the author and instigator of so many fiendish outrages. In fact, I did not know that she ever persecuted. Catholics are generally ignorant of this fact. They seem to think that all the persecution was on the other side. They are cautioned about reading "profane" history, as they call it; i.e., all history that is not authorized by their church. Up to the time when I was consecrated I never read the Bible, but had only a glimmering knowledge of some of its sayings and parables. I believed firmly that Peter was the first Pope and that he lived in Rome, and that the Church was founded upon him and not upon the truth he uttered, "Thou art the Christ, the Son of the living God."

I am anxious to spread the glad tidings everywhere, as I am now nearly every day telling them to some one. Some think I am backsliding, while others believe the good news. I would like to know what arrangements can be made as to the sale of these valuable books. Of course, I never sold books, but I am greatly impressed that they would sell, especially to the right parties. I am anxious to put them as rapidly as possible into the hands of the brethren, along with the WATCH TOWER. I would like to engage in the work. Hoping to hear from you at your earliest opportunity,

Yours in Christ, JAMES S. O'ROURKE.

[This brother has since received DAWN, VOL. IV., and entered the Colporteur work; and the Lord is still blessing him and blessing his efforts to the good of others.--EDITOR.]

Washington.

DEAR BROTHER RUSSELL:--The light that has come to me through the DAWNS and WATCH TOWER is such that I feel it is both a duty and a pleasure to write to you. The four volumes of DAWN have been read again during the last eight months, and a larger portion of God's Word has thus been studied with a degree of understanding and enjoyment that was never before possible to me.

My prayer now is that I may be shown the work that the Lord has for me to do and that strength and courage may be given me to do it. I dare not presume to be a teacher, having so much yet to learn, but I try to let no opportunity pass of calling attention to the DAWNS, TOWERS, etc., and have given away some copies, and hope to be able to do more in this line.

I am peculiarly hindered from meeting with the few who have "come out" for the purpose of serving God in the liberty and in the light of present truth. I hope that the hindrance may be overcome, and that I may enjoy the fellowship of those who are striving to serve God in spirit and in truth. May their number increase, both here and elsewhere. With the fervent wish that God will prosper you in the work you are doing, I close, leaving unsaid many things that I would like to say, for fear of taking time that might be more usefully spent.

Yours in the Lord's work, C. H. FULLER.

Minnesota.

MY DEAR BROTHER:--You remember my speaking of an old German here whom I found just before starting for Allegheny, who was so loyal to the Bible and to Jesus? Well, I called on him the other day. I do not know that I ever found a happier man. He had found a "new Bible" and a "new God," and he said, "Why didn't I know this before?" He had read the DAWNS once and almost a second time; says he has been trying to serve Christ for 72 years through much trial, even the threatening of death at the hands of his own brother for leaving the church, and now he says he has learned more about the Bible the last few weeks than during all the rest of his life. Such is the testimony for the truth in honest humble, loyal hearts everywhere. Praise the Father for his Truth!

Your brother in Christ, W. E. VANAMBURGH.

===================

VOL. XIX. MAY 15, 1898. No. 10.

CONTENTS.

Views from the Watch Tower........................147
  Ex-President Harrison's Words, etc............148
  The Truth in Foreign Fields...................149
  Reform among Roman Catholics, etc............150
Poem: Grow in Love as well as in Knowledge..................................153
The Christian's Warfare...........................153
  None but Fighters Wanted in the Lord's Army.................................156
A Fight of Faith..................................158
Jesus before Pilate--"Consider Him"..............159

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

THE GERMAN WATCH TOWER.

Many of the friends of the truth are possibly not aware that we have an edition of the WATCH TOWER in the German language. It is a bi-monthly, and its columns are filled with selections from the English TOWER translated by the Brothers Koetitz and Sister Giesecke. Order sample copies free for your

German friends, supplying postage if they reside in foreign lands.

POEMS AND HYMNS OF DAWN.

We have just gotten out another edition of our hymn book, and have filled all the accumulated back orders. All of our readers who have not this book should have it. It is almost indispensable where meetings are held and spiritual songs without doctrinal objections are desired. Even those who are alone, and those who do not sing, will surely be profited by reading over these grand hymns and poems. They are of wide selection,--many of them "good old ones." Price to TOWER subscribers, 50 cents each, postage prepaid; or $5.00 per doz. by express at purchasers' charges.--Cloth binding, 494 pages.

====================

R2305 : page 147

VIEWS FROM THE WATCH TOWER.

RETRIBUTION seems to be a law more easily discerned in national than in individual affairs. "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. 5:24); but, since nations will have no resurrection as nations, it is but justice that the reaping as well as the sowing should always come in "this present evil world [age]."

When God foretold to Abraham Israel's bondage and oppression in Egypt, he added, "And also that nation whom they shall serve, I will judge." (Gen. 15:14.) And only from this standpoint of retribution can we properly

R2306 : page 147

understand "the plagues of Egypt." And in this we seem to have an illustration of a general law whose operation can only be clearly discerned through the glass of history which takes in the sweep of centuries --the Law of Retribution.

A noteworthy illustration just before our eyes is Spain--the derelict nation. Once a queen amongst the nations with more possessions than they all, she to-day is the pauper nation of Europe, whose promises to pay her debts are not one-half as good as those of despised Turkey; while her poor, illiterate peasants and artisans are rioting for bread. She discovered "the new world" and planted her colonies upon it and held the title to more than one-half of it--from Washington and Oregon to Florida, in the United States, to Mexico, Central America and nearly all of South America; yet piece by piece she has lost it all except a few islands, and these will probably be lost to her within a few days.

What was Spain's crime? Her crime was practically the same as that of every other nation that has fallen;--the same that is briefly charged by inspiration against Sodom: "Pride, fullness of bread and abundance of idleness--neither did she strengthen the hand of the poor and needy." (Ezek. 16:49.) Spain's prosperity developed pride--instead of gratitude to God, and realization of increased responsibility as a Steward. Pride begat arrogance, injustice, misrule and tyranny, and led to the despoiling of all who came under her power, for the accumulation of riches in the hands of her favored ones at home. This led her foreign subjects to hate her and to rebel against her unjust rapacity by which their lives and substance were drained. Her pride and avarice spent her wealth and the blood of her young men in seeking to perpetuate the oppressions by which she sucked to herself the wealth of her victims. Thus by war after war she has lost victim after victim, as well as her accumulated wealth, until to-day without national purse or national credit she retains nothing but her national pride--which cannot die because it is an integral element of the spirit of the Evil One.

Yet Spain is one of Papacy's oldest, most loyal and devoted daughters. Has she not been such for centuries? While la belle France can boast of her loyalty as manifested in the massacre of the Huguenots, can not Spain boast that she persecuted Protestant heretics more zealously than any other nation, not even excepting France and Austria? Can she not claim that the "Holy Inquisition" was of her own invention? Yes; and is it not a part of a just retribution that, as France suffered a century ago in expiation of her national sins, so Spain should now suffer for hers? and Austria for hers?

Not only Christians who refused to worship the Man of Sin suffered at the hands of Spain, but the natural Israelites also. Spain was their bitterest foe who first persecuted them and expelled them. The histories of Holland, the Netherlands, Mexico and Peru all

tell the tale that the spirit which centuries of Papal inculcation developed was an evil spirit, a devilish spirit; the very reverse of the spirit of Christ. And the fact that two-thirds of Spain's population are unable to read or write (according to their own published statements --which their pride would not lead them to overstate) is also properly chargeable to the blinding influences of Antichrist.

Draper some forty years ago, dealing with Spain's crimes in Mexico, Peru and Central America, wrote in his--

"INTELLECTUAL DEVELOPMENT OF EUROPE."

"It was one unspeakable outrage, one unutterable ruin, without discrimination of age or sex. Those who died not under the lash in a tropical sun died in the darkness of the mine. From sequestered sand banks, where the red flamingo fishes in the gray of the morning; from fever-stricken mangrove thickets and the gloom of impenetrable forests; from hiding places in the clefts of rocks and the solitude of invisible caves; from the eternal snows of the Andes, where there was no witness but the all-seeing sun, there went up to God a cry of human despair. By millions upon millions, whole races and nations were remorselessly cut off.

"The bishop of Chiapa [Roman Catholic] affirms that more than 15,000,000 were exterminated in his time. From Mexico and Peru a civilization that might have instructed Europe was crushed out. Is it for nothing that Spain has been made a hideous skeleton among living nations, a warning spectacle to the world? Had not her punishment overtaken her, men would have surely said, 'There is no retribution; there is no God.' It has been her evil destiny to ruin two civilizations, oriental and occidental, and to be ruined thereby herself. With circumstances of dreadful barbarity she expelled the Moors, who had become children of her soil by as long a residence as the Normans have had in England, from William the Conqueror to our time. In America she destroyed races more civilized than herself. Expulsion and emigration have deprived her of her best blood, her great cities have sunk into insignificance and towns that once had more than a million of inhabitants can now only show a few scanty thousands."

The Poet Byron, long ago, wrote:--

"Ye who would more of Spain and Spaniards know,
 Go read whate'er is writ in bloodiest strife,
Whate'er keen vengeance urged on foreign foe
 Can act, is acting there against man's life.
From flashing scimetar to secret knife,
 War moldeth there each weapon to his need,
So he may guard the sister and the wife,
 So he may make each cursed oppressor bleed,
 So may such foes deserve the most remorseless deed!"

The inspired words: "God resisteth the proud but showeth his favor to the humble," and "Pride goeth before destruction and a haughty spirit before a fall," are evidently as true of nations, as of individuals, tho specially applied to Christians. And while the Lord's people cannot take vengeance, nor join in the strife, nor even permit vengeful thoughts to find lodgment in their hearts; while they must on the contrary feel pity for the poor, ignorant, proud, sin-ruled and blinded people, and must long for the time to come when they as well as other peoples shall be blessed with a knowledge of the truth, and with all the gracious helps which the Millennial Kingdom will bring; nevertheless, it is our duty to take note of the various manifestations of divine vengeance,--the recompenses of Justice; and to sympathize with these and thus learn to apply our hearts unto wisdom;--the wisdom which cometh from above, which is first pure, then peaceable, easy to be entreated and full of mercy and good works.

EX-PRESIDENT HARRISON'S WORDS.

Referring to the present unsought and undesired war he recently said:--

"We do not say that we have God's commission to deliver the oppressed the world around. To the distant Armenians we could send only the succor of a faith that overcomes death and the alleviations which the nurse and the commissary can give. But the oppressed Cubans and their starving women and children are knocking at our doors: their cries penetrate our slumbers. They are closely within what we have defined to be the sphere of American influence. We have said: 'Look to us, not to Europe,' and we cannot shrink from the responsibility and the dangers of this old and settled American policy.

"We have, as a nation, towards Cuba, the same high commission which every brave-hearted man has to strike down the ruffian who in his presence beats a woman or child and will not desist. For what, if not for this, does God make a man or a nation strong?"

While the people of the United States have favored war from a purely humanitarian standpoint, and not from a desire for combat nor for the acquisition of territory, yet we can see clearly that the success of the right, in which we rejoice, will have its dangers, which will be proportionate with the quickness and the brilliancy of the victories.

Pride has a controlling influence in the hearts of the world in general--except the "saints," and even in these it is not wholly eradicated. True, the pride which grows under the greater light of a higher civilization and religious freedom is less rank than the Spanish article and more amenable to reason; yet success in the present war will develop this evil plant wonderfully: so that people who resisted the present war to the last notch and then yielded only for the sake of justice and humanity will, if the navy meets with great success, feel much more than before like brushing with other navies "to demonstrate American superiority." So there is no knowing to what the intoxication of success may lead.

R2306 : page 149

One result seems clear now--that Cuba will not be given her independence, as was the wish of the majority of the people at the outbreak of the war. By the time the war is ended and order restored in Cuba, Sugar Trust and Tobacco Trust and various wealthy citizens and officials will have purchased large holdings of property in Cuba; and some sort of a United States protectorate or control will be deemed essential. Indeed, it is doubtful if the poor people who constitute the vast majority of its population are capable of establishing a safe and stable government there.

The duty of God's people, if they speak at all on the subject of the war, is found in the Apostle's words: "Let your moderation be known unto all men." God's people must not only cultivate the spirit of love, peace and good will toward all men, but their words should be along the same lines--not stirring up strife and anger and malice. We all must be "peace-makers" if we would be blessed as sons of God.

R2307 : page 149

"EAT HER FLESH AND BURN HER WITH FIRE."

--REV. 17:16.--

Roman Catholic sympathy is strongly with Spain; because she is the most intensely papal kingdom of earth. Their argument is that Spain owns Cuba and has a right, therefore, to drain its wealth to her treasury and to murder all of its population, if they defend themselves and resist her tax-pillaging. They blind themselves to the fact that Cuba belongs to the people of Cuba, and that no nation can claim the slightest right of justice to govern a colony or to take any revenues therefrom except as a reasonable, just recompense is made in the way of protection of their personal liberties by good government. While Great Britain's rule is by no means perfect, it at least recognizes and makes an attempt to follow these lines of justice: and as a result her colonies regard her as a mother and protector, rather than as whipped slaves regard a merciless master.

But there is another side to this question. One century ago France passed through her terrible revolution, one result of which was the confiscation of the immense wealth of the Roman Catholic Church, accumulated during centuries. Later, Italy passed through a similar but lesser revolution and similarly degraded papal power and influence and confiscated much of Papacy's property. Now it looks as though the time were at hand for Spain to do the same--and later perhaps Austria.

Telegraphic reports say that the newspaper organ of the Vatican already mistrusts the Spaniards and advises those having such matters in charge to "take measures with all speed, whereby the title to that property and the usufruct of it would be secured,--by its timely transfer to trustworthy private individuals." The reason assigned is that further reverses in the war will lead to the closing of the convents and monasteries and their confiscation and the sale of the Church's estates for uses of the government.

Roman Catholics have been blind and unreasoning for a long time; but they are waking up. They begin to see that the prayer of the pope and the clergy for their success means a curse, and that heavenly blessings pronounced upon their naval vessels presage disastrous defeat. The ignorant two-thirds of that nation which can neither read nor write can reason so simple a problem as this,--that the so-called infallible "Lord God the Pope" has little wisdom and little power in respect to earthly affairs: and correspondingly they will lose confidence in his ability to unlock Purgatory and Heaven to Catholics and to lock up Protestant "heretics" in Hell.

"God moves in a mysterious way, his wonders to perform;" and we shall not be surprised to see a revolution in Spain which will roll back from that people and from other peoples several centuries' growth of superstition. The whole world is witness that all of earth's governments are "beastly"--none of them more than base counterfeits of the Kingdom of God, yet their prosperity is proportionate to their recognition of the liberty wherewith Christ makes free--proportionate to the liberty of God's Word--proportionate to the numbers of the "salt of the earth," God's holy ones, the elect Church, and their freedom.

We sympathize with the thousands of poor people in Italy and Spain who are rioting for bread, occasioning a greater number of deaths and wounds than the Spanish-American war thus far; we sympathize with the poor of France not quite so badly off; we sympathize with the politically troubled masses of Austro-Hungary in the trouble threatening them. But we fully believe that these lessons and experiences are needful to mankind. It is a blessed thing to have a God who is too wise to err, too just to be unkind. It is a blessing to know through his Word of the rich provisions of his grace for his elect Church, and for all the families of the earth through her. And it is a blessed thing to have faith in God not only as respects our own personal affairs, but also as respects the affairs of nations. And it is profitable for us to trace his providences so far as we may be able--trusting him where we cannot trace him.

THE TRUTH IN FOREIGN FIELDS.

As we write, we bid Goodbye to a dear brother who starts for his native land, Hungary, to tell the good tidings to his countrymen. A professor for years in the schools of his native land, he is well educated in

R2307 : page 150

Latin and German as well as Hungarian, and we trust that he may be used of the Lord to find and to seal some of the elect.

He was a Roman Catholic, but his studies soon led him out of that into Agnosticism, and he became an ardent advocate of Darwinism and thought that the sum of knowledge. But the deeper he drank of the Pierian spring the more he saw that science so-called is chiefly conjecture, hypothesis, guess-work; until he concluded with the Brahmins and Theosophists that the sum of learning and of thought is so unsatisfactory that the most happifying condition would be that finally conscious existence would cease.

Next he became interested in a kind of Social uplift for his people, and started an agricultural colony in Canada. It was while so engaged that he obtained through one of the colonists MILLENNIAL DAWN in German. He read at first skeptically, noting his objections on the margins of the pages. But soon he found a consistency and order in the divine plan which withstood the attacks of logic in a manner that nothing else ever did. He read the volumes a second time, and was obliged to erase his criticisms one after another as he became more and more enlightened by the truth. After reading some portions for a fourth and fifth time he is so full of the truth and its spirit that he is ready to lay down his life if need be in its service.

Because he foresaw its approaching trouble, he left Hungary that he might seek peace and personal safety. Now all the more convinced from the "more sure word of prophecy" that the trouble impends, he courageously returns to do what he can for God's people there--to seal them in their foreheads with present truth before the great time of trouble breaks. Let us all join our petitions that the divine blessing may go with him and attend and use his efforts.

While we write, a shipment of DAWNS and tracts of nearly six hundred pounds goes to China, to a brother, a missionary there, who has recently become interested in the harvest message and who believes that he sees opportunities for some of the elect to be sealed in that far off land. While all this is encouraging, it has also a sad feature: for each one who now comes fully into the light of present truth implies that some other one once sealed and accepted of the Lord has failed to keep his covenant and is being rejected, and his crown apportioned and his place in the race for the Kingdom given to another. Let us each remember the Master's words, "Take heed, let no man take thy crown."--See Rev. 3:11; MILLENNIAL DAWN, VOL.

III., pages 225 and 363.

REFORM MOVEMENT AMONGST ROMAN CATHOLICS.

Although Roman Catholicism never parades its difficulties, but seeks to quietly but forcibly crush and extinguish any movement among its priests or people toward liberty, nevertheless sufficient leaks out to prove that such movements are general;--in Poland, in France, in Italy and amongst recently arrived foreigners in these United States.

We called attention some time ago to the movement amongst the Polish Catholics of Buffalo, N.Y., and Cleveland, O., and recently we learn of similar movements in Chicago, Ill., and near McKeesport, Pa. In the latter place the leader sought counsel of the Baptists, Methodists and other Protestant sects, and was much surprised to find that there is really so little difference between the beliefs, etc., of these and the Roman Catholic theories, doctrines and methods. He exclaimed--All Catholics! But when Brother Williams met him and explained to him the plan of the ages it seemed to appeal to him directly, and we are informed that he has already begun teaching the truth to his fellow dissenters (about forty in number) in the Slavic language. Near Chicago our very earnest Brother Oleszynski, himself a Polander converted from Romanism, is also doing a good work; he has interested and continues to weekly instruct a class of about fifteen, a number of whom were recently baptized in symbol of full consecration to the Lord, even unto death.

A Protestant missionary laboring in Poland has recently been reached by "present truth" through Sister Giesecke, who, as the representative of our Society, is doing a good work in Germany. He bids fair to be a chosen instrument of God for handing the "meat in due season" to some in Poland.

Brother Adolph Weber is doing an efficient work amongst the French in Switzerland and France. His heart is in the work and the Lord is blessing him, and through him blessings are reaching others. He reports increasing interest in and demand for French tracts and DAWN, VOL. I., which he translated and our Society published there under his supervision. Let us, when at the throne of grace, remember not only the Home Missions (in which all of us have the privilege of sharing), but let us remember also these laborers in foreign fields.

Is it not very evident that so far from its being a favor or compliment to the Lord that we should believe and receive and confess him and his Word, it is a compliment or favor on his part that we have the opportunity? "Blessed are your eyes for they see and your ears for they hear; for verily I say unto you many prophets and righteous persons [of the past] have desired to see and understand these things [present truth] and have not seen and heard them." Whoever thinks himself safe in slacking his race for the great prize, because in comparing himself with other formal and

R2308 : page 151

nominal Christians he feels himself their equal or their superior, should remember also that the self-satisfied feeling of the Pharisees, the professed holiness people of the Jewish "harvest," was rebuked by our Lord, when he said, "Think not to say within yourselves, We have Abraham to our father [and hence could not miss inheriting the Kingdom of Heaven promised to the children of Abraham]; for I say unto you that God is able out of these stones to raise up children unto Abraham."

So now, the fact that we have been favored with the knowledge of the truth does not insure that we will be heirs of the Kingdom. God no doubt knows of thousands of honest-hearted people, now steeped in gross ignorance and superstition, who would promptly respond with their whole hearts if the veil of ignorance were lifted so that the light of present truth could shine into their hearts. We firmly believe, not only that the crowns are limited in number, but that (as shown in DAWN, VOL. III.) we are living in the time when they are all apportioned, and hence that it is only as some "draw back" from the fulfilment of their covenant of self sacrifice that the opportunity of "striving" and "running" for a crown can be offered. Hence the force of our Lord's words, "Hold that fast which thou hast, that no man take thy crown." Only our own conduct can forfeit our title to a crown after it has once been reckonedly set apart for us.

Let us each therefore beware lest he lose his own title to a crown: let each guard against the slightest diminution of the Lord's spirit in his own heart and life--the spirit of love. Loss of this spirit means (1) a loss of love toward God which will manifest itself in decrease of zeal and energy in his service and in a loss of fellowship with him in the study of his Word and in prayer. On the contrary these should continually increase with our growing knowledge. (2) It means a loss of interest in the Brethren of Christ--the "members of his body;"--less desire for their company and their fellowship, and an inclination to weigh and estimate their worth according to earthly scales of wealth and education and social qualities, rather than according to the divine balances--which judge them by their honesty of purpose and loyalty to God and his Word, and their efforts to bring every word and act of life into strict conformity thereto. (3) Faith in the Lord's providence will dim, and the inclination will more and more be to think and speak and act according to human judgment regardless of the Word.

Whoever may upon examination find any of these symptoms of spiritual disease should lose no time in taking the medicine made and provided by the Great Physician.

As an indication of a revolt against Rome in France we quote as follows from The Christian World:--

"The movement for reform in French Catholicism, which has already been noticed in these columns, continues to develop remarkable features. The first number of Le Chretien Francais, the organ of the party, contains a confession of faith by a priest, M. Philippot, in response to a demand from his bishop, before whom he had been accused of heresy. M. Philippot, it may be said, has since left the Church. In his confession, after recounting his ardent faith in what we might term the great evangelical verities, M. Philippot continues:--

"'The Roman Church is not the universal Church; it is only the most important part of it. The apostles and first missionaries established churches that were independent of each other, united solely by love and the faith of Jesus Christ. The Papacy is a human institution, and to-day as then, all the churches are equal before the gospel. To refuse the name of Christians to 250 millions of human beings who believe in Jesus Christ is a blasphemy. Salvation is found in all the churches if the life is placed in harmony with the teachings of Christ; and damnation in all of them if the life is contrary to Christ.'

"In the Paris L'Eclair an article appeared some time ago describing the attitude of the new party amongst the priests:--

"'According to them the old Roman dogma is rotten. It lives only by intrigue and compromise. A return is necessary, say these Neo-Catholics, to the first age, to the Apostolic teaching. Christ did not institute any visible Church. The apostles did not found a Church, but churches independent of each other. Sacerdotal pride has usurped the place of Christ. True Christianity can only triumph by the vanquishment of sacerdotalism.'

"M. Bourrier, an ex-cure of Marseilles, who has just entered the French Reformed Church, at a conference of Protestant pastors, in which he was asked whether he came to them 'willingly, gladly, and without arriere-pensee,' made the following candid and noble reply, which touched all hearts:--

"'I am thankful for the cordial welcome which the French Reformed Church has extended to me and for the hospitality it promises. But I am and always shall be an exile. Like all exiles, my gaze will be ceaselessly turned towards the fatherland, and my dearest desire will be for the day when I shall be able to return to the Catholic Church; for the day when it will be sufficiently evangelized to recognize in me a son worthy of her, and to respect the liberty of my conscience.'

"It is pleasant to find that the French Protestants recognize perfectly the sincerity and straightforwardness

R2308 : page 152

of this attitude. They do not desire to make proselytes, but rather to see the real truth of the gospel spreading amongst their Catholic neighbors. In an address to French Catholics, M. Philippot asks them whether they understand that 'Your priests, those who have charge of your souls and who form the minds of your children, are condemned by Papal absolution to choose between two alternatives--either to preach a lie or to ruin their career.'

"It is evident that French Catholicism is at the beginning of a movement of most portentous import, not only to France, but to the whole Catholic world."

LEOPARD-LIKE SPOTTED.--REV. 13:2.

Papacy is the most crafty and guileful institution on earth. Chameleon-like it adapts itself to its surroundings. In Mexico and South America it flourishes at the expense of the ignorance and superstitions of the poor benighted ones who purchase indulgences for past sins before starting on a fresh debauch, and whose profitable ignorance they make no attempt to remove. In the United States they build and maintain colleges and parochial schools and pose as the sincere friends of education to gain a standing and attract wealth and public funds. They offer no explanation of the fact that almost all the ignorant and degraded of our population are from countries and families where Romish superstition has ruled for centuries and where practically no effort is made to remove it.

A notable illustration of the spottedness of Papacy is found in the fact that while the Bishops and priests in Spain are violent agitators against the United States as a Protestant nation--promising prayers for and blessings upon the Spanish soldiers and ships that would destroy the Protestants, yet when a priest in New York State voiced the same sentiment, he was promptly relieved of his congregation. Yet he merely said that American Catholics could not fight against Spain; --because with all its pride and cruelty and ignorance and superstition, it is most solidly Roman Catholic. Rome knows that she must hold her freer American "children" with a light and chiefly American tether.

Again, Archbishop Keane recently consented to serve as one of the Vice-Presidents of a Salvation Army meeting, to welcome "General Booth" to the city of St. Louis. In his letter of acceptance he wished the army "godspeed."

It is needless to say that this was done merely for effect--to deceive the Protestants;--it does not deceive the Roman Catholics who well know the Jesuit law that, "The end justifies the means." And they would consider commendable any deception of word or act that would serve the ends of the Roman Church. Contrast this with the treatment the "Salvation Army" or any other Protestants would receive in any city of Spanish America, where no form of Protestantism is tolerated, and where it is no uncommon thing for a Protestant to be chased and stoned for not uncovering his head and falling on his knees and in the dusty streets in veneration of the "host" when it is carried through the streets by the papal clergy.

Romanists are in no danger of being deceived by Archbishop Keane's course, because they are thoroughly informed by their Catechism, that all Protestants are "heretics." We quote from the Deharbe's Catechism of The Catholic Publication Society, New York, as follows (page 145):--

"Everyone is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority." "Whoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for this very reason, that he is at the same time separated from the Unity of Christ, not see life, but the wrath of God abideth on him." "Hence, the Catholic Church is justly called the only saving Church. To despise her is the same as to despise Christ; viz., his doctrine, his means of grace, his powers; to separate from her is the same as to separate from Christ, and to forfeit eternal salvation."

A slight provision is made for "heretics" who are such from ignorance. These it saves from eternal torments and merely puts into Purgatory where, however, these will suffer long, because not benefitting by the "indulgences," "Masses," "Prayers," "holy water," "Extreme Unction," etc., as all Catholics are benefitted, however wicked.

ROMANISM STEADILY PROGRESSING IN GREAT BRITAIN.

Last summer a petition signed by 40,000 English and Welsh Episcopaleans was presented to Lord Salisbury, complaining that the Premier's appointments of

R2309 : page 152

bishops in the Church of England favored men of Romish tendency--ritualists. The petition was in pamphlet form and set forth that out of thirty-three nominations thirty have been ritualists.

Now it is proposed to elevate the Roman Cardinal Vaughan to a seat in the House of Lords--as a Lord Bishop.

All this is, of course, none of our business, but it shows the tendency of our day, and is preparing the way for the rolling together of the heaven--Protestant and Roman Catholic--in the near future.--Matt. 24:29; Rev. 6:14; Isa. 34:4; DAWN, VOL. IV., Chap. 12.

R2297 : page 153

GROW IN LOVE, AS WELL AS IN KNOWLEDGE.

"Knowledge puffeth up, but Love edifieth."--1 Cor. 8:1.

How blest this day the prophets were foretelling,
When truth should speak and knowledge be increased;
The signs are all about, our faith compelling,
That days of waiting for the Lord have ceased.
The saints are in their foreheads sealed,
The hidden mystery revealed.
Knowing what other ages did not see,
How full of humble love our hearts should be!

The mystery and knowledge understanding,
We still need love--"the bond of perfectness."
Tho tongues of men or angels now commanding,
They teach and speak not with effectiveness
Unless pure love to God dictates
And all the being permeates.
Without this love, God says, all words shall pass
Like tinkling cymbals or like sounding brass.

While, by God's will, in knowledge we keep growing,
Keep in the love of God which death defies;
Knowledge puffs up except the love be glowing,--
In humbleness of mind love edifies.
Love is long-suffering and kind,
Love seeketh not her own to find.
The mind through all God's Word this truth descries:
Mere knowledge puffeth up; Love edifies.
--F. I. PARMENTER.

===================

R2309 : page 153

THE CHRISTIAN'S WARFARE.

"Fight the good fight of faith; lay
hold on eternal life."--1 Tim. 6:12.

WHILE the followers of Christ are to be peacemakers, and are instructed accordingly to "follow peace with all men," nevertheless, they are the greatest warriors the world has ever known, on the principle that "he that ruleth his own spirit is greater than he that taketh a city." But, there are good fights and bad fights. A good fight is one which is in the interest of that which is good, that which is true, noble, pure, godly--a battle for righteousness; every other contest is a bad fight, for an unworthy cause.

But who are these fighters, referred to in our text, whom the Apostle Paul calls upon to fight a good fight? Does he call upon all men? or upon sinners? or upon merely nominal Christians? We answer, No; he addressed only the brigade of the "King's Own"--the body of Christ, the consecrated Church. The Apostle addresses these as the mouthpiece of our Captain of salvation, Christ Jesus, and it would be wholly out of order for a general or captain to issue orders to those who had not joined his army, and did not recognize his authority. Hence it is evident that the world in general is not addressed, and that nominal Christians who have never made a covenant with the Lord are not addressed. "The Lord knoweth them that are his." It is to these that the instructions come respecting the fight that is now on--that has been in progress since the Captain of our salvation began the war nearly nineteen centuries ago.

For whom do we fight--for God--for Christ? No, we answer. We fight for ourselves. A great mistake is made on this point by many who seem to imagine that fighting the good fight of faith is doing something for God, and deserves his thanks and reward. The Almighty God does not need that we should fight for him. He is omnipotent, abundantly able to take care of himself and his cause; he needs not our puny efforts. The claim that we are fighting for God would be as inconsistent as for the Cubans to say that they are fighting for the United States. It is the United States that is fighting for the relief of the Cubans. So it is God who is fighting for us, and assisting and encouraging us to fight the good fight of faith, on our own behalf. It is well that this feature of the case should be clearly discerned.

Against whom do we fight? We answer, our battle is not against our fellow creatures nor with carnal weapons; indeed, we can have large sympathy for even our most relentless foes, who, to the extent that modern civilization will permit, are ready and willing to despitefully use and persecute us, and to say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure, either by their own prejudice and passion, or by the great Adversary's delusive false doctrines, superstitions, etc.; hence our warfare is not directed against these, and as we have opportunity we are to seek to do them good, "in meekness instructing those that oppose themselves." (2 Tim. 2:25.) Hence also, when dealing with these, so far from battling with them and resisting evil with evil, our Captain has commanded that we return good for evil, gentleness for rudeness, kindness for discourtesy; and that we seek to do good to those who speak evil of us and persecute us, that thus the eyes of their understanding may be opened, and that they may discern that there is such a thing as the spirit of love, generosity, kindness, whereas they suppose all to be actuated by the same malevolent spirit of selfishness, which controls themselves.

Our fight is to be against Sin--the great taskmaster, which captured our race in the person of father Adam, and has held it as slaves from then till now--paying regularly for six thousand years the terrible penalty of death, with all its concomitants of

R2309 : page 154

sickness, pain, sorrow and trouble. Yes, this is our enemy.

Indirectly, Satan is our enemy, because he it was through whose influence father Adam first became the slave of Sin; and Satan has still pursued the same course, and is even now endeavoring to bring us back again under the dominion of Sin, and to hold us there. We are not to forget, however, that our battle is not directly with Satan, nor are we to bring against him "a railing accusation" (Jude 9); rather, we are to say, with Michael, "the Lord rebuke thee;" and we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist Satan; that is we are to resist his influence and deceptions and endeavors to mislead us into error and into sin.

The Lord instructs us that "We wrestle not with flesh and blood, but with principalities and powers, and with spiritual wickedness in exalted positions." (Eph. 6:12.) Satan, as the great master or general of Sin, has largely to do with all the various influences with which we must battle. It is his cunning, his "wiles," that supervise the battle against us, and since he is a spirit being, and therefore much more intelligent than ourselves, the contest would be a very unequal one, if we were without an equally powerful spirit leader. But we are not thus left helpless to battle against superior wisdom and cunning. Our chief Captain, the Lord Jesus, has conquered sin, and has been glorified, and he is on our part, so that with the Apostle, we can confidently say, "Greater is he that is on our part than all they that be against us" --Satan and his cohorts of evil spirits, and his deluded earthly agents and servants.

The Apostle seems to sum up the agencies through which our great captor Sin seeks to hold us his slaves, or if we have gotten free to regain his influence over us, as three--the world, the flesh, the devil. We have seen the powerful influence of the devil, as the great chief general of Sin. We next notice in what sense the world is our opponent, and in what sense we are to battle against it. We have just seen that we do not battle with carnal weapons, nor do we in any sense of the word battle or contest with our fellow-creatures, seeing that they are blinded by the adversary, and really little, if any, accountable for their course; our battle is not to be with these. It is with "the spirit of the world," its influence, that we are to do battle: it is to be fought against and resisted--the world's disposition, the mind of the world, the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches--these things, these wrong views of matters as seen from the worldly standpoint, we are to resist, to fight against;--and it is a daily battle.

Finally, our battle is with the flesh--our own flesh. Ever since sin captured our race, in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is towards evil, and that continually, and only as we get rid of the blinding influences, and perverted tastes and desires, ambitions and hopes and loves which sin cultivates--only in that proportion do we get to see matters in their true light, and to have even a faint glimpse of our own degraded condition. But our great Captain, who is also "the chief priest of our profession," redeemed us from this slavery to sin, with his own precious blood. He had compassion upon us, and when we realized our deplorable condition, and accepted his aid he sets us free from the yoke of Sin's slavery.

But we still have the motions of sin in our bodies, --the tendencies toward sin, which have become almost second nature to us, through the long period of nearly six thousand years of slavery. So that while we are now free, and with the mind are serving the law of Christ, and are accepted into his army as soldiers of the cross, to battle for righteousness and truth and goodness and purity, we nevertheless find our new selves harassed by the old perverted tastes and inclinations of our own flesh, toward the service of the old taskmaster. Not the least of our fightings, therefore, as new creatures in Christ Jesus, is against these perverted tendencies of our flesh, and the battle with these is a daily battle. With the Apostle Paul, one of the great soldiers in our war, we should be able to say, "I keep my body [my flesh and its desires] under [in subjection to my new will, my new self] lest after having preached to others I myself should be a castaway." --1 Cor. 9:27.

From the time that we enlist under the banner of our Captain, that is, from the time that we make a full consecration to him, to fight the good fight, and to lay down our lives in his service--from that moment on he, under the terms of the New Covenant, reckons our flesh as dead: because our minds are renewed--alive toward God with a newness of life, and hence those

R2310 : page 154

motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ, are not recognized by the Lord as the will or motions of the new creature, enlisted in his service, but merely recognized as a part of the general enemy, Sin, pursuing after and battling with us, which we are pledged to resist and to war against, and which he promises grace and help to overcome.

It is these enemies in our own flesh which cause us the greatest difficulties. It is these that Satan appeals to: these he seeks to encourage in their warfare against the new spirit of our minds; it is through

R2310 : page 155

these that the spirit of the world gains closest approach to us, and seeks to capture us, and lead us back as slaves of Sin. So to speak, the "new creature in Christ is beset, surrounded on every hand with enemies, seeking our disaster and reenslavement. We must battle--battle for ourselves, battle for our own liberty, battle for victory over our own weaknesses, battle against the spirit of the world, battle against delusions and snares of the adversary, by which he would seek to make the evil things appear good, and right to appear undesirable. No wonder, then, that the Christian soldier is urged to be continually watchful; no wonder that he is urged to "put on the whole armor of God;" no wonder that he is cautioned in respect to his various and wily foes, and especially against those of his own flesh.

Thanks be to God for the great Captain of our salvation. Thanks be to God for the great armory of his Word, from which we obtain the helmet of salvation, the intellectual knowledge to protect us from the delusions of our own perverted sense and ignorance, and from the wiles of the adversary. Thanks be to God also for the breastplate of righteousness, the merit of Christ and his great sacrifice, compensating for our imperfections, and covering our vitals, and securing thereby our life--eternal life. Thanks be to God also for the shield of faith, of trust, of confidence in him who has bought us, in realization that he who has begun the good work in us is able and willing also to complete it; for the realization that since God so loved us while we were yet the slaves of Sin, and redeemed us from his bondage with the precious blood of Christ, much more does he now love us and much more is he prepared to aid us now that we have, by his grace, become free from sin, and become the servant of righteousness. Thanks be to God also for the sandals, the preparation to endure hardness patiently, which the truth gives, protecting us for the walks of life from the sharp animosities of the world in our pilgrim journey. Thanks be to God also for the sword of the spirit, the Word of his truth, as a defense by which we can resist the adversary, and come off conquerors through him who loved us and bought us.

BENEFACTORS ALSO--FIGHTING FOR OTHERS.

We have seen that our fighting is on our own behalf, and on behalf of each other. We are fighting to the death in self-defense, to maintain our own liberty, and that of each other. As the Apostle says, "Ye have not yet resisted unto blood [death], fighting against Sin"--we ought also to lay down our lives for the brethren." And we might add that, while the King does not need our fighting on his behalf, nevertheless we sometimes have great pleasure and profit in defending the honor of his name and the majesty of his righteous government from the assaults of those who wickedly or blindly misrepresent the same. But there is another feature of our warfare aside from all these. To observe this feature with clearness and distinctness, we must take an elevated position and note the entire trend of the conflict now in progress for over eighteen centuries, and the great object which the King himself has declared shall be the result of this battle. It is this:--

Not only we, but the whole world were "sold under Sin" by father Adam--the whole world, as well as we, are slaves of Sin. Not only so, but our great Redeemer who bought us with his precious blood gave it as the propitiation price also "for the sins of the whole world." Thus he bought the right, not only to release us (his Church, his army) but the right also to release from the power of Sin, the great taskmaster, all the slaves of Sin. And altho he has not been prosecuting the work of releasing all the slaves at the present time, but has been confining his work to the releasing of a few, a little flock, who are now of his army, nevertheless he informs us that this present election of the little flock is merely with the intention of using these as his associates and joint-heirs in his Kingdom which he will establish at the time he is ready to take his great power and reign, for the utter overthrow of Sin, and the complete release of all from its bondage.

The Apostle Paul, one of the lieutenants under our great Captain, speaks of this coming deliverance of the world, saying, "The whole creation groaneth and travaileth in pain together until now [under the relentless slavery of Sin, and its yoke of death], waiting for the manifestation of the sons of God. Because the creature itself also [the world of mankind, or as many of them as will accept the liberty] shall be delivered from the bondage of corruption [the bondage of death, with all its incidentals of pain, sorrow and trouble] into the glorious liberty of the children of God [the perfection of life, and all the glorious privileges which belong to the perfect sons of God on every plane --the divine, the angelic, and the human]."--Rom. 8:19,21,22.

We see then, that the poor world, groaning in its slavery, has been waiting for this grand event of which the Apostle spoke, saying, "Yet a little while, and he that shall come will come, and will not tarry." The interim between the redemption and the deliverance is only a little while, from the standpoint of divine reckoning, in which a thousand years are as one day; but as yesterday, as a watch in the night. From this standpoint, the nearly nineteen centuries for the selection of the King's Own are but "a little while"--less than two days "with the Lord,"--and soon will be past.

Then, glorified with their Master and Captain, they will be liberators with him of the world of mankind, from the yoke of sin and the prison of death. (This period of two days (2000 years) seems to be hinted also in the type of Rebecca's call to be the bride of the typical Isaac, where only two days are mentioned.--Gen. 24.)

What a glorious prospect, what a benevolent ambition is thus set before us in the Gospel, in respect to the future work of all who are now called to be the sons of God, joint-heirs with Jesus Christ, and good soldiers in his cause,--the cause of righteousness and truth. O, how anxious we are that we shall be "overcomers," that we may inherit these blessed privileges --secure this great boon of association with our Redeemer in his work of blessing all the families of the earth.

It was respecting this great work of delivering the world from the slavery of Sin, from the weaknesses and imperfections of the fallen nature, and from the prisonhouse of the tomb, that our Master referred, when quoting the prophecy relative to himself, which says, "The spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor [meek, he hath sent me] to heal the broken-hearted, to preach deliverance to the captives [of Sin], and recovering of sight to the blind [whose minds the God of this world hath blinded], and the opening of the prison to them that are bound." (Isa. 61:1; Luke 4:18.) The little work that was done by our Lord at his first advent, in the way of healing the naturally blind and sick and lame, and setting at liberty a few from the prison of death, was merely a foretaste of the greater and grander work which is to be accomplished by him and his glorified soldiers of the cross, at his second advent.

If the physical and temporary releases from sickness and death at our Lord's first advent were grand blessings, how much more grand and how much more blessed will be the "greater works than these," which we, as his glorified Church, in association with him, shall be privileged to perform during the Millennial age. How much greater is the work of opening the eyes of the understanding than of opening the physical eyes; how much greater the work of healing the lameness of character than of healing the lameness physical; how much grander the giving of an ear to hear the truth and to understand and to appreciate it, than the opening of the natural ear, to natural sounds; how much greater the work of loosing the tongue of the world, to speak forth the praises of him who has delivered them, than of merely loosing the tongue of the dumb to speak of natural things; how much more stupendous the work of giving eternal life to as many of the world of mankind as will accept it under the terms of the New Covenant than was the work of giving for a few years the lives of Lazarus and the son of the widow of Nain, and the daughter of Jairus. O, we praise the Lord for this glorious prospect of being associated with him in these "greater works" of the future, and we see it all comprehended in his statement that "the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth." All the deaf ears of understanding shall be unstopped; they shall hear, in the sense that the knowledge of the Lord shall fill the whole earth. And the Master's assurance is, further, that they who hear properly, obediently, shall live--not "live at this poor dying rate," of the present time, but live in the grandly superlative sense of life--in perfection of being, with the power of life eternal, lifted completely out of sin and out of death, back to the fulness and perfection of life which God gave originally, and which was lost in Eden.

NONE BUT FIGHTERS WANTED IN THE LORD'S ARMY.

In the armies of the earth the chances are that many of the soldiers will never see a battle, that the majority of them will never lose a drop of blood; but

R2311 : page 156

in our army all this is reversed. All men know at the time of enlistment that they are sure to see service, and that not only in one battle, but in many battles; and that, altho there may be times of special fightings without and within, there never will be a time when there will be such a cessation of hostilities as that we may consider our enemies utterly routed, and ourselves at liberty to retire for repose. Furthermore, we are distinctly informed at the time of enlistment that there is no discharge in this warfare. We may desert, however, and indeed are at liberty to do so, since none are held in bondage in this army.

All who desire to go back to the service of sin, have full opportunity at any time and in any place. Our Captain wants those, and those only, who serve the truth with the spirit of truth; with a desire for the service; with a love for it; all others are in the wrong ranks. The end of our service, we were informed at the time of enlistment, would be the end of the war; and further we were informed that the end of the war, so far as we were concerned, would mean faithfulness until death. "Be thou faithful unto death, and I will give thee a crown of life." Only by death can we finish our course, and only by faithfulness to the last can we be acceptable as amongst the conquerors--the overcomers.

There are many other battles than ours in progress; and many different army corps fighting on every hand; but ours is different from them all. We may be interested in some of these battles more than in others.

R2311 : page 157

Some of them may appeal to us much more closely than others, as being along lines considerably in harmony with the "good fight" which we are waging, and to that extent we may heartily sympathize with them; but we can do no more than this: because our covenant, our engagement, our battle, is the most important of all, and to it we have covenanted our every moment and our every talent. For instance, we may sympathize with those who are fighting against alcohol, and in favor of temperance; we may sympathize with others who are fighting for a general social uplift for the civilized world; we may sympathize with those who are laying down their lives for a social uplift in heathen lands, as missionaries; we may sympathize with those who are risking their lives in the cause of liberty from oppression, as in the war in Cuba.

But while our sympathies must always be on the side of everything which is making toward righteousness, goodness, truth, purity--everything either closely or remotely related to our cause of righteousness, we cannot turn aside to render aid to these other warfares. Ours is the most important, ours is the battle which the Lord God Almighty has planned, and which the Lord Jesus, as his Captain General, is carrying forward and will soon bring to glorious success; and which will secure better results, better conditions, than the various battlers for temperance and order and liberty have ever dreamed of.

But we are to beware of certain deceptions which our great Adversary brings forward, by which he would seduce us and get us into the wrong army: appearing as an angel of light, as a servant of righteousness, as a fighter in the Lord's cause. He has organized numerous false army corps, into which he endeavors to attract all who learn something of the liberty of Christ and desire to become soldiers of the cross. In order to make the matter more seductive and deceptive, the Adversary carefully guards against any intimation of his relationship with these. Indeed, he puts forward as leaders and under-officers in these various armies as many of the soldiers of the cross as he can get into a thoroughly deluded condition, in order that these armies may be the more attractive to those who are seeking the Lord's service. These armies are not as select as the Lord's army, and they offer very many inducements to soldiers, and attract very many who are really servants of the adversary; because they promise great rewards and little or no fighting, and a generally pleasant social camp life. These conditions of enlistment seem so much more favorable than those which the Lord holds out, and on the whole these army corps are so large, so fine and so attractive, that many soldiers of the cross make the mistake of enlisting under wrong banners.

The banner of the King's Own is emblazoned with a cross and a crown, and on the reverse side the names of the King and the Captain, and the law of this army, briefly comprehended in one word, "Love." The other deceptive corps, which are not the King's Own, but which contain many who deludedly think that they are in the King's battalion, have various banners, with various names; and their soldiers are generally enlisted under false conceptions of the object of the warfare, as well as respecting the results of it. They are advised that by joining this army they will get to heaven and escape a hell of eternal torment. And the results of the warfare are represented in one of two lights--either that the whole number who will get to heaven will be very small, and the whole number who will go to eternal torment immensely large; or that few of the intelligent will get to heaven, and the majority of the intelligent go to eternal torment, while many of the ignorant and savages will go to heaven, and few of them to eternal torment.

Under these untrue representations these armies are immense in numbers, containing many who have comparatively little interest in righteousness or in the King's cause, but great interest in endeavoring to escape the awful reward which is represented as attaching to a neglect to enlist in these armies. And, be it noted, that these various armies are greatly in accord with each other: while maintaining a certain amount of rivalry, they nevertheless maintain a large degree of fellowship; because their hopes and aims are practically one. But for similar reasons they are greatly out of harmony with the King's Own. Its hopes, its aims, its methods, its banner, and everything pertaining to it, differ so radically from theirs that they cannot fellowship the soldiers of our army, and in order to keep the best of their soldiers from deserting and going to it, they are prone to say all manner of evil against the Lord's army, falsely; to misrepresent its hopes, aims, ambitions and efforts, even calling it the devil's army.

It is not difficult to recognize these large numerous armies, organized under the supervision of the great Adversary. Their names are prominent upon their banners in every direction; and their soldiers are taught that the chief battling is to battle for their respective armies and their claims and names. The banner over one of these is Presbyterianism, over another Methodism, over another Roman Catholicism, over another Lutheranism, etc., etc. The Lord's army is a "little flock," while these armies boast their millions. The Lord's statement respecting his army is that "not many great, not many wise, not many learned, hath he chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom." These other armies all boast to the contrary, of how much wealth they have

R2311 : page 158

accumulated; of how wise they are; of how learned; of how rich their people; of how influential in the world's affairs. There is so wide a difference along all these lines, that it is remarkable that any who desire to find the "King's Own" should be deceived. Yet, the King himself acknowledges, that some of those who are truly his, and who desire to be found in his army are in these counterfeit armies, which he calls "Babylon." He therefore calls to them, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Nor is it sufficient that we should have the right spirit of loyalty to righteousness, and opposition to sin, in ourselves and everywhere: it is proper that our warfare against sin should be carried on in a systematic and intelligent manner. To this end it behooves every soldier of the cross to remember that he is not the director of the fight, not the commander, but is to fight strictly according to the directions of the Captain. Many, getting the idea that they are simply to fight against Sin, battle wildly and at random, and accomplish little. The Apostle spoke against this sort of thing, when he said, "So fight I; not as one that beateth the air." Beating the air, either with our fists or with our tongues, our words, is of very little avail. Our energies are to be directed of the Lord along the lines which he has marked out, and not along the lines of our own unwisdom and choice. It is one of the Apostle's admonitions to us that we should be "swift to hear, slow to speak, slow to wrath." We should hear the Lord's direction as to the place to put in our best efforts for the fight, and according to his direction this can best be done, not in fighting others, not in stirring up strife, not in words of anger and passion, but in fighting such a disposition in ourselves, in conquering our natural tendencies, in mortifying the flesh, with its affections and its desires, and its combativeness, and in cultivating in our own hearts the "meek and quiet spirit which in the sight of God is of great value."--1 Pet. 3:4.

We are to fight the good fight in the putting away and utterly routing from our own hearts and dispositions "all anger, malice, hatred, envy, strife, bitterness--all works of the flesh and of the devil--"perfecting holiness in the reverence of the Lord;" and to help all our fellow-soldiers to do the same. And we are to lift high the royal banner of our Lord, bearing his name and his law, and not a banner of our own, or of some other men's device. And we are to help to lift up this standard of the Lord in the sight of all those who are sincerely desiring to be his, and who through mistake have gotten into the wrong army corps. We are to be valiant in seeking to release them from the delusions of the great enemy, who is thus seeking to reensnare them and to deprive them of the liberty wherewith Christ made them free; and to bring them under a yoke of sectarian bondage, as being next best, for his purposes, to the yoke of sin and gross superstition.

R2312 : page 158

Thus doing we are not beating the air; we are not merely hammering pulpit tops nor shouting ourselves hoarse on street corners to no avail; but, like the Apostle, we are seeking to be crafty, that we may thus bring the truth to the attention of those whom our crafty enemy, Satan, seeks to ensnare. Our craftiness will be with a view to their liberty, while his craftiness is with a view to their enslavement. It is along this line that our Master has counseled his soldiers, "Be ye wise as serpents, harmless as doves."

A FIGHT OF FAITH.

Our text calls this good fight a fight of faith, and very properly; it is a fight of faith in every respect.

(1) It is a fight under an unseen leader, and against an unseen foe: only by the eye of faith do we recognize the Captain of our salvation, and only by his Word do we recognize the wily leader who opposes us.

(2) Sin is recognized by our moral sense; likewise righteousness. By faith we accept the Word of

God, and under the instructions of that Word we learn that certain courses of thought and word and deed are right in his sight, according to his standard, and that other courses of thought, word and action are therefore wrong; henceforth we accept these conclusions by faith in the Word,--the revelation which God has given us.

(3) We fight for a liberty and a glory of the verity of which we have no knowledge, except as we accept it by faith.

(4) God hath promised exceeding great and precious things to them that love him--that so love him as to lay down their lives in his service. We see the crown of life and we see the Lord of glory, and with the eye of faith, and not otherwise.

(5) The things that are seen with the natural eye, are seeking to influence us to the contrary of our course, seeking to influence us not to lay down our lives, not to cultivate the spirit of meekness, gentleness, patience, love; but on the contrary, to cultivate the spirit of selfishness, ambition, pride and greed, the spirit of the world. Only, therefore, as we are able to have the faith which God inspires shall we be able to fight the good fight.

In this view of matters we see how important an item faith is. If we have it not, we can never come off conquerors. And faith means some knowledge upon which faith may rest, some promises out of which faith may be constructed. These we have in the great and wonderful divine revelation. It follows, therefore,

R2312 : page 159

that it is not enough for us to enlist in the Lord's army; but it is needful that we should go to his armory --the Word--and there painstakingly put on the whole armor which he has provided. And whoever does not follow this course is not following the course directed of the Captain, and will be sure to fail in the battle. We are not, however, to think of the armor as being all that is necessary. True, the doctrinal truths respecting the various features of the divine plan and the divine will concerning us are necessary, are absolutely essential to our victory: but the putting on of the armor is not all, and does not secure victory. It is necessary that with the armor on we should fight, along the lines which we have just examined, even unto death. Let us, therefore, not make either the mistake of attempting to fight without the armor, nor the equally serious mistake of putting on the armor and neglecting to fight.

Our Captain in encouraging us to have faith in him, and in his promises of succor, assuring us that he will not leave us nor forsake us; that he will be with us in six troubles, and in the seventh he will not forsake us; and that he is abundantly able and willing to make all things work together for good to them that love God--the called ones according to his purpose. He declares, "This is the victory that overcometh the world, even your faith." Beloved, let us make sure of these things:--

(1) That we have enlisted--that we have fully consecrated ourselves to obey the Captain of our salvation.

(2) That we are seeking to obey his instructions, and to put on the armor which he has supplied.

(3) That we are fighting--resisting unto blood, striving against sin in all its various forms.

(4) That we are so loyal to the Lord and to all that are his, wherever they may be, that we are willing and ready "to lay down our lives for the brethren"--to assist them, to encourage them, to help them, in little acts of service as well as in larger matters.

(5) That we remember that there can be no victory except as we keep the faith--our trust in the Lord as our Redeemer, in his care over us, and in his willingness to help us, and in his ability to help. Thus, and thus only, shall we come off conquerors and more than conquerors through him who loved us and who bought us with his own precious blood; to whom, with God our Father, be praise and thanksgiving everlasting.

"Thanks be to God who giveth us the victory through Jesus Christ our Lord!"--1 Cor. 15:57.

===================

R2312 : page 159

JESUS BEFORE PILATE--"CONSIDER HIM."

--JUNE 5.--MATT. 27:11-26.--

"Jesus came into the world to save sinners."--1 Tim. 1:15.

AFTER the Lord's arrest in the Garden of Gethsemane, he was brought before the high priests, Annas and Caiaphas, for examination, and it was probably at this same house of the high priest that the Jewish Sanhedrin met, and the trial before it took place, as described in Matt. 26:59-66. It was probably about one o'clock in the morning that our Lord was brought in as a prisoner, and the examination and trial are supposed to have lasted until about half past five in the morning; a little later, probably between six and eight o'clock of that same day, he was brought before Pilate, the representative of the Roman Government. The chief priests and leading Jews of the Sanhedrin had been anxious for some time to apprehend our Lord, and he had walked in Galilee and no longer walked in Jewry (the Province of Judea) because the Jews sought to kill him. True, they had reasoned among themselves--"not upon a feast day, because of the people;" but our Lord had eluded them, and returned only at the time of the Feast of the Passover, knowing that it was at this time that his "hour was come, that he should depart out of the world," and that it must be at the time of the Passover, to fulfil the types and prophecies of the law. Finally, exasperated by the Lord's triumphal entry into Jerusalem on the ass, and his driving the money-changers out of the Temple, they had seized upon the proposition of Judas for his betrayal at night, his capture when the multitudes were at home, his trial at an untimely season at night, his condemnation by the Jewish Court, and, rushing the matter through, the securing of Pilate's endorsement of the death sentence, which was essential.

In the trial before the Sanhedrin, which was the chief or Supreme Court of the Jews, and was composed of seventy of their prominent men, it was necessary that a form, at least, of justice should be followed; hence witnesses were sought, to prove something against our Lord which would show him worthy of death. But finding no such witnesses, they ultimately secured two who were willing to bear false witness, who falsified by slightly perverting our Lord's statements--the wish to bear witness against him and to secure the favor of the chief priests probably helping them to distorted views of our Lord's words.

It was because the Sanhedrin had no power to put to death without the consent of the Roman governor that they brought Jesus before Pilate, and they brought him bound, as indicating that they had already determined that he was a vicious character and had found him duly guilty, and that the endorsement of their verdict and order of execution were the only proper steps for Pilate to take.

In the trial before the Sanhedrin no charges of treason or sedition were made, because such would have been out of order: the Jews holding their right to

freedom from the Roman yoke, treason to Rome would have been loyalty to Judaism; besides, this was the very thing for which they had been waiting for centuries--a deliverer, and a great one; hence, the charge before the Sanhedrin was blasphemy. But before Pilate the charge of blasphemy would have had no weight, himself being probably an unbeliever in Jehovah and the Jewish religion and customs. Hence, the charge before Pilate was treason to Caesar; the high priests and Sanhedrin hypocritically taking the position that they were loyal defenders of the Roman power. But Pilate evidently saw through their subterfuge. His experience with human nature taught him at a glance not only that the prisoner before him was a remarkable man, but also that he was not of the kind to make a dangerous enemy to the empire.

Pilate's question to our Lord was evidently one of curiosity full of irony, "Art thou the King of the Jews?" If he expected any wild or blatant assertion of power and dominion, might and greatness, or any appeal to his compassion or pity or fear, he was disappointed. The Master merely answered in the brief and simple

R2313 : page 160

words, "Thou sayest." He made no response to the various charges and calumnies which the Jewish elders and priests heaped upon him--"not one word." He knew that his hour was come; he knew that the cup of bitterness and ignominy which he was draining to the dregs was permitted of the Father; his will was entirely submitted to the Father's will; he had no desire to clear himself, nor to avoid or resist the death sentence sought. Pilate was amazed that anyone should be so indifferent to the preservation of his own life; but altho astonished that our Lord made no effort to resist his enemies and preserve his life, Pilate clearly saw that the charges were base fabrications, unworthy of consideration; and hence he informed the accusers that, as it was the season when he usually set at liberty a prisoner, they could reckon Jesus as having been justly accused, justly sentenced, and then set at liberty. But the accusers were enraged at the thought of their plans miscarrying, and fearful that even yet their prey might escape them, and cried out and incited the people against such a decree.

The Roman governor, like others of his day and since, was susceptible to fear, and especially if inspired by dreams; and a message from his wife, cautioning him to do nothing against Jesus and telling of her troubled dreams on his account, determined Pilate that he would set Jesus at liberty. Accordingly, he gave his decision that the one who should be released to them would be either Jesus or a very noted robber, named Barabbas. By naming Barabbas as the alternative choice to Jesus he evidently thought that, because Barabbas was so undesirable a person to have at liberty, the Jews would finally conclude that of the two they would prefer to have Jesus at liberty rather than Barabbas. But Pilate was mistaken: the hatred inspired by religious fanaticism is the deepest, wickedest and most conscienceless of all, and Barabbas was promptly accepted,--which left Pilate committed on that point, and left Jesus under the implied sentence.

The governor was still further perplexed. In attempting to get out of a dilemma he had unwittingly gotten himself into a worse fix, and he inquired what would be their will, then, respecting Jesus. Their blood-curdling cry, "Crucify him" astonished Pilate, and he answered, "[No!] for what evil hath he done?" But seeing that the case hung in the balance, the bloodthirsty accusers cried with greater vehemence, "Crucify him, crucify him," creating a tumult, and thus endeavoring to impress upon Pilate the danger of a general insurrection, unless their demands were complied with.

Poor Pilate! He stood as a representative and mouthpiece for the Roman empire, and was required to preserve order at any cost. He yielded to the demands, but indicated his own separateness from the sentence by his words, and by the symbolic act of washing his hands with water, in their presence, saying, "I am innocent of the blood of this just person; look to yourselves [that you are likewise free from blood-guiltiness]." Thus laying the responsibility upon them, he evidently still had hope of their change of mind. It was probably with this same thought in mind, or probably because the law required that everyone worthy of crucifixion should first be scourged, that our dear Redeemer was scourged before being delivered to be crucified.

Promptly the defiant cry, "His blood be upon us and upon our children," rang out through the courts of Pilate's tribunal, and reverberated in the courts of heaven, and was recorded as a prophecy of divine judgment against them. Alas! poor Jews; with what judgment you judged, you have been judged. And altho the true followers of the Nazarene have never injured you, his nominal friends have often brought vengeance upon you at the hands of Pilate's successors. You cried, "We have no king but Caesar," and were taken at your word by the Almighty. Oh, poor Jew, there is no way to escape your self-pronounced curse of his blood, except by accepting his blood, freely offered to you as to all mankind as the blood of sacrifice, the blood of atonement which sanctifieth (maketh holy to God) all to whom it is applied by faith. It is the "blood [seal] of the New Covenant."

The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected: it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. The Apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions, while seeking to walk in his footsteps. (Heb. 12:3.) Again, the Apostle refers to this, in connection with the other sufferings of Christ, saying that he who was rich for our sakes became poor, that we through his poverty might be made rich; that he suffered, the just for the unjust, that he might bring us to God; and that as he laid down his life on our behalf, a willing sacrifice, "we ought also to lay down our lives for the brethren."

====================

VOL. XIX. JUNE 1, 1898. No. 11.

CONTENTS.

Provoking One Another.............................163
Poem: The Truth Shall Conquer.....................167
Must We Abandon Hope of a Golden Age?.................................167
The Jewish Faith in the Millennium................168
A Look at the Crucified One.......................170
"A Spirit Hath not Flesh and Bones"......................................174

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

===================

PROVOKING ONE ANOTHER.

"Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so much the more as ye see the day drawing on."--Heb. 10:24,25.

THE WORD "provoke" signifies to arouse or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable, as in our text, to describe an incitement to good works, good thoughts, etc. The tendency of fallen human nature is toward things that are mean, selfish, grovelling, and the natural bent is to incite or provoke or encourage similarly mean and unworthy thoughts, actions and words in others, and it has become a proverb, that "Evil communications corrupt good manners." Everyone of experience knows this general tendency of evil to beget evil, and to corrupt and to pollute whatever is nobler and purer than itself; hence we have the Scriptural pronouncement, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who neglect this counsel need not be surprised if they are continually falling into temptation, and if the influence upon their own lives results in a measure at least of ungodliness and sin, and disfellowship from those things which are noble and true and pure.

But the "new creature in Christ Jesus" is one in whom the transforming influences of the Lord's spirit have already begun--one who has a new heart, a new will, a new disposition. With such, "old things have passed away, and all things have become new:" they have been begotten again; i.e., re-begotten--to new hopes, new wishes, new ideas of propriety. Instead of the earthly wisdom and way with its "bitter envying and strife," which "descendeth not from above, but is earthly, sensual, devilish," they have now the wisdom that is from above, and a heart (a disposition) to appreciate and pursue its counsels, which are, first purity, then peaceableness, gentleness, meekness, mercy, good fruits, without partiality, and without hypocrisy. And the disposition of this class, in proportion to their attainment of this heavenly wisdom and new nature, will be to "provoke" or incite or encourage one another, and all with whom they come in contact, to similar goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course.

This is laid down in the Scriptures as an unvarying rule: "A bitter fountain cannot send forth sweet water, and a good fountain cannot send forth brackish water." A thistle-bush cannot bear grapes, and a grape-vine cannot bear thistles. It is the Master himself who says, "By their fruits ye shall know them." If, therefore, we desire to prove ourselves, and to judge respecting our progress in mortifying (putting to death) the old nature, and our growth in the new nature, we will judge ourselves by this standard; answering to ourselves the question,--Is my own spirit (disposition) one which delights in sin in its various forms (not necessarily in its grosser forms of murder, theft, etc., but in its more refined forms, falsity, envy, strife, vainglory, slander, evil-speaking, evil surmises, etc.), or is my delight increasingly in righteousness,

R2314 : page 164

truth, goodness, gentleness, meekness, patience, love? If the former, we are yet, either wholly or partially, in the gall of bitterness and in the bondage of iniquity, and have need to go at once to the Great Physician, and to submit ourselves to his radical treatment --the cutting off of sin, the mortifying of such fleshly desires, etc. If the latter be our condition of heart, we have cause for rejoicing, yet no cause for pride or boastfulness; for we can say no more than that we have merely done our duty, having merely learned, and that imperfectly, the lessons set before us by our great Teacher.

The Apostle is addressing the Church, the consecrated, the new creatures in Christ Jesus. This is shown in the text, for he classes himself with these, using the word "us;" it is also shown by the context. He calls the attention of the consecrated to the influence which goes out from each to each, and the consequent importance that the influence shall always be stimulating, or provocative of that which is good. No doubt the Apostle found in his day, as we find now, that many who are consecrated at heart fail to see clearly how this consecration should associate itself with and mark itself upon our every act and word. Perhaps he saw then, as we see now, that the holy influence of truth, gathered at a meeting of the Lord's people, through their communion of heart, with each other and with the Lord, is not infrequently spoiled, dissipated entirely, by inconsiderate or unkind remarks of some of the company, upon dismissal.

Who, of experience, does not know how great a matter a little fire may kindle; how much evil may be started by the fire of the tongue; how many unkind thoughts, evil suspicions, surmises, how much envy, malice, hatred and strife, may be started by a mere insinuation? Since the Lord declares, "Out of the abundance of the heart the mouth speaketh," it follows that the hearts and lips from which emanate these evil influences, are not controlled by the wisdom which cometh from above, tho they be in some measure consecrated to the Lord.

It is a great mistake, also, to suppose that because the evil thing is said in a kind and gentle manner, therefore it is a good thing, and evidence of a pure heart, that is full of love; quite to the contrary, we know that the great Adversary himself is continually presenting himself in garments of light, that he may exercise the greater influence for evil upon those who have made a covenant with the Lord. So, likewise, those who implant evil thoughts, surmises, etc., in a smooth and polished manner, and perhaps with a tear, are the most dangerous foes of peace and fellowship, and often accomplish the greater harm; because they succeed in planting roots of bitterness and thoughts of evil in hearts which would utterly resent the same evil thoughts and evil surmisings, if presented in a coarse, offensive and obtrusive manner.

We are not to be reckless of each other's interests.

In our contact with each other, whether a personal contact or a contact by mail or a contact through the columns of this Journal, we are to "consider one another." We are to consider what would be helps, and what would be hindrances, what would be encouragements, and what would be stumbling-blocks; and we are to do all in our power to assist one another to run with patience the race for the heavenly prize. If we are truly consecrated to the Lord, we can do nothing "against the truth but [every effort must be] for the truth." (2 Cor. 13:8.) What a burning and shining light every Christian would be, if his every act were considered and shaped for the benefit of those with whom he comes in contact! What a blessing it would be in the home! What a blessing it would be in the Church! This brotherly consideration is what the Apostle is urging upon us: "Consider one another, to provoke [incite, encourage] to love and to good works." Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works, corresponding to these feelings), all of which are "of the flesh and of the devil."

The Apostle links this advice with the exhortation to forget not the assembling of ourselves together, as the Lord's people. None of us are so strong in the new nature that we can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with "the brethren" for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged his people to seek each other's fellowship for companionship in the study of his Word, and in prayer, pronouncing special blessings upon the meeting of his people together, even if so few as only two or three.

It is true that sometimes isolated ones, who have no fellowship in the present truth (except through the WATCH TOWER) are often amongst the most staunch and devoted and self-sacrificing of the Lord's people; but we should not from this infer that the blessing comes from their isolation, but rather, since their separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in his own presence and blessing, that which they lack of fellowship with other members of the body. But if one had opportunity for assembling with others for worship of the Lord and the study of his Word, and

R2314 : page 165

neglected to avail himself of his privilege, we need not expect that for his benefit the Lord would work special miracles of grace. The Lord's miracles may be expected only in times of emergency, to make up for natural deficiency.

Besides, we are to remember that through the WATCH TOWER and the mail the Lord has established a channel of communication amongst his people so that none need be without such fellowship and spiritual intercourse. And we call attention to the fact that the terms of our Journal are so liberal that the very poorest of the Lord's people may avail themselves of this privilege of communion. If they refuse or neglect to use this grace which the Lord has put within their reach, at a cost of one postal card per year, it is their own fault; they are disregarding the Lord's instruction, through the Apostle, and are neglecting the means open before them for having fellowship with others of like precious faith. If such find themselves growing cold, as a result of neglect of the Lord's arrangements and providences, they have themselves to blame. We do not know how to make the WATCH TOWER terms more reasonable than they are. We exhort all to recognize it, not as a personal gift, but as a part of the Lord's provision for his people, to which they are welcome as to all the features of his grace. Freely we have received, freely we will give the message of his love and mercy.

The Apostle intimates that, as "the Day" draws near, there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord's people with each other. And experience proves this: the great Millennial Day which has already begun, chronologically, has brought with it new activities in mind and body, a greater pressure of business and rush to keep abreast of the times, and a correspondingly greater danger to the Lord's people of being choked with the cares of this life, or with the deceitfulness of riches, or of seeking riches. We need a counteracting influence, to off-set this increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord's people among themselves,--communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in his Word.

And not only so, but we find that the beginning of this great Millennial Day is a "day of trouble." We find that the latter part of this day of trouble is to be upon the world, and that the Lord promised his Church that, if faithful, they shall be "accounted worthy to escape all those things coming upon the world." But we have found also that the forepart of this day of trouble, which is the day of preparation for the world's trouble, will be a special time of peculiar trouble and trial, testing and sifting, upon the Church; for--The judgments of this day "must begin with the house of God." We see this sifting and shaking in progress all about us in the nominal Church, and still more intensely among those who occupy a still higher position and enlightenment through the knowledge of the present truth. "The great day of his wrath [judgment, testing, sifting, first of the Church and afterward the nations] is come, and who shall be able to stand?" We hear the Apostle's exhortation, as he looked down prophetically to our day, saying, "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in exalted positions. --Eph. 6:13,14.

It is "as we see the day drawing on" that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love and to good works, and thus to assist one another in putting on "the whole armor of God"--the graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope--that with these as the divine panoply or armor, protecting us from the assaults of the Adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armor, we will be unable to stand. And this armor includes more than mere head-knowledge, represented by the helmet; it includes, be it noted, the entire breastplate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the spirit, and the sandals of consecration.

In the succeeding verse the Apostle mentions the possibility of wilful sin among the Lord's people, and what it would imply--the second death (the sorer punishment than the first death, in that it would be without hope)--"everlasting destruction from the presence of the Lord and the glory of his power."

While wilful sin has always been the same, it would not be unreasonable to infer from the Apostle's words that the temptations and dangers of "this evil day" in which we live will specially tend to trial along this line. Let it be clearly noticed that the Apostle is not speaking of sins of ignorance nor of accidental missteps by being overtaken in a fault, whose sin is not unto death, but from which the transgressors may be restored in a spirit of meekness. He is referring directly to full, complete sin--the sin upon which the full penalty is justly and properly to be recompensed.

At first thought, many may be inclined to say,

R2314 : page 166

Well, I am in no danger of that sin, for I am sure that I would not commit sin wilfully, intentionally, designedly. But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a wilful sin, but which later might become wilful sin: for instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we afterward came to a clear knowledge of the truth respecting the subject, and failed to repent of it to the Lord, and to undo so far as was in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus to endorse the sin intelligently, would appear to make of it a will-full sin.

With this view of the matter, the children of God cannot afford to sanction in their own minds even the slightest injustice or untruth towards each other, or towards any. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and there rememberest that thy brother hath aught against thee [that some one has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practicing injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever wrong you have done him] and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."

In describing these who sin wilfully, the Apostle uses very strong, figurative language, declaring that, inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that he laid down his life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of Christ, who really trample him and his goodness and love under their feet, figuratively, disdaining his mercy and favor as well as his instruction in righteousness. He says that, inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the precious blood of Christ which sealed the New Covenant, counting it a non-sacred thing--common--and do despite to the spirit of divine favor which had held out to them freedom from the yoke of sin, and ultimately release from its penalty, death; and the attainment, as the Lord's people, of the crown of life eternal.

While holding up before the Church the dangers of sin, and the danger of falling away from steadfastness for Christ and to the principles of his righteousness, the Apostle encourages us to continue our fight against sin and its influence in ourselves and in others, "perfecting holiness in the reverence of the Lord." Accordingly he calls our minds back to our first love and first zeal--"the former days, in which, after ye were illuminated, ye endured a great fight of affliction; partly whilst ye were made a gazingstock both by reproaches and affliction, and partly whilst ye became companions of them that were so used." He would thus encourage the Lord's people to continue the good fight--to continue to wage warfare against the world, the flesh and the devil, and the spirit of these, especially each within himself, in the battlefield of his own soul. And he urges that faith in the Lord and the rewards which he shall grant by and by, when he shall be glorified in his saints, is very necessary to our endurance of hardness as good soldiers in the fight against evil, both within and without, saying, "Cast not away, therefore, your confidence, which hath great recompense of reward"--"forsake not the assembling of yourselves together, as the manner of some is, but exhort one another; and so much the more as ye see the day approaching."

And this reminds us of the words of the Lord, through the prophet Malachi (3:15-17): In the time when the proud are happy, and they that work wickedness are established in power and influence, and they that tempt God seem to be blessed--"then they that feared the Lord spake often one to another [sympathizing with and encouraging one another, so much the more]: and the Lord hearkened and heard it; and a book of remembrance was written before him of them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." But while all should seek to provoke to love and to good works and to happy looks, we well know that the majority do the reverse. Hence, we suggest that the Lord's peculiar people may be so controlled by his Word and its spirit that they will be incited to good works, good deeds and good looks by the most unfavorable conditions. Consider Stephen, confronted by those who afterward took his life: not only had he courage to preach to them, but his heart was so provoked to love and good works that his face shone with an angelic beauty. (Acts 6:15.) And the same grace abounding enabled him to pray for his murderers. (Acts 7:60.) Nothing could provoke such a spirit-filled saint to evil. Let us follow the example of such close followers of our Lord's footsteps.

R2314 : page 167

THE TRUTH SHALL CONQUER.

"An arrowy shaft of lightning flame,
Forth from unlettered lips it came;
Winds bore it, and the songs of birds;
It clove its way in burning words,
And, on a holy mission sent,
Through languages and lands it went.

"Some heard it, but they did not heed,
Some welcomed and performed its deed,
Some fought it and were stricken dumb;
They knew not what a power had come,
And, struggling to eclipse the light,
Were crushed by its resistless might.

"It barbed the hero's scorn of wrong,
The poet shaped it in his song;
It nerved the speaker on the stage,
With it the author warmed the page;
And hoary error shrank away,
Dazzled and blinded by its ray.

"O, spark from heaven, touched by thy light
The farthest hills with day are bright;
New forms of love and beauty rise,
New splendors tint the arching skies,
The ancient wrongs that vex us cease--
We hail the thousand years of peace."
--Selected.

===================

R2313 : page 167

MUST WE ABANDON HOPE OF A GOLDEN AGE?

MISS Frances E. Willard, deceased, highly esteemed for her works in the cause of temperance and morality, is accredited with an epigrammatic statement which is generally supposed to contain an essence of wisdom amounting almost to inspiration, as follows:--

"ONLY THE GOLDEN RULE CAN BRING THE GOLDEN AGE."

Were we sure that Miss Willard was inspired, or, were we sure that in this sentence she had gathered up the spirit and essence of divine revelation on this subject, we would in either case lose all the hope we now entertain for the glorious future.

It is over eighteen centuries since our Master promulgated the Golden Rule; and his disciples and followers for all these centuries have preached it. His words have been translated into every language under heaven, and yet, at this moment, how extremely few there are of the world's population of fifteen hundred millions who practice this rule! Nay, how few there are even of our Master's professed followers who make any pretense at governing their actions, their words and their thoughts by this Golden Rule! Let the answer come from every quarter,--from the nations of Christendom, from the business men and manufacturers, from the mechanics and laborers, from the home circles, where selfishness mars everything, and, finally, from the Churches professedly advocating the Golden Rule. How much we see of slander, anger, malice, hatred, selfishness, meanness; how little we see of any effort to control these in the lives of professed Christians; and how little reason we have, therefore, to suppose that the rule is observed in their hearts.

And yet, if Miss Willard were a true prophetess, or if she voiced the testimony of the Bible prophets, the only hope of a Golden Age lies in man's acceptance of this Golden Rule which has met with such slight acceptance for more than eighteen centuries. Must we abandon hope of a glorious Golden Age? Can there be no Millennium until all mankind, or a majority at least, shall have voluntarily accepted the Golden Rule, and brought their hearts and lives into conformity therewith? If so, the Millennial dawn will never come. Reason and logic can reach no other conclusion than this. Must we give up hope?

No, we will not give up hope, for we have "a more sure word of prophecy," to which "we do well to take heed, as unto a light which shineth in a dark place, until the day dawn." (2 Pet. 1:19.) We are still in the dark place; sin and selfishness still abound; the Golden Rule does not control; we see no evidence of a general acceptance of it: but the more sure word of prophecy foretold this very condition, foretold that the present would be a dark time, and foretold that a glorious dawn would come. We do well indeed to take heed to the prophetic testimony respecting what great light will usher in the Golden Age.

So far from telling us that the Golden Age will come by the adoption of the Golden Rule among the inhabitants of the earth, the more sure word of prophecy tells us to the contrary, that the Golden Rule will come more and more into disrepute; and that the rule of selfishness and sin will abound; and that the result thereof will be a total wreck of present institutions, in a time of trouble such as was not since there was a nation (Dan. 12:1): a time of anarchy, brought on by the neglect of the Golden Rule; a time in which "every man's hand shall be against his neighbor; and there shall be no peace to him that goeth out nor to him that cometh in."--Zech. 8:10.

This same sure word of prophecy leaves us not to grope on in doubt and fear, but assures us that beyond

R2314 : page 167

the coming trouble Immanuel shall reign--that he will set up his Kingdom upon the ruins of the present selfish institutions and systems which will then be ground

R2314 : page 168

to powder and become "as the chaff of the summer threshing-floors." (Dan. 2:35.) It informs us that Immanuel will establish his Kingdom by means of this time of trouble, and indeed that the trouble itself will be his judgment against sin and selfishness, against the neglect of the Golden Rule which he laid down, and that he will break in pieces and consume all these present institutions, and establish in the earth a kingdom of righteousness, whose law will be the law of Love--the Golden Rule.

In harmony with this is the testimony of the more sure word of prophecy that, "When the judgments of the Lord are abroad in the earth [producing the great time of trouble], the inhabitants of the world will learn righteousness." (Isa. 26:9.) They will learn the inexpediency of sin and selfishness, and that thereafter under divine direction, under the rule of the Heavenly Kingdom (Christ and his Church, in spiritual power and glory), no other laws or rules than the Golden Rule shall be permitted; and under its glorious administration, the prophetic testimony is, "the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the great deep;"--so that it shall no longer be necessary to say one to the other, "Know thou the Lord!" because all shall know him, from the least to the greatest.--Jer. 31:34; Heb. 8:11.

This is the glorious day, foretold by Moses and by the Apostle Peter, when the great Prophet, Priest and King,--the Christ,--shall rule the world in righteousness, and execute justice in the earth; when he shall lift up also the poor and the needy, and him that hath no helper, and lay justice to the line and righteousness to the plummet, and bless all the families of the earth with the knowledge of the Lord and with opportunity, if they will, to come into harmony with him and to obtain the gift of God, eternal life, through Jesus Christ, our Lord: while all who reject the grace of God and the New Covenant shall be destroyed from among the people, in the second death.--Acts 3:22,23.

Let all those who desire the truth, and who desire to have its sanctifying influence upon their hearts and lives, give the less heed to earthly prophets and wise men and women, however good they may be, and give the more earnest heed to the "more sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place, until the day dawn."

Neither logically nor Scripturally is there ground for hope of the Golden Age except in the institution of the Kingdom of Christ, for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Not only is this Kingdom the world's hope, but it is also the Christian's hope: he hopes to become a joint-heir with his Redeemer in that Kingdom. And, "he that hath this hope in him, purifieth himself, even as he is pure."--1 John 3:3.

Let us therefore change the statement, and tell to the whole world the "gospel of the Kingdom," the truth, that--

ONLY THE REIGN OF CHRIST CAN BRING THE GOLDEN AGE.

===================

R2314 : page 168

THE JEWISH FAITH IN THE MILLENNIUM.

BY RABBI GOTTHEIL, OF NEW YORK CITY.

"THE belief that Jesus would return to earth in the near future formed, according to Schleiermacher, the basis of the theory of final redemption with the early Christians; and Dorner considers it the first dogma laid down by the rising Church.

"Misgivings and consequent doubts sprang up only with the widening breach between Jewish and Gentile converts. As long as Christianity was viewed merely as a reformed Judaism, as the fulfilment of the Scriptures; as long as the Jewish nation retained in the eyes of the followers of Jesus its prerogatives and high vocation among the nations of the earth, no reluctance was felt to identify the great hope with the national restoration of Israel. It appeared but natural that the place where the Messiah suffered defeat should also witness his final triumph. Such a consummation would silence all doubts as to his authority forever. Israel had rejected him. Israel should be the first to receive him, repent and lead the rest of mankind to the foot of the cross, and thereby the Scripture should be fulfilled.

"But time wore on without bringing the looked-for reappearance of the Messiah. Christianity meanwhile left its native soil more and more behind, carrying the cross beyond the seas and into distant lands; while at home disaster after disaster devastated the land and drove its inhabitants in scattered fragments among the Gentiles for shelter. The preachers of the new faith chafed under what they considered an unnecessary burden--nay, a positive hindrance to the success of their missionary labors. Unfortunate people are always unwelcome; the defeated are undesirable companions of those who mean to conquer the world. In the case of the Jews, there was superadded the scorn bred by the thought that their downfall was the vengeance of the gods whom they denied and despised.

To be thrown together with this wandering tribe was very undesirable to the Christians--nay, appeared as

R2314 : page 169

a stumbling-block in their way. Can it not be removed? Can the stigma not be got rid of? A new interpretation of the passages in the Bible predicting the restoration of Palestine as the beginning of the new and better order of things on earth was sought and, of course, found.

"Divorce!' became the shibboleth of many leading spirits. 'No Judaism!' grew into a cry like 'No Popery!' in later England, and for the most part carried the day. In others, however, the first dogma of the Church held its own and gained new strength as the Christian writings were being gathered together, and the New Testament appeared as 'sacred Scripture' by the side of the Jewish canon. The words are all too clear and definite to be easily interpreted away. Endless controversies ensued, which are not finished to-day. Everybody knows what part the 'second advent' played in the history of the Church. There were times when large numbers of Christians actually prepared for the wonderful event, and if a recent statement made on good authority may be trusted one-half of the English clergy are firm believers in the primitive dogma, and are laboring to prepare the world for the impending manifestation of Christ.

"It is a great pity that the 'No Judaism!' cry was ever mingled with the disputes of the new faith. Had it never been heard, why, the truth must have become apparent that the breach between the old and the new covenants was not nearly as wide as it seemed to be: that mother and daughter were not fatally separated, and might pursue their own ways as friends and not as foes. The dearest hope the Israelite nourished in his bosom during all his wanderings--what was it but the coming of the Messiah, the Goel (Redeemer), the Savior of his people; the one who would rebuild

R2315 : page 169

'the fallen Tabernacle of David' and restore his throne to greater than its pristine glory! That was the same throne on which the Christian expected Jesus to sit, surrounded by the heads of the twelve tribes of Israel and the resuscitated saints and martyrs, who should there receive their final reward. Jew and Christian hoped that Jerusalem would rise from her ruins, change her sackcloth and ashes for robes of honor, and, instead of being despised, become the desire of all nations.

"The question who that chosen vessel of God would be, whether the one who in his own person shared the fate of Jerusalem, or one who had not yet been seen on earth--could that be of greater weight than the common belief that he would unfailingly appear? A scion of the house of David he would be, an Israelite after the flesh, a ruler of his own people. If he should reveal himself as the man of sorrow who was nailed to the cross, the Jews would be the first to do him homage. Here was a clear and firm point of contact, strong enough to keep the two faiths together until 'the day of his coming.' But the new faith had grown into churches--churches of various tongues and divers nationalities, split up into sects, warring with each other about subtle points of dogma and ceremonies and persecuting one another with ruthless hatred.

"Amid these ever-growing conflicts Christianity was lost. I mean Christianity as it came from the lips of its Jewish teacher. His living words had congealed into creeds and systems, which, passing through the hands of writers of greatly divergent minds shaped these words--could it be otherwise?--into likeness with themselves. Powerful organizations arose which so far overshadowed their common origin that the Jew was mentioned only for condemnation, as the hater of the cross and the enemy of the Gospel, a tool of the devil to obstruct the kingdom of Christ. Yet half of his contention was widely conceded; viz., that the work of the Messiah was not complete; that it had been only preparatory for the final redemption of the world.

"But this availed nothing, and the chasm was dug out deeper and deeper, which kept the two faiths apart --at what cost to the very purposes which were nearest the heart of Jesus we leave unsaid here. Instead of it let us refresh our hearts at the thought that after all the idea of a Millennium has not been lost to us-- nay, that its kernel of truth is better understood now than ever before. For what it has failed to do in olden time, and must fail to do as long as it remains covered with dogmatic shells, it has begun to achieve in its liberated state. There is abroad now a new spirit of fraternity and community of sacred interests among the various religions; a desire for cooperation in those things good and true and helpful which are the very beginning of the Kingdom of God on earth. If the Christian thinks he must do that service in the name of his Redeemer, that need not hinder his neighbor of a different belief from grasping his hand and becoming his fellow laborer. If the Jew is seen to do Millennial work, why should the Christian keep aloof? God has made all nations not only of One flesh, but also of One heart and of One mind; planted in each the same hope, the same pity; tries them all by the same sorrows, and gathers them all at last to the same earth. As in all things, so Heaven can only help us to peace and good will if we are earnest and zealous in seeking and pursuing them.

"What is the Millennial outlook at present? For the Jew; disheartening to almost despair, sadder even at the end than it was at the beginning of the century. The paeans with which he hailed 'the era of enlightenment' have died away from his lips. He stands aghast at the cruel rebukes he receives everywhere. The

R2315 : page 170

age of persecution has returned for his brethren in many lands. For what sin or misdeed? I will speak frankly; he who is branded as an unbeliever had only too much faith in the professions of his Christian surroundings. He flung himself into the currents of life, as they opened for him, with the ardor of youth; but when he reaches the desired shore in larger numbers than pleased his competitors he is pushed back and all the hateful vocabulary of scorn, abuse and calumny emptied on him with new vehemence. It is impossible for the non-Jew to realize the bitterness of soul which this disenchantment awakens in the Jew. Once he could bear it all in patience, because he felt the hand of God in it and thought it his portion during the dispersion; he walked his thorny path, as one of his poets sang:--

"His eye to earth, his heart to heaven.

"Now, his manhood rises against the injustice he suffers; the free man in him writhes under the indignities heaped upon him, and he has unlearned to seek and find compensation in the synagogues or in the Talmud.

"But for all that the Jew stands at his post and defends his old flag. He will not recede a hairbreath from the ground so far gained. Firm in his oldtime tried and fireproof faith in the coming of the Millennial Messiah, he labors on; where that is made impossible by the iron hand of his oppressor, he practices the art no one has learned better than he--'to stand and wait.' Whether that coming of the Messiah will be the first or the second, no matter, if only the will of God be done on earth as it is in heaven.

"It is not the will of man to direct his steps, says Scripture; nor in that of mankind either. Civilization, and it alone, is sought--and behold, Millennial fulfilment comes with it unsought and inevitably. The spirit cannot be restrained nor put behind prison doors; it moves where it listeth. Freedom of speech, e.g., our undisputed possession, cannot coexist with church tyranny. The open court of an untrammelled press is the best safeguard of public justice. As it is shown in France, frenzied by artificially fanned passions to blindness, the combined power of civil and military authorities cannot wholly silence the voices, growing louder every day, which demand justice, justice at all hazards.

"Electricity quickens thought as well as muscle; the telephone sharpens the mental as well as the bodily ear. Growing ease and comfort in our homes, in travel, in the sickroom, make us more sensitive for the sufferings of those who are deprived of them, and also for the aches of the soul and the stings of conscience. Organized handicraft and manual labor have increased the sum of manhood among us a million times. Despite their many drawbacks the unions are a splendid school for self-discipline and self-government. They have taken the sons of toil out of their isolation, taught them the value of social order and of subordination to established laws. States within the states support each other as the pillars do in the steel framework of our modern towers of Babel. It was the confusion of tongues that marred the plan of the first one. Our workingmen understand each other; there is no speech nor language where their voice is not heard intelligently. The bugbear of a war between capital and labor is fading more and more into air, for it would be just as wise as a war would be between the wheel of an engine and the steam that drives it. Our societies for the prevention of cruelty to animals, can they fail to make cruelties to man more and more hateful?

"With the doors of our public schools open to all comers, with our colleges and universities freeing themselves ever more from dogmatic fetters and sectarian narrowness; with free libraries, increasing every year by the thousands, reaching the most outlying districts and offering their treasures to the cottager in village or hamlet; with our Chautauquas and other active societies for the diffusion of knowledge; with our charities becoming wiser and more truly charitable as the spirit of humanity spreads, and with Toinby halls and settlements and sisterhoods and brotherhoods for personal service finding ever greater favor; with pulpits on all sides in which the religion of truth is taught as well as the truths of the religion for which they stand--thus splendidly equipped we may surely approach the gateways of the centuries with the calm composure born of the confidence that humanity has now advanced too far to be forced backward to any great distance or checked for any length of time.

"Our faces are firmly set toward the rising sun, and wherever light and love and right prevail God is present and is worshipped by all his servants in divers forms, yet One in spirit and aspiration. What if our songs are 'Songs before Sunrise,' and many deep shadows of uncovered wrong and unredeemed oppression cover still the earth--the watchman on the hill cries, 'The morning cometh' and 'The counsel of the Lord standeth forever.'"

===================

R2315 : page 170

A LOOK AT THE CRUCIFIED ONE.

--JUNE 12.--MATT. 27:35-50.--

"Christ died for our sins, according
to the Scriptures."--1 Cor. 15:3.

ALTHO the Scripture narrative of our Lord's crucifixion is told in a most simple and artless manner, and without apparent attempt at embellishment to give it tragic effect, nevertheless in its simplicity it is one of the most touching narratives of history. As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition both to angels and to men of his Justice and Love combined. How strikingly depravity of fallen human nature was illustrated in those who witnessed our Lord's many wonderful works, and then his

R2316 : page 170

unresisting sacrifice for our sins, coldly--without appreciation. Nothing could illustrate this better than the account of the division of our Lord's garments and the lot cast to see who would get the seamless robe,

R2316 : page 171

which so beautifully represented his own personal perfection, and which had probably been a gift from one of the noble women mentioned as being amongst his friends. (Luke 8:3.) The climax was reached when, after finally dividing the spoils, his executioners unpityingly viewed his sufferings and death--"Sitting down they watched him there."

Moreover we are compelled to concede that while the influence of the Gospel of Christ has had a large influence upon the world of mankind, producing a civilization which certainly is to be appreciated as a great advance over more rude and barbarous conditions of the past, nevertheless, we can readily discern that under the veneer of worldly politeness and civilization there is yet a great deal of the depraved disposition in the natural heart. For are there not many to-day who, after coming to a knowledge of the facts of his case--a greater and clearer knowledge, too, than that enjoyed by the Roman soldiers--after learning of the wonderful works and of the sufferings of Christ, and that these were on our behalf, instead of falling at his feet and exclaiming, "My Lord and my Redeemer," on the contrary do just as the Roman soldiers did--"sitting down, they watch him there?" Their hearts are not moved with pity, or at least not to a sufficiency of sympathy to control their wills and conduct, and they continue to be "the enemies of the cross of Christ;"--for as he declared, "Whoever is not for me is against me."

It was probably with irony that Pilate wrote out the inscription that was placed above our Lord's head on the cross, "This is Jesus, the King of the Jews." He knew that the rulers of the Jews had delivered Jesus to death because they were envious of his influence as a teacher; and since the charge that they brought against him was "He maketh himself a king," claiming, "We have no king but Caesar," and since by this hypocritical course they had forced Pilate to crucify him, on the claim that it was necessary to the protection of the throne of Caesar, therefore Pilate now retaliated and used their weapon against themselves. But little did he think, of course, that this was the true title of the wonderful man Christ Jesus, whom they caused to be put to death. Another evangelist tells us that the leading Jews objected strongly, but that Pilate refused to alter the inscription.

It was a part of the ignominy which our dear Redeemer bore and a part of the "cup" which he desired that, if possible, he might be spared drinking, that he was crucified between two thieves, and as an evildoer. The Apostle says that we should consider this from the standpoint of enduring contradiction or opposition of sinners against himself, and suggests that it will make us stronger (not in fighting with carnal words or weapons, but) in enduring similar though lighter opposition and afflictions and misrepresentations.

"He suffered much for me, more than I now can know,
Of bitterest agony he drained the cup of woe.
He bore, he bore it all for me. What have I borne for thee?"

It is proper in this connection to remember that it was not the pain which our Lord endured, not the agony, which constituted our ransom-price;--it was his death. Had he died in a less violent and ignominious manner our ransom-price would have been equally well paid; but the trials, sufferings and contradictions which our Lord endured, while no part of our ransom-price, were expedient, in the Father's judgment, as being a part of his testing. The patient endurance of these proved his loyalty to the Father and to righteousness to the fullest degree: and thus proved his worthiness of the high exaltation which the Father had prepared as his reward. It was in view, not only of his humiliation to man-nature and his death for our sins, but in view also of the cup of shame and ignominy which he drained, that it is written, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth."--Phil. 2:9,10.

How strangely the average mind, in its fallen estate, unguided by the sound principles of judgment and the Lord's word, can be swayed from one extreme to the other. This is illustrated by the fact that many of those who wagged their heads and reviled the Lord upon the cross, and taunted him with his declaration that he was the Son of God, and with his statement respecting the temple of his body, had evidently been amongst those who heard him during the three and a half years of his ministry. Some of them probably had seen his "many wonderful works," and were among those of whom it is written, they "marvelled at the gracious words which proceeded out of his mouth;" and who said, "When Messiah cometh can he do greater works than this man doeth?" Yet when they saw the tide turned against him, and especially when the influential of their religious teachers opposed him, they seem to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet the same thing is exemplified to-day: however pure and however luminous may be the presentations of the divine truth, if the chief priests and scribes and Pharisees of Christendom denounce it, they sway the multitude: however pure and true and honorable the lives of the Lord's servants, Satan can still suborn false witnesses, and secure honorable (?) servants to slander and reproach them. But this is what we are to expect. Did not our Master say, "It is enough for the disciple

R2316 : page 172

that he be as his Master, and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Did he not assure us also, "When they shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad for great is your reward in heaven"? Thus is fulfilled in us the declaration of the prophets also, "The reproaches of them that reproached thee are fallen upon me."

The reproaches of the scribes and Pharisees were evidently the most cutting of all. When deriding Jesus' kingly office, and power, and faith in the heavenly Father, and his claimed relationship to him, they bantered him to manifest that power and to come down from the cross. O, how little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory. How little they understood the divine plan, that Messiah could have no power to deliver Israel and the world from the hand of Satan and death, except he first of all should lay down his life as our ransom price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father's will and word, so that he endured the abuses of his tormenters in meekness and bowed his will to the will and plan of the Heavenly Father.

And similarly how the living members of the body of Christ are misunderstood; not only by the worldly, but especially by the prominent Pharisees of to-day. Verily, "as he is so are we in this world." As the world did not understand the Master's sufferings and trials, and could not see the necessity for his sacrifice, but rather considered these as marks of divine disfavor, as it is written, "We did esteem him smitten and afflicted of God," so with the Church;--the fact that God's consecrated people have his favor in spiritual and not in temporal blessings, is misunderstood by the world. They see not that the blessing of the spiritual nature and the spiritual favors which we seek are to be obtained by sacrifice of the earthly favor. But all who are of this sacrificing class, and running the race for the prize of the high calling may, with the Apostle, rejoice in the sufferings of the present time, and count its crosses but as loss and dross that they may win Christ and be found in him--members of the body of the glorified Christ.

It was not surprising that the two criminals on either hand of our Redeemer should join with the others in reviling Christ. The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves. Our readers are referred to our issue of June 1, 1896, in respect to our Lord's promise to the penitent thief.

Our Lord's crucifixion took place at the sixth hour, nine o'clock in the morning--appropriately as represented in the type, for this was the hour of the morning daily sacrifice, and his death occurred six hours later, at three o'clock in the afternoon which, according to the Jewish reckoning, was the ninth hour. This also was appropriately represented in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness, as stated. Nevertheless, it must have been supernaturally dark for, as it was the full of the moon, a solar eclipse could have lasted but a few minutes at most.

It was now that our Lord uttered those agonizing words, "My God, my God, why hast thou forsaken me!" He had borne, with wonderful fortitude, the contradictions of sinners against himself, and Peter's denial, and the fact that all of his disciples fled from him, and that his last hours were spent amid the jeers of his enemies; but when the moment came that the Father's fellowship of spirit was withdrawn from him, that was more than he could bear, and it is claimed that he died of a literally broken heart, and that this was evidenced by the fact that both blood and water proceeded from the spear-wound inflicted shortly after his death.

It may be questioned by some whether or not this was a failure of our Lord's faith merely, and not an actual withdrawal of the Father's favor and communion.

R2317 : page 172

We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from him of divine favor and communion: consequently, when our Lord Jesus took Adam's place and suffered in his room and stead, the just for the unjust, that he might redeem us to God by his precious blood, --it was not only necessary that he should die on our behalf, but it was also necessary that he should experience the full cutting off and separation from the Father, which was a part of the penalty of Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the three and a half years in which he was laying down his life; neither did he suffer the full penalty during those three and a half years; but the moment of crisis came at the cross, and for at least a brief period he must be deprived of the Father's fellowship, and must thus die--as a sinner, for our sins; in order that "as by a man came death, by a man also should come the resurrection of the dead."

R2317 : page 173

When we consider our dear Master's experience, we do well not to judge much from the last words of the dying, respecting their own spiritual state. False theories may beget false hopes in some, and lead them to believe that they are "sweeping through the gates of the New Jerusalem," when really they are sweeping through the gates into the great prisonhouse of death. The most extravagant dying expressions were not made, so far as the record goes, by the Lord or his inspired Apostles. Nevertheless they had a good hope, a firm hope, a Scriptural hope, a hope which gave them strength for the battle of life and to its very close to be faithful to the Lord and to the Word of his testimony: on the contrary, many of those who die with extravagant expressions of hope on their lips were less faithful to the Lord, less faithful to his Word, and less fully consecrated to his service. Let our faith, confidence and rejoicing be as was that of the Master and the Apostles, not so much in the experience and feelings of the moment as in God's Word and its testimony, --the "more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in a dark place."

Matthew does not record the words of our Lord when "he cried again with a loud voice," but we have them from Luke and from John. He said, "It is finished! Father into thy hands I commend my spirit."

Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given; but the testimony of the Scriptures is explicit on this subject that without a sacrifice, "without the shedding of blood, there is no remission of sins." Our Lord's sacrifice dated from the time that he reached manhood's estate, thirty years, when he came promptly to John at Jordan, and was baptized--thus outwardly symbolizing his full consecration of himself unto death, in doing the Father's will. The sacrifice there begun was faithfully continued down to his last moment. When he had endured to the very last all the ignominy, all the shame, and was finally cut off from communion with the Father--this was the last, and so our Lord indicated by the words, "It is finished." His work was finished; the redemption price was finished; the sufferings were over; he had finished the work which the Father had given him to do, so far as its shameful and ignominious features were concerned. Another part of his work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by his sacrifice for sins.

He gave up the ghost, that is the spirit. What spirit? He did not yield up his spirit body; for at this time he had no spirit body. Thirty-four years before he had laid aside spirit conditions and nature, to become partaker of a human nature, through his mother Mary--the spirit of life which belonged to him there having been transferred to human conditions. He enjoyed and exercised this spirit of life or life-power, as the animating, vivifying principle of his human body, for thirty-three and a half years; now he was surrendering it up in death--dissolution. The crucified flesh was to be his no longer, for, as the Apostle declares, he took upon him the form of a servant, for the suffering of death, and not for the keeping of that form of a servant to all eternity. The promise of the Father was that he should be glorified with himself, and even with a still higher glory than he had with the Father before the world was,--and that was a spiritual glory, and not a human glory. He left spiritual conditions when he "was made flesh and dwelt amongst us;" but he trusted in the Father that when he had finished the work given him to do he should be again received up into glory--the spirit condition. Thus he said to the disciples, "What and if the Son of Man should ascend up where he was before?"

His commitment of his spirit to the Father's care implied therefore that he knew thoroughly just what death is--a cessation of being--yet had confidence in the Father that he would not be permitted to remain forever in death, but would be granted again, in resurrection, the spirit of life which he now laid down in harmony with the Father's will. He knew and had foretold to his disciples that he would be raised from the dead on the third day. He recognized that his spirit of life, his vitality, his being, came from the Father, originally, and was subject to the Father's power and care: and knowing that the Father had promised to give him being again, he here merely expresses his confidence in this promise. And his confidence was abundantly fulfilled, in that God raised him from the dead, highly exalted in nature, not only above human nature but far above angels and principalities and powers," to the very highest plane of the spirit nature, namely, to the divine nature.

And, remarkable as it may seem, this is the very same invitation that is extended to the Church of this Gospel age, that they may have fellowship with their Master's sufferings, and eventually have fellowship also with him in glory, and as "partakers of the divine nature" and its glory, honor and immortality, far above the honor and nature of angels, tho that be grand, and a little higher than perfect mankind. (2 Pet. 1:4; Rom. 2:7; Psa. 8:5.) In view of all this we may well exhort one another to "lay aside every weight, and to run with patience the race set before us in the gospel, looking unto Jesus, the author of our faith, until he shall become the finisher of it."

===================

R2317 : page 174

"A SPIRIT HATH NOT FLESH AND BONES."

--JUNE 19.--MATT. 28:8-20.--

"I am he that liveth, and was dead; and
behold I am alive for evermore."--Rev. 1:18.

WOMAN had the honor of being first to be made acquainted with the fact of our Lord's resurrection, and to receive his first message thereafter. Perhaps this was in part because the feminine mind seems naturally to grasp such subjects more quickly than the masculine mind, by what is sometimes termed intuitive faith, in contradistinction to what might be termed analytical faith. Or this may have been as a special recognition of woman's tender sympathy, which sought the earliest opportunity to bring balms and spices and to otherwise show sympathy and love for the deceased. At all events the women, who were earliest at the sepulchre, had a rich reward for their service, and for the love which prompted it.

They were fearful and surprised when they received the angel's message that Jesus was risen; yet they grasped the fact by "intuitive faith." As they eagerly ran to carry the joyful news to the brethren, Jesus met them in the way, revealing himself in such a body as they could recognize. They worshiped at his feet, and held him fast, as tho fearful that he would leave them; but the Master consoled them, and sent them on their journey as bearers of his message to his disciples.

His words, "Touch me not, for I am not yet ascended to my Father...and to your Father, to my God and to your God" (John 20:17), were doubtless uttered at this time, and need examination; because they have been sadly misconstrued. Professor Young's Lexicon shows that the word here rendered touch has the significance of "hold on." Mary evidently had already touched the Lord, for, as Matthew declares, they were holding the Lord by the feet. They evidently were fearful that the power which had raised our Lord would transport him elsewhere. Probably, too, from the time the angels told them that he was risen, they had been discussing the matter and remembered that he had so told them and had said that he would "ascend up where he was before." So now, when they saw him and really embraced his feet they feared to let go, lest they should see him no more. From this standpoint of view our Lord's words plainly meant: Do not hold me as tho fearful that you will never see me more; my time to ascend to your Father and God and mine has not yet come. Go carry the news to the brethren. And remember that my God is your God, my Father in heaven is your Father in heaven.

In view of the fact that our Lord thus sent women as his special messengers, we may well consider it as an indication

R2318 : page 174

to us that while the Lord and the Apostles never commissioned women to take the chief and public place in the preaching of the Gospel, yet they have a good place in this great service of the truth, a not less noble, tho less public mission in connection with the promulgation of the gospel. It is safe for us to suppose that the natural tenderness and love supplemented by the holy spirit of love, fits and qualifies her for many important tho less obtrusive and aggressive services for the Lord and his people. And happy are the brethren, and happy the sisters in the Church of Christ, where their mutual helpfulness in the service is recognized, and where each cooperates with the other, and seeks to follow as nearly as possible the divine order and custom in the use of their respective talents. See "Man and woman in the divine order," in our issue of July, '93.

The narrative of the sealing of the sepulchre and the setting of the watch, lest the disciples should steal away the Lord's body, seems to show conclusively that the religious leaders of the Jews were thoroughly blinded, and that our Lord's character, works and teachings, had no influence whatever upon them;--that they had not the slightest suspicion of who he was, nor of the fulfilment of his prediction that he would arise from the dead. Their only thought was that a fraud might be perpetrated by his disciples. But their evil suspicions were overruled by the Lord for good, and became a testimony of the truth, and an assistance to faith on the part of believers.

It was not necessary to our Lord's resurrection that the stone before the sepulchre should be moved, and the body from within also be removed; because the body which he has now is no more his former body of flesh than that body of flesh was his former spirit body, which he had before he became a man: nor were the atoms of matter composing this earthly body transformed into spiritual atoms to compose his spiritual body, any more than our natural bodies will be our spiritual bodies, if we have part in the first resurrection, or their elements be required from which to construct our spiritual bodies. The Apostle Paul makes this very clear by his statement, "there is an animal body and there is a spiritual body."

These two kinds of bodies are dissimilar. A fleshly, an earthly or animal body is composed of flesh, blood and bones; but, as our Master declared, "a spirit hath not flesh and bones," etc. As our Lord could not use his heavenly or spirit body, when he came to be man's substitute and ransom price, and as he was therefore obliged to lay aside the glory of that higher nature and humble himself and take "the form of a servant, for the suffering of death," so, when he had finished the suffering and death, finished the work that the

R2318 : page 175

Father had given him to do, and was to be received up again into the glory which he had with the Father before the world was, the human body would no longer be suitable. He must have again a spirit body. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The form of a servant would not be suitable for him whom the Father delighted to honor and to highly exalt even above his former glorious station--"far above angels and principalities and powers and every name that is named." He therefore must be given a glorious body, "the express image of the Father's person;"--and such his resurrection body was.

It is difficult for some, because of long-established habits of incorrect thought on this subject, to realize what the Apostle Paul means when he says, "Tho we have known Christ after the flesh, yet now henceforth know we him [so] no more;" or what the Apostle Peter means when he says, "He was put to death in the flesh, but quickened in spirit." Just what this means may be seen with greatest clearness, perhaps, from the words of the Apostle Paul, in describing the resurrection of the overcoming Church, the first [chief] resurrection," in which all the members of the body of Christ are to share, with their Head and Lord. Since we are to know "the power of his resurrection" as members of his body (Phil. 3:10), it follows that any description that we can obtain of what our resurrection will be, must of necessity be a description also of his resurrection, since we are to share his resurrection--the first resurrection.

Concerning this first resurrection, the Apostle teaches that not the body that is sown will be raised, but another body, according to divine arrangement. And contrasting these two bodies, the one which we now have, and the one which we shall have, he declares that the body which dies is sown in corruption, the body which shall be is raised in incorruption; the body which dies, dies in weakness, the body which shall be raised will be raised in power; the body which dies, dies in dishonor, the body which is raised will be raised in glory. The body which dies is a natural body, an animal body, an earthly body; the body of the resurrection will be a spiritual body, a heavenly body, not flesh and blood--not a human body.

The point of connection between our Lord's earthly body and his spiritual body is confused in the minds of many by reason of a certain fact which is not generally taken into consideration, namely, that our Lord, after his resurrection, had a work to do with his disciples to establish their faith in his resurrection, and to prepare and equip them for the work before them, of proclaiming the gospel to every creature. Because they were still natural men, and had not yet fully received the baptism of the holy spirit which came upon them at Pentecost, after Jesus was glorified, therefore they were not prepared to understand or appreciate spiritual things; as the Apostle Paul declares, "The natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." But it was necessary that the disciples should believe in the Lord Jesus Christ, before he ascended to the Father, in order that they might be in the proper attitude of heart to be made the recipients of the holy spirit at Pentecost, for it was not to come upon unbelievers, but upon believers.

In choosing how he would reveal himself to his disciples and make known his resurrection from the dead, our Lord surely chose the best method; and yet his method was different from that which he afterward adopted in dealing with the Apostle Paul. To Paul he showed his real body, the brightness of which affected his eyesight, making him blind, and felling him to the earth; shining, as he declared, with greater brightness than the sun at noonday. Had our Lord appeared thus to the women when they went to the sepulchre, or to the disciples, as he met them subsequently, the effect would have been much less favorable than by the method which he did pursue; they were already astounded enough, at the wonderful things which had transpired in the preceding few days. He therefore adopted the method which had been in vogue previously, the method used by angels sent on special missions to men, and by our Lord himself on some of these missions, before his nature was changed --before he "was made flesh"--while he was still a spirit being. For instance, he appeared as a man to Abraham, and talked with him and ate with him; but that appearance to Abraham was not a change of nature, but merely a vailing of the heavenly nature in a body of human flesh. Thus vailed, he could talk with Abraham and Sarah and do so without alarming them. Just so it was after his resurrection; altho he was no longer a man, but had become a partaker of the divine nature, and the express image of his Father's person, yet he appeared as a man--and in different forms at different times; once as the gardener, to Mary; again as a stranger, to the two who went to Emmaus; and again, in the upper room, he appeared in a body like to his former self, bearing marks of the nails and of the spear. This was to convince Thomas, who declared that otherwise he would not believe in the resurrection; nevertheless with the desired evidence the Lord gave a gentle reproof to the effect that others, who could believe without demanding that physical test, were the more blessed.

Even as it was, with all these precautions and evidences to the "natural man," we are informed that

R2318 : page 176

tho they worshiped him, "some doubted." If he had appeared to them as he appeared to Saul of Tarsus later, can we doubt that they would have been perplexed more than enlightened? They would have been unable to recognize that it was the Lord who had previously been a spirit being, and who became a human being for our redemption, who had now been revived from death, no longer a man but a spirit being: that now he possessed all the powers of a spirit being, to appear in any form found desirable--as a burning bush or as a man, as a fisherman, or as a gardener, or as a wayfarer, or as his former self. As the Apostles had time to gradually take in the situation, they understood that it was he, their Lord, yet that he was now changed, and totally unlike his former self, and without human limitations. They were not prepared to understand the meaning of the teaching that we must all be "changed," in the twinkling of an eye, during the last trumpet, in order that we may "be like him, and see him as he is"--not as he was, nor as we are.

Our Lord's message, "All power is given unto me in heaven and in earth," is in sharp contrast with his previous utterances, prior to his resurrection, while he was finishing the work of sacrifice which the Father had given him to do. Then he had said repeatedly, "Of my own self I can do nothing; as I hear I speak." What was the change? Why now speak of himself so differently--as possessing a power which he previously disclaimed? It was because he had been "changed." --He was no longer the man Christ Jesus, to suffer death; but having suffered it he was now risen, glorified, "Lord of all." His own trial and testing for worthiness to be heir of all was past. His resurrection as a spirit being was the evidence that he was accepted as "worthy to receive glory and honor, dominion and

R2319 : page 176

might, forever and ever." And not only so, but by his death he had purchased humanity and all the hopes, privileges, rights and interests originally belonging to humanity, as well as those conferred upon it through the divine oath of promise to father Abraham, to Isaac and Jacob, and David. These words, then, were a modest announcement of the great victory won for himself, and for Adam and his race.

Such an announcement of his own victory and of the purchase of mankind, and of his present power, therefore, to uplift mankind out of sin and out of death, was a proper prelude or preface to the commission which he then and there gave to the Apostles, saying, "Go ye, therefore, and teach all nations."

His own teaching and that of the apostles had previously been confined to the Jewish nation, in harmony with God's covenant with that people, through Moses; but now, having sealed the New Covenant with his blood, having consummated this New Covenant, ratifying it at Calvary, he was authorizing that it be put into operation. Now was the proper time, therefore, to declare it to be both broader and deeper than the Law Covenant instituted by Moses, (1) in that it is not confined to Israel after the flesh, but is for all nations, (2) in that it is efficacious to the perfecting of all those who come unto the Father through its mediator, and according to its terms, and not merely a temporary assistance.

The teachings which were to be presented to the nations are specified by our Lord as being--"whatsoever I have commanded you." This, then, proves that the kernel of the Gospel is not the Jewish Law, nor certain scientific theories and abstruse problems; but the simple teachings which our Lord delivered to the apostles. What were these?

(1) He taught that all men were sinners.

(2) That he came into the world to "give his life a ransom"--a corresponding price for the sins of the whole world.

(3) That no man could come unto the Father,

but by him.

(4) That all who would come by him must, in addition to the exercise of faith in him, also take up his cross and follow him.

(5) That all believers are one with him, as the branches of a grapevine are parts of the vine.

(6) That every branch to abide in him must bring forth fruit, else it will be taken away.

(7) That those who trust in him are to hope for and to expect his second coming--"I will come again, and receive you unto myself."

(8) That the ultimate end of our hope for all promised blessings is in and through a resurrection of the dead.

(9) That Love is the law of the New Covenant--"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength; and, thou shalt love thy neighbor as thyself."

We are fully authorized, therefore, to teach and to believe that these are the points of faith and practice which are necessary to both Jews and Gentiles who shall be favored with the call of this Gospel age; and that nothing else is necessary or pertinent to the "doctrine of our Lord Jesus Christ" or "the faith once delivered to the saints." Whoever makes tests greater or lesser than these is in error.

Our Lord's statement that he would be with his people always even unto the end of the age, no more signifies that he did not leave the world, than it signifies that his hearers would continue to live until the end of the age. His words here are not to be understood as contradictory of his words elsewhere; but they should be understood in harmony with other statements, to the effect that, while he would be absent from his people during this age, having "ascended up on high, there to appear in the presence of God for us," nevertheless, his power and spirit and care and love would be with his people throughout the age; to guard their interests, to overrule in their affairs, and to cause that all things should work together for good to them that love him;--until in the end of the age, according to his promise, he would appear a second time, not as a sin-offering, but unto salvation--to receive his Church unto himself in glory, and to bless the sin-sick and blinded world with the true light which, it is promised, shall enlighten every man.--John 1:9.

===================

VOL. XIX. JUNE 15, 1898. No. 12.

CONTENTS.

Mean Christians and Noble Unbelievers.................................179
The Need of the Good Physician Not Realized...............................179
The Law of Heredity Involved......................181
"The Testimony of the Lord is Sure, Making Wise the Simple".....................182
"See that Ye Love One Another"....................183
Poem: "The Light of the Word".....................184
"The Waning of Evangelicalism"....................184
Solomon's Kingdom Divided.........................187
Elijah, the Prophet...............................190

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

===================

MEAN CHRISTIANS AND NOBLE UNBELIEVERS.

SURELY none will dispute the statement that there are noble characters amongst unbelievers as well as amongst Christians; neither will anyone of experience dispute that there are mean people amongst Christians as well as amongst worldly. But how shall we account for this? Should we not reasonably expect that the noble principles of true Christianity would attract all of the best minds of the world, and rather repel the meaner dispositions? Should we not expect that the doctrines of Christ, the spirit of his teachings, namely, meekness, gentleness, brotherly kindness, love, would attract all who have sympathy with these qualities, hence all of the nobleminded of the world? And should we not likewise expect that since the Scriptures and the spirit of the Lord condemn all anger, malice, hatred, envy, strife, backbitings, evil speakings, impurities, etc., that all those who have sympathy with such works of the flesh and of the devil would be repelled by the Gospel of Christ?

Whatever the tendency of our mental philosophy on the subject, the facts of the case prove to us that proportionately a larger number of the world's noble-minded children reject the Lord and his Gospel, and that a larger proportion of the world's ignoble children accept the Gospel of Christ. The still more interesting and perplexing question therefore is, how shall we account for this very peculiar condition which seems contrary to all and every expectation.

We account for it along the lines of our Lord's statement, that he came not to call the righteous but sinners to repentance. True, there is none righteous, no, not one; all have sinned and come short of the glory of God; the fall of father Adam involved every member of his posterity; hence all are sinners and all need the grace of God in Christ for the forgiveness of their sins: but those who find themselves morally and intellectually less fallen than some of their neighbors are inclined to a self righteous feeling, even tho they would disclaim perfection. They are therefore the less inclined to acknowledge themselves to be nothing, unworthy of divine favor, and to bow themselves in the dust at the foot of the cross, and to receive, as an unmerited gift of God, the boon of eternal life through Jesus Christ our Lord.

THE NEED OF THE GOOD PHYSICIAN NOT REALIZED.

They feel that some of the more degraded of the race do need divine pity and forgiveness, and they feel glad that God has compassion for these, and will help them; but somehow they feel that they do not need the imputed robes of Christ's righteousness to cover them; they feel as tho they are so respectable that if God accepts anyone to a future life he will surely not exclude them. They look about them and compare themselves with Christians, and often with a large degree of complacency assure themselves that their ideas of right and wrong and of moral responsibility, and of benevolence etc., are higher, nobler, better than those of professed Christians: and say to themselves, God is just, and while I am not perfect I am a great deal better than the majority of Christians, and I am sure, therefore, that God in justice will take as much care of me as he will of others who I see are inferior to me in some of the good qualities of heart and mind. Like the Pharisee of old, they thank God that they are not as other men and

R2319 : page 180

neglect "the only name given under heaven or among men whereby we must be saved."

The class we are describing is a numerous class, more numerous than many persons would suppose until they reflect on the subject. And it includes many far from hypocritical who have never understood the gospel. Several of the presidents of the United States, have been men of this class,--reverent toward religion, moral in their course of life, just in their dealings--for instance, Lincoln and Grant; and we merely mention these as ensamples of a class. Besides, many properly of this class are either Church attendants or Church members. They appreciate the fact that directly or indirectly the moral uplift of civilization is associated with Christianity and are pleased to take their stand on the moral and popular side, tho they have never accepted at the hands of divine grace the forgiveness of sins through faith in the precious blood of Christ.

We see their difficulty: it is that they do not recognize that the Lord is dealing upon principles of strict justice and law. Divine law and justice declare that all imperfection is contrary to God, that God's work was perfect originally in Adam, and that he

R2320 : page 180

never can accept to harmony with himself anything that is imperfect. They fail to see that under this law, whoever is guilty in that which is least, is nevertheless guilty; and comes under the same death penalty with him who is guilty of many and more serious offences. Since, then, all men are imperfect--none absolutely righteous--the one sentence of death grasps every member of the human family. And there is no door of escape from death, no door of entrance into life except the one which God has provided--Christ Jesus, the righteous, who became man's Redeemer by the sacrifice of himself. He who fails to go through the door never attains to life, however much he may strive against sin, and however closely he may approach to the door. Only passage through the door can mean an entrance into eternal life. "He that hath not the Son shall not see life, but the wrath of God [the sentence of death] abideth upon him."--John 3:36.

The same philosophy of the subject shows to us why it is that a proportionately larger number of the world's ignoble than of its noble children come to Christ. Only those who feel that they are sinners, who feel that they need relief from sin, appreciate the offer of forgiveness. Only the sick, who realize that they are sick, feel their need of the Great Physician. Many indeed seek the Lord's grace because they realize to some extent their own fallen, degraded condition, and that they are meaner people than others;--only this seems to awaken them to a realization of their position; only this leads them to cry out, "Have mercy upon me, thou Son of David." And this attitude of the realization of personal unworthiness of the divine favor is necessary to all who would accept the grace of God on the only conditions upon which it is offered.

Having thus found the philosophical basis of our subject, we proceed to inquire concerning the result. What is the legitimate result of acceptance of Christ? We answer, the inevitable result of a proper acceptance of Christ, under the terms of the New Covenant must be moral uplifting; because the condition upon which Christ receives anyone is, that he desires not only to be forgiven the sins that are past, but he desires also to forsake sin for the future. The lower he may be in the scale of morality the more radical will the change eventually be, but the less proportionately will he realize at the beginning of his conversion all the steps of purification, of word and thought and act, which lie before him in the Christian pathway. He will at first think merely of the reform of the grosser manifestations of sin, but step by step and lesson by lesson he will be instructed by the great Teacher, and brought onward in knowledge and in appreciation, and in character upbuilding, if he continue in the school of Christ.

The requirement of the great Teacher, through the Apostle, is that those who come unto him, in full consecration, after being accepted on the ground of faith, must at once begin to "put away all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." Whoever will not make the attempt to do this will not be continued in the school of Christ, because he has not his spirit, and not having his spirit he is "none of his." "Whosoever practices sin [knowingly, willingly] is of the devil." (1 John 3:8.) Nevertheless it may require years of schooling and discipline under the Great Teacher before some of those who were deeply sunken in the mire of sin and selfishness, and many consequent meannesses of disposition, become even moderately or passably good, noble characters. Character is more like the oak than like the mushroom; it requires time for its development. Yet, as the oak might be quickly killed with an axe, so even a strong character might be quickly undermined, prostrated, overthrown by sin. In other words, upward development is slow, but downward tendencies may take effect rapidly, if permitted. Consequently many Christians can see that while the religion of Christ has done much to help them and their friends out of the miry clay of sin, and to put them on the Rock, Christ Jesus, and has cleansed them from many of the defilements of the flesh, and many of its meannesses of disposition, yet perhaps after ten, twenty or forty years of such discipline and perseverance, they may with surprise behold some unbeliever whom they must acknowledge to be their equal in moral probity, uprightness or generosity.

THE LAW OF HEREDITY INVOLVED.

The question arises, How is this? We answer that as moral deflection affects the children to the third and fourth generation, so moral attainments may affect the children to several generations. Hence parents who have been upright and Godfearing, who have endeavored to cultivate in themselves the graces of the spirit, not only benefit themselves, and approach more nearly than at first to the grand standard of perfection, but their children will be born with better natural qualifications as well as under conditions more favorable to righteousness and nobility of soul. For the heart attainments of the parents are reflected in the physical conditions of their children.

And this, by the way, proves conclusively that many professedly pious parents are less noble at heart than we could have hoped; for if, during the period of conception and gestation, parental thoughts, feelings, sentiments have been cultivated along the lines of nobility, purity, holiness, reverence, benevolence, justice and love, their children would show it; and results would be blessed both to the children and the parents. The natural qualities of the child were willed to it before its birth, chiefly by the mother, and the mother's ideals were considerably those of the father if they were well mated. Christian parents should awake to their responsibilities in the exercise of their procreative powers entrusted to them by the Almighty. It is a disgrace to our civilization that so many in civilized lands are low-born, even amongst those who recognize the laws of heredity and who carefully guard the breeding of their cattle and sheep and dogs and horses: it must be that the influence of the parental mind upon posterity is not recognized. Let these thoughts not only guard parents in respect to future offspring, but also make them very patient and painstaking with present children when attempting to train out of them blemishes of character which they helped to implant. The first duty of a parent to his child is to give him the most favorable start in life within his power.

The children of Christian parents, favorably bred, if they also become Christians and begin a warfare in their own hearts against moral uncleanness and sin, and against all the mean and selfish propensities of the fallen nature, may, by the grace of God, attain to a moral position higher than that attained by their parents, --through putting into practice the instructions of the great Teacher. But here comes in another side of the question: God does not accept the children of believers on account of parental faith beyond the period of their minority. So soon as years of accountability have been reached, a personal covenant with the Lord is required, if they would be his in any special sense; otherwise they are reckoned as being of the world and under its condemnation, and not under the justification which extends only to believers and their minor children. (1 Cor. 7:14.) God makes the entrance into his family and school an individual matter.

And here we find the secret of how it comes that some of the noblest men of the world are not the Lord's people. They are the children of some whose feet have been lifted out of the miry clay of sin; they have inherited through their parents a share in the uplifting which the teaching of Christ brought into the world, amongst those who follow his teaching. Thus we see that Infidelity has nothing to boast of in its noblest sons, for what they have that is noble and great came generally through the belief, the faith, of their ancestors. On the contrary, the tendency of unbelief is toward sin and its degradation. It may not come in one generation, or it may. The son of noble Christian parents who has inherited a more noble mind than the masses, may maintain that mind to some extent through life, and if he take pride in his morality he may, at least on the surface, keep up a good appearance, and may transmit some of it to his posterity. But eventually selfishness will undermine and destroy nobility, and we may as surely expect a degradation in the posterity of such who do not receive Christ, as we may expect an advancement on the part of all who do accept Christ.

ILLUSTRATED IN THE PRIMITIVE CHURCH.

The general operation of this law can only be appreciated as we look out over a grand scope of territory and over centuries of time. As we look back to the days of our Lord and the Apostles, we find that the Gospel laid hold upon the very class that we have here described, the publicans and sinners, the lower classes, while it was rejected by the worldlywise, the hypocritical and the pharisaical, who were morally and intellectually the superior class, and on this very account rejected Christ;--not feeling their need of a Savior. Looking intently at the Gospel Church, with its lowly beginning, in the poorest class, we find that whoever entered the school of Christ and was taught of him was uplifted by obedience to that Teacher. This higher teaching of the Master, to the effect that we should love not only one another, but should sympathetically love even those who hate us, who malign us and who persecute us, saying all manner of evil against us falsely, for his sake; and that divine blessing rests upon the meek, the patient, the humble, the peacemakers; and that the sum of all graces is love; became the standard among his followers. We find the

R2320 : page 182

very same teaching coming from the humble fishermen and publicans who accepted him, and whom he sent forth as the Apostles of his grace.

R2321 : page 182

For instance, we find the Apostle Peter saying, "Add to your faith patience, experience, brotherly kindness, love." We find the Apostle John saying, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" We find the Apostle James saying that all who are taught of the Lord should "show out of a good conversation [life] his works with meekness of wisdom, but if ye have bitter envying and strife in your hearts, glory not...Submit yourselves to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him?"

We hear the Apostle Paul, who once was of the nobler, the Pharisee class, giving utterance to the same truth, and in all humility acknowledging that "there is none righteous, no, not one," and explaining that only as we accept Christ have we the forgiveness of sins or reconciliation with the Father; and explaining further that having put on Christ we should be new creatures in him; that old things should be past and gone, forever, and that we should walk thenceforth in newness of life, not according to the will of the flesh but according to the purpose of the Lord. Hear him exhorting those who have taken the name of Christ, assuring them that they must also take his spirit or disposition, and have the same mind [disposition] which was also in Christ Jesus our Lord, a mind in opposition to sin and meanness and selfishness, a mind in harmony with truth and goodness and purity and benevolence, love.

And he explains this, saying: "Love worketh no ill to his neighbor; love is the fulfilling of the law. Let us therefore cast off the works of darkness, and let us put on the armor of light; let us walk honestly. Put ye on the Lord Jesus Christ, and make no provisions for the flesh to fulfil the lusts thereof. Recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink."

He explained in particular the love which is the essence of the spirit of God, the spirit of Christ, which all followers of the Lord must have if they would be and continue to be his, saying: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

"THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE."--PSA. 19:7-14.

It would be impossible for any class of people, however mentally and morally degraded they might be, to receive such instructions into good and honest hearts, without being uplifted by them, made more noble, more Christlike, more Godlike. It does not surprise us, therefore, to find that in the first century even, the Lord's people became noted for their high principles and morality, insomuch that the masses of the people "took knowledge of them that they had been with Jesus and learned of him." Then we see how the adversary corrupted the truth from the simplicity in which it was presented by the Lord and the Apostles. We see forms and ceremonies, genuflections and masses, bondage to creeds and theories of men, taking the place of the pure gospel of Christ, and we note the result, that in proportion as the teachings of Christ were ignored, in the same proportion superstition came in, and the spirit of Christ was lacking.

Nevertheless, with all the corruption which came into the world with the second century, there was a sufficiency of the true spirit intermixed with the error to work a vast reformation in the savages of Europe, and to bring them into a condition of civilization higher than that of the rest of the world. And when in the divine providence the Reformation movement was inaugurated it lifted the same class of people immeasurably higher in moral tone. It restored much of the primitive purity of Christianity and of the spirit of Christ; and in proportion as the Word of God has been free amongst the people, and in proportion as they have received it gladly and have permitted its ennobling sentiments to germinate in their hearts and bring forth its fruitage, in this proportion we have seen the peoples which came under the direct influence of the Reformation lifted still higher than the remainder of the world.

THE WASHED SOW STILL CRAVES THE MIRE.

In all of this we observe the principle at first set forth; namely, that it is the spirit of Christ, the spirit of truth, the spirit of righteousness from the Word of the Lord, which is the civilizing, enlightening and ennobling influence which has wrought the marvelous

R2321 : page 183

changes of this Christian era and especially of this last century. Papacy and sectarianism hindered but could not thwart its influence. It still continues to take hold of the lower classes of society, and lifts them up; and the tendency is still observable, that when they are lifted up they are the less likely to be appreciative of the divine goodness. Thus it is that not many great, not many learned, not many wise according to the course of this world, hath God chosen; but the poor of this world, rich in faith, to be heirs of the Kingdom.

The broader and clearer our view of the situation, the more will we be able to sympathize with those of our brethren in Christ who by nature are mean, ignoble, selfish, lacking in benevolence of thought and word and conduct. When we realize that God has accepted them,--not because of their good and noble character, but because they admit its deficiencies and because they desire to become reformed, transformed, by the renewing of their minds--then all who have the Lord's mind or spirit will likewise receive them. In proportion as we have the mind of Christ, the holy mind, we will view them from the divine standpoint of sympathy for their weaknesses and ignoble qualities; and instead of condemning them and spurning them and cutting their acquaintance, because they do not come up to the noblest standards, we will desire all the more to help them up and seek kindly to point out to them the matters which they do not clearly see. We will be patient with them as we see them striving to overcome. We will realize that they contend against a mental disease that they have to some extent inherited, and which can only be gradually eradicated.

From this standpoint we will learn to view them and to think of them not according to their flesh, not according to their natural tendencies and dispositions, but according to the spirit, according to the intentions of their minds, according to their covenant with the Lord. Thus, as the Apostle declares, we know each other no longer after the flesh, but after the spirit. Each one who has accepted God's grace under the New

Covenant, and become a partaker of the spirit of holiness, and is striving against sin in all its forms,--in thought and word and conduct,--all such are striving for the grand perfection of character of which our dear Redeemer is the only perfect illustration. All such confess themselves imperfect copies of God's dear Son and seek to grow in his likeness. All such are seeking to put away all the works of the flesh and the devil,--not only the grosser evils (murder, theft, etc.), but also the more common elements of an ignoble, perverted nature, anger, malice, hatred, strife, etc. And all these are seeking to put on more and more the complete armor of God, and to resist sin; and to cultivate in themselves the same mind which was also in Christ Jesus,--meekness, patience, long-suffering, brotherly kindness, love.

"SEE THAT YE LOVE ONE ANOTHER."

Let us (Christians), then, take a broader view of matters, and especially of all who have named the name of Christ, and who give any evidence of seeking to walk in his footsteps. Let our love for them cover not only the little, trifling blemishes and differences from ourselves, but let our love cover also a multitude of imperfections in their flesh, so long as we see that their hearts are loyal to the Lord, and that they are seeking to walk not after the flesh but after the spirit: so long as they profess to be seeking to get rid of the meanness and selfishness and littleness of the fallen nature and to cultivate in themselves the nobility of character which belongs to perfect manhood, the image of the divine nature.

And let each one who has taken the name of Christ be on the lookout to apprehend and eradicate every trace of the meanness, selfishness, rudeness, dishonesty, which as members of the fallen race still cling to us and are become so much a part of us that we are often disposed to call them natural traits. Let us remember that, even if our Lord and our brethren in Christ overlook these blemishes (rightly distinguishing between the "new creature in Christ" and these contrary elements of his old nature reckoned dead), yet the world cannot so distinguish and will charge to the cause of Christ all the faults and imperfections they see in his professed followers. Thus that holy name is profaned among the Gentiles, daily, by many.

Let us remember, too, that ill-nature cannot be transformed to good-nature in a day; the transformation of mind and speech and conduct requires patience and perseverance; but it can be accomplished by those who have made the New Covenant and who are obedient

R2322 : page 183

to the commands of the Great Teacher. "See that ye refuse not [obedience to] him that speaketh from heaven." Whoever neglects his teachings, neglects the great salvation offered during this Gospel age at very least; for none will be amongst the elect except those who in their hearts at least are noble, true and good,--conformed to the image of God's dear Son.--Rom. 8:29.

If all could fully realize the influence of our minds over our own bodies, as well as their less direct influence over the minds and bodies of others, a great Thought-Reform Movement would speedily begin in the world; and especially amongst God's consecrated people. Surely, such should cooperate with the inspired prayer--"Create in me a clean heart [will], O God; and renew a right spirit [disposition]....Then will I teach transgressors thy ways, and sinners shall be converted unto Thee."--Psa. 51:10,13.

R2334 : page 184

"THE LIGHT OF THE WORD."

"The light of the Word shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

"The wealth of this world seems poorer and poorer,
And farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

"My waiting on Jesus is dearer and dearer,
As longer and longer I lie on his breast;
Without him I'm nothing seems clearer and clearer,
And more and more sweetly in Jesus I rest.

"My joy in my Savior is growing and growing,
As stronger and stronger I trust in his Word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

"My praise and thanksgiving are swelling and swelling,
As broader and broader the promises prove;
The wonderful story I'm telling and telling,
And more and more sweetly I rest in his love."

===================

R2322 : page 184

"THE WANING OF EVANGELICALISM."

"'WHAT remains but the teaching of catastrophe? 'The ax will be laid to the root of the tree.' In such a manner Richard Heath closes a striking article, bound to create discussion, in The Contemporary Review (May). It is an indictment of the Evangelical movement started by Law, carried on by Wesley and Whitefield, later by Finney, later still by Moody, Spurgeon, and 'General' Booth, for its neglect of a great opportunity, its failure to interpret God's message in history, its disloyalty to the masses, and its blindness to the great truth of the unity and solidarity of humanity. As a result of all this, it is a waning movement--rapidly waning. It has failed to hear the voices of the prophets--of Maurice and Carlyle and Ruskin and Tolstoi. 'What remains but the teaching of catastrophe?'

"Mr. Heath's article is divided into four parts, the first of which describes the rise and spread of Evangelicalism, the second arrays facts showing its decline, the third aims to dispel the idea that this decline is due to agnostic or skeptic views, and the fourth is an attempt to portray the real causes of decline. By Evangelicalism he means the movement that is really one in doctrine with the Methodist revival movement of the Wesleys, being based upon the fall of man, the sacrifice of Christ not only on behalf of man but in place of man, grace the sole originating cause of man's salvation, justification the sole instrumental cause, the need of a new birth, and of the constant and sustaining action of the holy spirit. These doctrines were already imbedded in the formularies of the Church of England and Nonconformist creeds when the Evangelical movement began. But the revivalists took them seriously and lived up to them. The movement has spread to vast proportions. Revivalism has been its most characteristic feature, but not its chief source of influence. Two hundred thousand sermons every Sunday--more than ten million a year--can be attributed to it. Thousands of missionaries have been sent out by it, great non-denominational and non-ecclesiastical societies have been formed by it, a vast number of churches and chapels have been built by it. It awoke English religion out of its torpor, has produced generations of remarkable pulpit orators, and attained such power that it may be called the English religion of the nineteenth century, and became a leading if not the leading fact in the history of English-speaking lands for two centuries.

Now the movement is waning. In the Church of England, the Evangelical clergyman may say with the lonely worshiper of Jehovah:

"'I watch, and am become
Like a sparrow alone on the housetop.'

"According to the Bishop of Liverpool, 'the Evangelical clergy are to day but a small minority of the Church of England.' The great Evangelical institutions are burdened with growing deficits. The Evangelical denominations are declining in membership, or at least not keeping pace with the population. The Baptists (in England) just about keep pace with the population. The Wesleyans increased but 5 per cent. from 1888 to 1896, while the population increased 7-1/2 per cent. In Birmingham and Liverpool, while the church accommodations have been greatly enlarged since 1861, the attendance upon the services has actually decreased. In this country a similar waning of power is seen in the fact that the Congregational and Presbyterian bodies returned, in 1896, 3,000 churches which did not report a member added in the previous year by profession of faith. In Europe we find the same state of things, but much aggravated. The Huguenot, a monthly organ of the Reformed churches of France, declared in 1893 that the French Protestant churches are declining at the rate of one church (6,000 members) a year, and at this rate there will be no more Protestants in France at the end of the next century. In Berlin, it is said, only 10 per cent. of the population attend church and in Hamburg only 12-1/2 per cent. If these figures and facts are not convincing, Mr. Heath refers us to 'the voice of the people,' as heard in the letters from the working classes sent in 1897 to The Methodist Times, of London, in response to an invitation to them to tell the reasons for their non-attendance at church.

R2322 : page 185

"Very briefly Mr. Heath dismisses the surmise that general agnosticism is to blame for this alienation of the people from the Evangelical churches. 'All who really know the people,' he asserts, 'know that they are quite as truly religious as they ever were, and those who have mingled freely with them must feel that it is not Christianity as taught in the New Testament, but as practically exemplified by the nineteenth-century Christianity, that they repudiate.'

"What, then, is the reason for the waning of Evangelicalism? Says Mr. Heath:

"Evangelicalism, coming into existence under an extremely individualistic and competitive order of things, has seen nothing in the Gospel but a plan of individual salvation. It has had but little idea of the common salvation, of the unity of mankind in Christ, and of the mutual responsibility of all men. It has hardly seemed to understand that a divine Helper was in the world, opening men's eyes to what is evil, gradually giving them higher notions of what is right, and a better judgment as to the real good and the real evil; and, failing to comprehend this, Evangelicalism has never understood the age in which it has run its course.'

"The attitude of the early Evangelical leaders, Wesley, Whitefield, Howell, Harris, Fletcher, and others, in condemnation of the French Revolution and the American Revolution, are cited in illustration of the above statement. Hannah More published with 'the approbation of the whole Evangelical party' her 'Village Politics; or, Will Chip,' ridiculing the notion of equality and fraternity. The power and energy of Evangelicalism have been centered upon the upper middle class, whose sole idea of life was to struggle upward, let the rest of mankind sink as they might. Its dependence on this class has made Evangelicalism 'shut its eyes more closely than ever to the great social revolution which, commencing in the last century, is still going on.' Mr. Heath continues his indictment:

"'Evangelicalism has denied God in history, has refused to recognize his providential government of the world, or if it has not formally taken up this infidel position, it has treated the question with a true English contempt for consistency. God was in the Reformation, but not in the Revolution. He came to judge Christendom in the sixteenth century, but not in the eighteenth. It is this indifference to truth, when truth interferes with prejudice and interest, that has done so much harm to Evangelicalism.

"'For this blindness to the great social sunrise which has lit up the whole century, and is gradually leading to the emancipation of the laboring classes in Europe and America, has lost Evangelicalism the opportunity it has desired--to be the herald to them and all the world of the great salvation. And still more this blindness has strengthened in it that hardness of heart and contempt of God's Word and commandment which characterizes the whole of Christendom, and which is one of the reasons why its official representatives have not only lost their hold on the masses, but have driven into antagonism so many of the more conscientious and finer souls in Europe and America.

"'This hardness of heart has not only appeared in the methods at times adopted by Evangelical revivalists, but more especially in the astonishing lack of Christian brotherhood displayed in all sections of Evangelicalism, even to the point of permitting those who have worked for the Gospel as their agents and representatives to sink into being recipients of parish relief or to die in the hospital or workhouse. And in that class which has afforded Evangelicalism such support, and whose families have been its peculiar domain, how many hundreds of merchants, traders, and farmers, of whom it has made much in their prosperity, has it allowed, when ruin overtook them, to die broken-hearted or in bitterness of spirit?

"'Contempt of God's Word and commandment is a serious charge, but can it be said to be too severe a description of a movement which has systematically and persistently ignored the main teaching of the Gospels? If in Christ, as Evangelicalism has always taught, 'dwelt the fulness of the Godhead bodily,' if he was in fact the divine Wisdom teaching men the

R2323 : page 185

true way of life, how can Evangelicalism be acquitted of contempt of God's Word when, in place of obeying his commandments, it has led its followers to regard the Sermon on the Mount as an impossible ideal which no sensible man could really think of taking as a rule of life?--causing men, therefore, to regard God's Word as something Quixotic and Utopian.'

"Because of this 'hardness of heart' Evangelicalism has failed to understand contemporary history, failed to see that revelation is continuous, failed to recognize the great truth of the unity and solidarity of humanity.

"The old Evangelicalism is waning; but this waning may precurse a new waxing:

"'As among the decay of a past summer we often see, ere winter is over, new shoots springing up which will be the glory of the coming year, so it is with present-day Evangelicalism--its spiritual life is already taking new forms. Efforts to do away with sectarianism and to repair the broken unity of the church, efforts to find expression in the church for the mind and soul of the coming generation, efforts to live the life

R2323 : page 186

which Christ himself enjoined on his disciples, efforts to share in the sufferings of the miserable, sunk in the sordid life of the slums, and to lift them out of it--such efforts, and many similar ones, may indicate the coming of a new Evangelicalism.'"

--The Literary Digest.

* * *

We publish the foregoing for the sake of the truth it contains, and as a basis for criticism. Mr. Heath's views, briefly stated, are,--

(1) That the religion of personal salvation (by which is meant escape or "salvation" of a few from a hell of eternal torment to which the vast majority hasten and are "lost") has had its day and is on the decline. In this he is undoubtedly correct even to a far greater extent than his statistics show; for large proportions of those who are members of various "Evangelical churches," and of those who still flock to hear Moody, Jones and others, are in part or in whole persuaded that the theory of eternal torment is at least questionable, and hence the Evangelical salvation from it questionable also.

(2) That there is an astonishing lack of Christian brotherhood--lack of interest in the temporal welfare of the world or even in the temporal welfare of the "saved" brotherhood. The recent tendencies toward social uplift are credited not to Evangelical salvation theories, but rather to their decline. He credits these evidences of "good will to men" to the broader and more benevolent views of modern Christianity, which is now taking shape in efforts toward the social-uplift.

Is there not considerable truth in this charge? Is it not true that the teaching that the vast majority of mankind is hastening to a hell of eternal torture, and that those who do not become saints richly deserve this fate, has a tendency to harden the heart and to dull all the finer sentiments? Surely those considered worthy of eternal woe could not be considered worthy of much consideration or mercy in the misfortunes of the present life.

And in proportion as the real spirit of love is lacking and fervor for denominational progress in "saving souls" takes its place, everything not of utility to the one object is likely to be neglected. Hence, those able to render aid are esteemed for their usefulness rather than loved; and when they cease to be useful they are in danger of neglect.

(3) In Mr. Heath's judgment, from the roots of dying Evangelicalism is sprouting a new and better Christianity which recognizes "the fatherhood of God and the brotherhood of man" and whose gospel is civilization, social-uplift, good citizenship, on the basis of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

While bound to admit the fact here claimed, respecting the trend of Christianity, we cannot endorse the conclusions. We dissent.

The tendency of human thought seems to be to go from one extreme to another; hence the need of a divine revelation to guide our judgments,--especially on religious subjects. "To the law and to the testimony, --if they speak not according to this rule, it is because there is no light in them." (Isa. 8:20.) The Scriptures make the entire subject plain and harmonious and satisfy our longings as nothing else can do. They do indeed show us a personal salvation, but not from eternal torture. They show us that "the wages of sin is death [not torment] but the gift of God is eternal life through Jesus Christ our Lord." They set before "believers" a great prize to be sought during this age, and to be won by a "little flock." They also set before us a mark or standard of life endeavor necessary to be attained by all who would gain that prize. That mark is the spirit or disposition of self-sacrificing love, which rejoices not in iniquity but rejoices in the truth--in doing "good unto all men as we have opportunity, especially to the household of faith." This is the personal salvation of the Scriptures, misinterpreted by so called "Evangelicalism."

Nor are the Scriptures silent respecting the much needed social uplift. God has not been unmindful of the poor world's necessities. In the next age--the Millennial age--he will uplift the world to a degree that eye hath not seen, nor ear heard, neither hath entered into the heart of man--but which he has revealed to his faithful in his Word.

God's Word is full of promises respecting the glorious epoch, the golden age, when "the earth shall be full of the knowledge of the Lord" (Isa. 11:9; Hab. 2:14); when "every man shall sit under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4); when "they shall not build, and another inhabit," but when home ownership shall be general (Isa. 65:21-23); when every high one shall be humbled, and every lowly one shall be lifted up (Luke 1:52; Matt. 23:12) when "the Lord shall pour out his spirit upon all flesh." (Joel 2:28.) The Apostle Peter speaks of that epoch as "times of refreshing" and "times of restitution," and declares that every holy prophet since the world began prophesied of that time, and that it would begin at the second advent of our Lord Jesus Christ.--Acts 3:19-21.

Thus the Bible-taught Christian finds in the faith once delivered to the saints all the aliments for spiritual nutrition. He has before his mind the straitness of the narrow way and the necessity for heart religion and full personal conversion and consecration to God without hardness and bigotry and uncharitableness

R2323 : page 187

toward others. Indeed, his sympathies for men become more and more deep, as he realizes that all are fallen from the image of God and are by heredity weak, and that Satan, the god of this world, is persistently deceiving them.

Furthermore, the hope for the world in the next age--its mental, moral and physical uplift--is indissolubly united to his hopes and personal salvation; because the very hope set before him in the gospel is that, by personal victory and salvation and the attainment of the mark of the prize of his high calling, he shall become a sharer in the great work of uplifting humanity during the Millennium--helping whosoever then will to return through Christ and the New Covenant to fullest divine favor, including life everlasting.

Such cannot agree to the common fatherhood of God and the common brotherhood of men; for they well know that only those who have the Father's spirit are "sons of God." (Rom. 8:14.) They know to the contrary the meaning of our Lord Jesus' words to some evil doers of his day, "Ye are of your father the devil, and his works ye do."--John 8:44.

But while distinctly identifying the two fathers' families--the children of God and the children of the devil, and pointing out the mistake of confounding the two, we, nevertheless, are able from the divine Word and standpoint to see that many of Satan's followers and children are deceived, and we look forward with joy and expectancy to the time when Immanuel shall take his great power and bind Satan that his deception of mankind should cease, and that all may be brought to a knowledge of good as well as of evil, of truth as well as of falsehood,--a knowledge of the Lord, whom to intelligently accept is life eternal.

===================

R2323 : page 187

SOLOMON'S KINGDOM DIVIDED.

--JULY 3.--1 KINGS 12:16-25.--

"A soft answer turneth away wrath, but
grievous words stir up anger."--Prov. 15:1.

SOLOMON'S wonderful reign was not an unmixed blessing: in it we see much of divine providence and guidance, such as Solomon had requested at the beginning of his reign, but in it also we see many marks of human imperfection and unwisdom. In so far as Solomon respected God, and sought to exercise his kingly office in harmony with the principles of the divine law, his reign was a success; but in so far as he followed his own judgment and sought to be cosmopolitan and to fashion his kingdom after worldly ideals, it was comparatively a failure from the divine standpoint, altho this made it the more renowned from the worldly standpoint.

Solomon was a man of broad ideas, and like other men of similar good mold in this respect, he was the more susceptible to the temptation to think the Lord's ways and methods narrow; and to seek to be more

R2324 : page 187

broad and liberal than the Almighty. His error along this line is particularly shown in his recognition of foreign religions, which, according to God's law, had no right to be recognized in any sense or degree, in Israel.

Women have always exercised a potent influence in the affairs of the world, and Solomon's deflection, and the consequent deflection of his kingdom, were due in large measure to his foreign wives and their natural attachment to the false religions of their fathers. Mismarriage was one of the first of Solomon's steps in the wrong course: it was taken, no doubt, with a view to a closer relationship with surrounding nations and royal families. It was a worldly-wise step, but an unwise one from the standpoint of the Lord, who desired Israel to be his elect, holy, and peculiar people, separate and distinct from all the families of the earth.--Amos 3:2.

Yes, from a worldly standpoint Solomon's reign was a marvel of success. At the time of his death he dominated and collected tribute from a territory nearly seven times the size of Palestine; his capital city had become enormously wealthy, so that the war shields of some of his soldiers were made of gold, while the record is that--"the king made silver in Jerusalem to be as stones for abundance." (1 Kings 10:27.) While he lived, his wisdom and fame and the glitter of his success held the entire nation loyally to him, notwithstanding the fact that his methods, by which these brilliant results were achieved, were in a considerable measure oppressive to the people. This was especially the case with those of his people who resided at a distance from the capital city, and who did not so particularly share in the wealth there accumulated, but more particularly shared the general burdens of taxation and conscription of service, by which the wealth was amassed. Consequently, at Solomon's death, when the glitter faded, his kingdom, established not upon the loving loyalty of the people, but upon his own magnetic power and wisdom, was ready to disintegrate.

As we have already pointed out* the original organization of Israel was practically that of a republic, in which the heads of the tribes exercised a sovereignty similar to Congress or Parliament. When the people desired a king like unto the nations around them, and God let them have their way, they nevertheless

---

*MILLENNIAL DAWN, VOL. I., Chap. 3.

still clung to some extent to their original tribal custom. Hence it was, that upon the death of Solomon there was a meeting of these heads of tribes at Shechem; and Rehoboam, already recognized by the heads of his own tribe, Judah, presented himself at the meeting, expecting, as a matter of course, that he would be accepted as king by these representatives of all the other tribes. To his surprise, he was requested to state himself respecting the policy he would pursue if accepted as king; and it was clearly intimated to him that the rigor of his father's reign, which accumulated wealth in the capital city at the expense of the remainder of the nation, would not be tolerated from him.

King Rehoboam took three days to consider the matter with his counsellors. He first consulted the elders--probably the chief men of the tribe of Judah, who already had acknowledged him, and who probably had accompanied him to this council. Their counsel was wise, in that it advocated at least an outward deference to the just claims of the people; but, recognizing the fact that the young king was full of ambition to be as great as or greater than his father and to have no diminution of the revenues of the kingdom, they probably meant him to understand that their advice was that he should merely promise reforms, until he should have the endorsement of all the tribes and be fully established in the kingdom, when he might do as he pleased.

But Rehoboam also consulted the young men--his wealthy companions and friends, with whom he had grown up. Their advice was that to make promises of reforms would imply a weakness on the part of the king, and make the discontented people more self-assertive and more rebellious than ever; and that now was the proper time to state himself strongly, to put down his foot with authority, and to dare the people to cross his will. Probably proud of heart, and vain-glorious, this last foolish advice was most in accord with the king's sentiments. And it was followed. He gave in substance the message of the young men: "My little finger shall be thicker than my father's loins; and now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions" (1 Kings 12:10-14.) The reference to whips and scorpions should be understood: it was the custom then, and is still the custom to a considerable extent in the far East, for the kings to draft the people to do service in the building of public works, kings' palaces, etc.; and these drafted men were treated for the time as the veriest slaves, being under taskmasters, who kept them up to the notch of diligence with whips. The scorpions referred to were scorpion whips, which differed from other whips in that they had a stinger at the end of the lashes, consisting of a sharp-pointed piece of lead.

No wonder that king Rehoboam is noted as the foolish king; his unwise, boastful, vainglorious language, which no doubt was the abundant overflow of a heart in similar condition, which meant all that it boastfully said, caused him the loss of more than two-thirds of his dominion and subjects. The chiefs of the ten tribes promptly declared that Judah and Benjamin might have Rehoboam for their king, but that he was not acceptable to the remainder of the tribes. They accordingly chose one of their number, Jeroboam, who had once been one of Solomon's conscripts, and because of his natural ability as a manager of men had been made an overseer of a department of the government. It was he whom the Prophet Ahijah had already anointed to be king over the ten tribes, prophesying that he should yet occupy that position.--See

1 Kings 11:29-38.

Some one has said, "Solomon had a thousand wives but only one son, and he was a fool." His folly consisted in seeking advice from a wrong quarter. Had he recognized, as did his grandfather David and his father Solomon, that the throne of Israel was "the throne of the Kingdom of the Lord," his course should have been to seek counsel of the Lord, as did his father and his grandfather. But the fact is that Rehoboam's folly was really a part of his father's folly, for his mother was Naamah, an Ammonitess and idolater, for whom Solomon built, adjoining the Mount of Olives, and opposite the Temple of God, a temple to Moloch (a heathen divinity), the site of which is still pointed out to the traveller and known as "The Mount of Offence." Did not Rehoboam come by his folly honestly? Could we expect more of the son of a heathen mother, and of a father who, while worshiping the true God himself, was so lacking in firmness and principle in the conduct of the religious interests of his home?

Rehoboam's unwise decision in his affairs is but an illustration of the many unwise decisions by mankind in general in respect to various questions of life, far reaching in their results. All cannot lose a kingdom, in the same sense, but each may win or lose another kingdom, in the sense signified by the poet, when he said:

"My mind to me a kingdom is."

Questions come before every intelligent person, at the threshold of maturer life, the decision of which, one way or the other, will have a bearing on all the remainder of the present life, and perhaps also a strong influence upon the interests of the life to come, provided for through the atonement. Happy and wise will be the choice, if the counsels of the Lord are sought and followed--less happy will be the conclusion

R2324 : page 189

if the wisdom of the world is sought and followed--disastrous will be the conclusion if the wisdom of the unwise and inexperienced be followed.

We have the Lord's word for it that the division of Israel into two parts or nations--the ten tribes, known by the original national name, Israel, and the two tribes thereafter known as Judah--was of his foreknowledge and arrangement. In some way the Lord saw that such a division would work favorably for the development of his purposes. We may, perhaps, surmise how it would be. The entire nation, while still loyal to Jehovah, had become permeated with what would to-day be termed "liberal views on religion"--views which tolerated, if they did not countenance, idolatry; and which gradually were undermining its interests in the special hope which God had set before that nation, that it, as the seed of Abraham, should be a peculiar people, separate from all the other nations and ready at the coming of Messiah to become his associates (his Bride) in the work of blessing and enlightening the world, and establishing them in the ways of righteousness and in the knowledge of the true God.

It was because this hope had grown faint, that the ten tribes were so ready to break the bonds of relationship which connected them with the tribe of Judah; from which tribe the prophets of the Lord had declared that Messiah, their great King, should ultimately come. The loss of this faith meant the loss of cohesive power in that nation, and it does not surprise us that when the ten tribes had organized a separate government, had cut themselves loose from the royal tribe and family, and from the Temple and the opportunities of approach to the Lord through it--it does not surprise us that under these conditions, and the preparation of "liberal views on religion" which led to these conditions, the ten tribes speedily drifted into idolatry, and became more and more like the nations round about them.

So also it is with the Gospel Church: in proportion as the second coming of Messiah and the promises of a share in his Kingdom are kept in mind, and the

R2325 : page 189

contrast between the Church and the world is sharply drawn, so long will practical and vital Christianity prosper.--"He that hath this hope in him purifieth himself even as He is pure."

As the example of a drunken father sometimes proves a most salutary lesson to his son, and as the gross corruption of Papacy led to and developed the Reformation movement, so the division of the Kingdom of Israel and the rapid progress of the ten tribes toward irreligion and idolatry had the effect, by contrast and suggestion, of awakening the people of Judah to a greater and more intelligent appreciation of the Kingdom hopes and divine blessings of which their kingdom was the representative. And the further the ten tribes went into idolatry the more the two tribes seem to have been quickened in religious fervor in upholding the sublime truths of which they were the representatives. This thought is the more forcibly impressed upon us when we remember that the ultimate decline of Judah--the two tribes--into idolatry, prior to their captivity, was after the ten tribes had gone into captivity a considerable time.

Chagrined at the failure of his policy, and full of haughty determination that he would prove to them the weight of his little finger, Rehoboam hastened to his capital, and summoned his army, a hundred and eighty thousand chosen warriors: but the Lord sent a special message to him and the people of Judah that they should engage in no such war against their brethren and that the matter was of his ordering.

Disappointments are more likely to lead to humility than are successes, and so it was in this case. Rehoboam's first folly having become apparent to him, he was more humbleminded, and the more ready to hear and to obey the divine command. Thus blessings sometimes come to us through lessons of our own imperfection and lack of wisdom: if our disappointments and extremities lead us to look for counsel in the proper direction, to which we should have looked at first.

To the true Israelites the blighting of their popularity and national greatness in the sight of the world, and the consequent lessons of humility, were evidently beneficial. And thus with us who belong to spiritual Israel, the holy nation, the peculiar people, splits and divisions of the nominal mass will work for good to the Israelites indeed; but splits in the nominal mass, and the resulting benefits, do not justify splits or differences amongst those who are loyal and faithful to the Lord. As the Apostle says, there should be "no schism in the body"--of Christ. The true members of the body of Christ are held together by their common hopes, builded upon the exceeding great and precious promises of the Lord's word, and held together by the bonds of love. And those who have not these bonds of love are not true Israelites--"if any man have not the spirit of Christ [the bond of love] he is none of his." "They went out from us because they were not all of us."

"A SOFT ANSWER TURNETH AWAY WRATH."

Our Golden Text is excellent advice.

(1) It is good policy for anyone--Christian or worldling--to learn to give soft answers, even under anger-provoking conditions. Business people study this as a matter of policy: it means custom, sales, profits, wealth, and to ignore this rule in business is to be considered foolish.

R2325 : page 190

(2) But that which is merely an outward form, policy, and often hypocritical in worldly people, is to abound much more in the child of God, begotten of a new mind. In him it is not to be put on for policy's sake, but to be the outgrowth or fruitage of the holy spirit or disposition which rules him as a "new creature in Christ Jesus."

Any other answer than "a soft answer" is incompatible with the holy spirit of Love--with its meekness, gentleness, patience and brotherly kindness. If the truth must needs be spoken and if under the circumstances the truth be severe, hard, nevertheless and indeed all the more the hard thing needs to be stated as softly as possible. This evidently is the thought of the

Apostle when he recommends "speaking the truth in love."

This advice is nowhere more needed than in most of home circles. Each unkind, ungenerous, hard word or deed, is a testimony in opposition to our professions to be the Lord's people and to be begotten of his spirit. "Put away all these, anger, malice, hatred, strife," etc.

===================

R2325 : page 190

ELIJAH, THE PROPHET.

--JULY 10.--1 KINGS 17:1-16.--

"And the barrel of meal wasted not, and neither did the cruse of oil fail, according to the word of the Lord."--1 KINGS 17:16.

OUR preceding lesson in this series dealt with the division of Solomon's Kingdom, after his death. Our present lesson has to do with the ten tribes division and Elijah's mission as a prophet to them. The elders of the ten tribes which refused to recognize King Rehoboam chose Jeroboam, who had been at one time an influential officer in matters relating to their province during Solomon's reign: the same who had been anointed before Solomon's death by a prophet of the Lord, with the information that he should be the king of the ten tribes. Following this announcement he was obliged to flee for his life, as he would have been considered an enemy of the kingdom. Upon Solomon's death, however, he had returned, finding favor with the elders of the ten tribes.

We saw, in the previous lesson, that the course of King Solomon had tended to break down the boundaries and barriers between true and false religion, between the worship of God and the idolatry of surrounding nations, Solomon having to some extent at least countenanced the worship of heathen gods by some of his wives, and the representatives of heathen nations at his court. This, which would be considered by many, a proper, liberal course, was out of harmony with the Lord's instructions on the subject, and did great injury to Israel--leading those whose religious instincts were on the lower levels to regard all nations as more or less right, and on a religious parity.

Jeroboam, fearing that the people by going to Jerusalem to worship the Lord at the Temple, as previously, would become alienated from him as their king, and become attached again to Rehoboam and the line of David, took advantage of the fact that the people had become indifferent to the true religion, the worship of the Lord, and for the sake of establishing his kingdom and perpetuating the separation from Judah, he established idolatry, casting two golden calves, and saying to the people, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." These two golden calves were set up in different parts of the land, one at Bethel and one at Dan, so that some could go to worship one, and some the other, a part of his pretext being that the former custom of worship at Jerusalem was too difficult for the people. Moreover, still further to separate the peoples, he instituted feasts and sacrifices at different dates from those appointed of the Lord through Moses, and still practiced in Judah. It has been suggested by some that these calves were originally set up as representatives of Jehovah; but we think not. A calf was chosen as the symbol for God, probably because the people while in Egypt were accustomed to the worship of the sacred bull Apis, of Egyptian mythology, and quite probably the Israelites had joined in that worship to some extent during their bondage. Their tendency toward bullock or calf worship is illustrated also by the fact that this was the form of idolatry to which they naturally took when Moses was absent from them for forty days in Mount Horeb, receiving the Law. The King himself had just returned from exile in Egypt to take the throne: he had therefore been several years under the influence of Egypt's idolatry.

During the twenty-two years of Jeroboam's reign Israel made great progress away from the Lord and into idolatry; and to the more thoroughly accomplish this end the king built altars to these bullocks and instituted a new order of priesthood that, so far as possible, he might cause the people to entirely forget the true God, and his Levitical priesthood as well as his Temple at Jerusalem. Jeroboam seems to have appointed himself the chief priest of the new religious institution, for he offered the incense at the altar.

Following the death of Jeroboam there was a period of repeated insurrections against king after king who took the throne of Israel, until Ahab, of whom it is written, "Ahab, the son of Omri, did evil

in the sight of the Lord, above all that were before him." Ahab's wife, Jezebel, was seemingly still more wicked than himself, and really instigated most of his evil deeds. It is a well recognized fact that a good wife can be a great help to her husband: the history of Jezebel shows that a wife's influence for evil may be even more potent. It was during the reign of Ahab that as the Lord's servant and prophet Elijah delivered the messages and did the works recorded in this and several succeeding lessons.

The work of establishing a new religion, which Jeroboam began, was ably carried on by his successors: and Ahab, influenced by Jezebel, his wife, seems to have out-done his predecessors not only to establish the new religion, but to exterminate the religion of Jehovah. He and his wife openly established the worship of Baal and slew the prophets of Jehovah,--the first religious persecution on record. Not only the out-spoken prophet of the Lord who delivered the message, but all the true Israelites who had respect to Jehovah, were obliged to hide from Jezebel's wrathful zeal for the worship of Baal.

R2326 : page 191

Under divine direction, Elijah appeared in the presence of King Ahab and delivered a message, saying, "As the Lord God of Israel liveth [whom you seem to think is dead] before whom I stand, there shall not be dew nor rain these years, but according to my word." At first, probably, the matter was considered a foolish boast, but when the dew and rain ceased and scarcity and famine resulted, the full purport of the judgment began to be understood, and the King sent hither and thither, everywhere, to find Elijah; presumably to induce him, either by entreaty or by cruelty, to lift from the land what he probably considered to be an evil spell or curse. But God had directed Elijah where to hide, in a place where he could himself be supplied with water, and where he could be fed by ravens.

Elijah's prediction of a famine was not merely a prophecy; rather, it was the declaration of a divine judgment upon Israel. The object of the famine was to bring the Israelites to their senses--to show them that they were leaving the true God to trust in idols. The force and appropriateness of this particular kind of a judgment may be recognized, when we remember that the claim made for Baal was that he was specially the god of the forces of nature: his worship was presumed to bring increase in the home and in the field. The drouth and consequent famine would be a contradiction, therefore, of these claims made in the name of Baal, and would shatter faith in him, and prepare Israel to recognize and worship again the true God, Jehovah.

Meantime, Elijah, following the directions of the Lord, lived for about two years at the brook Cherith, drinking of its waters, and fed there by the ravens. Various efforts have been made to discount the miracle implied in the statement that the ravens brought Elijah bread and flesh morning and evening. Some have claimed that the word translated "ravens" might, with a little different accent, be translated "Arabian," or signify the inhabitants of a village called Orbo. But, in addition to the fact that God is abundantly able to work such miracles as are necessary to his plans, we know that the raven of the East is in many respects a peculiar bird, which exhibits not only extraordinary intelligence but sometimes also sympathy. For instance, Bishop Stanley, in his "History of Birds," relates that a gentleman who had been driving ran over and bruised the leg of his Newfoundland dog, and says: "While we were examining the injury, Ralph, the raven, looked on also. The minute the dog was tied up under the manger of my horse, the raven not only visited him, but brought him bones, and attended him with particular marks of kindness."

A missionary in India says, respecting ravens in general, and these which fed Elijah in particular--"While I do not claim to know where the ravens got the bread and meat, a residence of thirty years in the East helps me to guess where they got it. My own little children have often come crying into the house, their hands scratched and bleeding from the claws of kites and crows [the raven is of the crow family] that had snatched from them the food they were eating. Our nurse was one day preparing a fowl to be grilled, for my sick wife, and standing in the doorway, plate in hand, she called the cook to come for the fowl. When the man came, the nurse discovered that her plate was empty; a kite or crow had carried away the fowl without her knowledge. Meat sellers are obliged to be on the alert to prevent crows and kites from robbing them. I do not profess to know anything about it, but it is my firm conviction that those ravens [which fed Elijah] stole the food from the bazaars of Jerusalem or Jericho."

In any case, the lesson to us is one of the divine care and providence over those who are devoted to God's service. He who sustained Elijah can equally sustain us. The important question with each of us should be, Am I the Lord's servant, in the place and doing the work which he has directed? If so, our bread and our water shall be sure, and no good thing will he withhold from those who walk uprightly.--Isa. 33:16; Psa. 84:11.

"Nor is it a singular case--
  The wonder is often renewed,
And many can say to his praise
  He sends them by ravens their food.

R2326 : page 192

"Thus worldlings, tho ravens indeed,
  Tho greedy and selfish their mind,
If God has a servant to feed,
  Against their own wills can be kind.

"Thus Satan, that raven unclean,
  Who croaks in the ears of the saints,
Compelled by a power unseen,
  Administers oft to their wants.

"God teaches them how to find food,

From all the temptations they feel,
This raven who thirsts for my blood
Has helped me to many a meal."
--John Newton.

Next Elijah was directed to a widow of Zarephath, across the border, in the Kingdom of Zidon. Our Lord refers to this, and incidentally confirms this entire piece of history respecting Elijah, the three and a half years of famine, and his visit to Sarepta.--Luke 4:26.

Considering that the drouth and famine extended also into Zidon, it would seem to have been a bold request of the prophet, to ask the widow woman for water to drink, and bread to eat. Her willingness to share with him was remarkable under the circumstances. It suggests to us a fact that with all our increase of civilization and wealth, the people of to-day are far less hospitable and less generous. A writer familiar with the customs of the East, says that there the gift of water to the thirsty is regarded as a sacred duty, saying: "Never yet, during many years' residence in Syria, and many a long day's travel, have I been refused a draught of water by a single individual of any sect or race. The Bedouin in the desert has shared with me the last drop in his waterskin." The Lord's people have great need to cultivate a large generosity, not only of thought, but of deed; and the blessing which came to the widow of Sarepta as a result of her generosity to Elijah, should serve to impress this lesson upon our hearts.

Furthermore, altho the woman was a Gentile, she had respect to Jehovah, and in some manner evidently recognized the Prophet as one of his servants. This, no doubt, had to do with her willingness to share her last morsel of food. Indeed, the intimation of our Lord is that this poor Gentile widow was more worthy of divine care than many of the widows of Israel. She explained to Elijah that her barrel, or rather stone jar, of meal was about exhausted; and that she was preparing for herself and her son what she presumed would be her last meal before they would die of famine. The Prophet's demand that he should have a small cake from it first was not because of greed or selfishness on his part, but as one feature of the lesson of faith which the Lord wished to inculcate. If the woman had the faith necessary to obey, then she would be esteemed worthy of the Lord's assistance through the Prophet; if she did not exercise the faith, another widow might have been found who would. Thus it is with us,--at various steps in the journey of life the Lord brings us to the place where he tests our faith. If we exercise the faith we will get the blessing; if we do not, we will lose it. "Without faith it is impossible to please God." Nevertheless the woman was not asked to exercise this faith without being first given a definite promise from the Lord; and so with us--we are not to be blindly credulous respecting the words and promises of men, and to consider this to be faith in the Lord; but when we recognize the word of the Lord, we are to trust it implicitly, and to act accordingly.

Not always, or even often, does God deal with his people after this manner of miraculous provision for their sustenance. Nevertheless, we are to recognize him as the author of all our blessings--"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights." His promised provision is not for weeks and months and years in advance, but "daily bread"--bread for each day--"thy bread and thy water shall be sure." Nor are we to expect or ask for the luxuries of life, but to remember that our "Father knoweth what things we have need of"--what things would be for our highest welfare and best interests.

The meal, the bread, of that time might fitly be considered as a symbol of the bread of truth, of which we are privileged to eat, and of which our supply is continued from day to day. The olive oil, used by the ancients much as we use butter, is frequently used in the Scriptures as representing divine grace and the holy spirit; and so we, as the Lord's people, are not only supplied with the bread of truth, but also with the spirit of truth, which helps to make it nourishing and profitable to us. Another prophet speaks of the experience of the world during the dark ages, saying, "There shall be a famine in the land,--not a famine of bread nor a thirst for water, but of hearing the words of the Lord."--Amos 8:11.

We have elsewhere shown that this famine of Elijah's day and the period of its duration, as well as the Prophet and his experiences with Jezebel, etc., were typical of God's dealings with the Church, and her experiences during this Gospel age.*

Note here also the beautiful poem by Mrs. Charles, found in POEMS AND HYMNS OF DAWN, page 127. It suggests a very profitable thought respecting the Lord's blessing upon the widow of Sarepta, and shows how an application of its lesson may be made by all who are the Lord's people.

"Is thy cruse of comfort failing?
Rise and share it with another."

---

*See MILLENNIAL DAWN, VOL. II., Chap. 8.

===================

VOL. XIX. JULY 1, 1898. No. 13.

CONTENTS.

Views from the Watch Tower........................195
Mercy Rejoiceth Against Judgment..................197
    The Royal Law.................................199
    This Law in Practical Operation...............201
    The Royal Law During the
      Millennium.................................202
Poem: I'll Do My Very Best........................202
Interesting Queries...............................203
    Christian Duty if Drafted, etc.
"Jehovah, He is the God"..........................204
A Discouraged Reformer............................206
    Elijah's Lesson Symbolically Considered.......207

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

===================

VIEWS FROM THE WATCH TOWER.

AS THE war with Spain progresses, it becomes more and more evident that "The Great Republic" is very thoroughly hated by her sisters in the family of Christian Nations so called. Their hatred and ill-will are scarcely restrained from pronounced utterance by the fact that she is their best customer who for financial reasons must not be too grossly insulted. Great Britain alone manifests sympathy: and even she is frank enough to intimate that her love is selfish, because she fears a European coalition against her and desires a wealthy and influential partner. Even the other republics of the world--France, Mexico and all those of Central and South America are jealous of their big sister.

The appeal to race prejudice and race pride has much to do with this condition of things and is most unwise. But we must remember that "the natural man" moves almost exclusively along grooves of pride and selfishness; he knows nothing of Love as a motive principle. And it is the same on both sides of the question: if one boasts of race superiority and valor, so does the other. And the more these selfish channels of thought are opened, the deeper the hatreds engendered and the more dangerous the possible results.

Another factor never to be overlooked is Romanism. The revenues of the Roman Catholic Church in the Philippine Islands are estimated at $50,000,000 per annum (silver). It is the real government, the silent but potent partner of the Spanish Governor General and army. Other religious teachings are not tolerated, and the natives so far as possible are kept in ignorance. Altho the Spanish government decreed that the Spanish language should be taught in the Romanist schools supported by government bounty, the order has been generally evaded. Papacy knows well that general intelligence is a foe to its institutions.

Of course, when the time comes for Spain to sue for peace, she will probably be instigated by the pope to relinquish Cuba and close the war on condition that the United States abandon all claim on the Philippines. It is doubtless to threaten a prolongation of the war there, and thus to make the United States the more willing to relinquish the islands, that the Cadiz squadron has sailed eastward. Moreover, it is realized that the soldiers carried by this fleet will be needed to put down the Philippine rebels. The latter are the more intelligent of the natives who are rebelling as much against the tyranny of Romanism as against the oppression and cruelty of Spain. It is our opinion that the Lord wills to break the power of Papacy there, and hence that he will not permit Spanish misrule to be continued.

To what extent the present war may be a waking up of all the world to an era of war which will impoverish all nations, and sicken all their peoples and prepare the way for the universal anarchy with which this age shall end, we know not; but such an outcome will not surprise us. If so, it will seem like the time mentioned in Joel 3:9-14. See the conclusion of the S.S. Lesson on Elijah, page 192.

Of one thing we may be sure: the affairs of this world while nominally left to the "gentiles" until the end of "Gentile Times,"* the end of their lease of power, are nevertheless subject to a divine surveillance, to the intent that naught shall be permitted that our God is not abundantly able to overrule for good. Divine providence has already been manifested on behalf of America and doubtless will continue to supervise

---

*See MILLENNIAL DAWN, VOL. I., Chap. 13, and VOL. II., Chap. 4.

R2327 : page 196

her course. Who that is God-fearing and possessed of a knowledge of history can doubt that this land was kept hidden until due time; that it was purposely made an asylum for liberty-loving people and for the oppressed of all nations? Who can doubt that its unparalleled history thus far has been a lesson to the whole world--"Liberty enlightening the world?" Who can doubt that thus the Almighty has been gradually forcing open the fetters of Church and State, of superstition and ignorance, and emancipating the peoples of Europe?

It was the influence of liberty and its blessings in America that led to the French Revolution--the French people being too ignorant, and too much under the influence of Romanism, to be able to appreciate and use the boon of liberty wisely. The same object lesson (America) has had a great influence upon Great Britain and Germany and upon the peoples of other countries in proportion to their intelligence and freedom from papal bondage.

As the reforms of Europe have been granted inch by inch by its monarchical aristocracy, under the glare of Liberty's torch (America), it is but natural that they very generally feel a hostility; "because the darkness hateth the light," as ever. There are exceptions to every rule, but generally speaking America is loved and appreciated only by the middle classes of Europe, and these chiefly in Protestant countries.

Nor should it surprise us if God has still some further work for America to do in pulling down the strongholds of error and waking up the mighty men and men of war. To some extent the torch of liberty may be a torch of war and destruction. This may sound strange to those who mistakenly have supposed that God is to be credited with all the peace and arbitration movements and Satan to be credited with all the moves toward war and violence.

It is necessary to our appreciation of transpiring events that we remember that God's dealings and commands are individual and not national since he abandoned fleshly Israel and removed the diadem--"until he come whose right it is." Meantime the nations are restrained in peace or let loose to vent their selfish passions in war as best harmonizes with the next step in the divine program. How aptly the poet expressed this, saying--

"See the mystic Weaver sitting
High in heaven--His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages,
Takes, for woof, the kings and sages.
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in his shuttle.
Armies make them scud and scuttle--
Web into the woof must flow:
Up and down the nations go!
At the Weaver's will they go!

"Calmly see the mystic Weaver
Throw His shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion, and commotion,
What each fusion, and confusion,
In the grand result will show!

"Glorious wonder! What a weaving!
To the dull, beyond believing."

The present work is the selection of the Church, the royal priesthood, and incidentally the awakening and disciplining of the nations to prepare them for the Millennial reign of blessing and peace. Let us not forget, however, that God's people are all to be peaceable and to the extent of their opportunities peacemakers.

* * *

A brother has recently called our attention to Isaiah 5:26-30; inquiring whether or not we see anything to indicate that this refers to the United States. After examining the passage it seems to us not a forced or unreasonable application. The prophecy seems to apply to the present time--the end of this age--and its fitness to this nation is worthy of consideration also: it will probably not require long to demonstrate this. The following is a preferred translation.

"And he will lift up an ensign to the nations from afar, and will call for one of them from the end of the earth; and, behold, with speed, swiftly, it cometh.

"There is none weary nor stumbling among its men; it slumbereth not, it sleepeth not; not loosened is the girdle of its loins, not broken is the latchet of its shoes; whose arrows are sharpened, and all whose bows are bent; its horses' hoofs are hard like flint, and its wheels like the whirlwind.

"It hath a roar like the lioness, it roareth like the young lions; yea, it growleth, and layeth hold of the prey, and carrieth it safely off, with none to deliver.

"And it will rage against them on that day like the raging of the sea: and if one look unto the earth, behold there is darkness, oppression, and the light is darkened in the heavens thereof."--Compare Leeser's Translation.

When we remember the significance of sea and earth and heavens as symbols, it seems to add force to the above suggestion. The sea in symbol is anarchy: and while the United States is perhaps less anarchic than the old world, yet the freedom possessed here is in the estimation of many of the potentates of Europe "like the raging of the sea [anarchy]." The earth in symbol signifies society, the social structure. And surely, whoever looks at the social condition of Europe

R2327 : page 197

with open eyes sees little but superstition's darkness and oppression. Nor can we see grounds for hope for better conditions under the present order of things. The heavens are the nominal churches or religious powers, and by false teachings surely these have much to do with the trouble present and impending.

===================

R2328 : page 197

MERCY REJOICETH AGAINST JUDGMENT.

"He shall have judgment without mercy who hath shown no mercy. Mercy rejoiceth against judgment."--Jas. 2:13.

THE word judgment here stands for sentence--the sentence of sin, death. It therefore represents justice, because in man's trial it was Justice which inflicted the sentence of death. Mercy is the fruit or result of love, and therefore represents love. Hence the case, Mercy against Judgment is equivalent to Love against Justice. The thought would be that divine Love has secured a triumph over divine Justice.

At first thought there would seem to be an inconsistency in this view: for how could love triumph over justice, since the Scriptures, as well as reason, assure us that justice must be the very foundation of all divine government; and that to ignore it would mean the destruction of government and order,--anarchy, disorder. It is when we inquire of the Lord's Word, how his Love gains a victory over justice, that we gain an insight into the beautiful harmony and coordination of these divine attributes--Love and Justice. The Scriptures assure us that "God is Love," and that

"Justice is the foundation of his throne," or government. (1 John 4:16; Psa. 89:14.) Since God himself is Love, he can do nothing that can be derogatory or opposed to love; and since his government is founded upon strictest justice he can do nothing that would not be in harmony therewith. His own character and law are the bulwarks on either side of the subject, each as high and as strong as the other.

How then, can love and mercy gain a conquest and rejoice over justice and the sentence? The Apostle answers the question, assuring us that our justification from the sentence is by divine grace, "through the redemption that is in Christ: whom God sent forth to be a propitiation [satisfaction of justice] through faith in his blood...that he might be just, and [yet be] the Justifier of him which believeth in Jesus.--Rom. 3:24-26.

Here then, is the triumph of love and mercy, not through a failure of justice, not through conquering it, but through a satisfaction of justice, its appeasement by the payment of a ransom price, a corresponding price--a man's life for a man's life: the man Christ Jesus for the man Adam and those who were involved in his disobedience and its sentence or curse. From this standpoint alone would it be possible for love and mercy to triumph over divine justice and its sentence; a triumph in which the justice of God can equally rejoice.

The original trial of father Adam in the Garden of Eden was along the lines of strictest justice, and his sentence was without mercy: it was inflicted without the slightest deviation. Subsequently, when God introduced the Covenant of Law at Mount Sinai, with the nation of Israel, it also was along the lines of justice: it was an offer of eternal life to any Israelite who could and would live up to the divine law;--it was justice, without mercy. It had indeed an admixture of leniency as represented by the annual Atonement Day with its benefits extending to that nation for the ensuing year, but the sacrifices which were offered according to the Law, the Apostle assures us, "could never take away sin." It could cover the sin temporarily for the year, and furnish a new opportunity for a fresh start, but it could never cancel the sins past, nor atone for sins future; hence it was still a reign of Law, a reign of death, at the hands of Justice. Love did not and could not intervene to spare the sinner; the most it could do was to point forward, in promise and in type, to the coming Deliverer, who would satisfy the claims of justice, and set at liberty the prisoners of sin and death. God was Love before he sent his Son, just as truly as he is Love since he sent his Son; but God's Love was not manifested previously, as it was in that great act of love. "Herein was manifested the love of God, in that he gave his only begotten Son." The giving of his son to be our redemption price was in connection with the making of a New Covenant, a new agreement, a new compact, between God and those of his creatures fallen into sin who might desire to return to his favor.

The New Covenant was an arrangement by which God's love might exercise mercy toward the sinner. The language of the New Covenant is apparently an abandonment of strict justice in the Lord's dealing with the sinner, and the adoption of a course of treatment which deviates to some extent from strict justice, and shows mercy to those who desire mercy, and desire to come back into harmony with God, and desire to attain again the perfection lost through sin. The language of the New Covenant is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."--Heb. 8:12.

The Apostle assures us that this New Covenant could only go into force, could only become operative toward us, by virtue of the atoning sacrifice which the Father designed, and which the Lord Jesus joyfully and obediently fulfilled. He assures us, and so also does our Lord Jesus, that the death of Christ sealed or ratified or made binding and complete this New Covenant between God and man, of which Jesus is the Mediator. Thus our Lord himself, when speaking of his death, symbolized by the cup, said, "This is the blood of the New Covenant shed for many for [in order to] the remission of sins." Sins could not be remitted except as justice would first be met, and the one who met the claims of justice on behalf of the sinner would be the one who would have the right to remit the sinner's guilt, and thus to be the Mediator between Justice and the sinner.

R2328 : page 198

The Apostle Paul gives us the same view of the matter; saying, that "the blood [death, sacrifice] cleanseth us" and for this cause he is the Mediator of the New Covenant: that by means of death for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance. (Heb. 9:14,15.) We see, then, that since Calvary, since the sealing of the New Covenant with the blood of the Mediator, since that New Covenant was thus ratified or made effective, the triumph of love and mercy over justice, and the sentence of death originally inflicted, has been a fact. And since the offence and the sentence were of one man, and rested upon the many through him, even upon all his posterity, so likewise the New Covenant is by the one man, Christ Jesus, and is applicable to not only the first offence committed in Eden, but applicable to all the "many offences" since committed because of weakness and depravity, introduced by the one transgression.--Rom. 5:12,15-21.

But while the New Covenant is thus for Adam and all his posterity, nevertheless there are conditions attached to this Covenant, which limit its action.

(1) Faith in it--and acceptance of its provisions or demands: and this implies a knowledge of the covenant conditions, for no man can either accept or reject that of which he has no knowledge, as the Apostle says, "How shall they believe on him of whom they have not heard?"

(2) Obedience, as the result of faith, is required to the extent of ability--obedience to the law of the New Covenant.

Hence, although the New Covenant is for the entire race, it is not as yet available to any but a small minority. Few have the knowledge of God and of his arrangement in Christ under this covenant, which would permit of faith in it. And of those who have received some knowledge of the great fact, and who have with more or less clearness exercised a faith in the atonement, comparatively few have taken the second step of obedience. Those who have taken the first step of faith are, on this account, reckoned as justified--to the intent that they may take the second step of full obedience to the requirements of the covenant. Those who have taken the second step have not lost the first step of justification, but have added thereto the step of sanctification,--consecration,--devotion. And only to the latter class belongs the full benefit of this covenant.

These two steps, (1) Faith, and (2) Obedience, were illustrated in typical Israel, and in the institution of their typical covenants, at the hand of their typical mediator, and with the blood of their typical sacrifice for sins. The Lord made known to Israel his covenant, and they assented thereto, and said, "All these things will we do," accepting Moses also as their mediator. This was the first step, corresponding with us to the step of faith and justification through faith. Then Moses took the blood of the sacrifice of atonement,--the blood of their covenant, and sprinkled it upon the book; i.e., upon the tables of the law, as representing God and his Word, the law or basis of his covenant with them, which they were to observe and obey. Moreover, he sprinkled also all the people with that blood, saying, "This is the covenant which God hath enjoined upon you." This was not a meaningless performance. The moment the drop of blood touched the Israelite, it meant that the covenant was in operation, in full force and power, on him and toward him; that God was bound to him by the covenant, and he was bound to God by the covenant. So likewise in the antitype, after we have heard, known, and have exercised faith, then the Lord requires that if we are in harmony with him, and desire to enter into this new covenant, we shall take our position with those who receive the blood of sprinkling, that speaketh better things for us than any typical blood, and that by receiving this blood of sprinkling we shall not only be justified from our past sins, but thereby also we shall recognize ourselves as henceforth bounden, obligated, covenanted to the Lord, as his people.--1 Pet. 1:2.

Moreover, as Israel was bound by that covenant to the law of God, as promulgated by their mediator, Moses, so we spiritual Israelites, who have fully entered the New Covenant relationship, and who have had the seal of the New Covenant, the blood of Christ, put

R2329 : page 198

upon us, are thereby bound to all the terms and conditions of that new covenant,--to its obligations as well as to its blessings: and these obligations are expressed in the law of the New Covenant, promulgated by the mediator of the new covenant, namely the royal law of Love.

There are many false apprehensions respecting the New Covenant: one is to the effect that the law of

R2329 : page 199

the old covenant is also the law of the New Covenant. But not so: as the New Covenant is higher than the Law Covenant, and as its mediator is higher than the mediator of the Law Covenant, so the law itself is higher still and grander still than the law of the Mosaic covenant. Altho the latter was holy and just and good (Rom. 7:12), the law of the New Covenant is sublime. The Apostle declares that the law of the New Covenant is in full harmony with the law of the old covenant, that it is really the same law, only that our Mediator has magnified it, and made it still more honorable, adorable. The law of the covenant which Moses mediated reads, "Thou shalt not" do thus and so; the law of the New Covenant is briefly comprehended in one word, Love; "Thou shalt love."

O, how much difference there is between these two laws, notwithstanding all their many points of harmony. "Thou shalt not kill," "Thou shalt not steal," might be understood by some, perhaps, to leave room for a willingness or desire to steal, or a willingness or desire to murder, if the evil acts themselves were abstained from. But the one command, "Thou shalt love," not only leaves no room for stealing and murder, but leaves no room for any thought that would be akin to these evil deeds. More than this, it is not merely a law of negatives, commanding us to abstain from doing and from even thinking evil; but it goes much further in positively requiring of us to think good and do good--to fulfil "the royal law" "Thou shalt love the Lord thy God," and "Thou shalt love thy neighbor."

Many who think that they have entered into the New Covenant relationship with the Lord are evidently mistaken. They have perhaps believed in Jesus, and in his sacrifice for sins, and have desired his blessing and liberty from the curse of death; but they have not recognized nor accepted the corresponding obligations on their part. They have not stood up before the Lord to swear allegiance to him and to the law of his covenant, and to be sealed with the blood which seals that covenant. They are deluding themselves in thinking they are under the terms of the New Covenant, when they are not--not having taken the necessary second step to make them beneficiaries under its arrangement. They have heard of "the royal law of love," they know of it as the Golden Rule of the New Covenant, yet they have never, by consecration, put themselves under that law. They have never recognized it as being the law over them, by which they are to be controlled, and by which eventually they are to be judged. It is a work of kindness to such to point out to them clearly and distinctly that they are deceiving their own selves, and that those who do not accept of and come under the royal law of the New Covenant have neither part nor lot in the blessings which flow from that covenant.

It is time that all who profess faith and loyalty to the Lord and to the New Covenant should recognize themselves as Covenanters--those who have made a compact, a covenant, with the Lord through Christ Jesus, and who are bound by the law of that covenant. And if they have done this intelligently, it is high time that they should be measuring every act and word and thought of life by the Golden Rule of this Covenant, which our Lord Jesus expresses most succinctly, saying, "As ye would that men should do to you, do ye also to them likewise."--Luke 6:31.

THE ROYAL LAW.

Our Lord and the Apostles, in all their teaching and writing, inculcated this royal law of the New Covenant. It was along this line that our Lord said to the disciples, "Judge not [harshly, unmercifully, ungenerously,] that ye be not [so] judged; for with whatever measure of cold justice and mercilessness you measure others, the same shall be meted out to you. The Apostle James, in our text, repeats the same thought, saying, "He shall have judgment [just sentence] without mercy who hath showed no mercy." That is to say, if we have come under the blessed provisions of the New Covenant, it means not only that we have accepted of God's mercy through Christ in the forgiveness of our sins, but also that a condition upon which we receive divine mercy was that we ourselves would be governed by the same rule of love and mercy towards our fellow-creatures. If, therefore, we fail to follow the Golden Rule, we mark ourselves as rejectors of the covenant of grace, and as those who despise divine favor, and who trample upon and make light of the great sacrifice by which this favor of the New Covenant was made available to us.

Such a course, persisted in intelligently and intentionally, would seem to result in the Second death; for, as the Apostle declares, if we show no mercy to others, if we attempt to mete out justice without mercy, the result to ourselves will be that we will be treated without mercy,--on lines of strictest justice. This would mean that we would be without any benefit in the New Covenant, and without any covering or protection in the Mediator, and would fall directly into the hands of Justice, without a covering for our blemishes. This is the condition of affairs which the Apostle Paul points out to us, in connection with which he says, "It is a fearful thing to fall into the hands of the living God." It is a fearful thing for imperfect beings like ourselves to fall into the hands of strict justice and its judgment, and to obtain no mercy.

This would mean nothing short of the Second

R2329 : page 200

Death, for as the Apostle illustrates, the one who despised the typical covenant and the law given by its mediator died without mercy: much more, might we suppose, that he who has accepted the terms of the New Covenant, and who has intelligently heard from its Mediator the law which must govern all who would be blessed by that covenant (the law of love), and who willingly and intentionally despises and rejects the claims of that law, is worthy of death. And this death, as the Apostle intimates, would be a greater, a sorer, punishment than the one inflicted for the violation of the typical covenant--it would be sorer or more disastrous, in that it would be the Second Death, the end of all hope; because those thus condemned had enjoyed the opportunities and privileges of the New Covenant, and had despised and rejected them.

Nor should such radical treatment of transgressors against the conditions of the New Covenant surprise us: the same conditions will, we believe, obtain in the next age, in the Millennium. The world of mankind, when brought to a knowledge of divine grace, will be invited to fully subject themselves to all the terms and conditions of the law of love. Those who endeavor to make progress in this direction will have the blessing and the assistance of the great Mediator, while those who reject the principles of this law of love to God and love to man--"The law of the spirit of life in Christ Jesus," will be rejecting this law, be rejecting the life which is attached thereto. And such rejectors of the law of the New Covenant are to be esteemed as rejectors of all the grace "which first contrived the way to save rebellious man." Such rejectors will be despisers of God, who was the Author of this plan of salvation. They will be rejectors of the blood of Christ, which sealed the New Covenant. And figuratively speaking, they may be said to trample upon that grace of God and of our Lord Jesus Christ. Very properly, eternal life is not intended for such. It would not be a real blessing for such, and they in turn would be an injury and a curse to all those who shall come into full accord with the Lord and with the spirit of his law of love.

Let us, then, who have heard of the grace of God in Christ, and who have accepted of that grace by entering into the obligations of the New Covenant--let us remember daily, hourly, to let this law of love rule in our hearts, and in all our conduct. Let us remember that it not only means supreme love to God, which places the will and Word of the Lord paramount not only to our own wills, but also to the wills of others, and thus makes us loyal in the highest sense of the word, and in every affair of life, to the King of kings and Lord of lords. Let us remember, secondly, that the law of love is to operate toward our fellow men, and to lead us to "do good unto all men as we have opportunity--especially to the household of faith." Let us remember that love not only would not kill the neighbor, nor steal from the neighbor, but that it would hinder us from speaking evil of the neighbor, from stabbing him with slander, and from stealing from him a good name, which is more to him than his purse. Let us remember that love would not only utterly repudiate and contradict and hinder such conduct, but that on the reverse, it would lead us to be kind, gentle, patient, forgiving, merciful, not only to them that love us, and who are gentle and kind to us, but also as our Master explained, to the unkind, to the unthankful, to enemies who injure us, and who say all manner of evil against us falsely. "Love suffereth long and is kind."

Love and its consequence, mercy, take hold upon the heart, the sentiments, the affections of life, and should ultimately permeate every channel of life. Thus love, mercifulness, would extend not only to the household of faith and our own family households, and to our neighbors, but also to the dumb animals. The man who has accepted love (mercy) as the ruling and controlling principle of life, the law of the New Covenant, which is to control in every act and word and thought, will be loving (merciful) toward his horse, toward his dog, his chickens,--toward everything with

R2330 : page 200

which he has to do. And if love (mercy) would restrain him from whipping his horse unmercifully, and if it would lead him to provide amply for the sustenance and comfort of the dumb creatures under his care, will not the same spirit of love extend also along to higher lines of the family, and lead him to be thoughtful of the comfort and welfare of all the human beings under his care, in matters both spiritual and temporal? And if it would stay his hand from smiting his beast an unnecessary blow, would it not much more stay his or her tongue from smiting the hearts and feelings of humanity with whom he or she may come in contact, with needlessly sharp, cutting words, irony, sarcasm, etc.--or still worse, with the poisoned blade of slander and suspicion and evil suggestion and surmise?

And all of this which applies to the beast, to the home circle and family, applies with equal or still more force to the family of God, the Church; hence the Apostle urges that evil speaking, bitterness, anger, wrath, malice, hatreds, strifes, envyings, which are all parts of the old nature, the nature of the world and of the devil, be put away. These are to be supplanted by the new spirit of Christ, in harmony with the law of the New Covenant,--Love--with its gentleness, meekness, patience, long-suffering, brotherly-kindness. "If these things be in you and abound they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence [to the cultivation of these graces] to make your calling and election sure; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:8-11.

R2330 : page 201

He who finds his heart not in harmony with this law of the New Covenant, love--mercy, kindness, gentleness, goodness--lacks the evidence of proof that he is in any sense of the word accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not vain-glorious, not for outward show, not for honor of men, but prompted by love--toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master's spirit of love, before he can thus follow him. As the Apostle declares, "He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Hence, the Scriptures place the love of the brethren as one of the evidences of our having been begotten of the spirit, and of our being in touch with the Master.

THIS LAW IN PRACTICAL OPERATION.

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists: but after the new nature, as "new creatures." It means also that each of us in proportion as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. "If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his."--Rom. 8:9.

The object of the present call of the Church, in advance of the call of the world, to share in the benefits and privileges of this New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to keep ourselves in the love of God while he causes the pressure of all things to deeply engrave it upon us.--Jude 21.

The matter is left open to us; we can either avail ourselves of these promises and permit them to mold and fashion us according to the copy, little by little, daily and hourly, in thought, in word and in deed, or we can resist their proper influence, and we can hold the truth in unrighteousness. Those who take the latter course are purchasing for themselves thereby bitter disappointment; for such are not of the kind to whom the Lord will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." The degree of our devotion to the Lord, therefore, will be indicated in the degree of our love for him and his; and the degree of our love and devotion will be manifested by our activity in conquering self and its selfishness, in all its ramifications throughout the affairs of life, and bringing all our thoughts and talents, great or small, into active service, prompted by love to God and to his people. And such will appreciate the sentiments of the Apostle, when he said, "We [who have

received of the begetting of the holy spirit of our Master, the spirit of love, and who have grown to some extent in the knowledge of him--we] ought also to lay down our lives for the brethren."

THE ROYAL LAW DURING THE MILLENNIUM.

These same principles will be applicable to some extent during the Millennial age: note some of the differences between then and now, in the operation of this New Covenant.

First, the Mediator shall then draw or call all men to a knowledge of the grace of God bestowed upon them in the provisions of this New Covenant; whereas now all are not called, but only "Whomsoever the Lord your God shall call," for no man cometh unto the Son now, except the Father who sent the Son draw him. (Jno. 6:44.) Not many great, or wise, or learned, or rich are called.

Second, the acceptance of the New Covenant then will be less a matter of faith and more a matter of knowledge, than now; because the Lord shall take away the vail of ignorance which now is spread over all the earth, and the blinded eyes shall see out of the obscurity.--Isa. 25:7; 29:18.

Third, nevertheless it will be equally necessary that each one who would then avail himself of the blessed provisions of the New Covenant shall for himself enter into a positive covenant with the Mediator, that he will obey the law of the New Covenant, Love. Love is the voice or command of the great Teacher, who shall then stand up with authority, and cause that all the world of mankind shall hear this message. "It shall come to pass that whosoever will not hear [obey] that prophet shall be cut off from among his people." All who will not conform themselves to the law of love, the law of the Millennial Kingdom, shall be cut off in the Second Death.

Fourth, but even in the Millennial age God will not compel mankind to be conformed to this law. He will compel them to bow to and acknowledge the rule of love, as it is written, "Every knee shall bow, and every tongue shall confess;" because, when the Kingdom is established, and righteousness is laid to the line, and justice to the plummet, every violation of the law of that Kingdom, the Golden Rule, will meet with swift punishment; to the intent that evil doers shall be afraid, and that the righteous shall flourish. But God will still not impress the law of love upon the hearts of any; he leaves that for each to do for himself, just as at the present time. Each then, as now, must "put away" from his heart selfishness and all of the concomitant evils resulting from sin. Each then, as now, must "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord" (2 Cor. 7:1); because God seeketh not such as are merely forced into obedience,--he "seeketh such to worship him as worship him in spirit and in truth"

R2331 : page 202

--such as love the law of God with all their heart, and who are at warfare with selfishness and sin, especially in themselves.

Hence we see that at the close of the Millennial age, after the full opportunity has been granted to the world to have two-fold experience--now, with sin and selfishness, and their misrule, and the evil results; and then, with righteousness and love, and their blessed rule of peace and joy--when all shall have had fullest opportunity to develop in their hearts the spirit of love, then will come a test, a trial, in the close of the Millennial age, which will prove and demonstrate those whose love and fidelity to the Lord are of the heart, versus those whose obedience has been because of expediency. This trial, we may suppose, will not be a trial to see whether or not they will commit some open and flagrant wrong, but rather like the trial of father Adam in his perfection, a trial along the lines of obedience and disobedience, and whether love has been permitted to rule and take full possession of the heart, with resultant faithfulness to God and every principle of righteousness which would trust the Lord and follow strictly in his way.

The result will be that all of the world who then shall not have the spirit of love properly developed, will be cut off in the Second Death, as unfit for eternal life, or to go beyond the Millennium into the grand conditions;--respecting which God has promised us that there shall be no more dying, no more sighing, no more crying, no more pain, there; because all the former things shall have passed away--all the things of sin, and all who have sympathy or love for sin.

The victory in this race is not because of willing, nor for perfect running, yet it is only to him that willeth and that so runneth--through Christ. Thus Mercy rejoiceth against Justice, yet he that shows no mercy and who thus shows himself lacking in love shall receive no mercy. He that dwelleth in love dwelleth in God, and for such are all the riches of divine mercy and grace.

I'LL DO MY VERY BEST.

I may perform no deed of great renown,
No glorious acts to millions manifest;
Yet in my little labors up and down
I'll do my best.

I may not paint a perfect masterpiece,
Nor carve a statue by the world confessed
A miracle of art; yet will not cease
To do my best.

My name is not upon the rolls of fame,
'Tis on the page of common life impressed;
But I'll keep marking, marking just the same,
And do my very best.

And if I see some fellow traveller rise
Far, far above me, still with quiet breast
I keep on climbing, climbing toward the skies,
And do my very best.

Mine may not be the beautiful and grand,
But I must try to be so careful, lest
It fail to be what's put into my hand--
My very best. --H. Guy Carleton.

====================

R2331 : page 203

INTERESTING QUERIES.

WERE LINCOLN AND GRANT CHRISTIANS?

Question. In the WATCH TOWER of June 15, p.180, the intimation seems to be that Abraham Lincoln and Ulysses S. Grant were not Christians, but noble specimens of the natural man; and that their opportunities in the future may be much more favorable than those of some who, professing Christ in church membership, deny him openly and continually in their daily life; but, nevertheless, that such moral people are in no sense counted by the Lord as members of his elect Church. Have I understood you correctly?

Answer. You have stated the matter very correctly. The Church is composed only of believers in the redemptive work of Christ Jesus, who, because of their faith, are reckoned as justified from all sin.

Moreover, the believer must subsequently consecrate himself to the Lord a "living sacrifice," ere he is reckoned as a member of the body of Christ, which is the Church. And this implies not only belief with the heart, but also confession with the mouth, and in the general course of life a manifestation of having (in will at least) died to sin and self and become alive as a new creature to the Lord and his righteousness.

We are well aware that the foregoing is very contrary to the general views of this subject, but the Scripturalness of our position cannot be successfully controverted. The popular, but very erroneous, idea of the name Christian was recently illustrated by the answer of a gentleman to the question whether or not he or any of his family were Christians. His answer was,--Well, I presume we are Christians, for we are not Jews, nor heathen.

The trouble with Protestants in general is that they assume that the Scriptures teach that all who are not of the Church are damned to eternal woe, and they reason correctly that Lincoln and Grant were too good to be everlastingly tormented, and so, without the slightest warrant of Scripture and in opposition to it, they crowd into heaven, as members of the glorified Church, "all the ring-streaked and speckled" of Christendom, excluding only the absolutely black.

And when we call their attention to the Scriptures which declare that the blessings of the Church's high calling are promised only to the sanctified in Christ Jesus, who strive to walk in the Master's footsteps of self sacrifice; and to the fact declared by the Apostle, that "without holiness no man shall see the Lord,--then they abandon the Scriptures, declaring that they prefer their own judgments. However, if the Scriptures be rejected at all they should be rejected in toto.

But in that case to be consistent they would have to abandon all hope in a divine plan of salvation, for there is no other revelation of it: and such is the general trend.

We most heartily agree that Lincoln and Grant were far too noble to be justly sentenced to everlasting torments: and we will go a step further, and assert that no man is or ever was bad enough to justly merit eternal torment. The Bible commends itself as vastly superior to the views and teachings of the heathen and of Christian sects, in that it does not teach so unjust and unreasonable a theory.*

Much more consistent is the teaching of Roman Catholicism than that of Protestants on this subject. It puts all except the "saints" into Purgatory for purification and development.

But the essence of consistency is found in the teachings of the Bible: that (1) the present age is merely "for the perfecting of the saints, for the work of service" in the age to follow this--the Millennium. (Eph. 4:12.) (2) That under that future ministry of the saints, for which they are now being perfected, "all the families of the earth shall be blessed," which will include the awakening of "them that sleep in the dust of the earth" (Dan. 12:2); for in that glorious day of blessing and restitution "all that are in the graves shall hear the voice of the Son of Man and come forth."--John 5:28; Acts 3:19-23.

When the sleeping world comes forth from the grave it will be found that while all men inherit blemished characters, nevertheless, each has according to his knowledge and opportunities either builded and strengthened character or undermined and degraded the measure of character received from his parents. Among these will be noble characters, such as Lincoln, Grant, Plato, Socrates, Confucius and many others less notable. These will be recognized according to their true worth at a time when "every secret thing shall be revealed" whether it be good or bad. And amongst those who shall then come forth we are told there will be some exposed to "shame and lasting contempt." (Dan. 2:2.) Oh, how much meanness and perfidy and hypocrisy and selfishness will then be exposed: and what shame will be connected with this exposure--and what contempt in their own eyes as well as in the eyes of each other. Yet all this will be a part of their "blessing," which, to those rightly exercised thereby, will work out reform and gradually lead, step by step, up to full restitution of all the glorious likeness of God bestowed upon father Adam and lost by disobedience. The shame and contempt will

---

*See What Say the Scriptures About Hell? Postpaid 10c. Watch Tower office.

R2331 : page 204

continue so long as the shameful and contemptible conditions continue, and no longer. And all who refuse to go up on the highway of holiness then opened up to

R2332 : page 204

them "shall be destroyed from among the people"--"the Second Death."--Compare Isa. 35:8; 62:10; Acts 3:23; DAWN I., Chap. 11.

WAS THE TEMPLE CLEANSED TWICE?

Question. From the various accounts would it not appear that the Temple was cleansed twice? I see that DAWN and WATCH TOWER always refer to the matter as tho there had been but one cleansing.--See Mark 11:15; John 2:13-17; Matt. 21:12,13.

Answer. Many take the view suggested--that there were two cleansings; but we do not share it. It will be noticed that Matthew, Mark and John each mention the matter only once; and each mention once our Lord's riding upon the ass in fulfilment of Zechariah's prophecy (9:9-12); but only one of them connects these two events--Matthew. Moreover, since all agree that the riding on the ass was in fulfilment, of Zechariah's prophecy, and that there our Lord assumed for the first time his title as King, it is but reasonable to suppose that the use of force in cleansing the temple followed and did not precede that assertion of regal authority. For the same reasons we accept that same day as the one on which our Lord wept over Jerusalem and said "Your house is left unto you desolate!" Note the Prophet's expression--"Even to-day do I declare I will render [the second half of thy] double unto thee;"--the day of the riding on the ass as King.

The disconnection so noticeable in the gospels may be accounted for (1) By remembering that the Apostles were "unlearned men," not regularly educated historians, men who recorded the wonderful words and works of their wonderful Teacher, but apparently saw little necessity for order or sequence. (2) By assuming that in this matter our Lord designed the confusion of the record, that only the faith-full and zealous might, under the leading of the holy spirit be led to "rightly divide the Word of truth" and to get from it "meat in due season."

CHRISTIAN DUTY IF DRAFTED.

Question. There are possibilities of a still greater war and of a draft which might include some of us who understand our Lord's commands to forbid our engagement in carnal warfare. What then, would be our duty?

Answer. "We know that all things shall work together for good to those who love God--to the called ones according to his purpose." If, therefore, we were drafted, and if the government refused to accept our conscientious scruples against warfare (as they have heretofore done with "Friends," called Quakers), we should request to be assigned to the hospital service or to the Commissary department or to some other non-combatant place of usefulness; and such requests would no doubt be granted. If not, and we ever got into battle, we might help to terrify the enemy, but need not shoot anybody. Meantime what an opportunity we might thus have for preaching "Jesus and the resurrection;" --for being "living epistles known and read by all" the camp;--examples of good soldiers of the Lord Jesus Christ, drilled and thoroughly equipped with the armor of God, loyal and courageous in the Christian warfare, against the world, the flesh, and the devil.

===================

R2332 : page 204

"JEHOVAH, HE IS THE GOD."

--JULY 17.--1 KINGS 18:30-40.--

"And when all the people saw it they fell on their faces, and they said: Jehovah, he is the God."--1 Kings 18:39.

THE three and a half years of drouth no doubt had an humbling effect upon King Ahab, as well as upon the people of Israel. No doubt they began to wonder where the matter would end; and to recognize it as more than an accident--as a judgment. The question would be whether it was a judgment from Baal or a judgment from Jehovah; for the people, as a result of their extended acquaintance with idolatry had a comparatively weak faith respecting the unseen Jehovah, who permitted no image or likeness of himself to be made or to be worshiped. The Lord's time had come for awakening Israel, and starting a reformation movement amongst them, and Elijah, who had been sought by the King throughout the surrounding nations, was instructed to present himself before Ahab, with a promise that rain should follow; and was permitted to be the Lord's agent in drawing the attention of the people to the true God, who alone has power over the elements.

Altho Ahab realized that the famine was a judgment of the Lord, nevertheless, after the custom of the natural man, he ignored personal responsibility, and affected to charge the evils to Elijah, saying to him, "Are thou he that troublest Israel?" It is always so with the faithful mouthpieces of the Lord. Since they cannot prophesy smooth things, but must present the truth in reproof of unrighteousness, therefore the world and the nominal Israelite hate them.

R2332 : page 205

They do not seem to realize that the difficulty lies in themselves, and their sins, and their separation from the Lord. But Elijah, humble yet unabashed, did not hesitate to tell the king the truth of the matter, assuring him that the trouble in Israel came from his own wrong course.

The drouth had so humbled Ahab that he did not resent the Prophet's arraignment of his sin: perhaps also he hoped that through the prophet's favor the embargo of the drouth and famine might be lifted. At all events he very promptly complied with Elijah's request that the people of Israel be assembled at Mount Carmel, together with the priests of Baal. Accordingly there was a great concourse to the flat, table-top of Mount Carmel, where Elijah awaited them, the king also coming with them; but Queen Jezebel sullenly remained at the palace in the capital city of Samaria.

Elijah, full of zeal for the Lord, and full of indignation against the idolatry, and probably counseled respecting his course by the Lord, had a plan prepared by which to demonstrate to Israel which was the true God and which the false one. In the presence of the people he made a proposition to the priests of Baal for a contest to prove the question. This proposition was so reasonable, and the interest and expectation of Israel so great, that the priests of Baal dare not refuse. They, four hundred and fifty in number, were to build an altar and to make a sacrifice thereon to their god, Baal, while Elijah would build an altar and offer a sacrifice thereon to Jehovah, and whichever god would answer by fire would thus be attested as the true God. If Baal were powerful enough to answer the prayers of his priests and to accept the offering of the altar, then the people might understand that it was because Baal was offended with them that they had experienced the drouth and the famine. But if Jehovah had the power, and would answer with fire, it would be proof to the people that the drouth and the famine were from him, and signs of his indignation because they had worshiped Baal.

The proposition could not be rejected: the priests of Baal prepared their altar and their sacrifice, and had the advantage of the noon-day heat of a tropical sun, sufficient almost of itself to ignite the fat of the sacrifice. They desired and prayed that the test might be granted;

they cut themselves with stones until the blood gushed out, claiming that it must be because some of them, as priests of Baal, had trespassed against him, that their prayers were not heard. They kept this up for hours, until near sunset--Elijah meantime, in the hearing of the people, pouring upon them the sharpest sarcasm--the sarcasm of truth, not of falsehood. He suggested that they pray louder, as peradventure their god might be a little deaf; he urged them to keep it up, peradventure Baal might be on a journey, or attending to other business, or asleep. Thus he was giving to Israel in general the most telling lesson possible, considering their lethargy on religious subjects. He was preparing them for the final demonstration which he was about to give, that Jehovah is the true God, the only God who had power to answer both by fire and by water.

Mark how thorough the Prophet's faith in God, and how thoroughly he demonstrated that there could be no room for deception in connection with his offering. Twelve stone crocks of water were poured upon the sacrifice and the wood, and filled the trench around about it; the sun was losing its power, and the offering was thoroughly drenched, and all things were thus ready for a thorough test of Jehovah's power to send down fire.

Elijah stated the matter to the people: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal be God, then follow him." The test was to show which was the true God, and which was the false god, and incidentally which the true and which the false prophets. Then Elijah prayed a beautiful and proper prayer. He did not say, "O Lord, cause Israel all to know how great, I Elijah, am, as a prophet of the Lord," but "Hear me, O Lord, hear me, that this people may know that thou art Jehovah God, and that thou hast turned their heart back again [--recalling them again by their experiences and these signs to be thy people]."

The answer by fire was prompt, and the effect upon the people great. They promptly acknowledged Jehovah, and slew the priests of Baal. Then, while Ahab and the people rejoiced in Elijah's promises that the

R2333 : page 205

long hoped for rain would come, and went to their homes to rejoice and feast, the prophet remained upon the mountain to pray for that which God had definitely promised. Once he prayed, and sent his servant a distance to look for indications, but no answer. Again he prayed, and sent his servant again, but no evidence of response. After having been used of the Lord so mightily, in the matter of the sacrifice, Elijah might have gotten to feel too much of his own importance, if his prayer for rain had been too promptly responded to. Opportunity was given for fear and doubt, that the Lord would fail to keep his engagement, respecting the rain. But knowing the sureness of the Lord's word, Elijah did not doubt; he prayed again and again, and sent his servant each time to see what evidences there were of the Lord's answers to the prayers, until finally, when he had prayed for the seventh time, and inquired for a sign, the young man returned, saying that he saw a small cloud about the size of a man's hand. Then Elijah ceased his prayer, and realized

R2333 : page 206

that the beginning of the fulfilment had come.

There is a lesson in this also for the Lord's people of to-day, that, as our Lord said, "We ought to pray and not to faint," not to grow weary in looking for, asking for and expecting the spiritual blessings which the Lord has promised us. Many of the prayers which fail of fulfilment, fail because the petitioners ask amiss; for things which God has not promised. Others fail, because of lack of faith. The prayer of faith is that which is offered, "nothing doubting," and whose hope is based upon a definite promise of the Lord. For instance, to us as new creatures, the Lord has declared, "Your heavenly Father is more willing to give the holy spirit to them that ask him, than are earthly parents to give good gifts [of an earthly kind] to their children." He that seeketh the spirit of holiness, the showers of divine grace, findeth them. To him that knocketh, the stores of divine favor shall be opened.

===================

R2333 : page 206

A DISCOURAGED REFORMER.

--JULY 24.--1 KINGS 19:1-16.--

"Rest in the Lord, and wait patiently for him."--Psa. 37:7.

SUDDEN was the reformation which apparently in one day overthrew the religion of Baal, and destroyed his priests, and revived the religion of Jehovah, and brought his prophet Elijah most prominently before Israel. But the influence of the slavery to superstition could not be easily eradicated. Reformation was not accomplished, but merely commenced by the test which the Lord had given at the hands of Elijah, in accepting the sacrifice with fire, and subsequently sending the promised rain. The people were lacking in those qualities of liberty and nobility of mind which are essential to a quick and thorough reformation. They lacked the courage of their convictions, and consequently were easily brought under the influence of that wicked woman, Jezebel, whose evil spirit and self-will were courageous enough to combat anything, everything.

Ahab, and all Israel, seemed to be thoroughly humbled and converted, but Jezebel, fearing not God and regarding not man, was furious when she learned that the priests of the religion which she had championed had been put to death. Ignoring the king and the people of Israel entirely, she constituted herself the executive, and sent word to Elijah that he might expect to die also, as the priests of Baal had died, within twenty-four hours. It is altogether probable that this was merely a threat, intended to drive Elijah out of the kingdom; so that she might the better overthrow the reform movement which he had so recently begun. Had she not become fearful that the killing of Elijah might have brought some disastrous result, either through an insurrection of the people or through a divine judgment, no doubt she would have ordered his assassination, instead of notifying him of what she would do twenty-four hours later.

The notification had what we presume was the designed effect: Elijah, thoroughly frightened and discouraged, fled panic-stricken before a woman; whereas but a few days before he had courageously faced the king, and reproved him. Ah, who will say that a woman has no power in the world! And her power for evil is commensurate with her power for good. No one can read the history of the world without seeing that woman has played an important part in all the important acts of the world's great drama. Her influences have been potent, both for good and evil, truth and error, God and Satan. Let not the sisters despise their opportunities, but let them seek to use them ever and always on the side of the good, the true, the pure, the noble, the holy, and in harmony with the Lord's Word.

Elijah fled to the kingdom of Judah. Utterly discouraged, he went alone into the wilderness, and prayed that he might die. How severe his disappointment was we may judge. There had been three and a half years of preparation for this reform movement, and it had been inaugurated under such favorable conditions, and at first with pronounced results; and now to have the entire matter fail was certainly very discouraging.

But the Lord did not even chide the Prophet for his timidity, etc. "He knoweth our frame, he remembereth that we are dust;" he makes allowance for our unintentional imperfections. God realized, better than did the Prophet, the physical exhaustion which he had experienced in connection with the great work which he had done within the past few days. So now, instead of chiding him, he was permitted to take rest in sleep and was provided miraculously with nourishment, and then sleep again; and, his vitality replenished, he arose refreshed, and ate again, before commencing a long journey and a long fast, of forty days.

The lesson here to us is God's care over those who are fully consecrated to him, and who seek to do his will. He cares for our bodily necessities as well as for our spiritual wants. "Your Father knoweth what things ye have need of." Another lesson is found in the character of the food which the Lord supplied to Elijah. It would have been just as easy for Omnipotence

R2333 : page 207

to have provided dainties and luxuries for the prophet, but instead the provision was very simple --bread and water. The bread is called a "cake," for the customary food of that country then was, and still is, bread made about a quarter inch thick, and somewhat in the form of a pancake, baked on heated pebbles. Our Lord's promise to us, as his faithful people, is that our bread and water shall be sure; we are not to ask for more than this; whatever is received more should be accepted with thanksgiving and to the Lord's glory. Elijah's food also was a symbol of the Church's spiritual food: water is a symbol of truth--water of life; the unleavened bread is a symbol of Christ, whom we appropriate to our needs, for our refreshment through all the journey of life.

Having journeyed to Mount Horeb (that is, Mount Sinai) the Prophet seems to have been without any special aim or purpose before his mind, for he simply dwelt in a cave there. The Lord brings this fact that he had no definite purpose or aim in life, to the prophet's attention by the inquiry, "What doest thou here, Elijah?"

Elijah told the Lord how discouraged he felt, and why,--that he had in his zeal for the Lord attempted to do all that he could, but that apparently everything was wrecked, and the people of Israel had lost their courage and their faith in the Lord, and that apparently nothing further could be done to help them.

And the Lord proposed to give Elijah a little lesson on various methods of work--so he sent him out upon the mountain, and there exhibited his power to him in various forms: (1) "A great and strong wind rent the mountains and brake in pieces the rock before the Lord." Here was an illustration of power such as Elijah had probably never before seen--wind with a velocity to rend the rocks; yet notwithstanding all this power, this was not God; it was merely the power of God. (2) He showed him an earthquake--the power of God to lift and to shake the mountains; yet neither was this the Lord; but an exhibition of his power. (3) A wonderful display of celestial fire, lightning, was next presented; but this was merely another grand manifestation of omnipotence. (4) Finally, in a great stillness, he heard a small voice speaking to him. Ah, here he recognized God. It had an influence upon him that all the manifestations of power did not have. He wrapped his face in his mantle, and fled back to the cave.

We are not informed what the voice said to Elijah, but we see that he learned the lesson designed, namely, that God has a way of appealing to the heart of man more powerfully than by the wonderful gymnastics and phenomena of nature. Perhaps the small voice told Elijah that he should have had greater faith in God, and should have remained at his post, notwithstanding the threat of Jezebel, and that the Lord could have delivered him from her power. However, the Lord spoke to him again, intimating that he was doing

R2334 : page 207

nothing, and not in a place to do anything--"What dost thou here?" Elijah made the same response as before, about his discouragement, but by this time he had learned lessons of the Lord's providential dealing, and was prepared for the mission given him. The commission indicated that there was to be a general change in the affairs of Israel--a new king instead of Ahab, and another prophet instead of Elijah. Hazael, who was anointed to be the new king over Syria was to be the divine agent in bringing the divine judgment upon Israel and its king, Ahab, thus compelling reform, and preparing for better conditions future.

The Lord's inquiry of Elijah may be variously emphasized, and may be applied fitly to each one of the Lord's consecrated people. It may be profitable to us if each one will ask himself the question, What doest thou here? What are we doing for the Lord and for his cause? What are we trying to do? Are we fleeing from the threats of the Lord's enemies? Are we discouraged in his service? Having begun in the spirit, are we hoping, contrary to his Word, to find earthly blessings and victories? Has the courage which enabled us for a time to fight the good fight deserted us? After being courageous for the Lord and his truth and his people are we in danger of being put to flight by a woman or a man, or any other creature? Is the Lord's arm shortened that it cannot help us and deliver us? Shall we receive of his marks of kindness and provision for our necessities of spiritual food, yet doubt his care and ability to supervise our temporal interests, and our endeavors to render service to his cause. Let us gather a blessing of instruction from the experience of Elijah, as delineated in this lesson, lest we be weary and faint in our minds. Greater is he that is on our part than all they that be against us. He will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape. His grace is sufficient for us. Nevertheless, for these things he will be inquired of by us, and he demands that we shall exercise faith in him corresponding to his mercies and manifold favors to us, for "without faith it is impossible to please God."--Heb. 11:6.

ELIJAH'S LESSON SYMBOLICALLY CONSIDERED.

Recognizing that Elijah was a typical character representative of Christ in the flesh (the complete Church, head and body), should lead us to scan every

feature of his experience, to note, if possible, the correspondence to it in the experience of the Church.
We have already pointed out that the discouragement of the Reformer and his flight represent the discouragement of many of God's people now, in view of the rising power of Papacy and the tendency of so-called Protestants to sympathy with Papal methods, and the general abandonment of faith in the "ransom for all" paid at Calvary.

It seems, therefore, not unreasonable to suppose that the lesson given to Elijah, just examined, represents a lesson which God has for his people now--to keep us at work undiscouraged or to revive the fainting. The lesson we see is this.

Protestants obtained from Papacy the false idea that the whole world must be converted during this age. Experience and statistics prove that this is an impossible task;--that the population increases at a ten-fold more rapid ratio than even nominal conversions to Protestantism. Dismay and discouragement are followed by perplexity. But now as "meat in due season" the Lord gives his people an inkling respecting his plan for man's salvation and it restores confidence and zeal on the part of his people. He shows them that his power will first be manifested and that afterward he will speak to the people by the still small voice of the spirit of the truth which shall be surely heard.

The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestations, in which the Lord is about to reveal himself to mankind;--the first three of which will prepare men for the final one in which will come the desired blessing, to all the families of the earth. These are:

(1) The mighty winds rending the very rocks. Blowing winds seem to be used in Scripture as a symbol for wars. And Revelation (7:1-3) teaches us that the wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years,

have been miraculously hindered to give opportunity for "sealing" the Lord's consecrated people in their foreheads (intellectually) with the present truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)--prefigured by the mighty wind shown to Elijah, which rent the rock. But God's Kingdom will not follow the epoch of war: the world will not thus be made ready for the reign of Immanuel. No, a further lesson will be needed and will be given. It is represented in

(2) An earthquake. Throughout the Scriptures an earthquake seems always to represent revolution, and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (and especially with the conditions which would follow such a war) that revolution would be the next thing in order. If so, the earthquake made known to God's people is the one referred to in Revelation 16:18. But severe tho those revolutionary experiences will be to the world they are not sufficient to prepare men to hear the voice of God. It will require

(3) The fire from heaven;--an epoch of divine judgments and chastisements upon a maddened but unconverted world wild in anarchy, as other Scriptures show us. The results of their wars and revolutions and anarchy--the failure of their schemes and the lessons of divine judgments will however, have an exhausting and humbling effect and prepare mankind for God's revelation of himself in

(4) The still small voice. Yes, he who spoke to the winds and waves of the sea of Galilee will, in due time, "Speak peace to the peoples." He will speak with authority, commanding the observance of his long neglected law of Love. "And it shall come to pass that whosoever will not hear that Prophet shall be cut off from among his people."--Acts 3:23.

Mark the harmony of Psalm 46 with these thoughts drawn from Elijah's lesson. After portraying in symbol the dashing of the kingdoms of this world, the shaking of society by revolution and the figurative melting of society under the fire of God's judgments, and after every hope of man in his own power is gone, the still small voice is heard, commanding,--"Be still and know that I am God! I will be exalted among the people, I will be exalted in the earth."

The difficulty with mankind is, in great part, their ignorance of God. And they fail to know him, partly at least because of their high opinion of their own wisdom and ability to get along without God. They will soon learn to the contrary and will then be willing to hearken to divine wisdom, and say, "Come, let us go up to the mountain [kingdom] of the Lord's house. He shall teach us of his ways and we will walk in his paths."--Isa. 2:3; Micah 4:2.

"All the paths of the Lord are mercy and truth."
--Psa. 25:10.

The lesson to the Lord's people from these symbols is, that God has the power by which eventually he will "subdue all things unto himself," and bring order out of present confusion. We are to "wait patiently for him," and labor on diligently and fervently to the extent of our opportunities and abilities and to "hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior, Jesus Christ" for "in due season we shall reap if we faint not."--Gal. 6:9.

===================

VOL. XIX. JULY 15, 1898. No. 14.

CONTENTS.

Special Items.....................................210
"Purify Your Hearts, Ye Double
Minded......................................211
How the New Mind Should Rule..................214
Poem: What Became of a Lie........................216
Interesting Queries...............................216
Christadelphian Proof-Texts...................216
Immortal Vs. Incorruptible....................218
The General or First Resurrection?............219
The Sin of Covetousness...........................219
Elijah's Successor, Elisha........................221
Interesting Letters...............................223

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

OUR NEW TRACT--NO. 41.

This tract comprises the article "Must We Abandon Hope of a Golden Age?" (recently published in this Magazine) and three pages of Scripture texts, from "all the holy prophets since the world began," and from the New Testament, showing that there will be "Times of Restitution." It is very suitable for general distribution.

R2335 : page 210

"THE DAY OF VENGEANCE"--IN GERMAN.

We have quite a few calls for the fourth volume of MILLENNIAL DAWN series in the German language. It was not our intention to publish this volume in any language except the English. We would say, however, to the friends who are anxious to have it in German that, if interest enough is developed to guarantee the purchase of sufficient books to amount to the cost of the typesetting (say $500) we will, on the strength of such subscriptions, proceed to get out a German edition of VOL. IV. One dear brother and sister in Germany are so certain that it is just the thing the Germans there need, that they have, in spite of our protests, proceeded to translate the volume; and they are now quite well on with the work. No money need be sent at present, but those interested may inform us at once what amount of money they wish to invest in this manner, at the same prices as the English editions. Postal cards will serve the purpose.

===================

R2335 : page 211

"PURIFY YOUR HEARTS, YE DOUBLE MINDED."

"A double-minded man is unstable in all his ways."--Jas. 1:8.

BY NATURE all mankind have the depraved mind or will, whose chief characteristic is selfishness. And it is the desire to gratify this depraved will, including all selfish desires, that leads into sin in its every form. But those who have tasted of divine grace, and have come unto the Father through the Son and the merits of his sacrifice, and whose eyes have been opened to discern the difference between righteousness and unrighteousness, and the natural result of both under the operation of the divine law, and who have consecrated themselves to the Lord, are said to have a new mind, a new will,--sometimes called a clean heart and a right spirit. The natural, fallen disposition or will or mind is Scripturally termed "the mind of the flesh," while the renewed mind, disposition or will is termed "the mind of the spirit," because it is the result of the influence or spirit of the truth.

Nevertheless, this new mind or will, based upon more proper views of right and wrong, is evolved through the very same brain as the other; and these brains by which we do our thinking and reasoning and willing are very closely and sympathetically allied to our depraved physical conditions, so that it is more natural, more easy, for us under present conditions to exercise the will or mind of the flesh than to exercise the will or mind of the spirit. Nor can this connection between our depraved physical conditions and our wills be completely broken up: so long as we are in the flesh it will be impossible for us to completely deaden its influence upon our minds and wills: consequently the will of the flesh and the works of the flesh would be the most easy and the most natural to us--the thoughts, words and deeds of the fallen disposition coming without seeking and without effort.

On the contrary, as the new mind or will was begotten or implanted in us by an outside influence, foreign to ourselves and our depravity, it, like all invaders, for a long time at least must hold its control, if at all, as would an invading foreigner--by force. The force or power by which the spirit of truth, the spirit of righteousness, the spirit of our God, gained a foothold in our hearts, was through the enlightenment of our minds and the quickening or revivifying of certain organs of the mind which had for many generations lain dormant and consequently become dwarfed and weak, and of other organs which for many generations had become distorted and perverted through misuse, under the domination of error, superstition, etc.

The spirit of truth, the spirit of the Lord, entered our minds as a great general might land upon a foreign shore, and recruit his army from amongst those whom he desires to conquer,--by lifting up and encouraging and enlightening the rightly disposed, and drilling these and arming them in his service, for the overthrow of a bad government, and the establishment of a righteous government. Such a new government, seeking the best interests of every citizen, and willing to have the cooperation of each, would nevertheless find it extremely difficult to control the lower elements of society, except by putting all of its affairs fully in charge and under the control of the rightly disposed: and so, too, in our minds, we find that there are certain lower organs or propensities which have maintained their strength and vigor, while some of the higher organs of our nature have lost their vitality and power to rule, and become dwarfed under the control of sin and ignorance. The spirit of truth, the spirit of the Lord, having gained entrance to our minds, has enlightened

R2335 : page 212

and quickened and is constantly drilling these better elements of our natural dispositions, and seeks to restore to them the control originally theirs, over the baser or lower propensities of our nature.

Nothing else need be expected than warfare between the new mind seeking under the Lord's direction to regain the control, and the depraved mind which obtained the control under the reign of sin and death. The Apostle mentions this warfare, saying:--"The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. 5:17.) The inspired Apostle here puts the matter very strongly, and yet experience proves to all Christians that he puts it very truthfully, "Ye cannot do the things that ye would."

So far, then, from being discouraged that our new minds cannot conquer an absolute peace, and come into such perfect conditions that a wrong thought could never rise up to assert itself and to tempt us, we should, on the contrary, while prompt to crush the slightest uprising of the mind of the flesh, nevertheless realize that our condition is the very one which the Lord designs as best for us. We should realize that our faithfulness to righteousness is attested, not by the fact that we have no trials or besetments from the evil mind of the flesh, but that by the grace of God we have a holy will, a holy desire to promptly resist and by the Lord's grace to overcome every evil suggestion.

There are a few people in the world, we believe, who claim to have become so dead naturally and so alive spiritually that they have no "motions of sin in the flesh;"--so that no evil thought or desire ever so much as suggests itself to them. In our judgment these people are deceiving themselves; not only because their alleged experience is different from the experiences of other Christian people, faithfully battling against every motion of the flesh to the end of life's journey, but more particularly because their alleged experiences are contrary to the Word of Truth which in many places assures us (concerning the new creature with the new mind, seeking to overcome the mind of the flesh, and to bring every thought and word and act into subjection to the will of God in Christ), saying, "Ye cannot do [perfectly] the things that ye would."

This implies not only that the Lord's people, the new creatures in Christ, will be liable to besetment on the part of the mind of the flesh, but it implies also, that the mind of the flesh (in spite of our best efforts to down it, to mortify it), while not succeeding in accomplishing its evil purposes, will nevertheless hinder us in divers ways from accomplishing all the good and great and noble things to which the new mind will prompt us. He who thinks that he is accomplishing great things, he who succeeds in accomplishing all that he would, all the things that he wills to accomplish, may be sure that he is not willing on a high enough plane; just as he who fancies that he has no besetments of the flesh is merely deceiving himself, and is so asleep as respects his new mind that he does not recognize sharply the distinctions between the new mind and the old mind, nor discriminate closely between truth and error, righteousness and sin.

THE DOUBLE MINDED.

A double-minded man or woman is one who has received the new mind and recognizes the difference between the mind of the flesh and the mind of the spirit, but who, instead of giving over the control of his life to either one, thinks erroneously that he can succeed better by dividing matters. The double mind is the compromising disposition. The old nature, as soon as it recognizes the presence of the new, is inclined to dissimulate, and to propose compromise and peace, fearing its own extermination. The new mind urges right, truth, the spirit, disposition, of God; and that these should have free course, and that every thought daring to assert itself in opposition to these recognized principles of righteousness should be summarily dealt with and put to death as a rebel. The mind of the flesh trembles at such thorough-going law and discipline, and raises various objections:

(1) It would cause an awful rupture and a lifelong war between the new mind and the tendency, mind or will of the fallen flesh. It would mean self-denial; it would mean the risk of breaking of tender ties, and the rupture of long cherished hopes and ambitions.

(2) It objects that such a course would be fanatical; that such is not the course of the world in general, nor even the course of the most respectable among those who are classed as Christians; and that to follow the course proposed would, therefore, mean, as gauged by worldly wisdom and customs, to become a fool for Christ's sake, and to be considered such by all the worldly-wise.

(3) It urges its own claims and rights: it admits that at one time it usurped full control improperly, but declares that it is reformed now. Its proposal, therefore, is that there should be a lasting peace as between the old mind and the new, that the new mind shall have the full right to control in all matters pertaining to religious worship, Sabbath observance and outward deportment, and that the old mind (reformed) shall continue to have full charge of business and secular

affairs; and that in matters of conscience, respecting dress, amusements, etc., there shall be a compromise between the two minds, which, it suggests, would really be the happy medium and more desirable and in better taste than the extremes of either.

This is the condition represented by the Apostle, when he says, a double-minded man is inconsistent in all his ways. And alas, how many Christians are in this very condition of inconsistency: they profess on the one hand to be renewed in mind, and are actually so to some extent; yet on the other hand, in many of the affairs of life they are walking not after the spirit's direction but after the will of the flesh. They more or less feel this inconsistency, and their lives are not satisfactory to themselves, and far from satisfactory from the divine standpoint. Nor does the world appreciate them; for frequently it calls them hypocrites, pointing to their inconsistencies as proof. Their course is thoroughly disapproved by the Lord's Word which declares that none such shall constitute the Kingdom class, which shall be composed only of "overcomers," in whom the mind of the spirit has the control, the mastery, bringing even the thoughts of the heart into subjection to the will of God in Christ.

The double-minded man, the man who has two wills in control, and who is obliged to compromise matters continually, by "splitting the difference" between the two minds, will be apt to find the old mind more and more securing control in his heart;--until finally his mind or will becomes as fleshly as it was before grace and truth reached him--full of selfishness. The only trace of the "new mind" remaining in such will be an outward semblance of respect for righteousness, truth and honesty, a "form of godliness" which, as a mere veneer, will serve to keep up outward appearances and respectability, while inwardly the heart, the will, is completely reprobate. Such have reached the condition of the scribes and Pharisees of old--they have become mere hypocrites, "whited sepulchres, full of all manner of corruption."

What then is the right attitude of mind, what is the proper course to take? We answer that the proper course is to have only one mind, one will--the will of God--to permit the new mind, the new spirit, the new disposition, to have full control. As the Apostle says, "Let the mind of Christ dwell in you richly and abound," and it will bring forth good fruit, that will be a blessing to yourself and to others, and pleasing to the Lord: and such will be neither barren nor unfruitful in the knowledge of the Lord. We are to place ourselves in every particular under the control of the new mind, and as the Apostle again declares, "Make no provision for the flesh, to fulfil its desires." (Rom. 13:14.) The mind of the flesh, the desires of the flesh, are to be considered as mortal enemies,--to be fought against and exterminated so far as possible, and with them there is to be no compromise, no terms, no covenant, no agreement. "Mortify [kill, deaden] therefore your members [your mental members, your depraved tendencies] which are upon the earth."--Col. 3:5.

This same thought of the necessity of having only the one will, the one set of principles before our minds, if we would be successful in making our calling and election sure, was enunciated by our Lord, when he said, "If thine eye be single, thy whole body shall be full of light." That is to say, if our eyes be focused in harmony together as one, the object before us will be seen in its true, proper light and shape, but if we were cross-eyed, our eyes glancing in different directions, every object looked at with both eyes would seem distorted. So with the eyes of understanding: if we attempt to look at matters from the heavenly standpoint, and at the same time from the earthly standpoint, the result will be unsatisfactory--confusion, uncertainty, incorrectness of judgment.

As we have found that the old nature, if permitted to have a voice at all, would eventually capture the citadel of the heart, so we find also that if the new nature be granted full sway to overcome the will of the flesh, to bring every thought and word and deed into subjection to the will of God, this also means a gradual development, a growth in grace and in the knowledge and the will of God. It means that the entire heart is thus seized in the name of the Lord, and reckoned as his, and reckoned a pure heart on this account; but it means also a progressive battle with and a progressive victory over the weaknesses, the frailties of our mortal bodies; and it means additionally the establishment, in every quarter of our beings, of fortified defences against the besetments of the world, the flesh and the devil. Thus the developed Christian, whose eye is single to the pleasement of God, and whose mind, purpose or will is single to the service of the one Master, shall, by the grace of God, day by day, month by month, year by year, find the ability, more and more, to hinder his flesh from rendering service to Sin. And not only so, but his flesh, once the willing servant of sin until mortified, rendered dead to Sin, shall more and more be quickened, energized, by the new mind, to its service, and thus more and more become a servant of righteousness and of truth: so that it not only will be passively the Lord's, in the sense of not being an opponent of truth and right and purity, but so that it will be the Lord's in a positive sense, aggressively and actively engaged in opposition to sin and error, and in the service of truth and righteousness.--Rom. 8:11.

R2336 : page 214

HOW THE NEW MIND SHOULD RULE.

Many gibes and taunts are thrown at the present House of Congress, whose Speaker and representative is the Hon. Thomas B. Reed, who is styled "the Czar and autocrat of the House." Nevertheless, and without attempting any discussion of the merits or demerits of the arrangement criticized, from their political and human standpoint, we see there a most fit illustration for our subject under consideration.

The human brain is scientifically, phrenologically, subdivided into various organs, representative of various propensities or dispositions: these may be illustrated by the various representatives of the various States, assembled in the House of Congress. Each different organ has its own particular thought or interest, yet the will is not the expression of any one organ merely, but the voice of the majority. When a motion or bill is offered in Congress, it may be of special interest to only a few of the members, and the State interests which they represent. In such event, if personal or sectional selfishness ruled amongst the members, the matter in question could not be passed, because the majority would not be sufficiently interested to favor it; and hence, to accomplish its end it would be necessary to appeal to the selfishness of the various other members, by agreeing to favor certain interests of theirs in return for their cooperation. Thus, Congress, if each member and each state stood entirely separate, and without any combination, would be comparatively powerless, unless a degree of patriotism should be shown larger than we would have any reason to expect. Hence the tendency has always been to party division and party cooperation; the party in the majority having the control of the situation, and being held responsible accordingly for the results. So with our minds: if each organ stood wholly separate from the others, it could move only on lines of selfishness, unless it were perfect, which we know it is not. Hence in the human mind, as in Congress, party lines have been established, and for very much the same purpose. In the mind of the Christian the party lines are, the old mind and the new mind, the old self and the new self, the old creature and the new creature, the old will and the new will, the mind of righteousness, and the mind of sin, the mind of love and the mind of selfishness. All these various names describe the same two minds.

In Congress it was found that as its number of representatives increased there was an increased tendency on the part of minorities to baffle or hinder the accomplishment of anything by the majority: the minority party would discuss the subject for hours, days and weeks, if permitted to do so, rather than let the matter go to a vote, in hope that in the end the will of the majority should be frustrated. But Speaker Reed, cooperating with the leaders of his party, concluded that it was not the intention of the law to hinder legislation, and that consequently the dominant party should have opportunity to proceed to enact the laws which it, as the majority of the body, deemed to be the proper laws. Consequently rules were laid down giving the Speaker, as the representative of the majority, certain privileges and powers, by which the opposition would be limited in its discussion of the various subjects, and the will of the majority more speedily and more thoroughly enacted.

Now this is exactly the condition of things in the human heart, where the teachings of the Lord have been accepted, and where the propensities or organs

R2337 : page 214

of the mind have come to a strict party division;--the one the party of truth and righteousness and love, in harmony with the Lord, and the other the party of sin and selfishness, with contrary sentiments. If conversion has taken place it means that the higher organs of the mind, sufficient in number or in influence, have gained the control of the mind; that these preponderate in number or in influence; that they constitute the majority, and the evil propensities the minority. Any heart in which the evil propensities are in the majority and in control is an unconverted heart.

And what was found in Congress respecting the disposition of minorities to baffle the will of the ruling majority is found also in our minds, namely, the disposition of our natural mind not only to be heard, but to foil and baffle and render void the will of the new mind, in respect to the control of the affairs of life. What the Scriptures propose to us, therefore, is illustrated again in Congress: the Scriptures propose that the new mind, having obtained the control, shall elect a Speaker, a head,--and that that head or Speaker for our every talent, directing all our interests and all our efforts, shall be Christ Jesus our Lord. They propose that we shall place full authority and power in the hands of the Lord, so that his word and will shall be our will, our law. And how safe it is for us to admit such a Czar, such an autocrat, to control us, since we have learned to know him as the very embodiment of justice, wisdom, and love. Safely we can trust our affairs in his hands.

There are other analogies which might be drawn: for instance, the power of the Speaker of the House rests solely in the fact that it is the power of the majority. If the majority which placed him in power and gave him the authority which he exercises should become a minority, his power would immediately terminate;

and the opposition party might give its representative equal power in an opposite direction. So

R2337 : page 215

with our hearts; only as our hearts voted to have the Lord in control, did he take charge; and if our wills, the preponderance of our propensities, our judgments, cease to be on the side of the Lord, he no longer retains his power in our hearts and lives, and the evil majority appoint a successor, in line with the selfish propensities, favoring everything selfish.

In Congress, when any matter is brought up, each representative has an opportunity for expressing himself, either directly or indirectly, either on the floor personally, or through representatives in committee. And so with our wills: when a matter is presented by one organ of the mind, the other organs have a chance to respond, and to seek to influence the majority, and to overthrow the rule of righteousness. For instance, a suggestion is made to the mind by the organ of Combativeness, to the effect that there is a good, proper cause why the whole being should be angry, and undertake vengeful retaliation; and under the influence of the eloquence of Combativeness, various other of the lower organs would most surely be aroused; namely, Pride, Self-esteem, Destructiveness, Selfishness, etc., and in addition perhaps some of the higher organs might be temporarily swayed by the old sympathies, prejudice, antipathy, etc., to favor the angry, malicious and resentful course. Conscientiousness might excitedly declare that it was a righteous cause of indignation; Caution might join, and claim that if the thing were not now opposed violently, worse results would follow; even Spirituality and Veneration might be swayed into favoring the angry course, with suggestions that it was in the service of God, and a duty towards God, and toward righteousness, to be angry and to crush the opponent with retaliation and vengeance. Thus, for a moment the entire mind might be swayed toward the side of evil, yet without previous wilfulness or sin--because of the hereditary tendencies of the mind.

But here the gavel of the Speaker is heard, Memory calls attention, and points out that the will of the majority has already been expressed to the contrary of such a course; and calls attention to the rules already adopted;--namely, to put away all anger, malice, hatred and strife, as being in general works of the flesh and of the devil. Memory calls attention to the fact that the majority adopted as the rule of action the words of the Speaker, Christ, "Love your enemies, do good to them that hate you, and speak evil of you." Commit your way unto the Lord, remembering that he has said, "Vengeance is mine, I will recompense." Where the will of the majority of organs is loyal to its own previous decision, the effect of Memory's calling attention to that law will be instantaneous: at once Conscientiousness, Veneration, Spirituality, Caution, and all the higher organs realize that they were about to make a mistake; and immediately they change front, fully supporting the law of the Speaker, Christ. Selfishness, Combativeness, Pride, etc., may attempt to argue the point, but immediately they are called to order and reminded that by vote of the majority they are strictly under the law of Christ, and all further discussion of the subject is forbidden.

Similarly, illustrations might be drawn as representing other passions, tastes or desires of the flesh, which temporarily might seem to gain some control; but from the moment that Memory calls attention to the proposal as being in conflict with the law of the Master, there should be an instantaneous surrender. Such a course would prove that the will had all along been thoroughly loyal to the Lord, and that he reigns there. It proves the reign of Christ in that heart far better than if no suggestion to the contrary course had come up. And who cannot see that a life thus ordered, and under strictest control of the will of our Head, Christ Jesus, is not only the only proper life (the only one in which the new mind is properly exercised), but in addition to this the only mind which is a "sound mind." People who are continually carried from their moorings by their emotions show that their minds are unsound; such are continually proving to those around them that they have poor judgment. They are frequently angry, troubled, vexed, hurt; or continually falling into one wrong act or another, as they confess afterward. Indeed, the majority of the things at which they take offence, become angry, etc., prove to have been mistakes, nothing having been done or intended to anger, hurt, or injure them. And we know, not only from the Scriptures, but also from our own observation, that the world of mankind in general is thus of unsound mind; and, as the Apostle explains, the only ones in all the world who have even the spirit or disposition of a sound mind are the new creatures in Christ Jesus, who have the new mind, the new will, in control. These, as we have seen, would be liable to be carried away also, by evil passions, evil surmisings, etc., but those who have put themselves fully and completely under the control of Christ and his law of the New Covenant are kept from the extremes to which otherwise they would be as subject as others.

The Apostle's exhortation to the double minded, is in place, and should be heeded promptly by all who realize that they have a double mind or will which can never please the Lord nor bring joy and blessing either now or hereafter: "Purify your hearts, ye double minded;"--purge your consciences by hearty obedience to the truth, by the washing of water through the Word.

"Grant, Lord, a heart, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone;

"A heart in every thought renewed,
And full of love divine,
Perfect and right, and pure and good,
A copy, Lord, of thine."

R2342 : page 216

WHAT BECAME OF A LIE.

"First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside.
When the crowd came across it
They onward did toss it,
Till it grew long and wide.
From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached the sky, Sir,
And frightened the moon;
For she hid her face, Sir,
At the dreadful disgrace, Sir,
That happened at noon.

"This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers
A terrible crew.
And while headlong they hurried,
The people they flurried,
And troubled and worried
As lies always do.
And so evil boded,
This monstrous lie goaded,
Till at last it exploded
In smoke and in shame.
While from mud and from mire
The pieces flew higher,
And hit the sad liar,
And killed his good name."
--Mrs. M. A. Kidder in Jewish Gazette.

===================

R2337 : page 216

INTERESTING QUERIES.

Question. The fact that our Lord received worship is claimed by some to be an evidence that while on earth he was God the Father disguised in a body of flesh and not really a man. Was he really worshiped, or is the translation faulty?

Answer. Yes, we believe our Lord Jesus while on earth was really worshiped, and properly so. While he was not the God, Jehovah, he was a God. The word "God" signifies a "mighty one," and our Lord was indeed a mighty one. So it is stated in the first two verses of the gospel of John. It was proper for our Lord to receive worship in view of his having been the only begotten of the Father, and his agent in the creation of all things, including man.

Besides, he had come to earth under the divine arrangement and accepted the condition of Messiahship, presenting himself to God as fallen man's sin-offering; besides, at his baptism he was anointed of the holy spirit as the Messiah, and authorized to carry out the great divine plan and to receive homage from both angels and men. This alone would have rendered worship proper even aside from his pre-human greatness as "the only begotten of the Father."

CHRISTADELPHIAN PROOF-TEXTS.

Question. Some "Christadelphians" offer the following texts in proof that death ends all for a large majority of the human family--that the majority will never be awakened from the sleep of death.--Psa. 88:4,5; 49:14. Isa. 26:14; 43:16,17; Obad. 16.

Please let me have your explanation of the meaning of these texts.

R2338 : page 216

Answer. These texts should be interpreted in harmony with the holy spirit's interpretations given us in the words of our Lord and the apostles recorded in the New Testament. These declare that the hour is coming in which all that are in the grave shall hear the voice of the Son of Man and come forth, some unto the resurrection of life and some unto a resurrection by judgments. (John 5:29.) And we are assured by the Apostle that it is the will of God that "All should come to a knowledge of the truth that they may be saved;" and that to this end "Christ died for the ungodly," "gave himself a ransom for all, to be testified [to all] in due time." (1 Tim. 2:6.) Indeed, the Apostle assures us that the Kingdom class (the Church) now being selected is appointed to "judge the world" (1 Cor. 6:2); and that "God hath appointed a day" (an epoch or age) in the which this judgment or trial shall take place (Acts 17:31); and the picture of this in the symbols of Revelation shows the dead, small and great, standing before the great white throne of justice, mercy and love, and being tried (during the thousand years of Christ's reign), according to the law written in the Book and according to their works. (Rev. 20:11-13.) In interpreting any of the Old Testament Scriptures we need all the light and help which God has deemed proper to throw upon them through the New Testament revelations. If we did not observe and use this New Testament key furnished us by the holy spirit, all of the prophecies and types of the Old Testament would be meaningless or worse to us. Looking at the passages you cite, from this the proper standpoint, we find as follows:--

Psa. 88:4,5. The writer is not declaring his own opinion, but is merely saying how he is regarded by others, "I am counted with them that go down into the pit: I am [counted] as a man having no strength --a cast away among the dead; [counted] like the slain that lie in the grave, whom thou rememberest no more: and like them that are cut off by thy hand."

The Lord reveals the fact, in the Old Testament as well as in the New, that there will be some who will be utterly cut off from life in the second death. But none will be in this class whose hearts are in the attitude of the Psalmist. The only ones who will be of this class will be such as have spurned the grace of God, after it has been made known to them. (Heb. 6:4-6.) The Psalmist is saying that he is disesteemed and disowned, as one who is the subject of divine displeasure,

counted unworthy of any future life, remanded to the second death.

Psa. 49:14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." The prophet David is here speaking of a certain class who vainly think to build up fortunes and to make their names endure, without realizing what is the true wealth of character which should be sought. But, there is nothing in this to indicate that death will end all for these. Quite to the contrary, the statement that "The upright shall have dominion over them in the morning," proves that death does not end all for these; but that in the morning of the Millennial Day, when Christ and the Church shall be granted the Kingdom under the whole heavens, then these shall be awakened and come under his dominion. This will be God's method of bringing them under the blessings of the seed of Abraham which he has promised shall come "to all the families of the earth."

Isa. 26:14. The first nine verses of this chapter are a prophetic description of the Millennial day,--when the land of Judah has been reclaimed (verse 1) and when the nations of earth are walking in the light (teaching) of the glorified Church--the New Jerusalem. (Compare verse 2 and Rev. 21:24-26 and Isa. 60:11,18-22.) Verse 5 describes the humbling of the proud and the fall of mystic Babylon. Verse 9 shows how some (the body of Christ) have desired and prayed "thy Kingdom come" throughout the "night" of the Gospel age while waiting for the Millennial dawning; and how the judgments of the "day of trouble" which introduces the Millennial reign are necessary to teach the world righteousness. Verses 10 and 11 show, however, that even those terrible lessons will be insufficient for some who, even in the land of uprightness (the Millennial or "new earth" state), will be unjust still, and refuse to recognize the mighty "hand" of God. Yet they shall see, and eventually all enemies of the Lord shall be destroyed.

Verses 12-15 represent the faithful taking a glance backward, and acknowledging that the deliverance has been wholly God's work. "O Lord our God, other lords [rulers, powers] have had dominion over us [Sin, the great task-master, and his representatives in civil, ecclesiastical and financial despotism, including trusts, combines and every evil system which oppresses men at the present time;--some of which are now highly esteemed among the oppressed]; but of Thee only would we make mention [now as our ruler]--of thy name. They are dead, they will not live again; they are departed, they will not arise again: because thou hast visited and destroyed them and made every memorial of them to perish."--See Leeser's Translation.

Ah, yes! every power of evil and oppression shall be destroyed forever, never to rise again, when the kingdom is the Lord's and he is the Governor amongst the nations.

Isa. 43:16,17. "Thus saith the Lord,...who maketh a way in the sea and a path in the mighty waters; which bringeth forth the chariot and the horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow." Nothing in this statement bears upon the case of any individual in the world: it is a statement respecting horses, chariots and armies. The Lord will bring low, even to destruction, all the implements of war; as is written, "He maketh wars to cease, unto the ends of the earth." When once the armies of strife have been overthrown, they shall never rise again; but the individuals who compose those armies are members of the Adamic race, whose redemption was secured by the great sacrifice for sin; and in due time each and all who have not yet come to a knowledge of the truth, must be brought to that knowledge, and have the opportunity of believing, obeying, and obtaining everlasting life through Christ.

Obad. 16. "For as they have drunk upon my holy mountain so shall all the nations drink continually, yea, they shall drink, and they shall swallow down, and they shall be as tho they had not been."

The Lord through the prophet describes (verse 15) the events of "the day of the Lord," the approaching time of trouble, in which all the nations (improperly translated heathen) shall come into judgment, and be caused to drink of the cup of the Lord's anger. (Jer. 25:28,29.) When the nations fall during the coming time of trouble it will mean their utter destruction, as was illustrated in Nebuchadnezzar's image of these nations (Dan. 2:35,44,45). The same destruction of the nations is pictured in Daniel's dream respecting the same Kingdoms (Dan. 7:11-14,27). But altho the nations shall never rise up again, and altho only God's Kingdom will thereafter be recognized, yet the people who composed the various nations, "all the families of the earth," shall come forth from the grave to be blessed by God's kings and priests--"the holy nation, the peculiar people, the Seed of Abraham."

Question. Please refer me to any of your writings explanatory of Zech. 13:6.

Answer. We have nothing treating Zech. 13:6. From the connection of verse one with the preceding chapter, it would seem to imply that in this day of trouble already commenced, there will be a general change of front on the part of religious teachers who will be so greatly ashamed of the false gospel which they have proclaimed, that they will desire to disavow their previous occupation. In this view the wounds would seem to indicate severe usage received by them from their former flocks. The hand is a symbol of power, and the wounding of the hand would seem to

R2338 : page 218

imply injury or destruction of the power or influence once exercised by these "shepherds." The wounds here mentioned seem to have no reference to the wounding of the hands of our Lord at the crucifixion: there is no connection apparent.

Verse seven seems to begin a totally different subject, no longer treating of the false shepherds and reprobate prophets, but of the true servants of God and the fact that God would permit trial and tribulations to come against such for their proving and development, nevertheless covering the little ones, the weak ones, with his hand--power.

Question. Is not the denomination known as "Disciples" on a proper basis of freedom? Is there any cause for considering it a section or ward in "that Great City, Babylon," from which the call is, "Come out of her, my people?"--Rev. 18:1-5.

Answer. The denomination known as "Disciples" professedly stands just where we stand and where the early Church stood, as respects its declaration that the Bible is the only standard for faith and practice. However, all will agree that very few churches of this denomination practice what they all theoretically profess. While they have no written creed, they very generally have an unwritten creed which is most positive and arbitrary in many respects and particulars. Were this not the case, every one of their gatherings would be very glad to welcome any servant of the truth who would attempt to prove his teachings by the Word of God only: and in such event, the "Disciple Denomination" would very speedily be thoroughly impregnated with what we denominate "present truth"--the "harvest" message.

If you have been so fortunate as to find one of the few congregations of "Disciples" where the spirit as

R2339 : page 218

well as the theory of liberty prevails, you have been extremely favored and are to be congratulated. And if your articles to the Standard are received when full liberty has been exercised in their preparation, this will be another subject for congratulation. Perhaps the test for yourself, the congregation and the management of the paper, is still future. Perhaps, as you come to get clearer views respecting present truth, and as you do not shun to declare the whole counsel of God (wisely, but boldly), you may find that the attitude toward you may change. Let us hope that they may prove to be true "Bereans" and will search the Scriptures daily, to see whether these things be so: and that finding them they will lay hold of them with alacrity and zeal. If so, it will mean a great revival in the Church, a great blessing. But if the truth does not prove a savor of life unto life to the Church, it is very apt to prove the reverse--a savor of death unto death, and will mean violent opposition to you and to all others who in any manner or degree call in question the cherished dogmas of "Disciples."

We advise that you put the matter to the test earnestly, courageously, calmly; casting all your care upon the Lord. Let him mark out your way by his providence; on your part merely making sure that you are faithful to him--faithful to the truth as he sends it to you. We caution you, however, not to put your light under a bushel, and not to refuse further light for fear of consequences. "The fear of man bringeth a snare." Remember, that our Lord put his Word and himself on a parity, saying, "He that is ashamed of me and my Word, of him will I also be ashamed."

We shall expect to hear from you before very long, either that you have been greatly used and blessed to the good of the church you are connected with, helping them out of the darkness into the light of present truth, or that they have rejected your testimony and that you have stepped out of the system in order to preserve to yourself "the liberty wherewith Christ makes free."

IMMORTAL VS. INCORRUPTIBLE.

Question. The terms immortal, immortality, and incorruption, incorruptible are used in the Scriptures in a manner rather confusing to the average reader. Please state the distinction between them.

Answer. The translators have helped to confuse this subject by rendering the same Greek word whiles one way and whiles another: and while there are two Greek words used and with different thoughts, yet our English words Immortal, and Immortality, really represent the thoughts of both Greek words,--Aphthartos and Athanasia.

Coming down to the fine shades of meaning,--Athanasia signifies, deathless, death-proof, that which cannot die. Aphthartos signifies, that which cannot corrupt.

(1) The following texts are the only ones in which Athanasia occurs:--

"This mortal must put on immortality," i.e., deathlessness. --1 Cor. 15:53.

"This mortal shall have put on immortality," i.e., deathlessness.--1 Cor. 15:54.

"Who [God] only hath immortality," i.e., deathlessness. --1 Tim. 6:16.

(2) The following texts show all the Scripture uses of Aphthartos and its derivative Aphtharsia:--

"Now unto the King eternal, immortal [aphthartos] --incorruptible]."--1 Tim. 1:17.

"A corruptible crown, but we an incorruptible [aphthartos]" one.--1 Cor. 9:25.

"The dead shall be raised incorruptible [aphthartos]." --1 Cor. 15:52.

"To an inheritance incorruptible [aphtharsia]."-- 1 Pet. 1:4.

"Not of corruptible seed, but of incorruptible [aphthartos]." --1 Pet. 1:23.

"Seek for glory, honor and immortality [aphtharsia-- incorruption]."--Rom. 2:7.

"Who brought life and immortality [aphtharsia-- incorruption] to light."--2 Tim. 1:10.

"It is sown in corruption, raised in incorruption [aphtharsia]."--1 Cor. 15:42.

"Neither doth corruption inherit incorruption [aphtharsia]."--1 Cor. 15:50.

"For this incorruptible must put on incorruption [aphtharsia]."--1 Cor. 15:53.

"When this corruptible shall have put on incorruption [aphtharsia]."--1 Cor. 15:54.

Applying this information, we find that altho the two words represent in many respects the same thought, yet by antithesis the Apostle brings out their shaded differences in 1 Cor. 15:53,54, by using one word with reference to those saints who should be "asleep" or

under the power of corruption and would put on a condition of incorruption by resurrection; while those saints who would remain until the "change" would pass from mortal to immortal (deathless) conditions. But both will be exactly alike, when the one group is resurrected and the other group is "changed" in the moment of death without an interim of sleep or corruption.

IS IT THE GENERAL OR THE FIRST RESURRECTION?

Question. Does the resurrection described in 1 Cor. 15:42-53, include the whole world, or only the overcoming Church?

Answer. It does not at all refer to the world, but exclusively to the first resurrection--the Church's. This is evident from the reading of the common version. All having a share in it get "immortality," "incorruption," "glory," "power," and "a spiritual body." See verses 42-44,53,54. None are to get such blessings but the overcomers, the "blessed and holy that have part in the first [chief] resurrection on whom the second death hath no power," the class which will live and reign with Christ a thousand years.--Rev. 20:4,6.

Furthermore, the Greek text guards against the supposition that the resurrection described could be other than that of the Church by using emphasis which expressed in English would make verse 42 read, "Thus also is the resurrection of the dead."

Question. Will deceased infants, begotten of justified parents in this age, have spiritual (angelic) being in the resurrection life? If not, what will differentiate them from other deceased infants? This question is suggested by the reading of the June 15th TOWER, page 181.

Answer. "That which is begotten of the flesh is flesh." Children under the conditions you mention are not begotten of the spirit, and hence will not be spirit beings. Their perfection will be of the human nature, accomplished (as with the remainder of the world) through the processes of restitution, during the "times of restitution"--the Millennial age. There will be no difference between these and the remainder of the world (children of unbelieving parents) during the Millennial age, except whatever may come to them in the natural way, in that they may be better born, less depraved in their natural organism. The justification feature mentioned by the Apostle (1 Cor. 7:14) and by us in the TOWER of June 15, page 181, applies merely to the present age, and to children before they reach years of discretion and personal responsibility. It merely signifies that the children of believing parents are subjects of divine providence, as well as their parents, during the present life, until they reach years of discretion; and that such will be under divine providence and leading, to the intent that they may be the better prepared for becoming obedient children of God on their own account at maturity. All mankind will ultimately come to favorable conditions, physical, mental and moral. This will mean no less favorable conditions for the children of believers in the next age, but more favorable conditions for others.

===================

R2339 : page 219

THE SIN OF COVETOUSNESS.

--JULY 31.--1 Kings 21:4-16.--

"Thou shalt not covet thy neighbor's house."--Ex. 20:17.

JEZEBEL is marked by the incidents of this lesson, if we had no other record of her evil way, as being a most diabolical woman. The tenderness which belongs to her sex had entirely given place to the feeling of envy, pride and ambition, incident to her great exaltation to power as the wife of King Ahab. She was ready to instigate perjury, and the foulest of murder, to gratify her whims, or to please those who truckled to her vanity. And the terrible degradation to which the people of Israel and their elders, who were presumably of average or more than average intelligence, had descended, is shown by their willingness to obey their wicked queen, in utter disregard of their own consciences and of justice. It is doubtful whether our disgust should be greater with the queen, who instigated the evil, or with the elders, who so supinely became her tools to accomplish it. This shows, however, that where a people lose sight of the grand teachings of the law of the Lord, and come under the influence of the devil, through other religions, there is no knowing where the corruption of morals will end--all sense of justice and right seems to become obliterated in proportion as people are separated from the Lord and from the word of his testimony.

The fact that infidels of to-day are not always immoral is no contradiction of this thought, for altho they may reject the Lord in their hearts, they cannot reject

R2340 : page 219

nor get away from the influences of his law of justice which has come to be recognized throughout the entire civilized world, and made the basis of all civil law. Besides, they are continually in touch with Christian influences, and some of them (for instance, Robert Ingersoll) received from Christian parents a good moral basis of character, which would not exhaust in one generation, even tho the faith were lost from it.

The beginning of this crime perpetrated by Jezebel and the elders of Israel--the murder of Naboth--was Ahab's sin of covetousness. He coveted Naboth's vineyard, and wished to purchase it, and, as the sequel shows, altho he did not perpetrate the crime of murder himself, he was quite satisfied with the crime and its results, and hastened to appropriate the murdered man's vineyard at the earliest opportunity.

There is a great lesson here for Christian people to-day. While the crime of murder is recognized and

R2340 : page 220

thoroughly reprobated, the crime of covetousness is now not only general and common, but almost approved as proper. It seems to be generally practised, and almost without a suspicion as to its being wrong, sinful, condemned of the Lord, and fruitful of many evil works of the flesh and of the devil.

We do not mean to charge as covetousness a desire to prosper as well as one's neighbor: desires are covetous when we wish to possess and enjoy that which we see in the possession of our neighbor: it implies a willingness to take from him a part or all of his prosperity, and to appropriate the same to ourselves. This spirit of covetousness may be readily discerned among business men and manufacturers; less readily discerned, but nevertheless present, in the ranks of labor, and in the social circle. It is unnecessary to point out how business people envy one another success, and seek to attract from one another the trade which brings the success. And in the ranks of labor, especially where competition is open, it is not infrequently the case that the workman will disparage the work or character of a fellow-workman, in order to have favor with the overseer or employer, or in hope of personal advancement. These are illustrations of covetousness in operation.

In society it works very stealthily, very quietly, fearing that it should react upon the covetous one unfavorably; hence, in society, the effort to undermine the character of another and thereby to advance one's self in the good graces of others, is kept under cover, and ably assisted by its yoke-fellow, hypocrisy. When covetousness sees another occupying a preferred place, it stealthily conceals the dagger with which it would smite the Naboth that thwarts its ambitions. It sometimes assumes a mask of love, and strikes the dagger of scandal under professions of love and esteem, or of pity and sympathy. At other times it has the hypocritical mask of duty, religion, fidelity to God, etc., while it seeks to stab Naboth in his vitals, and to gain possession of the vineyard coveted,--or whatever it may be.

Nor is the Church of God free from those who have this spirit of covetousness. It inspires many petty jealousies and envyings and strifes as to which should be greater, for honorable positions, etc. And how many large and small scandals have been the results of covetousness, and a desire to break down the influence of one, for the purpose of establishing the influence of another, or of himself or herself?

Ahab's covetousness was of the most approved kind, in that it sought to act through others, and stoned Naboth to death by proxy, rather than directly by his own act. That Ahab fully endorsed the conduct of Jezebel is shown by his ready acceptance of the fruits of her villainy; and this fact, in connection with the fact that the Lord sent the reproof as much to Ahab as to Jezebel, leaves room for the inference that he had intentionally worked upon the feelings of Jezebel, with a view to getting her (more courageous for wickedness than himself) to devise and carry out plans for the satisfaction of his covetousness. So some to-day seem to feel free to covet the possessions of others --social, religious, financial or otherwise--and to take possession of these, if possible, but they strive to have the dirtiest part of the work done by others, or at least not directly by themselves. But such unquestionably are sharers in every crime to which their covetousness by any road may lead others.

Let all who have named the name of Christ be especially on guard respecting this deceptive covert sin; and the best ounce of protection that we can take against it (far better than any pound of cure after it has entered in) is to have our hearts permeated with the spirit of love, of which we are told, "Love worketh no ill to his neighbor." And more than this, "Love envieth not, seeketh not her own [interests merely, but is concerned for the interests of others] is kind, helpful, generous, good."

As an illustration of how hypocrisy usually accompanies covetousness, seeking to cover up the real motives and intentions not only from fellow-creatures, but from one's own conscience, and from the Lord, note in this lesson how Jezebel accomplished her purpose through the appointment of a feast, and the giving of Naboth, the victim, a seat of honor in connection therewith. Alas, that it must be said that religion has often been injured by being made the tool of hypocrisy and covetousness. And similar principles are still at work in the world, and the same great prime mover and instigator of evil is still master of ceremonies, and as willing as ever to help forward every wicked cause and to prosper the evil work and way of the covetous. "We are not ignorant of his devices."

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

But while the Lord did not interfere to protect Naboth, nor to prevent the machinations of the Evil One and his servants, he nevertheless took note of the evil, and did not permit it to pass unpunished. Accordingly, when Ahab went in to take possession of the vineyard, and to rejoice his heart that his covetous desires had reached accomplishment, the Lord sent Elijah to meet him in the vineyard. Ahab recognized the prophet at once, and evidently smitten by his conscience, exclaimed: "Hast thou found me, O mine enemy?" And Elijah answered, "I have found thee, because thou hast sold thyself to work evil in the sight

R2340 : page 221

of the Lord." Then follows the prophecy of violent deaths to his children, and that the dogs should eat Jezebel; all literally fulfilled later.

However, Ahab was learning to have great confidence in the word of Elijah, and in the power of Jehovah; and when he heard this prophecy, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth and went softly." On account of this degree of repentance the Lord sent word through Elijah that the calamities prophesied would not be in Ahab's day, but in the days of his sons. The fact that sinners may for a time go unpunished, the Apostle Peter shows us, is a mark of God's patience and forbearance, and not an indication that he will not reward both the welldoer and the evildoer.

Some one has said, "Covetousness is like drinking the salt waters of the sea, which only increase the thirst; or like piling wood on the fire, which only makes it burn the fiercer; or like climbing higher, which only enlarges the horizon of the desires." The only covetousness encouraged by the spirit of righteousness and the Word of the Lord is that mentioned by the Apostle, "Covet earnestly the best gifts"--the gifts of divine grace, which neither rob others, nor make God the poorer.

===================

R2340 : page 221

ELIJAH'S SUCCESSOR, ELISHA.

--AUG. 7.--2 KINGS 2:6-15.--

"How much more shall your Heavenly Father give the holy spirit to them that ask it!"--Luke 11:13.

IT WOULD appear that the lesson which the Lord taught Elijah by the wind, the earthquake, the lightning, and the still, small voice, was appreciated and acted upon. Elijah had expected the Reformation word to go forward like a terrific windstorm or like the earthquake, or like the fiery lightning, and when it did not take such form, he fled, discouraged, from the scene of his efforts, and wished to die. Now, he was to understand that the reformation was to work more secretly, more quietly, in the hearts of the people, before it would give great outward manifestations. The Lord's inquiry of him, "What doest thou here, Elijah?" evidently gave him to see that he had discontinued the Lord's work, and for the time was out of the service; but, under the Lord's direction, he returned, and began again his work in Israel, following more closely the lines indicated by his lesson, seeking to have the people hear "the still, small voice," the

R2341 : page 221

Lord's message to their consciences. Nor can we doubt that he was greatly encouraged to reengage in this work, by the Lord's assurance that altho his people were not courageous, not bold in defence of the truth, and in opposition to evil, but rather lacking in firmness and courage, nevertheless there were yet seven thousand persons in Israel who had not been so weak-kneed as to bow to Baal.

After attending to his commission, to anoint Hazael and Jehu, and Elisha, the prophet seems to have given his special attention to the founding of "schools of the prophets" in various parts of the land of Israel. These would appear to have been prophetic schools, gatherings of religious men, faithful to Jehovah, who desired to learn his will and word and law more particularly. And these in turn, we may suppose, exercised in their various communities a wholesome influence for righteousness, and the worship of the true God. Thus the "still, small voice" was operating. The gain in influence and respect for the true worship, as opposed to idolatry, is manifest from the fact that Jezebel, altho still as bitterly opposed as ever, seemingly made no effort to interfere with Elijah, or with the schools of the prophets; whereas, before, she had caused the death of a similar class. Public opinion, altho not very pronounced at that time, nevertheless had to be respected, and that in proportion as the truth set the people free from the superstitions of error.

There are many profitable lessons for us of the present day, along these same lines. The great antitypical Jezebel, "the mother of harlots," alarmed the reformers of the sixteenth century by her threats, and caused them to flee and to desert many of the prominent principles of the Reformation, for fear of the consequences; yet in the Lord's due time the antitypical Elijah--the Church--was refreshed in spirit, and learned the lesson that God's revolutions were not to be expected along the lines of wholesale conversions from sin to righteousness, from ignorance to knowledge, from error to truth; but that the truth was to be inculcated gradually, and was to do its work among the people, as the "still, small voice" of righteousness, of conscience, of God. It is along these lines that the truth has been progressing for the last three centuries.

Moreover, in connection with the present "harvest truth," many of us have been at first inclined to expect powerful reactions, social upheavals, lightning-like transitions "out of darkness into his marvelous light," as it is now shining. And the failure of such expectations is inclined to send us away into the wilderness, discouraged, as was the case with our prototype, Elijah. We, like him, are to learn lessons, that the inculcation of truth, according to the Lord's plan, is to be a gradual work, and we, like him, are to perseveringly engage in its gradual spread. Now, as then, "those who fear the Lord speak often together"--

come together as schools for the study of prophecy,--for the study of the "good, acceptable and perfect will of God." Now, as then, these schools or gatherings of persons sufficiently interested to desire to know the will of the Lord, are on the increase.

The time came for the end of Elijah's work, and for Elisha to take his place and do the Lord's work along slightly different lines. Elijah and Elisha were men of totally different types; Elisha was an influential and comparatively wealthy farmer, as is indicated by the large number of oxen working under his supervision, and presumably upon his own farm--twelve yokes of oxen. We may presume him to have been a man of considerably more personal refinement than Elijah, and that he dressed differently accordingly. Elijah was known as the man with the leathern girdle about his loins, and a mantle, which sometimes he wore, and sometimes he removed,--generally living in wilderness places; and, we may presume that he had rather a rustic and wild appearance.

Elijah's method of announcement to Elisha that he was invited to become an associate in the work, and his intimation that he might be the successor in the office of servant of the Lord, as prophet, was indicated by throwing his mantle over Elisha's shoulder, Elijah removing the mantle again, and continuing on his journey. Elisha understood the matter, and quite evidently was whole-hearted, inasmuch as we see no evidence of halting between two opinions. He decided at once that he would accept the opportunity; telling

Elijah that he would be with him directly, as soon as he had bidden farewell to his parents. Then, by way of manifesting to the Lord and to the people his appreciation of this call to the service of a prophet, he made a feast to the people, and shortly after joined Elijah.

As Elijah represents the Church of this Gospel age, so we understand that Elisha represents the successors of the Church of this age, the class which will take up the work of the Lord as successors to the Elijah class, after the latter has been joined to the Lord in the invisible heavenly Kingdom--"changed," translated, become spirit beings, according to the power of the first resurrection. In harmony with this view, we find that Elisha was not called until about the close of Elijah's service--"when the Lord would take up Elijah into heaven."

Our lesson shows that, while Elijah had called Elisha according to divine direction, and while Elisha had started to keep Elijah company, yet the latter seemed bent on separating himself from Elisha, requesting him frequently to tarry at the different schools of the prophets which they visited, namely, at Gilgal, at Bethel and at Jericho. But no argument persuaded Elisha to desert Elijah; he seemed to understand that the degree of his blessing would depend upon the closeness of his company with Elijah, and this evidently was the truth, and the attempts to have him stop at the various places on the journey were with a view to testing his earnestness and fidelity. Had he stopped he would not have received the great blessing which he eventually got.

Applying this as a type at the present time, we see that the time for the taking up of the Elijah class, "the overcomers," "the little flock," of this Gospel age, has arrived. An Elisha class mingles with the overcomers, yet is a separate class; and various trials, disappointments and siftings are encountered, the design of which is to have these, if they will, turn back, separate themselves from the Elijah company, and those who are sifted out by the way will neither be of the one class nor the other, according to our understanding of this type and also of the general Scriptures.

Elisha's special desire, above all things, was to have a large measure of the spirit of the Lord, the same spirit which had operated through Elijah, and this was his prayer: "I pray that a double portion of thy spirit may be upon me." Elijah's answer to this request implies that the faithfulness of the Elisha class will have to do with the measure of the Elijah spirit which will descend to it. So we understand it will be with all who become the successors of the Gospel Church as representatives of the Lord and his cause in the end of this age. The larger the degree of their sympathy and fellowship with the overcoming Church, the larger will be the blessing which will come to them consequently and the larger will be their future privileges in connection with the work of the Lord.

A chariot of the Lord, with horses as of fire, parted Elijah from Elisha. It is easier to understand the type than to fully comprehend what its antitype will be. The chariot of fire undoubtedly typified the chariot of glory--the change from human to spirit conditions, which will separate the little flock from humanity, and by which the Lord will receive them unto himself. But it may also signify more than this, for fire and brightness are not only used as symbols of glory, but also as symbols for the trials and difficulties by which the Lord's people are prepared for glory: thus, the Apostle speaks of "the fiery trials which shall try you." The chariot of fire may therefore signify also, that the last members of the Gospel Church will be separated from the world under very trying circumstances, fiery trials; but that these, nevertheless, will be merely the agencies, the chariots by which the Lord will receive them to himself.

Furthermore, the record is that Elijah was taken up in a whirlwind; and applying this to the last members

R2341 : page 223

of the Church, would seem to indicate trouble also, because whirlwinds are used symbolically in the Scriptures to represent trouble. We will, therefore, not be surprised if the last members of the Church, the body of Christ to be taken to the Lord, should be taken in the midst of fiery trials and a whirlwind of trouble. This seems to be indicated by another type of the same class, given us in the Scriptures--John the Baptist, who was imprisoned and finally beheaded.*

Having seen Elijah to the last, Elisha understood that his request was to be granted, and that a double portion of the spirit of the Lord, which was with Elijah, should be upon him. He took up the fallen mantle of Elijah as his own, and coming to the river Jordan, smote it with the mantle, as Elijah had done, saying, "Where is the Lord God of Elijah?" That is to say, Is not the Lord God of Elijah with me? If so, then the same power of God exercised through Elijah will be exercised through me. And his faith was rewarded, for Jordan was divided, as for Elijah. Thenceforth he was the chief teacher in the schools which Elijah had established, and was so recognized.

We do not understand that Elijah was taken to heaven, in the same sense that the Gospel Church will be taken to heaven. Elijah was taken up into heaven physically, while the Church is to be "changed," because

---

*See MILLENNIAL DAWN, VOL. II., Chap. 8.

"flesh and blood cannot inherit the Kingdom of God." But Elijah was flesh and blood, human; Elijah had no change of nature; he lived before the time of the call to the divine nature; which began with the Gospel age. He therefore did not go to heaven, in the sense that the Church will go to heaven. He was not greater than John the Baptist, of whom our Lord said, "There hath not arisen a greater prophet than John the Baptist, and yet I say unto you that the least one in the kingdom of heaven is greater than he." The Kingdom of Heaven class was not started until our dear Redeemer's first advent, when he gave himself a ransom for all, and began the selection of the little flock, the Kingdom class. And it was his own testimony through John, centuries after Elijah's day, that "No man hath ascended up to heaven save he which came down from heaven, even the Son of Man." (Jno. 3:13.) Elijah, therefore, according to the Scriptures, could have no higher position than that of the other prophets of his time, including John the Baptist, all honorably mentioned by the Apostle (Heb. 11:38-40): "of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth,... and these all having obtained a good report through faith, received not the promise [the things promised]: God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect." Elijah, as one of these prophets, will be honored and blessed after the antitypical Elijah (the Gospel Church) has been glorified.

Nor does the fact that Elijah appeared on the Mount of Transfiguration have any bearing upon the case, or in any manner or degree prove that he did not die; for, as we have already shown, the scene on the Mount of Transfiguration was a vision (see Lesson in TOWER, April 1). If there were anything to prove that Elijah had not yet tasted death in the full sense of the word, it would still not prove that he had been changed to spiritual conditions, but merely that he had been carried physically away from the earth, and miraculously preserved elsewhere for a season or time: but inasmuch as we see nothing to be accomplished by this, it is our understanding that, while he was taken up from Elisha in the chariot of fire, he no doubt was buried somewhere by the Lord, just as Moses was buried secretly.

The story of Elijah, and especially of the record of the end of his career can only be understood properly when recognized as being typical of the matters connected with the Gospel Church, and the close of its career. Let each one who hopes to be of the glorified body of Christ seek to be faithful to the Lord, after the example of Elijah, and according to the instructions of his Word, and the leading of his spirit, to-day; that we may be among those who shall be accounted worthy to be changed, in a moment, in the twinkling of an eye, in death. Faithful is he who has called us, who also will do for us all that he has so graciously promised, ultimately transforming us to the perfection of his own divine nature.--2 Pet. 1:4.

====================

page 223

INTERESTING LETTERS.

Texas.

DEAR BROTHER RUSSELL:--I found a good interest at the last two points where I preached. To our joy the prejudice of many people is cooling greatly, while the bigots and self-willed are enraged wonderfully.

At some places near here, where ten years ago I could not have gotten a hearing, they now invite me to meet them and preach for them. But those whose "craft" is in danger are not enjoying this. Our prayer is, Speed on the good work and let God's name be glorified.

Yours in the work, S. WILLIAMS.

Georgia.

DEAR BROTHER RUSSELL:--Your discourse in the TOWER, "Remember the Sabbath Day," presents a grand and wonderful view of the Christian Sabbath which my mind had never conceived. I truly join you in the earnest wish that all Christians could see it so: that our God is too gracious to us who are his to limit our Sabbath of rest to a single day of the week, but on the contrary extends it through all the days of all the weeks of all the years of our Christian life, during which we may rest in full assurance of the ransom paid for us by our great Redeemer, free from any passionate anxiety concerning our final deliverance, of which no man needs try to assure us, because God has been pleased to seal us with his own holy disposition --the earnest of our inheritance. It is marvelous light to me, giving me, if possible, a more exalted opinion of our infinitely gracious Heavenly Father.

Arrangements for my future colporteur work are

page 224

quite satisfactory. The Lord continues to bless me in interesting some, and my course in the community produces great commotion, and a few have gone about to "trim their lamps." There is much here to be done.

I find the leading "Reverends" among the most offended. But public ridicule and increase of opposition seem only to brighten the splendor of the prize which is spiritually discerned.

Very truly, Yours in the service of our present Lord, J. A. BROWNE.

Denmark.

DEAR BROTHER RUSSELL:--It is some time now since I last wrote to you about matters here in Denmark. We have had much sickness all around among our little company this winter; so much that we have had to stop our meetings for several weeks. Now Springtime is here, and with it comes new energy and a better feeling, and we are now a good deal better in health.

We are holding MILLENNIAL DAWN Meetings in a small hall every Tuesday evening, and these meetings are well attended. The people are glad to hear these good tidings we are proclaiming; the interest is constantly increasing among God's people here; many are reading the DAWNS and have accepted their teaching into good and honest hearts, and the fruit will surely come, in the Lord's own time, to his praise. I believe there are many of his true sheep here, many who realize the voice of the Shepherd; as Jesus says, "I know mine, and am known of mine." Yet, it is only a "little flock" that will be chosen and elected, out of these many millions of church people.

The WATCH TOWER is received here regularly, and is ever warmly welcome. I know of nothing to compare with it, as a herald of the glad tidings to God's people. With much Christian love to you all and kind greetings, wishing you God's blessings, and upon the harvest work,

Your brother and fellow-servant of Christ,

I. S. WINTER.

R2342 : page 224

Pennsylvania.

DEAR BROTHER RUSSELL:--I have not written for a long time, but you have not been absent from my mind, and I now take this opportunity of thanking you for the benefit and pleasure received from perusing your last labor of love, DAWN, VOL. IV. I have read it carefully twice, and I received more pleasure and strength from the second perusal than the first. While I had already a very fair outline of the general features of the great time of trouble from the study of the TOWERS and DAWNS and God's Word in connection with them, and from observing the signs of the times through their light, yet I had no conception how much the leading thinkers of the world corroborated the prophetic evidences. It almost seems as if they were all ripe for the truth and must, perforce, accept it as soon as brought to their attention. But sober reflection, in memory of my poor success in interesting the most likely cases within my knowledge in the truth, endorses God's Word--that Satan is exerting a blinding influence on all but those whom God is calling. In this volume you have given us a systematic, logical, Scriptural and exhaustive presentation of this important subject; you have called up in evidence the opinion and conclusions and warnings of leaders of thought from every strata of society, and every creed and party and field of public life: and I hope that we shall all be blessed and edified and encouraged by the results of your labor and God's guidance: thereby realizing that we have not read God's Word amiss, not followed cunningly devised fables, but may in consequence be sure that our redemption draweth nigh.

By what some might think an odd coincidence, during the last few weeks, a large number of pamphlets have come to my hand, the work of writers apparently disinterested and earnest for the well being of others, which completely harmonize with the teachings of Scripture on these times: but who have no knowledge of either DAWN or God's Word in connection with current events, and yet who can see the present trend of events with startling clearness, but each imagines that his remedy is the one thing needful.

We have still some trouble occasionally here: chiefly from Mr. C. (I can no longer call him brother). For nearly two years at every possible opportunity he has forced us to listen to "holiness" theories and tried to compel us to accept a hash of present truth and Methodism until we were obliged to send him a written request to absent himself from our meetings and seek more congenial society, and this has been a rather unpleasant step. This he has declined to do on the ground that he is the father of the Church here and intends to look after us. He has often told us that none of our number were even justified, to say nothing of being consecrated, and has sometimes included himself in the same category. So far as I am capable of judging he held and taught the truth clearly some four years ago, but he has seemed to be getting gradually into denser darkness for half that time, and he seems to attend our meetings for the purpose of annoyance.

Jude intimates, in his epistle, that the falling away during the Gospel age will be on three lines:--typified by Cain, Balaam and Korah. Does this mean (1) approaching God under the cover of a different sacrifice to the one he had appointed, (2) covetousness, and (3) envy?

Your brother in Christ, SMITH WALKER.

[It is for the Church (each little company meeting for communion, fellowship and the study of holy things) to decide the character of the meetings and the leaders of the same according to their best judgment of the Lord's will as expressed in his Word. Any attempted deviation from this Scriptural rule should be kindly but firmly resented. And, furthermore, only those who profess both justification and full consecration should be recognized as having a voice on such matters. Such as have not the Spirit of the Lord surely could not know the mind of the Lord.

I think that you correctly interpret Jude's teaching. And who cannot see that these three points are the causes of stumbling in nearly every instance--and especially among those who have talents and who aspire to be used in the Lord's service. Let us beware of these seductions of the Adversary, (1) a rejection of the ransom, (2) covetousness of wealth or honor or fame, (3) envy, malice, hatred, strife as against others more liberally endowed with talents or more favorably situated for service.--EDITOR.]

====================

VOL. XIX. AUGUST 1, 1898. No. 15.

CONTENTS.

Special Items....................................226
"Ye Serve the Lord Christ"........................227
Poem: Some Better Thing...........................230
Interesting Questions Answered...................230
Elisha Doing Restitution Work.....................231
General Naaman Healed--Mercies Appreciated................................233
  General Naaman's Gratitude...................236
  The Covetous Servant..........................238
"Are They Not All Ministering Spirits?"..................................238

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

===================

"YE SERVE THE LORD CHRIST."

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."--Col. 3:23,24.

SERVANTS are specially addressed by the Apostle. He points out to them not only here but elsewhere that all service should be good service, and that whether the person served were one of the Lord's people or an enemy of the truth, the work should not be slighted. The principle of the thing is pointed out, namely, that we are servants of the Lord and therefore his representatives. So then, if we find that we are in the place in which Providence has placed us, we are to serve in that place or position faithfully, perseveringly, interestedly, as tho we were laboring for the Lord, and not for men: whereas if we considered ourselves as merely laboring for men, we might labor hard and faithfully for the good, and slightingly for the unkind and froward. But a point to be remembered is that we are all servants: none are called to be masters under the gospel call; one is our master, even Christ, and we all are brethren and fellow servants.

The effect of such advice is good: first, upon the world, and secondly, upon ourselves. Worldly people are keen to appreciate good service, altho they may not always acknowledge it or properly reward it: and the Apostle's instructions here, if diligently followed, would soon have the effect of making Christians the most desirable servants in any and every field of usefulness, because their work would be more faithfully and more carefully performed, and hence more satisfactory in its results. The effect of this would be that Christian intelligence and skill would be appreciated and sought; and under the operation of the general rule, being appreciated, they would be advanced to positions of more and more responsibility, where their carefulness might be the more valuable to their employers. Thus, the name of Christ would come to be respected amongst the most intelligent people, and the inquiry would naturally be, What is there about these Christians, or about their teaching and doctrines, that makes them more capable and efficient as servants?

The answer would be, This is the spirit and result of their law of Love: they are not only forbidden to do injury to anyone, even their enemies, but they are enjoined to be faithful to everyone, and to do good even to their enemies. They are instructed to labor daily, not merely for the praise and approval of their earthly masters, but especially for the praise and approval of their heavenly Master. And then, if the inquiry came, Why should they do so? the answer would be, These Christians are not expecting earthly rewards but heavenly rewards: they are content to be "pilgrims and strangers" in this present time, and servants, if Providence so orders for them, and to learn lessons in patience, submission and love, anticipating that the time is coming when they shall be highly exalted, --when their present efforts to please their Master, by faithfulness in humble positions, shall be exchanged for a most glorious service,--when they shall be united with their Master in the great work of ruling and instructing the world of mankind, during the Millennial age.

And if the intelligent employer continued questioning, and asked, What has such a hope of the future to do with their faithfulness in the little affairs of the present life? his question would bring the answer, Their King, Master and Teacher has instructed them that all the little affairs of the present life have a bearing upon the development of character, and that they must develop characters of obedience, meekness, patience, love, else they will be unsuited to the future service in glory, to which they are called. Their Master has instructed them that in his view of matters he that is faithful in little things is the one who will be faithful in great things, and that only as they show their faithfulness and subordination to him, and their willingness to do his will in the present life, can they hope to be accounted worthy of the high position and great rewards which he has in reservation for those that love him. The employer would be informed further that all the tests and trials of patience and faith, in obedience to the Word of the Lord, are understood by Christians to be tests of their love for and loyalty to their Master and King, because he has so instructed. Who can doubt that the influence of such living epistles would be great for good in the world?

R2343 : page 228

And what is true as respects those who are engaged in serving masters literally is true also of the entire household of faith, whatever may be their stations in life,--master or servant, mistress or maid, manager or subordinate; because all of the Lord's people are his servants. True, we are termed his brethren also, but there is nothing inconsistent with the thought of our being his brethren and still being his servants; nor would there be anything inconsistent with the thought that while all of the Lord's people are brethren some of them might, in a particular sense, be servants of brethren; and both of these thoughts are prominently set before us in the Scriptures. Each one is to share in the others' love. "Love as brethren;" and each one is to share in serving, and to esteem it a special privilege to "serve one another."

Nothing could be much more contrary to the spirit of the world, than this. The spirit of the world is to make other people your servants, and as for you, avoid serving anybody as much as possible. The spirit of Christ, on the contrary, is a spirit of service, and not a spirit of mastery, browbeating, domineering, force, compulsion: it leads those who possess it to seek opportunities for service--to "do good unto all men as we have opportunity, especially to the household of faith;" and to the contrary it leads those under its influence to be very generous and to ask or require only reasonable service from others.

The foundation principles of the Christian religion are laid upon these lines, which are the reverse of the world's lines of thought and conduct; namely, that the greatest one in the Church is the one who is the greatest servant, the one who renders most assistance to others. The greatest servant in the Church was the great Head of the Church himself, who gave even his life on our behalf. And those of his followers who desire to be great in the estimation of the Lord and so esteemed of their fellows, are enjoined that they should follow closely in the Master's footsteps, and with humility of heart be ready and seek to lay down their lives for the brethren. (1 John 3:16.) Nor does this mean simply formal service; it means an actual service. Our Lord's sacrifice, we see, was not merely a form or a show of interest and of love: it was the giving of his life as the purchase price for ours. So with us; we are not merely to love one another and to serve one another, in word, in profession, in title (as for instance, the word "minister" signifies servant); but we are to serve one another as we are to love one another, "in deed and in truth."--1 John 3:18.

Looking about us for opportunity of service we find our Lord's instruction through the Apostle, that we should seek to do good to all men according to our ability and opportunity, but especially to the household of faith. As we look first to the household of faith to see what service we can render, we find in this household some who are naturally more attractive to us than others, some whom we would find it a pleasure to serve; while others, because of more perverse natural conditions, we find less congenial, even repellant; and these we feel less disposed to serve. But this is because of a wrong view of the subject. We are to remember that all consecrated believers are new creatures in Christ Jesus and accepted of the Lord as members of his body, fellow-members with ourselves. From this standpoint only can we realize to the full the significance of the Apostle's words in our text, "Ye do serve the Lord Christ." The Master informs us that the slightest service done to the least of his brethren is accepted as done to himself. With this view of matters clearly in mind, we see our duty of service in a new light. We see that the brother or sister of high spiritual development and possessing more of the Lord's likeness and grace, whose company we find so congenial, and whom we would delight to serve, often needs our service far less than others who are of the same Body, acknowledged by the same Head, who have much more natural depravity, unconquered, to contend with. These need our special sympathy and love and care and helpfulness; for the proper conception of service is a desire to render some benefit: and there is the more opportunity to benefit or help those who most need assistance.

Of our Lord it is written that he "pleased not himself," in his serving. He did not come into the world on a mission of self-gratification and pleasure; but to render service. He himself said, "The Son of Man came not to be served, but to serve, and to give his life a ransom for many." We are to have his spirit,

R2343 : page 229

and the thought with us is not to be our own pleasure or convenience, but on the contrary the necessities of those whom the Lord would have us serve,--namely, those of his household most in need of our aid. We may have less pleasure, according to the flesh, in serving such than we would have in serving others, but it is not fleshly pleasure that we are seeking; and we can

R2344 : page 229

have as much or more spiritual pleasure serving those who are the most needy members of the body of Christ, because we realize that this is the will of our Master. It is to him that we really render the service, and our highest spiritual pleasure must be in doing those things which are pleasing in his sight. And it is because our Master has so ordered, that the household of faith is to be served in preference to any other class; consequently we are to ignore the opinions of the worldly and of the nominal church and not to seek out the most degraded people of the world, and spend our energies upon them, but we are to seek the most needy members of the body of Christ, that we may be most helpful to them. The Lord will attend to the poor heathen world in due time, and the time is now nigh at hand. The first work is, as we have seen from the Scriptures, the preparation of the body of Christ; and it is to this end that we are to "edify one another, building up one another in the most holy faith."

Another thought respecting service is that the true service of the Lord and his truth may be a small, humble and comparatively insignificant service, or a larger and more prominent service. And of course, if two opportunities for service offer, which were otherwise alike, we should choose and use the larger and the more important of the two opportunities. But we are to guard ourselves against seeking for large opportunities for service, and overlooking or intentionally passing by smaller opportunities. We believe this is a common error amongst those who seek to serve the Lord Christ. They desire to do some great thing for him; they would be overjoyed with the privilege of addressing thousands of intelligent and interested hearers. They fain would sway nations to the Lord's standard. Some would be willing to use smaller opportunities, and to address a hundred or fifty or even less, yet perhaps would think it not worth while to use the little opportunities of everyday life in speaking to one or two or three, or a dozen or a score, in a day, or of handing a tract, or of loaning a book, or of circulating tracts in the railway train, or upon the street corner. These services they would esteem too insignificant to render to the Master; they feel that they must do some great thing.

This is a serious mistake, and any who find such a disposition in their hearts should at once analyze their sentiments carefully, to ascertain whether or not they have the desire to serve the Lord, or whether theirs is a desire for self-glorification,--a desire to be identified with something great, prominent and distinguished. The Lord's rule is, not to put a new servant into a very important place. The captains in the Lord's army are expected to rise from the ranks. He tells us the process of his judgment respecting fitness for prominent service, when he says, "He that is faithful in that which is least will be faithful also in that which is greater." "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." And the more we look at the principles here set forth, the more we see of their wisdom and correctness. The person who is earnest and zealous to serve the Lord, so willing and so anxious for the opportunity that he will do what his hand finds to do with his might, that is a true servant; that servant shows his love for the Master,--shows that his is not a love of self and of self-advancement. Such servants, the Lord sees, can be trusted with a more important service, and consequently, when a more important service is to be attended to, usually the Lord selects one who has been faithful in a few things, to give charge over larger things. And who would dispute the wisdom of the Lord's method? He who has not humility enough to do the smallest service for the Lord, for the truth, and for the fellow-members of the body of Christ, has not humility enough to be entrusted with any larger service; for larger service might prove a great injury to himself, since it would tend to cultivate a quality which is latent in every member of the fallen race, and one which would thoroughly incapacitate him for further service, namely, pride,--self-conceit and its concomitant evils.

In thus requiring that all who would be followers of him shall be servants, not merely in name, but in deed and in truth and in spirit, our Lord lays down a rule which tends to keep out of his real flock the selfish and ambitious wolves. Yet the danger remains that, if the Lord's flock as a whole in any place loses the real conception of their call, that it is a call to service, the self-seeking disposition is apt to spread as a contagion from one to another of the entire company, until, instead of being servants one of the other, they may become a group of self-seekers; each seeking his own welfare and honor and position, and each neglecting the fact that the chief business of life is to render service to others. And each one who gets into this attitude of self-seeking himself is thereby to a large degree blinded to the proper principles that should govern. And a group of Christians in such a condition might, and very probably would, select as their principal one or leader a person of self-seeking disposition, a lord over God's heritage, instead of a servant of the flock.

R2344 : page 230

Seeing that this is the Lord's arrangement, that we are to grow in this grace by noticing and using our opportunities as servants, we exhort all who may read these lines to be more faithful, henceforth, in seeking for opportunities of service to the Church which is the body of Christ; and that thus carefully seeking they take heed that they do not pass by some of the small opportunities. Let us remember that our great Master set us an example in this direction, preaching some of his most wonderful sermons to extremely small audiences. For instance; his discourse on the Water of Life, to the woman of Samaria; his discourse on Heavenly versus Earthly things, to Nicodemus; his discourse to Nathaniel, and his discourse to the two who were going to Emmaus, after his resurrection. If we take care of the little opportunities for service, in a humble way, and are faithful in these, and render this service heartily as unto the Lord, we will by and by be granted larger and still larger opportunities. To him that hath used his opportunities shall be granted more, and from him who hath not used his opportunities, that which he has had will be taken from him. "Whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward. For ye serve the Lord Christ."

R2344 : page 230

SOME BETTER THING.

Tho wintry wind the yellow leaf displaceth,
For spring's sweet harbingers it maketh room;--
Ere long the tender bud the forest graceth,
New verdure waketh from old Nature's tomb.

The snowy blossom from the orchard fadeth,
'Tis then the earnest of fair fruit we find;
Tho morning mist the landscape overshadeth,
The sunlit mountain-peaks are just behind.

Lo, in the crimson West the glory dieth,
And from his throne Day's monarch hath withdrawn!

Herein the promise of the sunrise lieth--
Already we are waiting for the dawn.

O heart bereaved, some better thing remaineth,
Tho God should seem thy treasures to remove;
Some better thing his gracious hand retaineth,
He will not fail the children of his love.

Some better thing! Thy life-joy all departed--
Its glory trailing sadly in the dust;
O cleave to him,--the Savior tender-hearted;
Thou canst not understand, but thou canst trust.

Perchance he leads to depths of self-abasement,
And storms awake, and billows round thee roll;
Give thanks! Contrition is the open casement
Through which the Dove of Peace shall reach thy soul.

O patient heart, thy best, thy brightest bringing,
With full consent upon his altar lay!
Some fair new blessing even now is winging,
All unobserved, its sure but noiseless way.

Thy purpose crossed, each sunny prospect clouded,
Still to his changeless promise learn to cling;
Altho his ways may be in darkness shrouded,
Jehovah hath reserved some better thing.
--LUCY A. BENNETT.

===================

INTERESTING QUESTIONS ANSWERED.

Question. Had Adam a knowledge of death by observation of it in the lower creation?

Answer. There is nothing to show that he had. But whether he had or had not witnessed death, he probably understood to some extent what God meant when he used the words, "Dying, thou shalt die." He was not deceived. Tho Adam's experience was limited, he undoubtedly understood what it meant to have life, and had some idea of what it would mean to lose his life and to be resolved into the elements from which he had been created.

Question. In Gen. 1:28 and similar passages the word "replenish" seems to indicate that the earth had been peopled before Adam's creation. Is there anything in the claim of a pre-Adamic race? or that some of the more barbarous nations are not Adam's offspring?

Answer. You would find it of advantage when such questions come up to consult Young's Concordance and show the advocate of any erroneous view the definitions there given, and also other passages in which the word in question occurs. If "replenish" be the meaning here, it should fit the other instances in which the word is used; but it does not. The proper rendering of the word is fill.--See margin.

The Scriptures are positive in the declaration that Adam was the first human being. In 1 Cor. 15:45,47, he is called the first man. In Acts 17:26, it is stated that God "made of one blood all nations of men for to dwell on all the face of the earth;" in other words, all the peoples of the earth are descended from Adam, no matter how different in color, stature, intelligence, etc., they may now be.

Furthermore, the entire testimony of the Bible must needs be set aside to give color to such a theory: for the Scriptures record that present races had their start in father Noah and that only his descendants survived the flood. And in the New Testament our Lord and several of the Apostles corroborate this record--of Noah and the flood. The negro race is supposed to be descended from Ham, whose special degradation is mentioned in Gen. 9:22,25.

Question. Please briefly give us your views on Rom. 2:14,15.

Answer. These verses assure us that some heathen people do some good things in harmony with the

R2345 : page 230

divine law, and that to that extent their conduct meets with the divine approval. But the Apostle clearly

R2345 : page 231

shows that neither the Jews nor the heathen do all things in harmony with the divine law, nor can they, because of inherited imperfections. Hence, neither the Jews nor the heathen would be justified under the Law. God, however, has provided through Christ a justification, under the terms of the New Covenant, which excuses and forgives whatever is not wilful sin, on the part of both Jews and heathen, who receive Christ, and through his merit. Thus it is that God will justify the heathen through faith--not all the heathen, but all the heathen who will exercise the faith when the knowledge of Christ shall reach them, in God's due time.

Question. I was surprised to note your advice to any who might be drafted into the army. Would not your advice seem like compromising to avoid trouble?

Answer. It is proper to avoid trouble in a proper manner. It is proper to compromise when no principle is involved, as in the case mentioned. Notice that there is no command in the Scriptures against military service. Obedience to a draft would remind us of our

Lord's words, "If any man compel thee to go a mile, go with him twain." The government may compel marching or drilling, but cannot compel you to kill the foe. You need not be a good marksman.

Question. You suggested in a recent WATCH TOWER that, if drafted and in the army, we need not shoot to kill. Would such a course be right? Would it not be fraudulent?

Answer. No; it would be quite right to shoot, not to kill. You forget, perhaps, our provisos, which were that we explain our conscientious scruples against war, and seek to be excused; if not excused, that we seek non-combatant positions, as nurses, etc.; but if compelled to go a mile or many miles as a soldier, we still need not kill anybody.

Question. Will we know each other in the Kingdom?

Answer. When the Apostle says (1 Cor. 13:12), "Now we see through a glass darkly [i.e., as through an obscured glass], but then face to face; now I know in part, but then shall I know, even as I also am known," he undoubtedly included in the future knowledge the recognition of friends, even as he realized himself already known of God. If we are to be partakers of "the divine nature" and inheritors of all things, we must expect to be acquainted with the beings who form a considerable part of our heritage for a thousand years as well as with our associates in that inheritance.

Question. Were not the Psalms inspired specially for song service; and is it not therefore improper to use other hymns?

Answer. David's thought in writing the Psalms may have been merely their use in song; but the Lord's object was to give prophecy to assist his people of a later period. See what Peter says on this subject. (1 Pet. 1:10-12.) Other prophecies of the Old Testament are written in poetical form, particularly Isaiah and Job. Our Lord quoted from both, as did also his apostles, and showed that in some of the Psalms David typified the Lord.

While some of the Psalms seem to us very suitable for singing, others we regard as less appropriate than hymns of praise of modern date. When the apostles said that we should sing "psalms and hymns and spiritual songs" (Eph. 5:19), he recognized a distinction between the three kinds of songs and commended all. We believe it is safe to follow his instructions, remembering the instruction, "Be not wise above what is written." However, on this subject we believe each one should follow his own conscience. Doubtless the Lord accepts the offering of song, whatever its form, so long as it comes from the heart,--just as with prose prayers; for hymns and psalms should be regarded as union or concert prayers.

====================

R2345 : page 231

ELISHA DOING RESTITUTION WORK.

--AUG. 14.--2 KINGS 4:25-37.--

"Cast thy burden upon the Lord, and
he shall sustain thee."--Psa. 55:22.

ELISHA did receive a double portion of Elijah's spirit, or power. Not only did Jordan part before him, in obedience to his faith and at the stroke of the mantle, but other important works followed. Coming to a school of the prophets, they found that in preparing the dinner of vegetables something had gotten into the stew which they recognized to be poisonous, and the dinner was spoiled; but Elisha miraculously antidoted the poison, and made the dinner wholesome. Again, the people of Jericho complained that the fountain of water which supplied them was brackish, and he healed the waters so that the fountain became known as the fountain of Elisha, and the place is so known to-day.

These may be considered as typical of the restitution works which the Elisha class will introduce to the world. What do people who are religiously disposed, and who seek to understand the Word of the Lord, need, as the first feature of restitution blessings? Will it not be that something shall be put into their mess of pottage, that will destroy its poisonous errors, and make it health-giving, nutritious? Surely the peoples of civilized lands have God's Word in their hands, and its contents are good and nourishing and health-giving; but some of the theological cooks have unintentionally added doctrines of the Evil One so that it is made to the people a poisonous dinner, injurious, as represented in the various creeds of Christendom. And what does the world in general need more than that the springs of the water of life (which have become corrupted and brackish, through false theories and misinterpretations of the divine Word and plan) should be corrected, healed, made sweet and pure and refreshing? And such restitution work will be accomplished,

R2345 : page 232

we understand, by the successors of the Gospel Church in a much larger measure than the Church itself is able to accomplish it now--the Church's work being specifically the making of herself ready.--Rev. 19:7.

Further, we have the record of how the poor widow and her sons were helped by the prophet Elisha, to whom she appealed in her distress. A debt was upon her, and, according to the terms of the Law, her sons would be bound to serve the creditor until the indebtedness had been discharged, or until the Jubilee year should be ushered in; and as she was a widow she needed her sons' assistance at home. The prophet saw her distress, sympathized with her, and assisted: the assistance being rendered in a manner which helped to develop her faith in the Lord. The only merchantable thing she had in her house was a pot of oil; and the prophet directed her to send among her neighbors and borrow all the empty vessels that she could obtain, and to pour all full of oil, which then she could sell, and from the proceeds pay the debt and have something left; and so she did, according to directions. Does not this act of relieving the poor illustrate restitution powers and work also? Are we not told that in that time the Lord will "lift up the poor and the needy, and him that hath no helper?" There is in this a lesson of the Lord's sympathy with us in our earthly difficulties; a lesson of his willingness to assist us to pay our honest debts; and a lesson of the propriety of paying honest debts. And there is another lesson respecting how God is pleased to bless the use of the things which we have, rather than to send us other things, or to miraculously put the money into our pockets. There is also a lesson for faith, because it was in proportion to her faith that the woman gathered a large or small number of vessels, and therefore got a larger or a smaller evidence of divine bounty and mercy. Let us, when dealing with the Lord, remember that all the gold and silver are his, and the "cattle on a thousand hills," and let our works be in harmony with our faith.

We come now to the particular feature of this lesson, the Shunammite woman and her son: and this also contains a suggestion of the great restitution blessing of awakening the dead. This Shunammite has the record of the Scriptures that she was "a great woman." Apparently she and her husband were comfortably situated in life; perhaps indeed the greatness referred in part to wealth, but evidently she was a more than ordinary woman in other respects, as is indicated by the narrative. She may have been superior to her husband in intelligence, as the narrative seems to indicate. She had the kind of greatness, too, which recognizes goodness, and reverences the Lord, and those who are his. Seeing the prophet pass her place occasionally, probably on his way to the schools of the prophets, she hospitably urged him to take dinner with her, and so, apparently, every time he passed that way he stopped to partake of her hospitality. And the more this great woman saw of the Lord's prophet the more she realized that it was a favor to have him under the roof, so she said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool and a candlestick: and it shall be when he cometh to us that he shall turn in thither." Altho apparently the husband was less religiously

R2346 : page 232

inclined than his wife, and perhaps less "great" in some other respects, yet this courteous request, expressed in so wifely and proper a manner, appealed to him, and was acted upon, and we may say that part of the woman's greatness is manifested in this her dealing with her own husband. How many women there are who, if they felt themselves the greater of the two, would altogether forget the propriety of consulting with the husband, the divinely appointed head of the family, and requesting cooperation in religious work and benevolence, rather than demanding it. Modesty and humility are true signs of greatness, both in men and women.

Hotels and lodging houses and restaurants were not arrangements of those days, and consequently hospitality was more practised than to-day. In some respects we have lost considerably by the change of customs, for the spirit of hospitality seems to be considerably less than in olden times. We believe that so far as possible every Christian family would do well, if their means would justify, to have such a spare room for the entertainment of the Lord's servants who may come their way. We believe that a blessing, spiritual if not temporal, comes to all who seek to cultivate this spirit of loving generosity, benevolence, kindness, in the entertainment of the Lord's servants,--and in general the household of faith, as they may have opportunity.

A similar spirit of benevolence and thoughtfulness for others was in the Prophet, who requested his servant to notice whether or not the kind entertainer was lacking of anything which would minister to her comfort, which he could supply. The answer was that she was childless; and seizing the opportunity the Prophet informed her that she should have a son. There is a lesson here for each of us, to the effect that if we are the recipients of favor from others--either from the Lord or his people--if we have the same spirit we will seek to do something in return. Those who accept of the favors of others, and lack the desire and fail to seek the opportunity to do as much or more in return, are certainly lacking the Lord's spirit in this particular.

R2346 : page 233

Years passed; the child grew to boyhood, and while in the harvest field was taken ill with something like sunstroke, and died. The mother, with exhibitions of great faith, laid the dead child in the prophet's room, upon his bed, and immediately started with her servant in all haste to find the Prophet. When the

Prophet by the mouth of his servant asked, "Is it well?" she had faith enough to answer, "It is well;" and reaching the prophet's presence she reminded him of the fact that she had not requested the son, that he had been a gift, and intimated that if now the lad were taken away, instead of being a gift or benefaction to her the matter would be only a sorrow; yet she did not say that the boy was dead, apparently having full confidence in the power of God, through the Prophet, to awaken him, even from the sleep of death. The Prophet, full of faith also, sent his staff to be laid upon the child, at the hands of the servant; but the mother had not so much faith in the staff as in the Prophet, and would be satisfied with nothing else than a visit from him. When Elisha arrived he found the child dead, but neither did this stagger his faith: he shut the door, and prayed to the Father in secret, but not only did he pray, but he used restorative means, which finally resulted in the awakening of the child from the sleep of death, when he delivered him to his mother, whose faith had thus its reward.

There are several lessons here for us. Considering Elisha as a type, and his works as typical of the works of restitution in the beginning of the Millennial age, we note what the New Testament Scriptures clearly affirm, that vitality will be restored to humanity so that "All that are in the graves shall hear the voice of the Son of man, and shall come forth." And the earthly agents in the Kingdom will no doubt be participators to a considerable extent in restitution work along this line, as well as along other lines. Thus Elisha in his companionship with Elijah seems to represent the "tribulation saints," and subsequently the work and workers of the entire Millennial age.

But we may draw lessons of profit for the present time from the Shunammite woman's faith and the Prophet's faith and works. Apparently the Prophet was perplexed by this case. The staff in the hands of his servant had been without avail; his own efforts for a considerable time were without avail. Here was room for doubt as to whether or not the Lord's power had forsaken him. He walked the little room repeatedly, and again and again laid his face upon the child's face, and his hands upon the child's hands, presumably the meanwhile praying the divine blessing. But finally faith triumphed. This case reminds us of the one in which the disciples failed to cast out the devil from the boy, while the Lord and Peter, James and John were in the Mount of Transfiguration. Our Lord's remark was, "This kind goeth not out but by prayer and fasting." So, apparently the Lord is pleased to exercise his power either slowly or quickly, according to circumstances and conditions.

We are not to consider this as a resurrection of the dead, in the proper Scriptural sense of the word resurrection. It was merely a temporary awakening from the sleep of death, as in the case of Lazarus and the son of the widow of Nain and the daughter of Jairus. These parties all, later, relapsed into death. Nor could their subsequent death be properly termed the second death, unless, after their awakening, they by wilful sin came under its condemnation. And to whatever extent we are less than perfect and possessed of life in its completeness, to that extent each is already in death, whether he have a greater or a smaller spark of vitality remaining. As heretofore seen, in discussing the subject of resurrection, that word signifies a raising up--all the way up to all from which we fell in Adam, namely, to the perfection of life.--See our issue for April 1, '93.

===================

R2346 : page 233

GENERAL NAAMAN HEALED--MERCIES APPRECIATED.

--AUG. 21.--2 KINGS 5:1-14.--

"Heal me, O Lord, and I shall be healed;
save me, and I shall be saved."--Jer. 17:14.

ELISHA'S fame was evidently very general throughout Israel, and this lesson tells us of its spread to Syria, the adjoining kingdom, through one of its captives--a maidservant in the household of one of Syria's principal generals. For some reason the Lord seems to have had more interest in Syria than in the other nations of the world outside of Israel and Judah. The reason of this probably lies in the fact that King David conquered Syria, and incorporated it as a part of the twelve-tribe kingdom, and it so continued during the period of Solomon's reign. It was thus considerably permeated with Israelitish influence. At the time of the revolt of the ten tribes and the division of Israel into two kingdoms, the kingdom of Syria seems to have regained its independence: nevertheless, because of its intimate relationship with the people of Israel we found (in our lesson of July 24), that Elijah the prophet was sent to anoint Hazael to be king over Syria, as indicating a special oversight of that people on the Lord's part, more than of other Gentile nations. No doubt because of this intimacy with Israel, Syria is frequently referred to also in the

R2346 : page 234

prophets, and her captivity to Babylon was foretold.

At all events, affairs so shaped themselves as to bring to the chief general of Syria a better knowledge of the true God, Jehovah, and that through the instrumentality of the little bondmaid. Naaman, with all his prowess in war, and his favor with the king, and the honor done him by the people, had a very serious ailment--leprosy. A man of wealth and position, he would have given almost anything to be free from the loathsome disease. The little maid, so far from feeling envious, revengeful and wickedly toward her captors, was evidently exercised by a very benevolent, kindly disposition; and perhaps indeed she had been well cared for by her captors, and was appreciative. Seeing the general's trouble she called the matter to the attention of her mistress, assuring her that there was a prophet in Israel who could heal him.

She probably knew nothing about the name of the prophet, nor about his resident city, but her account was sufficiently explicit to awaken the interest of her master, the leper, who started out on his journey to the land of Israel, to see the prophet. Naturally, he sought to bring as much influence to bear as possible, and hence took letters from the king of Syria to the king of Israel, as well as valuable presents of money, fine apparel, etc. This would be expected of a wealthy man, dealing with a wealthy man, a king. And the thought in mind of the general, as well as in that of the Syrian king, evidently was that any prophet so notable as the one indicated, and able to cure any kind of a disease, and who had already performed wonderful cures, would be found at the royal court, specially favored of the king, and made a high officer in some sense in the kingdom.

Hence it was that so remarkable a letter was written, which for the time confounded the king of Israel. It read: "I have herewith sent Naaman, my servant, to thee, that thou mayest recover him of his leprosy."

R2347 : page 234

Leprosy was recognized as being an incurable disease; therefore the king of Israel at once surmised that the king of Syria wished to pick a quarrel with him, and to have an excuse for another invasion, to carry off more spoil and more captives. The rending or tearing of the outer garment was, in olden times, a sign of sore distress, perplexity of mind; but it was much less of an operation than it would be with modern clothes. The action of the king was evidently soon noised abroad, and came to the ears of Elisha, who at once sent word that the king need have no perplexity, but should send the leper to him; intimating that he would be healed. All of this experience doubtless seemed very strange to Naaman, as he found that the king knew nothing about such a person at first, and finally had sent him to a lowly house. He was still more surprised and disappointed when the prophet did not even think it worth while to come out and salute him, or do obeisance, or make particular inquiry or say any words of enchantment, etc., but sent him a commonplace message, that he needed to go and wash several times. He was indignant; he knew that the waters of the river Jordan were muddy, far less likely to wash away any defilement than the waters of his own city, Damascus, which were beautiful, clear mountain streams. Naaman was wroth: had he come a long journey, and with imposing outfit of chariots and servants, to be treated like a dog? Was he not a great man with his master, the king of Syria, and was not the latter an influential king in those parts? "So he turned and went away in a rage."

Leprosy in the Scriptures, because it is incurable, and because it eats as a canker, is used as a symbol of sin, which cannot be eradicated from the blood and the system, except by divine power. Sometimes great sinners, and wealthy sinners, recognize themselves as sinners, and desire to be cleansed; and some of these are inclined to think that there should be some special manner of dealing with their cases, different from the general one: for they are willing to give of their influence or of their means. They forget that our God is not poor; all the gold and silver are his, and the cattle upon a thousand hills. It is, therefore, difficult for wealthy people to humble themselves, and to come to the Lord in the only attitude of humble obedience, that will gain the desired end; hence it is that the Lord said, "How hardly shall they that have riches enter into the Kingdom of Heaven"--with what difficulty will they get in,--how few of them will get in. And this applies not only to great riches of money, but also to riches of reputation and to wealth of learning. Hence we see that it is much easier for poor people, and unlearned people, and people without great reputations to come to the Lord and to accept the great gift of his grace, upon his conditions. In coming to the Lord there is no difference between the king and the beggar; both need his bounty, his grace, and it is offered to both upon precisely the same terms.

WISE COUNSEL HEEDED.

Naaman had evidently some sensible companions, servants, or possibly under officers, who "came near," approached him in a moderate and wise manner, and offered him some good advice, saying in substance, We know how disappointed you feel; we know that if this prophet had demanded of you some great thing, you would have been pleased to perform it, and not only so but would have been pleased to have rewarded him handsomely, and now because he has ignored your wealth and your presents, and has bidden you do something which seems quite common-place, it is well calculated to make you resentful; but consider the other side: it is an easy thing to perform, and we advise that you do so forthwith.

How excellent a thing is good counsel; it is needed, not only by the foolish, but needed also by the wise, as in this case. Naaman was undoubtedly a wiser and abler man than his servants, yet in the present case he was so closely interested that his judgment did not act as well as theirs; and they were wise servants, and were surely the more appreciated by Naaman for not simply joining with him and agreeing with his every word and every thought. They might have assented to his proposition, and said, Yes! you are insulted; we are all insulted! Resent the insult, ask the king of Syria to permit you to bring up an army against them, and teach them a lesson of your greatness, etc. But instead, they wisely counselled their general to perform the simple thing which had been directed, and all the more willingly than if it had been a very difficult matter.

So there are everywhere people who are ready to counsel evil, and they are generally more numerous than those who are ready to counsel good--in favor of peace, harmony, obedience, righteousness. Yet this should always be the attitude of the Lord's people: they are always to be peacemakers--on honorable grounds, of course; but nevertheless always striving or making for peace. How often it is that those who are inquiring the way to the Lord, especially if they are wealthy, are misdirected, by the very ones who have opportunity to help them to take proper views of the matter--to humble themselves to learn the lesson of complete submission to the Lord and his methods of getting rid of sin.

TRUE GREATNESS MANIFESTED.

The true greatness of Naaman is also here incidentally brought forward. Had he been a man of inferior mind, he would have been so haughty and dignified that his servants could not even have offered him a suggestion; or, receiving it of them, he would have resented it, as being from an inferior source; considering that his servants were not qualified to offer him any suggestions. But being a wise man, "a great man," as our lesson expresses it, he was not unapproachable, nor inclined to disrespect sound, reasonable advice, even tho it came from an unexpected and humble quarter. All of the Lord's people should realize that the little child or a person least learned either in religion or science may be able to offer a suggestion which would be valuable to the most profound thinker. It therefore is not only the Scriptural course but the reasonable, wise course, that all of the Lord's people should be so humble minded as to be approachable, and able to hear, weigh, and act upon sensible advice, even from those below them in the social scale.

Naaman dipped himself in the water of the Jordan, as directed, once--no sign of improvement; twice--still no sign; three, four, five, six times--still no sign. The prophet had said seven times; but he might reasonably have expected that the leprosy would begin to go away with the first dip; but no, he was to exercise faith. It required faith to go to the muddy river of Jordan to bathe at all; it required faith to continue the bathing until he had fulfilled the full number of times, according to the promise. With the seventh dip came the blessing, and he was clean. His flesh came again, soft, smooth, clean, not scurfy and dead, as in leprosy.

Thus it is also in reference to sin,--moral leprosy. Every man realizes that he is imperfect, that sin has a hold upon his mental, physical and moral powers; and many are the methods advocated for getting free, getting rid of sin. The natural man suggests that he can get rid of sin for himself, without any advice from any quarter; he can wash and be clean by moral reforms which he will some day begin in earnest; he can cleanse his own flesh and spirit; he needs no prophet to teach him where or how; he has as much knowledge on the subject as anybody. He has no great high Priest and wants nobody to redeem him as his substitute. Besides, to fulfil the conditions required for the forgiveness of sin would be taking a very open and courageous step, and he shrinks from making such an outward demonstration, and considers that it would do no special good anyway: that if the Lord would save him he can save him just as well at one time and place as another. Others make the mistake of being unwilling to do anything for their own recovery out of sin; they will not go to Jordan and wash; because they lack faith. Not a profession of faith, but the exercise of an active, living faith brings the blessing.

But the sinner who has come to feel the load of his sin, its grievousness, is prepared to do a good deal if he can only get rid of it. When he comes to this place of being ready to obey the Lord's voice, it not infrequently is the result of good counsel on the part of his friends--Christian friends. He is finally prepared to take the humiliating step of acknowledging that nothing that he can do for himself will relieve his own trouble; of acknowledging that there is only the one power that is able either to prescribe the remedy or to supply it; and that is the Lord. But when finally the sinner plunges into the antitypical Jordan, "the fountain filled with blood, drawn from Immanuel's veins," and when he dips therein seven times (that is, perfectly,--seven being a symbol of perfection) then he has indeed a cleansing. He is justified by faith, justified from all which the law would not justify; he is made every whit whole, reckonedly, and has then a standing with God. We can imagine the rejoicing of

R2347 : page 236

Naaman and of his companions, and we know the still greater rejoicing of the one who, coming to the Lord, has had the moral leprosy of sin all washed away. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Our Lord refers to this miracle (Luke 4:27) saying: "Many lepers were in Israel in the time of Elisha, the prophet, but none of them were cleansed, save Naaman, a Syrian." Our Lord points out that there was a difference in the condition of heart as between some of these lepers of Israel and this particular

R2348 : page 236

Syrian leper, just as there was a difference in that particular widow of Zarephath with whom the prophet Elijah dwelt during the famine, and whose cruse of oil and crock of meal on this account did not exhaust. There was faith found in the widow. There was faith also found in Naaman. The "many lepers" of Israel had heard of this prophet, no doubt, as well as had the little bondmaid. But Naaman had faith in God to come seeking Elisha, and with large presents, while the lepers of Israel had not thought it worth while to seek Elisha, for help, altho in the same country. This illustrates to us the general lesson of the Scriptures, that "without faith it is impossible to please God." God tells us of his benevolence and willingness to forgive sins, yet only those who have faith in him, and who come to have their sins forgiven, only such get the blessing.

How comforting is the Scriptural assurance that the notable, general lack of faith is owing very largely to the influence of Satan, "the prince of this world," who shortly shall be bound for the thousand years of Christ's reign. "The god of this world hath blinded the minds of them which believe not." Thank God that soon all these "blind eyes shall be opened." --Isa. 35:5.

GENERAL NAAMAN'S GRATITUDE.

Another matter which shows Naaman in an excellent light, and which assures us that God appreciates character, and made no mistake in sending word to Naaman respecting his prophet, etc., is found in the fact that, after he had been healed in Jordan, he did not thanklessly go on to his home, saying, Now that king and his prophet, who were so independent that they would not come down and make more ado over me, and perhaps come to Jordan with me, to see whether or not it took effect, have missed getting the present which I brought from Syria for them, and I am the gainer by just that much. No; with a true nobility of soul he desired to make some acknowledgment of the goodness which had been bestowed upon him. He probably knew something about the true God, and probably with his heart and with his lips acknowledged him, and rendered thanks for his recovery from the leprosy, so soon as he was healed: but this was not enough. As God had seen fit to use an agent in bringing the blessing to him, he rightly judged that it was as little as he could do to recognize the same agent that God had recognized--God's own accredited agent in his healing. So he returned to Elisha with the remarkable words, "Behold, now I know that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing [a present] of thy servant." Here true dignity of character is shown. He was not seeking to see how cheaply he could get the favor of heaven; he did not say within himself, If Elisha had bargained with me for a large sum before I went down to Jordan, and got the blessing, then indeed I would have given him much to obtain this great benefit, but now I will put him off with some trifling gift, and no doubt, as a poor man, he will think a great deal of it.

On the contrary, he had brought a gift representing, it is claimed, over seventy-seven thousand dollars, besides much "goodly apparel," and he evidently was desirous that the prophet should receive all of this as a token of his appreciation of the great benefit conferred. Our Lord's reference to Naaman and his cure, and how the Lord's favor reached him, even tho he was a Gentile, reminds us of the fact that when our Lord healed ten lepers by the wayside, only one of them returned to give God the glory for his healing. Naaman, the Syrian, was more noble, evidently, than the other nine, if not more noble also than the tenth, who, so far as we know, offered no present--tho perhaps this was because he had nothing to offer.

This illustrates to us the difference in conduct amongst those who receive the blessing of the forgiveness of sins--cleansing from moral leprosy. Some receive it as a matter of course; some are thankful, but especially glad that they got it so cheaply--that salvation is free. It is only the occasional one ("not many learned, not many wise," not many altogether), who receives the divine blessing, forgiveness, who returns to give God the glory and to offer him a thank-offering. Not very many present either money or influence or their lives at his feet, in recognition of the boon of their forgiveness.

Addressing these who have been washed from their sins in the precious blood, who have received forgiveness of sins through faith in that blood, and who consequently are reckoned of the Lord as justified freely from all things, the Apostle says to them, "I beseech you, brethren, by the mercies of God [manifest toward you in the forgiveness of your sins], that ye present your bodies living sacrifices, holy and acceptable, to God, which is your reasonable service."

R2348 : page 237

Naaman had the spirit, the disposition, the mind, which under the favorable conditions of the Gospel age would have made of him a saint--a member of the elect "little flock," the Church. If he appreciated so largely, so heartily, his physical cleansing, who can question that he would have appreciated much more a moral cleansing, and the full reconciliation to God, and the privilege of coming into the family of God as a son and as a joint-heir with Christ? His conduct shows to us that he would have been ready to lay down his life, and all his wealth, all his possessions and his honor with the King of Syria. And this, we see, would be but a "reasonable service" for him as it is for us, and for all who have been made recipients of this great blessing of forgiveness of sins--cleansing.

But if the noble, proper spirit was manifested by Naaman, in desiring to render something in return for the mercies received, there was not less of the noble spirit in Elisha, in refusing to receive those gifts. To have received the presents would have meant the selling of the divine power which operated through him; and Elisha well knew that God's gifts are not for sale. Fortunate would it be for many who deal with the spiritual things of the Lord, in the cure of the leprosy of sin, if they could take as exalted a view of matters as did Elisha. We fear that too often the Lord's servants are ready to accept earthly rewards for their part in the healing of sin-sickness--costly apparel, gold and silver.

And then comes out still another lesson of nobility of character. Naaman requested that he might have as much soil from the land of Israel as two pack mules could carry, intimating that his desire for this earth was that he might place it in some suitable location in his own country, that he might kneel upon the sacred soil, which God had blessed, and might offer prayer to the true God, who had healed him, besides whom there is no God. And the keenness of his conscience is shown by his further remark that he knew that his king, as a worshipper of a false God, would expect him to go with him, as his servant, as usual, that he might lean upon his arm, when bowing himself before the false god; and he inquired whether or not Jehovah would pardon him for thus joining with and assisting his king in the worship which now he no longer would take part in from the heart. Elisha indicated to him that he would be forgiven for joining thus unwillingly in the bowing before the idol, as a servant with his master, the king.

We cannot doubt that Elisha sought direction of the Lord in this matter, and that he had the Lord's mind in respect to it. But why even this much sanction to a false god should be permitted may be a question. We suggest, as an explanation, that God was not then dealing with any Gentile nation, but with Judah and Israel only; "You only have I known [recognized] of all the families of the earth." (Amos 3:2.) The other nations were without any of God's promises, or, as expressed by the Apostle Paul, "without God and having no hope." The redemption sacrifice for the sins of the whole world had not yet been offered, would not be offered for several centuries; consequently, altho Naaman was of so honest a heart that the Lord delighted to send him to the Prophet, and to heal him of his leprosy, and altho the Lord appreciated his nobility of character, yet the time had not come for making any offer of reconciliation to the Gentiles. The only offer thus far made was to the seed of Abraham, according to the flesh.

Consequently, altho Naaman recognized Jehovah, Jehovah had not yet recognized him,--could not do so, under the covenant then in force, the Law Covenant, --and had not prepared to recognize him or any other such noble Gentile characters, until the New Covenant would go into force, later. Hence, it mattered not, except to Naaman himself, how he worshiped. His worship would not be accepted. He had no mediator! It was entirely proper, therefore, that while Naaman, having recognized Jehovah for himself, should worship Jehovah and respect him alone, as the true God, yet nevertheless, as the servant of the king of Syria, he might join in any worship that might please his master, Jehovah not having accepted or even "called" him, to become his servant. We cannot doubt that, when the Millennial age shall have fully dawned, and when those who are in the graves shall come forth, and the turn of Naaman shall come, it will find in him one whose condition of heart and mind toward the Lord will make him very ready for the good tidings of great joy unto all people through the New Covenant, sealed by the precious blood of our Lord Jesus at Calvary. We cannot doubt that so noble a character will make rapid progress under the favorable conditions of the Millennial age back to the original perfection, the image and likeness of God, lost by the whole race through father Adam.

The conscientiousness of Naaman, the Gentile, who had never before heard much of Jehovah, is strikingly

R2349 : page 237

in contrast with the deficiency of this quality in many who have enjoyed many privileges in Christian lands, and much advantage every way. We wonder much, for instance, when some of the Lord's people are translated out of darkness into his marvelous light, when their minds are relieved of the cloud of superstition and vail of ignorance which long have hindered them from seeing God's true character,--we wonder why these do not take an equally decided course and inquire of the Lord through his oracle, the Word of

R2349 : page 238

the testimony, whether or not it is longer permitted of them to bow themselves down before creeds of men, which misrepresent the divine character and plan: whether or not it is permitted of them to continue worshiping after the old manner, which they have found to be an erroneous manner: whether or not it is proper for them to lend their influence and presence at meetings whose tendencies and influences are chiefly against the truth, tho outwardly they are "religious" and have "a form of godliness." Such inquiries now, at the oracle of God, get the response, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE COVETOUS SERVANT.

There is still another feature of this narrative which contains a valuable lesson. Elisha had a servant named Gehazi, who had been with the prophet for a considerable time, and had witnessed many of his wonderful works; the same servant, probably, who carried his staff and laid it upon the Shunammite woman's son, and who very well knew that the Lord's power had operated through the Prophet for the recovery of the child to life. But all of this contact with divine power and goodness and mercy, and all of the illustrations of the Prophet's nobility of character and generosity--all of this counted for practically nothing, to Gehazi. He saw the rich presents that had been brought by Naaman, and allowed covetousness to enter into his heart, instead of allowing the spirit of righteousness and generosity to prevent it. He said to himself, What a pity to see this wealth thus rejected by the Prophet. I will contrive a plan by which I may get some of it for myself; then I can have olive groves and vineyards, and be a very wealthy man, and some of these costly garments will make me the envy of all my neighbors. So he ran after the departing chariot, to accomplish his purpose.

As a matter of fact, covetousness, with almost everyone, leads to various other sins--generally to lying, sometimes to murder. Nearly every crime is more or less traceable to covetousness. In this case Gehazi did not hesitate to lie, and not only so, but to misrepresent his master, and thus indirectly to misrepresent God. His falsehood was, "My master hath sent me, saying, Behold even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver [$1944] and two changes of garments." Nothing doubting, the generous Naaman urged him to take two talents of silver, and bound them in two bags, with the changes of garments, and laid them upon two of his servants, and they bare them before him, and when he came to a secret place Gehazi took them from their hands and hid them in the house.

But Elisha called him and said, "Went not my heart with thee when the man turned again from the chariot to meet thee? Is it a time [a suitable occasion] for the receiving of money, garments, olive yards, vineyards, sheep, oxen, menservants and maidservants?" --intimating that all of these things had been the moving covetous cause before the mind of Gehazi: and no doubt at that period such an amount of money, nearly $4000, would have purchased a great deal and have made Gehazi a wealthy man. But the penalty of his misconduct was severe, for the leprosy of Naaman was given him.

The lesson here would seem to be that while some who have been ignorant of the gospel of grace of God are mightily and properly actuated by it (like Naaman), others who are in daily contact with divine grace, fail to have the right attitude of heart to appreciate it, and know of it chiefly as so much merchandise (like Gehazi). This covetousness becomes to some, even if they had already been cleansed, a renewal of the leprosy or sin. The same influence which operates favorably upon one heart, operates unfavorably upon another. This reminds us of the Apostle's statement, which is applicable throughout this Gospel age, that the gospel of Christ is either a savor of life unto life, or of death unto death. It will either have the effect of bringing us near to the Lord, in appreciation and imitation of his goodness and love, or it will have the reverse effect of repelling us from the Lord, and bringing us under a spirit of evil and selfishness. Let all who have come in contact with the grace of God take heed, lest they receive the grace of God in vain; lest instead of being benefited by it they are hardened by it, and finally should be esteemed wilful sinners on their own account.

===================

R2349 : page 238

"ARE THEY NOT ALL MINISTERING SPIRITS?"

--AUG. 28.--2 KINGS 6:8-18.--

"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psa. 34:7.

THE SPECIAL feature of this Scripture lesson is that there are invisible powers on every hand for the protection and assistance of the Lord's people, while doing his work. As we have already shown, there are "wicked spirits," invisible to humanity, whose fiendish delight is to deceive, mislead and ensnare mankind.* But in this lesson we have the other side of the question presented to our attention. It is an encouragement to know that, tho beset by evil spirits, the Lord's people are surrounded by other invisible agents no less powerful, whose interest in their welfare is of the highest order, and who are near to guard us in proportion as our hearts are pure, and loyal to the Lord and his Word.

Tho we do not understand the process, we accept the fact, that God has both spoken and written and operated miraculously through holy men of old. We have had illustrations of this in the preceding lessons respecting Elijah and Elisha. But how these communications

---

*See What Say the Scriptures About Spiritualism?--10c. per copy.

R2349 : page 239

were made to the prophets we are not informed. Quite possibly they were made through the invisible spirit beings who serve the Lord and his people. Concerning these invisible spirit beings, angels, the Apostle says, "Are they not all ministering [serving] spirits, sent forth to minister unto those who shall be heirs of salvation?" It may be that they ministered to Elijah and Elisha the information which they possessed, and which therefore constituted them prophets. For instance, in this lesson, we are informed that Elisha sent word in advance to the king of Israel respecting the movements and intentions of the king of Syria, and that his fame as a seer had extended to Syria: so that the counsellors of Syria's king explained the matter to him, saying, "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest secretly in thy bedchamber."

Is it unreasonable to suppose that it was these invisible ministering spirits which were the divine instrumentality in making known to Elisha the things proper to be told to the king of Israel for his protection? We think it not unlikely; we think it probable. In one of our previous lessons we saw that, when the Shunammite woman came to Elisha to inquire about her son, Elisha said, "The Lord hath hid it from me, and hath not told me." (2 Kings 4:27.) From this it is evident that it was not by any power that the prophet himself possessed that he had any special knowledge, but by revelations from the Lord. And this agrees with the testimony of the Apostle Peter, who says, "Holy men of old spake as they were moved by the holy spirit." (2 Pet. 1:21.) Our suggestion is that the holy spirit of God communicated information to the prophets through the holy angels, the invisible spirit beings who encamp round about them that fear God. But for God to use this instrumentality in communication would make it no less his power, just as he may use the lightning or the storm to do his work, and it be none the less his work; just as we may speak by telephone or telegraph or cable, and it be as really our word and deed as tho done without those agencies of communication.

The folly of humanity attempting to cope with the spiritual powers is well illustrated in this lesson by the conduct of the king of Syria in sending an armed company to capture Elisha. He might well have reasoned that if the prophet had information of his most secret plans respecting the king of Israel, he would none the less have information respecting the proposed capture of himself. But the king of Syria and some of his people were to be taught a lesson respecting the power of the God of Israel, and of any man whom the God of Israel might choose to use as his channel or mouthpiece. Here, the foolishness of man was made to show forth the wisdom and power of God.

Elisha's servant (not Gehazi, we may feel assured, but another more worthy), seeing the armed host surrounding the city, was in terror, but the Prophet, who likewise saw the armed host, also discerned another host, more powerful, more numerous; and he entreated the Lord on behalf of his servant that he might have an

R2350 : page 239

opening of the eyes, to see that all the mountains round about them were filled with spirit beings--"horses and chariots of fire," or like fire, as all spirit beings are described in Scripture. (See Ezek. 1:13,14; Dan. 7:9; Rev. 4:3-5.) The Lord answered the prayer: and then the young man saw what Elisha had already told him, that "they that be with us are more than they that be with them."

It is important that every Christian should have the eyes of his understanding opened, that he may see by faith that which was shown to Elisha and his servant literally. During this Gospel age the Lord does not open our natural eyes to see the wonderful provisions he has made for us, and his power for our protection; but instead he gives us a still better knowledge of the subject through his Word of grace and truth, so that we are enabled to walk by faith and not by sight; to see the armies of the Lord encamped around about us and to recognize their protection of us, without any miracle being performed upon our natural sight. None of us are sufficiently strong to pass through the fight of Christian warfare without just such assistances as these which the Lord has provided, and which faith beholds, accepts, lays hold of, rests upon and is strengthened by.

Shall we call this faith in invisible spiritual powers and agencies of God the true spiritualism of the Scriptures --in contradistinction to the evil spiritualism which is of Satan and his fellows, the fallen angels, the "wicked spirits in exalted positions?" We believe that this is so, and spiritualists admit that there are both good and evil spirits. They are sure that there are evil spirits, because they know how these have ensnared them in evil, enticed them into sin. They know that they are what the Scriptures term "lying spirits," because they have been lied to by the spirits which communicated with them; but they insist that there are good spirits, and they think that sometimes they have had communications with these. But this proposition we dispute: we hold that all the rapping, wonder doing and other manifestations of so-called spiritists are from the Evil One, and his consorts entirely.

A very small amount of common sense should convince anyone that the holy angels must have something better, higher, nobler, to do than are the various practices of these so-called spirits who speak through mediums and by obsession. Indeed, we hold that the good spirits, the holy angels, make no communications with man now: that these communications belonged to a previous time, when they were appropriate and necessary as the channels of divine communication. We do not need their ministry through mediums to-day, and are especially forbidden to seek communication or knowledge through such channels: this for the same reason that we do not need the testimony of the inspired seers and prophets to-day; because God has made an abundant provision for us through the prophetic utterances of the past, to the intent that we of this Gospel age should walk not by sight nor by communication with the angels, but by faith. We may realize no less clearly, but even more clearly, than did the ancients that he who is on our part is more than all they that be against us; we may discern by the eye of faith that the "angel of the Lord encampeth round about them that fear him, and delivereth them;" we may realize that all the powers of heaven--"more than twelve legions of angels"--altho invisible to us, are nevertheless present, and fully subservient

R2350 : page 240

to every will of our glorious Lord; and that thus surrounded and protected we are living "under the shadow of the Almighty" and, as it were, in the hollow of his hand.

In this connection we are reminded of our Lord's words respecting his faithful disciples, his "little ones." He assures us that the very humblest of those who are his have high connections with the heavenly throne, saying, "Their angels do always behold the face of my Father in heaven." (Matt. 18:10.) That is to say, as the angels are all "ministering spirits sent forth to minister for those who shall be heirs of salvation" (the Gospel Church), there are some of them who have a charge, a watch, a care over each member of the body of Christ. Perhaps one guardian angel to each saint, perhaps more than one; but we have the Lord's assurance that his provision is "sufficient." One thought that our Lord's words give to us is, that these holy angels, charged with ministering to and caring for the elect, are in no danger of being detained so that they must wait for a long time on more important business before having access to the Father: on the contrary, they always have access to him, they can always see his face; and through the Redeemer, and by these agencies, God is ever ready to respond to our cries and to cause all things to work together for good to them that love him.

Turning to the host of Syria, the prophet prayed to the Lord that they might be smitten with blindness, our Common Version says; but from the original text the thought would appear to be not the loss of sight, but a bewilderment or hallucination, somewhat similar to that produced by hypnotism; when a person sees or imagines that he sees things differently from what they actually are. Exercising this power upon the host, Elisha guided them to the city of Samaria, saying, "This is not the way, neither is this the city; follow me, I will bring you to the man whom ye seek." And this was true, for Dothan was not Elisha's city, his home was in Samaria, and thither he took them; and he did indeed bring them to the man they sought, namely, himself; but not after the manner that they had expected. The narrative proceeds to say that when he had led them into the city of Samaria (under the influence of some power like hypnotism), he then said, "Lord, open the eyes of these men, that they may see," and then they understood where they were. They were completely in the hands of their enemies; surrounded by the king of Israel and his soldiers.

The king of Israel inquired whether or not he should smite them with the sword? Such an inquiry seems to indicate a considerable change of the kingly attitude toward the Lord and his representative: the reformation work was taking effect; Israel's kings were learning gradually that the will of the Lord was to be considered, and that to neglect his counsel would be unwise indeed. Elisha, in his reply, shows a large and benevolent heart, in full accord with the highest teachings of the New Testament. He showed the king that these men should not be put to death; but that instead a better way would be to return good for the intended evil. Accordingly, the king made a great feast and entertained his enemies and sent them home. We cannot doubt that they marveled at their peculiar experiences, and the happy outcome of what seemed for the moment so great a disaster. We may suppose, too, that they had a higher degree of respect for the Lord and his prophets and the king upon the throne of Israel, than they ever before had.

There is a lesson in this for us also: the best victories are the bloodless ones; the ones in which the spirit of righteousness and mercy and benevolence gains the victory over the spirit of rivalry, ambition and selfishness. This, under the New Covenant, among the soldiers of the cross is known as fighting the good fight and overcoming evil with good. It may not succeed in fullest measure in the present time, but nevertheless it will develop in ourselves the peaceable fruits of righteousness, and prepare us for a share in the strong government of the future, which with one hand will restrain the wicked and all the powers of evil, while with the other hand it blesses, washes, refreshes and anoints with the oil of gladness and blessing all the willing and obedient of the entire groaning creation.

===================

VOL. XIX. AUGUST 15, 1898. No. 16.

CONTENTS.

Items: Council Bluffs Convention, etc.............242
"Be Content with Such Things as
  Ye Have"....................................243
  Few are Appreciative, etc.....................246
  "Have Faith in God"--"Lord,
    Increase Our Faith".........................247
  "Faith's Foundation Strong"...................247
"Elisha Died, and They Buried Him"................248
"Woe unto Them that are at Ease
  in Zion"...................................250
  The Prophecy of Amos..........................251
Interesting Letters...............................255

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

COUNCIL BLUFFS CONVENTION.--OCT. 1-5.

SINCE the Omaha Exposition secures very low rail-road rates, the friends in that vicinity urge the holding of a Convention at which the Editor of ZION'S WATCH TOWER shall meet with them and as many as can conveniently attend, for a Bible Study, along the lines of the Divine Plan of the Ages; and to get personally acquainted. This kind invitation has been cordially accepted by the Editor who promises (D.V.) to attend.

The Convention is called for October 1 to 5, altho it is expected that the first day's meetings will be informal (social merely), time being necessary for getting visitors properly settled. Likewise no meetings are announced for the last day, the 5th, it being left open for social meetings and conferences and leave-takings. The general meetings will therefore commence Sunday, Oct. 2nd, at 9 A.M., with a Testimony Meeting, to be followed at 10.30 by a discourse by the Editor of ZION'S WATCH TOWER. Subsequent meetings will then be announced.

The meeting place is TEMPLE HALL, No. 400 BROADWAY, COUNCIL BLUFFS, IOWA. Excursion tickets should probably be purchased to Omaha, Neb., which is just across the river from COUNCIL BLUFFS, IOWA, where the meetings are to be held. Brother Adams kindly volunteers arrangements for visiting Brethren and Sisters at moderate rates,--that clean and comfortable accommodation (three meals and lodging) can be had at one dollar per day: it will be well, however, for all visitors to provide for expenses of at least $1.50 per day to cover car-fare, etc. We mention this because we well know that the majority of those interested in "present truth" are poor in this world's goods, and must count the cost even of spiritual refreshments. There will be no other expenses and no collections: all else is provided for by the loving friends who have called the Convention.

Write a postal card to the WATCH TOWER office on Sept. 20th, if you expect to attend the Convention, stating the fact; and if others will go with you, say how many, so that your lodging may be arranged for in advance through Brother Adams.

OLD THEOLOGY TRACTS.

We have sent out great quantities of tracts lately and have depleted our stock so that several numbers are temporarily out; viz., Nos. 2, 21, 38, 40 and 41. We will have a good supply in about a month. Order other numbers freely as you can use them.

"TABERNACLE SHADOWS OF BETTER SACRIFICES."

Our supply of this booklet is exhausted: and as the plates are worn it will require to be reset. We must ask you to wait patiently for these until November.

===================

R2351 : page 243

"BE CONTENT WITH SUCH THINGS AS YE HAVE."

"Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.--Heb. 13:5,6.

BAD ADVICE, very bad advice, says Mr. Worldlywiseman; it is because this advice has not been followed that we of America have made such progress within the past century. It is because the workmen of the United States are ambitious, energetic, and not content with such things as they have, but constantly trying to make two blades of grass grow, where one grew before, and to put ten dollars in the bank to one that was there before, that our nation has stepped rapidly to the front, and become noted for the genius, thrift and progressiveness of its people.

We will not dispute Mr. Worldlywiseman's statement, except to say that all of the remarkable progress of the present century is not due alone to discontent: much of it is due to freedom, which has come chiefly as the result of greater enlightenment,--an enlightenment which has come largely as a result of having the Bible in the living languages of the people and in their possession. Another element contributing to the marvelous developments of this century is one of which few take note; namely, that since 1799 we have been in the period known in the Scripture, as "the day of his preparation:" the period in which the Lord has been lifting the vail, and letting in upon the world, through natural channels, a stream of inventive genius designed to bring forward to perfection, through chemistry and mechanics and art, the devices and contrivances which will ere long most marvelously, under the guiding control of Immanuel, during the Millennium, make of this earth a Paradise. Nevertheless, we are willing to concede that ambition and discontent are present, and that they are helping in their way to bring forward the various devices which shall ultimately prove so great a blessing to mankind; but on the other hand, we contend that just in proportion as discontent is spread, in that proportion unhappiness is present, and an anarchistic spirit begotten.

We see more clearly than those looking in other directions, that discontent is permeating the entire fabric of society and making it restless, and rapidly leading to the great catastrophe of trouble and anarchy which the Scriptures point out will be the end of this present age, "a time of trouble such as was not since there was a nation." We notice also that discontent and selfish ambition are at work in the home, in the mill, in the factory and in the Church; and that wherever these touch and grind, somebody is bruised or crushed, or at least made sore and sensitive. Wherever they abound, they blight peace, joy and a holy spirit. They are in antagonism to the spirit of Christ --meekness, patience, gentleness, brotherly kindness, love. They tend toward the spirit of the Adversary, --anger, malice, envy, hatred, strife, bitterness. What wonder, then, that the statistics show that despite the great increase of medical skill, especially in the treatment of nervous and mental ailments, and despite also the more favorable conditions of birth and living, mental and nervous diseases are greatly on the increase, and asylums are being enlarged and new ones built. Nor are these conditions confined to this country; reports from Europe are to the same effect,-- even worse as respects insanity and suicide.

It would be useless to point the world to the fact that happiness, the desirable quality, is on the decrease as wealth and business are on the increase--that the grandfathers of the present generation, altho less favorably situated every way, enjoyed life better because more contented than their grandchildren of to-day:

R2351 : page 244

the world would be unwilling to go back to the conditions which were happifying in the past, and have a craving for still more of luxury for the future, and will have it or at least strive to get it, whatever the cost. Indeed, knowing this, and knowing also of the divine provision for the future, and how present discontent is shortly to teach mankind a great lesson through the wreck of the present social structure, built upon selfishness, covetousness, ambition, and discontent, we think it wisest to let the world alone, to let it take its course and reap the reward of that course, and ultimately learn the lesson which Providence will teach. We therefore say little to the world on the subject of discontent, except as their cases may come close to us and properly under our criticism and advice. Even then our advice would not be that the world should attempt the impossible thing of being content while under a spirit of selfishness and discontent; rather we will advise such to seek and find the Lord and his spirit of love and peace and gentleness and goodness, and finding it, prove that "Godliness with contentment is great gain,"--"having the promise of the life which now is and also of that which is to come."--1 Tim. 6:6; 4:8.

THE THINGS WHICH WE HAVE--WITH WHICH WE ARE CONTENT.

Nor should it be overlooked that this is the standpoint of all Scriptural address--the inspired injunctions and admonitions are not to the world, but to those who have become the Lord's covenanted people. The poor world, and especially the poor world who are without God, and who have no hope, have surely very little cause for contentment;--they have neither the luxuries desired for this life, nor the exceeding great and precious promises for the future life. Indeed, under the false teaching inculcated by the great adversary of God and truth and man, many not only have a comfortless treadmill existence in the present time, but are led to look forward to awful tortures in the future--a hell of unending suffering, or a purgatorial period of suffering, to last for hundreds or thousands of years. Poor world! What wonder if it is downcast, discontented, morbid, anarchistic.

But with the Christian--the true Christian, begotten of the truth (by the Word of truth, not by the word of error), how different are all these things! He sees what the world does not see, namely, the reason why God has permitted the reign of sin and death in the world for the past six thousand years. He sees more, namely that God, who has been just to inflict the penalty of sin--death, and its concomitants of disease and pain and trouble,--is also loving and gracious, and has prepared a redemption from the sentence and an ultimate deliverance from the blight of sin and death. He rejoices to know that this ransom price has already been paid and that its payment was formally acknowledged by Jehovah at Pentecost. He is instructed by the Word of grace that as a result of this redemption the whole world which was first tried and sentenced in Father Adam is to be tried again individually; and that the provision for this fresh trial was made in the "ransom for all" given at Calvary. He learns also that the divine time for this trial of the whole world, under the offer of eternal life through

Christ, and the conditions of the New Covenant, is yet future--during the Millennial age--according as it is written, "God hath appointed a day in the which he will judge [grant trial to] the world, by that man whom he hath ordained--Jesus Christ."--Acts 17:31.

Having learned this much, he rejoices in the hope of eternal life, and longs for release from the present conditions of weakness and the fall, and for a full delivery into the liberty (freedom from sin) of the sons of God. While thus rejoicing in his new-found hope, and looking forward expectantly for its realization, at the second coming of the Redeemer, to inaugurate the times of restitution of all things (Acts 3:19-23), he receives a further message to the effect that since he appreciates the divine goodness already made known to him, he is privileged to know of and to share in a still further blessing. The steps of grace are explained to him as follows, by the divine Word:

(1) The step of faith and acceptance of the great redemptive sacrifice which you have already taken is reckoned to you for and as justification in God's sight; and now being thus reckoned as justified, you are to be treated as not only freed from the sentence of death in Adam, but also as tho freed from your imperfections, inherited through the fall, which are reckoned as being "covered."

(2) All this is in order that you may take the second step, which is now due; namely, you may present your body to the Lord by full consecration, and without reservation: to be or to do or to suffer, to have or not to have, to enjoy or not to enjoy further, the things of this present lifetime; and to spend yourself and be spent, with all that you have and all that you are, in the Lord's service, in the service of the truth, and in the service of all those who are in harmony with the truth.

(3) It is pointed out to you that in many respects this is the pathway which the great Redeemer trod, and that by walking in this difficult "narrow way" you will be following in his footsteps and along the same path of sacrifice which he trod.

(4) Furthermore, the assurance is given that, if you follow in this pathway faithfully, to the end of

R2351 : page 245

life's journey, all of your unwilling and unintentional blemishes will continue to be covered by the merit of

R2352 : page 245

your Redeemer's sacrifice: so that, at the end of the journey, all these who are now "called" and who thus gladly obey the "call," will be granted also the privilege of sharing with the Redeemer in the honors and glories of his Millennial Kingdom: and of being instruments of God, with the Redeemer, for conferring upon the world of mankind all the gracious benefits and blessings purchased by the Redeemer's death, finished at Calvary;--sharing in the judging of the world, in the ruling of the world, and, as members of the royal priesthood, in the blessing and helping of the world back, by restitution paths,--to all that was lost in Adam and his transgression.

Whoever has heard this glorious message, in the true sense of hearing it--with the hearing of faith and acceptance--has received indeed what is called by some a "Second Blessing." If the forgiveness of his sins and reconciliation to the Lord, through the blood of the cross, the Christian's first experience in grace, was a great blessing that could scarcely be comprehended or measured, still more is this second blessing a cause for fulness of joy, in that it has brought to us begetting of the holy spirit, whereby we know that we are the sons of God, "and if children, then heirs, heirs of God, and joint-heirs with Jesus Christ, our Lord, if so be that we suffer with him, that we may be also glorified together." It is enough to know that, "Now we are the sons of God, and [that] it doth not yet appear what [the full completeness of the glory and blessing that shall come to us at his second advent] shall be, for we know that when he shall appear, we shall be like him."--1 John 3:2.

It is this class that the Apostle addresses in the words of our text. We that have such blessings would surely be unappreciative, unthankful, if we are not content with such blessed things as we have. We have such things as should make us happy under the most adverse circumstances, so far as the present life is concerned. We, by the grace of God, have found the pearl of great price, and are not only content with the terms upon which it is offered to us, but most gladly, willingly, joyfully, we count all else but loss and dross that we may retain our ownership in it,--win Christ, and be found in him,--members of the body of the great Prophet, Priest and King, who shortly, as the antitype of Moses, shall stand forth as the deliverer of all who love righteousness, from the bondage of Sin and Satan.--Acts 3:22,23.

All who have intelligently taken the position of followers of Christ, knew from their start in the narrow way to expect trials and difficulties and adversities, and have said to the Master:--

"Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with thee, close to thee."

We should view every affair and incident of this present life that is not painful as a cause for thankfulness to the Lord; because it is that much less than our covenant might legitimately require; for our Master distinctly informed us that the way was rugged, saying, "Whosoever will live godly in this present time shall suffer persecution." And furthermore, our Lord's own example of suffering and enduring patiently the mockings, slanders, evil speaking, and general contradiction of sinners against himself, and the examples of the Apostles, who followed closely in his footsteps in the same path, all indicate that, all things considered, we of the present time who "have not yet resisted unto blood [death], striving against sin" and the machinations of sinners and the wiles of the Adversary, have much to be thankful for, that our lines have fallen unto us in comparatively pleasant places. We have every reason for thankfulness, no reason for murmuring.

And not only are we to be appreciative of the smooth places along the "narrow way," in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification; and secondly, upon the high calling, and its exceeding great and precious promises, we must thirdly lay hold also by faith on the assurances of the Lord's Word that all things are working together for good to those who have made this covenant with him, and who are seeking to perform it;--to those who love God, and who were called according to his purpose, to this high calling. Viewed from the proper standpoint, all the trials and difficulties which come to us will be seen to be mercies and blessings, designed to shape us in conformity with the lines of character manifested in our Lord and Head, and to polish us and to make us fit for the inheritance of the saints in light. While, therefore, we are not to rush into temptation, nor to bring upon ourselves persecution by injudicious conduct, yet when these things come to us as rewards for fidelity to principles of truth and righteousness, exercised in the spirit of meekness, gentleness, patience and love, we are to rejoice in them, as so many ministries of evil toward us, which under divine guidance are fitting and preparing us to further reflect the Lord's likeness, and to further be his representatives and ministers of righteousness, now and hereafter. And to shrink back from and to avoid the trials and difficulties and persecutions incident to faithfulness to the Lord and to his service, would be, in a measure at least, to draw back from our consecration, which is to

R2352 : page 246

suffer with him, that we may also reign with him--to be dead with him, that we may also live with him.

FEW ARE APPRECIATIVE--FEW VALUE THE THINGS THAT THEY HAVE.

But evidently only the smaller number of those who have named the name of Christ, and who have made consecration of life and time and influence and all things to him, have ever appreciated these matters in their true light; and hence, not only are the so-called Christian nations the most discontented peoples of the world, but professed Christians are often among the most discontented and unhappy of individuals. Nay more, even some of those who have made the full consecration to the Lord, and some who have come to a considerable knowledge of present truth and respecting the wonderful time in which we are living, and the high calling and its object, and the glories to follow the sufferings of this present time,--many of these also, we fear, are among the discontented of the world,--unhappy, restless, not enjoying the rest which God provides for his people, not having "the peace of God which passeth all understanding" to rule in their hearts and keep all the other affairs of life in subjection and in order.

Brethren, these things ought not so to be. See to it that they do not so continue. Remember that according to our covenant we sacrificed all of our earthly interests and rights, that we might become sharers with our Master in the divine nature and all the heavenly promises. Remember that the only things of an earthly kind promised us by the Lord are that we shall have the things needful. If we learn aright the lessons of necessity, we will find that the things needful for our sustenance might mean a bill of fare of very limited variety and of very inexpensive food; and it might mean a wardrobe of great simplicity and of very little cost; and it might mean a home of very humble appearance and very small and very scantily furnished. Whatever we have more than necessity is that much more than the Lord has promised to us in this present time; and is a cause for thankfulness of lip, and gratitude of heart.

With these things rightly viewed, where is the occasion or the desire to murmur or complain about such things as we have? Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than his unerring wisdom has seen would be best for us? If these lessons from the Lord's Word are received into the good soil of honest hearts, they will speedily bring forth, under the sunshine of the divine favor and the droppings of divine grace, a hundredfold more of joy and peace and trust and contentment and happiness and love, in the lives of all who put them into exercise: and the influence upon our families, neighbors and associates will be a good influence, for their happiness as well as our own.

Instead of complaining about the weather, that it is too hot or too cold, too wet or too dry, too bright or too dark, or that it is too foggy or cloudy or murky, or something, let us be content with such weather as we have. We did not make it and we cannot change it. And since our wise and loving heavenly Father sees best to permit it so now, we see it best to have it so now. In his own good time his favor shall reach not only the world of mankind, to lift up and bless and heal it, but will reach also the home of mankind, the earth, to bring it into the Paradisaic condition which he has promised it shall have in the "times of restitution of all things."

If your health is not the best, do not go mourning and complaining all your days; be thankful--thankful that it is not worse, remembering that as a member of the fallen race the full penalty of sin against you is pain and suffering unto death. Whatever therefore you have, that is moderate or endurable or in some measure enjoyable, be very thankful, very grateful, and make the most of it.

Our text, then, is not only a good medicine to bring us spiritual health and joy in the Lord, but also very profitable to our physical health; for it is unquestionably a fact that the majority of people aggravate their physical complaints and diseases

by their fretfulness and unhappiness of mind.
If you are one of the Lord's children, remember the words of our Redeemer, Master and Forerunner in the narrow way, to the effect that the Gentiles (those who know not God, who are not his covenant people) seek continually after what they shall eat, what they shall drink, and wherewithal they shall be clothed, and that we should not be like unto them, because our Heavenly Father knoweth what things we have need of, before we ask him; and he has already promised, that we shall have what is best for us.

If your position in life is a lowly one, and requires continual labor to secure the things needful, do not complain, but, on the contrary, render thanks--thanks for the health and strength to perform the needed labor; thanks for the realization that the present brief life is only the schooling time, and that the lessons of the present, rightly learned, will bring riches of grace and glory which the world could neither give nor take away. Think then, on the other hand, of the fact that your condition is in some respects more favorable than that of some others who seem to be more prosperous or better situated: how many who have had wealth and leisure have found in them a curse! How

many who have not been cursed by wealth have found that the deceitfulness of riches and the pride they are apt to induce are hindrances instead of helps in the "narrow way;" how many have found the meaning of the Lord's words, "How hardly shall they that have riches enter into the Kingdom of God."

Remember also the words of the Apostle, that not many rich, not many great, not many learned, are amongst God's chosen; that chiefly the poor of this world, rich in faith, shall be heirs of the Kingdom. Realizing that riches of faith, riches of trust, riches of contentment, and riches of godliness, with the fruits of the spirit which accompany these constitute the true riches, give thanks to the Lord that in his wisdom and grace he has so favorably situated you.

"HAVE FAITH IN GOD"--"LORD, INCREASE OUR FAITH."

The same principle holds good with reference to all of our affairs, no matter what. The lesson of faith, to those who have become the Lord's consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what he has promised he is able and willing to fulfil. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the glory that shall be revealed, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all-wise Father sees best to permit. Let us therefore, as the Apostle exhorts, rejoice evermore, "in everything giving thanks."--1 Thess. 5:18; Eph. 5:20.

The best illustrations of this true faith, this continuous confidence in God, is found, as we should expect, in our dear Redeemer's experiences and their narrative. Realizing that he was in the world for the purpose of serving the divine plan, he realized also continually the supervision of divine wisdom in respect to all his affairs: consequently he not only went to the Father frequently in prayer, and went to the Word of the Lord for guidance, but every experience through which he passed, and all the opposition with which he met, he recognized as being under the divine supervision. He knew that he was fully consecrated to the Father, and seeking not his own will but the will of him that sent him; he knew consequently that the Father's providential care was superintending all the affairs of his life.

This is forcibly illustrated in his answer to Pilate; when the latter said to him, "Knowest thou not that I have power either to deliver thee or to put thee to death?" Jesus answered, "Thou couldest have no power, except it were given thee of my Father." Again he said, with respect to the cup of suffering and ignominy, "The cup which my Father hath given me, shall I not drink it?" Indeed, it was sufficient for him in any and every matter to realize that the Father was controlling: this thought gave him courage to do, to suffer and to bear.

And similar confidence in divine Providence is necessary to all who would come off conquerors through him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to his call, we may also feel sure that all things are working for our good: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, oversees our trials and ignominy and suffering; he permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith--none should have it--except one certain, particular class; and it is not a large class as compared to the world, but a "little flock"--those who have believed in the precious blood unto justification, and who have, as members of the body of Christ, consecrated themselves unreservedly to walk in their Redeemer's footsteps, to suffer with him, and to be finally glorified together with him.

"WHAT IS FAITH'S FOUNDATION STRONG?"

In our text, after the Apostle has urged us to be "content with such things as ye have," he adds the reason or ground upon which this advice is given, saying, "For he hath said, I will never leave thee nor forsake thee." Yes; this is the true ground of contentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us,--and that such things as he grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late

R2353 : page 248

to themes similar to the one here discussed, and kindred topics calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer, it is because we believe these lessons to be specially opportune at the present time. The Lord, by his grace, has removed many blinding errors from our minds, and given us clearer insight of his glorious plans, and revealed to us his glorious character in connection with his plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to his plans, but to sanctify a people with the truth, and thus to make them "meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for his people are not merely doctrinal tests, and consequently we expect, more and more, that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of mine; nor, If you have certain knowledge you are mine; but, "If any man have not the spirit [disposition, mind] of Christ, he is none of his." And if we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most important pieces of armor in the battle which is upon us, and respecting which we are told that thousands shall fall at our side.--Psa. 91:7; Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the time is short; and those of the Lord's people who do not soon start to cultivate a spirit of contentment and thankfulness will not only not be fit for the Kingdom, but will as sharers of the world's spirit of discontent be in sore distress with the world very shortly, in the great time of trouble. Contentment and the faith which it implies, are necessary to godliness: and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the spirit, meekness, patience, gentleness, longsuffering, brotherly-kindness, love, will not grow in the garden of the soul, where the weeds of discontent are permitted to sap the strength and vitiate the air with their noxious presence and influence.

The sentiment of one of our precious hymns is quite to the point, and we desire, for ourselves and for all of the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with the spirit and with the understanding

R2354 : page 248

also, the words:--

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Can make any change in my mind.

"While blest with the sense of his love
A palace a toy would appear,
And prisons would palaces prove,
If Jesus still dwelt with me there."

Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which were applied to himself and to others of the faithful in the past? Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. Let each, therefore, begin, and faithfully continue, a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit.

"This is the victory that overcometh the world, even your faith;" because faith lies at the foundation of all loyalty to God and his cause. Faith in the divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and vain baseless gloryings and boastings; because of our faith in the Lord's Word, that "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Faith in the Lord's supervision prefers the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and hence it doth not puff up but builds up in the character-likeness of our Redeemer.

===================

R2354 : page 248

"ELISHA DIED, AND THEY BURIED HIM."

--SEPT. 4.--2 KINGS 13:14-25.--

"Precious in the sight of the Lord is
the death of his saints."--Psa. 116:15.

MANY YEARS rolled by, and Elisha, the prophet, about eighty years of age, fell "sick of his sickness wherewith he died." Meantime there had been various experiences in Israel, and so far as the kings were concerned a better condition of matters had been reached, through the process of the reformation begun by Elijah. King Jehu had destroyed the worshipers of Baal, and his images and groves, and had in some measure sought to restore the worship of Jehovah, and the Kingdom had been established in the hands of his offspring, one of whom, Joash, otherwise called Jehoash, was now king of Israel.

Elisha's remarkable history as a prophet and representative of God in Israel continued during a period of nearly sixty-five years, it is presumed. He shared the difficulties and vicissitudes of Israel: sometimes much divine favor and blessing and deliverance; at other times trials and difficulties and famines, the punishments

of neglect of God, departure from his worship, etc. One of these passed over was the siege of the city of Samaria, the capital of Israel, by the hosts of the Syrians. Elisha shared with the others the terrible ordeal of famine which the long siege developed. This was in the days of Jehu's son, Jehoram, and no doubt was on account of deflections from the Lord. In the remarkable delivery of Israel from that famine, by the overthrow of their enemies without a spear or an arrow, the Lord manifested his power as he had previously declared it through the prophet Elisha. These various lessons were in harmony with what the Lord had already covenanted with Israel as a nation; namely, that if they would live in harmony with him and his law he would bless them in every way, and that if they did not so live he would send plagues and disasters upon them.--See Deut. 28:45; Amos 3:6.

But now, at the time of Elisha's death, Jehoash was king and was evidently very humble and had come to realize that Israel's trouble lay in neglecting Jehovah; and hearing of the Prophet's illness he seemed to feel himself about to be bereft of his only helper and guide in the way of the Lord; and our lesson introduces him as weeping over Elisha. It is suggested by some that his peculiar remark, "The chariots of Israel and the horsemen thereof," may have been intended to signify that he regarded Elisha as a host in himself, as the chief defence and protection of the nation of Israel. At all events, he was in a proper attitude of mind so far as we may judge, sincerely desirous of choosing and walking in the proper course, and sorrowful that he now would no longer have heavenly counsel; perhaps remorseful, too, that he had not sooner appreciated the privileges which he did enjoy and had now come to realize.

Having gotten into a right attitude of mind, the Lord was pleased to release him and the kings of Israel from their subjection to the King of Syria. Accordingly, Elisha, under the secret counsel of the Lord, told the king to open the window to the eastward, and to shoot out an arrow, meantime placing his own weak hands over the hands of the king, he explained to him that this signified an arrow of divine power on behalf of Israel and against Syria. He further instructed him to take the remaining arrows from his quiver, and strike with them upon the floor: the king did so; but whether he had comparatively little faith in the Prophet's promise, or whether he was lacking in patriotism, and therefore lacking of appreciation of the Prophet's assurance of victory for Israel, whatever the cause, he seems to have struck the arrows in rather a feeble way, and three times only, not even asking how many times he should strike.

Elisha reproved him for this, and showed him that as a consequence he should have only three victories over the Syrians through this blessing. The Prophet evidently reasoned, and perhaps invisibly guided to such a view of the matter, that if Jehoash had been full of zeal and faith for the work of delivering Israel from its enemies, and of bringing to Israel all the blessings permitted by the Lord, he would have been more energetic to smite the floor, which to him was to represent Syria.

There is a lesson for us here, to the effect that what we do should be done with our might: if Jehovah be God, serve him; if Baal be God, serve him. But let the service be whole-hearted; for a double-minded man is unstable in all his ways; and such are not to expect much of the Lord: "Let not such think that they shall receive anything of the Lord." We have a spiritual conflict against a wily foe; and we are to be so much in earnest for the deliverance of ourselves and of all the Lord's people from his control, that we will smite him energetically, fighting the good fight of faith; and we should keep on smiting until our enemy is vanquished: we are not to be faint-hearted, nor indifferent, nor to slack our hands. Our part in the privilege of smiting down error will depend largely upon our humility, our zeal and our faith. And our works show what is the degree and character of our faith.

God evidently wished that the influence of these two reformers, Elijah and Elisha, should be deep and permanent in Israel: accordingly, the various miracles which they wrought were calculated to impress the matter upon the minds of the people. Even after Elisha's death, God gave another sign by which he would remind Israel of his power and his word, by reminding them of Elisha and his words; so that when, nearly a year after Elisha's death and burial, the Moabites invaded the land, and were burying one of their number, as soon as the corpse touched the bones of Elisha, vitality returned. The history of those times is limited, but it is quite possible that the faintheartedness of Jehoash became all the more manifest when he felt himself alone, after Elisha's death, and that he and Israel did not serve the Lord with a whole heart, and that consequently these Moabites were permitted to come upon them, as a further chastisement. And possibly it was to draw the minds of the people back again to Elisha and to his teaching, and thus to revive their confidence in the Lord, that this miracle occurred in connection with his bones. The record, nevertheless, is that Jehoash succeeded in defeating the Syrians three times, as the prophet Elisha had promised, and thus he delivered Israel out of the hands of the Syrians, from whose dominion his father Jehoahaz had never succeeded in getting free.

The Golden Text gives a cheering thought, which

R2354 : page 250

applies not only to all the holy ones of the past, but in an especial manner to the fully consecrated ones ("saints") of this Gospel age. If it were not for such assurances from the Lord's Word, our increased knowledge of Jehovah (of his greatness), and our increased knowledge of ourselves (of our own littleness), might lead us to infer that we are altogether too small for

R2355 : page 250

his notice and attention. But when we realize that our Heavenly Father careth for us, so that not a hair of our heads might be injured without his notice, nor even without his permission; and when we know that our lives are precious to him, that he is not indifferent to our welfare, temporal or spiritual, it puts a new value upon life itself, and upon all that we have and are.

Altho God does not hinder his saints from going down into the great prisonhouse of death, altho he does not shield them from the experiences of the world, yet he does do something for them even in this respect; he informs them of the redemption which is in Christ Jesus, and of the glorious time of refreshment and blessing of the future, when all that are in the graves shall hear the voice of the Son of Man, and come forth. Not only so, but he promises to the saints of this Gospel age that if they are faithful unto death he will give them the crown, the prize of life, in joint-heirship with their Lord Jesus Christ. What a kind, beneficent God we have! How different from all the heathen conceptions of God: how different from all the conceptions of the natural man. Our God is our Father; he remembereth that we are dust; he has compassion upon us. "The Father himself loveth you," said our dear Redeemer. Precious in the sight of the Lord is the death of his holy ones. He will not suffer his holy ones to remain under the dominion of death. In his own good time the prison shall be broken up and all the prisoners of the pit shall go forth. Hallelujah! What a Savior! He is able to save unto the uttermost all that come unto the Father by him.

===================

R2355 : page 250

"WOE UNTO THEM THAT ARE AT EASE IN ZION."

--SEPT. 11.--AMOS 6:1-8.--

"They also have erred through wine, and through strong drink are out of the way."--Isa. 28:7.

THE THOUGHT of those who arranged the International Sunday School Lessons evidently was to make of this one a temperance lesson. Undoubtedly there was need for the inculcation of temperance, moderation, self-denial, self-restraint, in the days of Amos, as there is to-day, and as there will be so long as mankind is under the influence of depraved appetites, and weak through heredity, and exposed to temptations through association with others likewise depraved; --especially while the great adversary, Satan, is still at liberty, unbound, permitted to ensnare the depraved by putting darkness for light, and evil for good. We remember that temperance, self-control, is one of the fruits of the spirit of Christ, and as such it should be sought and cultivated by all who desire to be copies of God's dear Son. But it is a too frequent mistake to think of temperance merely as respects intoxicating liquors: the Christian may reasonably be supposed to have gotten such a victory over self, to have gained such self-control, that he will no longer be in danger as respects drunkenness, but he finds, nevertheless, a great necessity for the exercise of self-control, temperance, in respect to all the affairs of life--in matters which previously gave him no concern, respecting which he saw no necessity for self-control.

Temperance, self-control, in the Christian, is applicable to all the affairs of life; he is to be temperate in his language, not given to exaggeration or misrepresentation, better or worse than the facts; his yea is to be yea, and his nay, nay. He is to speak forth "words of soberness," and even if it be necessary to speak in correction or reproof, he is to be temperate, making sure that he speaks the truth in love, and not in severity or bitterness. His speech is to be with grace--seasoned with the saltness, the preservative quality, of his consecration to Christ,--for is he not a part of the "salt of the earth?"

The Christian's temperance is to extend to his business. He is to be moderate in his aims and ambitions, in his money-getting and money-saving. He is to remember that under the Lord's call the riches which he seeks for are heavenly and not earthly, and that the Master says, "How hardly shall they that have riches enter into the Kingdom." Christian moderation, then, will seek first the Kingdom of heaven, esteeming that its attainment would be great riches, and cheaply bought, even at the cost of earthly welfare, riches and comforts.

The Christian should be temperate in his food--his eating, as well as his drinking. As he has consecrated himself and all that he has to the Lord, is it not, therefore, a part of his bounden duty to obtain from life the largest possible yield to the Lord's glory? Must he not, therefore, consider what and how much he shall eat, to the intent that he may render to the Lord his largest, his best, service? This will mean self-denial, self-control, for the appetite of food, as well as the appetite of drink, is considerably depraved in all. True, gluttony will not rob one of his senses, and make him crazy, as will spiritous liquors, yet overeating

R2355 : page 251

does frequently, to a considerable extent, sap the energies of the mind, or by over-stimulation weakens them. Thus many are weak and sickly through self-gratification in the matter of food as well as drink. Temperance, self-control, is the command of the Lord to all such;--not that it will benefit the Lord, but that thus we may build up proper characters,--loyal to that which is right, good, reasonable, proper.

The Christian should be temperate in his joys. He should not set his chief affections upon the earth, or earthly things--pleasure, wealth, influence, popularity, etc. He is to remember that very much of the present order of things is wholly contrary to righteousness, and he is to seek to use even approved things of this world temperately, utterly rejecting those things which are contrary to righteousness, truth, goodness, purity: he is to find his pleasure in another quarter--in serving righteousness--in the service of the Lord, in the Word of the Lord, in the promises of the Lord, in the spirit of the Lord.

The Christian is to be temperate in his sorrows. He "sorrows not as others who have no hope," but he believes that Jesus died for the sins of the whole world, that he rose again in order to justification of those who believe and obey him, and that either now or in the age to come all mankind shall have a full opportunity to know of divine grace, and to accept and share therein, under the terms of the New Covenant. Thus may the Christian, living up to his privileges under divine grace, be temperate in his sorrows:--

"He'll bear unmoved the world's dread frown,
Nor heed its scornful smile;
Him seas of trouble cannot drown,
Nor Satan's arts beguile."

This quality of temperance, once attained, will manifest itself also in kindness, and in patience. The Christian who has developed in self-control is the one who will be the most patient with the unwilling, unintentional faults and frailties of others: he will be ready to restore the repentant ones, remembering himself also, lest he should be tempted. The Apostle has reference to this temperance in all things, when he says, "Let your moderation be known unto all men." The cultivation of this moderation from the right standpoint of desire to be pleasing to the Lord, and in full harmony with him, leads to kindness, sympathy: for, finding how many are his own weaknesses, besetments, difficulties and desires, such an one can have a larger measure of sympathy with the entire "groaning creation." As a result, this temperance will work kindness of speech and of look and of act, inspired by the kindness of heart.

There is need for this temperance, moderation, self-control, and its accompanying spirit of kindness and gentleness everywhere; in the shop, in the store, in the schoolroom, in traveling, in visiting, at home with the various members of the family,--and above all, in the Church, the household of faith, the family of God. It will help us in cultivating this Christian temperance in all things to remember that we are the representatives of God and of our Lord Jesus Christ in the world. We are his ambassadors, and as such our lives of temperance and godliness, or of intemperance and ungodliness, are living epistles, known and read of all men with whom we come in contact. It is a part of our bounden duty, day by day, to see to it that not only the thoughts of our hearts, but also the words of our lips and all the acts of life are acceptable in the Lord's sight, and showing forth the praises of him who called us out of darkness into his marvelous light.

THE PROPHECY OF AMOS.

Through Amos, the Lord foretold a speedy coming doomsday, a time of trouble and retribution, upon Judah, Israel and the adjoining nations. These adjoining nations, Moab, Syria, Philistia, etc., had been subjugated to Israel, and incorporated in the Kingdom of Israel, under David and Solomon, but subsequently had separated themselves, and latterly had been recaptured and temporarily were again under the dominion of Israel. Probably it was because of their close identity with Israel, territorially and through intercourse, that they are made the subjects of this prophecy. (See chapters 1-4.) The principal burden

R2356 : page 251

of the prophecy, however, is against Israel, the ten tribes, and Judah, the two tribes, the Lord's covenanted people, the seed of Abraham.

The home of Amos was in Judah, where he was a herdsman, but under the Lord's direction he went into the territory occupied by the ten tribes, to deliver to them the Lord's message. Amongst other things, the Lord pointed out that the families of Israel (the twelve tribes) constituted his peculiar people, that he had brought out of Egypt, and of whom he had been specially careful to order their ways most favorably. He even declares of them, "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities. Can two walk together except they be agreed?" (Amos 3:1-3.) The Lord had made himself known to no other nation, had recognized no other nation, had made a covenant with no other nation, had given his laws to no other nation; and hence this nation, Israel (in its two parts), had a special responsibility. Nevertheless, instead of God's favor making them loyal of heart to him, they had continually resisted his favor, and were not even faithful as eye-servants. The reason of this was that they

R2356 : page 252

were of a different spirit: they would not walk in harmony with the Lord while their hearts were really in harmony with sin and wickedness.

The Lord, in foretelling the troubles he would bring upon Israel, because of misused privileges and opportunities, and rebelliousness of heart, wished them to discern distinctly that these judgments of the then near future, like their previous judgments, were not matters of accident, not matters of chance, but of divine providence. Consequently, the message of Amos is likened to a trumpet of alarm, announcing the dire catastrophies that shortly would come. And the announcement is thus made in advance, not with a view to the bringing of repentance, but with a view to the proper appreciation of the judgments when they would come--that the people might know that the things coming were judgments and not accidents. Accordingly, it is written,--

"Shall a trumpet be blown in a city, and the people not be afraid? Shall there be evil [calamities, disasters] in a city, and the Lord hath not done it? Surely, the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:6,7.) The Lord reveals his intentions thus that his people may know and profit by the chastisements, and experiences, and recognize them as of the Lord's hand.

We are not prepared to say that all the calamities, famines, pestilences, etc., which from time to time afflict mankind, are of divine providence--judgments sent of the Lord. On the contrary, we believe that generally, so far as the world of mankind in general is concerned, they merely take their chances as respects famine, storms, pestilence, etc.; yet there are marked instances in which the Lord has evidently interposed to bring calamities upon certain nations of the world, as chastisements, as judgments for their correction in righteousness: for instance, the United States Civil War which resulted in the freeing of millions of slaves and the general awakening of fifty millions of people. Unquestionably God has made use of wars and human selfishness to awaken various nations at various times, and to let in the light of civilization. The present war with Spain may be of this character. The Spanish soldiers returning from Cuba will be wiser if not better men. All this does not prove that war is right, any more than it proves that pestilence and famine are desirable; but these things show us how God is able and willing to use even the wrath of man, and the selfishness of man, in the present time, and to overrule the effects indirectly for good, in harmony with his plan.

But there are many calamities and troubles not only national but individual, in which we have no reason to believe there is any divine providence whatever. There are epidemics of disease which very evidently are caused merely by lack of cleanliness, neglect of sanitary rules; and many calamities, such as earthquakes, cyclones, floods, etc., which give every evidence of being purely accidental, that is to say, without divine or human intervention or responsibility. We do not consider these beyond divine control, nor beyond divine foreknowledge: we do consider that in general they are the natural operations of the divine laws and regulations, which, as respects the earth at the present time, are not under special regulation for man's comfort and welfare: man's comfort and welfare being ignored, for the time being, because of sin and the curse or penalty of sin which rests upon man and upon the earth, his home. For, altho the ransom price has been paid for now eighteen hundred years and more, the results of the ransom, in the complete lifting of the "curse," have not yet been brought in, but are waiting for the Lord's due time--the Millennial age.

With fleshly Israel, the natural seed of Abraham, the Lord's dealing was different: his covenant with them was to the effect that nothing should happen to them by chance--in no sense or degree were they to be subject to the mutations of life, the accidents of nature, etc. This was God's special covenant with this one particular nation--it was a part of the Law Covenant as recorded in Lev. 26. Under that covenant, the seed of Abraham was to be God's peculiar people, devoted to his service, and he was to be peculiarly their God, careful of their interests. So long as that nation would be faithful to the Lord, no calamity could befall them personally or nationally; they would be spared from wars and disasters, spared from famines and pestilences; they would prosper in proportion as they would be faithful to their covenant. But if unfaithful to their covenant, then they would not only be liable to the same accidents of nature with the remainder of the world under the "curse," but might know that God would assuredly bring upon them, as special judgments or chastisements, calamities of every kind, physical and mental, individual and national. This is distinctly stated to be the Lord's rule of dealing with them; and it was to this covenant that they gave their assent at Sinai. Consequently, their failure to keep their covenant made it to them a curse, a greater burden and disadvantage than rested upon the other nations of the world, with whom God had made no covenant, and to whom he had extended no promises, but who were "without God, and having no hope in the world."

With this thought in mind it will be seen to have stronger force, that the Lord calls his people's attention to the fact that whatever calamities, disasters,

R2356 : page 253

troubles (evils, pestilences, etc.), they suffered were and would continue to be a sure proof to them that God was again chastising them for violation of their covenant with him. It is in harmony with this that he says to them,--

"I have given you cleanness of teeth in your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you...and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereon it rained not withered....Yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your garden and your vineyards and your fig-trees and your olive trees increased, the palmer worm devoured them: yet have ye not returned unto me, saith the Lord. I have sent amongst you the pestilence, after the manner of Egypt: your young men have I slain with the sword [in war], and have taken away your horses...yet have ye not returned unto me, saith the Lord...Thus saith the Lord unto the house of Israel,...Seek the Lord and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel [the city of idol worship]."

Having noted the character of the Lord's dealings with Israel under their covenant, that all calamities were of his providence and for chastisements; and having noticed that in the case of the nations in general, the Gentiles, the world, the calamities which come are not generally chastisements or judgments, but only occasionally so, we turn with interest to the new nation, the holy nation, the peculiar people, spiritual Israel, the royal priesthood,--now being gathered out of all nations, peoples, languages and tongues,--and we inquire, How is with these? Are all the calamities of life that may befall these of the spiritual house, to be reckoned as accidents, or are they all to be reckoned as judgments of the Lord because of sin?

We answer, Neither. As this is a "peculiar people," and being selected by the Lord for a peculiar purpose, it need not surprise us to find that he has a peculiar manner of dealing with them. He permits them in a general way to be subject to all the conditions that are upon the world, but guarantees to them that all of these calamities and difficulties which will befall them, as a part of the world, shall be overruled of divine providence so as to bring them some blessing, instead of injury. Hence, as the Apostle says, "We know that all things shall work together for good to them that love God--to the called ones according to his purpose." (Rom. 8:28.) These have the satisfaction of knowing that any of the causalities of life which may befall them as a part of the human family,

R2357 : page 253

or even those which shall befall them as the ones against whom Satan and his blinded followers have a peculiar grudge and hatred, shall either be overruled and made to work a blessing, or else be warded off. For we are assured that,--He will not suffer us to be tempted above that we are able to bear, but will with the temptation (too hard to be borne) provide a way of escape.

Thus we see that divine providence deals differently with spiritual Israel than with natural Israel, and still differently with the world. What a consolation to know that God is for us, not only to the extent of providing a Savior and redemption through his blood, but also to the extent of providing through that Savior "a present help in every time of trouble," and an ultimate salvation in the Kingdom to those who are faithful, loyal to him, obedient to his Word, under the New Covenant.

* * *

The lesson, and its connection, points out that certain ones in Israel were in a very ease-loving and self satisfied condition, that many of them abounded in wealth, and drank the wine of earthly pleasure and extravagance inordinately, in bowlfuls. They neither were solicitous for the Lord's praise and worship, on their own part, nor on the part of others: nor were they solicitous for the poor--they were intemperately selfish, and hence the judgments were coming upon them, the evil days of their captivity and overthrow as a nation. That their sin of intemperance did not consist solely of literal drunkenness, nor perhaps specially of this, but rather that it consisted of a drunkenness of greed, by which many of the influential amongst them were disposed to swallow up the poor and the needy, is evident from the words of the Lord's reproof:--

"Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have builded your houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins. They afflict the just, they take a bribe, they turn aside the poor in the gate from their rights, and make it prudent for those who see the wrong to keep silence."

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the newmoon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat, making the ephah [measure] small, and the shekel [price] great, and falsify the balancer by deceit? That we might buy the poor for silver, and the needy for a pair of shoes; yea, and sell [them] the refuse of the wheat?

"The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and everyone mourn that dwelleth therein?"--Amos 5:11-13; 8:4-8.

R2357 : page 254

While this prophecy evidently applied specifically to natural Israel, and its captivity, nevertheless, some of the statements respecting that evil day that came upon Israel remind us of similar statements applied by the prophets and apostles and by our Lord to antitypical Israel--Christendom;--and hence, while noting the Lord's dealing with the natural Israelites, and their day of doom or punishment, it properly brings to our thoughts the judgments pronounced upon Christendom, "Babylon the Great," which are to come in the end of this age. And as we compare the conditions, now and then, the thought that the words of Amos have to some extent a double application is strengthened.

We find to-day a similar condition of things to that which the prophet describes. Many are at ease in nominal Zion: many are boasting of their prosperity, and symbolically are resting upon beds of ivory, taking their ease, and trusting that the Church is being carried forward to the conquest of the world along a new pathway which the Master and the apostles knew not of, a pathway of roses without thorns, a pathway that is not narrow nor difficult, nor steep, but that is broad, pleasurable, easy. The wealthy are very generally members of nominal Zion, or at least liberal supporters of her arrangements, services, etc., and she in turn is appreciative, and boasts of her wealth, just as she is pictured prophetically by the Lord, in his description of the Laodicean period of the Church. Nominal Zion to-day is saying, "I am rich and increased in goods, and have need of nothing," and knows not that she is poor and miserable and blind and naked; and hence she neglects to purchase the true gold and the only wedding garment. The announcement to-day to nominal spiritual Zion, of calamities coming upon her in the "day of vengeance" just at hand, is as unacceptable and disbelieved as was the message of Amos to those who were prospering and at ease in nominal fleshly Zion, as recorded in our lesson. How unacceptable to the priests of Israel was the message of Amos, is indicated by the record, which says:

"Then Amaziah, the priest of Bethel, sent to Jeroboam, King of Israel, saying, Amos hath conspired against thee, in the midst of the house of Israel: the land is not able to bear all his words [he is disturbing the peace of those who are at ease in Zion]....Also Amaziah said unto Amos, O thou seer, flee away into the land of Judah, and there eat bread and prophecy there; but prophecy not any more at Bethel, for it is the king's sanctuary, and the king's court."--Amos 7:10-13.

But as Amos was faithful in declaring the message of the Lord, and was not deterred into silence from prudential reasons, so those who to-day are spoken to by the Lord through his Word and are instructed respecting the things that are shortly to come to pass upon nominal spiritual Israel, are not to hold their peace from prudential reasons--for the fear of man bringeth a snare. They are to speak the truth in love, and to seek to pull as many as possible out of the fire of tribulation, and to bring as many as possible into the little flock of faithful ones, whom the Lord exhorted, saying, "Watch ye, therefore, that ye may be accounted worthy to escape all these things coming upon the world, and to stand before the Son of Man."

In this prophecy of Amos, the Lord points out that the wrath he was about to permit to come upon Israel as chastisements, would, nevertheless, work out for them a blessing, and that in his due time he would bring them back again into harmony with himself, and that under more favorable conditions than in the past. We are not only to believe the calamitous portion of this prophecy, which we already see has been executed upon Israel in fullest measure, but we are also to believe the features of it which are favorable to Israel --the future blessings. For instance, we see how literally has been fulfilled the prediction:--

"Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth [as a nation, a kingdom]; save that I will not utterly destroy the house of Jacob, saith the Lord [the people of the nation were to be preserved as a separate people from others]; for lo, I will give the command, and I will shake about amongst all nations the house of Israel, as one shaketh things in a sieve, while not the least piece falleth down upon the earth." Amos 9:8,9.

The Lord thus shows his continued supervision of Israel, according to the covenant made with them. And how accurately this has been fulfilled: the Israelites as a people have been scattered throughout the whole earth, yet they have not lost their identity; as a nation they were utterly destroyed, yet unlike every other nation, they have preserved their national identity, and have not been mixed and blended with the world in general.

And if this feature of the prophecy has been accurately fulfilled to-day before our eyes, we certainly have every reason to believe that the remainder of the prophecy will be just as accurately fulfilled--that portion which applies to the restitution times, after the true spiritual Israel has been selected, when natural Israel shall be brought back into covenant relationship with God, and become the earthly agent of the spiritual Kingdom for blessing, instructing and restoring the families of the earth, under the terms of the New Covenant. This is clearly set forth in the closing words of the prophecy:--

"In that day will I raise up the standard of David which is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom and of all the heathen which are called by my name, saith the Lord that doeth this....And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them, and I will plant them in their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God."

We recall the quotation of this prophecy in the New Testament, by the Apostle James, and find it in full accord also with the words of the Apostle Paul, to the effect that after spiritual Israel has been developed as the true seed of Abraham, through Christ,

R2358 : page 254

then divine favor shall return to natural Israel, and she shall obtain mercy, according to the terms of the divine covenant, at the hands of spiritual Israel then glorified.--See Rom. 11:1-25-32; Acts 15:16,17.

===================

R2358 : page 255

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

--INTERESTING LETTERS.--

MR. C. T. RUSSELL, Illinois.

DEAR SIR:--It is now about two years since I first became acquainted with your work--MILLENNIAL DAWN. The assimilation of the truth has been a very slow and laborious work in my case. The so-called orthodox doctrines of to-day had been so thoroughly instilled into my mind as to have become almost a part of my being. The force of the logic of chapter I, VOL. I., took a firm hold upon my mind from the start however, and led me to see the folly of church work as usually carried on. Gradually I was able to accept the truth regarding hell as presented in your little pamphlet "What Say the Scriptures about Hell?"

Now I have just finished reading VOL. I. for about the 6th time, and the truth has come to me in a very convincing manner, so clear, so simple, and yet so wonderful and sublime, that I have many times stopped to praise God for his wonderful plan, while I have been led to love and adore him as never before. The truth seems so clear now that I wonder how I stumbled over it so long. There is now a question in my mind as to just what my duty is regarding some money and notes in my possession which have been pledged to the China Inland Mission. The pledge was solemnly made before God before a house and lot which I used to own was sold, that if the Lord would send me a buyer the entire amount should be given to the support of a missionary in China. I now see the truth of God's plan in a different light and the sending of the remainder of the money to that field seems almost useless, and I have often wished of late that I could use the money here at home to spread the truth and help the poor, but my pledge still stands, and I do not know what to do regarding it.

I write to ask your advice and pray that God may give you wisdom in answering, as I desire to make no mistake. On a separate sheet I enclose an order for DAWNS and tracts with a renewal of my subscription to the ZION'S WATCH TOWER, also for one of the hymn books. May the Lord richly bless you and yours and may the truth shine out brighter and brighter from the gloom of the early dawn, is my prayer.

Yours truly, CALVIN DODGE.

[IN REPLY:--God be praised, dear Brother, that under the guidance of his Providence you have been led out of darkness and uncertainty into his marvelous light. God speed! Be faithful to the light and let it so shine, that men may see your good works and glorify our Father in heaven.

Your responsibility to the Inland China Mission depends upon circumstances.

(1) Did you pledge the proceeds of your property unqualifiedly to the Missionary Society? If so, to it every penny should go.

(2) But if you pledged to the Lord, that as his steward you would use that money in his service in supporting a missionary in China, the case would be totally different: you may properly consider the Lord's guidance into present truth to be his instruction to you as his steward of "a more excellent way" of serving his cause.

(3) If the latter is your case, and if after pledging the money to the Lord, you gave the "China Inland Mission" more or less directly to understand that it would be the channel you would use as God's steward, you should judge, as best you are able, whether or not or to what extent the Society undertook any obligations as a result of your declarations to it. Then judge to what extent the amount you have already contributed has reasonably met those obligations.

(4) To sum up: So far as your consecration to God is concerned, it touches every penny of the pledged sum, but leaves you free at all times to act according to the highest intelligence given you of the Lord. So far as men are concerned your donation would generally be understood to depend upon your faith in the Society and your sympathy with its work; and your loss of either of these would be understood to imply the discontinuance of your cooperation. As a rule, Societies do not reckon definitely upon any contributor: on the contrary, their rule is to reckon on a certain average of discontinuances.--EDITOR.]

California.

DEAR BROTHER RUSSELL:--The TOWER of July 15th gave us great pleasure in the reading, and was helpful in "building up." We know that a clearer understanding of the conflict between the mind of the flesh and the mind of the spirit cannot but be helpful. How beautifully the Rotherham Translation puts Col. 3:15: "Let the peace of Christ be acting as umpire in your hearts." We were quite interested also in the question in regard to the Christadelphian Views.

About two weeks ago we were studying the question of Death, and among other things we came across the statement in Psa. 49:19, "They shall never see light." Never is a long time and seemed to conflict with ransom and restitution. We looked that "never" up in Strong's Concordance with this result:--

Never--"ad," as far as or until; "naytsakh," goal or the bright object at a distance traveled towards;

"lo," not.

Does not that word "never," instead of teaching everlasting death, teach "resurrection" and "the desire of all nations?" The more we study the wording of the Bible, through present-day helps, the more perfect our faith becomes in that wonderful Word of God.

Sister Bell joins me in Christian love and greeting.

Yours in Christ, CHARLES C. BELL.

Missouri.

DEAR BROTHER RUSSELL:--I often desire to write to you concerning the Church at this place, but am just as often hindered. We are all feeling very much encouraged spiritually at present. In the first place, ZION'S WATCH TOWER during this year has cheered and strengthened us in a wonderful degree. Divine principles have never been so clearly portrayed, or else we are in better condition to understand them. You have demonstrated the holy spirit of love until we comprehend more deeply what it is to "Bear all things" for righteousness' sake. We thank the giver of all good for the abundant blessing we have had through your kind instrumentality.

We have recently enjoyed a visit from our dear Brother Rogers, and we believe the fruit of his labor here will be quite marked as time rolls on. I do not know whether you have had a report of his meetings here or not. I attended two meetings at the home of Bro. Kuntz. Only a few were present, as the day was inclement, but as always "The Old, Old Story" was refreshing. In the evening Bro. Rogers and others

attended a "Mission," conducted by a Brother Dann. I was not present, but understand that Bro. Rogers gave them a rousing sermon on the ransom and restitution which was gladly received.

There are twelve in our class fully in the truth. Bros. Kuntz, Hutchinson and Bardelmier symbolized their baptism unto death last week. Sr. Grace McGee will do the same this week. How I wish Bro. McPhail could visit us now, he would be very helpful. Mother joins me in Christian love to you. We are praying for you constantly. In Christ, AMELIA POWER.

DEAR BROTHER RUSSELL:--I canvassed Helena, Millersville, Burgoon and Bettville last week, every house in each place, and left a tract at each home. At Toledo last Sunday we had two good discourses from Bro. Draper, and two good audiences. [Sixteen immersed] Enclosed please find order and M. Order. Expect, D.V., to try for a while to sell DAWNS as a specialty. I purpose to be faithful in that which is least, and to do what I can for the Kingdom and glory of our Heavenly Father, who is infinite in Love.

Yours in the service of the truth, JAMES A. WEST.

Canada.

DEAR BROTHER RUSSELL:--Ever since the meetings, where we had the long-desired privilege of seeing you in person, and hearing your voice, I have wanted to write to you and tell you of the blessing and help received through that privilege. Indeed, I could not begin to express what those meetings were to me, of the misty places which now are as plain as noonday, of the realness of our Savior's presence, and of our "high calling," of the comfort, strength and encouragement received, to persevere in the "narrow way."

I am very thankful to God that what I had so longed for was made possible. But those four days of your stay with us passed all too quickly, and it seemed that we had to say good-bye to you almost directly after meeting you.

When I am at home, and that is nearly always, I have not one person with whom I can talk about the truths that are more precious to me than I can express. Being confident that I can pass the test of loving the "brethren," you will understand that this is a great privation. But I have my beloved books, the DAWNS; and the TOWER will be more welcome and more carefully studied than ever, if that is possible.

Your Sister in the faith, S. A. YENNEY.

R2358 : page 256

MR. CHARLES T. RUSSELL, Colorado.

DEAR BROTHER:--I must take the liberty of sending you a message of gratitude in reference to your article in July 15th TOWER on the double-minded man. It was particularly enjoyed by me for the reason that for a long time the questions reviewed have been thought over, and to a great extent in the very light in which you have so clearly presented them.

From several previous articles in the TOWER I had gained the impression that you were writing not only in the light of the blessed Savior's presence, but also with a clear understanding of the principles of Phrenological science. This has now been confirmed, for which I praise the Lord.

Phrenology (as taught by its true representatives) is certainly the correct theory of mental phenomena, and those who are ignorant of its principles must of necessity be in the dark as to a proper understanding of human nature.

For some years I have contended that there was too much truth--too much light--in the phrenological science for its general acceptance in the past and present time. This is proven, to my mind, by the fierce antagonism the subject has received at the hands of college professors, physicians and especially the clergy, as well as others, whereas if they had given the matter honest investigation they could have verified its correctness time and again, every day of their lives.

Babylon's religionists refuse it because if admitted it would utterly condemn the eternal torment idea, and render that vicious theory unbearable, even to themselves. It would teach them the fact that many of our poor, fallen race have retrograded so far from perfection and the proper balance of faculties as to be entirely incapable of appreciating and accepting a "system of theology," and therefore to be doomed to eternal torture. Presume, however, they would manage to get this class of unfortunates through on their peculiar "infant and idiot" plan of salvation.

It seems to me that in the Millennium perfection will be attained gradually along the lines of phrenological principles--fully developed, of course, and under the direction of the earthly representatives of the Kingdom. In conclusion, I want again to express my thanks to our glorious Father and blessed Master for setting the truth so clearly before the remaining members of the Church. Your Brother and servant in the precious faith, G. M. HUNTSINGER.

page 256

DEAR BROTHER RUSSELL:--The Day of Vengeance (DAWN, VOL. IV.) in German would be more of a good thing to have, than I had dared to hope for, and would, I think, do a great deal of good. Glad of the opportunity, I herewith subscribe for a sufficient number of books to amount to five dollars and stand ready to double this number, should it be found necessary to reach the required sum to guarantee the cost of typesetting. Your Brother in Christ, J. G. KUEHN.

DEAR BROTHER RUSSELL:--I subscribe to the IV. VOL. of DAWN in German to the amount of $5 and hope that I can do better if it should become necessary. The meetings with Bro. Draper in Toledo have been a rich feast. Several of the brethren have come back again and accepted the ransom; two of them were baptized by Bro. Draper. Remember these brethren as well as myself before the throne in your prayers.

Yours in the Redeemer, S. KUESTHARDT.

R2358 : page 256

Missouri.

DEAR BROTHER RUSSELL:--Rejoice with me, for my soul so long in darkness is illuminated with the glorious beams of the "MILLENNIAL DAWN." I have been in the world 61 years. I have lived in Babylon since 1854. I have been a Baptist minister since 1867. During all these years I never saw the "King in his beauty," until now. Through the kindness of Elder Job Chalfant I have been reading the first three volumes of your valuable book, MILLENNIAL DAWN, and the WATCH TOWER. Never before has the gospel of our blessed Redeemer been so precious to me. The Bible seems like a new book--I see the glorious plan of redemption as I never have before. I cannot preach any more as I formerly did. The voice of the Master has reached my ears, "Babylon is fallen! Come out of her my people." I have obeyed the command, and may God help me from this on to speak the blessed present truth. Please send me the WATCH TOWER and the four volumes of MILLENNIAL DAWN.

Your brother in the present truth, D. SIMONS.

====================

VOL. XIX.   SEPTEMBER 1 & 15, 1898.   No. 17 & 18.

CONTENTS.

Council Bluffs Convention Notice, etc............258
The Parousia of our Lord Jesus and
His Subsequent Apokalupsis and
Epiphania at His Second Advent.............259
  For What are We Watching?.....................260
  Proofs of His Presence........................265
  "Behold the Bridegroom!"......................269
  Presence Gradually Revealed...................271
  "Cometh not with Observation".................273
  "Knew not the Time of Their
  Visitation"................................275
Israel's Overthrow and its Cause.................278

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

THIS ISSUE AS A FREE SAMPLE.

Our subscribers are invited to send us, plainly written on postal cards, the full addresses of their friends and acquaintances interested in our Lord's second coming but not aware of his parousia. To all such we will be pleased to send a copy of this issue free, during September.

COUNCIL BLUFFS CONVENTION.--OCT. 1-5.

We had not thought of this as a general convention except for the friends of Iowa, Nebraska and nearby states, but we learn that others will probably attend. We assure all of a hearty welcome. Remember the date, October 1st to 5th, and be sure to send a card to the WATCH TOWER office not later than Sept. 20th, stating the number in your party. See last TOWER.

'PILGRIMS' IN THE FAR WEST AND SOUTH.

Brother Draper's proposed route lies to the North West. He is going by rail. Brother Ransom's route is South West, through Indian Territory, Oklahoma and Texas. He is traveling via wagonette, Sister Ransom with him. So far as possible all points where there are five or more WATCH TOWER subscribers will be visited. Others of the preaching brethren "Pilgrims" are in central and Eastern states, and one will (D.V.) make a Southern tour during the Winter. If these children of the great King come to you, give them a hearty welcome, remembering the Master's word, "He that receiveth you receiveth me,... and him that sent me."

Remember that none of these "Pilgrims" either take up collections or ask for money: all their expenses are provided for, out of your special fund, from this office. Neither do these "Pilgrims" come to "devour widow's houses" by a prolonged stay. They will remain only two or three days, and will be disappointed if there are not arrangements for at least two meetings each day of their stay. Have all arrangements made for the exact day mentioned on the notification postal cards sent in advance of them, as they must be punctual, and their routes are all arranged weeks in advance. Do your part in gathering in the "hearing ears." This service and the Colporteur service are both being greatly blessed of the Lord.

===================

R2359 : page 259

THE PAROUSIA OF OUR LORD JESUS

AND HIS

SUBSEQUENT APOKALUPSIS AND EPIPHANIA

--AT HIS SECOND ADVENT.--

"Watch, therefore; for ye know not the day* your Lord doth come." "What I say unto you, I say unto all [believers], Watch!"--Matt. 24:42; Mark 13:37.

WHATEVER the character of the watching, and whatever the thing to be looked for, there can be no question that the exhortation to watch for an event whose precise time is not stated implies that the watching ones will know when the event does take place. Watch, because ye know not, in order that at the proper time ye may know, is the thought; and the intimation clearly is, that those who do not watch will not know: that the events which are to be known in due time to the Watchers will be recognized by them, and not recognized by others, at the time of accomplishment.

This, the only logical interpretation of our Lord's exhortation, is fully corroborated by several of the apostles. The Apostle Paul urges us, saying: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night, and when they [the world, unbelievers] shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thes. 5:3,4); because, being children of the light, ye brethren will be watching and be enlightened and taught of the Lord. The Apostle Peter suggests the means by which the Lord will teach us and informs us respecting our location upon the path of the just which shineth more and more unto the perfect day. He shows that it will not be by miraculous revelations, nor by dreams, but through the Word of testimony, the Bible. He says, "We have a more sure word of prophecy, to which ye do well that ye take heed, as unto a light which shineth in a dark place, until the Day dawn and the Day-star arise in your hearts."--2 Pet. 1:19.

The united testimony of these Scriptures teaches us that, altho it was not proper nor possible for the Lord's people to know anything definite in advance, respecting the exact time of the second presence of the Lord Jesus and the establishment of his Kingdom, yet when the due time would come the faithful ones, the watchers, would be informed,--would not be left in darkness with the world. It is in vain to urge, as contradicting this, our Lord's statement, "Of that day and hour knoweth no man, no not the angels in heaven, neither the Son, but my Father only." Those who use this Scripture to prove to themselves and to others that no man will ever know anything respecting the time of the second advent find it to prove too much, and thus spoil their own argument; for if it means that no man will ever know, it must similarly mean that no angel will ever know, and that the Son himself will never know. This evidently would be an absurd construction to place upon the passage. The Son did not know at the time he uttered this statement, the angels did not know then, and no man knew then: but the Son certainly must know of the time of his own second advent, and at least a little while before it takes place; the angels also must know a little while before it takes place, and the true children of God, the "watchers," as we have seen above, are to watch in order that they also may know at the proper season, and not be in darkness, in ignorance, with the world; and that their watching shall be rewarded is guaranteed:--"None of

----

*Thus read the oldest Greek MSS.

R2359 : page 260

the wicked shall understand; but the wise [in heavenly wisdom] shall understand."--Dan. 12:10.

FOR WHAT ARE WE WATCHING?

This is an important question. Many of God's people have been offended, "stumbled," as respects the doctrine of the second coming of our dear Redeemer, by reason of peculiar, extravagant, unreasonable, illogical and unscriptural views on the subject, presented by some, who professedly love the Lord's appearing, known as Second Adventists. But this is all wrong; we are not to reject one of the grandest and most prominent doctrines of the Scriptures, simply because some fellow-Christians have erred egregiously respecting the matter, and brought a certain amount of worldlywise contempt upon everything connected with this subject. On the contrary, this doctrine, as a glorious gem, should be given the first place among the precious jewels of divine truth, where it can cast its halo and splendor and brilliancy over all connected and related promises and blessings. It should not be left in the imperfect setting which hides its glory and beauty, but should be recovered, remounted, set in its true place, to the glory of God and to the blessing of all who are sincerely and truly his people.

We need offer no apology for the interest which we feel in this grand subject, which is the center upon which all the testimony of divine grace, through all the holy prophets, is focused. Rather do they need to apologize who, knowing that the second coming of the Lord and the resurrection of the dead hold the most important places in the Scriptures, next to the doctrine of the atonement for sin, have nevertheless neglected this while they have quarreled, skirmished, fought and bled over trifling things of no real importance, doctrinally or otherwise.

Our watching is to be for the second coming of him who redeemed us, who said, "If I go away, I will come again and receive you unto myself." The watching is to be specially with the thought that our Lord Jesus comes at his second advent in the majesty and glory of the Father, King of kings and Lord of lords. The watching not only includes the thought of the second presence of our Lord, as King, but it has attached to it the wonderful results which are promised to flow from the coming of the King; for the coming of the King means the coming of the Kingdom for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." And the coming of our Master, the King, and the establishment of this glorious Kingdom means the fulfilment of the long-waited-for promise made to the seed of Abraham: the promise which Israel after the flesh was not found worthy to inherit; the promise for which God has been selecting the members of the Bride of Christ during this Gospel age, to be with the Lord Jesus and his joint-heir in carrying out its beneficent provisions; the promise which is sure, but which has never yet had, in any sense of the word, a fulfilment; the promise which reads, "In thy seed shall all the families of the earth be blessed."

Watching implies hoping, and it also implies waiting. We are waiting for what the Apostle terms "that blessed hope, the glorious appearing of our Lord and Savior Jesus Christ," who shall transform his Church to his own spiritual image and likeness, in order that we ("changed") may be like him, see him as he is, and share his glory, and be associated with him in his great work of bringing in the Millennial blessings to the world of mankind. Nevertheless, this waiting time and hoping time is a time of more or less tribulation, not only on the world, which lies still under the yoke of sin and under the blinding influences of Satan, but also to the waiting, hoping and watching Church, of whom the Apostle says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance [from death] of our body"--the body of Christ, of which we are members in particular.--Rom. 8:23.

HOW ARE WE TO WATCH?

Our watching consists not in looking up into the sky--"stargazing;" for those who study the Lord's Word to any purpose soon learn that "the day of the Lord so cometh as [like] a thief in the night," and that its dawning cannot be discerned with the natural eye. If the Lord's people would discern anything by watching the sky with their natural eyes, could not the world discern the same thing? If the second advent of our Lord were to be an open, outward manifestation, would not the world know of it just as soon as the saints, the watchers? In such event it could not be true that the day of the Lord should come as a thief, as a snare, unawares, upon the world, while the Church would have foreknowledge thereof--not be left in darkness.

We are to watch the signs of the times, in the light of the Lord's Word, our lamp: as the Apostle declares, "We have a more sure Word of prophecy,...as a light shining in a dark place,--until the Day dawn." The Gospel age has been a night-time, and the Lord's people have been waiting for the dawn of the Millennial morning, with the promise ringing in their ears, "God will help her [the Church] early in the morning." (Psa. 46:5.) The word of the Lord, through the prophets, has been the lamplight all through this Gospel age, upon the Church's pathway, as the Lord expressed it through the Prophet David, "Thy word is a lamp to my feet, a lantern to my footsteps." The

lamp of the truth of revelation has guided all the faithful, watchful pilgrims in their journey toward the Celestial City--the Heavenly Kingdom. O, what a comfort it has been, and how dreary would have been our pilgrimage without it!

"Looking back, we praise the way
God has led us, day by day!"

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah, and all the holy prophets, realize that we have come already a much longer journey than was expected by the Church when first she started out; but we realize also from these landmarks that we have approached very closely to the end of the journey, very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "time of the end" there would be a great increase of travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, "In the time of the end many shall run to and fro, and knowledge shall be increased."--Dan. 12:4.

Watching carefully respecting our whereabouts, hopeful and solicitous respecting the gracious things which God has promised, none of the Watchers are indifferent to these fulfilments of prophecy, which are to be seen on every hand to-day. All men discern these things, but not all alike: the faithful, the Watchers, discern them not only as facts, but also as fulfilments of prophecy; as proofs that we are already in the period termed "the time of the end." Further investigations and applications of the prophetic measurements prove to the watchers that we have been in "the time of the end" since 1799, and that it is also termed "the day of his [Jehovah's] preparation." Looking about them, they see the preparation that Jehovah God is making for the Kingdom of his dear Son. They see the lifting of the curtain of ignorance, and the letting in of the light, and that thus God is using mankind at the present time to make ready in a natural way the mechanical and other arrangements and conveniences which ultimately shall be so great blessings to the world, when the Sun of Righteousness shall arise with healing in his beams, and the Millennial Day shall be ushered in, with all its multiplied blessings and mercies and opportunities;--"the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began."--Acts 3:21.

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation (1 Cor. 2:10-13), the Watchers note that Daniel's prophecy further points out that, as the increase of travel brings the increase of knowledge, so the increase of knowledge will bring an increase of discontent to the world of mankind in general; and the result will be as prophetically stated, that "there shall be a time of trouble such as never was since there was a nation." The Watchers, seeking to note whether these things have yet a fulfilment or not, look about them and behold on every hand discontent, unhappiness; far more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter day gifts of Providence (preparations for the Millennial age), instead of provoking thankfulness, gratitude and love to God and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the devil. Yes; the Watchers can clearly discern the great approaching climax of human trouble in which the Scriptures distinctly declare that all the present human institutions shall go down in anarchy, in confusion, in chaos. But the Watchers do not lose sight of God and his providence. They see that, while the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions, nevertheless they remember that God is at the helm, and that he is able to cause the wrath of man to praise him, and the remainder of man's wrath (which would not praise him) he will restrain.

The Watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their "chart," the Bible's prophetic outline of the world's history, furnished by the King himself. It is because they see the time of trouble outlined in the prophetic chart that they know that it is sure to come, and are able in advance of others to "discern the signs of the times," and not to be in darkness respecting the "things to come." It was in respect to this that the Lord promised the watchers that the holy spirit should guide them into all truth, as each feature becomes due, and would show them things to come--future things--in advance of the world's knowledge, and in advance of the facts themselves. (John 16:13.) But the same chart which shows the downfall of all earthly institutions, political, social and ecclesiastical, shows also that their fall is so timed in the great plan of Jehovah that it shall be the very hour in which he will establish in the hands of the elect Church (who then shall be a royal priesthood glorified--priests upon their thrones--the religious as well as the civil rulers of the world), whose exaltation shall be to the glory of God and to the blessing of every creature.

The Watchers remember well that the King gave them an outline of the history of the Gospel age at the very time that he told them to watch, intimating to

them that they were to watch for the things which he therein noted. The Watchers are those who are in harmony with the King and who have respect to his promises, and they, therefore, do not neglect the words which he spoke. And as they note this very prophecy in connection with which he tells them to watch, they see in it clearly that the day of the Lord will be ushered in at the close of this Gospel age, secretly, quietly, unobtrusively, "as a thief in the night,"--unaware to the world, and known only to the Watchers.

PAROUSIA VS. EPIPHANIA, APOKALUPSIS.

Because not heedless, careless, indifferent servants of the King, but faithful and earnest, the Watchers have scrutinized every little particular which fell from the lips of him who spake as never man spake; and all the messages which he has sent them through his faithful apostles and prophets. And discriminating carefully, they discern that there are three words of distinctly different signification used in the respect to the Lord's second advent; namely, parousia and epiphania and apokalupsis. Parousia is used in respect to the earliest stage of the second advent, while apokalupsis relates to the same advent later;--not that apokalupsis and epiphania relate to another or a third advent, but merely to a later feature of the second advent. These Greek words, it is true, are somewhat obscured or hidden in the Common Version of the Bible, and probably for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of his gracious plan until his due time; nor did he wish the particulars to be understood by the Watchers until nearly the time of the fulfilment. But now we are "in the time of the end," in "the day of his preparation," in the time in which it was foretold that then "the wise [not the worldlywise but the humble Watchers who are wise enough to take heed to the Word of the Lord] shall understand." (Dan. 12:10.) And hence, since many of the Watchers are not Greek scholars, God has made gracious provision through valuable helps (such as

Young's Analytical Concordance and the Emphatic Diaglott), so that the very humblest of his people may have a clear and discriminating understanding of the meaning of certain features of his Word which hitherto have been kept hidden under imperfect translations: and these matters God himself has been bringing to the attention of his people, through MILLENNIAL DAWN, ZION'S WATCH TOWER and the OLD THEOLOGY TRACTS. The Watchers all over the world are being reached by these "Helping Hands for Bible students," which the Lord himself is extending to them.

By these helps, the Watchers are rapidly coming to see that the word "parousia," translated in our Common Version "coming," does not mean what our English word signifies; namely, to be on the way, approaching; but that on the contrary it signifies presence, as of one who has already arrived. The Watchers note also that the Scriptures predicate certain things respecting the Lord and respecting his parousia (his presence), which clearly intimate that he will be present and doing his work, his great work (of setting up his Kingdom and smiting the nations with the sword of his mouth) wholly unknown to the world,--"as a thief in the night." The Watchers also notice that the Scriptures clearly indicate that after the Lord has done certain things during his presence (parousia) and unknown to the world, he will later make a manifestation of his presence; --a manifestation which will be discerned by all mankind: and the outward manifestation is designated his "epiphania" which signifies "shining forth" or "bright shining."

The Watchers get the two thoughts respecting the Lord's second coming: that first, altho really present a spirit being, like the angels who, we are told, encamp round about them that fear God and deliver them, and who are "all ministering spirits, sent forth to minister to those who shall be heirs of salvation," and whose ministry is an invisible one (Psa. 34:7; Heb. 1:14),--so also our Lord, now a glorious spirit being, of the divine nature, will not be manifest to the natural eye during his presence--his parousia. Hence the necessity that the Lord's faithful ones shall "watch," because they, no more than the world, can discern a spirit being with their natural eyes. The Watchers in due time are to discern the presence (parousia) of their Lord by the eye of faith. The sleepless eye of faith will in due time take note of the "sign of the Son of Man,"--the indications of the presence of the King.

During the period of the parousia (presence) preceding the epiphania (shining forth) a certain work will be accomplished, unknown to the world, unknown to the nominal Church, known only to the Watchers. Ah, how important to us the words of our Master, exhorting us to be Watchers! And, by the way, this watching includes a watching of our own hearts as well as of the Lord's Word and the outward signs--to insure our worthiness to be continued in the light, and under the instructions of the great Teacher. "If any man have not the spirit of Christ he is none of his;" and if any man lose the spirit of Christ he ceases to be his; and hence we all need to "watch" that we may, as the Scriptures direct, "Keep our garments unspotted from the world;" and "Keep ourselves in the love of God, while looking for the grace [aid] of our Lord Jesus Christ, which is able to keep us from falling and to present us faultless in the presence of his glory with exceeding joy." For whoever has the spirit of Christ may be a Watcher, and as a Watcher may know of the

R2359 : page 263

gracious things connected with the great "salvation which shall be brought unto us at the revelation of our Lord and Savior Jesus Christ," but whoever ceases to have the spirit of Christ must of necessity cease also to be a Watcher and shall be in ignorance of the things of the day of the Lord like the world, of which he then probably would be a part.

As the light by which the eye of faith may discern the parousia, we have the "more sure word of prophecy to which we do well to take heed." It has shone upon the pathway of the Watchers all along through this night, but now its various prophetic rays have focussed and clearly indicate that we are already living "in the days of the Son of Man," while, as he expressly foretold, the world in general goes on as usual, in utter ignorance of his presence, and of his harvest work, and of the beginning of the Day of the Lord; it continues as usual--eating and drinking, marrying and giving in marriage, planting and building. It is a mistake to suppose that our Lord, in giving this information respecting the events of the time of his presence, meant us to understand that it would be wicked for the world to eat, drink, plant, build and marry; these are not improper things and any such interpretation is strained and faulty and results from an utter misconception of the subject. Our Lord wished merely to show that the world would be in ignorance of his presence "in the days of the Son of Man," and in utter ignorance of the great time of trouble or "Day of Vengeance" which his inauguration of his Kingdom will signify to the kingdoms of this world, which are to be dashed to pieces as potters' vessels. The ignorance of the impending trouble here will be similar to that of the people who lived in the days of Noah. "As it was in the days of Noah, so also shall it be in the days of the Son of Man."--Luke 17:26.

As "the days of Noah" were not days before Noah's time, neither are "the days of the Son of Man" days before the Son of Man's presence. The days of the Son of Man are the days of his parousia, or presence, --invisible and unknown to the world, known only to the Watchers and seen by them only with the eye of faith. "As in the days that were before the flood they were eating, drinking, marrying,...and knew not,...so shall also the [parousia] presence of the Son of Man be:"--the world will simply go on about its usual affairs, and know not of the Lord's presence. --Matt. 24:38.

But why should our Lord be thus present? What will be his work during the period of presence preceding his epiphania or manifestation to the world?

His work is clearly outlined in various of his parables which were given that the Watchers might know --might not be in darkness. The parable of the wheat and the tares shows this period of the parousia (presence) preceding the epiphania (manifestation), and represents it as the "harvest" time of this age. The Son of Man sowed the good seed, and his servants followed, doing work in the field down through the age; finally the end of the age comes when the full crop of wheat is ripe, and then the harvest is reaped. The parable shows the separation of the two classes of the nominal church during the "harvest." For be it noted that the wheat-field is not the entire world, but merely the professedly Christian part of the world--Christendom: much of the field is not yet sown. And the parable relates only to the wheat-field, and particularly to the wheat. The tares (spurious Christians) are dealt with only incidentally. The tares choke the wheat, yet nevertheless the Master will obtain a sufficiently large crop, for--"All his purposes shall be accomplished."

The separation of the tares from the wheat, and the gathering of the wheat into the garner of heavenly conditions precedes the work of cleansing the wheat-field of its symbolic tares by symbolic "fire;" and this entire harvest work is to take place during the parousia (presence) of our Lord, before his epiphania (manifestation). He is the Chief-Reaper, and all the under-reapers will work under his direction and eye; and every kernel of true symbolic "wheat" will be gathered into the glorious symbolic "garner" by resurrection and "change."

The truth will be the separating medium, and not until the separation is complete and the "wheat" all garnered into the glory of the heavenly nature, will the "fire," the great time of trouble mentioned by the Prophet and by our Lord, burn and consume, symbolically, all the "tares:" so that thereafter none will make false professions of being Christians while really of the world and possessed of its spirit.

The parables of the Pounds and of the Talents cover this same period of time. In both of these the Lord represents himself as a great householder and heir to a throne, who has gone into a far country to be invested with kingly powers and to return to use those powers. Departing, he left with his servants various riches of grace and privilege, "to every man according to his several ability," saying to them, "Occupy till I come." The return of the nobleman of the parables unquestionably represents the second coming of our Lord and Master. Now note the work first due to take place upon his return as King, as shown by these parables. He does not first deal with the rebellious world, --those who would not have him to rule over them; but, first calls "his own servants," and reckons with them--rejecting some from further service because of unfaithfulness, and accepting others to a participation

R2359 : page 264

in the joys of the Kingdom which he at once establishes.

This reckoning with the servants signifies a reckoning with the Church first, after his return; and corresponds to the separating of the wheat and tares, in the other parable. It is comparatively easy for anyone to realize that this part of the Lord's work at his second advent is the work which precedes the epiphania or manifestation to the world. It is during this period that the Watchers are to be aware of the presence (parousia) of the Lord, and of his scrutiny or judgment of them, which will then be in progress. Only the faithful will know, however,--only they will be "accounted worthy to stand before the Son of Man" in that judgment --all found unworthy shall "stumble." "The wicked [and slothful servants] shall not stand in the assembling of the righteous." (See Psa. 1:5.) It is of this period of his presence, and this feature of his work, that the world is to be in total ignorance, and "not know," until, having finished reckoning with his servants, and having glorified the faithful, the judgment of the world shall begin with "a time of trouble such as was not since there was a nation." That trouble is symbolically pictured as a fire, and we are told by the Apostle that our Lord shall be revealed (apokalupto --uncovered, disclosed, made manifest) in flaming fire (judgments), taking vengeance.

All who are Watchers, all who have taken heed to "the more sure word of prophecy," including the Master's description of the events of "the days of the Son of Man," can readily discern that the world would not go on in its usual routine--eating, drinking, planting, building, marrying, etc.--if they knew of the Lord's presence, and the progress of the "harvest" of the Gospel age. If they knew of the Lord's presence and that the reckoning with the servants had commenced, and that the next thing in order would be judgments upon themselves, they would change their usual order of affairs considerably: they would be in great trepidation; because only those who are in sympathy with the Lord and the righteous government which he is about to establish, when he shall lay judgment to the line and justice to the plummet--only these can in any degree be ready to welcome him: all others have the spirit of fear, and are under the blinding influences and misrepresentations of Satan. "The god of this world hath blinded the minds of them that believe not, lest the glorious light [of the gospel of Christ] should shine unto them." Because of ignorance, therefore, the world would be in great fear, if they knew the fact of the beginning of the day of the Lord, which is to be to them the "day of vengeance."* Very evidently, therefore, this reckoning with the Church and the reward of the faithful will precede our Lord's epiphania or apokalupsis. To use one of his own figures, we might say that his day or time of presence --"the day of the Lord"--will come as a thief in the night; and in this time he will gather his virgin Church discriminatingly, and take her as his Bride to himself, --changing her from earthly nature and conditions to spiritual or heavenly conditions, to be like him, see him as he is, and share his glory. And since the saints have always been "the salt of the earth," we may readily discern that the taking away of the salt of the earth would leave mankind in a very deplorable condition, in which corruption would spread rapidly: and this is exactly what the Scriptures indicate.

We are not, however, to understand that the Lord will take the Church away to heaven, and then come back again, and make his epiphania or apokalupsis, for that would be a third advent, which is nowhere even hinted in Scripture. The "change" of the Church from earthly conditions and nature to heavenly, spirit conditions and nature will first be in order, and then they twain, the Bridegroom, Christ, and the Church, his bride, thus made one in nature and in heavenly or spirit power, will commence the work of putting down all rule and authority contrary to the divine rule,-- bringing all things into subjection to the heavenly Kingdom, the Millennial Kingdom. Our Lord and his Church will not be absent from the earth during the period of the world's tribulation; but on the contrary will continue present, but invisible, bringing upon the world the tribulation, foretold in the Scriptures, which will result in the humbling of the hearts of mankind, that they may say eventually, "Come, let us go up to the mountain [Kingdom] of the house of the Lord, that he may teach us of his ways, that we may walk in his paths."

This fact is abundantly proved by the Lord's statement of what shall be the reward to the overcomers, a part of which is, "He that overcometh, and keepeth my words to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces: even as I have received of my Father." (Rev. 2:26,27.) Again, the same matter is mentioned by the Prophet David, saying, "This honor have all his saints,--to execute the judgments written." It is manifest, therefore, that the Church, altho absent from the world during the period of the tribulations in the sense of being "changed" from human to divine nature, will be present in it with Christ, as associate executors of the divine justice, breaking to pieces the present order of affairs, and ready to heal the hearts of the world as soon as they shall be broken in their pride, and prepared for the "Balm of Gilead."

----

*MILLENNIAL DAWN, VOL. IV., "The Day of Vengeance."

R2359 : page 265

THE TIME OF THE PAROUSIA.

It will doubtless surprise many to learn that there is much Scripture proof that we are already in the time of the presence (parousia) of the Son of Man,--that we are already living "in the days of the Son of Man." At first some will be inclined to say, "Where is the promise of his [parousia] presence, while all things continue as they were from the beginning?" Peter foretold that some would thus question and be surprised at this information, that we are living in the days of the Son of Man, while there is as yet no outward manifestation of his presence, but the affairs of the world continue in their ordinary channels. (2 Pet. 3:4.) The answer to the question is, as we have just pointed out, our Lord's own declaration that in his days of presence the world would be eating, drinking, planting and building, and know not. That is the promise of his presence, while all things continue as they were. Could it be more explicit? A totally different question, however, is--

WHAT ARE THE PROOFS OF HIS PRESENCE?

This is a reasonable inquiry. We would not be justified in believing that the Lord is present upon any slight evidence, even tho we know in advance that he is a spirit being, whose presence would be invisible without a miracle;--and even tho we know in advance, from the parables, that he will be present, but invisible, in the harvest time of this age, in the time of reckoning with his servants, preparatory to their glorification. We have a right to expect clear, reasonable ground for faith, before accepting any matter which implies so much. We are not, however, to ask or to expect evidences to natural sight: if we are of the

Watchers, who have "the eyes of their understanding opened" to see wonderful things in the divine Word, then these eyes of our understanding must also be the eyes of our faith. Hence, the true Watchers are to expect reasonable, satisfactory evidence for faith, and not ocular demonstrations of an invisible parousia. As the Apostle explains, "We walk by faith, not by sight."

To our understanding there are strong proofs that our Lord's parousia began in the Autumn of 1874. We have seen nothing with our natural eyes; only with the eyes of the understanding, only in the light of "the more sure word of prophecy," do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be Watchers. The fact that any Watcher should have remained in ignorance of this important event for now twenty-four years would seem of itself to be an indication that he had not been properly awake to the use of his privileges and opportunities --that he had not been sufficiently watchful of the sure word of prophecy to which he was instructed to take heed; and that therefore he had been left at least partially ignorant of the important things transpiring throughout the world during these years. To this extent many of the Lord's people have been with the world and similarly ignorant: and yet we may reasonably assume that the Lord did not expect all of his watching servants to discern the matter at the same instant of time. True; those who saw early have had special blessing for the longer time; but, as we saw above, the preparation for the knowledge of the time lies largely in the right attitude of heart--in its humility and possession of the various graces of the spirit of Christ.

Lest we should get a misapprehension respecting this matter of the discerning the Lord's parousia, we do well to take heed of the parable of the ten virgins, which evidently was given to throw special light upon this point. That parable shows a false announcement of the arrival of the Bridegroom in 1844, which brought to the subject considerable reproach, but which nevertheless was of great advantage, as stirring up the "virgin" class (the pure, the consecrated) to fresh trimming of the lamp of truth--investigating the sure word of prophecy. The parable shows, also, that the "virgins" in general fell asleep, yet, nevertheless, in due time all would be reawakened by the prophetic knocking, and the knocking of the signs of the times, which indicate the Bridegroom's presence. And the parable shows that the result will depend upon how much oil (holy spirit) the "virgins" may have in their vessels (in their own hearts), as well as in their lamps (the Scriptures). Applying this parable, then, we may reasonably suppose that some of the Lord's true people have temporarily fallen asleep on this subject of his second coming, and that the sleeping ones will include some who have his spirit in their hearts, and who will be fully ready to welcome the Master when they shall awake, and whose lamps will be duly trimmed and burning and ready to enable them to discern the signs of his parousia, when once their attention is brought to the subject. In harmony with this we find that many who get awake on this subject now come into the clear light of present truth much more rapidly than did some in the past: doubtless partly because present truth can now be presented to them more concretely than ever before through the printed page. It is in the interest of this true "virgin" class that we now write: we have no desire to awaken the worldly; this knocking of the prophecies announcing the Parousia is not for them--besides, the worldly are so soundly asleep that it will require the terrific crashing of present institutions and the earthquake shakings of social revolution to thoroughly awaken them to a realization of

R2359 : page 266

the presence of the great Judge--Immanuel. The true Watchers on the contrary, if they slumber at all, sleep lightly, being on the qui vive of expectancy and hope for the long-waited-for Bridegroom. We would merely whisper in the ears of this class the one word, "Parousia!" assured that all true Watchers (and the Lord alone knoweth them that are his) will be aroused by that word, and trim their lamps on the subject.

Is the question asked,--What portions of the sure word of prophecy indicate that the presence of our Lord began in the Autumn of 1874? We answer that there are several lines of prophecy which interlace and corroborate each other in this testimony; but, as might be expected, since the entire matter was to be hidden from the world, and "none of the wicked," but only the "wise" are to understand (Dan. 12:10), and these wise only to understand when the due time would come,--for these reasons, it must be evident to all that these prophecies, while clear and forcible and positive, are nevertheless somewhat under cover. We cannot here attempt to give a complete and comprehensive statement of these prophecies; that has already been done in four volumes aggregating eighteen hundred pages.* Here we can only give a very brief resume, leaving it for the true Watchers to seek that they may find; to knock if they would have the door of divine revelation opened to them; to use the keys which God has provided, if they are interested in penetrating into "the deep things" of the divine Word, now due to be understood; to eat of the meat of present truth, "things new and old," if they hunger and thirst after righteousness and true knowledge.

"IN THE DAYS OF THESE KINGS."

----

(1) We have a number of general prophecies, indicating that we are living in about the time of the Master's second presence. We have already referred to Daniel's testimony respecting "the time of the end," in which many will run to and fro, and knowledge will be increased, and the wise understand, and which the time of trouble follows. Then we have the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth;--during the interim between the overthrow of the typical Kingdom of God, whose last king sitting upon the throne of David was Zedekiah, and the installation of the true King, Emanuel, in his Millennial Kingdom glory. These different governments of earth are here pictured as a great image; Nebuchadnezzar's government, the first universal empire of earth, being represented by the head of gold; the Medo-Persian Empire, which, according to history, was the second universal empire, is here shown as the breast and arms of silver; the Grecian empire, which overthrew the Persian, and became the third universal empire, is represented by the belly and thighs of brass; the Roman empire, which succeeded the Grecian, and constituted itself the fourth universal empire of earth, was represented in the image by the legs of iron--strong exceedingly; and the later development of the same Roman empire with the intermixture of papal influence is represented in the image by the feet, which were partly iron (civil government), and partly of clay (ecclesiastical government--Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by the ten toes of the image), Jehovah God himself would establish his Kingdom--the very Kingdom for which we pray, "Thy Kingdom come!"

We are all witnesses that the heavenly Kingdom has not yet come,--that we are still under the dominion of "the prince of this world"--the prince of darkness. All the efforts to prove to us that the greedy and bloody governments of Christendom, so-called, are the Kingdom for which we prayed, and were taught to pray, could not prevail: we could never recognize these as Immanuel's Kingdom: they are only the kingdoms established by Antichrist, and recognized by Antichrist, and named by Antichrist "Christendom." The true Kingdom waits for establishment at the hands of him whose right it is; and he has promised that, when he sits upon his throne, all his faithful ones, the "little flock" of the Gospel age, shall sit in that throne with him, and be associates in the work and in the honor of blessing the world.

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by the Prophet Daniel. She is shown therein as a stone taken out of the mountain without hands (by divine power). This stone represents God's Kingdom (Christ and the Church), and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes of its feet, would come through the impact or smiting of the image by the stone. Daniel says: "A stone was cut out, which, without being in hands, smote the image upon his feet....Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain [kingdom], and filled the whole earth."

The explanation is that--"The great God hath made known to the king [and indirectly more particularly to the Watchers] what shall come to pass hereafter."

----

*MILLENNIAL DAWN, VOLS. I.-IV.

R2359 : page 267

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; [it shall have no successors, for the others will all be destroyed] it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from his typical kingdom, and the institution of the crown of righteousness and glory upon the true King in the inauguration of the Kingdom of Heaven.

Even the surface evidences are that human empire has nearly run its course, and that heavenly empire is needed to deliver the world from its own selfishness. But the sure word of prophecy, if carefully scrutinized by the Watcher, reveals still more. It shows that the next universal empire will be the Kingdom of God's dear Son, and further the interesting fact that the total lease of power to the Gentiles, is in the Scriptures known as "the times of the Gentiles;" and that these "times" are seven times, and that each of the seven times is a period of three hundred and sixty years, and that consequently the complete period of the seven times is 2520 years. Hence the Watchers may reckon that Gentile rule will terminate and Immanuel's rule be fully set up in 2520 years from the time the Lord removed the diadem from Zedekiah, saying: "Oh thou profane and wicked prince,... take off the diadem, remove the crown; I will overturn,

overturn, overturn it, until he comes whose right it is, and I will give it unto him." The period of overturning of the Lord's typical Kingdom and the removal of the crown must correspond to the period of the lease of empire to the Gentiles and be 2520 years. And measuring this period, we find that 2520 years will expire with the close of the year 1914, A.D. and consequently that by that time Gentile rule will be no more while God's Kingdom will then hold sway.

But the scrutinizing Watcher will readily perceive that it is one thing to know the time when earthly dominion shall cease, and give place to the completed Kingdom of God, while it would be a totally different matter to know when the "stone" Kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting of the image, which precedes its destruction, must also precede the full establishment of God's Kingdom to fill the whole earth. This smiting period is the period of the parousia; the period in which Christ is present, gathering his "jewels," his "elect," and in which he will smite the nations with the rod of iron and with the two-edged sword of his mouth, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note critically the Prophet Daniel's explanation that it will be "in the days of these kings" (the kingdoms represented in the feet and toes of the image--the divisions of Papal Rome) that the God of heaven will set up his kingdom. God began the selection of his Kingdom class in the days of Civil Rome--represented by the legs of iron: he has continued the selection ever since, and the setting up or bringing of his Church (Kingdom) into power comes toward the close of Gentile power, but before it ends; for it is to be "in the days of these kings" and not after their days. Now note the similarity of the expressions "in the days of the Son of Man" and "in the days of these kings," and give both the same significance and remember that, as we have proven, they will be the same days--days before the lease of Gentile power expires, in which the Son of Man will be present to "set up" his Kingdom, which shall a little later destroy all these Gentile kingdoms.

TYPICAL ISRAEL'S EXPERIENCES WERE PROPHETIC.

----

(2) Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the mind grasps it. The Scriptures show us that the fleshly house of Israel and all of its institutions and affairs were typical foreshadowings of the spiritual house of Israel, and its higher institutions, better sacrifices, etc. It need not, therefore, surprise us to find

that the length of the Jewish age--the length of the divine favor to fleshly Israel,--was typical also, and that it gives us the exact measurement of the Gospel age,--God's dealings with and favor toward spiritual Israel.

Jacob's name was changed to Israel, which signifies "A Prince with God," and his descendants were therefore termed Israelites--the people of the Prince with God. But the antitype of Jacob is Christ, the true Prince with God, not after the flesh, but after the spirit; and his house is spiritual Israel. Jacob's twelve sons first inherited his name and blessing, and through them it descended to all the fleshly house of Israel: Christ's twelve Apostles inherited his name and blessing, and through them it has descended to all the spiritual house of Israel. As the typical house had a high priest, Aaron, so the antitypical house has a greater high priest, Christ Jesus our Lord, the high priest of our profession. As the fleshly house had a priesthood under Aaron, so the spiritual house has "a royal priesthood" under Christ, to whom the promise is made that they shall be kings and priests unto God, who shall reign on the earth, after their present time of sacrificing is ended. So we might proceed with everything that fleshly Israel had and find its duplicate

R2359 : page 268

on a higher plane, in spiritual Israel, but we will not go into details here: suffice it to notice further that the Jewish age or period of fleshly Israel's favor ended with a "harvest" period of forty years. This began with our Lord's baptism, lasted three and a half years, as a national test, and when that nation was rejected at the time of our Lord's crucifixion, the harvest work proper began--a separation of the wheat from the chaff--a time of gathering out of that rejected nation such as were "Israelites indeed," previous to the great time of trouble which came upon the nation and which utterly destroyed their national polity A.D. 70. All of this is likened to a "harvest" season, and its first garnering of the wheat and subsequent burning of the chaff. And our Lord gives instructions to us (Matt. 13) that this Gospel age of spiritual Israel's favor will likewise end with a harvesting time, gathering the wheat together and ultimately destroying the tares. In the harvesting of the fleshly house our Lord, in the flesh, was the Chief-Reaper, and his Apostles were co-laborers: in the harvesting of the spiritual house our Lord, a spirit being, is to be present as the Chief-Reaper, and members of the spiritual house are to be also reapers.

Now note the time correspondencies. The Jewish age, from the death of Jacob to the death of Christ, was 1845 years long--to the beginning of our Lord's ministry 1841-1/2 years long, and to the time of the utter destruction of their nation, in A.D. 70, 1881-1/2 years long. Notice how the Gospel age corresponds to this. The Gospel age did not begin with our Lord's birth: it began after our Lord's death and resurrection, when he commissioned his disciples to "preach the Gospel to every creature." (Our Lord's previous work during the three and a half years of his ministry was the offering of the Kingdom to the fleshly house, to test them, and to prove that they were unready to receive the true Kingdom.) Applying the foregoing measurements of the Jewish age to the Gospel age, beginning it at the time of our Lord's death and resurrection and the Pentecostal blessing, in the Spring of A.D. 33, we find that the period of 1841-1/2 years from the death of Jacob to the beginning of our Lord's ministry, would measure from the Spring of A.D. 33 to the Autumn of 1874; and the 1845 years of the Jewish age, from the death of Jacob to the rejection of fleshly Israel, applied here, measuring from the Spring of A.D. 33, would reach to the Spring of 1878; and the 1881-1/2 years from the death of Jacob to the full destruction of Israel's polity in A.D. 70, finds its correspondence in this Gospel age, by measuring 1881-1/2 years from the Spring of A.D. 33, which would bring us exactly to (Autumn) 1914 A.D.--the very year and time shown us by Daniel's prophecy to be the full end and limit of the "Gentile times." Can this be accidental? Nay; it is design. What stronger testimony could be asked by the eye and ear of faith. Surely, anything plainer or clearer would be sight and leave no room for faith.

THE JUBILEE PROPHECY.

----

(3) Note another prophecy, similarly hidden in type in the Mosaic law,--Israel's Jubilee Year. No one is prepared to understand this line of prophecy who has not first learned that the second coming of our Lord is not for the purpose of destroying the world, but for the purpose of blessing it according to the promise made to Abraham, "in thy Seed shall all the families of the earth be blessed,"--with the favors lost in Adam. These will be offered to all and will be made perpetual to those who will accept them on the terms of the New Covenant. None can see any beauty or typical significance in Israel's Jubilee who have not learned that God has provided "times of restitution of all things" which are to begin in connection with the second advent of the Redeemer.--See Acts 3:19-23.

We find that Israel's Jubilee years, in which every person and family had restored to them every lost possession and all personal liberties, was intended to be a type of the coming time of restitution, when a full opportunity for attaining freedom from sin and from Satan, and from the hereditary weaknesses of the flesh,

shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom it was redeemed by Christ, after being lost through Adam's transgression. We find that the Scriptures indicate, in connection with these jubilees, a system of counting by multiples; and that a Jubilee of Jubilees, or fifty times fifty years (2500 years) constitutes a Great Jubilee cycle and that such a cycle began to count after fleshly Israel had observed her last typical Jubilee. We find from the Scriptures that Israel's nineteenth Jubilee year was her last, in the year B.C. 626. Knowing that the Jubilee was a part of the Law, and that no feature of that Law, not one jot or tittle, can pass away without reaching a fulfilment or antitype, we measure the cycle of the Great Jubilee 2500 years from the date when the last typical Jubilee was kept, 626 B.C., and find accordingly that the antitypical Jubilee or Great Jubilee of Jubilees should have begun in October, 1874. Thus,--
625 years B.C. plus 1875 years A.D. are 2500 years, which would include the Jubilee year: consequently, with the end of the year 1874, Jewish time, October, the antitypical Jubilee of 1,000 years instead of one year was due to begin.

Watchers will note carefully the correspondency of this date, and the character of the event to be expected, with the finding of our previous examinations

R2359 : page 269

(1 and 2), which showed us this very same date, October, 1874, was the time when the "harvest" of this age was due to begin, and when the Lord himself, as the Chief Reaper, was due to be present. The only thing necessary to connect this Jubilee prophecy with the others is the statement of the Apostle Peter in Acts 3:21, which shows that our Lord must be present (at his second advent) at the beginning of the times of restitution of all things, and as already seen, these restitution times are the Antitypical Jubilee times typified by Israel's Jubilees. Thus we have two very simple but clear and very important lines of Scripture testimony which indicate clearly that the parousia of our Lord was due to begin in October, 1874, and both show us the character of the work which we should expect would be in progress during the time of his presence, preceding his open manifestation to the world, his epiphania, his apokalupsis.

THE DAYS OF WAITING ARE FULFILLED.

----

(4) Take another line of prophecy: we find that the 1260 days, and the 1290 days, and the 1335 days, so particularly set forth in Daniel's prophecy,

and corroborated in Revelation, have had fulfilments, --the 1260 days ending in 1799, the 1290 days ending in 1829, and the 1335 days ending in 1874. Our friends known as "Second Adventists" were wont to use these "days of Daniel," and once applied them as we do here: but they abandoned them after 1874 passed and they failed to see Jesus with their natural eyesight, in a body of flesh and with Calvary's scars. They have dropped these "days of Daniel" entirely because they find no way of applying them which would prolong them beyond 1874. The fault is not with the days nor with their application as above; but with the wrong things expected. They, in common with others who look for the Second Advent, err in expecting that the Gospel age which has been a spirit and faith epoch will end with a flesh and sight deterioration --in expecting that the spiritual kingdom of Satan will be followed by a fleshly kingdom of Christ. But the Watchers amongst the Adventists as well as in other denominations, are getting the eyes of their understanding opened by the anointing of the promised eyesalve.--Rev. 3:18.

It was concerning this last period that the angel declared to the Prophet, "Oh, the blessedness of him that waiteth, and cometh to the 1335 days....Thou shalt rest, and stand in thy lot at the end of the days." What blessedness? We answer, a joy of heart and rejoicing to the Watchers is what is here intimated. It is since this date, October, 1874, where Daniel's 1335 days intimated that a great blessing would begin, where the Jubilee types indicated that the restitution of all things would begin, (which implies the second presence of the great Restorer), and where the parallelism of the two houses of Israel shows that the second presence of our Lord as the Great Reaper is due,--from this date a great blessing has come to the Watchers. Since then the Word of God has opened before us in a most marvelous manner. Since then the sure word of prophecy as a lamp to our feet has shown us many evidences that we are in the end of the age. Since then the day-star has been rising in the hearts of the Watchers, and has illuminated our minds, releasing us from the terrible nightmare of error respecting eternal torment, revealing to us the true character of our Heavenly Father, making plain to us the necessity of the great atonement for sin, and showing us distinctly the object of the permission of evil and revealing, one by one, various features of the divine plan,--the high calling of the Church to the divine nature, and to joint-heirship with Christ in his Millennial Kingdom; and the resulting blessing of restitution to human perfection for the world of mankind in general. Ah yes! all who have been brought "out of darkness into this marvelous light" can appreciate the words of the angel, and heartily say, Blessed are our ears, for they hear, and our eyes, for they see, for many prophets and many righteous persons have desired to know these things, and have not known them.

(5) We might refer to other prophecies and types in the Scriptures, which show that we are living in the "harvest" time of this age, in the parousia of the Son of Man, but our space forbids. The fact that this world, as he predicted, continues in its usual course, eating, drinking, planting and building, etc., and knows not of his presence, so far from being an evidence against these prophetic testimonies, quite to the contrary, shows us that the fulfilment is coming, just as the Master predicted: that the day of the Lord, the day of his presence, has come upon the world as a thief in the night, secretly, quietly, stealthily, unknown;--the only ones favored with a knowledge of events transpiring on the other side of the vail being the Watchers who, if they have slumbered at all, have nevertheless maintained a waiting attitude of readiness for the announcement,--

"BEHOLD THE BRIDEGROOM!"

This is the announcement which we are now giving --Not, Behold, the Bridegroom cometh, but "Behold the Bridegroom!" already here, present, knocking gently with the prophecies to arouse the Virgins, but not to arouse the world. (Rev. 3:20.) This is the reading of the oldest Greek Manuscripts, which omit "cometh." Our Lord says, "If any man hear my voice [knock] and open the door, I will come in to him and sup with him." This message to the present Laodicean

phase of the Church, intimates very clearly (1) that the "knock" and "voice" will be inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith; (2) that it will not be a denominational knock or call (as to Adventists, Presbyterians, etc.), but (3) that it will be a knock that must be heard individually and responded to individually --"any man" who hears the "knock" or "voice," if he so wills, may exercise faith and open the door of his understanding and realize his Lord's second presence.

The man who never hears the "knock" is not counted worthy to hear it. But those who hear are evidently not compelled to respond and to accept the present, knocking King: hence he says, if the hearing one open the door, I will come in. However, only those who recognize the "knock" and who respond and by faith open to the Lord and receive him as their present King--only these are to have the great blessing of spiritual nourishment--the feast of "meat in due season," "things new and old," which the Master promised to provide at that time, to strengthen the faithful for the judgments, trials, testings and siftings which must "begin with the house of God." "I will come in to him and sup with him and he with me."--Compare Rev. 3:20, and Luke 12:37.

As therefore we softly whisper--"Behold the Bridegroom!" it is not with any hope of arousing the world to faith in the Lord's presence, etc. They are not worthy to know and would only misuse the knowledge now. By and by, in the Lord's due time, they shall know--in the period of the epiphania and apokalupsis of the Son of Man. They will be awakened by the great crash of the day of trouble. We do, however, promulgate the message, "Behold the Bridegroom [present]!" with the confident expectation that all who are of the "Virgin" class (the pure, the justified and consecrated), will be permitted to hear the message, will be aroused by it, and will trim their lamps (examine the Scriptures, investigate the subject), and find the message true, before the "door is shut" and the great trouble begun. We well know, however, from the Lord's prophetic parable, that among those who will be aroused to investigation, there will be two classes, because there are both wise and foolish "Virgins." The wise are those who have not only consecrated their all to the Lord, but who are living accordingly, --not unto sin, nor unto self, nor unto sectarianism, but unto the Lord: these, as intimated in the parable, will find no difficulty in trimming their lamps and recognizing the presence of the Bridegroom. But the foolish Virgins, overcharged with the cares of this life, or the deceitfulness of riches (wealth, reputation, influence, etc.), will not have within themselves ("in their vessels") a sufficiency of the oil (holy spirit); and consequently they will be unable to get the light in time to go in with the wise virgins before the elect number shall be completed, and the door of opportunity to become part of the Bride of Christ, shall forever close. True, they will later obtain the oil, as is shown in the parable, but too late to be of the "little flock" who shall be accounted worthy to share the Kingdom and to escape the great time of trouble coming upon the world: the foolish virgins will be obliged to pass through the trouble with the world, and will share thus in its distress, represented in the parable by the words, "wailing and gnashing of teeth."

PAROUSIA IN THE NEW TESTAMENT.

The word parousia occurs in the following texts of the New Testament, in each of which it should be properly translated "presence:"--

"What shall be the sign of thy presence?"--Matt. 24:3.

"So shall also the presence of the Son of Man be." --Matt. 24:27,37,39.

"They that are Christ's at his presence."--1 Cor. 15:23.

"What is our hope, or joy, or crown of rejoicing? Are not even ye, presented before our Lord Jesus Christ at his presence?"--1 Thes. 2:19.

That "he may establish your hearts unblamable in holiness before the Lord, even our Father, at the presence of our Lord Jesus Christ."--1 Thes. 3:13.

"We which are alive and remain unto the presence of the Lord shall not hinder them which are asleep." --1 Thes. 4:15.

"Be preserved blameless unto the presence of our Lord Jesus Christ."--1 Thes. 5:23.

"Now we beseech you, brethren, by the presence of our Lord Jesus Christ, and our gathering together unto him."--2 Thes. 2:1.

"Be patient, therefore, brethren, unto the presence of the Lord."--James 5:7.

"Be ye also patient, stablish your hearts, for the presence of the Lord draweth nigh."--James 5:8.

"There shall come in the last days scoffers [in the Church] walking after their own lusts [desires], and saying, Where is the promise of his presence?"--2 Pet. 3:3,4.

The word parousia is properly translated ("presence") in 2 Cor. 10:10, and Phil. 2:12.

EPIPHANIA IN THE NEW TESTAMENT.

The Greek word epiphania signifies bright shining or manifestation. It is rendered "appearing" and "brightness," and occurs as follows:--

"Keep this commandment without spot unrebukable

until the appearing of our Lord Jesus Christ, which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords."--1 Tim. 6:14,15.

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom."--2 Tim. 4:1.

"There is laid up for me a crown of righteousness which he shall give me at that day: and not to me only, but unto all them also that love his appearing."--2 Tim. 4:8.

"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."--Titus 2:13.

"Then shall that Wicked One be exposed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [epiphania--bright shining] of his coming [parousia--presence]."--2 Thes. 2:8.

APOKALUPSIS IN THE NEW TESTAMENT.

The Greek words apokalupsis and apokalupto signify revealment, uncovering, unveiling (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root--Apocalypse or Revelation. Apokalupsis is rendered revealed, revelation, appearing, coming and manifestation, in the following texts which relate to the Lord's second presence and power and glory, as these shall be made known,--uncovered or revealed to the world. Many of these texts also show that when he shall thus be revealed, his Church will be with the Lord and be revealed or manifested at the same time and in the same manner.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."--Rom. 8:18.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."--1 Pet. 4:13.

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."--1 Pet. 1:4,5.

"A partaker of the glory that shall be revealed."--1 Pet. 5:1.

"Every man's work shall be made manifest: for the day shall declare it, for it shall be revealed by fire." (1 Cor. 3:13.) Here the reference evidently is to the testings of the Lord's people during the period of his presence in the end of the age. The Apostle's words thus agree with our Lord's prophecy of the same testings, saying that "there is nothing covered that shall not be revealed"--uncovered.--Luke 12:2.

"Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."--1 Pet. 1:13.

"The Lord Jesus shall be revealed from heaven in flaming fire [judgments against all unrighteousness], taking vengeance."--2 Thes. 1:7,8.

"So that ye come behind in no gift; waiting for the coming [apokalupsis--revealment] of our Lord Jesus Christ."--1 Cor. 1:7. [The Lord's people will need to keep active, watching and waiting for the great blessing until the manifestation or revealment of the Lord; but if Watchers, they shall be made aware of his presence (parousia) and the work of "harvest" beforehand and share in the revealment.]

"That the trial of your faith...might be found unto praise and honor and glory at the appearing [apokalupsis --revealment] of Jesus Christ."--1 Pet. 1:7.

"For the earnest expectation of the creature [mankind] waiteth for the manifestation [apokalupsis --revealing] of the sons of God [the Church]."-- Rom. 8:19.

"The same day that Lot went out of Sodom it rained fire and brimstone out of heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke 17:29,30.) That is to say, the judgments of the coming "time of trouble" as predicted will begin as soon as the "salt of the earth," the saints, have all been changed; and thus the Son of Man will be revealed a present Judge, who already had for some time been present sealing and gathering his "elect."

PRESENCE GRADUALLY REVEALED.

Foregoing we drew the line of distinction between the parousia and the epiphania or apokalupsis of our Lord quite sharply, to assist the reader in noting their difference of signification. As a matter of fact, however, the bright shining of the present One is due to begin shortly after the parousia begins; and again as at the first advent it will be true that "the Light shineth in the darkness, and the darkness comprehendeth it not." The revealing of the Lord's presence begins with the faithful of the Church speedily, and gradually extends to the world in general. Up to the time when the strength of the trouble breaks forth, only the faithful Watchers discern the parousia, and only by them can the bright-shining of the Lord's presence be appreciated. To these the bright-shining of the Lord's presence, the increased brilliancy of the light of truth respecting the Word and character and plan of God is an ever increasing joy and pleasure: thus it is that "ye, brethren, are not in darkness," respecting the events of the day of the Lord, but know in advance that its tribulation will come upon the world as travail upon a woman.--1 Thes. 5:3,4.

R2359 : page 272

While the revealment of our Lord's presence thus illuminates the hearts of his faithful ones as the Day-star (2 Pet. 1:19) and causes them to understand, and not be in darkness with the world in respect to his plans, present and future, the bright-shining of the Lord's presence shall affect nominal Christians, and the civilized world in general also, but in a totally different manner, for the character of Christ's "harvest" work, during this period of his presence, is such as to cause a general opening of eyes along the lines of justice and injustice, righteousness and sin, the rights of mankind and the wrongs of mankind. The light which has been shining out for the past twenty years, is awakening the world to a realization of its rights and its wrongs, to a realization that the earth belongs to mankind in general and not exclusively to a few who have seized it and fenced it. This same light is exposing the corruption and falsity of many long-venerated theories and institutions, monarchical, religious, political and financial. It was in reference to this light of his presence at the second advent that our Lord declared that this day of his presence would bring to light the hidden things of darkness, and make manifest the secret counsels of the heart,--for there is nothing hidden that shall not be uncovered. (Luke 8:17.) And in this connection let it not be overlooked that the Apostle declares that Satan's power to deceive the world through Antichrist is to be consumed by "the bright-shining [epiphania] of his presence [parousia]."--2 Thes. 2:8.

Thus seen, the bright-shining of the present One is causing great joy to the hearts of the faithful, who wait patiently for him and the deliverance which he has promised, but the bright-shining, as it affects the worldly, has the effect of quickening their selfish propensities, producing discontent, and is thus preparing the world for the great climax of catastrophe, predicted in the Word of the Lord, as the consummation of this age;--the overthrow of all the governments and institutions of this present order of things in anarchy, --"a time of trouble such as was not since there was a nation."

We noticed that it was predicted 2500 years ago, through the Prophet Daniel that "in the days of these kings" the representatives of the fourth universal empire, Rome, ecclesiastically conglomerated, shown in the feet and toes of the image, the God of heaven would cause the Kingdom of God to smite the image upon its feet, to utterly crush it; and that it would be after smiting the image that God's Kingdom, represented by the stone, would wax great and fill the whole earth. As we have just shown, we are now in this time in which the Kingdom of God is exerting its force against the kingdoms of this world: the King himself is present, must be present before he could destroy present kingdoms and take their power; he is already exerting the influences which will eventuate in their destruction; and he is prepared, backed by all the power of God, to quickly establish upon their ruins his own glorious Kingdom, consisting of himself the King, and his faithful ones of the Gospel Church as his Bride and joint-heir.

The influence exerted by our present Lord, the Light, the Truth, is already breaking the power of ignorance and superstition, which for long centuries has held the masses of mankind in subserviency to

Papacy; and the same bright-shining is likewise dissolving the lighter shackles of ignorance and error forged for their faithful by the various sects of Protestantism. Ultimately all superstition and false reverence will be dissolved, and false institutions will fall, and then will be manifest the fact that error and falsehood and fear never truly sanctify the heart,--and the world of mankind being released from its servility to fear will speedily manifest its true character of selfishness and ungodliness, and will speedily precipitate the great trouble predicted.

But it would be a mistake to suppose that the parousia of our Lord is merely or chiefly in connection with the world and its preparation for the chaos of the present order of things. On the contrary, the chief work of the Lord during this period of his parousia is for and in connection with his Church. As we saw above, he foretold that on his return he will first reckon with his servants, to whom he entrusted the pounds and talents, before manifesting his wrath against evil-doers in the trouble of this "day of vengeance,"--in the slaughter of all who would not have him to reign over them. That slaughter time, in which all who will not accept the reign of righteousness will be destroyed from among the people (Acts 3:23), begins with the burning of the "tares" in the end of this age, when there shall be great trouble "weeping and gnashing of teeth;" and to some extent it will continue throughout the Millennial Age for all the way to the very last (Isa. 65:20; Acts 3:23; Rev. 20:8,9) all who wilfully oppose the Lord will perish.

The Kingdom which we are expecting, and which we believe is now in process of establishment, and is soon to smite the kingdoms of this world and to supplant them, is not an earthly kingdom, but a heavenly one, not a fleshly kingdom, but a spiritual one, not a kingdom which will be visible to the natural eye, but an invisible yet powerful kingdom. We find nothing in the Scriptures to corroborate the thought entertained by some that this Gospel age having begun in the spirit is to culminate in a reign of Christ and his

R2359 : page 273

Church in the flesh with an earthly throne, etc. Quite to the contrary, the King and his joint-heirs, the Church, as spirit beings, will have a spiritual empire, tho their subjects to whom they will offer the blessings of the restitution purchased at Calvary will be men in the flesh, whose highest hope and ambition will be restitution to the grand perfection of the human nature lost in Eden, redeemed at Calvary,--an earthly image of the Heavenly Father. We hold that Christ and his saints during the Millennial Age will be no more visible to mankind than is the Prince of this world, Satan, whose associates in the misrule of the present evil world, the fallen angels, are likewise invisible.

"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION."

The Pharisees at the first advent made the mistake of supposing that the Kingdom, which Christ proclaimed, would be a visible kingdom, composed of himself and his followers in the flesh: and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question,--When will your Kingdom of God appear--when will we see it? Mark well our Lord's reply, which, if the Pharisees had understood it, might have been a great revelation to them. He answered, "The Kingdom of God cometh not with observation." How strange they must have thought this answer! The Kingdom of God, then, would be a Kingdom which could not be observed or seen;--an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here, or, Lo there." Then our Lord gave the key to the matter by adding, "Because the Kingdom of Heaven is [to be] in the midst of you." That is to say, when the Kingdom of Heaven shall come it will be amongst mankind, everywhere present but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, altho it will be everywhere present amongst men, an omnipresent and omnipotent rule or reign of righteousness. In our Common Version the true thought is obscured by the words "within you," which would better be "among you." Anyone, however, can see that it could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, and which elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

"THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT."

We call to mind also our Lord's explanation of spiritual things to Nicodemus, in which he declared plainly that only those who are born again can either enter into or see the Kingdom of God. (John 3:3,6.) Nor does this merely refer to the begetting of the spirit, as at consecration; it includes also the birth of the spirit in resurrection--"born from the dead." The Apostle

Paul gives the same assurance, saying, "Flesh and blood [human nature] cannot inherit the Kingdom of God." Hence he informs us that all those who shall be sharers of that heavenly Kingdom must be "changed" from human or flesh conditions to spirit conditions, from weakness to power, from animal to spiritual conditions.--1 Cor. 15:42-44.

One matter which more than any other seems to hinder the Lord's people from grasping this subject clearly is the prevalent but mistaken view which is entertained respecting the resurrection of the dead. We shall not attempt to discuss this subject at length here, and we shall omit entirely reference to the world's resurrection, which will be the human conditions, nature, etc.; but it is necessary that we notice something respecting "the first [chief, best, highest] resurrection, which appertains only to Christ Jesus and the Church which is his body--the Kingdom class. These all are sacrificers, who "present their bodies living sacrifices, holy and acceptable to God." In view of this sacrifice of the human nature, the gift of God to these in exchange is a spiritual nature, and hence they are termed "new creatures." Their exaltation in nature is very high: lifted out of the human nature, which is a little lower than that of angels (the lowest order of spirit beings) they are to be exalted to the nature and likeness of their Lord, "far above angels, principalities and powers," and to be made partakers of the highest form of the spirit nature, namely, the divine nature, with its wonderful peculiarity, namely, immortality, or inherent life.*--2 Pet. 1:4.

The one point which more than any other seems to confuse the student of this subject is our Lord's resurrection. They note the fact that he appeared in a body of flesh and bones, after his resurrection, and they therefore conclude that he still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of his second advent they invariably expect it to be another advent as a human being (in flesh and bones), "a little lower than the angels." These expectations are wrong, as we shall show from the Scriptures. Our Lord after his resurrection was a spirit being, and his manifestations of himself to his disciples in various fleshly bodies, then, were similar exactly to manifestations made before he became the man Christ Jesus, while he still possessed the glory which he had with the Father before the world was,--the glory of a spirit being. For instance, are we not particularly told that the Lord and two angels appeared as men in bodies of flesh and blood and bones, and in ordinary human garb, to Abraham and Sarah? And the record is that "they did eat and talk with Abraham." On another occasion the Lord appeared to Moses, not in a body of flesh, but "as a flame of fire" in a bush which apparently burned, and from which he spoke to Moses. We contend that such a power to appear in any kind of a body is a power which in the past was considerably used in communicating the divine will to mankind, and that it is only discontinued now because the canon of divine revelation is complete, so that in it the man of God is thoroughly furnished unto every good word and work, and needs no special message or revelations.--2 Tim. 3:17.

---

*Send for our tract, "The Hope of Immortality,"--samples free.

R2359 : page 274

In reading the narrative of our Lord's appearance to his disciples after his resurrection, the fact seems generally to be overlooked that he appeared only a few times, in all, and that these visits were always brief, and that between these visits, after the day of his resurrection, there were long periods of days and weeks in which the disciples saw nothing of him. It is generally overlooked, also, that he appeared in various forms, one of which was identical with the body that was crucified, because Thomas had said he would not believe unless he could have such a demonstration. Even then our Lord rather upbraided Thomas, assuring him that there was a still greater blessing in store for those who ask not for such ocular demonstration. It is generally forgotten that none of the world ever saw our Lord after his resurrection, but merely his disciples, to whom, it is said, he "showed himself." This was in harmony with his statement made before his death, "Yet a little while and the world seeth me no more."--John 14:19.

The change of nature which our Lord experienced in his resurrection was no less a step upward from the earthly to the heavenly condition than was the change of nature which he experienced at his birth a step downward from the heavenly to the earthly condition, called "humbling himself," laying aside his glory. As he laid aside the glory of his spirit being to become a man, so he in turn laid aside his humanity in death in order to assume the glory and dignity of the divine nature, "far above." Concerning the change which he experienced at his resurrection, the Apostle declares, "God hath highly exalted him." It should be manifest to all that, since our Lord left his rich condition as a spirit being, and humbled himself and became comparatively poor in the taking of the human nature, that this was for some particular reason and object, and that, when that object would be accomplished, the riches of the spiritual condition would be fully restored to him. But instead, the general thought is that our Lord Jesus not only is encumbered in heaven with a body of flesh, wholly unsuitable to heavenly conditions,

but that in addition to this that body of flesh has all
the marks of mental and physical suffering which it
received through contact with sin and sinners as our
ransom price.

Such a view is dishonoring to the Heavenly Father,
for it should not be supposed that he would tolerate a
loss to all eternity on the part of his well beloved One,
because of his faithfulness and obedience to the divine
will. The Scripture declaration is to the contrary,
namely, that our Lord was "made flesh," took upon
him our nature "for the suffering of death;" and not
for to be encumbered with fleshly conditions to all
eternity. Besides, if our Lord must bear the scars of
his wounds to all eternity, the implication would be
that his people would also bear all their blemishes and
scars to all eternity. Surely, if such were the divine
arrangement, that which is perfect would never come,
for we should be encumbered with the imperfect forever.
--1 Cor. 13:10.

When we get the correct view of this matter, every
difficulty and objection ceases. As the Scriptures
declare, so it was, "He was put to death in flesh, he
was quickened in spirit." "Tho we have known Christ
after the flesh, yet now henceforth know we him no
more [so]." (2 Cor. 5:16) It was at his resurrection
that he became the second Adam--"the last Adam, a
quickening spirit." (1 Cor. 15:45.) "Now the Lord
is that spirit." (2 Cor. 3:17.) After appearing to his
disciples under various peculiar conditions after his resurrection,
in various bodies, the Lord invariably vanished,
--as soon as he had communicated to them the
appropriate lessons, causing, as they declared, their
hearts to burn within them. He appeared in these various
forms for two reasons:--

(1) They could best receive his instructions under
such conditions, whereas, if he had appeared to them
in the glory of his spirit being, and had performed a
miracle upon their eyes by which they could have discerned
his spiritual glory, they would have been too
much affrighted to have benefited by what he would
have said.

(2) They were still natural men, not fully begotten
of the holy spirit, because Pentecost was not yet
come (John 7:39), and hence they were unprepared to
understand spiritual things; "for the natural man receiveth
not the things of the spirit of God, neither can
he know [appreciate] them, because they are spiritually
discerned."

The Apostle Paul was the only one of the disciples
who saw the Lord "as he is." He tells us that
the Lord's real spiritual presence, so far from being
fleshly or human-like, shone with a brightness "above

R2359 : page 275

the brightness of the sun at noonday." The effect upon Paul's eyes was serious, and, we may readily believe the effects remained with him to his dying day, notwithstanding the miraculous removal of the callous scales, which permitted him to see, tho indistinctly. Very evidently our Lord's design was to educate his apostles up to the thought of his resurrection, and also to the thought of his resurrection being not to former conditions, limited by the flesh, but to new conditions, in which he (as he had already explained to Nicodemus) could come and go like the wind, and none could know whence he came nor whither he went; he could appear in one body or in another body, or be present with them without their being aware of it, just as "the angel of the Lord encampeth round about them that fear him," yet is invisible to them, because a spirit being.

"WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS."

When the right conception of our Lord, in his glorified condition, is gained, and when the Apostle's statement is remembered, that his Church shall be like him, and "see him as he is," it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible,--"The Kingdom of God cometh not with observation--neither shall ye say, Lo here! or, Lo there! for behold, the Kingdom of God is in the midst of you"--a present but invisible authority, government, rule of righteousness.

THEY KNEW NOT THE TIME OF THEIR VISITATION.

--LUKE 19:44.--

Our Lord reproved the teachers of Israel because they did not discern the signs of the times, because they "knew not the time of their visitation." His words imply that their ignorance was a mark of carelessness and unworthiness, and of divine disfavor. He said: "Ye can discern the face of the sky; how is it that ye cannot discern the signs of the times?" There was a reason, and the realization of that reason might have meant, to some at least, a correction of it--a drawing near to God to be taught of him. So now in the time of our Lord's second presence we find the world largely increasing in wisdom along the various lines, and many hearts in perplexity and wonderment looking for those things which are coming upon the world, their hearts failing them for fear of the impending dissolution of the social structure in anarchy, and yet none are so blind respecting the times in which we live and the great changes impending, as the leaders of religious thought.

They are blinded by their false theories. They have declared that the Lord's commission to his Church is that she should convert the world into a Kingdom of God, and thus bring about the reign of righteousness; and they are so determined that their theories must not fail that they cannot see what is rapidly becoming apparent even to the worldly, namely, that the numbers even nominally converted every year are increasing far less, proportionately, than the natural increase of the world's population: so that if they had millions of years before them the conversion could never be hoped for, but in the end of millions of years true Christianity could not expect to claim as large a percentage as at present. Their theory also blinds them to the fact that much of the increase of Church membership in civilized lands is merely for popularity's sake, and for the sake of worldly prosperity, social standing, etc., and not the result of love for God and righteousness, nor significant of a consecration to walk in the "narrow way" of self-denial, self-sacrifice, etc.

The worldly, therefore, are really in a better condition to discern the signs of the times than many prejudiced nominal Christians. But none can see these things from the true standpoint except as they take that standpoint, and it is only granted to those who are fully consecrated to the Lord and who hearken to his Word. These shall not be in darkness, the Lord will not hide from them either his good purposes as respects the blessing of the Church and subsequently of the world, or his purposes respecting the chastisement of the world in a great time of trouble, preparatory to its blessing, after it has been humbled.

"THE DEAD IN CHRIST SHALL RISE FIRST."

The chief work of our Lord during this "harvest" time, and especially in the forepart of it (when he calls his faithful servants of the Gospel age and reckons with them and rewards them), respects his Church as a whole, and not merely its living members. And here we should note the Apostle's statement respecting this time and work. He informs us that the Lord's dealings during this harvest will be first with "the dead in Christ," saying, "We which are alive and remain to the coming [presence] of the Lord shall not prevent [precede] them which are asleep [those of the Church already dead],...for the dead in Christ shall rise first." Taking this statement in connection with our Lord's parable, it means that the faithful sleeping in death will be reckoned with, rewarded, resurrected, before the reckoning with and rewarding of the living members of the Church begins. Accordingly, if it be true, as we have briefly presented it, foregoing,--that we are now living "in the days of the Son of Man," and that his presence began in the Autumn of 1874, then we should also believe that the resurrection of the saints which "were asleep" was due and took place at some period not long after our Lord's parousia began. And we are able to fix upon a date for this with comparative certainty, altho the entire matter is invisible to natural eyes and can be discerned only with the eye of faith and by the light of our lamp, the Scriptures.

Our lamp, as we have already seen, shows us that the Jewish age was in every particular a pattern or illustration of this Gospel age; and keeping this in mind, we can judge something respecting the order of the divine arrangement in the "harvest" of this age, from the order of the divine arrangement in the "harvest" of the Jewish age. Observing the Jewish age, we find that the first three and a half years of their

R2359 : page 276

"harvest" were devoted to the simple announcement of the Master's presence, and an offer to the nominal Church then living, and that they ended by the rejection of the nominal Church at the time of our Lord's death; and that afterward while their nominal system or Church was ignored, the Israelites indeed were called out of it into fellowship with the Lord, through his spirit. We note also, that it was at the very time of the rejection of the Jewish house that our Lord assumed before them typically his office of King, and rode upon the ass as the King of the Jews: and looking for the time when our Lord, in the end of the age, should assume his full regal power and authority as the King of kings, we find it should be at the corresponding date in this "harvest," namely, in the Spring of 1878. And as the first work of our Lord, after taking the kingly office, in the typical "harvest," was to reject the nominal house of Israel, that he might begin the work of gathering out of it the Israelites indeed, so we understand that in the present harvest time the first work of our King is the rejection of the nominal Gospel house of sons,--to the intent that he may gather out of it the "wheat," his "elect," from one end of the ecclesiastical heavens to the other. (Matt. 24:31.) This rejection of the nominal Church, and the call to his people to "Come out of her," we understand to be symbolically styled the fall of Babylon, and the spewing out of Laodicea.

See Rev. 3:16-20-22; 18:2-4.

Here, then, we have an indication of the time when the judgment of the Lord's servants was due to begin, represented in the parable by the king calling to himself his own servants to hear their reports; and in the light of the Apostle's statement just noticed, namely, that the living will not precede those that are asleep, it is clear that at that time, and before the reckoning with the living began, "them that sleep," "the dead in Christ," were awakened, granted a part in the first resurrection--raised in glory, honor, power, spiritual bodies, invisible to mankind. Nor would the resurrection of the spirit bodies necessitate any disturbance of graveyards or tombstones, or anything earthly. "That which is born of the spirit is spirit," and as our Lord after his resurrection was invisible to the world, and invisible also to his Church (except as he miraculously manifested himself), so with these: they are invisible, nor is there any necessity for miraculous manifestation, nor has any been made, neither is any expected. "We walk by faith, and not by sight."

To all who understand the necessity for the sleep of the saints (namely, that it was because the call of the Church took place before the time divinely arranged for the establishment of the Kingdom), it will seem eminently proper that the King should, immediately on taking office as King, liberate from the prisonhouse of death his faithful followers, who during his absence manifested their faithfulness, and for whom have been set aside crowns of righteousness, to be given them at his return in power and great glory. It would be unreasonable indeed to suppose any prolonged delay of their resurrection, after our Lord takes to himself his great power and begins his reign. We hold, therefore, that the resurrection of the dead in Christ was due to take place in the Spring of 1878.

Furthermore, we note a beautiful analogy here; for, thus considered, our Lord's resurrection a few days after his taking of office as King in typical Israel corresponds to or parallels the resurrection of the Church, "the body of Christ" a few days after his taking to himself honor and glory and power as the King of nations in the Spring of 1878. Not only so, but the Book of Revelation, in a scene which belongs to that particular time and description of the opening of the "harvest" of this Gospel age, shows "one like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle," beginning the work of reaping the harvest of this age: and there we find the significant statement, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow them."--Rev. 14:13,16.

This text has been so frequently misapplied by theologians that its true significance will be apt to elude all who have not their senses exercised by reason of use, and who do not closely discriminate. It signifies that from the time of the beginning of the reaping of the "harvest" of this age by the crowned reaper (the Spring of 1878) there will be a wonderful blessing not previously possible, upon the certain class described. From this particular date onward those of this particular class who die will be favored or blessed in a manner in which none of the preceding members of this same class were blessed; namely, in that their death will not interrupt their works, which will continue right along, the labor and weariness alone ceasing, the work itself continuing under more glorious and more favorable conditions.

This means that since 1878 the fully consecrated of the Lord's people, those who are completely "dead with him," will not sleep in death, as has been necessary with all the preceding members of the body of Christ throughout the Gospel age: it means that from 1878 onward the dead who die in the Lord will in the moment of dying experience their "change," or share in the first resurrection--in a moment, in the twinkling of an eye, pass from mortality to immortality, from weakness to power, from dishonor to glory, from natural to spiritual condition.

It is to this that the Apostle referred when he said, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." To our understanding, the last trump, the seventh of the series of symbolical trumpets, began in 1874, just before our Lord took to himself his great power and began its exercise--began his reign: its sound is to continue until the close of the Millennial Age, a thousand years. This "change" in a moment, in the twinkling of an eye, that is to occur to the living members of the body of Christ will indeed be a momentary change as respects each individual after he shall have rendered his accounts before the great King, and been accepted of him as a joint-heir in the Kingdom; but it does not imply that all of these will be changed in a moment. Quite to the contrary, the judging of the living members of the Church, the going in of the wise virgins in the end of this age, will be a gradual work, and has already been in progress for twenty years, and is not yet finished. It will include the rejection of the

R2359 : page 277

"foolish virgins," and the utter casting out of any who may take off the "wedding garment" of Christ's righteousness, as shown in one of the parables.

Thus we see that immediately after this taking of the crown in the Spring of 1878, our Lord gathered to himself those of his saints, "his jewels," who had already been polished and fitted and prepared, and who slept, awaiting the time for the establishment of the Kingdom; and that since then, one by one, his faithful saints of the same class of "jewels" are being gathered to himself, as they finish their course. But as it was necessary that our Redeemer should not only consecrate his life to death, but that he should actually die, so it is necessary that every member of the body of Christ shall not only consecrate himself to be dead with him, but that each also shall actually die. They are already reckoned dead, but this is not sufficient; our Lord's words are, "Be thou faithful unto death, and I will give thee a crown of life," and again, "Blessed are the dead in the Lord [reckonedly dead, consecrated unto death], dying from henceforth." So also it had been foretold in other Scriptures, that all who would be of the body of Christ must, like the Head, pass through the portals of death; thus it is written, "I have said, Ye are gods [mighty ones], all of you sons of the Most High; ye shall ALL DIE like men, and fall like one of the princes." The two princes of our race were Adam and Christ Jesus. Adam went into death because of disobedience; Christ as a sacrifice for the sins of others, entered death in obedience; and the Church, the body of Christ, his "brethren," being justified out of the Adamic death by faith in his sacrifice, are reckoned as joint-sacrificers with him in his death of obedience, that they may be accounted also sharers in "his resurrection"--the first resurrection, to the divine nature and glory and joint-heirship.--Psa. 82:6; Rom. 5:12,17; 2 Pet. 1:4.

We have given here only the briefest possible summary of the Scriptural evidences that we are living in the parousia, the presence, "the days of the Son of Man," in the "harvest" time of this age, and that the work which he, directly and through his apostles, instructed us to expect is now in progress, namely, the "sealing" of the saints of the Most High God in their foreheads (Eph. 1:13,14), and giving them a mental appreciation of the divine plan and its times and seasons, together with a judgment or testing of all who have covenanted themselves to be the Lord's and to lay down their lives in his service. And all who refuse to live up to their covenant, even tho sealed and blessed, and enlightened with present truth, will, we understand, be rejected from it, and cast again "into outer darkness" with the world, to share in the great time of trouble coming upon it. We understand also that the elect number will soon be completed, and the last one of the class who shall be blessed by the glorious "change" from mortality to immortality, in a moment, in the twinkling of an eye, shall soon obtain that blessing, and that then the great time of trouble will fully burst upon the world, and speedily bring down the high, the lofty and the proud, and prepare the world for the reign of the Prince of Peace.

Here we have consistency, at least, and harmony of Scriptures which have never been harmonized in the past, and which cannot now be harmonized from any other standpoint or with any other interpretation. Here we have the spiritual Kingdom of Messiah, with all power, displacing the spiritual kingdom of Satan, and establishing order and righteousness through earthly agents of its own, and overthrowing the earthly agents of the prince of darkness, many of whom are his servants merely because "the god of this world [age] has blinded the minds of them that believe not."

"THEY WITHOUT US SHALL NOT BE MADE PERFECT."

--HEB. 11:40.--

We remark incidentally that following the gathering of the Church to glory, as above outlined, will come the resurrection of the holy ones of the past,--"Abraham, Isaac and Jacob, and all the holy prophets," whose resurrection will be to perfect earthly conditions, and who shall be the "princes in all the earth," seen of men, and representatives of the invisible but all-powerful spiritual Kingdom--the glorified Christ. Thus, chosen representatives of fleshly Israel will indeed rule the world, and bless it, as the representatives and agencies of the Spiritual Israel, and to the standard of the Lord thus set up the nation of Israel will be first to respond.--Psa. 45:16; Rom. 11:25-31; Zech. 12:10.

Our Lord's parousia (presence in the world) begun in 1874, will continue till the end of the Millennial age. The word is not applicable merely to a little period of presence at the beginning of the Millennial age: Christ's parousia and that of his Church will continue throughout the age. Nor will the epiphania and apokalupsis be a sudden burst of glorious light; nor do these words signify a visible showing to mankind of the Lord's person, or of the persons of his Church. Let us remember his words, "Yet a little while, and the world seeth me no more." Let us remember also that, as his Church is to be in his likeness, so his likeness is declared to be an "express image of the Father's person;" it is written that he is the King eternal, immortal, invisible. (1 Tim. 1:17.) Nor will it be any more necessary that the world should see with their natural eyes the Lord and his glorified ones, than that they should see the Heavenly Father: the world will see the earthly representatives of God and of Christ and of the Church, when they "see Abraham, Isaac, and Jacob and all the holy prophets," for they will be samples of perfect manhood, which is the earthly image of the invisible God.

Our Lord's epiphania (bright shining) and his apokalupsis (unveiling) began shortly after his parousia began; the bright shining of his presence is now visible to those who are walking "in the light"--to those who "are not in darkness with the world." It is a mental illumination, an illumination to the eyes of our understandings, and not to our natural eyes. The eyes of our understanding have been opened to see him that is invisible to the natural sight. The epiphania of our Lord is already affecting the world also, tho not through the eyes of the understanding, for they have no eyes for such spiritual things: nevertheless, the bright shining of the Lord's presence is influencing and affecting the whole course of the world, through an increase of knowledge on every subject--specially noticeable since 1878. Eventually all the blinded shall have opened eyes of understanding and

R2359 : page 278

"EVERY EYE SHALL SEE HIM."

Many even who are not of the Watchers are noting the signs of our times and are startled, and led to exclaim, What do these things mean?--This remarkable latter-day advance in science, art and mechanical invention?--This latter-day discontent in the midst of plenty and luxury?--This latter-day growth of millionaires and paupers?--This growth of giant corporations of world-wide power and influence?--Why are national policies and public men and their utterances and doings criticized (judged) by the masses as never before?--And what means it that with an apparent growth in wealth and numbers in all denominations of Christians there is a growing dissatisfaction, discontent in them all: a growing tendency to criticise the creeds and the preaching and everything?--How comes it that nine-tenths of the preachers in all denominations know that their hearers desire a change, and would gladly "move on," if they knew how to better themselves even at smaller salaries?

The Scriptural answer is, The hour of God's judgment is come; the time when "Christendom," political, financial, social and ecclesiastical is being judged--being tried in the divine balances. And the Scriptures declare that she will be found wanting, and will be adjudged unworthy to further administer the affairs of earth, which will be turned over to the elect "little flock," according to the divine promise.--Luke 12:32.

The secret of the matter now is the same as in the Jewish "harvest," which John explained, saying,

"THERE STANDETH ONE AMONG YOU WHOM YOU KNOW NOT."--JOHN 1:26.

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where the grapes of wrath
are stored;
I see the flaming tempest of his swift descending sword;
Our King is marching on.

"I can see his coming judgments, as they circle all the earth
The signs and groanings promised, to precede a second birth;
I read his righteous sentence, in the crumbling thrones of
earth:
Our King is marching on.

"The 'Gentile Times' are closing, for their kings have had
their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on."

* * *

"Behold, I stand at the door and knock. If any man hear my voice [knock], and open the door, I will come in to him and sup with him, and he with me."--Rev. 3:20.

===================

R2359 : page 278

ISRAEL'S OVERTHROW AND ITS CAUSE.

SEPT. 18.--2 KINGS 17:9-18.

AS AMOS gave a prophecy of Israel's fall, and some of the reasons therefore, so this lesson, from the historical book of the Kings, gives a record of its fall and of its cause. In previous lessons we have seen Israel's tendency to copy after the nations round about. The people recognized the fact that God had chosen them to be his special and peculiar people: they were quite willing to be his special people, and to have his special favor, but seemingly they did not wish to be his peculiar people. They were willing to be peculiar, in the sense of having a peculiar deliverance from Egypt, and peculiar manifestations of divine favor, subduing their enemies before them, and bringing them into the land of promise, and dividing the land amongst them tribally, and so long as they were inspired with the hope that God would continue thus marvelously and miraculously to lead them, as his people, so long they were satisfied with their condition. They did not realize that the people who would be fit to be used of the Lord as his Kingdom, and through whom he would operate to bring the blessings of the Abrahamic Covenant to all the families of the earth, must be not only peculiarly dealt with by divine Providence, but must also be peculiarly responsive to those providences.

When, therefore, they came to find that as God's people they were restricted and restrained, and that deviation from the divine program was punished, this peculiarity, this difference from the world, they did not relish. They rebelled against it; and in their desire for an excuse for rebellion they became skeptical, doubting that their experiences were in any sense or degree of or from the Lord. Their evil hearts of unbelief looked out upon the nations around them, and beheld greater national prosperity than their own amongst those who worshiped other gods, and for whom Jehovah had not declared special care. They came to feel that there were different gods, and that the God who had charge of them as a people or nation, and who commanded their obedience, and who punished them for disobedience, must indeed be respected and placated; nevertheless, they hoped, evidently, to gain something of national greatness by the worship of the heathen deities, which they believed blessed other nations, with Jehovah, whose blessings upon their nation were thus far largely promises, yet to be fulfilled.

First they were dissatisfied with the divine arrangement respecting their government. True, they had liberty, more than the other nations surrounding them, but the very fact that this liberty was not common or general, but rather unusual, caused them to desire that they might have a king like the nations round about them. (1 Sam. 8:5.) God pointed out to them

R2359 : page 279

the advantages of their peculiar condition, under which he had placed them, yet nevertheless granted their request, and gave them kings, and with the kings, as we have seen, came in a spirit of "broadmindedness," or "public policy," on the part of King Solomon. And his desire to be popular with neighboring kings, and to be considered broadminded in a religious way, led him first to establish, for the benefit of the foreigners at his court, and for his foreign wives, the religious customs and ceremonies common to foreign nations. This, as we have seen, spread amongst the people, and led to a laxity of views respecting the worship of the true God: it led to the thought that everyone should have some kind of a religion, but that each should be at liberty to choose for himself, or to blend elements of the various religions. We saw how, for political reasons, Jeroboam (after the ten tribes had split off from Judah, the kingly tribe, and had chosen Jeroboam to be its king, and form a new dynasty) took advantage of the "liberal" religious views to thoroughly engraft upon the people a false worship. And this false worship is stated by the Lord in the lesson before us to have been the cause of Israel's further decline, and ultimate fall, as a nation.

The lesson states (vs. 9) that Israel favored the false religions, and practiced them secretly: by that we understand that they hypocritically built the altars of sacrifice to the false gods, and established the false worship in all their cities and villages, under the pretence that they were doing this in the service of the true God. They were claiming, and probably to some extent deceiving themselves with the thought, that they were becoming more religious, more zealous, more holy, and that the evidences of this increase of religious zeal were to be found in these various altars of worship in every city, whereas formerly only the one city of Jerusalem had been the place set apart for divine worship, where the sinofferings and sacrifices for sin should be made, and to which they were to come at least once a year.

How this suggestion of Israel's secretly or hypocritically introducing a false worship corresponds with the tendency of the human heart to-day! How many there are to-day in Christendom who persuade themselves that in multiplying forms and ceremonies, in building of elegant churches, and in the engagement of finer choirs, and grander organs, and in the multiplying of meetings, and in publicly showing an outward display, they are increasing in godliness, holiness, and becoming more religious. How important that we should learn the lesson that "obedience is better than sacrifice"--that not by multiplying forms and ceremonies and emblems of holy things are we brought near to the Lord our God, but by taking strict heed unto his Word. Indeed, all these various efforts on the part of humanity to add to the divine plan are so many blemishes, so many injuries, so many things that are an offence to the Lord, instead of a thing of sweet odor. Moreover, every step taken contrary to the divine leading is a step away from the Lord, no matter how we may deceive ourselves or others with reference to the matter by sophistical arguments.

Israel's service of idols finds its counterpart at the present time, too, for altho we are not sunken to that degree of ignorance that would lead us to worship images, Christendom nevertheless is full of idols--every city, every village. The idols of the present time are known by different names, also, from those of olden times. One of the idols most worshiped to-day is "Popularity," another is "Wealth," another "Fame," another "Self," another "Our Denomination." Few, very few indeed, have no other gods than the one true God.

As the Lord dealt with Israel, sending them repeated warnings and reproofs, through Elijah, Elisha, Amos and others, so to us he has spoken by a still higher authority, and in still more forceful language, "For God hath in these last days spoken unto us by his Son." Nevertheless, just as many who heard the prophets of old were careless, so to-day many are careless of the voice of the Son of God, and of his special messengers, the Apostles, and are failing to receive the blessing now due, failing to make their calling and election sure, as Israelites indeed, called under the New Covenant.

The particular seductions which hindered natural Israel from receiving the divine instructions are enumerated in verses 15-17. They sold themselves to do evil, that is to say, they loved the reward of unrighteousness, held out in the immediate present, more than they loved the reward of righteousness held out as a promise for the future. They sold themselves to do evil, in the sense of seeking and accepting the rewards of evil doing; as for instance, king Ahab was pleased to receive the vineyard of Naboth, altho it came to him as the result of dishonesty and murder. To him the Prophet Elijah said, "Thou hast sold thyself to do evil." He got temporarily the thing he desired, but it brought with it a curse which rested not only upon himself but upon his throne. And so with the humbler Israelites, there seems to have been a general desire to gratify self--self-will; and this self-gratification, with its unsatisfactory fruits, caused them the loss of divine favor. Further, they used divination and enchantments, we are told: they held intercourse with the fallen angels, operating through mediums, witches, wizards, necromancers, who affected to personate the dead, and to reveal the secrets of the future.

R2359 : page 280

A disposition of wilfulness and dissatisfaction with the divine arrangements naturally leads people into these delusions--to seek to know of the future from some other quarter, to the intent that they might frustrate, if possible, the operations of divine Providence, so as to the more thoroughly accomplish their own self-will. This same spirit is not lacking to-day, and in many instances is leading people in the same direction, to consult the same fallen angels, demons, who now, as then, attempt to personate the dead, through

R2360 : page 280

Spiritualist mediums. The result now, as then, is that those who are thus seeking in a wrong direction for light and leading, and because discontented with divine Providence and arrangements, are in danger of being led further and further away from the only true revelation, and the true prophets thereof.

In the fervency of their religious zeal, the Israelites, we are informed (vs. 17) caused their sons and daughters to pass through the fire of Moloch--as sacrifices.

Not that they were devoid of parental love, but that they esteemed it a part of duty to make such "religious sacrifices." And so to-day, many, misled by false teachings, and by mixtures of paganism with the divine revelation, have gotten to the place where they have similarly perverted ideas respecting the Lord and the sacrifice which would be pleasing to him. They have come to think of the Almighty as a ferocious deity, who would take pleasure in the everlasting torture of the children of men.

The modern Moloch, ignorantly worshiped by many professed spiritual Israelites to-day, is far more terrible than was the Moloch of olden times, for the children who were then burned did have an end of tortures, while, according to the theories now advocated by many in spiritual Israel, they worship a Moloch who will hopelessly torture his victims to all eternity. As such a worship of Moloch in olden times tended to degradation of the feelings and conduct--tended toward brutality and heartlessness, so the tendency of the modern Moloch worship is in the same direction. He whose idea of God is that of injustice and terrible ferocity cannot well have a life and feelings of his own directly the opposite of this. The tendency of all is to copy after the character and disposition of their ideal God. Hence, the fact that people of civilized lands are becoming more and more tender-hearted and merciful can only be accounted for by supposing that the Moloch-teaching called "Orthodoxy" is losing its power--superstition and priest-craft are losing their power. And altho the Bible is losing its power also, with many, under the influence of Satanic "higher criticism," nevertheless, the spirit of its teachings --mercy, forgiveness, love--is recognized by its foes as well as by its friends.

The statement of verse 15 is particularly noteworthy, as indicating how Israel got into all these other extremes; viz., (1) they rejected God's statutes--God's law, God's Word; (2) they lost sight of and neglected the covenant which he made with their fathers --they lost faith in the promises of God; (3) they lost sight of the testimony which he gave them respecting what would be the result of forsaking his counsel; (4) they followed vanity (foolishness,--they did not take the wise course) and became vain (foolish) and went after the heathen that were round them (copied after others, desiring to be not peculiar, but popular) concerning whom the Lord had charged them that they should not do like them.

Applying these various points to antitypical nominal Israel of to-day, we find that to the extent she has gone from the Lord, in theory and in practice, it has been very generally as the result of (1) not heeding the Lord's Word; (2) of being negligent of the promises which were set before spiritual Israel, the high calling, etc.; (3) of becoming foolish, in attempting to serve God, and to be his "peculiar people," and at the same time attempting to please and to copy the world, and to be popular therewith. The disposition to "do like them," to do like the world in general, is the seductive point at which the great Adversary would switch us off from being the Lord's peculiar people, Israelites indeed, heirs of the promises. Let us remember, in this connection, the Master's words, "If ye were of the world, the world would love its own, but now ye are not of the world, for I have chosen you out of the world; therefore the world hateth you." Our course in life, as new creatures in Christ Jesus, is to be along wholly different lines from the course of the world, and we must be prepared from the outstart to know that the world's pathway and the pathway of elect Israel are different paths, as surely as they have different terminations.

The fall of the Ten Tribes of Israel for the above reasons reminds us of the fall of Papacy for similar reasons. As the faithful Israelites were sifted out and gathered into Judah, so the faithful of God's people were very generally gathered out of Papacy into Protestantism. But as Judah subsequently became similarly idolatrous and instituted Moloch worship, so Protestantism has failed of faithfulness to God and is to fall as Judah fell. The testing and sifting will go on to the full end of this age, for the Lord seeks individually the Israelites indeed and not by nations nor by denominations. Eventually he will gather in glory the "elect" out of all nations, peoples and tongues to be his glorious Israel--his holy nation, his peculiar people, his royal priesthood--to bless all the families of the earth as the true Seed of Abraham.--Gal. 3:16,29.

===================

VOL. XIX. OCTOBER 1, 1898. No. 19.

CONTENTS.

Views from the Watch Tower........................283
The Czar's Peace proposal
The Second Zionist Congress...................284
The Kingdom of Judah More Faithful than Israel.................................286
Jehoshaphat's Good Reign..........................290
God's Word the Lamp of Liberty................291
Evil Companionship Baneful....................292
Repairing Solomon's Temple........................293
"A Little Leaven Leaveneth the Whole Lump".............................293
Letters from Earnest Colaborers...................295

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

COUNCIL BLUFFS CONVENTION.

--OCT. 1st-5th.--

Indications are that the attendance at the Convention will be good. We trust that all of the class invited in our last issue, who come, will come as full as possible of the Lord's spirit--Love; and that all departing shall overflow with the same, and carry home a blessing. Let each one watch and pray to this effect. "Brethren, pray for us!"

Any who intend coming, but have not sent definite word to Allegheny, should send a postal card at once, stating number in their party, for whom lodgings should be reserved, to--

C. F. ADAMS, 200 BROADWAY, COUNCIL BLUFFS, IOWA.

The meetings will commence Sunday, Oct. 1st, at 9 A.M., at No. 400 Broadway, "Temple Hall."

====================

R2360 : page 283

VIEWS FROM THE WATCH TOWER.

CZAR NICHOLAS, Emperor of Russia, has startled the world with a proposition looking toward universal peace--"a durable peace"--by the disarmament of the larger proportion of the armies of Europe. He asks a conference of representative men of all nations to consider the subject; and all the leading nations, including the United States, have responded favorably, promising to send delegates to the Peace Conference. The London Chronicle considers the Czar's note the most striking document of the century, and the London Telegraph says, "Rarely, if ever, was there a more important document in the history of the world." The Press (New York) says, "The document is epochal....The millennium of European disarmament is brought within the range of profitable discussion." The Public Ledger (Philadelphia) says, "It may not lead at once to a national disarmament and an agreement to refer all matters in dispute to arbitration, but it will pave the way for this desirable result." The Times (New York) says, "It may be the beginning of the most momentous and beneficent movement of modern history, indeed of all history."

Among other reasons prompting to the humane course suggested, the Czar calls attention to the fact that present vast armaments were prompted by a desire for peace, but have proved ineffectual and instead are increasing financial burdens. He says:--

"All these efforts have not yet been able to bring about the beneficent result desired--pacification. The financial charges following the upward march strike at the very root of public prosperity. The intellectual and physical strength of the nations' labor and capital are mostly diverted from their natural application and are unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction, which, tho to-day regarded as the last work of science, are destined to-morrow to lose all their value in consequence of some fresh discovery in the same field. National culture, economic progress and the production of wealth are either paralyzed or checked in development.

"The economic crisis due in great part to the system of armaments a l'outrance, and the continual danger which lies in this massing of war material, are transforming the armed peace of our day into a crushing burden

R2361 : page 283

which the people have more and more difficulty in bearing.

"It appears evident that if this state of things were to be prolonged it would inevitably lead to the very cataclysm it is desired to avert, and the horrors whereof make every thinking being shudder in advance.

"To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world--such is the supreme duty imposed upon all states.

"This conference will be, by the help of God, a happy presage for the century which is about to open. It would converge into one powerful focus the efforts of all states sincerely seeking to make the great conception of universal peace triumph."

* * *

Right glad would we be to hope just such a universal peace and maintenance of the present order of things, "the present evil world," if we had no better hope, no better prospect. But as Watchers we have been "taught of God" through his Word to expect no permanent peace from even the best intentioned monarchs and governments during these "times of the Gentiles." (Dan. 2:34,35,44,45; 7:4-13,14,27; Luke 21:24.) Not until Immanuel shall, in Jehovah's appointed times and seasons, take his great power and reign and bind Satan, "the prince of this world," who now "worketh in the hearts of the children of disobedience," can we look for the Golden Age of prophecy. Then humbled under the mighty hand of God, the world will "seek peace and ensue it."

R2361 : page 284

But, notwithstanding the welcome given the Czar's suggestion, few on sober second thought see reasons to hope for practical results: it is accepted rather as a benevolent wish rather than even the Czar's hope. Our own expectation is that such a disarmament as is proposed will come within about six years: whether or not it will be preceded by a great general European war, only the Lord knows, but we incline to think it will not. We expect such a disarmament surely within the next ten years for several reasons:--

(1) Because within that time commercial competition will make merchandise of all kinds very cheap, and debts, interest charges and government expenses proportionately the more burdensome. To reduce the burden upon the masses it will by that time be necessary to force it disproportionately upon the wealthy, or else reduce the burden; and disarmament will probably

result.

(2) Humanity will delude itself with the thought that such disarmament is the prelude to the Millennium: and so it will be, but in an opposite sense from what they expect. "The wisdom of their wise men shall perish and the understanding of their prudent men shall not be manifested (Isa. 29:14); and when thus they shall be disarming, saying, Peace and Safety! they will be very close to the great cataclysm of trouble, and doing the very thing to hasten the overthrow of the present social structure. Because

(3) The present glut of the labor markets of "Christendom" will be intensified by further application of machinery within the next ten years; and the tremendous effect of augmenting the supply of labor to the extent of from one to five millions of men in the prime of life would surely mean a financial depression and social upheaval which would shake the thrones of Europe and overthrow many of them.

(4) Such social upheavals, eventuating in world-wide anarchy, are what the Scripture prophecies lead us to expect as the precursor of the Millennium which God has promised, when our Redeemer and his glorified Church shall intervene to deliver mankind from the oppression of its own selfishness, and to bless it with an enforced rule of righteousness along the lines of the heavenly law of Love.

THE SECOND ZIONIST CONGRESS.

The Second Congress of Israelites from all parts of the world, to consider the interests and welfare of the natural seed of Abraham, and especially looking to a reestablishment of Israel as a nation in the old homestead, Palestine, has closed. Like the first it was held in the city of Basel, Switzerland. All reports indicate that the Zionist movement has gathered much momentum since the Congress of a year ago: about four hundred delegates were present--nearly seven times as many as at the first one.

Addresses were delivered by a number of prominent Israelites, setting forth the necessity and urgency of the movement, and pointing out that prophecy and the traditions of the nation as well as the growing hostility toward their race, everywhere, all urged forcefully in the direction toward which they were heading.
In view of the fact that Palestine is under the control of Turkey, and that foreign Jews have been prohibited from emigrating thither for now seven years, suggested the idea that the duty of the hour would be to labor for the betterment of the conditions of Jews already there, and to wait and trust for the Providential opening of the "door" in the near future. To this end a Palestine Banking Company, "The Colonial Bank,"

of $10,000,000 capital was provided for--to promote and foster various enterprises in Palestine--all of which shall in every sense of the word be in Jewish hands and employ Jews only. An advance intimation of this matter had gotten abroad, and as a result it was announced that $1,000,000, one tenth of the capital, had already been subscribed, and over ninety-six per cent. of it in single shares of $5 each, by Jews in all parts of the world. This indicates that the movement is taking hold of the hopes of the race. A new flag was raised;--a white six-pointed star on a blue ground--and it served to add to the patriotic fervor. Even the populace of Basel caught the inspiration seemingly and cheered--"Hoch die Juden!" i.e., Hurrah for the Jews! Has this occurred before for over eighteen hundred years? Not that we know of. God's time has come for regathering Israel, and those who lend a hand will receive encouragement.

For twenty-three years past we have been calling attention to Isaiah 40:1,2,--showing that it became applicable in April, 1878, and that within forty years (before 1915) the prophesied divine favor beginning by regathering Israel from all lands "into their own land," would be an accomplished fact. "Adventists" ridiculed, declaring that much sooner than that this earth would be in cinders; "orthodoxy" sneered that Israel's regathering and the Millennium were thousands of years off and that first the gentiles must all be converted; Jews themselves were of two opinions--one class declaring that they and the leaders of Jewish thought and the rising generation had abandoned all hope of a Palestine home and ignored the prophecies relating to the regathering, or else applied them to the United States--the "new Promised Land;" the other class expressing hope and faith in the prophecies, declared that according to Jewish chronology (not the Bible chronology which we follow) over three hundred and fifty years yet remained before the completion of six

R2361 : page 285

thousand years from Adam; and that nothing could be hoped for sooner.

Only one-half of the forty years have passed, and what do we see! Palestine is rejuvenating: not only has it been connected with civilization by railroads, telegraphs and telephones, but the seasons are becoming more regular as respects rain, and the thousands of Jews driven thither by Russian persecution some ten years ago are taking root and are now to be helped with money, in a practical way, and the eyes of Israel and the world are opening to the fact that "The testimonies of the Lord are sure, making wise the simple," and that prophecies over two thousand years old are being fulfilled before us.

But the "Watchers" should not for a moment lose sight of the chief lesson which Israel's revival teaches us, namely that every evidence of the return of divine favor to fleshly Israel is an evidence that divine favor to spiritual Israel is gradually drawing to a close, because the divine purpose respecting this Gospel age has about reached fulfilment--in the selection of the Gospel Church, spiritual Israel, the Bride, the Lamb's wife.--See Rom. 11:25-33.

We add a few extracts from a Jewish journal, interesting and corroborative:--

ZIONISTS AND THE PEACE PROPOSAL.

"On Monday, Aug. 29th, the ordinary business proceedings were stopped in order to discuss the Czar's message, the most remarkable document of the century. Dr. Herzl said, amid tremendous applause:

"'Since Israel's mission in the world is peace, anyone who labors to attain this end is ideally a brother in Israel! The universal peace manifestation of Czar Nicholas is now in order!'

"After a lengthy discussion of its various political and national aspects a congratulatory resolution was adopted and a telegram was sent to His Majesty the Czar, who, with the stroke of his pen, has conquered the world and is destined to become the Cyrus of the nineteenth century.

"There was a large attendance of delegates, the most numerous and most widely representative of Israelites that the world has seen for centuries, if ever before. The enthusiasm was unbounded, the confidence manifested, while too exuberant, running over into acts of aggression against anti-Zionists, yet sufficiently proved the ardor of the leaders; the harmony was unshattered, the deliberations were dignified and at times inspiring.

"It was officially reported that there are nine hundred and thirteen associations now identified with this movement. From the half shekel subscriptions received it would seem to be certain that the number of Zionist adherents already largely exceeds two hundred thousand, compared to which all other organizations in Israel, local, national or international, dwindle into insignificance....The wide-spread character of the movement was not due to any propaganda carried on from any particular centre, but to the natural force and intrinsic attractiveness of the movement itself all over the world.

"The one great instrument that has been constructed by the Congress for the execution of its purposes is the Colonial Bank. An institution like this may become a powerful means for the accomplishment of great and definite results. These, it will be observed, are to be secured in Palestine, and nowhere else. That the construction of such an institution is practical with so numerous a constituency, there would seem to be no inherent reasons to doubt, and sufficient material evidences are at hand to fully substantiate. There is every prospect that those placed in charge will be both responsible and able to honestly and efficiently carry out the important trust that will be reposed in them.

"As to colonization itself, the present activities of the movement seem necessarily limited to the advancement of those interests which are already located in Palestine. The Sultan's prohibition of further Jewish immigration may not work inharmoniously with the best interests of Zionism if it shall result in first securing the welfare of the Jews now inhabiting that country before being burdened with new and large accessions from without. When this has been done the Sultan's fears may be dissipated, or the new arrangements in the European kaleidescope may have placed this territory under more favorable conditions than at present.

"Perhaps the most remarkable achievement of the Congress was to dispel the doubts that existed as to the true relation of Zionism to Judaism. Dr. Gaster, the haham of London, in his masterly address, declared: 'It is this religious element which knits us together much more strongly, tho often unconsciously, than mere principles of a political or racial unity.... Whatever the difference between individuals may be, the unity of religious sentiment remains with us; it is the abiding factor in our whole movement; it may lie deep down, hidden away in the breast of our people; it is there incontestably. It blends itself, here in our Zionist movement, into one harmonious whole....I, therefore, propose, for your adoption, the following resolutions: Zionism aims not only at the economical and political, but also at the spiritual regeneration of the Jewish people; it thus rests upon the foundation of modern culture and adheres to its achievements. Zionism will not undertake anything which would be contrary to Jewish religious law.'"

"WE DO NOT WORSHIP THE PAST."

Said another speaker at the Congress:--

"We do not worship the past, we alone hold that the future is better than the past, we are known as optimists, and whenever any wrong is done to us or we are exposed to hardships, we are comforted by the thoughts that it must be better, and it will be better. We do not commence with an age of gold that deteriorates in time to a silver and then an iron age. We, on the contrary, look to the continued improvement and progress of mankind, and that is what we understand under the Messianic Age, and that hope has been the solace of our race in its wanderings through the

world. The light of culture and education has never been extinguished in our midst."

THE ZIONIST CONGRESS-MEDAL.

"On a large, peaceful landscape bordering on the seashore, at a well, shaded by a very old tree of Southern type, there rests a Jewish family composed of father, mother and three children, with eyes turned upon the ocean, where the sun is mirrored in myriads of waves. The father, in the prime of life, leans on his travel-staff, the tragic symbol of the lot of his race on earth. The mother nurses the infant at her breast. A little child is seated on the floor; an older boy, stronger and determined, stands erect and already holds the travel-staff in his hand, which is to become the symbol of his destiny, as it is that of his father.

"A supernatural vision appears to these exhausted and aimless wanderers; it is the personification of the Jewish ideal--the ideal of Zionism. Her left hand she lays on the shoulder of the father and points with her right hand in the distance to that land across the sea where he shall secure at last a home. Her expression is full of sympathy and love. Her arm and the movement of the hand illustrate destiny. The father gazes with a heart overwhelmed with emotion at the golden hope of the future which this genius has awakened in his soul. He resolves at once to follow his guide. The mother, half doubtful and half relying, grasps the strong hand of her husband,--she is the typical Jewish wife, that loyally speaks to her husband: 'I follow thee to the end of the world; where thou art there is my home; thy destiny is mine.' The little child is only curious, it does not comprehend yet the great event that is happening before his eyes. Not so the boy. The 'Arba Kanfoth'--the religious 'garb of fringes'--on his naked breast, teaches him symbolically that his race will eventually be 'gathered from the four corners of the earth.' He turns, therefore, with keen earnestness and profound determination to the destiny foretold by the heraldress, drinking in her words and impressed by her sympathetic features; he is ready to go with her, no matter what sacrifices this may require, what battles he will have to wage, nor in what struggles to endure.

"This is the explanation of the symbolic figures on the Congress medal, translated from the official Zionist organ, Die Welt, of Vienna, while the reverse side of the medal contains the Hebrew letters, of which the following is the translation:--

"Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they have gone, and will gather them on every side and bring them into their own land.'--Ezek. 37:21.

"Who of those that read the signs of the times can shut their eyes to the important part that the restoration of Israel to Palestine is destined to play in the progress of humanity?

"In reviewing the events of the year, none appears to me so great, none so significant, none so fraught with incalculable blessings for the future of our people as the awakening of Israel, manifested by over 400 delegates hailing from every country and clime to the Second Congress at Basel."

===================

R2362 : page 286

THE KINGDOM OF JUDAH MORE FAITHFUL THAN ISRAEL.

--OCT. 2.--2 CHRON. 14:2-12.--

"Help us, O Lord our God: for we rest in thee."--2 Chron. 14:11.

WITH this lesson commences a series of studies in the history of the Kingdom of Judah--the two-tribe kingdom, as distinguished from the ten-tribe kingdom, which, because of its greater area and numbers, held the name of Israel. In our studies of the course of the ten tribes, we intimated that the division of the kingdom had worked to the advantage of the two tribes, Judah and Benjamin, known as the Kingdom of Judah, in that it had humbled them, drawn them nearer to the Lord, and made them more zealous of his worship, and more faithful in resisting idolatry of the surrounding nations: much of this, no doubt, resulted from the division of the empire, and the very wrong idolatrous course taken by the ten tribes.

The inspired record indicates that King Rehoboam, the son of Solomon, after he was deserted by the ten tribes, was considerably affected thereby, so that he and the people of Judah experienced a sort of religious reformation, as a result of which we are informed that not only the priests and Levites, but also the more religious of the people, Israelites indeed, deserted the ten-tribe kingdom, and allied and associated themselves with and made their home in Judah. "So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, for three years: for three years they walked in the way of David and Solomon." --2 Chron. 11:13-17.

Before long, however, Rehoboam, finding himself strong in the kingdom, became lax in respect to its religious conditions, so that he and the people became negligent of the divine law. (2 Chron. 12:1.) As a rebuke for this, and as a lesson, the Lord permitted the army of Egypt to come up against Judah, "because they had transgressed against the Lord." The victories of the Egyptian army under Shishak brought Rehoboam and the rulers of the people to their senses, and caused them to seek unto the Lord for help. "The princes of Israel and the king humbled themselves, and they said, The Lord is righteous." Wherefore the Lord stayed the Egyptians, and did not allow them to overwhelm the kingdom, saying, "My wrath shall not be poured out upon Jerusalem, by the hand of Shishak; nevertheless, they shall be his servants; that they may know my service, and the service of the kingdoms

R2362 : page 287

of the countries. So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures

R2363 : page 287

from the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made." Thus Rehoboam for a time was reduced to a subservient position. His kingdom had lost much of its wealth, accumulated under the reigns of Solomon and David, and all this was intended of the Lord to teach them an important lesson--that if the Lord let go of them they would be swallowed up of their enemies, and that the Lord, while demanding their obedience, always made that obedience profitable to them in their temporal welfare.

All this is very contrary to the Lord's present dealing with the house of sons--the Gospel Church. God's covenant with the twelve tribes of Israel was that he would give them earthly (temporal) blessings, as a reward for their faithfulness to him, and that he would give them temporal adversities as punishments for unfaithfulness to him. That was under the covenant made at Sinai. (See Lev. 26.) It is well that we should note that that covenant, with all of its arrangements, was confined to the natural seed of Abraham-- to typical Israel (divided into Israel and Judah) and that a wholly different arrangement and covenant has been made by the Lord with the spiritual Israelites of this Gospel Age, under the terms of the New Covenant. The New Covenant does not promise earthly blessings, nor freedom from earthly tribulations, but it does promise to the faithful spiritual Israelite that all the tribulations permitted of the Lord shall work out some good, some blessing, as respects his new nature and his preparation for future good things in the life to come, which God hath in reservation for them that love him. Natural Israel's promises were all earthly, while spiritual Israel's promises are all heavenly.

The lesson learned from Shishak's invasion seems to have profited Rehoboam and the people of Judah throughout the remainder of his reign of seventeen years, and it does not surprise us that his son and successor, Abijah, was a king who acknowledged the Lord. This is particularly shown in the war with the ten tribes of Israel, which speedily followed Abijah's succession to the throne of Judah. Addressing the ten tribes, drawn up in battle array, he sends them a message: "And now ye think to withstand the Kingdom of Jehovah, in the hands of the sons of David; and ye be a great multitude, and there are with you golden calves which Jereboam made you for gods. Have ye not cast out the priests of Jehovah, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands?...But as for us, Jehovah is our God, and we have not forsaken him; and the priests which minister unto Jehovah are the sons of Aaron, and the Levites....And behold, God himself is with us for our Captain, and his priests, with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prosper."--
2 Chron. 13:8-18.

Thus the three years reign of Abijah, altho a very short one, seems to have been a good reign in many respects. Nevertheless, his loyalty to the Lord did not lead him to make a thorough reformation, and to utterly put away the groves and high places devoted to improper worship, which began to be established in Solomon's day, and consequently he failed to have the Lord's approval, as it was subsequently pronounced upon his son, Asa. "Asa did that which was good and right in the eyes of the Lord his God." "The heart of Asa was perfect all his days."--2 Chron. 15:17.

Likewise to-day there are those who are on the Lord's side, and get a blessing as a result, who, nevertheless, fail to have the Lord's hearty approval. It is not sufficient that we outwardly acknowledge the Lord to be our God: if we would have the fulness of the divine approval we must be zealous, not only in having the Lord on our side, but zealous also and faithful in serving his cause. Such faithfulness means activity in the cause of truth, and effort to bring others into full accord with the divine law.

Asa's course was approved more than that of his father, Abijah, because, as it is stated, his heart was perfect: he was not serving the Lord because it would be the most profitable course for himself and for the nation--not merely to obtain divine blessing--but he served from a heart that was in harmony with God, and which wished to accomplish the divine will. So a right heart made of Asa a great reformer: he destroyed the idols out of the land, and the groves and high altars, some of which were dedicated to false gods, and some to Jehovah,--the latter being, nevertheless, contrary to the divine instruction, which was that no other place of sacrifice should be recognized than the one--the Temple. Asa's fidelity to God laid him open to the charge of narrowness and bigotry on the part of those who at that day considered themselves broad-minded, liberal. Asa even destroyed the idol which his mother had set up; and because she was using her influence in favor of idolatry he removed from her the dignities of her position as a queen. All this showed a great loyalty to the Lord, and indicated that Asa's zeal for the Lord was a zeal from the heart, and not a mere caprice, nor from a selfish motive.

In harmony with the divine covenant, a great blessing rested upon Asa and upon his kingdom, and during the first ten years of absolute peace he fortified

R2363 : page 288

his country, and strengthened the kingdom. It was now twenty-five years since Shishak had his victory over Rehoboam, and carried away the gold and treasures of the kingdom: and now another Egyptian army came against Asa, probably intent upon getting more booty. But as God, according to his covenant with Israel, had prospered the Egyptians because of unfaithfulness on the part of Rehoboam and his people, so now the Lord, under the same covenant, prospered Asa and his army, because of their faithfulness to him, and gave them a great victory over the Egyptians.

That Asa and the people might know assuredly that their victory was of the Lord, a prophet was sent to them, saying: "Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if ye forsake him he will forsake you....Be ye strong, therefore, and let not your hands be weak." This message, we are informed, encouraged Asa to still further prosecute the warfare he had been waging for some time against idols: the result was the utter abolishment of idols "out of all the land of Judah and Benjamin, and out of the cities which he had taken." More than this, as his zeal, and the zeal of his people increased, a great convention was held--a holiness convention--and "they entered into a covenant to seek the Lord God of their fathers with all their heart, and with all their soul, resolving that whosoever should not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman; and they sware unto the Lord [to this effect] with a loud voice, and with shouting, and with trumpets and with cornets, and all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire, and he was found of them; and the Lord gave them rest round about...and there was no more war unto the five and thirtieth year of the reign of Asa."--2 Chron. 15:12-15,19.

Many Christian people, making the very serious mistake of not noticing the difference between the covenant which God made with fleshly Israel, and the different covenant and different regulations with spiritual Israel, have naturally fallen into the mistake of seeking to follow after the course of natural Israel, improperly. For instance, while it was perfectly right for Asa to interfere with the other religions in the land under his control, and to overthrow the false worship, and to burn the idols, and to destroy the altars and groves, it would be entirely wrong for any Christian king, president, governor, mayor, or one of any other position, to attempt to do similarly with the religious arrangements of others of to-day, either in Christendom or in heathen lands. The duty of the spiritual Israelite is to worship the Lord according to the dictates of his own conscience, and to leave everybody else free to do the same--not molesting him, his institutions or arrangements in any manner whatever.

The only way in which he would be permitted to interfere with others would be by preaching, by making known to them the true God and the true worship;--and even in this he would have no privilege to intrude upon others contrary to their wishes, but may merely make known the good tidings to those who have "ears to hear"--to those willing to be taught. It was a wrong view of this matter, and a copying of Israel's doings, and of the things which God approved in Israel, which, misunderstood and misapplied, undoubtedly led to many of the religious excesses and violations of justice, as well as of love and mercy, during the Dark Ages. It was a failure to recognize the different law of this Gospel Age, over spiritual Israel, that led to much of the religious persecution of the dark ages, the burning of church edifices of so-called heretics, the burning of the heretics themselves, and of their Bibles, their persecution by Inquisitions, etc., etc. Christendom in general is outgrowing these false ideas, especially in Great Britain and the United States, where religious liberty for all denominations, all religions, and toleration for all creeds is recognized, demanded and enjoyed, in harmony with the enlightened judgment of their peoples. But those who thus recognize religious

R2364 : page 288

liberty as the proper thing now, very generally fail to see how or why anything else than religious liberty could have been proper at any other time. Such are inclined to look upon the Bible as not up to date--as countenancing bigotry, persecution, etc., and so long as they regard the matter from this standpoint they are in great danger of a growing agnosticism and infidelity. Let us understand clearly, therefore, why the course of Asa was approved of God, and blessed, while a similar course to-day, in any nation of Christendom, would be disapproved of the Lord, and of those who have his spirit.

The explanation of the difference is that Israel, as a nation, took upon itself a special covenant with God at Mount Sinai, by which every individual of that nation, including the children, became bounden nationally and individually, to God, to be his people; while God bound himself to them to be their God, their king, their protector. In the compact or covenant the people further guaranteed that they would neither have, nor make images of, nor worship any other god. That covenant constituted Israel God's peculiar people; they became his typical Kingdom; he was the recognized King amongst them, and so it is written, "Solomon sat on the throne of the Lord, as King, instead of David his father." (1 Chron. 29:23.) It was God's

R2364 : page 289

throne all along, and earthly representatives sat upon it. Hence, so long as that nation was preserved as a kingdom amongst the nations, it was bound by the will or law of its King, the Lord, which specifically demanded that all idolatry should be put away. And as we have previously seen, God separated this one nation from all the other nations of the earth, in order that he might make of them a typical nation or kingdom, foreshadowing in them the "holy nation" of spiritual Israelites which he is now gathering out of every kingdom, people, nation and tongue, and which shortly he will organize under Immanuel, to be the Kingdom of Heaven, and to rule and bless all the families of the earth.--1 Pet. 2:9,10; Luke 12:32.

It would be wholly improper, now, for the people of the United States, for instance, to attempt to decide what is false worship and to abolish it; or to interfere in any manner or degree with absolute religious liberty; because the people of the United States are not God's Kingdom, as Israel was God's kingdom. God never did recognize any other nation than Israel (Amos 3:2); nor did he ever make covenants with other nations. On the contrary, the present governments of earth are all of them reckoned as "kingdoms of this world," in contradistinction to the Kingdom of our Lord and of his Anointed,--the "holy nation" now being prepared. While the heavenly Kingdom, the antitype of Israel's kingdom, is not yet set up in glory, as the holy nation, the peculiar people, the royal priesthood, nevertheless, in each individual heart of this "elect" class this principle applies: each Israelite indeed has entered into a covenant with the Lord that he will have no other gods, and that he will render worship to no other, but will serve the Lord with all his heart, with all his mind, with all his being, with all his strength. And as the nation of Israel was obligated, by its covenant, to abolish all idols, so each individual Christian, of this new holy nation, is obligated, by his covenant, to destroy every idol from his heart, and to worship the Lord only, and in the beauty of holiness.

Altho Asa's heart was loyal to the Lord, his judgment was not always sound: for instance, when toward the close of his reign the king of Israel (the ten tribes) manifested some hostility, Asa sent a present of gold and silver to the King of Syria to obtain his aid against Israel. This ordinarily would be termed shrewd statesmanship, and would be a wise enough and proper enough course to take, as between nations--viz., the use of a little money as a peace agent, to thus avert war. Asa's statesmanship was successful, and did prevent the war and no doubt he congratulated himself on his wisdom; but it was an error on his part, as the Lord pointed out to him, through the Prophet Hanani, who after upbraiding Asa for his insufficiency of faith, and his forgetfulness of divine deliverances in the past, said to him, "The eyes of the Lord run to and fro throughout the earth, to show himself strong in the behalf of those whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." Asa even resented this criticism of his policy and thrust the prophet into prison. Thus we see that the statement that his heart was right before God does not at all signify that he was right in the sense that we would use the word in connection with the Lord's people of Spiritual Israel, during this Gospel Age. The expression that his heart was right evidently signifies merely that he honestly, conscientiously, sought to do the Lord's will, as the king of Judah, in the putting away of idolatry, and in the enforcement of the Mosaic law. The use of the same expression in respect to the Lord's consecrated people of this Gospel Age would mean a great deal more--a full consecration in thought, and, so far as possible, of word and deed.

Much ado is made by some out of the statement that when Asa was subsequently diseased in his feet, "In his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers." From this it is argued that it is a sin for anyone to make use of medical assistance, and that God's displeasure was manifested in Asa's death as a lesson to his people then and now. We will not attempt to controvert the claim that much of the medicine given by physicians does more harm than good, but we deny that there is any ground for using this case as a basis for such an argument as the foregoing suggested. We must not forget that God's covenant with fleshly Israel, made at Sinai, implied that he not only would be their Captain, and give them deliverance in the time of war, and that he would be their Law-Giver and King, to rule them for their best welfare, but also that observance of his laws would, under his providence, protect them from pestilences and the common diseases of life, so that, as expressed in one of the commandments, their "days should be long in the land" which the Lord their God gave them. This being the case, it is understood amongst scholars that the physicians here referred to were enchanters and magicians who affected to heal diseases, and who undoubtedly performed some cures, after the manner of clairvoyant physicians and Voodoo and black-art doctors of to-day, by Satanic power. Hence, altho it was a mistake on Asa's part to seek to the physicians of his day, and to neglect the divine covenant with his people, we see no intimation here that it would be wrong for mankind in general to make use of bona-fide medical skill and aid to-day.

We are permitted to select from nature's provisions

R2364 : page 290

such foods as we find to be most suited to our health and occupation; so also we may reasonably use anything from nature's laboratory which ourselves or others may be able to compound which would serve to correct or tone up our physical systems for greater usefulness in life. It is a mistake of some to suppose that God has promised to keep spiritual Israel free from sickness, pain and trouble. On the contrary, we know that he permits the difficulties of life to afflict some of his most loyal children. What he does promise is that whatever he may permit to his people will work out something for their good, for their blessing, if they will be rightly exercised thereby, and seek for the blessings.

True, as we have frequently pointed out, those who live near to the Lord, and who are guided by his counsel respecting moderation in word, in thought, in act, are better prepared than others to withstand disease, or if attacked by disease are better prepared to recover from it, and on the whole we believe that the Lord's consecrated people enjoy much better health after than before giving themselves fully to the Lord, seeking to live according to his standard. But this, we take it, is generally the result of a better course of living, rather than the interposition of divine providence. Looking back to the days of the Apostles, we find that there is no record that the Lord or the Apostles ever healed the infirmities of the consecrated ones. Our Lord and also the Apostles healed the multitudes, but not the disciples. And the Apostle Paul, who sent handkerchiefs and napkins to the sick, far and near (Acts 19:12), sent no napkin or handkerchief or anointing oil to Timothy when he was sick. On the contrary, he advised the use of wine medicinally, and remarked that Timothy's ailment was not a trifling nor a temporary one, but rather a chronic disorder--"thine often infirmities." (1 Tim. 5:23.) We note the same thing in respect to Epaphroditus (Phil. 2:26) and Trophimas. (2 Tim. 4:20.) And the Apostle Paul had the same experience himself, and says, "Most gladly, therefore, will I rather glory in my infirmity, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then I am strong." (2 Cor. 12:7-10.)

Our sicknesses and diseases from which we are wholly relieved by the value of the precious blood administered by the Good Physician are soul-sicknesses. We are now justified freely, made every whit whole, and shall shortly be saved from (out of) death by him, through resurrection.

===================

R2365 : page 290

JEHOSHAPHAT'S GOOD REIGN.

--OCT. 9.--2 CHRON. 17:1-10.--

"In all thy ways acknowledge him, and
he shall direct thy paths."--Prov. 3:6.

JEHOSHAPHAT succeeded his father, Asa, as King of Judah, following well in his footsteps and "in the first ways of his father David," copying after David's earliest course of devotion to the Lord. He sought not unto Baalim (plural of Baal), the various forms of Baal-worship which, as we have seen, had become the worship of the ten tribes, as it was the worship also of the various nations about them. The spectacular features of Baal-worship and the licentious orgies connected therewith were evidently strong attractions to the depraved heart, and must therefore have exercised continually a seductive influence upon the people of Judah, who worshiped the unseen God, of whom no images or idols or sensual worship were permitted.

The result of this course on the part of the king and the kingdom was the divine blessing, according to the covenant, resulting in peace with the nations round about and prosperity in temporal things--"riches and honor in abundance." Rightly exercised by these blessings, the king's heart was "lifted up," not in pride and self-adulation, but with encouragement, as recognizing the fulfilment of the divine promises in the blessings enjoyed. This stimulated the king to still further energy in the Lord's service, and to a still further movement in the putting away of the "groves and high places." These had been prohibited and destroyed by his father Asa, but apparently some had still been preserved by the people in a kind of secret way, or had sprung up again, like thrifty weeds, so as to need continual attention and removal. We may suppose that these were not all high places and groves of Baal, but that some of them were attempted modifications or "improvements" in the worship of Jehovah. So amongst Christians, there are some who are continually seeking innovations, variations from and additions to what the Lord instituted, in which they take pleasure, to the neglect of the Lord's wishes and regulations. It is hard for such to learn that "obedience is better than sacrifice," that the following of the Lord's will is far better and more acceptable in his sight than any amount of unauthorized denominational contrivance and "machinery." Every alteration of the divine arrangement must eventually prove injurious.

Perceiving the necessity of knowledge, as a basis for faith and obedience, the King Jehoshaphat very wisely instituted a general system of instruction throughout

R2365 : page 291

his kingdom, so that the people in general might become intimately acquainted with the Word of the Lord. Thus he was laying the ax of truth at the root of the evil tree of idolatry and disobedience, and preparing the people for a more hearty obedience to the demands of the Lord and the worship of the one God, Jehovah, with all their heart.

GOD'S WORD THE LAMP OF LIBERTY.

Christian experiences are in full accord with the course which Jehoshaphat followed. We find that in proportion as the Word of the Lord has free course amongst his people, in proportion as they are intimately acquainted with it--its instructions, its promises and its threatenings--in that proportion are they made free indeed, as respects earthly affairs, and in like proportion do they realize their obligations to the King of kings and Lord of lords. The "Dark Ages" was the period in which the Bible was hidden from the people, under a foreign language, and the Reformation movement started with and accompanied the translation of the Scriptures into the living languages of the people, and the progress of the Reformation and of civilization has kept pace with the study of the Scriptures. As the influence of the Lord's Word in Israel's day extended doubtless far beyond those who heard it taught, so likewise the influence of the Scriptures extends far beyond those who study the Scriptures: the spirit of the truth is a spirit of liberty and of civilization, even amongst those who receive it not in the love of it, and who do not obey it, nor walk according to its spirit of love.

The question may arise, Why is it that with the greatly increased circulation of the Scriptures in civilized lands--millions of copies every year--that a still greater blessing does not go with it, to lead all mankind into the right ways of the Lord, into appreciation of his grace and truth, and to obedience to his requirements, instead of bringing, as we see it is bringing, and as the Scriptures forewarn us, a time of trouble such as was not since there was a nation? We answer that this can be accounted for in two ways:--

(1) The study of the Scriptures is handicapped by the many and variously conflicting false theories, human traditions, creeds, which, handed down from the Dark Ages, still fetter the minds of the vast majority, and are an agency in the Adversary's hands of blinding the eyes of many, hindering them from seeing the grand simplicity and beauty of the divine plan of the ages. Many who are helping along the circulation of the Scriptures, are likewise helping along the misunderstanding of them, and thus hindering the truth of the Lord's Word from having its full and designed effect. As our Lord said at the first advent, so it might be truly said now of the majority of religious teachers, "Ye do make void the law of God through your traditions"--the traditions of the ancients, the creeds and dogmas of the Dark Ages.

(2) Many of those who "seem to be religious" to the extent of attending religious meetings and having Bibles in their homes, are not religious at heart, but the contrary--are seeking not to know and to do the will of God, but selfishly seeking to do their own wills, and merely using the cloak of religion hypocritically to further their selfish schemes and purposes in life. Upon such the influence of the Bible, with the liberty which it inculcates, and the release of superstition which it gives, is really injurious in one sense of the word: release from the bondage of fear and superstition by the light of divine truth reflected from those whom Christ has made free indeed, merely makes them the more free to do evil, and hardens their hearts. They use the liberty for an occasion of the flesh (along lines of selfishness); and it is along these lines, which are the prevailing ones, that the great time of trouble is approaching, in which liberty will run riot in those who have received from the divine Word merely the breaking of the shackles of superstition, and whose hearts are not thereby brought into captivity to the will of God in Christ.

The result of Jehoshaphat's course in increasing intelligence amongst the people led to a greater respect for Jehovah, not only amongst the people of Judah, but also amongst the nations surrounding. The nations in the vicinity of Palestine evidently considered that each nation had its own God; but apparently they knew that Israel's God, Jehovah, was a God of gods, the Almighty God, superior to their own. Some of the heathen kings even seemed to grasp the situation so clearly as to say to themselves, If we can cause the people of Israel to reject Jehovah, and to commit idolatry, then Jehovah, their God, who has hitherto given them marvelous success, will work against them, and we shall have victory over them in battle. We remember that this was exactly the course of Balak, who tempted Israel to sin in order that he might defeat them in battle. Thus it was that when the nations round about saw the growing devotion to Jehovah amongst the people of Judah, they correspondingly feared them, and the power of the Lord amongst them, as it is written, "The fear of the Lord fell on all the kingdoms of the lands that were round about Judah, so that they made no war with Jehoshaphat."

So it is often with the world in respect to spiritual Israel: the world recognizes in a general way that there is some truth in Christianity, and the worldly fear to do injury to those whom it recognizes as humble, faithful, true and obedient children of God. They know, and so does the great Adversary, Satan, "the god of this

world," that greater is he that is on our part, than all that be against us. Hence his effort and that of his willing servants is to lead us into temptations of pride and fond desire, selfishness, and thus to raise earth-born clouds between us and our Lord, as the beginnings of a course of evil.

EVIL COMPANIONSHIP BANEFUL.

The record of Jehoshaphat's reign seems to show only three serious mistakes, and the implication is that none of these was recognized by the Lord as being wholly intentional, but as being partly errors of judgment.

(1) His prosperity brought to him the friendship of the king of Israel, the weak and wicked Ahab, and with a desire to seem courteous, and possibly with the thought of re-uniting the separated ten tribes at some future time, Jehoshaphat accepted the friendly advances of Ahab, and visited him, with some of his troops, and out of courtesy, and with a desire to cement the friendship, he joined with Ahab in battle against the Syrians. And notwithstanding the fact that he suggested inquiry of one of the prophets of Jehovah what would be the Lord's will respecting the battle, yet when the one prophet of the Lord, Micaiah, foretold the disaster of the battle, in opposition to the testimony of four-hundred false prophets, Jehoshaphat nevertheless yielded, and went with Ahab to battle. In the defeat which followed the declaration of the Scriptures is that the Lord spared the life of Jehoshaphat,

while Ahab was killed. On his return home the Lord sent to him one of the prophets, saying, "Shouldest

R2366 : page 292

thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." (2 Chron. 19:2,3,7.) That the lesson was not lost upon Jehoshaphat is evidenced by the fact that shortly after this, when appointing judges throughout Judah, he instructed them, saying, "Take heed what ye do: for ye judge not for man but for the Lord, who is with you in judgment. Wherefore now let the fear of Jehovah be upon you; take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Jehoshaphat's desire to be upon friendly terms with Ahab, and the wrong course to which this led him, contains a lesson for spiritual Israelites who are seeking to follow the Lord's counsel. If it was improper for the king to "help the ungodly and to love them that hate the Lord" it would be still more improper for spiritual Israelites to follow such a course. How many have been led into disobedience and various improprieties by neglect of the admonition that "evil companionship corrupts good conduct!" Let us learn the lesson of keeping company with those that love the Lord, so that all of our special friends and companions, in business or in pleasure, shall, so far as we are able to control the matter, be the Lord's friends who honor him with their lips and serve him from the heart. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."--Psa. 1:1-3.

(2) Subsequently, Jehoshaphat joined in partnership with Ahaziah, the son of Ahab, in the construction of a fleet of vessels, to trade as Solomon had done, in the gold of Ophir; but the Lord sent a rebuke to him, through the prophet, saying, "Because thou hast joined thyself with Ahaziah the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." (2 Chron. 20:37.) Here is another lesson for the Lord's people not to choose for their associates those upon whom the Lord's blessing might not reasonably be expected, especially not to make such an alliance with those who are the enemies of the Lord.

(3) Jehoshaphat's third mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt his thought was to thus possibly re-unite, in the hands of his son, the divided kingdom. He seemed to forget that the Lord was abundantly able to re-unite the kingdom, if he saw fit,

and that any union not of the Lord's approval would be a disadvantageous one. The wickedness of the daughter of Jezebel, who subsequently became the queen of Judah, rivaled her mother's and is a further illustration of how baneful an influence may be exercised by an ambitious and bad woman, as we have many instances of how good an influence may be exercised by a humble and godly woman.

There is a lesson in this for all of the spiritual Israelites, that they should not seek advancement of the interests of their children through ungodly alliance, marriage. How many Christian parents allow the lessons of their own experience to go for naught and allow pride and ambition and selfishness to influence their counsel of their children so that they consent to and aid their marriage with the unconsecrated. How often these find subsequently that they have sown thorns in their pillows and in the pillows of their children. The difficulty is one or both of two: (a) Either they are not fully and faithfully consecrated to the Lord, and possessed of faith in his wisdom and power to guide their affairs, and hence attempt to shape their own affairs; or (b) they have not learned that the Lord's will by which we are to regulate our course in life on every subject, is found in his Word, and is to be followed implicitly, leaving

R2366 : page 293

all results to his providence, and trusting absolutely to his Wisdom, Love and Power. With the Lord's people the rule of life in everything should be to seek first the Kingdom of Heaven and its righteousness, trusting that under divine providence all things will work together for good to those who love God.

===================

R2366 : page 293

REPAIRING SOLOMON'S TEMPLE.

--OCT. 16.--2 CHRON. 24:4-13.--

"And the men did the work faithfully."--2 Kings 12:15.

THE ERROR of Jehoshaphat in seeking an alliance with ungodly Ahab, king of Israel, through the marriage of his son to the daughter of Ahab and Jezebel, was a serious one. The daughter seems to have inherited all the evil nature of her mother, and as soon as her husband came to the throne of Judah, she seduced him, and through him the nation of Judah, from the worship of Jehovah to the worship of Baal, with its sensual orgies, attractive to the grossly depraved. And this evil influence continued during the reign of her husband, eight years, during the reign of her son, one year, and during her own reign (after murdering all but one of her grandchildren), six years, when she was killed, in a revolt of the people against her evil course: at which time her grandson, Joash, then seven years of age, was anointed king.

His grandmother evidently supposed that she had destroyed all of the royal family, but the infant Joash had been secreted by his aunt, the wife of the Lord's high priest, Jehoiada, who hid and cared for him in one of the rooms connected with Solomon's temple. During the period of the reign of the wicked queen the temple of the Lord had been suffered to go to decay, while an imposing temple of Baal had been erected, and thither the worship and wealth of the people had been directed. Consequently the rooms of the priests, in connection with the temple of Jehovah, being generally neglected, were a very safe place for the rearing of the young king.

"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

The lessons we might draw from this are numerous. (1) The error of seeking worldly alliances, political or social. (2) The error of being unequally yoked with unbelievers in marriage, and the fallacy of relying upon good influences to overcome the evil. A careful mother, watching out for the youthful companions of her son, forbade him to make companions and playfellows of certain boys whose influence she perceived would be impure and injurious. Her son urged, on the contrary, that his influence upon the bad companions should be greater than their influence upon him, and that thus he should be able, by keeping their company, to do them good. The mother sent her son for a glass of water and a bottle of ink. When they were brought she instructed him to put a drop of water into the bottle of ink, and see whether it would clarify it. Of course it made no visible impression. She then instructed him to put a drop of ink into the water, and the result was that the entire glass of water was beclouded. This furnished her a suitable illustration of how the good intentions and purity of her son would have practically a very small influence upon the companions already corrupted under evil influences, and the deleterious influence upon a pure heart of even the smallest amount of impurity. None can be too careful in this direction; evil in every form should be shunned, especially little evils and impurities, which constitute the entering wedge for greater ones.

In olden times, before the art of soap-making was learned, it was the custom to use a sort of clay, called fuller's earth, after the manner in which we now use soap, and based upon this is an ancient Persian fable, which runs thus: "One day, as I was in the bath, a friend of mine put into my hand a piece of scented clay.

I took it and said to it, 'Art thou musk or ambergris? For I am charmed with thy perfume.' It answered, 'I was a despicable piece of clay, but I was some time in the company of the rose, and the sweet quality of my companion was communicated to me.'" This well illustrates the fact that every Christian, as a member of the body of Christ, must of necessity have more or less of his sweet spirit, meekness, patience, gentleness, brotherly-kindness, love, and that worldly people thrown into the association of such should absorb from them much of this spirit of gentleness and kindness. And as the spirit of Christianity is received in turn from the Lord, so it is necessary that all the members of the body of Christ should be much in the company of their Head and Lord, that they might be thoroughly filled with his spirit. Let us remember, however, that as the clay was susceptible to the delicate and sweet odor of the rose, it would have been equally or more susceptible to stronger vile odors, had it been in the company of that which is vile; and that if it had been thrown simultaneously equally near to the influence of the rose perfume and to the thing of vile odor, the latter would have been the stronger, and the result would have been an offensive odor. So with the Lord's people. It is as necessary that we shun the evil as that we cleave to that which is good.

The young King Joash, under the tutelage of his foster-father Jehoiada, the chief priest, walked faithfully

R2366 : page 294

in harmony with the law of the Lord, as long as his foster-father lived. He even seems to have been deeply imbued with a heart desire to serve the Lord, for it

R2367 : page 294

would appear that the repairing of the temple was of his own thought, and not suggested by his adviser, the priest. The command first given by the king, for a collection of money throughout all Israel, to repair the Temple, seems to have been comparatively neglected, probably because the people of Judah had very generally come to doubt the priesthood, and to query how much of the money that would be collected would ever be directly applied to Temple repairs. But the king was in earnest and, seeing that this method failed, he adopted a new one, of placing a large contribution box at the entrance of the Temple, and then all Israel was exhorted by the priests to remember the commandment of Moses in respect to their giving.

The Mosaic Law called for a tax of half a shekel (about 33 cents) on each male of twenty years old and upward, for the service of the Tabernacle, now the Temple (Exod. 30:11-16), besides which they might freely offer as much as they chose. It would appear also (2 Kings 12:13-16) that a regular accounting and division of the money was made, so that the people knew how their contributions were now being used, and could give directly to the Temple repairs. The result was a spontaneous giving of money enough for the work and to spare: and the awakening of the people to their sense of duty and obligation, and additionally their benevolence in the Lord's cause seems to have been generally profitable, arousing fresh interest in the proper worship of the true God.

We may draw some profitable lessons from all this, altho the Temple did not typify our church edifices, and its gorgeous adornment and costly furnishments do not convey a lesson favoring extravagance in church building to-day. Quite to the contrary, the plain synagogues of the Jews corresponded to church buildings, while the Temple typified the true Church, the glorified Ecclesia. (1) We may remember the Apostolic statement that as Christians our mortal bodies are individually and severally temples of the holy spirit, if so be that the Lord's spirit dwells in us (1 Cor. 3:16,17), and consequently it is our duty not only to keep our bodies pure and undefiled as possible, in thought, word and act, outwardly and inwardly, but it is a part of our duty also to take reasonable care of our physical systems to the intent that they may be the better exponents and channels through which the spirit of the truth in us may glorify God and bless those with whom we come in contact. This does not imply excessive carefulness or pampering, nor hesitation to use our strength to the very last in the service of our Lord, and in faithfulness unto death; but it does imply that we should seek to regulate our lives and so restrain our appetites that our eating and drinking and general course in life may be such as will fit us for usefulness in divine service. The Lord's people are not to live to eat, in self-gratification, but to eat to live, that they may be the better qualified to render service to him to whom they have consecrated themselves living sacrifices.

(2) The Apostle refers to the Church as a whole as the antitypical temple of God, in which each individual Christian is a member in particular: our Lord spoke of his Church from this standpoint when he said, "Destroy this temple, and in three days I will raise it up"--he spoke of the temple of his body, and the glorification of that body on the third thousand-year day, namely, at the beginning of the Millennium. In respect to this Temple of the Lord, each one of his people is to be very zealous that the Temple be kept in good condition, in good repair. To this end we are exhorted by the Apostle to build one another up in the most holy faith, to help one another, to encourage one another, to "restore one another," "if any be overtaken in a fault."

During the "Dark Ages" the nominal temple of God, the nominal church, fell into great disorder through false doctrines, false practices, priestcraft, superstition and general defilement. The Reformation movement of the sixteenth century did much to cleanse and renovate this nominal temple, but those who see in the divine Word the clearly drawn outlines of the true Temple of God, realize that the nominal temple is still in a deplorable condition. Our King enlightens us through his Word that the nominal temple is not the real Temple, and is shortly to be abandoned, with the close of this age. He shows us that the real Temple is yet to be built, and that the work of this Gospel age has been to quarry, then chisel and fit and shape, and then polish, the "living stones" for places in the true Temple of God, which is not yet completed.

He thus shows us that it is still our privilege to be co-workers together with God, and to help forward in this great work of preparing the great Temple, the spiritual, of which he is the foundation and capstone, and of which his faithful followers shall be living members and pillars. (Rev. 3:12; 1 Pet. 2:5.) Our great work, therefore, is in connection with this future glorified Temple of God, (a) to co-operate with God in his work of grace in our own hearts, by which we are being fitted and prepared for a place in the Temple of his glory, and (b) to assist others, both by precept and example, for places in the same. Like Solomon's typical temple, this great Temple will shortly come together "without the sound of a hammer," every part fitting to its place perfectly. Then, shortly, the glory of the Lord will fill the temple; "then the righteous shall shine forth as the sun in the Kingdom of their Father;" then in and through this glorious Temple all the world of mankind shall be privileged to draw near to God, for forgiveness of sins and for reconciliation through the precious blood of Christ, and the great work of the Millennium will begin --the blessing of all the families of the earth through the "elect," the "royal priesthood."

===================

LETTERS FROM EARNEST COLABORERS.

Texas.

DEAR BROTHER RUSSELL:--I was much encouraged to receive yours of the 8th instant, and you indeed stated the matter correctly, for it was a great pleasure to me to be able to minister the truth to others, and where the opposition was the strongest, the Lord stood the closer by me and strengthened me. How I wish I could labor more in the service of the Lord than I do, just for that "sweet comfort and peace" that the Lord gives to those who rejoice in telling his truth. I find the more I labor the more I receive.

I am very glad to hear of Brother Ransom's contemplated tour in Texas this Winter, and I am sure that his visit will be productive of much good here. I have often wished I could meet some of the "pilgrims," and now it seems that my wish is to be gratified. As soon as I receive card announcing the time Bro. Ransom will arrive, we will make all necessary arrangements, and I will be glad to meet Bro. R. at the depot. I am of the opinion that the conditions existing here in the past have been an exception to the general run of events in other cities, and on account of such conditions I think the Lord has by various circumstances withheld the sickle of truth from being thrust in as thoroughly as it would otherwise have been. We wish to begin a systematic distribution of tracts at the different churches in this city, and to this end will be glad to have a further supply of tracts, and for the German-Lutheran churches we would be glad to have some tracts printed in the German language. Another Brother and myself have been distributing tracts in this manner, standing about a block away from the church;--so as to avoid the appearance of a "special attack."

If you arrange for Bro. R. to stop at the places I have just recently visited, I would be glad to render what assistance I could in notifying interested ones of his arrival. If I can be of any service, advise me.

Yours in Christ, E. J. COWARD.

Kansas.

DEAR BROTHER RUSSELL:--I wish to tell you that your recent TOWER articles have been a great help to me, especially the one entitled "Purify Your Hearts, Ye Double-Minded." It led me to examine myself more closely, and in so doing I found in myself more or less of double-mindedness which, by the grace of God, I am earnestly endeavoring to overcome, and I am so pleased to tell you that I am making blessed progress. I more than ever realize my privilege of being an overcomer if I only will to do his will. The article, "Ye Serve the Lord Christ," has also been a great help to me; it has taught me to be more faithful in little things in my every-day life, seeking to please him and cultivating Love more diligently in thought, word and deed; and Oh, the result is so grand: it gives sweetest rest and holy peace. It also serves to stir others up around us to let them know by our conduct that we are seeking to come closer to Jesus and more nearly to overcome the weakness of the fallen flesh, thereby making of ourselves living epistles. Oh, that we may all be kept humble and faithful to the end of our journey, is my earnest and sincere prayer. I desire an earnest interest in your prayers as I also always remember you with all the faithful of the household of faith. With warmest Christian love, I remain, Your humble servant in Christ, MRS. R. FRITZ.

Indiana.

DEAR BROTHER RUSSELL:--Brother M. L. McPhail came Saturday and held a meeting at Bro. Zorn's that evening. There were about fifteen present. On Sunday we had three meetings at our home, and many more came than I expected. I was so hungry to hear from "home" and to have someone to commune with who could expound these precious truths. When your card came, saying that Brother McPhail would be here on the 14th, I at once conferred with Bro. Zorn, arranged for the meetings and met Bro. M. at the depot.

There are quite a number of Seventh-day Adventists in this neighborhood, and some came to ask questions and to tell what their belief is; and how patient Bro. M. was, and how determined that all questions should be settled by God's Word alone! I cannot tell you how much good it did to those who came to hear him; but I can tell you that it filled my heart with gladness to hear him preach the good tidings. How any one can hear and not believe is a wonder to me, and I thank our Lord for his blessing. Hereafter, whenever any of our "Pilgrim" brethren pass near us, surely have them stop--my home will welcome all whom you may commend.

The WATCH TOWER is a great comfort to me, and my prayer to God is that he may bless and strengthen you. Your Sister in Christ, CAROLINE M. SMITH.

Iowa.

DEAR BROTHER RUSSELL:--I want to give you a brief report of the meetings held here in conjunction with Brother Rogers' visit. We anticipated his coming with pleasure, and our expectations are more than realized. We had a blessed time indeed. How kind and gracious the Lord has been to us! Altho some outsiders received a blessing, it seems that the Lord intended specially to confer a blessing upon the little, lonely, scattered flock in this neighborhood. Our meetings were well attended, especially the second one, at which I think there were over 30 present. Brothers Jordan, Hampton and Weir were with us during the entire time, and symbolized their consecration by immersion with four of us here, making seven immersions. Bro. R. will no doubt give you all the names in full. The Baptist people kindly consented to let us use their baptistry, so we gathered there after the evening service to obey the Lord's command, and after the service we all felt happy and realized the Lord's favor and blessing more than ever. It has stimulated us to zeal and energy in overcoming and serving him more faithfully and joyfully with the best of our time and talents.

One visible result of the meetings is that we have found several brethren and sisters who have been for some time searching for light in different directions, and we trust that they are true wheat and will be found of the truth and gladly receive and embrace it. We are truly grateful to our Lord for his kindness and mercy to us and also to his humble servants who were used of him to confer the blessings. Trusting that he will deem us worthy of another shower of the same kind before long and praying a continuance of his favors and blessings upon all his faithful servants and indeed all the household, we remain,

Yours in Love and fellowship of the truth,

G. B. IMHOFF.

Florida.

DEAR BROTHER RUSSELL:--Our August WATCH TOWER has just come, and I wish to thank you again and again for the words of strength and encouragement in its first article (have not had time to read all). It seems that as the time is shorter for you to work here in the body, you are given words to say, just the words that shall be a mighty power through God's blessing, when you shall be through with the work of writing with pen. Many faults in myself that I little thought were in me have you brought to my knowledge, and have opened my own heart, and I earnestly and joyfully thank you that you wounded to heal. We need not say we wish to be cleansed from all unrighteousness and then flinch when the cleansing comes. I think the very fact that some, yea many, sharp truths cut as we read them, is something to make us rejoice, as it shows that our Father is answering our prayers for cleansing: that we are his loved children tho we be still far from perfect. Because only those whom God loves as sons have their eyes opened to self to any extent; others, if they get but a glimpse of some hidden fault, will take refuge in anger and go faster and faster backward.

Our daughter is an earnest Christian, doing every thing unpleasant or pleasant, as the duty may be, as unto the Lord. She and I both pray earnestly each night for you, never forgetting, no matter how weary or sick we may be, and I am sure there are very many who have been blessed by your ministry who, like us, daily pray for you.

Your Sister in the faith, MRS. M. E. JOHNSON.

Washington.

DEAR BROTHER RUSSELL:--A letter received from my people at home and one from Brother Draper go to show that great good has been accomplished by his visit to that locality, and that his visit was highly appreciated. I am truly thankful for this good news. About thirty attended each of the three meetings he held there, and all were interested, and those in the truth greatly benefited. As the Brother gave several discourses last year without the chart, he used it this time to good advantage.

The Washington friends are very glad to know that Brother Henninges will so soon be with us, and I am sure his visit will be timely and, I might say, providential; as just at this time there are several newly interested ones who have expressed a great desire to have someone give a chart discourse for their own benefit and the benefit of some of their friends who are likewise becoming interested through them. There will be about eight for immersion on this occasion, and this truly is a reason for much rejoicing and praise to God.

It seems that those coming into the truth now make much faster progress in knowledge of the deep things of God than heretofore, and I have been wondering if this is true in other places. May it not be that, as the time draws on for the closing of the door of opportunity, they who enter become more speedily enlightened regarding the deeper things? It certainly would seem that way so far as my observation goes.

Brother Hayes, formerly of Rock Island, called on me to-day, and we had a pleasant visit together in the office. He and Sister Hayes will meet with us next Sunday at our Anacostia meeting and will remain over to the meetings to be held by Bro. Henninges. We are having more than our usual allotment of meetings of late, and the more we have the better the friends here seem to like it. We certainly cannot have too many of the character we are having here now. We all enjoy them so much. We know that your prayers are with us, and you may be sure that all the Bible House friends have a share in our prayers, and may the dear Lord shower rich blessings upon all of like precious faith with us, be they near or far.

With Christian love to all the Church at Allegheny, I remain,--In Christ,--Brother J. A. BOHNET.

[Since the above was written, Brother Henninges has visited the Church at W. We have further good reports; eight were baptized.--EDITOR.]

Chicago.

DEAR BROTHER RUSSELL:--Thank you for your letter of last week with its good wishes for my brother and his wife. I have not pressed the "present truth" upon them very urgently, but will still watch for opportunities and use them gladly.

R2367 : page 296

Yesterday (Sunday) I found my way out to the foot of Wilson Av., where our "brethren" gathered on the Lake front for a symbolic baptism service. We had our morning service in a fishing tent, seated around upon boards, caring little indeed for our surroundings, feeding upon the Word of life as set before us by Bro. M. L. McPhail, and showing forth God's praises in hymns and prayers from full hearts. Then followed eleven baptisms, six men and five women. Then we spread lunch under the trees on a pretty little hillock, and afterward held an open air meeting on the same spot. Bro. McPhail discoursed by request upon Paul's "absent from the body, present with the Lord" and context, answering questions and inviting them. He had a very quiet and earnest little flock of listeners--of several nationalities, American, Scotch, Irish, Swedish, Norwegian, Danish, German and Polish, certainly, and possibly others. About fifty in all, men, women and children.

Before the morning service I looked in some wonder at the unattractive faces of some of the women, evidently used to continuous hard work and weariness. When I talked to them my wonder changed to another sort: the heavy faces lighted, and I discovered that their owners were not so dull as they had appeared; they seemed to know just where they stood, and were able to give a reason for the hope that is in them. And then I realized that even the plainest countenances were free from all hardness and bitterness, and I praised God for his great power unto salvation, and his sweet and wonderful ways.

The Lord's poor,--how different from the rest of the poor! And the quiet ways of these people, how different from some of less understanding in the divine Word! "The grave in front, a hating world in rear" seemed only to make them earnest, sober, patient, but not to have any terrors for them. "We must suffer with Christ before we can reign with him," a Danish Sister said, quite understandingly setting "Christian Science" aside. I am told that some of these people have scarcely missed a Sunday meeting in five and six years. Praying ever the Lord's blessing upon you all at the Bible House, with much Christian love,

Your Sister, ALICE L. DARLINGTON.

===================

VOL. XIX. OCTOBER 15, 1898. No. 20.

CONTENTS.

Views from the Watch Tower........................299
  Council Bluffs Convention.....................299
  "Man Proposes, God Disposes"..................300
  Emperor William's Ambition....................301
  Another Motive Back of the Ambition....................................302
  Italy's Internecine War.......................303
Poem: "Good for those Who Love God"..304
The Prophet Isaiah's Vision.......................304
The Messianic Kingdom Foretold....................307

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

===================

VIEWS FROM THE WATCH TOWER.

COUNCIL BLUFFS CONVENTION is a thing of the past; but it will never be forgotten by those who participated. The attendance was much larger than we had expected--175 from abroad, and at the principal sessions about the same number from Omaha and Council Bluffs, friends of the truth and their friends. The visitors were chiefly from Iowa, Nebraska and Kansas; but other States were fairly represented--Michigan, Wisconsin, Minnesota, Dakota, Missouri, Illinois, Ohio, Pennsylvania, Maryland, Georgia, Oklahoma, Colorado, Kentucky, California and Washington.

The four days were a season of blessed refreshing to all, and were faithfully spent from 9 A.M. to 9 and sometimes 10 P.M., with intermissions for meals; and another day was spent in private conferences with colporteuring brethren and sisters, some of them beginners.

It was remarked by many that they had never seen a convention so free from jar and friction, nor one exhibiting the spirit of meekness, patience, forbearance and brotherly love in so marked a degree. Neither the Chicago Convention of 1893, nor the previous ones at Allegheny (precious as they all were) were better than this one, if they equalled it.

The public speakers were Brothers M. L. McPhail, F. Draper and the Editor of this journal; but nearly all took part in the prayers, praises and testimonies. Testimony meetings preceded the regular meetings and were extremely profitable--not a moment was lost, sometimes two or three being on their feet to speak at one time. And such testimonies--such beaming faces --such gratitude to God for the light of present truth --such love for the brethren--were the general comments. Visitors wondered that no collections were taken, no appeals made for money, but on the contrary, offers were made to assist any attending the meeting short of funds,--tho evidently none were wealthy. During the session a discourse was preached on the real baptism and its water symbol, after which twenty-one brethren and twenty sisters were symbolically baptized. The youngest of these was about thirty years of age and the eldest two, Bro. Gephart and wife, looked to be over seventy years old. Altogether, we all rejoiced in the divine favor enjoyed, and quite a number expressed the hope that another Convention might be held ere long.

* * *

The convention spirit was contagious, and many who could not attend at Council Bluffs, because of the distance and expense, urged sub-conventions which we might attend enroute to Council Bluffs. We were obliged to decline most of these, for lack of time-- the general work being retarded by every day's absence from Allegheny. We did, however, engage to meet with the Chicago Church on Sunday, the 10th, and found that notice of the meetings had brought friends from nearby points in Illinois, Indiana and Michigan. These, with the friends of the four Chicago meetings, the friends of these and others, aggregated three to four hundred. The meetings were held in the Masonic Temple and lasted from 3 P.M. until 9:30 P.M., with an intermission for luncheon, which the Chicago friends provided free, and which was shared by about one hundred and fifty, with zest and appreciation, and every way all the friends of the truth had a most enjoyable time, judging from their words and faces and

R2368 : page 300

hearty greetings and farewells, and assurances that the work centered at Allegheny has their heart-felt sympathy and prayers.

Meantime the friends at Sippo, Ohio, concluded that they, too, must have a sub-convention, and Brother Henninges of the WATCH TOWER force went to assist. He reports a most enjoyable time--the attendance running as high as one hundred and fifty. This meeting lasted three days. About the same time, also, Brother Koetitz of the WATCH TOWER force answered a similar call from Eastern Pennsylvania. It is a good sign of the spiritual condition, when there is so burning a desire to commune together respecting the exceeding great and precious promises of our Father's Word. And "love of the brethren" is one of the strong impelling promptings to these meetings, as it should be in all our assemblings, and so much the more, as we see the Day drawing on, with its increase of light and blessing to the "wise" in heavenly wisdom, and its increase of opposition to the light by the Prince of Darkness and his deluded servants.

* * *

We arrived home on the 11th, to find Allegheny and Pittsburgh in gala dress, festooned with bunting, interspersed with cross and crown emblems. The streets are crowded with thousands of citizens and visitors decorated with the same sacred emblems of our faith, and each bears a sword whose hilt is a cross. What does it mean? Has "the offense of the cross" ceased? --are these all true knights and soldiers of the cross? --and are they on some heavenly errand bent?

Alas no! they are merely one of the sects of our time which have "a form of godliness" and use the emblems of the true Church and her Lord, because nominally they have become popular. The Sir Knights are parading as we write, and, as we look at so fine a body of men, we wish indeed that they were all soldiers of the cross in the true sense: and we know not but what some of these, as well as some in all the various divisions of the nominal church, belong indeed to the Lord our King and will yet be amongst those gathered as the "elect," the "jewels," for the Kingdom.

We see by the press reports that Rev. C. I. Twing, of New York City, Grand Prelate of the Grand Encampment, preached a discourse in Trinity church (Episcopal), opening the conclave, on Sunday, the 9th inst. In that discourse, as an officer of the order, he made an announcement, and presumably not without authority, which, if lived up to, would imply that this ancient order will in the near future cease its opposition to Romanism and become her ally. The Grand Prelate in his discourse said of the order:--

"We have enlisted in a glorious warfare, and we have vowed to wield our swords, not to rescue the sepulcher, or any part of the holy land from the hand of the Saracen, but in defense of the Christian religion. It is assailed not by the followers of Islam, but by those who would supplant its teachings by a system of materialism, and a denial of the doctrine of the immortality of the soul."

"MAN PROPOSES, GOD DISPOSES."

"The world by wisdom knows not God." "Going about to establish a righteousness of their own they have not submitted themselves to the righteousness of God."--1 Cor. 1:21; Rom. 10:3.

Men of energy and ambition are, more frequently than others, used of the Lord; because they are instruments ready for service. If the energy and ambition be thoroughly subjected to the Lord,--controlled by a high spirituality, humility and veneration toward the Creator, and with large individuality and independence of character and firmness toward men,--it will lead to reverent and careful study of the divine will and to persistence and assiduity in its prosecution. Such characters God is pleased to use for the great things of his service. Next to our Lord Jesus, the Apostle Paul is an ideal illustration of such a character: God was pleased to use him largely as a mouthpiece and as a servant of the truth--in proportion to his humility, loyalty and energy.

And likewise, but in an opposite direction, God has been pleased to use the energetic and ambitious among the worldly--whose motive power was not love, loyalty and humility, but to the contrary--selfish pride, vain-glory. God often uses such characters in another kind of service--causing their ambitious energies ("wrath") to praise him, and the remainder (beyond what suits his purposes) he restrains. Illustrations of this stamp of character are seen in Satan, in Judas, and in persons in less prominent positions in the Church,--even to-day. These are active in planting "roots of bitterness, by which many are defiled" and sifted out, stumbled--leaving the remainder stronger and purer. See the inspired Word on this subject,-- "I hear that there be divisions among you; and as to a certain part I believe it: and there must needs be also partyism among you [permitted of the Lord], that they that are approved may be made manifest among you." "Brethren, mark them which cause divisions and offenses, in violation of the doctrine which ye have learned [--the royal law of Love]; and avoid them." "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us." (1 Cor. 11:18;

R2368 : page 301

Rom. 16:17; 1 John 2:19.) It is doubtless as necessary that the Church be sifted, purged, tested, as that it be "built up;" and for either work God uses the ready and willing.

But our thoughts run specially in the channel of God's supervision of earthly affairs and his use of

R2369 : page 301

worldly ambitions in world-affairs. In this direction Pharaoh, Nebuchadnezzar, Cyrus, Alexander and Napoleon I. are notable examples of the past,--men of destiny, over whose affairs Providence had a supervision. God utilized the energies and ambitions of these men in the forwarding of his plans and the fulfilment of his predictions--and their further ambitious efforts he restrained by his superior power, as it pleased him. Our thoughts pursue this course, because we perceive such a worldly ambition to do something notable, to achieve a world-wide fame, possessing a man of opportunity to-day--the German Emperor: and we regard him as likely to be to some extent another "man of destiny."

EMPEROR WILLIAM'S AMBITION.

As Lord Hershel was guided by his science to search for a new planet and thus discovered one, so the students of the greatest of all sciences--the divine revelation, the Bible--are guided thereby to search for its promised "things to come" (John 16:13), and, as was promised, they find them and thus are permitted to anticipate history. For instance, the "Watchers" know, from the unfolding of the Scriptures which God has provided them, that astounding changes, social, religious and political, are just before us--to be accomplished within the next sixteen years: we note the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world, and that Protestantism, considerably unified or federated, will be in practical sympathy and cooperation with Papacy: and that in fact (tho not in theory) Catholicism and Protestantism will for a short time jointly rule the civilized world (through the civil powers) and appear to have begun a human Millennium; but while the cries of Peace! Peace!! are still heard, will come the great cataclysm of social revolution which shall demolish all present institutions and demonstrate the futility of all selfish human schemes, and by heart-broken discouragements prepare mankind for the great blessing which God has in store--the Kingdom of God.

Naturally, the "Watchers" are on the lookout for every sign of the times seeming to harmonize with the known coming events. Indeed, our interest in the "news of the day" is chiefly with the fragments which seem to have a connection with or a bearing upon the fulfilments of prophecy. And knowing that God generally uses "a man of opportunity" for his work, we are struck with the fact that the German Emperor, who evidently is seeking a notable destiny, has lately been giving expression to ambitions that seem closely related to Scriptural predictions. And his determination and pride will impel him so far as possible to make good his boasts: added to which he freely and repeatedly declares that he feels himself led and impelled in this direction by an unseen power, or "voice," which spurs him on to success. And a success on one point or issue would surely lead such a man to larger schemes in the same direction. God "raised him up" to the throne of the German Empire (in probably the same way that he raised Pharaoh up to the throne of Egypt at the time of Israel's deliverance) by taking out of the way, by death, his father--a man of very different temperament and ambitions. What would be more reasonable than to suppose of William III. that (as it is written of one brought miraculously to the throne of old) God brought him "to the throne, for such a time as this," and for the work he is ambitious to accomplish.

The Emperor's ambition is to restore to "religion" some of its former power by which it cooperated with the civil rulers in the control of the world. Not that he would desire to reproduce "the dark ages" of priestcraft and superstition, and of inquisition, the stake and the rack; but that he considers those evils not in the light of the Scriptures, but in the light of to-day's world-wisdom, attributing those evils to the ignorance of the times and not to the false teachings of Anti-Christ.

He reasons that Romanism is rejuvenating and adapting itself to twentieth century conditions and can be trusted as much as Protestantism, so far as the maintenance of present governments is concerned;--and that, after all, is to him the all-important matter. Indeed, he seems to feel that the revival of Papal influence is a necessity anyway on the ground that of two evils the least should be chosen to avert the greater. Therefore he proposes to be the mediator between King Humbert of Italy and the Pope, and to endeavor to bring about a reconciliation of interests. His thought apparently is that after some parley both will consent to modifications of their claims in the interest of harmony. The pope will probably be asked to waive all claim of civil power over the provinces once known as the States of the Church, and the King be asked to grant the pope civil control of Rome. It is barely possible that this will succeed on the basis of Rome or some portion of the claimed papal territory being placed under papal control or princedom by popular vote--which would make of the pope a sort of President rather than a prince. Such a reconciliation would

reconcile the Catholic party throughout Italy and establish Humbert's shaky throne: and it would reinstate the pope amongst the "sovereigns" of earth. Additionally it would bring the blessing of the pope and of all the Catholics upon the German Emperor and establish his throne more securely. Finally--the governments of earth being then all at harmony with Papacy, its representative could pose as arbiter of disputes of national and international importance,--his old role.

The German Emperor's scheme is even broader than this; for, while yet his name is popular amongst Romanists, he will attempt to exalt it amongst Protestants by assuming the part of defender, father, pope to the Lutherans of all nations. It is in this role that he has planned a visit to Jerusalem ere long--to preside with great display at the formal opening and consecration of a Protestant Cathedral (under construction twenty years), which he has about finished. This is to be specially German, but also international--for Lutheran churches of all lands have been invited to send representatives to take part in the ceremonies (and incidentally to admire and bless and honor the Emperor--who will be the centre of interest and the recognized head and front of Lutheranism).

From the Emperor's own statement of his ambitious designs (published in the public prints) as related to General Hoffmann Scholz, and doubtless designed for publication, we furnish an extract. After telling of his various past efforts to bring about a reconciliation between the Papacy and the monarchy of Italy, he said:--

"But the good that was to be done is still to do, and I am resolved to go on with my undertaking. The entire world will gain if I can bring about the rapprochement of Leo XIII. and Humbert I. No one will doubt the sincerity of my Protestant leanings. But it is precisely because I am a Protestant that I have a clear and accurate conception of the power and influence of the Papacy.

"At the present day two great evils threaten humanity. They are Socialism and Atheism. Against each of these the pope is a bulwark. In fighting infidelity no aid should be neglected. Socialism is infidelity to the monarch or the State, and Atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: These are your religious tenets: those must be your social sentiments; and suddenly he is obeyed. His power therefore for good is immeasurable.

"Kings and emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative therefore that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace, when nations go to war without just motive, and in the interest of humanity, when acts of cruelty or injustice are being anywhere committed.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that Socrates had about with him which whispers in my ear that this also is my mission to remedy the pope's position and open up the field for his range of well-doing. It daily urges me to act. Whether I shall succeed or not it is beyond my power to foretell. Judging from the circumstances there is every evidence that success should not be outside the bounds of possibility. I am going to do my utmost, and more than this no man can do.

"I feel for the moment that I have no other concrete and practical mission before me. To succeed in

R2370 : page 302

such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I will energetically attempt it. The small preternatural voice unmistakably spurs me on, and I think than this no better augury of success could be desired.

"For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events...

"I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence; and I feel within me that I have not been born in vain."

ANOTHER MOTIVE BACK OF THE AMBITION.

Doubtless the Emperor thinks most, and would have others think most, of his disinterested benevolence, in the matter of the proposed peacemaking. Nevertheless, every thoughtful observer can read between the lines another motive. It is not because William loves Catholicism more or Protestantism less, that he thus exerts himself; but because he loves both Protestantism and Catholicism in proportion as they make his own imperial power secure: and he sees correctly, and so do other potentates, that all monarchs

R2370 : page 303

stand or fall together. The wealthy class sees also, as well as the royal class, that growth of general intelligence amongst the masses leads to broader views and greater demands on their part, based on new views respecting human equality, rights and privileges, incompatible with the principles of monarchy and the exploded theory of "the divine right of kings" to rule and of others to unquestioningly obey their behests.

This disposition of the people to claim and so far as possible grasp all that they consider to be their rights (sometimes unjustly and unwisely making extreme claims) is creating a reaction against liberty, not only on the part of rulers, who are put on the defensive as to every feature of law and order, but they have with them an increasing number of those who love peace and order, and who realize that too much power in the hands of the officers of the law is preferable to too much liberty in the hands of rash, inexperienced and irresponsible people, whose well-meant panaceas for the ills of human society are at very most experiments, whose success (if successful) would mean momentous changes, unfavorable to royal and financial princes and incidentally also for all either directly or indirectly associated with or dependent upon these. For instance, the ministers and churches of all denominations in Germany are supported by the Government at public expense, and would not be sure of an equivalent support for a while at least if the Government were in any manner changed.

Emperor William views with alarm the condition of things prevailing in Italy, considerable districts of which have lately been placed under martial law to prevent bread-riots. The government claims that these were incited by Roman Catholic priests, who, it claims, are continually intriguing and endeavoring to prejudice the populace against the monarchy, in hope that the latter will yield to the Pope's demands and restore his sovereignty over the "Papal States," or that, failing in this, a revolution will overthrow the present kingdom and establish a republic under which the pope could fare no worse. Already the Socialists and Radicals hold the balance of power in the Parliament of Italy, and hence the government greatly desires the aid of the Papal influence to maintain order, but it cannot do otherwise than meet Papal intrigue with force, to preserve the trembling monarchy. On this subject a well informed writer says:--

ITALY'S INTERNECINE WAR.

"The scarcity of news from Italy at the present time is indicative of the policy of suppression begun by the new Premier, General Pelloux. He has begun his career by stifling the newspaper press of that country in a manner that has no equal in Europe. Not even Russia is under such stringent rule regarding her press as is Italy.

"Italy's new Prime Minister has declared war upon the Vatican. Every step that his Cabinet takes is with a view to curtail the power of the pope... One feature of his program is the suppression of all societies that have or are suspected to have religious affiliations. The laws of Italy prohibit clerical ownership of property. This law was passed years ago, and was thought to be a death-blow to religious corporations. Since that time a large number of lay societies have sprung into existence, and, acting as agents for the clericals, have secured the ownership of vast and important properties. During the past five years no less than 1200 rural banks have been established, the religious character of which is shown by their being under the absolute control of the local ecclesiastics. A circular is now being drafted by the government to be sent to the local authorities, ordering the beginning of the campaign against the societies.

"With the growing dissatisfaction over high taxes on wheat, which has raised bread to famine prices, and the large internal taxation, the Vatican has forced the Quirinal to rule by the force of arms. Two generals and two admirals hold seats in the Ministry, and they hope to retain them by a policy of suppression.

"What is to be the end of all this? Already there is a cry throughout Italy that the monarchy is doomed and that the best thing that could happen would be for it to split up into a number of small republics under the general temporal control of the pope. Certainly, as matters stand now, the State can expect no aid from the clergy. The latter, as a matter of fact, are the most tireless agents in spreading the crusade against the King."

This is the spectre that is haunting Emperor William: he fears that the trouble of a brother sovereign may result in trouble within his own empire. He realizes that one or many republics in Italy would be much more dangerous than a visit from the Cholera and the Bubonic Plague together. Royalty is in dread of the spread of popular government. Besides, he is kept busy at home, watching and circumventing the rapidly growing numbers and influence of Socialists and Radicals in the German Reichstag. If we digest the following facts we will see the mainspring of the German Emperor's efforts as a peace-maker. He realizes that he must have aid of the Romanists, or else destroy the present form of his own government and proclaim himself an Autocrat, a Dictator, a Czar,--too dangerous an experiment to be entertained, unless all else fails. The facts referred to are these:--

Twenty-eight years ago, in the first imperial election the Socialists polled only 102,000 votes, and elected but one Deputy to the Reichstag or Parliament. In

R2370 : page 304

1890 they elected thirty-five Deputies, in 1893 the number of Deputies was increased to forty-five, and this year polling a vote of over two million ballots they have increased their representatives to fifty-seven. There are four parties in Germany--(1) The "Centrists" or Roman Catholic party (professedly under the guidance of Papal influences) has 102 Deputies, (2) The Conservatives, 80 Deputies, (3) The Socialists, 57 Deputies, (4) The National Liberals, 47 Deputies. From this it is evident that the Socialists are already quite a factor throwing their influence with one or another of the larger parties and bartering for their support in return: but the most striking thing is their rapid growth. They are conducting their efforts wisely and making no end of trouble for the Kaiser. To add to this trouble, the largest party, the "Centrists" (the Papal party) has recently started on an aggressive campaign of cooperation with the Socialists and thus will put it within the power of both of these parties to enact laws which each has coveted for years, but been unable to attain for lack of numbers in cooperation. All this seems to imply considerable and speedy trouble to Emperor William, unless he can gain the good will and cooperation of this "Clerical" or Centrist party by good offices toward the pope in his dispute with the Italian government.

The pope is a very shrewd man: he sees the trend of events too, and is working every lever that will help his cause: undoubtedly the proposed move of the Centrists of Germany was ordered from Rome and will continue to be manipulated in the interest of Papacy. The whole civilized world is to be made to feel, as far as possible, that its only bulwark against Socialism is Romanism. It is because Protestants everywhere are catching this thought that so many advances are being made Romeward by all denominations.

R2367 : page 304

"GOOD FOR THOSE WHO LOVE GOD."

"They tell us that in Pisa's old cathedral
All noises, harsh and loud--
Grating of ponderous doors, shrill tones, the tramping
And murmur of the crowd--
Are caught up, softened, harmonized and blended
Within the lofty dome;
Then echoed back in one great wave of music,
Sweet as a dream of home.

"So all the harsh notes in life's mingled music:
The burden and the woe;
The stroke that almost snaps the quivering heartstrings,
The loss that grieves us so;
In heaven's o'er-arching dome of perfect wisdom,
Power and love, shall be
Gathered and blended in divinest marvel
Of matchless melody. --M. L. UPTON.

===================

R2370 : page 304

THE PROPHET ISAIAH'S VISION.

--OCT. 23.--ISA. 6:1-13.--

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."--Isa. 6:8.

PRECEDING lessons have traced for us the history of the ten tribes, Israel, and afterward the two tribes, Judah, down to about the time of Isaiah the prophet. We have noted the truthfulness of the Lord's expression respecting Israel, that they were a "crooked and perverse generation," according to their own history. They were continually gravitating toward

R2371 : page 304

idolatry, and even when corrected and brought back, through divine judgments at the hands of their enemies, their prosperity lasted but a brief season, until they were delving again in idolatry, and required fresh chastisements. The first five chapters of the prophecy of Isaiah are denunciations against Israel and Judah, mingled with exhortations to reformation, in which the Lord calls to them, saying:--

"The ox knoweth his owner and the ass his master's crib, but Israel does not know, my people doth not consider...Wash you, make you clean: put away the evil of your doings from before your eyes; cease to do evil, learn to do well....Come now and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword."

But these divine offers of mercy fell upon heedless ears, and consequently the Lord sent a different message, to which this lesson specially relates. And since the new message would be a difficult one to proclaim, a vision was given to Isaiah to encourage him, and to lead him to volunteer to be the bearer of that message. The vision represented the majesty of God, his greatness and glory: and his holiness is markedly brought to attention by the acclaim of the seraphim, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." In this vision Jehovah presents himself to the attention of Isaiah as a King above all kings, as tho to suggest to the prophet, and to all to whom the vision

would be related, the thought of divine majesty, which ultimately shall be revealed to the whole world of mankind, in the light of whose glory the majesty and tinsel-grandeur of earthly kings will be the veriest dross. The vision is a prophecy of the future, when the "glory of the Lord shall be revealed, and all flesh shall see it together" in the establishment of the Kingdom of God during the Millennium.--Isa. 40:5.

Only from this prophetic standpoint would the words of the seraphim be true, for the whole earth has never yet been filled with the Lord's glory. Quite to the contrary, the earth is full of sin and violence, and every evil work prospers under the dominion of the great adversary of God and righteousness, "the prince of this world." But God would have Isaiah, and especially the spiritual "sons" of this Gospel age, for whose benefit the prophet specially wrote (1 Pet. 1:12), know that evil shall not always prevail, but that, as expressed in our dear Redeemer's model prayer, eventually God's Kingdom shall come, and his will shall be done on earth, as it is in heaven. Then, with evil and evil-doers destroyed, and the knowledge of the Lord filling the earth, this prophecy will be fulfilled, and the whole earth shall be full of the Lord's glory. But meantime the Lord's people are to wait patiently for him--for his time for the bringing in of everlasting righteousness. And meantime his servants are to serve him, and to endure opposition from the world, as seeing him who is invisible, and as recognizing the glory of the Lord, which is as yet only in vision and promise.

The repeating of the word "holy" has an intensifying effect, as signifying superlatively holy, most holy. Thus, in vision, did God impress upon his servant, Isaiah, his own holiness and indirectly as well his grace. All the surroundings of the vision were such as to support these thoughts, the very door-posts being seen to reverberate, and the prophet's own person thrilled with the sight and the message. Naturally and properly, his first thought was of his own unholiness, imperfection, as a member of the fallen race: he felt himself unworthy even to see so great a sight, or to be in the divine presence in vision, and immediately began to lament his own infirmity and his unworthiness, saying, Woe, I am a man whose lips are not clean enough to join with you seraphim in praising the Great King, much as I should like to do so.

Thus we ever find it: those who are brought closest to the divine presence, and who see the divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God--these feel, more than do others, their own blemishes and shortcomings and unworthiness, altho actually they are far superior to others of the human family, else they would never be granted such insights to the divine plan, character and coming glory. Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also to the angels, for is it not one of the fruits of the holy spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the divine perfection, is in a condition of heart ready for divine blessing and for usefulness in the divine service, while the pharisaical, who claim perfection for themselves in thought, word or deed, are in a condition of heart that is deplorable, and are wholly unfit to be used of the Lord as messengers of divine grace.

When Isaiah, in the vision, cried out lamenting his own imperfection, and that his lips were wholly inadequate to the telling of the divine glory, one of the seraphim brought a live coal from off the altar, and therewith touched the prophet's lips. Thus, in the symbolic language of the vision the Lord said to Isaiah: Since you have realized your own blemishes and divine goodness, you shall be granted powers of speech and eloquence and words that are not your own, but which are beyond your natural ability, and inspired by the Lord;--your lips shall be inspired with the message of the great salvation, the message of love, the fire, the zeal, which shall prompt and consume that sacrifice, and with the grand results which shall flow from it: you may, in your lips at least, be cleansed from all sin, even in advance of the great sacrifice of which you shall speak as my prophet and mouthpiece.

The vision had its designed effect upon Isaiah, establishing more firmly his faith, manifesting to him the divine greatness and power, to him the highest of holy things. Thus Isaiah's heart was quickened with a desire to further engage in the divine service, no matter what the message which the Lord would send. Consequently, when further on in the vision he heard the Lord inquire for a faithful servant, he immediately responded, offering himself, and was accepted, and the message given to him.

Thus it is also with those whom the Lord would specially use in his service during this Gospel age. None are forced into divine service: all soldiers of the cross must be volunteers--none will be drafted. The Lord does not even press us to become his servants, but, as was illustrated here with Isaiah, he shows to his faithful his character and plan, and lets them know that he is seeking such to worship and serve him, as worship and serve in spirit and in truth, and this knowledge is his "call." This is quite sufficient for all who have tasted of the Lord's grace appreciatively: for such to know that there is an opportunity of rendering service to the King of kings is to volunteer their services, to pray that the Lord will grant them a privilege of doing

R2371 : page 306

all their talents will fit them to do in his service. Only such are true mouthpieces of the Lord. The false prophets and teachers of error are those who affect to serve the Lord's cause, for hire of money or for praise of men, for self-adulation or aggrandizement.

The message of which Isaiah was thus made the channel or mouthpiece of the Lord, was, as already intimated, an unpleasant one. It was a message to the effect that the divine counsel had already foreseen that all the warnings, threatenings, chastisements, which had come upon Israel and Judah, and which would yet come upon them, would fail to reach their hearts and turn them to repentance; and that, as a consequence, the land would be made desolate, the people being carried away into captivity. Such a message would be difficult to deliver to any people, yet this was the message which the Lord sent, and for which he specially prepared his servant. We are not surprised to learn that the message was resented, and altho Isaiah lived to the good old age of seventy, there seems to be reasonable ground for the truth of the claim made by tradition that he eventually died a martyr's death, being sawn asunder. Even the ray of hope which his message contained, to the effect that a remnant of the people would be spared and returned to their land, and that the national hope would thus be revived, was no doubt considered to be the addition of insult to injury by the proud and self-willed people to whom the message was delivered.

It was not long after Isaiah had this vision that the ten tribes were carried away into captivity, and altho a reformation set in with Judah, it was but temporary, and Judah's share in the prophesied captivity occurred about one hundred and fifty years later.

This same message of the Lord was quoted by the Lord Jesus and the Apostle Paul, as further applicable to Israel, at the first advent, when, on their rejection of Messiah, the nation as a whole was rejected of the Lord and scattered amongst all the nations of the earth, and only a "remnant" of Israelites indeed, who accepted the Messiah, were received into the higher dispensation of divine favor of this Gospel age, as sons of God and joint-heirs with Jesus Christ our Lord.--Matt. 13:13-17; Jno. 1:12; Rom. 11:5-11.

Finding, as we do, in the Scriptures, that natural Israel was a type of nominal spiritual Israel, we are not surprised to find also that there is a somewhat similar message due to the spiritual house now, in the end of this age. The Lord's message now is that the harvest of the earth is ripe, that the time of harvest has come,

that he is seeking Israelites indeed, that he is gathering out his jewels, which, during the prevalence of evil in the past, have been undergoing polishing to fit and prepare them for coming glory, and to reflect the divine light and beauty. The message now is that nominal Christendom is hereafter to be known as "Babylon," confusion, and that all who are truly the Lord's people are now to hear his voice and to flee out of Mystic Babylon, that they be not partakers of her sins, and that they receive not a share of her plagues from the vials of wrath which shortly shall be poured out upon her. --Rev. 18:1-4.

While the Lord has indeed put into our mouths a new song, that we may show forth the praises of him who has called us out of darkness into his marvelous light, and that we may tell of his loving-kindness and his tender mercies over all his works, and that eventually all shall come to a knowledge of the Lord, that they may be saved, if they will, nevertheless, this particular feature of the message of present truth, which calls God's people out of Babylon, is, in many respects, like the message which Isaiah was bidden to deliver to the faithful of Israel in his day: it is a message that is not favorably received; a message that is resented, and that brings upon those who present it, even in the most gentle and loving manner, the maledictions and the scowls of those who love sectarianism and the worship of human theories and creeds better than they love the Lord and his message.

Those who would speak the message of present truth in love, and yet with courage and fearlessness of man, need just such an encouragement as the Lord granted to Isaiah. They need that the eyes of their understanding be granted a vision of the King in his beauty; and they need to hear distinctly uttered the fact that ultimately the Lord shall establish his Kingdom, which shall fill the whole earth with his glory. And just such a view and such a message the Lord is now granting to those whom he would use as servants and mouthpieces. The present truth, the eating of the "meat in due season," now provided by our present Lord, affords his faithful a waking vision of the Lord's glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer truth. In this light of the divine plan of the ages we indeed see the divine character as never before,--divine wisdom, divine justice, divine love and divine power, fully coordinated, operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision there comes to us also the seraphic testimony, "Holy, holy, holy is the Lord of hosts. The whole earth is [to be] full of his glory." From this standpoint of the future work of our God, through the Millennial Kingdom of the glorified Christ, Head and Body, who shall bless all the families of the earth, we can see divine holiness, love, wisdom and justice, as it is not possible for them to be seen from any other. As it is, those who thus see divine grace in its effulgence,

R2372 : page 307

and who, nevertheless, realize their own imperfection and unworthiness, these it is who to-day have granted to them the opportunity of being mouthpieces of God by being touched with an antitypical coal from the antitypical altar,--touched with the consecration of the great sacrifice. And these are they who are anxious to render service to our Lord, and who are commissioned to bear the message of present truth to others.

===================

R2372 : page 307

MESSIAH'S KINGDOM FORETOLD.

OCT. 30.--ISA. 11:1-10.

"The earth shall be full of the knowledge
of the Lord, as the waters cover the sea."

ONLY those who recognize the typical character of God's kingdom of old, and the typical character of the kingdom of Babylon which overthrew it, are prepared to understand the prophecies: because in the prophecies the affairs of Fleshly Israel and those of Spiritual Israel, and the affairs of literal Babylon and those of mystic Babylon, are so interwoven as to be unintelligible, absurd, from any other standpoint. There are some who fail to recognize antitypical Spiritual Israel, who, nevertheless, distinctly see that the Babylon of old, which perished more than two thousand years ago, was not the Babylon of Revelation--mystic Babylon, --whose surpassing power and greatness were not even dreamed of in the days of the type. Many who distinctly discern mystic Babylon, and her approaching fall, have failed to discern that the natural Israelites were broken off from the root of divine promise made to father Abraham, and that the spiritual Israelites were grafted into that root, and have become heirs of its chief promises and blessings, taking the chief place of the natural Israelites, so that when they are restored, it will be to a lower, an earthly favor. The proper standpoint of view from which the entire plan of God is clear and reasonable takes cognizance of both of these facts.

In our last lesson we considered the Prophet Isaiah at the time when he was commissioned to declare to his people their utter overthrow in captivity, and that but a remnant would remain. There were three distinct climaxes to the complete fulfilment of the message: (1) It was about one hundred and seventy years from the time of his vision and the last year of King Uzziah, before Judah was carried captive to Babylon, from which only a remnant returned seventy years later. (2) The vision and the message were about eight hundred years before the final rejection of Israel by Messiah at his first advent, when only a remnant was accepted into the Gospel age, the house of sons, and the people as a whole were scattered into every nation. (3) Isaiah's vision and message were about 2650 years before the rejection of nominal Spiritual Israel, preparatory to gathering out of the "Israelites indeed," the Royal Priesthood, the holy nation, which, with Messiah as its Head, is now shortly to be invested with divine power and majesty, as the Kingdom of God which shall rule and bless all the families of the earth.

The remnant of natural Israel, delivered from literal Babylon, was but a type of the remnant of God's people now about to be delivered from symbolic Babylon, Christendom, and the fall of literal Babylon, at the hands of Cyrus, was but a foreshadowing of the fall of mystic Babylon as a result of the battle of the great day of God Almighty under the antitypical Cyrus, the Captain of our salvation. And the extravagant language used throughout the prophecies in respect to the fall of Babylon was made extravagant because the divine testimony had reference to mystic Babylon, more particularly than to literal Babylon. Thus have the divine purposes been hidden, and yet declared, throughout the ages.--Compare Isa. 13:1-15 with Rev. 17 and 18,--the latter part of Isa. 13 evidently referring only to literal Babylon.

In harmony with the above suggestions, it will be found that Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day--God's providences toward his people then, and his subsequent deliverance of them to Babylonian captivity, and his later judgments upon Babylon, all of which were accomplished literally within two hundred and fifty years of Isaiah's vision, are interspersed with declarations respecting Messiah and his everlasting Kingdom, and the blessing of the remnant of Spiritual Israel, and the eventual healing and recovery of all Israel to divine favor. An illustration of this intruding of the Messianic Millennial Kingdom into the prophecies which specially related to natural Israel and the condition of things present in the Prophet's day, is afforded in this lesson; also in chapters 2:2-4; 8:14-18; 9:1-7; 32:1-4; 33:5-24; 52:7-15; 60:1-5; 61:7-11; 65:17-25.

In the prophecy under consideration the Lord pictures natural Israel as entirely cut off, leaving nothing behind but the root of divine promise, and yet he shows that out of this root shall ultimately come all the blessings originally promised to Abraham, and confirmed unto Isaac, unto Jacob, and unto David, the last confirmation reading, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son." (2 Sam. 7:12,13.)

R2372 : page 308

This prophecy seems, indeed, to have a fulfilment in Solomon, but only because Solomon was a type of the greater son of David, who was also the son of God. Solomon indeed built the typical house of the Lord, but Christ, the antitypical son of David and Son of God is now building the true, the antitypical Temple, the Church which is his Body, a temple of the holy spirit, a house of sons. David himself prophetically grasps the truth of this promise, saying, "Jehovah hath sworn in truth unto David; he will not turn from him; Of the fruit of thy body will I set upon thy throne." (Psa. 132:11.) The Apostle Peter, moved by the holy spirit on Pentecost, refers to this same promise, and definitely applies it to our Lord Jesus.--Acts 2:30.

In the prophecy our Lord is not spoken of as the root out of David, but as the root out of Jesse, David's father; because David himself is a type of Christ, his name signifying beloved. Hence also the fact that in

R2373 : page 308

many prophecies our Lord's Millennial reign is spoken of as the reign of David, the reign of the Beloved.

It is worthy of note that the Scriptures, in speaking of the Gentile governments, symbolize them as trees, and their destruction as the cutting down of those trees. Many trees do not sprout again from their roots when once cut down, as for instance, the cedars of Lebanon to which great Babylon was likened. On the contrary, the Lord speaks of Israel as a vine of his own planting; and one peculiarity of the vine is that it seems to thrive the better in proportion as it is pruned. Thus our Lord also speaks of Spiritual Israel, as branches of himself, the true Vine, and declares that the Father prunes the vine to the intent that it may bring forth more fruit. It is said that amongst the vine-growers of Palestine it is customary to cut back the vine clear to the roots yearly, in order to get fresh sprouts therefrom. And so we find that the Lord, with Fleshly Israel, frequently pruned them by disciplines, captivities, etc., cutting off many of the branches, and preserving only a remnant. This process was followed at the first advent in the cutting off of Israel from all further share in the spiritual features of the Abrahamic promise,--except the remnant which received the Lord, and on this account were granted privileges to become members of the house of sons. (John 1:12.) During this Gospel age the Lord deals with his people not collectively, not as a nation, but individually: each branch is pruned, and every branch is expected to bring forth fruit, or else it will be entirely lopped off.

Here, then, we have the thought of the Lord, expressed through the Prophet, respecting Christ Jesus, our Lord, that he from the time of his baptism and anointing with the holy spirit, became the new spiritual shoot out of the Abrahamic promise, and out of the roots of Jesse. But they greatly err who see in this study our Lord Jesus only, and who fail to recognize the fact that he is the Head of the Church, which is his Body. The true vine is therefore the entire body of Christ, as our Lord explains. (John 15.) This stem or new Vine had its start in our Lord Jesus, and has grown and prospered and had branches which have borne their fruit under the great Husbandman's care in all these centuries of the Gospel age. But neither the Vine nor its fruitage have been specially delightsome either to the Fleshly Israelites or to nominal Spiritual Israelites: on the contrary, our Lord's prophetic declaration has been accurately fulfilled: "Ye shall be hated of all men for my name's sake." Our Lord and the Apostles were hated by the chief religionists of their day, not because they were evil, but because of their faithfulness to God; because that faithfulness, as a light, rebuked, as darkness, the unfaithfulness of those who hated them.

The prophecy does not touch upon our Lord's pre-human existence, nor upon his earliest experiences while coming to manhood, nor need we. It begins with our Lord at the time when he reached manhood's estate, at thirty years of age, when he made his consecration, and was accepted, and the acceptance was sealed by the impartation to him of the holy spirit, of which John bare record. (John 1:32.) From that time onward the spirit of Jehovah rested upon him, and was in him a spirit of wisdom, understanding, counsel, strength, making him alert in the use of his knowledge in reverence and submission to the divine will. Thus it is written by the Prophet again, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." (Isa. 53:11.) While his perfection of being (in that he was holy, harmless, undefiled, separate from sinners) had undoubtedly much to do with our Lord's obedience to the divine will, yet his knowledge of God, based upon his prehuman existence, had also much to do with his implicit confidence and trust in Jehovah, that his every requirement and condition would be found eventually to be the embodiment of justice, wisdom and love--this knowledge undoubtedly was the main-spring of our dear Redeemer's implicit obedience in all points to the Father's will.

And the same observations are applicable in respect to the Church of Christ--the members in particular of his Body, of which he is the Head. Like their Master, each branch in the Vine is the recipient of the holy spirit, through him--for the anointing oil (typical of the holy spirit) was all poured first upon the head of the high priest and subsequently flowed down over his person. Those who are made partakers of the Lord's spirit have that spirit as the beginning of their new life, for "if any man have not the spirit of Christ he is none of his." And this spirit of Christ and of Jehovah, coming upon the Body of Christ, from the Head, is to

R2373 : page 309

each (as it was to the head) a spirit of wisdom and of understanding and of counsel and of power; and a spirit of obedience to the Father's will, in proportion as this spirit dwells in them. And herein we see the distinction that our Lord Jesus, being perfected, could receive of the Father's spirit unlimitedly, "without measure," while we who are imperfect, blemished through inherited weaknesses, can receive the spirit only limitedly, by measure--according to the capacity and condition of our "earthen vessel," into which we receive this new treasure. (2 Cor. 4:7.) It is of course a part of our duty and privilege to do all in our power for the repair of the blemishes of the earthen vessels, to the intent that we may receive larger measures of the spirit of holiness, and may be the better able to retain the same.

Suddenly passing from the perfecting of Christ, Head and Body, under the influence of the spirit of the Father, down to the time when these graces which are supplied in this present age (and under which the body of Christ groweth unto a holy temple of the Lord, by the fitting, molding, polishing and fashioning, of each member), shall have been perfected, the next suggestion of the prophecy is the exercise of these graces of the divine spirit by the complete Christ in the Millennial Kingdom--in judging, blessing, correcting and assisting the world of mankind, or so many as will avail themselves of their help, to return to divine favor. The thought is that, as soon as the entire Christ (Head and Body) has been prepared for the work to be done, the work itself will be commenced. It is in full accord with this that the Apostle says that the prophets spake beforehand of the sufferings of Christ, and of the glory that should follow.

Not that the sufferings of Christ were completed more than eighteen centuries ago, and the glory failed to follow; but that the sufferings of Christ, which began in our Lord, the Head of the Body, are being filled up or accomplished in all the members of his body, and, as soon as the last member of the Body has been made perfect through suffering, and been fitted for his share in the glory, then at once the glory shall follow, --follow the completion of the sufferings. (Compare Col. 1:24.) It is because there are some members of the Body of Christ still lacking to make up the elect and predestinated number, foreknown of the Lord (Rom. 8:29), that the glory has not yet been ushered in. And fortunate this is for us who hence still have hopes of attaining to this high calling of God in Christ Jesus, to become heirs of God, joint-heirs with Jesus Christ our Lord, to an inheritance incorruptible and never-fading, reserved in heaven for those who shall make their calling and election sure.

The glorified Church, Head and Body, will be so filled with the spirit of Jehovah--his wisdom, his love, his power--that they will be fully qualified to do all the great work which divine love and wisdom has purposed and arranged for, since before the foundation of the world.

Accustomed to the misgovernment, as the Israelites were, and as all mankind since have experienced it, it was necessary that they and all who would appreciate the coming Kingdom, should be given some assurance that the new ruling power would not only have good and wise motives and intentions, but also possess superior power of knowledge and judgment. And this is what is pointed out: that the new King would not need to rely upon the common channels of information in the giving of his blessings, and in administering of his reproofs and chastisements, but will have a super-human endowment of power, by which he shall know the very thoughts and intents of the heart, and need not to judge either by the hearing of the ear nor by the sight of the eye, as must all earthly rulers, however well intentioned. It was proper also that the Israelites and others should know that the new Kingdom would be an absolutely just and impartial one, for their experience had been that the very wisest and best of their kings had been governed largely by selfishness, so that they amassed wealth at the expense of their subjects, and made special friends of the wealthy, and granted them special privileges oftimes at the expense of the poor, the helpless, the despised. Hence, the Lord, through the Prophet, assures us that the special care of the new King will be to administer his office with equity toward all, and that the meek, the backward, the modest, undisposed to press their claims and to assert their rights, will have his special care; likewise the poor, that in the present time find few to sympathize with or to encourage or to help them, shall find in the new King a friend.

The ordinary idea of the method by which the Lord will introduce the Millennium is wholly at variance with all the testimony of the divine Word, in that it presupposes that the world will be converted to the Lord through the efforts of the Church along its present lines of progress, and that thus the world will get better and better, until the full noontide of Millennial blessing

R2374 : page 309

is everywhere spread abroad. According to this idea, the Lord began setting up his Kingdom eighteen centuries ago, and at the same rate of progress it may require, according to the most optimistic view, thousands of years to reach the Millennial degree of blessing. But, according to the facts of the case impartially considered, we can readily see that the Kingdom, which God has promised, could never come as a result of efforts such as have been put forth during the past eighteen centuries. We mention but the one fact, known to all mankind from the published reports; viz., that the increase

R2374 : page 310

of nominal Christian professors annually is small, out of all proportion to the natural increase of the human family annually, so that if every Christian professor of to-day were a very saint, and if the same ratio of conversions continued for a thousand years as at present, or if the number were doubled or trebled, the result, at the end of the thousand years would be a much smaller percentage of professing Christians than now. Those who cannot see so simple a proposition as this are evidently blinded by their love of error--their love of their own theory. Similarly blinded are those who cannot see that only a small percentage of the nominal Christians of to-day are true saints of God, and that, if the whole world were converted to the same degree as the best cities in the most civilized and Christianized countries in the world, it would still not be true that God's Kingdom had come, in the sense that our Lord Jesus taught us to expect it: for in his model prayer he taught us to pray and to expect, not only that God's Kingdom would come, and that it had not already come, but also to expect that, when it shall be fully established, God's will would be done on earth even as it is done in heaven--absolutely, perfectly.

Those who expect the Millennial Kingdom to come as a result of present efforts along present lines, and who believe that the world is gradually approaching that condition by an evolutionary process, should consider the Word of the Lord through the prophet, to the effect that, when Messiah takes the reins of government, his first step will be to judge the poor, and to reprove the rich with equity, in the interests of the meek of the earth. How could this be possible, if equity had already prevailed by a gradual process, so that there were no poor, and no rich, and so that all were meek? Other Scriptures, in harmony with this, show that the very object of the beginning of our Lord's reign is to correct the wrongs that will then be prevailing, and he himself implies that the earth will not be in a faithful and blessed condition at his second advent, by asking the question, whose answer is implied--"When the Son of Man cometh, shall he find the faith on the earth?"

The Scriptural position throughout is harmonious and consistent. It describes the present time of evil as "the present evil world," in which "the prince of this world" rules, and in which the Lord's people, "the body of Christ," the heirs of the Kingdom, "suffer violence," and that this violence, through suffering persecution, is working out for those who are rightly exercised thereby a preparation for the time when the entire body of Christ, having been thus purified and prepared, will be given the Kingdom under the whole heavens, the said dominion of earth being wrested with force from the prince of this world, and the kingdoms of this world, and bestowed upon the Son by the Father's power, and through the great time of trouble with which this age shall end, and in which the prince of this world will be bound.

The Lord, through the Prophet, shows the means by which the righteous reign of the Messiah shall be inaugurated--the time of trouble such as was not since there was a nation, predicted by the Prophet Daniel,--saying, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." It is evident, then, that there will be not only poor, needing assistance and equity, but there will be wicked at the time the Kingdom is established. (Compare Mal. 4:1,6; Rev. 19:15.) The rod of Messiah's mouth signifies the judgments which he has already expressed, and which have very largely gone unheeded by Christendom. We remember his declaration, "He that rejecteth me and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Christendom in general has admitted the righteousness of the Lord's

Word, but those who attempt to live according to that Word are remarkably few. Consequently, when the time shall come that judgment shall be laid to the line, and righteousness to the plummet, and when this judgment shall begin at the nominal house of God, the nominal system in general will fall--will fall condemned under that Word. Only the faithful few, the Lord's jewels, shall be "accounted worthy to escape those things coming upon the world," when the Lord shall smite the earth, Christendom, the present social order, with the rod of his mouth, when, as elsewhere described, "The Lord shall speak to them in his anger, and vex them in his sore displeasure"--when he shall render vengeance to his enemies, and recompense to those who have known the Master's will and have done it not. "Vengeance is mine; I will repay, saith the Lord." "Wait ye upon me saith the Lord, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." And "then will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."*

"Righteousness shall be the girdle of his loins,
Faithfulness the girdle of his hips."

The girdle figuratively represents mercy, diligence, service, and the proclamation here is that the Messiah shall be a faithful, a diligent servant of Jehovah, in accomplishing all the work entrusted to his care.

The reference to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in

---

*See MILLENNIAL DAWN, VOL. IV., "The Day of Vengeance."

harmony, is in full accord with the general Scriptural outlines of the "times of restitution of all things." Not only is mankind to be restored, or brought back to his primeval condition of human perfection, and harmony with God, like Adam before the fall (tho with increased knowledge and experience), but the lower animals also, which have shared in the ruin and disorder resulting from the fall, will also share in the blessing and restoration of order to be accomplished by Messiah.

In the first account of the lower animals, furnished us in the Scriptures, there is nothing to imply that they were wild, vicious and at enmity with mankind; on the contrary, the implication is that they were all thoroughly in subjection to the perfect man. We may reasonably suppose that when, under the influence of the sentence of death, mankind gradually lost more and more of the image of God originally possessed, he at the same time lost his power over the lower animals. The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior powers of certain of the fallen race in controlling the brute creation. Thus we see that some men can exercise mental force and control, not only over wild horses, but also over the most ferocious beasts of the jungle, so that they are known as horse-tamers, lion-tamers, serpent-charmers, etc. Adam was declared by the Lord to be the king of the earth, and as such he was recognized by the brute creation. (Gen. 2:19,20.) After mankind had lost the original mental power to control the lower animals, a warfare sprang up between them, in which mankind has been obliged to pit force against force, having so largely lost the power of mental control. The restoration of mankind to that condition which was lost through sin implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as are suggested in the prophecy before us. The same thought is conveyed in the statement that "A little child shall lead" or control the wild beasts when brought into their proper relationship with mankind.

All of the foregoing, and, indeed, the entire Scripture testimony, shows that the heavenly rest and blessing which God has in reservation for mankind in general is earthly. It would be utterly and wholly unnecessary to change the disposition of the brute creation, if mankind were to be changed to another nature, and to become as the angels. Other prophecies speak of mankind in the restitution condition as perfect human beings, of the earth and adapted to the earth, and tell us that in the perfect condition they shall sit every man under his own vine and fig-tree, with none to molest or make him afraid, and that they shall long enjoy the work of their hands. These promises, which are the lights of the world's hope during the Millennial age, have nothing whatever to do with the hope set before the Gospel Church of this age--a heavenly hope, the realization of which, our Lord and the apostles assure us, will require that all who would attain to it must of necessity be changed from animal to spiritual bodies, from weakness to power, from human nature to spiritual nature; because flesh and blood cannot inherit the Kingdom of God.

The difficulty with many is in the failure to discern that the Kingdom of God per se consists of our Lord Jesus and the Church--the little flock, to whom it is

the Father's good pleasure to give the Kingdom. These constitute the royal or reigning class or family of God. The world of mankind in general shall at first be the subjects of this spiritual kingdom, and afterwards become citizens or members of it, to the extent that they come into harmony with its rules and regulations, and are accepted back into reconciliation with God, and thus again become his children through Christ. Thus it is that the Scriptures declare that when this Kingdom shall be set up it will be but a small stone, a little flock, which in the end of this age shall, with divine power, smite the dominion of earth, and crush it to dust in the great time of trouble. (See Dan. 2:34,35,44,45.)

But after crushing present institutions under and connected with the prince of this world, God's Kingdom will not remain small, but will gradually expand, until it shall fill the whole earth. This is the holy mountain mentioned in the prophecy under consideration, a mountain being a symbol of a kingdom. Nothing shall be permitted to do violence or work injury throughout all God's holy kingdom, as a result of its establishment. Love shall be the law, and divine power shall be the force which will enforce that law, and all who will not conform thereto shall be "cut off from among the people," as the Lord has declared through the Apostle. (Acts 3:23.) How evident it is that this Kingdom has not yet come, when we see that so far from love being the rule of mankind, selfishness is the rule, individually and nationally, and that there are many influences of evil, hurting and destroying throughout the world to-day. This is an evidence that God's kingdom is not yet set up, and hence we continue to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

The power by which the Lord shall accomplish the blessing of mankind, after he has crushed the power of evil and established the reign of righteousness is stated to us in this prophecy--it is to be by the spread of a knowledge of the Lord. The Apostle assures us (1 Tim. 2:4) that it is the will of God that all men shall come to a knowledge of the truth that they may be saved. He assures us that there can be no salvation without knowledge (Rom. 10:14,15), consequently the knowledge of the Lord being very limited throughout this

R2375 : page 312

Gospel age, only comparatively few of earth's millions have come to such a knowledge of him as to permit them to exercise faith in God, and in the great sacrifice and pardon for sin which God has provided in Christ. But the fact that few in the present life have come to this knowledge shall not in any degree thwart the divine plan, nor make the death of Christ on their behalf of no avail, for the Lord assures us that in due time the true light of the world, Jesus, shall lighten every man that cometh into the world--this includes all the heathen, all those of imbecile mind, who could not grasp the truth, and all the infants who die without a knowledge of the only name under heaven whereby we must be saved. God has thus made ample provision, first, in the redemption which is in Christ Jesus, our

Lord, and secondly, in the Millennial age which he has provided through him, in which the knowledge of the Lord shall be caused to fill the whole earth.

Nor are we to suppose that this will be merely a little sprinkling of knowledge, such as has come to a very limited portion of the world of mankind here and there in spots during this Gospel age. The Lord's people have received these showers of grace and truth, and sometimes appropriately sing and pray for more abundant showers for their refreshment, but the Lord's provision for the world of mankind in general, under the Messianic Kingdom, during the Millennial age, is that this knowledge of his shall be world-wide, and ocean-deep, so that none shall thereafter be able to plead ignorance or any other excuse for failure to avail themselves of the grace of God in Christ. Hence again it is written by another prophet, that whosoever dies in that age will die not for Adam's sin, but for his own sin; because the death of Christ has cancelled the Adamic condemnation, and has thus secured to every member of the human family a full, impartial opportunity for eternal life through faith in the Redeemer and obedience to his requirements. The Apostle says of the Jews that they are blinded; that a vail is over their hearts, that they cannot see, and he points us to the fact that in God's due time this vail of ignorance shall be removed from Israel, and that they shall be saved from their blindness, and "shall obtain mercy through your mercy"--shall obtain mercy at the hands of elect spiritual Israel, the Body of Christ, now being selected, which will then be in power, as the kings and priests to bless and judge the world in righteousness. (1 Cor. 6:2.) Similarly, the same Apostle assures us that the god of this world is exercising a blinding influence upon the whole world of mankind (2 Cor. 4:4), and the prophets point us to the time when Satan shall be bound, and when all the blind eyes shall be opened, and when the vail of the covering of ignorance shall be destroyed from over the face of all the people, that all may look, with the eyes of their understanding, upon him who was pierced, and through whom all may have redemption, the forgiveness of sins.

The last verse of our lesson points us to the Millennial day, and seems to suggest another root of Jesse, as connected with the blessing of the Gentiles, and as an ensign or standard for all the people to pattern after. We understand this to signify that after the spiritual seed of Abraham and David has been exalted to the Kingdom glory, then an earthly seed, out of the same root, shall come into prominence in connection with the heavenly, and be the agent and representative of the heavenly Kingdom in the blessing of the world of mankind. The Apostle Paul in Rom. 4:16, seems to imply that while Christ and his spiritual Church of the Gospel age are the seed of the promise, nevertheless there is another subordinate seed, which shall be used of the Lord in the blessing of mankind. This latter seed seems to be referred to also in Heb. 11:39,40, where the Apostle, after mentioning the faithful worthies of the past as approved unto God, most positively states that they are not of the Gospel Church, not, therefore, of the Kingdom class per se, but that they, nevertheless, having obtained a good report through faith, will receive a share in the original promise, and be participants in the work of blessing the Gentile world, but not with or as a part of the Church, "God having provided some better thing for us [the Messianic body] that they without us should not be made perfect." Under the ministration of the spiritual Kingdom, the ancient worthies, restored to human perfection, shall not only be the princes, the representatives of the spiritual, invisible, Kingdom, but shall also be the grand ensigns or standards set up before mankind, as illustrations of what all mankind may attain unto, if they will render faithful obedience to the laws of the Kingdom--the conditions of the New Covenant.

THE BIBLE.

Whence but from heaven could men unskilled in arts,
In various ages born and various parts
Weave such agreeing truths? Or how or why
Should all conspire to cheat us with a lie?
Unasked their plans, ungrateful their advice,
Starving their gains and martyrdom their price.
--Dryden.

It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven: but this opinion has not the least foundation in the oracles of God. --John Wesley.

There is not one place of Scripture that occurs to me, where the word death, as it was first threatened in the law of innocency, necessarily signifies a miserable immortality of the soul, either to Adam, the actual sinner, or his posterity. --Dr. Watts.

====================

VOL. XIX.   NOVEMBER 1, 1898.   No. 21.

CONTENTS.

The Colporteur Work...............................314
"If God be for Us, Who Can be
Against Us?.................................315
"The Light of the World is
Jesus"......................................318
A Question in re Justification....................321
Hezekiah's Great Passover.........................322
Two Prayers and their Answers.....................325
Another Defeat and Another
Victory.....................................328

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

R2379 : page 314

THE COLPORTEUR WORK.

God has been pleased to specially use and bless the colporteur branch of the service. Very largely through this instrumentality nearly a million copies of the various volumes of MILLENNIAL DAWN series are now scattered throughout this land of freedom and intelligence: and these are constantly coming to the attention of new readers, here and abroad.

"THE HARVEST IS GREAT, BUT THE LABORERS ARE FEW."
"HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT UNTO ETERNAL LIFE."

This testimony is true now, as it was in the Jewish "harvest;"

and hence we urge all who are so situated that they can engage in this work, to do so. It is one of the best opportunities we know of for preaching the true gospel: going from house to house all are reached--not only those who attend church services, but also those who do not; the latter class including some of the true "wheat" who absent themselves because they cannot there obtain the spiritual nourishment for which they hunger and thirst.

Do not think of this as a "book business;" for it is no such thing. It is "preaching," "evangelizing," "teaching" in the truest and best sense of those terms. The Colporteur is one with the books and tracts which he circulates, and their teaching is associately his teaching.

This work is open to both brethren and sisters who are not hampered by family obligations. It is not merely for those who are out of employment and know of nothing more profitable; it is specially for those who have talents and employment and who desire to sacrifice something for the privilege of being co-workers with God in the greatest and grandest work men or angels were ever privileged to engage in. "He that is ashamed of me and my word, of him will I also be ashamed," said our Savior.

Write to us for "Hints to Colporteurs."

===================

R2375 : page 315

"IF GOD BE FOR US, WHO CAN BE AGAINST US?"

--ROMANS 8:31.--

WHAT wonderful thoughts these words arouse! God for us! God on our side! It means almighty wisdom enlisted in our interest, almighty power to be exerted on our behalf, almighty love and infinite goodness watching over us and caring for and helping us. What immeasureable lengths and breadths, heights and depths of infinite grace are here so forcibly and so concisely set before the mind!

But, we notice a limitation: The Apostle's suggestion is not that God is for every one, but for "us." To whom does he refer by this word "us?" Is it possible that divine love and energy, wisdom and power are not being exerted on behalf of the world, but only on behalf of the Church in this present time?

Christian people are divided in their opinion respecting this matter. Our Methodist friends and generally Universalists and Unitarians hold that God is

R2376 : page 315

not for us, the Church, specially; but that he is for everybody, everywhere. They hold that he is today trying to save everybody, and that he has been so trying for the past six thousand years. They must of course admit, when making such a claim, that thus far the divine plan has failed of success for six thousand years; because, men are not saved, and only a small proportion have yet had the necessary opportunity for salvation; namely, a knowledge of the only "name given under heaven or amongst men whereby we must be saved." They must realize that the logic of facts is against their contention, and against all hope that by present methods and arrangements the world would ever be converted; for, they are aware that while it is claimed in a general way that nearly a million heathen have been converted during the last century (and it is safe to say that a very large proportion of these are not as thoroughly converted as might be desired--that comparatively few of them could be termed "saints"), yet, during the same time it is estimated that the numbers of the heathen have increased, in a natural way, to the enormous sum of two hundred millions. How long would it require at this rate, at this ratio of conversion, one million converts to two hundred million births, to convert the world? All can see that such hopes are quite illogical. Nevertheless, we can sympathize with and greatly appreciate the warmth of heart on the part of many of these whose theology we now criticise. Many of them--at least the founders of the systems--were forced to such conclusions (namely, that God is doing the best he can do for the world), in opposition to the doctrine of election and foreordination, as it has heretofore been misunderstood.

On the other hand, the great majority of Christian people, namely, the various branches of the Presbyterian, the Episcopal, the Lutheran, the Baptist and the Congregationalist churches deny the theory that God has been trying to save the world for the past six thousand years and has failed of his purpose. They hold, to the contrary, that his purpose has been to select or elect out of the world a Church and that this work of election has been progressing and will finally be consummated; and that thus God's Word through the prophets shall be fulfilled, "My Word that goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) They hold that, since all of God's purposes shall be accomplished, it can not have been his purpose either to have converted the world, or to have brought every creature to a knowledge of Christ during the past six thousand years; because neither thing has been accomplished, therefore neither thing could have been purposed.

We were about to say that we agree with the last

R2376 : page 316

mentioned numerous families of Christians in reference to the doctrine of election; but we cannot make so broad a statement. While we find in the Scriptures the declaration that an election is in progress during this age especially, and to some extent during all the past, yet it is not the kind of election to which such large numbers of our Christian friends hold. Their view of divine foreordination implies not only the election of a Church, but the damnation of all who are not elected; and here we must differ; for we find nothing of this kind in the Word of the Lord. We find nothing in it to imply that all the non-elect are hopelessly lost; but, on the contrary, the teaching that the election of the Church (Christ the head, the Church his body), during this Gospel age, is for the very purpose that they as the "seed of Abraham" may fulfil the divine plan as expressed in God's promise to Abraham, namely, that in this seed (Christ and the Church--Gal. 3:16,29), as the heirs of the divine promise and benevolent intention, "all the families of the earth shall be blessed." Not only is the character of the Scriptural election a very different one from that which has generally been held by Calvinism, but the object of the election is as widely as possible different from their conception. We would use the same language as our Calvinistic friends in speaking of the "us" of our text, in that we would say that it refers to the elect Church, but we deny that the damnation of all others is either stated or implied.

In the preceding verses (29,30) the Apostle explains the character and methods of the divine selection of the elect Church: and we cannot do better than notice its details, because so much depends upon this point. If we can find in the Apostle's description good and sufficient evidence to assure us that we are of this elect Church, then we shall have great cause for thankfulness, confidence and joy, in realizing that God with all his almighty power, and wisdom and love is enlisted on our behalf. A great difficulty with many seems to be, not that they doubt that there is such an election in progress, nor that they doubt that God is for some, but that they doubt that they belong to that elect class--doubt, therefore, that they are of the "us," and that God is for them; and that he is causing all things to work together for good to them.

By reason of their natural constitution, some of the humble-minded of the Lord's people lack the confidence which they should have, while in some instances others who have such confidence, have no real basis for it. Knowledge, therefore, clear knowledge of the Apostle's argument, is essential to proper faith respecting this subject, and proper confidence in God's care over those who have been adopted into his family and are seeking to make their calling and election sure. Our faith is made necessarily dependent to a large extent upon our understanding of the divine revelation on these subjects. Let us therefore critically examine the Apostle's statement with reference to the various steps in this election, and note our own connection with the same, step by step, that we may know to a certainty whether or not we are of the "us" class which he mentions, on behalf of whom the Lord's power and wisdom are and will be exerted.

The Apostle begins by asserting divine foreknowledge; a divine attribute which will not be questioned by any Christian. God not only foreknew the sin that would enter into the world through the liberty given to father Adam and mother Eve, but he also foresaw the fall that would take place as the result of his own sentence, and the mental, moral and physical degradation which have resulted. Moreover, he foreknew that in due time he would send his "Only Begotten Son," our Lord, to ransom all from sin and its penalty, so that ultimately he might be the Deliverer of all who desire to return to harmony with their Creator. He not only foreknew the humiliation of our Lord, his First-begotten Son, from his condition of glory and spiritual nature to the lower conditions of human nature, but he foreknew his trials, and his faithfulness through them, even unto death, even the death of the cross. In all this he foresaw our redemption sacrifice. He foresaw also the glory which he designed to bestow upon our Lord Jesus following his obedience, as expressed by the Apostle Paul, saying, "Him hath God highly exalted, and given him a name [title, honor, etc.] above every name."

But our Heavenly Father foreknew and foreordained still more than all this,--the selection of the Church to be the "body" of Christ, the "bride" of Christ, his associate, not only in the sufferings and trials of the present life, but also in the subsequent glory, and great work of "blessing all the families of the earth." This is distinctly stated by the same Apostle in his letter to the Ephesians (1:4), where he declares that "God hath chosen us in him [Christ] before the foundation of the world." The same foreordination is distinctly stated by the Apostle Peter, who writes to consecrated believers, addressing them, "elect according to the foreknowledge of God, the Father, through sanctification of the spirit," etc.--1 Pet. 1:2.

But the predestination of this verse (Rom. 8:29) is not at all what has generally been understood: it is not said that God predestinates that some should go to heaven and others to eternal torment. That is where false human reasoning has corrupted the testimony of God's Word and made it of none effect, or worse--of bad effect. The Apostle's statement is very clear, that God predestinated that all who shall be of this elect,

R2376 : page 317

foreknown and foreordained Church in glory must first be "conformed to the image of his Son"--or, as the literal reading would give it, "copies of his Son." How reasonable this predestination, how unreasonable the false view! God is calling a number of sons to "glory, honor and immortality," and has made Christ Jesus the Only Begotten, faithful in every trial, the Head or Captain of this foreordained company, whom he has since been calling, testing and preparing for the foreordained glory. And as it was but a reasonable thing that God should determine that if our Lord Jesus would be faithful he should receive the highest exaltation, so it was equally right and proper that the divine will should be forcibly asserted and that he should predestinate that none could be of that glorified "body of Christ," except as they would become imitators of Jesus, who is the firstborn among these his "brethren."

Having thus stated the matter concisely, the Apostle proceeds to apply it to the Church individually, and to show the steps which God is taking during this Gospel age for the purpose of finding amongst men this class which he has foreordained shall be found. The Apostle gives the particulars in the following verse (30); and altho it is simply stated, it has very generally been stumbled over, not only by believers in general, but also by theologians, because of two things.

R2377 : page 317

(1) The last word of this verse translated "glorified" should be translated "honored;" and should be understood to refer to the honor conferred upon all who, during this age, are brought to any knowledge of Christ--the true light. This honor went first to the Jews, and selected a "remnant;" but when that nation proved unworthy of this "honor" it was turned to the Gentiles, to gather out of them a peculiar people, a holy nation, to bear the name of Christ. (Acts 15:14.)

(2) The reader naturally expects the Apostle to begin with present conditions and trace them up to the grand result--the glorified Church,--while on the contrary the Apostle very properly begins at the other end, and traces the results downward. He does not begin, as is generally supposed, by saying, God honored you with the knowledge of the Gospel of Christ, and when you believed he justified you, and after you were justified he called you, and if you are faithful to your calling he will by and by exalt you to the condition which he foreknew. Indeed, it would not be possible to state the matter truthfully from that side; because, many are honored with a knowledge of the Gospel of Christ who are never justified (because they do not accept the knowledge--do not accept Christ), and of those who do accept Christ and who are thus justified, it would not be true to say that they will all be sanctified; nor would it be correct to say that all who once are sanctified will reach the condition of glory; for "many are called but few chosen:" few "make their calling and election sure."

But the Apostle argues the matter from the only proper and logical standpoint: having stated that God has foreknown or fore-intended the election of the Church, he steps forward to the time when God's purpose and intention will have been completed, accomplished --the time when the election will be finished and the Church accepted to glory. From that future standpoint he indicates the various steps which led up to it, saying,--All those of the foreknown ones, glorified, will previously have been called; because it is a matter of grace, and no man taketh this honor unto himself, but "he that is called of God;"--as the "Head of the body," so each member of the body. And, says the Apostle, every one thus "called" will previously have been "justified;" because God calls no enemies, no unreconciled sinners, to this high position. It was for this reason that Christ died, that through faith in his blood repentant believers might be "justified" and might be thus prepared to be "called." It is thus evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to repentance anywhere and everywhere and at any time. And when they repent, the Lord engages that in due time he will point them to

"The fountain filled with blood,
Drawn from Immanuel's veins;
Where sinners plunged beneath that flood
Lose all their guilty stains."

When they have lost their guilty stains, through repentance and faith in the Redeemer, they have reached the condition of justification, and are ready to be "called" to sonship and joint-heirship. But the Apostle is still going backward in the argument and, having told that the foreordained class would all be "called," and that they would all previously have been "justified," he declares that the justified ones would all previously have been favored or "honored" (not glorified): honored or favored with a knowledge of the truth, a knowledge of the gospel.

Perhaps only a comparatively small number of Christians have realized what a great honor was conferred upon them in the first knowledge brought to them of the Lamb of God that taketh away the sin of the world. This "honor" has been so widely dispensed that many forget that it is a special honor, a special favor, just as they forget to recognize as special blessings the sunshine and the rain. But this "honor" is not yet as common as some other of God's blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," throughout the whole world: but not so the gospel

R2377 : page 318

sunlight and the spiritual showers. These blessings have been general only in certain quarters.

"THE LIGHT OF THE WORLD IS JESUS."

When Christ as the "Great Light" arose in Palestine, and when on the day of Pentecost the Church was illuminated by him, as a light for the world,--that light was not sent Southward into the darkness of Africa: the Africans were not "honored" with having the gospel of Christ. Neither was it sent Eastward through India to its hundreds of millions: India was not "honored" with the gospel of Christ. Neither was it sent still farther East to the hundreds of millions of China: China was not "honored" with the gospel of Christ. But it was sent Northward and Westward through and to Europe and America. These lands were "honored," these peoples "have seen a great light," and with that light have received a great blessing. But how comparatively few have really seen this light, even when it shone around them on every hand. Alas! like the partly cured blind man of old they see a brightness and can discern something, but see nothing clearly. The Apostle explains their case, saying, "The god of this world hath blinded the eyes of them that believe not."--2 Cor. 4:4.

Having followed the Apostle's reasoning, we are enabled to see clearly each step of divine providence taken in connection with the divine purpose and foreordination.

(1) We see that first of all, to a certain extent, God was "for" us, for the people of Europe and North America: he was for them or favorable to them to the extent of "honoring" or favoring them with the light of grace "as it shines in the face of Jesus Christ, our Lord."

(2) In a still fuller sense God was "for" or favorable towards those who accept the light of truth, those who through repentance and faith in the precious blood are "justified" from sin, through his grace.

(3) He was yet more "for" these justified ones, to the extent that he "called" them,--to suffer with Christ during this Gospel age, and by and by to share his glory.

(4) In a still fuller sense he is "for" all those who accept the call and who are seeking to "make their calling and election sure." God is in an especial sense "for" all these who are so running as to obtain the prize which he offers. "They shall be mine, in that day when I make up my jewels."

It is to this called and faithfully running class that the Apostle speaks as "us." He and those whom he addressed ("called to be saints"--Rom. 1:6,7) had first been "honored" with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been "called;" fourth, they had accepted the calling and given themselves wholly to the Lord. And with the Apostle and the early Church all who to-day can recognize themselves in this same position, as having taken these same steps, may properly apply to themselves the Apostle's words and say, God is for us. Who can be against us!

All the "saints" throughout the whole world, who have taken the afore-mentioned steps, are probably altogether not a great multitude; but rather, comparatively, a "little flock:" yet each one of these may say to himself, and realize to the very bottom of his heart as applicable to himself, these wonderful words, --God is for us. He may endeavor to grasp the significance of these words, but he will surely fail of getting all of their wonderful meaning. It is not possible for the human mind to grasp the riches of divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be for us, with all of his infinite wisdom and power, it implies also that Christ is for us, for he is one with the Father; it implies also that all the angels, Cherubim and Seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are for us;--all enlisted upon our side, to do us good, to help us, to succor us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. "All things are yours, for ye are Christ's, and Christ is God's."

The view granted to Elisha's servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a vision, nevertheless it represented a truth,--that divine power is round about God's people on every hand for their protection and their deliverance. "The angel of the Lord encampeth round about them that are his and delivereth them." "Are they [the angels] not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" (Heb. 1:14.) Our Lord expressed the same thing, saying, of his faithful followers: "Their angels [messengers] do always behold the face of my Father." It matters not whether we shall understand this to signify that spirit beings continually surround those called to be the "elect" of the Lord, to guide and shape their interests for their highest good, or whether we shall understand it to be merely a figure of speech, signifying that divine power surrounds God's people; for the results would be the same, it matters not by which means the Lord would deliver them from the evil and help them in trial and adversity. The fact that God is "for us," and that he is making all things to work together for good to those who love him, is the central thought, the essence, the strength of this message to "us."

How wonderful is all this! Let us cast our minds

R2377 : page 319

for a moment over the world with its fifteen hundred millions of inhabitants. Let us remember that they

R2378 : page 319

are all under the "curse," under the sentence of divine displeasure, except the few who have heard of the redemption --of the Way, the Truth and the Life--and who have by faith and obedience "escaped the condemnation that is on the world" and come back into harmony with the Father and into fellowship with his Son. Let us imagine, if we can, this "little flock" of the "honored," "justified" and "called," heaven-led and heaven-blessed, scattered here and there amongst the fifteen hundred million fellow-creatures. O, what joy, what comfort, what peace, what strength the thought must bring to each one who can realize that he has taken all of these steps thus far, and that he is still pressing along the same line "for the mark of the prize of our high calling!" And this joy is not dimmed, but is greatly enhanced, by the thought that soon, in conformity with God's gracious foreordination, all the "elect" may have a share in the great work of blessing, with the knowledge of the True Light, the masses who are yet in darkness, "without God and having no hope" in him. For altho a redemption has been provided for all, the knowledge of God's grace has not yet reached any but the favored or "honored" minority.

As the Apostle declares in this very same chapter (Rom. 8:22), it is indeed a groaning creation; it has been groaning ever since the sentence of divine wrath was expressed in Eden, and it must continue to groan until the great Deliverer shall have established his Kingdom, and shall have rolled back the "curse" of death and depravity. Oh, what riches of grace have come to "us" through Jesus Christ, our Lord! And yet, as the Apostle says, altho we have all this blessing and favor, we have also with it certain trials, difficulties and painful experiences, which the Father sees necessary for our development in order that we may come up to the terms of his predestination, "copies of his Son." And in consequence of this, as the Apostle declares, "We ourselves also [as well as the whole creation] groan within ourselves [while suffering with the world we suppress the groan,--"We lay our burdens at his feet and bear a song away"] waiting for the adoption, to wit, the redemption of our body"-- "the body of Christ," the elect Church.

The word if in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is for "us," in the preceding verses, and now uses if as tho he said,--If I have proved that God is for us, then who can be against us!

"WHO CAN BE AGAINST US?"

Who can be against us, if God is for us? The Apostle does not mean that, having God on our side, none would dare to oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. Who are against us?--Their name is legion. The devil is against us, as the Apostle declares, Our adversary, the devil, goeth about as a roaring lion, seeking whom he may devour. The same Apostle assures us that we must contend against "the wiles of the devil." Our Lord declares that we must "resist the devil." The Apostle informs us that Satan is cunning and deceitful, as well as desperately wicked; and says that therefore we must have a battle, and as good soldiers we must have on the armor of God, and use it faithfully. Thus we are to resist the devil, and he will flee from us. We are to "quench all the fiery darts of the adversary" in open attacks, and yet to remember that we battle not with flesh and blood, but with a demon host; with "principalities and powers and spiritual wickedness in high places."--Eph. 6:12.

Nor is this all: we have a great enemy in ourselves; --the "carnal mind," "the old man," reckoned dead, which must be kept in subjection. Perhaps the greatest battles and the greatest trials, which we are called upon as "new creatures" to endure, are these battles of the new self, the mind of Christ, against the old fallen self, the mind of the flesh.

Furthermore: we have the "world" as "children of darkness" arrayed in opposition to us. They love the darkness and consequently hate not only the light, but also the "children of the light." This our Master declared, saying, "Ye are not of the world, for I have chosen you out of the world." "Marvel not if the world hate you; you know it hated me before it hated you." "If ye were of the world, the world would love its own; but now ye are not of the world, therefore the world hateth you." And the world's hatred is not conducted along honorable lines of warfare. It would be ashamed to declare that it loved darkness, and ashamed to declare that it hated us because of the light. Its policy, rather, guided by the great adversary, is, to "put light for darkness, and darkness for light:" to misrepresent our best efforts to be evil and selfish, and to misrepresent its own selfish efforts as being honorable and good. "Marvel not, if the world hate you." "The darkness hateth the light."

Nor are these great adversaries the only ones to oppose us: we must expect to endure from still another quarter. As our Lord declared, "A man's foes shall be they of his own household." Those whom you have dearly loved of your own family circle, and with whom you have had Christian fellowship, may turn against you and hate you for the truth's sake. Nor will this always be because of wickedness of intention: sometimes at least the persecutions will come conscientiously; as for instance, Saul of Tarsus (who afterward

R2378 : page 320

became the great Apostle Paul) was once a persecutor of "this way," and ignorantly did many things against Jesus and those who loved him. He himself tells us that he obtained mercy because he did it ignorantly, thinking that he did God service. And so doubtless it has been with much of the persecution that has come to the Lord's faithful ones in every age. Much of it has been inflicted conscientiously. It is quite remarkable, too, how the Adversary succeeds sometimes in deceiving those, who once knew better, into thinking that anger, malice, hatred, strife, bitter words and slander ("works of the flesh and the devil") are "duty." Alas, how blinding is the spirit of the Adversary!

All these adversaries must be resisted, unto blood, unto death, if need be,--must not be permitted to hinder our walking in the footsteps of him who set us an example,--must not be permitted to prevent us from becoming copies of our Lord and thus making our calling and election sure. But while resisting them with all our might, we must avoid carnal weapons and not render railing for railing; rather, so far as possible, we should use the sword of the spirit, the Word of God, and Michael-like say, "The Lord rebuke thee." God is "for us," and declares that in his due time he will right present wrongs and falsehoods, saying, "Vengeance is mine, I will render recompences." Indeed, toward the class who war against us ignorantly and conscientiously we should feel no bitterness, but rather sympathy, love and an earnest desire and effort for an opening of the eyes of their understanding.

The Apostle was not ignoring all of these great adversaries which, like "roaring lions," would terrify us, and if possible arrest our progress in the path of consecration and sacrifice, which leads on to glory. This is not his thought when he says, "If God be for us, who can be against us?" Quite to the contrary, his thought is, that notwithstanding all these things which are against us, we may realize that God is for us, that he has predestinated a Church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps. And if we can realize that God has thus been leading us up to the present time, to bring us to share his glory, and that all things thus far have been working for our good, this is our assurance that all wisdom, power and love shall be exerted on our behalf down to the very end of the racecourse, if we continue to abide in Christ, faithfully.

What shall we fear? What could oppose our way so as to hinder it, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with us, and for us, and leading us, makes us mighty indeed, stronger than all these adversaries with all their arts and wiles and perversity, and able through his grace to come off conquerors, yea, more than conquerors through him who loved us and bought us with his own precious blood.

We urge that each reader mark the various steps of progress through which divine grace has already led him, and that, whatever he finds to be his present standpoint, he go on as the Lord leads,--not content with anything short of "the whole counsel of God." The reader has been "honored" with a knowledge of the grace of God in Christ: if he has not yet accepted, let him quickly accept this grace by repentance for sin and with faith in the ransom. If he has done this and has received the grace of justification, and, as the Apostle expresses it, has "joy and peace through believing," then let him remember that still there's more to follow, and that the justified are "called." Not called to glory merely, but called to obedience, called to present their bodies living sacrifices to God in his service, holy and acceptable through Christ.

Alas! how many who have received the grace of justification stop there: they hear the call to suffer with Christ for the truth's sake, they hear the invitation to stand up for Jesus, in their thoughts and words and deeds, but heed not. They perceive that such a full consecration would necessarily mean not only the giving up of sinful pleasures, but also the giving up of some not sinful, that they might devote their words and thoughts and deeds as far as possible as he did, doing good to others. But of those who hear the call to present themselves, how few obey it, how few surrender themselves to him who bought them with his

R2379 : page 320

own precious blood! Yes, many are called; tho few are chosen. All the justified are called to self-surrender, full obedience, full trust in the Lord and full submission to his will. And of those who do accept the call and who have made the covenant, and who are therefore of the "us" class mentioned by the Apostle, how many become "overcharged with the cares of this life, or the deceitfulness of riches," or the perplexities of poverty, and so fail to obtain the fullness of heart-obedience, and consequently will fail to make their calling and election sure.

We are not now discussing what will be the fate of those who fail to be victors and to gain a crown and to sit with Christ in his throne; we are considering, rather, the privileges of those who have been "honored" of the Lord and led step by step up to present attainments of knowledge and privilege. We are seeking to bring before our minds at least a faint conception of the wonderful provisions of divine grace, and the full ability of every one so called to make his calling and election sure by laying hold of this grace of God, provided in Christ, by which, to them, all things shall work together for good, because they love God and are the called ones according to his purpose.

====================

R2383 : page 321

A QUESTION IN RE JUSTIFICATION.

Rhode Island.

DEAR BROTHER RUSSELL:--There is some difference of opinion amongst the friends here respecting a point of Scripture teaching, and we request your aid in its solution at your earliest convenience and, if you think proper, in the columns of the WATCH TOWER. Briefly stated, it is this:--What is the faith taught in God's Word, by which the sinner is justified in God's sight?

With Christian love, Yours in our Lord,

G. W. A__________. and J. B__________.

IN REPLY:--It is faith in "the redemption which is in Christ Jesus," that justifies the sinner. But this implies much more than appears on the surface--much more than many suppose. It implies:--

(1) That the sinner recognizes his own condition of imperfection, sin, separation from God, and his sentence, even if he does not understand fully and correctly what the penalty for sin is--death, destruction. It implies this, because to admit that God has provided a redemption implies that there was need for redemption on the part of the sinner, and that a condemnation rested upon the sinner justly, because of sin.

(2) Faith in this redemption implies that the sinner discerns at least something of the sinfulness of sin; and that he desires to escape, not only from the extreme penalty of sin (death, destruction), but also from the other features; viz., his own imperfections and his alienation from the divine mind. Such a faith, therefore, implies repentance--a desire to return unto God and to righteousness. It means, therefore, dissatisfaction with sin, and a longing desire for righteousness, which is willing, yea, glad, to avail itself of the divine provision in Christ. This faith, therefore, implies not only a desire for the forgiveness of "the sins that are past through the forebearance of God," but also a desire to live godly, righteously, soberly, and to henceforth avoid all sin, so far as possible.

(3) This faith is said to justify us in the divine sight: that is, God, through the merit of the great sacrifice,

can be just in recognizing those who, altho still blemished by sin, and unworthy actually of his notice, have thus, by his appointed way, through the merit of the redemption, come back to a condition of mind, of heart, which he can thoroughly approve.

(4) It is called justification by faith, because it is not an actual justification. An actual justification would mean that the sinner was made absolutely perfect or correct, but a justification by faith signifies that, altho actually imperfect, still he is now accepted of the Lord, and treated by him as tho he were perfect, because his heart or intentions are now perfect, and the sacrifice for sins, in which by faith he has shared, is reckoned as covering all his past shortcomings.

(5) This new condition of justification, having been entered upon, implies, therefore, as we have seen, a determination upon the part of the justified one to live in thought, word and deed righteously, to the extent of his ability. At first this may seem to him to be a comparatively easy thing--simply to do right, and to avoid doing wrong. But whoever tries to do this will shortly find that it is no easy task, that the weaknesses and tendencies of his own fallen nature, and similar weaknesses in those with whom he daily and hourly comes in contact, have a tendency to oppose his resolves for a life of righteousness, justice, equity, toward God and men. He finds the necessities of life and the conditions of the world, socially and financially, to be a strong current, to be against which would imply much more than he had at first thought. As he looks the question squarely and honestly in the face, he finds that neither his own flesh, nor the world in general, are friends to grace to help him on to God, and that the only thing to do is either to join with the majority in unfaithfulness to the highest sense of righteousness, truth and love, or else to reckon himself dead to the world--a living sacrifice to God and his righteousness.

(6) This is a turning-point in the pathway of all the justified during the Gospel age. There is no escaping it. They must either go onward to a full consecration to the Lord (Rom. 12:1), or they must retrograde from the standard of righteousness, and be content to avoid the grosser sins, and to live on the common plane of nominal Church worldliness. This the majority seem to do. So far as we may be able to judge, they, in thus compromising themselves, lose their position of justification, which was reckoned to them at the

R2384 : page 321

time of their earliest faith and resolves to follow righteousness, justice and truth. Their justification remained so long as they were conscientiously doing this. Their justification would seem to lapse from the moment that, coming to the place where they realized that obedience to righteousness in this present time would mean self-sacrifice, they turned back and followed no further in the footsteps of him who has set us an example that we should walk in his steps.

(7) Some, yea many, stop when they reach the point of decision: unwilling to compromise righteousness, and yet unwilling to bear the reproaches and losses or sacrifices demanded by a life of full consecration. These show that they have the spirit of the truth, tho not in overcoming measure,--not in the measure of sacrificers, "priests." These the Lord bears with patiently for a time, peradventure under his disciplines and the instructions of his Word they may see their privileges and learn that the things they would sacrifice are but loss and dross as compared with the glory, honor and immortality they would gain. If these do not learn the lesson and make the sacrifice they will ultimately be forced by divine providences to the point of decision

R2384 : page 322

with its reward of everlasting life or its punishment of everlasting death.

But such as need to be forced are not to be counted amongst the overcomers, the "elect," the "little flock," who will sit in the throne with the Lord. No, they are represented in the undetermined number who will come up to spiritual conditions through great tribulation.--See Rev. 7:9-17.

If we have not fully answered your question, it is because we have failed to get at its point, and if so, please state it again.

===================

R2379 : page 322

HEZEKIAH'S GREAT PASSOVER.

--NOV. 6.--2 CHRON. 30:1-13.--

"Yield yourselves unto the Lord, and enter into his sanctuary."

OUR LAST lesson respecting Isaiah's vision and his commission, to announce the fall of Israel, was "in the year that King Uzziah died." (Isa. 6:1.) The wicked king, Ahaz, succeeded Uzziah in the throne of Judah, and reigned wickedly, in neglect of God and his law, for sixteen years. It would appear, however, that he had an excellent wife, Abijah, under whose careful training their son, Hezekiah, was prepared for the kingdom, and became in many respects a model ruler, and a faithful servant of God. It is even supposed that the Prophet Isaiah, who was related to the royal family, was Hezekiah's tutor, and helped to guide him into right ways of thinking and doing. The fact that so good a son could come of so evil a father is an evidence to us that under divine providence it is not necessary that we should inherit all the evil traits of our ancestors. Altho we cannot overcome them completely, so that none of the fallen race of Adam can ever hope to regain perfection as a result of personal effort and of training, nevertheless, we see that favorable conditions, religious training, etc., lead to a vast improvement in those who are rightly exercised thereby.

And here we get a suggestive hint of the methods which the Lord will employ in the world's blessing and uplifting during the Millennium. The human family is unable to lift itself out of the degraded condition in which it is, because of shortness of life, and because of the general prevalence of evil; hence, the power that will lift mankind must be a power from the outside, uncontaminated by the fall. Moreover, under the terms of the divine sentence, the penalty of man's sin must be cancelled, his penalty must be paid for him, before he can be fully released from its condemnation and weaknesses. It is this redemption or purchase which has already been accomplished for mankind: the deliverance out of sin and its consequences, mental, moral and physical depravity, is a future work, made possible by Christ's great sacrifice. And, gracious thought, it is he who redeemed mankind, and who has been highly exalted to power and great glory, who is shortly to use this power on man's behalf, in uplifting to righteousness and perfection whosoever will accept his grace, of all the families of the earth. The uplifting, nevertheless, will be along lines of instruction, chastisement and correction in righteousness, in which the individual will be obliged to cooperate in order to the attainment of full "restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

That Hezekiah was already well instructed, and thoroughly consecrated to the Lord, at the time of his father's death and his own entrance to kingship, is evidenced by the fact that he immediately began, in the first month of his reign, to inaugurate reforms of the character noted in our lesson,--the restoration of the worship of Jehovah, as divinely appointed. Had he not been consecrated to the Lord, and thus in the proper attitude of heart, his accession to power would have had an influence the very opposite of this: it would have led to self-gratification and personal vanity.

His first public work was to open and prepare the Temple of the Lord, which had been closed and out of repair for years, and in which had been permitted to accumulate a vast amount of rubbish, etc. The king called to his aid the proper assistants for this work--the divinely appointed tribe of Levi. The cleansing of the Temple proceeded according to the law of Moses, and when completed the first thing in order was a great sin-offering. King Hezekiah was broadminded, and gave special instructions that the offering was to be, not only on behalf of the people of Judah, the two tribes, but on behalf also of their separated brethren--"for all Israel." He recognized properly that the nation was still in some respects one, in the sense that the divine promises were made to all the seed of Abraham: whoever, therefore, of all the tribes would recognize the Lord God and seek his face was properly to be esteemed a brother-Israelite.

It was the time for the Passover Feast, in commemoration of the Lord's deliverance of Israel from Egypt; typical of the deliverance of Spiritual Israel from the bondage of sin and Satan; and typical also of the ultimate deliverance of those who love righteousness, and desire to serve the Lord, from Satan's bondage, by his complete overthrow during the Millennium. It was determined that this Passover Feast should be properly observed that year, for, altho, from the account, it had evidently been kept by a few Israelites, yet the general

R2379 : page 323

religious disorder was such, that apparently it was not observed by the nation, nor with all its appointed particularity by any. This time the king determined that its proper observance should be reinaugurated, preceded by all the proper arrangements of the law respecting the cleansing of the people (Exod. 12:15-20) and the putting away from their houses of leaven, a symbol of sin: thus, in figure at least, typically, the people were sanctified, in order that they might properly keep the feast. But all this required time--to issue the decrees, to succeed in stimulating the zeal of the people, and on their part to perform these works, symbolizing holiness to the Lord and separation from sin. The nation being thus defiled, the time was too short to be ready to observe the Passover on its appointed day, the 14th day of the first month, and hence the 14th day of the second month was observed instead--as the Lord had given permission.--Num. 9:10,11.

The same breadth of mind and heart which characterized

R2380 : page 323

Hezekiah's instructions that the sin-offering should be on behalf of all Israel, still controlled him, and led him to desire not only a reformation of "Judah," but also amongst their separated brethren, known as "Israel." Accordingly, special messengers were sent, from Beer-Sheba, the most southern town of the land of Israel, to publicly invite all Israelites of every tribe to return to the worship of Jehovah, and to specially come up on the occasion of this feast. The postal system of the present day was not in vogue, and hence a special postal arrangement was made for the carrying of these letters.

The time for such an invitation was most favorable, for the prophecy of Isaiah respecting the carrying away of Israel into captivity was already in progress: the ten tribes were at this date paying tribute to Assyria, and the carrying away of many of the people had already actually begun. Thus, the Lord's arrangement served to draw attention of any who might be "Israelites indeed" to the fact that their captivity was a punishment for their rejection of the Lord, and thus to incite those who had any faith and zeal to return to the Lord's worship. King Hezekiah's letters, briefly summed up, were an exhortation to remember the past and to return to Jehovah: "Be not ye like your fathers and like your brethren, which trespass against the Lord God of your fathers, who therefore gave them up to desolation, as ye see....Yield yourselves unto the Lord, and enter into his sanctuary,...that the fierceness of his wrath may turn away from you."

The exhortation held out the suggestion, not only of present deliverance, but also of the return of their brethren already deported. But the postmen who bore these messages were laughed at in the northern kingdom. In proportion as the people were far from the Lord they were proud and vain, as is always the case; and it was in large measure, no doubt, their pride that was leading them on to destruction as a nation. All who are in harmony with the Lord are humbleminded, and only such receive the Lord's gracious messages with appreciation or love and well entreat the servants who bear the messages. We may note also that their obedience under such circumstances would imply considerable faith and devotion to Jehovah, for they would be the subjects of the scoffs and scorns from the unbelieving masses, as well as the messengers who invited them. Some, but not many, we are told, yet in all a fair number, humbled themselves and came, from the tribes of Asher, Manasseh and Zebulon, and of course got the blessing which God always grants to those who humble themselves and are obedient. In addition to this mention in verse 11, we find another, that "many" came also from the tribes of Ephraim and Manasseh, Issachar and Zebulon. (Verse 18.) Thus, at least five of the ten tribes were represented more or less numerously, and of the remainder two were already in captivity,--Reuben and Gad. We are to remember, furthermore, that some from the ten tribes had already allied themselves with the kingdom of Judah, because of the idolatry prevalent in their own land and of the better religious opportunities in Judah.--2 Chron. 15:9.

Throughout Judah the invitation to the Feast of the Passover seems to have been well received: "The hand of God was to give them one heart to do the commandment of the king and of the princes by the Word of the Lord." In consequence there was an unusually large assemblage of the people at Jerusalem that year. The record is, that no such Passover had been observed since the days of Solomon,--over two hundred and fifty years. The Feast was observed with great joy and gladness, singing and praising God; and so imbued did the people become with religious fervor, that it was by their own proposition that the Passover week of praise and sanctity to holy things was prolonged for an additional week.--Verses 21-26.

We break from our topic here, to call attention to the fact that the true faithful Israelites were gathered out of the ten tribe kingdom into the two tribe kingdom at that early day. After the later captivity of Judah the division of Israel was lost sight of. The decree of Cyrus permitting return from captivity ignored any division and was to all Israel: and the faithful of all the tribes who returned were unitedly recognized as Israel, and are subsequently so referred to in the Bible. Use a concordance and note the New Testament references to Israel. It was the remnant of Israel and not merely of Judah that was gathered into the Gospel age, while the remainder were "blinded" and broken off from the covenant promises, until after the Gospel age shall have

R2380 : page 324

selected the "elect," Spiritual Israel.--See Rom. 11:7,25-32.

Nor did the revival of true religion inaugurated by Hezekiah stop with that Passover. While it filled the people with zeal for the true worship of the Lord, to give liberally for the support of the priests and Levites, the maintenance of the sacrifices, etc., it led also to a strong movement against every form of idolatry throughout Judah, extending even throughout the land of the ten tribes: as a consequence, there was a general destruction of idols out of the land, a cutting down of the obscene high places, devoted to the licentious worship of Baal, etc. The result of this proper turning of the people to the Lord brought to them and to their king great earthly blessings, in harmony with God's covenant made with that nation. The king became very rich, and the people also, so that their tithes and offerings to the Lord were not only sufficient for the supply of the priests and Levites, but far in excess of this, so that store-houses had to be built to receive them.

Looking for analogies in Spiritual Israel, we find several. (1) All true religion is identical with order and cleanliness, as the Apostle intimates, saying, If any man defile the Temple of God, him God will destroy, and correspondingly we may say that whoever attempts to cleanse the Temple of God, and to bring it into accord with the divine arrangement will be blessed now, as were Hezekiah and his kingdom, only we should remember that the rewards promised to Spiritual Israel are spiritual and not temporal blessings. As heretofore noticed, the congregation of the Lord in the present time may be considered nominally his Temple, tho the real Temple is the Church triumphant, not yet completed.

Nevertheless, it is proper also to apply this lesson to our own individual hearts; for, as the Apostle also points out, each Christian is a temple of the holy spirit, and the Church in general, therefore, may be properly considered, even in its present imperfect condition, a temple of the holy spirit, devoted, consecrated, to the Lord. So then, each individual Christian, justified and sanctified by the great atonement of our High Priest, should seek to keep himself (and, so far as possible, all others associated with him, and imbued by the same spirit) free from all worldly contamination, if they would have the Lord's blessing in spiritual things. All of the Lord's people need to remember the necessity for cleansing from worldly defilements, not only those of the past, but also those which are ever present in the world. We remember the Apostle's words, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."--2 Cor. 7:1.

Not only should the cleansing be done, but it should be done according to the divine arrangement. As Hezekiah and the priests and Levites cleansed and sanctified "according to the law of Moses," the mediator of Israel's covenant, so we, who belong to the house of sons, are to seek cleansing and sanctification in strict accordance with the law of Christ, the Mediator of the New Covenant, under which "we are accepted in the beloved." As there was a formal ritual to be observed under the law, so there is a form of faith, of sound words and of obedience, to be observed under the Gospel. Our cleansing is not with the blood of bulls and goats, but through the merit of the more precious blood of Christ, which does not call for vengeance upon us because of his death, but on the contrary calls for mercy, pardon, grace, to all those who come unto the Father by him.

(2) There is a lesson for us also in Hezekiah's broad conception that all Israelites who were willing to join in the worship of the Lord were to be esteemed as brethren, and to be invited so to do. Nor would it have been sufficient that he should have broad and liberal and Scriptural ideas on this subject: it was his duty, as well as his privilege, to make sure that there were no fences of separation between any of the Lord's people, and the arrangement for the Lord's worship in the Lord's house, the Temple. So with Spiritual Israelites, there should be a realization that all "Israelites indeed" are one in Christ Jesus, and all are to be esteemed and treated as Israelites indeed who trust in the precious blood of Christ, as the great sin-offering of atonement, and are consecrated to the service of the Lord. Such a general recognition of Christian character is, we are glad to believe, greatly on the increase during the last half century. But more is still to be done along proper lines: sectarian fences should all be pulled down and sectarian names and creeds all be abolished, and true Christians (all who trust in the precious blood, and are

fully consecrated to the Lord, to obey the instructions of his Word as best they can understand them) should mingle together, and be one people, without other distinctions than that some may have attained to greater knowledge and sanctification than others--all, however, seeking to "come to the full stature of manhood in Christ Jesus."

(3) There is a lesson for us also in the fact that such a message of true fellowship to the true Israel, and in the promises of God, made alike to all, and ignoring

R2381 : page 324

all creeds and parties, would not be popular to-day, as it was not popular with many at that time. Now, as then, the majority are disposed to "laugh with scorn," and to mark as visionary enthusiasts those who advocate the simplicity which is in Christ Jesus, as taught in the Scriptures, and practiced in the early Church. Nevertheless, now as then, some are attracted by what they realize to be the proper message, the truth. Many will hear the message, no doubt, who will not have sufficient

R2381 : page 325

courage to act upon it, as no doubt there were some in Israel. A few, nevertheless, from almost all sects and parties and creeds will be attracted; and they will be found to be the meek, those ready and willing to humble themselves. The proud will stand up for sectarianism and for the honors and dignities which go therewith, and will fail to get the divine blessing, "Blessed are the meek."

(4) A true revival of religious sentiment toward God, and his worship in the beauty of holiness and in accordance with the directions of his Word, will imply now, as well as in Hezekiah's day, a general breaking up of idols. And Oh! how many idols there are which the Lord's people should be zealous in overthrowing. They are many in form and feature, but one in general character. One of these idols, before which thousands upon thousands prostrate themselves in the dust, is Sectarianism; another is Money; another is Lust; another, Selfish Ambition; another, Pride; another, Ease; and on the whole, they are legion, with the one family name, Selfishness. Whoever has come into a condition of full consecration to the Lord through the redemption that is in Christ Jesus, whoever has come to worship the Lord in the beauty of holiness, will readily realize the abominable character of these idols which the great Adversary has induced him, through sin, to bow down to and worship. And in proportion to our zeal for the Lord, in proportion to the measure of his spirit in our hearts, will we be zealous in putting down all these idols, and bringing not only the words of our mouths and the acts of life, but also our very thoughts,

into subjection to the will of God in Christ.--2 Cor. 10:5.

====================

R2381 : page 325

TWO PRAYERS AND THEIR ANSWERS.

--NOV. 13.--2 KINGS 19:20-22,28-37.--

"God is our refuge and strength; a very
present help in trouble."--Psa. 46:1.

HEZEKIAH, king of Judah, is one of the most notable characters of Old Testament history, and our present lesson relates to him. The preceding lesson showed us the beginning of his reign, accompanied by a great religious reformation and revival amongst the people. The present lesson shows him under severe trials, and how they developed and manifested his faith in the Lord, and the Lord's responses to his trust and prayers.

The Assyrian king, Sennacherib, had invaded the northern or ten-tribe kingdom, and carried its people captive, and had placed peoples of other nationalities in the land in their stead; and eight years after that conquest he determined upon an invasion of the kingdom of Judah. Already, one after the other, the Assyrians had conquered various nations, and were now evidently bent upon conquering Egypt, but first were disposing of the intermediate kingdoms, and Judah was the last of these which lay on the route between Assyria and Egypt. Bent upon conquest and mastery, rather than upon destruction, Sennacherib, while laying siege to some of the intermediate countries, first sent letters and subsequently his representative and general, Rabshakeh, with an armed host to Jerusalem, demanding the full surrender of the kingdom, that the people might be deported to other lands, as the people of the ten tribes had been.

These letters and the message were full of boastings of the power of Assyria, and the conquests already made, and promised the people of Judah homes and circumstances similar to those then enjoyed, the object, apparently, being to establish the Assyrian empire on a firm basis by obliterating as far as possible the feelings of patriotism in the various peoples conquered. Not only did these messages boast of the power of Sennacherib, as exemplified in other wars, but taking cognizance of the fact that Israel trusted in Jehovah, they first declared that the Assyrians were sent there by Jehovah for the very purpose of overthrowing the kingdom, and taking the people captive, and secondly declared that their trust in Jehovah was vain, because the various nations which had been conquered trusted severally to their own gods, and yet all alike failed; and that Israel's

God, Jehovah, could do nothing more for them than could the other gods for the other peoples, against the mighty power of Assyria, which was rapidly becoming a world-empire.

Hezekiah's first move was to placate his adversary, by becoming his vassal, and paying annual tribute, and as a preliminary step in this direction he sent Sennacherib a present of great value, gold and silver, ivory couches, etc.,--even stripping the gold and silver ornaments from the Temple for this purpose. Herein we believe he greatly erred, and it would appear to have been as a consequence of this failure to at once recognize Jehovah as the almighty ruler and preserver of his people and typical kingdom, that the Assyrians were permitted to assail them, and to destroy many of the outlying smaller cities, and to besiege Jerusalem, the capital city, with fortresses, etc. Nevertheless, when it came to the extremity, Hezekiah's faith in the Lord increased in proportion as the power of the Assyrians was manifested, and the condition of his own city and people became the more critical. Then it was that he did what he should have done at the very beginning--he, with Isaiah, the prophet (his faithful friend and adviser and supposed

R2381 : page 326

tutor in earlier years), joined together in prayer to the Lord (2 Kings 19:1,2,14-19), in the Temple, laying before the Lord the letters received from the haughty Sennacherib, and recounting his boastful words, beseeching the Lord to have mercy upon his covenanted people, who now, more than for centuries, were seeking to please and serve him, and to grant them deliverance from their enemies, when there seemed no hope from any other quarter.

It was in answer to this prayer that Isaiah sent to Hezekiah the message of our lesson: "Thus saith the Lord God of Israel, that which thou hast prayed to me against Sennacherib, king of Assyria, I have heard," etc. The remainder of Isaiah's message was evidently intended to be the answer which Hezekiah should send to Sennacherib, through Rabshakeh, that the people of Jehovah laughed to scorn his boastful message and ultimatum. The answer calls attention to Sennacherib's boastful pride and his blasphemy of the only true God, the God of Israel. The threat of the hook in the nose and the bridle in the mouth is figurative, representing the manner in which bullocks and horses are controlled: thus would the Lord control the Assyrian army. "Isaiah said unto him, Thus shall ye say to your master [Hezekiah], Thus saith the Lord, be not afraid of the words which thou hast heard, with which the servants of the king of Assyria has blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own hand." (2 Kings 19:6,7.)

The message calls attention to the success of the Assyrian monarch previously, and points out that it was because the Lord had so permitted, designed and foretold, but points out, also, that Sennacherib is equally under the divine power, and on the present occasion, having blasphemed Jehovah, would be unsuccessful, would be turned back, while his people, Israel, and their king Hezekiah, would be heard and succored.

Spiritual Israelites may draw valuable lessons from the foregoing. We should beware how at any time we lose sight of the Lord's power on our behalf, no matter how threatening or great or dark the evil which assails us. A proper faith will look up to God, under such circumstances, and relying upon his promises will seek his aid, rather than seek to purchase deliverance from the great adversary, Satan, by any compromises. But how many, on the contrary, are disposed to do as Hezekiah did, purchase peace with things consecrated to the Lord, --to compromise the truth: for instance, if threatened with the disfavor of friends or neighbors or employers, how many are willing to conciliate such adversaries by a more worldly course, by subtracting from the time, influence, means, etc., consecrated to the Lord, considerable portions to be given to worldly service, or to secure domestic peace or social advancement, or commercial prosperity. So surely as the Lord's consecrated people do this, we may expect that the Lord will permit to come upon them the very difficulties which they dread and seek to avert by unholy compromise.

They need just such a lesson; and as a faithful father will give needed chastisements and corrections to his son, so the Lord deals with those who have been adopted into his family. But with the world in general matters are different; God's special dealings and special corrections are the manifestations of his special care for those whom he is now selecting from amongst mankind for a great future work, for which they need to be prepared, and for which unlimited faith and trust in the Almighty are absolutely essential. As David expressed it, "Before I was afflicted I went astray:" in other words, it was because he went astray, and because he was a consecrated servant of God, therefore, instead of permitting him to go far astray he was corrected in order to bring him back. So with all who have entered into the New Covenant, and accepted the call to joint-heirship with Christ; they are not permitted to go astray and make compromises whose tendency would be to lead them further and further astray from faith and trust in the Lord. Therefore they are chastened, and happy it is for all of Spiritual Israel who, like Hezekiah, permit the divine chastisements to develop more and more of faith and obedience.

It required great faith and courage on the part of

Hezekiah and his princes, and the people of Judah in general, to resist the great power of Assyria, and to send to Sennacherib such a reply as the Lord had indicated, yet evidently their faith and trust were developed in proportion to the difficulty; and shortly they beheld the fulfilment of the Lord's declaration respecting the Assyrians. Rabshakeh returned to meet Sennacherib, and to give him Hezekiah's answer, and then, apparently was fulfilled the catastrophe upon Sennacherib's army, referred to in our lesson.

In one place this is called "the blast of the Lord," from which some have supposed that it was a simoon, or sandstorm, not uncommon in the vicinity of the Arabian desert. In the lesson it is spoken of as the smiting of the angel of the Lord, and others have assumed from this that it was a pestilence which broke out in Sennacherib's army and destroyed in one night one hundred and eighty-five thousand of his warriors; because elsewhere pestilence is spoken of as being the work of a destroying angel or messenger. (See 2 Sam. 24:16,17.) Jewish tradition ascribes the destruction to a pestilence. The word "angel" here, as often elsewhere in the Scriptures, does not necessarily refer to a member of the angelic order of beings, but simply signifies "messenger;" and God is as able to use winds or waves, lightnings or sandstorms, or pestilence, as any other agency in the execution of his will. "Who maketh the winds his angels, and flaming fire his servants."--Psa. 104:4.

R2382 : page 327

Egyptian history contains an account of the remarkable departure of Sennacherib's army, and ascribes its retreat to an invasion of field mice, which gnawed the quivers and bowstrings and the thongs by which their shields were managed. But some have suggested that this is the Egyptian figurative way of speaking of a pestilence, because with them the mouse was a symbol representing pestilence. There are many other notable instances in history in which, apparently, divine providence has similarly intervened and protected those whom it was not the divine will should be further injured. For instance, the notable case of the Spanish Armada, designed to work great havoc upon the people of Great Britain, and apparently well qualified to do the work, was destroyed by a remarkable storm. Similarly, Napoleon's army, which had invaded Russia, and was encamped at Moscow, was, it is said, forced to retreat because of a heavy fall of snow, which is said to have caused the death of 20,000 of Napoleon's horses, and compelled the retreat which involved the almost complete destruction of his army, numbering over a quarter of a million. In the churches of Moscow the narrative of the destruction of Sennacherib's army is read on the anniversary of the retreat of the French from their city, as marking a similar interposition of divine providence.

As the Israelites accepted the overthrow and turning back of Sennacherib's forces as of divine interposition, altho the sceptically inclined might view it differently, and ascribe it to natural causes, so Spiritual Israelites often find that God's answers to their prayers, and fulfilments of his promises are of such a kind that the trustful may see in them the hand of God, while those living less near to the Almighty will see in them nothing but the casualties of nature. Thus it is that our own spiritual condition has much to do with our joy in the Lord, and our appreciation of his care over us, and of the fulfilment of his promises. All of the divine leadings are along this line, namely, "According to thy faith be it unto thee." He who will not exercise faith in God cannot have the joy and peace which come to and are intended for believers only. It is the proper thing that as the Lord's people we should not only trust him for his goodness and providential care, and call to mind his promises, and plead them before him in our supplications, but it is also equally proper that we should seek to see at every step of life's journey how divine providence is directing our way, and causing all of life's affairs to work together for good to those who love God. Such expectations of divine care, and such waiting for it and looking for it, are evidences of true faith, and pleasing to the Lord. Accordingly, he assures us that without faith it is impossible to please him and again he assures us, "This is the victory that overcometh the world, even your faith."

In those days wars were not accomplished so quickly as at the present time, and the Israelites might well have been fearful that the retreat of Sennacherib's army was only temporary, and that he would come upon them again, and hence the Lord gave them a sign; viz., that altho they had been hindered from planting their crops that year they should have a sufficiency of food from that which would spring up of itself, and likewise the year following. The sign was fulfilled, and the people understood that they were effectually delivered: and altho Sennacherib lived for some twenty years after his retreat, he did not again attempt to conquer the land of Judah, and subsequently was assassinated by his own sons, as was set forth in the Lord's prophecy.--Verse 7.

Assyrian history records, on tablets and cylinders of baked clay (the books of those days), Sennacherib's many victories, but they make no mention of this disaster which the Lord brought upon him, just as upon Napoleon's tomb in Paris are inscribed the various battles of his wars, but Waterloo is omitted. The first features of Sennacherib's victory over Judah are described in these words, on what is known as the "Taylor cylinder," now in the British Museum: "Because Hezekiah, king of Judah, would not submit to my yoke I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns, which were scattered about, with the march of a host and surrounding of a multitude, with attack of ranks, and force of battering-rams, and mines and missiles, I besieged and captured a countless number. From these places I took and carried off 200,150 persons, old and young, male and female, together with horses and mules, asses and goats, sheep and oxen, a countless multitude, and Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city, to hem him in, and raising banks of earth against the gates, so as to prevent his escape....Then upon this Hezekiah there fell the fear of the might of my arms, and he sent out to me the chiefs and the elders of Jerusalem, with thirty talents of gold, and eight hundred talents of silver, precious stones, of large size, couches of ivory... woods of every kind--an abundant treasure...all these were brought to me at Nineveh, the city of my dominion, Hezekiah having sent them by way of tribute, as a token of submission to my power." Thus Sennacherib boasts of Hezekiah's mistake, but wholly omits Hezekiah's subsequent victory, through prayer and the manifestation of divine power.

R2382 : page 328

ANOTHER DEFEAT AND ANOTHER VICTORY.

In consequence of this marked deliverance of Judah from the superior power of Assyria, we read, "And many brought gifts unto the Lord at Jerusalem, and presents to Hezekiah, King of Judah; so that he was magnified in the sight of all nations from henceforth. ...And Hezekiah had exceeding much riches and honor, and he made himself treasuries for silver and gold, and for precious stones, and for spices, and shields, and for all manner of desirable instruments," etc. (2 Chron. 32:22,27,30.) But prosperity is often a severer test of character than adversity, and hence we read, "But Hezekiah rendered not again, according to the benefit done unto him, for his heart was lifted up. Therefore there was wrath upon him and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants in Judah, so that the wrath of the Lord came not upon them in the days of Hezekiah."-- 2 Chron. 32:25,26.

"In those days Hezekiah was sick unto death." It was somewhere in this period of time, we may not be certain exactly when, but evidently the sickness had somewhat to do with Hezekiah's prosperity and consequent pride; but his sickness, in the midst of various great projects for the advancement of his country, and the welfare of his people, was a sore disappointment to Hezekiah, and led him to the Lord in prayer. Doubtless he realized from the nature of the message delivered to him by Isaiah, that his sickness and premature death were penalties for his failure to render unto the Lord according to the multitude of his blessings. And so realizing, the king prayed most earnestly for forgiveness and help, promising that henceforth "I shall go softly all my years....We will sing my songs to the stringed instruments all the days of our life in the house of the Lord." Isa. 38:9-22 records, in poetic form, Hezekiah's resolves, and is evidently the embodiment of his previous prayer, with thanksgiving for his deliverance: for the Lord was gracious to him, accepted his prayer, covered his sins, and healed him. The prophet

R2383 : page 328

was sent back to him with the message of his recovery.

The king, anxious to assure himself that he was indeed the subject of a divine miracle, requested a proof of the increase of his life fifteen years. Isaiah proposed that the proof should be that the sun's record on the sun-dial should be suddenly advanced ten degrees, but Hezekiah thought it would be a still greater miracle if it should be turned back ten degrees, and his request was granted. The possibility of such a miracle has been questioned by many, who have insisted that it could in no way be possible, that it would involve not only stoppage of the motion of the earth upon its axis, but an impossible retrograde movement, to be accomplished in a moment of time. However, Professor Garbett, writing for a magazine called Knowledge, declares that he knew of an afternoon some years ago when, on many sundials in Southern England, there occurred exactly the wonder described in the book of Kings.

Asked by Astronomer R. A. Proctor to describe it, he writes as follows:--"The shiftings of the shadows on the dial, that Isaiah predicted to sick Hezekiah, are liable to occur at any place, when these two circumstances occur: (1) That the upper atmosphere is in that condition which causes two bright parhelion or mock suns to appear on opposite sides of the sun; and (2) that the lower air contains drifting clouds, massive enough to hide often two of the three [apparent suns]. When the real sun and eastern mock sun are hidden, there is only the western [mock sun] to cast shadows, which then coincide with what the sun would cast an hour and a half later; but if the cloud shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as the sun cast an hour and a half earlier....On March 29, 1858, these effects occurred, had any one been looking, on every dial of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 A.M. and still better at 1 P.M."

But the fact that Joshua's long day can be accounted for by the reflected light of the sun in clouds of a peculiar kind, and the fact that the turning back of the shadow for Hezekiah can be accounted for somewhat similarly, as above, by no means lessens either of these as miracles; because they were not accidental, but specially given as proofs of divine power. The fact that we may learn how the divine power acted in the fulfilment of the divine prediction subtracts nothing from the miracle, just as in the case of Hezekiah's recovery the fact that a fig poultice was applied, and that God thus made use of a means to an end, detracted nothing from the miraculousness of his recovery. As children of God, this is an important lesson for us to have deeply engraven upon our memories: God still uses natural means for the accomplishment of the exceeding great and precious promises of a spiritual kind, which he has bestowed upon us. Has he not promised us grace to help in every time of need? It is not necessary that we should suppose that this grace will come to us without a channel; it probably will come through a human channel. Has God promised to us meat in due season to the household of faith? It is reasonable for us to expect that it will come to us, as his other mercies and blessings have come, from his Word, and through the helpfulness of the fellow-members of the body of Christ, whom the Lord will make use of in serving the meat to the household of faith.--Matt. 24:45.

Hezekiah's experiences in respect to the Lord's remarkable answers to his two prayers seem to have wrought in him a commendable faith and trust, so that subsequently, when servants of the king of Babylon visited him with a present, and to congratulate him upon his recovery from sickness, and to view the wonderful aqueducts and evidences of engineering skill which he had accomplished, and when Hezekiah unwisely had shown these foreigners the great wealth of his treasuries, etc., and Isaiah was sent to reprove him for this, and to tell him that the king of Babylon would ultimately come and despoil the city of its treasures, etc., but not in Hezekiah's day, he said, with prompt resignation to the divine will, "Good is the word of the Lord, which thou hast spoken." He said, moreover, "For there shall be peace and truth in my day."--Isa. 39:3,8.

Similarly all who are learning to trust the Lord, or who have tasted that he is gracious, should more and more be coming to this attitude of heart and mind: to a recognition of the fact that all God's ways are perfect, so that they can say, "Tho he slay me yet will I trust him." "I will rejoice in the God of my salvation."

===================

VOL. XIX. NOVEMBER 7, 1898. EXTRA.

CONTENTS.

Views from the Watch Tower........................ 3
  The Czar's Peace Proposal..................... 3
  The Second Zionist Congress................... 4
The Parousia of our Lord Jesus and
  His Subsequent Apokalupsis and
  Epiphania at His Second Advent.............. 6
  For What are We Watching?..................... 7
  Proofs of His Presence........................ 12
  "Behold the Bridegroom!"...................... 16
  Presence Gradually Revealed................... 16
  "Cometh not with Observation"................. 19
  "Knew not the Time of Visitation"............. 20
Letters from Earnest Colaborers................... 24

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

SAMPLE COPIES OF THIS ISSUE FREE.

Friends are invited to send in lists of addresses of persons already interested in the pre-millennial coming of our Lord, but not familiar with what we here present as "present truth," in re the spiritual nature of the Kingdom to be established.

OLD THEOLOGY TRACTS.

We have these in good variety and supply. Order all you can judiciously use, as sample copies, free.

ABOUT BIBLES--WANTED BEFORE CHRISTMAS.

Last year about this time, through no fault of ours, many of our customers were greatly disappointed by delays--the publishers being unable to fill our orders. This year we have sought to guard against such a contingency by laying in a large supply: still we fear a dearth toward Christmas.

WHAT SAY THE SCRIPTURES ABOUT HELL?

This is the title of a pamphlet in which every text of Scripture containing the word hell is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents, post-paid; 50 cents per doz.; $4.00 per hundred.

WHAT SAY THE SCRIPTURES ABOUT SPIRITUALISM?
--ALSO--
WHO ARE THE SPIRITS IN PRISON? AND WHY ARE THEY THERE?

This booklet is now ready and will be supplied at 10 cents each: wholesale rates 50 cents per dozen are open to all TOWER readers who may desire to circulate these among their friends. In leatherette binding, 25 cents. Prices include postage.

page 24

LETTERS FROM EARNEST COLABORERS.

DEAR BROTHER RUSSELL:--I want to quote an extract from a letter received from a dear Brother who for many years has been a minister in the Presbyterian Church. I think the letter will be interesting also to WATCH TOWER readers. It serves to show that some are on the side of truth at heart from whom you and we all very rarely hear pointedly of their deep interest in the divine plan of the ages. The extract from the letter follows:

"I have not tried lately to get any articles into the 'Observer.' The last one sent was on 'The justice, love and power of God'--showing his dealings with this world in the past, and the hope we have for the future. In returning the article the explanation given was that it was not quite what they wanted. The truth is that religious newspapers do not want to let their readers see the truth now due--they do not see it themselves. It is a sad condition to hear them cry out, 'Peace! Peace!' when there is no peace.

"I have had MILLENNIAL DAWN, VOL. IV., for the last ten days and am reading it through with carefulness. What a strong presentation Brother Russell makes of present conditions; and how clearly he shows these conditions portrayed in God's Word. But only a few will receive the truth, and only a few will read the book--compared to the vast multitude who spend days over trashy and worthless books. I thank God that this truth was brought to my notice, and that I was led to give it prayerful consideration.

"The other day, sitting in my study, surrounded by my books--about a thousand,--this thought came to my mind:-- What book, except the Bible, do you value most? I answered to myself, I value MILLENNIAL DAWN more than all the rest: and would rather part with every one of them than with this set: for from these books I have gotten more Bible truth and help in understanding than from all the rest put together.

"Truly, we are living in a wonderful age, and may God help and strengthen us to stand the test of this day. Many will not stand, and only those can stand who trust in the blood that was shed on Calvary for a lost world. I often wonder at the carelessness and indifference of God's preachers, when they profess to believe that so many are being eternally lost without a ray of hope: and yet, believing thus, they seek to get all the ease and comfort they possibly can for themselves, and to lay up as much of this world's goods as possible. Blessed be God, his grace and favor will yet be revealed to all mankind, and the whole world will see and be privileged to rejoice."

I am still seeking to serve the truth as I find opportunity, and regret that I cannot be regularly and constantly in the colporteur work. Pray for me that the Lord will more and more open up before me the door of opportunity to serve him, his people and his truth. Your brother and servant in the Lord,

J. M. DAVIDSON,--Bells Valley, Va.

MY DEAR BROTHER:--Altho we have never met each other face to face, yet somehow I feel attached to you. Seven years ago when I for the first time began to read the DAWN, VOL. I., my pastor rebuked me for doing so and told me that I should first leave "my teens" before I attempted to read heresy. That man (Wm. Roeber, pastor of the 67th street German Baptist Church of New York City) committed suicide a year ago. How sad! Men judge by outward appearances. God sees the hearts. I took his advice but only to my disadvantage. Altho I have been a pre-millennialist for years and fought post-millennialism during my Theological course at the Rochester Seminary, yet the doctrine of Christ's second coming has become more precious to me since I have read your books. Thanks be to God for such a clear unfolding of his precious Word. We want more of it. Within us there is an unquenchable yearning to see God in his beauty, in his love, and it makes us sad when modern theologians misrepresent God's plan of the ages by confounding the doctrines of the Bible respecting the "present evil world" and "the world to come." The DAWNS have found much opposition here, but notwithstanding that, I have been trying to be faithful to my Master in preaching Christ's pre-millennial coming. Last Sunday evening I explained from the chart the Plan of the Ages as given in DAWN. Tomorrow evening (D.V.) I shall preach on "Are we living in the end of the world?" (the present evil world).

Last Sunday morning I tendered my resignation as pastor of the Church. Brother, I am disgusted with the hireling ministry.

We are God's servants and should therefore depend on him for the sustenance of our lives.

Yours in Christ, J. A. KIEFERLE,--Nebraska.

WATCH TOWER BIBLE AND TRACT SOCIETY,

DEAR FRIENDS:--Inclosed please find one dollar for my subscription. I saw a note in a dictionary this morning that reminds me of Daniel's prophecy as you explain it in DAWN, VOL. III. It reads, "All attempts to read hieroglyphics had for centuries been given up when in August, 1799, the French found among the ruins of Ft. St. Julien near the Rosetta Branch of the Nile a stone which has since been called the Rosetta Stone." It tells of an inscription upon the stone, "first in hieroglyphics, next in the hieratic character of Egypt and in Greek, which afforded a key to the hieroglyphics, but one very difficult to apply" and how several "made advances toward solving the enigma [of hieroglyphics] so that Dr. Birch and other Egyptologists are now continually translating hieroglyphics from the monuments."

[The point is that 1799 was the very year beginning "the time of the End" when many would run to and fro and knowledge be increased."--DAWN, VOL. III., Chapter II.--EDITOR.]

Sincerely Yours, WM. BRADLEY,--Virginia.

DEAR BROTHER RUSSELL:--Your good letter of the 15th inst. came duly to hand and is highly appreciated by Sister Owen and myself. We are glad to know that you were surprised at the goodly number of the dear friends in the truth who met you at our home on the occasion of your recent flying visit. We are glad, too, that you were so favorably impressed by their appearance and conduct. We do not feel that we have done much, but as you suggest we are glad the dear Lord has permitted us to minister to his flock here; and that in a small degree at least we have been instruments in his hands in bringing about the happy condition which you noted. To him alone be all the praise!

I cannot tell you how precious to all our hearts was that one hour's meeting with you at our house; and I am sure that it will prove profitable to all. I know that it has already been of great benefit to one very dear brother, who for some time has been lukewarm, but now seems full of love and zeal again. I must tell you about our meeting last Sunday. I had announced the week before that I would speak on the subject of baptism, by request. My work the last three days of the week had been very heavy, and when Sunday morning came I was so tired that I could scarcely stand or think; and but for the fact that I had made a special announcement of my subject, and several had come who did not fully understand our position. I would not have attempted to lead the meeting at all. But looking to the Lord for strength, I was not disappointed. He wonderfully sustained me, while I spoke for an hour and a quarter; and Oh! what a precious season we had, every one in the house being sensibly moved by the Lord's blessed holy presence.

I am glad to tell you that my temporal affairs are brightening of late. Almost providentially I have gotten into a business which, besides meeting my expenses, is gradually putting me into a position where I shall soon be able to contribute more to the Tract Fund than I have been able to do for several years. It may be that there are others who, like myself, are unable to engage in the noble and effective work of colporteuring the DAWNS and are not profitably engaged, and who are able and willing to do a moderate day's work. As I have all the business I can attend to in this city, I could operate the business through brethren (and sisters too) in other places, and will pledge 10 per cent. of all such receipts to the Tract Fund, which amount may be increased hereafter, if the business prospers.

Unable to give much time to the service of the truth, I consider this my best opportunity aside from my humble ministry to the Lord's people in this city, and occasional trips to the surrounding towns. Mention this matter as you may think proper to any out of employment. Yours in our dear Redeemer,

C. A. OWEN,--623 W. Michigan St., Indianapolis, Ind.

DEAR BROTHER:--I am thankful for the interest you take in my welfare and for your prayers on my behalf. I am an old man, in my 90th year, and I cannot expect to be of much use; but Oh! how gladly I would proclaim the good news, if the infirmities of age did not prevent. Both of my parents were Methodists, and I gave my heart to God and joined the Methodists in my 13th year, and my name has been enrolled in their books (a good deal of the time as an official member) until last conference held in Guelph, when I withdrew.

I loved God's Word and tried hard to understand it, but there were very many passages that I never understood until I was providentially led to read MILLENNIAL DAWN and other WATCH TOWER publications: then I saw that the blasphemous doctrine of the eternal torture of the finally impenitent had so obscured the light as to hide many of the glorious features of God's plan from view.

I rejoice in the promised restitution of all things; and that Christ will be King over all the earth in that day; and that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. In short I am a firm believer in that glorious plan of the ages so Scripturally, clearly and logically unfolded in the volumes of MILLENNIAL DAWN. Yours in Christ, HENRY HALL,--Ontario.

===================

page 329

VOL. XIX. NOVEMBER 15, 1898. No. 22.

CONTENTS.

The Colporteur Work...............................330
A Fulfilment of Prophecy..........................331
The Influence of Evil Passions....................332
Justification Must Precede

Sanctification..............................332
"Many Shall be Purified and Made
White and Tried"............................333
Manasseh's Transgression and
Repentance..................................335
"Avoid It, Pass not Near It,
Turn from It"...............................338
The Lost Book Found...............................341
Interesting Letters...............................344

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

====================

A FULFILMENT OF PROPHECY.

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord."--Ezek. 7:19; Zeph. 1:18.

NO DOUBT some others as well as we overlooked important items of news respecting the ferocity of the bread riots in Italy during the early Summer. These accounts are so graphic, and so clearly foreshadow what may be expected during the dark trouble approaching, in which all law and order will go down before anarchy, that we think it well to give them space here even tho too late to present as news. The items were cabled from London and Berlin, as follows:--

"London.--Italy has got to the brink of revolution almost unobserved by a world intent on Spanish-American affairs. Years of discontent and grinding poverty on one side and tremendous taxation and almost unparalleled official corruption and thievery on the other, then a few bread riots as advance rumblings of the storm, have so inflamed the masses, that to-day throughout the peninsula there are burnings and murders, a peasantry in arms against the existing order.

"A secret junta has been at work organizing rebellions. The present outbreak was sooner than they planned, but may serve their purpose. It is against the dynasty, against the nobility and against the rich. Scenes already enacted bear startling similarity to those in France before the fall of the Bastile. The murder of Miller Bartella, who thanked the Virgin for dear bread, then offered the mob in vain his fortune for his life, is a picture throwing lurid light upon the situation.

"Reports coming in to-day are of renewed fighting by well armed mobs, the government in panic and a growing fear that the army may go over to the populace. Only the sternest repressive measures will serve to check the rebellion, and these are acknowledged inadequate for the bottom trouble."

"Berlin.--The accounts that reach here of the troubles in Italy show that in some parts of the country the worst outrages of anarchism have occurred. Murder and incendiarism are the order of the day. It is already known how the mob did Physician Brandis to death at Minerveno. From his house, which was set on fire, the rioters went to the residence of a mill owner named Bartella, whose mills had already been plundered. This man did not have the reputation of being a philanthropist. Only a few days before he had a thanksgiving mass read in the presence of all his employes in his private chapel because the madonna had made it possible for him to sell corn at 50 francs per hundred-weight.

"When the mob reached the house of this miller millionaire he had shots fired from the windows at them. This doing no good, he threw 1,000 francs in small nickel pieces into the crowd, but all in vain. The doors of the house were battered in, and a terrible scene followed.

"Bartella bargained for his life. He offered thousands upon thousands of francs, all his fortune, but amid savage cries of 'We want your head,' the old usurer was beaten to death. His wife was frightfully injured by blows from a hatchet, and the children barely escaped being dashed from a balcony.

"The mob then went on plundering. They penetrated all the houses occupied by the better classes, robbing and burning. After eight hours plundering the military arrived on the scene and the mob fled, heavily laden with loot."

===================

R2384 : page 332

THE INFLUENCE OF EVIL PASSIONS.

THE FORCES of evil, and their effect, not only upon ourselves but upon others, especially the influence of the parents upon children, already referred to in these columns, was recently set forth by Prof. Gates, showing that our various mental conditions exercise a strong influence for good or evil, as respects the health or disease of our bodies. His claim is that anger, malice, hatred, fear and in general all the evil passions which sweep over fallen mankind, mentally exercise a deleterious chemical influence, through our nerves, upon the blood, while wholly pure, happifying, loving thoughts exercise a healthful influence. Referring to this subject, the Congregationalist says, "Prof. Elmer Gates asserts that the malevolent passions create poisons in the blood which are detectable by chemical analysis. It has been demonstrated, over and over again, that the nursing child can be poisoned, or even killed, by a sudden fit of anger in the mother, and we begin to understand why, when we realize that the anger actually caused material poisons to germinate in the lifegiving fluid [the mother's milk]. Then we can begin to comprehend how a state of unrest, of fear, of rage, of jealousy, of lack of self-control, in the mother, will interfere with perfect nutrition of the child, and fill its tissues with the poisons which these malevolent passions generated in the mother's blood."

Thus we see how it comes that wherever the purifying and uplifting influence of the Gospel of Christ goes, not only are the parents benefited, and caused to enter into a rest and peace and joy which the world can neither give nor take away, but additionally the influence of the spirit of righteousness, through kindness, love, extends to the neighborhood, and especially to the families of the consecrated. Thus it is that during centuries those who have come in contact with the Word of God, the fountain of the pure Gospel, have been most blessed and most uplifted in the scale of human civilization, and are the most noble specimens of the race, the best mentally, possessed of a larger degree of the spirit of a sound mind than others. And the more Christian people learn respecting the good influence of the true religion, taught in the Lord's Word, upon the health and happiness of themselves, their children and others, the stronger and the better that influence should be.

When last we referred to this subject of the influence of the mind over the body for health or for disease some seemed to get the impression that it was a concession on our part to the theories of so-called "Christian Science" which claims to be a "mind-cure," pure and simple. But we answer No; there is not the slightest sympathy between the view which we have just expressed and the theory of "Christian Science." The two theories are exact opposites. "Christian Science" teaches that there is no pain, no sickness, no sorrow, no death, except as people imagine these. Their system of cure is that people should lie to themselves and stick to the lies until by anti-suggestion self-hypnotization is effected and they believe the lie--Satan cooperating to establish this latter-day delusion that, if it were possible, the very elect might be deceived and perverted from the truth as laid down in the Lord's Word, and that still others might be confused and made skeptical.

The opposite of all this is what we teach. It is not new but old. It truthfully admits the fact (1) that the whole creation is groaning and travailing in pain; (2) that this is a part of the dying process, the result of the original sentence or "curse" upon father Adam, as the just penalty of sin. But (3) it not only assures us that we are sadly and seriously wounded, physically, morally and

R2385 : page 332

mentally undone, but it presents an all-healing remedy --the blood of Christ, the merit of our Redeemer's sacrifice on our behalf,--and offers us "life more abundant" through obedience to him. It is to such as have thus laid hold of the hope set before us in the gospel, that we declare that true faith and trust in this Savior rests the mind as well as binds up the broken heart, and thus in proportion to our faith, trust and obedience it becomes a fount of joy, peace and blessing which extends its influence to all of life's affairs and to a considerable extent to our physical health. "Blessed [every way] is the man that trusteth in the Lord:" he is able to rejoice in tribulation, in sickness, in poverty-- in every condition he is blest, and may be joyous in realizing that the light afflictions of the present time are working out a far more exceeding and an eternal weight of glory to those who are rightly exercised by them.

===================

R2385 : page 332

JUSTIFICATION MUST PRECEDE SANCTIFICATION.

DEAR Brother Russell:--The Nov. 1st WATCH TOWER is at hand, and I note the answer given my question re Justification. But you have not quite satisfied me. I fear I did not make the question sufficiently clear. Let me state again the point respecting which I am specially solicitous:--

Do you understand the Scriptures to teach that the sinner is justified in God's sight before he is "a new creature in Christ Jesus," or, is he justified at the moment he is accepted as a member of the body of Christ, as a new creature?

ANSWER:--He is justified before he becomes a new creature in Christ.

Your difficulty arises from a failure to discern that justification and sanctification are two separate steps, both of which are necessary to those who would accept the high calling of this Gospel age, the only calling now

R2385 : page 333

extended to any. Sinners cannot be sanctified or set apart in the divine service: sinners therefore are not invited to present their bodies living sacrifices to God. Sinners are called to repentance, and to the exercise of faith in Christ as the Redeemer and only way by which they can approach God. The moment the sinner accepts Christ by faith, with a desire to approach God, he is justified by his faith, and at once becomes privileged as a justified man.

The next step of consecration should follow quickly, as soon as God's grace is fully appreciated, yet with many, because of lack of Scriptural instruction, the second step of consecration is neither seen nor taken for some time, and God apparently exercises mercy for a season, waiting for his justified creature to realize his privilege, and to present himself a living sacrifice, holy and acceptable to God, and his reasonable service. He is reckoned holy and acceptable to God, because he has been justified--he is accepted as a sacrifice upon the Lord's altar because his sins and blemishes are not imputed to him, having been transferred to his Redeemer's account, at the moment of his justification.

We understand, however, that no one can maintain his reckoned justification who indulges in wilful sin--nor can he long continue in a justified attitude without progressing to the next legitimate step of full consecration and self-sacrifice. If he loses his justification without making use of it in consecration, etc., he has merely slipped back again to the plane of the world, and if he has not enjoyed full opportunity for consecration, he probably will have some future opportunity to revive his justification and to consecrate himself; but in any case he loses all the precious opportunities of the high calling to the new nature, besides the blessings which he might have enjoyed in this present life. Furthermore, his greater knowledge having added to his greater responsibility, he may expect "many stripes" in the future, or disciplinary judgments, in proportion to his resistance to the light, and failure to use it.--Luke 12:47,48.

But for those who have been clearly enlightened, and who have made the covenant of consecration, there is no Scriptural hope of a future opportunity with the world in the Millennial age. They, having received their full share of the ransom-bought blessings and opportunities for eternal life as human beings, and having exchanged those for the proffered "new nature," with its terms and conditions, of sacrifice of his justified human nature, must proceed to offer themselves willing sacrifices, and thus ultimately be accepted as overcomers. Or (2), hesitating and being overcome by the cares of this life, they will be liable to the "great tribulation," to be of the second company, who shall be "saved so as by fire." Or (3), by repudiation of the Lord, or the repudiation of his principles of righteousness (transgressing against their clear enlightenment), they will be reckoned as the sow which returned to her wallowing in the mire, and will have their portion in the Second Death.

===================

R2385 : page 333

"MANY SHALL BE PURIFIED AND MADE WHITE AND TRIED."

DEAR BROTHER RUSSELL:--Just a few lines to let you know that we are well.
I was sorry that I was unable to be present with you at the Convention, but was with you in spirit. That very same Sunday, somehow, we seemed to have a special blessing in our afternoon meeting, and I feel sure that all the little gatherings were remembered by the brethren who were present at Council Bluffs: the spirit of that Convention overflowed and reached us who were obliged to stay at home.

I have just received a letter from one of the brethren at __________ stating that they have had a severe shaking up and sifting, at which I am not altogether surprised, considering the circumstances in the case.

The Church of this place sends love, and please accept much love from Sister Thorn and myself.

Your Brother in Christ, W. J. THORN.

IN REPLY:--We are glad to know that the influence of the Convention was far-reaching. You are quite right in supposing that the dear flock of the Lord in every place was feelingly remembered by the company there assembled. The fellowship of spirit which you mention, and the attendant blessing, is undoubtedly a part of the divine provision for the Lord's flock: where our love and sympathy go out toward the fellow-members of the body of Christ, it is sure to bring us nearer to our great Head, and thus to bring us increased blessing of fellowship with him.

Respecting the "Sifting" at __________: It should not surprise us to hear of "siftings" in every direction. That which we have reiterated for the last eighteen years becomes daily more strikingly manifest; viz., that the harvest-time of the Gospel age, which began in the Autumn of 1874, and will end with the Autumn of 1914, is to be not only a period of great spiritual enlightenment and refreshment to some, but also a period of sifting and testing to the same class. And it is but reasonable to expect such sifting to follow such blessing: for where much light is given much responsibility follows. It was just so in the "harvest" of the Jewish age; the blessings of the new dispensation, and the light from the Lord's presence (subsequently represented in his apostles), were accompanied with trials, siftings, testings, proportionate to the blessings then enjoyed.

Since the Lord has granted to us so clear a knowledge of his own character and plan, and granted us to

R2385 : page 334

see the wonderful harmony and beauty of the word of his grace, it is but reasonable that he should look for the spirit of the truth in those who have become blessed with so clear an appreciation of its letter. Judged from this standpoint, "What manner of persons ought we to be, in all holy living and godliness?" It would appear, too, that these siftings specially take hold of those who have been for some time enlightened, and do not as readily affect the beginners, altho when a root of bitterness springs up its defiling influence may affect the beginners also.

It would seem as tho worldly minds have reached certain standards respecting conduct in life which are helpful, and that while the standard of the fully developed children of God, fully enlightened by his Word, should be a still higher one, viz., the "perfect law of liberty," yet if the advanced Christian has not developed, or if he subsequently loses the spirit of love, which is the very essence of the truth, he is in a worse condition, in some respects, than those who have never looked into the perfect law of liberty;--for, losing the element of fear, and not proportionately developing the spirit of love, he is much more likely to go to the extremes of inconsistency than are those who have enjoyed the grace of divine truth in a lesser degree. Hence, while knowledge is a great blessing, and a great power, an absolute essential to the Lord's people in the present time to enable them to "stand," it is also a great responsibility.

God's object in furnishing his people "present truth," and all truth, is to develop in them faith, and all the various fruits of the spirit, which unitedly come under the name Love. Whoever, therefore, is blessed by the knowledge of the truth, and fails to cultivate in himself the fruits of the spirit, Love, fails utterly to realize

R2386 : page 334

the Lord's design in his call and in bringing him to the light of present truth. Our Master summarized this whole matter, respecting the object of giving the truth, in his prayer to the Father, "Sanctify them through thy truth." Where the truth has been received, and has been held in unrighteousness, and has not produced sanctification of life, it has been received in vain; and the only thing to be expected is that the Lord, after a reasonable trial, will cast out of the light, out of the present truth, out of the fellowship with those who are in the light, all who have any other spirit than the spirit of the truth, Love,--the law and mainspring of the new life in Christ. "For if any man have not the spirit of Christ [the spirit of love], he is none of his."

The Apostle mentions just such a condition as prevailing in the Church at Corinth, and its attendant "sifting." He first points out to them (1 Cor. 1:10) that there should be no divisions, but that they should "be perfectly joined together in the same mind and in the same judgment." There is one line of judgment which should govern all who have the Lord's Word and spirit; viz., the letter and spirit of the truth. All should be familiar with the teachings of the divine Word, or if not familiar should be teachable, and amenable to it; and all having the spirit of love, the spirit of the truth, will be so: such, while contending earnestly for the faith once delivered to the saints, will not be contentious along other lines, but patient, forbearing and meek --not envious, not heady, not high-minded, not boastful, not slanderers and backbiters.

But gradually the Apostle leads his readers onward and points out to them their low spiritual condition (1 Cor. 3:3), as evidenced by the facts which he cites, saying, "There is amongst you envying and strife and divisions" (a party spirit, dividing themselves under human leadership rather than uniting themselves under Christ, the true and only head). Let it be noted that the Apostle does not accuse the Church at Corinth of what would be termed gross worldly sins, murder, theft, blasphemy, etc., but of the more refined evidences of a wrong condition of heart--a lack of the spirit of love: And yet, as our Lord pointed out, anger, hatred and malice are murder in the heart. Proceeding further, however, he shows that not all of them, but only a part, are in this seriously wrong condition of heart. He adds, therefore (11:18), "I hear that there be divisions amongst you, and I believe it respecting part of you; for there must be also parties amongst you, that they which are approved may be made manifest among you."

Likewise the siftings in progress during this harvest time are not only to separate those whom the Lord disapproves, but are also to make manifest those whom the Lord does approve: and in no way can this matter be more clearly and distinctly noted than in respect to the difference of spirit manifested where there is a division, a sifting, in progress. We do not refer particularly to the difficulty which you mention, of which we have no other knowledge as yet: we are dealing merely with general principles, which seem applicable in every such case. Those who have not yet had a sifting have had special opportunities to grow strong in the knowledge of the truth and in the spirit of it, and when their sifting does come, it probably will be severe in proportion to the blessings previously enjoyed.

We urge, therefore, upon all of the Lord's people, everywhere, that they set their own hearts in order, purging out all the leaven of malice, envy, strife, hatred, evil speaking (incipient murder), and fill every corner and interstice of their nature, so far as possible, with the spirit of the Lord, the spirit of the truth, Love: and that when siftings or separations shall come, they take heed and be not deceived by the Adversary, who always will attempt to put darkness for light, and will

R2386 : page 335

not hesitate at misrepresentations, back-biting, evil speaking, slander, etc. And as the Adversary does not hesitate at these, neither do those who become, either knowingly or unknowingly, his agents and tools. Such seem to lose not only their self-respect and sense of propriety and justice and love of truth (which even the world and nominal Christians would have), but in their bitterness of spirit seem to give full testimony respecting which spirit it is that animates them. In these trials and siftings we may be sure that only the one class will come off victors, viz., those who abide under the shadow of the Almighty, trusting in the precious blood, and seeking in all things to be conformed to the image of the Lord, not only in their doctrines, but also in the acts of daily life, and in their words and thoughts. Remember the words of the Apostle Peter, respecting the necessity for putting on the graces of the spirit:--"If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

The duty of the faithful in every case is the same: to hold up the light--to manifest the spirit of the truth and to refuse to tolerate the evil--to reprove it by the Word of the Lord and in a spirit of love and gentle firmness. The sooner all who love evil--anger, malice, hatred, etc.--depart from those who delight to speak the truth in love, the better. As the Apostle suggests of this class--"They went out from us, because they were not all of us." Let not those who love the truth and have its spirit of love depart; but let them forget not the assembling of themselves together, and so much the more as they see the Day drawing on.

But nothing in the foregoing should be understood to advise the forcing of a breach, or carelessness as to who may "stumble." Quite the contrary, true love of the brethren means patience, long suffering, gentleness, kindness,--willingness to yield to them and accommodate them in anything non-essential--in anything not opposed to the letter or spirit of the truth. For love and faithfulness to God alone takes precedence to love and faithfulness to the brethren. Each, therefore should not only sacrifice his own non-essential preferences (to preserve the unity of the spirit in the bonds of peace), but more: the Apostle declares the proper measure of this love is willingness to "lay down our lives for the brethren."

Only after we have thus done all in our power to preserve unity along Scriptural lines and a rupture is unavoidable, may we regard it as a providential sifting from which good will result. And each should previously carefully and prayerfully scrutinize his own heart and conduct to make sure that not selfishness and vainglory are ruling him, but only love. And when a rupture does occur, each should be careful to avoid any unkind words or acts and looks, which later on might be barriers to hinder the return of any who, seeing the error of their way, might subsequently desire to return to holy fellowship. And such returning ones should be most heartily and joyfully received;--"pulling them out of the fire," etc.

These "siftings" seem to emphasize the Master's words,--"Take heed that no man take thy crown." Our joy at seeing some come into the light of present truth is necessarily modified by the thought that they are probably taking the places in trial of some who have been weighed in the balances and found wanting. "Let us fear," as the Apostle suggests, lest a promise being left us of entering into his rest, any of us should seem to come short of it by losing either the faith or the spirit of the truth: for the loss of either one means soon or later the loss also of the other.

====================

R2386 : page 335

MANASSEH'S TRANSGRESSION AND REPENTANCE.

--NOV. 20.--2 CHRON. 33:9-16.--

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."--1 John 1:9.

MANASSEH was the son of the good king of Judah, Hezekiah, the reformer, whose faith and works we considered in our last study. And tradition being true that Hezekiah's wife was the daughter of the Prophet Isaiah, we might reasonably expect from such parentage a noble son, with large reverence and spirituality, who would follow closely in the steps of his father as a reformer. But we find to the contrary, that Manasseh made the people to err and to do worse than the Canaanite nations whom the Lord had destroyed before the children of Israel when he brought the latter into the land of promise.

Manasseh was but twelve years of age when he entered upon his kingdom at the death of his father, Isaiah, his supposed grandfather, having died previously. It does not surprise us that one so young, even tho well-born and well-endowed naturally, should be in danger of taking the wrong path; indeed, it is the brightest children, the most precocious, that are in greatest danger if placed in positions of responsibility and influence early in life, without experienced advisers. Lacking experience, this precocious boy-king evidently concluded that the inferiority of the kingdom of Judah to some of the surrounding nations in riches and strength was in great measure because it did not have the same kind of gods and of religious worship. Consequently,

R2386 : page 336

it was probably within ten years of his accession to power that he began to institute what he no doubt regarded as a religious revolution, in recognition of the various deities which his father had neglected to worship and to propitiate. No doubt he was helped along

R2387 : page 336

in such a course of reasoning by friends of the false religions or by evil counsellors, who adopted his views and pandered to them and extolled the wisdom of his course, to thus gain his kingly favor and to feather their own nests;--for there seems to be plenty of such an unprincipled class in every age, everywhere.

Some have spoken of Manasseh as a most wicked person, comparing him to the worst character on the pages of history; but to us this seems unjust. We concede that he "did wickedly" as do all who violate righteousness: but we do not concede that he was a wilful, intentional evil-doer. It appears rather that his wrong course was in large measure the result of his youth and inexperience, and his ambition to be great,--which led to his loss of confidence in his father's God and his nation's religion and tradition. The religious qualities (veneration and spirituality) inherited from good parents, took a turn in a wrong direction, so that instead of being a zealous, earnest champion of true religion, he became the zealous promoter of false religion, idolatries, etc. His zeal and conscientiousness are both attested in the fact that he spent large sums of money in establishing idolatry, and even caused his own children to pass through the fire of Moloch,--a sacrifice to these false gods.

Thus it has been with zealous promoters of false religions, we believe--the largeness of the religious organs of their heads, which would have made them zealous for the service of the Lord, being misdirected made them zealous in evil, tho unwittingly. We have no record that Manasseh was a promoter of moral wickedness, except as his false religions sanctioned immoralities and led to them, and the statement that "he shed innocent blood very much:" and we consider it quite probable that this latter crime was done in ignorance also--under the frenzied zeal of false religion--Satan blinding his eyes.--2 Cor. 4:4.

The intimation of the context is that Manasseh got under the influence of wicked spirits, spiritism, as we would call it to-day: he placed himself under the guidance of wizards, necromancers, etc., and was guided by a wicked spirit, "a familiar spirit," who, pretending to represent the dead, and to be able to give him super-human wisdom and advice, deceived him, as they have deceived the whole world, under various forms and by various errors,--leading mankind more and more into separation from God and his righteousness, as they come under their influence.*

There is a lesson in this for all;--to the effect that no matter how well-born, how intelligent, how zealously conscientious they may be, they need right instructions --they need to become the Lord's people by the New Covenant and consecration; that they "may be all taught of God." Whosoever does not get the right teaching--the truth--to direct his conscience and zeal will be sure to be found by the great adversary and be blinded with plenty of false teaching, to pervert his talents and opportunities to the interest of falsehood, error and sin. And the same wicked spirits which deluded and misled Manasseh, and which we find are active in all parts of the world, opposing the true God and his instructions, are ready still to assist and to mislead all who have not found the only true guide to life --the Lord. How important then that all, and especially those who would make progress in religious life, should seek and find the true guide, and the wisdom that cometh from above.

The record is that God spoke to the king and to the nation respecting their wrong course, but they were so infatuated that they would not hearken--the glitter, show and sensuous fervor and spirit of sacrifice of the false religion, appealing more to the degenerate mind and heart, than the reasonable, true religion. The Lord probably spoke to these people through his prophets,--Micah in the early part of the reign, and Nahum later on.

The arch-deceiver, Satan, the forwarder of all false systems, is still at work in the world; and while he has not been able to hinder the advancing light of Christianity, which rising in Judea, has spread with more or less effulgence over Europe and America, he nevertheless does not abandon his efforts to seduce those who have been partially enlightened with this true light. He well knows that it would be absurd to attempt to

turn back Christianity, and to substitute therefor the worship of Moloch, and he makes no such attempt: but he continually endeavors gradual encroachments upon the simplicity of the gospel of Christ. With some he favors ritualism, vestments, ceremonies, genuflections, etc., that he may thus lead as near to idolatry as civilized, enlightened minds could sanction: to the intent that the worshipers might the more draw near to the Lord with a merely lip service and outward formalism, which would satisfy the cravings of their religious organism, while their hearts might be far from grace.
With others the adversary suggests an opposite extreme, which equally ignores the Word of the Lord, leading the deceived to reject the simple and meaningful arrangements which the Lord has prescribed.

The Adversary's attempt upon those who have been enlightened with the present truth are more along the latter line. Those who have been made free by the

---

*See What Say the Scriptures About Spiritualism?--10c., this office.

R2387 : page 337

truth from various superstitions and false doctrines, from the worship of God as a fierce, merciless Moloch, and who have been brought by the truth to the liberty wherewith Christ makes free, and to the simplicity of the gospel arrangements set forth in the New Testament; these the Adversary would fain seduce to what he is pleased to represent to them as a still larger liberty--a liberty beyond that which our Lord and the Apostles and the early Church recognized:--a liberty to ignore the assembling of themselves together; claiming a greater blessing through private communion with the Lord and the study of his Word than through any human help or communion. Those whom the Adversary gets to this point, of considering their own judgment superior to the testimony of the Lord's Word, respecting his will, are in a fair way to be side-tracked entirely and very quickly.

Others he persuades to believe, that since they see the real meaning of baptism to be a heart consecration to the Lord (burial to self and the world), it is wholly unnecessary that they should perform the symbolic immersion in water--persuading that since it would be only a symbol or an outward form, to represent an invisible transaction, therefore it would be improper,--or at least not obligatory. This is an extreme of anti-formalism, which has its basis often in too great self-confidence, too large an appreciation of their own wisdom, a too small appreciation of the wisdom that cometh from above, and that has been plainly set forth to us in the Word of God. Such persons evidently do not realize that by their arguments and conduct they are claiming to be more wise than our Lord, who not only performed the true baptism, but also submitted to the symbolical one, saying, "Thus it behooveth us to fulfil all righteousness."

They also set themselves up as being more wise than the Apostles, who both taught and practiced the symbol. Our Lord commended them to us as his mouthpieces, assuring us that he would guide their judgments and teachings so that we might have full confidence in the same, saying, that Whatsoever they would make binding upon earth we might know would be binding in heaven;--so fully would they be under the control of the holy spirit in their doctrinal presentations to the Church. How unwise on the part of any who admit that God has taught them all that they know of his grace through these very Apostles, to claim a superiority of wisdom on one or two points. Such as are thus "heady" will pretty surely soon or later stumble over other truths; because it is one of the conditions that those who are "taught of God shall be the meek, the teachable: as it is written, "The meek will he guide in judgment; the meek will he teach his way."--Psa. 25:9.

Others still hold that it is not proper to celebrate the Eucharist since we discern that the real spiritual significance of the Last Supper is our partaking of the merit of our Lord's sacrifice by faith, feeding on him in our hearts,--and our consecration to be broken with him in the service of his truth, and to drink with him the cup of suffering and self-denial for the truth's sake. Seeing these realities they hold that we should no longer perform the symbol of these by commemorating our dear Redeemer's death, as he commanded all his followers should do, saying, "Eat ye all of it;" "drink ye all of it:" and as the Apostles did and taught the early Church to do. Surely, such renouncements of the beautiful and simple symbols which our Lord left us is not "taught of God"--and cannot be sustained by his Word. It is the great adversary, who thus would seduce us from the simplicity and obedience which is pleasing to the Lord and acceptable to all the "meek." Let all who have been "taught of God" adhere closely to his teachings, as presented in the Scriptures, ignoring on the one hand a tendency toward formalism and idolatry, and on the other hand a tendency to lean to their own understanding and wisdom, and to ignore the simple and meaningful observances which the Lord has commanded. No other course is either reasonable or safe.

As a punishment for taking the wrong course, and to open the eyes of the king and the people, the Lord permitted the king of Assyria to invade the land, and cause much affliction, and to carry away the king a fettered prisoner, to Babylon. There the king came to his senses, and came to realize that the gods he had so zealously worshiped and sought to propitiate had no care over him: realizing his mistake, he bethought him

R2388 : page 337

of the religion and God of his fathers, and prayed to the true God for deliverance, and was heard and brought back again to his capital city and to power. The record is that "Then Manasseh knew that Jehovah is God." The clear intimation is that previously he did not know, was honestly mistaken. That his sin was largely of ignorance is testified to by his subsequent zeal in the Lord's cause--pulling down the idols and the altars which he had previously mistakenly built, under a misguided religious enthusiasm.

Manasseh's character and experiences remind us considerably of Saul of Tarsus: both were religious enthusiasts; both for a time were evil-doers, through lack of knowledge of the truth; both were remarkably chastened of the Lord, and found it "hard to kick against the pricks." Both were prompt to acknowledge divine disciplines, and to profit thereby; and both showed their sincerity by their subsequent zeal in the Lord's service.

The Lord evidently loves warm, ardent natures, altho they may be more liable to mistakes than more coldly calculating ones. It was their ardent temperaments

R2388 : page 338

that caused our Lord to specially love Peter and James and John and Paul, and which caused them to manifest so fervent love for him. If Peter did make some blunders through impetuosity he learned afterward a better exercise of judgment, under which his zeal found glorious exercise. If Paul's zeal for a time made him a bitter opponent of the truth, it afterward, under the control of the "spirit of a sound mind," made him a most valiant soldier of the cross and defender of the faith.

Therefore, let us never despise opponents or even persecutors; for they may be conscientious, but blind: they are worth far more if turned to the truth and its service than many of the cold, indifferent, listless. And if we find ourselves cold or luke-warm, let us cultivate fervency, let us fan the flame of sacred love in our hearts by frequent reflection on the Lord's grace toward us--our covenant with him--and the exceeding great and precious promises of his Word.

===================

R2388 : page 338

"AVOID IT, PASS NOT NEAR IT, TURN FROM IT."

--NOV. 27.--PROV. 4:10-19.--

"My son, if sinners entice thee, consent thou not."--Prov. 1:10.

HOWEVER well or illy Solomon followed his own teachings, it is conceded by all that those teachings were sound wisdom--as true to-day as when uttered. While Solomon's writings may not be ranked exactly with the inspired prophecies of the Scriptures, the fact that we are told that the Lord heard his prayer for wisdom, and granted the request, together with the fact that his writings were accepted as a part of the sacred canon in our Lord's day, and not objected to by New Testament writers, but on the contrary quoted from, is sufficient guarantee to us that the wisdom of these Proverbs is of a kind that cometh from above.

In the lesson under consideration the wise man represents himself as a father giving good advice to a son, and it were well for all the youth of the world, if their fathers more frequently communed with them and gave them the benefit of their experiences in life. Fathers recognize a responsibility for those whom they bring into the world, in respect to natural things, food, clothing, etc. Have they not a much greater responsibility respecting the culture of the minds and hearts of their children in the path of wisdom, justice, righteousness, truth?

One of the growing evils of our day, even amongst Christian people, is the disposition of parents, and we believe particularly of the fathers, to shirk this responsibility which they assumed when they became fathers. They incline to leave the instruction, reproof, guidance, counsel of their children entirely to others--to the church minister, to Sunday School teachers or to mothers. It is well that children whose fathers are so lacking in the proper parental instinct should have the counsel, advice, etc., of others, especially of their mothers; but all of these will not properly take the place of the father's counsel, if he be a father in the true sense of the word,--taking watch-care over the highest interests of those committed to his care by divine providence.

Nor is it merely the children who are injured by such parental carelessness of divinely imposed responsibilities: the matter reacts upon the parents--the neglected child realizes the neglect of its highest interests, and depreciates the parent correspondingly. The result is a home lacking respect for parents and hence lacking obedience to parents; therefore a home in which disorder is sure to reign--an unhappy home. In such a home it is most difficult for the Christian graces to take root or flourish in any member of the family; yet it sometimes does take hold in just such a place. Many parents learn when it is too late, how seriously they neglected to cultivate right principles in the gardens of their children's hearts, and allowed them to become overgrown with weeds of ill dispositions,--unkindness, disobedience to parents, unthankfulness, etc. We cannot urge too strongly, upon Christian parents, the necessity of training up a child in the way it should go: in precept and also in example, illustrating patience, kindness, thankfulness, gentleness, meekness, love, as essential rules of daily life. Such are giving their children a good start in the right way; a start which they need at the entrance to life, and which they and society have a right to expect at the hands of those who brought them into being.

Father Solomon suggests that the obedient son of a wise father will prolong his days, by giving heed to the good counsel. The parent's whole course of life should manifest toward his children his love for them, and his deep interest in their welfare. The child is naturally disposed to think highly of its parents, and to appreciate their advice, unless this childlike confidence has been shattered by unkind treatment, threats and parental neglect. Children reason often as correctly as do older people, sometimes more so; they should be able to reason, upon evidence, (1) that they have the parental love and interest in their welfare; (2) that parental experience in life should be valuable to them at its threshold, to start them properly. And who will say that the child thus guided and helped by parental counsel would not be saved from many of the difficulties and pitfalls and troubles in life, and from much

R2388 : page 339

sickness, physical debility, etc., to a longer life? Moreover, the parent thus interested in the child, and seeking to give it lessons from his own book of experience, will find himself profited by his review of the successes, disappointments and mistakes of his life, and the causes of these. Whoever, therefore, performs his duty as a father is blessing himself as well as his child--and adding to his own years as well as to the years of his child.

How blessed for any parent to be able truly to use the words of the eleventh verse of our lesson as he lies upon his death-bed, addressing his children, "I have taught thee in the way of wisdom; I have led thee [by my example] in right paths," and how blessed are such children; how much less liable than others to stumblings in life's pathway: how much more likely they are to be ready to hear and heed the voice of the Heavenly Father, and to walk in his paths.

Indeed, we may profitably apply this lesson to the sons of God, and consider God to be the speaker: for in holy things we but copy the Heavenly Father. While we were yet sinners he redeemed us, and by his love and justice he has drawn all that have been so far drawn to Christ as the Redeemer. Coming to Christ for forgiveness of sins, even justification, through faith in his blood, we thus came to the Father. It was then that the Heavenly Father addressed us, through his Word, saying, "My son, give me thine heart"--thy affections

--thy love. And those who gave their love, their affections, to the Lord, gave their all; for our affections control us, whether for good or for evil. When we accepted the Lord's invitation, and gave him our hearts, our all, a living sacrifice, to be his and to do henceforth his good pleasure, it was not because we first loved him, but because he first loved us, and gave his Son to be a propitiation (satisfaction) for our sins. Now, therefore, having been accepted of the Father as new creatures in Christ, having been adopted into his family, by receiving the spirit of adoption and sonship, he speaks to us as to sons, in the language of Solomon,--that we take heed to his Word; and he promises us that by so doing the years of our life shall be many--very many, everlasting.

All who have been "taught of God" can bear testimony to the applicability of the 11th verse to themselves and to all the sons of God: "I have taught thee in the way of wisdom; I have led thee in right paths." And all such, relying upon the exceeding great and precious promises of the Scriptures, can look forward in confidence to the 12th verse as a prophecy respecting the divine care over all those who have put themselves thus under divine protection and instruction as sons of God, and who will to abide in his love. They are assured that their steps in the spiritual way, in the narrow path, shall be guided of the Lord, and that in their race for the great prize of their high calling they shall not stumble, so long as they are followers in that path in which the Lord's providence guides them: yea, all things shall work together for good to those who love God, supremely.

And the older and more experienced the son may be,--the spiritual son of the Heavenly Father, or the

R2389 : page 339

natural son of the earthly father,--the more he should appreciate the testimony, "Take fast hold of instruction; let her not go; keep to her; for she is thy life." It is along these same lines that the Apostle urges the Church, saying: "We ought to give the more earnest heed to the things which we have heard, lest...we should let them slip." (Heb. 2:1.) It evidently is not enough that we should hear the Lord's Word; nor yet that we should receive it into good and honest hearts. It is necessary that we take fast hold of it; that we act upon it; that we incorporate it as a very part of our being: thus the spirit of the truth becomes the spirit of all the children of God;--the holy spirit in them is in harmony, in full accord, with the Heavenly Father's mind, disposition, will.

What better advice could be given to either natural or spiritual sons than is presented in the 14th verse? We are to remember that, no matter how far along we may have gone in the "narrow way," there are always branching paths leading from it--paths of self-will, of pride, of worldly ambition, of selfishness, which lure us to leave the direct path, and which sometimes we may be in danger of entering, unintentionally, unwittingly. These paths at first emerge so gradually from the "narrow way" as to seem very little different from it, but gradually they diverge more and more from it, so that any of the Lord's people, filled with the spirit of righteousness, truth, love, may soon discern the change, the different spirit and tendency.

All pilgrims seeking the heavenly city, the Kingdom, are exhorted by the Word of God to be very watchful against all the wiles of the Adversary, especially his disposition to switch us from the "narrow way." It is well that we should be on guard, to note the spirit of all with which we have to do, and to refuse to go forward in any direction in which the spirit of holiness, meekness, purity, love, does not lead. Thus, if we have gotten into the wrong way, and our hearts be still loyal to the principle of love, we need not go far upon the wrong course without finding out and retracing our steps: but it is still better, as expressed in our lesson, that we enter not the path of the wicked.

Once entered, we may be able to retrace our steps with more or less difficulty, but the safe program is never to enter these by-paths. One of the Adversary's seductions, by which many are led astray into by-paths

R2389 : page 340

of wickedness, contrary to their consecration vows, is through the human quality known as curiosity. They reason,--"I know it is untrue and has a wrong spirit, but I want to see and know: the knowledge of evil will but do me good." But we remember that it was mother Eve's curiosity and her fearlessness to disobey the Lord's command, that got her into difficulty as the first transgressor; and this reminds us of the Apostle's words, "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity which is in Christ." (2 Cor. 11:3.) The wise man seeks to impress the lesson of the necessity of not tampering with evil, not touching it, not tasting of it, not putting himself within the reach of its influence, saying,--"Avoid it, pass not near it, turn in another direction away."

The spirit of liberty is a part of the spirit of the Lord, the spirit of the truth, and no Christian can too highly appreciate this liberty, nor too faithfully maintain his hold upon "the liberty wherewith Christ hath made us free," nor too carefully avoid any "yoke of bondage." But this is made one of the Adversary's strong points of attack--liberty. He even used this argument upon our dear Redeemer--Use your liberty--Command that the stones be made bread, etc. The only safe or proper course for God's children is to walk carefully in the footprints of our Redeemer and Forerunner, Christ Jesus, and to avoid every appearance of evil--avoid the use and exercise of liberty where there would be the slightest danger of being led into temptation and into sin. And be it noted that our Adversary never tempted us along the lines of liberty until our Lord set us free. The slavery from which we were set free by our Redeemer was the bondage of Sin, and being thus made free, we in consecration presented our bodies living sacrifices to the Father, in order that we might receive the adoption of sons in his spiritual family. This meant that we voluntarily gave up all human rights, liberties and preferences, accepting instead the divine will represented in the divine law, summed up in the one word, Love.

Since we have taken this step, we are no longer at liberty to do anything contrary to this law of the New Covenant, Love, even as God himself has no liberty to do contrary to it. We are therefore to scrutinize carefully all the matters, incidents and affairs of life as they come before us, lest the Adversary should beguile us from this "narrow way" of self-denial, self-sacrifice: lest he should seduce us into doing something that would be contrary to our Father's Word, and in violation of his spirit of love. Hence, if any pathway has the slightest appearance of evil, or the slightest antagonism to the spirit of our law of Love, we (as obedient sons of God) should "avoid it, pass not through it, turn from it away."

Next we have a description (vss. 16,17) of those who, having become the servants of Sin, have pleasure in unrighteousness. We all know of some wicked characters (men and women) who make it their business in life to entrap others, financially, morally or socially: persons to whom it seems the chief end of life to do evil, and to seduce others into evil doing; and often, as in verse 17, their business in life takes on this form of entrapping the unwary. In this sense it is their food and drink to do evil: they make their living in that way.

And we regret to say that we have knowledge also of a similar class of Satan's more or less deluded servants, who seem to make it their business in life. They accept good salaries for misrepresenting, yea, blaspheming, the Heavenly Father's character and plan: it is their business--to entrap the ignorant and to bind them with superstitions. Still others delight in mischief, in sowing discord, in slanders, malice, hatred, envy, strife, to stumble and entrap, mislead, the spiritual sons of God. They are not content to have these evil principles at work in their own hearts, but are active agents of the great Adversary in planting roots of bitterness, and misleading those who wish to walk in the right way. And if these last do not live literally by their evil work, it is at least their spiritual life--an evil spirit --their light become darkness. In any case the Lord's children and the world's children are to pass by all such, recognizing the unrighteousness of their course, and have neither fellowship nor sympathy with their evil work, nor countenance it in any respect.

The next two verses show us the two paths, and give us their general characteristics, and especially their terminations. Since there are none who are absolutely just, "None righteous, no, not one," we must understand the reference to "the just" here to signify the justified children of God--reckonedly justified by faith. And from this standpoint this entire lesson may properly be regarded as a prophecy or teaching to the justified class of this Gospel age. It is true of every one of the Lord's children--justified sons--that his path through life should be one of increasing light and blessing: one of personal progress and of blessing to others, through the light of the knowledge of the truth.

However, the application, we believe, is specially for the entire Church as a whole--Head and Body:--Christ the Just One, we his justified members. Our Lord was the great Light, which came into the world; his consecrated followers are his representatives in the world, who seek to let their light shine before men, and to glorify their Father in heaven. The pathway of this Church, Head and Body, has lain through a wilderness state, and a night of darkness, "gross darkness covering the people" of the world in general. Divine favor

has been manifested toward this consecrated holy Body, in that the light of the divine Word has shone upon the pathway step by step. Of this light Solomon's father wrote, prophetically representing the Body of Christ, saying, "Thy word is a lamp to my feet, a lantern to my footsteps." The Head of the Body was thus enlightened by the Word of God, and guided in doing the divine will--even unto death; and so each member of the Body has been similarly guided by the same lamp of truth.

We have the assurance that no part of the true Church's pathway has ever been left in darkness, nor will it be--even to the end of the age. As the Apostle said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." The text under consideration seems to harmonize with this declaration, that the path of the Just would shine more and more clearly (lighted by the lamp, God's Word) even unto the perfect day. Since we have not yet reached the perfect day, we cannot know how much more brightly our lamp may shine in the future; but we do know that it is now shining more brilliantly than ever before for all those who are walking in the "narrow way." In its light we can see, as never before, the glories of the divine character, illustrated in the divine plan of salvation for mankind. We can see also our own position as sons of God, justified through the precious blood and called to be heirs of God and joint-heirs with Jesus Christ our Lord, with a clearness and distinctness that before was unknown. And yet all this light, this increasing light, as we near the perfect day, is coming from our Lamp which God provided,--the Bible.

But while the Bible lights the pathway of the true Body of Christ, the consecrated "little flock," it sheds no particular brilliancy upon the world's pathway: that is to say, no light that the world can specially profit by. What light may be reflected to the world's pathway is perhaps fully counteracted by shadows which rather confuse and perplex them. And this also is set forth

R2390 : page 341

in our lesson: "The way of the wicked is as darkness; they know not at what they stumble."

In the light of our path the Body of Christ now sees that we are in the "Day of Vengeance," that a testing is taking place with those who have named the name of Christ,--to test, to prove, to separate the true from the untrue; and again, to separate amongst the true, the consistent "wise virgins," who faithfully follow the Lord in self-sacrifice, from the "foolish virgins" who attempt to please both the Lord and the world, and make a failure of both. Our lamp shows us that as soon as this testing in the nominal Church is completed a great time of trouble will break out: "a time of trouble such as was not since there was a nation." Our lamp shows us the great stumblingstone in the path of the world's progress in its present course. It shows us that the Christian world is about to stumble over that Stumblingstone and Rock of Offence over which the typical Israel stumbled eighteen centuries ago,--that the Christian world is to stumble over the second presence of Christ, as the Jewish nation stumbled over his first advent; and that the stumbling here will mean the wreck of Christendom, as the stumbling there meant the wreck of Judaism.

The light upon the path of the Just--the path of the Christ--shows that the present social order of Christendom is to stumble and be wrecked in a time of anarchy, because the time has come for the establishment of God's Kingdom, and because the world is not in the condition of heart to be ready to receive it, and hence are kept in darkness respecting it: "They know not at what they stumble," altho they realize that we are living in peculiar times, and that there is great danger of stumbling over something in the darkness with which they realize they are surrounded.

In harmony with this is the statement in our Lord's Word, respecting the testing of this day of the Lord: "It shall come as a thief and as a snare upon all them that dwell upon the earth [the world in general, especially the Christian world who, having made a covenant with the Lord, are living contrary thereto, and therefore are styled "wicked"--as was that servant who hid his Lord's money in the earth, and returned it to him unused]." (Luke 21:35.) "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Of these same classes the Prophet declares, "None of the wicked shall understand; but the wise shall understand." --1 Thes. 5:2-4; Dan. 12:10.

Let us, dear brethren, as sons of God, heed our Father's Word most carefully, that we take not the wrong paths, but that we follow strictly and carefully and watchfully the "narrow way" of consecration, self-denial, humility, love, in which shines the light of the Lamp of Truth, and which alone leads to the Kingdom.

===================

R2390 : page 341

THE LOST BOOK FOUND.

--DEC. 4.--2 KINGS 22:8-20.--

"Blessed are they that keep his testimonies,
and that seek him with the whole heart."

MANASSEH'S son, Amon, succeeded him as king of Judah. Born and reared during the period of his father's blind idolatry, he seems not to have shared in his father's repentance and reformation: his short reign of two years was full of wickedness and endeavor to reestablish idolatry, and ended with his own assassination by his servants. He was followed in the kingdom by his son Josiah, a lad of eight years, who developed a very different character, became a true servant of God, and one of the greatest reform kings upon the throne of Israel. We are not to regard this as a miracle, but rather to expect and look for natural causes, as having something to do with it. We find some suggestion along this line in his name, for in olden times names were given to indicate the characters hoped for, and thus at least became a manifestation of the attitude of the parental hearts. The name Josiah signifies, "Jehovah will support." He was born during the period of his grandfather's reformation movement. His mother was doubtless,

R2390 : page 342

according to the custom of that time, chosen by his grandfather, Manasseh. Her name indicates that she was of godly parentage,--Jedidiah signifying "the beloved of Jehovah;" and her mother, the king's grandmother, was by name Adiah, "The honored of Jehovah." From such good parental stock, on the maternal side at least, we should expect the foundation of a good character, and developments substantiate this.

This religiously inclined boy, we may reasonably infer, was under the council of his religious mother, and his state counsellors were probably those whom Manasseh had gathered about him after his reformation, and who were evidently rejected by Amon. Josiah's sixteenth year dates his conversion--the date at which the chronicler says, "He began to seek after the God of David, his father." And this brings to our attention a fact that is lost sight of by many; viz., that it is one thing to be well-born and well disposed, and another thing entirely to consecrate the heart to the Lord; and this last step many morally inclined, "good" people, neglect to take,--to their own permanent disadvantage. It is not sufficient that we be well disposed, moral; it is necessary that we become the Lord's, devoting ourselves wholly to his will, and then seek after him to know his will that we may do it. It is only to those that thus draw near to the Lord that his promise extends--"Draw near unto me, and I will draw near unto you."

The result of the king's thus seeking the Lord culminated four years later, when he was twenty, in a determination to use his influence and power for the complete overthrow of idolatry throughout the kingdom; and the next six years of his reign were devoted to this work. He prosecuted it not only in Jerusalem and throughout Judah, but extended his influence over a large portion of the territory once ruled by the ten-tribe kingdom, and pushed the work of reformation and destruction of idols as far as Naphtali on the sea of Galilee. Apparently there was a certain amount of opposition to this reform-work, which required six years for its accomplishment; moreover, it seems to have required the king's presence with his servants, to insure thorough destruction of the symbols of idolatry which apparently abounded in every district.

It was on the king's return to Jerusalem, after having seen to the accomplishment of the cleansing of the land of its idols, that looking about for the next proper step to the service of God, he determined that it should be the repair of the Temple. Altho his grandfather, Hezekiah, had cleansed the Temple, repairing its doors, etc., it would appear that it had subsequently been entirely neglected, so that many of the rafters were broken, and thorough repairs were requisite. Accordingly, money donations were invited for the repair of the Temple, and the work was carried to completion.

As it was with Josiah's public work, so it should be with the heart work of all who present themselves to the Lord: they should first begin by breaking off their sins in righteousness, by utterly destroying the fleshly idols of the heart, selfishness in various forms, as the Apostle suggests. "Put away all filthy communications out of your mouths." "Put away all filthiness of the flesh and of the spirit [mind] perfecting holiness in the reverence of the Lord." (Col. 3:8; 2 Cor. 7:1.) After having thus become servants of righteousness in our own hearts and lives, we may properly begin to look out for other conquests, fields of usefulness and service to the Lord. We may then begin to lend a hand in building up the true Temple of God, the Body of Christ, the Church--in cleansing it from defilements and in instituting in it the proper reforms. But all reform should begin with our own hearts first. He who has not sought the Lord personally, and then, obedient to the Lord's leading, broken down the idols of his own heart, and begun a thorough cleansing work in his own life and heart, has no business whatever to take hold of the repairs of the great antitypical Temple.

Josiah's repairing of the Temple was over two hundred years after the very similar repairing made by king Jehoash, and brought to light a very ancient manuscript of the Law, probably the book of Deuteronomy. Presumably this was the copy of the Law which Moses wrote with his own hand, and commanded to be placed in the side of the Ark, with the golden pot of manna and Aaron's rod that budded. Quite probably the Ark, as the most sacred and most valuable of the Temple's furniture, had been secreted at the time the Temple was denuded of much of its golden ornamentations to pay tribute to invaders, and was now discovered. We are to remember too, that books were little in that day, and that few could either write or read them, and that the Law of Moses was communicated to the people orally by the priests, from memory.

It is not surprising, therefore, that when the Book of the Law was found by the priest Hilkiah, it was esteemed a treasure, delivered to Shaphan, the king's secretary, and read in the king's hearing. Its delineations of the Law of God incumbent upon his people Israel, were so different from what the people had been taught by the priests, by word of mouth, that the king was astonished, and rent his garment (an expression of dismay). Nor could we expect otherwise, when we

R2391 : page 342

remember that idolatry had flourished to a considerable extent for over three hundred years, with only occasional reformations, and that during all that time the priests and Levites who had in any degree remained faithful to the Lord were without support from the people; for they had no land of their own, and were largely dependent upon the tithes, and consequently during the period of idolatry would be obliged to engage considerably in secular employment.

Realizing how far short Israel had come of the demands of the Law, and noting the punishments prescribed in that Law for unfaithfulness, the king was greatly troubled. Accordingly he sent several of his court officers with the high priest, to inquire of the Lord, through a prophet, respecting the status of the case, and respecting what should be done by

R2391 : page 343

Israel to escape the punishments which he realized justly belonged to the nation under the conditions of that Law Covenant. The prophets Jeremiah and Zephaniah were then living and prophesying, but the king for some reason sent his messengers to a prophetess, Hulda, daughter-in-law of one of his court officers. Why the king passed by two prominent prophets, to make inquiry at the mouth of one otherwise unknown in the Scripture narrative, we can only conjecture: (1) It may have been that, of a woman the king might hope to receive a softer and more peaceful message than from a man, especially as this woman, through her father-in-law, was connected with his own court, and would therefore be disposed to give as kindly a message as possible. (2) Another suggestion is that Jeremiah and Zephaniah may have been absent from Jerusalem, on preaching tours, and thus could not be readily communicated with. (3) An additional and even more forceful suggestion is that Jeremiah and Zephaniah had been prophesying in the name of the Lord publicly--foretelling the judgment of the Lord about to come upon the nation, and that their preaching probably had somewhat to do with the reformation which Josiah had inaugurated. Thinking favorably of his own reforms, the king doubtless thought their predictions unwarranted and extreme. He felt, therefore, that he knew what answer these prophets would make to his questions, and desired to hear through still another channel which he might hope would be less severe. (4) Besides, Jeremiah was the son of the high priest, Hilkiah; and Zephaniah was the king's own cousin. The king's desire, therefore, would seem to be to obtain an outside testimony, and as favorable as possible.

A moral may be drawn from this part of the lesson, applicable to individual cases. At first, when we began to seek the Lord, we recognized certain things and conditions of heart as sinful and requiring the divine forgiveness, and necessary to be put away to the extent of our ability; Josiah destroyed the idols: but it was only after we had been considerably exercised in the matter of reform in our own lives, and in connection with the Temple, the Lord's Church, that the Lord supplied that clearer knowledge of his own perfection and the righteousness of his law, which enabled us to see that with all the reforms and cleansings accomplished we still came far short of the grand standard set forth in the divine law--Thou shalt love the Lord with all thy being, and thy neighbor as thyself.

And as the king rent his garment, and manifested greater contrition of heart after years of zealous service, so it is usually with the Christian who has passed through several stages of reform, and whose mind at last discerns the true meaning of the great law of Love. Then it is that he feels more than at first his shortcomings. While the world may be considering him as a great reformer, a great saint, he himself has gotten to a place where he sees the majesty of the divine law as with a telescope, and his own imperfections as with a microscope. Then it is that he also seeks the Word of the Lord for guidance, instruction, help.

The Lord's reply through the prophetess was most direct--confirmatory of all that had been declared by the mouth of Jeremiah and Zephaniah, but adding words of comfort and consolation for the king himself. --"Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou hearest what I spake against this place...and hast rent thy clothing and wept before me, I also have heard thee, saith the Lord." It was too late for any national reformation; the nation had been tried for several centuries, and it had been found wanting, and according to the divine plan the time was near at hand when the typical kingdom should be entirely overthrown--overturned until he should come, Messiah, whose right the antitypical Kingdom is, and to whom it will be given. There was no reason, from the divine standpoint, why this course should be altered, and the repentance of the king could therefore only be treated as an individual matter, and dealt with accordingly, for God has an individual providence over all those who are consecrated to him, as well as a general supervision of the affairs of the nations.

Much in this narrative reminds us of the somewhat parallel condition and circumstances at the present time. Looking back through the vista of "the dark ages," we see the parallel to Israel's and Judah's tendency towards idolatry, superstition, etc. We see false religions, doctrines and dogmas set up and worshiped in Christendom. We see here, as we saw in Judah's history, not only the worship of false gods, but also false worship of the true God--worship contrary to the commandments of his law. We see in the Reformation movement of the sixteenth century something corresponding in many respects to Josiah's reformation. It has led to a considerable smashing of false doctrines, errors and false gods--and of misrepresentations of the character and teachings of the true God. The present reformation movement also has had much to do with the cleansing and repairing of the Temple--the true Church, the saints,--and in the reestablishment of a true worship, based upon truth more clearly discerned, and better sacrifices. And finally we have found the book of God's Law--we found the Bible. It was rescued from seclusion by the Reformers, and through the printed page has been laid before all Christendom. Not only so, but to us also it is being "read,"--explained, made clear, under divine providence. We are seeing its heights and depths, its lengths and its breadths, as never before.

In this Book also, "we read the righteous sentence of the crumbling thrones of earth." We read of the "Day of Vengeance" that is coming upon the antitypical Israel, and as we inquire of the Lord respecting it, and whether or not it may be averted, we hear his decision in the Scriptures, as Josiah received it concerning his kingdom. The Word of the Lord informs us that so far as Christendom is concerned there is no balm in Gilead that will help and recover her. Her case has gone too far to be rectified, and to have the old garment patched. The Lord's decision is that the present social structure shall pass away in a great time of trouble, and that on its ruins he will establish through the glorified Church, the Kingdom which he has so long promised, and for which we are to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Nevertheless, the Lord's promise is comforting to all those who mourn in Zion, to all those who are out of sympathy with evil and unrighteousness, to all those

R2391 : page 344

who love the law of the Lord their God, and who are seeking to serve him with all their mind, soul and strength, and to exercise his law of Love toward their neighbor also. To this class, fully consecrated to the Lord, comes the assurance, "They shall be mine, saith the Lord, in that day when I shall make up my jewels, and I will spare them, as a man spareth his own son that serveth him."

===================

R2391 : page 344

INTERESTING LETTERS.

Chefoo, China.

WATCH TOWER BIBLE AND TRACT SOCIETY,

DEAR BRETHREN:--The two boxes of books--MILLENNIAL DAWNS, pamphlets, tracts--despatched by you three or four months ago, via New York to Shanghai, came thence to this place where they were safely received. To me they are most welcome, even as precious bearers of light. I heartily thank you for such a bountiful supply of tracts. I will do my best to secure readers for them all. I have now studied the present truth carefully for two years, at first critically, then I wondered and admired, then was I captivated and satisfied. I read the DAWNS first alone, then with my wife, and now am reading them again with my children. Spiritual food,--such as I never before tasted, --they have been to me, meat in due season indeed.

Being persuaded that this testimony is of God, and having feasted thereupon, I desire now to rise and serve others. I have been a Baptist missionary in China since 1876. How often have I been pained, aye groaned, to see the most evident failure of missionary work, to produce self-denying followers of Christ, from among the Chinese! Last May I resigned my connection both with the Mission Board, and the Baptist Church, that I may be free from all creeds and parties, to do the Lord's work in the Lord's own way.

My desire now is to reach all missionaries and other Christians (foreigners specially) in China, Japan, Corea and Siam, and this can only be done by correspondence and advertisement, both of which methods I hope to use, to spread abroad in these Eastern lands some knowledge of the present truth. I ask your prayers for all the necessary equipment for this service,

R2392 : page 344

and that the light of the dawning of the Day may find its way into many hearts. I am, dear Brethren,

Yours, in hope of the Redemption which draweth nigh, HORACE A. RANDLE.

"Cincinnati, Ohio.

"TO THE AUTHOR OF 'The Day of Vengeance,'

"DEAR SIR:--In its application of spiritual principles to social, political, economic and ecclesiastical questions, your work is the peer of Henry George's 'Progress and Poverty.'

"Respectfully, GEORGE M. HAMMELL,--
Literary Editor Western Christian Advocate,
Member Cincinnati Conference M.E. Church."

"'The Day of Vengeance' is VOL. IV. of the MILLENNIAL DAWN series--a literal exposition of Sacred Scripture seriously offensive to papists, hierarchic ecclesiasticism, world-conforming Christians, monopolists, hypocrites, politicians, adherents of parties, sects and lodges, paganized rulers of the earth, aristocrats and anarchists, money-lenders and usurers. It is an open attack upon all existing social, political and ecclesiastical organizations, in the name of New Testament Christianity. Primarily, an appeal to pessimism, it is ultimately an appeal to that optimism which believes that, after the day of vengeance, the Kingdom of Christ will come in all its glory."--Western Christian Advocate.

Chicago, Illinois.

DEAR BROTHER RUSSELL:--You will be interested in the young Hebrew I brought to the Chicago meeting. It seems a remarkable series of Providential interpositions in this case, and it makes me think it may be for some ulterior good. I expected to bring this Brother Segall to the afternoon meeting, but he came to the evening meeting. We were late, but his interest was very great; he said he had frequently thought of subjects you mentioned, and believed in the same way, but had never met any one who had talked upon them as yourself. The next Sunday we arranged to go to Brother McPhail's meeting on the West Side. He was most kindly received among the brethren, and Bro. M. had a very interesting talk with him. I had already (a week or two before) given him a copy of DAWN, VOL. I., and I asked him if he had read it. He said that he had not had time. I asked him to bring the book, and we would go through it together which we did. He has a very bright mind, and quick of apprehension, that it is a pleasure to talk on these matters to him. He said he would from that time read DAWN steadily. Two days after this he was to return to Milwaukee. We have received several interesting letters from him, and of course have replied thereto. He is staying with his parents who are orthodox Hebrews, but his conversation has been such that his father (from Germany) seems quite desirous to read the DAWN in the German language.

The history of Brother Segall's conversion from Judaism is one of the most interesting experiences I have heard of: this was some years since, but he tells me he has not been a consistent member of any Christian church, as his ideas on the trinity, on hell and on other points, were not what are generally received in the nominal church. I was most surprised at this and showed him more of the divine plan and Word, and this has stimulated his desire to be with us. We seem still to be in the days of persecution, as in the earliest Christian times, when the disciples on that account were scattered abroad, everyone preaching the glad tidings. I think this dear Brother, notwithstanding his tribulations, will take a delight in spreading the good news among his friends. In fact he has already commenced....

The preparations of Great Britain to be ready for any combined attack upon her sphere of influence seem to betoken that the rumblings of the great storm may soon be heard. May God protect those peoples who most love freedom and his holy Word.

I will now conclude, dear Brother Russell, always yours, in love and fellowship. R. W. E. BRAY.

====================

VOL. XIX. DECEMBER 1, 1898. No. 23.

CONTENTS.

Millennial Dawn, Vol. IV., in German......................................346
The Bible Versus the Evolution Theory......................................347
A Live Topic Discussed by Traveling Ministers.
Report of a Friendly Discussion on Board a Crowded "Lightning Express," Witnessing the Fulfilling of Dan. 12:4
Fighting Against God..............................357
The Holy Land Desolated...........................359

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

R2399 : page 346

MILLENNIAL DAWN, VOL. IV., IN GERMAN.

Some months since we noted the fact that our German friends were urging its publication in their language, and were unwilling to accept our refusal. We finally offered that, if a sufficient number were ordered in advance, to amount to $500, we would consider it the Lord's will to proceed with the matter and grant the request.

We are gratified to be able to state that the required sum has been subscribed. The translating is being done by Brother Pillichody of Switzerland and Sister Giesecke of Germany, and will then be criticized by Bros. Koetitz and Kuesthardt of this country. All this, and the typesetting, printing, etc., will require several months; but the work is already started. May the Lord's blessing attend it to the praise of his glory and the blessing of his people of the German tongue!

OUR NOVEMBER EXTRA.

The demand for our Sept. issue was so great that it speedily exhausted our 20,000 edition: so we got out another 40,000 edition of the same "Parousia" article and other matter as a Nov. 7th Extra, and sent a copy to each subscriber. You will not need it for your file and can give it to any friend known to be interested in our Lord's second coming. Send us addresses of others, and we will mail them samples, free.

"BIBLE TALKS IN SIMPLE LANGUAGE."

This book, described in our Nov. 7th issue, we find we can supply for less than stated: hence we are sending six of our booklets to each person who has already ordered, and will do the same with future orders.

===================

THE BIBLE VERSUS THE EVOLUTION THEORY.

--A LIVE TOPIC DISCUSSED BY TRAVELING MINISTERS.--

Report of a friendly discussion, on board a crowded "Lightning Express," witnessing the fulfilling of Daniel 12:4.

ALPHA.--Is this seat engaged?

Betha.--No, it is at your service, and I will be pleased to have company--sit down. You are a minister? --Of what denomination, may I ask?

A.--I am a Presbyterian minister, and now en route to a meeting of the synod of which I am a member.

B.--Ah! this affords me a good opportunity to inquire how the Presbyterian ministry in this vicinity stands on the subject of Evolution. My observation leads me to believe that the Evolution theory, which I consider quite unscriptural, is becoming very popular in all denominations;--amongst the ministers as well as amongst their parishioners. I will be glad to know the attitude of the Presbyterians hereabouts. I know, of course, that Presbyterian doctrinal standards, like the doctrinal standards of all orthodox churches, uphold the Scriptural doctrine that man was created perfect and fell from his perfection into sin and degradation: and my question, therefore, in substance is,--Are Presbyterians in this vicinity holding to the Bible and to their creeds on this point, or are they abandoning both in favor of the speculations of Darwin, Huxley, et al?

A.--Not being authorized, I cannot speak for my brethren of the Presbyterian ministry as a whole, but I can speak for myself, and I assure you that I am a firm believer in Evolution: and I have every reason to believe that my views on the subject are in full accord with the sentiments of the best educated people in my own and other denominations.

B.--I concede the point that the tendency of education for the past twenty-five years has been in the direction of Evolution and against the Bible: I incline, however, to the opinion that the majority of the advocates of evolutionary theories are not aware of the violent and irreconcilable difference between these theories and the Bible. It appears to me that if it were generally known that if evolutionary theories are true, the Bible doctrines are false, and that if the Bible is of God, his inspired Word, evolutionary theories are absolutely false, many Evolutionists would give the subject deeper study before accepting and advocating a theory which gives the lie to the words of our Lord and of his Apostles and all the holy Prophets.

A.--Oh well, I do not go to the extreme of some Evolution theories--to claim that there was no divine interposition in the operation of Nature, no life-giving at the beginning: that inert matter became vitalized without supernatural aid I deny. Even Prof. Huxley on this subject says,--"At the present moment there is not the shadow of trustworthy, direct evidence that abiogenesis (life derived from the not living) does take place or has taken place within the period during which the existence of life on the globe is recorded."

B.--Yes, surely there are very few that go to the extreme you mention. But I maintain that the entire philosophy of Evolution is opposed by the plainest statements both of the Old and New Testament Scriptures. (1) The extreme view, if it does not deny the existence of God, claims at least that he had nothing whatever to do with the creation of man; but that Evolutionary processes began with inert matter. (2) Also extreme hypothesis assumes that divine power did operate upon inert matter, but that it began at the very lowest point of living organism, and created a microbe, or more exactly speaking a "protoplasm" which became the parent of all living things, including man, by a supposed process of Evolution. (3) The most conservative theory of Evolution hesitates to go so far back as the "protoplasm," and ignoring the method by which divine power operated in the development of the lower animals, begins its philosophy with man: searching amongst the lower animals, for the one most nearly resembling humanity in structure and shape, it lights upon the monkey, the baboon and the chimpanzee, and asserts that human nature represents a second step in advance of these (for it is forced to admit many dissimilarities), and that "a missing link" is still being sought--a grade or condition of life between the highest monkey-developments and the lowest form of the human creature known.

Those who accept this last theory often strenuously object to tracing their genealogy back to a microbe, a "protoplasm," but feel less hesitancy about thinking of Adam's grandfather as a monkey, and Adam himself as but one remove from the monkey family, and himself the very lowest and most degraded of his own species. This last is the thought, I believe, that is the most prevalent throughout Christendom; and those who entertain it, while somewhat abashed at the humble

R2392 : page 348

origin which they attribute to our race, nevertheless pass over it lightly, to expatiate in glowing terms respecting the great progress that mankind has made, and especially on the high degree of development attained in this nineteenth century.

A.--Well, do you dispute the greater general intelligence

R2393 : page 348

of the masses to-day, as compared with the past? And if you do not dispute that, is it not an unanswerable argument in support of the Evolution theory?

B.--Assuredly I do not dispute the fact that we of to-day are enjoying a higher degree of general knowledge and civilization than has ever before been known to the world. But instead of accepting in explanation of present conditions a theory which makes void the Word of God, I accept the explanation of present conditions which the Bible presents,--stronger and sounder by far, and more reasonable every way, than the Evolution theory.

The Bible foretold the present conditions, and explained how they would come about, and how they are to result, with a detail and an accuracy which evolutionary speculation knows nothing about. I call to your remembrance the revelations given to the Prophet Daniel, concerning the things to come to pass in the closing epoch of the present age. I remind you of the Prophet's deep interest in the stirring scenes of that vision, and how he prayed and fasted seven whole weeks, desiring to know of these things--the purposes of God: and how then an angel was sent to him who delivered the divine message, "Go thy way, Daniel, for the declarations [of the vision] are closed up and sealed until the time of the end." This "time of the end," you will remember, is elsewhere in the Scriptures spoken of as "The day of His Preparation"--the day or period in which the Lord will be preparing the world for the new dispensation, the Millennial Age.

Perhaps you will recall also the testimony of the angel sent to Daniel respecting some of the peculiar characteristics of this "Day of Preparation" or "time of the End"--he said: "In the time of the end many shall run to and fro and knowledge shall be increased--and the wise shall understand, but none of the wicked shall understand." (Dan. 12:4,10.) This inspired statement, it seems to me, is most remarkably fulfilled before our eyes to-day, and not only proves that we are now living in this period, "The Time of the End," the day of God's Preparation, but also furnishes a much clearer and more satisfactory explanation of the present day enlightenment and progress than any Evolution theory extant. It begins by calling attention to what every one will concede is one of the most notable features of our time, differentiating it from all past time, viz., the fact that everybody travels. The whole world seems to be "running to and fro;" just as was revealed to the Prophet twenty-four hundred years ago. Here we are ourselves, at this very moment running at the rate of fifty miles an hour and the car crowded full: and we know that similar trains are rushing in every direction, similarly laden with people. We wonder why there should be so much "running to and fro," and yet it is on the increase every year. And mark you, my friend, the railway, and the steamboat and the trolley car, which permit this running to and fro, belong to this century. Remember, again, that you and I have probably traveled over more miles of country within the last twenty-five years than did all our ancestors back to Adam, during that period of six thousand years.

Take the next feature of the Lord's revelation to Daniel respecting the present time: "Knowledge shall be increased." I hold, in harmony with this Scriptural statement, that the present wonderful increase of knowledge is not the result of Evolution, but the result of divine interposition at the present time: that it is one of the features of this "Day of His Preparation" --making ready for the Millennial Kingdom. If the theory of Evolution were correct, this increase of knowledge should have been gradual, during the past, and not sudden, now, toward the close of six thousand years of man's history--within the present century, and particularly within the past fifty years.

I call your attention also to the fact that the increase of knowledge has accompanied and followed the running to and fro of the past sixty years. In his own due time it has pleased the Lord to draw to man's attention the powers of steam and electricity, and to quicken him with intelligence for the handling and harnessing of these to his service. (See Exod. 31:6; 36:1.) Pots had boiled and kettle-lids had rattled for centuries before the mind of Watt was led to reflection on the power of steam, and how it might be utilized in human affairs. Similarly simple were the first thoughts respecting contrivances for making use of steam power, and subsequently electrical power. But for those simple thoughts to which we believe divine providence led in God's due time, these great factors in our nineteenth century awakening might have lain unnoticed for centuries to come, as they did for centuries in the past. But in his own due time God made these the bases, the starting points, for the fulfilment of the divine prediction--"in the Time of the End many shall run to and fro, and knowledge shall be increased."

As the discovery of the power of steam led to the construction of engines by which, on boats and cars, the people by running to and fro and commingling with each other gave fresh impulses to thought and action, so also the same steam power was attached to printing presses; and as a result the world is flooded with literature in every language, and thus again the world's thinkers and writers are brought in contact with the millions of its population, and increase of knowledge became unavoidable--as God foreknew. Electricity coming in assists in this commingling of mankind and their thoughts, throughout the world, by telegraph, telephone, etc. Very evidently the all-wise God, the Author of the Bible, which he caused to be written by his various instruments and agents, knew well what would be the result of letting in of the proper light at the proper moment, to cooperate with all the features of his great and wonderful plan of the ages.

Moreover, you will bear me witness that the stoutest Evolutionists stand somewhat in awe of what may be the outcome of present conditions, viewed along the lines of Evolution. They begin to fear that the increase of knowledge signifies eventually a danger of social wreck and possibly of ultimate anarchy, or, to avert this, a return to some degree of restraint of education or of liberties. They see that the increase of knowledge of our day permits a twelve-year-old child to have before him the accumulated knowledge of centuries, as well as of modern investigations and discoveries, gives him much more theoretical knowledge at his command than had his grandfather (mainly of his own personal experience) at seventy years of age. They see also that a century ago the educated were extremely few, whereas to-day knowledge is so increased that in civilized

R2393 : page 349

lands education is compulsory, and comparatively few are without its privileges and advantages. And yet they see, contrary to all their Evolutionary expectations, that these hitherto undreamed-of blessings and comforts of our day are not apparently favorable in the masses of the people to the cultivation of happiness and contentment. On the contrary, it is manifest that the more and the greater the blessings enjoyed, the more and the greater will generally be the discontent in unregenerate hearts. Thus Evolutionists stand in dread of a retrograde movement, the logic of which disputes their hypothesis.

On the contrary, all of these facts are in most absolute accord with the Scriptural delineation of the cause, object and result of the present running to and fro and increase of knowledge. The Scriptures indicate that the present increase of general knowledge and skill is now due, in order to the preparation of machinery, and the various mechanical arrangements and contrivances for the benefit of mankind during the Millennial age; nevertheless, it points out also that this knowledge is premature, so far as mankind in general is concerned--that mankind is not in proper condition to appreciate and use with wisdom the knowledge and opportunities, liberties and blessings thus thrust within his grasp, because of innate, inherited selfishness,--which left to itself would turn blessings into curses. The Bible points out that unregenerate man needs a strong superhuman government, which will give him practical lessons along the lines of wisdom, righteousness and the spirit of God, Love: and it points out that God is preparing to establish such a strong superhuman government, which will prove a blessing and an uplifting power to all who will come into accord with it, after its establishment. This superhuman government is the Millennial Kingdom, the kingdom or dominion of heaven, for which our Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

A.--Pardon the interruption, but I should have considered you too logical a reasoner to hold the theory that Christ will come a second time in "glorified flesh," sit upon an earthly throne, hold earthly court, etc., during the Millennium. It strikes me that is a very gross conception of divine government--a retrogression as compared to the present spirit dispensation.

B.--I agree with much of your criticism of a common view of Christ's Kingdom. Such is not my view: I understand the Scriptures to teach that our Lord Jesus is no longer a man, a human being, in any sense, but a spirit being, "the express image of the Father's person." And when his kingdom shall come into control in the world, the heavenly king and his associates (the glorified Church) will no more be visible to mankind than are the holy angels now. The coming Kingdom will be a spiritual and invisible one, but will operate and rule through human representatives. As an illustration of a spiritual ruler operating and governing through earthly agents, take "the present evil world" or age, of which Satan is the prince. A spirit being, he is invisible to humanity, and rules for evil through his human servants. With the end of this age comes the binding of Satan and the overthrow of his dominion--God's due time for the establishment of the Kingdom of Heaven having come. Christ's Kingdom will be the reverse of Satan's in respect to its character in that it will be a Kingdom of light, a Kingdom of righteousness, but it will resemble it in that its King and his associates will also be spirit beings of a still higher order, of "the divine nature," and equally invisible to men.

A.--I could not object to that view of the Kingdom. Proceed, please, as before.

B.--The Scriptures point out that the present blessing and preparation for the incoming Millennial age, will prove eventually a curse in the end of this age--in that the increase of knowledge and of liberty, combined with the innate selfishness of the depraved man, will eventually lead to the very condition which our Evolutionist friends foresee and dread. But the Scriptures point out that even this dread condition of anarchy, with which the present age will terminate, will be overruled of God so as to make of it a practical lesson for mankind, humbling the power and the pride of the great and of the small, and teaching all the great lesson that human perfection is not attained through processes of human evolution, but only through divine interposition for the uplifting of mankind, through the agency of the Kingdom of God, long promised through the Prophets and Apostles, and by our Lord himself, to be the divine agency--the Seed of Abraham, in which all the families of the earth shall be blessed.

The prophecy already mentioned calls special attention to this. It will be as a result of the running to and fro and the increase of knowledge, and the strange parallel increase of dissatisfaction, that the prophecy declares, --"There shall be a time of trouble such as never was since there was a nation"--and at that time, to intercept that trouble, and to save mankind from self-destruction in anarchy, Michael, the great Prince (Christ) shall stand up, the leader and the commander of the people. "And it shall come to pass that whosoever will not hear [heed] that Prophet shall be cut off from amongst the people."--Dan. 12:1,4,9,10; Acts 3:23.

A.--What you say is very interesting and certainly does account for present-day enlightenment and progress in a manner different from my previous thoughts on the subject. I do not yet see, however, what ground you have for your assumption that the Evolution theory is in direct conflict with every teaching of the Bible, and that the one gives the other the lie, so that whoever holds to the Evolution theory must ipso facto deny the teachings of the Bible, and whoever holds to the Bible must, to be logical, renounce all faith in the Evolution theory. I would be pleased to have you substantiate your statement, if you can, with as keen logic as you have just used in accounting Scripturally for our nineteenth century intelligence.

B.--I will be pleased to submit to you the proofs that the hope set before mankind in the Scriptures is most radically opposed at every point to the Evolution theory: but first let me call your attention to a few other facts bearing upon the subject, aside from Scriptural declarations respecting the divine purpose and plan for man. I would have you notice that the world's history does not accord with the theory of Evolution, as evinced by the following facts:

While conceding that this is preeminently the day of increase of knowledge, as the Scriptures foretold, I hold that it is not preeminently the day of increased ability. We do not find that the world is becoming greater in ability, but merely, as the Scriptures declare, greater in knowledge, which is generally diffused as never before. (1) In the domain of Art. Modern artists point us back to Raphael, Michael Angelo, and others, as the masters whom they still copy, in the matter of artistic skill.

(2) In Poetry. If we inquire respecting poets,

R2394 : page 350

without disparagement to any of the able ones of recent years, we are, nevertheless, pointed back to the greatest poets, and told that the poetry of the Book of Job has no equal to-day in literature. We are pointed also to the Psalms of David, and to Homer, Virgil and Shakespeare, all past-masters, whose works and style are studied and to a large extent imitated to-day.

(3) As for Laws. It is well known that the Mosaic laws have served as a basis, pattern and guide in the formation of the laws of Christendom, special adaptations being made to harmonize with present conditions: and yet there were features of the Mosaic law not incorporated into the laws of Christendom, which it is generally admitted would be blessings, if adopted in some measure; for instance, the law of the Jubilees, the cancellation of all debts every fiftieth year, the beneficial results of this law being attained in part only, and for a limited class only, by modern bankruptcy laws.

(4) In the Sciences. Of present day arts and sciences special boast is made; and we are ready to admit generally the claim, accounting for it as before explained. Nevertheless, it behooves us to remember that the people of the past accomplished wonders without our modern appliances. For instance; the great pyramid at the delta of the Nile gives evidence of having been oriented in harmony with late astronomical deductions; and even in its mechanical structure implies a skill which causes modern architects and builders to wonder, when they find some of its immense stones so closely fitted at their joints that the dividing line is not thicker than a knife-blade. It is admitted that it is doubtful whether such immense

stones could be raised and thus accurately placed in position even with the aid of modern mechanical appliances. We are not to forget, either, that some of the valuable arts of the past were so thoroughly lost that even with all our present-day enlightenment they have not yet been re-discovered: for instance, the process of manufacturing flexible glass; and the process of tempering steel which gave the swords of Damascus a world-wide fame for flexibility; and the process of tempering copper so as to render it useful for tools.

And while considering these matters we are to remember that the Scriptures indicate not only that the Children of Israel became much degraded through their several centuries of bondage in Egypt, but also that among all the Gentiles there was a retrogression. This is particularly stated by the Apostle Paul in his letter to the Romans (1:21-28), where he points out that the degradation of the Gentile nations was not the result of their creation in a depraved condition, but resulted from their not choosing to retain the knowledge of God in their hearts--for which cause he gave them over, abandoned them to their own way, permitting them to hasten and to increase their degradation, so that to-day throughout the world there are some, indeed, sunken so low as to be only a few steps removed from the brute creation.

A.--I thank you for this dissertation, but urge that you come directly to the point of my question now, and mention specifically the antagonism between the Bible and the Evolution theory.

B.--I will do so, and to begin with I call your attention to the Scriptural account of man's creation, as given in Genesis--that man was created, not as a microbe or protoplasm, nor one step removed from a monkey, but, as specifically stated,--"In the image of God created he him." Man was created a moral image of God (--not a physical image, because God is a spirit, while man is of another nature, human, fleshly, earthly). And this thought, of man's original perfection of being, is borne out by the context, which declares that God looked upon his creature with approval, seeing him to be "very good." It is borne out also by the general testimony of Scripture respecting God as a Master workman--"His work is perfect." (Deut. 32:4.) It is borne out by the statement of the Prophet, "Thou madest him [man, Adam] a little lower than the angels, thou crownedst him with glory and with honor [his moral likeness to his Creator]; thou didst set him over the works of thy hands,"--the beasts of the field, the fish of the sea and the fowl of heaven--"and didst make him ruler over them all"--giving to man the rulership, the dominion of the earth, with its lower orders of creation, in likeness of God's dominion over heavenly things. (Psa. 8:5,6.) It is borne out again by the statement of the Prophet, that God made man upright, but he sought out many inventions, and defiled himself.--Eccl. 7:29.

Additional to all these evidences of man's condition, is the fact that he was placed on trial for eternal life. It is not supposable that an imbecile creature, one remove from a monkey, would be in a fit condition to be tried before the bar of Divine Justice for eternal life, with the assurance that he might live forever in the condition then enjoyed, provided he maintained it by obedience. Surely the fact of Adam's trial implies that his condition was then a good condition, that his abilities were then perfect abilities, and that his only lack was in experience, in the use of his good abilities and the knowledge which the use of those perfect abilities would bring. It would be thoroughly unreasonable, inconsistent with divine justice, and out of harmony with expression of the divine Word, to suppose the Lord would have given everlasting life to Adam, with the prospect of maintaining it forever, and with the risk of losing it forever, had he been but one remove from the brute creation, or had he been even as low as are the majority of mankind to-day.

On the contrary, the facts that Adam is Scripturally termed a "son of God," and that he maintained that sonship and fellowship with God while in the Garden of Eden, prior to his transgression, and came under the penalty of death, with its concomitants,

R2395 : page 350

sickness and pain (the results of mental, moral and physical decay), assure us most unmistakably that the Almighty intended us to understand by this Genesis account of man's creation that man was created perfect, and that whatever has come upon the race since has been the result of transgressions against the divine commands--has been the penalty of sin.

Furthermore, note the Scriptural consistency, for while the Apostle Peter tells us that "a day with the Lord is as a thousand years," Genesis tells us that the sentence upon Adam was that he should die "in the day" of his disobedience, and that he did die within the limits of that thousand-year day. Nevertheless, the record that the dying process in him lasted for nine hundred and thirty years fully corroborates and sustains the declaration that God's creation was perfect, and possess powers of vitality, mental and physical, which since have almost entirely disappeared--for the average of human life to-day does not exceed thirty-five years.

This story of man's creation in the image of God, in sinlessness and perfection, the very reverse of the Evolution theory, is fully confirmed by all the testimony

R2395 : page 351

of the Old Testament. The Prophets pointed out the fallen condition of Israel and the world, and pointed forward to the coming of the Messiah as the only hope of relief and blessing. Our Lord himself was announced by his Forerunner, John the Baptist, as "The Lamb of God which taketh away the sin of the world." These declarations that there are sins of the world to be removed, and which would require the sacrificial death of Christ as the Lamb of God, a Messiah, a Deliverer, are in direct contradiction to the Evolution theory, which claims that man has been gradually and grandly climbing upward into the likeness of God. According to Evolution, there is no sin of the world, unless it be a sin to evolve, to progress, upward. According to Evolution also, the world needs no Redeemer, for as it could not be claimed to be a sin to progress upward to perfection, neither could it be claimed that man was a sinner while thus progressing upward, nor could it be claimed that Justice could require any redemption price for that which had not fallen from grace, but which was approaching more and more to the divine standard.

At our Lord's first advent he found some Pharisees "who trusted in themselves that they were righteous;" and in reproving these he declared that he had not come to call the righteous, but sinners, to repentance: declaring also that those who feel themselves to be whole do not feel their need of a physician, but that he himself, nevertheless, is the Good Physician. The Evolution theory is in accord with the Pharisaical view of matters;--theorizing that it is progressing grandly upward it does not recognize the necessity for the great sin-offering which God has provided.

Again, we remember that our Lord declared that he "came to seek and to save that which was lost." (Luke 19:10.) According to the Evolution theory nothing was ever lost, all that we have as a race is gain: according to this theory, therefore, our Redeemer's statement was worse than void of meaning--a falsehood. But from the Scriptural standpoint, as presented in Genesis, and confirmed by the Prophets and Apostles, the whole world was lost in father Adam; because when he came under the penalty of sin the impairment of his dying process extended to all his posterity as yet unborn,--according to the laws of his nature. From this standpoint our Lord's words are full of meaning. They mean that he came to recover Adam and all his race from the sentence of death, and to give to all an opportunity to attain eternal life through him.

The Apostle Paul (Rom. 5:12-19) states this matter most forcefully. He places himself, as a teacher and expounder of the divine dealings with humanity, in absolute and direct opposition to the Evolution theory. He says: "By one man's disobedience sin entered into the world, and death by [as a result of] sin: and so death passed upon all men, in that all are sinners [inheritors of their father Adam's blemishes]." The significance of this clear statement is unmistakable.

It tells us that there was no sin in the world prior to father Adam's transgression. It tells us that there was no death in our race until the divine sentence fell upon Adam as the penalty for his sin. It thus accords with Genesis, in showing us that father Adam in the image of God occupied an exalted position, and not a low and almost bestial condition, as the Evolution theory teaches. It teaches us that Adam fell from divine favor and lasting life (which the Apostle assures us was not through ignorance--1 Tim. 2:14) into sin, alienation from God, and under the sentence of death, with its associated sickness, pain, decay and degradation: and hence that these evils are not our inheritance through poor workmanship on the part of the Creator, but are our inheritance by heredity, by reason of father Adam's transgression, disloyalty, disobedience to God.

Nor does the Apostle leave the matter here, but pursuing the same thread of thought, he assures us that all hope of escape from this sentence of death, and this alienation from God, centers in Christ Jesus our Lord. He thus implies most distinctly that Evolution hopes are worse than useless, inasmuch as they would frustrate and make void the very faith in Christ and his redemptive work which is essential to the blessed condition of reconciliation with the Father.

Notice now how the Apostle contrasts the first man, Adam, and his failure, and the blight which came through that failure upon all his posterity, with the faithfulness of "the man Christ Jesus" who bought us with his own precious blood, to release us from the Adamic penalty. He says, "As through one offence sentence came upon all men to condemnation [death]; so also through one righteous act, sentence came upon all men to justification of life. For as through the disobedience of one man the many were constituted sinners, even so through the obedience of the One [Jesus] the many will be constituted righteous,...that as sin reigned unto death, even so grace [favor] might reign unto eternal life, through righteousness, by Jesus Christ our Lord."--Rom. 5:18-21.

In harmony with this same thought is the Apostle's expression in his letter to the Corinthians (1 Cor. 15:21,22), "Since through a man there is death, through a man also there is a resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive"--brought back from present dying, imperfect conditions to the perfection of life.

Indeed, all the Scriptural statements--that "Christ died for our sins," that he "suffered, the just for the unjust, that he might bring us to God," that "God was in Christ reconciling the world unto himself, not imputing our trespasses unto us [but unto our substitute, our Redeemer]," that God "might be just, and yet be the justifier of them that believe in Jesus," that "he is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world," and that "by his stripes we are healed"--all these and many other Scriptures of similar import, which will occur to your mind, most positively contradict the Evolution theory, and with equal positiveness uphold the Scriptural theory that man was originally created perfect, "upright," in God's image,--and that he fell from that exalted position into sin and degradation, mental and physical, from which he needs first to be ransomed with a corresponding price, and secondly to be saved or recovered to perfection of being and everlasting life.

Have you ever read the Plan of the Ages--the first volume of the MILLENNIAL DAWN series?

A.--I have not; altho I have in my library four volumes of the series which were presented to me by a dear Christian brother who seemed very solicitous that I should investigate their teachings.

B.--Taking my own experience as a criterion, you have been missing a good thing. For while you might not at first or second reading agree with all of the author's presentations, it would be impossible for you

R2395 : page 352

to leave even the first volume without some increase of knowledge respecting the divine Word and character and plan of salvation. I assure you that the thoughts therein suggested have brought a great blessing to me, and a much greater reverence for the Bible than was before possible in my limited knowledge of it, and of the lengths and breadths, and heights and depths of the divine character and plan therein set forth. However little of it you may ultimately accept, I certainly urge upon you its careful investigation.

The author begins with his subject at the very point to be desired by thinking minds: viz., an examination of the Scriptures themselves to see what proper claim they have as to credibility. In the light of the presentations therein made, I have a deeper love and reverence for the Bible as the Word of God than I ever before had, and was thoroughly forearmed against the form of modern infidelity known as "Higher Criticism." Otherwise the bold assertions of present-day scholarship, that Isaiah wrote nothing beyond the twenty-eighth chapter of the Bible-book which bears his name, and similar statements respecting other portions of the Word, might indeed have unsettled my confidence in its divine authorship and inspiration: but armed with the internal evidences of the truth of the Scriptures which MILLENNIAL DAWN presents, my faith can rest secure and unassailable.

Now I can see that the claims of these worldly wise professors, Higher Critics,--that our Lord and the Apostles in their various quotations from the twenty-ninth chapter of Isaiah, and onward, erred in saying that they were written by Isaiah, whereas they were

R2396 : page 352

written by some other and unknown writer--these claims, so far from causing me now to lose confidence in the wisdom and inspiration of our Lord and the Apostles, and in general in the Bible, have quite a contrary effect: they cause me to utterly lose confidence in worldly wisdom, and the more firmly to rely on the wisdom which cometh from above, so that I am enabled to see in this very matter of "Higher Criticism" a fulfilment of Isaiah's prophecy, "The wisdom of their wise men shall perish."--Isa. 29:14.

A.--I think myself that much of the boasted knowledge of self-styled higher critics is merely guesswork, and a desire to be highly esteemed amongst men for their erudition. Some of their startling claims furnish cheap advertising, and bring men into notoriety who would be little known in the world except for these extravagant and unsustained and frequently unsustainable pretentious claims,--assertions.

B.--As we still have a little time before reaching your station, let me give you a little outline of the divine plan, as set forth in the book I mention--MILLENNIAL DAWN. As you are a Presbyterian I will first give you its presentations respecting the doctrine of Election, for I know that will be of special interest to you.

A.--We Presbyterians are not preaching the doctrine of Election, nor holding it so stoutly as we used to do.

B.--Ah yes, I know--I know--not that you are disinclined to be elected, nor that you wish to drop that feature of it; but because the doctrine of an election implies the opposite doctrine of a non-elect class: and the theory that that elect class is a "little flock," composed only of the "saints," implies that the non-elect class is of terribly large proportions. The difficulty which confronts you is that neither your own hearts, nor the hearts of intelligent worldly people, can any longer countenance the thought that all the hundreds of millions of the non-elect were predestinated before their birth to an eternity of torment;--as the catechism puts it, "passed by" of the Lord, and not "elected to salvation."

A.--Yes, there are difficulties, insurmountable difficulties there; and hence the matter is very rarely preached upon now. As you are probably aware, an effort was made to alter the statements of our Confession of Faith along these lines; but the majority did not favor a change, evidently fearing that any tampering might shake confidence in the Confession as a whole, and deprive the denomination of the prestige which attaches to others of its old, established and long revered dogmas.

B.--Just so; and undoubtedly their course was worldlywise. But now, seeing these difficulties in the Calvinistic view of the doctrine of election, yet remembering that the Scriptures distinctly teach some kind of an election, you will be all the more interested in noticing what a beautiful doctrine it becomes under the light shed upon it by the book I mention--MILLENNIAL DAWN.

It shows that there was an election during the Jewish age, by which that one nation, and it alone, was God's people, the recipient of his promises and providences, as says the Prophet Amos (3:2), "You only have I known [recognized] of all the families of the earth." The Apostle Paul also points this out, saying, "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God." (Rom. 3:1,2.) But the writer of MILLENNIAL DAWN points out that the Scriptures say nothing whatever respecting the damnation or eternal torment of the other non-elect nations outside of Israel. He points out, further, that there was a system of election in vogue to some extent before the Jewish age, viz., that Abraham was elected or chosen to be the father of the faithful; that his parents and relatives were not chosen, nor in any manner connected with him in his election; that even his friend and nephew, Lot, was debarred from any share in that election; that the elect line proceeded from Abraham, not to his firstborn son, Ishmael, but to his second son, Isaac, and that the same election proceeded through Isaac, not to his first-born son, Esau, but to his second-born, Jacob, surnamed Israel. The author of DAWN points out that the Scriptures say nothing whatever respecting a condemnation of Abraham's non-elect relatives and friends and children, but, on the contrary, mention some of them favorably, and promise them other blessings, outside the special line or purpose of the election.

Our author proceeds to point out (and to cite abundant Scriptures in evidence) that the work of this Gospel age--the selection of the Gospel Church--is likewise in the nature of an election, in that God during this age is not attempting to bless the whole world, but merely certain portions of it,--not attempting to save the whole world, but merely to elect a Church, a "royal priesthood, a holy nation, a peculiar people," out of it. But he points out that no Scriptural statement either says or implies that all the remainder of mankind not thus elected during this Gospel age are to be damned and tormented forever, but quite to the contrary.

A.--Some of those thoughts are decidedly good and helpful--but I am not prepared to endorse the thought that God has not been trying to save the world, during this Gospel age.

B.--Yes, that thought strikes us peculiarly at first, because we have been inclined to decide for God what he is to do, and how and when he is to do it, instead

R2396 : page 353

of humbly admitting that no man, of his own wisdom, knows anything about the divine arrangements. Rather, we should humbly and teachably inquire at the divine oracle, respecting the divine program.

The Lord declares through the Prophet, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isa. 55:11.) Since, therefore, "All his purposes shall be accomplished," and since we know it to be a fact that the Gospel has not in the past reached more than one-tenth of humanity, and even to-day reaches very few more than that proportion, it follows that if "All his purposes shall be accomplished," it cannot have been the divine purpose to have sent the Gospel message to every creature during this age,--thus far at least.

A.--That is sound enough logic, and it is Scriptural, however it may conflict with our prejudices. But since the author you mention is such a stickler for the Scriptures, how does he account for the breadth of the Gospel commission, "Preach the Gospel to every creature," and for the Apostle's statement, "The Gospel which is preached to every creature under heaven?"

B.--The answers are very satisfactory, I think you will admit: the author shows that as the Law was given to Israel alone, and not to the other nations, so the Gospel was preached "to the Jew first," and to the Jew only, up to the time that they rejected the Messiah and their national favor ended. This turning point is clearly marked in our Lord's words, "Now I say unto you, Your house is left unto you desolate." This statement was made just five days before his crucifixion, at which time his work took on its larger proportions; for our Lord Jesus died not only for Israel, --"to redeem those who were under the Law,"--but the value of his death extended beyond that people, as it is written, "Jesus Christ, by the grace of God, tasted death for every man." (Heb. 2:9.) And it was after he had thus "died for all" and had risen again, that he gave his disciples the broader commission for the Gospel, to which you have referred. Previously, when sending them out two and two to the cities of Israel, he said "Go not into the way of the Gentiles," and his declaration after his resurrection, viz., "Go ye into all the world and preach the Gospel," was meant to contradict their thought that the Gospel message was to be to the Jews only. He would have them understand that henceforth the message is for any member of the human family, because every member of it has been redeemed. Of similar import is the Apostle's statement, "This Gospel which is preached in all the world:" it is no longer a Gospel restricted to one nation of the world, but is open to any who have ears to hear and hearts to receive it--"even as many as the Lord your God shall call."

A.--Even so, while accepting that as a satisfactory answer to my question, I cannot see that God is a "respecter of persons," and that there is any special election now in progress, even tho my church so teaches, and I have so confessed to believe.

B.--Let us look at that point. I will voice the arguments of MILLENNIAL DAWN on this subject, and you shall tell me afterward whether or not they meet the question fully, broadly, satisfactorily.

I call your attention to the fact that the Gospel light arose in Palestine, which lies at the juncture, we may say, of three continents--Europe, Asia and Africa. It would have been nearest to have sent the Gospel southward into Africa, to its benighted millions: but Africa still lies in darkness, touched with the light of truth only a little upon its northern borders. It would have been almost as near to have sent the Gospel light eastward to India's hundreds of millions, and into China with its hundreds of millions: but India and China have lain in darkness for eighteen centuries, except as little glimpses or flashes of the light of truth have reached them. Europe lay farther away, but to Europe, and through Europe to America, the Lord has been pleased to send the light of the Gospel, "A light to lighten the Gentiles."

Nor are we to suppose that the coming of the Gospel light to these lands that have been so greatly blessed by it was a matter of chance or accident. Quite to the contrary, a few words recorded in the Acts of the Apostles (16:6,7) relating to the mission of the great Apostle to the Gentiles, St. Paul, show us unquestionably that the sending of the Gospel to Europe was of divine intention--predestination--choice or election. The narrative is that, while Paul and his company had purposed to go into Asia, the spirit suffered them not to do so, but providentially hindered their going; and while they were thus perplexed and seeking to know the mind of the Lord, the Apostle Paul had a dream in which he saw a man of Macedonia beckoning to him and saying, "Come over and help us." As a consequence of these divine providences, and gathering from them the Lord's will in the matter, the Apostle and his co-laborers at once proceeded to Macedonia, there beginning the preaching of the Gospel in Europe. When Paul returned to Palestine, and apparently with no thought of further prosecuting the work in Europe, divine providence permitted him to be arrested and sent a prisoner to Rome: and there the same divine providence held him a prisoner for a long time, but gave him sufficient liberty to preach the Gospel there for a number of years. It was from these providential lightings of the Gospel lamp in Europe that all the great blessings which have reached us proceeded.

Now tell me, Do not these facts prove that divine providence has had much to do with the progress and direction of the lamp of truth?--Are they not a manifestation of divine election or selection? Mark you, I am following the hypothesis presented in MILLENNIAL

DAWN, that the non-elect and non-enlightened are similarly and proportionately uncondemned. Nor am I claiming in this that God is a respecter of persons. It is quite another thing that God may have been, nay, evidently has been, a respecter of races, and has specially blessed and favored certain branches of the Aryan race in Europe and America. But the fact, that the white race has been more abundantly blessed with the light of the Gospel than others, is not to be understood to signify that when members of other races heard and appreciated the Gospel, they were repulsed or rejected by the Lord. This view is in full harmony with the suggestion that God is no respecter of persons, but that "In every land he that feareth God and worketh righteousness is accepted of him." In harmony with this, the author of MILLENNIAL DAWN holds that, while the elect Church will probably be composed chiefly of the highly favored white race, nevertheless, it will probably have in it representatives out of "every kindred, people and tongue."

A.--The theory as you present it is certainly consistent at every point with the facts of history, and the statements of Scripture; and if our theological

R2397 : page 354

opinions have been at variance with these, it is high time for correction.

B.--Let me interrupt myself to say that the author of MILLENNIAL DAWN, in harmony with your last expression, claims that his presentations are not the result of superior wisdom or ability on his part; but are discernible now because God's "due time" for their unfoldment to his people has come. He points out that we are now in "the Time of the End," spoken of in Daniel's prophecy, and evidenced by the running to and fro and general increase of knowledge. He holds that the unfolding of spiritual and Scriptural truths is also referred to in that prophecy, in the statement that "The wise shall understand." He is particular, moreover, to distinguish between the wisdom of this world (much of which is at this time to be proved foolishness) and the wisdom from above; and holds that the truly wise are those humble ones who are willing to be "taught of God" through the Scriptures.

A.--Consistency certainly marks all the features of the theory you are presenting; and I am glad to see that the author of MILLENNIAL DAWN takes so humble a view of his own work, ascribing the merit and the wisdom of what he presents to the great fountain of wisdom, Jehovah himself; but proceed with the outline, please, for we are nearing my station.

B.--Our author holds that the election of the Church, which is progressing during the present or Gospel age, is by the Heavenly Father, Jehovah, tho through his Son, our Lord Jesus. He quotes our

Lord's statement, "No man can come unto me, except the Father which sent me draw him," and applies it and limits it to the present age, and to this selection or election of the Church,--variously called the Body of Christ, the Bride of Christ, the Royal Priesthood, etc. He then quotes the words of our Lord Jesus, "I, if I be lifted up, will draw all men unto me" (John 12:32), and applies this to a future age--the Millennial age--in which Christ and the glorified Gospel Church (in the glory of the heavenly condition and power) shall both rule and bless the world of mankind, and bring back into harmony with God and to human perfection all who will then accept God's grace, eternal life under the conditions of the New Covenant. Thus seen, the election of the Church, so far from meaning a damnation of the non-elect, implies a future blessing for the world of mankind in general (the non-elect), in that a favorable opportunity for attaining eternal life will be granted to all.

A.--But I see several objections. Let me put them to you. Wherein would be the consistency of first making an election from amongst the world, and subsequently dealing with all the remainder in exactly the same manner?

B.--I see your difficulty, which arises from the fact that I am endeavoring to state the great divine plan very briefly, whereas really what I am telling you fills four volumes. To answer your objection: Our author shows most clearly, fortifying every point with Scriptural texts and citation, that the elect Gospel Church is called to a "heavenly calling," to a change of nature,--from human nature, a little lower than the angels in its perfection, to be partakers of the divine nature, far above angels, principalities and powers. But very different from this will be the blessing which God will offer to mankind in general, through the elect Church, during the Millennial age, viz., an offer of restitution. One of his proof texts on this subject I remember is Acts 3:19-23. Here the Apostle Peter, speaking on the day of Pentecost, under inspiration, refers to the second coming of Christ, and the blessings which then shall come to the world in general. He refers to the complete Christ (Jesus the Head and the Church his Body) as the antitype of Moses, the Lawgiver, declaring that this Great Lawgiver then raised up in power and authority over the whole world shall bless those who will hear and obey him, and shall destroy in the second death all who will not then obey him. And the Apostle speaks of this period of the reign of the glorified Christ (Head and Body) as "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."

Restitution is the blessing which God has in store for mankind in general,--for all who shall gladly accept this blessing at the hands of the Redeemer when the due time shall come for it to be offered to them. And by accepting it, we mean accepting the then to be proffered blessing of restitution upon the terms or conditions of obedience which will accompany the offer. The word restitution is simple enough and easily understood: it signifies neither more nor less than a return to primeval conditions. Those who shall ultimately receive at the Lord's hands this blessing of restitution to the full, will have gotten fully back into the divine favor, and fully free from all the blemishes and imperfections of humanity which have tainted the entire race to putrefaction. It will mean, therefore, not only physical health, strength and perfection, but also mental and moral ability restored. In a word, it will mean a return to that moral image and likeness of God in which Father Adam was created, and from which he fell, and we by him under the law of heredity.

The author claims that as God had already created various orders of spirit beings before creating man, he determined that as a further exercise of his creative power, he would make an earthly creature in his own likeness, and put him in possession of the earth for his home, adapting him constitutionally to it, and providing the earth with various orders of animals, also adapted to it, and placing man as lord of earth in charge, subject, however, to Jehovah as his Overlord. He points out that the intrusion of sin was not unforeseen by divine wisdom, and that its permission for six thousand years has not in any degree altered the original divine purpose; and that, consequently, when the time shall come, there shall be no more dying, no more sighing, no more crying, because the former things will have passed away (Rev. 21:4); the condition of things which will be permitted to remain, and that to all eternity, will be--this earth, a Paradise, fully peopled with a human race, who, through knowledge and experience shall have learned to know their Lord and Creator, and to have absolute confidence in his wisdom, his love, his justice and his power, having learned that his ways are ways of pleasantness, and all his paths are peace;--a race which shall have passed through experiences and tests which will have destroyed from amongst it all who in any degree are in sympathy with unrighteousness; leaving only those who shall, of their own free will, delight to do the will of the Father who is in heaven.

He points out that in the divine plan God, foreseeing and not preventing Adam's disobedience, and thus the entrance of sin and death into the world, decided to utilize that evil for the special trial, testing, proving, of an elect Church, whose members, by a change of nature,

R2397 : page 355

will pass from being men, a little lower than the angels, to be new creatures of the divine nature, far above

R2398 : page 355

angels in glory and power. Calling these to so very high exaltation, even his own divine nature, "to glory, honor and immortality," it is appropriate that they shall first be subjected to crucial tests, as to obedience to the Father, and be perfected for that new nature through sufferings and disciplines, otherwise described as presenting their bodies living sacrifices, holy and acceptable to God through Christ and the merit of his sacrifice. It is for this reason that the Gospel Church is called during the present age, while sin abounds and the prince of this world, Satan, is permitted to have much power through those who possess his spirit. Those who would make their calling and election sure to a place in this Heavenly Kingdom, as heirs of God and joint-heirs with Jesus Christ their Lord, are required to show their fidelity, their love, by such zeal for God and for righteousness during the present time, when sin prevails, as will surely imply to them self-sacrifice --the sacrifice of human interests. It is this class, now being called, that is required to walk in the "narrow way." The way is narrow, because of the prevalence and power of sin in the world: and this is permitted of God in order to thus test the elect Church "whose names are written in heaven--regardless of earthly denominational lines and systems.

On the contrary, as our author points out, the Scriptures everywhere indicate that the Millennial age, in which the world will have blessings from him, will be a period of blessing, of refreshment, of restitution, when "the Sun of Righteousness shall arise with healing in his beams," and "all the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" because "all shall know him, from the least unto the greatest."

We get, in the words of the Psalmist, the strong contrast distinguishing between the present age when evil holds sway, and the coming age, when the Lord our righteousness shall assume control of the world, establishing his Church with himself in glory as the Kingdom of God; comparing the Gospel age to a night, to be followed by a morning of light and blessing, he says, "Weeping may endure for a night, but joy cometh in the morning." (Psa. 30:5.) Again, the Scriptures represent that the Millennial age will be introduced by the binding of all evil influences represented by Satan, that the world may no longer be deluded, deceived, misguided by Satan and his servants, willing or ignorant.--See Rev. 20:1-3.

A.--Your presentations have given me considerable to think about, dear brother, and have answered several of my objections. And this thought of restitution being the Lord's promise for the obedient of the world of mankind, which Peter declares is more or less the theme of all the holy prophets since the world began, certainly deals a death-blow to my Evolution theory:

for nothing can be plainer than the inference that the restitution to be inaugurated at the second coming of Christ is in the nature of a blessing to mankind, a great blessing, whereas, if the Evolution theory be in any sense of the word true, restitution would be the worst thing that could possibly happen to poor humanity. If our race began life as a protoplasm, or even as one step removed from monkeys, "restitution" would signify a loss of all that Evolution claims has been gained in human development: it would mean his return to bestial conditions--an injury, an evil, a curse.

I see clearly, as I never saw before, that we must decide between this human Evolution theory, and the teachings of the divine Word. And as one result of our conversation I feel my old love and reverence for the Bible springing up again--indeed more than I ever had, because I am seeing new beauties, yea, grandeurs in it, of which I had never dreamed. I now begin to appreciate the Apostle's expression respecting the lengths and the breadths, the heights and the depths of the love of God, which passeth all human understanding.

B.--I am glad to hear you thus express yourself; and glad to tell you that you but echo the sentiments of my own heart and mind: and I urge that you begin at once, not merely a reading, but a systematic study, of these books which you say you have in your library. But before we part let me mention another point of their teaching, viz., that the seed of Abraham meant the larger Christ,--not Christ Jesus our Lord merely (altho all the merit of salvation is fully accorded to him, and his sacrifice), but also his redeemed, called, chosen and faithful followers of this Gospel age are members of this Seed of Abraham. This is supported by Gal. 3:16,29. The latter verse declares that, since we belong to Christ (as the bride belongs to the bridegroom; or, as the body belongs to the head of the body by which it is directed and represented), we are thus and therefore members of this promised Seed of Abraham, and heirs of the promise made to that Seed.

That promise, you will remember, reads, "In thy seed shall all the families of the earth be blessed." There can be no question that the promise has never yet been fulfilled, and that it never can be fulfilled except through such a resurrection and restitution process as our author points out;--for all the families of the earth include not only the living families, but all who have ever lived, from Abraham's day to the present time, the vast majority of whom have gone down into the great prison-house of death, without the slightest blessing or enlightenment; and without any hope except as it is contained in this promise--that in due time the whole world of mankind, justly brought back from under the death penalty, shall be blessed with an opportunity of return to divine favor and the attainment of everlasting life, by God's grace, operating through the elect Church, Head and Body.--Rom. 11:31.

A.--This is certainly a grand hope for the world, as well as a glorious prospect for the elect Church. How strange it seems that Bible students for so long have overlooked these gloriously bejeweled promises!

B.--"In due time" is the secret which explains the entire matter. We are to remember, too, brother, that the six thousand years of earth's experiences with evil seem long to us because of the brevity of our lives and present conditions: from God's standpoint, as the Apostle points out, a thousand years are but as yesterday, or even as a watch in the night, after it is past. The night of sin has only had six watches after this measurement, and the morning of everlasting righteousness and blessing is just about to dawn.

A.--Another question: How about the Day of Judgment? What and when will that be?

B.--Our author shows conclusively from the Scriptures that it is not one of our days of twenty-four hours, but "a day with the Lord"--a thousand years: that it will be the thousand years of Christ's reign,--the Millennium. During that Day of Judgment the world will be on trial or on judgment for eternal life, as we, the called out ones of this Gospel age, are now

on judgment or on trial; only that our trial is, as already pointed out, severer, along a narrow "way." The Apostle distinctly tells us that we, the Church, shall not come into condemnation (trial or judgment) with the world in the next age, but pass now from death to life, before the world's day of judgment begins. (John 5:24; 1 Cor. 11:32.) He also declared--"God hath appointed a [future] day, in the which he will judge [grant trial to] the world, in righteousness"--by Christ. And he distinctly tells us that when the world of mankind will be on trial (during the Millennial age), the overcoming elect Church then in glory, partakers of the divine nature, glory, honor and immortality, will be the judges of the world, associated with their Lord. He says,--"Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

A.--And what about the finally impenitent at the close of the Millennial age, and those who in this age sin against the holy spirit? What will be their doom?

B.--God's law changes not. As it was expressed to Adam, and executed against him, so it still stands the same to-day--"The wages of sin is death." (Rom. 6:23.) The prophet, speaking of the Millennial age, declares that then none shall die for inherited sins, as all die now, but that it will be an individual trial, with an individual penalty against all who shall then sin wilfully. His declaration is, "The soul that sinneth, it shall die." He reminds us of the proverb now in general application, viz., "The fathers ate a sour grape [sin], and the children's teeth are set on edge [all of

Adam's posterity are fallen, depraved, dying, as a result of his transgression];" but assures us that this shall not be true in the next age. None will die except for his own personal wilful sin. God willeth not the death of him that dieth, but would that all should turn unto him and live.--Ezek. 18:23,32; 2 Pet. 3:9.

The Apostle, speaking of wilful sinners, declares that they "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Whoever will not have God's gift of eternal life through Jesus Christ our Lord, cannot have life at all, for "All the wicked will God destroy."--Psa. 145:20.

A.--What then about hell, purgatory, etc., so generally believed throughout Christendom?

B.--The general view is a great and serious error which has done much to hinder many of earth's best minds from careful consideration of the Word of God; because they believed the Bible to teach the God-dishonoring doctrine that the majority of his creatures, with his foreknowledge, consent and predetermination, would be eternally tormented. The simple teaching of the Scripture is terrible enough, without depraved human embellishments of flame and agony indescribable. The great hell to which the entire human family was consigned because of sin is the great prison-house

of death,--the tomb. The wages of sin is death; and there would have been no resurrection, no future life, except for our Lord's great sacrifice on our behalf. Christ ransomed or bought us with his own life--he died for our sins and thus secured for man legal privilege to be resurrected, restored. Thus it is written, "I will ransom them from the grave."--Hosea 13:14.

You are probably aware that the word translated "hell" in our Old Testament Scriptures is in Hebrew sheol, and signified the death state, and never in any sense or use of the word a place or condition of torture. You probably have noticed also that the same Hebrew word has been translated still more frequently "grave" and "pit,"--much nearer its correct signification in our language. You have also noticed that the word hades of the New Testament Greek is the exact equivalent of the Hebrew word sheol, and is always used to translate it wherever a passage is quoted in the New Testament. Hades, therefore, signifies the same as sheol, viz., the tomb or the death state. In the New Testament the word tartarus occurs once, descriptive of the place or condition in which the fallen angels are reserved, waiting for their trial in the Millennial age (for the glorified Church is to grant them also a trial for life).--1 Cor. 6:3.

The only other Greek word of the New Testament, translated "hell," is the word gehenna, which, as all scholars recognize, is applied in our Lord's parables to the Valley of Hinnom, outside the city of Jerusalem, where the offal of the city was destroyed. It was used as a symbol of the Second Death, in which all found unworthy of life shall be destroyed from amongst men as offal. But I will take pleasure in sending to you gratis a little tract, bearing upon this subject, entitled, Do the Scriptures Teach that Eternal Torment is the Wages of Sin? It points out various misconceptions and misinterpretations of our Lord's parables, and of the Book of Revelation, in which alone anything is found which has even a semblance of teaching eternal torment. The punishment of sin is death, and it will be an everlasting punishment in that there will be no resurrection from the Second Death.

A.--But will there be no future retribution of any sort for evil deeds, etc., of the present life?

B.--Oh, decidedly yes! Future retribution is distinctly taught in the Scriptures, but no punishment that will be hopeless except the punishment of deliberate, wilful sin, the Second Death. All other punishment will be reformatory in its character and tendency.

The Roman Catholic doctrine of purgatory is evidently a corruption or perversion of the Scriptural teaching respecting a future retribution during the Millennial age, which will be not merely a time of blessing, but also a time of retribution. All wilful sins against light and much knowledge will receive stripes in proportion to their wilfulness, and the light and knowledge sinned against. Every such transgression undermines character and debases the individual, and in the Millennial age each will come forth from the tomb in the moral condition in which he entered: hence he will have that much more of a journey before him as he shall attempt to "go up" on the highway of holiness --to return into full harmony with God. And his corrections in righteousness, his chastisements, his stripes, will be proportionately more than those who now, equally vile, were ignorant of the will of God, and hence did not violate knowingly nor undermine their consciences and characters.

A.--Grand! Sublimely grand! Reasonable, just, good, loving!--yet just what we should expect of him who declares, "My thoughts are not as your thoughts, nor my ways as your ways, saith the Lord, for as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways higher than your ways." Thank God that I have met you, dear brother, and that you so kindly, yet pointedly and forcefully have brought to my attention the fact that I was on the wrong track, and was fast losing whatever portion I ever had of the Gospel of the cross of Christ, and was laying hold upon a false gospel of

R2399 : page 357

Evolution, which is not another gospel, but merely a theory, a human speculation, and as I now see it, radically in opposition to the divine revelation. This is my station. Good bye! I must preach this fuller Gospel.

B.--Good bye! I am glad to hear you say that you will preach the true Gospel, of which the Apostle Paul said that he was not ashamed. (Rom. 1:16.) And, my brother, let me assure you that if you fulfil this resolve it will doubtless mean that you are thus making your calling and election sure to a place in the elect Church.

A.--How so? Is the Kingdom the reward of preaching?

B.--Not exactly; the Kingdom is the reward of faithfulness to the Lord through evil and through good report--the reward of becoming dead with him to the world--the reward of suffering for righteousness' sake --the reward of laying down our lives for the brethren. All the brethren are preachers--declarers of the whole counsel of God to the extent that they have learned it and have ability and opportunities for presenting it to others. This is their duty as well as their joyful privilege now, as it will be, under more favorable conditions in the next age--telling the whole world of the privilege of reconciliation to God, through the blood of the cross.

But what I meant in your case is this: and I mention it to forearm you, and to strengthen you when the trial time shall come. While your heart is burning with the love of the Lord and the grandeur of his plan of salvation, you fondly hope that your brethren in the ministry, and Christian people everywhere, will receive the message of divine love which unlocks the Word of God, and is now "meat in due season:" you even anticipate that they will receive it with joy and gladness. But you are mistaken, dear brother. Only comparatively few have ears to hear the truth, or eyes to discern the real beauties of the exceeding great and precious promises of the Scriptures.

To your surprise, they will not only reject these "good tidings of great joy which shall be to all people," as was announced at our Savior's birth, and prefer the horrible inconsistencies received through tradition of the fathers, and utterly antagonistic to every proper idea of justice and love and goodness,--but more than this, so blinded are they by prejudice that they will hate you, just as the Jews hated our Lord and the Apostles in the end of their age, because they announced the truths of the Gospel then being ushered in. Remember our Lord's words, "Marvel not if the world hate you. Ye know that it hated me before it hated you." "Whosoever shall live godly in this present time shall suffer persecution."

The Master of our house was called Beelzebub, and we must not hope to be treated more kindly. Remember, too, that it was the nominal professors of the Jewish Church that opposed the Gospel, and that parallel requires that it should be the nominal professors of the Gospel Church that will oppose the Gospel of the Millennial Kingdom. But, dear brother, be faithful to the Lord and to his truth and he will be faithful to you, and eventually say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Remember, too, if you want further reading matter along these lines, and tracts for distribution, to address the WATCH TOWER BIBLE AND TRACT SOCIETY, at Allegheny, Pa. Good bye!

* * *

LATEST VIEWS OF EVOLUTIONISTS.--Prof. Japp, a distinguished biologist, has expressed as his latest conclusion that the decided difference between organic and inorganic molecules precludes the possibility of the spontaneous evolution of life.

Herbert Spencer, in Nature (Oct. 20th), discussing the same question, declares as his latest opinion that "Life is incomprehensible."

===================

R2400 : page 357

FIGHTING AGAINST GOD.

--DEC. 11.--JER. 36:20-32.--

"The word of our God shall stand forever."--Isa. 40:8.

JEREMIAH prophesied in the days of Josiah and of his four successors, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. He was of about the same age as Josiah, and seems not to have been seriously ill-treated by that reformer: altho, as noted in our last lesson, he was passed by when the king sought heavenly counsel respecting the Book of the Law and the turning away of the penalties for sin therein recorded.

Jeremiah's position was a peculiarly trying one, for altho his prophesying evidently had a marked effect and greatly influenced the king and the princes and the people in cleansing the land of its idolatry and in reestablishing the worship of Jehovah, yet he was not permitted to compliment the people on these measurable reforms, and to promise them a return of divine favor, as did the false prophets of that time, and was considered unpatriotic. On the contrary, under the Lord's inspiration, he kept pointing out to Israel the flagrant sins of the past, and their natural tendency to leave the Lord and to follow other gods in idolatry. Under various pictures he represents Israel as wholly indifferent to the Lord's goodness of the past, wholly negligent of the covenant relationship entered into with him as a nation, except when they got into adversity, when their repentance would be but for a short time, and only from the selfish motive of desire to escape the troubles which their own course had brought upon them.

The Lord's messages, at the mouth of Jeremiah, practically held out no hope for a permanent return of divine favor in the near future; but on the contrary predicted that Judah would be carried away captive as Israel (the ten tribes), her sister, had been. And as tho emphasizing this thought, the Lord declared to Jeremiah, "Tho Moses and Samuel stood before me, yet my mind could not be [changed] toward this people: cast them out of my sight."--Jer. 15:1-7.

Thus Jeremiah was what would be esteemed a prophet of evil--a pessimist. It is not surprising, therefore, that in his obedience to the Lord, in his faithfulness in speaking forth the word of the Lord, he became greatly disesteemed of his fellow countrymen, who doubtless would have honored him highly, had he prophesied unto them smooth things, promises of coming blessings and greatness as a nation. Thus we see that Jeremiah had not only the opposition of the idolatrously disposed people of the kingdom, but the disfavor also of the reformers of his day, who thought indeed that they were doing a grand work, and should be complimented thereon, and should have messages of divine favor.

R2400 : page 358

We cannot avoid noting the remarkable similarity of Jeremiah's position to that of the Lord's people to-day, who are enlightened with the present truth, and who, as the messengers of God, declare this truth. Similarly these note with pleasure the fact that there are many great reforms in progress at the present time, in Christendom. Nevertheless, they are obliged to speak from the divine standpoint, "He that hath my word let him speak my word." (Jer. 23:28.) And in thus speaking the word of the Lord they oppose and contradict the many fanciful dreams of present day reformers who are vainly hoping that as a result of civilization and through human efforts, and especially those of their party, all the promised blessings are about to flow to the world of mankind, and thus by human efforts establish righteousness in the earth, and bless all the heathen.

The Lord's faithful mouthpieces of to-day, Jeremiah-like, are obliged to contradict these fanciful dreams, and to point out that they are unreasonable as well as unscriptural--that much of the present-day progress, civilization, benevolence and loving-kindness of Christendom is only an outward veneer, a drawing near to the Lord with the lips, and in some of the outward forms of conduct, while the hearts of Christendom are far from him, and far from the law of the New Covenant --perfect love toward God and toward the neighbor.

The Jeremiah class of to-day is obliged to point out that all the various efforts being put forth for the conversion of the world will never bring the desired result, "Thy Kingdom come, thy will be done on earth as it is done in heaven;" but that on the contrary the increase of the earth's population is far more than keeping pace with the increase of even nominal Christian Church membership, so that, as someone has reckoned recently (basing the calculation upon the various censuses from 1833 to the present time), at the present rate of increase of the non-Christian world over the professedly Christian world, Christianity would entirely disappear from the earth within seven hundred years. The estimate shows a loss of about one per cent, every ten years.

And as Jeremiah was, in faithfulness to the Lord, bound to proclaim the coming overthrow of the kingdom, so the Lord's people of the present time who have his word of present truth, cannot disguise or withhold the fact that a great time of trouble is approaching--is nigh, even at the door--and that it will mean the complete obliteration of the present order of things in anarchy. On this account we are esteemed by many to be pessimists, and prophesiers of evil things only; our opponents, in their bitterness, entirely overlooking and ignoring the fact that we present at the same time and from the same Word of the Lord the most glorious optimism conceivable--and show most clearly that the approaching time is merely the precursor of the great blessing which God has promised shall come to all the families of the earth, not through the imperfect powers of fallen men, but through the perfect powers of our glorious Lord and his glorified Church, his Bride, who will then be with him, his joint-heir in the Kingdom.

The method by which the Lord communicated his message to and through Jeremiah and the other Old Testament prophets is not distinctly set forth in the Scriptures; except that the Apostle Peter declares that they "spoke and wrote as they were moved by the holy spirit." Many Bible students overlook this fact, and hence attempt to explain the peculiar predictions, etc., of the prophets, as tho they were their own thoughts, the results of their own reasonings, expressions of their own views, or opinions. Quite to the contrary, they were God's views, God's expressions, and God's illustrations; and the prophets merely did, spoke and wrote what the Lord directed. The only wilfulness of the prophets, as we may understand it, was that they willingly gave themselves up to the Lord, thus to be his mouthpieces: the Lord would not take as his mouthpiece and prophet an unwilling, inharmonious person.

To our understanding, the Lord spoke to these prophets of olden time much after the manner in which the evil spirits now speak to spiritualist mediums--"clairaudiently." In other words, we believe that the fallen angels, personating the dead, make use of certain channels of human nature, which in time past God made use of in communicating the truth to his prophets.* As a guard upon this point, however, let us remember that God no longer speaks to his people in this way, but has closed the canon of his revelation by speaking "unto us through his Son" and his specially commissioned and empowered apostles.--Heb. 1:1,2.

Our present lesson is located in the days of King Jehoiakim, the son of Josiah. Jeremiah had been restrained of the liberty which he possessed during the lifetime of King Josiah, the reformer, and altho not imprisoned was apparently forbidden to address the people in public. He therefore adopted (doubtless at the divine instance) the method of having a scribe take down his prophecy in writing, and Baruch was the one found worthy of this service, altho he well knew that it meant the loss of the king's favor and the putting of himself on the unpopular side of an unpopular matter. After Baruch had written the prophecy respecting Jerusalem, declaring its utter overthrow at the hands of Nebuchadnezzar, etc., he (as the representative of Jeremiah, who was not permitted to teach) entered into the court of the Temple and read the prophecy in the hearing of all the people, who came there to worship. Some heard with interest and astonishment, and as a result the prophecy was brought to the attention of the king, peradventure he, as the representative of the people, might take some steps toward repentance, which might save the people from some of the disaster, even tho as a whole it might not be prevented. When the king heard respecting the matter he was curious to hear it also, but he became so incensed and indignant at what he considered the extreme improbability of the prophecy that, taking the scribe's knife, he cut the manuscript into small pieces and burned it in the fire before him.

Jeremiah's God-directed course may serve as a lesson to God's people of to-day, who have "present truth" to present. Their message is to be delivered, and if they are hindered or restrained or forbidden to speak it in the temple (in the nominal churches), they should adopt some other method of presenting their message to the attention of those who are seeking to worship the Lord. They may do this either by the written or the printed message. As a result, the right ones will hear, and yet when the knowledge of the present condition is brought to the attention of those in power, they will be similarly disrespectful to the message, and skeptical respecting its divine authority. They may even attempt to destroy the printed page, or hinder its circulation, but the attempt will be futile, as it was in the case under consideration.

Amongst those who were present at the destruction of the Lord's message by the king, three only offered any protest, and they manifested no indignation, no

---

*See What Say the Scriptures About Spiritualism?--10c., this office.

R2401 : page 358

sorrow, but merely advised in a worldly-wise way that the king be not too rash. So there are to-day those who

R2401 : page 359

have some interest in present truth, some knowledge respecting it, and who, nevertheless, for fear of their influence in worldly-church and political circles would do no more than advise a more liberal course. Meantime, realizing the king's attitude of heart and opposition to the message, Jeremiah and Baruch fled and hid themselves, or, as expressed in the lesson, "The Lord hid them"--prevented their royal enemy from finding them. We shall not be greatly surprised if in the not very distant future not only the message of present truth will be considerably in disrepute before those in high positions, but also its servants and promulgators: these also may need to hide from injustice, but the Lord is able to shield them.

The king may have thought that he had utterly wiped out the Lord's message and annulled it when he burned the roll, but the result was quite to the contrary. At the Lord's instance Jeremiah prepared another manuscript containing the same prophecy, and with additional matter, and the king brought upon himself additional trouble, as a punishment for his contumacy.

It is still possible to endeavor to destroy God's Word, tho all such efforts will fail: the Word of God will eventually triumph. It may be attempted variously:

(1) By rejecting the Word of God, the Bible--perverting its statements and ridiculing them.

(2) By speaking of its truths irreverently and connecting them with funny stories, and thus vitiating its influence upon speaker and hearers.

(3) By neglecting it, leaving it unread, unstudied.

(4) By forbidding people to read the Bible, or even by limiting or hindering Scriptural investigation.

(5) By persecuting those who preach and teach it conscientiously because their interpretations are contrary.

(6) By misrepresenting the Word of God, substituting for its teachings the traditions of men--hymnbook and creed theology, misrepresenting it to be Bible theology--and thus misrepresenting God's character and plan, while professedly serving him, honoring his Word.

(7) By skipping over and ignoring certain teachings of the Scriptures, because they do not harmonize with preconceived opinions and preferences, as on election, free grace, the Second Death, etc., etc.

All of these are modern methods of fighting against God, sure to bring punishments--darkness, divine disfavor.

===================

R2401 : page 359

THE HOLY LAND DESOLATED.

--DEC. 18.--JER. 52:1-11.--

"Ye shall seek me and find me, when ye shall search for me with all your hearts."--Jer. 29:13.

MORE than a thousand years had elapsed from the time God led Israel out of Egypt to be his covenanted people, and during that entire period they had been rebellious. While manifesting toward them his favor, it had been accompanied with chastisements, defeats in battle, captivity to surrounding nations, pestilence and drouth, intermingled. God had faithfully kept his part of the covenant during all that time, chastising them for unfaithfulness, nevertheless in great mercy hearkening to their repentance and promise of reform, and delivering them, and blessing them. Now the time had come to give them a more severe lesson than they had ever previously had, and to take away their national independence completely.

The Lord's determination, as expressed through the Prophet Jeremiah, was that he would deliver them into the hands of Nebuchadnezzar, and that the land should lie desolate for seventy years, and that their King Zedekiah should be the last one who would sit upon the typical throne of the Lord. The prophecy concerning these matters was most explicit, declaring, "Thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low [humble] and abase him that is high [proud]. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." --Ezek. 21:25.

The Lord dealt with Israel tenderly, carefully, giving them every opportunity to learn the needed lessons: (1) In the separation of the kingdom into two parts, and the object lesson furnished to Judah (the loyal remnant) to notice the works of idolatry in Ephraim (the disloyal ten-tribe kingdom). To a certain extent this for a time was beneficial to Judah. (2) When they witnessed the captivity and dispersion of the ten-tribe kingdom because of disloyalty to Jehovah, the lesson should have been deeply impressed.

Judah represented those Israelites who were faithful to the Lord, those who trusted in the promises, all of which centered in Judah: and, as we have seen, into their territory many of the faithful of the ten tribes removed. Yet with all these lessons, and with the instructions of the prophets, the history of the nation was one of unfaithfulness to their great King, Jehovah. Now the time for the change which God saw best to bring upon them had come, and nothing could avert it, as we saw in the last lesson. Nevertheless, they were given a hope that at the end of a certain period of seventy years' chastisement the Lord would graciously bring back those who reverenced him. And it is worthy of note that only those who had respect unto the Lord and to the promises made to their fathers would find any inducement to return; for the Land of Promise meanwhile had become a veritable wilderness, while seventy years residence in a new land would root and attach to it all who had not considerable faith in God's promises. And altho the edict of Cyrus gave permission to all of the multitudes of the entire twelve tribes then in captivity in his dominion to return to Palestine, less than fifty-five thousand persons availed themselves of it and returned. The others were faithless, better pleased to remain in Babylon. The whole number of the children of Israel at that time must have been at least two millions "scattered abroad."

Thus did the Lord sift out from that nation all except the more faithful families; to give them a better opportunity of profiting by his instructions and disciplines, and to the intent that, if possible, a sufficient number of that people should be brought to a condition of heart-readiness to receive Messiah at his first advent, and to be received by him as his joint-heirs, his elect Bride. God's dealings with that nation did develop, as we know, a considerable number who received the Lord, and to whom he gave liberty to become "sons" and of the Kingdom class. (John 1:12.) Nevertheless, these were but a "remnant" selected out of that nation, after it had been sifted, as we have seen, several times. And these, fortunately for us Gentiles, were not enough to complete the elect number, and hence the call to joint-heirship with Christ has been extended also to us.

R2401 : page 360

By Israel's failure to develop a sufficient number to complete the elect Body of Christ, this great privilege and blessing has come to the Gentiles;--"to take out of them a people for his name," to complete the elect number of the Seed of Abraham which is to bless all the families of the earth.--Gal. 3:29.

Another thought: there has been a parallel between the experiences of Fleshly Israel and Spiritual Israel. During the period of Moses and Joshua and the Elders that outlived Joshua, Fleshly Israel prospered, because obedient to the Lord: so the Church, Spiritual Israel, prospered during the days of our Lord and his apostles. By and by, neglecting the Lord, they became worldlike, and the result was the splitting off of the ten tribes: so the Christian Church, becoming worldly through neglect of the Word of the Lord, suffered the loss of the great majority in the "falling away" of Papacy, which substituted the mass for the ransom and worships the creature ("saints," relics, the Virgin, etc.) instead of the Creator. As the Lord sifted the faithful of the ten tribes into the two tribes (Judah), so he gathered the faithful out of Papacy. And as he sifted Judah, so he has been sifting Protestants to gather out the "jewels."

As only a remnant of the whole of nominal Fleshly Israel was found worthy in the Jewish "harvest," so only a remnant of nominal Spiritual Israel will be found worthy of the Kingdom in the present "harvest." But how glad we are to know from the Lord's Word that neither those sifted out during the Jewish age, nor those sifted out during the Gospel age as non-elect, were sifted into eternal torment: and that, altho they will be caused to suffer "stripes" in proportion as they knew to do well and did it not, yet they were all redeemed and are all to be brought into the clearer light of the Millennial Kingdom and thus be blessed with opportunity for restitution and eternal life through the elect Church--the Christ, Head and Body.

The captivity of Judah by Nebuchadnezzar was in two parts: (1) He carried captive the chief of the warriors and craftsmen, and noble people of the land, about eighteen thousand being specified--Daniel and his companions being of this number. (2 Kings 24:12-18.) He left the poor and less capable people in the land, appointing over them as under-king the uncle of Jehoiachin, viz., Zedekiah, whom he compelled to take an oath of allegiance to the Kingdom of Babylon. (2)

R2402 : page 360

The second captivity was eleven years later, and was the result of Zedekiah's unfaithfulness to his oath of allegiance, for he attempted to throw off the yoke of Nebuchadnezzar.

This is one of the points at which chronologists in general blunder. They begin to count the seventy years mentioned by the prophet from the captivity of Jehoiachin, instead of eleven years later, at the captivity of Zedekiah. They very generally fail to notice an important item; viz., that the Lord does not specify through Jeremiah's prophecy, seventy years of captivity, but seventy years of desolation of the land without an inhabitant.--See chapter on Chronology in MILLENNIAL DAWN, VOL. II.

The fulfilment of two very remarkable prophecies is noted in the concluding verses of this lesson. The Prophet Ezekiel had explicitly declared (1) that King Zedekiah should be led into Babylon a captive, should live there and die there, and nevertheless never see the city. (Ezek. 12:10-13.) (2) Apparently to the contrary of this was Jeremiah's prophecy, while he was in a dungeon in Jerusalem during the siege; he declared that Zedekiah should speak with Nebuchadnezzar mouth to mouth, and see his eyes. Our lesson shows how both of these predictions were fulfilled: Zedekiah did indeed see the eyes of Nebuchadnezzar and did talk with him; then, his eyes being put out, he was carried a prisoner to Babylon, in which city he lived without seeing it. Thus sometimes the Lord speaks to us through his prophets matters which seem contradictory and require considerable faith; yet subsequently, when we note the fulfilment of the predictions, these peculiarities of statement and fulfilment serve to strengthen faith, and to convince us that the affairs about us are not occurring haphazard or by chance, but so far as God's people are concerned (spiritual as well as natural Israel), they are all under the divine supervision and guidance.

In Ezekiel's prophecy of the dispersion of the Jews the Lord intimates that he would pursue them even in foreign countries with the sword and famine and pestilence, so that the worst characters amongst that people should be cut off, and thus the sifting be the more complete. If there were anything in the Scriptures to indicate that the Israelites, in coming under the terms of the Law Covenant at Mount Sinai, became liable to a penalty of eternal torment if unfaithful to it, it would be indeed a terrible thought; but there is no such intimation anywhere. The highest penalty of their Law was death: "He that violated Moses' law died without mercy." Consequently, even if our Lord Jesus had not come, or if at his coming he had accomplished nothing for those who were under the Law, the worst penalty they could be subjected to was death. Hence, if the death of Christ had effected nothing as respects the Jews under the Law Covenant, but had affected the Gentiles only, bringing them forgiveness and the possibility of a reconciliation to God and the attainment of eternal life, it would but prove that Israel according to the flesh was disadvantaged by the Law Covenant entered into at Mount Sinai. But the Apostle, divinely guided, points out to us explicitly that our Lord's death not only redeemed those who were not under the Law Covenant, but also that those who were under the Law Covenant were "redeemed from the curse of the Law."--Gal. 3:13.

Accordingly, we have the good hope that not only the living Gentiles shall come to the light and blessing of the Millennial Kingdom (Isa. 60:3), but also the living Jews at that time; and that eventually that Light shall be manifested to all the families of the earth (Isa. 40:5; Luke 3:6)--the dead as well as the living--and it is to this end that the Lord has promised that the hour is coming, in the which all that are in their graves shall hear the voice of the Son of Man, and come forth (John 5:29)--that all may have a trial, a judgment, under the favorable and righteous conditions which his Kingdom will inaugurate.

This future hope, as respects Israel, is expressed in our Golden Text, "Ye shall seek me, and find me when ye shall search for me with all your heart." The Apostle Paul assures us that during the present Gospel age natural Israel has been nationally "blinded," so as not to have been able to discern the Lord; but he also shows us that when the Gospel Church shall have been completed from amongst the Gentiles, favor shall return to Israel, they shall be saved from their blindness, and obtain mercy at the hands of the glorified Spiritual Israel: and then, through Spiritual Israel and reclaimed

Natural Israel, the blessings of the Lord, the knowledge of his grace, shall be extended, with all the blessed opportunities that implies, to all the families of the earth.
--Rom. 11:25-32.

===================

page 361

VOL. XIX. DECEMBER 15, 1898. No. 24.

CONTENTS.

Gathering the Lord's Jewels.......................363
"As Many as the Lord shall Call"..............364
"Spake often One to Another"..................366
"The New Song in their Mouth".................367
"The Lord Hearkened and Heard"................368
Tract Society's Report for 1898...................368
"Unto You is Born a Savior".......................371
"The True Light that Lighteth Every Man"..................................373
Index for Zion's Watch Tower, 1898................376
Dawn, Vol. III., in Swedish, etc..................362
Do You Desire Z.W. Tower for 1899?................362

page 362

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

R2410 : page 362

M. DAWN, VOL. III., SWEDISH, AND DANO-NORWEGIAN.

Our Swedish friends who have been anxiously waiting for this volume for some time will be glad to learn that it is now ready.

We regret to say that our Danish and Norwegian friends must not expect the third volume in their languages: the demand is small, and the loss would be too great. These friends, we believe, can, if interested, gain from the Swedish edition considerable knowledge of the subjects treated.

The price of this volume is the same as the English--tho because of extra expense and smaller edition it costs us nearly double the wholesale figures.

----

page 362

DO YOU DESIRE ZION'S WATCH TOWER FOR 1899?

Please notice the terms upon which you can have this journal, if desired. They are as liberal as we can consistently make them. We desire to hear at once, from all whose subscriptions expire with this number, whether or not they desire our ministries further. Those who cannot pay now, but hope to remit subscription later, will please send postal card so stating. Those of God's people who are unable to pay are welcome to the TOWER free, if they will send a postal card request to this effect. "He that asketh receiveth," is the Lord's rule which as his stewards we follow. Write the card the minute you read this, and thus save us the trouble of resetting your name in our list.

WATCH TOWER BINDERS.

We supply at 50 cents, post paid, Emerson's Patent Self-Binders, holding three years' issues of the TOWER. We advise all to keep a regular file of TOWERS for future reference. We often answer your questions by referring to back TOWERS. Get extra copies for loaning, etc.

===================

R2404 : page 363

GATHERING THE LORD'S JEWELS.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."--Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated, if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are in comparison to the world very scarce--a "little flock."

Our text points to the close of the Gospel age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class--he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years: evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather or make up his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his Kingdom, for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (vs. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him--and such evidently are the majority of mankind. The jewel class is described in vs. 16 as "They that feared Jehovah"--that reverenced him, "and that thought upon his Word."

But we inquire, where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as for instance the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes embedded in a bluish black clay. They all require to be searched after, and generally require to be washed from the mire, before being prepared to refract the light. So some of these "jewels" whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. The Lord does not expect to find in the world of mankind the jewels which he seeks in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word: and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God--the divine character,--justice, wisdom, love.

As the diamond, in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing of their characters under divine providence: as it is written: "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome, the beauty and grace of the finished jewel, yet nevertheless, divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the

R2404 : page 364

hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"EVEN AS MANY AS THE LORD SHALL CALL."

The hardness of the diamond may be used to represent character, and we are to remember that character belongs to the individual, and not to God. Each of us must have his own character, and only in proportion as each has character, can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard crystallization of the diamond corresponds to willingness towards righteousness in the individual; and unless there be such willingness toward God and righteousness, there is none of the jewel quality which the Lord is now seeking. It is those whose wills are formed, crystallized, set, determined, for righteousness, that the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.--Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut--indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, as having, nevertheless, will or character desiring righteousness, truth, goodness, justice,--"feeling after God" (Acts 17:27): the great Jewel-Cutter, the great Lapidarist, must really give them all their value, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing.

Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been found of divine grace--found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass, as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up with the close of this Gospel age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

R2405 : page 364

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly-kindness, love,--the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;"--Rom. 5:3-5; 2 Cor. 4:17.

"ABANDON US NOT IN TEMPTATION."

The lapidarist takes firm hold upon the jewel which he has already tested, and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on skilful cutting, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels: their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are--that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have faith in this great Master-workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully

R2405 : page 365

submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so and that to draw back would leave us "unfit for the Kingdom."--Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds the jewel he is polishing in cement, except the facet which he is grinding, so that neither he nor others see it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"--it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels but not to any advantage --not so as to be able to know the real merit of their characters nor the value of the cutting and polishing, for even the already finished facets are smeared with the cement and the slime from the grind-wheel. But the great, loving Master-workman and Lapidarist-in-Chief knows and has explained it all to the "jewels;" and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, he knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,--just how much friction is necessary--and will not willingly afflict us, nor cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness--of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"WHAT SON IS HE THAT THE FATHER CHASTENETH NOT?"

Our text, after speaking of the gathering of the jewel class, drops the figure, and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son over his house (the elect Church)--the house or family of sons, who have received the spirit of adoption, the holy spirit. Altho sons, yet they must learn obedience no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the spirit of his Father, moved by the same impulses of justice and love, because "begotten again" by that spirit of holiness. As a son he requires not less careful but more careful training than a servant: more careful disciplining at the Father's hands; for is he not his representative and to be his heir?--Heb. 3:5,6; 12:7; Rom. 8:15,17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,--"accepted in the Beloved,"--nevertheless, they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age: in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (2) They are to escape the thousand years of judgment or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, "shall not come into condemnation [judgment] with the world."--Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial or judgment will be an unendurable one, for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial age. But for the Church to have share in that trial would mean a prolongation of the period of trial; it would mean also a thousand years of delay of entering into the joys of the Lord in the fullest sense,--a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all a way of escape has been provided, from the inherited Adamic sin and penalty.

"AFTERWARD IT YIELDETH THE PEACEABLE FRUITS OF RIGHTEOUSNESS."

Nor are we to suppose that those who are now pressed against the wheel of tribulation, trial, affliction, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out

R2405 : page 366

they should, a joy and peace which the world knows not of,--which the world can neither give nor take away. And when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial age,--when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,--then we can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) joyfully: knowing that these things are but working out their "far more exceeding and eternal weight of glory."--2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels): and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,--such as will have complied with the predestinated conditions; viz., that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.--Rom. 8:29,30.

This process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to cooperate with the great Master-Workman,

R2406 : page 366

that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"THEN SHALL YE...DISCERN BETWEEN THE RIGHTEOUS AND THE WICKED."

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses: --the unfaithful and the worldly frequently seem to have the advantage; but vs. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, while evil predominates, while "the prince of this world" (John 14:30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom--then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation: but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evildoer shall be cut off"--Satan shall be bound also.--Psa. 72:7; 37:9; Rev. 20:2.

"THEY...SPAKE OFTEN ONE TO ANOTHER."

But glancing back at the context, we see another suggestion respecting the disposition of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another." (vs. 16.) Ah yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that begat loveth also him that is begotten of God. (1 John 5:1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to speak to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together,... and so much the more as ye see the day [the day of gathering of the 'jewels'] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively, saying, "Where two or three of you are met in my name, there am I in the midst." --Matt. 18:20; Heb. 10:25.

R2406 : page 367

There is a thought also in the word "together:" the sons of God are not merely anxious for a meeting, in which the world, the flesh and the devil will commingle --they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light, and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his loved and his own. --1 Cor. 10:21. See WATCH TOWER for Dec. 1st, '95, "The Cup of the Lord and the Table of the Lord."

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. it is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthly, who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts: for these are all seeking first the Kingdom of heaven and its righteousness, and in earthly matters are "content with such things as they have," --as the Lord's providence shall arrange for them.

THE NEW SONG IN THEIR MOUTH.

Neither do they come together to lament the trials and difficulties by the way, altho there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world, unsustained by divine grace, will be to these but "light afflictions:" and as children of the heavenly King, instead of going mourning all their days, they will rejoice--rejoice in tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,--"He hath put a new song into my mouth, even the lovingkindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God, which passeth all understanding." Those who have received the "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep and high, glorious plan of God for the salvation, first of the elect Church and subsequently of the world of mankind--"whosoever will"--an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles,--and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."--Rom. 8:17.

"HIM THAT IS WEAK IN THE FAITH RECEIVE."

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, having not the spirit of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them, as well as with others, it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the word and spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled." --Heb. 12:15.

R2406 : page 368

Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil-speaking and evil works: and those who cannot show their disapproval by words of kindly admonition, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course, and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

R2407 : page 368

"AND THE LORD HEARKENED AND HEARD."

Another thought in this connection, that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,--how much would such be blessed, if they could always have in memory this statement, that the Lord is hearkening, is listening to our conversation when we speak together. He listens to see which, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

And even amongst those who are on the Lord's side, amongst those who are showing forth his praises, endeavoring to build one another up in the most holy faith, and in the fruits and graces of the spirit, --we may be sure that our Lord hearkens to such teachers and helpers, and takes knowledge of the purity of their motives, as well as of their words; he takes knowledge of whether they are seeking to glorify themselves, or to glorify him in their use of such privileges and opportunities. If their words are boastful, it would indicate pride in the heart, a flaw in the "jewel," which would make it unworthy to be amongst those to be "gathered." If vaingloriously any attempts to take to himself the honor which belongs to the Lord, he is showing himself disloyal to his Master, Christ. Such would thus prove that he had not the spirit of the Master, who humbled himself, and who gave all glory and honor to the Father, in respect to every feature of the great salvation.

Let all the sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,--seeking to see, so far as possible, in each other the good, the noble, the true: and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly-kindness, love, will surely be separated.--1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds--stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmisings and evil-speakings, as well as self-love, pride. O how beautiful will be the Lord's jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [head and body] of all them that believe in that day"--by all those who, during the Millennial Day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.--2 Thess. 1:10.

====================

R2402 : page 368

WATCH TOWER BIBLE AND TRACT SOCIETY.

--REPORT FOR FISCAL YEAR ENDING DEC. 1, 1898.--

WE ARE confident that many of our readers, deeply interested in the present "harvest" work are anxiously awaiting this annual report: for such reports show, as nothing else can so accurately show, the real status of the work in which you as well as we are absorbingly interested. There is a wide difference between interest and curiosity; and it is the former that we seek to serve. We seek no publicity for our affairs before the world; but feel it a privilege as well as a duty to report yearly for the satisfaction of our many colaborers, who otherwise might judge of the work merely from their own surroundings and experiences and be either unduly elated or depressed and discouraged.

It will be interesting for those of our readers who preserve and file their WATCH TOWERS to look back over these annual reports to their first appearance--for 1891. The progress for these eight years is encouraging to the friends of the truth and astounding to its enemies. The lesson is that the work of grace is progressing; for zeal must be either the result of superstition or of grace: and as it must be admitted that WATCH TOWER readers, translated out of darkness into the marvelous light of present truth, are freer from superstition and from bondage to human creeds than others, it is but reasonable to credit their zeal to growth in grace and knowledge and to increasing thankfulness for the liberty wherewith Christ makes free.

R2402 : page 369

If each year has seemed to bring intenser trials, testings and siftings, and to inspire opponents to more bitter and yet more unscrupulous envy, hatred and slanderings, each year has also found those who are walking as "children of the light" stronger, more on the alert against "the wiles of the devil," and better prepared to resist him and his blinded servants: because better armed with the panoply of divine truth and forewarned by the Captain of our salvation to expect such things. To such the divine promise is fulfilled so that they are enabled to realize that all things are working for good to those who love God,--the called ones according to his purpose.

For several years back we have felt (when making out these reports) that we had reached the highest limit, and that of necessity the showing of the following year would be smaller: but thus far we have been agreeably disappointed, and the year 1898 quite outranks its predecessors, as will be seen from a study of the following reports and a comparison with those of previous years.

By the Lord's favor the present year has brought to the Society the ownership of the entire plant at Allegheny: --the WATCH TOWER, the Bible House with its complete outfit of office fixtures, type, stock of Bibles, DAWNS, booklets, tracts, etc., together with tons of valuable electroplates of DAWNS, tracts, etc., in various languages. The Bible House is a four-story building, built for our use and intended from the first to be sooner or later presented to us. It is valued at $34,000, and has against it a mortgage of $15,000, which may remain indefinitely--the interest on it being more than provided for by extra rooms rented out. The net equity of this entire donation is appraised by the Society's Board of Directors at $164,033.65. This much of an explanation is necessary, that you may understand the Treasurer's financial report which follows --which of necessity will assume a slightly different form from previous ones. Formerly the Tower Publishing Co. met all expenses and furnished the books, tracts, etc., to our Society at an agreed upon price: now the Society pays its own expenses, buys its own paper--in a word, does its own publishing. Formerly the Tower Publishing Co. furnished the capital, and all debts of colporteurs, etc., were owing to it: now this Society furnishes its own capital, and all such accounts are owing to it.

We have separated this special donation in the account, because it is out of the usual, and so that the records of future years may not be overshadowed thereby. It will hereafter appear as "Plant, Real Estate, etc."

The items of borrowed money need explanation. Several friends of the cause who have already contributed liberally had money which they desired should go to this Society at their death; but they desired that it be actively in use in the service of the truth while they

R2403 : page 369

live, and presented it to us on these terms: if they should ever come to need a portion or all of it, they are to call for it--giving reasonable time. If they never need it and do not call for it, it shall at their death be credited in their names as donations. Some of these need interest on their deposits to live on, and get it: others do not need interest, having other income, and get none.

Envious enemies will as usual whisper that these reports and the "Good Hopes" blanks are solicitations for money. We deny this: we neither covet, nor ask for any man's silver or gold, and entreat that those who feel thus send us nothing. Our God is rich. He tells us that all the gold and silver are his, and we believe him. He is abundantly able to give us ten times as much annually, if he choose. What he supplies for the spread of the truth is but a drop in the bucket, as compared with the millions spent annually in the propagation of error. But we are satisfied and thankful, and appreciate his wisdom. We perceive that as the lack of "laborers" in the harvest-field is a call and an incentive to some to enter who would not enter if the supply were abundant, so with those who have the financial "talent"--the fact that the means for the propagation of the truth is so meager as compared with the plethora of error, furnishes opportunity and incentive to the consecrated to do with their might in this direction also. And our experience is that all who are active in the Lord's service, using in love whatever talents they possess, are the most blessed and stand the firmest. Is it then wrong for us to make known to such opportunities for service that will bring them spiritual returns and blessings? No! It is duty! It would be wrong to withhold the knowledge and the opportunity. It would be withholding a means of grace.

Our report of the work we classify as follows:--

(1) ZION'S WATCH TOWER we esteem as a messenger used by our present King to stir the hearts and minds of his people whom he is feeding with the meat of present truth. As such it is your servant, and its editor rejoices greatly in this privilege. Respecting its service during the year, that is not for us to report --the Lord knoweth. We have merely done what we could, regretting that we could not serve the "brethren" more and better. We have, however, been encouraged by many letters telling us of help by the way rendered to pilgrims on the "narrow way" to the Celestial City. But we are waiting, hoping, praying and striving, trusting that the Master's decision may be, "Well done, good and faithful servant,--thou hast been faithful over a few things."

We hear almost daily of some who are deeply interested in these things and who long for the regular visits of the WATCH TOWER but find themselves financially unable to spare even one dollar a year. Every issue of the TOWER contains our offer to supply such, as "the Lord's poor," free, if they will write us to this effect, yearly. We know not what more to do for this class: those who think they can pay later may have credit indefinitely, while to the hopelessly poor it is sent as cheerfully as to those who do pay. Possibly the fact that the WATCH TOWER is no longer of individual ownership, but the property of the Tract Society may encourage more of these classes to ask that they may receive--freely.

(2) CORRESPONDENCE DEPARTMENT.--During the year we received 29,523 letters and sent out 14,371, --our largest record thus far. We value very highly the privileges of the mail, which bring us into so close touch with so many of the Lord's people throughout the world: from your letters we are the better enabled to appreciate and sympathize with your varied experiences of joy and sorrow, your trials and triumphs, and to reflect these in turn upon you all, through the WATCH TOWER,--blending these with the light of divine revelation through the lenses of the Scriptures, to our mutual benefit. As an evidence of the general character of much of this correspondence (that it is not merely "business") we note the fact that we received about twenty-five special requests for remembrance at the throne of grace each week, or thirteen hundred during the year. These are remembered regularly, specially, and are personally mentioned in prayers, in addition to our general requests for the welfare of all the Lord's flock, at our WATCH TOWER home which is on the fourth floor of the Bible House, and shared by the office assistants. Moreover, those who ask our prayers usually assure us that we are remembered in their petitions, morning and evening, daily. The very knowledge of this loving interest and sympathy is a blessing, a strength, an encouragement, and helps us to esteem our share of the trials of life as "light afflictions, which are but for a moment," designed of the Lord to "work out for us a far more exceeding and eternal weight of glory." Thus--

"We share our mutual joys, our mutual burdens bear;
And often for each other flows the sympathizing tear."
"Blest be these ties which bind our hearts in mutual--LOVE!"

(3) THE COLPORTEUR WORK. This we sometimes describe as the Evangel branch of the work; for by it the good news is being borne everywhere, much after the manner of the work of the disciples at the first advent--when they went from house to house and from city to city to make known--the Kingdom of Heaven at hand. The dear brethren and sisters engaged

in this service often endure hardness as good soldiers of the cross of Christ. And they need, and because of their self-sacrificing service deserve, the love and sympathy and prayers of all of the Lord's faithful people,--they have ours daily. Theirs is the pioneer work, so indispensable.

It is a mistake to suppose that this service is merely for those who are out of other employment: it is for those who seek first the King's business, preferring it to all other. These colporteurs forsake other vocations of greater ease and profit to use their talents in this fullest, best and truest sense, whether the world so recognizes them or not. Moreover, in going from house to house they get better opportunities for presenting the true gospel than can be had in any other method known to them or to us.

It will be noticed from the Secretary's report following that the number of DAWNS disposed of this year fell behind that of last year; but really the quantities were about the same--the difference being accounted for by the eight thousand copies of VOL. IV, sent to TOWER subscribers in 1897. Besides, the booklets have become quite a feature--very effective in the spread of the truth. Nor do the Colporteurs merely circulate the DAWNS: they leave tracts where DAWNS are refused, note the interested ones and call in the evenings and help them, and before leaving a city introduce them to the WATCH TOWER, or, if possible, start them as a little meeting of truth seekers and servers. God bless these noble servants! There are evidences that the improvement of times is encouraging others to enter this service with all their time.

Nor should we neglect to mention the many noble souls, whose family duties hinder continuous service for the truth, who are nevertheless doing with their might what their hands find to do, to find the "lost sheep" of Spiritual Israel and to bring them to the green pastures of present truth, and to point out to them the glories of our Heavenly King and the beauties of his Word and plan. These sent out thousands of DAWNS and booklets the past year--loaning, selling or giving them gratis, according to circumstances and judgment--together with millions of tracts. These also are faithful soldiers and overcoming, and being blessed accordingly.

(4) PILGRIM LABORS.--The "Pilgrims" are chosen from amongst those whose age, experience, knowledge of the truth, general "moderation" and ability for public speaking, and freedom from domestic cares and obligations fit them specially for their service. They visit the friends at different accessible points where there are as many as five WATCH TOWER readers and hold meetings with them--counseling them in the good way. Four brethren are continually engaged in this

R2403 : page 371

work at present, besides a number who give a portion of their time.

These take up no collections, either publicly, or privately. Their expenses are met out of the Tract Fund and are very moderate. Receive them joyfully as ministers (servants) of the Lord. And be prompt to avail yourselves of their ministries, for their stay will be short--from one to three days. They come prepared to speak at least twice a day, so drop other matters, so far as possible, and enjoy with them a feast at the Lord's table. Cards are sent out by the Society notifying you of the coming of these "Pilgrims." It is desirable that some, at least, of the meetings be for believers of "this way"--but you may rely upon it that any thus introduced to you by card, as "Pilgrims," are fully competent to hold public meetings that will be both creditable and profitable.

(5) TRACT DISTRIBUTION.--All WATCH TOWER readers are considered representatives of the tract work, and are supplied on application with all they can use judiciously as sample copies. Some who can and do supply the funds have fewer opportunities for tract distribution than others who are unable to contribute to the fund--and thus this service is blessedly divided. The report of our Secretary and Treasurer on quantities of tracts distributed and of the economy with which such large results were attained is surely good cause for rejoicing. No other Society in the world ever attained anything like such results at so proportionately low cost. The secret of this is, that the WATCH TOWER force labors for the love of the truth and for a future reward--accepting merely their very moderate expenses, from the Society's funds.

"Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified."--2 Thes. 3:1. Very truly your brother and servant in Christ, C. T. RUSSELL, President.

TREASURER IN ACCOUNT DR.

To Cash on hand, Dec. 1, '97,.....................	$ 191.80
" " "Good Hopes,".............................	9,286.65
" " Other Donations,..........................	2,114.07
Amount,..	$11,592.52
Special Donation:--ZION'S WATCH TOWER, office, plant, books, tracts, type, electroplates, etc., etc., including the Bible House building. Value, appraised by Board of Directors,...................	$186,000.00
Less--Mortg. on Bible House,	$15,000.00
Obligations to friends,	6,966.35

	$21,966.35	
Net Value of Special Donation,		$164,033.65
Total Amount,		$175,626.17

TREASURER IN ACCOUNT CR.

Net Appraisement of plant, stock, cash, etc., approved by Audit Committee of Board of Directors,		$188,401.53
Less--Mortgage on Bible House,	$15,000.00	
Obligations to friends,	6,453.32	
		21,453.32
Working Capital, Dec. 1, 1898,		$166,948.21

SECRETARY'S REPORT.

Copies of MILLENNIAL DAWN, circulated during the year 1898,	62,027
Copies of various "Booklets," circulated during the year 1898,	20,658

(This department of the work is self-supporting.)

Copies of ZION'S WATCH TOWER supplied gratis, to "the Lord's poor," and other sample copies, sent out free,	228,313
Copies of Tracts sent out during the year,	2,091,875
This, represented as usual when referring to tracts, represents tract pages,	40,778,102

E. C. HENNINGES, Sec'y & Treas.

R2407 : page 371

"UNTO YOU IS BORN...A SAVIOR."

--DEC. 25.--HEB. 1:1-9.--

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."--Luke 2:10,11.

"CHRISTMAS Day," in celebration of our dear Redeemer's birth, has for long centuries been celebrated on December 25th; and altho it is now well known that this date is in error, and that it more properly corresponds with the date of the annunciation to Mary, nine months before our Lord was born, and that he was born about October 1st,--nevertheless, since the Lord has given no instructions whatever upon this subject, and since it is proper to do good deeds and think good thoughts upon any day, it cannot be improper, in harmony with general usage, for us to remember in a social way our dear Redeemer's birth at this time.

Our Lord Jesus was God's great gift to Israel and to the world, as yet appreciated fully only by the Spiritual Israelite. Through him also all of God's gifts are promised and to be bestowed. (Eph. 4:8.) In view of these things, the custom throughout Christendom of making Christmas Day a joyful one, by the interchange of little tokens of love in the family, and to the poor, seems most appropriate.

The central thought of our Golden Text is that Christ is a Savior, provided for the world--for "all people."

R2407 : page 372

And while all may gather something of the force and meaning of the word "Savior" as signifying deliverer, its underlying force and significance are not generally recognized. It is supposed that the Lord and his disciples spoke the common language of Palestine, the Syriac, and in that language this word, rendered Savior, signifies "Life-Giver." How much force this adds to the meaning of this beautiful text! Jesus was born to be a Life-Giver, and this joyful news is to all people. He may give life to whomsoever he chooses; and he chooses to give it, in harmony with the divine will, only to those who come unto the Father through him, by faith and obedience.

A life-giver is a father, and it is from this point of view that our Lord Jesus is prophesied to be, by and by, known as the Everlasting Father--the Giver of everlasting life--to the obedient of the world, not to the Church. (Isa. 9:6; 1 Pet. 1:3.) Adam, the father of the race, failed to give to his posterity perfect and lasting life: through sin he came under the sentence of death himself, and transmitted to his posterity only a blemished, dying condition. What the whole world needs, therefore, is life--eternal life,--and in sending Jesus into the world, God was meeting our necessities most bountifully.

But God does not propose to give eternal life to any of his creatures unless that gift would be a real blessing: and we know that eternal life would be a curse, instead of a blessing, to any not in full accord with the Lord and his righteous arrangements. Accordingly, we are told that all who would have the life which Jesus came to secure for mankind, and to offer to all, must accept the same according to the terms, conditions and limitations of the New Covenant--faith in the Redeemer and heart-harmony and obedience to God, to the extent of ability. In the present time (sin abounding and

Satan deceiving and blinding) not many can appreciate this great gift of God's love, and not many become his disciples in verity. This is the time, therefore, in which the Lord selects, "elects," from the whole world of the redeemed ones the "little flock," who shall be joint-heirs with Christ in the Kingdom.

But thanks be unto God, we can now see that the plan of salvation does not stop with the gathering of the elect Church, but that in the full sense of the word it is merely beginning there. And the testimony of the angelic choir which sang at our Savior's birth, and of the angel who declared, "Behold, I bring you good tidings of great joy, which shall be to all people," shall yet be completely fulfilled.

In the lesson above set forth (Heb. 1:1-9), the Apostle calls attention to the fact that our Lord Jesus and his testimonies were but further developments of the great divine plan of which God had been speaking to his people Israel, "at sundry times and in divers manners" in the past. He points out that if it was always appropriate to hearken to the Lord's messengers, it is much more appropriate that we hearken to the great Chief Messenger of Jehovah, our Lord Jesus, "whom God hath appointed heir of all things."

He next points out the basis of our good hopes of salvation through Christ--the basis on which divine justice and love may operate toward fallen mankind; viz., that this Jesus "himself purged our sins and has sat down on the right hand of the majesty on high," far above angels and principalities and powers.

When the Apostle points out the high exaltation of our Lord Jesus, and that it was a reward for his obedience in suffering death on our behalf, he proves four things: (1) That our Lord Jesus did give a ransom for our transgressions, which was satisfactory to the divine justice; so that through his stripes we might be healed, notwithstanding the sentence of eternal death which was against us through father Adam's transgression. (2) He proves this by the fact of our Lord's resurrection and high exaltation above angels, to share the Father's throne and nature in glory. (3) This exaltation of the Savior implies power--power to carry out the blessed provisions of the New Covenant, which he merely sealed with his precious blood. It must yet be made effective to mankind. (4) To make it effective

R2408 : page 372

will imply the use of the power and exaltation granted to this Life-Giver by Jehovah. Having bought the world from under the sentence of death he will in due time proceed to the establishment of the heavenly Kingdom: thus he shall bring in everlasting righteousness as the law of earth; lay judgment to the line and righteousness to the plummet; sweep away all the refuges of lies; bind the great Adversary, Satan; and, opening the eyes of the blind and the ears of the deaf, he then will cause all mankind to know respecting the love of God which passeth all understanding, which would not that any should even perish, but that all might turn unto him and live.--Isa. 11:9; 28:17; 35:5; 2 Pet. 3:9,13; Rev. 20:2.

The exalted and fully empowered Life-Giver will then stand ready, not only to make known to all mankind the terms of the New Covenant under which all may have eternal life, by obedience to God in him, but as the great Prophet he will stand ready to teach, and as the great Priest he will stand ready to help their infirmities and to direct their paths in the way of righteousness.

"Hallelujah! What a Savior!"

"He is able to save unto the uttermost all that come unto the Father by him." "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth."

===================

R2408 : page 373

"THE TRUE LIGHT THAT LIGHTETH EVERY MAN."

--JAN. 1.--JOHN 1:1-14.--

"In him was life, and the life was the light of men."--John 1:4.

REACHING far into the past, to the beginning of earth's creation as mentioned in Genesis, our lesson informs us that even then the Logos, the Word, existed, with God. "The Word" is a very good title for our Lord Jesus in his prehuman condition: it is the translation of the Greek word Logos, which might more literally be rendered, "the Expression:" for the great and honorable one, the heavenly Father's companion "before the world was" made, who is declared to have been "the beginning of the creation of God," was in every sense of the word a full and complete expression of the divine will, mind, purpose, character. Of this First-begotten-one the Apostle writes that he was "in the form of God"--a likeness of Jehovah (Phil. 2:6), but he does not claim, as our common version would appear to make him say, that the Logos thought it not robbery to be equal with the Father, Jehovah God. The Apostle's argument is to the very contrary of this: he is showing that the Logos was fully subservient to Jehovah; and that it was a proof of this subserviency and obedience and humility, that the Logos became flesh, the "man Christ Jesus." And further, in harmony with the same humility and obedience to the Father, he became obedient to death, even the death of the cross; and on this account ("wherefore") Jehovah God highly exalted him by a resurrection to the divine nature, far above angels, principalities, powers, and every name that is named,--to a position higher than any other, higher than his prehuman condition, next to the Father, and an associate of his throne, his glory, his power, his nature.

What the Apostle does say is to the very contrary of the statement of our common translation. A good translation is furnished in the Emphatic Diaglott:-- "Who, tho being in God's form, did not meditate a usurpation to be like God, but divested himself, taking a bondman's form." This is in agreement with the rendering of the passage by various Greek scholars, thus: "Who...did not think it a matter to be earnestly desired," --Clarke; "Did not earnestly affect,"--Cyprian; "Did not think of eagerly retaining,"--Wakefield; "Did not regard...as an object of solicitous desire,"-- Stewart; "Thought not...a thing to be seized,"-- Sharpe; "Did not eagerly grasp,"--Kneeland; "Did not violently strive,"--Dickinson; "Did not meditate a usurpation,"--Turnbull; "Who, being in the form of God, counted it not a prize [margin, a thing to be grasped] to be on an equality with God, but emptied himself, taking the form of a servant."--Revised Version.

But altho the Scriptures nowhere place the only begotten and well-beloved Son of God on an equality with Jehovah himself, either while he was here on earth, nor while he was the Logos, before he was "made flesh," they do assure us that now, in his highly exalted condition, the Logos still, Christ Jesus still, he is partaker of the divine nature, glory and all power in heaven and in earth; and accordingly we are instructed that "all men should honor the Son, even as they honor the Father." (John 5:23.) However, our lesson introduces us to our Redeemer in his prehuman condition, a spirit condition, higher than the angels, and assures us that all things were made by him: literally, "Without him was not one thing made that was made." Thus we see that in all of Jehovah's creative work on every plane the Logos had preference--"that in all things he might have the preeminence."--Col. 1:18.

The number of Bible students who are non-critical is very large. It is not, therefore, surprising that many have fallen into the error of supposing that this first verse of John's Gospel is a declaration that the Logos was the full equal of Jehovah--that the Word, the message, was the full equal to the one who sent the Word, the expression, the message. Yet this is contradictory to reason, as well as contradictory to the testimony of our Lord Jesus himself, who unequivocally declared, "Of mine own self I can do nothing; as I hear I judge;" and again, "The Father is greater than I."--John 5:30; 14:28.

Scholars are all aware that the word that is translated God in the Old Testament is not equivalent to the word Jehovah. Altho its significance is "mighty one," it is frequently used for others besides the All-mighty, Jehovah: it is used for angels; it is used for great men; it is used for false gods. The word Jehovah is the specific name for the All-mighty One, to whom all other elohim (gods--mighty ones) are subject. So in the New Testament, the word theos is the equivalent to elohim, and signifies mighty one. It is used in the New Testament most frequently in reference to Jehovah himself, but sometimes, in referring to man, and to false gods, and several times in referring to our Lord Jesus. The first verse of John's Gospel is a marked instance of the use of theos in referring to Jehovah's Logos, his Only Begotten Son, "the beginning of the creation of God." (Rev. 3:14.) But the critical Greek student should find no difficulty in distinguishing between these two Gods, and noting that the one is distinctly referred to as the superior of the other, for this distinction is clearly shown by the use of the Greek article before theos in referring to Jehovah, and the absence of that article when theos is used in referring to the Logos. The effect of this, expressed in our English language, would render the passage thus:--

"In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. The same was in the beginning with the God."

This translation will not be disputed by any Greek scholar; and it sets at rest all ground for dispute respecting the primary relationship between the Father and the Son. Indeed, the expressions, "Father" and "Son" imply what is elsewhere stated,--that the Son "proceeded forth and came from God" (John 8:42). Otherwise these terms, Father and Son, are meaningless. A son can never be his own father, nor can it be claimed that a son never had a beginning, for the term, son, implies a life, existence, being, which had a beginning, and which was derived from a father. The Scriptures, when permitted to interpret themselves, are beautifully consistent, and harmoniously reasonable. But when warped and twisted by preconceived ideas and false doctrines, the light of truth becomes darkness, and mystery is written upon everything connected therewith--not the

R2408 : page 374

mystery of God, however, but "the mystery of iniquity," of darkness, of error.

"In him was life." Our Lord's separateness from the human family is thus pointed out: in no other man than "the man Christ Jesus" was there life. In all the race of Adam, the entire human family, aside from Jesus, death was working; it thus reigned in the entire race from the time father Adam became disobedient and forfeited the life that was in him originally, and was able to impart to his posterity only dying conditions. It was this life in Christ--the fact that he was separate from sinners, holy, harmless, undefiled, that constituted this Savior, whom the Father sent, a beacon light of hope for our race. Had he in any manner forfeited his rights to life, either before he came to human conditions, or while he was the man Christ Jesus, our light of hope would have been extinguished: but possessing his rights to life he, according to the Father's program, laid down his life on our behalf--a corresponding price for the life of Adam, which had been forfeited through sin;--a corresponding price, therefore, for all who had a share in Adam's death penalty.

Having thus bought us with his own precious blood, he thus became light-giver, hope-giver, to the world of mankind, and also its life-giver. Praise God for this great light and life provided for a dying world; and altho it is true that the light shone amidst the darkness of

R2409 : page 374

human depravity without being generally comprehended or appreciated, it is also true, nevertheless, that "that was the true [antitypical, the real, genuine, not counterfeit or typical] light, which lighteth every man that cometh into the world." It matters not, therefore, that this true light was not comprehended and appreciated by the Jews in the days of his flesh, and that he is not comprehended even to-day by the world of mankind; he, nevertheless, is the true light, and in the Father's due time he shall accomplish the great plan of God, of which he is the center, the expression, the Logos;--he shall enlighten every man born into the world. Nor shall any be permitted to languish in darkness, or to fail of eternal life by reason of lack of knowledge; in due time all the blind eyes shall be opened, all the deaf ears shall be unstopped, and the blind shall see out of obscurity the great Light which God has raised up, to be a prince and a Savior for whosoever cometh unto the Father through him.--Isa. 35:5; John 8:12; 14:6.

True, only a minority have yet seen this light, for still "Darkness covers the earth, and gross darkness the people." (Isa. 60:2.) We are waiting, however, for the glorious Millennial Day in which this great light, this true light, shall shine forth as the sun in the Kingdom of the Father, and when his faithful ones, his jewels, chosen and polished during this time of darkness, shall be glorified with himself, and be associated in the great work of enlightening mankind, and as the Seed of Abraham, in blessing all the families of the earth with this enlightenment, and with accompanying opportunities for harmony with God, and eternal life. --Matt. 13:43; Rom. 8:17; Gal. 3:16,29; Gen. 22:17,18.

Nothing in this, however, offers excuses for those catching even a glimpse of this great light in the present time. Blessed are their eyes if they see, and their ears, if they hear, and such will have the graver responsibilities and "stripes," if they do not walk according to the light which they have received.--

Luke 12:47,48.

The Apostle carefully distinguishes between the messenger of the light and the Light itself. Subsequently (John 5:35) our Lord speaks of John the Baptist as a burning and a shining lamp (mistranslated light). A totally different Greek word is used when our Lord is spoken of as being the Light, but this same Greek word, phos, is used with respect to the Church which is the Body of Christ, and with her Lord partaker of the holy spirit. Respecting these members of his Body, members of the ecclesia, the elect, our Lord expressly says, "Ye are the light of the world," using the very same Greek word that in this lesson is used with respect to himself. It is this same word, phos, that is used in the following Scriptures: "If the light that is in thee become darkness;" "The children of the light;" "What union hath light with darkness?" "Put on the armor of light;" "Now are ye light in the Lord;" "Walk as children of the light;" "Out of darkness into his marvelous light;" "Walk in the light, as he is in the light." A similar distinction, as between John and Christ, is to be noted in the fact that our Lord is the Logos, the Word, while John the Baptist was not the Word, but was merely "A voice crying in the wilderness."

When the Logos was made flesh, became the man Christ Jesus, altho he was in a world which he had created by the Father's power vested in him, yet the world did not recognize him, and even his own nation, to whom he specially presented himself, received him not. Nevertheless, some of them received him, and as many of them as did so were blessed--blessed with the power and privilege of becoming sons of God, whereas previously their highest possibility had been to be God's servants and friends. Here we note the change of dispensation from the Jewish to the Christian, and that this change was made possible by something which our Lord did or offered. What he did was to redeem the Jews from the sentence of the Law Covenant, under which they rested, and to redeem all mankind from the death sentence which came upon all through Adam's disobedience.

Until this ransom had been paid to divine Justice, the condemned ones could not be received back to the condition of sonship primarily enjoyed by father Adam, but forfeited for himself and posterity when he became a sinner. The mission of the great Light into world was not only to redeem man's life, but also to enlighten him and to restore as many as may be willing to accept sonship, and this work has not yet been accomplished. Nay, it may be said scarcely to have begun, for only a remnant of his own nation received the true Light; and only a little flock in all, from every kindred, nation or people, have received him and his blessing, as now offered to mankind,--the vast majority being blinded by Satan, and thus hindered from seeing the true Light, as the Apostle explains.--2 Cor. 4:4.

Those called during this time of darkness, when gross darkness covers the people, are called to what the Scriptures denominate a "high calling," a heavenly calling--not merely to a restoration to human nature, and its privileges and blessings lost through sin: they are called to special fellowship with the Logos himself --called to be partakers of his light, and sharers with him in the future work of enlightening and blessing

the world. These are sons of God in an especial sense --in a sense different from Adam even in his state of innocence. (Luke 3:38.) These are invited to be sons of God on a plane of sonship higher than the angelic sons; viz., as heirs of God, joint-heirs with the Logos, partakers with him of the divine nature, which is far above angelic and all other natures.--2 Pet. 1:4; Rom. 8:17.

This power to become sons of God is not granted to sinners, but to the justified--to those who have been justified by faith, by believing on his name. These are begotten, not after the ordinary manner in which fleshly children are begotten, not by blood, nor has the will of the flesh anything whatever to do with their begetting, as it always has to do with the begetting and character in a fleshly begetting. In their begetting of the spirit of the truth, altho that truth may be presented through human agencies, the begetting cannot be accomplished by the will of man, but only in proportion as the natural will is rejected and ignored, and the will of God received instead. The Apostle James (1:18) explains this begetting, saying, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." These "new creatures in Christ Jesus," sons of God and prospectively joint-heirs with Christ, are expected to receive of the Father's spirit so fully (through the word of his grace) that they will be willing to suffer reproach for his cause and his truth, and like the Logos himself be willing to lay down their lives for the brethren, in harmony with the divine arrangement of this age, as living sacrifices to God, holy, acceptable through Christ. And it is only upon condition that they suffer with Christ that they may hope eventually to be his joint-heirs in the Kingdom and glory and power promised him by the Father.--Rom. 8:17; John 1:11,12.

The fourteenth verse goes back to take up the subject at the same point as verse five, and to repeat the narrative from another standpoint. "The Logos was made flesh, and dwelt among us." This does not teach what is ordinarily called the doctrine of the Incarnation, which is understood to signify that the only begotten of the Father, the Logos, came as a spirit being, and inhabited a fleshly or human body for a time, and was again liberated from that body at or about the time that the body was crucified. This view of the incarnation of the Logos makes nonsense of much of the Scripture, and beclouds and mystifies the minds of many Bible students. From this standpoint they think of our Lord as really a spirit being, who never ceased to be a spirit being, and who never was in any sense of the word a man, a human being, but who merely appeared to be a human being, but actually was not. From this standpoint of view our Lord's prayers to the Father, his temptations in the wilderness, and his tears and dying cry are all made to appear as so much clever acting; because this false claim makes it appear that he really was so far above human conditions that he could not be tried, tempted, suffer, etc. Furthermore, it implies that he did not really die, but merely appeared to die, and that at the moment the flesh was crucified the Logos merely stepped out, and became a silent invisible spectator of the tragedy of Calvary.

But it was no such farcical sacrifice for sins, and pretended death without dying, that God had typified during the preceding sixteen hundred years, in the sacrifice of bulls and of goats, etc., year after year continually. Adam's death-sentence was a real sentence, a genuine penalty, and the ransom by which we are made free from sin was a no less real sacrifice, which our Lord--"the man Christ Jesus"--gave on our behalf. --1 Tim. 2:5,6.

The Apostle assures us that he who was rich for our sakes became poor: he did not merely pretend to be poor, by merely putting on an outer coat of a lower nature, but he actually became poor, actually left the glory and honor of a higher nature, he actually humbled himself and took human nature;--not, however, fallen human nature, not sinful flesh, but the human nature unfallen, the likeness of humanity free from its blemishes through sin and death.

This is in exact accord with the Scriptures under consideration, "He was made flesh:" literally, "he became flesh." Nothing less than this great stoop or humiliation enabled him to be our Redeemer, and qualified him to give to God the ransom price for man's transgression; as it is written, "By a man came death, by a

R2410 : page 375

man also came the resurrection." It was a man that was sentenced to death, and neither an angel's life, nor the archangel's life, nor any other life than a man's life could be the "corresponding price" which would release Adam and his posterity from the death penalty. Just so the sacrifice of lower animals could never take away sin; because, altho innocent of sin, they were not of the same identical nature as the sinner, and therefore could not be accepted of divine justice as man's ransom price. The Logos did not die in his change from spirit nature to human nature; but when "the man

Christ Jesus" died, it was the full giving up of life in every sense of the word--nothing was retained; "He gave all that he had" (Matt. 13:44,46),--he gave his life, the life of the man Christ Jesus, which had previously been the life of the Logos. His being ended: "He poured out his soul [being] unto death; he made his soul [being] an offering for sin." This is further testified to by the Lord himself who, after his resurrection, declared, "I am he that liveth and was dead--behold, I am alive forever more." "Christ dieth no more; death hath no more dominion over him."--Isa. 53:10,12; Rev. 1:18; Rom. 6:9.

"We beheld his glory," his grandeur, his perfection, his nobility; it shone out clearly to those who had eyes to see it--those who were not blinded by the prince of this world. These very glories of the man Christ Jesus attest fully that he was not of the sinner race of Adam, but that he was indeed an exception to all mankind; giving evidence of having been begotten of the heavenly Father, in that he was full of grace and truth. "As he was so are we in this world," says the Apostle: and altho we are by nature sinners and children of wrath even as others, yet by grace we have been begotten again to a new nature, and this grace of God operating in our hearts, enlightening, purifying, sanctifying, should, gradually at least, transform us, change us "from glory to glory," bringing us more and more to the likeness of God's dear Son, our Redeemer and Lord, to whom, with God the Father, be praise and thanksgiving now and forever, for "so great salvation, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him."--Heb. 2:3.

===================

VOL. XX. JANUARY 1, 1899. No. 1.

CONTENTS.

Greeting and Exhortation for the
New Year, 1899.............................. 3
Full Submission of Our Wills.................. 4
Not Strange Concerning Fiery Trials........... 5
The Church's Divinely Appointed Mission........... 6
The Correct View.............................. 8
Poem: Now His Will is Mine--1899.................. 12
Questions: In Re Communication between
Heaven and Earth............................ 12
Are Sacrifices & Sufferings Necessary......... 12
Follow the Lamb Whithersoever
He Goeth.................................... 13
Water Turned into Wine............................ 16

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church.--Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

WITHDRAWAL LETTERS--FREE.

We again remind our readers of these letters specially prepared and ready for the signature of any desiring to use them. Send for a sample, and then, if it suits your purpose, ascertain the address of each member of the church from which you wish to withdraw, and notify us of the number. We will be pleased to send you, free, enough letters to send one to each--with suitable tracts and envelopes.

Experience proves the wisdom of this course: for your real sentiments, motives, etc., are so apt to be misunderstood and misrepresented. You owe it to your sectarian friends and to the truth, not to be misunderstood--not to have your good deed evil spoken of, or evil thought of. Besides, you did not join the preacher, but the congregation;--hence, your withdrawal and the reasons therefor should be addressed to the congregation, each, all.

POEMS AND HYMNS OF DAWN--CHEAPER.

The cost of paper, printing, binding, etc., is constantly falling (in other words, the purchasing value of our gold standard dollar is constantly rising): and thus we are enabled to reduce the price of these books nearly one-half. The price hereafter will be 50 cents each plus postage 8 cents each. The wholesale price (granted to TOWER subscribers) is one-half, namely 25 cents each, by freight or express,--if by mail, add 8 cents postage.

We know of no other collection of poems and hymns so choice as this one.

UNLESS WE HEAR FROM YOU PROMPTLY,
YOUR NAME IS LIKELY TO BE DROPPED FROM OUR LIST,
IF YOUR SUBSCRIPTION IS IN ARREARS.

===================

R2411 : page 3

GREETING AND EXHORTATION FOR THE NEW YEAR.

--1899--

DEAR Friends of the WATCH TOWER family, accept, please, our editorial greetings and good wishes, as we cross the threshold of another year. We trust that each of us can truthfully sing with the poet,--

"Looking back, we praise the way,
God has led us, day by day."

And let us remember that the great Watchman of Spiritual Israel, the Lord, changes not; his exceeding great and precious promises are all yea and amen to those who obey him--to all who by faith abide in him, trusting in the merit of his atonement--who, possessing his spirit of love, are seeking to walk circumspectly in his footsteps. To all such, if they continue thus and abound, we guarantee that the year, 1899, will be a happy year, basing our guarantee upon the Lord's promises.

But how many, who know this full well, are disposed to be fearful, doubtful, unbelieving: and thereby are paving the way for troubles! How long it requires for some of the pupils in the school of Christ to find out why they are in this school and under the Teacher! Surely, the object should be to be taught--to learn of him whom God has appointed to be the Teacher of all his justified and consecrated sons, adopted into his family. We do not come to this Teacher to obtain his certificate that we need none of his instruction; but that from his Word in conjunction with the daily experiences in life (his "providences" to all his pupils) we may grow daily in his likeness;--in grace and in knowledge.

If at first we, as pupils, get confused and mistake self-will for God's-will, and our Teacher points this out to us by some failure of our projects, we are not (1) to be rebellious and resentful of the lesson; nor (2) to be discouraged and disheartened. On the contrary, we are to profit by every experience; seeking that the lessons of one day shall be put in practice and become our aids on following days.

The most important lesson of this school-term is Faith: the faith with which we became the Lord's and entered his school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning.), knowledge of the Lord--of his methods, his plan, his character. Hence we must study well our Teacher's words and general conduct and as well his providences or private instructions to us individually--interpreting these always by his words. Much of what we accepted at first by faith (respecting the Lord's goodness and wisdom) will gradually become knowledge: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

As in other schools, so in this, different degrees of learning are represented in the students;--some are in the primary stage of development; some in the intermediate, and some in the graduating class. The graduating degree of discipleship in the school of Christ is the one that all are to strive for: it is absolutely essential that we reach this degree, if we would pass examination --finish our course with joy and be granted the Master's "Well done!" and the prize of our high calling at the end.

We want to outline this course of "study" and to ask all the dear brethren and sisters of the WATCH TOWER family, who have not already started in this course, to take it up for the year 1899. Blessed are sure to be the results. You will find as you progress in it the peace of God, which passeth all understanding, ruling in your hearts: this will transmute the trials of faith and of patience into blessings, and the sorrows and disappointments of earthly hopes into channels of God's grace, and the perplexities of life into full assurances

R2411 : page 4

of faith. This graduating degree of faith, hope and love is attained by--

A FULL SUBMISSION OF OUR WILLS TO THE LORD'S WILL!

Do you answer,--Why, that is what I have been wanting to do ever since I consecrated myself to the Lord; but I have not attained it;--What more can I do? Ah yes! so it has been with all fully consecrated children of God; for a long time we all made the same mistake of wanting to fully submit our wills to God's will, instead of doing so.

A good wish is an excellent thing, very important indeed, but if the wish does not lead to performance it is valueless. Some people never get beyond the wishing point in any of life's affairs: they wish to rise at a certain hour in the morning, or to attend to certain recognized duties, or render some service, or speak some word of kindness or encouragement in the name of the Lord,--but they never fulfil their good wishes in deeds. The good wish should be followed by a good and determined will, which is sure to be favored by a way in matters fully in accord with the divine will. Now, without dropping a single good wish, let us begin immediately to make this a successful year, by throwing the entire strength of our wills into doing.

But now take care--you are on treacherous ground: a strong will is as dangerous as it is valuable. If misdirected, you have started a force, an energy, which may lead you far astray. And conscientious people are in danger along this line especially: for when their wills get hold of a matter which their consciences approve they may make as much of a blunder as did Saul of Tarsus under similar circumstances.

There is but one safe course; and to prepare the Lord's people to know, to realize this, is the object of all the preliminary courses in the School of Christ, leading up to this graduating course. This final lesson to be learned is that the wills that are to be exercised in good deeds and good words are not our own wills, except as by adoption we have taken the Lord's will to be ours. When we became the Lord's pupils it was by and as a consequence of the surrender of our own wills; and our first lessons in this school were in keeping our wills dead. We can see as we look backward that by the Great Teacher's aid we won some victories over self-will, and have come to the place where our real desires are, as expressed by the poet,--

"Lord, at length Thy love hath conquered,
None of self, and all of Thee."

But even after we have adopted the Lord's will (as instead of our own natural preferences) and made it ours; and after we have resolved to do the Lord's will;--still we are in danger and need to walk carefully,

R2412 : page 4

lest we misapprehend the Lord's will and adopt the will and plans of fellow men or of a church, instead of the Lord's will. Consequently, without despising human aid in the ascertainment of the Lord's will, while remembering that God still, as in times past, makes use of human agencies in instructing his people, it must not be forgotten that Satan also uses human agents to mislead and to deceive, and that God permits this, in order to teach us that he is the real Teacher. Hence he puts his Word, the Bible, as the test by which his people are to distinguish between true and false teachers, saying, "If they speak not according to this Word, it is because there is no light in them."--Isa. 8:20.

Coming to the Scriptures to ascertain God's will, we find that the great work which God asks of us is not work for others, but work in ourselves; subduing, conquering, ruling self. "This is the will of God [concerning you], even your sanctification!" (1 Thes. 4:3.) Everything else, therefore,--our service of the household of faith, and our doing good unto all men, by home and foreign missions, etc., etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, Tho we should preach the gospel eloquently to others, and tho we should give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be nothing, from the divine standpoint.

On the contrary, if we be sanctified to God by the truth--if our wills be dead, and the Lord's will be fully accepted as ours, in thought, word and act, we have attained the will of God and will win the prize as "overcomers"--even if, opportunities being denied us, we never preached, never gave to the poor and never suffered as martyrs for the truth's sake. Let us all note well this point,--"This is the will of God [concerning you], even your sanctification." Let nothing becloud or obscure this truth;--neither other truths nor errors. Let it dominate our course in life, and then, if God's will is really our will, we have a clearly marked pathway before us, which is very important.

But without doubt, God will open before all such opportunities to serve the truth to others,--to let their light shine to the glory of the Father and the blessing of fellow creatures; for this is his command to us: and we may be sure he gives no commands impossible to be obeyed. If you have been seeking opportunities of service and finding none, there must be something wrong: you may have been seeking some special service of your own preference (your old will meddling with your newly adopted will--the Lord's). Possibly the great Teacher sees pride remaining--pride which you would have been prompt to crush, had you recognized

R2412 : page 5

it; but which hid itself from you under the cloak of "self-respect." Possibly the great Teacher by his providence and his Word is saying to you, "Do with thy might what thy hand findeth to do." Possibly he sees that you would be spoiled by giving you a more important service for others, before you have learned the lesson of humility--all important in the Lord's sight. Act quickly, therefore, the time is short,-- "Humble yourselves, therefore, under the mighty hand of God [to do whatever service his providence has made possible to you], that he may exalt you in due time." --1 Pet. 5:6.

"THINK IT NOT STRANGE CONCERNING THE FIERY TRIALS."

Have you never suffered for righteousness' sake--a martyr to principle? Strange, when the Master so plainly declared that "Whosoever will live godly shall suffer persecution." Can it be that the Lord erred? Is not the danger rather that you have not been living godly? You say that it is your highest wish, to live godly: but do not forget the distinction already drawn between wishing and doing. Resign your own will entirely, put it all away and begin to do the Lord's, item by item, just as you are able to find and prove it in his Word--using the best human help you can obtain, in this seeking and proving. Soon the persecutions will come: and from most unexpected quarters.

And when the persecutions come, be prepared for them--forearmed by God's Word; for they will be temptations to your flesh: through them the Adversary will seek to embitter your soul and to stir up in you the elements of the old nature reckoned dead--anger, malice, hatred, envy, strife. If this be the effect of persecutions in you, the Adversary is gaining the victory --you are not overcoming evil, but being overcome by it. The old nature will even call upon its best qualities to fight against persecution--it will call upon your natural sense of Justice to come, help and resist; it will call upon Conscientiousness to agree that the persecution is unmerited; it will call upon Benevolence and Spirituality, your love of family and friends, and every other good quality of your being--all will be appealed to either to fight the persecution or to abandon the course of godliness which led to it.

Then you will be in the thick of the fight, and unless previously armed with the panoply supplied in the divine Word, you are almost sure to lose faith, become terrified and flee. And whoever does this is sure to be wounded, if not captured by the enemy: for our armor is a front armor, not a back armor. It is invulnerable so long as we stand firm for the right, the truth, in our great Captain's name and strength--it is a hindrance to those who draw back.

But why should we flee terrified? Is not this the very test of our loyalty and devotion to the Lord and his Word, for which all of our previous experiences and instructions were but preparations? Is not this the very test the Lord declares indispensable to all who would be accounted victors and be made his joint-heirs in the Kingdom? Is not this the very opportunity for which we prayed, and are not the incidental persecutions exactly what our Lord forewarned us would be part of the cost of faithful discipleship? And are not these the very persecutions whose absence earlier in our Christian experiences made us wonder whether or not we were acceptable sons of God?--Heb. 12:8.

Surely, our answer to these questions must be, Yea, Lord! even tho because of weakness of the flesh the answer be not joyous as it should be, but through unbidden tears. And with this answer on our part the Lord is pleased; and angels of his mercy--his promises exceeding great and precious--minister unto us and strengthen us.

That is the time to "fight the good fight"--and, triumphing over self-will completely, to accept the buffetings and slanders and misrepresentations of good intentions and good deeds with meekness and patience. That is the time when the Lord's spirit of love, dwelling in us richly, will manifest itself in the control not only of our words and actions, but of our inmost thoughts. If even so much as a bitter feeling against our traducers and maligners arises, it is to be fought, and so complete a victory gained over it that every fiber of our beings will be in sweet accord with our Great Teacher's instructions, "Love your enemies. Pray for them which despitefully use you and persecute you. Bless and injure not."

Your earliest definition of "injure not" will probably have been that you should not kill or wound your enemies physically: but as you look to the Teacher and heed his word you will hear him say, "Learn of me," and you will note with the Apostle, that tho he did no sin, neither was guile found in his mouth, yet, "When he was reviled he reviled not in return; when he suffered he threatened not; but committed his cause to him that judgeth righteously." (1 Pet. 2:22,23.) If you are a faithful pupil it will not be long until you see that the perfect law of liberty, the law of Christ, is a discerner of the very thoughts and intents of the heart, and that while you must hate all sin, you cannot hate any sinner and yet have the love of God perfected in your heart. You see that this means that you not only must not retaliate and revile your foes, but must not even wish to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love--the spirit of Christ.--Compare 1 Cor. 4:12 with 1 Cor. 6:10.

R2412 : page 6

Are you tempted to repine, to feel disappointed at your lot in life or your experiences by the way? That is the time to remember that all repining, discontent and disappointments indicate that self-will in you is not so dead as you had hoped. For he who has buried his own will completely in the will of the Lord can know no disappointment; but in every affair of his life he sees by faith divine appointment or supervision, and hears the Word of the Lord in all of life's affairs assuring him: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) It is one of the evidences of reaching the graduating condition of heart, when we are able to take the oppositions of the great Adversary and of the world and of our own flesh patiently, uncomplainingly, unmurmuringly, "joyfully"--as a part of the disciplinary experience meted out to us by our all-wise and all-loving Lord.

Such is the "good fight." The first battle is the severest, and each subsequent victory is easier; for with each victory the new will (the Lord's will in us) grows stronger, and Hope's sight of the things God has in reservation for the faithful grows keener, and Faith's strength and endurance greater. And with the very first victory come blessings, which are added to after every victory: blessings of rest, peace, joy in the holy spirit and full assurance of faith, as our Teacher promised,--"Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad!"

R2413 : page 6

From this standpoint, and from no other, is it possible to accept with fortitude and resignation whatever tests of patience, perseverance, faith, hope and love the Lord may see fit to permit to come upon you. In this condition all our experiences will result in blessings, however unpropitious they may appear on the surface.

It is from this standpoint (of victory over self-will --unto sanctification of spirit through obedience to the truth) that all the blessings and promises of the divine Word are ours in the fullest sense--"All things are yours,...whether things present, or things to come; ...[for] ye are Christ's; and Christ is God's." This is the graduating degree of the School of Christ, dearly beloved, in which we all seek to be approved during the year just begun. Let us unite our hearts and prayers, and above all our new wills, with each other's and with our Master's, to this end that we may be wholly sanctified and for the Master's use, present and prospective, made meet. "And the very God of peace shall bruise Satan under your feet shortly."--Rom. 16:20.

Let our prayers every morning ascend to God,--"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer." (Psa. 19:14.) And every evening let us review the day, judging our hearts (wills) by the Lord's law of perfect love--praying his forgiveness of shortcomings, and thanking our Lord for the strength and grace which brought its victories.

* * *

"Come, let us anew our journey pursue,
    Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
    And our talents improve,
By the patience of hope, and the labor of love."

===================

R2413 : page 6

THE CHURCH'S DIVINELY APPOINTED MISSION.

"Seeing we have this ministry, as we have received mercy, we faint not."--2 Cor. 4:1.

WHAT is the mission of the Church?--What ministry or service has the Lord appointed to his consecrated people? This question is one that should be prominent and clear before the mind of every consecrated child of God. It is of the utmost importance that the servant know what is expected of him before proceeding far in rendering service; otherwise he will be more than likely to waste his energies in wrong directions--leaving undone those things which ought to be done, and giving attention to matters which would better be attended to otherwise according to the plan and arrangement of the great Supervisor of the plan of salvation--the Lord.

The answers to this question throughout Christendom would probably divide themselves into three groups --two of them quite unscriptural, and the third, altho Scriptural, by reason of other errors generally associated with it, is made unreasonable, and held in its purity and consistently by but few. We will examine these as follows:--

(1) THE ROMAN CATHOLIC VIEW of the Church's mission is that she is the ruler of the world, appointed to be such by the Almighty, and duly empowered and authorized to rule over kings and nations, to order all the affairs of earth, moral, political, financial, social and ecclesiastical,--the pope and his hierarchy constituting this spiritual kingdom. This spiritual kingdom, it claims, reigned gloriously in the past,--during the period which the remainder of mankind denominate "the Dark Ages." They claim that now this kingdom is suffering a reverse at the hands of infidelity, Protestantism, etc., and is deprived of its proper, God-given and God-intended rights, as the supreme government of the earth. It claims that very shortly there will be a grand change in earth's affairs, which will put back again, into its possession and under its control absolutely, all peoples, nations, kindreds and tongues, so that again, as of yore, the pope shall be the recognized head of the world, all other religions be overthrown and effectually stamped out, and that thus the world shall be blessed --by a return to medieval conditions.

R2413 : page 7

We dispute this theory, and hold that the Scriptures teach to the contrary: that the reign of the Church as the Kingdom of God to rule and bless the world is declared to be not during this "present evil world" or age, but in one to follow this, to be inaugurated by our Lord Jesus with power from on high, at his second advent. The Scriptures point out, in harmony with sound reason, that the sufferings of the Church are not coincident with her reign, but precede it. The sufferings of this present time, they assure us, are not worthy to be compared with the glories which shall be (future) revealed in us. (Rom. 8:18.) These sufferings, tho they are to be unto death, are to be esteemed light afflictions and to be rejoiced in, because of the divine assurance that they are working out for us (preparing us for) a far more exceeding and an eternal weight of glory, as yet unseen.--2 Cor. 4:17.

(2) THE COMMON VIEW AMONGST PROTESTANTS respecting the mission of the Church resembles the foregoing considerably, except that the pope and his associates are rejected as respects their claims to special divine authority to rule the world. The claim of the Protestants, however, is that religion should undertake to rule the world, and to place its representatives in power amongst the nations; and that higher and better forms of religious sentiment should be cultivated, the religion of the world growing with its politics and its social conditions, and thus leading the world onward and lifting the degraded masses up to

good citizenship. In other words, this claim, growingly prevalent amongst Protestants, is what may be termed the worldly idea of the Church's mission; viz., to engage in merciful, philanthropic, educational, moral and benevolent works, in the interest of mankind. In other words, this view recognizes the Church as the moral influence which God has placed in the world for the world's uplift and regeneration.

We hold that this view is wrong, wholly unscriptural; that it is a mistake to suppose that the Church is placed in the world as a reformatory institution. But if we are asked, Should Christians not take a deep interest in all reforms--in temperance reform, for instance, in social purity, in political reform, in good citizenship, in anti-tobacco crusades, in socialistic developments, in financial reforms, etc.? we answer, Yes, indeed; no one could be a true Christian and yet be without sympathy as respects all these and every other possible effort for the mental, moral and physical uplift of our race. And yet you say that this is not the mission of the Church? Yes, we answer; altho our sympathies are with every good work, we are at the same time to inquire of the Lord respecting how, where, what, we may do in his service, if we would be colaborers together with him--"Lord, what wouldst thou have me to do?" Our query should not be addressed to fellow-men, nor should we accept the burdens and duties and obligations which their judgments and consciences would lay upon us. Rather we are to hearken to the voice of the Lord (the Scriptures), and are to follow his directions, regardless of our own and other people's conjectures as to what would be most expedient.

Nowhere in the Scriptures are God's people directed to spend their time in efforts at morally reforming the world. Our Lord did not engage in this work, neither did the apostles, nor did they offer any suggestion to the effect that the work of the Church should ever differ from the work which they performed and directed us to continue. On the contrary, they declare that we have the apostles for ensamples of how we ought to walk. They declare that our Lord's course was in full, perfect harmony with the divine will and plan, and that the apostles faithfully followed his example: and we are exhorted to simply become coworkers together with God in his work, already instituted, --not to alter or attempt to improve on them. There were moralists and moral reformers in our Lord's day; some along the line of total abstinence, some along the line of asceticism, inculcating rigid self-denials in food, clothing, etc., as essential to a moral uplift of the people. There were also political reformers, who sought the establishment of republican institutions, in his day; and social reformers, who sought to establish forms of communism. There were also dress reformers at that time, who advocated certain peculiar styles of clothing, beneficial to health, morals and religious sanctity. Do we find that our Lord or his apostles ever associated with any of these, or that they ever in any word or act gave sanction or encouragement to any of these theories or reforms? No, not once.

It may, indeed, be claimed that a kind of Christian communism at the beginning went without rebuke, even if it were not commended by the apostles. We answer that the short-lived communism of the early Church was to some extent the result of the new doctrines promulgated by Christ, the central feature of which was love to God and love to fellow-men, as opposed to the selfish sentiments of fallen man: so that without divine instruction there was a disposition on the part of believers to have "all things in common." But if the holy spirit sanctioned and permitted this, in the beginning, it was evidently only as a lesson, as an

R2414 : page 8

experience to the Church, to show that union and communion of this kind is not practicable under present conditions, while all are troubled by imperfections of the flesh--their own and that of other men. At all events we do know that the Lord did not permit that communism to last long, but, as we are told, permitted instead a great persecution to arise against the Church, which scattered the would-be communists everywhere to preach the Gospel.

Nor did the apostles ever recommend such procedure, or attempt such an arrangement amongst the Christians elsewhere. If, then, the teaching and example of our Lord and his apostles are our criterion of the will of the Lord, the Church's commission is not to morally reform the world. But perhaps someone will say, Times are changed from what they were, and the Church's work should change accordingly. We answer, that the Apostle Paul declares in so many words, "I have not shunned to declare unto you all the counsel of God." (Acts 20:27.) Whatsoever, therefore, is additional to that which was stated by the Apostle is not the counsel of God. And any counsel from any other quarter is not to be received by Christians, and is sure to be misleading. Again, the Apostle says to Timothy, respecting the Word of God, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16,17.) If, therefore, it was God's design that the Church's mission should change at some future time we should be able to find in the Scriptures some intimation of this kind, and some authority for the change. And if we find no authority for a change in her mission, we should make no change.

But some one inquires, Did not our Lord especially go after the publicans and sinners, and specially welcome them; and was not this an indication to us that the Church's work is to be largely amongst the lower, depraved classes of mankind? We answer that the publicans and harlots were not made the subjects of special missionary efforts on the part of our Lord and his apostles: it was when these classes came to his ministry, to his preaching, manifested interest therein and signs of repentance and reformation, that he received them cordially; he did not refuse to recognize them, as did the Pharisees. The record is not that he went on slumming missions, after the publicans and harlots, but, he "receiveth [publicans and] sinners," and that many of these lower classes heard him gladly. (Luke 15:2; Mark 12:37.) Furthermore, be it noticed, these publicans and sinners were members of the Jewish Church--for that entire nation was accepted of God as his people, and they were all included under the typical sacrifices for sin, on the Day of Atonement; and they were all reckoned as under the Law Covenant --Covenanters. These lower classes had slipped away from the outward observance of the Jewish law, but our Lord testified that many of them were in far better condition of heart to receive his message than were many of the outwardly pious Pharisees.

(3) THE CORRECT VIEW OF THE CHURCH'S MISSION.

The question then arises, If the Church is not to rule the world in this present age, and if she is not to be the world's instructor, uplifter, by moral reforms, what is her mission--what other mission can she have? And this brings us to the third view, which quite a number hold in a more or less confused way--their commingled errors beclouding and vitiating the truth.

(a) Her chief mission is toward herself. She is to lift up the light in the world, the True Light,--not with the expectation of enlightening the world, not with the thought that her feeble lamp shall scatter earth's night of sin and darkness of superstition; for that can be accomplished only by the coming of the morning, the Millennial morning, when the Sun of Righteousness shall arise with healing in his beams. She holds up the light of the truth, the light of the Gospel, during this night, to attract some--"a peculiar people"--not to attract and gather all, but "even as many as the Lord our God shall call." (Acts 2:39.) Her message respecting the love of God and the salvation which is in Christ Jesus, as it rings out into the world, is not expected to awaken the world and to lead the world to the Lord. No, she is merely bearing "witness"--a witness which will have to do also with a future knowledge and opportunity to be granted to the world during the Millennium.

She is instructed by the Word of the lord not to expect that any but a comparatively small number will appreciate her light or her message: as the Prophet foretold, so she has found it, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1; John 12:38.) As the Scriptures declare, so she finds it, that the vast majority of mankind are blind, so that they cannot see the light: some are stone blind, so as to see nothing: while others are partially blind and can get a little glimmer of it by which they can discern some things indistinctly. In hearing, likewise, the world's ears are dull of hearing--"deaf," say the Scriptures. Some hear nothing, others hear very imperfectly, few hear the message of divine love and mercy clearly and distinctly. The Church is to realize that her mission is not to these, the blind and deaf, but to him "that hath an ear [to hear],--let him hear!"--Rev. 2:7; 3:6,13,22.

Our Lord remarked this condition to his followers,

when present with them in the world, saying, "Blessed are your eyes, for they see, and your ears, for they hear," and he declared that his parables and teachings were not uttered with the intention of making the blind see and the deaf hear, but purposely so that the deaf might not hear, and so that the blind might not see. When the disciples inquired respecting the interpretation of a parable, he said, "To you it is given to know the mysteries of the Kingdom of God; but to them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand." (Luke 8:10.) They had indeed the natural sight, and the natural hearing, but they lacked the mental sight and hearing. And the message that our dear Master preached, and that he commissioned his apostles and his Church to preach throughout this age, is the same --not for the blind, not for the deaf, but for those "blessed," favored ones who have eyes and ears.

As our Lord did not expect many to respond to his preaching, and particularly implied that only a small number would be able to do so, saying, "No man can come unto me, except the Father which sent me draw him," so his Church throughout this age is to realize that when she lifts up the light and lifts up her voice no man will come in response except as the Father draws him. And as the Father drew only a comparatively small remnant of the Jewish nation to our Lord, so the Church should not be surprised that he has drawn only a comparatively small proportion of Gentiles throughout this age.

Following our text the Apostle points out why this is the case: why the majority of mankind are not in a condition of heart to see and appreciate the light, to hear and to rejoice in the Gospel, not in the condition to be drawn by the Father. He declares that it is because "the god of this world [Satan] hath blinded their minds" (vs. 4), and thus hindered the light of divine truth from shining unto them. He points out that all such are in a lost condition, without God and without hope in the world. Not, however, that they are any more lost now than they have been all along for six thousand years; for whoever is not in Christ, whoever is out of relationship to God, is a member of that large class, servants of sin, still under condemnation, still strangers from God, still lost in the wilderness of sin. They have not yet been found by the great Shepherd who promises that in due time all the true sheep shall be found;--that all the Satan- and prejudice-blinded eyes shall be opened to see the light of divine goodness and truth; and all the deaf ears shall be unstopped to hear the message of the grace of God.--Isa. 35:5.

(b) It is another part of the mission of the Church to care for those who do see the light which she holds up, and who are attracted by that light, and who come unto the Lord. She is to teach and instruct such, and to introduce them to the full fellowship of the high calling by making clear to them, as the Lord's mouthpiece, "what is the hope of our calling," present and future --now to suffer with Christ for righteousness' sake, to cultivate his spirit, his disposition, to bear much fruit of the spirit in our own hearts and lives, and thus, under divine supervision, to be fitted, polished and prepared for a place in the glorious Temple of the future, for a share in the glorious work of the incoming age, --the blessing of the world.--1 Cor. 1:26; Eph. 1:18; 2 Thes. 1:11.

The Church is supplied by her glorious Head, Christ Jesus, with certain gifts of the spirit, amongst her members of the earth; and these coworking together in their various offices are to strengthen, establish, upbuild, develop, one another, growing in grace and in the knowledge and spirit of the Head, until the whole Church shall eventually, by the close of this age, be brought to the stature of the fulness of perfection as the Body of Christ, under the Lord Jesus as the Head. (Eph. 4:13.) But she is not to expect that all, even of those who see her light, and who hear her proclamation, and who draw near in harmony with her message, will eventually come into full membership in this glorious Body of Christ. On the contrary, she is assured of the Lord in advance that, while only a few,

R2415 : page 9

comparatively, will hear her message, the call, a still smaller number will accept the call--for many are called, proportionately, to the few who are chosen-- who make their calling and election sure by faithfulness to the conditions imposed.--2 Pet. 1:10.

(c) The conditions imposed upon the Church are designed of the Lord to be crucial tests of her loyalty to him, and to the law of the New Covenant under which she was received by him. Trials, difficulties, persecutions, are useful in proving whether or not her covenant of consecration is from the heart: those who have merely made a lip covenant will be sifted out, manifested, separated from the true ones whom the Lord designates his jewels, and his sons; and whom he purposes to make joint-heirs in the Kingdom with his well-beloved Son, our Lord Jesus. It is for this reason that this call and election or selection of the Church takes place during this present age, while evil is still permitted to reign in the world, and while the majority of mankind are under the blinding influences of the great Adversary, not yet bound.--Rev. 20:1-3.

As our Lord explained, the darkness of sin and error is in direct antagonism with the light of truth, and consequently when his people lift up the light,--"let their light so shine as to glorify the Father in heaven" who has called them "out of darkness into his marvelous light,"--the effect upon the darkened world will be to awaken opposition, antagonism; because the effect of the light is to make manifest the evils of darkness which would not otherwise appear; and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently those who love darkness, those who love evil, those who love sin, in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform cannot endure the clear, searching light of the true Gospel; they much prefer a measure of darkness.--John 3:20.

It is in consequence of this conflict between light and darkness that our Lord suffered at the hands of those who professed to be children of the light, children of God, and who had at least a little light. Our Lord was not maltreated by the Roman governor and the Roman soldiers of their own volition, for they were so totally blind as not to appreciate anything of the light which he displayed. His persecutors were those who had some light but who hated the brilliancy of the great light which shone upon them. Similarly, all the way down through this Gospel age those who have been burning and shining lights in the world have been hated and persecuted, largely, we might say chiefly, almost exclusively, by those who had some light, but whose light was darkness in comparison to the great light of the holy spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they have hated me, they will also hate you." "Whosoever will live godly in Christ Jesus shall suffer persecution." The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove and polish his people, is willing to permit the evil, opposing influences to prosper, and persecute and oppose his "members," and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the "Body," like the persecutors of the Head, are cooperating to fulfil the divine plan in a manner they little suspect.--John 15:18; 1 John 3:13; 2 Tim. 3:12; 1 Thes. 2:14,15; 2 Thes. 3:4; John 16:2; Acts 14:22.

We might multiply the Scriptural declarations that this is the call of the Church in the present time--to let the light shine and thus to attract persecution, and to endure the persecution for righteousness' sake, and to be rightly exercised by it in patience, brotherly-kindness, pity and love--toward the persecutors and toward all men.

As it was the mission of our Lord not to rule the world, nor to judge the world, at his first advent, but to lay down his life for the world, so it is the mission of the Church, the Body of Christ, not to rule the world, nor to judge the world now, but to "lay down our lives for the brethren." (1 John 3:16.) Our Lord declares, "I came not to judge the world." (John 12:47.) The Son of Man came to lay down his life for the world. (John 6:51; 10:15.) "My Kingdom is not of this world." (John 18:36.) And so the Apostle assures us that we are not to reign now, but on the contrary to suffer with Christ, if we would reign with him by and by: that we are not to judge the world now, but on the contrary to judge nothing before the time; but he assures us that in God's due time the saints shall judge the world, and that to the world's blessing. He assures us that it is our mission "to fill up that which is behind of the afflictions of Christ, for his body's sake, which is the Church." (Col. 1:24.) He tells us, along the same line, that while we are to do good unto all men as we have opportunity, our service is to be specially to the household of faith. Our efforts that will go toward the world of mankind in general are to be only the side-glances, as it were, the overflow of our efforts expended chiefly and directly upon the members of the body of Christ, the consecrated Church, --expended in building one another up in the most holy faith.--Rom. 8:17; 1 Cor. 4:5,6; 6:2; Gal. 6:10.

(d) Quite a goodly number of Protestant Christians theoretically take more or less of the position which we have herein stated, especially our Presbyterian and Baptist friends. But when we come to consider God's object in thus specially dealing with the Church we find that very few indeed even of these have any comprehension of it. The general thought is that God merely wishes to elect the Church, and that he is thoroughly indifferent as respects the poor world, that for six thousand years has lain in a lost condition under the blinding influence of Satan, and deaf to the Gospel call. Here we must differ, for we find the Scriptures to teach a much more wonderful, much more just, much more benevolent, much more grand plan of God than that.

We find it to teach that this Church, now being selected or elected, is merely a first-fruit unto God of his creatures, and that a great work is to be done for the world of mankind, through this Church, after she shall have been glorified and associated with her Lord in the heavenly Kingdom. The same Scriptures which tell us that now the world is blind and deaf, and that Satan, "the prince of this world," "the god of this age," has directly and indirectly had much to do with this blindness, tell us also that the time is to come when all the blind eyes shall be opened, and all the deaf ears

R2415 : page 11

shall be unstopped, and when Satan, the great deceiver, shall be bound, restrained, permitted no longer to deceive humanity. These Scriptures assure us that the Church now being selected and proved, and thus made meet for the inheritance of the saints in light, is to be God's channel of blessing to mankind; and that Head and Body, Jesus and his Church, shall constitute in the full sense the promised "Seed of Abraham," or Spiritual Israel, through which all mankind shall be blessed with a knowledge of God's true character, and with an opportunity for gaining eternal life in the Millennial judgment day which God has appointed. --Gal. 3:16,29.

One of the particular trials with many of the Lord's people is that they are frequently upbraided by less consecrated, worldly-wise professors, with the suggestion that they are selfish, and neglectful of the true work of the Church, because they do not join with others in the various political, social, financial and moral reforms of the world; or in "revival" efforts to drive and scare the worldly, whom God has not "called" by the truth along Scriptural lines. If we are obliged to endure something on this score for Christ's sake, it is only a part of "the sufferings of Christ" in which we should rejoice; realizing that the Lord knows our faithfulness to him and to his Word. We may realize, also, that in due time others shall see the divine plan actually fulfilling, as we are now permitted to see it by the eye of faith; and they will then see that the "wise virgins" were wise in that they hearkened to and obeyed the Lord's Word, and made themselves ready for the future work of service for the world.--Rev. 19:7; Eph. 4:12.

We can sympathize with those who see nothing;

we can sympathize also with those who see a little, and who strive toward moral and other reforms, and in various ways for the sectarian prosperity rather than for the upbuilding of the saints, the Church of the living God, whose names are written in heaven. We should have patience, particularly with those who give evidence that they are laboring in harmony with their convictions. If they are engaging in good works of any kind they deserve our sympathy, and undoubtedly will obtain a blessing as a result. The true Church is laboring not merely for a blessing, but for the blessing --"the prize of our high calling of God in Christ Jesus." (Phil. 3:14.) Let all, then, who see the prize, and who see the light of God's glory shining in the face of Jesus Christ our Lord, be faithful to the Father's terms, conditions, calling, service. Let all such give attention to this ministry (service) which we have received, and faint not; be not discouraged, whether men hear or whether they forbear, whether they think ill of us or whether they speak ill of us; let us remember that our report at the end of the trial is to be rendered to the Lord himself, when he is making up his jewels. Let us remember that the first condition of acceptance with him is loyal obedience to his Word, the

R2416 : page 11

evidence of love for him and faith in him. (2 Cor. 10:5,6.) Let us remember, also, that the second qualification he will look for in us is love for the brethren, readiness to be, to do and to suffer, to die on behalf of those who are really, truly consecrated children of God, seeking to walk in his ways.

All thus following in the ministry (the service) which we have received of God, find themselves to-day walking in the footsteps of Jesus and the apostles, and find the various predictions made respecting the entire Church applicable to its living members also, as, for instance, following our text, the Apostle declares of this class who have this ministry:--

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants [the Church's servants, not the world's servants] for Jesus' sake.... We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [always representing Christ and his sacrifice as dying members of his body] that the life also of Jesus might be made manifest in our body. For we which live [as new creatures in Christ Jesus] are always delivered unto death for Jesus' sake [our consecration at the beginning was a consecration to death; it changes not; it will always so continue, until we have finished our course and have actually died], that the life also of Jesus might be made manifest in our mortal flesh."--

Verses 5-11.

In other words, the truly consecrated Church of Christ, all "whose names are written in heaven," are his representative members upon the earth, throughout this Gospel age. The Head suffered eighteen hundred years ago, the members of the Body have since been suffering with him, and have been learning the same lessons of obedience to the divine will, and trust and confidence in the divine wisdom, and love for the brethren; and by and by the entire Body of Christ will have finished its course, and will have been received by the Head into his glory, and then will begin God's great work for the world, for which all his dealings with the Church are but the divine preparation. In the Church the Lord will give to the world Kings, to rule in righteousness,--in love, instead of in selfishness and pride; but the Church will also be Priests, to bless with the knowledge of the truth, and with help out of the mire of sin, back to full harmony with God, all who desire to return to him. It will then be true, "Thou hast made us unto our God Kings and Priests: and we shall reign on the earth."--Rev. 5:10.

R2417 : page 12

NOW HIS WILL IS MINE--1899.

"Once I sought a blessing; now I've found my Lord;
Once I sought for feeling: now I've found his Word;
Once his gifts I wanted: now the Giver own;
Once I sought flesh-healing: now himself alone.

"Once it was my working: his it hence shall be;
Once I tried to use him: now he uses me;
Once the power I wanted: now the mighty One;
Once for self I labored: now for Christ alone.

"Once 'twas painful trying: now 'tis restful trust;
Once a half-salvation: now the uttermost;
Once 'twas ceaseless holding: now he holds me fast;
Once 'twas constant drifting: now my anchor's cast.

"Once 'twas busy planning: now 'tis trustful prayer;
Once 'twas anxious caring: now he has the care;
Once 'twas what I wanted: now what Jesus says;
Once 'twas constant asking: now 'tis ceaseless praise.

"Once I hoped in Jesus: now I know he's mine;
Once my lamps were dying: now they brightly shine;
Once for death I waited: now his presence hail,
And my hopes are anchored safe within the vail."

===================

QUESTIONS ANSWERED.

WILL COMMUNICATION BETWEEN HEAVEN AND EARTH BE RE-ESTABLISHED?

Question.--If the saints and the Lord are not visible to the world during the Millennium, how will their loved friends, who did not have the same hope of union in Christ, have fellowship with them?

Answer.--In the present life the "saints" themselves do the most of the loving: true, they also are beloved to some extent by some who are not now the Lord's people, and not called to the high calling, but the loving of the latter is usually more of the selfish order of love, and less fervent.

The saints will be as able to love their kindred and the world in general as at present, and, we might say, more able, because of their perfected powers. Now, their chiefest love is for the Lord himself, their secondary love is for the household of faith, and as they love not the world, neither the things of the world, their love for the worldly is more of a benevolent hope--a wish for the welfare of mankind in general, and in particular of all to whom they are attached by earthly ties. The Prophet, speaking for these, declares: "I shall be satisfied when I awake in thy likeness;" with our perfected powers received in resurrection change we will comprehend the lengths and breadths, the heights and depths of the divine provision for our friends and for all men;--secured by God's love and wisdom, through the great sacrifice of atonement finished at Calvary.

As for the worldly: they will have little difficulty generally in assuaging their sorrows. This is evident from the fact that partings caused by death so soon lose their poignancy. The chief cause of much of the grief manifested at the present time is the fear and uncertainty with which the majority of people regard the future of the present life, and of that which is to come. The latter fear is born of misinterpretations of Scripture, inspired by false human traditions. When they shall come to know that their erstwhile friends, the saints, are forever with the Lord, they will be as satisfied as we now are satisfied to think of our Lord Jesus, our best Friend, as being highly exalted and on a different plane of being from ourselves.

As for the method of communication between the glorified Church and the world undergoing the disciplines of the restitution: we need not suppose that much communication and personal attention and care for our loved ones of earth will be necessary. What would be good for one person would generally be good for all, and our Heavenly Father's plan is so abundant in its provisions for the blessing of all that, understanding something of his character and plan, we already realize that he proposes to do for all mankind exceedingly abundantly more than all that we could have thought or asked for those we love most. So when the world has that which divine provision will make general during the Millennial age, there will be very little necessity, if any, for special interventions, or special communications by the saints to those for whom they now feel so solicitous.

And yet we can readily suppose that God has made some arrangement by which, eventually, there will be a communication between the (restored) earthly and the heavenly planes of being, as there was in Eden before sin entered,--when God either personally or through a representative talked with our first parents. Just how this communication will be established we are not informed, nor need it specially concern us, since we know that our Father is abundantly wise, and abundantly able, and abundantly loving, to do for his creatures all things needful to the comfort and happiness of those who love and obey him.

ARE GREAT SACRIFICES AND SUFFERINGS NECESSARY TO JOINT-HEIRSHIP?

Question.--What about the majority of Christians who, believing in Christ, are not yet called upon to make any great sacrifices for his sake?

Answer.--For a general answer, we refer to the article in our issue of May 1st, 1895, entitled, "Perfect Through Suffering." Everyone who seeks to walk carefully and honestly before the Lord, in the footsteps of Jesus, will surely find that it will cause something of self-sacrifice--the sacrifice of human aims or plans or preferences.

But this question may be viewed in another light

R2416 : page 13

The questioner may mean to lay stress upon the word "great," and may have in mind the endurance of persecutions such as came upon our Lord, the apostles, and others of the faithful in the past--imprisonments, "cruel mockings and scourgings," and violent deaths. Our answer, from this standpoint, is that it is not for us to supervise the trials and difficulties which may beset us. It is for us to make an unreserved consecration of ourselves to the Lord, and then leave to him the decision of how great shall be our trials and besetments--how great our sacrifices in following his leadings. The Lord may see that some need special trials, more than others, and those things which to some would be great trials and imply great sacrifices, to others, because of greater love to the Lord and his cause, and greater zeal for service, the sacrifice might seem to be, as the Apostle expresses it of his own, "light afflictions, which are but for a moment, and which are working out a far more exceeding and eternal weight of glory." If we are doing our part faithfully--if we are faithful to the Lord and to his people, and to his truth, to the best of our knowledge and ability, God will surely oversee our affairs so that we shall have just the right experiences to develop us; just the proper opportunities of sacrifice which his wisdom sees to be appropriate and needful to us. He will leave no true son without chastisements, disciplines, neither will he forsake us in our trials, but will stand with us, so that we shall not be tempted above that we are able, having provided a way of escape.

In this enlightened day physical scourgings are not sanctioned by the world, nevertheless we may be called on to endure patiently and uncomplainingly "cruel mockings" of the tongue;--we may be imprisoned in the sense of being ostracized for the truth's sake;--as our Lord foretold, "They shall cast you out of the synagogue and separate you from their company: yea, whosoever shall kill you shall think that he doeth God service." Many to-day are thus imprisoned and killed in influence for the truth's sake. Thus the Apostle also declared, "I die daily." And all who will constitute the elect overcoming Church, must die thus. In the symbolic language of Revelation this is termed beheading, and we are assured that all who will share the First Resurrection and the Kingdom will have been thus symbolically beheaded.--Rev. 20:4.

===================

R2417 : page 13

FOLLOW THE LAMB WHITHERSOEVER HE GOETH.

--JAN. 8.--JOHN 1:35-46.--

"Behold the Lamb of God!"--John 1:36.

JOHN'S mission was to bear witness to Jesus. He knew him well from his infancy to manhood, and as cousins according to the flesh they doubtless had discussed various features of the divine law, and they were of one heart as respects service to the Lord. Neither could begin a public service until thirty years of age, since this was one feature of the Law, but John being six months the elder was thus privileged to begin his ministry six months in advance of our Lord. During that brief period he had evidently made a considerable commotion as a reformer, his message being, "Repent ye, for the Kingdom of Heaven is at hand."--Matt. 3:2.

The Jews had been waiting for the Kingdom for centuries; they realized that the Kingdom given to Saul, David, Solomon, etc., had not fulfilled the promises, and that a Kingdom in a larger sense, and under a greater than David and a greater than Solomon, was to be expected. The Apostle assures us that this thought was continually before their minds. (Acts 26:7.) John's mission to that nation, therefore, was the announcement that the fulfilment of the divine promise was at hand, and that in order to be ready to receive the divine favor they should repent of sin and turn to the Lord. And as our Lord declared subsequently, if that nation had believed John and acted upon that belief they would have been ready to receive the Lord himself, and to have fulfilled to them all the gracious promises of the Kingdom to which they were heirs, as the natural seed of Abraham.

It was because they were not in a right condition of heart that they were not fit to have the Kingdom, the promise of which, therefore, was taken from them, to be given to a new nation, a peculiar people, a royal priesthood--which God has been selecting from amongst all peoples, kindreds and tongues, during this Gospel age, and which will now soon be completed, and be glorified, and begin the work of blessing all the families of the earth, as the Spiritual Seed of Abraham.--Gal. 3:29.

John did not preach to the people that they should believe on God, for he was addressing only the believing, covenanted people, Israel. His message was respecting things already known to them, and believed by them. He therefore exhorted merely repentance from their sins, and a return to their proper and covenanted relationship with God. In all this John's ministry is very different from the ministry of the apostles to the Gentiles, who not only had been without knowledge respecting God's purposes, Kingdom, etc., but also without faith or any ground of hope. As the Apostle declares, they were "without God, and having no hope in the world." Nor did any hope reach them, nor was the Gospel message sent to them, until after Israel's rejection in consequence of their rejection of Messiah.

"The baptism of John" was to the Jews only, and was wholly different from the baptism appointed for

R2417 : page 14

those called from amongst the Gentiles. The Apostle makes this fact very clear in Acts 19:2-5. John's baptism was not a baptism into any thing, or into any body, whereas our baptism is a baptism into Christ, as members of his body. John's baptism merely signified the putting away of sins, and thus to return to a condition of holiness and consecration already enjoyed. Our baptism signifies something very different from this--not the putting away of the filth of the flesh, but the submission of our consciences, our wills, fully and unreservedly to the will of Christ, that we should henceforth have no will of our own, but be guided entirely by the will of our Head, as members of his Body. Thus becoming dead to self-will we are reckoned alive as "new creatures," "members in particular" of the Body of Christ.--1 Cor. 12:27.

The Jews as a nation had already been baptized into Moses (1 Cor. 10:2), the mediator of their Law Covenant, and to the Jew, Christ took the place of Moses, and his New Covenant took the place of the Law Covenant, so that any Jew, already baptized into Moses, and already thus in covenant relationship, would, by merely accepting Christ as the Messiah, the antitype of Moses, and the Mediator of the New Covenant (and, in harmony with his faith, repenting of sin), be adopted, reckoned as a member in the Body of Christ, instead of as a member of the Body of Moses. All others, however, who were of the Gentiles, and not of the natural seed of Abraham, are not to come first to Moses and the Law, and then through John's baptism into Christ, but are to ignore the Law Covenant entirely, and avail themselves of the better covenant direct, and hence they are instructed to be baptized into Christ, by being immersed into his death, and to testify to this consecration outwardly, to their fellows and before God, by an immersion in water.*--Rom. 6:3,4.

We have no record that John the Baptist was ever immersed himself--nor would we need to have, since he evidently was a godly man, living up, to the best of his ability, to the standard of the Law Covenant. His baptism, as he himself explained, was only for sinners, --those who had been living knowingly in violation of the principles of righteousness. Hence also John objected at first to the baptism of Jesus, assuring him that he was not a sinner, and that if Jesus needed to be baptized, much more appropriate would it be that John himself should be immersed. "I have need to be baptised of thee, and comest thou to me?" But our Lord, while admitting the force of John's argument that a baptism of repentance and remission of sins would not be appropriate in his own case, requested him to proceed with the matter anyway, intimating that he had some other reason why it was right. The fact is that our Lord's baptism was the beginning of the Christian baptism: it symbolized the consecration which he had just made (at the first hour of manhood), his full consecration to do the Father's will, even unto death;--the giving up of his human life, a sacrifice on behalf of the world. It required all of the Lord's three and a half years' ministry to complete what was there symbolized, and he said just before his crucifixion, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50.) And so with the baptism of consecration, "death," into which we are to be baptized: as members of his Body we are to become living sacrifices, dead to the world, alive toward God, as is particularly set forth in Rom. 6:3-5.

It was in connection with our Redeemer's symbolical baptism in water, which promptly followed his consecration to death at thirty years of age, and was the public declaration of that devotion unto death, that the Heavenly Father bore witness to his adoption to the divine nature. We are not informed that any but John witnessed the descent of the holy spirit upon him, but John bore witness that he saw the spirit thus descend, and that the Lord, in sending him to preach, had previously testified that this was to be the sign by which he would surely know the Messiah (John 1:32,33). It was in harmony with this that he declared to his disciples subsequently, as Jesus passed by, "Behold the Lamb of God." John doubtless knew and expected that some of his disciples would cease cooperation with him, to follow the Messiah. Indeed he declared to them, "He must increase, but I must decrease."

The two who heard John's testimony promptly followed Jesus with a view to getting as close to the fountain head of the truth as possible; and all must admit

R2418 : page 14

the propriety of their course. How this suggests to us our own proper course, to follow the Lord as nearly as possible, and to seek as much as possible to come into fellowship and communion with him. And the noble, self-ignoring course of John appeals to all who have the right mind upon the subject--that similarly all of the Lord's servants should call attention to the Lord and not to themselves. Let us each bend our energies to pointing men to the Lamb of God, and not to self-seeking. And let us remember that following Jesus, in the best sense, means that we walk in his paths, strive to do as nearly as we are able what he would do to-day, taking our lessons from what he did and said personally, and from the instructions which he has left for us, through the apostles, respecting the path of fellowship in his sufferings, the path to glory and joint-heirship

R2418 : page 15

in his Kingdom. The Lord is found of all those who diligently seek him from right motives, and such are by and by to be granted full joint-heirship with him. "Ye are my friends, if ye do whatsoever I command you."--John 15:14.

The evangelist furnishes us the name of only one of the two who first heard John the Baptist speak of

---

*Our friends of the Disciple denomination wholly misunderstand this matter, and are practising John's baptism of repentance and remission of sins, instead of the baptism of Christ. They should note the Apostle's words and correct this matter, as he instructed others to do in his day--by a fresh baptism.--Acts 19:2-5.

Jesus. It is possible that the Apostle John himself was the other one, and that through modesty he refrained from bringing himself into special prominence, in his own records, just as, in another place, he speaks of himself as "that disciple whom Jesus loved, who leaned on his bosom." Modesty is a gem, wherever found, one of the graces of the spirit, which all of the Lord's consecrated ones should seek to have largely developed and well polished.

The narrative of how Andrew found Peter and how Philip found Nathaniel (supposed to be the disciple called Bartholomew) is interesting, and shows that true devotion to the Lord is unselfish--desires to confer upon others all blessings and truths enjoyed. This is still the spirit of true discipleship: having found the great Light of the world, and having seen thereby something of the lengths and breadths, heights and depths of the divine character and plan, we are and should be anxious to serve the same favor to others. And this desire to serve the Lord, the truth and our fellows should be so strong in us as to make it impossible for us to withhold the good tidings from any selfish consideration. Indeed, if we have the spirit of the Lord, which is the spirit of the truth, the spirit of true discipleship, we will be so anxious to make known the good tidings as to be willing to "lay down our lives for the brethren,"--to help them "out of darkness into his marvelous light."

It will be noticed that these who found the Lord were full of faith respecting the Messiah, of whom Moses wrote in the first five books of the Old Testament, called the Law, and of whom all the prophets also wrote--Jesus of Nazareth, the reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus.

Nathaniel's answer, "Can any good thing come out of Nazareth?" reminds us of the prejudice which now exists respecting certain quarters from which good things may or may not be expected. For instance, some of our English friends tell us that when the present truth was first brought to their attention they were inclined to disregard it, and consider it unworthy of special investigation, simply because it came from America; for tho they might expect many useful things to come from America, the product of "Yankee skill," they had no expectation whatever that any new light upon the Scriptures would come from America, where they seemed to imagine everyone given over to cheating and muck-raking for wealth, and that consequently it would be one of the last places in Christendom in which the Lord would cause the harvest light to shine out for the blessing of his people. This undoubtedly has hindered many foreigners from investigating the truths which are now meat in due season for the household of faith. America is Nazareth with them, and they expect nothing of the kind from this quarter.

Similarly, others will inquire, What denomination backs up these religious teachings? and when told that no sect or party has endorsed these things, and that not many great, or rich, or wise, have in any sense of the word become interested, they say to themselves, if not to others, What could you expect?--Can any good come out of Nazareth? Nevertheless, all who are of the Nathaniel type of character, "Israelites indeed, in whom is no guile," will find sufficient reason for investigating, and on investigation will find sufficient proofs to satisfy them,--"as nothing else would do." Our answer to all such objections should be that of Philip, "Come and see,"--test, examine, prove for yourself.

Another lesson here, that should prove of value, is found in the words respecting Andrew, "He first findeth his own brother Simon." So all who find the Lord, and who are anxious to make him known to others, should similarly begin in their own households, with their own brothers and sisters, father or mother, or husband or wife. There is frequently a diffidence about mentioning the Lord and the truth to those who are of the family and home circle which is surely much out of place. True love for our kin should lead us to make an extra and special effort on their behalf.

In conclusion let us remember that those who follow the Lamb through evil as well as through good report--those who follow his teachings and example--are they who ultimately shall be with him and share his glory as members of his elect Zion.--Rev. 14:4.

* * *

"Caesar's friends? or friends of Jesus?
Solemn question for to-day!
Friends of Caesar! Friends of Jesus!
Take your sides without delay.
If ye pause for man's forbidding,
Caesar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

"Free from Caesar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage yet! the Lord is near!
Onward still, his name confessing,
Weaving crowns to grace his brow;
Lo! his hands are full of blessing,
Lifted for your succor now."

===================

R2418 : page 16

WATER TURNED INTO WINE.

--JAN. 15.--JOHN 2:1-11.--

"And his disciples believed on him."--John 2:11.

THE third day from the calling of Nathaniel to discipleship found our Lord and his disciples invited guests at a wedding, in Cana. Cana was near to Nazareth, for many years the home of Jesus, and quite probably those who invited him, his mother and his disciples were either relatives or old acquaintances. This is implied in the fact that Jesus' mother knew when the wine was exhausted; a matter which rather implied scarcity of provision, and which would be carefully kept from the knowledge of outsiders who might be guests. It is also implied in the statement that Mary gave commands to the servants to do whatsoever Jesus should direct, a matter which would have been quite improper in an ordinary guest.

The fact that our Lord was willing to attend the wedding implies a sympathy with the marriage institution. Indeed, we know that God himself instituted marriage as between our first parents, and we have the Apostle Paul's inspired explanation that this union between man and woman which God approved was designed to be an illustration of the union between Christ, the heavenly Bridegroom, and the Church, his Bride. --Eph. 5:22-28.

Jesus' mother seems to have had some intimation of his power to help the friends out of the difficulty and ignominy of a feast in progress and the supplies run short: and yet she could not have known of the Lord's power to turn water into wine from any previous experiences during the thirty years of her acquaintance with him; for, contrary to all apocryphal stories, the boy Jesus did no miracles, nor did the young man Jesus do miracles, but, as here declared, the miracle at Cana was the beginning of his miracles. Nevertheless, his mother had considerable confidence of some sort, else she would not have instructed the servants to give heed to anything Jesus might command.

Our Lord's reply to his mother has rather the appearance of rudeness, but we may be sure that this was not the case. The sense of the Lord's words would seem to be to call his mother's attention to the fact that while he had, in every sense of the word, been a dutiful son for thirty years, he had now reached the period of manhood, according to the Law, and was now devoted, consecrated, to the Lord. No doubt he and his mother had talked the matter over previously, and he was thus reminding her that his life being consecrated now she could not expect him to be under her direction to the same extent as formerly--the time had fully come that he must now be about his Father's business.

R2419 : page 16

The six water-pots mentioned as for purifying were probably intended for the use of the guests for washing their hands. Washing of hands had become an important part of the Jewish observance, and "unless they washed oft they ate not." (Mark 7:3.) We nowhere find these washings and waterpots referred to in the Law. They were, therefore, probably part of the tradition of the elders, to which our Lord so frequently referred as taking the place of the Law of God. These water-pots had handles, permitting them to be tipped over, so as to pour water upon the hands of those who washed, and the six held about one hundred and twenty gallons of water for the supply of the many guests. Our Lord made use of these water-pots in the performance of his miracle for two reasons: (1) Such vessels were probably rarely or never used for wine, so there could be no misunderstanding of his miracle. (2) He probably intended a symbolical lesson in their use; for we are expressly told that this miracle was a manifestation of his glory beforehand (vs. 11)--a manifestation of his work in the Kingdom. Water is a symbol of truth, both as respects its cleansing properties and also as respects its refreshment, one of the necessities of life, from which thought we have the expression, "water of life." Thus during the Millennial age the servants of the truth will fill up all of mankind who are suitable vessels, and all thus filled with the truth, and brought into harmony with it, under our Lord's direction, shall then, by supernatural power, find the truth transformed in them into the wine of joy--a joy superior to any other joy, as the wine in the miracle was superior to any other wine.

It cannot be claimed for our Lord Jesus that he was a total abstainer from alcoholic liquors, and the claim made by some that the word "wine" here mentioned signifies a non-intoxicating wine, is not true. It can, however, be said on the other side of the question, that many of the wines of that vicinity and time contained much less alcohol than do many of the wines of to-day. It may also be noted that changes have taken place in humanity, so that the inhabitants, particularly of the temperate zone, are more highly nervous than those of any other time. Hence, with stronger wines and with weaker nerves, there is a largely increased tendency to excess and to injury. It is our opinion, therefore, that if the Lord were living where we do, and now, he would be a total abstainer from alcoholic liquors, not only on his own account, but also as an example for others.

This miracle was evidently not only designed to establish faith in our Lord by his disciples, and amongst the people in the vicinity of his home, but also, as already suggested, was particularly designed to manifest in advance the still future glory of Messiah's great work.

===================

VOL. XX. JANUARY 15, 1899. No. 2.

CONTENTS.

View from the Watch Tower......................... 19
Blindness Beginning to Turn from Israel....... 19
Zionism Making Progress....................... 21
"Ye Must be Born Again"........................... 22
The Water of Life................................. 25
Faith Rewarded--"Thy Son Liveth".................. 27
Poem: Encouragement to Faithfulness and Progress................................ 29
Who is Judging the Church?........................ 30
Letters from Distant Colaborers................... 31
Items:--Tempt Not Thy Neighbor;
Baltimore's One-Day Convention;
The Date for the Memorial Supper............ 18

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

R2421 : page 18

TEMPT NOT THY NEIGHBOR.

A brother recently mailed us a letter containing a donation to the Tract Fund in money. The letter was lost in transit--a person of weak conscience in the Post Office (by practice possessed of a keen sense of touch) recognized the nature of the contents and stole it. The brother wrote subsequently that, as the money was for the Lord's cause, he thought it proper to trust it to his care. This was a mistake of the head, not of the heart. We are to do all in our power before expecting divine interpositions.

We are not to tempt Providence thus. See a Scriptural illustration of this principle in Matthew 4:6,7.

On the other hand, the command is that we shall love our neighbor as ourselves, and lay no snare for his weaknesses. Covetousness, we know, is a general weakness amongst men; and we should so far as possible guard and shield them from temptations of this and of every kind: besides, this is only business prudence. P.O. Money Orders or Express and Bank drafts are safe, and we advise that these be used.

During the month of December we received 3997 letters and cards and have reason to think that about one hundred sent to us were stolen by someone tempted to dishonesty by reason of the touch of a bank bill or the bulky appearance of the letters.

By the way, last month's mail was our largest--exceeding any previous month in the history of this work.

----

page 18

BALTIMORE'S ONE-DAY CONVENTION.

There will be a gathering of the friends of present truth residing in Baltimore, Md., and vicinity on Sunday, Jan. 22nd, at 10.30 A.M. and 2.30 P.M., at Dushane Post Hall, corner Baltimore Street and Postoffice Avenue, Baltimore.

The Editor of ZION'S WATCH TOWER (D.V.) will address the meetings. Brethren and Sisters will be cordially welcomed, also their friends to whom they have been making known the heights and depths and lengths and breadths of the love of God. A noon luncheon will be provided.

R2421 : page 18

THE DATE FOR THE MEMORIAL SUPPER.

In the interest of readers in "the uttermost parts of the earth" (Australia, South Africa, Russia, China, Japan, etc.,) we give, thus early, notice that this year the date fixed by Roman Catholics and Episcopalians agrees with the true date for the anniversary of our Lord's death, as reckoned by the old Jewish method. Consequently, Thursday evening, March 30th, after six P.M. (the beginning of the 14th of Nisan), will be the proper time for the celebration of the Memorial Supper. The next day ("Good Friday") will be the anniversary of our Lord's death, and the Jewish Passover week should begin that evening--in exact accord with the record in the Gospels. But for contrariness' sake, to keep away from the Christian date, or for some other reason unknown, the Jews this year depart from their proper mode of reckoning and begin the Passover week on March 26th which would really be the 9th of Nisan instead of the 15th, if properly reckoned.

===================

VIEW FROM THE WATCH TOWER.

BLINDNESS BEGINNING TO TURN FROM ISRAEL.

A REMARKABLE lecture was recently delivered before the "Council of Jewish Women" at Philadelphia by Rabbi K. Kohler--on "The New Testament in the Light of Judaism." It illustrates the new attitude of Jewish thought toward Christianity, and indicates the first stage of fleshly Israel's recovery from the gross blindness of the past eighteen centuries.--Rom. 9:31-33; 11:7,10-12,20,25-29.

The following extracts were the Doctor's most favorable references to Jesus and Christianity, and might be misleading, did we not explain that, while making these remarkable admissions and concessions to Christianity, he attempted to offset them and neutralize their effect by claiming that our Lord's most forceful teachings were merely a fresh presentation of the sentiments and sometimes the very phraseology of the Jewish teachers who preceded him. His criticisms of the Epistles of Peter, James and John are in similar strain. These, he claims, were all Jews and merely restated or rehashed Jewish doctrines and precepts. All the seriously anti-Jewish and anti-Law teachings are charged to the Apostle Paul.

The Doctor fails to see the point. Biblical Christianity makes no claim of being in antagonism to ancient Judaism. Quite to the contrary, it claims that "holy men of old [Jews] spoke and wrote as they were moved by the holy spirit." It claims, however, that the real force and the true meaning of those inspired words were not appreciated, nor intended of God to be understood until, the antitypical sin-offering having been presented by "the Lamb of God," the holy spirit was granted to all consecrated believers. For instance, we heartily assent that the Golden Rule in "Thou shalt love thy neighbor as thyself"--was delivered to Israel as a part of the Law sixteen centuries before our Lord repeated it (Lev. 19:18); and our Lord quoted it, not as an original saying of his own, but as a teaching of the Law. (Matt. 19:19.) What we claim is that those words were never understood, never comprehended, until our Lord Jesus, the great Teacher sent of God and illuminated with the holy spirit, expounded them by his example and teachings. More than this, we claim that the Jews and the majority of professed Christians do not understand these words now;--that only such as have consecrated themselves to the Lord and have received the holy spirit are able to "comprehend the lengths and breadths and heights and depths" of this and other "deep things" of God's teaching. If any man will do my Father's will, he shall understand the teaching.--John 7:17; 1 Cor. 2:7-12.

Respecting the writings of the Apostle Paul, not only the Jews, but all others, in proportion as they come into close accord with both the letter and the spirit of the divine Word, will find in them the keys of the mystery of God--supplied to the Church by the Lord that they may be "all taught of God"--"that the man of God may be thoroughly furnished unto every good work;"--revealings of "the whole counsel of God;" capable of elaboration under the spirit's guidance, but quite "sufficient" for such elaboration.--John 6:45; 2 Tim. 3:17; Acts 20:27.

The extracts referred to follow:--

"There was a time when you and I were taught not even to mention the name of Jesus the Christ in order not to transgress the Law, which says: 'Ye shall not mention the name of other gods, neither shall it be heard upon your mouth.' Nor need we wonder at that. It was little short of idolatry which a paganized church made herself guilty of in her worship of Jesus and his mother. Christianity has advanced since toward the light of Jewish monotheism. It is Jesus as a Man, as

R2419 : page 20

an ideal of humanity, that is now held up for adoration and emulation by Christian theology, in spite of the Trinitarian dogma. Both art and literature portray him no longer as a God, but as a wondrously gifted teacher and healer of men, who appeals to our human sympathy. Nay, more. His Apollo face gave way to the historically more correct type of the Jews. He is recognized as one of Israel's great sons, whatever the restriction in the flesh may amount to. Should we then, as Jews, not also gladly and proudly own him as one of our noblest of men and accord to him the proper position in our own history?...Ought we, notwithstanding all difficulties, not learn to appreciate the exquisite sayings and teachings contained in the New Testament, if only from a literary and humanitarian point of view?

"There is but one answer: Find the right focus, and the colors and shades of the object in view will lead you in the direction of the one light. We need no clear sky to see the sun rise on the Eastern horizon. The clouds reveal rather than hide the dawn of light. So do the myths or legends that gather round a popular hero disclose rather than obscure the existence of a personality impressing the people with its charm and power. It must not needs be exact historical truth what we are told concerning Jesus. Those beautiful and strange tales about the things that happened around the Lake of Galilee show that there was some spiritual daybreak in that dark corner of Judea of which official Judaism had not taken sufficient cognizance, that a movement was inaugurated then which did not receive its impulse or its sanction from the regular authorities or schools. It matters not whether we accord to Jesus the claim and title of Messiah or Christ or not, whether the people and authorities of Judea did or not, or whether he himself assumed it at any moment of his life....

"It is one of the most interesting historical and psychological studies of Judaism to follow this movement through all its phases from the moment the cry of the coming--"the Kingdom of Heaven"--was heard on the shore of the Jordan among the humble Baptists until the fishermen of Galilee carried the good tidings or good spell (gospel) as the watchword of a new faith triumphantly out into the wide world. All the written and unwritten records point in unison to John the Baptist as the starter of the movement, the prophet-like preacher of righteousness whom, according to Josephus (Ant. xviii, 52), Herod the Tetrarch feared for the mighty power he wielded upon the multitudes following him to the Jordan to purify themselves of their sins. Of course Josephus, writing for the Romans, took heed not to allude to that Messianic message of his--the cry: "Repent, for the Kingdom of God is near;" that is to say, the kingdom of Rome, the satanic power of Edom, has reached its end. All New Testament reports agree that Jesus was among those who received the consecration of baptism from that popular saint of the time. Still, between the simple Messianic hope and promise of John the Baptist, with his fasts and ablutions and prayers and the bewildering faith of the Christians that the Messiah has appeared, and, tho crucified, has risen from the tomb, now to sit at the right hand of God as his son--there yawns a wide chasm which no ordinary reasoning of either Jew or Gentile could easily bridge over....

R2420 : page 20

"Beneath the thick crust of the second century hatred which endeavored to malign the Jew in order to court the favor of Roman rulers, we can still read the true story of Jesus' tragic end from his own lips as he, on the road to Jerusalem, announces his fate to his disciples, saying that "He shall be delivered to the high priests and the scribes, and they shall condemn him to death and deliver him to the heathen to mock and to scourge and to crucify." (Mark 10:33; Matt. 20:18; Luke 18:32.) The priestly Sadducees and not the people and their Pharisean leaders were interested in having Jesus brought to trial for his open attack on the priestly misrule, and from fear lest the Romans might hold them responsible, as Caiaphas, the high priest, actually says in the older record in John's gospel.

"All the anti-Jewish utterances are the work of the Pauline school....Every word uttered by Jesus was the ring of Jewish sentiment and betrays the originality of a religious genius....

"We cannot close our eyes to the one great fact that this man Jesus must have made a wonderful impression upon his hearers by the thousand and one sweet and beautiful things he said, no matter by whom they were uttered before or after, or else he could not have been made the author of all these a generation or two after he lived....

"Suffice it to say that his greatness consisted in belonging to no school. He was a man of the people. ...'Christianity,' says Leroy Beaulieu, 'produced saints; Judaism, sages.' I say: Christianity gave us Sisters of Mercy; Judaism, noble types of wives and mothers."

* * *

That Doctor Kohler is not merely giving expression to views of his own far in advance of the general trend of Jewish thought, is evidenced by the following comments on his lecture by the editor of The Jewish Exponent:--

"Dr. Berkowitz, in discussing the lecture, said that it could not have been delivered in other times, because the lecturer's life would have been imperiled thereby. There was another reason why this was true; which is, that there would have been no one to listen to it. Christians, of course, would have objected, and to the Jews the New Testament was forbidden fruit. Our ancestors regarded the reading of the New Testament books as next door to apostasy itself. That Jewish mothers should wish to be acquainted with its contents would have been unheard-of perversity.

"All this has largely changed. The Jews have gone out into the world; they meet Christians on equal terms. The dread of the Christian religion has disappeared with the effort to forcibly convert Jews. They have gone out into the full tide of Christianity, and behold, they have not been swept away. On the contrary the love of their own faith has grown. It is an evidence of strength that leads the Jew to wish to ascertain the true character of that literature so intimately connected with his own and yet so widely different; so world-embracing in its influence; so potent in its effects upon his neighbors, so freighted with consequences for himself. When before would rabbis have been found who would have invited their people, and especially the women, under any circumstances or conditions, to read the New Testament? Yet here it was

R2420 : page 21

done. It need hardly be said, however, that such reading must be conducted with care, and, if possible, under conditions which, if not favorable to Judaism, will be at least not hostile thereto....

"But, however the Bible is read, with whatever preconceptions, it is extremely difficult to escape the pervasive influence of its purity, its strength, its exaltation both of Deity and humanity, its powerful plea for righteousness. Its influence in the Christian world is incalculable; not so much in making Jews of Christians, as in refining and purifying Christianity of its dross and bringing it nearer to the pure stock whence it sprung. In every reformation of Christianity the testament of Israel has been the starting point and the great foundation for the religious enfranchisement. The trend of enlightened Christianity of to-day is towards a return to Israel's simple and pure religious conceptions. Not a little of the antagonism felt towards the Jews and their scriptures is due to the fears of Christian reactionaries, who would crush every attempt to elevate and purify the church under the opprobrious epithet, 'It's Jewish.'

"What, then, would be the effect of the study of the Christian Testament in the light of the Jewish scriptures as indicated by Dr. K. Kohler? Certainly it will have an important influence. It will not only disclose beauties of its own, but also open Jewish eyes to treasures in their own scriptures, to which, with the indifference of inherited spiritual wealth, they have been hitherto oblivious."

* * *

This means the opening of the New Testament to the Jews--not willingly upon the part of the Rabbis, but by force of circumstances, the growth of intelligence and the fact that the best people of the world have drawn their inspirations from it. It was this same force of circumstances that compelled the Roman Catholic Council of Baltimore some years ago to grant Roman Catholics residing in the United States liberty to own and to read the Bible.

Surely this removal of the Jewish ban from the New Testament will mean the reading of it by the purest and best of that long blinded people. And the reading of the New Testament will mean the gradual turning away of their blindness. So far as our observation goes, nearly all the Jews who have ever gotten their eyes opened to see Christ as Messiah have been converted by reading the New Testament and not by tracts or other treatises--altho other writings are as necessary to them as to others as helps in understanding the divine plan of the ages, after they have accepted Jesus as Messiah.

Is not this the beginning of the fulfilment of our Lord's words, "He that rejecteth me, and receiveth not my words, hath one that judgeth him [Compare John 5:45-47]: the word that I have spoken [directly and through the apostles] the same shall judge him in the last day." (John 12:48.) Are we not entering the Millennial period--"the last day?"--and are not the blinded ones getting ready for the eye-salve? They are still proud, and their words are still stout against Jesus as the Messiah--it is merely their race-pride perhaps which now leads them to acknowledge the great Teacher's greatness, because he was a Jew. But in the great time of trouble near at hand, which will include "Jacob's trouble" as well as "Babylon's" fall, the honest and humble ones will look unto him with the eye of faith and shall see him thus, and then will be fulfilled Zechariah 12:10.

ZIONISM MAKING PROGRESS.

Zionist Jews--those Jews who are identified with the recent movement for a resettlement of Palestine by the Jews--report that the cause so near their hearts is not languishing. Their leader, Doctor Herzl, has recently had interviews with the Sultan and the Pope, and with four prominent compatriots was present at Jerusalem at the time Emperor William visited that city and were kindly received by him. Dr. Herzl is reticent respecting the amount of encouragement given by these potentates; but as one result of his visit to the Sultan he bears a badge of the Order of Mejidie, which would seem to imply that the man and his plea were not disdained. That the door of Palestine will open to the Jew, and that shortly, we have no question; altho it has been effectually closed for now nearly seven years --no Jew being permitted to enter it except as a visitor whose period of stay is expressly defined and limited.

Respecting Doctor Herzl's efforts, etc., Rabbi S. Wise, Hon. Secy. Amer. Fed. Zionists, writes:--

"The exact tenor of the Kaiser's courteous reply, spoken in the presence of the Minister of Foreign Affairs, Von Bulow, has not been disclosed. Enough is known, however, to enable us to predicate that the Kaiser is prepared to vouchsafe his benevolent sanction to the Zionist movement, calculated as it is to foster the agricultural life of Palestine under the acknowledged sovereignty of the Sultan. The members of the deputation have since returned to Vienna and have practically made this declaration, altho they have couched their interviews, which appeared in the official organ of the movement, in terms of becoming reserve....

"We do not ask that the holy places be committed to our exclusive keeping; let these remain, as they are now, in the hands of those who guard and cherish them. Surely the Christian world requires no assurance on our part that every spot which Christians hold in reverence will be precious to us. The Jew shall not cease to honor true devotion to an ideal--least of all in the land which his past has hallowed for all time.

"Not in vain do we place our reliance upon Kaiser and Sultan. Help and deliverance have come to us before through the grace of 'stranger kings.' Two

R2420 : page 22

historic instances recur to us of Israel marvelously saved and prospered with the help of reigning kings. In the year 538 of the pre-Christian era Cyrus took Babylon and graciously permitted the Babylonian exiles to return to their fatherland.

"The momentous results which followed from the reestablishment of the Judean Commonwealth are part of--and the largest part of--the world's history. A tree of two great branches flourished in time on the soil which the former captives by the rivers of Babylon began to cultivate with all the ardor and assiduity of their nature--two branches, the one the religion of Ezra and the latest prophets, of Hillel and the rabbis, the other, the faith of Jesus, later become the Christianity of his countless followers. And all this came to pass, as Dr. Max Nordau has aptly pointed out, owing to the hardihood of a handful of the earliest Zionists, who, availing themselves of the rights accorded them by Cyrus, the noble, chose to give up their peaceful and secure residence in Babylon in order to live and labor in Zion and rebuild its waste places. The second exile is soon to end. In the words of Josephine Lazarus, 'once planted again upon native soil, "taking root downward," as Isaiah has it, who can tell what "upward flower and fruit" the immortal branch may bear--what new birth of the spirit, the undying spirit of Israel may give to the world?'

"Another King there was, greater even than Cyrus, who, like him, befriended the Jews. In the course of his victorious marches Alexander visited Jerusalem in the year 332. Legends in great number have been woven around this visit, picturing the manner in which this youthful Prince, who had come to scoff, remained to pray. Whether it be true, as rabbinic tale has it, that Alexander was so deeply impressed by the visage of the venerable High Priest Jaddua and the priestly train that he was moved to bow in humility and adoration before these whom he had set out to conquer, and that he even caused sacrifices to be offered up to the Most High in the Temple of Jerusalem, we cannot tell. We do know, however, that this Macedonian ruler, far from despoiling and violating the shrine, as had been and continued to be the custom of earlier and later invading princes, openly befriended the Jews and treated them with the utmost consideration and generosity."

====================

R2421 : page 22

"YE MUST BE BORN AGAIN."

--JAN. 22.--JOHN 3:1-16.--

NICODEMUS displayed both a noble and an ignoble disposition in coming to the Master. (1) He had a nobility of mind which was able to discern distinctly that Jesus was not an impostor, but a Teacher from God; and it was his desire for the truth which led him to seek it from the lips of one of no reputation amongst the worldly wise. (2) But he displayed the ignoble element of his disposition by coming privately, secretly, at night, whereas he should have acted up to his convictions fairly, and have come forward to inquire of the Lord, if not in public, at least in daylight and openly. There are a good many Christians of the Nicodemus type. They have a standing in the nominal church, and a great respect for the "honor of one another," so general in it.

Some to-day, for instance, see something of the light of present truth, and are convinced that the meat in due season now spread before the household of faith is from God's Word, and not human speculations. They will confess this much to themselves, and privately to some of the servants of present truth, and privately, secretly, so far as their denominations are concerned, they procure and read MILLENNIAL DAWN and ZION'S WATCH TOWER--perhaps subscribing in the name of some one else, "for fear of the Jews." But altho this is an ignoble course, the Lord does not refuse them the opportunity they seek and, like Nicodemus, they are made acquainted with the truth. But, as we hear little more respecting Nicodemus, so the Nicodemus class of to-day very rarely develop into true overcoming disciples, servants of the truth. Fear is good, caution is good, when properly exercised; but when these are allowed to have any voice in dictating our course after we have found the truth, their influence can only be evil, enslaving, demeaning. Those who are thus bound by love of human approbation, and fear of the consequences of a public, bold advocacy of the Lord and his truth, are not worthy of him, as he declared: "He that is ashamed of me and my word, of him will I also be ashamed." We urge that all who find in themselves the Nicodemus disposition seek immediately to overcome it, and to get their hearts so filled with the love of God and the love of his truth that it will make them free from bondage to sectarianism, and to fear of man, which bringeth a snare. "Perfect love casteth out fear." Whom the Son makes free is free indeed.--1 John 4:18; John 8:36.

Evidently but a small portion of this conference between Jesus and Nicodemus is furnished us--merely the leading features. Evidently the questions which Nicodemus asked related to the Kingdom of God, which John the Baptist had declared was at hand, and which our Lord also declared to be at the door. As a teacher amongst the Jews, Nicodemus was surely imbued with this hope of Israel--that in due time God would send Messiah, who would establish the long-promised Kingdom of Israel--superior to all the kingdoms of the world, and over them all,--to bless all the families of the earth, according to the promise made to Abraham. Not only might we infer that his question pertained to the Kingdom, but our Lord's answer plainly indicates this, for he began at once to talk about the promised Kingdom.

R2421 : page 23

The great Teacher's explanation respecting the Kingdom-class must have struck Nicodemus as totally new. He had been accustomed to think of all the nation of Israel as being the children of the Kingdom, or, if not the entire nation, at least their most intelligent classes, the scribes, the Doctors of the Law, and their holiness class, the Pharisees. But here was a new thought--none would be in this Kingdom, sharers of its glory and of its work of blessing all the families of the earth, except they should be "born again." Nay more, the intimation was that the Kingdom would be an invisible Kingdom, that none could even see it, except he would be born again. Failing to grasp the thought of begetting and birth to a higher nature, Nicodemus was puzzled to think how a person who had reached maturity could ever be born again according to the flesh: and of course he was right in considering that an impossibility. The new birth is not to

R2422 : page 23

be a birth according to the flesh: as our Lord explains, "That which is born of the flesh is flesh, but that which is born of the spirit is spirit." The Master's teaching was not that we should be born again of the flesh, but quite to the contrary, that those who would constitute the Kingdom class must be begotten and born of the spirit of God, the spirit of holiness, the spirit of the truth.

There is a great lesson here for many pre-millennialists, who vainly think, as Nicodemus, that the Kingdom of God will be a fleshly Kingdom, that the Kingdom-class will have what they are pleased to call "glorified flesh." Our Master's plain declarations thoroughly set aside all such expectations: and to us, as well as Nicodemus, he positively declares that none shall enter into the Kingdom except he be born again.

The statement that "that which is born of the flesh is flesh, and that which is born of the spirit is spirit," is so unqualifiedly plain, and proves so emphatically that the spirit-begotten and spirit-born class, the "little flock," which will inherit the Kingdom, will not be flesh-beings in any sense of the word, but spirit beings, that there is no room for controversy or for misunderstanding on the part of those who have no will of their own in the matter, but are seeking to be taught of the Lord.

All recognize the meaning of the expression, "born of the flesh," that it does not mean merely begotten of the flesh, but a birth into independent flesh-life as a result of the begetting and gestation. And precisely the same thought should attach to the expression, "born of the spirit." It does not relate merely to the begetting of the spirit through the word of truth, which occurs during the present life, and at the time of our consecration to the Lord, but on the contrary, it implies and includes a subsequent birth to perfected spirit conditions--the entrance of the spirit existence in the resurrection--the result of the present begetting of the truth, and the present period of gestation or development as "new creatures in Christ Jesus."

That this is the proper Scriptural thought to be attached to this word, "born," is manifest from other Scriptures which declare that our Lord Jesus was, at his resurrection, "the first-born from the dead," and "the first-born amongst many brethren." (Rom. 8:29; Col. 1:18.) Our Lord was begotten of the spirit at the time of his baptism, when the holy spirit came upon him. The new nature there begun, in the flesh, developed during the three and a half years of his ministry in proportion as the flesh, the human nature, died. Thus, as the Apostle expresses it, he was dying daily, as the man Christ Jesus, but was being renewed day by day in the inner man, the new creature, the spirit being.--2 Cor. 4:16.

The complete death of the flesh, with our Lord, was the victory of his new nature, which refused to draw back, refused to save the flesh, which had already been devoted to sacrifice, as our sin-offering. It was because of this faithfulness of our Lord, as the "new creature," in offering up his flesh as a sin-offering, that the Heavenly Father was pleased to resurrect the "new creature"--not the flesh, which was man's ransom price. The resurrection of the "new creature" in a spirit body, glorious, powerful, immortal (1 Cor. 15:42-44), was our Lord's birth of the spirit, as the first-born amongst many brethren. As the Head of the Kingdom was thus begotten of the spirit, and in due time born of the spirit, so likewise must it be with those who will be members of that Kingdom. "Flesh and blood [human nature]" shall not inherit the Kingdom of God,--"cannot inherit the Kingdom of God." (1 Cor. 15:50.) Hence, we who would be heirs of the Kingdom must all be changed--made like our spirit-born Head, ere we can either see the Kingdom or share its glorious work as members.

Not only did our Lord clearly state the matter thus, but he gave an illustration which is in absolute harmony with this understanding of his words, but meaningless from any other standpoint. He declared that as the wind comes and goes, but is invisible to men, so will all those be who will be members of the Kingdom, born again. Our Lord illustrated this teaching in his own person, after his resurrection. Altho he was present forty days, he appeared only a few times to the disciples, in all apparently not more than seven, and even on these occasions he appeared in a form of flesh (as angels did during previous dispensations) and communed with them for a few moments, and then vanished out of their sight. As the wind he came, as the wind he went, and they knew not whither. Invisible

R2422 : page 24

as the wind, he was present with them, taking note of all their affairs, during all that forty days, and merely appearing at the proper times to give the needed counsel and directions and assistance. So it will be with all of the Kingdom class, when they are born of the spirit; they will be able to go and come and attend to all the various functions of the Kingdom, without being visible to mankind. They will be as the wind. It will be within their province to appear as men, as the angels have done, if there be necessity for so appearing, altho we incline to think that there will be no such necessity, as God has already provided an earthly class as the representatives of the Kingdom amongst men.--Heb. 11:39,40.

We are in no sense denying or objecting to the ordinary thought, that a work of grace takes place in the heart of the Christian when he is adopted into the divine family as a son and prospective heir of God, a "new creature in Christ Jesus:" on the contrary, we are affirming this, as an absolute necessity to a share in the Kingdom, for whoever is not begotten of the spirit surely can never hope to be born of the spirit. We are merely making the proper distinctions between the begetting of the spirit, which is merely the beginning of the work of grace in us, and the birth of the spirit, which is the completion of that work, when we shall be like the Lord and see him as he is, and behold and share his glory.

We cannot wonder that Nicodemus was astonished when we remember that the holy spirit was not yet given, and that Nicodemus was not a member of the house of sons, but merely of the house of servants. We wonder far more that some who have been begotten of the spirit do not readily comprehend this spiritual teaching: for it is their privilege to understand "the deep things of God." (1 Cor. 2:10.) As our Lord said to Nicodemus, "Art thou a master in Israel, and knowest not these things?" we may, with much greater point, say to Christians who cavil to-day, Are you begotten of the spirit, and taught of God, and yet ignorant of these things?

Our Lord does not even class this teaching as being specially spiritual, but rather earthly, such as the natural man, in proper harmony with God, should be able to understand and appreciate. He says, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Those whose minds are on so gross an earthly plane that they cannot appreciate so simple a matter as this are not in the condition to be inducted into the deeper things of God. They are at most but "babes," and have need to be fed with milk instead of with strong meat. (Heb. 5:12.) Nicodemus, unable (or perhaps we should say, because of prejudice, unwilling) to believe this message concerning the spiritual character of the Kingdom, was unprepared for any further teaching along that line--he was unwilling to receive the truth, the only message which Christ had to give, altho he was already persuaded that our Lord was a teacher sent from God. Hence our Lord says, "Ye receive not our witness."

Our Lord's statement, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God," deserves further consideration. We have seen what he meant by the expression, "born of the spirit," viz., born from the dead by the power of God as a spirit being, but what is signified by the expression, "born of water?" It is claimed by a very large number indeed that this refers to water baptism, and that those who are not born out of water will not have part in the Lord's Kingdom. We are willing to admit the truth of this only to a limited extent. We hold that the Lord refers to the true baptism, which is merely symbolized by immersion in water, and the rising out of it. We hold that the real thought is the burial of the old nature, and the rising of the new nature to newness of life, and that this is accomplished through consecration of the will to the will of the Lord, a burial or immersion of the human will to death, as the necessary step to be taken in connection with the obtaining of the holy spirit, the holy mind, the mind of Christ, the spirit of Christ, which is the beginning in our flesh of the new creature, which must be developed and made ready if it would be born of the spirit in the resurrection.

This same thought seems to be in the mind of the Apostle, when he refers to the bath of a new birth, the making new by the holy spirit. (Tit. 3:5.) Cornelius evidently had this bath of the new birth, the making new by the holy spirit, before his baptism in water (which was a symbol of it, and an outward confession to others). And so it is, we believe, with some Christian people to-day. They have had the bath of the new birth, and the making new by the holy spirit, and are thus genuinely new creatures in Christ Jesus, without having had the symbolical immersion in water,--because, being mistaught as a result of the errors of the Dark Ages, they do not discern the beauty of the symbolic baptism in water, and the Scriptural command thereto; and this ignorance and disobedience God evidently has passed over, with many of us, for years. But when, in the abundance of his grace, a knowledge of his will on this subject ultimately reaches us, there should not be one moment's hesitation--there will not be one moment's hesitation, if the will of the flesh is entirely dead, and the mind of Christ fully in control.

The oldest Greek MSS. (the Sinaitic and Vatican) omit the last four words of verse 13, with evident propriety,

R2423 : page 25

for, altho our Lord is now in heaven, he was not in heaven at the time he addressed Nicodemus. The words in this verse were intended to remind Nicodemus that he need not look to fellow-human creatures for information respecting heavenly things, as they could not know them, any more than himself; but incidentally this verse teaches us something more, viz., that no man has ever been in heaven except our Lord Jesus. This not only agrees with the statement of Peter, on the day of Pentecost, "David is not ascended into the heavens," but it also agrees with the Apostle Paul's statement, "Flesh and blood [human nature] cannot inherit the Kingdom of God."--1 Cor. 15:50; Acts 2:34.

The only ground for hope that any of the fallen race of Adam will ever know anything about the heavenly condition is then stated by our Lord to depend upon his own justifying work on man's behalf. He must be lifted up as the great sin-offering, the antitype of the brazen serpent which Moses lifted up in the wilderness, the antidote for the bites of the fiery serpents, which represented sin.

Our Lord's reference to the results gives the thought of the wideness of God's mercy, and of his provision for our race. Altho now this mercy is confined to the elect Church, "even as many as the Lord our God shall call," it is in due time to be world-wide, and a blessing to "whosoever believeth on him." Then the grand Gospel provision is briefly stated in few words--God's sympathetic love for the world, his provision of the ransom in the person of his Son, and that provision made not merely for an elect class, but for the world of mankind in general--whosoever believeth.

Another thought: God's provision is not to rescue any from the flames of hell, from an eternity of torment; but to rescue them from death, from destruction, from perishing, from nonentity, and to grant to whosoever is willing to have it, on the conditions of the New Covenant,--Everlasting Life.

====================

R2423 : page 25

THE WATER OF LIFE.

--JAN. 29.--JOHN 4:5-15.--

"Whosoever drinketh of the water that I shall
give him shall never thirst."--John 4:14.

EARLY in his ministry, in sending forth the Apostles to preach the Kingdom of God at hand, our Lord had instructed them that they were not to go amongst Gentiles nor to Samaritan cities to deliver their message. It was easy to avoid the Gentiles, because comparatively few of them resided in Palestine: the governors of the land, Herod and Pilate, the centurions, and the soldiers, were probably the only Gentiles they were likely to meet, and these they were to seek to avoid, as the message of the Kingdom was not for them. But it was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee, and was necessarily passed through repeatedly by our Lord and his chosen twelve.

The Samaritans, it will be remembered, were not Jews, altho they were worshipers of God, and had come largely under the influence of the teachings of the Law. They were descendants of those mixed peoples which were placed in possession of the land of Israel, as colonists, when the ten tribes were taken captive and colonized amongst the Gentiles. As the Israelites in a foreign land took up with the religious customs of those lands to a large extent, so these Gentiles, transported to Palestine, took up with many of the religious customs, etc., related thereto. But their belief in God, and the fact that they worshiped the true God, did not constitute them proper subjects for the Gospel call, which was confined exclusively to the natural seed of Abraham up to the time of our Lord's rejection;--then their house was left desolate, and the middle wall of partition between them and other nations was broken down, and the Gospel of the Kingdom was sent forth, without restraint, to whosoever would have the ears to hear it.

It was while our Lord and his disciples were passing through this Samaritan territory, between Galilee and Judea, that, coming to one of the cities of Samaria, he was refused entertainment, and James and John inquired, Wilt thou that we command fire from heaven to destroy them? and Jesus refused, saying that his mission was one of salvation and not of destruction. The Samaritans did not refuse entertainment because they were opposed to the Lord and his teachings, for, quite to the contrary, they apparently would have been very willing to receive him, recognizing him as a teacher sent from God, who performed many wonderful works. Their refusal to entertain him was because he did not purpose to stop with them to teach them, perform miracles in their midst, heal their sick, etc., but was merely passing through in his journey to perform his miracles upon and teach the Israelites.

It was while our Lord and the Apostles were similarly passing through Samaria again, that, weary with his journey, and probably not wishing to appear unkind, nor to be similarly repulsed again, Jesus waited beside Jacob's well, and rested, while the Apostles went to the city of Sychar to replenish their stock of provisions. And in the interim a woman of Samaria met Jesus at the well, when she came to draw water. It was evidently with less of a desire for the water for his own comfort, than from a desire to teach the woman, that

R2423 : page 26

our Lord asked her for a drink. While he could not invite her, or any other Samaritan, to a place in the Kingdom, which was the central thought of his Gospel, he could nevertheless appropriately give her some food for thought, which later on might do her good, and prepare her to have a hearing ear against the time when the Gospel call would be unrestricted--for whosoever hath an ear to hear.

The completeness of separation between the Jews and Samaritans, as of different classes or castes, is clearly shown in the woman's surprised reply to our Lord's request. Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would "have no dealings with the Samaritans," would ask no favors of them, and apparently would grant few favors to them. While our Lord was bound to act in line with that truth, that the seed of Abraham, and the promises made to it, were distinct and separate from all others, yet he was not influenced by feelings of pride, caste, etc., and in this instance he pursued a policy in harmony with the Apostle's admonition--that good be done to all men as we have opportunity,--preferably to the household of faith. (Gal. 6:10.) For the time our Lord was not in a position to speak to Israelites, to do them good, and he was prompt to embrace the opportunity to do what good he could to even a Samaritan woman. And therein is a lesson for all of his followers to-day: we should serve the household of faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others--to speak words which may help them by and by, if not in the present time or age.

Not entering into a dispute with the woman, nor into explanations of the distinction between the seed of Abraham and others, our Lord proceeds to talk of something much more important to her, and in this also sets a good example to all those who would speak his truth in his name, in his way, wisely. He told the woman of a more important matter,--that he alone could give the water of life. While physically he was weary, and needed the natural water, yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which the Lord himself is the fountain.

The thought in the expression, "living waters," is that of a fresh spring in contrast with stagnant waters, which become contaminated and foul. The water which our Lord proposed to give the woman was certainly not the holy spirit, for this is distinctly termed the gift of the Father, and is symbolized by the anointing oil. The water of life is the truth, which both cleanses and refreshes. A portion of this our Lord could properly give to the Samaritan woman, if she were hungering and thirsting after it, and he did give her a drink of it.

The woman classed herself as a daughter of Jacob, and thus implied a hope on the part of Samaritans that notwithstanding their rejection by the Jews from heritage in the Abrahamic covenant, they nevertheless trusted in some blessing. And indeed there was a mixture of Israelitish stock amongst the Samaritans, for certain poor Israelites had not been deported to foreign countries, and these, ignoring the strictness of the Abrahamic covenant, had intermarried with the Gentiles and in general had abandoned circumcision and the other conditions of Judaism, and hence could be no longer recognized by the Lord as in any respect different from the other nations,--Gentiles. So, too, it was with many of the Israelites who were deported: they mixed and mingled with the Gentiles, abandoned the sign of circumcision in the flesh, and in general all the provisions of the Lord's covenant: these, in every sense of the word, ceased to be Israelites, and had no further hopes under that covenant,--being as much strangers and foreigners to the promises of the Covenant as any Gentiles.

R2424 : page 26

Thus, from our Lord's treatment of the Samaritans we can readily see the baselessness of the expectation of some, who style themselves "Anglo-Israelites," and claim to be the descendants of these deported Israelites who abandoned circumcision and all the features of the Law Covenant, given to Israel. Those who lean on such a prop lean upon a broken reed. The only Israelites who can hope for any mercy and blessing at the Lord's hands, under the Law Covenant, and as the natural seed of Abraham, are those who have a sufficiency of Abrahamic faith to at least maintain the outward signs in the flesh, and an outward attempt at obedience to their Law Covenant. As for the others, who become part and parcel of the Gentiles, they have neither part nor lot any longer with Israel: they may, however, through Christ, come under the still more beneficent terms of the New Covenant, sealed with his precious blood. But the blessings of the two covenants cannot be mixed, and, as the Apostle Paul distinctly declares, whoever hopes for justification under the Law Covenant and under the New Covenant is making a great mistake, and is falling between them both. Whosoever he be, Christ profiteth him nothing; he is yet in his sins, and not an heir, neither as a member of the natural seed, nor yet as a member of the spiritual seed.--Gal. 5:2.

The woman's slowness of comprehension is striking, and yet so it is with all of us when first we came in contact with spiritual truths. Our Lord's patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of his followers who seek to distribute to others a taste of the water of life.

Our Lord's explanation of the peculiarities of the

R2424 : page 27

water of life of which he is the fountain for mankind is very beautiful, but its force can be appreciated only by those who have received this blessing at his hands --only by those to whom he has communicated his truth and who have been sanctified by that truth, set apart as his disciples--as fountains of truth for others.

Errors, falsities, may satisfy temporarily the cravings of those who have never yet tasted of the truth, the water of life; but nothing can give permanent, lasting satisfaction except the truth: and our Lord himself, the Word, the Logos, the message of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and Teacher, through whom all the gracious promises of God are to be fulfilled; --whoever receives this water of life, receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.

The saints, the Body of Christ, the prospective Bride, are the only ones who receive this water of life in its fullest and completest sense during this Gospel age; and of them it is true that this water is always fresh, springing up within them everlastingly. And when these many well-springs shall in God's due time be brought together in the Kingdom, then will be fulfilled through them unitedly, as the Body of Christ, the prediction, "Out of thy belly shall flow rivers of living water."--John 7:38.

This river of water of life does not flow at the present time: it cannot flow out to the "nations" until all the "little flock" as well-springs shall be brought together in the Kingdom. And thus it is pictured in Revelation, that after the throne, the Kingdom, is established, from under it shall flow the river of water of life, clear as crystal. Truth will then flow as a mighty river, refreshing and blessing the whole earth, and causing the trees of promise to bring forth "leaves for the healing of the nations [the heathen]." And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: "The spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." (Rev. 22:17.) The Bride cannot say, Come, in this sense of the word, until she becomes the Bride, when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has been glorified, and until that river of life flows. While looking forward to that glorious day, when grace shall be free to every creature, we nevertheless rejoice in the election of the present time, in which the Gospel call is intended not for everyone, but for only those who have ears to hear, "even as many as the Lord our God shall call."--Acts 2:39.

===================

R2424 : page 27

FAITH REWARDED--"THY SON LIVETH."

--FEB. 5--JOHN 4:43-54.--

"Jesus said unto him, Thy son liveth: and himself believed, and his whole house."--John 4:53.

TWO days were spent preaching to the woman of Samaria and completing the journey into Galilee, etc., ere the nobleman's son was healed. Galilee was a part of the territory which formerly belonged to the ten-tribe Kingdom of Israel, and the district called Samaria lay between Galilee and Judea. It will be noticed that, while our Lord journeyed hither and thither, he never went outside the territory occupied by the twelve tribes. It will be remembered that Jesus was born in Bethlehem of Judea, not far from Jerusalem, and that his parents, shortly after his birth, fled into Egypt, under the Lord's direction, before the slaughter of the babes of Bethlehem: and on the return from Egypt, instead of returning to Bethlehem, they located at Nazareth in Galilee,--"that he might be called a Nazarene," and that thus odium for eccentricity might attach to the Lord, as an offset to his wonderful personality and the "gracious words that proceeded out of his mouth" --"such as never man spake" before or since;--to the intent that only the Israelites indeed might hear in the true sense of the word, and be healed and accepted as sons of God under the New Covenant of grace.

It will be remembered that our Lord's disciples were known as "Galileans," and himself as the "Galilean." And recognizing the truth expressed in the proverb, "A prophet is not without honor, save in his own country," our Lord did not begin his ministry in Galilee, but in Judea. It seems probable that after his first miracle at Cana he, with his disciples, went to Judea, and was present there at the time of the Feast of the Passover, and at that time performed many notable miracles, on account of which his fame went abroad, not only throughout Judea, but also into his own country, Galilee: for it was the custom for large numbers of the devout Jews to go to Jerusalem to the Feast of the Passover every year, and these from Galilee had brought back word of the works and fame of their countryman. Hence our Lord was now returning to his own country, a great prophet, because of the fame first gained elsewhere.

Our Lord's experience was no exception to the general rule: it is a trait of human nature to lightly esteem things with which we are intimately acquainted. "Distance lends enchantment to the view." When one sees

R2424 : page 28

a mountain at a distance, its outlines stand out with boldness and symmetry, but when he comes close to it the beauty and grandeur are apt to be marred, in his estimation, because his eye rests upon the smaller fragments and the silt and soil and tangle of common weeds. Nevertheless, the view and thought from a greater distance are the truer ones, the proper ones. So, too, some of earth's characters who are highly esteemed to-day were much less esteemed by those who came most closely in contact with them in their day: not that the present view is the false one, but because those who were closest to them, and who were affected by the commonalities of daily life, failed to rightly appreciate them. This is often true in the households and family connections of the world's notables. The little things of life are seen, and the character is measured by these, rather than by its larger features, which alone are seen in the distance. For instance, Julius Caesar, who by all the world is acknowledged to have been a great man, was lightly esteemed by Cassius, his intimate friend and servant, who once saved his life from drowning, and who was with him when sick, and who measured him by the weaknesses of these occasions and others, rather than by the largeness and greatness exhibited at other times. He, for instance, called attention to the fact that "when Caesar was sick he cried, 'Give me some drink, Titanius,' like a sick girl." His closeness hindered him from seeing the greatness which others, less close, could readily discern; and thus he says,--

"It doth amaze me,
A man of such a feeble temper should
So get the start of the majestic world,
And bear the palm alone."

So it was with Jesus: "Neither did his brethren believe on him" (which expression in olden times signified kinsfolk, including cousins as well as brothers). They knew Mary, his mother, they knew his brethren, they knew Joseph, the husband of Mary, and apparently they knew also that Jesus was not the son of Joseph, but was conceived before Joseph had taken Mary as his wife (Matt. 1:18); for this was the evident purport of

R2425 : page 28

their sneer at him, when contending with him they said, "We be not born of fornication." (John 8:41.) They knew him as the young man who probably had worked as a carpenter in their midst for years. They knew that his home city, Nazareth, had never been reputed for its wealth or its learning--its sons were not the bright ones of the Jewish firmament. It was correspondingly difficult for them to realize that this one whom they knew so well could be the great one of whom Moses and the prophets did write.

Hence we find that in his own city, altho they said, "Whence hath this man this wisdom, and this miraculous power?" they also said, "Is not this the carpenter's son? Is not his mother called Mary, and do not his brothers James, and Joses, Simon and Judas, and all his sisters, live with us?...And they stumbled at him. ...And he did not perform many miracles there because of their unbelief."--Matt. 13:54-58.

But, returning to our lesson: The news that the great Galilean Prophet and healer of the sick had returned to his home, soon reached Capernaum, which was only about twenty miles distant from Cana; and a person of social and political rank in that city was amongst the first to manifest his faith, and to receive a corresponding blessing; for we are told that the healing of his son was the "second miracle" performed by our Lord after his return from Judea.

It was doubtless by way of testing his faith that our Lord seemed at first to object to his petition, saying, in effect, You do not have faith in me as the Messiah; it is my signs and wonders that you are interested in. The troubled and affectionate father showed by his answer that his interest was not merely one of curiosity and desire to see a miracle performed: his was a true faith in Christ's power, which, he did not question, was able to save his son from death--"Sir, come down ere my son die." His true faith had its reward, and yet he was required to exercise it still further, and to believe that his request was answered, notwithstanding he could have no proof of this for several hours. His faith again stood the test, and he went his way, ascertaining later that the child had begun to mend at the very time our Lord had granted the request. And his faith brought him a still greater blessing than the physical recovery of his son's health, for it made him and his family "believers" in the Messiah, and thus brought them within reach of the great privilege of sonship and joint-heirship mentioned in John 1:12.

Our Lord's object in this and other healing miracles was evidently not merely the recovery of the sick from pain and disease. Had this been his object, he might have commanded the healing of all the sick in one breath: and more than this, he might have remedied the evil conditions which tended to promote sickness. For instance, the nobleman's son had a fever, and quite probably there were many others in Capernaum similarly afflicted, as the city was built near low, marshy ground, and is noted in history as a malarial locality, unhealthful. The Lord did not do this work of general healing, but this is no evidence of a lack of sympathy, nor of a lack of appreciation of what would be necessary to make that and other portions of the earth healthful, any more than it could be considered a lack of interest in mankind on God's part which had permitted malarial and other evil conditions and resulting sickness and disease throughout the whole world for thousands of years. On the contrary, God foreknew the sickness, and designed to permit the evil conditions, as accompaniments

R2425 : page 29

of the sentence against man as a sinner--as accessories and concomitants to his death sentence.

The time will come when he who redeemed mankind, and who redeemed also from the curse the earth, "the purchased possession" (Eph. 1:14), will cleanse it from all evil, baneful influences--and there shall be no more death, nor pain, nor sickness, nor crying, for the former things shall have passed away, and all things will be made new. And the period of the renewing of the earth and of mankind, for whose use and blessing it was intended, is Scripturally termed, "the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." And this restitution the Apostle Peter, speaking under the inspiration of the holy spirit on the day of Pentecost, tells us will begin at the second coming of our Lord Jesus.--Acts 3:19-23.

At his first advent our Lord's mission was specifically to give himself as the world's ransom price, and secondarily to furnish evidences which to a certain class would be a ground for faith in him, in his teachings, and in his future work--to the intent that such "believers" of the present age might come to the Father, receive the adoption of sons, and the promises; and through faith and obedience unto self-sacrifice might become joint-heirs with Messiah in his great future work of restitution--in the work of blessing all families of the earth.

Bringing the matter down to an individual one, we find that the nobleman received the blessing through faith, and that his faith was attested by his conduct. And so must it be with all who would be acceptable to God, and who would win the great prize set before us in the Gospel. "This is the victory that overcometh the world, even your faith:" but "Faith without works is dead." Faith cannot live without manifesting itself. All of our services to the Lord are valuable chiefly as proofs of our faith in his promises.--1 John 5:4; Jas. 2:26; Heb. 11:6.

A story is told of how a private soldier in Napoleon's army exercised faith in his word, and as a result of acting thereon received promotion to a captaincy. Napoleon was reviewing his army in the city of Paris, when the bridle dropped from his hand and the horse started on a gallop. A soldier leaped from the ranks, caught the horse and returned the bridle to Napoleon. The Emperor thanked him, saying, "Much obliged, captain." The soldier immediately responded, "Of what regiment, sir?" And the Emperor, pleased with his quickness and confidence, answered, "Of the Guards." The soldier immediately took his place amongst the officers, altho his clothes were those of a private and notwithstanding the fact that they ridiculed his faith. He believed the Emperor's words, and acted on that belief, and was a captain. So our Lord has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature;" and those who will attain the exceeding great and precious things which God has in reservation for them who love him will be the ones who take him at his word, become "children of the light," and "walk in the light." Such, ultimately, shall be members of the great Sun of Righteousness, which shall arise with healing in its beams, to refresh and bless the world by scattering the darkness of sin, superstition, evil.--Matt. 13:43.

But let us guard ourselves against the error of some who have great faith in themselves, and consider this a proof that they are of the "elect." Only the soldier who served as well as believed Napoleon was rewarded. Each should therefore ask himself--Are the exceeding great and precious promises to me? Are there conditions attached to those promises? and if so, am I living up to the conditions so as to make sure of my calling and election?

To answer his question so as to have "full assurance of faith," he should search the promises--their significance and conditions, and then act accordingly, if he would win the prize: remembering our Lord's word's, "Not every one that saith, Lord! Lord! shall enter the Kingdom, but he that doeth the will of my Father in heaven."

R2429 : page 29

ENCOURAGEMENT TO FAITHFULNESS AND PROGRESS.

"Rouse up, O heart, brooding o'er earth's broken friendships,
Mistakes and griefs. Retrospection truly brings
Relief at times; but to scan too oft life's pages
Brings weariness, sapping strength thou need'st for progress.
The past forget! As a mighty vessel swings
To right her course, while the skies, serene and fogless,
And calming seas, tell no tale of tempests' rages,
So thou, O heart, whilst her pennant Mercy flings,
Retrieve the past; and returning calm and sun
Shall not condemn--only speed thine onward journey,
Forgiving and forgiv'n.

"Fret not, O heart!--not because of evil-doers.
They soon shall cease. When their cup of crime is full
To overflow, then the great and just Avenger,
With girded loins, sword unsheathed and wrath enkindled,
Will tread the press, and his blood-stained hand annul
Their ill kept lease, and shall vanquish all the tinseled
Recruits of sin. But, O heart, heed thy great danger.
Besetting sins, and fair vanities which lull
To fancied safety the listless, thou must fear,
Lest that dread sword thee mark also for its victim,
A reprobate despised.

"Awake, O heart! Hurriedly from drowsy slumbers
Arise, arise! Night is sleeping time, not day.
Press nobly on, heeding not the faithless numbers!
The mid-day glare tempts to quietness and shadow;
Suave lethargy, friendly false, persuades the way
Is soon retraced from the cooling brook and meadow;
But he who turns from the strife and glare, and cumbers
Himself with pleasure's delights, will ne'er essay
The path again; and yet thou, O pilgrim weary,
Foregoing rest, shalt be strengthened with all might:
Thy faith, sore tried, shall develop eagles' sight,
And penetrate, past environment, to glory
Unspeakable, where in Heaven's effulgent light,
Thy glorious Leader dwells." --Unknown.

===================

R2425 : page 30

WHO IS JUDGING THE CHURCH?

DEAR BROTHER RUSSELL:--A brother who gave a lesson here recently spoke on the judgment--and claimed that Christ had been judging the Church during this age. A number of the friends took exception to this. For my own part, I have studied all the texts on this subject, and I cannot find one text that favors the idea that Christ is the Judge of the church, unless it be Rom. 14:10;--but that is a wrong translation. Tischendorf, Rotherham, Revised Version and all the best authorities render it "the judgment seat of God."

In 2 Cor. 5:10, the Church is said to appear before the judgment seat of Christ--not to be judged, but to receive, etc.

All krisis (judgment) has been given into the hands of the Son, but the Church does not come into the krisis.--John 5:22,24.

The judgment seat of Christ does not come into existence until his thousand-year reign begins; and the krisis or the krisis day does not begin until the dead come out of their graves, and Christ sits on his own throne.--John 5:29; Rev. 14:7.

"God has appointed a day [the krisis day] in the which he will judge the world by that man," but where does it say that God has been judging the Church by Christ?--Acts 17:31.

Peter says, "If ye call on the Father [not on the Son] who without respect of persons judgeth," etc.--1 Pet. 1:17.

Christ says, "I am the Vine, ye are the branches, and my Father the husbandman." "Whom the Lord [the Father] loveth he disciplines, and scourges every son whom he receiveth."--John 15:1; Heb. 12:6-10.

When the judgment of the world is spoken of the Greek word krisis is always used, but never krima. On the other hand, in speaking of the judgment of the

Church the word krima is used, but never krisis. The Church does not come into the krisis, but it does come into the krima.--1 Pet. 4:17. Compare with John 5:24.

It is this krisis, into which the Church does not come, that God has placed in the hands of Christ.--John 5:22.

I would like to hear from you on this matter. I hope this communication will find you well in every way, and that the Lord will continue to give you strength for every trial. You are surely having abundant practice in suffering, and ought to become quite a proficient sufferer. Paul says, "I glory in tribulation, for tribulation works out the capacity for enduring. And the capacity for enduring works out approval, and approval works out hope, and hope maketh not to be ashamed."

May our dear heavenly Father continue to be with you alway--and that you may continually realize his approval and smile--is my prayer. Sister McPhail and I often talk to ourselves about your severe trials, and wonder how you have been able to bear them as you have. I often think of Paul's words, 'We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," etc. (2 Cor. 4:8-11.) God's grace was always sufficient for him, and will be for you.

Wishing you a happy and successful new year, with Christian love from Mrs. McPhail and myself to you and all with you,

Your brother in Christ, M. L. McPHAIL.

IN REPLY: DEAR BROTHER:--I am glad to know that I have the Christian love and sympathy of yourself and family. One thing in connection with my troubles gives me great satisfaction, namely that, repeatedly and carefully searching my heart, I find in it no hatred toward those who have been maligning me --no desire to render evil for evil, but on the contrary a desire to do them all good, if possible. There is a great satisfaction in this, as it affords me one evidence that the spirit of love has possession of my heart. I trust that it may never be otherwise; but that more and more I may become a copy of God's dear Son, our Lord,--"who when he was reviled, reviled not again; when he suffered threatened not, but committed his cause to him who judgeth righteously." (1 Pet. 2:23; 1 Cor. 4:12.) You will be glad to know that I have on the girdle of love; that the peace of God rules in my heart; and that I have a conscience void of offense toward God and toward men.--Col. 3:12-15; Acts 24:16; 1 Pet. 2:19; 3:16.

Respecting the proposition that Christ has been judging the Church during this Gospel age, would say: The Church is the Body of Christ, and as such is collectively at the judgment seat of the heavenly Father. Our Lord Jesus is not presented to us as our Judge, but rather as our Advocate before the Judge, our Bridegroom, our Friend, our Lover, our Redeemer, our Deliverer, our Head, our Governor, our Guide. As the Head he takes the supervision of the Body, he commands, instructs, guides, in the affairs of his Church, and takes it into fellowship with himself in the building up of the Body of Christ in the most holy faith. If we love him we will keep his commandments, and he that loveth him will be loved of the Father. Thus his commandments are to us a line of judgment, rules of life, daily; we are in him as members of his body, who professedly have given him our wills,--accepting his will or judgment instead of our own. Nevertheless he has given gifts unto men, unto the Church--a measure of his spirit, his will, to every man to profit withal; and for the use of these gifts received from our Lord Jesus we are accountable to him. And our use or misuse of these will constitute a judgment with which he will have to do, as represented in the parables of "The

Pounds" and "The Talents." I presume these were the thoughts which the Brother had in mind, when he spoke of our Lord Jesus as judging the Church during this Gospel age. As the head judges or criticises the body, succors it, shields it, supervises its affairs, so does Christ with the Church, which is his Body.

Seemingly you have overlooked the Greek word, krino, which is also rendered judgment, and which occurs more times than krisis and krima both together, in the New Testament.

Strong (in substance) defines these words thus:--

Krisis--Decision, for or against. Justice.

Krima--Decision, in respect to crime.

Krino--"To distinguish, decide, try," etc.

Krino is used in referring to the judgment (trial) of the Millennial age when the Church (head and body) will be the judges.--See Matt. 19:28; Luke 22:30; John 12:48; Acts 17:31; 1 Cor. 4:5; 6:2,3.

The same word, krino is used in attributing that coming judgment to God.--See Acts 7:7; Rom. 3:6; Heb. 3:10; 1 Pet. 1:17.

R2426 : page 31

These seemingly contradictory statements are made harmonious by two other texts in which this same word krino is used--thus: "God shall judge [krino] the secrets of men by Jesus Christ" (Rom. 2:16.) God "hath appointed a day in the which he will judge [krino] the world in righteousness by that man whom hath ordained;"--the Christ, head and body "one new man."--Acts 17:31.

From this standpoint--of "God the judge of all," we need not be surprised if we find not only that the world's judgment (trial) by Jehovah is committed to the well beloved Son, but the Church's judgment (testing, trial) also. Hence our Lord's statement, "The Father judgeth [krino] no man, but hath committed all judgment [krisis] unto the Son." (John 5:22.) This judging in the Church is not only referred to in the parables of the Pounds and Talents, etc., but the Apostle particularizes respecting it in 2 Thes. 2:8-12. And here the statements respecting the Father's part and the Son's part are so intertwined as to prove that they are united in the one work of judgment--of the Father, by the Son. In this text krino is rendered "might be damned."

Again, "ye that are spiritual" are to take part in the work of judging the Church now;--especially each one is to judge himself and help each other to look into the perfect law of liberty (Love) by which all are now being judged (Jas. 2:12) under the New Covenant. "If we would judge [dia-krino--"thoroughly judge"] ourselves, we should not be judged [krino]. But when we are judged [krino] of the Lord we are chastened, that we should not be condemned [kata-krino--"judged down"] with the world."

It is in harmony with the above that the Apostle declares our Lord Jesus "the Lord, the righteous Judge," who will give him his crown of life (2 Tim. 4:8); and in harmony with this thought that the Church, the Lord's body, is being judged now, under his supervision, and is not (directly) in the Father's hands for judgment, is the Apostle's expression in Hebrews 10:31, "It is a fearful thing to fall into the hands of the living God." To be judged by Jehovah directly, none of the imperfect race of Adam could stand--all would fall under his just sentence: but under the New Covenant, God is dealing with the Church now as "the body of Christ"--so long as we severally abide under the robe of Christ's righteousness, our wedding garment,--not imputing our trespasses unto us, but unto our "Head" who died for us. Nevertheless, we (the Church) are "accepted in the Beloved" in a manner different from the world: they will not be accepted at all, nor have any intercourse with the Father until the close of their trial at the close of the Millennium.--1 Cor. 15:24-28.

Similarly Jehovah is the Creator of all things; yet he does this by proxy through him who was "the beginning of the creation of God." (John 1:1.) Likewise it is written, "They shall be all taught of God," yet Jesus was the Teacher sent of God; and we are in the school of Christ, learning of him.

With much Christian love, very truly your brother and servant in the Lord, --THE EDITOR.

===================

LETTERS FROM DISTANT COLABORERS.

Massachusetts.

DEAR BROTHER RUSSELL:--It is with pleasure that I write a few lines to you. I should have written before, had not sickness prevented. I am glad to say that I have nearly recovered from it, and hope to be in the colporteur work again very soon, and my purpose is to stay in the work just as long as I can do so and keep out of debt. Not having any family duties to keep me from doing so, I see that it is my duty as well as my privilege to be thus engaged; for I realize that it is a very important part of the harvest work. How much the truth and knowledge derived from reading the DAWNS have done for me, the dear Lord and myself only know. My prayer is that I may ever be faithful to the truth. I will write to you again when I am ready to start into the work. With greetings of the season I remain, your brother in the dear Lord, THOMAS BRIDGFORD.

Kansas.

DEAR BROTHER RUSSELL:--I take this opportunity to drop you a line, to inform you that I feel somewhat better; my lungs are not nearly so sore as they were, so I hope soon to be able to be out again in the work. I feel that I should go to Oklahoma, as I ministered to some of our Lord's dear children there before I came fully out into the light of present truth; and I believe I shall be the means in our Lord's hands to seal some of them with the present truth. I have had two letters from there the past week, also one from __________ in Kansas; they are rejoicing in the truth as revealed in the DAWNS. Let me quote from one of these:

"I have read my WATCH TOWER and MILLENNIAL DAWN, VOL. I., and commenced on VOL. II. I am just surprised to see the grand truths so plain, and wonder that I never saw them before. There has been a large book opened, and a flood of light has poured in upon this benighted and prejudiced mind, till I can only say, it's wonderful; and that does not express it so that others can understand it. I wish I had the power to tell it to every person so that they could understand it."

Brother Russell, in regard to the WATCH TOWER for 1899, I do not want to miss an issue, as it always has just that food which I need most. I pray that our Lord's choicest blessings may rest on you and all your colaborers in the WATCH TOWER office, and I would kindly ask you to remember me in your daily prayer (as I always do you, night and morning), that I may have wisdom and humility enough to show forth his death and resurrection.

Your brother in Christ, FRED. H. ANTHONY.

R2426 : page 31

Canada.

DEAR BROTHER RUSSELL:--I have just to-night received the Christmas number of the TOWER, and have scanned it through hurriedly, intending to study it tomorrow. In renewing my TOWER subscription, I wish to write to you more particularly.

You know well my sentiments towards yourself, but on this anniversary of the Savior's birth, a grand and happy time, I think it is fitting for me to express them once again. For years and years I hungered for truth, and longed to know and understand the Bible, and nobody gave to me the spiritual food. I searched

R2427 : page 32

the Bible for myself, and the more contradictory it grew: and the preachers never tried to explain it to me.

At length God answered my prayers and gave me the understanding of the glorious Gospel, and for his great goodness in sending me the truth I cannot love and serve him as I would; I can only ask him to accept such services as I have and to count them perfect through the Savior's blood.

It was through you that this glad tidings came, and I know how you must have loved me, for the Lord to have used you: "He that desireth the office of a bishop desireth a good thing;" and I know that you desired it in the real Scriptural way; that is to say, you said in your heart, "The Lord's people are hungry and thirsty. Lord, I wish to 'serve' them." And truly, you have done so. In all my intercourse I have never known you otherwise than as you sign yourself, --a brother and a servant: and therefore I send my heartfelt thanks.

My feet had well nigh slipped, after I had received the truth, for I was growing cold and losing my first love, and again your loving words helped me and put new life into me, and just lately you have honored me by giving me an opportunity to share with you the work of feeding the Lord's sheep. It is a grand and glorious privilege, and most heartily do I thank God and the Lord for giving me this opportunity.

With regard to the "Good Hopes" I thoroughly endorse your words; no need is there to urge those to give who know this truth, for it is so satisfying that we long to tell it to others and, if we have money, to use it in the spreading of the "Good News." God willing, I purpose devoting to this the interest accruing to me this coming year from the money loaned to the Tract Society, and I have every reason to hope I shall be able to do so.

Your brother in the Lord, W. HOPE HAY.

[The above is from the dear Brother whose donation of $10,000 to the Tract Fund was noted in our issue of Dec. 15, '96. He has since then deposited with us as a loan, at low interest, money which he is not certain if he can spare. He is going out now as one of the "Pilgrims." May the Lord bless and "water" him while he thus serves the "flock!"--EDITOR.]

Scotland.

DEAR BROTHER:--We wish you a very bright, happy and prosperous new year. Enclosed find order for four pounds, three shillings. We think possibly your own comforts are not sufficiently attended to, and we think you should take two pounds of enclosed for your own special wants. It is a small thing for us, the recipients of so many spiritual blessings by God's goodness through you, to repay you with carnal things.

The Lord himself will abundantly reward you. May you never fail or be discouraged, till all the will of the Lord has been fully wrought out in you, and by you. We know a little of the difficulties of the fight of faith, and of enduring hardness as good soldiers of Christ; therefore we send our hearty greetings, and deepest love and sympathy.

The TOWERS continually come, laden with blessing. We have by means of them, and especially in our busy work in worldly affairs, a rich spiritual feast every time. The last one, Dec. 1, was particularly interesting and blessed. Some of the readers here say that the facts recorded are merely to bring out the points of the truth, and that we must not think of it as an actual reality. We contended, saying, all the facts of the case--the train journey, the Presbyterian minister, the conversation, his conversion, his resolve to preach the fuller Gospel--were all an actual reality, tho written up in proper form, for a TOWER article. Could you kindly let us know which is the case, and if possible who is "B."

We are still trusting that the Lord will open up our way that we may yet get free to distribute the glorious truth ere the dark night closes in. We have started (a month ago) a "Dawn Circle Bible Class."

I am yours in our blessed Lord, C. N. HOUSTON.

REPLY: DEAR BROTHER:--I am always glad to hear from you. I congratulate you that the past year brought you so many opportunities for serving the truth--by holding meetings, by writing articles in defense of the truth for the public press, by the using of your various little vacations from business in colporteuring the DAWN and circulating tracts: and I thank God on your behalf that you have the will to thus serve both the Chief Shepherd and his sheep.

I am glad to know that the things pertaining to our Lord's cause are so first in your heart, and your business so secondary, that you are seeking release from the latter in such a way as will permit more and more of your time and energy to go to the former. I am sure that our Lord is pleased with your efforts to do what your hand has found to do; and I feel sure he will continue to open the door of opportunity before you in proportion as he sees you humble and faithful. I trust that the present year may be a very blessed one to you and to all of the Lord's faithful.

I thank you most heartily for the proffered (L.2) two pounds sterling for personal use: but as my wants are at present well supplied, I am sure you will take no offence at my declining it as a personal matter and joining with you in making it a part of the heavenly treasure by covering it into the Tract Society's funds. Your other contributions to this fund are greatly appreciated also, dear brother. Your orders have had attention.

Respecting the discussion of The Bible vs. Evolution in our Dec. 1, '98, issue: It is an ideal sketch, intended as a hint to brethren and sisters respecting good opportunities and methods for preaching the truth to others when on a journey. Nevertheless, about nineteen-twentieths of that dialogue (almost word for word) actually occurred on our homeward journey returning from the Council Bluffs Convention. "Betha" represents the Editor. All articles in the WATCH TOWER are editorials, unless otherwise indicated.

Very truly your brother and servant in the Lord,

--THE EDITOR.

====================

VOL. XX. FEBRUARY 1, 1899. No. 3.

CONTENTS.

"Are Christians Deserting Lower
New York?".................................... 35
"A Study of a Remarkable
Church Situation"............................. 35
Judgment--Krino, Krisis, Krima.................... 38
Present Truth in Europe........................... 41
Is Present Truth Unreasonable?.................... 42
Poem: Aspirations of a New Convert................ 44
"Greater Works than These"........................ 44
Feeding the Hungry................................ 47
Special Items: The Date for the
Memorial Supper, etc.......................... 34

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

R2429 : page 34

THE DATE FOR THE MEMORIAL SUPPER.

IN our last issue we noted that the Hebrew Calendar seemed this year to disagree with the original methods of reckoning (and we have experienced similar difficulties in the past). Since then we have interviewed Rabbi Mayer on this subject. His explanation is that the Jews had great difficulty in securing uniformity of date for the Passover, because, after the watchers had noted the new moon, the fact required to be signalled by fires from hill tops, and by messengers sent to various communities, etc. Consequently, about fifteen hundred years ago, in the fourth century, Hillel's Calendar was adopted, and it has been followed since.

We are to bear in mind two important matters relating to the date of the Passover. (1) It was to be after the Spring Equinox (yet not too long after), so that the 16th of Nisan, the date of our Lord's resurrection, could be provided with a sheaf of the first-fruits of the harvest--a type of "Christ, the first-fruits" born from the dead. (2) The lamb was to be killed at the full of the moon, as representing the fulness of God's favor under the Law Covenant, to the Jews, which culminated there, and which was followed by the rejection of that nation and their waning in accordance with their prayer, "His blood be upon us and upon our children."

The decision regarding the month to be esteemed the first month was seemingly left to the Elders of Israel, subject to the limitations foregoing; and it appears that they did not always wait until the Spring Equinox, and then after that wait for the following new moon, to begin counting Nisan. (To have done so this year would have been to begin Nisan as late as April 11th.) On the contrary, knowing when to expect the equinox, they accepted as the beginning of this first month, the beginning of their year, the appearance of the new moon whose full would be about the harvest time, and after the equinox. And this evidently is the rule which we should follow.

Following this rule, we find that the full moon after the equinox this year will be on March 27th, which therefore should be recognized as the 14th of Nisan, the anniversary of our Lord's death: and according to Jewish reckoning the 14th would begin on Sunday, March 26th, at six o'clock, P.M., the anniversary of the Last Supper. From this it will be observed that the date given in our last issue was in error, as well as the Jewish date, and we are glad to have opportunity of correcting the matter thus early.

Some will doubtless notice that almanacs give the date of the new moon as March 11th, but if the fourteen days were counted from that date it would not bring us to the full of the moon. We assume, therefore, that the Jews, instead of accepting the dark moon for the new moon, waited until a sufficiency of the moon would be visible to the eye, and counted from that date. So counting now, the new moon would be expected to be visible on the night of the 13th and morning of the 14th of March, which would be Nisan 1st.

===================

R2427 : page 35

"ARE CHRISTIANS DESERTING LOWER NEW YORK?"

DEAR BROTHER RUSSELL:--I send you herewith a page taken from the New York Herald, Jan. 8th, the principal part of which is devoted to--

"A STUDY OF A REMARKABLE CHURCH SITUATION IN LOWER NEW YORK CITY."

The array of facts showing a steady and uniform surrender of ground by the churches, notwithstanding the increase of population, should indeed prove an astounding revelation to the "Christians" appealed to. And the fact that these matters are promulgated by one of the eminent leaders of the New York pulpit, and are verified and added to by the Herald's investigations, makes the statements well nigh indisputable.

It seems to me that the "study" of the conditions here presented lies not so much in the apparent, surface truth presented, namely, that south of 14th street the "church" would appear to be doomed to practical extinction, as it does in an inquiry into the results which may be expected from this moving and movable church in its later surroundings.

The mistake of abandoning this field can and may easily be remedied, if the conscience of the powers that control the situation be sufficiently deeply pricked. But the causes which suggested, and eventually accomplished, such sweeping changes are still at work in their new abode, and are accomplishing still other changes.

It is to be noted that the new field of these old "churches" is to-day the fashionable quarter of the city; and of course it is to be expected that these old "churches" are called upon to cater to the new requirements. Accordingly we are not surprised to learn that one such requirement is EXCLUSIVENESS.

In the old abode, the idea would not have been tolerated; but conditions are now changed, and the new environment is such, that what before seemed to be sinful may now be regarded as an aid to the upholding, if not the upbuilding, of the edifice.

Pursuing this thought, it would be interesting if there could be collected, for purposes of comparison, the subjects discussed, and texts preached from, in these older edifices, in days gone by, and those now made use of in the new fields. I am convinced the relation would be as startling, almost, as the facts here given.

When we reflect upon these things, can we wonder that our friend, Mr. Moody, in his last evangelizing work in New York city, told its ministers and people that if Jesus Christ should appear in person in one of their "churches," he would be driven out, because they would not recognize him!

Since reading the statement of facts alluded to, my attention has been called to another ministerial occurrence, which has its bearing on this particular line of "study."

An eminent D.D. of the metropolis, with a big church, fat living, well liked, and ostensibly doing a good work, is offered a professorship in one of our seats of learning. Rumor has it that he wants to accept it. Meeting a friend of the aforesaid D.D., I took occasion to allude to this call and its probable acceptance. "Yes," said this friend, "you know __________ is not patterned after the old style preacher; he is a club man, something of a sportsman, can take his little toddy, and is 'hail, fellow, well met' generally. He is very popular, and is beloved by his congregation, which is fighting hard against this call. But he has literary aspirations, and consequently favors it." Thus we see at work the same underlying evil which succeeded in driving the "church" out of the down-town vineyard.

R2428 : page 36

The student of history, noting such potent and disturbing events as here stated, discovered to-day in New York, sees them to-morrow reflected in London, events, tho peculiar to a locality, having at the same time a universal significance; he hears the alarm sounded, not by the pessimist, but by the brains and conservative judgment of the church as it is understood to-day, and cannot fail to see the inevitable trend of events.

Can these conditions be changed? Reason answers, about as easily as the heathen are to-day being changed or converted. It must be obvious that the powers which now obtain are as impotent to work the desired change (if indeed it be even desired) in the one case as in the other. What a profoundly sad outlook must the array of facts, which give rise to these and cognate thoughts, produce in this, the closing year of the century.

Sad must they be to the student of events, unless indeed he be also a student of God's Word, and can discern his times and seasons, and their peculiar events. Then what a change! As one season alternates another with precise regularity, each doing the work allotted to it, so he sees the conditions now prevailing fulfilling their purpose, only to give way to still other conditions in a later development of God's plan.

He looks ahead to that future great epoch in the history of time, which is to take the place of the present, and by faith he realizes some of the changes then to be established. Among these changes, he is assured that "an highway shall be there, and a way, and it shall be called, The way of holiness;" and "the way-faring men, tho fools, shall not err therein."--Isa. 35:8.

As one of those who are quite ready and willing to note the signs of the times, tho more especially because he is assured by the Word of truth that "weeping may endure for a night, but joy cometh in the morning;" and confident in the comforting assurance that in that day (Millennial morning) pauper "churches" will be unknown and unnecessary, because the way of holiness shall be open to all, and all shall then know the Lord from the least unto the greatest (Jer. 31:34), I remain, in the common faith,

Faithfully yours, JOHN W. ALEXANDER.

Extracts from the Herald are as follows:--

"ARE CHRISTIANS DESERTING LOWER NEW YORK?"

"Dr. Peters says so in a sermon, and the Herald here shows that twenty-three churches have been abandoned or moved from below Forty-eighth street in the last ten years.

"'The church, instead of adjusting herself practically to the changed conditions in civilization in New York, moves up town and puts on style....A church is located with reference to clientele. So much money must be paid to support it, and it must locate where the rich live, and, as a result, those needing the saving influence of the Church most are neglected;'--says the Rev. Dr. Madison C. Peters.

"This is a startling arraignment of the church in New York; yet the Rev. Dr. Peters quotes statistics which bear out what he says. The church in the Borough of Manhattan is moving up town, and the lower part of the island is every year becoming more churchless. An investigation made by the Herald shows that within the last ten years seventeen houses of worship have moved up to the less thickly populated parts of the city, where the wealthy live, and six churches below Fourteenth street have gone out of existence. In the region from the Battery to Forty-eighth street twenty-three churches have in ten years either moved up town or have become extinct, and little has been left in their place.

"'The Christian forces at work below Fourteenth street,' to again quote the words of the Rev. Dr. Peters, 'with a population of 700,000, are not as much as they were twenty-five years ago. Altho during that time over 200,000 persons have moved in below Fourteenth street, twenty churches have moved out. One Jewish synagogue and two Catholic churches have been added, so that if we count the churches of every kind there are seventeen fewer than twenty-five years ago.'

"It will be seen by consulting the table of churches which have moved up town that all of them belong to Protestant denominations, with the exception of one Catholic organization. There have been from time to time utterances from various pulpits denouncing the lack of fervor shown by the Protestant churches. It is not an optimistic view of the work of the church among the masses who live in the lower part of the city which is drawn from an analysis of the uptown movement of the churches.

"There are many who maintain that the churches are doing missionary work in the fields which they have left. With the exception of the efficient work of Trinity Parish, of the Protestant Episcopal Church, and the work of the Catholics, this field in the lower part of the city is practically left to the sower of tares. ...There is no escape from statistics. The majority of those who dwell in the lower part of the island are churchless. South of Fourteenth street there is one church to every 4,732 persons. In that section there are districts where there is one saloon to every 111 persons.

"In discussing the causes of the movement of the churches, Dr. Peters, the pastor of the Bloomington Reformed Church, told me that the fashionable churches were becoming fashionable clubs.

"'Let me give you two examples of what I mean,' said he. 'A man who belonged to one of the uptown churches told me recently that in his church there was only one poor man, and "he a Scotchman who could not be snubbed into leaving." Another man, a member of a church of the exclusive uptown kind, told me that in his church the pew rents were made so high that only a "certain class" could come.'...

"'Statistics show that in comparison with the growth of population here the Presbyterian Church in this city has lost eighty per cent. in the last twenty-five years. The Methodist Church, supposed to be

the most aggressive force in Protestantism, has in the last twenty years increased only twenty-five per cent., whereas in proportion to the increase of population in the borough it should have increased eighty-five per cent. The Dutch Reformed Church has in the same proportion lost ten per cent. The only Protestant church doing anything like holding its own here is the Episcopal Church. That is largely owing to the fact that much of the enormous wealth of Trinity Corporation is used in work among the poor. The census of 1890 gave the Catholic population of the then city of New York as 380,000. If the Catholic Church had held her own she should have had 900,000."

* * *

Some one failing to grasp the situation will perhaps say or think--"Well, you criticize others, but what are you doing in the line of mission-work?"

We reply that it is not the actions of these "churches" that we find fault with, but the inconsistency of their actions and professions. These denominations, one and all, profess in their published creeds that they exist for the very purpose of converting the world; and that all not converted by them will suffer a horrible eternity: and straightway they leave the world to what they say is its fate, to meet for essays, lectures, music and social pleasures--as "social clubs,"--called "churches."

Our views of the divine plan for human salvation are very different from theirs: and hence the question is not, are we following their theories more consistently than they follow them? but, are we following our own conception of the divine plan consistently? --are we practicing what we preach and profess to believe, faithfully? We trust that every regular WATCH TOWER reader can answer promptly,--I am doing with my might what my hand finds to do, in harmony with my understanding of the divine will concerning me. And if any cannot so answer, promptly, we trust he will begin at once such "reasonable service."

We hold that none are in danger of eternal torment --that the very thought of such an unjust punishment for sin is in antagonism to God's revealed plan, rightly interpreted, utterly repugnant to "the spirit of the truth," "the spirit of Christ," "the holy spirit."

We hold that ignorance neither justifies nor condemns --either in New York or Africa or elsewhere; but that knowledge alone brings blessings and corresponding responsibilities. Nor do we understand that all knowledges bring grave responsibilities and are savors of life unto life or of death unto death; for but one knowledge, one science, is thus made a test in the Scriptures--the knowledge of the way, the truth and the life; the knowledge of the true God, the God of Justice, Wisdom, Love and Power.

We hold that the masses in down town New York, not possessing this knowledge, but being blinded in their minds by the "god of this world" (2 Cor. 4:4), are not on trial now, as are we who have this knowledge, but will have their trial by and by, during the Millennial age, at the same time with the "heathen" millions of Asia and Africa;--after Satan has been "bound" and deceives the peoples no more (Rev. 20:1-4), after the Lord and his elect Church have begun the reign of righteousness. And we hold the same to be true of their polished and wealthy and better educated

neighbors who have moved up-town; and who, "blinded," mistakenly call themselves "churches."

We hold that the Lord's Church, the only one to which the name ecclesia, body or church, is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven. (Heb. 12:23.) Its head and bishop is the Lord, its law is his Word: it has but one Lord, one Faith, one Baptism;

and it is built upon the testimonies of the holy apostles and prophets--Jesus Christ himself being its chief corner-stone.

We hold that, while neither the masses of lower New York nor the classes of upper New York constitute this Church, some in both may be eligible to its membership and blessings--"even as many as the Lord our God shall call," and no more. And we hold that in New York, as elsewhere, many more have been called than will be chosen;--because the call being to a very high post of service and honor, God has made the way to it narrow--so narrow that few find it, and fewer still care to walk therein after they have found it; a way of self-sacrifice, self-denial.

In harmony with this our faith and knowledge respecting the divine plan, we are neither sitting in the seat of the scorners, drawing nigh to God with our lips, while our hearts are far from him (rebelling against him as monstrously unjust and unloving--as blasphemously misrepresented in the creeds of Christendom), nor are we excitedly and frantically with drums and tambourines and "War Crys" striving to save from eternal torment fellow creatures--under a theory that God would horribly and unjustly misuse them, but for our efforts.

On the contrary, we are endeavoring to do as Jesus and the apostles and the early Church did, before the errors ("tares") of false doctrine were planted by the great Adversary. We are striving to find those who are not wholly blinded by the god of this world; --the "called," those who have "ears to hear," among the "masses" and among the "classes;" we are seeking to find, and to explain to them the way of the Lord more perfectly. And whether they hear and obey, or

R2429 : page 38

whether they forbear, we doubt not for a moment that all the gracious purposes of our all-wise God will be accomplished, --that the foreordained number of the "copies of his Son" will be completed, and that then these as the body of Christ, "the Seed of Abraham," as God's glorious Kingdom, shall rule and relieve from blindness all mankind and bless and uplift all willing to obediently return to God's favor through the great Redeemer.

Above all we are seeking now, because it is the "harvest" time, the time of preparation for the marriage of the Lamb, to prepare ourselves, and each the other, for that great event which shall complete our joy and usher in the world's blessings;--that we may be in heart (and as nearly as attainable in the flesh also) "without spot or wrinkle or any such thing."--Eph. 5:23; Rev. 19:7.

Additionally, we are sympathetic toward all secondary influences of our Light--moral reforms.

====================

R2430 : page 38

JUDGMENT--KRINO, KRISIS, KRIMA.

QUESTION. (a) In the last WATCH TOWER we note that you refer to krino as having the significance of judgment. Do you refer to its significance in Greek? I do not find it rendered "judgment" in our Common Version English Bible.

Answer. (a) Certainly, krino is a Greek word, and its significance in that language was what we sought to present. The word occurs more times than krisis and krima together: it is variously rendered in our English common version Bible,--Judge, Conclude, Condemn, Decree, Determine, Damned, Ordain, Sentence. The thought in every instance is that of judgment or trial. This is the word used by our Lord when referring to the honor to be given to the apostles, "Ye shall sit on twelve thrones judging the twelve tribes of Israel." It is the same word used by the Apostle Paul when referring to the future work of the Church, saying, "Know ye not that the saints shall judge [krino] the world? and if the world shall be judged [krino] by you,...know ye not that we shall judge [krino] angels?" --Matt. 19:28; Luke 22:30; 1 Cor. 6:2,3.

Question. (b) Do you consider the definitions of krisis, krima and krino, given from Strong's Concordance, reliable?

Answer. (b) Yes. You can convince yourself of this fact by noting the uses of these words in the New Testament. Any definition at variance with those given could not be applied to every text in which these words occur. This is the best way to test any definition, whoever gives it: test it by the Scriptural usage of the word.

We will give here Liddell and Scott's Greek Lexicon definition of these words (our comments in brackets):--

Krima. "A decision, decree, judgment"--in New Testament usage, "Condemnation, sentence." [This word seems not to contain the thought of trial, except in the past. It relates to and signifies sentence.]

Krisis. "(1) A separating, putting asunder: hence a choosing. (2) A deciding, determining, judging, judgment." [This word includes the thought of trial culminating in a decision that is final, irrevocable.

Krino. "(1) To separate, part, put asunder; hence also to order, arrange. (2) To inquire, search into, investigate." [This word is full of the thought of trial, or testing, or criticism; but it does not imply finality of decision.]

Indeed, krino is the root word from which krima and krisis are derived. (1) Krino relates to probationary trials and testings and corrections (now, and in the coming age). (2) Krisis points out a decision or a time of decision. The Jewish "harvest" was such a time of decision or krisis to Fleshly Israel: the present "harvest" is a time of decision or krisis to nominal Spiritual Israel. And the entire Millennial age will be a time of decision or krisis for mankind in general, ending the krino or probation of that age with a "harvest" time of decision or krisis. (3) Krima relates to the final and irrevocable sentence upon evil doers. Compare these definitions with the New Testament usage of these words and be fully convinced.

Question. (c) If "the Father judgeth [krino] no man, but hath committed all judgment [krisis] unto the Son, so that all may honor the Son even as they honor the Father," would it not imply that there is no judgment of any kind in progress by the Father directly during this Gospel age?

Answer. (c) Yes.

Question. (d) And if our Lord Jesus has nothing whatever to do with the judgment or correction of the Church, but must wait and begin his judgment (krisis) with the world, and the Millennial age, would it not imply that the Gospel Church is not on judgment (trial) at all during this Gospel age? And would not such a conclusion be an unreasonable one?

Answer. (d) Yes;--to both questions. The only solution to the problem, the only way to harmonize these statements of Scripture, was, we believe, offered in our last issue.

We there showed that ALL krisis or decision has been committed to the Son, but the Son does not exercise that krisis authority until the harvest, the end of this age. He then exercises krisis power in respect to the Church and the world--rewarding his faithful and

R2430 : page 39

bringing a great time of trouble upon the unfaithful of the Church and the world. We are already in this krisis time--thousands are "falling"--"Who shall be able to stand?" The humble, faithful few only, "shall never fall, but an entrance shall be ministered unto them abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ." Thus says the Apostle of this class, "Love has been perfected in us that we may have boldness in the day of judgment"--krisis.--1 John 4:17.

Altho all judgment (decision, krisis) was committed to the Son, there is only one text which even implies any exercise of krisis judgment (decision) by our Lord during this age: and that is the Apostle's statement, "Some men's sins are open beforehand, going before to judgment [krisis]." (1 Tim. 5:24.) This would seem to imply that, altho the Lord's decision respecting the majority of the Church will not be manifested until the "harvest" of this age, yet there have been exceptions to this rule; and the Apostle mentions such exceptional cases. (Heb. 6:4-6; 10:26-29.) But the casting of many into outer darkness now, because of unfaithfulness to the Word of the Lord or its spirit of love, is not thus exceptional; for the time of krisis has arrived;--yea, and it will mean a final sentence (krima) to some; for, as the Apostle declares, "The time is come that krima [sentence] must begin with the house of God."--1 Pet. 4:17.

But respecting the judgment, criticism or inspection represented by the word krino: it does not wait for the "harvest," but has been in progress throughout this entire age, in the Church. It is practically the only kind of judgment that has thus been in operation. It was respecting this judgment that our Lord Jesus declared, "The Father judgeth [krino] no man." (John 5:22.) Who, then, exercises this krino judgment? We answer that the krino or trial or probationary judgment, as well as the krisis or decision, is committed of the Father to the Son. Yea, all power in heaven and in earth, as it may relate to mankind, has been committed to the Son--the Father rests the entire matter in his hands.--Heb. 4:10; John 5:17.

The Lord gives us his Word, his teaching, as representing himself, saying, "Whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when he shall come in his own glory." (Luke 9:26.) The teaching of the great Teacher and of his chosen twelve apostles is to be the kriterion or rule of judgment (krino) to his followers, who by their faithfulness or unfaithfulness to those teachings may be said to judge (krino) themselves. The Apostle thus uses the word krino to some whom he addressed, saying, "Seeing ye judge [krino] yourselves unworthy of eternal life." (Acts 13:46.) Again, to the Church the Apostle says, "For if we would judge [dia-krino--thoroughly examine, criticise, judge] ourselves, we should not be judged [krino]; but being judged [krino] by the Lord, we are chastened that we should not be condemned with [kata-krino--on trial with] the world." (1 Cor. 11:31,32.) Does the Apostle here refer to the Heavenly Father under the name Lord, or to our Lord Jesus? To the latter unquestionably; for his words must be in accord with the words of our Lord Jesus, "The Father judgeth [krino] NO MAN." This teaches us that in addition to his Word our Lord gives a personal supervision or correction or disciplining to those who at heart are seeking to walk in his footsteps.

Moreover, the Apostle exercised this kind of judgment (krino) in the Church as an Apostle, as a special representative of our Lord Jesus, and in his name. We read, "I verily, as absent in body, but present in spirit, have judged [krino] already, as tho I were present, concerning him that hath done this deed." (1 Cor. 5:3-5.) He reproves the Church for not judging and reproving such persons of their number as were known to be living in sin: and he most positively enjoins such judgment and that those thus found guilty be no longer associated with as "brethren." Then, answering a misunderstanding of his previous message--that they were to withdraw from evil doers not professing Christ, he says (we paraphrase his words),--It is not my business to judge (krino) those who are outside the Church and name of Christ. My complaint of you is that you neglect to judge (krino) those who are within the pale of Christian brotherhood. Those outside the Church God will judge (krino--in his own time and manner --Acts 17:31). Expel from your midst evil doers.--See 1 Cor. 5:9-13.

This thought that the Church is in duty bound to look after the outward conduct of those it recognizes as "brethren," and to (krino, judge) settle points of misunderstanding amongst themselves, is clearly set forth by the Apostle in his discourse following the above reproof. (1 Cor. 6:1-6.) He points out that the Lord's people should not think of going to law before the courts of the world to settle differences between "brethren." Here he uses the word krino (judge, examine) and asks if there is not in their midst a single person in whose wisdom they could rely, and ironically suggests that if they have lost confidence in the leaders whom the Lord has "set" in the Church for such like purposes, they should at least choose as judges the least esteemed in the Church as preferable to a court of unbelievers. Thus would he shame them and urge that if they had no confidence in each other, they at least do not manifest more confidence in outsiders, but preferably suffer wrong and injustice, rather than dishonor

R2431 : page 40

the Church and her Head, the Lord. But all this only proved that they had not been careful to judge (krino) and to disfellowship the outwardly impure and unrighteous.

This judging by the Church of its own faithful is by virtue of the spirit of the Lord in the Church, as the Apostle declared (1 Cor. 5:4); the thought is that our Lord is in a church of even two or three met in his name, to direct such as seek his guidance. Hence we read, "And he gave some apostles, and some prophets, ...pastors and teachers and evangelists,...for the edifying of the body of Christ"--in these chosen members of his "body," the Church, the qualities of the "Head" were represented. Thus, representatively, as well as by his Word, our Lord Jesus has been judging, correcting, guiding his Church throughout this Gospel age. Take his own statement of this his work of judging his body, in his messages to the seven stages of his Church, recorded in Rev. 2 and 3. We read,--

"Remember therefore from whence thou art fallen, and repent,...else I will come upon thee quickly and remove thy candlestick." "Be thou faithful unto death, and I will give thee a crown of life." "I have a few things against thee;...repent, or else I will come unto thee quickly and will fight against thee with the sword of my mouth." "To him that overcometh will I give to eat of the hidden manna." "I have a few things against thee, because thou sufferest that woman Jezebel....I gave her space to repent. ...I will cast her...into great tribulation,... and I will kill her children with death; and all the Churches shall know that I am he that searcheth the reins and hearts: and I will give unto every one of you according to your works....He that overcometh and keepeth my works unto the end, to him will I give power over the nations." "I have not found thy works perfect before God....He that overcometh,... I will not blot out his name out of the book of life." "These things saith he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." "Behold I will make them of the synagogue of Satan...to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world." "Him that overcometh will I make a pillar in the temple of my God." "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich....As many as I love I rebuke and chasten: be zealous, therefore, and repent."

Here we have our Lord's own word for it, that he is supervising and correcting his Church now, and that as a culmination of this trial (krino) time will come final decision (krisis)--rewards and punishments.

We repeat that the proper thing to do is to harmonize these various statements--some of which refer to the Heavenly Father as the "Judge of all" and corrector of the Church, while others declare that the Father judgeth no man, but hath committed all judgment unto the Son. Nor is it difficult to harmonize these: the Scriptures themselves indicate how both are true, pointing out that the Son is the representative and honored agent of the Father in the judging (krino) or probationary trials of this age and will be also his agent and representative in giving (krisis) decisions --rewards and tribulations--in the end of this age. And with his glorified Church he will give similar judgment (krino and krisis) to the world in the Millennial age--the world's day of judgment.--Acts 17:31.

So far from this being peculiar or exceptional, it is the general rule of Scripture in matters respecting the Father and the Son. In the matter of creation, for instance, the Heavenly Father is always named as the Creator, and yet we are assured that the Only Begotten was both the beginning and the ending of the Father's direct, personal creation; and that "all things were made by him [the Only Begotten] and without him was not one thing made that was made." (John 1:3.) The matter is explained by the Apostle, saying, All things are of the Father, and all things are by the Son.--1 Cor. 8:6; Col. 1:15-17.

Take another illustration. In the familiar 23 Psalm we read in the original, "Jehovah is my shepherd, I shall not want," etc. But do not all realize that the Great Shepherd's great Son is our Shepherd also? It is the Shepherd-Son that the Apostle Peter declares to be "The shepherd and bishop of our souls." (1 Pet. 2:25; Heb. 13:20.) It is our Lord himself that declares, "I am the Good Shepherd." (John 10:11.) Not only so, but our word, "pastor," signifies shepherd, as does also the Greek word rendered "bishop" in our common version New Testament: and God, the Great Shepherd, "set" these in the Church, says the Apostle. Again he says that the Good Shepherd, Jesus, gave these gifts to his Church. Is there conflict between these statements? By no means; they are all true and all consistent when viewed from the right standpoint: the Head of the under-shepherds is Christ, the Good Shepherd, and the Head of the Good Shepherd is the Great Shepherd, and the flock is one. The key is in the oneness of purpose and of work between the Father and the Son--"I and my Father are one." But this statement can only be apprehended by becoming one with the Father and the Son, in harmony with our Lord's prayer.--John 17:21-23.

Question. (e) You point out the Apostle's injunction that we should judge, krino; but does not our Lord use this same word in Matt. 7:1, saying, "Judge [krino] not, that ye be not judged [krino]; for with what judgment [krima, sentence] ye judge [krino] ye shall be judged [krino]?" How shall we harmonize these commands of the Lord and the Apostle?

R2431 : page 41

Answer. (e) The two are in accord: the Apostle speaks of the duty of the Church as a Church to judge its members on common moralities. In the above expression the Lord discountenances criticisms and accusations and sentences of one another as individuals.

Elsewhere the Apostle also discountenanced individual judging, accusations, back-bitings, etc., saying, "Why dost thou judge [krino] thy brother?...Let us not therefore judge [krino] one another any more: but judge [krino] this rather, that no man put a stumbling block or an occasion to fall in his brother's way." --Rom. 14:10,13.

And our Lord not only approved of judging on the part of the Church, but gave explicit directions to all its individuals respecting how to avoid judging one another and how to submit themselves to the judgment of the Church as the body of Christ.

(1) They were to avoid judging a brother or sister guilty of wilful wrong-doing and were to attempt to reason the matter out privately, that the one or the other might see his error.

(2) If this proved unavailing, the one feeling himself aggrieved (yet still not judging his brother wilfully guilty) is to call in two or three brethren to hear both sides of the controversy. (As the Apostle suggests, those called in should be "wise"--1 Cor. 6:5; --such as both the accuser and the accused would recognize, and whose judgment they would respect and follow.)

(3) If these brethren, called on to act as judges, and his own choice of "wise" brethren, give their verdict against the accuser, that should settle the matter: the accuser should recognize his error. Not to do so would imply that he was not seeking to ascertain the truth, but that he had judged his brother personally, the very thing that both the Lord and the Apostle warn us against. If the accuser be not able to see matters fully in the same light as his "brethren," he should nevertheless accept their decision and trust and pray to the Lord that he would be guided into clearer views. But should the brethren, called in to judge, agree with the accuser, the accused of course should yield,--especially if he had acknowledged the judges to be "wise." The violator of the judgment of such "wise" brethren (if the matter were considered of sufficient importance) was to be charged and the cause heard before the Church--whose decision was to be final; and disregard of its decision implied excommunication. --Matt. 18:15-35.

We have examined this question somewhat in detail, because fearful that something in our last issue might have seemed to sanction personal judging. The Lord, however, does recognize his Church and does promise to act through it and to give his judgment thus to those who seek it, promising in this very connection that, Where two or three are gathered in his name, he is in their midst. The great difficulty with many is their lack of faith; they do not believe the Lord's Word, nor trust to his providences, but want to take matters into their own hands. And this is particularly the case with those who are in the wrong.

====================

R2432 : page 41

PRESENT TRUTH IN EUROPE.

WE have heretofore mentioned the fact that the Lord has raised up efficient servants of present truth who are colaboring in Germany, Switzerland, France, Austria, Sweden, Norway and Denmark. The success of the work in these fields for 1898 is more encouraging than in any previous year;--as we should of course expect. Particulars did not arrive in season to be itemized in our annual report in the Dec. 15th TOWER: and even now that they are at hand, they are difficult to harmonize and unify--matters which will be duly rectified for 1899.

We have already mentioned the earnestness and devotion of Brother Weber who has charge of the French work, Sister M. Giesecke, our representative in Germany, and Brother Winter, colaborer in Denmark. These have been in the harness for now several years, and the Lord's blessing upon their efforts has stirred up other colaborers in this "harvest;" so that during 1898 many hands served the truth in circulating tracts and DAWNS personally and by mail. Nor were these content merely to circulate the truth--they also shared the financial burden generously, contributing according to their abilities; and that without solicitation --prompted by their love of the truth and by its spirit.

The German and French works are closely identified because Switzerland and Belgium are common fields where both languages are spoken. The reports show that nearly one thousand volumes were disposed of (900 DAWNS and 100 booklets); about 15,000 tracts circulated free; and many thousand sample copies of the German WATCH TOWER.

We feel confident that 1899 will be a favorable year in Europe, as several who have found the truth recently seem to be persons of ability who are zealous to serve it to others. One is a Salvation Army Captain

R2432 : page 42

in Sweden, another is a sister in France who has been for some years a mission worker, another is a sister of influence in Austria, besides quite a number in Switzerland and Germany--an editor, a minister, several school-teachers and merchants.

The Lord's blessing be with these efforts, as well as upon the still larger work going on in the English tongue! And, by the way, the work in Great Britain is a work in Europe also, and larger up to the present time than any other there. We pray that it also may be greatly blessed and prospered of the Lord, and that his noble servants there may have large measures of the spirit of the truth. We recognize no national or tongue distinctions among those who have become new creatures in Christ: this "holy nation" is indeed a peculiar people, gathered out of all nations so completely that henceforth they know each other not by their mother tongue nor by the place of natural birth, but solely and only by the tie of Christian love which binds their hearts and hopes and aims in one.

===================

R2432 : page 42

IS PRESENT TRUTH UNREASONABLE?

THE pastor of a Baptist church writes us, saying in substance that he sees much in the teachings of the WATCH TOWER to commend; and that in general its reasonings on the Scriptures are logical, its applications of Scripture found to harmonize well with the context. He would be convinced of the entire position, but for one thing--the smallness of the movement. He says that he knows of no other publications than those from this office that present these views which we denominate "present truth," asks if he is mistaken in this, and whether it is not unreasonable to believe that so important truths should be committed of the Lord to so narrow, so comparatively insignificant, a channel. Admitting that the Scriptures teach that at his second coming the Lord will not find the faith general on the earth, but that on the contrary the Apostle declares that the close of this age will witness an increase of headiness, pride, disobedience to parents, unthankfulness, unholiness, etc., and declares that evil men and seducers shall wax worse and worse, he wants to know how to harmonize these things with the progress of philanthropy, gentleness, etc., in the world to-day.

Answer (a): We cannot deny the fact that ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE is the only publication in the world teaching that we are now in the harvest of this Gospel age, that the Master is present harvesting the wheat, that it soon will be garnered, and shine forth in the Millennial Kingdom (Matt. 13:43), and that after the Lord has thus set up and glorified his "jewels" in kingdom power, the blessing of restitution will begin for the world of mankind in general. This, however, is no argument against the truthfulness of our position, which must be tested solely by the Scriptures.

And we are here reminded of our Lord's words at the first advent "harvest"--the type of the present "harvest,"--"Judge not according to the appearance, but judge righteous judgment." (John 7:24.) The "Doctors of Divinity" of that time not only ignored our Lord's teachings, but opposed him and said all manner of evil against him and his work, falsely, and even accused him of being possessed of the prince of devils; and they warned, cajoled and hoodwinked the common people who heard him gladly, until they cried for his blood. But none of those things hindered that "harvest" work to the extent of preventing it. Likewise the present "harvest" work will go right along to completion, regardless of who shall attempt to hinder or make light of it.

It should not be forgotten that, as set forth in our September issue (reissued as an Extra on Nov. 7th), the Lord's purpose at the present time is not to arouse and startle and inform the world, but, on the contrary, to have the day of his presence come as a thief in the night--stealthily, quietly, unobservedly--in the which he will test and gather his jewels, preparatory to letting loose upon the world his corrective chastisements, retributions, and vengeance upon evil deeds and evil doers.

But you are mistaken, dear brother, in saying that ours is the only voice raised on behalf of the "present truth." On the contrary, all who hear the joyful news of heavenly grace are privileged to join in the proclamation of these "good tidings of great joy which shall be to all people." And we assure you that all who receive this "new song" into good and honest hearts are prompt to give utterance to it; and are singing it daily, as they find opportunity, to those who have ears to hear. But, as the Scriptures point out, no man is able to learn to sing that song clearly and harmoniously except such as are "taught of God"--only such as have been called to the high calling, and have accepted the call, and are in the way of obedience. Whoever leaves the way of humble faith and consecrated obedience, loses his power to sing "the song of Moses and the Lamb" harmoniously, properly.--Rev. 14:3.

You will be glad, we are sure, to know that with those of "this way" all who hear the message are preachers of it. We recognize no "clergy" and "laity" classes; for all who are in the true Church of God are, as the Apostle expresses the matter, "priests," members of the Royal Priesthood, of which our Lord is the Head or Chief Priest. Asked not long ago, "How many ministers

R2432 : page 43

are of your way of thinking?" we replied, to the astonishment of the questioner, that there are about ten thousand, who are preaching every day to the best of their ability. Then we explained that from our standpoint, the Scriptural standpoint, every member of the Body of Christ is anointed of the spirit, and is fully commissioned to make known the good tidings to everyone who has an ear to hear. Some have talents for public speaking, others find a field for usefulness as preachers in colporteuring the truth, and still others for private conversation and private circulation of the good tidings in printed form.

The effect of the combined effort of these ministers of the truth is that the sound thereof is extending to the utmost parts of the earth. Not all, however, are able to clearly discern the sound now, and we believe that it is intended for only such as have "ears to hear," to whom alone it will be a special blessing in the present time. We look forward with pleasure, however, to the time promised in the Scriptures, when all "the deaf ears shall be unstopped," and all "the blind eyes shall be opened," and when, as a consequence, the true knowledge of the Lord shall fill the whole earth, as the waters cover the great deep--the sea.--Isa. 35:5; 11:9.

Answer (b): We are living to-day under a glare of light, such as the world never before enjoyed. We are not, therefore, to expect the grossness of the past; but while there is a polished veneer upon the world in general to-day, such as it never had the opportunity of having before, this only gives a corresponding amount of responsibility, from the divine standpoint. Where much is given much will be required. The Scriptures assure us that the only proper course for those who have the enlightenment, which we enjoy, is a recognition of our own imperfections, and of the Lord's standard of righteousness, and an acceptance of the salvation which he has provided in Christ, and a thorough change of heart, will, sentiment,--from sin to righteousness.

R2433 : page 43

True, the numbers in Christendom, who now outwardly observe rules of propriety and decency are larger than ever before; but we doubt if the proportion of the truly consecrated, the "saints," is greater. We have frequent evidences, too, that the veneer of the present time is very thin, and that the old nature, unconverted, is underneath. For instance, this was shown a year or so ago, at the notable French Charity Bazaar, when the fire occurred, and when so many who were esteemed to be thoroughly polished socially gave evidence of fierceness and brutality worthy of the Dark Ages. A similar evidence that mankind, as a whole, are practically unchanged at heart, was furnished in the savagery displayed at the time of the disaster to the steamer La Bourgogne. Nor have we reason to question that in all civilized lands the spirit of discontent which prevails would, under favorable conditions, show up as horribly as in the "Reign of Terror" of the French Revolution. Indeed, the latter is set before us in the Scriptures as a picture or illustration of the conditions which will prevail throughout the entire civilized world, and in the midst of which the torch of civilization will for a short time be utterly extinguished. For further evidences along this line we refer you to MILLENNIAL DAWN, VOL. IV.

As an illustration of modern cruelty of thought take the following from the pen of a man of learning, a highly esteemed French gentleman--M. Rochefort. Assailing his political opponents, the judges in the Dreyfus case, he said:--

"To smear them over with pitch, and make live torches of them, as Nero did with the Christians, would be somewhat of an antiquated amusement. An idea has occurred to me of a punishment which might give satisfaction even to the most exasperated. The members of the Court of Cassation having been previously drawn up in single file, an executioner duly trained to the work should cut off their eyelids, so as to leave the eyeballs denuded. Then spiders of the most venomous kind should be enclosed in nutshells, applied to the eyeballs, and properly fastened behind the culprit's heads. These spiders in a famished condition could not be expected to be very fastidious, and would slowly and gradually feed on the culprit's eyeballs until nothing but a ghastly cavity remained. This done, these hideous blind men should be chained up to a pillory erected before that Palais de Justice where their crime has been perpetrated, and on their chests a placard should be affixed, bearing these words: 'Thus does France punish the traitors who attempt to sell her to the enemy.'"

If the veneered and polished can think such thoughts and use such language, what may we not expect of the ignorant and uncouth when frenzied and in despair, in the coming anarchy!

Answer (c): It is not for us to judge the hearts of others, and we shall not attempt to do so, but we believe that the Lord has arranged his truth so that it will do the judging. Our Lord voiced this sentiment, saying, "My words shall judge you in the last day"--the Millennial Day. This judgment of the last day is already upon us, and, as the Apostle Peter declared, so we find it, "Judgment must begin at the house of God," --the Gospel Church, nominal and real. The fact that the Scribes and Pharisees and Doctors of the Law of to-day do not accept the message and evidences of the second presence of our Lord, so far from being contrary to the teaching of the Lord's Word, is in perfect accord therewith. Has he not said to us that not many great, mighty or wise, according to the course of this world, will be worthy of a place in his Kingdom? And do not all the great ones of to-day, to whom you refer, claim to be great and wise, according to the course and judgment of this world?

R2433 : page 44

Moreover, our Lord gave us a sample or foreshadowing of the present harvest, and what we may expect here: it was furnished in the Jewish nation and its harvest at his first advent. Present conditions exactly correspond to that prototype: there as here it was inquired, Have any of the Pharisees and Doctors of the Law believed on him? The answer was then, as now, No. Of course the mass of the people then followed their leaders, and so also it will be now. Of that time our Lord said that the leaders were blind leaders of the blind, and that all would fall into the ditch, and it was so: the Jewish nation as a whole was overthrown in the time of trouble with which their age ended, and their house was left wholly desolate. So we expect it to be here: the masses of "Christendom" will follow their blind teachers, blind guides, and have a confidence in them worthy of a better previous record, and will eventually be greatly surprised when the "little flock," the Lord's Jewels, have been gathered, and the time of trouble breaks forth which will engulf all present institutions,--social, financial, political, religious, and prepare the way for the fulfilment of our Redeemer's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

Answer (d): If you want to be guided aright, dear brother, you must not look to human authorities, but to the Chief Shepherd himself, who declared, "My sheep hear my voice, and they follow [obey] me." We do not set ourself as a leader of the Lord's sheep, and we neither ask nor expect any to follow us as their leader. We seek merely to be, so far as the Shepherd may be pleased to use us, his mouthpiece, to call attention to the Shepherd, and to the way in which he is leading. None should follow us, except as they discern that we are following the Master, as saith the Apostle. --1 Pet. 5:3; Phil. 3:17.

R2436 : page 44

ASPIRATIONS OF A NEW CONVERT.

I wish I were as pure, as fair to view,
As yonder blossom, sparkling with the dew;
But then I could not wear my snowy dress,
The Savior's gift--his robe of righteousness.

I wish I were like mountains, towering high,
Strong and majestic, piercing cloud and sky;
But then I could not feel my weakness thrill
With strength to do my blessed Master's will.

I wish my life were placid as yon lake,
Unmoved by storms that o'er the ocean break;
But could I realize such rest and peace
As when the Master bids my troubles cease?

Lord, all my wishes, all my heart's desires
Find consummation when the world retires,
And Thou before my raptured gaze dost stand,
In perfectness complete, a pattern grand.

Ah! would I were, my blessed Lord, like thee!

Then should my heart thy fragrant garden be!
Then should my prayers past mountain tops ascend,
My peace be fathomless, my joy attained.

For Thee leapt high the sacrificial fire,
Let it of me my cleansed parts require!
Into Thy nostrils let the incense rise,
A token of accepted sacrifice!
--R. B. HENNINGES.

===================

R2433 : page 44

"GREATER WORKS THAN THESE."

--FEB. 12--JOHN 5:17-27.--

"This is indeed the Christ, the Savior of the world."--John 4:42.

JESUS was again in Judea, probably attending the Feast of the Passover, as was his custom,--these annual gatherings constituting the very best opportunities for reaching the devout Jews from all parts of the Holy Land, and from surrounding countries.

Our Lord, in his quiet Sabbath walk about Jerusalem, came to the Pool of Bethesda, which had a wonderful reputation for its healing qualities, on account of which its porches and sheds were crowded with sick people with divers ailments, waiting to take advantage of what was considered to be a miraculous action in its waters. What is to-day known as the "Pool of the Virgin" is supposed to be the one formerly known as the Pool of Bethesda, and a peculiar movement in the waters of the Pool of the Virgin is well known. Travelers whose word is reliable declare that they have seen this spring rise twelve inches in five minutes, and then subside about as quickly. There are other springs which have this same intermitting peculiarity. One of these is at Kissingen, Germany. Its flow is accompanied with an escape of gas, and its water is reputed to be more valuable at the time of its movements, and probably because surcharged with gas.

The intermittent movement of the water of the Bethesda Pool is referred to in vs. 7 of this chapter, but the explanation about the angel troubling the waters, etc., contained in the last seven words of the third verse, and all of the fourth verse, is omitted from the oldest Greek MSS. (the Sinaitic and Vatican). There was probably nothing whatever miraculous connected with the spring, but some peculiarity of the channel,

R2433 : page 45

which caused the water from one compartment to syphon out into the other at intervals; or possibly the action was caused by gas. The healings experienced were quite probably what to-day would be termed mind cures, a beneficial action of the mind and will upon the physical organism.

We do not know that the Lord made any movement toward the general healing of the multitude who were waiting for the movement of the Pool, and hoping for relief; nor do we know that he extended his beneficence to any, except the one whose healing is the subject of this lesson, who was more helpless than the majority, and whose case was apparently hopeless, in that it was chronic, of thirty-eight years standing. Nor could the impotent one have had much ground for hope at the Pool, for, as he himself explained, others less feeble than himself availed themselves of the fountain before he could reach it. It was to this heart-sick and weary one, hopeless and helpless, that the Lord addressed himself, "Wilt thou be made whole?" He readily answered that he was anxious to be made whole, and our Lord did not even wait for him to manifest a previous faith in his power, but allowed the man's faith to be testified by his obedience: and exercising the faith, astonished and bewildered, he obeyed, taking up his couch, not even knowing his benefactor.

So it is with the greater miracles performed by our Lord throughout this Gospel age--some of the weakest and most hopelessly powerless for good are morally healed, strengthened, renewed, transformed, through the operation of faith and obedience. Yet such cases are but few compared to the world of mankind, similarly or even less diseased with sin, who are all eventually

R2434 : page 45

(during the Millennium) to be made acquainted with the Great Physician.

This miracle brought upon Jesus the opposition of the Pharisees, who, because of a wrong attitude of heart, mistook the real object and purpose of the Sabbath day, and tacking on to the divine command traditions of the elders, had made of it a mere outward form, robbing it of its true thought. We are not to consider that our Lord performed so many of his miracles on the Sabbath, apparently in preference to other days, as signifying any disrespect to the day, nor as signifying a desire to provoke the Pharisees. Rather, we may suppose that the performance of the notable miracles on this day was largely in order to thus point out the great Seventh Day Sabbath, the Millennial Day, the seventh thousand year period of earth's history, when the anti-typical and far greater miracles and blessings will come to mankind. "These things [miracles] did Jesus, and manifested forth [beforehand] his [coming] glory."--John 2:11.

The conduct of the Jews, in wishing to kill one who, according to their own testimony, had done nothing amiss, but had done much good, simply because he differently interpreted the Law, and disregarded the "traditions of the elders," is a parallel to the opposition which is sometimes manifested by present-day Christians--sectarians of the strictest sort. They might not indeed seek literally to kill the one who would do violence to their theories and traditions, but many of them would have very little hesitancy in assassinating his character, if thereby they could defend the falsities of their systems.

Our Lord's reply respecting his authority angered them the more: not because he declared himself to be Jehovah, the Father, as many seem to think, but because he declared himself to be the Son of Jehovah, who had been given a work to do by the Father. Nor did the Jews misunderstand him in this; their anger was because, in claiming to be the Son of God, he was claiming an honor and place so much higher than themselves --a place which implied a closeness of relationship and of nature to Jehovah, a claim which they considered blasphemous. The successors of the Pharisees in our day go far beyond our Lord's claims, and claim for him what he never claimed for himself; viz., that he is the Father, and that he always has been the Father as well as the Son, and that the two are one in person, and not merely two persons of one harmonious mind, purpose, sentiment, will. These take great offence at any of the Lord's "brethren" of to-day who claim to be sons of God, and who apply that term in its Scriptural force and significance. As is well known to many, a prominent Doctor of Divinity and Professor in a theological seminary in Ohio has published a scurrilous review of MILLENNIAL DAWN, the chief point of which is the holding up to ridicule the hope of the Church's "high calling," therein set forth, based upon and supported by the exceeding great and precious promises given to us in the Scriptures, the intention of which, the Apostle declares to be, "that we might become partakers of the divine nature."--2 Pet. 1:4.

The declaration that "the Son can do nothing of himself," if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son is the Father: it is in direct conflict with the statement of the catechism, that they are "equal in power and in glory." Nevertheless the Father "loveth [filio--has affection for] the Son," and as a consequence of this affection has shown, is showing, and will show forth through him greater marvels, greater wonders. And our Lord Jesus has promised us that, as the Elder Brother (of the Gospel house of sons), whatsoever the Father shall make known to him he in turn will make known to us. This is brought forcibly

R2434 : page 46

to our attention in the Book of Revelation, which expressly declares that it is--"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." (John 15:15; Rev. 1:1.) Our Elder Brother, our Bridegroom, our Captain, has promised further, that in due time we also shall share with him in doing greater works than any which he performed at his first advent.--John 14:12.

Amongst the greater works the Lord mentions the quickening of the dead--claiming that, as the Father has the power to raise the dead, so also this power is granted to the Son. Nor should we suppose that our Lord, in this statement, referred to the awakening of Lazarus, and the son of the widow of Nain, and the daughter of Jairus. These at most were awakenings, and not, in the full sense of the word, resurrections--these individuals were not lifted up completely out of death into the perfection of life. Rather, we may suppose that our Lord was looking down into the future--to the resurrection of the Church in glory, honor and immortality, and to the subsequent resurrection (under trial or judgment) of the world during the Millennial age.

This thought is borne out by the statement of vs. 22, that all judgment has been transferred to the Son. The resurrection life is to be the reward of those who will successfully pass the judgment. The first resurrection will be the reward of those who are "overcomers" in the trial in progress during this Gospel age, under the conditions of the high calling, and its narrow way to glory, honor and immortality. The Church is on judgment, on trial, under the terms of this high calling, now, during this Gospel age. The Lord will also judge the world of mankind redeemed by his own sacrifice,--during the Millennial age: and in that judgment of the world he has promised to associate with himself the Bride class, whose judgment trial is now in progress. (1 Cor. 6:2.) Those of the world of mankind, awakened and brought to trial during the Millennial age, who shall develop characters in harmony with righteousness, and fully acceptable to the Judge, shall attain to full resurrection, and enter life, complete and everlasting, at the close of the Millennial age--at the close of their day of trial, while the residue will be cut off in the Second Death.

That this judgment of the world did not begin at our Lord's first advent, we have his own testimony: "I came not to judge the world." (John 12:47.) And again, his declaration, "My Word shall judge you in the last day"--the last thousand-year day of the seven, the Millennial Day. It is in full harmony with this that the Apostle declares, "God hath appointed a day [period--epoch] in which he will judge the world in righteousness by that man whom he hath ordained"--the Christ, Head and body.--John 12:48; Acts 17:31; 1 Cor. 6:2.

In harmony with this, also, is the statement in vs. 17 and Heb. 4:4,10. God rested from his work of creation when man became a transgressor, and instead of proceeding with the work, he abandoned it, placing a curse upon it,--a penalty of death upon his chief handiwork. But altho he abandoned the matter, in one sense of the word, he did not abandon it in his purpose, but intended and foretold that he would raise up a seed of the woman which should eventually crush the Evil One, delivering the race from his power--implying incidentally the revocation of the death penalty, a resurrection. Our Lord Jesus was in person the promised Seed of the woman, but, as we have already seen, the divine plan included also the Church, "members of his body." The sufferings of Christ, Head and body, are mentioned in the promise of Eden, as the bruising of the heel by the serpent. This has been in progress throughout the Gospel age; Jesus was crucified by the forces of evil, yielding himself up a sin offering; and the members of his Body are suffering with him, "filling up that which is behind of the afflictions of Christ."--Col. 1:24.

Soon the time will come when this great Seed, the Christ, shall be fully glorified, all the members sharing in the glory of the Head: and then, as the Apostle declares, "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20.) And it is this great Deliverer, whose Head and Lord has redeemed the world with his own precious blood, that the Father has appointed to be the Judge of the redeemed race, when it shall be on trial during the Millennial age, while Satan is bound. The work of the Son will not be complete until all evil has been thoroughly subjugated, which will be at the close of the Millennial age. He will reclaim, by a knowledge of the truth, and chastisements and corrections in righteousness, so many as are willing, and the residue shall be destroyed from among the people. (Acts 3:23.) And when he shall thus have put down all opposing authority, rule and power, the Apostle assures us, he will deliver up the Kingdom to God even the Father. Thus the Father worked previously to man's fall, and has committed the work of reconciliation of man to the Son, and also the judgment of the race, and will receive it back again under divine jurisdiction, when, through the Son as his agent, he shall have made all things new.--1 Cor. 15:24; Rev. 21:5.

It is therefore a great mistake to say, as some do, "Jesus is our Judge, like the Father," for our Lord's own words assure us that the Father judgeth no man, having "committed all judgment unto the Son." The judgment of the Church, in progress during this Gospel

R2435 : page 47

age, is referred to in vs. 24: those who now hear and believe and obey to the extent of their ability have everlasting life guaranteed to them, as a result of thus favorably passing the present judgment or trial. These are assured that they will not need to come into the general judgment of the world during the Millennial age, because they pass from death unto life as the result of the judgment of this age. The word "condemnation," in this verse, signifies judgment, and is so rendered in the Revised Version.--Compare 1 Cor. 11:32.

In vs. 25 the general judgment of mankind during the Millennial age is specially referred to, when all the dead shall hear the voice of the Son of God, be brought to a knowledge of the truth (1 Tim. 2:4), and when they that hear (obey that knowledge) shall live: shall be rescued not only from the tomb but also from all the imperfections, mental, moral and physical, which have come upon the world through sin--be raised up to perfection of life. The fact that this judgment work begins with a little flock during this Gospel age is suggested by the expression that the hour for the dead to hear the voice of the Son of Man has already commenced, "now is." The whole world, from the divine standpoint, is spoken of as dead, because it is already nine-tenths dead and under sentence of death to the full. It was from this standpoint that our Lord said to one, "Let the dead bury their dead."

Our Lord realized that his hearers could not appreciate the possibility of his doing so great a work as a man, and hence he makes the explanation that the Father, who has life inherent (immortality), hath given (promised) the Son the same inherent life (immortality), as well as given commandment (authorization) that he, the Son of Man, to whom the work was committed, as declared in the prophets, should execute judgment--the divine will. And it is in view of this high honor conferred upon the Son by the Father that we are told (vs. 23), "that all may honor the Son even as they honor the Father." (Revised Version.) The explanation of this statement follows, and shows that the honor to the Son is as the Father's appointed representative and agent in the great work, saying, "He that honoreth not the Son honoreth not the Father which sent him."

===================

R2435 : page 47

FEEDING THE HUNGRY.

--FEB. 19.--JOHN 6:1-14.--

"I am the bread of life."--John 6:35.

"AFTER these things," says John; and various connected incidents show that it was nearly a year after the miracle and discourse of our last lesson. It is well understood that the Gospel of John does not claim to be a full record of our Lord's sayings and doings. It would appear to have been written after the other Gospels. John evidently recollected matters which, in whole or in part, had been overlooked by the others, and his Gospel sets forth some very interesting incidents and prayers and discourses, whose omission would have been a serious loss to us. Thus we see how God operates in various ways to accomplish his purpose. He could have miraculously used any one of the Evangelists to give the full and detailed account, but he chose rather to allow each to state himself in his own manner, and to supply the details in four narratives, in preference to one.

This very arrangement, indeed, has led to a greater search of the Scriptures, and has thus brought the various details more pointedly to the attention of the Lord's people. We are to remember, however, that, altho a liberty was allowed, the matter was nevertheless under divine care and supervision, to the intent that the records should not err in their statement. Our Lord's promise we may rely upon, viz., that whatsoever the apostles bound or loosed on earth, is bound or loosed in heaven, so completely were they under divine direction and protection against deception and misstatement.

News had just reached our Lord and his disciples that John the Baptist had been beheaded, and "when Jesus heard of it he departed thence by ship into a desert place apart." (Matt. 14:13.) Our Lord withdrew, probably in part to have an opportunity for private meditation and conference with his disciples, who undoubtedly would be greatly agitated by this news, and needed his calming influence and assurance that Herod could have no power over him or them except such as might be permitted of the Father. The wilderness place to which they went was just outside the boundary of Herod's dominion, near Bethsaida. And the fact that our Lord's conference with his disciples had a pacifying and strengthening effect is evidenced by their return that same night to Galilee, Herod's territory.

It was while they were thus quietly aside, on the mountain slopes on the north-eastern shore of the Sea of Galilee, that they beheld "a great company coming toward them." The largeness of the company is accounted for by the fact that it was near the time of the Feast of the Passover, and according to custom large numbers of the religiously inclined were on their pilgrimage to Jerusalem.

From the other Gospels we learn that the day was spent in healing the sick of the multitude, and preaching to them the things pertaining to the Kingdom of

R2435 : page 48

God, and that it was toward evening that they were miraculously fed on five barley loaves and two small fishes,--and had twelve baskets of fragments remaining. (Matt. 14:15; Mark 6:34; Luke 9:11.) It is remarkable that the Gospels do not parade our Lord's generosity and kindness, but content themselves with recording the simple facts: yet these facts give ample testimony to those who have eyes to see, showing them in him "the glory of the only begotten of the Father, full of grace and truth." Here, for instance, we note the fact that he specially sought rest and privacy with his disciples, yet when he saw the multitude he was "moved with compassion toward them:" he could not refrain from giving them his vitality in curing their ailments, and pouring in the oil and wine of truth, and satisfying their hungers and thirstings of heart with the good promises of the Kingdom, and finally providing them natural food. And such will be the spirit of all the Lord's followers, in proportion as they have learned of him, and become partakers of the spirit of his holiness. Their delight will be, not in self-gratification, but chiefly in "doing good unto all men as they have opportunity, especially to the household of faith." "So shall all men know that ye are my disciples, if ye love one another."--Gal. 6:10; John 13:35.

John's narrative, in connection with those of the other Evangelists, shows us that our Lord counseled with the apostles respecting what should be done with the multitude, and that their general advice was that they be sent away, that they might find lodging and victuals in the nearest villages. The people themselves seem to have been so entranced with the good tidings that they entirely forgot their own necessities. Our Lord specially addressed Philip, respecting the matter, because his home was in the neighboring city of Bethsaida.

The general conclusion of all the apostles was that the feeding of such a multitude was beyond any reasonable hope of theirs. And it must have been with bewilderment that they obeyed the Lord's direction to seat the people in orderly companies, and proceeded to distribute their scanty supply. All had sufficient to satisfy their hunger, and the fragments that remained, gathered into the haversacks (mistranslated baskets) in which the twelve apostles carried their provisions, were a good supply for their future necessities. Thus did our Lord additionally teach economy, frugality. The disciples and the multitude would be very likely to draw the inference that, where there was such power to create and to multiply, there would be no necessity for frugality. The course pursued by our Lord is a valuable lesson for our time also. It implies that those who receive of the Lord's bounty should be none the less appreciative of it, and careful in its use. According to the divine arrangement, it would seem to be the proper thing that wilful waste, sooner or later, brings corresponding woful want.

The Lord's people should be careful to avoid wasting, in earthly food and temporal matters, not because of selfishness, and a desire to hold and accumulate, but, as the Apostle explains, "that ye may have to give"--that thus we may have opportunity to be imitators of our Heavenly Father, who is continually giving to the needy, some of his blessings being bestowed alike upon the worthy and unworthy. (Eph. 4:28.) The same principle applies to some extent in spiritual matters. We may partake of our spiritual blessings to our full satisfaction, and with thankfulness; but we are not to waste spiritual privileges because they are God's free gifts. Rather are we to prize every spiritual morsel and to gather up in store for future needs of ourselves and others. The memory is our "basket," our haversack, and divine provision is so bountiful that every disciple may gather his basket full.

The same generous heart which had compassion upon the multitudes, declaring that they were as sheep having no shepherd, and following blind guides, and about to fall with them into the ditch of Israel's great calamity, and who taught them, healed them and fed them, is the same yesterday, to-day and forever. We may know, therefore, that he is to-day looking with

R2436 : page 48

sympathetic compassion upon the multitudes of so-called "Christendom." He sees that the great doctors of finance, of sociology and of theology, tho thoroughly blind and disputing with each other respecting the way, are nevertheless leading the people on to the great time of trouble that is nearing. He beholds the multitudes, dissatisfied with the husks of human tradition and philosophy, hungering and thirsting after righteousness (truth), yet blinded from seeing it, by prejudice and superstition, and led of error by priestcraft and human subserviency. He sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat--with spiritual food, with truths pertaining to the Kingdom, which will afford them some strength and some encouragement during the dark hour of that "time of trouble such as never was since there was a nation."

The Lord has already made provision sufficient in quantity and variety, under his blessing; and he bids each of his specially consecrated ones to have faith, and to go forth in the distributing of the food, trusting the result to him. Brethren and sisters, let us be energetic in handing forth the bread of life, the "meat in due season," to the multitude,--to whoever is hungry enough to desire to partake. Those who thus distribute will find in the end--their own vessels full.

====================

VOL. XX.   FEBRUARY 15, 1899.   No. 4.

CONTENTS.

The Memorial Supper............................... 51
At the Feast of Tabernacles....................... 52
"Ye shall be Free Indeed"......................... 55
"Whereas I was Blind, Now I See".................. 59
    Orientalism, Mormonism, Theosophy............. 59
    Is All Sickness of the Devil?................. 59
    Christian Science Misbeliefs.................. 61
The Good Shepherd--The Christ..................... 63
Special Items:--Address Tags on Your
    Tower Wrapper; Notify Us Respecting
    Memorial Celebration;
    March 1st & 15th Issues--"Tabernacle
    Shadows of Better Sacrifices"............... 50

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

ADDRESS TAGS ON YOUR TOWER WRAPPER.

These show the time to which your subscription is paid. Thus Jun9 signifies that you are paid to July, 1899; Dec0 signifies that you are paid to January, 1901. These are changed every two months and are in the nature of receipts for moneys received on WATCH TOWER account.

R2442 : page 50

NOTIFY US RESPECTING MEMORIAL CELEBRATION.

Will all the little groups appoint some one of their number to notify us the next day respecting, (1) The interest manifested; (2) If a blessing were enjoyed; (3) The number in attendance. Only a few words are necessary, and postal cards will suffice. We are interested in having such reports complete as possible, and thank you all now, in advance, for them.

----

page 50

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 56 Arch street, at 3 P.M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings--various localities, Pittsburg and vicinity--inquire at WATCH TOWER office.

MARCH 1ST AND 15TH ISSUES OF THIS JOURNAL
--WILL BE A NEW EDITION OF--
"TABERNACLE SHADOWS OF BETTER SACRIFICES"
(IN PAMPHLET FORM FOR CONVENIENCE).
NEXT ISSUE IN USUAL FORM WILL BE APRIL 1ST.

===================

R2436 : page 51

THE MEMORIAL SUPPER.

HOW sacred the memories which gather around the anniversary of our Lord's death! It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his son as our Redeemer. It calls specially to our thoughts him who gave himself a ransom--a corresponding price--for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and with tear-dimmed eyes we whisper, My Savior! My Redeemer! My Lord and Master! "He loved me, and gave himself for me." Ah, yes!--

"Sweet the moments, rich in blessing,
Which before the cross I spend:
Life and joy and peace possessing

From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him ours;--he so great--"far above angels" and every title that is named, next to the Father himself,--and we so insignificant, so imperfect, so unworthy of such a friendship. And yet, to think that "he is not ashamed to call us brethren;" and that he is pleased to have us memorialize his death; and that he gave us the bread to emblemize his broken flesh, and the wine to emblemize his shed blood,--the one to represent the human rights and privileges purchased for all, and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it!

How delightful, too, to count, as he and the Jews did, the days and the hours, even until finally, "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's firstborn from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those firstborn ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took new emblems say, "This [celebrating of the Passover] do [henceforth] in remembrance of me!" Ah yes! in the crucified One we can now see "The Lamb of God which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore let us keep the feast;" for as oft as we do this we do show forth our Lord's death until he come again--until, his Kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the Kingdom.--Matt. 26:29; 1 Cor. 5:7,8; 11:26.

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages; viz., justification and restitution rights and privileges by faith, as redeemed), but more than this: we are invited to share with our Master in the sacrifice and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results--whoever would share my Kingdom and join in its work of blessing the world--let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it." The Apostle confirms this thought, saying: "The cup of blessing which we bless, is it not the communion [fellowship] in the blood [death] of Christ? The bread [loaf] which we break is it not the communion [common-union] in the body of Christ? For we being many [members of Christ's body] are one loaf and one body; for we are all partakers of that one loaf."--1 Cor. 10:16,17.

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of thy pure human nature sacrificed for us--for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that

R2436 : page 52

in due time we may also reign with thee;--to be dead with thee, that in the everlasting future we may live with thee and be like thee and share thy love and thy glory as thy bride. Oh! that we may be faithful, not only in the performance of the symbol, but also of the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord, we are not of ourselves able thus to sacrifice; but thy grace is sufficient for us, for we are wholly thine, now and forever.

Oh! what a thought; that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "Church of the first-born ones whose names are written in heaven," and as such shall constitute the Royal Priesthood, which, under our great High Priest, will lead out of the Egyptian bondage and slavery all those slaves of Sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all over the world to meet in little groups (and sometimes quite alone with Jesus) on the evening of March 26th, next, after six o'clock, to celebrate on its anniversary the most notable event in the history of the Universe of God. (We prefer to get the date of this anniversary memorial as exact as possible; tho we do not understand that it would seriously matter if we had not the exact day: it is the event and not the day that we celebrate. Nevertheless, a uniform annual date is desirable.)

Eat and drink, O beloved, says the Bridegroom to his spouse. (Sol. Song 5:1.) Let us eat and drink reverently,

R2437 : page 52

devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to do this in remembrance of him--or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice: and for bread either Jewish unleavened bread or plain water-crackers, which are about the same in substance --flour, water and salt, without leaven. Leaven being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the "undefiled and separate from sinners."

The Church at Allegheny will meet at "Bible House" chapel, Arch street, at 7 P.M. of the day named. All who trust in the substitutionary sacrifice finished at Calvary, and who are fully consecrated to the Redeemer's service, and who can make it convenient to meet with us, will be made very welcome. Some who profess that their wills are fully immersed into the will of Christ, desire to symbolize their baptism; and an opportunity will be afforded after the 3 P.M. services.

On the subject of Baptism see your TOWER for June 15, '93. For further particulars concerning the Memorial Supper, see March 1st, '98 TOWER.

===================

R2437 : page 52

AT THE FEAST OF TABERNACLES.

FEBRUARY 26.--JOHN 7:14,28-37.

"If any man thirst, let him come unto me and drink."

AS A RESULT of the miraculous feeding of the five thousand, noted in our last lesson, the multitude pronounced our Lord a great prophet, and proposed to take him by force to make him king. He, however, knew that such was not the Father's program; that, on the contrary, he was to fulfil a mission of contradiction of sinners, which would end in death, and that the Kingdom to which he was heir could only thus be attained--that the Kingdom promised him was not of this world, not of the present order and arrangement, but of a new dispensation. Our Lord therefore sent his disciples away by boat, while he himself withdrew to the mountain, subsequently meeting his disciples, walking on the water.

Six months more of preaching and teaching in Galilee, without any apparent effort to take advantage of the popular interest in his miracles, to forward his cause as a king, began to tell upon his brethren--his kinsfolk--who began to lose confidence, for their interest all along had been rather of pride than of faith. Now the time to go up to Jerusalem to celebrate the Feast of Tabernacles having come, they noticed that Jesus was making no special preparations to attend. They were anxious that his power should be put to the test--Either do something, and make yourself great in the eyes of the whole world, or give the whole matter up and admit that your claims to Messiahship are fraudulent--was their attitude. Hence they said, Why do you not go up to the feast? Any person who makes such claims as you put forth should not make them in secret, but should seek the largest opportunities for publicity. You tell us that you have eternal life, and that you are able to give it to others, but apparently you are afraid to risk your life: "For neither did his brethren believe on him."

Our Lord's answer pointed out that it was very different with them than with him--they might go at any time, but he was under certain restrictions. They

R2437 : page 53

had not drawn upon them the murderous animosity of the most influential and powerful class of the nation. He had done this, by faithfulness to the truth which he came to the world to serve. While it is true that "Jesus did not walk in Jewry (Judea) because the Jews sought to kill him," yet this evidently was not for any fear of death, but because he realized that "his hour was not yet come." He felt it, therefore, to be his duty to cooperate to the extent of his ability with what he knew respecting the Father's plan, and not to ignore that plan so as to require a special miracle for his deliverance, that the divine plan might not be frustrated.

There are lessons here for all who are seeking to walk in the Master's footsteps:--

(1) If we are finding no opposition in the world it is because we have not been faithful to our Father's Word, and to our appointed mission in connection with it,--not been about the Father's business: for our Master declared that it would be with us, his followers, as with himself--not being of the world the world would hate us, would say all manner of evil against us falsely, and think that those who persecuted us did God service. The positive declaration is, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) We are still in this time of persecution; the great Adversary is not yet bound, and if we are entirely free from such opposition it is a sure indication that we are not living up to our privileges in godliness--not following closely enough in the footsteps of Jesus to incite the animosity of the Adversary and his blinded servants.

(2) We are to remember that the special opponents of our Master were not the unbelieving world, but were the unbelieving, unfaithful professors of holiness and of complete devotion to the divine law. So with us, our special opponents and defamers and persecutors are to be looked for inside and not outside the pale of the nominal Christian church.

(3) We may profit by our Lord's example in not needlessly and unwisely placing ourselves in positions of jeopardy, expecting the Lord to miraculously intervene for our preservation. Like our Lord, however, we are not under any consideration to deny the truth, nor to forsake a duty for the preservation of our lives. We see that when the most wise and appropriate time

came our Lord went to the Feast, and spoke fearlessly and boldly. So our caution in the protection of life, etc., is not to be the result of fear and lack of confidence in divine providence, nor lack of courage to do our duty, but merely the caution and prudence which desires to cooperate as far as possible with the divine will.

Our Lord knew the disposition of the Pharisees to kill him. He knew also that they would hesitate a great deal more to make any attempt against him on the occasion of these Feasts, when Jerusalem was full of visitors, thousands of whom would be from Galilee and more or less his friends and the friends of his disciples, who were also Galileans. He may have known, too, of some arrangements among the rulers to apprehend him at the beginning of the feast, during the commotion incident to the arrival of pilgrims. At all events, acting upon his own superior knowledge of the situation, he deferred his going until after the multitudes had gone, and then went in a quiet manner, avoiding teaching, miracles, etc.

In the midst of the feast-week he appeared in the Temple, teaching the people. His enemies had sought him previously, and were rather surprised that he had not come as usual, but now they beheld him teaching publicly and boldly; but they refrained from laying hands on him, because they feared the people--they feared that too large a proportion would have at least a sympathy for his teachings, recognizing that he "taught them as one having authority," with positiveness, and not with uncertainty, as themselves. The fact that many of the multitude were favorably impressed, and inquired amongst themselves whether or not they could expect any greater miracles from Messiah at his coming than those which Jesus had already performed, and the fact also that he was teaching publicly, and the rulers did not interfere with him, led some to inquire, "Do the rulers really acknowledge that this is the Messiah?"

Thus the rulers saw that their timidity was really advancing the cause which they hated, and they sent officers to take him; but apparently these felt that they must hear some rebellious, anarchistic or blasphemous utterances from his lips or they would not be justified in the eyes of the people in making the arrest, and so they waited, to watch him. They were charmed with "the gracious words which proceeded out of his mouth," and returned without him, saying, "Never man spake like this man." Then Nicodemus, in his heart believing Jesus to be a teacher, sent from God, tho doubtful of his being the Messiah, raised his voice, being a member of the Sanhedrin, and expostulated, defending the officers, and exclaiming, "Doth our law judge any man before it hear him and know what he doeth?" Even this plea for justice was met with the sarcastic remark, "Art thou also of Galilee?" And the meeting disbanded, angry because they were foiled in their murderous attempt.

This should be true as far as possible with all of the Lord's footstep followers: their speech should be with grace, with moderation, the overflow of hearts full of loving sympathy for the truth and all who love

R2438 : page 54

and seek it. Their words should always be well within the limits of reason and righteousness, and strictly in conformity to the Word of the Lord. And their manner, their conduct, as living epistles, should harmonize with this, so that even their enemies would marvel, and take knowledge of them that they had been with Jesus and learned of him.

Having in mind the murderous designs of his enemies, and that thus it behooveth the Son of Man to suffer and to rise from the dead, and knowing that the end of his pilgrimage was only about six months distant, our Lord said, I will be with you but a little while, "and then I go unto him that sent me." Then, taking into account the predicted troubles to come upon Israel, expounded to his Apostles subsequently (Matt. 24) and that they would endure much before he would offer himself to them again as the Messiah at the second advent, he added, "Ye shall seek me, and shall not find me." The Jews have been seeking the Messiah during the eighteen centuries of trouble experienced since that time, for, as the Apostle declares, "the rest were blinded," except the remnant which received the Lord at his first advent--"the day of their visitation." So our Lord declared to them subsequently, "Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord." The prophet tells us that they shall then look upon him whom they have pierced, and mourn for him as an only beloved son, and that then the Lord will pour upon them the spirit of prayer and supplication, their blindness being then turned away.--Rom. 11:27-32.

When our Lord declared that they could not follow him to the place to which he was going, the people speculated whether or not he meant that as he had shown himself willing to preach to the lowest classes of Israel (publicans and sinners), he might now purpose to leave Palestine entirely, and go to the "dispersed amongst the Gentiles," the scattered Jews amongst the Greeks,--speaking the Greek language and not the Syrian, the language of the Jews in Palestine. Here we see afresh the error of the so-called "Anglo-Israelites," who have a theory about "lost" (?) tribes of Israel. The scattered Jews were not considered lost in our Lord's time, evidently, and this statement of the multitude is in full accord with the statement of the Apostle, when he speaks of "the twelve tribes scattered abroad." The only sense in which these tribes are lost is that they have become so thoroughly combined and amalgamated that all tribal distinctions are lost, and very few Jews in the world to-day have the slightest idea of which tribe their ancestors belonged to.

Our Lord's remark, "Thither ye cannot come," is worthy of consideration from another standpoint. He did not mean that he was about to establish a kingdom, and that they could not get into the kingdom, but he did mean that he was going to heaven, and that they could not come to heaven. This is evident from his further statement, "Ye are from beneath, I am from above: ye are of this world; I am not of this world. I have said, therefore, unto you that ye shall die in your sins."--John 8:21-29.

But the poor, disbelieving Jews are not the only ones who cannot go to heaven. The Scriptures clearly indicate that Abraham, Isaac and Jacob, and all the holy prophets, have not gone there. (See Acts 2:34; Heb. 11:39,40.) Moreover, this same declaration was repeated by the Lord to his believing followers, saying "Yet a little while I am with you. Ye shall seek me: and I said unto the Jews, Whither I go you cannot come; so now I say to you." (John 13:33.) It is because the believers of the past as well as the believers of the present age could not go to our Lord, that all of them who were rightly instructed from his Word looked earnestly for his return, his second advent, his coming in glory and kingdom power, according to his promise, "I will come again and receive you unto myself, that where I am ye may be also."--John 14:3.

Many have lost sight of the hope set before us in the Gospel, and have accepted instead a hope that has no foundation, except like the errors of fleshly Israel, in "the traditions of the elders"--the hope that when they die they will not be dead, but more alive than ever: a hope that is as contrary to reason as to the Word of God, in which it finds not one solitary word of support. "But he that hath this hope in him [the hope of the second coming of the Lord to make up his jewels, to receive his faithful ones to himself] purifieth himself even as he is pure." There is no greater incentive to faithfulness than this, the true Gospel hope.

The last day of the Feast of Tabernacles was the eighth day, for it lasted in all for that period. The seven days of the feast were devoted to sacrificing, seventy bullocks being burned upon the altar, and understood to be sacrificed on behalf of the whole world, but the eighth day was specially a Jewish day, and was the most joyous day of this joyful thanksgiving feast. Describing it, Geikie says:--

"The whole week was full of excitement, the great altar smoking with whole burnt offerings of oxen, lambs and rams, besides the solemnity of the morning and evening sacrifice, the Sabbath sacrifice, and countless private voluntary sacrifices and offerings of all kinds. Every available spot inside Jerusalem, and in the hollows, and on the slopes around it (which, by legal fiction, were counted holy ground) was covered with huts or tabernacles of wattled or interplaited twigs, set off by

branches of trees, fronds of palms, and all kinds of ornamental greenery."

But the last day of the feast, called the great day, the day of special rejoicing, had one peculiar feature --its Water-offering, and it was on this day, and probably in connection with the pouring out of this libation, that, taking it for a text, our Lord lifted up his voice, saying, "If any man thirst let him come unto me and drink." He is here presenting himself as the giver of the water of life, as in the more private discourse to the woman of Samaria. He is the fountain of life, the fountain of truth, the fountain of refreshment, to all who accept him. In every human heart there are thirstings, longing desires, and all who have sought to satisfy these desires from earthly fountains of fame or pleasure or wealth have found that they do not satisfy; but those who have received the water of life, the truth, the grace of God in Christ, have received the only satisfying portion. Lord, ever more give us of this water.

An able writer, Edersheim, gives us a very interesting account of the last day of the Feast of Tabernacles, the great day, as follows:--

"Let us suppose ourselves in the number of worshipers who, on 'the last, the great day of the feast,' are leaving their 'booths' at daybreak to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow branch tied together with a palm branch (Lev. 23:40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these, to the sound of music, started in a procession from the temple. It followed a priest who bore a golden pitcher, capable of holding three log (rather more than two pints). They proceeded to the fountain of Siloam, in the valley south of the temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the temple, amid the shouts of the multitude, and the sound of cymbals and trumpets. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offering, toward the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great 'Hallel,' consisting of Psa. 113-118, was chanted antiphonally, or rather with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them."

===================

R2438 : page 55

"YE SHALL BE FREE INDEED."

--MARCH 5.--JOHN 8:12,31-36.--

"If the Son therefore shall make you free,
ye shall be free indeed."--John 8:36.

OUR Lord's discourses of this lesson are presumed to have been delivered on the day following the eighth or great day of the Feast of Tabernacles, referred to in our last lesson: this conclusion is based upon the statement of the first verse of this chapter and the last verse of the seventh chapter. It appears that, altho the eighth was the last day of the Feast proper, another day was kept to a certain degree, the people being loth to relinquish the joys of the season. Another view is that this was a part of the discourse of the eighth day.

It is said that during this festival there were two great lights near the porch of the Temple, where Jesus discoursed (the Court of the Women--the portion of the Temple structure open to women as well as to men). These lights or candelabra, ornamented and gilded, were about seventy-five feet high, and threw a great

R2439 : page 55

light over the city, extraordinary for that period. It is presumed that this may have given Jesus the text for a discourse on the light of the world: but it is possible that our Lord took occasion to make this observation at the time of the performance of a certain ceremony by the Jews, described by Buxdorf as follows:

The ninth day, or day after the expiration of the eighth, which belonged to the "Feast of Tabernacles," is a solemn day likewise, and is called, "The Feast of Joy for the Law;" because on that day the last section of the Law was read, the rest having been read weekly during the course of the preceding Sabbaths. On this ninth day the custom of the Jews was to take all the books of the Law out of the chest, and to put a candle into it, in allusion to Prov. 6:23, and more particularly to Psa. 119:105.--Synag. Jud., c. xxii.

This act, symbolically considered, would imply, first, that the Law was a light, and secondly, that ultimately the Jewish Law would be superseded by the True Light--the Gospel of the grace of God in Jesus Christ our Lord.

Either this last, or the two great lamps, or both of them, were quite a sufficient suggestion and illustration of the lesson which our Lord designed to inculcate. The thought of the one is that the world is in darkness, and needs the Light of Life, and that he who walks in the light will not stumble. The thought or suggestion of the other is equally comprehensible, implying that ultimately the vail of ignorance shall be removed, and the spirit of the truth shall be discerned,

and thus Jesus, as the True Light, shall lighten every man that cometh into the world, respecting the divine character and law, and the conditions upon which eternal life may be enjoyed.

Another suggestion is that, as this Feast of Tabernacles represented the period of Israel's sojourn in the wilderness, en route to Canaan, the great light to be followed would probably refer to the pillar of fire and cloud, which led Israel during the wilderness journey as a great light, and which was to their enemies who pursued them a cloud of great darkness. This thought is in full accord with the others, for we realize that spiritual Israel is journeying toward the heavenly Canaan, through the wilderness of sin, and that our Lord and his teachings are a light and a guide to his people--to the entire household of faith, but especially to those who are vigilant and attentive to the heavenly counsel.

That relationship to Christ is not a matter which, being put on in the instant of consecration, can never be dissolved, is clearly shown by the statement of vss. 31 and 32. Therein our Lord sets forth that discipleship is the thing that is entered into by those who accept him as the Savior and the privileges and blessings obtainable only through him. And discipleship, as here shown, does not signify mastery: on the contrary, it signifies that the one who becomes a disciple is, until perfect, a novice, who becomes a disciple in order that under the Master's instructions he may come, morally and intellectually, to the full stature of manhood in Christ. A great mistake is made on this point, not only by worldly people, who expect perfection in all who have named the name of Christ, but also by Christians themselves, who vainly imagine that a fulness of consecration to the Lord should produce in them instantaneous perfection: some vainly and sinfully claiming that they are without sin, and thereby give the inference that they have no need of a Savior, a Mediator, and his merit, to cover their blemishes of omission and commission.

The correct thought to get is the one which is clearly set forth in our Lord's Word; viz., that sinners are not called to discipleship, but are called to repentance and faith in the Redeemer for the forgiveness of their sins (justification): but this is all to the intent that as justified persons they may, by a full consecration to the Lord, become his disciples,--pupils in the school of Christ.

Why do we enter this school? What lessons are we to learn in it? And for what reasons do we seek to learn these lessons, and consecrate ourselves to their study?

The incentive to enter the school of Christ is the heavenly Father's invitation to justified believers who approach his throne of grace by the new and living way--Christ: to such he extends a "high calling," inviting such to become "sons of God; and if children, then heirs, heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."

This school of Christ may be considered a school of self-denial, of self-sacrifice, prompted by love and maintained by devotion. The great Teacher of this school, appointed by the Father to instruct those who shall be accepted as his "brethren," was himself educated in the same school, under the Father's inspection and direction--"He learned obedience by the things which he suffered; and being made perfect [acceptable to the high station to which he was called--the divine nature] he became the author of eternal salvation unto all them that obey him."--Heb. 5:8.

It was necessary that the "Only Begotten of the Father, full of grace and truth," should be tried in all points like as we are--that his obedience to the Father's will at any cost should be fully proved and demonstrated, as well as his love for his neighbor, humanity, whom by the Father's arrangement he came to redeem and to uplift. Much more, it is necessary that we who belong to this fallen but redeemed race, having been called to joint-heirship with him, should receive instruction and disciplining in this school which the Father has provided for those invited to be his sons, --partakers of the divine nature,--to the intent that we may fully put on the spirit of Christ, which received the Father's unstinted approval. Indeed, we have the plain declaration to the effect that we are all called according to a predestination on God's part that we might become copies of his Son, and thus be "meet for the inheritance of the saints in light," as joint-heirs in the Kingdom.

From this we see that in joining the Lord, through faith and consecration, we are not proclaiming ourselves graduates and heirs, but are proclaiming ourselves students, disciples, who desire to be prepared to inherit "the things which God hath in reservation for them that love him." If this thought be kept in mind, as the divine teaching on this subject, it will help to prevent our discouragement with ourselves when we find that unavoidably we do those things which we ought not to have done, and leave undone those things which we ought to have done, and that in our flesh dwells no perfection.--1 Cor. 2:9; Rom. 7:25.

Moreover, we are to remember that it is not the flesh that has entered the school of Christ, and is under his instructions and preparation for the Kingdom,--for flesh and blood cannot inherit the Kingdom of God. (1 Cor. 15:50.) Our acceptance of the divine call to spirit nature meant the renouncement of the earthly nature in every sense of the word, and meant our begetting as new creatures--"sons of God." It is the "new creature," the new mind, the new will, that is in the school of Christ, and that is to be perfected--to be brought into full accord with the divine will--to become a copy or likeness of the Lord. We will never succeed in getting our flesh into absolute harmony with the divine law, because of its imperfections, inherited and otherwise. And he who is looking for perfection of his flesh, and who is resting his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ--of ever becoming one of the predestinated class--"a copy of his Son."--Rom. 8:29.

R2439 : page 57

It is unnecessary that we should point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with its motions of sin--to keep the will of the flesh dead. Surely, no spirit-begotten son of God could allow sin to reign in his mortal body: should sin to any degree control him, it will not be willingly, and hence could be but momentarily--until the new mind, the new creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly store-house of grace,--Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realize that their hearts are not in sympathy with the sin and unrighteousness, but on the contrary in full sympathy with the principles and instructions of our Teacher, and longing to be pleasing and acceptable in his sight. And this correct thought will also help all such to exercise fervency of love amongst themselves, toward the "brethren," who similarly are disciples, pupils in this school,--new creatures, not according to the flesh, but according to the spirit of their minds. If, therefore, each shall see blemishes in the flesh of the "brethren," disapproved and striven against, each should remember that the evil which he sees is that of his brother's enemy and not the evils of the brother himself, the "new creature;"--if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of Love; and that he is daily seeking to learn the lessons taught in this school of Christ; and seeking to fight a successful warfare against the weaknesses of the flesh.

This is Scripturally termed walking in the light, and not stumbling about in the darkness--understanding and acting upon and in harmony with the divine arrangement--viewing matters as God views them, and as he presents them in the Word of his grace. We need not, however, expect the worldly-minded to be willing or able to view the Lord's consecrated people in this light--of love, of charity, of patience, of long suffering, of brotherly kindness. On the contrary our Adversary, "the god of this world," points out to them the hypocrite, who uses the name of Christ and the

R2440 : page 57

law of Love as a cloak of maliciousness, selfishness, etc., and this Adversary continually seeks to misrepresent the terms and conditions of the school of Christ, not only to the world and to the hypocritical professors, but also and especially to the true disciples, whom he would fain discourage and turn back from the right way--persuading them, contrary to the Word of the Lord, that they are being judged according to the flesh, and not according to the spirit, the new mind.

"Disciples indeed" are those who will finish their course in this school of Christ and graduate and become joint-heirs with their Lord, and ultimately be associates with him in teaching and blessing all the families of the earth. But joining the school does not bring these results necessarily; as our Lord indicated, it is only by continuing in the school, continuing under his direction, under the direction of his Word of truth, faithfully and perseveringly, that the grand object of this school shall be attained. Nevertheless, at each step of the journey it may be our privilege to see that we are making progress--that we are coming to know more and more of the truth, and that it is more and more making us free. We are not to expect an instantaneous knowledge nor an instantaneous freedom.

The general effect of the light of the truth, of which the Word of God is the lamp, is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction and general unhappiness.

These evil results come upon those who are made free in some respects only, and left bound in other respects: and this is the general and growing condition of the civilized world to-day, including the majority in the nominal Church.

But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be his pupils, are not only set free from superstitions and ignorance, but also from the service of Sin; and receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind--the truth. In consequence, their freedom is one which blesses instead of injuring them; one which brings humility instead of pride and boastfulness; one which brings patience instead of anger; one which brings generosity and benevolence instead of spitefulness and selfishness; one which brings joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free indeed.

R2440 : page 58

And yet, be it remembered, our freedom is not a freedom of the flesh, but a freedom of the heart, the mind, the will, the new nature. And this freedom is necessarily incomplete so long as we have this treasure in an earthen vessel--so long as the new creature must use the imperfect body of the flesh as its instrument and exponent. These "brethren" of Christ, "sons of the highest," will be free in the absolute sense only when they attain their share in the first resurrection, --"I shall be satisfied when I awake in thy likeness."

Our Lord points out that those who commit sin are the servants of Sin, and are not free. The Apostle declares, "He that committeth sin is of the devil," and yet declares that, "If we say we have no sin we deceive ourselves, and the truth is not in us." (1 John 3:8; 1:8.) How, then, shall we reconcile these opposing statements and understand the Scripture which declares, "Being made free from sin, ye became the servants of righteousness?"--Rom. 6:18.

We answer that the Scriptures ascribe no sin to the new mind, and no perfection in righteousness to our fallen flesh: both of these facts must be kept in mind in studying this subject. The "new creature" begotten of God (whose flesh is reckoned dead) and which is represented by the new mind, CANNOT SIN, because in its very essence as the "seed" or germ, implanted by the truth, "the spirit of the truth," it is opposed to sin. (James 1:18.) This new creature is so fully in accord with righteousness, so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness, and not in sin; and this must be the case so long as this begotten or holy spirit condition continues. He that is begotten* of God sinneth not (willingly--does not approve of nor take pleasure in sin), because his seed remaineth in him,--the holy seed of the truth, the spirit of the truth, with which he was begotten, and "that wicked one toucheth him not."--1 John 3:9; 5:18.

So long as the heart (the mind, the will) is holy, in harmony with God and with righteousness,--that is to say, so long as the seed of our begetting, the spirit of the truth, the spirit of holiness, continues in us,--the new mind cannot approve of sin, but must and will be its opponent. Even tho many of the battles fought are with the members of our own fallen and weak human nature, their appetites and desires, we nevertheless, as "new creatures," are separate and distinct from the flesh and the weaknesses and imperfections of the flesh are not imputed to the new creature in Christ Jesus, but are reckoned as covered, hidden under the merits of our Lord's redemptive sacrifice.

Thus, altho our flesh, through weaknesses of the fall, and through evil besetments, may never come up to the standard of the divine law, notwithstanding all our efforts to bring it into subjection to the same, nevertheless we, as "new creatures," have the Scriptural assurance that "the righteousness of the law is fulfilled in us ["new creatures"] who are walking not after the flesh [but resisting day by day its seductive influences to the best of our ability, and seeking divine aid] but after the spirit [we are walking,--not up to the spirit probably, but following day by day, to the intent that eventually we shall, by the grace and help of our great Teacher, arrive at the glorious condition of character as "new creatures" which even the Heavenly Father can accept as copies of his dear Son]."--
Rom. 8:4.

On the contrary, if any who had thus become "new creatures" should engage in sin willingly, heartily, and live according to the flesh, it is a sure sign that the seed of truth wherewith he was begotten has perished: for so long as this seed remaineth in him, he cannot sin willingly.--1 John 3:9.

Those who are slaves of sin, who have not been made free indeed and received into sonship, may sometimes be used for a time, under present conditions, as servants of the divine plan, in the accomplishment of the plan of the ages; as, for instance, God sometimes overrules and uses the wrath of man and Satan's opposition; but God has made no provision for the everlasting continuance of sin and those who are its slaves. Ultimately the only ones who shall be privileged to exist at all will be sons of God. Not to be misunderstood here, let us remember that there are sons of two ages:--

(1) The sons of this Gospel age, begotten of the Father to joint-heirship with Jesus Christ, our Lord, as his "brethren," otherwise called the Bride of the

First-begotten, who has inherited all things. "Now are we [thus] the sons of God." This house of sons, begotten to the spirit nature, will soon be complete, and never have further additions to its members; but we are to remember that--

(2) Another house of sons is shortly to be started. For the declaration is that our Lord Jesus shall become a Father, a Life-giver, to the world--to whosoever will accept this gift of God under the terms of the New Covenant during the Millennium. Those will be the sons of the after resurrection, while the Church are to be sons of the first resurrection, the first-born ones. The Apostle, referring to these sons of Christ who will be begotten during the Millennial age, and be born to full sonship at its close, declares that they also shall be delivered "from the bondage of corruption [death] into the glorious liberty of the sons of God"--freedom from sin, death, sighing, crying, pain, etc. They will inherit these, the common privileges of all the sons of God, and in addition the earthly heritage, the "purchased possession," secured for mankind by the great sin-offering.--Rom. 8:21-23.

The restitution class of earth will thus be sons of Christ, who bought their life and who will give afresh to them that which was lost in Adam and which he redeemed at the cost of his own life. But this will not imply that such will not eventually own Jehovah as their Father also and be owned by him as his sons. On the contrary, the typical custom in Israel on this point makes this all plain. For instance, all Israelites were known as children of Abraham, children of Israel and children of Jacob.

But the central thought we would impress is that all who shall be recognized by God as sons at any time must be freed from the incubus of sin by the Only Begotten Son of God, the Mediator,--and such only are free indeed.

---

*Gennao here signifies begotten, and refers to the beginning and not the completion of our "change" of nature.--See also Revised Version, and the Emphatic Diaglott.

===================

R2440 : page 59

"WHEREAS I WAS BLIND, NOW I SEE."

--MARCH 12.--JOHN 9:1-11.--

EVERY traveler in eastern countries is sure to be impressed by the fact that blindness is much more common there than in Europe and America. Tabulated information on this subject, in Encyclopedia

Americana, shows that in 1870 the proportion of blind in America was one in 1900 population; in Europe the proportion was larger; viz., 1 in 1094; while in China the average was 1 in 400 population. According to no less an authority than Dr. Geikie, Egypt has one blind person to every 100 of population. Palestine lying near to Egypt, and having conditions very similar, especially amongst the lower classes, may be supposed to have had at least half as many; viz., the terribly large proportion of 1 in every 200 of population.

Canon Tristram, writing on the subject, says:--

"Blindness is common in Palestine to a degree which we in western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population have lost one or both eyes; and from my own observation in that city I should unhesitatingly say that the statement is not exaggerated. But amongst these cases it is difficult to find any born blind."

This blindness is in great measure the result of the scarcity of water, and the neglect of children whose eyes are in consequence attacked by the flies. The miracle brought to our attention in this lesson differs from the five other instances of the healing of the blind by our Lord, mentioned in the Scriptures, in that this man was born blind. In our Lord's time the science of surgery had not advanced so far as at present, and consequently, as herein stated by the one healed, the cure was a marvel, the like of which had never been heard of. Even yet we believe that there are only five cases on record of successful operations upon those born blind. Our Lord's cure of such blindness, with the simple prescription used, would therefore be a remarkable miracle to-day, and much more so was it in that day.

ORIENTALISM, MORMONISM, THEOSOPHY.

The question of the disciples, whether it was this man's sin or the sin of his parents that caused him to be born blind, implies either an extreme simplicity on their part, not to see that the man could not have sinned before his birth, or quite possibly it implied that some of the absurd notions of the far East--of India--had reached the Jews: one of these was and still is that each child born into the world had a previous existence, in which it had done either good or evil, the rewards or punishments of which were represented in the conditions of the present life. This absurdity is being revived, even in Christian lands, by so-called Theosophists, and by two bodies of people known as "Mormons," in the United States. It is scarcely necessary to point out that such a theory finds no support whatever in any statement of the Scriptures. Quite to the contrary, it is most emphatically contradicted by the Scriptures, which declare man's creation to have been a direct creation from God--not a reincarnation of some being which had previously existed. This thought is consistently maintained throughout the Bible, in that we are distinctly told that the child receives its life from its father, and inherits good or evil according to his course of life, and not according to any course of life of its own in a previous condition or in another world. Thus the Lord declares that he visits the iniquities of the fathers upon the children to the third and fourth generation, and shows mercy unto thousands of them that love him and keep his commandments.--Exod. 20:5; Deut. 5:9.

This heredity, we see, comes in the natural order of things. The tendency of sin is not only to break down the moral character, but also to vitiate and impair the physical system, while godliness, altho it cannot repair and make good the impairments of sin, can check these, and hold them measurably in restraint. The Scriptures again contradict this thought, in the declaration, "By one man's disobedience sin entered into the world, and death as a result of sin, and thus death passed upon all men because [thus] all men became sinners"--by heredity. And if by heredity then not as Theosophy, Mormonism and Orientalism declare;--not in consequence of some previous existence and sin on the part of the child.

The whole matter is squared by the doctrine of the ransom, as all may readily see: for if our present blemishes, with which we are born into this world, were the results of sins committed in some previous condition of existence, the death of our Lord Jesus could not cancel them, and the doctrine of a ransom would be disproved. The doctrine of the ransom is unchangeably linked to the doctrine that Adam was a perfect human being in his creation, and that it was his sin and condemnation that passed to all of his posterity, through the channel of natural birth. The ransom ("corresponding price") given by our Lord Jesus, was a man's life for a man's life: that, "as by a man came death, by a man also should come the resurrection of the dead." Our Lord's ransom sacrifice, being the complete and corresponding price and offset to father Adam's sin, was constituted thereby an offset to all the results of his sin as they appear in his posterity--and thus we all were redeemed by the one sacrifice of Christ, the just for the unjust.

IS ALL SICKNESS OF THE DEVIL?

An increasingly large number of Christian people --including those who refuse medicines--are reaching the conclusion that all sickness is the direct result of sin and the work of the devil; and therefore that godly living will prevent sickness: and that in the event of sickness, if it be a punishment for sin, medicines should not be used, but, on the contrary, prayer should be made to God for the forgiveness of sin for which sickness is a punishment, and that the cure of the disease should be expected as a reward of repentance and faith exercised.

We wonder how these Christian friends view this lesson. Like the disciples, they evidently would conclude that a man born blind must have been so born on account of sin--if not his own sin, the sins of his parents --for they account for all disease from this standpoint. Unfortunately they feel so satisfied with their conclusions on the subject that they do not inquire of the Lord, as did the apostles. And they do not hear

R2440 : page 60

his answer here given--that it was neither sin on the part of the man, nor on the part of his parents, which occasioned his blindness.

If they were students of the Word they would note also the numerous statements of Scripture which clearly point out that calamities are not always punishments for sins: for instance, our Lord's declaration respecting the Galileans whose blood was mingled with the sacrifices, and those upon whom the tower of Siloam fell and slew them. (Luke 13:1-5.) Our Lord distinctly declares that these calamities did not indicate that the sufferers were sinners above other men. Likewise, in the case of the sickness and death of Lazarus. Our Lord declares, not that it was because of sin on the part of Lazarus, but that it was permitted in order to be for the glory of God. So in this lesson he declares that the fact that the man was born blind was not on account of sin, but on the contrary, "that the works of God should be made manifest in him."

We are not denying that sin frequently brings sickness; on the contrary, we affirm this, and confirm this view with our Lord's words to some of those whom he healed, "Go, sin no more, lest a worse thing come upon thee." There is a great difference, however, between claiming that all sickness is of sin and the devil, and admitting that much of it is produced or intensified by sin. We go even further than this, and admit that in a general way all the blemishes of the present time may be indirectly traced to our great Adversary, Satan. For had it not been for his fall, and for the temptations which he presented to our first parents, we may suppose that there would have been no sin in the world; consequently no imperfection, no sighing, no crying, no dying. But it is thoroughly wrong to credit to Satan's power all the difficulties which we experience. We are glad indeed that he is limited and restrained; because under the weaknesses with which we are born we find quite sufficient of evil disposition and weakness received by heredity, and operating, not only between parent and child, but between neighbor and neighbor. We may be glad indeed that Satan's power to deceive is not permitted to vitiate our minds contrary to our wills, and not permitted to break down our wills, except as we give them over to sympathy and contact with evil things. We may be glad also that sickness and death working in man are not wholly subject to the prince of darkness, for altho the Scriptures declare that Satan's power is deathward, they also show us that he does not have this power unlimitedly, but can exercise it only under restraints and restrictions. This is most clearly indicated to us in the case of Job and his family. Rather, the Scriptures teach that Satan's power or influence is the result of the Adamic death operating in mankind and rendering all amenable to Satan's devices and deceptions.--Heb. 2:14.

And, by the way, Job's case is another illustration of sickness and calamities of various kinds which were not the punishments of sin; for have we not Job's own testimony of his love for God, his confidence in him, and his faithful reliance upon him? "Tho he slay me, yet will I trust in him!" And more, we have the Lord's testimony to the same effect, in favor of his servant Job, and in reproof of his friends who wrongly represented that his sickness and calamities were punishments for sin.

We conclude, then, upon Scriptural grounds, that not all sickness is in the nature of sin penalties, but that some sicknesses are as penalties. Hence, when the Christian shall find himself overtaken with sickness or other disasters, he should first of all inquire of himself, before the Lord, whether or not his difficulties are the result of--

(1) A direct violation of the laws of his reason, as, for instance, indiscretion in eating, gratification of the appetite in respect to food which he knows is not suited to his physical conditions: or violation of recognized principles of conduct, as, for instance, the endorsing of a note, contrary to the instructions of the Lord's Word (Prov. 6:1), which has brought disaster to many. If he does not find his troubles to be the result of personal indiscretion he should look--

(2) To see whether or not sin lies at his door; whether or not he has been living inconsistently, and might properly recognize his sickness or trouble as a punishment for his sin, his inconsistency. If he finds it to be so, he should of course immediately rectify the wrong to the extent of his ability, and seek forgiveness, mercy, at the throne of the heavenly grace, and expect that after suffering some chastisements he will be released.

(3) Should he fail to find a cause for his difficulties in either of the foregoing, he should consider that quite possibly his difficulty, whatever its nature, was one of the ordinary casualties of life from which God

does not wholly forefend his children--desiring them to walk by faith and not by sight: such casualties are necessary, that we may be very sympathetic with the world's troubles.

(4) In some instances, as in Job's case and the case before us in this lesson, troubles may ultimately be found to have been permitted by the Lord, to be channels of mercy and blessing, if rightly received, as in these cases.

(5) In all troubles, whether for discipline or for instruction in righteousness and the development of character, the children of God (and we are not considering others now) should forthwith begin to seek the blessing which they may be sure God has in store for them when he permits adversities. And this should not hinder their use of any means for relief upon which they can conscientiously ask the divine blessing: on the same principle that we labor for and eat the daily bread for which we pray, and which is none the less of divine provision.

The work of God made manifest in this blind man was not merely in the miracle performed upon his natural eyes. It extended beyond this, and testified to the beholders the power of God, operating in Messiah. And it extended still further, in the case of the man who was healed: leading to the opening of the eyes of his understanding, it inducted him into discipleship to Christ. Had he not been born blind, had he not passed through just the experiences through which he did pass, how can we judge that he would have been in a better condition of heart to receive the Messiah than the educated Pharisees, who, with good natural sight, were thoroughly blinded respecting Messiah, his teachings and his work, so that they crucified him?

And so it is in many instances with many who become the Lord's people. Looking back they can clearly see that things which at the time seemed to be adversities,

disappointments, troubles, disadvantages, hardships, were really great blessings, in that they led to the opening of the eyes of their understanding,--were really providences and blessings in disguise. Those who do so realize the divine care, looking back, can praise the way God has led them day by day.

CHRISTIAN SCIENCE MISBELIEFS.

Amongst the various false doctrines of to-day none appears more inconsistent from the standpoint of science and Christianity than the system which brazenly and defiantly and in perversion of truth and conscience unites these two words as its name. It would be amusing, we may be sure, to hear one of the devotees of this theory explain this Scripture. For, notwithstanding the fact that their entire system is in opposition to the Scriptures, they make a cloak, a pretense, of believing the Scriptures, and of using them in support of their theory--chiefly with novices. We may be sure that they would attempt to twist and juggle it in some manner, and get it so far away from the truth and the subject as to at least confuse many people, who have very little knowledge of the Bible, and shallow powers of reasoning, especially those "who have not their senses exercised by reason of use," in connection with Scriptural subjects.--Heb. 5:14.

Their theory is that there is no such thing as blindness, that it is simply a mistaken thought, a misbelief: since the parents of the blind man could not have misbelieved that their child would be born blind, the child itself, we presume they would say, got this misimpression before its birth. And then we have the inconsistency increased, for every one of intelligence knows that the infant at birth has no thought, correct or incorrect, on any subject. The fallacy of this theory is likewise proved, in the case of those born deaf and dumb. But argument and reason have no more force with "Christian Scientists" than have the Scriptures. Their infatuation with their delusion is so great that they are fully prepared to wrest facts, reason and Scripture--and then in perversion of all truth and consistency they call this "Christian Science."

We are not contending with them respecting their use of the word "Science," for the most stupid should be able to see that there is nothing scientific in connection with their theory: but we do contend respecting their use of the word "Christian," because many do not recognize that they have not the slightest right to the use of this term. Our contention is that a Christian Scientist of full development cannot be a Christian, in any Scriptural sense of the word.

(1) A Christian is one who believes in God the Father, and our Lord Jesus Christ, whom he hath sent to be a propitiation for our sins, our Redeemer and ultimately the Deliverer of all those who obey him. But Christian Science denies the very existence of God, claiming to believe merely in a principle of Good. To whatever extent a man has a good principle the God-quality is in him, say they; and to whatever extent a horse or a dog may have the good principles, to that extent these are Gods, and to be loved, etc., accordingly. Denying the Father, they of course deny also the Son whom he sent: and altho they acknowledge Jesus, it is not with a Christian acknowledgment. On the contrary, they hold that he was merely a member of the Adamic family, and that his preeminence above others was in respect to his character and teachings. And they claim that while in these respects he stood higher than other men of his day, yet he but feebly grasped at certain

principles or truths which are to-day brought to the world by her distinguished highness, "Mrs. Dr. Eddy," who thus poses as being greater than Jesus, as an elephant is greater than a mouse; tho there be certain resemblances.

(2) A Christian is one who believes in Christ as a Savior from sin as well as from its consequences;--death and its concomitants of pain, etc. But Christian Scientists deny that there is any sin, and deny also that there are any consequences of sin; hence, logically, they deny the ransom, for how could there be a ransom for sinners if none are sinners. Thus do they deny and ignore the very foundation of Christian faith, without which no one is a Christian--Scripturally.

The absurdities of Christian Science commend themselves only to those who are either Scripturally ignorant or mentally weak; and their chief attractions are therefore--

(1) The fact that they put on, as a garment of light, gentleness and kindness of word and manner. That these do not grow out of hearts thoroughly converted to the Lord, and begotten of his spirit of love is manifest: for altho kindness and patience and gentleness are manifested, the true essence of these is lacking, namely, love. Instead of manifesting love to be the mainspring of their meekness, patience, gentleness, they manifest ambition and money-love as their inspiring motives--so far as we are able to judge the tree by its fruits. So far as we are able to learn, their efforts to promulgate their views are confined to those who are able and willing to pay for the instruction good round prices; and so far as we are able to discern, their care of the sick shows a love of money and love of fame; and hence very few of the poor of this world have been injured by the doctrines of Christian Science, or cured of disease by its treatment.

(2) The cure of disease without medicine, and sometimes almost miraculously, is in the nature of things calculated to attract and interest the "groaning creation"--just as the advertisements of patent medicines attract them. We unhesitatingly assert our conviction, that this power, manifested through Christian Scientists, is not of God, but of the Adversary, directly or indirectly. He no doubt directs his servants into the use of channels and means of which humanity in general, and even many learned physicians, are comparatively ignorant--channels of human nature which possibly in the future may be used by the Lord during times of restitution of all things. Our justification in ascribing their cures to an evil source, instead of to a good source, lies in the fact that they utterly repudiate the principles of Christianity, and we may be sure God would not cooperate to assist with his power those who deny his very existence, and who make void the gospel of the redemption through the blood of Christ. The miracle-working power in them we believe to be

the same as the miracle-working power in Spiritism and in Orientalism, and in the charms of other Occultists--namely, Satanic power.

R2440 : page 62

If it be asked, How could Satan be interested in doing a good work? we answer: he does no such work amongst those who are thoroughly and stupidly ignorant: he is doing these works merely in the most civilized lands, and especially amongst the most enlightened of the people in the various denominations of Christendom. The Adversary thus assumes the garment of an angel of light and mercy, not to lead to the Light of the world--not to lead to the cross of Christ--not to lead to the Bible--but to lead away from these, to another hope of salvation, and to another teacher: to deceive, if it were possible, the very elect. And be it remembered that our Lord's words indicate that when matters come to this condition, where Satan will cast out Satan and heal disease, it is a marked evidence that his throne is tottering to its fall--that, so to speak, this is the last extremity of the Adversary's efforts to deceive.

* * *

The Lord's method of giving sight to the blind man, we may reasonably suppose, was parabolic--that is to say, it contains a lesson under a figure. Since our Lord did not explain the significance of his action in making a clay ointment out of the dust with his spittle, and anointing the man's eyes with this, and sending him to wash them and to receive sight at the Pool of Siloam, we may each exercise our mental powers in thinking of what these different things would signify. But we are limited in our speculations, nevertheless, and may not run wild, but must restrain ourselves within the limits of plain statements of the Word of God respecting his plan of salvation.

In harmony with these plain statements we may interpret our Lord's symbolical act thus: The blind man would fitly represent the world of mankind in general, who during the present life are mentally blind --who cannot now see the goodness, mercy and love of God as these may be recognized by others who are now able to see them. His being born blind would harmonize with this thought, for the blindness that is upon the world is to a large extent at least a matter of heredity. His blindness does not represent a blindness on the part of those who have once seen God's grace, represented in his Word and plan, and who have then become blind thereto, and who would represent the class mentioned by the Apostle as having once been enlightened, and who subsequently lose that enlightenment. (Heb. 6:4-6.) If then the blind man represents the blind world (who do not see, in the sense that the Church sees, of whom the Lord said, "Blessed are your eyes for they see") the time of the healing of such blindness is in the Millennial age, as Scripturally pointed out, when "All the blind eyes shall be opened, and the deaf ears unstopped." (Isa. 35:5.) And this agrees with the conditions of our Lord's miracle, because we are informed that this miracle took place on the Sabbath or seventh day, which corresponds to and typifies the Millennial Day, the seventh-thousand year period.

Our Lord's words, nevertheless, seem to indicate that some part of this symbolical picture relates to the present age, for he said, "I must work the works of him that sent me while it is day: the night cometh wherein no man can work." In this statement the word "day" would seem to belong to the present time, and to be illustrated in the making of clay with our Lord's spittle, and the anointing of the blind man's eyes. The washing of his eyes and the cure would seem to belong to the next age, the Millennial age. The Lord's spittle, the secretions of his mouth, might represent the truth as fitly as would the words of his mouth--it is another figure, but seemingly of the same force and meaning. He uttered the truth, brought it in contact with the dust of the earth--not in contact with all the dust of the earth, but with a limited portion, an elect or select portion, --and of this he made the anointing clay. The Scriptures do inform us, in harmony with this, that the Word of God's grace, delivered through and by our Lord Jesus, is designed in the present age to act upon a small fragment of humanity, and to consecrate them and make them meet for the Master's use in the blessing of the world, in the anointing of the eyes of the blind. From this standpoint of view the making of the clay would represent the formation of the elect Church for the blessing of the poor, blind world. And quite possibly not only is this work of making the clay now in progress, but perhaps some portion of the anointing work is now being done, as is intimated by the Scripture which declares that the Gospel must first be preached for a witness in all the world before the end of this age. The world must be witnessed to during this age, but the world will not have the eyes of its understanding opened during this age: it must wait until the great washing time of the Millennial age, of which the Scriptures declare, "In that day there shall be a fountain opened to the house of David for sin and for uncleanness." (Zech. 13:1.) In full agreement with this is the significance of the word Siloam. It signifies "The sending forth," or "The fountain."

The Pharisees objected to the Lord's goodness, because forsooth it infracted some of their hypercritical dogmas and traditions. This is interesting, as showing to what extent religious forms and ceremonies may bind and blind intelligent and reverential people. And this should be a lesson to all the intelligent and reverent, leading them to great care in judging righteous judgment, according to the standard of the divine Word, and not according to their prejudices and revered creeds and the traditions of the fathers.

Still another lesson may be found in the fact that the man who confessed our Lord Jesus, and who stood up in bold defence of righteousness, was greatly blessed, in that after he had thus demonstrated his loyalty to principle, and had suffered as a result excommunication from the Church--then the Lord found him. Thus his faithfulness under trials and difficulties, and his willingness to suffer the loss of earthly fellowship and honor amongst men, led directly to a still greater blessing, even direct fellowship and communion with the Lord himself. How many are there whose mental eyes have been opened to the truth, who have been so loyal to the Lord and so appreciative of his goodness as to be faithful in declaring the facts? How many of these have found that such faithfulness means separation from the synagogue, from the church nominal? How many of these have feared to lose prestige and influence, through confessing the light of present truth? But all who have followed the noble course of thankfulness, loyalty and obedience to God, have found that such obedience, while it led to a loss of fellowship in the nominal church, led also to a greater fellowship and communion, and a more intimate acquaintance with the Lord himself.

===================

R2441 : page 63

THE GOOD SHEPHERD--THE CHRIST.

--MARCH 19.--JOHN 10:1-16.--

"I am the good Shepherd: the good Shepherd giveth his life for the sheep."--John 10:11.

THE Evangelist first presented Christ to our attention as "the beginning of the creation of God," "made flesh," that he might be the Light of the world: afterward, under his presentation, we considered him as the Feeder of the hungry; then as the Giver of the water of life to the thirsty; next as the Healer of human woes, and the Supplier of human needs, spiritual as well as temporal; next as the Opener of the eyes of our understanding. In the lesson now before us he presents Christ's mission from another standpoint --as the Good Shepherd.

This parable probably followed closely the closing incident of our last lesson, in which we saw the reverend Doctors of the Law incensed at the man whose eyes had been opened, so that they cast him out of the synagogue, because he confessed Jesus as the channel of divine favor. It was doubtless as a reproof to such false shepherding that our Lord spoke this parable.

The very ones who should have been helping the poor scattered sheep of Israel to recognize the true Shepherd, and to come unto him and become inheritors with them of the long-promised Kingdom, were seeking to prevent the Lord's sheep from recognizing the Shepherd--seeking to hinder men from entering the Kingdom which they themselves also refused to enter.--Matt. 23:13.

The illustration of the Lord as a Shepherd, and his people as sheep, is common to the Scriptures, and very fitly represents their close confidential relationship, but it is a figure that is quite contrary to the spirit of the world. The "natural man" sees little in the figure to admire, and when he expresses his sentiments he would rather represent himself to others and have them regard him as a wolf, a lion, a tiger, or some other ferocious creature, which they would best not stir up, lest he devour them. We find this characteristic well borne out in the emblems of heraldry; the escutcheons of the great are emblazoned with figures representing beasts of prey, birds of prey, and nondescripts, blending various natures--but all of them ferocious, snarling, howling, screeching, or otherwise implying fierceness and intimidation of foes. But when God would represent the emblems of his royal family, his Only Begotten Son is called The Lamb of God, and all his people are styled his sheep,--symbols of meekness, gentleness, harmlessness. "Jehovah is my Shepherd" is properly represented as their sentiment.--Psa. 23.

Sheep-raising in Palestine, and more or less throughout that vicinity, was carried on quite extensively, and yet very differently from present methods of Europe and America. The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock--as, for instance, Jacob, with his father-in-law Laban. Under the circumstances it is not surprising that the relationship between the sheep and their shepherds was very different from now--much more confidential. The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends, companions, with whom he conversed, and whose welfare he defended. Travelers tell us that the peculiarities of this parable are fully illustrated in eastern countries, even to this day; that a shepherd will know every individual sheep in his flock, and have a name for it, and that the sheep know their shepherd, and discern readily the sound of his voice, and cannot be deceived. Some tell us how they have experimented and proved these peculiar statements of the parable: one asked the shepherd to call some particular sheep by name, to see whether or not it would come to him; the shepherd called one that was far off, and it immediately lifted its head, looked toward him, and when the call was repeated started, and wending its way, in and out through the flock, came to his feet, where he patted its head in reward for its obedience. Thinking this possibly a solitary instance, requests were made for repetitions of the test, with similar results. Another traveller imitated the shepherd's voice, and called the sheep, but they paid no attention. Thinking that it was because he had not on the shepherd's garments, to test the matter, he and the shepherd changed raiment, but still the sheep would not heed the voice of the stranger; but when the shepherd spoke to them, even tho clothed in the garments of the stranger, they knew his voice and at once responded.

Our Lord used these facts, well known to his hearers, to illustrate his relationship to the Lord's people, as their Shepherd, the Son of the Great Shepherd; and he pointed out that all who were truly of his flock would hear his voice, would not be deceived by the Adversary, tho he should disguise himself in garments of light, to deceive, if it were possible, the very elect. The important thing, then, is that we should become true members of the Lord's flock, intimately acquainted with him, and familiar with his word, his voice--disciples indeed. He is seeking no others than these for his present flock. Nor has he at the present time two flocks, one of them hearing and obeying his voice, and the other heedless of his words. He declares, "My sheep hear my voice; I know them, and they follow me." Those who are not following the Lord, in obedience to his voice, expressed in word and example, are not of his flock; they are not being led to the green pastures and still waters of present truth; their table is not furnished in the presence of their foes, nor are they in the way marked out by the divine goodness and mercy, to dwell in the house of the Lord forever.--Psa. 23.

Jehovah God established a typical Kingdom or sheepfold, and accepted the nation of Israel as his sheep, but as a nation they were wayward sheep and knew him not. Nevertheless, with a Law Covenant he fenced them in. They desired a king, a ruler, a caretaker, a governor, and God let them have their wish; but none of these was the true shepherd, neither did any bring the sheep into desirable conditions. And when these were finally done away, various others presented themselves as the Messiah, falsely claiming the right to lead Israel--false Messiahs. These, as our Lord declares, were thieves and robbers, who sought the control of the sheep, not from interest in the sheep, but from selfish motives, for self-aggrandizement and exaltation. These attempted to lead out the Lord's people, not by the door, but by climbing up other ways: by climbing over the Law, or by digging under it, they would reach the sheep and become leaders; and altogether in various ways a large proportion of Israel had been led astray out of the fold, some to idolatry, and some simply to wander in the wilderness.

At our Lord's first advent this was the condition of things: God's covenant with Israel was standing as a wall around that nation, but its door was barred by justice, as represented in the Mosaic Law--Israel's Covenant. There could be no proper ingress or egress; all were prisoners of the Law,--shut up unto that hope which should afterward be revealed, namely, Christ the Door or "way" of life. Meanwhile, tho the door was guarded zealously by the scribes and Pharisees, the fact was entirely neglected that thieves and robbers, Satan's servants, were at work plundering the sheepfold.--John 10:1,2,7,9; Gal. 3:24; John 14:6; Zech. 9:9-12.

Nor could our Lord Jesus rightfully open the fold and take charge of the sheep, except at the cost of his own life. This was the purpose of the Father, the Great Shepherd, and with this in view he shut up the sheep under the Law, to the intent that they would need to be redeemed by his Son (the appointed Shepherd), from under the dominion of the Law, before they could be made free with the liberty wherewith Christ makes free his people. And this was the first work that the Good Shepherd did for the sheep; the laying down of his life began at the beginning of his ministry, when he made a full consecration of himself even unto death, and symbolized this in baptism. It was in view of this sacrifice which he had already devoted, and was even then offering, and which was finished subsequently at Calvary, that our Redeemer announced himself as the Good Shepherd who giveth his life for the sheep.

The Apostle declares that our Lord's death redeemed Israel from under the curse (sentence) of the Law--but it not only satisfied the Law, "the porter," so that he opened the sheepfold, but it gave to the true Shepherd the ownership and control of the sheep, that he might lead them out to green pastures, and that they might go out and in with perfect freedom, as his sheep, following him. Our Lord testified, however, that many true sheep had gotten out of the fold, and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold,--to the publicans and sinners as well as to those who were endeavoring to live near to God.

Thus the true Shepherd showed his interest in all his true sheep, including the lame, the weak, the starved. He called sinners to repentance, and the true sheep, realizing their shortcomings under the Law, responded and came to him as the Shepherd and Bishop of their souls. But inasmuch as many of the flock had wandered far from the position of true sheep, so that there were not enough who heard his voice, to complete the elect number of his flock, this Good Shepherd has, during this Gospel age, lifted up his voice (speaking through the members of his Body), and has called sheep from amongst the Gentiles; and a sufficient number to complete the original predestination will eventually respond.

The call of this present time is not a general one, but, as this Scripture declares, "he calleth his own sheep by name,"--it is therefore a special call. "The Lord knoweth them that are his." They manifest relationship to him as his flock by their obedience to his call--by following him. The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us will be only "a little flock," and the fold provided for these is a special one; viz., the Kingdom.--Luke 12:32.

R2442 : page 64

Throughout this Gospel age the Lord has been caring for this class; he has specially led and fed and blessed them, notwithstanding that to the appearance of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd himself declared, whosoever lives godly suffers persecution. But we are to remember that this is a peculiar trial time, for a peculiar and elect flock. We are to remember, also, the Shepherd's declaration that he has other sheep which are not of this fold--not provided for in the calling to the Kingdom. These other sheep are still astray in the wilderness of sin, but the Millennial Day is near at hand, in which the Lord will gather all his scattered sheep, all who would seek and love righteousness and harmony with God under favorable conditions,--that they may all be brought into accord with him and be his flock. The Good Shepherd gave his life a ransom for all his sheep--not merely for the "little flock" of this age, the "heirs of the Kingdom." Christ's larger flock will be gathered after the Kingdom is set up.--Matt. 25:31,32.

A part of the key to this parable, as it is also the key to many other features of the divine plan, is found in the fact that the sheep of the "little flock," now being called and selected to joint-heirship in the Kingdom, are to be sacrificed: as the Shepherd, the King's Son, himself was sacrificed as the Lamb of God, and not only opened the door to those who are shut up under the Law, but by the same sacrifice also redeemed the whole world of mankind, amongst which are the "other sheep" that he is yet to seek, so the sheep of the "little flock," now being called, are all to suffer with Christ--with the Lamb of God,--are all to be "living sacrifices, holy, acceptable to God, and their reasonable service." (Rom. 12:1.) As the Apostle elsewhere declares, "Hereby we know love, because he laid down his life on our behalf: and we ought also to lay down our lives for the brethren," for the fellow-sheep.--1 John 3:16--Diaglott.

From this standpoint it will be seen that, as our Lord was the Father's Lamb, and the sin-offering for the world, so we who are of Jesus' flock are to fill up that which is behind of the afflictions of Christ, in the interest of his Body, which is the Church. (Eph. 1:22.) And other Scriptures show us that all of the flock thus faithful, in following the Shepherd even "unto death," are counted as members of the Body of the Shepherd. Thus the entire Gospel age has been the period of suffering with Christ, of dying daily, of laying down our lives for the brethren; and not until this sacrifice is complete in the close of this age will the New Covenant be thrown open in the largest sense of the word to the world of mankind in general, and the great Shepherd be complete--Head and Body. Then the spirit and the Bride will say, Come, and whosoever will may come.--whereas now, "No man can come except the Father draw him," and in all a "little flock."

The spirit of the great Chief (or Head) Shepherd of the flock is to be in all those now being called to association with him in the Kingdom. As the Good Shepherd lays down his life for the flock, so all of these will lay down their lives in the service of the truth. As the Good Shepherd was not indifferent to the necessities of the sheep, caring simply for himself, and how much he could get out of the sheep, so it will be with those who have his spirit--their service of the Body of Christ will not be for filthy lucre's sake, nor for honor among men, nor for earthly gain, in any sense of the word; but for the love of God, the love of the truth, the love of the flock.

S.S. LESSON, MARCH 26TH--QUARTERLY REVIEW.

S.S. LESSON, APRIL 2ND--THE AWAKENING OF LAZARUS.

For general comments see our issue of Aug. 15, '95.

====================

VOL. XX. MARCH 1 & 15, 1899. No. 5 & 6.

Tabernacle Shadows of the Better Sacrifices (In Bookform)

====================

VOL. XX.   APRIL 1, 1899.   No. 7.

CONTENTS.

Blessing God and Cursing Men...................... 67
  Christians Who Curse Men with
    Their Tongue................................ 68
Poem: "Lo, I Am with Thee!"....................... 76
"A Bottle of Spikenard, Very Costly".............. 76
"I Have Given You an Example"..................... 78
Tabernacle Shadows................................ 66
The Memorial Supper at Allegheny.................. 66

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

TABERNACLE SHADOWS OF THE BETTER SACRIFICES.

AS announced in our Feb. 15th issue, the March issues were in pamphlet form. We regret, however, that it was considerably delayed--our Pittsburg printers and binders being very busy at present. However, we now have an abundant supply besides filling all back orders. The price for extra copies is 10 cents each. WATCH TOWER subscribers are supplied by the dozen at wholesale rates to permit a wider circulation--50 cents per dozen, postage paid by us.

R2447 : page 66

THE MEMORIAL SUPPER AT ALLEGHENY.

Our journal is just ready for press, but we hold it to say,--that the Memorial service here on March 26th was one of the most refreshing ever celebrated by us. We felt that the Lord poured out a blessing upon our uplifted hearts, while they burned with fervent love for our dear Redeemer and for all his "brethren"--who were remembered in our prayers feelingly: we knew, too, that we had the love and prayers of many of the Lord's "little flock" in every quarter of the world. Fourteen witnessed to their consecration by symbolic baptism in the afternoon; and in the evening about two hundred and fifty partook of the emblems of our Lord's broken body and shed blood and pledged themselves afresh to follow in his footsteps and "lay down our lives for the brethren."

----

page 66

ADDRESS TAGS ON YOUR TOWER WRAPPER.

These show the time to which your subscription is paid. Thus Jun9 signifies that you are paid to and including June, 1899; Dec0 signifies that you are paid to and including December, 1900. These are changed every two months and are in the nature of receipts for moneys received on WATCH TOWER account.

===================

R2442 : page 67

BLESSING GOD AND CURSING MEN.

"But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."--James 3:8-10.

THESE words of the inspired Apostle are addressed to the "brethren"--not to the world. Indeed, the entire Epistle is addressed to the Church: the fact that in opening it James addresses "the twelve tribes which are scattered abroad," is not to the contrary of this. We are to remember that to the twelve tribes of Israel, the natural seed of Abraham, pertained originally the great promise of God made to Abraham. By natural heredity, then, God's offer or proposition to bless the world belonged to fleshly Israel, as the divine instruments, if they would comply with the divine conditions. But one of the divine conditions was that they should have the faith of Abraham, and should not be considered the promised seed of Abraham without that faith, since Abraham was to be the Father of the Faithful. Our Lord and the apostles, in the New

Testament, set forth clearly how and why natural Israel, as a nation, was broken off from inheritance under that covenant: the Apostle representing the promise as an olive root, describes all Israelites as branches, growing up out of that root, and tells us that many of the natural branches were broken off, the vast majority, and that only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the new house of sons.--John 1:12.

The Apostle further explains that the rejection of the unbelieving of natural Israel left the way open to engraft in the place of the broken-off branches some from amongst the Gentiles, possessed of the faith of Abraham. And this, we see, has been the work of this Gospel age,--grafting into the original root of promise believers from amongst the Gentiles, who were once without God and having no hope in the world, strangers from the commonwealth of Israel, but are now brought nigh, united with Christ, and through him united with the Abrahamic root of promise, and inheritors of all its richness and fatness.--Eph. 2:12,13; Rom. 11.

Thus we see that these spiritual Israelites become the Israelites indeed, from the divine standpoint, the actual inheritors of the Abrahamic promise: altho we see also yet to be fulfilled certain gracious earthly promises to the natural seed of Abraham, they nevertheless have missed, have lost, as a nation, as a people, the great prize: as the Apostle declares, "Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded." --Rom. 11:7.

So then the "twelve tribes" of Israel had promises made to them which apply not merely to themselves, but also and specially to Spiritual Israel, whom they typified; while the original election or predestination of God, respecting the Abrahamic seed, that it should be 144,000, or 12,000 from each tribe, still stands; and consequently that each one accepted from amongst the Gentiles, and engrafted into this root of Abrahamic promise, is counted as taking the place of one of these broken-off branches of the various tribes. By the time the Gospel age shall have finished its work, a Spiritual Israel will have been found--"a royal priesthood, a holy nation, a peculiar people,"--showing forth the praises of him who called them out of darkness into his marvelous light--neither one more nor one less

R2443 : page 67

than the original, elect, predetermined number,--a natural Israelite having been "broken off" for each one from the Gentiles "grafted in." The Church is thus referred to in Revelation 7:3-8: and the sealing of the

Church is spoken of as being so many from each of the tribes, with the intimation that all of these will have been "sealed in their foreheads" before the great time of trouble shall come upon the world.

So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the natural Israelites. And to this agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9:6,7.) And again, "He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart." (Rom. 2:28,29.) And again, the words of our Lord in addressing his Church: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."--Rev. 2:9; 3:9.

Our Lord recognized this same distinction between natural and true Israelites: when receiving Nathaniel he declared, "Behold, an Israelite indeed." These two Israels, of the flesh and of the spirit, were typified in Isaac and Ishmael, and again, as the Apostle declares, in Jacob and Esau. (Rom. 9:8-13,22-33.) In each case the inheritor of the promise was the younger brother; as illustrating that Spiritual Israel would be developed after natural Israel, and take its place as heir of the chief blessings mentioned in the Abrahamic Covenant. However, we are to remember that a blessing was granted also in each case to the elder brother, in the types; and so it is in the antitypes,--while God has appointed Christ to be the heir of all things, and has called the Church as his Bride, to be his joint-heir in all things, he has nevertheless provided that blessing shall flow from these to the earthly seed, and in turn through the latter to all the families of the earth.--Rom. 11:26-33.

Having thus definitely determined that the holy spirit, through the Apostle, is addressing the Church, let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly quickly respond to the spirit's teaching, and correct so evil a condition.

BLESSING GOD WITH THE TONGUE.

We may readily see how the Apostle means that God's people bless or praise his name with their tongues. They do so in prayer; they do so in their hymns of praise; they do so in declaring his truth, and in witnessing to his providences on their behalf. In a word, we bless God with our tongues by showing forth his praises, who called us out of darkness into his marvelous light.

CHRISTIANS WHO CURSE MEN WITH THEIR TONGUES.

But in what sense does the Apostle mean that Spiritual Israelites curse men with their tongues?--and that so commonly, so generally prevalent as to require public reproof? Surely no Christian curses his fellowman by oaths and profane swearing! But are there not other ways in which our tongues may be a curse and an injury to fellow-men? We are to remember that the meaning of our English word "curse" has somewhat altered in common usage within the last century, having very generally lost the sense of injury and assumed wholly the sense of swearing, profanity. In the Greek language different words are used when referring to a cursing oath (viz., anathema, and anathematiso, used ten times in the New Testament), and when referring to a spoken condemnation as a blight or curse (viz., katara and kataraomai, which signify condemnation, --to speak against, to speak evil of, to injure). The latter is the word used by the Apostle James: hence his language really is--With the same tongue wherewith we praise and honor God, we do injury to fellow-men, by evil-speaking, slandering, etc. Thus our Lord, using the same word, said, "Bless them that curse [speak evil of] you." The Apostle Paul, using the same word, admonishes God's people to "Bless and curse not"--speak favorably of others, but do not speak injuriously of them. Again, we are told that our Lord cursed (the same Greek word) the figtree, saying, "Let no fruit grow on thee henceforth"--he injured it, he made a declaration unfavorable to its future development. Thus also the Apostle declares that the Jews under the Law were under a curse--not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the condemnation (curse) of the Law. He declares also that "Christ hath redeemed us [formerly Jews] from the curse [condemnation] of the Law, being made a curse for us"--having suffered for us the full condemnation or blight which the Law imposed upon the transgressor. (Gal. 3:10-13.) He illustrated the same thought in connection with the word "curse," when he declares that garden land which had been overgrown with thorns and briars is "nigh unto cursing"--not ready for profanity, but for condemnation, as unfit for tillage, until burned over and its weeds exterminated.--Matt. 5:44; Rom. 12:14; Mark 11:21; Heb. 6:8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while curse is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. (Similarly the word evil has lost its original breadth of meaning, and

R2443 : page 69

is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning it may be used to refer to anything that is undesirable, not good, such as calamities, etc.)

Looking at the Apostle's statement from this stand-point, we see clearly that his charge is applicable to Christian people of to-day to an alarming extent. How many there are who do injury with their tongues to their fellow-creatures, who use the same tongue in offering praise to God. We know of no evil to which God's consecrated people are more exposed than to this one. With many it is as natural to gossip as to breathe: they do it unconsciously. We have even known people who took cognizance of the Scriptural injunction against slander and evil-speaking, who were so utterly confused on the subject, and so unaware of their own conduct, that they would declare their horror of speaking a slander in the very same breath in which they utter slanders. We mention this in proof that this evil is so ingrained in fallen human nature as to elude the notice of the new nature sometimes for years--and thus escapes the correction in righteousness which the Lord's Word directs, and which all who are truly the Lord's people desire.

Many are the peculiar subterfuges which the fallen nature will use, in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil,--long after it has been driven from evil practices which are less common, less popular, more generally recognized as sinful.

(1) It will say, I mean no harm to anybody; but I must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with it. But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints;" "Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man;" "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying,--that it may minister grace unto the hearers." --Phil. 1:27; Col. 4:6; Eph. 4:29.

But the scandal-monger, however refined his methods and words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil;--that the hearer is impelled by the forces of his fallen human nature to go quickly and tell the scandal further, to others;--true or false, he knows not and heeds not: it has kindled in his heart a flame of carnal sentiment which issues from his lips to "set on fire the course of nature" in others, similarly weak through the fall. The fallen nature feasts and revels in just such things, feeling the more liberty to do so because they delude themselves that thus they are moralizing--preaching against sin, and that in thus discussing and impliedly denouncing the said-to-be transgressions of another, they are mentioning matters abhorrent to their righteous souls. Alas! poor, weak, fallen humanity's reasonings are seriously defective when the Lord's counsels in righteousness are ignored.

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and were all to abide strictly by the Apostle's injunction, "Speak evil of no man," we answer: Is there not a wide scope for conversation amongst Christian people, on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the divine Word? In these things we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the "new creature" is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord's people should "show forth the praises of him who called us out of darkness into his marvelous light." And a heart filled with the

R2444 : page 69

spirit of love, the spirit of God, the spirit of the truth, and overflowing with the same at the mouth will be sure to overflow that which is within, for, "Out of the abundance of the heart the mouth speaketh." An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of "the body of Christ" or to those that are without, indicates an evil heart,--implies that the heart is not pure. "Blessed are the pure in heart, for they shall see God."--1 Pet. 2:9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men's matters is offered by others, who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people, or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least hear their gossip and news; and if I do not share in such conversation I would be considered very peculiar, and my company would not be desired. Yes, we answer; but this is to be one of the peculiarities of the "saints:" they are not only to be different from the world, but different also from the nominal professors

of religion. Their religion is not merely to be on the surface, and on one day of the week, and under a certain suit of clothes; but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the divine injunction will indeed separate you from some who are now your friends

R2444 : page 70

and who love such evil things,--forbidden us who have become sons of God and who have received of his spirit of sonship, the spirit of Love.

And that the Lord understood and meant this is evident from the fact that he foretold to us that the way of discipleship would be a "narrow way." If, therefore, your failure to be an entertaining visitor, neighbor, friend, is because of your fidelity as a "new creature" to the law of Christ, Love--which "worketh no ill to his neighbor," either in word or deed,--then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ's sake, for righteousness' sake. The loss may at first seem heavy, but if you endure it for Christ's sake, in obedience to his righteous law of Love, you will soon be able to say with the Apostle that such losses are "light afflictions," not worthy to be compared with the offsetting blessings.--Phil. 3:7,8; 2 Cor. 4:17.

Your cause for rejoicing is that you have the Lord's promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to the mind of the spirit, but according to the common "course of this world," is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these will they find closer fellowship with the Lord himself and with his Word, and with all who are true members of his Body, and under the direction of his spirit. It is in harmony with this that the Scriptures declare, in so many words, that the friendship of this world signifies enmity against God. (Jas. 4:4.) God has purposely placed the matter in such a position that his people must take their choice, and lose either the divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practice such things lose his fellowship--they are not of his spirit. "If any man have not the spirit of Christ, he is none of his."--Rom. 8:9.

(3) Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining

themselves (as they think) to the truth: tho how frequently their gossip-loving natures pervert their judgments and lead them to accept as truth things respecting which they have little or no knowledge, they never know. Nor are such anxious to know more, after they have circulated a slander with their stamp of verity on it: to find it untrue would prove them "false witnesses" and put them to trouble to correct the lie; the pride of the natural mind objects and refuses to believe the truth under such circumstances. Thus one evil leads to another.

Such will say,--Oh, I never tell anything for truth until I positively know it to be true--of my own observation, my own personal knowledge. Anything that I do not know of myself to be true I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone. Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue.

This is a great mistake: a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the Court and jury an extenuating circumstance, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

In other words, divine and human laws agree that a first wrong does not justify a second wrong. Human law says, If a wrong has been committed, the Courts are open to the injured one to seek redress or the punishment of the evil doer; but the injured one shall not be permitted to take the remedy into his own hands, either by making an assault with physical force nor by the use of the more subtle weapon, the tongue, to assassinate his character with the poisoned stiletto of envy and malice. True, many slanderers are never prosecuted; true also, the newspapers of the United States have sometimes escaped heavy damages for libelous slander by the plea that they did not publish the defamations as of malice, but simply as news, which, they claimed, properly belonged to the public as in the cases of politicians who were seeking the franchises of the people for positions of public trust. Then again, public men knowing that much of the false statements by the opposition press will be properly credited as falsehoods, consider it good policy to let any ordinary slanders go unchallenged in the Courts.

R2444 : page 71

The effect is a gradual growth of slander among the people--sure to work evil to themselves and to their institutions;--for government officers and courts and everybody of influence coming under such slanders (generally, we believe, untrue) lose their influence for good over the lower classes, who are thus being helped along to greater lawlessness day by day, and preparing for the period of anarchy which the Scriptures tell us is near at hand.

But the Law of God, the Law of Christ, goes much further and deeper into such matters, naturally, than do the laws of men; for it deals not with men, but with the "new creatures in Christ Jesus"--transformed by the renewing of their minds, and under special New Covenant relationship, and bound by the law of that New Covenant--Love--which "worketh no ill to his neighbor," under any circumstances, under any provocation: which on the contrary returns "good for evil"--"blessing for cursing."

The Law of the New Covenant, Love, commands silence to all who acknowledge that law and the Law-Giver, saying, "Speak evil of no man." (Titus 3:2.) It goes further than this and declares against evil thoughts, evil suspicions, evil surmisings, against neighbors. It declares that love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts: "Love thinketh no evil,"--can only be convinced of evil by indisputable proofs. Indeed, to impress this subject and its importance in his sight, the Great Teacher declares to the pupils in his school--With what judgment ye judge others, I will judge you. (Matt. 7:1.) And again he tells them to pray to the Father--"Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6:12.) Again he declares, If at heart ye treasure up resentment against others, the Heavenly Father will not forgive you. (Matt. 18:35.) Ah! indeed, a Christian after the Lord's pattern, a graduate of the school of Christ and prepared to teach others, is one who not only outwardly, but inwardly also, is clean--separated, washed by the water of divine instruction, from the meanness, the filthiness of the flesh. He is no longer the slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, bearing fruits unto unrighteousness,--anger, malice, hatred, strife, slander, evil-speaking. (Col. 3:8; 1 Pet. 2:1,2.) From his high standpoint of appreciation of the divine law, the advanced Christian sees that in the

Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery and rapine. And any of these things done in the Church, among the professed people of God, is doubly evil--the assassination and robbery of a brother.--Compare 1 John 3:15 and Matt. 5:21,22.

To utter a defamatory or injurious remark against another, and then to add, "I do not know whether it is true or not," is to show that the speaker is exercised by an evil spirit and not by the spirit of Christ, the spirit of love;--he wishes to injure or curse his fellow-creature, is anxious to do so. He would feel restrained to some extent from telling what he knew to be absolutely untrue, but he delights to speak evil, and glad to know of evil that he may roll it as a sweet morsel over his tongue, and hence speaks of even those scandals which he does not know to be true, and attempts to excuse himself with such an apology as the above. Verily, it is with force that the Scriptures declare that the natural heart is deceitful above all things and desperately wicked. Those who thus speak, and thus attempt to justify their misconduct, have either never entered the school of Christ, or are as yet only in the infant-class, and do not know that theirs is the spirit of murder, and not the spirit of brotherly-love. Oh! that all true Christians might learn the scope of this law of Love, in its relationship not only to God, but also to fellow-men; what a bridling of tongues it would mean, what a carefulness of speech! As David said, "I will take heed to my ways, that I sin not with my tongue." And he who watches his tongue is putting a detective upon his deceitful heart and can the better know it and master it, for "out of the abundance of the heart the mouth speaketh."--Jer. 17:9; Psa. 39:1; Matt. 12:34.

The only exception to this rule, "Speak evil of no man," would come in where we might know of an absolute necessity for making known an evil--where the relating of the evil would be contrary to our heart's wishes, and only mentioned because of necessity--because of love for others who, if not informed, might be injured. For instance, the law of the land demands that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the facts (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realized that they were about to be placed in a dangerous position, because of some other brother or sister not knowing of that weakness, it might become our duty to make known, either to the individual or congregation liable to be injured, so much of our knowledge of facts (not suspicions) as might be necessary to guard them against injury through the weakness mentioned. But this would not be speaking evil, but, on the contrary, would be speaking with a good motive, with the intention of preserving the one party from extraordinary temptation, and of preserving the other party from injury.

And before anything should be said on the subject we should most positively satisfy our own consciences that

R2445 : page 72

our motive in speaking is a good one, and not an evil one, that we are about to use our tongue to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

But some will object to limiting this liberty to cases of positive knowledge, and urge that absolute knowledge generally being small little could be said. We answer that this is in line with the Divine law,--"Love thy neighbor as thyself." You would not want your neighbor to use brain and tongue in evil surmises and slanders against you; and you should not do so to him. The law of the land does not demand that you should tell one word more than you know (of personal knowledge) against your neighbor--it does not ask your suspicions and evil surmisings. And on the contrary, the law of the Lord commands that all under the New Covenant shall not utter one solitary suspicion against a neighbor: and that if suspicion beyond knowledge is forced upon the mind by associated circumstances, the new mind shall promptly, with its native benevolence, counterbalance the suspicions by suggestions of the possibility of misinformation or misinterpretation and always give the apparently guilty the benefit of the doubt.

Another will object,--Oh! I could never waste so much time in getting at facts. Life is too short! Why, I would have no time at all left for my own business, if I carefully hunted up the facts so as always to speak from knowledge and never from hearsay!

Just so! and the lesson to you should be to follow the Scriptural rule--"Speak evil of no man."

(1) Because you have not the time to get at the facts, and quite probably also lack the ability to judge impartially, if you had all the facts before you.

(2) Because, if you have the spirit of Christ, love, dwelling in you richly, you will prefer to tell no one the facts, even if you have the chain of evidence complete: you will loathe the matter the more in proportion as the known facts are unfavorable. What, then, must be the condition of those who have itching ears for scandals and of those whose tongues delight in scandal as a sweet morsel, and are anxious to scatter an evil report of which they have no knowledge--only prejudiced

hearsay? The most generous view possible of such is that they have little of the spirit of Christ;--that they are deficient in brotherly love and have never truly learned "the golden rule."

The Apostle inquires, "Doth a fountain send forth at the same opening bitter water and sweet?" The form of his question implies the answer, No; it is either good water only or brackish water only. He evidently wishes to suggest that we apply the same rule to our hearts and mouths: How is it possible if our hearts have been renewed that our mouths utter loving sweetness to God and bitter acrimony, envy, hatred, strife, towards or respecting our fellow-men?

There is but one way of understanding this, and accounting for it Scripturally. It is expressed by the Apostle Paul (2 Cor. 4:7): "We have this treasure [the new heart--the new nature] in an earthen vessel." Not that Christians are of two natures, for that thought is contrary to the science of the Bible. No mixture of natures can be recognized, hence it was that our human natures were first justified through faith and a renouncement of sin, and secondly were consecrated or sacrificed to death, that instead we might have spiritual natures and become "new creatures in Christ Jesus." The new creature, however, is as yet only in embryo, only the new mind which dwells in and proposes to regulate and govern the mortal bodies, which are reckoned dead so far as the will of the flesh is concerned.

Hence, every Christian may properly use the language of the Apostle, and speak of and think of himself and of other Christians from two different standpoints --the new mind (the new creature) reckoned alive and given control, and the old mind (the old creature) reckoned dead, and deposed from control. But as the new mind is only living a reckoned existence by faith, so the old mind is only dead in a reckoned sense through faith. And as the Apostle declares, these two are contrary the one to the other. There cannot be spiritual progress if the reign is divided. Hence, the new mind which is to us the "treasure," begotten of the spirit of the Lord, through the word of truth, is to keep the old or natural mind, will, or disposition, tastes and appetites, dead; that the new mind may thoroughly and completely control and exercise these mortal bodies, in works and words and thoughts in harmony with the new mind, in harmony with the new law of love, in harmony with the spirit of righteousness and truth.

When, therefore, our mouths are speaking forth heart-felt praise to God, who hath blessed us, lifted our feet from the horrible pit, and the miry clay, and placed us upon the Rock, Christ Jesus, and has put a new song into our mouth, our praise implies that the new mind is controlling at such a time, that the treasure in the new heart is overflowing in the mortal body, and going forth through the lips to the praise and edification, the comfort and encouragement, of those who hear. Thus the fountain in our heart is sending forth sweet waters, carrying with them life, blessing, refreshment. But when our tongues speak evil of any, whether it be true or false, it implies that the new nature

R2445 : page 73

is, temporarily at least, overcome by the old nature; it implies that another fountain is now operating and using the tongue, the mouth, in issuing forth the words of malice or hatred or envy or strife or reproach or evil speaking of any kind,--cursing or injuring others in any degree, great or small. This implies that the old nature, the old will, the will of the flesh, is not being kept under, as the Apostle Paul expresses it,--kept dead, kept buried, kept out of sight: there is either a truce between the new mind and the old mind, by which the two use the mortal body between them, sometimes for good and sometimes for evil, or a stupor and lethargy has come over the new mind, which is taken advantage of by the mind of the flesh. Such a condition therefore implies slow spiritual development or retrogression--falling away on the part of the "new creature." All such should remember, as the Apostle Paul declares, "The time past of our lives sufficeth us to have wrought the will of the Gentiles," and again he says, "Yield not your members as instruments of unrighteousness; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."--1 Pet. 4:3; Rom. 6:13.

From this point of view we may console ourselves if in looking backward, we perceive that in our own cases from the same mouth has proceeded praise to God and injury and defamation and slander and evil-speaking and malice and hatred and strife, or any of these, toward our fellow-creatures. It does not, therefore, prove that our hearts were not truly justified, and sanctified by the holy spirit of adoption;--it does not prove that we are not sons of God and partakers of his spirit. It does prove, however, that we are in

R2446 : page 73

a sadly improper condition--spiritually sick and in need of taking a purgative, as the Apostle expresses it, saying, "Purge out, therefore, the old leaven [malice, etc.], that ye may be a new [unadulterated, pure] lump" or loaf,--proper representatives of the Body of Christ.--1 Cor. 5:7.

We may know assuredly that, until the "new creature" gains a thorough victory over the will of the flesh, we will not be winners of the great prize which is promised only "to him that overcometh." The overcoming, however, will be not in the perfecting of the flesh, but in the perfecting of the heart,--the will, the intentions. As for the blemishes of the flesh, some of them, undoubtedly, despite every effort on our part to eradicate them, will continue with us so long as we are in the flesh. The perfection which is to be hoped for, and aimed at and expected and gained by the overcomers, is the perfection of the will, heart, intentions. "Blessed are the pure in heart; they shall see God." Moreover, our physical weaknesses and defects not only vary in kind but in intensity. Some are by nature more inclined to gentleness, kindness, etc.; others, until accepted of Christ, may have very uncouth, coarse, rude, rough earthen vessels: and while the influence of the treasure within, the "new mind," will be sure in any case to exercise a modifying and transforming effect upon the earthen vessel, we cannot expect as much of a change in some as in others. We cannot expect as complete a correction in righteousness in the outward man where coarseness, rudeness, unkindness are, so to speak, bred in the bone and fibre, as we might expect in one born to fine sensibilities.

While recognizing this difference of "earthen vessels," we of course must use our best endeavors each to correct his own. We are to remember that our relationship to one another in the Body of Christ is not according to the flesh, but according to the spirit; hence, as the Apostle declares, we know one another no longer according to the flesh, with its weaknesses, imperfections and ungainly and ungraceful natural tendencies. We know each other only according to the spirit, according to the intentions, according to the heart,--as "new creatures," not as old creatures. (2 Cor. 5:16.) This will lead us to be very pitiful of one another's imperfections of the flesh, so long as we have the assurance that the flesh does not represent our brother's real self, his mind, his will. We are, therefore, to be gentle toward all, kindly affectioned one toward another, so that so far from desiring to wound one another, or to injure one another, or to devour one another with our tongues, we shall sympathize with each other, do each other good, and by words of grace and comfort, or of admonition and reproof spoken in love, may build one another up in the most holy faith--in the likeness of our Lord and Master.

Proceeding with this subject, the Apostle points out that there are two kinds of wisdom, a heavenly and an earthly, and that all of the Lord's people should discern these, and should see to it that theirs is the heavenly. The Apostle's intimation is that there may be some with the Church, who may have counted themselves in the Church, who may have associated themselves with the Church from worldlywise motives --some who have caught sight of the fact that there is a reasonableness and a wisdom in the teachings of the

Scriptures, which they admire and which they can turn perhaps to their own advantage. These, he implies, will be inclined to be heady and to make a show of their wisdom, and to be "puffed up" by it, and while outwardly acknowledging the propriety of the Christian graces, brotherly-kindness, gentleness, meekness, patience, love, they have in their hearts bitter envyings and strife--strife to have name and fame--envying

R2446 : page 74

those who may seem to them to have more of these.

These, the Apostle intimates, will find it difficult, yea, impossible, to avoid cursing (speaking evil of, injuring) the brethren. It will be so natural to them to do so that they cannot avoid it, because they have not pure hearts--they have not regenerated hearts. If their hearts ever were regenerated, they have returned like the sow to wallowing in the mire--like the dog to his vomit. The Apostle's advice to such as find that they have in their hearts envious and bitter feelings, is that they have no cause to glory or to boast, but on the contrary should acknowledge that, having these evil conditions in the heart, they are not Christians at all, and they should cease to lie against the truth--cease to act fraudulently, hypocritically--cease to continue to claim to have renewed hearts, sanctified in Christ Jesus.

He tells such plainly that their wisdom, their knowledge, is not of God, is not of the holy spirit,--"This wisdom descendeth not from above, but is earthly, sensual, devilish; for, where envy and strife are, there is confusion and every evil work [to be anticipated]." --Jas. 3:15,16.

It seems evident that, altho the Apostle's denunciation applies to any professing to be Israelites indeed, he nevertheless is specially aiming his remarks at those who profess to be teachers in the Church, to have wisdom to a considerable degree. And his words remind us of the words of the Apostle Paul, when speaking of the various gifts distributed to the Church, he seemingly points out the dangers of those of large knowledge, and as an illustration of this principle which James presents, he says:--

Tho I could speak with the tongues of men and of angels, and have not Love, it would imply that I had become as a sounding brass or a tinkling cymbal, making a noise indeed, but having no feeling respecting the matter myself,--I have neither part nor lot with those who possess the spirit of Christ. Altho I have the gift of prophecy, and understand all mysteries and all knowledge, and tho I have all faith, and have not Love, I am nothing; and tho I bestow all my goods to feed the poor, and give my body to be burned, and have not Love, it profiteth me nothing.--1 Cor. 13:1-8.

Thus the Apostle points out distinctly that knowledge and oratory are not the most vital tests, but that Love permeating the heart and extending out through all the course of life, and actuating and operating our mortal bodies, is the real test--the real proof of our divine relationship. He points out that those who had received gifts of God before they had come into a proper relationship to God might become sounding brass and tinkling cymbals, and thus become "nothing," if they lose the love, if they lose the spirit of Christ; for "if any man have not the spirit of Christ, he is none of his."

It is well for the Lord's people to take particular note of these divine instructions from two of the chiefest of the Apostles, and to remember that valuable tho they be, neither oratory nor knowledge are to be considered amongst the "brethren" as sure proofs of their being in the right way, nor that their influence might not be injurious instead of helpful. The leading characteristic to be looked for in everyone accepted as a servant of the Church, to minister in holy things, should be first of all the spirit of love. We do not mean to say that knowledge and ability should be entirely ignored, but we do mean to say that these should be considered of secondary and not of primary importance, as is always the tendency. Look out from among yourselves holy men, full of the holy spirit, that they may have the charge of the spiritual interests of the different companies of the Lord's people. And for a divine explanation of how this holy spirit will manifest itself, of the qualities therefore that are to be looked for in the servants of the Church, see 1 Cor. 13:4-8; also 1 Pet. 1:22,23; 2 Pet. 1:1-13. For their own good, as well as for the good of the Church, all who, having other qualifications, give evidence of being puffed up and of desiring to lord it over God's heritage, the Church, or who manifest envy, strife, bitterness, evil-speaking --these should be passed by, as giving evidence of having the wrong spirit that cometh not from above, but is earthly, sensual, devilish. They are unsafe teachers, and are likely to do more harm than good, with whatever knowledge they may possess.

Continuing, the Apostle leaves no doubt respecting his meaning, for he distinctly outlines the course and fruitage of heavenly wisdom, saying,--"The wisdom that is from above is first pure"--(truthful, honest, sincere, not put on, not used as a garment of light to deceive and to cover up selfishness, malice, hatred, strife; it makes no compromises with sin, impurity, in any shape or form.) It is "peaceable." (So far from being a quarrelsome, bickering disposition, the "new mind" desires peace--it will contend earnestly for the faith once delivered unto the saints, but it will not contend simply from a love of contention, a love of strife; on the contrary, the new mind is peaceably inclined, would prefer, so far as possible, to yield a non-essential point in a controversy; it loves its opponents and sympathizes with their difficulties.) It is "gentle" (not rude nor coarse, not rough, in action or word or tone; and if the earthen vessel through which it speaks have these rudenesses by nature ingrained, the "new nature" regrets them, strives against them, and seeks to conquer them; and where they do injury

R2446 : page 75

to others is ready, willing, glad to apologize, and to remove the smart). It is "easy to be entreated" (easy of approach, not haughty, not disdainful, not hard or cruel; yet it is firm on matters of principle--principles cannot be bended or modified; they belong to God. But while affirming the principles, this spirit of wisdom points out its own willingness to moderation, by acknowledging any good features in its opponent, and by pointing out the reason why no modification is possible in relation to divine laws and principles). It is "full of mercy and good fruits." (It delights in all things prompted by love and kindness; it takes pleasure in doing for others; it takes pleasure, not only in showing mercy to dumb animals under its

R2447 : page 75

care, but it especially delights in mercy in dealing with brethren in respect to their faults. It is merciful also in the family,--not over-exacting, but generous, kind, benevolent. It is generous also with opponents, and those who are contentious,--not wishing to push a victory, even for the truth, to such a point as would be injurious, hurtful, unmerciful to the antagonist.) It is "without partiality." (It loves the good, the true, where these are found; and opposes the untrue, the impure and the unholy, whether found amongst friends or enemies. Its justice is of the strictest kind, tempered with mercy; it will not approve a fault in a brother, because he is a brother, but would reprove the same with gentleness and meekness, remembering the liability of all to the assaults of the world, the flesh and the devil. It will not fail to see a virtue in an enemy, nor hesitate to acknowledge it. Truth is its standard, not prejudice, not partyism, not sectarianism.) It is "without hypocrisy." (It is thoroughly candid; it needs not to feign love, because it is love; it needs not to put on a kindly exterior and to smother feelings of wrath and envy and strife, for it is without envy, without strife. Such works of the flesh and of the devil have, by the grace of God, been seen to be earthly, sensual, devilish, and have been repudiated, and the heart has been justified, cleansed, sanctified to God, renewed in thought, intention, will, and is now full of the treasure of the holy spirit.)

With these thoughts before our minds, let us all, dear readers, more earnestly than ever, guard against the old nature, and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate, in ourselves and in others, this heavenly wisdom, whose operation is so forcefully presented by the Apostle. The more important our members, the more influential, the more earnestly ought we to strive to keep them in full subjection to the Lord, as his servants. Our feet are useful members, consecrated to the Lord; we may use them in many errands of mercy, to the glory of his name and to the profit of his people. Our hands are likewise useful, if thoroughly consecrated to the Lord's service. Our ears are also useful in his service, to hear for him, to refuse to hear the evil, and thus to approve evil, and to set a good example to others. Our eyes are a great blessing from the Lord, and they also are to be kept from evil, from the lust of the eye and the pride of life, and are to be instruments or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

But of all our members the most influential is the tongue. The tongue's influence exceeds that of all our other members combined: to control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness,--how often have such changed the entire course of a human life!--nay; how much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.!--or, as the Apostle declares, "set on fire the course of nature"--awakening passions, strifes, enmities, at first unthought of. No wonder he declares such tongues "set on fire of Gehenna" --the Second Death!

The public servants of the Church are to some extent specially its "tongues," and what an influence they wield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury--cursing! How necessary that all the tongue-servants of the Lord's Body be such, and such only, as are of his spirit! Their influence not only extends to those who are in the Church, but in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up these graces of the spirit. How many have proved the truth of the Apostle's words, that the tongue has great possibilities, either for defiling the whole body, the Church, and setting on fire the course of nature, by stirring up the evil poisons and propensities of the fallen nature! How few amongst the Lord's people have conquered the tongue to the extent of bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact! Let us, dearly beloved, be fully resolved that by divine grace (promised to assist us) the present year shall witness great progress in our control of this most important member of our

R2447 : page 76

bodies, bringing the same into full subjection and obedience and service to the King of kings and Lord of lords--to him who hath called us out of darkness into his marvelous light.

R2450 : page 76

"LO, I AM WITH THEE!"

The "Lord of the harvest" be near thee,
To comfort, and strengthen, and aid;
His "presence" be with thee to cheer thee,
In sickness, and sorrow, and shade!

May he lead thee to heights of ambition:
To service for great and for small;
The "fire" of the Christ-life within thee,
Consuming the sacrifice all. --J. W. WATTS.

===================

R2447 : page 76

"A BOTTLE OF SPIKENARD, VERY COSTLY."

--APRIL 9.--JOHN 12:1-11.--

"She hath done what she could."--Mark 14:8.

THE last week of our Lord's earthly ministry was a busy one. The sixth day previous to the Passover was the Jewish Sabbath, which ended at six o'clock in the evening, and it is possible that it was at that time that our Lord and his disciples were entertained by Martha and Mary at "the house of Simon the leper" --probably their father: Lazarus, their brother, whose recovery from death was noted in the previous lesson, was also one of the table-guests.

Our Lord knew that the time of his death was near at hand, and he had given intimations of this to his beloved disciples, but they were so accustomed to having him say wonderful things beyond the power of their comprehension that they probably failed to realize their closeness to the great tragedy of Calvary. This need not surprise us when we remember the Scriptural declaration that our Lord spake in parables and dark sayings --"and without a parable spake he not unto the people:" for instance, his declaration, "Destroy this temple, and in three days I will raise it up." And again, "I am the living bread which came down from heaven; if any man shall eat of this bread he shall live forever." And again, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 2:19; 6:51,53.) Having in mind such unusual language, the apostles would be entirely excusable in doubting the proper meaning to be attached to our Lord's declaration, "The Son of man must be lifted up," and other similar expressions foretelling his death.

Before coming to the consideration of the Bethany supper and the anointing on that Sabbath evening, let us have before our minds the incidents of the days following it, that we may be able to appreciate our Lord's declaration that the anointing with the spikenard was preparatory to his burial. The next morning (the first day of the week, now usually called Sunday), having sent after the ass, our Lord rode upon it to Jerusalem. The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed him as Messiah, the Son of David, fulfilling the prophecy of Zechariah (9:9), and strewed clothing and palm branches in the way; (hence this is generally known as Palm Sunday). It was on this occasion that our Lord wept over Jerusalem, and declared, "Your house is left unto you desolate." --Matt. 23:38.

It is supposed that it was on the second day (Monday) that our Lord scourged the money-changers out of the Temple, and taught the people there; and we gather from the narrative that it was in his journey on this day that he pronounced the curse upon "the barren fig tree," supposed to represent the Jewish nation--barren of fruit, and therefore rejected. It would appear that the third day (Tuesday) was again spent teaching in the Temple, answering questions, etc., and that evening, as they returned again to Bethany, he discoursed with his disciples respecting the great events near at hand. The fourth day (Wednesday) apparently was spent quietly at Bethany, and on the fifth day (Thursday) the disciples made ready the Passover supper which was eaten after six o'clock that evening--the beginning of the sixth day (Friday) according to Jewish reckoning--the 14th of Nisan. The Gethsemane experiences followed that night and the trial before Pilate the next morning, and the crucifixion later.

R2448 : page 76

Now we come back to witness the hospitalities extended to our Lord six days before the crucifixion, at the house of Simon the leper, the home of Martha and Mary and Lazarus. We are to remember that our Lord was a visitor in those parts, his home, to the extent that he ever had one, being in Galilee, and the most of his time spent there. "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1.) But now the time for his sacrifice had come, and in harmony therewith he came amongst his enemies,--altho it was known that prominent Jews sought to kill him and also sought the death of Lazarus, who was a living witness to his Messianic power.

We may suppose that this was no ordinary supper, but in the nature of a feast or banquet in our Lord's honor. Nevertheless, one incident connected with it so outshone all its other features that the narrator mentions it alone--the anointing of our Lord with the

R2448 : page 77

"spikenard ointment, very costly." Our Lord himself declared, "Wheresoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her." (Mark 14:9.) It is entirely proper, therefore, that we should examine with some particularity the details of this service so highly esteemed by the Master.

Prof. Shaff says, "By the 'ointment' we are to understand rather a liquid perfume than what we commonly know as ointment." The alabaster box was rather in the shape of a flask or vase, and the breaking of the box (Mark 14:3) signifies the opening of its tyings and seals by which the precious odors were confined. Judas' words of dissatisfaction furnish us a clue respecting the costliness of this perfume, for he says that it "might have been sold for three hundred denarii." A denarius, translated "penny" in vs. 5, is represented as being the average daily wages at that time--"a penny [denarius] a day." (Matt. 20:2.) If we compare these values with present money values, counting farm labor at fifty cents a day (which is certainly a moderate valuation), the three hundred denarii would be the equivalent in wages of one hundred and fifty dollars of our money. Thus we see that the perfume was indeed "very costly." There was nearly a pint of the perfume, a Roman pound being twelve ounces. Nor need we question the possibility of perfumes being so expensive, for even to-day we have a counterpart in value in the attar of roses made in the far East. It is claimed that four hundred thousand full-grown roses are used to produce one ounce of this perfume, which, in its purity, sells as high as one hundred dollars an ounce, or twelve hundred dollars for the quantity used by Mary in anointing our Lord. It is said that Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing; but one much more worthy of tribute, homage and anointing with a sweet perfume was the "Prince of the kings of the earth," whom Mary had the honor to anoint.

Judas was first to object to this as a waste--the difficulty with him being that he loved the Lord too little and money too much. The amount that love is willing to expend for others is, to some extent at least, a measure of the love. Another Evangelist informs us that several of the disciples, under the influence of Judas' words, took the same view of the matter, and spoke disapprovingly of Mary's action. The Apostle John, however, takes this opportunity to throw a little sidelight upon the character of Judas--more than is apparent in the common translation of vs. 6. His declaration is, "Now he said this, not because he cared for the poor, but because he was a thief, and had the box, and stole what things were deposited in it."--Diaglott.

Our Lord's words, "Let her alone!" are in the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. It was indeed true that there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities to minister to them; but the opportunity to specially honor the Lord, and to pour upon him the fragrant odors so beautifully expressive of Mary's love and devotion, would not be for long, and our Lord declares that the circumstances fully justified the costly expenditure. He shows himself out of sympathy with the sentiments which balance themselves too accurately with money values. Moreover, we may esteem that in many instances like the one here recorded the persons who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that whatever money gets into their possession very little of it gets to the poor.

On the contrary, it is the deep, loving, benevolent hearts, like that of Mary, which delight in costly sacrifices at times, which also are likely to be deeply sympathetic and helpful to the physically poor. And in our ministrations to others we are not to forget that money is not the only thing of which people are sorely in need--some need love and sympathy, who do not need money. Our Lord was one of these: his own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented amongst his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense, of refreshment, of reinvigoration, a tonic: and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character; she not only delighted to sit at his feet to learn of him, but now delighted, at a great cost, to give him some manifestation of her devotion, her love.

She poured the perfume first upon our Lord's head

(Mark 14:3), the usual custom, and then the remainder she poured upon his feet. But the Apostle John, in recording the matter, seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping of them with the hairs of her head. It is indeed a picture of love--a devotion well worthy of being told as a memorial. Some one has said,--

"She took 'woman's chief ornament' and devoted it to wiping the travel-stained feet of her Teacher; she devoted the best she had to even the least honorable service for him. It was the strongest possible expression of her love and devotion. She gave her choicest treasures in the most self-devoted manner. She was bashful and retiring, and could not speak her feelings, and therefore she expressed them in this manner."

We are not surprised to learn that the whole house

was filled with the odor; and we doubt not that the odor remained for a long time: but far more precious than that was the sweet odor of Mary's heart-affections which the Lord accepted and will never forget, and the sweet odor of her devotion which has come down through the centuries to us, bringing blessing to all true hearts who have honored her service and desired to emulate her conduct.

It is not our privilege to come into personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act--it is our privilege to anoint the Lord's "brethren" with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto his brethren, we do or do not unto him. (Matt. 25:40,45.) Moreover, he represents these "brethren" in a figure as "members of his body;" and from this standpoint we see that, while it is not our privilege to pour the perfume upon the Head of the body, now highly exalted far above angels, principalities and powers, and every name that is named--next to the Father,--it is our privilege to pour the perfume upon the feet of Christ--the last living members of his Church of this Gospel age.

We know not to what extent the closing years of this Gospel age may correspond to the closing days of our Lord's ministry--we know not how similar may be the experiences of the "feet" of the body of Christ to the experiences of the Head of the body; we do know, however, that in any event it is our blessed privilege to comfort one another, to encourage one another, to sustain one another, in the trials incident to our "filling up that which is behind of the afflictions of Christ." (Col. 1:24.) And to whatever extent we would improve these opportunities, as did Mary, we must first appreciate them as she did.

Nothing in this suggestion is intended to imply any neglect of the members of our natural families "according to the flesh:" attentions to these are proper always, and are generally so understood, and should more and more be appreciated and used in proportion as the Lord's people receive freely and fully of his spirit of love,--kindness, gentleness, patience, long-suffering. But we emphasize that which the Scriptures emphasize, namely, that our interest and efforts are not to be confined to those of fleshly tie, but, on the contrary, are to be "especially to the household of faith." (Gal. 6:10.) There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the body of Christ" is limited to the present age.

Apropos of this propriety of doing good to others --expressing our love by our conduct as well as by our words, to the members of our families as well as to the members of the body of Christ, we quote the words of another,--

"The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded by an atmosphere

R2449 : page 78

as tasteless and odorless as bouquets of waxen flowers."

Another has said,--

"If my friends have alabaster boxes full of fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I might be refreshed and cheered with them while I need them....I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.... Flowers on the coffin cast no fragrance backward on the weary road."

===================

R2449 : page 78

"I HAVE GIVEN YOU AN EXAMPLE."

--APRIL 16.--JOHN 13:1-17.--

OUR Lord's ministry was about ended. He had met with his twelve chosen disciples to celebrate the Passover supper, declaring, "I have greatly desired to eat this passover with you before I suffer." (Luke 22:15.) The passover lamb which they were to eat typified our Lord himself, and the eating of it by his disciples represented how believers of the Gospel age were to feed upon Christ in their hearts, and by faith appropriate to themselves the blessings secured to them through his death, "For even Christ our Passover [Lamb] is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7,8.) But, inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should be discontinued; and hence it was that our Lord, following this last typical Supper, instituted the Memorial Supper of unleavened bread and fruit of the vine as representing the antitype--his broken body and shed blood.

According to the Jewish custom the Passover supper was celebrated by families, and the twelve apostles, specially chosen by our Lord and giving their allegiance to him as their Head, constituted the nucleus of the family of God--whose hearts and hopes and aims were one--for "ye are all called in one hope of your calling" (Eph. 4:4). Judas was not excluded, altho our Lord evidently knew beforehand that it was he who would betray him. This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. After the evil of the heart has manifested itself in words

or deeds is quite time enough to separate ourselves from others who profess the Lord's name and desire to fellowship with us. True, the evil begins in the heart, before the outward act, but we should always hope that the brethren may gain the victory, and should seek to do nothing to stumble any, but everything to help them to overcome the influence of the Adversary, and the weaknesses of their own flesh.

John does not give a particular account of the Passover supper, but seems merely to bring in certain valuable features and lessons connected therewith, omitted by the other Evangelists. His declaration is that our Lord knew beforehand that he had reached the end of his earthly career, and was specially solicitous of improving the closing hours with his particular, chosen friends and companions, by inculcating some good lessons. "He loved them to the end"--completely, fully: his own sharp trials, present and approaching, did not distract him, nor absorb his attention. He was, as heretofore, still thinking of and endeavoring to bless others. Nor need we suppose that this love for the twelve applied to them exclusively; rather, that he viewed the twelve as the representatives of "them also which should believe on him through their word"--as he expressed the matter in his prayer to the Father. With this view in mind we can realize that what our Lord said and did to the apostles was intended to be applicable and instructive to all who are his since then.

--John 17:20.

From Luke's account it would appear that on this occasion there was a strife amongst the apostles, a contention, respecting which of them should be esteemed greatest. (Luke 22:24-31.) This strife may not have been solely one of selfishness, in the evil sense of the word, but partially prompted by love for the Master--it may have been in respect to their several positions at the table, the coveted position possibly being closeness to our Lord's person. We remember how James and John had made request that they might be on the right and on the left of our Lord in the Kingdom, and we remember that in connection with this narrative it is declared that John was next to our Lord, and leaned upon his bosom.

Quite possibly this dispute respecting greatness arose in part from the fact that they were not in this instance treated as guests, but merely had the upper room put at their disposal; having no host, no provision was thereby made for the usual washing of the feet, and it was neglected. The matter of feet-washing in eastern countries, when sandals were worn, was not merely a compliment, but a necessity, the heat of the climate, the openness of the sandals, and the dust of the roads, making it almost indispensable to comfort that the feet be bathed on arriving at the house after a journey. Apparently this question of who of the twelve was greatest, and of which should perform the menial service of feet-washing for the others, had developed the fact that none of them were anxious to take the servant's position.

Apparently our Lord permitted them to thus disagree, without settling their dispute, without appointing any of their number to the menial service. He allowed them to think the matter over--time to relent and reconsider, and they even proceeded to eat the supper, contrary to custom, with unwashed feet.

Then it was that Jesus arose from the supper, laid aside his outer garment, and attaching a towel to the girdle of his under-garments, took a basin and a ewer for the water, and began to pour the water and wash the feet of his disciples. It was not the custom of the East to pour the water into the basin and put the foot into the water, but to pour the water upon the foot being washed; thus each had clean water, and little was wasted--for water is much more scarce and precious there than with us. We are to remember also that in the East at that time tables and chairs such as we use were not in vogue. On the contrary, the tables were low and shaped somewhat like a horseshoe, and those who sat really reclined, lying upon the table, with the left elbow resting upon a pillow or divan, their heads toward the inside of the horseshoe, where there was a space provided for the food, and also a space for a servant to enter and place the food. Thus it will be seen that the feet extended backward, and could quite easily be reached without disturbing those who were eating.

Our Lord very evidently had already washed the feet of several of the disciples before he came in turn to Peter. Seemingly none of them offered objection, altho no doubt the thought of their own contentions upon this subject, and unwillingness to serve one another, brought them blushes of shame and confusion of face. But when it came to Peter's turn, he protested. It would never do, he thought, to permit our Lord to perform so menial a service. He asks, "Lord, dost Thou wash my feet?" But our Lord did not stop to reprimand Peter--to give him a thorough "setting down" and scolding, as some of his followers might be inclined to do under such circumstances: he merely insisted on continuing, and treating Peter the same as the others, saying that he would explain the matter later, and that if he washed him not, he could have no part with him.

One cannot help admiring the noble traits in Peter's conduct, even tho with the same breath we be forced to acknowledge some of his weaknesses, and herein all the Lord's followers find a lesson of encouragement, for tho they find weaknesses and imperfections, if they find also the heart-loyalty to the Lord which was in Peter, they may continue to have courage and hope to press

R2449 : page 80

on as he did, from victory to victory, and at last to have the prize, the reward of faithfulness.

When Peter learned that there was more meaning to the washing of the feet than merely its kindness and comfort, and its reproof of the lack of the spirit of humility amongst the disciples, he wanted, not only his feet, but also his hands and his head washed. Noble, thorough-going, whole-hearted, fervent Peter! But our Lord explained that this was not necessary, saying, "He who has been bathed has no need except to wash his feet, but is wholly clean." (Vs. 10--Diaglott.) Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet; and this seems to be the inference of our Lord's remark. The apostles had been with our Lord, and under the influence of his spirit of love, meekness, gentleness, patience, humility, for three years, and had been greatly blessed by "the washing of water through the word" spoken unto them.--John 15:3; Eph. 5:26.

There is an intimation in the Lord's words, too, that this spirit of pride which had manifested itself among them had been inspired to some extent by their treasurer, Judas,--as evil communications always are corrupting. (1 Cor. 13:33.) This final lesson from their great Teacher was a very impressive one upon the eleven, whose hearts probably were in the right condition to receive the reproof and the lesson, but upon Judas, altho his feet also were washed, the effect evidently was not favorable.

The spirit of evil which had entered into him before the supper--the desire to obtain money, and the proposition to obtain it by betraying the Lord, evidently continued with him, and instead of being moved aright by our Lord's humility and service, he was the more moved in the opposite direction--to think little of him. So it is with all who have professed the Lord's name in every time. Those instructions, examples and experiences, which are working out blessing and proving beneficial to some, are proving injurious to others. The Gospel, in its every phase, is either "a savor of life unto life, or of death unto death." As it was God's goodness and mercy that hardened Pharaoh's heart, so it was the love and humility of Jesus that hardened Judas' heart, and these principles are still at work, and may be witnessed in the harvest siftings to-day.--2 Cor. 2:16; Exod. 7:13.

After accomplishing the work of washing the feet of all, our Lord resumed his outer garment and reclined again at the supper (this was the Passover Supper--the Memorial Supper of bread and wine being instituted afterward). Our Lord now improved his opportunity and explained to them the meaning of what he had done. He pointed out to them that this menial service did not signify that he was not the Lord and Master, but did signify that as Lord and Master he was not unwilling to serve the lesser members of Jehovah's family, and to minister to their comfort, even in the most menial service; and that they should not have been unwilling, but glad, to have rendered such service one to another.

The example which our Lord set was not so much in the kind of service (feet-washing), as in the fact of service. Nothing in this example, as we understand it, was in the nature of a ceremony to be performed by the Lord's people, annually, weekly, monthly, or at any other time; but the principle of his service constituted the example, and is to be observed amongst his followers at all times--they are to love one another and to serve one another, and to consider no service too menial to be performed for each other's comfort and good.

Those who have interpreted this to signify a ceremony similar to the symbolical ceremony of the Memorial Supper and the symbolical ceremony of Baptism, are, we think, in error. There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility which is to attach to every affair of life. If any of the Lord's people need washing, or need any other assistance of a menial character, their brethren should gladly and joyfully serve them; and whoever possesses the spirit of the Lord will surely render such service; but to insist, as some do, that each of the Lord's people should first wash his own feet and have them clean, and then that each should wash one another's feet ceremoniously, is contrary to his example which he instructs us to follow. The example was a service, and not an inconvenience and ceremony.

Once a year, on the day before "Good Friday," the pope washes the feet of twelve aged paupers who are brought from the streets and duly prepared by a preliminary washing in private. The pope's ceremonious washing is done in the presence of many notables. A similar ceremony is performed annually by Emperor Joseph of Austro-Hungary. Neither of these ceremonies, however, is, to our understanding, according to our Lord's example, but contrary to it--likewise the ceremonious washing performed by some denominations of Christians.

All who are truly the Lord's followers should heed carefully and follow exactly the true example of the Master's spirit of meekness, humility and service to the members of his body. The whole thought is contained in his words, "The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things [if you appreciate these principles applicable to all the affairs of life], happy are ye if ye do them [if you live according to this rule, loving and serving one another]."--Vss. 16,17.

Feelings of emulation, strife and vain-glory seem to specially beset any of the Lord's people who are possessed of any degree of talent or ability or honorable situation in life, and especially those who are in influential places in the Church; and while these, therefore, need to be specially on guard against this besetment of the flesh, it should not be forgotten that, as some one has said, "There is a pride that looks up with envy, as well as a pride that looks down with scorn." The Lord's followers are to remember that pride in any person, in any station, respecting any matter, is highly reprehensible in God's sight and displeasing to him. "The Lord resisteth the proud, but showeth his favor to the humble." Hence, all who would abide in the Lord's love have need to be very careful along this line--to keep very humble, very lowly in conduct, and particularly in mind.--Jas. 4:6; 1 Pet. 5:5.

====================

VOL. XX. APRIL 15, 1899. No. 8.

CONTENTS.

Views from the Watch Tower........................ 83
    Testing of "Christendom".................... 83

Biblical Criticism among Methodists........... 84
"My Steps Had Well-Nigh Slipped".................................... 86
"I Am the Way, the Truth and the Life"............ 88
"He Shall Give You Another Comforter".................................. 91
Volunteers Wanted!................................ 93
The Memorial Widely Celebrated.................... 95
Will My Name Be Blotted Out?...................... 82

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 56-60 ARCH STREET, ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:

Those of the interested who, by reason of old age or accident, or other adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list constantly.

==========

R2455 : page 82

WILL MY NAME BE BLOTTED OUT?

If any name, written in the Lamb's book of life, is blotted out, whose fault will it be? Not the Lord's, surely; for he is not only willing, but anxious, for us to continue in his fellowship.

Similarly, if your name be dropped from the lists of ZION'S WATCH TOWER, remember that it will not be of our intention or desire. Every provision has been made that all of the Lord's people who desire its helping hand along the narrow way to life may have it--for a dollar a year, if they are able to pay, or free, on request, if unable to pay.

Many of "the Lord's poor" deny themselves the visits of the TOWER for various reasons; some, because they "do not wish to go into debt." They overlook the fact that they are already in debt to the Lord, and that the WATCH TOWER is the Lord's, and is held as a trust or stewardship for him,--for his people.

Others "have a little proper pride," as they would say, and do not desire "charity." It seems to us that any pride which would lead us to starve ourselves spiritually would hardly be a little nor a proper pride, but a very improper pride which would be very offensive in the sight of our Lord. Possibly this is your test: possibly the Lord has reduced you to humble you, and, if not humbled by his disciplines, you will be rejected. Remember the Apostle's words, "God resisteth [is opposed to] the proud, but giveth grace [favor] unto the humble." Let us, then, humble ourselves under the mighty hand of God, that we may have his grace more abundantly.--James 4:6; 1 Pet. 5:6.

Others will say,--I am not so poor that I cannot afford to pay the small price, but just at present I cannot spare the money. Very well, send us a postal card, saying, Please continue my WATCH TOWER for 1899, and expect remittance later. This will be very agreeable to us. And, if later your prospects should become still less bright, and you write us to that effect, requesting that the debt be cancelled, we will do so most cheerfully. Any way, so that we do not lose from our list any who love the Lord and his present truth. In times of adversity you specially need spiritual helps, that your experiences may be profitable, and work out such blessings and graces as will prepare you for an inheritance with the saints in light.

Thus we make the way as clear as possible for all to come to the Lord's spiritual table. But we must insist that each one apply for himself, yearly--otherwise our list would be made up largely of persons who cared little for the truth, and persons removed to other localities, and of the dead.

===================

R2450 : page 83

VIEWS FROM THE WATCH TOWER.

AS POINTED out in these columns as long ago as 1880, "Christendom," since 1878, is passing through the sifting and testing of the close or "harvest" time of the Gospel age, foretold by the apostles: a sifting which is to result in the fall of many in nominal Spiritual Israel. "A thousand shall fall at thy side, ten thousand at thy right hand,--but it shall not come nigh thee [the true saints, the body of Christ], only with thine eyes [enlightened by the spirit of the truth] shalt thou behold the reward of the unfaithful." --Psa. 91:7,8.

The Prophet describes the testings of this evil day, or day of falling. Its "pestilence" of infidelity he describes as operating secretly, hidden, as in the night darkness,--spreading spiritual sickness and death among the millions who outwardly confess, saying, Lord, Lord, while their hearts are far from him. Its "arrows" of "bitter words" (Psa. 64:3), slanders and misrepresentations of the faithful, he shows will be open as at "noonday;"--yet these "arrows" will not harm the faithful, for they "shall never fall" (2 Pet. 1:10,11), but, glancing off them, all others than the pure in heart will be caused to fall. The real enemy, as the Prophet shows, is the great Adversary, Satan, the "fowler," the ensnarer--his human agents being found amongst the deceived ones: and he prefers the most talented and influential he can obtain.

He is finding thousands of these amongst the professed ministers of Christ who, seeking honor one of another and not solely divine approval, are anxious to pose as "advanced thinkers," "higher critics," etc. These read, more correctly than do the masses, the trend of sentiment, the revolution of religious thought from faith in the ransom for sinners paid by the precious blood of Christ, to a theory of Evolution and self-development. They perceive that a large proportion of the "best educated" laymen as well as themselves already are Evolutionists and anti-ransomists: they are anxious to be considered leaders in thought among their flocks, but not anxious to alarm and drive off any of the "sheep," and especially are they thoughtful of those who have the long golden fleece.

Cases like that of Prof. Charles A. Briggs of the Presbyterian Church, who stated himself so plainly as to arouse the laity to demand his trial for "heresy," are exceptional and purely accidental--the results of miscalculation. Prof. Briggs, finding the Evolution and higher criticism ideas so popular amongst the theological students, miscalculated the general ripeness and readiness of Presbyterianism on this line. He supposed that he would be famous in a night--he knew correctly the sentiments of his own presbytery and the "upper classes" of Presbyterians with whom he came in contact: he did not realize that the Presbyterians of the "back-woods" were so unprepared to welcome him as a new Moses. Others more cautious, not only in Presbyterianism but in all denominations, waited to note the effect. The public did not applaud Prof. Briggs, and hence he was deserted, and in the interest of peace became a heretical "scape-goat," and was allowed to wander off unhonored into the fold of the Episcopal Church and into silence.

But the heresy which Prof. Briggs expressed too soon is growing, spreading everywhere, in all denominations: it is being "wisely," secretly, presented by ministers and Sunday-School teachers everywhere, and if we understand the Scriptures aright, it will not be

R2451 : page 83

long until all but the heart-consecrated children of God will be poisoned by it.

But when we say that nearly all will fall--"a thousand shall fall at thy side,"--we do not mean that they will all fall into open immorality, nor that they

R2451 : page 84

will abandon church organizations, nor that the fallen ones will even know that they have fallen. On the contrary, the fallen ones as usual will think that they are rising higher and higher--getting rid of error, etc. They will be thoroughly blind to the fact that with the errors and superstitions they are getting rid also of the truths and the faith which alone constituted them Christians in God's sight. This is the sense in which Babylon is falling, since 1878, and hence God's call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

BIBLICAL CRITICISM AMONG METHODISTS.

The public was surprised indeed, to read among the press dispatches of March 7th, published in the leading journals, under startling headlines--

"THE REV. S. P. CADMAN APPLAUDED,
WHEN HE READS A PAPER HOLDING THAT THE GOOD BOOK CANNOT BE THE RULE OF FAITH.
HE CALLS ATTENTION TO ITS DISCREPANCIES AND SAYS THE CHURCH WILL HAVE TO MAKE A NEW RULING ON INSPIRATION."

It seems that the Methodist ministers of New York and vicinity have of late been discussing at their Monday gatherings some of the Bible's "errors," as viewed by agnostics and "higher critics,"
--That Joshua commanded the sun to stand still.
--That the Red Sea divided before the Israelites.
--That Jonah was in the belly of a fish three days.
--That Aaron's Rod turned into a serpent.
--That Moses tapped a rock and waters gushed out.
--That the earth swallowed up Achan and his companions.
--That Shadrach, Meshach and Abed-nego were in the furnace unharmed.
--That God spake to Moses out of a burning bush.
--That Daniel stayed unhurt in a den of lions.

On Monday, March 6th, Rev. Cadman read a paper affirming, "That the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men."

About four hundred ministers were present, and on the rising of the speaker and the announcement of the topic the clerical audience expressed its sympathy with their brother in that he was willing to champion their views in so bold a statement of it, by hearty applause. The gentleman had not finished when the appointed time expired and "his auditors were so deeply interested in him that they readily voted that he finish. When he sat down the preachers loudly applauded the discourse," says the press report.

We quote from the published reports of the discourse which we have not seen denied in Methodist journals, altho a month has since elapsed:--

"This bold, portentous utterance--involving the most radical departure from accepted tenets of the Methodist Church since its very foundation--was made before the most representative body of Methodist clergy in America. It included the vast majority of the preachers of Greater New York. It is the first announcement of an impending controversy, which may shake the Methodist Church to its very foundation stones.

"The acceptance of Dr. Cadman's proposition, heard with respect and applause by the New York ministers, is comparable to the adoption of a new constitution for the United States. It places the Bible on the basis of historical works on other than divine subjects: it rejects the authenticity of all parts of Holy Scripture which are repugnant to human reason.

"UNDERMINING THE BASIS OF THEIR FAITH.

"As Mr. Cadman himself said yesterday, the Bible was accepted as the true source of authority and inspiration by Martin Luther when he established the Protestant Church. Luther made the Scripture the base of all faith. It is now proposed to abandon the teachings of the early fathers of the Protestant Church.

"The speaker referred to the Old Testament, half of whose pages, he said, were of unknown authorship. The New Testament likewise contained contradictions. The Bible, the church, the ministry, he said, were agencies. The true source of inspiration was neither a book, nor a church, nor a ministry, but the living Christ himself.

"The weekly meetings of the Methodist ministers take place in the Methodist Book Concern building, on Fifth avenue. They are held in secret. The congregations have not known anything concerning the discussion of this vital change in doctrine. This publication will be the first intimation they will have had that the faith in which they have been reared is threatened with an organic change that will make it no longer the faith of Wesley.

"It also goes without saying that the enunciation of this proposition will not tend to heal the differences between the Methodist Church North and the Methodist Church South, which were rent apart by the civil war, for the Southern Church has rejected time and time again kindred innovations.

"But Mr. Cadman insists that, whatever the church may decide on the question in the future, it will not destroy the belief in the chief and final source of Christian inspiration, a belief in Christ, the Son of God.

"In taking up his subject the preacher stated the proposition which he would prove:

"'That the inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men.'

"THE TWO CRITICISMS.

"The speaker referred to the great change which had taken place in the methods of Bible criticism within the last fifty years. There should no longer be any confusion between literary criticism and the criticism

R2451 : page 85

of inspiration. It had been said in former times by authorities of weight that the two criticisms conflicted. This was not true. They were not on the same plane. Inspiration appealed to the spiritual ear. Literary criticism was addressed to an ascertainment of facts from a human standpoint. Mr. Cadman illustrated his meaning by saying that it was one thing to examine, classify and discuss the mechanism of a great organ, and another to pass judgment upon the music which proceeded from it. No literary criticism could affect the divine music breathed into the soul of man by the life of Jesus Christ.

"The Bible, he said, was compiled much as is any other book. It was written from the records and witnesses of the time. It had been impossible to determine the authorship of much of the Old Testament. Half of its pages, said Mr. Cadman, were of unknown authorship. The same was in a measure true of the New Testament. Matthew, Mark, Luke and John differed in quoting words said to have been pronounced by Christ upon a given occasion. Parallel passages were not alike.

"Mr. Cadman referred to that much-discussed question of Christ's reference to the miracle of Jonah and the whale. Those who have taken the Old Testament in its entirety, believing all and every part of it, have based their theology in part upon Christ's reference to Jonah, when, in Matthew 12:39,40, he said:

"'But he answered and said unto them: An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the Prophet Jonas.

"'For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and nights in the heart of the earth.'*

"There had been, the preacher said, a great conflict upon this speech of Christ. It had been particularly a bone of contention, because as a matter of fact Christ did not remain in the earth three days and three nights, but two nights and a day. Mr. Cadman said that he had settled the matter in his own mind by saying that he was willing to suffer from the disease of suspended judgment so long as he knew that Christ did arise. It would always be impossible to reconcile the facts of Christ's burial with the facts of his alleged statement, and it would be forever useless to discuss whether he had ever said what St. Matthew attributed to him, or whether he had lain as St. Matthew quoted Christ as saying he would lie. But this should never deter Christian men from believing in the Christ and in his life.

"When Luther separated his followers from Papacy he had turned from priests and priestly interpretations of the Bible to the Book itself. He had placed the Bible before mankind as the source and authority for inspiration. Mr. Cadman said he regretted that these early fathers of Protestantism had not gone further and urged as the highest source of inspiration Christ himself.

"The speaker said that the trend of thought among the best minds in the Methodist Church during the last fifty years had been toward a better knowledge and a newer view of Christ himself rather than of the Bible. He said that there had been a vast increase in the number of the 'Lives of Christ' in the last decade: that the energy and force of Christ as the incarnation of God was becoming better understood every day. He regarded as inevitable a restatement and a rejudgment of the church upon the infallibility and inerrancy of the Bible.

"The Bible itself gave authority for a belief that God was in the ocean, in the firmament, in the rocks. Science's contribution to the knowledge of mankind went hand in hand with a belief in God. By this statement he did not mean to agree with those philosophers who had used the word God as a peg on which to hang their vagaries: but nevertheless he believed in the

---

*See explanation in our issues of April 1, '97, and March 1, '98.

demonstration of God in the seas, in the mountains, in the various forms of life on this planet.

"There were means of salvation outside of and beyond and before the Bible was written. That must be conceded by every one. The Bible was an agency, the church was an agency, the ministry was an agency.

"The church had dabbled too much in the distant streams of theology. It had examined the streams, but not the source, which was alone pure. The streams had been polluted by conflict and dissension.

"The ministry had taken up too much time in unraveling knots of theology to the neglect of God himself.

"The leading authorities of the church had discussed the questions involved in the parables of Christ. It had been urged that even if the events named in the illustrations the Lord used were not of actual fact, that did not destroy their value as moral lessons. So, also, it had been urged that if the story of Jonah and the whale had been an allegory like Bunyan's 'Pilgrim's Progress,' it nevertheless had force and effect, for the Prophet Jonah without doubt stood on a very high spiritual ground.

"But whatever position the church took--whether it held that the Bible must be accepted, as it stands, as the revealed truth, as the Word of God, as compelling faith because it was the Word of God, or as a historical document, valuable, ineffably valuable, because of its real substance--the decision would never affect the faith of Christian men in the Holy Trinity--in God the Father, the Son and the Holy Ghost."

With more zeal than discretion the Rev. J. B. Gallaway of the Third Presbyterian Church of Paterson, N.J., put in an appearance among the Methodist ministers the following Monday, apparently to criticize Rev. Cadman's position, but he was soon identified and his voice drowned by applause for Rev. Cadman,

and amid cries of "Put him out!" the gentleman was gently hustled out "in a decidedly ruffled condition."

When the press reports were published, the New York M.E. "divines" were astonished that their views should be considered extreme--Rev. Cadman no less than the others. They had been so united in their views that they were surprised that the reporter should think them strange. It was another case of honesty among preachers to an extent the public cannot yet appreciate. But the public of "Christendom" is following these leaders rapidly: if only the leaders have yet lost faith in the Bible and its doctrine of the ransom, the others are rapidly losing this--the saving "faith once delivered to the saints."--Jude 3.

Interviewed by a reporter, Bishop E. G. Andrews, who was present during the address, said, "I do not care to discuss the question." Bishop Stephen M. Merrill, who was not present, said, "I don't want to think of it. It will not amount to much anyway. I have nothing to say either of Cadman or his nonsense." Rev. Cadman himself said of the matter:--

"I was surprised when I saw the article in the Journal. I regard my paper as a conservative statement of the trend of modern Methodist theology. The questions I have discussed must be settled sooner or later. I have no objection, under the circumstances, to the publication of my views."

We are to understand, then, that, bold as these words may appear to some, they were not half the truth, but a "conservative" statement. And they represent the "trend [or tendency] of modern Methodism." This is just what we are emphasizing,--the movement is going on and on, in the same direction with increasing momentum, not only among Methodists, but among all classes of Christians who do not now receive the sealing in their foreheads.--Rev. 7:3.

* * *

When we remember how nearly our own feet came to slipping in this same manner thirty-one years ago, it gives us great sympathy for others. At that time, confused by the contrary doctrines of Christendom and the irreconcilable antagonism of many of its chief teachings (in re hell, etc.) to the simplest kind of justice and reason and love, the writer concluded, much against his will, that he must abandon the Bible as an inspired standard: he would regard its writers not as knaves, but as well-intentioned tho deceived men. He would give most credence to the New Testament writers, yet could not regard them as inspired or reliable, because they believed the Old Testament prophets to have been inspired and quoted their words as inspired. He reasoned, as others are doing to-day, that, if the New Testament writers had been inspired, they could not have been deceived in re the Old Testament writings; and that the inspiration of the apostles could not have been plenary or direct, but merely an inspiration in a secondary sense, as we sometimes use the word, when we say that music is inspiring, or that the truth is inspiring to all who receive it into honest hearts.

Exactly like Rev. Cadman, his mind centered upon Christ as the great revelation of God to men, and he would hold to Christ, even tho he felt that he must drop the Bible as a standard.

But what should he believe respecting Christ? was the next question. How could he determine which of the apostolic statements were true, and which were their "mistakes"? He soon saw that, if he considered himself able, qualified to select the wheat and reject the chaff of apostolic testimony, he would be obliged to consider himself greater than the apostles--more inspired than they. Of humble mind, he could not do this which many to-day have no hesitancy in doing. He looked again at the plain, unvarnished tale of the New Testament and noted that the apostles displayed no evidences of fanaticism, and that all their reasonings and deductions were eminently moderate and logical. He noted also their purity of life and of teachings, their unselfishness and self-sacrificing zeal, and concluded that these matters must be given weight; and that such cool, noble, zealous men should not be accused either of knavery or fanaticism, when they claimed special endowment with power and wisdom for their particular work.

Coming to the consideration of our Lord Jesus, he concluded that he was dependent upon these witnesses for all that he knew respecting him who "spake as never man spake," and that he could not consistently accept a part of their testimony as truthful and reject another part. Further reflection pointed out that our Lord himself, according to these honorable witnesses, quoted from the Old Testament in a manner which clearly testified his faith in the divine, plenary inspiration of the prophets and in the general correctness or truthfulness of its merely historical portions:--Jonah and the great fish; Noah and the flood; the destruction of Sodom and of "Lot's wife," etc.

The question then was between rejecting all or accepting all. Carefully and prayerfully he considered the matter and reached the conclusion that he had never yet examined the Scriptures purely on the merits of their own testimony. He had followed the usual custom of judging the Bible in the light of what the various creeds of Christendom say it teaches: and yet he was aware that these various creeds in many particulars directly antagonize each other. He resolved to thoroughly investigate the Bible, to see what its theory might be, interpreted by itself to a mind stripped of all reverence for human tradition, and willing, yea desirous

R2452 : page 87

to find in the Scriptures a divine revelation. He felt his need of a standard or test of truth; he felt that he dare not trust or lean to his own understanding --nor yet to the understanding of others, on questions so wholly beyond human knowledge and experience. He felt, moreover, that it is but reasonable that we should expect that God, having wise, just and loving plans and purposes respecting mankind, should make some revelation thereof, that would be reasonable and understandable to those in harmony with him and desirous of knowing and doing his will, however hidden and obscure from others.

The results of these investigations are well known to WATCH TOWER readers, and are set forth in the volumes of the MILLENNIAL DAWN series. We found that for centuries various sects and parties had split up the Bible doctrines amongst them, blending them with more or less of human speculation and error; and that the misplacement of the truth frequently made of it gross error. We found the important doctrine of justification by faith and not by works had been clearly enunciated by Luther and more recently by many Christians; that divine justice and power and wisdom were carefully guarded tho not clearly discerned by Presbyterians; that Methodists appreciated and extolled the love and sympathy of God; that Adventists held the precious doctrine of the Lord's return; that Baptists amongst other points held the doctrine of baptism symbolically correctly, even tho they had lost sight of the real baptism; that some Universalists had long held vaguely some thoughts respecting "restitution." And so, nearly all denominations gave evidence that their founders had been feeling after truth: but quite evidently the great Adversary had fought against them and had wrongly divided the Word of God which he could not wholly destroy.

Our work since has been to bring together these long scattered fragments of truth and present them to the Lord's people--not as new, not as our own, but as the Lord's. So far from desiring to make something new, we are most careful to avoid both in letter and spirit either taking from or adding to the Word of the Lord; for we are fully convinced that "the Word of God is sufficient," "that the man of God may be perfect, thoroughly furnished unto all good works."--
2 Tim. 3:17.

What blessings, what riches of grace, have come to us and to others of the household of faith through this bringing together of the jewels of divine truth so long scattered amongst various denominations and misset

R2453 : page 87

in tarnished human theories! What harmony, what beauty, what refreshment we now have in that which before was insipid, incongruous and distracting! How firm a foundation we now have for faith, hope and love! What a contrast to our former vague hopes, dim faith or credulity, and cold love--three-fourths fear!

But as we claim that what we present is not our own, not new, but "The Old Theology"--so old that it had been lost sight of for centuries--we must disclaim any credit even for the finding and rearrangement of the jewels of truth. "It is the Lord's doing, and it is marvelous in our eyes." The writer wholly disclaims superior ability or qualification for the reorganization of the truth in its present solidarity. As the time had come for the bringing together of the scattered thoughts of past centuries in the marvelous inventions of our day,--so the time had come for the bringing together of the fragmentary hopes and promises of God's Word scattered through Christendom. To deny that the Lord has simply "poured out" this harvest time blessing of "present truth" in his own due time and in his own way, would be as wrong as to claim it as of our own invention. "Poured out" exactly expresses the truth on this point too, for he neither "burned the midnight oil," nor racked his brain, nor otherwise forged the chain of truth with heavy sledge blows of human reason on the anvil of knowledge. On the contrary, it came gradually, silently, as comes the morning dawn: the only effort necessary was to keep awake and face in the right direction. And the greatest aid in so doing was the effort put forth to awaken others of the "household of faith" and point them to the light and in turn to urge upon them the necessity for serving also, if they would overcome the lethargic "spirit of the world," and be ready to go in to the marriage of the Lamb.

To deny that the "marvelous light" of present truth is of the Lord's providence as truly as was the light of the Jewish "harvest," and the lesser light of the period of "The Great Reformation," would be to deny that we are in the "harvest" of this age, in which the Lord specially promised his people just such refreshment --"meat in due season," "things new and old"--set forth afresh under his own supervision.

In view of the fact that we are in the testing time, when (in the Church) every man's faith and works are to be tested "so as by fire" (1 Cor. 3:15); in view of the fact that we are now in "the evil day" when the question is not so much, Who shall fall? but, "Who shall be able to stand?" (Rev. 6:17) what shall we conclude respecting the conditions on which one may "never fall," but have an abundant entrance to the Kingdom now near at hand?--2 Pet. 1:11.

Several conditions are laid down in the Scriptures.

(1) All of the "brethren" will be awakened in season to put on "the whole armor of God" as in contrast with the small pieces of the armor worn by various denominations in the past--"in the night." Whoever

shall be left asleep and in darkness and thus not prepared to "stand" in this evil day, will thereby make it evident, whatever his professions, that God who readeth the heart did not find him worthy of the light of present truth. "Light is sown for the righteous, gladness for the upright in heart."--Psa. 97:11.

(2) All once awakened must be sufficiently appreciative of the "marvelous light" to rejoice greatly therein. They must also take heed, lest they become overcharged and spiritually drowsy by "the cares of this life," etc.; and must use energy in putting on the whole armor of God--not only the "helmet" to protect the intellect from the "fiery darts" of Evolution and agnosticism, but also the "breastplate" of righteousness to protect the heart, and the "shield" of faith for use on all occasions as necessity demands; and besides these they must have the "sword" of the truth, the Word of the Lord--grasping it by the handle and not by the blade, that they may defend themselves and others in this conflict with the powers of darkness, with which this age ends. Lastly they must prepare for the rough pathway by putting on the "sandals" of full consecration to the Lord, even unto death.--Eph. 6:11-17.

(3) All such soldiers of the cross will be fiercely assaulted by the Adversary, and, to be able to stand, must "contend earnestly for the faith once delivered to the saints."

(4) One of the final and most searching tests of these "brethren," and the one under which probably

the most of those once awakened and armed will fall, will be,--love for the brethren. Seemingly many will fail at this point and be therefore accounted unworthy of an abundant entrance to the Kingdom on this score. Whoever has the spirit of love according to the pattern (Rom. 8:29), is expected to agree with the Apostle Paul's statement,--"Because he laid down his life for us, we ought also to lay down our lives for the brethren."--1 John 3:14,16; 1 Pet. 1:22; 3:8.

This, like all other tests, will be most pointed and conspicuous during this time of special privilege and special trial in the end of the age. (Rev. 3:10.) Let us consider how it will come that we may be the better prepared to meet it successfully. (a) It will recognize brotherhood neither along the narrow channels of sectarianism, nor on the unlimited plane of worldly disregard for the divine Word which declares for "the brotherhood of man." It will recognize children of the Evil One and children of God: and all of the latter will be esteemed and loved and served as "brethren" --all trusting in the precious blood of Christ for forgiveness, and fully consecrated to the Lord's service.

(b) If such are seen anywhere, in "Babylon" or out of her, asleep, fettered and blinded by false doctrines and superstitions, by a soldier of the cross who has gotten awake and put on the armor, it is his duty, as it should be his pleasure, to speed to his relief in the wisest and best and quickest manner. Self-ease, self-repute nor any other self-ish spirit must hinder him; the spirit of love must energize him to do all in his power--even to the laying down of his life--for the brethren. All who have this spirit must yearn to help those in danger of losing their hold upon the Lord after the manner of those now blindly leading them into unbelief.

(c) The same spirit of the "Captain" (Heb. 2:10) will lead him to so love not only the brethren that are still asleep, but if possible still more ready to lay down life for the brethren who, like himself, have gotten awake and are putting on the armor. He will sympathize with their trials by the way and assist them to put on the sandals and to adjust every piece of the armor. Should any be specially weak and liable to stumble he will not despise him, nor revile him, even as the elder brother, the Captain, would not do so. On the contrary, he will be the more watchful and helpful toward the weaker even tho he most enjoy himself in the company of the stronger. This is not the time for the strong to gather by themselves for mutual admiration and enjoyment;--that will come later on to all such who so love the brethren as to lay down their lives on their behalf. These will hear the Master say, "Well done, good and faithful servant: enter into the joys of thy Lord."

* * *

Only in the light of present truth is the Bible explainable to reason. In its light we see that certain books are inspired directly, others, historical, needed not inspiration, but merely supervision of the Lord, that the truths appropriate for each age might be so stated as to be understood by the consecrated class, the "brethren," under the guidance of the spirit in due time.

Only from the inside can the great plan of God be seen and appreciated, and only the "brethren" are admitted to this inside view. "If any man will do his [the Father's] will, he shall know of the doctrine."--John 7:17.

===================

R2453 : page 88

"I AM THE WAY, THE TRUTH AND THE LIFE."

--APRIL 23--JOHN 14:1-14.--

AFTER washing the disciples' feet, and after the sop had been given to Judas, and he had gone out; and after telling the disciples that they all would be offended that night because of him, and answering Peter that he would deny him thrice before the cock crew, we may well suppose that the hearts of the eleven were heavy, disturbed, troubled with fearful forebodings. Had they indeed been deluded, or had they misunderstood the Master when he told them that he was the Messiah, the heir of the Kingdom, and that they should sit with him in his throne? How could they interpret his language, seeing that only five days before he had received the hosannas of the multitude as the Son of David, the King of Israel, when riding on the ass? What could it mean that the Master was now "exceeding sorrowful" and spoke of betrayal, and of their dispersion and of his own death?

It was in answer to these their troubled thoughts

R2453 : page 89

that our Lord spoke to them the beautiful words of comfort and consolation recorded in the 14th, 15th, 16th and 17th chapters of John's Gospel, beginning--"Let not your hearts be troubled: ye believe in God, believe also in me."

The apostles were already consecrated to God as his servants, before they came in contact with Jesus; they already believed in God, trusted in him, were Israelites indeed without guile. This is testified to further by our Lord's prayer, in which he says, "Thine they were, and thou gavest them me." The trouble in their hearts was not in respect to the foundations of their hopes, for these were all established. They not only knew and trusted God, but knew and trusted also the promises of God respecting the Kingdom and the blessing that should come to all the families of the earth through it. The whole question before their minds was respecting Jesus:--Was he indeed the Messiah, or had they built some false expectations upon his wonderful words and deeds? How should they understand it if now, after three and a half years of ministry he should die at the hands of his enemies, instead of establishing his Kingdom and subduing all things to himself, as they had expected? He had said that he was going away, and that whither he went they could not come. How could they understand these matters, and harmonize them?

They had not yet learned the meaning of the words which early in his ministry our Lord had addressed to Nicodemus--"Except a man be born again, he cannot see the Kingdom of God;"--"Except a man be born of water and of spirit, he cannot enter into the Kingdom of God." (John 3:3,5.) But these were spiritual truths, and could not be appreciated until Pentecost would bring them the anointing of the holy spirit, and permit them to "comprehend with all saints the lengths and breadths and heights and depths" of the divine plan. But they did need some comfort, and the Master proceeded to give them the best and the strongest spiritual food, instruction, that they were able to receive. He had many things to tell them, but they could not bear them then, could not understand them, until the anointing of the holy spirit would prepare their hearts.

Our Lord began by reviving in them their faith in the Father and in his plan, saying, Ye believe in God, --believe also in me: recognize the fact that all of the Father's plan will be accomplished, and inasmuch as you have seen my loyalty to the Father in word and in deed, and inasmuch as you have seen the Father's power unto good works manifested in me, let faith's anchor hold; continue to trust me, continue to have confidence, and you shall have a blessing; wait for the development of the divine plan, and it will more than satisfy your highest expectations. You are perplexed because I said that I am going away--going to the Father, but let me explain to you that my going is in your interest: I go to prepare a place for you in my Father's house of many apartments; and as surely as I do this I will come again and receive you unto myself, that we may henceforth be together forever.

Thus, in a few words, the Master declared the work of the Gospel age, pointing to his second advent and the glorification of the Church at the end of the age. He did not here stop to give them detailed explanations of the trials of faith and of patience through which they must pass; this he had done on other occasions, warning and cautioning them (Matt. 24); now their hearts were troubled, and he would merely console them with the assurance that his going away was necessary, that his second coming would be certain, and that the gathering of all to everlasting fellowship with him in the mansions prepared was assured.

The Father's House is really the Universe, and figuratively speaking heaven is his throne, the earth his footstool. Divine providence has made abundant arrangement for the everlasting blessedness of all the sons of God. In the divine arrangement a provision had been made for man when in harmony with God, before the fall, but by reason of sin all of man's rights to a place in the everlasting abode of the just had been forfeited, and at the time of our dear Redeemer's discourse he was in the world for the very purpose of redeeming man and all his forfeited rights and possessions. (Luke 19:10; Eph. 1:14.) The purchase had not yet been completed--our Lord intended to finish the arrangements therefor within a few hours at Calvary. But this would cost the sacrifice of himself--the full surrender of the man Christ Jesus as a man, and he could be with them no longer as a man. The hope was that by his obedience to the divine will he should not only redeem Adam and his race by the sacrifice of himself, the man Christ Jesus, but that he would be raised from death to a new nature on a higher plane--the divine nature. Thus it was necessary that he should go away from them as the man Christ Jesus, and that they should see him no more as the man, but that in due time, at his second coming, they also should be "changed" from human conditions to spirit conditions, and "be like him and see him as he is."--1 John 3:2.

It was necessary, also, that, after laying down his life, he should ascend to the Father and present his sacrifice as on man's behalf--as man's ransom--and this he did: the Pentecostal blessing was the divine attestation that the sacrifice for sins was accepted of the Father on man's behalf, and that hence the resulting blessing came forth upon all who accepted Jesus as their Redeemer.

The interim between our Lord's death and his

second advent is not long from any standpoint of faith. (1) It is not long from God's standpoint, for, as the Apostle Peter declares, "A thousand years are as one day" with the Lord. (2 Pet. 3:8.) (2) It is not long from the standpoint of true believers, for to none of them is the average of life and waiting above fifty years. We are not to take the longest and most incongruous view of this period--not to feel as tho we had been living for eighteen hundred years in waiting expectancy: "Sufficient unto the day is the evil thereof," and sufficient to each individual is his own share in the trials, polishing and preparations for the coming of the Bridegroom to receive him unto himself. While it is an affair of the Church as a whole in one sense of the word, it is an individual affair in the most important sense of the word to each of the Lord's followers.

"And whither I go ye know, and the way ye know." For three years our Lord had been making himself known to his disciples, and also making them acquainted with the Father's character; and hence, when he now informed them that he was going home to the Father, they were to feel that they knew the Father better than ever, and could better than ever appreciate such a home of righteousness and true happiness as he would provide and maintain. Moreover, their experience with the Lord, and under his instructions and leading, had made them acquainted with the way to God, even tho they did not recognize it as such. Hence our Lord's declaration, "I am the Way, the Truth and the Life--no man cometh to the Father but by me."

Our Lord was the "Way" in that only through his sacrifice, the "ransom," imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. He was the "Truth" in the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the spirit of God, the spirit of truth. He was the "Life" in that all the race was dead, under divine sentence--had forfeited the rights of life--and none could come again into life conditions except through him--through the life which he gave for ours. Thus he is our Ransom, or Way; our Teacher or Instructor in righteousness, in the truth, and our Life-giver;--"Neither is their salvation in any other." "No man cometh unto the Father but by me" --no man need hope for any place in any of the mansions of the Father's house by any other way, by any other truth, by any other life.--Acts 4:12; John 14:6.

And so also Christ will be the Way, the Truth and the Life to the world of mankind in the Millennial age. And as the Lord, by his sacrifice and offering, opened for the Gospel Church, his bride, an abode in the heavenly division of God's mansion, or house, so by the same sacrifice he redeemed and will restore and give to mankind (to as many as obey him--Acts 3:23) a home in the earthly divisions of the Father's house, which will then again become a Paradise of God.

Much as the apostles esteemed the Master, it was difficult for them to grasp the thought of his perfection --that he was the very image of God in flesh. (1 Tim. 3:16.) They had heard him tell, and indeed knew also from the Law, that "God is a spirit"--not flesh, and hence not visible. They had heard him declare previously, also, "No man hath seen God at any time; the only begotten Son,...he hath revealed him." (John 1:18.) But they had never grasped the thought that in seeing Jesus they saw the most that was possible to be seen of the divine character--its likeness, its perfect image in flesh. It was therefore necessary that the Master should call their attention to this fact, saying, "He that hath seen me hath seen the Father." He did not mean them to understand that he was the Father, for this he had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which he did were done by the Father's power. (John 14:28,10.) Nor did he mean them to understand that in seeing him they had seen an invisible being, as God is invisible. He did mean them to understand that in seeing his character, his motives, his love, they had seen a true expression that most faithfully represented the Father in all these particulars.

He would have them understand the unity subsisting between the Father and himself, his will was buried into the Father's will, he would have no other; "Not my will, but thine, be done." He would have them understand that the Father, by his power, by his spirit, dwelt in him also, so that his words and works fully and completely represented the Father. He declared to them that the works which they had witnessed during his ministry fully attested this power of the Highest resting upon him and operating through him. And this seems to have fully satisfied the apostles, and to have brought rest to their hearts.

As a further explanation of the necessity for his going to the Father, our Lord declares that as a result of his going his followers should do greater works than he had done. It may perhaps be proper to think that some of these "greater works" will occur after the

R2455 : page 90

Kingdom has been established--the great work of awakening the world of mankind from the sleep of death and restoring the willing and obedient to the full perfection of human life. That, truly, will be a greater work than our Lord Jesus accomplished at his first advent, for then his greatest work was the awakening of the sleeping ones without bringing them to the full perfection of human nature.

But in our opinion this is not the only sense in which the Lord's followers are to understand that their

R2455 : page 91

works shall be greater than those of the Master. The Lord's works were on a fleshly plane as a matter of necessity. The holy spirit had not yet come--could not come until after he had given the ransom price and had presented it to the Father, and it had been accepted. Consequently, those to whom he ministered (even his disciples, not being begotten of the spirit) could not be instructed from that standpoint. Their ears were heavy as respected earthly things, but in regard to heavenly things they could understand nothing; for, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." It is since Pentecost that "God hath revealed them [spiritual things] unto us by his spirit," which "searcheth all things, yea, the deep things of God."--1 Cor. 2:10,14; John 3:12.

In the midst of the house of servants, not yet begotten of the spirit--not yet granted the privilege of sonship (John 1:12), our Lord could do and teach on no higher plane than the earthly, except as he "spoke unto the people in parables and dark sayings," which in due time the Church would understand, under the leading of the holy spirit. It was in consequence of this that our Lord's miracles were all physical, and his plain understandable teachings were all on a plane appreciable by the natural man.

But when the holy spirit was come, after Pentecost, the Lord's people, in his name, and as his representatives, began to do greater, more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually diseased. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach a Gospel by which many "passed from death unto life" in a much higher sense. And these privileges of these still greater works are yet with the Lord's people. Blessed are those who appreciate their great privileges, and are about the Father's business with energy, with zeal. But those who, having received a talent of the Lord, bury it in the earth--in business, in pleasure, in society--cannot expect to be received of the Master at his second coming, nor to hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

As indicating how fully he would still continue to be the active agent of the Father in all things relating to the Church, our Lord assures us that such things as we ask of the Father he (Jesus) will do for us, that the Father may be glorified in the Son. The Father hath committed all things into the hands of the Son; nevertheless, in everything the Son acknowledges the Father and gives glory to his name.

====================

R2455 : page 91

"HE SHALL GIVE YOU ANOTHER COMFORTER."

--APRIL 30.--JOHN 14:15-27.--

CONTINUING his discourse to his troubled disciples at the time of his instituting the Memorial of his own death, our Lord not only promised to come again and receive them to himself in due time, but additionally he promised the Comforter, the Holy Spirit, during the interim of his absence. Since he was about to lay down the human nature he could no longer be with them as the man Christ Jesus--in his resurrection he would become again a spirit being like unto the Father, and could no more be seen by his disciples than the Father could be seen by them, until the time would come when the entire Church, complete, would be "changed," made "like him" (and like the Father) and see him, and be with him, and share his glory. His resurrection "change" made necessary either the leaving of his disciples alone, without any help or aid during the Gospel age, or else that help be granted them in some other manner. The few occasions on which our Lord appeared to his disciples after his resurrection, for a few moments each, were miraculous manifestations, simply for the purpose of assuring them that he was no longer dead, and that having risen from the dead he was no longer controlled by human conditions. Hence, as a part of the lesson, the flesh bodies in which he manifested himself appeared miraculously and disappeared likewise--he came and went as the wind.--John 3:8; Luke 24:26,31; Acts 1:3,4.

The holy spirit would be another Comforter, but the comfort would be of the same kind. Indeed, our word "comfort" does not properly represent the thought of the text, which rather is, to strengthen, to sustain: the holy spirit would not be merely a consoler of woes, a soother of fears, in the sense of our word comfort, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as divine providence might permit to come upon them for their correction in righteousness, and in order to make them "meet for the inheritance of the saints in light."

The holy spirit or holy influence that should come to the Church and abide with it through the age, to supervise and direct in the interest of the faithful, was to be a representative of both the Father and the Son. Indeed, the thought that the holy spirit is the representative

R2455 : page 92

of the Lord Jesus with the Church is so strongly put that sometimes the Lord himself and his spirit or influence are spoken of interchangeably; as for instance, when he said to them, "Lo, I am with you alway, even unto the end of the age." (Matt. 28:20.) And again, "I will not leave you comfortless; I will come to you [through the holy spirit]." And again, "In that day ye shall know that I am in my Father, and ye in me, and I [through the holy spirit] in you, ...and I will manifest myself to him [through the holy spirit]....And we [the Father and the Son] will come unto him, and make our abode with him [through the holy spirit]."--Vss. 18,20,23.

Thus it is that those who receive the holy spirit, the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of Christ, are enabled to see Jesus, and have a new life begun in them. (Vs. 19.) They see with the eyes of their understanding, and do not walk in darkness. They hear the voice of the Lord, saying, "This is the way; walk ye in it." They taste the good Word of God, and realize that he is very gracious. They feel the love of God shed abroad in their hearts, producing in them love for the brethren and all the good fruits of the spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness, love.--Isa. 30:21; 1 Pet. 2:3; Rom. 5:5; Col. 3:12,13.

R2456 : page 92

These experiences, however, are promised conditionally--they are not promised to those who have never heard of the grace of God, but to those who have heard, to "as many as the Lord our God shall call," who, hearing his commandments, are moved by responsive love to do them. Such have the Father's love, such have the love of the Son, and such shall have the fellowship both of the Father and the Son through the medium or channel of the holy spirit. This is declared in the 15th and 16th verses, and again in the 21st, 23d and 24th. Not only are faith and obedience of the heart necessary, before any can come into the spirit-begotten condition, but a continuance and growth in faith and in obedience are necessary in order to a continuance and growth in the spirit of holiness, or the holy spirit, the spirit of fellowship with the Father and with the Son.

It is one thing to have a begetting of the spirit, and quite another matter to attain to that condition urged by the Apostle, saying, "Be ye filled with the spirit." (Eph. 5:18.) The measure of our filling will correspond with the measure of our emptying of the spirit of selfwill, and filling with the spirit of faith and obedience. And altho the obedience cannot do otherwise than manifest itself in the daily life, nevertheless it is the obedience of the intention, of the will, of the heart, that the Lord regards in his consecrated people, and not merely the control of the earthen vessel. Hence, some whose hearts are thoroughly loyal to the Lord may be pleasing to him, while not the most pleasing to some of those with whom they come in contact; while others, "highly esteemed amongst men" because of outward moralities, may be an "abomination" in the sight of God, because of coldness or dishonesty of heart. (Luke 16:15.) Nevertheless, he that hath the new hope in him, and the new spirit, will seek to purify himself, not only in his thoughts, but also in his words and deeds and all his affairs, inward and outward.--1 John 3:3.

It should not be overlooked that, altho the holy spirit, like all other favors, is of the Father, it, like all others of his gifts, comes to us through the Son, and not by any direct relationship between the Father and us. As we saw in our previous lesson that our prayers addressed to the Father are to be answered by the Son, --"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son: If ye shall ask anything in my name I will do it;"--so we see in this lesson that the gift of the holy spirit comes to us, not because of any direct relationship between the Father and us, but at the instance of our Lord Jesus. "I will pray the Father, and he shall give you another comforter"--at my request and my account the Father will do this for you. (Vs. 16.) The same thought is again expressed in vs. 26, "The holy spirit whom the Father will send in my name."

The lesson to us here is, that our only standing before the Father as yet is a reckoned one--in Christ, as members of his body,--our Lord Jesus represents the Father to us and represents us to the Father. The comfort and strength of the holy spirit imparted to us is the Father's, the spirit of truth, all of which emanates from the Father: it reaches us not directly, but only through our Lord and Head, Jesus. In a word, we have no standing whatever with the Father, and will not have any, until by his grace, through our Lord Jesus, we shall have been "made meet for the inheritance of the saints in light," and by the "change" of the first resurrection shall be perfected in his likeness, which is the divine likeness: then and thereafter, being actually perfect, and not merely reckonedly perfect, we may have an individual standing with the Father, but not before.

Hence it is that if any one lose his relationship to Christ through the loss of his faith in the precious blood, or through the loss of the holy spirit, through wilful sin, such an one falls out of the protection, the care, the covering of Jesus, the Mediator of the New Covenant,--and falls into the hands of the living God, --which means a judgment according to facts and works; and to all imperfect creatures this means death. (Heb. 10:31.) Hence also the exhortation of the Scriptures, that we abide in him, that we remain under

the blood of sprinkling, that we abide in his love.--John 15:4,6,10; 1 John 2:24-29.

Our Lord pointedly declares that he who does not seek to please him by conforming to his instructions, thereby manifests that he does not love him. (Vss. 23,24.) Surely there can be no better test of love than devotion, and no better test of devotion than obedience. Our enlightened consciences render hearty assent to the Master's words, and with the Apostle we exclaim, "The love of Christ constraineth us, for we thus judge that, if one died for all, then all were dead, and that he died for all, that they who live [justified and begotten to newness of life] should henceforth not live unto themselves, but unto him who died for us, and rose again." --2 Cor. 5:14,15.

The Master pointed out to us distinctly that in keeping his sayings we are not merely pleasing and obeying him, but that he is in all this matter the mouthpiece of Jehovah, the Father, and consequently that in pleasing and obeying him we are pleasing and obeying the Father. This much he could tell them while still with them, but he had many things that he desired to make known to them, and that were necessary for them to know, but that they could not receive as yet, because the holy spirit had not yet come upon them, and could not until after the ransom sacrifice had been made at Calvary and offered in the Holy of Holies, after he ascended up on high, there to appear in the presence of God for us.--John 7:39; Heb. 9:24.

Our Lord's assurance is that this Comforter or strengthener, the holy spirit of the Father, sent on account of and at the instance of Jesus our Redeemer, Mediator and Head, will be our instructor--using various instrumentalities for bringing the instruction to us --the Word of truth, the writings of the apostles, and the various helps and agencies which the Lord, through the holy spirit, has and shall from time to time, as needed, provide to his flock.

How beautiful, how consoling to their troubled hearts, and how refreshing to ours, is the legacy of love and peace left to us by our dear Redeemer, as expressed in the 27th verse! "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." This peace and joy which surpasseth human understanding, was not given to the world, nor is it given to the nominal Christian professor, nor to the formalist and ritualist, however zealous they may be. It is intended for and can be had only by those who receive riches of grace through the holy spirit--those who by obedience to the truth and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace--the lengths and breadths and heights and depths of the love of God.

This is not worldly peace, not the peace of indifference and carelessness, not the peace of sloth, not the peace of self-indulgence, not the peace of fatalism; but it is the peace of Christ--"my peace." Looking back we can see that the Master preserved his peace with God under all conditions. It is a peace which implicitly trusts to the divine wisdom, love, justice and power, a peace which remembers the gracious promise made to the Lord's faithful--that nothing shall be any means hurt his faithful, and that all things shall work together for good to them that love God. This peace can accept by faith whatever divine providence permits, and can look through its tears with joyful expectancy for the ultimate blessings which the Master has promised, and of which the present peace and joy are merely foretastes.

===================

R2456 : page 93

VOLUNTEERS WANTED!

> "We ought also to lay down our lives
> for the brethren."--1 John 3:16.

VOLUNTEERS FOR HOME DUTY,--male and female, are called for: those who can give about two hours every Sunday, and who are willing to give these in the Lord's service and as part of their "living sacrifice" (Rom. 12:1)--together with the best they have of influence, and good personal appearance. The service is such as any person in health can render: it is an unusual but dignified and very successful preaching of the truth, which we will explain hereinafter.

The necessity for this service is that "brethren" are in danger; and love of the brethren and the Elder Brother's approval are the incentives to enlistment. All, whose eyes of understanding are open, realize in harmony with the View of this issue that the leaders in religious thought have already lost their anchorage --their faith in the precious blood of Christ as the ransom price; and that those under their influence are tending rapidly in that same direction under the doctrinal winds of Evolution and higher criticism. They do not cry for help, because they do not realize their situation. We must not wait our sacrificing until they

R2457 : page 93

request it; even as our Lord did not wait for sinners to call him to sacrifice: he gave himself for us, and thus should we voluntarily "lay down our lives for the brethren."

There are some faithful brethren enlisted in the foreign service, who as colporteurs and pilgrims go from city to city. The Lord is blessing these and sending more such laborers into his vineyard; but through love of the brethren still in Babylon he is stirring us up to arrange a plan of work in which many more can engage;--those who are anxious to serve as good soldiers

R2457 : page 94

of the cross, but who cannot leave home and family responsibilities, and whose week-day employment leaves little time for special service of the King of kings and the exercise of their Ambassadorship. (2 Cor. 5:20.) We will explain the plan proposed--indeed already tried with excellent success in Allegheny and Pittsburg.

We propose publishing the booklet, "The Bible vs. Evolution," in large quantities (indeed, have already contracted for over 300,000 copies) for free circulation under restricted conditions, as follows: These neat, tastefully bound booklets which we sell at five cents each or twenty-five cents per dozen for general use, will be supplied free to those who will agree to distribute them to church-goers on Sunday mornings and evenings--one church at a time. The preferable plan of operations is for the friends who will so engage in each city or village to lay out a program which will insure that no congregation be omitted and that none be served twice. All large congregations require at least two or three for proper rapid service as they come out. And generally the effect is better if the distributors locate half a block away from the church building in each direction in which the people go--or according to circumstances.

Unusual--for God's servants to follow the example of the Lord and the apostles and go after the lost sheep? Yes, rather unusual--few are ready to lay down anything for the brethren, tho many are willing to toil day and night for wealth or fame or some other selfish consideration. The majority of those who attempt to feed the flock even on unclean provender, and to mislead then, require goodly clippings of their golden fleece for so doing. Hence, some may think of these Volunteers as "fools" or "crazy" for giving books away free. The black-sheep and the "goats" may do some butting and bah-ing, but return them good for evil--kind looks for scowls, kind words for bitter ones.

If there be any of the Lord's true sheep among them, these will take knowledge of you that your methods resemble those of Jesus, and if your manner corresponds, they will know that you have learned of him. And these are the only ones you really need expect to help anyway. And the more genteel your appearance and graceful and loving your manner, the more will your printed testimony count with your auditors.

The minister inside the chapel has entertained the congregation for half an hour and received from ten to fifty dollars for his services, and his congregation will soon forget most of what he said. You on the outside deliver to each a printed sermon an hour and a half long, which can be thought over carefully and repeatedly, and which under divine blessing may do some more good than all the sermons they ever heard, --as many testify.

You might not be able to get the attention of even one congregation in your city, even if you had superior ability: but by this ministry you can reach every congregation. Do you know any better investment of two hours every Sunday, in the interest of the "brethren" yet in darkness? Do you know any work that would probably glorify the Lord more or bring you more of his love and blessing? If you do, you should be actively using that better plan and should be wonderfully blessed in the service.

All Volunteers in each city should come together at once and lay out the work of their city methodically. Then select one of your number as scribe on this business to write to us stating the number of Volunteers, the number of churches in your city and your estimate of the adult attendance, and also the number of juniors. For the latter we would furnish tracts, to save the more expensive booklets. Letters on this subject should be headed "Volunteers" and be on a separate sheet of letter paper from your business orders and from your letters to the Editor,--tho all may be enclosed in same envelope. Care over the Volunteer work will be in the hands of an office assistant, tho under the Editor's supervision.

Even our smallest services are sure to be blessed and owned by our loving Lord who says,--"He that reapeth receiveth wages and gathereth fruit unto eternal life."--John 4:36.

===================

R2457 : page 94

THE MEMORIAL WIDELY CELEBRATED.

REPORTS already received indicate that the Memorial Supper was more generally celebrated than ever before--in modern times--probably one-third more than last year. We are glad of this: it generally indicates good spiritual condition; for those who intelligently and conscientiously memorialize the shed blood of the New Covenant and our Lord's body broken for us are not the ones to fall into the sin of denying that the Lord bought them. (2 Pet. 2:1.) And in turn, it is those who most heartily realize that they were bought with the precious blood who are most constrained by the love thus manifested to resist sin and additionally to consecrate themselves to be "broken" also and to lay down their lives for the brethren.

We have received up to the present 339 reports of meetings, representing 2501 participants (quite a few of these neglected mentioning the numbers participating). We will not attempt a full tabulation of the various reports received,--many of which were from solitary ones and little groups of twos or threes. We will merely give numbers of some of the principal meeting thus far reported, from various States, and a few extracts from the letters reporting same:--

Massachusetts.--Boston, 71; Springfield, 11.

Rhode Island.--Woonsocket, 8--all French; service in French.

New York.--Binghamton, 11 (and in vicinity, 8); Ballston Spa, 5; Buffalo, 21; Newburgh, 13; Olean, 7; Schenectady, 8; Saugerties, 6; Cohoes, 15; Mamaroneck, 7. New Jersey.--Jersey City, 7.

Pennsylvania.--Philadelphia, 24; Altoona, 30; Scranton, 21; Butler, 13; Rockland, 9; Tyrone, 9; Washington, 12; Easton, 7; Laughlintown, 6; Oil City, 7; Wheeler, 9; Jefferson, 7; Allentown and Bethlehem, 8; Allegheny, 250.

R2457 : page 95

Delaware.--Wilmington, 7; Washington, D.C.--12.

Maryland.--Cumberland, 9; Baltimore, 17; Oakland, 14.

Virginia.--Reedy, 12; Manchester, 11; Pleasant Grove, 10; Lynchburg, 6; Portsmouth, 7.

West Virginia.--Mt. Lookout, 25; Wheeling, 14; McMechin, 10.

Ohio.--Felicity, 7; Newark, 7; Cincinnati, 24; Toledo, 40; Cleveland, 25; Columbus, 30; Dayton, 14; Mansfield, 7; Tiffin, 12; Youngstown, 28; Canton, 17; Oxford, 7; Barnhill, New Philadelphia and Dennison (one meeting), 25.

Indiana.--Oriole, 7; Indianapolis, 27; Boonville, 7; Fort Wayne, 15.

Illinois.--Havana, 6; Hegewisch, 11; Belleville, 7; Decatur, 11; Kewanee, 6; Atlanta, 10; Chicago (North Side), 40; Rockford, 6; Martinsville, 7; Elgin, 19.

Michigan.--Saginaw, 12; Detroit, 8; Wheeler, 7; Kalamazoo, 10; Muskegon, 13; Adrian, 6; Ypsilanti, 11.

Wisconsin.--Waukesha, 6; Milwaukee, 9.

Minnesota.--Minneapolis, 15; Northfield, 7.

Iowa.--Red Oak, 13; Tingley, 9; New Albany, 11; Council Bluffs, 23; Atlanta, 7; Indianola, 8; Lawler, 12.

Nebraska.--Bartlett, 7. N. Dakota.--DeLamere, 10. S. Dakota.--Verdon, 4; Huron, 14.

Kansas.--Wichita, 7; Williamsburgh, 6; Atwood, 6; Peabody, 7; Abilene, 10.

Missouri.--Kansas City, 8; St. Louis, 28.

Oklahoma.--Perkins, 7. Kentucky.--Grace, 12.

Tennessee.--Knoxville, 10; Tullahoma, 5.

N. Carolina.--Hayne, 24. Georgia.--Atlanta, 6.

Florida.--Jacksonville, 6. Alabama.--Randolph, 5.

Mississippi.--McCool, 6. Arkansas.--Darcy, 8.

Texas.--Dallas, 12; Tyler, 10; Corsicana, 6; Shady

Grove, 6; Bass, 9; Vineyard, 8; Snow, 20; San Antonio, 20; Weatherford, 17.

California.--Norwalk and Downey, 7; Visalia, 12; Santa Barbara, 11; Alameda, 13; Oakdale, 5; Sacramento, 10; Ventura, 9; Los Angeles, 61; Los Gatos, 6; Stockton, 5.

Oregon.--Phoenix, 10.

Washington.--Montesano, 6; Seattle, 15; Farmer, 5.

Canada.--Goderich, 4; Meaford, 5; Dorchester, 5; Brantford, 22; Niagara Falls, 7; Hamilton, 10; Toronto, 21; London, 7; (Ontario). Truro, N.S., 8; Regina, N.W.T., 7; Rapid City, Man., 10; Brandon, Man., 8; Clive, Man., 4; Wharnock, B.C., 5.

Jamaica.--20. Switzerland.--Thun, 14.

Great Britain.--Glasgow, 16; Stratford, 21; Sheffield, 4. Denmark.--Copenhagen, 15; Odder, 12.

As a feature of next year's report we propose that the numbers witnessing to full consecration by symbolic immersion in water, during the year beginning March 26th, be mentioned in connection with the number participating at the Memorial Supper.

All of the following reports will be read with keen interest and warm love and sympathy by the "brethren;" but we wish to add to your zest in the reading of the Jamaica letter, by explaining that our dear Brother Clarke is a full-blood Jamaica negro: and we doubt not that at least one-half of those who celebrated with him are negroes. We rejoice that our God is "no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him."--Acts 10:34,35.

Brother Clarke was already a Christian when the harvest message reached him: he was serving the Lord to the best of his knowledge and ability and loved the Bible. The American Bible Society made him its agent, and he went hither and thither holding up the "Lamp." God in due time considered him worthy of the light of present truth and poured fresh oil into his heart, as well as into his Lamp, through MILLENNIAL DAWN. Brother Clarke rejoiced in the truth greatly, and enjoyed his work more than ever, because now he could not only take the people the Bible as God's jewel casket, but he could also take them the "keys," also provided by God, by which they could open God's Word and understand and appreciate its wonderful harmony and beauties as never before.

But the American Bible Society was not willing to have the "keys" go with the jewel casket and informed Brother Clarke that he must either drop the DAWN or leave their employ. He promptly decided that there were already more Bibles circulated than people could understand and that the highest service he could render to the great Giver of all good was to lay down his life in serving the brethren with this "marvelous light" which God has now granted all his people who have eyes to see it. God bless Brother Clarke! His loyalty of heart proves that he has the spirit of the truth.

DEAR BROTHER RUSSELL:--A number of us met together here yesterday evening to commemorate our Lord's death. We began our service at 7:30 P.M., and had about twenty present, including two or three Christian friends who participated with us.

Some few were hindered from coming out, and others did not care to participate, on the ground that it was only to be observed "till he come," not being able to see that the Apostle Paul evidently included in this expression the complete glorification of every member of the kingdom, and that "we which are alive and remain unto the coming of the Lord" are to commemorate his death, the very basis of our hope, just as the saints did who preceded his coming, until we receive our change from the human to the spiritual--to be with and like our Lord. Blessed hope!

But in all this we bear and forbear one another in love, hoping and praying that each may win the prize of joint-heirship with Christ our Lord.

Those of us who did participate experienced that blessedness expressed in the words--

"Sweet the moments, rich in blessing,
Which before the cross I spend."

We meditated upon our Savior's great agony in the garden, as he prayed to the Father, when his sweat, as it were great drops of blood, fell down to the ground, and then we saw him before Pilate, being falsely accused of the Chief Priests and Elders, and he answered nothing, but "committed himself unto him that judgeth righteously," and then in our mind's eye we saw him as the soldiers took him into the Praetorium and put a purple robe upon him and a crown of thorns upon his head, and then bowed their knees before him, saying in mockery, "Hail, King of the Jews," and he endured it all patiently, "who, when he was reviled, reviled not again," and "who, for the joy that was set before him, endured the cross, despising the shame." We then read in 1 Pet. 4:1, that, inasmuch as Christ

R2458 : page 96

has suffered for us in the flesh, we are to arm ourselves "likewise with the same mind,"--not that we might have to experience the same amount of suffering, but the thought was with "the same mind," "who, when he was reviled, reviled not again; when he suffered he threatened not, neither was guile found in his mouth," and that thus possessing the "same mind," the "mind of Christ," to the end of our course, we would come off more than victors through the grace of our Lord Jesus Christ.

We then saw him as he hung upon the cross, surrounded by his enemies, wagging their heads and saying, "If thou be the Son of God, come down from the cross and save thyself!" And lastly, we beheld him as his sufferings reached the highest point, when the Father's fellowship of spirit was withdrawn and he uttered those agonizing words, "My God, my God, why hast thou forsaken me?" We could see that he was taking the sinner's place, that he was to die just as if he were the sinner, and that the sinner's place was a separation from God's fellowship and subsequently the surrendering up of life itself in death, and there in his death we appreciated our ransom--the equivalent for all who lost life through the disobedience of father Adam. Oh, how my heart goes out to him, when I think of what he has done for me--

"Nothing to settle? All has been paid.
Nothing to anger? Peace has been made.
Jesus alone is the sinner's resource;
Peace he has made by the blood of his cross."

With love from the brethren and myself, I am,
Yours in our Redeemer, E. J. COWARD,--Texas.

MY DEAR BROTHER RUSSELL:--I write you a few lines to acquaint you with the memorial services. I received your letter of the 25th and notified the sister promptly, but she did not get to any of the meetings. We had a lesson on Baptism at Dover Hall, our present place of meeting, at 2:30; at 5 we adjourned to the Brethren Church building, where three brethren and one sister symbolized their burial into Christ's death; then we returned to our hall, and after two hours of social intercourse we partook of the Lord's supper. I neglected to count those present, but I think 24 would be about correct. We had a most pleasant time, and we trust a profitable one, too.

Yours in Christ, SMITH WALKER,--Philadelphia.

DEAR BROTHER IN CHRIST:--I am just writing you a hurried note to inform you of the blessed time we had at the Passover Supper last evening. You will doubtless rejoice with us in the increased number--we had twenty-one who participated in the Supper, this being more than double who joined us last year.

In the usual afternoon meeting we had 23 or 24, about as many as we could get into our little room. We read from the TOWER "A Look at the Crucified

One," taking up many of the touching incidents at the supper and in the garden. All seemed deeply interested and touched; all seemed thoroughly imbued with the responsibility and the necessity of a more thorough consecration to the Master's service and love; harmony and earnestness prevailed and much depth of feeling, as also at the Memorial Supper. Our service in the evening commenced with a season of quiet meditation. We then read Matt. 26:26-28 and sang Hymn 2; then followed a prayer of thanksgiving for the great privilege of being able in heart to comply with our Lord's command; then a few words upon the responsibility we were assuming and also an earnest exhortation for the fulfilling of our vows more heartily in the future than in the past. We then read 1 Cor. 10:15-17, also 1 Cor. 11:23-33, and sang Hymn 122. Then before breaking bread thanks were offered by Brother Raymond, and before participation in the cup thanks were offered by dear old Brother Moore, and the meeting closed by singing the first Hymn. Much time of quiet, silent contemplation and communion with our dear Lord was allowed, and we dispersed almost in silence. All seemed to realize the deep solemnity of the occasion, and there seemed but one heart and one mind in desiring to energize for the crown of immortality; every heart seemed full to overflowing in love to our blessed Redeemer. We did not forget you in our prayers.

Your brother in our Master's service,
EBENEZER STOVEL,--Ontario.

DEAR BROTHER RUSSELL:--I feel thankful to be able to inform you that I had the privilege of observing the Memorial Supper, alone as usual; I say alone, but not lonely, for I had a precious Friend with me who never leaves nor forsakes me. He is more than all the world to me. I have been cooperating in the proposals you made last year to ask the Lord's blessings in striving after the spirit of love, and reading every other Sunday Matt. 5 and 1 Cor. 13. I sincerely believe they have been a great help to me.

May God bless you, is the prayer of your sister in the faith. Pray for me. MARTHA WILSON,--I.T.

R2458 : page 96

DEAR BROTHER RUSSELL:--I make haste to send you the report of our little Convention here: the manifestation of divine love, the rejoicing;--Oh! the blessing. I can scarcely write the things which transpired here on the 26th of March. Scoffers who came to scoff at us were speechless, and many were compelled to join in praising our dear Lord.

We began at 5 A.M., with prayer and praise, and at 8 o'clock we marched to the pool prepared by the Bros. Davidson a few chains from their home, where three hundred people looked on with amazement. A short address was given: believers' baptism was set forth to the best of our knowledge. Three brethren symbolized their consecration "unto death" with their Lord. At 11 o'clock we had public preaching, when the benefit of the "ransom" was set forth to the best of our ability. Eighty-five were present at this service. At 2 P.M. we had refreshment. Many scoffers were surprised at the manifestation of love among us,--so that they apologized for being satisfied with both temporal and spiritual provisions. Invitation was then given to all who are trusting in the merits of the "ransom," and fully consecrated, to partake with us in the "cup" of suffering. At 6:30, twenty of us drew around the Lord's table, with solemnity,--following the suggestions given us in the WATCH TOWER. The blessing received at this service can hardly be expressed by me, in writing. The brethren join in sending their love.

Yours, in the service of the truth,

H. P. CLARKE,--Jamaica, W.I.

===================

VOL. XX. MAY 1, 1899. No. 9.

CONTENTS.

Views from the Watch Tower........................ 99
  "This Know Also, that in the Last Days Perilous Times shall Come"............. 99
  Outside Corroborations........................104
  Governor Rollins' Proclamation................104
  Judge Burke's View............................104
  "Awake, O Zion!"..............................107
Poem: Forsaken--But Not Forever...................108
"I Am the Vine--Ye are the Branches"...................................108
Interesting Letters...............................112

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

R2464 : page 98

VOLUNTEERS IN ALL DIRECTIONS.

We rejoice in the hearty responses to the article in our last issue under the caption "Volunteers Wanted." The friends in some of the cities have completed arrangements and began the work on April 30th. Others notify us that they are preparing and will send full report shortly. The evidences are that "Volunteers" are likely to get as much blessing as those whom they will serve with the bread of life--"present truth."

Meantime we are preparing to increase the edition of "Bible vs. Evolution" to 500,000 copies.

In responding to this call please write on separate sheet of paper, heading it Volunteers. State number of volunteers and number of Protestant Churches, etc.

WHAT SAY THE SCRIPTURES ABOUT HELL?

This is the title of a pamphlet in which every text of Scripture containing the word hell is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents, postpaid; 50 cents per doz.; $4.00 per hundred.

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?

--ALSO--

WHO ARE THE SPIRITS IN PRISON? AND WHY ARE THEY THERE?

This booklet is now ready and will be supplied at 10 cents each: wholesale rates 50 cents per dozen are open to all TOWER readers who may desire to circulate these among their friends. In leatherette binding, 25 cents. Prices include postage.

===================

VIEWS FROM THE WATCH TOWER.

"IN THE LAST DAYS PERILOUS TIMES."

"This know, also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away."--2 Tim. 3:1-5.

CLAIMING, as we do, that we are now living in the closing days of the Gospel age, it is quite proper that we should look about us to see whether or not present conditions correspond to the Apostle's inspired description of what must be expected in the last days of this age. We are not to understand this description to relate to the barbarous or half-civilized peoples of the end of the age, but to be a description of the condition of "Christendom." The Apostle explicitly states that he refers to those who have a form of godliness--professedly Christians,--for, since the Jewish age ended, the only godly form that the Scriptures could recognize is Christianity. We see, then, that the foregoing delineation represents "Christendom" in the close of this age.

The Apostle does not say that this description will apply to the saints in the end of this age: quite to the contrary, the implication is that the saints should "turn away" or separate themselves from all who thus have merely the form of piety. (Vs. 5.) Nor are we to expect that the world, possessed of this spirit, will recognize its own likeness in the Apostle's words. Upon this, as upon other subjects, we are rather to expect that, as the Prophet declares, "None of the wicked shall understand, but the wise shall understand." (Dan. 12:10.) The merely formalistic Christian, whose highest ideal of duty is to abstain from secular employment on one day of the week, and to go to church, is not to be expected to recognize his own likeness, and to note its deformities and inconsistencies: to do these things would imply such a reformation of sentiment as would transfer him from the lists of churchianity to the smaller list of true Christianity.

We should not be understood as saying, or even implying, that the world is growing worse in every respect day by day. We recognize as a fact that the world in many respects is in better condition than it has ever been before. The civilized nations to-day are better equipped with hospitals, orphanages, asylums, etc., than ever before. All these are very directly traceable to the influence of Christianity, and are neither to be despised nor ignored. We confess with great appreciation and admiration that the spirit of our Master has, during the past eighteen hundred years, so impressed itself upon the world of mankind that the barbarities of olden time would no longer be endured, the sensibilities of civilized man having reached a degree of development which insists upon provision being made for the indigent and helpless; and we are very glad of all these things.

At the same time, it should not be forgotten that mixed with all of these benevolences is a considerable measure of selfishness--they are not all monuments of pure disinterested benevolence. True, benevolence has had to do with the founding of many of them, but as a rule those recently instituted, and much of the support for all of them, is drawn from the tax-payer through political channels, and the party-spoils system has much to do with their maintenance--all feeding at such public cribs being expected to render more or less of party service. However, whether or not these institutions supported at public expense be considered as partially the outgrowth of selfishness, the fact must be conceded that public sentiment favors them, and hence it must be conceded that the principles laid down by the great Teacher eighteen centuries ago have made a favorable impression upon civilized peoples.

But the question before us is not on this point--whether or not Christianity has made any impression upon the world: the question is, What is the real status of those professing to be Christians, now, in the end of this age? We answer that, while benevolences inculcated in the gospel of Christ have appealed to the better sentiments of mankind, and have resulted in a general uplift of social conditions throughout so-called Christendom, yet this uplift of the world of mankind has reacted in some respects against Christianity; for in making Christianity popular it has induced multitudes to nominally adopt Christianity and a form of godliness without appreciating the genuine article or experiencing a true conversion of heart. Hence the necessity of separating the "wheat" from the "tares," the suitable fish from the unsuitable ones in the Gospel net, now that the Gospel age is closing.--Matt. 13:24-30,36-43,47-50.

If we ask ourselves the question, What is the peculiar characteristic of our day? almost every intelligent person could answer, Selfishness. And this is the very item which the Apostle puts first in his descriptive list: "Men shall be lovers of their own selves." We do not mean to say that people are more miserly than heretofore; on the contrary, there is probably less of this evil; the tendency is rather to extravagance: but it is an extravagance born of "love of their own selves," love of dress, love of show, love of honor and position. All who come in contact with present-day business, realize that more than ever before it is a battle; not so much a battle for bread as a battle for wealth and luxuries. True, business to-day is in some respects done along more honorable lines and on a more honest basis than every before, yet these are not so much signs of a greater honesty on the part of merchants, for they are almost compulsory; because business competition has materially cut down profits, and the enlarging of business much beyond the personal oversight of the proprietors has almost compelled one-price arrangements. But all persons associated with commercial business and manufacturing can attest that the growth of business intelligence, the formation of trusts and combinations, etc., have given selfishness great power to injure and even to destroy financially whatever may resist it.

Covetousness is another of the charges. It is a mistake to think of this quality as applicable only to the wealthy. It is just as possible for the man with one dollar to be covetous as for the millionaire. Covetousness is an inordinate desire, whether for wealth or luxuries or what-not. Elsewhere the Apostle designates covetousness as idolatry, which gives us the thought of false worship. (Col. 3:5.) It is not wrong for us to seek, in a reasonable, moderate way, for the necessities and the comforts of life for ourselves and those depending upon us; nor would it be wrong to avail ourselves of the opportunities of securing wealth, if the same came to us in a reasonable and honorable manner, not in conflict with our consecration to the Lord. But wherever the love of money or honor or luxuries becomes the ruling passion in those who are professedly God's people it has usurped God's place,--such are idolaters. In other words, the covetous person is a mammon-worshiper, and as such should realize that he has abandoned the proper worship of God; and our Lord declared, "Ye cannot serve God and mammon."--Matt. 6:24.

Boasting is the third charge which the Apostle brings against nominal Christianity of "the last days." Is it not true? Was there ever a time when people were so boastful as to-day? Boastfulness is the opposite of meekness and humility; boasting accompanies pride, which the Lord declares he resists, showing his favors to the humble.--James 4:6.

Pride is the fourth charge, and, thinking of our fellow-creatures as generously as possible, we cannot deny that the pride of our day is very great, and continually increasing. In some it is the pride of wealth, in others a sectarian pride, in others a family pride, in still others a personal pride. Looking into the future, as revealed in the Lord's Word, and seeing the time of trouble toward which Christendom is hastening, we are reminded of the statement, "Pride goeth before destruction, and a haughty spirit before a fall."--Prov. 16:18.

Blasphemy is the fifth charge: but this does not necessarily imply that the professed Christians of the present day would be profane swearers more than others of times past. The word "blasphemy" here we understand to be used in its broad sense of slander, and the slandering or blasphemy may either be against God, or against fellow-creatures. As a matter of fact, we find both abounding to-day amongst Christian people. God's character is blasphemed by attributing to him evil deeds, evil motives and evil purposes toward the masses of mankind. Never, more than at present, have nominal Christians been inclined to charge the Almighty with the authorship of the evils that are in the world and which cause the groaning of creation. In times past they were willing to acknowledge that these evils had come in the line of justice because of sin; now many self-complacently claim that God's dealings are wholly unjust, and that the unfavorable

R2460 : page 101

conditions of the present time are all chargeable to him, and are injustices toward man. Moreover, the theories which prevail throughout Christendom respecting God's provision for the future (that it will be an eternity of torment--in literal flames, or, say some, "torments of conscience which will be worse") are blasphemies, slanders upon God's character and government. These are worse slanders than were held during the Dark Ages, when it was claimed, as Romanists still claim, that the vast majority went for a time only to "Purgatory," from which discipline and suffering they would ultimately be released.

Ours is also a day of slander or blasphemy one against another, on the part of those who have merely the form of godliness. Many who outwardly claim to be governed by the law of the New Covenant, Love, seem to have a morbid craving to speak evil one of another. This the Apostle elsewhere denominates the spirit of murder. (1 John 3:15.) This murderous, slanderous, or blasphemous tendency is manifest everywhere, in the home, in church-gatherings, and in private; those who take no pleasure in speaking words of kindness, approval and love, hunger and thirst for opportunities to speak evil. Nor are they satisfied merely to give out their own evil surmisings, based upon their own perverted view of their fellows; they love such slandering and blasphemy so much that they are willing even to accept it at second-hand, and to retail it out repeatedly.

Disobedience to parents is the sixth charge. How very marked is this trait to-day! Not merely in the younger members of the family, who have not come to years of discretion, but also in those who have even made an outward profession of religion. False views of "liberty" and "rights" seem to disturb the minds even of children, and the divinely arranged family order seems to be entirely lost sight of with the vast majority.

Unthankfulness is the seventh charge. Thankfulness would seem to be one of the least costly of the graces: it implies the reception of favors, and is merely a proper acknowledgment of them. No one can be a true Christian and be unthankful. With the Apostle he will soliloquize, "What hast thou that thou didst not receive?" (1 Cor. 4:7), and the first response of his heart must be gratitude, thankfulness. It is this thankfulness which leads on to service, and to sacrifice in the Lord's cause as a manifestation of gratitude. But with the merely nominal Christian thankfulness to God seems scarcely to be thought of. If he be prosperous, it is his ability or his "luck;" if not prosperous, it is the fault of some one else or his "bad luck." Divine providence scarcely enters his mind in connection with his affairs. This same unthankfulness extends manward, and not infrequently it will be found that one's worst enemies, perhaps indeed his only enemies, are those whom he has endeavored to serve--those in whose interest he has made sacrifices. They do not feel thankful; they do not wish to feel under any obligation of any kind; they fancy that the one who has done them a kindness will consider them under some obligation, and gradually they come to have enmitous and bitter feelings, instead of gratitude, thankfulness.

Unholiness is the eighth charge. The ordinary Christian professor will freely admit that he is unholy, not holy--not fully consecrated to the Lord. Many will admit that their only reason for maintaining even an outward semblance of Christianity is fear--fear of an eternity of torture; and some go so far as to admit that if it were not for fear of eternal torment they would indulge themselves in all manner of evil.

Without natural affection is the ninth charge. It is not the province of true Christianity to destroy the natural affections, but rather to deepen them and to lift them to a higher plane. It is therefore to be greatly regretted that there are to-day, apparently, evidences of the loss of family affection. In the days of the Apostle it was considered proper to exhort Christians to "love the brethren," but to-day this exhortation has comparatively little weight, because of the general loss of natural affection. Verily, "A man's foes shall be they of his own household."

Truce-breaking is the tenth charge. The Greek word here used signifies not merely a breaker of a truce or agreement, but more especially an unwillingness to make a truce or to live in harmony, and to abandon hostilities. Combativeness seems to be considerably on the increase, and not only are people willing to have a fracas for slight cause, but controlled by this implacable disposition, they are less ready than of yore to drop the matter--to forgive and be forgiven. Their hearts not having the spirit of love, but the spirit of selfishness, are not peace-loving but contention-loving. Hence, instead of being "easy to be entreated," they are the reverse, implacable.

False accusers is the eleventh charge. This corresponds closely to the charge of blasphemy, but seems to signify a still more extreme step--a willingness to accuse falsely, knowing that the charges or accusations are false. This surely indicates a very evil condition of heart, and yet we are compelled to admit that it is a very prevalent condition to-day. Let a person of strong will, whose heart is not under control of grace, become your enemy, and following the custom of our time he will probably not only misrepresent you in the matters of which he has knowledge or hearsay, but not infrequently he will deliberately concoct falsehoods. Such a course would not seem so strange on the part of the

R2460 : page 102

professedly worldly. It has always been so; the natural heart has always been full of evil, and ready to vilify when it considered itself provoked. The point of the Apostle's argument is that these conditions, so foreign to the spirit of Christ, the spirit of love, will prevail in the end of this age amongst those who profess his name and have a form of godliness.

Incontinency is the twelfth charge. This signifies, without self-control, led of passion, rash, impulsive. The Apostle's exhortation to the Church, as its proper condition, is expressed in the words, "Let your moderation be known unto all men"--your self-control. (Phil. 4:5.) Keep yourselves well in hand, subject and obedient to the will of God, as expressed in his Word. But to-day, and especially with the rising generation, self-control is little practiced. Some of this is chargeable to the spirit of the times in which we live, with its false conceptions of liberties and rights, and some of it is doubtless attributable to lax training under conditions of comparative worldly prosperity.

Fierceness is the thirteenth charge. This came forcibly to our attention a few days ago, as we noticed a headline of a dispatch from Manila, saying, "The Tenth Pennsylvania Regiment made a fierce charge upon the Filipinos, uttering their terrible yell. The enemy fled, terrified, in all directions." It used to be that the savages pounced upon the civilized, with fierce blood-curdling yells, but now it appears that the rising generation, representatives of Christendom from one of the most civilized states of the world can give so fierce a yell, and in every way manifest so much ferocity, as to strike terror to the uncivilized. Undoubtedly this fierceness explains much of the success of civilized men over the uncivilized in recent wars. Civilization, the handmaid of religion, has given intelligence and courage; but in those not having the power of godliness it inspires ferocity instead of love, kindness, gentleness.

Despisers of those that are good is the fourteenth charge. We are to distinguish between goodness from the standpoint of the Apostle and the Lord's word in general, and goodness from the world's standpoint. The world wants a man good enough to be honest, temperate, trustworthy, and faithful as a servant or contractor; but the world despises the higher forms of goodness to which the Apostle refers. The nominal Christian despises the "saint," and tries to believe that his professions of full consecration to the Lord, and his desire to please the Lord in thought and word and deed, are simply hypocrisies,--because his own heart is not in sympathy with such a condition of consecration, with such ideals of goodness, and he does not desire to be in the presence of so high a standard. As our Lord described the matter, "Everyone that doeth evil hateth the light."--John 3:20.

Treachery is the fifteenth charge. Because the mainspring of the world's efforts in every direction is selfishness, therefore treachery is its inevitable adjunct. Love desires to be just; love may frequently approve of self-sacrifice in the interests of others; but selfishness disapproves of benevolences except where some self-interest attaches. Hence, the one who might be willing to make a contract to-day, and who selfishly might be willing to keep that contract so long as he believed that it would be to his own advantage to do so, would often be willing to break that contract so soon as selfishness indicated that it would be to his advantage to break it. Persons controlled by the selfish spirit here described can never be trusted. Could we think of God as being controlled by selfish motives we could not trust him, except so long as it would be to his interest to fulfill his promises. Only those controlled by the reverse spirit of love can be relied upon in times of extreme trial. This is set forth as one of the special features of the great time of trouble just before us: selfishness and distrust will become general and the motto will be, "Every man for himself." The prophetic declaration shows the loss of confidence, general treachery, saying, There shall be no peace to him that goeth out nor to him that cometh in; for I have set every man's hand against his neighbor.--Zech. 8:10.

Headiness is the sixteenth charge. How forceful this word, as expressing self-will, impetuousness. Do

R2461 : page 102

we not see this quality everywhere amongst those who have the form of godliness, but who lack its power? And we believe that it, as well as these other evils, is steadily on the increase. The true Christian is not "heady;" on the contrary, his consecration to the Lord figuratively decapitated him; he lost his head, renounced his own will and self-rule, and submitted himself, as a member of the body of Christ, to the absolute control of Jesus, the Head of the Church. (Eph. 1:22,23.) Such, so long as they abide as members of the true body of Christ, cannot be heady, cannot be self-willed. It is this very self-will that first of all they reckoned dead, in order that they might have the mind or will of Christ. To revive the self-will would be to lose the mind of Christ. The true Christian therefore, in every affair of life,--in respect to its pleasures as well as in respect to its burdens and trials,--appeals to his Head for direction, to know how and what to do or say--yea, to have even the very thoughts of his mind in full conformity to the will of God in Christ.

The "heady" class are continually endeavoring to carry out their own wills, and do not submit themselves to the will of God. Their headiness continually brings them into difficulties, and yet, sometimes, with pride and boasting and love of their own selves and fierceness and false accusations, they endeavor to have their own heady way, and perhaps even claim, with forms of godliness, that such a course is under divine leading. How sadly such are deceived! "If any man have not the spirit of Christ he is none of his." Wherever headiness prevails it is an evidence that such are "not holding the head" (Christ). If they have not already fallen utterly, their fall is certainly near unless they reform.--Col. 2:19; Rom. 8:9.

High-mindedness is the seventeenth charge. Self-conceit is naturally a virtue in the eyes of the class which the Apostle describes: and how naturally this quality of a large opinion of one's self and one's own talents, or of one's favor with God, or what-not, is linked with pride, boastfulness and self-love. There is no more dangerous form of high-mindedness or self-conceit than that which attacks the Christian, and seeks to make him think of himself more highly than he ought to think. Very many of the Lord's people have been ensnared along such lines, and stumbled into all the other evils of this category by first of all getting the impression that for some reason, or for no reason, the Lord had specially taken a fancy to them, and was giving them private lessons and information not vouchsafed to others of his consecrated ones. How appropriate the Apostle's caution along this line, "I say, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3.) Not only is this quality of self-conceit one of the most dangerous to Christians, but also it is one of the most dangerous to the world, for probably more than one-half of the hopelessly insane have lost their reason along this line of self-conceit. All true Christians should be specially on their guard against this snare of the Adversary.

Lovers of pleasure more than lovers of God is the eighteenth charge. It is natural for every human being to prefer to be pleased, to be happy, to have pleasure. It is not a sin to love things which minister to our pleasure in proper ways. To be a Christian does not mean to have no pleasure: but the Christian puts God higher than himself, loves God more than he loves himself, consecrates himself to God, and consequently desires to please God rather than to please himself. By such, any pleasure, no matter what, must be sacrificed if it come in conflict with his still higher pleasure and duty and covenant of service to the Lord. It is this that leads the true saints of God to sacrifice: the world being out of harmony with God and his will is out of harmony also with those who are in harmony with God. Hence, as our Lord says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--John 15:18,19.

The contest, then, comes between serving God and doing those things which would bring his approval, and serving self after the manner of the world, and doing those things which would bring its approval. The true Christian must invariably decide for the Lord, and thus he often crosses the will, the preferences, the prejudices or the superstitions of those with whom he comes in closest contact in the flesh, and it is in this that he is to be an "overcomer" of the world and its spirit; and by so doing he is to gain ultimately the approval, "Well done, good and faithful servant; enter into the joys of thy Lord." "To him that overcometh will I grant to sit with me in my throne."--Matt. 25:21; Rev. 3:21.

The class described by the Apostle, the mass of Christendom, in the present time are not fully consecrated to the Lord, but are lovers of pleasure more than lovers of God. In this sense of the word they are idolaters, rendering love and service to self above God, --covetous of the world's pleasures and honors and emoluments of various kinds. Is it difficult for us to see this very condition of things all about us, amongst those who have merely a form of godliness? No, it is not difficult; it is the confessed condition of the vast majority. Love of God above love of self is proved by our willingness to sacrifice self-loves in order to do those things which would meet the Lord's approval.

Having a form of godliness, but denying the power thereof is the nineteenth charge. It does not follow that this class, in so many words, denies that there is any power to godliness. Rather, we are to understand that their course in life denies or repudiates the power of God. Outwardly they have a religious form; they know that churchianity is popular; they wish to be known as identified with some denomination for decency's sake, and as an entree to good social and financial standing for themselves and their families. But that is about all the use they have for Christianity. Their life as a whole denies the power of the gospel of Christ to control the heart and regulate, direct and guide the conduct.

"From such turn away." True Christians are to reprove the false Christians by turning away from them, and from their course or walk in life. Whoever has the spirit of Christ, the spirit of Love, and is seeking to cultivate its grace, and to walk according to its rule, will more and more find his path turning away from the path of churchianity and general worldliness. As they are guided by different spirits or dispositions, so they tend to different directions or effort, different loves, different sympathies, different experiences. The true sheep are to walk in the narrow way, led by the true

R2461 : page 104

Shepherd, who has gone before, and who calls us to follow him. This means that in this harvest-time in a most natural way a separation will be made between the "wheat" class and the "tare" class, just as our Lord's parable illustrated. Whoever walks in the Lord's way will receive the light that is due in this harvest-time, and be enlightened thereby and led in the footsteps of Jesus. Whoever walks in the evil way, described by the Apostle as the prevalent way in the end of this age, is following Satan's example. The separation of these classes must eventually be thorough and complete. Thus the Lord is by present truth and its spirit or influence calling to his people to separate themselves, to turn away from others who are not really his people, who have merely the form of godliness but not its power, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

OUTSIDE CORROBORATIONS OF THE FOREGOING.

It would be difficult to imagine a more striking corroboration of these facts than is furnished by the recent proclamation of a Fast day by the Governor of the State of New Hampshire. We quote the paper entire, as set forth in the columns of The Boston Herald, without endorsing all of its provisions or recommendations, as follows:--

GOVERNOR ROLLINS' PROCLAMATION.

"Concord, N.H., April 6th, 1899.

"I hereby appoint Thursday, the 13th day of April, as Fast day.

"This custom was inaugurated at a time when all the people of our state placed their trust in the hands of a Supreme Being, and believed firmly in the efficacy of prayer. A goodly number of our people still hold this belief, I am happy to say, and will assemble, as their ancestors have for generations, to invoke the Deity. The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it.

"No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity.

"I suggest that, as far as possible, on Fast day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our state, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities.

"There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where

marriages are solemnized only by justices of the peace.

"This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future. You can afford to devote one day in the year to your fellow-men--to work and thought and prayer for your children and your children's children."

* * *

That the Governor of New Hampshire is not greatly overstating the situation is evidenced by the following clipping from the Boston Traveler of March 8th:--

"As surely as two and two are four the Boston police are incompetent to cope with the rogues, footpads and other outlaws infesting this city, and citizens fear to walk the streets after nightfall in consequence of the prevailing lawlessness. Crime has reached that stage that a citizen is not safe on the street or in his own home after the shadow of evening has taken possession of mother earth."

A very similar statement was recently made respecting lawlessness in St. Louis by one of its leading newspapers.

If we were in the midst of financial depression, and if thousands of "out-of-works" were tramping the country as a few years ago, such statements would excite much less surprise and be much less significant of a moral decline such as the Apostle prophetically indicates must now be expected. But on the contrary, we are in the very midst of "good times"--far better than can be reasonably expected to continue long. And with the spirit of selfishness described by the Apostle constantly increasing, we must expect that each succeeding financial depression will manifest increasing lawlessness until the final catastrophe of anarchy shall crumble present institutions and prepare the way for the reign of Immanuel.

OTHERS SEE IT.--JUDGE BURKE'S VIEW.

The Governor is not the only person whose eyes are open and who feels it his duty to "cry aloud and spare not." The Rev. Dr. Buckley, editor of the New York Christian Advocate, the leading Methodist paper of the world, recently felt called upon to point out the decadence of Methodism. And still more recently at the session of the Rock River Methodist board of examinations the same subject came up and was discussed very boldly by Prof. Small and subsequently by Judge E. W. Burke, the published report of whose speech follows:--

"SEES DARK SKIES.

"JUDGE BURKE'S PESSIMISTIC TALK BEFORE --METHODISTS.--

"SOCIAL DISTURBANCE AHEAD.

"THE JURIST CONTINUES IN THE STRAIN ADOPTED BY HIS PREDECESSORS AND GAINS CONGRATULATIONS.

R2462 : page 105

"The keynote of the midyear session of the Rock River Methodist board of examination, now in session at the Englewood First Church, continues to be social and religious pessimism. Many of the papers read are directly on this subject, and the discussion of the rest generally works around to the same point.

"Tuesday Prof. Small led off in this direction, and yesterday Judge E. W. Burke, in a paper on 'The Church of the Twentieth Century, From a Layman's Standpoint,' went just as far. These sentiments are received by the large congregation of ministers and others who hear them, not only without protest, but with approval. Judge Burke could hardly leave the platform for the handshaking and congratulations that beset him.

"Judge Burke dwelt on the tyranny of capital, the terrible impending conflict between concentrated capital and labor, the decadence of the Methodist Church, as depicted by Rev. Dr. Buckley in the New York Christian Advocate, and the rumor that the wealthy laymen of the church were threatening to withhold their contributions unless they were granted equal representation in the general conference.

"Judge Burke spoke in part as follows:--

"'The whole creation and all the manifestations of the spiritual, intellectual and even the physical forces are now in a transitional period as never before. Even trade and methods of business that have been pursuing their customary ways for centuries are paralyzing individual effort and puzzling the lawmakers of the earth. Storm centers of labor and capital are gathering over against each other, threatening the very integrity of the industrial firmament of man. The late appearances of the hitherto unsuspected intellectual and physical forces but add Titans of unknown strength to the conflict toward which all the world is consciously or unconsciously rushing. He who observes and reflects on matters of church and state feels this condition in the very pulsing ether, the like of which history does not disclose.

[We do not know that Judge Burke has read the WATCH TOWER publications bearing on this subject, but thousands of thinking people are now awakening to the truth respecting the great "Day of Vengeance" which for twenty years we have been pointing out and seeking to bring to the attention of the Lord's people. The difficulty with many is, that, seeing these approaching troubles from the outside, they are losing confidence in divine providence, and their hearts are failing them for fear, as they look forward to those things coming upon the earth. (Matt. 24; Luke 21:26.) On the contrary, all who learned of the coming troubles from the Lord's Word, before there were outward evidences of them, are strengthened in their faith by every fresh development--for they by the same Word know the object of the troubles and the grand results they are outworking.]

"'No human wisdom can say what mean the great and increasing aggregations of capital, now sufficient to buy kingdoms. If these shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof? I see no commanding spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become three-score and ten years of age. So that the church, as it passes into the twentieth century, meets a perfect whirlwind of world forces which overwhelm the statesman, the philosopher and the historian, and drive them back into the cave of Sinai, while the storms pass the bounds of known law and rush on to a fate that makes the thoughtful tremble.

[As heretofore pointed out,* these giant trusts of our day which threaten the liberties and the very existence of the individual laborer, correspond exactly to the giant men of renown of Noah's day, on whose account the flood came. And as those never arose from their watery graves to again harass mankind, so the Lord promises that these giants of the present day, falling in the great time of trouble impending, will never rise again.--Isa. 43:17.]

"DIFFICULTIES MUST COME.

"'Now, my friends, after much reflection, I do not believe it is the specific mission of the church to adjust men to the new conditions of life and action, or, in a temporal sense, to safety them against the Atlantic storms of capital and labor. These storms will be terrific, but they must come. They are brewed in the selfishness of the human heart, and each succeeding one shall prove more destructive than its predecessor, until the prince of darkness is chained. I believe the new conditions which shall whirl us into the twentieth century, uncorrected by the gospel, shall forge unbreakable chains for the spirits, minds and bodies of men. I know there is a charm in the power of union and in the exhibition of strength, but, unless it is a union of strength uncemented with selfishness, it will crumble by whatsoever law it may have been formed.

"'It may be true that the task-master in these modern days attempts to compel men to make brick without straw, not to punish men, but to save straw. Formerly it was oppression to gratify the passion for cruelty, while now it is oppression to gratify the passion for gold. Formerly the task-master was a human being with whip in hand, but now he stands with the inexorable forces of nature in his fist, against which no individual in his unaided strength seems able to stand. But this modern task-master is destined to fall, and the David who shall slay this modern Goliath is the church of the twentieth century, not by matching force with force, but by using the weapons with which Christ has armed his followers.

[How true this statement, and yet how untrue as the Judge meant it! It will not be "Babylon," "Christendom," that will smite these giants and all sin and selfishness and deliver the world. No; the same Scriptures declare that "Babylon," mother and daughters, the entire family or system of Churchianity will go

---

*MILLENNIAL DAWN, VOL. IV., page 359.

R2462 : page 106

down in the general collapse. Yet it will be the Church --the true Church,--the Church glorified, that will smite, and deliver the groaning creation. Ah, how true! "There standeth one among you whom you know not!" The King of kings has come! We are even now in the parousia of the Son of Man! Soon the last members of his "elect" body, the Church, will be gathered to him--glorified and invisible to men,--and then he will begin the rule of the iron rod which shall break the world's vaunted institutions as potters' vessels. (Rev. 2:27.) He declares, I will "gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. And then will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8,9.) This symbolic burning and breaking will be the new missionary

R2463 : page 106

method, by which the Church glorified will, in the early part of the twentieth century, under and with her glorious Head, "bring in everlasting righteousness." "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) Thus, "The glory [majesty] of the Lord will be revealed, and all flesh shall see it together."--Isa. 40:5.]

"'I deplore every worldly success of the church, whether it be the raising of $20,000,000 with which to curse the twentieth century church, or the building of many church edifices every time the earth revolves, if this success shall in the least lead men to forget the springs of true power in the church. We seem to be on times when the church may have money enough to convert the world: forbid that it be enough to convert the church to the world. The church should not want one dollar or money except it first be sanctified.

"MUST NOT BARGAIN WITH THE RICH.

"'Why, recently I have noticed the threat from high sources that, unless the rich laymen of the Methodist Church are admitted in equal representation as delegates to the next general conference, they will withhold the $20,000,000 which the ambition of the church seeks for the first years of the coming century. Now, much as I favor equal representation in that august lawmaking body, may it never be realized, and perish the money of the rich, in the language of Peter, if it be given, even impliedly, as the consideration price of place and power in the church, and not as the free-will offering of grateful hearts purchased by the blood of Christ. The church, for many reasons, cannot pay court to mere wealth or personal prestige. The poor do not understand the mission of the church when they demand that it feed them and bitterly rail because it does not. But they are half right when the church recognizes men in the least degree because they possess wealth. The great masses of the people stand yonder alienated from our churches because the wedge of gold is hidden with us. It does the church no good; it empties our pews; it frosts our air.

"'One of the closest observers of church life in our land, and one who weighs his words, has written this month for his widely read editorial column that the moral tone of the church is unsatisfactory, and that many societies would be reduced to a few pious women, aged persons and unsophisticated youth if the discipline enforced in the primitive church, or in the earlier days of English and American Methodism, were applied; that many official members never participate actively in the aggressive spiritual work of the church; that this religious and moral condition bodes no good; that in eighty-seven cities in the United States Methodism is scarcely holding its own, regardless of the increase of population and of the fact that so many accessions are received by letter from country churches. He further states that diverse superficial explanations are offered for this humiliating condition, but that whatever influence they may have, it is absolutely certain that, if the laity and clergy were living according to the teachings of the New Testament, it could not be so.

"'When such an alarm as this is sounded with the hammer of facts, beware, not of the rocks or the sea, but of the dangers on board. But in this very alarm lies the hope of safety. It shows that thoughtful Christian men are looking deeply into the causes of the present condition and that they will be removed. This alarm is all the Lord wants, and in answer to prayer He will open the windows of heaven and pour unnumbered blessings on the church of the twentieth century.'"

It would appear, then, that the Judge after all sees that the church nominal of to-day is sadly unprepared for the great work he declares is absolutely necessary. He is prepared even to admit that, so far as Methodism is concerned, it is less prepared (so far as personal piety is concerned) than at the opening of the nineteenth century. The Judge hopes great things, if everybody can be awakened, and if all "tares" or nominal Christians (300,000,000) will but act as tho they were "wheat" or real Christians. We rejoice with the Judge in his own sincerity as witnessed by his words (and for aught we know by his acts also) and we commend to him a further study of the Word of God's grace which is able to make him wise respecting the divine plan for vanquishing all the foes of the groaning creation and delivering them also from the bondage of corruption. But let him lay off sectarian spectacles which magnify everything which glorifies sectarianism and minimize the grace of our God and the power of his might.

We will submit another testimony, from a high source, going to show that Methodism is far from prepared for the twentieth century work the Judge points out is imperative,--if the world would be rescued from the calamity of having its civilization blotted out. Nor are Methodists proportionately in poorer spiritual condition than other sects, so far as we may be able to judge. It just happens that the witnesses at hand are

R2463 : page 107

all of that persuasion. There are undoubtedly many true, noble, warm hearts in this quarter of Babylon who feel pressed in spirit to overcome their sectarian pride and in the interest of vital godliness, to "Cry aloud and spare not."

This witness is The Epworth Herald, the leading journal among the Methodist "Young People;" it says:

"A CRISIS.

"Methodism is in a crucial place. A crisis has been reached. We need to run up the danger signal. There never has been a time in our eventful history when there was so great need for self-examination.

"Last year the whole denomination was startled by the smallness of our numerical increase. This year [1898] promises to show no better results. Revivals are less frequent and less fruitful. The doctrines which emphasize the exceeding sinfulness of sin, the certainty of an eternal hell, the necessity of repentance, the need of regeneration, and the far-reaching importance of a definite spiritual experience are not preached in many of our pulpits as faithfully as our fathers preached them. The demand for a less heroic gospel is widespread. Sinners can sit in our churches without feeling much discomfort. Formalism increases. The spirit of aggressiveness which so dominated our church for a hundred years begins to wane.

"Multitudes of our people have lost the marks which once distinguished us. They have adopted the social customs of the world. They patronize the theater. They have become familiar with the card-table. The sound of dancing echoes through their homes. Wealth is worshiped. Social position is accounted the principal thing. No wonder that the children of some of our most influential families are lost to Methodism. With their thoughtless and back-slidden parents they are drawn into the whirlpool of social pleasure, and either drift out into a line of infidelity or attach themselves to some church where worldliness is no bar.

"Moreover, beneficence does not keep pace with our increasing wealth. The fact that it required two long years, filled with pitiful pleading, for our great church to raise a paltry missionary debt of $186,000 is one of the saddest experiences of our denomination.

"This is not pessimism. It is fact. And the sooner we wake up to the peril of the situation the better for Methodism to-day and to-morrow. A CRISIS IS HERE. A crisis does not necessarily mean disaster. It will not if we will only see the danger and escape."

"AWAKE, O ZION,"

----

cries the Prophet. (Isa. 52:1.) He who sleeps now, not only neglects his duty to the "brethren," but puts himself in jeopardy--marks himself as deficient in the very spirit of love which the Lord declares all-essential in his estimation. We remind our readers again of the Call for Volunteers in our last issue. Many responses are already at hand, but our hope is that many more may share the privilege and blessing of this service.

INTROSPECTION NEXT IN ORDER.

Having satisfied ourselves respecting the fulfilment of the Apostle's charges against "Christendom" and having found his predictions fully corroborated by facts well witnessed to, the question arises, Can the Lord's truly consecrated people learn any further valuable lessons and what are they?

We have already noted that all such are to "turn away" from those who have merely the form of godliness. And we have seen that it is both our duty and privilege to aid any true "brethren" yet in Babylon to attain the light and liberty wherewith Christ makes free his true followers. But let us not forget personal introspection--to look within our own hearts carefully and frequently to make doubly sure that the world's spirit of selfishness does not poison us as it poisonously manifests itself in others.

We are to remember always that we have the treasure of the new mind, the new spirit, in earthen vessels (2 Cor. 4:7), and that these earthen vessels are continually surrounded by selfish tendencies and examples; and that consequently they must be kept well filled with the Spirit of the Lord, the spirit of love, that the evil spirit of selfishness does not in any of its many forms gain access.

If in our introspections we find traces of self-love, of covetous ambition, of a disposition to boast even of good things, or even a little pride--perhaps "spiritual pride," as some erroneously describe it, or even a slight

R2464 : page 107

tendency to slander (blaspheme), or the least tendency to disrespect parents, or any measure of ingratitude toward God or men (unthankfulness), or the slightest sympathy with false accusations, or any lack of moderation (incontinence), or any sympathy with fierce speeches or manners, or anything else than fervent love for all who are "good," or the slightest suggestion to betray a trust or a confidence, or the least tendency to self-will and self-consciousness, or any disposition to weigh our own wills or pleasure against the Lord's will, or the least tendency to mere formalism in worship, or the slightest evidence that the power of the truth is not in full control of our hearts and lives, it should arouse us to energetically seek help from on high and to put away the unclean thing which taints our sacrifices.

Nevertheless let no one feel discouraged even tho he should find traces of all these evils in his flesh: for as the Apostle declares, so we must all find, "In my flesh dwells no perfection." (Rom. 7:18.) We are however to expect no trace of these evils in our hearts --no sympathy, no cooperation with any of these evils. As enemies of the Lord, and our enemies because we are the Lord's in spirit and in truth, these evils are to be hunted and shunned to the best of our ability from every nook and corner of our beings. "Be ye holy that bear the vessels of the Lord's house." As he who has called you is holy, so be ye holy in all things.

R2464 : page 108

FORSAKEN--BUT NOT FOREVER.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with agelasting kindness will I have mercy on thee, saith the Lord thy Redeemer."--Isa. 54:7,8.

My God, my God, why hast thou forsaken?
Hear our first parents despairingly cry:
Had not the tempter their constancy shaken,
Would they have wandered in exile to die?
Why, since life's stream was defiled at its fountain,
Was it not dried, ere the flood ran so deep?
Why, lest iniquity grow to a mountain,
Should the first infant be cradled to weep?

My God, my God, why hast thou forsaken?
Groaneth the slave as he curses his chain:
Stung by the lash, and his last loved one taken,
Doomed to a life of enslavement and pain.
Long has the despot his tyranny wielded,
Long robbed his fellow of freedom and home;
Long have the humble their hard earnings yielded,
Starving themselves to build turret or dome.

My God, my God, why hast thou forsaken?
Hear the fond mother in agony moan;
Babe on her bosom will presently waken,
Waken to find that dear guardian flown.
Merciful God! Who will care for the mourner?
Who'll guard the orphan from hunger and cold?
Who'll guide the feet of the youthful sojourner
Past haunts of vice to the Savior's pure fold?

My God, my God, why hast thou forsaken?
Questions my spirit in sorrow's lone hour;
Terrors and anguish my doubtings awaken,
Doubts of our Father's compassion and power.
Louder the thunder-peals answer my wailing,
Darker the stormcloud casts o'er me its pall;
Friends cannot comfort, and demons are railing,
Heaven seems deaf to my piteous call.

My God, my God, why hast thou forsaken?
Echoes from Calvary scatter my gloom;
Veils have been rent, and death's prison-house shaken,
Answer I find at the dismantled tomb.
Know thou, O friend, saith the angel that lingers,
Jesus hath risen a lost world to save;
Holdeth the issues of life in his fingers,
Beareth the keys of a powerless grave.

God unto all men assurance has given,
Sworn by himself all his creatures to bless;
Soon will the bonds of corruption be riven,
Soon comes his Kingdom of righteousness.
After earth's night dawns a morning of gladness,
Rainbows of glory shall cover our tears;
Truth will deliver from error and madness,
Blessings will crown earth's Millennial years.

"For as all in Adam die, even so all in Christ shall be restored to life." "Because creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."--1 Cor. 15:22; Rom. 8:21; Acts 3:23.

--G. M. BILLS.

===================

R2464 : page 108

"I AM THE VINE--YE ARE THE BRANCHES."

--MAY 7.--JOHN 15:1-11,15.--

THE Apostle gives this as one of our Lord's discourses following the Memorial Supper on the last night of his earthly life. It was probably suggested by the drinking of the "cup," representing the blood of the New Covenant, and may have been uttered after Judas had gone out, and before the Lord and the eleven went to Gethsemane. Or it may have been suggested by the vineyards which they passed on their way to Gethsemane. Or possibly it may have been suggested by the great golden vine over the door of the golden gate of the temple (the "Beautiful Gate"), which Josephus says was very large and "had clusters as long as a man." Another writer says, "Leaves and buds were wrought of gleaming reddish gold, but its clusters of yellow gold, and its grape-stones of precious

stones." The moon being at its full would display this
vine to good effect. The statement of Chap. 18:1,
"When Jesus had spoken these words he went forth
with his disciples," seems to favor the first supposition.
This view would imply a considerable tarrying in the
upper room after the Supper was ended, probably to
near midnight--after our Lord said, "Arise, let us go
hence."--John 14:31.

"I am the true vine," institutes a comparison, and
suggests to the mind a counterfeit or false vine; and
this reminds us of the fact that our Lord, through this
same writer, subsequently explained that there would
be two harvests--a gathering of the fruit of the true
Vine, and subsequently a gathering of the clusters of
the "vine of the earth." (Rev. 14:18-20.) If, as we
shall see, the true Vine represents the true Church,
then the vine of the earth represents a false Church, an
untrue, ungenuine one.

The heavenly Father is the husbandman who planted,
who owns, who cares for the true Vine, and to him it
yields its fruit. The word "husbandman" here does
not signify merely caretaker, but rather the vineyard-owner.
This is in accordance with all the presentations
of Scripture: God is therein set forth as the author
of man's hope, his Savior, through whom alone
comes the deliverance from sin and death. The fact
that God accomplishes this through an honored agent
and representative, his beloved Son, and the further
fact that he proposes to use an elect Church as a Royal
Priesthood, under his Son, the appointed Chief Priest,
does not alter the fact that he himself is the fountain

R2465 : page 108

from which proceeds every good and every perfect
gift.--1 Cor. 8:6; Jas. 1:17.

"Every branch in me," should not be understood to
signify every nominal Christian, every professor, nor
even those who render a nominal assent to the facts of
Christianity, and who are in sympathy therewith.
The "justified" believer is just ready to become a branch
in the Vine, but his faith, and justification by that
faith, do not make him a branch. The branches are
those only who have first taken the step of justification
through faith, and who subsequently have presented
themselves to God as living sacrifices, and thus by consecration

R2465 : page 109

have been "immersed into Christ: by being
"immersed into his death."

This procedure, by which we are inducted into membership
in Christ (as branches of the Vine), is clearly
expressed by the Apostle in Rom. 6:3-5. Be it noted
that we, no more than the Apostle, are here making an
immersion in water the condition of entry into the body

of Christ (as our Baptist brethren mistakenly do); but we are insisting, as the Apostle insists, that none enter the body of Christ except by the immersion of their wills into the will of Christ--their consecration to be dead with him--a self-surrender as justified human beings to death and to be henceforth new creatures in Christ Jesus, under and controlled by him, as their Head or Guide in all things.

Amongst those who thus, according to divine arrangement, now become branches of the true Vine, there are two classes--fruit-bearing branches and non-fruit-bearing branches known as "suckers." But both of these conditions are developments: every branch begins as a very small shoot; every branch develops leaves; every branch has the same opportunities for nourishment, sap from the main stem, Christ, and from the same root of divine purpose and promise. All the branches of the Vine have a tendency to spend their strength upon themselves--in branch-making rather than in fruit-producing, and yet there is a difference. Vine-dressers tell us that they can very early discern the fruit-buds on the proper branches, and that the suckers lack these fruit-buds.

Just so it is with the Lord's consecrated people; he does not expect of them much and fine fruit immediately, but he does look for the buds or evidences of effort in the direction of fruit-bearing; and these fruit-buds will manifest themselves early in those who are proper branches of the true Vine. And those who do not manifest a desire to bring forth fruitage to the Lord's glory, by serving him and his cause, but who on the contrary make use of the knowledge and blessings derived through union with Christ simply to advance themselves before men, and make a fair show in the flesh, are counted unworthy of retention, and are cut off, taken away--cease to be recognized in any sense of the word as branches. They may retain their freshness, green leaves, etc., for quite a little time after being rejected of the Lord, but it is only a question of time until they lose every evidence of fidelity--they wither away. Nor does the fact that they were branches avail anything after they cease to be branches, for the wood of the vine is of no practical value. They are burned, destroyed.

But as even the best branches in the vine, which give evidence of fruit-bearing, require pruning, so even the most honest and earnest of the Lord's people require the Lord's discipline and providential care--otherwise they might soon run to woodmaking also, and fail to bring forth much fruit. The husbandman's skill recognizes how much of the branch and sprout and leaf are necessary to the bringing forth and proper maturing of the fruit which he seeks, and so our heavenly Father knows perfectly the conditions, etc., most favorable to us that we may bring forth much good fruit. He sees the sprouts of our ambitions in various directions, and knows, as we do not, whereunto these might lead us; and by his providence nips in the bud many of our propositions, deeming it better that the strength and energy which we thus intend to put forth should be expended rather in other directions--in bringing to maturity our good fruits already started and in progress.

The true child of God whose will has been entirely immersed into the will of the Lord is neither offended nor discouraged by these prunings. He has learned something at least of his own unwisdom, and has confidence in the wisdom of the great Husbandman; hence when divine providence estops his efforts in some directions he takes the thwarting of his plans joyfully, assured that the Lord's will and the Lord's way are the best, and intended to work out a blessing.

As the Father's representative, Jesus had been keeping the first branches of the Vine. He had purged or pruned by his reproofs or counsels, so that now, at the close of his three and a half years' ministry, he could say, "Now ye are clean through the word [teaching] which I have spoken unto you." As he again said, in his prayer to the Father, "Those that thou gavest me I have kept [as branches, disciples, members], and none of them is lost save the son of perdition." But henceforth, as the same prayer expressed the matter, the pruning and care of the branches would not be done by our Lord Jesus in the same manner, but through the operation of the holy Spirit--the Spirit of the Father and of the Son.

But it is not sufficient that we be first justified, and then sanctified through a consecration to the Lord; nor is it sufficient that we get into the body of Christ and become branches of the Vine. It is good to be a little shoot, it is good to have buds of promise, it is good to grow as a branch and put forth tendrils, but however large or small the branch may be, however old or young, we must remember that the sap which produces the fruit can only be obtained by continued union with the Vine and its root of promise. If ever separated, all hopes must wither. Only as we are in Christ, and through him heirs of God, have we part or lot in this matter; and only so can we bring forth the fruits which the great Husbandman seeks. It would be folly for the branch to say, I needed at first to be united with Christ the Vine, but now I can stand alone. Whoever

R2465 : page 110

stands alone, whoever is separated from the Vine and from the other branches, will speedily wither away; and whoever abides in the Vine must surely continue to have fidelity to the Vine, must be at one with all the other true branches of the same Vine. And here we see the importance of being in the true Vine and at-one with the true branches.

The wrong thought on this subject of the Vine and the branches is frequently expressed by our friends of various denominations, who claim that the branches of the Vine are the various denominations of Christians. This inculcates a serious error, namely, that it is the duty of every individual Christian to get into membership in one of these branches--as for instance, the Presbyterian branch, or the Methodist branch, or the Lutheran branch, or the Roman Catholic branch, or the Greek Catholic branch. The correct thought, on the contrary, is that each individual Christian in consecrating himself to the Lord becomes an individual branch in the true Vine: and his labors thenceforth should be not to bring forth denominational and sectarian fruits, but to bring forth the fruits or graces of the spirit of God in his own character and life.

One writer, in pursuing this wrong thought respecting the branches, says, "God does not desire to have fruitless churches large and prosperous; he lets them wither away. The churches that keep nearest to Christ will grow the fastest." It should not be difficult for any to discern the fallacy of such reasoning. If this were the correct view it would imply that the church organizations which are the largest in numbers and most prosperous in wealth and honor amongst men are those which have the most truth and which most directly receive the sap of the holy Spirit from the Lord. But let us see: amongst Christians this would constitute Roman Catholicism the holiest and best and nearest to the Lord; Greek Catholicism would claim to be second; Methodism third, and so on. Intelligent people scarcely need to have the fallacies of such an interpretation pointed out.

But what is incongruous when applied to denominations as branches, is thoroughly logical and in harmony with the facts when applied to the individual Christian and his spiritual life. Those who abide in Christ in faith and trust and consecration to his service--to the bringing forth of the fruits which are pleasing in the sight of the great Husbandman--find themselves in a narrow way indeed, often hedged up by providence, and their efforts in various directions changed, or rather, their intentions thwarted; but they find, as a result of all this experience, rightly received, that they are growing in grace--in the knowledge and in the love of God, the fruits of the spirit.--Rom. 8:28.

The close union between the Vine and the branches is brought to our attention by our Lord's words, "He that abideth in me and I in him:" the Vine and its branches have such a oneness that wherever we touch a branch we touch the Vine itself. It is one Vine composed of branches, and so is the body of Christ one body, composed of many members. Wherever a member or branch of the body of Christ is found, all the various characteristics of Christ himself are found--in spirit, in intention, as "new creatures." This oneness in Christ is the secret of the power and of the fruit-bearing and of the acceptableness of the branches with the Father, the Husbandman.

R2466 : page 110

"Without me ye can do nothing," is a statement well worthy of being deeply engraved in the heart of every truly consecrated member of the body of Christ. But to abide in Christ means to be subject to all the will of the great Husbandman, and gladly and meekly submit to all the prunings which his wisdom sees best to permit. Respecting this necessity for pruning and discipline, Trench, the celebrated theologian, has well said:

"It fares exactly so with God and some of his elect servants. Men seeing their graces, which so far exceed the graces of common men, wonder sometimes why they should suffer still, why they seem to be ever falling from one trial to another. But he sees in them--what no other eye can see--the grace which is capable of becoming more gracious still; and in his far-looking love for his own, who shall praise him, not for a day, but for an eternity, he will not suffer them to stop short of the best whereof they are capable. They are fruitbearing branches, and just because they are such, he prunes them that they may bring forth more fruit."

Remarking upon the fact that sometimes a vine or tree may attempt more fruit than it is capable of bringing to perfection, and likening this to Christian experience and efforts, another writer (H. L. Hastings) suggests:--

"The best way is to shake the tree, and free it of extra fruit. Prune, clip, cut, pluck, and reduce the fruit, until it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not overloaded with fruit which never will reach its full development."

This is a very correct thought, as relates to the fruitage of efforts put forth in the Lord's service on behalf of others; for many waste their efforts because they do not concentrate them sufficiently.

The talented Apostle Paul gives his testimony as to the wisdom of shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those which we can best bring to perfection, ripeness, saying, "This one thing I do." (Phil. 3:13.) The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord personally, and to do with his might what

R2466 : page 111

he could to assist others into the same condition. But the fruitbearing of works for others we do not understand to be the principal thought in this lesson. The first thought is that we should have the fruits of the Lord's spirit in our own hearts, the graces of the spirit well developed. This, however, implies activity and self-sacrifice in the Lord's service, for only so by the Lord's arrangement can our personal fruits and graces be brought to maturity.

Our Lord gives us an intimation that the growing of much fruit is not wholly dependent upon ourselves, and that even while we abide in him as fruit-bearing branches the quality and quantity of the fruit is to be improved by our having proper ideals before our minds, and earnestly seeking their realization. Thus he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The intimation is that the desire and the asking of the Father at the throne of the heavenly grace is a means by which we may more and more receive of the sap of the Vine, the holy Spirit, and be enabled to develop the fruits of the Spirit. It will be noticed that nothing here implies the seeking or finding of earthly good things. These are to be left wholly to the Lord's wisdom and providence, and his people, the true branches of the Vine, are to desire and to seek for the holy spirit, which the Father is more willing to give to them than earthly parents are to give good gifts to their children. --Luke 11:13.

Incidentally the Lord here points out the value of the Scriptures to his true branches or disciples, when he says, "If my words abide in you." It is not only necessary and proper that we seek divine grace, but it is equally proper that we avail ourselves of the divine revelation respecting what is the good and acceptable and perfect will of God our Father, the Husbandman of the true Vine. Hence it will be found that those who bear much fruit and good fruit not only have been justified through faith, and sanctified through consecration, and thus accepted into membership in the true Vine, but that additionally they are seeking to be fruit-bearers,--seeking to abide in the Vine, and to have all the characteristics of the Vine, seeking grace to help in every time of need, and availing themselves not only of the sap which flows through the roots, but also of the light of truth and grace which shines upon them through the Word of the Lord. And only by following these conditions can we be fruit-bearers, and only by being bearers of fruit can we be the Lord's disciples --to the end; for we are to remember that the Church of the present time is merely the probationary Church, a company of those who have professed loyalty, love and obedience. The Lord will bring testing to prove the sincerity of their professions, and only those who thus prove the sincerity of their professions will be accepted as members of the Church glorified, symbolized by the golden vine of the Beautiful Gate of the Temple.

Our Lord would have all the true branches realize his love, his interest, his care for them, his desire that they might make their calling and their election sure by compliance with the conditions of membership in the Vine: hence he assures them of his love in the strongest possible language. He tells them that his love for them is of the same kind as the Father's love for him. Even with all the various evidences of the truthfulness of this statement, corroborated by the "exceeding great and precious promises" of the Lord's Word, it is far too wonderful for us to fully comprehend. We can readily see how and why our Lord Jesus was greatly beloved of the Father, and called his well-beloved Son, but it astounds us to know that this same love is exercised by our Lord in turn toward us. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" for our Lord Jesus expressed and fully manifested the Father's love.--1 John 3:1; John 14:7.

But then comes a limitation, namely, that this intense love is only for the "little flock." True, "God so loved the world," and our Lord Jesus loved the world also, in the sense of sympathetic love, and a desire to do them good. But the love which the Lord is here declaring is a different one. It is only for those who have made a full consecration to him--indeed, that consecration is the secret of his special love. The Father loved the only begotten Son because he was full of faith and trust and obedience--"unto death, even the death of the cross." And likewise this same love extends to those justified ones who, filled with the Master's spirit, desire to walk in his footsteps, to take up their cross and follow him. God's love, of the same kind that went out toward our dear Redeemer, goes out to all such; and the Redeemer's love goes out to them; and the good message comes to them, "All things are yours, for ye are Christ's, and Christ is God's." "Who shall lay anything to the charge of God's elect? It is God that justifieth....It is Christ that died."--1 Cor. 3:22,23; Rom. 8:33,34.

But as this special love is in view of the consecration and obedience of this class, so it depends upon the continuation of that spirit of consecration and obedience. If their loving devotion grow cold, and they become filled with self-love and the spirit of the world, to that extent they grieve the holy Spirit,--they turn from them this special love of the Lord: and hence the injunction of our Lord, "Continue ye in my love." These words show that it is possible for us to forfeit the Lord's love and to become castaways--to fail to make sure our calling and election to the exceeding great things which God hath in reservation for them that love him with this supreme love.--2 Pet. 1:4-11; 1 Cor. 9:27.

It is important that we keep in mind that true love on our part will manifest itself in obedience, and hence that disobedience is an evidence of the loss of love as viewed from the Lord's standpoint; and we must all agree that this is a reasonable standpoint of judgment. Some may say, How would it be if we disobeyed through ignorance? We answer that the Lord has made provision against our ignorance: first, he has given us the Word of truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto every good work;" and secondly, he has promised to supply such helps in the spirit of holiness, and the understanding of his Word as will enable us to do those things which are pleasing in his sight. (2 Tim. 3:17; John 16:13.) Thus, carelessness respecting the Word of the Lord is one evidence of the lack of love. Our Lord points out that his continuance in the Father's love, as the well-beloved Son, with all that this implies, was because of his obedience to the Father's will, and that following the same line he must require that we shall be obedient to him if we would abide in his love, share his throne and glory.

"These things have I spoken unto you that my

joy might be in you, and that your joy might be filled-full."

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, as the most fruitful branches well know, obedience to the Lord's words, and the privilege thus obtained of abiding in him and his love, is the greatest joy--a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace that passeth all understanding, which rules in the heart, and which brings with it the promise, the assurance, not only of the life which now is, but also of that which is to come.

====================

INTERESTING LETTERS.

MY DEAR BROTHER RUSSELL:--I desire to make humble confession, to as many of the household of faith as I may, that I have long been as a sheep going astray in that I have laid such stress upon the example of our Lord Jesus Christ as to lose sight of, and even to disallow, the essentially vital redemptive work in his sacrifice unto death. But I have now returned unto the Shepherd and Bishop of our souls, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. That I have not sinned wilfully, in the sense of Heb. 10:26, I am conscious of very strong two-fold evidence. First, my desire has been earnest and continuous to know the truth, to have my will conformed to God's will, and--latterly at least--I have again sincerely desired this at any cost whatsoever to the flesh. Second, in my just concluded reexamination of "the whole counsel of God," as contained in the Old and New Testaments, and in the light of your publications, I have with docile mind and joyous heart found myself giving ready and glad assent to the one way from death unto life, and from the life human (of the called and accepted and faithful few) unto life divine--Immortality.

Some months ago I had an earnest desire to re-read "Tabernacle Shadows." I had loaned my copy long ago; so long in fact that I had little expectation of recovering it, and I thought it might possibly be out of print. When I wrote your Society recently for a set of the MILLENNIAL DAWN series for the local library, I was strongly impelled to inquire about the earlier work. But not being in a position to purchase it, I refrained. I had not noticed your announcement regarding March TOWER, so that when, a few days later, I received the very book above all others that I wanted, it seemed to me most striking evidence that God had put the desire in my heart, and another blessed proof (added to almost countless proofs he has given me) of his steadfast faithfulness to him who trusteth in Him. Nor was this impression lessened, but rather increased, when I discovered that every TOWER reader was to have a copy. Verily, it is "meat in due season," a most rich and timely banquet for the "Royal Priesthood." If all who received it read and studied it with the same eagerness with which I did, and concluded their study of its pages and its Scripture references with a like thrill of joyous confidence that they "are all parts of one sacrifice," our blessed Redeemer's heart, in this day of his parousia, must have rejoiced as it can scarcely have done since Pentecost.

After this study came a careful perusal of the four volumes of MILLENNIAL DAWN, drawn in their order from the library. The reading consumed many days, because of frequent silent meditations and constantly recurring references to the Law and to the Testimony. I could write much of this experience. But suffice it to say that I believe that these volumes present the only interpretation of the Holy Scriptures extant, that discovers the teachings of those sacred books to be at once harmonious and logical, symmetrical and complete, scientific and rational, satisfying alike the exactions of the intellect and the yearnings of the heart, and likewise offering the persistent disciple achievement of such exalted glory as to infinitely transcend the highest conceivable aspiration of the spirit--the new creature.

This testimony is deliberately, freely and gladly given after having been instructed in the strictest school of the Pharisees, and after having made diligent study for many years of the multitude of systems of religion, philosophy and science, ancient and modern, oriental and occidental, which essay to solve, or prove insoluble, the mysteries of man's origin, nature and destiny, life and death.

Christ, and Christ only--my Lord, my Savior, Head, High Priest and King--"hath brought Life and Immortality to light," and that only "through the Gospel," and "the Scriptures testify of Him." He hath indeed left us an example that we (the royal priesthood) should follow his steps, but as surely the one entrance to that pathway of joint-sacrifice is through acceptance by faith of Jesus' obedience unto death, in order to render our sacrifices acceptable and efficient.

I rejoice with joy unspeakable in the confidence that my crown is still attainable, and in firmness of purpose to be faithful unto death that I may receive that crown of life.--Phil. 3:7-14.

Yours in the hope of this calling,
SAMUEL I. HICKEY,--New Jersey.

===================

Vol. XX. MAY 15, 1899. No. 10.

CONTENTS.

The Lord Betrayed................................115
The Great High Priest Arraigned....................................119
The "Good Confession" before Pilate.......................................121
"He Was Numbered with the Transgressors"................................126
Conventions the Coming Season.......................................114
A "Pilgrim" in the West..........................114

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

CONVENTIONS THE COMING SEASON.

It is urged that we have a Convention of WATCH TOWER friends this year in Indianapolis, Ind., during the session of the Epworth League in that city in the latter part of July; and another in St. Louis, Mo., in October, during the time of the St. Louis Exposition.

It is proposed that these conventions shall last for about three days each, and be rather local than general. At the dates chosen there will be specially low railroad fares to these cities.

This is merely a preliminary notice. Particulars later.

WORK FOR THE UNEMPLOYED.

Brother C. A. Owen desires that any of the friends out of employment be directed to write to him at No. 623 West Michigan Ave., Indianapolis, Ind. All such should remember the colporteur work also.

R2472 : page 114

A "PILGRIM" IN THE WEST.

Friends in Kansas, Missouri, Nebraska and Iowa who desire a visit from one of the "Pilgrims" will please report to us at once that we may make up the route accordingly.

----

page 114

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 610 Arch street, at 3 P.M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings--various localities, Pittsburg and vicinity--inquire at WATCH TOWER office.

===================

R2467 : page 115

THE LORD BETRAYED.

MAY 14.--JOHN 18:1-14.

"He is despised and rejected of men."--Isa. 53:3.

AFTER the Last Supper, and after his discourse to the disciples respecting the Vine and the branches, came our Lord's beautiful prayer recorded in John's 17th chapter. Then, probably about midnight, Jesus, with the eleven, passed outside the gate of Jerusalem, crossed the little brook called Cedron, and on the farther hill above it entered the olive orchard known as the Garden of Gethsemane: perhaps it was a public garden, or possibly the property of some one friendly to our Lord. What purports to be its site is now maintained as a garden, and has been for centuries. It is in charge of monks who take pleasure in receiving visitors to view it. There are about six or eight very large and evidently very old olive trees in this garden at the present--they give evidence of being at least one thousand years old, but possibly are much older.

While talking with his disciples and praying for them our Lord seemingly was full of good courage: while exhorting them that their hearts be not troubled evidently his own heart was not cast down. But as the little company wended its way to Gethsemane we may well suppose that a great weight fell upon our dear Redeemer's sensibilities. We can imagine him saying, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38.) The present visit to Gethsemane, therefore, was evidently very different from previous visits. Some appreciation of the momentous occasion was no doubt inspired in the hearts of the Apostles by the Master's dejection, and yet they probably but slightly comprehended what was about to come to pass.

Arrived at the Garden, we glean from other Evangelists that our Lord left eight of the Apostles near the gate, taking Peter, James and John, his closest companions, a little farther with him, and cautioning them all to watch and pray, because it was an hour of special trial. Going a little farther by himself, he communed with the Father in secret. His feelings were not and could not be shared even by his beloved disciples; they could not appreciate the trial through which he was passing; they had not yet been begotten of the spirit.

Thus in his most trying hour Jesus was alone--"Of the people there was none with me."--Isa. 63:3.

It is difficult for the majority, even of Christian people, to appreciate the true character of our dear Lord's trial, which in this instance so wrought upon his nervous system as to produce a bloody sweat. Many compare our Lord's course with that of some of his martyr followers who have gone forth into death with remarkable courage, and in contrasting matters they are inclined to wonder why our Lord, who was perfect, should have endured so much more a passion of suffering than his imperfect followers. To grasp the true situation it is necessary that several things be borne in mind:--

(1) For our Lord, who had a perfect right to life, to lay it down in death, was a very different matter from the laying down of a forfeited and impaired life on the part of those who could not hope to keep it long anyway. (2) Our race, already nine-tenths dead, has but a feeble appreciation of the great value of life--all of its experience having been in connection with dying, it has come to regard death with equanimity. But not so our Lord, the "prince of life," who had been with the Father from the beginning, and by whom all things were made--he realized life as a very precious boon, privilege, enjoyment. To him, therefore, death must have been much more terrible than to us who are already nine-tenths dead, and correspondingly blunted in all of our sensibilities. True he had the Father's

R2467 : page 116

assurance that if faithful unto death he should have a resurrection, and unquestionably he believed the Father's promise--all of his course in life gives abundant evidence of his implicit faith in the Father. And yet in his case this must have been a crucial trial to faith, much more so than with us. As we have only a shred of a forfeited life to lay down, so we have on the other hand, not only the Father's promise of a future life through Christ, but we have the example of the Father's power in the resurrection of our dear Redeemer: but our Lord Jesus had no such evidence of the divine power; he himself, according to the divine promise, was to be the "first-born from the dead," a first-fruit unto God of his creatures.--Col. 1:18; 1 Cor. 15:20.

But all this had already been counted, weighed and accepted from the very beginning of his ministry. He had already informed the disciples that it was necessary that he should lay down his life for the sheep, and that he was about to do so. (John 10:15.) We are not to assume, therefore, when our dear Redeemer prayed, "Father, if it be possible let this cup pass from me," that he meant if it were possible he might escape dying. He well knew, and had already explained to the Apostles, that the drawing of the world could not take place except he were lifted up as the sin-offering --that it was absolutely necessary that he should die for our sins and enter into his glory.--John 3:14; 12:32.

The cup which he prayed might pass from him, if possible, we must therefore suppose to have been the shame and ignominy of arrest as a law-breaker, a public trial and conviction, and subsequent crucifixion as a malefactor. It was one thing to die for our sins, as men generally die, without special shame or contumely; it was another thing that he should die with such extreme shame, dishonor and contempt. Quite probably in the Father's wisdom this last feature was kept more or less hidden from our dear Redeemer until just about the time of its accomplishment. And apparently our Lord Jesus did not see any absolute necessity for his suffering more than the sinner suffered, in order to pay man's ransom price. Hence his prayer for a time was, "If it be possible, let this cup pass from me." The Apostle also notes this distinction, saying, he "became obedient unto death," and then adds "even the death of the cross."--Phil. 2:8.

The death of the cross, with its attendant dishonor, reproach, etc., so far as we may be able to judge, was not necessary as our ransom price, because the penalty did not read, In the day that thou eatest thereof thou shalt surely die with public reprobation and dishonor by crucifixion. Since the penalty was death (Gen. 2:17), we may suppose that our Lord's death by any means would have fully paid man's ransom price. However, the additional features were deemed necessary by the Father, and the "cup" did not pass. The Father required this extreme of obedience as a test, a proof not only to himself but before all his intelligent creatures of the absolute loyalty of heart of his "well beloved Son," upon whom he designed shortly thereafter to confer the great blessing and high exaltation of his own divine nature and joint-heirship in his Kingdom. And the loyalty of our dear Redeemer was fully attested, as the Apostle declares; he "despised the shame," that is to say, the shame was as nothing in his sight in comparison with the accomplishment of the Father's purposes, the pleasing of the Father. (Heb. 12:2.) So long as he thought there was a possibility of the elimination of the shame feature, he was nervously anxious to have it so, if possible; but as soon as he realized that this was not the Father's will his heart instantly responded, "Not my will but thine be done." Decision respecting the Father's will immediately brought strength; he was now prepared for any experience, "strong in the Lord and in the power of his might."

Meanwhile Judas, who some days before had engaged with the high-priest to betray Jesus, and who left the upper room immediately after the Supper to carry out his nefarious plan, had received of the chief priests and Pharisees a band of men, with a person in charge as an officer, whose mission it was to arrest Jesus in the night and to secure his execution before the Passover. We must wholly disagree with the common thought that this "band" consisted of an army of three to six hundred Roman soldiers. They certainly acted very differently from soldiers ordinarily under such circumstances. Besides, the record by all of the Evangelists is that this band was sent, not by Pilate nor by Herod, the Roman representatives, but by the chief priests and Pharisees, who we know had no command whatever of the Roman garrison. To our understanding this band which apprehended Jesus was very similar to the one mentioned in John 7:32-46.

It would appear that the Jewish Sanhedrin exercised a certain amount of authority in respect to religious matters, and were permitted to make arrests, but not to execute criminals without the consent of the Roman governor. We remember that the apostles were arrested on several occasions by such officers of the Jews.--See Acts 5:17,18,22,25-40.

Both Matthew and Mark speak of this aggregation, under officers from the chief priests and Pharisees, as a "multitude," and our Lord's words indicate that they were armed with sticks and swords such as were common to the people in general, and he does not mention spears, which would probably have been a part of the armament of a band of Roman soldiers. This

R2467 : page 117

thought is further emphasized by the fact that it was

R2468 : page 117

the high priest's servant who evidently made the first assault upon Jesus, and received a blow from Peter's sword. If Roman soldiers had the matter in charge the high priest's servant no doubt would have been less officious.

It is presumed, and apparently on good grounds, that this company seeking Jesus, under the guidance of Judas, went first to the upper room which our Lord and the Apostles had left probably less than an hour before. Finding that Jesus and the eleven were gone, Judas knew that he would be most likely to find them in the Garden of Gethsemane, for "Jesus ofttimes resorted thither with his disciples." John's account omits the particulars of the betrayal given by the other Evangelists: possibly the loving disciple felt so much ashamed of the facts that he preferred not to mention them. Certainly very few acts of treachery ever paralleled this one, and all mankind, even in their perverted condition of mind, seem to realize that the position of traitor is amongst the most despicable on the calendar, and such treachery as that of Judas, against such kindness and love and goodness as that of his Master, we may be thankful is not so very common. And yet there are correspondencies in the experiences of the Lord's people, "in perils amongst false brethren." It behooves us each to look to it that we permit nothing akin to the spirit of Judas to rankle in our hearts. Our Lord puts the "members of his body" in such matters on a plane with himself, and assures us that whoever shall injure one of the least of these his brethren, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea.--Matt. 18:6.

Of course there will always be a motive, good or bad, back of every deed done to the under-members of his body as well as to the Head. To find strong motives is not to find valid excuses for treacheries. So far as our experience and judgment go, the lesson is that such treachery from "false brethren" usually has its spring in covetousness, lust for influence, power or position, and the desire to glorify such unholy ambitions cannot fail to corrupt any heart which entertains them. As one has said:--

"Sow a thought, you reap an act;
Sow an act, you reap a habit;
Sow a habit, you reap a character;
Sow a character, you reap a destiny."

Judas had been doing some of this sowing of evil thoughts for a considerable time before his thoughts took outward shape in evil acts. He was covetous of wealth and of influence; he became the treasurer of the little group of disciples, and the intimation of the Scriptures is that he purloined to his own private uses a portion of the contributions. As usual, his love for money increased the more he exercised it, until he was willing to betray his Master for thirty pieces of silver --equivalent to about twenty dollars of our money, tho representing in value of labor a much larger sum. It would seem, too, that Judas was looking forward to the promised Kingdom, and probably anticipated a high position as royal treasurer of that Kingdom.

It is quite possible, indeed probable, we think, that Judas was seriously disappointed in respect to the result of his betrayal. Apparently he expected that our Lord would deliver himself by miraculous power from the hands of his enemies. This is the most charitable view we would know how to take of his treacherous conduct: it relieves the blackness of the act only a very little, however, for he who would be willing to despitefully use his best friend, even temporarily, for a money consideration, gives evidence of having prostituted every good and noble sentiment of his being to his love of money. Indeed, the love of honor may have had considerable to do with the matter, for he may have hoped by bringing about this crisis that our Lord would be compelled to set up the long-promised Kingdom, or else to own that all his claims and promises were fraudulent.

Judas surely did succeed in expediting matters, and in bringing about the installation of the embryo Kingdom of God; but not in the manner he expected, nor in any degree to his own honor or advantage. Thus it must be with those who receive the truth and who profess discipleship under it--not in the love of the truth, but in the love of honors hoped for, either present or future. Let us all who have named the name of Christ take heed and watch and pray lest there should be in any of us any of the elements of this vile character. And let us remember that there are various secret ways, as well as the more outward ones, in which we may betray the Lord and the "brethren."

The evangelist declares that Jesus knew in advance all things that would come upon him. We are elsewhere told that while he prayed, "There appeared an angel unto him from heaven, strengthening him." (Luke 22:43.) This ministry may have consisted in informing him of the Father's will in respect to what things he should suffer, and how they were to be expected, and this knowledge that the matter was settled, and the assurance that the Father would overrule it all, strengthened his heart and gave him the great calmness which we observe in all his subsequent course.

The "band" sent to apprehend him evidently expected that they might be obliged to seek for him in the shadows of the trees, etc., and hence they were provided with torches and lanterns. Unquestionably

R2468 : page 118

they were greatly surprised that our Lord, instead of fleeing from them, advanced to them, and inquired whom they sought. Quite possibly some of those in the "band" had previous knowledge of the Lord--of his miracles, power over devils, etc., and this may have been the reason for their manifestation of weakness in retreat and falling to the ground. Or it is possible that our Lord exercised over them a superior mental power which produced this effect, for the purpose of showing that he had full power to resist them if he had chosen to use it.

The same lesson, we believe, is taught by Peter's use of the sword upon the high priest's servant. We are to remember that one of the Evangelists records that our Lord instructed the apostles to take swords with them, and that when two were found he said, "It is enough." (Luke 22:36,38.) Our Lord had no thought of having his disciples war a carnal warfare on his behalf, as he subsequently stated, "If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." (John 18:36.) The two swords were sufficient to show that our Lord's apprehension was not because there were no means of defence, nor because of cowardice on the part of his disciples, but merely because of his submission--knowing that his hour was come, and that thus it behooved him to suffer for our sins and to enter into his glory.--Luke 24:46.

After this one manifestation of power, as indicating his full ability to cope with that multitude, and indeed his power to have more than twelve legions of angels to defend him, had he so desired (Matt. 26:53), we find our Lord fully submitting himself to capture, merely making condition that the disciples might go their way. How grand the character which at such a moment, under such trying conditions, could so fully forget self and feel interested merely in the welfare of others! How like what we should expect of Him!

"That the saying might be fulfilled which he spake, Of them which thou gavest me I have lost none." We understand the writer to mean that here again in the Master's course we find an exemplification of his care for his disciples, as enunciated in his prayer just before leaving the upper room. While the thought of his prayer was chiefly in respect to their spiritual interests, that none of them should be lost, we do well to notice this as a corroborative illustration of our Lord's care of the physical interests of all who become his disciples. Not a hair of their heads shall fall; nothing shall be permitted to injure them--every event and affair of life will be overruled for their highest good.--Matt. 6:32,33.

It was probably when Jesus began to be bound that Peter drew his sword in his defence; perhaps he remembered the Lord's words of a few hours previous, to the effect that his followers would all forsake him, and his own promise, "Although all shall be offended, yet will not I." (Mark 14:29.) Noble, zealous Peter! We love him for his noble expression of sentiment, and for his heroic defence of the Master with the sword against superior numbers. It is the custom of many to decry Peter's action, as another of his rash errors. We are to remember, however, that the Apostles had not yet received the holy Spirit and therefore could not clearly appreciate the fact that the Kingdom to which they were called is a spiritual Kingdom. Besides, as we have seen, he was merely following the Lord's counsel in taking the sword with him, and evidently also carrying out the divine purpose in using it. We see nothing to blame, everything to commend. It was a sign of larger import than Peter and the others there realized.

But having permitted the matter to go thus far, our Lord restrained Peter, saying, "Suffer yet thus far. Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" And so saying he touched his wounded enemy and healed him. The disciples were to see, understand, be fully assured, that our Lord, in delivering himself to his enemies, did it voluntarily, and hence the proceedings were so pantomimed as to enforce this lesson.

How the grace of humility shines out in all the little affairs of our dear Redeemer's ministry; even at this moment of his surrender to his enemies he does not boast that his course is a voluntary one, nor seek praise as a martyr! He declares the simple truth,

R2469 : page 118

that the Father required this of him as an evidence of his personal loyalty to him. He confesses himself a servant of God, a son who learned obedience by the things which he suffered. "The cup which the Father hath given me, shall I not drink it?" Indeed, this was the strength of his victory--his will was fully submitted to the Father's will, and his faith grasped the fact that the Father permitted no unnecessary evils to come upon him, but only such as he could and would overrule for good.

There is a valuable lesson here for all who are seeking to walk in the footsteps of the great High Priest,--for all the Royal Priesthood. We also are to remember that so long as we abide in Christ, and seek to walk in his footsteps, all the trying experiences of life are carefully measured for us by the Lord --that he does not pour into our cup of sorrow and trial any bitter experiences that are not needful to us, and that will not subsequently work out for us a far more exceeding and eternal weight of glory. (2 Cor. 4:17.) With these assurances, and with the evidences of the Father's faithfulness to our glorified

R2469 : page 119

Master and Forerunner, we indeed may have strong consolation who have fled for refuge to the hope set before us in the Gospel.--Heb. 6:18-20.

The healing of the smitten ear, our Lord's last miracle, was most beautifully illustrative of his character and teachings. It exemplified his words, "Love your enemies, do good to them that persecute you." It showed that he was filled with the divine love which his teachings inculcated, and that he had no bitterness toward those who despitefully used and persecuted him.

The binding of our Lord seems to have been entirely unnecessary, except as the "band" might desire to make an exhibition of their prowess to those who had sent them. Our Lord seems to have remonstrated in respect to this, as per the account given in Mark 14:48,49: "Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the Temple, teaching, and ye took me not. But the Scriptures must be fulfilled." It was then that the eleven forsook him and fled. Judas continuing with the band went to the house of Annas the priest, who doubtless had bargained with Judas, and no doubt it was at this time that the thirty pieces of silver were paid over, Judas having now shown a fulfilment of the contract. Poor wretched man! The Son of man indeed went to death, as it had been written of him, but this made none the less horrible the treachery, the covetousness and murderous spirit that delivered him up to his enemies. So with the members of the body of Christ: it must needs be that offences come--it is a part of the divine plan that the body of Christ should fill up that which is behind of the afflictions of the Head (Col. 1:24)--but this makes none the less sinful the conduct of those who have to do with such betrayals --especially if they be "false brethren" who have enjoyed some knowledge of the truth. In every instance, however, it will be observed that altho the trials worked out blessing for the Lord and will do so also for all the faithful who suffer with him, the rewards of unrighteousness sought by those who take Judas' course never yield them the honors and blessings they coveted, and for which they sold themselves to work evil.

===================

R2469 : page 119

THE GREAT HIGH PRIEST ARRAIGNED.

--MAY 21.--JOHN 18:15-27.--

"He came unto his own, and his own
received him not."--John 1:11.

ALTHO it is declared that all the disciples fled, John points out that Peter and himself followed at a distance. Their deep interest in the Master would not permit them to go to their homes; they must keep him in sight, and note how things would go with him to the very last. They were powerless to assist him against such great odds, and in the face of his own refusal to be assisted, but they were not powerless to love still. John, it seems, was somewhat acquainted at the high priest's palace, and readily gained entrance, not only for himself but for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord. And so it is with some of the Lord's followers of to-day. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or amongst the servants and officers and high priests of nominal Christianity they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed in the society of those who have not yet recognized the truth. Far better would it have been for poor Peter had he openly declared, "Yes, I am one of his disciples, and since I presume that none such are wanted here I will go out." How much so honorable and proper a course would have reflected to his credit in the eyes of all just persons, and how much blessing it would have brought to him!

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point-blank the question, "Did not I see thee in the garden with him?" Matters were getting pretty close for poor Peter. It was more now than a question of leaving the fire and the privileges and honor of the high priest's court: it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own arrest and trial at the same tribunal with the Master. One false step leads naturally to another; to have now declared for Jesus would have been a public testimony that he was a liar, in addition to leading to his apprehension, and so Peter concluded that in self-defence he must not only repeat the lie, and again deny the Master, but to make the matter more strong before his accusers he began to curse and to swear that he knew not Jesus.

Poor Peter! Truly, as our Lord told him, Satan had desired to have him, to sift him, and surely he was being severely sifted at this time. It seems almost a miracle that he recovered his balance and repented and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial, for after he had thus denied, and after he had noticed the cock crow, Peter remembered the Lord's words, "The cock shall not crow till thou hast denied me thrice." With feelings better imagined than they can be described, Peter hastily left the High Priest's apartments now of his own accord, going out into the shadows of early morning, that he might weep bitterly and entreat the Lord's forgiveness.

There is a lesson for us in the fact that Peter's failure was along the very line of his strength. He was naturally courageous, had boasted of it, and yet

R2469 : page 120

failed for lack of courage. "When I am weak then I am strong," implies that he who feels himself strong is really weak, as in Peter's case. Let us all learn to specially guard our supposedly strong points of character, remembering that we have a wily foe. We are to realize our weakness, our vulnerableness at any point, except as we keep watch at every point and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Brother Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis. --Mark 14:66-72.

Jesus was examined of the High Priest: that functionary, however evil and murderously disposed at heart, felt bound to at least preserve the forms of justice, altho from the records elsewhere we know that himself and his associates amongst the priests and Pharisees had already determined that Jesus must be put to death because his influence amongst the people was inimical to their own;--because his teachings cast theirs into the shade and exposed their hollowness, bigotry and hypocrisy. Our Lord answered his questions accordingly; refusing to make any specific explanations he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was the perfectly proper and legal one; he had been arrested without just cause, and the judge was now seeking to find a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for improper language toward the Chief Priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the High Priest's position and judgment, this accentuated his mental unbalance as a fallen man, and led him to imagine evil where there was none. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount, "Whosoever shall smite thee on thy right cheek turn to him the other also." (Matt. 5:39.) Our Lord did not literally turn the other cheek to the man and ask him to smite that also, nor did he even receive the smiting

R2470 : page 120

in silence. He was not willing that his good conduct and proper language should be evil spoken of without at least a proper endeavor to correct the matter. Hence he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than return it in kind. On the contrary, however, they are to resist evil with good; they are to expostulate with evil-doers, as the Master did, endeavoring with kindness and gentleness to have them see the right and the wrong of the questions in dispute.

It would appear that our Lord's trial by the Jews was held before Caiaphas, the acting High Priest, the son-in-law of Annas, the proper High Priest according to the Jewish law; and the fourteenth verse identifies Caiaphas as the one who had previously declared, "'It is expedient for us that one man should die for the people, and that the whole nation perish not.' And this spake he not of himself, but being High Priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."--John 11:50-53.

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiaphas was strictly true,--in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the High Priest's office) yet the person occupying that office, being out of heart-harmony with the Lord, was out of harmony also with the various features of the divine plan, and became an instigator and cooperator in an evil work, which nevertheless was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all of the Lord's people in respect to every feature of divine truth. It is not sufficient that we see certain facts; it is necessary also that we be in heart-harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan but nevertheless taking a wrong position may be bringing ourselves, with others, under a curse, while still cooperating in the fulfilment of the divine plan. Let all who are of the light, and who have received the truth, seek more and more to walk in the light and in the Master's footsteps, carefully avoiding the evils which we see illustrated in the cases of Judas, Peter and Caiaphas.

The trial before the Jews was of three parts:--

(1) The examination before Annas the legal High Priest which was wholly unofficial. He sent Jesus bound to Caiaphas the official High Priest of Roman

appointment, and as such the President of the Sanhedrin, whose court room was probably in the same palace, across the corridor, where Peter stood warming himself.

(2) The preliminary trial before Caiaphas is supposed to have been held between two or three o'clock on Friday morning--the members of the Sanhedrin or Jewish Court having been summoned by messengers as soon as Jesus was apprehended. This hearing was preliminary in the sense that it examined Jesus and

formulated and decided upon the charges on which it would convict at the formal meeting at dawn, about five o'clock. For the Jewish law forbade a trial by night.--Luke 22:66-71.

(3) The formal trial before the Sanhedrin at dawn was merely a ceremony--a farce. The determination to kill Jesus having been reached long before his arrest, the matter of his condemnation was rushed through for two reasons. (a) The great Jews feared the common people would defend Jesus against their trumped up charges, which were the only ones even they could formulate. (b) The Passover was at hand and they wanted him killed before it. Ah! how little did they realize that they were being permitted of God to exercise the evil desires of their hearts and thus to fulfil types and prophecies to the very day.

A lesson on this for God's people is, that it is not sufficient that we go through a form or ceremony of justice; nor is it sufficient that we know in advance that we cannot circumvent the divine plan or hinder its fulfilment. Many will find in the day of reckoning and revealing, that they have served God's purposes without honor or profit--in a manner that brought upon them condemnation instead of approval. Even the great Adversary Satan will ultimately find (but not in any degree to his credit or blessing) that all his opposition to God, to Christ, and to "the brethren," has been overruled by divine wisdom and power for good, by him who "maketh the wrath of man to praise him."

It is all-important then, that we have more than forms of justice, of righteousness; we must have the spirit of righteousness, a love of righteousness,--a sincere desire to know and to do God's will, else like as the Jews condemned and killed the Just One we might with forms of justice condemn and injure his "brethren." And to have the desirable condition of love for God and for righteousness implies a full consecration of heart to the Lord. Thus every examination of the subject brings us back to the fact that full consecration to the Lord, full self-surrender to his will as revealed in his Word, is the only proper and only safe course for any to pursue if they would hope to hear the Master's words, "Well done good and faithful servant, enter thou into the joys of thy Lord."

It was during the interim between the 3 A.M. examination and the 5 A.M. formal conviction of our Lord by his influential enemies, that he was subjected for two hours to the mockery and insults described by three of the Evangelists. (Matt. 26:67,68; Mark 14:65; Luke 22:63-65.) These insults were committed by the "servants" and well illustrate the fact that low minds delight in the misfortunes of those whom they realize to be their superiors. These servants manifested the same spirit as their masters--the chief priests and Pharisees--their methods were ruder because they were more ignorant and coarse. The spirit of Christ, the spirit of love, on the contrary, whether in the educated or in the ignorant, is a spirit of love, of gentleness, of sympathy, of kindness. By their fruits both spirits may be known. "If any man have not the spirit of Christ he is none of his."

===================

R2470 : page 121

THE "GOOD CONFESSION" BEFORE PILATE.

--MAY 28.--JOHN 18:28-40; 1 TIM. 6:13.--

"I find no fault in him."--John 19:4.

PILATE, the Roman governor of Judea, had in his hands the power of life and death. The Jewish Sanhedrin was permitted to govern the country in a religious way, according to Jewish law and custom, but had no power to order public execution. Apparently they did have the power to stone to death for blasphemy (the charge on which they condemned Jesus) as in the case of Stephen (Acts 7:58); and hence we may suppose that they had such a power in respect to Jesus, but failed to exercise it lest the people should resent the injustice. Moreover, quite possibly they realized the wide influence already attained by his teachings, and desired to make his execution as public and as disgraceful as possible--to the intent that his followers might be chagrined and humiliated, as well as himself, because few would care to confess themselves disciples of one who had been publicly executed as a criminal,--condemned by both civil and ecclesiastical judges. Thus they hoped to nip in the bud the new system of religious teaching, which, if it continued, would evidently entirely subvert their own influence with the people. Thus unwittingly these evil-doers were carrying out the very arrangements foreordained of God--and doing so in the full exercise of their own evil volition.

As already noted, the formal condemnation of our Lord before the Jewish Sanhedrin occurred at dawn, five to six o'clock, and immediately they hurried him to Pilate's judgment hall, intent on getting him into the hands of the Roman soldiers for execution at the earliest possible moment, so that the multitudes might realize his case as beyond the power of their intervention. Nor had the Jewish rulers any particular reason to suspect that Pilate would hesitate at all to order an execution. Pilate seems to have had a reputation for cruelty. Philo speaks of "his corruption, his acts of insolence, his habit of insulting the people, his cruelty, his continual murders of people untried and uncondemned, and his never-ending and most grievous inhumanity at all times--a man of most ferocious passions,

R2470 : page 122

very merciless as well as very obstinate." Apparently the rulers of the Jews had frequent cause to appeal to Pilate to be merciful, and generally without effect; they seem to have taken for granted that if any prisoner were brought to him with a request for execution

R2471 : page 122

he would take pleasure in complying.

We are reminded of our Lord's words to the Pharisees, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity," when we read that these very persons who murderously were scheming for the destruction of the Just One would not enter into Pilate's judgment hall, "lest they should be defiled," and thus be hindered from celebrating the Passover. How wretchedly inconsistent and hypocritical they were! They feared that Pilate's judgment hall, being under jurisdiction of the Gentiles, might have in it some leaven (a symbol of sin), and realized not that the real leaven of sin had permeated and thoroughly saturated their own hearts--anger, malice, hatred, envy, strife.

What a lesson the Lord's people have here: for we are to remember that these heart-corrupted conspirators were the professed holiness people of their day and church. While it is not in the power of any to-day to crucify the Lord and put him to an open shame, it is within our power to put to shame, to crucify, his "brethren" --the members of his body. And we fear that some to-day are doing this with as much self-deception as was exercised by these chief priests and Pharisees who secured our Lord's crucifixion. True, the Pharisees knew not what they did, as Peter says, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17.) And so likewise to-day any who put to shame the members of "the body of Christ" probably are ignorant of what they do. Nevertheless they put themselves under the Lord's sentence, "It were better that a mill-stone were hanged about his neck, and he cast into the sea." (Luke 17:2.) Let us each therefore beware, and keep the heart, out of which are the issues of life.

Had the hearts of those Pharisees been in proper condition, full of love of righteousness and truth, and appreciative of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, they could not have made the mistake of rejecting and crucifying the Lamb of God. Similarly, those who have the spirit of love for the brethren will be hindered from becoming in any manner their persecutors. Only such can properly eat of the antitypical Passover.

The Roman governor, knowing of the peculiar custom of the Jews in respect to their Passover time, accommodated himself to their theory and had his chair of state brought outside the judgment hall to what was known as the Place of the Pavement, an elevated platform. Jesus was called up on this platform for examination, while the Jews standing outside of the unhallowed ground made known to Pilate their accusations. They evidently expected that the mere presentation of Jesus as a prisoner for crucifixion would be sufficient. Apparently they had not even expected to be required to make an accusation; hence their answer, "If he were not a malefactor [evil-doer] we would not have delivered him up unto thee." Some have suggested, in harmony with the character of Pilate and his probable disrespect for the Pharisees, that his question rather was, "What accusation do you bring against him?" as tho he would give the implication that Jesus rather had ground for making accusation against the Pharisees--which of course was the case. The hardened Roman no doubt had become an expert reader of human character, and could readily see that there were no criminal features in our Lord's countenance, and many in those of his accusers.

To the surprise of the priests and Pharisees, Pilate turned Jesus over again to them, saying in substance, This is some petty religious quarrel with which I care to have nothing to do; take the prisoner and do with him according to your own laws and customs--imprisoning him, or causing him to be beaten, or whatever you may think proper, according to your law. But, thirsting for our Lord's death, his persecutors revealed their real condition of heart, saying, "It is not lawful for us to put any man to death."

Hard, cruel, unmerciful tho he was, Pilate realized the true situation--that the guilty were pursuing the innocent to death. That he might have the better opportunity for thinking quietly, and also for hearing what Jesus would say in self-defence, Pilate left the Jews and called Jesus unto him into the judgment hall, where they conversed. There must have been something very striking in our Lord's personal appearance to have caused Pilate to consider for a moment the rejection of the demands of the Jewish Court or Sanhedrin, for altho he had full power of life and death it was incumbent upon him, as his first duty, to preserve the peace and tranquility of his dominion; and this implied that in a general way at least he must keep on the popular side, especially when the popular side embraced the chief men of the province, and particularly when those chief men desired the execution of one whom they denounced as a disturber of the peace. Pilate's position was in many respects a delicate one: he must please the government at Rome, and he must avoid unnecessary disputes with the local authorities, who in the present instance were evidently so determined that they would have created a general disturbance

R2471 : page 123

rather than that their evil scheme should come to naught. The fact is that six years later these people did send to the Roman Emperor such complaints against Pilate as secured his removal.

Alone with Jesus, Pilate's question was, "Art thou King of the Jews?" The Jews had not made such a charge against Jesus; indeed, they were far from wishing to acknowledge the Galilean as King of the Jews, or as being thus recognized by any number; they had thus far merely charged that Jesus was an evil-doer, an insurrectionist, whose death was necessary to the peace of the nation. It would seem therefore that Pilate had previously heard from some quarter about the riding of Jesus on the ass, and as being hailed by the people as the Son of David a few days previously. That this was not part of the accusation of the Jews seems evident from our Lord's reply to Pilate, "Sayest thou this thing of thyself, or did others tell it thee of me?" Are you an interested inquirer after the truth on this subject, or are you merely calling up a matter of which you have heard? Pilate's reply, "Am I a Jew?" was tantamount to saying, What do I know about your Jewish hopes and expectations? I am the Roman governor, and if you are a king it is your own nation and its chief representatives that have delivered you to me. What have you done, if you are their king, that makes your subjects thus disloyal to you? Apparently there is no great danger of your exercising any power against the Roman empire; you are meek, gentle, lowly, unresisting yourself, and your people are crying out against you. King of the Jews, explain this peculiar situation!

Then Jesus explained that his Kingdom is not of this order of things, otherwise he would have servants to fight and to defend him, and would not be as at present, at the mercy of his enemies; and that his kingdom had not yet commenced. Astonished, and perhaps with some degree of sympathy for a great ruler under such humiliating conditions, Pilate asks, Do you then claim that you are a king? Our Lord answers, "Thou sayest," that is, Your statement is correct; I am a King. "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth my voice."

This was the good confession which our Lord witnessed before Pontius Pilate, to which the Apostle refers. (1 Tim. 6:13.) He confessed his kingship and its divine authority. We are not to wonder that Pilate was incredulous of our Lord's claims to kingship, and that he probably thought him a fanatic. We are rather to remember that remarkably few of those who have heard of Jesus have recognized the truth of this statement that he is a King. How few, even amongst professed Christians, recognize the kingly office of our Lord! Many who realize that Jesus was indeed the Man of Sorrows, acquainted with grief, and some who realize that he died for our sins, have never yet seen that he purchased not only man but the empire originally given to the first Adam. Many can realize our Lord in the attitude of Priest who fail to realize that he is also to be a King, and that throughout the Millennial age he will be a Priest upon his throne, "after the order of Melchizedec," his Church and Bride being associated with him and sharing in both his priestly and his kingly offices.

The priestly office speaks mercy, forgiveness and grace to help; but the kingly office is no less essential to the world's salvation--men must be delivered from the bondage of sin and death--and must be ruled with the iron rod in order to develop them and fit them for life everlasting; and all of this work belongs to him who redeemed us with his own precious blood. It is well that we remember, too, that a very large proportion of our Lord's parables related to the Kingdom in its various stages--now embryotic, by and by to be set up with full power and authority to overthrow evil and to bring in everlasting righteousness.

This Kingdom is to be a Kingdom of truth, of righteousness and of love, working well for its subjects, and our Lord's mission at the first advent was to lay the foundation for that Kingdom by witnessing to the truth--the truth that God is both just and loving, and is willing to receive back into harmony with himself all who love truth and righteousness. It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary, hence his statement that he came to bear witness to the truth is a brief statement of his mission. It was his witness to the truth that cost him his life, and it was the giving

of his life in defence of the truth that constituted the redemption price. Similarly all of the Lord's followers are to bear witness to the truth--the truth in respect to God's character and plan--the features of that plan accomplished at the first advent in the redemption of the world, and the features of that plan yet to be accomplished in the second advent, in the deliverance of the world from the bondage of sin and corruption. It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus. Let each one who hopes to be a joint-heir with the Prince of Life in the Kingdom witness to the truth--a good confession respecting the Kingdom, its foundation and ultimate superstructure in glory.

A very short discourse on such a text was quite sufficient for Pilate. He had no desire to enter into a theological discussion, which could only reflect unfavorably upon his own past record. He broke off the conversation suddenly, saying, "What is truth?"--as

R2472 : page 124

tho he would say, Who is truthful? Where is absolute justice to be found, absolute truth, absolute probity? And without waiting for an answer he left Jesus in the judgment hall, went forth to the Place of the Pavement, and addressed the waiting Sanhedrin and their multitude of servants and hangers-on, brought with them to give evidence of popular clamor.

Pilate announced his decision, "I find in him no fault at all." Then the Jews, fearing that their prey was about to escape, began to bethink themselves of charges to be formulated. They did not mention the charge on which they themselves had convicted Jesus, falsely, namely, blasphemy; for this would have been no crime whatever in the eyes of the Roman governor. Instead, they made three charges, viz., (1) sedition--agitation of the people against the existing order of things; (2) that he interfered with the collection of taxes, teaching the people that it was improper to pay tribute-money to a foreign power; and (3) that he made claims of being a king.--Luke 23:2.

But now learning that Jesus' home and principal ministry was in Galilee, Pilate thought to relieve himself by referring the entire matter to Herod, who had charge of the province of Galilee, and who was then at Jerusalem, at a palace not far distant. This was the Herod who had caused the death of John the Baptist. Luke tells us (23:8) that Herod was very glad to see Jesus, for having heard much respecting him he hoped also to see some miracle performed by him. Herod questioned our Lord with many words, but received no response whatever, while the chief priests and scribes grew the more vehement in their accusations, seeing that Jesus denied nothing that they said, and that thus they were not called upon for proofs.

Herod no doubt was piqued as well as disappointed by our Lord's conduct, and unable to gain entertainment from him as expected, he and his guard took sport in mocking the Redeemer's claims of dignity and kingship.

But with a desire to return Pilate's compliment, and perhaps with some little touch of remorse of conscience in respect to the beheading of John the Baptist, Herod disposed of his responsibilities in the case by returning our Lord to Pilate. It was after our Lord's return to Pilate's judgment hall that the latter, apparently as a final effort to appease the Jews, to preserve the peace of the country, and yet to let go one whom he clearly discerned to be innocent, announced that in view of the clamor against Jesus he would cause him to be scourged, altho he found no fault in him. He evidently hoped that by the infliction of the scourging (whipping) and incidental humiliation, that the spirit of malice on the part of the accusers would be satisfied, and that they would peaceably agree to his release. Apparently the scourging was done in some interior apartment by the Roman soldiers; and probably with the full consent of Pilate a cast-off royal robe and a crown of thorns were put upon our Lord. Evidently this proceeding would furnish amusement to the unsympathetic soldiery, and so much shame and contempt cast upon our Lord might at least satisfy his persecutors, if it did not awaken sympathy.

Acting in harmony with this thought, Pilate came again before the Jews, and caused our Lord to be led forth, weak, exhausted and miserable-looking, from the trying experiences of the night, supplemented by the painful and weakening influence of the scourging just received. With his crown of thorns and soiled purple robe he must have been a pitiable sight indeed, and yet the noble outlines of his perfect manhood must still have been striking, and no doubt suggested the words of Pilate which have echoed down the centuries since, "Behold the man!" (John 19:5.) Pilate evidently was impressed with our Lord's personality; never before had he seen so splendid a specimen of the human race. He was such an one as any people might have been glad to honor as their king. He evidently hoped that some impression would be made upon the clamoring throng which accused Jesus. But he was mistaken; they clamored so much the more, "Crucify him! Crucify him!" Meantime Pilate's wife had heard of the trial and had sent Pilate word respecting her dream, and advice that he have no part in doing injury to this just person.--Matt. 27:19.

Pilate immediately said to the Jews, Take him and crucify him, if that is your law. But altho thus assured that the Roman governor would not interfere in the matter, the Pharisees hesitated about accepting the proposition; they much preferred that the crucifixion should be in the hands of the Roman governor and his soldiers, lest the friends of Jesus and the multitudes who had been healed and taught by him should come to his assistance and overpower them; hence they answered Pilate that according to their law Jesus should die, because he made himself the Son of God. They perverted the truth in their endeavor to uphold their course, for the Law did not prescribe death as a penalty for the claim of being the Son of God. Had our Lord claimed to be the Father he would have come under the terms of the death penalty for blasphemy, but there was no such penalty, nor was it blasphemy, to call himself, as he did, the Son of God.

When Pilate heard of this he was the more alarmed. The features of Jesus were impressive of themselves, but if one possessing such features made the claim of relationship to God there certainly was some ground for fear. Pilate still withstood the Jewish clamor, and sought to release our Lord. Then the Jews, as a last

R2472 : page 125

resort, threatened Pilate by implication, crying out, "If thou let this man go thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." They thus intimated that if Pilate frustrated their designs, and refused to crucify Jesus as they demanded, they would report him to Caesar as an enemy of his empire, a succorer of seditious persons, a fosterer of rival kings in the empire. Pilate could not stand against this argument, and washed his hands in the presence of the multitude, saying by this act, as well as in words, "I am innocent of the blood of this just person; see ye to it." And when the Jews cried out, "His blood be upon us and upon our children," Pilate delivered him to be crucified.--Matt. 27:24,25.

We are not of those who condemn Pilate; he was a servant of the empire, charged with doing everything reasonable to preserve peace in his dominions, and only a clearly enlightened and fully consecrated saint could have been expected to do more than Pilate did for the release of Jesus. Our Lord in no sense intimated guilt on the part of Pilate. The responsibility was assumed by the Jews, and surely its penalty has rested heavily upon them and upon their children for the past eighteen centuries, and even yet their cup of anguish is not filled to the full. "Jacob's trouble" will be no unimportant one in the great time of trouble that is just approaching; but we thank God on their behalf that deliverance is nigh for them, as well as for all others of the groaning creation. How blessed the thought that when they shall look upon him whom they pierced, and wail because of him, it will not be with tears of hopeless sorrow; for the Lord "shall pour upon them the spirit of grace and of supplication, and they shall mourn for him as one mourneth for his first-born."--Zech. 12:10.

===================

R2473 : page 125

"HE WAS NUMBERED WITH THE TRANSGRESSORS."

--JUNE 4.--JOHN 19:17-30.--

"The Son of God, who loved me and gave himself for me."--Gal. 2:20.

CRUCIFIXION was the horrible method of execution in olden times for the vilest of criminals --its severity being intended to intimidate and deter evil-doers, rather than as a gratification of cruel sentiments. Farrar says of it:--

"Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly--dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds--all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. Such was the death to which Christ was doomed."

As already noted, the envious and murderous chief priests and doctors of Judaism desired just such a public denunciation of the great Teacher who so fearlessly had exposed their hypocrisies and inconsistencies, and who was fast making an impression upon the common people. For them to have stoned him to death as a blasphemer they probably feared would leave him a martyr in the eyes of many, while to have him publicly executed as a criminal, sentenced by the Sanhedrin and executed by the highest civil power in the world, would, they hoped, brand Jesus, his teachings and his followers, forever with infamy. We may imagine, therefore, how their evil hearts exulted, when finally they had coerced Pilate into signing the warrant for the execution of Jesus.

According to Mark's account (15:25) the death-warrant was signed by Pilate about nine o'clock in the morning--the trial of Jesus, and Pilate's various attempts to secure his release from his enemies, having occupied three hours. At once they started, the two robbers bearing their crosses, and Jesus bearing his cross, taking the place of Barrabas, who was to have been executed, but who was released. It was the custom in olden times to compel the convicts to bear the instruments of their own torture. Nor were the crosses so large and heavy as they are generally illustrated in modern paintings. On the contrary, the evidence is that the feet of the crucified were usually only twelve to eighteen inches from the ground. Altho small, these crosses constituted a good burden for a reasonably strong man; but our Lord, after passing through his Gethsemane experiences and the night of buffeting and scourging, and his further scourging by Pilate's orders, was sick, exhausted, weak, sore. Apparently even the hardened soldiers took pity upon him, and meeting Simon the Cyrenian on the way, they compelled him to relieve Jesus.

We know nothing respecting Simon, except that Mark relates that he was the father of Alexander and Rufus, which gives the suggestion that these, his two sons, may subsequently have become the followers of Jesus and well known amongst the disciples. In any event Simon himself enjoyed a great privilege which thousands since have almost envied. How the apostles, Peter, James and John and others, must have regretted the fearfulness of heart which kept them all at a distance, and hindered them from proffering their aid to the Master in his trying hour! John, we know, was not far off; probably the others were near also; but what an opportunity they missed!

And very similar opportunities are still with us all--opportunities to serve the Christ--opportunities for serving the members of the body of Christ. As everyone who follows the Master's footsteps must needs have some Gethsemane experiences, so also each must have a taste at least of all the Master's experiences. Let us not forget, then, to look about us for opportunities for serving the "brethren," the "little ones," the

R2473 : page 126

members of the body of Christ. Let each be careful not to add to the reproaches that must fall upon all the followers of the Lamb, but on the contrary to offer words of sympathy, and to help bear each other's crosses, difficulties and trials by the way. Thus can we best show to our Lord and Head how we would have appreciated the opportunity of helping him bear his cross on the way to Calvary.

The place of crucifixion was called Golgotha, the Hebrew word signifying a skull, the Latin name for a skull being Calvary. This name was given to the locality probably because the general contour of the hill, which was just outside of Jerusalem, closely resembles a skull when viewed at a distance. It was on the way to this place, Golgotha, Calvary, that some of the charitable women of Jerusalem, according to their general custom, offered the condemned ones sour wine mixed with bitter myrrh--a draught which had a tendency to stupefy the nerves, thus rendering the execution the less agonizing. The two robbers quite probably drank of the potion, but Mark (15:23) declares that our Lord refused it--having learned that his experiences were the Father's will, he would do nothing whatever to hinder himself from receiving them to the full.

Probably Mary, the mother of Jesus, Mary Magdalene, Mary the mother of James the Less and of Joses, the mother of James and John, and Salome, the wife of Cleophas (Matt. 27:56; Mark 15:40) and others of the friends of Jesus, by this time gained courage and mingled with the women who offered the wine and myrrh, so that Luke says, "There followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." --Luke 23:27,28.

Thus, and with other words recorded, our Lord foreshadowed the great time of trouble coming upon the Jewish nation. By the expression, "If they do these things in a green tree, what shall be done in the dry?" he implies that, altho the nation of Israel had been given up only five days previously, when he exclaimed, "Your house is left unto you desolate," if their rulers could sanction such injustice and lawlessness while their greenness, freshness and religious vitality remained, what might be expected in the future, after the religious vitality had dried out and the nation as a whole had become ready for the great "burning" of their day of trouble, which was designed to, and had been prophesied should, utterly consume their polity. And how literally our Lord's prophecy was fulfilled: Josephus, without a thought of corroborating this testimony, tells us with explicitness of detail of the terrible sufferings which came upon the women and children during the great time of trouble which ended with the destruction of Jerusalem, A.D. 70.

When we reflect upon the prophecy, "He was numbered with the transgressors" (Isa. 53:12), and then consider the terrible persistency with which the leading Jews pursued the dear Redeemer to secure his execution, it furnishes us fresh evidence of divine foreknowledge which, without interfering with the free moral agency of any man, is nevertheless working all things according to the counsel of God's will. We see afresh how God causes the wrath of man to praise him, and to testify to his wisdom and foreknowledge.

It was customary to have four soldiers attend each prisoner to execution; foremost went one who bore a white board on which was written the crime for which the prisoner was to be executed, and which was fastened above his head on the cross; then followed three soldiers with the hammer and nails, etc., and these all were under the command of a captain or centurion. The board placed above Jesus, on the cross, declared him to be the King of the Jews, and was written in three languages--in Hebrew, the language of the country, in Greek, because it was the language of the visitors and of the educated from all quarters, and in Latin, because it was the language of the empire and of the soldiers. There is a slight difference in the statements of the different Evangelists respecting the words used on this tablet, which may be accounted for by supposing that the words differed slightly in the different languages, and that the Evangelists quoted from the different originals.

Little did Pilate comprehend the great truth which he set before the world in the words, "Jesus of Nazareth, the King of the Jews." Few yet realize the truth of this statement that Jesus is a King; comparatively few have yet rendered him allegiance, bowing the knee of their hearts in sincerity and truth: and yet so surely as the Lord has spoken it, the time is coming when every knee shall bow and every tongue shall confess him Lord, Master, King, to the glory of God the Father. And to this end it shall come to pass that after full knowledge of the matter has been given to all, he that will not obey this Prophet shall be cut off from among the people in the Second Death. (Acts 3:23.) He was indeed rejected of the Jews, but nevertheless the full elect number for the twelve tribes of Israelites indeed shall yet be found, who, as the Seed of Abraham, shall accept Messiah as King and, faithfully serving him in the present life, and laying down their lives in his service and for the brethren, shall be accepted of him as joint-heirs in his Kingdom. Since there were not enough of the natural Israelites to complete these twelve tribes of Israelites indeed, God is completing the number by adoptions from amongst the Gentiles during the past

R2473 : page 127

eighteen centuries. Ultimately the entire number shall be completed.--Rev. 7:4-8.

The Jewish Doctors of Divinity were willing enough to have Jesus condemned as the King of the Jews, but were quite unwilling to have this sentence publicly recorded, and thus to imply that they had so feared his claim and influence as to seek his death. Pilate's refusal

R2474 : page 127

to amend the charge was a just one; if there was no merit in the claim, why should they have feared him, and why should he have been crucified? If there was enough merit in the claim to lead to his crucifixion, the matter should be plainly stated.

The division of the spoil was customary at every crucifixion, and gave evidence of the indifference and hard-heartedness of the soldiers in the presence of suffering. The raiment divided consisted of headdress, outer robe, girdle and sandals; the garment here called a "coat" and "vesture" was an undergarment which reached from the neck to the feet. It was evidently of fine quality and texture, as indicated by the fact that it was woven throughout, seamless. The casting of lots for this robe marked the fulfilment of a prophecy to which John calls attention. (Psa. 22:18.) The seamless robe appears to symbolize the righteousness of Christ, which can be appropriated only as a whole; it is of one piece, and may not be marred. Whoever may get it, gets a most valuable robe, and whoever may fail to get it, fails to obtain the righteousness which is of God in Christ. But not by lot or accident or chance does this robe come to the Lord's people. As the scriptures clearly point out, it is obtained only through the exercise of faith, and held only by the obedience of faith. We might perhaps consider it a symbol of the wedding-garment which falls to the lot of one class only, a little flock, who through faith and perseverance shall inherit the Kingdom as members of the body of Christ, covered by his seamless and spotless robe of righteousness.

The Apostle John had grown bolder as the day advanced, and while our Lord was crucified he drew near and was within speaking distance--quite possibly encouraged by seeing "the wife of Cleophas," who is supposed to have been a relative. It was a sorrowful gathering for these whose hearts went out with sympathy for the Master whom they loved but were powerless to comfort or relieve. They were weeping and sorrowing while others jeered and taunted, saying, "If thou be Messiah, come down from the cross"--thinking doubtless that our Lord's crucifixion by his enemies was the best possible proof that his claim to Messiahship was a fraudulent one,--proving that he was an impostor.

With the members of the body of Christ it has been true at times also that the Father has permitted experiences to come to them in such manner as might imply that they did not have his favor, and were really impostors. But as the true disciples had a heart-union with the Lord, which outward circumstances and misfortunes could not break, a love which adversity could not chill, so with all his "brethren," those who are in heart-harmony, in oneness of spirit, will be found faithful under the most trying circumstances and adversities, because they have one spirit, a spirit of love for the brethren, by which they are enabled to identify one another as members of the one body.

How it gives us an insight into our Lord's sympathetic nature, to find him thinking in the interest of others at the very time when he himself is overwhelmed in trouble! His own agony did not hinder him from thinking of his mother, and making provision for her comfort, commending her to the care of the loving disciple John. We thus see exemplified in the Master the teaching of the Scriptures that each should seek to make provision for his own dependent ones and, as the Apostle says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever." (1 Tim. 5:8.) "The faith" includes thoughts of love, sympathy, interest and care for others, especially for them of the household of faith. We note the choice of John: it was doubtless because, first of all, of his loving tender disposition; secondly, his zeal for the Lord and the truth, and thirdly, his courage in pressing near to be with his dying Master in his closing hours, at the risk of his own life. Let us note these characteristics, as being those which the Lord approves, that noting them we may cultivate them in ourselves, and be granted special opportunities for service by this same Master.

It was about the close of our Lord's agony that he said, "I thirst," and this gave opportunity for the fulfilment of the prophecy which declared, "They gave me vinegar to drink." (Psa. 69:21.) This was not the ordinary vinegar, but more properly sour wine, the common, cheap drink of the soldiers. The sponge filled with the sour wine, and reached up to our Lord's mouth on a hyssop branch, served to moisten his lips and tongue, and was evidently intended as an act of kindness, mercy.

The different accounts give altogether what are known as "The seven words on the cross."

The first word from the cross: "Father, forgive them; they know not what they do." (Luke 23:34.) While these words undoubtedly represent truly our Lord's sentiments as respected his enemies, nevertheless it is proper here to remark that the oldest Greek MSS. do not contain these words.

The second word from the cross: Our Lord's message to the robber, "Verily I say to thee to-day,--Thou shalt be with me in Paradise."--Luke 23:43.

R2474 : page 128

The third word from the cross: "Woman, behold thy son!...Behold thy mother!"

The fourth word from the cross: "My God! my God! Why hast thou forsaken me?" (Mark 15:34.) Of this expression a noted theologian has said, "In the entire Bible there is no other sentence so difficult to explain." Yet the meaning of this, and the reason for it, are very easily seen when once we have the correct view of the ransom. From this standpoint we see that the Logos became a man, "was made flesh," in order that he by the grace of God might taste death for every man. (Heb. 2:9.) We see also that the death penalty upon father Adam was the one which Jesus must experience in order to the satisfaction of Justice and the release of Adam and those who came under condemnation in and through Adam. As the penalty against Adam was death in the fullest and most complete sense, so Christ died for our sins, suffering the Just for the unjust, that he might release us from the death penalty and make possible a resurrection of the dead. As the penalty against Adam included his isolation from the Father as a condemned rebel, so it was necessary that our Lord Jesus, in taking Adam's place, should experience (if only for a short time) the full meaning of a sinner's separation from God.

Very mercifully, the Father did not permit this feature of Adam's penalty to rest upon our Redeemer throughout the entire period of his sacrificial ministry, but only at its very close. It was the fact of his communion with the Father that permitted Jesus to pass through all the trying experiences of that day and the preceding night with such great courage, but now, when the Father's sustaining grace and fellowship and communion of spirit with him were withdrawn, and our Redeemer, with all his fine sensibilities, was utterly bereft of solace from his dearest friend, it led his breaking heart to cry out these words of anguish. Evidently it had been hidden from him up to this time that he must suffer this phase of the punishment of Adam's transgression.

The fifth word from the cross: "I thirst," we have already considered.

The sixth word from the cross: "It is finished," suggests to us that our Lord's earthly mission had been accomplished. He came to die, to redeem the death-condemned race of Adam, to purchase it with his own precious blood, his life. He had consecrated himself to this work in harmony with the Father's plan, and with his dying breath, expiring, he could say that he had finished the work which the Father had given him to do. How it rejoices us to know that our dear Redeemer did complete the work, that he did not resent the taunts of those who said, "If thou be Messiah, come down from the cross;" "Save thyself!" We rejoice to think that since the great sacrifice has been finished (and especially in view of the fact that the Heavenly Father subsequently declared that it was finished acceptably), we may realize that there is now, therefore, no condemnation to them that are in Christ Jesus.--Rom. 8:1.

But altho the sin-offering was finished eighteen hundred years ago by the sacrifice of our Lord, the Lamb of God, there is another part that is not yet finished; but in harmony with the divine plan our Lord is waiting for the Church, which is his body, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) And looking all about us, in the light of the Lord's Word, we may say that this work is almost finished too. Very soon the last member of the body of Christ will have suffered with the Head for righteousness' sake: then the entire work of sacrifice apportioned for this Gospel age, or Day of Atonement, will be ended, and the Millennial age of glory and blessing, ruling and uplifting, will begin; ushering in for the world of mankind the great blessing, the purchase-price of which was finished at Calvary. Let each dear follower in the Master's footsteps keep patiently and perseveringly on in the way of self-denial until his course shall be finished--until the Master shall say, It is enough; "Well done, good and faithful servant. Thou has been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." --Matt. 25:21.

The seventh word from the cross: "Father, into thy hands I commend my spirit." (Luke 23:46.) These our Lord's last words were a quotation from the Scriptures. (Psa. 31:5.) In other words, it had already been declared of him that thus he would commend himself to the Father's grace and truth. Our Lord was finishing laying down his human life a ransom for many sinners, but the Father had promised him a new life on a higher plane, as a reward for his faith, obedience and sacrifice. This new life, or life as a "new

R2475 : page 128

creature" was reckoned as begun at the time of our Lord's baptism when he received the holy Spirit; this new life was reckoned as continuing and growing during the years of his ministry while he was daily dying according to the flesh; the outward man was perishing, but the inward new creature was being renewed day by day. Now the outward man was about to cease entirely --fully surrendered, the sacrifice finished.

Our Lord's interest in and hope for a future life looked forward, in harmony with the Father's promise, to the new or resurrection life; the new mind or spirit reckoned as begun at the moment of his baptism and consecration, having the divine promise of being perfected in a resurrection, in a spirit-body suitable for and in harmony with the new mind, the new will. But this change could not take place instantly: the divine law had arranged that not until the third day could he be quickened as the new creature of spiritual body. He must take this by faith; no one had ever passed this way before: yet with full confidence our dear Redeemer looked up to the Father, and full of faith declared that he committed all of life and all of these blessed hopes for the future to the Father's love and to the Father's power,--to be provided in harmony with the Father's plan and Word. And so must we, as followers in our Master's footsteps, look forward with faith, and in our dying hour commit all our interests to the keeping of him who has manifested his love for us, not only in the gift of his Son as our Redeemer, but all our journey through,--in his providential care, as well as in the exceeding great and precious promises which go before us and surround us and give us strength, comfort and assurance.

===================

Vol. XX. June 1, 1899. No. 11.

CONTENTS

View from the Watch Tower.........................131
  The Influence of Education in Austro-Hungary..............................131
  "Los Von Rom"--Away from Rome.................131
Poem: A Visit to the Heavenly Court..............132
"Now is Christ Risen from the Dead"...............132
The New Life in Christ............................137
Interesting Letters...............................143
Conventions the Coming Season......................................130
A "Pilgrim" in the West...........................130

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

CONVENTIONS THE COMING SEASON.

It is urged that we have a Convention of WATCH TOWER friends this year in Indianapolis, Ind., during the session of the Epworth League in that city in the latter part of July; and another in St. Louis, Mo., in October, during the time of the St. Louis Exposition.

It is proposed that these conventions shall last for about three days each, and be rather local than general. At the dates chosen there will be specially low railroad fares to these cities.

This is merely a preliminary notice. Particulars later.

A "PILGRIM" IN THE WEST.

Friends in Kansas, Missouri, Nebraska and Iowa who desire a visit from one of the "Pilgrims" will please report to us at once that we may make up the route accordingly.

WHAT SAY THE SCRIPTURES ABOUT HELL?

This is the title of a pamphlet in which every text of Scripture containing the word hell is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 10 cents, postpaid; 50 cents per doz.; $4.00 per hundred.

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 610 Arch street, at 3 P.M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings--various localities, Pittsburg and vicinity--inquire at WATCH TOWER office.

===================

R2475 : page 131

VIEW FROM THE WATCH TOWER.

AUSTRIA-HUNGARY is called "the dual kingdom," but really it represents three distinct races:--Germans (Austrians), Czechs (Slavs, Bohemians) and Hungarians (Magyars). The Germans occupy the northern Austrian provinces nearest to Germany. The Slavs are most numerous but have long been subservient to the Magyars or real Hungarians, who are in the minority as compared with both the others. All are Roman Catholics, tho the Slavs have quite a sympathy for the Greek Catholics or Church of Russia, to which most of their race residing in Russia give adherence.

The progress of education during the last twenty-five years has had a great influence upon the subject race--the Bohemians, giving them new ideas of their "rights," "liberties," etc. This has caused no end of trouble to the government, precipitating bitter race-contentions in their Parliament, the Germans and Hungarians being unwilling to concede the demands of the Czechs who are in the majority. Seemingly only the loyalty of all to the Emperor has prevented a civil war; and serious results are feared in the event of the death of the now aged ruler. He is nearly seventy.

Once the Papacy had so firm a hold that to be a Protestant meant death--this being the land of John Huss, the martyr; but a change of sentiment came gradually with greater enlightenment. The Czechs were first to discuss the wisdom of leaving the Church of Rome and affiliating themselves with the Greek Catholic Church. This led to Roman concessions to the Czechs to placate them. This however has gradually led to a coolness toward the Church of Rome on the part of the Germans, and it is this that specially interests us now.

The German Catholic element looks with admiration toward the German Empire to the North and West, where German influence is supremely dominant, and annexation to these their brethren is earnestly craved--leaving the balance of Austria to the Hungarians and Bohemians. But Germany has already so many Roman Catholics that they trouble her in her Reichstag or Parliament as an opposition party, and more are not wanted: it was for this reason that Bismarck ignored and declined these pro-Catholic provinces of Austria when forming the Empire.

The new move of the Germans of northern Austria is to renounce adhesion to the Church of Rome and become Protestants, with a view to making themselves acceptable to so-styled "Protestant Germany." The movement has been in progress only a short time, but is spreading rapidly and means some awakening at least amongst these people long bounden under priestcraft and superstition; later it may mean the disintegration of Austria, and points to growing race prejudices the world over.

What influence this may have upon the impending "time of trouble" and distress of nations is hard to say; but surely it marks decline of despotic Papacy--as in France, Italy, Mexico and Spain's colonies. The extent of this Austrian movement may be judged from the following extracts from foreign newspapers:--

"LOS VON ROM"--AWAY FROM ROME.

The Schwaebische Mercur says:--

"The 'Los von Rom' movement is increasing, especially in German Bohemia, where it occasions no little worry to the authorities. The Government has nowadays no means at hand to prevent this wholesale desertion, as the Protestant churches, or rather the Evangelical church, has legally the same status with the Church of Rome. In Eger 1100 Catholics have joined Protestantism, in Carlsbad 100, and another 1000 will become Protestants together. Within a short time half of German Bohemia will be Protestant."

The Tageblatt of Vienna says:--

"The Germans on the whole will not renounce their right to make use of their intellectual powers. This the church will not and can not permit. The Slavs, as the case of Russia shows, are patterns of submissiveness, hence the church prefers that Slavs should have all power. For a long time the Slav clergy has preached the doctrine that German is synonymous with Lutheran. 'Very well,' say now the Germans, 'we will become Lutheran to emphasize our nationality. Los von Rom!' How much the church is responsible for this, the case of Bohemia shows. In the mixed districts only 23 priests are German, 262 are Czech. In the purely German districts 618 are German and 562 Czech."

The London Outlook says:--

"The Pan-Germanic movement is one of the disintegrating forces at work upon Austro-Hungary. The events of 1871, says one of its leaders, were but a step in the right direction, and the movement will not be complete, the Altdeutsche Verband will not have achieved its aims, until all the members of the Teutonic race on the continent of Europe have been welded into one state. Not until this is accomplished can Germany assert herself with success as a world power."

The London Saturday Review referring to Baron Schonerer, the head of the new movement, says:--

"His last theatrical stroke of organizing secessions, ten thousand at a time, from the Church of Rome, while naturally exasperating to his opponents, emphasizes his strength beyond previous belief."

The Roman Catholic Bishop of Linz said, at a recent church conference in Austria,--

"In open meetings and in the press our holy faith is attacked in the most violent manner; openly and secretly the people are solicited to desert our holy church."

Herr Wolff, a leader among German Austrians, with his entire family, was recently baptized a Protestant; and in consequence he is now denounced as "a servant of Satan," by the Catholic press, which is extremely bitter on the entire subject.

In a time of such shaking up there should be some with ears for the present truth, and any who have the opportunity should be prompt to use it in serving the King and his "brethren."

A VISIT TO THE HEAVENLY COURT.

--INVITATION TO THE SAINTS.--

Come, dear saints, and let us visit at the court of heavenly grace,
For Jehovah deigns a welcome to prepare.
He has bid us leave our earth-cares for the pleasures of his face,

And recruit in Heav'n's salubrious atmosphere.

He has spread a "feast of fat things" that will tempt our appetites.
O the daintiness and richness of his fare!
He will cheer our drooping spirits with the vintage that delights
Every honored guest his benefits to share.

R2476 : page 132

Let us lay aside our burdens, and our sorrows leave behind,
While we hasten to that glory-lighted scene;
Let us purge our hearts of evil, and put on the willing mind,
Lest our eyes be holden by a veil between.

Clad in spotless robes of righteousness, by faith received and kept,
We may safely pass stern Justice' sentry-post;
While our Guide-book, studied carefully, will make us all adept
In the customs and requirements of our Host.

By his grace brought nigh, and joying in his countenance of light,
We may greet the loving Father face to face;
We may learn the hidden mysteries of wisdom, love and might,
Proving the "exceeding riches" of his grace.

With his signet in our foreheads we may wander leisurely
Through the palace gardens, by the river Peace;
We may scale the heights of Happiness, and overlook the sea
Of Content, whose grateful murmurs never cease.

We may saunter through the orchards where the Spirit's fruits are ripe,
Plucking hope and love and kindness as we go;
And their fine, delicious flavors from our memories shall wipe
Every trace of bitterness and earthly woe.

We may change our weariness to vigor and perennial youth,
At the living fountains near the palace-door;
And with newborn energy and zeal explore the mines of truth,
Adding gem on gem of knowledge to our store.

And the feast of his providing! Who can tell, without a taste,
What shall charm our palates at that episode?
Come, dear saints, and visit long and often! Come with seemly haste!
For the King says "Welcome" to his high abode. --R. B. H.

===================

R2476 : page 132

"NOW IS CHRIST RISEN FROM THE DEAD."

--JUNE 11.--JOHN 20:11-20; 1 COR. 15:20.--

UNDER divine supervision most elaborate proofs are furnished us of the death of Jesus--even tho the disciples and friends saw no necessity for this particularity, and indeed would have regarded all such proofs of his death as so many contradictions of their hopes and so many proofs of their disappointment. But the death of Christ was an all-important event, and hence it was necessary, from the divine standpoint, that the proofs respecting it should be indubitable. Let us note some of these proofs:--

(1) His side was pierced with a spear, and from the wound flowed blood and water--a positive proof that death, dissolution, had taken place.--Jno. 19:34,35.

(2) The centurion who had charge of the execution undoubtedly was a man of large experience in such matters,. And the record is that he was convinced of our Lord's death, and so reported to Pilate, the governor. --Mark 15:39,44,45.

(3) The corpse was buried in Joseph's new tomb, which contained no other corpses, and hence there could be no question respecting the body of Christ and its burial.

(4) The chief priests, anxious to prevent any spread of the doctrine of Jesus, remembered his words respecting his resurrection; and, while they placed no confidence in the matter, judging Jesus' disciples by themselves they surmised that they would be tricky and attempt to steal away the corpse and to claim the resurrection of their Master in harmony with his previous declarations. As a precaution against thus they requested Pilate to seal the tomb and place a guard of Roman soldiers there; but Pilate refused to act officially in the matter, nevertheless giving them, as was probably customary, the privilege of hiring some of the soldiers as watchmen--much the same as anyone to-day can employ and pay a policeman for extra service as a watchman; thus the Pharisees appointed the watch and sealed the stone, and had full cognizance of Jesus' resurrection. --Matt. 27:62-66.

R2476 : page 133

(5) The friends of Jesus were fully convinced of his death, and wrapped his body in linen clothes, with spices. (John 19:40.) Apparently his declaration that he would rise from the dead on the third day was not appreciated by his followers until after he had risen. Their minds were intent upon the promise of the Kingdom; they were amazed at his arrest, conviction and crucifixion, and, it would seem, forgot for the time many of his precious words. Indeed, we are to remember that our Lord's teachings were almost wholly in parables and dark sayings, and they may have misinterpreted his reference to a resurrection. (Mark 4:13.) After his resurrection they remembered his words, and particularly after Pentecost--after they had received the holy Spirit, which, according to promise, brought to their memories the things which he had spoken unto them while he was with them.--John 14:26.

If it were well that the facts respecting our Lord's death should be clearly set forth as a part of the Gospel, it is well also that all of the Lord's people should fully recognize the fact of this death, and the necessity of it, and its value as the offset or corresponding price for the redemption of Adam, and indirectly the redemption of all those who were in Adam when the sentence of death came upon him,--all redeemed by the one sacrifice, offered once for all. Strange to say, very many Christian people speak of our Lord's death and of his resurrection, and yet really do not believe in either. To believe that our Lord arose from the dead on the third day is to believe that he was dead from the time of his crucifixion on Friday afternoon until the time of his resuscitation or resurrection, early on Sunday morning, the first day of the week. And if he "was dead" (Rev. 2:8) during that period (parts of three days) and did not rise from the dead until the morning of the third day, it means that our Lord Jesus was not in any sense alive during the interim, a period of about thirty-eight hours. It seems strange that it should ne necessary to emphasize a pont so emphatically and repeatedly set forth in the Scriptures. The necessity is twofold:--

(1) Because, through a false, unscriptural theory, many Christian people hold that there is no such thing as death;--that what appears to be death is merely a transformation to a larger degree of life;--that the real being cannot die, and that merely the body dies, and that so our Lord Jesus did not die for our sins, but merely shed off an outer covering of flesh.

(2) It is important to the true Christian's faith that the fact of our Lord's death be not only fully established by the statements of the Scriptures, but that the Christian's faith therein be fully and thoroughly grounded; because only those who realize that our Lord's death was for the time an extinction of his being can realize how his death was the payment of father Adam's penalty. Father Adam's penalty was death, extinction, and this penalty fell by inheritance upon all his posterity; "Christ died for our sins"--he suffered the death penalty for father Adam (and incidentally for all those who had come under the death sentence through Adam's transgression).

Nor should t be understood that the penalty upon father Adam was an extinction of life for merely thirty-eight hours: it was perpetual, the everlasting extinction of life and all the privileges of life he had received from his Creator. Our Lord's sacrifice--the death of the man Christ Jesus--was an everlasting death also, a death which fully off-set the penalty upon father Adam, and as Adam's substitute the man Jesus could never be released. The release of the man Jesus from the death penalty would be as impossible as the release of Adam himself without a substitute: for, as man's substitute, "the man Christ Jesus" took upon himself the entire penalty of Adam's transgression, and must bear to the full the death-curse which rested upon Adam and indirectly upon his race. Hence, faith grasps firmly the thought that our Lord Jesus did not take back man's ransom-price--did not take back the sacrifice for sins, the human nature--in his resurrection.

In order that he might offer this, the only proper and acceptable ransom for man, our Lord left the glory which he had with the Father, left the higher nature, and was "made flesh," "that he by the grace of God should taste death for every man." (John 1:14; Heb. 2:9.) If he could pay man's penalty by remaining dead thirty-eight hours, then man could have paid his own penalty by remaining dead thirty-eight hours, and there would have been no necessity for a sin-offering, a ransom-price, to be paid. Indeed, Adam would have overpaid his penalty thousands of times. But since the penalty was death in the absolute sense, unlimited by time; and since this penalty would never permit a restoration of life to Adam, therefore it was necessary that a ransom should be paid for Adam;--that another life should be substituted for Adam's life;--that another,

a perfect man, should die and remain dead everlastingly, that Adam and the race condemned in him might be released from death by a resurrection.

It was just this work, in harmony with the divine plan, that was accomplished by the man Christ Jesus, and finished in his death; and according to divine promise that ransom-sacrifice will never be abrogated, will never be taken back: and consequently all who are trusting in the merit of the great sacrifice of atonement may have full confidence that there will be a resurrection of the dead (of humanity), both of the just and the unjust; because Justice has been paid the full price, and because God has promised through the Gospel of Christ an opportunity for return to everlasting life, which shall eventually be offered to every member of Adam's race.--1 Tim. 2:6.

In view of these facts, how and why do we speak of the resurrection of Jesus as essential to man's salvation? We answer that neither we nor the Scriptures speak of the resurrection of Christ Jesus as a man. s his coming to our low estate of manhood was merely for the purpose of effecting our ransom, and as the taking back of manhood by a resurrection would undo the entire work of redemption, it is preposterous to think of our Lord's resurrection as a restoration to human nature.

Quite to the contrary, all the evidences of the Scriptures, rightly and carefully arranged before our minds, show conclusively that our Lord was resurrected a spirit-being--not only higher than man, but higher also than angels, archangels, principalities and powers, a partaker of the divine nature. As such he was indeed a "new creature," and not in any sense of the word did this imply his taking back our ransom price. The Scriptures declare that he was "put to death in the flesh, but quickened in the spirit"--a spirit-being and the Apostle Paul declares our Lord's resurrection of the Church which is his body. (Rom. 6:5.) He declared that we with him will constitute the first (chief) resurrection; and then he explains our resurrection, and that explanation, therefore, must be equally an explanation of our Lord's resurrection, for he is the Head, the Firstborn from the dead amongst many brethren: and the experience of the :brethren" in resurrection will only be a duplication of the experiences of their Lord. With this in mind, ley us note the Apostle's statement respecting the first resurrection and its operation upon the Church, assured that the same description, in general features at least, apply to our Lords; resurrection. He says, "Thus is the resurrection of the dead: It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."--1 Cor. 15:42-44; Phil. 3:10,11.

From this standpoint, and from no other, can the facts related in the Scriptures respecting our Lord's resurrection be harmonized with each other and with the object for which he came into the world and suffered death.

Our Lord's resurrected being was a direct gift from the Father, and not something which our Redeemer held over from a previous existence. When he left the glory of the spiritual condition and became the man Jesus, he had a right to life, under the divine law, because he had always fulfilled the conditions of life. In harmony with this the Scriptures assure us that his degradation from a higher nature to the human nature was not as a punishment, but of his own volition; not in obedience to a command of the Father, but in obedience to the will of the Father. As a man also he had a right to life, because the divine law guaranteed life to all who obeyed it; hence in no sense of the word was his human life forfeited. On the contrary, he gave it, he sacrificed it, he offered it, in harmony with the Father's plan, as man's ransom-price But there he lost all right to life: that was the very thing which he surrendered or "offered" on man's behalf. And having surrendered on man's behalf his rights to life he had no such rights remaining, and consequently could plead no right to a future life by a resurrection o that score--he had given his rights for Adam and his race.

But while the rights of our Lord were gone--paid to Justice as Adam's ransom, nevertheless the heavenly Father's power and right to re-create on a higher plane were in no sense of the word abridged. Justice might properly object to the re-creation of Jesus as a man, but would have no ground whatever for objecting to the creation of a new creature--of a nature higher and superior to all others of God's creatures--of the divine nature. And this is that the Apostle tells us did occur; after describing our Lords; humility and obedience to the Father unto death, even the death of the cross, the Apostle declares, "God hath highly exalted him and given him a name which is above very name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."--Phil. 2:9-11.

While it doth not yet appear what we shall be, when we are changed by a share in the first resurrection to the same divine nature, and while consequently it does not yet appear to us clearly what our Lord is in his very high exaltation, we can nevertheless appreciate the fact that amongst all who are honored with the title of sons of God upon the different planes or natures there is a measure of identity. Thus, for instance, our

R2477 : page 135

Lord, in his prehuman condition as Michael, the Logos, could be transferred to a lower condition, the human, and yet could preserve a good recollection and appreciation of his previous experiences, and did so, as the Scriptures relate. (John 8:58; 17:5,24.) And similarly it was possible for the perfect man Jesus, the image of God in flesh, to be so duplicated as a still higher image of God in the divine nature, "the express image of the Father's person," that his identity is absolutely assured. The Scriptures clearly indicate that our Lords; experiences as a man, and the lessons of patience and obedience and sympathy which he then learned, are present with him now as experiences, altho no longer flesh, but spirit of the highest order. Only from this standpoint can we rightly appreciate the various facts set forth in this lesson.

Woman's love and tenderness, specially endearing charms of the sex, are well illustrated in this lesson--in the coming of Jesus' female friends "very early in the morning," "while it was yet dark," and the :dawn." They came with no thought of the Lord's resurrection, but to embalm his body more elaborately than there had been time and opportunity for doing on the evening of his burial. They ad bee hindered from coming the previous day, because it was the Jewish Sabbath (the day now known as Saturday), the seventh day of the week. It does not appear that they all came together, but rather that Mary Magdalene was the first to arrive; but before her arrival there had been an earthquake, the keepers were affrighted, and fled to the chief priests. (Matt. 28:2,11-15.) Mary's perplexity respecting the events connected with the crucifixion was evidently intensified by the finding of the stone tolled away from the sepulcher, and full of the thought that the Lord's enemies were still pursuing him, and had even removed his body, she ran with haste to make the matter known to Peter and John, saying, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." Meantime the other women arrived, and sw the two angels, who explained to them that Jesus had risen as he had foretold, and they also returned to the city to report to the apostles. --Luke 24:2-10.

Peter and John were immediately interested by Mary's narrative, and hastened to the sepulcher; John, the younger and more active one, arriving there first, looked in and saw the place vacant, and the linen clothes lying; but Peter, the courageous, coming up, was the first to enter the sepulcher. Now they began to think of he words which our Lord had spoken respecting his resurrection to he third day, and John tells us of himself that looking at these evidences "he believed"--yet no doubt with much confusion of thought at first. The two disciples went to their home, but Mary remained at the sepulcher, weeping, and looking in she saw what Peter and John had not seen--two angels. They were doubtless there when Peter and John went into the sepulcher, but as we have heretofore seen from the Scriptural testimony, angels are invisible to human sight, except as a miracle may be performed. Such as a miracle was performed in this instance, and the two angels assumed human form and white raiment, and asked Mary why she wept. While she told them that she was weeping because some one had taken away the Lord's corpse, she heard as a footstep near her, and turning saw what she took to be the gardener, the keeper of Joseph's garden in which this tomb was.

R2478 : page 135

She did not recognize him as the Lord, but asked him if he had removed the body to tell her where, that she might take charge of it--her thought seeming to have been that Joseph was unwilling to have his tomb cumbered longer, and had therefore ordered that our Lord's body be removed, and that probably the gardener had attended to the matter.

It will be noticed in this case, and in the various instances of our Lord's appearances after his resurrection, that his nearest and dearest friends did not recognize him. He appeared in various forms and under varying circumstances. He spoke to them only briefly on each occasion, and during the forty days of his presence from the time of his resurrection to the time of his ascension was seen of his disciples only as a few times, and all of his conversations together probably did not occupy over an hour. These appearances, nevertheless, were for the purpose of teaching them very important lessons. (1) They were to recognize the fact that he was no longer dead, but alive. (2) That he was no longer the man Jesus, and subject to human limitations as before his crucifixion, but with the same loving disposition and characteristics was to as a "new creature," not subject to earthly conditions and limitations --able, as the angels, to appear and to disappear, to go and come like the wind, as he himself had explained that all "born of the spirit" in resurrection can do.--John 3:8.

In this view of the matter we are not surprised that Mary did not know her Lord until he revealed himself by speaking her name in as a familiar manner. Then how quickly her faith surmounted every obstacle; with as a woman's intuition she stopped not to inquire why there were no marks of the mails in his hands and in his feet but crying, "Master!" she clasped him by the feet with as a fervency that meant, Now that I have found you again I will not let go of you! Her love, her devotion, her persistence, gained for Mary the great honor of being the first to whom the Lord revealed himself after his resurrection. She had been forgiven much, and she loved much, and our Lord manifested his appreciation

R2478 : page 136

of her devotion. Nevertheless, he must tell her that she was neglecting a great privilege and as a great duty, for under divine providence it had fallen to her to be the first to announce to the disciples positively that the Lord was alive again. Instead of holding the Lord tightly by the feet, and thinking never to leave him, she should rather gladly become the servant both of the Lord and the apostles, and carry the good tidings.

And this in substance is what our Lord said to her. Our common translation "Touch me not," is faulty: the passage should rather be rendered,--Cling not to me, but go to my brethren, and say to them that I have not ascended to my Father, but that I am to ascend to my Father and your Father, to my God and to your God. Announce to them the fact of my resurrection, and that I will be with them awhile before I go to the Father: thus you will do as a work of preparing them for my subsequent manifestations. And having the true love which manifests itself in obedience, Mary immediately undertook the mission assigned her. According to Matthew's account (28:1,9) "the other Mary" must have been near by, and have come forward by this time, and received as a commission with Mary Magdalene to tell the disciples.

We will not stop to call special attention to the words of our Lord, in which he declares that our heavenly Father is his heavenly Father, and our God his God, for the expression is simple enough for all unprejudiced minds. We pass on to notice that the second appearance of our Lord was in the afternoon of the same day, toward evening, when he overtook two of the disciples going to Emmaus, as a suburban village: one of these was Cleopas, and the other evidently was Simon

Peter.--Luke 24:13-32,34.

The third appearance was in the evening of the same day. While Simon and Cleopas (who immediately returned to Jerusalem to tell the disciples) were relating their experiences Jesus himself appeared in their midst. The disciples were nervous from the experiences of the preceding days, and were fearful of what the rulers of the Jews would do against them as the followers of Jesus, and were together in conference, "the doors being shut,"--barred and bolted, we may reasonably suppose. What could be more astonishing to them than that as a stranger should appear in their midst? And altho he said, "Peace be unto you," no wonder they were affrighted. They thought of this as the manifestation of an angel in their midst, for who but as a spirit being could appear while the doors were shut? They had not yet learned the lesson that our Lord, in his resurrection, was a spirit being and no longer a human being, and that like the angels he now had power to appear and disappear--to assume a human body with clothing, etc., and to dissipate the same at will. This lesson they must learn, and must needs be taught it by practical illustrations. Simon, who had been at Emmaus, and who had noted how the Lord vanished out of their sight as soon as they recognized him, would undoubtedly be prepared, better than the others, for this miraculous appearance while the doors were shut. He would know that he one who could disappear and vanish out of their sight at Emmaus would similarly have power to appear in any place.

Our Lord's interview was not a lengthy one; it was a first lesson, and the disciple would get the more good of it by reflection after he would leave them. He wished them, however, to be at ease in his presence, and to now that they were not seeing a spirit being, for, as he explained, "a spirit hath not flesh and bones." What they saw was not spirit, but matter. This does not mean that our Lord was not a spirit being at this time, as is clearly set forth by other Scriptures (1 Pet. 3:18; 2 Cor. 3:17; Phil. 3:21): it merely means what it says, namely, that what they saw was not spirit, and hence that they had no cause for affright.

In our Lord's appearance to the Marys and on the way to Emmaus there is no suggestion that he appeared in a body scarred with the marks of the nails. Can we suppose that Mary would have clasped him by the feet and not have noticed the great wounds made by the nails? Can we suppose that the two gong to Emmaus, and looking curiously at their companion, asking hi, if he were a stranger to those parts, would to have noticed if his hands and his feet had great wounds in them? The evidence, therefore, seems conclusive that in neither of these manifestations did our Lord appear in bodies bearing wounds and thus resembling his crucified form. But now, at this third showing wishing to emphasize the identity of his risen self with the crucified one, he appeared to his followers in a form exactly like the one that was crucified, and showed them the spearmarks in his side and the nail-prints in his hands and feet. And while they still wondered and feared that what they saw was merely an apparition, he asked them to give him food, and ate some fish and honeycomb in their sight.--Luke 24:39-43.

Nothing in this implies of necessity that the flesh which they saw was the identical flesh which had hung on the cross. On the contrary that flesh, like all other flesh, was subject to the laws of nature and could not have been brought into the room while the doors were shut, nor subsequently caused to vanish out of it. The body of flesh which our Lord displayed to the disciples, was evidently created, and its clothing as well, in their presence, and dissolved when he vanished from their sight after the interview. Such powers are beyond human comprehension, but quite within the range of divine power.

R2478 : page 137

What became of the body of flesh that was crucified, and that laid in Joseph's tomb, and that disappeared therefrom, we are not told, except that the Apostle and Prophet declare that, "His flesh saw no corruption." (Acts 2:31; Psa. 16:10.) We incline to the opinion that the flesh, which was man;'s ransom-price, will never see corruption, but that it will be preserved by divine power as an everlasting testimony of the grace of God and of our Lord Jesus Christ in man's redemption, and will thus be a witness and a testimony to the divine love throughout eternity. Where God may have that body in preservation we know not. He who could hide the body of Moses, who was only a type, surely could hide the body of his Son--the antitypical redemption price.--Jude 9.

These various appearances of our Lord under peculiar circumstances were continued at long intervals during the forty days. Apparently he appeared in all some four or five times after the appearance above noted, which were on the day of his resurrection, and the Apostle Paul assures us that at the time he wrote his Epistle to the Corinthians over two hundred and fifty witnesses of our Lord's resurrection were still living, and this epistle was written about twenty-four years after the crucifixion. When we remember how close a reasoner the Apostle Paul was, and how logical were all his conclusions, we may rest assured that he did not receive this testimony respecting our Lord's resurrection upon any slight evidence, but had full confirmation of it. Moreover, he attests as a witness to the resurrection himself, saying, "Last of all he was seen of me also, as of one born before due time."--1 Cor. 15:6-8.

The Apostle Paul did not see Jesus under a vail of flesh, as he appeared to the others before the spirit dispensation began. To Paul he manifested himself in the glory of this spirit being, "shining above the brightness of the sun at noonday." The effect, as is well

R2479 : page 137

known, was disastrous to the eyes of the Apostle, because, altho he saw the Lord as one born before the time, yet not having been thus born himself by a resurrection change to the newness of nature, the sight was a calamity to his flesh.

It surely is a great relief to us to understand correctly respecting our dear Redeemer's resurrection, for several reasons:--

(1) It permits us to see how he arose without taking back our ransom price.

(2) It shows us that, altho, in obedience to the Father's arrangement, he willingly and gladly left a higher condition in order to be made flesh and to give a ransom, nevertheless he has not been permitted to be a loser to all eternity by this arrangement--he is not hampered by the lower or fleshly organism, but has, in his resurrection, attained to the highest form of spirit nature, the divine nature.

(3) It is a comfort to us to know that he does not bear now, in glory, the scars of the thorns, the spear and the nails; nor any of the evidences of the things which he suffered on our behalf: but instead his is an "excellent glory"--"the express image of the Father's person."--Heb. 1:3.

(4) It comforts us also to know that the Church, the body of Christ, will not to all eternity bear the marks of imperfection, the blemishes of sin, nor the marks of the wounds endured for righteousness' sake. No, the promise to the Church is the same as the promise to her Lord, that in the resurrection the Father will give (not the body that died, with wounds and imperfections, but) "a body as it hath pleased him," a glorious body, a likeness of the Lord. "We shall be like him, for we shall see him as he is"--not as he was.--1 Cor. 15:38; Phil 3:21; 1 John 3:2.

===================

R2479 : page 137

THE NEW LIFE IN CHRIST.

--JUNE 18.--COL. 3:1-15.--

"Let the peace of God rule in your hearts."

FOLLOWING our consideration of our Lord's death and resurrection, it is appropriate that we apply to ourselves the two-fold lesson therein taught:--

(1) The lesson of man's depravity through the

fall and his consequent need of a redemption and restitution. As we have seen, the death of Christ was man's ransom-price, and the resurrection of Christ was God's attestation of the acceptableness of the sin-offering, and preparing of the way for the blessing of mankind by raising up to superhuman life, divine glory and power, the Redeemer,--constituting him "Lord of all," and thus fitting him for the great work of blessing Adam and his family in due time--after the establishment of his Millennial Kingdom.

(2) We should note God's purpose to select from mankind a "little flock" on whom to confer Kingdom power in due time, making them his representatives and agents in the work of blessing the world of mankind with all the favors secured by the ransom sacrifice. The Scriptures show us that this plan or purpose of God was foreknown, forearranged, by him before the foundation of the world. They show us also that in the divine purpose our Lord Jesus was the Head, the First, the principal One, the Lord of this little flock, and that God's dealings with him and the method by which he was prepared for his present high position were an illustration of the method by which his Church is to be prepared for joint-heirship with him in his Kingdom.--Eph. 1:3,4, 4:15; Col. 1:18; 1 Pet. 1:20.

R2479 : page 138

It is with this latter feature or lesson that we now have to do. In the Scripture under consideration the Apostle is addressing, nor mankind in general,--not even believers in general,--but a specific class, namely, "the saints and faithful brethren in Christ." (Col. 1:2.) He is addressing, therefore, those who have taken the two steps of grace:--(1) The step of justification from Adamic sin and death to reconciliation with the Father through faith in the atonement accomplished by his dear Son. (2) Having thus been justified reckonedly, or by faith, lifted out of the condition of sin and condemnation, these, according to the Lords; invitation, have consecrated themselves in the fullest sense and degree to the Lord for obedience and service "even unto death."

This full consecration of every talent and power and opportunity is Scripturally called death--because the will has died, self-will has gone, and the Lord's will has been accepted in it stead. And since the will is the real ego, the real person, the thought is that the old ego, will or person has died, and that the new creature, having no will of his own, but being wholly under subjection to the divine will as expressed in Christ, who is the Head of this body, has come into control. Let us not lose the thought-picture here conveyed. We are not new individuals or persons, for it was individually and personally that we ceased to be when we gave ourselves over by full consecration to the Lord: our new condition is that of members or parts of the larger corporation or body of which our Lord Jesus is the Head. Whoever has a will of his own is properly to be considered an individual; but whoever has dropped his own will, and accepted instead of it the will of another, has creased or figuratively has died as an individual. And this is the picture which the Apostle presents in this and in various other presentations of this subject. For instance, in 1 Corinthians 12 the same writer declares that the entire Christ is not in the members but in the Head. To whatever extent, then, the Lord's people have fully consecrated themselves to him as members of the body of Christ, they should be in absolute subjection to the will of God in Christ; and so far as their own wills are concerned they should have none, but in that respect should be "dad."

This is the Apostle's thought in this lesson; but he carries it further, saying that as our own wills, ambitions, aims and hopes were consecrated and reckoned dead, so we should reckon ourselves as members of the Christ, risen from the dead: new creatures, possessed and controlled buy the new will, the mind of Christ. It is this class that the Apostle addresses, and from this standpoint that he declares, "If ye then be risen with Christ, seek those things which are above, where Christ is seated at the right hand of God."

The thought is that all of this class have, as justified earthly beings, desiring and hoping to attain jointheirship with Christ in his Kingdom, been taught of God and inspired by the exceeding great and precious promises of his Word to come to this position of self-consecration. We are to note how our Lord Jesus laid down his earthly life, and was by the Father exalted to a heavenly condition and the right hand of power, --as a criterion for our course as followers in his footsteps. We are to remember continually that joint-heirship with the Lord in that spiritual condition and in his heavenly power and Kingdom are the hopes set before the Church of this age, and we are to "seek those things"--"seek" chiefly the Kingdom of God"--seek to make our calling and election sure to participation with our Lord in the Kingdom honors and glories to which he already has attained as a reward for his faithful sacrifice.--Verse 1; Matt. 6:33; Rom. 2:7; 2 Pet. 1:10.

The Apostle wishes us to understand how we are to "seek" those things. We are not merely to seek them in prayer, altho prayer is an excellent aid in the seeking. We are to seek them by setting our affections on those things, and by lifting our affections from earthly things.

Comparatively few realize to what extent we have the forming of our own characters--to what extent our minds, our affections, are gardens, in which we may plant either the thorns and thistles of sin, or plant the merely moral and practical qualities corresponding to the useful vegetables, or plant those seeds which will produce the fragrant and beautiful flowers which more particularly would represent the heavenly and spiritual graces. That which a man soweth he shall also reap in kind, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the Kingdom etc., Must plant or set out in his mind, in his affections, those qualities and grace which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light." --Col. 1:12.

Thus the Lord throws upon all those whom he calls to this "high calling," this "heavenly calling," and who accept the call and covenant thereunder, the responsibility of their success or failure in attaining it. Through his Word he tells of their own natural weaknesses and imperfections, and shows them how he has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer: he shows them also what re the fruits and

R2480 : page 139

graces of the spirit which they must possess, in heart at least, if they would be joint-heirs with Christ: he shows them also in the Redeemer's life as well as in his teachings the copy which all must follow who would reach the same glorious station and be his joint-heirs. We might look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel over-awed thereby; rather, however, we should view it from the standpoint of divine grace, and consider what a blessed privilege has been granted us, not only of being transformed by the renewing of our minds, that we might come more and more to know and to strive for the good, acceptable and prefect will of God, but in addition to all this God has set before us the grandest reward imaginable for the doing of that which is merely our duty and reasonable service--the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.--2 Pet. 1:3,4.

There is a natural attraction to earthly things for all mankind: even tho the earthly things, during the reign of evil, be blemished and in many respects distasteful to those who have learned to love righteousness and hate iniquity, there is nevertheless still a strong attraction to the marred and blemished earthly things. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whither. The Christian, therefore, who would keep his heart in the love of God must not only keep planting out or setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

As the Apostle intimates, our new life is not manifest to all, nor upon all occasions; it is a life of new desire, new aims, new aspirations,--which the world can neither see nor fully appreciate, tho it see some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and even ourselves may at times be somewhat perplexed respecting the rapidity and strength of its growth, and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavors to follow the new will of Christ, is hidden thus in Christ and in the Father.

It is in harmony wit this thought that the Apostle Paul declared in one place that neither the world nor the brethren were capable of judging him--that only the Lord, who could read the heart and know all the conditions and testings an weaknesses to be striven against, could properly judge him. He even declares, "Yea, I judge not mine own self." (Rom. 14:4; 1 Cor. 4:3; Jas. 4:12.) It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves under similar circumstances. We should simply press along day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things, and our lives thus hid with Christ in God, we need fear no evil, present or future. Fr the Lord, will be with us and bless us and keep us from falling and ultimately present us blameless.--Psa. 23:4; Jude 24; Col. 1:22.

This condition of things is to last throughout the entire Gospel age, and is to apply to all the members of the body of Christ. All are to be dead to the world and all are to have their ambitions and hopes or life hidden with Christ in God. As the Father has done for our Lord, so he wills of or all those who are truly untied to him; and the time for bringing these blessings to the Church is, the Apostle states, at the second coming of the Lord. Then the Lord's people will n longer be misunderstood by each other nor by the world; then the faithful will all appear with the master in glory, and then will begin the work of blessing all the families of the earth with a knowledge of the truth and with an opportunity for full restitution to all that was lost in Adam.

Having thus set forth the proper course of the Church in the line of aspirations, hopes, etc., the Apostle turns to the other side of the question, and gives us particular and explicit directions how we should proceed to carry out our consecration vow of deadness to earthly things and life only toward the heavenly things. It will be noticed that he does not counsel retirement from the world and its busy cares to cloisters, monasteries or nunneries, but taking the Lord's consecrated people where they may be, he advises respecting the methods by which they can best accomplish the desired results of mortifying of deadening their appetites, desires, etc., which are rooted and grounded in their fallen flesh or earthly nature. He mentions these besetments, commencing with the more gross and ending with the most subtle.

Fornication was very prevalent in the Apostle's day, and he would have the saints recognize this gross, prominent evil, and then in connection with it notice others which they might be much mor likely to overlook. First of these in order is "uncleanness." What a searching thought is in that word! It means anything that is not pure, not chaste, not holy not clean. If a good many of the saints might feel that it was useless to mention to them so gross an evil as fornication, they would be forced to admit that in their imperfect condition they required guarding, counseling,

R2480 : page 140

on the score of "uncleanness." This reminds us of our Lord's words to the disciples on the night before his crucifixion. He said to Peter, when proposing to wash his feet, "Ye are clean, but not all." So the saints consecrated to the Lord are clean of heart, pure of heart; yet they re not all clean--the members which touch the earth, their sensibilities and passions which come in contact with the defiled human nature, need cleansing, need "washing with water through the Word." All filth, all uncleanness, every "spot and wrinkle," needs attention, and the "precious blood: is the antidote for every stain.--Eph. 5:25-27.

"Inordinate affection" is one of the things mentioned as needing attention and correction but the saints: this signifies earthly or animal passions. The saints are to mortify these, that is, to deaden them--not only to seek not to cultivate, not to enliven, not to arouse, such passions either in themselves or in others, but on the contrary they are to seek to deaden these as well as to cultivate the higher and nobler joys and sentiments. The deadening or mortifying of these, and the self-denial according to the flesh thus implied, is a part of the antitypical fasting in which all of the Lord's people should seek to engage, each according to his zeal, opportunities and possibilities.

"Evil concupiscence" (or, in more modern language, desires for forbidden things) is a step higher in the Apostle's list of evil tendencies that should be rooted out and mortified, deadened. It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord's ban: in addition to this we are to root out of our hearts every longing, every desire for every thing not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts, of many who have named the name of Christ! Many who fail to note this point, who fail to follow the Apostle's admonition, find themselves continually beset by temptations, because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned,--desiring that they might have them, if only they were not forbidden. Under such conditions comparatively little progress can be made in the higher life. The Apostle would set before us the proper course to be pursued, if we would win the great prize, --namely, the high standard of bringing the very thoughts, wishes, desire, of our hearts into full conformity to the perfect will of God: and only those who do so are properly making progress, running the race set before us in the Gospel.--2 Cor. 10:5.

The Apostle concludes his list of things against which the "new creature" must war to the death by naming covetousness," and declaring it a species of idolatry. In other words, if the hearts of the Lord's people are running after any earthly thing)even if it be not an evil thing of itself_, if they are centering their affections upon even good things of an earthly kind, and are neglecting to set their affections upon the heavenly things, they are failing to run the race successfully. This is amongst the most seductive trials of the Lord's people. Some will set their affections upon a wife or a husband, or upon parents or children, or upon a good name before the public, to such an extent that when testings come as to whether or not they love these more than they love the Lord, their conduct proves that they have given to these earthly good things a degree of love beyond that they accorded to the Lord.

Frequently the Lord's people do not at the time realize that this is the case. They love the Lord, and they love their families and friends, and a good name, which is to be preferred to great riches; and they do not realize that they love the Lord less than they love these other things. The Lord, however, will test everyone whom he will receive to the high calling along just these lines; he declares in advance that whoever loves father, mother, children or any other thing more than him is not worthy of him--not worthy to be counted as a member of the body of the Christ in glory, --the overcoming Church. The overcomers must all be proven to be such as would sacrifice every other thing for the Lord; such as would sacrifice the love and fellowship and approval, if necessary, of every other being, in order to retain the love and favor of the Lord. We believe that this test is coming daily closer and closer to the Lord's consecrated people, and it behooves everyone of us to remember that this is one of the elements of our trial, and to set our affections on the heavenly things accordingly, and to mortify or deaden all such affections toward earthly beings and things as would bring these into competition with our

R2481 : page 140

Lord in our affections, service. etc.

The Apostle sums up this list of evils to be deadened by saying that it is in the seeking o these earthly things, because of such things growing in their hearts, that the Lord's wrath is to come "on the children of disobedience." Are they the wicked the worldly, the unregenerate? No, none of these; for they are to ;children" at all. The reference evidently is to those who have become children of God by his legitimate arrangement of (1) justification and (2) sanctification through faith in Christ. He is referring to those who are of the class "called to be saints," but who fail to make sure their calling and election to jointheirship with the Lord, as members of the kingdom "little flock." He refers to those who do not properly set their affections

R2481 : page 141

on heavenly things, but allow their affections to centre chiefly in earthly things. He refers to the "great company" who, because of loving father or mother, houses or lands, or something else, to such an extent that they fail to keep their covenant of sacrifice, will be accounted unworthy of a share in the Kingdom, and instead will be subjected to the great time of trouble --"the day of wrath."--1 Cor. 3:15; Rev. 7:9-15.

This does not signify, however, that such persons have become exceedingly corrupt in their lives, but merely that they are continuing in the course of life in which they were before making their covenant to the Lord. This is clearly expressed in the seventh verse of our lesson.

Coming down to a particularization of the change which should take place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted, and, so far as possible, accomplished; namely, the putting away of all the following--anger, wrath, malice, evil-speaking, impurity of language, and falsehood in its every form. At first thought such correction of life might seem to be unnecessary to mention as being too coarse and entirely opposed to every true Christian principle; but as we scrutinize the matter we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have' become "new creature in Christ.' What is more common with Christian people than to become angry? How many there are who have named the name of Christ who have malicious or at least unkind thoughts respecting others, and who harbor these, and sometimes permit them to influence their conduct! How many there are who indulge in evil speaking, that is, slander (here translated "blasphemy")! This is often done in such a manner as not only to deceive the hearer, but also to deceive the speaker as respects his real intention in speaking of others discreditably, unkindly.

What a wonderful world this would be if all the evil or impure language were avoided! Every Christian should see to it that henceforth every word which proceeds from his mouth shall be such as will minister grace to the hearers--such words as wills only good and be edifying. Finally, how much need there is, not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another--without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful, otherwise it would lad into trouble continually. If the unloving, ungenerous, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges first, the purifying of the heart, and then general candor.

These corrections of life are urged as the reasonable and proper outcome of our transformation from the Adamic and fallen nature, reckoned dead, to the new nature of Christ, of whose "body" we have become reckonedly members, controlled and renewed in knowledge through our new Head, Christ Jesus.

And the Apostle then shows that in this new condition, as members of the body of Christ, we are to remember that previous differences of man are ignored, for whoever is accepted of the Lord as a member of his body is a fellow-member with every other member thus accepted,--whether, according to the flesh, they were Greek or Jew, circumcised or uncircumcised, Barbarian or Scythian, bondman or freeman; because all who come into Christ are reckoned dead to their previous condition, and alive to the new conditions which are life for all. Thus, a slave being set free is dead to his former slavery, and may figuratively be said to have started on a new life. Thus also a citizen may renounce his allegiance to the land of his birth and may swear allegiance to another country, and become a citizen of it, and thus be reckoned as dead to the nation of which he was a citizen by birth, and to have become alive as a citizen of the new nation to which he has been adopted. Thus it is with all those who re in Christ: they may have been Welshman or Spaniards, Britons or Gauls, blacks or whites, Indians or Malays, but as soon as they are accepted of the Lord as new creature through faith and consecration they are to reckon themsevles dead to all their former relationships and obligations, and as having come into new conditions as citizens of the Heavenly Kingdom, and reckonedly heirs of God, joint-heirs with Jesus Christ.

This does not mean, however, that the white man will become a black man, nor the black man a white man; it does not mean, necessarily, a change of language either, nor a revolution in all the tastes and peculiarities wherewith one was born; nor does it mean a full release, according to the flesh, from obligations to the land of our birth, nor imply that we should not be subject to the powers that be, except as their demands might conflict with the positive commands of our King; nor does it imply an ignoring of the differences of sex and the proprieties which belong to each sex, and which, according to the Scriptures, are to be continued and preserved during this age. It does imply, however, that in thinking of each other as new creatures in Christ Jesus. All are to be considered as on a common plane or level--none are to be disesteemed as "brethren" because of color, speech or sex.

With this thought before our minds,--of the oneness

R2481 : page 142

and equality of those who have been accepted into the body of Christ, the Apostle urges upon out attention the necessity, not only of putting off the evil dispositions of our fallen flesh, but the necessity also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus. He specifies these: (1) Bowels of mercies, or, in more modern language, compassionate sentiments; a disposition toward largeness and generosity of heart toward everybody and everything--toward the saints, toward our neighbors and friends and relatives, toward our enemies, and toward the brute creation. Amplifying, he continues, showing that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, headiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with each other's peculiarities of temperament and disposition, freely forgiving one another, if there be cause of offence found in each other--learning the meanwhile to correct ourslves, as we see our own blemishes more or less mirrored in others. Ad the standard for all this course of conduct is found in the Lord's course toward us, for he surely has been generous, kind, forbearing and forgiving.

The Apostle wishes us to notice that he is not attempting a reformation of the world along these lines, but merely a transformation of those how have entered into a special covenant with the Lord, namely, the Church: "the elect of God, holy and beloved." Nevertheless, all whoa re thus covenanted to the Lord, and hope to make their calling and election sure to membership in the glorified Church, will not only seek to have these fruits of the spirt in their own lives, but will seek also to cultivate the same a they may have opportunity in their friends and neighbors: above all will such seek to exercise such a good influence upon their own families--that as their children receive from them, as parents, the natural life and the necessary instructions and start therein, they may also if possible receive from them their start in the new life, and the necessary instructions and equipment for the same.]

But the Apostle, as the mouthpiece of the holy Spirit, is a thorough instructor: not only does he tell us what dis-graces to put off and what graces to put on, but viewing the Lord's body arrayed in these glorious qualities of heart,--compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness, -he adds, "And above all these put on love, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds and holds in place the folds of the robe of Christ's righteousness, with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be matters of courtesy merely, or matters of policy merely, but however much they might partake of these qualities at the beginning, the wearers will not be perfected in heart, not be fit of the kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love--love for the Lord, love for righteousness, love for the "brethren," ad sympathetic love for the whole groaning creation. Love is indeed the bond of perfectness, the very spirit of the Lord.

How forceful in its place is the last verse of this lesson, "And let the peace of God rule in your hearts, to the which also ye are called in one body [one corporation, one Church--the body of Christ], and be ye thankful." Not until God's people have reached some measure of what the Apostle has here outlined can they know experimentally the blessedness of having divine peace rule in their hearts and lives, controlling their relationship with every member of the body of Christ under the bond of love, and producing more and more in them the spirit of gratitude and thankfulness to God, for mercies and blessings enjoyed. Ad sch gratitude will find its natural and proper outlet in endeavors to serve the Lord: endeavors which the Lord will be sure to accept form such hearts, reckoned holy and acceptable through Christ Jesus, the head and Redeemer.

===================

R2482 : page 143

INTERESTING LETTERS.

DEAR BROTHER IN THE LORD:--It is with pleasure that I report an increased sign of interest in the truth by some more of the Lord's people. Since the loss of our dear brother Nicholson (who will doubtless be profitable for the truth wherever he may settle in the States) we have unmistakably entered a new era in our Christian history. At the point of his leaving and for a few weeks later the lowest ebb of the tide was reached; but at the darkest hour of future prospect, a revival of interest set in which has increased steadily. Our work is altogether in the interest of the "household of faith"--seeking to be used of the Chief Reaper in supplying the present truth. The interest is marked in the saints who, realizing the great need of separation from what tends to compromise with Christendom and having a desire to be of the sanctuary class, follow the Lord outside the camp.

Our Dawn Circle (every Tuesday evening) is exceptionally successful compared with the past year, and the work on Sunday is at last bearing fruit. All the helpers are in our midst, and all who speak the truth are known to be sound in the faith. Thus we are able to avoid the inevitable consequences of the warning of Scripture, "Sow not the field with mingled seed." As far as lies in our power the truth (unadulterated) is proclaimed.

Some years ago I wrote you upon the seeming discrepancy of the 400 and 430 years of the Israelites' sojourning and afflictions, and since have come across what is a very helpful solution of the matter, and a further indication of the reliableness of the Bible dates.

GENESIS 15:13-18.

This distinction between affliction and the bondage of the Israelites (the former including the latter, but not confined to it) throws light upon the difficulty which is often experienced respecting the period of 400 years here mentioned. The actual bondage in Egypt was of comparatively short duration (one-half of 430 years); but the affliction of the seed of Abraham commenced in his son, Isaac. The interval between Isaac's birth and the Exodus was 405 years; and if we place the predicted affliction of the seed to commence in Isaac's 5th year, when he would begin to feel the effects of Ishmael's mockery, we then have the afflictions enduring 400 years, and including in the last period of it the bondage. What is said (Exod. 12:40) about the sojourning of the people 430 years before the Exodus presents no difficulty in the way of this solution, but rather confirms it; because it is evident from Gal. 3:17, that this period of 430 years is to be reckoned from the giving of the promise to Abraham, which was first done 25 years before the birth of Isaac. This corresponds exactly, and was the whole period of sojourn, including the other two periods, which are more actually characterized as, first, the period of affliction, and finally, the period of actual slavery.

I remain, Yours in the Kingdom hope,
JAMES HAY,--England.

DEAR BROTHER RUSSELL:--Inclosed is a draft for __________dollars which I wish to deposit in the Tract Fund for its use as a loan. It is the earnings of the past two years above my daily necessities. I gathered it with the thought of giving the interest for the Tract Fund, and later the principal. I do not need it; and, judging from the past, I will not need it. The Lord has always provided ways and means to enable me to earn all things needful in the past, and since he has permitted me to come into the wonderful light and knowledge of the present truth, I can trust him much more fully, for I understand his ways better. I did think of donating it entirely, but as I am not quite clear in regard to the difference between tempting and trusting, I will wait until I have more knowledge; meanwhile the Society can use it as its own. It is but little to help others into the knowledge of our dear Lord's plans, but it is all he has given me, and the only way I can find now to serve, outside of sending out tracts.

Some of the people of the world seem to like to hear the truth, and so long as they do, is it not best to tell them of God's wonderful provision for all that will obey him? I have wondered what was best to do when they do not work on what they hear, and yet come where they will hear more. They do not seem to be worse since they learned that God does not intend to roast them forever. Eagerly we look forward to the time when the blind eyes and deaf ears shall be opened.

It is such a wonderful joy to know the Lord's ways. I thought when I first read the DAWNS that I was full of joy (and so I was: all I could hold), but that was three years ago, and I have learned so much since of heart culture and head knowledge that my heart is singing all the time. When in the M.E. Church, I never was at rest; everything seemed mixed and hazy. I was never sure of anything, except a desire to know the Lord. No one could tell me why it was necessary for Christ to die, or how to present my body a living sacrifice, or how to keep the first commandment. Now an understanding of God's character enables me to keep the first commandment; now my eyes are opened, and the way seems easy. It is so easy that I am fearful that I may lack in some way and be blind to it, for I see so many warnings in the Word; yet while the Word teaches that the heart is very deceitful, I know that I love the Lord and his ways above

all things. Yours in our dear Redeemer's name,
MARY SHAFFER,--Pennsylvania.

DEAR BROTHER:--I am waiting here for the afternoon train to D__________. Five meetings have been held here, in the opera house, all of which were unusually well attended. Brother Fairbrother advertised the meetings most thoroughly, having notices in the papers for two weeks, beside having sent 75 or 80 invitation cards to persons who purchased DAWNS from Brother Kent. The results were very satisfactory--from the standpoint of numbers at least. The two largest meetings were those of Sunday afternoon and evening. I judge that about 100 persons attended the former and between 200 and 300 the latter. The Baptist minister attended the Saturday evening meeting (when we presented the Plan of the Ages) and was so pleased that he closed his church Sunday evening, so that himself and congregation could go to the opera house to hear a discourse on "How God can be just and the justifier of him which believeth on Jesus."

The people took tracts quite freely, and a goodly number ordered sample TOWERS.

With much love, Yours in Christ, FRANK DRAPER.

MY DEAR BROTHER RUSSELL:--I thank God that he offered me the opportunity of reading MILLENNIAL DAWN. Never in all my life of Scripture reading have

I found so much comfort and peace. Thanks to his holy and righteous name, I do not see as I used to see, since I have been led into the glorious light! I love God better; I love my fellow man better. No more fears are haunting my mind of a life of eternal misery in the future. To acknowledge that I have lived a long time in total darkness, is but mildly expressing my extreme blindness pertaining to God's plan. Now the mystery is solved. I have often wondered, and asked the question, What will become of those millions of souls who have died in innocent ignorance of the plan of salvation? and received the answer, My brother, they must live forever and ever in a flame of fire, which God has prepared for all who do not become Christians before they depart out of this life. Oh! to think that I ever charged such atrocities to One who has created and cared for me, pains my heart sorely. But glorious light fell athwart my gloomy pathway, and I read in beautiful lines--

"Good will to men; blest echoes that thrill
His first-fruits with rapture grand--
Shall be to all, when, on Zion's hill,
The Bridegroom and bride shall stand."

W. M. P. DEVINE,--Ind. Ter.

DEAR MR. RUSSELL:--The undersigned, ex-captain of the Salvation Army, has recently, on account of the light God has sent him through your work, M. DAWN, left said organization.

I have read VOLS. I. and II. twice, and have just received VOL. III. God has, through furnishing me with this volume, plainly shown his will in regard to me; I recognize his voice. Glory be to his name! Even before I received the truth I was fully consecrated to the Lord's service, and am determined, by God's gracious help, to spread further the great light he in his wonderful graciousness has counted me worthy to receive. Should be very grateful to you for some advice on how to act in the matter. Could no doubt get a situation in some worldly business, but, as I have said, being consecrated to the Lord's service, and believing that God has work for me to do, I much prefer to turn my talents into the service of our King.

I am twenty-five years of age, have no worldly possessions, can only speak or read Swedish. If you so desire, I shall be very glad to go into the colporteur work here in Sweden; but if you think I could do more good in any other country, I have no objection to go anywhere you may suggest.

Yours, devoted and grateful,
AUGUST LUNDBORG,--Sweden.

DEAR BROTHER RUSSELL:--Please find draft for One Thousand Dollars, a thank-offering to the Lord for his many blessings given to me. Please use it in the harvest work, and, if you think best, I would be pleased to have you use it to assist in defraying the expense of the "Volunteer" service, mentioned in the April 15th TOWER.

Please do not publish my name in the TOWER in connection with this. I am thankful that I can help a little in this way.

Your brother in Christ, __________, Wisconsin.

[The zeal of the Lord's dear people as "Volunteers" in the various departments of the King's service is very encouraging. Altho we have appropriated the name "Volunteers" specially to the public tract distribution now in progress, it is a fact that all who serve this harvest message in any capacity are really volunteers. The important financial part of the work is all volunteered--never begged, never urged, but always, as in the above case, done freely "as unto the Lord." The "Colporteur" service is similarly done by volunteers: and all these efforts are owned and blessed by the great Chief Reaper, we are sure.

The friends will be glad to know that the call for "Volunteers" for Sunday work amongst church-goers --circulating gratuitously the pamphlet, The Bible vs. Evolution--met with prompt and cordial responses from every direction. We send portions of each order in its turn and not all at once: and yet many orders are waiting for the pamphlets from the binderies. We have already sent out over 100,000 copies and are pushing the matter along as fast as possible: meantime fresh "Volunteers" are constantly reporting and the proposed half-million booklets may not be near enough; but if Providence so indicate, we are ready to issue more. The topic is apparently a very timely one, as many are in danger of "stumbling" on the subject of Evolution.--EDITOR.]

DEAR BROTHER RUSSELL:--You will be pleased to have a brief account of our first two Sundays' experience in distributing the Bible verses Evolution pamphlet. Last Sunday we served six churches, and to-day we served five. Six of the brethren and four of the sisters in the truth are in the "volunteer" ranks at present. We have still over two hundred churches to be served. The average distribution to a congregation thus far has been about 125 of the pamphlets; as we are now working chiefly on the outskirts of the city among the smaller churches.

The common people receive them gladly and often with hearty thanks. One lady this evening was so favorably impressed by a hasty scanning of its pages that she walked back and tendered twenty-five cents to the sister who handed it to her, but the money was politely declined.

Another, a gentleman, stepped to the light to examine

what it was that had been handed to him. In a moment he returned and said, "This is just what I have been seeking and did not know where to send for it; I am so glad to have it. Had I known you were outside to hand out these, I should have taken your supply inside and passed them out to our people." Others declared that we are certainly accomplishing a good work and wished us Godspeed. At one church, where we served this morning, the minister's sermon was on "Evolution," and he preached against that theory; our pamphlets at the door capped the climax.

I trust our effort will show for itself in the inquiries you will receive from here and requests for further reading matter along these lines.

We exercise great care in handing out the pamphlets so as not to pass them to any except such as we deem worthy of receiving them. We much appreciate our privilege of cooperation in spreading the Gospel to others. The Lord bless you and all the dear ones engaged in the harvest work!

Your brother "Volunteer,"
J. A. BOHNET, Washington, D.C.

====================

MILLENNIAL DAWN
--THIS IS--
THE GENERAL TITLE OF A SERIES OF BOOKS BY THE EDITOR OF ZION'S WATCH TOWER

VOL. 1., The Plan of the Ages, Gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restituion: 358 pages, paper bound 25 cts., in leatherette 35 cents.

Vol. II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 370 pages, paper bound 25 cts., in leatherete 35 cts.

Vol. III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification ofthe Church and the establishment of the Millennial Kingdom; it also contains a chapter on the great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, paper bound 25 centss, in letherette 35 cents.

Vol. IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these evetns the fulfilment of prophecy, noting specially our Lord's grat prophecy of Matt. 24, and that of Zech. 14:1-9: 660 pages, paper bound 35 cts., in leatherette 50 cents.

In cloth binding-VOLS. I.,II.&III. are 50 cents each, plus postage 10 cents each: VOL. IV., 75 cents, plus postage 12 cents.

MILLENNIAL DAWN is published in foreign languages as follows: In German and in Swedish., VOLS. Il,II.&III In Dano-Norwegian, VOLS.I.&II. In French VOL.I Bound in cloth and paper uniform with the English edition; prices the same as above.

WHOLSALE RATES TO WATCH TOWER SUBSCRIBERS

Namely, one-half above rates. In the United States and Canada add postage on cloth-bound: to foreign countries add postage on all editions.

====================

VOL. XX. JUNE 15, 1899. No. 12.

CONTENTS

Views from the Watch Tower........................147
  Spiritualism Steadily Asserting Itself........147
  Dr. Briggs an Unwelcome Episcopalian..........148
  Sowing to the Flesh--In the Churches..........149
"Will a Man Rob God? Yet Ye have Robbed Me"..................................150
  Application to Spiritual Israel...............152

Questions and Answers.............................155
"Unto the Uttermost Parts of the
Earth"......................................157
Divine Mercy in Hosea's Prophecy..................159
Convention at Indianapolis in July................146

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

THE INDIANAPOLIS CONVENTION.

Arrangements are completed for a Convention of believers in the Second Coming of the Lord and the Plan of the Ages,--to be held at Indianapolis, Ind., July 21st to 23d, as follows:--

The Railroad fare will be one-half the usual, except from a few points which will add $2 to the one fare for round trip. All passenger trains run into Union depot, which is about three blocks distant from the meeting place of the Convention--"Shover's Hall," on Market Street, between Delaware and Alabama Avenues.

Accommodations--good and clean--have been arranged for, at the very reasonable rate of ninety-five cents per day, at "Barton's Hotel," No. 29 Virginia Ave. Such ZION'S WATCH TOWER readers as cannot afford even this modest sum, will be entertained free, by the Indianapolis friends, with great pleasure.

Those who ride to the hotel can take any car leaving the Union depot and should ask for "transfer" when they pay their fare. A "Reception Committee" will meet all the friends at the Barton Hotel--except during convention hours, when it will be at Shover's Hall, as above mentioned.

The following program will be followed closely as practicable:

Friday, July 21st.--The opening "rally" will be at 10 A.M., conducted by Brother C. A. Owen--an opportunity for getting generally acquainted. At 3 P.M. the assembly will be addressed by the Editor of this Journal from the text--"Looking for the blessed hope, even the glorious appearing of our great God and Savior, Jesus Christ." (Titus 2:13.) At 7:30 P.M. an address on the Ages and Dispensations of the divine plan, illustrated by the Chart of the Ages, may be expected.

Saturday, July 22d.--Testimony Meeting at 8 A.M. Preaching at 10:30 A.M. by the Editor of this Journal: subject, "The Law of the Spirit of Life in Christ Jesus." (Rom. 8:2.) At 3 P.M. a discourse by Bro. M. L. McPhail--"Sanctify them through thy Truth." At 7:30 P.M. a discourse from the Chart.

Sunday, July 23d.--Testimony Meeting 8:30 A.M.; at 10:30 a discourse by Bro. M. L. Staples on "The Offence of the Cross;" at 3 P.M., "I am not ashamed of the Gospel of Christ," by the Editor; at 7:30 P.M., "Preserving the Unity of the Spirit in the bonds of peace"--several speakers.

All who love the Lord, trust in the precious blood and wait for his Kingdom, are cordially invited to attend this Convention which recognizes only the one Church and her one Lord, one faith and one baptism. All such will please address the WATCH TOWER SOC'Y as soon as they know definitely that they will attend, stating in few words who will be of their party, and whether or not they will stop at the hotel. There will be an opportunity for symbolizing baptism.

===================

R2483 : page 147

VIEWS FROM THE WATCH TOWER.

SPIRITUALISM is steadily asserting itself.

The Boston Journal of May 28th, reporting recent utterances of Rev. M. J. Savage, says:--

"TALKED WITH WHITTIER.

"In a quite recent sermon Dr. Savage declared that he had talked with the late poet Whittier and knew that he, too, believed in the essentials of Spiritualism. Longfellow, too, he classified with him, and cited his famous line: "There is no death; what seems so is transition.' Most of the poets, he thinks, have shared the Spiritualist conception of the life beyond this one.

"'The other day,' said Dr. Savage, 'the papers contained a long account of the belief of Dr. Lyman Abbott and of Dr. Hillis, who is his successor. Both believe all the essentials that Spiritualists believe, only both were very careful to guard themselves against believing in such vulgar and foolish things as rappings on a table. For the life of me I cannot see what there is so foolish and degrading in rapping. If you are in one room of a hotel and I am in another, I am not so impolite as to go into your room without rapping to find out whether you want to see me. If some one from the other world is near me and wants to see me, is it so dreadful that he should call my attention by rapping? I have been asked as to the nature of communications from the other side. I've had what purported to be hundreds of them, and I say that they are pretty much on a level with my daily mail. I get some foolish and some malicious communications, and again some noble and intelligent ones in my mail every morning. So it is with those from the other side. If we can get rid of the old idea that the moment a man dies he is either a devil or an angel, we will see that this is just as it would be likely to be--the communications being on a level with things as they are now. If I should die here in this pulpit I should not expect to be in the next moment more foolish or more wise than I am now.'"

The matter of the faith of Whittier, Longfellow, Abbott and Hillis is stated as tho it were exceptional among Christians: on the contrary, it is the rule: the exception is to find those who deny these propositions among clergy or laity. All believe that the dead are not dead, but more alive than ever before. All think and speak of them as being near to the living and interested in their welfare; but only Roman Catholics directly invoke their aid in prayer, except Spiritualists who go still further and claim to converse with the living-dead or dead-living. (Which would be the less absurd statement?)

It should not surprise us, therefore, that Christian people, long accustomed to this fallacy (that the dead are alive without a resurrection), are stumbling into Spiritualism, utterly blind to the fact that its manifestations are the work of demons who personate the dead to draw attention away from the Scriptural teaching that the Christian's hope is--the resurrection of the dead at the second coming (presence) of the Redeemer when he will exercise his office of Lifegiver.

* * *

Rev. B. E. Austin, D.D., of the Methodist Church of Canada was deposed for heresy on June 1st, after a trial by Conference at London, Ont. Respecting the matter Dr. Austin said to the reporter of the Toronto Globe:--

"If I had elected to leave the Conference in ignorance of just where I stood on the subject of Spiritualism, I would have been in the church to-day, but, as I was charged with teaching it, I thought it only fair to defend my own views on it, and against the advice of my friends I addressed the Conference. I did not wish to be in the church and hold views which were contrary to its teachings, and I decided that if the church was not broad enough or liberal enough to let me in, I wanted to be out of it. While I valued my standing in the church, I value my liberty much more. I wished a large personal liberty.

"My views are the result of years of study and investigation. I became interested in the study of psychology through teaching it in class work at Alma College, and five or six years ago I became convinced, not that the current theory regarding Spiritualism was correct, but that underneath all the deception and artifices practiced throughout the country under the name of Spiritualism there was a great deal of natural phenomena. As Principal of Alma College I became specially interested in investigating mental sciences both theoretically and experimentally. I read the works of scientists like Sir William Crookes, Alfred Russell Wallace, Zollner and others, who have been making long and patient researches into this subject, and I finally became convinced that telepathy and clairvoyance were positive facts, and that there were many phenomena that were not explained even by them. The question of the origin of these phenomena then arose. One theory held by a great many people in the church is that it is all deviltry; then there is Carpenter's theory of mental cerebration, and the other theory that the phenomena are caused by the spirits of the dead, or so-called dead. Investigation and study convinced me that the last was the only theory to fit the case. I was led up gradually to a firm conviction in this truth.'"

As the Doctor declares, the fact that some good people cry "deviltry," while teaching doctrinally what supports reasonably nearly all the claims of Spiritualism, is not enough--should not be enough for reasonable minds. Only those who get the Bible teaching on death and on Spiritualism are prepared to see conclusively that it is demonism.*

DR. BRIGGS AN UNWELCOME EPISCOPALIAN.

Dr. Charles Briggs, famous as a leader among "Higher Critics" and for his determined endeavor to remain a minister of the Presbyterian Church after confessing himself out of accord with it, has been received into the Episcopal Church: but quite a few Episcopalians do not welcome him. Bishop Seymour declares himself forcefully on the subject as follows:--

"I agreed cordially with the Rev. Dr. Briggs in his rejection of Calvinism, but I as cordially revolted from his trying to remain a Presbyterian minister after he had publicly renounced the characteristic teaching of Presbyterianism. This shocked my moral sense. ...This view of the Rev. Dr. Briggs touching Holy Scripture may be true. I do not stop to inquire, since the truth or falsehood of the Rev. Dr. Briggs' theory does not touch the issue. He believes it to be true, and avows his belief in oft-repeated publications. This is quite enough. With such convictions, I cannot understand how any man who accounts himself an honorable and upright man can enter the ministry of the church.

"The test is much more than the declaration which the candidate signs and the vows and pledges which he makes before the altar of his God, and in the most solemn and critical hour of his life it confronts him and will continue to confront him while he lives, in every, or almost every, public service in which he participates. The rubbish and debris theory of the Bible places the Rev. Dr. Briggs in a most frightful position now that he has been ordained. The Bible supplies two lessons for morning and evening prayer daily throughout the year, and it saturates with its language and ideas the offices and services of our Book of Common Prayer. There is no branch of the church which makes more copious use of Holy Scripture than does that one in which the Rev. Dr. Briggs has just been ordained a presbyter, at his own earnest request, and

in spite of protest and warning for his own sake as well as that of others.

"This Holy Book, as we regard it, is, in the estimation of the Rev. Dr. Briggs, a holy book hidden, unknown beneath an incrustation, an accumulation of myth, fables, legends, stories, and to some extent worse material--in a word, dust, debris and rubbish, and this dust, debris and rubbish he and all the clergy must serve up to the people as the Word of God in the public offices of the church. How can any man with one spark of religion in him voluntarily place himself before God and man in such a position? I confine myself to one point, and to one point alone, and I rest upon no question taken from its context, but upon a fundamental position deliberately taken and publicly avowed by the Rev. Dr. Briggs.

"It is true that the Rev. Dr. Briggs professes love and reverence for the Bible, but it is not our Bible, the Bible published by our Bible Society and read in our churches; it is a hidden Bible, an unknown Bible. The kiss of Judas was more conspicuous than the betrayal. A general profession of veneration and love does not condone repeated stab thrusts which are designed to destroy life.

"It has been said that any church is honored by the admission of the Rev. Dr. Briggs into its fold. Alas, the Rev. Dr. Briggs may be, and probably is, all that his admirers represent him to be, but neither he nor any other man, be he saint, confessor or martyr, can honor the Church of God. The church can do without us, but we cannot do without the church.

"Again, there are men who seem to be afraid if they do not profess sympathy and agreement with this higher criticism that they will be regarded as ignoramuses or idiots. Let me tell all such persons that there is a worse fate than that--it is to be accounted a fool by God.

"In conclusion, I wish to press the point that the ordination of the Rev. Dr. Briggs is most of all a moral issue, and brings into view Almighty God, with whom all who shared in that service must deal, if not now, ultimately at the last great day. God may be 'far above out of our sight,' and we may say in our hearts: 'Hush, God will not see.' But this is a sad, fatal mistake. God will not be trifled with. He is patient, but no man can be guiltless who takes his name in vain. 'So, then, every one of us must give account of himself to God.' Must, not may, give account of himself, not of others, to God, who cannot be deceived, not to man, who can be imposed upon and misled."

----

*See What Say the Scriptures About Spiritualism?--10c., or loaned free, this office.

R2484 : page 149

SOWING TO THE FLESH--IN THE CHURCHES.

We regret to note the multiplying evidences that the nominal churches are more and more losing sight of the Scriptural idea of the Church of Christ--that it is a company of called-out ones, separated from the world and united to each other and to the Lord as "members in particular of the body of Christ," whose present duty it is to edify one another and to build one another up in the most holy faith. The false view, that the Church is now to effect a social uplift of the world, is largely responsible for this. The remedy for the malady is the truth, that the election and education of the Church is the duty of the present age except as the light shining out from these saintly ones shall "reprove the world;" and that the Lord's time for the social uplift will be the Millennium, which he will bring about in his due time by the exaltation to glory and power of the Church, whose election will then be complete. In illustration of the misleading influence of a false theory note the following, published in the Cleveland Plain Dealer of May 30th:--

"PRIZE FIGHTS IN A CHURCH.

"New York, May 29.--The idea of special features to attract young people to church, which has gone as far as dancing classes in several places, has gone a step further in the Protestant Episcopal pro-cathedral at No. 130 Stanton street, of which the Rev. Dr. Charles Briggs is to have charge.

"Boxing matches and a wrestling bout were introduced with the approval of the authorities of the pro-cathedral and under the eye of the Rev. Mr. Paddock, the vicar, who seemed to enjoy them. The contests were held in the basement for the Young Men's club, one of the many organizations of the pro-cathedral. There was a smoker, music and recitations. Then a ring was improvised.

"At the opening Kid Rowling of Buffalo and Kid Floss of Avenue A boxed three tame rounds, and a draw was the decision. The boys carried out the custom of the ringside, and vociferous cheers, hisses and catcalls filled the large room.

"Then came the real event of the evening. 'Fellows,' said Announcer Gambert, 'I now introduce to you with great pleasure Dick Wunderlick, ex-champion welterweight, and Phil Kelly, the coming welterweight. They will box three rounds, and in the last introduce their original 'knockout,' which has been imitated by many, but successfully copied by none.' Three strictly professional rounds followed, and in the last round, Kelly delivered the realistic 'knockout' blow.

"The wrestling match was between Mike Zimmer and George Burke, the instructor of the gymnasium attached to the church.

"The Rev. Mr. Paddock said that doubtless many people would not approve of such amusements in such a place, but he said the aim was to hold the young men's interest and keep them off the street."

"I SUPPOSE THEY CALL THAT HERESY."

Rev. F. W. Gunsaulus, D.D., of Chicago, preaching recently, is reported to have said:--

"The fact that the spirit of holiness and truth enters into man with the power of a divine comfort is proved as much in the songs of the Wesleys as in the Psalms of David.

"A man must believe that God has vacated his throne, and that the ascended Christ has ceased to guide human events, and that the holy spirit is dead, if he does not feel within his own inspired nature that the inspiration with which the soul of Lincoln trembled and was yet steadied when he wrote the Emancipation Proclamation is greater and diviner than the inspiration with which Joshua commanded the massacre of a prostrate foe."

Dr. Gunsaulus said, after the address: "I suppose they call that heresy."

This may have been said in a bombastic spirit, with the desire to create a little cheap sensation; or it may have been uttered in all sincerity. If the latter, it only serves to show how blind are the "Doctors of Divinity," selected at good salaries by "orthodoxy" to confuse the people and mislead them into the ditch of skepticism.

The gentleman's words, whether so intended or not, will give to the average reader the thought: "Dr. Gunsaulus believes that Wesley's hymns were as much inspired as the Psalms of David, and in the same manner and degree." Dr. G. may privately deny any such sentiment, but the thousands who read his statement in print will be influenced to discredit the inspiration of the Scriptures in proportion as they are babes in knowledge of God's Word and pin their faith to those who are "highly esteemed among men."

All true Christians partake of the spirit of the Lord--the spirit of truth, of gentleness, of patience, of kindness, of love: for "if any man have not the spirit [disposition] of Christ, he is none of his." The Wesleys, we doubt not, had much of this same spirit, and we may discern considerable of it in their writings, prose as well as verse, with some admixture of what we consider error, which cannot have been, as it is not now, in agreement with the spirit of truth. But in the Psalms of David, written long before Pentecost by one who never received "the spirit of adoption," we find a totally different inspiration from that which fills and guides the Church as its members become emptied of "the spirit of the world."

The Apostle Peter explains the difference exactly, saying, "Holy men of old spake and wrote as they were moved by the holy spirit"--mechanically--often, if not always, without knowing why they wrote what they did, or what it signified. The Apostle declares this in so many words, saying, that they sought the

significance of their own utterances, but were not granted an explanation, but were informed that "not unto themselves, but unto us, they did minister." (1 Pet. 1:12.) How else could we account for the prophetic utterances of the Psalms, descriptive of our Lord's death and resurrection and of his coming Kingdom and of the great time of trouble by which it will be introduced? Can we go thus to the writings of the Wesleys or others since the apostles? Surely not! Hence the blindness of those unable to discriminate, or the criminal negligence of those who pose as oracles of God and yet would mislead the blind into the ditch.

Respecting the comparison between Joshua and Lincoln: Here again evil is done; the blind are misled by the suggestion that the Bible presents Joshua as an inspired man. Nothing of the kind is true. Joshua was no more a prophet than Lincoln, so far as the Scriptures inform us. Both were good men so far as we know them: both, so far as we know, were used of the Lord in accomplishing his purposes. Lincoln was led of divine providence and the exigencies of the war to proclaim the liberty of the slaves;--as a war measure, to enlist the sympathies of the millions of slaves for the Northern cause and to proportionately

R2485 : page 150

discourage the Southern cause. God's hand was behind Lincoln's course, unquestionably, and he did his part courageously and no doubt was brought into that place for that purpose and because he was such a man as the Lord could use. But it is very doubtful if the honored President realized to what extent his Emancipation Proclamation was forced by divine providences.

With Joshua the case was different: he was not guided by circumstances and necessities of the war he was conducting, but was definitely directed respecting what should and what should not be done to the enemy. The matter was not left to his choice in any sense. Those against whom he fought had already been sentenced to destruction; because "the iniquity of the Amorites" had come to the full.--Compare Gen. 15:16; Lev. 18:24,25; Deut. 9:4-6; 18:12.

The difficulty with Christian people, in re the destruction of the Amorites, lies in their misapprehension of the facts and of the future operation of the divine plan of the ages. They think of the slain Amorites as going to a hell of eternal torment; instead of which they went to sheol; of which the Scriptures declare, "There is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol], whither thou goest." (Eccl. 9:10.) They think of Joshua as cutting short the probation of the Amorites to all eternity, whereas their probation for everlasting life had not begun; nor did such a probation for life or death everlasting come to anyone until after our Lord had redeemed all from the "curse" of Adam's transgression, by the sacrifice of himself.

Evidently the "key of knowledge" by which the divine plan may be understood is as thoroughly lost to the Doctors of Divinity of our day, as it was to the Doctors of the Law at the first advent. (Luke 11:52.) The people should know this and should seek the "key of knowledge." Seek, and ye shall find! Knock, and it shall be opened unto you!

===================

R2485 : page 150

"WILL A MAN ROB GOD? YET YE HAVE ROBBED ME."

"Bring ye all the tithes into the store-house, and prove me now herewith,
saith the Lord of hosts, if I will not open to you the windows of
heaven and pour you out a blessing that there shall
not be room enough to receive it."--Mal. 3:8-10.

THE TITHING system, so far as Israel was concerned, had its beginning when they entered the Promised Land, after their forty years journey in the wilderness. A tithe signifies a tenth; and under the divine arrangement made with Israel this was the portion of all their increase required to be devoted to holy purposes. One-tenth of the increase of their flocks, their herds, their seeds, grains, etc., was first to be set apart to the Lord's service, as sacred, to be used in the maintenance of the priestly tribe, the Levites, and for the relief of widows and orphans, and other unfortunates. The one-tenth of the family increase was also required by the Lord; but this had already been provided for in the selection of the tribe of Levi and its increase devoted to the Lord's service exclusively, as instead of the firstborn of each family.

The system of taxation in vogue throughout Christendom to-day somewhat resembles the tithing system, except that it is collected and not left to voluntary contribution: and it is assessed on the valuation of property, etc., and not wholly on the income. It covers the expenses of public schools, relief of the poor, improvements of streets, sewers, and general government expense. In the United States maintenance of religion not being included in taxation is left, properly, to the zeal and discretion of the individual: it is safe, however, to assume, that the majority of people do not contribute largely to religion and charity; while others strictly appropriate one-tenth of their entire income to these benevolences.

The effect of this tithing system, had it been carried out in the right spirit, would have been, (1) to teach the people of Israel generosity, and to inculcate in them a realization of their obligations to God, and that all that they enjoyed were his bestowments. (2) It would have made abundant provision for the maintenance

of the priests and Levites, the widows, orphans, and unfortunates, and thus would have been a perpetual insurance fund of mutual benefit. It not only would have provided for the temporal necessities of the unfortunate, but also for the educational arrangements, which were in the care of the Levites.

But the Israelites, like all the other branches of the human family, were depraved through the fall, and had come under the control of the spirit of selfishness, the spirit of evil,--to which may be traced every impure, ignoble, unholy word, thought and act. Hence the Israelites begrudged the giving of so large a proportion as one-tenth of all their earnings, and since the contribution was left to the conscience of the people, and no officers were entrusted with the enforced collection of this tithe, by punishment of those who failed to contribute it, very soon many ceased to contribute altogether, while others gave stintedly and grudgingly. But however the people felt that they were thus at liberty to curtail the amount of their contributions to holy purposes, and however much they presumed that they would ultimately be gainers, to the extent that they would withhold their tithes, we find that they erred; for God himself not only was the ruler of that peculiar people, their King (1 Chron. 29:23), but he was also the chief executive officer to administer the punishments for the violation of his own laws. Consequently, in proportion as they attempted to defraud the Lord of tithes, in that proportion or a greater proportion they were losing, for the Lord sent upon them grasshopper plagues, caterpillar plagues, and various insects, blights and diseases, which more than offset the tithes which they were withholding.

In all this, and in every instance when thinking of Israel and God's dealings with Israel, we should remember that they were a special and peculiar nation, differently dealt with from all the other nations of the earth. (Amos 3:2.) God did not exact from other nations a tithe, a tenth, but neither did he promise to other nations his special care and bounty and blessing. Other nations were left largely subject to the changeable conditions in nature, but Israel, as a result of the covenant sealed between them and the Lord at Sinai, came under special obligations to the Lord, including this tithing arrangement, and the Lord came under special obligations to them, in that he promised that, if they would live up to their engagements, observe his laws and statutes, to do them, he would bless them in their fields and in their cities, in their flocks, their herds, their crops and all.

Israel, therefore, was to know that God would not fail of his part of the covenant, and that if they lacked any good thing, any temporal blessing, it must be because sin lay at the door; because they had, in some sense or degree, violated their part of the Law Covenant. Consequently the coming of caterpillars, army worms, palmer worms, locusts and grasshoppers upon them meant special chastisements from the Lord, and were special evidences of divine disapproval toward them, while similar things coming upon the world of mankind in general meant no such thing.

In our Lord's day, at the first advent, he called attention to the fact that the holiness class of that day had gotten into a formalistic condition--that they were very exact about their tithes, being careful to tithe the very smallest of seeds: mint, anise and cummin. But he showed that their hearts were still selfish, and that these contributions were not according to the spirit of the law, but rather for an outward show, done vain-gloriously: that so far from having the spirit of tithing, a desire to contribute to the Lord's cause, and to the maintenance of the poor, these so-called holiness people (the "Pharisees") were quite ready to devour the widow's house, taking advantage of her necessities, etc., and that their long prayers were, in keeping with this wrong condition of heart, merely outward display.

Our text calls attention to this neglect of tithes on the part of the Israelites, pointing them to the fact that if they had been faithful to the Lord their granaries would be full instead of empty; their flocks and herds would have been well-favored instead of lean; and their general prosperity would have been much greater. This is along the line of the Scriptural injunction, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) In our text the Lord calls upon Israel to realize the situation, and restore that which they had withholden, and that then he would pour them out a great blessing, and would "rebuke the devourer," the pests which injured their crops.

SOME APPLICATIONS OF THIS IN NOMINAL SPIRITUAL --ISRAEL.--

Many in Spiritual Israel draw from this Scripture the lesson that Spiritual Israelites should faithfully give a tenth of all their earnings and profits to the Lord's cause. This lesson is preached from pulpits of nearly all denominations and emphasized as obligatory upon their adherents. Such is the case with the Mormons, and as a result millions of dollars flow into their treasury, and are used in the propagation of that system of religion or irreligion, as each may be pleased to term it. We see the same method enforced by the "Seventh Day Adventists," with similarly marked results, --hundreds of thousands of dollars pour into their church treasury, and are used in the dissemination of

R2486 : page 152

literature, in the sending forth of evangelists to all parts of the world, and in the general propagation of their doctrines. We note also a similar tendency in the Methodist Episcopal Church. Already it has engrafted this feature of "Moses' Law" upon their young people of the "Epworth League," those who agree sign a pledge, called "God's Tenth--the pledge of Jacob," which reads: "Of all that thou shalt give me I will surely give a tenth unto thee."

The printed matter before us, descriptive of this tithing system, bears the imprint of the Methodist Book Concern--New York and Cincinnati offices. It proceeds to outline suggestions respecting the manner in which so large a sum should be divided up. It takes as a basis of calculation an income of $1.00 a day, or $300.00 per year, the one tenth of which, $30.00, it appropriates to pastor's salary and various other religious benevolences, but says:--

"Those who are specially interested in some particular benevolence are permitted to use a different ratio for these benevolences, provided one tenth of the income is given. Tithing should be figured from the net income, not the net surplus after living expenses have been deducted. Many examples are before us, where the Lord has proven his promise: 'Bring ye all the tithes into the storehouse [etc., our text]'--not only rich spiritual blessings, but temporal as well." [Italics are ours.]

We have not learned what measure of success has attended this effort, but infer that it is considerable; because the denominational papers are now calling attention to the fact that Bishop McCabe is starting a similar tithing scheme for the older Methodists. Some objections are urged against it--that it is going back to the Mosaic Law: but the majority apparently do not recognize clearly the dividing line between the Law Covenant and the New Covenant and are inclined to think the movement a proper one, in the direction of duty.

OUR APPLICATION OF THIS TO SPIRITUAL ISRAEL.

While we believe that such a system may be a powerful influence for good or for evil, as respects the amount of money collected and disbursed; and while we believe also that such systematic giving is a helpful discipline to many of those who contribute, increasing their interest in the cause to which they give, and decreasing their selfishness and worldliness,--nevertheless we are not prepared to advocate this system amongst the Lord's consecrated people; because we find no authority for the tithing system under the New Covenant; and we may preach nor advocate neither more nor less than the laws our God has spoken unto us.

To Christians, begotten of the spirit of adoption to be sons of God, the Lord speaks not as he speaks to servants, saying "Thou shalt" and "Thou shalt not" do thus and so. On the contrary he speaks to us as a father unto his sons. He communicates to us a knowledge of his will and plan, without putting exact limitations upon our acts. He merely places us under the perfect law of liberty--Love; the law which gives us perfect liberty to do all we please in harmony with love to God and man. He who loves much may give proportionately: he who loves little may give little accordingly. Our Lord desires that each should thus show forth his own developments in love. But, shall we consider that this liberty, which we enjoy as "new creatures in Christ Jesus," releases us from all obligations? Shall we consider that because the Lord has not specified that we must give one-tenth of our incomes, as he required of the Jew, under his Law Covenant, therefore we are at liberty to give the one-twentieth, or the one-fiftieth, or one-hundreth part, or nothing, to the Lord's cause?

Yes, we have just that liberty,--that is to say, God will not now withhold from us rain on this account, nor will he send pests as punishments as he did with the Jews under their covenant. Yet surely all who have been begotten of the spirit of adoption, all true sons of God, would rather say: If it were proper that the Israelite according to the flesh should give one-tenth of all his income to benevolent purposes, it is much more proper that we, the spiritual seed of Abraham, who have been still more highly favored than the natural seed, should render some thank-offering unto the Lord our God. And what shall we render unto the Lord? If the Jew, who had much advantage every way over the Gentile, should in all justice devote one-tenth of his income to holy things, how much more should we devote who, by God's grace, have still greater advantages every way--not only greater advantages than the Gentiles, the world, but greater advantages also than the Jew, the natural Israelite? What shall we not render unto the Lord our God, for all his benefits toward us?

The more we consider this matter, the more we might properly be perplexed to know where our giving should end, we who are the recipients of the manifold grace of God--not only of the present life, but also of the promises of the life to come--justification and its joy and peace, sanctification and its rejoicing in hope of a share in divine glory and honor and immortality, and all the good things which God hath in reservation for them that love him. The more our hearts learn to appreciate the blessings of divine favor which have been showered upon us, the more do we feel not only that a tenth would be too little, but that a half would be too little, and that our all would be too little for us to render unto our God.

R2486 : page 153

Here the Apostle comes to our relief, and offers a suggestion, saying, "I beseech you, brethren, by the mercies of God [already received] that ye present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Ah yes! that comes nearer to our reasonable service than anything else we can think of, and yet we realize that even such an offering is far too small, and does not at all counterbalance divine grace and mercy bestowed upon us. Nevertheless, seeing that it is all that we can give unto the Lord, we are glad to have the Apostle's assurance that, presented in the name and merit of our dear Redeemer, God would esteem it holy, and would accept the offering. And so, with rejoicing hearts, we lay our little all upon the Lord's altar in consecration.

However, let us not forget that the "new creatures" were accepted in Christ and adopted to sonship, because they presented themselves to God as living sacrifices to be wholly his and to do only his will in all things. And since he who thus gives himself gives his life and his all, it follows that all who made this covenant of full consecration thereby agreed to give to the Lord more than ten times as much as the Jew agreed to in his covenant. So then the obligation of the true Spiritual Israelite is the greater, not the lesser, obligation of the two, as compared with the Jew. Our obligation not only absorbs all the income and profits on our capital and labor, but additionally the capital, the life, the principal.

But now the question arises, How shall we present ourselves? We have given our all in consecration to the Lord; in what way would he have us render it unto him? He does not wish us to destroy our lives, and thus become dead sacrifices: and if we present ourselves living sacrifices, how little there will be to render to the Lord! As living beings we have certain necessities of our own and obligations toward others (we must support our own lives and the lives and happiness of those who are immediately under our care, in our own families and households): and if we attend to these, how little time will be left for special service of the Lord. Surely, it requires the largest portion of our time and energy to provide the "things needful" of the present life; and thus, to our disappointment, we find that the all that we had laid upon the altar will mean comparatively little by the time that it is rendered to the Lord in special services or contributions, or efforts on behalf of his cause. What shall we do?

Realizing our perplexity, and how unsatisfactory this condition of things would be to those who are of a proper condition of heart, the Lord very graciously informs us of how he accepts the matter. He tells us that he accepts us as living sacrifices, and that this which we have fully and completely devoted or consecrated to him, and which he has accepted, he returns to our care and custody, making us stewards of those things which we have devoted--our time, our influence, our means, our talents--all. We are to do the best we can with these in our Lord's service, and if we do the best we can with them, to glorify him, he accepts the matter as tho every act and every word and every deed were rendered directly in his service, tho the majority of these acts and words and deeds may necessarily be used by us in attending to our own necessities, and the necessities of those depending upon us. How gracious is this arrangement by which we may not only render

R2487 : page 153

our all to the Lord, but give proper attention also to all the obligations of an earthly kind, and that with greater blessing, realizing that, whether we eat or drink, or whatsoever we do (as stewards of the Lord, with an eye single to his service, his glory, his pleasement), is accepted of him as done unto him,--as tho it were direct service.

Let us remember also, during this Gospel age the Lord is seeking a peculiar people for a peculiar present and future service. He seeketh such to worship him as worship him in spirit and in truth--from the heart, and not of compulsion. Hence the Lord leaves the Spiritual Israelite free: he does not shower temporal blessings upon those who live up to their covenant, more than upon others, nor does he pour out curses, blights and troubles upon those who violate their covenant more than upon others. He leaves all the "house of sons" thus free, in order that each by his own conduct may manifest the sincerity or the insincerity of the covenant which he made.

Thus all of the sons of God practically pass judgment upon themselves.

This is illustrated in the parables of the Pounds and of the Talents; in these the Master shows talents and pounds recognized as his, entrusted to his servants during his absence. The servant who had not sufficient love for the Master to use what he possessed in his service was reproved, and rejected from further stewardship as unfaithful, unworthy. So all the sons of God under the New Covenant, having presented their all to the Lord, are now only stewards of what they control--principal and increase. They are given a free hand to do with it as they choose: "Ye are not under law [as servants], but under grace [liberty--as stewards]." But at the reckoning day all unfaithful stewards who failed to use their Lord's goods with energy in his service--time, talent, influence, as well as money --will be rejected, put out of further stewardship.

R2487 : page 154

While, therefore, the Spiritual Israelite of this Gospel age has a greater liberty than had the natural Israelite of the Jewish age, in so far as the express commands of the Lord are concerned, we find that, in proportion as he possesses the spirit of the Lord, he will realize a much greater obligation than his Jewish brother, and where this obligation is realized and appreciated, it will lead to faithfulness, devotion. As with the Jew the Lord did not make the matter of tithing obligatory, in the sense of enforcing it, so with the Spiritual Israelite he does not attempt to enforce his covenant obligation of full consecration, but takes note of our courses in life, as indicative of the measure of our love and appreciation of his mercies and blessings. Yet as God watched over the Israelites, to give earthly blessings, bountiful harvests, etc., to those who were faithful in tithing themselves, so with Spiritual Israel, the Lord watches over us to give us, not temporal, but spiritual bounties and fatness in proportion as we are faithful in presenting our bodies living sacrifices to him. Do we see some stumble and fall from the truth, after they have been once enlightened, and after they have tasted of the heavenly gift and of the powers of the age to come, after they have had much advantage every way? Do we see some feeble and delicate in spiritual health, and ready to be stumbled by the Adversary? If so, we see some who have been unfaithful in rendering unto the Lord their God that which they have covenanted. Or if they seem to have been energetic in his service, and yet are stumbling, we may rest assured that it is because their energies and efforts were to be seen of men, and were not of pure devotion to the Lord.

It is well, of course, that our criticisms should be chiefly turned inward, and that each should question himself, rather than others, on so important a subject as this. We may not always know who are the Lord's, but we may always know that "the Lord knoweth them that are his"--the heart-faithful. And we may be sure that these shall not stumble, tho they be permitted to pass through trials and difficulties which would deceive and stumble, if it were possible, the very elect. To these the Lord will, with every temptation, present also a way of escape; he will succor them because they are his. As the Apostle Peter says, "If ye do these things [fulfil the royal law of love and devotion to God and the neighbor] ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:10,11.

"These things," which the Lord's people are to do, because they are begotten of his spirit, and because they are consecrated to his service, are all of them the things of love--the patience of love, the meekness of love, the long-suffering of love, the brotherly-kindness of love, the gentleness of love. These things can abound only in those who have been begotten of the spirit of love, and who, on this account, are already reckonedly dead (and daily dying) to their former selves, and to the selfishness which once ruled them, through inherited depravity by the fall.

Let each reader look, of course, to his own condition of heart, and judge himself whether or not he is rich in the spirit of the Lord, whether or not his soul is fat, whether or not he is growing in grace and in love, as well as in knowledge. If any, on inspection, find such fatness of soul, let him rejoice, yet nevertheless, as the Apostle says, "rejoice with fear," lest the present condition of divine favor and blessing should give place and some earth-born cloud arise to hide the heavenly Father from the eyes of faith. And should any, upon self-examination, find leanness of soul, spiritual poverty, lack of progress, or perhaps a retrogression in spiritual matters, let such remember the Apostle's words,--"Let us fear, lest a promise being left us of entering into [divine] rest, any of us should seem to come short of it."--Heb. 4:1.

Nevertheless, let not such be discouraged, but hearken further to the word of the Lord to fleshly Israel, in which he says to them, in the words of our text, "Bring ye all the tithes into the storehouse... and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Let all who desire to find blessing in rich and overflowing measure take the Lord at his word, and present to him the offerings which we have already consecrated, and which are not our own, (1) because they were bought with a price, even the precious blood of Christ, and (2) because recognizing this fact, we solemnly consecrated ourselves to the Lord--presented our bodies living sacrifices in his service. Let us resolve for the future to bring to the full measure of our ability a reasonable service, the rendering of time and influence and talent and means to the Lord and to his cause, to his service;--that the words of our mouths and the meditations of our hearts may be pleasing to him: and let us seek that all our acts of life may be living epistles, read and known of all men, showing forth the praises of him who called us out of darkness into his marvelous light.

And not only so, but let us, in proportion as we have been lax or careless in the past, and unfaithful to our vows, put forth renewed energy, to compensate, so far as possible, for past neglect, "redeeming the time," remembering also that "the days are evil" --that the times in which we live are unfavorable,

that the tendency of our day is towards selfishness and worldliness more and more.

Those whose consecration will be thus revived will no longer find themselves more interested in worldly riches, and the meat that perisheth, than in spiritual riches and the bread of eternal life, but contrariwise will seek and find opportunities, not only for serving the Lord in their ordinary vocation, but also will seek and find special opportunities of service. This will include the rendering to the Lord of thanks and worship. For in proportion as each becomes earnestly desirous of rendering service to the Lord, and of keeping his heart in the love of God, he will find it desirable, yea, necessary, to seek supplies at the throne of grace and the family altar daily, as well as to lift up his heart frequently in private to the Lord, in thankfulness, or in prayer for help in time of need. And likewise, at the close of every day, those who have been desirous of pleasing and serving the Lord will desire to render their report at the close of the day, and to inspect themselves and the efforts which they have made, that thus they may stimulate themselves in the heavenly race, and renew their vows of consecration. Moreover, those who are thus wholly consecrated to the Lord, and seek first or chiefly his righteousness and a share in his Kingdom, will very generally find opportunities for meeting together with others of like precious faith, to encourage one another, and to build one another up in the most holy faith, and so much the more as we see the day drawing on.

===================

R2488 : page 155

QUESTIONS AND ANSWERS.

Question.--(1) To what extent should the Lord's people take literally the statement, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" --Matt. 6:25-34.

(2) How much time should the Lord's people take from the duties of life for Bible study and in general the service of the truth?

Answer.--(1) The words of our Lord which you quote must be interpreted in harmony with other declarations of the inspired Word. They must not be interpreted so as to conflict with other statements. Other Scriptures instruct the Lord's people to labor with their hands, that they may have to give to those that have need (Eph. 4:28), and this implies forethought and provision in the way of laying up of money earned. Again, the Scriptures declare, "The children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14)--implying some reasonable forethought and provision on the part of the parents for those whom they have brought into being. Again, the Apostle implies that the Christian who is fervent in spirit, serving the Lord, will not be slothful in any business (Rom. 12:11), and declares that "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

Interpreting our Lord's words in harmony with these other Scriptures, their sense would be that the Christian is not to take anxious care respecting the future, in matters beyond his control. He is, however, to take thought for every matter that is subject to his control. He is to seek to order his life so that it shall be useful to himself and to others. He is to remember the Scriptural injunction, "Go to the ant, thou sluggard; consider her ways and be wise," and is to follow the ant's custom of laying up provision in advance of necessity. This lesson is taught by all of our Lord's providences; for instance, the plowing and the sowing are to be done bountifully and in faith, not doubtfully and fearfully. So also the cultivation is to be done with patience, waiting for the harvest: and when the harvest comes the lesson of nature is that the reaper shall not merely reap what he wishes to eat, and let the next day look out for itself, but that he shall gather into barns, making provision for the winter and for the next seedtime. Our Lord's remark that the fowls of the air do not gather grain into barns, and yet are fed, nor do lilies spin, yet are clothed, was not intended to teach that his followers should adopt the method of the fowls respecting their food, nor expect to be clothed as the lilies. It was intended to teach confidence in God as our care-taker, and thus permit his faithful children to plow and sow in faith, to labor in faith, and to reap with faith, to lay up in store with faith, and to use with faith; recognizing every good gift as of the Lord (through the sun and rain, by plowing and reaping), the same who provides for the birds, tho in a different manner. The Christian is ever to remember that man shall not live by bread alone: that he is not wholly dependent upon his own energies; that his affairs are in the Lord's hands for supervision, and that the promise is, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Putting this confidence in God's supervision of his affairs, while making a true Christian restful in mind, will not make him slovenly, careless or idle in doing with his might what his hands find to do, as unto the Lord.

(2) Duties may at times seem to conflict, but they do not really do so. A Christian's first duty is his

R2488 : page 156

hearty acknowledgment of his Creator and Lord, in all his ways. His second duty, if he be a husband and father, is toward his wife and children; or if she be a wife and mother, it is toward her husband and children. In the divine arrangement the husband is made the provider of the family, and is not obeying the divine law if he neglect this duty--no matter for what reason, unless it be disability through sickness. Likewise, the wife's first duty is that of care-taker; looking after the comfort and encouragement of her husband and children along the path of duty. The marriage contract, by divine arrangement, comes in as a first mortgage upon every husband's time and upon every wife's time--the demands of this mortgage must be reasonably met before anything can be properly done to or for outsiders.

It is a great privilege for Christians to study the Lord's Word, yet a great deal of study is done to no purpose. Study which is not put into practice in daily life is worse than a waste of time. It is not he that merely knoweth the Master's will, but he who patiently and perseveringly seeks to do the Master's will, that shall be approved and win the crown. Every reasonable opportunity should be used by the Lord's people to obtain a knowledge of the divine plan--even to the extent of sacrificing; but the child of the Lord will be particular to see that it is his own conveniences and comforts that he is sacrificing, and not chiefly the conveniences and comforts of others. The Bible study which is done merely at the expense of others is a sign of selfishness rather than a sign of a rich indwelling of the Lord's spirit of love.

To make our studies of the divine plan as profitable as possible, we should spend as much time daily in dispensing the truth to others as we spend in seeking to feed ourselves, and Christian experience proves the truth of the words of Scripture, "He that watereth shall be watered also himself:" so that gradually the servant of the Lord will become more and more interested in handing forth the truth to others and finding that his own growth in knowledge and in grace came either in preparing to dispense the truth to others or while dispensing it to them. A state of lethargy, indolence, etc., respecting the duties of life, and respecting opportunities for presenting the truth to others, is a sure indication of spiritual poverty. It is well that all of the Lord's people keep ever before their minds the inspired words, "Not slothful in business, fervent [warm, zealous] in spirit, serving the Lord."

As to the amount of time each can devote, no rule can be laid down except that of fervency of spirit. One fervent in spirit will be serving others temporally and spiritually nearly all the time--with his might, as his hand finds to do.

Question.--Who is the "spoiler" denounced in Isa. 33:1--"Woe unto thee that spoilest, and thou wast not spoiled"? Do you consider that this verse is in any sense applicable to the present time of harvest?

Answer.--The connections seem to associate this with the coming great time of trouble. No doubt when the time of trouble is fully on or nearly over it will be very easy to distinguish who is referred to by this verse. It does not seem easy to distinguish with certainty at the present time.

Question.--Please give a thorough definition of the words sheol and hades.

Answer.--We hope to furnish such a definition in the fifth volume of the DAWN series, now in preparation.

Question.--Do you consider the history of Joseph, recorded in Genesis, as typical?

Answer.--Yes; to our understanding Joseph was a type--various features in his history seem to be separate and distinct pictures of the experiences of Christ, Head and body. (a) Joseph was hated of his brethren, beloved by his father; so with Christ. (b) Joseph was cast into the pit by his brethren, as Jesus went into the pit of death for his brethren, the Jews. (c) Joseph's life was sold into servitude to the Egyptians, but became ultimately the means of the preservation of his entire family, as well as of the Egyptians; so Christ gave himself a ransom not only for his brethren but also for all mankind; and during the Millennial age will furnish "bread of life" to all who famish for it. (d) Joseph was sacrificed, sent to prison, because of his purity; so our Lord Jesus, "holy, harmless, undefiled," was treated as a transgressor, and went into the prisonhouse of death. (e) Joseph was delivered in due time from the prison, and made the associate of the king upon the throne of Egypt; so our Lord Jesus was raised up from the prisonhouse of death by the glory of the Father, to be set at his right hand in the glory of power, on the throne of earth; agent and representative of the Great King for the blessing of all the families of the earth, typified by the Egyptians.

Question.--Do you understand from the prophecy of Ezekiel 40:40-46, that sacrifices of animals will be resumed after the establishment of Christ's Kingdom and when Israel is again in Palestine?

Answer.--The "better sacrifices" of the Gospel age having taken place beforehand, we think it unlikely that typical sacrifices will be restored. We consider it more probable that antitypical sacrifices are referred to--the broken and contrite hearts of the people, and their consecration to the Lord's service being thus represented. However, we are to remember that God considered these typical sacrifices of bulls and of goats a good method of presenting important truths to the attention of fleshly Israel, and we can see that if such sacrifices were restored now, they would have much more force and meaning to similar classes than they had before their antitypes had come. We may not, therefore, be sure that the Lord will not adopt some such plan as this of instructing the ignorant masses of mankind, as preparatory to higher lessons--as illustrations of spiritual things.

==================

"UNTO THE UTTERMOST PARTS OF THE EARTH."

MY DEAR SIR AND BROTHER:--Will you allow me, in the spirit of love and humility, to call your attention to two or three scientific errors which have crept into your papers?

Z.W.T., Mar. 1, '97, p. 74, column 1, says, "the healing may be said to have been in a natural way by the removal of the injured cornea." If the cornea itself were removed, the anterior chamber of the eye would be open, and with the consequent exposure of the iris, pupil and lens, the eye would inevitably be destroyed. The removal of the injury to the cornea, in a natural way, would probably be effected by the dried exudation from the inflamed structures (scab or scale) falling off.

[The EDITOR acknowledges, freely, that he should have added the word portion and thus have said--"by the removal of a portion of the injured cornea." Thanks for the correction.]

Z.W.T., June 1, '98, p. 172, column 2, says,-- "As it was the full of the moon, a solar eclipse could have lasted but a few minutes at most." That is an unfortunate expression, for at the full of the moon a solar eclipse is an impossibility. A solar eclipse is only possible at the time of new moon, and owing to the varying rates at which the two bodies travel it is not possible under the most favorable circumstances for a total eclipse to last longer than seven minutes, and an average eclipse is two or three minutes only. The most favorable circumstances are, (1) The sun at greatest distance from the earth, i.e., the earth at aphelion; (2) the moon at least distance from the earth (at perigee); and (3) the observer must be on the central line of totality.

[We are at a loss to understand how this statement crept in and thought to have corrected it in our next issue: we concluded not to do so, thinking that few of our readers would notice the error, and that those who had noticed it would recognize it as a "slip of the pen." We should have said--"As it was at the full of the moon, a solar eclipse even for a few moments was an impossibility."--EDITOR.]

In Z.W.T., Oct. 15, '95, p. 241, column 1, and in tract No. 40, p. 3, line 4, it is stated:--"The heart whose valves in turn propelled them to every part of the body." The function of the valves is not to propel, but to stop, the current of blood. It is the strong muscular heart wall itself which, contracting, forces the blood out of its cavities into the vessels, and the blood pressure thus produced shuts down the valves, closing certain orifices, to prevent the backward flow of the blood. In sending out this excellent tract I am taking the liberty of erasing the two words "whose valves" and substituting "which" in their place.

[Thanks for this correction also: our thought was that the heart is a pump with necessary valves. We will correct our next edition of Tract No. 40 to read--"The heart as a pump in turn propelled them to every part of the body."--EDITOR.]

I am sure your large heart will easily bear with me, as I call your attention to these points, and my only reason for doing so is that some readers, I fear, may reject your more precious Bible expositions because they detect an error in your science.

[Fortunately, dear Brother, the EDITOR has never laid claim to infallibility on scientific or other matters. He is on the contrary pleased to have honest criticism from any quarter--appreciating it specially when it comes from "brethren" and in a brotherly, loving spirit. We strive to exercise great care that our every utterance may be as the Scriptures direct--"as the oracles of God." (1 Pet. 4:11.) The EDITOR can scarcely hope that these three are the only errors and "slips" of his pen, in the publications of the past twenty years, and requests that if you or other readers note other errors worthy of correction you will kindly communicate them.]

You may like to see the circular letter, 5,000 of which I have had printed, and which I am sending out to all missionaries in China, Japan, Corea and Siam. I enclose a copy.

[Our readers are interested in all efforts to serve the Truth to others--we therefore print Brother Randle's Circular Letter in full.--EDITOR.]

"There has arisen a witness for God and his Christ, an expositor of Bible truth, such as may be safely said has not hitherto appeared.

"The question is, 'Is this man's testimony of God?' I believe it is. He claims little, but he teaches much. He teaches that the conflicting creeds of Christendom are out of harmony with God; and that even some of the most cherished doctrines regarded as orthodox, are wrong. If what this man writes is true, he is the veritable John the Baptist of this age, or at least the voice of one crying in witness to the second presence (not coming) of the Son of God.

"If his interpretations are true, he is 'that servant' now engaged in 'giving meat in due season to the household of faith.'--Matt. 24:45,46.

"It is of course a very easy thing to see error in the teaching of other churches than that to which we belong. The Episcopalian sees the Nonconformist as astray from the main track of truth, the Baptist recognizes the mistakes of Methodism, the Brethren condemn both these churches, while the Presbyterians regard the last-named as distinctly misled, and so it is more or less all round. The greatest difficulty of all is to detect one's own errors of Christian doctrine and practice. We are (generally speaking) all of us, so sure that we have the Scripture interpretation correct, and are so confident of our own position, that for one to call anything in question is an offence. That branch of the Christian church to which we belong is much more frequently determined by the accident of our natural birth, than by the circumstance of our regeneration.

"Can it be within the bounds of possibility, that the views commonly held as orthodox are mistaken

R2489 : page 158

ones, just as was the case with Israel at Christ's first appearance? Read 'MILLENNIAL DAWN' and see. We think the Jews were terribly mistaken to reject Christ as they did. Are we quite sure we have got hold of the truth just as God means it? Read 'MILLENNIAL DAWN' and see. Either the author of DAWN is wrong or we are. Of course it is easy,--perhaps all too natural, --to rashly conclude the author of DAWN must be wrong. Still it would be safer to examine his testimony and the Scriptures, to see if these things are so.

"How every age that has ever lived before us has failed to see the hand of God at work at the time; and as it was in the days of Noah, so it shall be in the days of the coming (presence) of the Son of Man.

"God gives his evidence in strange ways, emphatically not in the way commonly expected.

"I therefore beg all who are desirous of possessing the pure gold of God's truth, to examine what this servant of God has written. The most important are four volumes of MILLENNIAL DAWN, which show the character, circumstances, and time, of the coming Kingdom of God. It may be that some will feel inclined to lightly toss this aside without much thought (as I did myself six years ago). I beg you do not so. If you hunger for God's truth, the living bread, at least read carefully the first volume of 'MILLENNIAL DAWN.'" [Signed.]

I am also advertising DAWN in local prints, and if I may but be used in bringing some others into the light and joy of the truth I shall be satisfied.

I have sold several of the DAWNS to missionaries, and this week I received a very encouraging letter from one who had bought the first volume a few weeks ago, and he now writes:--

"Please forward me the other three volumes of MILLENNIAL DAWN. I have been deeply interested in reading the first volume. I am determined by the grace of God to go to the bottom of these questions, cost what they will. If the DAWN teaching is according to God's Word, it will need humility of mind for us to confess how thoroughly we have been mistaken and to retrace our steps."

On the contrary many speak against it, and some with bitterness, but it is (for the most part) those who only hear of it, or only read superficially. But whether few or many receive the truth, our strong confidence is in God's own purpose regarding his Word, which he has clearly stated in Isaiah 55:11.

My wife and eldest daughter rejoice with me in the light of God's truth now shining. We pray for you, and your colaborers, and for all who love the present truth, that God will graciously preserve us all until the manifestation. I am,

Yours in the love and service of Christ,
HORACE A. RANDLE,--China.

P.S.--Poor WONG CHIN FOO (DAWN, VOL. 4, p. 253) died suddenly of heart failure at Wei Hai Wei on Sept. 13th last. A few weeks before he had visited Teng Chaufu where he first heard of and learned Christianity. He then remarked to a Baptist missionary that "he supposed the most wicked thing he ever did, was to write that letter, 'Why Am I a Heathen?' but he never supposed that it would cause so great a sensation." H. A. R.

"SEND OUT THY LIGHT AND TRUTH, O LORD!"

From earliest childhood the EDITOR has had a deep interest in the heathen, and naturally a deep interest in missionaries. At the early age of seven years he expressed to his mother his intention to become a missionary, and a little later with other Sunday School children contributed his mite to the building of "The

Morning Star" missionary boat--abstaining from certain table luxuries that he might have the value thereof to contribute as his own donation, that had cost him something and was not merely his parent's gift.

This sympathetic love for the heathen has not abated in all these years; but under the leadings of the Divine Word and providences it took a different turn than he had first intended. As the divine plan of salvation unfolded to him, he saw clearly that the Lord's sympathetic love for the heathen so far from being less than his own was greater. He gradually came to see that God's plan of salvation as he has purposed it in himself, from before the creation of the world, has made abundant provision for "every man that cometh into the world"--that all should "come to an accurate knowledge of the truth"--to a knowledge of him who is "the way, the truth and the life" and by whom alone access to the Father and restitution to his favor and blessing are possible. He came to see, also, that God is operating his great plan methodically, and that, as there was a "fullness of time" in which our Savior should be born, so also there is a "due time" in which the knowledge and blessing flowing from his redemptive sacrifice shall be made effective to all who will accept this favor under the terms of the New Covenant sealed with the precious blood.--John 1:9; 1 Tim. 2:4-6; Gal. 3:16,29.

In harmony with this he soon learned from the Word that the Church, the "little flock," "the very elect," who are to win the "prize of the high calling," offered during this Gospel age, are to be but a "first fruits unto God and the Lamb." (Rev. 14:4; Jas. 1:18.) And the completion of this specially elect Church with the close of the present age will therefore be but the beginning, and not the ending, of the great plan of salvation which God has purposed.--Isa. 55:9-11.

In a word, he came to see that in God's great plan the present Gospel age is merely for the selection and education of those whom God purposes to use as his ministers, his missionaries to the world in general, in the next age, the Millennium. These are to be the "royal priesthood," to whom (under Christ the King of kings and Priest of priests) shall be committed the full control of earth during the "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."--Luke 12:32; 19:12-15; 22:29; Jas. 2:5; 2 Pet. 1:11; Dan. 2:44; 7:18,22; Matt. 13:43; Rev. 20:4; Acts 3:19-23.

R2490 : page 159

From this standpoint it soon became evident to him that the duty of the hour is not the uplifting of heathendom,--for which work God has specially appointed a coming age and is specially preparing teachers, who will be granted plenary powers for that work. Accordingly, instead of seeking foreign fields of service, he sought a more and more intimate knowledge of the divine plan from the divine Word--to the intent that he might be a coworker with God in his work. And the due time for revealing to the Church the divine plan respecting its participation with Christ in the blessing of all the families of the earth--"the mystery hid from past ages and dispensations,"* having come, he has been privileged by God's grace to serve this "meat in due season" to many of the Lord's people far and near.--Eph. 3:3,4,9; 5:32; Col. 1:26,27; Rev. 10:7; Matt. 24:45

Further light upon the Word showed that this knowledge is now granted because due, because we have reached the period designated by our Lord as the "harvest" or closing period of this age.* We most firmly believe that this is the "harvest message" which as the Lord's sickle is to gather the ripe "wheat" of the living Church and that all associated with the promulgation of this message are reapers in this harvest, colaborers with the great Chief Reaper--our Lord and Head. He believes that this message and these messengers are figuratively referred to in Matt. 13:39,41, as doing a separating work in the Church--gathering the jewels, making ready the bride, the Lamb's wife, for the "marriage,"--gathering the elect from the four winds--from one end of the ecclesiastical heavens to the other.*--Matt. 24:31.

If it be argued that the work is insignificant in comparison to the great institutions of Christendom surnamed in the Scriptures "Babylon," we reply: It is God's usual method to choose the weak things, and the things that are despised; that it may be the more manifest that not the arm and spirit of man have accomplished the results, but the arm and spirit of Jehovah --our Lord Jesus and the "spirit of the truth." It may be argued, also, that less than sixteen years of the "harvest" period remain and that the Scriptural indications are that all of the elect will have been found and "changed" probably four years before the harvest ends--before the climax of the great time of trouble. We answer, Yes; but each year puts the present truth into more concrete form and increases opportunities (financially and otherwise) for reaching all who have "an ear to hear" (Matt. 13:43); and each year under divine Providence brings the ears of the consecrated --the Watchers, the Jewels--into better condition to hear the Lord's message.--Rev. 18:4-8.

Here, for instance, are the missionaries in far off China and Japan having this "harvest" message served to them by a dear brother in their midst. We have no idea that all missionaries have the true missionary spirit; but undoubtedly some of them have: and all such having ears to hear will surely hear, and be gathered by the truth out of sectarian bondage and the slavery of error and fear into the blessed liberty of the spirit of the Lord, the spirit of the truth, the spirit of Love; and into the closer oneness with our great Head which accompanies a knowledge of the truth to the faithful. May the Lord richly bless dear Brother Randle's efforts to serve the truth to others--more than compensating him for his consequent trials and self-sacrifices.

Nor have we been idle as respects foreign missionaries, for during the past year we sent out large numbers of TOWERS and tracts to English speaking missionaries in all parts of the world.

And as it relates to "foreign missions," but of another kind, we here mention that the past year has witnessed considerable progress of the truth in Great Britain, Germany, Switzerland, Sweden and Denmark, and an entrance has been effected into France and Norway. We hope for additional coworkers (Colporteurs) in all these foreign fields as well as here in the home field, which thus far seems to yield the largest returns of "wheat"--under divine providence, previously gathered here from every nation under heaven. All of the Lord's people filled with his spirit must be engaged in this work in some manner. (Jer. 20:9,10.) And "he that reapeth [using his abilities and opportunities] receiveth wages and gathereth fruit unto life eternal." (John 4:36.) Therefore, let each one who has tasted of this grace of God be forward to avail himself to his utmost in using his privilege of being a colaborer with his Lord.

---

*See MILLENNIAL DAWN for Scriptural proofs.

===================

R2490 : page 159

DIVINE MERCY IN HOSEA'S PROPHECY.

--JULY 2.--HOS. 14:1-9.--

"Come, let us return unto the Lord."--Hos. 6:1.

FOR THE next six months the International Lessons are in the Old Testament, and begin with the closing words of Hosea's prophecy.

To appreciate the lesson it is necessary that we have at least a general understanding of the time and circumstances under which the prophecy was given. Hosea was a resident and prophet in the kingdom of Israel--the ten-tribe kingdom--during a part of the period in which Isaiah was prophesying in the kingdom of Judah--the two-tribe kingdom. We recall in our lessons of last year (Sept. 4) the death-bed of Elisha, and his instructions to Joash, the king of the ten-tribe kingdom, to smite upon the ground, and his explanation that the smiting of the ground three times with the arrows by Joash represented three victories which he would gain over Syria, effecting the full deliverance of Israel from Syrian control. Those promised victories were gained, and for a time Israel made great strides nationally, extending its borders to very nearly the area of territory controlled by David and Solomon (Judah excepted). This condition of things was favored by dissensions in Egypt and in Assyria, the greater nations near. The Lord manifested his favor to Israel in token of the measurable reformation begun by Joash by giving

R2490 : page 160

bountiful harvests also, so that the land became very wealthy and prosperous from the large crops, as well as from the spoils taken in war.

But these prosperities, which were in full accord with the covenant God had made with Israel at Sinai

(Deut. 28:1-14), instead of leading the people back to God and to full obedience to their covenant, seem to have had before long a very different effect. Soon they forgot that the prosperities were the results of divine favor, and, in the language of Scripture, the nation "went whoring after other gods." Undoubtedly one thing which especially made the false religions attractive was the fact that their worship and ceremonies gave loose reign to licentiousness, and even gave a certain sanctity to it. Thus their great prosperity led Israel into idolatry and into general licentiousness and corruption, worse, probably, than at any other period of their history, and this led to their utter rejection by

R2491 : page 160

the Lord, delivering them to the Assyrians, who took the entire nation captive.

Hosea's prophesying was at the time of Israel's depravity, just preceding their captivity. Through the Prophet the Lord appeals to Israel, pointing out his loving tender care for them from the very beginning of their history as a nation, pointing out their backsliding attitude, their falseness to him--picturing them as a false wife and God himself as a most merciful husband.

It would appear that the Lord permitted Hosea to have certain very trying experiences in domestic troubles, with a view to impressing upon his mind the Lord's view of Israel, his spouse. The Prophet, in the very opening of his book, declares that the word of the Lord first came unto him in connection with his domestic trials. The Prophet had married, seemingly by divine providence, an attractive girl, named Gomer, whom he dearly loved, and who at the time of their marriage was quite probably true and worthy of his affection--or it is possible to understand from the account that the Prophet, loving her, hoped to fully reclaim her,--but, infected with the general immorality of the time, she proved unfaithful, so that only her first child was recognized by the Prophet. The names given to the succeeding two show that the Prophet did not acknowledge them. Dr. George Adam Smith remarks: "Hosea does not claim the second child, and in the name of this little lass, Lo-ruhamah, 'She that never knew a father's love,' orphan, not by death, but by her mother's sin, we find proof of the Prophet's awakening to the tragedy of his home. Nor does he own the third child, named Lo-ammi, 'Not my people.' That could also mean, 'No kin of mine.' Once at least, but probably oftener, Hosea had forgiven the woman, and until the sixth year she stayed in his house. Then either he put her from him, or she went her own way. She sold herself for money, and finally drifted, like all of her class, into slavery."

The Prophet's sympathy went out to his wife to the extent that he redeemed her from slavery, as recorded.

(3:1-3.) These severe experiences through which the Prophet passed seemed to be preparing him to voice the Lord's sentiments of tender compassion to Israel, his espoused one, who so frequently and persistently went after other gods. If the prophecy of Hosea be read from this standpoint its tender compassionate appeals will be appreciated as from no other.

Our lesson is the conclusion of the matter. First, the Prophet is represented as addressing the people: "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity; take with you words and turn to Jehovah"--words of contrition, promises of reformation.

Then Israel is represented as speaking in a repentant attitude, saying: "Say unto him [the Lord], take away all iniquity and receive us graciously: so shall we render the calves of our lips. Assher shall not save us; we will not ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless find mercy."

This is the attitude of heart in which all "Israelites indeed" throughout this Gospel age are returning to the Lord;--not those alone who are Israelites according to the flesh, but those also who are called to fill up the elect number from every nation under heaven; to become members of the holy nation, the peculiar people, by becoming the Bride, the Lamb's wife. The Lord has indeed graciously received them, and has put away their iniquity--through the blood of the cross.

The Lord's answer is recorded in vss. 4-6, saying, "I will heal their backsliding, I will love them freely [unmeritedly], for my anger is turned away from him. [Spiritual Israel is not received of Jehovah as a woman, but as a man, of which Christ Jesus our Lord is Head and his Church the members of his body, accepted in the Beloved.] I will be as the dew [refreshment] unto Israel; he shall grow [thrive] as the lily [whose growth in Palestine is remarkable], and cast forth his roots as Lebanon [the trees of Mt. Lebanon had very sturdy roots]. His branches shall spread, and his beauty shall be as an olive [everlasting], and his fragrance as Lebanon." Thus does the Lord picture the development and establishment of his true Israel, the Christ.

Then follows a picture of the blessings of the Millennial reign of Spiritual Israel as God's Kingdom; the revival and restitution of Israel and of all the nations is symbolically pictured, saying:

"They that dwell under his shadow shall return [have restitution]; they shall revive as the corn and flourish as a vine, and the fragrance thereof shall be as the wine of Lebanon. Ephraim [one of the names given to the ten-tribe kingdom, and also symbolically used sometimes in referring to nominal churchianity] shall say, What have I to do any more with idols? I have heard him [the great Prophet--Acts 3:22] and observed [obeyed] him; I am like a green fir tree [an evergreen tree,--symbolically representative of the possession of everlasting life]. From [in] me is thy fruit found;"--the fruits of the spirit.

In conclusion, attention is called to the fact that not by earthly wisdom and intelligence can these predictions be comprehended. They shall be understood only by those who are taught of the Lord with the true wisdom which cometh down from above: as the Prophet declares, "The [truly] wise shall understand, but none of the wicked shall understand."--Dan. 12:10.

We give the translation of this last verse from Leeser, as follows: "Who is wise that he may understand these things? intelligent, that he may know them? For righteous are the ways of the Lord, and the just shall walk in them [understand them], but the transgressors will stumble through them [misapprehend them]."

====================

Vol. XX. JULY 1, 1899. No. 13.

CONTENTS.

"The Bishop of London on 'Getting On'"...............................163
Daniel in Babylon.................................165
In the Fiery Furnace..............................168
Weighed in the Balances...........................172
Interesting Letters...............................175
Attendants at Indianapolis Convention Should Secure Quarters......................162

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

WILL YOU ATTEND THE INDIANAPOLIS CONVENTION?

--NOTIFICATIONS--
SHOULD BE RECEIVED PROMPTLY TO SECURE ACCOMMODATIONS. THE CITY WILL BE CROWDED WITH EPWORTH LEAGUERS.

Arrangements are completed for a Convention of believers in the Second Coming of the Lord and the Plan of the Ages,--to be held at Indianapolis, Ind., July 21st to 23d, as follows:--

The Railroad fare will be one-half the usual, except from a few points which will add $2 to the one fare for round trip. All passenger trains run into Union depot, which is about three blocks distant from the meeting place of the Convention--"Shover's Hall," on Market Street, between Delaware and Alabama Avenues.

Accommodations--good and clean--have been arranged for, at the very reasonable rate of ninety-five cents per day, at "Barton's Hotel," No. 29 Virginia Ave. Such ZION'S WATCH TOWER readers as cannot afford even this modest sum, will be entertained free, by the Indianapolis friends, with great pleasure.

Those who ride to the hotel can take any car leaving the Union depot and should ask for "transfer" when they pay their fare. A "Reception Committee" will meet all the friends at the Barton Hotel--except during convention hours, when it will be at Shover's Hall, as above mentioned.

The following program will be followed closely as practicable:

Friday, July 21st.--The opening "rally" will be at 10 A.M., conducted by Brother C. A. Owen--an opportunity for getting generally acquainted. At 3 P.M. the assembly will be addressed by the Editor of this Journal from the text--"Looking for the blessed hope, even the glorious appearing of our great God and Savior, Jesus Christ." (Titus 2:13.) At 7:30 P.M. an address on the Ages and Dispensations of the divine plan, illustrated by the Chart of the Ages, may be expected.

Saturday, July 22d.--Testimony Meeting at 8 A.M. Preaching at 10:30 A.M. by the Editor of this Journal: subject, "The Law of the Spirit of Life in Christ Jesus." (Rom. 8:2.) At 3 P.M. a discourse by Bro. M. L. McPhail--"Sanctify them through thy Truth." At 7:30 P.M. a discourse from the Chart.

Sunday, July 23d.--Testimony Meeting 8:30 A.M.; at 10:30 a discourse by Bro. M. L. Staples on "The Offence of the Cross;" at 3 P.M., "I am not ashamed of the Gospel of Christ," by the Editor; at 7:30 P.M., "Preserving the Unity of the Spirit in the bonds of peace"--several speakers.

All who love the Lord, trust in the precious blood and wait for his Kingdom, are cordially invited to attend this Convention which recognizes only the one Church and her one Lord, one faith and one baptism. All such will please address the WATCH TOWER SOC'Y as soon as they know definitely that they will attend, stating in few words who will be of their party, and whether or not they will stop at the hotel. There will be an opportunity for symbolizing baptism.

===================

R2491 : page 163

"THE BISHOP OF LONDON ON 'GETTING ON.'"

"THE Bishop of London possesses a mind of unusual interest, and everything that he says is worth paying attention to, whether we agree with it or not. In addressing the pupils of the Philological School the other day, he took as the subject of his remarks, 'Success in Life.' Considering his own career, one might expect that he would justify, and possibly glorify, success, for few men of our generation have risen more rapidly and achieved such brilliant success as he. But the Bishop did not take that line of thought at all, and we are glad that he did not. Enough and too much has been written for boys as to the way in which they may regard the world as their oyster to open at their will. Strength, instead of purity, of will has too often been represented as the most desirable of attainments. Now we do not doubt for one moment that this element of great will-power is an important element in the building up of character. Without it nothing can be achieved that is worth achieving. But mere strength of will may, and often is, accompanied by the worst traits in human character. We need not accept all the deductions of Schopenhauer to agree with him that what he calls the 'will to live' is a root of all the crime, sensuality, and base unsatisfied longings which make up the carnal side of human nature.

"It is true that Nature itself implants this forceful 'will to live' in every one of us, and that without it the human race would soon cease to exist when confronted with the terrific forces of the material universe. It is true that great and beneficent discoveries are due to the persistence of this intense will in us. It is even further true that many noble qualities, and no little of the social and the humanizing elements in life, are intimately connected with a powerful will. Many of the great human scourges of the race have, unconsciously and unintentionally, done immense good for mankind through the possession of this vast overflowing energy. 'There shall be no Alps,' said Napoleon in his selfish desire to conquer Italy, and the result was the wonderful roads which connected Northern and Southern Europe. If ever there was an example on a colossal human scale of the 'will to live,' it was embodied in Peter the Great, an awful and drunken barbarian; but see what he did for Russia. In this world, whose ultimate problems we do not pretend to solve, the 'will to live,' with all its potential consequences, is a great fact without which the human race would gradually die out.

"Now the successful man, in the ordinary sense of the word, is he who develops in himself in an abnormal degree this 'will to live.' We in the Western world scarcely recognize that this 'will to live' carried to great lengths is not only not universal among mankind, but is rather exceptional in its operations. It is the brute inheritance, at least on one side, against which some of the great religions of the world have contended, and contended with success. The East as a whole finds in the quiescence of the will, in its passive submission to a vast and supreme Power, the solution of the problem of life. Even among Western peoples the average man lives with content amid the

R2492 : page 163

'petty murmur of his bourg' rather than contends for the great material prizes of life, or what are supposed to be such. It is well that this is so, for if every one were fired by the ambition of a successful general, or politician, or merchant, the competition among men would be so terrible that, from another point of view, annihilation would be the lot of humanity. Men would not be able to stand the strain, nor would Nature afford the mass of them the opportunity for attaining, or even seriously striving for, the object of their ambition. Earth would become a hell, and this green globe would witness tragedies compared with which the most awful in history would dwindle into insignificance. Most men are, happily for themselves and for their fellows, contented, like the Apostle, with food and raiment, and taking the world as a whole, they live the lives of decent and faithful fathers, sons, husbands, and friends. Ambition is the mark of a comparative few, and what are called the prizes of life are contended for by an insignificant minority.

R2492 : page 164

"We say that this is well, and the Bishop of London is evidently in agreement with our position, for he does not think that success in life usually develops the best qualities among men. It is indeed true, as Wordsworth said, that it is dangerous to look on tyrants with a dazzled eye, and one might add that it is not quite safe for most men to take as their models those who are generally estimated to be successful men. There can be, as the Bishop said, no absolute rule as to what one should do to gain success. One may spend one's life in the most praiseworthy diligence, and yet die poor, unknown, and be accounted by the world as a failure, tho happily the world's coarse judgments do not constitute the final court of appeal. One may master all science, one may be a great thinker, and yet pass away from these noises of earth unrecognized, and even laughed at, by one's fellow-men.

"It has been reserved for few great men to attain renown in their own lifetime. They have been hated and ridiculed, while the shallow charlatan has won the success of his age. This is, indeed, such a truism, that one does not need to dwell on the fact. If we are to measure character, genius and worth by the standard of success, we should have to say that the great men of the world have been among the least successful men. What does seem to us to ensure success is some overplus of human energy with which a man is born, and which cannot be created in him afterwards, and which is directed towards the attainment of objects that can be best appreciated by the average man. There is a general demand in the world at any given time for a kind of mechanical talent rising at times to genius, but of a variety which can be estimated by common people, and which can apply itself to objects of general desire. He who possesses this kind of overplus of human energy is the successful man, because he holds a monopoly of what all desire and of what all can appreciate. To him all the world's a stage, and all the men and women merely players, and he soon finds out that he can play the best game of them all in some particular line.

"In a world such as ours, how far is it wise to encourage that kind of talent? Religion, as we have said, over most of the Eastern world has persuaded countless millions of people that this kind of success is not worth while. Buddhism and Brahminism have indoctrinated a large proportion of the human race with a positive contempt for the kind of existence which alone seems worth having for a member of the New York Stock Exchange. Indeed, if we contemplate the two varieties of mankind from a spiritual, instead of a physical, point of view, we might be led to doubt whether the human race had a common origin. There seems absolutely nothing in common between the two types.

"On the one hand, we see the action dictated by the strong will, by the 'will to live' endowed with keen intelligence and a rather low standard of aspiration. On the other side, we see a being who is striving--for what? For the cessation of all will, for the attainment, not of material commodities, not even of mental good, but of entire peace and calm, and to him all the efforts of human life in our busy civilization seem entirely purposeless and even absurd. Are we to take the extreme Oriental view, or must we accept the standard of the strong will as believed in and acted upon by the busy men of our busy world? If the latter is a true theory of life, then we must accept the successful man as our hero, even tho we cannot teach our youths how to imitate his example.

"We think there is a mean between these extremes, as there is between most extremes. We cannot annihilate 'the will to live,' because existence itself on our planet depends upon its mysterious operation. Neither can we desire the larger development of the 'will to live,' the will carried to an abnormal point, as in a very great general or financier, among average men. All that we want among average men, as Hegel said, is that they should be good men in all the fundamental relations of life. If they happen to achieve that reward which, as Coleridge says, so rarely comes to merit, well and good.

"But it is well that most men should not go out of their way to seek rewards. So long as they are standing on the ground of right, they are safe; but the moment they quit that point of moral vantage for the perilous peaks of human ambition, they are usually lost. They must not, then, put forth the abnormal 'will to live,' but neither must they crush that will without which human life would be empty of all positive content. No, what is really needed among men is a pure will, a will cleansed of all that degrades life while prolonging it and extending its relations. This was the best Greek idea, it is also the Christian idea, which comes to men, not as taking away the real content of life, but as giving life more abundantly; but life which can control those fiery courses of the soul instead of leaving them to their own ungoverned sway. On the whole, therefore, we say with the Bishop that success in life is a dubious object of desire, since it is connected inextricably with so much that wars against the soul. But we must not, as the Germans say, throw away the baby along with the bath. We must accept the will, but we must give to it that direction and noble purpose which render it truly free."

--London Spectator.

===================

R2492 : page 165

DANIEL IN BABYLON.

JULY 9.--DANIEL 1:8-21.

"Daniel purposed in his heart that he would not defile himself."

DANIEL is set before us in the Scriptures as one whom the Lord loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel, where the Lord, speaking of the sureness of his judgments about to come upon the land of Judah, said, "Tho these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." (Ezek. 14:14.) These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his home.

Daniel was carried captive with Jehoiachim, king of Judah, and many of the nobility of the land of Israel, eighteen years before the final captivity in the days of Zedekiah, when the land was left desolate without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years.--Dan. 1:21.

The Book of Daniel is one of those against which the "higher critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modern science and the higher critics are very much opposed to anything in the nature of positive prophecy--anything claiming to be of direct divine inspiration, and in any sense of the word attempting to foretell the future. The

Book of Daniel is preeminently marked with these characteristics, and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord forewarned us, through the Apostle and the Prophet, of these wise men, whose wisdom would become a trap and a snare unto them, so that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]."--Isa. 29:14; 1 Cor. 1:26-29.

Our Lord also pointed out that these things are hidden from the wise and prudent and revealed unto babes --made clear to those who make no boast of wisdom according to the course of this world. (Matt. 11:25.) How true to facts we find this to be! While many of the great and learned are stumbling themselves into higher criticism and other forms of infidelity, the Lord's "little ones," meek, humble, teachable from the Father's Word, are being instructed, and are growing in grace and in the knowledge of the truth.

R2493 : page 165

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies as presented in MILLENNIAL DAWN, VOLS. I., II. and III., there is no need for elaborate arguments to prove that this wonderful Book of Daniel is not a fiction, but more wonderful by far than any fiction that could have been written. And to them it will be useless to declare it a history of events which transpired 167 B.C. and falsely set forth as a prophecy by Daniel; for they see fulfilments, past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named--they see in these fulfilments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the most high God therein revealed the secrets of his plan still future.

Our lesson proper finds Daniel with others of the Jewish captives in Babylon, where, according to custom, the king had made choice of a number of the most promising of the captive youths to pass a three-years' course of education in the sciences, Babylon being at this time the center of learning. The object in this was no doubt two-fold: the Babylonian monarch thus attempted to associate with his empire the learning and skill of the world, and to promote a friendly feeling as between Babylon and the various countries over which it held sway, that foreign nations might feel the greater interest in Babylon as the center of the world-empire, and be the more contented with the laws and regulations which proceeded therefrom, knowing that some of their own nation stood before the king as his counsellors or secretaries--magicians, astrologers and wise men, as they were then called.

The choice of the four young Israelites was no doubt a subject of divine providence, and from their names we may infer that they were all children of religious parents, the compounds of their names so signifying, as follows: Daniel, "God is my Judge;" Hananiah, "God is gracious;" Mishael, "This is as God;" Azariah, "God is a helper." Thus did the Lord, overthrowing a nation for its wickedness, make special provision, even in its captivity, for those of that nation who were faithful to him. In choosing these four Jews for the Babylonian college course the prince of the eunuchs, according to custom, gave them new names, to break their identity with their native homes and to establish an identity with the kingdom of Babylon; hence he named them Belteshazzar, Shadrach, Meshach and Abed-nego.

From the first Daniel seems to have been the specially favored of these favored four--he was favored of the Lord in that, while all four were specially blessed, his portion included visions and revelations; he was specially favored by the prince of the eunuchs who had these youths in charge, as we read, "Now God had brought Daniel into favor and tender love with the prince of the eunuchs" (vs. 9). We are not to understand

that this favor both with God and man was something wholly outside of Daniel himself; on the contrary, it is proper for us to infer that by birth (heredity) and by natural training of godly parents Daniel had a noble, amiable, winsome character, which not only prepared him the better to be the Lord's mouthpiece, but which also made him moderate, discreet and amiable toward all with whom he had to do.

What a lesson is here, not only for young people, but also for parents! How necessary it is that those who seek divine service shall endeavor to attain to characteristics pleasing to God! And if any find themselves wholly without friends, how proper it is that they should suspect that some measure of the fault lies in themselves; and how proper it would be that all such should seek to cultivate amiability and suavity at the expense of everything except principle! Only Ishmael was to have the experience of every man's hand against him, and his hand against every man, and those who have Ishmael's experience have need to fear that they have Ishmael's disposition, and should forthwith diligently seek grace at the throne of mercy whereby to overcome ungainly qualities and idiosyncrasies.

It is only when we are hated because of our loyalty to the truth (directly or indirectly) that we are to take satisfaction therein, or to think that we are suffering for righteousness' sake. As the Apostle points out, some suffer as evil-doers and as busy-bodies in other men's matters, or because of ungentleness, uncouthness, or lack of the wisdom of moderation, which the Lord's Word counsels. (1 Pet. 4:15; Phil. 4:5; Jas. 1:5.) We are not to forget, however, that rudeness, which is an element of selfishness, may be more quickly dispelled from the heart than from the life, and all should take encouragement from the thought that God, and his people who view matters from his standpoint, judge the sons of God not according to the flesh, but according to the spirit or intention of their minds, their hearts, and have patience with the weaknesses of the flesh, where there are evidences that the new mind is endeavoring to bring the flesh under its control.

Of these four Jewish companions, Daniel seems from the first to have been leader, and his leading seems to have been in the right direction. In a new land, under new conditions, a shallow character would be likely to be thoroughly spoiled. First, the fact of being chosen, even in the probationary sense, to be of the king's council was certainly a great honor; and the tendency to a shallow mind would have been toward vanity, bombast, pride, haughtiness, etc., qualities which would have hindered real progress in the school, and thus would have made him less likely to be the king's ultimate choice as counsellor: but still more important, it would have separated between him and God, for God resisteth the proud and showeth his favor to the humble.--1 Pet. 5:5.

Daniel might have said to himself, as some would have said,--I am now far from the land of Israel; I am identified with the Babylonish court, and I therefore may profitably forget and neglect the laws of God, and consider them as having been applicable to me only in my own country, and that here, far from the land of promise, I may do in all particulars as the better Babylonians do. But, on the contrary, Daniel very wisely resolved in his heart that, since his nation had been cut off from the Land of Promise because of disobedience to God, he would be ever careful to do those things which would be pleasing to the Almighty: and, as we shall see, he soon found a place for his new resolutions.

The portion of food provided for these college students by the king's command was good--far better, probably, than they had been used to previously;--nor was Daniel's mental objection to it instigated by self-denial, but wholly by religious duty. The Israelites, under their Law Covenant, were forbidden to eat certain articles of food in common use amongst other nations, for instance, swine's flesh, rabbit flesh, eels, oysters, etc., and indeed all flesh that was not killed by being allowed to bleed to death: for the Law specially forbade the use of blood under any circumstances or conditions. The food of the king's household was not prepared along these lines, and the young Hebrew perceived that he could not hope for any change in these respects, and he was too wise to even find fault with them. He saw rightly enough that the divine Law that was upon him as a Jew did not apply to Gentiles, and he made no efforts to interfere with the general arrangements.

Daniel's request, therefore, was a very simple one, viz., that he be permitted to have a very plain and inexpensive diet, called "pulse," which no doubt was prepared as a part of the general household meal. If the request could be granted, no one would be specially inconvenienced, and yet Daniel would thus preserve himself from "defilement" under the terms of the Jewish Law. It would appear that Daniel's companions, influenced by his decision, joined with him in this request. The prince of the eunuchs, while desirous of favoring Daniel, feared his own position if, as he surmised, this simple diet would prove insufficient for the boys, and lead to a breakdown of their health during the period of study. But finally it was arranged with the melzar (or butler) that the matter of diet should be tested for ten days.

Here Daniel's faith in God showed itself. He was confident that, even tho such a diet might not be the most desirable in every respect, yet, inasmuch as it was

R2493 : page 167

the only course open to them whereby they could preserve themselves from violation of the divine Law, therefore God would specially supervene to the extent necessary, and in this, it seems, he was not disappointed. There is a lesson for all of the Lord's people here. It is our duty not only to study the Lord's will, but also to consider well the circumstances and the conditions which surround us, and to seek to adopt such a moderate course in life as would first of all have divine approval, and secondly, cause as little trouble, inconvenience and displeasure to others as possible, and then to confidently rely upon the Lord's supervising wisdom and providence.

When we read, "As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams," we are not to understand that this skill and learning was wholly miraculous, like the understanding in visions and dreams, which was to Daniel only. Rather, we are to judge that under what we might term natural laws four boys who had enough character to undertake such a course of self-denial for righteousness' sake would have also courage and strength of character in respect to all their affairs and studies. We are to surmise that their determination in this matter of their food, that they would rather deny themselves than violate God's Law, would mean to them a mental and moral discipline which would be helpful in all the

R2494 : page 167

affairs of life.

And there is a lesson in this for every Christian. Many are inclined to think of the little things of life as being unimportant, but everyone who attains to any proficiency in any department of life surely learns that his attainments were in considerable degree the result of determined will-power, and that it is well-nigh impossible to be strong in will-power in respect to important things if lax and pliable in respect to things in general, even tho less important. Habit is a wonderful power, either for good or evil, and the boy or girl, the man or woman, who has not learned self-control in respect to little things, indeed all things, cannot expect to be able to exercise self-control upon the greatest and most important affairs merely.

In other words, applying this matter to Christians, we might say that he who wants to be an "overcomer" at all, must make the attempt all along the line on every point, great or small, where conscience and principle call for it. It is he who is faithful in things that are least who may be expected to be found faithful also in things that are greater: and this evidently is the Lord's view of this matter. From the Lord's standpoint, all of the affairs of this present life are little in comparison with the future things. Hence he is calling for "overcomers" whose general faithfulness to principle, even in small things, will give evidence of the disposition, the character, to which may be entrusted the great responsibilities of the Kingdom glory, honor and immortality. --Luke 16:10; Matt. 25:23.

At the end of the three years' college course, when Daniel was seventeen, came the examination before the king, and as should have been expected, Daniel and his companions, faithful to the Lord, seeking first his will, were found to be far in advance of their companions, and were accepted to the king's council. We might draw a lesson here, without in any sense of the word intimating that it was typified, for we do not so think. We might say that there is a certain correspondence as between the position of Daniel and his associates and the position occupied by all those who have been called of the Father to joint-heirship in the Kingdom, with Jesus Christ our Lord. Not all who are called, nor all who undertake the course of training, have the promise of acceptance: on the contrary, many are called, few will be chosen. But the character of those who will be chosen in many respects corresponds to that of Daniel and his companions. All are not leading spirits, as was Daniel, nor are all given to visions and revelations and interpretations, as was he; but all will have the same spirit of devotion to principles of righteousness, which devotion will be tested under divine providence, step by step, through the narrow way, as they seek to walk in the footsteps of him who set us an example--our Daniel, our Leader, our Lord Jesus. Let all, then, who have named the name of Christ, depart from iniquity, let all such be faithful: "Dare to be a

Daniel."

Another thought is that clean spiritual provender is important to the Lord's flock, and that those who have come to a knowledge of the truth should abstain from all food that is defiled. If this shall seem to restrict the bill of spiritual fare, and the opportunities for mingling with the Babylonians at their table, it will have its compensating advantages nevertheless, for the Lord will bless to the spiritual good of his faithful ones even the plainest of spiritual blessings and opportunities. Let a test be made, after the manner of Daniel and his companions, and see whether or not those who feed upon the clean provender of the Lord's Word, and who reject the more sumptuous arrangement and defiled food of Babylon will not be fairer of countenance spiritually, even after a short test. But let us not suppose that anything would be gained by simply abstaining from the Babylonian portion and starving themselves spiritually. Whoever abstains from the popular and defiled supply must seek and use the simple and undefiled food which the Lord in his providence supplies, otherwise their last state of spiritual starvation will be worse than the first.

===================

R2494 : page 168

IN THE FIERY FURNACE.

--JULY 16.--DAN. 3:14-28.--

"Our God, whom we serve, is able to deliver us."

PROBABLY twenty years elapsed after Daniel and his companions reached Babylon in captivity before the scenes of this lesson were enacted. Meantime Daniel had been raised to a very high position in the empire, as king's counsellor, while his three companions had been made magistrates in the provinces of Babylon. We know that their prosperity did not tend to make them careless of their duties and responsibilities toward God, for otherwise they would not have been able to stand the severe test recounted in this lesson, and which proved a great blessing to them because of their fidelity to the Lord.

King Nebuchadnezzar just before this had won some great victories over surrounding nations--Egypt, Syria, etc.--as he had previously done with Judah, and as the Lord had predicted in the dream which Daniel had interpreted for the King, which showed the Babylonian Empire as the golden head of earthly dominion. His great success no doubt had tended to feelings of pride and a desire for display. Yet these were probably not the only motives which led to the program of the great festival in honor of his victories, and the erection of the great image which all were commanded to worship. Nebuchadnezzar's thought evidently was to unify his empire, and as a step in this direction he desired to unify the religious views and worship of the various peoples under his sway. In this his example was frequently followed subsequently, for all rulers have seemed to grasp the thought that man's mental organization is such that obedience can be best and most lastingly secured through the acquiescence of the religious organs of his mind. In other words, since man is a religious animal, no government of him can be secure and permanent which does not have, directly or indirectly, the support of his veneration. Hence it was that Nebuchadnezzar and others endeavored to associate the Creator and the king together in men's minds, that venerating the One they should respect and serve the other as his representative.

It was no doubt with a view to thus unifying the religious sentiments of his empire that this great feast was arranged, of which the very center of attraction was the great image which Nebuchadnezzar the king had set up. This image, with its pedestal, was ninety feet high and nine feet wide. It was of gold, probably either made hollow or on a base of clay cement. It was located in the Plain of Dura, about the center of the walled enclosure twenty-four miles square, known as the city of Babylon. As it is a level country, and as the structures were comparatively low, the image could probably be seen from every part of the great city.

The appointed time for the festival having come, leading representatives, judges, treasurers, governors, sheriffs, etc., from all the divisions of the empire, clad in the gorgeous garments of the East, were present. A great band had been prepared, composed of all the musical instruments popular at that period, and the command of the king had gone forth that when the musicians should play upon their instruments all the vast concourse of people, representatives of his whole empire, facing the image which he had set up, should fall down and worship it, and thus indicate their loyalty, not only to King Nebuchadnezzar, but also to his gods who had given him the wonderful victories which they were celebrating.

As magistrates of the empire, Shadrach, Meshach and Abed-nego were necessarily in the great throng, tho it is quite probable that they, representing different departments, may have been at a distance from each other, each surrounded by his secretaries, assistants, servants, etc. Undoubtedly the object of the festival was clearly discerned by these intelligent men, and the question arose before their minds respecting their duty to God and the conflict of this with the probable requirements of the king. It was a crucial test for them, for they knew that the king's powers were autocratic, and that to cross his will meant death in some form.

Nevertheless, they decided that they must be true to God, whatever the cost. It might be that their refusal to prostrate themselves before the image would pass entirely unnoticed by others, or it might be that, even if noticed, the incident might never reach the ears of the king, but such circumstances could make no change in the matter of their duty; whatever others might do, they must not bow the knee to any but the true God. Daniel is omitted from mention here, possibly because, occupying a different position as one of the king's personal staff and household, his conduct would not come so directly in contrast with the general conduct.

Finally, the hour of trial came, when the great king of Babylon was recognized not only as civil but also as religious ruler, and the image which he had set up was worshiped by the various representatives of his empire--except Shadrach, Meshach and Abed-nego. Their neglect to bow was quickly brought to the attention of the king, for no doubt these, like all good men, had their enemies: some enemies through jealousy and

R2495 : page 168

rivalry for the king's favor; other enemies because, perhaps, they had been interrupted or hindered in dishonest practices and contracts with the government.

The matter seems to have astounded the king, and hence his inquiry, Is it true, can it be true? Surely, no sane men would be so foolhardy as to oppose my decree, and that in my very presence, and upon such a fete-day as this? Not waiting an answer as respects

R2495 : page 169

matters of the past, the king voluntarily proposed for them a fresh test of loyalty and submission, nothing doubting but what, now that the matter had come to his attention, they would be moved by fear, not only in respect to their degradation from office, but by the danger of death in the fiery furnace, to render prompt obedience.

Perhaps the king's mind shot a glance backward fifteen years, to the time when the God of the Hebrews, through Daniel, had told and interpreted his dream, a matter which none of the other gods of his wise men could do; and as tho he had this in mind, and wishing to impress the matter upon these three Hebrews who had dared to challenge his power, he made the boast, "Who is that God that shall deliver you out of my hands?" In his arrogance of mind and under the flush of his mighty victories over the greatest nations and mightiest kings, Nebuchadnezzar felt prepared to have a contest even with the unseen and to him unknown invisible powers. He would not be backed down in his own capital city; he would demonstrate his power to inflict a penalty, regardless of what any of the gods might do in retaliation. He would show that he, at all events, had the power in the present time, and in this respect at least was more powerful than any of the gods of whom he had knowledge.

The answer of the three Hebrews was a wise one; seeing from the king's mood that the discussion of the subject would be useless, they did not attempt to retaliate by threatening him with divine vengeance; neither did they attempt to convert the king to Judaism, knowing well that the provisions of the Jewish covenant were not for Gentiles. They simply responded that they were not anxious to avail themselves of the opportunity to argue the matter with the king. They assured him of their full confidence that their God was able to deliver them from the fiery furnace, and out of the hand or power of even the greatest king of the earth; but they answered, While our God is thus all-powerful we are not by any means certain that he will deliver us; nevertheless, "O king, be it known unto thee that we will not serve thy gods nor worship the golden image which thou hast set up."

Angered that his great festal day should be thus marred by even the slightest opposition to his will, the king did not wait to give another opportunity wherein the Hebrews might relent. He saw that it was useless, that they were men of character and determination, and he resolved that he would make an example of them before all the people. The form of his visage or his countenance changed toward these men; whereas once he had admired them, as amongst his ablest counsellors and magistrates, and an honor to his empire, now he hated them, as opponents whose course, if not interrupted, might introduce disorder into his empire, and lead to more or less sedition, if copied by others. In his rage he commanded that the furnace be heated seven times, or to its utmost capacity. The furnace, already heated for the occasion, may have been the one used in melting the gold for the image, and must have been of immense size.

Probably as a mark of his great authority, and to show that even the very greatest of his subjects were subordinate to his supreme authority, the king commanded that these three recalcitrant officials be cast into the fiery furnace by prominent officers of his army --no doubt to teach a lesson respecting the power of the army, and the willingness of its chief representatives to serve the king, as against everybody else.

The Hebrews, bound in their official garb, were evidently cast into the furnace from the top, because it is stated that they fell down bound, while the heat was so intense that it even killed those who cast them into the furnace, possibly by the inhalation of the flames, which might kill them instantly.

The king seemed to be having matters his own way, as usual; even the mighty God of the Hebrews had not delivered these men from his power. And yet the king was solicitous and eyed the furnace, and to his surprise beheld those who had been cast into the furnace bound, walking about free in the flames--seemingly uninjured. More than this, he saw a fourth person there, of most remarkable appearance, which caused the king to think and speak of him as one of the gods. No wonder he was astonished; he was evidently contending with a God of whose powers he had been ignorant.

Nebuchadnezzar showed himself to be a man of broad mind--in his acceptance to the Babylonian college of the brightest youths out of all the peoples taken captive; in his readiness to acknowledge the God of Daniel, when he had received the evidences of his power; so now, realizing that he had made a great mistake in attempting the destruction of three of his most eminent magistrates, and that he was thus defying the great God, Nebuchadnezzar was prompt to make acknowledgement, and approached the furnace, calling out, "Ye servants of the most high God, come forth and come hither." In the presence of the king's courtiers they came forth, and all beheld them that the fire had done them no injury, not even having singed their clothes or their hair. This was indeed a stupendous miracle, and doubtless was valuable in its influence, not only upon the Gentiles, but also upon the Hebrews residing throughout Babylon, who would thus hear of the power of Jehovah in delivering those faithful to him. Whether this had a bearing on the subject or not, we know well that, while idolatry had been one of

R2495 : page 170

the chief sins of the Israelites before this captivity, there was comparatively little of idolatry in its crude forms in that nation afterward.

Nebuchadnezzar's acknowledgement of the God of the Hebrews, who sent his messenger and delivered his servants that trusted in him, is very simple and very beautiful. He rejoiced in the noble character of these men, and at once made a decree "that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abed-nego shall be cut in pieces, and their houses shall be a dung-hill; because there is no other god that can deliver after this sort." And furthermore, he promoted these faithful men to still higher positions, for they had still more of his confidence respecting their integrity. Men who would thus hazard their lives for conscience' sake could be trusted in the most important positions.

It is not necessary that we determine this incident to have been a type and look for correspondencies to its every feature. Without so determining, the Lord's people may readily find in it many valuable lessons and suggestions. Not all of God's people are in such prominent positions as were these Hebrews; and not many have testings of exactly the same kind as were theirs, with a literal fiery furnace before their eyes. Nevertheless, there are trials before the Lord's people to-day that are fully as severe. Who will not agree that questions respecting a public acknowledgement of an idol and thus a public disavowal of the true God would be a point more quickly and more easily decided by nearly everyone than some of the subtle temptations of our day? For instance, various idols are set up all over Christendom, each of which, it is claimed, represents the true God, and each of which demands worship in honor and substance.

Babylon the literal was in ruins long before the Apostle John on the Isle of Patmos was shown in prophetic vision the mystic or symbolic Babylon "which reigneth over the kings of the earth" to-day. The provinces of Babylon to-day are the various civilized nations --really "kingdoms of this world;" but deluded into calling themselves and thinking themselves kingdoms of Christ--"Christendom." And parallels to the king and the image are also presented in Revelation-- they are religious systems symbolically described as "the beast and his image."--Rev. 13:15-18.

Without at present examining the symbols in detail we note the fact that worship of this symbolic beast and his image are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this age: indeed, the testing is even now in progress. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerfully influential religious systems (symbolized by "the beast and his image) will be counted by the Lord as "overcomers" and be made his joint-heirs as members of his elect Church. --See Rev. 20:4.

As already pointed out, the "beast" represents not Roman Catholics (the people) but the Roman Catholic system, as an institution: and the image represents not Protestants (the people) but the consolidation of Protestant systems, as an institution. We have pointed out* that the first step in the formation of this symbolic image of Papacy was taken in A.D. 1846 in the organization of the Evangelical Alliance, and that the second step must come shortly in an active living cooperation of Protestants as one system; and that this infusion of life will result from the Episcopal Church or Church of England joining or affiliating with other Protestants under some general arrangement similar to the Evangelical Alliance.

R2496 : page 170

While the severest testings will follow the giving of life to the consolidated image, in the near future, the testing has already commenced with many, for "Churchianity" is more and more demanding reverence and support, and those who absolutely refuse to worship its images are already exposed to fiery trials;--social ostracism and financial boycotts. Prominent amongst these is the Roman Catholic idol; that church sets itself as the representative of God, and demands worship, obedience and contribution to its funds. It is one of the most popular as well as one of the most arbitrary of idols. The Greek Catholic Church is another idol: the Anglican is another; and the Lutheran, Methodist, Presbyterian, etc., etc., all similarly demand worship, obedience and revenue. They have "pooled their issues," to a certain extent, so as not to war upon each other's devotees, but they unite in warfare against all who do not bow the knee to some such idol (who reverence and worship only the Almighty God, and recognize his only begotten Son as the only Head and Lord of the true Church, whose names are only written in heaven--not on earthly rolls of membership.) --See Heb. 12:23.

All who refuse to worship before any of these images are threatened with a fiery furnace of persecution, and the threat is generally carried out as thoroughly as circumstances will permit. In the "dark ages," when Papacy had a monopoly of the "church" business, it meant torture and the stake, as well as social ostracism. To-day, under a higher enlightenment, and especially because of competition for worshipers, matters are not carried to the same extreme, thank God! Yet in many instances there are evidences that the same spirit prevails, merely restrained by changed circumstances and lack of power. Still, as many are witnesses, there are

R2495 : page 170

----

*MILLENNIAL DAWN, VOL. III., p. 119.

R2496 : page 171

methods of torture which serve to intimidate many who would scorn to bow the knee to a literal visible idol. Thousands to-day are worshiping at the various shrines of Christendom who in their hearts long to be free from the sectarian bondage of fear--who fain would serve the Lord God only, had they the courage. And there are some the world over who, with a courage not less than that of Shadrach, Meshach and Abed-nego, declare publicly that the Lord God alone shall have the worship and the service which they can render. None, perhaps, know better than the writer the various fiery experiences to which these faithful few are exposed--boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they had least expected it, who, according to the Lord's declaration, say "all manner of evil against them falsely."

--Matt. 5:11,12.

But with these, as with the three Hebrews of our lesson, the chief trial is in connection with their faith; after they have taken a firm stand for the Lord and his truth they may indeed be bound and have their liberties of speech and of effort restrained, and they may indeed be cast into the fiery furnace, but nothing more than these things can be done to them. As soon as they have demonstrated their fidelity to God to this extent, their trials and troubles are turned into blessings and joys. As the form of the Son of God was seen with the Hebrews in the fiery furnace, so unseen, the Lord is present with those who trust him and who, because of faithfulness to him and to his Word, come into tribulation. How beautifully this is expressed in the familiar hymn,

> "When through fiery trials thy pathway shall lie,
> My grace all sufficient shall be thy supply;
> The flame shall not hurt thee, I only design
> Thy dross to consume, and thy gold to refine."

And sometimes even the worldly can realize that the Lord's people in the furnace of affliction are receiving a blessing, and sometimes thus our Heavenly Father's name is glorified in the world, as in Nebuchadnezzar's experience. Sometimes the Lord's people who are bound, restrained of liberty to proclaim the truth, find, as did those Hebrews, that the fire burns the cords and sets them free, and really gives them larger opportunities to testify to the glory of our God than they could have had by any other course.

The Lord's providences vary, and it is not for his people to decide when shall come remarkable deliverances, and when they shall apparently be left entirely to the will of their enemies without any manifestation of divine favor on their behalf. Note, for instance, the fact that, while the Lord interposed to deliver these three Hebrews from the fiery furnace, he did not interpose to prevent the beheading of John the Baptist, altho of the latter it is specifically declared, "There hath not arisen a greater prophet than John the Baptist." We remember that, while Peter was delivered from prison by the angel of the Lord, James was not delivered, but was beheaded. We remember also that Paul's life was miraculously preserved on several occasions, and that the Apostle John, according to tradition, was once cast into a cauldron of boiling oil, but escaped uninjured, while on other occasions dire disaster came upon the Lord's faithful ones, and that quickly, as in the case of Stephen, who was stoned.

It is not, therefore, for us to predetermine what shall be the divine providence in respect to ourselves; we are to note the point of right and duty and to follow it regardless of consequences, trusting implicitly in the Lord. This lesson is most beautifully set forth in the language of the three Hebrews, who declared to King Nebuchadnezzar that their God was entirely capable of delivering them from his power, but that, whether he chose to do so or not, they would not violate their conscience. It is just such characters that the Lord is seeking for, and it is in order to their development and testing that multiform evil is now permitted to have sway.

While such testings have been in progress to a considerable extent throughout this entire Gospel age, the Scriptures clearly indicate to us that in some special sense all of the Lord's people will be tested in the "harvest" or closing time of this age. Our Lord speaks of it, likening our Christian faith to a house, and represents the trials in the end of this age as a great storm which will beat upon every house, with the result that all that are founded upon the rock will stand, and all founded upon the sand will collapse. The Apostle Peter speaks of this trial-time, saying, "Think it not strange concerning the fiery trial which shall try you, as tho some strange thing happened unto you." (1 Pet. 4:12.) We are to expect a testing in the end of this age, just as there was a testing of the Jewish nominal church in the end of its age. As in that testing there was a thorough, complete separating of the "wheat" from the "chaff," so here the separating will be complete between the "wheat" and the "tares," as our Lord declares. (Matt. 13:24-30.) Throughout the age the "wheat" and the "tares," by divine arrangement, have been permitted to grow side by side; but in the "harvest" the separation must occur, that the "wheat" may be "garnered," received to the Kingdom.

The Apostle Paul, also, speaks of this time of fiery trial, and, likening the faith and works of a zealous Christian to a house built of gold, silver and precious stones, he declares that the fire of this day, in the end of this age, shall try every man's work of what sort it is, and shall consume all but the genuine faith and character structures. (1 Cor. 3:11-15.) But we are to

R2496 : page 172

remember that such loyal characters grow not suddenly, in a few hours or days--mushroom-like,--but are progressive developments, fine-grained and strong like the olive-tree.

Looking back, we cannot doubt that the step of self-denial recorded in our previous lesson,--taken for conscience' sake by the Hebrews,--had much to do with the development in them of the staunch characters illustrated in this lesson. Likewise we who have become "new creatures," reckonedly, in Christ, know that we are to be tested (if our testing has not already commenced), and should realize that only as we practice self-denials in the little things of life, and mortify (deaden) the natural cravings of our flesh in respect to food, clothing, conduct, etc., will we become strong spiritually and be able to "overcome."

Many deal slackly with themselves in respect to little violations of their consecration vow, saying,--"What's the use" of such carefulness and so different a life from that of the world in general? Ah! there is great use in it, for victories in little things prepare for greater victories and make them possible: and on the contrary, surrender to the will of the flesh in the little things means sure defeat in the warfare as a whole. Let us remember the maxim laid down by our Great Teacher--that he that is faithful in the things that are least will be faithful also in the things which are great. And this is the operation of a law, whose operations may be discerned in all the affairs of life.

Our Lord expresses the same thought, saying,--To him that hath (used) shall be given (more), and from him that hath not (used) shall be taken away that which he hath. If we start on a Christian life ever so weak in the flesh and weak in spirit, we will find that faithfulness in the little things will bring increasing strength in the Lord and in the power of his might. But it is in vain that we pray, "Lord, Lord," and hope for great victories and the "crown of rejoicing," if we fail to do our best to conquer in the little affairs of daily life. In other words, our testing is in progress from the moment of our consecration, and the little trials are but preparations for greater ones which, when faithfully attained, we will be able to reckon with the Apostle as light afflictions which are but for a moment, and which are working out for us a far more exceeding and eternal weight of glory.--2 Cor. 4:17.

The answer of the Hebrews to Nebuchadnezzar,--"Our God whom we serve," is worthy of note. They

R2497 : page 172

not only acknowledged God and worshiped him, but they additionally served him, according as they had opportunity. And so it will be found to-day: those who have the necessary strength of character to refuse to worship human institutions and thereby to "suffer the loss of all things," counting them but as loss and dross, that they may win Christ and be found finally complete in him, as members of his glorified body, and joint-heirs in his Kingdom, not only practice self-denials, but gladly serve and confess the Lord in their daily life. Rightly appreciated, a profession of love for the Lord would always be a profession of service to his cause. Whoever is not rendering some service to our King in the present time of multiplied opportunities has at very most the "lukewarm" love that is offensive to the Master.--Rev. 2:4; 3:16.

Let us resolve, dear brethren, as did the three Hebrews of this lesson, that we will worship and serve only the Lord our God--that we will neither worship nor serve sectarianism, in any of its many forms, nor mammon, with its many enticements and rewards, nor fame, nor friends, nor self. God "seeketh such to worship him as worship him in spirit and in truth," is the declaration of our Lord and Head.--John 4:23,24.

===================

R2497 : page 172

WEIGHED IN THE BALANCES.

JULY 23.--DAN. 5:17-31.

"God is the Judge."--Psa. 75:7.

NEBUCHADNEZZAR'S kingdom, altho very prosperous, and wealthy by the gathering of the spoils of centuries from the great surrounding nations, was of short duration. Secular history mentions the father of Nebuchadnezzar as the founder of new Babylonia, and quite a number of Bible students have thus been misled to reckon the "Times of the Gentiles" as beginning before Nebuchadnezzar's time in the days of Nabopolasser. But while it is doubtless true that that monarch was prominently identified with the organization of Babylonia, the "Times of the Gentiles" could not have begun in his day, because God still had his own typical Kingdom in the earth, as represented by the Jews--down until Zedekiah's captivity to Nebuchadnezzar, 606 B.C. We should remember that the "Times of the Gentiles" merely means the times or years in which the world's affairs are delivered over to Gentile supremacy, between the time of the removal of God's typical kingdom and the time of the establishment of the Millennial Kingdom October, 1914.* This Bible view of the matter is further confirmed by the fact that the ruins of Babylon show the name of Nebuchadnezzar on the bricks of the principal palaces, and thus give evidence that it was under his administration that the empire reached its

---

*See MILLENNIAL DAWN, VOL. I. Chap. 13; VOL. II., Chap. 4.

R2497 : page 173

zenith, or became, in the language of the dream, the golden head of the image, which represented Gentile dominion.--Dan. 2:38.

Secular history seems to give the name of Nabonidus, as king of Babylon, at the time of its fall, but the Scriptures make no mention of this name, giving us instead Belshazzar, denominating him the son of Nebuchadnezzar. Two explanations are possible: Belshazzar may have been the son of Nabonidus and the grandson of Nebuchadnezzar, or Nabonidus may have been his original name, and Belshazzar a name adopted when he assumed the office of king; or reversely, Belshazzar may have been his original name, and the one by which Daniel and the people at home would speak of him, while Nabonidus may have been the name he assumed officially as king. At all events the name that appears on the tablets is Nabonidus, while the name which Daniel gives repeatedly is Belshazzar, a name of the same signification as that given to Daniel, who was called Belteshazzar, both words signifying "Favored of God." We can safely hold to the Scriptural account, assured that time will justify our confidence in this, as it has done in other matters.

At the time of our lesson, Babylon, the capital city of Babylonia, was the most wonderful city in the world. The following observations respecting it are from the pens of others. "Nebuchadnezzar converted his capital, Babylon, into one of the most magnificent and beautiful cities of antiquity." "Herodotus, who visited it about B.C. 450 [nearly a century after the date covered by our lesson], while its walls and buildings were still perfect, describes it as forming a square of nearly fourteen miles on each side." "The walls surrounding the city, according to Herodotus, were three hundred feet high and eighty feet broad. A hundred gates, with their great posts, leaves and sills of brass, and their bars of iron, permitted entrance to the city." "Such a city was never seen before, and was the work of Nebuchadnezzar. The bricks marked with his name, and the inscriptions which he wrote, being hidden in the ruins, have now come forth from their grave as witnesses to the truth of God's Word." "In those days Babylon was the metropolis of the world, the center of commerce, art and wisdom." "The great plain on which it lay, a Paradise of fertility and cultivation, was intersected by countless canals, both small and great, serving alike for irrigation and navigation." "Babylon was a university city. The wealth of the world poured into the coffers of the Babylonian merchants."

Such wealth and prosperity were likely to beget luxurious ease on the part of the Babylonians, as they also excited the cupidity and ambition of enemies. Accordingly, the Medes and Persians had consolidated; and their army under Cyrus for several months had been besieging Babylon, whose citizens, however, felt quite secure behind their immense walls, and amply provisioned for a longer siege than it was supposed any army could enforce. So great was the confidence of the king of Babylon in the strength of his capital that he made a great feast to a thousand of his lords.

This feast would seem to have been in the nature of a boast in the greatness of Babylon; and as tho to emphasize his power and to remind his nobles and lords of how none of the gods of the surrounding nations had been able to deliver their peoples out of the hand of Nebuchadnezzar, Belshazzar had called for the vessels of gold and silver brought from the Jewish Temple, and these were profaned by drinking therefrom to the honor of Bel, the god of Babylon.

In the midst of the revelry of the feast, the king, his counsellors and lords were astonished to see a part of a hand writing certain fiery letters upon the wall of the palace. The revelry ceased, a hush of fear came over all; the flush of confidence upon the king's face gave place to one of terror; he trembled and called for the advice of the wise men to interpret the wonderful message, but they were unable to explain the matter satisfactorily. Even if they had deciphered the letters and words, they had no interpretation to offer, because from their standpoint any other meaning than the true meaning would have been more reasonable; nothing would have seemed further from the truth to Babylon's wise men than the message which these miraculously written words conveyed. The king was greatly disappointed, but his mother came to his assistance, informing him of Daniel, who had given to his father, Nebuchadnezzar, an interpretation of a dream, when all the wise men of Babylon had failed, and accordingly Daniel was sent for.

The aged Prophet, at this time about ninety years of age, as an officer of the kingdom doubtless resided in one of the palace buildings near by, and in response to the king's command he stood before them. The king, realizing the importance of the message, manifested his anxiety by offering, first to the astrologers, and now to Daniel, a great reward for the interpretation --to be robed in royal purple, with a royal golden chain as insignia of rank, and to be third in dignity and power in the empire. The first thing in the lesson which strikes us is the nobility of God's servant, in renouncing all claim to these gifts as a reward for the service of interpreting God's message. "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known the interpretation."

We may stop here long enough to take a valuable lesson, to the effect that all who would be the mouth-pieces of the Lord, and speak forth his Word, should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammeled in speaking words of truth and soberness which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the king for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the king to such an extent that it might

R2497 : page 174

have warped his judgment, or have weakened his expression of the Lord's message. And the king in turn would have felt that, having paid for the information, it should be a smooth, favorable message. And just so it is with some of the Lord's true servants in mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and

R2498 : page 174

cover the message now due to Babylon in this its Laodicean epoch. They are bound by the chain of gold around their necks.--Rev. 3:14-22.

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit, but the truth was not withheld by reason of fear. He recounted to the king his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded him of how pride had been his father's downfall, resulting in his degradation to bestial conditions for seven times (seven years--corresponding to the seven times, i.e., 2520 years, of Gentile domination). He reminded Belshazzar of how in the end his father had acknowledged the God of heaven as the real ruler amongst men, and then he charged home to the king that instead of profiting by this experience, of which he well knew, he had lifted up his heart to pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service, to profane them in the worship and glorification of idols--"gods of silver, gold, brass, iron, wood and stone, which see not nor hear nor know." He pointed out to the king that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life--Acts 17:28,29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

By thus kindly but plainly showing the king the truth, the Prophet prepared the way for the exposition of the fateful words--"Mene, Mene, Tekel, Upharsin." Mene was repeated twice, probably for the sake of emphasis--Numbered! Numbered!--the limit of the time of your dominion has expired. Tekel --short weight, lacking. Peres signifies divided, and its plural form, Upharsin, gives the thought of broken or crushed into pieces--destroyed. Nothing in the word peres signifies Medes and Persians, but the Prophet knew from the interpretation of Nebuchadnezzar's vision that the Babylonian dominion would be followed by the Medo-Persian kingdom, and he also knew that the Medes and Persians were already besieging the city.

So far from being offended with the plain words of the Prophet, Belshazzar seems to have felt their truth, and gave command that the honors already promised should be bestowed upon Daniel. But meantime other matters were transpiring in his capital, of which the king and his lords were unaware, so that the fulfilment of the doom written upon the palace wall was close at hand.

While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, having studied up a plan of attack, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally as impregnable as the three-hundred-foot wall. Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded; consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly after Daniel's interpretation of the writing the troops reached the palace, Belshazzar was slain, and the new empire of Medo-Persia was inaugurated--"without fighting," as the tablets declare. Thus did great Babylon fall suddenly --"in one hour."

The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between literal Babylon and mystic Babylon, and when studying the account of the fall of literal Babylon his attention is naturally drawn also to the foretold fall of mystic Babylon in the end of this age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 and 51) were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of the prophecy still waits for fulfilment in mystic or symbolic Babylon to-day; and this

R2498 : page 175

fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of literal Babylon, which unmistakably refer to symbolic Babylon, and use language almost identical with that of Jeremiah.--See Rev. 16:19-18:24.

It will be noticed, further, that, as literal Babylon sat upon the literal River Euphrates, so mystic Babylon is said to sit upon the waters, peoples. It should be noticed, also, that as the literal city was captured by the diversion of the literal waters, so symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16:12, it is foretold, shall be "dried up--that the way of the kings of the East might be prepared."

The kings of the East, or kings from the sunrising, are, we understand, the kings of Christ's Kingdom, who are also priests--the body of Christ, the Royal Priesthood. "Thou hast made us unto our God kings and priests, and we shall reign on the earth." From this standpoint of view, Cyrus and his army, overthrowing literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with his faithful will shortly overthrow mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which he taught us to pray, "Our Father...,thy Kingdom come, thy will be done on earth as it is done in heaven."

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name, Cyrus, signifies "the sun," and that thus in his name he reminds us of the prophecy of Christ,--"The Sun of Righteousness shall arise with healing in his beams." Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (44:28) the Lord speaks of Cyrus as his shepherd, who would lead back Israel, and again (45:1-14) he calls him his anointed, saying, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by name; I have surnamed thee, tho thou hast not known me." In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the earth, who in Revelation is shown as drying up the symbolic Euphrates and destroying symbolic Babylon, and delivering spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates under the sixth vial of the "Day of Wrath:" and the fall of Babylon under the seventh vial, resulting in the liberty of all of God's people from the thraldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

Babylon literal fell because, when tried in the balances by the Lord, she was found wanting: mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise, mystic Babylon never was spiritual Israel, tho for a long time spiritual Israel has been in captivity to mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking his great power as earth's new King will set free all of the Lord's people--and in advance he sends the message to those who have ears to hear, saying, "Babylon the great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird....Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:2-4.

The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational union expected soon, and the season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent not only the precious truths of divine revelation, but also the Lord's consecrated people --the golden vessels representing the "little flock," and the more numerous silver vessels representing the "great company." What may be the character of the defilement and injury of these is of course problematical, but in any case we remember that those consecrated vessels were all highly honored, and restored to the Temple by Cyrus, and likewise we know that not only the truths of divine revelation will all be cared for by our Lord, but also that all that are his shall be glorified in the spiritual Temple which he will rear shortly.

===================

INTERESTING LETTERS.

MY DEAR BROTHER RUSSELL:--Your kind favor of the 9th received, and the announcement of Brother McPhail's visit is much appreciated by all the friends here in Philadelphia. Your letter was read and discussed at our meeting, and we decided to have an all-day meeting on Sunday, the 9th of July, with intermissions for lunch; and evening meetings on Friday and Saturday; all to be held at our usual meeting-place, Dover Hall, Marshall and Susquehanna aves. Please tell Bro. McPhail to come to my house on his arrival at Philadelphia.

I am glad to be able to say that all our meetings are smooth and harmonious: so much so as to be a little different from what we might Scripturally expect:

but perhaps this is for a pleasant alternation to the ruggedness of the past few years. I take this opportunity of thanking you for the rich semi-monthly feasts of which we are the recipients from our present Lord through your agency; and I hope I may lay the lessons well to heart and never lose sight of the responsibility which accompanies the knowledge of the truth, but always realize that this is my day of judgment and try to be faithful to my consecration to his will.

I enclose a clipping which is strikingly corroborative of the Laodicean period of the nominal church, and yet this gentleman will in all probability refuse to be enlightened from God's Word on the strange inconsistencies of which he complains.

Sr. Walker unites in love to yourself and all those associated with you in "the work of the Lord."

Yours in Christ, SMITH WALKER--Philadelphia.

DEAR BROTHER:--Last Sunday I gathered up the rest of my Bible vs. Evolution pamphlets, slipped tracts into each one, left dinner to cook itself and went down to the Baptist church to make a beginning of distribution. The 500,000 pamphlets weighed on me, and I felt uneasy at doing so little toward the work. It was Children's Day, and services were prolonged, so I stood for half an hour, with what patience and fortitude I could, beset by inducements to give it up for that day, and nearly breaking down, when I heard the children in a responsive exercise saying, "Shall doubtless come again with rejoicing, bringing his sheaves with him." Had no difficulty in waiting after that, and disposed of the pamphlets to the first ones who came down the stairs. All but one were kindly received; one woman passed by with her head up, but it did not disturb me. I hurried home, to find things all right, my absence had caused no trouble, and I am not sure it was known. The Lord was merciful; for this had seemed to me an impossible thing for me to do, but while I was waiting I felt that I must not let anything prevent my carrying out what I had planned to do, or perhaps I could never have attempted it again. The obstacles have been so many and great; but when it seemed that I was a little willing to be prevented, then I felt I must overcome at any cost, or grieve the spirit.

I have been letting no day pass without at the very least three witness-bearings to the truth of the Kingdom, and am greatly pleased when the number rises to seven or more, as it sometimes does. Generally, when I make opportunities in the morning, the

Lord sends me others later in the day. If evening comes before I have given any testimony, I am unhappy and do not think I could rest, if I did not mail before retiring at least three missionary envelopes with tracts. It gets to be meat and drink to do the Lord's will. I am glad there are so many ways of serving. I want to say "Any service, anywhere;" and think it has been good for me that I had not money to put into the harvest-work lately, for it has compelled me to give tracts as something I still could do, and from which I felt I had no right to shrink. It has been a valuable training, undoubtedly, in addition.

The Lord's peace is with me richly to-day. I have felt conscious of the presence of the heavenly Caretaker and, as it seemed, of the kindly down-looking of hosts of happy saints. I have felt almost ready to put away every fear at last. I belong to Christ, and I rejoice to find that God is true. His Word shall abide. That same Jesus whom I have seen slighted and decried and explained away and talked down and forgotten, by the people for whom he gave his very breath in unappreciated love,--he shall surprise them with goodness in power shortly. "Every knee" and "every tongue"! I praise his name! My health is better of late, maybe since my immersion. That seemed a relief to my mind.

The June 1st TOWER is very excellent and helpful. And also The Wonderful Story, very prettily finished and illustrated.

Wishing you all things good in the Lord's service,
Your sister in him,
ALICE L. DARLINGTON,--Pennsylvania.

MY DEAR BROTHER RUSSELL:--I have just closed a meeting in Madison Co. which was the most interesting held there in a long time. I preached for them three days, and at the close of the meeting baptized five. I tried an hour and a half to explain the significance and beauty of the symbol, and I hope they understood what they were doing.

Appointments are being arranged for me to make another trip to Santa Anna in July, and I hope to be able to fill them. If I go I want to hold meetings in Milano, Goldthwaite and Mullen.

Oh how I do thank the dear Lord that he has seen fit to use me, yes, even me, in the service of the truth and those who love it! I do esteem it a grand privilege to be accounted worthy of a place in the harvest of this age. I think of the apostles who, when they were whipped for preaching Jesus, departed rejoicing that they were counted worthy to receive stripes for his name.

My poor heart leaps for joy when I think of seventeen years ago in comparison with the present. Then I stood (so far as I then knew or know yet) almost alone, and in the ministry entirely alone. Now

I look at the pile of good letters on my table from interested ones in different parts of Texas, and I read them with wet eyes and cheeks, as my heart rejoices to discern "the same mind" in the writers as I follow the lines of their letters.

We are glad that we have been "able to stand" in these seventeen years of trial, and to-day thank God our lamp is burning, and we have oil in our vessel. We have borne reproaches, our name has been cast out as evil, we have been slanderously reported and persecuted; but we rejoice, knowing that it was for "his sake." Again, how light these afflictions were compared with his peace! Oh this blessed peace! "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Oh how we feast, as we come to the table prepared for us in the presence of our enemies! His grace has been sufficient for us at all times. I think and rejoice over these things. God bless you! Let us look up; our redemption draweth nigh. Yes, we can say of each other, "whom having not seen we love." I seem to have known you since April, '83.

My love goes out to, and my prayers up for, all who love our dear Lord. Yours, in the Lord's service,

SAM. WILLIAMS,--Texas.

===================

VOL. XX. JULY 15, 1899. No. 14.

CONTENTS.

View from the Watch Tower.........................179
"The Powers of the Heavens Shall be Shaken"............................179
Preparing a Substitute for the Bible.......................................180
Poem: Press toward the Mark.......................181
Questions and Answers.............................181
Daniel in the Den of Lions........................182
The New Heart.....................................186
The Vision of Dry Bones...........................190
Interesting Letters...............................192
Attendants at Indianapolis Convention Should Secure Quarters......................178

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

WILL YOU ATTEND THE INDIANAPOLIS CONVENTION?

--NOTIFICATIONS--

SHOULD BE RECEIVED PROMPTLY TO SECURE ACCOMMODATIONS. THE CITY WILL BE CROWDED WITH EPWORTH LEAGUERS.

Arrangements are completed for a Convention of believers in the Second Coming of the Lord and the Plan of the Ages,--to be held at Indianapolis, Ind., July 21st to 23d, as follows:--

The Railroad fare will be one-half the usual, except from a few points which will add $2 to the one fare for round trip. All passenger trains run into Union Depot, which is about seven blocks distant from the meeting place of the Convention--"Shover's Hall," on Market Street, between Alabama and New Jersey streets.

Accommodations--good and clean--have been arranged for, at the very reasonable rate of ninety-five cents per day, at "Barton's Hotel," No. 29 Virginia Ave. Such ZION'S WATCH TOWER readers as cannot afford even this modest sum, will be entertained free, by the Indianapolis friends, with great pleasure.

Those who ride to the hotel can take any car leaving the Union depot and should ask for "transfer" when they pay their fare. A "Reception Committee" will meet all the friends at the Barton Hotel--except during convention hours, when it will be at Shover's Hall, as above mentioned.

The following program will be followed closely as practicable:

Friday, July 21st.--The opening "rally" will be at 10 A.M., conducted by Brother C. A. Owen--an opportunity for getting generally acquainted. At 3 P.M. the assembly will be addressed by the Editor of this Journal from the text--"Looking for the blessed hope, even the glorious appearing of our great God and Savior, Jesus Christ." (Titus 2:13.) At 7:30 P.M. an address on the Ages and Dispensations of the divine plan, illustrated by the Chart of the Ages, may be expected.

Saturday, July 22d.--Testimony Meeting at 8 A.M. Preaching at 10:30 A.M. by the Editor of this Journal: subject, "The Law of the Spirit of Life in Christ Jesus." (Rom. 8:2.) At 3 P.M. a discourse by Bro. M. L. McPhail--"Sanctify them through thy Truth." At 7:30 P.M. a Chart discourse by Bro. O. A. Koetitz.

Sunday, July 23d.--Testimony Meeting 8:30 A.M.; at 10:30 a discourse by Bro. M. L. Staples on "The Offence of the Cross;" at 3 P.M., "I am not ashamed of the Gospel of Christ," by the Editor; at 7:30 P.M., "Preserving the Unity of the Spirit in the bonds of peace"--several speakers.

All who love the Lord, trust in the precious blood and wait for his Kingdom, are cordially invited to attend this Convention which recognizes only the one Church and her one Lord, one faith and one baptism. All such will please address the WATCH TOWER SOCIETY as soon as they know definitely that they will attend, stating in few words who will be of their party, and whether or not they will stop at the hotel.

An opportunity will be afforded for symbolizing baptism.

===================

R2499 : page 179

VIEWS FROM THE WATCH TOWER.

"THE POWERS of the heavens shall be shaken," said our Lord: and all whose eyes are open can see the great shaking now in progress in the symbolic ecclesiastical "heavens" of the present time. How its stars are falling!*

Rev. Burt Estes Howard, formerly of the First Presbyterian Church of Cleveland, Ohio, but latterly of the First Presbyterian Church of Los Angeles, Cal., and now resigned with the intention of becoming a professor at Stanford University (the richest university in the world), declares his present position of disbelief as follows:--

"Do I believe in the inspiration of the Bible, in the resurrection of Jesus, and in the virginity of Mary? No, I cannot say that I do.

"My ideas have changed regarding nearly all of the generally accepted religious tenets. My beliefs have not changed suddenly, but in the slow course of the last half dozen years. Simple faith in the Scriptures has given way to an irresistible belief in what is called higher criticism in religious thought.

"I believe that Christ was born of woman, like the rest of us.

"But I regard these matters as non-essential. The necessity of believing them is not apparent to me. I know there are many honest preachers who think they believe these dogmas.

"The old Testament is largely an historical work. There can be no question as to the Bible's power for elevating and uplifting humanity. But one does not have necessarily to believe in the miracles to feel and profit by this power.

"My whole aim in preaching has been to stimulate my people to the truest practical life. The good life is not necessarily the religious life."

SECULAR JOURNALS TO THE RESCUE.

As there were Gentiles who exhibited great faith in our Lord at his first advent, while the scribes and Pharisees and Doctors of the Jews disbelieved and scoffed, so now it is gratifying to note the zeal of a few secular journals in the defense of the Bible, while so many of the professed ministers of the Gospel are repudiating it. Discussing the trend of the high ones in the church nominal, toward infidelity,--called "higher criticism," evolution, etc.,--The Atlanta Constitution says:--

"The manifestations of unbelief in the pulpit have become so frequent and so notorious that a well-conducted newspaper cannot fail to take note, if only as a part of the phenomena of the time. Those of our readers who have access only to a few of the newspapers of the day would be astonished if we had room in these columns to present even one-half of the manifestations of unbelief that have become visible as the result of the encouragement and support which Dr. Briggs and his views have received.

"Already various pulpit imitators of Dr. Briggs are boldly avowing the conclusions to which the higher criticism leads. For instance, here is a professor in the Chicago Theological Seminary declaring that it is not necessary for Christians to believe in the miraculous birth of Christ; that such belief is not necessarily a part of the Christian creed. This professor takes the ground that the statements of the apostles on this matter are not revelations at all. Commenting on the Savior's words in the seventeenth chapter of John, this Chicago professor of theology calmly remarks:-- 'This is scarcely the utterance of one who was conscious of being the Messiah sent from God, but the preexistence which is involved is ideal.'

"We need not say that The Constitution prints this shameful, scandalous and blasphemous statement, not to horrify decent men and women, but to show how accurate were its predictions with respect to the

----

*MILLENNIAL DAWN, VOL. IV., Chap. 12.

purport and tendency of the higher criticism. Its whole aim is to tear down and undo, to uproot and destroy, the faith that has served the purposes of Christendom for nearly nineteen hundred years. Since we have quoted the sacrilegious teachings of a professor in the Chicago Theological Seminary, we cannot do better than to quote the remarks of Dr. Adams, editor of The Advance. 'The Congregationalists may put up with loose views on the atonement, but you may rest assured [he was talking to a reporter] that they will never endure a man who denies the miraculous birth and the preexistence in heaven of Jesus Christ.'

"Apparently these are the words of an indignant man, and yet how far is the journey from 'loose views on the atonement' to a denial of the miraculous birth and the preexistence of the Savior?

"The pretentiousness of the higher criticism could not be more powerfully set forth than its claim to be 'scientific.' No word in our English vocabulary has come to have a cheaper or a more insignificant meaning. It has been tossed to and fro between theorists and cranks until its primary significance has been lost and it stands for any wild or absurd conclusion that the disordered mind of man is capable of conceiving.

"Let it be understood that there is no objection anywhere to earnest and orderly investigations into the history and evolution of the books of the Bible. So long as such investigations are set on foot by men well enough equipped for the purpose and are not undertaken for the purpose of proving a theory already conceived, they are well enough. Let it be understood, also, that there is no claim among Christians anywhere that the translations of the Bible are free from error, or that the letterpress is inerrant; these are the work of man, and man's work is necessarily defective at some point or other.

"The claim that is made, and the claim that The Constitution upholds, is that the books of the Bible, of the Old as well as the New Testament, are divinely inspired; that to prove one or a dozen to be myths or fables is to tear down the whole scheme of salvation; and that the promise and the fulfilment are so intimately connected in the scheme of salvation that to prove one false is to prove the other a fraud. This is shown by comparing the conclusions of Dr. Briggs with the declarations of Dr. George H. Gilbert, the theological professor at Chicago. Dr. Briggs says that the Bible is made up of myths, fables, fairy tales, poems and fictitious narratives. The Chicago man is sure that the world is to be saved, if saved at all, by an Eastern philosopher who was not a Messiah but a gifted idealist. This is the logical conclusion of Briggism, and this is why Robert Ingersoll regards Briggs as a modern hero.

"Dr. Briggs and those who are hurrying his doctrines to their logical conclusions have nothing to offer in the place of the Bible they are destroying; no hope to hold out to those whose faith they are trying to undermine. In place of our Lord and Savior of whom the prophets tell, and to whom the apostles bear witness, they do not even offer us Mahomet, nor Brahma, nor Confucius. What then? Why, so far as the higher criticism is concerned, we have no choice but between Robert Ingersoll and the devil!"

WHAT LEARNED COLLEGE PROFESSORS ARE PREPARING AS A SUBSTITUTE FOR THE BIBLE.

While Satan's arts are beguiling some from faith in the Bible, he realizes the need of a substitute, and is rapidly pushing forward his "seducing spirits and doctrines of devils." (1 Tim. 4:1.) Theosophy, Christian Science (falsely so-called) and Spiritism are being advanced and exploited in various ways, through influential channels. Recently the New York and Boston journals of largest circulation have printed columns of matter, profusely illustrated, detailing the tests applied to Spiritism by Prof. Hodgson, representative of the English Society for Psychical research, Prof. James Hyslop of Columbia College, and Prof. James of Harvard College. We extract as follows:--

"NOTED SCIENTIST OF COLUMBIA
SAYS HE COULD NOT HAVE BEEN DECEIVED.
"HIS PROOF OF IMMORTALITY.

"'I have had in all seventeen sittings with Mrs. Piper,' said Dr. Hyslop. 'She had no possible means of knowing who I am. In not a single incident did she tell me facts connected only with my own memory. They were common as well with the memory of persons now dead.

"'Now that this was not fraud is proved by this statement of Prof. James, of Harvard, in the Psychological Review: "Dr. Hodgson considers that the hypothesis of fraud cannot be seriously entertained." I agree with him throroughly and absolutely.'

"WILL TELL ALL IN A YEAR.

"'I shall be ready to lay my case completely before the world in just about a year. By that time I hope to organize a body of scientific men to examine my facts, and to get enough money to endow a fund to break down the frauds bound to spring up.'

"Prof. Hyslop is generally regarded by his associates in the faculty at Columbia as a sound-minded, painstaking and an especially keen scientific man.

"BUTLER'S FAITH IN HYSLOP.

"Prof. Nicholas Murray Butler, Dean of the Faculty of Philosophy and an expert psychologist, yesterday expressed the greatest confidence in Prof. Hyslop.

"'The fact,' said he, 'that he has gone at the matter in the most extreme spirit of skepticism, and is supported in his research by such men as Dr. James, of Harvard, and Dr. Hodgson, of Boston, leads me to believe that he would not make any statement not well

grounded on scientific facts.

"'The field he has investigated is one that cannot be ignored. These occurrences need explanation, and that is what Dr. Hyslop is doing for them.'

"Dr. Franz, an assistant in the Department of Psychology, also asserted the trustworthiness of Prof. Hyslop's opinions."

Alas! poor Babylon, her lords and her teachers, in whom she has trusted, are leading on to the ditch of Infidelity, and fulfilling our Lord's prediction,--

"When the Son of Man cometh, shall he find the faith on the earth?" He will evidently find only a "little flock" walking in the light of his Word.

How opportune seems the booklet--What say the Scriptures about Spiritualism?* All friends of the truth should have some of these on hand to loan--as helping hands to assist our "brethren" to escape this snare of the Adversary.

---

*Supplied at fifty cents per doz.; 10 cents each.

PRESS TOWARD THE MARK!

"Forgetting those things which are behind, and reaching forth unto those things which are before."--Phil. 3:13.

Tho disappointments, keenly felt,
Have traced care on thy brow;
Tho hopes have perished that have caused
Thy heart in grief to bow;
Tho friends have failed thee whom thou loved,
And foes with wicked dart
Have drawn the cruel bow of scorn
To pierce thy breaking heart:

Be vigilant, be strong, be true,
And quit thee like a man;
Be diligent God's will to know--
Submissive to his plan;
Heed not the counseling of men,
E'en tho in love 'tis given.

(Shortsighted it is apt to be,
And lead thee far from Heaven.)

But ready be to follow Christ,
Wherever he may lead;
To voice of stranger hearken not,
But to his voice give heed.
Through evil or through good report
Undaunted follow on;
Your feet will never find a path,
But there your Lord has gone.

And what if men may look askance
And sneer and laugh and scorn?
You'll never feel a pang of pain,
But that your Lord has borne;
The trials of this present life
Are not to be compared
To glory we shall share with him,
Whose sufferings we have shared.
--HATTIE HENDERSON.

====================

R2500 : page 181

QUESTIONS AND ANSWERS.

QUESTION. Please give for the benefit of others as well as myself brief explanations of the following Scriptures:--Matt. 10:10; 1 Cor. 9:7-14; 1 Thes. 2:6; Gal. 6:6; 2 Thes. 3:8-10.

Answer. We reply to your questions as follows:

Matt. 10:10.--This instruction was to the twelve apostles sent forth to announce the Kingdom. It was not a general instruction for all time, but particular to the occasion. It is not applicable to the present time. The object in sending them forth in this dependent manner was largely at least to teach the apostles the lesson of the Lord's full ability to care for them under all circumstances and conditions, and they learned the lesson. Subsequently the apostles acted very differently; the Apostle Paul, for instance, making tents, etc., and their change of course was under the Lord's direction.--See Luke 22:35,36.

1 Cor. 9:7-18.--We understand the Apostle here to teach that it is the privilege of the Church to support those who are giving their entire time to the ministry of the Gospel, as was the Apostle Paul, and as some are doing now. But this does not seem to us to imply that all the elders in all the churches were supported without doing any manual labor themselves.
So far as we have any knowledge of the matter, the elders generally, as the Apostle expresses it, took the

oversight of the local congregations, not for filthy lucre's sake, but of a ready mind--of a desire to serve the flock.--1 Pet. 5:2.

The Apostle's case, and that of others who did a like service, was different, and yet he did not demand support, and if it was not voluntarily rendered, he made tents, or otherwise labored with his hands, understanding that to be the will of God concerning his course--that he should not make request for support or any carnal things. This he explains in the very verses under consideration.--See vss. 15-18.

It would seem to be a feature of the divine law that whoever has received a spiritual blessing must make some sacrifice of an earthly kind, and thus show his appreciation of the spiritual favor received of the Lord, if he would grow in grace, knowledge and love. While therefore we deprecate everything akin to money-begging, and carefully avoid it in our columns, we do believe most sincerely that those who will receive the greatest blessing at the Lord's hands are those who are using their means in the spread of the truth--to the extent of their ability, if that be only two mites, as in the case of the poor widow. The salvation purchased at the high cost of our dear Redeemer's life is offered free, and the Lord refuses to permit any to pay for it, but he does not refuse to permit us to testify our love and appreciation of his grace by little self-denials. On the contrary, he appreciates these, and causes his face to shine and his spiritual blessings to fall upon those who take delight in devoting themselves

and their substance to his service and the service of his cause, the service of his people. On the contrary, those who have never learned the blessedness of giving are informed that "The Lord loveth a cheerful giver:" and those who have not the love which leads them to respond with gratitude have not the condition of heart which the Lord loves, will not grow in grace and, because of the cultivation of the spirit of selfishness, instead of the spirit of benevolence, such are apt to grow cold, indifferent, and to fail to make their calling and election sure. "The liberal soul shall be made fat."--Prov. 11:25.

1 Thes. 2:6.--This is in harmony with the foregoing. In justice the Apostle might have said to those to whom he had brought the glad tidings:--You owe to me, as the servant of God, more than you will ever be able to pay in the present life, and it is as little as you can do to care for my temporal necessities to the extent of your ability. But the Gospel message is not given along the lines of justice, but along the lines of love and compassion, and hence the Apostle was careful not to mention these things when with the Church (tho after he had gone from them he thought it his

duty to write as we have seen, to the Church at Corinth, setting forth the facts). When with the Lord's people he neither coveted their silver and gold, nor asked for it or their praise, but was gentle and loving, "even as a nurse cherisheth her children: being so affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us, for ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable to any of you, we preached unto you the gospel of God."--Vss. 7-9.

Gal. 6:6.--This injunction, "Let him that is taught in the Word communicate unto him that teacheth in all good things," might properly be understood to mean that the taught were to support the teachers; and yet just as reasonably we might understand it to mean that those receiving instruction should not fear to communicate to the better instructed teaching-brother any thought that they might have respecting the Lord's word of grace. Nothing in the connection would seem to imply of necessity that it meant to communicate in carnal things: the good things with equal propriety might be considered good spiritual things. However, even if it were clear that this referred to temporal good things, we are to bear in mind that the Apostle did not impress this upon the Church on his own behalf, for he was not with them at this time. Very evidently he never spoke in such a strain when with the Church, and when his words might be understood to mean a personal appeal for money, for charity, for support.

2 Thes. 3:8-10.--"Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power [authority, as the appointed apostles of the Lord, to demand support], but to make ourselves an ensample unto you to follow us. For even when we were with you this we commanded you, that if any should not work, neither should he eat."

R2501 : page 182

It would appear from this that it was never the Apostle's thought, nor the meaning of any of the types or instructions of the Word of God, that a clergy class should be created or should create itself, and abstain from work and insist upon being supported in comparative idleness. Any such interpretation would evidently be contrary to the example of the Apostle, as above stated.

It may be sometimes difficult to draw the line on questions of this kind, which have two sides. The only safe way is to seek the mind of the Lord, and on the one hand to cultivate generosity and restrain selfishness, and on the other hand to give needed assistance to ministers of the truth, without doing anything to encourage them in idleness, which is a foe both to truth and to grace.

===================

R2501 : page 182

DANIEL IN THE DEN OF LIONS.

JULY 30.--DAN. 6:10-23.

"The Lord is thy keeper."--Psa. 121:5.

NOTHING gives us a higher opinion of the kings of ancient times, their willingness to recognize character and merit wherever it might be found, than does the record furnished in the Book of Daniel. If we were surprised at Nebuchadnezzar's impartial treatment of his captives, in the selection of Daniel and his companions, and their education and advancement in the kingdom; if we were surprised that the king so greatly honored Daniel for the interpretation of a dream; if we were surprised that, when convinced that Shadrach, Meshach and Abed-nego were servants of the true God, Nebuchanezzar gave them still higher positions in the empire; and if we were surprised that Belshazzar took no offence at Daniel's interpretation of the writing on the wall, but highly honored and rewarded him for his faithful, plain, outspoken words, --we are still more surprised to find that King Darius of the Medes and Persians, so far from destroying all the rulers of Babylon, including Daniel, apparently spared all except the king alive, and gave Daniel a

R2501 : page 183

very high position in the empire. We may reasonably assume that, altho God's providence was in the matter of Daniel's preferment, nevertheless there was some creditable generosity in those heathen kings, as well as some natural ability and good quality manifested by the Prophet Daniel.

As one of the three presidents of the empire, and having charge over a hundred and twenty of its provinces, Daniel stood in the way of many who sought office, and, as a man of unimpeachable character, no doubt he stood in the way of many schemes for the plundering of the treasury; for such public plundering and dishonesty, said to be very general throughout Eastern countries to-day, was probably so then to a large extent. For these selfish reasons, Daniel was sure to have a host of secret enemies, who sought his downfall. From the narrative we might suppose that these enemies, many of whom would be prominent in official life, had watched in vain to find any real cause of complaint, and that they finally concluded that, if fault would be found at all, it must be on account of his religion.

How this reminds us of the Apostle's testimony, "All that will live godly in Christ Jesus shall suffer persecution," and again, our Lord's words, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you!" (2 Tim. 3:12; John 15:19.) Even where there are no selfish motives to impel the persecution, there is ever present the distinction between "light" and "darkness:" and the fact noticed by all is mentioned by our Lord,--that all who are themselves of the darkness hate the light and all who walk in the light. (John 3:19-21.) Some one has truly said, "Whosoever does well and is faithful and true, while others are dishonest and false, must expect to be opposed and hated. Every effort will be made to injure his character, to drag him into the mire, and to make it appear that he is no better than those who assail him. Envy is sharper than a serpent's tooth, and deadlier than the poison of asps."

Shakespeare has truly said:--

"Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny."

"That thou art blamed shall not be thy defect;
For slander's mark was ever yet the fair;
So thou be good, slander doth yet approve
Thy worth the greater."

Sometimes we speak of the snares that are laid for the feet of God's servants as fixed by Satan, their great Adversary, and this may be so, at least by supervision, and yet apparently there are some so fully imbued with the spirit of their "father, the devil," that his nefarious schemes and plots seem to come quite naturally to them. And thus it was with Daniel's enemies, who sought his ruin. Very skilfully they counseled with the king respecting the necessity that the people should recognize him as a god, and urged this as essential to the enforcement of obedience to the king's commands amongst his new subjects. The theory of the empire was that the king's person was specially possessed by Ormuzd, the deity of the empire, that his word was therefore representatively the word of that god, and that therefore all of his decrees were infallible and inviolable, even by himself. Taking advantage of this law of the Medes and Persians, that no decree could be altered or abrogated, these plotters succeeded in having the king set apart thirty days in which it should be a crime to offer a petition or worship to any other person or god save to Darius himself.

We are not to suppose that the king had so false an idea of his own personal consequence, nor that these his officers entertained the view that he was an infallible god: rather, it was a matter which they suggested as a piece of statecraft, a fraud upon the people, justified, in their perverted judgments, by the greater peace and security from the prevalence of such a superstitious reverence for the king and his laws. The false reasoning was of the Jesuitical sort, which says, An evil or a falsehood is justified if beneficial results are hoped for;--the same false principle which operates in the minds of many intelligent preachers who, while thoroughly disbelieving in the doctrine of eternal torment themselves, countenance and encourage, or at least do not discourage, a belief in the falsehood on the part of their hearers; hoping that the prevalent superstition on the subject may prove a restraint upon the masses.

Having obtained the king's signature to the new law, the conspirators exulted in the thought that Daniel at last was in their grasp, and already practically destroyed. They seem to have known the man's character so well as not to doubt that he would be faithful to his religious convictions, and thus furnish them all the opportunity desired for his apprehension. And it was so. After the matter was proclaimed as law, as having had the king's signet, Daniel worshiped as before, kneeling three times a day before the Lord in prayer, thanksgiving and supplication--with his windows open toward Jerusalem, his expectations bright with hope in the Lord's promises, and especially with the thought that now the seventy years of Jerusalem's desolation were about fulfilled, and that very soon Cyrus, according to the prophecy, would become king, and send back the covenanted people to the land of promise.

We are not informed why Daniel had adopted a

R2501 : page 184

habit of private worship in so public a manner as to be generally known to the people--a manner so different from that which the Lord commended to the household of faith of this Gospel age, saying, "When thou prayest, enter into thy closet [secret apartment], and when thou hast shut thy door, pray to the Father which is in secret." (Matt. 6:6.) Quite probably the custom of Babylon was such as to make Daniel's more open course the reasonable and proper one. Possibly all worship was more or less public or visible, and for Daniel to have worshiped in secret might have been misunderstood to mean that he did not worship at all; while to worship as he did, not before an idol, but with his face toward Jerusalem, the typical city of God, the great King, and its Temple, the typical habitation of God, the great King, would be his standing confession of God before the various nationalities of Babylon, including his own people, the Jews, who would need just such an illustration of faithfulness to the true God and separation from idolatry.

Daniel was not satisfied to merely close his eyes in prayer after he had retired to rest, as do many people living under the greater light of this Gospel age, and under greater privileges and opportunities and grander promises. He had a great God who was worthy of reverence and worship, and he was great enough as a man to appreciate that it was a privilege to have intercourse and fellowship with his Creator. He was not only not ashamed to bow the knee to the Almighty, but was unwilling to assume a less humble position before God than he and others assumed toward earthly kings. Our judgment is that it is impossible for any Christian to maintain a proper consistent walk in life, and to build up such a character and faith structure as are represented by the Apostle as composed of "gold, silver and precious stones," without prayer;--more than this, without regularity in prayer;--we would almost be inclined to say, without kneeling in prayer: and we believe that the experiences

R2502 : page 184

and testimonies of the truest and best of the Lord's people who have ever lived will corroborate this.

One of the points of the Adversary's attack, surest to have a baneful influence, is along this line. When the Lord's people become overcharged with the cares of this life, instead of realizing their danger and seeking the help of the Lord to order the affairs of life differently, the suggestion comes that they are too weary to pray, or that another time will be more favorable: or perhaps they are so fully engrossed that reverence and acknowledgment to the Lord, from whom cometh every good and perfect gift, is entirely forgotten: or perhaps sin lieth at the door, and they seek not to think of the Lord, and therefore avoid the throne of grace: or perhaps coldness has come in from some other cause, and the Lord seems afar off, and prayer becomes a mere formality and is by and by abandoned. The child of God who is in a proper condition of heart-harmony will desire to commune with his Creator,--not only to hear his Word, but also to offer thanksgiving and worship; as surely as he will desire natural food and drink for the sustenance of his natural body. Whoever has not this experience should seek it; and, according to our Lord's promise, he that seeketh findeth, and to him that knocketh it shall be opened.

According to a preconcerted arrangement, the conspirators assembled themselves at the proper time to be witnesses of Daniel's devotion to the true God, and then proceeded to the king to announce that the first one to disobey his decree, and therefore to come under its punishment, was the aged, honored and trusted President of a hundred and twenty provinces of the empire, Daniel. The king was sorely displeased with himself: evidently he had not thought of Daniel, and of the possibility of such results following his decree. He had been advised to make it, it had seemed to flatter him, he had yielded to the urgent representations of the supposedly well-intentioned and wise men; and now he discerned that he had been deliberately led into a trap for the very purpose of destroying his most valued counselor, of whom, evidently, he had not thought to ask advice before signing the decree.

The king sought every possible way to make void the decree or to excuse Daniel from its penalty; but the conspirators were close at hand with arguments to prove that such a course would be contrary to the usages of the nation, would mean the undermining of the authority of the king and the loss of confidence in his decrees by the people; and he found no escape from his dilemma: his counselors even seemed to threaten the stability of his throne themselves, assuring him that "no decree may be changed." Finally the king commanded that Daniel be brought and cast into the den of lions; expressing to Daniel, however, the hope, "May thy God, whom thou servest continually, deliver thee." The exemplary conduct of Daniel, previously and at this time, had its effect upon the king, as expressed by the word, "continually." He had confidence that God was with Daniel, and that the God whom Daniel so sincerely worshiped and so intelligently trusted, must be more powerful than all other gods. Such should be the lesson of every Christian life, one which would testify not only to his own character and faithfulness to God, but one also which would testify to the good character and faithfulness of the God whom he worships.

R2502 : page 185

The conspirators were bent on having matters thoroughly accomplished, and hence the stone (which covered the den and was probably fastened to its place with an iron bar) was doubly sealed with wax, to prove that it was not tampered with--one seal was the king's the other that of the lords of the empire, who were amongst the conspirators, so that there might be no subsequent alteration of the conditions or delivery of Daniel during the night. If the lions were not very hungry at the moment Daniel was first cast in, it was reckoned that they would certainly become so before morning. How the hearts of these evil men longed for the death of a good man, who had done them no injury--except as his life may have been a living epistle, contradictory to theirs, or as he may have thwarted some of their efforts to do evil!

It is very much to the king's honor that we read that he was so troubled in mind that he could not sleep, but spent the night fasting, and very early in the morning made haste to the den to see whether or not Daniel's God had delivered him. So amongst the friends and neighbors of a true Christian are some who know and appreciate God only as they know and appreciate the Christian character.

The king's words, as he approached the den, were a wonderful tribute to Daniel's faithfulness as a servant of God. "Is thy God whom thou servest continually able to deliver thee from the lions?" The king here associated, and that properly, Daniel's faithful service to God with his hope respecting God's faithfulness to Daniel. And this reminds us of the words of the Apostle (1 John 3:22), "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."--Compare John 8:29.

The heart of Darius was glad as he heard Daniel's voice saluting him, assuring him of his safety; and he at once caused him to be delivered from the den. Daniel expressed one reason for the Lord's deliverance, in the words, "Before him innocency was found in me--as also before thee, O king, have I done no hurt." We note the fact that haughtiness and bravado are wholly lacking in the prophet's announcement of the great favor of God manifested on his behalf. There is a lesson here which many of the Lord's people need to learn; namely, that, having done their part, they are not to boast of it, nor to parade their sanctity, nor to speak exultingly of the results, as tho they were of their own achievement, but are simply, like Daniel, to give the glory to God.

The expression, "God hath sent his angel, and hath shut the lions' mouths," need not be understood literally to signify that an angel was personally present and literally prevented the lions from opening their mouths; for tho such a course would be entirely possible, we are to understand the term, angel, in a general way to signify any power or agency which God might employ, and the expression, "shutting of the lions' mouths," would simply signify that they had been restrained from doing violence to Daniel. Nor would we question that an angel of the Lord could have been with Daniel, and kept him company in the den, if such were the will of God; but the presence or absence of an angel was not essential to the divine protection granted.

Not many of the Lord's people are cast into dens of literal lions, and yet at times quite a good many of them have had experiences which strongly resemble this--as for instance, the Apostle Paul, in recounting his experiences, mentions perils of waters, perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, and caps the climax in the specification of "perils amongst false brethren." (2 Cor. 11:26.) It is possible for human mouths to do us more harm than the mouths of brute beasts; the Apostle James points this out when he says: "Behold, how small a fire enkindles a great forest! And the tongue is a fire in the world of unrighteousness. The tongue is established among our members as the one which defiles the whole body and sets on fire the course of life, and it is enkindled of Gehenna; for every species, both of wild beasts and of birds and of reptiles and of sea-creatures, is tamable and has been tamed by the human race; but the tongue of men no man is able to subdue. It is an irrestrainable evil, full of death-producing poison."--James 3:6-8.

As God's providence was over Daniel, permitting him to come under the power of natural wild beasts, and making this a test of his fidelity to God and to principles of righteousness, so the Lord's providence sometimes permits his faithful ones to be exposed to the venom and malice and hate and misrepresentation and slander of human tongues, far more vicious and far more terrible every way than the wild beasts of the jungle, which can harm but for a moment. Nevertheless, as the Lord was able to deliver Daniel, he is not less able to send his angel (his providences) to shut the mouths of those who would do injury to his people. They may gnash upon them with their teeth, as the lions may have been permitted to do to Daniel, to test his faith in the Lord; yet we are to remember that all things are subject to him with whom we have to do, and whose service we have entered through vows of consecration.

In some instances it may please the Lord to grant a wonderful deliverance, as in the case of Daniel, while in other instances the providential dealings may result otherwise, as for instance in Stephen's case: his plain

R2502 : page 186

but kind statement of the truth to his Jewish brethren "cut them to the heart," and "they gnashed on him with their teeth, and cried out with a loud voice and stopped their ears, and ran upon him with one accord and cast him out of the city, and stoned him....And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." But even in such a case the victory was with the Lord's servant, of whom we read, "But he, being full of the holy spirit, looked up steadfastly into heaven, and saw the glory of God." And the record further is that Stephen, in the midst of such persecution, had the peace of God which passeth all understanding, to such an extent that his face was "as the face of an angel"--serene, calm, unperturbed. --Acts 6:15; 7:54-60.

The Scriptural record is that after Daniel's deliverance King Darius caused all the conspirators to be cast into the den of lions, and that thus they were all destroyed. Josephus adds something from tradition,

R2503 : page 186

to the effect that, when Daniel was delivered the conspirators claimed that his preservation was due to the fact that some one had fed the lions before he was cast into the den, and that the king undertook to demonstrate the matter by having the lions liberally fed, and then casting into the den those who had conspired against Daniel, who were speedily devoured.

This reminds us of how Haman was hanged upon the very gallows he had prepared for Mordecai. The Psalmist seems to speak of it as a principle associated with the divine government, that those who dig pits for others are likely to fall therein themselves. (Psa. 7:15,16; 9:15,16.) And who has not observed that those who gnash upon others with the tongue of scandal and falsehood, envy and malice, are likely in the end to be injured by the very falsehood and bitter words wherewith they seek to injure others? There is a law of retribution at work, in accordance with which a recompense of evil is dealt out to all evil-doers, either in the present life or in the life to come.

===================

R2503 : page 186

THE NEW HEART.

AUG. 6.--EZEK. 36:25-36.

"A new heart also will I give you."

EZEKIEL wrote the words of our lesson in Babylon. They are not to be esteemed as merely the exhortations of a preacher, altho they do partake of this quality: they are more than this--a prophecy by the Lord respecting his future favors toward Israel. The context preceding reviews Israel's situation--the people in a foreign land, and their own Land of Promise a desolate wilderness because of their sinful neglect of their great King Jehovah, and of their covenant promises as his adopted people. While the Prophet's words declare a future recovery, not only as possible, but as sure to be accomplished, they nevertheless indicate certain changed conditions as necessary to such a recovery: it would not only be necessary for them to abandon idolatry, but they must obtain a new heart, a new mind, a new disposition, favorable to God and righteousness, ere such an abandonment of idolatry and sin would be permanent.

The Prophet does not here declare the time at which this new heart would be given to the people. He merely points out to them the necessity for such a new heart and the blessings of the Lord that would result from such a harmony with him; and tells them, "I will yet for this be inquired of by the house of Israel, to do it for them."--Vs. 37.

As a matter of fact, this new condition of heart was not attained by Israel on their release by Cyrus from the captivity in Babylon. Altho only a limited number, who had a respect for God and who trusted in the promises made to the fathers, had sufficient interest in the Holy Land to avail themselves of the proclamation made by Cyrus and to return to Palestine, and altho we might say that by means of this captivity the Lord had sifted out of Israel the idolatrous and unfaithful majority, we still cannot say that those who returned with Ezra and Nehemiah enjoyed the new heart condition which the Lord stipulated through the Prophet was essential to a full reception of his favor.

While, so far as we know, gross forms of idolatry never prevailed in Israel after the return from captivity in Babylon, we nevertheless know that the more refined forms of idolatry continually existed amongst them, as amongst other civilized nations who do not bow to wood and stone, gold and silver--an idolatry of wealth, an idolatry of self, an idolatry of Judaism, prevailed amongst them, and they never attained the condition specified in this lesson. They did not get the new heart and right spirit; they did not get rid of the stony heart; they did not walk in the Lord's statutes and judgments, nor do them; they did not dwell in the land, but were cast out of it because of the stony character of their hearts, in the rejection and crucifixion of Messiah; and they who were called God's people were cast off, and are not called his people now; and they have not been prospered, but have been in fiery trials in the midst of their enemies, scattered amongst all nations from then until the present time. Nor have they yet loathed themselves, their iniquities and their abominations, nor been ashamed and confounded; nor is the desolate land tilled, and as the garden of Eden. Quite the contrary of all this is the truth.

What shall we say, then? Was Ezekiel a false

Prophet, or has God failed of accomplishing his good purposes toward Israel because of the weakness of their flesh and the hardness of their hearts? God forbid! On the contrary, we are to understand that the prophecy of this lesson belongs to a future time--to the Millennial Day; and that whatever signs there are at the present time of the return of divine favor toward fleshly Israel and toward the Land of Promise are evidences that the time for the fulfilment of this prophecy is near at hand.

In corroboration of this position we cite Romans 11:25-32. Here the Apostle Paul shows that Israel after the flesh, not having zealously inquired for the new heart and the right spirit, not having sought it of the Lord, was unprepared in heart to receive Messiah, and instead with wicked hands crucified him. The Apostle shows us that, as a result, only a remnant was gathered out of Israel to be of the "bride" class, and that the nation as a whole stumbled into blindness, darkness, for a time determined of the Father--until the election to the "bride" class should be completed from among the Gentiles. Then, the Apostle assures us, Israel's blindness shall be turned away; they shall all be saved from that blindness. "For this is my covenant unto them, when I shall take away their sins."

It is this covenant of the Lord to Israel to take away their sins and to give them new hearts and right dispositions that is referred to in our lesson, and we look for the fulfilment with longing anticipation--realizing, as the Apostle points out, that Israel's recovery from blindness will mean nothing less than life from the dead; for if that nation, after crucifying Messiah, and being blind to the fulfilment of the prophecies made to their fathers, shall finally be awakened to see the Lord, and look upon him whom they have pierced, and shall have the spirit of prayer and of supplication poured upon them by the Lord's providential dealing, it will be a miracle similar to the causing of a dead person to live. And if God's mercy will thus be extended toward those who sinned most egregiously, and who crucified his Son, it will mean also the extending of divine mercy to all the families of the earth, according to the statement of the various promises.

More than this, the fulfilment of God's promise mentioned by the Apostle, "So all Israel shall be saved [recovered from blindness]" will not mean merely a figurative awakening of the dead: it will mean also a literal awakening of the dead; because many of "all Israel," millions of them, have gone down into actual death, and before they could be made the recipients of the favors of this promise, they must be awakened from the sleep of death. And likewise also the promises to the remainder of mankind are similarly brought before the eye of faith by such faithfulness toward Israel; for instance, the promise that all the families of the earth shall be blessed through the Seed of Abraham must include not only those who will be living at the time of Messiah's second advent and the establishment of his Millennial Kingdom, but must include also all that are in the graves, "who shall hear the voice of the Son of Man and come forth" to a trial for life, secured by the great ransom sacrifice.

The sprinkling of clean water would seem to signify the application of the truth: and this perhaps had some fulfilment in those who returned from the Babylonian captivity--it was the truth, the influence of the promises made to the fathers, that affected the hearts of those who were disposed to return--in all only a remnant of fifty-five thousand out of seven millions. The influence of these promises served to separate them from their previous filthiness of idolatry. Had they earnestly gone forward seeking to realize the lengths and breadths of the divine will, they might have been ready in due time, at the first advent of our Lord, to have received the new heart; but they did not do so, hence that feature of the promise (not failing on account of their failure) carries forward more than eighteen hundred years, and becomes applicable at the second advent. Meantime a new nation, a holy nation, a royal priesthood, a peculiar people, is sought and found by the Lord to be the spiritual Seed of Abraham and to obtain the greatest blessings--the heavenly.--Rom. 9:30-33; 11:26-32.

But we will look down into the future and see what the fulfilment of this prophecy will mean to fleshly Israel, to whom it was made, and to whom it still pertains, because, as the Apostle declares, the gifts and callings of God are things of which he does not repent.

We are not to understand that the removal of the stony heart and the giving of the new heart of flesh will be an instantaneous work or a miraculous work. The Apostle explains the method by which the Lord will do this great thing for Israel, saying, "The deliverer shall come out of Zion [the Church of this Gospel age] and shall turn away ungodliness from Jacob; for

R2504 : page 187

this is my covenant with them [Jacob, fleshly Israel]." God has appointed a day for thus blessing Israel and ultimately blessing all the families of the earth--it is a thousand-year day, the Millennial day, but in it Israel's opportunity will come first. Israel is probably as much, and probably no more, affected with the stony heart condition than other nations. A hard or stony heart represents a selfish condition of mind and sentiment. This hardening process is a result of the fall, and through heredity and practice affects all of Adam's posterity. The stony heart condition is one of self-will as opposed to divine will; of self-gratification as opposed to righteousness; a love of self which hinders the

R2504 : page 188

love of God with all the heart, mind, soul and strength, and a love of the neighbor as oneself. The stony heart condition means "me," "my," "mine," "right if I can, wrong if I must."

The breaking up of this stony heart condition, other Scriptures show us, will be accomplished to a considerable degree by the trouble (political, ecclesiastical, financial and social) which will come upon the whole world in the "day of wrath," which is just before us; and this is particularly emphasized in the Scriptures as also being "the day of Jacob's trouble,--but he shall be saved out of it." (Jer. 30:7.) All men will come to appreciate better than they now do or ever have done in the past that the law of selfishness under which the whole world has been operating for this long time is an unjust law, and one which must ultimately work injury to all. Indeed, the great time of trouble will itself be the grand display of the ultimate tendencies of selfishness with all the brakes and restraints removed. It will speedily work the utter wreck of the highest development of human civilization. Apparently, natural Israel will be the first amongst the nations who will pass through this experience to learn the lesson, and to begin to seek after the new heart, renewed in righteousness and true submission to divine instruction.

The breaking of the stony hearts will come through the afflictions of the "day of wrath," but the transformation of those hearts into hearts of flesh will be more gradual. It will be accomplished by instructions in righteousness; for the glorified Church, with Christ its Head, will be the great Prophet or Teacher of mankind, and fleshly Israel (their past experiences in many respects serving as a preparation) will speedily become associates in the reformation work. Indeed, all mankind then coming into harmony with the Kingdom will be counted as Israelites--children of the true Israel of God--Christ. All such will be counted as "children of Abraham," who as a type of God is the "father of the faithful" with one Seed (the heavenly, Christ and the Church) as the stars of heaven, and another (faithful fleshly Israelites from all peoples, kindreds and tongues) as the sand by the sea-shore.--Gen. 22:17.

The promise of "hearts of flesh" or restored human perfection shows out strongly in contrast with the Lord's provision for the Church of this Gospel age, which is not to receive human perfection, desirable as that will be, but instead are to become every whit new creatures in Christ Jesus: begotten of the spirit through the Word of truth, they will be in the resurrection born of the spirit to perfect spiritual conditions. The Lord's provision for the world of mankind, described as "hearts of flesh," conveys the thought of restitution, the image and likeness of God, to tender, gentle, sympathetic human or earthly conditions, very good, very acceptable to the Creator. Adam's disobedience resulted in the hardening of his heart in sin and selfishness, during the centuries of his degradation, outcast from divine favor as an alien, stranger, foreigner and enemy of God.

God's proposition to give them "a heart of flesh" signifies, therefore, the bringing of fleshly Israel back to the original condition proper to perfect manhood; and the method by which this softening and restitution of the heart sentiments shall be accomplished will involve a new will, a new mind, a new disposition, called in the text "a new spirit." This must really come first, before the new heart condition can be attained, and the new spirit, the new disposition, will be induced by the new view of matters which will then be clearly set before Israel and the world.

The difficulty at the present time is that Satan, the god of this world, deceives mankind into viewing evil things as desirable, and good things as undesirable: he puts light for darkness, darkness for light; and as the Scriptures declare, the whole world is at present blinded and deceived by him. (2 Cor. 4:4; Rev. 20:3.) When in due time the Lord's Anointed shall take the Kingdom authority, purchased with his own precious blood, it will be for the very purpose of scattering the darkness with which "the prince of darkness" has blinded mankind. And not only is the new King designated the true Light, but his Kingdom also is styled the Kingdom of sunshine, when it is declared, "The Sun of Righteousness shall arise with healing in his beams."--Mal. 4:2.

It should not be necessary to offer argument, either from facts or Scripture, to show that this Sun of Righteousness did not arise at the first advent, nor during "the dark ages," and that even at the second coming of the King there will be a night-time, and he will come "as a thief in the night" for his bride. (1 Thes. 5:2.) Nor should it be necessary to prove that throughout the entire Gospel age the world has walked in darkness, while the Lord's people have only walked in the light by reason of having his Word as a lamp to their feet, a lantern to their footsteps. (Psa. 119:105.) The promise held out before the Church, and before fleshly Israel, and before the world, is--"The morning cometh;" and the additional assurance is given to the Church, Zion, that "The Lord shall help her early in the morning." (Isa. 21:12; Psa. 46:5.) Her deliverance shall come first, and then she "shall shine forth as the sun in the Kingdom of the Father." (Matt. 13:43.) Then will come the blessing upon fleshly Israel and the message to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" and ultimately this light of the New Jerusalem, reflected from the earthly Jerusalem, shall enlighten all the

R2504 : page 189

families of the earth, with the light of the knowledge of God, in Jesus Christ our Lord.

The promise that the Lord would put his spirit within them, and cause them to walk in his statutes and keep his decrees and do them, is in full accord with the foregoing. This does not refer to Spiritual Israel, altho Spiritual Israel has a somewhat similar experience in advance, as we shall shortly show. This putting of the Lord's spirit, the spirit of righteousness, the spirit of truth, the spirit of love, upon fleshly Israel (and similarly upon all the families of the earth), is abundantly stated in the Scriptures to be distinctly separate from the pouring out of the Pentecostal blessing upon the Church, the "little flock," the bride of Christ, during this age, and before the Sun of Righteousness arises, of which Sun of Righteousness these shall form a part.

For instance, note the prophecy by Joel (2:28,29) that this promise of the holy spirit is of two parts. One outpouring of God's spirit upon his servants and handmaidens ("new creatures in Christ") has already had its fulfilment throughout this Gospel age: the other promise, that God would pour out his spirit upon all flesh, still awaits fulfilment, and will be accomplished after the overcoming Church has been glorified and the blessing of all the families of the earth has begun. The matter is covered slightly from the attention of the ordinary reader by reason of the outpouring upon the Church being mentioned last.

This same outpouring of the holy spirit upon fleshly Israel is referred to by the Prophet Zechariah, and directly applied to the end of this age. In connection with telling how the Lord would at his second advent make himself known to Israel, and that they should look upon him whom they pierced, and mourn for him, the explicit statement is, "I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication."--Zech. 12:10.

The spirit of the Lord, the holy spirit, is the spirit of the truth, and when the truth shall be made known to Israel and mankind, with that truth will go its spirit, its influence, its power to correct the heart and life, and to bring it into accord with God. For then, in the light of the truth, many will see God's character and plan in Christ as "the desire of all nations," and the great King himself as the one "altogether lovely." And the positive declaration is that all who will not hear (obey) that great Teacher--Prophet, Priest and King--shall be cut off from amongst his people in the Second Death.--Acts 3:23.

In connection with these transformations of heart and will, will come the blessing which the Lord promised upon the earth. It shall yield its increase; the wilderness shall blossom as the rose, and the whole earth shall become a Paradise of God. The beginning of these blessings will be with Israel, and thus all the Gentiles shall have not only the lessons of the Scriptures for their instruction in righteousness, but also the illustration of divine providence operating on behalf of those who are influenced by the truth and its spirit. Thus will be fulfilled the declaration, "This land that was desolate is become like the garden of Eden."--Ezek. 36:35.

While the Scriptures keep distinctly separate the nation of fleshly Israel and the new nation, Spiritual Israel, nevertheless, under divine providence, fleshly Israel was in many respects made a lesson, a type, an illustration, for Spiritual Israel; so that the Apostle could declare that many of the things done for fleshly Israel were shadows of better things coming afterward for Spiritual Israel. Yet these are shadows only to

R2505 : page 189

those who discern them, and are profitable only to those who avail themselves of them.--Heb. 8:5.

The Scriptures point out to us that the new heart condition is essential also to Spiritual Israel; that all who would be in harmony with the Lord must first get free from idols, and be separated to the Lord God; and that then they must inquire of the Lord that he may do for them the good things of his promise--working in them both to will and to do of his good pleasure. As the death of Christ was the turning point of fleshly Israel (Dives), and led them into blindness and trouble, so also it was the turning point or beginning of favor to Spiritual Israel (Lazarus carried to Abraham's bosom) --the poor, the humble, acknowledging themselves to be sinners, were freely cleansed through the merits of Christ's sacrifice and made acceptable as the children of Abraham. This class, from the day of Pentecost to the present, have presented themselves in turn, fully and unreservedly to the Lord; to have his will, his spirit, renewed in them, and such have indeed received a newness of spirit, a newness of heart. But the new heart is not with them a heart of flesh, for they are begotten unto the high calling, to be children and heirs of God, joined in heirship with Jesus Christ their Lord--to partake of the divine nature, which already is reckoned as being begun in them through the begetting by the spirit of adoption. It is for these to remember that in order to develop in the spirit they must walk in the spirit, in the Lord's footsteps, observing to the best of their ability the law of the spirit of life in Christ Jesus;-- that thus they may be transformed by the renewing of their minds (wills) and be enabled to prove the good, the perfect, the acceptable will of God; and thus faithfully doing, to be ultimately received of him into all the exceeding glories promised to the new creatures in Christ, and to be joint-heirs with him in the great work of blessing Israel and the world through the Millennial Kingdom.--Rom. 12:2; 8:17.

===================

R2505 : page 190

THE VISION OF DRY BONES.

AUG. 13.--EZEK. 37:1-14.

"I will put my spirit within you."--Ezek. 36:27.

THE SCRIPTURE of this lesson is frequently more or less of a confusion to the Lord's people, even after they have learned with considerable clearness what the Apostle Paul so positively declares--that the body sown in corruption, planted in death, is not the body which shall be in the resurrection; that the bones, sinews and flesh which go to corruption have nothing whatever to do with the resurrection body, which the Lord will provide. In examining this subject heretofore we have seen that the Apostle's statement is not only backed by his inspiration, but also that it is reasonable, logical: that one atom of matter is no more valuable or necessary than another in the great work of restitution which shall be accomplished in the world's resurrection. We have seen that the human body in corruption becomes food for plant life, producing apples, acorns, etc., which in turn become food for man and the lower animals, so that the atoms of matter composing a human body are continually changing, and in centuries would pass through many changes. We have seen, too, that this process of change progresses while we still live, so that science declares that a complete change in the human organism is effected every seven years. The atoms of matter which compose a man's body at the moment of his death are no more precious, valuable or necessary to the future body than were the atoms sloughed off through the natural channels during previous years. The important thing, the thing which God has promised shall have a resurrection, is the being, the soul: that in the resurrection God will give it a body as pleaseth him--to each kind of seed his own kind of body--to the natural man a natural, human body, through restitution; to the new creature in Christ a new spiritual body, according to divine promise.

The passage of Scripture under consideration was addressed by the Lord through the Prophet to fleshly Israel, then in captivity in Babylon. The dry bones represented the Israelites themselves. As a people they had lost heart, lost hope, and said, "Our strength is dried, and our hope is lost, we are cut off from our parts"--from all tribal and national union. If they looked at their present condition, they were strangers in a strange land, foreigners, without opportunity for patriotic feelings; if they looked backward, and remembered divine intervention on their behalf, their deliverance from Egypt, their favor as a nation under David and Solomon, etc., they could think of these only as bygones, lost blessings and opportunities; if they looked forward, they could see no possible hope of their ever again becoming a nation; and as for all the great expectations which they had once entertained respecting their nation, as God's favored people, and the heir of the promises made to Abraham, that they should rule and bless all the families of the earth--these hopes were dead, they were gone, they could have nothing of this kind in the future. The condition of Israel, scattered throughout Babylonia, was indeed well illustrated by the dry bones of the vision.

The hand (power) of the Lord was upon Ezekiel, causing him to see this vision--he was not literally transported to any literal valley of dry bones. In the vision he was caused to pass amongst the dry bones, that he might get a full view of the situation, as they lay strewn all over the valley, very dry. Then the Lord's explanation comes, that these dry bones are, or represent, the whole house of Israel. They did not represent merely the two tribes which went last into captivity, nor merely the ten tribes which went earlier, but the whole house of Israel, the twelve tribes. They were no longer to be considered as two distinct nations, as they had considered themselves for the preceding four hundred years. They were to understand that in divine providence they were henceforth a reunited nation, and the reunion is pictured in this same chapter (vss. 15-22) by the miraculous uniting of two sticks into one in the hand of the Prophet.

And it was so: from the time Cyrus gave his decree that all the children of Israel should go free, and might return, if they chose, to their own land, the division into two nations was no longer recognized. The people that returned, tho chiefly of the tribe of Judah, represented all of the various tribes who had faith in the Lord's promises, and desired to return to Palestine. The name, Israel, was applied to the returned and restored people, not only for the more than five centuries preceding our Lord's first advent, but also they were so recognized by our Lord in all of his ministry, and by the apostles in all of their writings, which constitute the New Testament. There are no ten lost tribes which some well-meaning but deluded people continually refer to, and seem to rest their hopes in, as instead of the hope set before us in the Gospel.

The Lord propounds the question, Is it possible that any vitality could ever come into these dry bones? --Is there hope for the scattered people of Israel who not only in heart but in voice said, We are scattered, and no longer a homogeneous people, we are mixed and blended with our captors, who are heathen, in business, social and marriage relationships--there is no hope of a restored nation of Israel?

The Prophet, with quick confidence in the Almighty, refers the question back to God, as suggesting that any hope there could possibly be of a reorganization of Israel must come from God--could be looked for from no other quarter.

The Lord directed Ezekiel to prophesy, that is, to declare the divine message, and the divine message was a foretelling of the things which would, under divine providence, come to pass. The message to be declared was that God had the power and would exercise it, by which these who were dead, and dried as respected their national hopes, would be gradually revived, would gradually become one homogeneous people, a nation in their own land. It would not be done suddenly, but gradually, and that through attention to the divine message, which the Prophet was delivering. First the dried and hopeless ones would come together, then they would begin to unite one to the other, and gradually assume a national existence, and finally would be infused with the spirit of the Lord, as the breath or energy of national life, begotten of faith in the promises, and would stand again a nation.

The people's hopes, which were thus dead, were represented by the Lord as buried in the various provinces of Babylonia, and hence this figure is combined with the figure of the dry bones, and the Lord sends the message, "Behold, O my people, I will open your

R2505 : page 191

graves, and cause you to come out of your graves and bring you into the land of Israel, and ye shall know that I am the Lord." As a further part of this symbolic picture the Prophet is in vision shown the process by which the dry bones would be gathered, reorganized and revivified. He says there was "a noise and a shaking." The Revised Version, apparently with propriety, renders this, "thunder and an earthquake." Following this demonstration the bones came together.

Undoubtedly one thing which contributed to Israel's despair was the mightiness of the empire which had taken them captive. Babylonia at that time was the most gigantic empire ever known amongst men. Her overthrow seemed impossible, and escape from her power not to be thought of. The thunder and great earthquake of the figure doubtless represented the commotions incident to the fall of Babylon and the

R2506 : page 191

transfer of the empire to the Medes and Persians. As a result of this the hopes of Israel in the divine promises began to revive, and shortly they were delivered.

While recognizing this primary fulfilment of the prophecy, we are not to forget the secondary fulfilment on a much larger scale, which is in progress at the present time. The withered hopes of Israel, scattered throughout the provinces of Babylonia, cut off from their parts, from one another, from tribal union and from national cohesion, was only a foreshadowing of the more general scattering of that nation among all the nations of the civilized world (mystic Babylon) during this Gospel age. With the vast majority all hopes of the fulfilment of the Abrahamic promise had died, had withered away, and had no more vitality than a dry bone. But now, in the end of this Gospel age, the due time has come for these dry bones, scattered all over mystic Babylon, to be gathered part to part, rehabilitated and revivified with hope in the promises made to the fathers. The great noise is the "seventh trumpet," which has begun to sound; the earthquake is the coming great revolution in which mystic Babylon will fall before the great Prince whom Cyrus in a measure prefigured. Meantime, as we look at the dry bones of Israel, we perceive that they already are in movement, that they are already drawing near one to another, and organizing as "Zionists," with a view to national reorganization and a return to the land of promise. Probably the hopes of the Israelites began to revive as soon as they learned that the army of Cyrus had begun the conquest of Babylon, and so now the hopes of Israel are reviving as they witness the march of events, and realize that a great day of trouble is coming upon the nations of Christendom. Their hopes will more and more go out toward Palestine and national reorganization, as the troubles of the day of wrath draw near.

A lesson might also be drawn from this Scripture for Spiritual Israelites. We are to remember that Spiritual Israel also was permitted to go down into Babylon--to be swallowed up of worldliness, as represented in our Lord's parable of the wheat-field, choked by the "tares." The field has really become a tare-field, altho nominally called a wheat-field, because the promises are to the "wheat." For centuries the "Gospel of the Kingdom," which our Lord declared was the good seed which he sowed (Matt. 13:37-42), has been lost sight of, and Kingdom hopes have lost their vitality, and the many promises of the Scriptures, relating to the Kingdom of God, joint-heirship with Christ and a future blessing of the world, have become dead hopes, dead promises; and so far as these promises are concerned Spiritual Israel has been cut off from its parts and mixed with the Babylonians, and has become interested in the hopes of Babylon rather than in the kingdom of God, in which all the original hopes and promises centered and flourished.

But now, in the end of this age, the time has come for God to call his people out of Babylon, and the voice of a greater than Cyrus is heard by those who have ears to hear, saying, "Babylon is fallen, is fallen!... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:2-4.) In connection with this message there is a commotion amongst the dry bones, amongst those who are Israelites indeed, whose hopes in the Kingdom had perished, and the Kingdom hopes are revived and the promises of God as related thereto are becoming more distinct. Nevertheless, we are not to expect that the "tare" class, the Babylonians, are represented in the movement of the dry bones, but merely the truly consecrated Israelites indeed. The Babylonians would be interested on the other side of the question --interested in perpetuating the greatness of Babylon, and in continuing the bondage of the true Israelites.

Nor do the Kingdom hopes relate merely to the living. The organization of the Lord's faithful will not only include the gathering of the living, but also the gathering of all the members of the body of Christ, for "the dead in Christ shall rise first, and [then] we which are alive and remain shall be caught away together with them, to a meeting of the Lord in the air" --in spiritual power. So many as are able to do so should apply to themselves this feature of this lesson and exert themselves to be of those who shall now shortly be organized as the "Body of Christ," "the Seed of Abraham," the Kingdom of God, to bless the world.

====================

R2506 : page 191

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--I thank God earnestly and reverently for the DAWNS and TOWERS, and that my understanding has been opened to receive and see the truth. When the "key" is applied, how beautifully the Scriptures open and reveal God's wonderful plan. In the June number of the TOWER you speak of dispensing truth to others, that in feeding we are fed. I know that to be true, and have verified it on more than one occasion. Will you please send some free tracts to be given out in a Dawn Circle for Bible Study that I am trying to get started in a neighboring town.

I often wonder, Brother Russell, if you can read thoughts. Several times when I have been studying over certain points and could not quite determine what was right, the next WATCH TOWER would have a full explanation of the very subject I had been studying. Is it the holy spirit that impresses your

R2506 : page 192

mind with the truth that puzzles others? It seems so. May the Lord bless the recent effort made here and your labors wherever they may be!

Yours in the fellowship of Christ,

J. M. S__________, Ohio.

[REPLY.--The EDITOR does not possess the gift of mind-reading, but our present Lord does, and undoubtedly in this "harvest" time, specially, he is watching over the interests of all those who are truly his. He knows exactly what kind of provender his "sheep" need, and according to promise provides "meat in due season for the household of faith."

Very many have made similar observations respecting the opportuneness of certain expositions which have appeared in the WATCH TOWER. We can only account for such repeated coincidences by acknowledging the Lord's knowledge and providential care, and we rejoice in the thought that he does take supervision of our humble efforts, to direct them and bless them in his service. Nevertheless, we are far from claiming any direct or plenary inspiration. We believe, however, that there are many ways in which the Lord can guide those who are anxious to serve him, without directly inspiring or in any manner interfering with their free agency. A careful examination of the subject leads us to the conclusion that the Lord providentially shapes our course so as to give us such personal experiences in life as will bring us to his Word for comfort and instruction in righteousness; and thus he permits us to sympathize with the experiences and questionings of his people, and then to present to them at appropriate times the lessons drawn from our own experiences, backed by the instructions and comfort of the Scriptures.--EDITOR.]

DEAR BROTHER:--In reading Isaiah, 2d chapter, which seems to refer especially to the present time, I notice that in vs. 16 we are informed of the judgment of the Lord on the ships of Tarshish, "And over all the ships of Tarshish." If I am correctly informed, Tarshish refers to Spain and especially to the city of Cadiz and the south-west part of Spain. The wonderful events that have occurred during the last year, resulting in the utter destruction of so many Spanish warships and with such slight injury to the American ships has suggested the thought that possibly these events may be a fulfilment.

Respectfully submitted, C. C. KELLY,--Ohio.

[We present the foregoing, because the application made seems to fit remarkably well to the general context. It will be noticed that the theme of the prophet concerns the last days, and the establishment of the Lord's Kingdom, etc. (See vss. 2,3.) Vss. 19-22 seem to refer to the great time of trouble just before us, and frequently referred to throughout the Scriptures as the Day of Vengeance.--EDITOR.]

DEAR BROTHER RUSSELL:--I owe you more, I fear, than I will ever be able to repay for your many kind acts from time to time aside from a servant of the truth whom I love seemingly dearer than ever. But to say that my whole soul goes out in thankful appreciation for the brotherly interest you have manifested in my sufferings in overcoming the tobacco habit, seems to me, dear Brother, only mildly to express my feelings on this point. When I requested Bro. S__________ to lay my case before you for counsel and advice, which I knew you so well able to give from the standpoint of the Lord's word, I felt determined to "resist the devil" in his operations through the flesh in my case, if I conquered only through death. I am yet as fully determined, the Lord helping me.

The WATCH TOWERS of recent issue are appreciated as much as ever. How my heart went out to those dear brethren in New York when I read the article, "Think It Not Strange." Surely, Satan is getting desperate in his oppositions. In the Methodist Recorder, published at Pittsburg, in their last week's issue, I have been told by a neighbor, appears an article by Rev. Daniel B. Turney, A.M., attacking the truth contained in the booklet, What Say the Scriptures about Hell? From what my friend tells me it

R2507 : page 192

must be one of the boldest misrepresentations the representatives of the Lord and his truth have yet suffered from such "high places." I sent the above named Mr. Turney one of the booklets referred to some time ago as a reply to some of his unscriptural writings concerning the "Immortal essence of man," and I suppose this is the reward we and all who love the Lord can joyfully receive. (Matt. 5:11,12.) I trust you will be furnished with a copy of the above named publication.

I am glad to inform you that the interest here is growing, and we are having interesting times at our meetings every Sunday evening. How it rejoices our hearts to see the truth prosper, even tho the "increase" may be small comparatively. But, dear Brother, it is very evident that our influence for the truth's prosperity is nearly over; it seems that the time has almost come when they will not endure sound doctrine; but may we be enabled to understand and rejoice in the typical words of John the Baptist, "I must decrease." May we, dear Brother, be enabled to suffer joyfully and under all circumstances to preserve the unity of the spirit in the bonds of love and peace. I am getting much benefit from the Sunday readings suggested some time ago.

Greetings to all the brethren. Yours in love,

J. M. G__________,--Indiana.

[REPLY.--Respecting the decrease of the work: from our broader view-point it seems as tho much work is yet to be accomplished; indeed, every month shows an increase for the past three years, and during the last year specially. The people are getting awake and groping about for truth, and now is the time to lend a helping hand to keep them from stumbling into Infidelity, Spiritism, Christian Science, Evolution, etc. The chief opponents of the truth are the "ministers," the very ones who are undermining faith in Christ as a Savior from sin and death by teaching an Evolution salvation. Quite likely their opposition will become much more pronounced, and they may, in some form or many forms, "crucify" the members of the body of Christ: but this will furnish opportunities for attesting our love for the Lord's brethren. In view of our Lord's example and the Apostle's words, we should gladly let our light shine and render every other assistance, even tho it test our willingness to "lay down our lives for the brethren" (1 John 3:16).--EDITOR.]

====================

VOL. XX. AUGUST 1, 1899. No. 15.

CONTENTS.

The Indianapolis Convention......................195
The River of Salvation...........................196
Returning from Captivity.........................198
Who May be Coworkers.............................200
Despise Not the Day of Small Things......................................204
Questions and Answers............................205
Interesting Letters..............................207
The At-One-Ment Between God and Man (Millennial Dawn, Volume V.).................194

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE AND TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

R2507 : page 194

THE AT-ONE-MENT BETWEEN GOD AND MAN.

MILLENNIAL DAWN, VOL. V.

We have pleasure in announcing that Volume V. of MILLENNIAL DAWN series is now on the press. It will (D.V.) be sent to all paid up subscribers to ZION'S WATCH TOWER (including those who have requested credit for the year, and those who are receiving it free as the Lord's poor)--as September 1st and 15th, and October 1st and 15th issues of this journal. There will be no other issues for the four dates named. If you do not receive a copy before Sept. 30th it will not be our fault. If your account differs from ours be sure to let us know all particulars. Notice the tag on the wrapper. Jun.9 means that your subscription is settled for only to and including June, 1899--that you are in arrears. Dec.9 means that your subscription is settled for, up to the end of the year and should be renewed in December

page 194

or written about.

R2507 : page 194

This volume will, we believe, furnish an abundance of spiritual food for the two months (September and October). It should be thoroughly masticated, that it may be well digested and give strength to head and heart and hand. It is our prayer and hope that it may be a great blessing to the readers of this journal; and that through them as fellow servants of our one Lord and Master it may honor him and bless many.

====================

R2508 : page 195

INDIANAPOLIS CONVENTION ECHOES.

OUR RECENT "Believer's Convention" was certainly a success--so voted by all who were in attendance, so far as we have heard. It was a spiritual feast of fat things, for which we render thanks to the Giver of all good. Our present Lord seemed to gird himself and serve us with "meat in due season," and with the "wine" of his own spirit of love and devotion. It was good to be there. The attendance was about 250, of whom about 200 were visitors from twenty states of the Union, including Massachusetts on the East and Washington on the West, Texas on the South and North Dakotah and Minnesota on the North.

The announced program was carried out with but slight modifications. Brother Owen, the leader of the Indianapolis meetings, conducted the opening "rally" so successfully that every one felt at home forthwith and well acquainted; indeed, there were quite a number of street and train recognitions without previous acquaintance or introductions--each seemed to recognize the spirit of love: as our Lord declared, "By this shall all men know that ye are my disciples, if ye have love one for another."

Brother Owen's assurances that the Indianapolis Church most cordially welcomed us all was abundantly attested by the careful provisions and kind attentions shown to all--the poorer as well as the financially comfortable, and the blacks as well as the whites: for there were four or five deeply and intelligently interested colored brethren in attendance.

R2509 : page 195

According to our custom no collections were taken up, either publicly or privately: indeed, the only semblance of a dispute during the three days' meetings was occasioned by some of the visiting brethren insisting with the Reception Committee that they be permitted to share some of the general expenses; while the latter insisted that they had everything provided for, and that the visitors had sufficient journey expenses. We mention this to illustrate the general spirit of the Convention--the spirit of love and benevolence--so much in contrast with experiences we have all had in "Babylon."

One novelty of this Convention which differentiated it, so far as we recall, from all others, was the attendance of two who had previously been spirit-mediums, but who now rejoice in the better knowledge of the truth. One of these declared in the Testimony Meeting that he had been a medium for fourteen years, but thanked God for deliverance through the reading of What Say the Scriptures About Spiritism?

It was remarked by some that while the managers of the Epworth League Convention had a Bishop present to discuss "The Life of Lincoln," and an ex-Confederate General to discuss "The Closing Days of the Confederacy," our Convention, in almost continuous session from 8 A.M. to 10 P.M., had no time for social questions, and knew nothing but Jesus Christ, and him crucified, and the blessed hopes which center in the great transaction of Calvary.

One of the most impressive services was the baptism on Saturday afternoon in the Central Christian Church, kindly put at our disposal for two hours and a half. Forty-two symbolized their immersion into Christ's death, by immersion into water--twenty-two brethren and twenty sisters (two of the former colored). The youngest seemed about twenty-five and the oldest about seventy years old. It was a service long to be remembered, and brought a blessing to those who witnessed it as well as to the participants. Our prayer is that the convention as a whole may have buried us all more completely and more deeply into death with Christ, and that walking in newness of life now we may all be prepared to share with him in "his resurrection" --"the first resurrection."

===================

R2507 : page 196

THE RIVER OF SALVATION.

AUG. 20.--EZEK. 47:1-12.

"Whosoever will, let him take the water of life freely."--Rev. 22:17.

MANY OF the particulars connected with this vision described by Ezekiel are so circumstantial to the land of Israel as to give considerable ground for belief that it will have a literal fulfilment in the future; and in connection with the vision is shown a new division of the land of Canaan amongst the twelve tribes. But whatever literal fulfilment the vision may have, we may be positive that it is to have a grand fulfilment as a symbol, for the life-giving river here brought to our attention is undoubtedly the same one described six hundred years later, by John the Revelator, and referred to in our Golden Text.

Referring to the description of the river starting from the Temple, Prof. Davidson says, "The natural fact upon which this conception rests is this, that there was a fountain connected with the Temple hill, the waters of which fell into the valley east of the city, and made their way toward the sea." So far as we may know, this fountain never was of any considerable size, and never would be, without more or less of a miracle, for at present the entire country is arid, except in the rainy season. From this fountain the Valley of Kedron leads directly to the Dead Sea, which, as is well known, has no connection with the ocean waters, either on the surface or subterraneously, and is 1308 feet below the sea level.

However, there are evidences that at one time the Dead Sea was on a level with the ocean, and if by earthquake or otherwise the connection between it and the ocean waters were re-established it would rise to its old level, which would make of it an inland sea 150 miles long, and five to ten miles wide. And such a filling up of its basin would have a marked effect, not only upon the humidity of the atmosphere in its vicinity, but also upon the water-springs of lower Palestine. The natural result would be, not only that the Dead Sea would be sweetened of its brackishness, and become like the ocean, but also that the springs in the vicinity of Jerusalem would be greatly enlarged so as to produce some such river as this described in the prophecy, and these springs in that now parched desert country would cause its vegetation to prosper. It is worthy of note that this valley now occupied by the Dead Sea was once most fertile,--before the destruction of Sodom and Gomorrah. We read, "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, --even as the garden of the Lord." (Gen. 13:10.) And the restitution of this country to a Paradisiac condition is what the Prophet Ezekiel describes, if his language be given a literal interpretation at all--and this it seems to demand, as well as the symbolic interpretation.

There are many who seek to apply this prophetic vision as a symbol to the present time, and claim that this river of salvation has been flowing through the world from the days of Ezekiel until now;--especially during this Gospel age. These interpreters claim that the depth of the water up to the ankles would represent a date when Christians numbered fifty millions; the depth of the water up to the knees a period when Christians numbered a hundred millions; a depth of water up to the loins a date when Christians numbered two hundred millions; and a river that could not be waded, representing the present time, when the population of Christendom is estimated at four hundred and fifteen millions. But can we agree with this interpretation? Is it reasonable, is it Scriptural?

(1) We answer, No; it is not a reasonable interpretation, for, if we may judge of the Christians so-called in the past by those so-called in the present, we must conclude that the river is far from pure, "clear as crystal:" indeed, all will agree that if nine-tenths of those who name the name of Christ, but who deny him in their daily lives, were to withdraw from all profession, the Christian Church would be greatly blessed by their withdrawal and the influence of the Church and the light from it would be increased many-fold. Bishop Foster, of the Methodist Episcopal Church, sized up the situation well when comparing the professed church to a sheep-fold, he pronounced the vast majority "black, ring-streaked and speckled." We all are confident that only a comparatively little flock are of the class mentioned by the Lord as being reckonedly washed whiter than snow, through his grace and truth.

(2) It is not a Scriptural view. The Scriptures declare that God's grace at the present time is not comparable to a river, but in our Lord's words, "It shall be in him [each believer] a well of water springing up

R2508 : page 196

into everlasting life." (John 4:14.) And those Christians in whom God's grace is a fountain of life and refreshment are comparatively few. They are those who have been "begotten of the spirit of truth" through the Word of truth. They are the "sanctified in Christ Jesus;" they are the "little flock," to the faithful of whom it is the Father's good pleasure to give the Kingdom.

No Scripture anywhere suggests that the water of eternal life is now free; nor that all are now called to drink of it. Our Lord Jesus himself declared the contrary of this, saying, "No man can come to me except the Father which hath sent me draw him." (John 6:44.) The drawing or calling of God through a knowledge of his grace is only unto those who have ears to hear, amongst those to whom the call is addressed; and the call has been specially sent to and has specially reached

R2508 : page 197

only comparatively few of the earth's fifteen hundred millions,--chiefly the inhabitants of Europe and America. And of this comparatively small number to whom the Word of the Lord has been sent, and of the still smaller number who have had "ears to hear" that call, only a still smaller number are chosen, as we read, "Many are called, but few chosen." (Matt. 20:16.) Not many are called, in proportion to the whole, but many are called in proportion to the number chosen, the few, the elect.

Returning to the Prophet's vision, we note that the waters flowed out from the house of the Lord, from the Temple, and that wherever they went they brought vitality and refreshment, healing, restitution life--even to the Dead Sea. This to our understanding is a picture of the grace of God during the Millennial age, when from the Church, the house of God, the Temple, "the habitation of God through the spirit" (Eph. 2:22), the stream of the water of life, healing, restoring, rejuvenating, shall flow to all the families of the earth, whose condition is represented by the wilderness eastward of Jerusalem. The result will be the blessing and restitution of all the living families of the earth willing to receive the blessing. And it means more: for the Dead Sea fitly represents the vast multitude of mankind which has gone into the tomb, and the water of life shall reach even these, and bring to them also awakening from death, opportunities of restitution.

That the fulfilment of this vision could not be a thing of the past nor of the present is evident when we remember that the house of God, the Temple, the Church, is not yet completed--that the present is the time in which the Lord is fitting the "living stones" for the Temple,--is chiseling, fitting and polishing each for the place to which he is called. The present Gospel age was typified in the building of Solomon's Temple, by the period of preparation of the materials, after which we are informed that the whole house came together quickly, each stone fitting to its place and each timber to its position, and that without the sound of a hammer or any tool of iron. So with the "living stones," as the Apostle Peter calls the Church. (1 Pet. 2:5.) These are "builded together for a habitation of God through the spirit," and the building will not be completed until the last of these fitted and polished stones is laid in its position. Then the glory of the Lord shall fill the house,--the Church will be glorified. Then will have come the time represented in this vision, when the stream of the water of life, truth and grace shall flow from the glorified Temple.

As there is no completed Temple yet, so there is no river yet; but when the Temple is completed, when the various members of the body of Christ are brought together and united in glory, honor and immortality to the Head of the Church, then from this united and glorified company of God's elect shall flow the symbolic river of water of life, clear as crystal. In each member of this Temple class, in each of these "living stones," already is a well-spring of truth and grace, and when these many well-springs shall have thus been united to the great Head and Fountain, the result naturally will be a stream of good proportions,--a river.

To this coming time of blessing of the world our Lord refers, saying, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7:38.) In order to be of this class in whom the great river of water of life will take its start, it is necessary, first, that the believer shall now come unto Jesus and drink of him, the great Fountain of life; and it will be as a result of this partaking of the great Fountain that all of the elect Church shall become minor well-springs and fountains in due time.

Turning to the description of this same symbolic river, furnished us in the Book of Revelation (chapter 22), we find abundant evidences that it does not refer to the present time, but to the Millennial age. For instance, it is symbolically pictured as having trees of life on either side, whose leaves are for the healing of the nations--not for the healing of the Church, which at this time is the glorified Temple from which this river proceeds--and this healing of the nations signifies, as plainly as a symbolic picture could indicate it, restitution,--the healing of the woes of the groaning creation, its sin and sickness and imperfection.

We notice also that the proclamation which will then be made will not be restricted, as at the present time, to "even as many as the Lord our God shall call." (Acts 2:39.) It will not be to an "elect" class; it will no longer be said, "No man can come unto me, except the Father draw him." The call at that time will be general--to every creature--"Whosoever will, let him take the water of life freely." We notice further that that broad invitation is extended by God through the holy spirit and the glorified Church, as it is written, "The spirit and the bride say, Come!" We notice further that this expression, "the bride," unquestionably places this call in the future, because, altho the elect Church of this Gospel age is called out from the world to become the bride of Christ, she does not become such, does not enter that exalted station, until in the end of the age she is perfected in glory and in the likeness of her Lord. Then will come "the marriage of the Lamb:" and not until after the marriage will there be a bride; and not until after the bride has thus been accepted as such can "the spirit and the bride say, Come!" to the nations--the Gentiles.

This same glorious City (Kingdom), the glorified New Jerusalem, the Church, and the river of the water

R2508 : page 198

of life gushing forth therefrom, are brought to our attention in Psalm 46: "There is a river, the rivulets of which shall spring from the City of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved. God shall help her early in the morning." The connections here also show that these rivulets are not to be expected to flow out as a river, until the Millennial morning, and the context refers particularly to the time of trouble with which the present age shall end and the Millennial morning shall be introduced.

Those whom the Lord our God has called, and who, in obedience to that call, have come to Jesus, the Fountain of life, and through him have tasted that the Lord is gracious, should let the Word and grace of God dwell in them richly and abound, making them neither barren nor unfruitful in the knowledge of the Lord and in his service. It is for these to seek enlargement in the grace of God, that as well-springs they may be deeper and wider and more and more filled to overflowing with that grace and truth which came by Jesus Christ. It is for these to see to it, each for himself, that he has not received the grace of God in vain, and that this well-spring does not become choked with the rubbish of this present evil world, its aims, its hopes, its ambitions, its pride, its desires of the flesh;--that thus, under divine providence and supervision, we may be made meet for the inheritance of the saints in light, and have fellowship with our glorious Lord and Head in the sending forth of the river of salvation unto the ends of the earth in "due time;"--the river of the water of life, clear as crystal, to whosoever will of all the families of the earth.--2 Pet. 1:4-11; 2 Cor. 6:1; Col. 1:12; 1 John 1:3.

===================

R2509 : page 198

RETURNING FROM CAPTIVITY.

AUGUST 27.--EZRA 1:1-11.

"The Lord hath done great things for us,
whereof we are glad."--Psa. 126:3.

THE BOOKS of Ezra and Nehemiah are not prophetical, but historical; they take up the history of Israel where it was laid down by the scribes who wrote the Books of Chronicles. Ezra, the writer of the book bearing his name, was a scribe or educated man, whose genealogy is traced back through the priesthood to Aaron. (Ezra 1-6.) Ezra was not amongst those who went up first to Jerusalem under the proclamation of Cyrus: indeed, he was probably not born until a considerable time after that notable event.

The record of the first six chapters of Ezra covers a period of twenty years; and then an interval of about fifty years transpired before the events recorded in the seventh chapter--Ezra's commission under King Artaxerxes of Persia to go up to Jerusalem and establish the worship of God. The history of the return from captivity, and the experiences of the people and their difficulties in connection with the rebuilding of the Temple, Ezra probably got from the records of the scribes at Jerusalem.

The Book of Second Chronicles closes with the declaration that the king of the Chaldeans, Nebuchadnezzar, carried away the treasures of Jerusalem, broke down its walls, burned its palaces, and carried its people captive to Babylon, and then declares that this desolation of the land and the city was in fulfilment of prophecy, the word of the Lord by Jeremiah, that the land should lie desolate and keep a Sabbath of rest seventy years. It also declares that this seventy years' desolation was brought to an end by the decree of Cyrus in the first year of his reign. Thus has the Lord clearly marked the beginning of the seventy years and their end; yet we find that chronologists in general reject this plain statement of the Scriptures, and begin to count the seventy years at a much earlier date than the destruction of the city (for we are to remember that there were three distinct captivities at about that time).*

It seems to be no easy matter to determine the chronological order of Medo-Persia. Cyrus is called the Persian, and Darius is called the Median, and whether they reigned jointly for a time seems difficult to determine. It would appear that Cyrus was in some respects the chief, yet that Darius was the representative of authority in Babylon for a time, and that upon his death Cyrus became sole emperor. Daniel most positively declares that Darius the Median succeeded to Belshazzar's kingdom (Dan. 5:31; 6:28), and this was before even Daniel had thought to search the prophecy of Jeremiah and to calculate the date when the seventy years desolation would end, and to pray for the preparation of Israel for the promised deliverance when it should come. (Dan. 9:1-16.) Chronologists in general fall into error here in attempting to fit together the conflicting and disconnected scraps of secular history covering this period: they overlook the bridge over that period furnished by the Lord's testimony that the "seventy years' desolation" began with the close of Zedekiah's reign and ended with the first year of Cyrus,--a well established date, B.C. 536.

We are not told by what agencies the Lord operated when he "stirred up" the heart of Cyrus to fulfil his will, in letting go the captives, and hence we are at liberty to surmise on the subject. We presume it likely that, as Daniel was speedily made a high officer in the kingdom, he had access to King Cyrus, and quite probably

R2509 : page 199

called his attention to the Scriptural predictions which marked him as the divine agent, even referring to him by name.--Isa. 44:26,28; 45:1-5; Jer. 25:1-12; 29:10.

It is quite possible, also, that the Lord used other means in stirring up the heart of Cyrus: possibly he reflected that by such a course he would firmly establish himself in the good will of the Israelites, who numbered millions amongst his new subjects, and comparatively few of whom he might feel sure would avail themselves of his generous offer of liberty to return to their native land. It would appear that this was the custom of Cyrus in respect to the religions of all the various peoples whom he conquered. Nebuchadnezzar had thought to unify the people by bringing to their minds one god, and compelling worship to him. Cyrus seems to have followed an opposite rule, and sought to make himself popular with his subjects of various religious inclinations by doing something to the honor of every prominent god whose devotees he conquered. Thus he posed as a general deliverer of the people and as the servant of all the gods.

Moreover, he may have had in mind the fact that Egypt was a country of great fertility, and that it would be of great convenience to have Jerusalem as a friendly way-station between his capital and Egypt, so that in case of war he would have friendly representatives at Jerusalem to spy upon the enemies and to render assistance to his forces. Possibly some of these, or possibly all of these, were the considerations by which the Lord stirred up the spirit or will of Cyrus to make the proclamation of liberty to the captives of Israel.

It was not an expulsion of the Israelites from the province of Babylon, for evidently as a people they were highly esteemed of their neighbors. The proclamation merely gave liberty to those who desired that they might return to Palestine, with the king's approval: and that those who remained might not feel that the king would be offended if they gave of their substance to help the enterprise, the proclamation made special mention of the fact that such cooperation would

---

*See MILLENIAL DAWN, VOL. II., Chap. 2.

be pleasing to the king.

We may readily suppose that the majority of those who thought upon the Lord and who trusted in the promises made to the fathers, which centered in the Holy Land and the Holy City, were poor, for it seems that in every case poverty is more favorable to religious faithfulness and zeal than wealth; and yet that there were some both wealthy and zealous is abundantly testified to by the liberal contributions made by the captives themselves for the rebuilding of the Temple. The vast majority, however, were evidently well pleased with their foreign home, in which some of them had been living for seventy years, some for seventy-eight years, and some for eighty-nine years (those carried away captive at the same time as Daniel), while many of them were born in Babylonia. Many had intermarried with their neighbors, many were immersed in business projects, and many perhaps felt themselves too old for such an undertaking. Thus did the Lord sift them, that he might gather back to the Land of Promise such only as had a fervent zeal for the Lord and full trust in his promises.

The sifting of Israel began in the separation of the two tribes from the ten tribes, for the rapid spread of idolatry in the ten tribes gradually drew those faithful to Jehovah to the two-tribe kingdom, whose king was of the line which the Lord had promised to bless. Subsequently, when the two tribes also had grievously gone into idolatry, the Lord carried them all captive to

R2510 : page 199

Babylon, and now he stirred up Cyrus to make a proclamation for volunteers to return to the Land of Promise.

The Lord, we may be sure, did not wish the return of any except those who had reverence for him and faith in his promises. We may therefore conclude that the company which did return, numbering in all not quite fifty thousand, was composed of the very choicest of all Israel out of all the tribes, the tribes of Judah, Benjamin and Levi being most prominently represented amongst these returning ones, as most of the faithful ones for several centuries had been found in their tribes. It should be noticed, however, in reading Ezra's account of the return from captivity, that the division of the nation of Israel was no longer recognized after the return--they are invariably spoken of as "all the people of Israel," and the sacrifices offered were for "the twelve tribes of Israel," and these statements are repeated over and over again. The ten tribes were no more "lost" than were the great body of those carried captive from Judah lost when they neglected to return under the proclamation of Cyrus.

The chief men of Judah and Benjamin and the priests and Levites took the lead in the matter of accepting the provisions of King Cyrus' decree, and we read concerning the others that they were "those whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem." In what way the Lord raised their spirit or disposition we are not informed. We may suppose, however, that those whose hearts burned with faith in the divine promises to Israel and with zeal to be and to do what would be acceptable in God's sight, would be awakened, quickened, by the decree of Cyrus, which was of God's instigation. Moreover, the Lord may have providentially directed other matters not here particularized, in channels favorable to the return of those who had confidence in him and faith in his promises. The fact that many of these returning ones were of the poorer class is implied

R2510 : page 200

by the statement that many of their neighbors "strengthened their hands" with presents of money, goods, beasts and other valuables. Such offers would be a great encouragement and would probably be considered as the leadings of divine providence in the direction of the return by such as were looking for providential leadings. Furthermore, the generosity of Cyrus was manifested in his sending back the precious vessels of the Temple, which must have been of immense value. The larger vessels are enumerated, in all 2499. These, with the smaller articles not specified, amounted in all to 5400, as stated in verse 11.

Sheshbazzar (otherwise called Zerubbabel, which means, "Born in Babylon"), who was of the royal family of David and Solomon, was appointed the governor of the colony, which was nevertheless subject to the Persian empire and its successors,--the kingdom authority, removed from Zedekiah at the beginning of the seventy years' desolation, never being restored to the present time--as was foretold by the Lord through the Prophet, saying, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him"--Messiah, at his second advent.--Ezek. 21:27; Luke 21:24.

We have already seen that natural Israel's captivity in Babylon is Scripturally represented as a figure of the captivity of Spiritual Israel in mystic Babylon; and that the deliverance by Cyrus was to some extent a representation of the deliverance of Spiritual Israelites from mystic Babylon by Christ; that the fall of Babylon before Cyrus was figurative of the fall of "Babylon the Great," and that the message, "Mene, Mene, Tekel, Upharsin," applied not only to literal Babylon, but also now applies to mystic Babylon. In view of these things it is but proper that we should consider Israel's return from Babylon as to some extent representing the deliverance of the zealous of Spiritual Israel from mystic Babylon--a work now in progress. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

But now, as then, comparatively few, even of the consecrated class, are willing to undertake the trials and difficulties incident to the leaving of the settled affairs, comfortable quarters, contracts, engagements, etc., entered into in Babylon. The only ones disposed to risk the hardships and to go forth into the desert, leaving the strong walls and protection of sectarianism, are those who have great confidence in God and great respect for the promises made to the Seed of Abraham. The call to return to the old paths, and to rebuild the Temple of the Lord, and to replace therein the vessels of gold and silver (the precious truths of the divine Word--setting them in order as at first) is appreciated by the few only; yet these are encouraged by the Lord's providences, by the riches bestowed upon them from every quarter--not riches of an earthly kind, but of a spiritual sort,--precious truths, valuable lessons and experiences, providential leadings, etc. These encourage such as are of faithful heart to go forward and by obedience to become heirs of those glorious things that God has promised to them that love him.

As all the bitter experiences through which Israel passed were, under providential guidance, used to sift, separate, purge and purify the proper class to be ultimately brought back into the Land of Promise as the heirs of the kingdom, so the experiences through which the Lord's people have passed during the "dark ages" in captivity to Babylon, no less than through recent experiences, all tend to show us the necessity for separation from the world and its spirit, all lead us to appreciate more than ever the divine arrangements by which the Lord is making ready for himself and his service a peculiar people, zealous for the Kingdom, zealous for the Lord's Word, and zealous for all good works.--Tit. 2:14; 1 Pet. 2:9.

It is not for those who rejoice in the Lord's promises and leadings to be sad, and to leave Babylon with regrets ("Remember Lot's wife!"), but full of joy in the Lord and hope in his good promises; saying in the language of our Golden Text,--"The Lord hath done great things for us, whereof we are glad." Those not thus stirred in spirit may as well stay in Babylon, as they would only prove snares and stumbling blocks to others.

===================

R2510 : page 200

WHO MAY BE COWORKERS.

SEPT. 3.--EZRA 3:10 TO 4:5.

"The temple of God is holy, which temple ye are."--1 Cor. 3:17.

ABOUT FOUR months must have been required for the return of the captives from Babylon to Palestine, for later Ezra, with a smaller company, required that length of time. (Ezra 7:9.) Arriving at their destination about July or August, probably the first steps were to provide at least temporary homes amid the ruins of Jerusalem and the small towns in that vicinity. But as it was a religious motive which prompted their return--faith in God and his promises--we find, as we might reasonably expect, that very speedily after their arrival the public worship of Jehovah was begun--probably about the beginning of their "new year," October.--Verse 6.

Evidently the Lord's hand was with them, and it was of his providential guidance that their first work, in connection with the restoration of the Temple and

R2510 : page 201

its divinely appointed services, was the building of the altar. This will at once appeal to the intelligent Christian as an illustration of the truth so forcefully set forth in the Scriptures, that all approach to God, all reconciliation, all at-one-ment with him, must be by and through the great sacrifice for sins which Israel's altar typically represented. Vain are all the approaches to God which recognize not as their basis the sin-offering which God himself provided--the "ransom for all."--1 Tim. 2:6.

The site of the Temple was Mount Moriah, and one of the most prominent spots on that mount is supposed to have been the site of the altar. This place selected for the altar, under divine guidance, is believed to have been the same spot upon which Abraham offered his son, Isaac, the type of Christ, and received him again as from the dead in a figure, the Lord providing as his representative, upon the same spot, the ram caught in a neighboring thicket.--Gen. 22:3-13; Heb. 11:17-19.

It is supposed that this same spot was subsequently the threshing-floor of Araunah, where David offered the acceptable sacrifice to the Lord which stayed the plague. (2 Sam. 24:21-25.) The Mosque of Omar now occupies the site of the ancient Temple built by Solomon; and the Mohammedans, who have great respect for the holy places, have left the site of the ancient altar exposed to view, protecting it with a railing. The visitor may there see to-day the very spot on which thousands of typical sin-offerings were sacrificed, the base of the various altars which were erected from time to time. It is of solid rock, and has a rather distinct groove or trench about it, which probably conducted the blood of the slain animals to what seems to be a natural drain or sewer by which the blood flowed in the direction of the Valley of Jehoshaphat--the valley of graves.

As we viewed this historic rock some years ago, and thought of the thousands of beasts slain there as types of the great ransom sacrifice, and noted the natural passageway by which the blood was carried off, our thoughts reverted to the Lamb of God, the great

sacrifice for sins, and how the life which he laid down became a fountain or stream of life, not only for the dead of Israel, but all who died in Adam. The flow of blood toward the valley of graves seems to speak symbolically of life for the dead, secured through our dear Redeemer's sacrifice. But we remember that not only the bullock of the sin-offering was slain at this altar, but as well the goat of the sin-offering was slain there: not only the blood of the typical bullock, but also the blood of the typical goat, then, must have passed through that natural channel or drain; and this reminds us of how the Church, as members of the body of Christ, are during this age filling up that which is behind of the afflictions of Christ, sacrificing even unto death--for we know that, as the bullock represented the great High Priest, our Lord, so the goat represented the under-priests, the Church which is his body.* (Col. 1:24; Rom. 8:17.) And, as we have already seen, all the members of the body of Christ, the Church, must finish their course and lay down their lives, before the great work of this Atonement Day, the Gospel age, will be accomplished, and the healing and life-giving stream reaches the dead world with blessings and opportunities of eternal life.

The beginning of the offering of sacrifices in connection with the Feast of Tabernacles, at the beginning of their "new year" (in the seventh month of their civil year), was a time of special rejoicing with the Israelites --it was always the most joyous season, but on this occasion the return from Babylon and recent evidences of returning divine favor added to its joys. And immediately the work of repairing the Temple was decided upon. They had brought certain gifts from the Israelites still remaining in Babylonia, and these were added to from the means of those who had returned, and the sum thus accumulated gives good evidence of the zeal of all concerned. As nearly as we may be able to judge, the total value of the gold and silver donated would amount to about $400,000. (Ezra 2:68,69.) It would appear that this sum was of three parts of about equal proportions, one-third contributed by those who remained in Babylonia, one-third by the few wealthy of the returned Israelites, and one-third contributed by the mass of the people, about $3 each.--Nehemiah 7:71,72.

We have never considered it proper to solicit money for the Lord's cause, after the common custom; and yet we are thoroughly convinced that there is a great blessing in giving, and that those who do not learn to give deprive themselves of a great spiritual grace, and endanger their spiritual prosperity, if not their spiritual life itself. But the giving, to be acceptable in the Lord's sight, must be voluntary--free-will offerings --"not of constraint." Accordingly, it is our judgment that money raised by the various begging devices in the name of our Lord is offensive, unacceptable to him, and does not bring his blessing either upon the givers or the work accomplished. "The Lord loveth a cheerful [willing] giver." He seeketh such to worship him as worship and serve in spirit and in truth. --2 Cor. 9:7; John 4:23,24.

Full of zeal for the Lord's cause, the people celebrated the corner-stone laying of the new Temple with great eclat. One of the special features of their worship was praise, and we think it safe to say that singing the

---

*See Tabernacle Shadows of Better Sacrifices.

R2511 : page 202

Lord's praise has been amongst the greatest blessings and privileges of worship enjoyed by the largest number of the Lord's people throughout this Gospel age also. The power to praise God in song has been conferred upon man only of all earthly creatures, and how appropriate that he should use this power to praise the King of kings!

If those Israelites, the house of servants, returning from their bondage, and remembering the covenant promises of God to them, had cause for singing and shouting Jehovah's praise, much more have we, who belong to the house of sons, great cause to tell abroad the great things which the Lord hath done for us. We were all servants of sin once, under the bondage of sin, ignorance, superstition and death, but God, through the great Cyrus, has permitted us to go free. Appropriately, therefore, our first step should be to recognize the sacrifice of the altar, and then to offer praise to him who hath called us out of darkness into his marvelous light, for "He hath put a new song into our mouths, even the loving kindness of our God."

The Apostle assures us that, however appropriate, inspiring and refreshing are the songs of our lips, still more appropriate and still more appreciated of the Lord are our heart-songs, the joy and rejoicing of the new nature--"singing and making melody in our hearts unto the Lord." (Eph. 5:19.) And this joy and singing in the heart, this heart-thankfulness to the giver of all good, necessarily finds expression, not only in Christian carols, but also in all the acts and words of life--all of which constitute the hymn of praise and thanksgiving continually ascending before God from his people.

"My life flows on in endless song,
Above earth's lamentation;
I catch the sweet not far-off hymn
That hails a new creation.
Through all the tumult and the strife
I hear the music ringing;
It finds an echo in my soul;
How can I keep from singing!"

We read, "They sang one to another in praising and giving thanks to the Lord, saying, For he is good, for his mercy endureth forever toward Israel." (Rev. Ver.) This is considered by some to be an indication of the Lord's will respecting Christian worship--that it should be done by choirs instead of by the congregation, and that it should be in the nature of solos and choruses. There can be no doubt whatever that selected and trained choirs can render better music than can the general average of Christians. Nor can we doubt that this would be particularly true of the time mentioned in our lesson, when musical and other education was very deficient, and when the most that the majority of people could do was to "make a joyful noise unto the Lord." But two things in this connection should be kept in mind:--

(1) That so far as the Christian Church is concerned, the Lord has left her entirely without restrictions in such matters--to praise the Lord with heart and voice, according to her love and zeal and judgment. It is not, therefore, for one to judge another respecting the use of his love, zeal and judgment in offering the Lord worship in songs of praise, whether with instrumental accompaniment or without: it is for each individual and each church to exercise the liberty which the Lord has granted. However, we do urge that all remember that it is not the excellence of our music that will make it acceptable to our Lord. For we may well suppose that the harmonies of the heavenly choirs quite outmeasure the best efforts of earthly choirs, and hence could not hope that the Lord will receive our songs of praise because of their intrinsic merit. Their acceptance at all will be because they are expressions of the heart sentiments; and this being true all who have heart sentiments of thankfulness and gratitude should be encouraged to make "a joyful noise unto the Lord," as acceptable and pleasing to him through the merit of our Redeemer.

"Let all his children sing
Glad songs of praise to God!
The children of the heavenly King
Should tell their joys abroad."

(2) It should be remembered that fleshly Israel was typical, and that their priests and Levites, selected for the offering of sacrifice and for the offering of praise, typified the Church, the "royal priesthood," and household of faith. We are to remember, too, that their

songs of praise typified the songs and melodies of our hearts. From this standpoint we see that the setting apart of a special choir of Levites for praise would not be in any sense of the word a sanction or command for the selection of trained choirs, separate and distinct from the congregation of the Lord's people: indeed, it would quite contradict the common practice of hiring unbelievers to do church singing. None can offer acceptable praise to God except those who are of the priestly tribe,--"the household of faith."

Amongst those who were present at the laying of the foundation stone at the rebuilding of the Temple were some who probably as small children could dimly recollect the glorious Temple of Solomon, and who now, returning from seventy years' captivity, were eighty or more years old. These wept as they contrasted the glorious things of the past with the small beginnings before them. Doubtless there was a great contrast, and yet quite probably distance and childhood's eyes lent an enchanted glory to their recollection of the former things. But their cries were drowned with the rejoicing of hope, and this was well. So with Christians

R2511 : page 203

who have gotten free from Babylon, and who are seeking by the Lord's grace to build their faith again on the old foundation laid by Christ and the apostles at the beginning of this age--they are apt to think backward to the blessings and privileges of the early Church, and to weep and sigh for those by-gone blessings. It is well that we should highly esteem the favors of God manifested in the primitive Church, its simplicity of worship and purity of faith and apostolic privileges, to the intent that these may stand before our minds as ideals in the work of reconstructing our faith and hope and love upon the old foundation; but it would be quite improper for us to give way to weeping at such moments;

R2512 : page 203

rather should the necessities and exigencies of our time lead us to energy and the thought of divine favor in our deliverance from Babylon, lead us to rejoice and to sing the new song which the Lord has put into our mouths, even his loving kindness.

"The people of the land" were of mixed nationality, placed as colonists in that portion of the country of Palestine previously occupied by the ten tribes. This colonizing of mixed peoples was in pursuance of the general policy of the Assyrian and Chaldean empires, of removing captives from their native soil to new homes, thus breaking the ties of the fatherland, destroying patriotic feelings, that by these means the sympathies and interests of the people might be the more readily attracted to and united with the one central government at Babylon.

These "people of the land" (subsequently known as Samaritans) were disposed to be friendly to the returned Israelites, and proffered their aid in the building of the Temple, but their assistance was refused, the Israelites realizing that if these "strangers" were permitted to share in the work of constructing the Temple they could with propriety claim a share also in the character of the worship which would be established therein, and they foresaw that it would open the door to laxity in religious matters, and perhaps to the old idolatry, on account of which the Lord had so severely chastised them. Their course in this matter has been freely criticised as "narrow" and ungenerous, by those who have not rightly appreciated the situation. We are to remember that God's covenants were exclusively to the seed of Abraham, and not to other peoples, who were known as Gentiles.

As an illustration of this exclusiveness, and a proof of its propriety, we note the fact that our Lord did not preach to others than the seed of Abraham, saying to his disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." And of himself he said, "I am not sent but unto the lost sheep of the house of Israel."--Matt. 10:5; 15:24.

It would be well for those of Spiritual Israel who are now returning from captivity in the various provinces of "Babylon the Great" to remember this lesson. They find mixed peoples ready to express more or less of sympathy with them, and to offer more or less of cooperation in the reestablishment of the true worship of God in its primitive simplicity. The natural inclination would be to accept such proffered assistance, and to call every such assistant a "brother," and to accept and use not only the labor but the gold proffered, regardless of the fact that it comes not from true Israelites. Indeed, the general tendency of our time is not only to be willing to accept the money and other aid of worldly people in the Lord's service, but to beg for it, and to scheme to get it by every device conceivable,--fairs, suppers, subscriptions, collections, etc., etc. The tendency in every case must be to bring in a foreign and unsanctified influence, and to do great injury to the true Israelites. This indeed may be said to be one of the chief troubles with nominal Protestantism to-day. Zion is full of "strange children," and their voice and influence predominate in the business affairs of the churches, in the doctrines, etc., etc. The true Israelites in comparison are but as a little flock of sheep amongst many goats and some wolves.

When "the people of the land" found that their money and services were not acceptable, and that they could have neither part nor lot in the construction of the Lord's house, it offended them and made them enemies; and from that time onward they persistently opposed the work of the Israelites. So it will be with Spiritual Israel; those who conscientiously live separate from the world in spiritual matters, and recognize as brethren in Christ only those who confess to circumcision of the heart and adoption into God's family, will find themselves opposed by moralists, liberalists and higher critics, as well as by the masses, who hate the light, because it condemns their darkness--doctrinal and otherwise. Nevertheless, this is the only good and safe course to pursue. Better far is it that only true Israelites should be recognized as brethren, and thus the wheat be separated from the tares.

Some one has well said:--"The Christian in the world is like a ship in the ocean. The ship is safe in the ocean so long as the ocean is not in the ship." One of the great difficulties with Christianity to-day is that it has admitted the strangers, the "people of the land," and recognized them as Christians. It does injury, not only to the Christians, by lowering their standards (for the average will be considered the standard), but it also injures the "strangers," by causing many of them to believe themselves thoroughly safe, and needing no conversion, because they are outwardly respectable, and perhaps frequently attendants at public worship. It

R2512 : page 204

lowers the standard of doctrine also, because the minister who realizes that at least three-fourths of his congregation would be repelled by the presentation of strong meat of truth, withholds the same, and permits those who need the strong meat, and could appreciate and use it to advantage, to grow weak, to starve. Furthermore, the worldly spirit and the fuller treasury have attracted "strangers" into the professed ministry of the Gospel, many of whom know not the Lord, neither his Word, and who consequently are thoroughly unprepared to feed the true sheep, were they ever so well disposed.

The lesson in connection with the building of the Temple, the Lord's Church, "which temple ye are," is that worldly persons, worldly methods and worldly aid and wisdom are to be rejected. As all the living stones are to be polished, fitted and prepared under the eye and direction of the great master-builder, the Lord, so all the servants, all the ministers of the truth, engaging in this work, are to be, so far as we have to do with the matter, such only as manifest a circumcision of heart, and thus show themselves to be Israelites indeed. Much and serious has been the injury done to the Lord's cause by the selection of workmen whose chief recommendation has been that they had some ability as public speakers, a good address. Rather let us remember that none may engage in this work as true Israelites unless they be in full accord with the Master-builder, and by their ability in rightly dividing the Word of truth show themselves to be workmen that need not to be ashamed.--1 Pet. 2:5,9; 1 Cor. 3:17; 2 Tim. 2:15.

===================

R2512 : page 204

DESPISE NOT THE DAY OF SMALL THINGS.

--ZECH. 4:10.--

MANY, AS they note the mighty opposition to present truth, and the comparatively few who have ears to hear it, and hearts to obey it, are inclined to discouragement. They are in danger of despising their God-given opportunities as a "day of small things," and hence of letting slip valuable opportunities for service to God and his people. For such the Lord sends a message, saying,--"Strengthen ye the weak hands and confirm [make firm] the feeble knees. Say to the timid of heart, Be strong, fear not: Behold your God! Vengeance cometh! the recompense of God. He will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf unstopped."--Isa. 35:3-5.

Think of the possibilities, remembering that now as in Elijah's day there are probably more than seven thousand Israelites indeed who have not bowed the knee to Baal. But consider the possibilities within reach of the twenty thousand readers of ZION'S WATCH TOWER as follows:--

If each one will interest another one this year, it will mean 40,000 in 1900.

If all have similar zeal and success it would mean 80,000 in 1901; and 160,000 in 1902; and 320,000 in 1903; and 640,000 in 1904; and 1,280,000 in 1905.

But suppose that only one in ten of the readers are fully consecrated--their all upon the Lord's altar as "living sacrifices, holy, acceptable to God" and doing "their reasonable service,"--how then would it show? Thus:--

At present 2,000; in 1900 it would show 4,000; in 1901 it would show 8,000; in 1902 it would show 16,000; in 1903 it would show 32,000; in 1904 it would show 64,000; in 1905 it would show 128,000.

But the average should be more than this. Each of the consecrated, watching and praying and improving every opportunity, and permitting no day to pass without some special witness for the Lord and his truth either by word or pen, should expect to reach more than one each year. If they have not averaged better than this in the past, they should seek and pray for more opportunities and especially for more wisdom to see and to use their opportunities. Let us all make sure that the Master at last can say of us as he said of

one of old,--"She hath done what she could."--
Mark 14:8.

Never before were there so many possibilities of serving the truth--God's provision for his people.

(1) All the interested may have ZION'S WATCH TOWER regularly free if they cannot afford the moderate subscription price, and will write us to that effect: or they may have it on credit, if they prefer it so; and if they can never pay and will write us to this effect, the debt will be cancelled.

(2) All TOWER readers are supplied, free, all the tracts they can use--for enclosing in their letters,

R2513 : page 204

for distribution on railway trains, at conventions, etc. Millions of tracts are thus circulated annually.

(3) For those who can devote their time to colporteuring the DAWNS and booklets every reasonable arrangement is made; and about fifty brethren and sisters are giving their time and strength in this way.

(4) For others who cannot thus "minister," the Lord has opened a new department of "Volunteers" for Sunday service in the free circulation of the "meat in due season" represented in the booklet, The Bible vs. Evolution. Many have taken hold of this opportunity, and at present we are unable to meet the demand as promptly as we would like. We know not

R2513 : page 205

what results the reaping will show, but are sure that the "reapers" are being blest and strengthened by their service.

(5) Opportunity to secure the DAWNS, etc., at extremely low rates for loaning to neighbors and friends.

Evidences multiply that all those facilities for service are at a most opportune time: when the fall of Babylon from steadfastness on even the first principles of the doctrines of Christ is awakening the Lord's people and calling them to come out of her; and when they need the helping hands of true "brethren" to guide them into the light of truth now shining. For we firmly believe that all in Babylon must come out of her, if they would be of the Bride class; and that none of the "brethren" who will be amongst the "overcomers" will be left in "darkness."--See 1 Thes. 5:2-5; Rev. 3:18-22; 13:14-16; 20:4.

"Lord, increase our faith!" If we believe that we are in the "harvest" time of this age, and that the "harvest" work is in progress, and we participators in it, let us believe also that the great Chief Reaper is thoroughly able to use us as well as to bless us in his service; and let none look at clouds and discouragements, but let each do with his might what his hands find to do, with the eye of faith "looking unto Jesus," our Captain, and determined that, whether or not he shall be able to bring many unto the Kingdom, the King shall at least have evidence of his love and zeal and effort so to do.

===================

R2513 : page 205

QUESTIONS AND ANSWERS.

Question.--Are not present conditions less favorable to the performance of the injunctions of Eph. 4:28, and 2 Cor. 12:15, than were the conditions at the time the Apostle wrote? Is not the labor market more glutted now than then?

Answer.--No doubt circumstances and conditions varied in the Apostle's day as they do now, but we have no reason from history to suppose that the average working man of that time was more favorably situated in wages, opportunities for labor, etc., than at present. Indeed, it is very doubtful if labor was at any time in the past as well housed, as well clothed, and generally comfortable, as at the present time. This does not mean that we consider the laboring class too well cared for at the present time--nor that we think their condition all that could be desired. Gladly would we improve, if we could, the general conditions of labor. It is well, however, that we should not cultivate in ourselves or in each other a spirit of discontent, which can do no good, but is likely to work injury; and to this end it is well that we should not deceive ourselves or others into thinking our load unendurable or harder than that of other days, when it is really better by a very great deal.

Question.--In a family of seven, when all the incomes foot up an average of $1 per day for working days, how would it be possible, after providing food, clothing, rent and fuel, to put by anything or to give away anything?

Answer.--If you mean that the total income of seven persons is only $1 a day, $6 a week, we admit that it is small, and that it would require extraordinary economy to "provide things decent." But permit a kindly suggestion, dear brother, that there should be no family of seven persons at the present time unable to earn more than $6 per week--unless through some accident, some misfortune. A man who cannot earn more than a dollar a day ought to consider very earnestly the question whether or not he could afford to get married, and assume the responsibilities of a father, and any woman asked to become a wife should give earnest thought to the financial side of the problem before accepting such an invitation. Circumstances and prospects may have been more favorable at the time of marriage, but so soon as such circumstances became unfavorable the propagation of a family, for which only an unsatisfactory provision could be made, should not have continued--continence, self-denial, should be practiced by Christians under such circumstances, and be considered not merely a "virtue," but a "duty." Nor should they unduly bemoan their lot, but on the contrary remember what the Scriptures so clearly set forth--that the heavenly Father knoweth what things his children have need of. By cheerfully seeking to conform to the proper necessities of the case, and accepting such as divine providences in the case of the consecrated, a great blessing may result, for, as the Apostle declares, "All things work together for good to them that love God--to the called ones according to his purpose."

Question.--Under such circumstances, how is the father to follow the Scriptural injunction to lay up for his children? Did Mary make provision for her son Jesus? Did not the son make provision for the parent?

Answer.--"How just are God's commands,
How wise his precepts are!"

Scriptural injunctions we may understand to be applicable only so far as it is possible for us to follow them. If we find it impossible to lay by anything, we may consider ourselves excused from this provision or advice. But our effort should be to follow the Scriptural injunction, if it should only be to lay aside one

R2513 : page 206

or two or five cents out of each day's earnings. The Lord should at least see our effort to follow his instructions, and we would surely have a blessing in such endeavors.

We do not understand the Apostle to mean that aged parents should slave themselves to provide for grown and healthy children. While the offspring are children their future welfare should be provided for by reasonable education, etc., and when such children are grown, they should take pleasure in caring for their aged parents. Mary was probably at least fifty-five years of age when Jesus, having evidently cared for her himself, committed her at his death to the care of John. And the Apostle shows that his thoughts on the subject were in full harmony with this, for, when speaking of widows, he says, "If any widow have children or nephews, let them learn first to show piety at home [by caring for their dependent relatives], and to requite their parents: for this is good and acceptable before God."--1 Tim. 5:4.

Question.--Is there not in the Scriptures quoted a cold business tone, indicating that man's wisdom had more to do with them than the spirit of the Lord, who so tenderly spoke of the Father's care and love, and who must have known to what straits many of his people would be brought in taking up his cross and following on, and the separation from worldly ways and means of obtaining a living--clubs, labor unions, church unions, etc., in harmony with the injunction, "Come out from among them and be ye separate"?

Answer.--No, dear brother; we are to consider that the same holy spirit guided in all the writings of the apostles, and that God's Word is not yea and nay. Surely no Scripture writer more prominently or more fully set forth the Lord's love and care for his people, and the necessity for full separation from the world, than did the Apostle Paul who wrote the Scriptures which you criticise.

On the other hand, we are to realize that the circumstances in which we are placed have not come to us by accident, but, according to the Scriptures, have come to us under direct supervision of God,--if we are his consecrated people. Consequently, instead of repining, rebelling and bemoaning, we are to accept the Lord's provision as being the best for us, as "new creatures," according to his divine wisdom. We are to seek to do as nearly as he has directed us as lies within our power, and the remainder entirely beyond our power we should take to the Lord in prayer, asking increase of wisdom, increase of grace, increase of strength, to know and to do his will more and more perfectly for the future, and whatever may have been our errors in the past, our loving Father has made abundant provision in Christ for our forgiveness and aid. And doubtless God's reason for permitting some of our experiences is that we may learn just such lessons necessary to the shaping and moulding of our characters into most perfect harmony with the divine pattern, our Lord Jesus.

Question.--In the Old Testament we read, "Trust in the Lord and do good, and verily thou shalt be fed." I would like to know whether or not this and similar Old Testament expressions are applicable to the called-out ones of this Gospel age, or were they merely applicable to the Jewish age, when, according to the Law Covenant, God gave temporal rewards for obedience?

Answer.--As heretofore pointed out, the promises to fleshly Israel were temporal and, as you suggest, guaranteed temporal prosperity as a reward for obedience. But are the promises to the Lord's faithful ones of this Gospel age smaller or less precious, because they do not guarantee riches and friends and freedom from blight and drouth? May we not realize that the promises made to us are much more comprehensive,

R2514 : page 206

having the promise of the life which now is, and also of that which is to come? (1 Tim. 4:8.) Is it not still true, and most abundantly emphasized in the New Testament, that "No good thing will he withhold from them that walk uprightly"? If all things work together for good to them that love God, we may be sure that if riches or ease or luxury are withheld from us, they are withheld for our blessing, and may rejoice in such evidences of the divine care. Is it not in the New Testament that the Apostle declares, "Godliness with contentment is great gain"? and must not therefore contentment be a possible thing to those who will live godly in this present time, even tho they suffer persecution, and even tho they be not so prosperous in temporal matters as some others?

The lesson of faith, dear brother, is an important one for all to learn and, if we are slow in learning it, we will probably be kept under the necessary experiences that much the longer--because the Father loveth us and seeketh in us this good quality. Faith will not look at any of the divine arrangements as unkind or cold, but will see in them all, and in all of life's experiences, the very blessing most needed, and can sing,

"Content, whatever lot I see,
Since 'tis my God that leadeth me."

Question.--Please consider, briefly, the following Scriptures additional to those recently sent you:--
Phil. 4:10,15-17; 1 Cor. 4:14; 2 Cor. 11:8,9; Luke 6:38;
2 Cor. 10:11.

Answer.--These Scriptures seem to be along the same lines as those considered in our last issue, to which we again refer all readers. We consider them in order.

(1) Phil. 4:10,15-17:--This Scripture indicates that the Apostle, who was giving his entire time to the ministry of the Gospel, labored at tent-making or other secular business only when such a course was made necessary in providing things honest in the sight of all men--and rather than be burdensome to any, or even to request assistance. The Apostle here recognizes as the Lord's judgment that any laborer is worthy of his keep, unless he has missed his calling, or is incapacitated. The Apostle did not mistake his calling, and if the Church recognized him as a servant called of the Lord and being used effectively in the

R2514 : page 207

ministry of reconciliation, it then became their privilege to cooperate with him in that ministry by supplying his temporal needs. And in the case of the Church at Philippi it would appear from the Apostle's testimony that they had appreciated and used their opportunities properly and repeatedly. All are not talented for public service of the truth, and whenever one is discovered by the brethren to have special gifts and talents and zeal for the ministry he should be encouraged in that direction, and the others less qualified in these respects should take pleasure in assisting such an one, and thus they would be reckoned as having a share with him in the fruit of their combined labors.

In the Apostle's case there was no room to doubt that his ministry was owned and accepted of the Lord, and that he was an apostle--one specially sent forth, and whose services were specially guided by the Master; and that his entire time was given to the work and was needed for the work.

(2) 1 Cor. 4:14:--The context preceding shows that the Apostle felt considerably hurt that the Church at Corinth, which he himself had established through the preaching of the gospel, had been quickly turned aside by false teachers, who had denied Paul's apostleship. The Church at Corinth had seemingly flourished financially and socially, and suffered little persecution. They were correspondingly unable to rightly sympathize with the Apostle in his active ministry of the truth, and the many hazardous incidents connected therewith. In the context he addresses them rather ironically, saying, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised,... and labor, working with our hands." In the 14th verse the Apostle assures his readers that he is not so writing in order to cause them pain and shame, but to awaken them to a proper appreciation of the true situation, to the intent that they might be to a larger extent co-laborers with him--sharers in the sufferings of Christ, that in due time also they might have share in the glory to follow.

(3) 2 Cor. 11:8,9:--These verses show us that the Apostle was careful to avoid the money question in his preaching. He never so much as asked assistance from the Corinthians while he was with them; not that he would have refused to accept assistance if it had been tendered, nor that he considered that it would have been any less than their duty and privilege to have assisted him, but that he had confidence that the Lord would supply his necessities in the best way, and was willing rather to present the Word of God without charge, to the intent that his ministry should be the more impressive, as an exhibition of the fact that he sought not their money but their highest welfare. He assured them of this by letter afterward, explaining to them that others had been more careful to look after his necessities than they, and had a corresponding blessing. The Apostle wrote of the matter subsequently, not because he desired a gift, but because he realized that whoever receives the truth into a good and honest heart and is really benefited by it must partake of its spirit of generosity, and do his share in forwarding the truth, else he will go backward and lose some of the blessing and light already

received.

(4) Luke 6:38:--This verse represents the general principle of divine dealing--"The Lord loveth a cheerful giver," and causes his smile and blessing to rest upon such, whereas those who receive the Lord's favor and fail to be exercised by the spirit of benevolence, receive correspondingly less of spiritual blessing.

(5) 2 Cor. 10:11:--This does not signify that if the Apostle wrote them respecting benevolence in money matters he would also preach to them upon this subject. His own expressions clearly indicate that he did not follow this course, and that his writing upon the subject of money-giving was from a standpoint wholly separate from any solicitations on his own account. The context shows that he was reproving some one in the Church who had been walking according to the flesh and not according to the spirit, and his declaration here is that he would speak in the same denunciatory manner if he were present with them.

====================

R2515 : page 207

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--At last I managed to get to London to see the brethren, being hindered from an earlier visit. Brother Guard very kindly provided for me whilst there. I found in London both that which cheered and that which made me sad. It may be said that there are three classes; (1) the scattered ones, whom I found generally lacking in interest; (2) a company who meet regularly in the north of London, and who reside chiefly in the West and North. Brother Sheward, as far as I could judge, is the main-stay of this meeting, which is now getting beyond things we understand; and (3) a meeting in Stratford, East London, which meets in Bro. Guard's home and is in full sympathy with the TOWERS and DAWNS. It was with these all my meetings were held. I went on the 8th of June and held meetings the same day, Thursday, Friday and Saturday evenings, Sunday afternoon and evening, and again on Tuesday.

R2514 : page 207

The day-time I spent looking up the odd ones, and hard work it was. London is such a big place, and some districts ten or more miles apart. I called upon our dear Brother Hart and spent some little time with him, besides seeing him three times at our meetings. Bro. Guard is another dear brother, to all appearances sincerely desirous of pleasing God. He is rather stern in countenance, but very kindly in disposition, and I believe he does his best for the brethren. We had a good time together. Our meetings were attended by forty or more people, all apparently deeply interested. I found their meetings had been, to my mind, rather too open, inasmuch as they allow interruption at any time; indeed, they had taken the form of conversation more than not. As brother Guard has some ability, I counseled him to develop the idea of worship more than they had, and let questions be asked and answered afterwards if need be. Or, in many cases it would be altogether preferable that a newly interested one should be allowed private opportunity rather than a whole

company should be kept waiting whilst every old question is again threshed out.

There is, as you have often said, a tendency, when one is freed from Babylon's bondage, to swing to the other extreme not only in doctrine but ceremonies, and some forget the prime object of meeting together,--worship. I am thankful to God for Bro. Guard and the dear brethren with him.

There was much to encourage one. One feels more than repaid by the hearty words "God bless you!" The brethren generally seemed helped and encouraged by my visit. Perhaps some of this was due to the form of worship we had. I judged the brethren were needing exhortation, and by the grace of God I was enabled to encourage them.

I was unable to get but a short time with Brother Sheward, but I was satisfied with even that. He was courteous,--one could expect that,--but he is developing a cynical trait of character, I am sorry to say. "I suppose you have some difference with Brother R., Brother Sheward?" "Well, yes! a little theoretically, but practically nil." This I found to be quite in error, for the practical difference is as between light and darkness. He could not define his position. On my saying it was negative, he admitted that was so. He denies the "high calling;" does not know what to hope for; neither does he know his position as touching the world, thinking there is probably the same hope for it as for us now. I pointed out to him how that his philosophy left a vacuum; which he also admitted. His chief claim is that none have understood or been "begotten of the spirit" since the apostles' days, that Bro. R. has made a brave attempt at the elucidation of the mystery, but has failed. "Bro. R. has done a great work and is now exhausted, nothing more need be expected from him." Presumably we are to look to Bro. Sheward (seeing he is not exhausted) for any further developments of truth(?).

I should say that Bro. Sheward's theory of a spirit-begotten condition is "an ability to ring up Peter, for instance, and ask his statement as to an interpretation, etc." So we are to come to Spiritism by a new route. What assured him chiefly was that all the company meeting with him were agreed. As I asked for some Scripture for this or that statement, he admitted he could not prove, but claimed that I must disprove. There was not much opportunity for that, he was so busy telling me of his beliefs. Well! I came away quite sad, but assured, nothing could be done while he was in the same mind. To me it is another

R2515 : page 208

case of "the wisdom of this age." What a need for those who have responsibilities to guard themselves well! I did not seek opportunities of interviewing the members of his flock. He invited me to stay over Sunday and listen to them when they had a better opportunity of telling me, but I declined.

It seems as if the truth received into any other than "good ground" (sincere hearts) creates an insatiable desire for new things; and if nothing new be forthcoming, something must be invented.

I will write again shortly after I have given the brethren in Liverpool a call. With kindest good wishes in the Lord, I am, dear brother,

Yours in the Lord, JESSE HEMERY,--England.

page 208

DEAR BROTHER RUSSELL:--Your esteemed favor of the 28th was joyfully received, because you say in it you expect to be able to send to us again Brother Draper about Oct. 1st. I feel especially pleased over the prospect, and I have good reasons to believe others feel the same. He seems to possess the faculty of stirring up, and waking up, those who have the harness on, as well as comforting and strengthening those that are feeble and halting to press on and entirely forsake the old way which in almost every case is more or less the way of Babylon. I have great reasons to rejoice and be glad and thankful every day for God's loving kindness which, when seen in its purity and grandeur, more than offsets the tribulations, trials and sorrows that surround us on all sides. But it makes me greatly ashamed of the complaining spirit that has heretofore often possessed me. I greatly desire to be separate from every defiling thing and to be clean in thought and desire as well as in person; and I freely acknowledge that your writings have opened to my view the precious, loving character of the Almighty, and of our dear Master, as no other light ever did, and have greatly encouraged me to accept the invitation to freely partake of the bountiful feast of fat things, so wonderfully brought to our view by your pen. Oh how gladly and thankfully I partake of them, and what a longing desire it has created in me to do something useful in return for these great benefits!

I will enclose a small remittance to you, not small when compared with my income, but small compared to what I would like to make it. Desiring for your complete success as heir with Christ to the Kingdom, and with Christian love to all the Church, I am,

Your brother in Him, A. B. PERINE,--Kansas.

BELOVED BROTHER IN CHRIST:--It is after 11 P.M., but I must drop you a note before retiring, in reference to the meetings of Brother McPhail, the last one of which was held in Philadelphia this evening. To say we have been blessed is putting it too mildly. I believe we will all be better men and women in the Lord for what we have received of our heavenly Father through the instrumentality of this dear brother. He addressed one meeting Friday, two Saturday, and three to-day, and all the meetings were well attended, especially to-day's. Friends were here from Wilmington, West Chester, Chadd's Ford, Lansdale, Doylestown, Newport, Camden and Scranton.

During the entire series of meetings a beautiful spirit of love was in evidence. Everyone seemed to enter heartily into the spirit of the discourse, which can truly be said to have been in the demonstration of the spirit and in power. I believe I can safely say that the past three days have been the most momentous in the experience of the brethren in this city.
We feel very thankful, dear Brother, that when Bro. McPhail's route was laid out the brethren in Philadelphia were remembered.

The Lord has blest us greatly of late, and I think the Philadelphia Church is in an excellent condition spiritually--there is love, unity, and peace, as well as a deepening confidence in God's ability to make all things work together for our good. Excuse the haste in which this is written. With Christian love to you,

Yours, BENJAMIN H. BARTON,--Philadelphia.

===================

Vol. XX. AUGUST 15, 1899. No. 16.

SEPTEMBER & OCTOBER ISSUES
Will Be Millennial Dawn, Volume V.

CONTENTS.

Views from the Watch Tower........................211
The Peace Conference Failure..................211

Presbyterianism in Scotland..................212
Conventions--Boston and St. Louis................212
Poem: The Only Begotten..........................213
"Unto the Pure all Things are Pure"..............214
Some Antidotes for Heart Impurity............215
"Give to Every Man that Asketh"..............217
"I, if I be Lifted up, will Draw all Men".....218
Encouraging the Temple Builders..................219
"My Grace is Sufficient for Thee"................221
An Interesting Letter............................224

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

THE AT-ONE-MENT

BETWEEN

GOD AND MAN.

MILLENNIAL DAWN, VOL. V.

We have pleasure in announcing that Volume V. of MILLENNIAL DAWN series is now on the press. It will (D.V.) be sent to all paid up subscribers to ZION'S WATCH TOWER (including those who have requested credit for the year, and those who are receiving it free as the Lord's poor)--as September 1st and 15th, and October 1st and 15th issues of this journal. There will be no other issues for the four dates named. If you do not receive a copy before Sept. 30th it will not be our fault. If your account differs from ours be sure to let us know all particulars. Notice the tag on the wrapper. Jun. 9 means that your subscription is settled for only to and including June, 1899--that you are in arrears. Dec. 9 means that your subscription is settled for, up to the end of the year and should be renewed in December or written about.

This volume will, we believe, furnish an abundance of spiritual food for the two months (September and October). It should be thoroughly masticated, that it may be well digested and give strength to head and heart and hand. It is our prayer and hope that it may be a great blessing to the readers of this journal; and that through them as fellow servants of our one Lord and Master it may honor him and bless many.

===================

R2515 : page 211

VIEWS FROM THE WATCH TOWER.

THE PEACE CONFERENCE FAILURE.

CZAR NICHOLAS II. was no doubt greatly disappointed with the barren result of his recent Peace Conference. Called specially to induce a general disarmament on the part of civilized nations and for the institution of national courts of arbitration, the convention may be said to have failed utterly, in that the question of disarmament was totally rejected by Germany and therefore of necessity by her neighbors. The German emperor evidently realized that the disbandment of his great army would not only leave him with less power, but would throw another million able-bodied men upon Germany's labor market seeking employment, further depressing wages and precipitating a panic and anarchy. He did the wisest thing for the present: but no human wisdom can long avert the impending time of trouble when there shall be no hire for man nor hire for beast, and no peace to him that goeth out nor to him that cometh in, because every man's hand shall be against (in competition with) his neighbor. (Zech. 8:10.) The growth of intelligence is being fostered by the schooling connected with these standing armies, and labor-saving machinery is fast bringing these to the place where their increased intelligence will make them the more discontented and the less willing to step backward into serfdom at the command of giant Trusts.

Of the twenty-seven nations represented at the Conference, sixteen agreed to favor and to seek to promote arbitration in settlement of national disputes, and about as many agreed to certain modifications of cruelties of war, which they evidently do not hope are ended. How evident it is that not humanity and not councils, but God who shall "speak peace to the Gentiles [the nations]."--Zech. 9:10.

And his voice commanding "Peace" will be in a very different tone from what is generally expected. --In tones that will shake not only the earth [social structure] but also the heavens [the ecclesiastical structure], he shall, by that awful time of anarchy when all the selfish passions of mankind shall be let loose, say--"Be still and know that I am God. I will be exalted among the Gentiles, I will be exalted in the earth."--Psa. 46:8-10.

"KNOWLEDGE SHALL BE INCREASED"--AND "THERE SHALL BE A TIME OF TROUBLE SUCH AS WAS NOT SINCE THERE WAS A NATION."

Another illustration of the fact that the impending trouble is being hastened and not hindered by education, comes to our knowledge. The security of the past was due, less to the fact that men were better in olden times than now, than to the fact that general intelligence being less men did not so well know how to do evil. A general increase of knowledge not accompanied by a conversion to righteousness and subjugation to the law of Love is dangerous at the present time. The time for such general enlightenment will come safely when the Kingdom of the Lord has been established and when its iron rule will hold in check the evilly-disposed, and teach them lessons of swift retribution.

The illustration of this subject is again in Russia, where, as noted a short time ago, the privileges of high-school and college education were greatly restricted by government authority. Now we clip the following respecting the unrest of the educated classes in Russia from the London Spectator:--

"The signs of unrest in Russia multiply. Apart from the local insurrections caused by the prevailing

R2515 : page 212

scarcity, which in some places, notably Kazan, are serious, there are the artisan troubles which we noticed last week; and now the University students are in mutiny. Their real grievance is the brutality with which every expression of their feelings is suppressed by the Cossack police, who strike them with their whips, arrest, and otherwise maltreat them. The students have combined to protest against this treatment, and between their strikes and expulsions thirty thousand young men have left the universities, whose doors are closed in St. Petersburg, Moscow, Kieff, Kharkoff, Odessa, Kazan, Tomsk and Warsaw. The female students will, it is stated, follow the example of the men, and are much more dangerous, as they at once become revolutionaries. Indeed, there would seem from some documents published to be small revolutionary parties embedded in the movement. As each student has many families interested in his success, the matter is a serious one for the government, which once again finds itself in collision with the whole educated class. Nothing will, or can, happen in Russia until the military class is discontented, or the Empire finds a reforming Czar, but no government likes to feel itself hated by the class, from which, after all, it must draw all its own agents. There is, however, no remedy to be perceived, except through the Emperor, and Nicholas II., tho he wishes thoroughly well to his people, has no strength of initiative."

PRESBYTERIANISM IN SCOTLAND.

The claim is often set forth that Presbyterianism is drifting from its ancient moorings: and we regard this as having both a favorable and unfavorable aspect. It is favorable to the intelligence and heart of these people to find increasingly large numbers of them unwilling to admit the unreasonable side of the doctrine of election--that God predestinated the torture of hundreds of millions of his creatures before their creation and made provision for it by the creation of a vast torture-chamber called "hell" and the preparation of vast quantities of fuel for their torture. It is unfavorable when we find them drifting toward infidelity--the rejection of Christ's redemptive work and the gospel set forth in the Bible--under the influence of a Higher Criticism and Evolution doctrine. And it appears that this movement is not confined to this country. An evidently well informed writer in the N.Y. Tribune says of this progress in Scotland,--

"Professor Briggs would not have been molested in the church founded by John Knox. On the contrary, he would have found in it scholars and thinkers like-minded with himself. Open-mindedness is the characteristic of the Scottish church. Implicitly, if not explicitly, truth is the first article of its creed, and all the other dogmatic articles of its creed are interpreted in the light of the truth. It is true the biblical scholars and theologians of Scotland are more conservative than those of Germany. But, for all that, some of them would have as hard a time in the American Presbyterian church as Professor Briggs had. Nor is that all. A ritualistic tendency has grown up in the Scottish church that has for its object the restoration of some liturgical and ceremonial features that were discarded at the Reformation. This movement meets with a sympathetic response from the people in the larger towns, and bids fair to revolutionize the church. Only in the remote country districts will one find the typical Presbyterians of the old days, and as they die there are none to take their places. Thus, in spite of its strong government and its uncompromising creed, Scottish Presbyterianism finds itself moving along in the stream of tendency.

R2516 : page 212

"But most remarkable of all is the drift away from the severe conception of life and religion that characterized the Scottish reformers. During the last few years there has been a noteworthy change of sentiment in regard to the observance of the Sabbath. Not long ago Principal Story, the Moderator of the General Assembly of the Scottish church, preached a sermon on Sabbath observance in Edinburgh. In this sermon he made a strong plea for a less rigid observance of the day, and especially for the opening of clubs, public gardens, museums, art galleries and libraries."

If all the "old fashioned" Christians are dying out of the Presbyterian Church and few or none of this class now being developed, and if this church is a fair sample of all churches, what can we expect? Just what the Master implied when speaking of the present time he said, "When the Son of Man cometh shall he find the faith on the earth?"--Luke 18:8.

It is the errors in the creeds of all churches that are causing the overthrow of the truths which they all hold, and which the errors discredit. Let all who have the true light now shining be zealous to lend a helping hand to these dear brethren--especially to the "old fashioned" ones.

===================

R2516 : page 212

BELIEVERS' CONVENTIONS--BOSTON AND ST. LOUIS.

TWO MORE Believers' Conventions are called under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, as follows:--

At Boston, Mass., commencing Friday, Sept. 22d, at ten o'clock A.M., and lasting three days.

At St. Louis, Mo., commencing Friday, Oct. 6th, at ten o'clock A.M., and lasting three days.

At this writing we are unable to give full particulars respecting the program and speakers, except that the Editor of this journal will probably speak each afternoon, and that Pilgrim McPhail is expected to take part in the Boston Convention, while Pilgrims Draper, Willis and Ransom may be expected at St. Louis. The hours for meetings will be the same for both conventions; viz., Friday, 10 A.M., opening "rally" led by representatives

R2516 : page 213

of the home churches whose guests we will be, and who promise us a warm welcome. At 2 P.M., a Testimony Meeting. At 3 P.M., a discourse. At 7 P.M., a Testimony Meeting. At 8 P.M., a discourse.

Saturday, 9 A.M., a Testimony Meeting; at 10:30 A.M., a discourse; at 2:30 P.M., a discourse on Baptism, its import and its symbol,--with opportunities offered for its symbolization by any who may so desire. At 7 P.M., a Praise Meeting; at 7:45 P.M., a discourse illustrated by a large Chart of the Ages.

Sunday, at 9 A.M., a Prayer and Testimony Meeting; at 10:30 A.M., a discourse illustrated by the Chart of the Ages; at 2 P.M., Praise Service; at 3 P.M., a discourse; at 7:30 P.M., several speakers, subject, Preserving the Unity of the Spirit in the Bonds of Peace.

All Christians who trust in the precious blood of Christ for justification are cordially invited to convene with us for the study of our Father's Word;--and especially such of these as have made or desire to make full consecration of their justified selves to the service of the Father through the merit and mediation of our Redeemer-King.

RAILROAD RATES, ETC.

The Boston Convention is timed so as to give us the advantage of the "Congregational Convention," held at the same time. Special tickets should be inquired for at once, that the Railroad agents may have them on hand at proper time. These special tickets will cost full fare going; and will have an agreement attached, pledging the Ry. to sell a return ticket for one-third of full fare for return journey. Thus the round trip rates will be two-thirds of the usual. Get full particulars of your ticket agent.

The St. Louis Convention is timed to take advantage of the low rates granted to the "St. Louis Fair," viz., one fare for the round trip. These tickets will be on sale Oct. 2d to 7th and will be good for return until Oct. 10th. Remember that our Convention date there is 6th to 8th.

ACCOMMODATIONS, ETC.

Good, comfortable, clean accommodations will be arranged for at the rate of one dollar per day--board and lodging,--two in a bed (fifty cents extra where separate bed is insisted on). WATCH TOWER subscribers too poor to pay these moderate charges will be provided for, if they will request entertainment as "the Lord's poor."

DECIDE AT ONCE AND, IF COMING, NOTIFY US.

This will be the only notification of these Conventions, as there will be no other issue of this journal in this form until Nov. 1, the special issue (DAWN, VOL. V.) taking the place of the Sept. and Oct. issues.

Therefore, decide as quickly as possible whether or not you will attend either of these Conventions. If your decision is to go, write to the Watch Tower Office, heading your letter with the word Convention. Tell us how many there will be of your party--males and females--and whether you desire us to secure $1. a day accommodations for you, or whether you desire provision as the Lord's poor, as above. Also state by what railway you will come and, if possible, the hour of your arrival. So far as possible there will be a Reception Committee to take charge of all comers at trains; and they may be known by their displaying a copy of MILLENNIAL DAWN or the WATCH TOWER. But more than this, your letter will be so answered as to give you full information how to find the lodging and meeting places.

Dear Brethren and Sisters, let all who attend these Conventions go to them full of earnest desire to get good, and so far as possible to do good to others;--full of the spirit of loving devotion and prayer. All such will surely experience a great blessing--a feast of fat things, in fellowship with our Lord and his brethren.

R2519 : page 213

THE ONLY BEGOTTEN.

From far in the great aions of eternity,
From space unlimited, unmeasured by the steps
Of worlds, from silence broken only by the voice
Of him, the Self-Existent One, whose skilful word
Created him,* came forth the glorious Son of God.

(O sacred moment! which with shaded eyes we dare
With holy boldness to approach; not with a vain
Desire to see and know what God has hid, but drawn
Thereto by that blest Spirit which in reverence
Delights to search the deep and precious things revealed.+)

O glad Beginning of Creation's early morn!
O glorious Finish of Creation's noon and night!
O blessed Son, begotten of the Father's speech,
Thou Only Well-belov'd, in whom all fulness dwells!
Silence and space alone were found to worship thee!

But deep within the counsels of th' Eternal One
Lay countless hosts whose praise should celebrate the Son;
And to the Son was giv'n prerogative++ to call
Them to existence, in abodes of him prepared,
And crown with happiness each creature in its sphere.

Rich in insignias of his high rank, he still
Delighted in the emblems of humility;
And wore upon his heart the gem obedience,
And clothed his arm with zeal, his feet with haste, to do
The holy will of Him who loved and cherished him.

---

*Rev. 3:14. +1 Cor. 2:10. ++John 1:3.

And now reigns silence, solemn, still, as that which on
His natal day received him; for the angels watch,
With awe constrained, while he divests himself of all
His wealth and glory, and becomes a babe; then loud
Hosannas sing, "On earth be peace, good will to men!"

And lovingly they watch him as the perfect man's
Estate he magnifies with like obedience,
Unflinching loyalty and firm humility;
Till, daunted not by Calv'ry's cross and shame, he gives
His life--a ransom for a helpless, dying race.

That awful day the darkened sun and quaking earth
Creation's anguish voiced; but One yet reigned supreme,
Who loved him with the power of infinity,
And in His master-hand the mighty issues held--
The matchless Son had won the title to a throne!

What throne? Could all the boundless universe produce
A worthy coronet for his escutcheon which
Nor honor, glory, shame nor death could mar? Behold,
The heav'nly myriads worship, while the Father crowns
The risen Son--divine,* immortal,+ Lord of all.++

O hail, Immanuel! Prince of life and glory, hail!
Let earth with heaven unite in adoration, praise,
Thanksgiving to thy God, whose attributes thou hast
Exalted, and to thee, whose love and sacrifice
Constrain a race redeemed to endless gratitude!
--R. B. HENNINGES.

---

*Heb. 1:3--Diaglott. +John 5:26. ++Rom. 14:9.

===================

"UNTO THE PURE ALL THINGS ARE PURE."

"Unto the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce him, being abominable and disobedient, and to every good work worthless."--Tit. 1:15,16.

NOT SINNERS, not the worldly, are thus spoken of by the Apostle, but those who have enjoyed the truth, and who have enjoyed at least the first step in heart-purification, namely, justification; and whose hearts have become defiled through a failure to maintain in them the law of love as the ruling principle. Instead of being filled with love, selfishness, with its defilement, has been received back as the ruling principle of the heart. Such have the spirit of the world, and sometimes exercise it with a much greater degree of animosity than the world exhibits. They are specially ready, as the Apostle intimates, to impugn the conduct and motives of others: being selfish themselves, they attribute selfishness to everyone else: being impure themselves, they attribute impurity to others: having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable, ungodly, unkind sentiments, toward those who are true, sincere and noble.

We have known such to go even to the extreme of impugning the motives of the great Jehovah and our Lord Jesus Christ. Unable to think of love and benevolence as motives for conduct, and accustomed in their own hearts to think merely of selfishness and personal aggrandizement as motives, they view the divine course from this standpoint, and esteem that God was moved by pride to recover man from sin and death, or by vanity, to show what he could do. They claim that our Lord Jesus was moved by selfish motives, of self-gratification, honor, increase of power, in becoming our Redeemer. They think of the loyalty of the angels from a selfish standpoint, as in hope of advancement, or in fear of punishment. Who can bring a clean thought out of an unclean heart? Who can expect benevolence, generous feelings, sentiments or words, except hypocritically, from a heart in which selfishness has the control? Who would expect generous considerations in a mind full of envy and self-seeking?

The Apostle suggests of such that not only their minds become corrupted, but also their conscience; so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare, they become blinded, self-deceived. What a terrible condition this is, and how careful all of the Lord's people should be, not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and frequently, by the standard which God has given us, his law of Love.

R2517 : page 214

"I want the first approach to feel
  Of pride or fond desire;
To catch the wandering of my will,
  And quench the kindling fire."

As the Apostle points out, those whose minds become impure, poisoned by ambition or pride or selfishness, the spirit of evil, profess to have known God they are apt to profess as loudly as ever, sometimes, indeed, becoming boastful of how much they know of God, and of his Word, and of how wise they are as respects its interpretation. Not by boasting or professions, therefore, can we always judge who are of the pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said--by their works, as the Apostle here points out. If any profess to know God, and yet by their works renounce him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their consciences,

R2517 : page 215

as well as their minds, may not have become defiled.

To renounce the Lord in our works, does not necessarily mean a resort to murder, robbery, licentiousness, etc. It means rather, in the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will, from which issued purity, truth, sweetness, kindness, encouragement and refreshment for all who drank of its waters, in the home and family and neighborhood and amongst the Lord's people, would issue instead bitter waters, producing bitter feelings, watering and nourishing roots of bitterness, stirring up malice, envy, hatred, strife, etc. No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain sends forth bitter waters, we may know that there is something wrong, something defiling, in the fountain, and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line the Apostle James declares, "If any man among you seemeth to be religious and bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fullness of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these overflow is unsanctified, unholy, grievously lacking of the spirit of Christ,--hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient:" only by disobedience to the law of the New Covenant, Love, could anyone reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The final statement of our text is that such an one, having lost the spirit of the truth, and having obtained instead a spirit of bitterness, rancor, evil, having a poisoned or defiled mind and conscience, is "to every good work worthless." No matter what work such an one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in opposition to every feature of righteousness and goodness and truth and love, that there can be no peace, no cooperation between them. And this reminds us of our Lord's words, to the effect that those who are his people and who have his spirit, are "the salt of the earth,"--preservative, so long as they have this spirit; but, as he suggests, if the salt lose its saltness--if the Christian lose those peculiar features of the spirit of Christ which constitute him different from the world, separate from the world, and a salting or preservative quality in the world--if he should lose these, what?--he would be worthless as bad salt, "to every good work worthless."--Tit. 1:16.

What course should be pursued by those who find themselves possessed of impure minds,--minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful; and it was while all were thus "in the very gall of bitterness and bonds of iniquity" that he provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

"His blood can make the foulest clean;
His blood avails for me."

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, "Who healeth all thy diseases." All of his sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately "worthless" for his service. True, it is worse for those who were once cleansed, if they "like the sow return to the wallowing in the mire" of sin,--but still there is hope, if the Good Physician's medicine be taken persistently the same as at first. The danger is that the conscience, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the "mire" of sin to be beauty of holiness. Then only is the case practically a hopeless one.

SOME OF THE GOOD PHYSICIAN'S ANTIDOTES FOR HEART IMPURITY.

The Good Physician has pointed out antidotes for soul-poisoning,--medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:--

R2517 : page 216

(1) "He that hath this hope in him purifieth himself even as he [the Lord] is pure."--1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father's love and the Redeemer's love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purifying of our hearts follows: for looking into the perfect law of liberty--Love--we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts--that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."--Titus 2:14.

We might theorize much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forgot why we were redeemed. The redemption was not merely a redemption from the power of the grave;--it was chiefly "from all iniquity." And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart."--2 Tim. 2:22.

We not only need to start right, but also to pursue a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of scribes and Pharisees, as did the multitude which cried, "Crucify him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was "holy, harmless, separate from sinners:" they would have seen that his accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects it brings down "blood" upon his

R2518 : page 216

own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will his "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares his own fidelity or faithfulness and declares himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace: and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness first. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is purity of heart,--freedom from injustice.

Righteousness is purity of heart,--freedom from unrighteousness.

Love is purity of heart,--freedom from selfishness.

(4) "Seeing ye have purified your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently."--1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through hearing the truth, nor through believing the truth, but through obeying it. And not merely a formal obedience in outward ceremony and custom and polished manner, but through obedience to the spirit of the truth--its real import. All this brought you to the point where the love of the "brethren" of Christ was unfeigned, genuine. At first you treated all with courtesy, or at least without impoliteness;

R2518 : page 217

but many of them you did not like, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the spirit of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good way, the Lord through the Apostle tells us what next--that we may preserve our hearts pure,--"See that ye love one another with a pure heart fervently [intensely]." Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent: it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren."--1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh how blessed would all the gatherings of the "brethren" be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all--for righteousness and fidelity and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the "brethren" more and more take these medicines which tend to sanctify and prepare us for the Master's service, here and hereafter.

====================

R2518 : page 217

QUESTIONS AND ANSWERS.

HOW CAN WE "GIVE TO EVERY MAN THAT ASKETH"?

QUESTION.--What is the meaning of our Lord's words in Luke 6:30, "Give to every man that asketh"?

Answer.--Our Lord's discourse, of which this is a part, is given more fully, more completely, in Matt. 5:40-44. From Matthew's account it would appear that our Lord meant that when we are brought under compulsion, legally, we are to submit gracefully, and not to harbor resentment or grudgings. For instance, he says, "If any man sue thee at the law, and take away thy coat [by legal process], do not refuse him the cloak also." It does not follow that we are to allow him to take coat and cloak, etc., without the process of law-suit and compulsion. But whether we think the legal decision a just or an unjust one, we, as the Lord's disciples, are to be so law-abiding that we will offer not the slightest resistance to the enforcement of the legal decision, tho it take from us everything.

We should interpret Matt. 5:42, and Luke 6:30 in harmony with the foregoing, and assume that the asking means a demand, a compulsion. As for instance, if a highway robber were to "ask" or demand your money (as was much more customary in olden times than now, under present police regulations), surrender it without a fight. That this is the proper view is proven by the preceding statement, "If any man sue thee at the law, and take away thy coat," etc. If the coat were to be given freely for the asking, the injunction respecting the law-suit to obtain it would be meaningless.

The succeeding statement is in harmony also, "From him that would borrow of thee turn not thou away." Here the attitude of the borrower stands out in contrast with the attitude of the highway robber, who demands absolute possession. The Lord's followers are to be generously inclined toward all men, anxious to "do good and lend," and to use hospitality without selfishly hoping for return favors. If so situated that an enemy could demand of us our goods, we are to submit; but if so situated that we can resist legally, we are to resist any unjust demands, and compel a suit at law. If the suit at law shall go against us, we are to submit gracefully and heartily. The teachings of this verse seem to be that the Lord's people are to seek to be generous, peaceable and law-abiding under all circumstances and conditions.

WAS THE GOSPEL PREACHED IN ALL THE WORLD IN PAUL'S DAY?

Question.--Please harmonize Matt. 24:14 and Col. 1:23, with your teachings.

Answer.--The statement of Matt. 24:14 does not imply that the whole world will receive the gospel and be converted by it, before the end of the Gospel age. Quite to the contrary, it expressly states that the preaching is to be for "a witness to the nations." From the form of your question, it would appear that you consider Col. 1:6 to mean that the gospel had already been preached to all the world in the Apostle Paul's day. If this be your thought, it is evidently quite incorrect, because, if the gospel had already been preached to every nation at that time, the end of the Gospel age should have come at that time, as our Lord declared, and the Millennial Kingdom should have been set up and Satan been bound eighteen centuries ago. Besides, as we look over all the world to-day,

we know that neither now nor at any time in the past has the gospel converted all the world: the most we can say to-day is that now, finally, the gospel has been preached as a witness to every nation--the Bible, which is the gospel message, has been translated into all the national tongues of the world, and thus every nation (through some representatives) has been made acquainted with the letter of God's message, at least; and this is in full agreement with our position that we are now in the "harvest" time or end of this gospel age, and in the dawning of the Millennium.

In respect to Col. 1:23, we will suppose that you refer to the clause which says, "The gospel which ye have heard, and which was preached to every creature which is under heaven." To assume, as you evidently do, that this implies that the gospel was already preached to every creature under heaven in the Apostle's day, and hence that there would be no need of a presentation of Christ to any in the future, because all have had a full and fair opportunity of knowing of the grace of God in the present life, is a most unreasonable interpretation of the Apostle's words. We submit to you that his meaning is as follows:--

God's grace for over two thousand years was restricted to Abraham and his seed,--the one nation of Israel; and was not sent to any other nation under heaven. (Amos 3:2.) And even when the gospel "began to be preached by our Lord," it was restricted to the same "lost sheep of the house of Israel" (Matt. 15:24): it was not until Israel had stumbled through unbelief, and been rejected of God (Matt. 23:37,38), and after our Lord Jesus had "tasted death for every man," "for the sins of the whole world," and had risen from the dead, "Lord of all," that he authorized the preaching of the gospel to others than the Jews--to the Gentiles. His message was, "Go ye and teach all nations," etc. In harmony with this the Apostle tells us in Col. 1:23 that the gospel which we have heard is open to every human creature under heaven--there is no longer any restriction of it to the Jews. The difficulty in the translation is in the word

to: the proper thought would be better conveyed by the word for. The Greek word here is en, and altho its strict meaning is in, yet it is frequently used in the sense of for, being so translated six times in the New Testament. Instances: "If ye be reproached for the name of Christ." (1 Pet. 4:14.) "Well reported of for good works." (1 Tim. 5:10.) "Think they shall be heard for their much speaking" (Matt. 6:7), etc.

"I, IF I BE LIFTED UP, WILL DRAW ALL MEN."

Question.--What is meant by "lifted up" in our Lord's expression, "I, if I be lifted up, will draw all men unto me"?

Answer.--The primary thought undoubtedly is our Lord's crucifixion--his lifting up on the cross, as the great sin-offering on behalf of "the sins of the whole world." It is as a result or consequence of this sacrifice that all the blessings which God has purposed and promised shall eventually come to our race. Until the atonement for our sin had been made, nothing permanent could be done for man's release; for the sentence upon him was a death sentence. Our Lord's lifting up was as the antitype of the brazen serpent which Moses lifted up in the wilderness, looking to which the Israelites, bitten by the fiery serpents, were healed,--in type of how the world of mankind, bitten by sin, poisoned and dying, may have life through the exercise of faith in the Redeemer, based upon his great sacrifice--his lifting up as our redemption price.

A secondary thought connected with this passage would be that our Lord's obedience in laying down his life as our sin-offering led directly to his own exaltation to power and great glory, as the Apostle has stated it, "Wherefore God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow,...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."--Phil. 2:10,11.

It is by reason of our Lord's lifting up, in both of these senses, that the blessing is to come to the world. His lifting up as the sin-offering was our purchase-price; his lifting up in exaltation as our great Prophet, Priest and King, is equally necessary to the drawing of the world of mankind, and the resultant blessing upon all who yield to the drawing influence.

While considering this passage, it is well to have a proper thought in mind respecting the drawing. That our Lord is not drawing all men to himself at the present time is evident to every one: moreover, the Scriptures assure us that he is not drawing men at the present time: on the contrary, his own words are that during the present age the Father does all the drawing: "No man cometh unto me, except the Father which sent me draw him." The drawing by the Son will not begin until the drawing by the Father has accomplished its intended purpose. That purpose, as Scripturally expressed, is "to take out of them a people for his name"--to gather out of the world an elect Church as a bride for his Son, to bear the name of Christ, to be his Bride and joint-heir, "members in particular of his body."

When the election of this Gospel age shall have accomplished this purpose, and the Church shall have been glorified, Bride and Bridegroom made one, then will begin the time in which the Son will "draw all men," the world of mankind, as the Father has been drawing the Church during this age. In this work of

R2519 : page 219

drawing all men, the Church will be associated with the Lord as "members of his body," of which he is "the head over all, God blessed forever."

It has required this entire Gospel age to lift up, first the Head, and afterward the members of his body, joint-sacrificers with him. When all the sufferings of Christ are ended, and the last member of the body has finished his course in death, then, through the power of the first resurrection (which began with our Lord, and will finish with the change of the last member of his body) the entire Church will be lifted up in the secondary sense, of exaltation, and then will begin the work of drawing the world--pointing all to the great sin-offering finished at Calvary.

That our Lord meant by this expression, "lifted up," more than his own crucifixion is evident from his words, "When ye have lifted up the Son of Man, then shall ye know that I am he." The Jews do not yet know Christ as the Messiah: and this is an additional proof that his words include the lifting up, the crucifying, of all the members of his body--the Church.

The drawing does not mean, as some have erroneously supposed, a compulsory forcing of mankind. Some Universalists have used this passage as tho it supported their contention; but rightly understood it is quite to the contrary. It intimates that the Lord will exert a drawing and helpful influence upon all men, but nevertheless leave their own wills free to act; for he seeketh such to worship him as worship him in spirit and in truth. In proof that the word, "drawing," as used in the Scriptural sense, does not signify compulsion, note well the fact that the Father's drawing during this Gospel age has not been compulsory: it has consisted of enlightenment and help and opportunities which may be either accepted or resisted by all who experience the drawing. Thus we are distinctly told concerning this calling and drawing that "Many are called, but few chosen;" because few make their calling and election sure by obedience to the terms of the call. So, too, it will be during the Millennial age; the light, the opportunities, the general influence of that time, will be so favorable, that "all shall come to a knowledge of the truth" (1 Tim. 2:4; Isa. 11:9) and to opportunities of harmony with God. And it shall come to pass that the soul who will not hear (obey) that Prophet, Priest and King, then in power, shall be cut off from amongst his people--in the Second Death.--Acts 3:23.

===================

R2520 : page 219

ENCOURAGING THE TEMPLE BUILDERS.

SEPT. 10.--HAG. 2:1-9.

"Be strong, all ye people of the land, saith
the Lord, and work, for I am with you."

HAGGAI'S prophecy dates from a period fifteen years after the return of Israel from Babylonian captivity. In our last lesson we saw the corner-stone of the Temple laid with much rejoicing and hope, but it would appear that the builders soon became discouraged, and practically gave up the work.

We are to remember that the work of reconstructing their homes, gardens, etc., would be considerable, and would keep them very busy for years. Besides, a new ruler of the Medo-Persian empire had succeeded Cyrus, viz., Cambyses, and he with his hordes of soldiery had passed through Palestine en route for Egypt, which he conquered, and doubtless both going and returning the large number of poorly disciplined soldiers did considerable looting, and thus discouraged the hopes of those who so confidently looked for a return of national prosperity.

But apparently a considerable portion of the difficulty lay in a lukewarmness toward religion. The people, it would seem, had provided themselves with comfortable houses, gardens, etc., while the Temple, the Lord's house, lay desolate. This is implied in the Prophet's words. (Haggai 1:4-6.) Haggai not only came as a reprover of the people's neglect, but also as an encourager to a reformation in this matter. He pointed out to them that their crops were small, and prosperity was lacking, because they had neglected to honor the Lord with their substance. We remember that this was the Lord's covenant with Israel as a nation --that they should have temporal prosperities as a reward for faithfulness to the Lord, and temporal adversities as a punishment for neglect of their religious obligations. Hence the Prophet's words would be recognized by the people as in full accord with the Lord's predictions through Moses. (Deut. 28:1-42.)

And the appeal seems to have had the desired effect. The people began to realize that in neglecting the Lord's cause, and merely caring for their own temporalities, they had not only dishonored God, but had also justly hindered their own temporal prosperity. In consequence, a revival of religious interest followed, and the Temple reconstruction began again.

Many have failed to note the distinct difference between God's covenant with fleshly Israel and his covenant with Spiritual Israel, and therefore are inclined to apply the above reasoning to Christian people of the present time, and to say that if anyone is not prosperous financially and socially it is an indication of his lack of religion and of divine disfavor. But the very reverse of this is frequently true now. If we see an individual, or a company of individuals, very prosperous in temporal things, experience would lead

R2520 : page 220

us to question whether or not the prosperous ones were living as near to God as when they were less prosperous, and whether or not their prosperity might imply extra danger from "the cares of this life and the deceitfulness of riches."--Mark 4:19.

True, riches do not in every case indicate worldliness. Apparently the Lord occasionally finds some earnest and faithful children to whom he can entrust a stewardship of riches for the furtherance of his cause, without injury; but observation shows that such instances are rare, and that as a rule not many great, not many rich, not many wise, not many learned, hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom.--1 Cor. 1:27.

If it be inquired, then, Wherein is the parallelism which we should expect to find between God's dealings with fleshly Israel under the Law Covenant, and his dealings with Spiritual Israel under the New Covenant? we answer, The parallelism is there, but on a higher plane. The Spiritual Israelite who is faithful to God will grow rich spiritually in deed and in truth, but if unfaithful to God he will grow poor spiritually in deed and in truth. And those who are poor in temporal things may be rich in spiritual things, but in any case will find that "godliness with contentment is great gain"--true riches.

The date of Haggai's prophecy is given as the second year of the reign of Darius (1:1), but this Darius was not the one who succeeded Belshazzar, but Hystaspes, who succeeded Cambyses.

Haggai's message, as presented in the first chapter, had evidently aroused an interest in religion, as intended; and so we find that the second chapter, of which our lesson is a part, is in the nature of an exhortation and encouragement to "the people of the land." And by the way, this expression, which fifteen years before was considered applicable to the foreigners residing in Palestine, is now applied to the returned exiles; they were henceforth the people of the land,--God's people in the Land of Promise. The encouragement, extended to the governor, the chief priest, and the people in general, was an exhortation to be strong in the Lord and in the power of his might; and the basis of the encouragement was in the declaration, "I am with you, saith the Lord of hosts."

It is a mistake to suppose that God's people always need a berating. It is well to remember the weaknesses and discouragements with which all contend, and to administer the oil and wine of consolation and encouragement. We are to remember that when the Lord's people are weak in confidence in themselves is the most hopeful time to cultivate in themselves and each other a spirit of reliance upon the Lord and confidence in him. Fain would we say to the Lord's spiritual children these words of the Prophet, "Be strong, saith the Lord, and work, for I am with you."

It is when the Lord's people begin to feel that the Lord is afar off, and that they are depending on themselves or on each other, and when they realize their weaknesses, that discouragement is apt to creep in--

especially upon those who, having returned from mystic Babylon, are seeking to build again the spiritual Temple, the Church, the Temple of the living God. There are many temptations to these to attend to earthly affairs, to build their own reputations and earthly prosperity, and to neglect the great work for which ostensibly they came out of Babylon. Let all such take courage from the Word of the Lord, through Haggai, "I am with you; be strong and work." To those who have no interest in the work the message respecting the Lord's presence will be undesirable; but it encourages and strengthens the truly devoted who are merely discouraged by the fightings without and within.

The Lord, through the Prophet, called the attention of the Israelites to the fact that he had made a covenant with them after they had come out of Egypt, assuring them of his willingness to perform it; and that his spirit, his power, his energy, was in their midst to guide, to overrule and to bless, and on this account they should not fear nor be discouraged. And if that Law Covenant, given at the hands of Moses, and ratified with the blood of bulls and of goats, was a cause of encouragement to fleshly Israel, much more should Spiritual Israel remember the New Covenant, and its new Mediator, who ever liveth to make intercession for us, and to regard our welfare at the throne of the heavenly grace; and the precious blood by which this New Covenant was ratified. Spiritual Israel may well say, I will not fear; for if God so loved us while we were yet sinners, much more now that we are accepted in the beloved are we the special objects of divine care and grace.

The message of vss. 6-9 was doubtless considerable of a riddle to the Israelites who heard it. It seemed an extravagant statement; indeed, it was so, if applied to the house which they were seeking to reconstruct. But the holy spirit, through the Apostle, shows us that this prophecy did not relate wholly nor even specially to the literal Temple at Jerusalem, but to the symbolic Temple, the Temple of God, "which temple are ye"--the Church of the living God, whose names are written in heaven. This Gospel Church is the "latter house" or Temple, Spiritual Israel, as the former house was natural Israel, represented in the natural Jerusalem and its Temple. Ours is the New Jerusalem and our Temple is being built by the new

R2520 : page 221

Master-builder himself, as it is written, "Ye are his workmanship." (Eph. 2:10.) The Apostle shows us that Christ Jesus himself is the great Corner-Stone of this house of sons, and that all of the faithful followers of Christ are being shaped, fitted, polished, prepared, as "living stones," for places in this antitypical Temple, whose builder and maker is God.--1 Pet. 2:7; Heb. 11:10.

It is only when we get a glimpse through the New Testament of the glory, honor and immortality which shall attach to the great spiritual Temple now under construction, and realize by faith the "glory that shall be revealed in us," in God's due time, that we can realize even slightly the significance of the words of the Prophet, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace."

The peace and joy and blessing which the world needs and craves cannot come, will not come, until this latter house of the Lord's building shall be completed and filled with his glory--until the elect Church, whose Head is Christ Jesus, shall be given the Kingdom, the dominion of earth--then a King shall reign in righteousness and princes shall execute judgment, the knowledge of the Lord shall fill the whole earth, and none shall need to say to his neighbor, Know thou the Lord, and great shall be the peace of that Millennial day, when the Prince of Peace shall reign. --Luke 12:32; Rev. 5:10; Isa. 11:9; 32:1; 54:13.

R2521 : page 221

This prophecy respecting the shaking of the heavens and the earth is quoted in Heb. 12:26, and we there have an inspired comment upon it, showing that it will be fulfilled in the end of this Gospel age, and that it is a symbolic shaking and signifies the removal of everything that is unstable, transitory, imperfect, --in the great time of trouble with which this age will end and the Millennial age be ushered in. The Apostle assures us that the expression, "Yet once more," signifies a finality; that there will never more be requirement for shaking, for revolution, for changes, because with this great shaking, this great change, will be ushered in that perfection of the new order of things which cannot be shaken--the Kingdom of God conditions.

The shaking of all nations is here, as everywhere, associated with the glory of the Temple: in other words, the Scriptures show that the time of great trouble upon the world, in which all the Kingdoms of this world and its various institutions, religious, political, social, shall fall, will be the very time when God's Kingdom, God's Church, shall be "set up" in power and great glory; to be his agency in blessing the world. And not only here but elsewhere we are assured that when this shall take place the Desire of all nations shall come.

All peoples have been looking with more or less earnestness and sincerity for a just and good government, however blindly they may have sought it, because the prince of this world has blinded the minds of them that believe not through the weakness of their judgment and the selfishness of their hearts. But when the vail shall be taken away, and the blind shall see out of their obscurity, and God's Kingdom shall have come and established peace and good will amongst men, and when the knowledge of the Lord shall have been caused to fill the earth, and when the evil-doers shall have been cut off from life, in the Second Death, verily then the Desire of all nations will have come, and the desire of the Creator will have come too,--for God's will shall yet be done on earth as it is done in heaven, as prophesied in our Lord's prayer.--Matt. 6:10.

Silver and gold, in the restoration of the Temple, seem to have been lacking; hence the Lord's declaration that all the gold and all the silver are his. In the antitypical Temple construction, it at times appears as tho the silver of divine truth were lacking, and the gold of the divine character insufficient, but all who have confidence in the Lord may rely upon his assurance that he has all things needful for the accomplishment of his purposes--"the Lord knoweth them that are his," therefore, in the language of the text, let us all be strong, and work, for God is with us; we are merely co-workers together with him. He will surely accomplish the great work he has promised; the spiritual Temple shall be built: but our individual blessing in connection with it will be in proportion as we have been strong in the Lord and full of faith and full of zeal, co-workers together with him. "I am with you,...work!"

===================

R2521 : page 221

"MY GRACE IS SUFFICIENT FOR THEE."

SEPT. 17.--ZECH. 4:1-14.

"Not by might nor by power, but by my spirit, saith the Lord of hosts."

ZECHARIAH the Prophet was a priest as well, and was a young man at the time of his return under the governor, Zerubbabel, from the Babylonian captivity. As a prophet he was the successor of Haggai, who was now old, and his career as such began in the second year of Darius Hystaspes, and continued about two years. It was part of his mission to encourage Zerubbabel and all who labored in the construction of the Temple, and who were beset by innumerable oppositions, difficulties, etc.--Neh. 12:4-7; Zech. 1:1; Ezra 5:1; 6:14; 7:1.

There are two general views respecting this and

R2521 : page 222

all prophecies; one of these, the one favored by the "higher critics," is that the prophets of the Old Testament Scriptures were men of high moral attainment and faith in God's promises, who realized in advance of others and more keenly the true situation of things, and of their own volition, prompted by their own faith and zeal, exhorted the people, in parables that would be helpful, instructive, encouraging, etc. The other view is that God had the faith in his own promises and arrangements, and that he miraculously operated upon certain chosen persons, so that "holy men of old spake as they were moved by the holy spirit" --things which were not their own thoughts, but which encouraged themselves and inspired their own faith and zeal, as well as the faith and zeal of all about them. This view of the prophets and their prophecies gives the glory to God, and makes of the words of the prophets messages from God, and hence authoritative and reliable, while the fervent utterances of the very best men could not be considered reliable; but, as we all know, are frequently faulty, because of the fallibility of their authors. The Apostle Peter asserts this last view of the matter, and contradicts the former one.--1 Pet. 1:10-12.

Any other view than the latter would make the prophecies valueless as prophecies to the Church of to-day. It is not until we realize that the prophecies, altho having some force and application to the times in which they were written, have a special force and application to us, as the antitypical Israel, and to the building of the antitypical Temple, that we get the true force, value and beauty of these prophecies--a force and meaning that is entirely lost to those who take the higher criticism view, and reduce the prophets of olden times to the level of street-corner preachers, who expressed truth in crude forms and figures, blended with considerable of untruth and human misjudgment.

Altogether the Lord gave the Prophet Zechariah seven different visions; and the fifth of the series is the subject of this lesson. It showed a large golden candlestick, or, as we would say, lampstand, with a large central bowl, and seven branches therefrom, each of which terminated in a lamp. The prophet, no doubt, was somewhat familiar with such a lamp, since it in many particulars corresponded to the one made by divine direction, and kept in the holy apartment of the Tabernacle, and later of the Temple. The Prophet knew that this lamp represented in some manner divine favor, enlightenment and blessing as connected with the promises made to Israel. But the lampstand of the vision had a peculiarity all its own, for the Prophet beheld also two olive trees connected with it by golden pipes. (Vs. 12.) Thus the Lord indicated that the supply of oil for Israel's candlestick and the supply of Israel's light was an inexhaustible one.

No doubt the Prophet himself, and those in that day who heard his prophecy, drew from this vision a considerable amount of blessing and encouragement. To them it would speak of the Lord's continued favor with them, notwithstanding the persecutions and difficulties on every hand. Quite probably they interpreted these two olive trees to represent in some manner the kingly and the priestly offices in Israel, which offices were now represented by Zerubbabel, the governor, and Joshua, the high priest, God's special representatives in the work of restoring Israel. No doubt the Lord wished those to whom Zechariah prophesied to get just such encouragement, and arranged that these two leaders of the people should be types of the Royal Priest--Christ Jesus.

Nevertheless, we believe that there is a much higher significance to the vision than this, for we find, not only the golden candlestick, but also the two olive trees, mentioned six hundred years later, in our Lord's revelation given to the Apostle John on the Isle of Patmos: and this is conclusive proof that the vision was more than merely a parable by Zechariah, and farther reaching than merely the encouragement of the builders of the typical Temple. We will not here enter into the subject in detail, but merely call attention to the fact that the seven lamps or candlesticks shown in united form to the Prophet are shown as separate and distinct in the Book of Revelation, where each of the seven Churches, or the seven epochs of the history of the Church, is represented by a separate candlestick, or lamp.--Rev. 1:12,20; 2:5; 11:4.

The message sent to Zerubbabel, the governor, no doubt carried with it the intended blessing and encouragement to that officer, and was in full accord with the candlestick vision. He was to learn, and all the people with him, that the success of their work was not by the might, influence and favor of the Persian monarch to whom they were subject, nor by the power and numbers and ability of themselves, as laborers and defenders of their cause against their nearby neighbors, the Samaritans. They were to learn that the success of their efforts should be attributed to God, whose holy spirit, power, influence, would guide and control the affairs of that nation, and accomplish in his own time and way the gracious things which he had promised them.

"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

This probably referred to the mountain of difficulty which stood in the way of the Lord's work, and which had for some time prevented its completion, and at the present moment was a serious menace. The Lord's assurance, through the Prophet, was that the Temple should be completed, shall be finished; and not only so, but that Zerubbabel, who had laid the foundation stone, should also have the honor and privilege of completing it with the head-stone or cap-stone, and that when completed there would be great rejoicing and appreciation of the work, acclamations of "Grace, grace, unto it!" In harmony with this, Israel was exhorted, "Despise not the day of small things"--small beginnings, feeble efforts, discouraging conditions, etc.,--but to consider Zerubbabel the master-builder, the plummet-user, and to recognize the Lord's wisdom and power with him.

But the language used in this connection is entirely too strong to be applied solely to the insignificant little temple built by Zerubbabel and his associates. As we have seen that the former part of this vision applied to fleshly Israel only typically, so we see that this part also applies to Israel, and to Zerubbabel and to Joshua only typically.

Looking for the antitype, we find it in Spiritual Israel, the spiritual Temple, which God is building. In Zerubbabel and Joshua we find the kingly and priestly offices of our Lord Jesus represented in two parts--the word Joshua in the Hebrew signifies Savior, and in the Greek is Jesus, and the name Zerubbabel, as we have already seen, signifies Born in Babylon. The particular time typified would be the present time, when God's people are returning from Babylon, and when the work of Temple-reconstruction is in progress.

Our Lord Jesus himself laid the foundation of the spiritual Temple, and he himself will complete it as its top-stone, and it shall be acclaimed glorious, not only by men, but by angels, in God's due time. The work is in his hand, and altho from outward appearances at the present time there may seem to be discouragements, and little progress may seem to have been made, yet his servants should be of good courage and should remember that their victory is to come, not through human might, popularity and influence, nor by their own power, but by the Lord's spirit. The possession of his faith and his spirit will give us the victory over the world, the flesh and the Adversary, and make us more than conquerors through him who loved us and bought us with his own precious blood. Our struggles, our efforts, our building, are all on a discouragingly small and insignificant scale, but we see not and build not the real Temple, the living stones. We see each other according to the flesh, to some extent, despite our efforts to know no man after the flesh, and to recognize each other only as new creatures in Christ. We look more or less, however unintentionally, at the things that are seen, which are temporal and imperfect. We think more or less of the work of construction from the standpoint of numbers, influence, outward polish, etc. Instead, we should be looking unto Jesus, the author of our faith, who laid the foundation-stone, and who is to be the finisher of it, and is the cap, the climax, of his great and wonderful work, the new creation in glory. --Heb. 12:2.

The "great mountain" of the present is the great kingdom of the Evil One, which has the appearance of being immovable, but which now speedily, in the great time of trouble and "shaking," shall pass away, leaving a plain, a highway of holiness on which whosoever wills of the world of mankind may return by restitution to full harmony with God under the great Prophet, Priest and King.

The antitypical Temple will be complete when the power of the most high, represented by the oil of the candlestick, the holy spirit, shall rear up the living Temple in resurrection power (from the dead) in the likeness of our Lord, in glory, honor and immortality. Then the glory of the Lord will fill the spiritual Temple! Then will be the shoutings, "Grace, grace, unto it!" Then will begin the great work of blessing all the families of the earth, and the blessing shall flow from this spiritual Temple, a river of water of life, clear as crystal,--as seen in our lesson of August 20.

From this standpoint only, as applicable to the antitypical Zerubbabel, can we understand the reference to the "seven eyes" of the Lord which run to and fro through the whole earth. We can see that the eyes of the Lord (his perfect and much diversified wisdom) are necessary to be exercised throughout the whole world in connection with the work of preparing the living stones and rearing up the antitypical Temple in the hands of the antitypical Zerubbabel, but we could not see how divine wisdom would be necessary in all parts of the earth to take supervision of the building of the little typical temple by the typical Zerubbabel.

No one can rightly appreciate the hopes and ambitions aroused in the minds of the Jewish nation by the Lord through the holy prophets, except as he realizes the fact that Spiritual Israel has taken the place in large measure of natural Israel, whose branches were broken off, that we who were of the Gentiles might be grafted in and become heirs of the chiefest, the heavenly, the spiritual features of those promises. Nevertheless, we are to remember that there are also earthly features of those promises, which the Apostle assures us are still sure, and reserved for the natural seed of Abraham, and through the latter to extend to all the families of the earth, that whosoever will may become of the earthly seed of Abraham: for Abraham's seed is to be of two parts--"as the stars of heaven" and "as the sand of the seashore."--Rom. 11:26-33; Gen. 22:17.

SEPT. 24TH.--REVIEW.

----

page 223

Golden Text.--"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psa. 34:7.

===================

R2522 : page 224

AN INTERESTING LETTER.

DEAR BROTHER RUSSELL:--I thought I would drop you a few lines as to my experience in my recently begun work as a colporteur. In company with Brothers Richardson and Barbour I came to Washington, Pa., a nice town of about 20,000 population. For the most part its people are very intelligent and independent. I found DAWNS and tracts in many of the houses, and a strong feeling of suspicion as well as of opposition against both. For this the ministers of the place are evidently responsible; the most of them had never read what they blindly oppose. Thus they are guilty of expressing judgment in advance of knowledge!

The WATCH TOWER readers have just distributed The Bible vs. the Evolution Theory. In a majority of the houses at which I called I found that excellent booklet, and upon inquiry learned that nearly all who had it had read it with benefit, and some were loud in their praise of such "a good and timely tract." On the strength of this tract many gave me their orders for DAWNS, saying that "the author of such a tract would certainly produce a readable and profitable book." One old "brother" said he "knew something heavier was coming." He gave me his order for the books that he might learn more of the truth.

One of the ministers of the city was very industriously engaged in misrepresenting the DAWN, going about from house to house counseling his flock not to read the book, but to exercise the same caution concerning it as they would relative to a dose of poison. He told some of them that if they had any faith at all the book would eclipse it with the darkness of unbelief. That if they had the least hope, they would be deprived of it should they read the DAWN! This "shepherd" and I came near forming acquaintance; he was always one door ahead of me! The first house I saw him come out of I went into. The "lady of the house" recognized me as if by instinct. "Good morning," I said. "Good morning, Sir; you are the man that's around with that book, MILLENNIAL DAWN?" "Yes; and I will be only too glad to call your attention to the book for just a few moments." "Oh, no! our minister was just here and told me not to read the book, nor receive you into my house, nor bid you God-speed, for your book was full of infidelity, and neither you nor the book believed in God, heaven or hell."

I replied, "Sister, I am confident the minister never read the book,--does not know what it contains, and am sure he is entirely wrong, for the book treats on all these subjects; and, besides, if you will read it, you will find as much hell taught as you could wish." "Oh, well, if that is the kind of a book it is you may bring it to me," said she. I thanked her, and in leaving the house was just in time to see the good minister emerging from another house.

I made my way to this residence and was received with a way-below-zero air, and at once told that "We do not want the book, and would not give it house-room." The minister, she said, had told her not to read the book, and that was enough for her! I said, "Lady, do you do everything your minister tells you to do?" She said, "No, not everything." I said, "If he would tell you to put your head in the fire, would you do that?" "No," said she. Then with true womanly curiosity she inquired: "What's in the book, anyway? It must be a funny book, everybody has so much to say about it." This opened the way, and after rehearsing some of the leading points she said: "If it's a book like that you may bring it, for I have often wondered what was to become of the heathen, anyway!" I recorded her order, and in leaving was just in time to catch a glimpse of my adversary leaving another house. I was soon in the presence of the "lady of the house," who at once advised me that I was wasting time at her house with the book; that when she wanted to read Ingersoll she would procure his works! I said, "Now, lady, why don't you want

R2523 : page 224

my book? I am sure it contains heart-satisfying and mind-catching explanations of the very things you wish to know about, and concerning which you have inquired of your minister and others many times, only to be left in the dark. You have, I am sure, been all your life querying respecting how the death of your Redeemer and the love and justice of God can and will affect the heathen. How and what will be the general judgment? When and how God's Kingdom will come and his will be done on earth as it is in heaven? Why God has permitted evil so wide an influence? etc. You have never found satisfactory answers to these questions, but can have them now in the MILLENNIAL DAWN. Besides, a lady of your intelligence should read for herself, as I am sure you do." "Well," said she, "bring me the first volume, and if it holds out, I will have the rest." I thanked her, adding, "I am confident you will have all the books. You do not look like a woman who will abide having her reading matter selected for her. The book may cut the corners of your creed, but"--. "I don't care anything about the creed, I never read the creed! I don't know it. Bring me all the books! How much are they?" she interrupted.

It is strange how little mental and moral independence some people have! Yet, there are instances where some go to extremes with what they do possess. For instance, in this town of Washington is a beautiful college building filled with the young of both sexes. The learned "Doctor" who presides over the institution, told Brother Barbour, who was presenting the claims of DAWN, that when he was a young man the question of the second coming of Christ troubled him very much. But as he grew in years and wisdom (?) the question did not bother him any more, and said: "I have absolutely no interest in the question of the second coming of Christ, and do not wish anything to do with the question." "No, young man, I don't want your book."

Altho I have been a minister of the gospel for nearly a quarter of a century and thought I knew something about matters and things, yet I realize that much of that service, tho rendered in all good conscience, seems to have been worse than wasted, for evidently my conceptions of the character and work of God were to a considerable extent decidedly wrong. Now with more correct and enlightened views of the lengths and breadths, and heights and depths of the justice, wisdom, love and power of our Heavenly Father, I am glad to avail myself of this new ministry which enables me to leave from sixteen to fifty printed sermons with the truth-hungry with whom I meet.

Praying the blessing of our Heavenly Father upon you, dear brother, and that you may be spared to us and to his service unto the end, I am,

Yours in his service, C. W. COOPER.

===================

SEPTEMBER & OCTOBER ISSUES
Will Be Millennial Dawn, Volume V.

====================

SEPTEMBER & OCTOBER ISSUES
Will Be Millennial Dawn, Volume V.

====================

Vol. XX. NOVEMBER 1, 1899. No. 21.

CONTENTS.

The Volunteer Work................................226
The Boston and St. Louis Conventions.............227
Which is the True Gospel?.........................228
  The Gospel According to Catholicism...........228
  The Gospel Presented by Calvinism.............229
  The Arminian View of the Gospel...............230
Nehemiah's Consecration and Prayer................233
Nehemiah's Faith and Works........................236
Interesting Letters...............................239

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.

MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

R2523 : page 226

THE VOLUNTEER WORK

In our issue of April 15 the offer was made that wherever the friends of present truth would volunteer to serve the Lord and his brethren by distributing the booklet, The Bible vs. the Evolution Theory, to the Church people of their cities and towns the same (a 5 cent pamphlet) would be supplied free.

The motive behind this large expenditure is the hope of reaching some of the Israelites indeed, in Babylon; and we know of no better method of serving the truth to such that is open to the majority of those who have pledged themselves living sacrifices to lay down their lives for the brethren.--1 John 3:16

Brothers and Sisters in all parts of our land and in Great Britain promptly responded; and as a result we are only now getting ahead of the home demand, and preparing a large shipment for England. Now the Transvaal war excitement makes it advisable to postpone the distribution in England; and hence we inquire for more volunteers at home, who can be promptly supplied: our British brethren can be supplied later from those now on the press.

The dear "volunteers" who have already engaged in this service report great blessings upon their own hearts in this little service for our King and his "brethren." Some, having finished the work in their own cities, are reaching out into adjacent towns. Some have been led to study the truth because of their appreciation of the faithfulness to principle exhibited by these "volunteers."

The volunteers of each town should act in unison, as much as possible. Make out your list of Protestant churches in your place, and estimate the probable attendance (not membership): then appoint one of your number your scribe to report to us the number of churches and the number of booklets you can judiciously use. All want some part in this "harvest" work. The Master says, "He that reapeth receiveth wages [blessings, now] and gathereth fruit unto everlasting life."

===================

R2523 : page 227

THE BOSTON AND ST. LOUIS CONVENTIONS.

BLESSED seasons of spiritual refreshing both of our conventions proved to be. We have every reason to believe that the Lord not only used them as channels of blessing to the "brethren" already interested, but also to others who came with friends or through curiosity. Under the Lord's providence the daily press of both cities gave us liberal notices which reached some of the Lord's hungry sheep.

The WATCH TOWER announcement styled these "Believers' Conventions,"--as signifying believers in God's Word at this time, when so many professed Christians are falling into disbelief through the influence of the Evolution theory, "higher criticism," infidelity, etc. And the word "believers" is widely known as signifying adherents to the doctrine of the Second Coming of our Lord. We are "believers" and hope always to be such, but let us beware of thinking of or using this as a distinctive or sectarian name--to distinguish and separate us from other Christian believers. We do not want to be separated from other believers, but to continue to love and cherish and fully fellowship all who with us trust in the sure Word of God, even tho they do not yet see eye to eye with us on all points respecting that Word's teachings.

The announced programs were pretty generally carried out: at Boston addresses were delivered by

Bros. Thorne and Graham of the Boston company, Bro. Alexander of the Yonkers, N.Y., company, Bro. Barton of the Philadelphia company, Bro. Weber of Maryland, Bro. Lewis of Cohoes, N.Y., Pilgrim Bro. McPhail of the Chicago company (who also conducted the musical features) and by the Editor of this journal. And in the testimony meetings all had good opportunity of which very many availed themselves.
Visitors about 100; attendance on Sunday about 250. Many strengthened; all refreshed; and so far as we know none disappointed and turned empty away.

St. Louis had a larger territory to draw from, being more central, and the number of visitors was about 200, and the Sunday attendance about 400. Amongst the speakers were Bro. Dann of the St. Louis company (who also conducted the musical program), Bro. Moffatt of Florida, Bro. Henninges of Allegheny, Bro. Owen of Indianapolis, Bro. Weber of Maryland, Pilgrim Bros. Willis and Draper, and a number of others. Your servant, the Editor of this journal, was obliged in obedience to the wishes of the friends, to occupy

R2524 : page 227

very much more than his proportion of the time at both conventions;--especially at the last one.

In both Conventions the spirit of love and fellowship prevailed; and if even one jar occurred or one discordant note sounded, we did not learn of it. The local churches had given careful attention to every detail of arrangement for the visiting "brethren"--including the free entertainment of those who needed such provision. Their reception committees in both instances were tireless in their loving endeavors to make all comfortable. May the Lord abundantly reward them each and all!

At Boston, symbolic baptism was administered to twenty-three, at the hands of Bro. Woodworth. At St. Louis forty-one (21 males and 20 females), at the hands of Bro. Henninges. Bro. Dann informs us that as a result of the Convention they have an increase of about 30 in attendance, and that several more desire to confess Christ in symbolic baptism. The meetings have been forced to move to the more spacious quarters at Nineteenth and Morgan streets.

R2524 : page 228

As usual, the money question was kept out of notice. One dear brother came to us, saying, "Brother Russell, I wanted to contribute something toward the expenses of this convention, but they will not accept it. I want to get even on the matter somehow, so you must accept it for the Tract Fund." Another dear brother sent ten dollars by mail, saying that he could not attend, but wanted a share in the good work and would be glad to help meet the expenses of some of the poor in attendance. Indeed, several have since sent "Convention Thank Offerings" to the Tract Fund.

"Praise God from whom all blessings flow."

===================

R2524 : page 228

WHICH IS THE TRUE GOSPEL?

From the St. Louis Republic, Oct. 9, 1899.

Sermon delivered before the St. Louis Convention of Believers in the Second Advent, by Pastor C. T. Russell of Allegheny, Pa.
at the "Tabernacle," cor. Nineteenth
and Morgan streets, St. Louis, Mo.
Sunday afternoon, October 8, 1899.

THE SPEAKER took for his text the words of the Apostle, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."--Rom. 1:16.

The speaker declared his desire to present a true gospel sermon, yet he reflected that this expression, "gospel sermon," had become so perverted that many Christian people might expect to hear the very reverse in some respects of what he would have to say on this subject. By common consent a gospel sermon has come to be understood to signify the shaking of the congregation, and indeed of nearly all mankind, over an imaginary abyss of everlasting torture, with the effort to intimidate them thereby to a thorough reformation of life in hope of thereby escaping an awful eternity. True, this gospel of damnation is not so generally preached as it once was, because the more enlightened minds of cultured people repudiate it as a fetish of the past. But it is still to be heard in country places, occasionally in a city pulpit and at a camp-meeting, and at the street meetings of the Salvation Army and at their barracks. The speaker did not wish for a moment to criticise the honesty of intention of those who thus preach. He was not speaking in criticism of persons but of doctrines, when he declared such preaching to be as far from the Gospel as the east is from the west, as he hoped to show before finishing his discourse.

Before proceeding to present the true Gospel of the Scriptures he considered it only proper that he and his audience should first hear from the general mass of Christian people on this subject. "After eighteen centuries of theological study and Christian development in thought, what does Christianity present to the world to-day as the Gospel of Christ?" The speaker begged his hearers to remember that if any remarks should be dropped which might be construed as not complimentary to any of the creeds of leading denominations, no uncomplimentary remarks would be made respecting fellow-Christians themselves, for he desired to respect every true Christian and his conscientious convictions. But in demonstration of the truth he found it necessary to hold up some of the published creeds of Christendom, and to show their inconsistencies in the light of the Scriptures and in the light of the intelligent consciences of those who subscribed to these creeds, some of whom doubtless had never realized fully to what they had committed themselves when they affirmed these creeds to be truthful representations of their Christian faiths. Everything that the speaker would say would be said in the kindest of spirit and with the best of intention to lift up the light of truth and to draw the hearts of all the Lord's people to him, and to put to shame only those elements of darkness and falsity which are contrary to the Scriptures, contrary to sanctified common sense, contrary to all that is holy and just and true. And he expected to make his remarks so moderate that not a solitary intelligent Christian within the sound of his voice could take the slightest exception.

There might be said to be three distinct statements of the Gospel--leaving out those of smaller denominations. (1) We have the Gospel according to Roman Catholicism. (2) The Gospel according to Calvinism. (3) The Gospel according to Arminianism. Calvinism represents the central thought of the great denominations known as Baptists, Presbyterians and Congregationalists. Arminianism represents the thought of the Methodist family in its various branches, and of Free-will Baptists. However, there are many affiliated with Calvinistic churches who really entertain the Arminian doctrine. So we may say that Protestantism is about equally divided between Calvinism and Arminianism. Let us examine these three Gospels, which represent nominally nearly two hundred millions of the civilized world, called "Christendom."

THE GOSPEL ACCORDING TO ROMAN CATHOLICISM.

The Gospel according to Roman Catholicism is that all men fell into sin and under sentence of eternal torment: that Christ accomplished a redemptive work which, supplemented by the sacrifice of the mass, and by prayers and penances, permits all believers (Roman Catholics) to escape that eternal torment, which will be the sure portion of all heretics, regardless of their good works or morals. As for its own people, it holds that even its highest officials, including Bishops and Popes, go to Purgatory for refinement, purification from sin and to be prepared for heaven. It claims that some will spend only a short time in Purgatory, assisted out of it by the merit of prayers, masses, etc., on their behalf by their friends after death. But their expectation is that ultimately Purgatory will be no more, its thousands of millions being prepared for a better and happier condition. But according to all the great theologians of Papacy, and according to all the papal bulls, all Protestants, all rejecters of Papacy's teachings, will suffer endless torment. This is the Roman Catholic Gospel, fairly presented as we understand it. It does not seem to us to be very good news, very good tidings, even to those who get the very best it has to offer, and it certainly would be very bad tidings to all out of harmony with Papacy.

Let us next look at the great Protestant doctrine represented in the word Calvinism--the doctrine of the election of the Church and the reprobation of all others.

THE GOSPEL PRESENTED BY CALVINISM.

Calvinism claims that faith in Christ is essential to salvation and it admits that faith comes by hearing and hearing by the Word of God. Calvinism requires more than a mere knowledge of Christ and belief in him as a man. It requires at least some manifestation toward righteousness of life before any could be recognized as being of the elect Church. Consequently, according to Calvinism, the elect Church could not include the heathen of the present time and all the way back through the past, who have never heard of the only name given under heaven or amongst men whereby we must be saved. Stretched to its very broadest, Calvinism could not include more than one in twenty of earth's fifty thousand millions that are estimated to have lived from Adam's day until the present time. In other words, according to the broadest possible estimate of this view, more than forty-seven thousand millions of humanity were "passed by" as non-elect in the divine plan. And what does this mean? It means, according to Calvinism, that God, who knew the end from the beginning, before creating this world and mankind upon it, determined that he would "pass by" and not elect those forty-seven thousand millions of his creatures to life and happiness, but would predestinate them to an eternity of torture, and that carrying out this diabolical plan, he prepared a great place large enough to hold forty-seven thousand millions, and fuel sufficient to produce the necessary combustion there to all eternity--did all this with a full appreciation of all the facts and circumstances of the case.

Moreover, we remember the statement of Calvinism which many of us learned in our youth, to the effect that God's favor toward the elect is not because of any worthiness on their part, nor because of any works which they had done, but "of his own sovereign grace" he saves them from the horrible conditions which he has predestinated shall be upon the others. Now if the salvation of the elect is not because of their works or worthiness, but because of God's sovereign grace only, the simplest mind can see that God might without any violation of principle have extended that sovereign grace to others--to all, since it was not because of worthiness nor because of works, but merely of his own volition that any are saved,--according to Calvinism.

The celebrated Jonathan Edwards, when preaching upon this subject in New England years ago, after picturing the awful torment of the non-elect was asked the question, Would not the thought of the anguish of the lost mar the bliss of God's people in glory? His answer in substance was, No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest.

Now, my dear friends, I do not charge any who are here present with having so false a view of the divine character and plan as this. Indeed, I am glad to note that our Calvinistic friends in general are repudiating this doctrine, realizing that there is in it a serious lack, not only as respects divine love, but also as respects divine justice. I was glad some years ago to note that some of our dear friends were so moved by higher and nobler conceptions of the Almighty that they wished to rid themselves of any part in so blasphemous a statement respecting his character and his plan. I was sorry, however, that when the matter of "the revision of the Presbyterian standards" was taken up it was found that only a minority was in favor of revision, and I was still more sorry to note that that minority of intelligent, godly people was willing to continue to confess to such a horrible misstatement of their true views--willing, shall I say, to continue to "blaspheme that holy name" because a majority of their brethren were unwilling that such blasphemous misrepresentations should be discontinued.

I am glad to believe that if this matter were brought to the intelligent attention of Presbyterians in general, a large majority would be found willing, nay, anxious, to undo the wrong and to make such reparation as would be within their power, by way of honoring the great Jehovah and attesting their appreciation of his love and his justice, as well as of his wisdom and of his power. This is just the point: Calvinism, in its anxiety to establish the wisdom and power of God, his foreknowledge and his ability to carry out his plan, has conceived of a plan which is far from the correct one, lacking both in justice and in love.

It may be argued that love is a grace and that its exercise is not incumbent upon Jehovah; that all that could be asked or expected of him would be simple justice, and some might be ready to claim that God's dealings with these forty-seven thousand millions whom he "passed by" was in strict accord with justice; but this we deny. We claim that having the power to create mankind would not justify their creation if the creator saw that the result would be the everlasting torture of a single creature. Justice would say that power is not to be exercised to the injury of another, and that to exercise the creative power under such foreknown conditions would be injustice. And wisdom attuned to justice would say, Better a thousand times never to have created anybody than to have created one being to suffer unjustly eternally.

This statement, dear friends, is a fair, impartial statement of the Gospel according to our beloved brother John Calvin and those who subscribe to the Westminster Confession, and their allies. This surely

is not the gospel of which the Apostle Paul said, "I am not ashamed of the gospel of Christ." Paul would assuredly have been ashamed of such a gospel, and so are all true Christians, who have the true spirit of love and justice,--none more so, perhaps, than those who unfortunately, through circumstances of birth, etc., and hitherto without realizing what it meant, have been lending their names and influence to this great blasphemy against the divine character.

THE ARMINIAN VIEW OF THE GOSPEL.

Let us now examine the Arminian view. This view is growingly popular. Its message or gospel is, God is love--he loves you; he loves everybody; he is doing all that he can to save everybody; if you are lost it will not be God's fault, but your own. On the surface, at least, this theory seems much more loving and much more just than the one already examined, but before we go far we will also find it very defective, very far from either a reasonable or a Scriptural gospel. We will find it inconsistent with its own statement--illogical. For instance, while it sounds nice theoretically to say that God is doing all that he can do to save the whole world at the present time, everybody knows that that is not true; that on the contrary you or I or any other intelligent human being, if possessed of the one-thousandth part of the divine power and wisdom could speedily accomplish the evangelization of the whole world. Nor will it do to say that God has committed himself to a certain mode of procedure through his Church, and that if the Church fails to contribute with sufficient liberality both money and evangelists the heathen will not hear of "the only name given under heaven or amongst men whereby we must be saved," but will go to eternal torment, etc. It will not do to say that God is doing all that he can do and is hampered by the lack of interest in the church; because his wisdom and foreknowledge foresaw all these conditions as they are, and he could not justly be excused from the real responsibility of the matter, since he is the Creator, and in him is vested the all-power as well as the all-wisdom. Such a claim as this would be tantamount to saying that God has erred in wisdom when he thought to leave the conversion of the world to the Church, seeing that the Church has not accomplished this. Such a claim would be merely excusing God from doing all that he can do, instead of showing that he is doing all that he can do.

But let us look more critically into this matter. If this view we are criticising is correct, if God is doing all that he can do to save the world, and if he has been doing this during all the past ages, then without question the world's conversion is a hopeless thing, and we can never expect to see better results than at present. This theory presupposes a race or battle between the Almighty and Satan, each seeking to capture the human family, and to the discredit of the theory it shows Satan the victor thus far. Starting out with one pair, both on the Lord's side, the first 1656 years ended with a flood in which the whole world of mankind was blotted out because of wickedness, and only eight persons reckoned sufficiently righteous to be preserved. Starting again with those eight persons counted sufficiently righteous for preservation, we find that there are in the world to-day fifteen hundred millions, and that out of that whole number there are about one hundred millions nominal Roman Catholics and one hundred millions nominal Protestants, and a very much smaller number of true "saints of God." What would be the lesson from this if the Arminian theory be correct, that God is doing all he can do to save the world? The lesson would be that with all his good intentions of love and mercy our God is thoroughly incapable of the work he undertook to do. And if these are the results in six thousand years, what could we hope for in the future? How many hundreds of millions of years would it be before the whole world would be converted? We answer that according to statistics it would never be, for statistics show that the natural increase of population throughout the world is far, far beyond the proportion of even nominal conversions from heathendom. Indeed, according to some good reckonings the percentage of Christians every year is decreasing, the births of heathen lands so far outnumbering the births of Christian lands--even counting all the children born in Christendom as Christians.

Is any Christian, in view of these facts, prepared to claim that our God has been doing all that he can do for the conversion of the world? If so, that Christian may as well write upon his hopes at once the word "Ichabod." If we saw that the Calvinistic view magnifies the wisdom and power of God at the expense of his justice, we find on the other hand that the Arminian view magnifies the love of God at the expense of his character for wisdom and power. The true gospel must show the divine Wisdom and Power in full accord with his Justice and Love.

But, my dear friends, we may as well now as at any time concede that there is comparatively little difference in the outcome of these two popular Protestant Gospels--the difference is merely a theoretical one respecting how the results are to be reached. The results themselves are the same in both cases--the eternal doom and torment of over forty-seven thousand millions of human creatures. For our Arminian friends agree that there is no salvation aside from faith in Christ, the only name given; and they admit also that of those who believe in Christ only the sanctified are of the real Church; and their gospel is also that only the real Church is to be saved and that all others are to be eternally and most horribly tormented;--some claim in literal flames, others say by the torments and gnawings of conscience and remorse, which they proceed to say will be worse than the literal flames,--and we respond, if worse, so much worse for the argument. All will surely agree as respects these two theories or gospels held out to the world by Protestant Christendom that it would make no difference to the poor tormented creatures of the forty-seven thousand millions, whether they got into that awful state of hopeless woe by divine predestination and lack of love and justice, or by divine incapacity and lack of foreknowledge and proper arrangements. We believe that no true Christian will be ready after examining the subject thus far to say that he approves either of these theories, and that he is not ashamed of both of them.

Now let us proceed to examine what is the true Gospel, presented to us in the Word of God--the Gospel of which the Apostle was not ashamed.

The word "gospel" itself should be the clue--should save the intelligent Christian from being misled by the various theories that are propounded under this label. The word "gospel," as is well known, signifies "good tidings," "good news," and we want to say here that if any one thinks it good news that one out of a thousand of the human family is to be saved and the remaining 999 to be eternally tormented, he is either not a Christian at all, or is decidedly undeveloped in Christian character, in mercy, in love, in justice. In our opinion he is at most only a "babe in Christ" who has need first of the milk of the Word and subsequently of the "strong meat" thereof, that he may grow up into Christ in all things, and be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding.

When occasionally we come across some one who gives evidence of being a Christian, and who still entertains such horribly blasphemous views respecting the heavenly Father's character, we feel like quoting to him the Lord's words through the Prophet, "My ways are not as your ways, nor my thoughts as your thoughts, for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:8,9.) And part of our object in this discourse, dear friends, is to have those, whose eyes are anointed of the Lord that they may see spiritual things, discern some of the Lord's higher ways and higher plans which he presents to us in his Word under the name gospel--good tidings.

The Apostle tells us that God preached the gospel beforehand to Abraham, "beforehand" signifying before it was due to begin; for the gospel did not begin with Abraham, but with our Lord Jesus Christ, as the Apostle again declares, "This salvation began to be declared by our Lord and was confirmed unto us by them that heard him." (Heb. 2:3.) All that ever went before our Lord's preaching was not the gospel, but merely types and promises which foreshadowed it. Let us notice next what the Apostle says was this forestatement of the gospel to Abraham: he says that it was couched in the words, "In thee shall all nations be blessed." (Gal. 3:16,29.) Notice this carefully: it does not say, In thy seed shall one out of a thousand out of the families of the earth be blessed, and the remainder all be doomed to an indescribably horrible eternity, but the whole gospel is a gospel of blessing, applicable to all the families of the earth--through Christ, the true seed of Abraham.

When our Lord Jesus was born into the world, the heavenly Father sent a message respecting him, and the angels who bore that message declared that it was a gospel message. Let us hearken that we may note what they say about the eternal torment of the vast majority of our race. They said to the shepherds, "Behold we bring you good tidings [gospel] of great joy, which shall be unto all people." (Luke 2:10.) Let it be distinctly noted that the gospel of the angels, like the gospel communicated to Abraham, contains no reference to the damnation and eternal misery of any of the Lord's creatures, and consequently our friends of the Salvation Army and others, who in ignorance preach damnation and call it the gospel, are doing so in utter violation of the meaning of the word and of all the uses of that word throughout the Scriptures. However well they may mean, they are certainly in this committing a wrong, a grievous wrong, and we long to see the light of the knowledge of the goodness of God shine into their hearts and relieve them of this blindness which comes not from God nor from his Word, but from the prince of darkness.--2 Cor. 4:4.

It will require all of the Millennial age (which is to follow this gospel age in which we live) to bless all the families of the earth with the joyful knowledge of divine grace in Christ. Just so surely as the forty-seven thousand millions went down into death without hearing of the Savior, without coming to a clear knowledge of the truth, without the good tidings of great joy reaching their ears,--just so surely must they all come forth from the grave that this very gospel message of "good tidings" may be declared to them, and that they may be tested thereby and either be accepted to eternal life or destroyed, as unworthy of life, in the Second Death. We say just so surely, for three reasons: (1) The announcement of the gospel to Abraham says, "In thy seed shall all the families of the earth be blessed," and all of these forty-seven thousand millions belong to this very class specified, the families of the earth--and they have not yet been blessed with this knowledge of the only name wherein is the blessing. (2) The same is true of the message by the angels,--the good tidings of great joy is for all people, and these forty-seven thousand millions of humanity are surely the great bulk of all people. (3) We are sure that this testimony must be given to them in the future, because the Scriptural declaration is that "Christ died for the ungodly," "he tasted death for every man," and as a consequence every man must have an opportunity granted him for the purpose of benefiting by that death, and of availing himself of the privilege of opportunity to have eternal life which was secured by our Lord's ransom sacrifice.

But some one would perhaps say, Christ died only for the sins of the Church and not for the sins of the world, and consequently the sins of the world cannot be forgiven them. We answer, No; the Scriptural declaration most positively is not only that "Jesus Christ by the grace of God tasted death for every man," "to be testified in due time," but additionally the Apostle says, "He is a propitiation [satisfaction] for our [the Church's] sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) What could be plainer than this? If the price for the sins of the whole world has been paid to Justice, we may rest well assured that Justice will furnish opportunity through the Redeemer whereby all these whose sins were atoned for may come to a knowledge of Christ, and to an opportunity of accepting divine grace through him.

But some one will say, "Why should God adopt a plan which would necessitate a resurrection of the

dead, and a post-resurrection trial for eternal life? We answer, first, that it is not for us to inquire why the Lord adopts certain plans which differ from those which our poor finite minds might claim for him; rather it is for us to acknowledge that our wisdom is insufficient on such a subject and that we should come humbly to the Lord to hear from him whatever he may be pleased to inform us respecting his purposes. And as a matter of fact only those who approach the question from this standpoint need expect to see the truth or to "comprehend with all saints the lengths and breadths and heights and depths of the love of God." --Eph. 3:18.

God has pleased, however, to reveal to us some of his reasons for arranging his plan as we see it. He assures us of his full wisdom and power to manage every feature of his own work according to his own good pleasure, assuring us that he knows the end from the beginning, and that the end will fully justify every step that he has taken. His Word, no less than observation, shows us that during all these six thousand years the world has been getting a lesson respecting the exceeding sinfulness of sin and its wages of sorrow and death. His Word assures us also that during the next age, the Millennium, the whole world will be brought to a knowledge of the way of righteousness and love and peace, and will see this law in practical operation, and will see its beneficent results in all those who will then come into harmony with the great Mediator. Thus mankind learns the lesson of evil and its consequence first, and then of righteousness and its blessed results under divine providence; and thus fully equipped with knowledge on both sides of the question and instructed by the Royal Priesthood, mankind will be ready for the tests, that will be applied by the Lord

Jesus, under which the obedient and faithful will be granted full perfection and eternal life, and the disobedient and incorrigible will "be destroyed from amongst the people."--Acts 3:23.

Another matter, and really the key to the whole question which we are discussing, is revealed in God's Word, viz., that in the divine purpose the promised "seed of Abraham" that should perform the great work of blessing all the families of the earth, is to be one, in the sense of one kind, but not in the sense of one person--that is to say, that the seed of Abraham consists of Jesus Christ the Head of the Church, and of the Church which is his body. Not the nominal or professing church, but the true Church, "whose names are written in heaven," and who walk in the footsteps of their Lord, and are found faithful unto death and shall be granted with their Lord the crown of life. This Gospel age intervening between the time of the great sin-offering and the time when the blessing of earth's billions will commence, God has set apart for the work of selecting or electing the body of Christ, the Church, the Bride, the "little flock," the "royal priesthood," the joint-heirs with Christ in his Kingdom. These, like their Head, are called with a "high calling," a "heavenly calling," and the salvation provided for them is higher than that which God has purposed for the world in general. He is selecting this "little flock" and trying them and proving them, fitting them and polishing them for the heavenly Kingdom, and to these, as the Apostle Peter declares, God has given "exceeding great and precious promises [far beyond any promises given to any other of his creatures] that by these [promises] we might be partakers of the divine nature," and joint-heirs with his Son. This is denominated a "heavenly calling" in contrast with the earthly salvation intended for whosoever will, in due time.

This is another feature of the Gospel, dear brethren and sisters. If it is splendid, good news to know that ultimately all families of the earth are to be blessed through the Christ, it is still an additional feature to the good news to know that God has invited us to become members of the Christ company, "members in particular of the body of Christ." No wonder the Apostle calls this "our high calling," our "heavenly calling;" and it is to the attainment of this that the Apostle exhorts all the faithful to lay aside every weight and every besetment and to run with patience the race set before us in the gospel, looking unto Jesus the author, until he shall have become the finisher of our faith.

This is the gospel, dear friends, the one we find set forth in the Scriptures, set forth by Paul himself, and of which he was not ashamed. This gospel shows the character of our Creator in a most wonderful light, --his Wisdom, able to discern the end from the beginning;

his Power, able to accomplish that which he pleases; his Justice, squaring every feature of the plan from first to last, according to the most absolute features of righteousness; his Love, whose lengths and breadths and heights and depths we have not yet been able to explore; a love which sympathizes with his creatures in their fallen estate; a love which provided a Savior, and a great one; a love which prompted that Savior to give his life as our ransom price; a love which met all the requirements of divine Justice for us; a love which still pursues mankind, and in this Gospel age calls us to joint heirship with his Son in a nature and Kingdom far above angels, principalities and powers, of which the Apostle says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This love, still pursuing, will use the "elect" glorified house of sons, of which Christ Jesus is the Head (Eph. 1:22), in blessing all families of the earth with full opportunity of knowledge and full assistance up the highway of holiness (Isa. 35:8) that so many as will may have restitution to all that was lost in Adam by coming back into harmony with God through the great Mediator.--Acts 3:19-21.

Verily, dear friends, of such a gospel we are not ashamed, "for it is the power of God unto salvation to every one that believeth." It has in our hearts a transforming and renewing power, a sanctifying power which no error could possibly have, and which all the theories of eternal torment have never equalled and never will. Let us more and more "show forth the praises of our God, who hath called us out of darkness into his marvelous light," by renouncing all God-dishonoring creeds and theories, and instead hold forth the Word of life, and witness the good confession --the "good tidings of great joy which shall be to all people."

All who will declare the true gospel will need to be well shod with the preparation of the gospel of peace (gentleness, patience, meekness) for, strange to say, they will find bitter opposition from professed servants of the Lord who have been blinded and prejudiced by Satan's misrepresentations of the gospel, by which he seeks to drive from the Lord all who have a remnant of reason and will use it in their religious thinking. But all who have ears to hear, and who do hear the true gospel, will quickly distinguish it from the miserable counterfeits which for so long have passed current among God's people. Let all such remember that ability to see is an evidence of divine favor, and let them not be ashamed, but glorify God on this behalf. Let such remember, also, that their acceptance of truth as due in the face of unpopularity is a part of their testing. The Lord puts his plan, his Word, as his representative, saying--He that is ashamed of me and my words, of him will the Son of Man be ashamed, when he cometh in the glory of his Father with his holy angels.--Mark 8:38.

"Good tidings of great joy which shall be unto all people!"

===================

R2524 : page 233

NEHEMIAH'S CONSECRATION AND PRAYER.

NOV. 5.--NEH. 1:1-11.

"Prosper, I pray thee, thy servant this day."

ALTHO the book of Nehemiah is a historical one--that is to say, not a prophetical or inspired one--we are nevertheless to regard its historical presentations as having been supervised by divine providence and intended for the instruction and edification of God's people. In these respects it corresponds to the books of Judges, Samuel, Kings, Chronicles, Ezra, Esther, etc., and in these respects it differs from the prophetical books which present to us directly the words of divine inspiration. This book is sometimes recognized as the Second book of Ezra, because its narrative is the sequel to that of the book of Ezra. Undoubtedly, however, Nehemiah was the writer of the major part of it, additions being made of other features by some other historian. Portions of the book are apparently copied from the State archives and written in the third person, while Nehemiah evidently was the writer of the portion presented in the first person.

Dr. Howard Crosby calls attention to the fact that altho the Book of Nehemiah is strictly historical, it nevertheless in a very remarkable manner outlines or shadows in various parts a Christian's experience. He says:--

"It is interesting to see how admirably the Book of Nehemiah tells the story of the soul's renewal. In the first chapter is the conviction and confession of sin and unrighteousness; in the second, the determination to rebuild with God's grace; in the third, the actual rebuilding of the soul's defences in sanctification; in the fourth, the attacks upon the soul from without; in the fifth, the assaults from within; in the sixth, the sly temptations of the Adversary, in the guise of reasonableness; in the seventh, the successful accomplishment of the spiritual work and ordering of the soul in godliness; in the eighth, the study of the Word; in the ninth, the Christian's faith confessing its weakness; in the tenth, the covenant relationship emphasized; in the eleventh, the systematizing of the advanced soul in the godly life; in the twelfth, the thankful acknowledgement of God in everything; and in the thirteenth, the sad exhibition of the Christian's fall, and need of the renewed influences of the spirit. When, on the close examination of the book, we see how exactly this outline is filled up, we can hardly believe that such a spiritual application was not intended in the recorded history. It is probable that Bunyan took his Mansoul from the study of this book."

Nehemiah informs us that he held the office of Cup-bearer to the king of Persia, at his palace, Shushan --the principal of the three Persian capitals. In ancient times the Cup-bearer was a confidential favorite with the monarch, highly trusted; he had access to the king's presence continually, and not merely on state occasions, as the political officers. His office was in the nature of trusted friend and counsellor, through whom instructions were sent, not only to the king's household servants, but also to ministers of the realm. Such trusted servants were expected to have a general oversight, especially of the household, and to be able to guarantee the king against conspiracies upon his life; he was expected to taste of the king's food in his presence as an assurance or guarantee that it had not been poisoned. In presenting wine to the king, it was the custom for this officer to pour out a sample for himself, and from this probably originated the title of Cup-bearer. Somewhat similarly, in Great Britain, various persons of high rank are known as

R2525 : page 233

Chamberlain, Master of the Household, etc.

It may be inferred from various statements of chapter five, especially vss. 16-18, that Nehemiah had inherited great wealth, and we must think of him as a young man, gifted, educated, and highly honored by the monarch in the position which he held. That it was not impossible for Hebrews to occupy confidential and high positions in the Persian empire is shown in the cases of Daniel, Esther and Mordecai.

We saw in a previous lesson (August 27) that those who returned to Jerusalem under the proclamation of Cyrus were for the most part the poorer of the captives who had not prospered exceedingly in the provinces of Babylonia. Nehemiah's parents had

R2525 : page 234

possibly been too comfortably situated and too prosperous to take a deep interest in the return. Nehemiah himself, as a young man in good position, had probably not given great thought to the fact that God's chosen nation was at this time for the most part a homeless people, and that the holy city was in a deplorable condition. Josephus informs us that while walking outside the city wall Nehemiah noticed some travel-stained strangers, was attracted to them by their Hebrew language, and conversing with them found one of them to be a relative of his, and that they had recently returned from Jerusalem, which they described as being in a deplorable condition.

The Lord evidently permitted this circumstance, which exercised a great influence upon the mind of Nehemiah, stirring up the naturally good soil of his heart not only to sympathy with his persecuted co-religionists at Jerusalem, but also to consider the whole question of Israel's rejection from divine favor, and the forewarnings of this rejection given in the Law and the prophets, and the promises of a return of divine favor with the return of Israel to a proper condition of heart. As he thought upon the question his entire nature was stirred, plowed to its very depths; and he resolved that he would not only pray the Lord for divine blessing upon the true holy city, but that he would consecrate himself and the wealth which God had committed to his care, and his favored confidential relationship with the king--all these he would devote to the answering of his own prayers.

He realized, however, that the work he was undertaking was of no small magnitude: he realized that to express to the king a sympathy for his own nation and its captive city might readily be misunderstood to be a lack of loyalty, and that thus he might not only fail to have the king's favor and assistance in connection with the project, but might, on the other hand, arouse his opposition and enmity, not only against himself, but also against his people. And at that time for a Chamberlain to arouse his monarch's ill-will might readily mean, not merely his removal from office, but the confiscation of his property, or even the taking of his life.

With these facts before our minds, we not only gain an exalted opinion of Nehemiah's consecration to the Lord and the service of his people, but we also perceive the reasonableness, nay, the necessity, for his continuing in an attitude of mourning, fasting and praying, and waiting for the Lord to open a favorable opportunity for nearly four months before that opportunity came.--Neh. 1:1; 2:1.

The mourning probably came first; then followed the fasting, self-denial, self-correction, that he might know the better the mind of the Lord on the subject; then discerning what he concluded was the Lord's will in respect to himself, the use of his time, talent, influence and means in the relief of his brethren, and consecrating his all fully to this service, his mourning, fasting and praying continued until the day that the Lord opened to him the door of opportunity, thus accepting his offer, his sacrifice.

We may pause here to note the fact that all Christians to-day should have much of the spirit, the disposition, of Nehemiah. Being Israelites after the spirit and not after the flesh, their interest will chiefly be in the prosperity of spiritual Israel. Numbers of these, like Nehemiah, are still in Babylon, and a few of them, like him, possess wealth and influence there. Such as take note of the dishonor and contempt and abuse aroused against their faithful brethren will be touched with love and sympathy for the brethren. Their hearts will thus be turned longingly to look for the promises of God respecting spiritual Zion and her ultimate deliverance, and they will feel an earnest desire to be with and of the Lord's faithful ones, and such true fellowship will make them ready to sacrifice their temporal interests in the Lord's cause as well as to fast and pray for it. Those with such a spirit will be sure to have an increase of divine favor which will permit them to sacrifice their all and to share the privations and oppositions to which their brethren are subject, and being in a right condition of heart they will appreciate this as being a great privilege, a great honor.

Such, however, will do wisely if they follow Nehemiah's course of earnest prayer and constant seeking for the opportunity which will permit them not only to make their sacrifice, but to make it most effectively as respects the Lord's cause.

Our previous studies on this subject showed us that the wall of Jerusalem had been considerably repaired after the return from Babylon, but this repair work had been discontinued by imperial decree because of the representations made by the rulers of the Samaritans, who, we remember, were provoked by the refusal of the Israelites to permit them to join in the work and to consider them as Israelites; subsequently this hatred was intensified by Israel's course in instructing the people that those who had married Samaritan wives had violated the divine command. We cannot doubt that the return of these wives would be taken as a gross insult by the Samaritans, who evidently felt that under all the circumstances they were at liberty to oppose these poor Jews in every way in their power, even resorting to open attacks upon the people and the breaking down of the walls, the burning of the gates, etc. They felt secure in this lawlessness, because the imperial government of Persia showed the Jews no favor.

R2525 : page 235

However, we see that God used this very matter of trouble upon the Jews to raise up for them wealthy and friendly brethren yet in Babylon to come to their relief. Just so it is sometimes with the spiritual Israelite --the trials and difficulties which seem most discouraging and disadvantageous are often the very means which God employs for stirring up others of his people and bringing them needed relief. This again emphasizes the lesson which is taught throughout this narrative of Nehemiah respecting trust in the divine supervision of his people's interests, and the propriety of our not only trusting God but seeking to cowork with him along the lines of his providence.

The condensed statement of Nehemiah's prayers which he furnishes us is interesting and instructive. The opening sentence reminds us of the opening statement of that which we designate the Lord's Prayer: "Our Father which art in heaven, hallowed be thy name." It is an acknowledgment of the divine greatness and relatively of the petitioner's littleness. It is a recognition also of God's faithfulness: His name is honorable, his character is unassailable, his ways just and true. Nehemiah, after acknowledging God's faithfulness toward those who love and obey him, acknowledged that the entire difficulty which had led to all the trouble upon Israel resulted from their sins--their neglect of God and his promises, their failure to keep their part of the covenant.

And properly he included himself in this matter, for heretofore he had been like the others, chiefly careful for the things of this life, and tho doubtless honest and honorable in his dealings, he had been neglectful of the great promises of which he was an heir with the others of his nation. Altho he had not been sharing personally in the severe afflictions, he now shared them sympathetically with the faithful ones who had returned to the Land of Promise, and he might therefore voice a prayer for all. He summarizes the divine threatenings and promises expressed by Moses' lips (Deut. 28), expressing his thorough confidence in the Lord, that as the punishments predicted had been meted out to Israel as a people, so assuredly the promises of the regathering could be relied upon implicitly.--Rom. 11:29,32.

There are lessons here profitable to all Israelites indeed who are in trouble because of past unfaithfulness to their covenant. All such should remember that the very fact that their indifference and neglect of the Lord has separated them from him according to the declaration of his Word, only proves the fact that God who is the same yesterday, to-day and forever is ready and willing to receive them back into harmony and favor if they but retrace their steps. To all such the Lord says, "Draw nigh unto me and I will draw nigh unto you."

Nehemiah's prayer reminds us also of the fact that Israel was not gathered at the first advent because as a nation they did not come into the attitude of heart here exemplified by Nehemiah. Had the whole nation been of Nehemiah's attitude at our Lord's first advent the gathering of the elect would have been accomplished there: the Bride class would have been selected from the twelve tribes, the Kingdom would have been established, and the work of blessing all the families of the earth would have begun there. But as we have already seen* the unreadiness of that nation resulted in their receiving a "double" of chastisement from the Lord--so that they have since received as long a period of punishment without favor as they previously received with favor. And now their "double" being ended, the Lord's message to

---

*See MILLENNIAL DAWN, VOL. II., Chap. 7.

R2526 : page 235

them is, "Comfort ye, comfort ye my people; speak ye comfortably unto Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hands double for all her sins." (Isa. 40:1,2.) Now the recovery of Israel is due and is in progress, and as soon as the spiritual Israel is complete and glorified the light will begin to shine upon fleshly Israel. --Rom. 11:25-27.

Thus we see that Nehemiah's prayer has not yet been fully answered. The Lord has not yet gathered the natural seed of Abraham, who have faith in him, from the uttermost parts of the earth: but we do see that he is ready to do this quickly now, so soon as he shall have gathered the spiritual seed to heavenly conditions through the first resurrection. The gathering of natural Israel will not of course include all Jews, but merely such of that blinded people as maintain their Abrahamic faith in the divine promises. And these doubtless will be gathered through a great time of trouble through which fleshly Israel may still expect to pass. Their favor-time has commenced, and hence the "Zionist movement," but it will be requisite as a part of the favor, which shall bring them near to the Lord and back to the Land of Promise, that they shall endure great persecutions, from which the Lord shall deliver them.

But altho Nehemiah's prayer was not fulfilled on the large scale he had before his mind, because the Lord's due time had not yet come and because the people were not then ready for such blessing, nevertheless his prayer was answered, for he was granted the desired opportunity to devote himself, his influence, his wealth and his time to the Lord's cause. And even tho the results were far from what he expected,

R2526 : page 236

we may be sure that they brought to his heart a rest and a blessing: and we may be sure also that they brought him into that condition of mind which was pleasing to the Lord, and we may reasonably expect that Nehemiah will be one of the class mentioned by the Apostle in Heb. 11:39,40, for whom is reserved a share in the earthly ministration of the Millennial age under the glorified Church.

A lesson for the spiritual Israelite in this is that altho his prayers may not be answered in the manner he had anticipated, nevertheless he may rest assured that all things are working together for good to him; and that the Lord's way eventually will work out a far more exceeding and an eternal weight of glory. Therefore let us, as spiritual Israelites, perform our consecration and pour out before the Lord our prayers in harmony with his promise, and realize that in the end, when we shall know as we are known, we will see clearly that the Lord was answering our prayers in the most efficacious manner.

===================

R2526 : page 236

NEHEMIAH'S FAITH AND WORKS.

NOV. 12.--NEH. 4:7-18.

"Watch and pray."--Matt. 26:41.

NEHEMIAH'S earnest desire to spend himself and his service for the Lord's glory and for the blessing of his people inspired his prayers, and such prayers always bring an answer of some kind: such prayers mean faith and cooperating works. Charles Reade, the converted novelist, briefly sums up the circumstances by which Nehemiah's heart-burden was brought to the favorable attention of the king, as follows:--

"The answer came (1) through an arbitrary, self-willed and passionate king, who a few years before had issued an edict against Jerusalem, and put a stop to the building of its walls. (Ezra 4:8-24.) (2) It came through Nehemiah himself, and the feelings which prompted his prayer. The burden of his spirit and the earnestness of his fasting and praying left their marks on his countenance. Usually he was able to conceal his heart's sorrow (2:1); or during these four months it was the turn of others to serve the king. When he came again before the king the change was apparent, and the king noticed it. 'Why is your countenance sad?' No reply. 'You are not sick?' Still no reply. 'This is sorrow and nothing else.' Then Nehemiah was sore afraid, and I will tell you why. His life was in danger. Even a modern autocrat like Louis XIV. expected everybody's face to shine if he did but appear, and how much more an Artaxerxes. If he had ordered this melancholy visage away to prison or death it would have been justified by precedent."

God gave Nehemiah favor with the king so that he not only was permitted leave of absence to engage in the work which his heart yearned for, but in addition he was appointed Governor of Judea, with letters instructing other governors en route to Jerusalem to grant him necessary aid, together with a safe military escort. Apparently the preparations for the journey occupied nearly a month, and the journey itself about three months, bringing Nehemiah and his retinue of servants to Jerusalem about July.

It will be remembered that Ezra, in making this journey through a country infested with thieves and brigands, would not ask a military escort from the king lest it should seem a reflection against the divine providential care, of which he had spoken to the king: but Nehemiah, being offered the escort, did not permit any spirit of bravado to hinder his acceptance of it. In both cases we see that the right course was pursued, tho in some respects the conditions were opposites. Spiritual Israelites need to learn both of these lessons--to trust fully in the Lord's provision, be it great or small, and in no case to refuse reasonable safeguards, when under the Lord's providence they are furnished. We remember that one of our Lord's temptations was along this line--to perform a hazardous action for which there was no necessity--to leap from the pinnacle of the Temple. Frequently the Lord's people are beset by the great Adversary to attempt foolish or impossible or unnecessary things, simply to show their faith. Such should take a lesson from our Lord's reply in his temptation, "Thou shalt not tempt the Lord thy God:"--we are not to tempt divine providence, nor to expect miracles to be wrought on our behalf where the divine arrangement has not made them necessary.

Arrived at Jerusalem, Nehemiah did not at first tell the chiefs of the Jews of his purposes; but secretly, in company with his personal attendants, he took a survey of the condition of the city walls by moonlight for three nights, meanwhile maturing in his mind the plan he was about to suggest. There is a valuable lesson here for spiritual Israelites: how necessary it is that if we desire to do a good work we first thoroughly inform ourselves respecting the needs of the case, so that our course of conduct may be both reasonable and efficient. This is none the less true and important if the walls which need repairing and building are the walls of spiritual Zion, the Church of the living God, the holy Jerusalem; nor less so if they are the walls of our characters, our own hearts, our own dispositions. We want to take a full survey of the weaknesses and deficiencies in order to be able, under the Lord's direction and by his assistance, to build up ourselves in the most holy faith, and to similarly build up others of the true Zion. Inspection properly precedes intelligent and profitable reformation of any kind.

Nehemiah did not begin his work by chiding his brethren with unfaithfulness to God or lack of enterprise, etc.; such a course would have further discouraged them, and would have made them feel antagonistic, and perhaps to say, "You will see how it is yourself when you are here a few years," and some would then have taken pleasure in his failure to do more than they had accomplished. Neither did he begin by boastfully saying, "I have come here to do such a work, and within an incredibly short time you will see it accomplished; I will accomplish in days what you have failed to accomplish in as many years." To have taken such a course would have been to arouse the opposition of the very ones without whose aid his mission, humanly speaking, would be sure to be a failure.

Many Christian people can learn a valuable lesson here: the lesson that whoever desires to be a co-worker with God should work in the Lord's way and be guided by the spirit of love--for love does not think unkindly or ungenerously or slightingly of the efforts of others, nor is it boastful. On the contrary, its trust is in the Lord, and its boast therefore must be in him. This lesson is valuable to us also in respect to individual efforts in our own hearts--to build up good characters acceptable in God's sight through Christ Jesus. We are to remember that nothing is gained, but much to be lost, by thinking or feeling boastfully of what we hope to attain in self-control and character-likeness to the Lord: nor is much to be gained by mourning and weeping over misspent opportunities of the past. The proper course is to begin work afresh with confidence, not in ourselves, but in him who called us and who has given such exceeding great and precious promises. This is our way to success in individual development, and also in our labors upon the walls of Zion, as it was Nehemiah's successful method for the building of the natural, typical Jerusalem.

In answer to his prayer and earnest study, God gave Nehemiah great wisdom and tact in his work, and calling together the chief representatives of the people he laid before them his plans, in which they

R2527 : page 237

were all to be associates and partners in whatever blessing and honor might accrue from this service. His plan was to divide the work on the wall so that each person of prominence and capability should have a certain share of the work and the responsibility, as well as of the subsequent honor of success. Moreover, his plan was that each should undertake the building of the wall nearest to his own residence: he would not only be interested in having the work done, but also in having it substantial, (1) because of the credit for the rapid and good workmanship, and (2) because he would be anxious that the wall should be strong in the vicinity of his own home.

There is a lesson here for us: our Lord declares that he gave "to every man [in the Church] his work" (Mark 13:34), represented by his talents, and each should seek to know his talents and to use them, and should not attempt the use of talents not given him, and a work therefore not committed to him. Again, each of us should begin "over against his house:" we, too, should begin our reform work at home.

In our experience in character-building, the same lesson of turning everything to good account may be profitably applied; for instance, if by nature we are quick and impulsive, let us not only seek to restrain such impulsiveness from speaking evil and wrong, but let us exercise it in the speaking of that which is good and profitable for edifying, gradually accustoming ourselves to use this talent in a favorable and not in an unfavorable manner. Have we large combativeness, let us, while seeking to restrain this quality of our being as respects evil doing and injury to others, learn to exercise it kindly, lovingly, in opposing wrong, "in contending earnestly for the faith once delivered to the saints." And so with all the so-called baser organs of our fallen, unbalanced condition--they may all be turned to usefulness and helpfulness if but rightly directed by our wills and the spirit of a sound mind--"the mind of the Lord."

The text of our lesson particularly relates to the difficulties and emergencies which arose after Nehemiah had wisely gained the assent and cooperation of the leaders of the people, inspiring them with his enthusiasm --after the work of building the wall had been begun. Then it was that enemies and oppositions began to show themselves. The leaders of the surrounding peoples had for centuries cultivated a hatred of the Jews, (1) on account of their exclusiveness when obedient to the Lord's command; (2) because of their racial differences and animosities, including the differences of their religions; (3) they had all experienced the fact that the Israelites, when under divine favor, were prosperous and capable beyond themselves--the same reason which to-day causes such a hatred of the Jew throughout Europe: (4) like birds of prey, they had been fattening at the expense of the Jews, and this marauding would be interfered with by the rebuilding of the wall and the establishment of a more permanent government in Jerusalem.

Just so it is with individuals who, having learned the weaknesses of their own characters, resolve by the grace of God to build themselves up along the lines of justice, meekness, patience, love. They immediately find themselves beset with enemies bent on hindering their work for selfish reasons; the lust of the flesh and the eye, and the pride of life, like Philistines, Ammonites and Arabians, take council together against the building up of a character with which they would not be in accord, and which would hinder the exercise of their depraved instincts. Such a uniting of forces, such a conspiracy against the "new creature," is not begun until he begins the work of rectifying, building in his life the wall of righteousness.

Similarly, this illustrates the position of the Lord's people as a Church; so long as they live carelessly, drowsily, inattentive to the doctrinal and the practical bulwarks of Zion, they are not subjected to specific attacks from the great enemy and his deluded servants; but from the time that they realize that in the rubbish pile of human tradition and falsity are to be found gold, silver and precious stones for the erection of the walls of Zion--from the moment that they begin to use the same, and to build according to the original pattern, contending earnestly for the faith once delivered to the saints--from that moment, we say, they are subjected to the conspiracies of the great deceiver and his Philistine and Ishmael hosts--Babylon--and then for the first time every faction and party is ready to conspire and unite against them, wroth, angry, not because injury has been done them, but because the progress of the truth is of itself a rebuke to all who are not of the truth.

Apparently the most zealous of the Israelites resided in Jerusalem, or near it, while others, less zealous, resided in various favorable localities nearer to the Samaritans, etc., and were more or less influenced by their customs, methods and views, and therefore were less in sympathy with the repair work at Jerusalem. These seemingly are referred to as Judah (vs. 10), and expressed their doubts respecting the prosperity of the work, saying that it was useless to attempt so great a work because of the amount of rubbish requiring to be handled and disposed of, both to make ready for the work on the foundations and also to secure the suitable building stones. These early proclaimed that the laborers would soon weary of their task, and the builders be forced to suspend the work. They were not enemies of the Jews, and are not here classed as their adversaries, but they were lacking in faith, and hence were hindrances to the work by reason of their discouraging suggestions. Just so in the individual case, where reforms and character-building are commenced, he finds in himself various disheartening suggestions respecting the difficulties and impossibility of the work he is undertaking. These must be resisted. Similarly, in the work of Zion, in building up the waste places, reassembling the stones of precious truth from the rubbish-heaps of sectarianism: there are those who are in sympathy with the apostolic teachings who nevertheless clearly discourage the builders, and are thus, without intending it, to a considerable extent adversaries of the work.

As for the open adversaries, their first attempt was to stop the work with ridicule (2:19; 4:1-3), "Even that which they build, if a fox go up he shall even break down their stone walls." Sarcasm is one of the most successful of our Adversary's weapons, and with it he slays many and hinders many from progress in the work of building their own characters and from the work of building upon the walls of the true Zion: but the faithful are not to be disconcerted by scorn or ridicule or irony; they build on and their Adversary becomes the more aggressive as he finds that he cannot stop them with ridicule. So it was with these open adversaries of Nehemiah and his faithful co-workers. They planned a sudden assault by which they would take the builders unawares, and by killing off some of their leaders would stop the work.

The people of Judah who did not favor the building and who lived amongst the Samaritans, etc., learned of this conspiracy, and having a brotherly interest in the builders, sent them word, apparently advising them to desist from the work lest it would bring against them the destruction contemplated. But the builders were not to be thus intimidated, and instead of stopping the work they armed themselves for defence, Nehemiah setting bodies of men upon the eminences behind the lowest parts of the unfinished walls, the points where the attack would most likely be made, and where their enemies would most surely see them ready for defence. But finding them forewarned and forearmed, the projected attack was abandoned.

Just so it is with the individual: when he cannot be dissuaded from his work of character-building by sneers and sarcasm, the attempt is made to vanquish him before he has gone far in his reformatory work. He is attacked along the lines of his weaknesses by the great Adversary, and finds necessity for the armor of the Lord, the shield of faith, the sword of the spirit, the helmet of salvation, etc., that he may withstand the attacks from the fiery darts of the wicked one. And just so it is with the Lord's people as they unite together for the study of his Word, as he has counseled them--"forgetting not the assembling of themselves." The Adversary will attack them as a little company, endeavor to frustrate the object of their assembling, endeavor to dishearten them before they have made much progress in the knowledge and practice of the

R2527 : page 239

truth. But if they will only go to the armory they will find that the Captain of our salvation has made abundant provision that we should not be helpless in the hands of our Adversary, for, as the Apostle declares, "we are not ignorant of his devices." And here it is well to remember what proved so helpful to Nehemiah and his faithful little band, of which he says, "We made a prayer unto God and set a watch against them day and night." This is our Captain's instruction to the Christian soldier, "Watch and pray." Let us not forget either of these important prerequisites to safety and victory.--Eph. 6:10-17; Heb. 10:25; 2 Cor. 2:11.

Not only did Nehemiah see to the arming and preparation of his band, but additionally he stimulated their faith, saying, "Be not afraid of them: remember the Lord, who is great and terrible, and fight for your brethren," etc. We are to remember, as soldiers of the cross, that our Captain has instructed us that to be full of faith, full of good courage in our reliance upon him, is a matter of primary importance in respect to our work and victory. His word is, "This is the victory that overcometh the world, even your faith." In our battle against sin and everything that would hinder the work to which the Lord has called us, and to which we have consecrated ourselves, we fight for the new creature, not for the old; yea, we expect to lay down the old nature in death, and already we reckon

R2528 : page 239

it dead, and put forth all of our efforts on behalf of the new creature. And similarly our brethren for whom we are fighting are contending earnestly for their deliverance from the thraldom of sin and of error--these brethren are also new creatures, brethren of Christ, sons of God; and the Apostle exhorts us, saying, "We ought also to lay down our lives for the brethren."--1 John 3:16.

As is often the case, the preparation for the conflict was all that hindered it; and so with the Lord's people, those who most carefully prepare themselves with the armor of God are much less frequently attacked than those who neglect the armament.

Thenceforth, not only Nehemiah's servants, but all the people, seem to have maintained their armament, while they prosecuted their work, and so must the Christian Church and Christian as an individual maintain their defensive armor and keep watch against the Adversary while seeking to build up themselves and others in the most holy faith. Our faith and our works must cooperate to bring the desired success, and as success attended Nehemiah's efforts and that of his coadjutors, so success is sure to come to all of the Lord's people who follow this prescribed course.

"If ye do these things ye shall never fall, but so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:4-11.

====================

R2528 : page 239

INTERESTING LETTERS.

----

page 239

DEAR BROTHER RUSSELL:--Many thanks for VOL. V. It is truly a wonderful book and inspired me with awe when I read it and wonder why God has permitted me to understand his wonderful plan even as well as I do. My husband is reading it every spare moment. Sister Mooney has not yet received her copy of DAWN V. and thinks her subscription paid. Please have it seen to. ISABELLA LUNHAM.--Illinois.

R2528 : page 239

DEAR SIR AND BROTHER:--I have just completed the first reading of VOL. V. and it is not necessary to commend it. It commends itself to every thinking mind that will weigh its arguments. There is however one position taken on page 352 in reference to 1 Thes. 4:14 that confuses me and if your position be the correct one and the sleepers referred to in verse 15 are the same sleepers referred to in verse 14 it would imply that the general resurrection of all the dead must take place before the glorification of those of the Church who are alive at that time. I state the matter as clearly as I can in the hope that you will point out wherein my difficulty lies.

Yours in the hope founded on the Ransom,
A. F. HENKELS.--Pennsylvania.

[REPLY.--Your favor of the 6th is at hand. I am glad to know that you have enjoyed thus far the study of DAWN VOL. V., and that it commends itself to your heart and head, except on the one point mentioned. On that point I would say:

We must distinguish as between references to the Church and references to the world. Both classes die, both classes sleep, both classes need resurrection, yet they are different classes in every respect. In 1 Cor. 15 the apostle points out that "as by a man came death, by a man came also the resurrection of the dead." He further points out that "As all in Adam die, even so all in Christ shall be made alive," but "every man in his own order" or class. Some will be made alive in Christ now at the end of the present age as his bride and joint-heir, and will be of the first order or first resurrection: others will be made alive in Christ during the Millennial age, completed at its close as his children, and will constitute the second order or subsequent resurrection. Both orders are referred to in the same connection.

Now in reference to the text which troubles you, 1 Thes. 4:14,15. Verse 14 refers to mankind in general, and verse 15 to the Church. All mankind "sleep in Jesus" as we show on page 352 of VOL. V., and all mankind are to be awakened, but not all in the first order or first resurrection. The apostle passes from the consideration of the general fact to the consideration of the first order, the Church, which is always made most prominent throughout the New Testament

R2528 : page 240

as most interesting to the Lord's people. Thus in verse 15 he speaks of the last members of the Church at the close of this age, indicating that the change of the remaining members will not precede that of the same class who have already fallen asleep. That this second class refers not to the world in general who "sleep in Jesus," but to the saints, is clearly indicated in the 16th verse, where they are spoken of as the "dead in Christ." The whole world sleeps in Jesus in the sense that Jesus bought the whole world, and is to be the quickener or lifegiver to the whole world; but only the saints are dead in Christ--members of Christ's body, the Anointed body. I trust this will make the subject more clear to you.--EDITOR.]

MY DEAR BROTHER:--Inasmuch as it has been something more than a year since I have written you I feel at liberty to trespass upon your time for a little while now to thank you for VOL. V. of MILLENNIAL DAWN. It is, in my judgment, with the possible exception of VOL. I. the most instructive of the DAWN series yet published. I feel assured that members of the household of faith privileged to peruse its pages will with myself acknowledge having received from it a blessing and spiritual uplift.

While my most earnest studies during the past years have been to be thoroughly clear upon the foundation stone of the gospel--the Ransom, yet in this work I have been permitted to see many new beauties of the height and depth and length and breadth of God's love through our dear Redeemer toward us as a class and the entire race as a whole. Many of the points brought out in the chapters devoted to the operations of the Spirit, as for example, "the spirit of fear," as treated on pages 213 and 214, must of necessity be exceedingly helpful, as I feel confident all true children of God have had similar tempting and discouragements.

The short chapter upon "the spirit of a sound mind" also will be especially helpful to other dear ones who like myself are found by the truth a little lower down the scale of Christian character than the majority of professing followers of our dear Master at least appear to be. All of the company here in Philadelphia are quite hearty in their praise of the whole subject from first to last and acknowledge having received great blessings from it for which we thank our heavenly Father sincerely.

We continue to have excellent meetings at which the spirit of our dear Master is displayed by all. The number attending and interest shown is, I think, all we could look for, inasmuch as we are so scattered.

Hoping this may find you well and enjoying all spiritual and needful temporal blessings, with Christian love to yourself and all your household, I remain,

Yours in the love and service of our Redeemer and King, J. WYLIE MACALLISTER.--Pennsylvania.

DEAR BROTHER RUSSELL:--I have received VOL. V. of DAWN and I am reading it very carefully. I think, as do all with whom I have talked, that it is "meat in due season" and my prayer is that all may benefit by it and be able to "give a reason for the hope that is in them." There are some who have not received theirs as yet. Will you let me know when you can let me have 25 or 30 of them and the price, paper covers? There are a great many who have read the four volumes that do not subscribe for the TOWER that are anxious for it. I consider it good for those who have never read any of the other volumes. The "atonement" is a grand theme for every Christian to fully understand. Please find checks and orders. And may that peace and fellowship of Christ which prevailed at our Boston Convention remain with us forever, is the prayer of, Your Brother in Christ,

WM. J. DAVIS.--Massachusetts.

[We now have DAWN VOL. V. in good supply. For prices see second page of this journal. Encourage all who manifest any interest in present truth to become WATCH TOWER subscribers. Assure them that if too poor to pay they are thoroughly welcome to its visits free upon the terms stated on page 2. Those who hope to be able to pay in the future may say so and have it continued year by year indefinitely; so long as they continue to ask for it. We desire that so far as possible the WATCH TOWER lists may represent all who are interested in the Divine plan of salvation as presented in MILLENNIAL DAWN: nevertheless we are all aware that this would increase its issues three or four fold. And this is what we desire--not for our gain but for the assistance which we believe would thus be rendered to many who need it.--EDITOR.]

DEAR BROTHER RUSSELL:--It gives me pleasure to write you again. You will find report of meetings, etc., on list sheets, therefore will not say anything about them in regular letter, except that some interesting meetings have been held since I left St. Louis.

Words would fail to express the amount of spiritual and intellectual benefit I derived from the convention. It was indeed "a feast of fat things" to me, and I think also to all the other interested friends present.

Since the Council Bluffs Convention (held a little more than a year ago), I have met quite a few of the friends who attended it and all confessed that it was a means of great spiritual blessing to them.

I am more and more convinced that these conventions are being greatly blessed of the Lord to the edifying of his people, and the dissemination of "harvest" truths amongst many, who will be benefited by them later. There are four results of such gatherings in which I greatly rejoice: (1) the direct benefit to the Church, by way of instruction, fellowship, etc., (2) the distribution of DAWNS, Tracts, etc., (3) the newspaper reports, many of them more or less favorable, and (4) it gives to many of the Lord's dear people, that you otherwise might not meet in the flesh, an opportunity to become personally acquainted with you.

And this last reason, dear brother, may be of more importance than you would be willing to admit.

With much love in the Lord, your brother and servant, FRANK DRAPER.--Pilgrim.

===================

Vol. XX. NOVEMBER 15, 1899. No. 22.

CONTENTS.

Views From the Watch Tower........................243
  - Zionism Making Progress.......................243
  - Time's Secrets Revealing......................245

The Power of the Word of God......................246

"Wine is a Mocker"................................249
Noah's Intoxication Excusable.................250
Nehemiah's Correction of
Sabbath-Breaking............................252
Some Neglected Facts of Human
Biological History..........................254
Interesting Letters...............................256
Items:--Millennial Dawn, Vol. V--
At-one-ment.................................242
The Musical Tower.............................242
A New Price List of Bibles....................242

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

MILLENNIAL DAWN, VOL. V.--"AT-ONE-MENT."

Copies of DAWN V. (500 pages), have been sent to all on the WATCH TOWER lists whose subscription is not in arrears--including all of the "Lord's poor," who applied as per above terms, during the present year. Any who expected it and have not received it, and whose reckonings would thus appear to be different from ours, are requested (1) to ask their postmaster to look for it in his office, and then if not found (2) to at once notify us, mentioning date of last remittance and how money was forwarded.

THE MUSICAL TOWER.

Some time ago (Feb. 1, '96) we issued a musical number of this journal containing eleven very choice hymns with music very expressive of our grand hopes and joys. We published a large extra edition but it is gone and in response to many calls we have gotten out a new edition,--for we know of none better. Furthermore, believing, trusting that the singing of these truly gospel hymns at your firesides is likely to favorably instill present truth, we have concluded to make the price of this issue 2 cents each--post free. At regular sheet-music rates these would cost 25 to 50 cents each.

A NEW PRICE LIST OF BIBLES, ETC. WILL BE ADDED TO OUR NEXT ISSUE.

YOUNG'S ANALYTICAL GREEK, HEBREW AND ENGLISH --CONCORDANCE.--

The publishers will no longer permit this work to be sold by anyone, under their list price,--$5 in cloth binding. However we will DELIVER IT by mail or express for the above price, and additionally will give the purchaser as a premium five copies of MILLENNIAL DAWN in paper covers--any volume.

===================

R2528 : page 243

VIEWS FROM THE WATCH TOWER.

ZIONISM MAKING PROGRESS.

ZIONISM is not dying out, as some of its enemies predicted it would. It progresses steadily-- the last of its three annual congresses at Basle (Aug., '99) being the best attended of all and one of deep interest. Three hundred representative Jews gathered from all parts of the world--some of them quite influential rabbis.

Three different sets of ideas prevail among Jews interested in Zionism. Some of them view the matter

R2529 : page 243

as a political measure, believing that the Jew would be more respected if he had a home of his own. Others favor it as a social move essential to the future welfare of Israelites all over Europe: they see a growing Jew-hatred in Russia, Austria, France and Germany, and even some signs of ill-will in England and the United States, and they argue truly that the day is not far distant when a still more open persecution will compel extensive emigrations of Jews to somewhere; and that Palestine has some attractions over and above any other land. The third class views the subject from the religious standpoint, looking longingly for a fulfilment of the promises of God through the prophets, recorded in the Bible. And with this view are more or less intermingled Messianic hopes: some however hold that the nation of Israel restored is to be the Messiah for the other nations.

The religious standpoint of interest seems to be growing --even Dr. T. Herzl at one time regarded as an agnostic --an infidel--is of late giving evidence of a deep interest in the movement as a prophetic fulfilment.

The religious view in Zionism is reinforced by practical experience. Baron Hirsch, disregarding the religious or prophetic view, spent millions of dollars in planting Jewish colonies in Argentina, South America, and in New Jersey, U.S., etc., but these are all failures, tho not yet wholly abandoned. On the other hand Baron Rothschild and others planted colonies in Palestine which have flourished exceedingly. If trials and discouragements arise there, they do not utterly dishearten, for the prophetically inspired hope prevents this. It is said that a portion of the Baron Hirsch funds will be hereafter used in Palestine.

The subscriptions to the Zionist Bank stock come in but slowly, however, and mostly from the poorer classes,--a little over one-seventh of the L.2,000,000 ($9,750,000) being thus far taken. On this bank fund depends the present project, humanly speaking; for the scheme of the projectors seems to be to use this bank's capital in assisting commercial enterprises in the Holy Land. It is not the intention, as we understand the matter, to collect this money as a banking capital and then to offer the sum to the Turkish government as a purchase price for the freedom of Palestine: no, but to collect the sum and then, showing the facts to the Sultan, to request of him civil, commercial and religious liberty for the Jews in Palestine: guaranteeing him by this sum raised throughout the world that the territory would not be inundated by pauper Jews from whom no revenue could be derived, but by a thrifty, intelligent people, whose yearly taxes would double the imperial revenues from that quarter. When the Lord's time arrives, wealthy Jews will take a hand, and the door to Palestine closed to the Jew since 1891 will be opened.

Rabbi Dr. Gaster of London, interviewed by a newspaper reporter, is accredited with having made the following remarks on Zionism,--since the August congress:--

"A great step in the Zionist movement is the establishment

R2529 : page 244

of our bank. Of this Dr. Wolffson of Cologne is president, and there are seven directors, who founded the bank at a cost of $40,000 and paid the sum out of their private purses. Since the shares of the bank have been placed on sale 300,000 have been sold; $200,000 having been taken in Russia, $40,000 in Roumania and the rest by Jews all over the world, so that now, when asking the Sultan to give Palestine to us, we have a cash guarantee with which to back our good faith.

"When Palestine is ours, every office will be filled by the elective vote of the people. It will be much the Biblical form of government; the head being a governor, supported by a privy council and a legislature. The Jewish authorities will levy taxes, and the people will reap the fruits of them.

"Turkey will derive then a greater revenue from Palestine than she does now. We have great faith in the Turks. No one who has ever lived among them will fail to uphold me when I say that there is no race more honorable nor whose word is more sacred. Their laws, if rightly administered, are even wiser and more liberal than those of the United States. And I say, and have authority for the statement, that the Turkish government never has molested, for religious reasons, a race over which they had power. The Armenians brought their troubles on themselves. Jerusalem and Palestine now are downtrodden by the Turkish officials, but unscrupulous officials are to be found in every land.

"Jerusalem is, unfortunately, a kind of a festering sore. It is there, first of all places, that 'sanitation' must take place. It is filled with beggars and with old men who have gone to lay their bones there. When my people went to Palestine, I said to them, 'Go north, for in the south are those who have gone there to die. You go to live.' In Jerusalem three religions meet, and that is a ticklish thing, and mixed with it is the depravity of the officials, living on money extorted from those under them.

"And when the country is ready for the new colonization, will the Jews go there?

"It will be a flood. They will go in millions: that is the great danger. The persecution of the race has spurred them on. They are enthusiastic now--then they will be wild. It will be a rush that I tremble to think of. Why, our shares, now placed on sale, are being bought up by people all over the world. They are being taken by men in the mines of Siberia, in South Africa, in Russia, in the west, the United States. When a London Jew has put aside a pound he comes and buys a share, and so it is all over the world. It is the poor Jews who are buying the shares, not the rich ones. The rich are not all with us. Our movement makes them remember the past of their race, and they do not wish to remember it. They have for years been trying to open the door of society with a gold key, and they want society to forget their history. They argue against us, and say that patriotism to their native land would interfere with their new nationalism.

"We must find some way of checking this rush to Palestine when it comes. When the Jews realize that there is a land--and that their mother country--with Jews forming its government and peopled by their race, Europe will be almost depopulated by them. And when we have gone, Europe will look around her in bewilderment. The war between capital and labor is coming--

it is now begun, and the Jew in Europe is its natural scapegoat. When that scapegoat is gone the two powers will have to face each other.

"And nothing except Palestine will satisfy us. At Basle, when Mr. Trietsch, the American, asked for my support of his scheme to form a Jewish colony in Cyprus, I said: 'That plan now has advantages over a hasty colonization of Palestine, and I will aid you in it, but not under the flag of Zionism. Zionism means Palestine, or it means nothing.' And when he proposed his plans before the congress, the people were enraged. No sooner was his purpose put into words than every delegate was on his feet, crying as one man, 'Down with him!"

Many exaggerated statements are made respecting the numbers of Jews now in Jerusalem and Palestine: old reports are taken as a basis of a guess-work calculation --in ignorance of or overlooking the fact that no Jews have been allowed to locate in Palestine for more than six years. The Hebrew Almanac, published in Jerusalem in 1897, gives that city's population as 45,420 --composed of 28,112 Jews, 8500 Mohammedans and 8780 Christians. The population of the whole land is estimated at 650,000, and of these about one-twelfth are Jews, viz., 55,000.

Meantime persecutions against the Jews are breaking out afresh in Austria. A cablegram of the Associated Press dated Vienna, Oct. 23d, says:--

"Anti-Semitic riots broke out at Halleschau, Moravia, yesterday evening. Jewish houses were stoned, stores were pillaged, a house was burned and the gendarmes charged the rioters, killing three persons, and injuring several others. The military finally restored order."

Strange to say, the basis of these persecutions is the old charge of using Christian blood for baking, for washing and for religious ritual,--the same charges brought against these innocent people in the persecutions of the long ago, without a shadow of reason. If the word blood were used figuratively as when we speak of blood-money, there would perhaps be something in it: but literal blood is meant and charged, of course by ignorant people.

Rabbi Doctor Gudeman, Jewish leader in Vienna, who opposed the Zionist movement, is now astounded and is holding public meetings at which he makes oath that nothing in the Jewish ritual sanctions blood, and points out that the Jewish law in every sense is to the contrary--pointing out that all Christians have that same law in their Bibles and well know that it sanctions nothing of the kind. Speaking of the charge the Rabbi characterized it as "low, shameless falsification of the truth," and has drawn against himself considerable bitterness. Perhaps thus the Lord is teaching him and

R2529 : page 245

others the necessity for Zionism. We expect much more persecution before the Jews get thoroughly awake to the fact that "the time to favor Zion" is at hand.

TIME'S SECRETS REVEALING.

Scientists and "higher critics" have for years been declaring the Bible narrative incorrect, especially its chronology;--that the histories of China and of Egypt proved this conclusively, showing that the world is several thousand years older than the Bible chronology would indicate (now 6027 years A.M.). Great stress has been laid on the testimony of papyrus records found in ancient Egyptian cities, whose ruins are being exhumed: these proved the XII. Dynasty of Egypt,

R2530 : page 245

according to M. Maretta, to have held sway in 3064 B.C. or about six hundred years before the Bible's date for the flood--with no destruction of those ruins by the waters of the flood and no record of a blotting out of Egypt's population. According to Prof. Lepsius the XII. Dynasty of Egypt flourished B.C. 2380 or about 88 years after the deluge date furnished by the Bible's chronology: and of course it would be impossible for eleven dynasties to have flourished in so short a period and for Egypt to be the great country it evidently was at that time--with its pyramids already built. Hence "science" laughed the Bible to scorn and ridiculed the idea of divine providence in its preparation.

But now, what? The ruins of Egypt are contradicting the scientists and confirming in a general way the Bible chronology, by the showing of papyrus documents that were written during the reign of Usertesen III. of the XII. Dynasty of Egypt, and prove their date to be 1872 B.C. (possibly 1876)--six hundred years after the Bible's date for the deluge* and about fifteen years before Joseph was sold into Egypt.

Below is the story of this valuable find narrated by Prof. T. H. Breastead, Secretary of the Egyptological section of the International Congress of Orientalists, upon adjournment of the congress.

TEMPLE ARCHIVES.

"The first fixed date in human history has been discovered. It is disclosed in Egyptian papyri nearly 4000 years old. Announcement of its discovery has just been made at the twelfth international congress of orientalists, now being held in this city.

"Last winter Dr. Borchardt, scientific attache of the German legation in Cairo, and Dr. Shaefer, assistant director of the Egyptian Museum in Berlin, discovered a mass of papyri near the pyramid of Usertesen III. at Illahun, about fifty miles above Cairo and about 175 miles above the mouth of the Nile.

"These papyri have proved of the greatest interest. They consist of a series of temple archives and records of temple administration in the twelfth dynasty, about 2000 years before Christ. They have been deposited in the Royal Museum at Berlin, and there Dr. Borchardt has spent the past summer in giving them a preliminary examination and classifying them.

"The lists of temple offerings and temple officials are chiefly of interest to the specialist, but there are many letters from one official to another particularly interesting as showing how these functionaries did business in the days of Abraham.

"It is of one particular letter in this collection, however, that I wish to speak--the letter by means of which the date referred to is established. There was no more important religious feast among the Egyptians than the celebration of the rising of the star Sirius, or, as the Greeks called this star, Sothis. It is easy to understand, therefore, why the chief temple-official should write the accompanying letter. It is in hieratic, that is, the handwriting of the ancient Egyptians, as distinguished from the elaborate hieroglyphic used in stone inscriptions. I translate the essential portions of a letter sent to Pepy-hetep, the chief ritual priest, twenty days before the rising of Sothis, in order to give him ample time to make ready for the feast:

"'Copy of the letter...which the prince, the overseer of the temple, Nub-Kau-Re, sent, saying to the chief ritual priest, Pepy-hetep: "Take note that the rising of Sothis occurs in the fourth winter month, on the xvith day. Give notice to the lay priests...and post this letter upon the bulletin board of the temple."

"The feast was duly celebrated by the chief ritual priest on the 16th, and on the 17th he made note of the various offerings consumed at the feast, as follows:--

"'Year vii., fourth winter month, xviith day....Gifts of the feast of the rising of Sothis: 200 various loaves, 60 jars of beer...'

"The two documents therefore coincide perfectly, and it is as certain as evidence can make it that Sothis rose on the 16th day of the fourth winter month.

"When this fact is established the chronological reckoning is very simple. The Egyptian calendar year contained 365 days, being one-fourth of one day shorter than the astronomical year. The calendar year therefore gained a quarter of a day each year on the astronomical year, or an entire day every four years. This can be made very simple in this way: Suppose we have a clock which gains a quarter of an hour every day. In four days it will have gained an hour, and in eight days two hours, etc. You will see that by comparing this clock with correct time and exactly measuring the gain, you can instantly compute how long it took the clock to make that gain. It is just so here. The occurrence of the rising of Sothis, an astronomical event, is here given in terms of the calendar year; we can thus check off this calendar and tell how far it has run ahead of real time, as we did with the fast running clock. Doing so, we find it has run ahead in all four months and nineteen days. The question now is, how long did it take the calendar to gain four months and nineteen days at the rate of a day every four years?

IN 1872 OR 1876 B.C.

"Without going into the reckoning further I will only say that the result brings us either to 1872 or 1876 B.C., a margin of four years being unavoidable.

----

*See MILLENNIAL DAWN, VOL. II., Chap. 2.

"This is the oldest fixed date in human history. There are dates which belong at least 1000 [?] years earlier in Egyptian history, but we are unable to fix [!] them; they may be anywhere within a period of 500 or 600 years, so wide apart are the limits of possible variation.

[This is according to "science," which does not regard anything as fixed by the Bible's testimony.--EDITOR.]

"The date of Sargon I. in Babylonian history claimed as fixed at 3750 B.C. by many Assyriologists is supported by only one document, written over 3200 years later than the date which it is quoted to support, and as far removed in time from the date of Sargon, as Queen Victoria is from Moses. It is properly looked upon with distrust by many orientalists.

"But the date 1872 (or 1876) B.C. established by the new papyri rests upon contemporary evidence. There is no doubt of its correctness; and with this remarkable discovery we enter upon a new epoch in the chronology of oriental history.

"To Chicagoans this discovery is of especial interest, for the new date belongs to the reign of the same king whose funeral barge (or that of his family) is in the Field Museum. All will recollect the large Egyptian barge standing in the east hall of the museum. It was acquired by the enterprise of Mr. Ayer and the generosity of Mrs. McCormick. The king to whose funeral furniture this barge belongs was a Usertesen III. of the twelfth dynasty.

"The second document is dated in his seventh year --that is, 1872 or 1876 B.C. From the middle of the nineteenth century B.C. to the end of the nineteenth century A.D. the barge lay covered by the Sahara sands beside the king's pyramid, some thirty miles above Cairo. In 1894, after its discovery by De Morgan, it was removed to Cairo and thence to Chicago. This now certain date of the barge is several centuries later than that posted on the large gilded sign hanging over it in the museum.

"Of course the announcement of this new date created great interest among the members of the congress. Unfortunately, Dr. Borchardt was called away by official duties in Egypt before the date for reading his paper announcing his discovery. The paper was read by Prof. Erman, in Borchardt's absence, and Professor Erman accepted for him the warm congratulations of the congress.--Rome, Oct. 14th, 1899."

===================

R2530 : page 246

THE POWER OF THE WORD OF GOD.

--NOV. 19.--NEH. 8:1-12.--

"The ears of all the people were attentive
unto the book of the Law."--Nehemiah 8:3.

REBUILDING the city wall tended to unify the hearts of Israel and to revive faith in the Lord, and in his gracious promises to that nation. Nehemiah was wise in beginning the reformation movement as he did, and his wisdom undoubtedly was of the Lord and in harmony with his prayers for wisdom and usefulness. So all who would engage in divine service require not only zeal but also the wisdom which cometh from above, and only those who seek it prayerfully will be in condition to be used of the Lord and to be helpful as reformers amongst their brethren.

As illustrating different methods of serving the Lord, and how some methods are wiser and more successful than others, and as a means of adding to our own wisdom respecting methods of serving the truth, let us here contrast the efforts of Nehemiah with those of Ezra. For instance--Ezra seemed to find only faults in the chiefs of the people, and berated them as tho they had nothing commendable in them. Nehemiah, on the contrary, began his work by ignoring some of the evils which he doubtless quickly discerned, and sought the cooperation of the nobles in the general cause. Subsequently at a favorable opportunity, when

R2531 : page 246

the people cried out because of usury and oppression, he very wisely yet very moderately remonstrated against their course, pointing out in kindly words yet boldly their wrong, and he was successful in correcting the wrong without antagonizing the wrongdoers. (Neh. 5:7-13.) Ezra, full of zeal and anxious for quick reform, convened the people, in the rain, without shelter. (Ezra 10:9-13.) Nehemiah, on the contrary, not only chose the pleasant season, but also the accustomed occasion, for his gathering of the people. Ezra attacked the one particular sin of intermarrying with the surrounding peoples, and thus held up one particular class of the people to special shame and confusion: Nehemiah seems to have taken a broader view and to have assailed sin in general, showing that all were sinners in some respects, and that all needed reformation. Ezra's method was the more aggressive, accompanied by legal prosecutions, penalties, etc. (Ezra 10:8,14.) Nehemiah's method was to make general a knowledge of the divine law, and through it to appeal to the awakened consciences of the people, that each might act for himself, heartily as unto the Lord. Without finding fault with Ezra's intentions, all reformers may profitably apply the lessons of this contrast to themselves, and seek to use Nehemiah's wise and gentle method in dealing with those who are in error, either doctrinally or otherwise.

With the completion of the wall and the security thus realized and the faith and hopes thus inspired, it was but reasonable that the event would be celebrated with feasting and rejoicing. But Nehemiah wisely waited this until he had reorganized the people socially according to the heads of their families, especially the priests and Levites, who were the divinely appointed ministers and teachers of the people. (See Chap. 7:63-73.)

R2531 : page 247

Meantime also, donations were received for the Temple and its service, and Nehemiah, himself very wealthy, setting an example of liberality in his large gifts, was imitated by many. By this time the "Feast of Trumpets" on the first day of the seventh month drew near. It was a time for the general gathering of the people, the beginning of their civil year, announced by trumpet blowing. Here the narrative of our lesson begins, with the spontaneous gathering of the people in an open place, a plaza, near the water gate, called here a "street."

In all probability this congregation of the people was instigated, first by Nehemiah, the Tirshatha (Persian for provincial governor), and secondly, through the heads of the people and the priests and Levites. Evidently preparations had been made for such a gathering, for a large platform, called a "pulpit," had been erected. When the people assembled and called for the reading of The Book of the Law of Jehovah, appropriate at this season, all things were in readiness, and Ezra the priest, accompanied by thirteen men, evidently chiefs of the people, representing the various tribes, took their appointed places on the platform or "pulpit" to give dignity and importance to the service.

Apparently the convention was opened with prayer. "Ezra blessed Jehovah the great God. And all the people answered, Amen, with lifting up their hands: and they bowed their heads and worshiped Jehovah with their faces to the ground." They were about to begin a study of the divine Word, as expressed in the Law, and no one is in the proper attitude of mind to be taught and blessed by the Lord's Word unless he be in the attitude of heart which appreciates the greatness of God and the unworthiness of himself. Such a condition of heart is essential to true hearing and understanding. And here we have the secret of much of the failure to understand God's Word--today as well as in times past. "He that seeketh findeth; to him that knocketh it shall be opened," and the "seeking" consists not merely in church attendance or Bible reading, but in a heart-hunger to know the truth and to obey it.

The service began early in the morning, "From the morning [daybreak] until midday," and during that time we are told that "the ears of all the people were unto the book of the Law," that is, they gave close attention to hear and to understand every word. It was not only necessary that they should desire to know and that they should be in the attitude of heart to implore divine blessing and assistance, but it was also necessary that they should be attentive, giving ear. And more than this, it was necessary that there should be amongst them teachers capable of expounding the Law, explaining the meaning of words, and how the divine Law was to be applied to the daily life, and what it signifies. Thirteen teachers (Joshua and twelve others) are indicated by name. These probably were priests, and the statement is that associated with him were "the Levites." These "caused the people to understand the law, and the people stood in their place." We are not to understand that the people stood for five hours: they stood while the Law was being read, and sat down, after the eastern custom, on their haunches, during the time explanations were being given. The expression "all the people stood in their place" signifies that the teachers mentioned moved about amongst the people, instructing them, answering their questions, making plain the meaning of the features of the Law just read, while the people remained in their places.

There is a lesson here for God's people of today-- all who are interested in the welfare of Zion and in the repair of her walls of righteousness. As Nehemiah looked up the genealogies of the priests, it is appropriate for us to recognize the difference between the consecrated, whose names are written in the Lamb's book of life, and the unconsecrated, whose names assuredly are not so written, and who therefore cannot be recognized as religious teachers in any sense. So also today our Governor, the Lord Jesus, is searching amongst the people and separating to himself those whose names are written--the consecrated--for his kings and priests--a "royal priesthood." Arrangements are already made for the great antitypical "Feast of Trumpets," and the beginning of a new civil year or Millennial era for mankind --for all who desire to be the Lord's people, to hear his Word and to obey it. Raised above the people, on a higher plane of being, will be Christ, the great Priest, and his associates, spiritual Israel, to declare the Word of Jehovah, the Law of righteousness, the Truth; and amongst the people, to teach them and to expound the Law to them, will be the ancient worthies, representatives of Israel in the flesh, and the Levites, all who believe, the entire household of faith aside from the elect and then glorified Church.

The blowing of the trumpets announcing the beginning of the antitypical Jubilee year will soon be heard throughout all the world, and the true-hearted will speedily respond. Meantime our great and wise Governor is instructing the Royal Priesthood, and thus preparing for the great work of the future. The arrangements are all so perfect and so complete that when the declaration comes the people will all hear the word of the Lord "distinctly," and they will get the "sense" and "understanding" of it. It will no longer be as in the past and at the present time, a din, a Babylon of confused noises, misrepresenting the divine message, and confusing those who desire to know the will of the Lord. The first result of that presentation will be weeping

R2531 : page 248

and mourning for sin, but the message of the great Priest and Governor will go forth to the people, to the effect that they need not weep and mourn, because the great sacrifice for sins has already been offered, "the Lamb of God which taketh away the sin of the world," and that in consequence the Millennial Day in which they will be living is not to be a day of mourning but a day of rejoicing, a day of acceptance of divine favor, a day of newness of life and of consecration to the Lord.

The message will then be similar to the one which Governor Nehemiah promulgated, "Go your way, eat the fat and drink the sweet [enjoy the wonderful provisions of God's bounty with thankfulness and pleasure] and send portions unto them for whom nothing is prepared [cause the knowledge of the Lord to fill the whole earth], for this day is holy unto the Lord: neither be ye sorry, for the pleasure of Jehovah is your strength"--rejoice that you are restored to divine favor. And all the people will rejoice, because they will understand the words of the divine Law--because they will see and appreciate the divine arrangement, and find it to be indeed "good tidings of great joy, which shall be unto all people."

These blessings which will be to the world in the future may already be appropriated in a measure by the Lord's consecrated people--the Gospel Church, the Royal Priesthood. By faith we are permitted to hear the words of the divine Law in advance of their public proclamation, to the whole world, and therefore blessed are our ears which hear and our eyes which see, for many have not seen and have not heard,--the god of this world at the present time blinding their minds so that they cannot. To us, too, the first hearing of the divine Law should perhaps bring remorse and tears as we realize our shortcomings, and that with our very best efforts we cannot measure up to the perfect standard. But to us also comes the Lord's message, through his servants our brethren, saying, Weep not, but rejoice. Behold the goodness as well as the severity of God, behold his Love as well as his Justice, and that he has made through Christ a full propitiation, not only for the sins that are past, but also for the inherited weaknesses and blemishes of the present and future--that all of our blemishes have been covered with the great sin-offering finished at Calvary.

R2532 : page 248

It is our privilege, therefore, to dry our tears and to rejoice in the God of our salvation, and to eat of the fat things of his Word, the exceeding great and precious promises given to us, and to drink of the sweets of his favor, and to send portions of this our blessing to others who have not yet seen and have not yet heard and who have not yet tasted of the riches of divine grace. And whoever receives the grace of God not in vain will be prompt and zealous, not only in his own rejoicing, but also in his endeavors to communicate his blessings to others.

Another lesson here is that while God has all power he nevertheless uses human instrumentalities. He could have spoken from heaven, instead of sending Nehemiah; but he did not. He could have thundered his Law without having it read by Ezra; but he did not choose to do so. He could have instructed the people without using the priests and Levites or any human instrumentality for exposition; but such was not his method. And the Lord's dealings in the past are our best guides respecting his mind on such subjects and respecting what are likely to be his methods for the present and the future. In full harmony with this thought is the apostolic statement that "God has set the various members in the body [the Church] as it hath pleased him." Are all apostles? are all teachers? are all orators? Evidently not! And amongst the Lord's people the desire should be to know the Master's will, to know what talents have been entrusted to him, and to use those zealously, and to wait for others to be given, rather than to neglect the talents possessed or to seek to use those not possessed. "Do with thy might what thy hand findeth to do."

"The Word of God is quick and powerful." (Heb. 4:12.) There is much need that this lesson be thoroughly learned by the Lord's people. Nothing can take the place of the Lord's Word; and all teachings, whether oral or printed, should be recognized as secondary to the inspired Word, and should be received only as corroborated by the Scriptures. Or rather, they are to be appreciated only as they unlock the treasures of wisdom hidden in the Bible--riches of which the world in general is ignorant, and of which even the majority of Christian people, altho they have Bibles by the million, know comparatively little. Indeed, as Bibles become more numerous the great Adversary seems to be permitted to have the greater power to deceive and to mislead respecting its teachings; so that today, with its greatest opportunities, is witnessing a general decline of faith in the Scriptures--"a great falling away," led by some of the principal luminaries in the nominal systems --falling from their steadfastness of faith, falling into scepticism and into the radically anti-Biblical theory of Evolution--under the lead of so-called "higher criticism" and scholasticism.

The more the Lord's people shall be able to discern that we are already in the "evil day" mentioned by the Apostle, in which many shall stumble and fall from their steadfastness of faith, the more should they give earnest heed lest they should let slip the precious things of the divine Word, which is a lamp to their pathway, and through which God supplies the needed aids for walking the narrow way which leads to the

R2532 : page 249

Kingdom.--Eph. 6:13; Heb. 2:1; Psa. 119:105.

And let us beware also in this day of the "new lights" and of many presenting themselves as special teachers, that we permit none to lead us away from the Lord's Word, and to confuse us in our understanding. "Let us hold fast the confidence of our rejoicing [in Christ and his redemptive work--and not in our righteousness] firm unto the end." Let us earnestly contend for the faith once delivered to the saints, of which the ransom is the very center or hub into which and from which every other truth must and does fit perfectly. And let us remember that whatever assists us in this direction is a teaching that is from God, while whatever leads in another direction must evidently be not of God but of the Adversary. While proving the things which we receive, by their harmony with the Scriptures and their ability to unlock them and make clear their meaning, we may well remember the Master's words: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God,"--

and the reverse of this is evidently equally true.--John 3:20,21; Heb. 3:6; Jude 3; 1 Thes. 5:21.

===================

R2532 : page 249

"WINE IS A MOCKER."

NOV. 26.--PROV. 23:29-35.

"Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise."--Prov. 20:1.

VERY RARELY indeed do we discuss the subject of intemperance: not because we do not realize it to be a crying evil, one of the most dreadful elements of and accessories to the degradation of our race, but because so far as we know our readers few of them would have need of advice or reproof along this line. As for the world, it is not our attempt to revolutionize and reform it along the lines of total abstinence or temperance in respect to the liquor evil, the social evil, the profanity evil, the backbiting evil, the war evil, the lying evil, or others. And this is not because we have no sympathy with reforms in all these various directions, but because, according to our understanding of the divine Word, it is God's plan that another and higher work be attended to now by the Lord's ambassadors --viz., the work of gathering out a people for his name, spiritual Israel, the holy nation, the peculiar people, the royal priesthood, the Church, the body of Christ--under whose ministration in glory, in a coming age, the world's reformatory uplift is to be accomplished, under conditions that will be adequate and make success certain.

An intelligent and very earnest reader of the WATCH TOWER publications remarked the fact that he had been struck with the absence of all appeals on the liquor question, the tobacco question, gambling, etc., and yet he said--"When I began reading these publications I was a moderate drinker, an habitual smoker and chewer of tobacco, and altho not a gambler I was well versed in cardplaying as a social diversion and time-killer. But since reading the WATCH TOWER publications my life has undergone a complete change in respect to all of these things. I asked myself the question, Have I or have I not consecrated my all to the Lord, covenanting with him to use life, voice, strength, influence, and means to his glory, to the best of my knowledge and ability? I answered, Yes. The question then came, Can you see in what manner your drinking of wine or smoking or chewing tobacco or playing a social game of cards will be to the Lord's glory, to the increase of your influence for righteousness, or a proper expenditure of time and money, in harmony with your covenant?

I was obliged to answer myself, No; that these things would all be contrary to my covenant, and I therefore abandoned them in the Lord's name and strength. But now what I want to know is, what was the nature of the influence exercised upon my mind by the reading of MILLENNIAL DAWN which produced or helped to produce these results? for, as I said before, I cannot remember anything directly upon these subjects in this reading matter, and on the contrary, other books which I have had and read which did deal with these subjects pointedly and explicitly, failed utterly to make any impression upon me. Why is this? How is this? What is it that has such influence over me?"

We answered, that undoubtedly the good influence exercised was the spirit of the truth, operating upon the good ground of an honest and consecrated heart. We pointed out that the effort of our publications is to strike the axe of truth at the root of the evil tree, instead of attempting to lop off the various evil branches. A thorough consecration to the Lord is in opposition to every form of sin and in harmony with everything that is good, noble, true, pure. The difficulty with a majority of those who are truly consecrated to the Lord is that they have been mistaught. They have been misled to believe that Christianity is merely morality and civilization, instead of being taught by the divine Word that Christianity is a following of Jesus' footsteps in full consecration to the Heavenly Father's will in all matters.

They have been taught that the chief work of the Christian is to get saved and to save others; and by saved is generally understood a breaking off of the

R2532 : page 250

gross immoralities, a conformity to civilized usages, and a membership in some earthly church. False views of the Church's mission evidently have much to do with this setting up of false standards in the name of Christianity. Thinking men have realized the impossibility of securing the conversion of the world along the Scriptural lines of full consecration to the Lord. It was realized long, long ago that such hopes are baseless from what we know of humanity in general, and having in mind the erroneous thoughts that God had committed the conversion of the world to the Church, the effort was made to bring about at least a partial reformation of the conduct of the world. Thus the high standard for the Lord's people as set forth in his Word has been, to the majority of Christian people, a dead letter, and to the majority of ministers an unknown or at least an untaught lesson, because in violent opposition to their cherished but unscriptural theory respecting the conversion of the world by human agencies.

Thus we see what a great loss true Christianity and true Christian teaching sustained through the introduction of a false hope, a false theory, and through the abandonment of the original hope set before us in the gospel--the faith, the hope, that God is now electing, selecting, polishing and preparing a little flock of faithful covenanters, who in his own due time, as the body, the bride, the joint-heirs with Christ glorified, will be given the power and great glory necessary to the establishment of righteousness in the world,--the binding of Satan and of sin, the opening of the blind eyes of corrupted humanity, and the unstopping of the dull ears that all may hear, and know the truth respecting the divine character and gracious provision of our Heavenly Father's plan for the world's salvation--and to an opportunity of sharing in that salvation everlastingly, if they will.

While still adhering strictly to the same principles, viz., the pointing out of the necessity for full consecration on the part of those who would be of the Lord's flock, we nevertheless think it not amiss to occasionally draw attention to the Scriptural presentation on the subject of intemperance in the use of intoxicating liquors. It is neither necessary nor proper that we should take the radical and unscriptural ground seemingly taken by so many who advocate total abstinence, viz., that to even taste liquor is a sin, a grievous sin. We can go no further on any point than do the Scriptures, when they declare, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." In harmony with the intimation of these inspired words is the thought that whoever trifles with this mocker is in danger of being deceived by it, of being ensnared, of being injured, of being wrecked.

Of course, the dangers are greater to some than to others, but dangers there are to all: and especially as our race has grown weaker physically and more nervous through the changed conditions peculiar to our times. Undoubtedly under present circumstances and conditions the movement toward total abstinence is an excellent one; we merely urge that the claims for total abstinence should be presented on their own true, proper basis, and not upon any misrepresentations of the Scriptural teachings on this subject.

We can certainly without impropriety urge upon the Lord's people the language of the Apostle, "Be not drunk with wine, wherein is excess, but be filled with the spirit [the new wine, the new exhilarant, the new antidote for care and pain and trouble]." (Eph. 5:18.) Realizing the nervous pressure of our day we may certainly urge that each should consider for himself whether or not the use of wine at all under present conditions might not be improper, as being dangerous. And it would appear that those who get most thoroughly filled with the spirit have in it the new wine, the new exhilarant of the new nature in which they can rejoice most, and of which they cannot partake to excess and injury.

It is in place here for us to remind ourselves of our Lord's words, through the Apostle, that no drunkards shall inherit the Kingdom of God. (1 Cor. 6:10; Gal. 5:21.) We are not to understand these texts to teach that no one who has ever been drunk can enter into the Kingdom of God, but rather that whoever has come under the influence of the Gospel call and been begotten of the holy Spirit must of necessity receive so much of the spirit of a sound mind that he would not be deceived by the mocking wine and the insane influence of strong drink. (2 Tim. 1:7.) On the contrary, if any had been unwisely addicted to the use of liquors to intoxication he must, under the instructions of the Lord's Word and the leadings of his holy Spirit, become more thoroughly instructed in the way of righteousness, and sanctified to God, else he can never be accepted as one of the overcomers, one of the "little flock," who through the wisdom that cometh from above, and in laying hold upon the power of God in Christ, are enabled to break the bonds of Satan which have enslaved them.

NOAH'S INTOXICATION EXCUSABLE.

For the sake of some who may be inclined to excuse a certain amount of dissipation in view of Noah's drunkenness (Gen. 9:20,21), we should say a word in defence of the patriarch. The record is that Noah was a God-fearing man whom God recognized and especially favored because of his righteousness; and the fact that he became intoxicated after having had six

R2533 : page 251

hundred years of experience has not only struck Christian people with astonishment, but has inclined some weaker characters to excuse their own unwisdom by his course.

In Noah's defence we call attention to the fact that his intoxication was after the flood and was purely accidental. The flood itself was a part of a great change in the aerial conditions of our earth: to our understanding the flood was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy.

The breaking of this canopy or envelope of water not only produced the flood, but altered the conditions of nature so that storms, rains, etc., resulted, things which had never been before. (Gen. 2:5,6.) Another result, we believe, was the production of an aciditous condition of the atmosphere tending toward ferment, which directly affected human longevity, so that according to the Scripture records the average of human life quickly decreased from eight and nine hundred years to one hundred. This ferment from the changed atmosphere, affecting the grape, produces "must," and thence the alcoholic condition which produces drunkenness. According to the record, Noah's drunkenness was the result of the first vintage of grapes after the flood, and it evidently was contrary to all his experiences preceding the flood. As we have no record of his ever having become intoxicated afterward we are justified in supposing that this one instance was the result of ignorance respecting the changed character of the grape product fermented. From this standpoint nothing will be seen in Noah's conduct calculated to encourage or excuse drunkenness on the part of those who know very well that "wine is a mocker."

Those who have received the holy Spirit and who have found it to be the spirit of a sound mind should seek to inculcate some of their new soundness of judgment on all matters to others as they have opportunity --especially to their children, who subsequently learning the source of that sound judgment may be the more favorably influenced toward a full consecration of themselves to the Lord, thus saving them from many disasters, moral and physical, to which they may be exposed if left without the wise counsel of those to whom they should and do look naturally for lessons of instruction and for helps in the way to nobility of life and character.

We give below a portion of the lesson under consideration in the form of a wine glass, and some remarks of an unknown author in the form of a decanter, which may be interesting to the children and impressive to their memories.

THE DRUNKARD'S WOE-CUP.

"Who hath woe? who hath sorrow? who hath
contentions? who hath complaining? who
hath wounds without cause, who hath
redness of eyes? They that tarry
long at the wine; they that go
to seek out mixed wine.
Look not thou upon the
wine when it is red,
when it giveth
its color
in the
cup,
when it goeth
down
smoothly:

at the
last it biteth
like a serpent, and
stingeth like an adder."

THE OLD DECANTER.

"There was an old decanter,
and its mouth was gaping
wide; the rosy wine had
ebbed away and left its
crystal side; and the
wind went humming
humming, up and
down the sides it
flew, and through
its reed-like, hollow
neck, the wildest notes
it blew. I placed it in
the window, where the
blast was blowing free, and
fancied that its pale mouth
sang the queerest strains to me.
"They tell me--puny conquerors!
the Plague has slain his ten, and
War his hundred thousand of the very
best of men; but I,"--'twas thus the bottle
spake--"but I have conquered more than all
your famous conquerors so feared and famed of
yore. Then come, ye youths and maidens all, come
drink from out my cup, the beverage that dulls the
brains and burns the spirits up; that puts to shame
your conquerors that slay their scores below, for
this has deluged millions with the lava tide of
woe. Though in the path of battle darkest
waves of blood may roll; yet while
I killed the body, I have damned
the very soul. The cholera,
the plagues, the sword, such
ruin never wrought as I, in mirth or
malice, on the innocent have brought.
And still I breathe upon them, and they
shrink before my breath; and year by year my
thousands tread the dismal road of DEATH."

===================

R2534 : page 252

NEHEMIAH'S CORRECTION OF SABBATH-BREAKING.

--DEC. 3.--NEH. 13:15-22.--

"Remember the Sabbath day to keep it holy."--Exod. 20:8.

NEHEMIAH remained with his people as its Persian governor for twelve years, when he was recalled to the palace by Artaxerxes. (Neh. 13:6.) He returned to Jerusalem by the king's permission probably five years afterward. Meantime the interests of the Israelites had prospered in temporal matters, but suffered from a moral and religious standpoint. Malachi prophesied during this period, and from his book we get a clear insight into some of the degeneracy of that time. The demoralization seems to have started with the desire to be on friendly terms with the gentiles in that vicinity, contrary to divine command.

This led to more mixed marriages, and correspondingly to a growing lack of interest in the divine law and worship. The high priest's grandson, Manasseh, married the daughter of Sanballat, once a prominent enemy of the Jews, and a man of influence; and one of the tithe-chambers of the Temple was desecrated by fitting it up as a dwelling place for Tobiah, the Ammonite, who by marriage became related to the high priest: and this policy, sanctioned by such high authority, was greatly followed by others. (Neh. 13:4,5,28; Mal. 2:14-16.) It is not surprising that such disregard of divine law led naturally and quickly to the neglect of tithes for the support of the ministers of the Temple, leading also to further selfishness, which, if it brought a sacrifice to the Lord at all was disposed to bring the poor, the lame and the blind of the flock, not the unblemished fatling. It is no wonder, either, that there followed in the wake of these things sorcery, adultery, false swearing, oppression, defrauding of widows and fatherless, etc.--Mal. 1:7,8; 3:5,9.

But our lesson deals particularly with another evil of that time--Sabbath-breaking. The policy of those who succeeded Nehemiah on his return to Persia was, as we have seen, to conciliate foreigners, and this, no doubt, largely in the interest of commerce. With the coming of heathen wives and the relaxing interest in the Lord and his commandments, and the frequent intercommunication with heathen who observed no Sabbath day, Sabbath day regulations were quickly broken down.

We may draw a lesson here for Spiritual Israel, and apply the Apostle's words, "Evil communications corrupt good manners," and our Lord's words, "Ye are not of this world, even as I am not of this world." The Spiritual Israelite is commanded to be separate from the world, and to seek his fellowships with his own people, the Lord's people, and not to be unequally yoked with unbelievers. (2 Cor. 6:14.) We may apply this specially to marriage, but to some extent it might be regarded as applicable also to business partnerships, etc. As the heathen peoples surrounding Israel exercised a continual pressure upon them, so worldly influences surrounding the Spiritual Israelites continually press them with the spirit of worldliness, which needs to be continually repelled; for once this spirit is admitted to the citadel of the heart it wars against the spirit of holiness, devotion to God, etc., and to whatever extent the worldly spirit invades the family, in that proportion the sanctifying of the spirit of truth is antagonized and off-set. Let us, as Israelites indeed, be continually on guard against all alien and alienating influences of the world, the flesh and the devil.

Nehemiah, on his return to the governorship, at once addressed himself to the rectification of the disorders described, beginning with the cleansing of the Temple, the restoration of its service, and the proper supplies for its ministers. Then he came to the question of Sabbath desecration, with which our lesson particularly deals. He remonstrated with the nobles against such a violation of the divine command--the fourth in Israel's Decalogue. He pointed out to them the fact that Sabbath desecration had much to do with their Babylonish captivity. It will be remembered that in explaining the seventy years' desolation of the land of Israel the Lord declared that he would make it desolate seventy years until it should have fulfilled its Sabbaths --its Jubilee years. (2 Chron. 36:21.) True, those were year-Sabbaths, and not day-Sabbaths, but we are to remember the Sabbath system (the seventh day and the fiftieth day, the seventh year, and the fiftieth year) was a connected whole: and doubtless had Israel properly observed their Sabbath days they would also have properly observed their Sabbath years and Jubilees.*

Nehemiah, after thus discoursing with the nobles on the propriety of the matter and the danger to the nation of thus violating the divine Law, began a reformation by closing the gates of Jerusalem at sundown of the sixth day of the week (Friday), and keeping them closed until sundown of the seventh day of the week (Saturday). The foreign tradesmen coming for business on the Sabbath were disappointed and obliged to camp outside the city; but in expectation that the reformation would be shortlived they came in like manner the next Sabbath. Nehemiah then warned them that to come again for Sabbath trade and to keep up a commotion around the gates of the city on the Sabbath day would subject them to arrest as disturbers of the law and peace of the city, and they were thus restrained.

---

*See MILLENNIAL DAWN, VOL. II., Chap. 6.

R2534 : page 253

We must all commend Nehemiah's devotion to the divine

Law and must concede that he in no sense of the word exceeded its requirements.

The Spiritual Israelite, altho in no sense of the word under the Law of Sinai, which was given exclusively to the fleshly Israelite, has nevertheless his Sabbath day--his rest day. It is a larger and a fuller day than was the Jewish one, as his rest is a grander and more perfect rest than the physical one of the Jew. The spiritual Israelite rests in faith, rests in Christ. Having taken upon him the yoke of this new Master he finds, as was promised, rest to his soul, and not merely rest to his flesh--mind-rest, not merely bodily rest. (Matt. 11:29.) This is the rest or Sabbath mentioned by the Apostle (Heb. 4:3) saying, "We which have believed do enter into rest." Our rest in the Lord is as complete as is our belief in him. He who believes fully rests fully; he who believes only partially rests but partially. The ideal condition of the spiritual Israelite is the attainment of a perfect rest, a perfect Sabbath-keeping, in his present experience, and a waiting and laboring for another and still more complete rest--the actual rest of the perfected condition--the rest that remains for the people of God. "Let us therefore labor to enter into that rest [Sabbath], lest any man fall after the same example of unbelief [of fleshly Israel.]" --Heb. 4:9-11.

While the Spiritual Israelite should never lose sight of these, his real Sabbaths, the antitypes of fleshly Israel's Sabbath days and Sabbath years, and while he should never forget that he is completely freed from the Law of Sinai respecting any and all Sabbaths, holy days, new moons, etc. (Col. 2:16), nevertheless he does rejoice in and should avail himself of any arrangements of nominal Christendom which may appear to be favorable to his spiritual resting, his continual Sabbath-keeping.

It so happens that nominal Christendom has set apart one day in seven as a Sabbath of rest--not the seventh day, which was commanded to the Jews, but the first day of the week, which was never commanded to anyone by divine authority. No matter by whatsoever misconception this first day of the week, called Sun-day in commemoration of the ancient heathen worship of the sun, was originally set apart as sacred and is still set apart by the laws of Christendom, it contains a great blessing, not only to the people at large but especially to the true Israelites.

(1) To the people at large it means a day of rest from toil, a day of recreation, refreshment, change; a day for different sights and sounds, a day different from other days immersed in toil; a day of opportunity for mental development according to the best lines they may have knowledge of and be willing to follow. For a time some laborers, mechanics and merchants regarded the compulsory cessation of toil as a hardship, injurious to their interests, but they very generally have come to see that there is an over-supply of labor anyway,

and that as far as the whole people is concerned, the labor of the six days will be worth exactly as much as the labor of seven. Consequently we find that now labor organizations are earnest for the enforcement of Sunday laws, and that practically the only persons of contrary mind are those who own and operate machinery. In 1886 a thousand carpenters in Berlin petitioned the government for protection against Sunday labor; in the same year a Socialistic congress in Belgium propounded as one of its chief demands Sunday rest. In Holland there is at present in progress an effort for emancipation from Sunday work; and recently in Wisconsin a Law and Order League was organized to enforce Sunday laws, etc. Working men are finding that in losing Sunday they gain nothing to compensate them.

While the fourth commandment to Fleshly Israel was chiefly in the nature of a type, foreshadowing the rest coming to Spiritual Israelites, nevertheless, like every divine law, it was in no wise injurious, but on the contrary very beneficial to Fleshly Israel to observe the seventh day, even as it is now beneficial to all mankind to observe a seventh day--whether the first day of the week, observed by Christendom, or the seventh day of the week observed by the Jews. Experience proves that such a rest is necessary from the human and physical standpoint.

R2535 : page 253

(2) To the true Spiritual Israelite Sunday is and for long centuries has been a great boon, a great blessing--the only drawback has been that not infrequently he has been mistaught to believe that Sunday is the Jewish Sabbath or a divinely appointed substitute for it, and in consequence has been brought under a bondage--the bondage of the Jewish Law, with which really the Spiritual Israelite has nothing whatever to do, he being under a new covenant with a new law and a new Mediator. (Heb. 8:6.) But the Spiritual Israelite, already resting in heart (Sabbath-keeping antitypically, by faith in the Redeemer's finished work), rightly understanding the matter and appreciating the privileges which a general Sunday observance brings, may use this day to wonderful profit and blessing. And the fact that he has an opportunity so to do means to him an obligation so to do; because, tho without stipulations of law to bind him, he is under the general Law of Love, and by it is obligated to do with his might what his hands find to do--to glorify the Lord, to bless the brethren, and to do good unto all men as he may have opportunity: and the day and customs are favorable to his exercise in all these respects.

The Spiritual Israelite is to esteem that whatever mistaken notions humanity may have had which led

R2535 : page 254

them to set apart the first day of the week, the matter has nevertheless been evidently of divine providence to present special opportunities for profit and progress to the Spiritual Israelites now called to be of the Royal Priesthood. And such are prompt to avail themselves of these privileges and opportunities; to assemble themselves for the study of the divine Word, for praise, for prayer and for spiritual fellowship,--building one another up in the most holy faith.

In view of the fact that the majority of the Lord's consecrated people are poor,--not many great, not many wise, not many learned, not many rich--how necessary it has been that the Lord should provide such an opportunity as this day affords for release from earthly toil and spiritual refreshment; and how fortunate it is for such that the masses of Christendom esteem rest on this day to be compulsory from the divine standpoint.

Of all the people in the world, therefore, those who enjoy the light of present truth and recognize this day as a God-given privilege, and not as compulsory, should be the very last to either do or say anything which would bring discredit on the day and its sacred observance as a day of rest. This, of course, does not mean that we should advocate its observance with the usual arguments; but it does mean that all such should be careful in their observance of the day for three reasons:

(1) Because they would not wish to see the day fall into disuse or disrespect in the esteem of the world in general, for humanity's sake, as well as for their own sakes--physical and spiritual.

(2) Because they would not wish to do anything which would lead others to a violation of a less enlightened conscience, remembering that the conscience is the most valuable as well as the most tender and easily injured quality of the human nature.

(3) Because they do wish to maintain a proper religious influence with their neighbors, whose minds are not clearly and fully enlightened on this subject--to the intent that they may exercise the greater influence for good and for the truth as time and opportunity shall offer.

For all these reasons we urge upon the readers of this journal a glad and careful observance of Sunday as a sacred, a holy day, providentially set apart by human law. Let it be entirely separated from business, and so far as possible from all labor not actually necessary; let it be employed in the upbuilding of themselves, and their families, and the household of faith, and as many as the truth shall draw into their sphere of influence,--in moral and spiritual directions.

In the concluding verse of the lesson Nehemiah asks the Lord's blessing upon himself, in view of the work which he had done in the name of the Lord. He was fighting valiantly for God's cause, and thereby making many enemies; and hence while not flinching from his duty it was not unreasonable, but very proper, that he should think of the Lord's faithfulness toward all faithful to him. Had Nehemiah lived in our day, with its Gospel high calling and privileges, we doubt not he would have been one of the "saints," and then, assuredly, he would have known definitely and clearly of the exceeding great and precious promises given to the Gospel Church. But he lived before the "high calling" began, before the exceeding great and precious promises were made. He knew not what he would receive of the Lord for his faithfulness, but we may know, because instructed of the holy Spirit through the Apostle's writings. We may be assured that if Nehemiah continued faithful to the end of his career he would be amongst the worthies of the past mentioned by the Apostle in Hebrews 11--those who wrought righteousness, and were valiant on the side of God and his Law. We are assured that these were acceptable with God and will ultimately be made perfect--in the future, after the Church, the elect body of Christ has been completed, been made perfect, and glorified in the heavenly Kingdom. --Heb. 11:39,40.

===================

R2535 : page 254

SOME NEGLECTED FACTS IN HUMAN BIOLOGICAL HISTORY.

"STUDENTS of Human Physiology, Pathology and Dietetics have hitherto persistently ignored certain facts in man's history which have a controlling influence on present conditions. To ignore these historical biological facts is as irrational as it would be to attempt to study the present civil institutions of our country and ignore our past history.

"In regard to man's early biological history we have records of the highest credibility. There records are corroborated by all the facts within the reach of present observation. That present theories and speculations are contrary to them has no weight with a truly scientific mind, which cares for facts alone.

"These records do not inform us what was the method used in the creation of man. They thus leave the field open for interesting speculation as to whether it was by an evolutionary process or otherwise. We do learn that the first progenitors of the human race were perfect human beings, a man and a woman of the highest organization, both physical and mental, lacking in nothing except character, something which could only be developed by experience and the exercise of their faculties. We are also informed that the woman was developed from the man by the method of reproduction known as gemmation or budding; this, however, being an exceptional case, all subsequent reproduction in the human race being by the sexual method.

"This perfect human pair were placed in a perfect environment, called the garden of Eden, or Paradise. This was a small portion of the earth's surface specially prepared for the abode of man, who was specially favored above the rest of the animal kingdom, having been endowed with an organization so much superior to that of any other animal that he possessed the powers of reason, conscience, imagination, generalization and free will to a high degree, thus making him an earthly image of spirit beings.

"So exalted an animal was worthy of a more prolonged existence than the lower animals, consequently

R2535 : page 255

he was endowed with the privilege of continued life on earth, being so constituted that as each cell of his structure became worn out and effete it was removed and a new cell put in its place, thus keeping his tissues always young and free from senile decay.

"The design of the Creator being that the human race should be 'Sons of God' and not merely 'works of his hand' like the lower animals, the announcement was made to Adam that the law of limited existence and death which he saw controlling the lower animals should not prevail against him or his offspring, but that he would be permitted to live on everlastingly in his perfect environment, provided he developed a character which would love and pursue righteousness and eschew evil; otherwise the gift of lasting life would be taken from him and he would be brought under the law of limited existence and death, everlasting life being a curse to an evil being and not a blessing.

"As we have seen, man, being a perfect being, endowed with the power of rejuvenating his tissues so that he could always remain young, was placed in a perfect environment, called Paradise. Here the climatic conditions were perfect, the sanitary conditions were perfect, and, last but not least, he was supplied with a perfect diet.

"As a simple and suitable commencement of the disciplinary training necessary to develop his character and test his obedience, he was placed under a single prohibition. He was given the 'herb bearing seed' for food and allowed to eat of the fruit of every tree in Paradise with one exception. 'Of the tree of the knowledge of good and evil thou shalt not eat;' and he was warned that if he disobeyed this command he would surely die. Perhaps if man had not been influenced towards the wrong course he would have stood this simple first test successfully, but there was present a spirit being of a high order whom ambition and selfishness had led into rebellion. By a line of specious reasoning he succeeded in seducing Eve, 'the

R2536 : page 255

weaker vessel,' into a violation of the prohibition. Adam knew that the penalty for this was death; that his beloved and only congenial companion must cease to exist. Feeling that he would rather die than live without her, he also took of the forbidden fruit in order that he might share her penalty, preferring the nothingness of death to life without her who was his other self, 'bone of my bone, flesh of my flesh.' We are expressly informed that 'Adam was not deceived.' What he did he did with his eyes open. In effect he committed suicide for love.

"The laws of God are unchangeable, and the penalty of death once threatened for this disobedience must be executed. Adam and Eve were put to death, within the limits of one of God's 'thousand year days,' as He had said, 'In the day that thou eatest thereof dying thou shalt die.' God had made man on a plan which permitted continued existence in a suitable environment, and man would have continued to live on, even in sin and rebellion, if he could have remained in Paradise. In order to put the sentence of death into execution it was necessary to drive man out of Paradise into the 'cursed' or unfinished part of the earth 'lest he put forth his hand and eat of the tree of life and live forever.' In the unfinished earth he was exposed to climatic vicissitudes, to accidents and catastrophes, to the attacks of disease germs, to wearing and unwholesome forms of labor. Above all, he was deprived of his natural food.

"Since the day when Adam and Eve were driven from Eden, 'the world being all before them where to choose,' and the cherubim, armed with the revolving sword of flame, took its station at the gate, no human being, so far as we know, has ever tasted a mouthful of man's natural food. Thus Adam and all his race have died, altho originally adapted to everlasting life on earth: Adam being put to death as the penalty of his sin, and all his posterity because the germs of the whole race being in Adam's body when he commenced to die, by the natural law of heredity they could only receive what Adam had to give them, which was death and not life.

"These, then, are the controlling facts of man's biological history, a life history which is not paralleled by that of any other animal, namely: the possession of an organism built so as to be capable of running on forever if surrounded by a special environment and supplied with a special food, but separated from his special environment and deprived of his special food by a judicial decree: and the medical profession will fail to solve the problems of pathology and dietetics as long as they ignore these facts. With man every condition is pathological, every environment is unnatural, every article of his diet is abnormal. That the race did not become extinct long ago can only be explained by the history given above.

"The mental condition of man depends upon the physical. There can be no mind without a body. Therefore, man's mind is unsound as the inevitable result of his physical derangement. This is why man, altho endowed with reason, everywhere acts in an irrational manner. Some men are insane, but all men are of unsound mind. There have been only two human beings who possessed perfectly sound minds. One was Adam, but his mental and physical health continued for only a brief period, perhaps not more than one year. The other was Jesus, the Christ. Altho not of Adam's race, he was a perfect human being; perfect mentally as well as physically. Imperfect men who attempt to conform their ideas and their conduct to his perfect standard are said by Paul to have the 'spirit of a sound mind.' It is the highest attainment of depraved humanity to have the spirit or disposition of a sound mind. Puck was fully justified by the facts when he exclaimed, 'What fools these mortals be!' Our weakened and unsound minds can make but little progress towards the truth on medical subjects or any other until we obtain 'the spirit of a sound mind' and endeavor to see man's condition in its true light.

"I do not like to leave this subject without adding that the fall of man was foreseen and provided for in the Plan of God, and he has not changed in the least his purposes to have on earth a Paradise populated by perfect men. At the time appointed that purpose will be accomplished. The race of Adam will share in it, for altho the death sentence has been executed upon them and they have been consigned to the grave, they have been ransomed from the grave and will live again. All in Adam die, but all in Christ will be made alive in the future.

R2536 : page 256

"I can speak with positiveness on these points, thanks to the light thrown on these hitherto dark questions by that wonderful book, The Plan of the Ages. It is a key to that sublime treasury of facts, the Bible, enabling us to reduce its facts to a system, 'having the completeness of a science, the precision of algebra.' The author's discovery of The Plan of the Ages has done for Bible phenomena what the discovery of the heliocentric character of the solar system did for astronomy. In another generation this will have displaced all other theology and philosophy as completely as the Copernican astronomy has displaced the Ptolemaic." DAVID P. JACKSON, M.D.

In Toledo Medical and Surgical Reporter.

====================

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--Your welcome letter hand. The interest and love which your letters show are a great blessing to me. Praise God for all the lovingkindness he shows me. If I had the ability (and if I were not afraid to weary you and take up your time) I would try to tell you how grateful I feel toward you also.

Concerning the "harvest" work in Sweden: since I first recognized this work, and that the proper time for it is now due, I have, so far as I have been able, been spreading the precious truths with which the Lord through DAWN has honored me, to such as are professedly his people. Have had a number of encouraging experiences in the work, and feel that the Lord is constantly making me more fit for it.

A few days before I started from Stockholm I enjoyed a visit from Bro. Winter. He is helping me greatly by writing me letters, the contents of which gladden my heart. May the Lord bless him! His health is poor, or maybe he would have gone along on this "missionary" trip.

Since I left Stockholm I have sold 89 copies of VOL. I., but only a few copies of the other two; have distributed a good many tracts and have through conversation sought to interest the Lord's people whenever opportunity afforded. I visit preachers and teachers in "Babylon," even the priests of the state church. Pray that the Lord may give me wisdom and in all things be my leader.

Have met with some people who have never heard of M. DAWN, but yet discern something of the true state of affairs in the churches, and hold views in considerable harmony with the DAWN teachings. I met a brother who reads the TOWER. He is deeply interested in the truth. Some who have received the DAWN through me have begun to work to help spread it. A lady of some prominence is acting as my "agent" in Stockholm; also another sister is zealously working in this service.

My stock of books is kept by a firm of merchants, both believers, and personal friends of mine. They forward books as I need them. Have stamped their names on the tracts and books, and they fill all orders for books. The opportunities which I have for doing "harvest" work are many, and the knowledge that these opportunities will soon be gone spurs me on to harder work if possible, in the "harvest" field. God grant that I may have the proper wisdom to make the best of these opportunities as they present themselves.

Up to date I have sold 248 copies of VOL. I., 37 copies of VOL. II. and 27 copies of VOL. III.; total, 312 copies. My "helpers," mentioned above, have sold some, but how many I am not able to say just now.

That you may still continue to be the channel through which blessings upon God's people may flow, is the constant prayer of,

Yours, gratefully, AUG. LUNDBORG.--Sweden.

R2536 : page 256

DEAR BROTHER RUSSELL:--Brother Weber was with us Saturday and brought an account of the grand feast you all had at St. Louis. I am in communication with the Trunk Line Association regarding a Philadelphia Convention.

We are getting great blessings from VOL. V., and rejoicing in the light thrown on so many Scriptures. May the dear Lord continue to use you in dispensing such food to us all, is my constant prayer. When you said, at the Boston Convention, that you thought in the next few years a great many would come into the truth after seeing the pronounced unscriptural views of the nominal ministry I was somewhat surprised at first, as I had thought the wheat was pretty well sifted from the denominations, but your reasons were very convincing, and since then I have had many opportunities to note its harmony with the Word and the signs of the times. Corroborative evidence is furnished, I think, in the splendid newspaper accounts of some of the Boston and St. Louis meetings. The account of your discourse in Monday's St. Louis Republican was without a flaw so far as I can recall, and such articles must certainly be intended by the Lord to cause some to search further for the light.

The adversary is also active. The friends in Philadelphia received postals, notifying us that E. C. Mott would speak here. I am so thankful, however, that his erroneous teaching is so well known to the brethren here that it seems most improbable that he could move them from their steadfastness if they heard him. He has for some time been teaching that none are justified but those that are spiritually begotten--basing it upon an erroneous interpretation of 1 John 5:1, and wresting all other Scriptures to suit his theory. It is a terrible thing to be so influenced by a desire to bring out something new that we reject the Old Theology in order to glorify self. I pray for grace and humility that I may not be led away by pride.

As treasurer for the Philadelphia Church I have been instructed by the brethren to send to the WATCH TOWER BIBLE AND TRACT SOCIETY an order for $25, which is herein enclosed.

With Christian love to yourself and the dear friends in the TOWER office, I remain,

Yours in the service of the Truth,

BENJAMIN H. BARTON.

====================

page 257

VOL. XX.   DECEMBER 1, 1899.   No. 23.

CONTENTS.

Views From the Watch Tower........................259
Cold Comfort for Evolutionists, et al.........259
A Minister's Presentiments....................261
An Astounding Proposition.....................261
Papacy's Demands in Spain.....................262
Poem: Walking in the Narrow Way...................263
Questions and Answers: Borrowing..................263
and Lending--Man's Free Agency
Meteoric Showers--The Study of
Psychic Phenomena.............................264
"Prehuman"--"Predestination"..................265
"God Loveth a Cheerful Giver".....................265
Right and Wrong Conditions and
Their Results...............................269
Resisting Worldly Influences......................272
Items: Z.W.T. Visits during 1900--
The Attached Bible Price List, etc............258

page 258

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

DO YOU DESIRE ZION'S WATCH TOWER VISITS
--DURING 1900?--

If so, please respond at once, either enclosing the subscription price, or write a postal card requesting its continuance on credit--or requesting it free, as per our terms above, if you are one of the Lord's Poor.

ATTENTION TO THIS BEFORE THE EXPIRATION OF YOUR YEAR SAVES

US MUCH TROUBLE AND SOME EXPENSE.

Remember that we are desirous of retaining your name upon the lists so long as you live and are interested in the writings (whether a paying or a free subscriber); but we have no better means of knowing of your continued life and interest than by your renewal of your subscription.

THE ATTACHED BIBLE PRICE LIST.

We have carefully selected from all publishers the best values in Bibles,--selecting according to contents and bindings--and have endeavored to describe them. Read the list carefully and, if you desire one, order by numbers. Please do not ask us to select for you.

Each Bible has its own peculiarities. If you are well educated and critical, notice the "Variorum." We closed out all that remains of the large type edition at a bargain;--notice the prices. If you admire photo-engravings of the Holy Land, etc. notice the Holman Edition. If you desire an "Oxford" Bible with footnotes showing the various readings of the Revised Version, you will find it in the list. If you want low-priced Bibles notice the Oxford and Bagster specials. Remember that nearly all we have are "specials" in price or in quality or both. All Bibles at lowest wholesale prices--one as cheap as a hundred.

FOR TRACT SOCIETY'S ANNUAL REPORT AND GOOD HOPES BLANKS FOR 1900, SEE NEXT ISSUE.

WILL WE ACCEPT THREE MONTHS OR SIX MONTHS TRIAL SUBSCRIPTIONS?

We certainly will not refuse them! We are very anxious that as nearly as possible the WATCH TOWER subscription lists shall represent all who are in sympathy with the harvest message, even tho some of them be not as yet fully ready to commit themselves unreservedly as fully endorsing our teachings. Urge any of this class that are too poor to pay to accept our offer above and have its visits regularly, free. But they must make application for themselves if able to write.

====================

R2536 : page 259

VIEWS FROM THE WATCH TOWER.

COLD COMFORT FOR EVOLUTIONISTS AND HIGHER CRITICS.

PROF. A. H. SAYCE, one of the greatest living archaeological explorers and professors of Assyriology in Oxford University, England, after thirty years spent in deciphering the ancient hieroglyphics of eastern lands, recently declared:--

"Higher Criticism is wrong. The higher critics of the Bible are engaged in hair-splitting trivialities and are pursuing false methods. Our researches among the monuments of Babylon, Assyria and Egypt have opened up a new world undreamed of a few years ago. They show that the history of mankind goes back to a very remote past; and that civilization was then quite as high as that of imperial Rome or the civilization of Europe at the time of the Renaissance, if not higher in some respects.

"They have also shown how much there is still to be discovered. After all, what we have found is only the beginning of what we shall find. It is no longer possible to say, as in the early days of oriental research, that such and such a thing could not have been. The population of the early East was highly cultured and highly literary. Both in Egypt and in Babylon a large portion of the people seem to have occupied their time in reading and writing.

"The monuments that have been found in Egypt

and Babylonia have revealed this fact in part. These are literally covered with writing. Even the smallest articles of daily use have been found covered with inscriptions. The revelations are also partly due to the discoveries that the old cities of the East had very large libraries of books. And some discoveries made a few years ago at Tel-el-Amarna, in Egypt--where a large number of letters on clay tablets were found--proved that in the fifteenth century before the Christian era the whole educated population of the East from the Euphrates to the Nile were engaged in writing letters to one another. This correspondence was going on actively in a language and form of writing which belonged only to the Babylonians. Those, therefore, who wrote in this language must have studied and learned it as we do French. Hence there must have been schools in which the language and script of Babylonia were studied all over western Asia.

"Not long since a discovery was made in the extreme south of Egypt showing that papyrus books were written in the very early days of Egyptian history. As regards the Babylonian libraries, they were equally ancient and very numerous. Every great library had its clay books. Some time ago at a place called Tello, in South Chaldea, a French excavator discovered a library which was formed three or four centuries before the birth of Abraham, and which he concludes had contained 33,000 separate clay tablets or books on all kinds of subjects. He found them arranged in shelves, piled one upon another. They had probably been overwhelmed by the fall of the building in which they were placed. Many of these clay tablets are now in Constantinople. About 10,000 were stolen by the Arabs. The tablets are mostly written in Accadian, a language which is still imperfectly known."

* * *

Amongst the papyri found recently in Egypt and mentioned in our View for Nov. 15th were others quite interesting. One was--An Ode of Welcome to Usertesen III., written probably on the occasion of a royal visit. It has six stanzas of ten lines each and is pronounced by scientists "the oldest known poem in the world." They forget the Bible again, for the Book of Job is of about the same age and conceded to be a masterly poetic production.

Veterinary surgery is treated in a good sized volume, and we are told "the cures are very practical and similar to those used in the present day." But legal documents and private papers are amongst the most interesting, evidencing surely that if (as Evolutionists claim) the first man was but one remove from a monkey, he got civilized very quickly, and that so far

R2537 : page 260

as the Egyptians are concerned, very little evoluting has been done for the past 3700 years. We quote a few extracts from these interesting documents from the London Daily News of Sept. 29th, '99,--supplied to it by Mr. F. L. Griffith,--as follows:--

"The wills and conveyances are certainly the earliest examples of legal documents known, and afford ample proof of the antiquity of the laws of ancient Egypt. The first is a curious transfer of the apparently hereditary office of 'regulator of priestly orders' from father to son.

"'I am giving up my regulatorship of priestly orders to my son Antef, called Jusenb, an old man's staff (assistant); even as I grow old let him be promoted at once. As to the title to property I made for his mother it is annulled.'

"Like all Egyptian documents, it concludes with 'name list of those in whose presence this title to property was made,' and the date is the 19th day of Khoiak, in the 39th year of Amen-em-hat III., or about B.C. 2588.* The next papyrus is even of greater interest. It measures twenty-two inches by twelve and a half, and has been folded up and sealed with a scarab seal, and is inscribed with two wills. The first is a deed of gift by a man named Ankh-ren, servant of the superintendent of works, to his brother, of all his property in 'town and marsh land, his servants,' etc. It is stated a list of the property is deposited in the office of the 'second registrar.' The second will is that of the brother, named Uah, who bequeaths all to his wife, Teta. Considering its great age, it is really a very remarkable document. The writer says:

"'I am making a title to the property to my wife--of all things given to me by my brother, the devoted servant of the superintendent of works, Ankh-ren, as to each article. She shall give it to any she desires of the children that she has borne me. I am giving her the four Eastern (Syrian) slaves that my brother gave me. She shall give them to whomsoever she will of her children. As to my tomb, let me be buried in it with my wife. Moreover as to the apartments my brother built for me, my wife shall dwell therein without allowing her to be put forth by any person. The deputy Gebu shall act as guardian for my son.'

"The word used for guardian is curious, 'child instructor.' To the deed are appended the names of several official witnesses. Among the officials we find the name of 'the scribe of the hearing,' in whom we may see the official shorthand writer who wrote out the draft of proceedings.

"Very curious are the private letters, a number of which were found. These letters, probably the oldest in the world, are in various handwritings, in the hieratic character, and resemble in style the Early English letters. The writing is across the longest width, the papyrus is then folded three times from the side, and sealed or tied, and the address written on the outside, for example: 'The master to whom be Life. Health Sakanu to whom be L.P.H., from Arisu, Year 2, 4th Month of Harvest, 12th day. Brought by Henat.' Like all Oriental letters, these ancient epistles are redolent with platitudes and flowery language, the pious phrase, 'Life, Prosperity and Health,' being constantly repeated. The less the importance of the letter the more flowery the language. Most of the letters are from officials, and relate to the public works being carried on. The following is a good example:

"'The servant of the wakf Arisu saith to the superintendent of the interior, Sa-ka-anu, to whom be life, health, and prosperity. This is a communication to the Master L.P.H., saying that I arrived in the city of Het-Gehes on the 4th Month of Harvest (July) on the early morning of the 5th day. I found that the Master had gone South. The foreman Ampy told me, and I gave him three laborers. Thereupon I sent to the foreman Henai, in a ship that I found at Het-Gahes. I caused him to bring thee a freight.'

"The freight consisted of barley and durra, etc. Near the end of the letter is an interesting passage showing how the Egyptian officials worked together:

"'Behold I have sent particulars of thy business to the Steward Hetu, for thou must be with him as one man (friends).'

"There is also a letter from a lady which relates chiefly to the weaving carried on in the temple.

"The letters are not always so polite, and a fine specimen of strong language is afforded by the following:--

"'May thy speech be in all ill favor by Sebek (crocodile god), and whoever will send thee to perdition--favored be his Ka (spirit). Thus hath the dean of the temple, He Kat-Pepa, done for thee, continually for ever and ever, eternally. Ill be thy hoaring and a plague (on thee).'

"The reports and account tablets are wearisome in bulk, but abound in details of the greatest value to the historian and archaeologist. The whole system of the corvee is set forth in detail. The men were called from certain villages and towns, hence the gangs contain several members of the same family, to work for two months. The gangs numbered usually ten, and each had a master, a ganger, and a timekeeper or scribe. They were lodged in sections in the town and fed from a common store. Some idea of the number of men and the work of the commissariat is afforded by the return for one day's baking of eighteen hundred and ninety loaves. An interesting account is that of the dancers employed in the temple in the great festivals. Many of them were Syrians and Nubians. The list of festivals is very curious, and among them are several which exist to the present day. Thus, the 'Festival of the Night of Receiving the River,' is the well-known festival of the cutting of the dam, celebrated to this day in Cairo on the second or third week in August.

"As we turn these ancient fragments over--these accounts and revenue returns--it is hard to believe that they are the records of some forty-five centuries ago,+ they might be those of the Egypt of today. The return of the native reiyses and katibs (scribes) for the daily and monthly work on the barrage at Assouan, hardly differ in a single detail from those made for the reclimbing works in the Fayoum in Bezboim. The publication of these papyri only affords another proof of how real is the resurrection of the buried past and how vivid and full of life is the picture we can reconstruct."

---

*Over 600 years in error (too long), as shown by the later findings and calculations referred to in our last issue.

+More properly 3776 years ago, in harmony with the Bible Chronology and in harmony with the papyri dates discovered by Dr. Borchardt, set forth in our last issue, page 245.

R2537 : page 261

A MINISTER'S PRESENTIMENTS AND REASONS.

Rev. H. R. Perseval, Episcopalian, of Pennsylvania, over his own signature has recently expressed his views of the present situation and the future outlook of the Christian religion in civilized lands. He sees a tendency toward the denial of all positive faith and a substitution of unbelief coupled with forms and liturgies: in other words, he foresees an Agnostic ceremonialism; and so far as we understand him, he is in full sympathy with such a faithless "church." We agree

R2538 : page 261

that the tendency is as he outlines it; but we are not in sympathy with the tendency and deny that it will be the Church of Christ or in any sense justified in the use of the name Christian. We hold that it will be merely the binding of the "tares" in bundles ready for the "fire" (trouble) of this Day of Vengeance;--that the true Church, the "wheat," will first all be separated from the "tares," as now commanded by the Lord. --Rev. 18:4; Isa. 48:20-22; 52:11; Jer. 51:6-10,45; 2 Cor. 6:16-18.

The reverend gentleman gives some cogent reasons for his views, from which we make brief extracts as follows:--

"Even old-fashioned orthodox Protestantism is in America on the wane, and while the law of William Penn's own Pennsylvania still by statute fines those who speak against or insult the Holy Scriptures of God, many Protestant ministers in the hundreds of pulpits of Philadelphia find no more interesting and exciting theme for their Sunday preachments than the showing the Word of God to be the erring and often immoral and ridiculous word of man!

"It is no exaggeration to say that Protestantism is rapidly disintegrating, and is losing its hold as a teaching power.

"An American bishop, whose diocese is in the wilds of New England and contains but twenty-seven clergymen all told, has recently written a letter to a church newspaper in which he makes the highly interesting assertion that the clergy are not bound even to believe the statements they make in the prayers of the church service, which they offer out of the prayer-book to the God of truth! The bishop would seem to be a fair match, in this respect at least (altho not in others), to the rationalistic German professor, Adolf Harnack, who made a similar statement with regard to the Lutheran ministers of the state church, who were obliged to accept the Apostles' Creed which they did not believe!

"It is not too much to say, then, that Protestantism as a system of positive religious belief is dying out, and that its professors are for the most part able to continue in its ministry only through some device of casuistry [equivocation, lying], which in any other matter would be considered by themselves, as it is in their case by almost every one except themselves, dishonest and dishonorable. It is manifest that this state of things can not go on, and that the only final result of 'progress' in this direction, so far as faith is concerned, must be unbelief, and, so far as organization is concerned, decay and dissolution."

AN ASTOUNDING PROPOSITION.

"THE DISAPPOINTMENT OF JESUS CHRIST."

At a meeting of the "Canadian Society for Christian Union" held in Toronto, Canada, Oct. 3d, was a speaker, whose subject should have evoked astonishment, but evidently did not. The nominal Christian is in a sort of hypnotic stupor which accepts unquestioningly and unreasoningly whatever is presented to him by those duly authorized by any popular sect to bear the title of Reverend. The press reports say:--

"Rev. A. Crapsey, of New York, had prepared a lengthy paper on the subject, 'The Disappointment of Jesus Christ.' As it was too exhaustive for such a meeting, he gave the audience the essence of his idea extempore. There was, he held, one great petition in the Savior's prayer just before he suffered death that was not answered yet. He prayed that his people might be one, as he was one with the Father. He came to be a great unifier, and his plan was the most successful of any in the history of the world, yet his own people had disappointed him. They were continually at war with one another over trivial matters. The speaker held that one of the great causes of disunion was an improper theory of officialism, whereby the outward organization was considered the church."

We would be deeply interested in reading the original exhaustive treatment of this subject that we might know,--

(1) How it came that the Lord who had the Holy Spirit without measure (stint) at the time he offered the prayer referred to (John 17), did not know what to expect as the outcome of his work and hence met with the declared disappointment.

(2) If disappointed in one particular may he not be disappointed in all? Hence, may not his prophecy of Matthew 24th chapter and all others of his precious promises be similarly mistakes--disappointments?

(3) If our Lord and his words are thus "errant" would not the argument of the "Higher Critics" be correct when they claim that the Book is an unreliable guide and that instead of it we should take the wisdom of earth's wise men (the Higher Critics) as far better?

(4) It is not unreasonable to suppose from his "orthodox" associations that the Rev. Crapsey is a trinitarian; and if so a believer that our Lord Jesus was his own Father in heaven at the same time that he was his own Son on earth.* This being the reverend gentleman's

position the logic of his argument is that Jehovah has been disappointed and hence did not know the end from the beginning--as he supposed and said

---

*See The At-one-ment Between God and Man, Chap. 5.

R2538 : page 262

he did. (Isa. 46:10.) And if Jehovah is thus "all at sea" and greatly disappointed at results, is it not time that we his creatures should become excited and abandon our rest in Christ and our hopes and our faith, and begin to try our own skill instead of trusting all to the Lord?

(5) To cap the climax of this argument we should only need to be assured that the reverend gentleman is a Calvinist (a Presbyterian, or a Congregationalist, or a Baptist) and that he is a firm believer in "the divine decrees," in divine predestination,--that God foreordains whatsoever comes to pass. In other words, that God foreordained matters as we see them but did not know, or forgot that he had so foreordained, and was disappointed in consequence.

What a wretchedly nauseating pabulum is this, that is being served to young and old Christians instead of the "sincere milk of the word" and its "strong meat" so abundantly supplied in the Scriptures. Is it any wonder that the rising generation in Christian lands is full of scepticism? They see the reasoning people leaving the Bible under the lead of Higher Criticism, and from the friends of the Bible they get such arrant nonsense as the above. The wonder is that all who do not see the truth do not quickly become skeptics. They are saved apparently by their stupor in things spiritual.

THE OTHER SIDE OF THE PROPOSITION.

What is the reverend gentleman's difficulty? The closing sentence quoted above shows that despite his gross darkness he has some light,--some light that many of his associates do not have. That last sentence gives us good hope for the man, for we see just where he floundered and why. He floundered in his logic by reason of his attempt to hold and harmonize a prominent teaching of Churchianity with the Scripture's teachings. He must sift and separate the teachings of the Scriptures from all others, and then he will find the logical harmony and consistency which he does not now find.

Had he followed along Scriptural lines the logical reasoning of his last sentence quoted above that the outward organization is not the real Church, he would have seen that it was not for the union of the outward organization that our Lord prayed. He would have seen then that Christ is not disappointed that the outward organizations are not united. If the real Church is composed of believers and not of unbelievers, "higher critics" or otherwise: and if, as the Scriptures declare, it is composed of only such believers as are consecrated --the holy, "the saints" (Heb. 12:23; 2 Thes. 2:13; Rev. 20:6), was not the gentleman looking in a wrong quarter to find those who are at one with the Father and the Son and with each other? We think so.

And no doubt he was mislead into all this error by that other doctrine of Churchianity that is in conflict with the teachings of the Bible,--the doctrine of eternal torment of all except the Church. Every man of generous heart, believing this false doctrine, will be disposed to "count into the Church" as many as possible, not wishing to count them into eternal torture. Many are thus blinded and misled and unintentionally arrayed against God and his Word.

What these well-meaning but deluded people need is, to see the Scriptural doctrine of Election stript of the unscriptural doctrine of hopeless reprobation of the non-elect to eternal torture. They need to learn that God foreknew and foreordained an elect Church which he has been calling and selecting from among mankind during this age for a purpose (Acts 15:14; Rom. 8:28) --the glorious purpose of making them his agents for the blessing of all mankind. They need to see that this elect Church is the Seed of Abraham (Gal. 3:8,16,29), and that it will shortly inherit the promises made to Abraham:--"In thy seed shall all the families of the earth be blest."

They need to see, too, what God has predestinated; and then they will see the absurdity of "counting in" the millions of nominal churchianity; and all the more they will see the need for their own neighbors and friends and families, of the promised blessed Millennial reign of Christ and his elect Church, his Bride. God's predestination is stated by inspiration by the Apostle, thus: "Those whom he foreknew, he also predestinated to be copies of his Son."--Rom. 8:29, Diaglott.

"He shall see of the travail of his soul and be satisfied"--not disappointed.--Isa. 53:11.

PAPACY'S DEMANDS IN SPAIN.

Well do the Scriptures symbolically represent Papacy as a leopard beast (or mottled government-- Rev. 13:2). In one place it is liberal, almost white in its professions or appearances; in another quarter it

R2539 : page 262

is black, corrupt, degrading, brutal; and in still other places it has various neutral and tawny shades of correspondence to the natural depravity of the people it rules with its rod of eternal torment and its staff of Purgatory.

In Spain, which has been for centuries one of its dark spots--as dark as the general civilization of the people will permit,--the "leopard" has been accustomed to have its way, and is now incensed that freedom of worship, or even of thought, should be dreamed of. And now hints are thrown out that an insurrection would be supported against the present government,

R2539 : page 263

if the "Liberals" are granted any privileges. Of course, all the blame is attached to the "Liberals" (which there means any and all who demand the right to think and act for themselves in religious matters), and it is claimed that they should let things alone--not create a disturbance by demanding and seeking their rights. A Paris newspaper (Journal des Debats) analyses Papacy's demands thus:--

"According to the views expressed at Burgos, the Spanish church, to quote the words of a French king, simply says: 'L'etat c'est moi!' The grave crisis of Spain, we are told, is due to her 'excessive Liberals,' and, further, that 'the chief error of Liberalism is that it substitutes individual discernment for the authority of the church.' The church, therefore, makes the following cardinal demands: Complete independence of ecclesiastical jurisdiction, which means that none of its members, under any consideration whatever, shall be judged by secular courts; re-establishment of all clerical privileges; abolition of the legality of marriages not sanctioned by the church; non-interference of the secular authorities with any legacies or grants obtained by the church; prohibition of religious association to non-Catholics. Thus the church makes demands which are altogether incompatible with modern life. The spirit of these demands is all the more easy to discern when we read that 'the increasing impudence and audacity of Protestantism, which raises its temples and opens its schools in the presence of Catholic sanctuaries and schools, in the capital as well as in other places of Spain, is a direct violation of the constitution.'"

In a word, the Pope and his coadjutors seem to be seeking to put pressure on all the nations of Europe to compel an interference on his behalf to secure for him some restoration of temporal power at the opening of the new century.

R2544 : page 263

WALKING IN THE NARROW WAY.

"Dear Lord, the way seems very dark,
I cannot see."
"Yes, child, I know, but I will be thy light,
Come, follow Me!"

"Dear Lord, so lonely is this way,
Where are my friends?"
"My child, dost thou forget how far from me
Their pathway tends?"

"Dear Master, I am growing weak,
I scarce can stand."
"O, foolish child, trust not in thine own strength,
Come, take my hand;

"For I have trod this way before,
So dark to thee;
I know each step, its weariness and pain;
Wilt trust in ME?"

"Yea, Lord, tho friendless, lonely, dark,
This way may be,
I will be strong! Beloved Guide, lead on,
I follow Thee." --G. W. SEIBERT.

===================

R2539 : page 263

QUESTIONS AND ANSWERS.

BORROWING AND LENDING.

QUESTION.--I have neighbors who bother me continually by wishing to borrow of me. I wish to be neighborly but do not like to be pestered by people with whom I have scarcely anything in common. If they were "brethren in Christ," I would think nothing of it, but be glad to oblige them. What is my duty under the circumstances?

Answer.--Our advice is that you bear with them in this matter--for the truth's sake, for the Lord's sake, not directly, but indirectly. In this way seek to make friends with earthly things. You will find little enough that you and your neighbors can exchange along spiritual lines, and in order that what you have to offer of spiritual things may be the more acceptable to them, improve every opportunity to be kind, generous, in respect to the lending of earthly goods--not, of course, carrying matters to an extreme, so as to injure your own interests. Thus the Lord's people may be lenders, but not borrowers, as the typical fleshly Israelites were instructed also. (Luke 6:35; Deut. 15:6-14.) By pursuing a kind and generous course, you will to that extent favorably impress your worldly neighbors, and that at a trifling cost. If subsequently they misunderstand your religious views, they will at least concede you to be a kind and generous neighbor.

It would seem that many of the Lord's dear people fail to see that with our clearer light we should become more kind in word and in action and in thought, and much more generous every way, than our neighbors --peace-able and peace-makers. The majority of people seem naturally to be mischief makers, and do not quickly see that this is contrary to the spirit of the Lord--the spirit of love. The possession of the quarrelsome, selfish spirit gives evidence that the possessor has not been taught of God, or has not properly learned of him who is meek and lowly, kind and gentle of heart.

R2539 : page 264

MAN'S FREE AGENCY.

Question.--Has man been a free moral agent since the fall?

Answer.--There are two ways of looking at this subject, and the answers accordingly would be opposites.

(1) If by "free moral agent" is meant freedom of will in respect to moral questions, we would answer, Yes. Undoubtedly man is free to will as he may please on moral questions, altho he may not be able to carry out this will in all the affairs of life by reason of the weaknesses of his flesh or by reason of circumstances and conditions of others with whom he is in contact. Thus the Apostle Paul says, "To will is present with me; but how to perform that which is good I find not." --Rom. 7:18.

(2) If by "free moral agent" is meant one who is not influenced or restricted by his environment, the answer should unquestionably be, No; because we are all born in a certain measure of slavery to ignorance, superstition and weakness, the results of the fall. Whoever is thus bounden may indeed seem to have full liberty to do right as easily as to do wrong, but in reality he has no such liberty, by reason of his own depravity and that of others, especially "the Prince of

this world," who blinds the minds of them that believe not.

If all men had absolute freedom from the curse and from the weaknesses which it entails, the present would be the time of the world's trial; but because such conditions do not prevail, therefore God has appointed a "day" (the coming Millennial age) in the which he will judge the world by that "man" whom he hath afore ordained--the Christ. (Acts 17:31.) When that appointed Day shall come, the ignorance now enslaving mankind will be dissipated before the Sun of Righteousness, the unfavorable surroundings will be largely corrected by the Great Prince of "the world [age] to come," our Lord Jesus; and such blemishes as may be connected with the imperfection of the flesh of those on judgment will be off-set according to the gracious provision of the New Covenant, under which their trial will take place.

With the Church, whose trial or judgment takes place during this Gospel age, the case is somewhat similar. These are specially justified by faith under the New Covenant; their unintentional blemishes and weaknesses all being offset with the great sin-offering, and their knowledge being granted by special illumination of the holy spirit through the Scriptures. Only such as are thus made free by the Son are free indeed, --"free moral agents" in this sense and use of the expression.

CONCERNING METEORIC SHOWERS.

Question.--What about the falling of stars predicted in the newspapers by astronomers for Nov. 15-17? It is said that these meteoric showers occur every thirty-three years. How does this fit with the exposition set forth in MILLENNIAL DAWN, VOL. IV., where the Meteoric shower of 1833 is referred to as a sign?

Answer.--It fits well! The fact that astronomers have located the floating star dust which produced the phenomena of 1833, and the fact that they know now that it approaches close to the earth every thirty-three years prove nothing. The original fact remains that in 1833 there was a starry shower such as was never heard of before and such as has never been seen since, tho twice predicted.

Astronomers announced in 1866 that the shower of 1833 would be repeated and that such showers had probably occurred often, but had never before attracted attention and record. But Nov. 14th, 1866, saw only comparatively few shooting stars--a few more than can be seen at other times.

Now that the second prediction, Nov. 15-17, '99, has passed without any remarkable display, it rather strengthens our position and corroborates the thought that the meteoric shower of Nov. 13th, 1833, was a special one intended as a sign and understood at the time as such and that the like never occurred before as it has not occurred since.

The last failure was particularly disappointing to astronomers for they had predicted wonders and had made extensive preparations. The Paris observatory had a balloon by which an ascent was made high above the city's lights and mists so as to obtain good results; but it could report only "about one hundred" meteors. At the Allegheny, Pa., Observatory elaborate preparations were made for months in advance and the largest photographic camera ever constructed in the world was in place to secure repeated photographic negatives of the heavens during the entire night. How different was the original shower intended for, and by many understood, as a sign.

Read the testimony of MILLENNIAL DAWN, VOL. IV., pages 588-600.

IS THE STUDY OF PSYCHIC PHENOMENA NECESSARY?

Question.--I have recently seen a book on psychic phenomena, styled __________. Do you not think it would be well to obtain these for TOWER readers at wholesale rates?

R2540 : page 264

Answer.--We do not so think. We may only put before our brethren of the Lord's flock "clean provender." We can only recommend to them reading along the lines advised by the Apostle, saying: Whatsoever

R2540 : page 265

things are true, just, lovely and of good report--think on these things and stir up each other's minds with these.--Phil. 4:8; 2 Pet. 3:1.

We have every confidence that the devil has plenty of power to produce any variety of psychic phenomena if the Lord permit him; and we have the Scriptural assurance that the Lord will permit him to exercise these powers in a special manner at the present time, to deceive, if it were possible, the very elect, and to bring strong delusions upon many in the nominal church, that they should believe a lie, because they do not have pleasure in the truth. (2 Thes. 2:10-12.) Please see booklet, What Say the Scriptures About Spiritualism?

We do not think, dear Brother, that the children of light need special instructions along the lines of psychic phenomena, and a thousand other books which have been and will be published, calculated to confuse many. The strongest protection God's people can have is the one which he has provided them--the armor of his Word, his plan. Whoever sees the "plan of the ages," as laid down in the WATCH TOWER publications, clearly, distinctly, will be safeguarded, not only against one, but against all the devices of the great Adversary in this evil day: but it will require that they give careful attention and prayer in order that the study may be satisfactory in its results--in order that it may sink into conviction in their hearts, and establish them so strongly in confidence in the Bible and its inspired statements that all contradictory theories and so-called scientific proofs to the contrary will be unable to move them.

PREHUMAN--MEANS WHAT?

Question.--In the fifth volume of DAWN and also in various issues of the WATCH TOWER you mention the prehuman existence of Christ. Some have taken exception to this statement, holding that you mean that our Lord was human before his existence upon the earth. Please give us a word on this subject at your convenience.

Answer.--The critic has erred respecting the meaning of the word prehuman. Pre means before, hence pre-human signifies before human. The thought is--that condition in which our Lord was before he became a man. At that time he was a spirit being. The critic has taken exactly the opposite to the true meaning of the word prehuman.

CONCERNING PREDESTINATION.

Question.--Is not individual, personal election to salvation taught in Rev. 13:8 and 17:8?

Answer.--We think not. The first of these texts is much the simpler and, it will be noticed, does not say when the names would be written in the Lamb's Book of Life. It does, however, mention that in the divine plan the Lamb of God was slain from the foundation of the world, and that this Book of Life record is one of the consequences of our Lord's death.

The second text is more obscure and reads as tho it had been intended to be a repetition of the former statement, but inadvertently a portion had been omitted, viz., the words, "of the Lamb slain." We do not surely know that these words were omitted, but merely that, if they were there, this passage would be in harmony with the preceding one and in harmony with all of the testimony of Scripture, without allowances or inferences.

Taking this latter verse as it stands, and supposing it to be complete, we should be obliged to understand it to mean that the book or scroll covenanting life to an elect number was prepared from the foundation of the world, and that the names in it have been written as the individuals have made consecration of themselves, coming under the terms of the divine call. In this view of the matter the book or scroll would represent the original divine purpose--God's intention to have a Church, of which our Lord Jesus would be the Head. Such interpretation would be in perfect harmony with the various figures of speech which represent the writing of the names of the believers in the Lamb's Book of Life, and in harmony also with the other records which speak of blotting out the names of such as prove unfaithful to their consecration.--Rev. 3:5.

===================

R2540 : page 265

"GOD LOVETH A CHEERFUL GIVER."--2 COR. 9:7.

--DEC. 10.--MAL. 1:6-11; 3:8-12.--

MALACHI uttered the words of his prophecy during the period of Nehemiah's absence from Jerusalem at the court of Persia, and the return of Nehemiah may at the time have seemed like a fulfilment of Malachi's prophecy,--"The Lord whom ye seek shall suddenly come to his temple," etc. No doubt the testimony of the Lord given through Malachi prepared the people for their quick response to Nehemiah's energetic appeals and commands already noticed.

The International Sunday School Committee has very appropriately chosen Malachi's testimony as a basis for lessons on the grace of giving. While on the one hand we are wholly out of sympathy with the usual

R2540 : page 266

everlasting "dunning" carried on in religious circles --the passing of the collection box on every possible occasion, in season and out of season, and appeals for money for every conceivable object--nevertheless, on the other hand we fully realize that the grace of giving is indissolubly attached to all the other graces of God's spirit. Hence it is impossible for the Lord's people to grow in the other graces inculcated in his Word without growing also in the grace of benevolence. Indeed, while thoroughly disapproving the begging spirit as abominable, we are ready to concede that in all probability it has wrought some good-- where doctrinal instructions in righteousness and truth were lacking and the ill-fed souls of the Lord's people were likely to die of spiritual starvation, the appeals for money have no doubt often awakened, in the hearts of many, such responsive sentiments as compensated to some extent for their ignorance of God and his Word: no matter how selfish the motives, no matter how ignoble the method adopted, if it touched the heart of the giver with a desire to offer something in loving appreciation and worship to his Creator, the effect was surely a blessing to the giver--the sacrificer.

Vs. 6 lays down as a fixed principle that a proper son will honor his father, and a proper servant honor his master, and then these principles are applied as between God and Israel. If they claimed God as their Father they should render to him the love of children; if they claimed to be his servants they should render to him servants' reverence--and such love and reverence should be the greater toward God in proportion as God is great above all others.

Phrenologists locate the organs of benevolence, reverence and spirituality in a row in the center of the top of the head. They are thus given places of prominence and nearness to God above all others: and it is certainly true that those who have these organs most largely developed are permitted, under the grace of the New Covenant, to come nearest to God in their hearts, in their sentiments, in all their experiences in life. But our day is not the most favorable for the development of these organs. Ours is a money-making and money-loving day, and the tendency is to concentrate thought and effort along the baser lines of acquisitiveness, combativeness, and in general the selfish propensities.

Moreover, the great increase of knowledge which the Lord has permitted in connection with the present day of preparation for his Millennial Kingdom tends to egotism rather than to favor veneration. Children have opportunities for education to-day which their parents did not enjoy, and are inclined to a feeling of self-confidence and self-satisfaction, and feelings of disrespect toward their parents instead of reverence. And this dwarfing of the organ of reverence, in its relationship to human creatures, implies also its dwarfing in respect to God; and hence we see to-day, as never before, disrespect of parents and disobedience to parents, and proportionately disrespect to God, irreverence in holy things. Realizing the source of these evils we are bound to sympathize with the rising generation in its difficulties in these respects.

As Christians taught of God through his Word and by its spirit, we are to realize for ourselves, our families, and the entire household of faith, the necessity for striving against these tendencies of our times --the necessity for curtailing our selfish, avaricious tendencies and egotism, and the necessity, on the contrary, of cultivating the higher and nobler graces of benevolence, veneration and spirituality. This the

Apostle designates transformation, saying, "Be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."--Rom. 12:2.

The prophet presupposed that those whom he addressed did not realize the true situation, and so in speaking to others to-day we should likewise presuppose that the majority do not realize how completely the spirit of selfishness dominates their hearts. "Ye say, Wherein have we despised thy name?" The answer is, not that they publicly and directly used profane

R2541 : page 266

and disrespectful language, but that they had failed to properly honor God by failing to manifest a proper reverence and devotion toward him and his holy things. They had become careless respecting the things offered unto the Lord--these were not of the best they had but, if not the worst, were at least inferior. Thus the Lord's table had lost its proper dignity, had become "contemptible," common.

Apparently they had grown irreverent to the extent that, instead of bringing unblemished sacrifices to the Lord, they brought the sick, the lame, the blind: they continued to have "a form of godliness," of worship, of reverence, but they had lost the spirit or power of it. So it is with some in Spiritual Israel; they have consecrated themselves to the Lord, and in a formal manner at least desire to comply therewith; but as they have lost the spirit of devotion, the whole matter has become offensive in the divine sight. The Spiritual Israelite offers unto the Lord the fruit of his lips in prayer and praise, but if these are offered in a merely perfunctory manner as a "duty" and not from the heart, they are blind, sick and lame offerings, which the Lord despises. He offers unto the Lord service or money, but if these be given grudgingly, not heartily and with a loving appreciation which wishes they might be increased a thousandfold, then the offering is blind and lame and sick, and not pleasing in the Lord's sight.

R2541 : page 267

The Prophet inquires whether, if they were going to an earthly governor and, after the custom of that time, would entreat his favor with a gift, they would expect the favor if they took a mean gift, the sick, the lame, the blind of the flock as a present? Surely not. Then, turning the illustration, he suggests, And now I pray you that, in beseeching God for his mercies, you consider what kind of a present you have brought to him, and whether or not you have any right to expect his favor.

The tenth verse in our Common Version would give the thought that all had become so selfish that they would refuse to do anything in connection with the Lord's service unless it yielded pay of some kind; but Leeser's translation and the Revised Version give a different thought here, viz.: "O that there were someone among you that would lock up the door of the sanctuary, that you might not light up my altar for nought: I have no pleasure in you, saith the Lord of hosts, neither will I accept in favor an offering from your hand." The thought is, that from the Lord's standpoint it were just as well to abandon all such formalistic worship devoid of reverence and love and heart-worship: and this is true to-day in respect to us Spiritual Israelites and our "better sacrifices," devotions and offerings.

Vs. 11 in the Common Version declares that the Lord's name shall be great throughout the earth, but it will be noticed that the words "shall be" are italicized, which signifies that they are not in the original text. Some verb must be supplied to make sense, and the Revised Version supplies "is" instead of "shall be." This makes it read that God's name is great amongst the heathen--was great at the time of the writing of this prophecy.

Altho Israel was the only nation in the whole world with which God had up to that time made a covenant or agreement as respected an offer of eternal life; and altho Israel alone had been favored of God with any revelation respecting his character, his plan; and altho Israel alone had received the Law of the Lord; and altho Israel had in these respects "much advantage every way: over all the other nations of the world;--nevertheless, we have evidences that the other nations, even those in idolatry, had a reverence for Jehovah, "the God of Israel." We have frequent instances of this in Scripture narratives. For instance, the Philistines revered Jehovah, the God of Israel, when they returned the Ark of Jehovah to Israel, after having taken it in battle. (1 Sam. 4:7,8 and chapter 6.) Nebuchadnezzar reverenced Jehovah, the God of Israel, as the great revealer of secrets through Daniel, and that there was no other god like unto him. Darius, who honored Daniel, and who was entrapped by his courtiers into the making of a law which cast Daniel into the den of lions, declared, nevertheless, his reverence for Jehovah the God of Daniel (Dan. 4:37; 6:26,27). The fame of Israel's God had reached the Medes and Persians also, and Cyrus, in reverence to God, had given liberty to the captives of Israel to return from Babylonian captivity. And there are not wanting evidences that the surrounding nations realized even more clearly than did Israel that many of the judgments which befell Israel were divine chastisements for their unfaithfulness to Jehovah.--See Ezra 1:2; Num. 24.

Our lesson skips over certain other exhortations by the prophet, and comes to chapter 3:8, where he makes the inquiry, "Will a man rob God?" The matter is put in a startling form. Who would think of robbing his God? The thought connected with the word "God" is that of mighty one, powerful one, adorable one, and to the enlightened mind of the Christian additionally, the gracious, beneficent one. We realize a responsibility to God, obligation to bring him gifts and sacrifices and services, but who would refuse all this and on the contrary would rob God? Who would be so profane, so irreverent! Surely none would do so intelligently and wilfully; and so the natural Israelite is represented as doubting the matter and saying, "Wherein have we robbed God?" It is an important matter to see ourselves in a true light--to get a proper view of our conduct as precedent to any reform.

Israel was bemoaning its impoverished condition, its lack of divine favor and blessing, and the Lord's testimony through the Prophet was designed to show them that their leanness and poverty were the result of losing God's favor, and that they had lost divine favor by reason of their irreverence and failure to show hearty appreciation and to render true worship. Applying the same lesson to Spiritual Israelites who find themselves lean of soul and starving spiritually, we find that the difficulty has been either (1) that they have been worshiping in a wrong direction, or (2), if worshiping in the right direction, they have failed to present unto the Lord their very best.

Under the first of these errors many are worshiping and sacrificing to human institutions and not to God--they are offering their devotions and sacrifices perhaps to build up "churchianity" in some of its forms,--Presbyterianism, Methodism, Lutheranism, Adventism, etc. This is worshiping idols and sacrificing to idols and not to God. How can spiritual blessings be expected from God, when the reverence and service are rendered to men and to human institutions?

Under the second error, others who are not thus

R2541 : page 268

deluded by human institutions, but who recognize the true God, and who know of their responsibilities toward him, are lean of soul because they have not sufficient love and reverence for the Lord whom they do know. They serve him much more meanly and sacrifice to him in a much more niggardly manner than do the devotees at the shrines of human isms. Knowing the true God, they have the larger responsibilities and should be the more careful to present to him the best offerings possible of their time, influence, means, talents. If they give to the Lord but the fag ends of time, but the offals of influence, but a dribble of their talents, such sacrifices cannot be acceptable in his sight, nor could any reasonable person expect them to be so.

"Ye are cursed with a curse; for ye have robbed me, even this whole nation." Being one people, many of their interests were common, and their general poverty and leanness of soul was but a recompense for their course. And so it is and has all along been with the Lord's spiritual people, the one Church, the holy nation, the peculiar people, the sanctified in Christ Jesus. But now that we have reached the "harvest" time we find that a separating work is in progress--not merely a separating of "wheat" from "tares" and of suitable fish from unsuitable fish, as represented in the parables (Matt. 13:24-30,36-43,47-49), but also another separation amongst the Lord's true people, amongst the consecrated ones, as represented in the parable of the wise and the foolish virgins--all virgins, yet not all worthy to go in to the marriage and to constitute the Bride, Christ's joint heir.--Matt. 25:1-13.

The present separation from amongst the consecrated will not only "gather out of the Kingdom those that do iniquity," and that have neither part nor lot in the matter, the "tares," but it will also gather out "those that offend"--those who fail to come up to the requirements of their covenant in fulness of consecration to the Lord, those who must therefore pass through the great tribulation and be brought through severe tests by trials and disciplines.

Verses 10-12 give the gist of the entire lesson. When the Lord reproves, it is not for the purpose of discouraging his people, but for their reformation. When he chides, it is not to dishearten but to stimulate and to revive: and as here with natural Israel he exhorted to reformation and to thus prove his love and his bounty and his willingness to bless them, so we may apply a similar exhortation to a similar class in Spiritual Israel. "Bring ye all the tithes into the storehouse...and prove me now herewith,...if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it"--an overflow blessing.

We exhort all Spiritual Israelites to thus prove the Lord, to awaken to a fresh realization of his goodness and bounty and of their own obligation to spend and be spent in his service, according to their covenant of self-sacrifice,--walking in the footsteps of Jesus. To such it will mean a revival of spiritual health, energy, vigor, joy. Looking unto Jesus, their eyes will see

R2542 : page 268

him the more clearly, and see also the heavenly crown in reservation for them, and all the exceeding great and precious things which God hath in reservation for them that love him, and whose love is manifested to be of the genuine kind, which loves to sacrifice to him and to his cause the very best of all that they possess.

With the Jews there were two tithes obligatory. (A tithe signifies a tenth.) One tithe or one tenth of all their increase of flocks, herds, grain, etc., went for taxes, for the support of their government, and was rendered to the governor. The other tithe or tenth of their increase was a tax for religious purposes; it was rendered to the priests. Under the present Gospel age "high call" God has left Spiritual Israel without any specific instructions of this kind. The governments of this world generally take good care to look out for the tax part, while the obligation for religious and spiritual things represented by the holy tithe of the Jews is now left at the option of the Spiritual Israelite without even so much as a command respecting it or a stipulation as to the amount.

The tithe obligation was commanded to fleshly Israel, Moses and the house of servants, of which he was the head,--Israel after the flesh; but in dealing with the house of sons, of which Christ Jesus is the Head, a Son "over his own house" of sons (Heb. 3:5,6), the Lord has placed no restriction. Why? Because in this household of sons he recognizes only those who have been begotten again by his holy spirit: the thought is that whoever has become a partaker of the spirit of the Lord, whoever has the mind of Christ, has a mind not merely to give a tenth of all his possessions and income to the Lord, but to consecrate it all--without the reservation of a single item--mind and body, influence and talents, time and means.

But while the foregoing proposition of entire consecration will not be questioned by any who belong to the house of sons, nevertheless, the fact that they have the treasure of the new nature in earthen vessels frequently causes some to act very inconsistently--very much out of harmony with the real spirit of their consecration. The new mind is beset and continually fought by the mind of the flesh; as the Apostle declares, there is a warfare here continually, for the two minds are contrary. The new mind says,

"All for Jesus! All for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings;
All my days and all my hours."

R2542 : page 269

But the mind of the flesh combats this and fights against such a full consecration, urging that it would be an extreme, that it is contrary to the general course of the world and its wisest men and women--urging that we must not thus make of ourselves "peculiar people," but must in general do as the world does, using all of time and talent, influence and means, selfishly --if not personally, then at least for our families.

Here is the great battlefield on which so many surrender before the evil influences, the forces of the world, the flesh and the devil--the place where so many fail to come off conquerors, victors, through obedience to the Word of the Lord and the spirit of their consecration to follow in his footsteps.

A few, but not very many, may need caution lest they should carry the matter of consecration to an extreme. An occasional one out of a thousand might perhaps act too literally upon the instruction that whosoever would be the Lord's disciple must forsake all to follow him,--might understand this too literally to mean an abandonment of houses, lands, families, etc. There can be no doubt, however, respecting the real import of the Scripture teachings along these lines: the Lord's followers are to forsake houses, lands, parents, children, etc., in the sense of not permitting any of these things to henceforth take his chief affection or to absorb his interest, his love, his devotion in the supreme sense. This supreme devotion by right and by covenant belongs to the Lord, and must be preserved inviolate. Family, home, the beauties of nature, should all be appreciated, but in a secondary sense as compared to the Lord. What would please the Lord must be supreme.

If we were dealing with an unreasonable and irascible Master, such a covenant and such an obligation might mean unreasonable requirements of us, and might inflict injustice upon others; but we are dealing with one whose requirement is a "reasonable service." Altho we have covenanted our all to him--time, money, influence, name, earthly hopes and pleasures, family and friends, "even unto death," we find that the Lord, after accepting our full consecration, makes us personally "stewards" of these things which we sacrifice to him and his cause. And as his stewards he permits and commissions us to use our consecrated all reasonably and moderately and according to our best judgment of what would honor his name and forward his cause. He permits us to use some of our consecrated means for our own sustenance and the sustenance and care of our families, merely enjoining moderation in all things. He permits us to use, therefore, a portion of our time, energy and talent in providing for these necessities and, if properly and reasonably used, he does not reckon this a selfish use, but merely a necessary expenditure.

Indeed, he leaves matters entirely in our hands, saying to us, so to speak: You have consecrated your all to me, and I have now returned it all to you to use in my name and to my glory and to the forwarding of my will in the earth as you shall understand my will from my Word. Go, occupy, use; I will inspect your work later and will judge of your love and your devotion by the carefulness with which you shall seek to use your hours, your moments, your dollars, your dimes, etc. If you have much love and devotion to me, it will manifest itself, or if you have little that also will be manifested, and my reward shall be accordingly. Only those who love me supremely and who rejoice to follow my Word and example shall be joint-heirs in my Kingdom--for only they will have the reverential and benevolent and spiritual dispositions of heart essential to the great work of the Kingdom which will be instituted as soon as the elect little flock has been completed and glorified.

===================

R2542 : page 269

RIGHT AND WRONG CONDITIONS AND THEIR RESULTS.

--DEC. 17.--MAL. 3:13 TO 4:6.--

"Whatsoever a man soweth that shall he also reap."--Gal. 6:7.

HOW FORCEFULLY divine truths were expressed by the Prophet Malachi! While no doubt his words were more or less applicable at the time and to the people addressed, it is very evident that his, like the other prophecies, was specially intended for the Gospel Church--more than for those who heard his words--as the Apostle Peter explains. --1 Pet. 1:10-12.

We apply this lesson then to fleshly Israel in the time of the Prophet, and note its complete fulfilment in respect to the "wheat" and "chaff" of that age in its harvest time--the wheat gathered to the garner of the Gospel Church as spiritual Israel, and the chaff element burned in the fiery destruction which overthrew their national polity. But more particularly we apply it to the Gospel Church and to the harvest time at the end of this Gospel age, when the "wheat" will be glorified in the heavenly Kingdom and the "tares" will be destroyed in the fiery trials of the day of vengeance, the great time of trouble with which this age will be wound up, preparatory to the inauguration of the Millennial Kingdom's triumph.

R2542 : page 270

The lesson divides itself into four portions, vss. 13-15 expressing the attitude and sentiments of nominal Christendom; vs. 16 telling of the attitude of the true saints; vss. 17--4:3, the Lord's declaration respecting the two classes (the nominal Christians, or tares, and the true saints, the wheat), and vss. 4-6 being counsels for the interim for whoever has ears to hear.

Nominal Christendom is represented (13-15) as restive, out of harmony with the divine arrangement: the inquiry is, What is the use? How will it profit us? What advantage will we have? This view is from the purely selfish standpoint, which hears the divine requirements as so much of penal servitude--not having the heart interest in the Lord, his truth and his service. In the past it has walked mournfully, that is to say, with an outward show of reverence, contrition, observing Lenten seasons, etc., etc.; it brought lame, sick and blind gifts and sacrifices to the Lord's altar, as duty, but not being prompted by the spirit of love, the sacrifices were meager and inferior to those offered to themselves and to their families. The lesson represents that this condition, having continued for quite a while, toward the end of the age, is finally measurably dropped--and this we see about us today. Many who once made a more or less hypocritical confession of sins and penitence and of an outwardly careful walk are inclined to say, What is the use? What is the profit? We might just as well have a good time. As the Apostle foretold, one of the signs of our times is that men are lovers of pleasure more than lovers of God, while still having a form of godliness they deny its power.--2 Tim. 3:4,5.

As the Jews were inclined to look about them and note the prosperity of the other nations not favored with divine promises, as they were, so many professors of today incline to look at the general world conditions,

and to say to themselves, Are not the proud the happiest? Are not the workers of iniquity the most firmly established in the world? Do not even some outwardly profane opposers of the truth get along well? As a result we see a decrease of reverence for God and for holy things, and an increase of doubt and skepticism as respects there being any advantage to be gained by a godly life--doubts respecting any future rewards, or at least any that would compensate self-denials for the present time.

Then (vs. 17) the Prophet points us to the few, the "little flock," exceptions to the nominal whole, who are taking the proper view of matters. The general attitude of the nominal system in rejecting the way of holiness and consecration will only tend to draw nearer to the Lord and to each other these who at heart reverence and love the Lord. So long as the nominal mass professedly walked in the same way of outward observance of divine ordinances and with an outward manifestation of reverence, contrition and devotion, these having the spirit of the Lord that thinketh no evil, felt a fellowship and companionship in the nominal church; but in the harvest time under divine providence circumstances tend to make manifest the true from the false, and to separate them. Those who have not the matter at heart as they more and more neglect the outward forms will naturally hate the others who, having the matter at heart, are as faithful as ever--because their faithfulness is a standing rebuke and evidence of the unfaithfulness of the other. And the faithful few, coming to realize that all were not Israel who were of Israel, will be drawn nearer to each other as they realize that after all the number of the faithful is extremely small.

This leads them to speak often one to another. Each finds his own need of help, counsel and encouragement, and realizes that the others need the same: and this draws them together. The further the nominal church gets away from the Lord and the truth and even from outward signs of reverence, the greater blessing it proves to be to this class, because it separates them from fellowships which all along have been unfavorable, hindrances to their spiritual development. Many of these today are meeting with us in little groups in various parts of the world for the study of the divine plan of the ages, and very many solitary ones meet with us (through the same medium--ZION'S WATCH TOWER publications) to break the heavenly bread and to commune concerning the Lord and his great purposes respecting us--our discipline as members of the body of Christ and our preparation to be his joint heirs in the promised Kingdom which shall bless all the families of the earth.

"And the Lord hearkened and heard it." Thus he would represent to us his interest in our efforts to understand his plan, and to offer him in loving sacrifice the very best of everything that by his grace we possess. O, that as we meet (personally or through the printed page) we could always realize our Heavenly Father's interest in us and his willingness to bless our efforts in the study of his Word and in the development of character! Such a realization would probably make all such meetings increasingly profitable. Those who do not recognize the Lord's presence in the gathering of his people are apt to exercise an injurious rather than helpful influence upon others, and are less likely to get any profit for themselves. Let us more and more remember as we meet in the name of our Lord his promise, "Where two or three are met in my name, there am I in the midst of them." (Matt. 18:19,20.) Those who realize the Lord's presence amongst his people when they meet will be very careful of the words of their mouths, their actions and the very thoughts of their hearts: pride, vainglory, slander, and all evil things ("works of the flesh and of the devil") will be carefully shunned, if his presence is clearly realized by the eye of faith.

The Lord presents to us great truths under figures which the least learned can comprehend: for instance,

R2543 : page 271

instead of telling us that he has knowledge of and will never forget those who are his, and their diligent efforts to know and to serve him, he pictures the lesson, telling us that he has a "book of life" and "a book of remembrance." Through these figures we get the thought that the Lord would have us get, viz., that he takes full knowledge of his true people. And he tells us that this class not only reverence him, but also "think upon his name"--his character, his goodness, his infinity, his plan, his love--thinking upon these things they come to know him more and more intimately and to realize his grand perfection, and thus more in his company and well acquainted with his character they become more and more like him.

The Lord encourages these with the assurance that their love and devotion shall have its reward in the future--that a grand change is coming, and that then every sigh and every tear and every sacrifice, for righteousness' sake and for love of the Lord, his cause and his brethren, shall be fully rewarded in a manner that is beyond our present comprehension. They serve not for selfish reasons, but from devotion, from fidelity, and consequently from love, and hence they shall find that the light afflictions of the present, which are but for a moment, will work out for them a far more exceeding and an eternal weight of glory--looking not at the things now seen, but at the things now unseen, the eternal things.--2 Cor. 4:17,18.

Without attempting to detail what are the riches of grace in reservation for them that love God, two figures are used, which are quite expressive to the eye and ear of faith--God's Jewels, God's faithful Sons. These two thoughts suggest a full explanation of present experiences: the proper father will instruct, correct and discipline his son, tho he may pass by the greater faults and blemishes of others who are not his children. Then, as respects Jewels, we all know the necessity for cutting, trimming and polishing them to the intent that their real qualities may be developed. Thus we see ourselves in the Father's school of discipline and preparation to be his heirs--joint-heirs with Christ in his Kingdom--we see the necessity of the trials and perplexities and persecutions of this present time that we may be polished and prepared for the glory-time to come.*

We may apply this gathering of Jewels in one sense to the Jewish nation, fleshly Israel, and say that the Lord gathered the faithful ones from that nation in the harvest time of their age, beginning A.D. 29. But the figure would not be complete there; its completeness is shown in connection with spiritual Israel and the polishing of these diamonds during this Gospel age. From this standpoint the time for making up the Jewels is the present "harvest" time. The faithful from the Lord's day until now will have part in the first resurrection, and all of the Jewel class now living, when polished and found worthy, will be "changed in a moment, in the twinkling of an eye," to be like and with the Lord--the moment of their death being the moment of their change--they having no need to sleep in unconsciousness, for behold, the "harvest," the gathering time, has come. They will be gathered into the Kingdom, as represented in our Lord's parable. (Matt. 13:30-43.) They will be "spared" from passing through the great time of trouble such as was not since there was a nation, as our Lord has said, "Watch ye, that ye may be accounted worthy to escape" all those things coming upon the world.

Then there shall be a turning point (return), a change in the divine administration, tho not a change in the divine plan--for the plan of God formed from the beginning did not contemplate the perpetuation of the present condition of things, in which whosoever doeth righteousness suffers and in which the unrighteous prosper. It contemplated and arranged for the great re-turn of the rule of righteousness now about to take place, which will transfer the dominion of earth from Satan, its present supervisor, and from the kingdoms of this world, its present dominating powers, to the dominion of Christ and his Church in glory and in power,--the Millennial Kingdom, in which he that doeth righteousness shall be blessed, and he that doeth iniquity shall be punished, and if the correction be not heeded, shall eventually be cut off from amongst the people in the second death.--Acts 3:22,23.

The day that brings the glorification to the faithful "jewel" or "wheat" class brings a different experience to the "tare" class. To them it will be a hot time--a time of fiery trouble that will completely consume their hypocrisies and pretended devotions to the Lord, which were merely in form without the heart and without power, and unacceptable to him. In that trouble-time their pride, their ambition, their world-love and their spirit of selfishness, will meet a retribution that will be terrible in the extreme--such a time of trouble as the world has never yet witnessed. The Lord's fierce anger will burn against their hypocrisies and shams; and will utterly consume the same--but not, we understand, consume the individuals. They will cease to be "tares," but not cease to be human beings; they will cease to make professions of consecration, as the Lord's true Church, when at heart they have neither part nor lot in the matter and are not in sympathy either with the Lord or his spirit, his righteousness.

This burning day is referred to by Zephaniah also (3:8,9): and through him the Lord declares, "I will pour upon them mine indignation, even all my fierce anger, for all the earth [the present social order] shall be devoured with the fire of my jealousy." That this does not mean the literal earth nor the people of it, is clearly evident from the next statement of the

----

*See Old Theology Tract, No. 44.

R2544 : page 271

prophet, viz., "Then will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

While the "fire" of this day will burn the "stubble" and "tares" quickly, nevertheless the same fire of the Lord's anger against hypocrisy and pride and every evil thing will continue to burn throughout the entire Millennial age, wherever such things shall be manifested--even down to the end of the Millennial age, when some in the final testing will be found unworthy of life eternal. (Rev. 20:9.) Thus will evil eventually be destroyed, root and branch.

Following the fiery time or day of trouble will come the new era, in which the Sun of Righteousness shall shine forth, dispelling the darkness of the present time--healing the wounds of sin and death and

R2544 : page 272

bringing in joy, peace, love and blessing. Then the righteous shall rejoice in their liberty and shall realize that the restraints of this present time have been blessings in disguise, for thereby they have been made spiritually fat--"stall-fed" during the winter of the prevalence of sin, they shall go forth to liberty in the springtime of the new age.

Vs. 3 indicates the completeness of the victory of righteousness over sin, of the Lord's faithful over the workers of iniquity: a strong figure of speech is in the words, "Ye shall tread down the wicked"--as ashes.

Then (vs. 4) the Prophet addresses the people of his day, "Remember ye the law of Moses," but the expression is equally applicable to the Spiritual Israelite who recognizes Christ as the antitype of Moses and the New Covenant as the antitype of the Law Covenant, and the new Law of Love as the antitype of the Decalogue.

The faithful in fleshly Israel were not to expect the gathering of the jewel class immediately, but would know that before that time the Lord would send a great antitypical Elijah whose mission it would be to turn the hearts of the fathers to the children and the children to the fathers. Should he succeed in doing this the great burning day would not be necessary; but should he fail, then the burning day, the time of trouble, would come, and the Lord would smite the earth with a foretold awful trouble.

The turning of the hearts of parents to children and children to parents would seem to mean the establishment

in the earth of a spirit of reciprocal love.
And it would further mean, the turning of the minds of the aged so that they would become as little children, humble, teachable; and had they become thus childlike they would have been ready to turn their hearts to the teachings and example of the early fathers, Abraham, Isaac, and Jacob, and all the holy prophets, and they would have been made ready for divine favor and blessing and to be spared from the foretold curse or trouble.

John the Baptist fulfilled this prediction so far as Fleshly Israel was concerned, endeavoring to turn their hearts so that they would be ready to receive Jesus in the flesh; but John the Baptist failed to turn them to repentance, and they crucified the Lord, and hence the curse or time of trouble came upon the nation, destroying it A.D. 69-70.

But as the prophecy relates still more particularly to Spiritual Israel than to Natural Israel, so it relates still more particularly to the antitypical Elijah sent to Spiritual Israel than to the antitype sent to Natural Israel. For the evidences that the little flock throughout this age has been and still is the Elijah to the nominal system, exhorting it and seeking to bring it into harmony with God, and that it has failed so to do, as foretold in the Scriptures, and that hence the great time of trouble impends, we must refer our readers to MILLENNIAL DAWN, Vol. 2, Chap. 8.

===================

R2544 : page 272

RESISTING WORLDLY INFLUENCES.

DEAR BROTHER RUSSELL:--I wish to acknowledge receipt of VOL. V., M. DAWN. I appreciate very much the favor of receiving the volume so early. It rejoices my heart to see how much brotherly kindness is manifested among some of the Lord's people here. Bro. S., after reading only the table of contents, loaned his copy of VOL. V. to Bro. N. and Sr. M. who do not have so many privileges and opportunities in many ways as Bro. S. has. I learned from Sr. M. yesterday that she had intended letting me read it first, should her volume come before mine. I was ignorant for three days of the fact that only Bro. S. and I had received the volumes, and when I learned this, I hurriedly read mine and sent it to another brother anxious to see it.

Altho I did not give the book a very careful reading, I am able to say that I feel the Lord has wonderfully used you in the work of setting before the household of faith so clear, logical and Scripturally satisfactory a presentation of the glorious corner-stone of our faith. How vastly superior the Bible explanation of man's fall and God's plan of redemption through our Savior, Jesus Christ, is to all the teachings of science falsely so-called! It seems that we alone of all earth's millions are able to sing the Song of Moses and the Lamb: "Just and true are all thy ways!" Sometimes I am almost overpowered by the desire to literally leave all and "spread the truth from pole to pole." It is so hard to be patient and wait; but I think of him who has waited more than six thousand years and is waiting still in infinite patience; and who am I--to faint!

I wish your prayers especially, dear Brother, that I may be able to resist gently all the influences of my worldly surroundings, so antagonistic to the "new nature." I will call to mind the Apostle's encouragement, "Think it not strange concerning the fiery trial that is to try you." I have no difficulty in resisting the influence, but I find it hard to do it gently, without giving offence. I guess it must be my old nature which is very nervous and quick. I am sure I have not the faintest sympathy at heart with worldly things, but I do not wish to be too severe against those who mean kindly tho they try to draw me from the "narrow way."

What do you think about the saints using opiates for pain, especially in a last illness? I have thought of it in connection with our Redeemer's refusal of the vinegar and myrrh. With much Christian love and prayers for your steadfastness, Yours, in the love of our Mediator and King, MRS. R. S. S__________, California.

[REPLY.--We are glad, dear Sister, to note that your worldly surroundings do not ensnare your heart, but that on the contrary you fully maintain your love for the Lord and his way, the "narrow way." We sympathize with your desires to resist worldly influences in a gentle spirit, and trust that you may have much blessing in this endeavor, and may be enabled through it to cultivate the various graces of the spirit. You will be strengthened by the Lord's declaration--that in his sight a meek and quiet spirit is an ornament of great value.--1 Pet. 3:4.

Respecting our final illness and opiates: I had not thought of our dear Master's example in refusing opiates. Personally I would incline to leave the matter in the hands of friends and trust to the Lord's providence respecting what they would do and prescribe at such a time,--praying that the Lord's will might be fully done even unto death. --EDITOR.]

===================

page 273

Vol. XX. DECEMBER 15, 1899. No. 24.

CONTENTS.

Higher Criticism Enthroned--The
Bible Debased...............................275
Dr. DeCosta's Letter to Bishop
Potter.....................................276
Evolution Among the Baptists.................279
The Methodists also Distracted................279
The Year 1900 a Papal Jubilee....................279
Watch Tower Bible & Tract Society's
Report for 1899.............................281
"The True Light Which Lighteth
Every Man"..................................283
"Bless the Lord, O My Soul"...................285
Interesting Letters...............................286
Kind Words for Millennial Dawn,
Vol. V., At-one-ment........................287
Items: Extra Copies of Nov. 1st and
Dec. 1st Issues--Z.W.T. Visits...............274

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

EXTRA COPIES OF NOV. 1ST AND DEC. 1ST ISSUES.

We have a good supply of extra copies of these issues, and shall be pleased to receive lists of addresses of persons likely to become interested. We will mail copies to them free; or if our readers would prefer to hand them out personally, we will supply a number of them to any subscriber who requests them.

DO YOU DESIRE ZION'S WATCH TOWER VISITS
--DURING 1900?--

If so, please respond at once, either enclosing the subscription price, or write a postal card requesting its continuance on credit--or requesting it free, as per our terms above, if you are one of the Lord's Poor.

ATTENTION TO THIS BEFORE THE EXPIRATION OF YOUR YEAR SAVES

US MUCH TROUBLE AND SOME EXPENSE.

Remember that we are desirous of retaining your name upon the lists so long as you live and are interested in the writings (whether a paying or a free subscriber); but we have no better means of knowing of your continued life and interest than by your renewal of your subscription.

WILL WE ACCEPT THREE MONTHS OR SIX MONTHS TRIAL SUBSCRIPTIONS?

We certainly will not refuse them! We are very anxious that as nearly as possible the WATCH TOWER subscription lists shall represent all who are in sympathy with the harvest message, even tho some of them be not as yet fully ready to commit themselves unreservedly as fully endorsing our teachings. Urge any of this class that are too poor to pay to accept our offer above and have its visits regularly, free. But they must make application for themselves if able to write.

====================

R2545 : page 275

HIGHER CRITICISM ENTHRONED--THE BIBLE DEBASED.

SO PRONOUNCED is the acceptance of Evolution and Higher Criticism in the Episcopal Church that the Rev. Benj. F. DeCosta, D.D., has felt that he can best serve God and the cause of truth by separating himself from the denomination. As heretofore set forth in this journal, it is only a question of time until all men and women of character and true Christian principle will be forced to take similar steps out of all denominations,--from the pews as well as from the pulpits. We are in the "harvest" time of this age, and divine providence is permitting conditions which will demonstrate who are "wheat" and who are "tares." Such a separation must take place before the great symbolic burning day for "tares" can come, and before the "wheat" can be glorified as God's Kingdom in power.

"Babylon is fallen, is fallen; come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:24.) But there is a wide difference between leaving "Babylon" and leaving the Lord's Church or Kingdom. All along it has been true that "the Lord knoweth them that are his:" he knew every consecrated one even tho surrounded by the unconsecrated ten or twenty times more numerous. Now the Lord will demonstrate what he already knows by separating the wheat from the tares. However, from the divine standpoint none have ever been recognized as the Kingdom class except the faithful little flock--the fully consecrated "wheat." And this is shown by our Lord's word when again, referring to the separation work of this harvest period, he declares that "he will gather out of his Kingdom all things that offend and them which do iniquity."--Matt. 13:41.

Evidently, then, it is one thing to gather out of Babylon his people, and quite another thing to gather out of his Kingdom the offenders: yet both expressions cover the same events. The "wheat" have always been the heirs of the Kingdom--the "tares" have never been such, tho both have grown side by side throughout this Gospel age. In the past the "tares" have at least nominally professed to be "wheat"--professed faith in our Lord's Word and in his redemptive work. But now, under divine providence, they are being led of their error to repudiate the "wheat" altogether--as "non-critical, old fogies."

They have abandoned both the Book and the Blood --not in word, but actually, logically. It is to all a test of standing, of holding to the anchorage of faith or of being blown by the winds of worldly wisdom, called "higher criticism," far, far away from our Savior and his inspired Word.

Really, then, the "tares" leave the "wheat," by utterly abandoning the faith once delivered to the saints. Thus God gathers them out of or away from his Kingdom class. But, since the latter are a minority, they must leave the meeting-houses to the majority, who thus carry them with them "out of his Kingdom," to be places of musical and literary entertainment instead of places for worship and for hearing the Word of the Lord and for renewal of vows.

The minority must leave the organizations of Babylon also--in order to be faithful to their Lord and his Word and to "show forth the praises of him who hath called us out of darkness into his marvelous light." This at first seems a trial--until we learn the difference between human organizations and the divine organization, and that the former never were instituted nor authorized by our Lord or his apostles; and that none of them ever were connected with any such human organizations; and that to leave the human organizations is

merely to leave a "tare" institution of the long ago and has no bearing whatever on the real organization of which we still remain members, with our names written in heaven--in the Lamb's Book of Life.--Heb. 12:23; Rev. 13:8.

DOCTOR DE COSTA'S LETTER TO BISHOP POTTER.

Doctor DeCosta, in withdrawing from a church where he found the friends of the Savior and the Bible in a hopeless minority, wrote a letter to the Bishop of his diocese, setting forth some of his reasons: and very properly he made public the contents of the letter;--otherwise his reasons for his action might have been misunderstood by some of his friends and misrepresented by some not his friends. And a similar privilege and duty presents itself to all who withdraw from any division of Babylon.*

We give liberal extracts from Dr. DeCosta's letter, believing that it will be of general interest to God's people, and well knowing that not only the religious, but also the secular press will be loth to give it much notice. The truth, let us remember, never has been popular with the world, and the "tare" influence, direct and indirect, is generally sufficient to either exclude such like matter or to ridicule it as "superstitious and cranky." The extracts follow:--

"New York, Oct. 7th, 1899.

The Rt. Rev. HENRY CODMAN POTTER, D.D., LL.D.,
Bishop of the Protestant Episcopal Church, Diocese of New York:--

"DEAR SIR:--I hereby respectfully resign the office of Presbyter.

"It is proper for me to give some reason for this course, which, at the end of long years of service, is adopted deliberately and in the fear of God. I must now, however, confine myself to a few points. In what I have to say at this time I desire to speak with entire plainness, as well as with kindness and respect; while, to avoid any possible misapprehension, I would add that I do not resign on account of any personal grievance.

"I cannot reconcile my convictions with the present condition of the Episcopal Church, which, contrary to its own principles, has been drawn into the adoption of a policy of toleration toward a school of theology and Biblical criticism which in my judgment is hostile to revealed truth.

"Further permit me to say respectfully that I do not find that you have been 'ready with all faithful diligence to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word;' while much less have you seemed inclined 'both privately and openly to call upon and encourage others to do the same.'

"On the contrary, I think the testimony proves that you have discouraged and baffled men inclined to take such action. I do not, however, undertake to impugn your motives or charge upon you the 'lamentable ignorance' and deliberate 'malice' which some time since in the public press you attributed to men by no means your inferiors either in learning or charity. I desire, nevertheless, to indicate that, as I view the subject, whatever may have been your own views, you have acted with and defended those who have struck at the

Scriptures of the Old and New Testament as the plenarily inspired and infallible Word of God.

DOUBT SPREADING RAPIDLY.

"The progress of doubt during the last few years is most notable. If Newman had lived in our day, he would hardly have been able to write that beautiful eulogy of the Bible in which he says of the Englishman that 'It is the representative of his best moments,' and that 'all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing which doubt has never seen and controversy never soiled.' Even in Episcopal seminaries the inerrancy of Holy Scripture is boldly and systematically denied.

"You, right reverend sir, have entered the field at a crucial hour, plainly declaring that the system of denial or negation embodied in the 'higher criticism' forms an allowable method of interpretation, and that the acceptance of the methods and its conclusions does not disqualify candidates for the ministry. You have therefore deliberately received into the denomination, and you have approved as proper teachers for the people, men who declare that the Scriptures are errant and do not form an infallible guide, but abound in myths, fables, scientific and historical errors.

"The long catalogue of errors credited by so-called 'higher criticism' to Holy Scripture may or may not in your estimation appear as trifles. That, however, has nothing to do with the present issue, but the system that you vouch for as within the liberty of clergymen leaves, in my judgment, no sufficient authority for the Christian religion. We are plainly told that 'The prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so reconstructed as to give satisfaction to Christian scholars.'

"The worst is that the church approves your course. Future candidates may openly deride the story of Pentecost as the world has understood it from the time of the apostles.

---

*We have prepared what we term Withdrawal Letters for the use of our friends. They are printed in typewriter type, and in kind but clear and forceful language explain some of the reasons moving to the withdrawal. You merely need to sign, date and mail these to the pastor and all members of the sect you have been bound to, and at once you are free. We supply these free, accompanied by missionary envelopes and tracts--enough to supply every member of the congregation one. Order a sample one first and see if it will suit you--then send for required quantity. These "Withdrawal Letters" should be sent out as soon as possible after you decide on regaining the liberty wherewith Christ hath made free his people. Every day or month or year that passes before sending them is a distinct disadvantage to you and to the truth: both are sure to be misrepresented by an informal withdrawal. You joined not the minister, but the congregation,--not secretly, but publicly; and your withdrawal should be after the same manner.

R2546 : page 277

"The former belief in the Bible is no longer required. Candidates of the school to which I refer will indeed continue to sign papers, agreeing to accept the Scriptures as the Word of God, but such subscriptions practically will prove little better than perjury.

"The phrase 'Word of God' is now a phrase only; its meaning has been juggled away.

"'Higher criticism' has struck every diocese in the land, and from all the States in the Union there is coming a wild, ungovernable flood of opinion and sentiment that renders your position still more significant. You do not stand alone. You are upborne by the power of unconsecrated wealth. Your Convention, which has just closed its session, is with you, having overwhelmingly vindicated your laisses faire Standing Committee by indorsing its dark act. Your examiners give unqualified support. Thus far the case is diocesan; but venerable and saintly men like the Bishop of Minnesota, men of superior judgment and influence, applaud the 'wisdom and good sense' displayed in this phase of your administration, while the criminal silence of other Bishops speaks louder than words.

"The press, being creedless, is, for the most part, with you, and hails you as the exponent of incoming 'liberal thought.' A leading editorial, in a prominent daily, describing present society as one that 'has outlived the faith of dogma,' claims that your position is 'invincible.' Humanly speaking, it is indeed secure. The masses of Episcopalians are with you.

"I can understand why the Bishop of Western Texas is obliged to admit:--'We know that the young men are not in the churches and the laboring classes are entirely alienated.' The president of your Standing Committee has just reported to Convention that the youth of the denomination 'deny any obligation to go to church. They go if they please, but if not, it makes no difference.'

"Indeed, what have they to go for? To listen to the reading of what preachers pronounce myths and fables. Substantially, the battle for the Bible has been fought. The case is lost, and now you can present no inducements for either youth or age to go to church. By a town meeting process the Bible has been declared 'literature.'

"This new relation of your denomination to the Bible changes the relation of the denomination to other religious bodies, and never again can Episcopalians approach the Presbyterians calling to union on the basis of a common Bible.

"Unbelief is in the air. Indeed, I must here call attention to the fact, as yet little noticed, that the worst of the prevailing scepticism does not appear in print, nor even in public addresses. In private not a few of both clergy and laity openly repudiate the authority of Bible and creed, using no concealment.

"One very prominent rector, who stands high in the ranks of your supporters, speaks of the New Testament as a bundle of left over documents. Another has declared that the first three chapters of St. Matthew form simply a beautiful legend; while another ridicules even the Apostles' Creed. Important positions are held by men of this class, who remain in the pulpit to win present bread or accomplish ulterior ends.

THE ONLY WAY.

"Evils have been pointed out privately to the bishops, and the pessimistic reply of one, 'Things will never be any better in your day or mine,' may be accepted as the expression of nearly all. Letters in my possession from some of your associates in office form instructive reading. For myself, recognizing the situation as I do, there is but one course; and, therefore, whatever other men, whom personally I esteem, may do, and however they may regard their obligations, mine seem clear.

"While no action on your part could lead me to go out, I recognize a condition that no one man, or any possible combination of men, can now successfully meet. The Episcopalian scheme, based on private judgment, is not only far overshadowed by doubt that will characterize the incoming twentieth century, but it is possessed by the unbelieving spirit. The storm is already here, but the Protestant Episcopal body has no anchors. The future is clear. Your people are hastening to accomplish their evolution. Few will be misled by the pompous diction of that bishop who in his last charge foretells great victories. Fewer still, allow me to say with all kindness, will be persuaded by your own phraseology, where you speak of 'the Book' as 'incomparable and precious,' since it is commonly believed that many churchmen would not now disdain such language if applied to the works of Shakespeare and Homer.

"One can very well anticipate the reply of men who, with assumed indignation, deny that they refuse the Bible as the Word of God, but discerning persons know the value of phrases out of which the erstwhile faith, robustness and honesty have departed.

A REMARKABLE DISCOVERY.

"You charge that 'a modern fetichism which has dishonored the Bible by claiming to be its elect guardian has shut it up these many years within the iron walls of a dreary literalism, robbing it thus alike of interest and of power.' You have furnished a remarkable discovery. All along the people have regarded the Bible as a free book. It has stood, the pride and glory of the nations, accredited with the uplifting of society and the advance of civilization and modern thought. No language has been found too superb in describing its work of emancipation and purification.

"Now, however, you assure us that we have been mistaken, that all the while the Bible has been shut up within iron walls, robbed of interest and power. Do you, right reverend sir, suppose that the people of the land, who have organized Bible societies and carried them on at a large cost for many years, are sufficiently ignorant of the history and influence of the Bible to accept tamely this charge? Your language is astonishing! I deeply deplore the necessity which exists for saying this, yet you are winning laurels among infidels far and wide.

"The particular kind of usefulness that your criticism may aspire to is indicated by the language of one of your own friends, the Bishop of Washington, who declares that, 'under the influence of the "higher criticism" thousands have lost their faith in the Old Testament as the inspired Word of God;' while 'the faith of multitudes is so shaken that even Sunday school children

R2546 : page 278

speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation.'

"One may, therefore, safely dismiss your statement where you speak of what 'a higher scholarship has done for us in our generation for the advancement of godliness and good learning throughout the Christian world.' It is, on the contrary, driving people away from the religion of Christ.

"Furthermore, it might be remembered with profit that Christianity was never designed to entertain any comparative religions, and the system you applaud can only degrade the Episcopal denomination to a plan where the maintenance of the simplest elements of Christianity will prove impossible. As for your own diocese, the central and most important, when its actual state is known, it will be seen that it is rapidly approaching the condition of the bloodless heart. Spiritually your strongest corporation is failing. The appearance of prosperity, as the statistics prove, is unreal. As things are tending, far sighted friends say that if the Cathedral is ever finished it will prove the sarcophagus of Episcopalianism, the coffin of its creed. It is to be devoutly hoped that the policy with which you are identified may yet be paralyzed.

"For myself I cannot bow to the guidance of the 'distinguished critics' whom you have set forth as teachers and examples for the faculties in Episcopal seminaries, masters in Israel--who now, side by side with the professional infidel, stand forth to lecture on the 'Mistakes of Moses.' My sense of right would not support me in any such course. I retire from the field, convinced that I am no longer called to struggle with an overwhelming and rapidly increasing force. I cannot accept the revolution or drift with the tide. Your school is indeed benevolent, and quite willing to tolerate catholic faith, bestowing upon it from time to time nothing more severe than ignoble terms. But for myself I ask no favors. I will not remain where doubt commands a premium, and the belief in an infallible Bible enjoys simply the immunity granted to a fallible Koran." --From The New York Herald.

* * *

DR. DE COSTA'S PARADOXICAL POSITION.

At first it would appear paradoxical, if not absurd, that the gentleman who poses as a defender of the Bible in the language quoted foregoing, should conclude that the same honesty which led him to protest against the Protestant Episcopal communion as deserters of the Bible, led him into the Roman Catholic Church as the communion of the Bible's friends with whom alone he could find fellowship. Yet this is the Doctor's position: and in harmony with it he was received into the Roman Catholic Church on Sunday, Dec. 4. He has since published his reasons for the step, from which we extract as follows:--

"I do not, however, propose to offer any apology for entering the Catholic Church. Standing in the midst of modern religious systems, toppling to their fall like columns in the temple of Karnak, no defense need be offered for accepting a firm and unshaken Catholic faith. ...The Church of Rome stands before the English speaking people and Protestants everywhere as the

unique and solitary defender of the Bible in its integrity and entirety."

Dr. De Costa denies that the authorities of the Catholic Church are unfavorable to the circulation and use of the Bible, saying that it is the duty and privilege of Catholic scholars to study the Bible thoroughly in the original tongues. The gentleman must consider the Latin the original tongue, for surely it is it that is chiefly, almost exclusively, studied by Romanist priests,--or rather compiled and arranged extracts from the Latin New Testament and not the book itself.

The Doctor concludes thus:--

"On the Protestant theory there is no visible Church, the only body being a mystical body in the air. On this theory Christianity has failed; the empire that triumphed over the Roman empire has perished. This is simply pessimism resumed. Reformation, religionism, therefore offers no moral or intellectual outlook for coming generations, and leaves the world forced at last to choose between rationalism and the Catholic Church. I believe in the Holy Catholic Church and the life everlasting."

Poor Doctor, he must have our sympathy, if we give him credit for candor and love for God's Word; and we believe there are many in his position. He sees inconsistencies on both sides of the question and has jumped from one horn of his dilemma to the other, instead of escaping from both. Thus:--

(1) Dr. De Costa has forced himself to forget that for centuries Papacy has been the implacable foe of the Bible; that she has officially through her popes (claimed to be infallible) cursed the Bible Societies and denounced their work as of the devil; that she has caused Bibles circulated among the people to be gathered and publicly burned--"auto da fe."

He cannot be ignorant of the fact--and hence he must merely close his eyes to it, and try to forget--that Papacy's advocacy of the Bible and permission of the people to have it and to read it is but a recent move (within the last ten years), and that only in the United States, and hedged about with certain restrictions governed by the priests and from translations containing Roman Catholic comments as footnotes. The Doctor utterly ignores the fact that Papacy has not really changed--boasts that she never changes,--and hence is no more the friend of the Bible than she was during the "dark ages," but merely appears to advocate the Bible so as to disarm suspicion and to gain the good will of the most enlightened nation in the world. He forces himself to forget that the portions of "Christendom" where the Bible is free and in the vernacular of the people are the most enlightened and the most Protestant --The United States, Great Britain, Norway,

R2547 : page 279

Sweden, Germany, Switzerland: and that the dark places of superstition and cruelty are the places where Papacy has persistently hindered the circulation of the Bible--Spain, Portugal, Italy, Southern Ireland, and as far as possible France and Austro-Hungary, Mexico and the South American countries. Well does Papacy know that the Bible--"the sword of the spirit," the Word of God, is her greatest foe: and she will never be its supporter and defender, except as a pretense,--even as Satan would pose as an angel of light instead of a prince of darkness to accomplish his purposes.

(2) Having blinded himself on the above point the Doctor seeks to account for the Reformation movement as not being to secure a free Bible as the true light upon the Church's pathway. On the other hand he declares it was a mistaken effort to repudiate the visible church and to recognize it only as a spiritual body.

Would to God the Doctor told the truth in this statement! Would to God all Protestants (and Romanists too) recognized the Scriptural teaching that the Church of Christ is not an earthly organization with names upon sectarian rolls of membership, but instead is a heavenly union and communion "whose names are written in heaven"--"in the Lamb's Book of Life." (Heb. 12:23; Rev. 13:8.) But alas! the Doctor is as much mistaken in this as in his other proposition, for Protestants as well as Romanists have earthly organizations and honor these as the true Church, and do not see that they are "Babylonish"--confused mixtures in which "wheat" and "tares" commingle--the "tares" predominating and consequently ruling.

Erring on both these points, Dr. De Costa has gone from bad to worse--from one bad "tare" bundle to another containing still less "wheat." Oh, how many of God's people are confused, bewildered, and ensnared thus and otherwise! Only the meek, the humble, will go earnestly to God and be taught of him and be led out of all human entanglements and bondages into the liberty wherewith the Son of God makes free his sheep.

EVOLUTION AMONG THE BAPTISTS.

In evidence that the latest and worst form of Infidelity is permeating all denominations, all colleges and seminaries, note the following just clipped from the Rochester, N.Y., Post-Express:--

"President A. H. Strong delivered last evening at the Rochester Theological Seminary an address on 'The Growth of Theological Thought During the Last Fifty Years.' Dr. Strong took advanced ground, accepting fully the theory of Evolution and approving the methods and general results of the higher criticism."

The Rochester Baptist Seminary is the principal one of that denomination in the United States and furnishes its most prominent ministers.

THE METHODISTS ALSO DISTRACTED.

The Boston Morning Journal of Dec. 8th announced as the leading news of its first page--

"NINE STUDENTS QUIT BOSTON UNIVERSITY."

It then quotes the statement of one of the students, Schenk by name, as follows:--

"Coming from the West to Boston University School of Theology a year ago, I was shocked to find the most rabid rationalism being taught as Old Testament exegesis, under cover of a leading Methodist school. Coming to Messianic prophecy, only half a truth was taught. Further on Jesus Christ was no authority on Old Testament Scripture. The miraculous conception was set aside and the atoning blood made non-essential."

The worst of the matter is yet to be told, namely, that Prof. Mitchell is heartily endorsed by the other professors of the institution and by nearly all the students of the seminary--the soon-to-be preachers of Methodism; for the President of the institution says that the dissenters are only "eight or nine out of an aggregate of 178 students."

It seems, too, that the seceders appealed to the Board of Bishops of the Methodist Episcopal Church, but got no redress but on the contrary; as a result the students who protested against the decimation of the Book and the rejection of the precious blood were notified that they must be quiet on the subject. Thereupon they nobly withdrew.

* * *

So the leaven of error is rapidly permeating every branch of the nominal church, and the tests are coming to each individual Christian to prove him either "wheat" or "tare." The "wheat," today as of old, will be counted "fools for Christ's sake" by the worldly-wise. --1 Cor. 4:10.

===================

R2547 : page 279

THE YEAR 1900 A PAPAL JUBILEE.

POPE LEO XIII. has issued a decree, or "bull," designating the last year of the century a Jubilee year, a holy year, in which all his faithful are called upon to confess their sins, make many pilgrimages and prayers, and thus obtain forgiveness and indulgences --release from purgatorial sufferings justly merited and now in store for them. The bull has been translated into English and published broadcast, and we quote a portion of it, as follows:--

"In opening the treasures of indulgences, whereof

R2547 : page 280

it is the dispenser, the Church invites the whole of

Christendom to the hope of pardon....

"Raising our eyes to God, with his help and with the approbation of the cardinals, we order a universal Jubilee, to commence in this sacred city of Rome with the first vespers of Christmas, 1899, and to cease on the same day in 1900.

"During the Jubilee Year we concede full indulgence and pardon of sins to all Christians truly repentant, who confess their sins and partake of communion, and who will visit the basilicas of St. Peter's, St. Paul's, St. John's, or that of Sta. Maria Maggiore, in Rome, at least once a day during twenty days, if having domicile in Rome, or, for pilgrims, during ten days. All ought to pray for the exaltation of the Church, for the extirpation of heresies, for the concord of Catholic princes, and for the salvation of Christian peoples.

"Those who through sickness or other legitimate causes cannot visit the Roman basilicas, if they confess and communicate, may also benefit in the indulgence.

"To Rome we invite you, with love, sons of the Church throughout the world."

* * *

This pronunciamento of papal power in heaven and hell, on earth and in purgatory, is extremely mild and unassuming when compared to those of Leo's predecessors.* The statement is milder to suit the changed

conditions of papal influence and general enlightenment; but the same thought, the same error underlies--that the power to forgive sins has been lodged by the Almighty in the hands of the pope and his conferees. If it were true, what an awful responsibility it would place upon these men! What if they had forgotten or neglected to appoint this Jubilee? And then, again,--if such confessions, prayers, pilgrimages, etc., can affect such blessings and releases from sufferings, why are not Jubilee years more frequent--every year? Think for a moment of the loss, the terrible loss, sustained by the pope's faithful who have died, and will die, before the time he and the cardinals have set!

We notice with pleasure that, while "the extirpation of heresies" is mentioned, the injunction is to pray for this, and not as in olden times to labor for it by extirpating heretics as vermin. Let us continually thank God for the breaking up of the solidarity of Antichrist by the Great Reformation of the sixteenth century. The more it breaks up, and the smaller the fragments, the better for the truth and the true children of God,--the true Church "whose names are written in heaven." (Heb. 12:23.) Not the true "wheat," but the imitation, the "tares," need to be bound in bundles, by sectarian creeds and obligations of human device and imposition.

And altho it is clearly pointed out in the Scriptures that a federative union of the various sects of Christendom will soon occur; and tho we know that this will mean a great increase of opposition, hatred and persecution of all who will not "join" nor be "bound" in the bundles, but who stand fast in the liberty wherewith Christ has made them free, still we may sing,--

"I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me!"

--knowing that ere long all the "wheat" will be garnered and shine forth as the sun in the Kingdom of the Father with their Lord;--to bless all the families of the earth.--Matt. 13:30,43.

Now, not to disparage the pope's efforts (which we will presume to be sincere and honestly intended to be a means of grace to his people), but by way of showing forth the error underlying the whole theory on which the pope's efforts are based, we will make a pronouncement: one which every true child of God as an "ambassador" and member of the "royal priesthood" is privileged to make daily, or so often as opportunity offers, namely,--

IN THE NAME OF OUR LORD JESUS CHRIST,
THE GREAT SHEPHERD (BISHOP) OF THE SHEEP,
PONTIFEX MAXIMUS, VICAR OF GOD
AND PRINCE OF
THE KINGS OF THE EARTH,

--I declare that whosoever cometh unto the Father by him is acceptable; because by him whosoever believeth in him as his Savior and Shepherd is justified freely from all things,--from which the Law could never justify or deliver him:

--I therefore declare unto all who thus renounce sin and lay hold of the Deliverer with the arms of their faith, that without waiting for Christmas day, 1899, or any other date, and without pilgrimages to Rome or Allegheny or elsewhere, and without visiting cathedrals or other holy places, or having the prayers of popes, cardinals, bishops, underpriests or laymen, and even without prayers of their own, they may have this grace --even as it is written, "Being justified by faith [not prayers nor works], we have peace with God through our Lord Jesus Christ [not through other mediators]." --Rom. 5:1.

--Moreover, by the authority of the same Great Potentate we declare unto you the efficacy of his Calvary-sacrifice not only thus to cleanse from sins that are past, but also to keep you reckonedly cleansed and pure in God's sight, so long as you abide by faith in Christ. For his blood cleanseth us from all sin--continually covering our unwilful imperfections; as it is written,-- "My strength is made perfect in weakness," and "my grace is sufficient for thee."

* * *

Verily, the god of this world (Satan) has not only blinded the heathen (2 Cor. 4:4), but he is quite

---

*See MILLENNIAL DAWN, VOL. II., Chap. 9.

R2548 : page 281

considerably blinding two thirds of Christendom represented in the Roman and Greek Catholic communions, as evidenced by such proclamations as that of the pope and by the continual practice of their priests.

Nor do we find the Protestant element of Christendom fully enlightened and clear on this point of there being no necessity for the intervention or mediation of men or prayers between the sinner and his Savior. The great majority of Protestants consider prayers and intercessions essential--as evidenced by the various "revival" methods--mourners' benches, kneeling at the altar, rising for prayers, inquiry rooms, etc.--all so contrary to the simplicity of the Scriptural arrangement, which is,--Preach the message of God's grace in Christ, and whosoever believingly accepts it is thereby justified and at peace with God: and his prayers that should follow such belief and acceptance would be thanksgivings for divine favors received and pledges of his own future faithfulness to the Light, the Truth, the Way.

"I am the Light of the world: he that followeth me [Jesus] shall not walk in darkness but shall have the light of life."--John 8:12.

Very evidently the reason for so much darkness is that, under Satan's misleading, those who see the true light to some extent get to following Popes, Councils, Presbyteries, Conferences and Confessions of men, instead of following the Lord who is the True Light. We should esteem very highly for their work's sake all who have been or may be used of the Lord as finger posts to point us to the Light, the Way, the Truth, but no more --we are not to follow them, except as we discern clearly from the Word that they are closely following Christ. He is to be our Pattern and our only Light.

* * *

Meantime in an endeavor to "make a fair show in the flesh" it is the proposition of the pope and his coadjutors to open during that Jubilee year one of the greatest cathedrals in the world in the greatest metropolis of the world--Westminster Cathedral, London. It is said to have already cost over ten millions of dollars: and that millions more are being collected in various parts of the world where "heretics," whom they condemn to hell torments unceasing, are by taxes, etc., feeding the

Romanist poor in the almshouses of Christendom. Thanks be to God for the light and better day coming for the poor, deceived, "groaning creation" and for the blessed opportunities of eternal life which that Millennial Day will bring to them.

===================

R2548 : page 281

WATCH TOWER BIBLE AND TRACT SOCIETY.

--REPORT FOR THE YEAR, DEC. 1ST, '98, TO DEC. 1ST, '99.--

VERY PROPERLY all who are truly the Lord's people feel a deep interest not only in the Truth itself but also in all pertaining to it and its propagation; --not only in their own vicinities but also in its world-wide field and mission. And what is thus generally true seems to be intensified in all such after they have become acquainted with the "harvest" message--the light of the last days of this age,--the light of the parousia; --the bright shining of the present one--the epiphania --parousia.

We are conscious therefore that many eyes will look for and carefully scan this report of the work accomplished in the year just ended,--especially all who have had a share in it, great or small, "every man according to his several ability" (Matt. 25:15), whether as a contributor to the funds which propel the work or an assistant in the labor of circulating the truth, or both. All such we know will be rejoiced in heart, refreshed for fresh endeavors for the new year as they read what we have to present. Rejoice, for it is your work, our work, the Lord's work. And as we realize how comparatively few there are whose eyes of understanding are opened that they can see the light, and when we remember too, that (as our Lord foretold) among them there are not many great or wise or rich in this world's riches and wisdom, we must say that the showing is "marvelous in our sight."

(1) To begin with, we always reckon the truest progress of the cause to be indicated by the WATCH TOWER'S subscription list; for however interest may be awakened, by tracts, booklets and DAWNS, it is rarely fixed and riveted except through the regular visits of our semi-monthly pastoral. You will be pleased then to know that the WATCH TOWER list grew considerably during last year: and that the evidences point to a still larger increase during the year now beginning. And as each reader is interested in and praying for such results, each will proportionately lend a hand to the answering of his own prayers, by doing what he can to increase the circulation. Are there not friends to whom you have loaned and given tracts and books and whose interest is partially awakened? Why not go to such

with a sample copy of the TOWER and ask them to look it over and consider the advisability of having its visits regularly?

We offer no "premiums" to those who thus labor for this journal. Oh no; our friends need no such inducements, for they render this service with gladness and willingness of heart--"as unto the Lord" and on behalf of his brethren. But we will gladly furnish you

R2548 : page 282

sample copies free. And furthermore to assist you we will arrange a "special offer" thus: Anyone who is already a WATCH TOWER reader may send in new subscriptions for the year (one dollar each) and to each

R2549 : page 282

we will send one volume of the DAWN series free--whichever volume may be designated in your order;--but all such orders should be designated "Special offer" that we may understand that they are in compliance herewith.

Furthermore: some of the brethren have intimated that they would like to send the WATCH TOWER for a while to their friends, with a view to awaking their interest in its teachings and have asked whether or not we will receive six months subscriptions under such circumstances. Assuredly we will and we will do more than that: we will share with you in the service by sending four six months trial subscriptions for ONE DOLLAR, eight for TWO DOLLARS, twenty for FIVE DOLLARS, forty for TEN DOLLARS. But we will accept only new subscriptions and none for longer than six months on these terms. Not that we are unwilling to treat old friends as well as new ones, but that our regular terms (page 2) are amply reasonable--those who cannot afford to pay one dollar a year for the WATCH TOWER cannot afford to pay anything, and such are as welcome to it as to the air they breathe, if they will apply for it on terms stated.

(2) THE COLPORTEUR WORK has prospered during the past year as will be noticed by the Secretary's report following. The number of DAWNS put into the hands of the people exceeded the number circulated the previous year by fifty per cent; and the number of booklets over one hundred per cent.

This increase is due in great measure to the financial prosperity which permits people to purchase books, and thus has permitted colporteurs who had been driven from the service by the "hard times" to reenter this fruitful quarter of the "harvest" field: besides the Lord has raised up new laborers willing, yea anxious, to spend and be spent in serving to others the meat in due season which has so blessed and strengthened their own hearts. It doubtless is true that tho money is more plentiful by reason of the "good times," the time to read the literature is curtailed thereby: nevertheless, the truth-hungry will find time for it; and if it costs some self-denial the blessing will be the greater. Others will find plenty of time in the not distant future when another financial collapse will carry labor to the lowest plane it has occupied for fifty years. Remember continually in your prayers the dear brethren and sisters of the Colporteur service.

(3) THE PILGRIM SERVICE. During the year this branch of the service has been increased and its field widened--hundreds of meetings being held from Canada to Georgia and Texas, and from Massachusetts to California and Oregon. Many letters testify to good accomplished through this department of the work. We are planning for its still more effective operation during the coming year, as the Lord seems to be opening up ways and means. To him let our praise and thanks ascend: let us remember in our prayers the dear brethren serving as "Pilgrims."

(4) THE TRACT DISTRIBUTION. This department has shared in the general prosperity, as you will see by the report of the Secretary following. It is the largest showing we have ever been able to present. It speaks volumes for the loving zeal of the Lord's people in the distribution of these tracts as well as in the providing of the funds for their publication. We publish no names: it is not necessary, for we are unitedly laboring for the Lord's approval and final "Well done!"

(5) THE VOLUNTEER SERVICE. A year ago we called for volunteers to undertake the distribution of the booklet, The Bible vs. the Evolution Theory, to church attendants in every city and town on Sundays at respectful distance from church edifices. Responses were prompt--many true soldiers of the cross accepted the offer as the God-given opportunity, for which they had often prayed--opportunities to do and to serve, and opportunities, if need be, to suffer joyfully for the truth's sake. These, it is needless to say, besides the blessing they carried to others, received a great blessing in their own hearts, and are the stronger, and the closer to the Lord in consequence. Let us not judge some who discontinued as soon as they found some of the cross and its reproaches attached to this warfare for the truth--this endeavor to preach the gospel to those dear brethren who are shut off from other means of hearing the good tidings of great joy: let us even think very charitably of those who not only did not go out to the battle themselves, but who sought to discourage others from enlistment. Let us remember the noble Apostle Peter who sought to hinder our Lord from his sacrifice and thus became his "adversary," but who subsequently became one of his most faithful and zealous soldiers; and let us hope and pray that each true soldier of the cross may become bold to serve the truth according to the convictions of his own conscience, and brave and willing in some manner to endure the cross, that in due

time we all may rejoice together as crown wearers in our Captain's Kingdom.

(6) THE CORRESPONDENCE feature of the harvest has grown gradually to vast proportions; and we believe it is used of the Lord to the blessing of his flock. During the year just ended we received 31,956 letters and postal cards and sent out 23,676, or a total in and out of over a thousand per week during the year,--some brief, others lengthy. What a wonderful privilege to be thus in close touch with the household of faith, the

R2549 : page 283

"brethren" and other truth-seekers! We esteem it a great privilege to lend a helping hand to all in this way and welcome all your letters. But remembering the numbers, please condense your queries and separate them from orders in your letters. And do not be offended, if we refer you briefly to some back TOWER or to some page of the DAWN series for reply.

(7) THE FINANCIAL end of the work,--has prospered amazingly, too,--for us "not many rich." The Treasurer's report shows nearly fifteen thousand dollars handed in by the Lord's people for use in his service--without one penny of it being begged or even asked. The most we ever do is to inform the friends of the cause that there is a Fund to which such as desire may contribute little or much as their holy spirits prompt them and their circumstances will permit. We do not even blow a trumpet for them nor herald their names--the matter is left between each soul and its Lord and each is encouraged to use his own best judgment in serving the Lord's cause and to look to him for the rewards of faithfulness and self-denial.

True, fifteen thousand dollars is not much money--it is less than the salary of some ministers of the gospel in the nominal church, not to mention many in worldly positions who receive salaries or have incomes of as much or more. It is as nothing compared to the vast sums donated by the various denominations, by gift and bequest, to home and foreign missionary work, to their Bible Societies and Tract Societies. Yet this little under the Lord's blessing is accomplishing much in the keeping up of meetings through Pilgrims and in circulating nearly sixty-five millions of pages of literature throughout the length and breadth of the civilized world. It reminds us of the widow's cruse of oil and remnant of meal.--1 Kings 17:9-16.

(8) THE FOREIGN WORK is constantly growing. Brother Weber is still the representative of the French work, laboring in Switzerland. Brother Winter looks out for the interests of the Truth in Denmark, while Brothers Lundborg and Nelson do the same in Sweden. Sister Giesecke is the Society's representative in Germany. The latter has just sent in report which shows 246 letters received and 263 letters sent out, and a free

circulation of reading matter representing 258,664 tract pages. The work in Great Britain we do not reckon as foreign, because of close connection and one tongue, but it is prospering, too, and our stock of books and tracts in Brother Hart's care is larger than ever, made necessary by increased demands.

All of these "brethren" need our love and sympathy and prayers. Let us remember all the interests of Zion when we approach the throne of the heavenly grace. And finally, dear brethren, pray for us of the home office, who occupy not only a place of interest in your hearts, but a place of prominence for the great Adversary's attacks. Pray that we may have more and more of the Master's blessed spirit--the spirit of wisdom and of might, the spirit of patience and of meekness, the spirit of zeal and of a sound mind, the spirit of love and devotion to the Lord, his truth and his "brethren." And as you thus pray, you will be drawn nearer to us and to the Lord and to the same spirit which worketh all in all. Very truly,

Your brother and servant in the Anointed,
C. T. RUSSELL, President.

TREASURER'S ACCOUNT, DEC. 1ST, '98, TO DEC. 1ST, '99.

Receipts--Cash, "Good Hopes"	$11,303.32
" " from other sources	3,467.20
Amount	$14,770.52
Expenditures--Pilgrim Account	$2,612.01
" Publishing tracts and postage, etc., on same	11,286.97
Amount	$13,898.98
Cash balance for 1900	871.54
	$14,770.52

SECRETARY'S ACCOUNT, DEC. 1ST, '98, TO DEC. 1ST, '99.

Copies of MILLENNIAL DAWN circulated during the year,	95,354
Copies of various booklets circulated during the year,	43,361
Copies of ZION'S WATCH TOWER supplied gratis to the Lord's poor and sent as samples,	156,536

R2550 : page 283

Copies of tracts and booklets sent out
during the year,.......................... 2,566,073
This, represented as usual when referring
to tracts, aggregated tract pages,........ 64,650,204
E. C. HENNINGES, Sec'y & Treas.

===================

R2550 : page 283

"THE TRUE LIGHT WHICH LIGHTETH EVERY MAN."

--DEC. 24.--ISA. 9:2-7.--

"Unto you is born this day, in the city of David,
a Savior, which is Christ the Lord."--Luke 2:11.

CHRISTMAS-TIDE always brings some lesson associated with our Savior and the great salvation, the gift of God, provided through him. This year the chosen lesson is most excellent and beautiful. Appropriately, the first verse of the chapter is omitted: in Leeser's Translation it constitutes the last verse of chapter 8.

Our lesson had no local and immediate application at the time of its delivery: it is strictly prophetical, as are indeed the preceding fifteen verses. We cannot even apply the lesson to the people and time of the first advent: its scope is far beyond the Jewish nation, and can only be applied to the worldwide blessings which follow the second coming of Christ and the establishment of his glorious Kingdom in power and great glory. Nevertheless, there is just a bare connection with the past in the expression, "Unto us a child is born"--thus indicating the humble beginning and earliest manifestation

R2550 : page 284

of the great light, the Sun of Righteousness, which has not yet arisen, but whose day-star is now shining in the hearts of the faithful.--2 Pet. 1:19.

The two divisions of the first verse of the lesson in poetic form merely repeat the same thought with variations. The people that walk in darkness who are to see the great light are practically all mankind, for "gross darkness covers the people"--the exception, the very small minority, the Church, as our Lord declared, is "not of the world." (John 17:16.) This broad thought is emphasized by the next statement, for the whole world surely is "the land of the shadow of death:" "The whole creation groaneth and travaileth in pain together" under the sentence or curse of death which, with its accompaniments of pain and sorrow, casts a deep shadow in every heart and in every household.

Surely, the whole world needs this great light--the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ our Lord--the very light which the Apostle declares the world cannot now discern, because the eyes of their understanding are darkened by the misrepresentations and deceptions perpetrated by the god of this world, the prince of darkness. --2 Cor. 4:4; Rev. 20:3.

The fact that this is expressed in the past tense does not signify that this light has already shined, even as the statement, "Unto us a child is born," did not signify the birth of Christ at a time prior to Isaiah's prophecy. It is merely a usual form of prophetic statement: the standpoint is taken away off in the future, and from that future standpoint the thing to be accomplished is stated as tho already done.

Here, then, we have a prophetic assurance of the great light of the knowledge of God coming to all mankind: and this, be it noted, is in fullest agreement with the testimony of John 1:9, that Christ "is the true light which lighteth every man that cometh into the world." The fact that every man born into the world has not yet been enlightened by this great light, so far from disparaging the statement, gives us assurance that the time is coming when to him every knee shall bow and every tongue confess, and all shall know the Lord, from the least to the greatest, and knowing him have full responsibility or trial for everlasting life or everlasting death.

Verses 3-5 intimate the process by which the great change shall come, and the world be prepared for the shining of the great light--the Sun of Righteousness with healing in his beams. Scholars are divided in their opinions respecting a proper translation of the first sentence of the third verse. The majority seem to favor the translation given by the Revised Version, "Thou hast increased the nation, thou hast increased her joy." Leeser's Translation renders it, "Thou hast multiplied the nation, made great her joy." In harmony with the context we must interpret this nation to be the world of mankind under the new administration of the Millennial Kingdom; for the kingdoms of this world will then become the kingdoms of our Lord, God's Anointed, and many nations shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."--Rev. 11:15; Isa. 2:3.

Thus, instead of the Lord's empire being a typical one over a little nation of Israelites, as in the day of Isaiah's prophecy, it will be the antitypical one in which Immanuel shall be King over all the earth, and his name great to the ends of the earth.

It is the joy of this great people that is described: it will not merely be a quiet joy of satisfaction, but an hilarious joy, as of men who are in the midst of plenty, in a harvest season; and as men rejoicing when dividing the fruits of victory. But what will be the cause of the rejoicing? The answer is given. Because from off their shoulder the great burden has been removed: the burden of sin and its curse will have been removed, and the rod of the oppressor, Satan, will be broken, and he himself then will be a captive, no longer permitted to oppress and deceive and blind mankind.--Rev. 20:2.

An illustration of the process of the deliverance is given: "As in the days of Median." The suggestion obviously is that as Israel was delivered in the day of Midian by Gideon and his little band, armed with trumpets and pitchers with lights in them,--by the blowing of the trumpets, the breaking of the pitchers and the shining out of the lights--discomfiting the Midianites, so that they slew one another with a great slaughter, so likewise will be the deliverance by which the Lord will bring in the new dispensation. (Judges 7:19-25.) Our Lord Jesus is the antitypical Gideon, and his "little flock," the Church of this Gospel age, the "elect," are the antitype of Gideon's little army. And it will be through the intervention of these (on the other side of the vail) that the hosts of sin and the present enginery of evil will be utterly discomfited and work its self-destruction through anarchy, etc., in the great time of trouble rapidly drawing near.

This great time of trouble is briefly yet graphically described in the fifth verse as being more severe, more intense, than all preceding troubles, for it is declared that all such victories are expected to be with tumult and bloody garments, but this shall be with a more furious destruction, best likened to a consuming of fuel in the fire. And it will be noticed that the fury of the final conflict of this age, which shall transfer the rule to our Prince Immanuel, is everywhere likened to a fire--throughout the prophecies and in our Lord's parables

R2550 : page 285

--evidently because of the intensity of the trouble and its destructiveness.

Then comes (vss. 6 and 7) the explanation from the Lord's side of how all these things are of his provision and supervision--beginning with the birth of our Lord as the babe born in Bethlehem; next presenting him as God's Son, given on our behalf,--his sacrifice beginning at Jordan and culminating at Calvary. "Wherefore," as the Apostle says, because of his obedience unto death, "him hath God highly exalted and given him a name above every [other] name,"--honor, dominion and power above all others, next to his own.

The change of dispensation will be ushered in because the Father's "times of restitution of all things" (Acts 3:19-21) will have come,--the time for Christ to receive the honor, glory and dominion promised him, with which he shall fulfil all the gracious things predicted by God through the prophets: hence the declaration is that then "the government shall be upon his shoulder"--the mantle of authority shall rest upon him. And when he shall thus assume the control of earth's affairs, his character of love and justice, his wisdom, and the all-power in heaven and in earth given unto him, insure all the faithful that his reign will be a time of blessing, of peace and of joy to all who love righteousness and truth; and equally a time of burning destruction against all who shall sin wilfully after having been brought to a knowledge of the truth.--Heb. 12:26.

His names, his titles, representing the gracious things of which he is the representative, are brought to our attention: to all the world of mankind he will then be (and the Church, his body, with him) "Wonderful" --Great--beyond the power of human comprehension, as he is indeed the express image of the Father's person. He will be the "Counselor," whose instructions in righteousness will be satisfactory and respected by all the world of mankind seeking a return to divine favor and full restitution. And it shall come to pass that whosoever will not hear that Teacher, that Counselor, shall be cut off from among the people. (Acts 3:23.) He shall be called "Mighty God," or Mighty Mighty One, for indeed in him shall rest all the power and authority of the All-mighty One, Jehovah. He shall

R2551 : page 285

be called the "Father Everlasting," because in truth he shall be a Father unto the race, a Life-Giver to all who will accept life under the terms of the New Covenant, sealed with his own precious blood. Adam, the original father of humanity, through his sin and under its sentence, failed to give lasting life to his race, and death destroyed all his offspring; but the restitution life which our Lord will give, to as many as will receive it upon his terms, will be an everlasting life, and hence he, as the Giver of this life to all, will be an Everlasting Father. He shall be called the "Prince of Peace," for, altho his empire will be established by a smiting of the nations with a rod of iron, and breaking them in pieces as a potter's vessel, in the greatest time of trouble the world has ever known, nevertheless, every blow will be struck in the interest of peace, and so his entire reign will further the ends of righteousness and peace, even tho to the very end thereof there shall from time to time be destructions of the wicked.--Isa. 65:20; Rev. 20:9,14,15.

Leeser's Translation reads thus:--"The Prince of Peace for promoting the increase of the government and for peace without end upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness from henceforth and unto eternity: the zeal of the Lord of hosts will do this."

In this last verse of the lesson the Millennial Kingdom is associated with the typical Kingdom of David.

We are to remember, however, the statement that David sat upon the throne of the Kingdom of the Lord--he and his kingdom were typical. The name, David, signifies "beloved," and our Lord Jesus himself was proclaimed as the real David--"This is my Beloved Son, in whom I am well pleased." God hath appointed him heir of all things, and he is David's Lord, as David himself testified.--Heb. 1:2; Matt. 22:41-45.

We fear that there are many Christians who have lost faith, not only in the prophetic promises, but in our Lord's and the apostles' exposition of them, and that such frequently pray merely with a lip service, "Thy Kingdom come, thy will be done on earth as it is done in heaven." But so much the more as we discern such blindness on every hand, such lack of faith, let us, the eyes of whose understandings have been opened by the Lord's mercy, be the more faithful, the more circumspect, and the more confident, remembering, in the words of this lesson, that an abundant fulfilment is assured, for "The zeal of Jehovah of hosts will perform all this."

REVIEW OF 1899.--DEC. 31.

Golden Text.--"Bless the Lord, O my soul, and forget not all his benefits."--Psa. 103:2.

The end of one year and the beginning of another is a most favorable occasion for circumspection and retrospection.

We trust that as each reader reviews the year just closing he will be able to repeat our Golden Text appreciatively, --with the spirit and with the understanding also. One of the least expensive offerings we can present to the Lord our God, and yet one which he will appreciate very highly, is thanksgiving--for mercies past and present. The ungrateful are disdained among men, and we may well suppose are far from pleasing in the sight of the Almighty. While every creature throughout the world might find some cause for thankfulness and gratitude and praise, how much more should we who have received so abundantly of the riches of divine

R2551 : page 286

grace in the knowledge of his truth--the plan of the ages. We may well apply to ourselves on this occasion the words of our dear Redeemer, "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and many righteous persons have desired to see the things which ye see and have not seen them, and to hear the things which ye hear, and have not heard them."

We said that thanksgivings were cheap offerings;

but whoever presents to the Lord real thanksgiving with lips of praise will follow his lip service with something more substantial; and this is intimated in our Golden Text by the words, "O my soul!"--the appeal is not merely to the lips, but to the entire being. And so we find it with ourselves and others today: whoever is truly thankful to the Lord and offers him praise, remembering his benefits, will seek to render substantial thanks also in deeds that will be acceptable and pleasing to the Lord.

While prayers, adorations and praises are the most direct offerings of "incense" to the Lord, nevertheless, he has so arranged matters that we cannot offer these sincerely and acceptably except as we have his spirit: and if we have his spirit, we will at the same time that we offer this incense on the Golden Altar be offering also upon the brazen altar in the "Court" good works--"doing good unto all men as we have opportunity, especially to the household of faith."--Gal. 6:10.

The close of the year is an excellent time also for the making of new resolutions for the year to come, and on the present occasion there is an added force from the fact that the year before us will be the last one of the century. Let us, beloved brethren, make plenty of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord; that we may by his grace make of it the best year thus far of our lives--the year of largest hopes, of largest endeavors, and by the Lord's grace of largest successes in self-sacrifice, in overcoming the world and its spirit, in vanquishing self and the desires of the flesh, in resisting the Adversary, and in glorifying our Lord and blessing his people.

===================

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--Enclosed please find $1.00, renewal subscription for ZION'S WATCH TOWER, year 1900. The Spiritual food becomes more necessary and more enjoyable as time rolls on.

I find in DAWN VOL. V. a grand spiritual feast, filling my heart with praise and love to our Heavenly Father, the giver of all good. I am thankful to have you Scripturally prove (effectually silencing subtle arguments of the adversary) the human perfection of our precious, sinless Redeemer, coming as he did in the line of David through Nathan--not Solomon's ancestral line.

Brother Russell, this has been a very profitable year to mother and me, continuing to enter into the joys of our Lord; every experience, every trial has contained valuable instruction much to our advancement spiritually. We are daily learning that the advantage of the Kingdom of God is righteousness, peace and joy in the holy spirit.

I do not write often to the Bible House as I am quite busy, but in spirit I am ever with you and all the dear "harvest" workers. I am sure we are all rejoicing because we are one year nearer our eternal home.

My husband is now in Pittsburg; he has a position there. The Lord willing, mother and I will join him in the spring. What a blessed privilege that would be if God should permit us to again assemble with the saints that meet from time to time in the Bible House. And yet it seems with every blessing there is a trial;--there are dear friends in __________ from whom it will be hard to separate.

Kind greeting to yourself and all the Church at Allegheny. MRS. A. E. POWER,--Missouri.

DEAR BROTHER RUSSELL:--Accept my heartfelt thanks for yours of Oct. 11th. The advice and admonitions it contained have proved blessings to me. I know that God is filling your heart with kindness and your mind with wisdom and all good, and often thank him in prayer for it. I often wish I could say something that would give you joy. I have many opportunities to converse with clergymen and other "professionally" religious people, and when I see the great darkness in which they are, and how firmly they are tied in it, my heart is filled with gratefulness to God, and to you as his earthly instrument, for the light which he has given me.

You may well believe that I am glad Brother Nelson is coming over to help me. It is needed help, I assure you. I am so inexperienced and a "child" as yet. I am filled with a sense of my own smallness when I consider the amount of work that ought to be done. My heart is open for him and I am anxiously awaiting him,--hope he will come soon.

Please send me 800 copies Vol. I. and 100 each of II. and III., in all 1,000 copies, and as many tracts as you see fit. I would suggest about 3,000 of each in the Swedish language.

I am traveling again, but I do not spend all my time thus. I am acting on your suggestions in your letter. I try to be as practical as possible. I visit every house in the towns I go to. But I have also tried to follow the advice you gave in an earlier letter, namely, to get into communication with as many as possible of the leaders in the Salvation Army and other religious bodies, and to seek out such as appear to be unprejudiced and free among God's children. All this I have tried to do. My mode of traveling is cheap, I have a strong body, and can stand considerable hard usage, for instance, traveling by freight steamers, where the only accommodations are the bare deck, or on freight trains, always the cheapest way. The time spent in transit I use to speak to people and to study the Word and DAWNS, and am at the same time resting from the rather wearying walking connected with colporteuring. I take the addresses of all to whom I sell.

I cannot find words to express how grateful I am for all your kindness to me, in giving advice, etc. My highest desire is to please my Savior in all things. He fills my whole heart. Praise be to his name!

That God may constantly bless you and keep you is my constant prayer. Your brother in Christ,

AUGUST LUNDBORG,--Sweden.

===================

R2551 : page 287

KIND WORDS FOR MILLENNIAL DAWN, VOL. V.

The New Bedford (Mass.) Standard says:--

"Charles T. Russell, editor of ZION'S WATCH TOWER, and author of several volumes of theological writings, five of which are included in his MILLENNIAL DAWN series, has issued a new volume of Bible study, The At-one-ment Between God and Man. Mr. Russell clings close to the Bible, as he interprets it, and endeavors to offset the theory of the evolutionists that, as no fall occurred, no redemption and atonement are necessary, by teaching the cross of Christ."

The Jacksonville (Fla.) Times Union Citizen says:--

"In this neat volume of five hundred pages we have a most reverent treatment of profound subjects, respecting which many Christians have wondered and prayed, in a clear and lucid style which even a child may understand. The author's loyalty to the Bible is pronounced and inspiring, and we do not wonder that some have denominated his books Bible Keys. In the volume under review the author examines his subjects from both the human and the divine standpoints--the necessity for atonement on man's part, and why it is demanded on God's part, and then what are its grand possibilities for all the race of Adam--'Whosoever will.' The writer's scope embraces the doctrine of the divine trinity."

The Worcester (Mass.) Evening Post says:--

"Among the most notable of the recent works on religious subjects is a publication from the press of the Watch Tower Bible and Tract Society of Allegheny, Pa., The At-one-ment Between God and Man. The book is one that treats of theological subjects in an entirely new and decidedly attractive manner. It advances no new dogmas nor seeks to combat old ones in any but a spirit of truth seeking. It makes plain in a particularly clear and helpful light many things that have heretofore puzzled students of the Bible and Biblical lore. It teaches the universal fatherhood of God and teems with the expression of his loving kindness for the creatures he has made. At the same time it is a text book of theological science and dissects its truths and principles in a logical and reasonable, yet reverent manner.

"No single chapter of any recent book is more notable than the section of this work which deals with the ever-confusing mystery of the divine trinity. It must be said that a more convincing explanation of this axiomatic doctrine of theology has never yet presented itself, yet it is strictly along the lines of orthodox thought. The general effect of the book on the average reader who seeks for light on the subjects that to him have dark meaning, is most gratifying. It quickens faith and makes strong hopes that are dear to every serious and thinking mind.

R2552 : page 287

The tone of the book is reverent and wholesome, and it seems destined to bring happiness to many a doubt-laden heart."

The Grand Rapids (Mich.) Herald says:--

"Pastor Russell's new book, The At-one-ment Between God and Man, is of the sort that awakens Christians to do some thinking along theological lines. It is one of those 'epoch-making books' destined to influence thought not merely for the hour of their perusal, but for life--and for centuries. The book will make its author foes as well as friends, for there are people ready to fight for their dogmas, however unscriptural and unreasonable. However, many thinking Christian people, who hold to the Bible as the inspired Word of God and who have all their lives been troubled in their endeavors to harmonize it with their consciences and with facts, will surely welcome this volume as 'a helping hand,' and praise God for the light it sheds on many subjects hitherto dark to all except theologians and possibly to many of them also. One thing is certain, and that is that every lover of the Bible must admire the author's loyalty to the Scriptures and his reverential style of dealing with church dogmas, which he rejects as being contrary to the divine Word, character and plan."

The New Haven (Conn.) Courier Journal says:--

"The reverential spirit of the work, its earnestness, its clearness of statement, impress the reader. It is a strong, forcible and logical setting forth of the doctrine of atonement for sin through Christ, the Mediator, and of the orthodox Christian belief in general regarding the great foundation of the Christian faith and scope of salvation. It is a work that appeals to all on a subject of such paramount importance."

The Pittsburg Times says:--

"The title explains the object of the book. The author, as is usual with him, fortifies his opinions and assertions by a close adherence to the Scriptures. He writes with great enthusiasm and with an apparent sense of strong conviction, and the book will be of considerable aid to those who find occasion to study the points treated."

The Syracuse (N.Y.) Herald says:--

"Mr. Russell is an able as well as an exceedingly voluminous writer on religious questions. The present bulky volume is the fifth of a series of books under the general title of MILLENNIAL DAWN. It discusses the fall of man, the penalty or curse upon him, his redemption and the terms of his 'At-one-ment.' It undertakes to explain the perplexing doctrine of the trinity and to render it simple and reasonable. The author is loyal to the Scriptures, but not always to church dogmas, which he deals with according to their agreement with the divine Word. All Bible-students will find matter for thought in Mr. Russell's writings."

The Indianapolis (Ind.) Sentinel says:--

"This book is sublimely comprehensive, and unquestionably its treatment will be pronounced a masterly one by many Bible students. 'The fear of the Lord is the only fear in evidence in this volume; but altho 'traditions of men' are treated fearlessly, they are kindly handled, and even partisan sticklers for exploded errors must concede the author's Christian spirit and courtesy, while all must admit his honesty, and his fidelity to the Scriptures. If human creeds suffer, it is in the interest of the Bible, which the author accepts as his only creed, in the interest also of love and justice and Christian common sense--all important considerations as against nonsense of the 'dark ages,' often mislabeled 'orthodoxy.'

"After reading this book and comparing its numerous Bible citations, intelligent Christians will often say to themselves: Where have I been? What have I been thinking of? What poor use have I made of my Bible and my reason for years that I did not see the beauty, harmony and reasonableness of the divine Word! But the author lays no claim to superior ability or inspiration, merely claiming that God has a 'due time' for everything, and that now is God's due time for shedding light upon his Word in the interest of all his faithful people, and his aspiration is to be a humble servant of the Lord's flock, dispensing to them the 'meat in due season.'"

The St. Louis Christian Advocate says:--

"Concerning this volume, a recent reviewer has said: 'Pastor Russell's new book, The At-one-ment Between God and Man, is remarkable in fact, if not in its title. It is sure to make a stir among the dry bones of fossilized orthodoxy, as well as amongst the higher critics. Not that it is agnostic--for it is decidedly Biblical; nor that it is bitter and drastic and cutting toward those theories of the dark ages which have barnacled the good ship Zion--for it handles them gently, courteously, tho thoroughly. Its strength lies in the gentle persistence with which the writer uses his Biblical dynamics.'"

The New York Merchants' Review says:--

"A NOTABLE WORK.--A hell of fire and brimstone has no place in the belief of some intelligent Christians, man's folly and wickedness providing hell enough on earth, according to their views of the matter, but Pastor Charles T. Russell, in The At-one-ment Between God and Man, of the MILLENNIAL DAWN series, presents many arguments to show that hell, sheol or hades, has no existence at all as a place of punishment, the word in its different forms meaning simply the sleep which the human race passes into, to be awakened from at Christ's second coming.

"His arguments are based upon copious texts from Scripture, as also is his attempt to prove that the orthodox view of the holy trinity has no foundation in the Bible. The Scriptures, and nothing but the Scriptures, are the guide of the author in his search for the truth in the various problems examined by him in his interesting book, and naturally he opposes 'Evolution.'"

The St. Albans (Vt.) Daily Messenger says:--

"This volume, like all others from this writer, differs from other theological writings in several particulars. (1) It is simple in style, easily understood by any Christian--making abstruse subjects plain to even the wayfaring man if he be of the class addressed by the author--the justified in Christ. (2) It entirely ignores all creeds and theories of men and appeals solely to the Scriptures and treats their testimony as inspired, authoritative, decisive--citing as well as quoting them freely. (3) It is logical as well as Scriptural, and whoever reads without prejudice is sure to be convinced. (4) Those who read and accept the presentations of this volume will not only know what they believe, but why they believe it; and will 'be ready to give a reason for the hope that is in them'--which cannot be said even of clergymen respecting the dogmas of the several denominations."

===================

page 1

VOL. XXI. JANUARY 1, 1900. No. 1.

CONTENTS.

Views from the Watch Tower........................ 3
  Fallen from Grace vs. Collapsed............... 3
  The Federation of Babylon..................... 4
  The Time of Opportunity is Short.............. 5
  The Prospect for 1900......................... 5
  To Him That Hath Used Shall More be Given............................... 5
  A Fresh Call for Volunteers................... 6
Poem: Our Elims--To My Beloved Pastor..................................... 7
"The Word Was Made Flesh"......................... 7
"Jesus Increased in Wisdom and Stature"................................ 12
Interesting Letters............................... 15
Items: A Post Office Thief is Still Robbing Our Mail, etc................. 2

page 2

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church.--Acts 3:19-21; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

R2555 : page 2

A POST OFFICE THIEF IS STILL ROBBING OUR MAIL!

We specially request that no money be sent by mail. Altho this is mentioned in every issue quite a number fail to heed it. They thus not only lose the money sent but cause themselves and us trouble and postage writing about their losses. Furthermore they trouble others who properly send Postal Orders, Drafts or Express Orders; for the mail-thief frequently by mistake takes these (which he cannot use and must destroy lest they betray him). Hence the many who do right in this matter are put to trouble even tho they suffer no financial loss. If all would observe the proper rule, the thief would be spared temptation, and he would soon cease to rifle letters addressed to us--finding no money therein.

One dear Brother sent a donation in money, which went astray. He wrote subsequently that his thought was--This is the Lord's money and for the Lord's cause and he will protect it. He erred in this, failing to realize that his course was a tempting of Providence: "Thou shalt not tempt the Lord thy God." (See Matt. 4:7.) Nor should we tempt our weak fallen fellow-creatures.

page 2

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 610 Arch street, at 3 P.M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings--various localities, Pittsburg and vicinity. Inquire at WATCH TOWER office.

===================

R2553 : page 3

VIEWS FROM THE WATCH TOWER.

FALLEN FROM GRACE VERSUS COLLAPSED.

MORE evident does it become, daily, that our Lord's declaration, "Babylon is fallen!" does not signify the outward collapse of "Churchianity;" but that nominal "Christendom" has fallen from divine favor;--just as the fall of national Judaism from divine favor, at the rejection and crucifixion of Messiah at his first presence, meant not the collapse at the moment of that religio-political system. The collapse of Judaism came after it had been fallen from divine favor for 37 years, viz., in A.D. 69-70; and during that interim God's true people, "Israelites indeed," were called out by the voice of the Gospel Dispensation. And just so now, the collapse of nominal Christianity, "Christendom" or "Babylon," is not to be expected until A.D. 1914, tho fallen from favor since 1878. The collapse will be sudden and awful when it does come: and while only the few realize the fallen-from-grace condition of Babylon in the present, none will be ignorant of her collapse when it comes. But to know then will be too late so far as the little flock of overcomers is concerned;--they are all called now, during the interim, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"--punishment.--Rev. 18:2,4.

The collapse of Babylon is graphically described by the Revelator as like the casting of a great millstone into the sea, saying, "Thus [suddenly], with violence shall that great city, Babylon, be thrown down and be found no more at all." Her sudden destruction is described as a great conflagration, and the declaration is made that it is because "the hour of her judgment [krisis]" will have come, that she will thus suffer overthrow or "plagues." "Therefore shall her plagues come in one day [prophetic time is a day for a year], death and mourning and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Whoever are worthy the name, "my people," will hear and obey the Lord's voice and come out of Babylon and "receive not of her plagues;" because their obedience in fleeing out as soon as they see Babylon's real condition will prove that they were never in real accord with her sins. Those who remain after seeing Babylon and her blasphemous doctrines in the light now shining are reckoned as endorsing the blasphemies and deserving the "plagues" most thoroughly --as much or more than the "tare" class of Babylonians, because they have greater light.

Many err in not fleeing promptly when first they realize the true condition of affairs. Some say,--I will use my office or influence in Babylon, and then obey the Lord after I have gathered some of the "wheat." They forget that obedience is better than all else in divine estimation--better even than sacrifice. Are they wiser than God that they may even for a month advantageously or safely ignore his Word? Later on they find that even the "tare" class consider them as having for a time at least "dissembled" and misrepresented their own faith as well as misrepresented the faith of the denomination which they had agreed to uphold. Their influence which at first might have been powerful for the truth becomes vitiated by reason of their neglect to obey God's voice--by their attempt to guide themselves and to lean to their own understanding.

Others say, I am free from Babylon in spirit, God knows! Altho my name is still on the denominational rolls, I take no interest in her affairs--my sympathies

R2553 : page 4

are all with the truth, and I rarely attend other meetings. But is this right--to be half out and half in Babylon? Is this the obedience required of an "overcomer" and pleasing and acceptable to God? Surely not. He publicly entered into a covenant with the denomination when he joined it, and he should faithfully live up to all the conditions of that covenant until he as publicly renounces or cancels his membership.

Others say, I merely retain my membership in the church and sing in the choir, etc., for the sake of peace in my family: otherwise I would speedily withdraw. But is this "overcoming," or being overcome? The latter, surely: it is a balancing of regard for God and his Word, with regard for husband or wife or children or friends and their wishes. Thus the Lord tests us, whether we love houses, lands, reputation, friends, husband, wife or children, more than him! We should be prompt to obey and thus to show that to us God's will is superior to every other consideration.

Additionally, we once said to a dear brother who made such a remark as the above: Brother, excuse the illustration, but it may help you to see your position on this question in its true light if I tell you of a matter which, seems to me, aptly illustrates your position in a way you have not thus far thought of it. It is this: In Chicago, at one of the great butchering establishments (perhaps at all) they have a trained bullock whose duty it is to decoy the cattle that are ready for slaughter. The bewildered cattle are naturally fearful of harm and would be difficult to drive to the butchering spot, but with the decoy bull they are easily led. He gallops up to the herd tossing his head and tail as a friendly greeting and then, wheeling around, he becomes their leader and gallops off along the narrow passage where they can go only single file. He knows well his business, and when near the killing place he steps aside into a little space provided for him alone, while the herd push one another along to their slaughter. Now, dear brother (we remarked), you and others in the nominal churches, who know better and who merely sing, or preach, or hold some petty "office," or merely help to count another one on the reports of Babylon's prosperity or to give another dollar to her millions, are like the decoy bull--using your knowledge and influence to the injury and bondage of others who, seeking the right way of true liberty and life, are looking to you for counsel and being misled by your example. The brother in question at once thankfully acknowledged the force of the illustration, and requested that some of the free "Withdrawal Letters" and tracts to accompany them be sent him for his use in getting free and setting a worthy example to others.

THE FEDERATION OF BABYLON.

"Christendom" was united in the dark ages, and the results were terrible, every way. The more truth and reformation came in, the more did "Christendom" split up. Had the reform continued, and had the light of truth shined still more clearly, the result would have been that split after split would have occurred, until each individual Christian would have stood free, and all denominationalism would have perished. This would be the ideal condition; for all the unions of the past and present are unscriptural and tend to impede the Christian's progress. They are mechanical unions, and not heart unions: they are the

R2554 : page 4

work of Satan, and not God's workmanship: they tend to prevent heart-union and foster errors, which otherwise would quickly die. Not until enlightened by the spirit of God's Word are any prepared to exercise the liberty wherewith Christ makes free indeed, and to come out from all false Christian unions or sectarian communions into that broad place which recognizes one Lord, one faith, one baptism and one Church, whose names are written in heaven. And only such are prepared for proper union on the same basis as that of the primitive church of Apostolic times.

When, therefore, we from time to time in these columns allude to the growing evidences of a federative union among all the great denominations of Christendom, and when we point out that the Scriptures indicate such a union, let no one suppose that either we or the Scriptures approve of such a union, or consider that its influence will be favorable to either the truth or the "saints." Quite to the contrary, the influence will be baneful: whatever is encouraging or helpful to Babylon is proportionately injurious to the true Church. The various sects of Christendom realize that many of the doctrinal errors, which have heretofore bound their votaries helplessly and mechanically, will no longer hold as firmly as before, and they are supplanting these with new bonds of later device: viz., love of respectability and pride in denominational name and prosperity--a party spirit. And instead of the discredited doctrines (which can no longer be unfurled as standards, but which must be carried along tightly closed) they are raising the standard of moral and political reform, the banner of a new crusade.

No one can say that their crusade is an evil of itself; and only the few who are spiritually minded (the true Church) in and out of their sects can so much as see that moral and political reform is a worldly work and not the commission of the Church which is anointed to preach, not such reforms, but the cross of Christ and complete regeneration of heart.

Those who are looking for a union in Christendom in which denominational names and denominational lines will be obliterated, are looking for what they will never see until the great collapse comes, and the entire "Christendom" system, social, religious, political

R2554 : page 5

and financial goes down in the great anarchous trouble with which the present age will close. The union which will be cemented will be largely one of common sentiment and cooperation in moral and political reforms. And this federative union, as already pointed out, began in 1846 in the organization of the Evangelical Alliance. We are looking yearly for its final knot to be tied in some manner that will include with other Protestant denominations the Episcopal Church, and a working agreement with Papacy.

Thus the "Image of the Beast" (Rev. 13) will receive life--vigor, energy--be made active. And that activity which will seem to promise great things for Babylon, and which will actively suppress liberty and be exerted powerfully against the spread of the truths now published by us, will be but the lifting up of the great millstone preparatory to its being violently and quickly destroyed, for it will soon be evident that such a new union of church and state (wholly different from that of the past) will be a union of the classes against the masses: and it will be the rising of the masses in revolution that will, as God's agency, hurl the Babylon system to utter destruction.

THE TIME OF OPPORTUNITY IS SHORT.

The more clearly we see present conditions and foresee those approaching, the more it should stimulate our zeal to be and to do while we have the opportunity --for a dark night approaches, wherein no man can work. Whoever desires to lay up treasures in heaven, by voluntarily sacrificing time, money, influence and other earthly considerations for the service of the Lord by service of the "brethren," should bestir himself, lest the harvest pass, and the summer of opportunity end, and he find that he has failed to offer his sacrifice which he presented to God theoretically when he was baptized into Christ's death. And whoever, having become nominally a member of the "royal priesthood," does not offer any sacrifice during this Gospel Day of sacrifice forfeits his place as a member of that priesthood--his name will surely be blotted out and the crown, apportioned to him on the strength of his covenant to sacrifice, will be set over to another who will appreciate and use the privilege of self-denial, self-sacrifice, suffering with Christ.

THE PROSPECTS FOR 1900.

It is our opinion that the year just beginning will be a very prosperous year for the truth. This is not merely "a wish, father to the thought," nor is it because the "Good Hopes" already sent in seem to give promise of funds for a wider spread of the truth; for, as an offset, we have noticed that our paper (the chief item of cost in our publications) will cost us nearly double what it did last year--in other words, a dollar will do only about sixty cents worth as compared to last year. No; but we have felt for several months past that Churchianity has reached and is at a crisis, where a cleaveage is sure to take place,--which will separate from her some true saints who hitherto have been perplexed respecting the Lord's will, but who will now gradually become convinced that "Babylon" is no longer his mouthpiece, but already spewed out of his mouth (Rev. 3:16), and that her evolutionary teachings are not of him but in radical opposition to his Word and plan.

We have confidence that God's time is ripe for present truth to be more widely made known among his people as a part of the gospel which is either a savor of life unto life or of death unto death. We have confidence, too, that all the money and all the colaborers necessary will be forthcoming, and we are arranging plans accordingly. Those who cooperate will share the service and the blessings attendant; those who do not use their privileges will but mar their own blessings, but shall not hinder the work that is due to be done. "The Lord will provide!" Indeed, we expect that each year now will note rapid spread of the truth until "the door is shut;"--until the work is interfered with forcibly by outside influences. Then we shall understand that our work is done--that the "elect" have all been sealed, and that nought remains but to "stand" and assist others to stand. Indeed, this, as we all know, is a most important part of the present; for, while others are being reached with the truth, those already blessed are being assaulted by the Adversary, so that all may be tested and only the faithful be able to stand.--See Eph. 6:10-18.

TO HIM THAT HATH USED SHALL MORE BE GIVEN.

The "Volunteer" spirit is growing. Those who have served thus have been blessed and are more anxious for the conquest than they were for the first. They look abroad and see thousands blinded by the god of this world enlisting to kill and be killed, and they read the reports of the killed, wounded and prisoners, and the hardships endured, and the taxes to be borne; and then they say: How small is the service, how slight the hardship and suffering and self-denial our gracious King is willing to accept as "reasonable service" from us who have consecrated to him our all --even unto death--and to whom he has already given such rich rewards as well as promised us a share in his Millennial Kingdom. We are resolved that neither cares of this life, nor pride, nor self-ease shall hinder us from engaging in this battle against darkness and the influences of the Prince of Darkness. On the contrary, we will be yet more vigilant, yet more enthusiastic

R2554 : page 6

in planting the Truth, the standard of our King, where it can be seen by many now ignorantly fighting against him and it.

Let none think of the "Volunteers" as illiterate "hand-bill-distributers." Quite to the contrary, these "ministers of the truth" who are reaching larger numbers and exerting a greater influence than if they occupied the chief pulpits of the land, are far above the average of those whom they serve--both in secular and in Biblical intelligence. One is a stove-manufacturer and dealer; several are storekeepers, one owning and successfully managing five stores; some are college graduates, architects and civil engineers; some are clerks holding remunerative positions of trust--one of the latter, besides doing diligent "Volunteer" work, economized rigidly his living expenses and accumulated five hundred dollars during last year, which he sent to our Society to assist in publishing more "good-tidings-amunition." Several are the chosen leaders of meetings in their various localities; several are stenographers (male and female); at least two are artists, one of these of distinction as a portrait painter; others are house-wives; others are mechanics, who, after a week of toil, find recreation and heart-refreshment by spending part of each Sunday as messengers (angels) of the Lord to carry to their "brethren" yet in Babylon the true gospel message,--"good-tidings of great joy which shall be unto all people" through "him who loved us and bought us with his own precious blood."

Plenty of worldly business can command such servants because of the pay offered; but no other religious work has ever called for and gotten volunteers of this class, nor for a work of this kind, whose only pay in the present time is the divine blessing "a hundred fold more in this present time with persecution, --and in the world to come eternal life"--"glory, honor and immortality." No other gospel was ever worthy of so intelligent a class of servants: but as respects this gospel its most honorable servants feel that all that they have and are, are offerings far too insignificant to testify to God their new-found appreciation of his glorious character and plan. They feel impelled to pay their vows unto the Lord, to keep their covenant

R2555 : page 6

of self-sacrifice even unto death, because they have the genuine faith in the Lord's promises, which works by love and purifies the heart from pride and selfishness.

A FRESH CALL FOR VOLUNTEERS.

In the world's warfare defeat leads to fresh calls for soldiers: with us success calls for more "Volunteers" and more success and more blessing, "riches of grace" (with possibly more persecution and slander) and by and by "a far more exceeding and eternal weight of glory." There is more, much more work to be done, and we are desirous that many more of the Lord's consecrated people should share the heart-cheer and character-strengthening which this service affords.

Here is the very opportunity for which you have prayed--an opportunity for serving the truth, and the Lord and the "brethren." You wished and prayed for the needful talents to present these good tidings, and you hoped and prayed for opportunities and for means: and now, behold! the Lord has provided you all these in this "Volunteer" work. Notice that it is a "reasonable service" as no other is; because--

(1) It is not an unreasonable misrepresentation of God's character and plan and methods with drum and tambourine, and singing of hymns to concert-hall tunes, misnamed divine worship and service.

(2) It is not the unreasonable misrepresentation of the divine character and plan as preached in one-half the 200,000 pulpits of "Christendom" which blasphemes God's character and misrepresents his plan by declaring that only the saints of the present time will ever be saved--far less than one out of every thousand of the world's population;* and that the great mass, both of the living and the dead, will spend an eternity in torment indescribable.

(3) It is not the unreasonable misrepresentation of God's character and plan presented in the other half of the pulpits of "Christendom"--which, ashamed of their "hell fire and damnation creeds," hypocritically acknowledge them, while actually they deny them and preach "another gospel" of Evolution and Higher Criticism, which makes void the Word and plan of God, and repudiates the cross of Christ and all necessity for his atoning sacrifice.

(4) It is a "reasonable service" because it appeals

only to reason and Scripture, as no other gospel message on earth or known among men appeals to these, and to no other authorities and standards. And it does this, too, in a most reasonable manner: not like some by making false professions and taking vows in order to get into pulpits and into college-professorships, and under good salaries, to capture the sects ("creeping into houses and leading captive silly women"), but by kindly proffering without money and without price the priceless jewel of consistent truth which from our own experience we know will bless every true recipient. Nor has the Lord given us cause for shame respecting the form in which our messages are delivered--they are neat, creditable to the most refined who engage in the service. And in turn "the adornment of a meek and quiet spirit" which the Lord's faithful take to this humble service (laying down their lives for the brethren)

---

*One in a thousand of the world's population would be 1,600,000. That many saints would be a power for good.

R2555 : page 7

is one of the strongest sermons or epistles of Christ-likeness that can be presented to those we may hope to interest, and it already has spoken loudly to those who at first were too prejudiced to read.

(5) Could there be a more blessed or a more reasonable service than this? Nay, verily! We can fancy, indeed, that the heavenly angels look down upon our privileges and opportunities and fondly desire that in divine providence it might have been their privilege to join with us in this most reasonable, most honorable and most blessed service.

THE PLAN OF CAMPAIGN FOR 1900.

Confident of the reenlistment of the veterans of 1899, we have prepared for them a new campaign which we believe they will heartily enjoy. We will get ready for Spring campaign hundreds of thousands of pamphlets which we believe you will enjoy using. We will call for Volunteers and reenlistments about March, so please be ready.

Meantime most of the "volunteers" have plenty of work for the suitable weather between now and spring; and the spirit of the Lord--the spirit of love for the Lord, love for the truth and love for the "brethren" --is constantly constraining fresh volunteers for places not yet served with the booklet, "Bible vs. Evolution," and we are printing and will continue to print, plenty of these to supply the demand.

The new booklets will be supplied only for the fields where the other distribution has been made. This free offer for this special work will not affect the regular selling prices of the booklets;--they are not free for any other kind of service, tho all are supplied at very low rates. We hope that we may have many and prompt responses to this call for Gideon's Band, armed with the Jubilee trumpet to give the joyful sound, and with lights in their vessels,--ready and willing to break the vessels, to let the light shine out while they cause the joyful sound of the real good tidings to sound throughout the land.--See Judges Chap. VII.

page 7

OUR ELIMS.--TO MY BELOVED PASTOR.

Our way winds upward on the rocky steep,
    And narrow is the path our feet must tread;
We still press on through shade or noontide heat--
    Pilgrims to Canaan through a desert led.
The way is rough, and weary grow our feet,
Yet faint we not--the goal is fair and sweet.

Yet, as we onward urge our weary way,
    Sometimes a sigh escapes, a tear will fall;
Our load grows heavy, and the glaring day
    And heat and wayside dust our hearts appal.
Yet our Leader loves us well and notes our sigh,
His help is sure, His presence ever nigh.

We lift our eyes, and lo! a shelving rock
    And sparkling spring and waving palms are near;
With glad and quickened feet and eager joy,
    We haste to this fair Elim-grove of cheer.
We loose our sandals by the brooklet sweet
And in its waters bathe our weary feet.

And as we take again our onward way,
    We pluck fair blossoms, delicate and rare,
We breathe their perfume sweet throughout the day,
    The rugged path has grown most strangely fair;
And thus our Father in His tender love,
Doth bless us and His loving-kindness prove.

And thus, dear friend, as you go on your way,
    Walking this path our loving Master trod,
With patient, trusting heart from day to day,
    Keeping the road that leads to "Home" and God,
May these blest "Elims" often cheer your heart,
That you may ever choose the "better part!"

May blossoms, too, along your path be found,

Blossoms of love, and true and kindly deed,
Most fair and sweet--fragrant with tender thoughts,
And loving gratitude--your earthly meed.
And may I hope, dear friend, my gift may be
One of these wayside blossoms sweet to thee?

With much Christian love, "A happy Christmas and New Year."
ALICE G. JAMES,--Illinois, Dec. 25th, 1899.

===================

R2555 : page 7

"THE WORD WAS MADE FLESH."

--JAN. 7.--LUKE 2:1-16.--

"Thou shalt call his name Jesus, for he shall save his people from their sins."--Matt. 1:21.

JESUS is the topic of the International Sunday School Lesson course for the entire year 1900. It should be a very profitable study, for the more intimately we know our dear Redeemer in the light of the Scriptures the more we shall appreciate him, love him and seek to copy him. No other life than his could bear so continual and close a scrutiny, yet always be full of fresh revelations of moral dignity and character--any other life similarly studied and criticised would reveal its seamy side of weakness, sin and ignobility.

Of the four records, only John's attempts to trace our Lord's genealogy to the heavenly source, and to show us that before he was made flesh he was a spirit being with the Father and a sharer of his glory--a god with the God. But all of the Evangelists are clear in their statement that he "was made flesh"--not that he remained a spirit being, and assumed flesh as clothing in which to appear to men, but, however explainable, that the life power of the spirit being, the Logos, became the life power of the human being, born of a woman and under the Law, subject to all the conditions and circumstances of the Jews. Matthew traces

R2555 : page 8

Joseph's genealogy; for altho the statement is clear that Jesus was not the son of Joseph, nevertheless, being adopted by him as his son, he might, without impropriety, inherit through him. Luke shows the genealogy of Mary, by which our Lord was actually related, according to the flesh, to our race and to the royal family of David through the line of Nathan.*

The time of our Lord's birth was an auspicious one in several respects, and very evidently divine wisdom had exercised itself in respect to the world's affairs by way of preparation for this important event:

(1) The spirit of world-conquering that began with Nebuchadnezzar's kingdom was favorable to it, in the sense that it brought the various families or nations of mankind into closer contact with each other, broadening their ideas. (2) This policy had resulted in the transplanting of peoples from one land to another, and thus had made them more cosmopolitan in their sentiments. (3) Israel and Judah, thus transplanted in their captivity to Babylon, became so attached to the new conditions that comparatively few of them availed themselves of the offer of Cyrus to return to their own land, only about fifty thousand of all the tribes, out of several millions. The Jews among the Gentiles were by no

---

*See MILLENNIAL DAWN, VOL. V., Chap. 6.

means lost and had by no means abandoned all of their hopes in the Abrahamic Covenant nor all of their faithfulness to the Mosaic Law--altho they were lax in these matters and too full of a love of gain and ease to cultivate the spirit of Israelites indeed. Nevertheless, they had their influence amongst all the nations with whom they dwelt, and were witnesses to the hopes of Israel in the one God and in a coming Messiah, the Son of God, to be the world's Deliverer. (4) The triumph for a time of the Greek Empire had brought to the civilized world a highly developed literature--the Greek language had reached its zenith, and was the literary language of the civilized world. (5) The Roman Empire had conquered the world and was in the height of its power, and as a result there was a time of universal peace, and hence a more favorable time than any before for the announcement of the Gospel and for the safety of its representatives in passing from nation to nation. (6) Israel itself had reached probably its highest development, intellectually, morally and religiously, and additionally we are told in the Scriptures that "All men were in expectation" of the Messiah's coming.--Luke 3:15.

It was just at this most appropriate time, as divinely arranged for, that Caesar Augustus, the Roman Emperor, issued his decree respecting the taxing of his worldwide empire. The decree was not merely an assessment of taxes, but was rather a census, or enrollment for taxation. But instead of sending assessors to the people, according to the present custom, the arrangement then was that every male citizen must report himself at the headquarters of his own family line. This was the occasion for the coming of Joseph and his espoused wife, Mary, the mother of Jesus, to Bethlehem, their native city or family city, for they were both of the house of David (tho through different lines), and Bethlehem was "the city of David." Thus in a providential manner and by a decree over which they had no control whatever, Joseph and Mary were brought to the very city in which most appropriately the great heir of David should be born, as had been foretold by the prophet.--Micah 5:2.

The noting of these little incidentals by which divine providence prepared for our Savior's birth and for the sending forth of the Gospel message, are strengthening to the faith of the Lord's people. Realizing God's care in the past over even the little things, gives a foundation for confidence in his wisdom and provision for the features of his plan which are yet future--the fulfilment of all the exceeding great and precious promises which centered in him who was born in Bethlehem. And so also a realization of the divine providence in the larger affairs of the divine plan stimulates faith also in the Lord's providences as respects the personal and more private affairs of his people. Let us more and more realize that, as even the smallest incidents connected with the birth of our Savior were ordered of the Lord, so also he is both able and willing to order all of the affairs of his spiritual children. Let us reason with the Apostle that, if God loved us while we were yet sinners, so as to make such careful provision for our redemption, much more now that we are no longer rebels, aliens, strangers, foreigners, but have become his sons, fellow-heirs with Christ and all the saints, we may have confidence in his love and in his providential care, that according to his promise all things shall work together for good to them that love him--to the called ones according to his purpose. --Rom. 5:8-10; 8:28.

The same decree that brought Joseph and Mary to Bethlehem brought many others of the numerous family of David, and as the inns or hotels of that time were comparatively limited in numbers and in capacity, it is not surprising that the inn proper was full of guests when Joseph and Mary arrived. Indeed, it was rather the custom for many travelers to carry with them their own lodging outfit, and to provide for their own conveniences in the courtyard connected with the inns. And hence the experiences of Joseph and Mary were by no means exceptional. When therefore the Babe Jesus was born, a manger became his most convenient cradle.

The city of Bethlehem still exists, and probably

R2556 : page 9

is not so dissimilar to what it was in that day, for in that land customs seem to have changed but little in centuries. A certain grotto is claimed to be the one which nineteen hundred years ago was the stable of the inn, and a certain stone manger is shown which, it is claimed, was the one in which the Babe Jesus was laid. Over this has been erected a Catholic church, and various ceremonies are continually performed in and about and connected with "the sacred manger." With such ceremonies we can feel little sympathy, believing them to be rather of the nature of idolatries. To us the center of interest is not the holy ground on which our Savior trod, nor the holy manger in which he lay as a babe, nor his holy mother; yea, tho we reverence his flesh, and are deeply interested in all that pertains thereto, especially in all its experiences, from the time of its consecration to death, at baptism; nevertheless, our still greater interest is in our risen Lord, the new creature perfected, the spiritual One, far above manhood, far above angels, principalities and powers and every name that is named--next to the Father, and exalted to his right hand of power. The Apostle voices this sentiment well, saying, "Tho we have known Christ after the flesh, yet now henceforth know we him [so] no more"--our knowledge of him as the risen and glorified Lord and Savior thoroughly outshines all of our interest in his earthly life. (2 Cor. 5:16.) And yet his earthly life is interesting and profitable to us, as we have seen and shall see.

Had the people assembled at Bethlehem realized who this was that had come to their city--that he was from the heavenly courts, that he was the Logos made flesh, that he had come to "save his people from their sins"--how gladly they would have welcomed him into the inn and have given to his use and comfort its choicest apartments! But they knew him not, and hence lost this great privilege of ministering to him. Similarly, in every city and town where the Lord's people are (his true saints), there are many who would make them welcome and give them the best at their disposal, did they but recognize them as the messengers of Jesus and of the Heavenly Father; but as the Apostle says, "The world knoweth us not, because it knew him not." (1 John 3:1.) The disciple must not expect to be above his Lord, and hence, even when going upon missions of mercy and benevolence and as ambassadors for God, we should expect that the Lord's providence would furnish for us, not the most palatial conditions, but more probably very humble conditions. And when we find it thus we should rejoice that to some extent at least we have experiences which harmonize with those of our Lord. The Lord's people will obtain a blessing in proportion as they are prepared to receive all opportunities for God's service as divine favors and to appreciate them, no matter how humble the conditions: and it is noteworthy that neither Joseph, nor Mary, nor Jesus, nor the disciples, nor the Evangelist who recorded the incident, offers the slightest complaint or suggestion of dissatisfaction with the arrangement provided by divine providence. In proportion as they would have felt dissatisfied with the arrangements provided, in that proportion the divine plans would not have worked for their good.

The vicinity of Bethlehem is a pastoral country, and today is covered with flocks. It was the custom at that time for the shepherds to remain with their flocks by night as a guard against thieves as well as against wild beasts. It was in this vicinity that David (afterward king), when a shepherd-boy protecting his flocks, slew on one occasion a lion and at another time a bear. The shepherds as a class were not particularly well educated people as respects schools, and yet many of them were thoughtful and thus secured, in their leisure time while watching their flocks, by reflection and by conversation, considerable knowledge, so that they might be termed an intellectual and thinking class of people--their minds being turned more to reflection on large subjects than are the minds of some who are constantly immersed in trade and mechanics. The shepherd whom God honored in making him king of his typical kingdom, was a great poet, and evidently much of his time while shepherding was given to the muse, and one of his most beautiful poems (Psalm 23) represents Jehovah himself as the Shepherd of his people,--his flock, for which he cares. It was to men of this thoughtful class, and no doubt men familiar with David's Psalms, and with the Messianic hopes therein set forth, that the Lord sent the first message respecting his Son made flesh.

The description of the appearance of an angel, and of the fear which the brightness of his countenance engendered, is both simple and natural. All mankind more or less feels instinctively a fear of the supernatural, a trepidation at the very thought of being in the presence of the holy angels. And this is proper as well as natural, for all realize their own imperfections through the fall, fearing more or less that the results to themselves would be unfavorable if divine justice were laid to the line and to the plummet in respect to their affairs. All seem instinctively to realize their need of mercy at the hands of him with whom we have to do. And so it was with these shepherds; they were affrighted as they beheld the heavenly visitor in their midst; but his message was not one of justice nor in any sense of condemnation, but of divine mercy. He soothed them with the words, "Be not afraid; for behold I bring you good tidings of great joy which shall be unto all people." Can we wonder that joy took

R2557 : page 10

the place of fear in their hearts as they heard the gracious words? Surely not. And so it is with all who from that day to the present time have heard this true Gospel message, not merely with the outward ears, but truly, with the ears of their understanding--comprehending it.

How false and how sad has been the understanding of this message by many of God's people as it has echoed to them down the ages! How few have heard it gladly, appreciatively! How remarkable that nearly all of the different churches and their thousands of ministers and hundreds of thousands of Sunday School teachers should unite in a complete contradiction of this message of the angels--a contradiction which not only wounds their own sentiments and grieves their own hearts, but which robs our dear Savior's mission of nine-tenths of its majesty, and thoroughly dishonors and maligns the name of our gracious Heavenly Father by its misrepresentation of the salvation which he has provided in Christ Jesus.

Some perhaps may be surprised, and even shocked, at such an arraignment of the message which they and other well-meaning but blinded Christians are delivering in the name of the gospel--for the word "gospel" is derived from the words "good tidings." We are quite ready to believe that the vast majority of those who promulgate the bad tidings of eternal misery, as being the divine message and sentence to the vast majority of mankind, are wholly unaware of how seriously they misrepresent the divine character and government in the message which they carry to men;--they misstate the Gospel, not of intention, but of blindness, the very blindness mentioned by the Apostle as originating with the great Adversary--the blindness by which he blinds the minds of the vast majority, to hinder them from realizing the glorious light of God's goodness revealed in Jesus Christ our Lord.--2 Cor. 4:4.

O, if we could only get all true Christians to study this tenth verse of our lesson, and to see the depths of its significance, it would quickly revolutionize the teachings of Christendom! But as our Lord declared, some of the deep things of the divine plan are hidden from many of the wise and prudent according to the course of this world, and are revealed only to the humble--the babes. Nevertheless, the testimony of God standeth sure, and all whose understandings have been opened and who have been enabled to comprehend some of the lengths and the breadths, and the heights and the depths of God's love, may rejoice that the ignorance of the world in general on this subject and the opposition of the great Adversary who is blinding them, cannot continue forever, but must soon give place, when the Lord's due time shall come;--when he who died on Calvary for the world's redemption shall begin his glorious reign by binding that old serpent, the devil, Satan, that he should deceive the nations no more for the thousand years of the Millennial reign. Then all shall see out of obscurity; then all shall discern what at present is the privilege of only the favored few to see, respecting the divine character and plan--that the message of the angel was true, every word of it--that the grand results to flow from the birth of the Savior in Bethlehem justified the message sent by the great Jehovah,--a good message of great joy which eventually shall be to all people--whose enlightenment and blessing shall have no hindrance, no restriction, and as a result all shall come to a knowledge of the truth and to an opportunity of availing themselves of the grace, mercy and peace provided for all in the great salvation secured by the ransom-sacrifice of our Lord Jesus.

The angel further explained his great Gospel message, showing its basis, and declaring that all the good things mentioned should come to pass because the Savior, Messiah, had been born--the one so long looked for in Israel, the promised seed of Abraham in whom not only Israel should be blessed and exalted to honor, dignity and cooperation, but in whom also "all the families of the earth should be blessed." And let us here remark that the order of presentation used by the heavenly messenger, and evidently divinely ordered, is the proper presentation of this subject which should be adopted by all who seek to be used of the Lord as his ambassadors in the calling of the elect Church. First, there is the grand pronouncement of divine favor and blessing, that it is a cause for joy, and that ultimately it shall extend to every creature; secondly, there is the specific explanation of how all this is to be accomplished--through a Savior, a Deliverer, who, as stated in our Golden Text, in order to deliver his people from the wages of sin, death, into eternal life and blessing, must first of all save them from their sins. And we see from other Scriptures that this salvation from our sins signifies not only the payment on our behalf of the penalty for Adamic sin, but also, subsequently, man's instruction in righteousness and lifting out of sin; in which uplift each one is required to cooperate to the extent of his will and of his ability.

So all teaching of the grace that is to come to mankind should be coupled with the philosophy of the salvation--the Savior made flesh and the flesh devoted or sacrificed for our sins, and the Savior glorified, that in due time after the selection of his Church he might, with her, according to the divine plan, establish his Kingdom of righteousness for the uplifting of the world of mankind out of ignorance, superstition and general degradation into which the great Adversary

R2557 : page 11

has gotten them through the fall and through his subsequent blinding and misleading. In this connection it is well to remember that our Lord's name, Jesus, signifies Savior, and that all who would be of the elect Church must have the spirit of the Bridegroom (as well as by faith be covered with the garment of his imputed righteousness): and that his spirit is one of opposition to sin to the extent of self-sacrifice. We also are to "resist unto blood [death] striving against sin." --Heb. 12:4.

Then the angel gave the shepherds an intimation of the humble conditions under which this great King of earth was born into the world--as a babe, wrapped in swaddling bands and lying in a manger. This was necessary, not only to their identification of Jesus, but necessary also to bring down their thoughts from the great and grand results to its humble beginnings, lest they should be misled in their expectations. And as it is with every part of the divine plan, so also it should be in respect to all of our proclamations of the same. We are not only to tell of the future glory and greatness and grandeur, but we are to tell also of the present humiliation--not only of our Savior who humbled himself to take a low estate amongst men, and to die for our sins, but also to point out that the "elect" are called to walk in his footsteps, under similarly humiliating circumstances--to suffer with him, if they would reign with him; to die with him, if they would live with him. And thus also the prophets spoke not only of the glory that should follow, but also of the sufferings of Christ (head and body) which must precede the glory. (1 Pet. 1:11.) The lesson to every one who has ears to hear it is, "No cross, no crown." Let us, then, humble ourselves under the mighty hand of God, and rejoice in every step of the humiliation, that he may exalt us in due time to share the glories of his Son our Lord, and to share with him the grand work of blessing all the families of the earth.

It was a fitting climax that, after the one angel had told the surprised shepherds of the good tidings of great joy for all people and was ready to depart, he should be joined by an angelic host, singing, "Glory to God in the highest, and on earth peace, good will toward men." This was but a reiteration of the Gospel message already delivered. It declared that the work which should be accomplished by the babe just born, should redound to the highest glory and honor of Jehovah God, his Father. It declared also that through this work to be accomplished by Jesus should come to earth divine good will and consequently peace, --and all that these would imply in the way of blessings of restitution and privilege of attaining everlasting life. But how much in conflict with all this are the erroneous theories which have gained credence in Christendom, which teach that, notwithstanding the ransom which our Lord Jesus gave, and notwithstanding the turning aside of the original sentence upon our race as the result of the propitiation for our sins accepted by the Father, the vast majority of the human family will nevertheless, to all eternity, be in rebellion against God, and in torture will continually blaspheme his name;--and that without ever having had a full, reasonable opportunity to know the Savior or to accept his salvation. How strange that any should think that such a plan would be glory to God in the highest!

How strange that any should refuse to see the very plain statement of the Scripture that God has provided through Christ that every member of the human family shall have a full opportunity of coming to a knowledge of the truth, and then of relinquishing sin and of accepting new life of righteousness under the New Covenant--and that then whoever still refuses and will not submit himself to this righteous arrangement shall be utterly destroyed from amongst the people--in the Second Death,--that none will be suffered to live in sin and opposition to God to blemish any part of God's dominions, but that all the incorrigible shall be as tho they had not been. In no other way can we possibly imagine that the time will ever come when there will be full peace among men. "There is no peace for the wicked, saith my God."

The only solution which God offers respecting the establishment of peace is in connection with the establishment of his Kingdom, for which our dear Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." That will mean peace in its fullest and most absolute sense. The Scriptural proposition does not include the violation of

R2558 : page 11

any man's will, but merely the offering through Christ of an opportunity for his everlasting blessing and peace, or his cutting off in the Second Death if he fails to appreciate the divine offer.

The shepherds having heard of God's grace manifested their interest by visiting and paying their homage to the Savior: and so each one who has heard of the grace of God with an appreciative heart can do nothing less than seek the Lord and do him reverence and serve his cause by proclaiming the gracious message with which he has been favored. Let us each do so, and thus more and more increase in our hearts the joys of the Lord and our appreciation of his grand gospel.

Respecting the date of Jesus' birth, we hold that it was about Sept. 25th to Oct. 1st B.C. 1, and that the annunciation (Luke 1:28) was nine months earlier, namely Dec. 25th B.C. 2. The evidences re this position are given in detail in MILLENNIAL DAWN, VOL. II., pages 54-62.

===================

R2558 : page 12

"JESUS INCREASED IN WISDOM AND STATURE."

--JAN. 14.--LUKE 2:41-52.--

"And Jesus increased in wisdom and stature,
and in favor with God and man."

MUCH peculiar speculation has been indulged in respecting the childhood, boyhood and young manhood of our Lord Jesus, with which we have no sympathy whatever. The Bible student should confine himself to the Bible record, and not give loose rein to imagination and speculation more likely to be untrue than correct. Had the Lord foreseen necessity for information respecting this period of our Savior's career he undoubtedly would have provided for it in the inspired record. This does not imply that there was nothing noteworthy or commendable in our Lord's earlier life, but rather that by comparatively ignoring this the Lord would point us more particularly to the three and a half years of public ministry following his baptism, in Jordan, and by the holy spirit. In a word, the Lord thus points out that it was not the man Jesus whose words and acts were valuable to us and lessons for our emulation, but the words and acts of Christ Jesus, the Anointed Jesus--Jesus after he had been anointed with the holy spirit without measure. Nevertheless, keeping strictly within the lines of the little that is written in the Scriptures we may draw some valuable and helpful lessons from the boyhood and young manhood of our Master.

Nothing is known respecting the first twelve years of our Lord's life, except that under divine direction his mother and foster-father took him down into Egypt, out of the reach of Herod, where they remained with him for a few months until after Herod's death, returning then to their home city, Nazareth in Galilee. It will be remembered that the occasion of the flight into Egypt was Herod's fear that a king should arise in the family of David, in harmony with the Jewish traditions, and that thus Herod's own family would be ousted from the kingly position. Herod was not of the family of David, nor a Jew at all--he was of the family of Esau, Jacob's brother. The story of the wise men coming from the East seeking a new-born king of the Jews will be remembered, and now Herod, learning of their mission, urged that when they had found the infant they sought they should inform him, Herod feigning that he also desired to do homage to the new king. But the wise men, under divine direction, ignored Herod's request. Subsequently, learning some of the particulars respecting the birth at Bethlehem, Herod caused the death of the male-children of that city of two years old and under--thus endeavoring to insure the death of the newborn king. It is not at all probable that the number of babes slaughtered under this decree was great; as the population of Bethlehem was small the number of male children of such an age would necessarily be few.

The Golden Text informs us that Jesus grew like any other boy--that his development was gradual, both as respects physical and intellectual stature. We are not, therefore, to think of Jesus in boyhood's days as a sage a teacher, a healer, etc., as we find him subsequent to his anointing with the holy spirit. Nevertheless, we may properly suppose that the perfect boy would in many respects be keener and brighter than the average boy who inherits sundry imperfections from the fall.*

The testimony respecting Mary and Joseph leaves no doubt that they were pious people, and this is confirmed by the first verse of this lesson, which informs us that it was their custom to go every year to the Feast of the Passover: this requirement of the Law was observed by the most devout Jews only. It is as unnecessary as it is improper for us to go beyond the Scriptural declarations on this subject, and to assume, as some do, that Mary herself was miraculously conceived and born free from sin. Indeed, if we had no record testifying to Mary's piety the fact that she was honored by the Lord above all other women, in that she was chosen to be the mother of Jesus according to the flesh, would prove her nobility of character and purity of heart;--for it is not even supposable that the Lord would so specially honor, bless and use any other than a noble character. Whom the Lord uses we may safely esteem honorable.

Altho the Jewish Law does not so stipulate, tradition informs us that it was the custom to consider every boy who had fulfilled his twelfth year as "a Son of the Law," and to a certain extent from that age amenable to the requirements of the Law: and the narrative of our lesson seems to confirm this tradition, telling us that when Jesus was twelve years of age (in his thirteenth year) he accompanied the family to the Passover Feast at Jerusalem. Is there not a lesson here for all godly parents, suggesting that the training of the infancy period should be of such a character as to prepare the child for the consideration of sober and religious matters at the very threshold of boyhood? We think there is. And we think it a serious mistake made by some well-intentioned parents when they conclude that their children of twelve years have sufficient mind to have grasped the elementary principles of a secular education and to be prepared for higher studies of a secular character, but unfit for higher religious studies. The children who are ready at that age for higher secular studies have already been carefully instructed along elementary lines; and if any are unprepared for higher studies in religious matters it is at least possible that their elementary religious training may have been neglected by their divinely appointed instructors--their parents. No Christian parent can avoid this his natural responsibility toward his children --in moral and religious training as well as in the secular and physical.

---

*See MILLENNIAL DAWN, VOL. V., Chap. 4.

R2558 : page 13

The Feast of the Passover continued seven days, but it was the custom for many of the pilgrims from distant parts to remain over only two days, until after the principal ceremonies. It is probable that Joseph and Mary, in company with their kinsfolk, started on the return journey on the third day of the feast. It was customary for the women of a caravan to move on ahead, the men coming after, and a boy of Jesus' age might be with either of the parents and not be missed until nightfall; and so it seems to have been in this case. As one day had been spent in the journey, so another day was spent returning, and a third day in searching throughout the city; finally they found Jesus in the Temple, sitting with the teachers of the Law, the "Doctors." This was not so unusual as might at first appear; for at that time information was gained less from books and more from oral teaching, and the Doctors of the Law were supposed to be ready to instruct all who desired information, especially during the holy Passover week. Many young men availed themselves of such opportunities, and the custom seems to have been for the Doctors to sit on a special semi-circle of seats, while before them were low benches for the older students: the younger boys sat on the ground, literally "at their feet." Thus Paul, as a youth, was a pupil to Gamaliel, or, as the record reads, "sat at the feet of Gamaliel," to learn of him. Gamaliel was one of the chief Doctors of the Law in his day.

We are not to understand that the boy Jesus was bold, and that he went before the learned men of his day to denounce them as ignorant and as incapable teachers, and to show himself off, as some precocious but ill-trained youth of today might attempt to do. On the contrary, we are to suppose the boy Jesus to have a well-balanced mind, which probably recognized the fact that he had lived but few years in the world and had comparatively small experience in life, and that he by no means knew all, but recognized many questions upon which he would like to have further information, and that he asked his questions honestly, with a desire and hope of obtaining satisfactory answers from the teachers who "sat in Moses' seat."

The nature of the questions is not stated, but the time and surroundings would seem to indicate that they were of a religious character, and that the mind of Jesus was already grappling with the great questions which properly belonged to him as a member of the Jewish race to which God had made certain great and precious promises as the Seed of Abraham;--promises of divine blessing under Messiah, of exaltation to be the chief nation of the world, and of the subsequent privilege of blessing all nations and of being the mediaries through whom all mankind might be brought to the knowledge of God and to his service. From what we know of the operations of our own minds at the age mentioned, we may presume that Jesus was brimful of questions respecting the hopes of Israel, and no doubt from his mother he had received some intimation at least that divine providence had indicated that he himself was to bear some important part in connection with the fulfilment of the Scriptures; and he was seeking to know the part marked out for him by the Heavenly Father in the testimony of the Law and the Prophets.

Altho he did not have a Bible in his home, that he could consult respecting the divine testimony, he did have the common privilege of the youth of his day of attending meetings in the one little synagogue of Nazareth, which was but a small country town. There, from Sabbath to Sabbath, he heard the Law read and to some extent commented upon, sometimes also the psalms and prophecies. With these sources of information the eager mind of the boy had grappled, and now, on the occasion of his first visit to the great city of Jerusalem, nothing attracted him so much as the Temple and its symbolical services, and happening upon a court or chamber in which the great questions of the Law and the Prophets were being discussed by the ablest teachers of the time, Jesus became so deeply interested and enthused in the Bible study that seemingly he forgot all earthly things, so intent was he in studying about the Heavenly Father's business--the plan of God, in which he himself was to be so principal an actor.

Naturally his questions would be deeper and more logical than those of other boys of his age, and naturally the Doctors of the Law would be deeply interested in him because of this in conjunction with the modesty which we may be sure accompanied it. And as during these feasts great hospitality was exercised, especially toward strangers from a distance, Jesus was probably entertained by one and another of these new-found friends.

The narrative records that, when found by Joseph and Mary, Jesus was both hearing the Doctors and asking them questions. There is a valuable lesson here for all young persons respecting their conduct toward their elders and instructors. How different the thought we get from this statement than we would have gotten had it read that they found Jesus instructing the Doctors, or attempting to teach them. We do not doubt for a moment that the Doctors were as much instructed by Jesus as he was by them, possibly more so on some points at least; nor do we doubt that if they were truly great men they would be humble-minded enough to receive instructions from any one--even from a child; and it is even intimated in the context that they asked Jesus certain questions, "and were astonished at his understanding and his answers." In both cases the proceeding was that of deference to the other, as implied in the asking of the questions: Jesus having deferred to the Doctors and asked them questions which manifested his depth of mind and clearness of understanding and logical reasoning, led them in turn to ask questions of him.

This question plan we commend to all of the dear friends of the truth as a wise and proper one, no less to us of today than to the boy Jesus and to the Doctors of the Law. We have seen instances in which some of the Lord's dear people have greatly injured their influence in the truth by display of too large a degree of self-confidence, self-assurance, in speaking of the divine plan to others--especially to the learned. Meekness is a jewel wherever found, and is especially desirable as an adjunct and sling for the truth. Let the truth be shot forth with all the force it can carry, but always with meekness and humility; and the question form of suggesting truth will often be found the most forceful.

Naturally Joseph and Mary were astonished to find their little son in the company of and receiving consideration from the greatest teachers of their day, and probably nothing was said to Jesus publicly respecting their disappointment and their subsequent search for him: probably when alone Mary upbraided him for his neglect to be with the caravan: yet she did this in a very kind and moderate manner, which seemed to indicate that it was a very unusual occurrence, which in turn speaks to us of parental obedience on the part of Jesus.

Mary's expression, "Behold, thy father and I have sought thee sorrowing," has been questioned by some as being a confession that Joseph was the father of Jesus, but we answer, Not so; it would be unreasonable to suppose (1) that Luke would particularly trace the genealogy of Jesus through Mary, and ignore Joseph, and subsequently imply that Joseph was the father of Jesus; (2) Joseph having accepted Mary, accepted also her son, Jesus, and became his foster-father, and under just such circumstances today the child would be taught to consider such an one a parent, and to call him "father." (3) It is not at all probable that the story of the immaculate conception of Jesus was ever made known to any but the closest members of the family, and it is highly improbable that the subject had ever been discussed with the boy Jesus, only twelve years of age,--nor would it have been proper to do so. Mary's language, therefore, is entirely consistent with all the facts set forth in the Gospel narrative.

Quite possibly the mind of the boy Jesus, while investigating the subject of his own responsibilities toward the Heavenly Father and his plan, had wondered whether or not his mission might not in some degree begin with his thirteenth year, since at that time he was recognized as a "son of the law." Quite possibly some of his questions before the Doctors of the Law were along this line, and quite probably he had finally about reached the conclusion that the types of the priestly office indicated clearly that his mission would not begin until he was thirty years of age. His reply to Mary's chiding was along this line: Did you not expect me to be about my Father's business? Did you not know that I had reached the age when I am a "son of the Law," and that therefore certain responsibilities have come upon me in respect to the Heavenly Father and his Word and his plan? And then, as tho remembering the conclusion that he had just reached in discussing the subject with the Doctors, he broke off the conversation, yielded himself to their wishes, and accompanied them to Nazareth, making (so far as recorded) no further suggestion of any other than the ordinary course of life until he had attained the age of thirty years. This is expressed in the words, "And he was subject unto them." Joseph and Mary realized clearly that the boy was more than ordinary, very extraordinary indeed, yet they did not fully comprehend the situation nor fully grasp the import of his words. Nevertheless, Mary treasured this with the other peculiar testimonies respecting him in her heart, and doubtless it was from her lips that Luke received the information contained in our lesson.

Tradition declares that Joseph died while Jesus was yet young, and that the latter took up the carpenter's trade and became the support of the family. This finds some support in the Scriptural testimony where Jesus himself is called a carpenter, and his mother and brethren are mentioned, but Joseph is ignored. (Mark 6:3.) Furthermore, no reference is made to Joseph in connection with our Lord's ministry, tho his mother and his brethren are several times mentioned. It is quite probable, then, that the long period of eighteen years of our Lord's life, from the time of the incident of this lesson to the time of his baptism, was spent in the performance of the ordinary duties of life. What a thought this gives us with respect to our Lord's development of patience--patiently waiting until the Father's time should come and he should begin his ministry; patiently studying meantime, as best he could, to know more and more of the Father's will

R2559 : page 15

and plan; patiently waiting for the baptism of the holy spirit, which would enable him to fully comprehend the situation and his own personal relationship to it. What a lesson there is here for all his followers, and everyone of us may well realize the truth of the words, "Ye have need of patience," and again, "Let patience have her perfect work." What a lesson there is for us also in the thought that we are not to attempt to hasten the divine plan, but to wait patiently for its unfolding--not to attempt to begin any work for the Lord unless we are sure that his time has come, and that he has called us to do it; then, like our Lord, to be instant in season and out of season, when convenient and when inconvenient, under favorable and unfavorable conditions; to do with our might what our hand has found to do,--what the Lord has called us to do. And we gather the further thought that the most humble forms of labor are honorable when they are ours in harmony with God's providence.

Happily for us, we are not born under the Law nor under the limitations which hinder us from receiving the call and responding to it before thirty years of age. On the contrary, under the New Covenant of grace it is our privilege to present our bodies living sacrifices to the Lord's service at as early an age as our knowledge of divine things and our enlightened judgments will permit. We, instead of waiting to grow to the fulness of stature mental and physical, are permitted to begin at once, as members of the Royal Priesthood, and to be growing at the same time we are serving. But let us not forget the necessity for growth,

R2560 : page 15

--adding to faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love.--2 Pet. 1:5-8.

"In malice be ye children, but in understanding be ye men."--1 Cor. 14:20.

===================

R2560 : page 15

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--In regard to the work here in Boston the report is good. The Volunteer work is blessing all who engage in it and goes on grandly. Scarcely a Sunday but that we distribute the tracts at some church where the preacher's theme is Evolution. Two Sundays ago the Pastor of Tremont Temple preached a sermon advocating the doctrine of Evolution. This is the largest Protestant church in New England (congregation of 3000 and over), and the Pastor is the gentleman who notified police headquarters last June to have a stop put to further distribution of our tract. But he did not succeed. We are finding more work than was at first anticipated and are giving more books. Our report for month of November is as follows:--Nov. 5th in Dorchester 11 churches, 1024 booklets; Nov. 12th in W. Roxbury and Jamaica Plain 14 churches, 986 booklets; Nov. 19th in Dorchester and Roslindale 18 churches, 1269 booklets; Nov. 26th in Newton 13 churches, 1444 booklets; also in Brookline during month 4 churches, 154 booklets; total of 60 churches, 4877 booklets; average 81.2+. We find churches larger than we anticipated. Quite a number with congregations of from 300 to 600 which accounts for our using more booklets than expected as well as the larger average. We still have 25 to 30 (brethren and Sisters) engaged in work, and tho we have accomplished a good work, the end is not yet. We are anxious to do all the important towns accessible by electric cars, provided you can keep us supplied. We leave that part for you to decide. Unquestionably all who work are receiving blessings, and are being built up in zeal and love in the Lord's service.

Sr. G. desires to be remembered. Your brother, in love and service of our Redeemer,

ALEXANDER M. GRAHAM,--Massachusetts.

[We are filling orders right along. Let the good work proceed. God bless the "Volunteers." EDITOR.]

DEAR BROTHER RUSSELL:--I am glad that at last I have concentrated my mind enough to write to you. Not till Mrs. Boehmer was here did I read and study anything in the truth so much as to do me any good, but while she was here my whole attention was turned. She gave me Vol. I. of M. DAWN but at first I could not read it without a great deal of will power. I read it only to show her I used the gift--it seemed so uninteresting. But at last it grew more interesting and I devoted most all of my time to reading it and I gave up almost all of my play especially with everybody but my brother and sister. (Do you consider this wrong on my part?) And I went to all the DAWN Circles and meetings here while she was with us, and mamma said the holy spirit was upon me.

When Sister Boehmer left us all of my holy interests seemed to die out of me. I could read nothing Scriptural so that I could remember it or act upon it in my daily course of life. I think the reason why God let it happen so was because I got to thinking I was far ahead in the race and looked boastfully down on my neighbors. (Don't you think so, too?) But I went to meeting every Sunday and learned O, so much good! from Brother Wright and I think he is the best leader that could be chosen--that is, a human leader. But I could remember nothing through the week.

Now here is another case: A large "tough" is always trying to catch us for no reason at all but he claims for an excuse that we throw stones at him, but we did not. I wrote to Bro. Boehmer about it and he said I should avoid him as best I could, and in doing this I am obliged to run sometimes or get hit. Now do you consider this right or wrong? Twice we stopped and asked him what he wanted but he only hit us.

When Bro. Boehmer was here he said it would do me good to enter a gymnasium which I did the 1st. of Nov. It is in a Congregational Church; I am also entitled to a privileges of boys' club and six lectures. Do you think I will fall into wrong there?

Here is $1 which will at least be enough to make

R2560 : page 16

one WATCH TOWER which will help some one along just like the TOWER of Nov. 1. issue helped me along; especially the articles about Nehemiah which induced me to write. So many things fit my case exactly,--like where it says while we are in the truth we will be assailed the most, and when we get drowsy and lazy about studying the truth we will not be assailed. This is exactly right because it went so with me and I shall be happy in the hardest of earthly troubles. Your remark that each should build the walls near his home, has opened my eyes enough to see that I was in the wrong, because I do better in school and away from home than I do at home. Now I will try to do the best I can at home but will not lose my good part away from home.

I felt like opening my whole heart to you, and I have done it with the best intentions. I hope that your answer to this letter will come soon and bring tidings that will do me good.

Yours sincerely, HUGO KUEHN,--Ohio.

[REPLY:--I am always deeply interested in the young who give their hearts to the Lord. My Christian life began at about the same age as your own (13), and I know how great a blessing it is to become a soldier of the cross at an early age. At no time do we more need divine wisdom and grace than in boyhood and entering manhood, and how comforting it is to all such to be able to realize that having committed their all to the Lord he is caring for them, guiding and shaping their affairs in the course which will be most to their advantage as respects the present and the eternal life.

In re the rude youth disposed to attack you with stones: My advice would be that you go to play in another quarter, and that generously you consider that the man may be just as much unbalanced in mind or as soured in disposition as some who in the language of Scripture, "Shoot out arrows, even bitter words, at the righteous." (Psa. 64:3.) On the whole I believe that those who throw literal stones are much less dangerous than some who are outwardly more decorous who have the "poison of asps under their lips" (Rom. 3:13), and who backbite, speak evil of and slander others--even the Lord's "brethren." Let us thank God that the time is coming when there will no longer be in the world any except those who have the "spirit of a sound mind"--the disposition of the Lord.--2 Tim. 1:7.

Respecting your attendance at a gymnasium, and the hearing of lectures: It would seem to me that no evil need result from merely availing yourself of these privileges, and should advise that you do so, unless there would be something in the way of a bondage connected with this--some obligations--and quite likely there are none that would be objectionable in such a club. With much Christian love, Your brother and servant in the Lord, THE EDITOR.]

WATCH TOWER BIBLE & TRACT SOCIETY.

DEAR BRETHREN:--The Volunteer distribution of the booklets, The Bible versus the Evolution Theory, has been completed in the District of Columbia, after a campaign lasting seven months. 14 Volunteers--brothers and sisters--visited 154 churches and distributed 10,934 booklets, besides other tracts. The congregations in the various churches varied all the way from 400 down, the average attendance being 71.

This work was taken up in accordance with the offer made in TOWER of April 15th, '99, it being our desire in this manner to show our love and appreciation of the Lord and his truth--by engaging in a work which might result in the blessing of his true "brethren." The work has progressed with perfect harmony of hearts, hands and a willingness to serve in any channel, however humble, and has most evidently been under divine direction, for we have had many indications of providential guidance in selection of churches to be worked, etc.

We have been greatly blessed in this work which has given us many opportunities for letting our light shine for the Master,--upon some occasions the brethren being invited within the church building to explain the object of the visit and something of God's plan as testified to in the literature distributed. We were well received on the whole, notwithstanding some cases of opposition. We are thankful to God for these great privileges of serving his truth, and also to Brother Russell and the Tract Society as instruments in his hands. We are still "Volunteers," and ready to carry the good warfare into the adjacent towns with the booklets still on hand.

With love to all who are similarly engaged in the Volunteer work, Your fellow "Soldiers,"
THE CHURCH AT WASHINGTON, D.C.

MY DEAR BROTHER:--I am feasting on the wonderful and comprehensive subject of the atonement, as set forth in the new volume of DAWN. The more I study and comprehend its beautiful harmony and reasonableness, the more I am constrained to lift up my heart in thankfulness to our loving Heavenly Father who has designed such a beautiful plan for the redemption of mankind. And so, as the marvelous light shines in my heart through the merit of Jesus Christ, I can constantly say, Praise God for the truth! Praise him for the wondrous things made known!

With much love in Christ and kindest wishes for your welfare, spiritual and temporal, I remain,

Your brother in the service of Immanuel,
JAMES McFARLAND,--Colporteur.

MY DEAR BROTHER RUSSELL:--Herewith I send you five dollars; after paying for enclosed order put balance into the Tract Fund--some of it is from my daughter. I have read the fifth volume of DAWN once, and am going over it a second time, finding the references. It is the best of the DAWN series, if there is any best to them; they are all so wonderful and grand! But I think the last one has the most meat in it, now due for the household of faith: I enjoy it so much, I do not know when to stop reading it. And some parts are so good. I read them over and over again, till I am satisfied, and thank God, our Father, that he has blessed Brother Russell with wisdom and understanding, to write things so plainly. May God continue to bless and keep you faithful unto death!

Your Sister, in hope of the coming Kingdom,
MRS. J. A. MARWOOD,--Nebraska.

===================

VOL. XXI. JANUARY 15, 1900. No. 2.

CONTENTS.

New York's One Day
Convention, Jan. 21st...................... 18
Views from the Watch Tower........................ 19
Churches as Social Clubs..................... 19
Christianity in Japan........................ 20
Poem: A Little While.............................. 21
Preaching of John the Baptizer.................... 21
Consecration Followed by
Temptations................................ 26
Temptation to Use Spiritual Favors
for Personal Profit........................ 29
Tempting God by Unauthorized
Efforts.................................... 30
Temptation to Obtain Desired Good
Results by Compromise...................... 31
Interesting Letters............................... 32
Higher Prices for Cheap Bibles.................... 18

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

NEW YORK'S ONE-DAY CONVENTION, JAN. 21ST.

Friends of the truth have recently started a meeting at Willard Hall, Grand Opera House Block, 23rd Street and 8th Avenue, New York City, of which we hear good reports. It is said to be quite convenient to Jersey City by ferry and generally accessible.

These friends have sent an urgent request that the editor of this journal shall be with them on Jan. 21st, and he has accepted. Meetings are regularly held at above hall every Sunday afternoon, but for this occasion (Jan. 21st) there will be preaching service at 10:30 A.M., and another at 2:30 P.M. Rather, we might say, there will be an all-day meeting with noon intermission for luncheon at nearby restaurants.

Friends in general are invited, and many residing within a radius of fifteen miles from New York City are expected. All such will be warmly welcomed; and each is requested to introduce himself to the editor.

Morning topic--"Blessed are the people who know the joyful sound." Afternoon topic--The Necessity of Justification as Precedent to Sanctification and Begetting of the Spirit.

HIGHER PRICES FOR CHEAP BIBLES.

The rise in price of paper, leather, etc., has caused an advance of prices in many Bibles quoted in the Dec. 1st, '99, WATCH TOWER, as follows:--
To Bibles quoted under 45 cents add 5 cents each.
 "   "   "   at 50 cents to 95 cents add 10 cents each.
 "   "   "   at $1.00 and $2.00 add 15 cents each.
The higher priced Bibles are less affected;--no change as yet.

====================

R2561 : page 19

VIEWS FROM THE WATCH TOWER.

CHURCHES AS SOCIAL CLUBS.

REV. JOHN WATSON, widely known in "orthodox" circles (as "Ian Maclaren," his literary nom de plume), wrote for publication recently, that in his judgment the churches of various denominations are rapidly becoming social clubs--ceasing to appreciate or use the place hitherto considered the true position of the church. The text for his criticism was found on a printed postal card sent out by an American Y.M.C.A., which read word for word as follows:

"DO NOT FORGET
"The next Social.
"The next Candy-pull.
"The next Entertainment.
"The next Song Service.
"The next Gospel Meeting.
"The next Meeting of the Debating Club.
"The next Chicken-pie Dinner.
"The next date when you ought to make the secretary happy with your cash."

Commenting upon this card, he says:--

"This remarkable list of operations, combining evangelistic zeal, creature comforts, and business shrewdness, requires no commentary; the items give us a convincing illustration of an up-to-date religious institution--a veritable hustler of a Y.M.C.A.

"The Christian church and a Y.M.C.A. are of course very different institutions, and the latter is free from any traditions of austere dignity, but one is not surprised to find that the church has also been touched with the social spirit and is also doing her best to make religion entertaining. One enters what is called a place of worship and imagines that he is in a drawing-room. The floor has a thick carpet, there are rows of theater-chairs, a huge organ fills the eye, a large bouquet of flowers marks the ministers place; people come in with a jaunty air and salute one another cheerily; hardly one bends his head in prayer; there is a hum of gossip through the building.

"A man disentangles himself from a conversation and bustles up to the platform without clerical garb of any kind, as likely as not in layman's dress. A quartet advances, and, facing the audience, sings an anthem to the congregation, which does not rise, and later they sing another anthem, also to the congregation. There is one prayer, and one reading from Holy Scripture, and a sermon which is brief and bright. Among other intimations the minister urges attendance at the oyster supper, when, as is mentioned in a paper in the pews, there will be oysters and meat--turkey, I think --and ice-cream. This meal is to be served in the 'church parlor.'

"No sooner has the benediction been pronounced, which has some original feature introduced, than the congregation hurries to the door, but altho no one can explain how it is managed, the minister is already there shaking hands, introducing people, 'getting off good things,' and generally making things 'hum.' One person congratulates him on his 'talk'--new name for a sermon--and another says it was 'fine.'

"Efforts have been made in England also to make church life really popular, and, in one town known to the writer, with some success of its own kind. One church secured a new set of communion plates by the popular device of a dance; various congregations gave private theatricals, and in one case had stage property of their own. Bible classes celebrated the conclusions of their sessions by a supper; on Good Friday there were excursions into the country accompanied by a military band, and a considerable portion of the congregational income was derived from social treats of various kinds. This particular town is only an illustration of the genial spirit spreading throughout the church in England. One minister uses a magic lantern to give force to his sermon; another has added a tavern to his church equipment; a third takes up the latest murder or scandal; a fourth has a service of song; a fifth depends on a gypsy or an ex-pugilist.

"If this goes on, the church will soon embrace a theater and other attractions which will draw young people, and prevent old people from wearying in the worship of God.

[Contrasting these modern and irreverent and unscriptural

R2561 : page 20

methods with those of the past, Dr. Watson continues:--]

"Perhaps it may be the perversity of human nature which is apt to cavil at new things and hanker after the good old times--which were not always good, by any means--but one is not much enamoured with the new departure, nor at all convinced that what may be called for brief the 'candy-pull' system is any improvement on the past. After a slight experience of smart preachers, and church parlors, and ice-cream suppers, and picnics, one remembers with new respect and keen appreciation the minister of former days, with his seemly dress, his dignified manner, his sense of responsibility, who came from the secret place of divine fellowship, and spoke as one carrying the message of the Eternal. He may not have been so fussy in the aisles as his successor, nor so clever at games, nor able to make so fetching a speech on 'Love, Courtship, and Marriage.'

"There are no doubt many points in which the congregation of the present has advanced on the congregation of the past, but it has not been all gain, for the chief note in the worship of the former generation was reverence--people met in the presence of the Eternal, before whom every man is less than nothing. And the chief note of their children, who meet to listen to a choir and a clever platform speaker, is self-complacency."
--The Ladies' Home Journal.

* * *

We have frequently pointed out these same tendencies, but we are glad to be able to quote the words of another--of one who stands so high in Churchianity. But Dr. Watson will ere long find that he must not criticize "Babylon;" and that if he persists he will lose caste with the lords thereof. So conservative a journal as The Advance has already intimated that "Candy-Pulls" and other modern methods of making Christianity attractive must not be interfered with by "old fogies."

And so say we! Let the innovations proceed--they are essential to the very existence of "Babylon." And besides, the sooner the social Churchianity clubs act out their real sentiments all along the line, the better it will be for true Christianity, whose separation from Churchianity is now due to be accomplished in this harvest time--"wheat" from "tares." The more it becomes apparent that, with the vast majority, religion is merely "a form of godliness," the more will those who have the power of it as well realize the width of the gulf which really separates the two classes in divine estimation. The louder grows the revelry and irreverence and the scoffing at God's Word by "higher critics" and the boasts of Evolution, the louder in the ears of the Lord's true saints will sound the Master's command: "Babylon is fallen, is fallen! Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:2,4.

* * *

The Editor of the Washington City Times gives his opinion of some of the methods of Churchianity, thus:--

"A sensational Brooklyn preacher lately discoursed on subjects like these: 'Would Christ Belong to a Labor Union?' 'Would Christ Go to a Brooklyn Theater?' and so on. It is rather difficult to conceive the moral status of people who actually approve of sermons of this sort. Undoubtedly a large part of the audiences which they attract come from mere curiosity, as they might come to any other sort of show; and they might as well be at the theater for all the good that it is likely to do them. One of the most deplorable features of modern American life is the tendency toward sensationalism in the pulpit. It is bad from every point of view. It excites emotions which are in no way religious, and are all the worse for passing under that name. It is in execrable taste, it misleads people to a sort of contempt for religion, and it makes the churches which indulge in it odious.

"It has grown out of another bad feature of our modern life--the plutocratic ideal. Any sensible person may easily understand that when the attraction of a church for its members depends on this sort of thing, and on the ability of the people of the church to dress well and pay for a handsome building and a showy choir, there is no more real religion in the whole business than there is in a circus....

"It would be much more to the point for the sensational preacher above quoted to ask himself, in private, whether his church is the kind which Christ would be likely to approve, or if it is full of money-changers and the sellers of doves.

"It is time that sensible and thoughtful religious people in this country understood what a church is really intended to be. It should not be a bad imitation of fashionable society, with all the meannesses, caste distinctions, pettiness, and jealousy of that society, veneered over with a coating of formal religion...."

CHRISTIANITY IN JAPAN.

Not long since Japan was considered the brightest example of progress in Christian missions, and with good reason. Everything coming from Europe or the United States was looked upon with favor--the Christian religion included. In a few years the number of converts to various shades of nominal "Christianity" ran up to 40,578 in 1878. However, a great change has occurred there: and within the past two years the total converts claimed by all denominations is only 403.

The beginning of this change of sentiment seems to have dated from the time that the different denominations began more or less to compete. It would seem that at first denominational and creed differences were considerably hidden from the Japanese, and they seem to have embraced Christianity in something of its simplicity of spirit if not of doctrine. However, when they began to send some of their young men to American and English colleges, the fact of the great varieties of contradictory doctrines, all claiming to represent

Christ's teachings, became known, and was naturally followed by denominational reapings, chiefly, we believe, Presbyterian.

The Japanese are a practical people, and concluded that, if Christians of the West were so confused and divided respecting the teachings of the Bible, the Japanese could properly exercise their own judgments on the subjects also. In doing so they are rapidly tending toward agnosticism, doubt, uncertainty, unbelief, just as thinking people everywhere are doing, except as they get the truth and with it the spirit of a sound mind. How we would like to put into the hands of these Japanese and all truth-seekers the light of present truth showing forth the divine plan of the ages. We are on the lookout for the Lord to bring forward to the light some earnest, fully consecrated Japanese capable of presenting the plan by translating DAWN, VOL. I., presenting it to his Christian countrymen. We thought we had found the one two years ago, but it proved otherwise;--Christianity was unpopular, but the truth much more so--too unpopular for him.

Rev. Dr. Christlieb, for years the representative of the "Evangelical Protestant Mission Society" of Germany, discussed the set-back in Japan in a volume just published, entitled, "The Tendencies of Japanese Civilization and Christianity," in which he explains:--

"The opposition now generally entertained by the Japanese against the Christian church is due to the changed attitude which they have in recent years developed in so marked a degree to all influences from abroad--a conservative reaction of a pronounced type. This return to nativism is largely due to the easy success in the war with the Chinese. This reaction from the former enthusiasm for innovation has assumed a particularly determined character. The Japanese have reached the conclusion that they had been too hasty in discarding the old in favor of the new, and this spirit has found its way even into the Christian elements of Japan, which aspired to the establishment of a church independent of the churches in countries that have been Christian for centuries. Altho the Japanese have known Christianity only for thirty years and there is scarcely a single adult native who has been a Christian since his childhood, yet they began to regard themselves more capable to develop a Christian culture and life than those who brought them the new faith.

"These ideas and ambitions are largely due to the fact that attempts were made to build up a Christianity wholly divorced from the national character of the people. The reaction is, to a certain extent, the result also of the radical anti-Japanese type of life that representatives of Western Christianity aimed to develop, completely ignoring the many excellent traits that make up the national character of the people.

"Still another element that has entered into this reaction is the fact that the Japanese, who is naturally not too deep intellectually and who is but half civilized, has been made acquainted with Western agnosticism and atheism as found in the writings of Schopenhauer and Herbert Spencer. Through these a certain dangerous contempt for the supernatural has been developed, especially among the younger generation. All these factors and others have united to produce the modern opposition to Christianity in the Japanese empire."

R2568 : page 21

A LITTLE WHILE.

A little while with weary feet to tread the narrow way,
 A little while, the time will not be long,
A little while the sinless One to follow day by day,
 A little while to suffer and be strong.

A little while with faltering tongue to testify for God,
 A little while to suffer scorn and shame,
A little while with voice and pen to spread the truth abroad,
 A little while to glorify his name.

A little while with humble faith to wage the goodly fight,
 A little while, grasp firm the two-edged sword,
A little while, Satanic hosts shall all be put to flight,
 A little while, then, trust thou in the Lord.

A little while, a little while, Oh, let this be our song,
 A little while, lay not the armor down;
A little while, a little while, the strife will not be long,
 A little while, and we shall wear the crown!
--GERTRUDE W. SEIBERT.

====================

R2562 : page 21

PREACHING OF JOHN THE BAPTIZER.

--JANUARY 21.--LUKE 3:1-17.--

"Prepare ye the way of the Lord."

DOUBTLESS many commenters on this lesson will claim that John the Baptizer's ministry began with the year A.D. 26, and by positiveness of assertion seek to make up for their lack of evidence on this subject. Let all therefore bear in mind that such a dating of John's ministry will be purely arbitrary, to make it conform to the erroneous view which prevails among scholars in respect to the date of our Lord's birth. It should not be forgotten, however, that, altho it is well established from the Scriptures that our Lord was six months younger than his second-cousin, John, there is no other Scriptural date which so closely and definitely connects the history of our Lord and of John the Baptizer with general history, as does the statement of this very lesson, that John began his ministry (when he was thirty years of age) in the fifteenth year of the reign of Tiberius Caesar. Those who claim that Jesus began his ministry A.D. 27, instead of A.D. 29, claim that John's ministry began in A.D. 26; and in order to make this fit with the statement of the first verse of

R2562 : page 22

this lesson, they are obliged to count the reign of Tiberius Caesar two years before its admitted date. For a particular discussion of this subject, however, we must refer our readers to MILLENNIAL DAWN, VOL. II., p.54.

Of John it is written that he was filled with the holy spirit from his birth. But we must not misunderstand this to mean that he was begotten of the holy spirit, in the sense that Christians are begotten of it, for he lived before the time of spirit-begetting--in the Jewish age, not in the Gospel or Christian age. Thus our Lord said of him that, altho there had not arisen a greater Prophet than John, nevertheless, the least in the Kingdom of God is greater than he--the least one in the house of sons is on a higher plane than the greatest one in the house of servants. (Matt. 11:11; Heb. 3:5,6.) The Apostle again explains that "the holy spirit was not yet given, because Jesus was not yet glorified." --John 7:39.

In harmony with this we must understand that John was filled with the holy spirit, holy power or influence from God from his birth, after the same manner that the other prophets throughout the Jewish age had been under that holy spirit. The expression would lead us to understand that, altho John was not borne immaculate, as was Jesus, he nevertheless was well born, under holy influences, which tended to develop in him natural characteristics suitable to the mission he was intended of God to fulfil. This does not involve the thought of divine interference with the free will of the individual, for Paul tells us that he also was chosen of God from his birth to be a special servant to do a special work. (Gal. 1:15.) Nevertheless, the Lord did not interfere with his exercising his own free will, even permitting him to go so far into blind error as to become the persecutor of the Church. And even when the Lord rebuked him in the way to Damascus, that was not an interference with his will or nature, but merely a removal of his blindness, his ignorance, permitting his true will to come into exercise. And so no doubt others of the Lord's people from time to time have been from earliest childhood special subjects of divine Providence which has guided and shaped their experiences without interfering with their wills, so as to make of them special instruments for the accomplishment of divine purposes.

Of John's life from infancy to manhood we know nothing except the bare record, "The child grew and waxed strong in spirit, and was in the desert until the day of his showing unto Israel" (Luke 1:80)--not in the sandy deserts, but more properly in the wilds, the uncultivated regions, perhaps in the "hill country," where his parents resided at the time of his birth. Possibly a part of the Lord's providence in respect to John's training for his work consisted in the ordering of the affairs of his parents, so that possibly they were forced by circumstances to reside in such a wilderness-home, where they would have comparatively little intercourse with others, and where John, probably as a forester, would have the experiences which the Lord saw would best fit him for the work intended. All Christians should learn to trust to the Heavenly Father's guidance, remembering his special promise, which is applicable to each one who is in Christ, viz., that "all things shall work together for good to them that love God," and remembering this they should be content with the lot which Providence seems to mark out for them--not indolent, but content, when they have done all that their hands find to do,--not restless, peevish, dissatisfied, complainers against God and his providence. "Trust in the Lord and do good." It may be that the Lord is fitting and preparing us individually for some special service, and that the permitted experiences alone will prepare us for that service. Indeed, we know from the Word that God designs his "elect" for joint-heirship with our dear Redeemer in the glorious Millennial Kingdom; and we can well realize that because of our imperfection we need much moulding and fashioning, chiseling and polishing to make us "meet for the inheritance of the saints in light." We are to remember also that we are incompetent to judge of our own imperfections, and hence incompetent to judge of the experiences which would be most helpful to us. It is difficult for us sometimes even to see ourselves as others see us; much more difficult, undoubtedly, it would be to see ourselves from the divine standpoint. Here faith in God comes to the front--"This is the victory which overcometh the world, even your faith."

The time of John's "showing" or presentation to Israel was undoubtedly the time when he reached the

R2563 : page 22

legally required thirty years of age; and then it was that the word of the Lord came unto him, causing him to begin his mission. We are not to think of this expression as having to John the same signification as it has to us who are of this Gospel age. The word of God came to John as a prophet, for our Lord declared,--"There hath not arisen a greater prophet than John the Baptist." The Lord made clear to John that the time had come for the beginning of his ministry, not merely by an impression or surmise, but with positiveness, as in the case of all the prophets. In harmony with his commission he went to the thickly settled regions in the vicinity of the River Jordan, preaching repentance --that the people should reform--and baptizing in the Jordan those who professed a reformation. For this reason John sought the pools or deep places of the river;--for instance, he went to Enon, near to Salem, "because there was much water there"--a pool sufficiently deep for the purposes of immersion.

R2563 : page 23

We are not to fall into the too common error of supposing from the record that John preached to the people that repentance and baptism would work for them a remission of their sins. To so interpret these words would put them in direct conflict with the entire testimony of the Scriptures, which is to the effect that without the shedding of blood there is no remission of sins. The usual representation of this subject is therefore clearly in error. To the contrary, we are to understand this verse to mean that John preached a baptism signifying repentance unto, or preparation for, a remission of sins. The time had not yet come for the blotting out of the sins, and John neither had nor could have obtained authority to declare sins remitted because of repentance and baptism. Had it been possible for him to have made such a proclamation, truthfully, it would have proven that there was no necessity for the coming of our Lord Jesus to give himself a ransom for Israel and for all the families of the earth. If repentance and immersion in water would bring the forgiveness of sins, the "Savior and a great one" whom God had promised to Israel for so long would have been wholly unnecessary. But when we view John's work and preaching as merely a preliminary one, to make ready a repentant people, desiring to have their sins forgiven, desiring full at-one-ment with God, and expecting a Savior to accomplish all this,--then all is harmony.

And this thought, that the remission of sins was a work future from John's day, a work to be accomplished by Christ, is fully borne out by the succeeding context, a quotation from Isaiah the Prophet, which has not even yet been fulfilled, but includes the entire work of the Millennial age. That age will be one for remission of sins and blotting out of sins, and the full reconciliation of so many as will accept God's grace in Christ under the New Covenant. (Compare Acts 3:19-21.) In that time, under those favorable conditions, and not before, will the statement be fulfilled, "All flesh shall see the salvation of God."

We are to bear in mind that John's work as a messenger was exclusively to Israel, and had nothing whatever to do with any of the Gentiles. To Israel he acted as the Elijah or Forerunner of Messiah in the flesh, seeking to induce that nation, in its "harvest" time, to accept the formal offer of God's Kingdom by accepting Jesus as the King. But John's mission was not successful to his nation, and profited only a few of the people; those few who believed John's testimony, and received it into good and honest and repentant hearts, were prepared to receive Jesus and to appreciate and receive the remission of sins offered by God through him. The remainder of that nation, rejecting John's teaching, and being in an unrepentant condition of heart, were not properly exercised, were not ready for Jesus, and did not appreciate the offer of remission of sins through his blood as a consequence, and as a nation were rejected of God and wholly overthrown.

While John thus acted as the Elijah in introducing Jesus in the flesh to fleshly Israel, and gathered out a certain class who were ready to receive Jesus, and who were blessed by him, so we see that in God's plan there is a greater antitype of Elijah than was John, as there is a greater Christ than was our Lord Jesus. The greater Christ is the spiritual one, "The Lord from heaven"--"Now the Lord is that Spirit." And this glorified spirit Lord is the Head of "the Church which is his body," and this body of many members will, in "the first resurrection," be made like him and to share his glory, and with him and under him constitute the great Messiah, who shall take unto himself his great power and reign, establishing God's Kingdom amongst men, and causing his will to be done "on earth as it is done in heaven." (Matt. 6:10.) The coming into power of this great Christ, the spiritual Christ (head and body) constitutes the Second Advent to mankind--"the manifestation of the sons of God" for the deliverance of the groaning creation. (Rom. 8:17-19.) Thus the Second Advent of Christ the Head (with the Church his body) will be seen to be on a very much higher plane than was the first advent of our Lord in the flesh, altho the first advent was all-important in that without it and its sacrifice for sins there could have been no Second Advent of Jesus, the Head, in the glory of Kingdom power, and there could have been no glorified members of his body to be associated with him.

After thus noting the relationship of the two events, it is proper for us to note also that as the blessings of the first advent were offered to nominal fleshly Israel so the presentation of the blessings of the Second Advent will be to nominal Spiritual Israel ("Christendom"), and as a Forerunner or herald was appropriately sent to fleshly Israel, to prepare them for the first advent, likewise it would be appropriate that a proportionately greater Forerunner should precede the Second Advent, and seek to make ready therefor all nominal Spiritual Israelites. As we have already shown,* this greater Elijah, who heralds the spiritual Christ, is composed of many members; Jesus in the flesh was himself the Head of this Elijah class, and all of his true followers, who will be, when glorified with him, members of the glorious Christ, will have previously been in their earthly lives members with him of the Elijah class, whose mission it is to show forth the principles of righteousness and true holiness, and to exhort both by word and conduct all men to repentance and to preparation for the Second Advent--the glorious appearing, the setting up of the Messianic Kingdom, the actual blotting out of sins, the

---

*MILLENNIAL DAWN, VOL. II., Chap. 8.

straightening of every crooked way, the leveling up of deep crevices of character, the leveling down of the hills of pride to the proper level of humility; and in every sense of the word seeking to prepare all flesh to see the salvation of God.

Nevertheless, we are to remember that the Scriptures distinctly indicate that the testimony of this greater Elijah will be equally unsuccessful with that of the lesser antitype of Elijah, John the Baptizer. The Church in the flesh has not succeeded in making straight the paths of the Lord for a triumphal entry to his Kingdom upon the earth. A few have heard, but the message has utterly failed as respects the vast majority, even those who profess respect for and to be waiting for the Kingdom. Nevertheless, all God's good purposes will be ultimately accomplished, tho necessarily introduced by troubles, calamities, distress upon "Christendom," in the end of this age or "harvest" time, similar to those troubles which came upon fleshly Israelites who were unready for the Savior, and "knew not the time of their visitation," at his first advent. All this unreadiness, however, shall not hinder the work of the Messiah. As at his first advent he gathered all Israelites indeed to the new dispensation, so now he will gather his elect "little flock" to himself; his Kingdom will be established; it shall rule over all; it will accomplish the straightening of every crooked path; it will level up the path of righteousness and holiness, and make of it "a highway" freed from stumbling blocks of error and from Satan's deception. (Isa. 35:8,9.) All mankind then brought to a knowledge of the truth will have the privilege of progressing through the times of restitution up this grand highway of obedience to the grand perfection lost for himself and his race by father Adam's transgression, but redeemed for Adam and his race by the precious blood of Christ. All flesh indeed shall see the salvation of our God, and so many as will may share therein, for this is the blessing which God has provided for all the families of the earth, through the true spiritual Seed of Abraham--Christ and his elect Church.--Gal. 3:16,29.

It would seem that John's ministry at first was somewhat popular, notwithstanding his probably uncouth "backwoods" appearance and great plainness of speech; so that great multitudes came to him: amongst these were some who seemed to John to be so vile that he could not properly accept them until they had given some proofs of reform. These he denominates "children of vipers"--very harsh language, we would be inclined to say. We are not to understand that such language is proper to be copied by the Lord's people of to-day. We are rather to suppose that there were special conditions at that time which made this language appropriate, and that John, as a prophet, was divinely guided into giving this sharp reproof. The Lord's people of the Gospel age are instructed on the contrary to speak with meekness, gentleness, patience, long-suffering, etc.,--"in meekness instructing those that oppose themselves"--"reproving with all long-suffering." The Lord's people of today are under general instructions of God's Word, as regards all their conduct, and are not to depart therefrom unless it would be under special divine direction, as were the prophets of old--

such as is not given to any at the present time so far as we are aware.

When John speaks of his hearers "fleeing from the wrath to come," we are not to get the thought that he preached, or that the people believed in, the doctrine of eternal torment, and that the words referred to this. Quite to the contrary, there is no such teaching in the Scriptures. The "wrath to come" referred to by John prophetically was the trouble that was about to come upon that nation unless they would receive Messiah, who had not yet been offered to them, but who would shortly appear, and for whose appearance they were to make ready by true repentance and baptism. The "wrath to come" did come upon the nation because of its rejection of Messiah, as our Lord and the Apostle Paul specially testify. (See Luke 21:23; Rom. 9:22; 1 Thes. 2:16.) It burned fiercely against them in the great time of trouble which led to the collapse of their national polity in A.D. 69-70, and they have been under that wrath and unable to reestablish themselves as a nation from that day to the present time. We shall find confirmation of this interpretation of the "wrath to come" further down in this lesson.

In John's preaching he found one difficulty, and that was that his hearers were imbued with the thought that they were God's specially chosen, "elect" people, whose glorification had been foretold in the prophets, and that since there were no better people in the world it was unreasonable to suppose that God would pass by the very best. They reasoned that he must take some, in order to fulfil his promises; and that they were not only the most obedient to his Law outwardly, but also were the natural seed of Abraham, to whom the promises were made. Likewise the principal opposition to the teaching of holiness, entire consecration to the Lord, today throughout "Christendom," is the same error. A false theory has gotten into the minds of Christian people, which leads them to reason that holiness cannot be essential to the Lord's favor. Their process of reasoning is this: Out of the sixteen hundred millions of the world's population there are only about three hundred millions that make the slightest profession of Christianity, and this includes all the Greek Catholics, Roman Catholics, and what Bishop Foster (M.E.) designated the "ring-straked and speckled" of

Protestantism--infants and all. Now, say they, God must certainly intend to have some, and if he takes all kinds of Christians he will have only comparatively few, and if merely an ambition to be ahead of the devil were to move him, he could scarcely reject any who claim to be Christians, and who are even half-way decent. Consequently they reason that holiness to the Lord, sanctification of thought and word and deed, cannot be essential to divine favor, and is therefore rather carrying matters to an extreme. The declaration that only "the pure in heart shall see God," and that "without holiness no man shall see the Lord," are, to them, extreme statements, and must be passed by, or else the word "holiness" must be considered as used in olden times in a very restricted sense, as meaning not openly or violently wicked.

Thus we see that the antitypical Elijah to the Jews encountered the same difficulties that are encountered now by the antitypical Elijah ministering to nominal spiritual Israel. But note John's answer; he laid down the conditions very strictly: Do not permit yourselves to be deceived into thinking that God is under compulsion to accept such as you, and that otherwise his word would become void; do not think that he could not get children of Abraham that would be purer than you, and therefore that he must take you; God is unlimited in power and unlimited in resource, and, if necessary, he could raise up children to Abraham out of these stones--out of some that you consider as far from the possibilities of being Abraham's children as tho they were these stones at your feet. And similarly we answer "Christendom" today, that God utterly rejects hypocritical Christianity, as represented by the vast majority of its professors, still blinded by the god of this world, and ignorant of the true character of God and of Jesus Christ whom he has sent; because not pure in heart, not consecrated fully to the Lord. Would that we had a trumpet voice that we might tell the millions of nominal Christendom the true state of the case, and would that they had circumcised ears to hear and reform, and be prepared for the glorious events now due to be ushered in,--without being obliged to pass through the great trouble time. All we can assure them is that God will find the full number of his elect, and that the full number is nearly complete now, and that in all it is but a "little flock" to whom it is the Father's good pleasure to give the Kingdom; and that soon these will all be glorified with their glorious Head and Lord, and that then the Kingdom established will be revealed to bless all the families of the earth. Nevertheless, we deeply sympathize with them in the fact that their condition necessitates that the introduction of the Kingdom shall be with a time of trouble such as was not since there was a nation, and, thank God, shall never again be.--Dan. 12:1; Matt. 24:21.

John, proceeding with his discourse, points out to his Jewish hearers that the time of judgment had come upon their nation. The axe was laid at the root of the trees; every Israelite who was not an Israelite indeed was to be overthrown, and to be cast into the "fire" of trouble with which that age and national polity terminated. The three and a half years of our Lord's ministry to the Jewish nation, and their final rejection by him, are represented by the barren fig tree parable, in harmony with the statement of John foregoing.--See Luke 13:6-9.

John evidently struck the chord of fear to some extent, but he struck it properly. There is a proper presentation of the truth, and a proper fear of God and his retribution, which may properly be kept before the mind of the transgressor; but this is wholly different from the terrorizing fear of eternal torment, which plays so important a part in all the theological teaching, directly and indirectly, today, and which has driven some to insanity, some to skepticism and infidelity, and has hindered the great majority even of saints from appreciating the true character and plan of our God. Let us present the wrath to come, truthfully, not misrepresenting the character of our God; for assuredly God will not hold them guiltless who blaspheme his holy name.

Under John's preaching the people began to inquire what course they should pursue, and summing the matter up John's instruction was that they should practice justice, mercy, love, generosity; they should avoid violence, extortion, etc.; and should seek to be content with such things as they had. This was excellent advice, and undoubtedly those who followed it would be in just the right condition of heart and mind to welcome the Lord Jesus, and his good tidings of remission of sins through his blood and thus to become reconciled with the Father. And similarly if any now inquire respecting the coming trouble, the wrath that is to come in the end of this age upon "Christendom,"--What must we do? We answer them,--Practice righteousness, truth, godliness, kindness, benevolence, justice, trust in the Lord, seek to walk in his ways. Or we may quote them the words of the prophet, specially bearing upon this time, viz., "Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) And furthermore, we may rely upon it that those who thus seek righteousness, etc., will be the ones most ready to welcome our King, and his Kingdom, and we may be sure that when in this harvest time some fail to make their calling and election sure, and prove themselves unworthy of the crowns apportioned to them, the Lord will be pleased to select from among such penitent seekers of righteousness some as substitutes to complete his elect Church.

So powerful was John's presentation of the truth,

R2564 : page 26

that the people began to wonder whether or not he might be the Coming One, the Messiah, but he set the thought at rest speedily, assuring him that he was so inferior to the Messiah that he would be unworthy the honor of doing toward him the most menial service of removing his sandals. Then, having given them a little glimpse of the character of Messiah, he proceeded to tell them respecting his work, that it would be higher than his own, and that those who received him would receive a higher baptism also: "He shall baptize you with the holy spirit and with fire"--some of them (the few) with holy spirit, the remainder (the mass) with the fire,--judgments, the great time of trouble which destroyed their national life and many individual lives.

He gave them an illustration of the matter, showing them that they had reached the harvest-time of their age, and that now a separating was to be expected--the separating of the true wheat from the chaff; and he represented our Lord's work with Israel as being that of a reaper winnowing the "wheat," freeing it from the "chaff" element. How forceful was the figure! how true the facts! Our Lord indeed gathered from that nation all the true "wheat," we may be sure that not a solitary grain was lost. All that wheat was gathered into his barn, into a place of safety, into a higher dispensation, --they constituted the beginning or first members of the Gospel Church. It was upon this wheat class that the holy spirit came at Pentecost, and it has abode with this true Church since. After the separating (winnowing) of the "wheat," and the gathering into the barn, and its baptism of the holy spirit, in due time, the "chaff" of that nation was burned up with unquenchable fire--a time of trouble which nothing could stop or hinder. It will be remembered that various steps were taken to hinder the destruction of the nation of Israel, but all failed: even the Roman Emperor was desirous of preserving the nation, and of establishing

R2565 : page 26

order there, and the Roman army went not to destroy them but to establish peace in their midst; but the Lord had declared that the fire of trouble which he enkindled should not be quenched by any power, that it should do its work to the full; and it did.

Likewise it will be with the great "fire" of trouble with which this Gospel age shall end, and into which the "tare" class of Christendom will be cast; it will not be an utter destruction of life (altho many lives will perish in the great trouble of this Day of Wrath), but it will completely consume earthly governments and Churchianity in a fire of anarchy. Nothing shall quench that fire, or hinder that utter destruction of present systems. But praise God that when this fire shall have consumed the stubble and the falsities and deceptions of present institutions, it will have but prepared the way for the great blessing which he has designed and provided for in his coming Kingdom. This "fire," and the blessing to follow it, are particularly referred to in Zeph. 3:8,9.

====================

R2565 : page 26

CONSECRATION FOLLOWED BY TEMPTATIONS.

--JAN. 28.--MATT. 3:13-4:11.--

"This is my beloved Son, in whom I am well pleased."

AFTER JOHN had been preaching and baptizing for about six months, about September, A.D. 29, Jesus, who had been residing in Galilee and was nearing his thirtieth birthday, set out to find John and to be baptized of him and to begin his public ministry at the earliest possible moment. He was to be a Priest as well as a King for his people, "a Priest forever after the order of Melchisedec," and the Law required of a priest that he be at least thirty years of age. Hence Jesus' ministry was hindered from beginning until this age was attained, but he was free to begin it at the earliest possible moment after that time.

He was of course acquainted with his second-cousin, John the Baptizer, who evidently well knew of his upright life and unimpeachable character, and who was astounded to have him apply for baptism, whereas the class John was seeking was the renegade and sinful. According to the original reading, John "would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?" Realizing that Jesus had no sins to wash away, it seemed to John inappropriate that this ceremony should be performed upon Jesus, for we are to remember that John's baptism was merely a baptism unto repentance--reformation--and not Christian baptism.--See Acts 19:4,5.

Our Lord did not attempt to explain to John that he was introducing a new baptism, not for sinners but exclusively for holy ones, and not, therefore, in any sense of the word symbolic of the cleansing from sin, but symbolic of a sacrificial death for the sins of others. It was not then due time to explain Christian baptism, and to have done so would merely have confused John and those who might have heard, without profiting him any, because the new baptism belonged to the new dispensation which did not begin until Pentecost, except in the person of our Lord Jesus himself. And in any case the force and meaning of the symbol is merely what is understood by the baptized one. It is perhaps well that we call special attention to this point, in view of the fact that a large and influential body of Christian people* are even today practicing John's baptism, "for the remission of sins," wholly failing to realize the import of the new baptism--Christian baptism--first symbolized by our Lord Jesus himself.

Our "Disciple" friends will not dispute the Scriptural statement that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and hence that he had no sins to wash away, and consequently that for him John's baptism of reformation would have been worse than meaningless;

---

*The Christian denomination, otherwise termed "Disciples."

R2565 : page 27

it would have been a contradiction of fact and contrary to faith; and "whatsoever is not of faith is sin." Hence it would have been wrong for our Lord Jesus to have been baptized for the remission of sins--John's only understanding of baptism. We may be sure, therefore, that since "in him was no sin," his act of baptism was the first of a new order of baptism--practiced by his followers after Pentecost. (Acts 19:4,5.) We here note the fact that Christian baptism is only for believers in Christ--not for unbelievers, not for sinners. Faith in Christ is the justifying power; we are justified through faith in his blood. When justified we are ready for Christian baptism, and not before, but when justified we have no sins to wash away, being "justified freely from all things." To the Christian believer, baptism symbolizes precisely the same thing that it did to his Lord, viz., consecration--the full surrender of his will, his life, his all, to the Heavenly Father's will. By such a surrender of his will he becomes dead to the world, to earthly hopes and aims, and becomes alive toward God, to walk in newness of life, and by and by to have that newness of life actually, as a sharer with Jesus, his Lord, his Redeemer, in the "first Resurrection." All this is symbolized in the proper Christian baptism.

Our Lord, being free from sin, required no justification by another, and when he had reached manhood's estate presented himself wholly, unreservedly, to do the Father's will. At the moment of consecration his earthly life was yielded up as a sacrifice for the sins of the whole world,--and this was symbolized by his immersion in water. The remaining three and a half years of his life were already on the altar, and he merely waited for his sacrifice to be consumed, crying with his last breath, "It is finished!" Likewise he has invited all of his faithful, elect Church to become joint-sacrificers with him, and ultimately to become also his joint-heirs in the Kingdom to be given to the Royal Priesthood. As Jesus' baptism, therefore, signified his death sacrificially for sins, so the baptism of Christians symbolizes their participation with the Lord in his sacrifice (after they have first been justified by faith freely from all things by the merit of his blood). In our Lord's case the consecration was quickly followed by the symbol, and with his followers the consecration should be followed by the symbol as quickly as they recognize the meaning of the symbol,--which for centuries has been beclouded and obscured.

Quickly following our Lord's consecration and its symbolization came the evidence that his sacrifice was accepted of God: the heavens were opened unto him. This probably signifies that he was granted a vision of heaven, confirming to him his relationship to the Father, and connecting up the interim of his experience as a man with his prehuman experiences: and there came a voice declaring him to be God's well-beloved Son, and he as well as John (John 1:34) witnessed a manifestation of the divine blessing descending upon him like a dove. We are not informed that the people saw the heavens opened, heard the voice and saw the dove; on the contrary, the records seem to indicate that only Jesus and John saw and heard, and that the latter was granted the privilege to the intent that he might bear witness to the fact.

A dove was a favorite figure with the Jews as an emblem of peace and salvation. Indeed, Noah's dove, with its olive branch, seems to have become a symbol to all civilized peoples. It was most appropriate, therefore, that since some figure was to be used as an outward evidence of divine blessing, the dove should be that figure. Yet we are not to suppose that the holy spirit is a dove, nor that it has bodily shape like a dove, but as instructed in all the Scriptures, that it is a divine power or influence. The dove represented fittingly the meek and quiet spirit which is one of the striking ornaments of all those who possess the spirit of holiness unto the Lord. Such experiences as these which our Lord enjoyed are not granted to his followers nor to be expected today,--neither the voice nor the opened heavens, nor the dove. The coming of the holy spirit to the Church at Pentecost was signalized by an outward demonstration, which serves the entire Church throughout the age. Such outward demonstrations were essential at the beginning, as assurances to us that we are not following some vain imaginations of our own or other men's minds in respect to the holy spirit, and now we merely have the realities, which at first were symbolized or represented in tangible form. All who, after believing unto repentance, are justified from their sins, and subsequently present themselves to the Lord to be baptized into his death (Rom. 6:3), receive an opening of the heavens before them in the sense of an opening of their minds to see heavenly things, to appreciate spiritual matters; as the Apostle declares, "God reveals them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God,"--things which "eye hath not seen, nor ear heard, neither hath entered into the heart of [the natural] man." (1 Cor. 2:10.) They also by faith hear the voice of the Father, speaking unto them, saying that, having thus come unto him through Jesus, and having thus consecrated their lives to him, they are now beloved sons, accepted in the well-beloved One. They also receive the blessing of the holy spirit, in the shedding abroad in their hearts of the peace-giving, meek and gentle spirit of holiness, and this becomes more and more a reality with them as they become more and more "filled with the spirit."

Jesus was led of the spirit--his own spirit, illuminated by the spirit-baptism which he had just received

R2566 : page 28

--to go apart from John and the concourse of people into quiet solitude, and for this purpose he chose a wilderness place. Mark says he was impelled or "driven" of the spirit into the wilderness. The thought we get is that there was a great pressure upon our Lord's mind at this time. In a previous lesson we noted his study at Jerusalem at an early age respecting the "Father's business," and how he should go about it. We found the Law instructing him that it would not be proper for him to engage in the Father's business until he was thirty years of age, and that in consideration of this fact he desisted and served his parents. The momentous time for which he had been waiting for eighteen years had come. He hastened to present himself at the earliest moment, that his service should not be delayed; but now, under the enlightenment of the holy spirit, instead of beginning his ministry precipitately, he felt that he must know definitely the proper course to pursue: he must not make a mistake at the very out-start of his service; he must know the Father's will, that he might render his service in harmony therewith. Such motives impelled him to seek solitude for thought and prayer, and for reviewing the various Scriptures which hitherto he had studied and but imperfectly comprehended, but which now began to be luminous under the influence of the holy spirit which he had received.

How proper it would be that all of the Lord's people, when they have made a consecration of themselves to the divine service, should be impelled by the new mind, the new spirit, to go apart first and to commune with the Father, and to study his Word respecting how they should render their lives most acceptable in his service! Were this course pursued how many lives would be totally different from what they are; how many failures and changes and turnings, hither and thither, would be avoided! Our Lord expressed the matter in one of his parables, when he said that anyone taking up his cross to follow him should sit down first and count the cost--learn what the Father's will would be, as well as the results to be sought. And if any of God's dear children have neglected thus to seek the right path at the beginning of their consecration, we refer them to the example of our dear Master, who was wise in this as in all things, having not only the spirit of a sound mind, but a sound mind itself, through which that spirit operated perfectly. However, our study of the divine will need not be so completely alone as was our Master's --we have "brethren," he had none, being himself the forerunner. We may profitably take counsel of such as give evidence of faith in and consecration to God, that we may learn the more quickly and the more thoroughly the Father's will concerning us: especially may we have the aid of the words and example of our elder Brother, Jesus. We must never forget, however, that our consecration is to the Father's business, and that brethren can only be really helpful to us as they assist us in understanding the Father's plan and our part therein: otherwise they might become hindrances by substituting their own or sectarian plans and seeking our consecration thereto.

Our Lord's temptations may be said to have begun at this point--those temptations in which "he was tempted like as we are, yet without sin." It was not the boy Jesus, nor the youth Jesus, that was tempted "as we are." And our Lord's temptations after his consecration were not like the temptations which beset the world, but like the Church's temptations. In other words, our Lord was reckoned a new creature from the time of his consecration at Jordan, as we are counted new creatures in him from the time of our consecration; and it was the consecrated Jesus who was tempted and tried like as his consecrated followers are tempted and tried. We shall see further evidences of this as we proceed to notice the character of our Lord's temptations, and to compare them with the temptations which come to his consecrated "brethren." Many have wondered why their temptations seemed to commence after their consecration to the Lord, rather than before: seemingly they expected that after consecration the Adversary would flee from them, and they should have little or no temptation--totally misunderstanding the divine arrangement. Such temptations or tests of character as come to the consecrated are not appropriate to the unconsecrated: the present is not the judgment day of the world, but the testing time for the Church.

It would appear that our Lord's temptations progressed throughout the entire forty days, but that the three temptations specifically described were the culmination of that period of testing. We may imagine our Lord in the wilderness solitude, intently thinking over the various prophetic references to himself, and linking these together, as an architect would first draw the outline of a building and subsequently fill out feature after feature of its internal arrangements. The outline before our Lord's mind from the Scriptures, beyond any peradventure, was the Kingdom. He was to be the King, the Seed of Abraham, under whose gracious government and wise instruction all the families of the earth were to be blessed. This, the profile, was already clearly delineated in his mind, but other features needed to be properly adjusted. How was he to fulfil the type of the Law which represented the priest as giving up his life for the sins of the people? Where would come in the type of the everlasting priesthood? Where would come in the class of Israelites represented by Rebecca, as he himself was represented by Isaac, and the Father by Abraham, in the type? And if Israel would receive him, and become the Rebecca, where would come in

R2566 : page 29

the sacrifice, and how? And then other prophecies no doubt pressed his mind for a place in the plan, viz., the declaration that altho Israel were as the sand of the sea only a remnant should be acceptable, and how then would the predestinated number of the "elect" be found, to complete the glorious royal priesthood; and by what process would the blessing come to all the families of the earth, if himself, as the High Priest, and his true followers, as the royal priests, were all to suffer and to die for righteousness' sake, as sacrifices?

We may well suppose that adjustment and readjustment, fitting and refitting, with much reflection and prayer, occupied many of the forty days, and there may have been temptations intermingled with these all; as for instance, questionings respecting the necessity of those features represented in the types and specified in the prophecies of the sufferings of Christ which must take precedence to the glories that would follow. There may have been temptations, too, to deal dishonestly with the records, to "wrest the Scriptures," and thus self-deceived, to choose a way not in fullest conformity to the divine outline; but we may safely suppose that as soon as such suggestions, one after another, presented themselves, they were promptly rejected,--our Lord being fully determined that he would be absolutely obedient to the Father's will and accomplish the work which he had sent him to do in exactly the manner prescribed.

So intent had been his study, and so earnest his desire for quiet fellowship with the Father and his Law, that forty days were spent under such conditions, and apparently so deeply absorbed was our Lord that he did not even think of food. Nor does this appear so strange to us, when we remember that he was perfect, while we are imperfect, physically as well as otherwise. "He afterward hungered."

It was at the close of this period of Bible study and prayer, when our Lord was weak from fasting, that the Adversary assaulted him with three temptations particularized in our lesson.

The word here translated "devil" is diabolos, and is used with the definite article--the devil. The arch-deceiver is thus Scripturally distinguished from the fallen angels, who throughout the Scriptures are spoken of in the plural, designated by another word signifying demons. Here, then, is one place in the Scriptures where the personality of the prince of devils is definitely affirmed, and his person and power acknowledged by our Lord himself. It is not necessary for us, however, to assume that Satan appeared to our Lord in a human form; he may or may not thus have been personally manifest. If personally manifest, we may rest well assured that he presented himself in his very best appearance, as an angel of light. Indeed, we may well remember that our Lord, in his prehuman condition, had, as the Father's agent, been the Creator of Satan, and we remember that Satan was an angel of very high order, whose sin consisted in an attempt to usurp authority and to become the potentate of earth, by stealing the sympathy, affection and obedience of humanity, and that on this account he fell under divine reprobation. We can imagine that a visit from him to Jesus would not be at all inappropriate, as he undoubtedly knew the facts of our Lord's consecration, and to some extent knew of the work which the Father had given him to do in the redemption of the fallen race of men. We can imagine him even presenting himself in a friendly manner, and assuring our Lord Jesus that he felt a great interest in him and in his work; that he himself had been painfully surprised to note the penalty of sin upon mankind, and the dreadful degradation which had resulted; and that now he would be glad indeed to have something done by which poor humanity might be delivered from its groaning, travailing, dying conditions. As a friend, thoroughly versed in the situation all around, and interested in its success, and thoroughly conversant with the mental moods and foibles of humanity, he was in a place where he felt qualified to offer some suggestions respecting the very work which our Lord Jesus wished to perform, the plan for which he was now considering.

TEMPTATION TO USE SPIRITUAL FAVORS FOR PERSONAL PROFIT.

First, he manifests his personal interest in our Savior by suggesting his weakness from lack of food and the necessity for taking proper care of his physical health if he would do the great and noble work he had undertaken. He reminded him also of his present power--that he had just been imbued with divine power, and that he had now full ability to supply his wants, and need only to speak the word and have the stones turned into food. Thus also, he suggested, he would be demonstrating to himself the verity of the new power which he witnessed coming upon him, and had subsequently felt. What more cunning temptation could be devised than this? Compliance with it evidently meant, not only the relief of his hunger and the strengthening of his physical frame, but additionally it apparently meant the conversion of Satan, who now seemingly was in a repentant attitude, and desirous of cooperating with him in the undoing of the evil work of the long ago. It was a strong temptation.

Such temptations come also to all the consecrated; not in exactly the same form, nor in the same language, but somewhat similarly--suggestions that the new relationship with God, and the strength which it brings, may be used to some extent at least in creature comforts

--may be utilized for our temporal advancement;

may be made to make us shine before men as very honorable and favored of God; may be used to command large salaries, or at least as a means for seeking them, even if never found. We may then all note carefully how our Lord resisted his would-be friend and his worldly-wise suggestions. He flatly refused the suggestion of using his spiritual power to serve his temporal wants. The spiritual gift could no more be used to procure temporal comforts than it could be sold for money to Simon (Acts 8:18-24); but without going into details, and without boasting that he was too holy to think of such a sacrilegious use of the power entrusted to him, Jesus simply answered the Adversary in Scriptural language, that a man's life was not wholly dependant upon what he should eat, but that obedience to the Word of God would be a surer guarantee of life. And after this manner each of the Lord's followers should answer every question which in any manner proposes the acquirement of earthly blessings and comforts at the sacrifice of the spiritual. To quite a number of the Lord's "brethren" the Adversary has presented this same temptation in this form: If you follow too closely to the truth, and permit the holy spirit of the truth to make you very zealous in its service, you will soon have no bread, no food, for the world's people with whom you must deal do not appreciate such things. They will discharge you from their employ, or they will cease to deal at your store, or they will dismiss you from being their pastor, or they will withdraw from you their fellowship, their society, etc., and you will starve for all the good things of this present life. The proper answer is that God is able to take care of all those who respect his spiritual blessings too much to sell them for a mess of pottage, as did Esau in the type; and that we are convinced that whoever lives according to the Word of God, tho he may lose some of the comforts of the present time, will eventually gain the far better, the life eternal with exceeding glory.

Our Lord's positiveness of reply shut off the temptation quickly, and discouraged the Adversary from further proceeding along that line; and so it is with us, his followers: if we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations; and it disconcerts to some extent our Adversary, who, noting our positiveness, knows well that it is useless to discuss the matter with persons of strong convictions and positive characters; whereas, if the question were parleyed over, the result would surely be the advancing of further reasons and arguments on the Adversary's part, and a danger on our part that we would be over-matched in argument, for, as the Apostle declares, the Devil is a wily adversary, and "we are not ignorant of his devices." Prompt and positive obedience to the word and spirit of the Lord is the only safe course for any of the "brethren."

TEMPTING GOD BY UNAUTHORIZED EFFORTS.

Disappointed in his first effort, the Adversary quickly turned the subject, not even dissenting from our Lord's judgment in the matter. The second temptation he presented is like all others that came to our Lord and that come to his consecrated followers, viz., not a temptation to gross wickedness--to steal, to kill, etc.--but a temptation to do the Lord's work in another way than that which the Lord had planned--the misuse of the divine powers given him by endeavoring to accomplish good results in an improper manner.

Satan took our Lord Jesus to Jerusalem and up to the flat roof of one of the wings of the Temple--not physically, but mentally, just as mentally we can go to various places and do certain things without change of physical location. The suggestion now made was this: I (Satan) can give you a good suggestion respecting a way to bring yourself quickly into prominence before the people of Israel, and you will be pleased with it, because it is a Scriptural way; indeed I have found that it is foretold in the prophecy that Messiah at his coming will do this: and the people will readily recognize it as a fulfilment of the words of the Prophet David, and thus they will embrace your cause quickly, you will become the leader of the people, and your work will go on most grandly: and as I said before, I will rejoice in seeing the prosperity of the work, for I am heartily sick of the degradation which I have witnessed for now four thousand years. My suggestion is that you go to the roof of the southern wing of the Temple which on its rear part overlooks the Valley of Hinnom, towering above it six hundred feet, and which also overlooks the court of the Temple, in which there are hundreds of devout Jews: then leap from this eminence, and arise unhurt by the fall. This will demonstrate more quickly than anything else you could do or say that the power of the Highest is upon you, and that you are the Messiah. This, I say, is referred to in the Scripture which says,--"He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."--Matt. 4:6.

Similar are the temptations which Satan presents to the consecrated followers of Jesus:--Make a great show before the world and the nominal church; attract their attention by any means, and not simply by the preaching of the cross of Christ; use the spiritual powers and blessings that you have received for doing some great and striking work, which will appeal to the natural man, and thus secure quick and great success; do this instead of doing the quiet and less conspicuous

R2567 : page 31

work of presenting spiritual things to the spiritual class, which work the vast majority can in no wise appreciate, but will only shun you, consider you peculiar, and which not only will lose you the sympathy of the mass, but will bring you specially the hatred of some of the principal professors of Christendom.

Again our Lord answered promptly and correctly: "It is written again, Thou shalt not tempt the Lord thy God." Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstrations of his favor and protection, instead of accepting the testimony of his Word, and relying thereon implicitly in faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted a passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus, and to literal stones, and to literal angels, but to the symbolic feet-members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the pathway of the faithful, and to the angels or ministers of divine truth who in the present harvest-time would be commissioned to bear up the feet members with such counsels, admonitions and expositions of Scripture as would be necessary for them.--Psa. 91:11,12.

TEMPTATION TO OBTAIN DESIRED GOOD RESULTS BY COMPROMISE.

Satan's third temptation we may presume was presented likewise in a friendly and sympathetic manner, indicative of a desire for cooperation in our Lord's great work. He took him to a high mountain--not literally, but mentally. Indeed, there is no literal high mountain near Jerusalem, nor anywhere in the world, from which all the kingdoms of the world and their glory could be seen. Satan took our Lord mentally to a very high symbolic mountain (kingdom). He pictured before him the immensity of his (Satan's) own power throughout the world, his control of all the nations and peoples to a large extent, and this our Lord subsequently acknowledged when he referred to Satan as "the prince [ruler] of this world." This panoramic presentation of Satan's power and influence throughout the world was designed to impress upon the mind of our Redeemer the thought that Satan's friendship and assistance would be most valuable--nay, almost of vital importance to the success of his mission, and hence that it was very fortunate indeed that at this juncture Satan had called upon him in so friendly a mood, and that he apparently so sincerely welcomed his efforts and was ready to cooperate therewith.

Satan possibly pointed out to our Lord that Messiah was specially referred to as the King of Israel, and to bless Israel, and he may have admitted that a light of influence would extend to all nations through him, but the center of his argument would seem to be that he proposed to Jesus a still larger kingdom than Israel.

R2568 : page 31

He proposed to him a kingdom embracing all the nations of the earth, and that he should have the control of all these, and be able to bring in the blessed reforms which were designed of God, only one condition being insisted upon, viz., that whatever kingdom or rule or authority might be established must recognize Satan. The Adversary thus seemed to see what he thought a favorable opportunity for consummating his original plans, for we cannot suppose that his original intention was to gain control of a dying and depraved race, but that he much rather would be the lord or ruler of a highly enlightened and well-endowed people. He was willing, therefore, to see carried into effect all the gracious work which God had designed, and willing to reform himself and to become the leader of reform, provided only that he should be recognized as having the chief place of influence in connection with mankind. It was after this manner that he wished our Lord to do worship or reverence to him--to recognize his influence and cooperation in the work, and not for a moment can we suppose that he expected him to kneel before him and to worship him as God.

Our Lord's reply to this last temptation shows that it fully awakened him to a realization of the fact that there was no real reformation at work in Satan's heart; that he was still ambitious, self-seeking, as at the beginning of his downward course; and he realized that to even discuss the matter further with one who had thus avowed his real sentiments would be disloyalty to the Father, and hence his words, "Get thee hence, Satan" --leave me; you cannot cooperate with me at all; my work is in full accord with the absolute standard of the divine will; I can be a party to no program contrary to this, however alluring some of its features might be in promising a speedy conquest of the world, and a speedy establishment of a reign of righteousness and blessing and an avoidance of personal suffering; I cannot serve two masters; I can only recognize the one supreme Jehovah, as Lord of heaven and of earth, and therefore could not recognize you in any position of authority except as the great Jehovah would appoint you to it, which I know he would never do, so long as you are of the present ambitious spirit. I am operating along the line of the declaration, "Thou shalt worship [reverence] the Lord thy God, and him only shalt thou serve."

We may readily discern that this temptation of our Lord was but a sample illustration of such as beset his followers all along the narrow way, from the same source, directly or through agencies. Satan, through his various mouthpieces, is continually saying to the saints, Here is a more successful way of accomplishing your object than that which you are pursuing, a more successful way than the Lord's way. Bend a little; make compromise with the worldly spirit; do not hew too close to the line of the word of God and the example of the Lord Jesus and the apostles; you must be more like the world, in order to exert an influence--mix a little into politics, and a good deal into secret societies; keep in touch with the fads and foibles of the day, and above all things keep any light of present truth under a bushel, --thus alone can you have influence and accomplish your good desires toward men. But our dear Master assures us that we are to be faithful to the Lord and to his plan, and let things work out as best they may along that line; and that we may rest assured that in the end the Father's plan not only is the best but really the only plan for accomplishing his great designs, and that if we would be associated therein with him as colaborers, it must be by recognizing him as our only Master, and with an eye single to his approval.

Our Lord's utter refusal of every other way of

carrying out his mission than the one which the Father had marked out, the way of self-sacrifice, the narrow way, was indeed a great victory. The Adversary left him, finding nothing in him that he could take hold of or work upon, so thoroughly loyal was he to the very word and the spirit of Jehovah. And then, the trial being ended, we read that holy angels came and ministered to our Lord--doubtless supplying him with refreshment such as he had refused to exercise the divine power to obtain for himself. And such we may recognize as being the experience of our Lord's followers: with victory comes a blessing from the Lord, fellowship of spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial.

Another lesson here is that temptation does not imply sin. As our Lord was tempted "without sin" so may his brethren be if they follow his example and with purity of heart, purity of intention, seek only the Father's will. Sin could only come through yielding to the temptation. But let us not forget that hesitancy after the wrong is seen increases the power of the temptation. And we may note here that while Satan is a tempter, endeavoring to ensnare us into wrong paths and wrong conduct, God is not so; "he tempteth no man" (Jas. 1:13), and even tho he permit the Adversary and his agents to beset his people, it is not with the object of ensnaring them, but with the opposite object, that they may by such trials and testings be made the stronger, developing character through exercise in resisting evil. Let us remember too for our strengthening, the Scriptural assurance that God will not suffer us to be tempted above that we are able to resist and overcome but will with the temptation provide also a way of escape.

To avail ourselves of this provision requires merely faith, and the more we exercise our faith in such matters the more of it we will have, becoming stronger in the Lord and in the power of his might; and thus by divine grace and under the Master's assistance we may come off overcomers--conquerors, and more than conquerors, through him who loved us and bought us with his own precious blood.--2 Cor. 12:9; 1 Cor. 10:13; Eph. 6:10; Rom. 8:37-39.

===================

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--I wish to thank you for Vol. V. of M. DAWN, for it has been a great help to me in clearing up many dark points; it has been to me indeed "meat in due season," and it is just what I wish to place in the hands of my friends and neighbors. There are now quite a number here who have read M.D. who are more or less interested, but so far I could not find any one who has come fully into the truth, and I have been thinking that perhaps if you could send a "Pilgrim" brother here for a few days some time this winter to present the truth orally to such as are interested much good could be done. I have the Mission hall promised me for this purpose, as I have succeeded in interesting the man who keeps this Mission at his own expense, and all he wants is two or three weeks' notice as to when I want the hall. He is a very liberal minded Christian who, I believe, will be open to the truth if only he could be brought to investigate it, but his time is so completely taken up by Prohibition, the "salvation of souls" and social reform movements that he finds no time. Now if you find it expedient to send a brother I will gladly receive him into my home and make all necessary arrangements about meetings and invite all interested ones to attend; we could hold at least one public evening-meeting a day and one in the afternoon for such as are interested.

I would also like to have some extra copies of the TOWER for distribution among such of the friends as are interested in the truth, who have read M. DAWN, to see if I cannot get some of them to subscribe for it, because I know from my own experience how very helpful it is. I would not be without it for ten times its subscription price. The publication of your discourse, "Which is the True Gospel?" has given me much pleasure, as it was impossible for me to attend either the Indianapolis or St. Louis Conventions, which was a great disappointment to me.

Your discourse is very logical, a clear statement of facts, and would, I believe, make an excellent tract. I thank the Lord for giving me a small share in his harvest work; I would like to devote all my time and means to that glorious work, but as my family has a prior claim I will do what I can, knowing that the Lord sees my intention and willingness and accepts it. It is now a year since I gave myself fully to the Lord who bought me with his precious blood, and looking back over the year I can see his tender mercy in his leadings, and how he has kept me and revealed to me the hidden depths of my heart. His grace is sufficient at all times, and I have full confidence in him that he will continue and finish the good work which he has so graciously begun in me. I realize more than ever my own unworthiness and inability to do anything good in my own strength. May he also continue to bless and preserve you is my prayer.

Your brother in Christ, C. L. BAUER,--Indiana.

DEAR MR. RUSSELL:--I have just received enclosed card (saying that my subscription is in arrears) and deeply regret I am not able to send my subscription for the TOWER this month, but I think it is very probable I can remit before the end of next month.

As I read the remark of the card that I "cannot afford to miss the TOWER teachings if interested," I thought how little do the TOWER friends know of what these teachings are to me, or they would never have put it so mildly.

To me they are a part of my very life, inasmuch as they have opened up the Scriptures to me in a marvelously new light; to me they have revealed God as my Father, Jesus as my Redeemer, and the Holy Spirit as an ever present Guide in a manner hitherto undreamed of; for me they have shined with dazzling brightness upon the very darkest moments of my life; for me they are meat and drink, an all engrossing theme, and will be until the everlasting blessedness is mine, "partaker of the Divine Nature." I cannot explain it but the very thought of such a transformation while it humbles one to the very dust, exalts as if on angels' wings. Oh no! I cannot afford to do without the TOWER teachings, for through them "I have seen his face, and souls that once have looked upon their Lord, must die or look again." Just now I am feasting on "Our Lord's Return." What can be more convincing, more sublime, or more elevating than "The Parousia!" May His wealth of glorious goodness, love, wisdom and power be showered upon you and yours!

Yours, ever gratefully, ELEANOR MILLER.

===================

VOL. XXI. FEBRUARY 1, 1900. No. 3.

CONTENTS.

Special Items: The Volunteer
Work, etc.................................. 34
The People That Know the Joyful
Sound...................................... 35
Sounding the Jubilee Trumpets................. 36
The New Song of Moses and
the Lamb.................................... 37
The Walk of the Blessed People................ 37
A Text for the Year........................... 38
We Have Found Him! Eureka!........................ 38
The Kingdom Attainable Only by
a New Birth................................. 41
Nothing to Draw With and the
Well is Deep................................ 44
Interesting Letters............................... 47

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

POSTAL MONEY ORDERS AND EXPRESS MONEY ORDERS ARE SAFE.

There is no danger in making remittance by postal money orders, express orders and bank drafts, for even if these were stolen (and destroyed by the thief, to prevent detection) duplicates could be obtained, and thus the money would not be lost. Besides, just as soon as the thief finds that no money is being sent here he will discontinue his depredations.

Some have expressed surprise that money sent to us has been lost, while money sent elsewhere has not been lost. We answer that it is not to be presumed for a moment that all post office employees are thieves, nor even any considerable proportion of them; and generally the risk of detection is too great, even if the man were disposed to steal. Quite a good many of our subscribers got into the careless habit of sending money, and it evidently became too strong a temptation for some one through whose hands the mail passed. With the discontinuance of the mailing of money, and thus the removal of the temptation, we trust we shall have no further difficulty.

R2570 : page 33

THE VOLUNTEER WORK.

The open winter has been very favorable to the Volunteer work thus far, but we advise that those who have not already commenced this work make all their preparations for the springtime, when we hope to hear from all, and to have a goodly supply of reading matter ready for their use.

Meantime you will do well to have a meeting, call for enlistments in the service, appoint a committee with a central head to lay out the work systematically, that all congregations in your city may be served without duplicating, appoint your scribe to communicate with the WATCH TOWER office respecting the number of Volunteers, the number of churches, the average attendance of each, and the time at which you will be ready to begin the service.

===================

R2568 : page 35

THE PEOPLE THAT KNOW THE JOYFUL SOUND.

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."--Psalm 89:15.

SALVATION is the joyful sound, as the poet has well expressed it,* saying:--

"Salvation! O the joyful sound,
What tidings for our race!
Deliv'rance for the world is found
Through God's abounding grace."

This joyful salvation sound is the Gospel, as declared by the angelic messengers--"Good tidings of great joy, which shall be unto all people." But alas, how few have heard this joyful sound! As mentally we glance over the sixteen hundred millions of the world's population, we find that even the most extravagant claims would show that not one-fifth of the whole have ever heard these blessed tidings; the four-fifths are totally blinded by the god of this world, and see nothing and hear nothing of God's grace. And the matter has been as bad as this, or worse proportionately for six thousand years. How we should rejoice that under divine providence we were born in lands where the light of truth sends forth at least a feeble ray, and where many are not totally deaf to "the joyful sound!"

Yet coming to civilized lands, we are surprised, almost appalled, at the gross darkness which beclouds the minds of the people of so-called Christendom, and by the dimness of vision and dullness of hearing of the vast majority in these most favored parts of the earth --of the majority of those whose lines have fallen unto them in pleasant places comparatively. Mentally we see nearly two-thirds of the so-called enlightened fifth

---

*POEMS AND HYMNS OF DAWN, No. 255.

R2569 : page 35

of humanity bowing to the Virgin Mary, addressing her in prayer, and crossing themselves with reverence at the mention of her name, and generally grossly ignorant of the divine character and plan--believers in an eternity of torment for all except those of their own communions, and in long periods of purgatorial agony for the great majority of their members. Heart-sick with the picture, we exclaim, O that these people could hear the joyful sound! for evidently they have at very most merely heard an indistinct strain of it conglomerated with the jargon of Babel's confusion and Satanic discord.

Looking expectantly to the remaining third of the so-called enlightened fifth of humanity, known as "Protestants," we enquire, Are these the blessed people who know the joyful sound? A hundred discordant voices answer, Yes! but we enquire, If you have heard it, why such discord, such clashing of doctrines, such separation from each other by creed-fences? Are not all the people who know the joyful sound one people--the one Church of the living God, whose names are written in heaven? This at once arouses doubt respecting "Protestantism," and we hearken for evidences to the contrary, that many at least, if not all, know "the joyful sound." We perceive that in many respects amongst these are found people who know more respecting the divine character than do the outside fifteen hundred millions; and yet here also we find great blindness, obscure mental vision, great deafness to the voice from heaven. Truly amongst these also the great Adversary has done a work, so that altho in their midst more may be heard of "the joyful sound" than amongst other classes of the world, yet Satan has here also introduced the discords so as almost to drown the heavenly music--"the joyful sound." For while to some extent Protestantism discerns God's love and justice, the Adversary has beclouded its vision and dulled its hearing for the truth, by whispering theories that are at variance with divine justice and love, and make void and meaningless "the joyful

R2569 : page 36

sound." To some he whispers that God never had either sympathy or provision for any except "the elect;" to others he whispers that God has the sympathy for all, but lacks the wisdom and power to give practical assistance to any but the few: and thus in the minds of nearly all "the joyful sound" is reduced to a song of praise and joy and thanksgiving and salvation from a little flock, with which will mingle to all eternity the anguishing wails of the vast majority of thousands of millions.

There are a few (but alas how few!) who not only hear "the joyful sound," but who discern that the discord is of the Adversary, and that the joyful sound, if separated from Satanic inharmonies, is beautiful, harmonious beyond any other sound or song. Full of the spirit of the song themselves, they haste to make its beauty known to others, and to point out the origin of the discord. They feel certain that it will be merely necessary to indicate the discord and its source to have others like themselves instantly discern and reject the discord, and rejoice more fully than ever in "the joyful sound"--the true Gospel. But alas! what disappointment is theirs: they find that even amongst the "Protestant" fifteenth of humanity not only is the darkness great, but the depravity of heart and mind are so dense that the darkness and discord are preferred, and "the joyful sound," the good tidings of great joy for all people, is spurned, and considered to be the discord that is of the Adversary. Only here and there can any be found who "know the joyful sound"--who can distinguish the joyful sound of the heavenly message from those by which Satan has "deceived all that dwell upon the earth."--Rev. 18:23; 19:20; 20:3.

SOUNDING THE JUBILEE TRUMPETS.

The question may arise, Why did God permit Satan, through his human agencies, to bring false doctrine amongst his people during the dark ages, thus to blind and deafen them to the true light, and the heavenly harmonies of the divine plan?

We answer that God's purpose during this age has been the selection of merely the "little flock" of "overcomers" to be joint-heirs with his Son in the coming Millennial Kingdom which is to "bless all the families of the earth;" and by permitting darkness to come upon this nominal church class he has (1) taught a great lesson both to angels and men concerning the necessity of not only starting right, but remaining loyal to the Lord and his Word, and maintaining a teachable attitude of heart. (2) Doubtless the majority of the "little flock" has been selected from the two ends of this gospel age--its beginning and its closing years. (3) There may have been much more knowledge of the joyful message amongst God's people during "the dark ages" than we now have means of knowing, since the history of that time had few recorders, and their records then dealt chiefly with the error-blinded systems and ignored or misrepresented the unpopular instrumentalities used by God in making "the joyful sound"--some of whom quite probably were denominated heretics, because they knew the joyful sound of the true Gospel, and proportionately denounced the popular "doctrines of devils."

At all events, under divine providence the joyful sound is now heard above the din of "Babel" by those who "have an ear to hear," and it is found to be the very same gospel which was preached by the Lord and the Apostles and announced by the angels on the plains of Bethlehem--a "joyful sound," "good tidings of great joy which shall be unto all people." Moreover, as we have seen in other studies,* we are now in the early dawn of the Millennial Day, which in the Scriptures was typically represented to Israel by their Jubilee Year--of release from bondage and the return to original possessions, etc. And as the priests were to announce the Jubilee Year in the Day of Atonement, by the blowing of silver jubilee trumpets, so here we have the antitype: the royal priests in this, the close of the antitypical Day of Atonement (the Gospel age), are to blow the trumpets of truth (silver being a symbol of truth), announcing to the people that the grace of God is come nigh unto them, and that during the Millennial Day (of one thousand years) now dawning the great High Priest, also Prophet and King, shall stand forth as God's representative, and by virtue of his own sacrifice shall give the needed blessing of knowledge to all mankind, and shall lift up out of degradation and sin and death, by his providence and grace, all who seek to come back to righteousness and fellowship with the Father through him.

So then, as it was appropriate in the type that this announcement should be made at the close of the Day of Atonement, so that indicated that it is a part of the divine plan that the sounding forth of the joyful sound, the message of the Jubilee of divine love and favor and blessing should be given at the present time --just in the closing days of the Gospel age--the closing hours, so to speak, of the great Day of Atonement,+ and at the dawning, so to speak, of the Millennial age of Jubilee.

Now another matter, little in itself, and easily overlooked in our translation of the Bible, is the fact that the very word (turnah) used in our text, rendered "a joyful sound," is the same Hebrew word that is used in Lev. 25:9, where the sounding of the Jubilee trumpet is commanded. How strikingly the Lord has

---

*See MILLENNIAL DAWN, VOL. II., Chap. 6.
+See Tabernacle Shadows of Better Sacrifices.

arranged his Word, to make it a basis for faith and joy to his people. How clear it is to those who "know the joyful sound," and yet how obscure to all others! Well does our text say, "Blessed are the people who know the joyful sound!" The blessing upon them is certainly not because of their own merit, for we are all conscious of the fact that in our flesh dwelleth no perfection, and that none of us could be commended to God by our own righteousness--all of these blessed people who know the joyful sound have reason, therefore, to give thanks unto him who loved them, and who bought them with his own precious blood, in whose merit alone they have standing with the Heavenly Father. And yet these blessed people have something to do with the matter of their blessing--something to do with the fact that they have heard, and hearing have known or discerned the joyful sound, while others hearing have not discerned it. They have the hearing of faith: from the little which they first heard they must have cultivated a love for righteousness, and a hatred of iniquity; they must have cultivated honesty with themselves, honesty with the Lord, honesty in handling his Word--"not handling the Word of God deceitfully." (2 Cor. 4:2.) They must have consecrated their hearts fully to the Lord, and thus have come fully under the guidance of "the spirit of the truth," else they would not be able to discern better than others between the joyful sound of the truth and the discordant sound of error. Evidently in these we see fulfilled the Scripture, "He is a rewarder of them that diligently seek him [to know him, to know his will]."--Heb. 11:6.

THE NEW SONG OF MOSES AND THE LAMB.

Our Lord in symbol pointed out to us the fact that the message of his grace in the closing days of this Gospel Age would be so different from the commonly accepted message, misnamed the Gospel, that it would properly be termed a new song, altho it would be the old song of Moses--the message of blessing typified by the writings of Moses and by all the ceremonies of the Law, and the message of the Lamb, the good tidings announced in connection with our Lord's birth, and throughout his own ministry, when all the people "bare him record, and wondered at the gracious words that proceeded out of his mouth" (not threats of eternal torment to nine-tenths of the human family); and the testimony of all the apostles respecting the Lamb of God and the great work to be accomplished by him in taking "away the sin of the world." It is

R2570 : page 37

merely this same song that is now being sung by those whom God has blessed with a knowledge of present truth--it is "the joyful sound" which only the people thus blessed know or can sing.

It is a worldly proverb that truth is stranger than fiction, yet this proverb is illustrated throughout "Christendom" today--the vast, vast majority of professed followers of Christ are strangers to the truth, but thoroughly familiar with the fictions of human invention --"traditions of the elders," which "make void the Word of God." It is in full accord with this that the angel declares to the Revelator that no man can learn to sing this song except the elect--the 144,000, the "little flock." (Rev. 14:3.) Indeed, nothing is more manifest than that it is necessary to be somewhat of an "overcomer" of the world and its spirit which pervades nominal Christendom, ere any would have the courage to sing this song--to declare before men the lengths and breadths and heights and depths of the goodness and grace of the divine plan, of which Jesus and his sacrifice are the center. To all others "the fear of man bringeth a snare," and stoppeth their mouths from speaking "forth the praise of him who called us out of darkness into his marvelous light." "But the people that do know their God [his character and plan] shall be valiant and do exploits," and like the apostles of old will feel and say, Whether it be right to obey God or men, judge ye; but we cannot but speak the things which we have seen and heard. --Dan. 11:32; Acts 4:19,20.

Nor need we suppose that the fact that only the 144,000 can sing this song implies that those able to sing the song could not fall from their steadfastness and become castaways, and lose the privilege of singing it. On the contrary, the Scriptures most distinctly assure us that only by unceasing faithfulness will any be permitted to continue to be reckoned as members of that elect company, foreknown and prearranged of God. Our Lord clearly intimates that he will blot out the names of those who are unfaithful, that other names may be written in their stead. He clearly intimates that unfaithfulness will cause that the crown set apart for the faithful will, if he prove unfaithful, be given to another.--Rev. 3:5,11.

THE WALK OF THE BLESSED PEOPLE.

In harmony with the foregoing is the intimation of our text which implies that in order to be of the people who will know the joyful sound it will be necessary to "walk in the light of God's countenance." Or, reversing the statement, the thought is that all who walk in the light of God's countenance shall be his blessed people, and shall know the joyful sound.

What a lesson of holiness is here: not a lesson of human perfection and self-commendation to God, but a lesson of abiding in Christ under the robe of his righteousness, and of walking continuously with him and in the path of the just, which "shineth more and

R2570 : page 38

more unto the perfect day." And whoever would walk with Jesus in the light of divine favor, in the smile of divine approval, must needs walk the narrow way of self-control and self-sacrifice--"even unto death." Whoever delights in sin and sinful practices cannot walk in the company of Jesus, cannot be recognized as a member of his body or under his robe--can have neither part nor lot in this matter, whatever may be done with him or for him in the future age. As the Apostle expresses it, those accepted of Christ, and who would maintain affiliation with him, must remember that all of the "royal priesthood" are given the truth, not to make them vain or boastful, or heady and high-minded, but to purify them, and to sanctify them. He declares "He that hath this hope in him purifieth himself, even as he is pure."

A TEXT FOR THE YEAR.

We suggest to the friends of the truth the adoption of the precious words of our text as a talisman for the year, if not for the remainder of the pilgrim journey. We believe that these inspired words will help all who understand them to more and more measure up to the divine ideal which they present to our minds: "Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

Another line, in full harmony with this, from the succeeding Psalm, might profitably be added: "Let the beauty of the Lord our God be upon us." Only those who see the beauty of the great King, who discern something of his justice, his mercy and love, his wisdom, his power, can clothe their new minds with these glorious graces which more and more shine before our anointed vision as the beauty of the Lord our God. And the more clearly they are discerned, the more faithfully can we copy them, and the better do we love the joyful sound, and the better can we sing the Song of Moses and the Lamb.

===================

R2570 : page 38

WE HAVE FOUND HIM! EUREKA!

--FEB. 4.--JOHN 1:35-46.--

AFTER his wilderness temptation, Jesus returned to Bethabara, where John was preaching, fully convinced of the character of his mission--that it was not to be after the manner of Satan's suggestion of worldly methods, leading on to popularity and honor of men--that on the contrary it would be his part to bear witness to the truth in such a truthful and simple manner as would commend it and him to such only as were Israelites indeed. No doubt by this time he saw that before the glorification could come the new Israel must be selected, the "royal priesthood, the holy nation, the peculiar people"--antitypical or spiritual Israel. He had reason to expect that there was at least a remnant of this class in the nation of Israel after the flesh, and altho fully realizing that no man could come unto him except the Father which sent him should draw him, he nevertheless recognized the propriety of putting himself in the way of those whom the Father would draw, that he might receive them as quickly and as favorably as possible. Hence his return from the wilderness was to the vicinity of John's mission work, where not unreasonably he might expect to find some of the Israelites indeed.

Our lesson shows that the Heavenly Father had made use of John the Baptizer's Mission and had exerted through it a drawing influence upon the hearts of some who by this time were quite ready to learn of Jesus as the Way, the Truth and the Life--the channel of approach to God. The drawing power which the Father exerts during this age is the truth--the knowledge of divine compassion toward mankind manifested through the sending of Messiah to save the people from their sins--to deliver them from the power of sin and Satan, as well as from the death penalty.

It was after our Lord's return from the wilderness that the delegation of priests and Levites, sent from Jerusalem, came to John asking, "Who art thou?" to whom he replied that he was not the Christ but merely a forerunner, a herald. To these John pointed out Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world," explaining how he knew

Jesus to be the Messiah by a previously appointed sign which God had given him--the descent of the holy spirit in the form of a dove.--Vss. 19-34.

It was the very next day after this testimony to the priests and Levites that John, in the presence of two of his disciples, looking intently upon Jesus as he passed near (no doubt wondering how our Lord's Messiahship would be made known), exclaimed, "Behold the Lamb of God!" This was the same testimony (only abbreviated) that he had given to the priests and Levites, and which had evidently fallen, in their case, upon dull ears. But note the difference in the case of those who were "Israelites indeed:" the two disciples immediately followed Jesus. John's testimony became to them the drawing power of God, because they were in a condition of heart to be susceptible to that influence. Thus we see clearly illustrated how some are drawn and others are not drawn by the same message, and we see also that the divine drawing does not operate arbitrarily, but in accordance with certain fixed principles pertinent to the divine plan. It was not sufficient that a testimony should be given, it was not sufficient that a curiosity should be aroused; it was necessary additionally that the interest awakened should be so powerful as to lead to action on the part of those who were drawn, as the poet expresses it,

"He drew me, and I followed on."

R2571 : page 39

The Lord is seeking not merely the curious, but the truth-hungry, those who hunger and thirst for righteousness, and for fellowship with himself, and here, as in every instance, he that seeketh, in this proper attitude of heart, findeth. The two disciples had not followed the Lord far until their faith and zeal began to be rewarded: the Lord turned to them and was the first to speak, and thus he illustrated his own words respecting those drawn of the Father to him, "He that cometh unto me I will in no wise cast out." Had our Lord not thus condescended it would have been a difficult matter for these humble fishermen to have approached one so far above them in dignity and in appearance--one whom they had just learned was the great Messiah, long promised of God to be the Prince of the kings of the earth. Applying this feature of the lesson to ourselves, and remembering that the Lord is the same yesterday, today and forever, helps us to appreciate his condescension manifested toward all who would come unto the Father through him--we who now come to him because of the hearing of faith and the sight of faith, as well as those who then approached him because of the sight of the natural eye and the hearing of the natural ear.

Our Lord's salutation, "What seek ye?" not only overcame the diffidence of those who sought him, but the more they would consider his words subsequently, the more meaningful they would find them, as we do today. And this seems to be the question which the Lord puts to all those who approach him, and essay to become his followers, "What seek ye?" Are you seeking loaves and fishes of earthly advantage? Are you seeking earthly honor and social and political influence and preferment? The answer soon or later will be manifested by the conduct of the seekers, tho evidently all do not realize, at the time, what are their real motives in seeking the Lord. It were better, however, that each should remember our Lord's own expression on this subject, and sit down and count the cost at the very beginning--that each one should learn that to seek the Lord truly is to seek after righteousness, fellowship with the Father and with the Son; and that this means the forsaking of sin, so far as the heart is concerned, and so far as possible the purifying of the flesh by the "washing of water through the Word."--Eph. 5:26.

All should learn also that seeking to be disciples of Christ implies not only a fellowship with him in the glory that is soon to be revealed, but also a fellowship with him in the sufferings of this present time--a "filling up of that which is behind of the afflictions of Christ." If, as our Lord suggested, each one would sit down and count the cost beforehand, there would be less subsequent disappointment, and altho the number of his followers would be much smaller there would be many less "tares" amongst the "wheat," and this would mean the better spiritual prosperity of the "wheat."

The would-be disciples of Jesus heard the question without discerning, of course, its depth; nevertheless, being in the right condition of heart their answer was along proper lines--Rabbi (master), where are you stopping? They seem to have understood that like themselves he was a Galilean, and that like themselves and others he was merely visiting in that vicinity on account of John's mission work, which drew great multitudes. Their question implied in a pleasant way a desire to become more intimately acquainted with Jesus. And he accepted it in this manner, and invited them to his stopping place; as it was about four o'clock in the afternoon they remained with him the remainder of the day, and we may well imagine what the Evangelist has not recorded respecting the pleasure and profit which came to them during these hours of intercourse. As a result they were convinced of Jesus' Messiahship--their own intercourse with him tending to corroborate John's testimony. And thus it is with all who of a true heart seek to know of God's appointed way; not only are they kindly received by the Lord, but the very opportunities for knowledge, fellowship and communion which they desire are granted to them.

Andrew was one of these two disciples of John, and altho the other is not definitely mentioned it is the general supposition that it was the Apostle John himself, who seems to have been of a very modest disposition, quite unwilling to make his own name very prominent in his writings. Thus on other occasions he mentions himself not by name but as "that disciple whom Jesus loved."--John 13:23; 19:26.

Andrew and John both had brothers, and the implication of the Greek text seems to be that both at once sought their brothers, to bring them to the Lord, but that "Andrew first findeth his own brother Simon," and it may be surmised that John through modesty neglected here to mention that he also found his brother James, and brought him to the Lord. This is a good illustration of the proper course for those who have found the Lord--they should at once begin to think of their brethren, friends, neighbors, and should carry the good tidings to them as quickly as possible. It was quite proper that these disciples did not follow the course that some are inclined to follow today, viz., to seek to learn of the Master all that he would communicate, and then go forth and pose as wise ones amongst their friends, giving them the information they had received in driblets, and avoiding the mention of Jesus as the Father's channel of communication of the truth to them. Properly, they investigated

R2571 : page 40

privately to an extent sufficient to justify their confidence, and then immediately began to tell the good tidings to their friends. So each one who has found the Lord should seek to make him known to others; and more than this, like Andrew we should not only seek to acquaint our friends with the fact, but should seek to bring them to the Lord for personal contact with him--such spiritual contact that they may see him with the eye of faith, and hear him with the ear of faith, that they may know him, whom to know is life eternal. Too many take a different course, and are satisfied merely to tell the good news to their friends without bringing them through faith and consecration into contact with the Lord. Let us more and more learn the right way to serve our friends. Let us learn that knowledge is valueless except as it succeeds in bringing the hearer into faith contact with the Savior.

When Peter was brought to the Lord, "Jesus looked upon him," or as we might express it, "read him through and through," and then said, Your present name is Simon, and you are the son of John, but you shall be called Cephas,--Hebrew for Peter (Greek, petros, a stone). This may be understood as a kind of prophecy on our Lord's part respecting a great change in Peter's character. Peter was naturally very impulsive--not sufficiently solid, too easily carried about; and yet our Lord evidently saw in him sterling qualities of heart, honesty, sincerity of purpose: and knowing the influence which his teachings and the holy spirit would exercise upon such a character, he foretold a change which would make of Peter one of the staunchest and most substantial of his corps of disciples. This prophecy of change was implied in the new name given him, signifying solidity--a stone --whereas his previous name, Simon, signified a listener.

Altho Peter was the only one of the twelve whose name was thus changed we may readily suppose that the characters of all were considerably changed, under the influence of the great Teacher and of the holy spirit, which came upon them at Pentecost. And so it is with all who become the Lord's disciples: to enter the school of Christ and to remain there means, as the Apostle expresses it, that we will be "transformed by the renewing of our minds." And the Lord promises all such that they shall have "a new name," expressive of the new character, but which no man can appreciate except those who receive it--the name of Christ. --Rev. 2:17.

In the case of Philip, the order of procedure was reversed, and instead of his coming to the Lord, as did the first two, and instead of his being brought to the Lord, as in the case of Peter and probably James, the Lord, on the contrary, "found him" or approached him on the subject, inviting him to become one of his disciples. This shows us the diversity of divine operation in respect to those who are ready for the truth. It may reach them in one way or in another, but all who are ready for it we may be sure will be brought in contact with Messiah--drawn of the Father. We are not to question that Philip had been previously under divine preparation and drawn into a condition of heart ready to receive Jesus, else he would not have become his follower when invited.

Philip was doubtless acquainted with Andrew and Peter, since they were of the same city, and like Andrew he seems to have thought at once of telling the good tidings to another, and he remembered his friend Nathaniel, whom he knew to be God-fearing, and living in expectation of the fulfilment of the divine promise of the Messiah. We note with pleasure the directness of his presentation of the subject, "We have found him of whom Moses in the Law [in the Pentateuch, the first five books of the Old Testament] and the Prophets did write, Jesus of Nazareth." He did not attempt to interest Nathaniel merely with the prospect of joint-heirship in the Kingdom, tho that of course would be implied indirectly; but he drew attention to our Lord's person. And his language shows that he was not a mere enthusiast, but that he had been making a study of the fact that Messiah had been described by Moses and the prophets, and that he had evidently been endeavoring, to the best of his ability, to test our Lord's title by those predictions and had found satisfactory evidence that Jesus was indeed the Christ, the Sent of God. So it should be with all of us when we attempt to present the message of Christ to the attention of others. We should have the promises of God and their fulfilment in mind; and these should be our argument. It is not calling attention to Christ, nor at all following the example of Philip, to assail men with threats of eternal torment, and to

R2572 : page 40

urge them to join some human society called a church; nor is it following Philip's example to present as inducements the prospect of financial and social prosperity through church affiliations. On the contrary, the message to be delivered is respecting our Lord, and that he is the Deliverer whom the Father has sent, and that whoever would have the Father's fellowship and blessing must come to Messiah and in him find the wisdom of God and the mercy of God unto salvation.

Nathaniel is commonly understood to be another name for Bartholemew, and he probably, like the others, had been in attendance at John's mission. We may readily suppose that John's work not only attracted to him the social outcasts of Israel, seeking a life of reformation, but that it drew to him also certain colaborers in the work, who were known as his "disciples,"

R2572 : page 41

and who assisted him in administering baptism to those who came as repentant sinners. (John 4:1,2.) This offers another suggestion respecting these Israelites indeed who were of John's company, and were thus introduced earliest to Jesus, and were ready to become his disciples: their fidelity to righteousness, and their endeavor to serve the Lord according to the best of their ability, led directly to their more intimate association with Jesus and his service. So doubtless we will find it today, that some who are engaged in works of reform from proper motives are specially prepared for deeper truths, and grander privileges in connection with the present harvest work, and we should be willing to put ourselves in the way of such, after the example of our Lord with these his first disciples.

Nathaniel seems to have been rather of the incredulous type of mind; he was fearful that his friend Philip was being deceived by an impostor, and he began to offer objections. Nazareth itself was noted as being rather a fanatical city; besides, no doubt Nathaniel had in mind the declaration of the prophet respecting Bethlehem as the city that would be honored as Messiah's birth place, and so he inquired, Is it reasonable for us to expect that any great good would come from Nazareth? Is there any Scripture to that effect? He was of course ignorant of the fact that our Lord was born in Bethlehem, and taken as an infant to the home of Joseph in Nazareth. His question, and the reasoning which it implies, were evidently very proper. But as we note Philip's reply, we are full of admiration for its simplicity and wisdom. He did not attempt to explain matters which are difficult to be understood, and which had not yet been explained to him; nor did he waver in his faith because of this suggestion of doubt. On the contrary he said, "Come and see:" when you have seen the man, and have heard him as I have, no doubt will remain in your mind that he is no ordinary man, and that he is all he claims to be.

It would be well if all of the Lord's dear followers would learn well a proper, simple directness of approach on religious subjects, exemplified by Philip's words to Nathaniel; and also they should learn not to attempt to take the Master's place, but to bring all true Israelites direct to him, as the Teacher, the explainer of the obscure features connected with himself and his work. Matters often look differently on the outside from what they appear on the inside, as faith and greater privilege display them. God has purposely arranged it so that those who look from the outside only see many inconsistencies, inharmonies, and undesirable features, while those who get to view matters from the inside standpoint of faith can see riches of grace, beauty, harmony, divine workmanship. And this exterior view is the one that naturally comes to all of us first, as it came to Nathaniel, and the proper course to be pursued is that suggested by Philip, --come on the inside and see how it looks; take the standpoint of faith in the divine revelation, and from that standpoint note the grandeur of the divine plan.

This same lesson is pointedly illustrated by an anecdote told by Pastor Spurgeon, deceased, of a man who was invited into an orchard to eat some of the fruit; he refused, for he said that he had picked up some of the apples by the roadside that fell from the trees, and they were poor and bitter. The owner replied those trees were placed there on purpose, so that bad boys would not be attracted into the orchard to steal. "But" said he, "come inside, and there the apples are delicious." Thus it is with those who see Christianity only from the exterior. They see many misrepresentations of true religion and true faith in prominent places, and even if they be able to distinguish as between the true Christianity and its misrepresentation in churchianity, they are apt to see only the self-denials, the crosses, the persecution for righteousness' sake, etc., and know nothing comparatively of the heavenly peace and blessing enjoyed by those who have entered into newness of life with Christ, who are supported well by the gracious promises of the divine Word and by the fellowship of spirit granted to them, which permits them to rejoice even in tribulation and count their disadvantages as but light afflictions enduring but for a moment, when compared with their higher joys, and their hopes that these shall be eternal.

Let us leave this lesson with two thoughts specially clear before our minds: (1) The importance of finding the Lord, and not merely of gaining information about him. (2) The propriety and importance of seeking out the "brethren," and of bringing them not merely to a knowledge of abstract truth, but especially to the Lord, and to intimate communion and fellowship with him.

===================

R2572 : page 41

THE KINGDOM ATTAINABLE ONLY BY A NEW BIRTH.

--FEB. 11.--JOHN 3:1-18.--

NICODEMUS was evidently a good man, and "not far from the Kingdom"--not far from the attitude of heart necessary to the attainment of the Kingdom. He was a man of learning and influence, a prominent member of the chief sect of the Jews, and one of the judges of their chief or supreme Court, the Sanhedrim. His wealth, learning, etc., gave him advantages over many of the poor and unlearned, and yet they also brought disadvantages, as our Lord on another occasion expressed it: "How hardly [with what difficulty] shall they that have riches [of any kind] enter into the Kingdom of God." It would naturally be more difficult for a man of large influence and social standing to receive instructions from Jesus, and to become his follower, than for humble fishermen to do so; pride, social caste, thought of what people would think and say, etc., would all tend to hinder him. For these reasons, as well as possibly with a hope to have a more quiet conversation, Nicodemus visited Jesus by night--semi-secretly.

Evidently he had been impressed by the teachings and the miracles of our Lord, for we find him ready to acknowledge Jesus as a great Teacher sent of God, altho not ready to confess him the Messiah. Our

R2572 : page 42

Lord's ministry, while commending him to Nicodemus, was evidently a very different one from what he had expected of Messiah. As a Jew he of course had the usual Jewish thought respecting the Kingdom of God, viz., that Israel was that Kingdom, merely shorn of its power by the Gentiles until Messiah should appear for its deliverance and to subjugate all nations before Israel, that the Jewish Law might become the law of the world, going forth with power from Jerusalem.

Nicodemus discerned the wide difference between such hopes and the kind of a kingdom proclaimed by Jesus and his disciples. We may reasonably infer, therefore, that his queries, tho not stated, were along this line, and our Lord's replies, quoted with greater detail, so intimate.

It was with astonishment that Nicodemus heard from the great Teacher that himself and others of the Jewish nation could not possibly enter the Kingdom without being born anew; and naturally his mind ran to the natural birth and he inquired how it was possible that a full-grown man could be born over again. Such a question was desired by our Lord, and gave opportunity for the explanation that the first birth which all experience, viz., the birth of the flesh, by which mankind is born to human nature, and with a flesh body, is a type, a figure, an illustration of a higher spiritual birth, to a spiritual nature with a spirit body. "That which is born of the flesh is flesh, that which is born of the spirit is spirit." As a man cannot see trees, houses, flowers, etc., nor enter into the enjoyment of these, until after he has been born of the flesh, so likewise no one can either see or enter into, the heavenly Kingdom, except he be born of the spirit. In other words, a human being can see earthly things, but only a heavenly or spirit-born one can see and share in the heavenly things: and the long promised Kingdom of God, the Millennial age, for which Israel was waiting, is to be a spiritual Kingdom and not an earthly one, composed of spirit beings and not flesh beings; and only those born of water and of the spirit would ever see or enter into that Kingdom.

The reference to water was probably suggested by some question from Nicodemus, respecting John and his baptism unto repentance--whether or not this had anything to do with the new birth. Our Lord's answer associates John's baptism of water unto repentance with the spirit begetting which began at Pentecost. Repentance from sin was essential to the right condition of heart which would prepare a Jew for transfer from the earthly typical kingdom, and make him ready for the begetting of the holy spirit

R2573 : page 42

through which, if obedient, he would finally be born into the heavenly Kingdom in "the first resurrection." This use of the word "born" as representing resurrection is a Scriptural one, for do we not read that our Lord Jesus in his resurrection was "the first-born from the dead"--"the first-born amongst many brethren" --and was it not in respect to these "brethren" who would with him be sharers in the Kingdom that he addressed Nicodemus?--Rom. 8:29; Col. 1:15,18.

While we hold that this Scripture in its full, ultimate meaning, relates to the first resurrection of the

Kingdom class into Kingdom power, glory, honor and immortality, we nevertheless concede that the word genao is sometimes rendered begotten. We concede also that everyone who is to be born of the spirit in the first resurrection must first be begotten of the spirit in the present life. We concede also that the new life now begun is frequently spoken of as tho the new creature were already born by a figurative resurrection to newness of life. "You hath he quickened [made alive, by a figurative resurrection] who were dead in trespasses and sins." But these partial and figurative uses of the words "alive" and "resurrection" and "born" should not be permitted to discount our thought respecting the realities and powers and glories which can be attained only by a share in the actual first resurrection --"born from the dead."

While Jesus was talking with Nicodemus quite probably the wind whistled through the apartment in which they were sitting, rattling the doors, etc., and Jesus seized upon this as a good illustration by which to convey to the mind of Nicodemus the difference between human beings and spirit beings, and to give him a clearer conception of the nature and powers of the class who would compose the spiritual Kingdom when set up in power and great glory. He said, The wind blows where it pleases; you hear its sound, but cannot know whence it comes nor whither it goes; and so it will be with those born of the spirit--all inheritors of the heavenly Kingdom: they will be as invisible and can go and come as the wind, and men in the flesh will be unable to see them, as they are unable to see the wind, tho they will be everywhere present and influential, as is the wind.

Nicodemus was astounded at the thought that the Kingdom of God would be so different from what himself and others had expected. All this should not have been so strange to Nicodemus: he should have remembered that the powers which our Lord described as those which would belong to the spirit-born class were the very powers which in the past from time to time had been manifested through holy angels, who being sent on special missions appeared suddenly, and when their mission was accomplished vanished just as suddenly, coming and going like the wind,--none knew whence or whither. Nicodemus, as a teacher of the Law, should have had these things in mind, and

R2573 : page 43

our Lord rather reproves him for not grasping the subject quickly: Are you, a teacher in Israel, ignorant of these things? Is it difficult for you, who are acquainted with the Law, to realize these teachings? I have been telling you only such things as are known and to a considerable extent have been demonstrated amongst men through the ministry of angels, yet you are unwilling to receive the testimony. How could you expect to believe, if I should proceed to explain to you heavenly and spiritual things pertaining to that Kingdom? You surely would be unprepared for such information. Nor would Nicodemus have been to blame for not understanding spiritual things if our Lord had told of them; for only the spirit-begotten can clearly grasp and appreciate those things. Our Lord was explaining to him that he must not expect a comprehension of such things at that time, but should merely expect a partial understanding, sufficient, however, as a basis of faith; clearer comprehension would come with the spirit baptism at Pentecost. "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned.... God hath revealed them unto us [spirit-begotten ones] by his spirit" (1 Cor. 2:14,10), and we may enter into the realities when born from the dead in his likeness.

Continuing, our Lord reminded Nicodemus that no man had ever ascended into heaven [none had ever been there, or seen heavenly things] except he himself, who had come down from the heavenly condition to the earthly condition--even the Son of Man.* Altho aside from the main line of this lesson, it is not amiss that we here note the harmony of our Lord's words with the words of the Apostle Peter in his discourse on the day of Pentecost, "David is not ascended into the heavens." (Acts 2:34.) All the testimonies of the Scriptures are in harmony on this subject, altho opposed by nearly all uninspired writers, heathen as well as Christian, who follow the traditions of men instead of giving heed to the sure Word of God.

Having thus answered Nicodemus' questions to the very limit of possibility at the time, our Lord turned the subject, and by way of showing the grand basis for this spiritual Kingdom of God, and that he himself could not enter into that Kingdom while still in the flesh, (1 Cor. 15:50) but that he must also be "changed" to spirit conditions by resurrection, he points out his coming ignominious death, and how it was illustrated and typified by Moses and the brazen serpent in the wilderness. The whole world is bitten by the fiery serpent of sin. The whole world is dying, and it was needful that our Lord Jesus should be lifted up as a sin-offering on behalf of the world, that he might subsequently be lifted up in glory, and in order that having thus paid the penalty for all, eternal life might be offered to all--"that whosoever believeth in him should not perish, but have everlasting life."

In passing the point, let us notice that our Lord said not a word respecting any danger of the world going into eternal torment, nor did he utter a word respecting the salvation of any in ignorance. His declaration was that the world was perishing, and that the only way in which they could obtain eternal life at all would be through believing in him. So then to all who are willing to take the simple statement of God's Word, it is clear enough that the wicked who reject the Lord cannot have eternal life, and hence could not spend an eternity in misery, because without life there can be no feeling--without life they are perished. It is clear enough also that whoever shall be saved in this age or in the age to come must be saved by believing in Jesus, and cannot be saved through ignorance, according to this Gospel, which is the only authorized one.

Then our Lord gave Nicodemus a brief statement of why the Heavenly Father has provided the blessing which he had been describing--the Kingdom, and the lifting up or sacrifice of the Son of Man as a prerequisite. The reason is God's sympathetic love for humanity. He beheld that altho mankind were sharers in father Adam's sentence of death, yet many amongst them would, if granted an opportunity, gladly accept the divine arrangement, and come back into at-one-ment with their God, and rejoice to abide in his favor and to do his will. On this account God had sympathy for mankind, and prepared a great plan of salvation, of which the first coming of Jesus in the flesh as a sacrifice for sins was the first step or manifestation. "God so loved the world that he gave his only-begotten Son [to humiliation and sacrifice in death], that whosoever believeth in him should not perish, but have [obtain] everlasting life." It has been said by some one that this 16th verse is the golden verse of the Bible, containing more than any other one a condensed statement of the Gospel. Luther called this verse "the little Gospel," or "the little Bible."

Perhaps in answer to another question, or perhaps merely as a part of the further discourse to Nicodemus, our Lord next explained to him that God's object in sending his Son into the world was not to have the world condemned, for the world was already condemned, sharing with Adam the original condemnation or sentence of death. On the contrary, God sent his Son to save the world--to recover mankind from that sentence or condemnation. This is in harmony with another statement of Scripture which declares of believers, that "There is now...no condemnation to them that are in Christ Jesus" (Rom. 8:1), yet only believers have thus escaped; all the remainder of the world are still under wrath, "children of wrath," and there is no other way of escape except through Christ, for "There is no other name given under heaven or among men

---

*Oldest Greek MSS. omit the words, "which is in heaven."

whereby we must be saved."

The 18th verse is in harmony with this thought, that believers escape the condemnation that is on the world, but that those who do not accept of Christ remain under the condemnation already upon them at birth, as Adam's heirs. Nevertheless, as is declared in the 19th verse, the condemnation already upon men is justified by their course, if after seeing the light they do not love it, but reject it, and fight against it. However, we are to remember in this connection the Apostle's declaration that many in the present time see only in part, the god of this world blinding them more or less completely. (2 Cor. 4:4.) And we rejoice in the assurance of the same Apostle (John 1:9) that Jesus is the true Light, which ultimately, in the Kingdom, shall be a great Sun of Righteousness, with healing in his beams, which shall shed forth light and knowledge to every member of the human family during his Millennial reign; so that all shall have the fullest opportunity of ceasing to be "children of wrath," and of escaping the condemnation that is on them through Adam's disobedience, and of coming back through the Mediator, during the times of restitution,

R2574 : page 44

to all the good things lost through sin.--Acts 3:19-21.

While our Lord in his discourse to Nicodemus dealt only with the new birth of "the Church which is his body," and which with him, born of the spirit, shall constitute the Heavenly Kingdom that shall bless the world, he nevertheless elsewhere intimates that the restitution blessings which shall come to mankind will be also after the nature of a new birth, tho not a birth to spiritual conditions. Speaking to his disciples of the Millennial Kingdom, when they should sit with him in his throne--the times of restitution--he calls that Millennial age and work regeneration--Greek, palingenesia. (Matt. 19:28.) This is not the same word rendered "born again," but signifies more nearly restitution, restoration or renovation.

===================

R2574 : page 44

NOTHING TO DRAW WITH AND THE WELL IS DEEP.

--FEB. 18.--JOHN 4:5-26.--

"God is a Spirit, and they that worship him
must worship him in spirit and in truth."

SAMARIA was the name of a stretch of country lying between Judea and Galilee; we might call it a county, and say that its chief city, of the same name, was its county-seat. Its inhabitants were known as Samaritans, and the Jews, while dealing with them commercially, would have no intercourse with them socially and religiously, but treated them in every respect as they treated Gentiles in general, as being outside of divine favor, "aliens and strangers to the commonwealth of Israel, without God, and having no hope in the world." (Eph. 2:12) The ancestors of these Samaritans were Gentiles, and were transported to Samaria centuries before, as the Israelites were transported to Babylon, by Nebuchadnezzar. (2 Kings 17:24-41.) These Gentiles, through contact with the Jews, and through intermarriage with certain renegade Jews, obtained a smattering of knowledge of the Jewish hopes and worship, combining these to some extent with false ideas of their own. As a people they are described by the Apostle's words as feeling after God, if haply they might find him. (Acts 17:27.) But the time had not yet come for God to reveal himself to the world, or in any sense of the word to accept Gentiles: thus far all divine favor had been concentrated upon Israel, the seed of Abraham, and upon only such of those as maintained their covenant relationship by circumcision; hence the Jews were right in not acknowledging the Samaritans, and in having no dealings with them religiously, nor intermarrying with them socially. This was not a matter of bigotry, but of divine regulation and prohibition. --Deut. 7:1-6.

It will be remembered that our Lord distinctly set the seal of his approval to this course, when sending forth his disciples to declare the Kingdom of God at hand. He said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." We remember, too, the city of the Samaritans concerning which the Apostles James and John said, "Lord, wilt thou that we command fire from heaven, to consume them?" To whom Jesus answered, "Ye know not what spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them." Nevertheless, we remember that Jesus would not perform his miracles in healing the Samaritan sick, and that it was for this reason that the Samaritans resented and would not receive him, or permit him to pass through their city on his journey.-- Luke 9:51-56.

It was during one of these numerous journeys from Judah through Samaria, en route to Galilee, that our Lord, wearied from the exhaustion of preaching and from the further exhaustion of his vitality in healing the sick, and from journeying, rested at Jacob's well, while his disciples turned aside to a village to purchase provisions.

Jacob's well had a great reputation throughout that region, because of the purity of its waters; that being a limestone country most of the water found was brackish, but Jacob's well, sunk to a depth of over a hundred feet, and about eight feet in diameter, struck a crevice in the rock, which yielded a large supply of

R2574 : page 45

desirable water. We are to remember, too, the scarcity of water in that part of the country, especially at some seasons of the year, which accounts for the fact that the Samaritan woman of our lesson had quite a distance to come to obtain her supply at this good and never failing well-spring. When she arrived, Jesus, who was sitting on the curb of the well, resting, was at once recognized by her as a Jew, and she was at once recognized by him as a Samaritan, not merely by facial lineaments, but also by distinctive features of dress--the Jews having a white fringe on their garments, while the Samaritans used blue.

For a Jew to make a request, to ask a courtesy, of a Samaritan, was unusual; and consequently when Jesus asked for a drink of the water the woman was drawing she was astonished enough to inquire how it came that he, a Jew, would make such a request of her, a Samaritan, and her question has in it the element of boldness, which is explained later on by her acknowledgment that she was not a virtuous woman. All this, however, makes it the more remarkable that our Lord would condescend to have any intercourse with her. There is a lesson in this, however, along the line of the Apostle's words, "Condescend to men of low estate." We cannot avoid supposing that the reason why many Christian people would utterly disdain to speak to such a woman is that they have almost unconsciously to themselves imbibed the spirit of their religious teachings, which would declare that God would so abominate such a person that he would deliver her over to the devil, to be eternally tormented, as soon as she came into his hands at death. They reason, almost unconsciously, that one so despised of the Lord should be shunned and spurned by humanity. They need a clearer knowledge of the divine Word respecting God's attitude toward sinners, his unwillingness that any should perish, and his provision that the wilfully wicked, who reject all his mercies, shall not be tormented, but be blotted out of existence. (2 Pet. 3:9; Acts 3:23.) True views of the divine character and plan are very helpful to God's people in shaping their course properly.

Had there been a company of Jews to whom the Lord could have talked at this time, we are bound to suppose that his energies would have been expended on their behalf, to the neglect of the disreputable Samaritan; but there being none of the "children" to be "fed" at the time, he let some of the crumbs of knowledge and blessing fall to the Samaritans, who, like the Gentiles, were not "children," but in comparison were "dogs." (See Matt. 15:27.) Our Lord's course here is an instruction for his followers, an illustration of the Apostle's words that we should "do good unto all men as we have opportunity, especially to the household of faith." Further, it illustrates our Lord's own declaration, that it was his meat and drink to do the Father's will, to be engaged in the Father's business. Altho he was weary, and knew that further talking would interfere with his rest and refreshment, he was ready to sacrifice his own convenience that he might be helpful to another, even to a social outcast. So the Apostle exhorts all of the Lord's people to be "instant in season and out of season," in preaching to willing ears.

There was wisdom in our Lord's method of introducing himself to the woman. He made a request that would not be difficult for her to comply with, and at the same time he laid himself under obligation to her; and experience shows that this is one of the best methods of approaching all--condescension and an expression of confidence in their generosity, with the implication which it gives of willingness to return the favor in some manner.

Not heeding the rudeness of the woman's reply to his request, our Lord proceeded to teach a lesson respecting the grace of God, using the good water of Jacob's deep well as an illustration, telling the woman that if she understood the privilege she enjoyed she in turn would be asking him for "living water"--flowing water, not stagnant, always fresh. She perceived that there was some deep meaning to our Lord's words. He could not refer to Jacob's well, for he had no leather bucket and cord with which to draw from it; hence her inquiry, Whence hast thou living water? Father Jacob provided this well, and knew of no better water for himself and family. Are you able to provide better water than this? Are you greater than he? Our Lord then led another step in the exposition of spiritual things, assuring her that the water which he had to give was of a different kind; that it would not only satisfy thirst for the time being, but would be a continual well-spring within, ever giving satisfaction.

Water, living water, pure water, is a wonderful symbol, very expressive to everyone: and thirst is another. Thirst is desire, craving, longing. Physical thirst is said to be much more painful than physical hunger. The latter loses its powers gradually in weakness, but thirst continues and intensifies hourly until the very last breath. Water is that which quenches, which satisfies this demand of nature: and so there is also a soul-thirst, and a water of life which alone can satisfy it.

Every ambition and desire is a thirst. A man's greatness, his individuality, is measured (1) by the number of his thirsts or desires; (2) by the character or quality of those thirsts or desires; (3) by the capacity and intensity of those thirsts or desires. And true education is the instructor of men as respects proper

R2575 : page 46

and improper desires, or thirsts: and respecting which should be gratified, and how to do so most wisely. He who has no desires has nothing to satisfy, and is practically a nonentity. The lesson of life is not that we should be without desires and plenty of them, but that these desires should be transformed from sinful desires to righteous desires, from sinful cravings to holy cravings. Thus the followers of the Lord are to hunger and thirst after righteousness, and are to be filled--satisfied--not by losing their desires, but by realizing them--by appropriating the Lord's provision, which is abundant and continuous, satisfying all proper longings. Improper longings are to be resisted, controlled, rooted out, while proper longings are to be built up, cultivated, to be supplied and to be enjoyed forever.

This satisfying water of life can be obtained from no other source than our Redeemer, and all who have received it well know it and can never be sufficiently thankful for it; for in it they have the peace of God which passeth all understanding ruling in their hearts. Instead of thirst for honor amongst men, they have the thirst for fellowship and honor with the Heavenly Father and the Redeemer. Instead of a thirst for earthly wealth, their transformed desires now thirst for heavenly treasures. Instead of thirst for sensual pleasures, their desires are transformed so that their chiefest joys and desires are for spiritual pleasures. And all these thirsts are abundantly and continually satisfied through the refreshment of the Word of Truth, and the holy spirit of the Truth--the water of life which is communicated to us by our Redeemer, and is in each one a perennial living fountain.

Of course the Samaritan woman did not grasp the meaning of our Lord's words, nor could we, under the same circumstances, for we are to remember that the well from which our Lord gives us to drink is deep, and that neither the Samaritan woman nor we have anything to draw with. We however, living under the new dispensation of the holy spirit, have been abundantly supplied, for, as the Apostle declares, "The spirit searcheth all things, yea, the deep things of God....That we might know [appreciate, be satisfied with] the things that are freely given unto us of God."--1 Cor. 2:10,12.

Our Lord did not answer the woman's request for the true water of life, (1) because the time for bestowing the holy spirit of the Truth had not yet come, and did not come until after the great sacrifice at Calvary --until Pentecost. (2) Because she was a Samaritan, and as such could not receive divine favor and the holy spirit until the appointed time which was not until the door of favor would be open to all Gentiles,--not until three and a half years after Pentecost: nevertheless the woman's interest and faith and the faith of her townsmen seem to indicate an honesty of heart pleasing to the Lord, on account of which he let fall to them some "crumbs" of comforting truth which may have prepared them for the Gospel when later it was fully opened to them and to all Gentiles. (3) Because the woman was not yet in the condition of heart to receive the water of life. It was unnecessary to explain to the woman the first two reasons, since the last was a barrier which she could more readily understand, and hence our Lord called her attention to the fact that she was living in sin. She perceived that he was gifted with a prophetic insight which permitted him a stranger to know of her sinful course of life, without asking.

It may be queried, why our Lord would thus confer with a woman unprepared to receive the blessings he had to give, and one to whom he could not have given the blessing then, even if she had been prepared. The answer is (1) that he was making use of an opportunity to its fullest possible advantage; (2) that despite her sinful course of life the Lord saw traits of honesty in the woman's character, evidenced from the narrative; (3) he might reasonably hope that the influence of this discourse might tend toward righteousness and toward a true thirst for the water of life, which six years later, under the general preaching of the Gospel (without restriction to the Jews) might bring some of these Samaritans to a realization of the fact that the well of the water of life is deep, that they had nothing wherewith to draw, and that if they would have this satisfying portion they must receive it as a gift from him who laid down his life that he might have the privilege of supplying the water of life to whosoever wills. And should the poor Samaritan woman never have come under the influence of the Gospel, with an opportunity to drink of the water of life, we have the assurance of the divine Word that such an opportunity will be granted to her in the future, together with all who do not now have an opportunity.

We praise the Lord for the information afforded us in his Word, that altho the water of life is now given individually, and enjoyed only by the "elect," "even as many as the Lord our God shall call," yet the time is coming that it shall no longer be thus a well of water springing up within the Lord's people, but during the Millennial age will be a river of water of life, broad and full and clear as crystal, flowing out from the throne of God and of the Lamb, and of the Bride the Lamb's Wife and joint-heir, to all the families of the earth: and that then there will not only be trees of life, whose leaves will be for the healing, restitution, of the nations, but that the Spirit and the Bride (then glorified) shall say, Come, and he that heareth may say, Come, and whosoever will may come and have the water of life freely.--Rev. 22:17.

The Samaritan woman seemed anxious to avoid any discussion of her own character and life, and skillfully turned the question to a theological one--whether the Jews or the Samaritans were right in their different views respecting divine worship and its proper place. And in this we see that human nature is much the same today. Men and women of today would rather discuss theological problems and denominational

controversies, than turn their glance inward, and note the inconsistencies of their own lives, with a desire to reform them. Nor did our Lord too closely press the moral question he had so promptly touched and to some extent made sensitive, and his course in this should be a lesson to his followers. It is sufficient that attention be called to a wrong, and often this is more efficacious than if they be teased and angered, and put on the defensive, by disrespectful "nagging."

Our Lord summed up in few words a great lesson respecting the proper worship of God. He told the woman most pointedly that the Samaritans had neither part nor lot in the matter, and worshiped they knew not what, while the Jews, on the contrary, were following the divine instruction. Nevertheless, he pointed to the fact that a great dispensational change was imminent, in which all distinctions and barriers of place and manner would pass away, and that under the new dispensation of this Gospel age, any and all having ears to hear and eyes to see God's grace would be permitted to worship God anywhere, but only in spirit (with the heart, sincerely), and in truth, in harmony with the divine arrangement, in the true way--through Christ, who is the Way, the Truth and the Life, and by whom alone there is access to the Father--the Messiah, the procurer and dispenser of the water of life.

An Oriental fable tells of a fountain whose waters were infused with a peculiar power, so that wherever a drop of this water fell on a barren plain it caused a new fountain to gush forth, so that provided with this water the traveller might pass through any desert, however wide or dry, and be always refreshed.

"Wild and fanciful the legend; yet may not meanings high,
Visions of better things to come, within its shadow lie?
Type of a better fountain, to mortals now unsealed,
The full, free salvation of Christ our Lord revealed!

"Beneath the cross those waters lie, and he who finds them
there,
All through the wilderness of life the living stream may bear;

And blessings follow in his steps, until where'er he goes
The moral wastes begin to bud, and blossom as the rose!"

====================

R2576 : page 47

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--A few days since dear Brother Norcott was in to call on me, and in the course of our conversation he mentioned you, and that he had often had a desire to meet you in the flesh, but that it was quite improbable now. He is getting very feeble, and it is a great effort for him to get about much, but he is anxious to do all he possibly can. Some time ago he felt a little better and took his horse and cart and went out and sold nine DAWNS. He returned beaming with joy that the Lord had so blessed his work. It is hard for him to write, and he wished me, some time when I would be writing to you, to tell you of his great love for you as a brother in Christ, and his gratefulness to you for all the interest you had taken in him while he was in the colporteur work. He said that doubtless you knew of his love and prayers already, but that sometimes it was strengthening to us if some of the brethren came to us with a message of love, and he was sure you would appreciate the motive with which it was sent. Also that he was remembering you before the throne of favor, that our dear Master would grant you the needed grace to finish the work before you. So I write this to you.

And, my dear brother, I can also add that that is my own prayer on your behalf. I sometimes think we are too apt to hide our love and not express it as we should, and thus others may come to feel that we do not love them. May the dear Lord bless you abundantly, more than you are able to think. We wish to thank you for the strong nourishing food you have been spreading before us in the TOWERS lately.

Your brother, by the favor of the Lord,
W. E. VANAMBURGH,--South Dakota.

[We cannot express in words our deep appreciation of the love of the brethren so often expressed in their letters as above. We assure these dear brethren and all that their love is most heartily reciprocated. We love the brethren and take pleasure in laying down our life in their service. We are glad to know that you remember us and the Lord's "harvest" work, which he has been pleased to center here in Allegheny, in your prayers. If we may judge from the letters received, thousands of prayers ascend daily on our behalf. We cannot tell you how deeply we appreciate this: it keeps us humble as we remember our needs, and it strengthens us as we remember the Lord's sufficiency and his willingness to pour out his blessings in answer to your prayers and ours. These prayers and the divine power to which they are attached are to our hearts a bulwark against the many Satan-blinded foes who beset you and us continually because of our loyalty to the Lord and his Word.

"Pray for the peace of Jerusalem:
They shall prosper that love thee."--Psa. 122:6.

These words are as true of the Jerusalem the higher and her children of peace as of the earthly Jerusalem. Those who are praying the Lord's blessing upon his cause are seeking to serve it and are proportionately blessed. Those who are indifferent to the welfare of Zion and the Lord's cause now, are standing in a slippery place and are in great danger of falling.

Continue, dear brethren and sisters, to pray for us (1 Thes. 5:25; Heb. 13:18), and be assured that, as the Apostle Paul said, we have a care for all the churches and for the scattered sheep, and continually bear you upon our heart before the throne of the heavenly grace, and watch as well as pray for your interests and welfare.--See Heb. 13:17; 2 Cor. 11:28; 2 Thes. 1:11; Phil. 1:9. --EDITOR.]

DEAR BROTHER:--Spiritual feasts, comforting, encouraging, instructive and edifying, did all the meetings, conducted by our dear Pilgrim Brother, Frank Draper, prove to be, and our only regret is that his stay with us was of necessity so limited, altho even longer than we had hoped for. The public meetings, of which we had two, in a non-sectarian chapel were well attended considering the inclemency of the weather, fully fifty being present at each. As an immediate result of one of these, it is with pleasure that we announce at least one party was apparently thoroughly aroused and keenly interested, who formerly opposed present truth.

We desire to gratefully thank you and those contributing

R2576 : page 48

to the support of these Pilgrim brethren, for the blessed season we have enjoyed, and can heartily commend to any of the household of faith Brother Draper as an able and loving expounder of the Word of God, doing indeed a noble work for the cause of Truth, as it is in Christ Jesus our Redeemer, Exemplar and Lord, in thus visiting and exhorting to deeper consecration the little scattered groups.

Hearing of the beneficial nature of the recent conventions, it has been mentioned that perhaps much good would result in a similar gathering at this place during the State Fair and Exposition next fall, and we were glad to learn through Bro. D. that hopes of such a meeting were also entertained and mentioned by interested ones he had thus far met in Texas, Arkansas and Indian and Oklahoma Territories, and we therefore take the liberty of mentioning the matter to you for advisement. If so, a cordial, brotherly welcome awaits you and other friends who would be entertained to the extent of our ability.

The Musical Towers ordered were promptly received and used to advantage at meetings.

Our prayers are with you and we crave yours, to the effect that we may be faithful overcomers, even unto death. Yours in Christ,

E. W. BRENNEISEN,--Texas.

DEAR BROTHER RUSSELL:--I feel inclined to give you a brief account of our Volunteer work even tho you may hear from others concerning the same.

We put out about 450 of the booklets last Sunday evening. I felt impelled to go out with the others as I had been thinking of the letters in last TOWER and of the blessed privilege thus offered us of sharing in the blessing that surely comes to those who do thus serve Him. I would urge all, in every place to take up this good work of serving God's household of faith (of whom there may be many yet in Babylon) with this "meat in due season."

By a singular coincidence, I went first to the M. E. Church where I was converted 25 years ago. The second booklet I gave out was to a young man who offered to pay for it. Upon being assured that it was freely given to all Bible students, he still urged that I accept a dime and send it to the Tract Society, which I will do quite soon.

A little boy came running down asking me if I would give him another one of those "little Bibles" for an old lady who wanted it.

How true that "Obedience is better than sacrifice," as it is first, or preeminent, and surely involves the true and acceptable sacrifice. How many we see, especially among the sisters of the Roman Catholic system, and also foreign missionaries who are making great sacrifices, yet not according to a knowledge of his plan, and consequently misdirected.

Jesus said, "My sheep hear (obey) my voice." "We ought to obey God rather than men." I firmly believe that all are doing this, who engage in the Harvest work which is evidently under the guidance of the Chief Reaper.

The Church here has been greatly benefited by the publication of the Washington and Boston letters in last TOWER. This is clearly discernable in the increased zeal of all for the work. May we not reasonably hope that the increase of zeal here and in other places may be prophetic of a larger work during the coming year?

May our Heavenly Father bless the work to the glory of his name, and preserve us all with you unto the establishment of his Kingdom!

Yours in the hope of the high calling.

MRS. C. A. OWEN,--Indiana.

[Two letters have been received from sisters in Christ who are mothers, who are surprised at our advice to Hugo Kuehn in the January 1st WATCH TOWER. One is surprised that we would approve of anything that would bring the boy into touch with sectarianism; the other wonders whether or not all boys' clubs under church auspices are of the kind known to her, and if so she wonders very much that we could advise boys who are seeking to walk in the footsteps of Jesus to have anything to do with them. She says that in addition to the gymnasium for physical culture, they have cigars, cigarettes, billiards, boxing gloves, etc., all calculated to lead a boy far from the narrow way of true discipleship.

We certainly did not suppose that the basements of churches were used in such a manner, nor can we yet think that this is the usual custom; it would seem too extreme to be general. We hope that those known to this sister are rare exceptions. We assuredly would advise all boys who seek to walk in the footsteps of our Lord to shun all such places, and rather to do without the gymnastic exercises, if they could only be obtained under such conditions.

Our thought, in answering Hugo's question, was that the boys' clubs were merely lecture and recreation guilds, entirely harmless and at the same time profitable, and that the only question was whether or not its association with a nominal church system should properly separate from it those who sought to please the Lord. Our answer was along these lines, and we still think that a wide distinction should be observed as between joining a church, being bound with a misrepresenting creed, etc., and joining a boys' club without creed or other bondage except as respects good morals, and not for religious purposes, but merely for cooperation in obtaining the privileges of the lecture course and the use of the gymnasium at a moderate expense. To mingle with moral boys in this way is, in our judgment, merely a business transaction, and the same rules which would hinder a boy from thus associating with other boys in a moral and creedless club would similarly hinder the Christian father of the boy from dealing in any kind of worldly business with sectarian

Christians and others. The Apostle seems to imply this point in 1 Cor. 5:10.

But we would sincerely regret to be understood as advising countenancing or having any sympathy with the kind of boys' clubs described by our sister's letter. Far better that the Christian boy should have no use of gymnastic appliances, or that he should construct some for his own use; far better that he should never mingle with other boys at all, than that he should run the least risk of having his heart polluted: for we remember how broadly applicable are the Apostle's words, "Evil communications corrupt good manners." --EDITOR.]

===================

VOL. XXI. FEBRUARY 15, 1900. No. 4.

CONTENTS.

Views from the Watch Tower........................ 51
    Pulpit Views on the Millennium................ 51
    Methodist Figures for 1899.................... 52
    A Congress of Religious History............... 53
"This Charge I Commit unto Thee, Son
    Timothy".................................... 53
The Good Tidings Discredited...................... 54
    We Walk by Faith and not by Sight............. 57
"And He Healed Many that Were
    Sick.. 57
"The Son of Man hath Power on
    Earth to Forgive Sins"...................... 60
    The Miracle Viewed as a Parable............... 62
Poem: These Many Years............................ 62
Interesting Letters............................... 63
Items: "Withdrawal Letters"--The Memorial
    Supper--Tower Address Tags.................. 50
Our Supply of "Bible vs. Evolution," etc.......... 50

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

R2578 : page 50

"WITHDRAWAL LETTERS."

These are not samples to be copied by pen, but regular letters all ready to date and sign and can be posted unsealed for one cent each. It is a kind but plain statement of our view of the true invisible Church and its head Christ Jesus and its bondage of love as contrasted with human institutions under Synods, Conferences and Presbyteries and held together with creed-bondage. All who get free from "Babylon" should send one of these letters to each church member with whom he associated in "Babylon." It will do them good and it will insure that you will not be misunderstood and misrepresented unintentionally. Otherwise your withdrawal is almost certain to be misrepresented as "Infidelity"--as leaving the true Church and not merely leaving a human organization never recognized by the Lord nor instituted by him, but by fallible men.

Order all you need with tracts and envelopes accompanying free--after getting a sample and deciding that you wish to use them.

R2575 : page 50

THE MEMORIAL SUPPER.

The anniversary of our Lord's death reckoned according to Jewish calendar will this year be April 13 at 3 P.M.--consequently the celebration of the Memorial Supper will be on the previous evening, April 12, after six o'clock P.M. We make this early announcement for the sake of friends afar off. Further statements and local announcements later.

page 50

LOOK AT YOUR TOWER ADDRESS LABEL.

If your name is not properly spelled or if improper street number is given, please write us a postal card at once correcting same.

OUR SUPPLY OF "BIBLE VS. EVOLUTION" PAMPHLETS FOR "VOLUNTEERS" IS EXHAUSTED.

It will require considerable time to obtain a sufficient supply. As soon as ready another CALL FOR VOLUNTEERS will appear in this column. Our printers are much rushed and we are keeping them on the DAWNS.

====================

R2577 : page 51

VIEWS FROM THE WATCH TOWER.

PULPIT VIEWS ON THE MILLENNIUM.

THE PHILADELPHIA PRESS recently interviewed the ministers of Pennsylvania and New Jersey on the subject of the Millennium, asking:--
Do you believe that the Biblical Millennium is at hand?
The majority of the responses denied faith in a Millennium, some expressed an expectation that the churches would bring it about by missionary effort and a few declared faith in a reign of Christ near at hand, as follows:--

Rev. William McNally, Harrisburg, Pa., has made a careful study of the "Millennium" question. He says:--

"I believe that the millennium period is near--that we are living in the 'last days,' foretold in the Bible. The prophecies are all being fulfilled and the signs of the time all indicate it. There are 'wars and rumors of wars' now; there is moral laxity everywhere; the average church attendance is startlingly small, only 36 people out of every 100 attend any church in this country. There is moral and political corruption.

"All of these things indicate the approach of the millennium, as anyone may see by looking up the references in the Bible on this subject.

"The millennium will not be brought about by any human agency. We are not growing better."

Rev. Clarence E. Eberman, Lancaster, Pa., pastor of the Moravian Church and president of the Pennsylvania Christian Endeavor Union said:--

"Sentiment or speculation can decide very little on this great question. The Bible alone offers the authoritative teaching. I believe confidently that Christ is coming again and that his second advent will usher in his kingly reign of a thousand years upon this earth."

Rev. George Fulton, Lebanon, Pa., pastor of the Fourth Street Presbyterian Church, said:--

"I believe that the evidence of the nearness of the millennium is stronger than ever before. Signs have been found in every generation since Christ's ascent that pointed to his coming. The principal proofs are wars and earthquakes, distress of nations, sea and waves roaring, lawlessness and iniquity prevailing to an alarming degree. The Bible says 'When the Gospel of the Kingdom shall have been preached to all the world as a witness unto all nations, then cometh the end.' This is a sign. It belongs only to our own age and the evidence here is strong. Another sign is the prophetic movement,--the restoration of Israel which has begun."

Rev. Sydney N. Ussher, West Chester, Pa., rector of the Church of the Sure Foundation, said:--

"The Millennium is a divine conception, with Scripture the only source of light and authority. No definite time is stated therein. I believe, however, the world is fast preparing for it."

Rev. William J. Houck, Carlisle, Pa., pastor of Grace United Brethren Church, says:--

"I believe that the Biblical millennium is at hand."

Rev. M. E. McLinn, Bloomsburg, Pa., pastor of St. Matthew's Lutheran Church, says:--

"I am certain that a great change is imminent. Everything points clearly to a mighty social and religious upheaval and reconstruction. The very fact that this subject occupies men's thoughts so largely and that the 'secular press' asks the question is proof of it to me."

Pastor F. Jonte Stanley, of the First Presbyterian Church, Atlantic City, N.J., believes "that the signs of the times, as I read them, point to the millennium as not being far off. One of the indications is the gathering of the Jews at Palestine; another that the Gentiles hear the Gospel the world over, and still another is that the nations are coming together commercially, intellectually and religiously."

Rev. W.W. Moffett, D.D., Lambertville, N.J., pastor of the Centenary M.E. Church, says:--

"The trend of revelation on the subject of the millennium seems to teach that a time will come in

R2577 : page 52

the history of the world when the Gospel shall dominate all nations and Jesus shall reign in the majority of human hearts. To the close student of the world to-day there seem to be many indications that this happy period may be enjoyed in the near future."

Rev. Dr. James Lisk, Bordentown, N.J., pastor of the Baptist Church, said:--

"As to your first question, I certainly do so believe. However students of the Word may interpret your phrase 'Biblical millennium,' there can be little doubt that some great change is soon to take place. The divine programme is being rapidly completed, so far as the present order of things is concerned. Prophecy is rapidly being fulfilled."

* * *

The majority of those who saw no evidence of a Millennium meant that they saw no evidence of the speedy conversion of the world to such a condition that God's will would be done on earth even as in heaven. And in this we must commend their judgment as sound. But alas! that so many should be so deluded by human theory as to so misunderstand the plain statements of God's Word--that Christ's Millennial reign is for the very purpose of subduing all things. (1 Cor. 15:25,26,28.) False ideas of the "Kingdom" and of the "Judgment Day," and imperfect views of the character and scope of the Atonement, are at the bottom of this blindness to the signs of our times.

METHODIST FIGURES FOR 1899.

Rev. A. B. Sanford, D.D., editor of the "Methodist Year Book," says in "The Philadelphia Methodist,"--

"Your readers may be interested to hear concerning the total membership of the church for 1899, as the statistics have been prepared for the new "Methodist Year Book," now passing through the press. In some measure, the result is preliminary, since the receipt of the figures from a few recent fall conferences will slightly change the additions that later appear in the General Minutes. The "Year Book" totals will not, however, be greatly affected, and show a decrease in members and probationers during the past year amounting to 21,934. In the analysis of this result, several interesting facts appear.

"1. The increase in full members through the whole church has been but 6,661. It is a serious fact that such strong bodies as the New England, the New York, the Philadelphia, the Central Pennsylvania, the New Jersey and the Wilmington Conferences suffered considerable losses, the decrease in these instances varying from the minimum of 1,368, to the maximum of 2,436.

"2. The decrease of probationers in the year 1899 has been 28,595.

"3. This decrease in members and probationers is accompanied by a decline in Sunday School scholars during 1899 of 16,716. It is a noticeable fact that the decline in Sunday School scholars thus occurs in the spring conferences, which as a body contribute a total loss in probationers of 22,572.

"It may be said in conclusion, that the net decline in members and probationers of 21,934 is the first positive decline that has occurred since 1881, and, with that exception, since the year 1863. The above facts are serious, but are such as it may be wholesome for the church to know.

* * *

We do not rejoice in such evidences of a decline in denominationalism: nor do we expect it to continue. If the losses of denominationalism meant that God's children were getting out into the liberty wherewith Christ makes free indeed, then we would rejoice. But only a small proportion of the present decline can be credited to the spread of present truth. It means, therefore, indifference, worldliness.

It will not surprise us if in the near future a Trust Churchianity will have a season of great prosperity, lasting until the grand collapse which the Scriptures declare will be sudden.

PROPOSED FEDERATION OF PROTESTANT CHURCHES IN GERMANY.

Prof. Beyschlag has issued an appeal to German Protestants which is being regarded favorably by many of them. It tends in the direction of the general religious federation we have long been expecting--which will revive religious tyranny and suppress religious liberty and stifle present truth; but not until it

R2578 : page 52

has borne its witness and gathered the "wheat" of the Gospel "harvest." The Literary Digest gives a summary of the proposed plan as follows:--

"There is to be no formal union of the various state churches, nor are these to lose their historical identity in the proposed new arrangement. Not a union is proposed, but a federation of the state churches, with the Prussian Church, which represents the Emperor, the summus episcopus of the Protestant Church of that kingdom, as the head. The confessional status of each church shall remain undisturbed.

"The object of the federation is to unite the churches of the empire for practical purposes. Chief among these purposes is cooperation in providing for the religious needs of the Germans in the Diaspora, i.e., those who are scattered in the various foreign lands and need religious care. Then, too, the Protestant Church of the empire must have some means by which it can, as a body, be represented, just as the Catholic Church has a representative in the Pope. A further but later purpose is to secure unity in church government and polity. In other words, it is to be, with the necessary changes, a federation for the good of the church such as the organization of the empire has been for the state.

"This federation is to find its expression in an imperial Protestant synod, which shall consist of representatives of the various state church governments, as also of the congregations, in such proportions as shall be agreed upon. The officials of this synod shall be the representatives and the executive board."

R2578 : page 53

A CONGRESS OF RELIGIOUS HISTORY.

This, at the coming Paris Exposition, is proposed as instead of a Parliament of Religions such as was held at the Chicago World's Fair. It is proposed to avoid doctrines and merely to show works--missions, charities, etc., and in all these matters Catholicism hopes to make the chief showing, and reap the greatest advantage.

Disapproving of the proposed Congress The Midland, a United Presbyterian journal, refers to the Chicago Parliament of Religions as follows:--

"Missionaries tell us that their work has been made more difficult, in India at least, by the boasts of devotees of the false systems of religion there that in Chicago they had met and triumphed over Christianity. Tho not intolerant, the Christian religion is absolutely exclusive. It can have no fellowship with systems which insult the true God and know nothing of that blessed Name by which alone salvation comes to any human soul. Its mission is to expose and uproot all other systems and rescue men from their delusion and destructive influence. We are convinced that these parliaments tend to obscure the distinction between the only true religion and the systems of error it must seek to destroy. One such experiment was one too many. If a second is to be attempted we hope the good sense of Christian people will keep them from participation."

We are pleased to note an expression of so much loyalty to the Gospel, and the only Name in which is salvation. It is as rare as it is refreshing in these days of evolutionary unbelief and Higher Criticism infidelity. Would that this editor and his readers might see that the blessed day of Christ's Millennial Kingdom is near, in the which all the deaf ears shall be opened to hear the joyful sound of salvation and to know of that only name and of the eternal life offered to all who will obey him.

====================

R2578 : page 53

"THIS CHARGE I COMMIT UNTO THEE, SON TIMOTHY."

--1 TIMOTHY 1:18.--

MORE than a year ago we intimated a desire to do something more than has been hitherto attempted to assist God's dear "sheep" in Great Britain and Ireland to hear the great Shepherd's voice and thus to be led into the green pastures of present truth. Our thought was to send over one of the "Pilgrim" brethren, but the Lord's providence did not seem to open the way for it, and instead Brother Hemmery, already there, was started as a "Pilgrim," and we believe with beneficial results, for which the Lord be praised.

Still we are not satisfied that all is being done there that could be done, and since our last annual report we have been seeking to know the mind of the Lord respecting the great increase of his work in the spread of the "harvest" message, which we believe we may reasonably expect in the next few years. While we expect that most of the increase will as usual be in this land, specially prepared and specially favored and favorable, it seems to us that the thirty-five millions of Britain for several reasons deserve special consideration and special effort. (1) Because of our unity of language and religious ideals. (2) Because of the prevalence of a religious sentiment among the masses. (3) Because we have reason to hope that the present lamentable war is not only awakening the people, as wars always seem to do, but additionally because some of the reverses met with may prove to be blessings by bringing to the people a larger degree of humility and specially causing the religious to ponder over the evidences we present respecting the completion of the "elect" church and the speedy inauguration of the Millennial reign of righteousness.
(4) Because so large a population of one tongue being within comparatively so small a space should make efforts there doubly effective of results, all other considerations being equal.

Accordingly we have planned, and from the first of the year have been arranging to send to Great Britain a representative to look the field over, with a view to the establishment of a branch office in London from whence that whitening field could be more thoroughly harvested. The proposition is, that the "Colporteur" work, the "Volunteer" work and the "Pilgrim" work could be much better carried on there from such a home office and by one thoroughly familiar with the methods the Chief Reaper has been pleased to bless here. True all these branches have already been started in Great Britain, but none of them work as smoothly and efficiently as we believe they will operate under the proposed plan. Many, we believe, hesitate to order tracts, papers, and books because of the distance, difference in money, etc.

The next question naturally was, to whom shall so important a mission be entrusted? And the question, under the requested guidance of our Lord, seems to be satisfactorily answered. With his hearty consent we have chosen our dear Brother Henninges, in whose efficiency for this service we have fullest confidence and who has given many proofs of his loyalty to the Lord and his cause, and of whose full consecration of heart to the Lord we have no doubt. He has had personal experience in all departments of the work for the past eight years--the last seven of which he has spent in the Watch Tower office and as a member of the Watch Tower family, whose "table talks" are in the nature of Bible schools.

We could not send you, dear British brethren, anyone in our judgment better qualified to assist you in carrying on the work we all so dearly love to serve. We trust that you will welcome him heartily and co-operate with him to the extent of your judgments and opportunities. We shall greatly miss him here, but will feel a pleasure in sacrificing our own conveniences for your sakes--that the grace of our Lord may abound toward many who have not yet

R2579 : page 54

"tasted that the Lord is gracious." May he always abound as at present in the knowledge of the truth and in its spirit of love for the Lord.

We have been in correspondence with the British Postmaster General and find that the postal rates and terms are less favorable there than we had expected --less favorable than ours; but having gone thus far we are not yet discouraged--hoping for some good results from a personal inspection of the field anyway. Brother Henninges will go direct to London, view the situation and write us,--meantime awaiting our reply, he will make a "Pilgrim" visit to various cities and towns where already there are little gatherings of Watch Tower readers; and this alone we believe will justify, should the London "branch" proposition prove to be infeasible.

Of course, Sister Henninges will accompany her husband, not only as his natural help-mate, but as his helper in the Lord's work. We commend our dear sister very highly to you all as a very earnest and faithful child of God and servant of his cause; full of the spirit of self-sacrifice, and firm for every principle of righteousness as she discerns it. Sister Henninges has been a member of the Watch Tower family for twelve years, joining in the office work with her brother when quite young. May God's blessing continue with both these dear members of our family, making them blessings in various ways to the household of faith across the great deep.

===================

R2579 : page 54

THE GOOD TIDINGS DISCREDITED.

--FEB. 25.--LUKE 14:16-20.--

"He came unto his own, and his own

received him not."--John 1:11.

REMEMBERING the proverb, "A prophet has no honor in his own country," our Lord did not begin his ministry in Nazareth, where almost twenty-eight years of his life had been spent and where consequently he was well known to the people. His ministry began in Judea, and the people of Nazareth undoubtedly heard considerable respecting the marvelous works and words of their suddenly notable fellow-citizen, before he came thither. All this would be in their favor, and tend to prepare them to receive Messiah and his message, offsetting the familiarity which so frequently begets contempt.

Our lesson shows that our Lord had been in the habit of attending the religious services of the synagogue every Sabbath day, and intimates that it had been his custom to do the reading of the Law--which implied an education far beyond that of the majority of his day. As synagogue-attendance was not strictly a part of the Law, our Lord's example in thus seeking to associate as far as possible with the most religious people of his day, and his willingness to take part in the public services, are a lesson to his people everywhere, in harmony with the words of the Apostle that we should not forget the assembling of ourselves together, as the manner of some is, for the Lord's worship. --Hebrew 10:25.

The passage of Scripture read by our Lord from the prophecy of Isaiah was quite probably the stated Scripture lesson for that day, for it would appear that it was a custom of the Jews to have Scripture readings each Sabbath day, taking up various parts of the Old Testament Scriptures alternately. At all events, the lesson read by our Lord is easily identified as a Greek translation from Isaiah 61. He read the first verse of the chapter, and stopped reading in the middle of the second verse, closed the roll, and returned it to the servant having charge of the closet in which the rolls were kept, and then, according to the custom of the time, as an indication that he was ready to make remarks, Jesus sat down. How much of an explanation of the Scriptures he gave his hearers we are not definitely told, but doubtless he commented liberally upon the various features of the prophecy, summing up his remarks with that which is recorded, viz., that the prophecy was in process of fulfillment at that very moment.

The audience, composed chiefly of his acquaintances, had a mixed sentiment as respects him; with the natural feeling of irreverance for those with whom we are intimately acquainted was blended another feeling of pride in a fellow-citizen, who had attained such renown; and as they listened to his exposition of the prophecy they were filled with admiration, "and all bear him witness, and wondered at the gracious words which proceeded out of his mouth." They said within themselves and to each other, We have never heard such wonderfully good tidings before in our lives, and this from our neighbor, the carpenter. Little did they realize, when thus admiring his gracious message, that something would occur in a few moments which would completely frenzy them, and lead them to desire to murder the one who now declared himself to be the fulfiller of this prophecy, the Anointed of the Lord, the Messiah, ready to give in due time the blessings mentioned by the prophet.

The people of Nazareth were more interested, however, in the miracles of Jesus than in his claim to be the Messiah. The miracles were practical, and they could appreciate them, but his teaching that he was the Messiah seemed farfetched, when they had known him for so long as the son of Joseph, the carpenter. They therefore began to wonder, and possibly to question, how soon he would do in Nazareth some of the wonderful miracles done by him at Capernaum and elsewhere, of which they had heard. Knowing this to be the attitude of their mind, our Lord anticipated their request for miracles, and explained that they must not expect miracles from him--though they evidently expected more miracles amongst his friends than they had heard of his doing amongst strangers. This made necessary a little explanation, which was not at all flattering to them.

Our Lord does not say that he was not permitted of the Father to do miracles at Nazareth, although this is implied in the fact that he did none, and implied also in the explanations and illustrations which he gave. Doubtless he was guided in the matter by certain principles governing his use of the power from

R2579 : page 55

on high. As we have already seen he might not use this power selfishly in his own interest; we may likewise suppose that he would not be at liberty to use it simply as a gratification to curiosity, but that it could be used only in response to proper faith. The people of Nazareth evidently were not in the attitude of faith, not therefore in the proper attitude of heart, to receive God's blessing--the wrong condition of their hearts was manifested by their actions, when our Lord refused to gratify their curiosity. We note the difference between this curious and unbelieving desire for miracles, and the course of action following it, in contrast with the faith of the Syro-Phoenician woman, her humility of heart, and the manner in which she received our Lord's first refusal to grant her request. (Matthew 15:22-28.) We can but suppose that had the people of Nazareth been in a proper attitude of heart they would have accepted our Lord's refusal to work miracles in a different manner, and would have said, "Well, we enjoy the gracious words from his mouth anyway, for they have brought a healing and blessing to our hearts." And if such had been their attitude no doubt later our Lord would have performed miracles of healing in their city also.

By way of explaining to them why he might not perform his miracles in their midst, as well as toward others, our Lord cited two illustrations from the prophets of the past--Elijah sent to the poor Gentile widow, to be a blessing to her home, while widows of Israel were passed by; and Elisha healing Naaman of leprosy, while many lepers in Israel were passed by. These apt illustrations were unkindly received by his hearers, because, drawing the parallel, it likened them to starving poor and diseased lepers and implied our Lord's comparative greatness and superiority to them as a dispenser of divine bounty. After the same manner our Lord elsewhere told the Pharisees that he, as the Good Physician, had come to heal the sick and that the well needed not a physician. That this was their attitude of heart, and feeling no need of him, and the blessings he dispensed, they did not realize their sin-sickness, and their deadness in trespasses and sins, and hence did not realize their need of redemption and deliverance from the power of sin and death.

The effect of our Lord's illustrations was almost electrical upon the proud hearts before him, whose only interest in him from the first had been that of pride in him as a fellow-citizen and hope for miracle-proofs of his power. Now, however, this pride was turned to bitterness, and they would murder the one who had spoken so disrespectfully of them as to compare them to hungry widows and lepers, needing his aid. The congregation immediately became a mob, filled with angry passion; and surging forth with him the crowd led in the direction of a precipice with a view to casting him headlong from it. But by the exercise of some power, possibly a power natural to a perfect human being, our Lord mastered them with his mind, and passed from their midst, none daring to stay him, and went on his way.

Let us note carefully the message which our Lord declared was in process of fulfillment that day. He declared himself to be the Anointed One mentioned by the prophet--his anointing of the holy spirit dating from the time of his baptism, when John bore witness that the holy spirit descended upon him and abode with him. The anointing was for a purpose, as the prophet declared, and our Lord confirmed the same, saying that he was anointed to preach the gospel.

THE GOOD TIDINGS BORNE BY THE MESSENGER OF THE COVENANT.

We are to distinguish between the preaching of the gospel or "good tidings" and the good things promised, which are to come to pass in due time. The preaching was begun by our Lord and has been continued throughout the Gospel age, by all those who by the grace of God became "members in particular of his body," the church over which he is the head

R2580 : page 55

forever. (1 Cor. 12:27; Eph. 1:22-23.) After this preaching of the gospel shall have been given, and shall have accomplished its purpose and intention, then will follow the glorious actualities referred to in it. And if the mere description of the coming blessings is called the Gospel, good news, good tidings for all people, what may we not hope respecting the blessings themselves, of which only the message is now given to the hearing and sight of faith?

The gospel was to be preached by the Anointed Head and by the anointed members of his body, to all who have ears to hear it, in the special interest of one particular class, viz., the poor, the broken-hearted --not the literally poor any more than the literally broken-hearted, but the "poor in spirit," the humble-minded, who are also the sympathetic, the tender, the heart-broken, as in contrast with the hard-hearted. We make this distinction as between the poor in purse and the poor in spirit because it is a very necessary one, which some failing to discern have been misled into grievous errors. True, not many rich, either in purse or intellect, will attain the Kingdom, the majority, being chiefly the poor of this world in purse and intellect, but rich in faith. (1 Cor. 1:26-29; James 2:5.) However, it is not because of their poverty of intellect and of purse that there will be more of this class chosen, but merely because poverty of purse and intellect are much more favorable to the development of humility than are riches of any kind; and humility is a prime essential to an inheritance with the saints in light.

While all of the anointed gospellers may during this age bear their message without restriction as to nationality or color or sex, to whomsoever has an ear to hear, Jew or Gentile, bond or free, and while they may not be able to discern in advance which will prosper, this or that--nevertheless they will not waste time and effort upon those whom they find to be mentally "rich and increased in goods, and feeling that they have need of nothing." (Rev. 3:17.) No; they are rather to take note of those who, when they hear the good tidings, give evidence of proper "ears to hear," the meek, the poor in spirit, realizing that it is this class that the Lord is specially seeking during this age.

Similarly, the anointed ones are not to spend their time endeavoring to break the hard hearts of the worldly, for this is not a part of its commission. God himself, through various providences, is attending to the work of breaking the hard hearts; some are

R2580 : page 56

broken and softened by the trials, difficulties, perplexities and adversities of the present life; some are torn and bleeding through severe trials of life and earthly disappointments; and the time of trouble fast approaching is specially designed of the Lord as the time for breaking and melting many hard hearts, in preparation for the Millennial Kingdom and its blessings of restitution, etc. Now, however, the message is to "bind up the broken-hearted."

How much there is of this very kind of work that needs doing! The poor in spirit, contrite and mellowed of heart, disappointed with the world, vexed with the flesh and the adversary, are to be found in nearly every quarter of the world; and whosoever has received the anointing of the holy spirit should realize that this power upon him is given to be exercised upon this needy class--pouring in the oil and the wine of the divine promise, to cheer and comfort and bless, and prepare for joint-heirship in the Kingdom, some of the very class whom the Lord will be pleased to accept. To these the gospel may be preached freely; they will not turn again and rend the messengers, but will hear it, and it will comfort and bind up their wounded hearts.

If then we have found the class to whom the anointed ones are to specially address themselves, what is the special message of peace and blessing which they are to bear, and which the Prophet and our Lord denominate the "gospel"--the good tidings? Is it the announcement of the election of a handful to glory, and the reprobation of all the remainder to an eternity of torment? No; this is not the gospel which the Prophet and Jesus declared. Is it the message of God's goodness of intention, but incapacity of execution, which will result in a very few being saved and the great mass of humanity being eternally tormented? No, not so. Evidently our Lord was not sent to preach this gospel (?) of damnation, so common to-day--for it is no part of the message here declared, nor would such a reprobation to eternal misery be called "gospel" truthfully.

Let us see what is implied in this "gospel" message set forth in the Scriptures. Let us know how widely it differs from the various messages of heathendom, and from the commonly accepted messages of "Christendom." Let us note the true gospel message that should be proclaimed by all who have been anointed with the holy spirit. It is divided by the

Prophet into five parts: (1) Deliverance to the captives; (2) recovering of sight to the blind; (3) setting at liberty them that are bruised; (4) the announcement of the acceptable year of the Lord, as preceding these blessings; and (5) the announcement of a day of vengeance in the close or end of the acceptable year of the Lord,--a "time of trouble such as was not since there was a nation." This last part, tho proper to be proclaimed by the anointed "body," was not due to be proclaimed by the anointed "Head" at the time of our Lord's discourse. All mankind are captives, all are blind, all are bruised; hence it is a universal blessing that is announced in this Scriptural "gospel" message.

(1) The captives are the slaves of sin; Adam and all his race, "sold under sin." (Rom. 7:14.) Through disobedience in Eden the race was born in this slavery, "born in sin, shapen in iniquity." Some of the sin-enslaved race have already been remanded to the great prison-house of death, while all others are on their way thither. The "good tidings" which Jesus preached and which all his followers under the same anointing of the spirit must preach, is the resurrection of the dead, or as the Apostle expressed his teaching, it is "Jesus and the resurrection." (Acts 17:18.) Jesus, the Redeemer, Jesus the anointed Head of the spiritual Seed which, as God's Kingdom, is shortly to bring to mankind full opportunity of release, not only from the prison-house, but from all the other incidents of their slavery through the first Adam,--he having redeemed the first Adam and his posterity with his own precious life.

None but the anointed body of Christ are commissioned to preach this good tidings, and every member of that body is so commissioned irrespective of human distinctions of "clergy" and "laity"; and whoever does not fulfil this mission is unfaithful to his commission. And alas! as we look around us, throughout the length and breadth of Churchianity, falsely called Christianity, we find that evidently very few indeed have been anointed, because very few indeed know this message of the resurrection,--indeed that the majority of ministers in all denominations are heartily opposed to the doctrine of the resurrection, because it is in direct conflict with their unscriptural theories.

(2) The promised recovering of sight to the blind has a far deeper signification than mere natural eyesight. It refers to the blindness which sin has brought upon the hearts of men, perverting their mental vision, hindering them from seeing the divine being and his divine attributes in their true light,--as loving, gracious and true, just and wise. The blindness that is upon mankind, and "the gross darkness that covers the people" in general, is described by the Apostle as being the work of the great Adversary Satan, who by

false doctrines not only amongst the heathen but also amongst Christians, has misrepresented the divine character, the divine Word, the divine plan, "putting light for darkness, and darkness for light," and has thus deceived the whole world, all nations, with the very small exception of the few whose eyes of understanding have been enlightened with the true light.

We have no hope for this general opening of the blind eyes in the present age--only the few now get the eyesalve. In some respects indeed it is better that the majority should be permitted to remain blinded until by the establishment of the Millennial Kingdom the conditions shall be much more favorable than at present, that when then the eyes of their understanding have been opened, and their responsibilities proportionately increased, it may be under circumstances more favorable to them.

(3) "To set at liberty them that are bruised" gives the thought of sin's captives sore and distressed from the manacles with which they are bound. This figure fitly represents the bondage of corruption, infirmity, etc., which are concommitants to the death penalty. The promise for such a deliverance means "restitution" in active operation (Acts 3:19-21), in the assistance and uplifting of the world of mankind during the Millennial age--to all the glorious perfections lost

R2580 : page 57

for all through father Adam's disobedience, and its sentence of death. What a glorious hope is here! No wonder this also was included as a part of the good tidings. How comparatively valueless would all the other features of blessing be, if sickness and pain and imperfection continued. It is when we see not only Sin, the taskmaster, itself removed, but also all of its results counteracted, and all the sinner-race privileged to return to the full liberty of sons of God, and that all this is provided for through the redemption that is in Christ Jesus, and through the Kingdom which is to be established in his hands for the blessing of all the families of the earth--then we discern why it is called "good tidings of great joy, which shall be unto all people," and hear the echo of John's prophecy from the standpoint of the future perfection, saying, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for

R2581 : page 57

the former things are passed away."--Rev. 21:4.

(4) "The acceptable year (or acceptable time or epoch) of the Lord" is this Gospel age, which began with our Lord's consecration at his baptism, and his anointing with the holy spirit, and which will continue until the last member of the body of Christ has "filled

up that which is behind of the afflictions of Christ"--until all the sufferings of Christ (head and body) are complete, when the glory of the Lord shall be revealed, and all flesh shall see it together.--Isa. 40:5.

This Gospel age is called the acceptable epoch, because during this time God is willing to accept sacrifices for sins. First he accepted the sacrifice of his only begotten Son our Lord, and secondly he has been accepting throughout the age all those who come unto the Father through Jesus, and who, justified by his merit, present their bodies living sacrifices to God as a reasonable service, and thus become joint-sacrificers with Jesus, and joint-heirs with him in the coming Kingdom, as it is written, "Heirs of God, joint-heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together."*--Rom. 8:17.

WE WALK BY FAITH AND NOT BY SIGHT.

However, it is well to notice that while the "gospel" includes all the foregoing blessings for mankind in general, it brings a sooner and still greater blessing to the "little flock" whose ears are blessed that they hear, and whose eyes are blessed that they see, in advance of the world. To these all of the coming blessings are anticipated,--not literally, but by faith, for "We walk by faith, not by sight." Already the true Church ("whose names are written in heaven" Heb. 12:23) is not only justified by faith, and thus reckonedly released from captivity to Sin and death, but also reckonedly is risen with Christ, reckonedly has become "new creatures" in Christ, reckonedly, under the New Covenant, are no longer in the flesh but in the spirit, and so accounted of God, and so accounted also of each other, who henceforth know each other, not after the flesh, but after the spirit--as new creatures.--2 Cor. 5:16.

These have a new sight, seeing with the eye of faith things that are not visible to the natural sight. They are guided into all truth, as it becomes due; yes, they discern "the deep things of God," because they possess the spirit of God (1 Cor. 2:9,10), seeing with the eye of faith things which the natural eye hath not seen, hearing with the ear of faith things which the natural ear has never heard, neither has entered into the heart of the natural man to conceive of or imagine --the things which God hath in reservation for them that love him,--and who manifest their love by their devotion to him and his. The eyes of their understanding being opened, they are enabled to "comprehend with all saints the length and breadth, the height and depth, and to know the love of Christ, which passeth (human) knowledge."--Eph. 3:18.

Altho this special class is not set at liberty from the bruises and imperfections of the mortal body during the present life, but require in this as in other things to walk by faith and not by sight, nevertheless, in one sense of the word they are set at liberty from these imperfections, because under the terms of the New Covenant they have the assurance of the Lord that none of the natural blemishes and imperfections and physical weaknesses are henceforth counted against them, their standing being reckonedly that of new creatures, and their judgment in the Lord's sight being according to their intentions of heart, and not according to the weaknesses of their flesh, which is reckoned dead.

We exhort all of the redeemed who have made a covenant with the Lord, "a covenant of sacrifice," to remember why they are reckoned as members baptized into the body of the anointed one (the Christ)--here plainly set forth by the Head of our body, viz., that each one is to be a preacher of this Gospel and not of another Gospel. Let us be faithful for yet a little longer, until the great High Priest shall fully qualify us as the "Royal Priesthood" in the glory of the Kingdom, that then it may be our privilege with him to bring to mankind all the wonderful blessings forestated in his gospel, for the blessing of all the families of the earth, with a full opportunity of attaining the light of truth and the liberty of the sons of God.

---

*See Tabernacle Shadows of Better Sacrifices.

===================

R2581 : page 57

"AND HE HEALED MANY THAT WERE SICK."

--MARCH 4.--MARK 1:21-34.--

JESUS made Capernaum his home and the center of his work in Galilee for a considerable time. It will be remembered that it was here that the Roman centurion, whose servant Jesus healed, lived, of whom the Jews testified that he was a friend of their nation, and had built them a synagogue or house of worship and Bible study. (Luke 7:5.) Some ruins in that vicinity have recently been exhumed, which are supposed by scholars to be the remains of this synagogue, because they seem to be on the site of Capernaum, and represent the most substantial synagogue structure in all that region, the walls being ten feet thick, seventy-four feet nine inches long, and

R2581 : page 58

fifty-six feet nine inches wide, with a roof supported by four rows of columns.

As indicating our Lord's strict attention to the Father's business, we have the statement that "straightway," at once, on arriving at Capernaum from Nazareth, our Lord went into the synagogue (probably the one built by the centurion), and began his teaching. This reads peculiarly at the present day, when custom has completely barricaded every opportunity for free expression of opinion in almost all places devoted to worship. The Jewish arrangement was certainly a liberal one, and every way favorable to the truth, because whatever errors might creep in, the truth always had an opportunity for challenging them and exposing their weaknesses and referring to the divinely inspired oracles. Who can doubt that if we had just such simplicity or arrangements to-day, by which truth could challenge the various errors which have crept into all sectarian teaching, the result would be favorable--not favorable to sectarian systems, it is true, but favorable to the establishment of each individual in the truth, as presented in the divine oracles.

The people who heard our Lord's discourse were astonished. (1) At the things which he taught, and (2) at the manner in which he presented them. He taught with authority, that is to say, our Lord had a clear understanding of the subjects he handled, and his presentations were not vague suppositions and imaginations, and foundationless hopes and speculations; but were clear-cut and distinct, and well proven by the testimonies of the Law and the Prophets, so that they were conclusive in the minds of his hearers, who hitherto had been used to hearing the scribes guess, wonder, suppose, etc. Since the Lord has not seen fit to provide us with even a condensed statement of his discourse, it implies that a full knowledge of it would not be specially advantageous to us. However, a hint or inference respecting a portion of the sermon is furnished in the statement that during its progress a man present, possessed by an unclean spirit, cried out--evidently opposing something Jesus had said, saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?"

The clear inference is that Jesus had been speaking against sin, and the power which it exercised over humanity, involving all in the death penalty, with its sickness and pain and trouble; and incidentally no doubt he had mentioned demoniacal possession, so common at that time--and more common to-day than most people suppose. It is our guess that the gospel preached at Capernaum must have followed somewhat similar lines to the gospel preached at Nazareth, declaring the time at hand in which God would be pleased to receive back into harmony with himself those who had been alienated through sin, and who had thus been brought under the bondage of corruption. He no doubt declared himself to be the great Life-giver, the Good Physician, sent to heal earth's woes and to reveal to mankind the Heavenly Father, and to become to as many as would avail themselves of it, "the Way, the Truth and the Life," by which they might return to divine favor in fullest measure. The language of the evil spirit, speaking through the man as its mouthpiece,* clearly implies that these fallen spirits had at least a general understanding of the time when their evil course would be run, and that they knew that the just wages of their sinful course is destruction --not eternal torment. They recognized Jesus and his mission and his holiness, and that he was the representative of the Heavenly Father, but they had no hope for themselves--no expectation other than that when the time should come they would be utterly destroyed, annihilated. From various Scriptures, however, we learn that these fallen angels, demons, wicked spirits, will not be destroyed without first being given an opportunity for repentance and reconciliation with God.*

Our Lord did not deign to hold conversation with these spirit beings, who had fallen under the ban of divine condemnation, and with whom the Heavenly

---

*See What Say the Scriptures About Spiritualism?--Price 10 cents, this office.

R2582 : page 58

Father could no longer have intercourse. He did not, therefore, explain to them that his first advent was merely to pay the ransom price, and to start the gospel message which would select the "little flock" to be members of his "body" and joint-heirs with him in the Kingdom, that when complete and glorified should bless and judge the world and judge the fallen angels also. (1 Corinthians 6:3.) And our Lord's course in having nothing whatever to do with these fallen spirits, but on the contrary commanding them to hold their peace, should be a lesson to every one of his followers, who should seek in this and in every other matter to walk in his steps. We have known some to get themselves into serious difficulties through curiosity--which led them either to spiritualistic seances or to privately have communication with these fallen ones. Their cunning and deceitfulness is far too deep for humanity, and he who seeks communion with them in any manner or degree does so in violation, not only of the Scriptural command (Lev. 20:6; Isa. 8:19), but in violation also of Jesus' example; and such run great risk of thus being entrapped and falling from their own steadfastness. The Apostle gives us to understand that even unwillingly and unwittingly we frequently wrestle, not with flesh and blood, but with these evil spirits, who inspire and use fallen fellow-creatures.--Eph. 6:12.

The unclean spirit "tore" the man in coming out, that is, caused violent convulsions, and used the man's mouth in uttering a loud cry. Our Lord, of course, could have forbidden such manifestations of the demon spirit, but preferred to allow it to be so, that thus might be manifested the malignant disposition of the evil spirits, as well as the power of his command which, with all their malignity, they could not disobey. The effect of the miracle upon the audience of course was wonderful. They saw "the man Christ Jesus" exercising in their very presence a superhuman power --controlling spirit beings. No wonder they were amazed, and no wonder his fame spread throughout all Galilee.

Leaving the synagogue, our Lord, accompanied by James and John, went with Simon Peter and Andrew, his brother, to their home, where Peter's mother-in-law lay sick of a fever. Jesus visited her, and "rebuked the fever," took her by the hand and helped her up (Luke 4:39), and immediately the fever was

R2582 : page 59

gone, and even the usually accompanying prostration of strength did not remain, but on the contrary, she was able to entertain and serve her company.

The fame of Jesus spread rapidly, and at sundown, in the cool of the day, many sick were brought to him to be healed, and many possessed of devils, to have the evil spirits cast out. The concourse was a great one, from all parts of the city, and again our Lord manifested his mercy in healing ailments, and casting out demons; again, however, refusing to converse with the demons and even refusing and forbidding their giving testimony respecting him. Praise and commendation from an evil source are never to be desired.

The question naturally arises, Why did the Lord perform such miracles? If they were merely from benevolence and with a desire to help the afflicted, why did he not do more of them?--for instance, in the city of Nazareth, regardless of the condition of the hearts of those who were afflicted. Why did he not at one word rebuke all the fevers and all the other diseases which afflicted humanity, throughout the whole of Galilee, the whole of Palestine, the whole of Asia, the whole of Africa, the whole of Europe, and the whole of America? Quite evidently the performance of these miracles was not merely from benevolence toward mankind.

Indeed, we have reason to question whether or not it would be a benevolent act to cure all the ills of humanity in the present time. The aches and pains, the troubles and sorrows, of humanity are in many senses of the word blessings in disguise, just as was the part of the original sentence of Adam, which declares: "In the sweat of thy face shalt thou eat bread." He who succeeds in avoiding the earning of his daily food by some kind of toil has succeeded in placing himself in an unfavorable condition, for idleness is not only the mother of vice, but the father of discontent. Similarly, there is a ministry of instruction in sickness and trouble which should not be overlooked. The Prophet refers to this blessing that inheres in tribulation, saying, "Before I was afflicted I went astray;" and many of the Lord's people can if they will trace some of their greatest blessings and greatest helps in the development of true character to their experiences in various kinds of troubles and disease. Note where we will throughout the world the finest and the noblest and the best balanced characters, and trace these characters in their development, and we find that much of the chiseling and polishing which has made them what they are was done by affliction of one kind or another--guided, if they were consecrated Christians--by the unseen hand of Providence.

The miracles which our Lord performed in the little country of Palestine, by which a small proportion of their sick were relieved temporarily, was merely a prophecy of the great healing blessing, freeing from the power of Satan and sin, which he preached, and which is to be fulfilled in due time--during his Millennial Kingdom.

His object in performing these miracles was not, however, merely to thus prophesy the future and greater universal blessings of his reign, but more particularly as signs, as evidences, as witnesses respecting his teachings. It was his doctrines or teachings that were to move men; so that as the power of God these might drawn to him that certain class which the Father has given him during this age. If he would utter things respecting a heavenly condition, a birth of the spirit to a spirit nature, a spirit kingdom, etc., it would be eminently proper for any hearer to enquire respecting his authority for making such statements and promises, unknown to others and unproven from any earthly standpoint. It was therefore proper that our Lord should anticipate such enquiries respecting his authority for his teachings by giving miraculous demonstrations of his superhuman power, which he explained to be of the Father and witnessing to his integrity.

But someone may say, If such miraculous manifestations were proper and reasonable to the generation in personal contact with our Lord, why would not similar miracles be proper and reasonable for us of the present time, and for others all down through the Gospel age? We reply that some evidences, proofs or miracles would be proper now, and that greater miracles are before us to-day, as witnesses to the truth of Christianity. These are not of the same order as those which introduced the Gospel age in the "harvest" or end of the Jewish age; they are, indeed, of a far higher order, and more in harmony with the age in which we live. They are none the less real than the miracles of Jesus' day, though they may be less obtrusive and less likely to be noticed, except as attention shall be called to them. Our Lord seems to refer to these present-day miracles when he said to his disciples, "Greater works than these shall he do, because I go unto my Father." --Jno. 14:12.

Which is the greater work--the opening of the eyes of the naturally blind, or the opening of the eyes of the understanding? Which is the more valuable? In the end of the Jewish age our Lord healed eyes that were blinded either by accident or poison or a sting or what not, and that was a miracle, but to-day the Lord's disciples, under the guidance of the holy spirit, and through it, are able in many instances to open the eyes of the understanding, that those who are blind to spiritual things might see them--and this blindness, the Apostle tells us, is not a mere trifling thing of accident or sting, but is the skillful and intentional injury of the mental eye by the god of this world, Satan. (2 Cor. 4:4.) Do we not, therefore, see many more miracles of this kind--the opening of the eyes of the understanding with the eye-salve of the truth in this harvest-time of the Gospel age--than are recorded of the natural sight restoration amongst the Israelites in the harvest of the Jewish age? And which is the more serious of the two blindnesses? Whether would we prefer to be blind naturally or to be blind to the spiritual things? Whether, therefore, is it the greater miracle to be relieved of natural blindness or to be relieved of spiritual darkness? Undoubtedly the latter.

Similarly with all the diseases, we might draw parallels and find these the greater miracles. Peter's mother-in-law was being consumed with a fever which the word of the Lord rebuked. But how many men and how many women throughout Christendom to-day are being consumed of a fever of ambition or

R2582 : page 60

pride or discontent, to whom the word of the Lord comes, through some of the household of faith, speaking peace, release from burdensome anxiety and cares of this life, lust for riches, and consuming ambitions and pride of life? How many have been restored to normal conditions and granted to have the peace of God ruling in their hearts, with thankfulness, and how many such have found their strength renewed, so that being released from these fevers they arose to do vigorously the Lord's business, to minister, to serve, the Lord and his "brethren." Similarly also we might trace the lamenesses and impotencies of the past, and find analogies in the present--dead hands, worse than dead, used actively in the service of evil, have been recovered for activity in the service of the Lord; men and women dead in trespasses and sins, awakened to newness of life in the service of the Lord and of the truth. Such miracles as these, far greater than the ones of Jesus' day in the flesh. He is now performing through his willing servants and handmaidens, and these are the greatest witnesses imaginable to the reality of the Lord's gracious message that he is the Sent of God, to bring

R2583 : page 60

blessing and salvation to our race.

The transformations of life and character, hopes and aims, by which some in the present time are blessed, like the physical healings in the harvest time of the Jewish age, are prophecies of what the grace of God can and will do for humanity when God's due time shall come, when his Kingdom shall come, and through its administration of love and justice his will shall be done on earth as it is done in heaven. He who can see now the earthly blessings and healings, accomplished by our Lord, were but foretastes of the coming general blessings to be accomplished during the Millennium, should be able also to see that the regenerations of heart and transformations of character now in progress in the "elect" church are merely foretastes or a first-fruits, illustrative of the blessings of transformed character which the Kingdom will accomplish for all who will come into subjection to its righteous arrangements.

===================

R2583 : page 60

"THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS."

--MARCH 11.--MARK 2:1-12.--

FOLLOWING the miracle of our last lesson and probably other miracles not recorded in this connection, our Lord apparently made another preaching tour; after returning to his home city of Capernaum the incidents of this lesson transpired. Evidently our Lord, with his mother and brethren, had been making Capernaum his home for some time, and it is entirely probable that the house mentioned in this lesson was our Lord's own home. Dr. Schoff suggests that according to the Greek text this might read "at home," instead of "in the house." As we saw in our last lesson, however, Capernaum was the home also of Peter and Andrew, and the incident of this lesson might possibly have occurred there, though this is less probable.

The return of the young and wonderful Teacher to His own city and home was soon widely known--"noised;" the result was a considerable concourse of people, not only filling the house and the courtyard, but even the door or gateway. Amongst these callers were Pharisees and Doctors of the Law (rabbis, scribes), who came out of the various towns of Galilee and Judea to hear Jesus, and to note his miracles.--See Luke 5:17-18.

Our Lord's mission was the preaching of the Gospel, and, as already pointed out, the healings, miracles, etc., were incidentals, and not by any means his chief work or object--the "times of restitution" (Acts 3:21) not having come, the miracles of our Lord were merely attestations to and corroborative of his teachings respecting the Kingdom and the Kingdom class which he had come to call and gather--out of Israel and from amongst the Gentiles. Undoubtedly he preached the same message delivered in Nazareth respecting the Lord's spirit being upon him, anointing him to preach the good tidings to the poor, to heal the broken-hearted and to declare a coming deliverance to the captives of sin and death, and the restoration of sight to those blinded by Satan, and the setting at liberty of all the captives subject to the bondage of corruption, but probably this one message was presented from various standpoints at various times, and various texts used, as also various parables introduced in illustration of it. This, however, was the "Word," the message, which our Lord was commissioned to deliver, and we may be sure he did it faithfully.

While our Lord was in the midst of his discourse a paralytic, evidently full of faith, borne on a stretcher of some kind by four friends, sought opportunity to reach him, with full faith in his power and willingness to heal. Finding no opportunity of making their way through the crowd, the bearers took their burden onto the roof by the outside stairway, customary in that country--the buildings being usually but one story in height. It is not at all probable that the building and roof were of the ordinary kind that would have obliged that lifting of stones and cement and dirt, and the breaking of the plaster beneath, for this would involve an absurdity, and the falling of the stones and debris and dust upon our Lord and the congregation would have been insufferable as well as dangerous. The more reasonable supposition is that the house was one of the less common kind, enclosing a courtyard capable of accommodating quite a large audience, the living rooms being built around the wall of the courtyard at one end, and a veranda or porch-roof over a part of the open court, covered with tiles, which could be removed without much difficulty. The thought would be that our Lord stood under this veranda, preaching; that some of his audience were likewise under it and others standing out, exposed to the sunshine in the court. Dr. Thompson makes the following comment:

"The whole affair was the extemporaneous device of plain peasants accustomed to opening their roofs and letting down grain, straw and other articles, as they still do in this (Eastern) country. I have often seen it done, and have done it myself, to houses in

R2583 : page 61

Lebanon. I have the impression, however, that the covering, at least of the lewan (court) was not made of earth, but of coarse matting, or boards, or stone slabs, that could be quickly removed."--Compare Luke 5:19.

Our Lord was not offended by this intrusion; He doubtless remembered that all things work together for good to the Lord's people, who will accept them thus. So far from feeling offended at the intrusion and persistency, he entirely overlooked these when balancing them with the quality which he so much admires--faith. All of the Lord's people can well take note of this lesson, and learn more and more to accept the affairs of life as they come as being all subject to divine providence and all guaranteed in advance to be profitable, to work out some good result, if we will but so permit, by receiving them in faith. Let us learn also to overlook and forget rudeness, especially where they give evidence of sincerity of heart, faith, good intentions.

In various ways we learn that under the head of "paralysis" in olden times, in Oriental countries, various diseases were included, which are now specified under different names. For instance, titanus (lockjaw) would at that time and in that country be described as paralysis--indeed, any disease which would render the individual helpless, powerless--whether merely a deadness or accompanied by violent cramps. The incidents connected with this miracle would seem to indicate that it was a serious case, and had in it something of the element of urgency--necessity for seeing the Lord quickly and obtaining his help promptly. Otherwise propriety would have dictated a different course.

It might be questioned whether the faith was that of the palsied man or that of his friends, but we think the circumstances warrant the belief that the sick man himself exercised the faith and prompted his friends to take the steps they did in obedience to his request. This is implied in the fact that our Lord does not speak of the faith of the bearers, but does speak directly to the paralytic respecting his personal faith. Our Lord must have seen a very proper condition in the young man's heart, else he never would have said to him, unsolicited, "Son, thy sins are forgiven thee." Nor was this expression unpremeditated; our Lord evidently wished that the miracle he was about to perform should not detract from the preaching which it interrupted, but, on the contrary, should impress it as well as illustrate it. He foreknew also that such an unusual statement would awaken in his hearers questionings respecting his authority, and thus the miracle subsequently performed would emphasize the fact that he was the Messiah, and that the redemption of sinners and the forgiveness of sins had been committed to Him by the Father.

The question of the scribes (that is, the Rabbis, the Doctors of the Law), Is not such a statement blasphemy? was a very proper one, and they are not to be blamed for making the enquiry. Our Lord did not deny its propriety, but answered it by saying, It would, of course, be easy for anybody to make the claim of forgiving sins, and it might be impossible to dispute his claim, but in my case I will substantiate my claim to be able to forgive sins by my power to heal this man physically; when, therefore, you shall perceive his miraculous cure of a physical ailment, it will be a lesson respecting the truthfulness of my statement in regard to his sins--that you may know that as the Son of Man I have power, authority, to forgive sins. (Compare Luke 5:24.) Then came the healing of the paralytic, which, put in this form, became a proof, not only of our Lord's healing power, but also of his power to forgive sins. And when the sick man, in obedience to our Lord's command, took up his couch or stretcher and went forth in the presence of all, no wonder they were amazed and praised God.

Apparently all were fully satisfied with the demonstration, Luke saying that they were all filled with fear--reverence--in view of so mighty a demonstration of divine power in their midst. It was not a lesson of fear toward God in the sense of a dread of an unthinkable everlasting future torment, but a fear, in the sense of respect for the God whose love and sympathy and compassion had been so wonderfully manifested--a God who not only was willing to forgive sins, but also willing to help and to relieve his creatures from the difficulties which sin had brought

R2584 : page 61

upon them. Say what we will about the depravity and crookedness of human reasoning, there is, after all, a power of common sense in humanity which, if properly actuated, is the strongest possible lever in moving them in the right direction--far more influential with reasoning people than all the false and unreasonable theories which could be concocted.

One lesson for us, found in this incident, is that we, like our Lord, should seek to turn every earthly matter to some good account as respects our real mission in the world--the declaration of the good tidings, and the selection of the Kingdom class to be joint-heirs with our Lord in his Millennial glory. Another thought is that in every instance the healing of the soul from the sickness and condemnation of sin should be placed first, as the highest and most important thing, far outranking physical conditions and blessings.

Although our Lord proved to his hearers that his pronouncement of forgiveness was evidently backed by power and authority, as evidenced by the miracle, nevertheless he did not explain to them the how and the why of his conduct, and hence, while giving them proof, he left the questions of their minds unanswered. His hearers belonged to the house of servants, and not to the house of sons--the holy spirit of begetting and adoption not having yet been given because Jesus was not yet glorified. (John 7:39.) To the house of sons, however, this matter is explained in the Scriptures, in the light of the holy spirit, so that we may understand the how and the why as well as the fact, thus:

There was a provision under the Jewish law for the forgiveness or covering of the sins of the people, through the offering of special sin-offerings by the priests, but our Lord Jesus was not a priest of the Aaronic order, and the palsied man before him had not brought a sin-offering, under the terms of the Jewish law. However, we see the situation in a new light when we realize that the paralytic evidently brought to the Lord the sacrifice appropriate to the

R2584 : page 62

new dispensation, "a broken and a contrite heart," full of faith, and remember also that our Lord at his baptism assumed the office of the antitypical high priest the moment he was anointed with the holy spirit, and that his sacrifice of himself was counted as given by him and as accepted by the Father, from the moment of his consecration to death, symbolized in his water baptism. Hence we see that our Lord's authority to pronounce the forgiveness of sins was in virtue of his having sacrificed his humanity (which was in process of consummation upon the altar) while he, as a new creature, was a priest of the new order, the "royal priesthood," fully empowered to forgive sins.

Furthermore, this willingness of our Lord to forgive and to heal gives us a suggestion of his willingness and ability to do these same things (forgive the sins and heal the body) when the times of general refreshment shall come from the presence of Jehovah --"the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

THE MIRACLE VIEWED AS A PARABLE.

The various difficulties under which humanity labors, called diseases, illustrate sin in various respects; for instance, palsy or paralysis represents a condition of sin in which the individual loses his power--sometimes merely becoming impotent, in the sense of helpless: at other times, in combination with this may come an insensibility of conscience, a deadness to all principles of righteousness, such as the Apostle describes as "past feeling." In this condition are quite a good many at the present time; they are not only helpless as respects all ability to go to the great Physician, but additionally they are devoid of any desire, any appreciation of their need; they have no feeling on the subject. These must be left for the present, but we may rejoice that the time is coming, according to the promise of the Lord's Word, when all shall come to a realization, a sensibility of sin, and to a knowledge of the way of escape from its condemnation and its penalties. In the present time, however, some, like this paralytic, are not past feeling, and yet are so helpless as to need the assistance of friends in bringing them to the Lord.

Every true Christian should be such a friend to every fellow-creature who has a desire for the Lord's blessing, and healing from sin-sickness; and such should be not only sympathetic but helpful in bringing their friends to the good Physician of the soul. Nor should they be readily stopped by impediments, obstacles, but like those in the illustration, they should be ready and willing to take advantage of every proper circumstance and condition to place their friend near to the Lord and his power, that the blessing might result. And will not the Lord be pleased with our faith as well as theirs, if we persistently do all in our power in their aid?

"True faith, like truest love, invents;
Denied the door, it circumvents."

Another thought here is that the first and most important thing for all is the forgiveness of sins. It is in vain that any would endeavor to avoid this first essential step toward acceptable Christianity. Some are inclined to put doctrine instead of faith and repentance, but this will not do. There is no use whatever in endeavoring to grow a crop of wheat on soil whose sod has not been broken. The fallow ground must first be broken up ere the seed can find proper root and bring forth fruit. So only those whose hearts have been plowed and brought into the condition of meekness and contriteness, and a desire for fellowship with the Lord--these alone are proper subjects to be brought to the Lord. True, it is not within our power to break the stony hearts, nor to plow the fallow ground; all that we can do is to note those in whose lives experiences have produced such results, and to sow the good seed of the Kingdom in such hearts. This being the case, we must not be surprised that not many are ready for present truth; but toward those who give such evidence we are not to make the mistake of leading them to suppose that repentance and forgiveness are nonessential, but rather we are to point them to these as primary conditions upon which alone they can properly make progress, both in knowledge and in grace, so as to attain ultimately to the gracious things which God has promised to them that love him.

R2584 : page 62

THESE MANY YEARS.

--DEUTERONOMY 8:2.--

"These many years! What lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess.
How faithful He, through all my griefs and fears
And constant murmurings these many years!

"God of the Covenant! From first to last,
From when I stood within that sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And nought but goodness all the way appears,
Unmerited and free, these many years!

"Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet;
And daily have Thy hands prepared for me
Sweet, precious morsels--lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

"What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand has brought a pure and full supply,
And, by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written 'Pardoned!' all these many years!

"And what of discipline Thy love ordained
Fell ever gently on this heart of mine;

Around its briers was my spirit trained
    To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

R2584 : page 63

"Lord, what I might have been my spirit knows--
    Rebellious, petulant, and apt to stray:
Lord, what I am, in spite of flesh and foes,
    I owe to grace that kept me in the way.
Thine be the glory! Merit disappears
As back I look upon these many years.

"Thine be the glory! Thou shalt have the praise
    For all Thy dealings to my latest breath;
A daily Ebenezer will I raise,
    And sing Salvation through the vale of death--
To where the palm, the golden harp appears,
There to rehearse Thy love through endless years."

====================

page 63

INTERESTING LETTERS.

MY DEAR BROTHER RUSSELL:--Your letter announcing the visit of "Pilgrim" Bro. Hay just received and I write to assure you I will attend to arrangements to make his visit as profitable as possible and will write again as soon as arrangements are made, notifying Bro. Hay of same.

I am happy to be able to report that the Church at Muskegon is in better condition than ever before. We have succeeded in holding all interested ones since meetings were recommenced, two and one-half years ago, and occasionally add one to our number. Just lately a brother has joined himself to us--Bro. Stanfield, who bids fair to be a great acquisition. One or two others, very lovable brethren, are just beginning to come within the range of our influence. We have one great advantage over other meetings in ability to attract those who love the truth. We never make any attempt to catch any one; when strangers come into our meetings we go right on as tho they were not there and are merely cordial, trusting that the truth will attract those who love the truth supremely, and I tell you that is all the bait necessary to catch those whom it is desirable to retain. And it is gratifying to see how members of that class are attracted by the simple truth. At first while enjoying our meeting and being interested they are not usually prepared to assent to many of our propositions, but they come again. Somehow or other, they do not understand why, as they become familiar with present truth other meetings fail to interest them as formerly,--they associate themselves more and more with us and if they be fully consecrated to the Lord, finally accept present truth in toto.

The brethren honored me with a reelection to the position of leader for the ensuing year. I feel entirely incompetent but as the brethren insist and are so kind as to say that they have benefited by my leading in the past I do not feel able to decline. I can truly say my greatest ambition next to a desire for personal righteousness is to serve the brethren, and though I frequently feel overcome with a sense of my unworthiness and incapacity to stand up before the brethren as an expounder of the blessed gospel of our Lord Jesus Christ, still it seems to be his will as nearly as I can discern it, and I dare not shirk. I prepare myself as well as I can and then when the meeting hour comes I endeavor to throw the responsibility all onto the Lord, just turn myself, the meeting and all right into his hands, strive to forget myself entirely and to think of the truth and that only. And the Lord seems signally to own and bless our meetings. I can surely say, because I can see it in the brethren and in myself, that we have made great gains in the past two years. Of course by God's blessing one of the greatest, I believe I should say the greatest, factor in our progress is the truth brought to us through the DAWNS and TOWERS. I do not believe they are more keenly appreciated anywhere than here; nothing so excites our interest as the TOWER. We read it together; we exchange impressions drawn from it; we refer to it in argument as the authority next to Sacred Writ, with which it seems to be invariably in harmony; we prove its editorials by references given and by others which occur to our minds. Do not think us unappreciative if we are not as frequent correspondents as others.

We have pretty thoroughly canvassed Muskegon and adjacent country with evolution tracts but are planning to carry the work into nearby cities and to follow up with the new tract in the Spring. You will hear from us later. Meanwhile, with love, Yours,

ELWIN C. SMITH,--Michigan.

DEAR BROTHER RUSSELL:--I received the fifth volume of MILLENNIAL DAWN and have finished the first reading. I thank you for it very much, and cannot tell you how much good it has done me. The subject is one of very great importance, and the more it is studied and thought upon, the more every true Christian is desirous of becoming a copy of God's dear Son. I cannot tell what part interested me most. Some questions came to mind when I commenced it, but I found them all answered before I finished the book. The way is opening up wonderfully before me, and new truths are continually being unfolded. Surely the Lord's doings are wonderful in our eyes, but as we grow in grace and knowledge we find ourselves more and more separated from the world, and more and more running against its practices and opinions, like one pushing his way through a crowd, going in the opposite direction. How joyful is the thought that we are so near the time when restitution privileges are due to begin, when the vail will be taken away and the world come to understand the things that are now spiritually discerned!

I have waited before writing this letter of thanks, to be able to send something more tangible than sentiment, but the needs here are so pressing and numerous that I cannot get beyond them, so thought I would wait no longer. Yours in Christ,

MARTHA E. SHERMAN.--Illinois.

DEAR BROTHER RUSSELL:--The truth grows more precious to me as the days go by. God only knows how I love it; words would fail to tell. At the last Memorial Supper my prayer was that I might grow in grace, knowledge and love from that time on, and the dear Lord has surely answered my prayer, but I want to keep on growing. I have been tried and tested more than ever in the last year, but with the dear Lord's help, not in my own strength, I am still in the "narrow way." And how I have enjoyed the fifth volume of DAWN! It has made so many things clearer to me,

especially the witness of the spirit. And as I study and learn more of God's truth I love him the more. Thank God for the Truth! May he still bless and keep you faithful to the end!

Your sister in our dear Redeemer,

MRS. MARY KITCHEN.--California.

DEAR BROTHER RUSSELL:--I thought I would drop you a line to thank you for the welcome semi-monthly visits of the TOWER. The assistance and light they shed on our pathway are beyond price, and if the matter is sometimes familiar it serves to refresh our memories and deepen the impressions on our minds. My last trip to New York was a pleasant one. There was a good attendance, a strong interest and a most beautiful spirit manifested by all present. The questions were continued as late as would allow me to catch my train and were clearly those prompted by a desire to be instructed and helped along the lines of truth in the spirit of meekness. Your own visit left a deep and good impression. They referred to it again and again with a warmth of look and voice that evinced their appreciation of the sacrifice you had made. I feel that the movement for a New York meeting is a good one and likely to produce permanent results.

The spiritual health of the Church here is good, so far as imperfect beings may be able to judge, and I trust that such is the case with those of the body in Allegheny. Sister Walker and the children unite with me in love to you and all those associated with you in the TOWER work.

Yours in Christ, SMITH WALKER,--Philadelphia.

DEAR BROTHER RUSSELL:--I am thankful to be able to fully endorse Sr. Owen's report of increased interest and zeal of the church here. The letters from the Washington and Boston Churches "stirred them up," as nothing else has stirred them for a good long time. So when you have any other good news to publish concerning what others are doing please send it along. It is very helpful.

You cannot realize how the "scattered members," relish the bits of news that appear in the TOWER from time to time. We had so many out to meeting Sunday morning that our large sitting room would hardly hold them. We are thinking of renting a hall.

Bro. Hall has been advocating the matter for some time, and is quite anxious that we make a more aggressive move "all along the line." My throat has regained its usual strength, and I am able again to conduct the Sunday services. We are having the best prayer meetings we have had for a good long time. At last meeting there were 16 present,--a very good turn out for our little company, some of whom for business and other reasons cannot get out after night.

As ever, yours in our dear Redeemer and King,
C. A. OWEN,--Indiana.

R2584 : page 64

DEAR BROTHER RUSSELL:--Enclosed find order for L.5--being L.2 10s. expenses incurred by bringing Bro. Houston to our October conference, which he handed back to us as a donation to the Tract Fund, to help defray the cost of "Bible vs. Evolution." The remainder is from the Church in Glasgow.

Sister Ferrie will tell you about our method of carrying out the Volunteer movement. Up to date we have given the books at 73 churches, and have distributed 10,093 copies, being an average of about 138. We have been greatly surprised at the smallness of the congregations. We distribute only at the forenoon service, which in most cases has the smallest attendance, but it invariably includes the more earnest portion of the congregation, and we are of the opinion that by this method the ripe wheat will be reached. There have been a few inquiries for further literature, from whom we hope to hear again. We have suffered no other annoyance than an occasional refusal to accept the booklet.

All the brothers and sisters who are able take part in the work, and some occasionally travel a considerable distance in order to enjoy this privilege. A few of us meet in the morning for a season of prayer before going out, and have found it most refreshing and helpful.

We note with pleasure your promise of another pamphlet for distribution at the churches which have received the one on Evolution. The Church here feel very grateful for what you have given us, and deplore their inability to take a larger share in the financial responsibility. We are deeply interested in the work and are willing to do anything in our power to lessen your burdens.

Assuring you of the continued affection of all the members of our little company, and their high appreciation of your noble work, I am

Yours in the one hope, ALEX. TAIT,--Scotland.

[The "Volunteer" work in Great Britain naturally commenced later than here, but we are glad to note that it progresses splendidly. Ours is a campaign of blood--"the blood of the cross," and is far more worthy of time, energy, treasure and our life-blood than any other known in the world. Courage! dear fellowsoldiers. Steady! the eye of our Captain is for victory only by "laying down our lives for the brethren" as he set us an example. We regret that we are out of our error-destroying and new-hope and new-life-infusing ammunition. "Good Hopes" for this year justify us in beginning the work for this year liberally and paper mill already has our order for forty-six tons of paper for "Volunteer" work for immediate delivery. We hope to be able to begin filling orders about April 1.--EDITOR.]

TEXAS AGRICULTURAL FRIENDS TAKE NOTICE.

A Brother in the Truth in the Nursery business at Post Oak, Texas, finds himself financially embarrassed and asks our aid in disposing of his large stock of fruit trees which he describes as of excellent quality one and two years old and 4 to 6 feet high. He has a descriptive catalogue which we will forward to all interested. He says the prices are right. He offers the Tract Fund one half the receipts from this forced sale: but as we do no advertising we turn this advantage over to the friends, who can thus secure good trees for Texas climate at HALF PRICE: packed free and delivered at Express Office. No orders received for less than $2. Drop postal card for free catalogue to us.

The catalogue at hand besides the fruit trees includes grape and other vines and shade and ornamental trees. The prices seem reasonable and the goods at half price should be a bargain.

This notice is quite a digression from our rule.

====================

page 65

VOL. XXI. MARCH 1, 1900. No. 5.

CONTENTS.

"Mark the Perfect Man!"........................... 67
  The Qualifications Necessary for
    Attaining the Kingdom....................... 67
  "Without Holiness No Man
    Shall See the Lord"......................... 70
The Royal Law--The Golden Rule.................... 73
  Tying Grape Clusters to Thorns................ 74
The Memorial Supper.............................. 76
"Jesus Said unto Him, Follow Me".................. 77
  The Consecrated Home Honored.................. 77
  Fasting Typical and Antitypical............... 79
Interesting Letters.............................. 80
Items: Watch Tower Address Tags................... 68
Re-enlisted Volunteers! To Arms!.................. 68
Watch Tower Index from 1895-1899.................. 68

page 66

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

WATCH TOWER ADDRESS TAGS.

We are adopting a new method of addressing TOWER wrappers, omitting the date of expiration of subscription which few seem to notice. Hereafter all subscriptions will be acknowledged by card or letter and a notice of expiration will be printed plainly on the wrapper.

R2585 : page 66

RE-ENLISTED VOLUNTEERS! TO ARMS!

The new lot of "Bible vs. Evolution" ammunition is not yet ready, but by March 15 to April 1 we will have plenty of the new ammunition for use where the Bible vs. Evolution has already been distributed. You will like it, we assure you this in advance. It will consist of "Which is the True Gospel?" and "What Say the Scriptures about Hell?" in the shape of a double number of the WATCH TOWER. Get your several squads together and let us have your orders stating (1) the number of white Protestant churches in the district; (2) the average attendance at service which the church members chiefly attend; (3) the number of Volunteers in your squad; (4) to what address would you prefer to have the ammunition sent.

WATCH TOWER INDEX FROM 1895 TO 1899.

Inset in this issue is an index to Bible references which will be found very helpful in study. It can be touched with paste and set into your Bible among the Helps. It is the preparation of two dear sisters at Los Angeles who do not care to have their names mentioned. They have had pleasure in thus serving the Lord and his "brethren."

===================

"MARK THE PERFECT MAN! BEHOLD THE UPRIGHT!"

--MATT. 4:25-5:12.--APRIL 1.--

"Blessed are the pure in heart, for they shall see God."

WHAT characteristics are essential to our attainment of the most blessed conditions God has to bestow? What must we be in order to inherit the Kingdom, be filled with righteousness, obtain divine mercy and everlasting comfort, be called the sons of God, and be permitted to see his face, obtaining a great reward in heaven? What question, what topic, what Bible lesson, could be more interesting to us or a more profitable study than this one? The great Teacher made it the topic, the text, of one of his principal discourses at his first advent, and caused the gist of his argument to be recorded for the admonition of his true followers throughout this Gospel age.

While the character of our Lord, which we as his followers are to copy, is one; and the attainment of that one character or disposition means the attainment of all the blessings God has to bestow; nevertheless, in order to present the matter the more distinctly to our minds the Lord divides this one character or disposition into different sections, giving us a view of each particular part; just as a photographer would take a front view, right-side view, left-side view, rear view and angling views, of any interesting subject, so that all the details of construction might be clearly discernible.

THE FIRST ESSENTIAL.

The first character-picture which our Lord presents we may reasonably assume was in some respects at least most important: It is Humility. "Blessed are the humble-minded (poor in spirit) for theirs is the Kingdom of heaven." We do not understand this to signify that humility is the only essential grace, and that whoever is humble will therefore attain the Kingdom; but rather that to the attainment of the Kingdom humility is a prerequisite of first importance. In other words, while all humble people will not attain the Kingdom, the Kingdom cannot be attained by anyone who is not humble: the Kingdom is theirs, in the sense that it is possible for this class to accept the terms and to attain to the honors and blessings, while all of a different attitude of mind--the proud, the haughty, the self-conceited, are absolutely debarred from any possibility of attaining the Kingdom so long as these contrary conditions lie at the foundation of their characters.

O that all of the Lord's people might see this point clearly and distinctly, and realize once and forever that "The Lord resisteth the proud and showeth his favors to the humble" exclusively! How this thought should put a guard upon every one of the Lord's little ones who is seeking to be conformed to the image of God's dear Son. How jealously they would watch and foster the development of this spirit of humility in their own hearts, and how it would be more and more discernible to others in their daily course of life, and what a blessing and what an influence for good, especially upon the "brethren," would result!

Growing out of this first essential quality or characteristic, as a tree of many branches out of the root, come the other graces of the spirit, which the Lord has declared blessed--divinely approved. How different our Lord's teachings in this respect from all human teachings! Earthly wisdom would say, on the contrary: Hold up your head; think well of yourself, if you would have other people think well of you;

be high-spirited, instead of poor in spirit, a little haughty, rather than of humble demeanor; it will have a greater influence in many respects, for no one will think more highly of you than you think of yourself, nor give you credit for more than you claim; hence, think highly of yourself, and claim much, carrying a high head, and having a lofty and self-important look.

No doubt there is worldly wisdom in the worldly counsel; no doubt there is some truth in the worldly suggestion, so far as success in earthly matters in the present time is concerned. But here as in other instances, the Lord shows us that his ways are not as man's ways, but higher, as the heavens are higher

than the earth. He assures us that he that humbleth himself shall be exalted in due time, while he who exalts himself shall be brought low, in due time. (Matt. 23:12.) In the Scriptures he points us to our dear Redeemer as the illustration of the humble and obedient one, whom he has now exalted to the right hand of divine power; and our attention is also called to the great Adversary, who, taking a reverse course, sought to exalt himself, and has been abased, and is ultimately to be destroyed.--Phil. 2:9; Heb. 2:14.

A sharp distinction should be noted between being poor in spirit and being poor in pocket, or in intellectual gifts and attainments. We have all seen people who were poor in these earthly senses, yet proud in spirit. The point to be noticed is that whatever our financial or intellectual gifts and conditions, the thing acceptable in the divine sight is humility of spirit. Such a disposition is essential to those who would receive the wisdom which cometh from above--they must have a humble appreciation of their own deficiencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time, only to those who are in the attitude of heart to receive it. And it will be seen also that this humility of mind is essential as a basis for the spirit of a sound mind--for who is in a proper condition to think justly, reasonably, impartially, except first of all he have a humble disposition? Hence we must agree that humility is a primary element in the disposition or mind of Christ.

CONSOLATIONS THE REWARD OF SYMPATHY.

The second beatitude or blessed condition mentioned by our Lord stands closely related to the first --"Blessed are they that mourn." Mourning of itself is not a grace, but it betokens an attitude of mind which is acceptable in the Lord's sight. Nor should we think of a mournful spirit, without consolation or joys, as being a Christian spirit. We cannot suppose that our Heavenly Father and the holy angels are continual mourners, as they would certainly be if mourning possessed any merit of itself. The thought rather is, Blessed are ye that mourn now--to whom present earthly conditions are not entirely satisfactory and happifying--who are not blind to the difficulties and trials through which the human family as a whole is passing--sin and sickness, pain and trouble, dying and crying: blessed are those who have sympathy of heart under present conditions, and to whom they are not satisfactory; for the time is coming when, under God's providence, a better order of things shall be instituted, and their dissatisfaction with present conditions will but bring them into closer sympathy and fellowship with those better things for which the divine plan is preparing. When God's Kingdom shall come and his will be done on earth as it is done in heaven, all cause for mourning and for sorrow and for tears will be done away: that will be a time for consolation, for satisfaction, to this class.

Indeed, a good measure of comfort comes to the Lord's people even in the present age--through faith built upon the exceeding great and precious promises

R2586 : page 68

of the divine Word. The fact that they are able to discern the wrongs, the inequities, the distresses of the present time, creates in this class that very condition of heart to which divine promises appeal, whereas others not so touched at heart with sympathy for the groaning creation, are unable to so thoroughly appreciate the hopes set before us in the gospel. Hence it is by a natural law that such are drawn to the Lord's Word, and are enabled to draw therefrom consolation which speaks peace to their hearts, and gives them an inner joy which the less sympathetic cannot know under present conditions. Blessed are the sympathetic!

As we can cultivate the first of these graces, humility of mind, and by cultivation develop more and more of this first and essential characteristic, so we can cultivate also the second grace, the sympathetic spirit. To do this we should frequently think of others--their interests, their trials, their difficulties, and should seek to enter into these as tho they were all our own, and should seek to lend a helping hand and to "do good unto all men as we have opportunity, especially to the household of faith."--Gal. 6:10.

HOW THE GENTLE INHERIT.

The third of these graces which the Lord declares blessed is Meekness, or, as we should say, Gentleness. Webster's Dictionary defines meekness to be, "Submission to the divine will; patience and gentleness from moral and religious motives." It will be perceived that there is quite a difference between this patient, gentle submission to the divine will, and the ordinary gentleness and patience which may frequently be exercised simply for the gratification of selfish desires. Patient submission to the divine will is impossible to those who have not the first grace in the list, a humble mind: the proud and self-willed find it impossible to be submissive to divine conditions; self rises up, perverts their judgments, and misleads their consciences to such an extent that they cannot have full confidence in divine providence, but feel that they must put forth their hand and steady the ark.

Moreover, patient submission can be developed only in those who mourn, in the sense of having large sympathies, and who have been comforted by the blessed promises of God, through which the holy spirit comforteth his people. Realizing the evils of our time, and that they are permitted of God for the present for a wise purpose, these not only sympathize with the groaning creation, but this sympathy and the comfort received as its reward tend to make them patient, submissive to the divine will. Remembering that all things are working together for good to them that love God, they are prepared to recognize divine providence in whatever may befall them, and prepared also to look for the lessons of those providences, as blessings which will be helpful to them and to others, in preparing for the future and eternal joys.

This third grace--patient submission to the divine will--which can be noted by those with whom we come in contact, might be said to be the outer manifestation of the second grace, which is inward, of the heart, and which might not be outwardly discerned

R2586 : page 69

by our fellow-creatures. The grace of sympathy manifests itself in our patient submissiveness in all the affairs of life, realizing that to those who are in Christ all matters are under divine supervision, and this patience in respect to God's providences in our own circumstances and affairs leads also naturally and properly to patience with others in their weaknesses and failures and ignorance, and leads properly to helpfulness toward them as we have opportunity.

These "meek," patiently submissive to the divine will, shall inherit the earth. The Lord did not mean, nor is it true, that the patient and submissive to the divine will inherit the earth at the present time: quite to the contrary, the arrogant, the impatient, the aggressive, the selfish, succeed in grasping the chief things of power, of influence and of wealth now; and the patiently submissive have comparatively a poor chance. The reward of this grace, therefore, like the others, is future: following on under the divine leading, these shall be heirs of God, joint-heirs with Jesus Christ; and the earth is a part of that great inheritance, which in turn, by divine arrangement, they shall bestow at the close of the Millennial age, upon the world of mankind who then survive--those proved worthy of eternal life by the Millennial tests.

Nevertheless, as there is a sense in which the Lord's people are comforted now, so there is also a sense in which they now inherit the earth--a figurative sense, by faith. The Apostle speaks of this when he says, "All things are yours--things present or things to come." (1 Cor. 3:21-23.) Those who have the proper humble attitude of mind and are patiently submissive to the divine will, get more of blessing out of the things of the present time than do their actual owners, because their hearts are in the attitude in which it is possible to receive blessing. The world, full of selfish craving, is never satisfied, never contented; the child of God, patiently submissive to the divine will, is always satisfied--

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

FILLED WITH RIGHTEOUSNESS.

The fourth blessing is that of Hunger and Thirst after Righteousness. No one can have this hunger and thirst unless he previously have to a considerable extent the previous characteristics. If he have not humility of mind he will be satisfied with his attainments of righteousness, being unable to see beyond his own low plane, unable to discern the heights and grandeurs of the divine perfection. He cannot hunger and thirst after that which he does not in some measure comprehend. Unless he have the spirit of sympathy, which discerns the wrongs, the inequities of our present time (which in great measure mankind is unable to counteract and overcome--by which some of the human family, very deficient in the virtues, have an overplus of wealth and influence and authority, while some possessing superior virtues have scarcely the necessities of life) he cannot yearn for the better condition of things which the Scriptures declare can only be introduced by the establishment of Messiah's Millennial Kingdom. It is a blessed indication then, if we find in our hearts a hungering and a thirsting for justice, for righteousness, for truth --an antipathy to untruth in every form, and to all injustice, in-equity--an antipathy, nevertheless, modified, influenced, controlled, by the third grace of this list, viz., by patient submission to the divine will. The control of this last quality is what the Apostle refers to when he says, "Let your moderation be known unto all men." It is this quality which stepping in hinders our hunger and thirst after righteousness, and our zeal for it, (both as respects truth and practice) from making us anarchistic or extremists in any sense of the word. This quality of hunger and thirst after righteousness, uncontrolled by the other of these graces of the spirit, has led many worldly people, as reformers, into wild excesses: whereas the child of God altho having this same hunger and thirst in a larger degree than others, yet, under the control of the spirit of a sound mind, instructed from the Lord's Word, rests in his promises and waits for their fulfillment, patiently submissive, and assured of the victory of righteousness in God's due time, which he adopts as his time also.

Those who have and cultivate this blessed hunger and thirst shall be satisfied, abundantly satisfied, by and by, when God's Kingdom shall be established, and when as a result of its reign all evil and all sin, all in-equities (iniquities) shall be suppressed, and God's holy will shall "be done on earth even as it is done in heaven." Our hunger and thirst after righteousness is not to be destroyed, but, as our Lord promised, it is to be satisfied. The appetite for truth and righteousness will still be there, but the prevalence of truth and righteousness shall be its satisfaction.

In this grace, as in the others, there is a sense in which by faith we already attain some measure of the fulfillment to come--altho it is but a foretaste. Those who have the hunger and thirst for righteousness, in line with the other graces of the spirit, find in the gracious promises of the Lord that comfort and consolation which already, even in this present life, can be assimilated by faith, and which proves to be "meat in due season for the household of faith," sustaining, strengthening, resting, and at least partially satisfying the hunger and the thirst, as they realize the divine provision for everlasting righteousness is exceeding and abundant, more than all that they could have thought or have requested.

HOW TO OBTAIN MERCY.

The fifth blessed condition is that of Mercifulness. Mercy is the outward expression that man can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. After we have taken the preceding steps, and have learned to appreciate the inequities of the present time, and our own imperfections (unrighteousness) and those of other men; and after we have learned that God alone is able to right these matters in the full and complete sense, and that he has made provision for the righting of every wrong, and for the restoration to his favor of all who will accept his grace in Christ, to be made known to all in due time--it is then we begin to feel merciful, benevolent, kind, toward

R2587 : page 70

others, to an extent and degree that we could not feel these sentiments previously. Worldly people, who have not traveled on the pathway marked by these blessings of character and growths in grace, cannot to the same degree sympathize with nor feel merciful toward others.

The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to him--if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. And to insure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and benevolence, our Lord expounds the matter, saying, "If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you." It must be a genuine mercy, and not a feigned one; it must cover from sight, and so far as possible blot from memory, the failings and weaknesses of others, else it cannot hope for forgiveness and blotting out of its own shortcomings which its hunger and thirst for righteousness has clearly revealed to it. Only the merciful shall obtain mercy: and if we have not mercy at the hands of the Lord all is lost; for by nature we were children of wrath, even as others, and under just condemnation.

The exercise of mercy, benevolence, forgiveness, is a blessing, not merely because it is essential to our own forgiveness, and hence to our salvation, but also because this condition of heart which sympathizes with others in their failures and imperfections helps to rid our hearts of certain of the works of the flesh and of the devil, which incline to cling to the Lord's people long after they have been justified by faith, and even after they have made full consecration of themselves to the Lord and are seeking to "walk, not after the flesh, but after the spirit."

The Apostle includes amongst the works of the flesh which require putting away, after we are fully the Lord's, the following--anger, malice, hatred, envy, strife. All of these qualities of selfishness are antagonized by mercy, and by it largely they are driven from their secret hidings and entrenched positions in our hearts. The blessed character of Mercy is closely related to Love, for it is in proportion as we obtain the Lord's spirit of love that we manifest toward others mercy, even as he has manifested his love toward us in the mercy extended to us in Christ. Love and mercy, consideration for others, has much to do with driving out envy. How can we envy those whom we love sincerely? How can we have malice toward those who are our enemies, if we love them and have mercy, compassion, upon them, and forgive them from our hearts? How can we have hatred toward them, if we have mercy upon them, and feel toward them only a forgiving spirit? And how can we be strifeful, if we have a merciful, a forgiving spirit ready to forgive trespasses against us, as we hope for forgiveness of our trespasses against the divine law?

"Mercy rejoiceth against justice," the Apostle explains. (Jas. 2:13.) Divine Mercy satisfied divine Justice, and thus prepared the way for the rescue of our race from the sentence of Justice: and so those who have become partakers of the divine spirit, and in whom it has reached a reasonable development, will permit their mercy to triumph over their conceptions of justice (for they have no law of justice over their fellows which needs to be satisfied).

While justice may not be blind in the Lord's people, while they may discern the faults of others most clearly, and while they may seek to let justice rule in respect to all of their own words, and thoughts, and actions, nevertheless they are to let mercy triumph in their hearts over justice as respects those who trespass against them, and they are not to hold resentments against those who have done them injury, nor to seek to avenge themselves and to inflict justice upon their opponents. Rather, they are to say, It is for God to be just; it is for me, who am a transgressor also against perfect justice, through the weaknesses which I have inherited, to have compassion upon my fellow-creature, who has inherited similar yet different weaknesses: it is for me to exercise accordingly the divine command, the blessed characteristic of mercy, compassion, forgiveness. And those who do so not only get rid of the evil works and sentiments of the world, the flesh and the devil, but increasingly become filled more and more with the spirit of love and gentleness and patient submission to the divine will, and thus the merciful are blessed even in the present time.

"WITHOUT HOLINESS NO MAN SHALL SEE THE LORD."

The sixth step of blessedness is Purity of Heart --purity of motive, purity of intention, purity of effort, purity of will: purity, in the sense of sincerity, of transparency, of truthfulness. In other words, Blessed are the honest-hearted, those who have absolutely right intentions. True, there are worldly people who to some extent might claim honesty of heart, purpose, intention, but until they have come along the way of divine appointment in Christ, until they have become his followers through faith and consecration to him, and until they have taken the preceding steps of blessedness, we could not recognize them as being of the class here specified.

Many have misunderstood this statement, "pure in heart," and have thought of it as signifying absolute perfection--not only outward but inward; not only of words and of deeds, but also of thoughts. This view of the matter has tended to discourage some who honestly said to themselves, I am not perfect in deed nor in word nor in thought; how then can I claim to be blessed under this provision as one of the pure in heart? We answer that this is a misconception. The Lord knows as well and better than we do, that in our flesh dwells no perfection; that by reason of the fall all of Adam's children have their teeth set on edge by the sour grape of sin, so that sometimes we cannot do the things that we would do, and through ignorance we no doubt frequently leave undone the things which we ought to do.--Jer. 31:29,30; Rom. 7:16-18.

The Lord taught a great lesson during the Jewish age by the giving of the Law to that people, with a promise of life attached to it, but the Apostle assures us that God foreknew, even when he gave that

R2587 : page 71

Law to the Israelites, that "by the deeds of the Law should no flesh be justified in his sight"--that on the contrary the clearer the Law would be discerned the more clear would be the knowledge of sin--of imperfection. God's provision in Christ is that he will forgive those imperfections which are due, not to personal wilfulness, but to the original sin, and the weaknesses and imperfections which have resulted from it --he will extend his mercy toward us as respects those deflections which are not wilful. That our Lord Jesus was not ignoring human imperfection is evident from the statement he makes in reference to the fifth of these blessed characteristics, viz., that the merciful "shall obtain mercy"--an implication of our need of mercy. Having assured us that we may obtain mercy, he is not in this sixth Beatitude declaring that we must be absolutely perfect in thought, word and deed; for if we were so, or could attain to such a condition, it would be wholly unnecessary for God to provide us mercy and forgiveness of sins through Christ's sacrifice.

The thought of "pure in heart" is not perfection of conduct nor of word, nor of thought, but perfection of intention as respects all of these. Our desire and effort must be for perfection--in thought, word and deed. The standard before us, to which our hearts, our wills, must give assent, is the divine standard, "Be ye perfect, as your Father in heaven is perfect." (Matt. 5:48.) God has set no lower standard than this absolute perfection, but he has provided for us grace, mercy and peace through Christ, if we will walk in his footsteps,--this purity of heart being one of the essential steps in the narrow way.

Only the pure in heart have the promise of seeing God. They continue faithfully to the end of the pilgrimage, not only attaining the likeness of the Lord Jesus Christ in the present life (Rom. 8:29) in their purity of heart, purity of intention, sincerity of their efforts toward God and men, but eventually according to the Lord's promise, they shall, by the power of the first resurrection, be changed from earthly to heavenly, spiritual conditions. Then, as the Apostle declares, "we shall be like him, for we shall see him as he is." And when we have thus become changed to be like the glorious Son of God, who is "the express image of the Father's person," we shall be able also unquestionably to see the Heavenly Father himself, and shall be introduced to him by our dear Redeemer--"complete in him," "without spot or wrinkle or any such thing."--1 John 3:2; Heb. 1:3; Eph. 5:27; Col. 2:10.

In this, as in the other blessings, a portion, a foretaste, comes in the present life. There is such a thing as having the eyes of our understanding opened, that we may be enabled to "comprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ." (Eph. 3:18.) But not all have this opening of the mental eye; not all are privileged to see the glories of Jehovah's character in symmetrical harmony, divine justice, wisdom, love and power coordinated and cooperating in unison for the blessing of every creature, according to the purpose which God purposed in himself before the world was.

But who may enjoy this blessing, this clearer vision, and who may, by seeing it, be enabled more and more to grow in likeness of that glorious perfection? Only "the pure in heart," only the sincere, the honest-hearted. Those who have a double mind, a double will, are Scripturally said to have a double vision, a double eye. They see spiritual things cross-eyed, see things double, and proportionately indistinctly. Many of God's people have failed thus far to grow up into Christ in all things, see thus doubly and confusedly--they see something of the heavenly things, and something of the earthly; they see but dimly and indistinctly the lines of the divine character, and proportionately they lack ability to copy it. Let all who have named the name of Christ seek more and more to have but

R2588 : page 71

the one Master, and an eye single to his glory and service--a pure, a sincere, a faithful heart.

THE SONS OF GOD ALL PEACEMAKERS.

The seventh Beatitude is an outward manifestation of the sixth. The purity of heart toward God, which others cannot discern, will manifest itself in this seventh characteristic of blessedness and growth--namely, in peaceable desires and efforts to promote peace in others. For beyond question no one will be a peacemaker from this divine standpoint unless he have already become sincere, pure in heart toward God; and unless he have also the preceding developments of grace in his heart: (1) humility, (2) sympathy, (3) patient submission, (4) hunger and thirst for righteousness (which includes trust), (5) a love or mercifulness toward others, (6) sincerity of heart. And one who has developed these characteristics to any particular degree can surely be nothing else than peaceably disposed himself, and a peacemaker with others.

Very evidently but a small number of the Lord's people have progressed so far as to have this grace markedly developed and exemplified in their lives. The great majority, even of those who have named the name of Christ, seem to pursue a reverse course, which indicates that even if their hearts are pure and their sympathies large, they have still much to learn in the school of Christ; for instead of being peace promoters they are strife promoters. Yet this is not of evil intent, but rather of habit, and of ignorance and of failure to discern the wide difference between the divine course of love, and the opposite course of selfishness which prevails in the world. Strife-making is chiefly stirred up with the tongue, tho it may be aroused by a gesture or by a glance. Likewise, peacemaking is chiefly done with the tongue, tho it also may operate through the eye. How many Christian people we all know who have tongues which are continually stirring up strife! The Adversary controls many in this manner long after they have escaped from his control in many other respects; and this is largely because they do not detect that in this they are doing Satan service--do not even detect that they are stirrers up of strife, hatred, envy, malice, and planters of roots of bitterness by which many are defiled.

When will Christians learn the length and breadth and depth of the injunctions "Speak evil of no man," and "Let no corrupt communication proceed out of

R2588 : page 72

your mouth, but that which is good, to the use of edifying?"

(Titus 3:2; Eph. 4:29.) How long will it take some of God's true children to learn that in uttering an evil thing (even if they were positive of its truth), they may be doing a world of evil? How long will it take them to learn that it is not always necessary to speak the truth, nor ever proper to do so except when it would be for the edifying of others? How many lessons, line upon line, must they have to convince them that they are not only to avoid gossip about other people's business, and fault-finding, and cynicism, but that all these are evidences of their deficiency in love--of their deficiency in the likeness of Christ, and their lack of the qualities of the peacemaker; and that these lacks need to be striven against earnestly, if they would make their calling and election sure to a place in the heavenly kingdom?

Oh, that all would learn by heart, and continually seek to exemplify in life, the words of the Apostle, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Those who are thinking on the true and lovely and good and beautiful things will speak to each other of the same; hence the importance of having our hearts filled with good things, in order that out of the abundance of the good things of our hearts our mouths may speak continually good things, that the Lord would approve, and that would minister blessing to those who hear.--Phil. 4:8; Luke 6:45.

Such have a very precious promise, well worthy of their efforts--"They shall be called the children of God"--they have God's spirit, the likeness of his dear Son has been traced in their hearts; they have been sanctified with the truth; they shall ultimately be "meet for the inheritance of the saints in light." Only such at heart will the Lord ever recognize as his sons and joint-heirs with his great Son, our Lord, in the Kingdom. Moreover, this is a test which we may well recognize for ourselves particularly, and to some extent for each other, as evidencing the degree of our growth as children of God--our peaceable dispositions, and our carefulness to pursue such a course in life as will tend toward peace.

Some of the Lord's people find in themselves naturally considerable of a spirit of combativeness, unfavorable to peace. Indeed, it requires something of the spirit of combativeness to fight a good fight against the world, the flesh and the Adversary, and to "contend earnestly for the faith"; so that those who have combativeness naturally find themselves in antagonism with others along some line continually. However, they should not be discouraged by this, but should remember that combativeness is a valuable servant and soldier, if turned and exercised in the right direction.

Its exercise toward fellow creatures must be modified by mercy, by a realization of our own imperfections and the imperfections of all. Combativeness must be trained to fight along the lines of love and mercy--to fight for the truth and for all the servants and agencies of the truth, and against the error,--but not against the blinded and ignorant servants of the error. Combativeness must be given plenty to do in fighting against the imperfections and weaknesses of our own natures, and being thus busily engaged in this good work, it will find comparatively little time for assaulting others: and realizing the difficulties connected with the conquering of self it will have the greater compassion for the weaknesses of others.

ATTAINING GREAT REWARD IN HEAVEN.

The blessing that comes through persecution is the eighth Beatitude. It is not until the Lord's people have experienced some of these preceding blessings of His grace that they reach the point where they can "glory in tribulations also," as did the Apostle Paul. But our Lord carefully distinguishes as between different kinds of persecution, marking out the blessed kind as distinct from all other sorts. We are not to invite persecution by fault-finding and general cantankerousness and combative opposition to everybody and everything; nor are we to invite persecution by fanaticism. Rather, we are to cultivate the "spirit of a sound mind," and to learn gradually what the sound mind of the Lord is, as revealed in the Scriptures. Even then, no doubt we will be falsely accused by the world of "fanaticism," because the wisdom of God is oft esteemed foolishness with men, as often the wisdom of men is foolishness from the divine standpoint.

Whenever a course of action would appear to be fanatical and unreasonable, we are to hesitate to do it until we have first made sure that we find the same spirit, teaching and example in our Lord and in the apostles: then we may safely follow, regardless of what the world may say or think respecting our course. For instance, from the divine standpoint it is insanity for a man to labor day and night to amass millions, for his children to fight over at his death; but from the human standpoint this is the reasonable course. From the divine standpoint it was wise for the apostles to spend their lives in the service of the truth, sacrificing earthly interests and prospects, name and fame, to obtain eventually a better resurrection, and eternal glory, honor and immortality; but this, from the world's standpoint was foolishness, fanaticism.

If persecution come to us as a result of our following the Lord, and the apostles,--their teachings and example, and if it is because of our faithfulness to the vows of consecration to His service that all manner of evil is said against us, falsely, then indeed we may rejoice; for so were the prophets persecuted, so was our Lord persecuted, so were the apostles and all the faithful ones since persecuted. Being thus in good company in our experiences, it becomes a witness or testimony to us that we shall be in like good company in that day when the Lord shall make up his Jewels.

All who have such experiences may well rejoice, and if, as the Lord's words intimate, the more of such experiences we have the more will be our reward in heaven, then the more we may rejoice in these experiences. And if we be without any such experiences it behooves us to look well to ourselves, lest peradventure it mean that we are not faithfully walking in the "narrow way" of self-sacrifice,--or are not doing with our might what our hands find to do, but are holding

R2588 : page 73

back our sacrifice. Should such be the reflection of any let him not be discouraged, but, in the language of the Prophet, let him "bind the sacrifice to the altar," with fresh cords of love and of zeal, praying the Lord to accept the sacrifice, and to furnish opportunities for being and doing and suffering for His cause, and for the Lord's and the truth's sake.--Psa. 118:27.

The prismatic sum of all these graces is--Love; and those who have them are loveable and shall by and by be made gloriously lovely, with and like him who is "altogether lovely." Our call is to attain these blessed conditions in the Kingdom.

===================

R2589 : page 73

THE ROYAL LAW--THE GOLDEN RULE.

--MATT. 7:1-14.--APRIL 8.--

"Whatsoever ye would that men should
do to you, do ye even so to them."

IN THIS lesson we have another leaf from our Lord's great Sermon on the Mount. This is not a sermon to sinners but to the Lord's consecrated people; and although there were multitudes within the hearing of our Lord's voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed himself specially to his twelve chosen disciples, who were being particularly and fully instructed, that they, under the spirit dispensation soon to be inaugurated, might become the twelve foundations of the heavenly Kingdom, represented symbolically in the New Jerusalem of Revelation.--

Rev. 21:14.

True, many of the features of this Royal Law were then and still are sound advice for all who can receive them; but the fact remains that comparatively few are blessed with the opening of eyes and unstopping of ears to permit their appreciation of these holy pearls of truth; and assuredly they were addressed to and intended for only those who could receive them. Thank God for the good hope that ere long, the Kingdom being established, all the blind eyes shall be opened, all the deaf ears shall be unstopped, and that in God's "due time" these precepts of the Golden Rule of Love will be appreciated by all and be applicable to all--whether they respond to them or reject them.

Following our Lord's example and injunction, we are endeavoring to set meat in due season, "things new and old," before the household of faith, the children of the Kingdom, and not before "dogs"--those who are still outside of divine favor, who have not yet received the grace of God and been adopted into his family and constituted sons. These precious truths are pearls of great price--of great value--to those who have the hearing ear and the understanding and appreciative heart--those who have been begotten of the spirit and are "new creatures in Christ Jesus," and seeking to live the new life. We do not attempt to present these matters to the brutish, the swinish, knowing that they would not appreciate them; but would merely feel a disappointment and resent our good intentions to our injury. Our Lord points this out later on in the discourse (verse 6), and his words are in full accord with those of Solomon, "Reprove not a scorner, lest he hate thee."--Prov. 9:7,8.

It is to the household of faith, then, that the Lord says, "Judge not that ye be not judged." It is useless that we give this advice to others than the pupils in the school of Christ, for not having put themselves under the instruction of the great Teacher it gives evidence that his instructions are not appreciated by them. But all true disciples (learners, pupils) should give earnest heed to this injunction, and should understand that it contains a very important lesson, which unlearned will render them unready for the great examination, unready for graduation, unready for the Kingdom; because in their examination this will be one of the tests. If they have been fault-finding, cynical, hypercritical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love, --which is full of kindness and consideration: hence such would be judged or condemned as unfit for the Kingdom, for according to our way of judging others we will be judged--since nothing else will better demonstrate our true spiritual condition,--the presence or absence of love.

Whatever measure of mercy and generosity we mete out to others will be the measure of divine mercy that will be extended to us. If all the Lord's people could have well impressed upon their hearts this lesson from the great Teacher's lips, how wonderfully it would affect their attitude toward others, in thought as well as in deed; how generous, how forgiving, how sympathetic for the weaknesses of others they would become; how the spirit of love would grow in their hearts and manifest itself in their words and deeds!

RAFTERS IN THEIR EYES.

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the "brethren" who, like themselves, are seeking to walk in the narrow way--who can never see the noble efforts of the "brethren" to copy the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves,--lovelessness. The exaggeration of our Lord's words of reproof to this class seems to imply a vein of sarcasm, for literally he says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the "brethren" are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,--because all have the treasure of the new nature in imperfect earthen vessels--marred by original sin. "There is none righteous, no, not one" absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and tho many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be--yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are his, and far more acceptable to him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord's spirit and so much of the spirit of the Adversary--the great "accuser of the brethren."

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections --therefore their course is hypocritical, false, deceptive, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical as our Lord's words clearly show. Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses;--casting out their own rafter of self-conceit and hypocrisy. The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

All of the "brethren" should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart--fault-finding, nagging, harsh criticism and denunciation--different degrees of the same fault. If they find any trace of such a "beam" of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the "brethren," and be prepared as successful surgeons and physicians for the great work of the Millennial age--the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the wounds of sin.

TYING GRAPE CLUSTERS TO THORN BUSHES.

But while we are not to judge our "brother," who with us professes to be endeavoring to walk in the footsteps of our Master, and who gives any evidences at all of sincerity in the matter, we nevertheless are to do a certain kind of judging as respects mankind in general. Elsewhere the Lord intimates that "by their fruits" we are to "know" grapevines from thorn-bushes, and figs from thistles. And in this sermon he intimates that we are to judge or discern as between the brethren and "dogs" and "swine"--the selfish, the sensual, who mind earthly things and who have never been begotten of the spirit of God. We may know these by outward evidences, for "If any man have not the spirit of Christ he is none of his;" and if he is none of his, not a branch of the Vine, we are not to waste our time in trying to tie onto him bunches of the fruits of the vine. We are not to attempt to deceive others or ourselves by helping to counterfeit the true holy spirit in the selfish, unregenerate world. We are not to expect that this class, whose appreciation is only for earthly things, to appreciate holy, heavenly things, any more than we would expect that dogs would appreciate the difference between meat from the butcher-shop and the holy, consecrated meat eaten only by the priesthood. We are not to expect that the swinish and groveling, who think only of money and the things of this life, would appreciate the pearls of truth which are so precious in the sight of the brethren, begotten of the spirit.

This does not mean that we should never bring holy things to the attention of those who are not the Lord's consecrated people; but it does mean that a mere presentation of the first principles of righteousness and truth should quickly manifest to us those who have an ear for the truth, and those who have not,--that finding the hearing ear we might give diligence to serve it, and finding the ear closed we might cease to waste our time, knowing that the effort would be fruitless as respects the calling of this Gospel age--to saintship, to the divine nature, to joint-heirship in the Kingdom. The Millennial age will soon be ushered in, and that will be God's time for breaking the hard hearts, for opening the blind eyes, and unstopping the deaf ears.

R2590 : page 74

Indeed, in some respects the efforts which have been expended upon the "dogs" and the "swine"--the thorn-bushes and the thistles, endeavoring to tie to these various imitations of the fruits of the spirit of Christ, and to make the meat of the household palatable to them, have been positively injurious to the Lord's cause. The "brethren" have been neglected in the endeavor to feed the "dog" class; the making ready of the Bride for the Bridegroom, and adorning her with the pearls of truth, has been neglected in the endeavor to interest the "swine" in the pearls. The real value of the true vine, in producing good fruit, and the wide difference of nature between it and a bramble bush, has been greatly obscured by the appropriation of the vine's natural fruitage to the bramble.
Let us not be wise above what is written; let us attend in the present time to the work which God has appointed for this age, and leave to his appointed time the general work for the world of mankind.

HOW TO OVERCOME LOVELESS SELF-CONCEIT.

Returning to the lessons which the "brethren" must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated. We are to ask of the Lord the needed measure of love and sympathy which will hinder us from judging others, and which will help us in correcting our own defects. If we ask sincerely, truly, we will receive his grace and help in this direction.

And while asking, it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts; and if we seek it we shall find it. We are to knock upon the Lord's store-house of grace and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in his sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord's will. And these good desires of our hearts shall be gratified, because, as an earthly parent would respond to his

child's request for earthly food, so will the Lord respond and supply grace in every time of need to his children. He will not deceive us nor give us evil things, when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not our heavenly Father much better than any imperfect human father could possibly be?

Luke's reference to this discourse (11:13) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is his holy spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote for the poison is that we should be filled with the holy spirit, the spirit of love, for "love worketh no ill to his neighbor;" love "suffereth long and is kind;" love "is not puffed up" to see the faults of others and to be blind to its own; it "vaunteth not itself" to be a general critic, fault-finder and "accuser of the brethren." Love is sympathetic, helpful, the spirit of God.--1 Cor. 13:4; Rom. 13:10.

"WORKING IN YOU THAT WHICH IS WELLPLEASING IN HIS SIGHT."--HEB. 13:21.

"Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them." The word "therefore" shows the connection between this and the preceding features of the lesson: it signifies that this will be a test or rule by which we may discern when and to what extent we are misjudging the motives of others, and officiously endeavoring to perform the very delicate operation of removing their splinters. This verse is therefore known as the "Golden Rule,"--the rule which God would have his people use in respect to all the affairs of life--especially in their relationship and dealings with the "brethren." When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another's faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?

This rule, closely followed, will very generally be a guide, and yet we have known instances in which the Lord's people seemed so anxious for an excuse for slander, for evil speaking, for gossip, that they found some kind of a way of excusing themselves for the violation of the Golden Rule, even when they remembered it and at heart wished to obey it. Let us be very careful, dear brethren, how we handle the Lord's rule--that we do not handle the Word of God deceitfully --that we do not blind and deceive ourselves respecting its true importance--that we do not thus vitiate and impair our consciences--that we do not thus thwart our prayers for the holy spirit. For the holy spirit can flow into our hearts only as the channel is open; and the channel can be kept open only by keeping this Golden Rule continually at work at its full gauge. This Golden Rule and all these lessons, that seem so new because presented by the great Teacher in a clearer and sharper light than ever before, were nevertheless the gist or essence of the Mosaic Law, and of the Lord's teachings through the prophets.

NARROW IS THE WAY.

Our Lord intimates that such a life of carefulness respecting not only our actions but also our words and even our very thoughts (which are the springs from whence proceed our words and actions) will be a very "narrow way"--a difficult way. And yet it is the only way by which we can hope to enter into the life and Kingdom of joys which are now set before us in the Gospel call. The broad way, the easy way, the selfish way, the worldly way, does not lead to the Kingdom: on the contrary, it leads to death--to the Second Death, to utter destruction. The many are going in that way now, and only the few find and enter into the straight gate and narrow way to the Kingdom and its glory, honor and immortality.

This does not, however, either say or imply that the present age is the only one in which any opportunity will be given to escape the destruction toward which the broad way and the world tend; though it is the only way now open. The Word of the Lord elsewhere points out to us that after the select little flock, the elect Church, the Bride, the body of Christ, shall have been selected from amongst mankind--composed of those who seek and walk in the narrow way--after these shall have been glorified with the Redeemer, will come a time when, in the Lord's providence, a grand highway of holiness shall be opened to the world of mankind, during the Millennial age. While it will be an upward way and not a downward one, so that it will require effort to walk thereon and to attain to the full restitution, the prize at its further end, nevertheless it will be very different from the narrow, the difficult way now open before the elect church, God's peculiar people. It will be a way of righteousness, but not a way of sacrifice, as is the present narrow way, which thus selects the "royal priesthood," each one of whom must present his body a living sacrifice, in order to make his calling and election sure.

No lions shall be in that grand Millennial highway; nothing to hurt or destroy or intimidate from well-doing; nothing to seduce or to devour as a prey those who seek to walk righteously and to come back

R2590 : page 76

into harmony with the Lord; whereas all these besetments are now about us, because Satan, the prince of this world, is still unbound. (Isa. 35:8,9; Rev. 20:2.) All who now enter the "narrow way" are compelled to fight a good fight, to contend earnestly for the faith, to resist the devil, if they would secure the greater "prize" of our high calling. We must not only contend with the weaknesses of the flesh, which we have inherited, but we must also wrestle with wicked spirits in exalted places (Eph. 6:12), but the Lord giveth us the more grace, that thereby we may come off conquerors through him who loved us and bought us with his own precious blood.--1 Tim. 6:12; Jude 3; Jas. 4:7; Rom. 8:37.

===================

R2592 : page 76

THE MEMORIAL SUPPER.

OUR USUAL CUSTOM of celebrating our dear Redeemer's death on its anniversary will be followed this year by a larger number, we believe, than ever before. The date will be the evening of April 12th after 6 P.M.;--that date corresponding to "the fourteenth day of the first month" Jewish time.

Our Lord, as the antitype of the Passover lamb (1 Cor. 5:7), was crucified the day before the "Feast of Passover" began; and "on the same night in which he was betrayed" he took bread, representing his flesh, and "fruit of the vine," representing his blood, and with these instituted a new memorial by which the spiritual Israelites were to celebrate their greater antitypical Passover, secured by his "blood of sprinkling" applied by faith, and his flesh, eaten by faith, "meat indeed."--John 6:55.

Our celebration has nothing in common with that of the Jews: indeed what they celebrate is the "Feast" week; while we celebrate on the day preceding their Feast the death of the Lamb of God which taketh away the sin of the world. The day we celebrate represents the entire Gospel age, in which the entire Church--the body of Christ Jesus, the Head--must suffer with him as voluntary sacrificers. The Feast week to us typifies the glory and joy soon to be introduced, --in the Millennium.

Our Lord's words respecting this Memorial are, "This do ye in remembrance of me." And the Apostle adds, "As oft as ye do this ye do show forth the Lord's death till he come"--till he in his Kingdom shall have come in power and shall have gathered you unto himself. Many Christian people have assumed

R2593 : page 76

the liberty to celebrate this Memorial at various times --weekly, monthly, quarterly, etc.; but in harmony with the early Church we understand our Lord to mean that we should celebrate this as we celebrate any other event--on its anniversary: just as we now might say, As oft as the Fourth of July is celebrated it shows forth the independence of this nation.

Those who celebrate our Lord's death in the "Last Supper" at noon every Sunday, mistake it for the weekly "Love Feast" or "Breaking of Bread" practiced every Lord's Day by the early Church in memory of our Lord's resurrection and his opening of the eyes of their understanding in the breaking of bread. Rightly understood, nothing in these weekly feasts of joy resembled the annual commemoration of our Master's sorrow and death--nor is the "cup" ever mentioned in connection with them.

The Church at Allegheny will celebrate the Memorial Supper commemorative of our Redeemer's death for us, and of our Pass-over from death unto life through the merit of his sacrifice, and of our consecration to "be dead with him"--to drink his "cup"-- on the evening of April 12th at 7:30 o'clock at Bible House chapel, Allegheny, Pa. Friends of the Truth who can make it convenient to meet with us will be welcomed cordially: but we advise that wherever there are home-meetings or wherever such gatherings seem possible they be not deserted. No other season seems so favorable for the drawing of the hearts of the Lord's people closely together;--even as it seems also to be specially an hour of temptation to all professing to be the Lord's followers, who like Peter of old seem to be specially sifted at this season of the year.

The advice of our Lord to the early disciples, at this time of the year, seems still specially appropriate, "Watch and pray lest ye enter into temptation!" And recognizing this the older systems, Roman Catholic and Episcopalian, still precede the Memorial with a fast or Lenten season--which entered into not formally but in the spirit we believe is a very helpful custom to many--not only physically but spiritually.

"Good Friday" was substituted for the Memorial Supper as originally observed by the Lord's people--the system of counting being slightly changed. The more frequent celebrations of the Lord's Supper by Protestants are based upon Papacy's celebration of the "Mass" an institution which both in fact and theory is an abomination to our Lord--denying as it does the fullness of the efficacy of the original sacrifice at Calvary.

We trust that the Lord's people everywhere will "do this" in remembrance of the great sin-sacrifice--not merely as an outward memorial but also and specially at the same time feeding on the Lord by faith

R2594 : page 77

in their hearts, and afresh pledging their consecration unto death with him while partaking of the "cup." For further particulars see our issue of March 1, 1898.

We will be glad to have prompt postal card reports from the appointed secretary or scribe of each little group--wherever "two or three" meet in his dear name to do this. Make all your arrangements beforehand that the precious season of heart "communion" be not disturbed by business affairs. Let us not only all unite in prayer and communion, but also so far as practicable in our songs of praise--using numbers 23, 122 and 1 of Hymns of Dawn.

===================

R2590 : page 77

JESUS SAID UNTO HIM, FOLLOW ME.

--MARK 2:13-22.--MARCH 18.--

CAPERNAUM, where our Lord had been teaching and healing, was situated on the sea of Galilee, or, as we today should say, the Lake of Galilee. It was a city of considerable commercial importance, especially for the fish business, and undoubtedly the lake-shore in that vicinity was quite populous. The tense of the Greek would seem to indicate that our Lord kept going by the sea-shore, stopping here and there to discourse to the people, multitudes of whom flocked to hear him. It was during this journey that he passed Matthew, formerly known as Levi, a custom-house agent of the Roman government--a revenue collector, who was attending to his business, and whom our Lord addressed, saying, "Follow me," and who obeyed the call to discipleship.

Many get a very false thought from the brevity of the narrative, and infer that Levi (Matthew) had never heard of Jesus before, and that our Lord, as he passed him, cast upon him some kind of a spell which led him to instantly drop his business, as though bereft of his senses. On the contrary, we are to remember that

R2591 : page 77

the Lord and his disciples were well known in that vicinity for years, and that probably Matthew had not only knowledge of our Lord, but also faith in him, as the Messiah. Not until now, however, had Jesus invited him to become one of His immediate disciples; not until now, therefore, could Matthew essay to become such. There evidently were many who heard the Lord discourse time and again, and who were to be reckoned as amongst his friends, but who were by no means invited to become special followers, companions and associates in the ministry of the gospel, as were the Twelve.

Nor are we to suppose that Matthew left his money-drawer open, and his accounts with the Roman government unsettled, to immediately follow the Master. Rather, we may assume that it may have taken days, or possibly weeks, to straighten his affairs and to enable him to respond to the Lord's call to apostleship. We should remember that the history of several years, and many discourses, conversations and incidents, are crowded in the gospel narrative into very brief space.

It would seem probable that as Simon's name was changed by the Lord to Peter, so Levi's name was changed to Matthew, which signifies "the gift of God." He was a publican--a person who farmed the taxes and the public revenue. The name "publican" and the profession were both extremely odious to the Jews, who very reluctantly submitted themselves to the tax regulations of the Romans. Publicans were counted unpatriotic, disloyal to their own nation, in that they accepted the service of an alien government, and made use of their knowledge of their country and people in assisting to collect revenues deemed unjust. The office, as will be readily seen, offered many opportunities for dishonesty and extortion, bribery, etc., but we cannot for a moment suppose that Levi was one of these dishonest publicans, for had he been so we may be sure he would not have been called to the apostleship and would not have responded to the call, for we are not to forget that it is written, "No man can come to me except the Father which sent me draw him."--John 6:44.

THE CONSECRATED HOME HONORED.

Matthew was a man of influence, and as soon as he accepted the Lord's call, and responded by consecrating himself and his all, he set about to use his influence in drawing others to the Savior. He would announce his own devotion to the cause in such a manner and under such favorable circumstances as if possible would win some. To these ends he arranged a banquet for the Lord and his disciples at his house, and invited many of his friends and business associates. These in our lesson are called "Many publicans and sinners."

We have seen why the publicans were ostracised by the scribes and Pharisees--not because they were wicked, but because their business was disesteemed: and being thus cut off socially from the ultra-religious, the publicans were forced to have most of their social intercourse with the non-religious, by way of contrast called "sinners." By the term sinners we are not necessarily to understand vile persons and evildoers, but rather persons who did not profess nor attempt the holiness claimed by the Pharisees--persons who did not claim to be absolute keepers of the divine Law--who did not profess to make the outside of the cup or platter absolutely clean, tho perhaps in many instances the inside was as clean or more clean than were the hearts of the Pharisees, who professed perfect holiness. This our Lord intimated on several occasions. When, therefore, we read that our Lord was the friend of publicans and sinners we are not to understand that he made companions of the rowdies or moral lepers of his time. We are rather to understand that in the usage of that time one class of Jews was designated the holy people (Pharisees), and another class designated as not professing absolute holiness (sinners).

Matthew's endeavor to bring his friends and associates into contact with the Master and his teachings is certainly commendable, and is a good illustration of what each one who enters the Lord's flock should do. Each should seek to exert his influence where it is greatest, amongst those with whom he is acquainted and who are acquainted with him, and upon whom either his past honesty and good character should have an influence, or else those to whom his radical change of life would be the most manifest. Another lesson for us is the propriety of using hospitality as a channel for the advancement of the truth--the homes of those who have consecrated themselves to the Lord should be consecrated homes, in which the first consideration should be the service of the Master; and its influence should be to draw out friends to the Lord, that they might be taught of him. Too frequently the consecration of the home is overlooked and antagonistic influences

R2591 : page 78

are permitted to dominate, with the result that neither the Lord nor the Lord's people are entertained, nor his cause served in them. Such a house and home loses a great blessing, and the head of such a house has serious reason to question whether or not he is overcoming, and therefore an "overcomer," to whom only the prize is promised,--or whether he is being overcome by adverse influences.

The Lord desires a courageous people, a people so full of faith, and love to him and his, that they will conquer adverse influences in the interest of righteousness. What would we think of Matthew if he had said to the Lord: Master, I would much like to have a banquet at my home, and to invite there some of my friends, that I might introduce you to them, and that thus a favorable influence might be exerted on behalf of the truth; but I have no liberty in my own home--my wife would not hear of it for a moment,--or, my children are unruly, have no respect for me as a parent, and would create a great disturbance if I were to mention such a thing as a banquet in your honor, so greatly are they offended that I am giving up my lucrative business, and so fearful are they that they will not have the same social standing as before, or the same privileges of extravagance?

We would consider him a most unfit man to be an apostle, or to occupy even the position of elder or deacon in the Church, according to the terms laid down by the Apostle Paul. (1 Tim. 3:4,5.) We would esteem such an one unworthy of any responsible position in the Church, and so deficient in the qualities of an "overcomer" that he would be in great danger of losing the prize, unless he promptly instituted a reform of his character. It is only what we should expect, to find Matthew's case very different from this--to find that he had a strong character. Nor can we expect that the Master would have said to him, "Follow me," unless he had such character that would permit him to follow in the Master's footsteps, for surely our Lord Jesus, while gentle, kind and loving, was never weak or characterless.

And what would we have thought of Matthew's wife and family, had they objected to the banquet? We would have considered them rather hopeless as respects saintship, and that his wife had not learned even the first element of wifehood;--that she was a hinderer instead of a helping mate. As it was we may be assured that with the Lord came a special blessing to that home.

SPIRITUAL FOOD AT THE BANQUET.

It would seem from other narratives of this same banquet (which was probably several weeks after Matthew's call) that a large number of people were gathered at Matthew's house, aside from those who partook of the banquet (Luke 5:29), and from the connection of the narrative it is supposed that it was on one of the regular fast days of the Pharisees. These facts led to the two questions:

(1) Why does your Teacher associate with these people, who do not profess sanctification? The objection was not that our Lord should not teach the publicans and sinners, but that he should not eat with them, which implied a social equality, and the Pharisees evidently recognized that our Lord and his apostles were professing and living lives of entire consecration to God.

In answer to this query our Lord said, "They that are whole need not a physician, but they that are sick"; the implication being that the physician had a right to go to and mingle with those whom he sought to relieve, and might mingle with them in whatever manner he saw to be expedient for their cure. This language does not imply that the Pharisees were not sick, and that they did not need our Lord's ministry, tho the fact was that not admitting that they were sin-sick they were not disposed to receive his good medicine of doctrine. The same thought is otherwise expressed by our Lord in the same connection, saying, "I came not to call the righteous, but sinners to repentance." Anyone who considered himself to be righteous would be beyond the call of repentance. His first lesson would be to learn that he was not righteous, not perfect; hence our Lord went chiefly to those who admitted that they were not righteous, and whose hearts therefore were better soil for the truth than others. Our Lord intimated this in his parable of the publican's and the Pharisee's prayers, assuring us that in God's sight the publican had the better standing, because of his acknowledgment of imperfections and his petition for mercy.

Another of the Evangelists adds others of our Lord's words--"Go ye and learn what that meaneth: I will have mercy and not sacrifice." (Matt. 9:13.) Our Lord here evidently quoted from Hosea 6:6. The lesson the Pharisees should have learned from this was that in their particularity respecting sacrifices, self-denials, tithing of mint, anise, cummin, etc., the very things in which they boasted as evidences of their holiness were things which God did not appreciate nearly so much as he would have appreciated mercy. They should have had compassionate feelings toward their fellow Jews, the yearning compassion which would have delighted to have lifted them out of sin and brought them nearer to the Lord and nearer to righteous influences. Instead of having this spirit of mercy, which would have been very pleasing in God's sight, and would have prepared them to be recipients of his mercy, they had instead a loveless sentiment which despised others and boasted of self,--a self-satisfied and complacent condition of mind and heart, very reprehensible to the Lord--a condition of heart unready to be blessed with divine mercy.

R2592 : page 79

FASTING AND FEASTING--TYPICAL AND ANTITYPICAL.

----

(2) The next question was: Why is it that your Master and all who affiliate with him are banqueting and feasting and rejoicing, while we Pharisees "fast twice in the week," and the followers of John's teachings also fast? Is not this a sign that you and your Master are not so devout as we?--Luke 18:12.

The Lord's answer is very comprehensive and far-reaching, and requires considerable study to be appreciated. He explained:--

(a) That it would be inappropriate for his followers to be in sadness and mourning at a time when they were receiving such wonderful blessings--at a time when the Bridegroom himself was present, cheering their hearts, refreshing and strengthening them, opening the eyes of their understanding, and giving them hearing ears to appreciate the divine favor that was coming unto them. Such would not be an appropriate time for fasting and mourning. By and by, when the Bridegroom would be away, there would be an abundance of perplexity and sorrow and then fasting would be in order. And so surely it has been: the Lord's people throughout the Gospel age have frequently felt called upon in times of darkness and adversity to seek a very close approach to the Lord by the humbling of the flesh, and have found fasting a valuable means to this end.

But fasting has a typical significance--it means self-denial. So long as the Master was with his people, and especially so long as he was honored by the multitudes, it required comparatively little self-denial to be one of his followers--it was in many respects an honor to be called to follow him, and an honor to sacrifice something of earthly interests to be a follower; and this made this kind of self-denial or fasting really a feast of pleasure. But later on trials came, when the Master got into the toils of his enemies, when his cause was unpopular, and the multitudes clamored for his death--then it required self-denial (antitypical fasting) to confess him and follow him; and so it has been all through the Gospel age--none can be a follower of the Lamb without self-denial, fasting, refusing the desires and appetites of the flesh--sacrificing some and mortifying others in the interest of the new creature and its spiritual development.

Now, in the Lord's Second Presence, we might say that the feast has begun again--that from a spiritual standpoint there are so many and so great blessings, so much and so dainty spiritual food, that to those who are invited into the Lord's banqueting house and whom he causes to sit down to meat, and to whom he brings forth things new and old, newly and refreshingly served, it almost appears as tho the fasting time has passed, and that the feasting and "joys of the Lord" have begun. Not that there are no trials and difficulties, according to the flesh, but that as new creatures his people are so refreshed and exhilarated with the meat in due season that the trials and difficulties and self-denials (fastings) incidental to the way may now be esteemed so lightly as not to be worthy to be compared with the spiritual refreshments enjoyed, tho these be but foretastes of the great Marriage Feast soon to be enjoyed.

(b) In addition to the fast that our Lord's presence with his disciples would antidote sorrow, was another fact which the Pharisees did not comprehend, viz., that our Lord's work was not like that of John the Baptist--was not a work of reformation, seeking to patch up the Jewish system and arrangement. John had been commissioned to do that if he could, and had failed and been beheaded; and the work which Jesus was doing was a new work altogether: he was not attempting to patch and reform Judaism with his doctrines, but was making an entirely new institution, gathering out a Church, which would not be a Jewish Church nor a Reformed Jewish Church, but a wholly different institution, a Christian Church. This was the reason he was not attempting to discuss with the Pharisees the proprieties and improprieties of their methods, and to straighten them out. He would let alone the old garment, already worn out and ready to be laid aside; he would provide as a new garment, not the impossible righteousness required by the Law, but an imputed righteousness according to faith, based upon the merits of his own sacrifice for sins.

Had he attempted to combine Christianity with Judaism the result would have been disastrous to both, for they are opposites--the one demanding absoluteness of righteousness, which was impossible to sinners; the other demanding that the impossibility of personal righteousness should be acknowledged, and that faith should be the only condition of forgiveness and mercy.

(c) The same lesson was illustrated by the custom of that time in the use of skins of animals as instead of the barrels and bottles of today--indeed, such skins are used to the present time in various parts of the world, and called bottles. New wine put into such skins in fermenting would stretch them to almost bursting point, and such skins could never be used again for new wine, because the elasticity having gone out of them the new wine in fermenting would surely burst them. The lesson which our Lord taught here is that Judaism having had its day, had accomplished its purpose; and that it was not the divine intention that it should be reformed, as his hearers expected. The system had become effete, and to have attempted to put into Judaism the new doctrines, the new wine of the Gospel, would have meant that not only the Jewish nation would have been convulsed and wrecked by the spirit of the new teachings, but also that the doctrines themselves would have gone down with the wreck of the nation. Consequently it was the divine plan that a new Israel should be started, "a holy nation, a peculiar people," and that it should be the receptacle of the new grace and truth then due.

Similarly now in the end of the Gospel age we perceive the impossibility of putting the new wine which the Master is now providing into the old wineskins of sectarianism, and all sectarians realize this too --they realize that to receive what is now being presented as present truth into their denominations would unquestionably mean the utter wreck of the denominations. God is therefore now, as in the end of the Jewish age, calling out of the whole system such as are Israelites indeed, that they may receive at his hands the wine (doctrine) of the new dispensation just

R2592 : page 80

at hand. As for the old institutions, they have served a purpose, partly good and partly bad. Their work, so far as the divine plan is concerned, is at an end. "The voice of the Bridegroom and of the Bride shall no more be heard" in Babylon at all. (Rev. 18:23.) Babylon will not permit them to be heard. The voice, the teaching of present truth is consequently outside her walls; and whoever has an ear for the truth, whoever desires to be filled with present truth, must come outside of sectarianism before he can be thus filled and blessed and used as a vessel in bearing the blessing to others.--Rev. 18:4,23.

===================

page 80

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--By way of introduction let me say "Thank you!" for the spiritual food which my hungry soul has found in the MILLENNIAL DAWN series. Years ago I "left the church" as the phrase goes, i.e., I withdrew from membership in the Methodist church, and burned my ships behind me, destroying my church letter and telling the good people who came to labor with me in the matter that it was a matter of conscience with me not to call men my brothers one day in the week knowing that the other six I must watch them like a hawk, lest they cheat me out of my eyeteeth. I would not "take communion" with the knowledge that beside me sat one who fed poisoned grain to my fowls and poisoned meat to my dog and whispered scandalous stories about every person she knew in the church and out of it. So for years I have been counted a heathen.

How marvelous is God's leading! And because I could not see his hand in thus making my very soul sick over the hypocrisy and sham religion of the nominal church, I thought there was no church at all and wandered out into the desert beyond sight of the promised land. Theosophy, Spiritism, Christian Science, the Higher Criticism--O, the barren months and years of hungry searching! And while planning a course of study in Swedenborgianism and hunting for some second-hand copies of his works I ran across VOL. I. of the MILLENNIAL DAWN series. Do you know that I bought that volume and two others of the series as a joke? I said, "I'll lend them to some Second Adventist neighbors of ours," for I could see that the author turned the tables on that doctrine of fire and fury in a style as comprehensive as it was logical. But Swedenborg went into the box of "books to exchange and burn" and "The Helping Hand" led me out of the desert and set my feet once more in the narrow path. And now I want to help others enjoy these truths--the ministers particularly. The most of them here are good men, they see but they don't see far enough. They know that I will not join any of their churches, but the Methodist preacher and the Congregationalist both tell me where Want has knocked at the door of one, or where trouble has found out another; and the Baptist preacher will talk Prophecy to me, and the Presbyterian, Practical Christianity. I believe I can get hold of them and of members of their churches better than if I "belonged" to any of them. I have told them that the only reason I sit still and listen to them slander the Word is because I know they as individuals are broader than their creeds, and that I guess God can forgive them if I can.

And now to get down to business. I have but little money that the Lord lets me call mine because he shows me so many ways to use it as soon as it comes, in that the purse is very slim. When I want books or papers he always shows me a way to pitch in and make tents, like Paul. I have wanted to send you a dollar for the WATCH TOWER for the last month, but he did not show me the way to make it until yesterday. I inclose it in stamps in this letter. Send me any extra copies or tracts that you can spare; I will put them into empty hands.

Near me lives a lady who has sore domestic trouble --a Swiss, reads French and German fluently--and she will gladly read anything that will help her to believe that "the Herr Gott is not deaf" as she expresses it.

Pardon this long letter.

Very sincerely your sister in Christ,
ELIZABETH ANNE GRAHAM,--California.

DEAR BROTHER RUSSELL:--In Jan. 1st TOWER you speak of the time being short before the door of opportunity is closed. Some of us find the door to many churches closed to us. It was only on the last day of December, '99 that the minister of the church where I was giving out tracts ordered me off from the church and forbade me giving any more. He said that we ought to be ashamed of ourselves, giving those to the people. I asked him if he had ever read it. He said that he had never read it, but knew all about it. I asked him what he knew about it. He said that it was breaking up all the churches and he would not allow me to explain.

The "Volunteer" work is a grand work for many reasons. (1) It enables us to preach with the printed page; (2) it gives us an opportunity to study character as well as to build character; (3) it gives us an opportunity to confess with our lips what we believe with our heart; (4) it strengthens us to be always able to give a "reason for the hope that is within us;" (5) it creates in us a love and sympathy for those whom we are trying to rescue from the awful blackness of infidelity; (6) it empties us of selfishness and causes us to sacrifice pleasures for the welfare of others. So as long as the Lord permits I will consider it a pleasure to be able to serve in so grand a work.

Enclosed please find check and order. With best wishes, Yours in redeeming love,
WM. J. DAVIS.--Massachusetts.

R2593 : page 80

In a recent letter one of the "Pilgrims," after giving particulars respecting his efforts to feed the Lord's sheep and lambs concludes thus:--

"Pray for me, dear brother, that I may be kept a 'servant.' Could you not in some way through the TOWER suggest to the friends not to praise a 'pilgrim' to his face: they do not know what 'offences' they sometimes cause, what feelings of latent pride they arouse."

===================

page 81

VOL. XXI.   MAR. 15 & APR. 1, 1900.   Nos. 6 & 7.

CONTENTS.

Which Is the True Gospel?......................... 83
    Various Theories Found Wanting................ 84
    But One Stands the Tests of Scripture and Reason.................................. 86
What Say the Scriptures About Hell?............... 89
    The Theory and The Word Hell in English, Hebrew and Greek................... 90
    The Rich Man and Lazarus...................... 99
The Sheep and the Goats...........................101
Everlasting Punishment............................103
    The Lake of Fire and Brimstone................104
    Parabolic and Symbolic Figures................106
Forgivable and Unpardonable Sins..................110
    Future Retribution............................110
    Let Honesty and Truth Prevail.................112

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

DOUBLE IN SIZE AND IN QUANTITY.

WE are sending two copies of this double issue to each subscription, believing that you will enjoy loaning the extra one to your friends and neighbors. In our judgment it will be specially good eyesalve for some dear Christian people. Keep your extra copies busy in the service of the truth as a part of the stewardship the Lord thus puts into your hands.

NONE TOO POOR TO HAVE THIS JOURNAL REGULARLY.

IF a developed child of God, you are interested in Bible study; and if so you cannot afford to deprive yourself of the helping hand God has provided for all such through the semi-monthly visits of this journal. If obliged to ask for it on credit, do so: if never able to pay you need not fear offending us. We will cancel the debt at any time on request. If you have no prospect of being able to pay then say so as above and have it free--paid for out of a special fund provided by loving "brethren" who desire thus to assist you and serve the Lord. Write at once and be sure to RENEW each December.

HOW TO WRITE TO US.

WRITE your name and full address very plainly at the head of your letter sheet if it is not printed there;--giving street and number. And do this on every letter. Write your order on a separate sheet from your letter,--or on a separate page.

Address business communications to our Society as above, and personal or doctrinal queries to the Editor at same address.

VOLUNTEERS--SERVICE FOR JESUS.

OUR Society's object is--The Promulgation of Christian Knowledge: to the intent that the Lord's people may be sanctified by the Truth--the only genuine and acceptable sanctification. Everyone willing is invited to share this service as a true soldier of the cross. Ammunition in the form of tracts will be supplied free to all who will promise to use the same faithfully and judiciously. Write for samples free.

===================

R2593 : page 83

WHICH IS THE TRUE GOSPEL?

"I am not Ashamed of the Gospel of Christ."--Rom. 1:16.

A Discourse by Pastor C. T. Russell of Allegheny, Pa., delivered at The Florida Chautauqua Assembly, Defuniak Springs, Fla., March 4, 1900, as reported by the Associated Press.

NO APOLOGY seems necessary for our subject --"Which is the true Gospel of which the Apostle was not ashamed?" If time and thought may be profitably expended in the study of the earthly sciences--sociology, finance, etc., etc., built largely upon human inferences and conjectures --surely none could dispute the propriety of studying the science of divine revelation. If it be profitable to investigate the physical diseases of mankind and their causes, and the laws of medicine and of sanitation for the offset of these, it surely cannot be disputed that the Gospel which God has presented as the antidote for soul-sickness and soul-death, and as the science pertaining to life eternal, is worthy of still greater and more profound consideration.

The greatest minds, the noblest specimens of our race, have admitted our topic to be the one above all others in importance; and have weighed it carefully --whether as a result they accepted or rejected it. We are not now discussing the weight of mental acumen enlisted for and against the Gospel: we are merely noting the fact that all men of ability have recognized that the subject is worthy of their careful consideration, and as having claims upon their attention paramount to any and all others. Indeed, it may be set down as a fact that whoever has given the subject of religion no consideration is one of three things,--a novice in mental exercise, or a near relative to "the fool who hath said in his heart there is no God," or a coward, preyed upon by fears, instigated by Satan to hinder honest investigation of the divine message of love and mercy.

Even a hasty glance into the intelligent faces of this large audience assures me that you all have given some thought to our theme;--though experience assures me that comparatively few of you have ever reached conclusions on this subject fully satisfactory to yourselves. Hence your faith and love and zeal toward God and your zeal for the Gospel are less strong than you could desire. Let us hope that as we reason together on this great subject to-day, we may, by God's grace, see more clearly than ever before which is the true Gospel--the one of which the Apostle was not ashamed, and of which, therefore, none of us need feel ashamed,--the Gospel, therefore, which should more and more move and energize us, as the power of God unto salvation.

No one of intelligence will dispute the meaning of the word "Gospel;" it signifies "good tidings," good news,--a good message. Nevertheless, in some unaccountable manner, by common consent, "a real Gospel sermon" is almost universally understood to signify bad tidings--tidings of eternal misery to the great mass of our race--to all except the little flock of God's faithful people. As a consequence the preacher of a "Gospel sermon" is expected to figuratively shake the congregation over an abyss of everlasting torture, making as strong an effort as possible to intimidate them thereby to a thorough reformation of life, in hope of thus escaping an awful eternity.

True, this that we might term "the Gospel (?) of damnation" is not so generally preached as it once was, because more enlightened minds of cultured people repudiate it as a fetich of the past. Yet this perversion of the Gospel is still to be heard in country places, at camp meetings, occasionally in the city pulpit,

R2593 : page 84

and universally in Salvation Army meetings.

Nothing is further from our intention than a criticism of the consciences and honesty of intention of those who thus preach. It is no part of our mission to criticise persons and motives, but "With malice toward none and with charity toward all" we consider it not only our privilege but our duty to criticise doctrines, that thereby the truth may be more firmly established, and error brought into disrepute.

Before we proceed to the consideration of the Gospel of which the Apostle was not ashamed--the Gospel set forth in the Scriptures--it will be expedient for us to take a glance at the different Gospels set forth by the various denominations of Christendom. It is not our thought that each denomination represents a different Gospel, for the differences in many instances are chiefly respecting ceremonies, forms, methods of government, name, etc., and not in respect to the message or Gospel held forth. Nevertheless, there are three distinct lines of faith, or doctrine--three distinct Gospels set forth in Christendom, all recognized as "orthodox," because they all contain as their fundamental the doctrine of the eternal torment of all mankind, except the comparatively few "saved." Each of these three Gospels have millions of supporters, divided into numerous denominations. These in point of numbers are

R2594 : page 84

(1) The Roman Catholic faith, or Gospel, in which concur the Greek Catholics and Arminian Catholics, and some of the high-church Episcopalians.

(2) The Calvinistic Gospel, which is held by the various Presbyterian denominations, the Congregationalists, Baptists, and many Lutherans and Episcopalians.

(3) The Arminian Gospel, held and chiefly represented by the Methodists of various names and connections, and by the Free-Will Baptists: however, many of other denominations at heart accept the Arminian Gospel, while their church connections identify them with the Calvinistic Gospel. Hence we may say, so far as Protestantism is concerned, that the Arminian and the Calvinist Gospels are about equally supported.

It may not be possible for us to handle our subject properly and thoroughly without offering some criticism of these three Gospels which for centuries have entrenched themselves in Christian minds, each fortified by the decisions of its own Councils, backed by voluminous opinions from their several theological seminaries, but we can and assuredly will strenuously avoid saying one solitary word in criticism of those who we believe conscientiously uphold these several conflicting Gospels. We call you to witness that we are all Scripturally enjoined to "Contend earnestly for the faith once delivered to the saints" (the true Gospel), at the same time that we are enjoined by the same authority to "Speak evil of no man." We shall endeavor to keep strictly within these admittedly proper lines, and, additionally, as the Apostle admonishes, "Speak the truth in love."

THE GOSPEL ACCORDING TO ROMAN CATHOLICISM.

The Gospel according to Roman Catholicism is that all men fell into sin and under sentence of eternal torment: that Christ accomplished a redemptive work which, supplemented by the sacrifice of the mass, and by prayers and penances, permits all believers (Roman Catholics) to escape that eternal torment, which will be the sure portion of all heretics, regardless of their good works or morals. As for its own people, it holds that even its highest officials, including Bishops and Popes, go to Purgatory for refinement, purification from sin and to be prepared for heaven. It claims that some will spend only a short time in Purgatory, assisted out of it by the merit of prayers, masses, etc., on their behalf by their friends after death. But their expectation is that ultimately Purgatory will be no more, its thousands of millions being prepared for a better and happier condition. But according to all the great theologians of Papacy, and according to all the Papal bulls, all Protestants, all rejecters of Papacy's teachings, will suffer endless torment. This is the Roman Catholic Gospel fairly presented, as we understand it. It does not seem to us to be very good news--not very good tidings, even to those who get the very best it has to offer, and it certainly would be very bad tidings to all out of harmony with Papacy.

Let us next look at the great Protestant doctrine represented in the word Calvinism--the doctrine of the election of the Church and the reprobation of all others.

THE GOSPEL PRESENTED BY CALVINISM.

Calvinism claims that faith in Christ is essential to salvation and it admits that faith comes by hearing and hearing by the Word of God. Calvinism requires more than a mere knowledge of Christ and belief in him as a good and exemplary man, who died a martyr to his too extreme convictions. It requires faith in Christ's death as a sacrifice for man's sin, and at least some manifestation towards righteousness of life before any could be recognized as being of the elect Church. Consequently, according to Calvinism, the elect Church could not include the heathen of the present time and all the way back through the past, who have never heard of the only name given under heaven or amongst men whereby we must be saved. Stretched to its very broadest, Calvinism could not include more than one in twenty of earth's fifty thousand millions that are estimated to have lived from Adam's day until the present time. In other words, according to the broadest possible estimate of this view, more than forty-seven thousand millions of humanity were, in the language of the Westminster Confession of Faith, "passed by" as non-elect in the divine plan.

And what does this mean--"passed by" or "non-elect?" It means, according to Calvinism, that God, who knew the end from the beginning, before creating this world and mankind upon it, determined that he would "pass by" and not elect those forty-seven thousand millions of his creatures to life and happiness, but would predestine them to an eternity of torture, and that carrying out this diabolical plan, he prepared a great place large enough to hold forty-seven thousand millions, and fuel sufficient to produce the necessary combustion there to all eternity--did all this with a full appreciation of all the awful facts and circumstances of the case.

R2594 : page 85

Moreover, we remember the statement of Calvinism which many of us learned in our youth, to the effect that God's favor toward the elect is not because of any worthiness on their part, nor because of any works which they had done, but "of his own sovereign grace" he saves them from all the horrible conditions which he has predestined shall be upon the others. Now if the salvation of the elect is not because of their works or worthiness, but because of God's sovereign grace only, the simplest mind can see that God might without any violation of principle have extended that sovereign grace to others--to all, since it was not because of worthiness nor because of works, but merely of his own volition that any are saved,--according to Calvinism.

The celebrated Jonathan Edwards, when preaching upon this subject in New England years ago, after picturing the awful torment of the non-elect, was asked the question, Would not the thought of the anguish of the lost mar the bliss of God's people in glory? His answer in substance was, No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest.

Now, my dear friends, I do not charge any who are here present with having so false a view of the divine character and plan as this. Indeed, I am glad to note that our Calvinistic friends in general are repudiating this doctrine, realizing that there is in it a serious lack, not only as respects divine love, but also as respects divine justice. I was glad some years ago to note that some of our Presbyterian friends were so moved by higher and nobler conceptions of the Almighty that they wished to rid themselves of any part in so blasphemous a statement respecting his character and his plan. I was sorry, however, that when the matter of "the revision of the Presbyterian standards" was taken up it was found that only a minority was in favor of revision, and I was still more sorry to note that that minority of intelligent, godly people was willing to continue to confess to such a horrible mis-statement of their true views--willing, shall I say, to continue to "blaspheme that holy name" because a majority of their brethren were unwilling that such blasphemous misrepresentations should be discontinued.

I am glad to believe that if this matter were brought to the intelligent attention of Presbyterians in general, a large majority would be found willing, nay, anxious, to undo the wrong and to make such reparation as would be within their power, by way of honoring the great Jehovah and attesting their appreciation of his love and his justice, as well as of his wisdom and of his power. This is just the point: Calvinism, in its anxiety to establish the wisdom and power of God, his foreknowledge and his ability to carry out his plan, has conceived of a plan which is far from the correct one, lacking both in justice and in love.

It may be argued that Love is a grace and that its exercise is not incumbent upon Jehovah; that all that could be asked or expected of him would be simple Justice, and some might be ready to claim that for God to eternally torment these forty-seven thousand millions "passed by" would be in strict accord with Justice. This we deny! We claim that having the power to create mankind would not justify their creation if the Creator saw that the result would be the everlasting torture of a single creature. Justice would say that power is not to be exercised to the injury of another, and that to exercise the creative power under such foreknown conditions would be injustice. And Wisdom attuned to Justice would say, Better a thousand times never to have created anybody than to have created one being to suffer unjustly eternally.

This statement, dear friends, is a fair, impartial statement of the Gospel according to our beloved brother, John Calvin, and those who subscribe to the Westminster Confession, and their allies. This surely is not the Gospel of which the Apostle Paul, in our text, declared, "I am not ashamed of the Gospel of Christ." Paul would assuredly have been ashamed

of such a Gospel, and so are all true Christians, who have the true spirit of love and justice,--none more so, perhaps, than those who unfortunately, through circumstances of birth, etc., and hitherto without realizing what it meant, have been lending their name and influence to this great blasphemy against the divine character.

THE ARMINIAN VIEW OF THE GOSPEL.

Let us now examine the Arminian view. This view is growing popular. Its message or Gospel is, God is love--he loves you; he loves everybody; he is doing all that he can to save everybody; if you are lost it will not be God's fault, but your own. On the surface, at least, this theory seems much more loving and much more just than the one already examined, but before we go far we will also find it very defective, very far from being either a reasonable or a Scriptural Gospel. We will find it inconsistent with its own statement--illogical.

For instance, while it sounds nice theoretically to say that God is doing all that he can do to save the whole world at the present time, everybody knows that this is not true; that on the contrary you or I or any other intelligent human being if possessed of the one-thousandth part of the divine power and wisdom could speedily accomplish the evangelization of the whole world. Nor will it do to say that God has committed himself to a certain mode of procedure through his Church, and that if the Church fails to contribute with sufficient liberality both money and evangelists the heathen will not hear of "the only name given under heaven or amongst men whereby we must be saved," but will go to eternal torment, etc. Neither will it do to say that God is doing all that he can do and is hampered by the lack of interest in the Church; because his wisdom and foreknowledge foresaw all these conditions as they are, and he could not justly be excused from the real responsibility of the matter, since he is the Creator, and in him is vested the all-power as well as the all-wisdom. Such a claim as this would be tantamount to saying that God has erred in wisdom when he thought to leave the conversion of the world to the Church, seeing that the Church has not accomplished this. Such a claim would be merely excusing God from doing all that he can do, instead of showing that he is doing all that he can do.

But let us look more critically into this matter. If this view we are criticising is correct, if God is doing all that he can to save the world, and if he has been doing this during all the past ages, then without question the world's conversion is a hopeless thing, and we can never expect to see better results than at present. This theory presupposes a race or battle between the Almighty and Satan, each seeking to capture the human family, and to the discredit of the theory it shows Satan the victor thus far. Starting out with one pair, both on the Lord's side, the first 1656 years ended with a flood in which the whole world of mankind was blotted out because of wickedness, and only eight persons reckoned sufficiently righteous to be preserved. Starting again with those eight persons counted sufficiently righteous for preservation, we find that there are in the world to-day sixteen hundred millions, and that out of that whole number there are about one hundred millions nominal Roman Catholics and one hundred millions nominal Protestants, and a very much smaller number of true "saints of God."

What would be the lesson from this if the Arminian theory be correct, that God is doing all that he can do to save the world? The lesson would be that with all his good intentions of love and mercy our God is thoroughly incapable of the work he undertook to do. And if these are the results in six thousand years, what could we hope for in the future? How many hundreds of millions of years would it be before the whole world would be converted? We answer that according to statistics it would never be, for statistics show that the natural increase of population throughout the world is far, far beyond the proportion of even nominal conversions from heathendom. Indeed, according to some good reckonings, the percentage of Christians every year is decreasing, the births of heathen lands so far outnumbering the births of Christian lands--even counting all the children born in Christendom as Christians.

Is any Christian, in view of these facts, prepared to claim that our God has been doing all that he could do for the conversion of the world? If so, that Christian may as well write upon his hopes at once the word "Ichabod." If we saw that the Calvinistic view magnifies the wisdom and power of God at the expense of his justice and love, we find on the other hand that the Arminian view magnifies the love of God at the expense of his wisdom and power. The true Gospel must show divine Wisdom and Power in full accord with divine Justice and Love: of any other we must needs be ashamed.

DISTINCTIONS WITHOUT PRACTICAL DIFFERENCE.

But, my dear friends, we may as well now as at any time concede that there is comparatively little difference in the outcome of these two popular Protestant Gospels--the difference is merely a theoretical one respecting how the results are to be reached. The results themselves are the same in both cases--the eternal doom and torment of over forty-seven thousand millions of human creatures. For our Arminian friends no less than Calvinists agree that there is no salvation aside from faith in Christ, the only name given; and they admit also that of those who believe in Christ only the sanctified are of the real Church; and their Gospel is also that only the real Church is to be saved and that all others are to be eternally and most horribly tormented;--some claim in literal flames, others say by the torments and gnawings of conscience and remorse, which they proceed to say will be worse than the literal flames,--and we respond, if worse, so much worse for the argument.

All will surely agree as respects these two theories or Gospels held out to the world by Protestant Christendom that it would make no difference to the forty-seven thousand millions, whether they got into that awful state of hopeless woe by divine predestination and lack of love and justice, or by divine incapacity and lack of foreknowledge and proper arrangements. We believe that no true Christian will be ready after examining the subject thus far to say that he fully approves either of these theories, and that he is not ashamed of both of them.

CONSIDER NOW THE TRUE GOSPEL.

Let us now proceed to examine what is the true Gospel, presented to us in the Word of God--the Gospel of which the Apostle was not ashamed.

The word "gospel" itself should be the clue--should save the intelligent Christian from being misled by the various theories of bad tidings of great misery for nearly all people, miscalled "gospel." He who thinks it good news that one out of a thousand of the human family is to be saved and the remaining 999 to be eternally tormented, is either not a Christian at all, or he is decidedly undeveloped in Christian character, in mercy, in love, in justice. In our opinion he is at most only a "babe in Christ" who has need first of the milk of the Word and subsequently of the "strong meat" thereof, that he may grow up into Christ in all things, and be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding. --Eph. 3:18,19.

When occasionally we come across some one who gives evidence of being a Christian, and who still entertains such horribly blasphemous views respecting the Heavenly Father's character, we feel like quoting to him the Lord's words through the Prophet, "My ways are not as your ways, nor my thoughts as your thoughts, for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:8,9.) And part of our object in this discourse, dear friends, is to have those, whose eyes are anointed of the Lord, that they may see spiritual things, discern some of the Lord's higher ways and higher plans which he presents to us in his Word under the name "gospel"--good tidings.

NOT UNIVERSAL SALVATION BUT A UNIVERSAL OPPORTUNITY FOR SALVATION.

The Apostle tells us that God preached the Gospel beforehand to Abraham, "beforehand" signifying

before it was due to begin; for the Gospel did not begin with Abraham, but with our Lord Jesus Christ, as the Apostle again declares, this salvation "began to be declared by our Lord and was confirmed unto us by them that heard him." (Heb. 2:3.) All that ever went before our Lord's preaching was not the Gospel, but merely types and promises which foreshadowed it. Let us notice next what, according to the Apostle, constituted this forestatement of the Gospel to Abraham: he says that it was couched in the words, "In thee and in thy seed shall all nations be blessed." (Gal. 3:16,29.) Note this carefully: it does not say, In thy seed shall one out of a thousand out of the families of the earth be blessed, and the remainder be doomed to an indescribably horrible eternity, but that the whole Gospel is a Gospel of blessing, applicable to all the families of the earth--through Christ, the true seed of Abraham.

When our Lord Jesus was born into the world, the Heavenly Father sent a message respecting him, and the angels who bore that message declared that it was a Gospel message. Let us hearken to what the angels said about the eternal torment of the vast majority of our race. They said to the shepherds, "Behold we bring you good tidings [gospel] of great joy, which shall be unto all people." (Luke 2:10.) Let it be distinctly noted that the Gospel of the angels, like the Gospel communicated to Abraham, contains no reference to the damnation and eternal misery of any of the Lord's creatures, and that consequently our friends of the Salvation Army and others, who in ignorance preach damnation and call it the Gospel, are doing so in utter violation of the meaning of the word and of all the uses of that word throughout the Scriptures. However well they may mean, they are in this certainly committing a wrong, a grievous wrong, and we long to see the light of the knowledge of the goodness of God shine into their hearts and relieve them of this blindness which comes not from God nor from his Word, but from the prince of darkness. --2 Cor. 4:4.

It will require all the Millennial age (which is to follow this Gospel age in which we live) to bless all the families of the earth with the joyful knowledge of divine grace in Christ. Just so surely as the forty-seven thousand millions went down into death without hearing of the Saviour, without coming to a clear knowledge of the truth, without the good tidings of great joy reaching their ears,--just so surely must they all come forth from the grave that this very Gospel message of "good tidings" may be declared to them, and that they may be tested thereby and either be accepted to eternal life or destroyed, as unworthy of life, in the Second Death. We say just so surely, for three reasons:

(1) The announcement of the Gospel to Abraham says, "In thy seed shall all the families of the earth be blessed," and all of these forty-seven thousand millions belong to this very class specified, the families of the earth--and they have not yet been blessed with this knowledge of the only name wherein is the blessing.

(2) The same is true of the message by the angels, --the good tidings of great joy is for all people, and these forty-seven thousand millions of humanity are surely the great bulk of all people.

(3) We are sure that this testimony must be given to them in the future because the Scriptural declaration is that "Christ died for the ungodly;" "he tasted death for every man," and as a consequence every man must have an opportunity granted him for benefitting by that death, and of availing himself of the privilege of eternal life which was secured by our Lord's ransom sacrifice.

DID CHRIST DIE FOR THE CHURCH ONLY?

But some one would perhaps say, Christ died only for the sins of the Church and not for the sins of the world, and consequently the sins of the world cannot be forgiven them. We answer, No; the Scriptural declaration most positively is that "Jesus Christ by the grace of God tasted death for every man," "to be testified in due time." And, additionally, the Apostle says, "He is a propitiation [satisfaction] for our [the Church's] sins, and not for ours only, but also for the sins of the whole world."--1 John 2:2.

What could be plainer than this? If the price for the sins of the whole world has been paid to Justice, we may rest well assured that Justice will furnish opportunity through the Redeemer whereby all these whose sins were atoned for may come to a knowledge of Christ, and to an opportunity of accepting divine grace through him.

But some one will say, Why should God adopt a plan which would necessitate a resurrection of the dead, and a post-resurrection trial for eternal life except for all the elect Church of this Gospel age?

We answer,--(1) It is not for us to inquire why the Lord adopts certain plans which differ from those which our poor finite minds might arrange for him: rather it is for us to acknowledge that our wisdom is insufficient on such a subject and that we should come humbly to the Lord to hear from his Word whatever he may be pleased to inform us respecting his purposes. (2) As a matter of fact only those who approach the question from this standpoint need expect to see the truth or to "comprehend with all saints the lengths and breadths and heights and depths of the love of God."--Eph. 3:18; 1 Cor. 2:12.

God has been pleased, however, to reveal to us some of his reasons for arranging his plan as we see it. He assures us of his full wisdom and power to manage every feature of his own work according to his own good pleasure, assuring us that he knows the end from the beginning, and that the end will fully justify every step that he has taken. His Word, no less than observation, shows us that during all these six thousand years the world has been getting a lesson respecting the exceeding sinfulness of sin and its wages of sorrow and death. His Word assures us also that during the next age, the Millennium, the whole world will be brought to a knowledge of the way of righteousness and love and peace, and will see the divine law in practical operation, and witness its beneficent results in all those who will come into harmony with the great Mediator.

Thus mankind learns the lesson of evil and its consequences first in the present life, and the lesson of righteousness and its blessed results under divine providence, in the Millennium; and when thus fully equipped with knowledge on both sides of the question and instructed by the Royal Priesthood, (the completed and glorified elect Gospel Church), mankind will be ready for the tests, that will be applied by the Lord Jesus, under which the obedient and faithful will be granted full perfection and eternal life, and the disobedient and incorrigible will "be destroyed from amongst the people."--Acts 3:22,23.

"IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED AND HEIRS."

Another matter, really the key to the whole question which we are discussing, is revealed in God's Word, viz., that in the divine purpose the promised "Seed of Abraham" that should perform the great work of blessing all the families of the earth, is to be one, in the sense of one kind, but not in the sense of one person--that is to say, that the seed of Abraham consists of Jesus Christ the Head, and of the Church which is the body. Not the nominal or professing church, but the true Church, "whose names are written in heaven," and who walk in the footsteps of their Lord, and are found faithful unto death, and shall be granted with their Lord the crown of life.

This Gospel age intervening between the time of the great sin offering and the time when the blessing of earth's billions will commence, God has set apart for the work of selecting or electing the body of Christ, the Church, the Bride, the "little flock," the "royal priesthood," the joint heirs with Christ in his kingdom. These, like their Head, are called with a "high calling," a "heavenly calling," and the salvation provided for them is higher than that which God purposes for the world in general. He is selecting this "little flock" and trying them and proving them, fitting them and polishing them for the heavenly Kingdom, and it is to these, as the Apostle Peter declares, God has given "exceeding great and precious promises [far beyond any promises given to any other of his creatures] that by these [promises] we might become partakers of the divine nature," and joint-heirs with his Son. This is denominated a "heavenly calling" in contrast with the earthly salvation intended for whosoever will "in due time."

This true view of the calling and election of the Church is another feature of the Gospel. If it is splendid, good news to know that ultimately all families of the earth are to be blessed with opportunities for salvation through the Christ, it is still an additional feature to the good news to know that God has invited us to become members of the Christ company, "members in particular of the body of Christ." No wonder the Apostle calls this our "high calling," our "heavenly calling": it is to the attainment of this great prize that the Apostle exhorts all the faithful to lay aside every weight and every besetment and to run with patience the race set before us in the Gospel, looking unto Jesus, the author, until he shall have become the finisher of our faith.

This is the true Gospel, dear friends, the one we find set forth in the Scriptures, set forth by Paul himself, and of which he was not ashamed. This Gospel shows the character of our Creator in a most wonderful light,--his Wisdom, able to discern the end from the beginning; his Power, able to accomplish that which he pleases; his Justice, squaring every feature of the plan from first to last, according to the most absolute features of righteousness; his Love, whose lengths and breadths and heights and depths we have not yet been able to explore; a love which sympathizes with his creatures in their fallen estate; a love which provided a Saviour, and a great one; a love which prompted that Saviour to give his life as our ransom price; a love which met all the requirements of divine justice for us; a love which still pursues mankind, and in this Gospel age calls us to joint heirship with his Son in a nature and kingdom far above angels, principalities and powers, of which the Apostle says:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This divine love, still pursuing its original plan for man's salvation, will use the "elect" glorified house of sons, of which Christ Jesus is the Head (Eph. 1:22), in blessing all families of the earth with full opportunity of knowledge and full assistance up the highway of holiness (Isa. 35:8) that so many as will may attain to restitution to all that was lost in Adam

by coming back into harmony with God through the great Mediator.--Acts 3:19-23.

NONE NEED BE ASHAMED OF THE TRUE GOSPEL.

Verily, dear friends, of this Gospel we are not ashamed, "for it is the power of God unto salvation to everyone that believeth." It has in our hearts a transforming and renewing power, a sanctifying power which no error could possibly have, and which all the theories of eternal torment have never equaled and never will. Let us more and more "show forth the praises of our God, who hath called us out of darkness into his marvelous light," by renouncing all God-dishonoring creeds and theories, and instead hold forth the Word of life, and witness the good confession--the "good tidings of great joy which shall be to all people."

All who will declare the true Gospel will need to be well shod with the preparation of the gospel of peace (gentleness, patience, meekness) for, strange to say, they will find bitter opposition from professed servants of the Lord who have been blinded and prejudiced by Satan's misrepresentations of the Gospel,--by which he seeks to drive from the Lord all who have a remnant of reason in their religious thinking. All who have ears to hear, and who do hear the true Gospel, will quickly distinguish it from the miserable counterfeits which for so long have passed current among God's people. Let all such remember that ability to hear is an evidence of divine favor, and let them not be ashamed, but glorify God on this behalf. Let such remember, also, that their acceptance of truth as due, in the face of unpopularity, is a part of their testing. The Lord puts his plan, his Word, as his representative, saying--He that is ashamed of me and my words, of him will the Son of Man be ashamed, when he cometh in the glory of his Father with his holy angels.--Mark 8:38.

===================

R2597 : page 89

WHAT SAY THE SCRIPTURES CONCERNING HELL?

"To the Law and to the Testimony: If they speak not according to this Word, it is because there is no Light in them."--Isa. 8:20.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell"; and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc., while others repudiate the doctrine of "hell" in every sense and degree. While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error,--do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid, and firmly fixed, in the Word of God--the Bible--and, consequently, to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;--so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and his Word may be re-established, in the hearts of his people, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation.

That the advocates of the doctrine of eternal torment have little or no faith in it is very manifest from the fact that it has no power over their course of action. While all the denominations of Christendom sustain the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are mostly quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their way. Chiming bells and pealing organs, artistic choirs, and costly edifices, and upholstered pews, and polished oratory which more and more avoids any reference to this alarming theme, afford rest and entertainment to fashionable congregations that gather on the Lord's day and are known to the world as churches of Christ and representatives of his doctrines. But they seem little concerned about the eternal welfare of the multitudes, or even of themselves and their own families, though one would naturally presume that with such awful possibilities in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe it. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar, and often absurd, methods, so strikingly in contrast with those of the Lord of whom it was written, "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2), are very mild compared with what might be expected if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine go from day to day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

"That lone land of deep despair," where
"No God regards their bitter prayer"?

If they really believed this few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good, well-meaning, but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger than that he ascribed to the great Jehovah), when he wrote the hymn--

"Tempests of angry fire shall roll
  To blast the rebel worm,
And beat upon the naked soul
  In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire, or a wreck, though they know they will soon be relieved by death; yet they pretend to believe that God is less loving than themselves, and that he can look with indifference, if not with delight, at billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine that they will be so changed, and become so like their present idea of God, so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe

R2597 : page 90

to such a doctrine, and yet be so indifferent about investigating its authority!

Only one exception can we think of--those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, that all the efforts they could put forth could not alter the result with a single person; and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for his and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned: but why sing the praises of such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this "doctrine of devils," this blasphemy against the great God, hatched in the "dark ages," when a crafty priesthood taught that it is right to do evil that good may result?

R2598 : page 90

The doctrine of eternal torment was undoubtedly introduced by Papacy to induce pagans to join her and support her system. It flourished at the same time that "bull fights" and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for thinking or speaking contrary to the teachings of the Papacy; at a time when the sun of gospel truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing "heretics" to induce them to recant and deny their faith and their Bibles--to save them, if possible, they explained, from the more awful future of "heretics,"--eternal torture. They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom he has committed the only oracle--his Word. Oh! the shame and confusion that will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection, to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, "damnable heresy" of eternal torment.
--2 Pet. 2:1.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders belief in eternal torment, is in most cases a step away from God's word, which is falsely accused of being the authority for this teaching. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity. Nor do the "worldly" really believe this doctrine, nor is it a restraint to crime, for convicts and the lower classes are the firmest believers in it.

But, says one, Has not the error done some good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, which this doctrine forced into Papacy, and which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy sentiments and errors so that, to meet the changed condition of things, the "clergy" found it needful to add error to error, and resorted to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship, but lacking all the power of vital godliness.

The heathen were not benefited, for they were still heathen in God's sight, but deluded into aping what they did not understand or do from the heart. They were added "tares" to choke the "wheat," without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matt. 13:39). The same is true of those who assume the name "Christian" to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true Church: by their ideas and manners they become stumbling blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true "sheep" in order to satisfy the demands of these "goats" for something pleasing to their unconverted tastes. No: in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise him. So also he will overrule this evil thing eventually to serve his purposes.

When by and by all men (during the Millennium) shall come to see through this great deception by which Satan has blinded the world to God's true character, it will perhaps awaken in them a warmer, stronger love for God.

Seeing, then, the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that

"God is His own interpreter, and He will make it plain."

"HELL," AS AN ENGLISH WORD.

In the first place bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word sheol and the Greek words hades, tartaroo and gehenna,--sometimes rendered "grave" and "pit."

The word "hell" in old English usage, before Papal theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed,

R2598 : page 91

hidden or covered place. In old English literature records may be found of the helling of potatoes --putting potatoes into pits; and of the helling of a house--covering or thatching it. The word hell was therefore properly used synonymously with the words "grave" and "pit," to translate the words sheol and hades as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error;--presumably saying-- "Let us do evil that good may follow."

If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew word sheol and the Greek word hades as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie; and so gave us sheol and hades untranslated, and permitted the inference that these words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and the Bible, which the common people still suppose teaches a "hell" of torment in the words sheol and hades. Yet anyone can see that if it was proper to translate the word sheol thirty-one times "grave" and three times "pit," it could not have been improper to have so translated it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James version have used the words "grave" or "pit"; while in all other cases they have used the word "hell"; and the reader, long schooled in the Papal idea of torment, reads the word "hell" and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psa. 86:13. The former reads,--"Oh, that thou wouldst hide me in the grave [sheol] etc.," while the latter reads,--"Thou hast delivered my soul from the lowest hell [sheol]." The Hebrew word being the same in both cases, there is no reason why the same word "grave" should not be used in both. But how absurd it would have been for Job to have prayed to God to hide him in a hell of eternal torture! The English reader would have asked questions and the secret would have gotten out speedily.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators, specially those of the recent Revised Version, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning of either the Hebrew or Greek words sheol or hades and by their use of the words they also give their confiding flocks to understand that a place of torture, a lake of fire, is meant. While attributing to the ignorant only the best of motives, it is manifestly only duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to teach the error inferentially.

But not all ministers know of the errors of the translators, and deliberately cover and hide those errors from the people. Many, indeed, do not know of them, having merely accepted, without investigation, the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell" for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school"; i.e., they must not divulge professional secrets to the "common people," the "laity." Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the "clergy," the denominations and the theological schools, and unsettle confidence in their wisdom. And, oh, how much depends upon confidence and reverence for men, when God's Word is so generally ignored! Third, they know that many of the members of their sects are not constrained by "the love of Christ" (2 Cor. 5:14), but merely by the fear of hell, and they see clearly, therefore, that to let the truth be known now would soon cut loose the names and the dollars of many in their flocks; and this, to those who "desire to make a fair show in the flesh" (Gal. 6:12) would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will he commend these unfaithful servants? Will he justify their course? Will the Chief Shepherd call these his beloved friends, and make known to them his further plans (John 15:15) that they may misrepresent them also to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season," to the household of faith, by the hand of the unfaithful servants? No, such shall not continue to be his mouthpieces or to shepherd his flock. (Ezek. 34:9,10.) He will choose instead, as at the first advent, from among the laity--"the common people"--mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." --Isa. 29:9-19.

"HELL" IN THE OLD TESTAMENT.

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is sheol in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness. (Psa. 88:11,12.) "There is no work, nor device, nor knowledge, in the grave [sheol] whither thou goest."--Eccles. 9:10.

The meaning of sheol is "the hidden state," as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence, by proper and close association, the word was often used in the sense of grave--the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word sheol is translated "grave" thirty-one times and "pit" three times in our common version by the same translators--more times than it is translated "hell"; and twice, where it is translated "hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that scholars have felt it necessary to explain in the margin of modern Bibles, that it means grave. (Isa. 14:9 and Jonah 2:2.) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL TEXTS IN WHICH "SHEOL" IS TRANSLATED "HELL."

(1) Amos 9:2.--"Though they dig into hell, thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.--"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb.--Acts 2:31; 3:15.]

(3,4) Psa. 18:5 and 2 Sam. 22:6--margin.--"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(5) Psa. 55:15.--"Let them go down quick into hell" --margin, "the grave."

(6) Psa. 9:17.--"The wicked shall be turned into hell, and all the nations that forget God." This text will be treated later, under a separate heading.

(7) Psa. 86:13.--"Thou hast delivered my soul from the lowest hell"--margin, "the grave."

(8) Psa. 116:3.--"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(9) Psa. 139:8.--"If I make my bed in hell, behold, thou art there." [God's power is unlimited: even over those in the tomb he can and will exert it and bring forth all that are in the graves.--John 5:28.]

(10) Deut. 32:22.--"For a fire is kindled in mine anger, and shall burn into the lowest hell." [A figurative representation of the destruction, the utter ruin, of Israel as a nation--"wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the "lowest deep," as Leeser here translates the word sheol.--1 Thes. 2:16.]

(11) Job 11:8.--"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell [than any pit]; what canst thou know?"

(12) Job 26:6.--"Hell [the tomb] is naked before him, and destruction hath no covering."

(13) Prov. 5:5.--"Her feet go down to death; her steps take hold on hell [i.e., lead to the grave]."

(14) Prov. 7:27.--"Her house is the way to hell [the grave], going down to the chambers of death."

(15) Prov. 9:18.--"He knoweth not that the dead are there, and that her guests are in the depths of hell." [Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.]

(16) Prov. 15:11.--"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment.]

(17) Prov. 15:24.--"The path of life (leadeth) upward for the wise, that he may depart from hell beneath." [This illustrates the hope of resurrection from the tomb.]

(18) Prov. 23:14.--"Thou shalt beat him with the rod, and shalt deliver his soul from hell" [i.e., wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the "Second Death"].

(19) Prov. 27:20.--"Hell [the grave] and destruction are never full: so the eyes of man are never satisfied."

(20) Isa. 5:14.--"Therefore hell hath enlarged herself and opened her mouth without measure." [Here the grave is a symbol of destruction.]

(21,22) Isa. 14:9,15.--"Hell [margin, grave] from beneath is moved for thee, to meet thee at thy coming." ..."Thou shalt be brought down to hell" [the grave--so rendered in verse 11].

(23) Isa. 57:9.--"And didst debase thyself even unto hell." [Here figurative of deep degradation.]

(24,25) Ezek. 31:15-17.--"In the day when he went down to the grave,...I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit.... They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(26) Ezek. 32:21.--"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction--buried.]

(27) Ezek. 32:27.--"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads; but

their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]

(28) Hab. 2:5.--"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(29) Jonah 2:1,2.--"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave--see margin.]

(30,31) Isa. 28:15-18.--"Because ye have said, We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord, ...Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand." [God thus declares that the present prevalent

R2599: page 93

idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the wages of sin, now and that it is in Satan's power (Rom. 6:23; Heb. 2:14) and not an angel sent by God.]

ALL OTHER TEXTS WHERE "SHEOL" OCCURS-- RENDERED "GRAVE" AND "PIT."

Gen. 37:35.--"I will go down into the grave unto my son."

Gen. 42:38.--"Then shall ye bring down my gray hairs with sorrow to the grave." [See also the same expression in 44:29,31. The translators did not like

R2600 : page 93

to send God's servant, Jacob, to hell simply because his sons were evil.]

1 Sam. 2:6.--"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

1 Kings 2:6,9.--"Let not his hoar head go down to the grave with peace....His hoar head bring thou down to the grave with blood."

Job 7:9.--"He that goeth down to the grave."

Job 14:13.--"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me [resurrect me]!"

Job 17:13.--"If I wait, the grave is mine house: I have made my bed in the darkness." [Job waits for resurrection--"in the morning."]

Job 17:16.--"They shall go down to the bars of the pit [grave], when our rest together is in the dust."

Job 21:13.--"They spend their days in mirth, and in a moment go down to the grave."

Job 24:19,20.--"Drought and heat consume the snow waters: so doth the grave those which have sinned." [All have sinned, hence "Death passed upon all men," and all go down to the grave. But all have been redeemed by "the precious blood of Christ"; hence all shall be awakened and come forth again in God's due time--"in the morning," Rom. 5:12,18,19.]

Psa. 6:5.--"In death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. 30:3.--"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death.]

Psa. 31:17.--"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14,15, margin.--"Like sheep they are laid in the grave: death shall feed on them; and the upright [the saints--Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psa. 88:3.--"My life draweth nigh unto the grave."

Psa. 89:48.--"Shall he deliver his soul from the hand of the grave?"

Psa. 141:7.--"Our bones are scattered at the grave's mouth."

Prov. 1:12.--"Let us swallow them up alive as the grave: and whole, as those that go down into the pit" [i.e., as of an earthquake, as in Num. 16:30-33].

Prov. 30:15,16.--"Four things say not, it is enough: the grave," etc.

Eccl. 9:10.--"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Song of Solomon 8:6.--"Jealousy is cruel as the grave."

Isa. 14:11.--"Thy pomp is brought down to the grave."

Isa. 38:10.--"I shall go to the gates of the grave: I am deprived of the residue of my years."

Isa. 38:18.--"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16:30-33.--"If...they go down quick into the pit, then shall ye understand....The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.--"In the day when he went down to the grave."

Hosea 13:14.--"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares.]

The above list includes every instance of the use of the English word "hell" and the Hebrew word sheol in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a "hell," such as the word is now understood to signify.

"HELL" IN THE NEW TESTAMENT.

In the New Testament, the Greek word hades corresponds exactly to the Hebrew word sheol. As proof see the quotations of the Apostles from the Old Testament, in which they render it hades. For instance, Acts 2:27, "Thou wilt not leave my soul in hades," is a quotation from Psa. 16:10, "Thou wilt not leave my soul in sheol." And in 1 Cor. 15:54,55, "Death is swallowed up in victory. O death, where is thy sting? O grave [hades], where is thy victory?" is an allusion to Isa. 25:8, "He will swallow up death in victory," and to Hos. 13:14, "O death, I will be thy plagues; O sheol, I will be thy destruction."

"HELL" FROM THE GREEK WORD "HADES."

Matt. 11:23.--"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell"; Luke 10:15: "Shall be thrust down to hell." [In privileges of knowledge and opportunity the city was highly favored, or, figuratively, "exalted unto heaven"; but because of misuse of God's favors, it would be debased, or, figuratively, cast down to hades, overthrown, destroyed. It is now so thoroughly buried in oblivion, that even the site where

R2600 : page 94

it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to hades.]

Luke 16:23.--"In hell he lifted up his eyes, being in torments." [A parabolic figure explained further along, under a separate heading.]

Rev. 6:8.--"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him." [Symbol of destruction or the grave.]

Matt. 16:18.--"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the Church during the Gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the Church will prevail over hades--the tomb.]

CHRIST IN "HELL" (HADES) AND RESURRECTED FROM "HELL" (HADES).--ACTS 2:1,14,22-31.

"And when the day of Pentecost was fully come, ...Peter...lifted up his voice and said,...Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you,...being delivered by the determinate counsel and foreknowledge of God ['He was delivered for our offenses'], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection]; for David speaketh concerning him [personating or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell [hades, the tomb, the state of death], neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life.'" Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

Peter then proceeds, saying--"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for David's soul was left in "hell"--[hades, the tomb, the state of death --and his flesh did see corruption]: Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"--hades, the tomb--to which he must go for our offenses], that his soul was not left in hell [hades--the death state], neither his flesh did see corruption." Thus Peter presents a strong, logical argument, based on the words of the prophet David--showing first, that Christ, who was delivered by God for our offenses, went to "hell," the grave, the condition of death, destruction (Psa. 16:10;) and, second, that according to promise he had been delivered from hell, the grave, death, destruction, by a resurrection--a raising up to life; being created again, the same identical being, yet more glorious, and exalted even to "the express image of the Father's person." (Heb. 1:3.) And now "this same Jesus" (Acts 2:36), in his subsequent revelation to the Church, declares--

Rev. 1:18.--"I am he that liveth, and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death."

Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power

of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope." (Zech. 9:12; Luke 4:18.) No craft or cunning can by any possible device wrest these Scriptures entire and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and "Christ died for our sins," and "also for the sins of the whole world." --1 Cor. 15:3; 1 John 2:2.

Rev. 20:13,14.--"And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell [the grave] were cast into the lake of fire: this is the Second Death." [The lake of fire is the symbol of final and everlasting destruction. Death and hell [the grave] both go into it. There shall be no more death; "the last enemy that shall be destroyed is death."--1 Cor. 15:26; Rev. 21:4.]

OTHER OCCURRENCES OF THE WORD "HELL."

Having examined the word sheol, the only word in the Old Testament rendered "hell," and the word hades, most frequently in the New Testament rendered "hell" we now notice every remaining instance in Scripture of the English word "hell." In the New Testament two other words are rendered "hell"; namely, gehenna and tartaroo, which we will consider in the order named.

"GEHENNA" RENDERED "HELL."

This word occurs in the following passages--in all twelve times:--Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43-47; Luke 12:5; Jas. 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into Gehenna. The Jews were not allowed to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect that this Valley of Hinnom, or Gehenna, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood, the Christian Church as it will be, the true temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and center of authority--the city (government) of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:10-27) under the figure of a city--the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom--the honorable and glorious, and all who have right to the trees of life--we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life. This city, which thus will represent the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into Gehenna outside the city,--whose utter destruction was thus symbolized--the Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev. 20:15) --fire here, as everywhere, being used as a symbol of destruction, and the symbol, lake of fire, being drawn from this same Gehenna, or Valley of Hinnom.

Therefore, while Gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the holy city, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats."

So, then, Gehenna was a type or illustration of the Second Death--final and complete destruction, from which there can be no recovery; for after that, "there remaineth no more sacrifice for sins," but only "fiery indignation which shall devour the adversaries." --Heb. 10:26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple--representative of the true temple, the Church, and the true kingdom as it will be established by Christ in the Millennium--that people typified the world in the Millennial age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the valley or abyss, Gehenna, a figure of the Second Death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of fire burning with brimstone" (Rev. 19:20), drawn from this same Gehenna, or Valley of Hinnom, burning continually with brimstone. The expression, "burning with brimstone," adds force to the symbol, "fire," to express the utter and irrevocable destructiveness of the Second Death; for burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to Gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age and the antitypical Gehenna--the Second Death.

SHALL BE IN DANGER OF GEHENNA.
MATTHEW 5:21,22.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:' but I say unto you, that whosoever is angry with his brother without a cause shall [future--under the regulations of the real Kingdom] be amenable to the judges; and whosoever shall say to his brother, 'Raca' [villain], shall be in danger of the high council; but whosoever shall say, 'Thou fool,' shall be in danger of hell [Gehenna] fire."

To understand these references to council and judges and Gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three,--the number is in dispute), and had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was death; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into Gehenna, there to be consumed. The object of this burning in Gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing fully God's power, they apparently thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in Gehenna after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such Gehenna represented the Second Death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Notice that our Lord, in the above words, pointed out to them that their construction of the Law, severe though it was, was far below the real import

R2601 page 96

of that Law, as it shall be interpreted under the real Kingdom and Judges, which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed; that malicious anger and vituperation "shall be" considered a violation of God's Law, under the New Covenant; and that such as, under the favorable conditions of that new age, will not reform so thoroughly as to fully observe God's Law will be counted worthy of that which the Gehenna near them typified --the Second Death. However, the strict severity of that Law will be enforced only in proportion as the discipline, advantages and assistance of that age, enabling each to comply with its laws, shall be disregarded.

The same thought is continued in

R2602 : page 96

MATTHEW 5:22-30.

"Ye have heard," etc., "but I say unto you...it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna."

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently indispensable as a right hand) than that they should gratify these, and lose, in the Second Death, the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12) of God's Law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the Law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to Gehenna (to utter destruction, as brute beasts). They would have cried, "Show us a greater priesthood than that of Aaron, a High Priest and Teacher able fully to appreciate the Law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us 'better sacrifices,' and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect Law of God from our hearts." Then they would have found Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing"; hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed, who in due time redeemed those under the typical Law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work--restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"--the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the Gospel Church also. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that Law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "body," covered by the robe of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoidance of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect Law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know his perfect Law, the better they are able to rule themselves and to conform to it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that Gehenna which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool." No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them. It had no place in their theology, as will be shown. It is a comparatively modern invention, coming down, as we have shown, from Papacy--the great apostasy. The point is that Gehenna symbolizes the Second Death--utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life halt, or maimed, than otherwise to be cast into Gehenna." It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the Second Death.

ABLE TO DESTROY BOTH SOUL AND BODY IN GEHENNA.

MATTHEW 10:28; LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Gehenna]." See also another account of the same discourse by Luke--12:4,5.

Here our Lord pointed out to his followers the great cause they had for courage and bravery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and for the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was

to be received, not in the present life, but in the life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), future trial, or judgment, as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Under present conditions men are able to kill our bodies, but nothing that they can do will affect our future being (soul),* which God has promised shall be revived or restored by his power in the resurrection day--the Millennial age. Our revived souls will have new bodies (spiritual or natural--"to each 'seed' his own [kind of] body"), and these none will have liberty to kill. God alone has power to destroy utterly--soul and body. He alone, therefore, should be feared, and the opposition of men even to the death is not to be feared, if thereby we gain divine approval. Our Lord's bidding then is, Fear not them which can terminate the present (dying) life in these poor dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting--fear him who is able to destroy in Gehenna, the Second Death, both the present dying existence and all hope of future existence.

UNDYING WORMS AND QUENCHLESS FIRES.

MATTHEW 18:8,9; MARK 9:43-48.

Here it is conclusively shown that Gehenna as a figure represented the Second Death--the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to his just requirements. For it does not say that God will preserve soul or body in Gehenna, but that in it he can and will "destroy" both. Thus we are taught that any who are condemned to the Second Death are hopelessly and forever blotted out of existence.

[Since these two passages refer to the same discourse, we quote from Mark--remarking that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Gehenna. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into Gehenna, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word Gehenna to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that Gehenna also was used in the same figurative sense, to symbolize utter destruction.

---

*We will supply free on application a tract on "What is the Soul?"

R2603 : page 97

The Lord meant simply this: The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and lose all in Gehenna. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in Gehenna--the Second Death.

But what about the undying worms and the unquenchable fire?

We answer, In the literal Gehenna, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction--the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call such an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the Second Death, symbolized in Gehenna. All who go into the Second Death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any

(Rom. 6:9); for none worthy of life will be cast into the Second Death, or lake of fire, but only those who

----

R2603 : page 98

love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the Second Death pointedly illustrated by Gehenna, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, --though there it is not called Gehenna, but a "lake of fire."

The same valley was once before used as the basis of a discourse by the Prophet Isaiah. (Isa. 66:24.) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the Second Death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the new dispensation, the Millennium, the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: "They shall be an abhorring unto all flesh."

MATTHEW 23:15,33.

The class here addressed was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said, "How can ye escape the judgment of Gehenna?" These men were hypocritical: they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting the holy spirit of light and truth, they were hardening their hearts against the very agency which God designed for their blessing. Hence they were wickedly resisting his grace, and such a course, if pursued, must eventually end in condemnation to the Second Death, Gehenna. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrongdoer more and more of the character which God abhors, and which the Second Death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, "How can ye escape?" etc. The sense is this,--Although you boast of your piety, you will surely be destroyed in Gehenna, unless you change your course.

SET ON FIRE OF GEHENNA.

JAMES 3:6.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of Gehenna."

Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue --a tongue set on fire (figuratively) by Gehenna (figuratively). For a tongue to be set on fire of Gehenna signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be destroyed--the class for whom the "Second Death," the real "lake of fire," the real Gehenna, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

"TARTAROO" RENDERED "HELL."

The Greek word tartaroo occurs but once in the Scriptures, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:

"God spared not the angels who sinned, but cast [them] down to hell [tartaroo], and delivered them into chains of darkness, to be reserved unto judgment."

Having examined all other words rendered "hell," in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word tartaroo occurs. In the above quotation, all the words shown in Italic type are translated from the one Greek word tartaroo. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into "hell," though it took six words to twist the idea into the shape they had pre-determined it must take.

The word tartaroo, used by Peter, very closely resembles tartarus, a word used in Grecian mythology as the name for a dark abyss or prison. But tartaroo seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be--"God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness."

This certainly agrees with the facts known to us through other Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season--until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use

R2603 : page 99

of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits, erroneously teach. Yet we have found a "hell," sheol, hades, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb--the death condition. And we find another "hell" (Gehenna--the Second Death--utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen! True and righteous are thy ways, thou King of nations! Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.--Rev. 15:3,4.

PARABLE OF THE RICH MAN AND LAZARUS.

--LUKE 16:19-31.--

The great difficulty with many in reading this scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust,

R2604 : page 99

not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom"; and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom"; when he said "tares," he meant "the children of the devil"; when he said "reapers" his servants were to be understood, etc. (Matt. 13.) The same classes were represented by different symbols in different parables. Thus the "wheat" of one parable correspond to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and "Lazarus" represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God's Word and plan. To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"--being the especial recipients of God's favors. As Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David and their organization as a typical Kingdom of God invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen,"--symbolic of righteousness. --Rev. 19:8.

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any dealings with them.--John 4:9.

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman--"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles]"; and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26,27.) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased--then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof --the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7,9; Matt. 21:43.) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition,--in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died: the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change, being carried by the angels (messengers--apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ";--and "if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise."--Gal. 3:29.

Yes, the termination of the condition of things

R2604 : page 100

then existing was well illustrated by the figure, death --the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God.--Eph. 2:12,13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure--"In hell [hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave"; and the dead are described as those who "go down into silence." (Eccl. 9:10; Psa. 115:17.) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable--"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue"; but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. (Verse 25.) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.--See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew--the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jew--under the bondage of the Law--is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4.) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers," (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace--the portion of all the true children of faith.--John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the New Covenant, or such as have become infidels.

The plea of the "rich man" for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were

R2605 : page 100

represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29.) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead--the figuratively dead, but now figuratively risen, Lazarus class. --Eph. 2:5.

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins,* will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns;

---

*See Isa. 40:1,2, margin; Rom. 11:27-31, and MILLENNIAL DAWN, VOL. II, page 227.

R2605 : page 101

nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their hadean state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10.) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished."--Isa. 40:1,2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor--doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles--the full number from among the Gentiles necessary to make up the bride of Christ--is come in, "they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying: "The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed]." "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God!"--Rom. 11:26-33.

===================

R2606 : page 101

PARABLE OF THE SHEEP AND THE GOATS.

"These shall go away into everlasting punishment, but the righteous into life eternal."--Matt. 25:31-46.

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting torment, they do most emphatically teach the everlasting punishment of the wicked, the class represented in the parable as "goats." Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that "Order is Heaven's first law;" yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed--a harvesting and complete separation of the "wheat" class from the "chaff," and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new age--the Gospel age--began. And now we find ourselves amidst the closing scenes, the "harvest," of this age: the "wheat" and the "tares" which have grown together during this age are being separated. With the former class, of which our Lord Jesus is the Head, a new age is about to be inaugurated, and these "wheat" are to reign as kings and priests in that new dispensation, while the "tare" element is judged as utterly unworthy of that favor.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel age.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32--"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the age to come. As in the present age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the age (2 Tim. 4:7,8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in each age there is a "harvest" or general separating time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ--not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4,19,20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.*

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1,2) and the authority of Christ's kingdom established. Ere this, the bride of Christ (the overcoming Church) will have been seated with him in his throne of spiritual power and will have taken part in executing the judgments of the

----

*See THE PLAN OF THE AGES, Chapter 8.

great day of wrath. Then the Son of man and his bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding and shall "shine forth as the sun in the kingdom of their Father."--Matt. 13:43.

Here is the New Jerusalem as John saw it (Rev. 21), "that holy city [symbol of government]...coming down from God out of heaven." During the time of trouble it will be coming down, and before the end of it, it will have touched the earth. This is the stone cut out of the mountains without hands (but by the power of God), and it will then have become a great mountain (kingdom), filling the whole earth (Dan. 2:35), its coming having broken to pieces the evil kingdoms of the prince of darkness.--Dan. 2:34,35.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21:2), and early in the dawn of the Millennium the nations will begin to walk in the light of it. (Verse 24.) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27.) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great judgment day--a thousand years.*

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, he tells us, he will separate. The sheep class--those who are meek, teachable and willing to be led, shall, during the Millennial age, be gathered at the Judge's right hand--symbol of his approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks--seeking prominence and approval among men--and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd--these are gathered to the Judge's left hand, the opposite of the position of favor--as subjects of his disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and his will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind will have arranged themselves, as shown in the parable, into two classes.

The end of that age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which Paul describes as the fulfilling of the Law of God. (Rom. 13:10.) They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto him, counting them all as his brethren--children of God, though they will be of the human nature, while he is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance; but, like Pharaoh, they take advantage of his goodness and do evil. The "goats," who will not have developed the element of love, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep," who will have developed God-likeness (love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses his sheep: "Come, ye blessed,...inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed, at the close of the Millennium, are not the sheep of the Gospel age, the Gospel Church, but those "other sheep" to whom the Lord referred in John 10:16. And the kingdom prepared for them in the divine plan, from the foundation of the world, is not the kingdom prepared for the Gospel Church. The Church will receive her kingdom at the beginning of the Millennium; but this is the kingdom prepared for the "sheep" of the Millennial age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people--a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing. (Gen. 1:28; Psa. 8:5-8.) The kingdom of the world, to be given to the perfected

----

*See THE PLAN OF THE AGES, Chap. 8, The Day of Judgment.

R2607 : page 102

and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church, his "bride," becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and it also shall "have no end"--Christ's Millennial Kingdom, which will end, being merely a beginning of Christ's power and rule. (1 Cor. 15:25-28.) This endless heavenly, spiritual kingdom was prepared long before the earth was founded--its inception being recognized in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, his bride and joint-heir, was chosen or designed also, in him, before the foundation of the world.--Eph. 1:4.

The kingdom or rule of earth, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will

R2607 : page 103

require the seventh thousand-years, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the Gospel Church are not the only "brethren" of Christ. All who at that time will have been restored to perfection will be recognized as sons of God--sons in the same sense that Adam was a son of God (Luke 3:38)--human sons. And all of

God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these, his human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level: the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded: all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick, and under ward: not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And they will continue to be under watch or ward until made well--physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to the image of God--"very good"--man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven--delighting continually to do his will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left--"Depart from me, ye cursed" (condemned)--condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these, "brethren," were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (Kingdom); for "there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is--"Depart from me into everlasting fire [symbol of destruction], prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read without symbol that Christ "will destroy...him that had the power of death, that is, the devil."

"And these [the "goats"] shall go away into everlasting [Greek, aionios--lasting] punishment, but the righteous into life eternal [Greek, aionios--lasting.]" The punishment will be as lasting as the reward. Both will be everlasting.

===================

R2607 : page 103

EVERLASTING PUNISHMENT.

THE EVERLASTINGNESS of the punishment being thus established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all his blessed provisions for them through Christ. What do you find? Does God there say--All sinners shall live in torture forever? No; we find not a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately he will have a clean universe, free from the blight of sin and sinners,--because "All the wicked will he destroy." --Psa. 145:20.

But while we do not find one verse of the Bible saying that this class can have life in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples--"The wages of sin is death" (Rom. 6:23.) "The soul that sinneth, it shall die." (Ezek. 18:4,20.)

R2607 : page 104

"The wicked shall perish." (Psa. 37:20.) "Yet a little while and the wicked shall not be." (Psa. 37:10.) Thus God has told us plainly the nature of the everlasting punishment of the wicked--that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away," which culminated in Papacy, and instilled into our minds from childhood, are alone responsible for the view generally held, that the everlasting punishment provided for wilful sinners is a life of torment. This view is held, notwithstanding the many clear statements of God's Word that their punishment is to be death. Hear Paul state very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God," in the true sense and "obey not," he says--"Who shall be punished." Ah, yes! but how punished? He tells us how: They "shall be punished with everlasting destruction [a destruction from which there shall be no recovery, no redemption or resurrection --Heb. 10:26-29] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) This destruction is represented in the parable as the everlasting "fire" prepared for the devil and his angels: it is "the lake of fire and brimstone," which is the Second death (Rev. 20:14), into which the "goat" class of this parable are sent.--Matt. 25:41.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint.

R2608 : page 104

The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be literal fire, for the "fire" is as much a symbol as the "sheep" and "goats" are symbols. Fire here, as elsewhere, symbolizes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the "goat" class will be destruction; but we direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word kolasin, translated "punishment," in verse 46. This word has not in it the remotest idea of torment. Its primary signification is to cut off, or prune, or lop off, as in the pruning of trees; and a secondary meaning is to restrain. The wicked will be everlastingly restrained, cut off from life in the Second death. Illustrations of the use of kolasin can easily be had from Greek classical writings. The Greek word for "torment" is basinos, a word totally unrelated to the word kolasin.

Kolasin, the word used in Matt. 25:46, occurs in but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered "torment" in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Young's Analytical Concordance will see from it (page 995) that the definition of the word kolasis is "pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating kolasin in Matt. 25:46 by the words "cutting off," says in a foot note:

"The common version and many modern ones render kolasin aionion 'everlasting punishment,' conveying the idea, as generally interpreted, of basinos, torment. Kolasin in its various forms occurs in only three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from kolazoo, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write--'The charioteer restrains [kalazei] his fiery steeds.' 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, death.--2 Thes. 1:9."

Now consider carefully the text, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats," which the correct idea of kolasin gives--the one class goes into everlasting life, while the other is everlastingly cut off from life--forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of the Second death, by the One who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction], prepared for the devil and his messengers [servants]."

Remember that this is the final sentence at the close of the final trial--at the close of the Millennium; and that none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats," who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared Second death--the everlasting destruction. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction.--Rev. 20:9.

"THE LAKE OF FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH."

--REV. 19:20; 20:10,14,15; 21:8.--

"The lake of fire and brimstone" is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second death: "And death and hell were cast into the lake of fire. This is the Second Death," etc. (Rev. 20:14.) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being

mentioned to intensify the symbol of destruction, the Second death: burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet," and death and hell [hades], as well as the devil and his followers, are destroyed in it.--Rev. 19:20; 20:10,14,15; 21:8.

This destruction or death is called the Second death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and hades, the grave, are to be cast into it;--this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also "the devil," "the beast," and "the false prophet," will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [hades, the grave] gave up the dead which were in them....And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13,12.) It was in view of God's plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "sleep." In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second death. On the contrary, the strongest figures of total and utter destruction are used to symbolize it; viz., "fire and brimstone;" because that will be a destruction from which there will be no recovery.

Blessed thought! the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this Second death into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of himself. Thus God tells us through the Prophet, "I will ransom them from the power of the grave [sheol]. I will redeem them from death....O grave [sheol] I will be thy destruction." (Hos. 13:14.) The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5:12; Jer. 31:29,30; Ezek. 18:2.) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only wilful transgressions will be counted as sin and punished with the wages of sin--death--the Second death. Thus will the Adamic death be cast into and swallowed up by the Second death.

And hades and sheol--the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ--shall be no more; for the Second death will devour no being fit for life--none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of destruction. And Satan, that lying tempter who deceived and ruined the race, and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be destroyed, and shall never awake from death to trouble the world again. Here he is said to be cast into "the lake of fire,"--the Second death; and Paul in Heb. 2:14, referring to the same thing, calls it destruction--"that he might destroy death, and him that hath the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast "alive" (that is, while they are still organized and operative) into the lake of fire burning with brimstone. --Rev. 19:20.

The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the Second death, as "his angels," messengers or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness--none of "the fearful and unbelieving"--those who will not trust God after all the manifestations of his grace afforded during the Millennial reign of Christ; nor the abominable, who, at heart are murderers and whoremongers and sorcerers and idolaters and liars: none of these shall escape from the Second death, to defile the earth again. All such, after a full and abundant opportunity for reformation, will be judged unworthy of life, and will be forever cut off in the Second death, symbolized by the lake of fire and brimstone.

R2609 : page 105

Several prophetic pen pictures of the Millennial age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted.

Chapter 20, verses 2,4,11, with verses 1,2,10,11 of chapter 21, show the beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems. The "beast" and the "false prophet" are the chief symbols, and represent the organizations or systems of error which, together, constitute "Babylon." This judgment against the "thrones" of the present time, and against "the beast and the false prophet" systems follows speedily upon the introduction of this Millennial judgment reign. The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great Prophet, Priest, King and Judge, "whose right it is." (Compare Dan. 7:14,22; Ezek. 21:27.) Then the systems of error will be speedily judged worthy of destruction, "the lake of fire," "the Second death."--Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12,13, and 21:3-7, indicate the blessed, favorable

R2609 : page 106

trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt then that in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequences of each, and will have had his justice and love fully demonstrated to them), that those who finally prefer and choose evil may be cut off--destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction,--Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for wilful evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the Second death, or that if he did so he would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler.

REVELATION 21:8

The true character of the goat class is portrayed. "The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all liars"--"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] "shall have their part in the lake which burneth with fire and brimstone [Gehenna, symbol of utter destruction], which is the Second death." Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good, evil is present with us. But in the close of the Millennial judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the gift of life of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

THE DEVIL, THE BEAST AND THE FALSE PROPHET TORMENTED.

Rev. 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They are devoured or consumed in fire. This being the case, the torment of verse 10 cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition. --Heb. 2:14.

The beast and false prophet systems, which during the Gospel age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of those systems will be aionion, i.e., lasting. It will continue as long as they last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial age and lead the "goats" to destruction, will be consumed. (Rev. 20:7-10.) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into, in the end of the Gospel age.

Rev. 19:3, speaking of one of these systems, says, "Her smoke rose up forever and ever." That is to say, the remembrance ("smoke") of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten--as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.--See also Isa. 34:8-10.

R2609 : page 107

Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a literal worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

The casting of death and the grave into utter destruction, the Second death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11:9; Psa. 101:5-8.) The Second death, the sentence of that individual trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the Second Death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions--to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL.

"The wicked shall be turned into hell, and the nations that forget God."--Psa. 9:17.

This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message.

But let us substitute the true meaning of the word sheol, and our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, wilfully persist in sin.

As yet few--only consecrated believers--have come to a true knowledge of God. The world knows him not, and the nations cannot forget God until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possessions back from the prison-house of death (Isa. 61:1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that age will be possible to all, and comparatively easy, because all the stones--stumbling-blocks, errors, etc.--will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ--will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such an one again into sheol--the condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the Second Death, from which there will be no resurrection. Having been ransomed from the grave (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) The Second death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of life. There is no difference between the conditions in the Adamic and Second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the Second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go into sheol or hades now. This scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest of them.--Isa. 11:9; Jer. 31:34.

The Hebrew word goi, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen," "Gentiles" and "people." The thought seems to be,--any who do not become God's covenant people, even though they be not openly wicked. The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to him, shall share the fate of the wilfully "wicked," and be cast into the Second death.

In further proof of this, we find that the Hebrew word shub, which in our text is translated "turned," signifies turned back, as to a previous place or condition. Those referred to in this text have been either in sheol or liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of sheol. If then they are wicked, they, and all who forget God, shall be turned back or returned to sheol.

R2610 : page 108

DID THE JEWS BELIEVE IN EVERLASTING TORMENT?

Noting that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian Church during the period of the apostasy, the great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and, if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them, in the very outstart of Christianity?

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form by the Platonic school of Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that, when the Christian Church was established, Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries, Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian Church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that he was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed), we cannot suppose otherwise than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, different from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman emperors Vespasian, Titus and Domitian,

and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities," in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. ...Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy....However, those that have a mind to know the reasons of everything may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophers then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show:--

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been drawn from Moses' Law, and held by some Jews, long before the Grecian philosophers broached them.

Secondly, that it was not their religious ideas which made the Jews as a people hard to control or "rebellious," as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries." And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying: "There are three philosophical sects among the Jews; first, the Pharisees; second, the Sadducees, and third, the Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees

R2611 : page 109

and Pharisees combined. And yet the Essenes were so insignificant a sect that the New Testament does not even mention them, while Josephus himself admits they were few. Whatever views they held, therefore, on any subject, cannot be claimed as having Jewish sanction, when the vast majority of Jews held contrary opinions. The very fact that our Lord and the apostles did not refer to them is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and probably absorbed from Grecian philosophy its ideas concerning immortality and the everlasting torment of the non-virtuous. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A.D. 75 and "Antiquities" A.D. 93--at a time when he and other Jews, like all the rest of the world, were eagerly swallowing Grecian philosophy and science falsely so called, against which Paul warned the church.--Col. 2:8; 1 Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [this might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave--by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and that the latter are to be detained in an everlasting prison [death--not torture], but that the former [the virtuous] shall have power to revive and live again."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again [Does not this imply a resurrection, and imply also that the others would not live again, but remain dead, in the great prison --the tomb?]" Paul, on the contrary, says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early Church believed; and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings, and was introduced among Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for wilful, individual sin will any die the Second death--an everlasting punishment, but not an everlasting torment.

CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."--Deut. 30:15,19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the Law, no matter how much they would choose to do so, because they, like all others of the fallen race, were weak, depraved through the effect of the "sour grape" of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31:29.) Thus, as Paul declares, the Law given to Israel could not give them life because of the weaknesses or depravity of their fallen nature.--Rom. 8:3; Heb. 7:19; 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the better sacrifice (the ransom which our Lord Jesus gave) and a greater deliverer than Moses. And with all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin, which were there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or the Second death), may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or sin and death, and a choice must be made. And, although there will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt. 10:42; Matt. 11:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial.

The second trial, its sentence and its result, are also shown in the words of Moses quoted by Peter (Acts 3:22,23): "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among the people." In few words this calls attention to the world's great trial, yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the condemnation which came upon it through its progenitor, Adam. It shows, too, the conditions of eternal life to be righteous obedience, and that with the close of that trial some will be

R2611 : page 110

judged worthy of that life, and some worthy of destruction --the Second death.

Our Lord Jesus, having redeemed all by his perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel age God has been selecting the members of his body, who, with Christ Jesus, shall be God's agents in judging the world. Together they will be that Great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"--1 Cor. 6:2.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with

R2612 : page 110

Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment to condemnation of all false systems--civil, social and religious. These will be judged, condemned and banished early in the Millennial day, the light of truth causing them to come into disrepute and therefore to pass away. This judgment comes first, in order that the trial of man may proceed unhindered by error, prejudice, etc. It will also include the trial of "the angels which sinned"--those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the body of the great Prophet and High Priest, who is to be Judge of all--"Know ye not that the saints shall judge angels?"--1 Cor. 6:3.

This being the case, the condemnation of the Millennial trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which "passed upon all men." In a word, the destruction at the close of the trial will be the utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation.

===================

R2612 : page 110

FORGIVABLE AND UNPARDONABLE SINS.

IN THE preceding pages we briefly show the extreme penalty for wilful sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our ransom from that penalty of that wilful sin, is any forgiveness of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are wilfully done. As the penalty of the first wilful sin was death--extinction of being--so death is the penalty of every wilful sin against full knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the first or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [second] death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a wilful sin but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the Holy Spirit" (Matt. 12:31,32), for which there is no forgiveness.

But there are other partly-wilful sins, which are, therefore, partially unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share;--the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take;--repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will forgive such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47,48) for the sin, in proportion as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Heb. 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

FUTURE RETRIBUTION.

While the Scriptures teach that the present Gospel age is the Church's Judgment-day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask,--To what extent will those who are not of the consecrated Church be held responsible, in the Millennial age, for their misdeeds, of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of

R2612 : page 111

our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires--obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed, but we have much, in both reason and revelation, to show that as they went into death weak and depraved so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary;--for rewarding, and punishing, and giving to all mankind the opportunity for eternal life secured by Christ's great ransom-sacrifice.

While, strictly speaking, the world is not now on trial: that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.--Acts 24:25, Diaglott translation.

At the first advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility, as he said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a just recompense of reward. And, likewise, to the extent of their effort to live righteously: they will receive their reward in the day of trial. --Matt. 10:42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."--1 Cor. 4:5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and

the opportunities of each individual, is also assured--by the character of the Judge (the Christ--John 5:22; 1 Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power and by his great love as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and he declares that "Every idle ["pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward.

(Matt. 10:42.) The context shows that the "pernicious" words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light. (Matt. 12:24,31,32.) He also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity." --Matt. 11:20-24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands--the Second Death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in this our judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." --Heb. 12:4-13.

How just and equal are God's ways! Read carefully the rules of the coming age--Jer. 31:29-34 and Ezek. 18:20-32.

R2613 : page 112

They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 33:11.

All who in this life repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come; when awakened in the resurrection age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:29,30 --Diaglott): "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect--the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment."--These are awakened to judgment--to receive a course of discipline and correction--as the necessary means for their perfecting, or, otherwise, their condemnation to the second death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent. interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom he made to represent the world.--1 Cor. 10:11; Lev. 6:1-7. See also "Tabernacle Shadows," page 99.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishments proportionate to the character of the offences; and so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantage. Therefore, "Recompense to no man evil for evil." "Let this mind be in you, which was also in Christ Jesus our Lord."--Rom. 12:17-19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay;" and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view--man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41,42; Luke 6:35; Rev. 22:12; Rom. 14:11,12.

LET HONESTY AND TRUTH PREVAIL.

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

R2614 : page 112

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a "just recompense of reward."

We have given foregoing but a mere suggestion of the light now shining in "due season" for the "household of faith." We invite correspondence from all who "hunger and thirst after right." We have free tracts, and books to loan to the poor in spirit who are poor also in purse. See page 2.

===================

VOL. XXI.   APRIL 15, 1900.   No. 8.

CONTENTS.

Views from the Watch Tower........................115
Self-Denial and Cross-Bearing the
Conditions..................................116
Christ the First to Rise from the Dead............119
Awakening of the Dead not
Resurrection................................121
The Volunteer Work................................122
A Kind Master, a Good Servant.....................124
The Disappointed Prophet's Wise
Course......................................125
John More than a Prophet......................127
Faithful Co-Laborers Heard from...................127
Items: Memorial Celebration Reports...............114
Poems and Hymns of Dawn....................... "
Dawn IV in German, etc., etc.................. "

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

MEMORIAL CELEBRATION REPORTS.

WE trust that our dear Redeemer's death will be very generally celebrated by WATCH TOWER readers on the evening of April 12, and make special request for Postal Card reports from each little group--even the twos and threes who meet in His name. Please appoint one of your number to attend to this matter. Write as plainly as possible, state the number who participated and the measure of blessing enjoyed. Do not expect replies to these cards.

POEMS AND HYMNS OF DAWN.

Our supply is temporarily exhausted, and it will be about a month before we can fill orders received now.

DAWN IV. IN GERMAN.

Our printers and binders have been so busy of late that the German translation of DAWN IV. "The Day of Vengeance" has been delayed far beyond our expectation. We ask the dear German friends who have waited for it so patiently to wait just a little longer. We are assured that we can commence filling orders by May 1.

FREE TOWER SUBSCRIPTIONS.

We were some time ago obliged to make it an office rule that no one could be entered as a free subscriber except upon his own request as stated in "Terms" above, except in the cases of those disabled, when the friend requesting it for them should state this fact and that they were requested to write.

We are anxious that all interested poor should have the TOWER free, but experience proves the above rule to be a wise one. Let each feel that he receives the gift from the Lord as a part of God's provision for his own.

ADDRESS TAGS NOT CHANGED.

We are changing our method of addressing the TOWERS and the tags are no longer to be relied on. Henceforth we will acknowledge every remittance by postal card. It will be additional trouble and expense, but we trust will have other compensating advantages.

===================

R2614 : page 115

VIEWS FROM THE WATCH TOWER.

THE "SHAKING" of the ecclesiastical "heavens" continues. Dr. Hillis' denunciation of the Westminster Confession of Faith, which as a Presbyterian he has supported for many years, is about as strong as he could make it. He is credited with the following language in his discourse to the Plymouth Church, Brooklyn, N.Y., on Sunday, March 25th:--

"The Confession of Faith says that certain men and angels are foreordained to everlasting death, being particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished, and every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. It would seem as if a man would prefer to be burned at the stake rather than hold or assert or charge such infinite cruelty upon the all-merciful and all-loving God. The day the scholastics wrote that chapter in the Confession of Faith they got the devil confused with God.

"I would rather shake my fist in the face of the Eternal, and fling every vile epithet toward his stainless throne where eternal mercy sits with the world's atoning Savior, than lift my hand with that creed before God's throne and affirm that I taught or believed it."

The matter is before the Chicago Presbytery which is divided in sentiment,--many of its members averring that they agree to Dr. Hillis' views of the subject. The gentleman proposes to resign his connection with Presbyterianism if the latter objects to his attacks upon it from the inside. The world looks on approvingly, and says, Bravo, Dr. Hillis! But to our view the gentleman has little to be proud of; for, granting that, as he says, he has held privately for years the views he now expresses publicly, it follows that for all those years he lived a lie before the whole world. And if for those years he kept silence because he was making a personal name and fame and following, which he has now attained, it follows that for all those years, according to the gentleman's own words quoted above, he was doing worse than "shaking his fist in the face of the Eternal,"--worse than to have "flung every vile epithet toward God's stainless throne where eternal mercy sits with the world's atoning Savior."

What an astounding confession this is to be sent forth to the world! We are reminded of our Lord's words, "Out of thine own mouth I will judge thee!" And yet this side of the case strikes very few. Why? Because they are in a similar plight, having been for years directly or indirectly upholding this same creed and thus to the extent of their influence (either as ministers and officers or else as common members of churches avowing these creeds, they too have been thus blaspheming the Eternal and his stainless throne. Other ministers in Presbyterian churches look with envy at Dr. Hillis' freedom and wish that the time might soon come that they would have sufficient individual influence and prestige to stand alone, that they too might declare their independence and cease their blasphemy against the divine character, which causes uneasiness, notwithstanding long usage to it and notwithstanding the fact that "others do the same." Added to this is now another fear, that the tide of public sentiment is on the turn;--that the pews, if they knew as much as the pulpits respecting such matters, would be much more honest;--and that the risk of jumping out too soon as "reformers," and thus losing prestige and possibly bread and butter, may be offset soon by the reverse risk of not jumping soon enough to get glory as a "reformer" and on the contrary being covered with odium as those who have deceived the people as long as possible.

R2614 : page 116

Surely it would have been much more to Dr. Hillis' credit to have first resigned all relationship to Presbyterianism and then in a very humble manner to have confessed to Plymouth Church his shortcomings of the past and his resolution henceforth to preach the truth, or at least his convictions respecting it.

* * *

Rev. Dr. Donehoo, of Pittsburg, the very next Sunday (April 1st) took a similar stand against the Westminster Confession, which, when ordained, he solemnly vowed that he believed and would teach. Yet, while still posing as a Presbyterian and doing violence to his oath of office, he confessed in the following language, quoted in the daily press, that he has for the many years of his Presbyterian membership and ministry been acting a lie--he confesses he "never could believe" what he professed. We quote:--

"The question suggested to me by the text is the following, 'Are men foreordained to be damned?' It is about the bluntest, harshest, most unreasonable one that an unprejudiced reader of the Bible could have presented for his consideration. I am sorry to say that it is one that has been present in my thoughts from my earliest recollection. I have heard it discussed in the pulpit, have read many works on the subject, and have often gravely considered it in private conversation with brethren, tho I have never for one instant had any doubts on the subject so far as I am concerned. Whatever the Westminster divines may have believed on the subject, their language as now understood expresses in unmistakable phrase that such was their belief. Thus they declare: 'By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death, and their number is so certain and definite, that it cannot be either increased or diminished.

"I never could believe such a thing, and I pray to God to preserve me from ever either unwittingly endorsing or so much as entertaining such an insane thought in my heart. Nor would I refer to this at all were it not just now published all over the land that the great Presbyterian Church was about to drag a faithful minister of the gospel to trial for protesting against the idea that any man is foreordained of God to be damned to all eternity. If such a sifting process as that just now hinted at was to be fearlessly put in force throughout the church, and every man who preaches and prays every Sabbath day of his life the very opposite of this horrible dogma, whether he has the brains or the courage to admit it or not, there would be such a depletion in the ranks of the church as would throw St. Bartholomew in the shade."

The gentleman frankly avows that he would have kept quiet still longer, and have continued to tacitly endorse the slander against God had it not been his fear that a hunt for "heretics" might be started in Presbyterian circles. He hopes that a sufficient number of Presbyterian ministers will growl to deter the others from enforcing the laws and rules of the denomination. Yet strange to say, the men who stay inside the denomination and denounce it, and declare their perfidy in respect to its teachings and their unfaithfulness to God's character and Word, are honored; while honest men who refuse thus to stultify themselves and to blaspheme God's holy name for bread and "honor one of another" are disesteemed. After all then the chief fault is with the people;--the preachers merely debase themselves to supply the popular demand. It is time for all who have any moral honesty to show it. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues."--Rev. 18:4.

===================

R2615 : page 116

SELF-DENIAL AND CROSS-BEARING CONDITIONS.

"Then said Jesus unto his disciples, If any man will come after me [be my follower], let him deny himself, and take up his cross."
--Matt. 16:24.--

GENERALLY the thought attached to this passage in the minds of Christian people is that the Lord is here laying down the terms and conditions upon which eternal torment may be escaped. This result of false teaching, received from earliest infancy, thus casts a false shadow upon very many of the utterances of our Lord and the apostles. To the Jew, however, who had no thought in his mind of eternal torment for anybody, the above utterance would have no such significance. The disciples, to whom it was addressed, received it exactly for what it says. To understand it as they did let us take their standpoint: As Jews they shared the nation's hopes, based upon the Abrahamic promise, viz., that in due time God proposed to bless all nations, and that Israel was to be his instrumentality through which the blessings would flow. We are to remember that based upon this hope all Israel was in expectation of a Messiah whose first work it would be to organize Israel in some sense of the word, and then, as its great Head and guide, bring to pass the blessed conditions.

The disciples knew that Jesus claimed to be this great Messiah, and they had left all to follow him, in order that they might have a share with him in his Kingdom,--according to his promise, a very honorable share in it, a seat in his throne. When, therefore, he addressed them on this subject in the above words nothing could have been further from their thoughts than that he should mean that only those who would conform to these strict rules would escape an eternity of torture: on the contrary, their understanding would be that all who would not conform to these rules, and be close followers of Jesus' example, would fail to share with him in the Kingdom glories and honors--fail to be associated with him as joint-heirs of the Kingdom. They certainly expected that his Kingdom, when organized, would bless all nations, and if it would bless all other nations assuredly it would bless also the Jewish nation, out of which the Master was proposing to select his joint-heirs. From

R2615 : page 117

this standpoint our Lord's words are reasonable, and from no other standpoint.

It would be thoroughly unreasonable every way to suppose that the Lord laid down the hard and fast condition that everyone who would not become his follower and a cross-bearer to the full extent of self-denial, even of parents and children if need be, would be tormented on this account, or even destroyed. In fact, we know that the same great Teacher declared, "No man can come unto me except the Father which sent me draw him," and we see most evidently that but a small proportion of the nation was at that time drawn to Jesus by the Father through the word of grace. We see that the great majority were blinded. How evident, then, it is that our Lord had no reference to the blinded ones who did not become his disciples, but intended his remarks exclusively for the class addressed, whose eyes had been opened and whose ears had been unstopped, and who had become his followers by a consecration. Note the Master's words, "Blessed are your eyes, for they see, and your ears, for they hear;"--here is the suggestion that the majority of the Jews did not see and did not hear, and hence had no call to be followers of Jesus in the same special sense; the majority being not even drawn of the Father, not being in a condition of heart to be drawn by the truth.

Note how our Lord refers to this matter, and speaks of the Jewish leaders, saying that they were blind guides, leading the blind people, and all about to "fall into the ditch." (Matt. 15:14.) This falling into the ditch seems to those who are deluded by the eternal torment theory, to be but another suggestion that all of the Jewish nation, both leaders and people, were fast hastening to "hell," to torment. But on the contrary, the Scriptures show clearly that the ditch to which they were hastening was the great time of trouble which came upon their nation after our Lord's crucifixion, and which culminated with the utter destruction of their city by the army of Titus in the year 70 A.D.--since which time they have been nationally disintegrated and destroyed.

That the apostles did not understand that all who did not follow with them in the narrow way of self-sacrifice, self-denial, cross-bearing, were to be tormented, is testified by the Apostle Peter who, speaking under the inspiration of the holy spirit, declared to these same Jews that they had crucified Messiah, and then he adds, "But I wot that in ignorance ye did it, as did also your rulers."--Acts 3:17.

This blind ignorance is referred to also by the Apostle Paul: in discussing the matter in his Epistle to the Romans he pointed out that Israel was blinded, and did stumble and fall into the ditch, and did not attain the great prize which it was seeking, and that the elect only obtained that prize. He points us to the elect "remnant" selected from the nation before its complete disintegration, and informs us that this remnant, being less than the number which God had predetermined, the elect Church, is to be completed during this Gospel age by the selection of the remainder from amongst the Gentiles to be fellow-heirs with the Israelites in the same promise made to Abraham. These are denominated "spiritual Israel," and the Apostle points out that this change in the divine operation was foreknown to the Lord, and was a part of his plan, as revealed through the prophets--that the Gentiles also should be fellow-heirs of the same promise.--Rom. 11:7-12.

The Apostle proceeds to show that the blindness will continue upon fleshly Israel until the Gospel Church is completed, and that then blindness will be turned from them, and they shall see; and God's favor shall come upon them, and they will be amongst the first to be blessed under the new order of things following the glorification of the elect Church.

With these thoughts in our minds, putting ourselves exactly in the place of the apostles, we are much better prepared to understand the meaning of the Master's words, "If any man will be my follower he must deny himself and take up his cross." The Apostle points us to the same thought, saying that it is only if we suffer with him that we shall reign with him; if we be dead with him, that we shall live with him. The reference is exclusively to those on the "narrow way," and does not at all refer to the world of mankind.

The verses following, a part of the same discourse, declare that whosoever would save his life shall lose it, and whosoever shall lose his life for the Lord's sake shall find it; this also is exclusively applicable to those who had had their eyes opened, and had become his followers, and is not at all applicable to others.

All who become Jesus' followers first take two steps, viz., justification and consecration, or sanctification. Justification is imputed to them as the result of faith in Christ as their Redeemer, and its object is to place fallen sinful human beings on such a reckonedly perfect plane or standing before God as would permit them to present their bodies living sacrifices, "holy and acceptable to God" through Christ. Consecration, self-surrender, sanctification, called in our text self-denial, consists in the giving up of our wills to the will of the Lord: and our wills controlling this implies our all.

This class, having received their share of the ransom, (justification) and having used it exchanging its hopes of restitution for the heavenly hopes, "heavenly calling," spiritual prosperity and prospective joint-heirship with Christ, have no longer any earthly rights or hopes: hence such must either gain the spiritual life they have started out for or must lose all life. And the terms or conditions upon which the heavenly life is to be attained are the sacrifice of the earthly life and its interests. Therefore, as here stated, in respect to this class, whoever of them saves his earthly life (refusing to sacrifice it, etc.) after having made the consecration, loses it entirely--loses all hope of a future life. And on the other hand, those of this class who are now faithful in laying down the present life for the Lord's sake shall find life eternal under the glorious conditions of the Kingdom. "If we be dead with him, we shall also live with him."--2 Tim. 2:11,12.

The succeeding verse (26) is a part of the same discourse, not to people in general, but applicable to the disciples, the followers and cross-bearers only, the little flock. It reads: "What is a man profited if he shall gain the whole world and lose his own soul (being, existence), or what shall a man give in exchange

R2615 : page 118

for his soul (his future existence)?" We are to remember that only one offer of life eternal has yet been made to mankind; and this was the offer that Jesus was making to his followers, and that has since been made throughout this Gospel age to whoever had ears to hear and a will to walk in the narrow way. There is no offer of eternal life to the world yet, altho the Scriptures clearly show us that there is to be an offer of eternal life under other conditions during the Millennial age; but none can either accept or reject those conditions yet, for they are not offered to any.

Those now invited to eternal life under its most glorious conditions of "glory, honor, immortality," and joint-heirship with the Redeemer in the Kingdom are exhorted by our Lord to appreciate highly the value of eternal life; and it is implied that anyone who will at all consider the matter will readily acknowledge that to give all that he has of earthly life and its vanities in exchange for life eternal would be to get that great boon at a very small price--at a great bargain! We see men who, as death draws near, are willing to give their all to retain their hold a little longer on the present life: how much more should we be willing to lay down our lives voluntary sacrifices, in daily self-denials,

R2616 : page 118

in sharing the sufferings of Christ in this present time, that we may thereby attain, according to God's good promise in Christ, the glorious and eternal life promised to the overcomers.

WHAT CONSTITUTES CROSS-BEARING?

But now we come back to the original proposition of our text, and inquire particularly respecting the declared terms of discipleship, What do they signify, and how do they apply to us individually in our daily lives? What is it for us to deny ourselves? It signifies that having consecrated ourselves to the Lord we should have no wills of our own; self should be ignored, or, as the Apostle Paul expresses it, "Ye are dead, and your life is hid with Christ in God." "Reckon ye yourselves dead indeed unto sin, but alive unto God." Self-denial, then, means to ignore self-will, self-gratification: and this includes all the earthly ambitions and desires, the sinful, and no less those that are laudable and proper. We pledge ourselves at the very beginning that we are not following our own inclinations and our own wills, but are to be wholly subject to the will of our Head, the Lord Jesus, if we may be in turn counted in as members in particular of his body, the elect Church.

Very graciously, the Lord vails from our sight at the beginning of the way some of the trials of the flesh and conflicts between the mind of the flesh and the new mind, which this full consecration must involve if we press along the line toward the mark which he has set for us, as the standard of character. Could we see all that is implied from the very beginning of the race we would be disheartened no doubt, but as we grow in grace, and become strong in the Lord and in the power of his might, we grow also in knowledge and in love toward the Lord and toward all who are in fellowship with him, and thus it becomes daily easier for us, as we sing,

"...the pathway smooths

Since first we learned to love it."

As a result, by and by the trials which came at first seem to be as nothing, but other trials come instead, as we discern more distinctly, more clearly, the good, the acceptable, the perfect will of God. Thus our trial condition progresses, and what is required of us is that step by step we shall be faithful to what we see to be the Lord's will, and shall seek to the best of our ability to submit ourselves thereto. This is self-denial,--forsaking all else to be Jesus' disciples.

Cross-bearing is closely related to self-denial, and yet a distinction between them may be noted. Self-denial relates more particularly to passive obedience and endurance for the Lord's sake; cross-bearing relates more particularly to activities in the Lord's service, which we find to be contrary to our natural inclinations. Faithfulness in self-denial means courage and zeal; cross-bearing means victory, overcoming. Our self-denials may be victories gained in our own hearts, of which others may know nothing, and of which they should know nothing, if we desire to have the fulness of the Lord's blessing, for we are to make sure that we do not deny ourselves to be seen of men, but merely for the Lord's approval. Our cross-bearings, however, may be seen, to some extent at least, by those who are in close contact with us, and especially by those who are walking in the same "narrow way."

And how appropriate it is that all cross-bearers should recognize each other, and be able to sympathize with one another, and give an encouraging word, a sympathizing look or a helping hand, as opportunity may offer. As for others, we cannot expect sympathy from them, for from their standpoint we are counted fools (Acts 26:24; 1 Cor. 1:18; 2:14; 3:18), unwise, following an unwise course, bringing our difficulties upon ourselves, because we insist on following an ideal Pattern, the pattern of our dear Redeemer, instead of following the pattern of churchianity and the world. Such, of course, have only sneers for the faithful, and often no doubt think of them as they speak of them, as being hypocrites. This indeed is a part of the cross-bearing, especially when those who deride and who sneer are those whom we love and whose esteem we would enjoy, if we could have it in conjunction with the Master's "Well done, good and faithful servant."

Look, for instance, at our Lord Jesus, and the cross which he bore--not the literal cross of wood which he bore to Calvary, amid shame and jeers, but the cross-bearing which he practiced continually throughout the three and a half years of his ministry from the time of his consecration at Jordan. Note how faithfulness to the truth, in testifying respecting his mission, the Kingdom that he was establishing, and the terms and conditions of membership in it, being misunderstood by the chief priests, scribes and Pharisees, led to opposition continually, so that they not only maligned his name, but in their hatred sought his life and finally obtained it. Note that these were not worldly people, as that word is generally understood, but members of the leading denominations of his day: and that the so-called holiness people of that day were his most bitter assailants. He could indeed have fallen into line with the Pharisees or with the Sadducees, and have been considered "respectable," and have had a large following, but fidelity to the truth would not permit him to do this, but forced him to take a stand independent of all sects and parties, and this brought

R2616 : page 119

against him the wrath of all of them, and was his continual and daily cross-bearing, that had to be borne, if he would "overcome" and be granted association with the Father in the Kingdom. And may not all of his faithful followers expect similar experiences, under similar conditions now? We think so; we know so; they have such experiences.

The Apostle mentions some of these crosses, and declares that the endurance of them are marks of his faithfulness as a servant of the Lord: "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings," by dishonor, by evil report, as deceivers and yet true, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, yet possessing all things. (2 Cor. 6:4-10.) How much our Master knew of being counted a deceiver, while yet he was the true one, of being called Beelzebub, while really the Prince of light! What a cross it must have been to endure such slanderous misrepresentations, and contradictions of sinners against himself; and how faithfully he bore the cross. And shall not all of his followers expect to similarly share this cross with him, and be misunderstood, misrepresented, misjudged, by those who are more or less blinded by the Adversary! Such dishonor, such evil reports, are amongst the things which our Lord specifically declared would be a part of our cross-bearing when he said, "Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad (in all such cross-bearings), for great is your reward in heaven."

In a word, our Lord calls upon his disciples to follow him, in direct opposition to the world-current. He declares that the disciple must not expect to be above his Lord in being spared such experiences, but promises great rewards at the end of the journey--life eternal, with exceeding glory.

The awfulness of the teaching of the creeds of Christendom respecting the fate of the world in general is only grasped when we begin to seriously consider the narrowness of the way in which all of the Lord's true followers are called to walk in his footsteps. Surely, if all except such faithful saints, an extremely "little flock," are to be eternally tormented, it would mean that there are to be many members of every family on earth consigned to that awful and unending agony. How absurd is the proposition, how unreasonable, how unscriptural, when the Scriptures are rightly understood!

But how reasonable is the proper interpretation of our text, how reasonable its application to those who have been drawn of the Father to the Son, and who then have accepted of the Son and his great sacrifice for sin, and who have considered it a reasonable service to present their bodies living sacrifices, and have consecrated their all to him, that they might have fellowship in his sufferings, and ultimate fellowship also in his glory. These can see readily that the Kingdom honor and glory to which they are called, are blessings so great, honors so profound, and their works as kings and priests and judges in the Millennial age so particular, that all of these testings of faith, patience, love and obedience are wholly reasonable to them.

All such we exhort, especially at this particular season of the commemoration of our dear Redeemer's death, that they catch not merely at the outward form of self-denial, practiced by nominal Christendom during the Lenten season, but that whatever of outward self-denial they may practice they may learn the full meaning of self-consecration and immolation which our Lord's words signify: and that they be not content with the wearing of a cross as an ornament, but grasp fully and clearly the purport of the Master's words respecting the true cross-bearing, that in due time they may also attain to the crown-bearing promised as a reward to the faithful. Let us at this season of the year renew our covenant of sacrifice with the Lord, determined, in the words of the Apostle, that we will more zealously than ever--Lay aside every weight, and every besetting sin, and run with patience the race set before us in the Gospel, looking unto Jesus, in whose footsteps we seek to tread.--Heb. 12:1.

===================

R2617 : page 119

CHRIST THE FIRST TO RISE FROM THE DEAD.

--MARK 5:22-24,35-43.--APRIL 15.--

"He is risen, as he said."--Matt. 28:6.

THE selection of the narrative of the awakening of the daughter of Jairus as an Easter lesson was no doubt under the common but mistaken supposition that the miracle performed upon this child was similar to the miracle of our Lord's resurrection, which Easter Sunday generally celebrates. We will examine the lesson on its own merits, and then see that the Scriptures distinctly and pointedly distinguish between the two miracles--and that the miracle performed upon Jairus' daughter is nowhere designated a resurrection, nor was it such in fact.

Jairus was evidently a man of considerable influence in his community, for to be a ruler of the synagogue meant, in the custom of that time, that he was also a member of the local Sanhedrin, the court which tried certain classes of offenders, preserved general order, convened the assembly, etc. The rulers of the synagogue had its affairs in charge also, and invited its readers and speakers, managed the schools in connection with it, etc. As a man of high station in the city, he no doubt was acquainted with the nobleman of the same city (Capernaum), whose son Jesus had healed, as recorded in John 4:46-53. His knowledge of that case no doubt helped to increase his own faith in the Lord's power so remarkably manifested in the circumstances of this lesson.

It was while Jesus was at the house of Matthew (Levi, the publican--see lesson of March 18), enjoying the banquet which Matthew had intended should bring his publican friends in contact with the Master, and probably toward the conclusion of the banquet, that Jairus arrived on the scene to beseech our Lord for the recovery of his daughter. In the account as given by Matthew (9:18) the ruler is represented as saying that

R2617 : page 120

his daughter was already dead, while in the account before us the implication is that altho she was in an extreme condition life still remained. The probability is that at the time Jairus left his child she was in an extremely critical condition, and that he surmised that by the time he was talking with the Lord she was quite probably dead--(and such was the case and the servants already enroute to notify Jairus). Quite possibly Jairus mentioned the matter from this standpoint: She was at the point of death when I left her; she is no doubt dead now, but come and lay thy hands on her that she may be healed and live. It was a wonderful exhibition of faith, and one which our Lord evidently fully appreciated, for he did not hesitate to go with him.

It was during this journey from the home of Matthew to the home of Jairus, a great throng of people accompanying him, that the poor woman who had an issue of blood twelve years, and had spent all that she had and was nothing bettered, but rather grew worse, conceived the thought that if she could but touch the hem of Jesus' garment she should be cured--and by the exercise of her faith in this manner was healed. We can imagine the feelings of Jairus in consequence of this delay; while it added to his faith in the power of Jesus, it at the same time tested his faith in respect to the recovery of his child. The test became more severe, because just at this juncture messengers arrived from his wife, saying that the child was dead, and that it would therefore be unnecessary to trouble the great Teacher.

Similar are the Lord's providential dealings with many of his people: he gives us a ground for faith, and then, as we exercise that faith and act in harmony with it, he gives fresh corroboration; meanwhile testing it, by permitting various difficulties, contrary suggestions, doubts, fears, etc.--not only such as would arise in our minds, but such as would be brought to us through others, sometimes those nearest and dearest. Yet our experiences have been that in all such trials of faith the Lord has been ready to speak peace, comfort and full assurance to our hearts, if we would but listen to his words. So it was with Jairus. When the servants arrived, and said, Hope is gone, submit to the inevitable; Jesus also spoke a word, saying, "Be not afraid; only believe." O, how much there is in faith! How necessary God causes that it shall be during this present age. He desires that His people shall "walk by faith." "Without faith it is impossible to please God," and the Apostle assures us that "This is the victory that overcometh the world, even your faith." Indeed, in many respects faith (not credulity) is the prime essential of an "overcomer." No one can be an overcomer without it; with it anyone can be an "overcomer," God's grace in Christ making full provision for all such. Divine promises and blessing are to the faith-full only--both as respects the present and the eternal life.

Jesus when he had come to Jairus' house, permitted only Peter, James and John to accompany him as witnesses of the power of God. The favor manifested toward these three apostles on so many occasions is not to be esteemed as simply a selfish partiality, but rather as an indication that these three who were specially zealous amongst the apostles were further advanced in spiritual things, and best able to appreciate the privileges granted them. Their selection was but another manifestation of what our Lord called attention to in one of his parables as being the divine principle of government, viz., that "to him that hath shall be given, and he shall have more abundantly"--to him that hath used, and profited by divine favor most faithfully, shall proportionately more and larger favors be granted; because he more than others has by his faithfulness become capable of enjoying and appreciating and profiting by additional favors. The Lord evidently loves fervency (warmth) of spirit or disposition. No doubt he appreciates some who are naturally cold and phlegmatic, but just as evidently he appreciates still more those who have a keener interest, a warmer love, and more intense manifestations. Noting our Lord's appreciation of zeal should lead all who are His followers to-day to strive after greater fervency of spirit, greater zeal and energy in running the race set before us in the Gospel--greater interest in the Master's cause in all its branches.

The journey both ways had consumed considerable time, and the preparations for the burial were far advanced at the time of our Lord's arrival, for it was the Jewish custom to have a speedy burial after death. The hired mourners (whom Matthew designates "minstrels") were already there, and the usual unseemly tumult of the time was in progress. Our Lord rebuked the mourners and spoke of the maid as sleeping, just as he similarly said of Lazarus, "Our friend Lazarus sleepeth; I go that I may awake him." This aroused the laugh of scorn, his hearers not appreciating what he meant, even as the disciples did not appreciate the word "sleep," when used in connection with Lazarus, until our Lord said plainly, "Lazarus is dead."

The use of the word "sleep" for death is very frequent in the Scriptures, both Old and New Testaments. In the Old Testament the patriarchs are said to "sleep with their fathers," and this was said alike of both good and bad, kings and prophets and common people. In the New Testament the Apostle speaks of those that "sleep in Jesus," for whom we are to sorrow not as others who have no hope, because we believe in the resurrection of the dead. In the case of Stephen it is said that he "fell asleep," and the Apostle in speaking of the closing of the Gospel age declared that some of the Church would not thus sleep, saying, "We shall not all sleep, but we shall all be changed." (1 Kings 2:10; Acts 7:60; 1 Thes. 4:14; 1 Cor. 15:51). Dr. Lightfoot calls attention to the fact that the Jewish theological writings, the Talmud, contain the expression "when he slept," hundreds of times, as signifying the time of death; and our word cemetery means "sleeping place." Dr. Trench, the noted scholar, says of this word sleep, "Thereby the reality of death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is (followed) by an awakening."

Death would not have been even figuratively called sleep, except for the provision for a resurrection, nor would it have been appropriate had no awakening of the dead been intended. And altho this awakening could not take place without a redemption, and altho the redemption price securing the awakening was not paid until Calvary, nevertheless all of God's people

R2617 : page 121

who had faith in his promise made to Abraham ("In thy seed shall all the families of the earth be blessed") realized that what God had promised he would surely fulfil, and that since millions of the families of the earth had gone down into death prior to the promise, and before the coming of the Seed of Abraham, therefore the fulfillment of that promise signified a general awakening from the sleep of death for all mankind--in order that all might have the opportunity of being blessed by the glorious Seed of Abraham.

It was from this standpoint that our Lord spoke and acted; he was already, since his baptism at Jordan, in process of paying the ransom--his entire life was consecrated and had been accepted of the Father, altho the sacrifice had not yet been finished, and was not completed until on Calvary he cried in his dying moment, "It is finished." As a result of the finishing of the ransom there, our Lord declared that in due time the prison-house of death would be opened and that all the sleeping prisoners would come forth; he declared, "All that are in their graves shall hear the voice of the Son of Man, and come forth;" they that have done well (those now on trial, and approved by the Lord as overcomers) unto the resurrection of life, and they that have done ill (those who have not escaped

R2618 : page 121

the condemnation, nor been approved of God) unto a resurrection by judgment-trial.--John 5:28,29.

That judgment trial will be their blessed opportunity of coming to a knowledge of the truth respecting the divine character and plan, and if they will of coming into harmony with it, and by the development of character during the Millennium reaching full perfection of restitution at its close. Meantime, they sleep--"sleep in Jesus," in the sense that a hope of awakening in the resurrection morning centers in Jesus by divine arrangement, through the atonement sacrifice which by the grace of God, he gave a ransom for all.--1 Tim. 2:6.

Thus we see that the future life held out before us in the Scriptures is a resurrection hope. In harmony with this the Apostle declared, "Of the hope and resurrection of the dead am I called in question." (Acts 23:6), and again it is declared that his constant theme in preaching was "Jesus and the resurrection." (Acts 17:18.) There is no hope of a future life without a resurrection, and there is no hope of a resurrection except in Jesus--that he died for our sins, and thus paid the death penalty which was against us, and thus permitted the wages of sin, death, to become merely a temporary "sleep," from which he will awaken mankind, that they may be blessed under all the great and wonderful privileges of His Kingdom during the Millennial age, otherwise in Scripture called the day of judgment, or trial for the world, as this present Gospel age is the day of trial for the Church.

When ready, in the presence of his three chosen disciples and the father and mother of the maiden, Jesus took her by the hand, saying, "Talitha cumi." These words are in the Aramaic language spoken by the common people of that time. "Talitha, in the ordinary dialect of the people, is a word of endearment to a young maiden, so that the words are equivalent to 'Rise, my child.'"--Alford.

AWAKENING OF THE DEAD NOT RESURRECTION.

The maid awakened to life and consciousness. She did not come back from heaven or from hell, but merely awakened out of the sleep of death, and renewed the experiences of life as before. Such an awakening from sleep--such a restoration of the life forces that had been temporarily suspended, is of the nature of a resurrection, but is not a resurrection. We are to remember that the maiden was not alive before --that perfect life has not been enjoyed by any member of Adam's race since father Adam's fall into disobedience and under the divine sentence of death. As the Apostle declares, "In Adam all die," and again, "Death passed upon all," and this maiden was no exception to the rule. Our Lord, in speaking on the subject, implied that none have life in any sense of the word, except those who accept him, and they only in a reckoned sense by faith. His words were, "Let the dead bury their dead." "He that hath the Son hath life." As the maiden was therefore legally dead, without perfect life, and without the right to it, before she fell asleep, so likewise, when she awakened, in answer to our Lord's command, she awakened merely to that death condition in which she previously was.

To have resurrected her would have meant to have lifted her completely out of death in every sense of the word, out of mental, moral and physical degradation, up to the grand heights of perfection of mind and body, as represented in the person of father Adam, and our Lord did nothing of this kind. He merely awakened her, leaving her upon the same plane of death on which she had been born, and had thus far lived for twelve years. The maiden will still have her opportunity of sharing in the general "resurrection by judgments" or restitution during the Millennial age--unless at some subsequent time she accepted the Gospel of the Lord Jesus, and became one of his followers, a member of the Church of this Gospel age; in which event she would, if faithful, be accounted worthy of a part in the chief or first resurrection to glory, honor and immortality. But the point we here make is merely that this lesson does not treat of her resurrection, but of her awakening.

In harmony with this is the plain statement of the Scriptures that our Lord Jesus himself, in his resurrection, was "the first fruits of them that slept." (1 Cor. 15:20.) Again, the Apostle makes the same point very emphatic in his discourse to Agrippa, saying that all of his preaching was in harmony with the statements of Moses and the prophets: "That Christ should suffer, and that he should be the first that should rise from the dead."--Acts 26:23.

These plain statements of Scripture cannot be ignored with impunity by those who desire to be taught of God, and to rid themselves of erroneous theories and speculations respecting the word resurrection. Our Lord's resurrection was indeed the first, and hence the others were not resurrections at all. Our Lord was raised up--clear up--all the way up--out of death--into the full perfection of life. It was not necessary that he should be raised to the perfection of human nature again, for indeed it was the human nature of Jesus that was sacrificed on our behalf--one

sacrifice forever--which could never be taken back or rescinded--otherwise it would have meant the repeal of man's redemption--the undoing of the at-one-ment work.

Rather, we are to remember that when our Lord Jesus made his consecration at baptism he was "begotten of the spirit," a spirit being--and that which was begotten of the spirit was in due time "born of the spirit," a spirit being--and referring to this spirit birth, his resurrection, we read that he was "the first-born from the dead," "the first-born among many brethren." (Rom. 8:29; Col. 1:18.) These are additional proof texts to the effect that neither Lazarus nor Jairus' daughter, nor the son of the widow of Nain, nor the young man whom the Apostle Paul awakened, nor Dorcas, whom Peter awakened, nor the child of the Shunnamite woman whom Elisha awakened, were "born from the dead" in any sense of the word, either on the fleshly or on the spiritual plane.

Let us, then, in thinking of our dear Redeemer's resurrection, seek more and more to grasp its greatness, and to realize that nothing of the kind ever occurred before, and that as he was the first-born from the dead, so his "brethren," the Church, are to come next in order. Let us remember also that his resurrection to spirit nature is quite a different resurrection from what the world of mankind may ever hope to share--theirs being a restitution resurrection to human conditions, human perfection and life. This higher chief or first resurrection which our Lord experienced, is promised as a special reward to his faithful Church and to no others. It is this that the Apostle calls the resurrection of the dead, which he describes in 1 Cor. 15:42-44.

Our great endeavor, therefore, as followers in the footsteps of Jesus, should be the same that was before the mind of the great Apostle, when he said, "That I may know the power of his resurrection (the first resurrection, to spiritual conditions, glory, honor and immortality), and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the (special, chief) resurrection of the dead."--Phil. 3:9-15.

===================

R2618 : page 122

THE VOLUNTEER WORK.

SINCE the sending forth of the double number of our journal last issue, the "Volunteer" enlistments have increased wonderfully. The dear friends of the truth everywhere seem to think that if that issue is to be the "ammunition" used by the Volunteers the results will be momentous; hence many are anxious to enlist in the service which promises nothing of earthly fame or reward, but large appreciation by the Captain of our salvation, and large rewards in the world to come.

There are probably as many as a hundred colored brethren on the Watch Tower lists, some of them very clear in the truth, and very earnest in its service, financially and otherwise. We have received letters from several of these, who had intended engaging in the Volunteer work, expressing surprise that in the call for Volunteers in the March 1st issue we restricted the inquiry to white Protestant churches. They rightly realized that we have not the slightest of race prejudice, and that we love the colored brethren with just the same warmth of heart that we love the white, and they queried therefore why such a distinction should be made in the call. The reason is that so far as we are able to judge, colored people have less education than whites--many of them quite insufficient to permit them to profit by such reading as we have to give forth. Our conclusion therefore is based upon the supposition that reading matter distributed to a colored congregation would more than half of it be utterly wasted, and a very small percentage indeed likely to yield good results. We advise, therefore, that where the Watch Tower literature is introduced to colored people it be not by promiscuous circulation, but only to those who give evidence of some ear for the truth.

We avoid, so far as possible, putting the pearls of present truth into the hands of the vicious and depraved, whites as well as blacks. Wherever we have reason to believe that people love sin rather than righteousness, we have no desire to remove from their minds any of the shackles which ignorance and superstition have put upon them; rather, we would leave

R2619 : page 122

them bound until, in the Millennial age, when these shackles shall all be removed, they will be under the strong hand of a strong governor, who will recompense every iniquity as well as every effort toward righteousness.

Similarly, the exclusion of Roman Catholic churches was not intended as any slight upon the people connected with them, for whom we have only the greatest good will and best wishes. Nor did it indicate that we thought none of the Roman Catholics amenable to the truth, for, on the contrary, there are quite a number of very zealous friends of the truth who were reared in Catholicism; indeed, only last Sunday (April 1st) at our meeting in the Bible House Chapel, four Roman Catholics made public profession of faith in the Redeemer and of full consecration to him, and symbolized it in water immersion. We excluded Roman Catholic churches from the Volunteer service because the vast majority of their attendants are either too ignorant or too bigoted to read and think for themselves. True, much of this would apply also to Protestants; but the percentage of hopefuls amongst the latter is so much greater as to justify, we think, the enormous expense involved in this circulation of free reading matter at the churches throughout this country.

* * *

The Volunteer service is open to all of the Lord's dear people, brethren and sisters, white and colored, who have a desire thus to serve the great Captain of our salvation, and to help deliver their "brethren" from the bondage of Babylon into the liberty wherewith Christ hath made us free from sectarianism, superstition and every yoke of bondage. Nor do we desire to place this service as a yoke or burden upon any, but as the word indicates, it is only for "Volunteers." We believe that the Lord would not have any conscriptions or drafts connected with his service. As to whether or not this is a way in which you can serve the Lord's

R2619 : page 123

cause is not for us but for you to decide. We merely give you our opinion, that this is one of the best means of serving the truth--preaching the Gospel of the Kingdom--breaking the chains of error that are upon the "brethren"--honoring the name and character of our heavenly Father, and extolling the great redemption accomplished by Jesus our Saviour. It is a "harvest" work, in that it is gathering to the Lord his true people,--gathering them out of the various sects--not into another sect, but into heart-union with the Lord and with all who are at-one with him through oneness of spirit, engendered by love of the truth.

We are expecting great results from the Volunteer service this year, and those who engage in it to any degree will, we believe, look back with great pleasure to their share in it. But regardless of how much blessing may come to others by this service, we are convinced that great blessings are coming to the Lord's people, through the self-denial and cross-bearing which this Volunteer service implies. The bringing of our hearts into such a condition of devotion to the Master means a spiritual blessing and a character-development which surely will be great aids in the attainment of the Kingdom. However, to his own master each servant stands or falls, and we are to remember not to judge or offend one another, but rather to assist each other.

In harmony with this we are quite willing to cooperate with all the Lord's dear people in whichever of the various methods of serving the truth they may decide to be the most appropriate and best suited to their circumstances, conditions, zeal, etc. We will therefore not restrict this "ammunition" to the Volunteer work at the churches, but will supply it freely to others, for use amongst their friends, or in any manner that they may be able to use it. For instance, some have already sent us in numerous addresses of persons whom they have reason to believe might be amenable to the influence of the truth, and others have gotten extras for loaning amongst their friends and neighbors. While these may not be strictly counted in amongst the Volunteers, we may consider them a kind of sharpshooters and "guerillas."

Those who wish us to mail samples to their friends direct from our office should write the addresses on wrappers of about the size we use in mailing the Watch Tower (twelve by eight inches--the address to be written lengthwise of the sheet, and about one and a half inches from the top), and these addressed wrappers should be mailed to us, a postal card accompanying them in explanation. The harvest is great, the laborers are few comparatively, and the wages promised by the Master are enormous--"glory, honor and immortality" to the faithful.

* * *

Your success, and the kind of a reception you receive when circulating the truth, will in many instances depend largely upon your own manner. It is an old saying that "Like begets like," and if you go forth with your hearts full of love for the dear "brethren" whom you seek to serve, and if previous to starting you go on your knees to the Lord to ask his blessing upon yourselves, as his servants, and upon your effort in his service, praying for wisdom, grace and a fulness of his spirit of love, your manner will not be bold and blatant; but kind, courteous, humble, yet withal courageous, for you are there as a brother on the business of the Elder Brother, the King, and have nothing whatever to be ashamed of.

Your mission is both honorable and laudable. It is an appeal, not to the passions and prejudices of the people, but to their intellects and their hearts. This kind of preaching is as honorable as that done from the platform; yea, much more honorable, for many ministers are confessing in public from time to time, and to their shame, that for years they have been preaching, contrary to their consciences, a God-dishonoring, inconsistent, unreasonable and unscriptural message. They have been charging good round salaries for this falsification and defamation, while you, on the contrary, as a true minister of the Lord and the truth, not only serve to others "meat in due season" from the Master's table, but do it with good conscience, and without earthly reward or any hope of name or fame.

One dear brother, whose letter appears in this issue, had the "Dawn" in his possession, but was too prejudiced to study it, until he witnessed a "Volunteer distribution" at a church he attended, and saw amongst the Volunteers one whom he recognized as the head of a large mercantile business. He said to himself at once, "There is something real and tangible about the faith of these Christian people, and I must study the literature to find the basis of such self-denial and cross-bearing." He did investigate, and as a result is now a Volunteer himself. He is a man of college education, good natural ability, fills a fine position, and is not ashamed of the Lord, nor of the word of his grace, which has established his own heart and given him a faith and a hope beyond all compare. His present aspirations are, to be humble and faithful until death, and then to be a sharer, a joint-heir with the Lord in his Millennial Kingdom, which shall bless the world.

In addition to meekness and love, manifested in look, in word and in act, we advise the dear Volunteers to keep a reasonable distance away from church edifices whose congregations they seek to serve. A reasonable distance will, of course, depend somewhat upon circumstances. A quarter or a half block would not be too distant, if thereby the people could be well served. Of course, no one should take offence at a gratuitous distribution of spiritual food directly at the church door; yet experience shows that some do take offence at this, and feel as did the Pharisees of old respecting the Lord's message, when they asked, "Are we blind also?" It is well to avoid arousing prejudice. Our ammunition is not intended to wound, to hurt, to kill, but to do good, to comfort, to inspire with new Christian life and hope.

* * *

We have decided to discontinue the general Volunteer circulation of the "Bible versus Evolution" pamphlet, and to use this Volunteer number everywhere instead. Consequently all the new recruits to this Volunteer service will be supplied with the new ammunition, and the various companies may get together at once and, through one of their number, appointed as secretary or lieutenant, communicate with us, informing us respecting the number of Protestant white churches, and so far as they may be able to judge, the average attendance at each, and the number

R2619 : page 124

of Volunteers with their names. The Captain-General of our forces is the Lord Jesus, under whose banner alone we are enrolled, and whose cause alone we serve.

"From victory unto victory
His army shall he lead,
Till every foe is vanquished,
And Christ is Lord indeed."

===================

R2620 : page 124

A KIND MASTER, A GOOD SERVANT.

--LUKE 7:1-10.--APRIL 22.--

"Like as a father pitieth his children, so the Lord pitieth them that fear him."--Psalm 103:13.

MASTERS and servants in the olden times occupied a much closer relationship to each other than they do today--a relationship which took on more of paternal sentiment. The change has been brought about gradually, and is not the result of great men of today having less heart than great men of the olden times, nor of employees being less faithful than employees of olden times: it is rather the result of changed conditions--the result of greater individuality and independence, which leads the employee to prefer to sell his time and energy on a strictly commercial basis rather than on a paternal basis. Nevertheless, the general influence is unfavorable in many respects: first, because men of great mental power and influence are to some extent under present arrangements cut off from fellowship and sympathy with their employees, and altho the class distinctions are not less marked than in the past, nor even as much so, yet class rivalry and animosity is possibly greater than ever.

The employer, under present conditions, feels no responsibility for the employee, since he has made a bargain with him for so much money per day, without additional responsibilities, and the employee feels that having obtained the wage bargained for, and having used it according to his own will, he has no further claim upon his employer in case of sickness or other adversity. However, the system has its good features as well as its bad ones, for it should cultivate independence, self-reliance and prudence; nevertheless, all discern that this division between the interests of masters and servants stands closely related to the great time of trouble which now impends.

The lesson of the healing of the centurion's servant at Capernaum strikingly illustrates the affectionate interest that prevailed between some good masters and their good servants in the past. True, we do not have any record that this servant was a good one, yet the inference is here, because the centurion himself was evidently an orderly man, and such men usually seek for and obtain orderly servants. Furthermore, in his conversation with our Lord he declares that he was accustomed to having his servants do what he bade them.--Vs. 8.

The centurion himself was, of course, a Roman--not a Jew. He was, therefore, debarred in a general way from the Lord's blessings, which he declared on another occasion were for the children of the Kingdom (Israelites) only, and not for strangers. No doubt because he realized himself as outside Judaism--an alien and a stranger, and foreigner from the covenants and blessings of God bestowed upon Israel. (Eph. 2:12), that he obtained the co-operation of the leading Jews of the city, that they would favor his cause with the Lord, and intercede that his petition might be granted.

We notice the good deeds of this centurion. He evidently respected the religion of the Jews, and had used his wealth in the building of a synagogue, the ruins of which are supposed to have been found recently. Of these ruins Edersheim says, "The remains now, after eighteen centuries, in their richness of elaborate carvings of cornices and tablets, of capitals and niches, show with what liberal hand he had dealt his votive offerings." It is presumed that this miracle preceded the awakening of Jairus' daughter, and it is not unreasonable to suppose that Jairus himself was one of the elders of the Jews who came to Jesus in the interest of the centurion; and this to some extent helps to account for his great faith in our Lord's power to revive his daughter, even tho dead.

Our Lord seems to have readily granted the centurion's request; and the fact that it was not presented personally is presumed not to signify any lack of respect, but the very reverse, a realization on his part that Jews were averse to having any dealings with Gentiles, except along strictly business lines. His further modesty and meekness were manifest in the fact that before Jesus had reached his house he sent friends (not servants) to hinder Jesus from defiling himself by coming into a Gentile's house. For altho he was a man of influence and power he realized the barrier between himself and the Jews, according to which the Pharisees would have considered that they defiled themselves by entering his house. He accordingly suggested that our Lord would merely speak the word, and that he had fullest confidence that the word could be spoken as well outside as inside the house--that one possessing such power as the Lord Jesus manifested had agencies at his command which would not require him to personally see and touch the servant in order to heal him, even as the centurion himself was accustomed to perform various matters through the instrumentality of his servants.

This was a wonderful illustration, both of meekness and of faith, and it was appreciated by our Lord accordingly. There is a lesson in it for all of the Lord's people, to the effect that the more we exercise faith in the Lord along reasonable lines, in harmony with the teachings of his Word, the more he will be pleased with us. This same thing was illustrated in the case of Thomas, who, being absent at the time of our Lord's first appearance to the eleven, declared that nothing would satisfy him respecting the Lord's resurrection except the putting of his fingers into the nail-prints of his hands. Our Lord, while granting him the demonstration which he asked, intimated that he would have had a greater blessing if he could have exercised a greater faith, saying, "(More) blessed are they that have not seen, and yet have believed."

Let all of the Lord's people remember this, and

R2620 : page 125

instead of doubting the Lord's willingness to perform what he has promised, and requiring signs and further evidences and assurances, let us rather rest content that he who has so graciously done for us in the past more than we could have asked or thought is equally faithful today, and will fulfill to us all the good promises of his Word. The more heartily we shall accept his promises, the more fully we shall trust to his gracious providences, the more peace of heart we shall have ourselves, and the more the Lord will delight himself in us as his servants and brethren, and the more he will be pleased to favor us and to use us.

Our Lord's remark, "I have not found so great faith, no, not in Israel," was a grand tribute of approval for the Gentile centurion. It distinctly indicates that the fact that the Lord's favor which for over eighteen hundred years had been confined to Israel was not merely because the Israelites were alone worthy, nor because in them alone was found such faith as that on account of which father Abraham was blessed, and the blessing pronounced on his children. But altho the Lord found greater faith in the centurion than amongst others in Israel, nevertheless he could not and did not invite the centurion to become one of his disciples, because "the gifts and callings of God are not things to be repented of," and the divine favor to Israelites must and did continue down to the full end of the "seventy weeks" of favor promised through Daniel the prophet--altho the national favor ceased three and a half years sooner, in the midst of the seventieth week, five days before our Lord's crucifixion, when he said of that nation, "Your house is left unto you desolate; ye shall see me no more until that day." --Matt. 23:38; Dan. 9:24.

It is certainly within the range of possibility that this centurion, whose good works and alms were so highly commended by the Jews, and whose faith was so highly spoken of by our Lord, might have been removed by Roman authority from Capernaum to Caesarea, another fortress, and that he may have been the centurion named Cornelius, the first Gentile accepted to the privileges and favors of the Gospel Church, at the expiration of the "seventy weeks" of favor confined to the Israelites.--Acts 10:1-35.

One lesson connected with this subject which should specially commend itself to any of the Lord's people who are masters or employers is the lesson of kindness for servants. If a Gentile would be so careful for the interests of his servant, and thus bestir and trouble himself much to secure his release from pain, much more should every true Christian not only feel a kindliness for those who are of the household of faith, but also be disposed to do good unto all men as they may have opportunity. We may be sure that all such evidences of interest in fellow-creatures, all such evidences of the spirit of love and kindness, are pleasing in the Lord's sight; and not only so, but that every time we exercise ourselves along such lines we deepen them and strengthen, confirm and establish character along the lines of love and mercy. This is one of the ways in which we are to develop ourselves more and more as copies of God's dear Son.--Rom. 8:29.

===================

R2620 : page 125

THE DISAPPOINTED PROPHET'S WISE COURSE.

--LUKE 7:18-28.--APRIL 29.--

"He hath done all things well."--Mark 7:37.

WHILE Jesus was performing many miracles, making numerous disciples, and meeting with comparatively little opposition, things were going very differently with his cousin, John the Baptiser. Yet this was only in accordance with what John himself had prophesied, saying, "He must increase, but I must decrease." John was in prison, about 120 miles

R2621 : page 125

from where Jesus was laboring so successfully. To be shut up in a dark dungeon of the kind usual at that time, and to have our Lord proceeding with his work, and raising no voice of protest on his behalf, and exercising none of his mighty power for his deliverance, probably seemed very strange to John--especially in view of his expectations respecting the work of the Messiah--that he would be a great earthly general and king, in harmony with the general Jewish expectations.

We see how readily John might have permitted doubts and fears to enter his mind. He might have said, This whole matter is a fraud, and Jesus and I have been deceiving ourselves. He might have lost all faith in God's providential dealings in the past and all heart and hope for the present and for the future; but notwithstanding the great disappointment he felt, his faith continued its firm hold on the Lord. This is indicated in his sending of his disciples to Jesus, to make inquiry, and also in the character of the inquiry. He does not say, Is this whole matter a farce, and are we deluded? but on the contrary his question was a sound one, and expresses the conviction that thus far the Lord has been leading, and that the only doubt in the prophet's mind was whether or not, as he was the forerunner of Jesus, Jesus in turn, greater than he, might be the forerunner of some one else still greater and yet to come. And strictly speaking this was exactly the case; for Jesus in the flesh was indeed the forerunner and preparer of the way before the still greater glorified Christ of the second advent, who will accomplish the great and wonderful things foretold by all the holy prophets since the world began.--Acts 3:21-23.

Our Lord, it will be noticed, did not answer John's question directly--he did not say that there was not another coming and still greater work than that which he was performing, but he did give John to understand distinctly that the work he was then doing was the very work which had been foretold in the prophets, and the proper thing to be done at that time. While John's messengers were with Jesus a number of miracles were performed in their sight, and Jesus sent them back to John with instructions that they bear witness to him of the work of the Lord progressing in his hands, and to say to John that while the opportunities to stumble at Jesus, his work and his words, were many, and while many would stumble at these, as the prophet had declared (Isa. 8:14,) yet a special blessing would rest upon all who would not stumble, but whose

R2621 : page 126

faith in the Lord would continue, despite various disappointments of expectation respecting his work and their fulfillments--through misapprehension of the lengths and breadths and heights and depths of the divine plan, which, as the heavens are higher than the earth, were higher than human conception could have foreseen. For instance, what Jew could have thought for a moment of the still higher than Jewish expectations of the Kingdom--of the spiritual Kingdom-class to be selected first before the establishment of the earthly kingdom, and to be sharers with Messiah in his glory, honor and immortality?

All of the Lord's faithful servants need to remember the same lessons which were thus forcefully impressed upon John: they need to remember that when sometimes matters turn out very differently with themselves than what they had expected, when they receive injuries, reproaches and oppression, as the rewards of faithfulness to duty and to truth, it does not mean that God has forgotten them, nor that they were misled in their previous service to the Lord; nor does it mean that the Lord has changed his plan; nor that he is careless or indifferent respecting their condition. True, their first thought should be whether or not present unfavorable conditions are in the nature of chastisements or the results of any misdoings on their part, or failures to serve the Lord in his own way, but if they find their course to be harmonious with the divine will and Word they should at once rest their faith upon the Lord, and conclude that God knows better than they how to manage his own work. Then while thankful to be used in that work for a time they should nevertheless be pleased, if it were the Lord's will, to be set aside for a time--perhaps for the good of others, or perhaps for their own training in the school of experience, and in the learning of lessons of patience and of faith.

But such a resting in the Lord, such a centering of life in him, can be enjoyed only by those who have made considerable progress, who have run a considerable distance in the way of the Lord, and who have already been exercised under the Lord's providences, and have learned many lessons in his school. This, however, is the condition which all of the Lord's true followers are to strive to attain, as the only one thoroughly pleasing to the Lord. The proper course of all God's servants when perplexed is the one followed by John, namely, to go to the Lord with the perplexity--not doubtingly, but inquiringly--and be set at rest by his Word. We may not be able to hear the Lord's words with our own ears, but we can receive it second hand as did John,--through the testimonies of the Apostles and prophets, by whose writings God has provided in advance replies to all proper queries.

The question arises, was John imprisoned on account of officiousness--on account of trying to mind Herod's business? Or was he imprisoned because of his faithfulness in the discharge of that duty? Was it right or was it wrong for him to reprove the king, and to say to him that it was not lawful for him to take as his wife his brother Philip's wife? There is no question that Herod was in the wrong, and that John's expression on the subject was a correct one, and that Herod was living in adultery, but the question is, Was this any of John's business? Did he need to meddle with the king's affairs, and thus get himself into trouble? And if it was John's duty to reprove Herod on this subject, was it not the duty of our Lord Jesus to have done the same, and in addition to have uttered a protest against the imprisonment of John, and in general to have raised a great hubbub over the injustice being done by the wicked ruler? And if John was right in this matter was our Lord Jesus wrong in not following the same course? Or if Jesus was right in not following John's course in reproving Herod, does it prove that John erred in giving the reproof?

We answer that our Lord's conduct is certainly to be considered as above reproach, since "in him was no sin, neither was guile found in his mouth;" but this does not prove guile and sin on John's part in following a different course. We are to remember that in many respects John and his ministry differed widely from our Lord and his ministry. For instance, the uncouth skin-girdle which John wore was very different from the seamless robe which the Lord wore; and the Scriptures call attention to the fact that John lived a very abstemious life, "neither eating nor drinking" ordinary food, but practicing a continual fasting or self-denial as respects these comforts, while our Lord Jesus came "both eating and drinking," attended wedding feasts, and banquets made in his honor.
The lesson is that these grand characters each fulfilled his own mission, according to the divine arrangement, but that they had different missions. John's mission was pre-eminently that of a reprover and reformer, and we are to understand that as a prophet he was supernaturally guided in respect to the various features of the course which he took. Our Lord's mission, on the contrary, was a different one; he was gathering to himself those whom John's ministry served to arouse to righteousness and to zeal to know and do the Lord's will.

We who are called to be the "body" of Christ and to follow him, may learn a lesson in this as respects our proper course: we are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticise and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare and sometimes in following the wrong copy, undesignedly bring reproach upon the Lord's cause. We are to be copies of God's dear Son, our Lord, and not to be copies of John the Baptiser. We are not to stir up strife by trying to mind other people's business, nor to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc., but to the contrary of this are exhorted by the Apostle to remember that what God sees fit to permit we can see fit to endure.

Even tho we find many things which we cannot commend or indorse, we may equally find ourselves able to avoid any special denunciation of them--especially of things which have no bearing whatever upon the proper understanding and fulfilling of the Lord's Word. The Apostle points out our proper position saying, "As much as lieth in you live peaceably with all men." And our Lord emphasized the same thought, saying "Blessed are the peacemakers; they shall be called the children of God."

Some of the holiest of the Lord's people err on this subject in their own families, and needlessly arouse prejudice and opposition, and make their homes unhappy,

R2621 : page 127

by continually finding fault with things which tho not up to the standard of saintliness and cross-bearing, are nevertheless not immoral or wicked even in tendency. Parents and guardians are surely to guard against all tendencies toward immorality, etc., but to find fault with those they love merely because they are only nominal Christians and have the spirit of worldliness, is certainly unwise. Their general life of peace and joy in the holy spirit is the very best reproof of worldliness they can give and the best recommendation of the glorious gospel they profess. This is the epistle that will be read, the light that will reprove darkness. In other words, we must not expect from nor try to force upon the unconsecrated the details of our own self-denials. We must wait until they shall see full consecration to be their "reasonable service"

R2622 : page 127

and present their bodies living sacrifices to God. Pastors and teachers, however, should seek to keep continually before the Lord's consecrated flock the high Scripture standard, realizing that many influences are continually at work to lower the standard of holiness and devotion.

JOHN MORE THAN A PROPHET.

The multitude who stood about must have heard the message which John's disciples brought to Jesus, and no doubt queried within themselves, if not audibly, Is John losing faith in Jesus as the Messiah? If John is a prophet himself, should he not be informed by God on this subject, without sending to inquire of Jesus? Does not this, in connection with the fact that John did no miracles, prove that John was not a prophet, but merely some sort of a reformer, possibly self-appointed? Our Lord seems to have detected such a questioning, and hence, after John's disciples were gone, so that his words could not be construed as a sop of flattery to hold John's confidence, he delivered quite a eulogy upon his faithful forerunner, which we paraphrase thus:--What did you expect in John--a weak, pliable character, easily swayed by every wind of doctrine and fancy, as a reed is easily swayed by the wind? Those who get such an impression respecting his character are deceiving themselves. On the contrary, he is a prophet, yea, more than a prophet--he is a special ambassador and messenger of God at this present time, to do an introductory work related to the Kingdom which I am now preaching. He is referred to by Malachi the prophet (3:1). Indeed, I declare to you that there has never arisen a greater prophet than John, and yet I say to you that the least one in the Kingdom-class is greater than he; for he does not belong to the Kingdom-class at all, but to the previous dispensation--"the house of servants." "The law and the prophets were until John" (and he is the last of the prophets), and since then the Kingdom of heaven is preached, that now whosoever will of this divinely favored nation may press his way and gain an entrance into it and become a son of God.--John 12:1.

Note in the text the clearness of our Lord's words respecting the distinction between the new institution which he was founding and the old institution founded by Moses, and which was then coming to an end, giving place to the new. The Apostle shows that the call of us Gentiles during this Gospel age to a joint heirship in the Kingdom as members of the Kingdom-class is because those of the Jews ready to receive the Kingdom favor upon the Lord's terms were fewer than the pre-determined number. Our call is to fill the places of those "natural branches" of the Abrahamic stock, by being grafted into and made partakers of the original root of divine favor--the Abrahamic promise--to be members of the seed of Abraham, in which as a Kingdom-class all the families of earth shall be blessed with certain favors of knowledge and opportunity.--Compare Rom. 11:1-33; Gal. 3:16,29.

How highly we who belong to the new dispensation should value its privileges and opportunities, and seek to "make our calling and our election sure." (2 Pet. 1:4-11.) If those who were called with an earthly calling to be a "house of servants" rendered but a reasonable service when they engaged in the Lord's work zealously, as did John the Baptist, and have been faithful, how much more zeal and energy ought we to put forth who have been favored so much more highly! "What manner of persons ought we to be, in all holy conversation and godliness!" Let us remember that this "high calling," this "heavenly calling," to joint-heirship with our Lord in the Kingdom, is a very special and a very limited call, that it will soon end, and that so far as the divine revelation shows, it will never be repeated. In view of these things let us lay aside every weight, and run with patience the race set before us in the gospel, looking unto Jesus, the author, until he shall have become the finisher, of our faith.--Heb. 12:1.

===================

R2605 : page 127

FAITHFUL CO-LABORERS HEARD FROM.

DEAR BROTHER RUSSELL:--I have just been reading again in the TOWER of March 1st the article entitled "Mark the Perfect Man," etc., and want you to know how much I have enjoyed it and profited by it. After thanking the Giver of every good and perfect gift I thank you, and continually pray that the favor of the Lord Jesus Christ be with you in all your work, and that you may ever be defended from the assaults of the adversary. Putting myself for a moment in your place, I was able to see that you would rejoice to know that the household were appreciating the things "new and old," and I wanted by this little note to help "hold up" your hands. Please do not trouble to acknowledge this, but believe me,

Yours in the Lord, ELLIOT H. THOMSON,--Wash.

page 127

DEAR BROTHER RUSSELL:--I feel like echoing Sister Graham's "Thank you" for the spiritual food which my hungry soul has found. Truly the WATCH TOWER is a welcome visitor to me. Just so sure as I am particularly downhearted about something in the "way" of a Christian "walk" just so sure do I find something in the next WATCH TOWER which is a spiritual help to me; a something in fact which shows me something about my poor unworthy self from a standpoint which I had not before seen myself. For instance, I have just been reading the essentials of the perfect man and find just what I needed in my present discouraged mood. Especially so in the third and fourth paragraphs in the "Sons of God all Peacemakers," on page 71, and in the last paragraph of the

page 128

same item that refers to combativeness: I feel that it just means me. I feel so very anxious sometimes that my dear husband would become a follower of Christ that I fear I do more harm than good talking about it all the time, but a peaceful feeling has come to me since reading this last TOWER which has encouraged me more than I can express. I could tell of many times in the past in which I have been helped and encouraged just the same, and oh! when I realize how much I am helped, and yet know how unworthy I am, I wonder why God has given me such privileges and withheld them from others, who, it seems to me, would have profited so much by them.

I have in the past week been thoroughly discouraged because it seemed to me after all the "light" God has given me I am no better than many others who make no pretence to Christianity, but I feel encouraged now to take a "fresh start" and to pray more earnestly in secret not "push your religion" on any one. Then, too, Satan had been trying to make me think because I had failings all my trying had been vain, but since reading my welcome WATCH TOWER I am still encouraged to go on trying and trusting.

Your grateful sister in Christ,
MRS. ALLEN SENCERBEAUX,--Michigan.

R2605 : page 128

DEAR BROTHER RUSSELL:--I have the pleasure at this time of writing to you, and I assure you that it is a pleasure indeed. You are burdened no doubt with letters from the friends of the faith, but your kind patience seems so prominent in your writings that I am quite sure you will appreciate a letter, even from me.

The faith in the coming Kingdom has grown at this place under my care until we have a few--a little band of followers of the Lord--who, I trust, are presenting themselves living sacrifices unto him who bought them. The work is necessarily slow, and the path not very smooth so far as this world is concerned. We meet with a good many obstacles, as so many have been prejudiced by the blind that are leading them; still we are in hopes that some will see the light even in such darkness as here prevails.

No one knows our weaknesses and feeble attempts to do God's will as the Father himself. We feel that we need someone to cheer us up and to give us courage to press forward in the cause as a preacher of the gospel of peace.

I thought it might be proper to mention that we have great desires for another "Pilgrim" visit. We hope that one is headed this way, and can stop with us for a few days. All profited so much by the visit of Brother Draper in November, and our love and prayers have followed him all these days. As the clouds grow dark upon this benighted world may God's dear ones--for he knows who are his--be faithful to their calling and "show forth the praises of him who hath called us out of darkness into his marvellous light," is the prayer of one who is the least to be called a son. Yours in His service, E. L. BROWN,--Ind. Ter.

DEAR BROTHER RUSSELL:--I wish I could tell the two dear sisters who arranged the Index how much I appreciate it. It is exactly what I have needed. It certainly required a good deal of patient work to produce it and I hope all of the TOWER readers will appreciate it.

How much I would like to be at Allegheny at the great Memorial and enjoy the sacred season with you all. Not that I would be willing to be absent from Scranton at that time, but the remembrance of five years ago when I was there and the rich blessings I received at that time makes me long for one more such precious season. O what a blessed five years it has been! Every day has been full of a consciousness of the dear Lord's favor, and tho I cannot say that I have always done the very best I might have done, still it has been one continual effort to follow our blessed Leader and Guide on the narrow way. All of the time I have been conscious of his tender love, and his favors have been more numerous than the hairs of my head. And you, Brother Russell, you have been a true and faithful under-shepherd and kind and loving pastor to us all and I hope that all have had a keen appreciation of this. Some I know have, for many times have I heard prayers go up from consecrated hearts for you.

Brothers Woodworth and Hodges are both growing young men, and are indeed getting to be "able ministers of the Word." They are capable of standing for its defence anywhere. Hoping this may find you all well and happy at Allegheny, I send greetings to the Church there in the name of the little company at Scranton. Lovingly your brother in Christ,

HAYDEN SAMSON,--Pennsylvania.

WATCH TOWER BIBLE AND TRACT SOCIETY,

KIND SIRS:--Coming out of our little chapel last Lord's Day night I was handed a little book, "The Bible vs. the Evolution Theory." After careful reading I was wonderfully blessed and thank God it was thrown in my way as I was hungry for such truths. I am an old lady in a home of faith and prayer and cannot buy such things. I was so happy after careful reading to find on the back of the little book that you would contribute a paper to any of the Lord's aged who could not buy the same. I am so anxious to read something edited by the author of MILLENNIAL DAWN, for I scarcely expect to be able to get hold of the three volumes of that wonderful message and will be so thankful for anything you can send me free. Perhaps through me it will reach some one and do great good. God will bless the beautiful truths sent out from your house. Anything that one of his aged saints can do to assist will be done by

MRS. CARRIE McBRIDE,--St. Louis.

page 128

DEAR BROTHER RUSSELL:--I am so much impressed with the last issue of the WATCH TOWER that I wish to distribute a number of copies among my brethren in the Presbyterian church here, of which I am a member. It has opened my eyes to the delusion into which we have been drilled from infancy. I am free to confess that had I understood the Bible as you explain it and as I now know to be correct I should never have joined myself to any such God-defaming doctrine.

There are a few honest, earnest, pious ones in the congregation who, I believe, would be glad to have their eyes opened. Our minister, whom I want to believe to be an honest, earnest Christian, seems to be utterly blind, and afraid of the truth, for I gave him a copy of THE PLAN OF THE AGES and after waiting two weeks I asked him what he thought of it. His reply was "Can't say I have read it!"

With the prayer that God will richly bless you and your work, I am, Respectfully yours,

R. WILSON McGUIRE,--Arkansas.

====================

VOL. XXI. MAY 1, 1900. No. 9.

CONTENTS.

The Memorial Supper.............................131
  A Few Sample Reports.........................132
Poem--Only a Few More Years......................134
Knowledge Increases Responsibilities.............134
  Come! Weary and Heavy-laden..................136
Two Types of Sinners.............................138
The Parable of the Sower.........................140
  The Message of the Kingdom...................141
News From the "British Branch"...................142
Questions and Answers............................142
  About Magnetic--Hypnotic
    Cures, etc.................................142
  Who is Born of God?..........................143
  How Will the Dead Hear?......................144
  Joining Trade Unions.........................144
Items: Back Issues of the Tower, etc.............130

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

DO NOT FORGET THAT IT IS UNSAFE TO MAIL MONEY.

SEND P.O. OR EXPRESS ORDER OR DRAFT.

DAWN IV. IN GERMAN.

We are glad to announce this edition now ready. Advance orders are being filled as rapidly as possible. We thank our German brethren for the patience they have so generously exercised.

BACK ISSUES OF THE WATCH TOWER.

We have many inquiries for back volumes of our Journal. We have made up as many sets nearly complete as possible--about 150 sets as follows:--

Eight issues of 1891; seventeen of '92; nineteen of '93; twenty-two of '94; twenty-four of '95; twenty-four of '96; twenty of '97; twenty-three of '98; eighteen of '99.

So long as these sets last we shall be pleased to supply them at the regular rate--50 cents a dozen--any year, but no less than the complete set for any year.

THE VOLUNTEER AMMUNITION.

We are sending it out as rapidly as possible, but the field is a wide one and all have not yet been supplied. Besides, new "Volunteers" are from day to day coming to see that this is a very special opportunity for serving the King's cause. If your first lot is insufficient let us have "Order No. 2 for Ammunition" by the time you are sure what will be necessary to completely supply your district.

====================

R2622 : page 131

THE MEMORIAL SUPPER.

EACH year seems to add to the interest of the Lord's people in the celebration of the great event which lies at the foundation of all our Christian hopes--the celebration of the death of "Christ, our Passover." Each year the matter seems to be more clearly grasped by a larger number, and correspondingly the solemnity and holy joy proper to the occasion seems to be the more intense, and the overflowing blessing to be more pronounced.

Many of the little companies of the Lord's people who celebrated on the evening of April 12th have responded to our request for information respecting the numbers participating, and the measure of the Lord's Spirit and blessing prevailing. From these reports we judge that the number participating this year was considerably more than last year. Though we have not heard from nearly so many, the totals are larger. We believe, too, from the letters that the meaning of the institution was very deeply appreciated, not only as marking the great sacrifice of our Lord Jesus, but also as marking the consecration of his people to be one with him in his sacrifice.

The Allegheny Church had a most blessed season, about 290 participating. We first reviewed the general meaning of the Passover, as it was instituted with the Jews, tracing the relationship between the typical Passover Lamb and Christ the Lamb of God, our Passover, and saw in the first-born of Israel passed over in that night a type of the Church of the First-born, which God is passing over during this Gospel night. We saw that subsequently these first-born ones became the leaders of Israel as a whole, and their deliverers from Egyptian bondage, and we saw that the anti-type of that deliverance will be the ultimate deliverance of all who love God and who desire to serve him, from the bondage of the world and of sin and of Satan, the antitype of Pharaoh, and that this ultimate deliverance would be during the Millennial age, when "the Church of the First-born" ones will be associated with Christ in the Millennial Kingdom.

Next we saw how that the Jews had celebrated the type for over sixteen centuries, with no knowledge of the antitype, and yet that in God's due time Christ, the antitypical Lamb, was slain on the very same day of the month that the typical Lamb was slain; and that on the very same day in which he and his disciples met as Jews to celebrate the typical Lamb and the typical passing over, our Lord instituted a new memorial, which should not look back to the type, but to himself, as the antitype. We noted also the appropriateness of the emblems which Jesus chose to represent his flesh and his blood; we saw that unleavened bread most beautifully illustrated the purity, the sinlessness, of our dear Redeemer, and that the cup, the fruit of the vine, represented his sufferings--not sufferings that were grievous, but joyous, endured willingly, gladly, on our behalf, and we rejoiced in these things.

We considered how we were to feed upon the Lord in our hearts while using the bread emblematically--that we could feed upon his flesh in the sense of calling to mind the fact that only through his sacrifice could we have life, only by his becoming our substitute in death could we, as a race, be set free from the condemnation that was upon us through Father Adam's transgression. We considered the fruit of the vine, the symbol of our Lord's blood, as the sealing of the New Covenant under which God, through Christ, could be merciful toward our imperfections, accepting our intentions, even though the weaknesses of the flesh might sometimes hinder us from attaining all the desired results.

Then we viewed the matter from the other standpoint--the secondary one mentioned by the Apostle in 1 Cor. 10:16,17, viz., that the entire Church is one loaf, and that it is the duty and the privilege of all who have become members of the one loaf, the one body of Christ, to be broken in the service of the Head and in the service of each other, that thus we might have fellowship with Christ in his sufferings and ultimately be sharers in his glory. We saw that the cup of blessing with which we bless is indeed our communion or fellowship in the blood [sufferings] of Christ, our mingling of our lives with his life, our joining with him in "filling up that which is behind of the afflictions of Christ." We sought to enter into the

R2622 : page 132

very deep meaning of the beautiful symbol, and to have it in our hearts a power of God, leading us to keener appreciation of our dear Saviour, and to a keener devotion as his disciples, to walk in his footsteps.

Then, after a prayer of thanksgiving to God for the living Bread that came down from heaven--for Jesus, who was not a condemned member of the human family, but a specially provided one, suitable to be our Saviour, our Bread, our Life-giver, and for all the blessing which we have through his great sacrifice, we partook of the bread. After this we gave thanks for the cup, acknowledging that we have no righteousness of our own, even though all the past were forgiven, and that we could not hope to stand before God acceptably or to have any dealings with

R2623 : page 132

him except under the gracious provisions of the New Covenant, sealed with the precious blood of Christ. We gave thanks also that by God's grace we have been called to fellowship with Jesus, and told the Lord of our hopes that by his grace we might run our course with faithfulness and eventually be received to joint-heirship with our Master in his glory when we are partakers with him of the joys of the Kingdom.

The simple but impressive memorial being ended, it was requested that in order that the solemnity of the hour might abide with us, to our mutual comfort and joy, we should part on that evening without entering into any conversation likely to attract our minds from the precious things which filled them, but rather might, for the hours following, remember the severe trials of the disciples, and the dear Master's trials, and seek to enter into close sympathy with his faithfulness, and to be all the more on guard against the wiles of the Adversary, which seem to be so potent at this season of the year. Then singing the first hymn we were dismissed.

An incident which added to our blessing in connection with this service was the fact that our dear Brother Horace A. Randle, who for about twenty years has been a missionary in China, was with us, and took part in the service with evident pleasure to himself and profit to us all. Bro. Randle wrote us in January last that he was about to start on his long journey of 16,000 miles, with the desire and intention to reach Allegheny in time for this Memorial service. He arrived just the day before, and was very warmly welcomed by us all. He addressed us on Easter Sunday, amongst other good things telling us of his great joy in the harvest truth, and of his intense desire to make known the grace of God to all the Lord's dear people, and of some efforts he had already put forth, and some of the fruitage which the Lord had permitted him to see amongst the missionaries of his acquaintance. Yet with regret he told us of how few of the missionaries seem to have any interest in these matters, and how the majority of the responses he received were in the nature of scoffings. We hope that our dear brother will put his address into writing that we may lay it before the larger Church some time in the near future.

We have received reports, all of them excellent, from 280 celebrations--from every State of the Union and from Canada. A few of these were from solitary individuals, who had no opportunity of meeting with others, but to whom the Lord granted much blessing, compensating them for their loneliness otherwise. It may be interesting that we give the numbers participating at some of the gatherings reported, as follows:--

Baltimore, Md., 20; Brantford, Ont., 29; New York, 18; Poughkeepsie, N.Y., 16; Washington City, 23; Scranton, Pa., 28; Boston, Mass., 97; Philadelphia, Pa., 55; Toronto, Ont., 37; Tiffin, O., 22; Sippo, O., 19; Youngstown, O., 25; Cleveland, O., 38; Columbus, O., 27; Canton, O., 22; Toledo, O., 28; Wheeling, W.Va., 16; Dayton, O., 16; Indianapolis, Ind., 34; Chicago, Ill., 70; Saginaw, Mich., 18; St. Paul and Minneapolis, Minn., 23; Weatherford, Tex., 24; St. Louis, Mo., 55; Omaha, Neb., 19; Council Bluffs, Ia., 16; Vanetia, Tex., 16; Los Angeles, Cal., 61; Allegheny, 290.

We are not foolish enough to think that these figures give any occasion for boasting, for the total amounts to only a few over 2,600, and we have every reason to suppose that we have heard from two-thirds of those who celebrated: foreign reports will come later. However, we have every reason to believe that these numbers represent people who not only profess Christ, but who also are seeking daily to live the Christ-life. Moreover, they are full of the Jubilee music, and having heard the joyful sound they are all repeating it far and near. Consequently we expect a much larger showing next year, as others of the Lord's truth-hungry, famished household are found and fed with things new and old now supplied us by our Lord.

Boston reports the largest number of immersions preceding the Memorial, viz., 23.

page 132

A FEW SAMPLE REPORTS.

DEAR BROTHER RUSSELL:--It is with positive pleasure I can say that sectarian bondage has no more power over me. Meditation upon this subject has occupied my thoughts for several years past. I have been deliberate and slow to act, weighing the subject on every side, lest too hasty a decision should have a reacting effect filled with hopeless regret. Indeed, I did not take the step until after much earnest prayer. Since that time the conviction has been growing stronger that no child of God can make a mistake by stepping away from modern churchianity, for instead of such an act being a step away from God, it is making a long stride towards God.

Last evening it was my privilege to partake of the Memorial Supper, tho it was taken alone. I am rejoicing in the fact that my God counts me worthy to do my share to fill up that which is behind of the sufferings of Christ.

I could distribute a few of the WATCH TOWERS that are prepared for distribution, should you think best to send them.

Yours in the hope of the gospel,

MRS. A. AXTELL,--New York.

DEAR BROTHER RUSSELL:--Last evening ten of us met to commemorate our dear Master's great ransom-sacrifice on our behalf, and to renew our covenant

with the Father. It was a glad, yet solemn time. Gladness for the great privilege of a "participation of the same loaf" and in the "same cup" and for the joy to know of all the blessings that will soon come to "all the families of the earth;" it was a solemn time as we realized to some extent the price with which we were bought, and the meaning of the covenant which we had made. Prayer was offered by each one present, and we felt that we had the witness of the spirit.

We were not quite so many in number as last year, owing to three being at another little gathering, one detained by sickness, and one, we fully believe, to have "gone home" during the past year. Truly it will be a glad time when we all get "home," for we do not feel at home here. All the brothers and sisters send you love and greetings in the Lord.

Your brother, in the bonds of love,

W. E. VAN AMBURGH,--S. Dakota.

DEAR BROTHER RUSSELL:--The Memorial Supper was celebrated in our home--participated in by four who met in His name. The Prince of Peace was with us and his presence and power was manifest, not to the natural eye or ear, but in holy communion with him. Bro. Barker from Boston served the little company for the first time. Bro. Heald and wife were also sharers of a rich blessing. I did not so much at the time realize or appreciate his precious presence as afterward, when left alone in sweet meditation and communion. His blessed word and promises became spirit and life to me, increasing faith and love, until I fell at his feet in wonder and worship, that I, so unlike my blessed Redeemer, so unworthy of such love and grace, be allowed even to share some little suffering for his sake. How could it be? Only that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;"--we, indeed, the clay in the hands of the potter, yielding wholly to his touch. Thus in all things I will answer, not only unrepiningly, but gladly, "Father, not my will, but thine." I thank God for his divine love, as it makes me, as a humble child, for good conscience toward God, endure grief, suffering wrongfully.

I thank God for the many helps he has provided and is providing. MILLENNIAL DAWN and the WATCH TOWER have been and are such rich food to assist us in the knowledge and truth of God, and am only sorry that I cannot induce more to eat the food they contain.

Yours in Christ--Christ the hope of glory,
A. M. BLANCHARD,--Massachusetts.

DEAR BROTHER RUSSELL:--I am addressing you a few lines to inform you of the blessed time we had at the Passover Supper on Thursday evening, when thirty-seven dear ones met to remember our dear Lord's death and to renew their vows of consecration. I may say this is just one-half more than we had at the Memorial Supper of 1899.

In our lessons of last Sunday and on Thursday afternoon we studied the trials and sufferings of our Lord and Master, in the garden of Gethsemane, during the various trials before the High Priests, before Pilate and Herod, and his finishing the work upon the cross. All seemed much interested and touched; all seemed thoroughly imbued with the responsibility and necessity of a more thorough consecration in the future, to the Lord's service, and love, harmony and zeal seemed to pervade, as also at the Lord's Supper in the evening.

All seemed to realize the deep solemnity of the occasion and there was apparent but one heart, one mind and one thought in desiring to energize for the crown of immortality and every heart seemed overflowing with love to our blessed Redeemer, and our prayer is that we may be permitted to "die daily" in his cause and to his honor and glory. We ask your prayers, dear brother, and the prayers of all the dear ones in Allegheny, that we may be kept bound together in love, harmony and peace, with our Heavenly Father, our loving Master and each other during the coming year.

Your servant in the Lord Jesus,
EBENEZER STOVEL,--Canada.

DEAR BROTHER RUSSELL:--I thought I would send you a little report of our Thursday evening (Memorial Supper) meeting. On the eighth of the month I gave a talk to the friends on both sides on the subject, "Christ our passover," and the import of the bread and wine. I did this because I intended to visit Elgin on the 12th, which I did. They told me that they were specially in need of help for that occasion, and urgently requested me to be with them. Bros. Christensen and Sims took charge of the South Side meeting and Bros. Johnson and Petersen the West Side one. The friends of both sides say they had splendid meetings;--attendance at both meetings was about 70. The attendance at Elgin was 15. We had a glorious time there. I presume you had a splendid time in Allegheny on Thursday night. With best wishes and much Christian love, I remain as ever,

Yours in our dear Redeemer,
M. L. McPHAIL,--Chicago.

DEAR BROTHER RUSSELL:--Concerning the Memorial Supper there were twelve participants, Bro. Brown having gone to Plymouth to conduct the memorial services there, and two sisters being prevented by sickness from meeting with us. No doubt Bro. Watts will advise you of our meeting, but lest he should not, I give you the details. We first sang hymn 23, "Blest be the tie that binds," which is so appropriate. As we repeated the words I was filled with a sense of the solemnity of the hymn--the tie which binds us to Christ, not only here, but all over the world. Then we had prayer, in which several joined. Bro. Watts then read quite a few texts appropriate to the occasion, with comments. He dwelt particularly upon the sacrificial feature--that our partaking of the cup symbolized our willingness to suffer, even to death, with him, that we may be raised with him. As there were five present who had never partaken of the memorial with us before, Bro. Watts explained the symbols particularly. We then sang the 122nd hymn and partook of the unleavened bread and grape juice, the broken body of our dear Lord and his shed blood, renewing our covenant to be broken with him, to die with him. We then sang hymn No. 1 and dispersed quietly. My heart is filled with joy and gratitude that I am permitted to share in these spiritual blessings.

May God bless and keep you near to him, and also your co-laborers! And in this thought I am sure

all the Church here would join, did they know of my writing to you.

Sincerely yours in Him,
FRANCES C. SHORE,--Michigan.

DEAR BROTHER RUSSELL:--Friends numbering ninety-seven in all gathered last evening to commemorate the death of our dear Savior and Redeemer, our now present Lord. Our gathering was held in our usual place of worship and seated in nearly a circle, three to four rows deep about the Lord's table. We meditated on the events of that greatest scene in the world's history, listened to the lesson brought us by the Lord's faithful servant, our leader, and prayed for the similar gatherings, larger than ours, and the twos and threes scattered about throughout the world. Thanks were then offered for His body broken for us, of which we all then partook in symbol, and likewise concerning His shed blood. The 23 who were immersed the Sunday previous, thus symbolizing their consecration, were with us (except five from Lynn), and this added to the impressiveness of the service, calling vividly to our minds the remembrance of our own baptism and promise of obedience, even unto death, and causing us to have a desire to be more watchful and more faithful.

Yours in behalf of the Church at Boston, with cordial Christian greetings,

H. L. ALBEE,--Massachussetts.

R2630 : page 134

ONLY A FEW MORE YEARS.

--FRANCES C. SHORE.--

Only a few more years to learn our part,
Just a few more miles the race to run;
So gather courage fresh, O fainting heart!
O weary "feet," thy journey soon is done.

Only a few more months, but full of toil,
For in the "field" are hungry souls to feed,
Then struggle on O weary, burdened one!
For thou shalt find a strength in time of need.

Only a few more days to fill with love--
Love for all God's creatures, friend and foe,
Love which shall cover every human fault,
And bring a balm for every earthly woe.

Only a few more hours, we know, for some,
Who in this life have fought a goodly fight;
Henceforth for them remains a glorious crown,
A rest within the radius of God's light.

Only a few more days of willing sacrifice,
Of patient standing when our work is done;
Soon in His radiant presence we'll rejoice,
And praise him in our everlasting home.

====================

R2623 : page 134

KNOWLEDGE INCREASES RESPONSIBILITIES.

--MATT. 11:20-30.--MAY 6.--

> "Come unto me, all ye that labor and are
> heavy-laden, and I will give you rest."

OUR LORD would seem to have been somewhat disappointed at the result of his ministry, especially in Capernaum, where he had resided a considerable time, and our lesson opens with a warning to the people of Capernaum, Chorazin and Bethsaida, that having been favored with many mighty works and many evidences of Jesus' Messiahship, and that the Kingdom was being offered to them, etc., they would be held correspondingly responsible. As Capernaum had been greatly blessed, highly exalted, or, figuratively, "exalted up to heaven" in its privileges and opportunities, the result to it would be greater degradation, and eventually it would be brought low into the dust--destroyed, "brought down to hell," in the text, signifying brought down to hades, the death-state. And surely this was fulfilled in the trouble which came upon the Jews, and which destroyed their nationality, as a result of their having failed to accept the Messiah and the Kingdom which he offered to establish.

But though our Lord was disappointed that he was so generally rejected, he cannot have expected that he would be widely welcomed by the people. He must have known, as he elsewhere describes to his disciples, quoting from the prophecies, that he would be rejected by Israel, and that the Kingdom offer would pass by them. As a matter of fact his rejection on their part incidentally permitted the sending of the gracious call to the Kingdom honors to believers among the Gentiles, and thus we are favored at the present time.

The contrast which the Master draws between Bethsaida and Chorazin and Tyre and Sidon is a strong one. The latter two were flourishing Gentile cities, yet, as was common in such, very full of wickedness and immorality, so that evidently their names were synonymous for that which was unholy, licentious, unclean. So then, for our Lord to say that if his mighty works had been done in those unholy cities they would have repented long ago in sack-cloth and ashes, that is, with deep contrition, was to say that the people of Bethsaida and Chorazin were in very much worse condition of heart than those Gentiles: further from such a condition as God could bless.

From this we may gather that God takes a different standpoint of viewing such matters from that taken by the majority of people. He does not merely say, Is this a moral or an immoral city? Are these people decent or indecent? The question which the Lord would examine rather would be, What is the heart attitude of this people or that people, this individual or that individual? What is he aiming, striving, for? --how would he be effected thereby if granted clearer light respecting the divine will? Hence, if we look at ourselves, and find that we are not immoral, not coarse, sensual, brutish, but more refined than many others, this is well; it is what we should be in view of our favors, privileges and mercies; but we are to

R2623 : page 135

remember that we might still be very far short of what would be pleasing to the Lord, and that if God should favor us with certain privileges and blessings and opportunities, and we were to reject them, our attitude in his sight might be worse than that of the immoral.

Turning to Capernaum, most favored of all, our Lord contrasts her with Sodom, whose wickedness was very great, so that it brought upon her a fierce destruction from the Lord. Capernaum is clearly told that from the Lord's standpoint of view her people were more wicked, less worthy of divine favor, more worthy of punishment, than the people of Sodom. This was a severe arraignment, and yet, we can see, a just one, for the poor Sodomites, walking in the way of sin, ignorance of God, etc., gradually went down and down, according to the course of fallen nature, while the people of Capernaum had much advantage every way as Jews, whom the Lord had blessed with a knowledge of himself, and to whom now, finally, he had sent Messiah, and whose miracles they had seen repeatedly, and with whose beautiful character and teaching they had been brought much in contact through his considerable residence in their midst.

In view of these privileges and mercies, their rejection of Messiah and failure to grasp their opportunities branded them, so to speak, as being inferior to the Sodomites, in appreciation of righteousness and truth; for our Lord declares that the Sodomites would not have met the end they did had they had similar privileges and mercies bestowed upon them.

The question naturally arises, Why did not our Lord grant the Sodomites as good an opportunity as he granted the people of Capernaum, and why did he not grant the people of Tyre and Sidon, who were still living, as favorable an opportunity as he granted

R2624 : page 135

to the people of Chorazin and Bethsaida? We answer, that none of these people were granted a trial for eternal life. The Sodomites did not have such a trial; the people of Tyre and Sidon had no trial of any kind; nor did the people of Palestine have a trial for life eternal. The trial which they did have was a trial respecting their love for the Lord and for righteousness, and of their readiness to be his people and supporters of his Kingdom. The result of the trial showed that they were not sufficiently in love with righteousness to appreciate the Lord's Kingdom, nor to become its friends and servants; and in consequence of this their city and their land, and they as a people were rejected by the Lord from being his agencies in connection with the establishment of his Kingdom.

That no individual trial for eternal life had yet come to any of these people is evident from several facts: (1) that the whole world was under condemnation through Adam's transgression; (2) that no one could be relieved from that condemnation, so as to have a fresh individual trial for life, until the ransom price was paid, and it was not yet finished; (3) this is further implied by our Lord's statement (verse 24) that there would be a day of judgment future--a day of testing, a day of trial, a day to see who would be worthy of eternal life and who unworthy. (Acts 17:31.) In that judgment day, the Millennial age, all are to have a chance for everlasting life; for the granting of this very chance to all of Adam's race was the very object of our Redeemer's death. Meantime, the people of Bethsaida, Chorazin and Capernaum, having rejected the Lord and having been rejected by him, he nevertheless found some there, and has been selecting others since, of a special class, which he is calling to joint-heirship with himself in that Millennial Kingdom, under whose beneficent reign of righteousness a full and impartial judgment or trial for life shall be granted to all. He would have his hearers understand, however, that in that future trial time the people of Tyre and Sidon and Sodom would be treated with more consideration and allowance than those who, having many more privileges, had hardened their hearts against what they did see and know. "It shall be more tolerable for the land of Sodom in the day of judgment than for thee," Capernaum.

How scathing was the rebuke of these words, that the people of Sodom, notorious for their wickedness, licentiousness, etc., should find more favor, more tolerance, at the Lord's hand, when he should begin the work of judging mankind, than themselves, who had been God's favored people, but who had not appreciated his favors, and had done despite unto his goodness! But if any infer from this that the people of Capernaum, when they shall be on trial for life during the Millennial age, will be unkindly treated, it would be a great mistake; because the declaration of the Lord's Word distinctly is that the world shall be "judged in righteousness"--not in wrath, malice, not with a desire to do them injury, but with a desire to do them every good possible--hence it will be "tolerable" for the people of Capernaum in that day--very tolerable--it will be a grand and blessed opportunity for them to come to a full, clear knowledge of the Lord; but it will be still more tolerable for the people of Sodom and Gomorrah, because their sins, although greater in some respects, were less heinous in the sight of God--they were less against character, more sins of ignorance.

We may assume, therefore, that during the Millennial age disciplines such people as those of Tyre and Sidon and those of Sodom, who had never known God to any degree, who had never known his laws, will be in a condition of heart much more readily amenable to the influences and requirements of that time than will be some others--the people of Chorazin, Bethsaida and Capernaum, who having known more respecting God had misused the opportunities of the present life--who broke down their characters instead of building them.

And these are merely ensamples, for we know that all those that are in the graves shall hear the voice of the Son of Man, and come forth--"they that have done good [the saints, the overcomers] unto the resurrection of life, and they that have done evil [all mankind outside of the saints] unto the resurrection of judgment."--John 5:28,29.

We can readily see, in harmony with our Lord's declaration in this lesson, that many who in the present life have no knowledge and no opportunity may be nothing disadvantaged thereby in that judgment time, but on the contrary may be more susceptible to the good influences of the Kingdom and its laws than some others will be who have had contact with the

light to some extent in the present life, but who have refused it. What a blessed promise is this one, of a future judgment or trial! How much it means to the whole groaning creation, that God, who let the sentence of Adam fall on all without giving them an individual trial, has provided a redemption for all from that first sentence, and has provided that each member of the race shall individually have a trial, a judgment, in due time, at the hands of him who died for all. And then, how favorable the conditions are to be, under which that trial will be granted! Satan is to be bound, and the earth is to be filled with the knowledge of the Lord and his goodness and his gracious arrangements on behalf of his fallen creatures, whom he desires shall not perish, but, if they will, have eternal life through Christ.

However, as our Lord distinctly intimates (v. 5), these things respecting the coming judgment and the blessed opportunities which shall be accorded to every member of Adam's race, are hidden from the majority --especially do they seem to be hidden from the worldly-wise and prudent, who instead of accepting so gracious a plan, are rather inclined to teach the people that the poor Sodomites went to eternal torment without ever having had a chance, and with no prospect of ever having a chance in the future, although our Lord declares that if they had had as good an opportunity as the people of Capernaum they would have repented with a deep contrition. The wise and prudent are inclined to tell us also that the people of Tyre and Sidon, although not favored with our Lord's blessing, are also to be considered doomed to eternal torment, though they would have repented had they had as good an opportunity as the people of Palestine; and finally they tell us that these people of Palestine, having rejected our Lord, must necessarily be sufferers of eternal torment, and not merely losers of the Kingdom. They fail to see; they are blind to the truth--blinded by the traditions of their religious teachers--as the Jews were.

Then, to add to their confusion, they begin to attempt to apply the Lord's words respecting a day of judgment, and of course interpret it to mean a day of damnation, instead of a day of trial. They fail to note that their claim is that the Sodomites were already in hell, suffering torments of the severest form for nearly two thousand years, at the time our Lord uttered these words. Do they think that the Sodomites could suffer any more after the day of judgment than they describe them as suffering now? What do they understand by the words "day of judgment," anyway? Evidently they have no proper conception of the meaning of the words. They see that our Lord referred it to a future time, and they are hopelessly confused and thoroughly unable to give any reasonable explanation of the matter, either in harmony with God's character or in harmony with their own wretched and God-dishonoring theories.--See DAWN, Vol. I, p.137.

How comforting are our Lord's words, that these things are revealed, nevertheless, to some--to babes, to those who are not great, not wise, according to the course of this world; to those who are of humble mind, ready to be taught of the Lord, instead of wishing to teach the Lord. This great blessing, dearly beloved, is ours, and let us be very careful that we maintain the attitude of childlikeness and simplicity, that we may continue to be taught of God, and to "know the things that are freely given unto us of God." Let us rejoice in them and use them, and let the light shine out to others. The explanation of the fact that the divine plan is hidden from the great majority of the learned, the doctors of divinity, etc., is that so it has pleased the Father to let "the wise be taken in their own craftiness," and to reveal his purposes to those of an humble mind. "Even so, Father, for so it seemed good in thy sight." (1 Cor. 3:19.) The Father drew to the Son at the first advent, not the doctors of the law, the scribes and the notables, but certain "Israelites indeed," in whom was no guile, though they were but an humble few. And the same class has received the blessing all down the age.

The Master realized that his special instructions must be toward those whom the Father had given unto him, rather than toward the unready and unwilling ones who would not receive his testimony because not in a proper condition of heart to appreciate. To his faithful disciples, therefore, and to all of the same class since, he declared that all things he possessed he had received of the Father; he claimed nothing of himself; and further, he asserted that no one knew him truly, fully, intimately, but the Father, and that no man knew the Father except himself, the Son, and he to whom the Son revealed him. The average reader gets very little meaning out of this passage at first. The Christian who has been making progress for years, growing in grace and in the knowledge of

the Lord, can appreciate it much better. He realizes that while he had some knowledge about Jesus and about the Father at first, from the very inception of his Christian experience, yet it was a different matter to come to know the Father and to know the Son in the intimate sense, in the sense of becoming well acquainted with them, knowing their mind as one knows the mind, the heart, of an intimate friend. It is a privilege to receive such an acquaintance. It is not to be had by everybody; it requires seeking for and knocking for, and such seeking and knocking implies an earnest desire to have an intimate fellowship and communion. Such a growth in grace should be earnestly sought by all of the Lord's true followers who seek to be his joint heirs in the Kingdom; for without it they cannot make progress. In proportion as we know the Father and know the Son we will love them and seek more and more to do those things which are pleasing in their sight.

COME! WEARY AND HEAVY-LADEN.

Still addressing the same class, and implying that there were some present of the right disposition who had not yet become his disciples, our Lord appealed to his hearers individually, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The difficulty with most of the people would seem to have been that they were neither weary nor heavy laden, but on the contrary pretty well self-contented. We cannot suppose that physical weariness

R2625 : page 137

and physical burdens was the thought before our Lord's mind, but rather the heart-burden and sin-weariness, which all true Israelites must have felt, if they were honest with themselves.

We are to remember that they were under the Law Covenant, that its requirements were very exacting, and that it made no allowance for weaknesses, imperfections, errors, etc.; consequently, all of those Jews should have felt themselves continually condemned in striving to carry the burden of the Law of Sinai. Not that the law was an unjust one or impossible to be kept by a perfect man, but because all being imperfect and fallen they were unable to keep the Law Covenant. So we may suppose that amongst the Jews at that time, while the majority were professing to be holy, law-keepers, who did no sin, there were some who honestly admitted to themselves and to others that they did not, could not, keep the Law perfectly, and who therefore felt burdened and wearied with their fruitless endeavors. Such felt their need of a burden-bearer, such felt their soul-sickness and need of the good Physician, and to such Jesus addressed himself, inviting them to come to him and receive rest, relief.

This coming to Christ for rest is the first step toward a Christian life; it is justification, the acceptance of him as the satisfaction for our sins; and from the time we thus accept him, as the Apostle declares, we have joy and peace through believing. (Rom. 5:1; 15:13.) But having been thus received and blessed, there is something more for us to do, viz., to learn that there is another burden and another yoke which we should take upon us voluntarily.

A yoke is a symbol of servitude, and so our Lord implies that those who are set free (either from the yoke of the Law Covenant, as were the believing Jews, or from the yoke of Satan, as were the believing Gentiles) should become his servants, should take his yoke, should learn to do his will. A yoke generally is arranged for two, and our Lord speaks of it as his yoke, by which we are to understand that he also is a servant; having come to do the Father's will, and having put on the yoke of servitude, he invites us to become true yoke-fellows with himself in the doing of the Father's will, co-laborers together with Christ in the great work of the world's deliverance from sin and death.

The secret of the ability to wear this yoke, and to have companionship with Christ in his service, and to have as a result a great blessing in our own hearts, a rest unto our souls, lies, he explains, in our learning to be meek and lowly of heart as he was. It will be impossible for those who are proud, haughty, self-willed, ambitious, worldly-wise, etc., to labor in the same yoke with Jesus, or to find the true rest of soul which we properly seek. But if we are meek, teachable, humble-minded, ready to know and to do the Lord's will at any cost, then indeed we shall find rest to our soul's satisfaction--the peace of God which passeth all understanding will rule in our hearts.

We notice a difference between the two rests of vs. 28 and 29. Of the first it is said that the Lord will give it to him who comes to him in faith; of the second, it is said that he finds this rest to his soul through becoming a yoke-fellow with Jesus. And so it is: there are two blessings; the first blessing is that of justification--the joy of having our sins forgiven, realizing ourselves no longer strangers and foreigners from our heavenly Father, but brought nigh by the blood of Christ; the second is the joy which comes more gradually, a fruitage, a grace, a development in the heart, the growing and abiding peace and joy of the holy spirit. This second blessing, however, is attained by very few; the majority of nominal Christians know nothing of it; and yet it is the very object of the calling of this Gospel age, and those who fail to come to the Lord and to take his yoke, and to learn of him, to become thus "copies of God's dear Son," will fail utterly of the special purpose and call of this Gospel age, and will have neither part nor lot in the Kingdom. The blessing of justification by faith is merely to fit and prepare us to take the yoke and to become a co-laborer with the Lord in the Father's service.

This yoke which Jesus invites us to come under with him is a very formidable affair from the standpoint of the world: to them it seems to be a most unreasonable yoke, a most terrible burden--to consecrate life, time, means, everything to the service of God; but from the standpoint of those who have come unto Jesus, and to whom he has spoken peace and rest through justification, the matter is very different. To such it must seem a "reasonable service," that since the Lord has graciously redeemed our lives and our all, we should use what remains of that life to his praise and glory; and after we have fastened the yoke upon ourselves we find that it is an easy one, and that with it any burden, any duty, any trial, any difficulty, any vexation of spirit, any burden of any kind that could come to us, would be light indeed, because of this yoke.

Why? Because those who wear this yoke have the assurances of the divine Word, that all things are working together for good to them; that the heavier the burden that may be attached the greater will be the blessing and the reward by and by; the more severe the experiences during the present time, the brighter shall be the glory, and the brighter shall be their character and the more sure shall they be of being fitted and polished for the heavenly Kingdom. From this standpoint every burden is light, because our yoke is appreciated, and is so easy, so reasonable; and additionally it is so light because the Lord is with us in this yoke. He is the great Burden-bearer, and will not suffer us to be tempted nor to be pressed with more of the burdens of life than we should probably be able to endure. He is watching out for the interests of all those who take his yoke upon them. Their burdens are his burdens, their trials are his trials, their interests are his interests; yea, all things shall work for good to them because they love him.

Let us remember, however, that the Lord takes no slaves in this way; he does not fasten the yoke upon any; he merely invites us to come, and then to fasten his yoke upon ourselves, to make a full consecration of ourselves to him and to his service.

===================

R2625 : page 138

TWO TYPES OF SINNERS.

--LUKE 7:36-50.--MAY 13.--

"Thy faith hath saved thee."

SIMON was a very common name amongst the Jews, and hence it is not so remarkable that there were two Simons at whose homes Jesus was entertained. It is a little peculiar, however, that there are so many features of similarity connected with the two entertainments--that at both of them our Lord's feet were anointed, etc. (Compare Matt. 26:6-13.) It is supposed that about a year and a half elapsed between the two events, that recorded by Matthew being just prior to our Lord's death, "anointing for my burial."

In this lesson we see Simon, a Pharisee, evidently considerably impressed with our Lord's character and teachings, and more favorably inclined toward him than the majority. He thought it would be pleasant to invite Jesus to dinner, thus to honor him, and possibly have a little notoriety himself in connection with the noted Nazarene.

When our Lord accepted the invitation and attended the dinner Simon treated him kindly and politely, but did not go to any extreme of politeness in his entertainment; perhaps thinking of him as not being used to special attentions, but rather as being a companion of fishermen and common people generally. Simon therefore did not salute him with a kiss on his arrival, as was usual with honored guests, for that would have seemed like bestowing too much honor upon an ordinary person whom he, as a Pharisee, was not yet prepared to fully endorse; nor did he send the servant to take off the Master's sandals and to wash his feet, according to the custom of the best entertainers of that time. He may have said to himself, This man and his disciples are not used to being entertained in such style, and my servants would recognize themselves as being on a par at least with any of these men except the Teacher himself. Without, therefore, going to the extremes of polite entertaining, the Pharisee had nevertheless cordially welcomed the Lord to his table, feeling no doubt that in doing this he was honoring the Lord, and not sufficiently realizing that he was the one who was being honored, in the privilege of entertaining so noble a guest. How will Simon regard the matter when, in the resurrection time (during the Millennium), he ascertains that his guest was "the Only Begotten of the Father, full of grace and truth"?

The Apostle urges upon us all, "Be not forgetful to entertain strangers, for thereby some have entertained angels [God's messengers] unawares." The Lord wishes his people to be generous with such things as they have (but not to be vaingloriously extravagant), hence it is written again, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet [proper] and it tendeth to poverty." It is a part of our present lesson to learn of our own mean selfishness, which all have inherited through the fall, and gradually, under the instruction of the Lord's Word, to get the victory over this and become more generous--more like our Father in Heaven.

Let us be specially generous and hospitable toward the "brethren," who really represent the Lord himself; not only as "ambassadors for God," but also as "members of the body of Christ."

The "woman of the city" mentioned, was evidently a common character, widely known to the people of the city, though she might not be known to Jesus and the disciples, who were not residents. Whatever the woman's previous life may have been, she had experienced deep contrition of heart, and a desire to live a better life. She had heard about Jesus, the great Teacher, and that unlike the Pharisees he did not disdain to speak with and to encourage fallen ones and to help them up again. She felt that she would like to go to the Lord in prayer for forgiveness, and would like to make a fresh start in life, to seek thereafter to live more consistently. She knew not how to approach the matter; she knew not what to say respecting herself; she would merely take a little offering in her hand, and while he was reclining at dinner, after the custom of that time, and while his feet would be easily accessible to her, she would venture to anoint them with the fine ointment which she had brought with her. Saying not a word, her heart too full of utterance, she reached the Master's feet, and there her tears trickled over them. By her tears he should know, more eloquently than she could voice her sentiments in words, what were the true longings of her heart for forgiveness and for reconciliation.

How merciful and considerate of our needs, is the Lord's provision that when we come penitently to his feet for forgiveness we are not required to approach him through another, nor to formulate our petition in some exact form of language--he can read our hearts and accepts our tears and even our humblest efforts to make amends and to serve the "members of his body." And even though he may delay the message of forgiveness it is but to let the roots of penitence and faith sink deeper in our hearts.

Jesus for a time seemed to heed her not, and she may have questioned whether or not he was misunderstanding her motives and her prayer, but the fullness of her heart found vent in still more tears, and tenderly she wiped his feet and anointed them with the ointment. The Pharisee, meantime, was saying within himself: Now it is most fortunate that I invited Jesus to dinner to-day, and it is fortunate that this woman came in; it affords a proof, a test, respecting the ability of Jesus to read the hearts of those about him. If he were a prophet, if he were specially empowered and enlightened of God, he would have known the character of this woman; but he evidently does not know her character, and therefore is permitting her to anoint his feet, and this seems to be a proof that he is not a prophet.

But Jesus, fully conscious of all that was going on, and with a clear knowledge of the heart of the poor woman at his feet, and of the self-satisfied Pharisee who entertained him, was planning a way by which he might do good to both of them--a way by which he might set before all present a great truth. Therefore he put a parable to Simon, saying that a certain creditor had two debtors, the one owing a large amount, the other a small amount, and when they were totally unable to pay he cheerfully and promptly forgave them both. Then our Lord pointed his lesson on this little parable, by enquiring which of

the two forgiven ones would be most appreciative of the creditor's leniency? Simon, who had not as yet caught the import of the parable, promptly answered that the one who had the largest debt forgiven would undoubtedly be the one who would be most appreciative, and our Lord approved this answer. Then directing attention to the woman, he reminded Simon that although he had been kind in inviting him to dinner, and although he appreciated his attentions, nevertheless the still greater attentions of the woman, and the still greater marks of respect which she had showed, were evidences that while they both loved, the woman loved the more; and the intimation clearly is that the greater love was developed by a greater realization of sin and a greater desire to be relieved from it.

Of course, in one sense of the word, all are sinners, all have come short of the glory of God, and are hopeless without forgiveness; yet the Pharisee occupied a different position from the woman, because under the Jewish Law Covenant he was already occupying a standpoint of typical justification, and was seeking to maintain that standing by living a life of strict regard for the divine Law. On the other hand, the woman, although under the same Covenant, by living an abandoned life in open violation of the Law, had lost her interest in the national typical justification, and was therefore in a much larger sense of the word a sinner. Simon knew very well that while he was trying to keep the Law he was not keeping it perfectly, but infracted it in various ways from time to time, and yet he was not wilfully an infractor of the Law, as was the woman; hence in this sense of the word there was the wide difference between great sin and less sin; yet both needed the Saviour, and if the Pharisee had realized the truth of the matter he needed the Saviour just as much as did the woman; for the Law Covenant could not give him everlasting life--to attain that he must admit his sin and accept forgiveness and salvation from sin and its penalty, death, as a gift from the Saviour who honored him by consenting to be his guest.

Then Jesus turned to the woman and said to her, "Thy sins are forgiven." What words those must have been to her! Her prayer was answered--a prayer, which had arisen in her heart, and which had expressed itself through tears and ointment, had been heard, and she was forgiven and all the past treated as forever blotted out. How thankful she must have felt! Poor Simon, however, so far as we know, did not come to the point of saying, Lord, I also am a sinner, and even though I have loved less than this woman I also need to be forgiven, and I pray for the forgiveness of my sins, that I may be counted one of your followers. No; the very fact that he had a religious standing in the nominal Church, and had made a profession of holiness, seems to have stood in his way, and to have hindered him from accepting the grace of God and the forgiveness of sins. And so it is right along. How frequently do we see that people who have been living moral lives, evidently seeking to walk in paths of righteousness, are much less prepared to accept forgiveness through the Lord Jesus Christ than are some others who have been living more carelessly and who awaken to a realization of their undone condition, and go to the Lord more contritely and more earnestly, and exercise a greater faith, and feel for him consequently a greater love!

There is no intimation, however, that because of his failure to ask forgiveness, and to become a follower of Jesus, Simon was condemned to "hell," etc.; quite to the contrary, he simply followed the course of his nation (blinded by prejudice and false traditions of men). Their rejection of Jesus lost to them the privileges of joint-heirship in Christ's Kingdom, and led to their national rejection from God's favor until the opening of the Millennial age. Then, as the Apostle clearly shows, their blindness shall be removed and they shall be blest with a much clearer knowledge of the truth. Then the Lord will "pour upon them the spirit of prayer and supplication, and they shall look upon him whom they pierced, and shall mourn because of him." Then when they weep as did the woman with the ointment, God, through the glorified Christ, will have mercy on them and forgive their sins. Then their trial for everlasting life will begin.--See Rom. 11:25-32; Zech. 12:10.

R2627 : page 139

The other guests at the table were particularly struck with our Lord's declaration that the woman's sins were forgiven her. Not recognizing the speaker to be the Messiah, the Son of God, they questioned the propriety of such words, but this was one reason why our Lord uttered the words; it was one of his unostentatious methods of calling attention to the fact that he was the Messiah, and that as such, and in view of the work which he was yet to do all power to forgive sins was in his hands.

Then he said to the woman, "Thy faith hath saved thee: go in peace." He wished her to know that it was not her tears that had brought the forgiveness; that it was not the value of the ointment that had moved him to forgive her, but that the thing which was pleasing in his sight, and on account of which her sins were forgiven, was her faith. She not only realized her own sinful condition, but she had realized that this great Teacher had the power to forgive her and to restore her, and she had trusted, and acted upon this, and our Lord wished her to realize that the reward she had received was because of exercise of this faith. And so we may realize in respect to all of the Lord's favors in the case of each one of his people.

When we come unto the Lord, with tears of penitence, we are to know that they do not prevail; and if we present gifts we are to know that they do not prevail, and that the tears and the offerings could avail us nothing except as we present to the Lord our faith, accepting him as the one who has power to forgive sins and to cleanse us from all unrighteousness. And not only is this necessary at the beginning of the Christian way, but similarly faith is necessary all the journey through. If we do not continue in faith we cannot progress. "According to thy faith be it unto thee," would seem to be the Lord's method of dealing with all who are his disciples, from first to last of their Christian walk and experience.

The center of the lesson, then, is abiding faith in the Lord: faith when he seems not to notice us; faith when things seem to be going prosperously with us in our spiritual affairs and in our temporal affairs;

R2627 : page 140

and faith equally strong when the currents and forces seem all to be against us. The victory that overcometh the world is the faith that in all conditions is able to look up to the Lord with absolute confidence in his goodness and faithfulness, and to realize that according to his promise eventually all things will work together for good to us because we are his people.--1 John 5:5; Rom. 8:29.

===================

R2627 : page 140

THE PARABLE OF THE SOWER.

MATT. 13:1-8,18-23.--MAY 20.

"The seed is the word of God."--Luke 8:11.

JESUS and his disciples had just returned to Capernaum, his home, from a tour of Galilee, and the multitudes, many of whom had heard him before and witnessed his miracles, gathered about him as he sat on the beach of Lake Galilee, assuredly expecting that they would hear some gracious words from his lips. And the Master never seemed weary of presenting his message, although frequently, as in this case, the mass of his hearers understood but dimly his parables. There was a fishing-boat lying near, quite possibly owned by some of his friends or relatives, and evidently with the owner's consent Jesus used the boat as his pulpit, speaking to the multitude which lined the beach, which at this point is said to rise rapidly, and which therefore would give the general effect of an amphitheatre. A traveler once made an experiment, to see how well the voice would carry under such circumstances, at this spot, and says, "It was remarkable how distinctly every word was heard, though our voices were not raised, even at three hundred yards off; and it was very easy to comprehend how, in this clear air, a preacher sitting in a boat could address a vast multitude sitting upon the shore."

The Master had no difficulty in finding a topic. Quite possibly his eye rested on a seed-sower, and as a result we have this parable, designed to show that there are different classes of hearers, and that it is not merely the eloquence or force or truthfulness of the message that determines the result, but chiefly the attitude of the heart that hears; hence the importance of the injunction, "Take heed how ye hear"--see that your heart is in a right condition to receive the truth, if you would expect a benefit from it; do not expect that the mere hearing of the truth will profit you, irrespective of your own character conditions.

The good seed of the parable is the Word of God, the truth, even as false teaching, human philosophies and doctrines of devils, are not wheat-seed but tare-seed; our Lord is not showing in this parable what will be the result of sowing good or bad seed, but merely that the good seed can accomplish its work only in certain classes of hearts.

The class of heart that is like the "wayside," solid and compact with selfishness, not open and generous, is very unfavorable ground for the truth; nothing need be expected from such ground. The sower will let as little as possible fall on such, but whatever does fall upon it the Adversary will soon take away. "Wayside" hearers are not necessarily bad people, in the sense of grossly wicked, but they are bad in the sense of being unsuited to the Lord's present work and call. They will need to have the furrow run through them again and again, that troubles of various kinds may make them more generous, more open, more ready for the message. But in many instances the Lord will not run the plowshare of truth through such soil in this present age; rather, he will leave it for the Millennial age, when he will be dealing, not only with these hearts that were partially prepared and which have become unsuitable, but when also he will have a work to do with the great masses of mankind, which, like the virgin forests and prairies of earth, are yet uncleared, unplowed and unbroken. The great time of trouble at the beginning of the Millennial age will be a time, we believe, in which the Lord will run the plowshare of truth in every direction throughout the world, as it is written, "The plowman shall follow close after the reaper." (Amos 9:13.) And, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9), and thus be prepared for the new sowing time of the new age, under circumstances more favorable in some respects than the present, though less favorable in other respects.

Another class upon which the same good truth falls at the present time is one that has a good appearance upon the surface--fine soil, etc., but underneath, and but a few inches from the surface, is rock. The soil on the surface is but a veneer to hide the rock; it has the appearance of depth of character, sympathy and love, but this is merely a deception. Civilized customs have popularized at least an outward imitation of the graces of the holy spirit, and appearances of good heartedness, but down below in the real heart and intention is selfishness, that would merely follow the ways of righteousness because of popularity or because of some hoped-for gain, but thoroughly unable to appreciate self-sacrifice for anything or anybody. This class of shallow characters sometimes receives the truth with avidity, with joy, and seems to contain some of the truth's most enthusiastic followers; but this is merely for a little while, because of novelty or pride to show off, and not from love of the truth. The selfishness which is the substratum of their character will not permit them to endure hardness for the truth's sake. Consequently, as soon as they find that with the truth always goes something of persecution and tribulation they are surprised, thoroughly disheartened, and all their interest speedily dies out. This class has no hope for the Kingdom either. They are not of the kind that the sower expects will yield a crop to maturity in the present harvest.

The third class of hearers favored by the truth in this present time is referred to by our Lord as "thorny ground." This does not mean poor ground, for the thorns are to be found in the very best of ground, especially the thorns of Palestine, to which our Lord undoubtedly had reference. Of these Prof. Thomson

R2627 : page 141

says, "These thorns are not briar bushes or brambles, but are an after-growth of a variety of thistles, which come up quickly in every wheat-field of Palestine." We may say, then, that every Christian who receives the wheat or word of God into a good and honest heart during this Gospel age is in danger of having it choked with the thorns, and of thus becoming one of the class referred to in the parable, a class that was favored, that had every advantage, but which brought forth no crop worth gathering, because the thorns took possession of it to such an extent as to choke out the wheat-seed.

We have heard Christian people describe the thorns which threaten the good seed in the hearts of God's people to be theaters, card-playing, carousals, etc., etc., but this is a great mistake; the hearts that are beset with such things are probably not good ground in any sense of the word, and probably have never received the good seed. But how reasonable is the interpretation which our Lord himself gives--the

R2628 : page 141

thorns are the cares of this life and the deceitfulness of riches--just exactly what every Christian realizes. The cares of this life are not gross immoralities, but the home duties, family cares, business cares, etc. The deceitfulness of riches is not merely the baneful influence which is exercised upon those who possess riches, but especially it represents the snares, the difficulties, the entanglements, the misleadings of efforts to become rich. How many Christian people can testify that their spirituality, their love for the Lord and for the truth and for the Kingdom have been choked in great measure by wealth-coveting and wealth-seeking! How many can testify that the cares of this life have crowded out their fellowship with the Lord, and the power of his word in their hearts, and how as a result their lives are barren, unfruitful of anything in the way of character development, service of God and for the "brethren" and others.

What can such as realize that thorns are growing in their hearts and choking the Word of the Lord do to get rid of them? How can they overcome this difficulty of permitting the cares of this life to absorb their time, their talents, their influence? How can they get rid of the false allurements and attractions of riches? How can they become fruitful toward God in good works, in riches of grace in their hearts and characters, in riches of the knowledge of the divine Word and plan?

It is a difficult matter to get rid of these thorns, if they spring up and get well under way after we have received the wheat, and it will probably be a slow and tedious business to root them out; and one in which we could not hope at all for success by ourselves, unaided. All such must go to the Lord himself for the aid which he alone can give, and the method and process by which the Lord will assist them will be in the transforming of their minds so that they will mind not earthly things but heavenly things, set their affections on things above, not on things beneath, set their affections upon true riches of the divine nature and high calling, instead of on earthly riches, which are but transitory and unsatisfactory, even if attained.--Matt. 6:19-21.

And the way to effect this transforming of the mind, this uprooting of the thorns, is to draw time and attention away from the earthly things in a compulsory manner, limiting the time that we will give to earthly things, and devoting more and more time to spiritual interests in our own hearts and in the hearts of our families and friends. This will mean more time for the study and practice of the truth; and as the truth comes in it will be found to be the sanctifying power of God which alone can uproot the cares of this life, the deceitfulness of riches, and keep our hearts in the right attitude to bear much fruit to our Master's praise.

The "good ground" hearers are those whose hearts are in good condition, ready for the word of the Lord, plowed and furrowed by experiences. This class, free from thorns, is ready to bring forth an abundant harvest, and yet even of this class all may not yield the same amount of fruitage to our Master's sowing, for he represents that some will bring forth thirty, some sixty and some an hundred fold. He does not speak slightingly of those which bring forth but the thirty fold, but leaves it to us to discern that those who bring forth the hundred fold are the most pleasing in his sight. We have much to do with this matter of the amount of fruitage which we yield to the Lord; it will be measured by the degree of our zeal, our love for him; consequently the class bringing forth the hundred fold represents those Christians who love the Lord the most fervently, whose hearts are warmest for him, his truth and his people. The Apostle Paul was undoubtedly one of this hundred-fold class, the Apostle Peter was another, and no doubt there have been many in humble positions unknown to fame, whose love for the Lord, and zeal for his cause have been counted to them as hundredfold return for every seed of truth they received. Let us each with more and more care seek to bring forth much fruit, and as one means to this end to keep down the thorns and everything that would choke or hinder the influence of the truth in our hearts, in our daily lives, and in our words. Let us cultivate the seed and not the thorns.

THE MESSAGE OF THE KINGDOM.

Luke says, "The seed is the Word of God"; Matthew says, "The word of the Kingdom." Our Lord no doubt used both expressions--the good seed is God's word or message of the Kingdom. Indeed, the message of the Kingdom may be said to be the only message God has yet given to mankind as a message of hope. He intimated the Kingdom to Abraham when he promised him that in his seed all the families of the earth should be blessed; the intimation was that Abraham's seed should be blessed by being granted Kingdom powers which should prove a blessing to the world at large. Israel, at the time of this parable, was hoping to attain this very promise.

All the promises through the prophets pertain to the Kingdom, the time when it shall be established, the blessings which shall flow from it to the uttermost parts of the earth, when all shall know the Lord, from the least to the greatest, when righteousness shall flourish throughout the world, and when sin and sinners and Satan himself will be subjected to the powers of righteousness, in the hands of the Messiah. At

R2628 : page 142

the time of the utterance of this parable the seed, word or message of the Kingdom had taken on a special form, viz., an invitation to some to become joint-heirs with the Messiah, the heir of the Kingdom.

Whoever has never heard anything about the Kingdom has never heard anything about the gospel, for it is the "gospel of the Kingdom," as our Lord declared. Hence we see that much of the preaching of eternal torment and other things falsely called the Gospel of the Kingdom, are delusions which are not of God, not his word, not the good seed that would bring forth the good fruit. The false messages have brought forth "tares" in abundance. This good seed of the Kingdom it is that rightly received into a good heart cannot be easily choked with earthly hopes or ambitions--for the Kingdom hope is above all, grand, pre-eminent, soul-satisfying. The Kingdom hope is as an anchor to the soul, and does not permit the cares of this life to seem large and to crush it out. On the contrary, to honest hearts which have received the good seed of the Kingdom the cares of this life are merely incidental trials which are to be overcome, that thereby character may be formed, much fruit brought forth, to the Lord's praise, and a share in the Kingdom attained. "He that hath this hope in him purifieth himself," and bringeth forth much fruit.

====================

R2628 : page 142

NEWS FROM THE "BRITISH BRANCH."

You will all be glad to learn of the safe arrival of Brother Henninges and wife at their destination. A "pilgrim" trip to the principal centers of interest was made while word was sent to the home office respecting the British postal laws, etc., bearing on the work proposed to be done there. Much interest was found at various points and the friends of the truth, we may well hope, were edified and enthused.

We were surprised and rather disappointed to find that British postal laws are much less favorable than our own. However, the Lord pointed out to us (we believe) a manner of adapting our work to the laws as they stand which we doubt not will accomplish a great work there this year. At all events we have resolved to try it for the remainder of this year at least (D.V.) and accordingly an office will be opened at once and soon as possible the address will appear in the WATCH TOWER. We have prepared over four tons of reading matter for shipment, part of which has probably already reached London, and the remainder is now on the ocean.

The following from London will be interesting:--

DEAR BROTHER RUSSELL:--You did not overestimate the matter which in your last you termed a "pleasant surprise" for British brethren. Bro. Henninges' visit to us is indeed a joyful privilege and to hear him set forth things "new and old" is a pleasure that words cannot describe. We certainly feel that there is scope for much work on the lines that our brother has come over to adopt, if the way be made plain to him by the Lord.

Of course it is not for us to urge or push this matter unduly, however much we feel it would gratify us, but this we can offer, that if the Lord makes plain the way to you and him our sympathies can then take practical form. These are my personal feelings, but I know I am only voicing those of many of our dear brethren here. It would have done your heart good to have seen the little gatherings of glad faces at the last four or five meetings; to feel the warm, sympathetic hand-grasps and the cheery, honest words of encouragement and the earnest God-speeds given to our dear Bro. Henninges and his dear wife. Not but that we always have joy in meeting together and great joy indeed, but this joy seems a super-added one--a joy abounding.

We give thanks to our Lord that he has made you such a channel of blessing to us, and we pray that our

R2629 : page 142

eyes and hearts may be anointed and that we may be given that discerning spirit which discriminates between that which harmonizes with and that which militates against our Father's revealed plan. So with the boldness and assurance born of sad experience we can confidently approach our Father's throne with requests according to his will.

If there are any suggestions from you to us as to how we may aid in this present scheme for additionally helping our English brethren we shall be glad to hear from you. In the meantime we are one with you in this gospel of the Kingdom, in unity of spirit, in the bond of love and in righteousness of life.

Yours in our present Lord,

BRO. AND SISTER GUARD.

===================

R2629 : page 142

QUESTIONS AND ANSWERS.

ABOUT MAGNETIC--HYPNOTIC CURES, ETC.

Question.--The world is full of aches and pains, disease, and naturally we look about us for relief. You have already expressed your judgment that the cures effected by Christian Scientists and Spiritualists are probably produced by improper spiritual influences, altho exercised to some extent at least in harmony with natural laws. I desire now to inquire respecting cures by hypnotism, and still other cures by so-called magnetic healers. What shall we think of these, and will it be proper for the Lord's consecrated people to avail themselves of such means for attaining health?

Answer.--We feel suspicious of magnetic and mental healing. In our judgment they in many instances are allied with or related to hypnotism; yet it is particularly difficult to draw the line here, because we all know that there is such a thing as a legitimate mental influence which we all exercise upon one another, favorably or unfavorably. We know, for instance, that hope and faith, love and joy, are healing and helpful influences, and that doubt and despair, anger and malice, are injurious influences, whether exercised by our own minds upon our own bodies, or upon others. In this proper sense of the word every child of God possessing the spirit of love, the spirit of a sound mind, is a mental healer, and a heart healer, a wound healer; wherever he or she may be, the influence will be uplifting, comforting, strengthening to good impulses. If therefore the Lord's consecrated ones visit the sick, their presence should be a refreshment, comforting, cheering and helpful, and so much the more if they carry in their hearts and communicate with their lips the exceeding great and precious promises of our Father's Word. With this much of mental healing we are most thoroughly in accord.

R2629 : page 143

But Christian Science, Mind Healing and Magnetic Healing, running upon this same line, seem to us to carry it to an extreme--in the case of Christian Science to the extreme of lying to oneself and believing the lie, and thus gradually becoming a liar, self-deceived and deceiving others in respect to all of life's affairs. We cannot believe that any course so opposed to that which the Scriptures mark out can be of God, nor can we believe that the cures it at times effects are either natural or of God; we can only suppose, therefore, that the Adversary favors this lying and deceiving process to the intent that he may beguile the mind through further lies and deceptions far from God and the truth.

Magnetic Healing is more on the order of hypnotic healing; that is to say, the magnetic healer gains a control over the mind of his subject which is somewhat akin to the control gained by mesmerists and hypnotists, and akin to the spirit control of spiritualism over its mediums. We can have no sympathy with anything of this kind, for even if we were satisfied that the power of control was merely a human power and not a Satanic one (and we are not satisfied of this), we cannot feel that it is right for one human being to subject his mind, his will, to another, when the evidences prove that every such subjection decreases his will power and places the subject more and more in the position of a slave or machine, subject to the influence or control of others--breaking down his personality.

The Lord's people are admonished to make such a submission of their minds to the Lord, and no one else; and we are confident that the Lord will take no advantage of us under such conditions, to rob us of any good quality. On the whole, then, we urge all of the Lord's people to be on guard against mind healers, magnetic healers, etc., especially where, as in the case of Christian Science, the mind is to be given up to believe a lie, or in the case of hypnotism, it is to be given up or subjected entirely to another. Our minds are our greatest possession, and are to be given only to the Lord and to each other as directed by the Word of the Lord; and if we cannot have health without violating these principles, we can afford to be without the health for the few more days that remain under the present conditions, knowing that by and by, if faithful to the Lord, we shall have the perfect resurrection bodies promised.

WHO IS BORN OF GOD?

Question.--In 1 John 5:1 we read, "Whosoever believeth that Jesus is the Christ is born of God." Does this signify that we are begotten of the spirit at the same moment that we are justified through faith?

Answer.--No; the Apostle, in the words quoted, is not attempting to give the complete philosophy of salvation, that being given in other parts of his own testimony, and that of the other apostles. He is discussing the condition of a believer who has not only been justified through faith, but who, continuing to be a believer, is acting upon that faith and the Lord's call which comes to the justified, and who, in harmony with that justification and call, has presented himself a living sacrifice to the Lord, and has been begotten of the Holy Spirit. He is still a believer, must always continue to be a believer, must always continue to maintain his faith, which is the foundation of his reckoned new nature in Christ.

The word here rendered "born" should be rendered "begotten;" it is the same word in the Greek as the word rendered "begotten" following it in the same verse.

Numerous Scriptures show us that our condition as sinners is such that we cannot be begotten of God through his holy spirit until after we have been justified through faith. As sinners we were "children of wrath even as others," and were "called to repentance" (but not called to the "high calling"): as repentant sinners we are pointed to the Lord Jesus as the Way, the Truth and the Life, by whom alone we can return to harmony with the Father. When we accept Christ as our Savior and his sacrifice as our ransom price we are justified by faith--reckonedly perfected--and have peace with God, and realize that we are no longer children of wrath, aliens, strangers and foreigners, being brought nigh by the blood of Christ. Our justification, however, is not our begetting to new nature, but, as the Word itself signifies, a making right of our old natures --a compensating on our Lord's part for the weaknesses and imperfections of the flesh which are ours through the fall, so that we are reckoned as tho we were perfect men--like father Adam before he sinned.

It is to such justified or reckonedly perfect men and women that the Lord sends the "high calling" of this Gospel age--a call to walk in the footsteps of Jesus, a call to suffer with him for righteousness' sake in this present time, with a promise of sharing with him glory, honor and immortality in the future, of being joint-heirs with him in the Kingdom which is to bring restitution blessings to all mankind.

The call of this Gospel age is to find the "Royal Priesthood," of which our Lord Jesus is the Head or Chief Priest, and all his faithful ones the under priests. The work of this priesthood is especially future--during the Millennial age the instruction, guidance and teaching of the world of mankind. The call to this priesthood includes two things: (1) A call in the present time to faithfulness even unto sacrifice, and none can be in this priesthood except he offers up himself a willing sacrifice in the divine service. (2) It includes the

R2629 : page 144

glorification that shall follow the exaltation of the sacrificers.

The thing which each is to sacrifice is himself, his will, his life, his all (Heb. 8:3; Rom. 12:1); but God cannot accept to his holy altar any blemished sacrifice, and hence he has not invited sinners to sacrifice themselves --for they are all blemished. None but our Lord

Jesus, therefore, could be actually acceptable as a sin-offering on Jehovah's altar; hence the provision is that his church, called to present their bodies living sacrifices, and to thus have fellowship in Christ's sufferings, and by and by in his glory, must first be "justified freely from all things" by the merit of Christ's sacrifice, before they could be accepted as sacrificers "holy and acceptable to God" or in any degree come within the limitations of the high calling.

Altho the Apostle, in the verse you quote, does not particularize the three steps of (1) knowledge, (2) faith and (3) consecration, he nevertheless implies them, as will be noticed from the context: vss. 3 and 4 tell us that the class the Apostle refers to are overcomers of the world, and that they seek to keep God's

R2630 : page 144

commandments, and do so willingly, not feeling them "grievous." Thus we see that he is speaking only of the consecrated class; and since we know that there were none righteous,--no, not one,--of all of Adam's race, and since we know also that the unrighteous could not be accepted as joint-sacrificers with Christ, we know assuredly that the Apostle John had in mind a class of consecrated and spirit-begotten ones, who previously had been prepared by a knowledge of Christ and by a faith in him unto justification.

That "new creature" represented by the new mind which is now begotten of the holy spirit when the justified believer reaches that point where he sacrifices the human will and presents himself unreservedly to the Lord, is merely "begotten." The present life is the formative period during which there is no independent life, but merely the reckoned one of our "mother," the Abrahamic Covenant. (Gal. 4:23-31.) Our birth will be in the First Resurrection, when we shall be "born from the dead." Then we shall have life and our mother covenant will be dead, having borne the promised seed that shall bless all nations. Compare Col. 1:18; Rev. 1:5.

HOW WILL THE DEAD HEAR?

Question.--What is implied by the expression, "The dead shall hear the voice of the Son of Man and they that hear shall live"?--John 5:25.

Answer.--The Greek text seems to be in full harmony with the English, and neither can be understood logically and in harmony with other Scriptures, except by understanding this to mean that the dead of mankind shall be awakened to such a condition as will permit them to hear, comprehend, understand, tho they will still be dead from the divine standpoint--dead in trespasses and sins--dead in the sense of being still under divine sentence of death. Then after hearing, comprehending, if they respond to the hearing, if they obey the voice, the command, the instruction, of that day of judgment, they shall eventually attain to perfection of life--being raised to the living point gradually by the processes of restitution or resurrection, by (through) judgments, during the Millennium.

The fact is simply this, that a fall took place, a fall from a certain standing or condition of perfection and life and a redemption was provided at Calvary, on account of which there may be extended to all who fell an opportunity to rise again. The rising, be it never so insignificant in its beginning, must go on to completion --until the subject shall have been raised out of death into life. This raising up is necessarily up to the point or condition from which the fall occurred, and anything short of that would not be in the proper sense of the word a raising out of death and to perfection of life.

When considering the word anastasis it is proper that we should interpret it along this line, which is its only true and logical meaning, and if it were in any place used in a less comprehensive sense, it would evidently be the exceptional use of it, and should not militate against its full meaning.

But let us look for a moment at the resurrection of the just ones and the resurrection of unjust ones. There will be no question as to the resurrection of just ones, that to them anastasis means a perfect raising up to perfect conditions in the First Resurrection. Likewise, we claim, is its meaning in respect to unjust ones. It does not say that all of the unjust ones will be raised up, and other Scriptures show that this will not be the case, but that only such of the unjust ones as will conform themselves to the laws of the Kingdom will thus be raised up, and that others will fall back when but partly raised up and suffer Second Death;--those who refuse to hear (obey) their Lord in that day. Compare Acts 3:23.

JOINING TRADE UNIONS.

Question.--Can I consistently join a Trade Union? I prefer to be free, but am threatened with loss of employment unless I join one.

Answer.--The Lord's injunctions are specifically along the lines of religion, and hence our separateness from unions should be specially along this line. A trade union has nothing of a religious worship connected with it, as have the churches and some of the secret orders. Of course, as those who are free indeed in Christ, we would prefer not to incur any obligation except to the Lord, but if obliged to join a Trade

Union to obtain employment, I think you would do right to join one. I would, however, state to them that I preferred not to join them (not for the sake of the dues, being quite willing to pay my share of maintaining the proper price of labor), but from a desire to be free, lest at some time the Union might wish to dictate to my conscience what would not agree with it. I would therefore give them notice at once that I would be obedient to the demands of the Union so far as my conscience agreed, and that only.

====================

VOL. XXI. MAY 15, 1900. No. 10.

CONTENTS.

Views From the Watch Tower.......................147
    A Zionist's View of Jesus....................147
    Methodism More Democratic....................148
    "With a Lie in Its Right Hand"...............148
Progress of the Truth in China...................150
Parables of the Kingdom..........................151
    The Wheat and the Tares......................152
    The Parable of the Mustard Seed.............153
    The Parable of the Leaven....................154
The Harvest Plenteous--The Laborers Few..154
A Wicked Woman and a Weak Man....................156
Faithful Co-Laborers Heard From.................159
Congratulations--British.........................146
The Volunteer Service............................146

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2632 : page 146

CONGRATULATIONS TO BRITISH FRIENDS.

We have pleasure in announcing to the friends in England, Ireland, Scotland and Wales that our London branch office is open at the address given above. It is or will shortly be well stocked with DAWNS, booklets, tracts and WATCH TOWERS. This will greatly convenience you all, we are sure, not only saving time but also postage, and permitting you to use domestic instead of foreign Money Orders.

Volunteer orders will be filled from there also and we hope to hear as a consequence of many fresh enlistments in this branch of the service.

Any who feel disposed to enter the Colporteur work in Great Britain are invited to write there for full instructions how to work, where to work, terms, etc., etc.

Friends there desirous of visits from "Pilgrims" to hold public and parlor meetings in Great Britain are also invited to write. Address all such letters to

WATCH TOWER BIBLE AND TRACT SOCIETY,
131 Gipsy Lane, Forest Gate, London E., England.

THE VOLUNTEER SERVICE.

This work is now nobly started and just in time, we trust, to see it well accomplished before July, when so many church attendants are apt to absent themselves for the summer. The brethren and sisters engaging in this service seem to be profiting by it spiritually themselves and it is difficult to conceive of any other form of preaching present truth that could be more effective. The fact that this matter is handed out by Christian gentlemen and ladies adds to the weight and force of the matter circulated. The results cannot be even approximated this side the vail.

Order more "ammunition" as you find you will need it. We have a good supply now. But be careful, please, not to order more than you will faithfully and promptly use--for it is expensive. Letters on this subject should have the word "Volunteer" at the head, and "Order No. 2" or "Order No. 3" as the case may be. Initial orders should invariably be made out along the line mentioned in March 1st TOWER.

====================

R2630 : page 147

VIEWS FROM THE WATCH TOWER.

A ZIONIST LEADER'S VIEW OF JESUS.

DR. MAX NORDAU, a widely known Hebrew leader, not long since in reply to a question concerning his view of Jesus, wrote the following:--

"The picture of Jesus as we have it given by the synoptic gospels is a vague outline and is a typical and ideal Jewish character. He observed the law; he taught the morality of Hillel--love thy neighbor as thyself--he constantly occupied himself with matters of eternity; he felt himself in spiritual communion with God; he despised that which was mortal in his being and all the accidental things of this life on earth. All these are characteristic peculiarities of the best Jews of the time of the Roman supremacy, especially of the Essenes. And as to his origin and ethical physiognomy, there, too, the language of Jesus was throughout Jewish. For all of his parables, parallels can be found in greater or less abundance in the Talmud. His prayer, the most beautiful that a believer ever formulated, is the quintessence of Jewish ideas concerning the relations between man and his Creator. The Sermon on the Mount is the substance of rabbinical ethics; its figures and comparisons are common among the rabbis.

"Jesus is soul of our soul, as he is flesh of our flesh, and who, then, could think of excluding him from the people of Israel? St. Peter will continue to be the only Jew who will say of this descendant of David: I know not the man! If the Jews have not to the present time paid that tribute of public honor to the exalted moral beauty of the character of Jesus, the ground for this is to be sought in the fact that those who tormented them did so in his name. The Jews concluded what the Master was from the doings of the disciples. This was a wrong, but it was pardonable on the part

of those who were eternally the objects of the never-ending hatred of so-called Christians. But every time that a Jew went back to the original sources concerning Jesus and learned to study Christ without regard to his followers, he was compelled to exclaim in amazement: Without accepting his Messianic claims, this man is of us! He honors our race and we claim him as our own, as we also claim the synoptic gospels as examples of genuine Jewish literature.

"And the revision of this trial? This had been done long since. The most learned specialists in the department of Jewish legal procedure have proved beyond the shadow of a doubt that the trial of Jesus, as tradition reports it, could never have taken place before a Jewish court of law. If Jesus was condemned to death, it was done by the Roman judge, and no Jew, faithful to his law, had the least thing to do with it.

"Jesus would never have been condemned to death on the cross before a Jewish court, as this method of punishing criminals was not allowed by the Jewish law; and it never could have taken place on a Friday, the evening before the Passover, as the law stringently forbade any execution on that day. If the Jews had condemned Jesus after the manner reported by tradition, then they would have committed a series of crimes, each of which would have been severely punished by the Jewish law. It is accordingly certain that the whole story of the trial of Jesus can be nothing but an act of vengeance intended to punish the Jews for not having recognized the divine mission of Christ."

This is interesting as showing the change that has come over the people who cried, "His blood be upon us and upon our children!" The Doctor's expression is falling into line with the Prophet's declaration of what must soon be the attitude of the Jews as a people, viz., "They shall look on him whom they have pierced, and shall mourn for him as one mourneth for an exceptional son."

Undoubtedly the best reading matter for the Jew is the New Testament, whose simple Gospel narrative and whose masterful Pauline arguments refer him freely to the Old Testament and show prophecy and fulfilment, type and antitype. However, we are not to expect Israel's blindness to fully depart before the divinely

R2631 : page 148

appointed time;--when the elect Gospel Church shall have been completed and glorified. Nor are we then to expect their blessing and enlightenment except through the great trouble in which they will share with all others, and out of which they shall be saved and blest by the glorified spiritual Israel.--Rom. 11:25-27,31.

METHODISM MORE DEMOCRATIC.

The basis of the Methodist Episcopal Church is hierarchical, exclusive, all power and authority being vested in the hands of the "clergy." But for some years public sentiment has been growing in favor of a more democratic arrangement, culminating in a demand that the "laity" be granted equal representation and voice with the ministers and bishops in the regulation of the M.E. Church's affairs.

The ministers were loth to part with any measure of their "authority" and power, but finding the "laity" persistent they have with as good grace as possible finally yielded the point, as the following dispatch from the General Conference at Chicago shows:--

"CHICAGO, May 2.--The pulpit and the pew will hereafter share equally in the highest governmental body of the Methodist Episcopal church. Without a dissenting vote the General Conference, which opened at the Auditorium to-day, ratified the action of the annual conferences in extending equal representation to the laity. The 157 provisional delegates were admitted without a contest.

"The step taken makes the Methodist church a democratic body, and the rule of the preacher passes with the century. As the roll was made up to-day there are 356 preachers and 236 laymen on the regular list. At least 50 reserve laymen will close some of the breaches in the delegations."

Radical as this step is, it has little meaning and will have little effect in the affairs of Methodism, and it is because the preachers realize this that they yield the point without special contest. They well know that the name and form of liberty and power are all that their "laity" care for or know how to appreciate. So long as the preachers can keep "their people" in ignorance on the subject of hell, etc., they can manipulate them just as well in conference as elsewhere.

* * *

A memorial has been drafted for presentation to this General M.E. Conference requesting that the strictures of the Methodist Discipline against dancing, theater-going, etc., be expunged.

The Methodist "tares" know that they have just as much right to such things as the Presbyterian "tares" and the Baptist "tares;" and though they have been enjoying the interdicted amusements for years and intend to continue so to do whether the conference cancels the prohibition or not, yet somehow they would feel just a little more free if the words were not there. Not that their consciences are very tender on the subject, but that it gives some of the "wheat" class an opportunity to upbraid them and seems a curtailment of their "tare" privileges and pleasures.

And why should not the General Conference grant the request and expunge the article so obnoxious to the "tare" element? The Methodist "wheat" need no such restrictions even as the Presbyterian and Baptist and other "wheat" need them not. After all, the "tares" are not "the children of the Kingdom" and why should such restrictions give some of them more of a deceptive appearance of being "wheat"? Let them do what they will--the wider the difference between "wheat" and "tares" the better, and the more speedy the separation, now that the harvest time of separation has come.

PRESBYTERIANISM STANDS "BEFORE GOD AND MAN WITH A LIE IN ITS RIGHT HAND"

SAYS ONE OF ITS ORDAINED MINISTERS.

"Out of thine own mouth will I judge thee," saith the Lord. And they gnawed their tongues [chewed their words] in pain, but continued to blaspheme [slander, misrepresent] the God of heaven.

The commotion amongst Presbyterians continues --some standing firm for their church creed, others repudiating it and begging to be released from it, but not noble-minded enough to step out into liberty in Christ (as they might so readily do) because of the cost of that liberty in name, salary, etc. Many thus indirectly confess that they despise the chain wherewith they are bound, and have despised it for years, and have realized it to be a lie and a blasphemy against God, and after confessing to this acting and confessing a lie for years they beg to be released without cost or loss either of human or divine favor, and especially without loss of bread and butter.

Note the expression of Rev. Samuel T. Carter in a Presbyterian journal--The Evangelist. He says:--

"It must be admitted that if a church is honest, that which stands in its Confession is its faith. It must be acknowledged that what is contained in its Confession is the faith of any honest church. The Westminster Confession of Faith is still the unquestioned Confession of the Presbyterian Church. Is the Presbyterian Church honest in its zeal for purity first and peace afterward?...

"Be it known, then, to all the world that the Presbyterian Church by its Confession declares that all the heathen perish, that many men are hopelessly lost from all eternity by the decree of God, and that there are infants in hell....In reality the church does not believe these dreadful doctrines. Then it stands before God and man with a lie in its right hand."

R2631 : page 149

The Independent, a high-class religious journal of Westminster proclivities, makes some very sensible remarks on the situation as follows:--

"The time for removal of error is always; and now revision of some sort begins to be exigent. The Presbyterian Church is suffering for it. The arguments for it are those of truth and charity; the argument against it is that it will delay union with the Southern Presbyterian Church, which is not yet ready for revision. But we doubt very much if revision is the best course to be pursued. Let the old Confession remain as a historical document. It expressed the views of the Westminster Assembly. It answered its purpose then. It was a noble but faulty document. It gave forth all the light its makers had. Put it where it belongs, as an expression, not of what we must believe, but of what its makers believed. They did grandly to express their own faith, but they had no right to enslave our faith, any more than God has a right to enslave our will. There is no nobler intellectual work that a man can do than to formulate what he believes about God. Theology is the noblest of the sciences--a man of intelligence ought never to tire of making creeds for himself. He ought to revise his creed every year. A man's conduct, and so his religion, depends on what he believes about the relation between God and man. More evidence, more discovery, more study, more enlightenment from the Holy Spirit, will change his belief, his creed, and so affect his religious duty. We would leave the formulation of a creed to each man's own conscientious study."

We are surprised and gratified to have so able a journal as The Independent come forward thus boldly in advocacy of a view we have been seeking to promulgate

for years; namely, that each individual Christian should have his own creed, his own faith or belief respecting the things which God has revealed to his people by his spirit through his Word;--and that each Christian should keep adding to his knowledge and his faith daily from the inspired record, the Bible, using all the helps obtainable to this end. This is the thought of the Apostle when he speaks of growth in grace and knowledge and approach to the stature of manhood in Christ. He suggests that the beginner in the Christian way is but a "babe" who needs "the sincere milk of the Word that he may grow thereby," and that when further advanced he will need the "strong meat" of truth which is for the more matured.

With such an arrangement there is no room for the methods in vogue among Christians of all denominations which just now is causing Presbyterianism so much trouble--namely, the fixing by the Doctors of Divinity of each denomination of a creed (claimed to contain all the "milk" as well as all the "strong meat" of God's Word) which each "babe" as it is received is required to swallow, and which it is instructed will supply all the spiritual nutriment proper for it to receive to the end of life. Such doses or pills are administered by every sect--some sugar-coated to conceal the real contents from the "babe," and some like the Presbyterian creed, plain, honest and terribly bitter.

A gentleman in Allegheny related to us his conversation with a Presbyterian pastor before his withdrawal from that church. The gentleman said, "Pastor, I find many things in our Confession of Faith which upon now more mature consideration I cannot endorse nor continue to be identified with, unless you can help me to reason them out." The pastor replied, "My dear brother, you are getting at this matter from the wrong stand-point; our Confession must be swallowed whole or not at all. It is like a Brandreth pill; if you attempt to chew it [reason it out] you can never swallow it."

How strange that the simple and rational way of feeding "milk" and then "meat," which affords both pleasure and nourishment, should have been discarded for the wickedly injurious practice of imposing upon the "babes" doctrinal pills which not only afford no nourishment but which hinder all growth, and as a result has filled Churchianity with "babes" who as respects spiritual things have never had their senses exercised to discern the true from the false and are utterly unable to follow the Apostle's counsel to "rightly divide the word of truth" and to "try the spirits" (doctrines) whether they be of God or are human fabrications.

A SIMPLE CONFESSION NECESSARY.

However, a simple public confession is necessary to demonstrate who are "babes" in Christ--to distinguish such from "children of this world." But this confession should be very simple--so that the merest "babe" in Christ could comprehend and fully endorse it as his own. (1) It should declare faith in Christ as a personal Savior: that he was sent of the Father and gave his life a ransom for all mankind. (2) A personal acceptance of him as a personal Savior and a determination to forsake sin. (3) A full consecration to be a follower of Jesus in every respect and to lay down life itself in his service. Whoever could not confess these should not be esteemed a "babe" in Christ at all--nor be fed as such, nor expected to grow up into Christ in all things.

May we expect the Church nominal to follow this program--or that the voice of the Independent will be more potent than our own in bringing to pass such conditions? By no means. Churchianity contains too many "tares" and not enough "wheat" for such suggestions to be impressive. She will soon go down in the great time of trouble; and not until the Kingdom

R2632 : page 150

has been set up need we expect a better general arrangement. Then it will apply not to the elect Church, which will then be completed and glorified, but to the Restitution class, then being developed.--Acts 3:19-21.

====================

R2632 : page 150

PROGRESS OF THE TRUTH IN CHINA.

OUR dear Brother Randle, formerly a Baptist missionary in China, has been with us at Allegheny for about a month, and we have learned to love him dearly as one of the Lord's "brethren." He has written for the TOWER a little sketch of his recent experiences in receiving the Truth and of his efforts to let it shine forth in turn to others. We know it will be appreciated. The brother's depth of interest is well attested by his long journey of 16,000 miles to Allegheny. He proposes spending the remainder of his earthly life in sounding the Jubilee Trumpet--the Gospel of the Kingdom. He will probably select Great Britain, his former home, as his future field for harvest work--preaching, and colporteuring the DAWNS.

Before leaving this country he has consented to do some "Pilgrim" work. He is now visiting a number of little gatherings in Ohio and western Pennsylvania, and later on will meet with the churches at Washington, Baltimore, Richmond, Philadelphia, New York City, etc., including some on the Hudson River. We confidently assure him a most hearty welcome from all WATCH TOWER readers he may be permitted to meet. His article follows:

PRESENT TRUTH IN THE FAR EAST.

There has been in China for years one solitary witness for the present truth, Miss Downing, of Chefoo. This lady was formerly a missionary of the Presbyterian Board and she chanced to meet with a stray WATCH TOWER, about the year 1883, in which she read an article on restitution, and at once decided to subscribe for the paper. She was the means of leading Mr. Fuller (whose letter is published at the end of VOL. III.) to study the DAWNS which proved so great a blessing to him. He died in 1894.

Amongst the missionaries of Shantung I am afraid Sister Downing was considered a queer old lady having some odd notions. She prevailed on me, however, to subscribe in 1892 for the WATCH TOWER and to get the Diaglott. The latter I much wanted. I read a little here and there in the TOWER, but too rashly concluded that it was the organ of some kind of universalism, which I did not want to corrupt my orthodoxy, so threw them aside.

I was too much afraid of the word "Universalism."

Now I know that some things are universal. God's sunshine is universal; it shines from pole to pole, upon both the just and the unjust. So is his

R2633 : page 150

love. (John 3:16.) Light and truth are yet to be universal (John 1:9; Isaiah 11:9), and so is the testimony of the ransom. (1 Tim. 2:6; John 12:32.) Because of my prejudice then I continued four years longer in darkness.

Toward the end of that time I saw MILLENNIAL DAWN advertised in the London Times, and having been interested for years in the Lord's return, I had a growing desire to read that book. In the summer of 1896 Miss Downing lent me VOL. I., but a day or two later I received another copy from England, sent to me (without my request) by my dear mother. I returned Miss Downing her copy, and starting for my mission station, four days journey from Chefoo, I first read the PLAN OF THE AGES in a mule-litter. It wonderfully opened my eyes, and I became more and more astonished at the beautiful Bible exegesis it revealed. Later on I received VOLS. II. and III., and continued to read with admiration. In November of the same year I wrote my first letter to Allegheny, asking for the TOWER, and more information of any kind along the same lines. After reading the three volumes myself, I read them again with my wife, and afterwards with my children, and God has been graciously pleased to lead both my wife and my eldest daughter into a joyous reception of the present truth.

In 1897 I began to speak with my missionary colleagues about the character of the Judgment Day, for I was rejoicing in the strong consolation it gave me to see that God's purposes regarding the heathen--to give them a gracious and full opportunity to enter into life--were infinitely more grand and beneficent than I had ever dreamed.

When the question of the Trinity loomed up it gave me a temporary shock, but I soon saw that I should neither honor the Father nor the Son by making the Lord Jesus more than the Bible clearly teaches, when examined without prejudice: and I recognized not only that all men should "honor the Son even as they honor the Father," but also that it was the supreme will of the Father to have it so.

In 1898, being persuaded that this testimony is from God, and is in conflict with nominal Christianity, I did not consider it necessary to confer with flesh and blood, but resigned my connection with both the Baptist Church and the Mission Board with which I was connected. Being now free from the creeds and traditions of men my first desire was to tell to others

R2633 : page 151

the truth that had given me such comfort and joy.

I was able to hold about a dozen meetings among missionaries in several stations, but my principal effort to reach the missionaries of the far East had to be done by correspondence, for they are scattered over thousands of miles of country, in some 500 different stations. For this purpose I had a circular letter printed (a copy of which appeared in the TOWER, June 15, 1899, page 157). To each of these letters we added something further in writing, and enclosing one or more tracts, sent them all out by letter post, which we considered to be much more likely to command a reading than if the whole thing had been printed and sent out as printed matter. In all we despatched the following:--1847 to missionaries in China; 385 to missionaries in Japan; 72 to missionaries in Corea; 20 to missionaries in Siam, etc.; making a total of 2324. The number of tracts sent out was about 5000.

The vast majority ignored our appeal. This we fully expected, for we know that many are much too full of work for the Lord to hear him speaking to them. Still many replies were received, varying much in tone and spirit. No less than four accused me of blasphemy. One Doctor of Divinity thought I had lost my head; one predicted that I had begun to drift toward infidelity. Some deplored my departure from the faith, while yet others, more kindly in intention, begged me to return to the simplicity of the gospel; but none of them knew the pearl of great price I had found.

One wrote to me thus:--"I am very grieved that you should have been so led away by the wicked one, and would solemnly urge you not to become one of Satan's agents, and a 'seducing spirit.'...We are living in perilous times, and I would warn you to beware of him who not only goeth about as a roaring lion, but also as an angel of light." Another wrote:-- "It is just as Paul told Timothy, evil men will wax worse and worse, deceiving and being deceived. I am so sorry to think that you, Dr. Randle, are one who is being deceived by these evil men." These are both personal and esteemed friends, from whom, as from many more, I am now counted alienated. May the Lord deal very graciously with them.

Others wrote thankfully, and showed their readiness for the harvest message. A well-educated Chinese woman wrote:--"I have been reading the tracts you so kindly left me, first with interest, then with delight, and I feel so much happier than I have been for a long time; the more I read the more I want to read and the more light I get, but there is still much I want to know. I would like to have MILLENNIAL DAWN and the pamphlet on Hell. If you tell me how to send the money I will be ever so much obliged."

In all we sold 90 DAWNS and 38 pamphlets on

Hell, Tabernacle Shadows, etc. One missionary, a young man who bought the four volumes, and has learned to appreciate and love the precious truths therein expounded, came out from Brethrenism, and is now standing alone in North China, bearing his testimony for the present truth. Four other missionaries are reading and studying the DAWNS with joy and profit, but have not yet come out of Babylon, which is to them no easy thing. I was also able to leave 25 volumes in Shanghai for further sale, and will be able to send more out if required, so that I trust the harvest work in the far East may continue to develop, until all shall have received at least some testimony to the light of present truth.

How true it is that the vast majority of the household of faith have no ear to hear the harvest message! As it was in Christ's first presence, so it is now. Immersed in their own work, many are preaching in his name, and doing wonderful works for him (Matt. 7:22), and yet they are as blind and deaf as the Pharisees of old, neither knowing nor doing the will of their Father in heaven. It is a strait gate indeed, and a narrow way, and verily few are finding the life they lead to. May we never cease to humbly and diligently inquire what is the Father's will concerning us, and abiding in Christ, that we may receive his spirit, may we be enabled not only to do that will, but also to see the loving-kindness that is in it!

HORACE A. RANDLE.

===================

R2633 : page 151

PARABLES OF THE KINGDOM.

--MATT. 13:24-33.--MAY 27.--

"The field is the world; the good seed
are the children of the Kingdom."

PARABLES of the Kingdom are really word-pictures of the Kingdom. No one of these parables represents the complete view of the subject, but merely one phase of it. The attentive Bible student will notice that the theme of the Gospel from first to last is the Kingdom. The message first given to Father Abraham was that his posterity would bless the world--that is to say, be a Kingdom exercising control over the world, and for its benefit and uplifting. This hope was before the Jewish mind for over sixteen hundred years, their expectation being that they would be exalted by God to that kingdom position and bless all the families of the earth, reconciling them to God. Our Lord's proclamation and that of his apostles, at

R2633 : page 152

the first advent was, "The kingdom of God is at hand"--God is now ready to establish his Kingdom if the people are ready to receive it. "But his own received him not," and the Kingdom was taken from them as a nation, to be given to the holy nation, the peculiar people, the royal priesthood, whom the Lord would select,--choosing first from fleshly Israel so many as were ready, and the remainder from amongst the Gentiles during this Gospel age.

Naturally enough, the Jews did not grasp the situation, but were looking for our Lord to establish a fleshly Kingdom in their midst; and it was to counteract this erroneous thought that Jesus uttered these parables of the Kingdom--about nine of them--three being embraced in this lesson. The series began with the parable of the sower, examined in our last issue, which showed that there was but one true seed or message of the Kingdom, and that the fruitfulness of that seed would depend upon the character of heart into which it would fall. Next we have in order the parable of

THE WHEAT AND THE TARES.

Here the good seed or the message of the Kingdom which our Lord planted is represented as springing up in believers, and constituting them children or heirs of the Kingdom. It is very proper here to note that there is no other method at present of becoming

R2634 : page 152

a child of God, an heir of the Kingdom, except through the acceptance of the Kingdom message, with all that it implies of consecration to the Lord, even unto death --"if so be that we suffer with him, that we may be also glorified together" in his Kingdom.--Rom. 8:17.

The object of these parables, then, was not to depict to our minds what the Kingdom would be like after it has been established in the world, but rather to picture before our minds something respecting the processes of development by which the Kingdom-class would be selected from amongst mankind and made ready for the Kingdom which is to be set up at the second coming of Christ in power and great glory,-- when he shall establish that Millennial Kingdom for the very purpose of granting a judgment or trial to all the families of the earth--peradventure under the favorable opportunities of knowledge, etc., then granted unto them, many may choose life through obedience to God and attain it.

As in the preceding parable the Lord Jesus himself was the sower of the good seed, so in this parable: It was Jesus who was sowing the seeds of truth, the promises, etc., which, springing up in the hearts of his disciples, transformed them to newness of life, making of them new creatures, and operating through them as his mouthpieces carried similar blessings wherever the message, the Gospel of the Kingdom, has gone.

"While men slept" the enemy of the sower of the good seed, viz., Satan, came and sowed tares amongst the wheat. The Lord himself not only made possible the Kingdom by redeeming mankind, but announced his willingness to receive some as joint heirs of it, and then departed for the far country, even heaven itself, not to return until the time for his Kingdom to be established in glory and power. (Mark 13:34.) His chosen apostles faithfully guarded the field so long as they lived, but when they fell asleep in death, as the Lord has foreseen and here predicted, the Adversary found good opportunity to bring in false doctrines, to sow error, and through the error to produce amongst the wheat a crop of tares--darnel. Tares have the peculiarity that while growing they very decidedly resemble wheat, so that it is almost impossible to tell them apart until a certain degree of maturity is reached; then the difference is clearly discernible to all of experience.

We see the fulfilment of this feature of the parable in Christendom to-day; the wheat was sown broadcast over a certain part of the field, the world of mankind, especially throughout Europe and America, and the tare-seed, the error and false doctrine, seems to have been sown still more liberally: and looking back we date that sowing as commencing as soon as the apostles were "fallen asleep." In consequence we find to-day Christians, true Christians, genuine Christians, begotten of the Word of God's promises, and fully in accord with it, and seeking to bring forth good fruit in their lives; and we also see an almost innumerable tare-class of imitation Christians, begotten not of the truth nor of the word of the Kingdom, utterly ignorant of it indeed; begotten of excitement, begotten of fear of hell, begotten of hopes of worldly advantage by joining a nominal church, begotten of pride and a desire to be in good society, begotten of social and financial ambition, etc.

It is often very difficult to discern clearly between these wheat and tare classes; nor has it been necessary so to do down through the eighteen centuries of this age, for the Master declared that they were to be permitted to grow together until the harvest-time, when the ripening of both under the clearer light of the harvest-time would manifest each class thoroughly and distinctly, and then a separation would take place under his supervision.

To our understanding we are now in the "harvest" or end of this age, and the light of present truth, as it shines for the Lord's people walking in the path of the just, which shines more and more unto the perfect day, as well as the light of present truth as it is shining upon the world and its social and financial

R2634 : page 153

and scientific questions, is tending to ripen both the wheat and the tares. The tare class no longer seeks to hide itself, but rather seems to claim that it is the genuine article, the scientific class, evolutionists, higher-critics, and in general the worldly-wise. The wheat class is also becoming more and more discernible, as it ripens in the faith and hope and joy begotten of the Gospel of the Kingdom. The separating work mentioned in the parable is not only at hand, but in progress; a cleavage and separation between nominal Christians (tares) and true Christians (wheat), as nearly every one who is awake discerns: and this separation will be more and more discernible year by year as the harvest work progresses, until its close.

To have attempted to root out all the tares, and to have thus cleansed the wheatfield, at any time in the past, would have meant, as the parable shows, a complete shaking throughout the entire field, a commotion which would not have served the best interests of the wheat; hence the Lord has permitted for all these centuries that the two classes should live side by side and cooperate in church work, and unitedly profess to be his people, intending the separation to be manifest in the end of the age. And surely when the separation does occur it will cause a wonderful commotion in nominal Zion--"Babylon."

The reapers are first to gather the tares and bind them in bundles to burn them. They do not burn them at once, but proceed to gather the wheat into the garner; and not until after the wheat is garnered does the fire consume the tares. We are to remember that this is a parable, and that the fire is as much a symbol as the tares, the wheat and the garner; hence we are not to expect a literal burning of the masses of Christendom in a literal fire, after the little flock, the faithful wheat class, the children of the Kingdom, have been gathered into the barn, the garner, the heavenly condition.

The fire which will then come upon the wheatfield, from which the wheat has been gathered, and in which the tares are bundled, will be what the Scriptures elsewhere denominate "a time of trouble such as was not since there was a nation"--social trouble, financial trouble, religious trouble, accompanied by famine and pestilence, and the end of it will be the disruption of all law, order and religion and the prevalence of anarchy. In that trouble all the tares will be destroyed, in the sense that none of them thereafter will claim to be what they are not--none of them will claim to be God's consecrated people. The various inducements by which they were brought to claim themselves to be Christ's followers, when they were not, will then be at an end. No longer will such a claim gain for them social or financial or other standing or advantage, and no longer will they make the false claim.

Explaining the parable privately to his disciples, our Lord showed them that the gathering of the wheat into the garner meant the completion of the work of this Gospel age--the completion of the Kingdom class that shall bless the world, and he says, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Thus the Sun of Righteousness that is to arise in the Millennial morning, and which is to bless the whole world with the light of the knowledge of the goodness of God in Christ, is to be composed, not only of our Lord Jesus himself, the great light, but also of those chosen to be his joint-heirs in the Kingdom, his associates in the shining forth of the light of truth.

This was a totally different conception of the Kingdom from what had come to the minds of the Jewish people; and altho an explanation of the parable was given to the apostles, and they answered that they understood it, we may well doubt if they grasped the subject comprehensively, until after the day of Pentecost, when, as our Lord promised, the holy spirit brought them enlightenment of understanding.

THE PARABLE OF THE MUSTARD SEED.

The third parable-picture of the Kingdom in its present embryonic condition of development is intended to show that from a very small beginning the nominal church of this Gospel age would attain to quite considerable proportions. Its start is likened to the small mustard-seed, which attains to the largest size of its class of herbs. Yet this large development does not necessarily signify advantage or anything specially desirable, but on the contrary it becomes a disadvantage, in that the fowls of the air come and lodge in its branches, and defile it. The "fowls of the air" in the preceding parable of the sower represented Satan and his agents, and we are, we think, justified in making a similar application here, and interpreting this to mean that the Church planted by the Lord Jesus flourished rapidly and exceedingly, and that because of its attainments, strength, etc., Satan, through his agents, came and lodged in the various branches of the Church. They have been lodging in the branches of this Gospel Church for these many centuries, and are still to be found in her, a defiling element. They come in, not for the benefit of the mustard-seed tree or shrub, but for their own convenience and benefit. It is in harmony with this that in the present time the Lord speaks of Babylon, nominal Christendom, as "the hold of every foul spirit, and a cage of every unclean and hateful bird."--Rev. 18:2.

This contamination of the original good planting,

R2635 : page 153

by the Adversary and his agents, is as prominent in this parable as in the parable of the tares, merely showing it from a different standpoint.

THE PARABLE OF THE LEAVEN.

Here again we have a word-picture of the Lord's Church during this Gospel age of her development and preparation for the Kingdom glory to follow.

In this parable we have brought to our attention the Lord's provision for the necessities of his people during this Gospel age--he did not leave them without a proper supply of food. The three measures of meal, equivalent to one ephah, constituted a good, liberal household supply. Like all of the Lord's provisions, it was good and pure, but as in the other parables the Adversary introduced impurity, falsity, etc., so in this one leaven is introduced into the meal. Leaven represents corruption throughout the Scriptures: in every other instance of its Scriptural use it is represented as an evil, an impurity, something that is defiling. For instance, the Israelites were to put away all leaven, all impurity, at the time of the Passover, that they might come the nearer to the Lord in holiness, etc. Again, our Lord Jesus refers to leaven as a corruption, bidding his disciples "Beware of the leaven of the scribes and Pharisees"--beware of the false doctrines, the corrupt influence, proceeding from the scribes and Pharisees. Again, the Apostle Paul represents the leaven as an evil thing, saying, "Purge out the old leaven."--Exod. 13:7; Luke 12:1; 1 Cor. 5:7.

It would not seem reasonable that our Lord should use the word leaven here as Christian people generally suppose, in a good sense, as implying some grace of the holy spirit. On the contrary, we recognize consistency in all of his teachings, and we may be as sure that he would not use leaven as a symbol of righteousness as that he would not use leprosy as a symbol of holiness.

How then shall we apply this parable? We answer, that the grace of God given to his people in the beginning of this age, (1) the faith once delivered to the saints, (2) the hope set before us in the Gospel, (3) love, the bond of perfectness, summed up the three measures of the Lord's provision for his people,--in partaking of which they were to become strong in the Lord and in the power of his might. But gradually a woman arose, a false woman, represented in Revelation as a harlot, and as "that woman Jezebel." This Roman Catholic system obtained great power over the three measures of meal provided for God's household, and proceeded to mix therewith the leaven of her own impurity. The result was that all the family food, all the holy doctrines were contaminated with her false doctrines--nothing was left pure and clean, as handed to us originally by the apostles. The faith once delivered to the saints was distorted out of all semblance to its original simplicity; the hope set before us in the Gospel was changed to another hope entirely, unlike the original; the spirit of the Lord, Love, was perverted to a selfish love of creeds of men and human institutions. Alas! no wonder all Christendom is spiritually sick, because of this adulteration in its food supply.

From this standpoint we readily see the force and meaning of the Master's declaration, that at his return he would gird himself, and come forth and serve his people, and that he would send forth at the hands of his servants things both new and old from the storehouse of his grace, "meat in due season."

===================

R2635 : page 154

THE HARVEST PLENTEOUS--THE LABORERS FEW.

--MATT. 9:35-10:8.--JUNE 3.--

"It is not ye that speak, but the spirit of your Father that speaketh in you."--Matt. 10:20.

IT IS A GREAT tribute to the spirit of liberty which prevailed amongst the Jews, that our Lord could and did preach the Gospel of the Kingdom from city to city in their synagogues without molestation. In contrast, we may feel sure that were he to attempt to teach in any of the churches of to-day, of any denomination, he would be refused the privilege--no matter how faithfully he should adhere to the Scriptural declarations, and the more explicit his teachings the more unsatisfactory would they be to those now in charge, who have a theory of their own respecting the Kingdom, which will not stand investigation, and whose weakness they would not wish to have exposed. And this loss of liberty amongst Christians, as compared with the Jews, in religious matters, is to their injury --making it that much the more difficult for them to hear the joyful sound of the present harvest message.

Notwithstanding all the healing of disease which our Lord accomplished, there were still multitudes of sick who flocked from various directions to him, in hope of relief, and when we read that he was moved with compassion for the distressed sheep of Israel, it gives us a deeper appreciation of his kindness, his love, his mercy, and we do not feel that it was strange that he who had left the glory of the Father and the holy angels, and had humbled himself to man's estate, should now feel compassion for the weak and sinful, the degraded, depraved and pained. Rather, we say,

R2635 : page 155

It was just like him! Without such a spirit of compassion how would he have become our Redeemer, how would he have left the heavenly glory on our behalf! And when we think of him as being still the same it gives us fresh confidence, that notwithstanding our weaknesses and imperfections, and the imperfections and weaknesses of the whole world, "the groaning creation," this same Jesus has compassion, not only upon his people, but in a large sense in due time will have compassion upon all the families of the earth, and grant to all a full opportunity of recovery from the blights of sin, mental, moral and physical. Surely he only waits for the due time--the time appointed of the Father; then with his faithful, his Kingdom-class, as the Seed of Abraham, he shall indeed, in times of restitution, bless all the families of the earth with a full opportunity of reconciliation to God, and thus of the attainment of life eternal.

At the time of our lesson his work had not yet taken this broad sweep; nor has it yet, altho it has advanced beyond the confines of that time. Then his message of reconciliation and his help were extended only to the lost sheep of the household of natural Israel --not to the Samaritans nor to the Gentiles. Since then the blessing of reconciliation has been extended so that whosoever has an ear to hear, amongst the Gentiles or amongst the Samaritans, has the privilege of reconciliation during this Gospel age; but the great time of opening deaf ears and causing all to know the Lord, from the least to the greatest, will be in the Millennial age to follow this one.

Compassion, however, will be an element of the Lord's character so long as there are any who need help, and desire it; and this will be until the close of the Millennial age, when all willing to receive the help will have received it, and the only ones not blessed thereby will be those who shall have deliberately rejected his help. Then, and not until then, will his compassion cease to be exercised, for then there will be no need of compassion, that which is perfect having come through the grace of God in Christ.

Our Lord's compassion for the multitude suggested the sending forth of representatives, clothed with the power to heal the sick, etc., and in order to bring his disciples into line with his thought he told them that the harvest was plenteous, but the laborers were few, and that they should offer prayer on this subject. The substance of their prayer would necessarily be,--Lord of the harvest, send forth me as a reaper in the harvest. Jesus himself was the Lord of the harvest; the whole matter was in his hands, and evidently the twelve apostles quickly caught his thought and spirit respecting the increase of the harvest work, and in consequence he sent them forth two and two; yet he restricted their going, even as he had restricted his own ministry, to fleshly Israel, because all of God's covenants and promises were still confined to that nation, and would not be open to others until a due time which the Father had fixed, and specified through the Prophet Daniel--viz., the end of Israel's seventy weeks of favor--three and a half years beyond our Lord's crucifixion.

"And he gave them power [authority] over unclean spirits, to cast them out, and to heal all manner of disease and sickness." This power was holy spirit power, the same and yet different from that which they received later on at Pentecost from the Father. It was the same, in that the holy spirit or power of God is always the same power even tho it have differences of manifestation. It was holy, in that it was the spirit of our Lord Jesus, the holy spirit or power which was granted without measure unto him,--which he at this time communicated to these apostles, that they might, as his representatives, do a work in his name.

Indeed, we may surmise that as the curing of disease caused vitality to go out of our Lord Jesus, to effect the cure, and that thus every cure meant the robbing of himself of his own life-powers, his own

R2636 : page 155

vitality, so in this case we should understand that the power for the healing of the sick was Jesus' power, that the disciples did not use their own vitality, but merely his, which he communicated to them, and authorized them to use, saying, "Freely ye have received, freely give." They were giving what cost them nothing, but which was costing Jesus much daily and hourly. It is when we get this thought of our Lord's yielding up his life daily in doing good to others that we can best appreciate how his perfect life was so thoroughly used up in the short space of three and a half years.

The healing of the sick and the casting out of devils were but parts and incidents of their mission. In connection with it they were to preach the Gospel of the Kingdom--the good news that the Kingdom of God was nigh at hand; and the influence of the miracles should properly attract attention to the message, and make the people ready, yea, anxious, for the Kingdom. But so far as the record shows, the people were anxious for the miracles, the healing, but very indifferent respecting the Kingdom. They would take the cures from Jesus and his disciples, but if they wanted information respecting how and when the Kingdom of God would come they would follow their blind guides as usual.

Nevertheless we may presume that the influence of this mission work throughout Israel was not entirely lost, and that after our Lord's crucifixion, and

R2636 : page 156

after the holy spirit had come upon the disciples at Pentecost, and they preached the Gospel of the Kingdom from a different standpoint, inviting all true Israelites to unite with Christ, and thus become joint-heirs of the Kingdom with him--then it was that many, no doubt, of these who had heard previously and witnessed the miracles, were that much better prepared to enter the embryotic Kingdom, the Church, through consecration of themselves to the Lord. And the conversion of several thousands within a few days after Pentecost corroborates this.

The harvest in the end of the Jewish age foreshadowed or typified the harvest of this Gospel age. And now, as then, Jesus is the Lord of the harvest, and his disciples, his messengers, are his agents in the gathering work. Now, as then, he seems to speak to these, saying that the harvest is great and that the laborers are few, and that if we have his spirit in the matter, and entreat him to send us forth in his service, he will be pleased to do so. And many are thus praying from day to day, and seeking to see what more their hands can find to do in the harvest work. And the Lord is graciously with such to guide their service and to bless the results to their own good as well as to the good of others. As all of the disciples then prayed this prayer, and got opportunity to engage in some part of the harvest work, so now all true disciples should be praying this prayer and should be expecting and utilizing opportunities for service.

The methods of the harvest work then and now may be slightly different, and yet they are considerably alike. This is not the fleshly Israel, and the blessings sent at the hands of the harvest reapers are not temporal blessings--not the healings of physical disease; but they are better than these--the opening of eyes of understanding, a far greater blessing than the opening of natural eyes; the removal of deafness as respects the Lord's great plan, a far more precious boon than the restoration of natural hearing, etc. Likewise, the offering of the Kingdom now is much more tangible and can be demonstrated much more clearly than was possible then, for it is nigh, even at the doors, and even the world can see the shakings of the present institutions, preparatory to their removal, that those things of truth and grace which cannot be shaken may remain, may be established, under the Lord's reign of righteousness.

As the harvest laborers going forth now seek the ripe wheat of this Gospel age, each should remember the words addressed to the laborers in the Jewish harvest, "It is not ye that speak, but the spirit of your Father that speaketh in you." Not that we are to expect to have miraculous powers of speech granted us, but that we are to be filled with the truth and its spirit; and then indeed it will be true that it will not be our own wisdom that we shall speak, nor our own plan that we shall declare, but the wisdom that cometh from above, and the plan of the Lord our God.

====================

R2636 : page 156

A WICKED WOMAN AND A WEAK MAN.

--MARK 6:14-29.--JUNE 10.--

GOLDEN TEXT:--"Be not drunk with wine, wherein is excess; but be ye filled with the spirit."--Eph. 5:18.

HERODIAS, a young woman, closely related to the reigning family of the Herods, was ambitious to become a queen; her uncle Philip, being the eldest son of Herod the Great, was presumptively his heir, and accordingly she pressed her suit, and with such success that she was accepted as Philip's wife. But at the death of Herod the Great it was found that he had disinherited his eldest son, Philip, and that Herod Antipas was made successor to the kingdom.

It was necessary that Herod Antipas should go to Rome to be invested with regal authority, and while there he was the guest of his brother Philip and of Herodias, his wife and his niece, who of course was chagrined that she had failed of her ambition. However, ambitions know no bounds, especially selfish ones, and she seems at once to have set herself to captivate her younger uncle Antipas. Her cunning seems to have been without scruple of any kind, and remarkably successful. She so wrought upon Herod Antipas that he dismissed his wife, the daughter of the king of Arabia, and then Herodias, with her own child, a girl of probably fourteen, left her husband Philip, to become the wife of Herod Antipas, and thus to attain the position of queen, which she had coveted.

The shortcomings and failures of others should become to us valuable lessons. In the case of Herodias before us we see illustrated the power of ambition, and how important it is that our ambitions be noble and true and pure. Nearly all there is of good accomplished in the world is somehow or other connected with good ambitions, and likewise nearly all the evil in the world is somehow or other associated with wrong ambitions. How important that we should learn to guard our ambitions, our desires, our hopes, our aims: we cannot accomplish anything without hopes and aims and ambitions; hence the necessity for securing good ones. And here let us note the fact that the majority of mankind have little or no ambition, and

R2636 : page 157

therefore are passing through life in a kind of maze, accomplishing comparatively little for themselves or others. This is a wrong condition; every man, woman and child should have a noble ambition, and should labor constantly for the attainment of that ambition.

Others of the world have such ambitions as had Herodias: they are ambitious for wealth, or for social position and display, or for title and honor amongst men. These are all selfish ambitions, yet they are the powers that are moving politics and business and society every day--and we are sorry to say these are the ambitions which are moving many in the pulpits and many in various religious works. These are all wrong ambitions, and tho they may not all result as evilly as did that of Herodias they are all selfish, and all tend at least in the same general direction toward evil, and many are seduced by their selfish ambitions into doing those things which their consciences do not approve, and many such become seducers of others into evil deeds and reprehensible schemes.

The Christian has before him the only proper, legitimate and worthy ambition possible at the present time; nor does the average or nominal Christian have these correct ambitions, but rather only such Christians as are taught of God, such as hear and heed the Word of the Lord. Before these are set the most noble, lofty ambitions; they are invited into the society, friendship and fellowship of the King of kings and Lord of lords. They are invited to become his companions, his brethren, co-workers together with him in the great work he is now accomplishing, and also to be joint-heirs with him in the great work of the Millennial Kingdom which he is shortly to inaugurate. Could there be a higher ambition than this set before mortal man? Surely not. Moreover, it is an ambition which tends to develop all the higher qualities of mind and character, for the terms and conditions of this fellowship are based upon purity of heart, devotion to the Lord, etc., so that he that hath these ambitions and hopes in him purifieth himself even as he is pure with whom he has become associated. Let us have these true ambitions before us, that they may crowd out and trample down the inferior ambitions of earth and sensuality, that lead to sin, groveling and devilishness.

Herodias, having gained her point thus far, and finding herself in the coveted position of queen, undoubtedly felt greatly elated, flushed with her success; but in the midst of this elation came the news respecting

R2637 : page 157

John the Baptist, and how he had had an interview with Herod the king, and in the presence of courtiers and others had declared that it was not lawful for him to have Herodias for his wife. This was a shock to Herodias. Who would have thought that any man would have been bold enough to have spoken to the king on such a subject; and who would have thought that the king would have heard him patiently, and even have seemed interested in him, and have considered him a prophet of the Lord God?

What wonder Herodias was angry with John the Baptist, and sought to wreck upon him her vengeance! Had she plotted and planned for years to reach her present position, and was she to be thwarted now, and to be cast out at the word of such a man as this? Moreover, if she were now cast out, it would mean a worse condition than ever, for of course she could not with decency go back to her husband Philip, and expect to be kindly received of him. Hence, if Herod should give ear to John the Baptist, and should permit his message to influence him, it might mean that Herodias would become an outcast. Can we wonder, then, that the evil ambition which had thus far ruled the woman's heart should now move her against the great prophet? We could only say that it would be the legitimate fruitage of such evil ambitions as she had for years been cultivating at the expense of every principle. It had not hesitated thus far at anything, and why should it hesitate even at murder, now in its greatest extremity?

So it is with all evil, selfish ambition--the tendency is always downward, going from evil to evil, from sin to sin, from crime to crime. On the contrary, the ambitions which are inspired of the Lord tend always upward and upward, higher and higher--whatsoever things are just, whatsoever things are true, whatsoever things are lovely, whatsoever things are holy, whatsoever things are in harmony with God--this is the tendency and impulse of the ambition which God inspires, the wisdom which cometh down from above, which is first pure, then peaceable and easy of entreatment, full of mercy and good fruits.

Herodias had sufficient influence over her husband to secure the arrest and imprisonment of John: but apparently she was chagrined that she could not accomplish her desires to the full in securing his death. This was not so much because Herod had a mind of his own, but rather, as the narrative declares, because of his fear. He knew John to be a righteous man and holy, and, as the Revised Version expresses it, "kept him safe"--possibly fearing that if John were set at liberty Herodias would find agents for his destruction. Apparently John was granted unusual liberties in prison, for his disciples had opportunity to come to him and to bear messages to and from him; and the intimation is that Herod was perplexed respecting how he should deal with him, and occasionally sent for him and heard him with interest.

R2637 : page 158

Herodias concluded that this was a dangerous condition of things, and again her tact and shrewdness came to her assistance. Herod's birthday was approaching, and knowing that it was generally celebrated she proposed to make a special effort on that occasion to secure her ends. These birthday feasts were occasions of carousal; the king would be surrounded by the notable men of his realm; all would be considerably under the influence of wine, and then would be Herodias' opportunity for securing her wishes. She was crafty, however, and realized that John had an influence upon the king that to some extent at least off-set her own. She realized then that the king knew well her heart, and that he would hesitate to make a broad and liberal offer to her, and so she prepared her young daughter, educated in Rome, beautiful, attractive, that she should take the place before the king of the ordinary dancing girls who usually served on such occasions of revelry.

This was supposedly a rare treat, a high honor to the king, that his niece, a young lady of refinement, should take the position ordinarily occupied by one of a low class. The ruse was successful; the king and the court were charmed with the girl's beauty, and Herod's mind, inflamed with the wine, was generous and unselfish to the extreme. It was customary to remunerate the dancing girls liberally on such occasions, in proportion to the dignity of the entertainer and now how liberally should he treat this one, who had so bewitchingly pleased himself and the company, and who was his own niece and step-daughter? He would ask her what she would like to have, and in her natural hesitancy he would press the matter upon her, to mention whatever it might be, even to the half of his kingdom; and then boastfully he would make oath to his liberality. The girl, no doubt, was instructed of her mother what to expect, and yet the crafty woman had kept the design wholly within her own grasp. Her daughter should not know in advance, lest she should make some error; she should merely first have the king's word that she would have her desire; then she was to come to her mother and receive instructions. Childlike, she seems not to have had great ambitions and wishes of her own, and hence she at once adopted her mother's wish, and asked for the head of John the Baptist on a platter.

How horrible it seems, that anyone should have such a desire, such a murderous condition of heart! How strange it seems that a refined, educated woman should have such sentiments as would prompt such a request! Yet it was but the natural operation of the evil in the fallen heart. As the Apostle James says, the beginning of temptation is to be drawn away of desire, of ambition--enticed thereby. Then, when desire (ambition) has conceived, it bringeth forth sin; and sin when it is finished bringeth forth death.--James 1:14,15.

Even the weak and despicable Herod was shocked by the request. He had been trapped, and he saw it; he realized at once that this was a scheme on the part of his wife, and that now, as on former occasions, she had proven more than a match for him. What would he do? Would he resent such infamous conduct, and denounce his wife and her daughter as murderers, plotters against innocent blood of a righteous man? Would he take his stand for justice and for truth, and resolve that now, seeing the depth of wickedness into which he had been ensnared, he would strive to turn about in his course, and follow the advice of this prophet of the Lord, and reform?

No; he had not sufficient character for that; and from his wrong standpoint of view duty appeared to lie on the other side: First, had he not given his word, and should not the word of a king, given on his birthday, and at a feast, and in the presence of his chief generals and supporters, be inviolable? Moreover, in his maudlin condition he had riveted the matter with an oath, and now from his wrong standpoint pride asserted itself, and would not permit him to take the right course. Here again we see in an exaggerated form a principle which applies daily to worldly people in all of their affairs. They have a wrong standpoint before their minds. It is a standard of pride and self-esteem and love of approbation of others, and not a love for righteousness, for truth, and of deference for the Lord; and hence many have found themselves like Herod, led step by step, by what seems to them to be fate, and as they would say, beyond their control; but such matters are beyond the control of men because they are not under the proper control, because they are not the Lord's people; because they have not given their hearts to him. Therefore the affairs of life, instead of working for good to them and bringing them valuable lessons, helpful and elevating, are bringing them experiences which lead downward continually. The lesson here for the Lord's people is to make a proper start, to recognize the Lord, his will, his word, as the standard of justice and of truth, and to walk accordingly. A further lesson is, that wherever we may be, wherever the truth may find us, in a downward course, the only proper method is to at once recognize the voice of the Lord, the voice of right, as paramount, and to obey that voice, regardless of how matters may seem or appear to fallen fellow men.

That the king was sorry is indeed an indication that his heart was not utterly corrupt, but that he should yield to what he knew to be wrong, through pride, is an evidence of utter lack of character. History shows that a certain amount of retribution came

R2637 : page 159

upon these guilty people forthwith: the sending back of his first wife led to a war between Herod and his father-in-law, the king of Arabia, in which Herod's forces were worsted seriously. Later on Herodias prompted Herod to apply to Rome for an enlargement of his dignity and power, but his application was rejected, and instead he was dethroned, lost all his title, power and influence, and the only redeeming quality noted in the case of Herodias is that she shared Herod's loss and banishment. Poor woman! Perhaps finally she learned that earthly ambitions are much like the apples of Sodom; perhaps she learned the folly of the course she pursued, that it brought no true joy, no true blessing, but only excitement and one disappointment after another. Perhaps, too, King Herod learned some lessons. We read that he heard of Jesus and his

R2638 : page 159

wonderful works, and that superstitiously he concluded that this must be John risen from the dead. Altho not a Jew, but of the family of Esau, he nevertheless had some knowledge of God and of the hopes set before the Israelites, and possibly his evil experiences brought him some valuable lessons.

So with many of the world in the present time: their experiences are bad, and yet they impress lessons upon themselves, and upon others, which ultimately may be of service, of value. As we look at their mistakes let us learn to profit by avoiding them in our lives. Let us remember, too, that all ambitions and temptations are not on the large and terrible scale of this picture before us, yet that the same principles are involved. Let us learn to recognize principles, whether operating in little things or in great ones, and that he who is faithful to right principle in small things will be faithful in greater trials. Let us first of all learn that the proper course for us is to consecrate ourselves to the Lord, and then seek to have the lawful and laudable ambitions which he will inculcate through the Word.

====================

R2638 : page 159

FAITHFUL CO-LABORERS HEARD FROM.

WATCH TOWER BIBLE & TRACT SOCIETY,

DEAR BRETHREN:--I have read carefully Bro. Russell's five volumes of DAWN, most of it the second time, and parts of it three and four times. I am satisfied Bro. Russell is correct on the general plan and application of God's Word, and the study of the Bible under his instruction is made easy and fascinating. It has been a great blessing to me and I can go about my daily business now with a prayer of thanksgiving in my heart continually, and can hardly wait to get through the cares of the day, so I can read God's Word and find out more about it.

I had been a member of the M.E. Church here for about fifteen years, ten of which I was superintendent of Sunday schools, trustee and steward. I never was satisfied, tho I tried to do my duty as a member. I had no "plan of the ages" in my head, and all was confusion. The church was full of envy, deceit, hypocrisy, lies, malice, etc. I plead for months with the members for "better living," but did no good, so two years ago last August I severed my connection with same, and was inclined to drift into unbelief, till I got hold of your works about six months ago; and thank God! I have more confidence now in God's Word than I ever had before, and can see the beauty, justice, wisdom and love of God as it is therein manifested to poor human souls.

I have five full sets of MILLENNIAL DAWN (five volumes each) now in circulation in this town where we think the parties will investigate and be benefited. I have lived in this place 24 years and when I was a member of the M.E. Church and paying them from $50 to $75 per year was considered by them at least a good man; but now the preachers devote a good deal of their time to denouncing me and "the devil's work of DAWN" as they term it. They denounce awhile, and then they pray for me awhile. Well, that is something they did not formerly bother about much, I think. I get their prayers anyhow, whether it does me any good or not.

We now have about twelve believers in this neighborhood and others reading and thinking. I especially want to mention one brother, who has been reading your works for 20 years. I believe he is the best Christian, and most devoted, practical liver in Christ I ever saw, tho church members say he is crazy. I wish myself as crazy as I know him to be. [So our Lord and the Apostles were said to be "beside themselves." --EDITOR.]

Will you have a meeting this summer like the one you held last summer in St. Louis? If so let me know, as I want to attend if possible.

Yours in Christ, N. B. JINNETT,--Illinois.

[We expect to have a "Believers' Convention" in Chicago the latter part of August.--EDITOR.]

MR. C. T. RUSSELL,

DEAR SIR:--I take the opportunity to write to you, in manifestation of my sincere and heartfelt approval of your magnificent works, now in my hand. Your volumes of MILLENNIAL DAWN I must hold and confess to be a veritable Bible Key, justly deserving the appellation they bear--Helps for Bible Students. I have in my possession volumes one to five, in addition to What Say the Scriptures About Hell? and Spiritism. Sir, before offering any opinion or remarks, permit me to say, first, that with regard to your little work on What Say the Scriptures About Hell? I do a little Greek reading. I know nothing of Hebrew, but I must confess that it puzzled me beyond measure to find out where our early interpreters of the Scriptures found the substance or foundation of that horrible doctrine. And gaining much, very much knowledge on the subject by reading that little work, I have to ask the question, "What was their motive for establishing this hell torment doctrine?" The only answer I can find is that it was from some selfish end, to frighten men into Christianity, a plan the Almighty never intended, having made man a free agent to choose for himself. But these "devil doctrines" will soon

R2638 : page 160

have to give way to the light of present day truth. My profession being that of Christian work--a catechist and schoolmaster--in the latter position I sometimes find it difficult indeed, after choosing a text, to know where to begin or where to end; not because words fail me, but from the fact that the doctrines I have been brought up in were so twisted and distorted that I did not know where was solid ground. I am not ashamed to confess that many passages appeared so difficult that I preferred to leave them to themselves. But thanks to your invaluable helps, many such confounding passages are now as clear to me as daylight. Sir, I hold that Almighty God himself has raised you up to be the purveyor of heavenly food for his famishing children; so that I need not say anything more than wishing you a fair share of his divine blessing. I am still reading and studying my volumes. At first there were some things that seemed to conflict with my views and opinions, and where disagreement crept in, but that, I hold, was because I did not grasp the full purport of the subject, for no sooner than grasped, disagreement disappeared, leaving the approval to remain. I never quickly agree to a special subject or point, before I thoroughly sift and strain and pry into it to find its foundation and harmony. I came to this country in November, 1898, under the appointment of the Bishop of Jamaica. Before I left my island I once had the opportunity of seeing the first volume of DAWN, which a friend possessed, but partly destroyed--back and inside leaves were gone. I determined to find out the authorship, and was gratified in having my wish supplied. Mr. A. M. Brownfield is the man from whom I obtained all. He is my constant visitor since. There is also another brother who has written me from Colon, after learning I was a reader of DAWN, Bro. Isaiah Richards. Sir, I am your disciple, I can assure you; and I hope one day to find myself where you are. This, I hope, is but the first of the many letters I expect to write. Yours in Christ, H. E. WYNTER,--Isthmus of Panama.

DEAR BROTHER RUSSELL:--Many thanks for the kindly words and token of your letter of Dec. 25th. The gracefulness of your action manifests an imitation of him who was the embodiment of grace. (Psalm 45:2.) Oh, to get nearer to him in thought, word and deed! The Christ-like spirit is so very rare, but the genuine article so very precious. I trust you will always bear in mind how very much we treasure up your many labors of love, and how our unceasing desire and prayer is, that Jehovah's richest blessing may constantly rest upon you and the great work committed to your care.

In our work here we are striving to do what we can. We are not realizing all we desire, for our hearts are so human, that, battle as one will, the prevailing spirit of indifference brings at times a keen sense of disappointment. The truth is so glorious that one is saddened at the reception it meets from the vast majority. But then, of course, God's "due time" is the grand refuge and sweetener; the "lamps" of the "ten virgins" are not intended to take the place of the sun, but to light their individual pathway. Each must have his own lamp and oil in it. The great bulwark of error is leaning upon others: true faith must be individual, endurance likewise. A mob of sheep rushing after a leader of their own nature is the general position; the Good Shepherd leads his sheep and calls them each by name. The body of Christ is to be one, as a collective number (John 14:21-23), but this oneness is contributed to by each individual.

How the truth isolates! It demands a strong individuality in each. Surely the life of Christ shows this most clearly. He was a reflex of the Father; he was the Father's great and perfect representative. "I seek not mine own will, but his that sent me." And yet what a wondrous personality! His was not a passive service, he was not a machine (holy spirit does not destroy personality) but an active, willing, responsive being, God's "vessel unto honor." Christ's moral nature responded to the touch of God like a bud to the rays of the sun or a grand organ to the fingers of a musician, but he was alone, in the most complete sense, so far as this world was concerned. His motives, ideals and practices were so different. "He dwelt amongst us." Fellowship with God was his only source of companionship, "God was with him." Why? "Because I do always those things which please him." Surely this is our pattern: individual fellowship and service is the one means for individual strength. "Study to show thyself approved unto God." The bride of the Lamb when gathered into one is plural, but its building up is in the singular.

What a grand prospect the "truth" presents as the goal of this individual discipline! A perfect nature, "satisfied when I awake in thy likeness;" the goal of human creeds is paltry, absurd,--a future state of locality merely--going to heaven, missing "hell!"

There is beautiful scenery on earth, but it does not give rest or peace or happiness. Our restless nature is like a troubled sea, nothing outside can calm it; the trouble is in man; that is where it started, and that is where the reform must be made. The chief value of heaven is because of God's presence and nature, "it is his throne;" so with the earth: far greater planets roll in space, but Christ places this planet as next in importance to God's throne, not because of its intrinsic value, but because of God's promises, purpose and presence. "The earth is my footstool," hence Jesus says, "Swear not by it." "Forever with the Lord," in his nature, throne and work is the perfect goal.

But surely this perfect goal embraces even more; it is not merely for the individual believer and overcomer. "What shall they do, that are baptized for the dead?" etc. The joy set before Christ embraced more than his own perfect bliss. His glorified body is not only perfect, but it is a conquering one, "according to the working whereby he is able to subdue all things to himself." Preeminently this feature separates the "truth" from all human conceptions. Something to do, something to realize, "to show forth the praises of him who hath called us," etc. "The glory that shall be revealed in us." Service is the grandest law of God's universe. "My Father worketh hitherto, and I work." His angels are ministering spirits; perfect happiness and rest will only be realized by a perfect nature performing perfect service. May it be ours more and more to enter now into the true glory of service to see its lofty standard, its eternal basis, and by and by to see his face and enter into his joy.

Your brother in the one blessed hope,

ALFRED PEARSON,--New South Wales.

====================

VOL. XXI. JUNE 1, 1900. No. 11.

CONTENTS.

Views From the Watch Tower........................163
  Why Rev. Lyman Abbott is Not a Universalist................................163
  Animals Suffer Less than Man..................165
  The War Spirit Growing........................166
Poem: "I that Speak am He"........................168
Philadelphia Convention, June 16-18...............168
Full Assurance of Faith...........................169
"Give Us this Day Our Daily Bread"................171
Review of the Quarter's Studies...................173
Questions and Answers.............................174
Faithful Co-Laborers Heard from...................176
Special Notice to Subscribers.....................162

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

POEMS AND HYMNS OF DAWN.

We have filled back orders and have now a good supply of this precious book. It is, we think, the very choicest collection of poems and hymns in the world. Most of them are old and familiar. 493 pages, cloth-bound, 50 cents (to TOWER subscribers 25 cents) plus 8 cents postage. No friend of present truth can afford to be without this book: hence if there be on our list any who cannot afford the price, let him so inform us and we will endeavor to have him provided free.

The tunes are generally copyrighted but most of them can be found in Gospel Hymns 1-4 and Winnowed Hymns and Songs of

Pilgrimage. These we can now supply postpaid, the three for $1.80.

SPECIAL NOTICE TO SUBSCRIBERS.

The labors of our office assistants have been greatly increased since we proffered WATCH TOWER subscribers the wholesale rate on DAWNS, etc.,--the time being lost in looking whether the writer's name appears on our lists. Hereafter, therefore, those expecting wholesale rates will be required to state in their order that they are on our lists.

Please also remember to give full street address in each letter and to write name at top of first page; and when notifying us of a change of address say wherefrom as well as where to.

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?
--ALSO--
WHO ARE THE SPIRITS IN PRISON? AND WHY ARE THEY THERE?

This booklet is now ready and will be supplied at 10 cents each: wholesale rates 50 cents per dozen are open to all TOWER readers who may desire to circulate these among their friends. In leatherette binding, 25 cents. Prices include postage.

===================

R2639 : page 163

VIEWS FROM THE WATCH TOWER.

WHY REV. LYMAN ABBOTT IS NOT A UNIVERSALIST.

AT A GENERAL CONVENTION of Universalists one session was set apart as "Interdenominational Evening," and amongst other speakers was Dr. Lyman Abbott, a representative Congregationalist, who gave his reasons for not believing in universal salvation. Speaking as a liberal Congregationalist he declared that modern Congregationalism does not accept the doctrine of eternal punishment as preached by the celebrated Jonathan Edwards of the last century.

We make quotations from Dr. Abbott's discourse as follows:--

"I do not believe that any one of God's creatures will be kept by God in eternal existence simply that he may go on in sin and misery forever. The proposition has long since become spiritually unthinkable to me. I might perhaps believe that a soul could suffer eternally; but I can not believe that any being that God ever made will be kept in existence by God that he may go on in sin eternally.

"What was the old doctrine of eternal punishment?

The Savoy Confession, up to about the middle of this century, was the recognized expression of orthodox Congregationalism. Not that it was binding on orthodox Congregationalists; but it was the only historic creed they possessed. Except in the matter of polity, and one or two minor matters, it was identical with the Westminster Confession of Faith; and this was the substance of its statement: It declared that our first parents fell by eating the forbidden fruit; that, they being the root of all mankind, their guilt was imputed and their sinful and corrupted nature was conveyed to all their posterity; that as a result we are 'utterly indisposed, disabled, and made opposite to all good;' that from the race thus lost and ruined in the Fall, 'by the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, and others are foreordained to everlasting death;' that those not effectually called, God was pleased, 'for the glory of his sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice;' and that those 'not elected, altho they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved.'

"Specifically, and clause by clause, I disown that statement....This doctrine is inconsistent with the character of a righteous God. I might fear such a God; I might tremble before such a God; I might, because I was a coward, obey such a God; but I could not reverence such a God. It is inconsistent with the faith that Jesus Christ is God manifest in the flesh, for it was not His nature to pass any by or to ordain any to dishonor and wrath. It is inconsistent with the Scripture; inconsistent with the parable of the prodigal son, which is Christ's epitome of the Gospel; inconsistent with the declaration of Paul that 'every knee should bow and every tongue confess Jesus Christ to be the Lord, to the glory of God the Father'; inconsistent with the very chapters of Romans on which it is supposed to be founded, for they close with the declaration that 'God hath concluded all in unbelief, that he might have mercy upon all;' inconsistent with the splendid picture John paints, of the time when every creature that is in heaven and on earth and under the earth, and such as are in the sea, shall give praise and glory to the God of their salvation."

These noble words and logical arguments surely appeal to all God-loving and God-honoring hearts and heads; and we are glad so to think: it is a sign of heart enlargement which should be admired, even tho the speaker (like other great men of our times) has swerved far from the Bible under the influence of Evolution and Higher Criticism, and is no longer trusting in the great sacrifice for sins "finished" at Calvary for salvation. But Dr. Abbott said some more good things in that discourse. In telling his Universalist

R2639 : page 164

audience why he does not believe in universal salvation, he displayed excellent logic. In reasoning that "the ultimate fact in human life is the freedom of the human will," he said:--

"I know that I can choose the good, and therefore I can choose the evil. What I find true in myself I believe to be true in every other man; he can choose the good, and therefore he can choose the evil. And while I wistfully desire--yea, and sometimes devoutly hope--that when the great drama of life here and hereafter is ended, all God's creatures will have chosen the good--I do not know. If I were a Calvinist, I should be a Universalist. If I believed that God could make all men righteous, I should be sure that he would make all men righteous; otherwise he would not be a righteous God. But I start from the other pole. I begin with my own absolute freedom. I recognize as a fact, in my life, in my philosophy and in my preaching, that, in the last analysis, the destiny of every man is in his own hands. Father may persuade, mother may entice, influences may environ, God himself may surround with all possible persuasions, but in the last analysis the destiny of every man is in his own hands. And what he will do with it I do not know.

"Why, if God be good, has he made a world in which there is sin? Why has he not made a world sinless? Could he not? Certainly; he not only could, he has. The birds are sinless. But he could not make a world in which are free moral agents able to choose the good without giving them at the same time power to choose the evil. Power to choose the one is power to choose the other; and a world in which there are some men who choose shame, dishonor, sin and death, is a better world, I dare to say, than a world made of machines that could choose neither the good nor the evil."

We fully concur with the foregoing, reminding our readers nevertheless of the necessity for remembering the two opposite views of free agency which may properly be taken from different standpoints, as shown in our issue of Dec. 1, 1899, page 264.

But two queries naturally arise:

(1) How does Dr. Abbott harmonize his two propositions, (a) that the decision respecting his harmony or disharmony with God lies with man himself, individually; (b) that God has made no provision for the eternal torture of any? The logical mind will surely inquire, What then will become of the wicked who are unwilling to be saved on divine terms and hence unfit for the rewards of eternal bliss, if the

time is to come when "every creature that is in heaven and on the earth and under the earth and such as are in the sea shall give praise and glory to the God of their salvation"?

Is it possible that so fine a logician as Dr. Abbott has overlooked the logic of his own expressions? Oh no! We answer, the connecting link in the Doctor's logic is clear to his own mind, but he does not care to make it very public because it is not very popular yet --the same is true of many others of the ablest ministers in all denominations. The connecting link of his logic will be seen at once when it is stated,--he believes in the utter destruction of the incorrigibly wicked, as we do, and as we teach publicly.

But public teachers who keep silence on this subject and put their light under a bushel, do so at a great cost--the cost of further guidance of the Lord into the "all truth" promised. Oh, how many ministers in seeking to avoid the senseless charge, "Annihilationist," have suffered God's character to be blasphemed and his people to be deluded by the doctrine of an eternal torment of the unsaintly;--preferring numbers and popularity and honor among men and the financial emoluments of these rather than the truth! Alas! they seek to be wise and prudent according to this world's standards, entirely overlooking the fact that the Lord declares he will not reveal his secrets to such. Our Lord pointed this out, saying, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes"--who will utter the truth regardless of consequences.--Matt. 11:25.

(2) Some one will say then, If Dr. Abbott believes thus in the final reign of righteousness and the destruction of the incorrigibly wicked, is he not very close to the truth and a very hopeful subject?

We answer, No. At one time, so far as we might judge of any man's heart by his writings, Dr. Abbott was very close to the truth--a believer not only as above but also in the Atonement and in the second coming of him who made the atonement with his own precious blood. But the Doctor seems to have permitted himself to become one of the "wise and prudent" who prefer honor one of another rather than that which cometh from God only. (John 5:44.) At any rate, instead of coming out more and more boldly for the truth on these unpopular subjects, he seems to have put the light he had under a bushel until it has gone out. For according to Dr. Abbott's present teachings he undoubtedly is now an Evolutionist with all that implies of rejection of the Bible doctrine of a fall by our first parents (and we in them) from perfection and harmony with God--into sin and its mental, moral and physical degeneration and death. And the rejection of this implies a rejection of the Atonement; for if man did not fall he needed no redemption from the fall--no Redeemer. And if the "ransom for all" (1 Tim. 2:6) is denied, then logically "times of restitution" to a former estate (Acts 3:19-21; Ezek. 16:55,61) must be denied also. And accordingly there would be no object in establishing the Millennial Kingdom--for Evolutionists argue the world is progressing

R2640 : page 165

splendidly under Evolution and needs Christ's Kingdom no more than it needed a sin-offering when it had committed no sin and was under no condemnation.

Thus nearly all the great and wise and prudent according to the course of this world, professing themselves to be wise, have by leaving the truth of God's revelation, the teachings of the Bible, become foolish; and their foolish hearts have become darkened. Indeed we believe this to be the secret of the greater blindness and more rapid falling away of ministers than other Christians from the very hub of revealed truth, the ransom, and hence from all truth. With greater advantages for learning the truth than others they have not loved truth so as to search for it, especially when they perceived that their search would not only cost time and energy; but the truth being now as ever unpopular would cost them popularity with all classes wedded to errors.

In consequence many ministers have so trifled with truth and with their own consciences that they not only have lost love and relish for truth as truth, but have even lost much of that keen perception for truth which always accompanies a tender and trained conscience. This is well attested by the frequent confessions of prominent ministers appearing lately in the public press. They confess to systematic deception practiced for years respecting their beliefs versus their confessions. And the fact that this is done without even an apology or any manifestation of shame for so ignoble a course demonstrates that these gentlemen either never had much conscience to hurt, or, as we prefer to think, that they have so long and so persistently trodden it in the mire of self-interest and "prudence" that it has lost its life, its power. It is for this reason that the ministers of all denominations are much less amenable to the truth than the consecrated "sheep" of their flocks;--just as it was in the end of the Jewish age. Not only so, but they are the greatest enemies of the truth--and now as eighteen centuries ago many of them do not hesitate to say all manner of evil falsely, openly and by insinuation, to stir up the evil passions of their deluded followers to reject and to crucify the Truth! Woe is surely coming upon all such hypocritical scribes and Pharisees, who will neither enter the Kingdom themselves nor permit those who would be so inclined to enter.--Compare

Matt. 23:13.

LOWER ANIMALS SUFFER LESS THAN MAN.

Infidelity's hyper-criticism has charged the Bible and the Bible's God with unsympathetic brutality in commanding Israel to sacrifice sheep, oxen, goats and doves by the tens of thousands--causing these innocent creatures intense pain merely to typify something future. Moreover, it is claimed that the method commanded by Moses' law for the killing of animals for food--namely by bleeding to death--is barbarous, causing needless prolongation of the animal's sufferings: and the Hindus of India are pointed to as examples for Christians, because they will not taste animal food even if starving: whereas the founder of Christianity, while giving his followers the law of Love, not only neglected to mention the lower animals but ate thereof himself.

Our answer has been that it is a mere supposition, quite unproven, that the lower animals suffer pain in anything like the degree known to man:--especially such as under the Jewish Law were prescribed as food for man. In our opinion the cutting of the throat, while it does not exhaust life instantly, does render those animals unconscious so that they suffer no pain whatever. The horse and the dog, not permitted the Jews as food, give many instances of greater nerve-sensitiveness than do the ox, sheep, etc., and more than any other animals, tho very much less than man. Doubtless the sensitiveness of these two is designed to make them more tractable to man's control and therefore more useful and companionable to him.

We clip from the Pittsburg Press an article corroborative of the above that may be both interesting and profitable reading, as follows:--

ANIMALS WHICH HAVE NO PAIN.

RECENT EXPERIMENTS SHOW THAT LOWER ORDERS ARE NOT SENSITIVE.

"The old writers, according to science, assumed that an insect has sensations and feelings resembling our own--that it sees what we see and suffers as we would suffer if treated in the same way. Recently the pendulum has swung in the other direction, and high authorities practically deny that the lowest organisms feel anything that can properly be called pain.

"Thus the late Prof. W. W. Norman, of the University of Texas, maintained as the result of experiments on the flounder and lower species, that the reactions of these creatures against injury do not indicate pain sensations at all.

"Certain motions are said to express pain, because they always accompany injury. Since they do accompany injury they are said to indicate that the injury causes the animal to suffer. This, the professor says, is a mere argument in a circle. He regards movements as the immediate consequence of physical stimulation. To prove his position he made a considerable number of experiments.

"The most striking and classic of these experiments were made on the common earth worm. If such a low animal be divided at its middle transversely, only the posterior half shows those squirming and jerking movements which, anthropomorphically viewed, seem

to indicate pain; the anterior half (containing the brain) crawls, as ordinarily, away. Now, if each of these halves be halved again, the posterior segment of each squirms while the anterior halves crawl away. This same process may be continued with precisely like result until the pieces are no longer large enough to crawl independently.

"This striking phenomenon is explained in part by the two sets of muscular fibers in the worm, one longitudinal, causing the squirming and jerking, and the other circular, which produce the crawling. Why in the posterior segments the former set should be initially stimulated and in the anterior the latter set, Professor Norman says he does not know.

"The abdomen of a hermit crab may be cut in two without any 'but a very slight response' from any remaining movable organ. 'Limulus' stops a few seconds when four or five abdominal segments are cut away, then proceeds quickly breathing as before.

"'Geophilus' cut in two in the middle continues its crawling, the front half going forward and the rear half backward. Millipedes divided while walking do not hasten nor stop nor jerk. Dragon flies lose part of their abdomens without any appreciable change in position. Eels continue to eat when their abdomens are cut away during the process.

"Lastly, sharks and flounders, provided a current of water circulates through their gills, will allow the most tedious and deep-going operations on their heads without the slightest appreciable movement indicative of pain."

* * *

Many friends of the Truth have queried whether or not God's plan reveals any provision for the lower animals. They query whether or not there will be deaths among the lower animals during the Millennium and if so if that would not cause pain to their human friends, etc.

Scripture promises are addressed only to man and refer to the lower animals only as they stand related to man's welfare. For instance, the promise that the lion shall eat straw like the ox and lie down peaceably with the lamb, is for man's comfort and assurance, and by no means implies everlasting life to the lamb. Altho all animals have suffered by the fall of man, it is indirectly, in that their ruler, their king, lost his balance, his full sanity, and hence has been unable to regulate and govern properly his subjects. Restitution times therefore will bring its blessings chiefly to man, who because of his much higher and finer organism has suffered by his degradation and death sentence immeasurably more than the brutes.

We may expect death among the lower animals during the Millennium as they shall live out their periods of usefulness. And by reason of the contrast the everlasting life provided for man (made in God's image) will be the more appreciated. Since summer and winter are to continue (Gen. 8:22) we may know that the flowers and all vegetation will likewise die and revive perennially, reminding restored and perfected man of the blessed change that came to him by divine grace through Jesus, his Redeemer and Lord.

These conditions prevailing in the animal and vegetable worlds will bring no pain, neither sorrow nor crying (Rev. 21:4) because all of the former things will have passed away. Amongst these will be present misconceptions by which we are inclined to attribute to the lower animals human feelings and sentiments--some even carrying these mistaken notions to flowers--loving and talking to their flowers as others do to a pet dog--imagining reciprocal feelings and sentiments.

Restitution will not only bring to men greater knowledge but also sounder minds, in harmony with the divine mind,--so that their loves and hopes, like the divine promises, will measurably pass by the lower creatures and think and plan for and be absorbed in uplifting man--"the groaning creation." And already those who receive a knowledge of the divine plan and with it the spirit of the Lord, find themselves no longer

R2641 : page 166

disposed to waste valuable time and affection upon dogs, flowers, etc., while the Lord's "brethren" need sympathy and aid and counsel in the narrow way, and while mankind in general are in so deplorable a condition as at present--mental, moral and physical. And such a change of sentiment is an evidence of their attaining more of "the spirit of a sound mind."--See 2 Tim. 1:7.

THE WAR SPIRIT GROWING.

For years Germany, France, Italy, Austria and Russia have had military fever, as is well known; and now the same has spread in virulent form to Great Britain and her colonies and to the United States. Just what bearing this may have on the great time of trouble impending is somewhat difficult to prognosticate, but it forcefully reminds us of the Prophet's pronouncement respecting our day: "Proclaim ye this among the Gentiles: Prepare war, make up the mighty men, let all the men of war draw near; let them come up [to battle]: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." The context following clearly describes the great day of trouble in which the symbolic sun and moon shall be darkened and the voice of the Lord shall be heard in rebuke of evil and the present symbolic heavens and earth shall be shaken.--Joel 3:9-16; Heb. 23:26-29.

In the light of the Boer war and the resistance shown to be possible for a weak nation when well armed with modern weapons, we need not wonder if some of the small, weak nations now feel themselves

R2641 : page 167

comparatively strong, and if they will be proportionately independent--even to arrogance. Belgium for instance and Switzerland are amongst the weak nations now feeling themselves strong: and it is said that the latter is now spending on its military forces and armaments (pro rata to its population) more than any other nation of Europe.

Of course this war spirit may quiet down; but while it lasts--while every boy's heart is throbbing with military enthusiasm and every school-yard is a drill-ground--when even the Sunday School scholars are organized into "Boys' Brigades"--when professed Christians are so infected with the fever as to be blinded to justice and love and pity,--things are not favorable to peace. It looks very much as tho the International Peace Congress cried Peace! Peace! when there is no peace--because the spirit of avarice controls the world and not the spirit of the Lord, the spirit of love and benevolence. However, we who look from the Watch Tower can note these things with equanimity. In the world but not of it, we can sympathize with all the contestants, realizing that each nation is more or less blinded and misled by the spirit of pride which forgets or has never learned that only "righteousness exalteth a nation; but sin is a reproach to any people."--Prov. 14:34.

Every evil course amongst men seems to be the result of the misdirection or perversion of a good quality;

and so it is in this war spirit: it is the misdirection of combativeness and destructiveness,--two qualities absolutely indispensable to progress. But very few even of Christians have learned of the Lord's Word and spirit how to use these faculties properly--in fighting the good fight, in overcoming and destroying the forces of sin in themselves and in opposing error with truth, the darkness with the light--"Speaking the truth in love."

We pray that as the spirit of warfare rises in others it may be fully awakened also in the Lord's consecrated soldiers of the cross, that they may become valiant for righteousness, courageous for the truth as "good soldiers of the Lord Jesus Christ," and be zealous to the extent of enduring hardness,--shame, contempt, evil speaking and general opposition from the world, the flesh, the devil and the nominal Church which, blinded by false doctrines, Satan is so grievously misleading.

This thought respecting the Lord's soldiers, and the true nobility of character, and deadness to the world, and alive-ness to God necessary to victory over self and the world, much impressed us recently on the occasion of our visit to the Washington City Church. We found that, out of a total of twenty-seven professing full consecration to the Lord, three-fourths were "Volunteers," and the other fourth desirous of being such and only hindered by circumstances they could not so far control. The Editor had the pleasure of joining these soldiers of the Lord in their campaign against error and for the liberation of "brethren" still bound in Babylon;--a campaign, a warfare for a purpose, a noble purpose, a loving purpose; a warfare for God and truth and liberty, which injures none and can offend none except the great Adversary or those whom he has blinded. The Editor has longed to join in this service in Allegheny, but thus far has been restrained by the fear that harm rather than good might result because of his being known to be closely identified with the publication. It would be credited to a desire to "blow his own horn" rather than as the blowing of the Jubilee Trumpet, proclaiming the times of restitution of all things spoken by the mouth of all the holy prophets.--Lev. 25:9,10; Acts 3:10-21.

We are thankful that we can record that this war fever is spreading as well as the evil life-destroying one. The soldiers of the cross are becoming more and more courageous and coming more and more to realize that, if "we ought also to lay down our lives for the brethren," this would imply our willingness to lay down any and every lesser thing--time, influence, etc. The Boston Church (numbering about seventy) we understand has enlisted in this "Volunteer" work almost without an exception. We have sent them 13,800 of the "Volunteer" TOWERS which they are hastening to distribute before the warm weather thins the congregations they would serve.

What a privilege is here for such as have prayed God for opportunity to serve him and his cause! Counting that each of these double TOWERS represents four sermons, and that each should reach and be read by at least three persons, can any one point out any other method for reaching this same desirable class of "brethren" at the same low cost? If we know of no other method of reaching this class at any price, and if we know of no other way by which we could preach to them the true gospel, why should not all of the Lord's consecrated people who enjoy the light of present truth avail themselves of the privilege? The fact that it is a new method of preaching is nothing. It is surely a successful method, not only as respects the "brethren" we would aid, but also as respects those who have covenanted themselves as living sacrifices to the Lord and his cause. All who engage in this service as something done for and unto the Lord are sure to be correspondingly blessed. Let all who can secure a share in this blessing. See the item in our issue of April 15th, discussing the work, method, etc., hearken to the joyful sound of the Jubilee Trumpet and become enthused with the spirit of this holy warfare.

R2646 : page 168

"I THAT SPEAK AM HE."

--JOHN 4:26; 9:37.--

She came, the thirsty one, to fill her pitcher,
And found a stranger sitting on the brink;
And while she poured for him the well's refreshment,
He gave the precious cup of life to drink.
And when she wondered at her life's revealing,
And if Messiah deeper depths could see,
He graciously her rising faith encouraged,--
"I that speak to thee am He!"

And so when we, blest Master, come, all empty,
To fountains, we but drink, and drink in vain;
Be thou with satisfying waters waiting,
That we may drink, and never thirst again.
Our wayward hearts' true inwardness disclosing,
Constrain our timid faith to hope in thee,
And let us hear again the gracious message--
"I that speak to thee am He!"

They turned him from the synagogue accursed,
Whose gift of sight the Savior had bestowed;
And, burning under grief and indignation,
He sought again the well-remembered road.
And while he mused upon his kindly patron,
And if he could indeed Messiah be,
Lo, One with beaming countenance addressed him,

"I that speak to thee am He!"

And so, dear Lord, when our dim eyes are opened,
And one-time friends thy healing power despise,
Be thou anear with words of cheer and comfort,
To grant our saddest hour a glad surprise.
And when life's subtle mysteries perplex us,
Unlock to us with faith's unfailing key,
That we may hear from out the open portals,
"I that speak to thee am He!"

The proud and haughty still a sign requiring,
In vain the zenith and horizon scan,
While walks among them One with vesture girded,
To wield the purging and discerning fan.
But he who humbly treads the path of duty,
With eyes unsealed shall his Deliv'rer see;
His trial hour shall brighten with this token--
"I that speak to thee am He!"

R. B. HENNINGES.

===================

R2641 : page 168

PHILADELPHIA CONVENTION, JUNE 16-18.

SHORT NOTICE is not always a disadvantage, and we trust will not be in this instance. Arrangements for the Philadelphia convention had not been completed when our last issue went to press. The above date gives us the advantage of the low rates granted by all railroads to the Republican party convention,--namely one fare for the round trip from all directions. The season of the year is very favorable and we anticipate a large attendance.

The convention will be held under the auspices of the Watch Tower Bible and Tract Society. The Church at Philadelphia, our hosts or entertainers for the occasion, have made bountiful arrangements as follows:--

(1) St. George's Hall, corner of 13th and Arch sts., has been secured for the use of the Convention. It is one of the finest halls in Philadelphia.

(2) The Lincoln Hotel, No. 1222 Locust St., has been engaged upon moderate terms for the class of accommodation, namely one dollar a day each person for lodgings. Meals can be had at various restaurants in that vicinity at fifteen cents and upward. It will be safe for those of limited means to reckon expenses at two dollars per day, for the hotel and Convention hall are very centrally located near to depots and little street car fare need be expended.

(3) The Convention will open Saturday morning, June 16. The forenoon will be devoted to meeting

arriving friends, getting acquainted, etc. On that morning representatives of the Philadelphia Church will be at the various railway depots to meet arriving friends, who will be expected to identify themselves by displaying conspicuously the front page of a WATCH TOWER. Should any fail to be identified they will have no difficulty in finding St. George's Hall as above, and there a Reception Committee (recognizable by a silk badge) will look out for their welfare.

(4) Any of the friends who can attend, but who cannot afford more than one dollar a day expense during their stay, will be assisted by others more able, out of a fund already provided: and any who cannot afford the modest sum of one dollar per day, if they can arrange their railway fare will be provided for gratis.

Come, all who can, who have the Lord's spirit and who seek more of it. The assembling of ourselves together for the consideration of our Father's Word will surely bring a blessing as he has promised.

R2642 : page 168

(5) When purchasing your ticket, ask for--

"Excursion ticket to Republican Convention at Philadelphia." The railroad people assure us that such tickets will be satisfactory to them.

(6) Decide about your going as speedily as possible, and if you decide to attend, at once address,--

"Reception Committee," P.O. Box No. 3084, Philadelphia, Pa., stating by what road you will travel, and if possible the hour of your train's arrival on Saturday morning or afternoon. The Convention Program will be announced at its first session and posted up for reference. We cannot now announce the speakers, but among them, D.V., will be Brother Randle (formerly a missionary in China) and the Editor of this Journal.

(7) An opportunity will be afforded (Monday

R2642 : page 169

afternoon, June 18th) for any confessing baptism into Christ's death to symbolize this in water baptism. Robes and towels will be provided, and the service will be preceded by a discourse defining and explaining Baptism and its import.

(8) No collections will be taken up, nor other solicitations for money made. Our assemblings are for spiritual refreshment and for the acquirement of heavenly riches for all.

(9) Only Christians, who trust in Christ as the "ransom for all," are invited to this convention. It is hoped and earnestly requested that all such who come will seek preparation of heart for a blessing--hunger and thirst after righteousness, truth, purity, holiness; and all who come humbly in this condition

will surely not only get a blessing, but also bestow blessings upon others. To these desirable ends let us each make the Convention and our own association therein a subject of prayer. We bespeak for it also the prayers of all of the Lord's consecrated people who cannot attend: and thus they will no doubt participate in the blessings.

Other Conventions for this season will be as follows: --At Chicago, about Sept. 1st; at Dallas, Texas, Sept. 29th, 30th and October 1st. Particulars respecting the last two, will appear later.

===================

R2642 : page 169

FULL ASSURANCE OF FAITH.

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."
--PSALM 23:6.--

SAINT PAUL speaks of the full assurance of hope and of full assurance of faith, as being the proper conditions for the Lord's people. (Heb. 6:11; 10:22.) And this is the thought expressed by the Prophet, in our text--full confidence that he who has begun a good work in us is both able and willing to complete it. (Phil. 1:6.) But how few Christians, comparatively, have this full assurance of faith; how few can say, Surely, undoubtedly, goodness and mercy shall follow me henceforth through life, and by God's grace I ultimately shall gain the heavenly Kingdom and the glorious things which God has promised to them that love him! The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great joy, a great blessing, a great rest of heart which others do not possess. Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to the others, and how can those hindrances be removed, that a larger number of the Lord's people may enjoy their patrimony?

The hindrances are of two kinds: (1) Many who are on the Lord's side, and who have been greatly blessed of him, and who have made considerable progress in the knowledge of the truth, and who are trusting in the merit of the Lord Jesus' sacrifice as the only hope of a future life, and who are thus justified, have nevertheless failed to take the second step necessary to their full induction into sonship in God's family and into joint-heirship with Christ to all the exceeding great and precious promises which extend only to those who become his sons. This step, essential to becoming sons and joint-heirs, is the purpose of full consecration--the full surrender of our own wills, including all the aims and objects and purposes of life, and including also all that we have in the way of time, influence, means, reputation, etc. Not having taken this step, not having taken up the cross to follow the Lamb whithersoever he goeth, this large class very properly feels that it is questionable to what extent the Lord's promises, either for the life that now is or for the life that is to come, belong to them. And in this they are right; for none of the promises, present or future, belong to them, nor to any, until they have come under the terms of a full self-surrender, consecration, presenting their bodies living sacrifices to God, holy, acceptable, through Jesus Christ our Lord.

Our advice to these, then, is that realizing the situation they do not longer delay, but hasten at once to avail themselves of the greatest privilege that could possibly be offered, even by the Almighty. If they stand still they are, in the language of the Apostle, receiving the grace of God in vain--failing to use it. (2 Cor. 6:1) God's grace, as freely bestowed upon those who have come to a knowledge of the redemption which is in Christ Jesus, is the grace of the forgiveness of sins, of justification through faith; and the very object of this grace is to permit or qualify us to become living sacrifices, acceptable to God's altar through the great sacrifice of our Redeemer.

Whoever, therefore, shall advance thus far and know of his privilege, and yet refuse to present his little all, has failed to be constrained by the love of Christ, has failed to appreciate the divine favor bestowed upon him, and manifests this failure by his neglect to use his opportunities, by his neglect to sacrifice the imperfect fragment of this present life, that he might obtain in exchange the great prize of glory, honor and immortality, and joint-heirship with Jesus in the Kingdom: such receive God's grace in vain,

R2642 : page 170

profiting nothing by it over and above the world, which as yet lies in darkness and blindness.

What should such do? They should at once resolve that to render all they have to the Lord's service is not only a reasonable thing, but an offering far too small--far less than what they would like to render to him who has manifested such compassion and grace toward us. And we should feel thus, even if there were no rewards attached to such a consecration of ourselves. But inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of divine mercy, but an indication also of a weakness of mind, of judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few short years, with an eternity of joy and blessing and glory, in harmony with the Lord.

And more than this, the consecrated are the only ones who really fully and truly enjoy this present life, for they indeed have a peace of heart which the world can neither give nor take away--a condition which all the world is coveting and seeking after, but finding not because they seek it not in the Lord's way of full self-surrender to him. We urge, then, upon the class now addressed that they promptly make their covenant with the Lord, and thus become heirs of his good promises pertaining to the life that now is, and also of that which is to come, and that thus they lay the foundation for entering into "full assurance of the faith" and full assurance of the hope that God's mercy and goodness shall follow them all the days of the present life, and that they shall dwell in the heavenly home forever.

(2) But amongst those who are real Christians, and who have made a full covenant of sacrifice unto the Lord, we find many who say, and more who think it without saying,--"O that I could feel sure that God's goodness and mercy would continue with me all the days of my life, and that I should attain unto his Kingdom! O that I might have a full assurance of faith, a full assurance that I am accepted of the Lord, and that by his grace I shall ultimately be an overcomer!" What is the difficulty with this class? Why is it that these do not possess this full assurance of faith? We answer, that their difficulty is a lack of faith in God, and such a lack of faith is not pleasing to God, for "without faith it is impossible to please God." Such a lack of faith, moreover, is a constant hindrance to their overcoming, as it is written, "This is the victory that overcometh the world, even our faith." The Christian who has not the shield of faith, and a large one, is continually at disadvantage before the Adversary.--Heb. 11:6; 1 John 5:4.

What must be done to overcome this lack of faith, and to have an increase of faith? We answer, that like the apostles of old he should pray, "Lord, increase our faith." And then, acting in harmony with this prayer, each should cultivate faith in his own heart: (a) By refreshing his memory continually with the divine promises, becoming very familiar with these in the Father's Word. (b) He should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren.

R2643 : page 170

When trials or difficulties or perplexities arise, he should think of these promises, remembering that they belong to him--because God has promised them to such as love him,--who have made a covenant by self-sacrifice. (Psa. 50:5; Mal. 3:17.) He should resolve henceforth to trust the word of the heavenly Father implicitly. Thus, if some seeming accident befall him, let him call to his mind the promise that "All things work together for good to them that love God, to them that are called according to his purpose," and assure himself that the seeming accident would not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. Let him refresh his mind with the thought that he comes under the provisions of this promise because he loves the Lord, and so loved him as to make a full consecration of himself to him; thus he is assured that this promise was intended for him.

Let such also remember the language of the Apostle, that if God loved us while we were yet sinners, so that he provided for us the great salvation in Christ Jesus our Lord, much more does he love us now, since we have been justified through faith in the great atonement, and have made a full consecration of ourselves to him, and thus come under the terms of adoption into his family. Let him remember too, that he who has begun the good work changes never, and that if our hearts are still in harmony with him, if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but his will to be done in our affairs, then we may indeed have the full assurance of faith, because knowing that God is unchangeable, and knowing that we are still in line with his promises and arrangements, we know that all of his gracious providences are still being exercised on our behalf. This is full assurance of faith--full confidence in the Lord.

(3) It is possible, however, for the true Christian who has taken the step of justification and the step of consecration and adoption into God's family,

R2643 : page 171

and who has had the blessing of full assurance of faith--it is possible for such to lose this, if he become overcharged with the cares of this life, cold and indifferent as respects the Lord, his Kingdom, his brethren, his cause, etc. Such, of course, should not have a full assurance of faith; God does not intend it for them, but rather intends that if we leave the proper consecrated attitude we should also lose the joys and consolations which belong to it. And this is not merely as a retribution or punishment, but designed specially to awaken us to a realization of what we are losing, to the intent that such as have "lost their first love" may be revived, may renew their consecration vows, and thus return to the Lord, who will abundantly pardon, and restore unto them the joys of his salvation.

So then, reviewing our text, we say that this assurance of faith that God's goodness and mercy will follow us all the days of our lives, and that we shall ultimately by his grace attain to the Kingdom, is for the class mentioned in this Psalm, viz., the Lord's sheep--those who are following him, and who are having the experiences outlined in this Psalm. One of these experiences is that following the Shepherd they are not left to hunger and thirst, but are bountifully supplied in the green pastures and by the still waters of the truth. Moreover, it applies to those who experience the Shepherd's care, his rod and staff, correcting, reproving or guiding them. Such sheep as learn to love and have confidence in the Shepherd and in his guidance, and to take comfort and blessing out of all the afflictions and trials of life which may be permitted to come upon them, realizing that they are providential, and for their blessing--such continue to follow the Shepherd, continue to have the experiences of sheep, and may rejoice with full assurance of faith that he who began the good work of shepherding them and leading them out from the by-ways of sin and of selfishness into the full blessing of the heavenly Father, will continue this work and complete it, if they abide in him.--John 15:4-6.

===================

R2643 : page 171

"GIVE US THIS DAY OUR DAILY BREAD"

--MATT. 6:11; JOHN 6:5-14.--JUNE 17.--

JESUS and the apostles, entering a boat, sailed across the northerly end of Lake Galilee. The boat was in full view of the shore for probably all of this distance, and the multitudes, not only of those who had heard Jesus, but other multitudes on their way to Jerusalem to attend the Feast of the Passover, going by slow journey afoot, saw the boat and judged of its objective point, and many, desirous of seeing the great Prophet Jesus, of whom they had heard many things, deviated their course toward the point of the boat's landing. And so it was that after Jesus and the disciples had reached their destination (and he had been for some time instructing them in things pertaining to the Kingdom) looking up they beheld a vast concourse of people approaching the spot.

Jesus of course knew that with the vast majority at least the object in coming was merely curiosity, not faith nor desire for instruction. Nevertheless, as always, his generous heart was full of sympathy. He beheld them as sheep having no shepherd, as following

Moses and the Doctors of the Law in a blind, almost irrational manner, and having comparatively little capacity or hearing for the good tidings which he had to give. Nevertheless, notwithstanding the fact that they were not in a condition to receive spiritual truths such as he could give to his disciples, he proposed to give them a general object lesson which might do them good physically at the time, and which might be a channel for blessing in the future, as they would look back and remember the event. He proposed to feed the multitude with natural food, and to do it in such a manner as would impress them favorably, and besides, teach a great lesson of faith and trust to his apostles, who would need in future times the faith and confidence inspired by the miracle which he intended to work.

Philip, one of the apostles, resided in a city not far from where they were; hence it was with special appropriateness that our Lord addressed to him the question of supplies--where sufficiency of bread could be obtained, etc.; not, as the Apostle explains, that Jesus was in any question on this subject, but that he wished to stimulate the thought of Philip and the other apostles, and thus to prove or test them, and develop their faith in him. Philip, however, took the question in a purely practical form, and replied that it would require two hundred pennyworth ($34) of bread to satisfy even partially so large a company. But Andrew, apparently thinking of our Lord's power, but scarcely able to realize so great a miracle, suggested that there was a beginning of the supply at least, in the five barley loaves and two small fishes possessed by one of the company.

Combining the testimonies of the different Evangelists we might suppose the dialogue between Jesus and the disciples to have been about as follows:

Jesus.--"Whence shall we buy bread, that these may eat?"

Philip.--"Two hundred pennyworth of bread is not sufficient for them, that everyone may take a little."

All the apostles.--"Send the multitude away that

R2643 : page 172

they may go into the towns and country round about, and lodge, and get victuals." (Luke.)

Jesus.--"Give ye them to eat." (Luke.)

All the apostles.--"Shall we go and buy two hundred pennyworth of bread and give them to eat?" (Mark.)

Jesus.--"How many loaves have ye? Go and see." (Mark.)

Andrew.--"There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"

Thus did our Lord prepare the minds of his disciples to appreciate the miracle he was about to perform, and then instructed them to seat the people for the proposed meal. This was a comparatively easy task, because it was a grassy country, we are told, and the people were accustomed to a certain method of arranging themselves in groups of fifties and hundreds for general feasts.

The fact that our Lord Jesus gave thanks for the bread and fish should be an important lesson to all who seek in any degree to be his followers. If it was appropriate that he should render thanks to the heavenly Father for some plain barley bread (the poorest and cheapest sort), and for some dried fish, how appropriate it is that we who by nature are sinners and under condemnation, and only permitted to call God our Father through the reconciliation that is in Christ Jesus--how appropriate that we should lift our hearts and voices in thankfulness to the heavenly Father as the author of every good blessing and gift which we enjoy!

We cannot understand how any Christian dare neglect to render thanks for his daily food, and we thoroughly believe that those who do neglect this propriety are great losers thereby. God, of course, loses nothing, for giving does not impoverish him, neither would withholding make him rich; but the Christian who has learned in everything to give thanks, and to make acknowledgment to the heavenly Father, has learned to appreciate and to enjoy his blessing more than others.

R2644 : page 172

To such thankful hearts the plainest of food will be more appreciated, more happifying, more satisfying than to others. And it is undoubtedly a fact that a peaceful, thankful, happy mind is not only a blessing of itself, but additionally an aid to digestion and to the obtaining of good benefits from the food which we eat. How many dyspeptics know that it is possible to eat without satisfying, and to have plenty, and yet be unable to derive therefrom comfort and proper nourishment! And perhaps there is no better antidote to dyspepsia than a thankful, grateful heart, which acknowledges divine blessings and seeks to use them, not only with thankfulness, but with contentment, and thus has great gain.

True, God does not resent failures to acknowledge him in all our ways, but continues to cause the sun to shine upon the evil and upon the good, and to send the rain alike upon the just and the unjust, and to permit many of the blessings of this present life to continue with those who make no proper acknowledgment of them. Nevertheless, such cannot hope to grow in divine favor, as they might if in all their ways they acknowledged God and sought to see in all the affairs of life his providential care.

These remarks, however, apply not to the world in general, nor to mere nominal believers, but only to those who have become the Lord's people by entering into a covenant with him through Christ. As for the world in general, who are not seeking to be the Lord's people and to walk in the footsteps of Jesus, it would seem that their offering of thanks, or prayers of any kind, would be inappropriate, as we read: "But unto the wicked God saith, What hast thou to do to declare my statutes; or that thou shouldest take my covenant in thy mouth? Seeing that thou hatest instruction and castest my words behind thee." (Psalm 50:16,17.) In a word, then, there is just one right way to begin to be the Lord's followers, and those who do not wish to begin according to the Lord's direction, in self-consecration, have no right to suppose that outward acts of formalistic piety are acceptable or pleasing to God. We must first become the Lord's before we can hope that any worship or service from us will be acceptable to him through Jesus.

The faith of the apostles is well demonstrated in the fact that they proceeded to seat the people, according to the Lord's instructions, and then proceeded to divide to them the, at first, very limited quantity of food. Without faith in the Lord they would undoubtedly have refused to take any part in the proceedings, fearing that it would bring reproach and ridicule upon themselves. The lesson which they learned in this connection no doubt went with them through subsequent years, teaching them that they could do all things by the power of Christ, if laboring under his command. And the same lesson comes forcefully to us all. Neither our duties nor our privileges are wholly measured by our own abilities. A proper faith in the Lord permits us to realize his omnipotent power, and that if he be with us, for instance in the distribution of spiritual food to the hungry, the little of means and ability and opportunity at our disposal may be so blessed as to accomplish marvelous things. Indeed, have we not this very experience to-day in connection with the spread of the harvest message? Out of the little of means and talent, opportunity and ability, what God hath wrought! How many have been fed and are being fed!

The miracle was all the Lord's, and yet a great blessing came to the apostles, in that they were privileged

R2644 : page 173

to be co-workers with the Lord. And similarly here, in the dissemination of the harvest message, we recognize that it is all of our Lord, the present Bridegroom, King, Reaper, and yet that he is pleased to use as disseminators of the truth all those who have faith in him and who gladly accept his service. As our Lord could have performed the miracle of feeding the five thousand without the instrumentality of his disciples, so now he could feed the hungry Israelites indeed--who are famished, not for bread and not for water, but for the hearing of the Word of the Lord (Amos 8:11)--

without our aid. Let us gratefully thank him for the privilege of being co-workers in any capacity, and let us the more zealously do with our might whatsoever our hands find to do.

Another great lesson taught by this miracle was that of economy; for the apostles who distributed the food were required to gather up for their own future use the suitable fragments which remained, and each one accordingly filled his basket or haversack, which they were accustomed to carry in their journeys. The miracle would have had only half its weight without this closing lesson of economy. The disciples and the multitude might have learned to think of God's powers in an improper light, and to have expected such provision as would compensate for their carelessness and prodigality. But the gathering of the fragments showed, first of all, the immensity of the miracle, and secondly, it taught the lesson that we are to use the means which God has put into our hands, and not to expect unnecessary miracles.

How many of the Lord's dear people need to learn this lesson of economy! How many are wasteful of the daily food which the Lord provides! How many would be the more blessed by learning to practice careful economy, not only that they might have in the future, but also that they might in emergency supply to others spiritual or natural food as opportunity afforded! Let all who are disposed to be extravagant and wasteful well consider this lesson from the great Teacher, that nothing is to be wasted, that we have a responsibility in respect to all that God has provided for us, either directly or indirectly, and that after asking divine blessing upon our affairs, and thus signifying our appreciation of them, we are to seek to wisely use them, as we think would be pleasing in his sight, and frugally, economically.

The same lesson might be applied also to our spiritual food. The fact that the Lord has given us bountifully "things new and old" does not mean that we are to treat those blessed truths carelessly, when we have eaten thereof and found satisfaction to our souls; rather, we are to be careful of all the fragments, and are to gather and preserve them for further and future use, esteeming them none the less the Lord's provision than when first we received them from his hands.

===================

R2644 : page 173

REVIEW OF THE QUARTER'S STUDIES.

"Thy Kingdom come; thy will be
done on earth as it is done in heaven."

REVIEWING the studies of the quarter we find that nearly all of them are closely related to our Golden Text.

(1) We had the Beatitudes--the conditions of heart and character essential to our participation in this Kingdom class that God has declared he is selecting from the world, and which by and by he will glorify with the King Emmanuel in his Millennial Kingdom.

(2) We had certain precepts, promises and warnings respecting how this Kingdom class must make development, not in sitting in judgment upon others now, but rather by judging nothing before the time, when they shall be granted the powers of judgment in such glorious measure as will permit their judging to be a blessing to the world, and that thus this Kingdom class must seek the narrow way to glory, honor and immortality.

(3) We had the miracle of the awakening of the daughter of Jairus, an illustration of the great work of the Kingdom when it shall be set up, and when all mankind shall be released from the prison-house of death.

(4) We had the healing of the centurion's servant, another picture of restitution blessings which are to be general at the time that our Lord's prayer, in our Golden Text, is realized, and God's Kingdom shall come and his will be done on earth as it is in heaven.

(5) We saw how the faith of John the Baptist was tested by reason of the fact that the Kingdom work did not come in his day just as he had expected it would, and we saw how carefully our Lord explained to him wherein his expectations had been partly erroneous, and indicated how events as they were in progress were in full accord with the testimony of the prophets. And so we have learned in respect to the establishing of the spiritual Kingdom now, to trust not to our own imaginations, but to go rather to the Word of the Lord, and to see what therein is written, and so doing we are able to note to-day what we would not otherwise be able to discern, how that our Lord's great plan is grandly progressing in harmony with what was written aforetime.

R2645 : page 174

(6) We saw, in our Lord's denunciation of Capernaum, Chorazin and Bethsaida, how possible it is for some in our day to have great privileges, as those cities had great knowledge, great opportunities of coming into accord with the Lord's Kingdom, and yet through lack of faith to fail utterly--to fail more miserably as respects pleasing God than did such heathen cities as Sodom and Tyre and Sidon. We saw, nevertheless, that the full number of the elect Church or Kingdom class would be found in God's due time, and that then will commence the great Judgment Day of the world,

in which it will be tolerable for all, under the righteous judgment of the great King, but more tolerable for such as Sodom and Gomorrah than for those who have had the greater privileges and knowledge and misused them.

(7) We found, in the case of Simon and the woman that was a sinner, that some who occupy important positions in the nominal church may be much further from the Kingdom of God as respects their hearts than are some others who have outwardly been living a less correct life, and that some of the latter, reforming, may become more zealous toward the Lord and more acceptable with him, and hence more eligible to the Kingdom.

(8) The parable of the sower showed us the importance of having our hearts in a correct attitude toward God, not full of worldly ambitions and cares, which as "thorns" would choke the very best seed, but freed from these that we should be ready to receive "the good seed of the Kingdom" into our hearts, and to be exercised thereby into seeking first the Kingdom of God.

(9) We saw various parables of the Kingdom, illustrating to us the Church's present experiences, while waiting for the completion of the elect number and the full inauguration then of the Kingdom glory and power to bless the world. We saw the true Christians represented by the "wheat," the outgrowth of pure doctrine, the good seed of the Kingdom. We saw false Christians represented by the "tares," and the false doctrines which produce such, which were sown by the Adversary. We saw the growth of the nominal church represented as being very great, but as resulting in inviting into it the fowl--"every unclean and hateful bird." We saw that the spiritual food provided for the Lord's household had been corrupted by the "woman" everywhere predominant throughout the Scriptures, the wine-cup of whose abominations have made drunk all nations.--Rev. 18:2,3.

(10) We have seen that the sending forth of the twelve apostles was with the same message, the same Gospel of the Kingdom, that the Master declared, and that similarly whoever is sent out of the Lord to-day as a servant of the truth has the same message, the Gospel of the Kingdom, under which, when it is established, God's will shall be done on earth as it is done in heaven.

(11) The lesson of Herodias and her wicked ambition and sinful course, in which Herod shared, taught us that earthly ambitions lead downward and sinward, away from God and into degradation, but that the ambition set before the Church, viz., to be God's Kingdom, heirs of God, and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, is the lawful ambition which leads upward and is elevating in its every influence, and purifying as respects our hearts and lives.

(12) Finally, in the feeding of the multitude, we see illustrated our Lord's compassion for the people, which compassion during the Millennial Kingdom will

have fullest sway, when the bread of life shall be broken to all of the hungry, and when all shall be privileged to share in the blessings which the Lord's Kingdom will bring, and that then those who have followed him in the present time shall be associated with him in the work of blessing the multitude under the glorious Kingdom conditions.

We may well pray from the heart, in the language of our Golden Text, Lord, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

====================

R2645 : page 174

QUESTIONS AND ANSWERS.

WHEN PERSECUTED, FLEE.

Question.--How should we understand and apply Matt. 10:23--"When they persecute you in this city, flee ye to another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come"?

Answer.--These instructions were given primarily to the twelve Apostles, and doubtless were understood by them to mean that their mission was not to stay long in a place, but that as persecution arose, and the people were unwilling to hear their message, they were to go to other cities and villages, full of the conviction that the time for their special testimony of the Kingdom at hand was limited, and that they would not more than have accomplished their proclamation in all the cities of Israel before the Son of Man would be presented as King, and the testing of the nation reach its climax. This climax was reached when, at the end of his three and a half years' ministry, our Lord rode to them on the ass, as their King, and failing to be received (in harmony with the prophecy) declared their house henceforth left desolate.--Luke 13:35.

But while this was the primary signification of the Lord's words, we believe that like most of his teachings to Israel after the flesh it had a still larger meaning than was then due to be understood--an application to the parallel closing of this Gospel age. As there was a "harvest" in the end of the Jewish age, in which natural Israel was tested, so in the end of this

R2645 : page 175

age there is a "harvest" in which spiritual Israel will be tested. And as there was a proclamation of Jesus in the flesh, as King, so there must be correspondingly a proclamation of Jesus, the new creature, as King of Glory. And as in that "harvest" some were sent forth with the harvest message, and it was to reach all the Israelites within the borders of the promised land, so now we understand that in the present harvest the message is going forth, "behold the bridegroom," and the further announcement to Zion, "Thy God reigneth." (Matt. 25:6; Isa. 52:7.) This harvest message is also to be understood as limited in time, and the bearers of it are not to dally, but to exercise diligence, realizing that the time is short, and that they shall have time and no more to go over all the cities of spiritual Israel, before the grand consummation shall be reached, and the Son of Man shall have completed the first part of his work, the collection of his saints, the "Jewels," the "Little Flock," and thus the Kingdom be set up in power.

OF WHOM AND FOR WHOM DO WE SPEAK?

Question.--When in the WATCH TOWER and DAWNS and Old Theology Tracts we read "we believe," "our views," etc., are we to understand that a Church or Society or creed so teaches? If not, how shall we understand such expressions?

Answer.--No; we speak for no party or sect or creed or confession, but merely for ourself,--the Editor. Long ago we adopted the plural pronoun in referring to our personal views as being much more modest than the frequent use of "I said," "I think," "I expect," "I believe," I find, etc. And this custom is followed in the ablest newspapers and journals of our land.

Of course, incidentally, we voice the sentiments of many of our readers when voicing our own; because they and we recognize the Bible as a divine revelation, the only standard of truth, and endeavor to keep close to its letter and spirit. But "we" will neither bind others to "our" convictions nor permit any to bind "us" to theirs. The only fixed creed we recognize is the simple and fundamental one--that God sent his Son, who died for our sins; and that through faith in this, and obedience to him, to the extent of our ability, we shall be saved. All who so confess are "Christians" and are to be treated as "brethren." They should be assisted to grow in knowledge and grace, but should be accorded fullest liberty,-- "The liberty wherewith Christ hath made us free." Neither directly nor indirectly has anyone a right to make a creed for them nor to otherwise speak for them and then imply their "disloyalty" and "heresy" if they attempt to resent misrepresentations.

WATCH TOWER readers are supposed to be, and urged to be, the Lord's freemen, and at the same time the Lord's bond-servants; and to call no man master; because one alone is their Master and Lord--Jesus. This liberty, however, does not hinder them from appreciating one another as "brethren"--

"Whose kind designs to serve and please
Through all their actions run."

Each is free to love and esteem each other for their work's sake, and to seek to note how the Master is pleased to use one and another in serving "the body of Christ." Each free one, loyal to the Lord, is pleased to recognize as special servants of "the body" those whom the Lord specially uses. Those who are not free with the liberty wherewith Christ makes free, are enslaved to decisions of men and to customs and theories, and are not at liberty to follow the leadings of divine providence and the testimonies of the divine Word.

WHEN WILL SATAN BE BOUND?

Question.--In the DAWNS you have intimated that the binding of Satan in the end of this age will be accomplished by the increase of general intelligence,--light, etc. Is this the only sense in which you consider that he will be bound?

Answer.--By no means. The binding of Satan with the great chain, and the putting of him into the abyss mentioned in Rev. 20:1-3, is all figurative; but the figures are all meaningful. To us they signify a complete restraint of Satan and all his powers of evil. The great chain represents restraint. The word abyss, in our common version rendered "bottomless pit," represents oblivion. The seal upon it represents divine care that none shall interfere with God's arrangement, but that it shall all be carried out strictly in accordance with the divine prearrangement. Our suggestion respecting the influence of the increased light of the present time is that a preliminary restraint of evil

R2646 : page 175

results from turning on the light of present truth, which makes the evil the more manifest and the less able to deceive. But this is not all, by any means. The thought is that the great King, who is now about to take full control of the world, has full power to bind, to restrain Satan and every evil power and influence, that nothing may hurt or injure that which is good throughout the Millennial Age, as has been the case during the present age, when the Kingdom of heaven (the Church in its incipient state) suffereth violence, and the violent take it by force, misusing the members of the body of Christ, even as they misused also the Head of the body--our Lord.

Whether Satan and his associates, the fallen angels, will remain associated with this earth we do not know, but it is quite sufficient for us to have the Lord's assurance that they will no longer be prince and powers of the air, able to misrepresent and deceive mankind, as at present. Some have surmised that Satan and his angels would be deported during the Millennial period, but while there is no Scripture that we are aware of which would settle this point, our view is to the contrary of this. We believe that they will not be deported but remain, powerless to deceive. Our reason for so supposing is two-fold:

(1) This earth has been the scene of their original transgressions and subsequent misdeeds, and it would seem proper that they should witness the marvelous transformation which will ensue after the Prince of Light, the Prince of Peace, Emmanuel, shall assume the reins of power, and bring blessings to all the families of the earth.

(2) The Scriptures assure us that the work of the glorified Church will not only be to give trial to or "judge the world" of mankind during the Millennial

R2646 : page 176

age, but that it will include also the judgment or trial of these fallen angels: and if both mankind and the angels are to be judged, during the same period, it would seem entirely reasonable that both should be associated with the earth and its atmosphere.--1 Cor. 6:3; 2 Pet. 2:4; Jude 6.

===================

page 176

FAITHFUL CO-LABORERS HEARD FROM.

DEAR BROTHER RUSSELL:--I praise God for the new life that has come to our Church here lately. I conclude it is the food in Vol. v. of the DAWN and the helpful articles in the WATCH TOWER as much as the "Volunteer" letters that have awakened us to new energy. The work of our dear brethren is indeed a powerful stimulant and has enlivened me. I enjoy the honor God has bestowed on me in permitting me to lay down my life in service for the brethren in Babylon.

I feel like a full-sized man while standing before a church door handing out the "glad tidings" to my fellow men. It is such an honorable business to be an ambassador of the Lord Jesus Christ. Everyone seems polite and nearly always thank us for the books. When occasionally they refuse them, I believe it is because they think we are selling them. The books appear too expensive to give away. They have asked me a number of times who pays for the literature. I simply answer, "The Tract Society."

How few recognize that the "glad tidings" are like a beautiful air whose accompaniment (full of deep, rich bass solos, baritone minors, bursts of wild, thrilling, harmonic chords and countless thrilling rivulets of counter melody) is the Old Testament. Before Jesus came there was no connected tune in the accompaniment. There were grand sounds of rich chords, occasional weird musical phrases and counter melodies. It took Jesus, the Lamb of God, the spotless friend of mankind to bring to light the charming tune, the entrancing air, by simply making it more prominent than the accompaniment. Imagine us listening to the orchestra of God's universe, listening to this anthem of the ages! It seems, sometimes, almost frightful in the grandeur and sublimity of its awe-inspiring greatness.

Dear brother, I appreciate your unselfish devotion in laying down your life for us--for me. I was ignorant of God in almost everything until, through the DAWNS, you divided the word of truth in its proper dispensations, massing Scripture on the various points of importance, until I saw a plan threading its way through the Bible. My life is new now, it has been changed; the love for God's business has weaned my heart away from the fleeting phantoms of the world--its pleasures. How small they now look beside the radiant beauty of pureness and truth!

To realize day by day that our trials of patience, love, our humility and all the graces of the spirit, is a discipline or training that God is imposing on us in order that we may be transformed in heart into the likeness and character of our blessed Redeemer, is what gives me peace and contentment with such things as I have, and it also makes the trials easier to "endure." "Blessed is that man who endures temptations." I used to wonder why you "harped" (Rev. 14:2) on these things year after year. Now I know why;--that when my ears got open enough to hear the instruction, I could profit by it.

Dear brother, I have learned valuable lessons from your mode of work and I want you to know how thoroughly I am in sympathy with all you do. You have helped me out of darkness, and it makes me all the more appreciative of your work because I know you do it, not for the reward of praise from us, but from your faithfulness and love of our Redeemer and God. I rejoice to know there are true hearts on the earth, that God has transformed human minds. Praise his holy name! Yours in loving service,

F. A. HALL,--Indiana.

DEAR BROTHER RUSSELL:--Words would fail to express how thankful I feel to our dear Lord for sending me the message of "present truth" and revealing unto me the great reward that awaits those who earnestly seek both to know and to do his will.

It is now about 3-1/2 years since I began to study MILLENNIAL DAWN and to me these few years have been of more real importance than all the other 22 years of my life put together. When I look back and see how the Lord has been leading me, and how often he has delivered me from the snares of the adversary, I cannot help feeling glad. At first Satan tried to ensnare me by telling me that the sacrifice was too great--more than I ever could hope to fulfil, but after counting the cost I resolved to trust our Master for it all, and he has not disappointed me. Praise his name!

Our meetings here for the last 12 months have been very helpful to the study of the Word, and all testify to receiving great blessings from them, except a few who went out from us when the truth began to get strong. We have also had occasional visits from Bro. Hemery and Bro. Houston, which have been highly appreciated. I have been thinking of trying to colporteur DAWN here when the mild weather begins. I tried it for a month some time ago and met with a measure of success. It seems to be a little in my line; I am entirely free from worldly cares, and have a fair business experience, being in the grocery trade here. Bro. Anderson and I had thought of trying it together. With much love to all the saints in Allegheny, I remain, Yours in our Master's service,

WILLIAM CRAWFORD,--Scotland.

DEAR BROTHER RUSSELL:--I must write you my thanks and gratitude for many things. The TOWERS are always full of good things for the children of the "household." For several weeks past I have been in doubt over an important point, and several times was ready to write you for instructions, but when last TOWER came in there it all was, just as if you had written for my special case. Surely God's blessing is with you and on us through you as his agent. My way has not always been clear and I sometimes find it hard to determine the right course, but it is my prayer that I may meet such chastisements as will keep me in the straight path. The last TOWER hit me quite hard, but I very much appreciated it for it served to show me my way.

I revert with special pleasure to our meeting at De Funiak. Very sincerely your friend,

ELSTON LUTTRELL,--Alabama.

===================

SEMI-MONTHLY
VOL. XXI. JUNE 15, 1900. No. 12.

CONTENTS.

Views From the Watch Tower........................179
  Thoughtful Words of an Able Man..............179
  The Anomalies of Orthodoxy...................179
  Methodism and Higher Criticism................180
  Educated White Savages.......................181
Keep Yourselves in the Love of God...............182
Jesus Walking on the Sea..........................184
I Am the Bread of Life...........................186
Lord, Help Me! Matt. 15:25......................190
Revised Price List of Bibles, Etc................192
Special Items: The Volunteer Work................178
  Attention Watch Tower Readers!................178

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

THE VOLUNTEER TOWERS.

The friends of the truth in every direction are joining heartily in circulation of this special issue of the WATCH TOWER. They evidently consider, as we do, that it should be regarded as a sharp sickle of truth for gathering the ripe "wheat."

We have already printed over half a million copies of it, a good share of these being already in the hands of the people. We are proceeding with the work, and hope to make the total at least a million. We regret that we cannot as yet supply foreign orders except from Great Britain on account of freight rates. We are having an edition printed in London for Great Britain.

Do not waste any, nor let any lie idle; but send us your requests for all you can use judiciously--amongst intelligent readers.

ATTENTION WATCH TOWER READERS!

We have learned recently of some readers of this journal who have not read the MILLENNIAL DAWN volumes entire. This is a great mistake. None can rightly understand or appreciate the precious truths presented herein unless he first have a clearly outlined view of the great divine plan of the ages: and hence we urge upon all that they begin this study at once.

All on our list are supplied the DAWNS at wholesale rates (to assist in their wide circulation through loaning, etc.) and any too poor to pay even this small sum will be supplied gratis for their own reading if they will let us know, requesting under this offer. For prices and descriptions, etc., see next column.

In view of the fact that our "earthen vessels" are so leaky we all need to replenish our stock of grace and truth continually; and hence we advise repeated readings of the DAWNS. When reading them you are really reading the Bible; for they are merely an arranged and systematized Bible. It is for this reason that like the Bible they do not grow old to the truth-hungry.

===================

R2646 : page 179

VIEWS FROM THE WATCH TOWER.

THOUGHTFUL WORDS OF AN ABLE MAN.

AN EXCHANGE quotes epigrammatic statements from various addresses delivered before the "Ecumenical Mission Conference" held recently in New York City, and among them all none impressed us so much as the following by Mr. Benjamin Harrison, ex-President of the United States:--

"The natural man lives to be ministered unto--he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jewelled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, "not to be ministered unto, but to minister." The rough winds fanned his sleep; he drank of the mountain brook and made not the water wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He called them he had bought with a great price no more servants but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light."

THE ANOMALIES OF "ORTHODOXY."

The "Ecumenical Conference" on Missions recently in session in New York City, considering ways and means for preaching the gospel to Brahmins, Buddhists, Confucians, Greek Catholics and Roman Catholics--in its very name ignoring Romanism as anti-Christian, since its missions were not recognized or included under the comprehensive term Ecumenical --was of course "orthodox." At the same time there was in session in the city of Boston another and quite different convention or Religious Congress, which being under the lead of the famous "orthodox" preacher, Heber Newton, supported by many other notable reverend gentlemen and Doctors of Divinity also "orthodox," must be considered equally as "orthodox" a conference as the one which met in New York City. Yet note the wide difference in these applications of the term "orthodox;" for the Boston Convention accepted and heard all religions--Christian, anti-Christian, Buddhist, Brahmin and Confucian on a common level.

As a matter of fact this word orthodox, which signifies "correct or sound doctrine," is claimed by everybody; for no one could conscientiously hold to anything he considered unsound or incorrect. But in applying the term to others is the difficulty: how for instance can a Methodist agree that Presbyterian doctrine of foreordination and predestination is correct or "orthodox" and still refuse to accept it? Or how can a Presbyterian agree that Methodist doctrine is "orthodox" when it differs so radically from his own? And how can "Disciples" and "Baptists" recognize as "orthodox" or correct and sound other doctrines which ignore water immersion, which Baptists and Disciples strenuously claim is absolutely essential to a membership in the Church of Christ, and to the salvation which they claim is provided only for the Church?

The fact is that the various sects were much more consistent when they each denied that the other was "orthodox" and each claimed that itself alone was the "orthodox," the correct and doctrinally sound church.

What brought about this change? We answer, two things conspired to produce the present inconsistent condition.

(1) Religious doctrinal convictions have softened, tho the professions continue as hard and stout as ever. Instead of conviction has come uncertainty, doubt, skepticism and the general feeling that "nobody knows --we may be right, you may be right or all may be wrong."

R2647 : page 180

(2) Not knowing who is right we will simply stick to our own church [not to Christ's one, true Church "whose names are written in heaven"] as being as good as any other man-made church, and merely recognize all others claiming the name of Christ and

having influence, wealth and numbers as being also "orthodox," correct also--for all we know to the contrary. But in preventing any advanced thought being known as "orthodox" all are agreed--they have already sufficient confusion unavoidably covered by that term: unavoidably, because to deny the term "orthodox" to any popular system would be to invite it to denounce yours as "unorthodox," and thus to raise a doctrinal discussion which neither cares to risk before the people, lest the weaknesses and fallacies of all be disclosed to those now "at ease in Zion," dozing, if not sound asleep, on all such subjects.

This is the meaning of the general opposition of all denominations to what we are presenting from the Scriptures as present truth: they see that it is a positive doctrine and that those who receive it have convictions: they see, too, that these appeal to the Bible and apply its statements in a manner that brings order out of the hitherto confusion and babel of the sects: they perceive, too, that it is reasonable (which they know none of the others are) and they each individually and all collectively fear that if heard upon its merits it would sweep all theories before it into oblivion. It is therefore "Self-preservation, the first law of nature" which incites the so-called "orthodox" against the glad tidings of great joy which shall be unto all people. For just the same reasons the various sects and parties of the Jews, however diverse, united against the true Light as God revealed it in the close of the Jewish age.

We of course claim that the WATCH TOWER presentations are orthodox, correct, sound doctrinally--otherwise we would not promulgate them. And we go farther and deny that the various inconsistent, unreasonable and unscriptural doctrines of Babylon are orthodox. We claim that altho almost all the creeds of Christendom contain some grains of truth, they contain much more error, which quite beclouds and nullifies their elements of truth.

Nevertheless, we claim that our standard of "orthodoxy" is not narrow when applied to Christian people, tho it is so exclusive as respects all the creeds of Christendom. It is just as broad as the Bible will permit: and who that acknowledges its authority has a right to ask for more or to accept less?

Our standard of orthodoxy as applied not to sects but to Christians, personally, recognizes as correct and sound in doctrine all who acknowledge the following points. (1) That he is by nature a member of the fallen, condemned race and hence a child of wrath even as others, and justly under the divine sentence of condemnation. (2) That Christ died for the ungodly, for Adam and all his condemned race; and hence God can now be just in justifying him and all who believe in Jesus. (3) That his justification is the basis of his call to full consecration in self-sacrifice, and that he has thus devoted his all to the Lord, in exchange for the share in the Millennial Kingdom which the Lord has promised to all such "overcomers." --Rev. 2:26; 3:12,21.

All the above described class are properly recognized as "orthodox" and "brethren," however they may differ on minor details in the correct knowledge of which they may be expected to grow under the Lord's guidance;--building one another up in [the details of] their most holy faith, as revealed in the Word of the Lord, which, as they come more and more to understand it, will make them wiser and wiser respecting the good and acceptable and perfect will of God,--unto salvation,--until salvation actual, the "crown of life," with glory, honor and immortality, shall be the grand outcome of the finished race.

Who knows any fault to find with this Bible standard of "orthodoxy"? No one! But this is the chief ground of objection to it in the eyes of churchianity: it antagonizes and would speedily destroy not only one but all sects: hence all oppose it:--the far-seeing preachers leading their ever-confiding flocks into the battle against the Lord and his truth,--in which through temporary success they eventually are the sad losers.

METHODISM AND HIGHER CRITICISM.

It was expected that the General M.E. Conference would be asked to take some stand for or against "higher criticism;" but so far we have seen no mention of it. The expectation was based upon the protest made by a few students against "Higher Criticism," Evolution, etc., being taught at the M.E. Boston Theological Seminary. The students resigned, intending to go to other M.E. colleges presumed to be sound on the Scriptures; but to their surprise they found a solid denominational front against them, which conspired so successfully that they were refused admittance to any. This means that infidelity to the Bible, under the name of "higher criticism," is being impressed upon every M.E. minister now issuing from these seminaries. And it means that the greatest power of Methodism, its ministry, scattered all over the land, is to be exerted to the gradual undermining of the faith of Methodists. And, "like priest like people," it means that Methodism will soon be fighting God's Word stealthily, covertly, from the inside--inside

R2647 : page 181

the house of its professed friends. However, this will only awaken some of the Lord's true saints in that house and show them that it is high time for them to come out from Babylon--and from its confusion of false doctrines.

Zion's Herald publishes the results of an investigation respecting the number of "conversions" made by two hundred M.E. ministers, educated in the Boston Seminary since Higher Criticism and Evolution began to be taught there fifteen years ago. The results are reported with great satisfaction as giving evidence that Methodism is prospering exceedingly under the diet which repudiates the doctrine of the ransom and makes void the Word of God. These two hundred ministers report 6,023 "conversions" during the six months preceding March 1, 1900. The argument drawn from this is that M.E. prosperity lies in that direction, and that the sooner the old fogy believers in the Bible and the Cross wake up and abandon these the more rapidly will Methodism prosper. Hence it was taken as beyond question that the General Conference would certainly not raise its voice to interrupt successful procedure.

But to what were these 6,023 persons "converted"? To Methodism! Possibly a very few of them may have been converted to the Lord. Yet when one remembers that nearly all such so-called converts are children of from eight to fifteen years it seems amusing to credit their "conversion" to either truth or error or to call them "conversions" at all.

Principle seems to be disappearing in respect to religious matters. Churchianity of all denominations seems to be getting to be a business governed by "rules of trade" and "laws of supply and demand." What do the people want? What will draw the crowd, add to the church list and treasury? Evidently these are the queries which cause preachers most of their anxious thoughts rather than--What message does the Lord's Word give me for his people? What is the Truth and how can I best make it plain to the Lord's sheep?

But then again, how could we expect these wise "higher critics" to lay much emphasis on the words of our Lord and the apostles and prophets when they have concluded themselves to be wiser than they--claiming that our Lord and the apostles made numerous and grievous mistakes in quoting from Moses, David, Isaiah and other prophets, words which these modern wise men declare were never uttered by these prophets. The conclusion is that if the Lord and the apostles erred in these matters they were not infallibly inspired respecting others: and if they, the "higher critics," could correct them on these points they could give them general instruction, and are surely more competent authorities themselves.

Alas for the poor sheep! How many may be expected to follow the pernicious ways of these false shepherds! None too extravagant is the prophetic declaration, "A thousand shall fall at thy side"--only the sanctified in Christ Jesus, copies of God's dear Son, will be able to stand complete in him. These will be the "very elect," and it will not be possible for them to be deceived and ensnared; for God will give his messengers a charge [a message] for them [present truth] and thus these "feet" of the body of Christ shall be upheld that they stumble not.--Psa. 91:1,7,11,12.

EDUCATED WHITE SAVAGES.

That education is valuable no one will dispute, nor is it to be denied that it frequently puts a refined polish upon the actions and words of men and women who are therefore known as gentle-men and gentle-women. It is a mistake, however, to confound this kind of surface polishing with the "begetting of the spirit," "a new heart." The one is a gilding of the surface manners, the other a transformation of the entire being affecting the sentiment as well as the conduct.

As a painful lesson on this subject, proving that fine education may leave men still savage at heart and only needing opportunity to develop it, we quote below an article from the Literary Digest. It relates specially to college bred men of two nations, both of which combine religious and secular education--Protestant Germany and Roman Catholic Belgium: the representatives of the former probably were three-fourths Protestants and one-fourth Catholics and of the

latter all Catholics, corresponding to the populations of those countries. Both claim to be "Christian nations," kingdoms of God, and their coins declare that their rulers reign "by the grace of God." We are glad that we hope for a very much better Kingdom for which all the more we pray, "Thy Kingdom come, thy will be done on earth even as it is done in heaven." The article follows:--

"THE WHITE MAN'S SAVAGERY IN AFRICA.

"While it is customary to speak of the African natives as 'savages,' and to deplore the cruelty of the Sultan of Turkey, who permits the slave trade to flourish between his dominions and the east coast of Africa, late revelations prove that men of more civilized nationalities can be quite as cruel. The Brussels Petit Bleue relates the following:

"The rise of the Bundja tribes against the Kongo authorities was caused by Belgian tyranny. Hundreds of men died with Lothaire and other Kongo agents in defense of the cruel practices there. The agent Moray says: 'The rebellion of the Mongalla region is due solely to the cruelty with which the natives are treated. Rubber is the booty of the white invader now. If, in

R2648 : page 182

a village of 100 male inhabitants able to work, only 50 appear with the required amount of rubber, soldiers are sent to kill the other fifty. The 'loyal' natives are used to fight against the 'disloyal,' and as all are man-eaters, it is easy to reward the loyalists by promises of feasts on the corpses of the slain.

"The following statement which appears in the continental papers speaks for itself.

"CONGO STATE, DISTRICT BENGALA: Before me, Agent of the Antwerp Trading Society, appeared at Mandika, the sergeants Massamboko and Mulanda, and the privates Mutuana and Pongo, all of the Station of Mandika, who swore as follows:

"'White Man! We have returned from the war. We marched thirty hours' distance with the white man Imela (Van Eyken). He ordered us to enter the villages, to see if the inhabitants had gathered enough rubber. If they had not, we were to kill them. In one village we told him we had fulfilled his orders. He told us we had not done enough. He told us to cut up the men, placing the pieces on poles; the bodies of the women and children we were to put in a big scaffold in the shape of a cross. Returning through N'Dobe we found all the natives treated like that. We swear that this is true. Follow marks and agent's name: Moray.'

"According to other reports hundreds of natives have had their hands chopped off because they did not furnish the required quantity of rubber. Similar cruelties are reported from the French Sudan. Several high officials formerly in the German employ have also been punished as offenders of this kind. The Dutch papers remark that the French, English and Spaniards have a great advantage in the patriotic discipline of their newspapers, for while the Dutch and German papers will report an outrage of their countrymen immediately, Frenchmen and Englishmen will exercise patriotic prudence."

===================

R2648 : page 182

"KEEP YOURSELVES IN THE LOVE OF GOD."

--JUDE 21.--

WE CANNOT KEEP ourselves in this love unless we have gotten into it. And that all men do not possess it, or are not in this condition of heart, is not only manifested to our senses through the experiences of life, but testified to by our Lord Jesus, who said to some of the holiness people of his day, "I know that ye have not the love of God in you."--John 5:42.

We are to distinguish then between natural love and the love of God. All mankind has some share at least of natural love--self-love, love for family, love of friends. Our Lord, speaking of this kind of love, implies that it is not the love of God, saying, "If ye love them that love you, what thank have ye? For sinners also do even the same." (Luke 6:32.) The love of God, therefore, is a different kind of love to that which is common to the natural man, and we need to be directed into it, and to grow or develop in it, as the Apostle testifies, saying, "The Lord direct your hearts into the love of God." (2 Thess. 3:5.) We are directed into this love through the divine Word which brings to our attention the peculiarity of God's love as distinguished from that of the natural fallen man. While love in the natural man is more or less selfish, even in our very best exercise of it, on behalf of friends, God commendeth his love toward us as being of a superior kind, in that while we were yet sinners, aliens, strangers, enemies through wicked works, under his gracious, loving plan Christ died for us. This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity. As our Lord Jesus said, the greatest love amongst men would be that a man should lay down his life for his friends, but to lay down his life for his enemies is certainly a much higher type of love,--unselfish, gracious, heavenly.--John 15:13; Rom. 5:7.

The first blessing that comes to us, as the eyes of our understanding open and we come to some knowledge of the divine character and love, is that we perceive or discern or come to realize this higher type of love--the love of God. As the Apostle says, "Hereby perceive we the love of God, because he [Christ] laid down his life for us." "Herein was manifested the love of God toward us, because God sent his only begotten Son into the world that we might live through him."--1 John 3:16; 4:9.

It is after we have thus perceived the love of God that it begins to operate upon us, if we are in a favorable condition--if our hearts are good ground, prepared under divine providence for this knowledge. Of such the Apostle says, "The love of Christ constraineth us"--draws us, awakens a reciprocating love in our hearts, so that in turn we love God. Not that we first loved God, but that his love attracted and developed ours. (1 John 4:19.) The effect of this love upon the good-ground heart is that very shortly it decides that it could do nothing less than love similarly in return, and thus be willing to lay down life itself in God's service. It esteems that this would be but a reasonable service, a reasonable recompense for divine favors.

The Apostle Paul sums up this transformation from selfishness to the love of God in a few words, saying, "We ourselves also were at one time foolish, disobedient, deceived, serving divers desires and pleasures, living in malice and envy, hateful and hating one another; but when the goodness and love of God our Savior toward man appeared he saved us [delivered

R2648 : page 183

us from this evil condition of heart], not on account of works of righteousness which we had done, but according to his own mercy, he saved us by the washing of regeneration and renewing of the holy spirit, which he shed on us abundantly through Jesus Christ, our Savior."--Titus 3:3-6.--See Diaglott.

This newness of spirit, this new mind, this mind in accord with the love of God, the Apostle assures us is not received except by those who receive the holy spirit. Those who merely take the step of justification may to some extent experience a reformation of life, so that instead of living an openly evil course they will seek to live at least moral lives. But none can expect to receive the begetting of the holy spirit of love, and thus to become possessed of "the love of God," a self-sacrificing love, unless he takes the step of consecration to the Lord, which brings him into the condition in which he may indeed have the holy spirit, the spirit of divine love, shed abroad in his heart. Let none then hope to obtain the love of God in any other way than the way which God has provided. Undoubtedly in the Millennial age it will be made possible for the natural man to come into "the love of God" through a process of restitution; as he shall more and more attain to the perfection of human nature in that time he may to that extent more and more become possessed of the love of God until, when finally perfected, he may possess this love of God in full measure,--because humanity, in its perfect condition, is a fleshly image of the invisible God. But now, while we still have these mortal bodies that are imperfect, and while restitution has not commenced, there is only the one way of attaining the love of God --by obedience to the call of this age, to present our bodies living sacrifices, holy and acceptable to God, through Jesus our Lord.

The new creature is to grow and to be more and more filled with the holy spirit--more and more filled with the love of God; hence we may expect that there will be differences of attainment in this matter, and we should know what to look for as evidences of our growth in grace and of our attainment of this love of God. The Apostle John declares, "This is [proof of our possession of] the love of God, that we keep his commandments, and do not find them grievous." (1 John 5:3.) He who keeps the Lord's commandments, but who finds them grievous, has thus an evidence that he is not in heart-harmony with them, that he has not made a full consecration of himself to the Lord--the obedience of such an one would be no proof whatever of the possession of "the love of God." But whoever of the Lord's people is so in harmony with him that they delight to do his will, have in this an evidence that the love of God is dwelling in them

richly and abounding. This is the same thought which the Apostle again expresses, saying, "Whosoever keepeth his word [loves the word of God, and takes pleasure not in turning, twisting and endeavoring to avoid the force of that Word, but who keepeth or cherisheth it, loveth it, and seeketh to conform thereto] in him verily is the love of God perfected."--1 John 2:5.

This reminds us of our dear Redeemer, in whom verily the love of the Father was perfected, and who is represented by the Prophet as saying, "I delight to do thy will, O God; yea, thy law is within my heart." (Psalm 40:8.) And our Lord marked out the same spirit, as being essential to those who would be his disciples, saying, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." (John 15:10.) There is no suggestion in any of these or in other Scriptures that mere outward formalistic obedience and piety count anything with the Lord. The Lord "seeketh such to worship him as worship him in spirit and in truth"--such as have the spirit of righteousness, love for righteousness, love for truth, love for all the qualities of the divine character, and a desire to conform thereto in thought, word and deed.

Nor are we to make the mistake that some have made, of supposing that the commandments referred to by our Lord are the Ten Commandments upon which hung the covenant which God made with the Jews. We are not Jews, and hence have nothing whatever to do with their covenant, given through Moses, its mediator, at Sinai, nor with the Law upon which it was based. We are Christians, and have to do with a better covenant, sealed with the precious blood of Christ our Mediator, and based upon a still higher law than the Decalogue--a law which instead of saying, "Thou shalt not" do this, "Thou shalt not" do that, is positive, and declares what we shall do, saying, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength; and thou shalt love thy neighbor as thyself." This is a higher law, of which our Law-giver, Jesus, said, "A new commandment I give unto you, that ye love," and of which the Apostle said, "Love is the fulfilling of the law." The Apostle John says, "He that dwelleth in love dwelleth in God; he that loveth not knoweth not God, for God is love."--1 John 4:8,16.

Altho the first evidence of the possession of "the love of God" is a love for God, nevertheless the Scriptures distinctly point out to us that an additional requirement is specified, viz., love for the brethren--for those who have the spirit of God, especially, but in a general way at least a sympathetic love for all mankind. Thus the Apostle says, "If we love one another, [it is an evidence that] God dwelleth in us, and [that]

R2649 : page 184

his love is perfected in us." (1 John 4:12.) The same Apostle emphasizes this same point, saying, "Whosoever hath this world's goods [interests, affairs], and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) The intimation is that such a lack of love and sympathy, and such a restraint of assistance from a brother in need, would imply that the love of God either did not at all dwell in such an one, or that it was but slightly developed--far from being perfected.

Nor does this love merely exercise itself toward the brethren in matters of temporal necessities; rather, it affects all the affairs of life, leading the one who enjoys it to "walk in love," "forbearing one another in love." (Eph. 5:2; 4:2.) And even were it necessary to speak an unpalatable truth, the spirit of the Lord, "the love of God," will dictate the speaking of the truth in love, which the Apostle assures us is essential to our growth in Christ.--Eph. 4:15.

Knowledge is valuable, but only incidentally; of itself the Apostle assures us knowledge would be inclined to puff us up, make us vain and boastful, and thus quite out of harmony with the spirit of God, the spirit of love, meekness, gentleness. Knowledge might make us merely tinkling cymbals giving out a sound, but possessing no real merit in the Lord's sight. But knowledge, when it serves its proper purpose, brings us to the appreciation of "the love [that is] of God" and to a realization of the wisdom of copying his character, that we should seek so far as possible to be like our Father which is in heaven, copies of his dear Son, our Lord. The Apostle brings this position clearly to our attention when he says, "That ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height and to know [appreciate] the love of Christ... and be filled with all the fulness of God.--Eph. 3:17-19.

Undoubtedly love is the principal thing to be studied, to be appreciated, to be copied and practiced in our lives. We trust that a large proportion of the

WATCH TOWER readers have already become partakers of this "love of God," and that all such are seeking to have it perfected in them, and to be rooted and grounded in it. We have the Apostle's assurance that only those who take this standpoint can make permanent and thorough progress in grace and knowledge. Those who have entered the school of Christ, and who refuse to progress in it toward perfection, may assuredly expect that sooner or later their knowledge of the divine plan will slip from them; while those who do make progress in this proper direction may expect that the lengths and breadths of the divine plan will continue opening before them, and that their growth in knowledge will keep pace with their growth in love.

Finally, in harmony with our text, let us remember that this is not a matter that God attends to, but a matter which requires our own attention. God has made all the provisions whereby we may know of his love, and may be constrained by it, and may be accepted into it, but it devolves upon us to keep ourselves in the love of God: and we can only thus keep ourselves in his love by seeking to practice in the daily affairs of life the principles of his love: permitting the love of God to constrain us daily to sacrifice ourselves in the Lord's service, for his honor and for the spread of his truth; permitting the love of the brethren to so fill our hearts that, as the Apostle expresses it, we may be glad to "lay down our lives for the brethren" (1 John 3:16); permitting a sympathetic love for mankind in general, the "groaning creation," in all of its trials and difficulties, to exercise our hearts so that we shall more and more feel kindly and generously toward all with whom we have contact and to make us helpful to them as we have opportunity; permitting this love even to extend to the brute creation under our care, so that we will not be negligent of their interests; all this seems essential to our keeping ourselves in this love of God. Let us more and more practice, and thus become more and more perfected in this love, which is the spirit of our Father, the spirit of our Lord, and the spirit of all who are truly members of the body of Christ.

===================

R2649 : page 184

JESUS WALKING ON THE SEA.

MATT. 14:22-33.--JULY 1.

"Of a truth thou art the Son of God."

OUR LAST LESSON, respecting the feeding of above five thousand persons with five barley loaves and two small fish, and the twelve haversacks of fragments gathered, and the illustration this afforded of divine ability to care for the Lord's people, and at the same time the propriety of frugality on their part, was followed that same night by another miracle and another lesson. After the multitudes had been fed, toward the close of the day, they evidently were loth to leave the company of one so able and willing to care for their necessities, and probably it was to expedite their dispersion that our Lord urged the apostles to start in their boat for Capernaum.

Our Lord, after dispersing the multitude, sought the solitude of the mountain in prayer. Tho he sometimes prayed with his disciples in their hearing, so that

R2649 : page 185

they recorded the words of his prayer, it is evident that he was not content with merely these opportunities, but frequently sought the Father alone, as he has counseled his disciples to do, saying, "Enter into thy closet [private apartment] and pray to thy Father in secret." (Matt. 6:6.) All Christians of experience have realized the value of such secret personal communion with the heavenly Father, nor are we surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and his fellowship with him before the world was made, so far from satisfying him and rendering prayer unnecessary, rather stimulated his desire for further fellowship and communion, especially as he was alone in the world--even his beloved disciples, not having yet been begotten of the spirit (John 7:39), could not enter into fellowship with him in respect to spiritual things, nor appreciate the trials which came to him as a perfect man, in a way in which they do not come to fallen humanity. He needed such fellowship with the heavenly Father for the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration and his daily sacrificing of himself as a man, even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening, yet we may

R2650 : page 185

reasonably suppose that he never neglected to seek the Father's face; but these brief seasons of worship and prayer daily were evidently supplemented by occasions like the one mentioned in this lesson, in which our Lord spent, apparently, considerable of the night in prayer and communion with the Father. There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, are not to be neglected; each is to feel, as our Lord expressed it, "I must be about my Father's business," and this would imply, ordinarily, short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." (Matt. 6:7,8.) And the example of a prayer, given his disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which, by the Lord's favor, we are privileged to be co-laborers with him, our hearts should be and will be drawn to seasons of spiritual communion;--not necessarily a prayer in the sense of making requests of the Father, for much of such seasons will doubtless be devoted to thanksgiving for the mercies and favors already experienced, and for the gracious promises upon which we base our faith for the future, and communion with the Lord, in the sense of pondering his will respecting us, and how we may most acceptably serve and please him.

While our Lord was thus holding communion with the Father, the apostles rowing the boat were having difficulty to make headway, a strong head-wind having arisen, which made the lake very rough, boisterous, billowy. John, who was one of those in the boat, tells us that they had only gotten about twenty-five or thirty furlongs (two and a half to three miles) from the shore, in the several hours they had been rowing. This was what is termed the fourth watch of the night, viz., between three and six o'clock in the morning. While thus rowing hard, worn and sleepy, they saw the figure of a man near them, walking on the water, and apparently intending to pass their boat. (Mark 6:48-50.) Some of them cried out in fear, thinking that they had seen a supernatural being, and that it foreboded some calamity, but it was Jesus who spoke to them, and set at rest their fears.

The boldness of Peter's faith was then most strikingly illustrated by his request that the Lord should bid him walk on the water; and having received the permission, his faith was so strong that he did walk for a few steps, until seemingly appalled by his own temerity and the boisterousness of the water, he began to sink, and cried to the Lord for help, which he received through touching the Lord's hand. If the miracle of the loaves attested the superhuman authority of our Lord, so likewise did this manifestation of his power attest the same; and if the former illustrated his power to protect his people from want and to supply all their necessities, this last manifested that divine power is unlimited and able to preserve his people in all the storms and difficulties and trials of life.

This is a good lesson for us to apply individually, realizing, as we all must, that our Lord has supernaturally fed us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without the

Lord's aid. We are to remember that not only the natural winds and waves obey his power and command, but that all the storms and billows of trouble and persecution which may impede and weary us are amenable to his control. The more we are able to realize this, the more of joy and peace we will experience, because the stronger will be our faith in him who is able to succor us and who has promised eventually to do so, and that meantime all things shall be overruled for our highest welfare, if we abide in him.

But the boat and the twelve toiling rowers, and the storm and darkness of the night, all picture still more perfectly the experiences of the Lord's people as a whole--not the experiences of a sectarian church, but the experiences of the one true Church, of which the Lord is the Head, the "Church of the First-born, whose

R2650 : page 186

names are written in heaven." (Heb. 12:23.) This true Church has indeed had a stormy time since parting with her Lord who ascended to the Father. The darkness came down upon them--darkness of error and superstition; and the great Adversary, through the Antichrist and many less antichrists, has aroused all through this Gospel age a great storm against the Lord's faithful few. The difficulties of their position have caused them to bend every effort to make progress against such fearful opposition, of which one of the apostles declares, "We wrestle not against flesh and blood [merely], but against principalities, and against powers, against the rulers of the darkness of this world, and against wicked spirits in high positions." (Eph. 6:12.) This battle against adverse influences has continued throughout the night-time of this Gospel age, and yet the Church has not reached the harbor nor has the storm abated.

As our Lord came to the disciples in the midst of the storm, in the fourth watch of the night (that is, in the early morning), so his second coming in the Millennial dawn is to the Church and to "help her," rescue her from her toil and weariness and peril, as the Prophet says, "The Lord shall help her early in the morning." (Psa. 46:5.) And as the manner of our Lord's coming to his disciples was different from that they had expected, so the manner of his second advent differs from what has been expected, and Peter would seem to represent a class living now, in the end of the age, who being fully convinced of the Lord's presence are privileged to walk to him by faith. But as Peter's faith was unequal to the occasion, except as the Lord came to his rescue, so all of the faithful now will need the Master's hand stretched to their relief, otherwise they would sink in discouragement, because of the lack of faith.

Is there not a good lesson here for all who have been faithfully laboring in self-control, and in the Lord's service, to bring all their thoughts and words and doings into full accord with the will of God in Christ, and who experience from the world and the flesh and the Adversary serious opposition as the Lord's people? The lesson here, in harmony with its presentations elsewhere in the Scriptures, is that little progress can be made by the Lord's people until the Master himself shall join them; and that then their blessedness and privileges will be proportioned to the measure of their faith. How strongly this speaks to us, then, of continued faithfulness and of growth in faith, not in ourselves but in the Lord, and of his ultimate deliverance of all who put their trust in him.

In John's account we learn that as soon as the Lord and Peter got into the boat, immediately the wind and storm ceased and the ship was at the harbor. So it will be with the Lord's people, the "little flock;" so soon as their faith has been fully tested at the Lord's second presence, he will join their number, and immediately the trials and storms, difficulties and oppositions will be at an end, and the desired haven of heavenly condition will have been reached, the Kingdom will have come. Courage, then, dear brother-mariners on the sea of experience, seeking to make your calling and election sure! Let us note carefully the Master's words to Peter as especially applicable to ourselves, viz., that all that will hinder us from walking out to meet the Lord is lack of faith. "O thou of little faith: wherefore didst thou doubt?"

Let us learn to trust the Lord, not only in the matters which pertain to his Church and all of its interests and affairs, but also in all of the matters and interests of ourselves and families. The lessons will be profitable to us, and prepare us for larger measures of divine favor, and for the joys of the Kingdom. And all this faith is based upon a clear realization of our Golden Text, viz., that our Lord Jesus is truly the Son of God. If the Son of God, he is true, and if he is true then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into; and such reliance in them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come off more than conquerors through him who loved us and who bought us with his own precious blood.

===================

R2651 : page 186

"I AM THE BREAD OF LIFE."

--JOHN 6:22-40.--JULY 8.--

SOME OF THE MULTITUDE who dined on the five loaves and two fish were evidently very deeply impressed with the miracle, and inspired with great respect for Jesus. A number of them (we cannot suppose very many) concluded that they would follow this great Teacher, possessed of such wonderful powers, feeling assured that becoming his disciples would at least safeguard them from want; and this, to a people of their kind and under those conditions, was evidently quite an inducement. However, when they found the Lord on the other side the lake, at Capernaum, and expressed to him their interest, and how it had led them to follow him, he told them plainly that theirs was a selfish or mercenary interest, and not the kind that he desired to cultivate, namely, an interest in the truth.

Taking advantage of the situation, our Lord gave, not only to these but also to his disciples and to us through them, a most valuable lesson on the proper

R2651 : page 187

things to be sought after; pointing out that the chief aim and desire and object of life should not be the meat that perisheth, earthly food, earthly comforts, earthly pleasures, which at very most can be but transitory, but that on the contrary the chief aim of all should be to attain life eternal, beyond the present dying condition. He points out that God's provision for his creatures is not merely earthly food for the sustenance of our natural bodies for a little time, but much more important, a spiritual nourishment, of which, if we partake, we shall attain eternal life.

He would have them see that the miracle which he had performed, and whose blessing they had shared, was merely an illustration of a greater gift, of a more valuable bread of life, that he, the Son of God, was alone able to give them--and the same is true of us and of all. By way of assuring them that he was as able to provide the bread of eternal life as he had shown himself able to provide the natural food, he declared himself to be the Son of God; and that the heavenly Father had sealed him, marked him, granted him the evidences and proofs of sonship in the powers conferred upon him. The seal was the holy spirit, the holy power of God, which acting upon our Lord Jesus enabled him to turn the water into wine and to increase the broken barley loaves and two little fish so as to feed the multitude. These powers were the evidences or outward manifestations to men that God's holy spirit was with him, the mark or seal of his relationship to God as an honored representative, a Son. On the strength of these evidences, the witnesses having the right condition of heart should have been prepared to heed our Lord's testimony, as a message from the Father.

The discourse was not without its effect: the hearers felt the force of the suggestion that the important food to be sought after was that which would give the life eternal, and as Jews they had before their minds the further thought that God had made a covenant of works with their nation, with promises of eternal life attached thereto--the Mosaic Law Covenant. Hence their inquiry, What works shall we do that would be pleasing to God, and that thereby we might have eternal life? Give us whatever message you have that will help us in this matter.

Our Lord's answer may at first seem to us a peculiar one, in that he declares that to believe on him would be a "work"--the work most acceptable before God--the only work that could possibly make them acceptable to God. What is meant by this we will consider further along. His hearers evidently understood exactly what he meant, viz., that the thing most pleasing in God's sight would be that they should acknowledge him as the Son of God, the Messiah, coming into the world according to divine promise, to establish the Kingdom of God, and to begin the blessing of all the families of the earth. But now they asked a sign of his Messiahship, instead of realizing that they had already seen the sign or signet or seal of God upon the Lord Jesus, as manifested not only in his spirit of love, kindness, generosity, goodness, purity and truth, as well as in his doctrines, but additionally that they had seen outward manifestations and evidences of the divine power upon him, as shown, for instance, in the miracle of the day before. This was because they were hard-hearted, as the Scriptures elsewhere express the matter (Mark 3:5; John 12:40), that is to say, they were in a faithless attitude, not readily impressionable, but rather inclined to be skeptical: hence these signs or evidences of the seal of God upon Jesus were not sufficient for them.

We can readily see, however, that if sign upon sign had been given, the same "evil heart of unbelief" could reject ten signs as well as it could reject one. Just so it was in the case of Pharaoh: he was really more impressed with the first sign given by Moses than by the succeeding ones, each of which being received in an improper spirit tended to make his heart the harder, until the last. Just so it is with some today in respect to the Lord's promises. They incline to ask, Did the Apostle say this, that is contrary to my prejudices? And if convinced of the fact they would want to know whether any other apostle had said it, and thirdly, whether the Lord himself had said it, and fourthly, whether any of the prophets had said it,--seeking not so much to believe as for an excuse for disbelieving. Such persons usually, if they had all of these evidences, would be no more convinced by the multiplicity of testimony. On the contrary, he who really believes the Bible to be God's Word believes its every authentic testimony, whether by the Lord or an apostle or prophet, and whether stated once or many times reiterated.

The workings of skepticism in the minds of our Lord's auditors is evidenced by their statement. In substance they said, "We cannot acknowledge that your miracle was so great or so wonderful as necessarily to imply that you are the Son of God, for we remember that Moses exercised a power something of this kind; in fact, he provided bread enough for our forefathers, the whole nation of Israel, for quite a long time in the wilderness, and that without any loaves and fish to begin with,--we refer to the manna."

Our Lord's response is that the manna was not produced by Moses, that he had nothing whatever to do with sending it; that it came directly as a provision of the heavenly Father, Moses not being even an agent in the matter. And then our Lord pointed out that the manna given in the wilderness was typical of the true Manna, the true bread of eternal life--himself and the truth he

R2651 : page 188

proclaimed--which he now desired them to receive at his hands.

They did not yet get the thought that he referred to himself, but rather were getting a crude and natural thought, that as God had given manna from heaven that sustained their fathers in the wilderness, so now this great Teacher, Jesus, was telling them of a still higher class of manna, the partaking of which would yield eternal life, and hence they exclaimed, "Lord, evermore give us this bread!" Our Lord then explained the figure or parable, declaring, in the language of our Golden Text, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

It is evident that in the words "cometh to me" our Lord did not mean to approach him as his hearers had done, coming across the lake. The expression "cometh to me" must be understood, therefore, as coming to the Lord with hunger and thirst for righteousness, with a desire for the life eternal, and hence for the bread of life by which it might be attained. All who would thus come to Jesus, in this proper attitude of heart, would find him to be indeed a satisfying portion. Likewise the expression, "He that believeth on me shall never thirst," must be understood to mean more than merely believing that such a person lived, for it is written that "devils also believe and tremble:" to "believe," therefore, must be understood to signify accepting the Lord, not merely intellectually, but with the heart, as it is written, "With the heart man believeth unto righteousness" [to a change of heart which aspires to righteousness]. He who thus believes in the Lord from the heart, recognizing him as the Son of God, through whom are to be fulfilled all the exceeding great and precious promises of the divine Word, receives such a refreshment, such a slaking of thirst, such a satisfaction, as will never end so long as he maintains this faith. (Rom. 10:10.) Such find the divine provision in Christ so abundant that they could not ask for more, and exclaim,--"It satisfies my longings, as nothing else could do."

And now we see the meaning of our Lord's words of verse 29, "This is the work of God [the work which God would be pleased with], that we believe on him whom he hath sent." There is a work connected with believing;--not a work with our hands, but a work with our heads and our hearts: and no work that we could do with our hands would be as acceptable in the Lord's sight as this. Indeed, when we realize that in our fallen and imperfect condition it is impossible for us to do anything perfectly, when we remember also that God is perfect, that all his work is perfect, and that he cannot therefore be in sympathy with imperfection, or any degree of sin, we can readily see that the very best works we could offer him aside from faith would be unacceptable.

But God has proposed to do a great work for us--he has done that great work in that he has provided the Redeemer, through whom the ransom-price has been paid for our race: and now God can be just and yet be the justifier of him that believeth in Jesus. Hence, while no work that we can do could be accepted of the Lord so long as we are under condemnation, yet he can, by his own provision, accept our faith in Christ,

R2652 : page 188

and justify us through that faith: this, our first work possible, is therefore what God calls for. He will accept no other work, except it is preceded by this one and based upon this one. O that all could realize the importance of faith in the Lord's sight! "Without faith it is impossible to please God," and the more faith we exercise the more do we please him: not credulity, not a belief of something which God has not said; not a belief in our own imaginings or those of other men; but a belief in what God has said, and a firm, confident trust therein: this is acceptable with God, and becomes to all who exercise it the ground or base of justification, that "being justified by faith we might have peace with God through our Lord Jesus Christ."--Rom. 5:1.

The Lord did not here discuss the further step to the high calling of this Gospel age; hence we will not discuss it now. He is dealing merely with our first necessary step in approaching God,--justification. The thing necessary, in order to justification, is the acceptance of Christ as the Bread of Life--which must be preceded by the realization that we have no life in ourselves, death having passed upon all of our race through father Adam's transgression; and that the Lord Jesus was made flesh in order that he might meet the penalty that was upon father Adam, and thus upon the race; and that now, therefore, whoever accepts this free grace of God in Christ, whoever appropriates to himself the merit of Christ's sacrifice, is thereby eating, partaking of the great benefits and blessings provided by God in the Anointed one, who gave his life for the life of the world, a ransom price. Whoever mentally accepts this fact, and feeds upon it in his heart, is represented as feeding upon the flesh of the Son of Man--partaking of the human rights, privileges and blessings of restitution [or in this age justification] provided in him.

Our Lord pointed out to his hearers the fact that their slowness to receive him, and the slowness of the people of Israel in general, was not an evidence that he was not the Messiah, but rather was an evidence that they were not in a condition to receive the Messiah. And further, that it was not God's purpose that he should attract the whole Jewish people, but merely that he should draw to himself, by the gracious words which should proceed out of his mouth, and by the miracles

R2652 : page 189

or evidences of power of the Lord in him, such as the Father had "given" him--such as were pleasing to the Father, such as were ready to receive a further blessing through this channel which the Father had provided. And he assured them that while not expecting all to be thus drawn to him, nevertheless all who would be drawn thus of the Father he would most gladly welcome, because he was not in the world on a mission of his own merely, but to fulfil the Father's purposes,--with which he was in full harmony.

In the two verses following, our Lord seems to distinguish between the two classes of saved ones, verse 39 referring to the elect class of this Gospel age, and verse 40 to the general blessing upon mankind to follow this age, during the Millennium,--and to the opportunity that will then be afforded to every creature to be blessed with this great gift of eternal life, purchased by our Lord at such high cost as his own life.

The elect are frequently, as here, spoken of as specially given to Jesus, while the whole of mankind are referred to as his because bought with his own precious blood. The Father draws to the Son during this age a special class, and gives such a class to him to be companions, joint-heirs in his Millennial Kingdom--these are sometimes called his "brethren," as when it is said that Jesus was "the first-born among many brethren" (Rom. 8:29); and again, they are designated his bride and joint-heir, in contradistinction to the saved of the world of mankind, who will be recognized as the children of Christ, and of whom he will be the "Everlasting Father."--Rev. 21:9; 22:17; Rom. 8:17; Isa. 9:6.

Our Lord declares it to be the Father's will that all whom he has "given" him shall be saved, shall be raised up--not one of this class shall be lost. Who, then, are these thus sure of salvation? We answer that the Apostle Paul adds a word of explanation along this line, informing us of the class whom the Father has elected and predestinated: they are such as receive the Lord Jesus now by faith, and who hearing the invitation of this Gospel age, the "high calling," are so impressed with it that they lay aside every weight and run with patience the race set before them in the gospel;--and so doing, under divine providence and direction they are molded and fashioned as respects their characters so that they become "copies of God's dear Son." --Rom. 8:29.--Diaglott.

The heavenly Father fixed the marks and conditions of his predestination of this class, not so much in respect to all who shall hear the good tidings (altho he has to do with sending the message); not so much in respect to who all shall be drawn by the message of his grace in Christ (tho he has to do with the drawing, and in the present time is drawing only a particular class); not so much with reference to the call that goes forth to all who accept Jesus, inviting them to run the race of self-sacrifice in his footsteps (tho he is interested in this call, and supervises the affairs of those who accept this call, causing that all things shall work together for their good); but especially he has predestinated in respect to the number who shall constitute the Bride of Christ, and to the character of all who shall be in that company: that it shall be composed of such and such only as shall during this Gospel age, while in the school of Christ, learn thoroughly the lessons of faith and obedience, developing characters of like pattern to that so gloriously manifested in Jesus, whom the Father sent forth to be not only our Redeemer, but also our Pattern.

It is the Father's will that every one who thus obeys the leadings of divine providence, and attains to the likeness of the Lord Jesus in his heart, his will, his intention (not perfection of the flesh), shall everyone of them be saved in this great salvation, and be sharers with Jesus in the "first resurrection," and in the glory, honor and immortality to which it leads. Not one of these shall be lost; every one of them shall be raised up to that glorious station at the appointed time--"the last day," the seventh of the great week of thousand-year days,--the Millennial day. And as the Prophet declares, it will be early in that day, for "God shall help her [Zion] and that right early [in the morning]."

The 40th verse does not refer to those whom the Father specially gives to the Son to be companions and joint-heirs in the Kingdom, and whom he draws through his providences during this age: it refers to the remainder of mankind whose ransom price our Lord Jesus has paid, and who, according to the Father's program, our Lord Jesus himself is to draw unto himself, during the Millennial age; as it is written, "I, if I be lifted up, will draw all men unto me." But even as the Father's drawing is not a compulsory drawing, so likewise the drawing of the Son will not be compulsory. But since we may assume that the majority of those who now resist the Father's drawing do so because of blindness, ignorance, etc., because the prince of this world is now reigning and deceiving, we may reasonably suppose that when our dear Redeemer's Millennial Kingdom shall have been established, and when Satan, the prince of this world, has been "bound" (Rev. 20:2), and when the knowledge of the Lord shall fill the whole earth,--then the drawing influence upon the world of mankind exerted by the Redeemer himself and by the Church, his body, associated with him in glory, will be a drawing which will yield much larger results, so that many will yield to it and come to the Lord truly and heartily, and receive of the blessings which God has provided in him;--all except those who wilfully love sin and refuse the terms of the Kingdom, faith and obedience.

Of this class our Lord declares (verse 40), that it is

R2652 : page 190

his Father's will that all such shall see the Son (their blinded eyes being opened in that Millennial day, as the Lord has promised through the prophets.--Zech. 12:10.) Their eyes of understanding being then opened, they will be able to appreciate, as they cannot now appreciate, the Lord and the covenant of eternal life which he offers to all who obey him. They will not thus see him, however, until the god of this world, who now blinds the eyes of their understanding, shall be bound for the thousand years, and his baneful influence offset with the light of the knowledge of God which will then shine out to the world from the great Sun of Righteousness, --the Lord and the glorified Church, his body.

It is God's will that all who shall accept Christ then shall have everlasting life too; and that they shall be raised up by the Lord Jesus to perfection also,--tho theirs will be an earthly, and not like the others a heavenly, perfection; and their raising up will also be "at the last day," but not at its beginning as with the "elect" of the "first resurrection." The overcomers of this Gospel age, the body of Christ, will be perfected in his likeness in a moment, in the twinkling of an eye, and then subsequently, throughout that age, the work of raising up the world of mankind out of sin and depravity and degradation will go gradually and grandly forward, until by the close of the Millennial age all the willing and obedient shall have eaten to their fill of the bread from heaven and shall be fully raised up, out of sin and death, to life eternal--in the image and likeness of God as was Adam before sin, but with characters perfected and tested in righteousness by their Millennial experiences.

===================

R2653 : page 190

"LORD, HELP ME!"--MATT. 15:25.

--MARK 7:24-30.--JULY 15.--

AFTER OUR LORD'S discourse on the bread from heaven (we know not how long after) he and his disciples went westward to the border of Phoenicia. There, entering into a house with the evident design of secluding himself from general notice, and possibly to gain quiet and rest, the Lord was quickly discovered by a Syro-Phoenician mother, whose daughter was possessed of a demon, and who availed herself of this opportunity to importune the Lord for her daughter's deliverance. The fame of Jesus and his miracles, in the healing of the sick, etc., had evidently extended throughout that region, yet it must also have been known that Jesus was a Jew, and that his miracles and favors were confined to his own race.

We can readily see that there were numerous obstacles to the woman's faith, and the strength of faith which surmounted them compels admiration.

(1) She was a foreigner, a heathen, for whom God had manifested no favors, "without God and having no hope in the world." (Eph. 2:12.) Hence, coming to Jesus she not only had to overcome the prejudices of her own heathen ideas and instruction from infancy, but had also to overcome everything akin to pride and the fear of being despised and rejected as one unworthy of the favor she sought.

(2) As a poor and uneducated woman she would naturally have great diffidence in approaching a learned man, especially one so notable as this great Prophet of Israel, of whom no doubt she had heard much.

Notwithstanding these obstacles, her love for her daughter, and her confidence in Jesus, were so great that she sought him out; and after the manner of that time and place, in a loud voice and probably with weeping, "cried" to the Lord for compassion and assistance, in her trouble, saying, "Have mercy upon me, O Lord, thou son of David: my daughter is grievously vexed with a devil." She met with a rebuff at the very start, for according to Matthew's account (15:23) our Lord ignored her entirely, not answering her a word. To many this would have been sufficient to have discouraged faith, and sent them away weeping; but not so with this woman: she kept up her cries and importunities. She was confident that the Lord had the power to assist her, and had not yet refused to do so, and hence her faith continued to cling.

The disciples seem to have been annoyed with her cries, which probably kept up for some time, and Jesus and the disciples had evidently left the house in which they were lodging and proceeded on their journey, the woman still following and crying out for assistance. The disciples came and besought him, saying, "Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

Our Lord's answer to the disciples would seem to indicate that the meaning of the apostles' words was that he should grant her request and send her away; and his answer shows why he delayed so doing. The blessings he had to give were for God's covenanted people, the typical seed of Abraham, and this woman was not of that nation to which God had granted much favor every way; she was of a heathen nation, with whom God had not entered into any covenant relationship whatever, and for whom as yet he had done nothing. Our Lord explained this to the disciples, and in the hearing of the woman, not merely for their benefit and hers, but also, we may presume, for our admonition.

R2653 : page 191

Altho our Lord would seem to have been resisting the woman and unwilling to grant her favor, we consider it not unreasonable to suppose that he thoroughly understood the case from the beginning, and that he adopted the method he did to draw out her faith, preparatory to the giving of the blessing desired.

And herein we have a lesson respecting persistency in entreating the Lord for relief from the power of the devil, however exercised, whether in our friends or in ourselves. As the woman knew that the case was a hopeless one as respected relief from any other quarter, so we know to hope for relief from the Adversary only through the Lord's interposition. Like this woman, therefore, our faith should be equal to the emergency, and should persistently hold on to the Lord for the blessing which, with a greater knowledge than she, we may be sure he will be pleased to grant in his own due time and way. "Shall not the Lord avenge his own elect, which cry day and night unto him, tho he bear long with them?" (Luke 18:7.) If in our case the Lord shall not see best to grant a prompt response to our prayer, "Abandon us not in temptation, but deliver us from the Evil One" (Matt. 6:13), we may be sure that it is not from lack of interest in our welfare, for has he not manifested his interest by redeeming us, and by calling us to joint-heirship in the heavenly Kingdom? If then the response shall not come in the way or at the time we had inclined to hope, let faith still hold her anchorage in the divine goodness and power, and in the exceeding great and precious promises, and let us remember that according to these the time, at very farthest, will not be long, until the Millennial Kingdom, when the great Adversary shall be bound, and deliverance full and complete from his power shall be granted, not only to ourselves and those immediately dependent, but also to all of the "groaning creation" now under his baneful influence.

The hearing of the reason why she had been ignored, so far from discouraging the poor woman, seemingly convinced her the more that Jesus had the power to help her, and, quite probably in front of him, she prostrated herself at his feet, after the custom of the East, so expressive of humility, dependence and entreaty, accompanying this with the plea, "Lord, help me!" (Matt. 15:23-25.) When finally our Lord addressed the poor woman prostrate at his feet, importuning his assistance, his words were again a rebuff, calculated to dishearten one of little faith, but correspondingly to strengthen a great faith. His answer to her was not one of disdain and contempt, nor of indifference to her woe; for indeed we well know that our dear Lord had no such feelings toward any. It implied interest and sympathy, but explained to her a reason why she was not a proper subject, namely, that as the children of a household would be provided for first, before the dogs, so it was proper that the Lord's covenant people, the Jews, should be ministered unto, healed, taught and blessed, first,--before these blessings should in any manner or degree be extended to the Gentiles, who in comparison were as the dogs of the household. And, by the way, we should notice here that altho dogs amongst the Jews were spoken of frequently with great disrespect, as for instance, in Rev. 29:15, "Without are dogs," etc., referring to the wild dogs which roamed the country and were pests, yet the Jews were in the habit of having house dogs which were esteemed and petted by the family, and the word that is here used by our Lord, and also by the woman, signifies these house dogs or little dogs, pet dogs, and not the objectionable kind.

The woman triumphed over the obstacle of the Lord's argument, and with wonderful keenness and humility she acknowledged that she was not one of the children who had a right to the Father's blessing, but was merely one of the dogs under the table, desiring a stray crumb of divine favor. Then our Lord, appreciating such great faith and earnestness, said, "For this saying go thy way; the devil is gone out of thy daughter," and that the woman's faith was of the proper kind was demonstrated by the fact that she believed the Lord's word, ceased her importunings, and went to her home, to find the matter even as Jesus had said.

How different is our case in many respects from that of this poor woman! So far from resisting us the Lord has graciously called us to a knowledge of himself and of his gracious plan, and we who were once aliens and strangers and foreigners have not only been redeemed with the precious blood, but upon making a covenant with the Lord have been adopted into his family, have been privileged to surround his table, and he has set before us as "meat in due season," in great abundance, all the exceeding great and precious promises of his Word. We need not to importune for these; they are ours for the taking. We simply need by faith to accept them and to use them. And if the poor woman of this narrative could exercise such faith in the Lord, and could get so great a blessing, it evidences to our

minds what is abundantly stated elsewhere in Scripture, that nothing that we have or could offer to the Lord would be more acceptable in his sight than faith--faith in him, in his power, in his love and in his promises. Whoever will not exercise faith in these things cannot grow in knowledge of the Lord, cannot make development, cannot be overcomers, gaining the desired victory, for, "This is the victory that overcometh the world, even our faith," and "Without faith it is impossible to please God."--1 John 5:4; Heb. 11:6.

There is little that any of us possess that we could reasonably hope would be acceptable to God outside those mercies which he has bestowed upon us through Christ--faith, trust in God, is one of those heart-qualities which we can bring to the Lord, that he will not despise; honesty of heart is another; humility, realizing our utter dependence upon him, and confessing it, is another. These various sentiments were expressed by the woman in the narrative, by her actions and by her words, and as these brought to her divine favor, even before it was due to come to the Gentiles, much more should our humility, faith and candor prevail and make us endeavor to do that which is pleasing to God, who has already accepted us in the Beloved, and with whom he is well-pleased in proportion to the measure of our accepting through the Lord all the exceeding riches of his grace, which he has promised to them that love, reverence, trust and obey him.

===================

REVISED PRICE LIST OF BIBLES, Etc.

Our Society does not supply Bibles free, but it justifies the Bible feature of its name by supplying Bibles, Testaments and Bible Study Helps at wholesale rates. Additionally we give our readers the benefit of our experience and judgment respecting which Bibles are the best value at the wholesale rate. Publishers expect to make a further advance in prices of cheap Bibles January, 1901.

OXFORD PRESS BIBLES.

The Students' Hand Bible.

No. 04403 Minion type, French Seal, Divinity circuit, Selected Helps, including Concordance.......75c Post. extra 20c

The Self-pronouncing Teachers' Bible.

No. 0823 Bourgeois type, French Seal, Divinity circuit,
Round corners, Red under Gold edge, $1.00, Postage 25c
This is a wonderful book for the price, and its self-pronouncing
feature is on a new plan preferred by many.

The Revised Version Teachers' Bible.

No. 02752 (not self-pronouncing), Bourgeois type, French
Morocco, Divinity Circuit, Round corners, Red under
Gold edge....................$1.75, Postage extra, 25c

OXFORD PRESS INDIA PAPER BIBLES.

No. 01157x Ruby type, French Morocco, Postpaid..................$1.45
No. 03009x Pearl type, Persian Levant " 2.25
No. 03114x Ruby type, Persian Levant " 2.50
No. 03229x Ruby type, Persian Levant " 2.65
No. 03265x Emerald type, Lev. Morocco " 3.25
No. 03464x Minion type, Persian Levant " 3.80
No. 03554x Bourgeois type, Alaska Seal " 3.80
No. 03581x Long Primer type, Pers. Lev. " 4.67
No. 0863x Long Primer type, Alaska Seal " 5.21
No. 0865-1/2x Long Primer type, Levant " 6.55
Thumb Index, if desired, 25 cents extra.

THE COMBINATION SELF-PRONOUNCING TEACHERS' BIBLE.

This remarkable Bible is really two Bibles in the space of one, for it shows in footnotes on each page the readings of the Revised Version whenever it differs from the Authorized version.

No. 932 Bourgeois type, French Seal, Divinity circuit, Round
corners, Gilt edge..................$1.15, Postage extra, 25c
No. 934 Bourgeois type, French Seal, Div. circuit, Leather
lined, Red under Gold edges.........$1.35, Postage extra, 25c

BAGSTER TEACHERS' BIBLES.--LONG PRIMER TYPE.

No. 8701 French Seal, Divinity Circuit, Red under Gold..........$1.05
No. 8706 Egyptian Seal, Flexible, Divinity Circuit, Silk
Sewed, Leather Lined, Red under Gold Edges............. 1.45
No. 8722 Norse Morocco, Divinity Circuit, Silk Sewed,
Leather Lined, Red under Gold Edges.................... 2.00
Postage on above Bibles 25 cents each, extra.

HOLMAN PICTORIAL TEACHERS' BIBLES.--BOURGEOIS TYPE.

These are handsomely embellished with eighty choice photographic reproductions of scenes in Palestine, which alone are worth the price of the Bibles.

No. 8816 French Seal, Linen lined, Red under Gold edges.........$1.75
No. 8836 Persian Levant, Silk Sewed, specially recommended

for service	$2.35,	Postage .25

OTHER DESIRABLE BIBLES AND TESTAMENTS.

Lap Bibles for the Aged.--No References.

These contain Family Registers.

No. 01600 Small Pica type, Cloth, red edges	$ .90	Post. extra,	25c
No. 01603 " " Fr. Seal, Limp	1.25	"	25c
No. 01605 " " " Div. circ.	1.75	"	25c

Ditto New Testaments for Aged.

No. 212 Small Pica type, Roan Sq. cors	35c	Post. extra,	12c
No. 283 Same as No. 212 with Psalms added	45c	"	15c

Pocket Bibles Without References.

		Post. extra
No. 01103 Diamond type, India paper, Divinity circuit, Red under Gold edges	$1.00	3c
No. 178 Pearl type, Cloth, red edges	.18	7c
No. 010 " Fr. Seal, Red under Gold	.50	5c
No. 013 Pearl type, Fr. Seal, Divinity circuit, Red under Gold edges	.50	5c
No. 038 Pearl type, Padded, Red under Gold	.50	5c
No. 035 " Padded and clasp, Red under Gold edges	.55	5c
No. 01150 Ruby type, Fr. Seal, Red under Gold	.40	7c
No. 01153 Ruby type, French Seal, Divinity circuit, Red under Gold edges	.55	7c
No. 01227 Ruby type, French Seal, Gold roll, Red under Gold edges	.80	7c
No. 01327 Minion type, French Seal, Divinity circuit, Red under Gold edges	.70	12c
No. 01329 Minion type, French Seal, Divinity circuit, Leather lined	1.25	12c

Pocket Bible with References.

No. 03008 Pearl type, Fr. Seal, Divinity circ.	$ .55	Post. extra,	7c

Child's Bibles, Profusely Illustrated.

No. 140 Ruby type, Fr. Seal, Limp	$ .80	Post. extra,	10c
No. 145 Ruby " " Divinity circ.	1.00	"	10c

Pocket New Testaments.

No. 801 Ruby type, Limp cloth, Sq. corners	5c	Post. extra,	2c
No. 030 " Fr. Seal, Fine Design	15c	"	2c
No. 033 " " Div. circuit	25c	"	2c
No. 0130 Same as No. 030 with Psalms added	25c	"	3c
No. 0133 " " 033 " " "	35c	"	3c
No. 287 Brevier type, Roan, gilt edge, Psalms	35c	"	5c
No. 010 Diamond type (very small), Limp, Red leather, Red under Gold edge	35c	"	1c

No. 014 Diamond type (very small), French
Morocco, Divinity circuit, Leather
lined, etc........................... 80c " 1c

The Tischendorf New Testament with footnote readings of three oldest Greek MSS., 50 cents, postpaid.

"Bible Talks in Simple Language."

This is the best book of its kind we have ever seen. It presents the Bible Stories in simple but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "present truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3.00. Our special price 75 cents, plus 25 cents postage.

"Daily Food."

Two texts and a verse for every day in the year. Have one on your breakfast table with the natural food. Appoint one of the family reader, and call for questions and comments. Feed the soul as well as the body. Small, neat, cloth bound, gilt edges. 15 cents, 2 for 25 cents, including postage.

--WHEN ORDERING ALWAYS NAME YOUR EXPRESS OFFICE AND COMPANY AS WELL AS POST OFFICE.--

ADDRESS ORDERS WATCH TOWER BIBLE &
TRACT SOCIETY, BIBLE HOUSE, ALLEGHENY, PA.

====================

VOL. XXI. JULY 1, 1900. No. 13.

CONTENTS.

"Love as Brethren;" Be Sympathetic; Be Courteous................................195
Philadelphia Convention Echoes....................198
A Useful Stone versus a Stumbling Stone.......................................198
  Peter a Useful Stone in God's House...........199
  The Keys of the Kingdom of Heaven.............200
  Binding and Loosing in Heaven and Earth.......................................201
  Cast not Pearls Before Swine..................201
  Peter a Stumbling Stone.......................202
A Vision of Coming Glory..........................203
Least and Greatest in the Kingdom.................205
Battling for the Truth............................207
Bible Reading Indispensible.......................208
The Colporteur Harvest Service, etc..............194

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE, LONDON EAST, ENGLAND.

==========

R2654 : page 194

"THE SERVANT OF THE LORD MUST NOT STRIVE, BUT BE GENTLE UNTO ALL."

2 TIMOTHY 2:24-26.

We commend this text and its context to the careful consideration of all--especially do the "Volunteers" need to remember it in connection with the service they are seeking to render to the Lord's true sheep still in Babylon. All thus engaged are "ministers" and "teachers" and hence amenable to the same instructions as Timothy.

Some have exposed themselves to rebuke and criticism justly, by intruding into church property uninvited. It is usually best to keep off the pavement fronting a church where there is any reason to think the service would give offence;--and to apologize if asked to move off it. If possible it is desirable to keep at such a distance from the building as to avoid seeming to want to serve its attendants more than other passers-by.

Especially make sure that your heart is so full of the love of the Lord and his brethren that it will shine out in your face;--then it will not be necessary to urge your gift, but merely to say--Accept a free paper! Lay stress upon the word free, because some refuse thinking that either a price or donation will be expected in return.

page 194

THE COLPORTEUR HARVEST SERVICE.

The wide circulation of the Volunteer Tower should open the minds of people for further reading matter: and then nothing will fill the place of MILLENNIAL DAWN as the text book for Bible study. We shall be glad to hear from such as desire to enter the Colporteur work--such as have the heart for it, and some natural ability, and freedom from family responsibilities.

===================

R2654 : page 195

"LOVE AS BRETHREN; BE SYMPATHETIC; BE COURTEOUS."

"Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and showeth favor to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."
--1 PETER 3:8; 5:5,6.--

THE APOSTLE has been addressing the elders of the Church, exhorting them to give attention to the feeding of God's flock, and pointing out what should be the constraining influence to such a service. That they may feel his sympathy with them he points out that he also is an elder, and then warns them against a tendency, natural to all fallen humanity in any place of influence, to misconstrue their position, and to think of themselves as lords of God's heritage rather than as servants of the flock.

In our day, the natural tendency in this direction is greatly accentuated by the long established custom of all denominations of Christians to regard the ministers or servants of the Church as of a different class from the others of the flock,--a class vested with authority from God, and not amenable to the same regulations which govern all the members of the body. But how great a mistake this is! The Apostle distinctly points out that a servant is not a ruler, that a servant has no authority. Indeed, so far as the true Church is concerned, the only authority in it is the Lord, the Head of the Church, and his Word, and the words of those whom he specially chose to be his mouth-pieces, the apostles.

Where these speak, all of the body of Christ are to give attention to hear. Where these are silent, no one has authority to speak. And while an Elder should be chosen to the position of serving and feeding the flock because of special aptness to teach (to point out the instructions of our Lord and the apostles upon any subject), and while such an Elder should, therefore, in this way be specially helpful to the body of Christ in drawing the attention of all to the inspired authority of the Word, nevertheless any member of the body of Christ has the same privilege--not of exercising authority, but of calling the attention of his fellows to the Word of authority. The Apostle exhorts the Elders that so far from in any manner or degree exercising a lordly or authoritative position in the Church, they should rather be "ensamples to the flock." They should be examples in the matter of meekness, in the matter of patience, in the matter of brotherly kindness, in the matter of courtesy, so that the more any of the brethren would copy these Elders the more would the spirit of the Lord prevail in the flock, and the fruits and graces of the spirit be manifested. On the contrary, we know that if the Elder or leader of a little company of the Lord's people be self-assertive, dogmatic, imperious in manner, tone or look, the effect upon the company under his influence is to produce bickerings, rivalries, ambitions, strifes as to who is greatest, etc.

Manifestly, whoever occupies the position of an Elder amongst the Lord's people, however small the group may be, occupies a position fraught with responsibilities to the Lord and to the flock, as well as with besetments to himself. Great care should therefore be exercised by every company of the Lord's people, to so far as possible select for the position of leaders or Elders in the Church such persons as would not be likely to be injured by the privilege of service--such as occupying this post would indeed be ensamples of the flock in humility and in all of the graces of the Lord's spirit. It would seem to be with reference to the special trial of such as occupy this position of service in the Church that the Apostle speaks, saying,

R2654 : page 196

"Be not many of you teachers, brethren, knowing that we [occupying such a position] shall receive the severer testing."--James 3:1.

It may not be amiss that here we notice the fact that altho the word "Elder" has the significance of "older," yet amongst the Lord's brethren it is not merely years of natural life that is to be taken into consideration; in the Lord's family we sometimes see "babes" with gray hairs. Nor can we even count eldership according to the number of years that have elapsed since the begetting of the spirit, for some grow rapidly and mature quickly; others who receive the truth permit the "thorns" of cares of this life and the deceitfulness of riches to choke the word, and hence never get beyond the position of "babes,"--never bring forth the ripe fruits of the spirit.

Nor can we reckon this matter of relationship merely according to the degree of knowledge of the divine plan attained; for, as the Apostle assures us, it is possible for some to have much knowledge and yet be but "tinkling cymbals" according to the Lord's standpoint of estimation. While therefore an Elder, in order to be "apt to teach," must have attained to some considerable degree of knowledge of the divine plan, nevertheless the real evidence of his fitness for the service of an elder must not be determined by his knowledge merely, but additionally must be measured by his growth in grace. So then such of the brethren in any place as possess clear knowledge of the divine plan and are "apt to teach," and who additionally give unmistakable evidence that they have grown in grace and are bearing in daily life the fruits of the spirit of the Lord, in considerable measure of maturity,

R2655 : page 196

may be considered qualified to be elders;--and such may properly be chosen to the eldership by their brethren, regardless of their age according to the flesh.

According to the flesh Peter and several others of the apostles of our Lord were his elders, but according to the spirit our Lord is the Elder Brother of all accepted to the family of God. According to the flesh both Timothy and Titus were young men--young in years--so that the Apostle needed to write to one of them, "Let no man despise thy youth." (1 Tim. 4:12.) And yet these young men the Apostle recognized as Elders in the Church, who, because of their spiritual development and knowledge of the divine plan, and aptness to teach, were well qualified to feed the flock of God and to be overseers in it--but not lords, not rulers, not masters, and not vested with any authority --merely privileged to call to the attention of the flock the voice of the great Shepherd and his twelve chosen assistants, and to lead them to the green pastures and still waters of divine truth.

It was after specially enjoining modesty and humility upon the ones most advanced and most capable of the flock that the Apostle, in the language of our text, urges that each one of the Lord's sheep, so far from seeking to be a leader in the sense of a ruler or lord or master, should seek to be subject one to another --to hear gladly from the humblest of the flock, and to be willing to yield his own preference, so far as his judgment and conscience would permit. A Church operating under this spirit would not be likely to be rent with contention, for each would be so anxious for the interests of the cause and so willing to condescend to the wishes of others, that even the will of the majority would not be considered satisfactory, but rather all would seek, if possible, to reach such a modified conclusion as would meet with nearly or quite unanimous approval.

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of Elders and on the part of all, is humility. How beautiful is his exhortation, "Be clothed with humility." The thought would seem to be that outside of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride.

By way of clinching his argument, the Apostle reminds us of the principle upon which our Lord deals with his flock and with all;--that he disapproves of pride, and that all who are actuated by pride may be sure that the Lord, so far from receiving them, fellowshiping them, leading them, blessing them, will resist them, push them from him. The natural inference is that thus resisted of the Lord, the tendency of such as come under the influence of a spirit of pride and ambition will be not toward the truth nor toward any of the fruits and graces of the spirit, but further and further from these. "The Lord resisteth the proud, but supplies his favor to the humble." Come then, dear brethren, says the Apostle, let us cultivate this humility which the Lord so loves and appreciates and promises to reward. Let us humble ourselves under the mighty hand of God, that he may exalt us in due time.

The Lord's mighty hand has not yet been stretched out to take hold of mankind in general and its affairs, to bring order out of confusion; but it is stretched out over his Church, his flock. He has called us to be his "sheep," and we have responded and have put ourselves under his care, under his powerful hand for guidance, for direction, etc., that he may ultimately make us "meet for the inheritance of the saints in light," "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."

Seeing that we are under this mighty hand of

God, and that too by our own volition, how shall we act? Shall we yield ourselves to his will, and permit him to "work in us both to will and to do his good pleasure" and our ultimate exaltation, or shall we resist the Lord's power, resist his Word of instruction, resist the example set us in the meek and lowly Lamb of God, and seek to exalt ourselves and to be somebodies, either in the world or in the Church? Nay, let us remember that it would be folly to attempt to work against the divine arrangement; we might indeed to some extent seemingly succeed, and bring upon ourselves, and perhaps upon others also, more or less of separation from God through such resisting, on account of a wrong spirit; but in the end we should utterly fail of God's favors, both as respects the fellowship of the spirit now and the fellowship of glory by and by, for these he assures us will be bestowed only upon the humble. Every proper incentive and inducement speaks to us, saying,--Humble yourself: become more like a little child, forgetful of self, devoid of selfish ambition: be actuated merely by a desire to serve the Lord, to serve his flock, and to serve his cause, the truth; forget self entirely.

Perhaps, as a result, the Lord may increase our opportunities and responsibilities in service in the present life, and perhaps he may not; but no matter for this. It is not for the present life that we are seeking and striving, but for the glory, honor and immortality which the Lord has promised to them that love him;--that love him so much that they hearken to his Word and seek to develop those elements of character which are pleasing in his sight, seeking to become more and more copies of God's dear Son.

The Apostle adds, "Casting all your care upon him." All true saints of God are care-full. They have an interest in the Lord's work; they have a care in respect to it. They cannot be indifferent to the interests of Zion. Altho their hearts and affections and cares have been lifted from a sectarian channel, it is only that they should be placed upon true people of spiritual Zion, whose names are written in heaven. Of course, therefore, every Elder in the Church must feel such a care, especially for the flock in connection with which he has been appointed to service, "to feed the flock of Christ:"--not to shear them, not to frighten them, not to club them, not to exercise authority and lordship over them, but to feed them.

This care, affecting the chosen Elders (and all the elders or advanced ones in the Church), altho it is a right sentiment in itself, might easily be so perverted as to be dangerous. The Elders, either individually or collectively, might become so nervously careful of the flock as to destroy their own peace and joy in the holy spirit; and it might also lead them to take various improper steps, as in their over-zealous judgment necessary for the welfare of the flock. Many in times past have been led, under the influence of such a care, to in various ways take away the liberties of the flock in this or that or another matter: fearful that these liberties would be injurious to the cause. We see such a spirit of carefulness and over-solicitude marked prominently in the past by the various creeds and regulations and restraints put upon the Lord's flock, contrary to the Scriptures and to the liberty wherewith Christ makes free his people. The motive undoubtedly was in some respects a good one; the difficulty was that some Elders, some advanced sheep, caring for the interests of the flock, forgot that they were only its servants, and that they were not authorized to make any laws or restraints whatsoever for the flock. They forgot that the Lord himself is the Good Shepherd of his flock still, that he has not given over his care of it, nor his authority to anyone, to permit such to exercise lordship or to make laws of any kind for it, he having made all the laws and regulations necessary, and desiring that his sheep shall be free, with the liberty wherewith he made them free, in the fullest sense of the word.

The remedy for all such unauthorized over-carefulness for the interests of Zion is pointed out by the Apostle, saying,--"Casting all your care upon him [the Shepherd of the flock], for he careth for you [all]." Each sheep is to remember that the Shepherd's mighty hand (mighty power) is still in the midst of his people, and that because of his care we do not need to overburden ourselves with care, nor to feel that we must make changes in his plans and arrangements to meet what we might fancy to be new exigencies in the case. All such over-carefulness leads to fear, and fear indicates a lack of faith, a lack of confidence in the Shepherd; and is generally used by the great Adversary as one of his most powerful levers to lead the Lord's people into a wrong course.

Let us all, then (all of the advanced or elder class), have a care for the flock; yea, a deep solicitude; but let us cast the weight of this care upon the Lord, and let our faith trust him that he who has been working out so grand and glorious a plan as his Word reveals to us now, "the plan of the ages," has made full provision for every feature, every circumstance, every condition; and let us thus be ready to cooperate with him in harmony with his Word, but not to run where we are not sent, nor in any manner to take our Lord's place, nor attempt to do his work. But only the humble-minded are likely to receive any lasting blessing, present or future, at the hands of our Lord; for he resisteth the proud and showeth favor to the humble.

===================

PHILADELPHIA CONVENTION ECHOES.

ALL WILL REJOICE to know that the Philadelphia Convention, June 16-18, was a blessed success: so far as we have heard all who attended got a blessing, as we had hoped. Indeed, quite a few expressed themselves as so much refreshed and profited that, the Lord permitting, they would also attend the next Convention, at Chicago.

The attendance was about two hundred, except on Sunday, when it ran up to about four hundred. The three cities which have been leading in the "Volunteer" work were best represented at the Convention; --Boston 19, Washington City 13, Scranton 13. Thus it is always: those most awake to note and use opportunities for serving the truth are the most blest of the Lord every way,--warmer in their love and service, they are less exposed to the besetments of the Adversary: laying down their lives in the Lord's service in fulfilment of their covenant they are in the way which leads not only to fellowship in the sufferings of Christ but also in the glories to follow.

Nineteen states were represented--Maine, Connecticut, Massachusetts, New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, South Carolina, Georgia, Ohio, Indiana, Illinois, Kansas, Wisconsin, Nevada, California and District of Columbia; --and Great Britain was represented by Brother Randle, who, after doing a little further "Pilgrim" work here, will for a time make England his home and labor-field.

At the baptism service thirty-nine adults, after making a good public confession, symbolized their consecration to the Lord, even unto death, by immersion in water. It was an impressive service to us all, and the entire congregation gave hearty thanks to God for the privilege of witnessing and participating. The janitor of the Baptist church remarked that not only had there never been such baptism service in that old church, but that never before had it contained a congregation all of whose faces were so happy looking. We were glad that the inner light of truth and its spirit of love was manifest to others. We trust that they took knowledge of us that we had been with Jesus and been "illuminated" by his holy spirit.

We cannot present the subjects discussed, but in a word would say,--It was the old, old story of God's love exhibited in Jesus, and the coming glory of the Church and blessing of the world: the story that is as fresh as ever to all in heart-harmony with the Lord, and which daily becomes more precious in the light of present truth;--things new and old.

None, we believe, were more blessed than the Philadelphia brethren who so kindly and efficiently and generously entertained us. They provided a splendid hall for the meetings, paid for the use of the baptistry, looked after the arriving friends and saw to their comfort, and provided free entertainment for those of the visitors too poor to pay their own way. May rich blessings of spiritual kind be their reward for all these services to the Lord's body. By an oversight we neglected to call for a united vote of thanks from the Convention; and as this was owing chiefly to the fact that the last meeting was a Question Meeting, we think to remedy the matter by having the closing service of future Conventions a "Love Feast."

===================

R2656 : page 198

A USEFUL STONE VERSUS A STUMBLING STONE.

--MATT. 16:13-26.--JULY 22.--

"If any man come after me, let him deny himself,
and take up his cross, and follow me."

PETER, THE APOSTLE, was a grand character, as this lesson well illustrates; yet, like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. This lesson, relating considerably to him, points a moral respecting the necessity for meekness, humility, and wise direction of those who possess strength of character.

The incidents of this lesson transpired toward the close of our Lord's ministry, probably about six months before his crucifixion. For about three years the Lord had, with his disciples, been proclaiming the Kingdom near at hand and working miracles which testified that he was Jehovah's Anointed One. Meantime, his fame had of course spread in every direction. Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead --probably having little information respecting Jesus while he had considerable knowledge of John. Others, wishing to properly credit our Lord's wonderful works and mighty acts, claimed that he was the Elijah prophesied to precede Messiah's coming. Others thought of him as Jeremiah or some of the great prophets risen from the dead; but very few seemed to have thought of him as the Messiah,--expecting Messiah, when he would come, to be very kingly, very great, and of very high standing with the nation and the ruling class. They no doubt thought they greatly honored Jesus in crediting him with being the forerunner of the Messiah. And apparently our Lord had not particularly expressed the matter of his Messiahship during these years, leaving it rather to be recognized by those who should obtain the opening of the eyes of their understanding. He

spoke of himself as the Son of God; he spoke of his relationship to the Father, and testified that his mighty works were done in the Father's name and power, but he said little, if anything, respecting his being the Messiah until now.

Now the proper time had come that the disciples should recognize definitely his office, and his question regarding what people in general said of him was merely to introduce the matter to the disciples, and give the opportunity to ask them, "Whom say ye that I am?" Then it was that Peter displayed not only the strength of his faith in the Lord, but also his own strength of character and his zeal, answering promptly, "Thou art the Christ [Hebrew, the Messiah], the Son of God--the Living." And altho we may safely assume that Peter spoke for all of the apostles, in harmony with our Lord's question, nevertheless, the fact that he was the spokesman would imply that he was the most thoroughly imbued with the sentiment that he expressed. His statement is quite comprehensive, too: not only did he recognize Jesus as the Messiah, but he recognized his divine authority and paternity; and while it is possible that Peter meant to say "the Son of the living God"--the Son of the God who is the author of all life--yet it is probable that he meant more than this. It is probable that he meant, Thou art the Messiah, the Son of God, the Living One,--the one who has a right to life according to the Law, while all others, being imperfect, are under condemnation of the Law and under sentence of death.

Evidently it was a refreshment of heart to our Lord to have this full and frank statement from Peter. One, at least, of his disciples had profited by the lessons of the preceding three years, and had come to the point of full assurance of faith in him: and the others, while less expressive, were probably making progress nevertheless, and would be greatly helped and strengthened and built up by this good confession.

PETER A USEFUL STONE IN GOD'S HOUSE.

Our Lord's response, "Blessed art thou, Simon, son of Jona," does not so much signify, I wish or will grant a blessing upon you because of this confession, but rather, You have been blessed of God greatly in that you have been enabled to discern this great truth, hidden from so many. Flesh and blood (mankind in general) do not so believe, and could not have so taught you nor convinced you; you have been drawn of my Father in heaven, and through responding to the leadings of his providence the eyes of your understanding have been opened that you are thus able to see and appreciate this great truth.

Then followed a blessing, a prophecy of coming usefulness, partly, at least, the result of this good confession, as it was the result of a proper condition of heart:--"Thou art Peter [petros, a stone, a rock] and upon this rock [petra--this great stone or rocky mass --the great truth which you have confessed, namely, my Messiahship] will I build my Church."

The Lord did not propose to build his Church upon Peter, but upon the great truth which the Father had laid as a foundation for his plan and had revealed to Peter and which Peter had so nobly expressed. But Peter, indeed, might be one of the living stones of the spiritual temple erected upon this great foundation-fact. Peter himself gives us this interpretation of the matter in his Epistle (1 Pet. 2:4-7), assuring us that the whole Church as a building of God is growing more and more complete through the addition of each member, who, as a living stone, is built up into and under the headship of Christ, the great chief corner-stone and capstone of the whole--the figure being that of a pyramid. --See MILLENNIAL DAWN, VOL. I., Chap. v.; Vol. III., Chap. x.

The same thought is given in the description of the New Jerusalem, in which Peter is represented by one of the Twelve Foundation Stones, the other apostles being equally foundation stones, and all the faithful in Christ being built upon the foundation of the divine plan, and upon the testimony of these twelve apostles. Rev. 21, see verse 12.

R2657 : page 199

This was probably the first intimation the Lord had given of his intention to build a Church, or that any period of time would elapse between the work he was then doing and the establishment of the Kingdom. This was a gradual way of bringing great matters to the attention of the apostles,--matters which necessarily would conflict with many of the ideas and hopes that already had taken possession of their hearts.

It cannot be claimed that our Lord referred to any of the Christian sects when thus speaking of his Church: all are forced to admit that these earthly systems are entirely ignored, not only in this statement, but in every other statement which our Lord ever made respecting his Church. He never recognized more than one, nor did the apostles; and both Jesus and the apostles reckoned that every true sheep, every true grain, every wise virgin, and every faithful servant of this Gospel age would belong to the one Church of Christ, of which the Apostle says that "their names are written in heaven." (Heb. 12:23.) They need no earthly record, and such of them as are rightly informed will want no sectarian name, but will be thoroughly satisfied with the name of their Lord; and they will want no earthly creed-fences to separate them from each other, but will desire more and more to be one in fact and in theory.

The Church of Rome, as being the oldest of all human church systems, claims the name of Christ, and

R2657 : page 200

holds that Peter was its founder, but it can produce no evidence to this effect, for there was no Roman Catholic Church in existence until centuries after Peter's day. The primitive Church, authorized by our Lord and built upon the testimony of the apostles and through their ministry, after the day of Pentecost, was a very different institution from any of the present-day man-made, creed-bound and clergy-lorded systems. We understand that the Lord is now calling his true people out of this Babylon or mixed condition of present-day "churchianity" into the light, the liberty, the fellowship, with him and with all who are his, which properly belongs to the one flock, which has but "one Lord, one faith, one baptism."

Our Lord's declaration that "the gates of hell [hades, the death state] shall not prevail against" his Church, is worthy of careful notice; especially in view of his words following this declaration, to the effect that all who would be his disciples must follow him in sacrifice into death. This must have been an astounding thought to the apostles, as they had, so far from expecting death, expected some kind of transformation to glory, honor and immortality. Our Lord's declaration, therefore, that the gates of hell, the gates of the grave, shall not prevail against his Church, signified not that his followers should not enter those portals of death, but that eventually those prison-doors of death would open,--would not be permitted forever to prevail against the faithful. As a matter of fact, the gates of hades did close over our dear Redeemer himself for portions of three days, but they did not prevail. On the contrary, God's power prevailed and he arose from the dead, he left the prison-house, he came forth a victor. And so likewise throughout this Gospel age, the gates of death closed behind the apostles one after another, and after all the faithful of the Lord's people, as well as others, and our Lord's assurance then is still comforting to his followers, that the prisonhouse of death, with its strong bars and gates, the grave, shall not prevail, shall not in the end conquer, but that he who was raised from the dead by the power of the Father will raise us up also, making us also victors over death and over the grave, so that eventually we can say, "O death, where is thy sting? O grave, where is thy victory?" But we cannot say this so long as we are subject to death, nor so long as we are under death's power; but only when the deliverance shall come in the resurrection.

Altho our Lord does not here speak of others than the Church prevailing against the gates and bars of the tomb, he does elsewhere give us the assurance that through his prevailing and our subsequent prevailing through his name and assistance, ultimately the whole world of mankind, or so many of them, at least, as will accept of the favor, will be delivered from the power of death into perfection of life: and then shall be brought to pass, in the fullest, most absolute sense of the word, the prophecy just referred to. (Isa. 61:1-3.) Adamic death and its victory over the human family will then be completely annulled, through the atonement accomplished by our Lord, and the restitution which he, with his Church, will accomplish as a result. And any who shall fail of eternal life shall not fail because of the present prevalence of so-called Adamic death, but will be the victims of their own wilful sin, and will experience its penalty, the Second Death, whose bars and gates will never open, and against which they can never prevail, for Christ dieth no more and will release none from the Second Death.--Rom. 6:9; 2 Thess. 1:9; Acts 3:23.

THE KEYS OF THE KINGDOM OF HEAVEN.

The apostles, of course, could not understand our Lord's words at the time, as they did afterward, and as we now understand them. (John 7:39.) Nevertheless, these various declarations respecting the future immediately followed, our Lord declaring, "I will give thee the keys of the Kingdom of heaven." What a riddle this must have seemed to poor Peter and his associates! They would doubtless conclude that it meant that in view of Peter's confession he would make him grand treasurer of the Kingdom, or something of that kind; and only in the light of their fulfillment in subsequent events can we judge accurately the meaning of these words. But looking through the experiences of Peter and the Church, we find that there were two doors which required to be opened, and that Peter was used of the Lord in opening both of them, and hence that it was properly stated of him that he had the keys, the power, the opportunity, the authority to do the work in both instances; and he did it.

Our Lord himself did not open the door into the Kingdom, in the full sense of the word. He merely called out faithful laborers, who should afterward in his name open wide the doors. Indeed, the doors into the Kingdom could not be opened to any until first of all the great transaction of Calvary had been accomplished. Our Lord came to give himself a ransom for mankind, because a ransom was necessary before mankind could be released from the Adamic condemnation, or have any part either in the Kingdom proper or in the hoped-for blessing promised through the Kingdom to all the families of the earth. Hence the apostles (whom the Father had specially given to Jesus, and of whom none were lost save the son of perdition, whose place was subsequently filled, through the Lord's appointment, by the Apostle Paul--John 17:12; Rom. 1:1), did not and could not receive recognition from the Father until

R2657 : page 201

after our Lord Jesus had finished his sacrifice and had arisen from the dead and had ascended up on high to appear in the presence of God on their behalf,--and on behalf of all men for whom he died. So soon as the sacrifice for man's sin was presented to the Father, the evidence of its acceptance was indicated to mankind by God's acceptance of the faithful apostles and of all who then were in the proper condition of heart, to the plane of sonship and their begetting of the holy spirit to a new nature,--and this was marked or indicated by the outpouring of the holy spirit at Pentecost, accompanied by "gifts" of the spirit.

It was then that Christ's Kingdom was established in those who had received him; and then began the work of declaring the good tidings of great joy, which must eventually be to all people, but which at first was restricted for three and a half years to fleshly Israel, in fulfillment of God's covenant with them, that favor should continue to the full end of seventy weeks mentioned by the prophet.--Dan. 9:24. See MILLENNIAL DAWN, VOL. II., Chap. III.

In this work of opening the door of the Kingdom to Israel we find, according to the record, that Peter took the first, most prominent and initiatory part, as we read: "Peter, standing up with [the others of] the eleven, lifted up his voice and said." (Acts 2:14.) Peter was the spokesman, Peter used the "key," Peter opened the door, the other apostles cooperating and assisting.

The other of the two "keys" was not used for three and a half years afterward, because not until then could the door of favor be opened to the Gentiles. But when the time came for opening the door, we find that it was Peter who was specially designated of the Lord to do it, being sent from Joppa to Cornelius, to tell him words which should be to the saving of his house--the opening to him of the privilege of membership in the Kingdom of Christ, he being the first Gentile converted, the first one to whom the Lord authorized the preaching of the high calling of joint-heirship with Christ in his Kingdom. And the Apostle Peter referred to this matter subsequently, saying, "Ye know how that a good while ago God made choice amongst us that the Gentiles by my mouth should hear the word of the gospel." --Acts 10; 15:7.

BINDING AND LOOSING IN HEAVEN AND EARTH.

Our Lord further said to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This statement has given rise to the claim amongst Romanists that Peter was the first pope, and that he had an authority superior to the other apostles; but we find that very nearly the same words were used

R2658 : page 201

to all of the apostles as recorded by the same Evangelist. (Matt. 18:18.) Again, a very similar declaration was made to them all, as recorded by John, saying, "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained." (John 20:23.) We understand these declarations not to be general and applicable to all of the Church, but chiefly to the apostles, on the strength of our Lord's words. (John 6:70; 15:16; Rev. 21:14.) We deny that the popes of Rome, or any other persons, ever have been apostles, or ever have exercised apostolic authority. In a word, we deny the central claim of Romanism and Episcopacy, viz., "Apostolic Succession."

We understand this investment of Peter and the other apostles with special authority to bind and to loose, to remit and to hold, to signify that God would specially control their utterances, so that their decisions and writings might properly be considered authoritative. Not that God bound himself to do and to decide according to the imperfect judgments of the apostles, but that he has guaranteed us that he would so guide and providentially overrule in the affairs and in the language of these chosen and faithful ones that his people might rely upon it that such things as the apostles fixed had the divine approval. For instance, it is at their mouth that we learn that we are justified from all sin through faith in the redemption; they did not make it so, but under divine direction they were guided in the stating of it so; and we may implicitly rely upon their statements, which, moreover, we find to be in full accord with the principles of righteousness and the various declarations of the divine Word.

They inform us also that certain sins can be remitted or forgiven--sins of weakness and of ignorance, traceable to our fallen nature, which we have received by heredity, and the penalty for which our Lord has already borne. They inform us also that other sins, viz., wilful sins, are not forgivable, and may be indeed sins unto death, unto the Second Death. And we see herein reasonableness also; for we perceive that Christ did not die for any except the Adamic transgression, and those sins which directly or indirectly may be traceable to it; and that wilful, deliberate transgressions cannot therefore be forgiven, but must be expiated--if committed with considerable light, but not full light, the expiating penalty may be "stripes," but if committed with full wilfulness and against full light the penalty could be nothing short of death--the Second Death.--1 John 5:16; Luke 12:47,48; Heb. 6:4-6; 10:26,27.

CAST NOT PEARLS BEFORE SWINE.

Following this conversation with the disciples, our Lord charged them particularly not to make his Messiahship generally known to the people. This corroborates

the thought that neither the disciples nor our Lord had previously been enunciating his Messiahship, but rather preaching that the Kingdom of heaven was at hand, near at the door, without saying precisely who was to be the King. The command not to make the matter known was evidently because the result of such a program would have been to have aroused at least a party spirit amongst the people, some of whom accepted his miracles, etc., and would have espoused his cause, while others, with the Pharisees, would have opposed, and thus an insurrection would naturally have followed;--besides, it would have interfered considerably with the program which our Lord saw marked out for him in the divine Word,--his death as the sin-offering. He did not need to proclaim his Messiahship, for he already knew, as he had stated, that whomsoever the Father would draw would come, and that those not drawn of the Father, and not disposed to become his disciples, should not be specially drawn by the proclamation of his Messiahship and the prospects of the Kingdom.

PETER A STUMBLING-STONE, AN ADVERSARY.

Having prepared the minds of the disciples, by the foregoing declaration, that hades, death, would not be permitted to triumph over his Church, etc., our Lord from that time forward began gradually to break to them information respecting his own decease and his resurrection from the dead. It was then that the same noble Peter forgot himself, as we would say, and undertook to correct the Lord and to outline for him other things. He was moved to this, not merely by selfish motives of prejudice and hopes of sharing in the Kingdom, and avoiding the ignominy, but doubtless also by his love for the Lord and his desire to see him honored and exalted, rather than to be set at nought and killed. But, as on another occasion this noble Apostle said things "not knowing what he said," so now he evidently did not realize the import of his language, and how, if it were followed, it would mean to our Lord the rejection of the Father's plan and the substitution therefor of a plan more agreeable to the flesh.

The text says that "Peter took him," and this we may understand to signify that Peter took him apart from the others--it was a private interview and exhortation, and no doubt Peter intended to bring in various supporting arguments; for instance, that the disciples would be discouraged with such talk, etc. However, he only "began," and did not get to finish his argument, the Master being so full of the spirit of loyalty to the Father and his plan that he could not even endure a suggestion to the contrary, and must needs hasten to repudiate such a disloyal suggestion. His answer was a severe rebuke to Peter, yet doubtless was a blessing to him so long as he lived, and probably helped him afterward to be much more modest in the matter of opposing his plan to that of the Lord.

When our Lord said, "Get thee behind me, Satan," he did not mean that he considered Peter possessed by the Adversary: rather, the word Satan in the original is "adversary," and was properly used in respect to any person taking a position adverse or in opposition to another. The Adversary is called Satan, that word being used for him as a proper name. Our Lord turned from Peter at this time, and addressed his words so that all the apostles might hear him, that the matter might be the more impressive and all the more a valuable lesson to them: that they might all know that their Master never compromised his Father's will in any sense or degree. "Get behind me, Adversary; thou savorest [partakest] not the things that be of God, but the things that be of men"--you are viewing matters not from God's standpoint, but from the standpoint of fallible, fallen men.

So it is to-day, and ever has been with the Church, the body of Christ; if they are intent upon following the footsteps of the Lord they must expect adversaries to arise who will seek to turn them away from the path of sacrifice and duty: to make it seem too difficult, or to attract their attention to other plans or methods less costly--more in harmony with the fleshly mind. We should remember the Master's course and take a similar one, and point out to these, if they be friends, and in the truth (and such they frequently are, as was Peter), that their influence is being exercised in a wrong direction, against the truth, against our best interests, against the divine plan, and hence that they are not only adversaries to us, but also adversaries to the Lord. We should thus seek to reclaim them and to help them to walk in the same way with us,--instead of leaving the narrow way to follow their kindly meant but pernicious influence.

The word here rendered "offence" would more properly be translated, as in the Revised Version, "a stumbling block," or a stone of stumbling. Thus we see that it was the same Peter whose noble confession had so refreshed the Lord and blessed the disciples and himself, and who on this account was designated a stone, indicative of strong character, that was now, by reason of the same strength of character, strong-mindedness, strong will, in danger of becoming, not a stone in the Lord's Temple, but a Stumbling Stone. And should some of the Lord's people, strong in character, become stumbling stones to us, we have here our Lord's illustration of our proper course--to turn from them, refusing to be stumbled, refusing to be lead away from the consecration which we have made.

Our Lord took this occasion to lay pointedly before

R2658 : page 203

his disciples the fact that if they loved the present life, with its advantages, etc., more than the future one, with its present disadvantages, they had no business amongst his disciples: that anyone who would be his disciple should reckon self-denial, self-negation, absolutely necessary to discipleship; and should be prepared, with no uncertainty of mind or purpose, to follow after Jesus with a cross,--not a literal cross, but the crossing of human self-will with the divine will.

Then come the terms of discipleship very clearly stated. All who become disciples, and who hope for life in the Kingdom, must expect to sacrifice the present life, and whoever does not sacrifice the present life shall not find that glorious eternal life which God has in reservation only for the overcomers. But, our Lord reasons, what would a man be advantaged were he to gain all of this world, all of its advantages and riches (which none could hope to do) if thereby he should lose his own being, his own soul, his life, his existence; or what would a man not be willing to give in exchange for the perpetuation of his life eternally. (The word soul, in this verse, is psuche, the same Greek word rendered life in the preceding verse.) Surely anyone possessed of a sound mind and able, therefore, to rightly weigh the advantages and disadvantages of the present life, as compared with the eternal life in God's Kingdom

R2659 : page 203

of righteousness, must confess that it would be a bad bargain to gain the whole world in every sense and to lose his own being.

It is in view of the logic of this argument that our

Lord and the apostles urge all true followers of Christ to present their bodies living sacrifices, holy, acceptable to God, and their reasonable service;--to lay down their lives for the brethren, that by these means they may attest their devotion to the Lord and attain to his Kingdom and life everlasting.--Rom. 12:1; 1 John 3:16; 2 Cor. 5:14,15; Phil. 3:10,11.

===================

R2659 : page 203

A VISION OF COMING GLORY.

LUKE 9:28-36.--JULY 29.

--"This is my beloved Son: hear him."--

CONTINUING his lessons to the apostles, showing them that his glory and Kingdom could not come until after his suffering and death, our Lord declared, "There be some standing here who will not taste of death until they see the Son of Man coming in his royal majesty." (Matt. 16:28; 17:1.) Then, six days later (or eight days, counting the one in which this was uttered and the one in which it was fulfilled) our Lord took Peter, James and John, the three apostles most advanced in faith and zeal, into a high mountain, and while praying with them the transfiguration scene of our lesson ensued.

It was a further lesson of instruction in harmony with what he had already explained, viz., that the Son of Man must be set at naught by the chief priests and the elders, and must be crucified, and must rise from the dead, ere he could enter into his glory;--the Kingdom in which he had promised them a share. The transfiguration scene was therefore a picture or "vision" of the Lord's glory in his Kingdom, and was intended to assure the apostles respecting the certainty of the Kingdom, notwithstanding the apparent failure of all kingdom-hopes in our Lord's crucifixion. And this vision was doubtless essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had expected.

Peter, one of those present on this occasion, fully substantiates this view--that the transfiguration was a vision of Christ's dignity and glory in the Kingdom--for writing respecting it he says: "We have not followed cunningly devised fables in making known to you the presence and power of our Lord Jesus, but were eye-witnesses of that majesty, for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory--'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard when we were with him in the holy mount."--2 Pet. 1:16-18.

The several accounts show that our Lord entered into the mountain to pray, and that the apostles fell asleep during the prayer, but subsequently awakened and beheld the vision, the Master's face shining like the sun, and his garments glitteringly white, and in his company two persons who, for some reason, they recognized as Moses and Elijah, altho of course they had never seen either of these men, and would not have known them without assistance. These they overheard talking with the Lord, the subject of the conversation no doubt being intended for the ears of the disciples--to convince them that the matters which would occur before long in Jerusalem and on Mount Calvary would all be features of the divine plan, harmoniously working out the blessed results promised and longed for, through the Kingdom. "They spoke of his decease which he should accomplish at Jerusalem."

What is the interpretation of the picture? is a proper question. We reply, that it represented, first of all, that altho our Lord Jesus must suffer death, even

the death of the cross, in harmony with the divine plan, "being made a curse for us" (Gal. 3:13), nevertheless, he was still the Son of God, whose glorious majesty and kingly power would later on be fully shown forth. And Moses and Elijah, representing the Law and the Prophets, illustrate how the death of Christ was fully attested beforehand. Moses spoke of the sufferings of Christ in all the arrangements of the Law, its sacrifices, etc., and the prophets declared not only the coming glories, but also the sufferings which must precede them, as our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "O fools and slow of heart to believe all that the prophets have spoken: ought not Messiah to have suffered these things, and to enter into his glory?"--Luke 24:25-27.

Again, this picture may be understood to represent the Kingdom during this Gospel age--the Kingdom as recognized by the Lord's people, but not recognized by the world. In this view of the vision, our Lord's face shining as the sun, and his garments glistening white, would represent him in his present condition, as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being. In this view of the matter, Moses might be understood to represent the faithful of the past ages, and Elijah the faithful of this Gospel age, the body of Christ in the flesh,* who are to be associated with him in the glory of the Kingdom, and who meantime behold his glory with the eye of faith, and recognize the great transaction of Calvary as the basis for all Kingdom hopes and blessings.

In harmony with this view is the fact that at the same time that this vision was taking place the other disciples of the Twelve at the foot of the mountain were contending with the Adversary, seeking to cast out the devil from the young man. Thus the Lord's people of the present time are still in the valley of conflict, still contending with the will of the flesh and the devil; yet their eyes of faith behold at the top of the mountain the glorious Lord, with all power in heaven and in earth, their Friend, their Teacher, and soon to be their deliverer, who will cause them to share in the glories of his Kingdom into which he has already entered.

We have called this scene on the mountain a vision, and so indeed our Lord calls it, in the account given by Matthew (17:9): "As they came down from the mountain Jesus charged them saying, Tell the vision to no man until the Son of Man be risen from the dead." And indeed a vision was just as useful to the purpose as a reality could have been. Thus it was that the Lord showed many things later on to one of these three witnessing disciples on the Isle of Patmos. He showed him in vision, angels and thrones and crowns and multitudes and dragons, etc., in a manner which served the purpose equally as well as tho all those beasts, dragons, etc., had been actually created for the purpose. So in this vision: Our Lord's transfiguration was merely an appearance--actually he had undergone no change. He appeared like as spiritual beings are described, bright, shining like the sun, etc., yet he was not yet a spirit being, and did not become such until his resurrection from the dead; he was still "the man Christ Jesus." But in the "vision" his countenance and his garments were caused to appear to be bright, glistening, etc., and the appearance served every purpose. Likewise, Moses and Elijah appeared to be present, but they were not actually present, because it was merely a "vision." The Apostle distinctly informs us that Moses and Elijah and the others of the ancient worthies are not yet made perfect--and that they cannot be made perfect until after the Church, the body of Christ, is complete and glorified with the Head, "God having provided some better thing for us, that they without us should not be made perfect."--Heb. 11:40; John 3:13; Acts 2:34.

As a part of the "vision" came a misty cloud of light, which enveloped the group, including the disciples, who were fearful as they entered the cloud. This cloud, as a part of the vision, might properly be understood as saying to the apostles and to us, Altho the glory and majesty of the Lord Jesus are unquestionably his, as testified to by the Law and the Prophets, and as a result of his faithfulness unto death, nevertheless that glory will in a considerable measure be hidden, covered, obscured for a time, so that you will see your glorious Lord and King only with the eye of faith, which, altho more or less cloudy, will nevertheless be bright to those who look unto him. And the voice of

God speaking in that cloud and testifying to Jesus as the Son of God, and instructing that we should hear and obey his word, would seem to represent how that all through this Gospel age, while the misty cloud surrounds the glory of the Lord, we will have great need to continually hearken to the Word of the Lord, and to repose faith in its declaration respecting the Son of God, our Redeemer.

After the vision the Lord and the apostles descended from the mount to engage in the duties of life--to complete the lessons of faith and obedience, battling against the world, the flesh and the devil; and yet, as the quotation from the Apostle Peter's letter clearly shows, the influence of this vision continued with the apostles through coming days, as it still encourages us today. And may we not learn a lesson to the effect that as this vision was granted when Jesus and the disciples were at prayer, so all those who seek God in prayer may, to a large extent, with the eye of faith realize this same

---

*See MILLENNIAL DAWN, VOL. II, Chap. 8, "Elias Shall First Come."

R2660 : page 205

blessed vision of the Kingdom--the glories to come--and may, to some extent, with the hearing of faith recognize the voice of God saying, "This is my beloved Son"--to some extent be enabled to realize that as members of the body of Christ their sacrifice must also be accomplished in actual death before they can enter into his glory, since it is written that "if we suffer with him we shall also reign with him."

We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and trials of present experiences in conflicts with sin and with self and with the Adversary are essential to our development and part of our covenant; but like the Master we should frequently seek the heavenly Father's blessing in prayer; and in proportion as we use this privilege will our hearts and our faces shine; and proportionately we will be enabled to "show forth the praises of him who called us out of darkness into his marvelous light," and who has shined by his grace into our hearts, "to give the light of the knowledge of God as it shines in the face of Jesus Christ our Lord."

===================

R2660 : page 205

LEAST AND GREATEST IN THE KINGDOM.

--MATT. 18:1-14.--AUGUST 5.--

GOLDEN TEXT:--"Suffer the little children to come unto me, and forbid them not, for of such [like] is the Kingdom of God."

THE GOLDEN TEXT chosen for this lesson is most inappropriate and misleading. It was spoken respecting children, and as indicating our Lord's sympathy and love for them. Indeed, we cannot think of any truly great man or woman who would not look upon childhood with loving sympathy and interest; and viewing the blank pages of the life represented in them be awakened to tender feelings respecting the trials and difficulties and disappointments which must lie before them in the path of life, and with hopes and good wishes respecting their possible victories and attainments of desirable characters, as a result of those experiences and conflicts. That Jesus loved children, yea, loved everything guileless and pure, is not to be questioned, and our Golden Text substantiates this conviction.

The Kingdom of God will not be composed either wholly or in part of infants who died without either knowledge, experience or character attainments. Had such been God's purpose it would not have required nearly nineteen centuries to complete the "little flock" of "one hundred and forty-four thousand;" nor would it have been said that a good fight must be fought and victory achieved and graces of the spirit attained by "patient perseverance in well doing," and that all in all it must be through much tribulation to the flesh, voluntarily and joyfully accepted, that any can enter into the Kingdom. Infants can have no share under this Gospel call; but they will surely share the great world-blessing that will speedily follow the completion of the Church and its glorification as God's Kingdom.

This text is misleading, in connection with this lesson, because in the latter the expression "little ones" is used in a figurative sense, not literally,--the Lord referring to his humble and trustful disciples as God's little ones, God's children, whom he pities and cherishes as do earthly parents their little ones. Nor is this an exceptional case, for we find that repeatedly in the Scriptures the young Christian and the less developed are likened to babes, to children. Thus the Apostle Paul exhorts: "Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be ye men." And the Apostle Peter exhorts the brethren, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby."--1 Cor. 14:20; 1 Peter 2:2.

It was apparently after the journey back from the Mount of Transfiguration to Capernaum that the discourse of this lesson occurred. Comparing the accounts as given by Mark and Luke, we gather that the apostles on the way had a discussion respecting who of their number were the greatest, and who would be the greatest or most honored in the Kingdom which the Lord had promised and in which they hoped to share. This discussion quite probably was instigated by the fact that only three of their number had been specially favored by being with the Lord in the mount. The discussion between them, altho carried on probably in subdued tones, not intended for the ears of Jesus, had become animated as the various sides and claims were advocated. It was a little later that our Lord inquired of them what had been the subject of their earnest and animated converse as they followed him in the way. According to Luke's account they were reticent, not liking to answer his question and to tell of their dispute, no doubt feeling rather ashamed of it. But, realizing that they could not hide the matter from the Lord, and some of them evidently anxious to have his decisive word on the subject, they asked him to settle the question for them.

Our Lord desired just such an opportunity for presenting to his faithful ones a needed lesson along this line; and according to his usual custom he illustrated it. Calling a little child, and seating it in the midst,

he made the astounding declaration that only such as would become childlike could enter the Kingdom at all. As natural men, and most of them rather unlearned, the disciples had no doubt been aiming as far as possible from childlike simplicity, and striving rather to assume the dignity of mind and of bearing which would suggest itself to the natural man as being appropriate to those who hoped soon to share regal honors in the Kingdom of God. What astonishment it must have caused them to learn that the Lord was looking rather for simplicity, meekness, teachableness, child-likeness, than for astuteness, wisdom, dignity, etc.!

Yet our Lord's words were not merely a condemnation of the spirit which they had been cultivating, but a lesson of instruction regarding a change in this respect, his words intimating not merely the possibility, but the necessity of a change of course on the part of those who desired a share in his Kingdom. If, instead of reading our Lord's words as in the Common Version, "Except ye be converted," we read them as in the Revised Version, "Except ye turn," more will get the true thought our Lord wished his followers to learn, the word "convert" having lost its primary meaning to many by reason of misuse. They must turn their ideas on the subject, and study and practice lessons in the opposite direction--lessons of meekness, of humility, of child-likeness: and our Lord's declaration that those who attain to the greatest development in meekness and simplicity of heart will be greatest in the Kingdom, implies that those who strive after simplicity and meekness will be granted a share in the Kingdom, but that none who are self-seeking and boastful will have part or lot in this matter.

Having thus defined the humble-minded and unostentatious amongst his followers as those upon whom he would bestow the highest honors and dignities of the Kingdom, Jesus proceeded to give a general lesson respecting such "little ones" of his followers, saying that all who receive such humble disciples in his name will be reckoned as having received him, and whoever stumbles or injures one of these humble or "little ones" will thereby commit a crime so serious that it would be better for him to have lost his life--better that a millstone were fastened to his neck and he be cast into the sea, and thus all hope of saving his life effectually destroyed--better that this great calamity should come upon one than that he should do an injury to one of the Lord's "little ones"--one of the humblest of the disciples, child-like, meek, following in the way of the Lord.

As we thus see how great a value the Lord places upon humility it should encourage all true disciples to cultivate this quality daily, that thus they might grow more and more guileless, honest, truly humble, and in the sight of the great King become more and more great, more and more fit for the high exaltations of the Kingdom to come. Seeing that without this meekness none can enter into this Kingdom, we need not wonder that the Scriptures everywhere exhort the Lord's people to humility--"Humble yourselves under the mighty hand of God [now] that he may exalt you in due time" in the Kingdom. Yet notwithstanding all these exhortations of the Scriptures the perversity of human nature seems to be such that those who become the Lord's people and who engage to run in his way seem to find more trouble, more to contend against, in this matter than in any other. And some who feel themselves to be little enough seem very anxious that others of the brethren shall esteem them very highly. Would to God that all of the Lord's dear people, and especially all who seem to be leaders, and who have some natural qualifications for leading, and helpfulness in the Church,

R2661 : page 206

would study well this lesson, and learn from it how to advance themselves in the Lord's favor, and how to be truly great according to his standard, which alone shall prevail.

The word rendered "offend" in verse 6 and onward would be better rendered "stumbled," the thought being that of placing a stumbling-block in the path. The Lord intimates most distinctly that there will be plenty of such stumbling-blocks in the way of those who are truly his, and that too in proportion as they are "little" --humble. He declares it necessary that these difficulties, these trials, these "offences," shall come. It is necessary, because it is the divine will that all the elect Church shall be thoroughly tested and developed in character, that thus they may become strong characters, copies of God's dear Son, willing to suffer for the truth's sake, and that gladly, joyfully, the loss of earthly things, that thereby they might please the Father which is in heaven,--thus developing humility and obedience, that by and by they may be ready for the exaltation which he has promised to those only who faithfully follow in the footsteps of Jesus.

Yet however necessary that the stumbling-blocks shall be in the way, and that the Church, the body of Christ, shall be tested thereby, this does not lighten the responsibility of those who, as the agents of the Adversary, lend themselves to his influence in placing those stumbling-blocks before the feet of the saints; and our Lord's words, without indicating exactly the nature of their punishment, assure us positively that such evil-doers will have a reward from him who says, "Vengeance is mine; I will repay."

In all probability many to-day are putting stumbling-blocks before the Lord's little ones, his faithful little flock, who do not realize what they are doing,--just as Peter unconsciously became a stumbling stone,

a rock of offence, to the Master, when he attempted to dissuade him from the performance of his consecration vow. Those who place stumbling-blocks before the Lord's "little ones" now similarly seek to lead them from the narrow path of full consecration and self-sacrifice --seeking to persuade them that another and an easier way, a way less humbling to the natural man, a way more politic, more crafty, more wise according to the course of this world than the narrow way, is just as good as or a great deal better than the narrow way. Such testings are necessary, and it is also necessary that all who do not walk closely in the footprints of the Savior shall be sifted out, for the Lord seeketh only a little flock,--all of them copies of his dear Son. But there is a great responsibility upon those who aid in turning aside any of the flock--who to any extent are stumbling-blocks, causes of stumbling or "offence" in the pathway of the Lord's people.

Following this line of thought, that offences or trials and testings must come to all, our Lord urges that tho these tests mean the sacrifice of pleasure or hopes or aims or customs or privileges, precious to us as a right eye or a right hand, or useful to us as our foot, they must nevertheless be overcome, if we would enter into the Kingdom. This is another way of saying what he at another time expressed in the words, "Through much tribulation shall ye enter the Kingdom." Whoever has gotten the thought that the Kingdom is to be granted merely on condition of believing in Jesus has gotten a wrong thought that is not imparted by the Scriptures. Faith is necessary to our justification, before we can do anything in the nature of self-sacrifice that God could accept; but whoever stops with the faith without the works, without the self-sacrifice, loses every hope and privilege in connection with the Kingdom. To attain it we must "strive," must "fight the good fight," must "endure hardness as good soldiers," must be willing to cut off, not only sinful pleasures, but all things that would interfere with our full devotion to the Lord's service and our fulfillment of our covenant to be dead with him; must "work out our salvation with fear and trembling,"--assisted by divine grace sufficient for every time of need, and by the exceeding great and precious promises of God's Word working in us both to will and to do of his good pleasure.

We are not to understand that any may be lacking a foot or a hand or an eye in the Kingdom; but rather we should understand that as the offending eye represents besetments which appeal to our natural tastes as beautiful and likely to charm and attract us to earthly things, and as the offending hand would represent the doing of things that would be contrary to our highest spiritual interests, and as the offending foot would represent the going into forbidden paths of sin of self-gratification, so the lopping off of these would properly signify that it would be better that we should enter the life eternal and into the share in the Kingdom without having enjoyed certain earthly privileges and gratifications, than that having enjoyed all the earthly gratifications we should thereby have missed our calling and failed to make our election sure.

The "everlasting fire" and the "hell-fire" mentioned are equally symbolical with the other parts of the figure, and undoubtedly refer to the destruction which is the wages of sin to be visited upon wilful sinners --"everlasting destruction from the presence of the Lord and from the glory of his power." That fire is used here and elsewhere in the Scriptures to represent not torture, but destruction, is clearly set forth in a pamphlet entitled, "What say the Scriptures About Hell."*

Branching out further along the same lines, our Lord gives the general caution to us all: "Take heed that ye despise not one of these little ones"--these humble ones that belong to the Lord. They may seem humble and insignificant when viewed from the worldly standpoint, but they are God's friends; yea, they are God's children, for whom he cares; and hence whoever does injury to them is insulting and antagonizing their Father which is in heaven. Moreover, our Lord assures us that each of his little ones, his faithful, humble little flock, have a constant representation in the Father's presence. There is a guardian angel for each of the Lord's people, and we are to get the thought that there is no delay in the bringing of any and everything which pertains to their welfare and interest before the attention of the great King. What a thought is here for those who are inclined to be heady and to despise or in any manner over-ride or mistreat the humble ones of the body of Christ! And what a lesson is here also for the humble ones--that they are the special objects of divine care and providence, for whom, therefore, all things must work well, because they belong to the Lord!

The remaining four verses seem not to be properly a part of this lesson, and inasmuch as they will come up in another lesson later on and in their proper connection, we omit the discussion of them here.

----

*We will supply these free to applicants who so request.

===================

R2661 : page 207

BATTLING FOR THE TRUTH.

DEAR BROTHER RUSSELL:--At a recent meeting of the Church here the 28th chapter of Isaiah was brought up, and it seemed plain to us that this is an exact description of the condition of the nominal church of the present time, from the prophets and

R2661 : page 208

seers, who err in vision, down to the tables which are full of vomit, the bed which has become too short and the covering which is too narrow.--See MILLENNIAL DAWN Index references.

Now in regard to that part of the chapter which refers to those who drive back the battle to the gate, the thought was expressed that possibly this might refer to the present "Volunteer" work, and that the volunteers are pressing back the battle to the gate, and that the word "gate" might possibly be a symbol of dominion, representing Satan's stronghold, and that this stronghold is the doctrine of eternal torture, against which doctrine the present ammunition of the volunteers seems to be specially directed. Then again it was thought that this gate (or doctrine) might represent the restraint which the enemy has exercised over the race of mankind during all these centuries, lest the glorious light of the gospel should shine into their hearts.

Do you think the interpretation correct? And if so, do you not think that if the attention of the brethren were called to this chapter at the present time it would serve to strengthen those who are already in the volunteer service and encourage others to enlist, inasmuch as the same chapter promises strength to those who drive the battle back? With best wishes,

Yours in the service of the King,

CONRAD KUEHN,--Ohio.

[In reply: We certainly do understand this chapter to portray events of our day; and while all true soldiers of the cross are now battling for the Truth against error we concede that none are doing more valiant service than are the "Volunteers." Nor do we know of any other service or method so likely to yield the desired results.

As to turning the battle at the gate: it might be viewed aggressively, as you suggest, or defensively.

R2662 : page 208

Really we are on the defensive--the stronghold Zion is attacked by enemies from without and within. The Bible is attacked by so-called Higher Critics, and the cross, the doctrine of the ransom, is attacked by Evolutionists and hosts of others, and the long entrenched errors of doctrine are now stumbling many who want to be on the Lord's side of this battle--the side of Truth. The enemy of Truth, Satan, and his deluded followers must be shown up and driven completely outside Zion's walls that now at last "wheat" may be distinguished from "tares." We know of no better aid in this conflict than the "Volunteer TOWER." It is an inspiring scene to see the Allegheny Church Volunteers going forth every Sunday morning, and it must be still more so to witness the larger company of the Boston Church--about 80 per cent. of the entire Church, we understand, are "Volunteers." The influence of such preachers and their message is bound to tell on the right class.--EDITOR.]

===================

R2662 : page 208

BIBLE READING INDISPENSABLE.

DEAR BROTHER RUSSELL:--I can heartily appreciate the advice given by you in the last WATCH TOWER, under caption of "Attention, Watch Tower Readers!" inasmuch as I am always benefited by a re-reading of the DAWNS, but permit me to say that I believe there are some who may misconstrue the last two sentences of the above article and think into them a meaning it is not intended they should contain, viz., that you are advocating the reading of the DAWNS exclusive of God's Word. I have learned from observation that those who merely read the DAWNS without examining the context of Scriptures quoted do not become well established in the truth, so that when the fire that tries every man's faith becomes more intense, they are unable to endure the ordeal. It has further been my experience that those who state that "they" have the Bible to read, and that it is sufficient for them without reading the DAWNS, never come to a clear knowledge of the truth, because they thereby ignore the instrumentality that God has been pleased to honor in setting forth his truth in these last days. And in ignoring the instrumentality they ignore not man, but God, "who worketh all things after the counsel of his own will;" and hence, as long as they maintain such an attitude, they cannot hope to be led into all truth. But happy are those who keep their minds in a receptive condition for truth, willing to receive it through whatever agency the Lord may be pleased to send it to them. May the Lord enable each one of us so to be.

Before closing I must tell you that I was greatly encouraged by the article, "Keep yourselves in the love of God." How it has refreshed me in spirit! I appreciate more fully now the fact that it is one thing to possess the "love of God" and another thing to maintain it to the end of our course. How much effort on our part is implied in the word "keep!"--continuous effort, yet ever mindful of the fact that the Lord is the "author" as well as the "finisher of our faith." It is to "pray without ceasing," to "quench not the spirit," to "despise not prophesying," to "prove all things and hold fast that which is good."

Some three years ago, when I began to appreciate the beauty of "present truth," I realized I had lost much precious time, and desiring to make the best of the little I had left, I thought over several plans and finally decided on this one, "Every day I will try to become a little more like Jesus, and then he will make plain to me those things I do not now understand." And I find that my knowledge of the "deep things of God" has ever been commensurate with my progress in becoming more and more like God's dear Son, but herein I became aware of the greatest struggle of my life, a struggle to the death of the old nature, and oh, what a struggle it is, only those who have tried to stem the current of a fallen and depraved nature know. I found arrayed against me the world, the flesh and the devil, but "thanks be to God who giveth us the victory through our Lord Jesus Christ!" How appropriate are the words,--

"Keep striving: the winners are those who have striven
And fought for the prize that no idler has won;
To the hand of the stedfast alone it is given,
And before it is gained there is work to be done."

Enclosed find order for DAWNS. With much Christian love, I am,

Yours in our Redeemer, E. J. COWARD,--Texas.

===================

SEMI-MONTHLY.

VOL. XXI. JULY 15, 1900. No. 14.

CONTENTS.

Views From the Watch Tower........................211
  Is the China Trouble Prophetically Significant?................................211
  The Shepherds Disappointed and Chagrined...................................212
The Ministry of Comfort...........................214
"Forgive Us our Debts as We Forgive Our Debtors"................................216
  The Parable of the Two Debtors................218
"Who did Sin, this Man or his Parents?"...................................219
  Orientalism, Mormonism, Theosophy...................................220
  Is All Sickness of the Devil?.................220
Christian Science Misbeliefs......................222
Out of Darkness Into Light........................224

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2664 : page 210

PROGRESS OF THE CAUSE IN GREAT BRITAIN.

The Lord's blessing attends the British Branch. Four colporteurs are at work there with good success. Brother Henninges writes of their work thus,--"The results of their labors for the last two months show that any one of average intelligence and activity can, with the Lord's blessing, sustain himself in the work. Give a clarion call from the WATCH TOWER for more laborers for this great field, advising would-be laborers to write to the British Branch for terms, territory, etc."

Respecting the "Volunteer" service Bro. H. says,--"The Volunteer work is progressing well; particularly in this city (London), where we have so far put out 14,000 copies. The work is going on in four sections of the city. Yesterday was the first day on "double turn" (A.M. and P.M.) and the total number of copies of the Volunteer TOWER distributed was 4000. At this rate we shall soon be obliged to call on you for funds for another 100,000 edition."

Our Society has just rented a very desirable meeting place where Sunday meetings will be regularly held. It is a public hall opposite the Great Eastern Ry. station, and near Wansted Park station of Midland Ry. The entrance is No. 79 Woodgrange Road, Forest Gate, London E. All who trust in the precious blood of Christ will be cordially welcomed. Seats free. No collections.

THE COLPORTEUR WORK AT HOME.

We have had many additions to this service lately, but still there is room for consecrated laborers. The harvest is great, the laborers few, comparatively, and the time is short--"the eleventh hour." Write us for particulars if you have the desire and the opportunity to thus "preach the Word."

page 210

CHICAGO CONVENTION, SEPT. 1,2,3.

ONE RAILWAY FARE FOR ROUND TRIP,--PARTICULARS NEXT ISSUE.

===================

R2662 : page 211

VIEWS FROM THE WATCH TOWER.

IS THE CHINA TROUBLE PROPHETICALLY SIGNIFICANT?

Apparently a serious crisis in the world's affairs is being reached in China. For the past sixty years Europeans have been intruding themselves upon the Chinese, ostensibly for the benevolent purpose of blessing the Chinese with European civilization, but really for commercial purposes;--supplying their needs for a money consideration. Subsequently, about forty years ago, under compulsory regulations forced upon the Chinese, Christian missionaries were permitted to enter the Flowery Empire to contradict its religious and moral ideas cherished for centuries. The new religion brought family strife--especially because it taught the people that their ancestors (whom the Chinese worship as demi-gods), not being believers in the only name wherein is salvation, were lost eternally--doomed to everlasting torments.

These missionaries, and all foreign merchants who lodged with them, were specially protected by treaty laws and regulations, and thus were exempted from Chinese laws and became a favored people, possessed of greater privileges and liberties than the natives. Moreover, the missionaries (especially the Romanists, from all accounts) attempted to extend these special treaty rights to such Chinese as professed conversion --the priests became the attorneys of their people, and by arguments and threats, etc., generally got their faithful free from charges brought against them.

Thus inch by inch the white man forcibly intruded upon the yellow man, until the war between China and Japan, which displayed to the civilized world the helplessness of China, the second greatest nation of the world numerically (400,000,000). Since then the white man's arrogance has increased, and the newspapers of the world have told the Chinese that it is only a question of time until their nation will no longer exist, being divided among the nations of Europe, who have grasped ports and whole districts, compelling a nominal acquiescence on the part of the Chinese.

The Chinese are a thrifty people and peaceably disposed and not specially patriotic,--else they would not have submitted to these intrusions so long as they have. Indeed, they are quite tolerant toward foreigners who will adopt their civilization, submit to their laws and mind their own business. Understanding the circumstances, we cannot so much wonder at the recent uprising against foreigners under the auspices of an athletic society called the "Boxers." It is worthy of note that the present outbreak, while it has extended to all missionaries and all foreigners, nevertheless began with Roman Catholics exclusively. Much as we must deprecate the killing of many missionaries and many native converts, we must admit that such an uprising would have occurred long ago among white men of any nationality. Lack of patriotic sentiment amongst the Chinese, and inferior armament, etc., accounts for the delay of this outbreak: the people have been kept so busy providing for life's necessities that love of money has crowded out love of country.

Europe is astounded at the late uprising, for two reasons. (1) It offers a suggestion that a patriotic feeling may yet take hold of the Chinese, which with their overwhelming numbers would make them a menace

R2662 : page 212

to Europe; for they could muster an army twice as numerous as could all Europe combined--an army accustomed to obedience, and very economical. (2) Even should the whites succeed in coercing the Chinese, and hold the kingdom as a vassal empire, or divide it amongst the "more civilized," the danger is that international jealousies over shares in the spoils, "spheres of influence," etc., would ultimately lead to great wars, far-reaching in their influence, and quite possibly involving all Europe.

It is from this standpoint that affairs in China are of special interest to those who know that we are living in the harvest time of the Gospel age, and who are instructed from the Word of God to expect this age to close with a great time of trouble--beginning with international complications, and ending with anarchy.

R2663 : page 212

From this standpoint we examine the Scriptures and note the following as seemingly pertinent, indicating that every nation of earth will be involved in the trouble, but that "Christendom," "Babylon," "Sheshach," will be the last to drink the cup of wrath. We quote from Jeremiah 25:15-33, as follows:--

"Thus saith the Lord God of Israel unto me: Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them....All the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth: and the king of Sheshach shall drink after them.

"Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye and be drunken, and spue and fall, and rise no more, because of the sword which I will send among you.

"And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts: Ye shall certainly drink: ...for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts....The Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord....

"Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts [boundaries] of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried."

It is not for us to prophesy, but to seek to interpret and apply prophecy: and even then we are to learn from the past that it is not the divine purpose that matters prophetically revealed shall be understood in detail until during or after fulfilment;--and then by those taught of God. We therefore merely suggest that, in harmony with the foregoing Scriptures, it will not surprise us if the Chinese are entering now their share of the great day of wrath upon all nations; --about to drink their share of the cup of divine wrath, which is to bring all nations low, as an experience preparatory to the great blessing of all the world under the Millennial Kingdom. And if it was appropriate that Israel, the natural seed of Abraham, upon rejection of Messiah should be punished and destroyed nationally, eighteen centuries ago, will it be strange if other nations also be compelled to drink of the same cup of wrath?--See verse 29.

India has already been severely scourged with famine and pestilence, yet these may be only the beginnings of her share in the cup of wrath, which we understand will be to every nation, as it drinks thereof, a time of trouble without precedent. Probably the trouble will extend from nation to nation during the next few years, until finally, despite every effort to avert it (verse 28), great Babylon's turn will come--probably within ten years from now, when she must drink the very dregs of the cup, suffering more severely than the heathen nations, even as she has enjoyed greater privileges and sinned against greater light. "Babylon--Sheshach--shall drink after them." --Verse 26.

As the "Gospel of the Kingdom" was circulated throughout Palestine before its trouble and overthrow, so we believe the same Gospel of the Kingdom will be preached for a witness to each nation before its trouble comes. China probably contains but few fully consecrated Christians, and these chiefly among the missionaries, and hence the "harvest" message might quickly reach them all. In this connection it will be interesting to note, (1) that under divine providence our dear Brother H. A. Randle sent a special personal appeal to each Christian missionary in China, and later many tracts and DAWNS, about a year before this trouble broke out; (2) the Watch Tower Bible and Tract Society sent tracts and booklets extensively to the same missionaries last year. True, we cannot say that many have received the truth; but we had no reason to expect that many would receive it. Yet the witness was given to all before their great time of trouble came. And who knows but what this interruption of mission work, backed by the truth, may set others to thinking in another direction--to looking and praying for God's Kingdom to come, as the only hope of the world.

THE SHEPHERDS DISAPPOINTED AND CHAGRINED.

Reverses in the mission fields of the world, one after another, will be very discouraging to ministers who have been preaching to themselves and others that a peaceful conversion of the world to Christ is near at hand: that thus the Millennial Kingdom will be introduced. They will find that they have been

R2663 : page 213

uttering a false cry, saying, Peace, Peace, when there is no peace, and can be no peace satisfactory or lasting until the Prince of Peace, Immanuel, shall establish it through his Kingdom, by breaking in pieces the nations as a potter's vessel, and establishing his Kingdom on a different basis in their stead--on their ruins. Note now how the same prophecy refers to this despair of the pastors, etc., of nominal Christendom, at the spoilation of their pasture fields, as follows:--

"Howl, ye shepherds [pastors], and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersion are come; and ye shall fall [and be ruined] like a delicate vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of crying from the shepherds [pastors] and an howling from the principal of the flock shall be heard; for the Lord hath spoiled their pasture."--See Jer. 25:34-37.

* * *

Lord Salisbury, the British Prime Minister, addressing The Society for the Propagation of the Gospel in Foreign Parts, recently said:--

"Just look at this Chinese matter. You observe all the people who are slaughtered. Do you imagine that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese! It is because they and other nations have got the idea that missionary work is a mere instrument of the secular government to achieve the objects it has in view. In the East they have the proverb, 'First the

Missionary, then the Consul, then the General.'"

* * *

The London Spectator, commenting on the general dislike of Europeans by Asiatics, now being exemplified in China, says:--

"There is in China no race hatred, or color hatred, or, as we believe, hatred of creed for Chinese Christians. They could be tolerated quite well as mere idiots, but that those who dislike their ideas fear them also, and believe that unless those who propagate them are extirpated the ideas will win. The Europeans, they say, are already convincing many; they have almost persuaded our Emperor; year by year their views are advancing among the people,--if they and their disciples are suffered to live, our religion, our civilization, our social system, all are lost together. As for our literati, they will be ruined first, for they are our officials. People wonder that the harmless missionaries should be the objects of such a passion, that they should be disemboweled instead of merely beheaded; but think of the treatment of the Christians by the Roman Judges and we shall begin to understand the Chinese movement. Add but a little fear to the feelings already generated, and who would answer for the lives of Jews in France, or Germany, or Russia, or for those of Anarchists in any part of Europe? Asiatics in all ages have believed the amalgam of beliefs and social ways which constitutes their civilization, to be divine and unimprovable, and regard those who despise it, and preach against it, and shake it, as the intrusive Europeans certainly do, with a horror which of itself extinguishes the feeling of a common humanity. They have no more sense that slaughtering such is wicked, than the Parisians had when they massacred the Huguenots, or than English sportsmen have when they organize a battue of birds."

* * *

General Lord Wolsley, of the British War Department, takes a very pessimistic view of the outlook in China, which is corroborated by the accumulating evidences that since the China-Japan war China has been quietly drilling her troops and arming them with modern weapons, machine guns, etc. He said recently,--

"China possesses every requisite for overrunning the world. She has a population of 400,000,000, all speaking the same language, or dialect, readily understood from one end of the empire to the other. She has enormously developed wealth, and still enormous natural wealth awaiting development. Her men, if properly drilled and led, are admirable soldiers. They are plucky, and able to live on next to nothing. Moreover, they are absolutely fearless of death. Begin with the foundation of millions upon millions of such soldiers as those men are capable of being made, and tell me, if you can, where the end will be."

A Chinese gentleman of education explains that the present trouble is occasioned by the Chinese lack of conscience: that well-meaning missionaries are duped

R2664 : page 213

by many of those professing conversion. He says for instance,--

A Chinaman, an executor of a relative's will, may decide to cheat the orphans under his care. He arranges the matter readily with the Mandarin ruler by promising him one-half the booty. Later he concludes to give him but one-eighth, and to pave the way attends mission meetings, etc. Then he represents himself as terribly persecuted because of his new religion, and through the missionary secures consular protection which hinders him from being tried in a Chinese court. This step is taken months in advance of his refusal to give the Mandarin the promised one-half of his booty.

The missionary, unused to such duplicity, labors, as he supposes, for justice for the oppressed, but the result of his efforts may be summed up thus,--

"Net result: A misled missionary confirmed in his wrong-headedness; a would-be dishonest mandarin baffled and infuriated; two orphans robbed of their inheritance; food for nine days' gossip, and stirring up of hatred of 'foreign devils'; the whole a piece of rank injustice.

"Let me deliberately state that I am quite certain there is not one town in the whole length and breadth of China that has been visited by missionaries, in which you could not at this moment find indisputable evidence

R2664 : page 214

of a case similar in all essentials to the example I have given you."

We wonder how long it will require our dear friends interested in missions to learn that God is seeking as his "elect" not the lowest, but the highest types of man;--that now is not the Lord's time for judging the heathen--that as the Apostle declares, "God hath appointed a day [the Millennial day--2 Pet. 3:8] in the which he will judge the world in righteousness." (Acts 17:31.) When they learn this they will see the un-wisdom of attempting to forestall Jehovah's plan, and will cooperate rather in his great and gracious arrangement of first calling and preparing an "elect" Church, which by and by shall, as God's "royal priesthood," with their glorious Lord, Jesus, as fully competent missionaries, bless the heathen with the gracious opportunity of salvation promised. Perhaps a signal failure of present missions, and spoiling of pastures, may be God's method for awakening his true servants now deluded and blinded by false doctrines contrary to the Word.

===================

R2664 : page 214

THE MINISTRY OF COMFORT.

"The Lord hath anointed me...to comfort all that mourn; to appoint [promise] unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." --Isaiah 61:1-3.--

OUR TEXT is surely good tidings in a very broad and a very deep sense. Its message is one of "comfort," not only to Zion, the consecrated Church, but to all who mourn; and as mentally we cast our eyes over the world we are deeply impressed with the thought that the vast majority of mankind are in mourning: as the Apostle expresses it, "The whole creation groaneth and travaileth in pain together." There are undoubtedly a few who are full, satisfied, and who mourn for nothing, and who, therefore, under these conditions, are excluded from any share in this promised blessing; but they are exceptions to the rule. Some of them are wealthy in this world's goods, and feel that they have need of nothing, and are kept busy with their efforts to enjoy themselves. There are others of the same full class who, tho not wealthy, have a very self-satisfied feeling as respects their moral status: they do not realize themselves as sinners; they do not realize their daily imperfections nor their need of a Savior; and are not mourning for anything, and not therefore in the way to be comforted with any of the comforting assurances and promises and provision which the Lord has made for those who mourn.

So far as the world is concerned, our Lord's ministry of comfort to them is chiefly a future work. We rejoice, however, that the time is sure to come when all that mourn, all the "groaning creation," shall be brought under the blessed influences and provisions of the Millennial Kingdom, and shall there come to know the consolations which God has provided in Christ:--the balm for every trouble, every wound; the cure for every blight, every sin and every imperfection; and their privilege of profiting by these to the fullest measure by giving themselves unreservedly into the care of the Good Physician. But the poor world, blinded and deceived by the god of this world as respects the character and plan of Jehovah, can neither see, hear, nor appreciate now the wonderful provisions made for them, and hence they cannot receive the blessing, the consolation, the "comfort" now, but must wait for it until the establishment of the Lord's Kingdom, the binding of Satan, and the opening of their understanding with the eye-salve of the truth.

But as respects Zion, the consecrated Church, this comfort is now her privilege, and all children of Zion need to be comforted. First of all, they need the comforting knowledge that their sins are forgiven, and that they are no longer strangers and aliens and foreigners, but children of God, joint-heirs with Jesus Christ their Lord, if so be that they suffer with him. They need to be comforted, too, with the assurances of the Lord's Word that our God is very sympathetic, "very pitiful," and that if anyone be overtaken in a fault he may be restored, and "not be utterly cast down." If the children of Zion had no such consolations as these they surely would be utterly discouraged, disheartened, and faint by the way; hence the Lord has provided these comforting assurances, pointing out to them that having begun a good work in them he is desirous of completing it, if they will permit him to do so, and that to this end they must abide in Christ by faith, coupled with obedience to the extent of their ability. What Christian is there who has not shared these consolations, these comforts; and what Christian has not needed them, and realized that without them he would long since have been undone?

The Scriptures point out to us that our comfort comes through fellowship with the heavenly Father and with our Lord Jesus: we are comforted, not by believing that they are ignorant of our weaknesses and shortcomings, nor that they have a low standard of righteousness and a sinful basis of fellowship, but quite to the contrary of all this, they comfort us with the assurance that altho our every imperfection is

R2665 : page 215

known to the Lord he is yet very sympathetic, very merciful; and that having provided, in the great sacrifice at Calvary, a full propitiation (satisfaction) for all sins, the Lord is very pleased to apply, on behalf of each of his adopted children, in full measure, the riches of grace necessary to the covering and offsetting of every unintentional, unapproved error and failure. What comfort is here! What consolation! What privileges of fellowship with the Father and with the Son!

And this comfort, the Scriptures assure us, comes to us through the holy spirit--it is the channel, and, hence indeed, called the Comforter. (John 14:26.)

Those who have the holy spirit may have the comfort; those who do not have the holy spirit may not have this comfort, this consolation. It is only as we receive of the spirit of the Lord, the mind of the Lord, his disposition, that we are able to understand and appreciate the lengths and breadths, the heights and depths of his love and compassion and provision for us, and to be comforted thereby.

Nevertheless, this comfort of the holy spirit (the channel of divine favor), reaches us through the Scriptures, for the Scriptures are the medium, or sub-channel through which the knowledge of God's grace and the comfort of all knowledge reach us; in the Apostle's language, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."--Rom. 15:4.

Yet while this comfort is of the Father, through the Son, by the holy spirit, communicated through the Scriptures, we are informed that in great measure it is communicated by the members of the body of Christ one to another, as the Apostle, for instance, after relating certain features of the divine plan respecting the deliverance of the Church, says, "Wherefore, comfort one another with these words." (1 Thess. 4:18.) Similarly, the Apostle declares that he sent Timothy to the Church at Ephesus, and again to the Church at Colosse, that he might comfort their hearts. This, of course, signifies that he was to draw their attention to the exceeding great and precious promises of the Lord's Word, and that thus they might drink in the holy spirit of all the promises, and that thus they might be comforted, not only with respect to the things promised, but with respect to the loving compassion and sympathy of him who promises them.

Writing to the Thessalonians, the Apostle says that he sent Timothy--"to establish you and to comfort you concerning your faith, that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto: for verily, when we were with you we told you we should suffer tribulation, even as it came to pass and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter had tempted you." (1 Thess. 3:2-5.) Here again it is evident that the comforting signifies and implies establishment in the faith once delivered to the saints, that all the terms and conditions of our covenant should be clearly held in mind, and that the promises of reward at the end of the journey might serve to comfort, strengthen and establish the children of Zion in their endurance of the tribulations as good soldiers. This comfort, again, was of the Lord, through the holy spirit, through the agency of Paul and Timothy. Again, the same Apostle, speaking in the same strain, says, "Wherefore, comfort yourselves together, and edify one another, even as also ye do."--1 Thess. 5:11.

All of the Lord's people need to remember that in proportion as they are ambassadors of the Lord, and his representatives, it will be their privilege not only by and by in the Kingdom to "comfort all that mourn," and to be the trees of righteousness, whose leaves will be for the healing of the nations (Rev. 22:2), but they should remember that in the present life they have a ministry of comfort to perform also, toward all who mourn in Zion--toward all of the Lord's people who are in any tribulation, physical or mental disquiet, dis-ease; and they should remember, too, that just in proportion as they are filled with this spirit now, it is their privilege to bind up the broken-hearted, and comfort the mourning ones. No one can have this spirit of helpfulness, this disposition to comfort and to strengthen, and to edify, and to upbuild the household of faith, except he have in considerable measure the spirit of the truth, the spirit of the Lord, the spirit of love: and in proportion as each seeks to cultivate this privilege of brotherly helpfulness, in comforting and upbuilding and strengthening, in that same proportion he will find the spirit of love developing and abounding in his own heart, and that his likeness to the Lord Jesus, the Head of the body, is becoming more pronounced from day to day and from year to year.

Finally, in view of what we have seen respecting the Lord's goodness toward his people, and the methods by which he comforts them through the holy spirit, the Scriptures and the brethren, let us note one of the Apostle's expressions respecting the great comfort and consolation which God has provided for his consecrated, faithful people, saying--

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."--2 Cor. 1:3,4.

R2665 : page 216

So then, all of our lessons and experiences in life in connection with trials and difficulties and tribulations, if we are rightly exercised by them, should bring us larger experiences in the Lord's comfort, through the gracious promises of his Word and the spirit of the same; and should make us the more capable and efficient agents and representatives of the Lord, his Word and his spirit, in communicating comfort to others about us in their trials and difficulties.

===================

R2665 : page 216

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

--MATT. 18:21-35.--AUGUST 12.--

APPARENTLY this lesson grew out of the preceding one on the necessity for guarding against stumbling the least of the Lord's little ones. It would appear that Peter had immediately attempted to put into practice the instructions of the previous lesson, and it was his inquiry as to how often it would be his duty to exercise forgiveness toward a repentant brother, that gave our Lord the opportunity to inculcate a lesson upon the subject of forgiveness.

The teaching of the Jewish rabbis on the subject of forgiveness was, that if the wrong-doer repented of his evil words or actions and came to the aggrieved person, acknowledging his wrong and asking forgiveness, he should be granted forgiveness as often as three times. They based their teaching on this subject on the statements of Job 33:29--margin, and Amos 2:4. Our Lord's teaching on the subject was, in many respects, the reverse of this, and required the offended one to go to the offender to make inquiry respecting the matter, and to show him his fault. This would require great humility on the part of the one who felt himself aggrieved, for it is much easier to resent and avoid the injurer, than to go to him according to the rule which our Lord has laid down. Peter seems to have gotten the impression that the Lord's rule, being different from that of the rabbis in this respect, would also probably be more generous and require that forgiveness be granted a larger number of times; hence Peter adds together the three and the four times mentioned by Amos, making seven in all, and inquires whether the Lord would have his followers be generous and forgiving to those who trespassed against them to that extent--seven times. What must have been his astonishment, and that of all the apostles, to hear the Lord say that forgiveness should be accorded, practically, times without number--seventy times seven.

The thought would seem to be that those who become the Lord's people, partakers of his spirit, the spirit of love, will, in proportion as they are filled with that spirit and led by that spirit, be so generous, so magnanimous, so loving, that they would not only be willing but glad to forgive a repentant brother;--glad to be first to extend the olive branch and to make his way back to reconciliation and harmony as smooth as possible. From hearts full of pride, envy, malice and other elements of the spirit of selfishness and sin, and merely topped off with a coat of benevolence and generosity, it will be impossible to dip out very much of the spirit of forgiveness, without dipping out with it some of the bitterness and hatred; and even with this mixture forgiveness could not be granted very freely by an unregenerated heart. But with a heart emptied of malice, and hatred and envy, and filled with brotherly kindness, meekness, patience, gentleness, forbearance, love, we may dip a cup of forgiveness on every occasion and as oft as it may be applied for, and it will be without a mixture of evil, bitterness, sarcasm, etc., but pure and unadulterated, generous, loving forgiveness.

We are to remember, however, that this holy spirit which we have in our earthen vessels did not abound there at first, but with all was merely a surface coating, as it were, to begin with. Gradually, as the holy

R2666 : page 216

spirit increased in our hearts and abounded, it displaced the wrong spirit; hence those who are able from their hearts to dip the cup of forgiveness repeatedly and without a mixture of evil thereby give evidence that they have been with Jesus and have learned of him, and that they have drunk deeply of his spirit, and that they have been purging out the old leaven of malice, and are being sanctified by the truth, being made meet for the inheritance of the saints in light. We are to remember that this growth in grace, while it has a positive time of beginning, in our consecration vow, is nevertheless a gradual work, requiring patient perseverance in well-doing, requiring also that the old nature, with its evil disposition, be mortified continually--deadened --so that our minds may be renewed under the transforming influence of the spirit of the truth, in which we are to grow daily.

The "seventy times seven," mentioned by our Lord, we would not understand to signify a limited number of times, but rather an unlimited number-- that whoever has the Lord's spirit will be glad at any time to witness a repentance of evil-doers and to accord them forgiveness. This does not imply, however, that there may be no penalties attached with the forgiveness; as, for instance, in the dealing of a parent with a child, the moral obliquity of the misconduct may be forgiven,

R2666 : page 217

and the parent's indignation against the disobedience or misbehavior pass away immediately, and yet it may be proper at times to impose some penalty on the trespassing child. In every such case, however, it should be clearly understood by the child that this is not because of the parent's disfavor, which has ceased in the forgiveness, but that his peculiar parental duty requires that a lesson shall be taught which will be helpful to the child in the formation of character. In such a case the love of the parent will of necessity be generous, sympathetic, and careful that the punishment shall be only such as might properly be of benefit to the child--

correction in righteousness, not in wrath. However, such corrections as this belong only to parents and guardians, and do not properly extend to brethren in the Lord's family, who are not commissioned to judge and to punish one another, but to assist one another,--the Master's words to such being most positive and emphatic, "Judge nothing before the time." "Dearly beloved, avenge not yourselves, but rather give place unto wrath." "Remember him who hath said, Vengeance is mine, I will repay, saith the Lord."

"Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod."

In the family of God, the saints, begotten of the holy spirit, are all to be recognized as brethren, and to be dealt with accordingly. It is the new creature, and not the old creature, that is the brother in Christ; hence we may love the new creature, and in some respects have very little love for the old, just as all have disrespect for certain blemishes in their own mortal flesh, as they realize its weakness and imperfection,--and the more so in proportion as they grow in the divine likeness as new creatures. If, therefore, a brother should trespass against us it should be our first thought that this wrong done us is not by the brother, the new creature in Christ, but by his mortal flesh, which for the moment has gotten the upper hand with him or to some extent blinded him. Accordingly, instead of feeling angry with the brother, we should feel sympathetic, and our hearts should go out to him, and our desire be strong to do him good and to help him to overcome the weaknesses of his earthen vessel.

It is in line with this thought that our Lord suggests that the proper course is for the aggrieved one to go quietly, without saying a word to anyone else, and have a kindly conference with the one who is doing him wrong, seeking to point out the merits and demerits of the question at issue, and if possible to gain the brother back to fellowship, righteousness, harmony with the Lord. If this shall be unavailing, the next step shall be still a secret one--the taking of two or three brethren of supposedly good heart and large experience, and that without attempting to prejudice their minds, and to ask these to hear the cause and to give counsel as to which one is in error. Whichever of the brethren is in error should be convinced by his fellow-pilgrims, whose arguments with him should be based upon the Scriptures and the spirit of love; but if differences still exist between them, and cannot be harmonized, then, as a court of last resort, the matter should be taken before the Church--the consecrated--and after being heard by the Church, its decision should be considered final, and be accepted by all. If either of the brethren still have doubts as to his receiving justice in the matter he may console himself with the thought that he will surely obtain a blessing by giving full and hearty assent to the Lord's arrangements, even if he have so large a measure of self-conceit that he still believes his side of the question to be right, notwithstanding the judgment of all the brethren to the contrary.

Whoever will thus humble himself in obedience to the voice of the Church will have a blessing, and as we understand the Lord, it will be reasonable for him to expect that the voice of the Church in such a matter will be supernaturally guided, that truth and righteousness may triumph. But amongst the Lord's people, let us not forget that this is the highest tribunal, and that brother should not go to law with brother in the worldly courts, however much he may feel himself aggrieved: if he have the forgiving spirit he certainly will rest the matter where the Lord directs, and that too without harboring any unkind or ungenerous sentiments. This will be the certain effect of the indwelling of the spirit of holiness, the spirit of love.

In respect to dealings with those who are without, in the matter of forgiveness, believing husbands dealing with unbelieving wives, or believing wives dealing with unbelieving husbands, or believing persons in business relationship with unbelievers: the same spirit of love and generosity and forgiveness will apply in every case, but not exactly the same way. The believer should be generous toward the unbeliever--he should expect in himself a larger measure of generosity than he would expect from the unbeliever, because he has had lessons and experiences in the school of Christ which the unbeliever never had; he has received the new mind, which the unbeliever knows not of. He should not only, therefore, be just in his dealings, but additionally, in proportion as he may be able, he should be generous, forgiving, not too exacting.

However, if an unbelieving partner have attempted a fraud, the believing partner, while exercising a spirit of generosity toward him, if the matter appears to have been wilful, should deliver the offender to the world's courts, which he acknowledges, not prosecuting in a

R2666 : page 218

spirit of anger or malice or hatred, but as doing his duty toward society for the suppression of evil-doers in proportion as the laws and arrangements of the world are reasonable from a Christian standpoint. And even if he should fully forgive, concluding that there were extenuating circumstances which would not require that he should deliver the guilty one to the judges of earthly courts, he might properly enough esteem it to be his duty to have no further dealings with such a person, whom he could not trust. This would not imply any lack of forgiveness, but merely a reasonable and commendable prudence.

Indeed, the consecrated people of God are admonished by the Apostle not to be unequally yoked with unbelievers, and this might not unreasonably be applied, not only to marriage, but also to business engagements and alliances. Similarly, the Apostle informs us that if the unbelieving husband or wife choose to depart from the believer, the latter may conclude that it is providential and for his deliverance from an unequal yoke, as the Apostle says, "Let the unbeliever depart"--permit him to cancel the marriage contract if he will.

THE PARABLE OF THE TWO DEBTORS.

As was his custom, our Lord illustrated his teaching on this subject with a parable: the king, in the parable, first forgives one of his servants a very large indebtedness--that is, he permits him to go free, as tho he had no such indebtedness against him, that he might do what he could toward the payment of the debt. This servant in turn finds a fellow-servant who owes him a trifling sum, and who likewise promises its payment: but the unmerciful servant, not having the spirit of the king, is ungenerous and exacting, and refusing forgiveness attempts to exact it through force. The matter reaching the ears of the king, he is justly incensed at such conduct on the part of one who has himself been so generously treated, and, in consequence, he puts in operation the machinery of justice which will punish the unmerciful servant by now requesting of him the payment of his full debt; and our Lord followed the parable with the statement, "So likewise shall the heavenly Father do to you if ye from your hearts forgive not everyone his brother their trespasses."

Not only did our Lord address these words to the disciples and not to the multitude, but additionally he declared that the illustration was applicable to those reckoned members of his Kingdom, saying, "The Kingdom of heaven is likened unto" this parable. The parable, therefore, is not an illustration of the Lord's

R2667 : page 218

dealings with the world of mankind, but rather an illustration of his dealings with those who have become separated from the world through the forgiveness of their sins, and who additionally have become heirs of the Kingdom through consecration of themselves to the Lord Jesus, to suffer with him, if so be that they may also reign with him. The parable, therefore, is to the Church, and suggests to us that our original sin was not blotted out, not forgiven in the absolute sense of the word forgiven, but in the language of the Scriptures, "covered." "Blessed is the man whose sin is covered, to whom the Lord doth not impute iniquity."--Psalm 32:1,2;

Acts 3:19.

Our sins were covered from the Lord's sight, and we were treated as tho we owed him nothing, by his grace, exercised toward us through Christ Jesus and his atoning sacrifice; and this reckoned forgiveness will be made actual by and by, and the debt entirely canceled, if, according to the New Covenant we have made with the Lord, we shall prove faithful in cultivating his spirit of love and in becoming copies of his dear Son, our Lord Jesus Christ,--forgiving others as we would be forgiven by the Lord, loving, sympathizing with and helping others as we have been treated by the Lord, etc.

The parable is but an illustration of the Golden Text of our lesson, taken from the Lord's prayer: it is only so long as we are willing to forgive our debtors that we may pray with confidence to our heavenly Father and hope for his forgiveness of our trespasses. If we forgive not our fellow-creatures, and that not merely in word, but in deed and from the heart, neither will our heavenly Father forgive our trespasses, and altho he has generously covered them from his sight, and treated us as justified by faith, he would immediately remember our trespasses against us, and thus our justification would lapse or be abrogated, by a failure on our part to exercise the holy spirit toward the brethren and toward all men as we have opportunity.

From this standpoint the question of forgiveness of the brethren and forgiveness of all others is a very serious one to the Lord's people. It means that if they do not in a reasonable time develop this spirit of forgiveness, the spirit of love, the spirit of God, the holy spirit, they cannot continue to be recognized as Christ's disciples, they cannot continue to be recognized as children of God, they cannot be recognized as having their sins covered, but, on the contrary, will be treated as even more responsible than the world of mankind in general, and have executed upon them severer punishments than will be exacted from others who knew not the Master's will, and who have never tasted of his grace, and who therefore would be less culpable in the exercise of a selfish, uncharitable, ungenerous, unforgiving spirit.

We cannot suppose, however, that the Lord would

R2667 : page 219

expect perfection in this matter at once, from those who are still but "babes" in Christ. But his expectations are reasonable, that we should grow in grace as we grow in knowledge of him, and as expressed in the lesson of the Vine and the Branches; every branch which in due time, after due opportunity, does not bring forth the fruitage of the vine, the grapes of love (including forgiveness), will be cut off by the great Husbandman,--no longer recognized as a branch. So in this parable, the one who had experienced such great blessing from the king, and who had been reckoned for the time an honored member of his kingdom-class, ceased to be so regarded and so treated, and, on the contrary, was treated by the king without favor.

The statement that the unmerciful servant would be delivered to the tormentors, until he should pay the uttermost farthing of his debt, might be understood in either of two ways. First, we might understand it to represent the original debt resting against every member of the human family--the penalty of death--a penalty from which our Lord Jesus redeemed all, and from which he proposes to set free all who will obey him. In this view of the matter the unmerciful servant's penalty would signify a delivery to the Second Death. Or if the debt be understood as representing, in whole or in part, the obligations of his covenant as a new creature, then the penalty upon him for failure to develop and manifest the characteristics of the new creature during the trial-time might be understood to signify that such an one, tho an accepted servant of the Lord, would be required to comply with the full details of his consecration vow, by going into the great time of trouble, and there meeting to the full the demands of his covenant, and learning effectually the lesson of love and sympathy, and to appreciate the grace of God in the forgiveness of sins, as he never before appreciated it. However, we are inclined to think of this matter from the first of these standpoints, that the exaction of the uttermost farthing would signify a hopeless case, in any of the Lord's people who, after experiencing divine favor in forgiveness of their own sins, should fail within a reasonable time to learn to exercise mercy and forgiveness toward the brethren,--that such would, as a result, suffer the Second Death.

The Lord's people very generally find themselves in considerable trouble along the line of justice. We all recognize justice as the very foundation of all order and righteousness, and when we feel that justice is on our side it is proportionately the more difficult to freely forgive the person whom we believe to have been acting from the standpoint of injustice. There is a general tendency to require others to measure up to our standard of justice, by some sort of penance, before we forgive them. It is against this very spirit that our Lord was teaching, and to counteract which he gave this parable. We are to remember that the Lord will require us to live up to the standards we set for others. If our standard in dealing with others be one of exact justice, we may expect no mercy at the Lord's hands. (See James 2:13.) And what would this mean as respects the sins that are past through the forbearance of God, and what would it mean as respects the obligations upon us every day and every hour, to whose full requirements we are unable to measure? As we cannot come to the Lord ourselves on the score of justice, so we are not to deal with others upon that standard. As we must ask of the Lord mercy, grace, forgiveness, so we must be willing to extend to others mercy, grace, forgiveness, when they trespass against us; and as heartily, quickly and freely as we ourselves hope for.

The Lord has not laid down this rule in an arbitrary fashion, as simply saying, If you do not forgive others I will not forgive you. There is a deeper reason for it than this. He wishes to develop in us his own spirit, his own character, a likeness or copy of which was exhibited to us in the person and life of his dear Son, our Lord Jesus. It is absolutely essential, therefore, that we shall have the character he desires, or else we can never attain to the joint-heirship in the Kingdom which he is pleased to extend. Hence we are to understand that this requirement or command of forgiveness, etc., is with a view to develop us as copies of his dear Son, in order that he may bestow upon us, in due time, all the riches of his grace, contained in the exceeding great and precious promises of his Word.

===================

R2667 : page 219

"WHO DID SIN, THIS MAN OR HIS PARENTS?"

--AUGUST 19.--JOHN 9:1-17.--

EVERY traveler in eastern countries is sure to be impressed by the fact that blindness is much more common there than in Europe and America. Tabulated information on this subject, in Encyclopedia Americana, shows that in 1870 the proportion of blind in America was one in 1900 population; in Europe the proportion was larger; viz., 1 in 1094; while in China the average was 1 in 400 population. According to no less an authority than Dr. Geikie, Egypt has one blind person to every 100 of population. Palestine lying near to Egypt, and having conditions very similar, especially amongst the lower classes, may be supposed to have had at least half as many; viz., the terribly large proportion of 1 in every 200 of population.

R2667 : page 220

Canon Tristan, writing on the subject, says:--

"Blindness is common in Palestine to a degree which we in western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population have lost one or both eyes; and from my own observation in that city I should unhesitatingly say that the statement is not exaggerated. But amongst these cases it is difficult to find any born blind."

This blindness is in great measure the result of the scarcity of water and the neglect of children, whose eyes are in consequence attacked by the flies. The miracle brought to our attention in this lesson differs from the five other instances of the healing of the blind by our Lord, mentioned in the Scriptures, in that this man was born blind. In our Lord's time the science of surgery had not advanced so far as at present, and consequently, as herein stated by the one healed, the cure

R2668 : page 220

was a marvel, the like of which had never been heard of. Even yet we believe that there are only five cases on record of successful operations upon those born blind. Our Lord's cure of such blindness, with the simple prescription used, would therefore be a remarkable miracle to-day, and much more so was it in that day.

ORIENTALISM, MORMONISM, THEOSOPHY.

The question of the disciples, whether it was this man's sin or the sin of his parents that caused him to be born blind, implies either an extreme simplicity on their part, not to see that the man could not have sinned before his birth, or quite possibly it implied that some of the absurd notions of the far East--of India--had reached the Jews: one of these was and still is that each child born into the world had a previous existence, in which it had done either good or evil, the rewards or punishments of which were represented in the conditions of the present life. This absurdity is being revived, even in Christian lands, by so-called Theosophists, and by two bodies of people known as "Mormons," in the United States. It is scarcely necessary to point out that such a theory finds no support whatever in any statement of the Scriptures. Quite to the contrary, it is most emphatically contradicted by the Scriptures, which declare man's creation to have been a direct creation from God--not a reincarnation of some being which had previously existed. This thought is consistently maintained throughout the Bible, in that we are distinctly told that the child receives its life from its father, and inherits good or evil according to his course of life, and not according to any course of life of its own in a previous condition or in another world. Thus the Lord declares that he visits the iniquities of the fathers upon the children to the third and fourth generation, and shows mercy unto thousands of them that love him and keep his commandments.--Exod. 20:5; Deut. 5:9,10.

This heredity, we see, comes in the natural order of things. The tendency of sin is not only to break down the moral character, but also to vitiate and impair the physical system, while godliness, altho it cannot repair and make good the impairments of sin, can check these, and hold them measurably in restraint. The Scriptures again contradict this thought, in the declaration, "By one man's disobedience sin entered into the world, and death as a result of sin, and thus death passed upon all men because [thus] all men became sinners"--by heredity. And if by heredity then not as Theosophy, Mormonism and Orientalism declare;--not in consequence of some previous existence and sin on the part of the child.

The whole matter is squared by the doctrine of the ransom, as all may readily see: for if our present blemishes, with which we are born into this world, were the results of sins committed in some previous condition of existence, the death of our Lord Jesus could not cancel them, and the doctrine of a ransom would be disproved. The doctrine of the ransom is unchangeably linked to the doctrine that Adam was a perfect human being in his creation, and that it was his sin and condemnation that passed to all of his posterity, through the channel of natural birth. The ransom ("corresponding price") given by our Lord Jesus, was a man's life for a man's life: that, "as by a man came death, by a man also should come the resurrection of the dead." Our Lord's ransom sacrifice, being the complete and corresponding price and offset to father Adam's sin, was constituted thereby an offset to all the results of his sin as they appear in his posterity--and thus we all were redeemed by the one sacrifice of Christ, the just for the unjust.

IS ALL SICKNESS OF THE DEVIL?

An increasingly large number of Christian people --including those who refuse medicines--are reaching the conclusion that all sickness is the direct result of sin and the work of the devil; and therefore that godly living will prevent sickness: and that in the event of sickness, if it be punishment for sin, medicines should not be used, but, on the contrary, prayer should be made to God for the forgiveness of sin for which sickness is a punishment, and that the cure of the disease should be expected as a reward of repentance and faith exercised.

We wonder how these Christian friends view this lesson. Like the disciples, they evidently would conclude

R2668 : page 221

that a man born blind must have been so born on account of sin--if not his own sin, the sins of his parents --for they account for all disease from this standpoint. Unfortunately they feel so satisfied with their conclusions on the subject that they do not inquire of the Lord, as did the apostles. And they do not hear his answer here given--that it was neither sin on the part of the man, nor on the part of his parents, which occasioned his blindness.

If they were students of the Word they would note also the numerous statements of Scripture which clearly point out that calamities are not always punishments for sins: for instance, our Lord's declaration respecting the Galileans whose blood was mingled with the sacrifices, and those upon whom the tower of Siloam fell and slew them. (Luke 13:1-5.) Our Lord distinctly declares that these calamities did not indicate that the sufferers were sinners above other men. Likewise, in the case of the sickness and death of Lazarus. Our Lord declares, not that it was because of sin on the part of Lazarus, but that it was permitted in order to be for the glory of God. So in this lesson he declares that the fact that the man was born blind was not on account of sin, but on the contrary, "that the works of God should be made manifest in him."

We are not denying that sin frequently brings sickness; on the contrary, we affirm this, and confirm this view with our Lord's words to some of those whom he healed, "Go, sin no more, lest a worse thing come upon thee." There is a great difference, however, between claiming that all sickness is of sin and the devil, and admitting that much of it is produced or intensified by sin. We go even further than this, and admit that in a general way all the blemishes of the present time may be indirectly traced to our great Adversary, Satan. For had it not been for his fall, and for the temptations which he presented to our first parents, we may suppose that there would have been no sin in the world; consequently no imperfection, no sighing, no crying, no dying. But it is thoroughly wrong to credit to Satan's power all the difficulties which we experience. We are glad indeed that he is limited and restrained; because under the weaknesses with which we are born we find quite sufficient of evil disposition and weakness received by heredity, and operating, not only between parent and child, but between neighbor and neighbor. We may be glad indeed that Satan's power to deceive is not permitted to vitiate our minds contrary to our wills, and not permitted to break down our wills, except as we give them over to sympathy and contact with evil things. We may be glad also that sickness and death working in man are not wholly subject to the prince of darkness, for altho the Scriptures declare that Satan's power is deathward, they also show us that he does not have this power unlimitedly, but can exercise it only under restraints and restrictions. This is most clearly indicated to us in the case of Job and his family. Rather, the Scriptures teach that Satan's power or influence is the result of the Adamic death operating in mankind and rendering all amenable to Satan's devices and deceptions.--Heb. 2:14.

And, by the way, Job's case is another illustration of sickness and calamities of various kinds which were not the punishments of sin; for have we not Job's own testimony of his love for God, his confidence in him, and his faithful reliance upon him? "Tho he slay me, yet will I trust in him!" And more, we have the Lord's testimony to the same effect, in favor of his servant Job, and in reproof of his friends who wrongly represented that his sickness and calamities were punishments for sin.

We conclude, then, upon Scriptural grounds, that not all sickness is in the nature of sin penalties, but that some sicknesses are as penalties. Hence, when the Christian shall find himself overtaken with sickness or other disasters, he should first of all inquire of himself, before the Lord, whether or not his difficulties are the result of--

(1) A direct violation of the laws of his reason, as, for instance, indiscretion in eating, gratification of the appetite in respect to food which he knows is not suited to his physical conditions: or violation of recognized principles of conduct, as, for instance, the endorsing of a note, contrary to the instructions of the Lord's Word (Prov. 6:1,2), which has brought disaster to many. If he does not find his troubles to be the result of personal indiscretion he should look--

(2) To see whether or not sin lies at his door; whether or not he has been living inconsistently, and might properly recognize his sickness or trouble as a punishment for his sin, his inconsistency. If he finds it to be so, he should of course immediately rectify the wrong to the extent of his ability, and seek forgiveness, mercy, at the throne of the heavenly grace, and expect that after suffering some chastisements he will be released.

(3) Should he fail to find a cause for his difficulties in either of the foregoing, he should consider that quite possibly his difficulty, whatever its nature, was one of the ordinary casualties of life from which God does not wholly forfend his children--desiring them to walk by faith and not by sight: such casualties are necessary, that we may be very sympathetic with the world's troubles.

(4) In some instances, as in Job's case and the case before us in this lesson, troubles may ultimately be found to have been permitted by the Lord, to be

R2669 : page 222

channels of mercy and blessing, if rightly received, as in these cases.

(5) In all troubles, whether for discipline or for instruction in righteousness and the development of character, the children of God (and we are not considering others now) should forthwith begin to seek the

blessing which they may be sure God has in store for them when he permits adversities. And this should not hinder their use of any means for relief upon which they can conscientiously ask the divine blessing: on the same principle that we labor for and eat the daily bread for which we pray, and which is none the less of divine provision.

The work of God made manifest in this blind man was not merely in the miracle performed upon his natural eyes. It extended beyond this, and testified to the beholders the power of God, operating in Messiah. And it extended still further, in the case of the man who was healed: leading to the opening of the eyes of his understanding, it inducted him into discipleship to Christ. Had he not been born blind, had he not passed through just the experiences through which he did pass, how can we judge that he would have been in a better condition of heart to receive the Messiah than the educated Pharisees, who, with good natural sight, were thoroughly blinded respecting Messiah, his teachings and his work, so that they crucified him?

And so it is in many instances with many who become the Lord's people. Looking back they can clearly see that things which at the time seemed to be adversities, disappointments, troubles, disadvantages, hardships, were really great blessings, in that they led to the opening of the eyes of their understanding,--were really providences and blessings in disguise. Those who do so realize the divine care, looking back can praise the way God has led them day by day.

CHRISTIAN SCIENCE MISBELIEFS.

Amongst the various false doctrines of to-day none appears more inconsistent from the standpoint of science and Christianity, than the system which brazenly and defiantly, and in perversion of truth and conscience unites these two words as its name. It would be amusing, we may be sure, to hear one of the devotees of this theory explain this Scripture. For, notwithstanding the fact that their entire system is in opposition to the Scriptures, they make a cloak, a pretense, of believing the Scriptures, and of using them in support of their theory--chiefly with novices. We may be sure that they would attempt to twist and juggle it in some manner, and get it so far away from the truth and the subject as at least to confuse many people, who have very little knowledge of the Bible and shallow powers of reasoning, especially those "who have not their senses exercised by reason of use," in connection with Scriptural subjects.--Heb. 5:14.

Their theory is that there is no such thing as blindness, that it is simply a mistaken thought, a misbelief: since the parents of the blind man could not have misbelieved that their child would be born blind, the child itself, we presume they would say, got this misimpression before its birth. And then we have the inconsistency increased, for every one of intelligence knows that the infant at birth has no thought, correct or incorrect, on any subject. The fallacy of this theory is likewise proven, in the case of those born deaf and dumb. But argument and reason have no more force with "Christian Scientists" than have the Scriptures. Their infatuation with their delusion is so great that they are fully prepared to wrest facts, reason, and Scripture--and then, in perversion of all truth and consistency, they call this "Christian Science."

We are not contending with them respecting their use of the word "Science," for the most stupid should be able to see that there is nothing scientific in connection with their theory: but we do contend respecting their use of the word "Christian," because many do not recognize that they have not the slightest right to the use of this term. Our contention is that a Christian Scientist of full development, cannot be a Christian in any Scriptural sense of the word.

(1) A Christian is one who believes in God the Father, and in our Lord Jesus Christ, whom he hath sent to be a propitiation for our sins, our Redeemer, and, ultimately the Deliverer of all these who obey him. But Christian Science denies the very existence of God, claiming to believe merely in a principle of Good. To whatever extent a man has a good principle, the God-quality is in him, say they; and to whatever extent a horse or a dog may have the good principles, to that extent these are Gods, and to be loved, etc., accordingly. Denying the Father, they of course deny also the Son whom he sent: and altho they acknowledge Jesus, it is not with a Christian acknowledgement. On the contrary, they hold that he was merely a member of the Adamic family, and that his preeminence above others was in respect to his character and teachings. And they claim that while, in these respects, he stood higher than other men of his day, yet he but feebly grasped at certain principles or truths which are to-day brought to the world by her distinguished highness, "Mrs. Dr. Eddy," who thus poses as being greater than Jesus, as an elephant is greater than a mouse; tho there be certain resemblances.

(2) A Christian is one who believes in Christ as a Savior from sin as well as from its consequences;--death and its concomitants of pain, etc. But Christian Scientists deny that there is any sin, and deny also, that there are any consequences of sin; hence, logically, they deny the ransom, for how could there be a ransom for sinners, if none are sinners? Thus do they deny and ignore the very foundation of Christian faith, without which no one is a Christian--Scripturally.

The absurdities of Christian Science commend themselves only to those who are either Scripturally ignorant, or mentally weak; and their chief attractions are therefore--

(1) The fact that they put on, as a garment of light, gentleness and kindness of word and manner. That these do not grow out of hearts thoroughly converted to the Lord, and begotten of his spirit of love,

R2669 : page 223

is manifest: for altho kindness and patience and gentleness are manifested, the true essence of these is lacking, namely, love. Instead of manifesting love to be the mainspring of their meekness, patience, gentleness, they manifest ambition and money-love as their inspiring motives--so far as we are able to judge the tree by its fruits. So far as we are able to learn, their efforts to promulgate their views are confined to those who are able and willing to pay for the instruction good round prices; and so far as we are able to discern, their care of the sick shows a love of money, and love of fame; and hence very few of the poor of this world have been injured by the doctrines of Christian Science, or cured of disease by its treatment.

(2) The cure of disease without medicine, and sometimes almost miraculously, is in the nature of things calculated to attract and interest the "groaning creation"--just as the advertisements of patent medicines attract them. We unhesitatingly assert our conviction, that this power, manifested through Christian Scientists, is not of God, but of the Adversary, directly, or indirectly. He no doubt directs his servants into the use of channels and means of which humanity in general, and even many learned physicians, are comparatively ignorant--channels of human nature which, possibly, in the future may be used by the Lord during the times of restitution of all things. Our justification in ascribing their cures to an evil source, instead of to a good source, lies in the fact that they utterly repudiate the principles of Christianity, and we may be sure God would not cooperate to assist with his power those who deny his very existence, and who make void the gospel of the redemption through the blood of Christ. The miracle-working power in them we believe to be the same as the miracle-working power in Spiritism and in Orientalism, and in the charms of other Occultists --namely, Satanic power.

If it be asked, How could Satan be interested in doing a good work? we answer: He does no such work amongst those who are thoroughly and stupidly ignorant: he is doing these works merely in the most civilized lands, and especially amongst the most enlightened of the people in the various denominations of Christendom. The Adversary thus assumes the garment of an angel of light and mercy, not to lead to the Light of the world--not to lead to the cross of Christ--not to lead to the Bible--but to lead away from these, to another hope of salvation, and to another teacher: to deceive, if it were possible, the very elect. And be it remembered that our Lord's words indicate that when matters come to this condition, where Satan will cast out Satan and heal disease, it is a marked evidence that his throne is tottering to its fall--that, so to speak, this is the last extremity of the Adversary's efforts to deceive.

* * *

The Lord's method of giving sight to the blind man, we may reasonably suppose, was parabolic--that is to say, it contains a lesson under a figure. Since our Lord did not explain the significance of his action in making a clay ointment out of dust with his spittle, and anointing the man's eyes with this, and sending him to wash them and receive sight at the Pool of Siloam, we may exercise our mental powers in thinking of what these different things would signify. But we are limited in our speculations, nevertheless, and may not run wild, but must restrain ourselves within the limits of plain statements of the Word of God respecting his plan of salvation.

R2670 : page 223

In harmony with these plain statements we may interpret our Lord's symbolical act thus: The blind man would fitly represent the world of mankind in general, who during the present life are mentally blind --who cannot now see the goodness, mercy, and love of God as these may be recognized by others who are now able to see them. His being born blind would harmonize with this thought, for the blindness that is upon the world is, to a large extent at least, a matter of heredity. His blindness does not represent a blindness on the part of those who have once seen God's grace, represented in his Word and plan, and who have then become blind thereto, and who would represent the class mentioned by the Apostle as having once been enlightened, and who subsequently lose that enlightenment. (Heb. 6:4-6.) If then the blind man represents the blind world (who do not see, in the sense that the Church sees, of whom the Lord said, "Blessed are your eyes for they see"), the time of the healing of such blindness is in the Millennial age, as Scripturally pointed out, when "All the blind eyes shall be opened, and the deaf ears unstopped." (Isa. 35:5.) And this agrees with the conditions of our Lord's miracle, because we are informed that this miracle took place on the Sabbath, or seventh day, which corresponds to, and typifies the Millennial day, the seventh-thousand year period.

Our Lord's words, nevertheless, seem to indicate that some part of this symbolical picture relates to the present age, for he said, "I must work the works of him that sent me while it is day: the night cometh wherein no man can work." In this statement the word "day" would seem to belong to the present time, and to be illustrated in the making of clay with our Lord's spittle, and the anointing of the blind man's eyes. The washing of his eyes and the cure would seem to belong to the next age, the Millennial age. The Lord's spittle, the secretions of his mouth, might represent the truth as fitly as would the words of his mouth--it is another figure, but seemingly of the same force and meaning. He uttered the truth, brought it in contact with the dust of the earth--not in contact with all the dust of the earth, but with a limited portion, an elect or select portion, --and of this he made the anointing clay. The Scriptures do inform us, in harmony with this, that the Word of God's grace, delivered through and by our Lord Jesus, is designed in the present age to act upon a small fragment of humanity, and to consecrate them and make them meet for the Master's use in the blessing of the world, in the anointing of the eyes of the blind. From this standpoint of view, the making of the clay would represent the formation of the elect Church for the blessing of the poor, blind world. And, quite possibly, not only in this work of making the clay now in progress, but perhaps some portion of the anointing work is now being done, as is intimated by the Scripture which declares that the Gospel must first be preached for a witness in all the world, before the end of this age. The world must be witnessed to during this age, but the world will not have the eyes of its understanding opened during this age: it must wait until the

R2670 : page 224

great washing time of the Millennial age, of which the Scriptures declare, "In that day there shall be a fountain opened to the house of David for sin and for uncleanness." (Zech. 13:1.) In full agreement with this is the significance of the word Siloam. It signifies "The sending forth," or "The fountain."

The Pharisee objected to the Lord's goodness, because, forsooth, it infracted some of their hypercritical dogmas and traditions. This is interesting, as showing to what extent religious forms and ceremonies may bind and blind intelligent and reverential people. And this should be a lesson to all the intelligent and reverent, leading them to great care in judging righteous judgment, according to the standard of the divine Word, and not according to their prejudices and revered creeds, and the traditions of the fathers.

Still another lesson may be found in the fact that the man who confessed our Lord Jesus, and who stood up in bold defence of righteousness, was greatly blessed, in that after he had thus demonstrated his loyalty to principle, and had suffered as a result excommunication from the Church--then the Lord found him. Thus his faithfulness under trials and difficulties, and his willingness to suffer the loss of earthly fellowship and honor amongst men, led directly to a still greater blessing, even direct fellowship and communion with the Lord himself. How many are there whose mental eyes have been opened to the truth, who have been so loyal to the Lord and so appreciative of his goodness as to be faithful in declaring the facts? How many of these have found that such faithfulness means separation from the synagogue, from the church nominal? How many of these have feared to lose prestige and influence, through confessing the light of present truth? But all who have followed the noble course of thankfulness, loyalty, and obedience to God, have found that such obedience, while it led to a loss of fellowship in the nominal church, led also to a greater fellowship and communion, and a more intimate acquaintance with the Lord himself.

====================

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT."

DEAR BROTHER RUSSELL:--I find DAWN VOL. V. a grand spiritual feast. I have read it and studied it and sent it away to a friend, and oh, how many good things we get from the TOWER office! I had thought, years ago, that we had all we needed to help us on to God, but it keeps coming, more and better. "Bless the Lord, O my soul, and all that is within me, for his goodness and his wonderful works to the children of men." And bless his holy name that he ever stooped to the low estate of his handmaid, to give insignificant me the privilege of reading the MILLENNIAL DAWN publications and learning the plan of the ages and of his will concerning us! "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And you, dear Brother Russell, the Lord has made you a dispenser of his present truth. May his grace continue with you as it ever has done!

How many times I have had a vague idea of something and could not form it into words or thoughts intelligently, and the next WATCH TOWER would explain that very thing so nicely, that, even tho unlearned, I could understand it. Last fall I was thinking, Well, I believe Brother Russell is inspired, and his writings are equal to the Bible; but the next paper we got said that all matter, whether oral or printed, from any quarter, should be considered quite secondary to the Bible. Oh Lord, help us to resist the devil successfully and pity our helplessness!

You remark that we should not judge too harshly those who make us trouble, because Peter, even after denying the Lord, became one of his most ardent followers. What courage and patience this thought gives us. Such words are as Solomon says, "Like apples of gold in pictures of silver." Bless the Lord! Oh, my dear brother, how much comfort I get from your counsel.

The Scripture Index for the WATCH TOWER, prepared by the dear sisters, has done me a world of good. Lord bless them, indeed. Surely if prayers will bring blessings we shall all live in a rainshower of blessings night and day, for we are all praying for each other.

I get great encouragement from some of the letters you print in your papers, especially Sister Sencerbeaux's, for I too had been feeling much discouraged on the account of my failings and blunders. Oh, the richness of the spiritual food we get from God through the TOWER! Can the Marriage Supper be much better? Yours in the love of our Lord and Savior Jesus Christ,

MRS. H. K. TOWNSEND,--Wisconsin.

R2678 : page 224

DEAR BROTHER RUSSELL:--About one year ago your book, called THE PLAN OF THE AGES, fell into my hands. It came like the day-star arising in my soul, flooding my mind with new thoughts and conceptions as to the great plan of redeeming this old, lost world. Since 1897 I have been out evangelizing, preaching "Christ and Him crucified," to men throughout the States, but my "advanced" views soon gave dissatisfaction among the orthodox preachers, especially among the set to whom I belonged, the Methodist Episcopal Church Society. It was then that I began to read in earnest every thing I could find along the line of prophetic truth. I have read and re-read with great pleasure and profit the first five volumes of MILLENNIAL DAWN, and am only awaiting now further issue of Volume VI. I can not express to you my indebtedness to you for the light I have received from the perusal of the WATCH TOWER publications.

May God continue to bless you with light, that you may be the means in his hands of leading many more pilgrims into the glorious light of the liberty of the gospel of Christ. Since seeing the fulness of God's truth, I have withdrawn from the M.E. Church and ministry. Pray for me that I may continue "to walk in the light as he is in the light."

Yours in the Light, R. K. RICHARDSON,--Alabama.

[To the Lord be all the praise for the light now "in due time" shining upon his Word and revealing to us his gracious character. I am glad to hope that withdrawal from human institutions and their service means a fuller appreciation and closer membership in "the Church of the first-born, whose names are written in heaven" and a more zealous and more wise participation in its ministry of the truth.--EDITOR.]

====================

SEMI-MONTHLY

VOL. XXI.   AUGUST 1, 1900.   No. 15.

CONTENTS.

"Let Us Draw Near"................................227
  Privileges of the Royal Priesthood............227
  Having Our Hearts Sprinkled..................228
  Washed With Pure Water........................228
  Ye Are Complete in Him........................229
Poem:--Unto Him Belongeth All.....................229
The Great Shepherd and His Son,
  the Good Shepherd...........................229
  Christ the Door of the Sheep-Fold............231
The Lord Appointed Seventy Others
  Also..232
  Rejoice in Things Unseen......................235
Is the Restitution Call Now Open?.................236
Chicago Convention--New Date......................240
The Pilgrim Harvest Service.......................226

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

THE PILGRIM HARVEST SERVICE.

We will be glad to have at once postal card requests for Pilgrim visits from all parts of the United States and Canada. (British friends please address cards to our British branch office, London.) We are re-arranging our "Pilgrim" routes and want the following information in few words on postal cards (not letters) for easy reference. Remember that these "Pilgrim" visits involve no expense for the Pilgrim or his traveling expenses --all of which are borne by the Society. We merely request entertainment for the Pilgrim during his two or three days' stay. Answer the questions by number as follows:--

(1) Do you hope for public meetings,--as well as for private ones for those already interested?

(2) Could and would the friends secure the use of a school or church building or a public hall if public meetings are desired?

(3) Would a suitable room in a private house be provided for the private meetings?

(4) How many friends of present truth reside in your vicinity? (5) How many of these have been consulted and concur in the answers you are sending us? (6) How many of these are WATCH TOWER readers? (7) Do you now meet regularly for worship and study of the Word, as per Hebrews 10:25?

Most of these questions can be answered by either Yes or No or by figures. Number your answers, and add whatever may seem expedient, but do not crowd the card and make it difficult to read and understand.

====================

R2670 : page 227

"LET US DRAW NEAR."

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from a consciousness of evil, and our bodies sprinkled with pure water."--Heb. 10:22.

NOT TO SINNERS is this invitation addressed. The invitation to them is a very different one, vis.,--Repent, and believe on the Lord Jesus Christ, and thus obtain the remission of your sins, and then you will be in the attitude to receive the invitation, Draw near to God. The Apostle is addressing those who have already believed unto justification, receiving to themselves the benefits of the Lord's promise, "Their sins and iniquities will I remember no more." (Verse 17.) The Apostle is addressing the brethren, and not sinners, and urges them, saying, "Having therefore, brethren, boldness [courage, confidence, privilege] to enter into the holiest by the blood of Jesus, by a new and living way,...let us draw near."

The Apostle's words carry our attention to Israel's Tabernacle in the wilderness, and the spiritual things which it illustrated. The Court, entered through the gate, signified the state or condition of the justified, who must pass the Altar representing Christ's sacrifice for sins; secondly, approach the Laver of water for cleansing from defilements; and then be ready to pass under the first Vail into the apartment of the Tabernacle called "The Holy." This "Holy" apartment represented the state or condition of God's consecrated people (typified by Israel's priests) while yet in the flesh, and had its Golden Candlestick for their enlightenment, its table of Shewbread, representing their privilege of fellowship with God,--drawing near to him in prayer, praise and communion. The next step beyond the "Holy" was the "Most Holy," representing heaven itself; but this could be entered only from the "Holy" and by passing under the Second Vail, which represented the actual death of the priest, even as the First Vail represented the reckoned death or consecration. The Apostle has this same thought in mind when elsewhere he mentions the consecrated Royal Priesthood as "seated together with Christ in heavenly places"--in the heavenly condition, the condition represented by the first apartment or "Holy" of the Tabernacle and of the Temple.

PRIVILEGES OF THE ROYAL PRIESTHOOD.

It is in reference to this proposition to advance from the "Court" condition of justification into the "Holy" or heavenly or spirit-begotten condition, reached through consecration (and the closest possible approach to God) that the Apostle urges, "Let us draw near." His language implies that there may properly be a diffidence on our part in respect to this privilege. We might properly hesitate to expect to have communion, fellowship, close approach to the great Creator, realizing that by nature we are imperfect, "children of wrath, even as others," and that in whatever degree we differ from others and are accounted worthy of such a privilege of drawing near to God, it is not on account of personal worth on our part, but on account of God's grace bestowed upon us through Jesus our Lord. The Apostle therefore speaks to believers in an encouraging voice: "Let us draw near;" let us have courage to draw near; let us have faith in God, who has made us such gracious arrangements and promises.

The Apostle intimates that a close approach to God cannot be effected, except we have first a "full assurance of faith." Only those who trust the Lord implicitly, "as a little child" (Luke 18:17) would trust its earthly parent, can expect to progress and to have the courage, the confidence, necessary to approach God in this very intimate manner; and the desire to draw nearer and nearer to God must be in the justified believer's heart, else he will never go on and attain to this his privilege. And this desire to draw near to God is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he fulfils to such his engagement that they shall be filled, satisfied.--Matt. 5:6.

Satisfaction will not be attained fully in the present life, tho the believer who progresses and draws nearer and nearer to God will have more and more of this satisfaction to the end of his journey in the present life, receiving the full measure of satisfaction in righteousness and perfection on the other side the vail. Similarly, in our drawing near to God, we may continue to draw nearer and nearer to him, as we obtain deeper experience in his grace, growing also in knowledge and love in the present life; but the full attainment of our privilege of drawing near to God will not be reached until we shall have passed the Second Vail--passed through death, and been changed from human to spirit beings, and have entered into heaven itself, the perfect heavenly condition. There and then we shall be fully at one with the heavenly Father and with our Lord Jesus, having drawn near to the full extent of the invitation and to the full of the opportunities granted us in the new and living way, the narrow way to life, consecrated for us, through the vail, by our Lord's death as our ransom price.

There are, however, certain conditions specified as necessary to progress along these lines. As no one can draw near to God except by attaining a "full assurance of faith," neither can he have a full assurance of faith unless he have his "heart sprinkled from a consciousness of evil," for, as the Apostle elsewhere declares, "If our heart condemn us, God is greater than our heart." (1 John 3:20.) We may be sure that if our course as new creatures is condemned by our own consciences it would also be condemned by God. Whoever, therefore, would make progress in drawing near to God must seek continually to have "a conscience void of offence toward God and man" (Acts 24:16); --a conscience that is clear, that can say, I am striving to do that which would be pleasing to God, in harmony with my covenant of self-sacrifice, and I am striving to do that which would be approved also by righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be royal priests, to offer themselves as living sacrifices in the Lord's service, and to draw near to him in the name and under the merit of the great High Priest of our profession, Christ Jesus.

HAVING OUR HEARTS SPRINKLED.

How very much is implied in this expression, "Having our hearts sprinkled from a consciousness of evil"! It not only means that we are to avoid sin, and to take heed that the words of our mouths and the meditations of our hearts are acceptable to the Lord, but it means additionally that our hearts, having covenanted self-sacrifice, shall be able to look up to the Lord confidently and realize his blessing and approval, because of the honest, earnest efforts on our part to comply with the terms of our consecration. But since we cannot fully comply with the terms ourselves, it is requisite that we shall apply to ourselves by faith the merit of the precious blood of Christ, the blood of sprinkling, the blood of consecration, and that we shall realize that our acceptance is only in the Beloved One.

WASHED WITH PURE WATER.

The expression, "Having our bodies washed with pure water," figuratively represents the continued process of "cleansing ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord," as elsewhere enjoined by the Apostle. (2 Cor. 7:1.) By nature we are all imperfect, sullied, more or less depraved; and our devotion to the Lord is manifested, first, by our full acceptance and full assurance of faith in the merits of Christ's sacrifice; and secondly, by our earnest efforts to put away from our flesh, as we have already put away from our hearts, all things defiling and displeasing in the Lord's sight: that thus we may more and more become copies of his dear Son, our Lord. This "washing of water through the Word" is elsewhere represented (Eph. 5:26) in a similar manner as being a part of the duty and privilege of all of the Lord's people throughout the remainder of their earthly lives. And we can see how beautiful is the illustration here used, that the Word of God, like water, is purifying, cleansing; as the Apostle declares, speaking of the Christian's good hopes in the precious promises once delivered to the saints, "He that hath this hope in him purifieth himself, even as he [who called him] is pure."--1 John 3:3.

As it is necessary to a thorough cleansing of our natural bodies that we should wash with "pure water," so much the more is it necessary to this cleansing of which the Apostle speaks, the cleansing of our moral characters, that we should have the pure water of divine truth, and not the muddy and polluted teachings of the Adversary, or of those whom he has blinded. And as we look about us upon the many streams of Babylon--the various sectarian theologies which profess to be the truth--we find that altho there is something

R2671 : page 229

of truth in them all, yet it is sadly befouled and wholly incapable of cleansing their votaries from filthiness of the flesh and of the spirit,--wholly incapable of perfecting them in holiness of the kind which the Lord requires. For instance, false ideas of God and of his character and his plan are incentives to those who so believe to copy these misrepresentations and perversions of justice and love, and are well calculated to develop in the devotees of such a theory a low standard of character, because the low standard which they set for themselves and other fellow-mortals is really higher than that which they ascribe to the Creator.

How important, then, is the truth, and how much meaning we find in our dear Redeemer's prayer to the Father on our behalf,--"Sanctify them through thy truth; thy Word is truth." Let us not attempt to sanctify ourselves through any other washing than this; let us not be satisfied with anything short of the "pure water," the pure Word of God, the pure truth.

"YE ARE COMPLETE IN HIM."--Col. 2:10.

Now view the class described by the Apostle: they are believers in the Lord Jesus Christ, and thus accepted with the Father through the Beloved One. More than this, to them has been opened up the narrow way to life, consecrated, made possible, through the sacrifice offered by our great High Priest. They are invited to become under-priests, sharers both of the sufferings, and also later on, if faithful, sharers of the glories of Jesus, the Chief Priest of this order. As a means of attaining the glorious end of their calling they are to cleanse themselves from defilement, and for their use in this respect the Word of God has been provided: it is at once a mirror to show them their blemishes, and water wherewith to cleanse themselves --the stimulus for the correction of life being the exceeding great and precious promises set before them in the Scriptures. Their hearts, justified by faith, and honest before God, are fully consecrated to him and to his service, and are to be so kept continually --by obedience to the best of their knowledge and opportunities, and by the blood of sprinkling which covers unintentional errors and failures. This is the class that is called to be associated with the Lord in his Kingdom; they are styled his Brethren, the Royal Priesthood, the Bride, the Lamb's Wife, and various other names representing their near and dear relationship to the heavenly Father: and all of these who are faithful to the end of the race-course are to be made partakers of the divine nature, with its glory, honor and immortality.

But let us not deceive ourselves in this matter of having hearts that do not condemn us; let us remember that our covenant was unto sacrifice and not unto self-preservation; that it was a covenant to lay our all upon the altar--time, influence, means of every kind; and that we agreed with our Lord that we would reckon this our reasonable service. Do our hearts condemn us in this matter, or do they justify us? Do we feel that we are doing all in our power to serve the Lord and his truth and our brethren? If so, let us rejoice, and let us continue in the same way, patiently hoping for the glorious results promised to the faithful. But if our hearts condemn us, let us not be discouraged; but on the contrary remember that this is a part of the cleansing of the flesh and of the spirit necessary to our preparation for the Kingdom, and let us afresh bind our sacrifices to the altar (Psa. 118:27), and be more and more zealous in expending our little all in the service of him who loved us and who bought us with his own precious blood. Thus doing, it will be our privilege day by day to draw nearer and nearer to the "Most Holy," and thus finishing our course with joy we shall have share in the first resurrection, awaking in our Lord's likeness.--2 Cor. 5:14,15; Rom. 6:5; 1 John 3:2; Psa. 17:15.

R2678 : page 229

UNTO HIM BELONGETH ALL.

"Just why I suffer loss
I can not know;
I only know my Father
Wills it so.
He leads in paths I cannot understand;
But all the way I know is wisely planned.

"My life is only mine
That I may use
The gifts he lendeth me
As he may choose;
And if in love some boon he doth recall,
I know that unto him belongeth all.

"I am his child, and I
Can safely trust;
He loves me, and I know
That he is just;
Within his love I can securely rest,
Assured that what he does for me is best."

====================

R2672 : page 229

THE GREAT SHEPHERD AND HIS SON, THE GOOD SHEPHERD.

JOHN 10:1-16.--AUGUST 26.

"The Good Shepherd giveth his life for the sheep."

DAVID, THE PSALMIST, wrote prophetically, "Jehovah is my shepherd; I shall not want" (Psa. 23); for in David's day the arrangements for the Shepherd and the flock of this lesson had not been completed. True, the heavenly Father had purposed his entire plan as respects humanity's redemption and return to his care as his flock, but he had not yet sent his only begotten Son, the Good Shepherd, to give his life for the sheep, to call the flock, to open the door and to lead them out and into pasturage and to rest. Nevertheless, in the Lord's providence the nation of Israel had already been gathered, as those who would be prepared to be the flock of the Good Shepherd when he should come. These were "shut up under the Law" (Gal. 3:23), waiting for the coming of the Good Shepherd to open the door and to call them by name as his

R2672 : page 230

own sheep. Others, indeed, came before the Messiah, affecting to be the true shepherd, leaders sent of God, but they were mere pretenders, who sought their own good and glory, and not that of the sheep. They were thieves and robbers, who sought to gain possession of the sheep for their own selfish ends.

The "porter" (representing the Law) would not recognize any of these pretenders, nor approve them, nor open to them access to the sheep. But when the true Shepherd came he satisfied the Law (the porter), and bought the sheep from Justice, giving his own life as their redemption price. Thus he gained the full right to open the door, the full sanction of the porter, the full authority to lead forth the sheep to the green pastures and still waters of divine truth which then became due to them.

At the time of the giving of this parable our Lord was laying down his life, and at the same time uttering his voice, that the true sheep might learn to know him. And not only will all the true sheep learn to know the Shepherd, but, precious thought! the Shepherd knoweth his own sheep individually, so that he calleth each by name as he leads them out. This suggests to us the intimacy of the relationship between Christ and each member of his flock.

The treatment of sheep in this part of the world is very different from that described in the parable, which is still maintained in Oriental countries. Here sheep are driven, and have little or no acquaintance with the herdsmen. But in Palestine, for instance, every sheep has a personal acquaintance with its shepherd, and he with it, and it is said that this acquaintance is so particular that the shepherds have a separate name for each sheep, and know each individually by its name, and that the sheep knows its own name and will respond to a call from its own shepherd at any time. How beautifully this illustrates the close relationship between Christ and his flock, the Church! He gives to each one of us a new name, and we are each personally known to him--our peculiarities of character, temperament, etc., our strong points and our weaknesses--he knoweth them all. He loves us, cares for us, helps us over our trials and difficulties, and shields us from the temptations which would be too strong for us. "He will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape," and causes that "all things work together for good to them that love God, the called ones according to his purpose"--his "little flock" of this Gospel age.

We note also the care of the Shepherd over the sheep, for he says, "He putteth forth his own sheep and goeth before them." The words "putteth forth" have the significance of looking after them, that they all get started in the way to the green pastures and still waters for soul refreshment. He is not heedless, careless, respecting them, whether they go or do not go; nevertheless, having started them in the way he will not drive them: he goeth before them to lead, that they may follow. Our Good Shepherd has indeed set us a noble example, so that we may walk in his steps; and whoever will, to the extent of his ability, trustfully do this, will find his wants abundantly supplied, for "No good thing will he [the Shepherd] withhold from those who [thus] walk uprightly." "He will guide them with his counsel, and afterward receive them to glory."--Psa. 84:11; 73:24.

Our Lord's parable does not tell us about the disciplines which the sheep are sure to receive, but these are set before us in the prophetic psalm on the subject, in the words, "Thy rod and thy staff, they comfort me." The thought is that the Shepherd, while going before and not driving the sheep, nevertheless has such an interest and care that he will not suffer one of the sheep to wander away without administering certain chastisements designed for its good, and to correct it and to bring it back into fellowship in the flock. This is a comfort, and yet it should certainly be the desire of all true sheep to follow the Shepherd so closely that the rod shall not often be necessary.

The link between the Shepherd and the sheep, as here indicated, is love. The Shepherd loves the sheep, and has demonstrated this in having laid down his life for them; and the sheep speedily learn to love the Shepherd, as their care-taker; they recognize him through his voice--the Word of God. This voice appeals to the hearts of all the true sheep, who quickly respond, "Never man spake as this man."

The voice of the Good Shepherd is a blending of various sounds in a manner in which they are blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power. Other theories, plans and schemes of men and of devils, have no such harmony of sound as has the message which the great Shepherd has sent us through his Son. His voice speaks to us of a just penalty for sins--death; it speaks of love, in our redemption and the forgiveness of our sins, and the opening to us of the way of life, through resurrection. This "word of grace" constrains all the true sheep as no other message or voice could do. Moreover, when the true sheep hear the voice of the Good Shepherd, it satisfies their longings as nothing else could do. They will no longer be in danger of being attracted by other sounds or voices, theories or schemes, but will reply to all,

"Jesus has satisfied; Jesus is mine."

There are many false voices in the world today, seeking to lead the Lord's sheep astray, and these are

R2672 : page 231

sometimes sounded in deceptive tones, to imitate the Shepherd's call, to draw away sheep after those who would be shepherds, but whom the great Shepherd has not appointed; shepherds who not only have not purchased the sheep, but who seek to ignore the great sacrifice by which the Good Shepherd did purchase them. We might mention many such false voices, or false would-be shepherds,--Christian Science, Theosophy, Spiritism, Evolution, Higher Criticism, etc., but we have the Good Shepherd's word for it, that his true sheep will not be deceived by any of these. Well do they know his voice, and its combination of justice, love, and mercy cannot be duplicated by others,--its message of redemption by the precious blood, justification by faith, the high calling, the begetting of the holy spirit, the by-and-by deliverance of the sons of God, and eventually of all who will obey him of the entire groaning creation, through restitution.

This voice, once heard, can never be mistaken for another; and those who know this Shepherd and his voice need never be misled by others. The Lord's true sheep, whom he knows by name and who follow him, will not heed the voice of strange shepherds, but will flee from them. They know when they hear a false

R2673 : page 231

voice, that it means that the Adversary is seeking to ensnare them; and such will flee from the voice of error that they may come the closer to the true Shepherd, who gave his life for the sheep. If, therefore, we see some whom we had supposed were of the Lord's flock heeding another voice and following after strange shepherds, and heedless of the voice that speaketh from heaven, we need not be fearful; for if they are true sheep of the Lord's flock they cannot long be deceived, if at all. We may indeed sound out the voice of the Good Shepherd, calling their attention afresh to the harmonies and beauties of the "voice from heaven," but if still they do not hear and heed, we may know that they do not belong to the flock which our Shepherd is now collecting and shepherding.

Amongst those who heard this parable from our Lord's lips, not many comprehended, not many had the hearing ear for the true Shepherd's voice: only a small proportion of the Jewish people followed him and became his true sheep. Similarly now, many are professing to be the true sheep of the Lord's flock, but in this day of the Shepherd's presence his voice, the truth, becomes the test. All of the true sheep will hear and be attracted by the voice of truth now uttered, and will obey it. Those who are not of the Good Shepherd's flock, and who have not his spirit, he desires shall now be separated; to this end they will hear the voice of other shepherds, and be deceived thereby: because they are not truly of the Lord's flock.

Dr. Porter tells of a scene he witnessed, in which several flocks of sheep were for a time commingled, and how, when the due time was come, the separation took place. He says:--

"As we sat and looked, almost spell-bound, the silent hillsides around were in a moment filled with life and sound. Thousands of sheep and goats were there, grouped in confused masses. The shepherds stood together until all came out, and then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them; at first the mass swayed and moved as if shaken by some internal convulsion; then points struck out in the directions taken by the shepherds. These became longer and longer, until the confused masses were resolved in long, living streams flowing after their leaders."

So at the present time there are many sheep in the nominal Church, but they are not all the Lord's sheep. Some belong to human leaders of various sects, and some are God's. The harvest, or end of this Gospel age, the time for separating the wheat from the tares, is the time for separating the different flocks of sheep. In harmony with this, we now hear various voices calling the sheep in various directions, as never before. This is, in the Lord's providence, for the purpose of separating all others from his own "little flock." His sheep will hear his voice and follow him--other sheep, consecrated to human leaders, human institutions, human theories, human efforts, will follow their own bents, and thus be separated from the "little flock," and this is now the Lord's good pleasure. Thus he will "gather out of his kingdom all things that offend and them that do iniquity," before the glorifying of his Church and the great time of trouble that will follow.

CHRIST THE DOOR OF GOD'S SHEEP-FOLD.

As a further explanation of the matter, our Lord refers to himself as the Door of the sheep-fold, the lawful, proper entrance-gate, by which God's people might enter into rest. All who had ever come previously, claiming to be messiahs, had attempted to climb up by some other way than that of keeping the divine law and purchasing the sheep. They were thieves and robbers, attempting to take what they had not secured a right to, and that for selfish gain. But none of the true sheep would heed them nor follow them. Now, however, the Good Shepherd had come, and had purchased the sheep, opening a legal door of entrance to them and liberty for them, and it was appropriate that all of the true sheep should know it. Now it had become possible for the sheep to have in Christ the liberty so long desired, and to be led out and into pasturage and refreshment and to rest and security. Henceforth Jehovah's flock should never lack for pasturage; because, having bought them through his Son, they shall be cared for. They may now say, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

R2673 : page 232

Others who had approached the sheep, seeking to be their leaders, had done so selfishly; had been willing to sacrifice the sheep in their own interest; but the Good Shepherd, solicitous for the best interests of the sheep, demonstrated this by the sacrifice of his own life on their behalf, that they might have life more abundant, better than they had ever known hitherto,--eternal life. Hireling shepherds labor for the hire, and not from personal interest in the sheep, and consequently, instead of being ready to lay down their lives for the sheep in times of extremity and persecution for righteousness' sake, they are ready rather to flee the trouble and avoid persecution. They think chiefly of their own ease and comfort, honor and dignity, and of how much of the golden fleece they can get from the sheep. They are not very deeply concerned respecting the spiritual progress of the sheep, their growth in grace, and in all the fatness of love and spiritual welfare; but specially in numbers and collections.

Perhaps never more than at present is this truth clearly illustrated amongst those who are professedly representatives of the Good Shepherd--under-shepherds in his flock. Many of them give evidence of wanting to be on the popular side of every question--of unwillingness to suffer anything for the sake of the truth; of carelessness respecting the real spiritual condition of the flock: of interest rather in the human institutions through which they obtain their support, and with whose welfare their honor, dignity and titles are associated. Of such shepherds Milton, the poet, wrote, styling them--

"...blind mouths.
The hungry sheep look up and are not fed,
But, swollen with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread."

The Christian philosopher, John Ruskin, commenting upon this, says: "These two monosyllables, 'blind mouths,' express the precisely accurate contraries of the right character in the two great offices of the Church,--those of bishop and pastor. A bishop means a person who sees; a pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastoral is, instead of feeding, to want to be fed,--to be a mouth."

Nevertheless, the Good Shepherd will always be represented amongst the sheep by those who have his own characteristics, and who are seeking to walk in his footsteps; and through these he will utter his "voice," and lead his own sheep to pasture and to rest. These will not only have the same voice, the same Word, the same good tidings, but they will have the same devotion to the interests of the sheep--to feed the sheep, to lead them into the green pastures and by the still waters of present truth, and to preserve their liberties in the Lord, and not to pen them up as their own, nor to make merchandise of them.

The Father, the great over-Shepherd, Jehovah, is referred to by the Good Shepherd, Jesus, in verse 16. "The Father knoweth me" [has confidence in me--has entrusted the care of the sheep to me] and even so I know the Father [having full confidence in him, and recognizing him as my Shepherd, director, leader], and [it is in harmony with his arrangement for me and for the sheep that] I lay down my life for the sheep."

The sheep that I am now calling and leading to pasture and caring for and calling by their own names, and who know me, are a very special lot of sheep; in all only a "little flock," for whom Jehovah, the Great Shepherd, has made special arrangements and provisions in his Kingdom of glory. However, these are not all of his sheep, tho they are all yet called and led forth. "Other sheep I have that are not of this fold." I bought the whole world with the one sacrifice for sins, and all who have the true sheep disposition, all who desire to be in harmony with righteousness, truth, and the author of these, I must recognize as my sheep, and must search them out far and near, until every one of them shall be found. But not yet: this will be by and by, after the present "little flock" shall be glorified with me. Then they, with me, shall be the shepherds who will gather in all of the true sheep, delivering them all from the power of the enemy, and bringing so many as will obey my voice ultimately into that glorious condition of oneness, harmony with the heavenly Father and with myself, in which condition, as my sheep, they will be entitled to everlasting life. "Then there shall be one fold and one shepherd," as it is written, "Of whom the whole family both in heaven and in earth is named."--Eph. 3:15.

===================

R2674 : page 232

"THE LORD APPOINTED SEVENTY OTHERS ALSO."

--LUKE 10:1-11,17-20.--SEPT. 2.--

"The harvest truly is great, but the laborers are few."

OUR LORD HAD previously sent forth the twelve apostles, as heralds of himself and the Kingdom. (Luke 9:1-6.) The sending forth of seventy was evidently some little time afterward, probably in the last year of his ministry. Their commission reads almost in the same words as that given to the twelve, tho they are not recognized anywhere as apostles on an equality of authority with the twelve. The fact that seventy men would voluntarily go forth as ministers of the Lord, without hope of earthly reward or salary, is a sufficient evidence that a strong influence had already been exerted by Jesus' teaching. In this connection we remember the Apostle's statement that above five hundred brethren were sufficiently advanced in knowledge and zeal to be accounted worthy of meeting the Lord after his resurrection, which implies a keen interest on the part of several times that number. We may reasonably suppose that these seventy were representatives of a much larger company of deeply interested ones. They were sent into the various cities and villages, whither the Lord himself would go. They were to prepare his way by announcing the Kingdom at hand, and by performing the miracles intended to demonstrate the authenticity of their message.

R2674 : page 233

An explanation of why they were sent forth is given (verse 2): it was because the harvest was great and the laborers too few to properly consummate the work in the time appointed of the Father. All interested were expected to share in this appreciation of the greatness of the work, and the necessity for more laborers being sent forth; and it is but reasonable to suppose that the seventy sent were chosen from amongst those appreciating the situation and anxious to be commissioned.

There are several lessons for us in this matter: we too are in a harvest time--in the harvest time of the Gospel age, as they were in the harvest of the Jewish age. Now, as then, the harvest work is great, and the laborers are comparatively few; and now, as then, we cannot hope that any would succeed in doing harvest work unless specially commissioned or sent forth by the Chief Reaper. Hence, all who appreciate the work now in progress, should pray to the Lord to send them forth in his service, or if already engaged in it, that he would graciously open to them doors of opportunity for greater usefulness in his service. In the beginning of this harvest comparatively few were used of the Lord in connection with the harvest work; but as we progress we find that the Lord is graciously pleased to send forth and use more and more those who are zealously anxious to lay down their lives for the truth.

The expression, "The harvest is great," does not necessarily mean that the amount of ripe "wheat" to be garnered is great. It means rather that the difficulties and oppositions, and multitudes of "tares," make it difficult to reach all of the "wheat" class. The work is great here, as it was great in the end of the Jewish age; yet only a "little flock" will be gathered now, as only a remnant was gathered from Israel, as the Apostle Paul pointed out. (Rom. 9:27.) The mass of Israel professed to be the Lord's people, but their piety was little more than profession. They drew nigh to the Lord in attendance at the synagogues, and in celebrating the feasts, felt full and self-satisfied, and looked with pity upon the Gentile nations, and had a great spirit of missionary aggressiveness, and "compassed sea and land to make a proselyte" to Judaism. Nevertheless, the Lord, who read the heart, recognized that theirs was only a formal lip service, and that their hearts were far from him; and we see conditions to-day very similar to this, in nominal spiritual Israel.

None were fit to be sent out as heralds of the Kingdom except such who thoroughly believed in the Kingdom --such as had accepted Jesus as the Messiah; such as believed in his presence--such, therefore, as could speak forth with earnestness and power the message they were sent to bear. And so it seems to be in this harvest time. The Lord is sending forth more laborers continually; yet only such as recognize the Kingdom as nigh, even at the door; only such as recognize the parousia of the King; only such as have a zeal to tell the joyful tidings to others, are being used and blessed of the Lord in the gathering together of his elect,--the ripe "wheat," his "jewels."--Psa. 50:5;

Mal. 3:16,17; Matt. 13:39,41.

It is not supposable that our Lord meant that any should appeal to him to send forth more laborers into the harvest, who at the same time would not be willing and anxious, to the extent of their ability, to enter this harvest service themselves. There may be some, but we trust very few, who would be prepared to pray: "O Lord bless, I pray thee, thy work, and send forth more laborers; but do not send me. Permit others to sacrifice time and strength and zeal, that I may rest, and have neither part nor lot in the matter, sacrificing little or nothing." Only those are properly qualified to petition the Lord on such a subject, whose hearts are burning with a desire to do with their might what their hands may find to do, according to their opportunities. Such, in praying, would be anxious, first of all, to themselves be used as servants of the great Chief Reaper; for it is "he that reapeth that receiveth wages and that gathereth fruit unto eternal life" now, as it was also in the Jewish harvest. Those who are most zealous to serve the Lord, and most willing to sacrifice on behalf of his cause, are the ones who will receive the greatest present blessing of spiritual fellowship with the Lord, and who will be the best prepared to share the glories soon to be revealed.

The Lord adopted with the seventy the same method that he started with the twelve; viz., of sending them two and two; and similarly we, at the present time, encourage the colporteur laborers in this harvest to go two and two, for mutual encouragement and helpfulness, etc. As the poet has said,

"So when two together work, each for each
Is quick to plan and can the other teach;
But when alone one seeks the best to know,
His skill is weaker and his thoughts are slow."

It is questionable just why the Lord chose seventy for this work. However, we remember that Moses chose seventy of the elders of Israel for his assistants, and that this number, seventy, was from that time onward preserved in Israel, and known as the "Sanhedrin," or committee of seventy chief men and judges. In the light of this fact, it would appear that if the nation of Israel had been in proper condition of heart to receive the Lord, the chiefs of that nation would already have embraced his cause, and the seventy members of the Sanhedrin would by that time have been proclaiming the Messiah through the length and breadth of Palestine. But since they had not received the King, and had not prayed him to commission them to announce

R2674 : page 234

him, our Lord commissioned others, and the work went on, the honor and privilege passing by those of influence and education who might have enjoyed it had they been worthy. Doubtless the seventy sent forth were, like the apostles, chosen from amongst the honest-hearted of the common people, and not many, if any of them, were rich, wise or learned.

Likewise, in this harvest time, there are many ministers, professedly servants of the truth, and possessed of education, influence, etc., who by now should realize that we are in the harvest of the Gospel age, and should be seeking of the Lord an opportunity to engage in the harvest work; but instead, they are described as "dumb dogs, lying down, refusing to bark"--refusing to awaken the household under their care, to let them know that the Kingdom of God is at hand, and that all not received into the Kingdom are about to be plunged into a great time of trouble. All of the spiritual house of to-day must either receive a more than pentecostal blessing, in being "changed" and made sharers of the Kingdom, or else, being rejected from the Kingdom, receive a baptism of fiery trouble--having their portion with the world, not being accounted worthy to escape those things coming upon the world. --Luke 21:36.

That the Lord did not expect the seventy to convert and gather in all Israel is very distinctly shown in his statement, "Behold, I send you forth as lambs among wolves." The Master knew that the majority of the professedly consecrated Israel of God were consecrated to self and selfishness, to sect and party, and not to the truth. The majority were represented as voracious wolves, not sheep. Nevertheless, there were lambs and sheep amongst the goats and the wolves, and these all must hear the message, and thus be prepared to receive the Messiah, when he should present himself to them.

Special instructions were given to these specially sent-forth ones. They had a peculiar work to do and the conditions accorded. They were not, therefore, a criterion for subsequent workers under different circumstances. They were to carry neither purse, nor valise, nor extra shoes, and were to salute no man by the way. They would thus be dependent on the generosity of those to whom they ministered the truth. And the effect of this would be beneficial in several ways. (1) It would test the faith of those who went forth, and keep them continually depending on the Lord's supervising care, and trusting that he who had sent them knew how to make provision for their necessities while they complied with his commands. (2) It would furnish an opportunity for hospitality to those to whom they preached, and who, by reason of the necessities of the case, would be constrained to reach a decision promptly as to whether or not they were in sympathy with the

R2675 : page 234

message, and hence with the messengers, and willing to entertain them. The same lesson of dependence on the Lord was implied in the provision for no change of raiment. Besides, it was to be but a short tour.

The injunction not to salute any one by the way, may be understood to refer to the custom in Oriental lands of travelers stopping frequently to chat with each other respecting the news. The disciples had but one message, the good tidings, and they were to give all diligence to its promulgation, and not to be general newsmongers. On arriving at a house they were to take careful note respecting their reception, and were to anticipate this with a prayer that peace, blessing, favor, might be upon that house and its inmates. If a son of peace, a child of God, resided there, they might expect that under the Lord's providence they would have a kind reception, and were to accept it as of the Lord's arrangement. If they were not so received, they were to consider it as an evidence that that was not the home of God's people, living in covenant relationship with him, and were to take their departure, seeking another and another place. Peradventure they found no entertainer in the village, they were, nevertheless, to give their testimony. And it should be given in a striking manner; viz., by the shaking of the dust from their shoes, which, to the Oriental mind, would signify a very solemn and final testimony; and then they were to say, "Notwithstanding, be sure of this, that the Kingdom of God is come nigh unto you."

All who are engaged in the present harvest work may learn some very profitable lessons here, applicable, indeed, to the Lord's people at any time while engaged in his service. We have no time for the ordinary converse. The time is short; the harvest work is great; the laborers are few; our time is consecrated; we must labor while it is called day, knowing that a night cometh wherein no man can work. We have consecrated our lives even unto death; we are commissioned of the great Lord of the harvest to seek for the true "wheat," and to gather it into the barn. What time have we for frivolities or worldliness or the many social amenities? Rather, we must content ourselves with giving very little attention to these things, and must press along the line, engaging heartily in the work given us to do, if we would have the approval of our Master, his "Well done, good and faithful servant."

Altho it is not customary to-day, as it was in Palestine nineteen centuries ago, to salute a house and say, "Peace be to this house!" nevertheless all of the Lord's people should be peacemakers, peace-promoters, peace-lovers, and a blessing of peace and restfulness should go with them wherever they go. Alas! how many of them are slow to learn that God has not called us to

R2675 : page 235

strife, contentions, bickerings, anger, etc., but to love, joy, peace, etc. How few, comparatively, have learned how to speak the truth in love; and always to give a soft answer which turneth away wrath; and always to avoid the grievous words which stir up anger. Like the seventy of our lesson, in our daily avocations and efforts to minister to others, let the peace of God go with us, shining in our faces, governing our actions and intoning our language, so that, as the Apostle expresses it, our speech shall be always seasoned with grace.

Conditions in civilized lands to-day are very different from what they were and still are in Oriental lands, so that here and now it would be unusual to be expected to entertain strangers; nevertheless, all who are of the Lord's true people should be on the look-out to entertain hospitably any servants of the Lord, who they are sure carry his message, the Gospel of the Kingdom. And, as the Apostle indicates, they should be just as careful not to entertain, not to assist, and not to bid God-speed to any who are bearing a false gospel, and denying that the Lord bought us.--2 John 10.

REJOICE IN THINGS UNSEEN.

When the seventy returned from this mission they were full of joy; saying, "Lord, even the devils are subject unto us, in thy name." Our Lord assured them that this was what he expected, and intended, when he sent them forth, and explained respecting his own knowledge of Satan in his pre-human condition, that there and then he had been a witness to Satan's fall from high glory and privilege and position to his present attitude of chief adversary of God. "I beheld Satan as lightning [as a bright one] fall from heaven." It is for those who deny the personality of Satan and who deny there are any fallen angels, to explain away these plain statements of Scripture. The true children of God, the true sheep who hear the voice of the Shepherd, will not be deceived upon this point any more than upon others. What matters it to us that we did not see Satan fall from his glorious condition? Our Master did, and he has borne testimony, not only respecting Satan's personality, but also respecting his fall from brightness and honor. What is it to us that others deny that there are fallen angels, demons, who seek to impersonate the dead, through spiritualism, etc.? We have the Master's words, and the words of the apostles, to the contrary, and as true sheep we both hear and heed the Shepherd's voice and follow him. We heed not the voice of Satan, uttered through those whom he controls, telling us that there is no devil, that there is no Second Death, etc.

Our Lord proceeded to tell the seventy that it was he who had given them the power they had enjoyed, and that it included immunity from the bites of serpents and scorpions, and from all the power of the enemy--

all enemies, but specially the enemy, Satan: the same one mentioned also in the prayer which our Lord taught, saying, "Deliver us from the Evil One." It may not be amiss to note here the fact that these powers and authorities over Satan, poisons, serpents, etc., were confined to the twelve and to the subsequent seventy, and were never given to the Church in general. The only Scripture which even seems to so imply is Mark 16:9 to the end, and these verses are not found in the oldest Greek MSS., and are evidently interpolations, added probably about the fifth century: they are omitted from the Revised Version and others. But while no such immunity from poisons and bites and stings are granted to the Gospel Church in general, we have what serves every purpose in this respect; viz., the Lord's promise that nothing shall by any means hurt us as new creatures,--that the Lord will permit nothing to happen to his consecrated ones that he is not both able and willing to overrule for their good, their highest welfare.

While rejoicing with the disciples in their increased faith and joy, resulting from their activities in his service, and in the exercise of the gifts which he had bestowed upon them, our Lord cautioned them against thinking too highly of such miraculous gifts, and assures them that their chiefest cause for joy lay in another direction--in the fact that they had been accepted as sons into God's family (John 1:12); in the fact that their names were written in heaven, as prospective joint-heirs with Christ in his Kingdom--prospective members of the body of Christ, to suffer with him, and thus attest their fidelity, and by and by to be glorified with him to all eternity. This is in harmony with the Apostle Paul's statement in 1 Cor. 13:1, where he assures us that the miraculous gifts conferred upon the early Church by the laying on of the apostles' hands, such as speaking with unknown tongues, interpretations of mysteries, etc., are not proofs of spirit-begotten conditions; --that a greater proof is the possession of the spirit of the Lord, the spirit of love that never faileth.

The more of the spirit of love we possess the greater is our likeness to God's dear Son, our Redeemer, and the more will we be fitted and prepared for a share with him in his heavenly glories. If, therefore, the Lord permits us to do some little service in the present harvest, or to bear some burdens in the heat of the day, or if he grants us the privilege of successfully contending against the great Adversary and his servants, and hinders us from being stung or "hurt" by their words or looks or deeds, and if he grants us opportunities for helping others out of soul-sickness by administering the good medicine of the present truth, let us rejoice in these privileges and opportunities; but let us rejoice still more that under the Lord's providence we are his children, begotten of his spirit,--that our names have been recorded as members of his family, and that by and by we may expect to be joint-heirs with our Elder Brother. Yea, in these good hopes we will rejoice.

====================

R2675 : page 236

IS THE RESTITUTION CALL NOW OPEN?

A DEAR BROTHER in the truth seems to think that the teachings of DAWN, VOL. V., differ from those of DAWN, VOL. III., on the question heading this article. He sees clearly that in DAWN, VOL. V., the view we present is that the restitution call cannot begin until the last member of the Gospel Church has been changed, glorified, but he thinks that the third volume teaches that the restitution call will be in progress simultaneously with the closing work of this Gospel age. This clearer statement of the subject in DAWN V., is the result of our having learned that some had gotten the wrong impression from VOL. III. In proof of his point, the Brother refers us to VOL. III., p.218, where it is stated that "the stopping of the favor or call here, in 1881, is followed, or rather lapped upon, by the general call of the whole world to the Millennial blessings and

R2676 : page 236

favors on condition of faith and obedience." Also pp.365 and 367: "Further, where the special favor of the general Gospel call ceased, October, 1881, the blessings upon the world would seem to be due to have a beginning." "It (1881) was the date of the closing of the high calling, and hence the date for the beginning of the restitution call for mankind in general."

On questions of so much intricacy it is sometimes difficult to use language sufficiently exact; especially if at the time of writing objections or criticisms are not fully anticipated. Were we to express the above points again we would try still harder, as in DAWN V., to guard our statements, and thus to prevent any misunderstanding. Our thought is, that the close of the high calling in the year 1881 was a marked date, and that from that time onward we should expect manifestations along the line of restitution --evidences that restitution blessings were in process of development. We had no intention of conveying the thought that restitution, physical, mental and moral, should be expected in 1881, and onward. As a matter of fact, we see no such process of general physical restitution in operation, nor ought we to expect it until the Day of Atonement sacrifices (of this Gospel age--Christ and the Church, his body) are complete.

We have already pointed this out in the pamphlet, "Tabernacle Shadows of Better Sacrifices," published in 1881. We there show that the high priest does not put on the glorious garments, representing the dignity and authority of rulership and blessing, until the "Lord's goat" has been killed, its body burned without the camp, its fat burned upon the altar, and its blood carried into the "Most Holy" and sprinkled upon the Mercy-Seat. (We there show also that this goat typified the Church, all of whose experiences there typified cannot be accomplished until the last member of the body of Christ has finished his sacrifice completely.) Then it was that the high priest went to the altar, lifted up his hands, and began to bless the people, who meantime lay prostrate in the dust awaiting that very blessing, which typically represents restitution.

In the above statement that "the stopping of the favor or call here, in 1881, is followed, or rather lapped upon, by the general call of the whole world to the Millennial blessings and favors," we hoped that the reader would have in mind our further statement; that altho the call, in its open or full sense, ceased in 1881, it would be prolonged in a special or private sense for a time, just as Israel's national favor ceased five days before our Lord's crucifixion, when he said, "Your house is left unto you desolate," yet in an individual sense of the word, God's favor continued with Israel exclusively for three and a half years following that date; only that instead of being a national favor, it was a private, an individual favor. On p.219 we endeavor to explain this continuation of the Gospel call, in another form, using the following language:

"But tho the general 'call' has ceased, the 'door' is not yet shut. The end of the call, and the shutting of the door are distinct and separate. The 'door' stands open for some to enter the race for the great prize of joint-heirship in the Kingdom after the general 'call' has ceased. God has predetermined a fixed number to constitute the Church, 'the body of Christ,' and there can be neither one member superfluous nor one lacking. (See this typically taught in Lev. 21:17-23.) It follows that he could not call or invite to that honor more than would complete the number that he had determined, and God's Word shows that this number had been secured [called] in October, 1881. But since some of those who responded under the general call, and made the covenant with him, will fail to keep that covenant, fail to so run as to obtain the prize, the 'door' stands open after the general 'call' has ceased, to permit the entrance to the race, to self-sacrifice in the service of the truth, of some [under the private or individual call] to take the places of such as may, during the inspection, cast aside the wedding garment of Christ's righteousness; and also of such others as, having made the covenant of self-sacrifice in the service, love the present evil world, become overcharged with its cares or pleasures, and fail to perform the requirements of their covenant."

Our thought is that this secret extension of the privileges of the call, after it has ceased as a general offer, must of necessity precede the beginning of the restitution privileges, and hence that only preparatory

work in respect to the restitution and the proclamation of it, will be in order until the harvest of this Gospel age has been fully gathered. The knowledge of restitution is granted to the Lord's consecrated people now, to the intent that they should not be in darkness with the world in respect to the divine plan, and especially in view of the approaching great time of trouble, and also in view of the falling of the systems of error, false doctrines, etc. It is necessary that the restitution should be recognized by God's people, in order to keep them from falling in this day of trouble. But the message or call to restitution is not due to the world, to our understanding, in any sense of the word; hence it is that the efforts being made in connection with the dissemination of present truth are confined, so far as seems reasonable and possible, to the Church --to those, at least, who professedly claim to be the Lord's people, and not to the world.

Our brother's letter suggests several questions, which we here propound and answer, hoping that the answers may be helpful, not only to him but to others.

(1) Question.--May it not be, that both the high calling and the restitution call are now open? Or, if only one of them, would it not seem the more probable that the restitution call alone is open now? I fail to see the force of your claim that the "door" stands open after the "call" ceases.

Answer.--We believe that we have shown, foregoing that the restitution call could not begin until the sacrifice of the Church is completely finished, and until the High Priest, with every member of his body, is fully clothed with the honors and dignities of his office, represented in the garments of glory and beauty. We doubt if we can make the matter of the open door after the general call has ceased, any plainer than above set forth. We think it beyond question, that the Lord could not call at any time a greater number than the elect number, even tho his foreknowledge assured him that many of the called ones would not make their calling and election sure, and therefore would not be amongst the chosen. We hold, therefore, that at such time as the full number of the elect had been called, the general call must of necessity have ceased; and yet, since the Lord clearly foretold that a casting out of some during the inspection of the guests would follow (Matt. 22:10-14), and since the elect number must be complete, it follows that there must be some way of bringing in others to take the places of those who would be cast out, after the general call ceased and the work of inspection began. To our understanding this work of inspection of the guests has been progressing for some time--since the call ceased. As some were found unworthy of their privileges and "cast into outer darkness," similar to that in which the whole world is, others were admitted to the favors of the called, and the attendant testings. And this work must continue until the full quota of elect ones shall have passed divine approval. We can think of no other way that would permit God to be just and reasonable in his dealings, since he will not accept less than the foreordained number, and since he will not call to that number any who, in any sense of the word, might be open to disappointment. "Just and true are thy ways, thou King of saints!" As pointed out (DAWN, Vol., III., page 222) these additions are illustrated in the parable by those admitted to labor in the vineyard at the eleventh hour,--after the regular calls had ceased.

(2) Question.--Did not the restitution call precede the Gospel call? Were not Enoch, Abraham, Isaac, Jacob, and all Israel called to restitution? If this be true, then the Gospel call was merely a supplementary one, for the time being, and in that event its closing or cessation would at once put in force again the original call which it had temporarily superseded.

Answer.--No: none of the patriarches were called to restitution, nor was it possible that either they or others could attain restitution blessings until after the ransom had been paid; until after all the Atonement Day sacrifices had been offered. If restitution had been possible without the ransom, then Christ died in vain, so far as the world of mankind is concerned. But no; all that anyone enjoyed of restitution favors in the past, was what we now enjoy; viz., a knowledge of them. A slight knowledge or hint at restitution was given to father Adam and mother Eve. Subsequently a clearer statement of the same was made to Abraham, and confirmed to Isaac and Jacob. There is a vast difference between the promise of a thing and the thing itself. Had the restitution call gone forth in the true sense, anyone responding properly would have been restored to perfection and everlasting life. True, there was a kind of offer of restitution made to Israel under the Law Covenant--an offer that they would be restored to perfection and life if they would keep their Law Covenant inviolate. But, as we have seen, the keeping of that Law was impossible; and hence the attainment of restitution under it was equally impossible.

The special merit of the patriarchs consisted in the fact that, living before any call to everlasting life was made, and with merely a hint of God's gracious purposes, they exercised so great faith respecting the same,--enduring much in their endeavors to please God, and because of their confidence in his promises. From the Apostle Paul's account, some of them endured, faithfully, experiences which, had they lived

during this Gospel age, would have constituted them overcomers in the highest sense of the word, and joint-heirs with Christ in the Kingdom. But living before this high calling or any other call had been issued, and suffering and enduring valiantly and faithfully, they are promised a better resurrection, a more favorable resurrection than that of the world,--tho it will not be so wonderful a resurrection as that of the Church. As the Apostle remarks, God has promised some better thing for us (than for them), "that they without us should not be made perfect."--Heb. 11:40.

Their resurrection will be better than that of the remainder of mankind, except the consecrated Gospel Church, in that it will be an instantaneous raising to perfection, while the world's resurrection will be a gradual one, accompanied by disciplines and testings, and called by our Lord "the resurrection by judgment" --a gradual raising up of the obedient and willing throughout the Millennial age, step by step, to all that was forfeited and lost in Eden.

(3) Question.--Will not the restitution call be a call to faith and to obedience, without sacrifice? If we cannot imagine such a call as being now in process, let me ask, Why not? Was not this call the one that was open to Cornelius and to everybody else, both before and since his time, as mentioned by the Apostle Peter, "I perceive that in every nation he that feareth God and worketh righteousness is acceptable to him"?

Answer.--Peter did not mean to be understood that he that feared God and worked righteousness to the best of his ability had always been acceptable to God. Peter had just learned that a new dispensation had been ushered in, and that since Christ had redeemed, not the Jew only, but the whole world of mankind, therefore now repentance and remission of sins were proper to be preached in Christ's name to every creature, Gentiles as well as Jews; and that whoever sought to do the Lord's will to the best of his ability would be acceptable in the Lord's sight.

The restitution call will be a very different one from any that has ever gone forth as yet. It will not be a call to faith and to reckoned forgiveness of sins, but a call to obedience and to the actual blotting out of sins. During the Millennial age the world of mankind will be dealt with according to the condition of each, and obedience to the extent of ability will be required of each individual. Every obedience will receive its reward, in the way of mental, moral and physical recuperation, restitution; and every disobedience will receive a just chastisement, and thus throughout that age all who will shall have the opportunity of development, mentally, physically, morally, until, at its close, if he has been obedient to the great Teacher, Christ, he will again be in the image and likeness of God, as was Father Adam, but with additional experience gained,--not only during the fall, but especially the experiences gained under the administration of Christ's government, during the Millennial period, while rising again; while being restituted out of sin and death conditions, into conditions of righteousness and life.

What is now known to the Church of this Gospel age as "justification by faith" (in like manner also the ancient worthies were justified) will not be in operation during the Millennial age, nor be necessary; because the conditions then will be so different from present conditions. It is because "we walk by faith and not by sight,"--because faith is now so difficult, and therefore so rare, that it is so highly appreciated and rewarded of God. But when the Millennial age will have been ushered in, the age of faith will have passed--that will be the age of knowledge,--the age of evidences so clear, so unmistakable, that even "the wayfaring man, tho ignorant, shall not err therein, for the knowledge of the Lord shall fill the whole earth, as the waters cover the face of the great deep." With knowledge thus abundant, so that there shall be no need to say to one's neighbor, "Know the Lord, because all shall know him," it follows that special faith will be impossible, and hence the rewards of special faith will no longer be offered.

We do not mean to say that mankind during the Millennium will not believe; on the contrary, none can do otherwise than believe: we do mean to say, however, that there is a difference between believing and exercising faith. We now believe various things by faith, which the world in the next age will believe, not by faith but on evidence, by knowledge--it will be impossible for them to doubt them, seeing that the evidences will be so indisputable. For instance, now God tells us to reckon all of our past sins forgiven, and ourselves fully justified in his sight. Nevertheless, we continually see evidences of our own weaknesses in our minds and bodies. The sins are not blotted out; they are merely reckonedly covered. In the case of the Church's sins: they will not be blotted out until death shall destroy these mortal bodies, and until the Lord, in the first resurrection, shall grant us glorious, spiritual, perfect bodies. In them there will be no trace of sin or weakness or imperfection; all our sins will then be actually blotted out. But now we are required to believe in the covering of our sins; to exercise faith in God's declaration. Our next step of faith is in connection with the high calling to sacrifice earthly and temporal interests for the gaining of the heavenly glory, honor and immortality. But the heavenly crown and blessing are seen only with the eye of faith; and whoever runs in the race now set before

R2677 : page 239

us in the Gospel, must not only look with the eye of faith unto Jesus, as the author and finisher of our faith, but with the same eye of faith must see the crown of righteousness which the Lord, the righteous Judge, has laid up for those who are faithful. Thus ours is preeminently an age of faith, of reckoned conditions, and of trust in the promises: and it shall have its great and precious reward.

Not so will be the conditions of the Millennial age, when ushered in. Knowledge will be there, as we have seen; and each day's experiences will result either in mental, moral and physical development, or in chastisements for failures to make progress. Such experiences will give ample demonstration of what may be expected as the ultimate outcome,--restitution as the reward of obedience, or the Second Death as the punishment of disobedience.

The matter is clearly set before us in the Scriptures, which clearly teach that, during this age, the rule of divine dealing is, "According to thy faith be it unto thee," while the rule of the judgment of the world in the Millennial age is clearly laid down in Rev. 20:12: "I saw the dead, small and great, stand before God: and the books were opened; and another book of life was opened [the first book of life is called the Lamb's Book of Life, containing the names of the elect Church, his Bride:--this other Book of Life will be the book or record of those who shall pass the restitution trial or judgment satisfactorily], and the dead were judged out of those things which were written in the books [the Scriptures--John 12:48] according to their works."

It would be a mistake to suppose that God will call mankind to sonship during the Millennial age, and not require them to make full consecration of themselves to him, and to that righteousness of which he is the personal representative. None can ever have eternal life upon any other condition than this--absolute obedience, and more--absolute harmony with the very spirit of the divine law, the law of righteousness, the law of love. And all who will be in harmony with the Lord to such an extent as this, would of necessity sacrifice, if there were opposition to the Lord or to righteousness which would make necessary a sacrifice of any kind, rather than deny the Lord and the principles of his holiness.

The reason why there will be no sacrifices required of the world during the Millennial age is, that sin and Satan will no longer be in control--"this present evil world" (dispensation) will have passed away, and in its stead will have been ushered in "the world to come, wherein dwelleth righteousness"--wherein righteousness will be the rule, wherein the King and all in favor with him and every feature of government will be one of righteousness, truth and love.

To suppose the restitution call already commenced, would be to suppose that God had in some manner authorized some one to announce that henceforth no one would suffer for right doing, but only for wrong doing; and that henceforth whoever sought to do right to the best of his ability, would find himself unopposed therein, and that his every effort would promptly bring mental, moral and physical strength and recuperation, which, going on and on, would by and by reach absolute perfection. Furthermore, it would be to promise that any who accepted this restitution call would never die the Adamic death; but on the contrary, accepting this call heartily, would find that day by day, year by year, the power of death in him was being vanquished and the process of restitution progressing.

When that call shall go forth, and those restitution privileges shall be offered to mankind, it will be as the Prophet has declared, that no man shall thenceforth die for Adam's sin, nor for the sin of his fathers, but only for his own sin. (Jer. 31:29,30.) We understand that this time will not be reached until after the time of trouble--not until A.D. 1915. To our understanding, from that date onward, the Kingdom being fully established, the call of the world to restitution privileges will be opened, and whoever shall then die will die for his own sin [Second Death] and not for father Adam's; and whoever will then be obedient to

R2678 : page 239

the Lord will experience the blessings of his grace in restitution,--actual, perceptible recovery beginning at once, as the reward to the faithful under the restitution call.

The sense in which Millennial blessings and favors are already lapping upon the Gospel age, to our understanding, is this: First, knowledge, inventions, etc., are bringing to the world of mankind blessings never hitherto enjoyed, and which are really intended for the Millennial age, and are merely being gotten ready or prepared in this "day of God's preparation." (2) Restitution blessings are lapping also, in the sense that these inventions, etc., are gradually leading on to the great time of trouble, in which present institutions, social, financial, political, religious, will all be overthrown--that in their stead God may bring in the better provisions and arrangements of the Millennial Kingdom. (3) Restitution blessings are coming to the Church now, in the sense that she is permitted to foresee these coming blessings upon the world, and to rejoice exceedingly, and to lift up her heart in thankfulness and praise to him who loveth us and who bought us with his own precious blood, and to realize how it is "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

(4) Question.--Suppose some one should say, "I wish to give up this present world and all its honors and pleasures, to obey and follow Christ, no difference

what trials and persecutions it may bring; but I have no expectation of salvation on the divine plane, and I am not running for that prize. Salvation on the human plane is better than I deserve, no matter how much it may cost me to follow Christ now, in the opening years of his reign, before Satan is bound. I am glad of an opportunity to show my loyalty under adverse circumstances, which will prove that I am sincere." Who may say that such an one might not come in under the restitution call?

Answer.--The Apostle, on one occasion, said, "The times of this ignorance God winked at"--took no account of. So all the way down through this Gospel age, while this "high calling" has been presented, there doubtless have been some of the Lord's followers who have not clearly grasped his promises in all their length and strength and beauty,--many who did not clearly understand that the overcomers of this age are to be heirs of God, joint-heirs with Jesus Christ, and partakers of glory, honor and immortality. Their ignorance, however, did not alter the call nor the Lord's engagement. The heavenly Father is, so to speak, dealing with Christ rather than with us, and thus it is written that we are "accepted in the Beloved." Whoever, therefore, during this Gospel age, has fully consecrated himself to the Lord as his Master, fully trusting in him also as his Redeemer, and seeking to walk in his footsteps, the same is an heir of God and a joint-heir with Jesus Christ, his Lord, whether he knew it or not; just as it would be in respect to an earthly inheritance.

It might seem strange that a son should not have some knowledge of his father's wealth and of his father's intention to give him a portion, but the son's ignorance would not alter in any degree the father's will, nor hinder him from participating in its provisions. So we should say respecting those of the Lord's faithful ones during this age, who have not been aware of how great things "God hath in reservation for them that love him." And this applies also to such an one as you mention in this question: his ignorance will not alter the divine arrangement; and if he faithfully follow the Lord now, we have every reason to believe that in the regeneration he shall sit in his throne, whether he expects so great a favor or not. Nevertheless, we should expect that now the Lord would graciously reveal to such a faithful sacrificer his goodly heritage. There surely is no Restitution Call at the present time--no offer, yet, of an opportunity to grow out of imperfection and death, into perfection in God's likeness, and into life everlasting.

===================

THE CHICAGO CONVENTION.

CHANGE OF DATE, TO AUGUST 25,26,27.

IT HAS BEEN found necessary to change our Convention dates to one week earlier than announced in our last issue. All arrangements are now complete as follows:--

RAIL ROAD RATES, ETC. We are taking advantage of the extremely low rail road rates granted to the "G.A.R. Encampment," but open to everybody: so Excursion Tickets for the "G.A.R. Encampment," (and not for our Convention), should be called for. Make full inquiry of your R.R. ticket agent in advance, respecting date when he will have these cheap tickets on sale.

HOTEL ACCOMMODATIONS. The Chicago brethren assure us that they have made very complete arrangements for our entertainment, at reasonable rates.

"Hotel Grace," Cor. Clark St. and Jackson Boulevard has been secured for headquarters. It is centrally located--within walking distance of all depots. A number of comfortable apartments have been secured at 50 cents per night each person--two in a bed: a few choicest rooms 75 cents each person. State which you desire reserved for you.

Restaurants are numerous in the vicinity of the hotel and hall. Plain meals can be had at from fifteen cents upward.

THE CONVENTION HALL. The committee has secured the use of "The People's Institute," corner of Van Buren and Leavitt Streets. It is commodious--probably quite beyond our needs--having a seating capacity of eighteen hundred. It is about 30 minutes ride from our hotel headquarters, and may be reached by the Garfield Park train on the Metropolitan Elevated Road: Get off at Hoyne Station. Or take the

Van Buren Street car to Leavitt Street, or the Leavitt Street Car to Van Buren St.

BAPTISM SERVICE. Arrangements for baptism --robes, towels, etc., are complete; so that any desiring thus to symbolize their consecration can be accommodated on Monday afternoon, August 27.

WRITE US FOR PARTICULARS, as soon as you decide that you can attend, and have learned when your train will reach Chicago. Make your letter brief and to the point; thus for instance: "Our party will consist of six--two males and two females single, and one married couple. We expect to reach Chicago at 11 o'clock A.M. August 25, via Chicago and Northwestern R.R. We desire the fifty cent lodgings." Mention names.

COMMITTEE OF RECEPTION of Chicago Church will, so far as possible, meet the friends at depots on arrival of trains indicated--at the door of the Ladies' Waiting Room. Each may recognize the other by seeing a WATCH TOWER in his hand. However, should you for any reason fail to meet one of the committee, you can easily find a lunch room, and then "Hotel Grace" or the Convention Hall, at the addresses above given.

A LARGE ATTENDANCE EXPECTED.

All who trust in the "precious blood" as man's atonement price are cordially invited. We anticipate a large attendance, and urge that all who come shall seek to bring with him the Lord's blessing, that all in attendance may be blessed and that the influence of the Convention may be far-reaching for good to the Lord's flock and to the Chief Shepherd's praise.

===================

SEMI-MONTHLY

VOL. XXI. AUGUST 15, 1900. No. 16.

CONTENTS.

Views From the Watch Tower........................243
  Rev. R. Heber Newton's Opinion................243
  Protestantism in France and in America....................................243
  Prepared to Fall Into Spiritism...............246
  A Change Already in Progress..................246
  Praying and Fighting--An Emperor's Sermon.....................................247

"Not So Paul Won Macedonia"...................249
God's Providential Care...........................249
Doing, to Inherit Eternal Life....................250
The Good Samaritan............................252
Beware of Covetousness............................253
The Rich Churl................................255
Interesting Letters...............................256
Three More Conventions............................242

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

THE CHICAGO CONVENTION--AUG. 25-27.

We learn with regret that some of the rail roads entering Chicago have instructed their near-by agents not to commence selling the cheap "G.A.R. Excursion" tickets until Aug. 26. This will undoubtedly prevent some from attending the Convention on its opening day, the 25th; but should it be the desire of a goodly number, the Convention can be prolonged to include the 28. The dates already announced will be the best we can do (Aug. 25-27), for we want to include a Sunday, and prefer that, so far as possible, the commotion incidental to arrivals on the opening day shall be over before Sunday.

Full particulars were given in last WATCH TOWER, and will be sent by mail on application. The Editor of this journal will attend, and hopes that all friends will introduce themselves to him, by name and place.

SARATOGA SPRINGS, N.Y. CONVENTION--SEPT. 4 AND 5.

Friends of the truth residing in the vicinity of Saratoga Springs, N.Y., advise us that a Floral Fete will be held there Sept. 3-6, which will have very low rates of rail road fare from all points in New York and New England. They request a gathering of the friends of that vicinity,--and as many others as can conveniently meet with them on Sept. 4 and 5. The Editor has promised to attend on the 4th, and if possible to remain also the 5th. Purchase Excursion tickets to Floral Fete.

Comfortable accommodations can be secured at one dollar a day including board. Notify the WATCH TOWER office at once by postal card, when you will arrive, by what road, and how many will be of your party. On arrival go at once to the New Prohibition Hall, No. 464-1/2 Broadway.--But first look out for the Reception Committee at the door of the "Ladies' Waiting Room" displaying a copy of the WATCH TOWER.

DALLAS, TEXAS, CONVENTION--SEPT. 29,30, OCT. 1.

We merely remind the friends of Texas and vicinity of the date as above, reserving particulars for a later issue.

"HE THAT HATH NO MONEY--COME YE!"

At all Watch Tower Bible and Tract Society Conventions provision is made for the free entertainment of the Lord's "brethren" able to attend, but unable to pay for hotel accommodations. In notifying us of your coming, mention if the Lord's providence has made it expedient for you to accept the free hospitality of the entertaining Church.

CONVENTION OPPORTUNITIES FOR SYMBOLIC BAPTISM.

This is a feature in all conventions. Robes, towels, etc., are supplied, and the use of baptistry secured.

====================

R2679 : page 243

VIEWS FROM THE WATCH TOWER.

REV. R. HEBER NEWTON'S OPINION.

DOCTOR NEWTON writes to the Christian Citizenship League as follows:--

"The teachings of the church, for the most part, are far from following the teachings of Jesus. Nay, they are far from recognizing what those teachings are. The organization of the church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus.

"Commercialism dominates the organization, and conventionality tyrannizes the pulpit. The law of the market, rather than the law of the mount, is accepted by the church at large.

"Our Protestant churches are composed, for the most part, of a constituency drawn from the well-to-do classes, and they see nothing essentially unsound or unethical in the economic system of the day. The pulpit, therefore, is rarely free to deliver its soul, if it has one, upon the burning questions of our generation.

"Blind leaders of the blind, both seem hastening to fall into the ditch which lies before our civilization. And yet within the Christian church is the very ideal that the world hungers for, the very power to solve these problems. Infinitely pathetic is the situation."

This is a very severe arraignment of orthodoxy in any case; but coming from one of its leading lights it is terrible!

PROTESTANTISM IN FRANCE AND IN AMERICA.

Within the past few years Protestantism has been making considerable progress in Catholic France; but it is to be remembered that there the term Protestant includes all systems of religion and irreligion opposed to Roman Catholicism.

As might be expected, this in turn arouses the ire of Romanists, especially the clergy, who, long accustomed to full control of the masses, and to having their mandates pass without dispute or criticism, are now furious in their attempts to hinder their people from slipping the bonds of gross religious ignorance and superstition, and escaping from their control. Deprived of the civil power of the past--lost a century ago--and unable to torture or destroy those who protest against their system, they nevertheless clearly show that the spirit of the past still dominates them, and that only opportunity is lacking, and this by reason of a higher civilization and a more generally enlightened public conscience--not because of a higher and holier religious standing.

Words are the cruelest weapons now permitted, and these are used with energy and venom and regardless of the truth. For instance, the Bonne Presse, the organ of the Assumptionists (a Roman Catholic order), and many Croix, or Catholic Church papers, are seeking to arouse prejudice and public sentiment against everything not Catholic, by confounding Jews, Freethinkers and Freemasons with Protestant Christians--charging all with treachery to France, etc.,--and the general name of "Huguenots" has been revived as applicable to all those to whom Romanism is opposed. The inference is deducible from some of the writings, that their authors would like to see these modern "Huguenots" massacred as were the others--for the glory of God and the peace of the Roman Catholic Church. --See MILLENNIAL DAWN, VOL. II., pages 332-353.

The names of some of the tracts and books published in the interest of this crusade against Protestantism would, alone, give a clue to the character of the attack; but we will give a few extracts:--

"The Protestant Peril," of 569 pages, declares:--

"The Huguenots go hand-in-hand with the traitors of the fatherland and with the foreign foes of France, just as their religious fellows did in the year 1870....The Protestants force their way into the houses of the French people, ostensibly to sell Bibles, but in truth to spy out where the honest peasant has

R2679 : page 244

hidden his savings. They are picking out quarters for the army of the invasion. Therefore, we must keep a watch over these imbeciles and force them to leave our towns....These pious gospel messengers do not propose so much to make converts to Protestantism, as to demoralize our good people and to lay plans for facilitating the proposed invasion of our country. We appeal to the peasants to become new crusaders in the interests of the good cause."

"The Protestant Conspiracy" charges that the queen of England annually contributes five million dollars to propagate Protestantism in France, and thus to make the latter a vassal state to Great Britain. Another work is entitled, "The Treachery of Protestantism." "Treason's Formation" is another of these. It says:--

"The Huguenot is a born traitor. A Catholic will die for his faith; a Jew to save his money; but a Protestant knows no martyrdom....The claim of the innocence of Dreyfus was simply a specimen of Protestant treachery in order to make it possible for England to occupy Fashoda, and William II. to make his journey to Jerusalem. All the defenders of Dreyfus are open or secret Protestants."

"The Protestant Conquest" is the title of another of these blasts of ignorance and falsity, designed to prejudice the populace so that they will give Protestants and the Bible no hearing. It suggests the wisdom and propriety of murdering leading opponents, both political and religious, as follows:--

"The Catholics are too scrupulous. Nobody can bake an omelet without breaking some eggs. No revolution can be achieved without advancing over dead bodies. Do you think it would be a crime to condemn and put to death such men as Zadok Kahn, Reinach, Scheurer-Kestner, Picquart, Zola, Brisson, Yves Guyot, Jaures, Clemenceau, Monod, and Ranc, because they have organized the Dreyfus conspiracy? I confess openly that I would have no hesitancy to vote for the death of this Reinach, etc., and such pastors as Monod, etc."

French Protestants are justly indignant at such unscrupulous methods of opposition, and are crying out for freedom and fair and honest treatment; and to offset it are publishing pamphlets entitled "Away from Rome," and scattering them widely.

* * *

But now note the difference between the sentiments of Protestants in France, and Protestants here. Where they are in the minority they want liberty and God's Word to prevail, and appeal to reason and the Bible as in offset to ignorance, superstition and priestcraft. But how is it here in "the land of the free" where Protestantism controls the great majority? Ah! here we see the weakness of fallen human nature displayed; for here Protestants, like the Catholics of France, are most bitterly opposed to any advanced light--especially any further light from the Bible;--not only denying what they cannot gainsay Scripturally, but becoming the more angry in proportion as they find present truth unanswerable.

True, they have not published volumes in opposition to our presentations, but this is no doubt due to two facts: (1) There is no opportunity to confound the gospel we preach with any class of politicians or political aspirations; and (2) they know nothing to say against our position, and fear to call attention to it lest their closely guarded and tightly penned "sheep" should get a taste of "the good word of God," and break away from sectarianism to the "green pastures and still waters" of divine truth. But most of their fears are groundless, for the majority of their flocks are not "sheep" anyway; and the "goats," true to a perverse nature, would prefer tin cans, paper, filthy rags, or any thing of a sensational character--Evolution, Higher Criticism, human philosophy, and "science falsely so called"--rather than the truth.

United States Protestant methods differ from French Roman Catholic methods, but both have the same object; namely, to prejudice the minds of the people under their control who are trusting to them as their guides and spiritual advisers; thus to hinder them from investigating truth on its merits and in the light of the divine Word.

Having mentioned the Roman Catholic method, it is but just that we cite instances illustrating the Protestant method. For instance, some years ago the pastor of the North Ave. M.E. Church of this city made a most furious attack upon the Editor of this journal, whom he had never met, and whose writings he probably had never read--as would seem to be implied by the false statements of our position made by him in a discourse over an hour long. What was the ground for the attack? Simply that five members of his congregation had been baptized by us the week previous, and that he knew, in some way or other, that we believed in the imminence of the Kingdom of God. He railed at the fact that this teacher did not belong to any of the sects, and was not recognized by any of them, informed his people that he had been specially educated so as to be able to guide them in all spiritual matters; and that they should seek no other counsel respecting God's Word.

He then demonstrated his wisdom and ability as "a scribe instructed respecting the Kingdom" by declaring that the second coming of Christ must be many thousands of years future, because in his judgment, this was clearly taught, not by the Bible writers, but by the coal fields and ore deposits of earth, which he thought would last that long.

If the learned gentleman had only thought of it he might have prophesied a still longer interim--millions

R2680 : page 245

on millions of years--basing his calculations on the supply of limestone for macadam and whitewash, and on the supply of granite for tomb-stones. This encouraging (?) sermon on "The Second Coming of Christ" ended with an attempt to arouse the murder spirit amongst the "goats" of his flock and to intimidate the "sheep" with words, understood by all to refer to the Editor of this journal, who was (by request of the recently baptized ones) present in the audience thirty feet from the reverend and learned speaker, who in loud and angry tones shouted, "Do you know what they would have done to such a man eighteen centuries ago? They would have led him outside their city and would have stoned him to death!"

Here is the same murderous spirit manifested by the French Catholics--and in both incited by a bitter hatred of the truth--or rather by a fear of the truth, and a desire to preserve, by any and every means, the human organization they have been taught to regard as divine. "By any means" is none too strong; for we know of numerous instances in which professed ministers of God's truth have most outrageously falsified for the good of the cause, as the Jesuits would say.

For instance, it makes the false shepherds (who seem to predominate) very angry when members of their flocks receive present truth and request that their names be stricken off the sectarian roll because they consider it quite enough and much more in accord with the Lord's will and Word to have it written only in "the Lamb's book of life,"--and quite sufficient to be members of "the Church of the first-born, which are written in heaven," and thus in fellowship with all true "sheep," wherever found. In some instances reported to us the pastor kept the letter to himself, and long afterward charged the one who had withdrawn with backsliding, neglect of covenant in not attending service and hence unworthy of respect or fellowship.

In one instance a dear sister who had been a Bible class teacher of prominence and influence was so feared by her erstwhile pastor that he deliberately, and with much hypocritical show of sorrow, circulated the report that she had "gone insane"--"a very pitiable case." His crafty satanic method succeeded; and her church friends and neighbors "let her alone," for fear they would "excite her" and "make it necessary to send her to an insane asylum." Needless to say, the sister is of much sounder mind than ever before; --of much sounder mind than any who can believe the unscriptural and God-dishonoring doctrine of eternal torment, taught by the jarring creeds labeled "Orthodox."

It was in view of such cowardly and disreputable methods coming to our notice that we prepared what are known as "Withdrawal Letters"--setting forth the truth in kindly language--which we supply freely to all who desire them, so that each member of the congregation receiving one may be truthfully informed as to our reasons for renouncing membership in sectarian systems; and thus, too, the temptation to misrepresent is taken from the false shepherds whose love for the sheep is chiefly for the sake of their "golden fleece." But those kindly-worded letters are feared and hated as much as the DAWNS.

Space forbids us to mention numerous instances of perfidy and misrepresentation by "ministers" against our publications--especially MILLENNIAL DAWN. Publicly and privately they warn their people against it, and advise those who have it not to read it, but to "saturate with oil and burn it," evidently thinking us so opposed to eternal torment that we would use some kind of fire-proof paper that would need oil to make it burn. Others, learning that colporteurs had reached their city and had sold DAWN to their parishioners, have gone about from house to house, warning, threatening and entreating (according to the intelligence and financial dignity of the person) that they violate their engagements and refuse to take the books, and if they already have them to be sure to burn them.

Why all this warning, etc.? Love for the "sheep"? Oh no, indeed! but love for themselves. They well know that wherever the true light of the Word of God goes their "craft is in danger." (See Acts 16:16-24.) Often they hear of their "sheep" getting into by-paths of sin, but who ever heard of their working themselves into a frenzy of energy on that account? Why then are they so excited the moment MILLENNIAL DAWN is mentioned, or seen in the houses of their sheep?

Their fear is (1) that if their people read the DAWNS they will know far more about the Bible, and will begin to think and to ask questions which they cannot answer. (2) It will show them that they have been hiring shepherds to lead them to the green pastures of truth, who, instead, have been penning them up in sectarian folds and forcing them to subsist on the God-dishonoring doctrines of the dark ages. (3) It will lead the true "sheep" to get out from among the "goats" and "wolves in sheep's clothing," by showing them that the "harvest" time of separation has come, and that the great Chief Shepherd is calling forth his own sheep to himself and to fellowship with all other sheep--free from human creed-pens. (4) No wonder these worldly-wise shepherds resent a teaching which would gather the few grains of "wheat" from a parishful of "tares." It would look bad to call his a wheat-field if there were no wheat in it. Then, too, it would count in numbers (tho far less than they suppose

R2680 : page 246

--for the "tares" take little or no interest in present truth), and their prestige and salary depend so much on numbers; how could they regard DAWN otherwise than as their enemy likely to bring all kinds of trouble to their slumbering flocks by awaking them to thought and Bible study?

This seems to make no allowance for honest preachers, lovers of the truth who should be glad to find it in DAWN or anywhere, and glad to proclaim it at any cost,--some one complains. No, we do not deny that there are honest, God-fearing and truth-loving men in the Christian ministry, scattered probably among all denominations; but, evidently, as at the first advent, the Doctors of Divinity as a class are, by their training and selfish interests, enemies of the true light, the wisdom from above, and friends and patrons of earthly wisdom. The majority are blind and cannot see the true light, and of the remainder a large proportion seem to love the present world, and to be willing to sell the truth for its "mess of pottage." Nevertheless, here and there some "forsake all" for the sake of the truth,--to suffer with Christ, if so be that they may also reign with him by and by.

Nor does it always stop with threatening words: these in small towns are often followed by social ostracism and business boycott too often successful.
For instance, a brother wrote us a short time ago, changing his address, explaining that he had been obliged to move onto a farm because his cotton-gin, saw-mill and grist-mill in town had been boycotted

until he could no longer earn a living--because of his attempt to explain the truths of the Bible to his neighbors. The charge against him was that he "had too many different translations of the Bible" and "had many texts marked in his Bible which neither the preacher nor his neighbors could find in theirs;"--not being so well acquainted with their Bibles as with their almanacs, daily papers, dominoes, cards and chess.

Alas, poor world! It is still true that "men love darkness rather than light," and that this is their condemnation, leading surely to the great time of trouble with which this age is predicted to end, as the same love of darkness led natural Israel to its great trouble and overthrow, in the end of the Jewish age.

Yet none of these things move the Lord's people, for the same light upon the Word shows not only that the Lord's true people will be hated and maligned even to the end of this age, and that whosoever will live godly must suffer persecution; but it shows also the object of such tests and trials and sacrifices--to fit and prepare a little flock to be faithful and merciful kings and priests of God during the coming age, when with their Lord, Jesus, whom they follow through evil as well as good report, they shall, as God's representatives, "judge the world"--giving to all the fullest opportunity to come back to full harmony with God and righteousness.

PREPARED TO FALL INTO SPIRITISM.

It is our expectation that Spiritism, as one of the latter day delusions, is to play an important part in the next few years in connection with the great falling away already begun, in which "a thousand shall fall at thy side, and ten thousand at thy right hand." Romanism taught, and still teaches, a Purgatory to which their dead go at death for purification for heaven; and that while there the prayers and paid masses of their friends on earth avail for them to a sooner release --to heavenly bliss. Protestantism at its start, through Luther and its principal exponents, denounced this as a Papal deception to fill its coffers with the money of its deluded people; and failing to grasp the truth that a dead person is not alive anywhere, but awaits the resurrection of the dead as his only hope of a future life, Protestantism took its illogical position still held--that death ends all hope, and that all not fit for heaven go to a hell of everlasting torment. And, in harmony with this, prayers to and for the dead were reprobated--the righteous needing none, and the wicked being hopeless.

It has often surprised us that with the thought that their dead are not dead, but more than ever alive and "hovering" among the friends at the funeral, as some ministers explain (?), there has not been a greater disposition to follow the lead of Spiritism and seek communion with those supposed to be alive and near, and able to assist. The explanation seems to be that Romanists are under the control of the priests instructed who are the saints who may be prayed to, and

R2681 : page 246

instructed that those who need to be prayed for can only be reached or assisted through the priests,--who alone must do the mass-saying and praying. And Protestants have been restrained by the original declaration of the leaders that prayers to and for the dead were both Romish superstitions, unsanctioned by the Word of God--to which we heartily agree.

A CHANGE ALREADY IN PROGRESS.

But the Boer-British war has started a fresh discussion of the question of prayers for the dead. As Roman Catholics, after news of a battle, repaired to their cathedrals to pray for the Catholic dead, and to offer mass on their behalf in Purgatory, Protestants have been perplexed and felt their need of something to offset the hard error of their creed that if the soldier were a saint he went at once to glory, but if not a saint at once to an endless and hopeless torment in

R2681 : page 247

hell. Loving fathers and doting mothers were unable to hide from themselves that their sons, and the army in general, were far from being saints or "meet for the inheritance of the saints in light;" and yet they felt sure that they were far too good and noble and patriotic to be turned over to the care of devils to be roasted eternally: and this coming now, at a time when people are thinking more than ever before, and when human sympathy is greatly expanded, is awakening serious thought in Britain.

As usual, however, the Adversary manages to turn thought into a wrong direction; and so they fail to see that all the dead must wait for the second coming of the Lord and for the resurrection awakening then due, and that then (during the Millennial age) the whole world will be a grand and good Purgatory;--when Satan will be bound, and when so many as will, can have the assistance of the Royal Priesthood in getting rid of their errors and weaknesses, and coming back to perfection by a process of restitution. No, on the contrary, the suggestion is that the early Reformers must have erred in rejecting that feature of Rome's teachings which permits and encourages prayers for the dead. Note the sentiments promulgated by the influential Christian World of London. It says:--

"Here is theology in the roughest; its chiefest problem thrust on you in a fashion which brooks no shirking. What has really happened? Where or what is he who, a moment ago so near, is now at a remove to which our space computations offer no clew? We are all on-lookers to-day at tragedies of this sort, and the questions behind them press us with relentless force. Do our dead still think or love? Have we any sort of relation with them? Can we do aught for them or they for us?...

"What on this subject [communion with the dead] is the position of Protestant Christians to-day? Signs are abundant that the standpoint from which it is approached by non-conformists, not less than by conformists, is a somewhat different one from that held by the Reformers and the Puritans.

"Thoughtful minds are now asking whether the sixteenth-century onslaught on Purgatory and priestcraft did not, in the rush, carry away with it some precious things that it is time now to restore....

"And why should we not pray for the dead? What is prayer, in the best conception of it, but the following of those we love, with aspiration and affection, with desire for their highest good, with the whole best emotion of our soul? What barbarous infidelity has taught us that death interposes a limit to this outgoing? The notion that those who now rest in God are, because of that, beyond the reach or need of prayer is heathen, and not Christian. It is disloyal at once to God, to the departed themselves, and to our own best instincts. There is no position, not that of heaven's central point; there is no condition, not that of supremest blessedness, that is outside the range of love....

"We have neglected our dead, and in so doing have weakened one of the most intimate of our links with the unseen. We have put up in our minds barriers that do not correspond with the reality, and so have obstructed the flow of some of the grandest of the human inspirations. The mind revolts against these limitations. Its prophetic instinct recognizes them as a mistake. The vagaries of Spiritualism are a rough protest against the policy of cutting the cable between here and the Beyond. And that other side protests also. Near to us, on the other side of a very thin veil, lies a great realm of life which has the closest connection with our own. What that connection is we at present only dimly discern. Our organs of perception seem only in the most rudimentary condition. It may be that our later indifference on this side has hindered their development. But develop they must, for they are among humanity's most priceless possessions. A stage will yet be reached when they will be part of the soul's general apparatus, and when, not to a stray prophet here and there [mediums?], but to the common man will it be given to stand with Bunyan's pilgrim on the Delectable Mountains and behold what was visible there."

Light (Spiritualistic, London, April 10) thinks this is a real, tho belated, recognition of the essential truth of the Spiritualistic position. It says:--

"Spiritualists have been severely criticized and ridiculed for affirming that the departed are frequently benefited by the advice, sympathy, and prayers of earth-dwellers. We have been denounced for teaching that progress after death, following upon repentance and effort, is possible for the ignorant and sinful dwellers on the threshold....

"Think of it! Spiritualism is a 'protest against the policy of cutting the cable between here and the Beyond!' Aye, and evidently the protest has not failed, it has not been in vain. While the writer laments that 'our organs of perception [psychical, mediumistic perception, or "spiritual gifts"] seem only in the most rudimentary condition,' he suggests that indifference has 'hindered their development,' and he fully justifies us and our long struggle for recognition against, not only indifference, but prejudice, intolerance and active hostility, by affirming 'develop they must, for they are among humanity's most priceless possessions!'

"After this we shall assuredly have The Christian World founding a 'School of the Prophet's for the development and exercise of mediumship and psychical powers generally."

PRAYING AND FIGHTING--AN EMPEROR'S SERMON.

The German Emperor preached a sermon on board his yacht Sunday, July 29, from the text, Exodus 17:9-11. His argument was that as Moses prayed and got a blessing for Israel, so all Germans at home should pray that their brethren gone to war in China might successfully slaughter the heathen Chinese, who should be like the Amalekites. The press report of the discourse follows:--

"The soldiers shall be the strong arm which punishes assassins. They shall be the mailed fist which

R2681 : page 248

smites that chaotic mass. They shall defend, sword in hand, our holiest possessions. True prayers can still cast the banner of the Dragon into the dust and plant the banner of the cross upon the walls.

"Again is heard God's command, 'Choose us out men and go out to fight with Amalek.' A hot and sanguinary struggle has begun. Already a number of our brethren are over there under fire. Many more are traveling along hostile coasts. You have seen them, the thousands who, to the call of volunteers to the front who will guard the empire, have assembled themselves to battle with victorious banners. We who remain at home are bound by other sacred duties. Woe unto us if we remain slothful and sluggish while they are engaged in their difficult and bloody work, and if from our place of security we only curiously look on while they wrestle in battle.

"Not only should we mobilize battalions of troops, but we should also, and shall, set in motion an army of trained people to beg and entreat [God] for our brethren that they may strike into the wild chaos with sword in hand. May they strike for our most sacred possessions. We would pray that God the Lord may make heroes of our men and lead those heroes to victory, and that then, with laurels on their helmets and orders on their breasts, he may lead them home to the land of their fathers.

"Our fight will not be finished in one day; but let not our hands grow weary or sink until victory is secured. Let our prayers be as a wall of fire around the camp of our brethren. Eternity will reveal the fulfilment of an old promise--'Call upon me in trouble, and I will deliver thee.' Therefore pray continuously."

The Emperor and many other militant "Christians" fail to see that Israel was used of God as a typical people and that the duly authorized slaughter of the Amalekites was because their iniquity was "come to the full" (Gen. 15:16), and God would use them as types of evil and evil-doers to be overthrown by the antitypical Moses, the antitypical Mediator, Christ--as Pharaoh and his hosts previously typified the same thing. Similarly the "Land of Promise," Canaan, was typical of the heavenly Canaan.

The Spiritual Israelite is to watch and fight and pray, but against a different kind of enemies and with different weapons--mighty through God to the pulling down of error, and the gaining of victories over sin and self and Satan. "The weapons of our warfare are not carnal," says the inspired Apostle--not swords, machine-guns and battle-ships.--2 Cor. 10:4

As for the "Christian soldiers" going to "heathen China" from "Christian Europe" we fear they have not a true "soldier of the cross" among them, and

but few who have any knowledge whatever of the sword of the spirit--the Word of God. They are probably no better than the thousands of their comrades already there and of whose unchristian conduct, after the capture of Tien Tsin, the telegraphic dispatches published say:--

"This day has been devoted entirely to looting the native city [Tien Tsin]. The Chinese killed many of their women to keep them from falling into the hands of the allied troops. It is impossible to cable a description of the scenes that were enacted.... American and Japanese troops were the only ones who made any attempt to restrain the civilian or soldier looters."

THE GERMAN KAISER'S HUMANE (?) EXPRESSIONS

The Emperor is practically the pope of the German National Church system; we presume he has received the collegiate degree of "D.D.," as did Bismarck. He is evidently another "man of blood and iron." He has surely placed himself, by recent utterances, at the head of the revived ancient order of Christian soldiers of the period of the crusades. The "Boys' Brigades" should all be pointed to this fact; --and be advised to resign and turn in the opposite direction from the general Christian (?) drift of our day. The following from the Presbyterian Banner is to the point. It says:--

"'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.' Is this passage in the German New Testament? Has the Emperor William ever read it? If he has he must have forgotten it, or lost its spirit, for last week, in dispatching German troops to China, he is reported to have said to them, 'Every civilization not founded on Christianity is sure to be brought to naught. I send you out. If you close with the enemy, remember this: spare nobody, make no prisoners; use your weapons so that for a thousand years hence no Chinaman will dare look askance at any German.' The whole address breathes the spirit of ruthless destruction to the Chinese. The great 'war lord' doubled up his 'mailed fist' and threatened to pound China to pieces. The vain emperor, swollen with a sense of his own importance, seemed to be sublimely unconscious of the violent inconsistency of his fierce paganism with his professed Christianity. He would outdo Mohammed in spreading religion with the sword. There are difficulties, however, in the way of this plan. Christ himself told Peter, who was eager to use it for defending the Kingdom, to put up his sword, and there is no evidence that he has handed this weapon to William II. for this purpose. And further, there are the Chinese themselves; there are 400,000,000 of them, and they may prove a considerable obstruction in the way of William's policy. In fact, the German emperor's plan is about the worst possible one that could be announced in the present emergency. It would consolidate the Chinese and turn them into a horde of fanatics that might easily turn out to be a genuine 'yellow terror.' It is believed that the emperor's rash words will render the cooperation of the powers difficult, if not impossible. England and America will not set out on any such bloodthirsty mission.

R2682 : page 249

When Christianity seizes the sword, it may perish by the sword. Poor old China, in its paralysis, needs pity. Something must be done in the way of chastisement and reorganization, but let not passion seize the sword and sweep it with a besom of destruction. Justice must be done, but let it be tempered with mercy, and let the Christian nations act in a Christian and not a pagan spirit."

"NOT SO PAUL WON MACEDONIA."

Rev. Dr. Halderman lifts his pen against the modern and erroneous methods of propagating the gospel of "peace on earth, good will toward men." He says:--

"I am absolutely sure that in the future Russia will gain the supremacy. It is also true that, taught by Western genius, the Eastern hordes will yet break in awful avalanches on the West. The greed, the rapacity, the Christless, godless selfishness of European nations will get its reward. All the Christianity that has been wrought in China will be small, counting in the terrible final balance that shall be made against so-called Christian nations, who have poisoned China with opium and made them look upon Christians as only another division of rapacious foreign devils.

"Considered morally, there are two sides to the question. These Chinese are fighting for their homes, their land, their institutions. They know the Christian nations are ready to rob and cheat them; and when they find the missionaries backed up by guns and swords and bloodthirsty Cossacks, by rude and godless soldiery, ready to kill and slay, they are only the more infuriated and determined in the opinion that any white man is a devil and needs to be slain.

"It was not so that Paul won Macedonia and Rome. When he went to Rome he did not say, 'Down with Nero! Down with the powers that be!' On the contrary, he counseled Christians to recognize that here Nero's government, bad as it was, was permitted by God and that Christians should submit.

"It was by the blood of martyrs our church won at first: not by the blood of their foes, but their own blood; not shed with arms in their hands, but shed at the stake or rack or block with prayer on their lips and love in their hearts."

===================

R2682 : page 249

GOD'S PROVIDENTIAL CARE.

BECAUSE two of the Lord's dear sheep of the Allegheny congregation recently lost their lives in an accident, while returning home from meeting and discussing the sermon, many of the brethren have been surprised. The inquiry arose, Do we not believe that God's consecrated people are specially the objects of his care? And if so, how was such an accident possible?

These same questions are liable to arise in many minds, and hence we discuss the matter here for the benefit of all.

We advise that each WATCH TOWER reader shall peruse afresh the tract entitled, "Calamities: Why God Permits Them." In it we discuss this topic at considerable length--from the standpoint of accidents to the world, and accidents to the Church. Now we will confine our remarks to the latter phase of the subject, suggesting:--

(1) It is the Scripture teaching that every member of the Church must die somehow. This was the purport of our consecration--"even unto death." Each member of the "royal priesthood" became a member by consecrating,--presenting his body a living sacrifice as did our High Priest, Christ Jesus. And just as it was necessary for him to finish his course of dying in actual death, so will it be with each of us.

(2) As the Master's death was not on a "flowery bed of ease," neither, probably, will be the death of any of his footstep-followers. And, if it be a choice between a bed of tedious sickness and a sudden death by "accident," many would choose the latter as the less painful--the quicker "change."

(3) But it is not for us to choose on this more than upon other subjects. It is ours to accept with patience and full resignation whatever divine providence may permit; and this may vary. Under some circumstances it may be better that death come through a lingering illness in which God will be glorified, and the power of his truth to sustain shall be demonstrated in the patient, loving spirit of the dying sufferer. Or, at another time, the Lord may see best to permit death to come upon his dear ones suddenly--as a shock, as a calamity; to test the faith of some, and to awaken others from lethargy to vigilance,--from drowsiness to a fresh energy in running the race toward the mark for the

great prize. The suddenness of the death of the two dear sheep of this Allegheny fold certainly has had a good effect upon many of the dear ones most intimate with them, and who knew them both as most saintly characters --ripe in the Christian graces, and fully ready and waiting for their "change." Undoubtedly many not so prepared have been awakened to fresh vigilance, and a renewal of consecration vows, and zeal in self-sacrifice, by this incident and the thought--Would I have been ready had the call thus suddenly come to me?

(4) If to some the question arises,--But what about the little children needing parental care? The answer is, that these parents had already placed their children, as well as themselves, under divine care; and that care is still over the children: as able to care for

R2682 : page 250

them now, as for both parents and children before. This is a place for trust--for faith. Whoever cannot trust his children to divine care does not as yet properly know his Heavenly Father, and needs to give renewed diligence to this important study. Such an one has not yet attained the faith that would be acceptable to God, and without which it would be impossible to please God,--the faith of an "overcomer."

(5) The shock connected with our dear Redeemer's death was no doubt a severe test of faith to some of the early disciples--it seemed as tho it proved that our Lord was in disfavor with the Father--"We did esteem him smitten of God, and afflicted." Yet to those who stumbled not in unbelief the shock of our Lord's cruel death became afterward a great lever of sympathy for good as they fully grasped the thought, "He was bruised for our iniquities, the chastisement for sin which brings peace to us was upon him, and

R2683 : page 250

by his stripes we are healed." The apostles also suffered violent deaths and learned to regard such calamities not as marks of divine disfavor, but the reverse.

(6) There can no "accident" happen to the Lord's consecrated ones, viewed from the divine standpoint. Not a hair of their heads can be injured aside from the Father's permission, and what God purposely permits cannot be properly considered an accident from his standpoint, nor from the standpoint of those who fully trust his providence and grace. We might even suppose a calamity in which ninety-nine children of this world and one of the Lord's consecrated met death together. It might be purely accidental so far as all but the Lord's one was concerned: but, to that one nothing could occur unforeseen of God--nothing that God could not have fully controlled, and which permitted must mean a blessing to his child who rightly

and in faith accepts it,--"For we know that all things work together for good to them that love God." So it was in our Lord's case. As he testified, the Jews could not touch his life before because his "hour was not yet come." And when his hour did come, our Lord testified to Pilate,--"Thou couldest have no power at all against me, except it were given thee from above." The same is true of every member of the body of Christ, the royal priesthood. But this divine supervision does not watch for the unconsecrated of the world--except as they may be children of the saints, or others whose affairs and interests are interlinked with theirs.

(7) Expecting as we do that the living members of this royal priest or "jewel" class will all be gathered to glory sometime before A.D. 1915 (and so far as we are now able to surmise by 1910), we are bound to suppose that a considerable number of these will, in some manner, die sudden or violent deaths. And happy for us will it be if this thought that our "change" may come at any moment, shall be so impressed as to assist us to be always ready to answer the summons with joy.

Let us each permit this thought to arrange our business affairs, our family affairs, our relationship to the "brethren"--our relationship to the world in general--all our words, and thoughts, and doings; and thus it will bring us great blessing and assist in making us "meet for the inheritance of the saints in light."

The Editor will not be surprised if his death should come suddenly; nor if by divine permission it should come in some unpleasant form that might, for the moment, seem to "jolt" and interrupt the "harvest work." Let all of the consecrated be on guard against such a wavering of doubt respecting the divine power to care for and carry on the work. If such a trial does come, it will no doubt in part, at least, be intended of the Lord to show that the work is his and not ours; and that he is perfectly able to carry on his work, using one or another of his children as his servants to set the food of his providing before the household of faith.

All of our affairs in daily life are shaped to these ends: to the development and bringing forward of others ready to the Lord's hand, should he at any moment call for the transfer of our stewardship and bid us "Come up higher." And the same applies to the financial means and interests which the Lord has entrusted to our care. Let none be surprised, then, at anything which may happen to us, but, on the contrary, glorify God on our behalf, and press along the "narrow way" with redoubled energy.

===================

R2683 : page 250

DOING, TO INHERIT ETERNAL LIFE.

--LUKE 10:25-37.--SEPT. 9.--

GOLDEN TEXT: "Thou shalt love thy
neighbor as thyself."--Lev. 19:18.

PROBABLY while our Lord was preaching, and his audience seated about him, either upon the hillside or in a synagogue, a lawyer stood up, and thus politely intimated his desire to say a word in connection with the subject under discussion. The term "lawyer," amongst the Jews at that time, signified one versed in the Law of Moses, one claiming to be able to expound that Law, and to teach others its true meaning. Such persons today we term theologians. These were also termed scribes or learned men--irrespective of their religious convictions, some of them adhering to one view and some to another; some being Pharisees,

R2683 : page 251

others Sadducees, etc.,--each endeavoring to interpret the Law in harmony with the teachings of the sect to which he adhered.

Luke does not give us the connections, but quite possibly this lawyer raised his question in connection with some discourse in which our Lord held forth that he himself was the Bread of Life, of which, if a man eat, he may live forever--or in which he had been representing himself as the Good Shepherd, who would give his life for the sheep; or as the Redeemer who had come, that God's people might have life, and that more abundantly--eternal life. This lawyer (or, as some today would say, this D.D.) was probably of the Sadducees, who denied a resurrection and any future or eternal life, interpreting the Law, which promises life upon certain conditions, as merely a decoy, intended to promote holiness amongst the Lord's people, but nevertheless a deception, since the holiest and most faithful of the race had not inherited eternal life, but had gone down into death, even as others.

In this view of the matter this Jewish D.D. propounded to our Lord a question, hoping that the answer would give room for a discussion, in which he would be able to show himself the greater of the two teachers, and to prove to his pupils, at least (who were probably present with him), that his theories were correct--that no matter how faithfully the Law might be kept no reward of eternal life would be given, and that faith in Christ would be equally futile in this respect. The Evangelist says he asked the question, "tempting" the Lord, that is, to prove him, to draw him out, to expose the weakness of his argument: saying, "Master, what shall I do to inherit eternal life?" You recognize me as a scribe, a doctor of the Law, a teacher; as one, therefore, who is living a godly and upright life, so far, at least, as his neighbors and pupils may be able to discern. Looking back I see that the holiest and best of our nation (the holiest nation in the world, and the only one recognized of God) have not inherited eternal life. I see that, on the contrary, they have died as other men; I see that for some cause (whether it be the Lord's failure to fulfil his promise, or man's failure to comply with the conditions) all have died, none having attained eternal life. Tell me now, what shall I do that I may not share the same fate of death--that I may live everlastingly?

Our Lord answered the question with great directness, at the same time signifying his unquestioning faith in the promises of God, that whatever God had promised he would surely fulfil--implying, therefore, that if he failed to obtain eternal life it would be his own fault, and not the fault of God. Our Lord practically said, I stand by the Scriptural record: you are versed in the Law; quote, as you understand it, the teachings of the Law on this subject.

The answer shows that this Doctor of the Law was well versed, for he quoted correctly the most direct statement on the subject to be found in the Law. Our Lord's reply was equally to the point: "Thou hast answered right; this do and thou shalt live"--I confirm the Law; I uphold it; I vouch for its truthfulness; none who keep that Law can possibly die. The difficulty with all Jews who have died has been, that they did not fulfil that Law requirement toward God and man.

The Doctor of the Law was trapped. He had hoped to entangle Jesus in a discussion, and had himself become entangled; for the great Teacher had pointed out that the fault was not in God--that God was not unfaithful to his agreement under the Law; that the fault lay with the people. And this included the lawyer as well as the remainder of the race; and that he so understood it is implied in the statement, "He, desiring to justify himself, said, And who is my neighbor?" It was very shrewd of the lawyer to avoid discussing the first commandment, respecting the love for God with all the heart, mind, soul and strength; because no one can thoroughly judge another in respect to this feature of the Law; only God and each individual heart knows absolutely whether God is loved with every talent, every power of heart, of mind and of body. But others can judge to some extent respecting obedience to the second commandment: "Thou shalt love thy neighbor as thyself." The lawyer felt that he could safely leave the first proposition and claim that none could judge his heart, provided he could "justify himself" in respect to the second proposition, his dealing with his neighbor. Hence it is that he brought up this point, saying, "But who is my neighbor?"

There was a difference of opinion amongst the most learned Jews on this subject of who is the neighbor meant in the Law,--some claiming that it meant all Jews, and Jews only. Others claimed that the word "neighbor" would mean only those Jews who lived holy lives. Thus the lawyer practically said, I shall be obliged to yield my contention and acknowledge you superior to myself as a teacher, unless we can get into a contention on this subject of who is the neighbor. In that event I shall at least be able to bring a strong argument that will appeal to all the hearers. But when the great Teacher had, in parable form, explained the true meaning of the word neighbor, the lawyer found himself without an argument.

Some have supposed that our Lord meant that this Doctor of the Law and others who heard him should understand that the Samaritan of the parable, by doing a kind and neighborly act, won for himself the inheritance of eternal life, and that our Lord meant further to teach that the lawyer and all of his hearers might inherit eternal life if they would go and do likewise--do as the

R2684 : page 252

Samaritan did--do good, help their neighbors. This view is a serious error. In the first place, we do not know that any Samaritan ever did just such an act of kindness. It was merely a parable, a suggestion: Suppose that such conditions existed, and suppose that a Samaritan had done such an act, would he not be a good "neighbor"? The reward of eternal life was not offered on condition of being a good neighbor merely. This was one of the conditions (the one the lawyer questioned), but it was quite secondary to the main proposition--Thou shalt love the Lord with every power and talent of mind and body. The lesson which the lawyer and every other Jew needed to learn was that no imperfect man could possibly fulfil that requirement. All so learning that "There is none righteous, no, not one" (Rom. 3:10), would be prepared to look for the promised Messiah as, first of all, their sin-bearer, to justify them and to discipline them and make them perfect and able to obey the Law.

Our Lord in the parable represents a priest, a Levite, and a Samaritan, in order to give force to the matter. The priest was specially consecrated to God, the Levite also was consecrated (and most of the Doctors of the Law were Levites), while the Samaritans were outcasts, without God and having no hope in the world, aliens and strangers from the commonwealth of Israel. The Samaritans, altho they lived in a part of the land of Israel, shared none of Israel's promises; but, as our Lord testified, "Ye worship ye know not what: we [Jews] know what we worship; for salvation is of the Jews." The Samaritan, therefore, was introduced into the parable to make a strong contrast before the minds of the hearers, and to say, A neighbor is one who does a neighborly act, however high or however low he may be in the scale of intelligence or dignity or divine favor.

What our Lord wished to prove to the lawyer and to all hearers was, that the Law was just and holy and good, and that any Jew complying with its conditions would inherit its promise--eternal life. He wished all of his hearers to realize, therefore, that the fact that neither they nor their fathers inherited eternal life proved, not that the Law was imperfect, but that they were imperfect, sold under sin, and unable, therefore, to comply with the just demands of the Law. It was difficult for the Jew to learn this great lesson; viz., that he could not keep the perfect Law of God, and hence that he needed a Savior, a Redeemer, who would keep the Law for him, and thus justify him before God, and who would then grant him eternal life as a gift, as a favor--not of the Law, but of grace.

In harmony with this, the Apostle assures us who trust in the sacrifice for sins which Jesus gave, and who have entered into New Covenant relationship with God through him, that "the righteousness of the Law is fulfilled in us--the true sense, meaning, purport of the Law being in our hearts, God accepts this as instead of absolute fulfilment of the letter of the Law. The sacrifice of our Lord Jesus compensating for all our imperfections, for all differences between the actual demands of the Law and our efforts to conform our lives thereunto, we, walking not after the flesh but after the spirit, are reckoned as no longer fleshly beings but new creatures.

THE GOOD SAMARITAN.

Altho this parable of the good Samaritan was not given to illustrate by what good works the lawyer, or any other man, Jew or Gentile, might attain eternal life, but, on the contrary, was given merely to head off the argument of the lawyer, and to leave him without excuse, it nevertheless contains a rich lesson, which has brought a blessing to many. Not only has it made clear to many of the Lord's dear children the course of conduct pleasing in the Father's sight, viz., that of generosity, love, benevolence, etc., but it has also brought blessing to many who are not the Lord's children, in that they became recipients of mercies, favors and kindnesses in adversity which, otherwise, they might never have known.

The road leading from Jerusalem to Jericho has a steep downward grade through a rocky country, which abounds in caverns, the hiding places of highway robbers. It has always been a dangerous road, and on it the traveler is not entirely safe to this day, unless under some kind of a protective guard. This feature of the parable was, therefore, in strict accordance with the conditions of the time; so was the fact of the priest and the Levite passing, for Jericho was one of the appointed cities of the priests and Levites, and it is estimated that twelve thousand of them resided there then. These, with other priests and Levites from other parts, took their turns in the service at the Temple in Jerusalem, and, consequently, were frequently on this road.

Our Lord's parable seems to imply that the religion of the Jews, instead of bringing them nearer and nearer to the spirit of the Law, was really, by reason of the formalities and ceremonies and pride connected with it, tending to separate them further and further from the condition of heart which would be acceptable to God. The priest, most fully consecrated to the service of God in the Temple, is represented as having least interest in the brother in distress. He passed by on the other side (of the ravine), not counting the circumstance worthy of attention; reflecting, no doubt, with a self-righteous feeling respecting the honor of his own position as a servant of God, and unwilling to run the risk of ritual contamination. The Levite, also consecrated to God and his service, but not so high in office

R2684 : page 253

and privilege, was more disposed to consider the poor brother, and to render a helping hand. He went so far as to stand and look at the sufferer, and to think over how much trouble would be involved in assisting him, and how much risk he himself might run in so doing (altho we are inclined to believe that the priests and Levites were, on account of their office, generally exempted from molestation by the robbers).

Then our Lord chose, as the hero of his parable, a despised Samaritan, unrecognized by God and disowned by his favored people. This heightens the force of the picture, by suggesting the thought that one who had never learned at all respecting the true God and his will, one who had never been offered eternal life on the terms of obedience to that Law, might nevertheless exercise so much of brotherly kindness and sympathy as to lend a helping hand to a neighbor in distress.

And it is still true that many who, by reason of their better knowledge of God, through his Word and plan, should be possessed of a larger measure of his love and grace, are instead more deficient in these qualities than some who have been less highly favored. It might indeed be that some who are strangers to the covenants and promises of God as yet, possess, by reason of being well born, a large measure of natural generosity, benevolence, kindness, sympathy, and might be good Samaritans by nature, rather than by grace; and it may also be true that some who have been begotten again to the new life and to the new hopes may naturally have less of this good Samaritan element of kindness and generosity, because low born according to the flesh--

born with a predominance of selfish proclivities. However, such an one, coming under "the law of the spirit of life in Christ Jesus," will soon be taught in Christ's school, that love is the fulfilling of the Law; and if he be an obedient pupil he will gradually attain to a better appreciation of the heavenly Father, and in heart, in spirit, will learn to love him with all his mind, with all his being, with all his strength. And so surely as this condition obtains, and in proportion as the love of God is shed abroad in our hearts, it will enlarge them also toward our fellow-creatures, so that every "new creature" must at heart come into such a degree of fulness of love toward God and toward his fellows as would make him not only an obedient and self-sacrificing son of God, but also a good Samaritan, a kind friend, a loving father and husband, a generous neighbor to all with whom he stands related. He will be a living exemplification of the Apostle's injunction,--doing good unto all men as he has opportunity, especially to the household of faith.--Gal. 6:10.

====================

R2685 : page 253

"BEWARE OF COVETOUSNESS."

--LUKE 12:13-23.--SEPT. 16.--

"What shall it profit a man if he shall gain the whole world and lose his own soul?"--Mark 8:36.

WHILE JESUS was preaching on spiritual themes he was interrupted by one of the audience, whose heart was filled with anxiety respecting temporal matters, esteeming that he was being wrongly dealt with by his brother in the division of the parental estate; and perhaps finding that through some technicality he could not obtain what he considered to be his just rights under Jewish laws, he appealed to the great Teacher to use his influence on his behalf--to speak to his brother--to tell his brother that he ought to deal generously, and perhaps to threaten him if he failed so to do.

How many there are who see just this much and no more in the teachings of Christ--a channel through which to serve their own interests; a means of securing justice to themselves. How many are ready to quote our Lord's precepts when it suits their convenience so to do, but who otherwise and at other times manifest little interest in them, and in the principles of righteousness which they inculcate! Persons in this attitude of heart are rarely able to grasp or enjoy the spiritual truths which our Lord enunciated, just as the young man in the lesson was failing utterly to profit by our Lord's spiritual teaching, because his entire thought was preoccupied with his own personal, selfish plans and schemes and views--however just they might have been.

Our Lord flatly refused to interfere in the manner suggested, saying, "Who made me a judge or an arbiter over you?" Thus he illustrated the general teaching of the Scriptures, "Render to Caesar the things that are Caesar's, and to God the things that are God's," and again, "If any man sue thee at the law, and take away thy coat, refuse not even if he take similarly thy cloak also"--do not ask or expect anything beyond what is granted by the civil laws of the land in which you live. "Be subject to the powers that be; for the powers that be are ordained [permitted] of God." Our Lord's Kingdom, long promised, and which eventually shall be "the desire of all nations," had not then come, and still has not been set up. We still pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The Lord's people are to recognize this fact, and not to expect absolute righteousness and justice until present conditions cease, with the close of this dispensation,--of which the Scriptures tell us Satan is the prince or ruler. Instead of expecting justice in full measure now, the Lord's people should rather be surprised that there is so large a measure of justice obtainable in many parts of the world.

R2653 : page 254

As our Lord was not willing to impose himself as a judge or an arbitrator in his day, so his followers now should not seek to interfere in secular affairs. The case would have been different had the two brothers come together to our Lord, and, indicating that they wished to do right, had requested his judgment of what would be the right course. In that event undoubtedly our Lord would have favored them with his view of the question and the reasons for it.

It would be an excellent thing for all of the Lord's footstep-followers to learn well this lesson of non-interference in secular matters--the lesson, that those who speak as the oracles of God should speak respecting spiritual matters, to the spiritual class and not to the worldly--to them that have ears to hear, and not to the blind and deaf. This, of course, would not mean that the Lord's people should not give any advice, but merely that they should not give advice nor otherwise interfere outside the laws, customs and usages of the country in which they reside. The young man in the narrative undoubtedly had appealed to his brother and to the Jewish authorities for the relief which he thought he ought to have; and similarly it is proper for a Christian to appeal to the person immediately interested for what he considers to be just rights in the matter in dispute. He may appeal also to the laws of the land in which he resides; but if he fails in this he should content himself with his condition and wait patiently for the Lord's Kingdom and its righteous retribution.

* * *

This principle, put into practice by Christian missionaries in China, would, we believe, have led to very different conditions than those which now obtain there. But our Lord's example and various injunctions along this line have been very generally ignored, and, to the contrary, it has been the custom of missionaries, who have gone to China and other lands, to ignore the laws of those lands and "the powers that be" there, which God's ordinance has permitted. They have attempted to settle all kinds of disputes; interfering in a manner which the Master, in this lesson, disapproved of. Not only so, but they have sought and invoked, publicly and privately, the interference of various so-called Christian governments of the world on their behalf, and in violation of the laws of "the powers that be" in those countries. It is as a result of this wrong line of conduct that the good of Christianity, its moral and civilizing influences, are specially hated and feared,--as political interferences, aimed at the destruction of the laws and institutions which to those people appear to be wise and good; and which undoubtedly are adapted to the present intellectual and moral conditions of the masses of their people.

We cannot too strongly condemn, as contrary to the Master's teachings, modern methods of missionary effort--backed by cannon, warships and soldiers. It seems to us wholly contrary to the method employed by our Lord and the apostles, and advocated by them. It is much more in harmony with the methods adopted during the dark ages, by Papacy, and by Mohammedanism. Early Protestant missions seem to us to have been along much more reasonable and proper lines. The missionary, in giving himself to that work, understood and agreed that, figuratively speaking, he took his life in his hands; he had already sacrificed his life before starting. Neither he nor those who sent him forth thought of appealing to the government to avenge his death, either with many lives for the one life, or with large sums of money, nor with large concessions of land, or with large privileges of commerce. He went as a representative of the meek and lowly Jesus, as a "living sacrifice," as the apostles in early times went forth, without backing, ecclesiastical or civil. Like the apostles, they were privileged to appeal to all the laws and moral instincts of the people in whose midst they were living, and for whose good they were laying down their lives; but more than this they did not do, and were not authorized to do by anything in the Scriptures.

It is the present wrong system of compassing sea and land to make proselytes, with battleships, cannon and soldiers, that is responsible for the loss of thousands of lives and awful misery. Were the missionary question today left upon the same footing that it occupied in the days of the apostles, and again at the beginning of this century, it would probably be less pretentious in appearance, but in reality probably would have found just as many of the "elect" as the present method; and would have left undisturbed questions that already have caused much trouble, and which in the near future will cause more. It would have left millions of the poor heathen in a much more contented frame of mind than at present--would have left them much more susceptible to the influences of the true Gospel, when, by and by, the great missionary work which God has planned will begin in earnest, under the administration of the Kingdom of Heaven, with Christ and his elect Church, the kings and priests, to rule and bless with infinite power and wisdom and love.

* * *

But while refusing to interfere with the matter, the Lord made use of the intrusion to point a lesson on the subject of covetousness--a lesson which would be of benefit to both of the brothers, if they were present, and a lesson, indeed, which could not fail to be of profit to all of his hearers. The exhortation to take heed of covetousness would apply to the one who had sought our Lord's interference. Possibly he had been asking something outside of his rights and outside of his father's will and intent--coveting what his father had really intended should go to his brother. Or, if he were asking only what was reasonably his due, our Lord's words would be a consolation to him, as showing that whether or not he got all of his rights in the present life would be a comparatively unimportant matter--unimportant as compared to his having such experiences as would be favorable to his eternal life, and rightly using those experiences. Our Lord's words would also be a lesson to the other brother, if he were seeking to defraud and to take unjustly what belonged to his brother--or even if he were covetously ungenerous in construing his brother's rights. Indeed, everyone who will carefully

consider the meaning of our Lord's parable in illustration of this subject of covetousness will draw from it a valuable, a profitable lesson.

THE RICH CHURL.

In this parable it is not stated that the rich man had obtained his wealth by any unlawful means. He is not charged with having defrauded his brother or his neighbor. The record merely is that he had temporal blessings in abundance, and that by natural increase he was very wealthy; and the point of the lesson turns upon his question to himself, What shall I do with these possessions?

The right attitude of mind, "the spirit of a sound mind," would have answered this question somewhat after this manner: These bounties of divine providence are a trust, and I am a steward, a trustee; my position will permit me to be a source of great blessing to others

of my fellow-creatures not so bountifully supplied; in fact, I have in my hand the power to make many fellow-creatures comfortable and happy; and in discharging this stewardship in this proper manner I shall have much greater pleasure than if I endeavored selfishly to use all these bounties upon myself, or to store them up for my own use in the future.

Such an unselfish, generous course would not only have had divine approval, and thus have constituted "true riches" "laid up in heaven," but, additionally, it would have been the most direct road to happiness for the already favored individual himself. It is a true proverb, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." So, many have found that hoarding of earthly wealth leads to poverty of heart, to a meanness of disposition, which is not enjoyed by the individual himself, and which is strongly reprobated by him with whom rests our eternal interests, our everlasting blessing and riches. On the contrary, he who uses, in harmony with his best judgment, the earthly wealth committed to his care, thereby purchases to himself a rich reward of approbation on the part of all with whom he has to do; and, through the Lord's gracious arrangement in Christ, this cultivation of the spirit of love becomes a most important factor in respect to his attainment of everlasting joy and blessing.

As illustrating the uncertainty of such selfish calculations, our Lord might have made the parable to close by showing the rich man as losing all of his possessions and being reduced to beggary through some misfortune, such as war or fire; or he might have shown him the victim of a loathsome disease, in which even his riches could not purchase attendance, so that thus he might suffer want in the midst of plenty. But he chose to close the parable by merely representing the rich man as dying suddenly--ceasing to have and to hold and greedily enjoy his selfish hoardings. "Soul, take thine ease," etc., is merely another way of saying --Self, take thine ease, eat, drink, etc.

Our Lord, to enforce the lesson, then raises the question, Whose, then, shall these things be? They could no longer be enjoyed by the accumulator, whoever might get them; he would be poor indeed, whoever might enjoy them; for these were all that he had; he had given up thought and effort and every talent to money-making and to attempted selfish enjoyments, and had not been rich toward God,--had not been rich in good works,--had not laid up treasure in heaven. His life had been a failure; he would enter the next life a pauper, as respects mental and moral development in good qualities. He would enter it with a load of selfishness, with which to some extent he had been born, but to which he had added greatly by a life of selfishness. And his load of selfishness will, in that future life, for a time handicap his efforts toward true nobility, should he then make efforts toward perfection under the gracious terms of the Millennial Kingdom.

Tho our Lord in the parable represents the covetous person as succeeding in accumulating riches, yet, as a matter of fact, the majority of covetous people never so succeed; and their selfishness is not less reprehensible from the fact that it fails of success. The thought rather is that if a covetous person who succeeds makes a miserable failure of life, how much worse would be the failure of the covetous person who gains nothing, either in the present life or in that which is to come!

Our Lord, turning to his disciples at this juncture, gave a special lesson applicable to them only, and not to the multitude. Literally translated this message is: Be not anxious as respects your earthly life, its food and its clothing. Think rather of the life which is to come; remember that this present condition is, from the divine standpoint, a death condition. Consider that in you who believe, the new, the eternal life, has already begun, and that if you will faithfully continue under present conditions in living for this new life, and not after the flesh, it will be perfected in the First Resurrection. Think more of your bodies than of the raiment which covers them; think more of your life than of the natural food by which it is at present sustained. God is able and willing to give perfect life and perfect bodies and perfect conditions to those who believe in me, who walk in my footsteps and meet my approval. The reason why you need not take anxious thought for these temporal things, for which the world takes anxious thought (and necessarily so), is this: you have come into harmony with God, and have been adopted into his family; believing in me, you have been granted "liberty to become sons of God." (John 1:12.) As sons of God, with the new life begun in you, you are to realize that everything of the present life is quite unworthy to be compared with the future and eternal interests. You are to remember that, having consecrated yourselves to the Father's will in becoming my disciples, you have given up every interest and matter to his superior wisdom. Be content, therefore; be without anxiety, knowing that so long as you abide in me, and so long as you are walking in my footsteps, your Heavenly Father knoweth what things you have need of, even before you ask him, and is both able and willing to give what is best.

Therefore, if in divine providence you receive poverty as your unavoidable portion, accept it as best for you, according to divine wisdom; remembering that it is our Redeemer who is guarding our future and eternal interests, and permitting such experiences in this present life as will be most beneficial to us, and as will lead most directly to eternal riches and favors, and that in greatest measure.

====================

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--I feel prompted to assure you that my interest in the glad tidings of great joy is increasing. I assure you this--not that I believe you think otherwise concerning me, but it is a pleasure for me to tell you in words what I am not able always to prove in deeds. I rejoice that in the present great harvest our Lord uses all willing witnesses of the truth in some capacity: no one need be discouraged, for, "Those members of the body which seem to be more feeble are necessary."

ZION'S WATCH TOWER is a very welcome visitor to our home. While meditating on two discourses in July 15 TOWER, viz., "The Ministry of Comfort" and "Forgive Us our Debts," I rejoiced in spirit that you so clearly defined the divine disposition for those striving to attain it, since it is the heavenly Father's desire that we should become copies of his dear Son.

The subject of Justice, alluded to in "Forgive us our Debts," used to perplex me, but about two years ago I was much enlightened by an explanation on the exercise of the above attribute, that I read in a WATCH TOWER. Among other things you wrote, "God did not enact the penalty of sin from sinners, but of a perfect man, created in the image of God, whose sin was wilful. If we were perfect ourselves and dealing with others who were likewise perfect, a law of Justice and demands of Justice would be in order. Since we are transgressors ourselves, and objects of divine grace, and since our fellow-creatures are in the same pitiable plight, through the Adamic fall, there is no room for us to take our stand upon Justice." In another place I noted, "While always endeavoring to be just we should not demand justice from others but act along the line of love and compassion." This view of righteous judgment (John 7:24) appealed to my heart and cleared away my difficulty.

I am so thankful for this Scriptural instruction and that I have learned not to consider the brethren by daily conduct, or rather by the imperfections of the earthen vessel. Doubtless all are striving to do the best they can, but by the ruling thought or controlling motive of their lives. I believe all those who are guided by righteous principles to the best of their ability and earnestly endeavoring to spread the glad tidings of the Kingdom have God's loving approval. How tender, patient and long-suffering our Father is! If there is any sign of fruit on the branches the great husbandman prunes and prunes and does not cut off entirely: only dead branches are severed from the vine. Oh the love and mercy of our God! Praise be to his holy name forever!

My love for God, for the Church and for humanity increases constantly, but I am slow about cultivating the fruits of the spirit. Please pray for me, dear Brother Russell, that I may bloom in this direction. I long for perfection of character.

Accept this letter as a little token of appreciation and much Christian love for yourself and all dear harvest workers in the Bible House.

AMELIA E. POWER,--Pennsylvania.

DEAR BROTHER RUSSELL:--I beg you not to think me less appreciative if I do not correspond as frequently as others. Indeed, I have at times reluctantly refrained from writing you, having in mind your many thousand correspondents, and your work to "prepare the table" and give "meat in due season," and "declare what he seeth." Assuring you that wife and I try to do our part --watch in the WATCH TOWER, "eat and drink" at the Lord's table (Isa. 21:5); and thanking you for your share in setting forth this meat and drink, we also thank our heavenly Father, the giver of all good--especially for that feature of his plan which you have been chosen to carry out. We make mention of you daily before the throne of grace.

I am happy to report that my efforts, together with yours, have not been in vain in this place. Here are some of the "more noble" who are receiving the truth with all readiness of mind, searching the Scriptures daily to see if these things be so. One sister who was quite prominent in the Salvation Army notified the officers of this sect that she could no longer cooperate with them, and to this end gave a banquet, inviting the officers to it (one Ensign, one Captain and one Lieutenant), at which she took occasion to explain why she withdrew, assuring them that she was not joining another sect, neither leaving God nor Christ nor the "brethren." Then she offered me the opportunity of speaking and reading out of the Word of God.

I have found two who purchased DAWNS a few years ago but did not know what they contained. They have now been aroused to read them. I go over the field once in a while, to see how they all get along with their reading and find out where the wheat is, seeking to ripen it, and will, when they can appreciate it, call their attention to the TOWER. I will try ere long to gather the interested ones to a series of chart talks and to get acquainted, and then will suggest a DAWN Circle.

I often think in solitude of the favor shown me, that I have been called to a share in the sufferings of Christ, and to the hope of sharing with him in glory. He only knows how dearly I love the cause, and how humble it makes me when I think of the kindness you have shown me, first in bringing me onward toward maturity in the knowledge of Him who hath called me out of darkness into his marvelous light, and then in permitting me to share with yourself in the harvest work as a co-reaper and fellow-servant, going from house to house, calling attention to that wonderful book, MILLENNIAL DAWN. I highly esteem this service with you in the gospel as a son with his father (Phil. 2:22), and assure you that I am from henceforth fully and unreservedly in the service of the Watch Tower Bible and Tract Society. I invite your suggestions at any time, for while I am a colporteur, by the grace of God, I am, by the same grace, a "volunteer," so that if you think best to "shell the forts" first, here I am, or if to skirmish on the borders from house to house, I will so continue. At any rate send me some "volunteer ammunition." "Remember me with thee... and make mention of me unto Jehovah."

With due respect and love to the TOWER helpers, I am yours with much Christian love and gratitude,

CHARLES J. PETERSON,--Kansas.

===================

SEMI-MONTHLY.

VOL. XXI. SEPTEMBER 1, 1900. No. 17.

CONTENTS.

Views From the Watch Tower........................259
  The Chicago Love Feast........................ "
  Southern Presbyterians Disappointed........... "
Poem: Gather All Thy Children Home................260
"Do Ye Even So to Them"...........................261
  Is the Golden Rule Incumbent?.................262
  Divine Strength Perfected in
    Human Weakness..............................263
Watching and Its Reward...........................268
  "Be Ye Doers of the Word".....................271
A View of "Bible House"...........................272
Two Conventions...................................258

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

TRACT No. 50 is the German translation of No. 49, "Which Is The True Gospel?" Copies have been sent to our entire list, as usual. You have German friends or neighbors to whom these may be acceptable. Order additional copies as desired.

SARATOGA SPRINGS, N.Y. CONVENTION--SEPT. 4 AND 5.

Friends of the truth residing in the vicinity of Saratoga Springs, N.Y., advise us that a Floral Fete will be held there Sept. 3-6, which will have very low rates of railroad fare from all points in New York and New England. They request a gathering of the friends of that vicinity,--and as many others as can conveniently meet with them on Sept. 4 and 5. The Editor has promised to attend on the 4th, and if possible to remain also the 5th. Purchase Excursion tickets to Floral Fete.

Comfortable accommodations can be secured at one dollar a day including board. Notify the WATCH TOWER office at once by postal card, when you will arrive, by what road, and how many will be of your party. On arrival go at once to the New Prohibition Hall, No. 464-1/2 Broadway.--But first look out for the Reception Committee at the door of the "Ladies' Waiting Room," displaying a copy of the WATCH TOWER.

DALLAS, TEXAS, CONVENTION--SEPT. 29,30, OCT. 1.

We merely remind the friends of Texas and vicinity of the date as above, reserving particulars for next issue.

CONVENTION OPPORTUNITIES FOR SYMBOLIC BAPTISM.

This is a feature in all conventions. Robes, towels, etc., are supplied, and the use of baptistry secured.

"HE THAT HATH NO MONEY--COME YE!"

At all Watch Tower Bible and Tract Society Conventions provision is made for the free entertainment of the Lord's "brethren" able to attend, but unable to pay for hotel accommodations. In notifying us of your coming, mention if the Lord's providence has made it expedient for you to accept the free hospitality.

===================

R2686 : page 259

VIEWS FROM THE WATCH TOWER.

THE CHICAGO LOVE FEAST.

A LOVE FEAST from beginning to end! This was the public expression of many, and apparently the sentiment of all in attendance. Our Lord surely poured us out a grand spiritual blessing and refreshment. Surely if any went away empty it was in part or in whole his own fault. None of our conventions ever exhibited more love for the Lord and his truth and his brethren. Indeed each succeeding one seems just a little better than its predecessors, however grand they were. And may we not expect this, as we approach nearer and nearer in our journey toward "The General Assembly and Church of the First-borns?" It would be but reasonable that the ripening of the hearts of a larger number should be more and more manifest in the exhibited fruits of the spirit.

The Chicago Convention was announced as a--

CONVENTION OF BELIEVERS IN THE ATONEMENT
THROUGH
"THE PRECIOUS BLOOD OF CHRIST,"--"A RANSOM FOR ALL,"
AND IN HIS
MILLENNIAL KINGDOM.

It lasted for three days, continuously--except for intermissions for food and rest--and was followed by a colporteurs' session in the interest of those already in that service, or about to enter it.

The attendance was the best we have ever had;--three important items contributing: (1) Chicago's large population and the goodly number already interested in the truth there. (2) The city's central location. (3) The unusually low rates of railroad fare granted from every direction and over all roads. The number in attendance was estimated at between 500 and 600, and of these about 300 were from outside Chicago.

We had a grand time! The Lord be praised! May the blessing so abundantly poured out not only be lasting in its effect upon those who received it, but may it overflow from them upon the brethren at their various homes, and thus become wide-spread. We know well that we had the loving thoughts and earnest prayers of many thousands not privileged to meet with us. Eighty-two symbolized their consecration to death by water baptism (46 brothers, 36 sisters). It was a grand sight, such as is seldom witnessed on earth. We may be sure that our Lord, the great Chief Reaper, and the saints who have already joined him "beyond the vail," and also our guardian angels who continually minister unto those who shall be heirs of salvation, looked upon that scene with deep interest, as did some three hundred brethren in the flesh who were witnesses.

SOUTHERN PRESBYTERIANS TROUBLED.

The split between Northern and Southern Presbyterians during the Civil war made of them practically two distinct bodies or denominations. The troubles and suggestions respecting the Confession of Faith have all been amongst the Northern brethren, until lately. However, at the last "General Assembly of the Presbyterian Church (South)" a petition was received from the Presbytery of Brazos, Texas, requesting that the Assembly "modify the statements of the Confession regarding the eternal damnation of non-elect infants."

The resolution was strangled in committee which reported adversely to any discussion of the Confession, fearing no doubt that the question once opened never would close. The representatives of the Brazos Presbytery asked an amendment to the Confession reading thus:--"All dying in infancy are elect infants, and

R2687 : page 260

are regenerated," etc., Chapter 10, paragraph 3.

Note now the shrewd but dishonest treatment of that petition (formulated by the committee and adopted by the Assembly) in these words,--"We recommend that the prayer of the overture be declined, inasmuch as the present language of the Confession cannot, by any fair interpretation, be construed as teaching that any of those who die in infancy are lost."

Let us read over this paragraph 3, Chapter 10, of the Confession and see whether or not the Brazos brethren and humanity in general have mis-read it. Here it is: "Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word."

If the General Assembly were sincere in averring that in their judgment these words do not teach that there are non-elect infants who dying in infancy are lost, then it follows that these brethren have totally repudiated the doctrine of election taught in other paragraphs of their Confession of Faith. For if all infants are elect, or if the election does not take place until after the period of infancy, then they must deny all that Calvinism stands for in the way of Predestination and Foreordination. Otherwise they would be forced to the position that only elect persons die in infancy and hence must assume that God specially intervenes to prevent the non-elect from dying in infancy, specially supervising the deaths of the millions of infants dying annually from infanticide, lack of care, etc.

But to think of the General Assembly taking any of the above positions would be altogether unreasonable, and hence we are unwillingly forced to think of their resolution as lacking in honesty, lacking in truthfulness, which they no doubt excused on the Jesuitical plea that--It is right to do wrong if thereby you can serve God and the Church. However, the Church is not served by this false statement, even if a sect is thereby held together a little longer. The true Church "whose names are written in heaven," and which will eventually include all the truly "elect" "little flock," is never benefited or served by error or falsehood; but, as our Lord declared, only by the truth--"Sanctify them through thy truth, thy Word is truth." Nor is God served or honored by such false representations of his Word and plan.

Furthermore, the specification of "elect infants" implies that the framers of this Confession had in mind non-elect infants who die in infancy, whose fate they left to be implied by the intelligent reader, who, if he accepted this Westminster Confession as a whole, would believe in elect and non-elect adults, and coupling this with the specifications of the same Confession on predestination would conclude that every non-elect adult must at one time have been a non-elect infant, who dying in infancy would have died non-elect and unregenerated and unsaved by Christ through the spirit who worked not upon them at any time nor anywhere nor anyhow, because he pleased not so to do, they being non-elect.

One would suppose that our dear Presbyterian friends, finding themselves in such inextricable confusion on this doctrine of election, and yet finding much on the subject in the Bible, would be ready, yes anxiously and hungrily waiting for the reasonable Bible-solution of the subject presented in Millennial Dawn. Yet comparatively few of them seem to be so. The only reasonable explanation is that the majority are not sufficiently honest with themselves and with each other, and with God and his Word. They do not sufficiently love the truth--error is preferred. They do not hunger and thirst after right. Hence also the comparatively few who are "sanctified through the truth"--the large number failing to make their calling and election sure, because unsanctified by reason of their false doctrines.

THE "BIBLE HOUSE," ALLEGHENY.

Friends of the cause naturally feel a deep interest in everything connected in any manner with the harvest work. We have frequently been urged to publish the Editor's picture either in the DAWNS or in these columns; but have as persistently refused. It is the truth rather than its servant that should be honored and proclaimed. There is too much disposition to credit truth to the preacher, forgetful that all truth is of God, who uses one or another servant in its proclamation as it may please him.

However, when requested to publish a photo of our work-shop, the "Bible House," we could think of no reasonable objection, and hence it appears on the last page of this issue. The third floor is the chapel in which Sunday and other services are held. On the top floor, centre, is the Editor's study: his usual seat being near the window at the head of the spiral fire escape.

R2688 : page 260

GATHER ALL THY CHILDREN HOME.

Heavenly Father, Holy One!
May thy will in me be done;
Make my heart submissive, meek,
Let me ne'er mine own way seek!
Loving Savior, I would be
Ever more and more like thee,
Free from pride and self-desire,
Fervent with a holy fire.

Blessed Lord, thy saints defend,
Watching o'er them to the end;
Day by day their faith increase,
Keep them in thy perfect peace.
Comfort, strengthen, guide and bless,
Lead them through the wilderness;
And when thy due time shall come,
Gather all thy children home! --G.W.S.

===================

R2688 : page 261

"DO YE EVEN SO TO THEM."

"All things whatsoever ye would that men should do to you, do ye even so to them."--Matt. 7:12.

WHATEVER THE TESTS we apply, Jesus and his teachings are seen to tower above all others. For instance, we are frequently told that the Golden Rule is found in the writings of Confucius as well as in the New Testament, and that this is a proof that Confucius was a teacher equal in rank with Jesus, and equally sent of God. And no doubt many of those who give this report do so in all honesty; for the fact is that many Christians have never seen the depth and scope of the Golden Rule given by Jesus, and misunderstand it to be the same as the maxim by Confucius, which much resembles it. There is a wide distinction, however, and in comparison the words of Confucius might be termed a brazen rule. His maxim is, "Do not do to others what you would not wish them to do to you." We repeat that this is as much as the majority of Christians have ever seen in the Golden Rule given by our Lord.

We would be glad to see the maxim of Confucius received and acted upon throughout the whole world by every creature, and undoubtedly the result would be a great blessing to mankind--a great improvement over present conditions, in which almost everybody except the saints who seek to walk in the footsteps of the Lord are continually doing every day the very things which they would not wish their neighbors to do to them. But even tho so great a reformation could be brought about, it would still leave much to be desired; it would still leave the world far from the condition suggested by our Lord's prayer, "Thy will be done on earth, as it is done in heaven." For men might, through policy or for other reasons, deal justly with each other, refraining from the doing of such things as they would not wish done to them, and with all that their hearts might be very full of selfishness, meanness, covetousness, etc., and very far from the condition of love.

But when we note the comprehensiveness of our Lord's Golden Rule, we find it is absolutely a love-rule; and that it leaves nothing to be desired: nothing could possibly be added to it; it is complete. It is not merely a negative law: "Thou shalt not" do an injury; it is a positive law: "Thou shalt" do good. Thou shalt do thy neighbor all the good, all the kindness, all the service, that thou wouldst have him do to thee. This law, which the Apostle calls "the law of liberty," the perfect law, this Golden Rule for life, has no parallel anywhere, in any writings, and could not possibly have a superior,--a grander sentiment could not possibly be expressed. But how few there are who rightly appreciate and love this rule, and use it daily in the measurement of their own conduct! As already noted, the majority, even of the best people in the world, the vast majority of Christians, fail to discern its lengths and its breadths, and consider it merely an injunction not to do injury to others. How few, then, joyfully and appreciatively grasp its sentiment, and seek from the heart to conform their lives thereto--none but the saints, none but the "elect," we may be sure, are thus in heart-harmony with the essence and spirit of their Heavenly Father's law of Love.

There might be danger of some of the Lord's people using this rule amiss and to their injury, by being overgenerous toward others and not sufficiently careful of themselves; but such instances are very rare, because in our entire race the general result of the fall has been to crowd out love and benevolence, and to fill us with selfishness. So much is this the case that it has become a worldly proverb that "Self-preservation is the first rule of life;" that self is always to be number one, and to be cared for well and thoroughly before others are to be even considered.

Even after we have been begotten of the holy spirit, as new creatures, after the transforming of our minds has begun, we all know from experience that the selfishness of the old nature is so deep-grained that it is likely to hold its own with us to the very end of life. We have, however, known of some who, in their desire to conform themselves fully to the Lord's will, have taken an extreme view of this Golden Rule, and have understood it as tho it said, "Thou shalt do to thy neighbor as he shall wish thee to do to him"--not noticing that this would be a very different rule, and one which might operate very unfavorably in every way. While few are in danger of making a mistake in this direction, many are inclined to reason on the matter from this standpoint, and to say: We could not possibly carry out this Golden Rule in the ordinary affairs of life, because, for instance, if I were to do to my neighbor as I should wish him to do to me, I should sell him a five-dollar pair of shoes for one dollar; or a twenty-dollar suit of clothes for five dollars; or what he might want of wheat or oats at half the usual price. And if I adopted such a rule with one, I should properly adopt it with all, and this would soon mean bankruptcy in my business; so, evidently, the Golden Rule cannot be used in human affairs at the present time.

But we answer that this is a mistaken view of the Golden Rule, and whoever examines it should see that the difficulty probably lies in the selfishness of his own heart. He thinks his neighbor might expect goods at less than cost, because he thinks that he himself would be willing to receive goods at less than cost from his neighbor. The application of the Golden Rule should show him his difficulty; should teach him

R2688 : page 262

the lesson that when he goes to his neighbor to buy shoes he must do to his neighbor as he would that his neighbor should do to him: he must pay his neighbor a reasonable price for his shoes; a reasonable, living profit. And likewise in every other transaction: the Golden Rule teaches us that we should be willing to pay the farmer for his produce, and the manufacturer for his, as we would think just if we were the manufacturer and making the sale. Likewise, if we were making the sale, we should not think of charging our customers a larger profit than we would think reasonable if they were the sellers and we the customers. Whoever of the Lord's people, therefore, gets thoroughly into the way of using this Golden Rule in all of life's affairs will certainly find that it will elevate their conceptions of justice, righteousness, equity; and these godlike qualities will become more and more developed in them, as parts of their characters, until they will obey them not merely because of their harmony with the Master's Golden Rule, but because they will recognize their true beauty and grandeur, and because their hearts will be in harmony with them.

But this rule, while thus inculcating justice, goes beyond this and inculcates benevolence;--such benevolence and so much of it as we, with properly balanced minds would be disposed to ask of others if we were the ones in need, in straits. O how grandly rounded out in spiritual character would all of the Lord's true saints become, under the influence of this Golden Rule! It would not only affect the actions of life, making them first just toward all with whom they had dealings, then, benevolently disposed toward all needing their assistance to whatever degree they were able to render assistance without doing injury to others,--and, additionally, the same law in force would extend also to their every word. Under the regulations of this golden measurement how few bitter or angry or slanderous words would be used--for how few would like to have others use such to or of them--to speak to them in anger and with bitterness and rancor, or to slander them. No wonder the Apostle tells us that those who have put on Christ must put off all these--anger, malice, hatred, strife, envy, slanders, etc. Additionally, this Golden Rule would lead to kind words, gentle actions, considerate demeanor; for who would not wish such from his neighbor? As the Apostle again declares, we are to put on as Christian graces,--gentleness, meekness, patience, longsuffering, brotherly kindness, love.--Col. 3:8-10,12-15.

This Golden Rule, beginning with the outward actions, and progressing to our words, would very quickly extend to our thoughts; and as we would not wish to have others think ungenerously or meanly of us, nor put a bad construction on our every act of life, but would rather that they would view our words and deeds generously and lovingly, so we in turn would

R2689 : page 262

find, that under the influence of this Golden Rule, our thoughts of others would become more generous, more noble, less suspicious, etc.

This Golden Rule is assuredly the divine law which our dear Redeemer expressed in other words at another time, saying, "Thou shalt love thy neighbor as thyself." We may safely consider, therefore, that the one rule interprets the other, and that to love our neighbor as ourselves signifies that we should love him and do for him as we ourselves would wish him to love us and to do for us. And we could not understand it to mean more than this. God expects of us that we will make reasonable provision for ourselves and for those for whom, by legal or natural ties, we are responsible--our families, our relatives, as the Apostle says: "He that provideth not for his own, and especially they of his own house, hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

Evidently, therefore, our own households are our first charge and responsibility, and must have reasonable attention before we could hope to do for our neighbors. This would indeed be putting a difference between our neighbor and ourselves, and between our neighbor's family and our own family, but the matter is well adjusted by the Golden Rule, rightly interpreted, which requires of us that we shall do for our neighbor, in his want and extremity, as we would have him do for us, were we in his circumstances and he in ours. And our minds being leveled up to a plane of justice, we should expect that if we were in distress our neighbor would first make reasonable provision for his own family, and not give to us to the injury or deprivation of those more immediately and more closely dependent upon him.

IS THE GOLDEN RULE INCUMBENT?

But some one may inquire: Is it necessary for us as Christians to attempt to carry out this Golden Rule in our daily lives? When we see that very few even of Christian people appreciate the rule, or to any extent seek to carry it out, may we not consider that it is a very good rule, but that its observance is not made incumbent upon us, and that our attainment of eternal life and heavenly glory are not linked with the observance of this Golden Rule? May we not consider it rather as a good standard to have in mind as the perfect law, but consider that we are not to live up to that standard in any sense of the word?

We answer that this Golden Rule was the one by which our dear Redeemer's every action was measured, the one according to which he lived, and under

which he laid down his life on our behalf, and it is essential to and incumbent upon all those who would be his disciples, his followers. All who hope to become his joint-heirs in the Kingdom are required to walk in his footsteps as he set us an example (1 Pet. 2:21), or, as another Apostle declares, God has foreordained to have an elect Church to be joint-heirs in the Kingdom with Christ, but he has equally foreordained that none shall ultimately be acceptable as members of that glorified Church except such as shall, in the present life, become copies of God's dear Son, our Lord Jesus: and to copy him means to copy the Golden Rule, which was exemplified in him and in his course. It follows, therefore, that whoever expects to share the Kingdom must give diligence to the formation of character, and that this Golden Rule is necessary in such formation of character--to develop in us not the principles of equity, or justice only, but also the spirit of love, of unselfishly doing good to others.--Rom. 8:29.

DIVINE STRENGTH PERFECTED IN HUMAN WEAKNESS.

But here again comes in the question, How can those who by nature are fallen and imperfect, and full of inherited selfishness and meanness, ever hope to keep this Golden Rule, which is the full measure of a perfect man's obedience, and which, with all his well-doing and sacrificing, was not more than fulfilled by our Lord Jesus himself? How could we hope to be approved as keepers of this Golden Rule, in the sight of him who can read, not only the outward conduct, but also the thoughts and intents of our hearts?

We answer that here comes to our relief the gracious arrangement which God has provided for this Gospel age, viz., justification by faith. Our justification not only covers "the sins that are past" (Rom. 3:25), and makes us acceptable to God in Christ, so that we can offer ourselves as living sacrifices upon his altar, but, more than this, it stands with us all the way down the journey of life, and according to God's grace in Christ it compensates for, or makes up for us all of our unintentional deficiencies, so that, as the Apostle says, "The righteousness of the Law [expressed in the Golden Rule] is fulfilled in us who walk not after the flesh but after the spirit." --Rom. 8:4.

Since we are not all alike fallen, not all alike selfish, it follows that some walk much nearer to the spirit of the divine Law, attain much closer to the measurement required by the Golden Rule, than can others; yet no fallen creature can walk fully up to the requirements of the Golden Rule, so long as handicapped by the various weaknesses of the flesh: and here the grace of God in Christ makes up our deficiencies; those who are able to follow the pattern most closely are still far from following it absolutely, and consequently need to have the merit of the precious blood of Christ imputed to them to make up for their shortcomings; and those who are still more fallen, and who, with their very best efforts, are still further from measuring up to the grand standard of the Golden Rule, need that much more of God's grace to compensate for their deficiencies. Hence the Apostle declares that where sin and imperfection abound the most, there God's grace correspondingly abounds the more; so that to those who are in Christ and seek to walk in his footsteps, who are in their hearts measuring themselves with the Golden Rule, and seeking to the best of their ability to live up to its requirements, may be succeeding variously in their endeavors, from the worldly standpoint; but from the divine standpoint all such are reckoned as having their blemishes fully covered with the merit of our dear Redeemer's sacrifice, and that therefore the righteousness of the Law, its true meaning, its spirit, and the true measure of the Golden Rule, is reckoned as fulfilled in them to divine acceptance,--perfectly.

But it is not merely to have this Golden Rule thus reckonedly fulfilled in us for a day or for a week or for a month that counts us "overcomers," but that we shall faithfully continue to walk as closely in the Lord's footsteps as we may be able, faithfully continuing to use his Golden Rule to the best of our ability; and that we shall do this day by day and year by year with continued and increasing zeal, until our Master, watching the process of development of character, shall say, It is enough; the character is fixed; the love for righteousness is permanent and thoroughly developed; the spirit of love is indelibly marked, and altho there still remain in the flesh traces of selfishness, yet they are dim and faint in comparison with the original mark, and give good evidence of victory gained, not in the flesh, but in the heart, in the will.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."--Mal. 3:17.

ANOTHER SERIOUS ERROR MADE BY SOME IN APPLYING THE GOLDEN RULE TO LIFE.

Undoubtedly the Golden Rule has, to a considerable extent, exercised an influence over even worldly people (nominal Christians), where such have come more in contact with the true saints who endeavor with more or less zeal to recognize and to use the Golden Rule in the measurement of their daily conduct, without their being keepers of it as a rule, or even professing so to do. And even amongst Christians who have given themselves to the Lord, and who fully desire that his will in every particular shall be done in them,

R2689 : page 264

and who recognize this Golden Rule as a grand expression of the divine will, we believe there are serious misapprehensions respecting the proper manner of its use. For instance, among the noblest of the Lord's people are some who say, We will turn our backs on society and worldly enjoyments, and devote what time we have at our disposal to the improvement of the fallen--to moral reforms, social reforms, financial reforms, the reforming of drunkards, etc. And still others, imbued with the same spirit, and with the same desire to fulfil this Golden Rule, say, We will leave home and friends, and go into far-off lands as missionaries, to preach Christ to the heathen.

We are bound to appreciate such noble sentiments, whether we can agree with the conclusions as to methods of work, etc., or not. We love the noble principle which, if not in every instance, at least in many cases, lies at the foundation of such sacrifices of time, influence, convenience, etc.: it is an outworking of the Golden Rule in these dear friends, saying to themselves and to others, If we were in the slums or in heathen degradation, we should wish that some of God's children would come to us, to lift us up and enlighten us, and hence we should do so to others, even as we would, if our conditions were altered, that they should do to us.

This is sound reasoning and a proper application of the Golden Rule, and yet also, we believe, a mistaken or wrong one. One of the first lessons that the Christian is called upon to learn in the School of Christ is, that his judgment is defective; that not only our physical powers have degenerated through the fall, but that likewise our mental powers have suffered; so that the whole world today is not only unsound of body, but also unsound of mind, unsound of judgment.

R2690 : page 264

The primary lessons of God's children in the school of Christ are to the effect that we all lack wisdom, and that for this very reason he has provided his Book, the Bible,--"that the man of God may be thoroughly furnished."--2 Tim. 3:16,17.

We are taught in the Book that the work of salvation is one too great for humanity itself, and that therefore God has undertaken the work; we are taught that he has not left the matter to operate itself at random, neither has he left it to our imperfect judgments and puny efforts: we are taught that the great Savior of the world planned his work "from the foundation of the world," and yet that it was four thousand years and more before he took the first great step for its accomplishment, namely, the giving of his Son to be the redemption price of Adam and his race (1 Pet. 1:20); we are taught that having begun this work of salvation God has not abandoned it, and does not intend to abandon it, but that eventually "he shall bring forth judgment [trial] unto victory;"--and that eventually our Lord Jesus shall see the fruit of the travail of his soul on man's behalf, and shall be satisfied;--that eventually the knowledge of the Lord shall fill the whole earth, and all shall know him from the least to the greatest; that eventually he shall bring in everlasting righteousness, so that the time shall ultimately come when all the families of the earth shall be blessed with the knowledge of God's goodness and grace, and with an opportunity to benefit thereby; that eventually whosoever will not obey the great Prophet-King shall be cut off from amongst the people in the Second Death; that eventually there shall be no more dying, no more sighing, no more crying, no more pain there, because the former things of Adamic sin and its penalty and blight shall have been done away.--Isa. 14:24,27; 55:11; Matt. 12:20; Isa. 53:11; 11:9; Jer. 31:34; Acts 3:19-23; Rev. 21:3,4.

But many of God's dear people overlook these gracious provisions and promises of his Word, and partaking to a considerable extent of the spirit of love they forget that God's love is still greater than their own, even as God's wisdom is greater than theirs; hence they lose sight of the fact that the entire plan of salvation is of God, and that he has not abandoned it to others, but will carry it out himself in his own due time. It is because they forget this that they become burdened with the weight of responsibility, and feel as tho the salvation of the world rested upon themselves,--and, impressed with this feeling of self-importance and forgetfulness of God's Word, they go into the mission work, slum work, and to the heathen. They forget, and are greatly disadvantaged by so doing, that God has already declared, "As the heavens are higher than the earth, so are my plans higher than your plans, and my ways higher than your ways."--Isa. 55:8,9.

As a consequence of this oversight and misdirection of effort, these dear friends are doing works now which God intends shall be done in a future age, and which can and will be done then to very much better advantage every way. God has appointed the Millennial age for this work of lifting up the weak, opening the blind eyes of the barbarians, and unstopping their dull ears to hear the message of divine grace. God has appointed that when his time for this great work, in which he is more interested than any of his creatures possibly could be, will come, the conditions will be favorable to the success of his plan, which he guarantees us will succeed, and will bring blessing to all the families of the earth, and will enlighten every man born into the world.--Gal. 3:16,29; John 1:9; Acts 3:19-21.

God's Word informs those who seek his counsel, that at that time Satan shall be bound so that he may deceive the nations no more, as he is now doing (Rev. 20:1-3): that during that period of Satan's restraint those whom he now blinds (2 Cor. 4:4) with various false doctrines, sophistries, superstitions, etc., will be freed from these, and have the eyes and ears of their understanding opened. It informs us also, that at that time he will establish as the King over all the earth his honored agent, who gave his life as a ransom for mankind; and that our Lord Jesus will establish the Kingdom of God amongst men, a Kingdom not merely in name, but also in power and in fact; one which shall rule the world, forcibly putting down sin, oppression, ignorance, superstition, darkness; and raising up righteousness, truth, and every good principle and influence for the blessing and uplifting of those whom he purchased with his precious blood. It informs us that under his beneficent reign all evil shall be subdued, that even death shall be conquered: and that all mankind, freed from the Adamic sentence of death, may, if they will, then attain unto eternal life and full human perfection, and that only the wilful sinners against light and opportunity will be utterly destroyed in the Second Death.--1 Cor. 15:24-28; 2 Thess. 1:8,9; Acts 3:23.

The same Word instructs us that the Lord's plan for the present age does not purpose the conversion of the world; nor its salvation in any sense of the word; nor its uplifting; but that his plan, on the contrary, is simply the development of the Church, the foreordained and predestinated number, a "little flock," who must all be selected from amongst men, and every one of them be copies of God's dear Son. (Rom. 8:29.) It also informs us that this work of God in this age is the work in which we are invited to be co-workers together with God. It points out to us that this is the work of the Bride--to make herself ready for the marriage (Rev. 19:7); that the special work in this present time consists not only in the "calling" of the Church, but also in the building up of one another, among the called ones, in the most holy faith;--helping one another to perfect holiness in the reverence of the Lord,--showing us that a large part of our work is in our own hearts, cleansing ourselves from all filthiness of the flesh and of the spirit, helping one another to make our calling and our election sure, by perfecting in our hearts the Golden Rule.--2 Cor. 7:1; Jude 20.

But overlooking the particular service marked out for those who would be co-workers with God in this age, our dear friends, now criticised, misuse their Golden Rule, by applying it outside of the class for which the Lord intended it in this age. It will be applicable to all the heathen world and the sub-stratum of society in the Millennial age, but now it is applicable chiefly to the household of faith. True, if we could accomplish all that the Lord would have us accomplish for the household of faith, it would then be very proper for us to extend our efforts to the heathen and lower strata of society, rather than to sit down in idleness; but so far from finding that we have not enough to engage our time in the household of faith, we find that we are in the harvest-time of the age, and that the harvest is great and the laborers are few, and that there is much more than enough to engage all our time and energies among the "brethren" whom the Lord our God has called. Hence the Golden Rule calls us to be exercised chiefly amongst these, and not amongst those whom the Lord our God has not yet called, but who are left, in the divine plan, for a calling and blessing of another kind in the next age--the Millennial age.

Looking back we see that our dear Master, who gave the Golden Rule, observed it in the manner we are now advocating. Living in the end of the Jewish age, and knowing that the divine favors and blessings at that time were confined to fleshly Israel, our Lord, with a full appreciation of the Golden Rule, nevertheless used it in strict harmony with the Father's plan; and accordingly instructed his twelve apostles also, saying, "Go ye not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." (Matt. 10:5,6; 15:24,26.) Likewise the apostles understood that while, at the death of Christ, the middle wall of partition, which had heretofore separated divine favor from other nations, was now broken down, so that, so far as God was concerned, the Gospel message was open to every creature,--nevertheless, that every creature had not open ears for the Gospel, and that according to the Lord's plan he would not open their ears until his due time, the Millennial age, and hence it was that the apostles sought for the class to whom the present message, the high calling for the Church, was intended,--"He that hath an ear, let him hear."

Pursuing this policy of searching for those who had ears to hear, the Apostle Paul, sent by the Lord to be the great messenger of grace to the Gentiles, did not say within himself (as some of our dear missionary friends seem to say within themselves), I will seek out the most illiterate and degraded people in the world, that I may lift them up. Had this been the Apostle's sentiment he doubtless would have hastened, with his coadjutors, southward from Jerusalem into darkest Africa, or eastward from Jerusalem into India, with its hundreds of millions, and still further eastward into China, with its hundreds of millions, in utter ignorance of God and steeped in superstition.

But the Apostle had made a better study of the divine plan, and knew that the times of restitution, the Millennial age, was set apart by God for this general uplift of mankind; and that it would be a waste of effort to undertake to do that work in advance of God's cooperation; in advance of his time and in advance of his arrangements, which his wisdom foresaw would be necessary to the accomplishment of that work.

The Apostle reasoned, on the contrary, "God hath appointed a day in the which he will judge the world in righteousness" (Acts 17:31), and that appointed day is a future day, the Millennial day; and if God has appointed that day to be the time for the world's judgment, it would be folly on my part to attempt to bring in a judgment of the world sooner than God intends it, even if I were able to do so. He reasoned, further, that if God has appointed a future day for judging the world in general, then the world in general is not on trial or under judgment in the present Gospel day, and hence might just as well be left in their heathen darkness a little longer, as God already had left them in heathen darkness for more than four thousand years;--and he reasoned wisely, logically. He was instructed of the Lord, and hence he had the spirit of a sound mind, and did not attempt to do an utterly impossible and hence a foolish thing. He did not attempt to be either wiser or more loving than the Heavenly Father, but trusting to the Heavenly Father's wisdom and love he sought to know the will of God now, in this present age, that he might thus be an ambassador for God and a co-worker together with him.

Nor was he left in darkness. He was instructed of the Lord, and he in turn instructs us, that the work of the present age is the work of preparing the judges of the world, who, when the great day of the world's judgment or trial shall have dawned, will be prepared to execute judgment and justice in the world, and to bless with a righteous rule all the families of the earth. He informs us that the saints now being tried (judged), tested and developed in character are undergoing this severe process, and are required to walk in the "narrow way," to the intent that they may be fit to be instruments of God for judging the world in righteousness when the due time for that judgment shall have come. (1 Cor. 6:2,3.) Consequently, we find that the Apostle's energies, so far from being directed to the substratum of society, the heathen and the barbarians, were directed to the very opposite class. He sought the best people in the world; the most moral people and the most intelligent; the people most advanced in every sense of the word--believing, and rightly, that the reasonable and gracious plan of God would commend itself better to such than to the sodden and benighted and stupefied and degraded minds of the barbarian heathen. Conservatively, the Apostle first sought the intelligent classes of Asia Minor, and after having gone through various cities (not attempting nor expecting to convert the people en masse, but merely hoping, in harmony with the divine program, to find a few, a little flock, and to establish these in principles of righteousness and in the School of Christ, to learn of him and to develop character, and to be prepared for the future work of judgeship and joint-heirship with Christ in the Kingdom)--the Apostle pressed on to find still others who had "ears to hear."

The declaration of the Scriptures is that he and his company purposed to go into Asia, but that under divine providence he seemed to be hindered from going there, and that then God specially directed him in a dream, and sent him into Europe with the message --sending him, not to barbarians, but to the most enlightened and most cultured people of the then civilized world, the people of Greece. (Acts 16:7-10.) And we remember that later on the Lord sent the Apostle to Rome, telling him in advance that this was his purpose, and seemingly in order to keep the Apostle in Rome he was sent there a prisoner, yet for three years was permitted to have full liberty to preach Christ to as many as had ears to hear. And let us not forget a circumstance which occurred in connection with the journey to Rome, when the Apostle was shipwrecked on the Island of Mileta. (Acts 28:1-10.) He found there a people who, so far as we are able to judge, were on the average better prepared for the truth than the Chinese, Malays, etc., and of these the record says, "The barbarians showed us no little kindness." We might suppose that barbarians who were disposed to be kind and generous to people who were shipwrecked on their coast, would be a rather more favorable class to approach with the gospel of Christ than cannibals, to whom missionaries of to-day frequently go.

And yet what do we find as the result of the Apostle's stay in the midst of that people all that winter? Do we read that he left several flourishing little missions? Do we read that he preached day and night unto the barbarians? Not a word of it; no mention is made of the slightest effort to reach them. The Apostle seemingly knew that they were too degraded to have any ear to hear the Christian message, or to be called with the high calling which God during this age is sending forth, to gather the Bride for his Son. We have every reason to believe that the Apostle made no effort whatever to make known the Gospel of Christ to those heathen people. Quite possibly while he was there forcibly detained in their midst, and unable to reach those who would have an ear to hear the good

R2691 : page 267

tidings, he may have attempted to suggest to them certain moral reforms, or how to live more comfortably, or something else that would come within the range of their measure of intelligence. But apparently he had no thought whatever that the gospel "High Calling" was for such, and hence the Golden Rule, operating in his life and governing his conduct, was limited accordingly--limited to act in harmony with the divine revelation and the divine plan.

Why is it that the example of Jesus and his inspired apostles is overlooked by so many of our dear Christian friends to-day? Why is it that they use their Golden Rule without respect to the divine plan and divine promise? We answer, It is because some of them are leaning to their own understanding, instead of seeking the divine Word, and to be taught of God; they think they know what ought to be done without inquiring of God's Word, and they are going about to do what they think should be done, rather than seeking to follow heaven's directions and Apostolic example. Many of them, indeed, are not self-conceited to the extent of being careless respecting advice; indeed, many of them are quite lacking in thought on their own part, and only too willing and too anxious to take advice of others; but they are not sufficiently careful where they get the advice.

They say to themselves, We belong to the Presbyterian body: look at its millions; look at its education; look at its influence. Or, We belong to the Methodist body: look at its numbers, influence, etc., etc. The same is true of the others. And then they ask, Is it possible that all these wise and learned men should be mistaken? Do they not all advocate that we should thus go out to preach the gospel amongst the heathen? Yes, we answer; this is a part of the delusion: many of the great and worldly-wise have adopted a theory, and are attempting to operate the Golden Rule wholly outside of and in utter neglect of the divine plan. Their theory is that God's Kingdom has come, and they point to the civilized nations of Europe and America as evidences and proofs that God's Kingdom has come, and they say, What all zealous Christians should now do is to convert the Chinese nation, the Japanese nation, India, and all the tribes of the earth, that these also may become Christian nations like those of Europe and America, and thus the whole world will become God's Kingdom.

But we answer, This is false, utterly false; the nations of Europe and America are not God's Kingdom, notwithstanding the fact that they claim to be Christian nations, and that they put upon their coins that their monarchs reign by the grace of God. They are all, at best and at most, "kingdoms of this world," under the control of Satan, "the prince of this world." (John 14:30.) These are the kingdoms which at the advent of Christ's Kingdom he declares shall be broken in pieces as a potter's vessel, as being utterly unfit for his service, and utterly out of harmony with the principles of righteousness which will be established in his Kingdom.--Rev. 2:26,27; Dan. 2:45.

Alas! if these kingdoms of so-called Christendom be the fulfilment of our dear Redeemer's prayer which he taught us as his disciples, "Thy Kingdom come; thy will be done on earth as it is done in heaven"--if we must accept these as God's Kingdom, if we must think of their rule as being God's will done on earth as it is done in heaven--then some of us are greatly disappointed, for we find that God's will is very little done on earth, and consequently heaven, if no better than this, must be a pandemonium in comparison to what we had hoped for.

But we are not mistaken; the Lord's Word everywhere teaches that the present Gospel age is for the selection of the Kingdom class, the saints, who by and by, in God's due time, shall be joint-heirs with Christ in his Kingdom, and inheritors with him of the great promises made to Father Abraham, that this seed, Christ (head and body--Gal. 3:16,29), shall bless all the families of the earth, as God's Kingdom bringing in everlasting righteousness. Would to God that we could assist to some extent in opening the blinded eyes of Christendom on this subject: and yet we could not hope to render any assistance to the general mass of churchianity,--for it is the divine plan that not the "tares," but only the "wheat," shall now understand. --Dan. 12:10; 1 Thes. 5:3-5.

All we can hope for is that those who are the Lord's true saints are not, and never have been, fully

satisfied with the position in which they are, and the work which they are doing; but realize a heart-hunger for something better, more satisfactory, and more in harmony with the divine character and power--that these who have ears, and who have already heard to some extent the true gospel, might now hear the true ring of the Shepherd's voice, and thus be called away from Babylon and its confusion of error, its jargon of contradiction and insincerity, to the green pastures and still waters of divine truth--present truth--that thus separated (delivered from Babylon's bondage) they might be more fully united with the Shepherd himself, and become co-workers together with God in his work, learning to exercise the Golden Rule in their own hearts, in their own lives, and to help others of the household of faith and the Bride of Christ to do the same.

Nor are we to overlook the fact that while the present Gospel message is for the highest types of men, it appeals specially to the middle class of these

--the humble but intelligent rather than the rich or great. "Even so, Father: for so it seemed good in thy sight."--Matt. 11:25,26.

===================

R2692 : page 268

WATCHING AND ITS REWARD.

--LUKE 12:35-46.--SEPT. 23.--

GOLDEN TEXT:--"Watch and pray, that ye enter not into temptation."--Matt. 26:41.

PRAYER IS GOOD; it is absolutely indispensable to Christian life. It means, not only a living faith, but a growing faith. Experience will prove that neglect of either private prayer (Matt. 6:6) or prayer in the congregation of the Lord's people (Acts 12:12; 1:14; 16:13; 1 Cor. 11:4,5; 14:13,14) is sure to lead to leanness of soul and lukewarmness in respect to spiritual things--unfaithfulness, coldness, death. On the contrary, communion with the Lord in prayer brings increased confidence in the Lord's supervision of our affairs; increased faith in all the exceeding great and precious promises of his Word; increased realization of his leadings, past and present; increased love for all the brethren of Christ, and increased solicitude for their welfare and spiritual progress. Prayer is thus closely and actively identified with progress in spiritual things, progress in the fruits of the spirit, toward God, the brethren, and all men.

Our Golden Text suggests, however, that more than praying is necessary. Praying that does not fully represent the sentiments of the heart is apt very quickly to degenerate into a mere form of words--drawing nigh to the Lord with the lips while the heart is far from him,--perhaps enwrapped in business or pleasure or sin. Whoever, therefore, would make progress in the spiritual way must not only pray with the spirit and with the understanding, but he must also watch--against the sinful tendencies of his own flesh--self-gratification, selfishness; also against the allurements of the world toward so-called worldly pleasures, worldly ambitions, honor amongst men, the love of money, etc.; also against the wiles of the Adversary, whose deceitful attacks usually come upon the Lord's people as "an angel of light"--to deceive them into forms and ceremonies of Churchianity, substituting before the mind and affections and consecrated intentions, human sentiments and methods and works and objectives, as instead of "the hope set before us in the Gospel" (Col. 1:23) and its various exceeding great and precious promises, by whose incentive the Lord has called us to walk and to run, by faith and not by sight, following in the footsteps of our Redeemer.

Our lesson itself deals particularly with the watching; but in harmony with the Golden Text we know that all true watchers must also be prayers, and that all fervent prayers will also be watchers. Prayer represents the faith; watching represents the works which must accompany it, so long as it is a living faith; for, as the Apostle declares, Faith without works is dead--it speedily loses its vitality, its value, its very existence.

Our Lord gave a parable, as was his custom in teaching, to illustrate this lesson of the necessity for watchfulness.

A wealthy householder is represented as absent for a considerable portion of the night at a wedding-feast, and expecting on his return that the servants of the household would be awake and alert to receive him and any company he might bring with him. It was expected of such servants that they would not only not retire to bed, but that they would not even get drowsy. To give their master a proper reception they should be thoroughly awake, quick to hear and to respond to his knock, and to "open unto him immediately." Hence, in the parable, such servants are represented as having their loins girt about and their lamps burning brightly. The custom of Orientals at that time was to wear long, loose, flowing robes. These, when they were resting, were loosened at the girdle, but when attending to business they were drawn tightly at the waist with a girdle or belt, preventing them from interfering with proper service. Lamps, which were the mode of illumination, were also necessary in the night, and should not be permitted to grow dim, but be trimmed as necessity required.

Our Lord points out that such faithful servants would be appreciated by their master, and that he would give them a reward--he would honor them by treating them as his friends, and bring forth to them of the good things from his pantry. He would indeed gird himself as a servant and serve these faithful ones: and for the master of the house to do this would imply the bringing forth of the very best that he possessed. But in order to fulfil the conditions and be thus acceptable to their master they must be ready in whatever hour of the night he might come.

The parable, without question, refers to the second coming of our Lord Jesus, and points out to all of his faithful servants the proper attitude of watchfulness and preparation to receive him at whatever time his second advent should occur. It also indicates that it was the Lord's good pleasure not to reveal definitely and positively to his people when to expect his arrival, but rather that all the way down through this night-time which we designate the Gospel age, and which must necessarily precede the morning of the Millennial day, they should be continually awake, alert, waiting for him, ready to receive him at any moment. They should have the loins of their minds girt up and be active in thought, in word and in deed, in every matter pertaining to the Master's service, that they might be approved of him;--the lamp of the divine Word, so necessary to their enlightenment, should be with them, and well supplied with the oil of the holy spirit--and well trimmed, in the sense of rightly dividing the word of truth, and seeking to understand through it their proper attitude of heart and conduct, to be pleasing to their Master.

R2692 : page 269

The parable is a very simple one, and could scarcely be misapprehended by the class for whom all parables are intended--the consecrated Church. These realize at once that the central thought with them, as the Lord's servants, must be such readiness of heart and mind and character as will be pleasing to the Master when he shall come to gather his "jewels,"--his watching, faithful servants. This thought of the return of the Lord, and of the blessings which he has promised to his faithful ones at that time, is the great incentive set before the called ones of this Gospel age. It is for the Master's favor and the consequent exaltation with him to a share in his Kingdom, then to be established, and a share in the great work of blessing the world of mankind, then to be accomplished, that all of the saints are seeking, watching, praying, striving.

Well has the Apostle said, "He that hath this hope in him purifieth himself even as he [the looked-for Master] is pure." It is this hope that leads the faithful servants continually to the lamp of the divine Word, to trim it and to thereby keep themselves thoroughly awake, quick of ear and quick of eye in respect to any and every thing relating to the will of the expected Master, and such conditions of heart-purity and robes of righteousness as would be pleasing and acceptable in his sight at his arrival.

Let all watchers fully appreciate this parable, and be on guard against every ensnarement of the Adversary, and against the stupefying influence of the world and its spirit, and against the selfishness and weaknesses of his own flesh; and let each put on the graces of the spirit, and assist his fellow-servants in these preparations, that thus an entrance may be ministered to him into the everlasting Kingdom of our Lord and Savior, Jesus Christ.--2 Pet. 1:4-12.

What great blindness and spiritual stupor respecting so simple a parable is manifested by many who are regarded as teachers in nominal Zion, in respect to this lesson! Note the interpretation of it offered by one of the leading "Helps to Sunday School teachers." The writer evidently is not so blind as to fail to see that the parable relates in some manner to the second coming of our Lord; but he is so blinded by misconceptions, false doctrines, etc., as to give the following as an explanation:--

"The comings of the Lord are ever unexpected to us,--his coming at death, his coming to judge the world, his coming in his Kingdom, his coming in the harvest-times of men, his coming in the crises of our lives, his coming with opportunities and open doors, his coming with the power of the holy spirit."

This blind teacher thus believes in seven comings of Christ, additional to his first coming eighteen centuries ago. More than this, the words we quote signify that the writer believes that a coming of Christ occurs every time a death occurs (or possibly he limited this to the death of his saints; but other teachers of the same school of darkness, when preaching funeral sermons, are accustomed to announce the Lord's coming in the death, not only of saints, but of pretty nearly everybody). This writer further claims a coming of Christ in all the crises as well as in all the opportunities of human life. He evidently believes (may we not say, dreams?--he surely is not awake, and surely his lamp is not trimmed and burning, nor the loins of his mind girt about) that there are millions of comings of Christ. Moreover, speaking (in his dreams) as a mouthpiece of the great Adversary, he speaks of the harvest-time of men--evidently to direct attention away from the Master's explanation that the harvest-time will be "the end of this age," in the which he himself will be the great Chief Reaper, and will associate with him his faithful servants in the work of gathering the wheat (his faithful) into his barn (the spiritual condition). --Matt. 13:30.

Note another method of wresting the Scriptures, and of attracting the minds of the Lord's people away from the great truth everywhere set forth in the Scriptures, and particularly enunciated in this parable, viz., the second coming of our Lord as King, and the duty of all his faithful ones to be ready, expecting and joyously waiting for that event. This perversion and wresting of the Scriptures is in the interest of temperance, and represents the watching as implying temperance work, thus: "Not only those who are laboring and praying for temperance reform, but the young people especially, should be wide awake and watchful in regard to temperance. They should watch the effect of strong drink upon others. They should watch its effect upon the community. They should be on their guard against the smallest beginnings of the habit of using intoxicating liquors. They should watch for opportunities of helping on the cause of temperance by word and by example, in public and in private."

Is it any wonder we hear the Master prophesy respecting the unfaithfulness amongst his professed people at this time, saying, "When the Son of Man cometh, shall he find the faith on the earth?" The form of the question implies the answer, No; he will not find the faith flourishing in the earth,--not predominating. Other Scriptures, however, assure us that at the time of his coming he will find a little flock of faithful watchers --not many great, wise or learned, but chiefly "the poor of this world, rich in faith, heirs of the Kingdom." As for Babylon in general, she is saying, with louder voice than ever, Have we not done! done! done! Are we not rich and increased in goods! Are we not compassing sea and land to make proselytes!

R2693 : page 270

But the Master will say, Thou art poor and blind and miserable and naked, and knowest it not! (Rev. 3:17.) Thy colleges, of which thou dost boast, are they not the very hot-beds of infidelity, denying my Word--denying that my work was perfect in the beginning, and that present conditions of sin and degradation and death are the penalties of violation of my righteous law; denying also the value of my sacrifice for sins, given that the heavenly Father might be just and yet the justifier of him that believeth in me; denying that holy men of old spake and wrote as they were moved by the holy spirit, and claiming a superior wisdom as "higher critics," by which they determine that myself and my chosen and inspired apostles were ignorant and incompetent and deceived, when we quoted the words of the prophets and applied them; denying also my second coming, to gather my little flock, the Church, to associate them with me in the Kingdom promised through the prophets, which shortly shall bless all the families of the earth; claiming, on the contrary, that all things continue as they were from the beginning, --that a process of evolution is in progress, and that no Redeemer, no redemption and no restitution are necessary--some of them going so far as to claim that no personal deity is necessary, but that what they call the laws of evolution are the creator, preserver and savior of the race.

Is it any wonder that under such false teachings in high places, and the same teachings repeated with more or less of ability throughout the length and breadth of Babylon--is it any wonder that my people are "perishing for lack of knowledge"? (Hos. 4:6.) They have "hidden the key of knowledge," and not only fail to enter into the privileges and opportunities of this Gospel age and its call, but them that would enter in they hinder by their false teachings and misrepresentations, putting darkness for light, and light for darkness.--Luke 11:52; 2 Pet. 2:1; 3:3,4; Amos 8:11; Matt. 23:13; Isa. 5:20.

Alas! that any whose eyes of understanding have been opened in any degree should be deluded into supposing that he can do God service by cooperating with Babylon in any measure, sense or degree. Surely they are under the blinding and stupefying influence of the Adversary when they do not hear sharply and distinctly the Lord's message to all of his true people at this time, to come out of Babylon and be not partakers of her sins, her errors, her false teachings, and the crime implied in these, and on account of which severe scourgings are coming upon Babylon, and will fall with special severity upon those who had known better, and who for any reason have refused to obey the voice of him that speaketh from heaven--our present Lord, King, Bridegroom. --Heb. 12:25-27; Rev. 18:4.

Our Lord applied the parable in few words, saying, "Be ye, therefore, ready also, for the Son of Man cometh at an hour that ye think not." That is to say, watchfulness for the great event of the King's return would be absolutely indispensable, and would constitute a mark or indication of those worthy to be called true servants or "brethren." We are not to make the mistake of supposing our Lord to mean, Watch incessantly, for you will not know when I do come. This would be an absurdity. The central thought of the parable is that the faithful servants, awake and watching at the proper time, will hear the knock, will recognize the Lord's presence, will open to him, in the sense of believing and accepting his presence, and will be rewarded by him in the time of his presence by being supplied special knowledge respecting heavenly things which would be "meat in due season" to their comfort and joy. All who are faithfully watching shall know when the event occurs, so surely as those who do not watch shall not know.

The Apostle Paul speaks of this same great event and of the same class of watchers, designating them brethren; and after explaining that the second coming of our Lord would be upon the world as a thief and a snare, and that the world will not escape certain trouble and overthrow of their systems and politics, he explains that, on the contrary, "Ye brethren, are not in darkness, that that day should overtake you as a thief"-- you have your lamps trimmed and burning. As he further explains, the brethren worthy to know and to escape the troubles incidental to that time do not sleep, as do others; they are watchful; they are alert, and because thus alert they know of the Bridegroom's arrival, of which the world knows not; and in the time of his presence these brethren are fed with special spiritual food, which the world knows not of. The Master himself is sending forth, at the hands of his servants, the needed meat in due season, things new and old for the strengthening of his household for this present time of trial and for the perfecting of the saints for the work of ministry, to which he has called them. --1 Thess. 5:1-6.

TO WHOM DOES THE PARABLE SPECIALLY APPLY?

This was Peter's question. He wondered whether or not the Lord meant that the specially chosen twelve apostles were these servants who must watch and wait for him at his second coming, or whether the parable was of general application, and meant that everybody should watch. Our Lord did not answer this question directly, for to have done so would have been contrary to the divine plan; to have answered directly, to have shown that our Lord was not coming in the early watches of the Gospel night, would thus have been in contradiction

R2693 : page 271

of the very teaching of the parable, that he must be watched for all through the Gospel night.

Evading this feature of Peter's question our Lord embraces the opportunity to give some further instruction, and explains to Peter and to us all that at that time, "then," i.e., at the time of his return, his second advent, he would look out and appoint a steward for the dispensing of spiritual food to the household of faith; and that a special blessing would be with that steward in the event of his faithfulness, and that he would be removed from the stewardship in the event of unfaithfulness. Faithfulness on the part of this steward would imply larger and continued service in dispensing

R2694 : page 271

the meat to the household of faith at that time. But unfaithfulness on his part, and a disposition to tyrannize the household, would be sure to result in his being cut off from further opportunities for serving the household, and lead to his having a severe experience with the unbelievers in the time of trouble then to come upon the world. And altho it is not stated, it is fairly inferable that such an one being deposed from stewardship, another would take his place, subject to similar terms and conditions as to faithfulness.

In certain senses of the word, and in certain respects, every child of God is a steward--a steward of his own talents, opportunities, privileges, abilities in the Lord's service; and each one is to recognize that his responsibilities as a steward in these respects is toward the Master who gave him the talents, and who will require at his hands an account thereof--an increase by reason of proper use. We are not, therefore, to understand our Lord's answer to Peter to imply that none of the household but the one are in any sense of the word regarded as stewards. Such an interpretation would be in conflict with numerous Scriptures. We are to notice that the stewardship mentioned is not a stewardship of talents and opportunities, but a stewardship of spiritual food merely.

Neither does it imply that in the end of this age, and at the time of our Lord's presence and the sending forth of meat in due season that the special steward alone will have to do with the dispensing of the food for the household, for, as shown in Matthew's account of this parable (Matt. 24:45-51), there are "fellow-servants" whose duty and privilege it will be to cooperate with this steward in the dispensing of the viands, the feeding of the household of faith. The thought would seem to be that in the interest of the household, and for its comfort and joy and blessing, the Master at an appropriate time would furnish to some one of his servants a key to the precious things of his Word, thus providing bountifully "things new and old" for the sustenance and joy of the household, and minister these through numerous fellow-servants, as well as through the one to whom the key of this stewardship would be specially entrusted.

In this connection we are to remember that every stewardship brings with it weighty responsibilities, and while such responsibilities are not to be shirked, neither are any of them to be undertaken lightly, without appreciating the fact that every one who becomes a servant of the household of faith has thereby a larger degree of responsibility, not only toward the household, but toward the Master of the house, from whom comes every commission. And every servant is to remember that unfaithfulness would surely lead to his removal, even as every manifestation of humble faithfulness on his part will endear him to the Master and to every faithful member of the household, and imply his continuance in the service until the Master shall say, "Well done, good and faithful servant; enter into the joys of thy Lord."

===================

R2694 : page 271

REVIEW OF THIRD QUARTER.--SEPT. 30.

"Be ye doers of the word, and not hearers only, deceiving your own selves."--Jas. 1:22.

Reviews are frequently profitable, and especially so when conducted in the light of this Golden Text; with a view to noting to what extent we have heard the voice of the Son of Man, and to what extent we have been obedient to his messages. To fancy ourselves as making spiritual progress merely by gaining information respecting the Lord, his miracles, his teachings, etc., is to get the nut and crack it and drop the kernel, the thing of real value.

It is in harmony with this thought that our Lord declared, "The dead shall hear the voice of the Son of Man, and they that hear shall live." The dead are the entire human family, all of whom must hear the voice, the teaching of this great Prophet, whom the Father has sent, not only to redeem, but also to restore so many of the human family as will accept his favors upon his terms. All must hear eventually, but comparatively few have the hearing ears at the present time. The prince of this world blinds the mind, closes and stupefies the ear, or makes what may be heard of no effect through traditions of men, or through hardness and selfishness of the hearer's own heart. Blessed are our eyes if, seeing and hearing of the Lord's grace and goodness toward us and toward all of his creatures, we at once fall into obedience to the spirit of the great Teacher's instructions. In so doing we will have passed from death unto life--gradually, until, under the ministry of the great Prophet, as sharers in the first resurrection, we shall be perfected and possess life in perfection, yea, life more abundantly,--immortality.

===================

page 273

SEMI-MONTHLY.

VOL. XXI. SEPTEMBER 15, 1900. No. 18.

CONTENTS.

Views From the Watch Tower........................275
  What is the End of Life?......................275
  The Spread of Mohammedanism..................275
  Methodism and Higher Criticism................277
  Presbyterians Being Sifted....................277
  High Church Performances......................279
  Calamities--Why Permitted.....................279
Times of Refreshing...............................280
The Christian's Course Delineated.................280
The Dallas, Texas, Convention.....................283
Sabbath Dinners and How to Utilize Them.......................................283
  The Proper Kind of Table Talks................284
A Royal Banquet Declined..........................286
"Zion's Glad Songs"...............................274

The Volunteer Work................................274

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2697 : page 274

"ZION'S GLAD SONGS."

OUR dear Brother McPhail, who has quite a talent for music, has collected a number of new and beautiful hymns,--the music to the majority being his own composition. These, fifty-four in number, are well printed, and appropriately bound in paper covers,--price 10 cents each, or $1 per dozen, postage free.

This little book, entitled "Zion's Glad Songs," has another feature which we are sure will be appreciated by many, viz., the addition of the music for twenty-eight old tunes, long, short, common, and peculiar meters. These are inserted in the interest of our regular hymn book, "Poems and Hymns of Dawn," the tunes of the remainder being copyrighted.

It is not at all the thought that the new book will supplant the old one; for many of the grand old hymns cannot be equaled by any new ones, either in words or tunes. The thought is to make it supplementary. As such we recommend it to you all. Our first edition of 6000 is now ready and orders will be filled as received.

THE VOLUNTEER WORK.

This branch of the service has lagged a little during the hot weather, because of small attendance at church services. Now that cooler weather has come we expect that it will revive. Some who have finished their own cities are branching out--endeavoring to serve nearby towns. This is commendable. Every faithful soldier of the cross is sure to receive blessings both now and hereafter from "the Captain of our salvation." Let us be faithful.

page 274

"Lift high the royal banner, It must not suffer loss."

===================

R2694 : page 275

VIEWS FROM THE WATCH TOWER.

[The following, author unknown, came from India, from a Christian Missionary. It is excellent.]

WHAT IS THE END OF LIFE?

THE END OF LIFE is not to do good, altho so many of us think so. It is not to win souls--altho I once thought so. The end of life is--to do the will of God. That may be the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is "To do the will of God, whatever that may be."

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God"--and he declined.

If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be," that would make all lives equally great or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life--no Luther, no Spurgeon, no Wesley, no Melanchthon can have done any more with their lives; and a dairymaid or a scavenger can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us.

It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business; and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of. And the highest service is first, moment by moment, to be in the will of God. It may be to work or to wait; to stand fast or to lay still. 'Tis he, our blessed Lord, who will keep us in his will, if our eyes are fixed on him.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:--

The definition of an ideal life:

Acts 13:22--"A man after mine own heart, which shall fulfil all my will."

The object of life:

Heb. 10:7--"I come to do thy will, O God."

The first thing you need after life, is food:

John 4:34--"My meat is to do the will of him that sent me."

The next thing you need after food is society:

Mark 3:35--"Whosoever shall do the will of my Father in Heaven, the same is my brother, and sister, and mother."

You want education:

Psa. 143:10--"Teach me to do thy will, O my God."

You want pleasure:

Psa. 40:8--"I delight to do thy will, O my God."

A whole life can be built up on that vertebral column, and then, when all is over,

1 John 2:17--"He that doeth the will of God abideth forever."

THE SPREAD OF MOHAMMEDANISM.

If reports are to be believed Mohammedanism is spreading in Asia and Africa much more rapidly than is Christianity. This is credited to three reasons. (1) Its simplicity of doctrine, which makes it commendable to persons of low intellectual capacity--

R2695 : page 276

Believe in Mohammed and obey his simple law and have an eternity of sensuous bliss. (2) Its permission of polygamy, common throughout those countries. (3) Its uniform requirement of total abstinence from intoxicants.

Recognizing the fact that Christianity makes few proselytes from Mohammedanism, and that the latter is growing rapidly in numbers and influence, the British Government has of late years been attempting to gain the confidence and support of her Mohammedan subjects, whose number is estimated at one hundred and fifty millions--fifty millions more than all denominations of Protestant Christians in the whole world.

Doubtless this change of attitude toward the very religion against which all the Crusades of medieval times were waged, tho due to political policy, is backed by the changed religious sentiment of our day;--which under the lead of the higher critics has declared,--

"The hope of the race lies in a deeper study of the great, inspired writers of the past, such as Shakespeare, Homer, Dante and a few others, whose works have charmed the minds of people of culture. The Bible, also, though a little out-of-date, has been recognized, in the past, as a work of inspiration, and you may find it helpful to include it in your course of reading."

General sentiment, therefore, resolves itself into this,--Since our wise men tell us that the Bible is unreliable, and that the death of Christ Jesus no more redeemed the world than did the death of other reformers; and since they tell us that future happiness depends upon the cultivation of our mental and moral qualities, and that Shakespeare's and other writings are quite as good or better than the Bible for such culture, how do we know but what the Mohammedan's Bible--the Koran--is as good or better than our own, and they as right as we or more so? Therefore let us not any longer say with the Bible that there is no other name than that of Jesus given under heaven or among men whereby we must be saved; but let us say, Get morality and education in the name of Mohammed or Jesus or Confucius or whomsoever you please.

Such would be the logical outcome of such teachings; and thereby we are reminded of our Lord's words respecting these times--"When the Son of Man cometh shall he find the faith on the earth?"--Luke 18:8.

WHAT GREAT BRITAIN IS DOING FOR MOHAMMEDANISM.

Shortly after the capture of Khartoum by General Lord Kitchener, and at his instance, a Mohammedan college was founded, known as Gordon College, and more recently another Mohammedan school was founded at Sierra Leone, on the west coast of Africa. This latter institution was opened with considerable ceremony under the auspices of the acting-governor, Major Nathan, and of it the New York Sun says editorially:--

"The ceremony began with a prayer in Arabic offered up by the Imaum of the mosque, Alfa Omaru, who afterward gave a short account of the efforts to promote education made by the Sierra Leone Moslems. He referred to the years 1839 and 1841, when the Mohammedan religion was considered as a danger to the colony, when Moslems were persecuted and their mosques pulled down by excited mobs. Thanks, however, to an enlightened policy, matters were set right, and for more than fifty years the Moslems have enjoyed full toleration and the protection of the British Government. In 1872 the festival of the Lesser Bairam had been attended by the governor, Sir John Pope Henessy, with a military escort, and in 1879 another governor, Sir Samuel Rowe, had entertained seven hundred Moslems at Government House on the occasion of the Bairam Festival of that year. In 1891 Governor Hay handed over a fine property with commodious buildings to the Moslem community for educational purposes, accompanied by a grant for the payment of the teachers. These successive events were important epochs in the history of Islamism in West Africa, and the Imaum looked forward to the day when the present elementary school would become the stepping-stone to a college."

In his reply Major Nathan cited examples of Mohammedans occupying official positions in India and in Egypt, and added that,--

"He wished them to perfect themselves in Arabic in order that they might know what real Mohammedanism is. When they understood the Koran, he said, they would see that their religion was one telling them how to live, and not a religion of charms and gewgaws. Knowing English, they would have the literature and wisdom of the white man open to them: and with Arabic, they would be able to read not only the Koran, but the 'Makamat' of El Hariri, known already to some of them, and the 'Alif Lailat wa Lailah,' the translation of which English people read with pleasure. In concluding, Major Nathan urged them not to rest content until they had in Sierra Leone a Moslem college whence wisdom and knowledge might go forth over the whole of West Africa."

The Sun believes that the importance of the incident can hardly be overestimated. It says:--

"The news of the official encouragement given to the Mohammedan religion and the culture of its sacred language, Arabic, will in a very short time spread from the Atlantic to the Red Sea, and the wisdom of the policy that dictated it will be justified by the resulting spread of British influence among the Moslem populations of North Africa. In all probability it will lead to a corresponding rivalry on the part of the French, whose hold on the Arabs of Algeria is none too strong, owing to mistakes in policy and the want of character of many of those appointed to office.

R2695 : page 277

"The next century no doubt has many surprises in store; but whatever they may be, not the least strange will be the spectacle of the two Western nations that led in the crusades promoting, for political and territorial reasons, the creed they then tried to crush."

However peculiar all this may appear from the standpoint of nominal "Christendom," it is perfectly clear to all of the "royal priesthood." We see the fallacy of the claim that European kingdoms are Christ's kingdoms--that the Word of God never did recognize them as anything but "kingdoms of this world" ruled by "the prince of this world." We see that the nominal churches are not the one true Church of "saints," whose names are written in heaven. We see that the Crusades, Inquisitions, and all similar attacks upon human beings and their moral and religious liberties were never authorized by the Lord; but were wholly contrary to his Word and spirit. We see that it is perfectly proper and consistent for worldly people and governments (English, French, German or what not) to favor any system or all systems of education and religion that will in any degree counteract vice and immorality, and preserve peace.

True, we who have had the eyes of our understanding opened to see matters clearly from the Bible standpoint could do nothing against the truth and in favor of error--nothing to foster and encourage the error or even to apparently bid it Godspeed. But we are not in official positions where such questions could come to us: because we are "not of this world" even as our Redeemer was not (John 17:16), therefore the world disrespects us (John 17:14), and offers us no places of public influence. Fidelity to our Lord's principles thus saves his faithful from perplexities: they have died to worldly politics and its aims and duties and methods, and have been "translated into the Kingdom of God's dear Son," and are thus members of the "holy nation" which has not yet come into power and ruling authority--waiting for their King to exalt or set them up in power and great glory at the time when his Kingdom shall be revealed to the world as the supplanter of all kingdoms of this world.

METHODISM AND HIGHER CRITICISM.

"The 'heresy' case of Professor Mitchell (see The Literary Digest, January 27), has been effectively disposed of for, at least, some years to come. By the recent General Conference of the Methodist Episcopal Church at Chicago it was referred to the bishops, who, apparently finding it as embarrassing a subject to handle as did the Conference, referred the matter of Dr. Mitchell's retention to the trustees of Boston University, by making him eligible to re-election for five years--until, conveniently, after the next meeting of the General Conference. The fact that the trustees of one of the leading Methodist theological seminaries have now unanimously re-elected Dr. Mitchell, who is one of the most prominent American exponents of the higher criticism, and has been accused of deviating widely from the traditional view as to the authorship of certain Old Testament books, is regarded as an event of significance. The largest Protestant denomination in America thus tacitly votes to retain an upholder of the higher criticism as official instructor of her young clerics."--Literary Digest.

PRESBYTERIANS BEING SIFTED.

The General Assembly of the Presbyterian Church recently in session in St. Louis, in reply to overtures for a revision of its Westminster Confession of Faith, referred the matter to a committee, whose business it shall be to learn the opinion of the local Presbyters and to report to the Assembly of 1901. The Presbyterian weekly journals give the best clue to the results, for they are generally under the care of the leaders amongst the ministry, who generally "try to be on the winning side."

From the trend of comments by these journals (The Interior and The Herald and Presbyter alone seem to urge revision) we opine that the Confession will probably not be revised but reaffirmed. The result of this course would be to sift out the honest but deluded souls in pulpit and pew who for years have burdened their consciences (and in many instances hardened them) with slander against the divine character and deceit toward all mankind in professing the Westminster Confession. These have for years consoled

R2696 : page 277

themselves with the thought that (1) the Confession is a dead letter anyway, which today nobody believes, and (2) that it would soon be changed, "perhaps next year,--and my conscience can stand the strain that much longer." If now that Confession is reaffirmed by the denomination these will be thereby forced out to maintain even a vestige of peace with God and a good conscience toward God and man. The pity is that their consciences are not more tender and their hearts more loyal to God and his truth that they should act more promptly.

"The children of this world [the "tares"] are wiser in their generation than the children of light [the "wheat"], said our Lord. And so in this case undoubtedly the reaffirming of the Westminster Confession is the wisest course so far as the preservation of the "tare" organization is concerned. For tho, as above suggested, this will drive out some of the most conscientious, it will be found that they all told are but few. On the other hand were the Confession revised or repudiated it would mean to the rank and file of Presbyterianism, "We have lost our gods! We

R2696 : page 278

have admitted that we were all wrong in respect to our faith--blind men who for centuries have attempted to lead the confessedly blind world into truth, and now confess ourselves bewildered, yea totally blind as respects the divine plan!" Every Presbyterian would feel abashed at such a confession, and hence it is that such a revision of creed is improbable: and if it were seen to be inevitable many would transfer their "good names" and titles to other denominations before the funeral.

"THE PRESBYTERIAN" ARGUES AGAINST REVISION THUS,--

"Too much has been said recently to weaken the force of our doctrinal statements. Many who never thought of calling them in question are wondering what they really teach."

The people would have little difficulty in deciding the meaning of that very explicit and carefully worded "Westminster Confession," were it not that the theologians having told them, "These be thy gods, O Presbyterians!" are fearful that the pews (more honest than the pulpits) shall discover how terribly homely, yea, devilish, are these gods which they have so long worshiped and served.

Continuing, The Presbyterian says, "Others who regard the false constructions put on them as the work of adversaries, now find that even Presbyterian ministers are declaring them legitimate inferences. Damage is being done by the outgivings of radical revisionists. The church is suffering, and will continue to suffer in name and in accomplishment, with years of revision agitation. Her interests would be far more advanced, in our judgment, by standing by the old standards of faith and by their reaffirmation by our Presbyteries and General Assembly."

What does this language mean in plain English? Is not the following construction a reasonable one?

For a long time now our ministers and religious editors have presented a solid front to the world, and by claiming that black in the creed is white they have succeeded in convincing Presbyterians, at least, that the black parts are at very most not darker than grey or mist and fog color. But now this discussion is in danger of disillusionizing the people. Already it is giving us great trouble and is likely to cause more disturbance and dissatisfaction, not only with our Diana, but also toward us, the well-paid and honored shrine-makers and servers. We are not thinking about the truth and its service, nor about the interests of the true Church, whose names are written in heaven; we are merely considering the interests of our sect, the Presbyterian Church, and how these matters will affect her interests and worldly prosperity. We feel provoked that Presbyterian ministers who have stifled their consciences for years should be so weak, so pusillanimous, as now to show the white feather and confess that they and we all have for years been hoodwinking and deceiving the Lord's flock who gave us liberally of their golden fleece to lead them into pastures of truth. As for us, we are committed to the prosperity of Presbyterianism--all of our name and title and earthly hopes are attached to it, and hence, false tho the Confession be to every instinct of justice and love, we must stick to it--sink or swim, live or die, survive or perish!

Does the foregoing seem to be an uncharitable paraphrase of the Presbyterian's position? Let those who so think read carefully the following extract from the Confession and decide then whether anything better or nobler than policy leads it to defend and call for a reaffirmation of those sentiments of a darker period. We have too much respect for the Presbyterian's brains to suppose that it does not comprehend the language, and too much respect for its heart to suppose that it at heart endorses the presentation as true and just: hence we can only conclude that its advocacy is insincere and for policy's sake. The policy, as already suggested, is worldly-wise and will serve to keep together a little longer one of the most respected of the human organizations falsely styled churches; but the end of all such is not far distant, as clearly shown in God's Word and pointed out in MILLENNIAL DAWN, VOL. III., Chaps. 4 to 7, and VOL. IV., Chaps. 11 to 13.

The following is the referred to--

EXTRACT FROM THE WESTMINSTER CONFESSION OF FAITH.

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished.

"Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature, as conditions or causes moving Him thereto; and all to the praise of His glorious grace.

"As God hath appointed the elect unto glory, so hath He, by the eternal and free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but THE ELECT ONLY.

R2696 : page 279

"The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

DEFECTIVE EDUCATION OF MINISTERS.

Rev. D. S. Gregory, D.D., says:--

"In a ministerial body of say seven thousand there are perhaps several thousands of us that nobody will hear preach: many more that are heard by good people under stress of duty; and comparatively few that are heard gladly....

"The psychology of the average educator is fundamentally defective, and hence his pedagogics must be fatally false. He recognizes the existence of a cognitive faculty, the power of acquiring the simple elements or raw materials, so to speak, of knowledge, in perception external and internal; of a conservative faculty, or memory, the power of keeping knowledge so acquired for future use; of a comparative faculty, the power of thought for working up the knowledge acquired and conserved into conceptions, judgments, and reasonings. But just there his psychology of the intellect strikes a dead wall which it seems powerless to pass. He fails to recognize the existence of the supreme intellectual faculty, to which all the others are merely subordinates and for which alone they exist --the constructive or systemizing faculty. He does not find it in his text-books; it has been practically ignored in educational aims and methods...."

This is too highflown language for the majority of readers; we give its sense in few words thus,--The average minister learns at college to collect certain facts and theories, and to memorize them; but he never learns how to systemize what he has learned.

We reply that this is true; nevertheless, it is the bulwark of Churchianity; for had honest ministers or laymen attempted to systemize their theology (the errors so largely predominating) they would have found long ago that all their theories are as irrational as they are unscriptural. No theology but the old theology of the Bible--the divine plan of the ages--can be systemised; and it is system and plan and order and beauty throughout, and thus bears the impressions of its divine Author, Jehovah.

EPISCOPAL HIGH CHURCH PERFORMANCES.

The Christian Commonwealth (London) describes a mass recently performed in St. Michael's Church, London, as follows:--

"The mass 'for the repose of the soul' of the deceased was celebrated, and at the funeral service in the church all the accessories of Vatican mummery were observed. Each of the congregation of ten received a little candle, which was lighted before the Gospel was read, and blown out after the reading. The people's candles were rekindled at the Sanctus, after incense-burning. After mass the celebrant left the chair, and at the sedilia changed his chasuble for

R2697 : page 279

a black cope with yellow orphreys and then headed a procession with a crucifix. The catafalque was sprinkled with holy water, and censed, while petitions were mumbled for the soul of the deceased. After the clergy were gone the people were invited to asperse the catafalque with the holy water."

CALAMITIES--WHY PERMITTED.

The inundation of the city of Galveston, Texas, accompanied by great loss of life and property, has shocked the world. And no wonder; it was surely a great calamity that five thousand human beings should so suddenly be swept into death--the grave. Yet the real horror, affecting many minds in connection with this matter, is never even hinted at in the great headlines of the daily press announcements. What a shock it would give if these papers were edited in so-called

orthodox style, thus:--
JESUS CAME TO 5000 GALVESTON PEOPLE.
OF THE NUMBER HE FOUND ONLY ABOUT 100 SAINTS
FIT FOR THE KINGDOM OF HEAVEN.
THE REMAINDER, 4900,
HE BANISHED TO ETERNAL HOPELESS AGONY IN
TORMENT, PREPARED FOR THEM,
ACCORDING TO HIS FOREKNOWLEDGE AND
LOVING DESIGN,
BEFORE THE FOUNDATION OF THE WORLD.

If our dear friends who profess to believe such blasphemous things respecting our Heavenly Father's plan would come out honestly and state their views thus plainly we should be glad of it. It would be a great service to the truth. It would act upon many as an emetic, and help them to get rid of the unhealthy mass of error which now sickens them and hinders their appetite for the true heavenly manna of the divine Word, which then would be to all the Lord's true people "sweeter than honey."

Tract No. 2, of the "Old Theology" series, treats this subject of "Calamities and Why God Permits Them." We recommend its liberal circulation at times like this when great calamities awaken thoughts respecting divine providences, etc. And we might here remark that we will not be surprised if the next fifteen years shall witness an increasingly large number of calamities. To our understanding there are physical changes necessary to the full introduction of Millennial conditions: these will probably come about gradually, and incidentally cause great trouble and losses. These we understand are so timed as to form a part of the great time of trouble with which our age is to end, which, however, the Lord designs shall prepare man as well as the earth for further, future blessings. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."

===================

R2699 : page 280

TIMES OF REFRESHING.

THE GATHERING at Saratoga Springs, N.Y., was not expected to be a large one; because the railroad excursion rates extended over only a very limited area. It was therefore a local rather than a general meeting; but as such it served its purpose grandly, and brought to many clearer views of the divine plan, and fresh energy in its service, because of renewed consecration to the great Giver of all good.

About one hundred were in attendance, and these were nearly all visitors from abroad, as only about three WATCH TOWER subscribers reside there, and few outsiders attended. The Lord was with the Convention and blessed the two days of its session greatly; and we believe that the grace there experienced will not only be a lasting blessing to those in attendance, but that its overflow upon others not privileged to attend, will be a lasting joy and benefit.

En route we spent Sunday at Toronto, Canada, where another local Convention of about one hundred had gathered. This also was a feast to our souls. We thanked God for the tie that binds our hearts in Christian love--and realized afresh that--

"The fellowship of kindred minds
Is like to that above."

The home route permitted a meeting between trains with some of the dear friends at Washington, D.C., where about thirty were hastily convened, to whom we spoke on "Pressing toward the mark for the prize of our high calling." Departing, we thanked God for the fulfilment of Mark 10:30; and felt that if faithfulness to the truth had gained us many bitter enemies, it had also brought us such devoted friends as very few in this world could boast of.

We arrived home, at Allegheny, in good season for Sunday services (Sept. 9), where our joy further abounded in addressing about two hundred of the home congregation, and in receiving their hearty welcome back after an absence of two Sundays. We can only wish and hope that each of the one thousand dear brethren and sisters "scattered abroad," with whom we communed and shook hands during the past two weeks (beginning with the Chicago Convention and ending at Allegheny), experienced one-half the blessing that has come to your pastor. He most heartily thanks you all for your many kindnesses and expressions of Christian love extended to him and the associated "Pilgrims;" and he thanks God for the privileges enjoyed in serving his flock, in Jesus' name.

"A table God has furnished me
In presence of my foes;
My head he doth with oil anoint,
And my cup overflows."

===================

R2697 : page 280

THE CHRISTIAN'S COURSE DELINEATED.

DAVID, the Prophet, in the first Psalm, has significantly marked out the proper Christian course and its blessings and outcome. In the first verse he designates three classes from whom the

Lord's people should stand aloof--three classes with whom, if they have fellowship, it will be to their detriment. (1) The ungodly, or more properly, the wicked (margin, Leeser, Young). (2) Sinners. (3) The scornful. "Blessed is the man who walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." --Psa. 1:1.

Applying this Psalm prophetically, it is proper that we should determine what classes of persons are meant by the wicked, the sinners and the scornful. We suggest that under the terms of the present Gospel age, not murderers and thieves, etc., can be meant by the wicked, for such, generally at least, are deluded and "blinded by the god of this world," so that they have never seen the true Gospel light; and not seeing it they have not had such responsibilities in connection with it as would properly brand them as wicked from the divine standpoint. The "wicked" are to be looked for in the Church, and in harmony with this thought is our Lord's parable which, referring to the Church and the talents bestowed upon its members, declares respecting the one who received the talent of the Lord, but failed to use it--"Thou wicked and slothful servant." The "wicked" of this age would seem to be those who have enjoyed the light of divine favor, who have come to a knowledge of the truth, been made partakers of the holy spirit, etc., and who then, despite all these favors and blessings,

R2698 : page 280

and despite their covenant with the Lord to be his servants and to lay down their lives in his service, neglect the same.

The Apostle also points out a certain class in the Church as wicked, saying of them that if they fall away "it is impossible to renew them again unto repentance" (Heb. 6:6), "for it had been better for them that they had never known the way of righteousness, than that having known it they should turn from the holy commandment." (2 Pet. 2:21.) The same class is again described as those who sin wilfully after receiving a knowledge of the truth, and for whom, consequently, no further share in the sacrifice for sins remains; and consequently no hope for them in the coming age. (Heb. 10:26.) In a word, then,

R2698 : page 281

the wicked class of the present age would seem, from the Lord's standpoint, to be those in the Church nominal who have received clear light and knowledge respecting the divine plan, and who have either sinned wilfully by turning away from a life of righteousness to a life of intentional sin, or those who repudiate the precious blood of Christ and the atonement made for them by the same, counting the blood of the covenant wherewith they were sanctified a common or ordinary thing.

If then we have found a class denominated "the wicked," let us consider what can be meant by the injunction that the blessed of the Lord should not walk in the counsel of these wicked ones--should not follow their guidance, their suggestions, their instructions, their leading.

Every man and every woman has more or less of an influence which attracts others to walk in his way. And all who repudiate the ransom, all who deny original sin and its sentence of death, and the necessity for our redemption from sin and death,--all who thus deny the foundation of the Gospel, the "wicked" above described, seem to make it their special business to endeavor to seduce the minds of others--to lead others astray by their evil counsel. If they cannot secure prompt attention, they invariably suggest, --Walk with us awhile, keep our company, and see whether you will not gradually come to believe as we do, that we were not bought with a price, even the precious blood of Christ--that man needed not to be bought; that he did not fall from perfection; that he was not sold under sin by our first parents; and, hence, that he needed not a redemption in any sense of the word, and therefore the Scriptures are false and misleading in making this the centre and pith of the Gospel.

Their false suggestion is that our only need was a good and holy example. They are blind to the fact that all through the past there were many noble examples, and that there are many today, far beyond the ability of the average natural man to follow, and that we needed something decidedly more helpful and efficacious than an example. They seem blind to the fact that an example would never justify to life one who was justly condemned to death. They do not seem to realize that God was just in pronouncing the penalty against our race, and that he could by no means clear the guilty through any process of injustice; and that, therefore, it was necessary that a ransom, a corresponding price, should be paid before the resurrection and reconciliation were possibilities. (Rom. 3:26.) But they say, Walk with us in our counsels and see; and, as the Apostle suggests, many follow their pernicious ways, denying the Lord having bought them.--2 Pet. 2:1,2.

Those who would be of the class pronounced "blessed" of the Lord, in our text, must not follow the counsel of these "wicked," but, on the contrary, should stand firmly by the Gospel of the redemption, and seek no other. Let all who desire to be blessed of the Lord mark well this counsel and follow it, and have no fellowship whatever with the "wicked," nor in any degree walk after their counsels.

"Sinners" are mentioned as another class, separate and distinct from the "wicked" above referred to, and they are evidently a class whose transgressions are much less heinous in the sight of the Lord: these sinners we must look for in the Church also, not in the world. Since the world is not yet on trial there is nothing to demonstrate the standing of any of its people. The "sinners" of our text we would understand to be those who, without repudiating the covenant, without denying the Lord that bought them, and thus falling utterly from divine favor, are nevertheless failing to live according to the terms of their covenant, their consecration. These would seem to be sinners against the covenant they have made--those who fail to carry out the covenant of self-sacrifice. This class possibly includes some who are described by the Lord as "overcharged with the cares of this life and the deceitfulness of riches," and who for these reasons are sinners against their covenant, violators of it. The Lord's people who would be of the "blessed" of the Lord, and receive his ultimate "Well done," are not to stand with these covenant-violators even. To stand with them might imply to treat them as companions, to enter into their plans and schemes; and surely all who would thus do would be likely to become partakers of their spirit, and to become careless of their consecration vows, and overcharged with earthly cares and ambitions.

The "scorners" are designated as a still different class, and might possibly represent some not of the Church, but possessing more or less knowledge of holy things and rejecting them, speaking of them lightly and scornfully. The Lord's people are not to be intimately associated with such, nor make them their companions and friends. They cannot have fellowship with such without receiving injury; hence, so far as possible the Christian is to avoid this class, in business partnerships, in society, and especially in marriage. No one who could speak lightly or scornfully of our Heavenly Father or of our Lord Jesus or of the exceeding great and precious things set before the Lord's people in his promises, could be other than a hindrance to those who are seeking to gain the prize of our high calling. He therefore who would be blessed of the Lord, and who would attain that for which he was "called," should take heed to the instructions and avoid the scornful.

R2698 : page 282

This does not signify, however, as the Apostle points out, that we are to have no dealings in the world with any but saints, for, as he tells us, in that event we would needs go out of the world (1 Cor. 5:10); but it does imply a recognition of the principle that evil is contagious, and that the Lord's people cannot be too careful to avoid every contact with evil. They should separate themselves to the Lord, to holiness, and seek to place themselves under influences in harmony with their holy and true and pure aspirations, begotten by the holy spirit.

The Prophet implies that those who have fellowship with the scornful and with covenant-breakers and with the wicked who deny the precious blood of the covenant, cannot be blessed of the Lord, because they are in a wrong attitude of heart; for, as his words imply, those who are in the right attitude of heart to be blessed of the Lord can readily find something much better, much more interesting, much more profitable, than fellowship with any of these classes; "Their delight is in the Law of the Lord, and they meditate in his Law by day and by night."

This does not imply a reading over of the Ten Commandments, nor of the Mosaic ritual, but to the Christian it implies a delight in the Law of righteousness, which law is briefly comprehended in the word "Love." The right-minded Christian who is in the line of heavenly blessing now, and of heavenly glory by and by, has found and will continually find in the great Law of Love something well worthy of his time and his study. He finds this Law applicable to every relationship between the heavenly Father and himself; he sees that all of his conduct, his every service toward God as a son, adopted into his family, must be the result of love. He sees also that love is the Law which must govern all of his conduct toward the brethren in Christ and toward all men; and he finds in this abundant and satisfactory food for reflection in his leisure hours, so that he is interested neither in the speculations and quibblings of the "scoffers," nor in the worldly matters which overcharge the "sinners," nor in the false Gospel which engages the attention of the "wicked," who deny the ransom.

He finds that this Law of God contains, or is related to, every feature of the divine plan; and hence his meditations and studies of its various ramifications lead his thoughts hither and thither, in contact with all the exceeding great and precious promises which God has bestowed upon them that love him, both as respects the life that now is and also that which is to come. And the more this is his attitude the more is he blessed of the Lord; and the more blessed he is of the Lord the more surely will this be his attitude and experience.

Such an one, the Lord declares through the Prophet, will be like a tree planted near rivulets of water, which will always be abundantly refreshed and never fail in his yield of the fruits of the spirit, which under such circumstances must grow and flourish exceedingly. And as his fruit will be abundant, so his leaf (his hopes) will be ever green; he can and will have faith in him who promised the coming blessings, and whose riches of grace he comes to appreciate more and more daily.

"All that he doeth shall prosper." This is literally true, tho not, perhaps, in the way in which the world might view the subject. But what is it that such a child of God doeth? What is his aim? What is his object in life? Wealth, fame, worldly honors? No, none of these. His aim, that which he doeth, that which he seeketh, is to glorify his Heavenly Father and eventually to attain to the glory, honor and immortality

R2699 : page 282

which God has promised to them that love him. (Rom. 2:7.) If then the Christian but attain these his objects, surely all his experiences will have been prosperous, and that abundantly. What matters it to him if under divine providence he was permitted to err in judgment respecting some business venture, so that instead of earthly prosperity it brought financial loss, if it worked out spiritual gain? To this blessed man the loss was prosperity, and he proved the truth of the divine promise, that all things shall work together for his good. Under such a promise, under such guidance of divine wisdom in his affairs, guaranteeing him just such experiences, trials, difficulties, earthly disappointments and disadvantages as will, under the Lord's providence, bring him richest blessing in the attainment of the great prize of the future which he seeks, and for which every other thing, interest, hope and aim has been sacrificed, how could any be considered otherwise than prospered? (Rom. 8:28.) Surely indeed, all that he doeth shall prosper --not because of his own wisdom, not because of infallibility in the management of his affairs, but because his infallible Lord is supervising his interests, and outworking them for good to him.

It is this same class of blessed ones that our Lord addresses, saying, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake"--things may seem to be going contrary to your welfare, and hence to be working out incalculable harm; but have faith --"Rejoice, and be exceeding glad; for great is your reward in heaven:" and it is this heavenly reward for which you have been called, and for which you have entered the race, and the attainment of which will be exceedingly abundant above all that you could ask or think.--Matt. 5:11,12; Eph. 3:20.

===================

R2697 : page 283

THE DALLAS, TEXAS, CONVENTION.

--SEPT. 29,30 & OCT. 1.--

WE DO not expect many from outside the State of Texas at this Convention; for the special excursion rates are restricted to near-by territory. Oklahoma, Indian Territory, Arkansas and Louisiana we believe participate, in whole or in part. As Texas is a very large state we endeavored to arrange for two Conventions, but could not obtain the excursion rates except for Dallas.

Our Convention will take advantage of the cheap rates of fare granted on account of the "Dallas Fair," and such tickets should be called for. If you desire to attend, inquire of your ticket agent at once for rates, train time, etc., and as soon as possible let us know on which road and train you expect to arrive; and how many will be of your party, males and females; if colored, mention it. State if you desire room and board at one dollar per day. Those who cannot afford even this moderate expense will please say so, and some comfortable arrangement will be made for them also.

"WOODMEN'S HALL" has been secured for the use of the Convention. It is centrally located at No. 349 Main Street. It is an easy walk from all depots, but those who desire can use electric car direct from the depots to the door of the hall.

A RECEPTION COMMITTEE will so far as possible meet all who arrive on the morning of Sept. 29th; but any failing to be recognized near the Ladies' Waiting Room door can readily find Woodmen's Hall as above and should proceed there at once.

We hope for a good attendance and warrant a warm welcome and a rich blessing to all true soldiers of the cross; and to those seeking to find and put on the whole armor of God. Come, intent upon doing good unto all--especially to the household of faith, as well as praying a blessing upon yourself, and you surely will not go away empty.

Arrangements for water baptism will be complete, robes, towels, etc. Yes, "Bro. Russell" will attend.

===================

R2699 : page 283

SABBATH DINNERS AND HOW TO UTILIZE THEM.

--LUKE 14:1-14.--OCT. 7.--

GOLDEN TEXT:--"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

SO FAR as we know, our Lord Jesus never refused an invitation to feasts, banquets, etc., to which he was asked, with his disciples. The present lesson tells us of such a banquet, probably specially arranged in Jesus' honor, by a Pharisee high in social position as a ruler in the synagogue. The feast was appointed for the Sabbath day, as was frequently the case, many of the Sabbath feasts being quite sumptuous; but the viands were always served cold, it being a part of the Jewish code that fires should not be kindled nor victuals cooked on the Sabbath day. And altho we, as Christians, are entirely free from the Jewish Law, including the fourth commandment as well as all the other commandments of the Decalogue, but are under a new commandment, the perfect Law of Love, to God and to man; nevertheless, we concede that considerable blessing might be experienced, and additional opportunities for spiritual development enjoyed, if Christian people were to cook a double portion on Saturday, and thus leave themselves freer from domestic responsibilities on the day which, according to the laws of the land (tho not according to any law of the Scriptures) we appropriately observe by abstinence from the ordinary business of life, utilizing the leisure for worship, study and spiritual communion.

Evidently before entering the dining room, probably in the court-yard, our Lord, while surrounded by many notables of the scribes and Pharisees, noticed a man afflicted with dropsy; and it would appear that our dear Redeemer was so full of love and sympathy that he had a desire to bless and to heal every such person with whom he came directly in contact. The loving character thus manifested gives us assurance that when the Kingdom comes and our Lord shall take unto himself his great power and reign, he will assuredly bless and uplift so many as will accept his favors in a proper manner--so many as really desire to be blessed by him. Thus our Lord's general character fully substantiates and corroborates all the prophetic statements made respecting him and the character of his Millennial work of blessing all the families of the earth.

Our Lord well knew the extreme of fanaticism to which the Jews had gone, especially the outwardly pious and formal ones, representatives of whom were now gathered about him. He knew that they would regard the healing of the dropsical person as a violation of the Sabbath. Indeed, as illustrating the sanctity of the Sabbath, the Jewish Talmud tells of an instance in which a house took fire, and three young girls were burned to death, simply because their friends and neighbors interpreted the law against making a fire as implying also that it would be wrong to quench a fire on the Sabbath day, and when expostulated with respecting the matter, the answer was that it was "a sacrifice acceptable to God, who would reward them for having allowed their dear ones to perish rather than break his commandment!"

Jesus wished not only to correct such a false interpretation of the Law, but also, in harmony with his

R2699 : page 284

custom, to do a large proportion of his miracles on the Sabbath day; because that day typified the coming Millennial day, the great seventh thousand-year day in which, his Millennial Kingdom being established, he will scatter blessings of healing, mental, moral and physical, amongst all the people. By way of instructing his disciples and the Pharisees respecting the improper view of the Sabbath generally entertained them by religious teachers, our Lord enquired of the Pharisees what they had to say on the subject: Is it or is it not lawful to heal on the Sabbath day? They made no reply; no doubt feeling themselves somewhat incompetent to discuss any question with one whom they had all learned to recognize as a great Teacher, however much they rejected his Messiahship.

Then Jesus, as showing his own understanding of the matter, that it would be right, that it would be in full harmony with the spirit of the Law to heal a man on the Sabbath day, touched the dropsical man and healed him. Then, by way of pointing out to his auditors the inconsistency of their line of thought on this subject, he reminded them that it was a recognized privilege and duty of every Jew to deliver his ox or his ass, fallen into some pit or difficulty, and to consider this a work of necessity and mercy, not forbidden

R2700 : page 284

by the fourth commandment of the Jewish Law. He allowed his auditors to draw the inference from this illustration, that as it could not be wrong to assist a dumb animal out of difficulty on the Sabbath, much less could it be wrong to relieve the distress of a human being made in the image of God. Thus he would show that God's laws are not arbitrary, but that it is always proper to do good.

THE PROPER KIND OF TABLE TALKS.

Every Christian family should utilize the excellent opportunities afforded for social converse at meal-times. Not only does pleasant and profitable conversation assist digestion, and thus prove physically helpful, but, additionally, these regular family gatherings should be recognized as opportunities for mental profit and for growth in knowledge respecting both temporal and spiritual things. Particularly for the last fourteen years this has been the custom of the Bible House family at Allegheny,--and a very profitable one. Our topics are usually propounded in the question form, the privilege of questioning being open to all at the table. Answers to the questions are sought from each one present, thus stimulating thought and a proper expression of it, very helpful to all, as subsequently they may be called upon to answer such a question before others in public or in private. We commend the plan to all of our readers, suggesting that in such a gathering the one supposed to be most conversant with such matters reserve his reply for the last.

Where the family is composed wholly of "new creatures" the questions would properly differ somewhat in general character from what they would be if it were a mixed company: nevertheless, appropriate subjects should not be refused from anyone present; as, for instance, questions respecting table etiquette, good breeding, proper language, the events of the day that do not partake of the nature of gossip, etc. It is a shame that Christian people, even in the humblest walks of life, and when perhaps surrounded by poverty, have no thought of what valuable opportunities are afforded at such times of breaking of bread--to break to their families mental or spiritual food also, strengthening and elevating.

In proportion as Christian people realize their privileges and duties in such matters they will find that coarseness and rudeness at the table will disappear, refinement and intellectuality gradually displacing them. And one of the features most conducive to true table etiquette, and the drawing together of hearts and minds in true fellowship and intellectual enjoyment at the times of physical repast, will be found to be the giving of thanks to God--the recognition that every good and every perfect gift cometh down from our Father. The family which at table neglects to return acknowledgement to the Giver of every good, will scarcely succeed in properly recognizing each other and having intellectual fellowship one with the other.

That our Lord was prompt to avail himself of all such table-talk opportunities, is very manifest. On each occasion of his attendance at a banquet we find him utilizing the opportunity for the inculcation of some truth--natural or spiritual. In the present instance he evidently did not consider his hearers to be in a favorable condition for high spiritual teachings, and hence his table-talk was on a lower plane, adapted to the natural man, yet nevertheless inculcating lessons which, if learned, would prepare the learners for the heavenly things. And this should be the thought in every family circle,--that the tendency of all conversation should be ennobling as well as instructive--leading upward as well as outward.

The guests had been invited to the table, and our Lord noticed how they were each seeking the seats of chief honor, thus showing the pride and ambition of their hearts. We may safely assume that our Lord and his disciples took the less distinguished seats, in harmony with the Scriptural injunction, "In honor preferring one another."

A favorable opportunity offering, our Lord indirectly called attention to the wrong self-seeking course,--not by saying anything against the action in this particular case, but by suggesting a propriety of conduct in a general way; he based his illustration upon

R2700 : page 285

a marriage feast, at which, more than any other, distinctions as to title, honor and position, received much consideration. As was his custom, he taught by a parable, permitting his hearers to draw the inference and make the application in some measure to the banquet to which they were then gathered; and he wound it up by making this a great lesson on a general principle; viz., that "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted," --a lesson of vital importance to all who would be ready for and enter the Kingdom.

This is a great lesson applicable, not only to the natural man, seeking progress back to fellowship and harmony with God, but there is in it also a lesson to the "new creature" all through life's journey,--that if divine favor is desired and to be expected it must be sought; not in pride, not in self-sufficiency, but in humility. The Lord resisteth the proud, the self-sufficient, the boastful, and showeth his favors unto the humble. The Apostle James likewise calls attention to the importance of this grace of humility, assuring us that no true progress can be made in the way to God, except by the humble. (James 4:10.) And the Apostle Peter, after exhorting to humility, saying, "Yea, all of you, be subject one to another, and be clothed with humility," adds, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."--1 Pet. 5:5,6.

If the hearers had received the message and been corrected by it, it might indeed have worked considerable difference in their standing amongst their brethren, the Pharisees, but it would also have worked a considerable difference in their favor with God. By receiving such a spirit of humility they would be coming into that relationship with God and the truth which would have divine approval, and be thus the stepping-stone to further favor, by preparing their hearts to receive the good things which God has to give, but which cannot be received by any except the humble-hearted. Indeed, we know of nothing today that is so great a stumbling-block to the majority in nominal Christendom as the prevalent spirit of self-seeking. It is a great barrier before the minds of many, in and out of the pulpit, continually hindering them from seeing, hearing and obeying present truth--they love the approval of men rather than that of God.

The table-talk later turned in another direction, probably considerable being said in the interim that is not recorded, not pertinent; but before the feast was ended an appropriate opportunity came for the Lord to present some words of counsel to his host, and this was done in so kind and so wise a manner that it surely could give no offence, but, on the contrary, must have led the thoughts of all the hearers to higher and heavenly things. He advised that the banquets of the well-to-do in this world's goods be extended to their poorer, less fortunate neighbors and friends; assuring his hearers that such a course would bring the greatest blessing, as every good deed brings its blessings, forthwith --in the consciousness of having done good; and in the reactionary effect upon one's own heart of every good deed, every benevolence. And, in addition to these blessings, our Lord pointed out that for such an one there would be a blessing in the future also--a reward that would fully compensate every such benefaction.

Our Lord's words were in part a commendation of the course pursued by his host in inviting himself and his apostles to dinner, for they were poor. Indirectly his remarks meant that if that very feast were given with a proper sentiment of heart, as we have every reason to presume was the case, his host might expect a reward for his conduct in the future--besides the blessing that had already come to his house through our Lord's presence and words of instruction.

Sunday School lesson comments will be found to misinterpret the blessing which our Lord declared would come to those who received the poor. One of these commentaries says, on this point, that "Our Lord refers to the first resurrection, mentioned in Rev. 20:4,5, assuring him that he would be raised in that resurrection as one of that glorious class. He would have the rewards that God gives, and can give only, to those who are righteous."

This is a grievous mistake, a misapprehension of our Lord's meaning. The first resurrection is not to be attained merely by the doing of kind acts to either the worthy or the unworthy poor. As explained in the connection (Rev. 20:4) none will have part in the first resurrection except those who have been "beheaded for the witness of Jesus and for the word of God." And, altho this beheading is figurative and not literal, it nevertheless has a deep significance, implying much more than making a feast to the poor. It signifies, not only death to self-will, but also to be cut off from all other heads, governments and law-givers, and to recognize no "head" but Jesus, whom God hath appointed to be the Head of the Church which is his body--the head of every member of it.

It means, not only to be cut off from institutional heads and authorities, but also to cease to have heads and wills of our own, and to accept, instead, the headship, the will, of our Lord Jesus. It is the same thought that is drawn to our attention by the Apostle in Romans 6:3, where he declares that we are baptized into the body of Christ, as members of that body, under the one Head, Christ, by being baptized into his death,--a full consecration of our wills, and

R2701 : page 286

ultimately a full laying down of our lives, faithfully unto death. The attainment of this first resurrection and its joint-heirship with Christ in the Millennial Kingdom was clearly understood by the Apostle Paul, and was his aim: and respecting it he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ....That I may know him, and the power of his resurrection." (Phil. 3:8,10.) Had St. Paul understood our Lord's words as the above quoted Sunday School lesson commentator did, he would have chosen the easy and pleasant plan of feasting the poor, rather than the years of privation and self-sacrifice in the narrow way which he pursued. And to this our Lord's words on another occasion agree, "Through much tribulation shall ye enter the Kingdom."

What, then, did our Lord intend to promise as a reward for a good deed--done without hope of reward in the present life? We answer, that he meant to promise the same thing that he promised to anybody who would give even so much as a cup of cold water to one of his disciples. He wished to assure them that all such would by no means lose their reward. (Matt. 10:42.) Not a reward of glory, honor, immortality and joint-heirship in the Kingdom of God, but a good reward, more than compensating for the kindness they performed. This rewarding of everyone who has done good, either to the poor of this world or especially to the Lord and his faithful brethren walking in his footsteps, will come to them, not in the first resurrection, but at that time; --after the first resurrection shall have glorified the Church and inaugurated the Kingdom, then Millennial blessings and the reign of righteousness beginning will bring rewards to everyone who has done kindnesses, helping them forward and abundantly rewarding them; while all who have done evil shall have some measure of "stripes" in compensation and retribution.

====================

R2701 : page 286

A ROYAL BANQUET DECLINED.

LUKE 14:15-24.--OCT. 14.

"Come, for all things are now ready."

JESUS continued his table-talk of our last lesson at the Pharisee's dinner. Our Lord had led the attention of his associates, not only to the proprieties of life, but to future things, by the suggestion that feasts should be given in the interest of the poor, whose inability to return the favor would insure a divine blessing more than compensating in the future--in the Kingdom. This led one of the company to a remark which we loosely paraphrase, thus,--Ah, yes! that Kingdom, for which we hope, will be a blessed time. How blessed it will be to share the bounties which God has promised in the great feast which he shall spread! The speaker probably was well acquainted with Isaiah's prophecy respecting the Kingdom (Isa. 25:6) in which God's mercies and blessings to the world are figuratively represented as a feast, in the words, "In this mountain [Kingdom] shall the Lord of hosts make unto all the people a feast of fat things, a feast of wines on the lees, of fat things full of marrow."

Thus gradually the minds of the company present had been led from earthly things and from commonplace matters and social chit-chat, which might have occupied their attention, to the consideration of the gracious promises of God. And undoubtedly this was our Lord's very object in accepting the Pharisee's invitation, and in leading the conversation gradually in this direction. Now he had an opportunity to teach something respecting this Kingdom and its blessings and the call to share it; and he improved it. His hearers, if they had in mind Isaiah's prophecy and God's promise to Abraham, would understand that the Kingdom or mountain of the Lord would be the house of Israel, in some glorious and exalted condition under Messiah, and that it was in and through this Kingdom that the feast of divine blessings, for all nations, was to be spread. Our Lord now, by a parable, drew attention to the Gospel call of great blessings and privileges, and would have his hearers note the fact that while in a general way they would all assent to the statement that the Kingdom would be a blessed one, and the feast there something to be greatly desired, nevertheless when the offer of that Kingdom would be made them temporal things closer to their hearts would make it of no effect to the majority.

The parable represents a great feast, with a large number of friends of the host invited in advance, that they might be ready at such a time as the feast would be ready and announced. God himself is the host in this parable, and the Jewish nation were his friends to whom, as a people, he had given much advantage every way, chiefly in that to them were committed the oracles of God,--much knowledge of the divine plan for human salvation and the promises that if they, as the seed of Abraham, were faithful, they should have the invitation and privilege and opportunities of this great feast. The Lord addresses them through the Prophet, saying, "You only have I known [recognized] of all the families of the earth." (Amos 3:2.) Israel only was invited to this feast; but the feast was not ready until our Lord's day, and hence the invitation

R2701 : page 287

to partake of it did not go forth until then. Finally, however, the time had come; Christ, as represented in the bullock of the sin-offering, had already given himself, --the sacrifice being counted as accomplished from the time of its offering, when our Lord presented himself to John at Jordan, making a full consecration of his entire being, even unto death. In view of this sacrifice for sins, God could begin at once to call the already promised guests to the great feast of blessing and manifestation of divine favor toward those to whom he had promised it so long before, through their father Abraham.

And thus it was that when Jesus came and called his disciples and sent them forth, the message was, "The Kingdom of Heaven is at hand;" the great feast of fat things for this nation, that God has so long promised, is ready; and whosoever wills may come and be received and participate in it. The message of Jesus and the twelve, and later the seventy, throughout all Judea, was the invitation of that favored people to come and enjoy the great feast for which they had impatiently waited and hoped and prayed for over sixteen centuries,--the great privileges and opportunities of the Kingdom.

But as the parable shows, when the offer of the Kingdom was really made, when the invitation to partake of the blessings of the great Feast was really put before them, it proved that they loved the Kingdom and the future things far less than they and others might have supposed. On the contrary, the unanimity with which the invitation to the Kingdom was rejected made it appear almost as tho the rejectors had acted in concert in the matter. Their excuses for so little interest in the things which God had promised, and which they claimed to be eagerly longing for, were the apparent pressure of other duties which they must attend to, and which left no time for responding to the divine invitation to the Kingdom. With one the pressure came in the direction of seeing to his farm, and thus being not slothful in business; another felt that it might do very well for people who had nothing else to do, to give attention to a spiritual feast, but as for him, his time was fully occupied with his property, his oxen, sheep, store-business, and what not. Another felt that his duties, social ties, wife, children, etc., demanded all of his attention, and that therefore he could not accept the Kingdom privileges.

And this, which was the sentiment of fleshly Israel, is largely that of spiritual Israel, also, now that the spiritual Kingdom is announced. Many seem to feel that what they would call the real and practical things of life need all of their attention. They want to "get along" in this world's affairs, and to be somebodies in it, and they find such interest in social and material matters a great hindrance to any response to the divine invitation to a share in the glorious Millennial Kingdom, as joint-heirs with Christ,--the great feast, the high calling which has come to us. Well, in one sense of the word this is all right, for it merely keeps out of the Kingdom a class which the Lord does not desire should be in it, and which if it did come in would need to be sifted out, later. Altho God has bidden many, he is seeking for this feast only such as will highly appreciate it above all other privileges--those who would be willing to sacrifice any and every other thing in order to share it.

The first invitation to the feast, recounted in the parable, represents the first years of our Lord's ministry, which were specially directed toward interesting the scribes and Pharisees and Doctors of the Law, who, as the leading men of that nation, and as our Lord said, occupying Moses' seat, really represented that nation as a whole; and the rejection of the invitation by these meant the rejection of it by that nation as a whole. Thus our Lord was careful to bring before the priestly class of that time the evidences of his Messiahship, so that when, for instance, he healed the ten lepers, he charged them to tell no man, but go and show themselves to the priests. Thus the priestly class was informed respecting the miraculous work of our Lord, perhaps more particularly than others. They therefore had the invitation to the feast more particularly than others. However, the fact that the chief

representatives of Israel were unready for the invitation was not permitted to hinder, and our Lord, through his disciples, subsequently extended the invitation to another class.

The trial of the nation as a whole, represented by its leaders, ended at Calvary, or rather five days before Calvary, when our Lord rode on the ass and wept over the city of Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee: how oft would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!" As a nation, as a people, you have rejected the divine invitation to the great Feast, and as a nation you cannot taste of it. Nevertheless, according to divine intention and promise, through the prophets, God extended mercy to various individuals of that nation, after the nation as a whole had proven itself unworthy of the Kingdom privileges. The apostles were sent to gather, not the nation, but such individuals as were of humble mind, to share in the feast, and this calling of individuals, instead of the nation of Israel, was responded to exclusively by those who realized their own unworthiness,--the lame, the halt, the blind, who confessed that they were not perfect,

R2702 : page 288

but who desired perfection, and who rejoiced in the call to partake of the Kingdom privileges, and gladly forsook all else for it. Amongst them, we are assured, there are not many wise, not many great, not many learned, but chiefly the poor, for altho the poor are not always humble by any means, yet amongst them proportionately more were found who were of acceptable character; amongst the rich and the great humility would appear to have been at all times correspondingly scarce.

This second invitation to the poor, the halt and the blind, in the streets and lanes of the city, as a picture would be very difficult to appreciate in our day of hospitals and almshouses, etc., provided by general taxation; but in the days of our Lord it would be very easy indeed to have collected a large crowd of indigent and infirm in short order.

It will be observed that both of these first calls belong to the city--that is, Israel, the nominal Kingdom of God. But the two calls failed to find the sufficient number which God had predestinated should constitute the Kingdom class. He could indeed have induced others to come in, but, on the contrary, he purposely put the invitation to the Feast in such a form as would repel those who were not of the right attitude of heart--in such a form as would attract Israelites indeed, who felt and acknowledged their own unworthiness, and who would be glad, on entering the feast, to have on the robe provided for the guests (symbolical of Christ's righteousness), to cover the filthy rags of their own imperfection. But now, because a sufficient number was not found in Israel to complete the elect number, the message must be sent outside the city, outside of Judaism,--to the Gentiles; and thus the third message was, "Go ye into the highways and whosoever you meet, compel them to come in." The word "compel," however, gives a wrong thought here: it should properly be rendered, urge, persuade.

And thus it has been that throughout the Gospel age, since the bringing in to the Gospel favor of as many Jews as were ready for it, the message has been turned to the Gentiles, "to take out of them a people for God's name," to partake of the great Feast with the remnant of Israel. As the Apostle Paul said to some of the Jews in his preaching: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so the Lord hath commanded us." (Acts 13:46,47.) They showed themselves unworthy of this great blessing or gift, in that they were interested more in the things that perish than in the glorious promises of the everlasting future.

The Apostle Paul calls attention to this fact in Rom. 9:27: "Tho the number of the children of Israel be as the sand of the sea, a remnant [only] shall be saved." The Apostle further shows that the call of the Gentiles to be sharers in the Kingdom is merely the continuation of the original call, and that we are called in to take the places of those who neglected so great salvation and privilege. He illustrates this by the olive tree, saying that the natural branches were broken off that we, who by nature were wild, might be grafted in and become partakers of the root and fatness of the olive.--Rom. 11:17.

This third call to the great Feast of the Kingdom blessings and privileges has progressed throughout this Gospel age, and to our understanding is now nearly complete--nearly all the places at the table have been provided with guests; only a few are yet vacant; and so soon as these places are filled, the great feast will begin, and we shall indeed enter into the joys of our Lord, and not only be privileged to feast ourselves, but to carry of its bounties and blessings to all the families of the earth.

The same matters which hindered the Jews, under the first call, from accepting this invitation, have hindered to a large extent also many of the Gentiles who have heard the third call. It is impossible to be thorough-going business men, wealthy, influential, etc., and at the same time follow in the footsteps of Jesus, giving all of our hearts, talents and energies to the Lord in acceptance of his invitation to this Feast. The acceptance of the invitation to this Feast means a deep interest in it, beyond everything else, so that all other matters, whether houses or lands, father or mother, wife or children, shall be secondary to the interests of the Kingdom, and to our responsibilities to the terms and conditions of the invitation. Consequently, what was true respecting Israel has been true as respects the Gentiles, viz., that the call to the Kingdom has been generally rejected by those who had a considerable measure of this world's blessings and advantages--those who are rich, either in honor of men or social position or talents or reputation or money, have found it difficult to leave these all to follow Jesus in the narrow way: and, consequently, the Scriptural assurance is, not only that those elected in the end of the Jewish age were chiefly the poor and lowly, but that the same has been true amongst the Gentiles, and is true to-day:

"Not many wise men after the flesh, not many mighty, not many noble;" but chiefly the poor of this world, rich in faith.--1 Cor. 1:26; James 2:5.

This does not debar those who have riches of any kind, but really gives them all the greater privilege and opportunity; for they have that much greater talent which, if they will, they may sacrifice, and thus the more fully demonstrate their appreciation of the invitation and of the Feast, and be correspondingly appreciated by the Host. Let us all, like the Apostle Paul, lay aside every weight, every hindrance, every besetment, everything precious to us of an earthly kind, that we may run with patience the race set before us, in response to this invitation to the great Feast of joint-heirship with our Lord in the Kingdom.--Heb. 12:1,2; Rom. 8:16-18; 12:1,2.

===================

page 289

SEMI-MONTHLY.

VOL. XXI. OCTOBER 1, 1900. No. 19.

CONTENTS.

Views From the Watch Tower........................291
  The Bible Triumphant..........................291
  Protestantism in Japan........................293
  "Methodism's Big Flock".......................294
  Zionism Prospering Slowly.....................295
  Are the Heathen Saved or Lost?................295
An Interesting Question...........................297
Divine Care For the Lost..........................298
The Prodigal's Return.............................300
Encouraging Words From Faithful
  Workers....................................303
Items: Tower Subscriptions, etc...................290

page 290

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2750 : page 290

A WORD ABOUT CREDITS.

We are quite willing to give reasonable credits on our own publications, but cannot do this on other books--Bibles, etc. Please therefore do not order the latter until you can send the money. We supply Bibles at cost, merely for your accommodation, and we must pay cash to secure them at low rates.

----

page 290

WATCH TOWER SUBSCRIPTIONS FOR FRIENDS.

Some time since we made the proposal that we would accept (from any one already on our list) one dollar for four six months' subscriptions to our journal--or more at the same rate. The plan met with favor and many sent in the names of friends --some of whom, we trust, are permanently interested. The offer is continued. These trial subscriptions may begin any quarter. Our experience shows that reading is almost indispensable to a clear knowledge of present truth; and that after reading MILLENNIAL DAWN the regular visits of the WATCH TOWER are necessary to full development. The circulation of WATCH TOWER literature is one way in which the Bride makes herself ready. Those who assist in the circulating have no mean share in this work.

NAMES OF WATCH TOWER POOR LIST.

While we are not only willing but anxious to have on our lists the names of all interested in present truth, we nevertheless require that the request come direct from the person desiring the WATCH TOWER; and that the request be repeated each December.

ONE EXCEPTION TO THIS RULE.

One exception would be that any who are contributors to the Tract Fund may send in such names of interested poor brethren, authorizing us to charge up the subscriptions as in offset to their donations.

===================

R2702 : page 291

VIEWS FROM THE WATCH TOWER.

THE BIBLE TRIUMPHANT.

EVIDENCES corroborative of the Bible's truthfulness accumulate. Genesis notes Nimrod as the founder of the Chaldee or Babylonian empire before Abraham's day. (Gen. 10:8-12.) These and other features of the narrative have been doubted and considered mythical; but explorations in Babylonia seem to confirm the Bible record at every point.

We have already mentioned the exploration of the ruins of ancient Nippur, once the royal capital, commenced some years ago by the representatives of the University of Pennsylvania, U.S.A. The past year, it seems, has been a very fruitful one, the ruins yielding to the searchers vast literary treasures,--the once National Library of Chaldea. The Biblia gives the following interesting description of the find:--

"The most surprising feature of the discovery is that the person who collected the tablets and placed them originally in the pot was an old priest, who lived previous to and during the time of Belshazzar, and who was evidently a scientist of no mean discrimination. The pot was, indeed, his archaeological museum, not portentous in size, but the first museum known to man, and therefore more important for the bearing it has on the history of civilization than any of the great museums in existence to-day. Among the articles found in it were the following tablets:

"1. One of Sargon, which gives his titles. This particular piece of baked clay may give information concerning the doings of centuries. It was the custom in those days for each king to inscribe a memorial tablet not only with an account of his victories, but with his pedigree, showing where he was born, who were his ancestors, the god he worshiped, and, in fact, anything else that might serve to impress posterity with his personal glory. These tablets, therefore, reveal the names and origin of many of the writer's contemporaries, predecessors, and, as the accounts of the successive kings dovetail into one another, they will all in the end constitute an unbroken history of this early civilization. There are, however, comparatively few of these tablets yet found which

date so far back as 3800 B.C., hence the vast importance of this tablet.

"2. A tablet written in the reign of Ur Gur. This king is famous for building and remodeling the old temple of Ekur, dedicated to the god Bel. This stone tablet states specifically that he rebuilt the temple wall, which had originally been erected by Narim Sin. He also erected many other buildings in Nippur.

"3. A tablet, excellently preserved, stating the great hall of the temple was called Emakh. It also stated, to Professor Hilprecht's great amazement, that there were forty different shrines in Nippur, each of which was dedicated to a distinct god. This important fact will amaze Babylonian scholars, because it has hitherto been supposed that there was but one god, i.e. Bel, worshiped in Nippur.

"4. A text inscribed by Ashur-etil-ilane, a king who ruled a short time over Assyria.

"5. An important text of Assyria's last king, Sin-shar-ishkun.

"Near the spot where Professor Hilprecht found this wonderful little museum there was picked up a peculiarly shaped barrel cylinder recording King Samsu-iluna's restoration of part of the Temple of Bel. This was about 2000 B.C. Near by lay a curious truncated barrel cylinder marked with the name of Assur-bani-pal, a king whose name is well known to the explorers. In addition to these, two hundred Hebrew bowls, excellently preserved and some of them quite large, were unearthed in another part of the mounds. But these were quite modern, having been left by the Jews who lived on the mounds of Nippur as late as 700 A.D.

"No one can read an account of the work of Professor Hilprecht without being struck by the fact that the people of 7,000 years ago lived very much as we do to-day. There was the same appreciation of literature and art, as shown in the cuneiform scripts and in their sculpture. Wealthy people lived in the cities and employed attorneys to manage their tenantry who

R2703 : page 292

lived in the country on farms. When they bought jewelry a written guaranty went with it. In the archive room of Murashu Sons, attorneys of ancient Nippur, there was found a tablet guaranteeing that an emerald set in a ring would not fall out for twenty years. Houses were built on an extensive, not to say modern, plan, and were furnished more or less magnificently, as evidenced in the palace mentioned above. Fortifications were built, wars were carried on, conquests were made, and heroes were glorified. People, when they died, were not thrown hastily into the earth, but were laid away carefully in clay coffins, which are found to-day still covered with the beautiful blue glaze with which they were decorated by the ancient undertaker. And for the benefit of posterity, science was studied and museums were planned that they might be found in the dawn of the twentieth century, and the history of the race read as a sermon in stones."

Commenting on these discoveries, the London Daily News says:--

"The find has been much more important than could have been anticipated. In the course of three months, no less than 17,200 tablets, covered with cuneiform writings, have been recovered. These are not of the character mentioned in my former notice of the discovery of tablets, namely, the recovery of private business contracts, conveyances, letters, and the like, but bear more resemblance to the contents of an ordinary library. The tablets are historical, philological, and literary. They treat of mythology, of grammar and lexicography, of science, and of mathematics. There is reason to believe that they will for the first time enable the world to form an adequate idea of life in Babylonia such as could be possible only by the discovery of a national library, recording the national progress in literature, science, and thought generally. No document is found in this collection of a later date than 2280 B.C. As this date marks the invasion of the Elamites, the fact adds confirmatory evidence that the library was destroyed during this invasion.

"The unexplored remains of the library are even more extensive than those already examined. The tablets are generally arranged with regularity on clay shelves around the rooms of the library, and Professor Hilprecht estimates that at their present rate of working five more years will be necessary to excavate and examine the contents. He thinks it probable, judging from the contents already found in the rooms excavated, and from various other reasons, that the unexplored part will yield 150,000 tablets to be added to those already discovered. As the library was one of great renown, the chief glory of the temple in early Babylonia, the chief college for instruction in law and religion, which, as in all early systems, were inextricably bound together, and, indeed, in all studies judged worthy of attention, it is evident that no examination of the contents can be too careful. It is, in fact, hardly too much to say that if the unexplored parts should prove as rich in results as that already found, there will be no example in the world's history, not even in Egypt, of so complete a recovery of the records of an ancient civilization....

"In the course of the present excavations a palace belonging to the pre-Sargonic period was uncovered beneath an accumulation of seventy feet of rubbish on the southwestern side of the Shatt-en-Nil, dividing Nippur in two parts. Professor Hilprecht himself, having never been doubtful as to the actual site of the temple library at Nippur since his first visit to Babylonia in 1889, considers the discovery of this large building, with 600 feet frontage, which will probably turn out to be the palace of the early priest-kings of Nippur, as the most important result of this year's campaign. Already the few rooms excavated have given valuable results in the shape of pre-Sargonic tablets, of seal cylinders of the earliest type, and clay figurines of early date and great interest. The palace was very extensive, and at least two stories high....

"Beyond doubt the greatest success of the year is that accomplished by the American expedition. The importance of the discovery of the pre-Sargonic palace and of the library of so famous a temple as that of Nippur was at once recognized. The systematic and thorough examination which it is hoped will be made next year promises to give a full and detailed picture of life in what the author of the Book of Genesis regarded as one of the oldest cities in the world, and one whose origin, even in his time, was attributed to the famous hunter whose name has become mythical. The results of the explorations will probably show that Nippur was as important in the fifth millennium before Christ as it was in the third; that it anticipated the civilization and the period when Babylon took the lead by at least two thousand years; and that at this early period the human race in Babylonia had acquired arts and knowledge which hitherto have only been attributed to a much later period."

* * *

How does this agree with the claim of Evolutionists that Adam was but one remove from the highest type of monkey, and too ignorant at first to wear clothing? On the contrary, how these evidences of intelligence amongst the ancients corroborate the old Bible, at which "higher criticism," falsely so called, sneers! The Bible's declaration is that the first man was up, high up in intelligence, in the very image of God, and that he fell from that high estate because of sin. The fact is that during the 1656 years to the flood, the fall, the depravity of mankind, was very great; and that in Abraham's day, about 400 years later, the race was still further enervated, through climatic and other influences, as shown by the fact that Arphaxad, born two years after the flood, lived 438 years, while his children, during those four centuries, gradually declined in vitality and years, so that Terah, Abraham's father, died at seventy: and it is not unreasonable to presume that the mental vigor suffered equally with the physical. And yet the Scriptures show us Abraham, every way a noble specimen of humanity: and now ancient Nippur's libraries, then in process of formation, show us that a high degree of intelligence was then prevalent among the sons of Ham, as well as in the family of Shem.

R2703 : page 293

But we caution all to beware of the dates ascribed to these ancient tablets, cities, etc.; for they are only scientific guesses: and since they are contradictory to Bible chronology, we know that they are unreliable. The worldly-wise, depressing the Bible as unscientific, and relying on their own "findings," endeavor to reconcile such archaeological testimonies with their previous errors instead of with the Bible. And scientists, misled into reckoning on "evolution" lines, have given to human history an age much beyond that declared in God's Word, which we accept as the only authority;--some of them going to more absurd extremes than others.

Blessed is the man who putteth his trust in the Lord and in his Word.

MANNA FOR THE FAMISHING OF INDIA.

"The strange appearance of manna on the stems of the bamboo, was reported last March by the divisional forest officer, Chanda, Central Provinces, and notices of this phenomenon have been published in the local papers. The bamboo forests of Chanda consist of Dendrocalamus strictus, the male bamboo, a bushy plant from twenty to thirty feet in height, and affecting the cooler northerly and westerly slopes of Central and Southern India. This is said to be the first time in the history of these forests that a sweet and gummy substance has been known to exude from the trees. The gum has been exuding in some abundance, and it has been found very palatable to the

natives in the neighborhood, who have been consuming it as a food. The occurrence of the manna at this season is all the more remarkable, since the greatest famine India has known is this year visiting the country, and the districts where the scarcity is most felt are in the Central Provinces.'--Nature.

WHAT WILL BECOME OF PROTESTANTISM IN JAPAN?

"The Japan Advertiser has it upon the best of authority that one of the American mission boards is next month to withdraw from Japan its only remaining representative, and is to leave its work, henceforward, entirely in the hands of the Japanese, who have become interested in it. 'The latter (says our contemporary) are to have the use of the buildings and property (of no inconsiderable value), and some pecuniary aid will continue to be granted them, but the work itself will be practically free from foreign guidance.'"

A literary man, residing in Japan, Mr. Penman, makes comment on the above as follows:--

"This extract shows clearly the failure of Protestant Christianity in this country; for it is failure, and not large-hearted trust in the Japanese Protestant, that has caused this retreat. There are at present independent Protestant churches in Japan; but, in the first place, their Christianity has become so vague that it can hardly be called Christianity at all; and, in the second place, they are not making headway.

A Japanese journalist, who relates his experiences in the columns of the Kirisuto Tokyo Shimbun, says that he examined the roll of one of these churches some time ago, and found that out of a total membership of 323 no less than 86 persons were marked absent. He was informed that out of the remainder, 123 persons were Christian only in name, so that the work of the church had to be carried on by a little over 100 converts; and even out of these the average attendance at church meetings did not exceed 77. And the last report of the Kumiai (Independent Japanese churches --Protestant, of course,) shows that the number of self-supporting churches has fallen from 40 to 34, and, if the truth must be told, there are not more than 24 or 25 of these that are self-supporting in reality.

"Not only are the 'Independent' churches thus going backward in point of numbers, they are, as I have just hinted, going woefully backward in regard to doctrine as well. I shall give a concrete example of what I mean. The Doshisha is a fine educational institution established by a Japanese Protestant who was, I believe, a sincere and able Christian. It was run for a number of years as a religious establishment in connection with the American Mission Board, and of course the trustees were all Christians of good standing, and generally clergymen. For some time they were Christians, but changes--mental and otherwise --occur rapidly in Japan, and only last year they had progressed so far toward Agnosticism that a breach with the American Mission Board occurred. I visited personally some of the leaders of the movement, and they told me that they certainly did not believe in the divinity of Christ; in fact, I failed to discover any one point of Christian belief that they did believe in....Ten years ago Protestantism had a very good outlook in Japan, and many highly educated Japanese embraced it. But it took the 'advanced thinkers' among the converts only a year or two to out-Spencer Spencer, and to-day the vernacular Protestantism of Japan is getting on as best as it can without any burning or shining light whatsoever. The burning and shining lights--in other words, the leading native ecclesiastics--became all of them 'philosophers,' and, while still professing to be Christians, attempted to call in German and other materialism to their aid. The English and American missionary bodies to which they belonged, naturally objected. The American Episcopal Church of Japan fell foul of Dr. Sagiura, a Japanese minister (who has had, by the way, the advantage of an excellent American education), who denied the miraculous birth of Christ. Many of the leading Japanese clergymen resigned; and, in another direction, the organ of the Lutheran Church in Japan, a magazine which maintained that the Bible is a revelation, was discontinued because 'no suitable editor could be found who was prepared to defend such a theory.'"

Mr. Penman quotes a Japanese writer in a Tokyo magazine as follows:--

"Can it be said that our Christian philosophy has been any more successful than our preaching of morality? I trow not. After attempting to call in German materialism to the aid of Christianity with poor results, our philosophers fell back on the ultra-idealism of Brahmanism and Buddhism, with the outcome that they have gradually explained away the personality

R2704 : page 294

of the Christian God, reducing him to a mere controlling force, or to a fixed law called Temmei. What possibility is there of building a system of morality on belief in the existence of such an entity as this?...If we ask what amount of real faith in Christianity there exists in this country, the answer must be discouraging. Christians dispute about opinions and discuss this doctrine and that, but beneath it all, it seems to me, there is little real belief. Christianity, in coming to us, has had the advantage of being associated with a system of civilization whose merits are acknowledged. It has been represented as part and parcel of that civilization, and hence has in the past received a certain amount of prestige that it is no longer likely to retain. The feeling of the nation in reference to the various elements composing what is called Western civilization has changed, and hence Christianity is no longer likely to be regarded as an inseparable part of that civilization. If things proceed thus, in thirty years Christianity in Japan will be effaced."

We cannot vouch for the correctness of these pessimistic views of the Protestant situation in Japan: doubtless honest people view these things through various spectacles. We do know, however, that Mr. Penman's picture corresponds well with what we see right here at home--that the colleges and theological seminaries of this so called Christian land are hot-beds of infidelity called "advanced thought," "higher criticism," "Evolution," etc. We cannot wonder, then, that the same spirit has reached Japanese institutions: nor can we wonder that the Japanese, less bound to the Bible by traditions of the past, should be more free to speak and act out their unbelief;--especially when popularity, the masses of the people, etc., would all favor such a course.

Surely the shaking and sifting will be thorough (Heb. 12:26); for it is the Lord that is back of it, wishing to thoroughly separate the little handful of wheat from the vast quantity of tares constituting nominal "Christendom," "Babylon." We may be sure, however, that not one grain of the true wheat will be neglected by the great Reaper.--Matt. 24:24.

SEEKING 2,000,000 HEADS OF WHEAT AND TARES FOR "METHODISM'S BIG FLOCK."

The public press has the following announcement:--

"METHODISTS SEEKING 2,000,000 CONVERTS.
THE TWENTIETH CENTURY MOVEMENT HAS OPENED OFFICES IN CHICAGO.
200,000 WORKERS ENLISTED.
GREATEST HARVEST OF THE YEAR'S REVIVALS EXPECTED IN THE LARGE CITIES.

"CHICAGO, Sept. 8.--The twentieth century movement of the Methodist Episcopal Church to save 2,000,000 souls is well under way.

"Bishop James M. Thoburn proposed the plan at the General Conference of the church in May. It has been the chief topic at the ministers' meetings. The order has gone to the Bishops and will be handed down to each member of the church. Briefly, the scheme is to have 200,000 members each pledge themselves to bring ten converts into the church before Dec. 31, 1901. The Methodist church is so thoroughly organized that the movement will be carried out without a hitch throughout the country.

"W. W. Cooper, secretary of the movement, has opened an office in the Methodist Church Block, in Chicago.

"'A large part of the work ought to be done in the big cities,' says Mr. Cooper. 'This is the beginning of a revival that will extend through the first half of the coming century. Every organization connected with the church will be utilized to further this grand plan. There is much dead timber in the church, which, it is hoped, will respond to this invitation to extend the influence of Christ.

"'It is quite true that church membership is not increasing in ratio to the census, so the Methodist Church has decided to start a great agitation.'"

Last year witnessed a decrease in Methodist numbers, and this and other offsets are proposed. No doubt results will follow. It is as much a part of this harvest work to gather the tares into "bundles" and "bind" them, as it is to gather the "wheat" into the light and liberty wherewith Christ makes free and safe in his "garner." Should any ripe "wheat" be gathered into these "bundles," we may surely expect them to be gathered out again, speedily; for "The Lord knoweth them that are his," and is calling in a voice which all his true ones will hear and recognize and obey, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues!"--2 Cor. 6:17; Rev. 18:4.

No doubt this "Twentieth Century Movement" will spread among all denominations, and favor the "Union" movement. No doubt also it will lead to an increased bitterness against present truth and all who are loyal to it as the true gospel. It would not surprise us if this led to persecution, for no doubt many now, like Saul of Tarsus, will verily think that in persecuting the truth and its servants they are doing God service.

R2705 : page 294

REV. R. A. TORREY'S ARRAIGNMENT.

At the Convention of Christian workers, Chicago, Sept. 19, Rev. Torrey, as reported by the Chicago Evening Post, said:--

"Unbelief is rampant. Many regard it as a mark of intellectual superiority to reject the Bible, and even faith in God and immortality. It is about the only mark of superiority many possess, and perhaps that is the reason they cling to it so tenaciously. Many of us who are professedly orthodox ministers are infidels. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the

R2705 : page 295

accumulation of wealth, and they hold just as fast to it as any, when they have it. Many do not believe in the whole Bible. The book of Genesis is a myth; Jonah is an allegory; and even the miracles of the Son of God are questioned. The doctrine of prayer is old-fashioned, and the doctrine of the Holy Spirit is sneered at. Conversion is unnecessary, and hell is no longer believed in. Then look at the fads and errors that have sprung up out of this loss of faith....Praylessness abounds among church members on every hand. Many Christians spend twice as much time every day wallowing in the mire of the daily papers as they do bathing in the cleansing waves of God's holy Word."

ZIONISM PROSPERING SLOWLY.

While the last Zionist Congress (London, August) was a success as respects numbers and enthusiasm, it revealed no progress on the part of its leaders in the accomplishment of its aims, or steps thereto. The

London Spectator says of it:--

"The main arguments of the speakers are the horrible position of the Jews in countries where, as in Roumania, they are actively persecuted, and the benefit they may be to Europe, as the vanguard of an army of intelligence for penetrating Asia. Both are sound arguments, but some hotter impulse than either would seem to be required before the majority of Jews will quit countries to which they are accustomed, for a country which has for ages been represented to them as desolate beyond experience. The English Jews in particular are too comfortable to move; the Jews in professions on the Continent fear to be declared foreigners; and the poor majority have no means of influencing the Turkish Government, which is not favorable to the movement. Some day or other, when the Seraglio is in acute want of money, a great experiment will be tried; but meanwhile Zionism is rather the highly interesting aspiration of a great race, than a practical design for the restoration of the Jews to their own land."

Addressing the Congress and speaking on the "General Position of the Jew," Dr. Max Nordau is reported to have said:--

"'Since they began to review the position of the Jew among the nations, during the sittings of the Congress, the drama had developed before their eyes, and every act was progressively heartrending. The book of Job must be taken to be the picture of the Jewish position. Anti-Semitism was growing more virulent. The press of Europe bore testimony to Jews being cast in prison for a crime to none so revolting as to the Jew. In Prussia these ridiculous charges had received their quietus, and the energetic action of the Government deserved the best thanks of Jewry.

"'Why are we thus treated? Are we not as human as our neighbors? Are we not as innocent? Is our desire to support our wives and children less laudable in us than in them? There have been other religious persecutions, but none so gruesome.'

"One historical parallel occurred to his mind. In 1729-31 all the Protestants in Salsburg, Austria, were expelled from their homes on account of religious intolerance. They took all necessary comforts with them. Church dignitaries offered them valedictory blessings, and even accompanied them some distance towards their new land. King Fredrick William I. of Prussia offered them a home, and their new neighbors vied with each other in the heartiness of their greeting. But the poor 270,000 Jews exiled from Roumania carry nought but the rags on their backs; for their sick there was no medical consolation; and their future was as uncertain as their past was dark. They are accompanied on their rough road with suspicion and hatred; are met with repulses and rebuffs, and with the cry, ever growing sterner, 'Go further,

further.'"

ARE THE HEATHEN SAVED OR LOST?

Inconsistency seems to be stamped on every doctrine and practice of "orthodox" Churchianity. For instance, point out to them that only one-fifth of the world's population make the slightest claim to be Christians, in the most formal sense, and that therefore the four-fifths who are professedly heathen can in no sense be saved in Christ, and that unless there be hope for them in the future, by an awakening from death to "a resurrection by judgment," there can be no other hope; and they will at once reply, Oh, no! we believe and teach that the heathen can be saved and go to heaven if they believe in Mohammed or Buddha or Confucius or some other divinity, if they do the best they know how.

You ask them, Will not heaven then be a place of common rather than choice spirits, with such a preponderance of heathen? and, What advantage then have Christians? and they are sorely perplexed, but generally not sufficiently perplexed to start a fresh investigation of the divine Word to see where the difficulty lies. When we further ask, Why the expenditure of millions of dollars annually, and the sacrifice of many lives of missionaries, if the heathen are saved anyway? they are confused at their own inconsistency. And if we then inquire, Do you not claim that the hearing of the gospel, with the natural ear, brings condemnation to eternal torment if it be rejected? And do you not admit that the vast majority of those who thus hear do reject the gospel? And putting this part of your faith with the other, do you not admit that one or the other must be wrong, or else that missionary effort is keeping millions of heathen people out of heaven?--Then they are confused and want (not to search for the truth but) to change the subject and stop thinking lest they lose their "faith." Poor things, they hold fast to their nonsensical delusions, calling them faith!

But now, in line with the above, we have another question to propound to so-called Orthodoxy, based on the following clipping from the daily press:--

R2705 : page 296

"POPULATION ANNIHILATED.

"FIVE THOUSAND CHINESE DRIVEN INTO THE AMUR RIVER, WHERE THEY PERISHED MISERABLY. SHOT IF THEY ATTEMPTED TO LAND.

"LONDON, Sept. 21.--'Authentic accounts have been received here,' says the Moscow correspondent of the Standard, 'of a horrible massacre at Blagovestchensk, which was undoubtedly carried out under direct orders from the Russian authorities, and which then let loose the tide of slaughter through Amur.

"'The entire Chinese population of 5,000 souls was escorted out of town to a spot five miles up the Amur, and then, being led in batches of a few hundred to the river bank, were ordered to cross over to the Chinese side. No boats were provided and the river is a mile wide. The Chinese were flung alive into the stream and were stabbed or shot at the least resistance, while Russian volunteers, who lined the bank, clubbed or shot any who attempted to land. Not one escaped alive. The river bank for miles was strewn with corpses.'"

It is the claim of certain religious journals, and of many ministers of the gospel, that the present war in China for the protection of ministers and missions is a holy war in the interest of Christianity and its civilization, as against heathenism and its civilization. Now our question is whether this war is adding to the population of heaven or of hell, according to "orthodoxy"? It is surely a very important and proper question from their standpoint. Let us see; the succoring of the ministers and missionaries (every one of whom no doubt would have been passported to heaven by his own denomination) has cost the lives of probably 50,000 persons thus far, about 5,000 of the number being soldiers representing Christendom (as the Russians of the above clipping). Now did the entire 50,000 go to heaven?--the heathen because they did not know of Christ and the soldiers of "Christendom" because they were "soldiers of the cross"? If so, then the war already has saved 50,000 and should be prosecuted vigorously.

If our question be answered negatively,--that the heathen 45,000 went to torment, and the "Christian" 5,000, being no more "saints" than the heathen, went to the same awful fate, then another question would be in order, namely: Would it not have been more Christlike for the few rescued ministers and missionaries to have taken death as martyrs, in their faith of an immediate entrance to heaven; and to have allowed the 50,000 thus far slain in the war, to escape the torture for a few years more at least? How inconsistent "orthodoxy" is in its every proposition respecting the very subject it professes to know all about; viz., the divine plan of salvation!

But how consistent the Bible teaching on these subjects;--(1) That only consecrated believers in the atonement are Christians--"saints." (2) That the vast majority of those killed on both sides were merely "children of this world," and not to be reckoned among the "children of God" whose trial for "glory, honor and immortality" is now in progress. (3) That the hour is coming in the which not only these, but "all that are in their graves shall hear the voice of the Son of Man and come forth," the masses "unto [i.e. to have an opportunity for] a resurrection [raising fully out of death, in perfect and everlasting conditions] by judgments," *disciplines, corrections in righteousness,

R2706 : page 296

which will prevail toward all men during the Millennium.

CAN RESTITUTION CHANGE THE ETHIOPIAN'S SKIN?

The following, from the New York World, is the third we have seen reported. These suggest and illustrate the process of restitution soon due. The item reads,--

"FROM BLACK TO WHITE HE SLOWLY TURNED."

"PARKERSBURG, W. VA., Sept. 8.--It has fallen to the lot of the Rev. Wm. H. Draper, pastor of the Logan Memorial Church, of Washington Conference, A.M.E. Church, of this town, to give a living affirmative answer to the famous Biblical question, "Can the Ethiopian change his skin or the leopard his spots?" Though once as black as charcoal, the Rev. Mr. Draper is now white. His people say that his color was changed in answer to prayer. Many years ago Draper was employed by a fair-skinned man, and he was often heard to remark that if he could only be white like his employer he would be happy. While in the white man's service Draper 'experienced' religion.

"From that day forward he prayed constantly and fervently that he might become white. Thirty years ago his prayer began to be answered. He first experienced a prickling sensation on his face, and upon close investigation found a number of small white spots scarcely larger than the point of a pin. He became alarmed, thinking he had some peculiar disease, but he did not suffer, and aside from the prickling sensation felt nothing unusual. Gradually the white spots became larger and extended themselves, until now, after the change has been in progress for over thirty years, Draper has not a single dark spot on his body.

"Many years ago, before this strange metamorphosis took place, Mr. Draper was in charge of the same church he has now. He was popular with his flock and his departure was a source of great regret.

When he recently returned to Parkersburg there was great rejoicing among the churchmen because their favorite pastor was coming back. When, however, Draper appeared in the pulpit the first Sunday, not one of the congregation recognized him. In fact, it was all he could do to convince them that he, a white man, was the same old black preacher they had years before."

----

*The word in this text (John 5:29) rendered "damnation" is very improperly translated. It should be "judgment," as in the Revised Version, and in verses 22,27 and 30 of this same chapter and many other places in the Scriptures where this word krisis occurs.

====================

R2709 : page 297

AN INTERESTING QUESTION.

THE SPIRITS OF JUST MEN MADE PERFECT.

Question.--How should we understand the statement of Heb. 12:23, respecting "the spirits of just men made perfect"?

Answer.--To appreciate this we must take the statement in its connections: The Apostle is contrasting the introduction of the Law Covenant with the introduction of the New Covenant; and let us remember that altho the Church is justified by the blood of Christ, which seals the New Covenant, nevertheless, the New Covenant itself is not considered as having gone into effect during this Gospel age; it is a covenant for the world of mankind, and the putting of it into effect brings the times of restitution of all things at the Second Advent. The Church, altho justified by the sacrifice which sealed the New Covenant, is really accepted under the Abrahamic covenant--accepted as the Seed of Abraham--members of the body of Christ--through which Seed all the families of the earth are to be blessed under the New Covenant, sealed at Calvary, during the Millenium.

The Law Covenant, of which Moses was the Mediator, and which was given at Mount Sinai amid the thunderings and lightnings and voices, etc., was typical of the New Covenant of which Christ (Head and body) is the Mediator, and which is to be introduced to the world of mankind after the whole body of Christ has shed its blood and been completed and glorified. --Acts 3:22; Col. 1:24.

The Apostle draws a parallel between the marching of Israel from Egypt and the Red Sea, up to Mount Sinai, where, under the leadership of the priesthood, they came under the Law Covenant with all who hope to become God's people, marching under the lead of Christ and the "royal priesthood" toward another mountain,--to Mount Zion, the Kingdom of God, the Millennial Kingdom, following under the banner of the antitypical Mediator, will come all of God's Israel, all who are willing to be delivered from the power of the antitypical Pharaoh, viz., Satan.

When we consider how the Israelites approached Mount Sinai as a host, and that they did not all get there at the same moment nor the same hour, nor even in the same day, we find the parallel of this in the fact that the Lord's people throughout this age have been gradually approaching this Kingdom--not all at once, but one after another throughout the age. The last members of the Royal Priesthood are only getting close to the Kingdom, Mount Zion, now; and are to be followed in turn by all the hosts who will become true Israelites during the Millennial age, when light and knowledge shall be freely granted.

With this picture before the mind, and reading the Apostle's words as translated in the Diaglott, we see a beauty in the expression: We have not approached the natural mountain with the terrors of the Law, the smoke and the clouds and thick darkness and lightnings and voices of words that spoke condemnation and death to any who erred; but we are approaching, and all of the Church throughout the age have been approaching, the glorious Mount Zion, the Kingdom of God, the Kingdom of blessing.

And what shall we find in this Kingdom when we have fully reached it? We shall find the heavenly city, God's Kingdom of power and great glory. We shall find ourselves introduced to a new company of brethren--the heavenly host; and we shall find our loved ones who have traveled with us in the narrow way, in that first general assembling of the Church of the First-borns, whose names are written in heaven. There we shall find our Heavenly Father, the great Judge of all; there we shall find the spirits, the new natures of the justified ones fully perfected in the likeness of their Lord and Head--"We shall be like him, for we shall see him as he is." There we shall find in due time perfected human beings fully restored to the divine likeness in which father Adam was created; and there we shall find Jesus, who mediated the New Covenant; and there we shall ever appreciate the blood of sprinkling which cleansed us and presented us faultless before the Father in love.

But altho we are approaching these grand and glorious things, we are not to expect that they will all be ushered in in a peaceful manner; on the contrary, as the Apostle points out (vss. 26,27), there will be a correspondence between the great time of trouble, with which the Millennial age and its New Covenant for mankind will be ushered in, and the way in which the Law Covenant to the Jews was ushered in--only that the New Covenant will be ushered in on a much grander and antitypical plane. There will be a shaking here, as there was a shaking there; but instead of its being the physical earth that will shake, it will be the symbolical earth,--society. And not alone the social structure, but also the heavens, or ecclesiastical structure, is to be shaken here. As the Apostle's words clearly intimate, the shaking will be a much more wonderful one than was its type, even as every antitype is much greater than its type. He explains that the shaking here is to be so thorough that it will shake everything that is shakeable, and that only the fixed, permanent, righteous things shall ultimately remain. And those things that shall be permitted to remain, he declares (vs. 28) pertain to the Kingdom of God, which is immoveable, unshakeable.

It is this Kingdom toward which all of the Lord's people march throughout this Gospel age, that will then be fully attained amidst all that great shaking and confusion of the great day of trouble which is just before us. And as Moses went up into the quaking mountain, and was lost to the sight of the people below, so at, and in conjunction with these mighty manifestations of the time of trouble the entire Church will be "caught up," gathered to the Lord, changed to his likeness--passing through the portals of death, tho they shall not sleep, but be changed in a moment, in the twinkling of an eye.

===================

R2706 : page 298

DIVINE CARE FOR THE LOST.

--LUKE 15:1-10.--OCT. 21.--

"There is joy in the presence of the angels
of God over one sinner that repenteth."

LOST, AS USED in connection with mankind, has quite a different meaning in the Bible from that commonly given it in modern theology. The latter uses the term "lost" in connection with reprobates, for whom there is no hope; it implies, according to "orthodoxy," hopeless, endless, eternal torment. But from the Scriptural standpoint the word "lost" is used in an almost opposite sense, as will be noted in the lesson before us.

Our Lord, holy in word and in conduct, naturally would draw to himself especially the holiness people of his day, and these were the Pharisees, amongst whom, however, were many whose holiness was of a hypocritical character,--delighting in outward show rather than in purity and holiness of heart. Recent lessons showed us our Lord the guest and companion of prominent

Pharisees, and how he improved the opportunity to preach the gospel to them as well as to others. But the Pharisees, accustomed to thinking of themselves as the holier class of the Jews, had gradually separated themselves from the lower elements of that people, so that in our Lord's time the two classes mingled very little; the Pharisees refusing to acknowledge the others as brethren and fellow-heirs of the divine promises. Consequently, when they perceived that the lower classes of the Jews were interested in Jesus' teachings, and that Jesus did not hold himself aloof from them, but mingled with and taught them just the same as others, they wondered, and this inclined them to repudiate Jesus, whom they would have been glad to have had as one of their number if he had been willing to be known as a Pharisee and to conform to their customs. It was to correct the wrong ideas of these Pharisees that Jesus gave five parables, which we are about to consider,--two of them in this lesson.

The parable of the true shepherd who, loving his sheep and caring for them, left the ninety and nine well cared for by under-shepherds in the wilds (not in a desert) and went after the one lost sheep until he found it, gives us an illustration of the divine care. Possibly our Lord meant no further lesson than this to be taken from his words; but if we shall suppose that the parable was intended to be applied in its varied particulars, and to illustrate features of the divine plan of salvation, we would be obliged to suppose that the one sheep that was lost represented Adam and the human family, and that the ninety and nine never lost, but remaining under the shepherd's care, were the angels and other spirit beings, who never wandered into sin and away from God; and who always have been under his supervision and care. In this view the shepherd going after the straying sheep would represent our Lord Jesus, leaving the glory which he had with the Father before the world was, and coming into human conditions in the interest of mankind.

To take any other detailed view of the parable than this would seem inconsistent; as, for instance, to suppose that the lost sheep represented the degraded element of humanity, and ninety-nine sheep a holiness class, would be inconsistent in two ways: (1) "There is none righteous, no, not one," is the Scriptural declaration; and again, as the prophet has declared, "we all like sheep have gone astray." (Rom. 3:10; Isa. 53:6.) (2) Even if it should be claimed that the ninety-nine represented some who are relatively whole, tho not actually so, the illustration would be inapt; because it will not be questioned that only a small minority--one in ten thousand, or one in a hundred thousand of earth's sixteen hundred millions, is even in a condition of reckoned and relative harmony with Jehovah, the Great Shepherd.

Viewing the one sheep as representing the whole of humanity, fallen in Adam and straying far from paths of righteousness, and viewing Jesus as the Good Shepherd, the representative of the Father, the Great Shepherd (Psa. 23:1), we see that the work of going after the lost sheep began at our Lord's first advent. We see the cost to our Savior incidental to his start for the recovery of the sheep, but we do not yet see the sheep recovered; for in no sense of the word is mankind brought back into harmony with God. We do, however, see that during this Gospel age God is selecting from humanity an elect Church, to be the body of Christ--members of the Good Shepherd, under Jesus as the Head; and we see that it is costing every member of the body something to prepare to join in this work of seeking the lost sheep--humanity in general--during the Millennial age.

Already the sheep is found, in the sense of being located; indeed, in that sense of the word it was not lost. But as it was lost, in the sense of having wandered from God into sin and degradation, in the same sense of the word it must be recovered or brought back, by processes of restitution (Acts 3:19-21) out of degradation, out of the mire of sin, and the horrible pit of iniquity and death. It will require the entire Millennial age to bring back the sheep in the full, perfect sense of the parable; but meanwhile our Lord assures us that every step in this great plan for human salvation is viewed with interest by the heavenly host, the sheep who strayed not from the Father's fold: and the figure changing a little in our Lord's explanation, and no longer represented by one sheep, but by many (even as the human family, tho originally one, is now many), he declares that there is joy in the presence of the angels of God over one sinner that repenteth--that returns to the fold, to harmony with God.

R2706 : page 299

Those now returning to harmony with God are accepted in the Beloved, and justified freely from all things by the grace that was in him, and are, in the language of the Apostle, "returning to the Shepherd and Caretaker of their souls" (1 Pet. 2:25); and called to be co-laborers with the Good Shepherd, as members of his "body."

In the case of Father Adam, the one original straying sheep, as in the case of many of his posterity, the lost condition is not the desirable one--far rather would he and many others have gone back again to the fold from which he strayed; but in the degradation and mire of sin, they became so degraded and helpless that it was impossible for them to return in their own strength by the way in which they went. They needed a Savior--one able to save them unto the uttermost--able to recover them fully from all condemnation of sin, and to bring them back completely into the fold of God; and just such an one the Heavenly Father has provided in our Lord Jesus: "He is able to save unto the uttermost all who come unto the Father through him."

R2707 : page 299

True, there will be a class, as the Scriptures clearly show, who, after having received at the Lord's hands all the blessings and opportunities which his love has provided for their recovery, will still persist in wilfulness --self-will, and thus spurn the Good Shepherd's proffered assistance. These, in the Scriptures, are said to "sin wilfully after they have come to a knowledge of the truth;" for such, the Apostle declares, there remains no longer an interest in the great sacrifice, and "it is impossible to renew" or recover them. Respecting the course of such it is written, "There is a sin unto death; I do not say that ye should pray for it." Whoever thus sins wilfully and persistently puts himself beyond the reach of the Good Shepherd, and dies the Second Death, and thus ceases to have any part or lot in the divine plan. (Heb. 6:4-6; 1 John 5:16.) It was not for the "goat" class that the Good Shepherd gave his life, and seeks in the desert; nor for the "wolves;" but merely for those who retain something at least of the "sheep" nature, despite their degradation in sin. Adam was a "sheep," or, as the Scriptures declare, a "son of God" (Luke 3:38); and while his transgression was a wilful one, in some respects, we have no reason to suppose that it was more than a wandering of the "sheep" from the fold, into ways of self-will: it did not mean a change of nature from a sheep disposition to that of a goat or a wolf. It did not mean that Adam preferred to be a "child of the devil."

Had Adam at heart become intelligently and wilfully an enemy of God and of righteousness we cannot suppose that the all-wise Shepherd would have sent his Son after him as a "sheep." True, many of the children of Adam today have attained marked characteristics of goat nature, and, as the Apostle declares, are "enemies of God through wicked works." (Col. 1:21.) Nevertheless, the Apostle also explains that many of these are in this condition, not wilfully, but because they have been deceived by Satan into putting light for darkness and darkness for light;--the eyes of their understanding have been deceived. He explained that the "god of this world [Satan] hath blinded the minds of them that believe not" lest they should see the glorious light of truth. (2 Cor. 4:4.) Many of these, then, who through association with the Adversary have become goat-like in many respects, still have something of the sheep nature, which, under proper enlightenment, would assert itself and be glad to have the Good Shepherd restore them fully to divine favor and the fold.

From this standpoint, which we believe is the true one, and the only one in harmony with the various features of the parable, we perceive that God takes no account whatever of those who will go into the Second Death; they will have no existence whatever, so far as God and his plan are concerned, from the moment they lose the sheep nature. And the one sheep which our Lord will recover during restitution times, and by the close of the Millennium bring fully back into the fold of God, will be the human family as God has recognized it from the first; viz., those created in God's image and likeness, and who never fully lose that image and likeness, and in whom his image and likeness will be revived and restored during the Millennium. The lost sheep, which originally was represented in one (Adam and Eve) in its recovery will be represented by hundreds of millions of the redeemed and restored of mankind.

THE LOST PIECE OF SILVER.

The parable of the woman who, having a bracelet on which were hung ten pieces of silver--a marriage token--on losing one of these set diligently to work until she found it, is another representation of the same thought expressed foregoing. The woman's energy in seeking for the lost piece of silver is given by our Lord as an illustration of divine energy on behalf of lost humanity. And here again we see that the Scriptures use the word "lost" in reference to the original loss, and not at all in respect to those who will be destroyed in the Second Death--the latter are not said to be lost; they cease to exist; they are not reckoned in the divine calculations at all, and not worthy to be mentioned. They are not at all like the original that was lost, which God recognized and proposes to recover.

The ten pieces of silver were not only of value, but each had stamped upon it, as is the custom with coin, a certain image or likeness. And so with all the sons of God, angels, archangels, and we know not how many

R2707 : page 300

other orders of spirit beings, were made in the image and likeness of God. It was one of these that was lost--the human one, man. And it was that which was lost that was sought, and ultimately found.

The houses of olden times, lighted mainly through the doorway, with the floors of earth (clay or sand or stones) more or less littered and defiled, well represented the condition of sin and degradation in which mankind was lost, as represented in father Adam, who bore the image and likeness of God, as represented in the lost coin of the parable. The parable does not represent the processes of restitution, but merely the original loss and the ultimate recovery of the same thing that was lost, and the energy put forth to this end. The lighting of the candle and the sweeping diligently represent the work of God through the Christ, which will be accomplished by the end of the Millennial age, when that which was lost and sought for, will have been fully recovered.

The restored race, when returned to the heavenly Father at the close of the Millennial age will, each and all, be as perfect in his image and likeness as was Adam in his creation, with the added benefits of larger knowledge and fuller appreciation of the divine One, whose likeness they will bear. No account is taken in this parable, either, of the increase in the numbers of the human family, nor of those members of Adam's posterity who, by reason of wilful sin (the love of sin more than righteousness) will be "destroyed from amongst the people." (Acts 3:23.) They have no standing in the Father's sight; indeed, the Father takes no cognizance of any except that which was lost, and that which will ultimately be restored to him by his faithful representative, Christ, who seeks and finds.

The great time of rejoicing, both in heaven and in earth, will come at the close of the Millennial age, when all things in heaven and in earth will be heard praising Him that sitteth upon the throne, and the Lamb; but now, in advance of the complete rejoicing, our Lord assures us that all the heavenly host rejoices in every evidence of the accomplishment of the great work; rejoices over one sinner that repenteth--who fully turns from sin to harmony with God. And if the angels in heaven rejoice, so, in proportion as they are in harmony with God and the heavenly beings, will all who profess to be God's people on earth have rejoicing in the recovery of fellow-creatures out of the snare and blindness of sin and Satan.

This was the particular lesson which our Lord sought to impress upon the Pharisees--that instead of holding themselves aloof from, and feeling offended at, those who were hearing Jesus gladly, they should, if they were in harmony with God and the heavenly holy ones, have rejoiced to see any evidence of repentance and reformation; and should have been glad to assist back into harmony with God those who, as the Apostle expresses it, were "feeling after God, if haply they might find him."--Acts 17:27.

And this must be the attitude of all the Lord's people to-day: if they have not this sentiment of heart it is an evidence that they have not the spirit of the Lord. And to have such a feeling of loving interest in the recovery of others out of sin, and a disposition to assist them back to harmony with God, not only is an evidence of a condition of heart which is in harmony with God, but will be found to be an aid to such themselves, an assistance in making straight paths for their feet, that they themselves, under the Shepherd's care, may ultimately reach the fold in safety.

So then, let all of the Lord's dear people who have already been found by the Good Shepherd, and who have accepted his loving care and assistance back to God, cultivate more and more the spirit of sympathy for others, and of helpfulness and cooperation in the work in which the Good Shepherd is engaged--not yet in seeking for humanity as a whole, but now specially in rendering assistance to those whom the Lord is, in the present age, seeking out as the "first-fruits" of his work and victory,--edifying one another, building one another up in the most holy faith, encouraging one another: helping one another to put on the wedding garment, and to be meet for the inheritance of the saints in light, as joint-heirs in the Kingdom.--1 Thess. 5:11; Jude 20; Col. 1:12; Rom. 8:17.

===================

R2707 : page 300

THE PRODIGAL'S RETURN.

--LUKE 15:11-24.--OCT. 28.

"I will arise and go to my father."

HAVING GIVEN in the foregoing parables of The Lost Sheep and The Lost Coin, an outline of God's general dealing with the human family, our Lord now gave a third parable as illustrating God's special dealings with the people of Israel. He wished not only that his hearers should have the general illustration of God's goodness and care for the recovery of the lost, but now he would give a special lesson that would bring the matter close home to his hearers--both Pharisees and publicans--and show to all the real situation and the proper line of conduct for each to take.

It will be noticed in this connection, that while our Lord was known to be friendly toward sinners, he was never known to condone sin. The friendship of the publicans was not gained through our Lord's falsifying matters to them and claiming that they were not sinners; but on the contrary, by his declaring them to be sinners, by showing his sympathy and love, and that their case, so far from being a hopeless one, as the conduct of the Pharisees would imply, was hopeful, if

R2708 : page 301

they would but repent and turn to God. The "father" in the parable, represents Jehovah God, and the "two sons" represent two classes in Israel, the elder son representing Moses and the prophets, and all who "sat in Moses' seat," as representatives of the Law, with all who sought to conform their lives to its requirements, --Pharisees, etc. The younger son represents the remainder of that people Israel--the class which was inclined to wilfulness and waywardness as respects the divine Law.

These two classes, all Israel, were inheritors together of certain wonderful blessings and promises--the blessings being equally divided between them, but the promises remaining for those who would be faithful to the will of the Father. The elder son represented the class which, having respect to the promises, enjoyed the blessings at home with the Father, that is, in fellowship with God as his people. The younger son represented the class which ignored the promises, took its share of present blessings, and departing from God wandered afar from him, in sin and disregard of the Law.

The latter class had anticipated much pleasure in the wayward course; but as a matter of fact found, as all transgressors do, that "the way of the transgressor is hard." And in this respect the sinner-class of Israel was no different from any other class of sinners at any other time living in violation of the known law; it is an attitude of want, of hunger, of dissatisfaction, discontent; it is a condition of slavery to sin and of receiving of sin's wages;--in the present life, wages of unhappiness, melancholia, heart-aches as well as body-aches. The parable represents this son as thoroughly disgusted with his condition, resolving to return to his father's house--not expecting to be an inheritor of the great promises, the rights to which were admittedly forfeited, but merely hoping to have the privilege of being admitted to the house as a servant, not hoping to be received as a son.

Our Lord thus illustrates the condition of some of the publicans and sinners hovering about him and listening to his teachings, respecting whose reception and instruction the Pharisees were finding fault. Our Lord would have them see the attitude of the Heavenly Father toward these returning ones, and in the parable pictured him as seeing the repentant prodigal a long way off, and as having compassion for him, and great willingness to receive him. How this must have touched the hearts of the publicans who heard,--to think that God was willing to receive them back again, not to spurn them as the Pharisees did! Our Lord proceeds with the picture further, to show that the Father not only received the prodigal, but, beyond his expectations, received him as a son, not as a servant,--providing for him a new robe of righteousness, and making for him a great feast of welcome.

Then, as illustrating the attitude of the complaining Pharisees, the elder brother is pictured in the parable as disappointed at the return of the prodigal brother. Thus our Lord revealed to them how different was their attitude of heart from that of the Heavenly Father; and thus he gently reproved them. The parable shows the attitude of the Pharisees in declining to call the prodigal "brother," saying,--"This thy son," while the view of the Heavenly Father to the contrary is expressed in the words, "This thy brother was dead and is alive again."

The Pharisees and others of the Jewish nation who sought to keep the Law--to be faithful to God's requirements, were, so far as that was concerned, in the right attitude; and up to that time and point were heirs of all that God had promised, and had to give; and had they been not only outwardly religious but religious in heart also, they would have been fully prepared to have received at our Lord's hands the great blessings of the Kingdom privileges which, being in a wrong attitude of heart, they despised and rejected and lost. This their loss is represented in the parable by their refusal to go in to the feast made by the Father, to which they were as welcome as the returned prodigal, and in which feast, had they been in a proper attitude of heart, they would have had a prominent place with the Father in bestowing the welcome on the returned one. But as they were not in the right attitude of heart to receive their repentant brethren, neither would they have been in the right attitude of heart to be the Lord's instruments of general blessing in his Kingdom. He selects for joint-heirs with himself in the Kingdom, not the self-righteous, who despise others, but such as are of an humble heart, and who, receiving divine mercies and favors as a grace, are filled with thankfulness, and having the spirit of humility and of harmony with the Father, rejoice to cooperate with him in all of his benevolent plans for the recovery of the lost.

To hitch this parable on to the general theme presented in the two preceding, we might view the prodigal son as representing, in a secondary sense, all the remainder of mankind outside of those few in Israel who were seeking to do the Father's will; and from this standpoint we can see that the feast of fat things provided for the sinners in Israel corresponds to the feast to be opened ultimately to the whole world of mankind under the Kingdom (Isa. 25:6), that all may return to the Father's house and that all who thus return will be received of God through Christ, not as slave-servants, but as sons.

The two preceding parables make no reference to the human will in the matter of the recovery of the

R2708 : page 302

lost; but this parable makes the human will very prominent. It was the will of the elder son which for a time kept him in the Father's house; it was the will of the prodigal son that led him forth, his wilful going into the depths of degradation not being hindered by the Father. Likewise, it was his own will that led him to retrace his steps to the Father's house; and it was only the will of the elder son that hindered him from entering into all the joys of the festal occasion with which the parable closes.

This parable also ignores the Second Death, and the class that will ultimately be cut off therein. The son that was lost, and subsequently was found, was lost in his going away into sin, and not lost in eternal torment. He was found in his return to God. He was dead, so far as the Father was concerned, when he was away; but he was alive again when he willingly returned.

The lesson to the Pharisees, in this parable, like the others, was in respect to their proper duties toward their brethren, who in receiving Jesus were showing evidences of a return to God. Indeed, so far as we know, few, if any, of our Lord's disciples were of the religious class of that time, who claimed to sit in Moses' seat, and to be in every sense of the word the favorites of the Father in that covenanted nation. That the Pharisees did not profit greatly by the parable seems evident: few from that class were willing to abandon their position of vaunted superiority, and to acknowledge that in everything they were wholly dependent upon the Father's grace, and of themselves could do nothing.

Some parallel to those conditions which obtained in the end of the Jewish age might be found now in the end of the Gospel age, even as we have found that in every particular the Jewish people and their harvest time were a pattern or figure or illustration of the Gospel age and spiritual Israel. Amongst spiritual Israelites to-day, in our Lord's second presence, a message is going forth to the groaning creation, a message respecting the Father's love, and its lengths and breadths and heights and depths; a message respecting the ransom given by our Lord Jesus, that it was "a ransom for all," and that his death was "not only a propitiation for our sins [the Church's] but also for the sins of the whole world;" a message that the whole world, thus redeemed by the precious blood of Christ, is to have full opportunity of returning to divine favor during the Millennial age, "the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began."

Now, how is this message received by nominal Christendom, as to some extent corresponding to the elder brother of the parable? Does it not appear that the message of restitution for a "groaning creation" (Rom. 8:22) is received in much the same manner that evidences of God's grace toward the Jewish prodigal were received? Does it not appear that many of our dear friends, whom we would have expected to rejoice to find the heavenly Father willing to receive back the repentant world, and that he has made full provision for their return to fellowship with himself through Jesus, and full preparation to let them all know of his grace in Christ,--does it not seem that this gracious message of "good will toward men," "good tidings of great joy to all people," should be to all Christians a gladsome message?

It surely should be such to all who have the Father's spirit; to all who love their neighbor as themselves. But we know how bitterly the message is rejected by some who, to outward appearances, have long been favored of the Heavenly Father, and who are well versed in his law, and who have been seeking to keep close at home, in the sense of outward obedience to the laws of righteousness. What would their course of conduct in respect to his message of present truth imply? Would it not imply that outwardly they had been sons of God, in obedience to the laws of righteousness, but that they had at heart been far from him, even when with their lips they drew nigh unto him, and when they bent their knee in prayer to him?

Would it not seem that if they had the Father's spirit of love and kindness and generosity and justice and truth they would be glad, yea, rejoice exceedingly

to know that after the selection of the Church of this present age to be the Bride and joint-heir with Christ in the Kingdom, the Heavenly Father had a great and wonderful plan of restitution for the world of mankind in general? If they had the Father's spirit, if they had the spirit of him who left the Father's glory and humbled himself to our conditions, even unto death, to be a co-worker together with the Father in the great work shortly to be accomplished for the recovery of the lost? It certainly should fill the Lord's "brethren" with joy to know that it will be a part of their privilege as members of the body of Christ to join with him in this great work of bringing back the lost sheep, of sweeping diligently and finding the lost coin, and, in every sense of the word, of welcoming back to the Father's house the lost brother.

It is not for us to judge the hearts of men; that is beyond our power; but the Lord seems to be using his truth in such a way that it shall become the discerner of the thoughts and intents of the hearts, and that, sharper than any two-edged sword, it shall separate, shall discover, shall manifest, who have the spirit of the Lord, and who have not his spirit. "If any man have not the spirit of Christ he is none of his."--Heb. 4:12.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--I take much pleasure in writing you this morning, because of the joyful influence of the truth upon my heart. It was my happy privilege to be present at the Convention at Chicago--and to return full of its uplifting influence. The Lord was certainly with us there, and I think I can safely say that any doubts that may have remained in my mind as to the truth and Scripturalness of "this way" were fully removed, and I came home with a peace of mind and courage to go into the church prayer-meeting and tell those who have not heard of this fuller truth what I had seen and heard and felt.

May God bless you, dear Brother, and spare you long to think and act and speak for him, and in defence of his gospel. Brother Dixon and myself went to Milwaukee yesterday to attend Pilgrim Hay's meeting, and returned well pleased with that also. Quite a large company gathered to hear him. He will be with us this evening. I will enclose you one of the invitation cards we had printed.

I have wished many times that I had the third chapter of DAWN, VOL. I., in tract form, for general distribution among Christian people. It seems to me it would act as an excellent opening wedge for the entire series--such a faithful and logical defense of God's inspired Word.

Yours in love of the Master,
H. D. White,--Wisconsin.

R2709 : page 303

DEAR BROTHER RUSSELL:--Some time ago Brother Woodworth witnessed my method of handing out the Volunteer TOWERS and was so well pleased with it that he made me promise to write to you about it. I don't consider it anything out of the ordinary, but for the sake of my promise I will give it to you.

With a bow and a smile I say, "Sample--WATCH TOWER"; or "Free sample WATCH TOWER." If any questions are asked, I say, "An unsectarian religious magazine." My reasons for this method are, I seek to interest them thus, or rather to arouse their curiosity in knowing what the paper is; rather giving them the impression that I am seeking subscribers. In this way they will read with an unprejudiced mind--it does not arouse their antagonism by giving them the impression that you have something to refute the arguments they have just been listening to. If any know of the WATCH TOWER and do not care for it, they can refuse to take it, and thus one is saved for some one else. I think I am justified in giving the impression that I am seeking subscribers; if anyone becomes interested, he will become a subscriber, and it is for such that we specially labor. With much love, I am,

Yours in the best of bonds,
JOS. L. HOAGLAND,--Pennsylvania.

DEAR BROTHER RUSSELL:--Possibly you may remember that when I was in Milwaukee some months ago I sent you a newspaper clipping regarding a colored man in Wilmington who had turned from black to white, through the loss of the pigment under his skin. I now enclose a clipping from the New York World of Sept. 9th, regarding a similar case at Parkersburg, W. Va. Do you not think these may possibly be granted as illustrations of how the Lord purposes to remove race and color distinctions during the "age of the ages"?

I also enclose a clipping from same paper, same date, regarding the intended gathering in of 2,000,000 more into Methodism's "great big flock." [The two items mentioned appear in the "View"--EDITOR.] I thank you with all my heart for your kind, encouraging letter of Sept. 13. In humility and love,

Your brother and servant,

CLAYTON J. WOODWORTH,--New York.

R2710 : page 303

DEAR BROTHER RUSSELL:--The TOWER for Aug. 15 is at hand and read, and I cannot resist writing to you on the subject, but by no means for the purpose of getting an answer as I well know the value of your time. When first, in the great joy of having received the truth, I hastened to tell my dear brothers and sisters in Holland, I met with terrible rebuffs. My very dear youngest sister sent me a tract, in which a parson, Cjeharsi --hireling (whose the sheep are not) warned his flock (pen) against the "soul-damning doctrines of MILLENNIAL DAWN." "It added," said he, "and lopped off Scripture," and to prove that he never did such a thing he went on to say that "the wages of sin is death and eternal torment."

Ever since '94 I have quietly but persistently spoken of my Lord as I know him now. Lately my sister's notice has been drawn to the fact that I was concerned about her "soul's condition," and I pointed out to her how she, knowing that I had imbibed "soul-damning doctrines," had never taken a step to prevent my going into the tortures of hell fire, while she would give her time to, and get concerned about the welfare of some man in prison, who had merely transgressed the "traditions of men." My letter was largely prompted by one from a second sister, who has youth, beauty, wealth, talent and society in her favor, but who gives all to nurse the sick. She has worked her way to be directress of the Reformed hospital in Amsterdam, our native city. Hers is a life of actual service, and, tho still in orthodoxy, she confessed that she was touched by the evident love and interest I manifested in Christ's teaching, and that I had the "gift to analyze thought." Oh, how glad I will be if I may have stepped out so far past myself to show them my only Head and Master!

Souls full of love and consecration, but yet of the heart "slow to understand." Just think of lives like those clearly seeing, so that they too may receive the "gift to analyze (order) thought."

Oh, how dearly I hope I may have sufficient light in me that it may shine clearly enough for others to see! I fully appreciate what you say about sudden deaths. The fact that we have an understanding of the plan of the ages is not a guarantee that the mind of Christ is in us. If, in one sense, it is a sign of exceeding love and benefaction, it brings with it no less a responsibility. Not all those who understand these truths are destined for one office and one purpose. I do not care for the reward, I do not ask for one; all I ask and all I care for is to render efficient service to at least some sin-laden, faltering one for His Name's sake. The 15th Psalm has been my choice one from childhood; and from it I learned, amid the luxurious surroundings of a banker's home, to ask why I had received so much when others had so little, others whom I loved and honored, and who were more worthy than I. Good as my father was, both as man and Christian, I saw that he did not earn his wealth, and that the world was but little

better for his being in it. I made up my mind (I can easily remember) at the age of 12, that I would right the wrong if I could, and to-day I am still laboring towards that end. I feel that I swore then--and whether to my hurt or not I do not know--and I have not changed since. I do know that, according to the psalm, I have been blessed far beyond my deserts, for "Mine eyes have seen thy salvation;" yea, I behold Canaan's glittering shores. It is therefore quite immaterial to me, reverently speaking, what occurs. The Kingdom cometh not by observation, that they should say, lo here, or lo there, and I would pluck my right eye (that wherein I thought I saw aright) rather than lose the Kingdom.

With prayers, brother, that the spirit of meekness, love and humility may be increasingly yours, that so you may prove faithful to the last, I am

Yours in the service of the truth,
DANIEL F. BOISSEVAIN,--Canada.

DEAR BROTHER RUSSELL:--I have not written to you for a long time, but it is not because I have forgotten you, nor because you are long absent from my thoughts. I am still rejoicing in the light of truth, and, I trust, still pressing along the narrow way, altho, I fear, in but a halting fashion. If it were not for the positive information in God's Word that not many noble are being called, but rather the base things, to be joint-heirs with Christ, and that there is no condemnation to those who are in Christ, I (in common with many others, I presume) should be inclined to despair when I consider what little progress I have made in seven years' time, since I was first led out of sectarian darkness.

The principal article in the last TOWER was especially good: you hit the nail when you said that many Christians had seen nothing more in the Golden Rule than the negative injunction to refrain from injuring another; for I had not noticed anything more in it, until you called our attention to it at the Philadelphia Convention.

The manifestation of a good spirit still characterizes all the meetings in Philadelphia, and the light of truth is spreading most decidedly among others in this city and vicinity. Sr. Walker and the children join in love and best wishes for your physical and spiritual welfare. Yours in Christ,

SMITH WALKER,--Pennsylvania.

R2710 : page 304

DEAR BROTHER RUSSELL:--I take the first opportunity to personally thank you for your attendance at the Saratoga Convention. I realize that to be present cost you some sacrifice and inconvenience, perhaps, but if you could have heard the expressions of satisfaction at its close, and the expressions of regret that it was so soon over, I know that you would have felt well repaid. But, dear Brother Russell, your reward is in the hands of him who is the "rewarder of all those that diligently seek him," and our thanks are feeble indeed when compared with the satisfaction which he gives in this life, and the hope which he sets before us to be given us in the life to come. All the brethren expressed themselves in these words, "'A feast of fat things' if ever there was such a feast," and I found it in my own heart to echo the same words. I was very sorry to miss the sessions during the day on Tuesday, but it could not be avoided. However, it seemed that my cup of satisfaction was full.

It seems, as one brother expressed it, that every Convention is a little better than the preceding one, and that this must be true is indicated by the fact that we are in the end of the days, and the end draws on apace. How good our Master is to so freely disclose to us things which are intended for our consolation and hope and purification.

As we comprehend more and more of the plan of the ages and of the love of God, which he manifested in his Son, we exclaim, "Who is a God like unto thee; great and marvelous are thy works!" And as we come to comprehend also that the plan and the love, both, include even us, we feel constrained to adore such a God, and to spend our lives in his service. Remember me, as I remember all saints, before the throne of grace.

Yours in his service,

R. H. BARBER,--New York.

DEAR BROTHER RUSSELL:--Just a word to tell you that all our plans are turned over,--no doubt with the Lord's permission. I cannot go to Giengen: just today I received a letter from Sister Finkh, in which she informs me that the fact of renting a dwelling for me has aroused such an excitement and hostility amongst church people there that the people who rented me the rooms are so afraid as to annul it. Two ministers came three or four times to the woman, and finally told her that she would bring a curse upon herself, if she would take me in her house; they would write to the church authorities, and went to the police, etc. Sr. Finkh was attacked in the street by a woman, who cried aloud after her ugly words, and the ministers themselves used such expressions in speaking of me as would be punished here, if spoken publicly. Sr. Finkh and the other three seem to be most earnest, and will follow the Lamb whithersoever he goeth, even unto death. There is already such hatred as to kill the Lord's true people, if they were permitted at all.

I do not know, at this moment where to go, but trust the Lord will show me soon, as I wish with all my heart to follow his leading only. Pray for me, dear brother, and for the dear sisters at Giengen.

Yours in our glorious hope,

M. E. GIESEKE,--Germany.

[It is remarkable what an antagonism the truth awakens among the preachers and church officials of Babylon. We hear much of Christian union and liberality and fraternization of Catholics and Protestants, but such things apply to and among those who preach "bad tidings," and is not considered applicable to us who proclaim the "good tidings of great joy which shall be to all people." Strange, is it not? And yet how it reminds us of the bitterness of the hatred of the church officials of Jewry at the first advent. As our Lord declared, they "hated the light," and the greater the light the more was their hatred, until they attempted to extinguish the Light by killing him. The hatred above described indicates the spirit of murder (1 John 3:15): will it ever lead to literal murder?--How soon?--EDITOR.]

===================

SEMI-MONTHLY.

VOL. XXI.   OCTOBER 15, 1900.   No. 20.

CONTENTS.

Views From the Watch Tower........................307
Poem: The Christian's Goal........................308
Seasons of Refreshing.............................308
"Thy Saints Shall Glorify Thee"...................309
  The Song of Moses and the Lamb................310
  "Thy Saints Shall Bless Thee".................313
Following the Voice of Conscience.................314
The Unjust Steward................................315
  "Ye Cannot Serve God and
    Mammon"....................................317
The Rich Man and Lazarus..........................318
Encouraging Words From Faithful
    Workers....................................319
About Pilgrim Visits, etc.........................306

page 306

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2750 : page 306

ABOUT PILGRIM VISITS.

We are surprised at the limited number of responses to our request of Aug. 1. issue that all desiring visits of "Pilgrims" in future shall write us a postal card at once so saying--and answering the queries propounded in that issue.

We cannot think that the limited number of responses received indicate the measure of appreciation entertained for this Pilgrim service, which is free--no collections even. If this service is not appreciated highly we will certainly discontinue some of the Pilgrims, and hereafter endeavor to serve chiefly those who have expressed a desire for such ministries. We feel confident, however, that you have merely overlooked or neglected the matter, and shall hope to have at once responses from all who have expressed deep appreciation of the Pilgrim services in the past. We desire the answers on postal cards and by numbers so that they will be compact and uniform and easily referred to. If you know of friends at near-by post offices please mention names of such post offices on the card.

----

page 306

NAMES OF WATCH TOWER POOR LIST.

While we are not only willing but anxious to have on our lists the names of all interested in present truth, we nevertheless require that the request come direct from the person desiring the WATCH TOWER; and that the request be repeated each December. One exception would be that any who are contributors to the Tract Fund may send in such names of interested poor brethren, authorizing us to charge up the subscriptions as in offset to their donations. Those who desire the TOWER and hope to pay for it in the future may order it on credit; with the understanding that, if never able to pay, they may at any time have the debt canceled on request.

SEND NO MONEY BY MAIL: IT IS UNSAFE.

===================

R2710 : page 307

VIEWS FROM THE WATCH TOWER.

WORLD MOVEMENT TOWARD DENOMINATIONAL UNION.

A CONTEMPORARY thus sums up the recent tendencies toward union on the part of Churchianity,--in full harmony with what our pages for the past twenty years have shown will be the procedure of "Babylon" just prior to her fall "as a great millstone into the sea." We quote as follows:--

"The question of denominational union is fast becoming one of the most important questions of the day in all Protestant lands. In Germany, as we have lately pointed out, a strong movement exists for the federation of the state churches, amounting to nearly fifty in number; and federation is one step on the road to organic union. In Scotland, the Congregationalists and the churches of the Evangelical Union --sometimes called Morrisanians--amalgamated their forces a short time ago; and the Free and the United Presbyterian churches are to become organically one next October, as already mentioned in these pages. In South Australia the three leading Methodist denominations, and in Canada all the various Methodist bodies have for some years been one. This is an encouraging record.

R2711 : page 307

"Besides this measure of union already attained, there are promising movements under way in England. All the great Protestant churches outside the Establishment have for some years had a strong federal organization, as we have several times pointed out. During several years past an attempt has been made to unite organically two of the Methodist bodies--the Princeton Methodists and the Bible Christians. Both are offshoots of the original Wesleyan parent stock, but separated from it on questions of church government."

CHRISTIAN THEORY AND PRACTICE CONTRARY.

The following is from the Orient, a Japanese journal:

"Japan enjoys the unique distinction of being the only non-Christian power that has been admitted into what is called the comity of nations on a footing of perfect equality, and, to judge from the utterances of the European and American press she is by no means the least respected power. Unfortunately the cause of this respect is not such as to satisfy all Japanese. Japan has made great progress in the arts of peace; but that is not really why she is respected. That respect was earned in a short nine months by the achievements of the Japanese army and navy. Now, that sort of thing is pleasing enough to a nation's amour propre, but on calmly thinking the matter over some Japanese would wish that the respect of Western nations had been earned by something else than by mere proficiency in the art of slaughter conducted on modern scientific principles. Russia, too, is respected and feared. Yet she is the only non-constitutional country in the comity of nations. The liberty of the individual and of the press is under the tyranny of mere administrative orders in Russia, and official peculation is nearly as rife as in China. And this gives rise to strange misgivings. Are the so-called Christian nations really followers of the religious cult they so ostentatiously and proudly profess?...

"Without going so far with Count Tolstoi as to say that his rendering of the real meaning of Christianity is the correct one, we do go so far as to say that the precepts of the Sermon on the Mount are the most important in the so-called Christian code of morality. And these precepts, unquestionably, are against war, and all against according honor to any nation or any man on the mere grounds of success in the exercise of brute force, much less of success in slaughtering enemies. And yet it is precisely on these grounds that non-Christian Japan has been accorded the respect of so-called Christian Europe and America!

"We can very well understand the old Hebrews respecting us for success in war, for the old Hebrew God was a God of battles. But we have always understood that the Christian Father in heaven was no mere tribal war-god, but a God of love. The present situation is not a little puzzling to us poor benighted heathens of Japan, who have earned the respect of those who profess to follow the precepts of Christ on

R2711 : page 308

the Mount, by success in slaughtering our enemies, and by that alone. Will real Christians kindly explain what it all means?"

* * *

In our "View" of last issue we made a typographical error, in stating that Terah, Abraham's father, died at seventy. It should have read--two hundred and five years.

R2711 : page 308

THE CHRISTIAN'S GOAL.

THOUGHTS SUGGESTED BY THE CHICAGO CONVENTION.

Perfect love--the mark for the prize;
How shall I reach it, O Lord?
The way thou hast walked is a narrow way,
So we read in thy precious Word.
We eagerly start in the way with joy,
Thinking our love is pure;
But the Father, seeking our perfectness,
Purgeth us more and more.

Till, by dint of strokes and of tears
Made to look back o'er bitter years
Our hearts in anguish deep exclaim
"Woe is me!" "Wretched man that I am!"
We know that in us dwelleth no good thing,
But in the Beloved do we stand;

O glory and honor and praises to him
Who holdeth us in his hand!

Perfect love! O Lord can it be
Thou in infinite mercy canst see
In one so unworthy, so helpless as I,
A heart that unto thee would draw nigh?
Perfect love! Lord, can it really be
Thou hast so loved and cared for me,
That when in me did sin so abound
Thy grace more abundant was found?

Perfect love--the mark for the prize
Thou hast placed beyond the skies!
O yes, our dear Lord, we will patiently run,
With our eyes on thee alone;
Not looking back on the way we have come,
Battles fought, and victories won;
But forgetting those things which are behind
Press along our reward to find.

Perfect love--we do see it in him,
Who gave his life, our poor lives to redeem;
That we might as sons to our Father draw near,
For in Jesus we've nothing to fear,
As in the light of his glorious face
We press to the end of the race;
Standing complete in his Righteousness,
He alone our perfect dress.
--MRS. C. A. OWEN.

===================

R2711 : page 308

SEASONS OF REFRESHING.

AS THE time for the Dallas, Texas, Convention drew near, it became evident that it would serve only a small proportion of the Texas friends who would desire to attend, and so arrangements were made for two other gatherings in that large State--about 300 miles apart;--namely at Houston and at San Antonio. And another local convention of nearby friends was held at Columbus, Ohio, on the Editor's return trip. All were seasons of refreshment in spiritual things, profitable, we trust, to all who attended.

At Dallas the attendance was about 300; from all parts of Texas, from Oklahoma, Indian Territory, Arkansas, Mississippi, Alabama and California. The three days were practically one continuous meeting with necessary intermissions for food and rest. Fifteen brethren and seven sisters symbolized their real baptism into Christ's death, by immersion in water.

At Houston we had only a one-day meeting, but it was a good one; full of love, joy, fellowship of kindred minds; its influence will abide, with some at least, through life, yea throughout eternity, no doubt. The attendance was about one hundred and twenty-five, chiefly local.

At San Antonio we had great refreshment during two days' meeting with about one hundred and fifty of God's dear people, mostly from local points. Two informed us that they had driven over one hundred miles in a wagon, there being no good rail road connections, and, anyway, the expense being a consideration. The Lord's blessing was with us all in bountiful measure as we considered together the grandeur of our high calling, and the "mark" to which all must attain if they would win it.

At Columbus we had but one day, but it was one full of refreshment, as we met about one hundred dear brethren and sisters from local points, and communed together concerning the exceeding great and precious promises and arrangements of God for the elect, and through them for all the families of the earth, in God's due time.

The arrangements at every point were most complete, and with the cordial reception accorded ourself and all visiting brethren, bespoke--amongst all--a

"Love divine all love excelling."

We shall cherish fondly to the end of our pilgrimage the remembrance of the hearty greetings and

R2712 : page 309

many kind attentions, great and small, lavished upon us by loved ones whom we had never met before, but who, for all that, were far from strangers. We accepted these attentions as done "unto the Lord" and to us a representative of Him and his truth; and not as personal tributes. If, as our Master promised, even a cup of cold water given in the name of a disciple shall be rewarded by him, surely these many kindnesses to us as his servant will bring showers of spiritual blessings to many; and in this we rejoice.

Much as we enjoy these conventions and realize that they are spiritually profitable to many, we feel nevertheless that they must not be indulged so freely next year, nor until the concluding two volumes of the DAWN series are prepared. The conventions of this year have retarded VOL. VI. a full year. We have not as yet gotten started on it, and yet our daily increasing mail clearly shows its need. We have in mind for 1901 a convention at Buffalo, N.Y., to which point the Pan-American Exposition will undoubtedly secure low excursion rates.

===================

R2712 : page 309

"THY SAINTS SHALL GLORIFY THEE."

They shall speak of the glory of thy Kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom."--Psa. 145:5-12.

VARIOUS ARE the view-points from which mankind regards its Creator. The world of mankind in general notes merely his mighty acts, without appreciating his glorious character. This is suggested by the Prophet, saying, "I will speak of [meditate on] the glorious honor of thy majesty, and of thy wondrous deeds, and men shall speak of thy terrible acts: but I will declare thy greatness." (Vss. 5,6.) The world speaketh of its own, and according to its intelligence respecting the Almighty; but the Lord's people, specially instructed by him and taught of the holy spirit, know of the Lord and his greatness in a sense that the remainder of mankind know them not.

As the Apostle declares, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. ...But God hath revealed them unto us by his spirit." (1 Cor. 2:14,10.) As our Lord again declared, "To you it is given to know the mysteries of the Kingdom." "Blessed are your eyes, for they see; and your ears, for they hear." (Mark 4:11; Matt. 13:16.) We are not, then, to be surprised at the wide difference of understanding of God and of his mightiness and of his character, as viewed by the saints and by the world; rather we are to expect such a difference of view. The Apostle explains the reason, telling us that the god of this world hath blinded the minds of them that believe not, so that the glorious light of God's goodness, shining in the face of Jesus Christ our Lord, does not shine into their hearts, to give the light of the knowledge of the divine character and plan. (2 Cor. 4:4.) And he explains again that we who were at one time in darkness, are now enlightened by the Lord, having been translated out of the dominion of the prince of darkness, into the dominion of God's dear Son. (Col. 1:13.) And it is this enlightened class that the Apostle urges should make progress in the knowledge of the Lord, growing in grace, growing in knowledge, and thus growing in the love of God and in the appreciation of his character. He urges this, saying that it is necessary, to the intent that we may comprehend with all saints, the lengths and breadths, and the heights and depths, and to know the love of Christ, which passeth all [human] understanding.--Eph. 3:17-19.

Alas! the great majority of Christian people, while they have escaped from much of the blindness of the Adversary, are still subject to his confusing errors and misrepresentations of the truth, and are thus blinded still in great measure to the divine plan; looking at things more from the human standpoint than from the divine standpoint, and framing their creeds and confessions accordingly. Ah, they forget how the Lord has declared, "My plans are not your plans, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my plans than your plans." (Isa. 55:8,9.) Because of this measure of blindness that rests upon the mass of the nominal church--even amongst Protestants--it follows that, not seeing the divine character and plan in their true light and beauty, the vast majority of Christian people cannot take the standpoint of the saints in this prophetic testimony before us, but they take rather the standpoint of the natural man: when they think of the Almighty they think rather of his wonderful and terrible acts than of his own greatness, because they know comparatively little of the glorious honor of his majesty, and do not see how his wonderful deeds declare his greatness.

From the standpoint of the average Christian, God is anything but gloriously honorable in his majesty; indeed, thinking of the Almighty from the standpoint of their creeds, the majority of noble-minded Christian people feel ashamed of God and of his plan. One class declares that his glorious honor and majesty

R2712 : page 310

is manifested in his election of the Church to glory and eternal life, and in the passing by of the great majority of others, condemning them to an eternity of torture--and that since "known unto the Lord are all his works," God foreknew and foreordained whatsoever comes to pass, and thus purposed the eternal torment of the vast majority of his hundreds of millions of human creatures before creating them. Can these dear Christian friends declare the honor and majesty, the greatness and goodness, of their Creator? No! Hindered by such a false view of God's plan and of his mighty works, they cannot discern in such a course either justice, or love, or any other great or honorable quality, that they should honor or reverence it. Hence, like the world, they merely take note of the mighty power of Jehovah, and fear him, but are unable to take the position of the saints and to glorify his name and declare his righteousness.

Another large body of Christian people repudiate the foregoing false view, asserting another equally untrue, and almost equally dishonoring--tho their thought is to glorify God, and to relieve his character of the stain of injustice, inequity and lovelessness with which the foregoing view would besmirch it. These, therefore, claim that God loves every member of the race, and is doing, and has been doing since the fall, everything within his power to rescue Adam's fallen race from their difficulties. But with such a view how could they extol the greatness and the honorable majesty of the Almighty? If for six thousand years he has been unable to accomplish anything, where is the power, where is the honor and majesty to be seen?

Surely all would confess that any bright, honorable man, if granted the one-hundredth part of the omnipotent power of the Creator, could accomplish more in one hundred years than all that has been accomplished in six thousand years, toward the rescue of the race from ignorance, superstition and sin! How, then, could these dear Christian friends who, with good purpose of heart, are nevertheless blinded by a false theory--how could they tell forth the glorious honor of the divine majesty, and show this and his greatness from his wondrous deeds? Surely they would be dumb in any such effort.

THE SONG OF MOSES AND THE LAMB.

Only those who see the divine plan of the ages, and the relationship between the past, the present, and the future, are in any degree able to make known the greatness of our God, his glorious power, and his honorable majesty. This class is referred to by the Revelator as singing the song of Moses, the servant of God, and the song of the Lamb--they sing in the sense of declaring in harmonious and beautiful cadences the relationship of the types and figures of the Law and the Prophets of the Mosaic dispensation with the antitypes of these of the Gospel dispensation; showing that all things written in the Law and in the Prophets are finding glorious fulfilments in the Lamb of God and in the great plan which the heavenly Father is working out through him.--Rev. 15:3,4.

The Revelator tells us the substance of this song; namely, "Great and marvelous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints!" But what great and marvelous work has God performed, and how shall we see that he is both just and true in all his ways and dealings? From the standpoint of those who can sing this song everything must be clear as noonday!

First amongst the great and marvelous works of the Almighty was the sentence of death upon father Adam and his posterity because of disobedience--not a sentence of eternal torment, which would be as unjust, and unreasonable, as it is untrue and contrary to the Word of God--not the false presentation respecting this divine act that is held forth in all the creeds of Christendom,

--but the great and marvelous act which God

R2713 : page 310

declares he accomplished when he let fall upon our race the sentence of death, which has brought in its train all the various disasters and difficulties, mental and physical, to which our fallen flesh is heir, all of which are tending to, and resulting in death, the penalty. As we look at this marvelous work, we must concede that it was just (in that it was merited), that it is true (in the sense of not being an unreasonable penalty), true in the sense that it was exactly what God forewarned father Adam the penalty of disobedience would be. "Just and true are thy ways, thou King of saints."

But Jehovah's first great and marvelous work of condemnation was, after four thousand years, followed by another great and marvelous work; viz., the work of redemption. How stupendous this work of the ransoming of all Adam's race of hundreds of millions by the sacrifice of one man! How great and wonderful indeed this act, and how just and true, and how fully in harmony with every feature of divine justice and love! Even the philosophy of the ransom is explained to the Lord's people,--how that all mankind were included in one man's sentence, to the intent that in due time the penalty of sin could be paid on behalf of all mankind by the one sacrifice for sins, "the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2:5,6; Rom. 5:12,18,19.) Was not this a great and marvelous work? Who that realizes the lengths and breadths, and heights and depths of this manifestation of divine justice and divine love, can do aught else than sing this song of Moses and

R2713 : page 311

the Lamb, declaring to all who have ears to hear it, "Great and marvelous, just and true are thy ways, Lord God Almighty." But few see it clearly; and hence few can sing this wonderful story to others.

But there is still another feature to this song, and it is glorious also, tho it pertains not to the things that are past, but to the things yet to come. It declares, "Who shall not reverence thee, O Lord, and glorify thy name?" It looks forward to the time when this great redemption, accomplished by the blood of the Lamb, shall be made available to every member of the human family. It looks forward to the glorious Millennial age, to the time when, under divine providence, the knowledge of the Lord, essential to faith, and to any acceptance of his favor and mercy through Christ, shall be extended to every creature,--who indeed will not reverence the Lord and glorify his name? Surely, as the Scriptures have declared, at that time, "Every knee shall bow and every tongue confess," and while this bowing and confessing may at first be compulsory, and not with all the volition of the heart, yet the Scriptures assure us that ultimately all who will not come into heart harmony with the Lord and with all his gracious arrangements and provisions, shall be cut off from amongst the people, --in the Second Death. (Acts 3:23.) So that ultimately, instead of the universe being filled with hundreds of millions who to all eternity will wail and gnash their teeth and blaspheme God's holy name in agony--instead of this the time shall come when every tongue in heaven and in earth shall be heard praising God, and giving honor to him that sitteth on the throne and to the Lamb, forever; for by that time all evildoers, all lovers of unrighteousness, shall be cut off from amongst the people.

But this song continues, and has yet another strain. It declares, "Thou only art holy"--all holiness, all perfection, wherever it is found, must proceed from God, the great fountain of holiness. How strange, then, that any of God's dear people (and we ourselves were once amongst this number) should so misunderstand the divine character and plan as to misrepresent the same as being the very essence of unholiness, injustice, unkindness, inequity, lovelessness, toward the great mass of God's creatures! It will indeed be a glad day when all shall reverence God's name, and when all shall recognize that he is indeed the fountain of holiness.

But there is still another strain in this song, and it is a grand one also, like all the others,--reaching down into the Millennial age. It declares, "All nations shall come and worship before thee; for thy judgments are made manifest." "All nations" will include, not only all the nations then living, but all the nations of the dead, just as does the promise which God made to Abraham, saying, "In thy seed [the Christ, Head and body] shall all the families of the earth be blessed"--all nations.

How few, how extremely few, are able to learn this song! How extremely few learn it so well as to be able to sing this song to the glory of God! How many who supposedly were trained to sing "the good tidings of great joy" for all people, are in the pulpits to-day singing totally different songs; some of them songs of "Evolution," declaring that there was no fall, consequently no redemption from a fall, and consequently that there is to be no recovery from a fall; but that man is grandly climbing up, up, up, and proving to be his own Savior, and hoping to attain they know not what,--they know not when.

Others are singing the song of Calvinism, predestination, foreordination and election. Others are singing the song of Arminianism, and hoping that God will be able to accomplish much in the future through their assistance,--which they hold he has unsuccessfully been trying to do for six thousand years. Others are singing the song, "In union there is strength," and seeking to combine for what they term a "social uplift," or "the salvation of society." Others are singing the song of works and universal salvation. But how few are able to sing this song of Moses and the Lamb, or to see how God's great and marvelous works of the past reflect gloriously upon his character, both for justice and love, and give us the best of all assurances for the working out in the future of the glorious plan which he has already outlined and begun!

And we are told the reason why so few can sing this song--that it is only for those to sing who have "gotten the victory over the beast and his image and his mark and the number of his name." These symbols, representing earthly institutions which now hinder and bind and enslave the Lord's people to creeds, must be overcome by every soul that would hope to be able to appreciate this song, and to sing it in his daily life to others according to his opportunities. Those who try to sing this song while yet in Babylon find their mistake.

PROCLAIM LOUDLY THE MEMORIAL.

Coming back to the Prophet's testimony respecting the message, showing forth the Lord's honor and majesty, we find in the 7th verse a wonderful testimony to the central feature and greatest manifestation of the divine character and plan. The Psalmist says (Leeser's translation), "The memorial of thy abundant goodness shall they loudly proclaim, and they shall sing joyfully of thy righteousness." What

R2713 : page 312

memorial has God given us of his abundant goodness? Which of all his great and wonderful works could be thus termed a memorial of divine favor? We answer that this memorial, this great act, was none other than the gift of God's dear Son, to be our redemption price, as the Apostle declares, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9.) But as very few realize the great act of justice accomplished in the sentencing of father Adam and his race to death, so very few can appreciate, as a special manifestation of God's abundant goodness, the death of Christ as the full offset for Adam's sin, the full ransom, the full payment of his penalty and that of his race.

The reason for this is that they esteem that the ransom was paid only for the Church, a little flock. From this standpoint it was not a manifestation of the abundant grace and goodness of God, but of a very limited grace and favor for a very limited number, a handful, as it were, out of the great mass of humanity. But when we come to see that our Lord Jesus' sacrifice was "a propitiation for our sins [the Church's sins] and not for ours only, but also for the sins of the whole world," and that this "ransom for all" is "to be testified in due time" to all, and made available to all, that ultimately all may benefit thereby if they will, and return to harmony with God and to eternal life,--from this standpoint only can we see the greatness of that transaction, finished at Calvary, and how it is a "memorial" of God's abundant goodness. And only such as see this can heartily and loudly proclaim it, and sing joyfully of the righteousness of God, which not only was manifested in the righteous penalty against sin, but which again manifested itself in the righteous payment of that penalty on behalf of every creature.

The Psalmist continues, "The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all, and his tender mercies are over all his works" (vs. 8). Is not this just what we should expect in our Creator, if we recognize him to be the full embodiment of Justice and of Love and of Wisdom and of Power? And yet how different is this description of the divine character from the general view, as held by the masses of Christian people, blinded by the Adversary and misled by their creeds! Instead of thinking of the Lord as gracious, do they not think of him as awfully ungracious, and have they not pictured him, not only in their creeds but also in their hymns of praise, as being awfully bitter and malignant against his creatures, ungracious, pitiless, full of anger and of no mercy? Have they

not, on the contrary, represented that Jesus our dear Redeemer must plead with the Father, and show his wounds and appeal for us, ere any compassion could be exhibited, and then only in the most limited degree?

But not thus false was the Prophet's view of Jehovah, given by inspiration. Jehovah is gracious and full of compassion; he knows that the motions of sin are in our flesh, tending downward, and in his great mercy and compassion he has provided in Jesus for our every difficulty, our every trial, for the covering of our every weakness and imperfection, and with those who become his people, and who even haltingly seek to walk in the footsteps of Jesus, he is slow to anger and of great mercy. False ideas of the divine character and the divine dealings with the world of mankind have not only perverted the hopes of God's people as respects the world, but have also inculcated in their hearts misconceptions of God's sentiments toward his Church, so that the majority of his people do not appreciate the kindness, the mercy, the love, the compassion of our Father in heaven, and failing to appreciate these they have more or less of the fear of which the Apostle speaks, saying, "Fear hath torment," and correspondingly they lack "the peace of God which passeth all understanding" to rule in their hearts. It is only when by the grace of God the eyes of our understanding are opened to see how our heavenly Father is not against us, but for us, and how under his providential arrangement all things are working together for good to those who love, and who are seeking to attain to the gracious things which he has offered them in his Word,--only then are we enabled to know him, appreciate him, and to offer him, in the best and fullest sense of the word, the tribute of our hearts and the praise of our lips.

Now we come to the climax, as it were, of our text, and note that while the Lord's saints see his greatness and honorable majesty connected with every feature of the divine plan, and while they are telling these good tidings to others, and speaking of his mighty doings in the past, their message would not be complete without a testimony respecting his glorious Kingdom. "They shall speak of the glory of thy Kingdom" --the Millennial Kingdom. They cannot tell of the majesty of the divine plan and not tell about the Kingdom. To tell of the fall, and to tell of the righteous sentence upon the fallen race, and to tell of the redemption accomplished through the precious blood of Christ, and that it was paid on behalf of every member of the Adamic race, would not finish the good tidings of great joy. It is necessary, therefore, to speak of the glory of God's Kingdom, and to talk of his power as it will be manifested in that Kingdom. As the sentence and the execution of the sentence manifest the justice of God; and the redemption

R2714 : page 313

through Jesus manifests the love of God, so the Kingdom of the Lord will manifest his power to save to the uttermost all those who come unto the Father through the Son.

The glory of the Lord's Kingdom will not consist, as some have supposed, of some saints sitting with the Savior on a bright cloud and looking over the battlements of heaven to see the remainder, the numberless millions of mankind, writhing in agony. O no! If this were all that we could say of the Kingdom of our God we should rather prefer to say nothing. There would be no glory in such a Kingdom; it would be an everlasting reproach to the King that he had conceived a plan which had resulted so horribly, so indescribably bad, that it should mean the eternal torment of hundreds of millions of his creatures. Nor will the glory of the Kingdom consist, as some others of God's dear people suppose, in a manifestation of a handful of saints, the glorified Church, with the Lord, and with the remainder of the race blotted out of existence without ever having had knowledge and a full opportunity under favorable conditions to avail themselves of the great memorial of God's love, the redemption. O no! There would be no glory, but a discredit to such a Kingdom and to so meagre an outcome to the great "memorial."

Nor will the Kingdom be, as some others of God's dear people have conceived it to be, one in which Christ and his Church shall, during the Millennial age, bless merely the living nations of the world, and bring to them the blessings which God has promised, but leave all the remainder of the race who have died for six thousand years, from Adam down to the present time, in darkness, in ignorance, in death, without any opportunity under that Kingdom. O no! A human plan might thus favor the millions living at the time of the establishment of the Kingdom, but forget or ignore or pass by the hundreds and thousands of millions who have gone down into the great prison-house of death; but God's ways are not as man's ways nor his plans as man's plans. The glory of the Kingdom of which we are authorized to speak, is a Kingdom which is to bless all nations, the dead who have gone down into the tomb, as well as those who have not yet gone into death. It is a Kingdom in which God's power will be most marvelously manifested.

Let us "talk" together now of his power as the Prophet has suggested. It will be a mighty power which will overthrow the reign of sin, which will bind the power of Satan that he shall deceive the nations no more, and which will establish the Lord Jesus and his glorious Church in power and great glory, with dominion over all the earth, with authority to execute judgment,--to punish sin and to reward every effort toward righteousness. But the power of God as it will be manifested, will be still greater than all this; it will be a power which will lift up out of the miry pit of sin, out of the weaknesses of the flesh, out of his imperfections, mental, moral and physical, every member of the human family who desires to make progress and to return to the grand perfection of human nature represented originally in father Adam, and from which he and all in him fell, through disobedience. In this sense of the word it is a resurrection power, raising up, up, up, from the low conditions of sin and death to the high conditions of perfection and righteousness. It not only will thus take hold of the people who will not at that time have fallen asleep in death, but this mighty power of the Kingdom will take hold also of those who have gone down into the tomb, and who are in the great prison-house of death; even as our Lord declared, that he will open the prison-doors and say to the prisoners, "Show yourselves; come forth." "And all that are in their graves shall hear his voice and come forth" (John 5:28,29), and the coming forth shall be unto a resurrection by judgment--that so many as will, may avail themselves of the blessed privileges and opportunities of that great judgment day (the Millennial age), and profit by the stripes and corrections in righteousness which will then be administered, and grow in grace, grow in knowledge, grow in love and grow in perfection of being, until by the close of the Millennial age, if they will, they shall have arrived back again into full harmony with God, and received fully all the perfections of human nature lost through the fall, and redeemed by the great "memorial" of divine favor.

No wonder, then, that the saints, when they glorify God, speak of the glory of his Kingdom and talk of the mighty power of God which shall then be manifested, and how then shall be made known to the sons of men God's mighty acts; how they shall then see clearly the meaning of the original sentence as they do not now see it; how they shall then see clearly the meaning of the great redemption, as they do not now see it, and how they shall then see clearly the provision of divine power in the Kingdom for their blessing;--that seeing these mighty acts of God in their true light, they also may glorify the Father which is in heaven, and they may appreciate the majesty of his Kingdom.

"THY SAINTS SHALL BLESS THEE."

The Prophet intimates that all the saints shall have the privilege of thus declaring the Kingdom, and of thus honoring the name of our God; and this seems to be literally fulfilled to-day, for the Lord seems to

R2714 : page 314

be bringing to the attention of all of his saints (his consecrated people everywhere) the present truth; to the intent that they may have its light upon their pathway, making manifest unto them the glorious character of our God, through a knowledge of his great plan of the ages. Moreover, the Lord seems to be putting it within the power of every one of his saints to thus glorify his name and to speak forth the truth to others. To some he has granted the talent of oratory and opportunity to use it and to speak forth his praises in this way; to others he has granted a talent for private conversation, that they may thus tell of his Kingdom and speak of his glorious majesty and make known his plans to such as have hearing ears. To others still he has given the privilege of declaring his message through the circulation of the printed page; and to some he seems to have given opportunities for using all of these various methods of singing the song of Moses and the Lamb. And we may rest assured that none can be of the company of the Lord's saints in this time, and know of his goodness and his wonderful honor and majesty, and not have a desire to tell the good tidings of great joy to all who have an ear to hear; and those who are most earnest, most zealous in proclaiming the message, are sure to have the most blessing in their own hearts, and in their own experiences, and to grow the most in grace, in knowledge and in love.

R2715 : page 314

"I will speak of the glorious honor of thy majesty, and of thy wondrous deeds. Thy saints shall glorify thee; they shall speak of the glory of thy Kingdom, and talk of thy power, to make known unto the sons of men thy mighty acts, and the glorious majesty of thy Kingdom."

====================

R2715 : page 314

FOLLOWING THE VOICE OF CONSCIENCE.

A BROTHER writes us interestingly as follows. We omit names for obvious reasons.

I want to thank you for your last letter. The Lord has poured out upon my distracted mind a great blessing since I fully and unreservedly gave up all. So far as I understand my present attitude toward the dear Master, I am now "beheaded," having bowed reverently and joyfully to his will. It seems that the mere unconditional resolve to separate wholly from Babylon brought me a blessing. But I have not yet sent in my contemplated letter to the Presbytery. The same meets in regular session the 9th of Oct. I shall endeavor to have it ready to go before that meeting for action. The pastor of the local church (Presbyterian) here has promised to help the matter along and to defend my case, should a defence be called out. This promise he made after I had explained to him, one day this week, my reasons for the step. At first he tried, by arguments and persuasion, to induce me to change my mind.

"Wait a while," he said, "until you see the outcome of the revision movement. The Confession of

Faith will, and must be changed. I am out of harmony with several of its doctrinal statements myself, and the brethren of the Presbytery know it too, and some of them hate me for it like poison. Let us stand by our guns and fight the thing out, brother."

"No," I said, "I cannot follow your advice, brother, tho I know it is well meant. My mind is so fully made up that I cannot be induced to take a backward step."

"Well then, if that is the case, where do you wish to be dismissed to--what church, or association? We cannot dismiss you at large or at random, you know. Our book makes no provision for such a case. In fact, I have never heard of such a case before."

"My request is, and must be, for unconditional dismissal," I answered. "I wish to be absolutely free from ecclesiastical bondage. I recognize no human organization as the Church of Christ. All of them exist without the authority or recognition of the Lord Jesus Christ; hence, none of them are his. His Church has no name on earth. But I can conscientiously say this of the Presbyterian Church as I know it: In practice it is the best of the denominations and sects, but in doctrinal teachings it is nearly as bad as the Roman Catholic system."

Not one word of comment in reply! Instead he gave me this item of confidential information:

"Brother, I will tell you something by which you can see how most of our brother ministers stand on the Westminster Confession: At our last meeting a young man from the German Theological Seminary in Iowa came to us for examination and ordination. Dr. __________, our Stated Clerk of Presbytery, was chairman of the examining committee, and I was also on the same. After Dr. __________ got through with him and expressed himself as satisfied, I took the book, and turning to the statements on election and reprobation I read the whole chapter to him, and then asked him solemnly, 'Do you believe this?' He looked at me a minute, and then said: 'If you will let me explain it, I will show in what sense I believe it.' 'No, no,' I said, 'you cannot and you must not try to explain it; you must believe it or you are not entitled to ordination according to our form of government. Now

R2715 : page 315

let me ask you once more, Do you accept this doctrine as it stands?' Brother, that young man answered very emphatically, 'No!' Dr. __________said, 'And neither do I!' And I also said, 'Neither do I!'

"Did the Presbytery ordain him on such a confession as that?" I asked.

"Not one dissenting vote in the committee."

"Such inconsistency is inexcusable, and wrong before God," I said. "It is only another strong argument

in favor of my decision to get out and be free."
Then we parted, he cordially offering me his assistance if needed, as above stated.

Your counsel with reference to the spirit of my letter of request for dismissal, is appreciated and fully approved. I believe the Lord will suggest to my mind the words he would have me say. I will send you a copy of the letter when I write again. I think of you daily, and my love goes out to you as a brother high above a brother by birth.

====================

R2715 : page 315

THE UNJUST STEWARD.

LUKE 16:1-13.--NOV. 4.

"Ye cannot serve God and Mammon."

WHILE THE previous parables of this dinner-table talk were addressed specially to the Pharisees, this parable, and the one following it, concerning a rich man and a poor man (Dives and Lazarus), were addressed not so exclusively to the Pharisees, but, as the first verse of our lesson declares, to the disciples also, as well as to the Pharisees at the same table. The reason why the first three parables were addressed to the Pharisees only, and not to the disciples, is evident --the disciples needed no such instruction, having no prejudice against the poorer classes, recognizing themselves as amongst the "lost" who were glad to be found by the Good Shepherd.

The steward of this parable corresponds to the elder son of the preceding parable, and to the rich man of the succeeding parable; it applies specially to the scribes and Pharisees, who, as our Lord declared, on another occasion, "sat in Moses' seat"--represented Moses, and the Law Covenant of which Moses was the Mediator, and the blessing obtained through that covenant, of which Moses was the original steward, and they now the steward, as his representatives. In what did this stewardship consist? The Apostle Paul asks this question, and answers it, saying, "What advantage then hath a Jew? Much every way; chiefly because to them were committed the oracles of God," the knowledge of God, with typical justification and at-one-ment with him, and an interest in the promises made to the fathers.

The Jews, as represented in Moses and his successors, failed of their stewardship--failed to use in a manner satisfactory to God the favors committed to their care. Nor, indeed, were they wholly to blame for this, as the Apostle Paul points out; they were weak through the fall, incompetent to be administrators of so great a trust; and God knew this when he gave them the stewardship--he knew that they would fail to keep the Law perfectly. He had fully intended that in due time he would depose them from the stewardship and give it to the one whom he had foreknown--to Messiah.

Now the time had come when this change of administration was about to be effected, and God was calling upon the representatives of Israel to give an account of their stewardship, and informing them that a new dispensation was about to be ushered in. Our Lord Jesus in this parable wished to point out to them what would be the wisest course for them to pursue under the circumstances. He shows them what an earthly steward would do under such circumstances, and tells them there is wisdom in such a course, saying, "The children of this world are wiser in their generation than the children of light:" you, as God's people, more favored than any others with light on the divine character and plan, are not acting as wisely as you would do if you were earthly stewards.

Here we are met with the difficulty that the majority of people do not clearly comprehend--the scope of a steward's privileges in olden times. We have no such office to-day amongst civilized people. A steward's office was a confidential one; he had the liberty and full authority to do anything and everything that the owner himself could do with his goods. He could make presents or cancel debts, or use in any manner he chose the goods under his care, and could not be held responsible as a culprit before the Law, because the nature of his office as a steward was such that he fully represented and acted for his employer. The latter could discharge him from the stewardship as a penalty for unfaithfulness, but this would be his only punishment, because in making him steward he fully authorized him to use his judgment.

In the parable the unjust steward--unjust in his previous use of his master's affairs, that is, unrighteous, unsatisfactory, imperfect--as soon as he realized the situation, made no attempt to defend himself, nor to claim that he had done perfectly; but before rendering up his accounts he dealt leniently with some of his lord's creditors, remitting parts of their indebtedness. (This may have been a wise course, as, for instance, to-day bankruptcy laws similarly release debtors from

R2716 : page 316

obligations which they could not pay; and similarly creditors frequently, in their own interest, agree to accept sixty per cent., fifty per cent., forty per cent., or some other proportion of the original sum as for the whole of a debt, seeing that the debtor is unable to pay the account in full, and with a view to his encouragement to do the best he can. The Jewish Jubilee year of full release from all debts was along the same line of leniency and wise business policy represented in the "Bankruptcy Law" of today.) It is not because of this last conduct of the steward that he is called unjust (unrighteous) in the parable, but because of his previous stewardship, not having come up to the full, perfect demands of his master.

Now, applying the parable to all of the Jewish nation, especially to those who sat in Moses' seat and had the control of matters, and who decided what was and what was not the proper interpretation of the Law, our Lord intimated that if they were as wise as earthly stewards they would make use of their opportunities in a somewhat similar manner. Now how could they have done this--supposing that they recognized the fact that they had not fulfilled the requirements of God under the Law, and supposing also that they realized that the time had come for a change of dispensation, and that God was demanding an account of them and informing them that a new steward would take possession of matters--under such circumstances how should these in Moses' seat have acted? We answer, that in harmony with the lesson of the parable, they should have said to themselves: We realize that we ourselves have not kept the Law of God perfectly; indeed, that it is not within our power to do so. We realize that a change of dispensation is impending, and that we are called upon to make an accounting, and that we can only admit before God that we have made a failure as respects the carrying out of the demands of his Law and the gaining of eternal life under it,--and as respects the use of the many advantages every way which God has given us. We have used our advantages in some respects well, but we failed on the whole to accomplish anything in the world, or to gain eternal life, either for ourselves or for any,--and we cannot dispute, therefore, that "By the deeds of the Law no flesh should be justified in God's sight."

Since, therefore, it must soon be evidenced to all that our stewardship has resulted in failure and that we are dispossessed, the wise thing for us to do is to turn about at once, and deal kindly and generously with these sinners (the prodigal son class) and, instead of denouncing them as sinners more than ourselves, we should say to them frankly, We cannot keep this perfect Law of God, and we know also that you cannot do so; but now, instead of being hopelessly discouraged and cast down, do the best you can; we will remit part of the exaction of the Law, admitting that you are unable to keep it perfectly, and will merely require of you that you keep it to the best of your ability--fifty per cent., or eighty per cent., according to your circumstances and conditions--according as you are able, keep the Law.

Had the scribes and Pharisees taken this position they would have healed the breach as between themselves and the people, and their honesty in admitting that they themselves could not keep the Law would have been a distinct advantage to them, subsequently, in connection with the new dispensation. And this very conduct of candid admission and of sympathy for others, and assistance in lifting their burdens would have brought them into such a condition of heart that they would have been ready for the Gospel; and the lower classes, from which they had hitherto held aloof as sinners, would have had a kindly feeling toward them, and as a result they would have retained a measure of their sympathy, at least, in the time of trouble which came upon them when their polity was overthrown.

But did the scribes and Pharisees follow any such course? By no means. On the other hand they put on a brassy front, made broad their phylacteries, made still louder claims respecting their own perfection of heart and life, deceiving their own selves probably as much as or more than they deceived others. They boasted that they should ever continue to be stewards of the manifold grace of God; and, as our Lord declares, so far from lifting the burdens and condemnations of the Law from the shoulders of the people, who were honest enough to confess inability to keep the perfect law, these scribes and Pharisees, on the contrary, bound upon the people heavy burdens which they would not assist to lift with their little finger.--Matt. 23:1-4.

Thus doing they became more and more hypocritical and case-hardened, until, in his later descriptions of them, our Lord declared them to be whited sepulchres, outwardly fair and beautiful, inwardly full of corruption, dishonesty, hypocrisy; knowing themselves to be infractors of the Law they were outwardly claiming and boasting perfection. This not being said to the Pharisees alone, but to the disciples "also," implies that they were to notice how the parable fitted and how unwisely this steward class was acting. Even at the table the Pharisees, perceiving to some extent at least the trend of the parable, "derided"--being covetous. But our Lord pressed the lesson home to them saying, "Ye are they which justify yourselves before men; but God knoweth your hearts." You are the unjust steward and soon all will witness your rejection. "The Law and the prophets [of which you are the representatives] was [recognized of God] until John [the Baptist]; since that time the Kingdom of God is preached [the new, the Gospel dispensation], and every one [should] press toward it." (Verses 14-16.) You, leaders of the people, however, not only will not enter yourselves, but those desiring to enter you hinder. (Matt. 23:13.) You should see that your institution is bound to Moses and the Law as a wife to her husband --so long as it liveth. It is needful, therefore, that the Law which you represent should die, that Israel

R2716 : page 317

may be liberated and thus be prepared to be united (married) to Messiah by a new covenant.--Verses 17,18; Rom. 7:1-4.

We are not informed that this parable had special application in the end of this Gospel age, but since we know from other Scriptures that natural Israel and its harvest time were a pattern or illustration of spiritual Israel and this age and the present harvest time, therefore we are justified in looking for some parallel as between the condition of the unjust steward in our Lord's day and a similar class in this present time. And looking about us to-day for a class corresponding to those who sat in Moses' seat, we find a class to-day sitting in Christ's seat, as respects the Gospel Church. This class is composed of elders, Sunday School teachers and superintendents, ministers, bishops, archbishops, etc. These as a whole are representing a great stewardship of divine favor as respects the Lord's people today. They perceive that a change of dispensation is upon us, that their creeds and traditions from the past are being called in question, and that they are being required to render up an account. They perceive that the account will not be a very flattering one, and that if the whole truth were known to the people as it is known to God, they would be found derelict, unfaithful to their stewardship in many respects. They fear the crisis; they put off the day of reckoning as far as possible; they hush the murmurs of the people and the questions respecting creeds, and as the Lord said of the steward of his day, so it will be true of these: "That which is highly esteemed amongst men is an abomination in the sight of God."--Verse 15.

These representatives of the nominal church, who hold a position of stewardship as respects the masses of the Lord's people, are disposed, as were the Pharisees, their prototypes, to put a bold face upon matters, to brave it out rather than to confess the truth. As for instance, in the matter of creeds that are being called in question: Many, even of those who were at first disposed to demand the revision of the Westminster Confession of Faith, have concluded that this would be showing the white feather, and admitting that they had been in error in the past, and imperfect in their interpretation of the divine Word, and hence calculated to discredit them with the people; and now the tide is rapidly turning and the same ones who were demanding a revision are now voting to the contrary, that the creed is good, thoroughly satisfactory to them, that they would not change it for anything. They are so anxious to be highly esteemed of men that they seem to forget altogether the one from whom they received their stewardship, and who is about to take it from them.

What would be the proper course for this steward class of the Gospel age? We answer, that the proper course would be to do what our Lord recommended to the Jewish stewards; viz., they should candidly confess to the people the errors of the creeds and their own imperfection in attempted exposition of the divine Word, and their own failures in the past in respect to a proper use of the oracles of God and a proper application of

R2717 : page 317

the exceeding great and precious promises. And while acknowledging their own errors and shortcomings, they should modify the demands made of the people and bring them into conformity with their ability. For instance, they should say to the people, How much did we say that you owed to God, and what penalty did we say would be imposed upon you? If we said you were to receive a penalty of eternal torment, count that now as being an error, and write down instead, "A just recompense of reward." If we taught you that your obligations to God are according to the Jewish law, and as represented in the Ten Commandments, and that unless these were kept perfectly in letter and in spirit you would have no hope of eternal life, alter and amend that feature of your faith, and write instead that, under the New Covenant, God will accept the most imperfect works of those who have consecrated themselves to him, providing those imperfect works are the best that they are able to offer; and providing they are offered in the name and merit of him who loved us and who bought us with his own precious blood.

If the present stewards would follow such a course they would undoubtedly be respected through the future, but following their present course, the time is surely coming when they will be despised as hypocrites and blind guides, who mislead their confiding flocks into the ditch of skepticism and the great time of trouble.

This parable may be considered as ending with the eighth verse, the instructions which follow being separate and distinct, and along a somewhat different line, and addressed specially to those who accepted the Lord's teaching, his disciples.

"YE CANNOT SERVE GOD AND MAMMON."

This after-lesson is on the subject of the impossibility of having two masters, God and Mammon. Mammon represents earthly riches, not only financial wealth, but honor amongst men, etc.--the thing which was particularly hindering the Pharisees from taking the proper course and acknowledging their error and seeking for and obtaining mercy. Mammon still is a great hindrance to all who desire to be the Lord's disciples. Whoever worships Mammon--and it may be self or wealth or fame or position and honor amongst men, one or all of these--whoever worships Mammon cannot at the same time be a true worshiper of God, a true follower of Christ; because God and Mammon

R2717 : page 318

are rivals before our hearts. If we attempt to divide our love and attention, and to give part of it to God and to his service, and part of it to Mammon, the results will be unsatisfactory to God, unsatisfactory to Mammon and unsatisfactory to ourselves.

We must, therefore, decide either to live for self and earthly things or to renounce and sacrifice these in the interest of God and of heavenly things. The worshipers of Mammon may have certain advantages as respects the present life, in the way of earthly prosperity, but Mammon cannot give eternal life. It is the gift of God, and those who would have God's gift must be God's friends, God's children; and he demands of such that they shall manifest their love and devotion to him by renouncing Mammon, by joyfully sacrificing earthly name and fame and favor and interest, thus showing their higher appreciation of his love and favor, the riches of his grace, and the exceeding great and precious things which he has promised to give them in the life to come.

These are to "make to themselves friends;" in other words, to lay up treasures in heaven, by the sacrifice of the Mammon of unrighteousness;--that is to say, the sacrifice of the various interests of this present time of unrighteousness, "this present evil world."

Some may have very little of Mammon at their disposal to sacrifice; but the Lord encourages us all by saying that he that is faithful in that which is least, thereby gives evidence of how faithful he would be if he had much; and the Lord accepts the little sacrifices which we are able to make as tho they were greater ones. "She hath done what she could" is the best of testimony as respects the use of present opportunities in the Lord's service, whether it refer to a mite or a million, a little influence or a great one. It is not the amount that God is seeking, but the character, the disposition of heart; and whoever has the right disposition of heart and is careful in the small affairs of life, to serve the Lord with all that he possesses and to the extent of his ability, such an one will have committed to him the true riches--the heavenly riches. Not merely may he expect to enter into the glories of the heavenly Kingdom, but even in the present life he will begin to get a first-fruits of those riches in his own heart, in his own experiences; for it is unquestionably a fact that the heirs of glory, those who are in the right relationship with God and running faithfully in the race, not only will get the prize at the end of the race, but already get blessing which the world can neither give nor take away;--the joys of the Lord, the peace of God which passeth all understanding ruling in their hearts; so that they can sing for joy, even in the house of their pilgrimage--even in the present unsatisfactory tabernacle condition, in which we groan also, being burdened with its weaknesses.

But if we are not faithful in the little things which confessedly are not our own, and merely given to us as a stewardship--the things, the opportunities, the talents, which are merely put within our grasp as stewards of the Lord,--if we are not faithful in using these with an eye single to the Lord's glory, how can we expect that he will ever give us true riches of grace, to be our own forever, either in the future or in the present life.

The sum of this lesson to the disciples, then, is that as no man is able to serve two masters and satisfy both, and do justice to both, their interests conflicting, no more can we serve God and righteousness, and at the same time be pleasing and acceptable to the Adversary and those who are in harmony with him who now rules in this present dispensation, the "prince of this world." All of the Lord's consecrated people, those who would lay up treasures in heaven and be rich toward God, must be willing to become of no reputation amongst those who are not consecrated, and who, whatever their professions, are really serving Mammon, selfishness, the present life, and not sacrificing these interests to the attainment of the heavenly Kingdom.

===================

R2717 : page 318

THE RICH MAN (DIVES) AND THE POOR MAN (LAZARUS).

--LUKE 16:19-31.--NOV. 11.--

THIS PARABLE is a continuation of the series, a part of the table-talk at the banquet at the Pharisee's house. It is the culmination, so to speak, of the entire series of parables. The first represents mankind in general, as the lost sheep, and the Lord's interest therein, and its final recovery to the fold; the second respecting the lost coin, represents the same thought, with the additional feature of the diligent sweeping and bringing in of the light in order to the recovery or restitution of the lost race. The third applies this same principle to the Jewish nation, and reproves the Pharisee class, the elder brother, for not having the Lord's spirit of love and mercy in respect to the sinner class, the prodigal. The fourth represents the unwisdom of this Pharisee class in hypocritically pretending to others that they kept the Law and were acceptable stewards, whereas they themselves were well aware that they came short of the glory of God, came short of fulfilling their stewardship, and must therefore be ejected from it; and points out to them a proper course, which they did not, however, take. And now, finally, this parable of Dives and Lazarus, the fifth of the series, brings the instruction to a climax by picturing the favored class as the rich man, who enjoyed, but did not rightly appreciate the blessings showered upon him,--selfishly shutting up his heart against the poor sinner at his gate; not acknowledging that he himself also was imperfect and came short of the glory of God and the perfect keeping of his Law.

This parable shows what the results would be as respects both classes--the final outcome. We will not deal with it here, since we have already treated it with considerable elaboration in our issue of March 15 and April 1, 1900. But inasmuch as some may have loaned or given away that copy, and since we have a good supply of them on hand, we conclude to send an extra copy of that one with this issue to supplement this lesson. Those who find themselves possessed of two copies will no doubt have good opportunity for using the extra one to the Lord's praise and to the blessing of some who in more or less darkness are "feeling after God [his plan], if haply they may find him."

====================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

MY DEAR BROTHER RUSSELL:--Glory to God! By the aid of the Holy Spirit I am now feasting on the meat due to the household of faith. The Lord has anointed my eyes to behold the prize of the calling from on high. The separation has come; I am the Lord's. I have not only covenanted with God that I will be dead to all human things, but with the aid of His spirit I have resolved to perform that covenant throughout my earthly career,--keeping my "body under," keeping my will out of sight, and to perform only the Lord's will. I am no longer simply justified, I am now sanctified. Praise the Lord! I have forsaken all and am willing to suffer with him that I may also be glorified with him. Words cannot express the joy and peace dwelling in my heart.

How is it that I remained in darkness so long? The Lord's ways are certainly wonderful and past finding out to those who have not his spirit. I now better understand the purpose of his dealings with me. It was a hard lesson to learn, but thanks be to God for the permission to learn it. This world has no longer any attraction for me. It is all a fleeting show for man's delusion given. Heaven is my home, and O how I long to be there! How I long to receive the crown which the righteous Judge shall give me at that day!

The Lord is sustaining me, spiritually as well as physically. To earn a living, I am doing some light work during the week,--"collecting." I could not preach for money again. The Lord only knows how I regret having ever preached for a salary. But then I was not consecrated: now I know different; nor am I preaching for sects: I am only preaching for the Lord Jesus whenever and wherever opportunity presents itself. And, praise the Lord, I am now preaching "present truth."

In connection with my work during the week I have opportunities to sell the DAWN. Perhaps the Lord will lead me into the colporteur work. His will be done! I don't suppose that you remember me. We met at the Council Bluffs Convention.

Pray for me, for I need much divine strength.

Yours in Christ, J. A. KIEFERLE,--Colorado.

DEAR BROTHER RUSSELL:--As we did not get to bid you "good-bye," at Chicago, nor have an opportunity to express our sentiments concerning the convention, I take this means of letting you know how much we enjoyed the meetings and how much good they have done us. Not only do I speak as to Sister Owen and myself, but the rest of the dear ones who were present from here (18 in all) have been greatly refreshed and blessed, and this morning at meeting I could see the blessed spirit of our Convention shining from their countenances, and they still wore the "convention smile" which was to me an inspiration in itself. One dear sister who has come into the truth since our Convention last summer and who was at our late one told me this morning that since attending the Convention and meeting with so many of the Lord's people and hearing various phases of the truth discussed, all her doubts had vanished, and that she could not sleep last night for thinking of these blessed truths and God's wonderful goodness to her in allowing her to see them. She said, "The room seemed to be filled with joy and all I could do was to lie still and praise the Lord," and her bright, happy face this morning was a clear index to the deep well of joy springing up in her heart since coming out of darkness into his marvelous light.

This dear sister's experience is doubtless but the counterpart of the experiences of many others. And if the Convention did us, who have the blessed privilege of daily fellowship with those of like precious faith, so much good, think what it must be to those dear isolated ones who, so far as human fellowship and sympathy are concerned, must stand alone through all the long days of waiting till their change come.

The foregoing brings vividly before my mind the memories of my first convention. It was in Allegheny in 1890. I was then "a cake not turned." I did not know whether I believed in "restitution" or not. I well remember how timid I was, how fearful lest I should be led wrong. I almost felt as if I were going to the "enemy's country." But of this one thing I was determined; I would not allow any one "to pull the wool over my eyes," but I would see and know for myself "whether these things be true."

Sister Owen has preserved the letters I wrote her while at Allegheny this first time, and I send some extracts from them, thinking they would be of interest to you. In my first letter I wrote as follows:--

"I hardly know how I stand on their doctrines (now, thank God, I do know how I stand on our doctrines, I stand squarely on them with both feet), but I feel content to trust God to bring me into the full light. I find that the people here have a great advantage over us, and we are just beginning to learn, just in our letters, so to speak."

Next day I wrote,--

"We had the best meeting last night that I have been in for a long time; it was a love feast indeed....O how I wish you were here! Think of a houseful of consecrated people and the pleasure of worshiping with them. I am coming more fully into the light and am thinking of being immersed tomorrow. Brother Russell preached a sermon on this subject the first day that I was here that was better than anything I had ever heard. ...I believe him to be the most consecrated preacher that I have ever met and have learned to love him. I may stay longer than Monday as he has given me a pressing invitation to do so."

My last letter, written perhaps two days later than the one above, is so expressive of my feelings at that time that I give it verbatim.

"MY DEAR WIFE:--I did not write you yesterday, thinking to start home last evening, but Brother Russell insisted on my staying longer. I may stay until tomorrow evening. I am up before the family this morning; I am troubled with sleeplessness to some extent. Last night I went to bed very tired, and thought that I would go right to sleep, but I could not sleep for meditating on the goodness and mercy of God to me. And now my heart burns within me as I think of his many blessings. Praise his name forever!

"You know how undecided I was when I left home. Well, through the increase of knowledge and the sweet communion of God's people, the mists of darkness have cleared away, and yesterday I symbolized my burial with him through water baptism. I have consecrated all I have and am or hope to be to God. Will you join me in this? I know you will. O, how I wish you were here with me that you might partake of the spiritual food that the Lord has supplied in such abundance. But I will bring home (I hope) all that my heart will hold and we will enjoy it together.

"I look forward with joy to the many precious hours that we will spend together studying the Word of God and loving its great truths more than ever now that we begin to see them more clearly. The doctrine of Restitution' is not a cunningly devised fable' but is foreshadowed in all the types in a way that we never dreamed of, and I believe that the Lord will reveal more and more of his great plan to us if we follow on to know the truth. Let us humbly and prayerfully do this, looking unto Jesus, the author and finisher of our faith.'

"You will have to be content with this fragment until I get home. Kiss the dear children for papa. With much love, yes, with more love, I remain as ever, CHARLEY."

I love to live over again these scenes; they are most precious to me, my dear brother, and to-night I can truthfully say that the love there begotten towards yourself has only grown deeper and stronger with the lapse of years, and I feel a deep and loving concern in all that concerns you. Looking back over these intervening years I can see much of weakness, much of humiliating defeat. Yet, thank God, many victories. He has permitted us to gather some precious grains of wheat, amongst them Brother and Sister Ransom and a good many others who are yet in the narrow way.

Just a few words regarding the singing. I think it was excellent. Brother McPhail did splendidly, and the new books are such a treat. Yours in our dear Redeemer, C. A. OWEN,--Indiana.

CHARLES T. RUSSELL,

DEAR SIR:--About three weeks ago, on coming out of church, a young woman handed me a copy of your paper. I should like to thank her. I have read and re-read it, and it is a great relief to me to be convinced that there is no place of endless torment prepared for the wicked. I have not been able to understand how a God of love could inflict such terrible punishment upon his creatures, many of whom have been called to endure great suffering in this life. It is right, of course, that those who will not submit to God's authority should be destroyed, but I am glad to be able to hope that another opportunity for repentance will be given them. I intend to lend my paper to friends, hoping to make converts, and will be glad to have some of the tracts which you send free. If I were able I would buy some but cannot do more than subscribe for the paper. Respectfully yours,

Miss S. E. RITTENHOUSE,--D.C.

MY DEAR BROTHER:--We cannot ever hope to have you and the other dear brethren (who assisted so graciously and unselfishly in making the gathering at this place on Sept. 29, 30, and Oct. 1 such a profitable one for our spiritual growth and upbuilding) fully understand this side the second vail what a deep spirit of gratitude and love fills our hearts for you. In every possible respect has the convention passed beyond our greatest hopes, and to whom but our very present Lord can we ascribe such unmistakeable direction in even the minutest detail? To him and the glorious Father be all the praise and glory, yet we forget not to thank him for the humble, loving instrument he has used of late years, so effectually to dispense and serve present truth to the balance of the household of faith. May the Lord continue to keep and richly bless you as that faithful servant. With much love,

E. W. BRENNEISEN,--Dallas, Texas.

DEAR BROTHER RUSSELL:--I find that I am a little behind with my contribution for the WATCH TOWER. I beg to enclose postal order which will pay for another year. How thankful I have been since my spiritual eyes were opened to see the grand and glorious truths that the Lord's people were promised through his Word. The Bible to me has had a greater charm and is quite a new book. How true it is that many of the things were so difficult to understand, but we had faith in God, that he was too wise to err and too good to be unkind. Hence we used to say, "Why, in God's good time all will be cleared and made right;" we forgot the fact that they were for a good and wise end.

I was, so to speak, cradled in Methodism, having been carried by a dear Father, who passed away some sixteen years ago, to Sunday school and more or less was always connected with School and Church. I had a splendid class of young women, which to leave was a sore task for me, but I found that it was impossible for me to continue teaching and speaking about things which were quite contrary to the Word of God. After leaving the School I had the Super- and vice Superintendent to visit me. I told them I could no longer continue. They thought I was doing wrong. The glorious truths which are rich to me were as foolishness to them. But oh! how they forget, or do not know, that Satan is blinding their eyes to the truth: One of the many questions I got is this one, "How is it that you have just found it out, and how is it that so few believe it? Have you, as the Word of God has told us, searched the Scriptures and proved all things? Are you not content to take what our ministers and teachers give us?" I find it very difficult to make much impression in our place, full of prejudice and blindness, tho I am happy to say I have an opportunity to spread the grand truth, having a wide connection in business; I am able to converse with many Christian travelers who come here; some listen with great interest. I have given many DAWNS and also many tracts, and I am hoping and trusting that some may be led into the light and liberty of God's dear children. Thank God for all his blessings.

Yours in Christ, HENRY BELL,--England.

DEAR BROTHER RUSSELL:--In renewing my subscription for ZION'S WATCH TOWER for another year I would like to give expression to some of the feelings of gratitude which I have in my heart toward you, for the great work you are doing in said journal re the preparing of the little flock and getting ready the bride for the Bridegroom. I have received great and, I trust, lasting good from the reading of the TOWER. At times I have difficulties, but I find the sure way to get them answered is simply to wait, and not to trouble you with them, for you are sure to be discussing within a few weeks the very questions I am desirous of asking. In fact, speaking personally, I could ill afford to be without the helpful influence and practical lessons which are to be found in every issue of the TOWER. Any thing which helps us to walk closer to the Master, and enables us to abandon ourselves more entirely into the hands of our loving Father, must be coming from that same source. And I wish also to specially thank you for what some brother called a pleasant surprise, in other words, for the visit of a Pilgrim and Mrs. Henninges to this far away Scotland. It will take a more eloquent pen than mine to describe the blessed times we had together, listening to the good news as proclaimed by Brother Henninges. Please send them back soon, and earn some more of the gratitude of one along the narrow way which is ever getting narrower. But he giveth more grace.

Yours in Christ, JOHN THOMPSON,--Scotland.

===================

SEMI-MONTHLY.

VOL. XXI. NOVEMBER 1, 1900. No. 21.

CONTENTS.

Views From the Watch Tower........................323
  Still Debating Infant Damnation..............323
Dead Bodies and Quickened Bodies.................325
  The New Creature Alive, the
    Old Dead...................................329
"Unthankful, Unholy".............................330
Proper Christian Daily Living.....................332
  Why the Christian Should Live Separate
    From the World.............................335
  Looking For That Blessed Hope................336
About "Pilgrim" Calls............................322
Marked New Testaments............................322

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE. MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2750 : page 322

ABOUT "PILGRIM" CALLS.

We find to our joy that the Pilgrim visits are greatly enjoyed by the friends of the truth:--the limited responses to our previous notice being the result of misunderstandings. Some presumed that our inquiry was for places where a "Pilgrim" had never yet stopped and who desired one. Others thought we meant to send the "Pilgrim" at once and direct from Allegheny, and thought the distance and expense too great to ask. Now they understand that our method is to make out routes in advance and that we wanted to know where the "Pilgrim" visits are most appreciated in order to specially include such places in those routes. We have many responses. Some are from very remote places not likely ever to be reached: and yet some have already been reached of which at first we had the same thought. We will do our best to serve all.

MARKED NEW TESTAMENTS.

We have now a goodly supply of the Marked New Testaments. The markings are in red ink, making prominent verses which are specially forceful as respects various features of the divine plan for our salvation. The ransom, justification, sanctification, the second coming of our Lord and the resurrection are made quite prominent in these markings. Price postpaid two for 25 cents or $1.10 per dozen by express at your charges.

The publication, markings, etc. are not our work.

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 610 Arch street, at 3 P.M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Thursday, Friday and Saturday evenings--various localities, Pittsburg and vicinity--inquire at WATCH TOWER office.

===================

VIEWS FROM THE WATCH TOWER.

STILL DEBATING INFANT DAMNATION.

IN DEBATES on creed revision among Presbyterians no feature has called forth such heated discussion as that relating to "elect infants dying in infancy." This clause of the Westminster Confession, with those clauses which have popularly been taken as interpreting it, follow:--

III. 3. "By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death.

III. 4. "These angels and men thus predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it can not either be increased or diminished.

* * *

X. 3. "Elect infants, dying in infancy, are regenerated and saved through the Spirit, who worketh when, where, and how he pleaseth; so also are all other elect persons who are incapable of being called by the ministry of the Word.

X. 4. "Others, not elected, altho they may be called by the Word and may have some common operations of the Spirit, yet they never truly come to Christ and, therefore, can not be saved. Much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested."

From a remote period these statements have been popularly supposed to teach, by implication, that non-elect infants dying in infancy are damned. However, the recent General Assembly of the Presbyterian Church (South) claimed that no such interpretation could rightly be put upon the clause, and refused to consider a proposition to alter it. For instance, Dr. Warfield, of Princeton, says, "I think we may characterize the interpretation of Chapter X., section 3 [of the Westminster Confession], which finds a body of non-elect infants dying in infancy implied in its statements, as one of the most astonishing pieces of misrepresentation in literary history." Rev. Dr. Eugene Daniel also asserts that it is unjust to say that the Confession implicitly teaches the damnation of non-elect infants. He points out that it teaches positively the salvation of elect infants, but makes no attempt whatever to solve the Creator's intentions with regard to non-elect infants.

It seems peculiar indeed that anyone claiming to believe in Calvinistic predestination of adults could dispute that the same conditions prevailed in infancy. But hearken to other interpreters of the Westminster Confession, as follows:--

Rev. Dr. Horace L. Singleton (The Homiletic Review, September), states that prior to the Westminster Confession all of Christendom had believed that infants dying without baptism are damned, but that Confession took a step forward in asserting that elect infants, even if unbaptized, are saved. He says:--

"The sacramentarian doctrine of the papal and other prelatical churches, and the logical conclusion of Arminianism, left no other provision for infant salvation than baptism. To die without it was to be lost forever. This detestable doctrine the Confession of Faith was designed to destroy. It does destroy it. The Christian Church and the world are debtors to it for removing the gloom which surrounds the death of babes. The Assembly divines were all Calvinists, in entire accord with the second Scotch Confession, which on this subject 'abhors and detests among the doctrines of the Roman Antichrist his cruel judgment against infants dying without the sacrament.' The Calvinists of the Westminster Assembly who indorsed or approved that Confession, would surely not frame an article on infant salvation which would imply that any

R2718 : page 324

dying in infancy were without the pale of God's grace and redemption. So they made provision for all by referring all to the sovereign will of him 'who worketh when and where and how he will.' Only Calvinistic theology and a Calvinistic Confession can say that. The phrase contains the essence of Calvinism. What is that? Why, the grace of God is sovereign both in its source and application.

"As to the device of the doctrine of infant damnation, not one of the other denominations can point at the Presbyterian Church and say: 'Thou didst it.'

"The Roman Catholic Church in the Council of Trent decreed, and the decree still stands:--

"'If any denies that new-born children must be baptized, or says that they do not derive from Adam anything of original sin which makes the washing of regeneration necessary to cleanse them for an entrance into everlasting life, let him be accursed.'

"The Lutheran Church did not rid itself altogether of Roman sacramentalism. Its Augsburg Confession teaches that 'Baptism is necessary to salvation.' It condemns all 'who affirm that children are saved without baptism.'

"Archbishop Cranmer, the first primate of the English Church, said in his 'Catechism': 'If we should have heathen parents and die without baptism, we would be damned everlastingly.'

"...The founder of the Methodist Episcopal Church, John Wesley, in his 'Treatise on Baptism,' 1756, says:--

"'If infants are guilty of original sin, then they are the proper subjects of baptism, seeing in the ordinary way they can not be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that they thereby are children of wrath and liable to eternal damnation.'"

The Independent (August 30) says:--

"It is a mere evasion to assert that 'elect infants' can mean all infants. It would be as easy to say 'all infants', as 'elect infants' if that were intended, and if it were not contradicted by the doctrine clearly expressed in the Confession, that original sin is worthy of eternal death. That the plain meaning of the Confession and its implications throughout includes infants among those who are lost, is sufficiently proved from the language of Dr. Twiss, prolocutor of the Westminster Assembly, who says distinctly in his 'Vindicae' I., 48:--

"'Many infants depart from this life in original sin, and consequently are condemned to eternal death on account of original sin alone. Therefore, from the sole transgression of Adam condemnation to eternal death has followed upon many infants.'

"What Dr. Twiss said was the belief of the rest and the teaching of the Confession."

The Rev. Henry Frank quotes John Calvin himself, saying:--

"John Calvin says with his accustomed clearness: 'The children of the reprobate [i.e., the non-elect] whom the curse of God follows, are subject to the same sentence'. (Opera II.) Again: 'You deny that it is lawful for God, except for misdeeds, to condemn any human being....Put forth your evidence against God, who precipitates into eternal death harmless, new-born children torn from their mother's bosom.' ('De Occulta Dei Providentia'). 'As the eggs of the asp are deservedly crushed, and serpents just born are deservedly killed, tho they have not yet poisoned any one with their bite, so infants are justly obnoxious to penalties' (Molineaux of France)....

"Once again hear John Calvin: 'Very infants themselves bring in their own damnation with them from their mother's womb; who, altho they have not yet brought forth the fruits of their iniquity, yet have the seed thereof enclosed within them; yea, their whole nature is a certain seed of sin; and therefore it can not be otherwise than hateful and abominable to God.'

"Now let us learn what the framers of the Confession themselves said concerning this damnable doctrine. William Twiss: 'If many thousands, even all the infants of Turks and Saracens, dying in original sin are tormented by him in hell-fire, is he to be accounted the father of cruelties for this?' For a vivid picture of the disposition of these eternally damned infants by this mild and maudlin Presbyterian God, read Samuel Rutherford, one of the Scotch commissioners who assisted in framing the creed. 'Suppose we saw with our eyes a great furnace of fire,...and all the damned as lumps of red fire, and they boiling and louping for pain in a dungeon of everlasting brimstone, and the black and terrible devils, with long and sharp-toothed whips of scorpions lashing out scourges on them; and if we saw our own neighbors, brethren, sisters; yea, our dear children, wives, fathers, mothers, swimming and sinking in that black lake, and heard the yelling, shouting, crying of our young ones and fathers....'"

* * *

It will now be quite in order for some very conscientious Presbyterian brother to tell us that John Calvin knew nothing about Calvinism anyway; or to assure us that tho there were damned non-elect infants in times past, there are none today, tho God and his Word have not changed in the interim.

If, instead of saying elect and non-elect infants, Brother Calvin had said the children of the non-elect are damned when they are born, he would have come much nearer stating the matter truthfully, however erroneous his conception of the facts. For the word damned in plain English simply signifies condemned, and the same is true of the Greek word translated in these two ways in the Bible....

No one can dispute that the Scriptures plainly teach that condemnation (damnation) passed upon all men because of father Adam's transgression (Rom. 5:12), and hence the declaration that mankind are "born in sin." (Psa. 51:5.) The only exceptions to this rule of being born condemned (damned) being in the case of children one or both of whose parents are believers.--1 Cor. 7:14.

But then, the great difficulty of "Orthodoxy" lies in the fact that it has accepted theories respecting this

R2719 : page 325

original condemnation (damnation or curse of God) framed in "the dark ages," that it means condemned (damned) to everlasting torture, either in fire and brimstone or something worse: a thought as opposed to the Scriptural teachings as to sound reason and common sense. If, however, the Scriptural thought be attached to the condemnation (damnation) and it be seen that all of Adam's race are born aliens and strangers from God, his enemies and under condemnation (damnation) to death as imperfect beings unworthy of God's favors, including everlasting life,--then all is plain, all is reasonable.

It will then be seen that as Adam's sin and its penalty were entailed upon his children, so the harmony with God of a believing parent would properly and consistently attach to his children until they shall have reached years of discretion and ability to accept or reject divine favor for themselves.

However, the children of unbelievers have the opportunity of accepting God's grace when they come to years of discretion, provided they have the necessary "ears to hear"--ears of the heart. And even such as, under Satan's influence, are deaf to the voice of God now speaking to us through his Son--and who therefore continue through the present life under condemnation (damnation), we have the assurance will in the Millennial age have the ears of their understanding opened and then have opportunity to obey and be blessed with the gift of God--eternal life.

===================

R2719 : page 325

DEAD BODIES AND QUICKENED BODIES.

"O wretched man that I am: who shall deliver me from this dead body? I thank God [for deliverance] through Jesus Christ our Lord. So then with my mind I serve the law of God, but with the flesh the law of sin."
--Rom. 7:24,25.--

MUCH PERPLEXITY has been caused to many Christian minds by the statements of the seventh chapter of Paul's Epistle to the Romans. Some have concluded that he here teaches that he lived a life of sin, according to the flesh, but a life of righteousness according to his mind; and yet they are ready to concede that this is rather a perplexing, unreasonable and unsatisfactory view of the matter. Others reach the conclusion that the Apostle must here be describing his condition of heart and mind before conversion, while he was still a sinner; yet these also find difficulties, and confess that many features of such a view are quite inconsistent with the Apostle's language. We submit the following interpretation of the chapter, as proving itself correct by its harmonizing with all the Apostle's statements in this chapter and elsewhere.

The Apostle is addressing believers at Rome, "beloved of God, called saints" (1:7). Some of these were probably converts from amongst the Gentiles, while undoubtedly a considerable proportion were converts from Judaism. This is implied by the fact that the Apostle in this Epistle so particularly explains the Law, not as to Gentiles having no knowledge of the Law, but as to Jews having full knowledge of it. The Epistle is a very comprehensive statement of the entire plan of God. The Apostle begins in the first chapter by showing that God was not responsible for the prevalent degradation, ignorance, sin, etc., throughout the world, and concludes with the crushing of Satan under the feet of the saints during the Millennial reign of the Christ. He explains that at one time God gave to mankind in general certain knowledge and blessings, but that "when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Confessing themselves to be wise they became fools." He explains that thus gradually men came down to idolatry and bestiality, dishonoring and degrading themselves, and "perverting the truth of God into a lie;" "for which cause God gave them up to vile affections and to a reprobate mind, to do those things which are not proper;" and they became filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, dispute, deceit, malignity, etc., etc. Thus he accounts for the various degrees of degradation, ignorance and superstition prevalent throughout the world.--Chap. 1:21,22,25,26,28,29.

Proceeding, he shows that while Israel had received God's Law, under a special covenant, and with special favors at his hands, they had not been saved by the Law, any more than the Gentiles had been saved without the Law; and that therefore both Jews and Gentiles needed just such a Savior as God had provided. Answering the supposed argument of the Jews, he declares, "Not the hearers of the Law are just before God, but the doers of the Law," and he argues that the Jew who rested in the Law, and made his boast of being of God's favored people, and who by reason of these favors knew the will of God more particularly than the Gentiles, would not, by reason of this knowledge and advantage, be justified under the Law, but could only be acquitted by a perfect keeping of that Law; and that since the Jews did not keep the Law perfectly they could not claim the reward promised by the Law, namely, eternal life. Hence, so far as eternal life was concerned, they had no more

R2719 : page 326

claim upon it than had the Gentiles, who had less knowledge as well as less outward piety. He asks: "Are we [Jews] better than they [Gentiles, living according to the light that they possessed]? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one."

The Apostle's argument is that none being righteous, none could be acquitted or approved before God, whether they had the Law or did not have it. Thus he proved that the Jews as well as the Gentiles, up to the time of Christ, were all under sin, all under condemnation, and that none of them had any claim upon eternal life, according to divine arrangements thus far made. For "By the deeds of the law there shall no flesh be justified in his sight."--Chap. 2:13,17; 3:9,10,19,20.

Next the Apostle proceeds to show that whoever would be justified before God, whether he had previously been a Jew, favored with the knowledge and advantages of the Law, or a Gentile, in blindness and ignorance doing to the best of his knowledge, God has now provided for both, one way to be saved and to come into harmony with him--namely, through Christ. He shows that the Law, so far from justifying the Jews, showed them to be in a condition of sin, by their inability to keep it perfectly. But this Law which had condemned the Jews, because of their failure and inability to keep its conditions perfectly, served the more abundantly to attest God's justice; it became a witness to God's righteousness--that he had been right in his declaration that Israel had not kept the Law, and that all mankind, being in a fallen condition, were unfit to receive his favors; and it witnessed more than this: it witnessed to the justice of God in providing the ransom for sinners, in the person of his Son our Lord--"even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe [whether Jews or Gentiles]: for there is [now] no difference, for all have sinned [and consequently all are unworthy of divine favor upon any basis of works of their own, and must therefore needs be redeemed with the precious blood, and their penalty met for them, ere they could be received back into harmony with God]; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation [satisfaction] through faith in his blood."--Chap. 3:19-26.

Appealing to those who had formerly been Jews, and who had been inclined to boast of themselves as God's favored people, and inclined to think that in some sense of the word they were still more favored of God than those formerly Gentiles, the Apostle says, in view of the preceding facts, "Where is [the room for] boasting then?" and he answers, "It is excluded." There is no room for boasting; the Jew and the Gentile having come into Christ are on a common level--both have been justified by faith in Christ; neither was benefited or injured by his previous experience, whether under the Law or without the Law, if now by God's grace they had received adoption into his family through Christ. Boasting on the part of those who previously had been Jews would certainly be excluded, for they had not been able to perform the works which their Law Covenant had demanded, and now being exempted of God, under the law of faith, it would hinder them from any boasting as respects

the law of works. "Therefore we conclude that a man is justified by faith, without [necessity for] the deeds of [works demanded by] the Law."

The Apostle proceeds to show that the Lord's operation of favor on account of faith does not make void the Law, with which for centuries he had dealt with Israel,--the Law of Righteousness. On the contrary, the fact that it was necessary to justify the Jews by faith, and the fact that they could not be justified under the Law of Works proves, not that the Law of Works was bad, but that it was good, and that the Jew was imperfect through the fall, so that he was unable to obey the perfect Law given. Thus God's dealings through the new Law of Faith really upholds and magnifies his old Law of Works, for the latter had to be fulfilled by Jesus on behalf of his people, in order that he might be the Redeemer of the world in general, and set free from the Law of Works those who had been under it, that they also, with the remainder of the world, might be accepted of God under the Law of Faith.--Chap. 3:27-31.

Buttressing his argument, the Apostle shows that Abraham was not justified by the Law of Works, the Law Covenant, but by faith; and hence the claim advanced by some that the Mosaic Law was necessary, with faith for justification, was an erroneous one; because Abraham was called the friend of God, and had his faith counted to him for righteousness, not only long before the Law was given at Mount Sinai, but even before the outward sign of circumcision was given to himself--the latter being given, not as a requirement to his justification, but as a seal or mark of justification and harmony with God, to which he had already attained.--Chap. 4:1-15.

As Abraham was justified by faith, and received into favor with God because of his exercise of faith, so, says the Apostle, it is with us. "Being justified by faith we have peace with God through our Lord Jesus Christ." And how and why through our Lord? Because, says the Apostle, "He was delivered for our offences [bearing the condemnation which those offences

implied and involved--the very offences or weaknesses of the flesh which hindered Jews from keeping the perfect law given at Sinai, and being justified under it by works of obedience to it]."--Chap. 4:25; 5:1.

This justification, which we receive through faith in Christ, becomes to us the basis of our new hopes in him,--of becoming his disciples, and, if faithful, ultimately joint-heirs with him in the Kingdom. This the Apostle expresses in the words, "By whom also [additional to justification and its peace] we have access by faith into this grace [the privilege of adoption into God's family] wherein we stand, and rejoice in the hope of the glory of God [in the hope of sharing in God's glory and Kingdom with our Lord and Head]." The Apostle proceeds to prove, not only that the death of Christ was necessary as the off-set to Adam's transgression, and the payment of his penalty, but he demonstrates that this penalty was fully paid, and that God has accepted it on behalf of the world in general, and not of the Jews only, and has transferred all to Christ; for as "the judgment was by one to condemnation, the free gift is of many offences unto justification. As one offence resulted in a pronouncement which affected all to condemnation, even so by one righteous act a pronouncement was made [by the same Justice] which affects all men [permitting their attainment] unto justification of life."

And, adds the Apostle, the Law Covenant was introduced, not for the doing away of sin, but that sin might be more distinctly seen to be sin, and in its true colors; not, however, with a view to the injury of the Jews, with whom that Law Covenant was made, for if sin abounded amongst them the more by reason of their greater knowledge through the Law, then God's grace abounded proportionately the more; for as sin hath reigned unto death, even so there is to be a reign of grace unto eternal life under righteous provisions through Jesus Christ our Lord.--Rom. 5:12,17-21.

The next point is, If God's grace will be caused to abound in proportion to the sentence, so that he who has many and deep sins can be as fully and completely forgiven and released as he who has fewer and smaller sins, shall we then argue that we may as well delve deeply into sin, assured that God's grace will be that much the more abundantly provided for us? No, says the Apostle; those who have come into the position to see and comprehend this much of divine mercy and favor must first have made a consecration of themselves to God, otherwise their eyes of understanding would not be opened widely enough to grasp the subject with clearness and definiteness; and if one had made a consecration of himself, and immersed his will into the will of God in Christ, and thus reckoned himself dead to the world and to sin, how could such persons live lives of sin or take pleasure therein? So surely as they have received the holy spirit, the new mind, that surely that new mind would be out of harmony with sin, craving, hungering and thirsting after righteousness, truth, etc.

We are therefore to reckon ourselves dead to sin, but alive to God through Christ; and we are not to let sin reign in us, because we, as new creatures, are begotten of a different spirit, that is at warfare with sin, as sin is at warfare against righteousness. Instead, therefore, of continuing to be servants of sin, and yielding our bodies to that service, we are to recognize ourselves as "new creatures in Christ," servants of God, his ambassadors and representatives; and are to seek to use our members, our bodies and their talents, in the new service of righteousness,--remembering our past experience in sin, that its wages are degradation and ultimate death, and that this privilege which we have now entered upon as new creatures, redeemed by the precious blood, is God's covenant through Jesus Christ our Lord, and means to us eternal life, if we maintain it.--Chap. 6.

Having reached this climax of the argument, and having demonstrated the process of our justification and our subsequent adoption into the divine family; and having shown the necessity for maintaining our standing as new creatures, and gaining victory over the weaknesses of the flesh; and that all these privileges, nevertheless, are not of the Law but of grace and of faith--the Apostle next turns his attention to another phase of the subject in Chapter 7. He has in mind, and is specially addressing the Christian brethren at Rome who were formerly Jews, as he says, "I write unto you who know the Law." He wishes to demonstrate to them logically that altho the Jews previously, through the Law Covenant, had "much advantage every way," yet now since the introduction of the New Covenant they were to some extent at a disadvantage --hindered or bound by the old dead covenant, unless they recognized it as dead, and cut loose from it. They were tightly bound by the Law given at Sinai; because as a nation they entered into a positive covenant with God, through Moses, the mediator of their covenant. St. Paul represents this as a marriage contract between that people and the Law Covenant; picturing the Jews as the wife, and the Law Covenant as the husband. He shows an incompatibility between them, but that nevertheless the Jews would be bound by their covenant, as a woman would be bound by her marriage contract, so long as the husband would live.

Hence the Jews, as a people, were less at liberty to enter into a New Covenant with Christ than were the Gentiles, because they were already bound to the

R2720 : page 328

Law Covenant through Moses. The Apostle proceeds to prove three things:

(1) That the Law Covenant, or husband of Israel, had not been abrogated, had not been executed, as a bad law, but had died a natural death, through the fulfilment of the purpose of its creation; and that hence,

(2) Every Jew might properly consider himself as released from all obligation to the (dead) Law Covenant, and might properly be united or married to another, Christ, accepting the terms of the New Covenant, with its grace, mercy and peace through believing, now offered to them.

(3) It was proper that they all should see how much better was the New Covenant, into which they would enter by becoming united with Christ, than was the old covenant, which, he declared, had died a natural death.

However, he would not have them think evil of the first husband, the Law Covenant. On the contrary, he assures them that it was a good husband to them--"The Law is holy and just and good," all must speak well of the Jews' first husband. Nevertheless, argues the Apostle, we all realize that we did not receive from the Law Covenant the blessings we so earnestly coveted; we did not receive an actual cancellation of our sins, but merely a temporary covering of them, which required to be renewed and made mention of year by year continually (Heb. 10:1), nor did we obtain the longed for everlasting life. As Jews, we cannot blame the Law Covenant; we must only blame ourselves;--nor can we blame ourselves (for I may consider myself a representative, in thought and conduct, of all true Jews, and may speak for them, says the Apostle); and I can truly say that while living under this Law Covenant I approved it with my mind, with my heart, and I endeavored to serve it accordingly, but when I came to perform its requirements I found another law, a law of sin working in my members, which hindered me from rendering the obedience I desired to render to that Law Covenant.

Not that it hindered me entirely, for I certainly succeeded in some degree in conforming life and conduct to its requirements; but since I could not render perfect obedience to its every requirement I necessarily failed, because in that Law Covenant no provision was made for my weaknesses and imperfections which I had inherited, and which were my share of the fall

of our race. I found, on the contrary, that even tho I had been able to perform the requirements of the Law in nine points out of ten, and had failed in the tenth point, and even tho that failure were properly attributable to inherited weaknesses, and was entirely contrary to my desires of heart, nevertheless it was failure, and my efforts as a whole were branded failure, and the great prize of eternal life was denied me under that covenant.

Thus I found myself in a terrible predicament: my heart crying out for God and for righteousness, and earnestly desiring to fulfil the requirements of my covenant and to gain life everlasting, but I found myself wholly unable to fully obey its requirements; I found them entirely beyond my reach. Not that they were beyond the reach of my mind, for with my mind I grasped them and enjoyed them and appreciated them; nor that they would have been beyond the reach of obedience of my body, had my body been perfect; but, O wretched man! I find that my body is a dead body, that sin has gained such a power over it and so chained it down to things that are evil, in fact and in intention, that I cannot do the things that I would,--that when I would do good and keep the perfect law, sin is present with me, and hinders,--being an integral part of my body; so that the good that I would do, the perfect life that I would live, I am unable to perform, and the evil things that I would not do, which my mind, my will, rejects, and which I strive against, those things to some extent I find myself unable to resist; and here was my helpless condition as bound to the Law Covenant. I realized that I never could gain, through its assistance and offers, the glorious perfections that I desired, and the eternal life which could accompany only these perfections.

What shall I do? How can I escape this condition of things? I thank God that a way of escape has been provided; I thank God that in his due time he has sent Jesus, as a great Redeemer, and that through his death the world of mankind has been redeemed from the original sentence, and additionally that all we who were Jews and under the Law Covenant are set at liberty from that covenant--that the death of Jesus on our behalf means the death of our Covenant, which, tho in some respects an advantage, was very unfavorable to us because of our inherited weaknesses. I thank God that now I am at liberty to become united to Christ, at liberty to consider my union with Moses and the Law Covenant as at an end, at liberty to take on me the vows and covenants required of all called to be the Bride of Christ. Thanks be unto God for this deliverance from the bondage of the Law of Works into the liberty of the Law of Faith in Christ Jesus!

The advantage of this new position in Christ over the old position in Moses is that now God accepts my new mind, my heart desires, accompanied by my best endeavors; and under this New Covenant, through the merits of the ransom, he justly ignores and hides from his sight the imperfections of the flesh, which are contrary to my wish, and against which I am striving.

R2721 : page 329

It may be said of me, then, and of all such, that it is with our minds, with our hearts, that we are serving God--even if, to some extent, contrary to our wish and endeavor, our flesh should, either through weakness or ignorance, serve the law of sin at times.--Romans 7.

THE NEW CREATURE ALIVE, THE OLD DEAD.

--ROM. 8:1-11.--

Under the covenant through which we are united to Christ, our mortal bodies are reckoned as dead, as sacrificed, as no longer us, and our minds are reckoned as the new creature adopted into the family of God, and seeking to serve God and to grow into his likeness, by being conformed to the image of his dear Son. It is therefore according to the standpoint from which we view the matter that we could say of these new creatures that they are holy, and that the righteousness of the Law is fulfilled in them, and that the wicked one toucheth them not.--1 John 5:18.

In such expressions we are referring exclusively to the reckoned "new" creatures, and are ignoring entirely, as dead, their mortal bodies. But if we should speak from another standpoint, and attempt to say that we are actually perfect in the flesh, it would be untrue, and not only so but would be an ignoring of the merit of Christ's sacrifice, and our continued need (while in the fallen flesh) of a share in the justification which it provides. Those who would thus speak of their flesh as perfect, would hear the Apostle speaking to the reverse, saying, "In my flesh dwelleth no good thing,"--no perfection; and all imperfection is un-right, and all unright-eousness is sin. Hence, says the Apostle John, "If we say [speaking of our flesh, and ignoring the justification provided in Christ to cover its blemishes] that we have no sin, we deceive ourselves, and the truth is not in us."--1 John 1:8.

St. Paul proceeds to clearly mark the distinction between the new mind, which consecrated in Christ is accepted as the "new creature," holy and acceptable to God, and our mortal bodies, which he calls "this dead body"--originally dead, under divine sentence, because of sin, but redeemed by the precious blood of Christ, and justified, and then included in our sacrifice, when we gave our little all in consecration to the Lord, as living sacrifices--to be dead with Christ, to suffer with him even unto death. He declares that it is to those who are walking after the spirit, seeking to serve the Lord in spirit and in truth, from the heart, that are freed from the condemnation; and that this includes the thought that they do not now walk after the flesh, desiring to fulfil its desires. And here we are to closely distinguish between the walking up to the spirit, and walking after the spirit. We should of course follow as closely to the spirit of truth and righteousness as possible, and yet we cannot hope, so long as we are in the imperfect flesh, that we could ever walk up to the spirit of the divine requirements, tho we are to strive in this direction continually. One thing is positive, however,--we must not walk after the flesh. To do so would imply that we had lost the new mind, the new disposition, the new will,--that we had become dead to those hopes and covenants which had led to our consecration.

Any who get into this condition of walking after the flesh,--seeking to serve the flesh, therein have the evidence that their minds had become "carnal," that they had lost much, if not all, of the new mind, the new disposition. All such should know most unequivocally that the carnal mind is at enmity against God, and hence that God could not fellowship it or favor it in any sense or degree. The Apostle urges, then, that all remember that they who are in the flesh, who live in harmony with their fallen propensities, serving their fallen fleshly natures, are not pleasing God and that such an inclination or course leads toward, and, if persisted in, would end in death.

He proceeds to reason that if the spirit [mind, disposition] of God [the spirit of holiness] dwell in us we cannot be in sympathetic accord with the fallen fleshly nature and its appetites and ambitions. We may know, on the contrary, that if any man have not the spirit of Christ he is not of the body of Christ at all, and not to be considered as identified with the elect Church,--and Christ's spirit is not a spirit of harmony with sin, but of opposition to sin, for did he not lay down his life to vanquish sin, and to deliver us from its power and dominion? Whoever, therefore, claims to have the spirit of Christ, but loves and wilfully practices sin, and with his mind serves sin, such an one deceives himself, for he has neither part nor lot in Christ.

The Apostle proceeds further along the same line, arguing that our adoption into God's family, our begetting to newness of heart and mind, and our acceptance thus as members of the body of Christ, while it means, first of all, that the body is ignored and reckoned as dead, because of sin, and only our spirits or minds are reckoned righteous and alive, the beginning of our eternal existence, nevertheless this good condition is not to be considered the limit of our ambition and attainment in Christ-likeness. On the contrary, we are to remember that the spirit of God is powerful: that in the case of our Lord Jesus it was powerful enough to raise him from the dead; and as we become more and more imbued with and controlled by the holy spirit of God in our hearts, in our minds, divine power will come gradually to us through this channel of the holy spirit, which will permit a figurative raising

R2721 : page 330

of our mortal bodies from their death-state into activities of spiritual life, in the service of the Lord. "If the spirit of him that raised up Jesus from the dead dwell in you [in sufficient measure, aboundingly], he that raised up Christ from the dead shall also quicken [energize] your mortal bodies [not your immortal resurrection bodies] by his spirit that dwelleth in you."

It is our hope that in due time the Lord by his spirit will give us new bodies in the resurrection; and that those new bodies will be immortal, perfect in every respect; and that then not only our minds, but our bodies also will be fully in harmony with God and his every law and work of righteousness. That will be glorious--it is already a glorious prospect; but the Apostle holds before us the thought that even our present mortal bodies, sentenced, then justified, then reckoned dead because of sin, consecrated, may be so quickened or energized now, that instead of being any longer servants of sin, or even merely dead to it, they may, under the careful watchfulness of the new mind, be used as servants of righteousness, of truth. This means, of course, a high Christian development, a large attainment of "the measure of the stature of the fulness of Christ." It is the measure or attainment, nevertheless, which every one of the Lord's people must continually strive after, and their success will be proportioned to their attainment of the mind [disposition]

R2722 : page 330

of Christ, holy conformity to the Father's will in all things. And how comforting, in this connection, is the promise of our Lord, that our heavenly Father is more willing to give the holy spirit [spirit of holiness] to them that ask him, than are earthly parents to give good gifts unto their children!--Luke 11:13.

====================

R2722 : page 330

"UNTHANKFUL, UNHOLY."

--LUKE 17:11-19.--NOV. 18.--

"Be ye thankful."--Col. 3:15.

LEPROSY is a very prevalent disease in eastern lands, and amongst the Jews lepers were specially proscribed--separated from others--not allowed to have intercourse with their own families nor to come near anybody, but obliged to keep at a distance, and on the approach of a stranger to cry out, "Unclean! unclean!" From the standpoint of the Law it is evident that leprosy was meant to represent sin and its loathsome, contagious and consuming character.

A traveler in the Orient writes: "As our traveling party passed out the western gate of Nablus, the site of ancient Sechem, a group of repulsive lepers greeted us with calls for help. They showed various forms of that terrible disease: the nose or the lips or a hand or a foot eaten away; the limbs distorted, and one case at least was a leper 'white as snow.' When we were fairly in our tents beyond the city westward, those lepers came, fifteen in all, and seated themselves afar off, in a semi-circle, facing our tents, with one of their number a little in advance of the others, holding out a dish for alms, and, as with one voice, they cried aloud to us to have pity on them and give them aid." Another writer describes leprous conditions thus: "The hair falls from the head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up and slowly fall away; the gums are absorbed and the teeth disappear; the nose, the eyes, the tongue and the palate are slowly consumed."

The horrors and loathsomeness of leprosy and its contaminating qualities, both by heredity and infection, well illustrate the disease of sin, which has taken hold of the entire human family, and which separates and alienates from God and all that are pure and in harmony with him. The isolation of lepers was distinctly enjoined in the Law, but no cure or remedy was prescribed. The disease was treated from a religious standpoint, and in every case made amenable to the judgment of the priests: they decided whether or not a case of leprosy had developed, they banished the leper, and in the event of anything occurring to cure him, the priests must pass upon his cleansing before he would be readmitted to society. So, in the great malady of sin, God commits to the hands of the antitypical priesthood --Christ and the faithful under-priests now being selected from the world--the work of pronouncing and making manifest what is sin, as distinct and separate from what is righteousness, and thus to separate between the clean and the unclean, between those who are in harmony with God, and those who are out of harmony with him. And in the coming age, when the Royal Priesthood shall be glorified and in official power to bless the world with the knowledge of God and the knowledge of how to become free from sin and, through the merit of the precious blood, to attain to full restitution,--to purity and perfection of mind and heart and body,--it will be this Royal Priesthood that will have the deciding of when the purification has been complete--when sin has ceased to exist in the condemned, and they have been brought back into full harmony with God and righteousness.

Travelers tell us that in the locality mentioned in our lesson--the borders of Samaria and Galilee--leprosy still abounds rather more than elsewhere; and that groups somewhat like the one described in our lesson, are frequently to be seen. This group stood afar off, as they were compelled by law to do; yet recognizing Jesus as the great Teacher, of whose miracles they had heard something, they conceived the hope that he might have compassion upon them and heal them of their loathsome disease. Therefore they lifted up their

R2722 : page 331

voices together, crying, "Jesus, Master, have mercy on us." There is no doubt as to the meaning of their cry; altho they usually begged for money, they evidently now were seeking for healing from the great Physician.

Hearing their voices Jesus turned compassionately toward them, and we can better imagine than describe the sympathy which he felt for them in their pitiable condition, and no doubt also his mind at the same time took in the thought of the great malady of sin, from which the whole world was suffering, and whose sufferings he had come to relieve, whose bonds he had come to break, by giving his own life a ransom price for theirs. Our Lord merely said to them, "Go show yourselves to the priests." This implied that the leprosy had ceased its ravages, and that they might expect to be pronounced free from contagion and permitted to return to their homes and families, even tho the maiming and marring occasioned by the ravages of the disease would still be with them. Thankful for such a release from their sufferings, the entire ten obediently hastened to comply with the injunction, but in the way they discovered that the blessing they had received from the Lord was not merely a staying of the disease, but a restoration to normal conditions. Their faith had brought them far more than they had expected.

One of them turned back and prostrating himself before the Lord rendered homage and thanks to his deliverer. The other nine passed on to comply with our Lord's words, and to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord remarked this, and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, "Were there none found that returned to give glory to God save this stranger?" And he said unto him, "Arise, and go thy way; thy faith hath made thee whole."

Nothing is said in the record respecting any spiritual blessing or favor which came to the Samaritan whose thankfulness of heart led him to Jesus' feet in acknowledgement. We are not told that Jesus invited him to become one of his followers, nor that he received any spiritual blessing; indeed, we know that it was not possible that he could receive any spiritual blessing, because, being a "stranger," like all Gentiles, he was debarred from any share in divine favor until the full measure of favor was granted to the Israelites--Cornelius, three and a half years after our Lord's crucifixion, being the first Gentile to be received into favor, and that time being the earliest at which the favor might go to the Gentiles--the end of the "seventy weeks" of favor promised to Israel.--See MILLENNIAL DAWN, VOL. II., pp.69-71.

Neither are we told that the nine who received the favor of God without being moved at heart to return and render thanks were, because of their unthankfulness, in any degree deprived of the blessing already received. We can readily imagine, however, that their condition of heart would not be favorable to them in connection with a hearty acceptance of the Lord and the Kingdom privileges he was offering. We may reasonably suppose that if they were unmoved by so great a manifestation of divine love toward them, experienced in their own persons, they would be equally unmoved by any preaching of the Gospel which they might hear at any future time, either from the lips of Jesus or the apostles. We may even surmise that those nine never came into the Church of Christ. On the contrary, we would have good reason to hope for the Samaritan, whose gratitude manifested itself;--that his condition of heart was nearer to the Kingdom requirement, and that when subsequently the gospel of Christ was preached to Gentiles and Samaritans, this one would be a ready hearer and have a ready heart to receive the good message and to be healed from the moral leprosy of sin, and to come into harmony with God by presenting himself before the great High Priest of our profession, who died for our sins and who accepts as clean all who come unto the Father through him. Tho we have no record of it, we believe that the Samaritan was of the kind the Lord is now drawing and calling to sacrifice with Christ, and that receiving that message of the Kingdom he would be ready to lay down his life and become dead with Christ--presenting his body a living sacrifice unto God.--1 John 3:16; Rom. 5:1,2.

Viewed from this standpoint, thankfulness of heart is a very sure sign of the character God is seeking,--especially in matters pertaining to our great salvation. And we find parallels to this illustration all about us. We find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith--cleansed from their iniquities, covered with the righteousness of Christ; and yet amongst all these who have experienced such blessings and favors at our Lord's hands how few, comparatively, there are who return to him and prostrate themselves before him, to offer thanks for release from the bondage of sin and condemnation, and lay themselves at his feet, living sacrifices--making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12:1.) Only the truly thankful are constrained thus to do,--only the truly appreciative. As the Apostle declares of himself and all such, it is true that "The love of Christ constraineth [draweth, impelleth] us; for we thus judge that if one died for all then were all dead [yea, worse than dead in trespasses and sins and condemnation], and that we

R2723 : page 332

who live [justified to life through faith in his blood] should not henceforth live unto ourselves but unto him who died for us."--2 Cor. 5:14.

Unthankfulness is unholiness, lack of that proper appreciation which would lead to a full consecration of life and every interest and affair to the Lord--regardless of what reward he may bestow. The "exceeding great and precious promises" of God's Word are not given to inspire thankfulness and consecration, for they are given only to the thankful and consecrated who already have presented themselves living sacrifices to God. "To you it is given to know the mysteries of the Kingdom," "God hath revealed them unto us by his Spirit," which is granted only to the consecrated. These promises are to strengthen and nerve us and to enable us to "overcome," in fulfilment of our covenant of consecration.--2 Pet. 1:4; Matt. 13:11; 1 Cor. 2:9,10.

Let us each and all seek and cultivate more and more the spirit of thankfulness, the "reasonable" spirit or disposition. Thankfulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God's mercies and favors toward us proportionately grand and great and inspiring.

===================

R2722 : page 332

PROPER CHRISTIAN DAILY LIVING.

TITUS 2:1-15.--NOV. 25.

"We should live soberly, righteously,
godly, in this present world."

THE APOSTLE PAUL penned the words of our lesson, instructing Titus, an overseer (bishop) of the Church--ministering to the believers in the island of Crete. The instructions are not intended for, nor applicable to others than consecrated believers, and refer specifically to six classes in the Church at Crete. (1) The elderly men--not merely the aged, but rather the advanced, the matured, who doubtless oftenest would be also advanced in years. (2) The aged women --advanced, matured. (3) The younger women. (4) The younger men. (5) Those who, tho freemen in Christ, were bondmen according to the flesh,--servants. (6) To Titus himself. (7) The lesson ends with an exhortation applicable to all classes in the Church.

Titus, as a preacher, should have before his mind a certain standard or ideal in respect to each class in the Church, and should as a wise workman labor to the attainment of that ideal, which the Apostle here brings clearly to his attention,--intimating that instructions along the lines here laid down are in fullest accord with "sound doctrine." It has been claimed by some that the people of Crete were specially degraded and lacking of good character, and that this thought is necessary to the Apostle in giving such an exhortation to those who had left the world and joined themselves to the Lord as his Church. We shall see, however, that every word of the exhortation is quite applicable to the Lord's people today, even tho they live under the most enlightened conditions.

The Elderly Men, the advanced, were to be sober, grave, temperate (moderate)--not light, frivolous and excitable. Not only their years of natural life, but also their years of experience in Christian life, should bring them to conditions of maturity and sobriety. These three qualities would belong to a large extent to their mortal bodies, exercised and influenced by their new minds; but in addition to these there should be three other graces, characteristic of their new natures; viz., soundness in the faith, and in love, and in patience. It is of intention that the Apostle here emphasized (in the Greek) the faith, the love and the patience, for there are various faiths, various loves and various kinds of patience, and he meant to be understood as inculcating the faith, the love and the patience which are of God, and respecting which he is instructing his people through his Word, as it is written, "They shall be all taught of God."

It was not by accident that the Apostle placed "sound in the faith" before "sound in love," for since love is one of the fruits or graces of the spirit of truth, and since one cannot receive much more of the spirit of the truth than he receives of the truth itself, therefore the importance of the truth, in the having of the sound faith.

Often we are told it matters not what a man believes, but matters all how he does; but to this we answer that a sound faith is all-important, not only in shaping conduct, but also in inspiring it. It is only in proportion as we have the truth that we have the sanctifying power: in proportion as we hold errors which vitiate or nullify the truths which we hold, in that same proportion we will be lacking and deficient in the sanctifying power; and hence deficient also in the sanctification itself. We should ever remember and cooperate with our dear Redeemer's prayer to the Father on our behalf, "Sanctify them through thy truth; thy word is truth."

Neither was it by accident that the Apostle placed love before patience; because, altho patience may be cultivated from a natural standpoint, as, for instance, in the interest of worldly aims and desires, nevertheless, such patience does not affect the heart, but is merely a forcing or curbing of the outside life, and when the force is removed there is a rebound as of a spring, to the original condition of impatience. The patience which will last and become an integral part of character

R2722 : page 333

must result from a change of heart: the mainspring of love must first replace the mainspring of selfishness.

How grand the characters thus portrayed! We could not wish for more amongst the Lord's people of any place today than that the matured brethren should be sober-minded, dignified and moderate, with their new minds well stored with the sound faith of God's Word, and their hearts full of love, manifesting forth all of the various good qualities represented by this word,--kindness, meekness, gentleness, all of which might briefly be summed up in the word patience. We exhort all of the advanced brethren in the truth everywhere to note well this likeness of a matured man of God, well grown up into Christ, the living Head, and well conformed to his image; and we exhort that we all keep this image well before our minds, and make it our ideal in our Christian course.

The Aged Women, matured, developed, have also a model set before them by the Apostle. They should be "reverent in demeanor" (Revised Version). They are supposed to have professed holiness, full consecration to the Lord, full desire to know and to do his will, and such consecration is to show out in their lives. The Apostle proceeds to mention a few of the ways in which it would be manifest. They will not be "slanderers" (Revised Version)--neither false accusers nor accusers in any slanderous sense of the word. On the contrary, as the Apostle shows further on, they will be examples in the matter of minding their own business. They will not be enslaved to much wine, but be teachers of that which is good, by precept as well as by example, to all with whom they have an influence. Naturally their influence will be greatest over the younger women, and it should be exercised as becometh women professing godliness, professing to be guided by the Word of the Lord, the spirit of the truth.

The Younger Women should find ensamples in their elder saintly sisters, the influence of whom will not be in the direction of insubordination and a battle between the husband and wife in the home; and their advice will very rarely be, "Stand up for your rights;" "Give him a piece of your mind," etc. On the contrary, they will be peacemakers, and assist the younger women with such advice as will help to make home happy by obedience to the directions of the divine Word. Instead of helping to cultivate in the younger women the spirit of selfishness, which inheres naturally in every human being, through the fall, they will assist them, by both word and example, to cultivate the opposite spirit, the spirit of love--"to love their husbands and to love their children."

If love were thus inculcated as the first law of every home, the chief of the Christian graces to be developed and practiced, it would indeed make a wide distinction between Christian homes and others; and thus, perhaps, better than in almost any other manner, the Christian mother can preach the glorious gospel of salvation, and illustrate in her own life and home its power to deliver from the bondage of sin and selfishness, even in this mortal state.

They will learn from them also to be discreet, or sober-minded--not too emotional;--to do some sober thinking along sober lines, and thus to cultivate both heart and head, and to increase their own joys in the Lord as well as to prepare themselves the better for their family duties and privileges. Chastity, modesty, purity, should also be learned--an instruction deep and powerful in its influence for good; not only to the younger women themselves, but also in their families. They should learn to be "keepers at home," or "workers at home," as the Revised Version renders it, appreciating the fact that the duties of a wife and mother

R2724 : page 333

are chiefly home duties; that the home is her workshop and her pulpit, where her influence should be greatest and most valuable.

They should also learn to be "obedient to their own husbands," or, as the Diaglott renders this, "submissive" --not attempting to usurp the place of the husband in the home, not keeping up a continual strife and battle about life's affairs, so that the husband will have one battle of life to win their daily bread and another battle while they eat it. By "obedience" and "submission" we do not understand the Apostle to mean blind obedience or dumb submission, nor in any sense of the word that the wife shall not enjoy fully all proper liberties and privileges; but that while enjoying these she shall use them with propriety, so as to make life a blessing and not a burden to her husband, with whom lie chiefly the responsibilities of the home, according to both divine and human law.

As a Christian wife she should have a judgment respecting the Lord's will, as presented in the Lord's Word, respecting the affairs of the home, and all the interests of the family, and these views she should express, in love and moderation, and kindly, however emphatically; but having expressed her judgment respecting the Lord's will in the matter and the reasons therefor, she should be "submissive" to the decision of the husband (in all matters not involving her conscience); because, according to divine arrangement, the husband is the head of the wife as Christ is the Head of the Church--the final arbiter respecting family affairs.

Should the Christian wife at times find that the pursuance of this Scriptural course had brought her disadvantages or were about to work ill to the general interests of the family, let her protest kindly, and point out to her husband, without "harping," what she foresees to be the results, and urge a change; pointing out (especially if the husband be not a Christian) that the responsibilities of the transaction lie wholly in his hands: and let her then console herself with the thought that she, at least, is following the divine direction, and that the ultimate result is sure to be a spiritual blessing, in harmony with the Lord's promise that all things shall work together for good to them that love him--and who demonstrate their love by obedience. Let her take the matter to the Lord in prayer, and "bear a song away." As the Apostle points out, this course is the one least likely to bring reproaches upon the cause we love and to which we have consecrated even life itself.

To the Young Men of the Church the Apostle sends an exhortation that they be sober-minded--not rash, thoughtless, conceited--that they exercise self-control. And then, in view of the fact that Titus himself was a young man, he exhorts that he shall be a pattern to all the young men of the Church, and thus incidentally he exhorts all of the young men of the Church to note carefully and to be exercised by the qualities and considerations then urged upon Titus.

R2724 : page 334

Upon Titus the Apostle urges that he shall be a model man, a pattern of good works and soundness of doctrine; not permitting his teachings (doctrine) to be corrupted either with vain imaginations of his own or those of other people. He urges upon him, and thus incidentally upon all young men also, gravity, the opposite of frivolity, levity: as Christians we have something to occupy our minds that the world has not; and the greatness and grandeur of their hopes and ambitions, based upon the exceeding great and precious promises of the divine Word, should give to their lives and general conduct a weight which, like a good cargo in a vessel, would keep them from being top-heavy and prepare them to outride the storms and difficulties of life through which they must pass to reach the desired haven.

Sound speech, with which no fault could be found, is another of the qualities that Titus and all of the Lord's people, especially the young men, are to strive for. Not merely sound speech in the sense of accurate and grammatical expression, but sound speech especially, in the sense of having their conversation and the influence which one exerts through conversation, of a truly helpful, strengthening kind--to mind and heart and character. Alas, how much of the conversation of even Christian young men is anything but sound, anything but helpful to themselves and their companions. Young men in Christ are to be copies of God's dear Son, so that by their common conversation as well as by their general demeanor they shall continually preach Christ and properly represent before the world his noble characteristics,--truth, righteousness, purity, gentleness, goodness, love. Sound speech cannot be condemned by anybody, friend or foe, heathen or Christian, saint or sinner; and, as the Apostle suggests, such a course will be a constant reproof to those enemies who must always be expected; in the face of such noble living they of the contrary part must surely be put to shame eventually.

To Servants the Apostle sends a message also; and it was a very different message from what some of God's dear children, less wise than the Apostle in their understanding of the divine plan, would have given.

Many of God's people of today, instead of being peace-makers are peace-disturbers, because of a failure to see properly the principles which underlie the Gospel, and their proper application in the present time. They exhort servants to "strike," to "stand up for their rights," to see that they are not "tramped upon," to "demand justice," and see that they get it. The Apostle, on the contrary, understanding God's plan, knew not to expect full justice, not to expect human rights or any others to have great consideration in the present time, because we are still in what he designates "this present evil world [dispensation];" because "the prince of this world [dispensation]" is Satan, and because his Kingdom of the present time is based upon neither love nor righteousness, but upon selfishness.--Gal. 1:4; John 14:30.

The Apostle knew not to expect the wrongs to be righted and justice to be dispensed under Satan's administration, and hence in all of his teachings he points the believers to the coming time when the Lord, the righteous King, shall take possession of earth's governments, and fulfil that petition of our prayer, "Thy Kingdom come; thy will be done on earth as it is done in heaven." Then justice may be expected, because justice is done in heaven; then all rights will be respected, as all rights are respected in heaven; but before that glorious condition shall obtain Emmanuel's Kingdom must be established and Satan, the prince of this world, must be bound, that he should deceive the nations no more, and that his rule of unrighteousness and selfishness shall be set aside, supplanted by the laws of him who shall lay justice to the line and righteousness to the plummet.--Rev. 20:1-3; Dan. 2:44; Isa. 28:17.

The Apostle's exhortation to servants is in harmony with this, that they be obedient to their masters, and seek to please them well. They were not to be shiftless, careless, indifferent as to the prosperity of their masters' interests and the care of their masters' goods. They were to take as much interest in those things as tho they were their own;--as the Apostle elsewhere expresses it, they were to do their work as tho they were doing it to the Lord himself, faithfully, well. (1 Cor. 10:31.) Such service rendered to an earthly master "as unto the Lord," and because of a desire to please the Lord, and because of the indwelling of his truth and its spirit, will undoubtedly be accepted of the Lord as tho it were some service done directly in the interest of his cause, should the conditions of the servant hinder him from doing any work more particularly in the Lord's service and the service of the truth.

Not only were servants to endeavor to please their masters and to please them well, but this in all things --in the little things as well as in the great affairs; and thus Christian servants would be recognized, wherever they might be, as different, distinct from others, too many of whom are "eye-servants," faithful merely under the eye of their employer. Such Christian servants will come to be recognized as jewels even by those who have no sympathy with their religious convictions, and possibly would constitute the most weighty sermons these could deliver. They might obey their masters and yet continually protest and complain; hence the Apostle adds a word on this point, saying, "Not answering again"--not gainsaying nor quarreling with the master over his methods and ways and work; not complaining of sharing the common lot of other servants, whatever that might be; preferably, indeed, letting others complain, and holding their peace, rather than stirring up strife,--and rather than have the cause they love and seek to serve ill thought of.

Not purloining--secretly appropriating to themselves the master's goods, etc., contrary to his known wishes. And it might be not inappropriate here for us to remember that if the master should desire the servant to engage in some work that would be dishonest, morally wrong, this would be a proper ground upon which the servant should object and protest. His conscience must be preserved in every matter that properly

belongs to his conscience; but he may not busybody himself with the master's affairs in matters which belong to the master's conscience, and with which the servant has nothing to do. By his own strict integrity even in the smallest things he shall do his preaching and exercise his influence upon his master, "showing all fidelity," faithfulness to his master's interests.

The effect of all knowledge is to render the intelligent restive under restraints, and as Christian knowledge is the highest form of knowledge, it more than any other tends to restlessness. It inculcates the thought that however widely different the conditions between the king and the peasant as respects men and earthly things, they really are on a par as respects morals,--on the same level from the standpoint of divine justice. This thought once received into the humblest mind destroys very much of the veneration which otherwise might be felt toward those in earthly authority. It is an uplifting thought to the poor, that before the great King of all the earth they stand on the same footing with the richest, the most learned and the most powerful of earth;--that whether rich or poor "A man is a man for all that." It causes them to realize that a man has a man's rights, and that these are more than animal rights, that they include liberty of mind and conscience and certain liberties of conduct.

It is this very enlightenment which Christianity has brought to the world which is about to cause it the great convulsion and revolution which shall overthrow all present institutions in anarchy. The Christian servant is to be more than merely an enlightened man: he is a man consecrated to God as well; one who has surrendered his "rights" to the will of God, and who, having placed himself in the Lord's hands to be taught of God, and to be fitted and prepared for the heavenly Kingdom, is full of faith that the Lord is both able and willing to keep the trust, to safeguard his interests, and to permit nothing to come upon him that shall not be overruled for his spiritual development and welfare.

The true Christian servant (and all Christians must be servants if like their Master--Phil. 2:7) thus consecrated, realizes that under divine providence he is not to expect his rights in the present time, nor to strive for them; but that, on the contrary, he sacrifices them to the will of God--to the doing of the Lord's will so far as he may have opportunity, and to the having of the Lord's will done in him according to the Lord's wisdom and providence. If oppressed and dealt with unjustly, he will look to the Lord for deliverance, and whatever way it shall come will accept it as of divine arrangement; and whatever God does not provide in the way of deliverance along reasonable and just lines he will accept as the rulings of his providence, and render to the Lord thanks for his watch-care and seek to learn the lessons of patience and experience and long-suffering, which these trials may inculcate; recognizing in such a case that these trials, from whomsoever they come, are permitted of the Lord if not ordered by him, and intended for his welfare and spiritual development.

Such Christian servants, and such Christians in any walk of life, are the only ones who know what contentment really is. Others are striving for the attainment of rights and for the correction of wrongs, and are only cultivating more and more the spirit of selfishness in their own hearts, and generally causing themselves the more trouble and discontent. Only the Christian can say,

"Content, whatever lot I see,
Since 'tis God's hand that leadeth me,"

and he can only take this position by the exercise of a living faith, and can only exercise such a living faith in life's affairs after he has made a consecration of himself to the Lord, and can only make such a consecration of himself after he has come to some knowledge of the divine character and plan. Such servants, the Apostle assures us, adorn the doctrine of God our Savior. They show that it is not a doctrine of strife, but of peace and of good-will toward men, not a doctrine merely of personal rights and of selfish strife for their attainment, but a doctrine of love, joy and peace in the holy spirit.

WHY THE CHRISTIAN SHOULD LIVE SEPARATE FROM THE WORLD.

After recounting to us as above the proper course for the various classes in the Church, the Apostle proceeds to give the logical reason for the above advice, saying: "For [because] the grace of God hath appeared, bringing salvation to all men."--Revised Version.

When did God's grace appear thus? We answer, not until the Gospel began to be preached after our Redeemer's death and resurrection. For four thousand years the grace of God did not appear, was not manifest in any sense of the word. The Law Covenant was to the Jew only, and it was not of grace but the reverse --of law and of justice. At very most this "grace of God" was prophesied of, that it would appear later, and that blessings would follow upon all the families of the earth. It has not yet appeared to all men, but more properly this would be rendered "for all men," since God's grace is intended to apply to every man-- as widely as did the curse apply.

In the present time the majority of mankind do not see the grace of God,-- it does not appear to them. More than four-fifths of the human family are totally blind to this grace, in heathen darkness, today, and of the one-fifth who have seen something of this grace divine, the vast majority have seen it so obscurely, so dimly, as not to be able to discern its beauties or appreciate its value. Blessed are our eyes if they have seen. In the Apostle's day, and still in our day, this grace of God has appeared "to all men," in the sense that it is no longer in any sense of the word confined to the Jew, but is now open to Jew and to Gentile alike, the middle wall of partition having been broken down, as the Apostle explains.

In what does this grace of God consist? We answer with the Apostle, It is God's favor that has been announced and manifested as the basis of reconciliation --not man's righteousness. God tells us through his Word that he himself has provided the great sacrifice for sins, demanded by his own law, that Jesus has met the penalty in full on our behalf; and that as a result we may be reconciled to God now, and he can justly and without violence to his laws receive us whom he had previously condemned to death. And this receiving of us signifies a restoration of his favor; and the restoration of his favor, if rightly received by us, will, under his providence, bring us to such conditions as will effect our salvation, our full delivery from sin and

R2725 : page 336

death, and imperfection, into the full life and perfection and liberty of the sons of God.

This applies to the Church being elected from the world during this Gospel age, and the same will apply to the world of mankind in general as they shall be blessed of God through the elect Church in the Millennial age. God's grace in the present time is manifested in connection with the "high calling" to the divine nature and the life immortal connected therewith. His grace in the Millennial age will be manifested in connection with the "restitution" blessings which will be offered to all mankind, and the earthly life-everlasting which will be granted to all those who then come into harmony with the terms of that grace.

What has the grace of God to do with us? And why should it lead to such a revolution in our conduct and character as the Apostle has just intimated? Because, says the Apostle, this grace of God, by which we are called to salvation, teaches us something: it teaches us that the way of reconciliation back to God's favor is a way of self-denial,--denying everything that is ungodliness, everything that is contrary to our highest conception of the divine character and will; the denying also of every worldly love or desire or ambition--ambition for worldly influence, for the riches of this world; and that instead of aiming and striving for these things, we who desire the salvation which God promises are to live to the contrary of these, "soberly, righteously, godly [God-like], in this present world"--not expecting worldly honors and advantages under the reign of "the prince of this world," who not only had no interest in our Master, but likewise no friendly interest in any who follow in his footsteps.

But if we are thus to live self denyingly in this world (age) that we may attain to the grace of God in the next world (age)--"the world to come"--what are we to have before our minds in the nature of a prospect or hope toward which we are to look with longing and interest and comfort of heart? Ah! the Apostle tells us what. He holds up before us the grand consideration toward which all of our ambitions are to turn, in which all of our hopes are to centre, and in which our hearts are to find their treasure, outweighing and outvaluing every earthly consideration. He thus describes this hope,--

LOOKING FOR THAT BLESSED HOPE AND THE APPEARING OF THE GLORY OF OUR GREAT GOD AND SAVIOR JESUS CHRIST.--Revised Version.

This is to be the centre of our expectations. We are not to hope for blessing this side of the manifestation of God's Kingdom. We are to note that this Kingdom must come before God's will can be done on earth as it is done in heaven. We are to know that this Kingdom must bind Satan and overthrow his institutions, based upon selfishness, before it can supplant these with new institutions of justice and truth based upon the grand principle of love. Whoever, therefore, has been blessed with the grace of God, and has had the eyes of his understanding opened by the Word of truth, and its spirit, finds its teachings to be that these blessings of salvation are to be "brought unto us at the revelation of our Lord and Savior Jesus Christ" (1 Pet. 1:13), and that our chief object in the present life is to fight a good fight against self and against sin, and in defence of righteousness and in the assistance of the household of faith; and not to fight for earthly rights nor to strive for earthly honors and riches,--the warfare and strife in which the whole world, except ourselves, is almost exclusively engaged. If the Lord's saints possess talents or influence or wealth, these are not their treasures, but merely their servants, and they are not the possessors

R2726 : page 336

of these, but merely the stewards, whose privilege it is to use them as best they may know how, in the Master's service, and to the forwarding of the interests of righteousness in the preparation of themselves and others for his appearing and Kingdom.

The Apostle speaks of our Lord Jesus as "our great God and Savior," and this is in full accord with the general teachings of the Scriptures. Our Lord Jesus is a mighty one, a great one amongst the mighty ones, and as our Lord himself declares, all should "honor the Son even as they honor the Father."--John 1:1; 5:22.

The Apostle presents in another consideration why we should be exercised by this blessed hope of the Lord's second coming and our gathering together to him as his elect Church. It is not merely that we should think of life everlasting and glory in which we might share; but that we should think also that this One coming in glory, and to whom we hope to be joined everlastingly, as members of the Bride, to the Bridegroom, --is no other than he who gave himself for us, who sacrificed his own life in our redemption. We are to remember, too, that he not only redeemed us from the penalty of sin, death, but that the redemption which he purposes and provides is more than a redemption from iniquity, from sin. We are to remember also that this purging away of sin and the instruction and cleansing which the Word of truth is to do for us, as the Apostle has foregoing set forth, is to the intent that by these means the Lord may "purify unto himself a peculiar people"--a people different from others, possessed of a special love for that which is just, that which is pure, that which is noble, that which is good; and who, despite the imperfections of their mortal bodies, are striving to cultivate these graces more and more in their hearts, and to keep their bodies in subjection. Moreover, says the Apostle, these peculiar people will be "zealous of good works," earnestly desirous and striving to do good unto all men as they have opportunity, physically, mentally, morally,--and especially to do good to the household of faith.

The Apostle's exhortation, in conclusion, is that Titus shall speak and exhort the Church along these lines which he has laid down, reproving them, whenever necessary (in love and gentleness, and yet with full authority, not doubting as to the meaning of the divine instruction). He was to let no man despise him, in the sense that he was to declare these principles of righteousness governing the Lord's people in a plain, positive and authoritative manner. He was to speak with authority and not as with uncertainty and questioning. And so let us speak, each and all, to ourselves and to others, setting forth the principles of the salvation which has appeared to us, with no uncertain sound, that thus we may minister grace to the hearers and glorify our Father in heaven and our Redeemer and Deliverer.

===================

SEMI-MONTHLY.

VOL. XXI. NOVEMBER 15, 1900. No. 21.

CONTENTS.

Views From the Watch Tower........................339
  Is Nature Cruel?..............................339
  Roman Catholicism in Politics.................340
Make Sure of Winning in God's Election....................................341
  Different Standpoint, Different View..........342
  Ignorance Respecting God's Election...........342
Sorrowful, For He Had Great Possessions................................346
  The Grace of All Graces.......................347
  "Trust Not in Uncertain Riches"...............348
Entreaty Answered.--Blind Eyes Opened.....................................349
Ill-gotten Wealth Restored........................351
Christian Home Embellishments.....................352
About Pilgrim Arrangements........................338

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2731 : page 338

"PILGRIM" ARRANGEMENTS STILL MISUNDERSTOOD.

We find that quite a number of our readers did not respond to our queries respecting "Pilgrim" visits because they thought themselves too far from Allegheny to ask or expect a visit. Others who did respond have wondered that a "Pilgrim" was not started to them at once. For these reasons we explain again, as follows:--

The Society sends forth a number of these Pilgrims--according as the Society's funds will permit and the interests of the flock seem to demand. These are sent out on long tours--three to twelve months, according to circumstances;--and sometimes reach very out-of-the-way places where we know that the interest and arrangements will justify the expense and time. We rarely give more than two days to any place unless more is specially requested and good reasons given.

We will be making up new routes for 1901 and therefore requested replies to our questions from all who desire to be remembered and visited. See TOWER Aug. 1, 1900.

page 338

MARKED NEW TESTAMENTS.

We have now a goodly supply of the Marked New Testaments. The markings are in red ink, making prominent verses which are specially forceful as respects various features of the divine plan for our salvation. The ransom, justification, sanctification, the second coming of our Lord and the resurrection are made quite prominent in these markings. Price postpaid two for 25 cents or $1.10 per dozen by express at your charges.

The publication, markings, etc. are not our work.

MONEY OR STAMPS SHOULD BE SENT "REGISTERED"

====================

R2726 : page 339

VIEWS FROM THE WATCH TOWER.

IS NATURE CRUEL?

THIS QUESTION has already been answered by some eminent authorities in the affirmative, and the belief that such an answer is the correct one is widespread. Sir Samuel Baker declares that nature "is a system of terrorism from the beginning to the end," and John Stuart Mill asserts that if there are marks of design in creation, "one of the things most evidently designed is that a large proportion of all animals should pass their existence in tormenting and devouring other animals." If we assume nature to be the work of a Being of infinite power, he concludes that "the most atrocious enormities of the worst men will be more than justified by the apparent intention of Providence that throughout all animated nature the strong should prey on the weak." These radical assertions are controverted by J. C. Hirst, of Liverpool, England, in a book whose title is the same as the head of this article (London, 1900). After examining the experiences of hunters of big game, he concludes in the first place that Sir Samuel Baker's dictum is untrue. We quote from a review in Our Animal Friends (October) the following abstract of his argument:--

"Where there is terrorism there must be terror, and terror is one of the most horrible of sufferings. Is it true, then, that the animals most exposed to the attacks of the carnivora suffer greatly from terror? We believe that it is almost entirely untrue. Terror in human beings is largely due to the imagination.... Have we any reason to believe that the lower animals have a similar terror of imagination? We have good reason to believe the contrary. Mr. J. D. Inverarity tells the following incident: A poor donkey was 'tied-out'; that is, as a bait for a lion. The lion approached, but the hunter, looking through his peephole, saw the donkey standing unharmed, while the lion went on growling. It was afterward discovered that the lion had actually tried to throw the donkey over with his paw and had failed, altho it had scratched the donkey on the inner side of the leg. But 'within a few minutes of the donkey being attacked, it was calmly eating which showed its nerves were not affected.'

"Mr. Wallace maintains that 'the constant effort to escape enemies, the ever-recurring struggle against the forces of nature,' are 'the very means by which much of the beauty and harmony and enjoyment of nature are produced.' To what else is it that the fleetness of the horse and of the many species of deer and antelopes is due? To what else, indeed, but the perpetual stimulus to exert their utmost speed, which is caused by the fear of enemies? But is not this fear the very terror which Sir Samuel Baker affirms? By no means. Mr. Francis Galton not only agrees with Mr. Wallace, but maintains that the peril in which they live is a source of pleasure....

"Prince Kropotkin points out the enormous exaggeration of the 'tooth and claw' view of nature. The Prince refers to the families of elephants, rhinoceroses, and the numberless societies of monkeys to be found in the lower latitudes of Asia and Africa; the numberless herds of reindeer in the far North, the herds of musk-oxen and the innumerable bands of polar foxes still farther north; the flocks of seals and morses and sociable cetaceans which inhabit the ocean; the herds of wild horses, donkeys, camels and sheep which range the steppes of Central Asia. He says:

"'How trifling, in comparison with them, are the numbers of carnivora! And how false, therefore, is the view of those who speak of the animal world as if nothing were to be seen in it but lions and hyenas plunging their bleeding teeth into the flesh of the victims! One might as well imagine that the whole of human life is nothing but a succession of Tel-el-Kebir and Geoktepe massacres.'

"Unless, then, death is an inexcusable incident in animal life, it would seem that the terror of death to be inflicted by the carnivora is really a figment of the imagination; and one might reasonably adopt the language of Mr. Wallace, that 'the supposed torments

R2726 : page 340

and miseries of animals have little real existence, but are the reflection of the imagined sensations of cultivated men and women in similar circumstances, and that the amount of actual suffering caused by the struggle for existence among animals is altogether insignificant.'"

Mr. Hirst does not, of course, deny that there is a good deal of eating and being eaten in the animal kingdom. This, however, he says, is not cruelty, and he devotes much space to showing that in their attacks wild creatures cause their victims little pain, altho he does not go so far as to say that the mangled ones enjoy it, as Wallace maintained of the fleeing antelope. The familiar case of Dr. Livingstone, on whom a lion's jaw crunching through his shoulder acted as an anesthetic, is of course cited, and supported by much evidence along the same line. The reviewer regards the case as having been made out, and concludes as follows:

"So then, as the result of this most interesting investigation, we may reasonably come to the conclusion that nature is by no means the system of terrorism that Sir Samuel Baker makes it out to be; that it does not justify the pessimistic and almost atheistic conclusions of Mr. J. S. Mill, and that it is not the horrible commingling of devourers and devoured that a superexcited imagination is predisposed to paint it. On the contrary, we may believe that the various carnivorous enemies of the gentler races of animals are much more serviceable in training them to the finest exercise of skill and fleetness than they are destructive of their numbers or oppressively noxious to their happiness of animal life, and that in a world in which death is necessary, death by the assault of carnivorous enemies is no more dreadful, but is, in fact, much less painful, than many other methods by which life may be extinguished."--Literary Digest.

The above is in full accord with our presentations on the subject in our issue of June 1, page 165; which please note again.

R2727 : page 340

ROMAN CATHOLICISM IN POLITICS.

"At the annual meeting of the Catholic Young Men's National Union in Brooklyn, September 26, a resolution was adopted to form a great federation of all the societies of the Roman Catholic Church in the United States for political purposes. Last spring Bishop McFaul of Trenton, N.J., told the Ancient Order of Hibernians that the Roman Catholics of America were fools not to organize into one solid mass and make their power felt in the politics of this country; there were 2,000,000 Roman Catholic voters, and if they were united for political action they could make this country a Roman Catholic nation.

"This federation has now been formed by the following societies: The Knights of Columbus, the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, the Irish Catholic Benevolent Union, the Irish-American Societies, the German-American Societies, the Catholic Knights of America, the Catholic Total Abstinence Union of America; and, as the Brooklyn Eagle of Sept. 26, 1900 (from which we quote), says: 'Besides these organizations there are scores of others of less prominence.'

"The federation is formed, says the Eagle, 'for the avowed purpose of influencing legislation and securing what the Catholics claim are their rights.'

"The convention, which met in the Park Theatre, Brooklyn, was the largest gathering in the history of the Young Men's National Union, and it was addressed by leading priests and laymen from all parts of the country. Father Lavelle, rector of St. Patrick's Cathedral in this city, Monsignor Doane of Newark, N.J., Sheriff Buttling of Brooklyn, Congressman Fitzgerald, of Boston, and Father Wall of Holy Rosary Church, this city, made stirring addresses. The latter was elected president of the union.

"'The convention,' continues the Eagle, which is one of the foremost metropolitan daily journals, 'unanimously approved the plan of federation and appointed committees to carry it into effect. By this means tens of thousands of men of the Catholic faith will be brought under one national head, and this stalwart body of men will have a strong influence on national legislation.' The New York Herald and other papers had similar reports. This is the most important step ever taken by the Roman Catholics in the United States. They now have New York City in their possession, and many of the other large cities of our republic are under their control; all, like Tammany Hall, 'worked for all their worth,' in the interests of the Roman Catholic Church, and incidentally for the benefit of the workers. 'In politics I work for my own pocket all the time,' said Richard Croker, the 'Boss' of Tammany. He might have added that a large share of the municipal plunder goes to Roman Catholic institutions.

"Having possession of the cities, the Romanists now reach out to gain control in national affairs. 'We must make America Catholic,' said Archbishop Ireland at the hundredth anniversary of the establishment of the Roman Catholic hierarchy in the United States, which was held in Baltimore, Nov. 10, 1889. 'We must make America Catholic. As we love our church, it suffices to mention the work and our cry shall be, God wills it, and our hearts shall leap towards it with Crusader enthusiasm.' He was wildly applauded by the eighty bishops, one thousand priests and five thousand laymen present.

"'Why should we fear or hesitate?' he continued, with glowing fervor and proud boasting. 'We number ten millions--a powerful army if the forces be well marshaled and their latent strength be brought into action. Catholics in America are loyal to their church and devoted to her leaders. Their labors and their victories in the first century of their history show what they are capable of in the coming century, when they are conscious of their power and are under complete hierarchical organization.'

"And so, even before the century has begun, they are preparing by a complete organization to conquer this country and turn it over to the pope! What have the Protestants of America to say to this? says The Converted Catholic of New York."

R2727 : page 341

SOCIALISM GROWING IN GERMANY.

The election of a member of the Reichstag for Brandenburg has caused considerable political excitement throughout Germany, as it has resulted in a signal victory for the Socialist candidate, Herr Peus, by a majority of 648 votes. This constituency has had a varied history, having returned within the past twenty years Conservatives, Radicals and National Liberals; but throughout all its fluctuations one fact was prominent; namely, the growth of Socialism there.

The number of Socialist members now in the Reichstag is fifty-eight; in 1885 there were only twenty-three; in 1890 the number rose to thirty-five. At the general election of 1893 there were forty-four Socialists returned. At the last general election in 1898 the number was fifty-six. Subsequent byeelections have added two members.

If we turn to the number of recorded votes we find that in 1885 over half a million Socialist votes were given; in 1887 three-quarters of a million; in 1890 nearly one million and a half; in 1893 one million and three-quarters; and at the last general election two and a quarter millions. The calculation which places the strength of the Socialist party at the next election at three million votes, and 100 seats in the Reichstag out of a total of 397 seats, would not appear excessive.--London Daily Chronicle, Oct. 29.

===================

R2727 : page 341

MAKE SURE OF WINNING IN GOD'S ELECTION.

"Brethren, give diligence to make your calling and election sure."--2 Pet. 1:10.

INTEREST in the recent election of a President of the United States has been general throughout the whole world, and especially amongst English-speaking peoples: in fact, the exercise of the franchise by the public, whenever and wherever, is generally a matter of absorbing interest to "the children of this world"--whether the office be a high one, as that of President of the United States, or Member of Congress, or Member of Parliament, or whether it be a lower one, for some petty office of ward magistrate or constable. The candidates for these offices and their friends, in proportion to the dignity of the office, do not hesitate to spend money for printing, brass bands, banners, flags, banquets, traveling speakers, etc. And this is looked upon as thoroughly reasonable, and engaged in by the reputedly more intelligent and sane of all nations. But there is another election in progress--an election of a hundred and forty-four thousand, to a higher position than that of any earthly magistrate or potentate; and for not a few years merely, for the elect are promised this highest of all honors for all eternity.

Does the world know about this election? We answer, No. True, many have heard something about an election--that God is "taking out of the nations a people for his name," a "little flock," who, as joint-heirs with Jesus Christ their Lord, will be given the Kingdom which God hath promised to them that love him,--the Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." But tho they have heard of this Kingdom and the election now in progress, to make up the foreordained number of its kings and priests they do not really believe it, but regard it as a fantasy, "as a tale that is told," a fairy story which none but the simple-minded and children would take seriously. Ah yes! and so the Redeemer-King informed us it would be; and so he prayed to the Father, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes; even so, Father, for so it seemed good in thy sight."--Matt. 11:25,26.

If the wise and prudent, the keen and the shrewd, the learned and the great, really comprehended the situation,--if they really believed in this election which is in progress under divine direction, according to the divine Word, what haste there would be amongst them to "make their calling and election sure," as the Apostle exhorts. It is not that people are not appreciative of such honors and dignities of power and influence as this Kingdom offers, that they pass by God's election, and treat it with indifference; for their love of power, their love of influence, their love of position and prestige, is abundantly in evidence in connection, not only with the governments of this world, but also in connection with even the trifling offices in the nominal churches. The spirit of "Which shall be greatest?" has apparently not died out.

But while those who seek for earthly offices of a brief tenure and comparatively small dignity are willing to sacrifice time, energy, money, etc., to attain these petty offices and honors, and while they can arouse enthusiasm amongst their friends and neighbors, leading to expenditures of time, money and energy to an astounding degree, and tho they think it strange that we "run not with them to the same excess of riot, speaking evil of us" (1 Pet. 4:4), nevertheless, they affect to think it remarkable that we who are candidates for the superlatively high office for which God has nominated us should spend time,

R2727 : page 342

influence and means in making our calling and election sure, and in assisting "brethren" in their election work: they consider our time wasted. Altho they spend millions of dollars in speeches, brass bands, editorials, parades, etc., to determine which of two men should hold the most honorable office of this nation for four years, they consider it remarkably strange that we should spend a fragment of the amount, or make the one-thousandth part of the commotion to secure for ourselves and to all of the "elect" the great "prize of our high calling."

DIFFERENT STANDPOINT--DIFFERENT VIEW.

All this only illustrates the two very different standpoints from which matters may be viewed. From the world's standpoint the Lord's consecrated people who seek to make their calling and election sure to the heavenly Kingdom are counted fools, because to attain that they are willing to sacrifice present temporal interests; and this sentiment of the public is the same today that it was in the Apostle's time, when he wrote, "If any man among you seemeth to be wise, in this world, let him become a fool that he may be wise." (1 Cor. 3:18; 4:10.) From our standpoint, seeing the eternal things and the glories attaching to them, we cannot avoid the feeling that it is "the children of this world" who are foolish, in that they expend so much breath and energy upon things which, if attained, last but a short time, and bring with them large measures of perplexity and trouble and criticism of opponents to their election: and sometimes untellable injury to themselves, the ruled.

But why this difference of opinion? Which party is sane, and which is lacking in sanity? We answer, that the difference is that the one class sees what the other class does not see, and that because God has specially revealed it unto the one. As it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the natural man, unilluminated by the holy spirit] the things which God hath in reservation for them that love him; but God hath revealed them unto us by his spirit,...which searcheth all things, yea, the deep things of God."--1 Cor. 2:9,10.

The fact, then, is that the Lord's consecrated people, through faith and by God's holy spirit, have inside information respecting "the things not seen as yet." Hence we see that the two parties--the one seeking earthly honors and advantages, for themselves and each other, the other seeking the heavenly advantages, or election for themselves and each other--are both laboring for what they see; for what they consider to be the most valuable thing they see and may attain. O how precious, then, is this eye of faith, which the Lord's consecrated people have! No wonder our Lord said to some of his disciples, "Blessed are your eyes for they see, and your ears for they hear"--other eyes do not see and other ears do not hear these heavenly things. And in that sense of the word comparatively few even in civilized lands have been called or nominated of the Lord for his election --comparatively few know anything about it or the terms which must be understood and obeyed in order to make the calling and election sure.

IGNORANCE RESPECTING GOD'S ELECTION.

Even amongst professing Protestant Christians the majority do not know that there is an election. The leading denomination, Methodists, positively deny that there is an election; and even the large denominations which hold that an election is in progress (Presbyterians and Baptists, etc.) have totally false conceptions of its character: they regard God's call or nomination as being the election itself, and hence the words of the Apostle in our text confuse rather than help them. They think of the matter from the standpoint of divine foreknowledge and predestination: they consider the election as something done by the Almighty wholly regardless of the character and works of the elect, saying in their Confessions of Faith, that it takes place without consideration of any worthiness or merit on the part of the elect, but solely of divine grace. They thus make void the Word of God, and the election inducements which it holds out,--confusing their own minds, and in the end traducing the character of the divine ruler and his law.

Would that they could see what is so plainly set forth in the divine Word; viz., (1) that the predestination on God's part was that he would choose a Church,--from amongst those whom his grace would redeem from the curse of death through the precious blood of Christ. (2) That he predestinated that this Church should be of a fixed, positive, limited number; --we believe literally 144,000--of whom the nucleus was found in the remnant of Israel which accepted of Christ at and after Pentecost: the number being constantly added to throughout the Gospel age, and to be fully completed with the end of this age. (3) That he predestinated what must be the fixed character of each one whom he would recognize as a member of this elect Church, the body of Christ--as the Apostle says, he "predestinated that we should be conformed to the likeness of his Son." (Rom. 8:29.) Consequently the predestination meant that none could be of the elect Kingdom class (however plainly they heard the call or nomination), unless they made their calling and election sure by cultivating the graces of the spirit and thus coming into heart-likeness of our Lord Jesus Christ--copies of him who set us an example, that we should walk in his steps.--1 Pet. 2:21.

R2727 : page 343

Here we have an election which accords with every definition of the Scriptures and all the Scriptural facts relating to the divine plan of the ages. It is this election which we feel justified in securing at any cost, at any self-denial, any self-sacrifice; and these self-denials and self-sacrifices are works which must be performed if we would be of the elect; as the Apostle says, we must "work out our own salvation with fear and trembling." (Phil. 2:12; Jas. 2:22.) Yet these works are not ours (as men) but as "new creatures," members of the body of Christ. And they are God's works in the sense that they are incited by his Word and Spirit: for "it is God that worketh in you to will and to do."--Phil. 2:13; Eph. 3:20.

Let us not be misunderstood, however. Our justification, the basis of our call or nomination to this high position in the Kingdom was secured, not by works, but by simple faith without works. We were justified by faith, and had peace with God, before it was possible for us to do any works which would be acceptable in his sight. But when we were accepted in the Beloved, having made full consecration of our mortal bodies, and every interest pertaining thereto, --then the works began, the sacrificing began, the self-denials began, the overcoming of the world began, the battle with the world, the flesh and the devil began. This battle must be won in our hearts (even tho we will not attain perfection in the flesh) else we will not make our election sure and receive the crown of glory, the symbol of our joint-heirship with him who bought us with his own precious blood.

So then we see (a) that only those who have heard something, at least, of the grace of God in Christ have been in the remotest sense in contact with the privileges of this election,--because "faith cometh by hearing." And (b) faith the result of hearing, rightly received, brings justification from the sins that are past, and peace with God. And (c) only those who are at peace with God (being justified by faith) are called to joint-heirship with Christ in his sacrifice, walking in his footsteps and thus attaining to joint-heirship with him in his Kingdom. And (d) only those thus called or nominated by God have the remotest opportunity of becoming the elect. And then mark, (e) the Lord's own declaration, "Many are called; few are chosen [elected--from the same Greek word]."--Matt. 22:14.

Let us not only assure ourselves of the fact that there is an elect class being selected during the Gospel age, to a special position of honor and service with the Lord, but let us at the same time note the lessons enjoined upon this class of called or nominated ones --the instructions given them of the Lord whereby they may make their calling and election sure.

OTHER SCRIPTURE REFERENCES TO THE ELECT.

"I endure all things for the elect's sake," writes the Apostle Paul. (2 Tim. 2:10.) The Apostle's sufferings whereby, as he said, he sought to "fill up that which is behind of the afflictions of Christ [were] for his body's sake, which is the Church" (Col. 1:24) --not for the world. The reason for this is evident: The Apostle knew the Lord's plan to be to call and to elect during this Gospel age a little flock of overcomers of the world, faithful even unto death, as a Royal Priesthood, to share with the Lord Jesus in the Millennial Kingdom. He knew, therefore, that labor on behalf of the world before the world's day of trial or judgment would come, would be to a large extent at least love's labor lost; and hence he was not of those who would "beat the air" in the service of the Lord, accomplishing nothing; he would work according to the divine direction and thus be a co-worker together with God, that in due time as a member of the elect company, faithful to the Lord's call, he would be granted a share in the Kingdom, which is to bless all the families of the earth.

"Even so, at this present time there is an election according to grace....Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded." (Rom. 11:5,7.) Here the Apostle is speaking of this same elect Church, and is referring to the Jewish remnant out of all the tribes with which this elect Church was started, and to which, after Israel's national rejection of the Lord, the special invitation went forth to the Gentiles, to "take out of them a people for his name [to bear the name of Christ]" to complete the predestinated number of the elect 144,000 (twelve thousand accredited to each of the twelve tribes of Israel). Thus we who are being called from amongst the Gentiles are invited to fill up the deficiency in the elect number of Israel, and will be, so to speak, divided amongst the twelve tribes, tho according to what rule of distinction the Scriptures do not show.

"Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering, forbearing one another and forgiving one another." (Col. 3:12,13.) Here we have an intimation of the character-likeness to God's dear Son which the same writer tells us God has predestinated respecting everyone who will make his calling and election sure. (Rom. 8:29.) God has called us with his high calling, and from the time we accept the call and make the requisite full consecration of ourselves to him he gives us the earnest of our inheritance, viz., the spirit of adoption, the spirit of sonship: it remains, however, for us to be tested,--to

R2727 : page 344

prove the depth of our consecration, the sincerity of our professed love. If we love the Lord with all our hearts we will seek to do those things which are pleasing to him, and these the Apostle is specifying in this Scripture, showing us that God's requirements are all in harmony with his holy spirit of love; that "Love is the fulfilling of the Law," and that we must attain to this condition of perfect love in our hearts if we desire to finish our course with joy, and make our calling and election sure--making sure a share in the inheritance to the spiritual body and the Kingdom glories of which our spirit of begetting is but the earnest or foretaste.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect." (Titus 1:1.) Here the Apostle not only reiterates that there is an elect class, but he specifically points out that this class has a special faith, a peculiar faith, that is not shared by others, neither can others know it, for "it is spiritually discerned."--1 Cor. 2:14.

"Shall not God avenge his own elect, tho they cry day and night unto him?" (Luke 18:7.) Here our Lord himself testifies respecting this elect class. He gave a parable of an unjust judge, who, tho careless respecting the doing of justice to a poor widow, nevertheless was so careful of his own convenience that he would give her justice, lest by her continual coming she would annoy him. And our Lord's inquiry is, if an unjust judge would thus render justice from a selfish motive, could we expect less from the all-wise, all-loving and all-just Heavenly Father? Verily, God shall avenge the cause of his elect, altho he has permitted them to be maligned, slandered, misrepresented, for over eighteen centuries; the time will come when he will give them justice, when he will exalt them; and when those who have wilfully and maliciously injured them shall certainly be punished --in the great time of retribution in which every such evil deed of mankind shall be rendered a recompense, and every good deed receive its reward--in the Millennial day.

"He shall send forth his angels [messengers] and shall gather together his elect from the four winds of heaven." (Matt. 24:31.) Here our Lord not only testifies to the fact that there is an elect class, but he assures us that he himself will gather this elect class in due time; in the end of this age when he is ready to establish his Kingdom, in which, as the overcomers, the elect of God, they will be joint heirs and sharers, as in the present life they have been sharers in the sufferings of Christ.--Rom. 8:17; 2 Tim. 2:12; Matt. 13:43.

For the elect's sake those days shall be shortened." (Matt. 24:22.) Our Lord here refers to the great time of trouble with which this age shall end, "the day of vengeance," the time of retribution, the day of avenging his elect; and he assures us that the trouble then coming upon the world, and which will largely, we see, be brought about by the world's own course, would, if not interrupted by the Kingdom and its intervention with power from on high, mean the utter obliteration of the race at the hand of its own selfishness. But for the elect's sake those days should be shortened, and the time of trouble will not be permitted to run the length which otherwise it would run. As at first, "He shall speak to them in his wrath and vex them in his sore displeasure," so afterward he shall not permit their utter destruction: his Kingdom will stay the trouble, for "He shall speak peace to the heathen [peoples];" he shall say unto them, "Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth."--Psa. 46:10.

"Who shall lay anything to the charge of God's elect?" (Rom. 8:33.) The Apostle is here pointing out that altho this called class accepted of God to be his elect, and to run with patience the race set before them, and make their calling and election sure, have weaknesses of the flesh, in the overcoming of which they, as new creatures, are not always wholly successful, nevertheless, God looks upon the heart, and their judgment is not according to the flesh, but according to the spirit, the will. Lest such should fear failure after all, he points out that in the great heavenly court there would be none to condemn them;--because God the Judge who once condemned us in Adam has himself justified us in Christ,--accepting on behalf of the Adamic sin and the resultant weaknesses the sacrifice of Christ. And then he points out that Satan, our Adversary, will have no hearing before the heavenly Court, and that there will be none to appear against us, and that on the contrary our Lord and Master, who redeemed us with his precious blood, will be our Advocate. Who then could lay anything to the charge of God's elect?--those whom God has justified, whom God has called, whom God has accepted, and who, according to the divine arrangement, make their calling and election sure. Who would they be who could find fault with these whom God accepts on his own terms? Surely none! "Yea, we are more than conquerors, through him who loved us and bought us with his own precious blood!"

"Elect, according to the foreknowledge of God the Father...through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2.) The Apostle here marks out the terms of our election; none can remain in this elect company, nor make his calling and election sure, without

R2727 : page 345

being under the sprinkling of the blood--justification through faith in the great sacrifice; nor can any attain it without sanctification, a setting apart to God; and such a sanctification as will lead to obedience to God--to the full submission of his will to the will of the Father in heaven. Such must be the character of those who will be of the elect, and this class of which we are seeking to become members was predetermined, foreordained by God; it was not a new thing, but the carrying out of the original divine purpose, in which also our Lord Jesus shared. This the same Apostle shows (1 Pet. 2:4-6), declaring that our Lord Jesus himself was the elect of God, and that we who are now being chosen from amongst men to be "members of the body of Christ," members of the elect class, are chosen in him, chosen as members of his body, and as such must be conformed to the likeness of his character. He says: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen [elect] of God and precious, ye also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ."

"Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth in him shall not be confounded." Thus the whole Church of Christ, the elect little flock, are now being shaped, fitted and prepared for positions in the Temple of God, of which the dear Redeemer himself is the chief cornerstone, the foundation.

"They that are with him are called and chosen [elect --the same word in the Greek] and faithful." (Rev. 17:14.) Here in symbol our Lord Jesus tells John, and us through him, of the glorious exaltation of the elect in the Kingdom, when they shall be with him and share his glory as the Apostle declares, and with him judge the world;--granting trial, with gracious opportunities to every member of Adam's race to return to full harmony with God through the merit and by the assistance of him who redeemed the race.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him. He shall bring forth judgment to the Gentiles." "I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountain: and mine elect shall inherit it." "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall make them continue long." --Isa. 42:1; 65:9,22, margin.

Here our Lord Jesus, the Head, and the Church, "members in particular of the body of Christ," are unitedly declared to be God's elect, in whom he is well pleased. The Father was well pleased in the Son, who came not to do his own will but the will of him that sent him, and by his obedience won all the gracious things promised under the Law Covenant, and redeemed Adam and his race; and the Father is well pleased also in us, whom, tho "we were children of wrath even as others," he has accepted in Christ, justified and sanctified by his Word and spirit, and who, if we abide in Christ, faithful unto death, will be fitted and prepared for his promised Kingdom.

In these statements of the Prophet reference evidently is made to the work of the Lord's anointed (Head and body) in conferring restitution blessings upon the world of mankind during the Millennial age; and this is in full accord with all the New Testament declarations respecting the work of the elect.

"Brethren, give diligence to make your calling and election sure." This our text is one of the most forceful of the many references to God's elect, and is particularly clear in marking out the conditions upon which election may be surely attained by each one whom the Lord our God shall call or nominate to this grand office--the Royal Priesthood. The Apostle has been mentioning the various graces of the Lord's spirit which those who are seeking to be of this royal and priestly class must develop in their characters. He shows us that there is more or less of an addition in the matter: we put on one grace and add to it another, and to that another, and so on; and do this repeatedly in respect to all the graces, which keep growing, developing in us and rounding out and deepening and broadening us as spiritual new creatures. And he shows that those who do not have such experiences of growth in grace and in knowledge are deficient, and cannot hope to make their calling and election sure.

But seeming to understand that some would question the possibility of their gaining so great a prize, the holy spirit, through the Apostle, gives to this called and chosen class a word of special encouragement, saying, "For if ye do these things ye shall never fall." There may be more or less stumbling on the part of the elect, not through weakness of the spirit, the heart, the new mind, but "through manifold temptations" of the flesh, the earthen vessel, in which temporarily resides the new creature, begotten of the spirit, the elect. The Apostle proceeds to give further assurances, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." The elect will not be received of the Lord with chidings and upbraidings for the imperfections of the flesh, which were unwillingly theirs, but on the contrary all the

---

*The word "spiritual" is omitted in this verse as spurious, by old MSS. It is the flesh that is sacrificed, not the new creature.

R2727 : page 346

weaknesses of the flesh will be ignored, and the intents of the heart alone will be judged, and the heart-character formed will alone be tested and approved; and this will determine whether or not we shall stand the Lord's approval and be granted the glorious things which he has promised to them that love him--"glory, honor and immortality" and a share in the Kingdom and its work of blessing.

"He that hath this [election] hope in him purifieth himself even as he [the Lord] is pure." But how is it with those who have not this hope, and who are totally ignorant of this election,--even tho they be Christians, in the sense of believing in the Lord Jesus Christ as their Redeemer? Surely they are at a great disadvantage, lacking as they do the proper conception of the exceeding great and precious promises which are the channel of the power of God working in the elect both to will and to do of his good pleasure.

If we have seen that there is an elect class, it follows that there must be a non-elect class--those who are not making their calling and election sure, and it is proper in this connection that we see something respecting this class, and what provision God has made for them. This phase of the subject we reserve for our next issue.

===================

R2727 : page 346

"SORROWFUL, FOR HE HAD GREAT POSSESSIONS."

--MATT. 19:16-26.--DEC. 2.--

"Children, how hard it is for them that trust in riches to enter into the Kingdom of God!"--Mark 10:24.

OUR LESSON relates to what for centuries has been called "The Great Refusal." The rich young ruler, whose name is not given, altho possessed of an abundance of the things of this life longed for an assurance of everlasting life. As a Jew he knew the Law; he understood that God had made with this nation, and with no other, through Moses the mediator, a covenant, under which everlasting life might be attained. He perceived, however, that even the best men of his nation had failed to gain eternal life under this covenant--that all had died. He had heard of Jesus, and that "never man spake like this man," and he knew that in many respects his teachings were of a very positive character, and that his manner and instruction were not like those of the scribes and Pharisees, uncertain and equivocal;--that he taught as one having authority, and knowing what he taught to be true. He hesitated to go to this Teacher, but finally, seeing him leaving a house in his own neighborhood, he ran out hastily and point-blank put the question: "Good master, what good thing shall I do that I may have eternal [everlasting] life?"

Instead of answering his question directly our Lord inquired why he thus addressed him as "good." Jesus' words do not imply, as some have surmised, a denial of being good. Rather, he would impress upon the young ruler the import of his own language, that when he got his answer he might appreciate it the more. Our Lord's words might be paraphrased thus: Are you addressing me as Good Master from the heart, or only as a complimentary salutation? If you really believe me to be good, you must believe in me as a teacher sent of God--the All-Good. More than this, you must believe my testimony, that I proceeded forth and came from God, that I am the Son of God. If my testimony is untrue in any particular I am not good at all, but a falsifier, a hypocrite, a blasphemer. If, then, you call me Good Master from the heart, and believe that I am the "sent of God," the Messiah, you will be the better prepared to receive my reply as the divine answer to that question.

Without waiting to require that the young man should commit himself definitely on the point involved, but content with merely raising the issue in his mind. our Lord proceeded to answer the question.

We are not to understand our Lord's answer to this young Jew, at a time when the Law Covenant was still in force, to be the same that he would give, or that we should give in his name, today, in reply to a similar inquiry. The young man was living under a covenant of works, of which the Apostle declares, quoting from the Law itself, "He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5.) The New Covenant had not yet been sealed with our Lord's

R2728 : page 346

precious blood, and hence it was not operative toward this young ruler or anybody else at this time. Our Lord could not properly direct the young man's attention to any other procedure than the keeping of the conditions of the Law Covenant which was still in force. Anyway, this was what the young man inquired: "What good thing must I do that I may have everlasting life?" It was for this reason that our Lord did not say, as we should say today in answer to such a question: Believe on the Lord Jesus Christ--believe that he died for your sins, and arose for your justification, and accepting him as your Savior, as the Mediator of the New Covenant, present your life in full consecration of all its talents, powers and opportunities to the Lord's service.

Our Lord did point out to the young man the only way to life everlasting then open--the keeping of the Law. He well knew that the young man could not keep this Law perfectly, and hence could not obtain everlasting life through it; but he would bring the matter

R2728 : page 347

before his attention in the most favorable form to be comprehended--without preaching the New Covenant or any other feature of the divine plan not yet due to be announced. Hence the form of his reply.

The Law was divided into two parts or tables, the first relating to Jehovah and the second to the neighbor. Our Lord ignored the first of these, realizing that the young man, so far from desiring to make or worship idols or another god, was seeking to know and to do the will of the true God. Our Lord would bring the answer down to the simplest possible proposition, and hence referred merely to the commandments respecting duty toward his fellow-creatures, and got the response that so far as the young man had discerned the matter he had kept the Law; but altho he kept its outward form he realized that something was still lacking. He had no evidence that he had received any special blessing of eternal life, and wished to know of the Master what hindered, what he lacked of being a perfect man, keeping the Law and meriting the reward of that Law, life everlasting. No wonder Jesus, looking upon him, loved him; everybody who loves righteousness loves those who are righteous, or who are striving to the best of their ability to come up to the mark of righteousness,--perfection.

THE GRACE OF ALL GRACES.

Then Jesus told him plainly, "One thing thou lackest." You have been endeavoring to keep God's Law, and have done well, so far as the outward is concerned;

but the spirit of the Law you have not apprehended at all--the spirit of the Law is Love. "The whole Law is comprehended briefly in one word." "Love is the fulfilling of the Law." (Rom. 13:9,10.) You have been getting the outside, or shell of the divine command, but have entirely overlooked the precious thing in it, the kernel, the essence,--love to God supremely and love toward your fellowman as toward yourself. Let me prove this to you, by suggesting that you demonstrate your love for your neighbors by disposing of your property for the assistance of poorer ones. Then consecrate your life in loving devotion to God's service, and come with me as my disciple, taking up the cross of self-denial thus involved.

The test was a crucial one, and manifested clearly the distinction between the letter and the spirit of the Law. The cross was too heavy for the rich young ruler. He had gotten the answer to his question, but oh! it was so different from what he had anticipated. He had felt comparatively well satisfied with himself, altho realizing that something must still be lacking. He had rather expected Messiah's commendation, and perhaps some further advice, but nothing so radical. It was too much for him; he went away exceeding sorrowful, says Luke; his countenance fell, says Mark; it was a sore disappointment. For the time being he could not think of accepting the Master's prescription, the dose was too bitter, and he must at least think the matter over well.

Whatever course this young ruler may have subsequently taken we are not informed; but of one thing we may be sure; he had learned a great lesson respecting the scope and significance of the Law. He had ascertained the impossibility of his attaining eternal life under the Law Covenant.

It will be seen that we totally disagree with those who claim that the condition of this young man and our Lord's words to him apply to all young men or to those possessing wealth--tho the spirit of the matter is applicable to all, under the different conditions of the New Covenant. The New Covenant says to us, rich and poor, "Christ died for us, according to the Scriptures." He not only met the requirements of the Law, and fulfilled that Covenant and annulled it, but additionally he sealed and ratified the New Covenant under which he, its Mediator, can apply to all who come under its provisions through faith whatever share of his merit is necessary to make good the weaknesses and imperfections of our flesh to which our hearts, our minds, do not assent. Accordingly, even if when some come to Jesus to inquire the way of eternal life, they should be unable to say, as did this young ruler, "All these things have I done from my youth up,"--if it should be even necessary for such to confess with shame, "All these commandments have I violated," nevertheless, the provisions of the New Covenant are such that even the vilest sinner who has turned from sin and who at heart desires henceforth to walk in the way of righteousness, and who, repenting of the sins of the past, gladly makes such restitution as is within his power--all such are accepted in the Beloved One, and reckoned as justified freely from all things, from which the Law could not justify them.

Then such are invited, as was the young ruler, to come, take up their cross, and follow Jesus--come, prove, demonstrate, their love for righteousness, their devotion to God and every feature of his will; come, crucify self and selfishness, and receive into their hearts instead the spirit of God, the spirit of holiness, the spirit of love. Not merely to love their neighbors in word, but in deed and in truth, so that so far from wishing to steal from them, or to kill them, or bear false witness against them, or to do any other evil toward them, their hearts' desire would be the reverse of these, to do them good, to bless them. God is Love; the spirit of his Law is Love; and the spirit of his faithful Son, Jesus, is Love. Love is the holy spirit, of which the Apostle declares, "If any man have not the spirit of Christ

[love, in some measure] he is none of his." Under the New Covenant, if the heart be full of love, it is acceptable with God even tho the heart may not be able at all times to control the flesh in respect to every thought and word and act, and to show forth through it this holy spirit of love which rules paramount in the heart.

The New Covenant is God's agreement, under which he accepts, through Christ, the intentions of our hearts as tho the same were actually and fully demonstrated in our lives; and certainly our hearts' desires will find expression through the flesh in large measure, tho not always perfectly. Thus our hearts may to some extent be read by our fellowmen, tho not perfectly, while to our heavenly Father they are an open book. Moreover, the love which enters and fills our hearts expands them and crowds out more and more of the natural and selfish propensities, crossing this natural, or earthly will with the heavenly one, the new mind. Thus gradually making progress in the new way, the Lord's saints are growing in knowledge and in grace, and more and more are having the love of God shed abroad in their hearts.

"TRUST NOT IN UNCERTAIN RICHES."

Our Lord took advantage of this episode to impart a lesson to his disciples, showing them the danger of riches--any kind of riches, honor of men, political influence, many and large talents or abilities, social standing, fine education and material wealth--for one may be rich in any of these senses. "It is hard for a rich man to enter into the Kingdom of heaven." (Revised Version.) Our Lord does not here undertake to explain why there would be greater difficulties for those possessing riches to enter into his Kingdom, but from other scriptures we learn the reasons, and why it is that the heirs of the Kingdom will be chiefly found amongst the poorer classes. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the mighty." (1 Cor. 1:26,27; Jas. 2:5.) The rich are "called," in one sense of the word, but not in another; they are equally invited but they are much less likely (than others who are poorer) to accept the Lord's invitation and to present themselves according to the terms of the Kingdom call. In this sense of the word "called" only those who accept the call are meant; and they then divide themselves into two classes--those who make their calling and election sure, and obtain the Kingdom, obtain a part in the first resurrection to glory, honor and immortality, obtain a place with Messiah in his throne, to share with him in his Millennial Kingdom; and others who do not make their calling and election sure, either by becoming reprobates, and subjects of the Second Death, or by a failure to manifest a sufficiency of zeal in the race for the prize, and on this account being remanded to the class known as the "great company," who must come through great tribulation, washing their robes in the blood of the Lamb.--Rev. 7:9-15.

It is well that we note carefully what are the hindrances of these "rich," preventing them from having so favorable an opportunity as their (in earthly respects) less favored brethren. (1) The possession of

R2729 : page 348

earthly good things, "riches," is less favorable to the development of faith, without which it is impossible to be pleasing to God. (2) These earthly advantages are more likely to develop pride, a serious barrier to every grace, and an impossible barrier as respects the Kingdom, which can be attained only through humility. (3) Riches of any kind bring with them friends and associates of the earth, whose hearts being generally out of sympathy with the Lord and the Kingdom will constitute them adversaries to the new mind, from whose influence it will be the more difficult to break completely away. (4) And summing up all of the foregoing, those possessed of such earthly riches have proportionately more to sacrifice than those who are poorer in these respects; and the greater the things sacrificed the greater the difficulty in performing the sacrifice.

However, on the other hand, it may be said that whenever one who is rich in this world's goods (talents, etc.) does present himself a living sacrifice to the Lord and his service it witnesses to a deeper heart-loyalty than if he were poorer. It implies a greater sacrifice, and it implies also the exercise of greater opportunities in the Lord's service. The servant who has five talents and who uses them faithfully, and doubles them, accomplishes a greater work than the servant who, having one talent, uses it faithfully and doubles it, and our Lord's understanding of this matter is shown in the fact that according to the parable the one will have granted to him authority over ten cities, and the other authority over two, altho both will be commended--"Well done, good, faithful servant."--Matt. 25:14-30.

If we would look for illustrations showing wherein the rich (in talents, etc.) have been faithful, we would find at the head of the list our Lord himself, "who was rich, but for our sakes became poor." As he was richer than all others in every sense of the word, so proportionately his sacrifice was greater than that of all others in every sense of the word, and his honor, glory and power are greater. "He is Lord of all." "Him hath God highly exalted and given a name that is above every name." Similarly the Apostle Paul was rich--if not in money and property, he was at least rich in education, in social advantages and privileges, and in

life's opportunities; and we may say that since the Apostle so faithfully sacrificed all these earthly riches for the sake of the privilege of preaching the Gospel of Christ, his must have been a much larger sacrifice than that of the majority of men: and proportionately we anticipate that his reward in the Kingdom will be great because he counted these earthly "riches" but "loss and dross that he might win Christ and be found in him [a member of the Anointed One]."--Phil. 3:8,9.

So then, while we call attention to the fact that few will be in the Kingdom who have had great opportunities, privileges, property or other "riches" of this world, we nevertheless encourage those who possess this world's goods of any kind, to consider that they thus hold within their grasp grand opportunities which rightly used will yield riches of grace, not only in the life that now is but also in the life that is to come; working out for them a far more exceeding and eternal weight of glory, proportionate to their sacrifices and faithfulness in their stewardship.

We cannot wonder that the disciples were astonished to learn that few of the rich would enter the Kingdom, for did they not see on every hand that the rich had the more important places in the synagogues and in the offices of the Jewish system? Did they not see that comparatively few of the poor in this world's goods were rated amongst the saints? No wonder they inquired, where would the Kingdom class be found, if the rich were excluded? How, then, could the salvation which God had promised should come through his Kingdom ever be attained?

The time for explaining these features of the divine plan having not yet come, our Lord contented himself with merely assuring the disciples that they must leave such a question to the Father; that the truth of his statement did not imply that no Kingdom could be formed, but that with God the matter was possible, and that his original promise to Abraham would be fulfilled, a Kingdom class be selected, and the blessing of salvation be communicated through it. To have told them of the rejection of the Jewish nation, all except the "remnant" of believers, mainly the poor, and to have explained to them that the elect Church, the elect Seed of Abraham, would be completed from amongst the Gentiles, of a similarly poor class as respects this world's advantages, would have been going beyond what was then due to be explained,--beyond what the disciples would have been able to comprehend at that time; and hence our Lord, using the true wisdom from above, refrained from saying more than would be to their advantage to know--leaving such information, as he explained to them subsequently, for unfoldment to them by the Comforter--the holy spirit which would come upon them at Pentecost.--John 14:26.

===================

R2729 : page 349

ENTREATY ANSWERED,--BLIND EYES OPENED.

MARK 10:46-52.--DEC. 9.

"Lord, that I might receive my sight."

WHILE PASSING along a road in the vicinity of Jericho, possibly going from the old city to the newer one of the same name, a great multitude following him, our Lord passed by two blind men, sitting begging by the wayside. (Mark mentions only one, the chief subject of the lesson, but Matthew mentions a companion.) Bartimeus, one of the two, as he heard the multitude passing and learned from some of them that they accompanied Jesus, the reputed Messiah, of whom he had no doubt heard before, was struck with the fact that his opportunity for a blessing was near at hand and rapidly passing from him. He began to cry out, his voice rising above the din of the multitude, saying, "Jesus, thou Son of David, have mercy on me!"

Our Lord paid no heed at first, but passed on. The multitude rebuked the blind man, so to speak, saying, "You, poor beggar, should not thus cry out and annoy and seek to take the attention of so great a one as this, whom we verily believe to be the Messiah, and whose mission is the establishment of God's Kingdom; keep quiet!" But so much the more did he cry out for mercy. He longed for sight, and had faith to believe that the great Messiah might be prevailed upon to rescue him from darkness. Jesus stopped and gave the word to the multitude to bring the blind man to him. He might have gone to the blind man, or he might have lifted up his voice and spoken to the blind man, bidding him to come; but instead he chose to use instrumentalities--to give those about him an opportunity of sharing in the work of blessing. So the word was passed from one to another, and the blind man was helped forward and thus greater attention was brought to the whole miracle and to the divine power which it manifested. Those who had but a moment before upbraided the blind man for his temerity in expecting a blessing from the Messiah, now gladly bore the message of hope to him, saying, "Be of good cheer! arise; he calleth thee." And he sprang up, casting away his outer robe that he might go the more quickly to Jesus for the blessing.

Everything connected with the case shows us that Bartimeus possessed a large amount of faith, and that he was very earnestly desirous of the blessing which

R2729 : page 350

he received. When he came to Jesus, altho the latter knew well his desire, he inquired respecting it. He would have the blind man express himself respecting his hopes and desires. He answered, "Rabboni, that I may receive my sight!" The word "lord" here is "rabboni," the most reverential term of four titles used amongst the Jews at that time (rab, rabbi, rabban, rabboni). Then Jesus touched his eyes (Matt. 20:34), saying, "Go thy way; thy faith hath made thee whole." Sight came immediately, and Bartimeus became one of the followers of Jesus.

The lesson itself is a very beautiful one in demonstration of the Lord's tender compassion and divine power; and from its incidents we might draw other lessons, parallels, as it were. For instance, sin brought alienation from God, and moral blindness, which prevails today in every land and on every hand. The Apostle thus pictures some of the heathen, desirous of having the light of truth, as blind men groping after things desired. He speaks of such as crying out to the Lord in prayer, and "feeling after God, if haply they might find him;" just as Bartimeus had cried out to the Lord and then went to him. And as Bartimeus cast away his outer robe that he might go to the Lord the more speedily, so the sinner should cast away everything found to be a hindrance--he should make acknowledgement and repentance of sins, and he should make restitution also as far as possible, and thus approach the Lord.

And such, when their eyes are opened to see the blessings of God bestowed upon them, should look,

R2730 : page 350

as Bartimeus looked, first into the face of the Savior with gratitude and appreciation, and look unto the Father through him. Indeed, their eyes being opened by the word of truth, they will gradually come to see everything in a new light, and be able to say, "Old things [of darkness and sin] are passed away; all things are become new"--lighted by the knowledge of God; for we have been "translated out of darkness into marvelous light." It is unnecessary to add that such transformed sinners should thenceforth follow Jesus as his disciples, seeking to walk in his steps.

Another lesson might profitably be drawn from this narrative. Bartimeus was not a sinner, in the sense of being an alien, stranger, foreigner and outcast from the divine favor. He was a member of the household of faith, an Israelite, to whom belonged the promises and the covenants, etc. (Rom. 9:4); yet he was blind. And so there are today in spiritual Israel many who are not sinners, strangers, aliens from God, but members of the household of faith and heirs of the promises, who are mentally, spiritually, blind. They are blind to the goodness of God as it shines in the face of Jesus Christ our Lord: they do not appreciate the love of God, having been blinded thereto by false theories and traditions of men. Because of their blindness they are unable to "comprehend with all saints the lengths and breadths and heights and depths and to know the love of Christ," as they should do. Perhaps some of them are accountable to some extent for their own blindness, and quite possibly others are in no measure responsible.

We notice that in the case of Bartimeus Jesus did not inquire respecting his responsibility for his condition. It was sufficient that he realized that he was blind, and that he earnestly desired from the heart to receive his sight, and that he demonstrated this by his prayers and his efforts to obtain sight. So today, to those spiritual Israelites who are blind to the beauties and harmonies of the divine character and plan, if they are willing to admit their blindness, and so anxious for the light that they will cry aloud and not be dissuaded from their good desires, they will undoubtedly get the blessing they crave, the opening of their eyes of understanding, that they may be able to understand "the deep things of God."--1 Cor. 2:10-12.

We see many blind people of this latter sort today. Nearly all of the nominal churches are full of them. But alas! the vast majority are unlike Bartimeus

--they do not realize their condition nor hunger and thirst for the light, nor come to the Master in the humble attitude necessary to receive it. Their pitiable condition is described by the Lord himself (Rev. 3:17) under the name Laodicea. He tells why they do not receive their sight--why they cannot comprehend the lengths and breadths and depths of divine love: "Because thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked."

As it was not within the power of the multitude to give Bartimeus his sight, neither is it within our power to give sight to the spiritually blind. All we can do is to let the blind ones know that Jesus of Nazareth passeth by--that the great Physician is able and willing to grant them the opening of the eyes of their understanding. Those who long for sight, who love the truth, who hate darkness and error, and none others, will be attracted by the information, and lift up their voices in supplication for assistance. But, alas! when they do cry aloud for help there are sure to be some, even amongst the Lord's friends, to rebuke them for their earnestness, instead of encouraging it. However, such oppositions only serve to demonstrate the amount of faith and the measure of love for the light, and the Lord evidently intends that only those who seek for truth "as men search for silver" shall find the knowledge of God.--Prov. 2:4.

R2730 : page 351

When the faith and earnestness of the seeker for light have been sufficiently demonstrated the Master will grant him the opportunities he desires. Nevertheless he will require that even in their blindness all shall manifest and exercise faith, and come to him through evil report as well as through good report, to receive the enlightenment sought. And when they obey thus they surely receive a good reward in their appreciation of the Lord's character and plan. From this new standpoint they can sing with the spirit and with the understanding also,--

"How happy and blessed the hours,
Since Jesus I always can see;
Sweet prospects, sweet birds and sweet flowers
Have all gained new sweetness for me."

They will surely acknowledge that whatever their joys in the Lord previously they are multiplied by the opening of the eyes of their understanding. And is it surprising that such will follow the Lord? Nay, verily! How could we do otherwise than "show forth the praises of him who hath called us out of darkness into his marvelous light"?--1 Pet. 2:9.

===================

R2730 : page 351

ILL-GOTTEN WEALTH RESTORED.

--LUKE 19:1-10.--DEC. 16.--

"The Son of Man is come to seek
and to save that which was lost."

ZACCHAEUS was a Jew and a chief publican, which signifies that he was in the employ of the Roman government as a tax-gatherer, a very lucrative office, but one greatly despised amongst the Jews, because (1) their views of patriotism led them to resent the service of their conquerors; (2) their tax-gatherers collected for a per centage of the tax, and were at the same time assessors of the amount of the tax, and charged (probably generally with good reason), with gross violations of justice--taking advantage of their position and of the necessities of their neighbors to reap large usury by advancing them money for the tax and requiring superabundant security for both tax and usury. Publicans, then, it will be seen, were a disreputable class amongst their own people, esteemed as financially immoral, and unworthy the confidence and honor of faithful Jews. Zacchaeus as a "chief" probably employed under-collectors to assist him in his contract, and for this reason was designated chief publican.

He had heard of Jesus evidently, and curiosity and possibly other nobler sentiments operated in his heart and led him to desire to see the great Teacher. Possibly indeed he had qualms of conscience respecting his business and business methods, and a longing for peace with God, which his riches could not take the place of. These nobler and better thoughts and aspirations were quickened as he found himself in the presence of the celebrated Nazarene, of whose holiness and exalted teachings he had heard. Quite probably, too, he had heard that, unlike the Pharisees, this great Teacher did not spurn publicans and sinners, but, on the contrary, treated them kindly. Zacchaeus sought a glimpse of the Master's face, but there being a throng in the way, and he being of small stature, could not discern him. There was a throng anyway at this season, going up to the Passover, and so notable a person as Jesus would always be an attraction.

Zacchaeus soon resolved what to do, for he was a resourceful man; he would run ahead and climb into a tree, and thus get a good view of the Master. We cannot help admiring the courage of this little rich man, ordinarily probably dignified enough in his bearing, but now his heart swelling with feelings of interest in righteousness and a desire for reconciliation with God, and ran along like a boy and climbed the tree. When Jesus and the multitude came to the place the

Lord addressed Zacchaeus by name, possibly by that power of knowledge which is beyond our comprehension; or possibly by reason of hearing the crowd jeer and laugh at the little rich publican in his lugubrious position.

How astonished he must have been when the Master said, "Zacchaeus, come down, for I must lodge at thy house!" So great an honor as this Zacchaeus had not dreamed of, and the multitude of Jews were likewise surprised. The latter murmured against Jesus because he, as a holy man, should have nothing whatever to do with this publican. Perhaps it was in part to give the Pharisees a lesson, as well as to provide for his own entertainment or to put himself in the way of Zacchaeus, that our Lord proposed this visit to the publican's house. In any event, nothing could have pleased the serious thinking little man more. He came down from the tree immediately, and joyfully took Jesus (and the disciples also we may presume) to his home for entertainment. Thus does the Lord look for and care for and assist those who are of a contrite heart --those who are feeling after God, and longing, as prodigals, to return to the Father's house. Had Zacchaeus been of other condition of heart we may reasonably presume that our Lord would have paid no attention to him whatever.

What a surging of sentiment took place in the heart of little Zacchaeus! His name in the Hebrew comes from a root signifying pure, and the inference is not unreasonable that his ancestors had been noble and holy people, and that back of his love for money and dishonest practices lay good principles, which now, under favorable conditions, were asserting themselves and clamoring for a change of life,--worrying his conscience and embittering all his pleasures and causing

him to long for righteousness in his own heart and life. In no other way can we account for his sudden determination to reform. Nor was he content merely to determine upon reform in his heart; he would seal the matter by a public confession. As we read, he stood forth in the presence of his own family, in the presence of Jesus and his disciples, and probably numerous friends and neighbors who had gone along, and publicly acknowledged that he had gained part of his wealth by unjust exactions, and pledged himself to restore all such wrongfully obtained money, to the extent of his ability, fourfold. More than this, realizing that there were probably many cases of small injustices which it would be impossible for him to ever correct in detail, he publicly pledged one-half of all his possessions to the poor in off-set of these.

Noble Zacchaeus! Well did his conduct show that the Master knew what he was doing when he went to lodge with this little man, so much despised by some of the Pharisees. Jesus knew that notwithstanding his wrong course of life he was much nearer to the right attitude of heart than some of the self-righteous who denounced him--altho outwardly they were living a cleaner life and a more moral one--making clean the outside of the cup while inwardly it was full of vile affections and selfishness, abominations in God's sight.

Our Lord's reply is striking: "This day is salvation come to this house; forasmuch as he also is a son of Abraham." While it is true that "salvation is to be brought unto us at the revelation of our Lord and Savior Jesus Christ"--at his second advent--it is nevertheless true also that this salvation begins in the present life to all who are of the spiritual house of Israel, who, repenting of their sins, come into harmony with the Lord, and seek to walk according to his ways. It is a salvation of the heart, reclaiming it from sin and selfishness and meanness--filthiness of the flesh and of the spirit." --2 Cor. 7:1.

This salvation means reformation and transformation; and while the Lord can read the heart and see there more than men can see respecting the change, yet, as Brother D.L. Moody suggests, the change, the conversion, the transformation of life, must have been appreciable even by the most unsympathetic of Zacchaeus' neighbors when, the next morning after this event, Zacchaeus' servant presented himself to the neighbor with a purse of money, and when asked what it was for replied, "My master says that he extorted from you a sum of money years ago, and now returns it fourfold." The conversion that includes recompense--and that not merely in a skimped manner but abundantly --four-fold--undoubtedly signifies a true conversion, one that is not likely soon to be forgotten or ignored.

We might find parallels to this incident, which belonged to the end of the Jewish age and to fleshly Israel, in the end of this age and to spiritual Israel. We find today some backsliders from the Lord's Covenant of Grace, as Zacchaeus was a backslider from the Lord's Covenant of the Law. We may perhaps find them living in a measure of sin, in business which they admit is unjust and in violation of their consciences. We are not, therefore, to pass by them with the Gospel message, the good tidings of great joy; but if any such manifest an interest in the present truth we are to seek to assist them as our Lord and Head assisted Zacchaeus. And there is an encouragement to this class in Zacchaeus' case, for tho they may feel themselves sadly short of the stature of a man in Christ, if they have in their hearts a longing desire for righteousness and to behold the Lord's face, they will find opportunity to do so, if they will but humble themselves to take the necessary steps. And sincere reformation today must be like that of Zacchaeus; it must make some outward manifestation expressive of contrition and of a desire to make reparation to the extent of ability. Some one has said, and quite truly, we think:--

"No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well said that 'a personal consecration' should be spelled 'a purse-and-all consecration.' And the full restitution of all that had been taken wrongfully must be made by a Christian disciple--even to the stripping of himself of all his earthly goods."

====================

R2731 : page 352

CHRISTIAN HOME EMBELLISHMENTS.

We have a choice assortment of Scripture and Motto Text Cards of our own importation from London. Some are of dark red and dark green color, assorted shapes and sizes, embossed with silver lettering and with hanging cords; others on light tinted cards with flowers or other illumination, etc. The mottoes are too numerous to specify but all good. The prices range from five cents to twenty cents each: and these prices are considerably less than the usual.

Another drawback has been the difficulty in preparing small quantities for mail, so as to prevent their getting damaged. We believe we can best surmount all these difficulties by putting them up in $1.00 packages as follows:--

2 mottoes dark, 5c each	.10
2 " light, 5c "	.10
2 " dark, 10c "	.20
3 " " 20c "	.60
2 "To Us the Scriptures Teach"	.10
2 Text Easels, 2c each	.04
4 Text Cards	.08
Total	1.22

Postage and packing free.

We will put these up in four different

--A,B,C,D,--

assortments, so that persons ordering more than one package need not get duplicates except the fifth item. If you order more than one package and want variety, say so.

Importing these ourselves and saving jobbers' profits and saving time, etc., by packing them in this way, we can afford to supply these bundles for the price named, one dollar. We would not offer them were we not sure that our readers will appreciate them and thank us for bringing them to their attention. The card marked above, "To Us the Scriptures Clearly Teach," is our own get up, of rose pink color printed in maroon ink, size 11x14 inches, with silk cord hanger. On one side is the statement which appears at top of page 2 of each WATCH TOWER in good sized type. It is a statement of Bible faith which none need feel ashamed of; and which should be seen in the homes of all WATCH TOWER readers. We have gotten out a large quantity and can therefore supply them very cheaply,--at five cents each (plus five cents for tube and postage). In lots of 20 for $1.00 postage free.

====================

SEMI-MONTHLY.

VOL. XXI. DECEMBER 1, 1900. No. 23.

CONTENTS.

What Hope for the Innumerable Non-Elect?..................................355
No Condemnation Possible Until After Trial.................................357
The Ultimate End of the Commandment is Love.....................................358
Claiming, Receiving and Administering a Kingdom...................................361
"Thou Crownest the Year with Thy Goodness"...................................364
"No Weapon Formed Against Thee Shall Prosper"..............................365
Questions and Answers.............................368
Items: About Tower Subscriptions, etc............354

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

TAKE HEED HOW YOU SEND.

This is the season at which our mails are largest and when money enclosed in letters not "registered" is apt to greatly tempt Post Office employees to dishonesty. Remember therefore that if you cannot procure a Money Order or Express Order or Bank draft, money sent should be registered.

ABOUT RENEWING YOUR Z.W.T. SUBSCRIPTION.

We hope to have our lists grow larger and larger each year. We are anxious that the names of all interested in "present truth" should be on our lists, and that thus they may share with us the spiritual food now being dispensed by our present Lord. We do not urge you to renew, tho we will be glad to have you continue with us to the very close of this warfare. All we feel it proper to do is to make our terms so reasonable as to leave no valid excuse for any to go without this spiritual food if he has an appetite for it. For instance, If you cannot conveniently send the cash in advance let us know of your desire to have it on credit--and pay when you can: remembering that should you never be able to pay you can have the debt canceled at any time upon request, stating your inability.

"THE LORD'S POOR" SHOULD ALSO RENEW.

Send us a postal card this month informing us that you desire the visits of the WATCH TOWER continued, and that you are still unable to pay for it; and it will go to you as freely, gladly, as to those who pay. Indeed all such subscriptions are paid out of a fund specially provided for the purpose. Do not fear to accept this portion of the Lord's provision for your spiritual nourishment. We much prefer that so far as possible renewals reach us in DECEMBER.

===================

R2732 : page 355

WHAT HOPE FOR THE INNUMERABLE NON-ELECT?

[Continued from our last issue, "Make Sure of Winning in God's Election."]

IN OUR LAST ISSUE we found abundant Scripture evidence that God is selecting a little flock from amongst mankind to be joint heirs with our Lord Jesus in the Millennial Kingdom. That fact being proven, it cannot be questioned that all the remainder of mankind are non-elect. The question now is, What provision has the great Creator made for this class--numbering at least fifty thousands of millions of all the families of the earth? Is this condition hopeless or not?

According to orthodoxy it is hopeless--the theory being that all the non-elect of mankind were predestinated by God to be sufferers of eternal torment; but we find no Scripture whatever in support of such a theory. So surely as God did elect or predestinate an elect class he must equally have predestinated and foreordained that there would be a non-elect class. And to suppose that he foreordained that this non-elect class should suffer eternal torment would be to suppose God a monster, devoid of every sentiment of justice, not to mention love. And if God did not foreordain the non-elect to eternal torment, neither could he have authorized any to use eternal torment as a threat against the non-elect--neither to intimidate them nor for any other purpose. Indeed, what object could there be on God's part in endeavoring to scare the world of mankind into striving to be of the elect little flock, when he had already predestinated that only a small number comparatively could be of this elect flock? The whole matter, viewed from any such standpoint, is unreasonable.

Let us notice, on the contrary, that this eternal torment theory may properly be charged with nearly every deflection from the doctrine of the necessity for holiness of life on the part of God's people. Everyone who has read with care the Scriptures already cited which refer to the elect class must realize that the standard which God has set "for the very elect" is a very high standard; and that comparatively few--saints only--ever attain to that high standard. All will acknowledge that very few of their friends and neighbors, parents and children, brothers and sisters, husbands and wives, who have died, could have any hope of being in the "elect class," according to the high standard for that class set in the Scriptures: and yet the awfulness of the theory they hold respecting the non-elect has driven them to so modify the standard of Christian living that would be acceptable to God as to include these dear friends. Thus day by day, and century by century, as deaths occur in every family connection, the tendency, under the influence of the popular error of eternal torment, is to lower in the minds of all Christian people the standard of true holiness,--"What manner of persons ought we to be." The funeral discourses in nearly every case help forward this work of undermining the Christian standard, and dropping it to a worldly level of morality--and scarcely even that; because even persons who are notoriously immoral, unjust, extortionists, etc., and who have very little indeed to commend them, are felt to be not sufficiently bad to be eternally tormented; and under the theory that they must go either to a heaven of eternal bliss or to a hell of eternal torment, they are, in their neighbors' minds, admitted generously to the former rather than consigned to the latter.

What incalculable harm has been introduced into the faith and hopes of Christendom through this God dishonoring doctrine of eternal torment, which implicates

R2732 : page 356

the great Jehovah as the chiefest coadjutor of Satan,--the planner, the designer of all his accredited devilishness, the one without whose cooperation Satan could not have done all that he, as ordinarily pictured, has done and is doing,--dominating a host of fireproof and pain-proof devils, pitchforks in hand, tormenting millions of humanity, delivered into their power by the Almighty, and by some inscrutable power rendered fire-proof but not pain-proof.

THE GENEROSITY COMMENDABLE BUT THE THEORY WRONG.

We cannot but sympathize with the greater generosity of our day which is gradually coming to disown such a theory, and we must also sympathize with that sentiment which has sought to rescue from such an awful future the loved ones of the present life, however evil and injurious they may have been. But while this increase of benevolence is commendable it is bringing the remedy from the wrong quarter. It is bringing a remedy which, while it is to some extent consoling to the heart momentarily, nevertheless leaves a terrible fear, lest peradventure the high standards of the Scripture may be required, and that all not coming up to them will suffer excruciatingly. In others it leads to doubts, not only respecting the eternal torment, but also respecting the eternal bliss: and additionally it casts serious doubt upon the Book of divine revelation which is the only foundation for heavenly hopes, because they believe it to be also the authority for their "hellish fears."

WHAT SAY THE SCRIPTURES RESPECTING THE NON-ELECT?

In the Scriptures the non-elect are of two classes: First: Those who in the present life were (1) enlightened, (2) justified through faith, (3) called, and accepting the call were sanctified and begotten of the holy spirit, and started on the course with a view to making their calling and election sure--but who have not made it sure, but on the contrary have failed, by not coming fully up to the requirements.

This class in turn is Scripturally divided into two parties:--

(a) Those who sin wilfully after that they have received a knowledge of the truth, and been made partakers of the holy spirit, etc. For those there remaineth no more a share in the sacrifice of Christ--no further mercy, opportunity or hope. To them the result is the Second Death--nonentity.--Heb. 6:4-6; 10:26,27.

(b) The other class consists of those who, while at heart preferring righteousness and truth, and loving the Lord, have not become copies of God's dear

Son, in that they fail to attain to his Spirit of full devotion of heart to the doing of the Father's will--rather they permit themselves to become overcharged with the cares of this life and the deceitfulness of riches, and thus fail to complete that sacrifice according to their covenant, and hence fail to make their calling and their election sure. For these the Lord has a gracious provision, as suggested in Rev. 7:13-15. They will not be utterly confounded, because they have trusted in him (Psa. 22:5), and he will surely carry them through. Yet the Lord's intervention on their behalf must be strictly along the lines of his covenant and general plan--he cannot interfere with their free moral agency; he will not coerce their wills, but he can and will bring them to such a place of experience as will test them and compel them either to renounce their loyalty to him or to seal that loyalty with their lives. Those who renounce the Lord will, of course, in so doing bring upon themselves the penalty of the Second Death, but those who, under such compulsory circumstances, are faithful, cannot be counted as of the same likeness with God's dear Son, who, without compulsion, voluntarily gave up his life in the Father's service. The little flock of the elect Church will contain all of this class, and to them will be granted the Kingdom, and to sit with Christ in his throne, and to be the Temple of God and to have the crowns. (Rev. 3:21; 1 Pet. 5:4.) But the others, who will "come up out of great tribulation," having washed their robes and made them white in the blood of the Lamb, altho they will have suffered equally as much as the elect (more indeed, if the mental conditions are taken into consideration) will not get a crown of victory, but a palm of victory; will not get a seat in the throne with their Lord, as his Bride, but nevertheless an honorable place before the throne as servants. They will not become pillars and stones in the living Temple of God, but they will have the honorable privilege of serving God in his Temple, the Church.

This class is not prominently referred to in the Scriptures, nor in the types and symbols even; because none were called to this position, but, as the Apostle declares, "Ye were all called in one hope of your calling"--to the highest place of joint heirship. (Eph. 4:4.) The position attained by these is an unpromised one, of the Lord's abundant mercy.

Second: The second class of non-elect from the Scriptural viewpoint is the world of mankind, including three classes:--

(a) It includes those who have never had any knowledge of God's provision of grace in Christ, and who consequently could not have gone on further to be of the called elect class of this age.

(b) It includes those who have heard of the

R2733 : page 357

grace of God, but in that indistinct, indefinite manner which does not bring conviction--those who have seen in Jesus something wonderful and great and admirable, but who have never seen him from the Lord's standpoint of Redeemer and Savior--their eyes being blinded to the manifold evil influences of "the god of this world," business or pleasure or love of money or distracting religious dogmas. These, not having seen and not having accepted Christ as the Redeemer, could go no further and by no possibility could they have been amongst those called to the election of this Gospel age.

(c) It includes those who have heard of Christ as the Redeemer, and have appreciated him as such, and have accepted him as their Savior; but who like the nine of the ten lepers cleansed by our Lord at his first advent, thought not to return to give glory to God--thought not to present their bodies living sacrifices in his service. These having reached the point of justification were, undoubtedly, amongst the ones called; but they failed to make their calling and election sure, not caring to respond to the call. Of this class, apparently, are the thousands, the masses of church members of the various sects. They are glad for what they see, but not anxious to see any more, as, intuitively, they realize that further knowledge would bring greater responsibilities, which they desire to avoid and not even to think much about.

These last mentioned "receive the grace of God [the privilege of justification] in vain." (2 Cor. 6:1.) The intention of this reckoned or faith justification of the present time is to enable the justified ones to present their "bodies living sacrifices, holy, and acceptable to God," their reasonable service; because they could not be acceptable to God as sacrifices, nor in any sense of the word come to his altar, while still they were sinners. Since to permit this sanctification and sacrifice is the only object of the giving of this grace in the present time, they have received it in vain, in that they have not used it as God designed it to be used by those who are appreciative.

Amongst this second class of non-elect, we may say that the vilest are too good to be turned over to devils for an eternity of torment, either mental or physical, and God their Creator was too wise to have ever made them in such a condition as to necessitate such an abominable result, so inharmonious with his character and with every sense of right and justice, and necessitating the everlasting perpetuation of evil, upheld, and therefore sanctioned, by divine power. And God's Word, rightly understood, teaches no such thing. It is only where the false theory has corrupted and perverted the judgment that it is able and willing to construe such a theory from the parables, symbols and "dark sayings" of our Savior, instead of understanding and construing them much more reasonably and in full accord with the divine character of justice, wisdom and love.*

NO CONDEMNATION POSSIBLE UNTIL AFTER TRIAL.

If the worst class of non-elect do not deserve eternal torment, the less degraded certainly would not deserve it; and indeed we are to remember that none of them can deserve any punishment until first of all they have had their trial. True, the whole race had a trial in father Adam, in Eden, and when he lost in that trial the whole race lost life and came under the sentence of death. But in harmony with the divine plan, our Lord Jesus redeemed Adam and all his race by giving himself as the ransom-price for Adam and thus incidentally for all. We are to remember that Jesus was not only the Redeemer of the Church, but also the Redeemer of the world, as it is written: "He is a propitiation for our sins, and not for ours [the Church's] only, but also for the sins of the whole world."--1 John 2:2.

If then all these non-elect have been redeemed from the first trial and its sentence with the same precious blood which redeemed the elect Church; and if the Church, by the grace of God, has had her trial in advance of the world in general, and if the Church's trial was the result of the redemption, and without that redemption she could have no further trial for eternal life, is it not manifest that the same redemption has provided a trial for the whole world of mankind, as well as for the Church of this Gospel age? And what matters it that the trial of the world did not take place at the same time as the trial of the Church? Has not the great God, our Savior, the full right to arrange this matter of salvation according to his own wisdom? Who amongst fallen men is competent to direct him?

And yet this is what Christian people have been doing; they have been attempting to arrange the divine plan, instead of hearkening to God's own revelation respecting the same. They have said, but he has not said, that the present life is the only opportunity for trial, and that this trial-time will end with the end of the Gospel age. He, on the contrary, has foreseen their misrepresentations of his plan, and has caused it to be written aforetime through the prophet: "My thoughts [plans] are not your thoughts [plans], neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways

----

*See What Say the Scriptures About Hell?--sample sent free on postal card request.

R2733 : page 358

higher than your ways and my thoughts [plans] than your thoughts [plans]."--Isa. 55:8,9.

The Scriptures tell us specifically respecting the Lord's plan for these non-elect. We will give it first in our own phraseology and then we will give the Scriptural language. They tell us that the Church is being selected from the world in advance, in order that this little flock, thoroughly trained in the school of experience, thoroughly polished and in full conformity to the Head, Christ Jesus, is, with their Head and Lord, to constitute the Royal Priesthood, whose work will only begin after its election has been completed and it has been received into glory; and that its work will be the judging of the world of mankind, not in the sense of pronouncing condemnation upon them, but in the sense of granting to each member of the non-elect a trial (judgment) for eternal life. That trial of the non-elect is guaranteed, based upon the great ransom-sacrifice wherewith all mankind were purchased from the death-sentence that came upon all through Adam. And that this trial-time, or day of the world's judgment, will be the Millennial day (a thousand years long), in the which full opportunity shall come to all, full knowledge of the Lord shall fill the whole earth, as the waters cover the great deep, and a full blessing of eternal life may be attained by whoever wills and obeys, of those then on trial; and that the remainder (the unwilling and disobedient) will be destroyed in the Second Death.

Among the many Scriptures supporting this presentation we cite two which are very pointed and should be fully satisfactory if there were no others. "God hath appointed a day in the which he will judge the world [future] in righteousness, by that man whom he hath ordained"--the Christ, Head and body.--Acts 17:31.

"Know ye not that the saints shall judge the world?"--1 Cor. 6:2.

===================

R2733 : page 358

THE ULTIMATE END OF THE COMMANDMENT IS LOVE FROM A PURE HEART AND A GOOD CONSCIENCE.

"Now the end [ultimate object] of the commandment is love from a pure heart and a good conscience, and an undissembled faith--which some, having failed [to discern] have turned aside to foolish talking."--1 Tim. 1:5,6.

NOT ONLY in the Apostle's day did many fail to get the true idea of religion--the Lord's commandments to his people, etc.--but many, probably an increasing number, have since similarly failed. We may suppose that the method of the great Adversary is to confuse the minds of those who are feeling after God and righteousness. It is thus, as the Scriptures declare, that he deceives the whole world--putting forms, ceremonies, theories and confessions instead of heart religion.

Those who teach the monstrous false doctrine that the present life decides the fate of every human being, either for eternal misery or for eternal joy, consider this doctrine the very bulwark of pure Christianity and of holiness; consequently many who really do not believe it tacitly give it their consent and approval, believing that in so doing they are forwarding the cause of holiness. But this is a great mistake; this is one of the great Adversary's delusions, by which he would make the piety of God's people serve his cause, (1) because this doctrine dims the divine glory as respects love and justice, and (2) because the doctrine, instead of cultivating or promoting holiness, cultivates and promotes the reverse of this, as we shall show.

The theory that the present life is merely to decide who are worthy of eternal joy, and who are worthy of eternal torments, resolves itself finally in the general thought as signifying that all fiendish characters may perhaps be worthy of some kind of ill-treatment to all eternity, provided they shall not breathe a prayer of penitence at some time before they expire; but that all half-way decent people are too respectable or too good to justly merit an eternity of torture, and hence must be of the kind who will receive an eternity of bliss. Thus this hell-fire doctrine, instead of promoting holiness, purity of heart, promotes the reverse,--carelessness as respects anything except out and out murder and general devilishness.

On the contrary, the Scriptural doctrine makes no threat of eternal torment, and promises a full opportunity for every human creature to come to a knowledge of the truth, either in the present life or in the next life, and thus, under the terms of the New Covenant, to avail themselves of the opportunity for eternal life through the great atonement sacrifice finished at Calvary. This Scriptural doctrine is replete with the highest incentives to holiness, purity of heart and of life; because, instead of holding forth a general penalty of torture, it holds forth "a just recompense of reward," a reward of blessing or of stripes which will be proportionate to the individual efforts of each to come into harmony with God and his holiness.

First we have the call of the Gospel Church to become heirs of God and joint-heirs with Jesus Christ,

R2734 : page 359

in the Millennial Kingdom, upon the condition of holiness of heart, and subsequently will come the offer of restitution and everlasting life in human perfection, to those of the world who similarly return to heart-harmony with the Lord. The Scriptures hold out no suggestion anywhere that eternal life will ever be given to any creature on any plane of existence, except upon this condition of full, complete heart-harmony with the Lord. Anything contrary to, or even short of, this perfect harmony with the Lord, will, from the Scriptural standpoint, mean the Second Death. Here, then, in the divine offer, we have the highest inducement to strive for our closest possible attainment to perfection; and we are assured that such striving will ultimately, according to divine favor, be rewarded with perfect conditions (in which absolute perfection will be possible)--in the resurrection.

Many there are who have very erroneous views of what is signified by the expression, "pure in heart;" one class considers this impossible of attainment in the present life; another class, no less mistakenly, considers this to mean absolute perfection in every thought, word and deed; and in believing that they fulfil these conditions, and in teaching others similarly, they are making a grave mistake.

Answering the last error first, we remark that it is possible for one to deceive himself respecting his own heart and his own condition, as for instance, apparently, the Pharisees of our Lord's day: claiming that they were perfect, and that they kept the whole law, they were merely deceiving themselves, but not the Lord; by their self-deception, a form of hypocrisy, which blinding them to their own need of the robe of Christ's righteousness, left them in the filthy rags of their own righteousness, unfit for the Kingdom. And so with some today, who claim perfection of thought, word and deed. They have blinded themselves to their own weaknesses, imperfections and errors, and are in a far worse condition than he who, tho outwardly less moral, is at heart better in the Lord's sight, because honest in confessing his unworthiness, because for such the Lord has provided forgiveness of sins,--covering with the robe of Christ's righteousness.

Nevertheless, those who think that purity of heart is an impossibility in the present life are likewise mistaken. Their mistake arises from not seeing a wide distinction between a purity of heart and a perfection or righteousness of all the words and deeds of life. The heart, as used in this text, refers to the mind, the will, the actuating intentions or motives of the man. With this thought before the mind, it is easy to see that one might be pure of heart, that is of pure intentions, and yet confess himself unable to do and to be all that his good intentions desire and endeavor. He whose heart is pure toward the Lord in Christ is the same one whose eye is single, the same one who is not double-minded but single-minded, whose mind, will, heart, seeks first, last and always the will of God. Hence the exhortation of the Apostle, "Purify your hearts, ye double-minded."--Jas. 4:8.

But how can this condition of purity of heart be attained? Is this to be our message to sinners--"purify your hearts"? No, the Gospel does not call sinners to purify their hearts: on the contrary it declares it to be an impossible thing for the sinner to purify his heart; a fuller's soap, which the sinner does not possess, is needed to cleanse the heart and bring it into that attitude of relationship with God and his will which will be pure and acceptable in his sight. On the contrary, sinners are called to repentance--called upon to confess that not only their outward lives are imperfect, short of the glory of God, but that their hearts also are rebellious, impure and in sympathy with impurity. After the sinner is repentant for sin, desiring to come into harmony with the Lord and his righteousness, he is pointed to the great atonement for sin, and is drawn to the great Redeemer, through a desire to be made free from sin and to come into harmony with God. When this step has been taken --when the sinner having repented of his sins, and having made restitution so far as possible, accepts Christ and the pardon he offers, and seeks to walk in the way of righteousness, then he is justified,--justified freely from all things, from which the Law could not justify him--"justified by faith through the blood of Christ"--brought nigh to God, into relationship with him, and caused to know the joy and peace of his forgiving love.

When this is accomplished, when justification by faith has been established, when the sinner is reckoned and treated as no longer a sinner, but as reconciled to the Father, then his heart may be said to be pure, cleansed from "the sins that are past, through the forbearance of God." But now arises a new question with the reformed one: while past sins are graciously covered, weaknesses of the flesh are present, and temptations of the adversary are on every hand. He starts to walk forward, but finds himself beset by the world, the flesh and the devil: what shall he do? A heart searching probably begins there: finding himself incapable of guiding himself, or of keeping himself, his proper course is to accept another offer of divine grace, namely, the second step in our great salvation. He hears the voice of the Lord, through the Apostle, saying, "I beseech you, therefore, brethren, by the mercies of God [manifested in the covering of your sins], that ye present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service."

R2734 : page 360

The reformed one, if rightly instructed, realizes his inability to stand in his own strength, realizes that his only hope of maintaining justification granted to him lies in getting the Lord to take charge of him. At first he may think to go into partnership with the Lord, and to say, "Some of self and some of thee," some of my own will and some of the Lord's will; but rightly instructed he finds that this will not be satisfactory to the Lord; that the Lord will accept him, and become responsible for him, and guarantee him glorious victory and eternal reward, only upon this one condition, namely, a full self-surrender, a full consecration of heart.

It is after the sinner has come through all this process and has made a full consecration of his heart to the Lord, that he is of the class described in our text, one of the pure in heart, under the law of love, the law of the New Covenant. But notwithstanding the purity of his heart, his motives, his intentions, his will, to fulfil the Lord's great commandment, which is briefly comprehended in one word, Love,--he will find that he has a battle to wage, that the law of his members, depraved through heredity in sin, is a strong law of selfishness, in opposition to the new law, to which he has pledged himself, the law of his pure heart or new heart or will,--the law of Love.

Hence, as the Apostle suggests in our text, we must learn that the ultimate end or object of the divine commandment or law, means LOVE,--even tho we do not find ourselves thoroughly able to live up to every minute particular and requirement of that law. Yet our inability to live up to the requirements of that law must be through no lack of the will, or intentions of the loyal and pure heart toward the law, and toward the Lord whose law it is: whatever failure we make, however short we may come of the grand ultimate object before us, it must be solely because of weaknesses of the flesh, and besetments of the adversary, which our pure hearts, or wills failed to resist.

And here the Lord's promises are helpful, assuring us that he knows our weaknesses and frailties, and the wiles of our great adversary, the devil, and the influence of the spirit of the world, which is contrary to the spirit of love: he tells us that we may go freely to the throne of the heavenly grace, and obtain mercy in respect to our failures to live up to the grand standards which our hearts acknowledge, and seek to conform to; and that we may also find grace to help us in every time of need. And, availing ourselves of these mercies and privileges provided through our great High Priest, we are enabled to fight a good fight against sin, to repulse its attacks upon our hearts, and to drive it off if it shall succeed in invading our flesh. Thus, and thus only, may the Christian keep himself pure in heart, preserving his stand as one of the fighters of the good fight, one of the overcomers of the world and its spirit.

There will be a tendency on the part of the flesh, and the mind of the flesh, to deceive us in respect to this commandment of Love. The mind of the flesh will seek to go into partnership with the new mind, and will be very ready to recognize love as the rule and law of life, under certain conditions. The mind of the flesh would recognize love in words, in profession, in manners--a form of godliness, without its power. Gentle manners, such as love would demand, may be exercised by a selfish heart deceiving itself, and seeking to deceive others; on the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge,

of bitterness, of animosity, which, under favorable conditions, may manifest themselves in more or less carefully worded slander, or backbiting, or reproaches. Or these, continuing in the heart and rankling, may, under favorable conditions, bring forth anger, hatred, malice, strife and other wicked works of the flesh and of the devil, wholly contrary to the proper course of a pure heart, and at utter variance with the commandment of the law of the New Covenant--Love.

We are, therefore, to have clearly before our minds the fact that the ultimate object of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is god-likeness, for God is love. And to have this love developed in us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a pure heart, in full accord with the Lord, and his law of love, and wholly antagonistic to the Adversary and his law of selfishness. To have this kind of love in its proper development requires also a good conscience: for be it remembered that there are bad consciences,--our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.

Our text also points out the necessity for an undissembled faith. And here, we believe, is one of the

R2735 : page 361

important difficulties besetting many who are in the nominal churches: they are not honest; they are not conscientious in respect to their faith. If they believe differently from the denomination they have been connected with, they are willing to dissemble their faith, to misrepresent it, because they fear a disturbance in the church; they fear to be thought peculiar; they fear to lose the esteem of fellow-Christians ("wheat") who might understand them, and of fellow-associates ("tares") who would be sure to misunderstand them, and speak evil of them. They love the praise of men more than they love the praise of God, else they would not risk the disfavor of God through a violation of conscience, and a dissembling of their faith, in order to maintain the friendship of the world and of the nominal church.

We urge that all our readers consider carefully, studiously, the words of our text, remembering it is those who miss this true thought who are not only missing the opportunity of the present time to be overcomers of the world, and the opportunity of the future, to be "joint-heirs with Christ" in his Kingdom, but who, additionally, are lending influence now in the wrong direction, and are likely to be turned aside to foolish talking, preaching and teaching and discussing matters which are illogical, irrational, nonsensical; because their hearts have become darkened through neglect of the principles which the Lord has set forth for the government of those who are new creatures in Christ Jesus. And sometimes the matter goes beyond foolish talking, and the heart becomes embittered and corrupted: love is cast out of the heart, and selfishness takes its place, and from it flows words of bitterness, anger and evil, instead of words of love, kindness, gentleness, mercy and goodness.

"Keep thy heart with all diligence, for out of it are the issues of life"--life or death. "Blessed are the pure in heart, for they shall see God."

===================

R2735 : page 361

CLAIMING, RECEIVING AND ADMINISTERING A KINGDOM.

--LUKE 19:11-27.--DEC. 23.--

"Every one of us shall give account
of himself to God."--Rom. 14:12.

NATURALLY enough the fact that Jesus was on his way to Jerusalem, the city of the great King, and that he had definitely acknowledged himself as the Messiah, and that he was exercising a great influence amongst the people, and that under this influence the rich Zacchaeus had been soundly converted, led the disciples to believe that when they reached Jerusalem, then only fifteen or twenty miles distant, they would immediately see tangible evidences of the establishment of God's Kingdom--that they would see Jesus assume regal robes, power and authority, and that they themselves would be associated with him in the throne of power, and that speedily Israel would arise from the dust to be the dominant nation of the world, and through its laws, at the mouth of Messiah, supported by his divine powers, would bring blessing to every nation, people, kindred and tongue.

It was in view of this erroneous expectation that our Lord gave the parable of this lesson--to point out to the disciples, and vaguely to others, that kingdom glories were yet a considerable distance in the future, and that before they could be expected he must leave them and go to the central seat of government and receive his commission from Jehovah, the Father, and return; and that meantime he would give to some of his servants a work to do in his name which would prove their loyalty, their love, by their faithfulness.

The figure used as the basis of the parable was one with which the people of Jericho were quite familiar. They had in their city the palace of Herod, and knew that when his father, Herod the Great, died, Herod Archelaus, then king, set out on a mission to Rome, to the court of the Caesars, the rulers of the world;--the object of the mission being to obtain Caesar's authority and investiture of government as the king of Judea instead of his deceased father. They knew that Herod returned, fully equipped with authority, and was in consequence the ruler. They knew also that when he went to Rome a deputation of citizens of Judea was sent after him to make complaint against him, and to urge that he be not appointed;--and to inform Caesar that the government of the Herods was no longer desired by the people of Judea. Josephus says that this deputation of opponents who went to Rome numbered 500. The people probably also remembered that when Herod Archelaus returned with kingly power he first of all rewarded his faithful retainers with various offices throughout the kingdom, and subsequently dealt harshly with those who had manifested their opposition. Thus we see that those who heard this parable were much more likely to be appreciative of its significance than the majority of the people of today would be, because customs of the present time are so different.

It was understood by those who heard the parable that the Lord referred to himself as the nobleman, that heaven was the far country, that Jehovah himself was the great King, whose commission was essential to the establishment of the Messianic Kingdom, and that Jesus'

R2735 : page 362

disciples were the servants to be entrusted with the "Pounds," and that those who would not have him rule over them were more or less in love and in league with the darkness of sin. Everyone who opposes righteousness, or who loves and serves unrighteousness, is thereby declaring his opposition to the reign of righteousness, which the Lord proposes to establish in the earth in due time,--when his Kingdom shall come and his will shall be done on earth as it is done in heaven.

There is in this lesson a severe rebuke (which alas! is not often recognized) to those who claim that the Kingdom of God was set up at Pentecost. They must see, unless they with more or less wilfulness close the eyes of their understanding, that this parable is against their theory, and teaches that the Kingdom is not to be expected to be set up until the return of Messiah at his Second Advent. It is also a rebuke to those who claim that in some manner, incomprehensible to themselves or anybody else, the second advent took place 1800 years ago, at the time of Israel's overthrow, about A.D. 70. They must see, unless with a certain amount of wilfulness they close their eyes of understanding against it, that nothing at all corresponding to a second advent of Christ took place at that time--nothing corresponding to the setting up of his Kingdom occurred there; nothing corresponding to the calling of those of his servants and reckoning with them and rewarding them with places in the Kingdom took place there; nothing corresponding to the calling of his enemies who would not have him rule over them, and the punishment of them, took place there--in A.D. 70.

Indeed, the parable is opposed to every theory respecting the Kingdom except the right theory, and it is in full accord with it; because the right theory is not a human wish or whim or conjecture to help substantiate some human program of events, but is the sum and substance of all the teachings of the divine Word brought into harmonious unison and interpreted thus, Scripture throwing light upon Scripture, by the holy spirit.

R2736 : page 362

Those who heard the parable might have conjectured that it required months, or possibly years for its fulfilment; but probably none of them expected that it would require more than eighteen centuries--because, as natural men, they would be disposed to look at matters from the natural standpoint, from the standpoint of seventy to a hundred years as being the limit of human life. Nor did the disciples even know how to view matters from the divine standpoint until after they had received the holy spirit. Under its enlightenment, however, the Apostle tells us plainly that "A day with the Lord is as a thousand years."--2 Pet. 3:8.

As the Revised Version points out, the ten servants to whom the pounds were given, were only a part of all the nobleman's servants; they would seem to represent the consecrated class who have professed full devotion to the Lord, and to each of whom is given a special gift or blessing, not given to others of the servants of the household of faith. This special gift or blessing seems to be referred to by the Apostle, when he says, "A measure of the spirit is given to every man [in the true, consecrated Church] to profit withal." (1 Cor. 12:7.) It is the same gift to all, the same spirit amongst all, working in all of this class; and the duty of each one is to use this gift of the Lord for its increase; and the more his devotion and the more his faithfulness the larger may be the results.

We are to notice a difference between this parable of the "Pounds" and a somewhat similar one of the "Talents." The latter represented the natural abilities of the individual--"to every man according to his several ability," some one, some two, some five talents or opportunities. But this parable of the pounds ignores the individual abilities of the servants, and shows them each as receiving the same thing and for the same purpose. Possibly the differences of opportunities are to be understood as implied, because the Lord expressed as hearty approval of the one who gained four pounds as he did the one who gained nine. Both did well, both were good, both were faithful. The one with greater talents, in order to be equally faithful with the one of fewer talents, should be able to and should show larger results: and the rewards given would seem to imply the same thing--that greater sacrifices in the present time "work out a far more exceeding and eternal weight of glory," And this emphasizes the instructions of a previous lesson, showing that those who are rich in talents, opportunities and privileges, if faithful, achieve a larger victory and a still grander reward than those who are poorer and who therefore sacrifice less, tho the sacrificing be done in both cases with the same spirit, which in both is thoroughly acceptable to God, pronounced well done, and the servant faithful and good.

The servant who hid his talent and returned it, and whose loss of all opportunity to share in the Kingdom is shown, would seem to represent a class not merely justified but sanctified--consecrated fully to the Lord, and made the recipients of the holy spirit, even as the other members of the body. He is called a "wicked" servant; not because he had committed murder or robbery of any kind, but because, having assumed an obligation by which he was entrusted with certain of the Master's goods not given to others, he failed of his covenant and obligation. Such a servant could not be trusted, and properly was considered unfit for any share in the Kingdom; and the blessings which had been entrusted to him were given to the one who had

R2736 : page 363

already most, but whose faithfulness had been so abundantly attested by zeal. So to everyone who uses present blessings and opportunities well, zealously, further blessings, privileges and opportunities shall be granted, and from those who do not so use them they will be taken away.

To our understanding we are now living in the very time represented by this feature of the parable--the time when our Lord, invested with the authority of the Father, is about to take to himself his great power and reign; and when preparatory to that reign, he is reckoning with his servants now living, with a view to their appointment to places in the Kingdom he is about to inaugurate. It is from this standpoint that we interpret the testings and siftings now in progress amongst the consecrated ones in and out of all the sects of Christendom. "The Lord your God proveth you, whether ye do love the Lord your God or no." Present truth and present conditions are testing and showing to what extent those who have received the Lord's favor are faithful. This does not imply that others of this class who have died in the past of this age are ignored: on the contrary the Scriptures assure us that they would be dealt with first, and that those accounted worthy have a share in the first resurrection preceding those who are alive and remain at the present time.--1 Thess. 4:1-17.

But the living ones pass through an experience of testing (the ending of their trial) before they die; they must give an account; judgment must pass respecting them; they must either be gathered, as "wheat" into the barn or be left in the field where the "tares" are shortly to be burned. Fortunately for us, the reckoning is not one of an instant, but time is granted to us to make up our accounts; and blessed is he who, finding that he has not been as faithful as he might have been in the past, is now putting forth redoubled energies--"redeeming the time" (grasping opportunities--Eph. 5:16), in order to make as favorable an account as possible while our King is waiting to receive them and willing to show us all the favor that could be desired.

Ten servants were chosen as a general number to represent all of the consecrated, but only three of these are mentioned as illustrations of faithfulness and unfaithfulness. Thus the Lord avoids even intimating how many of the whole number of consecrated will prove faithful to their consecration and enter into the joys of the Lord--into the Kingdom, and to share with him in the throne; and how many of them will fail to be accounted worthy of these honors and blessings;

and how many of the latter may be counted worthy of the Second Death; and how many of them will come, through faithfulness in tribulation, to be honored servants in the Kingdom.--Rev. 7:9-15.

The enemies of the King are all to be slain, after he takes to himself his great power and begins his reign; "The last enemy that shall be destroyed is death." Some would suggest that this slaying will be with the sword of the spirit, and imply a universal salvation; but to our understanding such an interpretation would be utterly at variance with the spirit of the parable, and hence sophistical, and unworthy of any one claiming either honesty or ability as a teacher in Israel. There ought to be a reasonable relationship between the figure of the parable and the reality, as it will be fulfilled. To our understanding the slaying of the enemies represents clearly and distinctly the punishment which the Lord prescribes for the enemies of righteousness, viz., the Second Death. However, this by no means signifies that all the people (aside from the specially trusted servants) are enemies. It was not so in the parable, which rather implies four classes: (1) The king's servants; (2) those specially granted the pounds for use in his service; (3) the citizens; (4) the class of the latter opposed to the king, his laws, etc.

After the Kingdom has been established under the King, and his then exalted servants, we may be sure that all in harmony with him will have cause to rejoice in his favor and the blessings of the Kingdom; and if some of the citizens had misunderstood the King's character, having heard him traduced and slandered, they will soon perceive, under the blessed conditions of the Millennial Day, how grossly the "Prince of this World" had misrepresented the character of the Prince of Peace, telling them that he (the latter) had a place of eternal torment prepared for them, into which he would surely cast nine-tenths of their number, etc., etc. When these begin to have the eyes of their understanding opened, so that "the light of the knowledge of the goodness of God," shining in the face of the new King, will bring them enlightenment and joyful privileges hitherto undreamed of, many of them, unquestionably, instead of longer being enemies and hating the King and hating his rule, will become staunch friends and supporters, and will rejoice greatly that they are freed from the yoke of the former prince, Satan, and will rejoice in his binding, which makes possible their liberation from the bondage of ignorance, superstition, fear and calumny.

It will require all of the thousand years to demonstrate who are the friends of truth and righteousness, and who their enemies. The "enemies" of righteousness are enemies of God and of Christ, and of all who are in harmony with righteousness; and this separation from the King's friends is Scripturally represented as the separating of the "goats" from the "sheep," which will progress throughout that Millennial period, and eventuate in the gathering of all the "sheep" to the right-hand of the King's favor, and the gathering of all the "goats," of contrary disposition, to the left-hand of his disfavor,--where, because of their wilful and intelligent rejection of the principles of righteousness (the laws of his Kingdom), they will be counted not his servants or messengers, but the servants or messengers of Satan, and as such they will meet their destruction in the symbolical lake of fire, "which is the Second Death." --Rev. 20:14; Matt. 25:31-46.*

---

*See our issue of March 15 and April 1, 1900, page 101.

====================

R2737 : page 364

"THOU CROWNEST THE YEAR WITH THY GOODNESS."

--PSALM 65:11.--DEC. 30.--

WHAT MORE appropriate lesson could have been chosen for the close of the year! It is fitting that the Lord's people should continually keep trace of the mercies and blessings they enjoy--otherwise the pressure of the cares of this life and the deceitfulness of riches would so crowd in upon our minds and hearts as to cover from our observation and ultimately choke up completely the springs of divine grace, which, kept open, minister continually to our joy and refreshment in the holy spirit.

To this end it is appropriate that we have a daily review of the blessings we enjoy--that every evening we call to mind the privileges enjoyed, the providences which have guided our way, and the blessings, both temporal and spiritual, which have come to us; some of them in common with the world in general and others of a special kind, known too and appreciated by those only who know the Shepherd and are known of him; --who hear his voice and to whom the rod and staff, his chastenings and guidance, are continually a comfort and a joy.

It is appropriate, too, that we take weekly reviews, looking at the same mercies and blessings from a still broader standpoint of observation, reminding us of the rest into which we have entered through faith in the precious blood, and also of the rest that remains for the people of God, whereof God has given us assurance in that on the first day of the week he raised up Jesus from the dead.--Heb. 4:3,9.

But it is with special appropriateness that at the close of the still larger cycle of a year we should take a still broader and more comprehensive view of our experiences, looking circumspectly at the way we have traveled and considering well which have been the steps which hindered progress, and which have been proper steps in the footprints of Jesus, bringing us nearer to the goal--the "mark" which we must surely attain if we would be accounted worthy of a share in the promised Kingdom.

A year may seem a longer or a shorter period, according to the circumstances. To the mind of childhood it is a very long period, while to more developed minds, filled with the activities of life, it seems much shorter--speeding all too rapidly to permit the accomplishment of all the things desired to be achieved. Then again, the year will seem proportionately long as it has contained draughts of bitter experience or sufferings, mental or physical;--proportionately short, as it has contained joys and pleasures which seem to slip away all too quickly. To a certain extent such experiences are common to all mankind; yet the Christian, especially if he have been for some time in the school of Christ and is somewhat developed both in knowledge and in grace, has a larger capacity than others for grasping and appreciating life; because, no matter how unsound his natural mind may have been, he has now "the mind of Christ," "the spirit of a sound mind," which is far better able than the natural mind to estimate matters at their true worth.

Such an advanced Christian looks back through the year and recalls life's storms as well as its sunshine, its sorrows as well as its joys, its tears as well as its smiles, and sorrows not as others who have no hope (but who, instead, have more or less of vague fear and dread of the future, both of present life and that which is to come). His troubles have been divested of their hobgoblin features, and minimized by the spirit of a sound mind, and the instructions of God's Word, which assures all such that the trials, difficulties and adversities of life, rightly accepted as lessons, are blessings in disguise,--which will work out "a far more exceeding and an eternal weight of glory" in the life to come. --2 Cor. 4:16,17.

He will perceive too, that his joys have been of a purer and a more solid kind than any he ever knew before he was begotten of the holy spirit. They have not had commingled with them the bitterness of envy, malice and hatred, but have been unalloyed; because they have not been rejoicings in iniquity, but rejoicings in the truth. Moreover, they have been much more numerous than ever before; because he not only is able to joy in the Lord, joy in his Word, joy in the holy spirit, joy in fellowship with brethren of like precious faith, but by the grace of God he has been enabled additionally to joy in tribulation also;--not because he loved tribulation, but because he loved the patience, the experience, the character, which God assures us are a fruitage which all tribulations must yield us under his providence, if we are rightly exercised thereby.--

James 1:3,4; Rom. 5:3.

Of whom are all these things true? Not of every man, surely, for alas! we know many who have no such experience--the world that lieth in darkness knows not God. Nor are these experiences true of all people of intelligence,--nominally Christians. Surely but comparatively few of those who profess the name of Christ enjoy these precious experiences, or will be able to look back upon the year with satisfaction of this kind, realizing that God has crowned the year with his goodness! Many who cannot rejoice in the goodnesses which we have enumerated foregoing, will nevertheless return thanks for temporal good things and mercies, and strive to peer into the darkness with which an insufficient knowledge and an insufficient faith enshrouds the trials and difficulties of life, which to them are incomprehensible and sources of no joy, and generally of little advantage; because they have not taken the necessary step of full consecration to the Lord, to bring them under his protecting care and under the enlightening influence of his Word through his spirit: or, having taken the step of consecration, they have not been performing their vows, but seeking to serve both God and Mammon, without pleasing either, and without receiving satisfactory blessings from either.

R2737 : page 365

The class which can and does look back through the year from the standpoint that we have described--the class which looking back can see that God's goodness has crowned every feature of life throughout the year, is the "little flock," the true Church, whose names are written in heaven,--the Body of Christ, the Bride class. They are described by the Prophet in preceding verses of this Psalm. They are the true Zion, which shall shortly be set up, filled with divine glory, the joy of the whole earth, and the divine channel of blessing to all the families of mankind; "For out of Zion shall go the Law, and the word of the Lord from Jerusalem." Hear the Prophet:--

"Praise waiteth for thee, O God, in Zion:
  And unto thee shall the vow be performed.
O thou that hearest prayer, unto thee shall all flesh come!
  Iniquities prevail against me: as for my transgressions,
    thou shalt purge them away.
Blessed is the man whom thou choosest, and causest to
    approach unto thee,
  That he may dwell in thy courts.
We shall be satisfied with the goodness of thy house,
  The holy place of thy temple."

Here we have a description of the elect Church, of which Christ is the Head, and all the faithful royal priests who, now fulfilling their vows of sacrifice, are companions in the sufferings of Christ, as by and by they shall be his companions also in the glory that shall be revealed. (Rom. 8:17,18.) They are God's choice, or his "elect," for, as the Apostle informs us, God has predestinated that this class whom he will choose shall all be copies of his Son. (Rom. 8:29.) They shall dwell in his house--they will be members of the great Temple which the Lord God is building of spiritual stones, in and through which he will bless the world with a knowledge of himself and his grace.--1 Pet. 2:4-8.

Is it any wonder that these can rejoice in spirit, saying, "Praise the Lord, O my soul, and forget not all his benefits"? "He hath put a new song into my mouth, even the loving-kindness of our God." Is it any wonder that these looking back can see in the year that is past that that which has blessed and rejoiced them in every sense of the word has been of divine goodness, and that thus God has crowned the whole year with his favor toward them? These can say with faithful Joshua, "Not one thing hath failed of all the good things which the Lord your God spake."--Joshua 23:14.

These are assured by their Lord that in the Father's house are many mansions, many conditions, suitable to the many kinds of his intelligent creatures; nevertheless there was no mansion for them, because they were to be of a new nature, "partakers of the divine nature," and hence it would be necessary for him to go away and "prepare a place for them"--a heavenly condition. These, knowing that they must be prepared for the place, as well as the place be prepared for them, are enabled to rejoice under every blow of the hammer of discipline, because they realize that it is a part of the Master's work in their preparation to fill the place to which they have been called in the Father's house--which will be the place of God's Temple, in which they are to be living stones.--Eph. 2:10.

And if the experiences and sentiments of this "little flock" are beyond the ken of the natural man, his neighbors and friends, is it any wonder? Despised and rejected of men, they are nevertheless God's royal priesthood; "as deceivers, and yet true; as unknown, and yet well known; as dying, and behold they live"--a life more abundant. In all these things they have cause to rejoice, realizing that the path in which they

R2738 : page 365

tread has in it the footprints of him who redeemed them and became the leader and forerunner of this priesthood. The world knows us not, even as it knew him not.

As we thus review the leadings of divine providence during the year that is past, let God's goodness and mercy stimulate our faith and confidence in him as respects the New Year coming in. A proper retrospect on the part of a proper child of God will enable him not only to render thanks for the past, but to look up and lift up his head, realizing that our deliverance is nearer than when we first believed; and that he that began a good work in us is both able and willing to complete it, if we will but continue to submit our wills, our lives, our all, to his wisdom and loving care.--Rom. 13:11; Phil. 1:6; 1 Pet. 5:5,6.

===================

R2738 : page 365

"NO WEAPON FORMED AGAINST THEE SHALL PROSPER."

--ISAIAH 54:17.--

OUR PUBLICATIONS have many able enemies, yet one and all they are powerless in their opposition. As in the harvest of the Jewish age the Scribes, Pharisees and Doctors of the Law, when they could not resist the truths then due, "gnashed upon him with their teeth," but "could not answer him," so it is now in the harvest of the Gospel age. Their rage is impotent except as it resorts to misrepresentation and sophistical trickery which the Lord assures us cannot "deceive the very elect."

About ten years ago a certain Professor Morehead (himself tabooed by many as a "heretic" because of his advocacy of pre-millennarian views) wrote an article for the United Presbyterian in which he did his worst to defame MILLENNIAL DAWN. The article was reprinted as a tract in various quarters by persons laboring

R2738 : page 366

under similar misconceptions of divine and human justice. These are published by some three or four parties--none of whom, probably, ever read the books he seeks to defame.

We did not consider Prof. Morehead's tirade worthy an answer, believing, as we still do, that honest people (of whom alone we need expect to find the "saints" whom we seek) would be quite able to discern the professor's sophistry. The below correspondence will be interesting to our readers as showing the correctness of our supposition that honest children of God are not misled by the Adversary and his agents.

CORRESPONDENCE BETWEEN TWO MINISTERS RE MILLENNIAL DAWN AND THE MOREHEAD "SMOKE."

(Bro. Sedden, as we understand it, was at the time Recording Secretary of the Southern Chautauqua Assembly of Atlanta, Ga., and Bro. Worrell a visiting speaker at its Evangelical Alliance prayer service. The matter has been held over for some time now in order to permit Bro. Worrell to find time for a reply justifying his position, but all in vain.)

ATLANTA, GA., Aug. 11, 1899.

DEAR BROTHER RUSSELL:--You will probably be interested in the enclosed, which will explain itself. Kindly return to me the letter to Bro. Worrell re the Morehead tract. Keep the latter, however, if you can use it in any way. [The letters follow in their order.]

Yours fraternally, A. E. SEDDON.

ATLANTA, GA., Aug. 2, 1899.
REV. A. S. WORRELL,

DEAR BROTHER:--I was in the Alliance prayer-meeting this afternoon when, in the close of your address, you denounced as unscriptural the teachings of C.T. Russell of Allegheny City, Pa. I regret that the necessity of your having immediately to catch a train deprived me of an opportunity I greatly desired to ask you in what particulars in your opinion the teachings of the MILLENNIAL DAWN series of books are unscriptural. I have read four volumes of that series, and other writings of Bro. Russell's, and am not only interested but also impressed by his presentation of God's Word. If there are some points in which he is at variance with God's Word, I should esteem it a great kindness and an act of extreme brotherly service to have them pointed out. Hoping you will kindly reply,

I am, Yours fraternally, A. E. SEDDON.

LOUISVILLE, KY., Aug. 12, 1899.
MR. A. E. SEDDON,

DEAR SIR:--Yours of the 2nd inst. has been received and noted, in reply to which I enclose a tract touching on some of the evils of the MILLENNIAL DAWN. Much more could be said, but my time is taken up in other work that falls to my lot in my regular business.

It amazes me that anyone who really knows the Christ of the Bible should have ever been ensnared by the writings of Mr. Russell. The Christ of Mr. Russell is altogether a different character from the Christ of the Bible. See Isa. 9:6; John 1:1,2, etc., etc.

I trust that his writings do not truly represent him. May you, my dear sir, not be ruined by the errors of Mr. Russell. Respectfully,

A. S. WORRELL.

ATLANTA, GA., Aug. 14, 1899.
REV. A. S. WORRELL,

DEAR SIR:--On receiving today yours of the 12th inst., in reply to my request of an earlier date, that you should specify charges that you make against the writings of Bro. Chas. T. Russell (in justification of your denunciation of those writings at the Evangelical Alliance prayer meeting), I regret I cannot accept it as a satisfactory reply.

I cannot resist the impression either that you ranked my intelligence very low in supposing I could accept such a reply as having any weight at all, or that, giving me credit for average intelligence, you trifled with my sincere and even anxious inquiries by sending an answer which would not have satisfied you, had our positions been reversed.

The only charge you made against the MILLENNIAL DAWN doctrines in your address was that you had known cases where Christian character had 'wilted' under their influence. But you surely cannot use that as a proof that the doctrines are unscriptural, since such 'wilting' is possible and frequently happened under Apostolic teaching. See Heb. 6:4-6; 10:28-31; 1 John 5:16. I wrote you in all sincerity asking for a specification of charges. I understood from your own statement that you were wholly given up to the Lord's work. It was as a sincerely inquiring disciple who supposed it possible that you could clearly see some aspect of truth that had escaped my notice that I felt such an inquiry was rightly made of the Lord's servant, and that in the Lord's name I had a right to expect a candid statement of specific charges.

What do you send me? A statement that your time is taken up in other work that falls to your lot in the course of your regular business; but you find time to express amazement that any one who really knows the Christ of the Bible should ever have been ensnared by the writings of Mr. Russell. You make the assertion, "The Christ of Mr. Russell is altogether a different character from the Christ of the Bible;" but you do not specify one single item of the alleged difference. You express a hope that his writings do not truly represent him and that I may not be ruined by his errors, but you do not pen one sentence calculated to avert that ruin, nor do you suggest any explanation of your extraordinary hope that Mr. Russell may think one way and write another. Is that something to be hoped for? If a man teach errors, it surely were better for him that he believe that he is teaching the truth, than that, knowing the truth, he nevertheless teaches error with seeming sincerity in writings that do not truly represent him. It seems to me that could your "hope" for Bro. Russell be realized, it would place him in a very low plane of moral obliquity.

In addition to this you enclose two tracts, one an excellent homily on Luke 2:10,11, in which, after carefully reading it twice, I cannot discern the remotest connection with my inquiries. Personally I would say "Amen" to every sentence of that tract--and I believe that Brother Russell would do the same. You also enclose

R2738 : page 367

a tract which is a direct attack upon the MILLENNIAL DAWN books. To this I will now refer.

You express a hope that Bro. Russell's writings do not truly represent him. I think it will be the kindest thing I can say to you that I trust this attack on the MILLENNIAL DAWN books by Prof. W.G. Morehead does not truly represent what you as a Christian brother, would say about those books if your "regular business" allowed you sufficient leisure to read them--and you certainly ought to read them before you attack them again. Your first attack may be excused on the ground of misinformation, but that excuse should never avail you again.

Can you as a fair minded man approve an attack which cites the price of a book as an argument against it; that cites the missionary zeal displayed in advocating its teachings as argument against it; that calls

R2739 : page 367

names--"nocturnal hallucinations," "hydrophobic," "packed full of fundamental error," "product of insanity," compared with "the infidel Renan"? This is not honest Christian controversy! I think too well of you to suppose that you really endorse this kind of attack; yet my charitable estimate of you is sorely tried when I reflect that you evidently thought this kind of argument good enough for me.

As regards the teachings of the MILLENNIAL DAWN books on the human and divine in the nature of Christ, can you state a presentation of Scripture teaching on that important subject that more satisfactorily answers to all the Scriptural statements than Bro. Russell's? If you can, then for Christ's sake I earnestly and reverently ask you to do it; and I am convinced that Bro. Russell will receive it no less gratefully than I.

I was recommended to write to you as a scholar and a Scriptural exegete: Can you find fault with Bro. Russell's exegesis of kelusma ["shout"]? If you can, what is the error? If you cannot, why do you make use of the Morehead attack? If Prof. Morehead himself could assail the MILLENNIAL DAWN teachings on the two points above referred to, why did he not do it? If he cannot assail them, is he not guilty of shameful insincerity in making believe that he can?

With regard to Bro. Russell's opinions respecting the dates 1874 and 1914, time, of course, will alone prove how far he is right. But surely you do not endorse Prof. Morehead in suggesting these opinions are in the nature of deadly heresy. I have read a vast quantity of Millennial literature, "pre" and "post," have listened to a great deal of platform and pulpit talk on the same subject, and am utterly unable to conjecture what, out of all the bewildering mass, has a right to the name of "orthodox premillenarianism" by the side of which all other opinions are to be denounced as "nocturnal hallucination." Your own recent exposition of 2 Tim. 3 led me to infer that you regard these as the closing days of this present dispensation. Has your study of prophecy led you to detect deadly heresy in Brother Russell's conclusions? If so, what is it?

I understand the Morehead attack to assert that Bro. Russell teaches that the resurrection will be simultaneous for all the dead. My simple answer is that in MILLENNIAL DAWN, VOL., IV., pp.640,641, Prof. Morehead can find conclusive proof that he is incorrect. If the bracketed words ("simultaneous for all the dead") are not intended to indicate the writer's understanding of Brother Russell's teachings, but his own conception of Scripture teaching, he had better consult his New Testament before he attacks a Christian brother again. The emphasis placed on a "first resurrection" of necessity implies subsequent resurrection. "All that are in the graves shall hear the voice of the Son of Man and shall come forth"; but not all of these will have part in the first resurrection.

Prof. Morehead, in section 7 of his attack, ignores, possibly does not know enough Greek to distinguish between, the parousia and the epiphania. I was referred to you as a Greek scholar. As such I cannot imagine that you can endorse the Morehead attack or apparent attack. Are you, as a student of the Greek New Testament, prepared to deny and disprove from Scripture that the Lord's second coming will at first be discerned by only a comparatively few faithful watchers? Do you regard the word "coming" in our English version as adequate to embrace the ideas embodied by both parousia and epiphania?

I have detained you so long in criticism of the Morehead attack because I am inclined to believe that you made use of it hastily. I want you to read it carefully, to discern its dishonesty, its innuendo, its crafty appeal to the odium theologicum, its essential weakness, its unchristian vituperation. Lay it aside, Bro. Worrell. Don't fight for the Lord with the devil's weapons. If Bro. Russell errs there is Scripture to show it. If Scripture is on his side then I am convinced that after you have shaken off the theological prejudice with which you are apparently possessed, you will have grace enough to admit that Bro. Russell has a right to speak and to be judged by the Word; and that denunciation about "ensnaring souls," "ruin," expressions of amazement, etc., have really more of bluff about them than of the spirit of Christ.

Your statement about "wilting" of character under the influence of Bro. Russell's teaching proves that your opportunities of observation have not been wide enough to qualify you to form an accurate estimate; certainly not wide enough to justify you in assuming the office of public censor as you did on the 2nd inst. The humble and persistent zeal of the "Pilgrims," engaged in teaching the views advocated by Bro. Russell, comes nearer to apostolic zeal and self-abnegation than most Christian work now-a-days. I have known many who, like you, seem to be afraid of Bro. Russell's teachings, yet who pay well deserved tribute of admiration to the devotion and consecration of those who accept it.

As for Bro. Russell himself, I do not know him personally, have never met him, never seen his portrait even; yet I cannot help admiring the absence of the "ego" in his ministry. I have several times written to him concerning difficulties I have encountered in reading his works. He always replies personally; he presents reasons lucidly and never indulges in denunciation or exclamations of amazement. He never uses the trickery practiced by Prof. Morehead, nor resorts to innuendo. I am, dear Brother Worrell,

Yours in the love and pursuit of the truth as it is
in Christ Jesus, ALFRED E. SEDDON.

===================

R2739 : page 368

QUESTIONS AND ANSWERS.

THE BEGINNING AND ENDING OF THE MILLENNIUM.

Question.--I understand from Rev. 20:4-6, that Christ will reign one thousand years, and from verses 2 and 7 that Satan will be bound during that period. If Christ began to reign in 1878, and Satan will not be bound until 1915, the two periods do not seem to synchronize; and furthermore, both extend beyond the seventh-thousand year period which, according to our Bible chronology, began in the Autumn of 1872. How is this? Can you assist me?

Answer.--The Lord has evidently arranged for the gradual closing of the Gospel age and opening of the Millennial age, in such a manner that the one laps upon the other, with some particular purpose in view; but just what his purposes are he has not been pleased to inform us: and since this extends into the future we may reasonably suppose that it is not now "meat in due season for the household of faith." When the end has been reached and accomplished, we have no doubt whatever that it will be manifested to all of the Lord's people that his Word has been accurately fulfilled. Until then a certain amount of faith is required and expected from those who have so many evidences of the Lord's wisdom and exactness in the features of his plan already accomplished. "We can trust him where we cannot trace him." Apparently this matter of when the thousand-year period should be reckoned as fully beginning and fully ending will be an open question until the close of the Millennial age. It is our expectation, from Rev. 20:8,9, that the obscurity of this question will have something to do with the final test of loyalty and obedience to God, which will come upon the whole world of mankind who will have enjoyed the blessings of restitution throughout the Millennial age, and have attained perfection at its close. The indefiniteness of the end of the period would appear to be an important feature of their testing. Apparently they will think the period of Christ's mediatorial reign ended before the Lord's time; and some of them, impatient of delay, will make a demonstration, and demand of the earthly representatives of the Kingdom that full dominion be at once restored to perfect man, according to their understanding of the divine plan and its times and seasons.

In so doing these will be demonstrating their own unworthiness to enter the age of perfection which will follow the Millennium, and will be destroyed in the Second Death. For, while such an attitude of mind may be forgivable in imperfect men of today, those perfect beings who shall have had a full restitution and large experience will be required to exercise a full faith, an unwavering confidence in the wisdom, love and promises of the Creator. And their failure to manifest implicit faith and obedience to the divine program after all their experience will be proof sufficient that they are unworthy of the eternal state. If permitted to go beyond into the full liberties of sons of God they would always be liable to sin and its consequences; and God's promise is that there shall be no more sighing, no more dying, no more crying, no more pain there, the equivalent of a promise that there shall be no more sin. Hence all who shall not have developed characters in full accord with, and fully submitted to the divine will, will be esteemed as having enjoyed all the blessings and privileges divine mercy has to offer. The fire, the judgment from heaven, will destroy such from among the people, in the Second Death, as unworthy of Life-eternal.

The Scripture declaration respecting the saints, the "overcomers" is, "They lived and reigned a thousand years." The reign of the saints cannot be properly said

R2740 : page 368

to begin before all the "jewels" have been gathered, nor before "the times of the Gentiles" end, in 1914. Nor is it said that their reign will be no longer than a thousand years. After the thousand years' reign Satan shall be loosed and the above trial shall ensue; but the reign of Christ and the Church will evidently continue long enough after the thousand years to destroy all found unworthy in that final test, and to thus complete the work for which this reign is instituted;--for, as expressed by the Apostle, "He must reign till he hath put all enemies under his feet....And when all things shall be subdued unto him [some by conversion and some by destruction], then shall the Son also himself be subject unto him [the Father]."--1 Cor. 15:24-28.

WHO CONSTITUTE "THE HOUSEHOLD OF FAITH"?

Question.--Our Lord commands us to do good, "especially to the household of faith." Who constitute this household--only the consecrated saints? Or does it include also the justified class, some of whom have not yet reached the position of sanctification or entire consecration?

Answer.--We understand that the Church of Christ, as viewed from the divine standpoint, and as addressed in the Scriptures, includes only "the sanctified in Christ Jesus;"--those who have taken the step of justification through faith and, additionally, the second step of consecration to the Lord.

But "the household of faith" takes in a much larger number,--all who have faith in the Lord as their Redeemer from sin and its penalty,--all who are trusting in the precious blood of Christ, and seeking in any degree to be in harmony with the Lord and his rules of righteousness. The loving interest and care of all the "saints" (the consecrated) is to be exercised, not only toward each other, but also especially toward these members of the household of faith who are supposed to be under "instruction in righteousness," helping them forward to take the position of full consecration and become reckonedly dead to the world, and new creatures in Christ Jesus, risen with him, to walk in newness of life and to become his joint-heirs in the promised Kingdom.

===================

SEMI-MONTHLY.

VOL. XXI. DECEMBER 15, 1900. No. 24.

CONTENTS.

Watch Tower Bible & Tract Society's

Yearly Report..............................371
A Perfume of Sweet Odor..........................376
Opposition from Selfish Hearts................378
Hosanna! Blessed is He that Cometh................380
Questions and Answers............................382
Duty to the Heavenly and to the Earthly Husband............................382
"Who Only Hath Immortality?"..................383
Items: Watch Tower Visits, etc...................370

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

R2750 : page 370

NO DATE TAGS ON TOWER WRAPPERS.

Last year we adopted a new method of addressing the WATCH TOWERS which does not show date when subscription expires. Instead we now send a postal card receipt at once on receipt of the money.

DO YOU INVITE A CONTINUANCE OF THE WATCH TOWER VISITS?

Samples of the WATCH TOWER are sometimes sent unintentionally to those who do not welcome them; but we certainly do not wish to intrude it regularly upon anyone. Hence we desire some expression from every one on our lists once each year: either the subscription price, or a request for its continuance with a suggestion as to when it will be more convenient to send the money, or a request to have it as one of the Lord's poor. Or, if you please, say that you dislike it and don't want to see it again.

We think it not unreasonable to ask at least a post-card expression yearly, from each one on our list. And if you will send this sometime in December it will convenience us greatly.

Do not misunderstand us: we have no desire to drop a single name--the poor who cannot pay, but who relish the spiritual food dispensed through these columns, are just as welcome to it as those who pay. Indeed they do pay: for we have a fund provided for this very purpose. Make known to all the interested that we desire their names on our lists. But they must ask for themselves--unless the person writing for them is a Tract Fund contributor, and at same time requests that these be charged to his donation--which we will be very pleased to do.

===================

R2740 : page 371

WATCH TOWER BIBLE AND TRACT SOCIETY'S YEARLY REPORT.

--DECEMBER 1, 1899, TO DECEMBER 1, 1900.--

MANY OF the Lord's dear people, deeply interested in present truth, are quite isolated, and have comparatively little opportunity for learning of the general progress of the cause, except as they may infer it from occasional remarks in these columns. These, and we trust all of the WATCH TOWER readers, will be looking with expectancy for this report, that they may thus have accurate information respecting the work which interests us more than all else in the world besides--the work in which each, according to his love, zeal and ability, has contributed either financially or through the circulation of literature, or otherwise.

We are glad to think of you as looking for and interested in this report, and give thanks to our Lord that by his grace so favorable a showing can be made; indeed, the grand totals for the year astonish us, for altho we have been aware that greater efforts than ever were put forth, we were not aware, until the calculations were footed up, to what extent the year past had transcended every previous year of this harvest-time in our mutual service of the truth and in the evidences of good results attained. We are sure that our friends will be astonished as they read the reports we have to offer: astonished, first of all, that a company of the Lord's people so poor in this world's goods, as those who embrace present truth generally are, should contribute to the extent our Report shows; and that without being "dunned," urged, or even requested to give;--merely upon the information that an opportunity for thus engaging in the Lord's service is open to such as are able and willing to serve in this manner. The astonishment will be doubled when it is seen how great a work, under the Lord's blessing, has been accomplished with this comparatively small sum of money, which, amongst the nominal churches, would be considered only sufficient to pay the salaries of a few officers, and practically accomplish nothing in the way of propaganda.

And our astonishment still increases as we reflect that the circulation of this amount of literature, accompanied by this amount of "Pilgrim" preaching, etc., supporting the most glorious message that could possibly be heralded to mankind, shows so meagre results; that so few have ears to hear and eyes to see these things which enrapture our hearts. Let us, however, reflect that our Lord informs us that his "elect" will be but a "little flock"--and in it not many great, mighty or wise; but chiefly the poor of this world, rich in faith. The comparatively small results of our efforts to reach the ripe "wheat" in Babylon convince us, all the more, that the "wheat" is very scarce in comparison with the "tares;" that we are living in the time of which the Apostle declares that the church nominal will have itching ears, and be turned away from the truth, turned to fables, and respecting which our Lord said, "When the Son of Man cometh shall he find the faith on the earth?" implying that it would be difficult to find.--2 Tim. 4:3; Luke 18:8.

True, the results may be more than we can at present discern; for we can estimate the widening influences of the truth chiefly by the growth of the WATCH TOWER subscription lists. These show considerable growth for the year,--but not nearly so much as we had hoped for: and our offer of credit, and of special terms to the poor, should bring to our lists the names of all who have "tasted that the Lord is gracious" and are hungering and thirsting for his righteousness. We can only hope that an under-current of influence is moving, of which we have little outward

R2740 : page 372

manifestation; and that in the Lord's own time and way during this "harvest" all of the true "wheat" will be reached and ripened and garnered.

THE COLPORTEUR BRANCH OF THE SERVICE.

We give this department of the work the first place in the Report, considering that those who are engaged in it are doing the work of evangelists, and remembering that the Lord has specially blessed this service to the reaching of many who are now rejoicing in the light now shining upon the Word. We can think of no branch of the work in this harvest that more nearly corresponds to the style of service instituted by our Lord in the Jewish harvest, than does the

Colporteur work. The Colporteurs usually go in couples, as the twelve apostles, and afterward the seventy, went forth,--from town to town and city to city. Like them, also, they go from house to house, and likewise their message is, "The Kingdom of heaven is at hand! The time is fulfilled; repent, and believe the good tidings!" Going in this manner into all the homes of the civilized world, these Colporteur brethren and sisters have opportunities for finding the truth-hungry as well, perhaps better, than if the pulpits of the land were open to them, and they all competent to give able discourses upon the divine plan. Because in such a case they would be able either to preach but few discourses, or else to reach comparatively few hearers: whereas each Colporteur can reach more than an average church audience every week; and with those whom he can interest he leaves reading matter representing many discourses, upon which the reader may feed for months. Where enough interest may not be awakened to lead to a purchase of the books, a tract is left, which sometimes bears good fruitage; and even tho some who purchase may neglect and fail to read at the time, experience shows us that the books thus scattered are often blessed of the Lord to the reaching of others, and sometimes years after, under more favorable conditions, the purchaser may also be blessed through them.

You will be pleased to learn that the sale of the DAWNS and booklets during the year (chiefly through the Colporteurs) was as follows:--

In the English language...........................	84,251
" German "	9,137
" Scandinavian tongues.......................	6,712
" French language (estimated)................	543

Total..	100,643

BOOKLETS:--

English..	39,047
Foreign languages................................	1,323

Total..	40,370

It should be remembered that altho we endeavor to keep this branch of the work on a self-supporting basis, it nevertheless comes short of this, by reason of the fact that our wholesale prices are very low: in the case of the foreign translations considerably less than cost.

We feel sure that this showing will greatly encourage the dear brethren and sisters who are giving their lives in this department of the Harvest work; and we trust that it will act as an incentive to others

R2741 : page 372

who have been contemplating engaging in this work--to lead such of them as are of good address, and without family and financial encumbrances, to give themselves freely to this evangelistic work. It is a department which the Lord has greatly owned and blessed; it is a preaching of the Word in a most practical manner, likely to leave a lasting impress; one which will undoubtedly, we believe, bring forth much fruitage during the great time of trouble, as well as serving to find and to perfect those of the Lord's saints who shall be accounted worthy to escape those things coming upon the world. We will be glad to hear from, and to cooperate with, all who desire to enter this branch of the service. Write to us freely of your wishes, hopes, difficulties, etc., in respect to this, and we will do what we can to open the way before you. There is still plenty of room for the work in this land as well as in Great Britain. The fields are white for the harvest, and the laborers are few; and if we are praying for laborers let us see that we are doing what we can to fulfil our own petitions.

Some who cannot give their entire time to colporteuring are doing valiantly in their spare moments and hours; for instance, one dear brother, an architect, not slothful in his business, is nevertheless so fervent in spirit and in serving the Lord that during the past six months he has disposed of 650 copies of the DAWN to mechanics and tradesmen with whom his business brings him in contact. Others have less opportunities, but the same zeal, and are doing what they can; --some by giving, some by loaning, some by selling the literature. We rejoice that in any and all of these ways there is an opportunity for all of the Lord's dear flock to show their love for the truth, and their zeal in laying down their lives for the brethren still in Babylon and darkness.

THE "VOLUNTEER" WORK.

All who labor for the truth do so of their free will and without compensation, and hence might properly be termed Volunteers: under this head we might include in a general way all the efforts that have been put forth during the year in the way of free circulation of WATCH TOWER literature, bearing on the Harvest themes--but the special use of the word with us has been confined to a particular feature of this free distribution;

R2741 : page 373

viz., that done systematically at or near churches at the time of their dismission on Sundays.

This Sunday church-distribution by those who volunteered for the service was begun in 1899, and reached good proportions and accomplished good results that year, and was continued during the past year with excellent effect. When we speak of results we have chiefly in mind that which is within our power, and not the ultimate results, of which no man can now know, and which time alone will show. The results, so far as the distribution of the Volunteer WATCH TOWER was concerned, were a success, large numbers being circulated in all parts of this country and in Great Britain. In handing literature to church attendants we had no thought whatever that they were all going into the hands of saints; but we do hope that some of them reached the hands of the Lord's consecrated people; and we still believe that it would be difficult to find a more effective way of reaching this class than by reaching the church-goers. In proportion to the circulation we cannot say that we have had large returns; on the contrary, they have been small, so far as letters, WATCH TOWER subscriptions, etc., are concerned. But in various ways we learn that they are making an impression upon the minds and hearts of many of those who have received them and who, while not ready to accept and endorse, nevertheless have been influenced by what they have read, and to some extent brought nearer to the truth and are better prepared for further instruction in the right way, when the Lord in due time may again send it to them.

We incline to think that the greatest blessing of all in connection with this part of the work has come to those who engaged in it as "Volunteers," and who, all over the country, numbered hundreds. These have repeatedly testified that no part of their Christian experience had ever been more helpful to them in the development of true character, in committing them fully to the Lord and to his truth and to his service; making them strong in him,--"not ashamed to own his name, nor to defend his cause." Those who have had the opportunity to engage in this work, and who have allowed the "fear of man which bringeth a snare" to hinder from engaging in it, and thus being ministers of the true Gospel, and co-workers with the great Chief Reaper in this harvest-time, have missed a great deal--how much they may never know in the present life, unless some further opportunity for the Volunteer work should occur and they should then engage in it and ascertain how great the blessing and character-development they have already missed.

The friends in various quarters who have engaged in this work during the past two years, are writing us hoping that the Lord may open the opportunity for further Volunteer service during the coming year, beginning early in the spring. The evidence is that where the entire company of the Lord's people at any point have entered into the work a great spiritual blessing has resulted. We will bear their requests in mind, and see what can be done as respects a future service for the soldiers of the Cross.

The total number of Volunteer issue of the WATCH TOWER circulated during the year was 948,459.

ORAL PREACHING--"PILGRIM" DEPARTMENT.

It is not long since this department was inaugurated, and yet, as this Report shows, it has already reached considerable proportions. While we are in direct contact with the Lord's people through correspondence by mail, it became evident to us about four years ago that if competent brethren could visit amongst the little groups of those who have come into present truth through the ministry of the printed page, they could be of great service and encouragement to them; and at the same time might through public meetings be able to reach and further interest many who were already partially interested through the printed page and through private conversation, etc. These traveling oral preachers we designate "pilgrims," because they are nearly always on the go, their stops with the various little groups or churches being very brief (two or three days, as may seem to be warranted by conditions). We make out the routes for these, and send notification ahead of them, so that no time need be lost. An evening meeting is always in order for the day of their arrival, and afternoon and evening meetings for the succeeding days.

We endeavor, as far as possible, to select for this service brethren who give evidence, first, of character, and of faith in the Lord, in his Word and in his plan; second, such as seem to give evidence of ability in presenting the truth to the minds of others--as the Apostle expresses it, "apt to teach"--and, so far as possible, those who are "mighty in the Scriptures" (1 Tim. 3:2; Acts 18:24); and of ability in "rightly dividing the word of truth." (2 Tim. 2:15.) These, so far as worldly judgment would be concerned, would all be classed as plain men; and we trust also would be classed as true Christian men, humble-minded and modest, both in language and deportment--men who do not have the false idea that they are great ones, or lords of God's heritage, of superior caste or order above the household of faith, but who simply and humbly acknowledge that they are "brethren," "servants" of the Lord and of the household of faith,--men who are very thankful for the privilege granted them of being engaged in such a service, and who look for their reward, not in luxuries of the present life,

R2741 : page 374

but in the Father's house, beyond the veil--in the

Kingdom. These "pilgrims" are not paid salaries; and tho ample provision is made for their comfortable maintenance, everything connected with this is expected to be done on the reasonable and economical lines which we believe the Lord and apostles followed, and respecting which we regard them as "ensamples." No collections are taken up by these "Pilgrims," nor do they in any manner, directly or indirectly, request aid privately. Nor need we request their entertainment, knowing full well that any we thus send to you in the Master's name will be welcomed by you and granted a share of such things as you have;--according to the Scriptural injunction.--Heb. 13:2.

In following the plan here indicated we have been enabled to reach some of the Lord's scattered ones in various parts of this broad land, who never expected to hear preaching along these lines; for it will be readily seen that the expense connected with this traveling ministry is proportionately much less than it would be by any other method which would reach the same number of the Lord's people. Besides, this method assists, rather than discourages, the development of talent amongst the brethren of the various little groups. It is our thought that, generally speaking, the Lord is pleased to use some in each little company for the instruction and assistance of the others in the same; indeed, we encourage the thought advised by the Apostle, that each member of the Lord's consecrated Church should strive to "build one another up in the most holy faith."

We believe that an immense amount of good has been done through this Pilgrim service during this past year, and that quite a number of the Lord's dear people, as they read this part of the Report, will offer prayer on behalf of this feature of the Lord's service, asking for us wisdom and grace in respect to the matter for the coming year. The figures in this line also,

R2742 : page 374

we believe, will astound many of our readers. They are as follows:

Number of persons who gave more or less of their time to the Pilgrim work during the year	14
Number of miles traveled in connection with the service.....................................	48,845
Visits to churches................................	649
Public meetings held.............................	1,287
Private or parlor meetings held..................	875
Cost of this branch of the work..................	$3,357.59

One point alone in this Report seems unsatisfactory to us, and that is the number of private or parlor meetings. These, we think, should have been much more numerous in proportion to the public meetings.

It is our thought that the chief good in these Pilgrim visits is for the household of faith: while, therefore, we urge the holding of some public services to which all classes of Christian and earnest people may be invited by advertisement and otherwise, we urge that during the year beginning the parlor meetings be given the chief attention. At these, subjects can be discussed which would not be so fully appreciated by the public, nor by any except those who had been studying along the lines of the WATCH TOWER literature. We take this opportunity, then, to offer this suggestion to the dear friends,--that when notified that a Pilgrim will be with them they may make proportionately larger arrangements for their parlor meetings and proportionately less arrangements for public discourses in halls, churches, etc.

CONVENTIONS OF THE YEAR.

The Conventions are a part of the "Pilgrim" work, but deserve a word of special notice. Three general conventions were held during the year--at Philadelphia, Chicago and Dallas; these were interesting and profitable, but were reported on at the time. Besides these the President of the Society (the Editor) attended several local, one-day conventions, at different points--Toronto, Canada; Saratoga, N.Y.; Houston, Tex.; San Antonio, Tex.; Columbus, O.; Cleveland, O.; Philadelphia, Pa.; Washington, D.C.; New York City; Wilmington, N.C.; Roseboro, N.C.; Hayne, N.C.; and the Florida Chautauqua Assembly.

We have good reasons for believing that these gatherings were all profitable to the Lord's flock, seasons of refreshing and joyous fellowship in spiritual things; nevertheless we feel that in the coming year we must be more economical of our time. May the Lord direct; we will be glad to follow his leadings in the matter.

THE GENERAL TRACT DISTRIBUTION.

The circulation of tracts during the year has been highly satisfactory to us. They have not been sown in a broadcast manner, but rather handed out with a measure of discretion, so far as we are able to judge; and this is the plan which we commend. Of course, in a majority of instances we merely know that tracts have been ordered and have been sent; but many give us an intimation of how they use what they receive: some visit hotels, where they hand them to the patrons; others seek opportunity for handing tracts to intelligent looking people at railway stations; others mail the tracts with their letters, perhaps with a little comment, and a request that some report be given after the reading; others keep a variety on hand, and make a selection for those with whom they come in contact. Thus there are various methods in vogue in this department, the colporteurs using a considerable number, leaving one at every house where they

R2742 : page 375

fail to take an order,--the tract sometimes having an influence where the words of the colporteur failed.

The total number of tracts sent out during the year was 1,468,990.

Of these a large number went direct from the WATCH TOWER office through the mails, to lists of addresses which we procured in various ways--many of them those of persons known to be religiously inclined, holy people, lovers of righteousness; and some of the best of these lists are sent to us, written upon proper-sized wrappers by WATCH TOWER readers. You are all welcome to avail yourselves of this opportunity for service. Besides the tracts, we sent out as tracts large numbers of WATCH TOWERS to good addresses. We request that no addressed wrappers be sent us for either tracts or WATCH TOWERS except such as are known to you in some way to represent intelligent and religiously inclined people. It is only a waste of money and labor to cast the pearls of truth before those who are swinish; whose god is their belly or their apparel or their pocket book.

THE CORRESPONDENCE DEPARTMENT.

What blessed opportunities God has provided for his people at the present time! What an opportunity it affords for all of his dear children to have fellowship and communion! In this manner, as well as through the printed page, those afar as well as those near-by may have the privilege of complying with the Apostle's words, to forget not the "assembling" of ourselves together, and so much the more as we see the day drawing on. (Heb. 10:25.) Many letters assure us of the blessings which the wonderful mail service of our day has brought to them; and on our part we can testify that great blessings and encouragement have come to us through this same channel. While some of the letters received are cold and business-like, and others bitterly antagonistic, others, and the majority, are laden with rich perfume of Christian love, sympathy and deep appreciation of present truth. Through these we are kept in touch with the spirit of the Lord's dear flock in all parts of the world; and we can assure you that the touch is profitable to us, as we trust that our responses are profitable to you, and comforting and helpful.

As the work in general has grown, so this feature of it has expanded, so that the figures below are far in advance of those in any previous year in our history:

Letters and postal cards received during the year..	37,357
Letters and postal cards sent out.................	38,609

CONDENSED STATEMENT.

Copies of MILLENNIAL DAWN circulated at cost..	100,643
Copies of booklets circulated at cost............	40,370

CIRCULATED AT EXPENSE TO TRACT FUND.

Copies of ZION'S WATCH TOWER......................	1,247,960
Copies of Old Theology Tracts...................	1,468,990
These amounts expressed in the usual form represent in tract pages.................	131,891,340

Whenever figures get into the millions they are quite beyond the average mind to comprehend. We have therefore estimated the matter in pounds,--206,710 pounds, or over one hundred and three and a half tons, weight.

THE FINANCIAL SIDE--TREASURER'S REPORT.

TRACT FUND EXPENDITURE:

Cost of the above 103-1/2 tons matter, including freight, postage, gas, help, etc.................	$18,350.21
Pilgrim Expenses, etc.............................	3,357.59

Total...	21,707.80

TRACT FUND RECEIPTS:

Balance on hand Dec. 1, 1899	$ 871.54	
From "Good Hopes" Donations	13,337.72	
From Other Sources...............	4,472.63	$18,681.89

Shortage..	$ 3,025.91	

THE BLESSED PRIVILEGE OF THIS SERVICE.

The Editor (who is President of the Society), in closing this last report of the century, congratulates all the dear friends of the cause upon the above showing, and trusts that it will more than meet the expectations of all who contributed to the funds thus scattered as leaves of spiritual healing all over the civilized world. Especially do we trust that the God of all grace, the Father of mercies, may accept and approve our stewardship--the merit of our Redeemer making good whatever unintentional errors the all-seeing eye may discern.

Do we urge the dear co-laborers to make still greater sacrifices for the work in the year just beginning? Not at all. We have never solicited in the past, and we do not expect to do so in the future. Even of the Lord we make no requests for money. His will, not ours, be done in this and in all matters. If he through his people or otherwise sees fit to entrust to us financial means, we will endeavor to use the same to his praise, and seek for this the wisdom which cometh from above. We esteem it a privilege to have any share in any department of this "harvest" work, and its accompanying blowing of the Jubilee Trumpets proclaiming restitution times at hand. And this joy in the Lord's service is fully appreciated also by the twelve dear "brethren" who, as office assistants, have so ably and so patiently lent their best endeavors to make the work a success; and their efforts under God have contributed largely to the securing of the above results. The Lord will reward them as we can not. "Brethren, pray for us," as your representatives and the Lord's, in this "defence of the truth."

R2742 : page 376

Below we give some interesting figures from two of the Society's foreign branches (the reports from the other two are not yet at hand). Both of these reports are included in the totals given above.

REPORT OF MANAGER OF BRITISH BRANCH.

FROM MAY 7 TO NOV. 15, 1900.

LONDON, NOV. 16, 1900.

DEAR BROTHER RUSSELL:--I have the honor to submit the following report of the Tract Fund receipts and expenditures for the British Branch of the Society, May 7-November 15, 1900:--

R2743 : page 376

EXPENDITURES:	L.	s	d
Paper and printing..........................	340	14	10
Carriage....................................	55	2	3
Share of expenses for labor, etc...........	24	10	4
Expenses in Pilgrim work....................	45	5	9

Total......................................	465	13	2
Receipts from Great Britain................	40	11	10
Deficit supplied from Home Office	425	1	4

REPORT OF LITERATURE CIRCULATED.

Copies of MILLENNIAL DAWN circulated.............	3,224
" booklets................................	667

Tracts sent out free..............................	77,835
Sample WATCH TOWERS sent out free................	171,850
Total sent free..................................	249,685
These represent in tract pages....................	19,189,684

Letters and cards received........................	1,184
" " " sent out........................	9,294

The Volunteer work has been quite zealously pursued here this year; how much so you may judge by comparison of the amounts distributed in America and here, and reckoning that there are about twenty times as many TOWER readers in America as we have in Great Britain. Volunteer work has been done in 39 cities and towns in Great Britain, and with some encouraging results. More than 50,000 copies were distributed in London.

Tract distribution has also had considerable attention from the friends here, and with such results as to warrant its continuance. To be sure, we must often put tracts in many houses before reaching one which contains persons ready for the truth; but sometimes the one tract in the right place has a very far-reaching influence, as has been indicated in this city, where one tract under a door has thus far reached four persons, on the principle of John 1:41,45, and is still working.

The Colporteur work has not fared so well, not having had so many workers as have been able to participate in the work in other ways; but the few who have had this privilege have been industrious, and have also been permitted to see some fruit of their labors which has caused their and our hearts to rejoice. We are praying and hoping for more laborers in every branch of service, but particularly in the Colporteur department, which experience has demonstrated to be by far the most efficient means of reaching "hearing ears" with the truth, as it is also the most practical, being self-sustaining. The experience of those who have engaged in the service of the truth by the Colporteur method in Great Britain in the last six months shows that the worker can sustain himself in this service. It is a most attractive opportunity for those who have time to spend in the harvest work, and we shall be glad to hear from many on the subject.

The financial aspect of the work here is presented in the figures foregoing, which plainly tell their own story. It would have been impossible for the British Branch to do as it has done, except for the financial cooperation of the head office to the large amount of $2,000.

We pray daily for ourselves, and for all of God's saints, that we may be plentifully supplied with heavenly wisdom, with strength and grace, for the discharge of each day's duties in such a manner as will redound to the glory of God and the upbuilding of his people. "Brethren, pray for us." Respectfully submitted, Yours faithfully in Christ,

E. C. HENNINGES.

REPORT OF OUR GERMAN WORK.

Sister Giesecke reports 448 letters received and 494 letters sent out; 2,899 copies of the German WATCH TOWER circulated as samples, and 10,108 tracts distributed, representing 232,460 pages.

===================

R2743 : page 376

A PERFUME OF SWEET ODOR.

--MATT. 26:6-16.--JAN. 6.--

"She hath done what she could."

PRECEDING LESSONS showed us incidents in our Lord's journey toward Jerusalem, via Jericho --the healing of the blind men by the wayside, the conversion of Zacchaeus, and the parable of the young nobleman, given because they were nigh unto Jerusalem, and because the disciples and many of the multitude expected that the Kingdom of God would immediately be manifested,--set up in earthly grandeur, etc. The distance from Jericho to Jerusalem was only about twenty miles, and Bethany, the home-city of Lazarus (whom our Lord raised from the dead) and his two sisters, Martha and Mary, was quite near to Jerusalem

R2743 : page 377

and with them Jesus decided to spend his last Sabbath-day in the flesh. We may presume that the day was happily spent according to the observance of the Sabbath required by the Jewish law; but the narrative, passing over the events of the day unnoticed, draws special attention to the feast or supper made for our Lord in the evening, after sundown, when the Sabbath was considered ended, and the first day of the week beginning.

This feast was at the house of Simon the leper, yet Simon is not mentioned in connection with the narrative, and it is quite probable that he was then dead. It is conjectured that Simon was either the father of Lazarus, Martha and Mary, or else that Martha was the widow of Simon, and that Lazarus and Mary were younger than she. These items, however, are merely tradition, nothing in the Scriptures throwing any light upon the matter. We remember that on the occasion of a previous visit to this home, our Lord was entertained; and Mary became so absorbed in listening to the gracious words that proceeded out of his mouth that for the time she neglected the ordinary affairs of life, until her more practical, but possibly less spiritually-inclined, sister commented upon the fact, which brought forth our Lord's declaration to the effect that while service is quite acceptable and appreciated, veneration and fellowship are still more appreciated--"Mary hath chosen the better part."

The two sisters had the enviable privilege of serving the Lord and ministering to his comfort in the feast of our lesson, just before the agonies which closed his earthly life. As before, so now, the service of the two sisters took somewhat different form, but probably this time by mutual agreement and prearrangement; Martha herself served the table with others assisting, and Mary was left free to render her peculiar service, of which this lesson is a memorial. From some source she had procured a valuable alabaster vase of choice perfume. She had either purchased the vase, and manufactured the perfume herself, at great expense of time, etc., or had spent for its purchase a considerable sum of money. She had anticipated our Lord's coming, and had fully arranged matters so that at this feast she might treat him in a manner in which very few except the worldly great were ever treated;--kings, emperors, etc., were thus anointed with perfume, but very rarely indeed could others afford such a luxury, for the facilities for manufacturing perfume then were quite inferior to what they are now, and even if the perfume were of home manufacture and of fine quality the cost in time, etc., would be great, and the perfume would be so valuable that it was usual to sell it to the very wealthy.

The feast had begun, and Jesus, with the disciples and other guests, were at the table, which, according to eastern custom, was long and narrow, the guests not sitting upon chairs, but reclining full length upon couches or divans, with the head extending over the table, and the feet extending back to the rear, the weight of the shoulders poised upon the left elbow, while the right hand was used in partaking of the food.

While Martha and her associates were serving, Mary came forward and, breaking the seal upon her alabaster vase, she began to pour the precious perfume upon our Lord's head, and subsequently, as John's record of the matter informs us, going to our Lord's feet she poured some of it upon them, and wiped them with the hair of her head. Mary's affection for our Lord was so deep and so strong that it could not be satisfied with any of the ordinary methods of expression. If the kings of earth were perfumed and anointed, much more did she esteem it fitting that her friend, her Lord, the Messiah, should be anointed with the best that she could procure for him. Her love was so intense that it knew no economy--nothing could be too good for her Beloved. She would give expression to the rich sentiments of her heart by giving him the finest and most costly of sweet natural odors. Our Lord appreciated the matter fully--the sweet odor of the heart-love which prompted the act, still more than the sweet odors which filled the entire house.

But the disciples, more selfish and less able to appreciate Mary's true sentiments, and the propriety of their expression in this form, found fault with her, and the records show that their leader and mouthpiece, who incited the fault-finding spirit amongst the others, was Judas, the treasurer of the little company, whose disappointment

R2744 : page 377

was great that the value of this ointment did not find its way into his money-bag, and thus a part of it, at least, to his own private uses; for we are told, "He was a thief, and carried the bag." His objection seems to favor the thought that Mary may have prepared the perfume herself, for he does not object to its having been purchased for a large sum, but that it might have been sold for three hundred pence. (Mark 14:5.) Estimating the value at 300 Roman pence, or denarii, worth about 16 cents each, the value of the ointment would be about forty-eight dollars, but much more than this amount would be represented in today's values; for we are to remember that a denarius represented a workman's wages for a day, and hence that 300 denarii would practically represent a workman's wages for a year. It was indeed an extravagant action, but it represented an extravagant love, and was expended upon one whom God and the angels delighted to honor, and whom Mary seems to have appreciated much more nearly at his true value than did his other associates of the hour.

Beloved Mary! We can, perhaps, imagine to some

R2744 : page 378

extent the emotions which filled her heart as she prepared this costly expression of her devotion, the sentiment of which she hoped others would appreciate. But now, on the contrary, she beholds the "indignation" of her friends and guests, the Master's nearest companions; and her heart sinks within her as she fears that the Lord himself will view the matter in a similar light, and reject and disapprove her libation. What a load is lifted from her heart, when she hears our Lord pronouncing her work a noble deed, and reproving his disciples for lack of sympathy in her sentiment, telling them that this perfuming of his body was in preparation for his burial. It was probably in the midst of this discussion of the matter between Jesus and the apostles that Mary, having anointed his head with the perfume, went to his feet, and began anointing them also, wiping them with her hair, as an evidence that the most precious thing of her personal adornment was gladly at the service of her Lord.

Probably Mary had no thought of perfuming our Lord's body for burial, and his words to this effect would be as astounding to her as to the others who heard them. It was customary with the ancients to spend considerable care and money upon the persons of their dead in preparing them for burial; sweet spices and perfumes, etc., were lavishly bestowed, just as today it is the custom to provide handsome caskets and many and expensive flowers and fine monuments, as expressive of the love and appreciation in which the dead are held by their friends. In Mary's conduct in the pouring of the precious perfume upon the Savior while he was yet living, we have a most excellent suggestion in respect to the proper course to be pursued toward those we love. It is far, far better that we should unstop our alabaster vases of perfume, and pour them upon the heads and upon the weary feet of our friends, while still they live, than that we should wait until they have expired, and then give our attention to the cold, inanimate and unappreciative corpse. Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward the Christ--toward the Head of Christ, our Lord Jesus, and toward all the members of his body, the Church; and especially on our part toward the feet members who are now with us, and on whom we now have the privilege of pouring out the sweet odors of love and devotion in the name of the Lord, and because we are his. The poet writes:

"How oft we, careless, wait till life's sweet activities are past,
And break our 'alabaster box of ointment' at the very last!
O, let us heed the living friend, who walks with us life's common
ways,
Watching our eyes for looks of love, and hungering for a word
of praise!"

The heart of each truly consecrated child of God is like the alabaster vase,--a receptacle for the holy spirit, the spirit of love, the choicest perfume and most precious to the Lord and to men. It is expensive, because it cannot be gathered rapidly, but requires patient perseverance in well-doing to be "filled with all the fulness of God." Again, it is like Mary's vase in that it gives forth its odor not before, but after the seal is broken and the contents poured forth. It differs from hers, however, in the fact that it may be continually poured out and yet its fulness all the while increase.

Our hearts and their holy love are like Mary's vase again, in that they should be poured upon the Lord himself--upon the Head first, but subsequently upon the members of his body, even the humblest, the lowliest, the feet. And this should be our service, even tho it be unappreciated by others, who instead would think that we should pour our love and devotion upon sinners, or upon the poor heathen world. They realize not what abundant opportunities there will be for blessing the heathen world in the future, in the Millennial age, which God has set apart for their blessing, and in which his disciples will have abundant opportunity for co-working with him in the general uplifting of the world of mankind. Those who upbraid us for pouring out our heart-treasures upon the members of Christ, the Church, do so through ignorance, and if at times it has caused some discouragement to us, let us hearken to the words of the Master, declaring that such is a noble course that has his approval, and that it is proper as a prelude to the burial of the entire Church, the body;--that it will be appropriate that this shall be done to the Church rather than for the poor world, up to the time when the Church shall have finished the earthly pilgrimage;--up to the time when the sufferings of Christ having been fulfilled there shall be no longer opportunity to bless and refresh and comfort the body of Christ, respecting whom our Lord declares that what is done to them is done to him.--Matt. 25:40.

So, then, let the Marthas serve the Lord in one way, and the Marys pour out their most precious spikenard perfume, assured that neither service will be forgotten; for both are told and have been told for eighteen centuries, as memorials to their praise, testimonies of their love, which the Lord appreciated and accepted, however they were viewed by others.

OPPOSITION FROM SELFISH HEARTS.

In this connection it is well to notice sharply that the one who made the greatest ado on behalf of the poor, and who objected most to Mary's expression of her devotion, was the thief and murderer, Judas. And the principle, to a considerable extent, seems to hold good all down throughout this Gospel age: that those who make the greatest outcry on behalf of mission work and in opposition to the expenditure of costly time in

R2744 : page 379

the anointing and blessing of the consecrated members of the body of Christ, are not always those who have the interests of the heathen exclusively at heart, but are frequently those who have an "axe to grind," a selfish interest in some way to serve. And not infrequently these hypocrites mislead others of the Lord's dear people, who are thoroughly conscientious, even as Judas, by his sophistry, for a time misled the other apostles into indignation against Mary for the doing of the very thing which was pleasing to the Lord, and on account of which he decreed that wherever this Gospel should be preached her conduct should be mentioned as a memorial.

And so it is today: this gospel is preached in more than 350 languages--to every important nation in the world. But we presume that it was not merely Mary that our Lord wished to memorialize, but especially her deed: he wished that all who should know the good tidings should know also of his appreciation of such devotion to him, to his body, and that the more it costs us the more he appreciates it. In view of this, let each one who would be pleasing in the Lord's sight seek continually to pour the perfume from his heart and life upon other members of the body of Christ, and let him realize that in so doing he will not only be pleasing to the Lord, but will be receiving also a blessing himself; for as no alabaster vase could pour forth perfumes upon others without itself being thoroughly involved in the perfume, so our hearts, as they pour forth upon others of the members of the body the sweet perfume of love and devotion to the Lord and his cause, will be sure to bring a blessing to ourselves, even in the present life --our Lord's approval and benediction now and everlastingly.

Some of the methods employed in connection with present endeavor to anoint the members of the Lord's "body" for burial,--with the perfume of his truth and grace--call down the condemnation of fellow-disciples. As for instance, the expenditure of time, energy, and large sums of money this present year in the "Volunteer" work has been, and will be misunderstood by many of the Lord's dear children,--and be bitterly reproved by those who are of the Judas stripe. Yet realizing the Lord's approval we have quite sufficient to make our cup of joy overflow. Fellow-disciples tell us that we should not be handing the meat in due season to the household of faith, but to sinners; that we should not be seeking to anoint the saints with the sweet perfume of present truth, but should, on the contrary, be going to the outcasts of society, engaging in slum-work or in foreign-mission work. The real difficulty with the Judas class, however, is that they fear that the circulation of the truth amongst the Lord's people would cut off the revenue which otherwise might flow into their coffers: they fear the loss of numbers and influence in sectarianism. But their fears are largely imaginary; for the perfume of the truth is only designed

R2745 : page 379

to fall upon "the members of the body of Christ," and our expectations are that the Lord will guide it to these, and that to others it will be of no effect. And since the members of the body of Christ, the consecrated ones, are so few, their anointing and their separation from Babylon, and their burial, will be comparatively unnoticed so far as numbers are concerned,--tho their taking away as the "salt" and the "light" of those systems, will indeed be a serious loss, conspiring to their downfall in the great time of trouble approaching. --Matt. 5:13,14.

Let us not forget to note clearly and distinctly the wide difference between love and selfishness, as exemplified in the opposite courses of Mary and Judas. Mary, full of burning devotion, was willing to sacrifice much to honor, comfort and please her Lord. Judas not only was unwilling to sacrifice on his behalf, but on the contrary was willing to sell him to his enemies for thirty shekels--the price of a slave. Not only so, but the devotion of the one seemed not to impress the other favorably, but rather the reverse; the devotion of Mary, and our Lord's approval of it, seem to have aroused the opposite spirit in Judas, for he went straightway to negotiate with the chief priests for our Lord's betrayal into their hands.

It would appear from the Greek text, and the rendering of the same in the Revised Version, that Judas received the money for his work in advance: "They weighed unto him thirty pieces of silver." He completed the contract; he sold himself to work evil, and that against his benefactor, his Lord, of whose power he was fully conversant, and of which, indeed, he had received so abundantly that he himself had been enabled to heal the sick and cast out devils. How strange that any could be so perverse! No doubt he had a way of reasoning the matter to himself which made his crime appear to him less heinous than it does to us. No doubt, also, others who today are willing less directly to sell the Lord for earthly advantage or influence or money find ways of excusing their perfidy; but in proportion as our hearts are loyal and devoted, as was Mary's, in that same proportion will the Judas course appear heinous and impossible to us.

Yet these climaxes of character are not reached suddenly. Mary's love had been growing from the first; it was greatly strengthened by her course in sitting at the Master's feet and receiving from him spiritual nourishment, which our Lord declared to be a still better part or course than that pursued by her sister, tho the latter was not disapproved. Mary's faith and love had been still further increased as she witnessed the

R2745 : page 380

Lord's power in various ways, and especially at her brother's awakening from the tomb. She had cultivated this love and appreciation for the Lord until it filled her entire heart, and found its expression in the costly libation which she had just poured upon his head and his feet. Judas, on the other hand, had long been permitting the spirit of selfishness to more and more intrude upon his heart; he had permitted himself to think of what money would do, and had given his thought largely toward its accumulation. It had fettered his soul, so that he was unable to appreciate the Lord's character, even tho he knew him intimately from daily association, so that he was unable to measure anything except from a monetary standpoint. And these bands of selfishness gradually grew so hard and tight about his heart that they squeezed out everything of character, of love, devotion and friendship, and thus gradually he came to be the representative of, and his name the synonym for, the grossest of ingratitude and meanness, selfishness and treachery. One lesson for us here is, to cultivate love and the appreciation of whatsoever things are just, good, lovely and pure; and to fight down and eradicate so far as possible (especially from our own hearts and lives) everything selfish, mean, ignoble, dishonorable.

===================

R2745 : page 380

HOSANNA! BLESSED IS HE THAT COMETH!

--MATT. 21:1-17.--JAN. 13.--

"Blessed is he that cometh in the name of the Lord!"

AFTER THE FEAST of our last lesson, the next morning, the first day of the week (our Sunday), our Lord early began his preparations for his triumphal entry into Jerusalem as a King. Altho he well knew that "his own" people would not receive him, but, as he had already testified to his disciples, that he would be put to death by the rulers, and intimated the night before that Mary's anointing was for his burial, it was nevertheless necessary as a part of the divine plan that he should formally offer himself as King to the Jews, and thus fulfil to that people God's promise that his favor should be "to the Jew first."

Our Lord had previously resisted the disposition of some of the people to take him by force and make him King, withdrawing from their midst, etc. (John 6:15); but now the time, the due time, having come, and that to the very hour, he deliberately planned his triumphal procession, instead of, as previously, hindering it. He sent some of the disciples for the ass and colt, manifesting his superhuman power by designating where and how the animals would be found. An ass was used rather than a horse, and tradition tells us that so all the kings of Israel were accustomed to ride to their coronation.

When the animal arrived the disciples and the whole multitude seemed to enter into the spirit of the arrangement; for it would appear that quite a number of those who came up from Jericho, and who had witnessed our Lord's power and teachings en route to the Holy City and the Passover, lodged at Bethany over the Sabbath, as he did. These, with the disciples, constituted quite a little band, who began to hail Jesus as the King, and to do him homage, as was customary with notables at that time, by spreading their outer garments in the way for his beast to tread upon; and by plucking grass and flowers, and branches of palm trees, and strewing these also in the way.

Jesus, in the honored position, riding at the head, was followed by this multitude on the road toward Jerusalem. Then another multitude from the city, having heard that the great Prophet and Teacher was at Bethany, came forth to see both him and Lazarus, and these, meeting the Lord and the shouting company behind him, turned about and became a vanguard, shouting like the rest, "Hosanna to the Son of David," which meant the King, one of the royal line. They probably were deterred from using the word "king" lest they should bring upon themselves charges of treason against King Herod, and against the Roman empire, which sustained him in power.

It was a grand or a ludicrous triumphal entry into the city of the Great King, according to the standpoint from which it was viewed. From the standpoint of the disciples and the multitude, full of Messianic enthusiasm and hopes that the longed-for blessings upon Israel were about to be realized, and full of faith that this great Prophet, who had the power to raise the dead and heal the sick, could in his own time and way make himself and them invincible against all enemies, and amply fulfil all the glorious things foretold by the prophets,--for these it was a grand occasion, a real triumph. For, notwithstanding the fact that Jesus had previously told them repeatedly of his death, and had even reproved Peter for speaking to the contrary, nevertheless his disciples and others seem to have been unable to receive his words in their true meaning, and to have interpreted them as merely a part of his "dark sayings" which would undoubtedly later become luminous in some grand significance. This is attested by their language, even after his death and resurrection,--"We trusted that it had been he which should have redeemed Israel."--Luke 24:21.

From the standpoint of Herod, Pilate, the chief priests and scribes, this triumphal procession was merely

R2745 : page 381

the parade of a fanatical leader and his ignorant and fanatical dupes. They saw in it evidently no more than this. King Herod and Pilate evidently had no fear that this despised Nazarene and his company would ever be able to organize and equip an army which would be of any force as against the order of things of which they were the heads. The religious leaders feared merely that the fanaticism might spread in some manner, and bring down upon them the wrath and further oppression of the secular powers, who might make them an excuse for further interference with the liberties of the Jews. Quite evidently none of these chief rulers believed in Jesus as the Messiah sent of God for the fulfilment of the gracious promises of their Scriptures. To this the apostles testify, saying, "I wot that through ignorance ye did it, as did also your rulers;" "If they had known they would not have crucified the Lord of glory."--Acts 3:17; 1 Cor. 2:8.

That procession was viewed from still another standpoint by our Lord himself and by the invisible multitude of angels, ministering spirits, sent forth to minister for those who shall be heirs of salvation. These joined in the enthusiasm of the multitude, but from a totally different standpoint--realizing this triumph as merely a part of the divine plan, and merely a prelude to a greater triumph on our Lord's part through the completion of the sacrifice of himself and the attainment thus of "all power in heaven and in earth;" and as a foreshadowing, too, of his coming glory and

R2746 : page 381

his triumphal entry upon the Kingdom on his return from the far country (heaven) armed with a plenitude of power and authority, to put down sin and to bring all things into subjection to God; and to lift up out of the horrible pit of sin and disease and death all desirous of coming back into full harmony with the Father and the laws of his empire. This, the most glorious standpoint of view of that triumphal march, it is our privilege, by the grace of God, to enjoy; and we may well say in our Lord's words, "Blessed are our eyes, for they see; and our ears, for they hear."

Luke's account of this matter informs us that certain of the Pharisees who were with the multitude at the beginning, altho they could not object to anything which our Lord said or did, complained that he should permit his disciples and others of the multitude to hail him as a King, shouting Hosanna! (Salvation, Blessing, Praise!) Then it was that Jesus, knowing of the prophecy bearing upon this subject (Zech. 9:9), not only refused to rebuke the disciples and hinder their acclaims, but informed the Pharisees that since God himself, through the Prophet, had said, "Shout, O daughter of Jerusalem," therefore there must be some shoutings; and that if the people had not arisen to that amount of enthusiasm to give such shoutings the very stones would have cried out, so that the prophecy should not be unfulfilled.

Tho the distance is quite short to Jerusalem from Bethphage, where the Lord mounted the ass, nevertheless the city was hidden from view by the Mount of Olives, and it was when the Lord had reached the top of Olivet, and the city of Jerusalem came suddenly into view, that he halted the procession and wept over the city; saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes...because thou knewest not the time of thy visitation." (Luke 19:41-44.) From this language it is evident that our Lord did not consider the multitudes who were with him, as in any sense of the word, representing the city and nation; for altho these who were with him were shouting the very words, "Blessed is he that cometh in the name of Jehovah!" our Lord's language indicates that a time is yet to come when the heads of Israel, the chief ones representing the people, shall gladly acknowledge him as King of kings and Lord of lords, at his second advent; but in the meantime their failure to recognize the time of their visitation meant to them a great loss of privilege; meant to them that their house must be left desolate, abandoned of the Lord during this Gospel age, during which he would gather from amongst the Gentiles a sufficient number to complete the elect number, in conjunction with the faithful ones of Israel, the remnant who had or would receive him.--See Matt. 23:39.

The objective point of this triumphal march was the Holy City, the capital city, the City of the Great King. But our Lord did not go to Herod's palace, to demand possession of it; nor to Pilate's palace, to demand recognition of him; but as the representative of Jehovah, as the Messiah, sent of God to be the Savior of Israel and the world, he went appropriately to the Father's house or palace,--to the Temple.

The scene in the Temple must have been a peculiar one. It was undoubtedly crowded with pilgrims from all parts of the civilized world, who at this season of the year came, to the number of hundreds of thousands, to worship the Lord and to observe the Passover, according to the Law. Probably many of them had heard something about Jesus of Nazareth, "mighty in word and deed." Many of them had been healed by him, or had friends who were thus blessed; and we can well imagine the commotion created by the multitudes coming with Jesus and crying, "Hosanna in the highest," etc. The Pharisees, scribes, and chief priests, who were used to dominate the people in religious matters, and especially in the Temple, altho filled with anger against Jesus, recognized themselves powerless to do him injury under the circumstances, for he was doing nothing contrary in any sense of the word to the Law, and this would be manifest to all. On the contrary, as tho to show that he was only doing what was in his power, our Lord began to exercise it as would be befitting a spiritual King--by reproving those who were violating the holy Temple and its precincts, driving out of it those who sold doves for offerings, and the money-changers who were reaping a profitable harvest from the necessities of the worshipers from a distance, whose money, not being Jewish, could not be accepted at the Temple, and which they must therefore have exchanged, at a loss--the profit of the moneychangers.

We are not to understand that our Lord was interfering with the proper laws of the land nor of the Temple; --he was in every sense law-abiding. On the contrary, he was thoroughly authorized, as was any Jew, under the directions of the Law, to use so much force as was necessary in the maintenance of the sanctity of the Temple.

Blind and lame people came to our Lord in the Temple and were relieved of their infirmities, and then he taught the people--continuing the healing and the

R2746 : page 382

teaching for several days, returning at nights to Bethany and coming the next morning to the Temple, but without any further demonstration, as a King, for that one demonstration had served the purpose intended. It had given to the officials of the city and nation the opportunity to formally accept him as king, but their contrary spirit is shown by their coming to him while the children in the Temple courts were crying "Hosanna!" requesting that he should put a stop to the matter; but our Lord answered them, quoting from the Scriptures, that this was in harmony with the divine plan: "Out of the mouth of babes and sucklings thou hast perfected praise." The worldly-wise did not appreciate this, and were blinded by self-interest; but little children, and especially those who in simplicity of heart and meekness became like little children, should be the instruments the Lord would use in shouting his praises.

Many of our Lord's parables and special teachings were uttered during those days in the Temple, between his triumphal entry and presentation on the tenth day of the month Nisan and his crucifixion on the fourteenth, as the Passover Lamb. (See Exod. 12:3,6.)

These parables, etc., are recorded in Matthew, chapters 23-25, in Mark, chapters 11-13, and in John, chapters 12-16. Among other things he declared that the favor of God was, there and then, taken from fleshly Israel, saying,--

"O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate!" --Matt. 23:37-39.

In considering the best lessons we at the present time can draw from these incidents, we suggest that their typical feature be not forgotten--that all shall remember that the events in the close of our Lord's ministry, and everything pertaining to the rejection and dissolution of the fleshly house of Israel, is typical and illustrative of the things which are to be expected to transpire in the present time, in the end of the Gospel age,--in the rejection and dissolution of nominal Israel of today, "Babylon." As already shown in MILLENNIAL DAWN, VOL. II., page 235, the time which corresponded to the Lord's formal offering of himself to fleshly Israel and his rejection was the year 1878. There nominal spiritual Israel was rejected, as previously the first or fleshly house had been rejected; yet in both cases all Israelites indeed receive him and receive corresponding blessings at his hand.

It is since this date (1878) we understand that our Lord has been in his spiritual Temple, the true Church, teaching in an especial manner all those who have an ear to hear, opening the blinded eyes and helping those who are spiritually lame to walk in his ways. It is since that time that all who belong to the Temple class of true worshipers are permitted to hear and see wonderful things out of the divine Word; and it is during this time also that the Lord is casting out of his Temple all those who make merchandise of the truth and who are not true worshipers--the money-changers and dove-sellers, etc.; and it is during this time that out of the mouth of babes and sucklings the truth is being proclaimed so often to the offense of the scribes and Pharisees of today.

Shortly, the last members of the body of Christ, the feet, already being anointed for burial with the sweet odors of the truth, will complete their sacrifice shortly, the first resurrection will be complete and all the members of the body of Christ be glorified together with him;--and then, the sufferings of Christ being ended, the glory will speedily follow. But meantime before the glory is revealed, there will come a great time of trouble, symbolically a time of fire (trouble) and smoke (confusion) upon the world, and especially upon rejected "Babylon," and all who do not escape from her before the great tribulation comes, even as similar fiery vengeance came upon Israel after the flesh, and all who had not escaped from her.--Luke 3:16,17; Matt. 13:38-43.

===================

R2747 : page 382

QUESTIONS AND ANSWERS.

DUTY TO THE HEAVENLY AND TO THE EARTHLY HUSBAND.

Question.--I am the wife of a minister in one of the denominations. I have been studying the truth for now several years, and feel convinced that the WATCH TOWER publications represent the true Gospel. I desire to be faithful to my Lord, no matter what the consequences; but I am in a measure of perplexity to know just what my duty is. As the minister's wife I am, of course, a member of the church; I am the organist for the congregation, and a teacher in the Sunday School. My question is, Should I, or should I not, come out of Babylon--withdraw from worship and cooperation in that which I believe is in many important respects a misrepresentation of the gospel;--of God's truth and character?

I do not wish to weigh earthly interests so far as I am myself concerned, being quite willing to suffer whatever the Lord's providence may permit. My hesitation is more on account of others who would necessarily suffer with me. My husband, who would undoubtedly lose his position and its small salary, is not in sympathy with the truth; my best efforts to awaken his interest in it having proved unavailing. He would suffer, and our two children would suffer, as well as myself; and my query is,--To what extent is it right for me to involve others? And what would be the proper course for me to take that would be pleasing to our Lord?

Answer.--Yours is a peculiar case, dear sister. We will suggest what we would consider to be the Lord's will in the matter, and give the reasons, and then leave it for your own conscience to decide upon. It is your duty to do what you understand to be the Lord's will according to the best light which you possess or can obtain.

First then, we advise that you explain the whole situation fully and frankly to your husband, and tender to him, as the minister and representative of the congregation, a letter requesting that your name be stricken from the list, etc.,--one of the printed letters which

R2747 : page 383

we supply free would answer this purpose. Your husband, as the representative of the congregation, can, if he choose, erase your name from the roll. You may request him to make the matter public, but he will not be bound to follow your request, and under your peculiar circumstances we advise (differently from usual) that you do not send the Withdrawal Letters to all the members of the congregation unless your husband is willing. Leave the responsibility with him.

As for the teaching of a class in the Sunday School --we advise that you continue it, especially if it be a class of adult scholars--teaching, however, not any sectarian theory, but the true theology of the Bible. Let your husband, as the pastor of the church, know that it is the only condition upon which it would be possible for you to retain your class. As for the playing of the organ, we recommend that you continue it also, explaining, however, to your husband your objection to certain false hymn-book theology, that you believe to be contrary to the Scriptures, and requesting that if he desire you to continue to be the organist he will give you some little liberty and consideration in the matter of the selection of the hymns. But we advise that you be not too particular, not hypercritical, in this matter. We reason that God's people are justified in praising God with any words from which it would be possible to take a proper thought--even tho others might from the same words take an improper thought.

Our reasons for advising in this case differently from what we would ordinarily are two-fold: (1) Your husband is nominally, and perhaps really, a Christian, and hence it would be proper for you to render some deference to his judgment in any matter not compromising your own conscience--as, for instance, along the lines above suggested.

(2) There is a little difference between the position of a husband and of a wife in such a matter: the wife may throw some responsibility upon the husband, but the husband could throw no responsibility upon the wife. We are not under the Law, but nevertheless the Law in a shadowy way gives to us some conception of the Lord's view of matters; as for instance, see Leviticus 30. Your husband was aware of your vow unto the Lord whereby you consecrated your all to him, and made no dissent thereto. It would appear, therefore, that he could not in any way interfere with the proper liberty of your conscience without doing violence to his own.

"WHO ONLY HATH IMMORTALITY"--WHO?

Question.--How should we understand 1 Tim. 6:14-16? Is it the Father or the Son who is referred to as the "King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto," etc.?

Answer.--We understand that the Apostle here refers to our Lord Jesus. Our reasons for so concluding are as follows:--

(1) While immortality belongs exclusively to the divine nature, we are to remember that the Apostle Paul declares that the entire Church is called to "glory, honor and immortality," and the Apostle Peter says that God has given us exceeding great and precious promises, that by these "we might become partakers of the divine nature." This implies, therefore, that the Church of God is to possess this divine attribute of immortality or deathlessness. But only our Lord Jesus had yet been made partaker of this quality at the time of the Apostle's writing. The Church, his Body, would not be thus honored and glorified until their due time, in the First Resurrection, when they shall be like him, sharing his divine nature, glory, honor, and immortality, etc.

(2) That our Lord Jesus already possessed this divine nature, and therefore possessed immortality at the time of the Apostle's writing, is fully attested by the Scriptures, which assure us that "as the Father hath life in himself, so hath he given to the Son to have life in himself." This describes immortality, for no other condition of life is inherent life; all other conditions are derived or imparted life. The statement here that our Lord will give this same inherent life to his followers, is in agreement with the Apostle's assurance that all who have part in the First Resurrection are raised in incorruption, in immortality (1 Cor. 15:52,53); and remember that our Lord's resurrection was the beginning of this First Resurrection, and that it could have meant no less to him, the Head, than it is by and by to signify to the members of his body. We are to remember the same Apostle's declaration that our Lord Jesus' resurrection was as a "first-fruits;" that thus he became the "first-born among many brethren." We are to remember also, that the Apostle, in harmony with the above, expressed the desire that he might have a share in "his resurrection," "the resurrection," "the First Resurrection," in which all the overcomers are to share.--Phil. 3:10,11; 1 Cor. 15:20; Jas. 1:18.

(3) If, therefore, sharing in "his resurrection" is to bring his faithful members to immortality, our Lord's own resurrection can have been to no inferior condition. Hence, to apply the text in question to the Heavenly Father would not be consistent with the testimony of Scripture, that the Heavenly Son possessed immortality at the time as well as the Heavenly Father.

(4) That the passage in question relates to our Lord Jesus and designates him the only Potentate, King and Lord, does not imply any disregard or disrespect of the Heavenly Father and his attributes, kingship,

etc., as the same writer (St. Paul) elsewhere points out. When speaking in similar strain about Christ's Kingdom and the subjugation of all things under him, he says, "It is manifest that he is excepted who did put all things under him." In other words, comparisons which show dignity and honor pertaining to Christ, Head or Body, are never understood to be comparisons with Jehovah, who is beyond all comparison. --See 1 Cor. 15:27,28.

(5) The correctness of this application is further attested by our Lord's own application to himself of the same titles.--See Rev. 17:14 and 19:16.

(6) The Apostle's entire discourse is along the line of showing the faithfulness of our Lord Jesus, his humility and high exaltation, and how servants and all of us should be likewise humble and lowly and faithful to the truth as servants of God, and in due time be exalted--manifested to the world--in glory, honor and immortality in the Kingdom.

====================

R2749 : page 1

SEMI-MONTHLY.
VOL. XXII. JANUARY 1, 1901. No. 1.

CONTENTS

Views from the Watch Tower........................ 3
  Salutations, Greetings and Good Wishes..................................... 3
  The Spiritual Health of the Lord's Flock...................................... 6
Pressing Toward the Mark.......................... 6
  What is the Great Mark of Character Set Before Us by Our Lord?................. 8
Christ the Magnet--"I will Draw All Men".................................... 11
  "The Hour is Come"............................ 11
  The Prince of this World...................... 13
"What Think Ye of Christ?"........................ 14
Items: Home Embellishments, etc.................. 2

R2750 : page 2

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

PLEASE ACCEPT OUR THANKS FOR YOUR KIND LETTERS.

It rejoices us greatly to hear from so many of you. We received 1856 letters and cards during the last week of 1900. Please accept WATCH TOWER articles as our replies. We send postal card or letter receipts for all Money Orders, etc., received: so if you do not receive such acknowledgement within two weeks apply for a duplicate Money Order and repeat letter-order.

R2747 : page 2

HOME EMBELLISHMENTS.

The mention, in our Nov. 15 issue, of the motto and text cards for home decoration brought us a flood of orders, for which we were only partially prepared. More mottoes are on their way to us from London, and all orders will be filled as quickly as possible. We are glad to think that these good words, meeting the eyes of your families will continually exercise a silent yet potent influence for good.

page 2

WATCH TOWER BINDERS.

These patent binders permit the insertion of each copy of the WATCH TOWER as received. Each binder holds two years' issues. Very durable and cheap--40 cents including postage: British money 1s. 8d. Binders, etc., for Great Britain, can be had through our London branch.

R2750 : page 2

ABOUT RENEWING YOUR Z.W.T. SUBSCRIPTION.

We want all interested in "present truth" on our lists, that thus they may share with us the spiritual food now being dispensed by our present Lord. We do not urge you to renew, tho we will be glad to have you continue with us: all we feel it proper to do is to make our terms so reasonable as to leave no valid excuse for any to go without this spiritual food if he has an appetite for it. If you cannot conveniently send the cash you may have it on credit, and should you never be able to pay you can have the debt canceled upon request.

====================

R2751 : page 3

VIEWS FROM THE WATCH TOWER.

AS THOSE living at the close of the first century, on January 1, 101, looked back upon a full hundred years called the first century, and looked forward to a full hundred years called the second century, into which they had just entered, and which would continue until Dec. 31, A.D. 200, so we, on Jan. 1, 1901, look back upon nineteen completed centuries, and look forward into the twentieth, upon which we have just entered.

Few, if any, who read these words ever saw a new century born, and it occurs to us that as the Lord's people, daily and weekly and yearly, turn over new leaves of experience and repeatedly start afresh in their endeavors to copy the great character-pattern set before us by our heavenly Father in Jesus, so, too, we may specially profit by the thought that a new century has dawned, to encourage ourselves in fresh resolves to be and to do more than ever as would be pleasing and acceptable in the sight of our Lord. What more appropriate sentiments could we have than these! How could we hope better to please him who has called us out of darkness into his marvelous light, him who has lifted our feet out of the horrible pit and the miry clay, and set them upon the rock Christ Jesus, and established our goings, and shown unto us the path of life, and made us full of joy with the light of his countenance! The Lord's own expression on the subject is, "If ye love me keep my commandments;" and the Apostle, in the same strain, assures us that we are acceptable children of God if we do those things which please him, and do not find them grievous--if we do them gladly and of a willing heart--rejoicing both to know and to do the good pleasure of our God.

SALUTATIONS, GREETINGS AND GOOD WISHES.

We salute with Christian love and recognition all who trust in the precious blood of Jesus, justified by faith in his blood, and reckoned as members of the household of faith the world over--known to us and unknown to us. And even beyond these, we salute with loving sympathy those who yet in darkness are feeling after God, if haply they might find him (Acts 17:27) --who are seeking peace and righteousness, the ways of the Lord. Our best wish for these is that they may find the Lord, and obtain through his grace the peace of God which passeth all understanding, to rule in their hearts and to shed abroad in them the light of the knowledge of his goodness as it shines in the face of Jesus Christ our Lord.--1 Cor. 4:4.

But specially we salute and greet the brethren in Christ, members of the Royal Priesthood, heirs of God, joint-heirs with Jesus Christ our Lord prospectively; --all those who, having believed in the Redeemer to the remission of their sins and their justification before God, have taken the next step of presenting their bodies living sacrifices, holy, acceptable to God, and their reasonable service. We know and are in communication with a goodly number of these dear "brethren" (Heb. 2:11); yet we doubt not there are many others to whom we are as yet strangers; whom not having known we nevertheless love, knowing well that all who have this spirit of the Head of the Church must be indeed members of his Body, and therefore fellow-members with ourselves. We wish all such great blessing during the year beginning, and as it is now the harvest-time, in which the great Chief Reaper is gathering together into one barn of safety all the true wheat--as it is now the time when the messengers are gathering together the elect from the four quarters of the heavens (the nominal church) it is our hope that many of these dear brethren may be gathered during this year.--Matt. 24:31; 13:30.

Not gathered into another denomination, with

merely a change of name or change of creed or change of form of worship, but gathered to Christ, into oneness with him, in fellowship of spirit through the knowledge of his Word. And we are to expect this gathering to progress more and more, because two influences are at work, both calculated to effect the separation of these brethren from Babylon. (1) The increasing deflection of the nominal church people from the true standard of religion which God has provided, the Bible, into various subversive unbeliefs; viz., into Higher Criticism infidelity, Evolution infidelity, Christian Science infidelity, etc., etc. The further and the more rapidly these leave the Word of God, the greater will be the influence upon the Israelites indeed, who are in heart-union with the Lord, and full of faith in his Word; for they will perceive more and more clearly what they have endeavored heretofore to ignore; viz., that we are in the great day of trial of which the Apostle wrote: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."--1 Cor. 3:13.

We are in this day of trial, have been in it for over twenty years, and each day brings us nearer to the culmination of testing, and tends to separate more and more widely between those who are really God's people begotten of the holy spirit, and those who are merely nominally and outwardly his, naming the name of Christ, and drawing nigh with their lips, but in heart are out of sympathy with him and his Word of righteousness.

(2) As this true class is being thus forced out of sympathy with Babylon and the masses of all

denominations, they are hungering and thirsting after righteousness--desiring the spiritual food, which the Lord has been meantime preparing for them, and which now, by his grace, is indeed "meat in due season" to all who belong to the true household of faith. Such, having been considerably weaned from the spirit of Babylon, will frequently be found in just that attitude of heart and mind in which the truth will appeal to them quickly and thoroughly, and sometimes accomplish as much in one year as was accomplished with others at an earlier period in several years of study and development.

For these reasons we are expecting great things in the way of progress of the truth in the near future. We believe it the duty, as well as the pleasure, of all who have been enlightened of God through the harvest message, to spread the good tidings abroad,--to hand out to famishing brethren the meat in due season which has so strengthened our own hearts. And this seems to be more and more the spirit of the Lord's brethren, as they receive of the Lord's grace and truth and become more and more copies of God's dear Son, and have more and more of his spirit of willingness to serve the brethren, and, as the Apostle suggests, are willing to lay down their lives for the brethren (1 John 3:16) --not literally, but day by day and opportunity by opportunity--willing to sacrifice the comforts and advantages which, to the natural man, go to make up the sum of earthly life and happiness. They take pleasure in renouncing earthly privileges and luxuries, and even some of life's comforts, that they may spend the more of their substance and be the more

R2752 : page 4

spent themselves in doing good unto all men, especially to the household of faith, and especially in the higher spiritual good things which they have the inestimable privilege of dispensing as servants of our present Lord.--Matt. 24:45.

And since this commendable spirit seems to be growing amongst the dear friends of the truth, everywhere, we may reasonably expect that the coming year will be one of still greater activities and still greater successes in the dispensing of the truth and the bringing of brethren out of darkness into the marvelous light, now shining for all who are the Lord's people. Just how this will be accomplished we do not yet see clearly; but we are encouraged by fresh proposals for the Colporteur work and an increasing interest in the Volunteer work both at home and abroad. If all of the deeply interested will join us in praying the Lord of the harvest to send forth more laborers into the harvest work, we may expect, as one result, that all who thus pray will themselves be granted fresh and larger opportunities for service.

As we consider it not to be the Lord's will that we should beg for money, but merely that we should use as wisely as possible whatever he shall supply, so we feel that it would not be the Lord's will that we should press or urge upon any the matter of service to his cause. We merely call attention to the opportunities for service and the privileges connected with these, and to the advantages and blessings which accrue to those who embrace them. We can, however, speak confidently of a fact that experience has demonstrated, and to which many of our readers could testify; viz., that the Lord specially blesses those who, having received the light of truth, do not put it under a bushel, but let it shine, fearlessly and wisely, to all the household of faith. Many letters indicate that great blessing was received and spiritual progress made during the past year; and these came chiefly from those who have engaged in the Volunteer work --preaching the present truth Sunday after Sunday, to those professing to be children of God, by distributing to them literature as they returned home from their churches. So great has been the blessing upon

many of these Volunteers that they have written to us urging that some kind of literature may be prepared so that they may engage in similar service during the year 1901. One dear sister, who was at first deterred by criticism (from one who should have helped instead of hindered her), declares that nothing she ever did in the Lord's service was so heavy a "cross" at first; but that having taken it up as a service to the Lord and his "brethren" she had received from it more blessing than from any other service ever performed. She and associates have thoroughly distributed the "Volunteer" TOWER to the Protestant church attendants of their city and even surrounding towns, and like true soldiers of the cross are waiting and calling for more of the love-and-truth ammunition which, under God's blessing, routing the powers of darkness, from some hearts at least, will deliver "brethren" and bring them into the clear sunlight of grace and truth.

In compliance with these requests and suggestions, and with the belief that this is one of the best ways of reaching the professed "household of faith" with the meat in due season, we are preparing for another campaign in this holy war against the enslaving errors which hold so many of our dear brethren captive,--human traditions which both dishonor God and stultify those who in any degree give them allegiance.

We are not seeking to have any engage in this work who do not love the truth, and desire at heart to serve it; for we believe that such service would not be very acceptable to our Lord, the Chief Reaper. But we do seek to encourage all those who have a heart's desire to serve our King, and who know of no better way of engaging in his service, and who have thus far been deterred, and have missed the blessing which goes with it, through fear of man, which bringeth a snare --through shame for the cross and the true Gospel, which are not popular now. We want to assure such that this will be a part of their "overcoming" which will probably help them more than anything else they have ever done to become strong in the Lord and in the power of his might as overcomers of their own weaknesses. It will assist them in making their calling and their election sure, by assisting them in the development of the character of overcomers, to whom the Lord has promised the crown of glory and the heavenly blessings.--Rev. 2:26-29.

All who volunteer in this service during the coming year will be supplied with a booklet, entitled, "Food for Thinking Christians; Our Lord's Return, etc.," a neat, attractive little pamphlet, which, we trust, will feed many hungry brethren and sisters in Babylon, and thus give them strength to follow the Lamb whithersoever he goeth. But whether we shall find many hungry ones, and learn of their refreshment with the truth or not, we are sure that those who dispense this food will have the Master's blessing, and that they themselves will become strong by the exercise of their wills, and the bringing of their bodies into subjection in service and sacrifice to the Lord and his cause. And loving you all, and realizing that such a service will be the greatest blessing to you all, we are desirous for this reason alone that so many as wish this service may have the opportunity, and may be encouraged to engage in it; but we are confident that good will be accomplished also for some yet bound in Babylon;--that God will use this means for calling them out.--Rev. 18:4.

We are not urging this as instead of other means of work, as for instance, the Colporteur work, and the endeavor to interest friends through special tracts suited to their conditions, etc., etc. What we are suggesting is in addition to the other things. It is a method of preaching the Gospel--the true Gospel, of which no reasonable person need be ashamed. It appeals to all who know of no other way of preaching more likely to be effective in finding and assisting the brethren. While, therefore, we pray the Lord of the harvest for laborers in the vineyard in the Colporteur branch of the service, still, we remember that not all of the Royal Priesthood are so circumstanced in life as to be able to offer their sacrifices in this form. We thank the Lord, therefore, for the opportunity for their engagement in this preaching of the true Gospel through the printed page to church people; and we rejoice especially that in this service almost all of the Royal Priesthood can find opportunities for self-sacrifice, following closely in the footsteps of Jesus, and rejoicing proportionately as they follow; and proportionately growing stronger in the Lord and in the power of his might, and being made "meet for the inheritance of the saints in light."

Samples of the new literature mentioned will be sent to each one on our lists, as No. 52 of the OLD THEOLOGY series. We trust it will please you both in contents and in appearance; and we believe that it will be attractive to others who may through its perusal be led to "choose the better part," and to be taught of God, and refreshed in heart by the glorious things he is now dispensing to his faithful. We offer the suggestion therefore, that in every little group of the Lord's people meeting for the study of his Word, this Volunteer service be taken up and discussed; and that those who have not yet entered the work shall seek to do so (that they may have a part of the blessing), "while it is called day, for the night cometh wherein no man can work." Appoint one of your number as the captain, and let him bring to his assistance as many lieutenants

R2752 : page 6

as he may please to counsel and assist in the division of the work, the appointment of distributors, etc., that the work may be done systematically and thoroughly.

Those who are without companionship and assistance in this work may engage in it, and we will be pleased to hear from them also; but let each little circle, so far as possible, act in harmony in the matter, not all attempting to be directors, but each willing to submit to the will of the majority and to act through whomsoever the majority may appoint the captain of the group. The responsibility falling upon one will be much more likely to be well discharged than if divided amongst many. Those who engaged in the work last year and the year before no doubt have memoranda which will be valuable to them in judging of the quantities of pamphlets needful for this work the coming year. We will be pleased to supply printed blanks useful in the guiding of the various distributors to the places of service to which their captains may appoint them week after week. We are pleased to hear from these captains at the close of each campaign, respecting the number of churches served, the average attendance, etc., and especially respecting any evidences of blessing, either amongst the distributors or on the part of those who receive the literature.

THE SPIRITUAL HEALTH OF THE LORD'S FLOCK.

Through our correspondence with the dear friends of the cause throughout the world we, so to speak, have our finger upon their spiritual pulse, and we are glad to inform you all that the indications are that the spiritual condition is good--better than ever before. During the past few years we were impressed with the thought that some of the dear readers of this journal had received more knowledge than they were making use of in their daily lives--that some of them were more interested in the letter of the truth, in the knowledge of God's plan, than in conforming their lives to the spirit of the Truth. In harmony with this conviction we have sought, during the last three years especially, to draw attention to the necessity for receiving not the grace of God in vain, but on the contrary permitting the truth which we so dearly love to work in our hearts both to will right and, so far as possible, to do right--God's good pleasure respecting us. --Phil. 2:13.

Apparently the Lord has blessed these efforts, as no doubt he guided and led toward them. To him we gladly render the praise for the evidences we see through your correspondence that you are appreciating more and more not only the heavenly prize, but also the trials and difficulties which, under divine providence, are intended to develop our characters, and make us copies of our Lord, and thus to prepare us for the Kingdom and for the great privileges and work of blessing others through it. It is our desire, and we believe yours also, to still progress in this "narrow way" of self-sacrifice; to still recognize the Lord's hand in all of life's affairs toward "the called ones according to his purpose;" and the advantage of every trial and discipline rightly received; and to still be helpful to all who are in the way, assisting them to put on the armor of God, and to be clothed with all the graces of the spirit, and to be shod with the preparation of the Gospel of peace, that they may tread faithfully this royal way opened up by our Redeemer, walking in his footsteps, until the heavenly Kingdom has been attained.

We do not mean to say that there are no drawbacks, no difficulties, no discouragements, in any part of the field. Quite to the contrary, there are many such; but these also, interpreted in the light of the divine Word, are encouragements to us, since we know that they are needful. We realize that the Lord himself is pruning his "Vine," taking away the branches that will not bear fruit, and that unto perfection, fully ripe. When we say, therefore, that the outlook is encouraging, we mean the broad view of the harvest-field, rather than every little microscopic view of a particular point in it.

We have learned, too, that sometimes matters which seem to be dark clouds and troubles amongst the brethren are really, under divine providence, messengers of blessing, which, rightly received, do good in showing the brethren their own weaknesses and imperfections, and in leading them to seek more and more of the grace of God to overcome these, that they may be filled with all the fulness of God. It is along this line, then, that we congratulate you and bid you be of good courage and continue to press along the line toward the "mark" of perfect character--perfection in love: assured that if faithful we shall ultimately obtain blessings far beyond our present conceptions.

===================

R2753 : page 6

PRESSING TOWARD THE MARK.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forward to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."
--Phil. 3:13,14.--

FEW IN the nominal church see any particular mark or any particular prize with definiteness; --to be sought and to be attained. The majority are merely fleeing from an imagined eternal torment, which pursues them as a fear, a dread, a nightmare, a horror, from the cradle to the tomb. Others of the Lord's people (chiefly of "this way") have had the eyes of their understanding illuminated by the holy spirit through the divine Word, and have gotten a glimpse of the great prize which God has set before the elect Church of this Gospel age. No wonder if these are enthused with the glorious spectacle which (the natural) eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive of, but which "God hath revealed unto us by his spirit!" No wonder, either, if they have given more attention to the prize than to the mark which must be attained ere the prize is won.

R2753 : page 7

Full of enthusiasm and appreciation of divine love, these have entirely lost the fear of eternal torment, and have learned that this doctrine is of Satan, and not of God; from man, and not of the holy spirit; from the dark ages, and not the teachings of the inspired words of Scripture. They have learned, too, that what scriptures seem to give any color of sanction to this blasphemy against God's character and plan are certain parables, symbols and dark sayings which misinterpretations have more or less glossed and colored in the common translations of the Scriptures.

It is quite common for this latter class to think and to speak of "running for the prize," and to measurably lose sight of the fact that it is not the prize that we run toward, but the mark: that the prize is entirely beyond our grasp;--as the Apostle expresses it above, "I press toward the mark." Whoever reaches the mark of character which God has established for the elect will receive the prize; and whoever fails to reach that mark of character will fail to get the prize. It is therefore a very serious error to run for the prize and forget or ignore or disregard the "mark," which must first be attained.

The thought that a certain standard or mark of character is necessary to all who will pass divine approval as "overcomers," and hear the Lord's "Well done!" is an astounding one to many. Many have thought of the Christian race as merely an avoidance of open sin; others have included an avoidance of secret faults; others have gone still further, and have included a general disposition to sacrifice many interests of the present life; others have gone still further, and have understood the test of discipleship to be full self-surrender to the Lord, a full sacrifice of earthly life and all of its interests to the will of our Head, the Lord;--but almost none have the thought that all our sacrificings and experiences and self-denials must lead up toward and eventually bring us to the "mark" of character which God has set for the "elect;"--else they will not get the prize of joint-heirship with Christ in the Millennial Kingdom. Nothing, probably, has contributed so much to this oversight of a "mark" or fixed standard of character than the false interpretation given to our Lord's conversation with the dying thief on Calvary.*

It is indisputably reasonable, that God has some standard or test by which he will determine who are worthy to receive the great blessings and honors offered to the elect--who are worthy to be members of the body of Christ and to share his Millennial Kingdom --what shall constitute faithfulness in those who "seek for glory, honor and immortality," and who are "the called and chosen and faithful." The Apostle, in our text, unquestionably declares that there is such a mark, and that all who are running with any hope of attaining the desired prize must be running toward that mark, and must attain it or lose the prize. And we see, too, that the Apostle judges himself according to this standard, and declares that at the time he wrote he had not yet reached this mark or standard of character-development. Such reflections cannot but awaken in the hearts of all who are in this race earnest desires to see distinctly the mark toward which we must run: and it should stimulate each and all of us to run the more patiently and the more perseveringly, and to watch day by day the measure of our progress toward the grand mark which the Lord our God has set before us.

We notice that the Apostle has in mind foot-races, and we see the forcefulness of the illustration: (1) As the racers must enter the race-course in a legitimate manner, so must we get on our race-course in a legitimate manner, through the only door--faith in the precious blood which redeemed us and justified us before God. (2) Those who enter the course must be regularly recorded or registered as runners; they must positively declare their intention, else they will not be in the race. So with us: having been "justified by faith," and having been informed of our privileges in connection with this race, and the attainment of its prize, it was incumbent upon us to declare our intention--to make a covenant with the Lord, and to thus be regularly entered--our names being written, not upon earthly church rolls, but in the Lamb's book of life--"written in heaven."--Heb. 12:23.

With foot-racers there is a prize offered also, but it is not the prize that is hung out to their view while on the race-course; it is not the prize toward which they run, but the mark. There is the quarter-mile mark, the half-mile mark, the three-quarter-mile mark, and the mile mark at the close of the race; and each racer watches for and encourages himself as he passes one or another of these marks by the way, until finally he reaches the last one, the mark for the prize. And this watching of the marks by the way, and reckoning up to the standard, is a great incentive to him--an encouragement as he speeds along, a reminder if he is going slackly. So, too, it is with the Christian runner in the narrow way toward the mark of the great prize which God has promised--joint-heirship with his Son, the Lord of glory. It will encourage us to note the marks on our way, and to perceive our progress--if we are coming nearer and nearer and nearer to "the mark for the prize"--the mark which wins the prize. And if any be careless, indifferent, slack, in his running, nothing could be a

---

*See our issue of June 1, 1896, "The Thief in Paradise."

greater stimulus to him than the knowledge that only his own carelessness or slackness can lose him the prize.

WHAT IS THIS GREAT "MARK" OF CHARACTER SET BEFORE US BY OUR GOD?

We answer, it is stated under various names; as for instance, our Lord Jesus mentioned it when he said, "Be ye perfect, even as your Father in heaven is perfect." (Matt. 5:48.) The same mark is mentioned by the Apostle when he says that God predestinated that all who will be of the elect must be "conformed to the image of his Son." (Rom. 8:29.) These two statements differ in form, but are the same in substance. The same mark is mentioned again by the Apostle when he says, "The righteousness of the Law is fulfilled in us who walk not after the flesh but after the spirit." And again he tells us that "Love is the fulfilling of the Law." (Rom. 8:4; 13:10.) Here, then, we have an aggregated definition of what constitutes the "mark" of Christian character, in the elect: it is godlikeness, Christ-likeness, Love. The requirement, therefore, would seem to be that the Lord's people, holy and elect, must attain to the same character or disposition of love that God possesses and that was manifested also by our Lord Jesus.

But some one will say, How can we, "who by nature are children of wrath, even as others," ever hope to attain to so high a standard or mark of character as this, that we should love as God loves, as Christ loves? We answer, that we need never hope to attain to this high standard as respects the flesh, for so long as we are in these mortal bodies, and obliged to use their brains, we will necessarily be more or less opposed by the selfishness which through the fall has come to have such complete possession of our race through the mental, moral and physical derangements incidental to six thousand years of depravity.

The attainment of this mark of perfect love is to be an attainment of the heart, of the will--the new will, "begotten, not of the will of the flesh, nor of the will of man, but of God," through the holy spirit. Nor do we find, nor should we expect that the new mind would come up to this standard at the beginning of our Christian experience. The new mind, altho inspired of God through the exceeding great and precious promises of his Word, is nevertheless our own will, and more or less circumscribed by its channel and instrument, the human brain. Hence the Apostle informs us that the new mind must constantly fight a battle against the flesh, and that its victory means the death of the flesh--that it cannot be actually perfect until the "change" shall come, by which this newly begotten will shall receive its spiritual body in the first resurrection. But since the receiving of a spiritual body in the first resurrection will be the receiving of the prize, we see that the race toward the mark and the attainment of that mark must be made by the new mind while it is still in this mortal body or "earthen vessel."--2 Cor. 5:2-4.

In a word, the new mind must grow, must develop. As the Apostle exhorts, we, as new creatures, must grow in grace and in the knowledge and love of God--the growth here corresponding to the running in the figure under consideration. We must run or press nearer and nearer to the mark day by day, week by week, year by year, until it shall be attained,--if we would gain the prize. Nor is it merely a question of time, for we all know some who have been a long time in the race and have made comparatively little progress in the cultivation of the gifts of the spirit, the sum of which is comprehended in the one word, perfect love--the mark.

And we probably all know some others who have been a comparatively short time in the narrow way who have made great progress,--going from grace to grace, from knowledge to knowledge, from glory to glory--rapidly nearing the mark. And we know some who, so far as human judgment can discern, have reached the mark; but of these more anon.

That we may clearly comprehend this subject, let us notice how small were the beginnings of this grace of love in our hearts; and let us hope that many, as they trace the matter here, and compare it with their own experiences, will be able to find large developments in their own characters--that they have passed one after another of the quarter-mile marks in the way, and that they are rapidly nearing, if they have not already reached, "the mark of the prize."

(1) The beginning of our experience as Christians the Apostle expresses, saying, it was not that we first loved God, but that "he first loved us"--that attracted us to him. (1 John 4:19.) A sense of justice told us that since God had so loved us as to redeem us at so great a cost, and to provide for us so great salvation, it would be as little as we could do--it would be our duty to love and serve him in return. This beginning of love we will designate as duty-love. It lacked in many respects qualities which now permeate our love for God, which is of a higher, a more advanced character, because we have grown in grace, and in knowledge, and in love. The Apostle seems to speak again of this same duty-love, when he says, "The love of Christ constraineth us [draws out our love in return]; for we thus judge that if one died for all, then were all dead [under divine sentence, the curse]; and that we who live [who have been justified to life through faith in Jesus' redemption] should

henceforth live not unto ourselves but unto him who died for us." (2 Cor. 5:14,15.) Here again it is the "should"-love or duty-love,--the first, the crudest, the simplest development of our love toward God, our starting-point in the race toward perfect love.

(2) After we had exercised the duty-love and sought to obey God, not only in the avoidance of sin, but also in sacrificing our earthly interests and rights for his sake and the truth's sake, in obedience to his

will--in obedience to duty-love--we began to find in our hearts an appreciation of the principles of righteousness; we began to love righteousness--justice, mercy, love: not at first with a fervency of love, but rather with respect for the glorious qualities of the divine character, plan and law. This was our first quarter-mile mark, so to speak--love of principles of righteousness.

(3) The more we learned to love these elements of divine character, the principles of righteousness which find their perfect representation in the divine being, and through which the divine being is revealed to the eyes of our understanding--in that proportion the true love to God (based upon principles rather than upon duty), comes into our hearts. So to speak, here in the race-course we had gained the second quarter-mile mark--love of God's character; even tho we had not yet discerned the length and breadth and heights and depths of that character, we had begun to love the Lord in the true way--from appreciation not only of what he had done for us, but also and specially for what he is;--from appreciation of his character.

(4) Love of God from this latter standpoint as the representative of every grace and every virtue, as the representative of righteousness, and the opponent of every injustice and inequity, led us to seek and to follow out these principles amongst our fellow-men, as well as in our own characters. As we began to love truth, purity, nobility of character, wherever it could be found, we found some of it in a mottled and streaked condition even in the world of mankind: we found that the original law of God, written in the heart of father Adam, altho largely erased and obliterated from the hearts and consciences of his children, is not wholly gone;--that to some extent, especially under the influence of Christianity in the past eighteen centuries, some features of this perfect law may be dimly discerned amongst men.

But our scrutiny, backed by our increasing love of these principles of righteousness, found nothing satisfactory amongst natural men--nor even amongst those professing godliness--professing to be followers in the footsteps of Jesus. We found these all, like ourselves, far short of perfection, far short of the glory of God. But as the true love, of right principles, burned in our hearts more and more fervently, we learned to sympathize with the entire "groaning creation," and to "love the brethren;" for in the latter we perceived a class inspired by the same spirit by which we ourselves had been begotten of God, the spirit of the truth; we saw some of them struggling as we had struggled, with appreciation only of the duty-love; we saw others who had gained a higher conception than this, who had learned to appreciate the principles of righteousness and to love them, and to hate iniquity, and further, to love the God who is the embodiment of these. And the realization that these "brethren," like ourselves, were gradually approximating the divine standard--"pressing toward the mark"--filled us with interest in them and in their battle against sin and its weaknesses, and against the Adversary and his beguilements. We became more and more interested in their welfare and overcoming in proportion as we were striving and making progress in the same "narrow way." This love of the brethren we did not have at the beginning; it marks a distinct progress in our race toward the "mark;" we might term it the third quarter-mile mark. But altho a grand attainment was achieved when this love of the brethren reached the point of

R2755 : page 9

willingness to "lay down our lives for the brethren" (1 John 3:16), yet it was not the full attainment of the "mark" for which we are running.

(5) The "mark of the prize" is a still higher attainment in love;--the one which we understand the Scriptures to point out as the very highest attainment is that of loving our enemies--not merely tolerating them, abstaining from injuring them, etc., while thinking evil of them; but far beyond this, it signifies the full purging out of all anger, malice, hatred, envy, strife, not only from our actions but also from our words, and even from our thoughts, our sentiments. It means such a complete triumph of love in our hearts as not only loves God supremely and delights to sacrifice in his service from love of the principles represented in his character, and love for the brethren, which makes us careful of their feelings and interests, and ready to lay down our lives on their behalf, to deliver them from evil, or to avoid putting a stumbling block in their way, but it means additionally that the love of God has been so thoroughly shed abroad in our hearts that we can love and do love every intelligent creature, and delight to do good unto all men, and to serve all men as we have opportunity, especially the household of faith.--Gal. 6:10.

This does not mean that the love which we have for the world must be of the same kind that we have for the Lord, who is the personification of righteousness, and for the "brethren," who are striving to have

R2755 : page 10

Love, the righteousness of the Law, fulfilled in them through Christ. It means rather a sympathetic love; a benevolence such as God himself exercised toward the whole world of mankind. It does not mean that we are to love the world in the sense condemned by the Apostle when he said, "Love not the world, neither the things of the world." (1 John 2:15.) It does mean the attainment of the condition indicated in the expression, "God so loved the world that he gave his only begotten Son, that whosoever should believe on him might not perish, but have everlasting life." (John 3:16.) It is a love for the world, which will not only be glad to see them lifted up out of degradation and sin to holiness and purity and righteousness, but which will be glad to cooperate to these ends as opportunities may offer--not, however, anticipating God's love and the development of his plan of the ages; but co-working with God in that great plan which he has promised shall eventually bring, during the Millennial age, blessing to every creature through the elect class now running in this race for attainment of the "mark," to win the great prize of joint-heirship with his Son. This perfect love, which, including the other developments, extends even to enemies and those who injure us and speak evil of us falsely for Christ's and righteousness' sake, is the fourth mark in the race--"the mark for the prize."

While it is well for us to notice these various steps in the progress of our race toward the "mark," we are to remember that the illustration does not fit perfectly, but that rather while there is this order of progression it is less distinctly marked in our experiences, in which duty-love but gradually leads into the higher forms, remaining, but subordinately, to the end. It is a part of the blessed arrangement of God that those who are running in this race are not reckoned with according to the flesh, but as "new creatures," according to the spirit, the mind, the will, the intention. We may never hope to attain to this grand "mark" of perfect Love in our flesh, so that every act and every word would give full proof of the real spirit of love which fills our hearts. Some may have greater weaknesses and defects in the flesh than others, and hence may be less able than others to uniformly and thoroughly show the real sentiments of their hearts. But God looketh at the heart; it is the heart that he sees running in this race; it is the heart which is to attain to this "mark" set before us in the Gospel--this mark of perfect love, which includes even our enemies. "Blessed are the pure in heart, for they shall see God."

If now we see clearly that perfect love is "the mark of the prize," we see something to strive for in our daily lives; a condition which we can by God's grace attain, and which must be obtained if we would be counted worthy a place in the Kingdom. The Lord is not selecting the members of the Bride of Christ by an arbitrary election; neither is he selecting them on the lines of a mere sentimentality; he is selecting them on the lines of character, heart-development; and those who attain this likeness to his Son, this "mark" of the prize, this standard of what is pleasing and acceptable to the Father--these, and these alone, may have confident hope of joint-heirship with our Lord. How important, then, that each runner in this race follow closely the Apostle's injunction to lay aside every weight and hindrance, and to run with patience the race set before us in the Gospel--"looking unto Jesus," the author of our faith, until he shall have become the finisher of it (Heb. 12:1)--giving us grace to conquer, and keeping us through his Word and through his providence unto the end of the race.

Each one on this race-course should examine himself, rather than examine others, in respect to progress in this narrow way; for each knows his own heart condition and the weaknesses of his own flesh better than any other knows these, the Lord alone excepted. Let us each note just where he is in the race-course, rejoicing that he is in the race at all; considering it a great privilege to be thus called and privileged to enter in this race. If we find that we have passed the first quarter-mark, let us rejoice and press on. If we find that we have passed the second also, let us rejoice so much the more, but not slack our running. If we find that we have passed the third quarter we may properly rejoice so much the more, and press with vigor on; and if we have attained to the fourth mark, of perfect love, which includes even enemies, we have indeed cause for great rejoicing. The prize is ours, if we but remain faithful. But, as the Apostle says, "Having done all, stand"--with all the armor on; stand in various testings which will then, as much as ever along the race-course, be brought to bear against us to divert us away from the mark, before the great Inspector and giver of rewards shall say, "Well done, good and faithful servant; enter thou into the joys of thy Lord."--Eph. 6:13-17.

It is indispensable to those who have reached the mark of perfect love that they shall keep actively engaged in the service of the Lord, laying down their lives for the brethren; because he who loveth not his brother, whom he hath seen, what assurance hath he that he really loves God, whom he hath not seen? (1 John 4:20.) Such must stand, not only as representatives of God and of the principles of righteousness, but as representatives of those strong in the Lord and in the power of his might, and in the faith of his Word,--ready and willing and efficient in the encouragement of other runners in the race-course, that they likewise may attain to the "mark." As the Apostle says: "As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will reveal this to you; but to what we have attained, let us walk by the same line. Brethren, become joint-imitators of me, and watch those who are thus walking, as you have us for a pattern." --Phil. 3:15-17, Diaglott.

===================

R2757 : page 11

CHRIST THE MAGNET--"I WILL DRAW ALL MEN."

JOHN 12:20-33.--JAN. 20.

GOLDEN TEXT:--"We would see Jesus."

OUR LORD continued his teachings in the Temple daily after his triumphal entry into Jerusalem on the ass,--going to Bethany at night, and returning to the Temple each morning during the few days that intervened prior to his arrest and crucifixion. It was at this time that certain Greeks sought an interview with Jesus, and made known their desires through Andrew and Philip, who were probably the only two of the disciples who spoke the Greek language, they coming from a city (Bethsaida) in which the Greek language was considerably used, and their names are of Greek origin. It was most natural, therefore, that these two should be the mouthpieces of the visitors, to communicate their wishes to our Lord. The reason for the request doubtless was that our Lord at this time was in a part of the Temple inaccessible to any except Jews by birth, and these Greeks were Jewish proselytes, hence were not permitted to approach nearer the holy places than the Court of the Gentiles. Their request therefore meant that Jesus should come out to where they were for an interview.

What may have been the object of their visit we are not told; nor do we presume that our Lord's words recorded in the succeeding verses of our lesson were addressed to the Greeks, but rather that a break in the narrative occurs. Our Lord doubtless responded to their request for an interview, but the substance of their converse has not been considered necessary for the Church, and hence has not been recorded. It may not be amiss, however, to mention that Eusebius, a church historian of early days, relates that an embassy was sent to Jesus by the king of Edessa, Syria, inviting him to take up his abode with him, and promising him a royal welcome. It would not be surprising if there were truth in this statement, but we know well that our Lord would refuse any such overtures, for he himself had plainly declared to the disciples when he sent them forth, "I am not sent but to the lost sheep of the house of Israel."

God had blessings in store for all the families of the earth; but not yet, and not in this way. All things must be done in a divine order and according to the divine plan, which provided for the selection of the

R2758 : page 11

Seed of Abraham (Gal. 3:16,29) before the general blessings could come upon the world; and the offer of membership in this Seed of Abraham must, according to divine arrangement, be to the Jew first.

It was probably after the interview with the Greeks had ended, and while the hearts of the apostles were beating fast with anticipation that finally the world was waking up to recognize their Master in his true light, and would shortly exalt him to the high position foretold for the Messiah, and while their hopes on their own behalf were also running high that they should be joint-heirs with him in the Kingdom, that Jesus uttered the words constituting the remainder of the lesson. It was a good opportunity for him to show them how his sufferings of the immediate future were the foundation upon which all the future glory must rest. He well knew what bitter disappointments and heart-aches would come to his faithful few when they would realize the literalness of what he had already told them respecting his death. He would give them some suggestions which would be helpful to them subsequently, and enable them to look through the sufferings to the glories in reservation, unseeable except with the eye of faith.

It was, we believe, with this thought in mind that our Lord declared, "The hour is come that the Son of Man should be glorified." The disciples at first would take this as intimating his earthly exaltation; but he speedily drew their attention to the fact that while the beginning of his glorification was near, it must be preceded by the suffering of death. His glorification began in his resurrection from the dead, when he was raised in incorruption, in power, a glorious spiritual body--"a quickening spirit," as the Apostle explains. (1 Cor. 15:42-45.) This glorification was enhanced when he was received up into glory in the Father's presence, there to appear on our behalf, and at the right hand of divine power to wait for the appointed time when he should take unto himself his great power and reign as King over all the earth, which he had redeemed with his own precious blood.

"THE HOUR IS COME!"

The expression, "The hour is come," is not necessarily to be understood as signifying sixty minutes; just as the word "day" does not always signify twenty-four hours, but a comparatively short period or epoch, as, for instance, "Noah's day," "Moses' day," "Jesus' day," etc. As compared with "Jesus' day" the experiences referred to were properly enough said to be occurring in that "hour," or short time.

Having thus assured them that the beginning of his glorification was not far distant, our Lord makes very impressive the necessity of his death, by saying, "Verily, verily,"--that is, Truly, truly, most positively, emphatically, I give you the illustration that my glorification, according to the divine arrangement, must come through my death, even as a grain of wheat would remain but one grain unless it were planted, and through the dying of one grain life and being were given to a number. Had our Lord chosen to do so, he at one time had the privilege of remaining alone,--of not dying on our behalf. Had he followed this course we would still have been unredeemed and he could have brought forth

R2758 : page 12

no fruitage. But he had consecrated his life; he had voluntarily engaged to sacrifice himself on behalf of Adam and his race, in compliance with the Father's will, and hence he declares that if now he would love his life he would lose it; that on the contrary, instead of seeking to save himself he must indeed hate or despise the present life in comparison with the future and eternal one which the Father had promised him as a reward for obedience unto death.

It will be noticed that in this understanding of it, this 25th verse is applicable to our Lord alone, and not to his followers, for they had no life to lose; they and the whole world were dead, under condemnation of death, because of father Adam's transgression. Our Lord alone had life, which he had a right to lay down or exchange in order to keep it unto eternal life. Such privileges could not come to his followers until first Jesus had given his life "a ransom for all." Then as soon as the ransom was given and had been accepted of the Father, the redeemed ones (believers justified by their faith) could be reckoned as having life-rights which they would be privileged to consecrate upon the Lord's altar, and to exchange for the heavenly life, following in the footsteps of Jesus.

And in full accord with this interpretation is the next verse, which distinctly speaks of Jesus' followers, saying that all who desire to serve him, and to be with him, must follow him--follow him in this experience, which he, as the Forerunner in this way, was already passing through; viz., the consecration and then the despising of his earthly existence, as compared with the spirit life and heavenly glory promised.

It is to their great disadvantage that Christian people so generally fail to discern that there are to be several different classes of saved ones--the overcomers, the great company and the restitution class. The benevolently disposed of those seeking to walk in the footsteps of Jesus, in earthly self-denials and sacrifices, and in despising the present life in comparison with the future one promised, are robbed of much of their joy and peace and consolation by the thought that only such footstep-followers can ever be with the Lord and honored by the Father; for they realize that such servants constitute a "little flock" indeed. The effect of their ignorance of the divine plan is, with many, a hardening of heart in an attempt to be more like what they understand God to be, as expressed in what they believe to be his plan of eternal torment for all except the little flock. Others, on the other hand, cultivating their benevolence, refuse to believe that the way to this association with Jesus and the divine glorification is so narrow--they widen it more and more to take in their friends, their families, their neighbors, and as many as possible of the heathen; and thus, unconsciously perhaps, gradually but surely they lower the standard of true discipleship, not only for others but also for themselves: they become more and more satisfied with outward forms and ceremonies and platitudes and moralities, and come more and more to consider that their former views were incorrect--when they supposed, in harmony with our Lord's words, that all who would be with him and be honored of the Father, must take up his cross and follow in his footsteps.

The light of this harvest-time now shining upon the divine Word and plan makes clear to us, not only the height of the calling of the "elect" Church to joint-heirship with her Lord in his glory, but also the reality of the fact that all who would share that glory in the future, must suffer with him in the present life--must be crucified to sin and to self and to the world; must rise to newness of life in Christ Jesus reckonedly now, actually, if faithful, in the first resurrection. But this harvest light makes clear to us also that the class now called, now intended of the Father to be joint-sacrificers with his son and joint-heirs with him of his glory, is altogether but a small fraction of the human family, and that the others who receive not this high calling are to be otherwise blessed in due time under the Millennial Kingdom, by the glorified Jesus and his glorified Church and Bride.

Those who have this light and appreciate it are saved from the discouragements common to others. They can see the reasonableness of making the way to so high a station as that to which they are called a very narrow one, which will admit at its opening only those who are justified through faith in Christ and who are desirous of pleasing and serving God, and which, at its furthest end, will admit to glory only those who have passed faithfully through the experiences of this time, and are found in heart and character copies of God's dear Son.--Rom. 8:29.

"Now is my soul troubled"--my feelings are turbulent; I am in a commotion. Shall I pray, Father deliver me from this hour? Shall I not, on the contrary, remember that for this very cause I am come to this hour, that I might endure, and that willingly, rather than ask to be delivered? I might ask the Father for a certain kind of deliverance which would not invalidate the engagement which I made, that I would give my life in obedience to his will. I might ask him to permit some calamity to befall me which would result in my death and thus save me from the peculiarly trying and ignominious conditions incident to my apprehension and execution as a criminal--as the worst kind of a criminal, a blasphemer against my Heavenly Father. Such a deviation would seem to me not an unreasonable concession for one who has shown his faithfulness to the Father's will in all things. And yet

R2758 : page 13

I will not ask even this concession. Rather, I will submit my will to the Father's will most absolutely, and carry out to the very jot and tittle the spirit as well as the letter of my covenant. Let the Father's will be done in every particular; it must be the wisest and best, else it would not be his plan. It is for this very purpose that I came to this hour, that I might manifest, demonstrate, to the Father my devotion, my most implicit obedience to his will. Proceed, Father! Glorify thine own name and in thine own way, at whatever the cost to me!

Then a voice was heard, a voice which some understood and which others misunderstood, as is always the case with the voice of God. The world heareth no message; believers hear the message partially; but the begotten sons, in perfect accord with the Father, hear and understand fully. No doubt our Lord received a

R2759 : page 13

blessing through this message from the Father, and yet he assures us that it was not specially sent for him, but rather as a demonstration for the benefit of the disciples --that they might note that God attested his teachings. God does not today speak to his people by such an audible voice; but he speaks none the less forcibly to us--through his Word and through his providences. Yet now, as then, some hear and appreciate more than others. Some, who have the word of God in their hands appreciate it only as another book, and likewise discern not God's providences in the affairs of his people. Others see in the Lord's Word a message, a good message, and reverence the book and see in his providences something of the divine care and provision in connection with the body of Christ. But only the spirit-begotten sons, the members of the body of Christ, today, like the Head eighteen hundred years ago, hear the Father's Word, with distinctness and clearness and understanding. These also note divine providences, and are enabled to rejoice in them, and to realize that all things are working together for good to them because they love God, and have been called according to his purpose, and are in the way of responding to that call, seeking to make their calling and their election sure.

THE PRINCE OF THIS WORLD.

When our Lord said, "Now is the judgment of this world,--now shall the prince of this world be cast out," he evidently meant by now the same as in his previous expression, "The hour is come." But a little space of time now intervened until this would be accomplished. The judgment of this world, so to speak, was in the balance and would speedily be decided. The first trial took place in Eden, father Adam being the one who was on trial, and the world of mankind, still in his loins, was in a certain sense on trial, in the balance, with him. That trial, as we know, resulted in disaster to Adam and all his posterity. "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men for all [through inherited weaknesses] are sinners." (Rom. 5:12.) That judgment (trial and sentence) of the world was unto death; and Adamic death had reigned up to the time that our Lord spoke, for 4161 years. But now under divine providence, under the grace of God, a substitute or ransom had been found, acceptable to God, and willing to give his life a ransom for Adam and his race. This one was now on trial, and the fate of the whole world was in the balance and depended upon his victory. Hence, as our Lord expressed it, now the world's krisis, or trial, was at its climax, and his decision to be faithful to the Father's will, and to despise the present life in obedience to that will, determined that trial favorably to the world; for the Apostle declares that as the world's condemnation was unto death through Adam, so the world's justification is unto life through Christ--that so far as the divine law was concerned Jesus paid the full penalty for the whole world, and hence will have both the right and the opportunity, not only to rescue mankind from the tomb by an awakening, but also to rescue fully and completely so many as will accept the favor, by raising them up fully out of sin and death to perfection and harmony with God during and at the close of the Millennial age.--Rom. 5:18,19.

Our Lord's other statement is quite in accord with this: "Now shall the prince of this world be cast out." That is to say, the trial now in progress in my own person will result not only in a reversal and cancellation of the divine sentence of mankind unto death, but it will also result in the overthrow of the present rule of evil in the hands of Satan, the prince of this world. He shall be cast out; he shall be chained for the period of my Millennial reign, and shall subsequently be destroyed. Since the whole matter of the world's judgment and the removal of its present captor through sin was dependent upon our Lord's victory, it was quite proper that he should date all those results from that "hour," notwithstanding the fact that it would be centuries before these things would be accomplished;--the binding of Satan, the release of mankind from the Adamic sentence through the instrumentalities of the Millennial Kingdom (Christ and the glorified Church), into the glorious liberty (from these things) which belongs to all sons of God,--whatever their plane of being. Not that we are to suppose that all men will avail themselves of these heavenly mercies and privileges, but that all are to have a full opportunity to do so; so that whosoever will die the Second Death will die for his own sins and not through inherited imperfections --not because the fathers ate the sour grape of sin.--Jer. 31:29,30; 1 John 5:16.

WHEN CHRIST WILL DRAW ALL MEN.

The statement of the next verse is in absolute accord with this: "I, if I be lifted up, will draw all men unto [toward] me." While, as the narrator records, these words signified by what manner of death Jesus should die--lifted up on the cross--nevertheless, they meant more than this. They meant, also, If I shall faithfully give my life according to my covenant, and shall receive of the Heavenly Father the high exaltation or lifting up which he has promised, that exaltation will bring with it the power to bless all the families of the earth; first, according to the Father's will and prearrangement,

he himself will draw unto me a Church or Bride; I will not draw these, but the Father: "No man can come unto me [in the present time, in the narrow way] except the Father which sent me draw him, and I will raise him up [exalt him] at the last day"--the Millennial day, "early in the morning" of that day.--John 6:44; Psa. 46:5.

And when these shall have been thus exalted as members of my body, raised up as sharers with me in the first resurrection, then I will begin my drawing work, which will not be confined to a special class, a Royal Priesthood, like the Father's drawing. Mine will be a general drawing: I will draw all men; it will be a universal opportunity to come unto me and receive from me, as the Father's representative, full remission of sins that are past, and such instructions in righteousness, such chastisements, such experiences, such judgments, as will tend to lift them up, up, up, to the glorious condition of human perfection from which all fell through Adam's transgression, and the right to restore to which I gained for them by not counting my earthly life precious unto me, but instead by despising it, that I might redeem men and gain this high heavenly condition in which, according to the divine arrangement, I and my servants who will be with me, and whom the Father will honor also, and whom I will call my Bride and brethren, and joint-heirs, shall bless all the families of the earth.--Rev. 22:17; Rom. 8:17; Gal. 3:16,29.

===================

R2755 : page 14

"WHAT THINK YE OF CHRIST?"

--MATT. 22:34-46.--JAN. 27.--

OUR LORD'S public teaching evidently ended with the Tuesday prior to his death, and with the teachings of that day our lesson has to do. The incidents of the two days preceding tended to bring matters to a climax: the leaders realized that the new Teacher was undermining their influence with the people. They considered him a false claimant to the Messiahship, yet could not deny his purity of life, the high standard of his teaching, and his wisdom. Now they saw him boldly teaching in the Temple day after day, and altho his teachings were in parabolic form their significance was undoubtedly recognized by many of the people. This very morning he had given three forceful parables, which, if received by many, would correspondingly weaken the influence of those who "sat in Moses' seat," the doctors of the Law and the Pharisees.

One of these parables represented God as a father, and two classes in Israel as sons: the one avowing his obedience to the Father's will, nevertheless was disobedient, and represented the Scribes and Pharisees; the other son, who, refusing to do the Father's will, but subsequently obeying it, got the Father's blessing and approval, represented the class of publicans and sinners who were now flocking to Jesus and becoming interested and seeking to do the divine will, and who were accepted of the Father, notwithstanding that previously they had shirked and even publicly denied their allegiance.

R2756 : page 14

The second parable represented Israel as the Lord's vineyard, and the Pharisees and doctors of the Law as the husbandmen, whose duty it was to care for the vineyard, that it should bring forth much fruit to the owner; but who appropriated the fruits to themselves--seeking honor one of another and not God's glory. The result the parable showed to be the complete overthrow of those husbandmen, and the giving of the vineyard into the care of others--the overthrow of the Jewish system or polity, and the establishment of a new order of things through other servants--our Lord Jesus and his apostles, who did not seek honors to themselves, but sought the glory of God and the welfare of his vineyard.

The third parable, the marriage of the king's son, pressed home the truth still more strongly, indicating that Christ was the King's Son, and that the heavenly Father had sent forth the invitation to the wedding-feast first to the officials of the Jews, as the representatives of that people, the Doctors of the Law, the Pharisees, etc., and upon their refusal he found others to take their place at the feast, which was not at all interrupted.

A consultation of the leading Jews showed that they were in accord in thinking that this Teacher must be interrupted in some manner; otherwise his influence would be too great; but the question was, who could meet him in argument? Who would confute and refute his propositions, and thus break his influence with the people? The counsellors were of different factions, quite opposed to each other, but they were drawn together by mutual interest in their opposition to Jesus. And thus it ever is with error; the most contrary theorists are ready to cooperate with each other in opposition to the truth. Nevertheless, truth is mighty and shall ultimately prevail against all its opponents; not always so quickly, however, as in the case before us, when the Truth himself, with superhuman wisdom, confounded and overthrew the machinations of error.

Apparently the religious leaders, after conferring, decided that they would attempt to confuse the Lord and confound his teachings, and thus make a division amongst the people, getting some of them against him. First came the Herodians, who were not Jews at all, but, like Herod, Ishmaelites--sons of Abraham, through Hagar, as the Jews were his sons through Sarah. The Herodians, we may presume, were not very religious, but in considerable measure politicians; nevertheless, the desire to break the influence of Jesus was sufficient to unite with these Ishmaelites the Pharisees, who claimed to be the most strict and holy of the Jews. They had thought of a method of entrapping the Lord, which they felt sure would be a success. It was a simple method: they would ask him a question respecting taxation in which all the people were interested, high and low, rich and poor, publicans and Pharisees. They felt sure that in answering this question he would either lay himself open to the charge of teaching sedition, and therefore himself liable to arrest as an opponent of Herod and of Caesar, or by approving the taxes they esteemed that he would alienate from himself many of the Jews who were now regarding him favorably. Hence their question: "Is it lawful to pay tribute [taxes] to Caesar or not?"

It would scarcely be right to say that our Lord

R2756 : page 15

avoided their question. Rather, we would say that he gave it a much broader and more comprehensive answer than they or anyone else would have supposed possible. He said, in the hearing of the people, "Why tempt ye me?" thus in a word showing that he perceived the real animus of the question, that it was an endeavor on their part to entangle him. Then he asked for a coin of the kind generally used for taxes, and having their assent to the authority which issued it, he said, "Render unto Caesar the things which are Caesar's, and to God the things which are God's." What a lesson in these words! How clearly they indicate that God's people are to be subject to the powers that be, and to wait for God's Kingdom, rather than to attempt opposition, insurrection, conflict with the laws of earthly authorities!

In this respect our Lord's words are a lesson to his people today, to the effect that they should keep their religious affairs, which are of God and toward God, separate and distinct from worldly politics, which are of the Gentiles, during this period of the "Times of the Gentiles." "Ye are not of this world, even as I am not of this world." On the other hand, the Lord's people are to remember that, as originally created, man bore God's image stamped upon his very nature; and the persons addressed should have remembered also that God's superscription was upon them, that he had accepted them as his people,--Israel. The thought is that the heart, the life, the affections, belong to God, and should be rendered to him, and this being done the rendering of a little tribute-money to some earthly prince would be of comparative insignificance, and the will of God recognized in the heart would cause all things to work together for their good.

The questioners found themselves answered in a manner they had never dreamed of; they were put to silence; they could take no exceptions to such an answer. It had lifted their quibble to a plane of thought which they must confess was far higher than had ever entered into their minds, and had settled it effectually.

Next came the Sadducees, no doubt boastfully saying, We alone are competent to deal with this man, and to show up his faults, tho at the same time we will be showing up the errors and faults of you Pharisees respecting a future life through a resurrection. The Sadducees were what we might term the Agnostics or Rationalists of that time. They denied that there were any spirit beings, and denied a future life for mankind, claiming that there would be no resurrection of the dead, --that faith in a resurrection was not warranted by any satisfactory Scriptures, and that reason also repudiated the thought.

By their question they would endeavor to show that Jesus' teachings as a whole were built upon a false foundation;--that the present life is everything, instead of nothing, and to be sacrificed to attain a future life by a better resurrection, as Jesus taught. They put what they supposed would be an unanswerable question respecting the condition of things in the resurrection age. Our Lord's reply was that the difficulty was with them, and not with the divine plan; that they had failed to understand the Scriptures, and did not properly understand the power of God, who is abundantly able to arrange for all the exigencies which will arise in the perfecting of his own gracious plans and promises. Then, going beyond this answer to their question, our Lord demonstrated to them that the resurrection is taught in the Old Testament Scriptures--not in so many words, but indirectly--that God's language with reference to the patriarchs implies that they are not annihilated, --implies that they are to be resurrected, to live again, because God would not use such language as he did use respecting beings who had passed totally out of existence, and were never to be in existence again. The answer was a complete one, as the first verse of our lesson shows.

But our Lord's opponents still hoped that they might find some one capable of vanquishing in argument him who "spake as never man spake." And so we read that when the Pharisees heard that he had "muzzled the Sadducees" they were gathered together. Their disappointment at not seeing Jesus confounded by the Sadducees was off-set by their pleasure in having their Sadducee opponents thus effectually silenced. Then one of the Pharisees, who was a Doctor of the Law, a scribe, bethought him that he would test our Lord with a theological question much discussed amongst the Jewish rabbis; a question upon which they were very generally divided. He would at least get this great Teacher confused and show the people that, while the Scribes had such contentions amongst themselves respecting the Law, this Teacher also, when treating theological subjects, would be confused. Altho it is said that he propounded the question temptingly, this does not necessarily mean that this scribe was dishonest or in affiliation with others of the rulers who were conspiring merely to entrap Jesus; for our Lord himself testifies of him that he was "not far from the Kingdom of God." --Mark 12:34.

His question was, Which one of the Ten Commandments is the most important, the greatest? Our Lord's answer was most direct. He divided the Law into two parts, as on the two tables of stone; the one part relating to God and man's obligations to his Creator; and the second part relating to man's responsibilities toward his fellow-men. Man's duty to God our Lord placed as supreme, yet the other as linked with it and necessary to perfect harmony with God. The force of our Lord's words is found in the fact that they are mainly a quotation from the Jewish Law.--Deut. 6:4,5.

Matthew's account does not include all the words which our Lord spoke, as recorded by Mark, beginning, "Hear, O Israel! The Lord [Jehovah] our God is one

Lord [Jehovah]." This declaration the Jews were in the habit of calling, "The Shama," because the first word in the sentence in Hebrew is Shama, translated in English, "Hear." This Shama declaration was considered a sacred one amongst the Jews and was enclosed in their phylacteries, repeated in their prayers, etc. The Scribe, therefore, could have not the slightest objection to our Lord's answer: it was conclusive, and, as recorded by Mark, he acknowledged the truth saying, "Well, Master, thou hast said the truth, for there is one God, and there is no other but he; and to love him with all the heart and with all the understanding and with all the soul [being] and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."--Mark 12:32-34. See MILLENNIAL DAWN, Vol. V., Chap. 2.

R2757 : page 16

No wonder, then, the inspired Apostle declares that "Love is the fulfilling of the Law!" We can readily see that only in proportion as love is in the heart can the divine law be fulfilled by any. This does not interfere with the Scriptural declaration that "the righteousness of the Law is fulfilled in us, who walk not after the flesh but after the spirit." The reason why the Jews could not keep the Law was that they did not have perfect love in their hearts, and the same difficulty would stand in the way of us who are of the New Covenant, were it not that our Covenant makes for us the favorable arrangement through the precious blood of Christ, that our intentions as new creatures are accepted of God as instead of our natural hearts. Those who have entered into covenant relationship with God through Christ, to follow in the footsteps of Jesus, are walking "after the spirit," following after love, even tho they be not able to walk up to the spirit --up to the full standard of love in every thought and word. Their efforts in this direction are accepted as tho they were perfect, and day by day, week by week, and year by year, under the Lord's instruction and leading by his Word, and providence, they are making progress in this good way--learning more and more what love is, as they see it exhibited in the Lord's Word and plan and character, and seeking and attaining more and more to the likeness of God's dear Son, whose perfect love was a copy of the Father's.

As shown elsewhere, it is this "mark" of perfect Love, which must be attained in the heart, so that our wills will be fully in accord with it (however imperfect our expression of those wills in words and deeds, by reason of imperfections of the flesh). And to grow in this grace of love to God necessarily implies a growth also in love toward mankind; and especially toward those who are in sympathy and harmony with righteousness. (1 John 4:8,20,21; 5:1). Truly the divine

Law is grandly beautiful to those who see it; and none can see it fully except as he has gradually come to appreciate its lengths and breadths and heights and depths. And each additional step of knowledge and appreciation must be accompanied by efforts toward obedience in the practice of love toward God and fellow-men, otherwise progress is impossible. Our Lord's declaration is that all of the teachings of the Law, as well as all the teachings of the prophets, are in harmony with, and made dependent upon this Law;--that God's promises are not intended for any others than those who are in heart-accord with his Law, and if in heart-accord they will desire and endeavor to be good and do good in every sense of the word, as far and as rapidly as possible.

Seeing the number of Pharisees in his audience, gathered by the question before mentioned, our Lord considered this a favorable opportunity to turn the tables, and to ask them a question--not that he was endeavoring to trap them as they had been endeavoring to do with him; but because there is no better method of presenting a truth strikingly to the attention of a person than through a wisely directed question. He saw that the difficulty of the Pharisees in respect to himself was, (1) that as a man he did not have the outward evidences of ability to establish himself as the King of Israel, the Messiah--he lacked wealth and soldiers and influence; and he lacked also that fierceness of disposition and haughty domineering manner recognized as the usual accompaniments of successful generals. (2) Their chief objection to him was, as they would put it, that he was bolstering up the weaknesses of his earthly conditions by claiming that he himself was of a heavenly origin, and that somehow or other the establishment of his Kingdom would be by spirit-power.

When our Lord asked the question, "What think ye of Messiah? Of what family should he be expected?" he well knew what the answer would be;--that they would acknowledge that they were expecting Messiah to be of the tribe and family of David: and no doubt the Pharisees, while answering this question, expected that the next question would be, Do you not acknowledge that I am of the tribe and family of David, etc.? But our Lord desired to bring out another point. His earthly genealogy they knew, or could easily prove: he wished to show that the Scriptures taught that Messiah must be something more than the son of David, that he must be both the Son of David and Lord of David. Hence, when they answered that Messiah would be the Son of David, he enquired, What then is David's meaning when he makes use of the expression, "The Lord [Jehovah] said unto my Lord [adon, master], Sit thou at my right hand [associated with me in the Kingdom, highest in my favor]"? (Psa. 110:1.) The Pharisees had not studied the Scriptures sufficiently, else they would have seen this feature before, that

Messiah was to be not only the son, or offspring of David, but also greater than David, the Root of David. No wonder they were unable to answer; there was nothing for them to say; the matter thoroughly upheld our Lord's claim that Messiah must have a divine origin, divine authority, and be backed by divine power in whatever he would do.

It should be noticed in this connection that both this quotation from the Psalms and the previous quotation from Deuteronomy by our Lord, are against the Trinitarian view of several persons in divine power, "equal in power and glory." They are in full accord, however, with the Scriptural teachings of a heart-oneness between the Father and the Son, and the high origin as well as the high exaltation of the Son,--"that all men should honor the Son even as they honor the Father;" yet nevertheless keep the two distinctly separate, as our Lord did in his teachings. See "The At-one-ment Between God and Man," Chaps. 2 and 6.

"From that time forth no man durst ask him any question." They were afraid to question him further in the sense of endeavoring to entrap him, having learned that he always got the advantage; the answers only resulted in greater honor to Jesus and the confusion of those who sought to entrap him. And so it is sometimes with the Lord's people today when armed with the sword of the Spirit, which is the Word of God; it is so sharp that their adversaries stand in fear of it. And yet this sword should be always used as our Master used it, not in bitterness nor in wrath, nor with sarcasm; but in meekness in gentleness and patience and love, "In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil."--2 Tim. 2:25.

===================

SEMI-MONTHLY.
VOL. XXII. JANUARY 15, 1901. No. 2.

CONTENTS

Which Is the True Gospel?......................... 19
  Various Theories Found Wanting................ 20
  But One Stands the Tests of Scripture and Reason................................. 22
What Say the Scriptures About Hell?............... 25
  Erroneous Theories Exposed.................... 26
  Hell in English, Hebrew and Greek............. 26
  The Rich Man and Lazarus...................... 35
The Sheep and the Goats........................... 37
Everlasting Punishment............................ 39
  The Lake of Fire and Brimstone................ 40
  Parabolic and Symbolic Figures................ 42

Forgivable and Unpardonable Sins.................. 46
Future Retribution............................ 46
Let Honesty and Truth Prevail................. 48

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

THIS ISSUE IS A DOUBLE ONE--32 PAGES.

* * *

NONE TOO POOR TO HAVE THIS JOURNAL REGULARLY.

IF A developed child of God, you are interested in Bible study; and if so you cannot afford to deprive yourself of the helping hand God has provided for all such through the semi-monthly visits of this journal. If obliged to ask for it on credit, do so; if never able to pay you need not fear offending us. We will cancel the debt at any time on request. If you have no prospect of being able to pay, then say so as above and have it free--paid for out of a fund provided by loving "brethren" who desire thus to assist you and serve the Lord. Write at once and be sure to RENEW each December.

HOW TO WRITE TO US.

WRITE your name and full address very plainly at the head of your letter sheet if it is not printed there;--giving street and number. And do this on every letter. Write your order on a separate sheet from your letter,--or on a separate page.

Address business communications to our Society as above, and personal or doctrinal queries to the Editor at same address.

VOLUNTEERS--SERVICE FOR JESUS.

OUR Society's object is--The Promulgation of Christian Knowledge: to the intent that the Lord's people may be sanctified by the Truth --the only genuine and acceptable sanctification. Everyone willing is invited to share this service as a true soldier of the cross. Ammunition in the form of tracts will be supplied free to all who will promise to use the same faithfully and judiciously. Write for samples free.

"FOOD FOR THINKING CHRISTIANS."

A Pamphlet by this title by the Editor of this journal, but now out of print, is much more than replaced by the MILLENNIAL DAWN series, mentioned below. These volumes are invaluable aids to Bible study. They are sold at cost, and loaned to those too poor to purchase, who will promise a careful reading and to return them.

===================

R2759 : page 19

WHICH IS THE TRUE GOSPEL?

"I am not Ashamed of the Gospel of Christ."--Rom. 1:16.

A Discourse by Pastor C. T. Russell of Allegheny, Pa., delivered at The Florida Chautauqua Assembly, Defuniak Springs, Fla., March 4, 1900, as reported by the Associated Press.

NO APOLOGY seems necessary for our subject --"Which is the true Gospel of which the Apostle was not ashamed?" If time and thought may be profitably expended in the study of the earthly sciences--sociology, finance, etc., etc., built largely upon human inferences and conjectures --surely none could dispute the propriety of studying the science of divine revelation. If it be profitable to investigate the physical diseases of mankind and their causes, and the laws of medicine and of sanitation for the offset of these, it surely cannot be disputed that the Gospel which God has presented as the antidote for soul-sickness and soul-death, and as the science pertaining to life eternal, is worthy of still greater and more profound consideration.

The greatest minds, the noblest specimens of our race, have admitted our topic to be the one above all others in importance; and have weighed it carefully --whether as a result they accepted or rejected it. We are not now discussing the weight of mental acumen enlisted for and against the Gospel: we are merely noting the fact that all men of ability have recognized that the subject is worthy of their careful consideration, and as having claims upon their attention paramount to any and all others. Indeed, it may be set down as a fact that whoever has given the subject of religion no consideration is one of three things,--a novice in mental exercise, or a near relative to "the fool who hath said in his heart there is no God," or a coward, preyed upon by fears, instigated by Satan to hinder honest investigation of the divine message of love and mercy.

Even a hasty glance into the intelligent faces of this large audience assures me that you all have given some thought to our theme;--though experience assures me that comparatively few of you have ever reached conclusions on this subject fully satisfactory to yourselves. Hence your faith and love and zeal toward God and your zeal for the Gospel are less strong than you could desire. Let us hope that as we reason together on this great subject to-day, we may, by God's grace, see more clearly than ever before which is the true Gospel--the one of which the Apostle was not ashamed, and of which, therefore, none of us need feel ashamed,--the Gospel, therefore, which should more and more move and energize us, as the power of God unto salvation.

No one of intelligence will dispute the meaning of the word "Gospel;" it signifies "good tidings," good news,--a good message. Nevertheless, in some unaccountable manner, by common consent, "a real Gospel sermon" is almost universally understood to signify bad tidings--tidings of eternal misery to the great mass of our race--to all except the little flock of God's faithful people. As a consequence the preacher of a "Gospel sermon" is expected to figuratively shake the congregation over an abyss of everlasting torture, making as strong an effort as possible to intimidate them thereby to a thorough reformation of life, in hope of thus escaping an awful eternity.

True, this that we might term "the Gospel (?) of damnation" is not so generally preached as it once was, because more enlightened minds of cultured people repudiate it as a fetich of the past. Yet this perversion of the Gospel is still to be heard in country places, at camp meetings, occasionally in the city pulpit, and universally in Salvation Army meetings. Nothing is further from our intention than a criticism of the consciences and honesty of intention of those who thus preach. It is no part of our mission to criticise persons and motives, but "With malice toward none and with charity toward all" we consider it not only our privilege but our duty to criticise doctrines, that thereby the truth may be more firmly established, and error brought into disrepute.

R2759 : page 20

Before we proceed to the consideration of the Gospel of which the Apostle was not ashamed--the Gospel set forth in the Scriptures--it will be expedient for us to take a glance at the different Gospels set forth by the various denominations of Christendom. It is not our thought that each denomination represents a different Gospel, for the differences in many instances are chiefly respecting ceremonies, forms, methods of government, name, etc., and not in respect to the message or Gospel held forth. Nevertheless, there are three distinct lines of faith, or doctrine--three distinct Gospels set forth in Christendom, all recognized as "orthodox," because they all contain as their fundamental the doctrine of the eternal torment of all mankind, except the comparatively few "saved." Each of these three Gospels have millions of supporters, divided into numerous denominations. These in point of numbers are

(1) The Roman Catholic faith, or Gospel, in which concur the Greek Catholics and Arminian Catholics, and some of the high-church Episcopalians.

(2) The Calvinistic Gospel, which is held by the various Presbyterian denominations, the Congregationalists, Baptists, and many Lutherans and Episcopalians.

(3) The Arminian Gospel, held and chiefly represented by the Methodists of various names and connections, and by the Free-Will Baptists: however, many of other denominations at heart accept the Arminian Gospel, while their church connections identify them with the Calvinistic Gospel. Hence we may say, so far as Protestantism is concerned, that the Arminian and the Calvinist Gospels are about equally supported.

It may not be possible for us to handle our subject properly and thoroughly without offering some criticism of these three Gospels which for centuries have entrenched themselves in Christian minds, each fortified by the decisions of its own Councils, backed by voluminous opinions from their several theological seminaries, but we can and assuredly will strenuously avoid saying one solitary word in criticism of those who we believe conscientiously uphold these several conflicting Gospels. We call you to witness that we are all Scripturally enjoined to "Contend earnestly for the faith once delivered to the saints" (the true Gospel), at the same time that we are enjoined by the same authority to "Speak evil of no man." We shall endeavor to keep strictly within these admittedly proper lines, and, additionally, as the Apostle admonishes, "Speak the truth in love."

THE GOSPEL ACCORDING TO ROMAN CATHOLICISM.

The Gospel according to Roman Catholicism is that all men fell into sin and under sentence of eternal torment: that Christ accomplished a redemptive work which, supplemented by the sacrifice of the mass, and by prayers and penances, permits all believers (Roman Catholics) to escape that eternal torment, which will be the sure portion of all heretics, regardless of their good works or morals. As for its own people, it holds that even its highest officials, including Bishops and Popes, go to Purgatory for refinement, purification from sin and to be prepared for heaven. It claims that some will spend only a short time in Purgatory, assisted out of it by the merit of prayers, masses, etc., on their behalf by their friends after death. But their expectation is that ultimately Purgatory will be no more, its thousands of millions being prepared for a better and happier condition. But according to all the great theologians of Papacy, and according to all the Papal bulls, all Protestants, all rejecters of Papacy's teachings, will suffer endless torment. This is the Roman Catholic Gospel fairly presented, as we understand it. It does not seem to us to be very good news--not very good tidings, even to those who get the very best it has to offer, and it certainly would be very bad tidings to all out of harmony with Papacy.

Let us next look at the great Protestant doctrine represented in the word Calvinism--the doctrine of the election of the Church and the reprobation of all others.

THE GOSPEL PRESENTED BY CALVINISM.

Calvinism claims that faith in Christ is essential to salvation and it admits that faith comes by hearing and hearing by the Word of God. Calvinism requires more than a mere knowledge of Christ and belief in him as a good and exemplary man, who died a martyr to his too extreme convictions. It requires faith in Christ's death as a sacrifice for man's sin, and at least some manifestation towards righteousness of life before any could be recognized as being of the elect Church. Consequently, according to Calvinism, the elect Church could not include the heathen of the present time and all the way back through the past, who have never heard of the only name given under heaven or amongst men whereby we must be saved. Stretched to its very broadest, Calvinism could not include more than one in twenty of earth's fifty thousand millions that are estimated to have lived from Adam's day until the present time. In other words, according to the broadest possible estimate of this view, more than forty-seven thousand millions of humanity were, in the language of the Westminster Confession of Faith, "passed by" as non-elect in the divine plan.

And what does this mean--"passed by" or "non-elect?" It means, according to Calvinism, that God, who knew the end from the beginning, before creating this world and mankind upon it, determined that he would "pass by" and not elect those forty-seven thousand millions of his creatures to life and happiness, but would predestine them to an eternity of torture, and that carrying out this diabolical plan, he prepared a great place large enough to hold forty-seven thousand millions, and fuel sufficient to produce the necessary combustion there to all eternity--did all this with a full appreciation of all the awful facts and circumstances of the case.

R2759 : page 21

Moreover, we remember the statement of Calvinism which many of us learned in our youth, to the effect that God's favor toward the elect is not because of any worthiness on their part, nor because of any works which they had done, but "of his own sovereign grace" he saves them from all the horrible conditions which he has predestined shall be upon the others. Now if the salvation of the elect is not because of their works or worthiness, but because of God's sovereign grace only, the simplest mind can see that God might without any violation of principle have extended that sovereign grace to others--to all, since it was not because of worthiness nor because of works, but merely of his own volition that any are saved,--according to Calvinism.

The celebrated Jonathan Edwards, when preaching upon this subject in New England years ago, after picturing the awful torment of the non-elect, was asked the question, Would not the thought of the anguish of the lost mar the bliss of God's people in glory? His answer in substance was, No; you will be so changed that such matters will not affect you; you will look over the battlements of heaven and see in torment your neighbors and friends, yea, your own parents and children, brothers and sisters, and turning round will praise God the louder because his justice is made manifest.

Now, my dear friends, I do not charge any who are here present with having so false a view of the divine character and plan as this. Indeed, I am glad to note that our Calvinistic friends in general are repudiating this doctrine, realizing that there is in it a serious lack, not only as respects divine love, but also as respects divine justice. I was glad some years ago to note that some of our Presbyterian friends were so moved by higher and nobler conceptions of the Almighty that they wished to rid themselves of any part in so blasphemous a statement respecting his character and his plan. I was sorry, however, that when the matter of "the revision of the Presbyterian standards" was taken up it was found that only a minority was in favor of revision, and I was still more sorry to note that that minority of intelligent, godly people was willing to continue to confess to such a horrible mis-statement of their true views--willing, shall I say, to continue to "blaspheme that holy name" because a majority of their brethren were unwilling that such blasphemous misrepresentations should be discontinued.

I am glad to believe that if this matter were brought to the intelligent attention of Presbyterians in general, a large majority would be found willing, nay, anxious, to undo the wrong and to make such reparation as would be within their power, by way of honoring the great Jehovah and attesting their appreciation of his love and his justice, as well as of his wisdom and of his power. This is just the point: Calvinism, in its anxiety to establish the wisdom and power of God, his foreknowledge and his ability to carry out his plan, has conceived of a plan which is far from the correct one, lacking both in justice and in love.

It may be argued that Love is a grace and that its exercise is not incumbent upon Jehovah; that all that could be asked or expected of him would be simple Justice, and some might be ready to claim that for God to eternally torment these forty-seven thousand millions "passed by" would be in strict accord with Justice. This we deny! We claim that having the power to create mankind would not justify their creation if the Creator saw that the result would be the everlasting torture of a single creature. Justice would say that power is not to be exercised to the injury of another, and that to exercise the creative power under such foreknown conditions would be injustice. And Wisdom attuned to Justice would say, Better a thousand times never to have created anybody than to have created one being to suffer unjustly eternally.

This statement, dear friends, is a fair, impartial statement of the Gospel according to our beloved brother, John Calvin, and those who subscribe to the Westminster Confession, and their allies. This surely is not the Gospel of which the Apostle Paul, in our text, declared, "I am not ashamed of the Gospel of Christ." Paul would assuredly have been ashamed of such a Gospel, and so are all true Christians, who have the true spirit of love and justice,--none more so, perhaps, than those who unfortunately, through circumstances of birth, etc., and hitherto without realizing what it meant, have been lending their name and influence to this great blasphemy against the divine character.

THE ARMINIAN VIEW OF THE GOSPEL.

Let us now examine the Arminian view. This view is growing popular. Its message or Gospel is, God is love--he loves you; he loves everybody; he is doing all that he can to save everybody; if you are lost it will not be God's fault, but your own. On the surface, at least, this theory seems much more loving and much more just than the one already examined, but before we go far we will also find it very defective, very far from being either a reasonable or a Scriptural Gospel. We will find it inconsistent with its own statement--illogical.

For instance, while it sounds nice theoretically to say that God is doing all that he can do to save the whole world at the present time, everybody knows that this is not true; that on the contrary you or I or any other intelligent human being if possessed of the one-thousandth part of the divine power and wisdom could speedily accomplish the evangelization of the whole world. Nor will it do to say that God has committed himself to a certain mode of procedure through his Church, and that if the Church fails to contribute with sufficient liberality both money and evangelists the heathen will not hear of "the only name given under heaven or amongst men whereby we must be saved," but will go to eternal torment, etc. Neither will it do to say that God is doing all that he can do and is hampered by the lack of interest in the Church; because his wisdom and foreknowledge foresaw all these conditions as they are, and he could not justly be excused from the real responsibility of the matter, since he is the Creator, and in him is vested the all-power as well as the all-wisdom. Such a claim as this would be tantamount to saying that God has erred in wisdom when he thought to leave the conversion of the world to the Church, seeing that the Church has not accomplished this. Such a

claim would be merely excusing God from doing all that he can do, instead of showing that he is doing all that he can do.

But let us look more critically into this matter. If this view we are criticising is correct, if God is doing all that he can to save the world, and if he has been doing this during all the past ages, then without question the world's conversion is a hopeless thing, and we can never expect to see better results than at present. This theory presupposes a race or battle between the Almighty and Satan, each seeking to capture the human family, and to the discredit of the theory it shows Satan the victor thus far. Starting out with one pair, both on the Lord's side, the first 1656 years ended with a flood in which the whole world of mankind was blotted out because of wickedness, and only eight persons reckoned sufficiently righteous to be preserved. Starting again with those eight persons counted sufficiently righteous for preservation, we find that there are in the world to-day sixteen hundred millions, and that out of that whole number there are about two hundred millions nominal Roman Catholics and one hundred millions nominal Protestants, and a very much smaller number of true "saints of God."

What would be the lesson from this if the Arminian theory be correct, that God is doing all that he can do to save the world? The lesson would be that with all his good intentions of love and mercy our God is thoroughly incapable of the work he undertook to do. And if these are the results in six thousand years, what could we hope for in the future? How many hundreds of millions of years would it be before the whole world would be converted? We answer that according to statistics it would never be, for statistics show that the natural increase of population throughout the world is far, far beyond the proportion of even nominal conversions from heathendom. Indeed, according to some good reckonings, the percentage of Christians every year is decreasing, the births of heathen lands so far outnumbering the births of Christian lands--even counting all the children born in Christendom as Christians.

Is any Christian, in view of these facts, prepared to claim that our God has been doing all that he could do for the conversion of the world? If so, that Christian may as well write upon his hopes at once the word "Ichabod." If we saw that the Calvinistic view magnifies the wisdom and power of God at the expense of his justice and love, we find on the other hand that the Arminian view magnifies the love of God at the expense of his wisdom and power. The true Gospel must show divine Wisdom and Power in full accord with divine Justice and Love: of any other we must needs be ashamed.

DISTINCTIONS WITHOUT PRACTICAL DIFFERENCE.

But, my dear friends, we may as well now as at any time concede that there is comparatively little difference in the outcome of these two popular Protestant Gospels--the difference is merely a theoretical one respecting how the results are to be reached. The results themselves are the same in both cases--the eternal doom and torment of over forty-seven thousand millions of human creatures. For our Arminian friends no less than Calvinists agree that there is no salvation aside from faith in Christ, the only name given; and they admit also that of those who believe in Christ only the sanctified are of the real Church; and their Gospel is also that only the real Church is to be saved and that all others are to be eternally and most horribly tormented;--some claim in literal flames, others say by the torments and gnawings of conscience and remorse, which they proceed to say will be worse than the literal flames,--and we respond, if worse, so much worse for the argument.

All will surely agree as respects these two theories or Gospels held out to the world by Protestant Christendom that it would make no difference to the forty-seven thousand millions, whether they got into that awful state of hopeless woe by divine predestination and lack of love and justice, or by divine incapacity and lack of foreknowledge and proper arrangements. We believe that no true Christian will be ready after examining the subject thus far to say that he fully approves either of these theories, and that he is not ashamed of both of them.

CONSIDER NOW THE TRUE GOSPEL.

Let us now proceed to examine what is the true Gospel, presented to us in the Word of God--the Gospel of which the Apostle was not ashamed.

The word "gospel" itself should be the clue--should save the intelligent Christian from being misled by the various theories of bad tidings of great misery for nearly all people, miscalled "gospel." He who thinks it good news that one out of a thousand of the human family is to be saved and the remaining 999 to be eternally tormented, is either not a Christian at all, or he is decidedly undeveloped in Christian character, in mercy, in love, in justice. In our opinion he is at most only a "babe in Christ" who has need first of the milk of the Word and subsequently of the "strong meat" thereof, that he may grow up into Christ in all things, and be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding. --Eph. 3:18,19.

When occasionally we come across some one who gives evidence of being a Christian, and who still entertains such horribly blasphemous views respecting the Heavenly Father's character, we feel like quoting to him the Lord's words through the Prophet, "My ways are not as your ways, nor my thoughts as your thoughts, for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:8,9.) And part of our object in this discourse, dear friends, is to have those, whose eyes are anointed of the Lord, that they may see spiritual things, discern some of the Lord's higher ways and higher plans which he presents to us in his Word under the name "gospel"--good tidings.

NOT UNIVERSAL SALVATION BUT A UNIVERSAL OPPORTUNITY FOR SALVATION.

The Apostle tells us that God preached the Gospel beforehand to Abraham, "beforehand" signifying

R2759 : page 23

before it was due to begin; for the Gospel did not begin with Abraham, but with our Lord Jesus Christ, as the Apostle again declares, this salvation "began to be declared by our Lord and was confirmed unto us by them that heard him." (Heb. 2:3.) All that ever went before our Lord's preaching was not the Gospel, but merely types and promises which foreshadowed it. Let us notice next what, according to the Apostle, constituted this forestatement of the Gospel to Abraham: he says that it was couched in the words, "In thee and in thy seed shall all nations be blessed." (Gal. 3:16,29.) Note this carefully: it does not say, In thy seed shall one out of a thousand out of the families of the earth be blessed, and the remainder be doomed to an indescribably horrible eternity, but that the whole Gospel is a Gospel of blessing, applicable to all the families of the earth--through Christ, the true seed of Abraham.

When our Lord Jesus was born into the world, the Heavenly Father sent a message respecting him, and the angels who bore that message declared that it was a Gospel message. Let us hearken to what the angels said about the eternal torment of the vast majority of our race. They said to the shepherds, "Behold we bring you good tidings [gospel] of great joy, which shall be unto all people." (Luke 2:10.) Let it be distinctly noted that the Gospel of the angels, like the Gospel communicated to Abraham, contains no reference to the damnation and eternal misery of any of the Lord's creatures, and that consequently our friends of the Salvation Army and others, who in ignorance preach damnation and call it the Gospel, are doing so in utter violation of the meaning of the word and of all the uses of that word throughout the Scriptures. However well they may mean, they are in this certainly committing a wrong, a grievous wrong, and we long to see the light of the knowledge of the goodness of God shine into their hearts and relieve them of this blindness which comes not from God nor from his Word, but from the prince of darkness.

--2 Cor. 4:4.

It will require all the Millennial age (which is to follow this Gospel age in which we live) to bless all the families of the earth with the joyful knowledge of divine grace in Christ. Just so surely as the forty-seven thousand millions went down into death without hearing of the Saviour, without coming to a clear knowledge of the truth, without the good tidings of great joy reaching their ears,--just so surely must they all come forth from the grave that this very Gospel message of "good tidings" may be declared to them, and that they may be tested thereby and either be accepted to eternal life or destroyed, as unworthy of life, in the Second Death. We say just so surely, for three reasons:

(1) The announcement of the Gospel to Abraham says, "In thy seed shall all the families of the earth be blessed," and all of these forty-seven thousand millions belong to this very class specified, the families of the earth--and they have not yet been blessed with this knowledge of the only name wherein is the blessing.

(2) The same is true of the message by the angels, --the good tidings of great joy is for all people, and these forty-seven thousand millions of humanity are surely the great bulk of all people.

(3) We are sure that this testimony must be given to them in the future because the Scriptural declaration is that "Christ died for the ungodly;" "he tasted death for every man," and as a consequence every man must have an opportunity granted him for benefitting by that death, and of availing himself of the privilege of eternal life which was secured by our Lord's ransom sacrifice.

DID CHRIST DIE FOR THE CHURCH ONLY?

But some one would perhaps say, Christ died only for the sins of the Church and not for the sins of the world, and consequently the sins of the world cannot be forgiven them. We answer, No; the Scriptural declaration most positively is that "Jesus Christ by the grace of God tasted death for every man," "to be testified in due time." And, additionally, the Apostle says, "He is a propitiation [satisfaction] for our [the Church's] sins, and not for ours only, but also for the sins of the whole world."--1 John 2:2.

What could be plainer than this? If the price for the sins of the whole world has been paid to Justice, we may rest well assured that Justice will furnish opportunity through the Redeemer whereby all these whose sins were atoned for may come to a knowledge of Christ, and to an opportunity of accepting divine grace through him.

But some one will say, Why should God adopt a plan which would necessitate a resurrection of the dead, and a post-resurrection trial for eternal life except for all the elect Church of this Gospel age?

We answer,--(1) It is not for us to inquire why the Lord adopts certain plans which differ from those which our poor finite minds might arrange for him: rather it is for us to acknowledge that our wisdom is insufficient on such a subject and that we should come humbly to the Lord to hear from his Word whatever he may be pleased to inform us respecting his purposes. (2) As a matter of fact only those who approach the question from this standpoint need expect to see the truth or to "comprehend with all saints the lengths and breadths and heights and depths of the love of God."--Eph. 3:18; 1 Cor. 2:12.

God has been pleased, however, to reveal to us some of his reasons for arranging his plan as we see it. He assures us of his full wisdom and power to manage every feature of his own work according to his own good pleasure, assuring us that he knows the end from the beginning, and that the end will fully justify every step that he has taken. His Word, no less than observation, shows us that during all these six thousand years the world has been getting a lesson respecting the exceeding sinfulness of sin and its wages of sorrow and death. His Word assures us also that during the next age, the Millennium, the whole world will be brought to a knowledge of the way of righteousness and love and peace, and will see the divine law in practical operation, and witness its beneficent results in all those who will come into harmony with the great Mediator.

Thus mankind learns the lesson of evil and its consequences first in the present life, and the lesson of righteousness and its blessed results under divine

R2759 : page 24

providence, in the Millennium; and when thus fully equipped with knowledge on both sides of the question and instructed by the Royal Priesthood, (the completed and glorified elect Gospel Church), mankind will be ready for the tests, that will be applied by the Lord Jesus, under which the obedient and faithful will be granted full perfection and eternal life, and the disobedient and incorrigible will "be destroyed from amongst the people."--Acts 3:22,23.

"IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED AND HEIRS."

Another matter, really the key to the whole question which we are discussing, is revealed in God's

Word, viz., that in the divine purpose the promised "Seed of Abraham" that should perform the great work of blessing all the families of the earth, is to be one, in the sense of one kind, but not in the sense of one person--that is to say, that the seed of Abraham consists of Jesus Christ the Head, and of the Church which is the body. Not the nominal or professing church, but the true Church, "whose names are written in heaven," and who walk in the footsteps of their Lord, and are found faithful unto death, and shall be granted with their Lord the crown of life.

This Gospel age intervening between the time of the great sin offering and the time when the blessing of earth's billions will commence, God has set apart for the work of selecting or electing the body of Christ, the Church, the Bride, the "little flock," the "royal priesthood," the joint heirs with Christ in his kingdom. These, like their Head, are called with a "high calling," a "heavenly calling," and the salvation provided for them is higher than that which God purposes for the world in general. He is selecting this "little flock" and trying them and proving them, fitting them and polishing them for the heavenly Kingdom, and it is to these, as the Apostle Peter declares, God has given "exceeding great and precious promises [far beyond any promises given to any other of his creatures] that by these [promises] we might become partakers of the divine nature," and joint-heirs with his Son. This is denominated a "heavenly calling" in contrast with the earthly salvation intended for whosoever will "in due time."

This true view of the calling and election of the Church is another feature of the Gospel. If it is splendid, good news to know that ultimately all families of the earth are to be blessed with opportunities for salvation through the Christ, it is still an additional feature to the good news to know that God has invited us to become members of the Christ company, "members in particular of the body of Christ." No wonder the Apostle calls this our "high calling," our "heavenly calling": it is to the attainment of this great prize that the Apostle exhorts all the faithful to lay aside every weight and every besetment and to run with patience the race set before us in the Gospel, looking unto Jesus, the author, until he shall have become the finisher of our faith.

This is the true Gospel, dear friends, the one we find set forth in the Scriptures, set forth by Paul himself, and of which he was not ashamed. This Gospel shows the character of our Creator in a most wonderful light,--his Wisdom, able to discern the end from the beginning; his Power, able to accomplish that which he pleases; his Justice, squaring every feature of the plan from first to last, according to the most absolute features of righteousness; his Love, whose lengths and breadths and heights and depths we have not yet been able to explore; a love which sympathizes with his creatures in their fallen estate; a love which provided a Saviour, and a great one; a love which prompted that Saviour to give his life as our ransom price; a love which met all the requirements of divine justice for us; a love which still pursues mankind, and in this Gospel age calls us to joint heirship with his Son in a nature and kingdom far above angels, principalities and powers, of which the Apostle says:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This divine love, still pursuing its original plan for man's salvation, will use the "elect" glorified house of sons, of which Christ Jesus is the Head (Eph. 1:22), in blessing all families of the earth with full opportunity of knowledge and full assistance up the highway of holiness (Isa. 35:8) that so many as will may attain to restitution to all that was lost in Adam by coming back into harmony with God through the great Mediator.--Acts 3:19-23.

NONE NEED BE ASHAMED OF THE TRUE GOSPEL.

Verily, dear friends, of this Gospel we are not ashamed, "for it is the power of God unto salvation to everyone that believeth." It has in our hearts a transforming and renewing power, a sanctifying power which no error could possibly have, and which all the theories of eternal torment have never equaled and never will. Let us more and more "show forth the praises of our God, who hath called us out of darkness into his marvelous light," by renouncing all God-dishonoring creeds and theories, and instead hold forth the Word of life, and witness the good confession--the "good tidings of great joy which shall be to all people."

All who will declare the true Gospel will need to be well shod with the preparation of the gospel of peace (gentleness, patience, meekness) for, strange to say, they will find bitter opposition from professed servants of the Lord who have been blinded and prejudiced by Satan's misrepresentations of the Gospel,--by which he seeks to drive from the Lord all who have a remnant of reason in their religious thinking. All who have ears to hear, and who do hear the true Gospel, will quickly distinguish it from the miserable counterfeits which for so long have passed current among God's people. Let all such remember that ability to hear is an evidence of divine favor, and let them not be ashamed, but glorify God on this behalf. Let such remember, also, that their acceptance of truth as due, in the face of unpopularity, is a part of their testing. The Lord puts his plan, his Word, as his representative, saying--He that is ashamed of me and my words, of him will the Son of Man be ashamed, when he cometh in the glory of his Father with his holy angels.--Mark 8:38.

===================

R2759 : page 25

WHAT SAY THE SCRIPTURES CONCERNING HELL?

"To the Law and to the Testimony: If they speak not according to this Word, it is because there is no Light in them."--Isa. 8:20.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell;" and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc., while others repudiate the doctrine of "hell" in every sense and degree. While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error,--do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid, and firmly fixed, in the Word of God--the Bible--and, consequently, to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;--so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and his Word may be re-established, in the hearts of his people, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation.

That the advocates of the doctrine of eternal torment have little or no faith in it is very manifest from the fact that it has no power over their course of action. While all the denominations of Christendom sustain the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are mostly quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their way. Chiming bells and pealing organs, artistic choirs, and costly edifices, and upholstered pews, and polished oratory which more and more avoids any reference to this alarming theme, afford rest and entertainment to fashionable congregations that gather on the Lord's day and are known to the world as churches of Christ and representatives of his doctrines. But they seem little concerned about the eternal welfare of the multitudes, or even of themselves and their own families, though one would naturally presume that with such awful possibilities in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe it. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar, and often absurd, methods, so strikingly in contrast with those of the Lord of whom it was written, "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2), are very mild compared with what might be expected if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine go from day to day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

> "That lone land of deep despair," where
> "No God regards their bitter prayer"?

If they really believed this few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good, well-meaning, but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger than that he ascribed to the great Jehovah), when he wrote the hymn--

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire, or a wreck, though they know they will soon be relieved by death; yet they pretend to believe that God is less loving than themselves, and that he can look with indifference, if not with delight, at billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine that they will be so changed, and become so like their present idea of God, so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe

R2759 : page 26

to such a doctrine, and yet be so indifferent about investigating its authority!

Only one exception can we think of--those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, that all the efforts they could put forth could not alter the result with a single person; and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for his and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned: but why sing the praises of such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this "doctrine of devils," this blasphemy against the great God, hatched in the "dark ages," when a crafty priesthood taught that it is right to do evil that good may result?

The doctrine of eternal torment was undoubtedly introduced by Papacy to induce pagans to join her and support her system. It flourished at the same

time that "bull fights" and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for thinking or speaking contrary to the teachings of the Papacy; at a time when the sun of gospel truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing "heretics" to induce them to recant and deny their faith and their Bibles--to save them, if possible, they explained, from the more awful future of "heretics,"--eternal torture. They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom he has committed the only oracle--his Word. Oh! the shame and confusion that will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection, to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, "damnable heresy" of eternal torment.
--2 Pet. 2:1.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders belief in eternal torment, is in most cases a step away from God's word, which is falsely accused of being the authority for this teaching. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity. Nor do the "worldly" really believe this doctrine, nor is it a restraint to crime, for convicts and the lower classes are the firmest believers in it.

But, says one, Has not the error done some good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, which this doctrine forced into Papacy, and which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy sentiments and errors so that, to meet the changed condition of things, the "clergy" found it needful to add error to error, and resorted to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship, but lacking all the power of vital godliness.

The heathen were not benefited, for they were still heathen in God's sight, but deluded into aping what they did not understand or do from the heart. They were added "tares" to choke the "wheat," without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matt. 13:39). The same is true of those who assume the name "Christian" to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true Church: by their ideas and manners they become stumbling blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true "sheep" in order to satisfy the demands of these "goats" for something pleasing to their unconverted tastes. No: in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise him. So also he will overrule this evil thing eventually to serve his purposes. When by and by all men (during the Millennium) shall come to see through this great deception by which Satan has blinded the world to God's true character, it will perhaps awaken in them a warmer, stronger love for God.

Seeing, then, the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that

"God is His own interpreter, and He will make it plain."

"HELL," AS AN ENGLISH WORD.

In the first place bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word sheol and the Greek words hades, tartaroo and gehenna,--sometimes rendered "grave" and "pit."

The word "hell" in old English usage, before Papal theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed,

R2759 : page 27

hidden or covered place. In old English literature records may be found of the helling of potatoes --putting potatoes into pits; and of the helling of a house--covering or thatching it. The word hell was therefore properly used synonymously with the words "grave" and "pit," to translate the words sheol and hades as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error;--presumably saying-- "Let us do evil that good may follow."

If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew word sheol and the Greek word hades as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie; and so gave us sheol and hades untranslated, and permitted the inference that these words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and the Bible, which the common people still suppose teaches a "hell" of torment in the words sheol and hades. Yet anyone can see that if it was proper to translate the word sheol thirty-one times "grave" and three times "pit," it could not have been improper to have so translated it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James version have used the words "grave" or "pit"; while in all other cases they have used the word "hell;" and the reader, long schooled in the Papal idea of torment, reads the word "hell" and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psa. 86:13. The former reads,--"Oh, that thou wouldst hide me in the grave [sheol] etc.," while the latter reads,--"Thou hast delivered my soul from the lowest hell [sheol]." The Hebrew word being the same in both cases, there is no reason why the same word "grave" should not be used in both. But how absurd it would have been for Job to have prayed to God to hide him in a hell of eternal torture! The English reader would have asked questions and the secret would have gotten out speedily.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators, specially those of the recent Revised Version, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning of either the Hebrew or Greek words sheol or hades and by their use of the words they also give their confiding flocks to understand that a place of torture, a lake of fire, is meant. While attributing to the ignorant only the best of motives, it is manifestly only duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to teach the error inferentially.

But not all ministers know of the errors of the translators, and deliberately cover and hide those errors from the people. Many, indeed, do not know of them, having merely accepted, without investigation, the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell" for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school;" i.e., they must not divulge professional secrets to the "common people," the "laity." Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the "clergy," the denominations and the theological schools, and unsettle confidence in their wisdom. And, oh, how much depends upon confidence and reverence for men, when God's Word is so generally ignored! Third, they know that many of the members of their sects are not constrained by "the love of Christ" (2 Cor. 5:14), but merely by the fear of hell, and they see clearly, therefore, that to let the truth be known now would soon cut loose the names and the dollars of many in their flocks; and this, to those who "desire to make a fair show in the flesh" (Gal. 6:12) would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will he commend these unfaithful servants? Will he justify their course? Will the Chief Shepherd call these his beloved friends, and make known to them his further plans (John 15:15) that they may misrepresent them also to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season," to the household of faith, by the hand of the unfaithful servants? No, such shall not continue to be his mouthpieces or to shepherd his flock. (Ezek. 34:9,10.) He will choose instead, as at the first advent, from among the laity--"the common people"--mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." --Isa. 29:9-19.

"HELL" IN THE OLD TESTAMENT.

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is sheol in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness. (Psa. 88:11,12.) "There is no work, nor device, nor knowledge, in the grave [sheol] whither thou goest."--Eccles. 9:10.

The meaning of sheol is "the hidden state," as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence,

R2759 : page 28

by proper and close association, the word was often used in the sense of grave--the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word sheol is translated "grave" thirty-one times and "pit" three times in our common version by the same translators--more times than it is translated "hell"; and twice, where it is translated "hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that scholars have felt it necessary to explain in the margin of modern Bibles, that it means grave. (Isa. 14:9 and Jonah 2:2.) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL TEXTS IN WHICH "SHEOL" IS TRANSLATED "HELL."

(1) Amos 9:2.--"Though they dig into hell, thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.--"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see

corruption." [This refers to our Lord's three days in the tomb.--Acts 2:31; 3:15.]

(3,4) Psa. 18:5 and 2 Sam. 22:6--margin.--"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(5) Psa. 55:15.--"Let them go down quick into hell" --margin, "the grave."

(6) Psa. 9:17.--"The wicked shall be turned into hell, and all the nations that forget God." This text will be treated later, under a separate heading.

(7) Psa. 86:13.--"Thou hast delivered my soul from the lowest hell"--margin, "the grave."

(8) Psa. 116:3.--"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(9) Psa. 139:8.--"If I make my bed in hell, behold, thou art there." [God's power is unlimited: even over those in the tomb he can and will exert it and bring forth all that are in the graves.--John 5:28.]

(10) Deut. 32:22.--"For a fire is kindled in mine anger, and shall burn into the lowest hell." [A figurative representation of the destruction, the utter ruin, of Israel as a nation--"wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the "lowest deep," as Leeser here translates the word sheol.--1 Thes. 2:16.]

(11) Job 11:8.--"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell [than any pit]; what canst thou know?"

(12) Job 26:6.--"Hell [the tomb] is naked before him, and destruction hath no covering."

(13) Prov. 5:5.--"Her feet go down to death; her steps take hold on hell [i.e., lead to the grave]."

(14) Prov. 7:27.--"Her house is the way to hell [the grave], going down to the chambers of death."

(15) Prov. 9:18.--"He knoweth not that the dead are there, and that her guests are in the depths of hell." [Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.]

(16) Prov. 15:11.--"Hell and destruction are before the Lord." [Here the grave is associated with destruction and not with a life of torment.]

(17) Prov. 15:24.--"The path of life (leadeth) upward for the wise, that he may depart from hell beneath." [This illustrates the hope of resurrection from the tomb.]

(18) Prov. 23:14.--"Thou shalt beat him with the rod, and shalt deliver his soul from hell" [i.e., wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the "Second Death"].

(19) Prov. 27:20.--"Hell [the grave] and destruction

are never full: so the eyes of man are never satisfied."

(20) Isa. 5:14.--"Therefore hell hath enlarged herself and opened her mouth without measure." [Here the grave is a symbol of destruction.]

(21,22) Isa. 14:9,15.--"Hell [margin, grave] from beneath is moved for thee, to meet thee at thy coming." ..."Thou shalt be brought down to hell" [the grave--so rendered in verse 11].

(23) Isa. 57:9.--"And didst debase thyself even unto hell." [Here figurative of deep degradation.]

(24,25) Ezek. 31:15-17.--"In the day when he went down to the grave,...I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit.... They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(26) Ezek. 32:21.--"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction--buried.]

(27) Ezek. 32:27.--"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]

(28) Hab. 2:5.--"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(29) Jonah 2:1,2.--"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave--see margin.]

(30,31) Isa. 28:15-18.--"Because ye have said, We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord, ...Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand." [God thus declares that the present prevalent

R2759 : page 29

idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the wages of sin, now and that it is in Satan's power (Rom. 6:23; Heb. 2:14,) and not an angel sent by God.]

ALL OTHER TEXTS WHERE "SHEOL" OCCURS--RENDERED "GRAVE" AND "PIT."

Gen. 37:35.--"I will go down into the grave unto my son."

Gen. 42:38.--"Then shall ye bring down my gray hairs with sorrow to the grave." [See also the same expression in 44:29,31. The translators did not like to send God's servant, Jacob, to hell simply because his sons were evil.]

1 Sam. 2:6.--"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

1 Kings 2:6,9.--"Let not his hoar head go down to the grave with peace....His hoar head bring thou down to the grave with blood."

Job 7:9.--"He that goeth down to the grave."

Job 14:13.--"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me [resurrect me]!"

Job 17:13.--"If I wait, the grave is mine house: I have made my bed in the darkness." [Job waits for resurrection--"in the morning."]

Job 17:16.--"They shall go down to the bars of the pit [grave], when our rest together is in the dust."

Job 21:13.--"They spend their days in mirth, and in a moment go down to the grave."

Job 24:19,20.--"Drought and heat consume the snow waters: so doth the grave those which have sinned." [All have sinned, hence "Death passed upon all men," and all go down to the grave. But all have been redeemed by "the precious blood of Christ"; hence all shall be awakened and come forth again in God's due time--"in the morning," Rom. 5:12,18,19.]

Psa. 6:5.--"In death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. 30:3.--"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death.]

Psa. 31:17.--"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14,15, margin.--"Like sheep they are laid in the grave: death shall feed on them; and the upright [the saints--Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psa. 88:3.--"My life draweth nigh unto the grave."

Psa. 89:48.--"Shall he deliver his soul from the hand of the grave?"

Psa. 141:7.--"Our bones are scattered at the grave's mouth."

Prov. 1:12.--"Let us swallow them up alive as the grave: and whole, as those that go down into the pit" [i.e., as of an earthquake, as in Num. 16:30-33].

Prov. 30:15,16.--"Four things say not, it is enough: the grave," etc.

Eccl. 9:10.--"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Song of Solomon 8:6.--"Jealousy is cruel as the grave."

Isa. 14:11.--"Thy pomp is brought down to the grave."

Isa. 38:10.--"I shall go to the gates of the grave: I am deprived of the residue of my years."

Isa. 38:18.--"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16:30-33.--"If...they go down quick into the pit, then shall ye understand....The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.--"In the day when he went down to the grave."

Hosea 13:14.--"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares.]

The above list includes every instance of the use of the English word "hell" and the Hebrew word sheol in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a "hell," such as the word is now understood to signify.

"HELL" IN THE NEW TESTAMENT.

In the New Testament, the Greek word hades corresponds exactly to the Hebrew word sheol. As proof see the quotations of the Apostles from the Old

Testament, in which they render it hades. For instance, Acts 2:27, "Thou wilt not leave my soul in hades," is a quotation from Psa. 16:10, "Thou wilt not leave my soul in sheol." And in 1 Cor. 15:54,55, "Death is swallowed up in victory. O death, where is thy sting? O grave [hades], where is thy victory?" is an allusion to Isa. 25:8, "He will swallow up death in victory," and to Hos. 13:14, "O death, I will be thy plagues; O sheol, I will be thy destruction."

"HELL" FROM THE GREEK WORD "HADES."

Matt. 11:23.--"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell;" Luke 10:15: "Shall be thrust down to hell." [In privileges of knowledge and opportunity the city was highly favored, or, figuratively, "exalted unto heaven;" but because of misuse of God's favors, it would be debased, or, figuratively, cast down to hades, overthrown, destroyed. It is now so thoroughly buried in oblivion, that even the site where

R2759 : page 30

it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to hades.]

Luke 16:23.--"In hell he lifted up his eyes, being in torments." [A parabolic figure explained further along, under a separate heading.]

Rev. 6:8.--"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him." [Symbol of destruction or the grave.]

Matt. 16:18.--"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the Church during the Gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the Church will prevail over hades--the tomb.]

CHRIST IN "HELL" (HADES) AND RESURRECTED FROM "HELL" (HADES).--ACTS 2:1,14,22-31.

"And when the day of Pentecost was fully come, ...Peter...lifted up his voice and said,...Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you,...being delivered by the determinate counsel and foreknowledge of God ['He was delivered for our offenses'], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection]; for David speaketh concerning him [personating or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell [hades, the tomb, the state of death], neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life.'" Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

Peter then proceeds, saying--"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for David's soul was left in "hell"--[hades, the tomb, the state of death --and his flesh did see corruption]: Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"--hades, the tomb-- to which he must go for our offenses], that his soul was not left in hell [hades--the death state], neither his flesh did see corruption." Thus Peter presents a strong, logical argument, based on the words of the prophet David--showing first, that Christ, who was delivered by God for our offenses, went to "hell," the grave, the condition of death, destruction (Psa. 16:10;) and, second, that according to promise he had been delivered from hell, the grave, death, destruction, by a resurrection--a raising up to life; being created again, the same identical being, yet more glorious, and exalted even to "the express image of the Father's person." (Heb. 1:3.) And now "this same Jesus" (Acts 2:36), in his subsequent revelation to the Church, declares--

Rev. 1:18.--"I am he that liveth, and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death."

Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope." (Zech. 9:12; Luke 4:18.) No craft or cunning can by any possible device wrest these Scriptures entire and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and "Christ died for our sins," and "also for the sins of the whole world." --1 Cor. 15:3; 1 John 2:2.

Rev. 20:13,14.--"And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell [the grave] were cast into the lake of fire: this is the Second Death." [The lake of fire is the symbol of final and everlasting destruction. Death and hell [the grave] both go into it. There shall be no more death; "the last enemy that shall be destroyed is death."--1 Cor. 15:26; Rev. 21:4.]

OTHER OCCURRENCES OF THE WORD "HELL."

Having examined the word sheol, the only word in the Old Testament rendered "hell," and the word hades, most frequently in the New Testament rendered "hell" we now notice every remaining instance in Scripture of the English word "hell." In the New Testament two other words are rendered "hell;" namely, gehenna and tartaroo, which we will consider in the order named.

"GEHENNA" RENDERED "HELL."

This word occurs in the following passages--in all twelve times:--Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43-47; Luke 12:5; Jas. 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into Gehenna. The Jews were not allowed to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect

R2759 : page 31

that this Valley of Hinnom, or Gehenna, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood, the Christian Church as it will be, the true temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and center of authority--the city (government) of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:10-27) under the figure of a city--the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom--the honorable and glorious, and all who have right to the trees of life--we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life. This city, which thus will represent the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into Gehenna outside the city,--whose utter destruction was thus symbolized--the Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev. 20:15) --fire here, as everywhere, being used as a symbol of destruction, and the symbol, lake of fire, being drawn from this same Gehenna, or Valley of Hinnom.

Therefore, while Gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the holy city, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats."

So, then, Gehenna was a type or illustration of the Second Death--final and complete destruction, from which there can be no recovery; for after that, "there remaineth no more sacrifice for sins," but only "fiery indignation which shall devour the adversaries." --Heb. 10:26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple--representative of the true temple, the Church, and the true kingdom as it will be established by Christ in the Millennium--that people typified the world in the Millennial age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the valley or abyss, Gehenna, a figure of the Second Death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of fire burning with brimstone" (Rev. 19:20), drawn from this same Gehenna, or Valley of Hinnom, burning continually with brimstone. The expression, "burning with brimstone," adds force to the symbol, "fire," to express the utter and irrevocable destructiveness of the Second Death; for burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age. If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to Gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age and the antitypical Gehenna--the Second Death.

SHALL BE IN DANGER OF GEHENNA.
MATTHEW 5:21,22.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:' but I say unto you, that whosoever is angry with his brother without a cause shall [future--under the regulations of the real Kingdom] be amenable to the judges; and whosoever shall say to his brother, 'Raca' [villain], shall be in danger of the high council; but whosoever shall say, 'Thou fool,' shall be in danger of hell [Gehenna] fire."

To understand these references to council and judges and Gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three,--the number is in dispute), and had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was death; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into Gehenna, there to be consumed. The object of this burning in Gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing fully God's power, they apparently thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in Gehenna after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such Gehenna represented the Second Death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Notice that our Lord, in the above words, pointed out to them that their construction of the Law, severe though it was, was far below the real import

R2759 : page 32

of that Law, as it shall be interpreted under the real Kingdom and Judges, which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed; that malicious anger and vituperation "shall be" considered a violation of God's Law, under the New Covenant; and that such as, under the favorable conditions of that new age, will not reform so thoroughly as to fully observe God's Law will be counted worthy of that which the Gehenna near them typified --the Second Death. However, the strict severity of that Law will be enforced only in proportion as the discipline, advantages and assistance of that age, enabling each to comply with its laws, shall be disregarded.

The same thought is continued in

MATTHEW 5:22-30.

"Ye have heard," etc., "but I say unto you...it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna."

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently indispensable as a right hand) than that they should gratify these, and lose, in the

Second Death, the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12) of God's Law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the Law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to Gehenna (to utter destruction, as brute beasts). They would have cried, "Show us a greater priesthood than that of Aaron, a High Priest and Teacher able fully to appreciate the Law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us 'better sacrifices,' and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect Law of God from our hearts." Then they would have found Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing;" hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed, who in due time redeemed those under the typical Law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work--restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"--the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the Gospel Church also. In proportion as we learn the exactness of God's Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that Law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "body," covered by the robe of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoidance of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect Law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know his perfect Law, the better they are able to rule themselves and to conform to it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that Gehenna which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool." No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them. It had no place in their theology, as will be shown. It is a comparatively modern invention, coming down, as we have shown, from Papacy--the great apostasy. The point is that Gehenna symbolizes the Second Death--utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life halt, or maimed, than otherwise to be cast into Gehenna." It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the Second Death.

ABLE TO DESTROY BOTH SOUL AND BODY IN GEHENNA.

MATTHEW 10:28; LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Gehenna]." See also another account of the same discourse by Luke--12:4,5.

Here our Lord pointed out to his followers the great cause they had for courage and bravery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and for the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was

R2759 : page 33

to be received, not in the present life, but in the life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), future trial, or judgment, as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Under present conditions men are able to kill our bodies, but nothing that they can do will affect our future being (soul),* which God has promised shall be revived or restored by his power in the resurrection day--the Millennial age. Our revived souls will have new bodies (spiritual or natural--"to each 'seed' his own [kind of] body"), and these none will have liberty to kill. God alone has power to destroy utterly--soul and body. He alone, therefore, should be feared, and the opposition of men even to the death is not to be feared, if thereby we gain divine approval. Our Lord's bidding then is, Fear not them which can terminate the present (dying) life in these poor dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting--fear him who is able to destroy in Gehenna, the Second Death, both the present dying existence and all hope of future existence.

UNDYING WORMS AND QUENCHLESS FIRES.

MATTHEW 18:8,9; MARK 9:43-48.

Here it is conclusively shown that Gehenna as a figure represented the Second Death--the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to his just requirements. For it does not say that God will preserve soul or body in Gehenna, but that in it he can and will "destroy" both. Thus we are taught that any who are condemned to the Second Death are hopelessly and forever blotted out of existence.

[Since these two passages refer to the same discourse, we quote from Mark--remarking that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into

Gehenna, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Gehenna. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into Gehenna, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word Gehenna to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that Gehenna also was used in the same figurative sense, to symbolize utter destruction.

The Lord meant simply this: The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and lose all in Gehenna. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in Gehenna--the Second Death.

But what about the undying worms and the unquenchable fire?

We answer, In the literal Gehenna, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction--the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call such an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the Second Death, symbolized in Gehenna. All who go into the Second Death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6:9); for none worthy of life will be cast into the Second Death, or lake of fire, but only those who

---

*We will supply free on application a tract on "What is the Soul?"

love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the Second Death pointedly illustrated by Gehenna, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, --though there it is not called Gehenna, but a "lake of fire."

The same valley was once before used as the basis of a discourse by the Prophet Isaiah. (Isa. 66:24.) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the Second Death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the new dispensation, the Millennium, the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is written: "They shall be an abhorring unto all flesh."

MATTHEW 23:15,33.

The class here addressed was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said, "How can ye escape the judgment of Gehenna?" These men were hypocritical: they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting the holy spirit of light and truth, they were hardening their hearts against the very agency which God designed for their blessing. Hence they were wickedly resisting his grace, and such a course, if pursued, must eventually end in condemnation to the Second Death, Gehenna. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrongdoer more and more of the character which God abhors, and which the Second Death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, "How can ye escape?" etc. The sense is this,--Although you boast of your piety, you will surely be destroyed in Gehenna, unless you change your course.

SET ON FIRE OF GEHENNA.

JAMES 3:6.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of Gehenna."

Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue --a tongue set on fire (figuratively) by Gehenna (figuratively). For a tongue to be set on fire of Gehenna signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be destroyed--the class for whom the "Second Death," the real "lake of fire," the real Gehenna, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first. And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

"TARTAROO" RENDERED "HELL."

The Greek word tartaroo occurs but once in the Scriptures, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:

"God spared not the angels who sinned, but cast [them] down to hell [tartaroo], and delivered them into chains of darkness, to be reserved unto judgment."

Having examined all other words rendered "hell," in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word tartaroo occurs. In the above quotation, all the words shown in Italic type are translated from the one Greek word tartaroo. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into "hell," though it took six words to twist the idea into the shape they had pre-determined it must take.

The word tartaroo, used by Peter, very closely resembles tartarus, a word used in Grecian mythology as the name for a dark abyss or prison. But tartaroo seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be--"God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness."

This certainly agrees with the facts known to us through other Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season--until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use

R2759 : page 35

of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits, erroneously teach. Yet we have found a "hell," sheol, hades, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb--the death condition. And we find another "hell" (Gehenna--the Second Death--utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen! True and righteous are thy ways, thou King of nations! Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.--Rev. 15:3,4.

PARABLE OF THE RICH MAN AND LAZARUS.

--LUKE 16:19-31.--

The great difficulty with many in reading this scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom;" and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom;" when he said "tares," he meant "the children of the devil;" when he said "reapers" his servants were to be understood, etc. (Matt. 13.) The same classes were represented by different symbols in different parables. Thus the "wheat" of one parable correspond to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and "Lazarus" represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God's Word and plan. To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"--being the especial recipients of God's favors. As Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David and their organization as a typical Kingdom of God invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen,"--symbolic of righteousness. --Rev. 19:8.

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any dealings with them.--John 4:9.

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phoenician woman give us a key. He said to this Gentile woman--"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles];" and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26,27.) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased--then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof --the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; 1 Pet. 2:7,9; Matt. 21:43.) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition,--in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died: the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change, being carried by the angels (messengers--apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ;"--and "if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise."--Gal. 3:29.

Yes, the termination of the condition of things

R2759 : page 36

then existing was well illustrated by the figure, death --the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God.--Eph. 2:12,13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure--"In hell [hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave;" and the dead are described as those who "go down into silence." (Eccl. 9:10; Psa. 115:17.) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable--"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue;" but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. (Verse 25.) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.--See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew--the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jew--under the bondage of the Law--is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4.) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers," (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace--the portion of all the true children of faith.--John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the New Covenant, or such as have become infidels.

The plea of the "rich man" for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29.) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead--the figuratively dead, but now figuratively risen, Lazarus class. --Eph. 2:5.

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins,* will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns; nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their hadean state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10.) Therefore, "Speak ye

---

*See Isa. 40:1,2, margin; Rom. 11:27-31, and MILLENNIAL DAWN, VOL. II, page 227.

comfortably to Jerusalem, and cry unto her that her appointed time is accomplished."--Isa. 40:1,2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor--doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles--the full number from among the Gentiles necessary to make up the bride of Christ--is come in, "they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying: "The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed]." "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God!"--Rom. 11:26-33.

===================

R2759 : page 37

PARABLE OF THE SHEEP AND THE GOATS.

"These shall go away into everlasting punishment, but the righteous into life eternal."--Matt. 25:31-46.

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting torment, they do most emphatically teach the everlasting punishment of the wicked, the class represented in the parable as "goats." Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that "Order is Heaven's first law;" yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed--a harvesting and complete separation of the "wheat" class from the "chaff," and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new age--the Gospel age--began. And now we find ourselves amidst the closing scenes, the "harvest," of this age: the "wheat" and the "tares" which have grown together during this age are being separated. With the former class, of which our Lord Jesus is the Head, a new age is about to be inaugurated, and these "wheat" are to reign as kings and priests in that new dispensation, while the "tare" element is judged as utterly unworthy of that favor.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel age.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32--"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the age to come. As in the present age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the age (2 Tim. 4:7,8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in each age there is a "harvest" or general separating time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ--not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4,19,20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.*

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1,2) and the authority of Christ's kingdom established. Ere this, the bride of Christ (the overcoming Church) will have been seated with him in his throne of spiritual power and will have taken part in executing the judgments of the

---

*See THE PLAN OF THE AGES, Chapter 8.

R2759 : page 38

great day of wrath. Then the Son of man and his bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding and shall "shine forth as the sun in the kingdom of their Father."--Matt. 13:43.

Here is the New Jerusalem as John saw it (Rev. 21), "that holy city [symbol of government]...coming down from God out of heaven." During the time of trouble it will be coming down, and before the end of it, it will have touched the earth. This is the stone cut out of the mountains without hands (but by the power of God), and it will then have become a great mountain (kingdom), filling the whole earth (Dan. 2:35), its coming having broken to pieces the evil kingdoms of the prince of darkness.--Dan. 2:34,35.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21:2), and early in the dawn of the Millennium the nations will begin to walk in the light of it. (Verse 24.) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27.) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great judgment day--a thousand years.*

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, he tells us, he will separate. The sheep class--those who are meek, teachable and willing to be led, shall, during the Millennial age, be gathered at the Judge's right hand--symbol of his approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks--seeking prominence and approval among men--and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd--these are gathered to the Judge's left hand, the opposite of the position of favor--as subjects of his disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and his will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind will have arranged themselves, as shown in the parable, into two classes.

The end of that age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which Paul describes as the fulfilling of the Law of God. (Rom. 13:10.) They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto him, counting them all as his brethren--children of God, though they will be of the human nature, while he is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance; but, like Pharaoh, they take advantage of his goodness and do evil. The "goats," who will not have developed the element of love, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep," who will have developed God-likeness (love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses his sheep: "Come, ye blessed,...inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed, at the close of the Millennium, are not the sheep of the Gospel age, the Gospel Church, but those "other sheep" to whom the Lord referred in John 10:16. And the kingdom prepared for them in the divine plan, from the foundation of the world, is not the kingdom prepared for the Gospel Church. The Church will receive her kingdom at the beginning of the Millennium; but this is the kingdom prepared for the "sheep" of the Millennial age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people--a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing. (Gen. 1:28; Psa. 8:5-8.) The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church, his "bride," becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and it also shall "have no end"--Christ's Millennial Kingdom, which will end, being merely a beginning of Christ's power and rule. (1 Cor. 15:25-28.) This endless heavenly, spiritual kingdom was prepared long before the earth was founded--its inception being recognized in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, his bride and joint-heir, was chosen or designed also, in him, before the foundation of the world.--Eph. 1:4.

The kingdom or rule of earth, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-years, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its

---

See THE PLAN OF THE AGES, Chap. 8, The Day of Judgment.

consent or approval.

The brethren of the Gospel Church are not the only "brethren" of Christ. All who at that time will have been restored to perfection will be recognized as sons of God--sons in the same sense that Adam was a son of God (Luke 3:38)--human sons. And all of God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these, his human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level: the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded: all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick, and under ward: not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And they will continue to be under watch or ward until made well--physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to the image of God--"very good"--

man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven--delighting continually to do his will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left--"Depart from me, ye cursed" (condemned)--condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these, "brethren," were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (Kingdom); for "there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is--"Depart from me into everlasting fire [symbol of destruction], prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read without symbol that Christ "will destroy...him that had the power of death, that is, the devil."

"And these [the "goats"] shall go away into everlasting [Greek, aionios--lasting] punishment, but the righteous into life eternal [Greek, aionios--lasting.]" The punishment will be as lasting as the reward. Both will be everlasting.

===================

R2759 : page 39

EVERLASTING PUNISHMENT.

THE EVERLASTINGNESS of the punishment being thus established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all his blessed provisions for them through Christ. What do you find? Does God there say--All sinners shall live in torture forever?

No; we find not a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately he will have a clean universe, free from the blight of sin and sinners,--because "All the wicked will he destroy." --Psa. 145:20.

But while we do not find one verse of the Bible saying that this class can have life in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples--"The wages of sin is death" (Rom. 6:23.) "The soul that sinneth, it shall die." (Ezek. 18:4,20.)

R2759 : page 40

"The wicked shall perish." (Psa. 37:20.) "Yet a little while and the wicked shall not be." (Psa. 37:10.) Thus God has told us plainly the nature of the everlasting punishment of the wicked--that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away," which culminated in Papacy, and instilled into our minds from childhood, are alone responsible for the view generally held, that the everlasting punishment provided for wilful sinners is a life of torment. This view is held, notwithstanding the many clear statements of God's Word that their punishment is to be death. Hear Paul state very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God," in the true sense and "obey not," he says--"Who shall be punished." Ah, yes! but how punished? He tells us how: They "shall be punished with everlasting destruction [a destruction from which there shall be no recovery, no redemption or resurrection --Heb. 10:26-29] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) This destruction is represented in the parable as the everlasting "fire" prepared for the devil and his angels: it is "the lake of fire and brimstone," which is the Second death (Rev. 20:14), into which the "goat" class of this parable are sent.--Matt. 25:41.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint. The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be literal fire, for the "fire" is as much a symbol as the "sheep" and "goats" are symbols. Fire here, as elsewhere, symbolizes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the "goat" class will be destruction; but we direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word kolasin, translated "punishment," in verse 46. This word has not in it the remotest idea of torment. Its primary signification is to cut off, or prune, or lop off, as in the pruning of trees; and a secondary meaning is to restrain. The wicked will be everlastingly restrained, cut off from life in the Second death. Illustrations of the use of kolasin can easily be had from Greek classical writings. The Greek word for "torment" is basinos, a word totally unrelated to the word kolasin.

Kolasin, the word used in Matt. 25:46, occurs in but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered "torment" in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Young's Analytical Concordance will see from it (page 995) that the definition of the word kolasis is "pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating kolasin in Matt. 25:46 by the words "cutting off," says in a foot note:

"The common version and many modern ones render kolasin aionion 'everlasting punishment,' conveying the idea, as generally interpreted, of basinos, torment. Kolasin in its various forms occurs in only three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from kolazoo, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write--'The charioteer restrains [kalazei] his fiery steeds.' 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, death.--2 Thes. 1:9."

Now consider carefully the text, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats," which the correct idea of kolasin gives--the one class goes into everlasting life, while the other is everlastingly cut off from life--forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of the Second death, by the One who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction], prepared for the devil and his messengers [servants]."

Remember that this is the final sentence at the close of the final trial--at the close of the Millennium; and that none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats," who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared Second death--the everlasting destruction. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction.--Rev. 20:9.

"THE LAKE OF FIRE AND BRIMSTONE, WHICH IS THE SECOND DEATH."

--REV. 19:20; 20:10,14,15; 21:8.--

"The lake of fire and brimstone" is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second death: "And death and hell were cast into the lake of fire. This is the Second Death," etc. (Rev. 20:14.) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being

R2759 : page 41

mentioned to intensify the symbol of destruction, the Second death: burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet," and death and hell [hades], as well as the devil and his followers, are destroyed in it.--Rev. 19:20; 20:10,14,15; 21:8.

This destruction or death is called the Second death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and hades, the grave, are to be cast into it;--this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also "the devil," "the beast," and "the false prophet," will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [hades, the grave] gave up the dead which were in them....And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13,12.) It was in view of God's plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "sleep." In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second death. On the contrary, the strongest figures of total and utter destruction are used to symbolize it; viz., "fire and brimstone;" because that will be a destruction from which there will be no recovery.

Blessed thought! the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this Second death into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of himself. Thus God tells us through the Prophet, "I will ransom them from the power of the grave [sheol]. I will redeem them from death....O grave [sheol] I will be thy destruction." (Hos. 13:14.) The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5:12; Jer. 31:29,30; Ezek. 18:2.) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only wilful transgressions will be counted as sin and punished with the wages of sin--death--the Second death. Thus will the Adamic death be cast into and swallowed up by the Second death.

And hades and sheol--the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ--shall be no more; for the Second death will devour no being fit for life--none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of destruction. And Satan, that lying tempter who deceived and ruined the race, and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be destroyed, and shall never awake from death to trouble the world again. Here he is said to be cast into "the lake of fire,"--the Second death; and Paul in Heb. 2:14, referring to the same thing, calls it destruction--"that he might destroy death, and him that hath the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast "alive" (that is, while they are still organized and operative) into the lake of fire burning with brimstone. --Rev. 19:20.

The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the Second death, as "his angels," messengers or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness--none of "the fearful and unbelieving"--those who will not trust God after all the manifestations of his grace afforded during the Millennial reign of Christ; nor the abominable, who, at heart are murderers and whoremongers and sorcerers and idolaters and liars: none of these shall escape from the Second death, to defile the earth again. All such, after a full and abundant opportunity for reformation, will be judged unworthy of life, and will be forever cut off in the Second death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted.

Chapter 20, verses 2,4,11, with verses 1,2,10,11 of chapter 21, show the beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems. The "beast" and the "false prophet" are the chief symbols, and represent the organizations or systems of error which, together, constitute "Babylon." This judgment against the "thrones" of the present time, and against "the beast and the false prophet" systems follows speedily upon the introduction of this Millennial judgment reign. The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great Prophet, Priest, King and Judge, "whose right it is." (Compare Dan. 7:14,22; Ezek. 21:27.) Then the systems of error will be speedily judged worthy of destruction, "the lake of fire," "the Second death."-- Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12,13, and 21:3-7, indicate the blessed, favorable

R2759 : page 42

trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt then that in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequences of each, and will have had his justice and love fully demonstrated to them), that those who finally prefer and choose evil may be cut off--destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction,--Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

That utter and hopeless destruction is intended only for wilful evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the Second death, or that if he did so he would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler.

REVELATION 21:8

The true character of the goat class is portrayed. "The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whoremongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all liars"--"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] "shall have their part in the lake which burneth with fire and brimstone [Gehenna, symbol of utter destruction], which is the Second death." Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good, evil is present with us. But in the close of the Millennial judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the gift of life of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

THE DEVIL, THE BEAST AND THE FALSE PROPHET TORMENTED.

Rev. 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They are devoured or consumed in fire. This being the case, the torment of verse 10 cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition. --Heb. 2:14.

The beast and false prophet systems, which during the Gospel age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of those systems will be aionion, i.e., lasting. It will continue as long as they last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial age and lead the "goats" to destruction, will be consumed. (Rev. 20:7-10.) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into, in the end of the Gospel age.

Rev. 19:3, speaking of one of these systems, says, "Her smoke rose up forever and ever." That is to say, the remembrance ("smoke") of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten--as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.--See also Isa. 34:8-10.

Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a literal worshiping of a

R2759 : page 43

beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

The casting of death and the grave into utter destruction, the Second death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11:9; Psa. 101:5-8.) The Second death, the sentence of that individual trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the Second Death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions--to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL.

"The wicked shall be turned into hell, and the nations that forget God."--Psa. 9:17.

This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message.

But let us substitute the true meaning of the word sheol, and our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, wilfully persist in sin.

As yet few--only consecrated believers--have come to a true knowledge of God. The world knows him not, and the nations cannot forget God until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possessions back from the prison-house of death (Isa. 61:1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that age will be possible to all, and comparatively easy, because all the stones--stumbling-blocks, errors, etc.--will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ--will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such an one again into sheol--the condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the Second Death, from which there will be no resurrection. Having been ransomed from the grave (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) The Second death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of life. There is no difference between the conditions in the Adamic and Second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the Second death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go into sheol or hades now. This scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest of them.--Isa. 11:9; Jer. 31:34.

The Hebrew word goi, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen," "Gentiles" and "people." The thought seems to be,--any who do not become God's covenant people, even though they be not openly wicked. The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to him, shall share the fate of the wilfully "wicked," and be cast into the Second death.

In further proof of this, we find that the Hebrew word shub, which in our text is translated "turned," signifies turned back, as to a previous place or condition. Those referred to in this text have been either in sheol or liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of sheol. If then they are wicked, they, and all who forget

God, shall be turned back or returned to sheol.

R2759 : page 44

DID THE JEWS BELIEVE IN EVERLASTING TORMENT?

Noting that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian Church during the period of the apostasy, the great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and, if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them, in the very outstart of Christianity?

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form by the Platonic school of Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that, when the Christian Church was established, Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries, Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian Church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that he was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed), we cannot suppose otherwise than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, different from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities," in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. ...Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy....However, those that have a mind to know the reasons of everything may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophers then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show:--

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been drawn from Moses' Law, and held by some Jews, long before the Grecian philosophers broached them.

Secondly, that it was not their religious ideas which made the Jews as a people hard to control or "rebellious," as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries." And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying: "There are three philosophical sects among the Jews; first, the Pharisees; second, the Sadducees, and third, the Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees

and Pharisees combined. And yet the Essenes were so insignificant a sect that the New Testament does not even mention them, while Josephus himself admits they were few. Whatever views they held, therefore, on any subject, cannot be claimed as having Jewish sanction, when the vast majority of Jews held contrary opinions. The very fact that our Lord and the apostles did not refer to them is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and probably absorbed from Grecian philosophy its ideas concerning immortality and the everlasting torment of the non-virtuous. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A.D. 75 and "Antiquities" A.D. 93--at a time when he and other Jews, like all the rest of the world, were eagerly swallowing Grecian philosophy and science falsely so called, against which Paul warned the church.--Col. 2:8; 1 Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [This might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave--by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and that the latter are to be detained in an everlasting prison [death--not torture], but that the former [the virtuous] shall have power to revive and live again."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again [Does not this imply a resurrection, and imply also that the others would not live again, but remain dead, in the great prison --the tomb?]" Paul, on the contrary, says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early Church believed; and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings, and was introduced among Jews and Christians by Grecian philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for wilful, individual sin will any die the Second death--an everlasting punishment, but not an everlasting torment.

CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."--Deut. 30:15,19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the Law, no matter how much they would choose to do so, because they, like all others of the fallen race, were weak, depraved through the effect of the "sour grape" of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31:29.) Thus, as Paul declares, the Law given to Israel could not give them life because of the weaknesses or depravity of their fallen nature.--Rom. 8:3; Heb. 7:19; 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the better sacrifice (the ransom which our Lord Jesus gave) and a greater deliverer than Moses. And with all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin, which were there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or the Second death), may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or sin and death, and a choice must be made. And, although there will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt. 10:42; Matt. 11:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial.

The second trial, its sentence and its result, are also shown in the words of Moses quoted by Peter (Acts 3:22,23): "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among the people." In few words this calls attention to the world's great trial, yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the condemnation which came upon it through its progenitor, Adam. It shows, too, the conditions of eternal life to be righteous obedience, and that with the close of that trial some will be

R2759 : page 46

judged worthy of that life, and some worthy of destruction --the Second death.

Our Lord Jesus, having redeemed all by his perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel age God has been selecting the members of his body, who, with Christ Jesus, shall be God's agents in judging the world. Together they will be that Great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"--1 Cor. 6:2.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment to condemnation of all false systems--civil, social and religious. These will be judged, condemned and banished early in the Millennial day, the light of truth causing them to come into disrepute and therefore to pass away. This judgment comes first, in order that the trial of man may proceed unhindered by error, prejudice, etc. It will also include the trial of "the angels which sinned"--those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the body of the great Prophet and High Priest, who is to be Judge of all--"Know ye not that the saints shall judge angels?"--1 Cor. 6:3.

This being the case, the condemnation of the Millennial trial (destruction, second death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which "passed upon all men." In a word, the destruction at the close of the trial will be the utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation.

===================

R2759 : page 46

FORGIVABLE AND UNPARDONABLE SINS.

IN THE preceding pages we briefly show the extreme penalty for wilful sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our ransom from that penalty of that wilful sin, is any forgiveness of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are wilfully done. As the penalty of the first wilful sin was death--extinction of being--so death is the penalty of every wilful sin against full knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the first or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [second] death," for the forgiveness of which the Apostle declares it is useless to pray (1 John 5:16), is not only a wilful sin but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness, it is called the "sin against the Holy Spirit" (Matt. 12:31,32), for which there is no forgiveness.

But there are other partly-wilful sins, which are, therefore, partially unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share;--the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take;--repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will forgive such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47,48) for the sin, in proportion as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Heb. 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

FUTURE RETRIBUTION.

While the Scriptures teach that the present Gospel age is the Church's Judgment-day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask,--To what extent will those who are not of the consecrated Church be held responsible, in the Millennial age, for their misdeeds, of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of our desire to understand and teach correctly our Father's plans.

R2759 : page 47

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires--obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed, but we have much, in both reason and revelation, to show that as they went into death weak and depraved so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary;--for rewarding, and punishing, and giving to all mankind the opportunity for eternal life secured by Christ's great ransom-sacrifice.

While, strictly speaking, the world is not now on trial: that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.--Acts 24:25, Diaglott translation.

At the first advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility, as he said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a just recompense of reward. And, likewise, to the extent of their effort to live righteously: they will receive their reward in the day of trial. --Matt. 10:42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."--1 Cor. 4:5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is also assured--by the character of the Judge (the Christ--John 5:22; 1 Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power and by his great love as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and he declares that "Every idle ["pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matt. 10:42.) The context shows that the "pernicious" words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light. (Matt. 12:24,31,32.) He also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity." --Matt. 11:20-24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands--the Second Death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in this our judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." --Heb. 12:4-13.

How just and equal are God's ways! Read carefully the rules of the coming age--Jer. 31:29-34 and Ezek. 18:20-32.

R2759 : page 48

They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 33:11.

All who in this life repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come; when awakened in the resurrection age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:29,30 --Diaglott): "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect--the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment."--These are awakened to judgment--to receive a course of discipline and correction--as the necessary means for their perfecting, or, otherwise, their condemnation to the second death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent. interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom he made to represent the world.--1 Cor. 10:11; Lev. 6:1-7. See also "Tabernacle Shadows," page 99.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishments proportionate to the character of the offences; and so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantage. Therefore, "Recompense to no man evil for evil." "Let this mind be in you, which was also in Christ Jesus our Lord."--Rom. 12:17-19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay;" and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view--man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; 1 Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41,42; Luke 6:35; Rev. 22:12; Rom. 14:11,12.

LET HONESTY AND TRUTH PREVAIL.

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a "just recompense of reward."

We have given foregoing but a mere suggestion of the light now shining in "due season" for the "household of faith." We invite correspondence from all who "hunger and thirst after right." We have free tracts, and books to loan to the poor in spirit who are poor also in purse. See page 2.

====================

SEMI-MONTHLY.
VOL. XXII. FEBRUARY 1, 1901. No. 3.

CONTENTS.

Views from the Watch Tower........................ 51
  The Christian Advocate's View of the New Century............................. 51
  How the Century Looks to a Millionaire................................. 52
God's Blessing Brings Riches...................... 52
  Heavenly vs. Earthly Riches................... 55
  Laodicea's Counterfeit Riches................. 56
Parable of the Ten Virgins........................ 57
"To Every Man According to His Several Ability"............................ 58
Interesting Questions Answered.................... 62
Sin and Sickness.................................. 63
Interesting Letters............................... 63

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

WATCH TOWER BINDERS.

These patent binders permit the insertion of each copy of the WATCH TOWER as received. Each binder holds two years' issues. Very durable and cheap--40 cents including postage: British money 1s. 8d. Binders, etc., for Great Britain, can be had through our London branch.

NEW FOREIGN TRANSLATIONS.

We now have the "Parousia" booklet in French and in Swedish, and "What Say the Scriptures About Spiritualism?" in German.

R2750 : page 50

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House chapel, No. 610 Arch street, at 3 P.M.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible Study on Monday, Friday and Saturday evenings--various localities, Pittsburg and vicinity--inquire at WATCH TOWER office.

page 50

POEMS AND HYMNS OF DAWN.

This volume contains a very choice selection of 150 Poems and 333 Hymns, purged, we trust, from much of the too common, erroneous, hymn-book theology: 494 pages, good print, cloth binding only. It is the Gospel of the Kingdom in verse, by the pens of many of God's dear saints of all centuries. It is a companion to MILLENNIAL DAWN, and sells at the same price as the cloth-bound volumes. It is designed to lead the mind aright in meditation and worship.

===================

R2760 : page 51

VIEWS FROM THE WATCH TOWER.

THE DAWN of the twentieth century has naturally led to the launching of new programs along ethical and religious lines. The United Free Churches of Great Britain, it is announced, "have been quietly working to bring about one of the greatest and most striking revivals on record." Their primary effort, for which they have prepared for more than a year, is the conversion of London, tho it expected to extend more or less to the whole world. In the same metropolis Rev. Dr. Joseph Parker has for a week tried to demonstrate the advantages of a religious daily newspaper. In our own land various Union-movements have been started which welcome Jews, Romanists, and Unitarians who deny the ransom, to unite with the so-called "Orthodox" who ignore the ransom. The general plaint of all is that an effort to uplift mankind must be made, and yet they ignorantly oppose or ignore the divinely appointed uplift so near at hand--the Millennial Kingdom of God's dear Son, the result of the great sin-offering finished at Calvary over eighteen centuries ago, but delayed until now for the calling and perfecting of the elect Church to be joint-heirs with her Savior and Bridegroom in that heavenly Kingdom.

What these various "movements" and "crusades" will accomplish is hard to guess: our surmise is that they will amount to little socially so long as times are prosperous; and that they will amount to nothing spiritually --along the lines of true spirituality--"sanctification through the truth;" because they are not built upon the truth of God's Word, but upon various human philosophies and theories.

Some, however, seem impressed with the fact that the new century opens under conditions very unfavorable to peace on earth and good will amongst men. For instance,--

CARDINAL VAUGHN DECLARES THE WORLD OUT-OF-JOINT.

In a recent address in London he is reported to have said: "The twentieth century will dawn on a world badly out-of-joint and sick unto death. The sense of uncertainty and unrest is universal. Races are exasperated against races. Rival nations have provoked each other to strife by gibes and insults, and men are asking whose influence is to dominate mankind when Asia is armed like ourselves? Will the heathen races prevail against Christian?

"Envy, jealousy, hatred, desires for revenge, avarice, greed of power and influence, have broken out among the nations like a plague of vices that threaten to destroy them. Remedies have been applied, but remedies are worthless.

"The nations called a conference for peace, but excluded the pope. They have forged weapons of destruction; harbored compulsory education without religion; preached the gospel of commerce; of the 'open door' and 'spheres of influence,' and then dispatched armies to fight the people.

"They have dug passionately into the bowels of the earth for more and more of the precious metals; yet taxation is increased and wants multiplied, and there is a chaos of conflicting cries, but no common agreement."

THE CHRISTIAN ADVOCATE'S VIEW OF THE NEW CENTURY.

"The nineteenth century goes out in war all around the world. The Hague Conference led some to sing 'Hosanna!' and to cry, 'The age of peace dawns!' We sat among the doubters; for human nature unregenerated is the same all over the world.

"The Christians are still cutting one another's throats in South Africa. The Christians are not done cutting one another's throats in the Phillipine Islands. The Christians and the pagans are but pausing for breath in China.

"Clouds are rising over various parts of Northern Africa, and the shadow of revolution is upon a score

of nations in South and Central America and on the continent of Europe.

"An epidemic of lynching pervades this country. Prize-fighting is a great popular amusement. New York loves it, and also can breed a race riot....

"Those premillennarians who think that the world must get worse before Christ can come are solemnly pointing to these things as portents."

HOW THE NEW CENTURY LOOKS TO A MILLIONAIRE.

At the annual meeting of the Educational Alliance recently held, former Mayor of New York City, Abram S. Hewitt made caustic criticism of the rich men of New York City and of the country, and prophesied that unless they changed their attitude toward the masses of society the twentieth century would bring forth a social cataclysm such as the world has never seen. Mr. Hewitt said in the course of his remarks:

"The rich are blind. There is not one among them who is giving what he would give if his conscience were properly aroused. They do not seem to realize that this is a government by the majority. Ours is the only country in which there is universal suffrage. To be exercised rightfully and righteously, that suffrage must needs be educated. The rich in contributing to its education are but building for their own protection. If they neglect so to build, barbarism, anarchy and plunder will be the inevitable result.

"I believe that in the twentieth century the spirit of commercialism will steadily grow less strong and the spirit of altruism stronger. I believe that the rule, 'Do unto others as you would have others do unto you,' will more generally prevail than in all the centuries which have gone before.

"If I am mistaken in this--if the spirit of commercialism and greed continues to grow stronger--then the twentieth century will witness a social cataclysm unparalleled in history. It is only by the discountenancing of commercialism and the spreading of altruism that we can safeguard justice, property and liberty."

How much the above words resemble the Scriptural declarations respecting our day, and their assurances that the growing selfish rapacity will eventuate in that great time of trouble "such as was not since there was a nation," in which "every man's hand shall be against his neighbor," and lead to mutual distrust and anarchy!--James 5:1-5; Zech. 8:9,10.

The closing words of Mr. Hewitt's address remind us forcibly of Malachi's words (4:6), "He shall turn the heart [sentiment]...or else I will come and smite the earth with a curse." Here the Lord puts an alternative, as Mr. Hewitt suggests; but other Scriptures clearly indicate that no such reform will occur, and that the "curse" or trouble will surely come. How refreshing it is to have the Lord's assurance that the coming trouble (in which the groaning creation will suffer and groan still more than ever) is but a preparation for their introduction to the long promised Millennial Kingdom blessings. How the Lord links the fire upon the tare-field with the speedy shining forth thereafter of the Sun of Righteousness to heal and bless all the families of the earth! (Matt. 13:43.) How this trouble, in which every man's hand shall be against his neighbor, is prophetically connected with the building of the great spiritual temple! --Zech. 8:9,10.

All faithful "Watchers" may well lift up their heads and rejoice in the evidences which abound on every hand corroborative of what the Scriptures so clearly show is to be expected now. These evidences portend the speedy finishing of the Gospel age "harvest," the binding of Satan, and the inauguration of the reign of righteousness. Let us be glad and rejoice and give glory to God while patiently waiting for the consummation of his plans, and seeking to become more and more copies of his dear Son and meet for the inheritance of the saints in light.

===================

R2760 : page 52

GOD'S BLESSING BRINGS RICHES.

"The blessing of Jehovah it maketh rich, and he addeth no sorrow with it."--Prov. 10:22.

HOW REASONABLE it seems that those who

become God's friends, and especially those who are adopted into his family as children, should be blessed of him in multitudinous ways, in which others of mankind, who are aliens, strangers, and foreigners to him through wicked works (Col. 1:21), should not be blessed. We look back into the past and see father Adam, while in divine favor, very rich, --the possessor of the whole world, filled with bounties. We read of father Abraham, "the friend of God," very rich in cattle and goods; and Jacob, altho losing all inheritance in his father's estate, was blessed of the Lord, so that he became very rich in flocks and in herds. So Israel was promised that if as a nation they would be obedient to the Lord they should be blessed in all of their temporal affairs; their land would bring forth bountifully; they would not be afflicted with drought or pests; their flocks and herds should prosper and multiply exceedingly, and even their physical health was provided for, so that God guaranteed them that abiding in his favor as a people they should not be subject to pestilences, diseases, etc., for the Lord himself would be their physician to preserve to them health and every prosperity.

However, with the introduction of the new age, the Gospel age, came a great change--not in the divine

R2761 : page 53

plan, but in the divine dealings; and henceforth the favored of the Lord were not promised earthly blessings and good things, nor immunity from sickness and pain and persecution; but to the contrary of this, they were assured that whoever would be received into God's family on the high plane of sonship, begotten of the spirit, and, prospectively, heirs of God and joint-heirs with Jesus Christ their Lord, would be required to pass through experiences of suffering more than others; of trials of faith and of patience and of character to which others would not be subjected; and they were instructed that these adversities should be accepted by them as marks of divine favor, as evidences that God was dealing with them as with sons, and by these experiences fitting and preparing them for positions of honor, and untellable blessings in the future. (Rom. 8:17; 2 Tim. 2:12; Heb. 12:6-8.) "Eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit."-- 1 Cor. 2:9,10.

In harmony with this change of dispensation, we find the New Testament declaration to be to the effect that those accepted to this high honor of sonship (John 1:12) should not expect earthly riches or temporal blessings or marks of divine favor, but that, quite to the contrary, the Apostle says, "Harken my beloved brethren: hath not God [as a rule] chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" (James 2:5.) And again he assures us that not many great, not many rich,* not many mighty, not many wise, according to the course of this world, are to be found amongst the called and sanctified sons of God. --1 Cor. 1:26-29.

From the foregoing Scriptures and many others we see, not only that those who become the Lord's sons are very rarely blessed with temporal riches, but we see also that the principle extends still further, and that very few who possess earthly riches in advance of hearing of the truth are very likely to attain the high calling of this Gospel age. This is not because God is opposed to riches, for he himself is rich above all others. It is rather, we might say, the outworking of a natural law or principle which has its force in the fact that all mankind, by reason of the fall, are selfish. The possession of wealth in combination with selfishness leads to a measure of satisfaction with present circumstances and conditions unfavorable to faith in God's heavenly promises. The wealthy, selfish, satisfied soul says to itself, Eat, drink and be merry; enjoy your advantages; take your pleasure out of these, rather than speculate respecting future advantages and future riches, which are intangible, and which must be accepted by faith. It is in harmony with this that our Lord declared, "How hardly [with what difficulty] shall they that have riches enter into the Kingdom of God!"--Mark 10:23.

By this term, the Kingdom of God, our Lord evidently did not refer to the earthly nominal church, for we are all aware that the rich men find very little difficulty in getting into it. Evidently he referred to the real Kingdom, the glorified Kingdom which shall be established in the end of this age, the Millennial Kingdom. It will be difficult for a rich man to obtain membership in this glorified body of Christ, to which the Kingdom work will be entrusted. But why is this so?

The reason is that God, desiring to select in this Gospel age a peculiar people to be the kings and priests and judges of the world in the next age, desires to select for the rulers and teachers only such as will come up to certain tests or requirements of character and obedience. One of these requirements is sacrifice --self-sacrifice--and hence all of this class now being selected are Scripturally designated a priesthood--"a royal priesthood," because royalty eventually is to be added to their office, partly as a reward for their faithfulness as priests in sacrificing the present life, and partly to enable them as priests in the future the better to serve and bless all the families of the earth.

The beginning of these terms or conditions of this age was with the great Head of the Church, our

Lord Jesus--he must sacrifice ere he could be made the King, and have the power and authority to bless. His sacrifice, as is well known, was a comprehensive one; it began with the sacrifice of his riches, and ended with the sacrifice of his life. "He was rich, yet for our sakes became poor, that we through his poverty might [eventually, in the Millennial Kingdom] be made rich." (2 Cor. 8:9.) His wealth, consisting of heavenly glory and, subsequently, of human talents, and every kind of good possessions, was all sacrificed, including even his reputation, so that the Apostle declares, "He made himself of no reputation." His will also was sacrificed,--the strongest individual thing that any being can possess; as he himself declared, he sought not his own will, but the will of the Father who sent him. His life, the most precious thing to any intelligent creature, was freely laid down, a sacrifice, a sin-offering, in harmony with the divine plan, on our behalf.--Phil. 2:5-8--Diaglott.

---

*Riches, while generally applied to money and physical comforts and opulence, may properly enough be applied to any valuable possession; as, for instance, one might be rich in talents of music or oratory or art; or he might be rich in mental endowment which would carry with it weight of influence amongst men.

R2761 : page 54

But all these sacrifices led, under divine providence and promise, to still greater riches, greater honors and greater powers, as the Apostle, after reciting how our Lord humbled himself and became obedient to death, even the death of the cross, declares,--"Wherefore, [as a reward for this sacrifice] God hath highly exalted him, and hath given him a name that is above every name;" he has been exalted "far above angels, principalities and powers, and every name that is named." He has been given a name more excellent than all others, that all men should honor the Son, even as they honor the Father. (Phil. 2:9-11.) It is by virtue of his sacrifice of riches and honors and will and life itself that our dear Redeemer is now the great and glorious Royal High Priest, with all power in heaven and in earth, which he soon will take to himself. (Rev. 11:17.) Soon he will exercise it in accomplishing the wonderful work which he already has begun, and which it is the Father's good pleasure that he shall complete; viz., of subduing all things, and bringing all sin and rebellion against divine authority into subjection, rescuing so many as desire to return to harmony with their Creator and his laws, and destroying with an everlasting destruction all who love and practise sin knowingly and wilfully.

These, our dear Redeemer's experiences, are set before believers as an example; and so many as desire during this Gospel age, and under its high calling, are permitted to become his followers, and to walk in his footsteps--to have fellowship in his sufferings, sharing in his sacrifice, that ultimately they may be sharers with him in the glorious rewards. As a matter of fact, none of these followers have anything of value to sacrifice. It cannot be said of them, as of their Redeemer, that they were rich and became poor; on the contrary, they are all poor as respects everything that could be considered true riches. Even their own righteousness was as filthy rags, which needed to be replaced with the imputed robe of the Savior's righteousness (justification), ere they could be invited to be his followers.

But while none called to the under-priesthood possess any real riches, each one possesses something of some value in his own estimation; some possess a little honor amongst men; some possess a little of this world's goods, bringing measurable comforts; some possess talents capable of exercise and development; each one possesses a will, more or less weak and imperfect; and each one possesses a little fragment of life which has not yet flickered out. The invitation to each would-be royal priest is, that being justified by faith through the redemption which is in Christ Jesus, he should sacrifice his all, and thus be reckoned a joint-sacrificer with the great Redeemer, as having fellowship with him in his sufferings, that he might also share in his glory. (Rom. 8:17.) This is the particular feature of this Gospel age: it is the age of sacrifice and self-denial as respects all earthly blessings and privileges and advantages. And the object or hope inspiring to such sacrifices of present things is, that all such shall be made partakers of far greater riches of glory, honor, immortality and eternal life, in the Kingdom. Thus we have the key to the difference between God's dealings with his faithful ones in this present age, and his dealings with some of his faithful ones in a preceding age.

From this point of view earthly riches of every kind, opulence of money, of influence, of talent, should not be despised by the Lord's people, but, on the contrary, should be appreciated--not after the worldly manner of appreciation, for selfish interests and purposes, but because those who possess riches of any kind, have that much more than they otherwise would have to offer upon the Lord's altar as a sacrifice in his service, to glorify his name, to advance his truth, to bless his people. But the consecrated should keep ever in mind that this is the only value of any kind of riches to them: they are not to seek to keep these riches, but to seek opportunities for using them wisely,

R2762 : page 54

--spending them all to the very last farthing.

There are some who are rich in talents, and who could, if they would, turn those talents into the service of the Lord and the Truth; and they make a great mistake and lose a precious opportunity if they hold them for themselves in any selfish manner or degree. There are those who have more or less of the money talent, earthly riches, and they make a great mistake if they hoard these; for their only value as respects the Kingdom, its glories, its riches and its honors, is in using them, now. If they hold and hoard their earthly riches they are burying their talent, their opportunity, instead of using it; and such will demonstrate to themselves eventually the meaning of our Lord's words, "It is easier for a camel to go through a needle's eye* than for a rich man to enter into the Kingdom." (Luke 18:25.) He cannot get into the Kingdom at all except as he strips himself of his riches, --sacrifices them, devotes them to the Lord.

However, the stripping of oneself of riches, sacrificing riches, does not signify the reckless and wasteful disposition of them; rather, all riches of every kind should be considered consecrated to the Lord at the time their possessor consecrates himself and his all to God's service; and thenceforth those riches should be used, not as his own, but as the Lord's riches, the

---

*A small gate in the walls of ancient cities, for the convenience of belated travelers after sundown, after the main city gates were closed. These needle-eyes were so low that camels could enter them only upon their knees and after being stripped of their burdens.

Lord's talents, to be used according to the steward's understanding of the divine will. But certainly no steward is faithful who hoards and accumulates to hand down selfishly to his own posterity. We are not here opposing a reasonable provision being made for the steward's household, as the Apostle enjoins (1 Tim. 5:8; Rom. 12:17), but we are opposing the thought that God has ever authorized his stewards to avoid using their stewardship, and to attempt to pass that stewardship onward at their death, to others.

This is one of the fallacies with which many deceive themselves, for, as the Scriptures declare, the natural mind (heart) is exceedingly deceitful and at times misleads the new creature, the new will, the new heart. (Jer. 17:9.) It is for this reason that God in his Word gives us in so many ways line upon line, precept upon precept, that we may know the terms of our calling, that they are terms of sacrifice and not of acquisitiveness as respects earthly things,--

that knowing this we may make our calling and our election sure by conformity thereto,--by becoming copies of God's dear Son, "who was rich [in every sense of the word, far beyond our comprehension], but who for our sakes became poor [sacrificing it all]."

The Apostle speaks of the deceitfulness of riches; and on every hand we may witness this deceitfulness: we see how often earthly wealth deceives and misleads and corrupts the reasoning powers, and turns aside the force of God's Word to those who possess it. We see the same in respect to the wealth of influence, how those who possess this wealth frequently deceive themselves, and hoard it, and refuse to sacrifice it for the truth, for the Lord, for his cause. We see the same deception operating powerfully in those who possess a wealth of talent in any direction; they feel like keeping all of it for self, and if not all, the larger and choicer parts; they are deceived into thinking this is the right course, notwithstanding the Scriptures so plainly declare that our privileges in connection with these is that of sacrifice. As a whole, then, we daily witness, as the Scriptures declare, that those who possess any kind of riches, wealth, talent or influence, are rarely amongst the sacrificers. We might almost say, Blessed are those who are poor in this world's goods, and in talents and in influence, for they having practically nothing to sacrifice to the Lord but their wills, find it easier to comply with the conditions, and we presume that the larger proportion of those who will through faith inherit the Kingdom will consequently be of this poor class, rich in faith only.--Jas. 2:5.

When we would see a noble example, like that of our Lord, who was rich in everything, and who gave all, we rejoice in it, and realize that as his sacrifice was so great his reward also is proportionately great. When we see the noble example of the Apostle Paul, who possessing some considerable wealth of ability, talent and influence, and possibly of financial means also, laid these all, a willing, a glad sacrifice, at the feet of the Lord, laying them all down with joy in God's service, in the service of the truth, in the service of the brethren, it causes our hearts to rejoice, and we feel sure that one so rich, and who spent his riches so faithfully, will be one to shine very brightly in the Kingdom, when it is set up and manifested. And so, undoubtedly, it will be with all the royal priesthood,--in proportion as they have sacrificed their possessions. Those who joyfully endure for the Lord's sake, the truth's sake, the greatest shame, the greatest ignominy, the greatest trials, the greatest persecutions in this present life, and thus have experiences most like those of the Master and Pattern, we may be sure will in proportion to their faithfulness manifested in such sacrifices, have a future great reward;--as the Apostle has declared, "star differeth from star in glory."--1 Cor. 15:40-44.

HEAVENLY VERSUS EARTHLY RICHES.

We have said that the heavenly riches are to be attained in the resurrection, when the Millennial Kingdom shall be inaugurated, and the faithful overcomers, by their resurrection change, shall be richly endowed with all the good things which God hath in reservation for them that love him, and who prove their love by present-time devotions, sacrifices, etc. But, we should notice that there is a foretaste of these heavenly blessings granted to the faithful in this present life; these heavenly riches granted us now the Apostle speaks of as "riches of grace" (Eph. 1:7,18), and these grace-riches include faith, hope, and joy in the holy spirit and an ability to see and appreciate with the eye of faith things actually not seen as yet. The Apostle declares that these treasures of wisdom and grace--knowledge of divine good things in reservation, and the fellowship with God which permits us to anticipate and enjoy those blessings in a measure now, are all hidden in Christ, "in whom are hid all the treasures of wisdom and knowledge." (Col. 2:3.) We must come into Christ, as members of his body, the true Church, by sacrifice,--before we can have the opportunity of even searching for these hidden treasures, or of finding any of them. And then, as we progress faithfully in our sacrificial service, as priests, walking in the footsteps of the great High Priest, we find more and more of these true "riches of grace" day by day, and year by year, as we progress.

Moreover, another kind of riches comes to the royal priesthood, faithful in performing their self-sacrifices.

R2762 : page 56

These are riches of the holy spirit. They find as they sacrifice the selfish interests, earthly aims, earthly projects, etc., in the service of the Lord and the Truth, that they grow more and more in likeness to their heavenly Father and to their Lord, and that the fruits of the holy spirit abound in them more and more--meekness, patience, gentleness, brotherly kindness, love.

Furthermore, they find a peace and a joy to which formerly they were strangers, and which the world can neither give nor take away. This peace and joy come through a realization that having given their all to the Lord, all of his exceeding great and precious promises belong to them. Now their faith can firmly grasp these promises as their own; they can realize that as their justification and call were not of themselves, but of the Lord, so all their course of sacrifice, in harmony with that call, is under divine supervision and care, and sure to work out blessings; and that to whatever extent they shall work out earthly hardships, trials and sufferings, God will proportionately make them to work out a far more exceeding and an eternal weight of glory in the Kingdom.--2 Cor. 4:17.

With this peace of God and confidence in his leading and care, they can apply to themselves the prophetic statement, "All the steps of a righteous man are ordered of the Lord, and he [the righteous man] delighteth in his way." (Psa. 37:23.) They can delight in this way, be it ever so thorny and narrow and rugged, because of their confidence in God's love and wisdom, and that he who began a good work in them is thus completing it and blessing them with experiences which divine wisdom sees will be to their profit eventually. Thus the Lord's blessing is upon this class; and they realize indeed that, "The blessing of the Lord it maketh rich." How rich it makes their hearts in the present time--rich in noble sentiments, rich in faith, rich in love, rich in good works to all men as they have opportunity, especially toward the household of faith; and very rich in God's blessing and under his providential care, which, if rightly accepted, will ultimately make these members of the Royal Priesthood heirs of God, joint-heirs with Jesus Christ their Lord, in an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them.--1 Pet. 1:4.

LAODICEA'S COUNTERFEIT RICHES.

We have been considering the true riches, present and future, provided for the true Israel, the Church of the first-born, whose names are written in heaven,

R2763 : page 56

and whose Head is Christ. But the Scriptures draw to our attention the fact that the nominal church of this present time, symbolical Laodicea (Rev. 3:17,18), claims also to be very rich. "Thou sayest, I am rich and increased in goods, and have need of nothing." Alas! This seems to be the prevalent condition of nominal churchianity on every hand. Only the few in her who are Israelites indeed, and who have not yet heard and obeyed the voice speaking in this harvest-time, and saying, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues"--only these very few know of the true riches; the remainder are deceiving themselves with a counterfeit wealth. They look with pride upon their numbers, and count them by millions: they rejoice in this wealth of numbers, not realizing that nearly all are "tares," not begotten by the good Word of the Kingdom;--indeed very few of them know anything about the Kingdom at all, not being begotten of the Truth, but begotten of error.

Laodiceans look upon their material prosperity, and the numbers of wealthy people associated with their confederating denominations, and count their money and their donations by millions, and say, We are rich as never before. Alas! that they do not realize that these are earthly riches of the kind which our Lord declares are no evidence of his favor during this Gospel age, but rather to the contrary. And they see not the true riches which the Lord admires, and which are the foretaste of his favor and the coming Kingdom wealth.

And so the Lord declares to Laodicea, "Thou knowest not that thou art wretched and miserable and poor and blind and naked." She is poor, in that she has so little of the Master's spirit, so little of the Truth and the spirit of the Truth. The only riches which God can recognize are those which he promised to, and bestows upon his people in this present time. Laodicea is blind, in that the god of this world hath blinded her perceptions of God's character and plan and is leading her further and further away from confidence in his Word, under the guidance of her chosen and well-paid lords and masters, the clergy, who under the name of Higher Criticism and Evolution are rapidly taking away from her every good possession and thing which would be estimable in the sight of the Lord, and who are thus denuding her, making her naked, taking from her the robe of Christ's righteousness, and leading her to trust, not in the precious blood of the redemption, the death of the Redeemer, but to trust in an evolutionary process which needs no Savior, which denies an atonement for sin, yea, denies that there is, or has been any sin to make atonement for; and claims, on the contrary that humanity has ground for pride in its own progress, which will be quite sufficient eventually to bring to them every desired blessing, without any Savior and without his Kingdom, which God has

R2763 : page 57

promised as the hope of the groaning creation.--Rom. 8:19-23.

Laodicea is indeed counseled to buy the true gold, the true riches of the Lord, and to use eye-salve that she may see, and to put on the garment of Christ's righteousness, that she may not be put to shame; but we have no intimation in the Scripture that she will give any heed to this counsel; on the contrary, the intimation is that more and more she will become a Babel of confusion, and that she will go down with the political and financial systems of this present age, in the great time of trouble with which this age will terminate, and which will fit and prepare mankind for the Kingdom of God's dear Son, and its reign of righteousness. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."--Isa. 26:9.

Then, with the new Millennial age, will come a new order of things, and no longer will the blessing of the Lord entail sacrifice and self-denials, as at the present time; because the sacrificing priesthood will all have been found and proven and glorified. Then the blessing of the Lord will come, as to the Jews, in earthly favors and earthly blessings, in proportion as they shall be obedient to the laws of the Kingdom and to the spirit of those laws. "In that day the righteous shall flourish"--flourish in all temporal prosperity, and in mental, physical and moral growth, upward and still upward in the highway of holiness; in that day the evil-doer will receive the stripes, and be at the disadvantage; and, if he continue in evil-doing, ultimately he will be cut off from amongst the people, --in the Second Death.--Isa. 35:8; Psa. 37:9; Acts 3:23.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches,--but in the living God who giveth us [all his people] all things [needful] to their rich enjoyment; that they do good; that they be rich in good works, liberal, ready to bestow; treasuring up for themselves a good preparation for the real life."--1 Tim. 6:17-19.

===================

R2763 : page 57

PARABLE OF THE TEN VIRGINS.

--MATT. 25:1-13.--FEB. 3.--

"Watch ye therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

OF DEEP and special interest to every consecrated believer this parable should surely be, referring, as it does, to the Lord's true people only--the "virgin" or pure class--ignoring the worldly and hypocritical, and yet showing that amongst the true saints there are two classes, only one of which will enter the Kingdom and be the Bride, the Lamb's wife. Those who pin their faith to the creeds of "Christendom" find little light and comfort in this parable. Those creeds teach (contrary to the Scriptures) that death inducts the Church to heavenly joys, and all others into endless torment. No wonder those who believe those creeds seek to deny or at least to forget the Scriptural statement that there is "no other name given under heaven or among men whereby we must be saved." No wonder they seek in generosity of heart to extend God's favor, and heaven's protection from eternal misery, to hundreds of millions who have never heard of the only name, and consequently have never believed in Jesus unto justification, as well as to all except the most vicious of civilized lands. To such creed-deceived people this parable should give such a shock as would thoroughly awaken them to search for the truth in God's own Word. For to interpret this parable in harmony with their creeds would not only cut off for eternal woe all but the truly consecrated Christians, but would divide these "virgins" (pure ones) into two classes, only one of which attains the heavenly Kingdom, and joint-heirship with Christ as his Bride. All must see error in such a conception of the divine Word and plan, whether they have seen the truth on the subject or not.

For our interpretation of this parable, which we believe to be both Scriptural and reasonable, we refer our readers to MILLENNIAL DAWN, VOL. III., page 91 and on.

The Golden Text should not be overlooked;--particularly because its real lesson is the very reverse of the interpretation usually given it. It is usually quoted and considered separate and apart from its context, and understood to mean, Watch; because no one will ever know anything respecting the second coming of Christ. How absurd it would be to tell us to watch for a thing, and in the same breath assure us that our watching would be useless because none would ever know!

But this verse taken in connection with the parable of the Virgins, as our Lord gave it, and meant it to be considered, means much of great interest and importance to God's people. It means that all of God's people should watch, because if watching faithfully they will know of his second coming--it will be distinctly announced--not to the world, ignorant of the Bridegroom and non-expectant of his second coming--but to all the "virgins" (the pure in heart, the truly consecrated, the Church). These alone (not the world) are called upon to watch and wait for the Lord from heaven, the Bridegroom. And the parable shows the necessity for this expectancy, watching, and readiness on the part of the consecrated;--that only such would be ready

R2763 : page 58

for, and share in the great blessing expected. The unready were too drowsy spiritually;--overcharged with the cares of this life and the deceitfulness of riches. This proved that they did not love the Lord enough, more than earthly interest, and hence did not sacrifice the latter for the spiritual interests; and surely in this they are foolish, and will so assert some day.

The parable belongs to our day. It is now in process of fulfilment; and it is but a kindness on the part of the "virgins" who are awake that they shake and otherwise attempt to arouse the sleeping "virgins" in time for them to get the oil in their vessels and make all needed preparations, and be among the wise before all the wise have gone in to the wedding and the "door" of opportunity is shut. This is the meaning of the exertions being put forth through the circulation of WATCH TOWER literature in every conceivable way.

R2764 : page 58

We seek to awaken the sleeping "Virgins." Some of them get awake and thank the Lord and his faithful, while others are merely angered by our kind endeavors and say all manner of evil against us falsely;--thus showing that they are not of the kind whom the Lord desires shall be members of "the Bride, the Lamb's wife."--Rev. 19:7,8.

The portion or future of the foolish virgins is not shown in the parable--except that they, not getting the proper supply of the "oil" in season to go in before the "door" to this joint-heir class closes, will not be admitted to it;--its number being limited, and by that time completed. Other Scriptures seem to show us that these foolish virgins will pass through the great time of trouble with which this age is just about to close; and that in it they will be chastened and tested and made fit for a good place in the Father's house; and that tho they will never be sharers of the Bride's portion they will be of "the virgins her companions that follow her."--Psa. 45:14; Rev. 7:14-17; 19:9.

===================

R2764 : page 58

"TO EVERY MAN ACCORDING TO HIS SEVERAL ABILITY."

--MATT. 25:14-30.--FEB. 10.--

"So, then, everyone of us shall give an account
of himself before God."--Rom. 14:12.

IT WAS ON the way from Jericho toward Jerusalem that our Lord gave the Parable of the Ten Pounds, delivered one each to ten servants. (Luke 19:11,12. See our issue of Dec. 1.) The Parable of the Talents which we are now considering is a different one in several particulars, tho bearing close resemblance to the other. It was part of our Lord's teaching to his disciples during the few days preceding his crucifixion, probably the Tuesday preceding it, on the evening journey from Jerusalem to Bethany. This parable illustrates to us the differing abilities of God's people in respect to his service, and how each is accountable according to his ability, and that the same results are neither required nor expected from all, but simply faithfulness by each in the use of that ability and opportunity which he possesses.

The Revised Version notes the fact that the words, "the Kingdom of Heaven," in the opening verse, are not found in the ancient MSS., but this does not interfere with the thought that it is the Kingdom of Heaven in embryo (the Church) that is discussed, and that is likened to these servants who receive the talents; for this parable, it is to be remembered, followed immediately the Parable of the Ten Virgins, which is declared to be an illustration of the Kingdom. The Parable of the Talents, therefore, merely continues the thought respecting the Kingdom class, making these fresh observations respecting it.

Altho a number of servants are implied, yet only a sample illustration of three is given, leaving it to be inferred that the others were more or less distinctly represented in these three, without attempting to show or to teach which of the classes would predominate. In this respect also this parable corresponds to the Parable of the Pounds. This parable was evidently, like the other, to prepare the minds of the apostles for our Lord's departure from the present life--to the "far country," heaven itself, there to appear in the presence of God to present on behalf of mankind the sacrifice for sins which he was about to accomplish at Calvary; and incidentally to be crowned, highly exalted and honored far above angels, principalities and powers, at the right hand of divine favor, and there to remain till the appointed time for him to take possession of his Kingdom under the whole heavens, to subdue it and to bring it into full accord with the divine government, that God's will should be done on earth as it is done in heaven.

The expression "far country," would give the thought of a considerable time to elapse between the Master's leaving and his return to establish his Millennial Kingdom. Meantime the apostles were to understand that they themselves were his servants to whom he entrusted his property, and that he would expect them to be faithful in guarding all of his interests and affairs, and promoting the same according to their several abilities. But since the parable covers the long period of eighteen hundred years, and looks down to certain servants living at the time of the Master's return, it is evident that it was intended to include, not the apostles only, but, as our Lord's prayer expressed the matter, "All those who shall believe on me through their word." We are to notice distinctly that the parable

R2764 : page 59

does not concern the world; nor do the decisions mentioned as taking place at the second coming of our Lord in any sense of the word represent decisions respecting the world, but merely decisions respecting the Church. Nor are we even to understand that the parable includes the general "household of faith;" but simply and only the specially consecrated servants of the Lord, to whom he has committed certain responsibilities; viz., those only who have been begotten of the holy spirit.

In the early Church, following the Pentecostal outpouring of the holy spirit, every consecrated believer received a gift or talent, and some received many of these, as the Apostle says: "The manifestation of the spirit [a portion, at least one talent] is given to every man [in this consecrated Church] to profit withal." Each had a responsibility in proportion as he had talents or gifts of the spirit, and hence the Apostle Paul, having more than the others, had a greater responsibility because he had greater opportunities; and we judge that he measured up to these responsibilities in a manner most acceptable to the Master. (1 Cor. 14:18.) But those gifts must have ceased within a short time after the death of the Apostles, because we most clearly find that the gifts of the spirit were imparted to believers only through the laying on of hands of the apostles --that they did not come supernaturally from God to every individual,--and that those who possessed the gifts themselves, except the apostles, could not communicate them to others.--Acts 8:12-20.

The object of those gifts, as we have already seen, was the establishment of the early Church, but with its establishment their necessity ceased, and hence the gifts ceased in that form, and have since continued with the Lord's people in a very different form; that is to say, since then the natural gifts or talents which each person possesses through birth, education and training are reckoned, when he is consecrated to the Lord and accepted by him, as being owned or possessed by the man's new or holy spirit, and hence are reckoned as talents or abilities committed to his care, and for the use of which he will be held responsible in the outcome. If he remained one of the world he would have other responsibilities, but no such as are implied in this lesson, which represents only the responsibilities of the consecrated servants in the use of their Master's spiritual goods.

We may safely say that there are comparatively few five-talent servants amongst the Lord's people: the majority of the saints may safely be considered as being of the one- and two-talent classes. There are not many five-talent people in the world anyway, and it would appear that the world, the flesh and the devil bid so high for the services of these few that the number of them to become the Lord's servants, and to make consecration of their five talents fully and exclusively to his service, is comparatively small--"not many wise after the flesh, not many mighty, not many noble."

The parable shows that five-talent people amongst the Lord's servants are not to measure themselves with others and to say, I have done enough; certainly more than A., who has one talent, but as much as B., who has two talents. Rather, each disciple is to seek to know truthfully just what talents of natural ability and opportunity the Master has committed to his care, and to seek to use everyone of these as fully, as thoroughly and as constantly as possible, so that the results may be much fruit, much praise, much service, much honor to the Lord. And as this parable should be a check upon those servants who have five talents, to hinder them from taking a slothful view of the matter so it should also be an encouragement to those having fewer talents of ability and opportunity, showing them that the Lord will not expect as great things from them as he would expect from those having greater opportunities and greater natural talents. It teaches such that they should do with their might what their hands find to do, and realize that this reasonable service is what the Lord expects and what he proposed to reward in each. The servant who had only one talent of ability and opportunity should have felt equally his responsibility, and might equally have had the Master's approval had he been faithful, in which event, no doubt, his one talent would have increased to two.

Our Lord's arrangement of the parable, that the person who received the one talent was the one who digged in the earth and buried it, should not be understood to mean that the one-talented people are more likely than others of the Lord's servants with more talents to thus neglect and misuse them. So far as observation teaches, we might conclude that proportionately

R2765 : page 59

as many of the two-talented and five-talented dig in the earth and hide their talents, as of those who possess only one; and of course their so doing would be proportionately more blameworthy than that of the one-talented man. Why, then, is the one-talented man chosen as an illustration of these talent-burials? We answer, that it is to show the responsibility of those who have least--that the Lord expects even the least of his consecrated people to know of, and to use the talents he has in his possession, and that he will not hold guiltless even those who have the smallest ability to serve him and his brethren and his truth and who neglect to use it. As the responsibilities accompanying a larger number of talents would be greater, so the losses in their case would be greater, and thus the punishment more severe.

"After a long time the lord of those servants cometh and reckoneth with them." By these words our

R2765 : page 60

Lord gave to the disciples as clear an intimation as was proper of the fact that they were not to expect him to return and reckon with them in a very few days, a few months or a few years; but when they subsequently asked him respecting the particular time, he refused them, saying that it was not for them to know the times and the seasons, which the Father had put in his own power. And so for eighteen hundred years the Lord's people have been left without clear information on this subject. This, however, does not militate against the thought that it is the privilege of God's people now to know something of the times and seasons, because the due time has come in which the Father wishes to communicate these;--the time mentioned through the Prophet Daniel, when the [truly] wise shall understand, as we saw in the preceding lesson.--Dan. 12:10; 1 Thess. 5:4; John 16:13.

There is no intimation in the parable that the disciples would die and go to their Lord, and be reckoned with and rewarded then, as many believe to have been the case. The Scriptures are harmonious and consistent with themselves in their teachings, and not only declare that "David is not ascended into the heavens," and that "no man hath ascended up to heaven" save Jesus, but they declare also that our Lord will come a second time, to receive his people unto himself and to then reward them. The Apostle Paul, who was one of these five-talented servants, declares respecting himself, "I have fought a good fight, I have finished my course; I have kept the faith. Henceforth there is laid up for me [in reservation, in waiting] a crown of righteousness which the Lord, the righteous Judge, will give me in that day, and not to me only, but also unto all them that love his appearing."--2 Tim. 4:7,8; John 3:13; 14:3; Acts 2:34.

To our understanding we are now living in "the days of the Son of Man," and he is now reckoning with his servants in this the day of his revelation. We understand, according to the Scriptures, by faith and not by sight, that the reckoning was to begin with those servants who had fallen asleep, and that "we who are alive and remain unto the coming of the Lord" should not prevent or hinder them, nor take precedence to them in this matter of being reckoned with and rewarded. (1 Thess. 4:15-17.) To our understanding, as already shown in the MILLENNIAL DAWN series, 1878 marked the date for our Lord's assumption of Kingly authority and his judgment upon Babylon the Great, characterizing her as "fallen," and calling for all the people of God to come out of her: and that it marked also the date for the faithful overcomers of the past to have a share in the first resurrection--to enter into the joys of their Lord, and hear his words, "Well done, good and faithful servants." In harmony with this, it is our understanding that all of this class are now enjoying the glory, honor and immortality promised to the faithful. This work of judging the servants is totally distinct from the judging of the world--the world's judgment is very different everyway, and is to take place during the Millennial age, and is represented in the Parable of the Sheep and the Goats, the scene of which is located "when the Son of Man shall sit upon the throne of his glory," at which time the faithful servants of the present age, whose trial is now in progress, and whose reckoning and rewards are shown in the parable of the lesson, will sit with the Lord in his throne as he has promised.--Rev. 3:21.

As other Scriptures show, "we who are alive and remain unto the presence of the Lord" will not be omitted from the company of the glorified, altho our being alive will not give us precedence to them. The inspection and rewarding of the Lord's servants having begun in 1878 as respects those that had fallen asleep, is since progressing in respect to those who remain: these are granted a reasonable time in which to finish up their contract of full consecration,--to become ripe "wheat"--and to render up their accounts. Each of the elect now, as he finishes his course, reports immediately, and does not need to "sleep" in death, to wait for the coming of the King, but is immediately, in the moment of death, changed, "in a moment, in the twinkling of an eye," experiencing fully and instantly the first resurrection blessing of glory, honor and immortality --in the moment of death.

Realizing from this view of the parable that the Lord's people of today are represented in it, it is for each one of the consecrated (while yet it is called day --before the night cometh) to make a full and thorough inspection of himself: and to determine to what extent he has talents, abilities, privileges, opportunities, to serve the Lord, and to what extent he is using these; and to remember that his share in the reward depends upon his faithfulness in the use of his talents. There may be instances in which persons of five talents will use three of them faithfully in the Lord's service, and bury the other two in business and cares of this life-- "in the earth," in earthly affairs. There may be instances in which those who have two talents use one for the Lord's service and bury the other one; but the fact that our Lord does not give such illustrations would lead us to question the probability of such a course. Some might plan certain things respecting two talents for heavenly things and three for earthly things; or of one for earthly things and the other for heavenly things; but the result probably would be either that he would become thoroughly immersed in the earthly things, and bury all his talents there, or else that his heart would become so thoroughly infused with the Lord's spirit

R2765 : page 61

and the desire to serve his cause that all of his talents would be thus employed. This tendency and result is implied by our Lord's statement on another occasion: "Ye cannot serve God and Mammon." "No man can serve two masters." Experience and observation corroborate this; and hence as a rule we find that people are either cold or hot in spiritual things; either it is the Kingdom of heaven first and far above all other considerations, demanding and receiving the very best we have of time, energy and influence; or else the Kingdom of heaven is neglected and forgotten, and time and influence are spent in money-getting or other selfish and earthly occupations of mind and body.

The lesson of this to every one of the Lord's consecrated people is plain: we are to "seek first [chiefly] the Kingdom of God." It is to be our chief concern and to receive from us all the time, attention, thought, energy, influence and means we have--the things needful for the present life being understood to be excepted; and our love and zeal will be manifested by the proportion of these even, which we are willing to sacrifice in the interest of heavenly things.

The reward given to the faithful servants was the same in each case--the entering into the joys of the Lord; and we may reasonably understand that this will mean that the cup of joy to each will be full. In this, too, we have a great encouragement for all, and one which perhaps is specially needed by the majority of the Lord's servants, who possess only one or two talents of opportunity, etc. They have an equally good opportunity of entering into the joys of the Lord as tho they had five or ten talents; and the reward, "Well done, good and faithful servant," will be truly meant for, and as fully appreciated by the one as the other.

The reward to these servants is in full harmony with the foregoing application of the parable, and shows that during the Millennial age the faithful servants, the "elect" of this Gospel age, will be the rulers of the world, "joint-heirs with Jesus Christ their Lord" in his Kingdom, and upon his throne of rulership; for the reward specifies, "Thou has been faithful over a few things; I will make thee ruler over many things." If the parable were intended to represent the world's judgment, such a conclusion would be inappropriate, because by the time the world's judgment will have ended there will no longer be necessity for rulership in this sense; for, as the Apostle declares, Christ shall reign [during the Millennium] until he shall have put down all authority, etc., and then he shall deliver up the Kingdom to God, even the Father. The rule, or reign of righteousness, the Mediatorial Kingdom, is to be established during the Millennial age,--thus to overthrow the rule of unrighteousness now prevailing amongst men, and to lift mankind in general out of the present condition of sin and death--to deliver as many of them as will accept the deliverance from the power of Satan into the liberty of sons of God. And with the accomplishment of this work the time for all such ruling will be at an end; hence this parable is a strong lesson in support of the pre-millennial coming of our Lord and exaltation of his faithful, the elect Church.

R2766 : page 61

The servant who hid his talent in the earth, and who failed to use it, endeavored to justify his course by blaming the Master with being too hard and exacting. And so it is with many, who, having taken upon themselves the vows of consecration to the Lord, subsequently fail to perform them. They are disposed to blame the Lord rather than to blame themselves; and this course indicates what their real lack is,--Love. They do not love the Lord fully, truly, sufficiently, and their course reveals this fact. Had they loved him they would have delighted to do to their ability his will; and only such are blessed with rewards.

The punishment of those who failed to perform their covenant as servants, who failed to use the talents provided for them under this covenant, is shown to be great loss;--but not the loss which many suppose, whose minds are blinded by the theory that eternal torment is the wages for sin, and that it is visited upon all except the "overcomers" of this Gospel age. Such claim that the unfaithful servant would be delivered over to Satan and be tortured in flaming fire, and so blind are many of the advocates of this theory that they read all this into our Lord's statement in this very parable; but instead of mentioning flames of fire, which would surely make the place light, our Lord mentions darkness as his portion--"outer darkness." Neither does our Lord mention the demon-tormentors, generally believed in.

We offer another and much more reasonable, much more consistent, interpretation of our Lord's words. The servant who fails to use present privileges of consecration and service and sacrifice will find the opportunity taken from him. He will have it no more; neither will he have any share in the reward given to the overcomers;--he will suffer this great loss. He is represented as going into "outer darkness," implying that he had already been in the light of divine favor, blessing, privilege, knowledge of divine things;--that he would lose this enlightenment, and that his understanding would become darkened as respects spiritual things. It is "outer darkness," because it is the darkness common to and resting upon the whole world of mankind;--only the consecrated, accepted of the Lord, being permitted to come fully into the clear light of the knowledge of the Lord and of his plan now shining. Any others than these, upon whom this light may temporarily fall, have it only in a secondary sense, at very most, and see not the glorious things themselves, but merely, so to speak, their reflections. The unfaithful

R2766 : page 62

servant is to be cast completely out of all favor; even the reflected light will be obscured from his vision, and he will find himself, now or shortly, in the darkness of the world as respects the divine plan, work, etc. And there he will share with the world in its great time of trouble with which this age is about to close, a time of trouble which is fittingly pictured in the parable by the weeping and gnashing of teeth.

====================

R2766 : page 62

INTERESTING QUESTIONS ANSWERED.

Question.--Is it so that children are not amenable to the high calling, and that consequently they should be let go, without special religious instruction--into the nominal church Sunday Schools, etc.?

Answer.--Only believers have ever been amenable to the high calling of joint-heirship with Christ, and to suffering with him. The innocency of childhood is in the Scriptures set forth as a beautiful picture, and one that is to be emulated by all of the Lord's people in spiritual matters--they are to be children as respects malice; they are to be simple in their faith and love, not given to duplicity, misrepresentation, deep scheming, etc. In this sense of the word the Lord assures us that we must all become as little children, else we cannot enter the Kingdom of Heaven. But to be as a little child in these respects, and to be a little child, are two different matters. The Lord did not accept any of the infants of Palestine to be his disciples, nor has he called infants to be his disciples since.

However, the age at which an intelligent faith in the Lord might be exercised and the time, therefore, at which, after the exercise of that faith, a covenant of full consecration to the Lord's service could be intelligently entered into, must vary with the individuality of the children. We have known some that we considered quite competent both to believe and to consecrate at as early an age as fourteen, and all we should ask of any would be an evidence of their faith and an evidence of appreciation of consecration.

We have a duty to our children, even tho they be too young to appreciate matters for themselves. They are our children, and under our care, and for us to deliberately lead their young feet into the snares of the Adversary, and to assist in entangling them in sectarianism, when we know how much evil it has done us, would be a crime on our part against them and against the truth. Every parent should recognize himself as having incurred grave responsibilities toward his children, not only for their temporal necessities, but equally for their mental and moral training; and the parents who are most faithful in the discharge of this God-appointed responsibility are sure to be the ones who are running the race themselves most successfully: for they will find that every effort to make clear the divine plan to the child will bring clearness and force to the parent's mind, and every attempt to inculcate the spirit of the Lord, the spirit of holiness, the spirit of truth, will be sure to bring with it a blessing, not only upon the heart of the child, but upon the heart of the parent. And years will show that the faithful parents will have reward through their children, of joy and peace and comfort, while those parents who neglect their children, or who trust them to those who are likely to mislead them in spiritual things, are pretty sure eventually to reap according as they have sown--poor or meager results.

Question.--Would it be proper for us after withdrawing from a church to return to it and commune with it?

Answer.--There is no law to hinder the Christian from going anywhere he believes the Lord would have him go, and where he believes he can get and do good and serve the truth, and feed the Lord's flock, and use his influence to the Lord's praise. If therefore you feel that your visiting the church from which you have withdrawn would have the above beneficial results, and if you would be made welcome by the said church, we see no reason why you might not, as occasion would offer, attend such church.

However, on the other hand there is something to be said. Are you sure that your going would either do good or bring good? Are you sure that your influence would be favorable to the truth, if invested in that manner? Or would it be unfavorable to the truth and favorable to error? Are you sure that your attendance would furnish you any opportunities for speaking the truth and serving it to fellow-members of the household of faith? These are questions which each of the Lord's people must decide for himself. We think that as a general rule denominational lines are so closely drawn that there is no opportunity inside of them for bringing the truth clearly and fearlessly before the attention of the attendants.

Respecting the taking of communion: It would seem to us that to do this regularly would certainly be unwise and prejudicial to the truth, because it would be favoring what we think is not Scriptural. And yet if by accident we happened to be with Christian people when they partook of the communion we would not feel condemned by our conscience in celebrating the Lord's death with them, explaining subsequently to our acquaintances what we considered to be the Scriptural truth on this subject. But in visiting a nominal church we should, if possible, avoid visiting on the Sunday when they erroneously celebrate the Lord's death out of its memorial season.

====================

R2766 : page 63

SIN AND SICKNESS.

It is frequently asserted by some of the faith-healers of the present day that personal sin is the cause of all personal sickness, and that if persons who are sick will repent and be saved from their sins they may expect to be also saved from their sickness and diseases; the one only condition being that they shall believe that the Lord does heal them in answer to prayer.

The proposition may be true that sin is the general cause of sickness, or, rather, that sickness is a consequence of sin, in the sense that had not Adam sinned death would not have entered into the world, neither sickness as an antecedent of death; yet to hold that the sickness of the individual is the consequence or result of the sin of the individual in every instance, and that salvation from sin necessarily carries with it, on the exercise of the requisite faith, the healing of the body, is a doctrine fraught with error and evil; bringing those who come under its influence into great mental trouble because they cannot exercise the necessary faith for healing, and they therefore count themselves

R2767 : page 63

base unbelievers, when they may be exercising all the faith that is required of them, and should rejoice with joy unspeakable and full of glory,' because they are receiving the end of their faith, even the salvation of their souls.--1 Pet. 1:8,9.

It will, therefore, be a desirable thing to disprove this unwholesome doctrine, and, in order to do so, it will be only necessary to show that the Lord Jesus Christ was sick, for he "did no sin" (1 Pet. 2:22), "and in him is no sin" (1 John 3:5), and he could boldly ask, while he walked the earth, "Which of you convinceth me of sin?" (John 8:46), and, therefore, personal sin could not have been the cause of sickness in him, as it was not in the case of the man born blind, and may not be in a thousand other instances.

Jesus was a very sick man in the garden of Gethsemane. Luke, who was a physician, tells us that, being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops (thromboiclots) of blood falling down to the ground. This sickness with which Jesus suffered was diapedesis, a sickness not very common, and yet frequent enough to receive note and attention in the medical works and the cyclopedias. In McClintock and Strong's great work we have several instances given, under the phrase, "bloody sweat," especially that of Charles IX. of France, and allusion is made to Dr. Stroud's book on "The Physical Cause of the Death of Christ," where the matter is scientifically treated....

No one can read the fifty-third chapter of Isaiah, in the original, without being fully convinced that (the chapter containing a prophecy of Christ) it is intended to present him as one suffering from sickness. In the third verse we have the words, "a man of sorrows and acquainted with grief." Here the Hebrew word for sorrows is "makaboth," and means pains, while the word for grief is "choli," and is from the verb "chalah," which means to be sick, weak, diseased. This word "choli" is the word used when the sickness of Hezekiah is spoken of; also when it is said, "Elisha was fallen sick of his sickness whereof he died (2 Kings 13:14), and in numerous other instances of bodily sickness. The same word is used in the fourth verse, when it is said, "Surely he hath carried our griefs." In Matthew 8:17 this word is translated in the Greek asthencias, "infirmities" in our version, but it is the word that is used in the singular when the sickness of Lazarus is spoken of (John 11:4), and as a verb in various other instances of unquestionable bodily illness. Again, in the tenth verse, "he hath put him to grief," where the reading in the Hebrew is, "he hath made him sick," as in the margin of the Revised Version.

Thus the proof from the Scriptures is ample that Jesus Christ was sick, and so able to sympathize with us in our sicknesses and "infirmities" (Heb. 4:15); being without sin, personal sin could not have been the cause of his illness, and, therefore, may not be of ours.

W. S. URMY,
Pastor of Potrero M.E. Church, California.

===================

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--Your recent favor was received yesterday. Please accept my most heartfelt thanks for your clear and detailed explanation of the 1881 matter. Altho I felt this to be your understanding of the matter, yet several in the meeting have been greatly exercised with respect to the question. These I now rejoice to be able to comfort and encourage more positively than I could before receiving your letter. I trust I am not taking up your valuable time unnecessarily with my little questions. I felt a little guilty after reading your comment on the numerous conventions held during the past year, fearing that my correspondence may have helped to retard the sixth volume of DAWN. I most sincerely trust such has not been the case.

I visited Brother and Sister Davis at __________, Cal., last week, and they asked me to call your attention to a statement on page 16, VOL. V., where you classify the Quakers with Unitarians, which they fear will cause prejudice among the Friends denomination. They fully understand your reason for this statement, knowing that the Friends you meet in Pennsylvania are of that belief; but they are only about one-tenth of the denomination. I send by same mail a "Discipline" of Iowa Yearly Meeting of Friends, from which you can judge of their position with respect to our Lord Jesus (page 30), and I am free to confess that I have for years held the same view with yourself, having come in contact with what I supposed were representative Friends, but who I now see were "Hicksite" and "Wilburite" Quakers, and representing the "Philadelphia Yearly Meeting," one not recognized by the other Yearly Meetings as sound in the doctrines of the "Friends." I felt sure you would like to know this, for in view of the statement appearing so early in the volume, readers might feel that you had either misrepresented the matter or were misinformed, and therefore they would lack confidence in the author and not desire to pursue the

page 64

study further. Bro. Davis may write you on the subject too. I feel so jealous for the Truth, that I cannot bear to have any error, however slight or unimportant apparently, go without correction. If I may suggest, I think a foot-note in future copies, or a little slip pasted in the present edition to the effect that you referred to a certain branch of the Friends denomination in your classification, would serve to counteract any erroneous impression. Dear brother, please do not think I am desirous of giving orders to you in any matter. I feel that situated as you are, and with your mind so free from the suspicions and evil surmisings of people in general, even professing Christians, you might possibly not see these matters in the light we do who come in contact with them.

I enclose a copy of a publication which truly seems a device of the Adversary, written as it is by a person of your name, and on the subjects especially treated by you, but from so opposite a standpoint. Nevertheless "no weapon that is formed against thee shall prosper," and the true sheep will not follow the "voice of a stranger." Only it makes my heart sad to see such things scattered broadcast to further deceive and delude any who may be "feeling after God."

I wish especially to thank you for the article in the TOWER on "The Song of Moses and the Lamb." Ever since I came into the knowledge of present truth I have felt that I would really be satisfied even to go into the grave never to be resurrected if only I might live long enough to see the character of Jehovah vindicated, his infinite wisdom, justice, love and power made known to all the world of mankind. How true it is that we alone of all the people of the earth are able to sing this glorious song of Moses and the Lamb! And my heart longs for that blessed time when "the knowledge of the Lord shall fill the earth as the waters cover the sea." If God has been willing to wait six thousand years for his true character to be made manifest, should not we be able to wait a few brief years to have our motives and lives, now so sadly misunderstood, cleared of every misconception? I have recently been reading the Bible through, the first time since I began to study present truth, and great was my delight at the marvelous harmony of every passage with the Divine Plan. Scriptures once as unintelligible as if written in Sanscrit now flame with light and truth and meaning! Oh, how can I ever praise my Heavenly Father for all his mercies to me! I am overwhelmed with the feeling of my utter unworthiness to have been called "out of darkness into his marvelous light!" Pray for me, dear brother, that I may be faithful to my calling and a more worthy ambassador for Christ Jesus, "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" and more than that, one who not only hears and knows the Master's will, but also obeys it. I desire especially to be more humble, more like our Beloved, who had no will but that of his Father, for I realize more fully day by day that "this is the will of God (concerning me) even my sanctification," my complete submission to him in all things, if I would be with him and "see him as he is."

With much Christian love to yourself, and all the other faithful ones in the TOWER office, I remain,

Yours in the love and service of our King,

G. W. SEIBERT,--California.

DEAR BROTHER RUSSELL:--I have long desired to write to you to tell you as best I can how happy I am since I have learned of the true Gospel of Christ. I hesitated about writing for I felt that perhaps I ought not to intrude on your time, even for the few minutes that you will take to read these few lines, but I was assured by the dear brothers and sisters here in Boston that it would be all right, so I write these few lines to you at this time. I thank God, through his beloved Son every day for the true Gospel which has been revealed through the MILLENNIAL DAWN books, and I want to thank you, as the instrument in God's hands, for writing those books. I cannot tell you what they are to me, but when we "see face to face" you will know. I often wonder why his truth was made known to me, who am the least of all his children, as it seems to me, and while I realize that it increases my responsibility, yet that is not to be compared with the blessed privilege of knowing the true plan of God.

I am a constant TOWER reader, though you will not find my name on the list of subscribers, for the reason that I am blind and cannot therefore read for myself, and I feel that I ought not to have the TOWERS sent to me and be able to make no use of them. They are far too precious for that. I have had three volumes of DAWN read to me, and am now having the fourth and fifth read. I have sent to Scotland to have the first volume copies in embossed type for my use. I have often wondered if there are any more blind people who know the true gospel. Do you know of any?

Enclosed you will find a small Money Order which perhaps will help to send TOWERS or books to some of the Lord's poor. Yours faithfully,

F. B. GOULD,--Massachusetts.

MR. CHARLES T. RUSSELL,

DEAR SIR:--Some one kindly sent me a copy of your paper of March 15 and April 1, 1900, the contents of which I have just read with more than ordinary interest, the matter of which is entirely new to me,--a revelation. Will you kindly supply me with some tracts that I may more fully know whereof you speak. I am truly interested. A great deal of the contents of the paper now before me I read to another professional gentleman, Dr. J. H. Jenkins, whose office is on the same floor with mine. He too is interested.

Yours truly, W. H. WOODSON,--Missouri.

R2767 : page 64

DEAR BROTHER IN JESUS CHRIST:--Your divine theology is certainly a helping hand to me. I hope, dear sir, that you will let me have many tracts and ZION'S WATCH TOWER for my religious education. I do certainly believe that the "little flock" will be an instrument by whom all the families of earth will be blessed; because all the churches are in a very poor situation and the world in great desolation [distress]. May God give me opportunity to know more about your divine mission. Come to my help and let me take the water abundantly in your publications. I am, dear sir, with much gratitude

Very truly yours,

J. R. VILATTE, Archbishop of the
Orthodox Catholic Church,

Canada.

====================

SEMI-MONTHLY.
VOL. XXII. FEBRUARY 15, 1901. No. 4.

CONTENTS.

Views from the Watch Tower........................ 67
  Men's Hearts Failing them for Fear............ 68
  Religious Federation in Unbelief
    and Works................................... 69
Resist, Stedfast in the Faith..................... 70
The Lord's Supper................................. 72
  First Celebration of the Lord's Supper........ 74
  Primary Signification of the Bread
    and the Cup................................. 75
  The Secondary and Deeper Signification
    of the Loaf and the Cup..................... 75
  The Celebration in the Kingdom................ 76
Gethsemane--Watching and Praying.................. 77
Items: One Day Conventions, etc................... 66

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

ONE-DAY CONVENTIONS AND ALLEGHENY MEETINGS.

The Editor has accepted quite a number of invitations for one-day (Sunday) Conventions of late--at points which can be reached by railroad in one night's travel, permitting him to leave Allegheny Saturday night and to get back to his Editorial duties on Monday morning. One of these (D.V.) will be held at Canton, O., Feb. 10, one at Toledo, O., Feb. 17; another at Baltimore, Md., on Mar. 10. These are only local conventions usually attended by friends living within a radius of 50 miles.

But some dear friends from neighboring towns who have come to Allegheny at such times have felt a little disappointment at not seeing "Brother Russell" as they expected. We therefore announce, that hereafter such one-day conventions will be arranged for on only the second and fourth Sundays of each month. Brother Russell may be expected to be at Allegheny on the first and third Sundays of each month, no preventing providence.

VOLUNTEER WORK FOR 1901.

Remarks respecting the new tract "Food for Thinking Christians," No. 52, are favorable: all of our readers seem to consider it well calculated to awaken interest wherever it may be read. We are getting ready large editions for the "Volunteer" service on Sundays near Protestant churches and hope to be ready to fill orders about April 1.

It is time now to prepare by choosing a "captain" and enlisting as many volunteers as may be able and willing to serve. Let your "captain" report to us the names of volunteers, the numbers of churches, the average attendance at these, and his estimate of the quantity of the booklets needed, and the addresses to which they are preferred to be sent.

===================

R2767 : page 67

VIEWS FROM THE WATCH TOWER.

NATURALLY enough at the opening of a new century thinking men inquire each other's views respecting the outlook. Naturally enough, too, hopes and fears chase each other through these imaginings, according to the temperaments of the thinkers and their experiences and their light.

The child of God, with his Father's Word of revelation in his hand, surely has much advantage every way over others as he seeks to scan the horizon of the twentieth century. But alas! how few among the millions of Christendom are in this position scanning the future through the glass of divine revelation. The masses nominally assent to the wisdom of such a course, yet will not follow it, confessing themselves "babes" as respects the Bible,--"unskilful in the word of righteousness." (Heb. 5:11-14.) Such "babes," realizing their own inabilities, look to their teachers as to nurses, care-takers; and the latter, sad to relate, are fulfilling prophecy in turning away their ears from the truth unto fables,--evolution theories and higher criticism unbelief.--2 Tim. 4:3,4.

But the few, the very few, the Lord's "little flock," those who do trust the Lord and search his Word--the very class to whom our Lord declares, "To you it is given to know the mysteries of the Kingdom" --the very class specified by the Apostle as "taught of God" and guided by his holy spirit to an understanding of his Word--these certainly have much advantage every way; notably as respects the Kingdom, but also in respect to the affairs of the present evil world.--1 Cor. 2:6-16; Matt. 13:11.

As this class faces toward the sunrise to note the world's prospects for the twentieth century, what a sun-burst meets their eye of faith peering with the aid of the divine glass--God's Word--through the clouds and mists! They see, just beyond the vail, the Lord of Glory ready to take possession of earth's empire, just as soon as the allotted "Times of the Gentiles" shall have run out! They see, with the same eye of faith, the Lord's jewels, his bride, his joint-heir in the Kingdom, mostly with him and waiting now while the remainder of the 144,000 finish their course and make their calling and election sure--passing one by one beyond the vail--changed in a moment, in the twinkling of an eye, to the glorious perfection of the First Resurrection, with its glory, honor and immortality, which eye hath not seen nor ear heard, neither hath entered into the heart of man, but which, as the Apostle declares, God hath revealed unto us by his spirit.

Then looking for the world's portion through the same inspired glass and with the same eye of faith they see still other wonders and glories. They see God's (spiritual) Kingdom about to be established in the earth: they see its wonderful provisions of heavenly love,--for justice, equity, righteousness and the resultant blessings of peace on earth, good-will toward men: they see the binding of Satan and every evil principle and thing: they see the release of earth's dead and dying millions from the curse to an opportunity then to be theirs to return to full heart-harmony with the Creator through their Redeemer: they see the channel of this favor to be Christ and that the knowledge of this grace of God is yet to fill the whole earth as the waters cover the great deep.

Seeing these things their hearts rejoice and their faces are glad;--truly the holy anointing oil, the holy spirit and the blessed enlightenment which it brings them, is the oil of joy which replaces the spirit of heaviness. True, they see also the intervening trials of faith to themselves, and the sharp experiences which lie before them in the narrow way ere the goal is

R2767 : page 68

reached, and they see with even clearer distinctness than do the worldly-wise the great time of trouble coming upon nominal Christendom; but realizing all these things to be but incidentals preparing the way for the great blessing so soon to follow, they can and do lift up their heads and rejoice in the God of our salvation, saying--"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years!"

But now let us contrast with the above bright prospect the fears and doubts which trouble the wisest of the "children of this world," because they see only with their own mental eyes and lack the hearing enlightenment of the Bible spy-glass. These views have been collated by the New York World, which sent out some time since to prominent people a query respecting their view of the greatest menace to twentieth century progress. Some of the replies are summarized as follows:--

"I believe that ere the twentieth century closes, the earth will be purged of its foulest shame, the killing of men by men in battle under the name of war," says Andrew Carnegie.

W. T. Stead declares that the chief menace to man's progress is "war, which threatens Christendom as the result of ignoring Christian principles in its dealings with one-fourth of the human race which is born inside a yellow skin." Sir Walter Besant fears

R2768 : page 68

especially the increasing naval armaments, designed "apparently for self-protection," but in reality for aggression; while Lord Charles Beresford regards "the Chinese question" with most apprehension.

In many quarters the greatest menace is believed to be of a social rather than international nature. The Earl of Wemyss states it as his opinion that Socialism is blocking the march of human progress, and Arthur W. Pinero, the dramatist, attacks trades-unionism. Joseph Arch, the English labor leader, retaliates by declaring that "a large accumulation of wealth on the one hand, and a large increase of pauperism on the other" is the growing evil in society; and Samuel Gompers expresses fears for the lowering of the American standard of living, by Oriental competition.

"The greatest political danger of the twentieth century is that the increasing influence of wealth will lead to increasing disregard of the inalienable rights of man," says William Jennings Bryan. President Schurman, of Cornell University, fears most the "exaltation, worship, and pursuit of money as the foremost good of life. The salt that may save us from this blight," he adds, "is to be found in our schools and churches; in every union for a righteous cause; and most of all, in the ideals and aspirations of the noble souls who will not suffer human society to degenerate into a mere brutish struggle for life and the survival of the fittest." President Hadley, of Yale University, finds the threat to the public welfare in "legislation based on the self-interest of individuals, or classes, instead of on public sentiment and public spirit."

Among the ecclesiastics, emphasis is laid on the moral virtues. When questioned regarding coming dangers, the Bishop of Hereford replied, in the words of Col. 3:5: "Evil desires and covetousness." The Bishop of Llandaff answered: "Infidelity, anarchy." Cardinal Gibbons says that "the greatest dangers that now seem to confront us are political corruption and lust for gain and the unholy purposes to which it is perverted."

"MEN'S HEARTS FAILING THEM FOR FEAR."

"The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession....What the next stroke will be, who can say?"--Springfield Republican.

Lord Salisbury said of threatened wars:--

"These wars come upon us absolutely unannounced and with terrible rapidity. The war cloud rises in the horizon with a rapidity that obviates all calculation, and, it may be, a month or two months after the first warning you receive, you find you are engaged in, or in prospect of a war on which your very existence is staked."

Gen. N. A. Miles, after his European tour said:--

"I have seen all the great armies of Europe except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords shall be beaten into plowshares."

The late Bishop Newman gave his view thus:--

"This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. It is just as true now as a thousand years ago, 'Thou knowest not what a day will bring forth.'... Statesmen are at their wits' end. Philosophers speculate in vain."

Archbishop Ireland, Roman Catholic, declares:--

"The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism."

Prof. Andrews, ex-president of Brown University, says:--

"No well-informed person in Europe seems to believe that peace is destined to endure there very long. On all hands people are preparing for war. Armies and navies are strengthened; fortifications multiplied; immense war treasures of gold piled up; all possible hypothetical plans of campaign, offensive and defensive,

studied and discussed; firearms, great and small, ceaselessly experimented upon and improved; civil measures subordinate to military, and statesmen to great army men and navy men."

Signor Crispi, ex-prime minister of Italy, says:--

"Europe resembles Spain from a certain point of view. Anarchy is dominant everywhere. To speak frankly, there is no Europe. The European concert is only a sinister joke. Nothing can be expected from the concert of the powers. We are marching toward the unknown. Who knows what tomorrow has in store for us?"

All of these are right to some extent, for indeed and in truth the new King, Immanuel, will bring in an everlasting peace, but his reign will be ushered in by the political and social and ecclesiastical troubles, which Bishop Heresford properly ascribes to "evil desires and covetousness"--otherwise selfishness, which, as Bishop Llandaff declares, lead to anarchy.

RELIGIOUS FEDERATION IN UNBELIEF AND WORKS.

In Great Britain and in various quarters in the United States religious federation is making progress. These unions are for greater and more effective works of righteousness according to their own statements, and religious conviction, faith, is generally lost sight of--denominations of opposite faiths seeking rapprochement, --in growing unbelief as respects Bible doctrines. Note the following public affirmation of unbelief in the reliability of the Scriptures by Rev. Rainsford, D.D., of New York City, reported in the New York Journal.

"In his sermon at St. George's Protestant Episcopal Church, Rev. Dr. W. S. Rainsford said that the teachings of Jesus Christ in regard to his second coming had been grossly misunderstood by the Apostles; that they had incorporated their mistakes into the New

Testament; that the Church had been grossly misled; and that the Prayer Book's teachings had been largely influenced by a handling of the Bible which did not discriminate between the spiritual teachings of Jesus and the concepts of men.

"The preacher's thesis was that the Kingdom of God was not a world power at all, but a spiritual kingdom in all men's hearts, which could never be established by force, but could be wrought only by the persuasion of truth. Dr. Rainsford said that the prophecies of the destruction of Jerusalem, in the Gospel of St. Mark, had been understood to include the promise that the Lord would come again within the generation of the Apostles. When he did not come, St. Jude attempted to explain the apparent failure of the prophecy by saying that one day was with the Lord as a thousand years, and a thousand years as one day.

"'A delightful theological subterfuge,' remarked the preacher; 'a complete twisting of the meaning of Jesus. There is no terrible judgment ahead, no physically burning hell. Judgment is a process here and now; salvation is a process here and now. There is no standing before an awful throne and the separation of impossible sheep and goats; but the separation is here and now, as men go on up or slip down into the bog and mire.'"

Here we have one of the nominal church's great men, one of its "princes," doing his best to undermine the faith of the people who pay him a princely salary to help them to see and follow the Lord's paths. Nor must we condemn the man as a hypocrite, for doubtless it is but another case of the blind leading the blind into the ditch. This learned man has possibly not yet learned that it was not Jude who wrote the words to which he objects, but Peter. (2 Peter 3:8.) He perhaps has not noted, either, that the same holy spirit indited the same lesson through the Prophet David centuries before Peter's day, saying, "A thousand years in thy sight are but as yesterday." (Psa. 90:4.) The expression was so used by the Lord himself also. --Gen. 2:17.

However, Dr. Rainsford is only following the logical course of all "higher critics," who, starting out with too much egotism, find fault not only with all of the Old Testament but also with the New--confounding both prophets and apostles by their superior wisdom, and classing our Lord with these because he quoted those very prophecies which the superior wisdom of the higher critics show to be spurious, while our Lord, lacking their wisdom, thought these to be genuine prophecies and quoted them as such. Truly, as the Prophet Isaiah foretold, the wisdom of their wise men is perished.--Isa. 29:13,14,9-12.

A PLAIN STATEMENT OF THE CASE.

The Rev. M. O. Simons, a Cleveland minister, is reported by the Plain Dealer to have summed up present conditions in Christendom as follows:--

"Rev. Simons referred to some of the old battle fields in this warfare of ideas, and indicated how recent have been the great changes in religious thinking, by referring to the fact that only in 1876 Dr. Minot J. Savage preached a series of sermons on "The Religion of Evolution." So far as known, he was the first minister in Europe and America in the regular course of pulpit work to frankly accept evolution and to frankly attempt a reconstruction of religious thinking. 'And it is hard for us to realize now,' said Mr. Simons, 'the hue and cry that was raised over these sermons. Where are we now in this conflict between the old and the new? I believe we are on the verge of a frank confession that there must be a complete religious reconstruction. The old system of Christian doctrine rested upon the fall of man as a foundation. But now modern thought has utterly discredited this story of the fall and the subsequent depravity of all human nature. What then becomes of the system that is built upon it?'

"Mr. Simons then referred briefly to some of the

great Christian bodies to show how every one of them is yielding to the broader and more liberal interpretation of Christian doctrine. He said: 'Officially, the Catholic Church stands squarely opposed to all modern tendencies, and yet its people cannot be prevented from thinking. We find much unrest among Catholic leaders, much suspicion in European Catholicism of American Catholicism. The Catholic Church has its radical wing as truly as any Christian denomination. In the Church of England we find reactionary tendencies, but these simply indicate that the conservative element has turned to the only things left to it, the traditional value of church machinery and apostolic succession. That reaction does not represent the whole church. Some of the most enlightened scholars in the world are in that church; the great liberal interpretation of all doctrinal points is winning its way and the future of the English church is in the hands of those who are rebuilding their religious thought on new foundations.

"I may say much the same of the Episcopal Church in America. It has its conservative reactions, but the growing sentiment in the church is broad and liberal. I have friends in its ministry who are as liberal as I am. In the Congregational Church there is going on a rapid reconstruction of religious thought.

A book like Dr. Gordon's 'The Christ of Today' is proof of this, not only because of its ideas, but because it did not convulse the whole Congregational body as it once would have done.

"In the great Presbyterian Church there is a great rising tide of liberal thinking. The movement for revision of the Westminster Confession, or for some relief from the outgrown ideas of that document, is plain evidence.

"In all the great Christian denominations the conservatives who would keep fighting the church upon its old foundations, are fighting a losing battle. The advance of liberal thought is irresistible."

We quote the above to prove the reverse of what the speaker intended--to prove the great falling away from the truth to vanity and fables and from vital godliness to moralizing infidelity. However, the wider the chasm grows between the "wheat" and the "tares," between the children of light and the children of darkness, the easier it will be for each to know his place, and by taking it he will make the division the more quick and complete. Who is on the Lord's side? Who?--Speak and live accordingly!

===================

R2769 : page 70

"RESIST, STEDFAST IN THE FAITH."

"Be sober, be vigilant; because your Adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, stedfast in the faith."--1 Pet. 5:8,9.

THE SCRIPTURES set before us the thought that as Christians we are subject to assaults from three different quarters, by three different enemies, who, nevertheless, frequently cooperate the one with the other;--the world, the flesh and the devil. We are not to suppose that every difficulty and trial which besets us is of the devil; but rather to remember the Apostle's words, "A man is tempted when he is led astray of his own desires and enticed." (James 1:13,14.) Such temptations, then, are of the flesh--the result of our being members of the fallen race, whose weaknesses and imperfections have been aggravated and intensified for now six thousand years. So, then, we are to recognize as one of our chief foes our own inherent weaknesses and predisposition to things depraved, selfish, sinful.

The whole world, thus depraved and under the control of the spirit of selfishness, is largely, tho unconsciously, the tool of Satan, who now worketh in the hearts of the children of disobedience. (Eph. 2:2.)

The world has become an enemy and tempter by reason of the fact that we (the Church) have been "begotten again" to new hopes, new ambitions, new aspirations, new desires, which are along radically different lines from any the world knows or has sympathy with. Our begetting is of the holy spirit, and its tendencies are heavenly and spiritual, and in harmony with principles of righteousness, truth and love. Yet it is only our hearts that are thus changed--our flesh is still much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through any of its children, by their words or writings or general spirit, comes in contact with the Lord's people, immediately they find that altho their hearts are loyal to the Lord and loyal to all the gracious things which he has promised them, and to the spirit of righteousness, love and truth, nevertheless their flesh has an affinity for and an attraction toward the world, its things, its views, its arguments, its pleasures, etc.

It is for this reason that the Christian is called upon to reckon himself dead, not only to sin, but to his own natural desires, appetites, inclinations, and to the world, which is in harmony with sin and perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the new creature, the new will, and the old creature, the fleshly or depraved disposition. He says, "The flesh desires contrary to the spirit, and the spirit contrary to the flesh." (Gal. 5:17.) And even tho the advanced Christian has reached the place where he is enabled to reckon his flesh and its will completely dead and buried, he nevertheless has need continually, with the Apostle, to reexamine the matter, lest the flesh should become alive again. This was the Apostle's method; he says:

R2769 : page 71

"I keep my body under [dead, buried, in complete subjection to the new mind], lest having preached to others I myself should be a castaway." (1 Cor. 9:27.) This keeping of the body under, this watching of it lest its will become alive again, is a constant necessity to those who would be "overcomers;" for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy characters.

And now we come to the third feature of the Christian's temptations--Satan, our Adversary; strong and lion-like, vigilant and fully awake, he seeks to use every opportunity against us, as the Apostle declares. He seeks to devour us, to swallow us up in calamity, patiently waiting and insidiously laying snares for the "new creatures," using his many blinded servants to brow-beat or cajole or otherwise inveigle us into yielding to the old will;--thus separating us from the Good Shepherd and making us more and more deaf to his Word. Since our Lord sees best to permit Satan to have this liberty, and will not take it from him until the beginning of the Millennial age, when he shall be bound, to deceive the nations no more, it implies that in some sense it is profitable to the Lord's people that this Adversary be granted liberty against them. If it were not so, faith assures us that he would be bound forthwith,--at once restrained of liberty to assault us.

R2770 : page 71

Writing on this same subject, the Apostle Paul declares, "We are not ignorant of his devices." Again he refers to the "wiles of the devil;" implying that he is an ensnarer who seeks to entrap us. Again he declares, "For we wrestle not with flesh and blood [merely], but [our chief conflict is] with principalities and powers [unseen], with wicked spirits in exalted positions." (2 Cor. 2:11; Eph. 6:11,12.) The Apostle here seems to call attention to the fact that not Satan alone, but all the fallen angels, the demons, his coadjutors, are the foes of the Church, against whose wiles and schemes and plottings, more subtle than that of human beings, the Lord's people must be continually on the lookout.

As to Satan's methods of attack, we are given some suggestions also. Altho he is alert, like the roaring lion, he never attacks us with a roar, but, on the contrary, subtly; he creeps upon us in an unlooked for place and at unlooked for times, to devour us, to overcome us, to crush out of us the spiritual life, and particularly to deprive us of faith in the Lord.

The Apostle Paul shows us that these subtle approaches of the Adversary are to be expected through human agencies, assuring us that the Adversary worketh in the hearts of the children of disobedience, and the better and more honorable and more closely identified with the Lord and his flock these children of disobedience may be, the more pleased the Adversary will be to use them, and the more service they may render him. Thus the Apostle declares that Satan presents himself in his temptations as an angel, a messenger of God--not a messenger of darkness, of error and of gross sin, for he knows that these qualities would alarm and repel all the children of the light: rather he appears as an angel of light, a messenger of divine grace and truth. And we are not ignorant of his wiles and devices; we see that for centuries he has used not only heathen religious systems to delude and ensnare the heathen, but Christian religious systems, to deceive and ensnare God's people. At the making of the creeds of Christendom, during the dark ages, we may be sure that he was present, and that through various agencies he took an active part in framing their many blasphemous misstatements of the divine character and plan, and of deluding the people into thinking that these were the teachings of the divine Word; and so through these channels he has wrought great havoc with the truth and greatly hindered God's people from receiving both the milk of the Word, and its strong meat, and from growing by these means to the stature of the fulness of manhood in Christ.

We see again that after he could no longer control the world under Papacy and its darkness of error, when he perceived that the light of a clearer knowledge of divine things was breaking out here and there, he zealously presented himself as a messenger of light, to help on in the formation of the various sects and parties which then sprang up. How well he succeeded in getting into them all the leaven of false doctrine, and in getting each denomination, after having organized, to declare that it had the whole truth, and that there must be no further progress in the knowledge of the Lord and in the understanding of his Word, all may judge.

Coming down to our own day, we see that as the light of truth became due, and when the minds of all thinking Christians were surely awakening from many of the superstitions and fallacies of the past, Satan again becomes the leader and reformer, and starting in with the principal colleges and theological seminaries, he leads them, professedly in a search for truth, into the gross darkness of skepticism, under the names of Higher Criticism and Evolution; and through these fountains of learning and instruction his influence is permeating Christendom through the ministry, in all denominations and in every quarter of the civilized world.

But, foreseeing that all minds would not be influenced along the same lines, our wily adversary has been leading other parties into other doctrines along

R2770 : page 72

other lines, all of which, however, have the Satan mark upon them; viz., either a tacit or an active denial of the Ransom--a denial of the redemption accomplished once for all by the man Christ Jesus at Calvary, and a denial, consequently, of all the gracious things which the Scriptures declare respecting the establishment of Christ's Kingdom and the blessing of all the world of mankind with a knowledge of the truth, and with opportunities of restitution to Edenic conditions and harmony with God and everlasting love.

These various devices of the Adversary in recent times are well known. Mormonism is one of these that attracts and ensnares a certain class; Spiritualism is another which attracts and ensnares another class of minds; Christian Science is another, very distinctive and totally different from the others; Theosophy is still another that has its attractions for other minds. In testing all the "new light" theories let us not forget that the Cross of Christ and the redemption thereby accomplished are the central point of antagonism between all these spurious theories, and the doctrine of the Scriptures. "The faith once delivered to the saints" has as its foundation, "how that Christ died for our sins and rose for our justification." However much Satan's various systems of delusion may differ from one another, they all agree in opposing this central point of the truth; and however they may seek to use the name of Christ, call themselves Christians, and seek to cover themselves with that "holy name" as a garment of light, it is only to deceive; it is in full accord with the policy which our great Adversary has employed for centuries.

One of the most recent of Satan's devices to ensnare those of God's people who could not be misled by something presenting itself as another religion and another gospel, is what claims to be a Christianity of good works and good morals without respect to faith in things past or future. The good works are usually presented in the form of healing of disease. The methods employed, and the claims set forth vary considerably, yet back of and underneath all is an occult power, a hypnotic power, which, however much it claims to be "merely human power," nevertheless gives evidence in various ways that it is a part of the great deception of our day, wrought by the Adversary himself as an angel of light, and respecting which the Scriptures forewarn us that there would be such strong delusions, which, if possible, would deceive the very elect.--Matt. 24:24.

If the very elect will be in danger, what must we expect respecting the world of mankind in general, and nominal Christianity? We must expect, as the Scriptures forcefully picture it, that many will "fall from the faith, giving heed to seducing spirits and doctrines of devils." We must expect the number thus to fall from the faith to be large, as again it is prophetically stated, "A thousand shall fall at thy side; ten thousand at thy right hand--but it shall not come nigh thee,...because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."--1 Tim. 4:1; Psa. 91:7-9.

This gives us a clue to the security of the saints. Their strength will lie in great part in that they are taking heed to the warnings of the Apostle respecting the present time, and hence know how to beware of the wiles of the Adversary. The "very elect" will be so in harmony with the Lord and so filled with the spirit of his Word, and so blessed by the exercise of their privileges as under-reapers in this harvest, and so disposed to lay down their lives for the truth and in its service, that none of these snares and delusions of the Adversary, promising life and health, will be special attractions for them. On the contrary, knowing what to expect, and looking forward with joy to the finishing of their course in death and thus passing "beyond the vail," they will be wholly out of sympathy with the snares which the Adversary will present. Nevertheless, as the Apostle intimates, there will be in this time also some of the Lord's people who will require the sympathy and assistance of others, respecting whom he says that we should seek to pull them out of the fire,--away from the influence and snares of the Adversary.--Jude 22,23.

The Apostle Peter's counsel respecting the way in which the Lord's people should meet the Adversary implies that they will all somehow or other be enabled to recognize him. He says, "Whom resist, stedfast in the faith." These words imply that in order to resist we must have the faith--the faith that has confidence in God; the faith that has led to a consecration on the Lord's altar, even unto death; the faith that would not take back the sacrifice under any consideration, but which delights to see it consuming, and which rejoices, hoping thereby to share in the glory that shall follow.--Jude 3; Rom. 8:17,18.

===================

R2771 : page 72

THE LORD'S SUPPER.

--MATT. 26:17-30.--FEB. 17.--

"This do in remembrance of me."--Luke 22:19.

VARIOUS ARE the theories throughout Christendom respecting the Lord's Supper--its meaning and the proper time for its observance. Most Christian scholars recognize the fact that it was instituted as the antitype of the Jewish Passover. Amongst the older churches, Roman and Greek Catholic, Episcopal, etc., there is an attempt made to celebrate our Lord's death as a memorial on its annual recurrence. Originally the celebration was according to Jewish calculations, on the fourteenth day of the first Jewish month, Nisan--the day on which the Jews kill the typical Passover lamb. Subsequently, however, a change in the method of calculation was made so as to commemorate our Lord's death on the nearest Friday and his resurrection on the Sunday--Good Friday and Easter Sunday. With the younger denominations of Christendom this custom has generally fallen into disuse, probably with a desire to put as much difference as possible between Protestant

R2771 : page 73

customs and ceremonies, and those of Catholics. As a consequence of this we find that the majority of Protestants fail to associate the Lord's Supper with the Jewish Passover, and fail to appreciate the fact that the death of the Jewish lamb celebrated annually on the fourteenth of Nisan typified the death of our Lord Jesus on the same date, the latter being the antitype, the fulfilment of the type.

Nor are they wholly without excuse in this oversight, for we are to remember that while the older churches celebrate our Lord's death upon its anniversary, they introduced other ceremonies resembling the Memorial, but not authorized in the Scriptures, nor in anything pertaining to the type. For instance, to the average Catholic mind, as well as to the Protestant, the Catholic Mass is merely a commemoration of our Lord's death; but this is not its true significance. The Mass, rightly understood, from a theological standpoint, is a fresh sacrifice, and not merely a commemoration of the one sacrifice at Calvary. Protestants, misinterpreting it to be a repetition of the Lord's Supper, have come to believe that from the earliest times the Memorial Supper was celebrated at any convenient season. Hence we find among Protestants a variety of views on the subject, some partaking of it weekly, others monthly, and others quarterly, as each esteems to be the most desirable, most profitable.

We hold that no such irregularity was ever intended by the Lord or by the apostles--that our Lord instituted it at the particular time, on the particular day of the year, that was proper; and that the words, "As oft as ye do this" had reference, not only to the bread and the cup, but also the time,--the general incident commemorated. We will not here attempt to go into detailed expose respecting the Roman Catholic doctrine of the Mass, but merely refer our readers to MILLENNIAL DAWN, VOL. III., pages 98-104, remarking incidentally that to the informed Catholic, Greek or Roman, the Mass is in no sense of the word a commemoration of the original sacrifice of Christ. The claim is that the first sacrifice of Christ was sufficient for sins that are past, but not for subsequent sins, and that God has given authority to the properly ordained bishops and priests to representatively create Christ afresh on any occasion, and then to sacrifice him afresh for any special sin or sins--High Mass for particular sins of an individual, Low Mass for general sins of a congregation.

The claim of Catholicism is that the blessing of the priest transforms the ordinary wafer and wine into the actual body and blood of Christ, who is thus re-created thousands on thousands of times every year, by thousands of priests, and re-sacrificed for thousands and thousands of sins. We, of course, object to all this as being thoroughly anti-christian, and the majority of orthodox Protestants will give their cordial assent. Nevertheless, those who organized new Protestant denominations seem to have entirely overlooked this matter when they use this frequency of the Mass in the older churches as an excuse for a frequency of commemoration of the Lord's Supper. However, the majority of Protestants seem to have been well aware that great frequency of observance (as in the Mass) would be unwise, unprofitable; and hence the majority commemorate only three or four times a year, believing the service to be thereby rendered more impressive and solemn to all who participate. We hold that the original method, of celebrating our Lord's death on its anniversary, is still more solemn, still more impressive; besides which it has the sanction of the Scriptures, which we claim no other method has.

OTHER MISCONCEPTIONS, BASED UPON SCRIPTURE.

Our so-called "Disciple" and "Plymouth Brethren" friends and others who have adopted the custom of celebrating our Lord's death every Lord's Day--on the first day of the week--seem to us to have fallen into a serious blunder. The inappropriateness of such celebrations is manifest in several ways: first they celebrate it on Sunday, which is itself the memorial of our Lord's resurrection, a totally different thing--a joyous Easter occasion. And losing sight of the importance of the date, it is not remarkable that they have likewise lost sight of the proprieties respecting the time of the day--that as originally instituted it was partaken of at night, whereas the usual custom is to commemorate in the morning or in the afternoon.

We are not to suppose that these Christian friends adopted their weekly custom without any reason whatever; but noticing the reasons they give we find them quite insufficient. It is their claim, for instance, that the statements of Acts 2:42,46; 20:7, which speak of the disciples coming together on the first day of the week "to break bread," refer to the Memorial Supper. To the contrary, we hold that these first-day-of-the week gatherings were Love-feasts, and never intended to take the place of nor in any sense to represent our Lord's Memorial Supper. It will be noticed that in these various accounts nothing whatever is said of "the cup," representing our Lord's blood, and which must be considered as important a part of the symbol as the unleavened bread, which represented his body. The Love-feasts appropriately took place on the day which celebrates the Church's joy in her Lord's resurrection, and no doubt were all suggested by the circumstances of the first Sunday,--the day of our Lord's resurrection, on which occasion he was known to the two at Emmaus in the breaking of bread, and later in the evening to the eleven as they sat at meat, saying, "Peace be unto you," and causing their hearts to burn within them. (Luke 24:30,31; John 20:19.) Our Lord's Supper, on the contrary, was evidently intended to be a reminder of his death and of our covenant as members of his body to have fellowship in his sufferings.

THE FIRST CELEBRATION OF THE LORD'S SUPPER.

Our lesson points us to the first institution of this memorial, indicating that it was celebrated on the day before the Passover proper began,--on the fourteenth day of Nisan. The Law respecting the Passover was very exact. The lamb was to be taken into the house on the tenth day of Nisan, was to be killed on the fourteenth, and was to be eaten during the night before the dawn of the fifteenth. In the antitype Jesus offered himself to the nation on the tenth, but they, except his faithful few, neglected to receive him, and on the fourteenth he was crucified. It was in the same Jewish day in which he was crucified that he ate the Passover mentioned in our lesson, and later on he was betrayed. (The day with the Jew began at sundown and lasted until the next evening.) There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not yet eaten it--nor would they eat it until the evening after his crucifixion.

One Evangelist records that our Lord said to his disciples, "With desire have I desired to eat this Passover with you before I suffer." It was his last commemoration of the Jewish rite, which as a Jew he was bound to observe legally, fully. We may not know positively the particular hour of the fourteenth day at which our Lord and the disciples partook of the Passover, but probably it was near midnight, when after the Passover had been eaten our Lord instituted the new memorial of his own death, the Lord's Supper, substituting it for the Passover supper of the Law, and intimating this in his words, "Henceforth, as oft as ye do this do it in remembrance of me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this--breaking the bread and drinking of the fruit of the vine--showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, he would be killed, crucified. Our Lord was thus laying a deep and broad basis for the new institution, his Church, and separating it from the Jewish type by pointing out to the believers himself as the antitype, and the higher meaning connected therewith--the deliverance of all true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant--eternal life.

All who see clearly the type should realize that it could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. Hence the significance of the Scriptural statement that "they could not take him because his hour was not yet come." (John 7:30; 8:20.) God had foreseen the entire matter, and had forearranged everything pertaining to it, and the type had marked it most definitely. We no longer celebrate the type, but believing that the antitypical sacrifice of the Lamb of God has taken the place of the type, we as Christians "do this" in remembrance of the antitype; for, as the Apostle says, "Even Christ our Passover [Lamb] is slain; therefore let us keep the feast."--1 Cor. 5:7,8.

It was while the Lord and his apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, "One of you shall betray me." John tells us that our Lord was "troubled in spirit," manifested emotion, at the time he said this. His emotion was not caused, we may be sure, by the matter of his betrayal, for he evidently foreknew the particulars as well as the fact of his death. The cause of his sorrow, we may reasonably suppose, was the thought that one of those whom he had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy;--evidently his sorrow was for Judas. His statement drew forth from the disciples inquiries, "Lord, is it I?" Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas, of course, asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord's answer was that it was one who supped with them, and dipping the sop he gave it to Judas, who forthwith went out. (John 13:25-30.) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary's suggestions

Judas entertained them more and more, until he was filled with the Satanic spirit, "Satan entered into him" fully, completely--took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out.

R2772 : page 75

It thus seems probable that Judas was not with the others when our Lord washed their feet, and subsequently instituted with the bread and the fruit of the vine the memorial of his death. It was better that he should be absent; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate his death on its anniversary. Nevertheless, let us remember that we are not competent to judge the heart, and hence in coming to the memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to divine providence to scrutinize those who profess to be fellow-disciples.

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP.

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, "Take, eat; this is my body." The evident meaning of the words is, This symbolizes or represents my body. It was not actually his body, because in no sense of the word had his body yet been broken; in no sense would it have been possible for any to have partaken of him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh,--leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is he that came down from heaven and giveth his life unto the world. I am the bread of life."--John 6:33,35.

In order to appreciate how we are to eat or appropriate this living bread it is necessary for us to understand just what it was. According to our Lord's explanation of the matter it was his flesh which he sacrificed for us. It was not his prehuman existence as a spirit being that was sacrificed, altho that was laid down and its glory laid aside, that he might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin--it was this fact that permitted him to be the Redeemer of Adam and his race,--which permitted him to give his life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which he laid down for us we are to "eat," appropriate to ourselves: that is to say, his perfect human nature was given for us and redeemed Adam and all his race from condemnation to death,--to a right to return to human perfection and everlasting life if they could. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognize us as having a right to return to human perfection, this still would not make us perfect nor give us therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice it is necessary that he should make a second advent, and then be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer; viz., justification by faith--not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving his own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise the fruit of the vine symbolized our Lord's life given for us,--his human life, his being, his soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which the Lord has thus, at his own cost, secured for us.

THE SECONDARY AND DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP.

As we have already seen, God's object in justifying by faith the Church during this Gospel age in advance of the justification of the world through works of obedience, in the Millennial age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on our behalf, to present their bodies living sacrifices, and thus to have part with our Lord in his sacrifice--as members of his body. This additional and deep meaning of the memorial our Lord did not refer to directly. It was doubtless one of the things to which he referred, saying, "I have many things to tell you, but ye cannot bear them now; howbeit, when he, the spirit of truth, is come, he will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the memorial, for he says, writing to the consecrated Church: "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation

of the body of Christ?"--to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with him also as sharers of the glory which he has received as a reward for his faithfulness. "For we being many are one loaf and one body." (1 Cor. 10:16,17.) Both views of this impressive ordinance are important: it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then, that we should realize that the entire Christ is, from the divine standpoint, a composite body of many members, of which Jesus is the Head, and that this Church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of his sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down his life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that he laid down in sacrifice; but as he sacrificed his actually perfect being, so we must sacrifice our justified selves, reckoned perfect but not actually so. Likewise the cup represents suffering. It is one cup, tho it be the juice of many grapes, even as it is one loaf, tho it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine (nowhere is this cup described as wine, tho it may have been) represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be his must drink of it,--must accept his sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing, and bring eternal

life. There is no other way to attain eternal life
except through accepting the blood once shed as the

R2773 : page 76

ransom price for the sins of the whole world. There is no other name given under heaven or amongst men whereby we must be saved. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of his cup, and be broken with him as members of the one loaf, and to be buried with him in baptism into his death, and thus to be with him in his resurrection to glory, honor and immortality.--Rom. 6:3-5; 8:17.

THE CELEBRATION IN THE KINGDOM.

As usual our Lord had something to say about the Kingdom. It seems to have been associated in his every discourse; and so on this occasion he reminds those to whom he had already given the promise to share in the Kingdom if faithful, of his declaration that he would go away to receive a Kingdom and to come again to receive them to share it. He now adds that this memorial which he instituted would find its fulfilment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized there will be a jubilation in the Kingdom. "He will see of the travail of his soul and be satisfied." He will look back over trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all his disciples who drink of this wine, first in justification and secondly in consecration, and who suffer with him. They are promised that they shall reign with him, and when the reign is begun and when the Kingdom work has been established, looking back they as well as he will praise the way that God has led them, even tho it be a "narrow way," a way of sacrifice, a way of self-denial.

Our Lord's faith stood the test of all these trying hours which he knew to be so near to the time of his apprehension and death. The fact that he rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by he will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise, no doubt, thanksgiving to the Father that his course was so nearly finished, and that he had found thus far grace sufficient for every time of need.

THE MEMORIAL SUPPER THIS YEAR.

The anniversary of our Lord's death will this year fall, according to Jewish reckoning, on Wednesday, April 3. Consequently, the appropriate time for celebrating his memorial would be on the "same night in which he was betrayed," the night of Tuesday, April 2--not immediately at six o'clock, but later on, allowing time for certain necessary preparations then, and for certain examination of the meaning of the symbols and considering the whole subject afresh, now.

According to custom, the Church at Allegheny will meet on this anniversary date to celebrate the great

R2773 : page 77

transaction by which we were bought back from condemnation, and to celebrate also our consecration to be dead with Christ, if so be that being dead with him we shall be sharers also in his resurrection, the first resurrection, to glory, honor and immortality.

We recommend that the dear friends in various parts of the world neglect not this precious memorial, which is so full of meaning to all who intelligently appreciate it. We do not advise gathering together in large companies, but rather that each little company or band meet together as is their usual custom; for this seems to have been the method in the early Church. Let us keep the feast in joy of heart, and yet with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant of sacrifice to be dead with him. We recommend that all the leaders of the little companies of the Lord's people make arrangements to obtain, if possible, unleavened bread (from some Hebrew family, possibly) and either unfermented grape juice or raisin juice, or other fruit of the vine, as may be decided. Our recommendation is against a general use of wine, as being possibly a temptation to some weak in the flesh. However, we recommend that provision be made for those who conscientiously believe that wine was meant to be used. As satisfying to the consciences of some it might not be amiss to put a small amount of fermented wine into the unfermented grape or raisin juice.

We recommend that these little gatherings be without ostentation,--yet decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate, rather than with our attention much taken up with forms and ceremonies.

Let us in this, as in all things, seek to do that which would be pleasing to our Lord, and then we will be sure that it will be profitable to all who participate.

We have already intimated that none are to be forbidden who profess faith in the precious blood and consecration to our Savior's service. As a rule there will be no danger of any accepting the privilege of this fellowship who are not earnest at heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words respecting those who "eat and drink damnation to themselves, not discerning the Lord's body." (1 Cor. 11:29.) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who merely recognize it as a ceremonious form. They eat and drink condemnation because, if they would investigate the matter, they would clearly see the terms upon which the Lord is accepting the "little flock" being chosen in this Gospel age. Their failure to do this brings a measure of condemnation, reproof; they are more responsible than others of the world who know nothing of the Lord, his sacrifice, etc.

Let us, when we celebrate this grand memorial, not forget to give thanks to the Lord for our justification, and also for the grand privilege we enjoy of being fellow-sacrificers with our Redeemer, and filling up that which is behind of the afflictions of Christ. And while sorrowful and thoughtful, meditative and full of heart-searchings on this occasion, let us, as did the Lord, triumph through faith and go forth singing praise to him who called us out of darkness into his marvelous light, and who has privileged us thus to have fellowship in the great transaction now in progress.

===================

R2773 : page 77

GETHSEMANE--WATCHING AND PRAYING.

--MATT. 26:36-46.--FEB. 24.--

"Not my will, but thine, be done."--Luke 22:42.

NO ONE CAN thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his "strong cryings and tears unto him [the Father], who was able to save him out of death" (Heb. 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent amongst Christian people that our Lord Jesus was his own Heavenly Father, Jehovah; and that it would have been a pretence, a mockery of prayer, for him to have supplicated as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the first-born of all creation, the beginning of the creation of God. (John 10:29; 1:14; Col. 1:15; Rev. 3:14.) There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable. On this point the earnest truth-seeker is referred to MILLENNIAL DAWN, VOL. V.

Our previous lesson closed with our Lord and his disciples leaving the upper room, where they had commemorated his death. They went to the Mount of Olives, to an orchard there, known as Gethsemane,--the name signifying "oil-press place," probably because olives were there pressed and the oil extracted used both for light and for food. One of the Evangelists speaks of it as the "garden of Gethsemane," but the word garden, as used in olden times, corresponds more nearly with our word orchard; it was not a flower-garden. There is a small enclosure now on the side of Mount Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well.

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly

permitted him the use of the upper room. Secondly, he desired the still quiet of midnight, out upon the hillside where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find that when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so to speak, or as pickets, to give notice; and took with him the same three disciples whom he had specially honored on other occasions, Peter, James and John: Peter, the bold and impulsive, James and John, the so-called "sons of thunder"--the three most courageous, most zealous, most earnest, of his disciples. These he wished to have nearest to himself in this time of anxiety. And yet, on this occasion, he desired to be still more alone in his prayer, for even these truest friends could not appreciate the situation: "of the people there were none with him." Hence he left these and went a stone's throw further, where he prostrated himself upon his knees, and with his face to the earth, as the various accounts show, and thus, alone, he communed with the Father.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force of poignancy he had never before experienced; and that the load became increasingly heavy--"sorrowful even unto death," a sorrow which almost crushed out his very life, says Matthew. Mark says (14:33) that he was "sore amazed," as tho the sorrow had come upon him unexpectedly, as tho he were bewildered. Luke, who was a physician, says that he was "in an agony," a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that "his sweat became as it were great drops of blood;" and this bloody sweat is not unknown to physicians today, altho very rare. It marks an extreme tension of feeling--sorrow nigh unto death.*

Infidelity has suggested that this account of our Redeemer's sorrow, tears and prayers, attests his weakness. They argue that there have been many martyrs of various religions who have faced death with boldness, stoical firmness, sometimes with smiles, and that this account shows Jesus to have been cowardly, and inferior instead of superior to others. But there is a philosophy connected with the matter which they seem not to grasp. There is a dullness and numbness connected with fallen, degraded, coarse manhood that can regard pain and death with indifference,--which permits them either to undergo it themselves without great emotion, or to inflict it mercilessly upon others without compassion. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, loving, tender feelings and sensibilities; and that we can realize consequently that he is able to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; because the more perfect the organism the more sensitive and high-strung the feelings, the greater the capacity for joy and the greater the capacity for sorrow: and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

Besides this he had a perfect life, unforfeited, and knew it, and realized that he was about to part with it; while others of the human family possess only a forfeited or condemned existence and realize that they must part with this sometime anyway. It would therefore be a very different matter for our Lord to lay down his life than for any of his followers to lay down their lives. Supposing 100 to represent perfect life, our Lord had the full one hundred units to lay down, while we, being more than ninety-nine-hundredths parts dead, through trespasses and sins and condemnation, could at most have only the one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, would therefore be a very different thing from the clear knowledge which our Lord had, based upon his experiences with the Father "before the world was," and the realization that the life he was now about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Heb. 5:7), "Who in the days of his flesh... offered up prayers and supplications, with strong cryings and tears, unto him who was able to save him from [out of] death, and was heard in [respect to] that he feared"--extinction. Intent continually upon doing the Father's will, day by day had passed in self-sacrifice, until now, in a few hours, the whole would be complete; and the thought of this brought with it another thought, viz.: Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him, a resurrection from the dead?

Had he failed in any particular to come up to the exact standard of perfection his death would have meant extinction; and altho all men fear extinction none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with the Father before

---

*Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the Vatican MS., and that altho it appeared in the original Sinaitic MS. it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.

R2774 : page 79

the world was. For him the very thought of an extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily as an astonishing sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the heavenly judge thoroughly acquit him whom so many were disposed to condemn?

After praying awhile he went to the three disciples, in whom he had greatest confidence, and who, more than any others, were his tried and trusted companions, but he found them asleep. Luke explains that their sleep was the result of sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intimated that it represented his death, and had further intimated that one of their number would betray him. The reaction from the sorrow brought a measure of stupor.

Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to be in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace, and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same; when crucified, the same; he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points like as we (his brethren) are, and we see in this his experience in Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as tho the Adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking to fulfil the conditions of their consecration vows they constitute one of the severest trials that could overtake them; if they have given up this world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to becloud the heavenly hopes, leaves them in a darkness more utter, more dense, than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is all right with him; anxious for some assurances that while the world may hate us, and say all manner of evil against us falsely, we still have his approval; anxious for some fresh assurance that it will be well with us, that the Lord will grant us a part in the better resurrection to life eternal.

But while we draw this correspondency between our experiences and those of our Lord we should not forget that there is an immeasurable difference; that we are of the dying and ninety-nine-hundredths parts dead already, and that therefore we cannot so fully appreciate the meaning of death nor the meaning of life eternal; and besides all this we have the example of our Lord, and the further assurance that our share in the First

R2775 : page 79

resurrection is not to be attained through perfection of our own, but through his perfection, provided we shall have attested to the Lord our full loyalty of heart, of intention, of will, however imperfect the results of our efforts to glorify him in our bodies and spirits.

The Evangelist records that our Lord prayed, "Father, if it be possible, let this cup pass from me." It may be that our Lord meant by this, If your infinite love and mercy see it possible in any manner to accomplish your purposes of salvation for mankind without it being necessary for me to die, then grant it to be so. But if this were the Lord's thought it would imply that he had not fully grasped the Father's plan of a restitution for mankind, made possible through a ransom price for Adam and his sin; for, seeing this, our Lord could not have supposed that anything short of the full ransom could secure the results. Quite possibly, however, the thought which bore heavily upon him was the realization now coming vividly to his mind that if apprehended

R2775 : page 80

as a blasphemer it would be the policy of his enemies not to destroy him secretly, but to deliver him over to the Romans; and he could realize the influence and power they would exert to secure the performance of their wishes, and he knew that the Roman method of execution was that of crucifixion, and he knew also that the Scriptures explicitly said, "Cursed is every one that hangeth on a tree."

Here, then, seems to have been the centre of his thought: I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer, as a malefactor; whereas my every sentiment is, and has always been, fealty, loyalty to the Father. This, we believe, was the special feature of our Lord's anxiety, called the "cup" of sorrow, which he wished, if possible, might be removed. We believe that he knew his death to be necessary, unavoidable, as he had many times informed his disciples; but that it was this ignominious form of death, "even the death of the cross," that staggered him; for it not only bespoke shame and misrepresentation before the people, and those whom he loved and to whom he sought to do good, but it carried with it also the thought that he was accursed of God; and if accursed of God he could have no hope for a realization of the glorious promise of a resurrection. But when assured through the angel that he would not be actually accused of God, even tho he would for a time take the place of the accursed Adam and be "made a curse for us," his race, then even the cross and its shame could be endured with fortitude.

WATCH AND PRAY LEST YE ENTER INTO TEMPTATION.

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered;--and one of them, the very strongest of them all, who boastingly had said a little while before, "Tho all men forsake thee yet will not I," was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish: they cannot hope to gain the victory over self and sin and the Adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and altho there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials as difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him,--and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

"O let no earthborn cloud arise
To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe, --and even tho, like Peter, they should afterward be recovered out of it, it will be with weeping.

Some make the mistake of praying without watching; others make the mistake of watching without praying; but the safe and only proper method is that which our Lord directed, to combine the two. We are to watch, and to be on our guard against the encroachments of the world, the flesh and the devil. We are to watch for all the encouragements of the Lord's Word, the evidence of their fulfilment, the signs that betoken his presence and the great changes of dispensation just at hand. We are to watch for everything that will strengthen us in faith and hope and loyalty and love; and while watching we are to pray without ceasing. We are to pray together as the Lord's people; we are to pray in our homes, as families; we are to pray in secret, in private. We are to have the spirit of prayer in all that we say and do: that is to say, our hearts should be going out continually to the Lord for guidance in all of life's affairs, that we may do with our might what our hands find to do, in a manner that will be acceptable to him, and that we may be shielded by him from temptation that would otherwise be beyond our endurance, and that we may be ultimately delivered from the Evil One and have a place in our Lord's Kingdom. Brethren and sisters, let us more and more remember and put into practice, in every home in which the WATCH TOWER is a visitor, these words of our Lord, "Watch and pray, lest ye enter into temptation."

===================

SEMI-MONTHLY.
VOL. XXII. MARCH 1, 1901. No. 4.

CONTENTS.

Views from the Watch Tower........................ 83
  Corroborations of Scripture Testimony.................................. 83
Poem: Longing for Home........................... 85
Accepted and Rejected Sacrificers................. 85
Jesus Betrayed and Forsaken....................... 88
  Our Warfare Not with Carnal Weapons.................................... 90
  The Cup Which the Father Pours................ 91
"Ye have Condemned the Just One".................. 91
Interesting Questions Answered.................... 94
Items: Pilgrim Visits Free, etc................... 82

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

PILGRIM VISITS ARE FREE OF ALL CHARGES.

We find that some of the friends have refrained from requesting "Pilgrim" visits because they supposed they would be expected to contribute for his railway fare and also for his support.

This is a mistake: the services of the preaching "Pilgrims" laboring under the auspices of the Watch Tower Bible and

Tract Society are absolutely without charge;--nor do they take up any collections. The Society pays their railway and all other expenses out of its funds, which are all voluntary donations, from such as are able and anxious to serve in this manner.

All we ask of the friends visited is that they provide a parlor, hall, school-house or church building for the meetings and that they board and lodge the "Pilgrim" during the two or three days of his visit. We attend to all else.

ONE-DAY CONVENTIONS AND ALLEGHENY MEETINGS.

The Editor has accepted quite a number of invitations for one-day (Sunday) Conventions of late--at points which can be reached by railroad in one night's travel, permitting him to leave Allegheny Saturday night and to get back to his Editorial duties on Monday morning. One of these (D.V.) will be held at Baltimore, Md., on Mar. 10. Another at Wheeling, W.Va., Mar. 24. These are only local conventions usually attended by friends living within a radius of 50 miles.

But some dear friends from neighboring towns who have come to Allegheny at such times have felt a little disappointment at not seeing "Brother Russell" as they expected. We therefore announce, that hereafter such one-day conventions will be arranged for on only the second and fourth Sundays of each month. Brother Russell may be expected to be at Allegheny on the first and third Sundays of each month.

====================

R2775 : page 83

VIEWS FROM THE WATCH TOWER.

CORROBORATIONS OF SCRIPTURE TESTIMONY.

GRADUALLY, but surely and relatively swiftly, we see unfolding the various features of the divine plan which the Scriptures have taught us to expect--pointing them out in a general way in advance --namely, preparations for the Millennium of blessing and preparations also for the great time of trouble with which it will be introduced. The testimonies following are all the more forceful because they come from men who, so far as we are aware, have no such expectations as we hold--no such light as we enjoy, relative to the teachings of the Scriptures on these matters.

For instance, many have opposed our presentation of the Bible's teachings on restitution (Acts 3:19-21), claiming--

(1) That there would not be standing-room for so many as probably have been born, reasonably estimated

at about fifty thousand millions. We answered this by a mathematical demonstration that twice this number could find standing room in either Texas or France, and that the whole earth under good climatic conditions will be ample for all. They then objected--

(2) That the earth can scarcely feed its present population, as attested by the famines in India and southern Russia. We replied to this, that God is able to provide for the fulfilment of all his promises; and pointed out the declarations of the holy prophets respecting these "times of restitution," that then "the earth shall yield her increase" and the "wilderness shall blossom as the rose."--Isa. 35:1; Psa. 67:9.

Note now how science comes forward to corroborate the Bible's testimony; and let us remember that now is just the time for these things to begin to appear.

R2776 : page 83

We quote the following from The Saturday Evening Post:--

"THE CHEMISTRY OF SOIL."

"Undoubtedly, one of the most wonderful discoveries of modern chemistry has to do with the soil. It has been ascertained that the most barren land can be made rich simply by adding to it certain mineral elements which cost but little. On this basis it is estimated that the United States will be able eventually to maintain 500,000,000 people--more than one-third of the present population of the world. It is merely a question of supplying the requisite quantities of nitrogen, phosphoric acid and potash. The last two are readily obtainable at small expense, whereas the first may be supplied either by furnishing to the soil condensed nitrogen in the shape of slaughter-waste or nitrate of soda, or by planting clover, beans, or peas, which have an affinity for nitrogen and absorb it from the atmosphere.

It is now known that nitrogen is the most important plant food, and inasmuch as this element composes four-fifths of the atmosphere the question is merely to absorb it into the soil. It has also come to be understood that only two per cent. of the material of plants is derived from the soil, the remaining ninety-eight per cent. being drawn from the air and from water. It has been learned that certain species of bacteria absorb nitrogen, and these may be propagated in moist earth, and the earth thus treated sprinkled over the land."

"IN THE WILDERNESS WATERS SHALL BREAK OUT AND STREAMS IN THE DESERT."--ISA. 35:6.

This prophecy bids fair to have a literal as well as a spiritual fulfilment. Already the drilling of artesian wells has reclaimed thousands of acres of arid land in the "American Desert" of the West; but the cost was too great when many of the holes were dry. Now, on seemingly reliable authority, relief has come to Texas along that line. A boy of fourteen years is found to possess what is styled "X-ray sight," so that in the dark he can see beneath the surface of the

R2776 : page 84

ground; just as the "X-ray" proved to science that certain rays of light can penetrate what we call solid substances; and just as Marconi, in connection with wireless telegraphy, has demonstrated that certain waves of ether pass through solid substances unhindered. This boy can see the subterranean creeks and rivers, and can designate just where the wells should be drilled to get the water so much needed on the surface. Whether this should be considered a lost sense of sight, lost through the fall, and which would return during the "times of restitution," or a special gift intended to help forward in the restitution, we are not yet prepared to give an opinion.

Of this boy's powers the Chicago Record gives quite a lengthy account, from which we quote the following, accredited to "Judge W. Van Sickle of Alpine, a member of the Texas Legislature:"--

"That Guy Fenley, this 14 year-old boy, is possessed of an 'X-ray' sight cannot be questioned. He has demonstrated his ability to see underground streams of water, no matter what their depth may be, on a number of occasions, and the stockmen of west Texas have ample proof of his power in this line. I engaged him to go to Brewster county and locate two wells on the ranch which is owned by D. J. Combs and myself. This ranch is situated in a very dry country, known as the Glass mountains. We had made a vain search for water on this ranch, having sunk a well to a depth of 607 feet at a cost of $1,500 without striking water. This boy has already located two wells on the ranch, one at a depth of 250 feet and the other at a depth of 400 feet, both containing an abundant supply of pure water, and well-drilling outfits are now at work sinking other wells on the ranch with no doubt about securing water.

"There can be no longer any doubt about this boy's wonderful power of sight, because instances are numerous and notoriously known where his 'X-ray' gift, or whatever it may be called, has been proved beyond a doubt. He sees the veins or streams of water under the ground and can tell with absolute certainty the different strata between the surface and the water. He has this 'X-ray' sight only at night, and it is much stronger in the dark of the moon. When he exercises this wonderful power for any length of time, he becomes exhausted and falls into a deep sleep, which restores him to his former self."

THE JEWS CLAIMING CHRIST.

"The oldest and the newest traditions of Israel look with favor upon the man of Galilee, who, as the prophets of old, was willing to give his soul unto death that his ideals might live after him. His noble and exalted aims have not been fulfilled. What ideals ever were? But we who are Jews today certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The gospel of Jesus was the glad tidings of Israel's own universal truth. The teacher of Nazareth was our kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family.

"How absurd and silly it is to expect us, in this age of enlightenment and growing religious fellowship, to mourn on this day, to shut our eyes to the light like wilful, wanton children, and see only the shadows of our past. If we, who are children of the house to whom the prophets belong, and whose mission it is to proclaim peace to them that are far and near, strew the seed of discord and resentment among our own, wherein are we better than those who persecuted our ancestors for wrongs which they had not committed? Shall we hold him whom the millions of our fellowmen commemorate today, and through whom, according to the unanimous opinion of our best and profoundest scholars in ancient and modern times, Israel's divine truths were carried out to the nations, shall we hold him responsible for the crimes that were perpetrated in his name? Nay, we do not mourn, but we rejoice that Jesus was born, and through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread spectres of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity." --RABBI SALEE in Jewish Voice.

PRESBYTERIAN CREED REVISION.

The Presbyterian General Assembly committee has agreed upon the following summary of returns made to them by various Presbyteries. They met in Washington City on Feb. 12 to prepare their statement for the next General Assembly in May.

First--The returns plainly indicate that the church desires some changes in its credal statement.

Second--These returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith.

Third--These returns also indicate that a large plurality desire that the changes should be made by some new statement of present doctrines.

Fourth--The returns also indicate a desire upon the part of many presbyteries for some revision of the present confession.

Fifth--It was therefore unanimously agreed to recommend to the assembly that some revision or change be made in our confession statements.

This means that the creed is objectionable as it stands, but that it is desired that the changes shall be made in such a manner as to cast no discredit upon it in the eyes of their own people or other Christians. In a word, they want, if possible, to say, The creed is all right, none better, could not be better; but some

R2776 : page 85

people cannot understand it aright, and for their sakes only it was necessary to alter the language without changing the sense. And no doubt some will succeed in deluding themselves and others--who prefer to be deceived rather than to openly acknowledge the wrong, for fear of denominational injury.

R2780 : page 85

LONGING FOR HOME.

As pants the heart for water brooks,
So pants my soul for thee!
O, when shall I behold thy face,
When wilt thou call for me?

How oft at night I turn my eyes
Toward my heavenly home,
And long for that blest time when thou,
My Lord, shalt bid me, "Come!"

And yet I know that only those

Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And O, my Master and my Lord,
I know I'm far from meet
With all thy blessed saints in light
To hold communion sweet.

I know that those who share thy throne
Must in thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And bide thy time to be with thee,
And see thee as thou art!
--G. W. SEIBERT.

===================

R2776 : page 85

ACCEPTED AND REJECTED SACRIFICERS.

GREAT WERE the anticipations of mother Eve in connection with her first-born son, Cain. Keenly she recollected the blessings of Eden and their loss through disobedience, and her memory clung to the implied promise contained in Jehovah's words to the effect that the seed of the woman should bruise the serpent's head--should crush the Evil One, and impliedly, in some sense of the word, thus accomplish a victory, and a release from some or all of the evils entailed through the divine sentence. It was in harmony with this that she named her first-born son Cain, which signifies, "acquired." In his birth she seemed to see a beginning of a fulfilment of the divine promise; this much of it had been acquired, for she said, "I have gotten a man from the Lord"--the Lord has given the promised man, the promised seed. But she was mistaken; the divine promise would be fulfilled in due time, but Cain was not the promised seed, nor even in the line of that promise. This was soon manifested.

In due time another son was born, who was called Abel--a feeder or nourisher--he being looked to, probably,

R2777 : page 85

not so much as the deliverer promised as a helper in the battle for bread with the thorns and thistles, etc. The two grew to manhood, the one becoming a tiller of the soil, a farmer and gardener, and the other a herdsman or shepherd. In process of time it became apparent to both of these men that they should make acknowledgement to the Lord, their Creator, and that it would be but a reasonable service that they should present to him offerings expressive of their dependence on, and of their appreciation of his kindness; and naturally each one took as an offering that which was under his care.

Cain took of the fruits of his harvest, the results of his energy, as an offering to the Lord, and Abel took of his flocks as an offering. So far as the record goes, both were alike acceptable to the Lord up to this point; nor can we suppose that God would be displeased with Cain for bringing of the fruit of his labor as an offering. The fact that he had not respect to Cain's offering need not be understood to imply any prejudice on God's part against Cain, nor any intimation that he had sinned in bringing such an offering; neither did the Lord's acceptance of Abel's offering necessarily imply a prejudice in his favor, nor that he was the holier of the two. The acceptance of the one and the rejection of the other was merely designed to show the kind of sacrifice which the Lord was pleased to have offered and the kind which he was not pleased to accept. Cain should have learned the lesson quickly, and should have secured animal sacrifices and have presented his offering in this form to the Lord, and doubtless it would have been accepted as was Abel's.

Probably neither of the brothers knew at the time why the Lord accepted the animal sacrifices only, but later on no doubt they would have been instructed that this was typical, because the Lord intended ultimately to accept of a great antitypical sacrifice for sins which he himself would provide in the person of the man Christ Jesus, and that this sacrifice could best be represented and typified by the sacrifice of animals, and thus the presentation of the thought that

R2777 : page 86

without the shedding of blood there could be no remission of sins.--Heb. 9:22.

But Cain, as the first-born, had no doubt already been recognized by his parents as the chief of the two brothers, and no doubt knew of his parents' expectations respecting him, that ultimately he would be the instrument of Jehovah in the crushing of evil. And no doubt this thought had engendered a certain amount of pride in his heart. He felt himself to be the elect of God, the highly honored one of the family; and correspondingly sharp must have been his feeling of disappointment when his offering of the fruits of the field, chosen with great care, and offered no doubt with sincere reverence, met with no sign of divine acceptance, while the offering of his younger brother, whom his parents had viewed as a mere assistant, was accepted of the Lord, probably by fire from heaven consuming the sacrifice. (1 Kings 18:38.) The chagrin of this one who considered himself the priest and mediator of the family, and God's specially chosen agent, may be imagined; and whatever of love and kindness and brotherly feeling had previously prevailed, fell before the combination of giant powers suddenly developed in his bosom--pride, chagrin, envy, --and in the heat of his passion and disappointment he smote his brother and slew him.

We are not to think of Cain's crime as a first-degree murder, deliberately plotted and executed; but rather as "manslaughter," a crime committed on the spur of the moment and under the influence of sharp disappointment. The inspired record tells us, "He was of [the spirit or disposition of] the wicked one, and slew his brother." (1 John 3:12.) He partook of the spirit of the wicked one, of Satan's evil spirit. Satan's spirit was one of ambition and pride. Already highly favored of God as one of the highest angels, he was not content with his great honors and blessings, but was ambitious, desirous of attaining still greater influence and power than God had been pleased to grant him; and this unlawful ambition obtaining control led him not only to rebel against the divine covenant, but led him also to become the "murderer" (John 8:44) of our first parents, that thus he might attain control over them,--the object of his ambition.

So, for aught we know, Cain may not only have felt the chagrin of seeing the younger brother's offering accepted, but may have felt that somehow or other this younger brother stood between him and the attaining of his ambitions, and that his removal would be a means for the maintenance of his own claims and position. How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival Kingdom! Soon Satan's folly will be manifested, when the Lord's due time shall come, and the one who humbled himself in obedience to the Father's will shall be exalted to kingly power and authority, and to the position at the Father's right hand in the Kingdom of the universe; and when the one who attempted the usurpation shall be bound and utterly destroyed. And how foolish was Cain's supposition that fighting against God would avail him anything, or that the destruction of his brother would leave him the heir of the promise that the seed of the woman should bruise the serpent's head! And how similarly foolish are all who foster ambition and pride --even in respect to the promises of God. How sure it is to lead to the murder-spirit of brother-hatred. (1 John 3:15.) And, on the contrary, how wise are those who follow the example of our dear Redeemer, quenching all ambition in devotion to God and burying pride under love and humility. Let us, therefore, as the Apostle exhorts--humble ourselves under the mighty hand of God, that he may exalt us in due time, even as he highly exalted our Lord Jesus.--1 Pet. 5:5,6; Phil. 2:5-12.

Had Cain, on the contrary, yielded to an humble and loving spirit, he would have said to his brother Abel, "My brother, I congratulate you, that the Lord has so remarkably accepted your offering; I rejoice with you, and now that I have learned better what things the Lord is pleased to accept in sacrifice, I myself also will hasten to present an offering like yours, and I will gladly exchange with you some of the fruit of my labors for some suitable sacrifice from your flocks." And who can doubt that Cain's offering, if brought in this manner, would have been accepted of the Lord, as was Abel's? The thing lacking was the humble spirit, the spirit of love, without which he could not be acceptable with God, nor appreciate his privilege of offering the acceptable sacrifice.

This same lesson of the first-born occupying the position of favor and opportunity, yet being unworthy and unready to use it, is illustrated in Abraham's sons. First was Ishmael, who for years was looked upon as the heir of Abraham and the promises made to him, and who continued to so regard himself even after Isaac, the child of promise, was born,--mocking and persecuting him. Similarly again, Esau, as the first-born of Isaac, held the birth-right to the same promise, yet not appreciating it rightly, sold it to Jacob for a mess of pottage, and then strove to retain it unjustly to himself, and was angry with the one who did rightly value it.

The Apostle points out to us (Gal. 4:22-31) that these things were allegories or pictures, written aforetime for our admonition and instruction, that we through these illustrations might gather the thought that God foreknew and designed that in bringing in the true Seed (Christ Jesus, the Head, and the Church, his body) there should be just such an experience as was pictured in these three illustrations. The first seed of promise was Moses and his house, fleshly Israel. These were represented in Cain and Ishmael and Esau--not that there were no exceptions in the nation of fleshly Israel, but that the nation as a whole was thus typified.

Israel, like Cain, considered itself as the first-born and heir of the divine promise, and it brought to the Lord an offering of works under its Law Covenant, represented in Cain's offering of the fruits of the ground, the labor of his hands; but God did not accept the imperfect works of Israel as satisfying unto justification. Israel, like Ishmael, was for years recognized as the heir to the Abrahamic promises, and felt arrogant in connection therewith; yet never was the real seed of Abraham meant by Jehovah when he made the promise that Abraham's seed should be great and should bless all the families of the earth. Nevertheless Israel, like Ishmael, mocked at the spiritual Israel, the true heir of the divine favors, and persecuted those that were born (begotten) after the spirit. Israel, like Esau, had indeed a title to the blessing, as being the first-born, and had they appreciated that blessing they might indeed have been the heirs of the promise; but failing rightly to appreciate it they had more respect and love for earthly comforts and advantages than for the spiritual, and sacrificed the latter for the former, even as Esau sold his birth-right for the mess of pottage. Nevertheless, while not highly esteeming the divine favors represented in the promise made to Abraham, the natural Israelite at the close of the Jewish age was disposed to claim that promise, and to resent the thought that it should pass by them and be given to Spiritual Israel, represented by Jacob, the second-born. And as Esau's anger was so fierce that Jacob was obliged to flee for his life, even so spiritual Israel was put in jeopardy of life by natural Israel. The Isaac-class was persecuted by the Ishmael class, and the Abel class was slain by the Cain class.

It at first seems strange that God's favored ones should thus appear to be worsted in every instance, and be obliged to flee from, or be killed by those whom God rejected. But herein is a great spiritual lesson, for we perceive that as the natural Israel was represented by Moses and his house, so the spiritual Israel

R2778 : page 87

is represented by Christ and his house; and we see that the very method by which Christ and his followers are to gain the victory in this present time is through obedience unto God "even unto death"--and that thus being obedient unto death, Christ and his Church, which is his body, and which the Apostle assures us is to fill up that which is behind of his afflictions (Col. 1:24), become the heirs of the world, the inheritors of the promises. Why? Because there can be no crushing of the Evil One and his power until first of all the sacrifice for sin, the ransom-price for the sinner, shall be paid; even as there can be no blessing of all the families of the earth through the seed of Abraham until, first of all, that Seed of Abraham shall have redeemed all the families of the earth by offering the sacrifice for sins which God has all along indicated must first be paid, and must include a sacrifice of life --for "without the shedding of blood there is no remission of sins."

Here, then, we may see not only in the plain declarations of the New Testament, but in all the shadowy pictures which prophesied the same in the Old Testament, that it must needs be that Christ (Head and body) shall suffer and be raised from the dead before these great and precious promises of the Almighty to mother Eve and to father Abraham can have their fulfilment.

The position we have here taken will not be disputed by any Christian well versed in the Word of God, except, perhaps, that some not having studied the subject from this standpoint, may at first be unable to see how the Church of Christ shares with him in all these pictures, and in the great sacrifice, as well as in the glorious work to follow. However, careful study of the Lord's Word from this standpoint will assuredly prove its correctness; and now we offer in further corroboration, the testimony of the Apostle Paul in his Epistle to the Galatians. In chapter 3:16 he points out Christ as the promised seed of Abraham, and in verses 27-29 he explains to us that all who come into Christ during this age and become members of his body, are thus members of the Seed of Abraham, and heirs with Christ of the promises of God made to Abraham.

Also in Galatians 4:22-31 the Apostle explains in detail how Ishmael represented Israel after the flesh, born of the Law Covenant, represented by Hagar, and how, as such, they could not be heirs of the Abrahamic Covenant. He then shows Christ, the son of the free woman, the Abrahamic Covenant, represented by Sarah, and he not only represents the Lord Jesus as being the Isaac seed of promise, but in so many words declares that the elect Church of Christ in this Gospel age is also of this Isaac seed, and heirs with Jesus, and, through his merit, to all the promises made to Abraham--that they should be God's agency in bringing blessing to all the families of the earth. The Apostle's words are, "So, then, brethren, we are not children of the bondwoman [the Law Covenant], but of the free [the Abrahamic covenant, typified by

Sarah.]" "Stand fast, therefore, in the liberty wherewith Christ hath made us free."

While these pictures and lessons relate chiefly to the Church as a whole, rather than to each member of it as an individual, nevertheless, individual lessons may be gleaned from them also, for altho Cain and Abel, Ishmael and Isaac, Esau and Jacob, represented particularly natural Israel and spiritual Israel, we may, nevertheless, find similar characters and similar individual conditions today, in the "tares" and "wheat" of the Gospel Church. The tares, like Cain, have the spirit of the wicked one, the spirit of ambition and of pride, and as a rule they occupy very leading positions in nominal churchianity. They bring to the Lord offerings, and not without a certain form of godliness, yet their hearts are far from the attitude which would be pleasing to the Lord, for the offerings which they present are of their own works--they come not to the Lord solely in the name and merit of the great sacrifice for sins finished at Calvary, and God cannot accept their offerings.

The wheat class of this Gospel age, corresponding to Abel, come before the Lord in greater humility; not trusting in any righteousness or works of their own for their acceptance with him, they present to him, according to his own appointment, the sacrifice of blood--Christ's sacrifice, and these are accepted and God's favor is manifested to them; but so far from this awakening in the tare-class a spirit of contrition, and a desire to learn the way of the Lord more perfectly, it seems to awaken in them hatred, animosity, chagrin, that they, worldly-wise and of worldly influence and fame, should be rivalled and outdone in divine favor and acceptance by those that are nought in their estimation and from the worldly standpoint. And the wheat-class, represented in Abel, must be ready to lay down their lives as the price of their fidelity to the Lord. To these the Lord speaks individually, saying, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) Their faithfulness is sure to lead to consecration to death, which ultimately finishes in literal death; for only by thus proving their faithfulness and following the footsteps of their Master to the end of the way can they be accepted of the Lord to joint-heirship with him.

The persecution of Isaac by Ishmael finds a parallel also in the opposition of the tares to the wheat; there is a rivalry between the Church nominal, which holds the place of influence and power, and which ridicules and mocks and persecutes the Isaac class. This persecution may not in every instance go so far as persecution to death, as in the case of our Lord and many of the apostles, and yet it will extend to every member of the Isaac class in some manner, even if it be not a more severe opposition than that of mocking and speaking evil of them. But all these things must be endured, and that with patience; yea, they may be endured with joy, if we can but have the spirit of our Head, and realize the meaning of these oppositions which come to us as they came to him, and of which he said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. And again, as the Apostle declares, "The world knoweth us not, because it knew him not."--John 15:18,19; 1 John 3:1.

In all of these illustrations it is well that we note the differences of spirit or disposition, that the haughty, the proud, the ambitious and self-confident spirit is the one which leads to disappointment, and is not of the Lord; and that the humble, teachable, obedient spirit or disposition is that which is recognized by the Lord; and in proportion as we are seeking, therefore, to make our calling and election sure to membership in this spiritual Seed of Abraham, represented in Isaac, represented in Jacob, and represented in Abel, let us seek to bring to the Lord such sacrifices as he is pleased to receive (Heb. 13:16), and to be exercised by such a spirit of faith, of trust and of obedience as was manifested by the Head of this body, the Lord Jesus. He is our perfect Pattern; he walked this way successfully, and has not only opened it for us through the merit of his sacrifice, and accepted us as his followers in it, but also he has promised us his grace and help through the Word and by his spirit and by his providence all the journey through; assuring us that having begun a good work in us he is both able and willing to complete it. Let us then, like him, bring unto the Father the acceptable sacrifices of our consecrated lives, made acceptable to the Lord's altar through the atonement sacrifice which our dear Redeemer gave on our behalf. Thus we shall at once and always be accepted in the Beloved.--Rom. 12:1; 5:1,2.

===================

R2778 : page 88

JESUS BETRAYED AND FORSAKEN.

--JOHN 18:1-14.--MARCH 3.--

"The cup which my Father hath
given me, shall I not drink it?"

NOTHING connected with the Gospel narrative appeals to human judgment more forcibly than does its simplicity. The fact that the weaknesses and failures and stumblings of the apostles themselves are faithfully narrated, and that without apologies or excuses or attempts to gloss over the defects, shows a sincerity, a truthfulness of intention, very rarely found in other writings. Nowhere is this more conspicuous than in the present lesson, which records the shameless perfidy of Judas, and the weakness of the remaining eleven, who, in our Lord's darkest hour, all forsook him, seeking personal safety,--one of them subsequently denying him. The writers of the Gospels would have been excusable had they interjected explanations and excuses for their course; but the narrative is really stronger as it stands, and we are, perhaps, inclined to furnish excuses for them which we might have been loath to receive had they offered them for themselves.

We note that two of them had swords, and that by our Lord's permission, if not direction (Luke 22:35-38),

R2779 : page 89

that it might be manifest that he was not overpowered by the high priest's servants, but that he merely yielded himself to arrest. The Apostle Peter probably reasoned that if the Lord had directed the bringing of the swords they were for use and not for ornament, and with commendable courage he drew his sword in defence of his Lord against the first of the party who attempted to lay hold upon him. The blow was evidently intended for the head, but perhaps was providentially warded off so as to injure merely the ear. But what consternation it must have brought to Peter and to the others, when the Master objected to their using the swords, objected to their defending him, and even healed the servant who was smitten! Confronted with such conditions, we can readily see that the faithful eleven could do nothing but one of two things--either stay with the Master, and, like him, submit to arrest, or flee, and thus secure their personal liberty and safety, which the Master evidently did not wish to secure on his own behalf.

We can readily imagine that eleven strong men, as they were, in the prime of life, even if they had but two swords amongst them, could have done considerable damage to the band that came to arrest our Lord; but while the excitement and activities of a battle inspire courage, to be compelled to stand idle and not be permitted to lift a hand in self-defence in the presence of an armed enemy, is most discouraging to anyone. And the natural tendency of all under such circumstances, to flee, was in this instance assisted and accentuated by the Master's own suggestion, "Let these go their way." Under full consideration of the circumstances, therefore, we must acquit the apostles of anything like cowardice, and must say that under similar circumstances to theirs few of the Lord's people would know how to do otherwise than flee, as they did.

The band of men whom Judas led out for our Lord's arrest were not Roman soldiers, but merely under-officers and servants from the high priest's household, armed with such weapons as they could command, sticks and swords, etc. The Roman military authority, represented in Pilate, took no cognizance of Jesus and his work until the next day, when the priests, chief rulers, and a multitude of incited servants and people, brought him to the tribunal and demanded his execution.

St. John's account does not mention the miserable act of betrayal by which Judas indicated which one of the twelve was Jesus--the betraying kiss, nor our Lord's words of reproof: "Friend, wherefore art thou come? Judas, betrayest thou the Son of Man with a kiss?" Judas evidently advanced beyond the band to give the salutation, according to prearrangement, that he should thus indicate the one they sought.

It is difficult for any noble-minded person to read the account of Judas' course without feeling a deep sense of righteous indignation--a sense of the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that he was the Messiah. It may not be amiss that we notice here that Judas did not reach this depth of iniquity suddenly, but rather that the disposition had grown upon him during the three years of his intercourse with the Master, when the reverse disposition should have had control. At the time when he was chosen to be an apostle he evidently was a good man, so far as outward appearance at least was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind, and had wished, and, so to speak, prophesied of him, that he would be a messenger of God to sound forth his praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records, we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit, curbing it, and seeking, on the contrary, to cultivate generosity and love and benevolence, he permitted selfishness to have more or less control in his heart and life. We may surmise that he chose the office of treasurer for the little company; whereas, had he been sufficiently alive to his own condition his proper course would have been to have refused it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But, on the contrary, he sought the office, obtained it, carried the bag, and the money that was put therein, and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all others of the abnormal propensities of our fallen nature, grew stronger and stronger as it was encouraged and cultivated, until finally it knew no bounds, and he was ready to sell his loving Master, Messiah, for thirty pieces of silver.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are many amongst the Lord's disciples who, in a less degree, commit a crime very similar to that of Judas--they sell the Lord, they betray him, while professing to love him. True, this cannot be done in the same personal and literal way today; but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be his followers, some who have been engaged in the ministry of his truth, as Judas was there, who are willing to sell the

Lord for a mess of pottage--for good things of this present life--for a salary, for social position, for honor amongst men, for popularity, and titles--who are willing to sell even their lips, as Judas did, so that, while professing to honor and to serve the Lord, they are willing to join with those who misrepresent his character, his plan, his Word--willing to rejoice with those who seek to assassinate the Lord. Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" and let none be too ready to excuse himself, but let each search earnestly his own heart and life and conduct, to see that he is not sacrificing in any way the truth and the life for any consideration whatsoever.

OUR WARFARE NOT WITH CARNAL WEAPONS.

In telling Peter to put up his sword our Lord inculcates a lesson which many of his well-meaning followers since have utterly failed to learn. On the contrary, all through the dark ages the sword--military power--was invoked and used on behalf of one party and then another of professed followers of Christ; sometimes against unbelievers, but very frequently against fellow-professors. The sword has left a bloody mark in the church nominal, and has become a cause of offence even to some in the world who see how different is such a course from that which our dear Redeemer prescribed for his followers. Never was this lesson more needed by nominal Christendom than today, when a militant spirit seems to pervade all parties and denominations. It is the soldiers of professedly Christian nations that today are amongst the poor heathen of China, "avenging" the death of Christian missionaries and others. It is these same representatives of these so-called Christian nations that are setting such immoral examples before the heathen people that by their evil conduct they glorify the soldiers of heathen Japan, whose mercy and moderation and self-control are universally admitted.

True, blame for what these soldiers may do cannot be properly charged upon the cause of Christ. We deny that they are Christian nations, and we deny that they are Christian soldiers. We claim that the soldiers are "children of this world," and that they are fighting as representatives of the "kingdoms of this world," under the "prince of this world." Nevertheless, as we come still closer to the question we find, upon apparently good authority, that the government of the United States has been appealed to by Christian ministers and missionaries to take vengeance upon the Chinese. From the accounts in the public press we may infer that the majority of the appeals for mercy and moderation have come from nominally worldly people, and that a majority of the appeals for vigorous measures have come from those who nominally are ministers, servants, representatives of Jesus, who said to Peter, "Put up thy sword into its sheath."

But here again we must draw the line, and surmise that as in olden times the Apostle said, "They are not all Israel who are of Israel," so now they are not all true Christians who are of Christendom. We must suppose that the Apostle's words are still true, "If any man have not the spirit of Christ he is none of his." We must suppose that in proportion as the spirit of love and gentleness and meekness is lacking it is a good evidence that the person, whatever may be his professions, is not a minister of Christ, not a minister of the true gospel, but merely a minister of some human denomination and some false gospel, which contradicts the truth.

It may not be inappropriate here to notice the general spread of a fiery spirit, bitter, vindictive, merciless, amongst people professing godliness, and of whom we might reasonably expect better things. An evidence of this bitter and fiery spirit is seen in the greater prevalence of lynch law in this enlightened country, where all the laws are in the hands of the majority, and where, therefore, there is no excuse. Accounts of these lynchings seem to indicate that there is, deep down in the hearts of many people who are apparently moderate and well intentioned, a fierce, brutal, savage instinct, which has never been transformed by the renewing of their minds by the power of the holy spirit. Just what this may lead to in the future, it is difficult to say; but it is part of the spirit of anarchy, which the Scriptures assure us will before long spread throughout all Christendom, and result in the great time of trouble, so long foretold, in which everything of law and order will go down before the angry passions of humanity.

The same intemperance as to thought and feeling is manifest sometimes merely in words, but it is, nevertheless, a piece of the same article, and reprehensible. As an illustration of this tendency toward immoderate thought and expression, we call attention to the extreme and unjustifiable utterance of a Methodist bishop, quoted from the New York Sun as follows:--

R2780 : page 90

"Shall we have Bryan elected? No; a thousand times no! I'd rather go to sea with a boat of stone, with sails of lead, with oars of iron, with the wrath of God as a gale, and hell as a port."

We should not forget, in defence of the bishop, that this language was used during the heat of a political campaign; and yet the palliating circumstances are quite insufficient. No circumstance, no condition imaginable, should lead any minister of the Gospel of Christ to use any such language; and we point it out now merely as an indication of the trend of our times, as being of a piece with the lynching and torturing of fellow-creatures,

R2780 : page 91

as an indication of the wild ferocity of thought which is leading on rapidly and preparing Christendom for anarchy, lawlessness, immoderation in all things. Let all of Christ's true disciples more and more remember the command of the Master, "Put up thy sword!" "Love your enemies." "Do good unto those who despitefully use you and persecute you."

THE CUP WHICH THE FATHER POURS.

Our Golden Text is the cream of this whole lesson. It expresses most beautifully, most concisely, most forcefully, the principles which underlay our Master's obedience to the Heavenly Father, and which enabled him in all things to come off conqueror and "overcomer;" and all who are seeking to follow in the footsteps of Jesus, to be his disciples indeed, will do well to ponder the thought expressed in these words: "The cup which my father hath given me, shall I not drink it?" The thought is clear: It is that he recognized the circumstances and conditions in which he found himself, as being not of those of his own making, nor yet those made for him by his enemies. He recognized the divine supervision of all of his affairs, and knew that nothing could possibly come upon him except as the Father would permit; and because the Father had so arranged it, had poured out this cup for him, therefore it was duty on his part to drink it.

We would not undertake to say that the Lord's people should never look for ways of escape from impending trials and difficulties; for we have the Lord's promise to this effect, that he will not suffer us to be tempted above that we are able to endure, but will with the temptation provide a way of escape from those features of it which would be beyond the possibility of endurance. When, therefore, we feel that our submission to evil has about reached its climax, where succor must come or we must utterly fall, that is the time for us to look about us to see what way of escape the Lord is opening for us. But we are to be sure that the way of escape which we take is not of our own, but of the Lord's provision; for if we should run away from duty and trial and testing in one place, it would merely be to fall into other trials and testings, perhaps severer, in another quarter. We are to know in advance that trials, difficulties, persecutions, slanders, are all a part of the portion which the Father has poured out, not only for the Head of the body, but also for all the members. We are therefore to be prepared to endure hardness as good soldiers; not fleeing, but courageously accepting as of the Lord's providence whatever he may permit to come to us, unless we shall see a reasonable, proper, honorable way of escaping from it, which will not be in violation of our covenant, nor in violation of any law of righteousness.

No other lesson, perhaps, is more needed by the Lord's followers than the one of willingness to drink the cup which the Father pours--a recognition that the Father is guiding and directing in our affairs because we are his, as members of the body of the Anointed One. In these respects the consecrated children of God occupy a very different position from the world, with whom the Father is not dealing as sons, who are not on trial for glory, honor and immortality, and for whom, consequently, he is not now pouring cups of trial, testing, endurance, etc. "The cup which we drink, is it not the communion of the blood of Christ?" --a share in his sufferings? "If we suffer with him we shall also reign with him; if we be dead with him we believe that we shall also live with him."

===================

R2780 : page 91

"YE HAVE CONDEMNED THE JUST ONE."

--MATT. 26:57-68.--MARCH 10.--

"Thou art the Christ, the Son of
the living God."--Matt. 16:16.

CAIAPHAS filled the office of high priest at the time of our Lord's condemnation. It was he who had already expressed himself to the effect that it was "expedient that one man should die for the nation, that the whole people should not perish" (John 11:50; 18:14), thus illustrating how God may at times use the thoughts and intentions of wicked men to express prophetically profound truths. It was indeed expedient, not only for the Jews, but also for the whole world, that a ransom should be given for Adam and his race, to the intent that they might be released from divine condemnation and ultimately be granted an opportunity for return to divine favor and life everlasting.

But so far as Caiaphas was concerned, he was probably thinking only of human expediency. He perceived the growing interest of the multitudes in Jesus of Nazareth. He realized that even the most learned of the scribes and Pharisees were no match for Jesus in doctrine and logic, and that the teachings of Jesus were so opposed to his own and the general traditions of Judaism that their acceptance must mean a religious revolution. This, he reasoned, would mean the loss of the prestige of the nation with the Romans, and the abrogation of all the rights and privileges accorded to them. So far as Caiaphas was concerned, his mind, his judgment, was already made up in respect to Jesus, and he merely sought opportunity to carry it into effect--to kill him. But being outwardly and nominally a religious

R2780 : page 92

man and a representative of justice, he felt constrained, so far as possible, to put the murder of Jesus, which he felt to be a necessity for the public good, in the light of an act of justice.

Caiaphas evidently was the ringleader in the conspiracy against Jesus. It was he and his associates who bargained with Judas; it was the under-priests and under-officers of his court and household and his servants who had been sent with Judas to arrest our Lord in the night, when he would be away from the multitudes; and we may presume that it was by his orders that our Lord was taken first to Annas, the father-in-law of Caiaphas, a man of great influence amongst the Jews, who had previously been high priest, and whose term of office had not yet expired, according to Jewish custom, altho their conquerors had forced a change in this respect, and had appointed Caiaphas chief priest instead of Annas. The sending of Jesus to Annas was evidently intended to secure his sanction to his arrest and trial, and the influence which that would imply.

When the band appeared before Annas he questioned Jesus respecting his teachings, etc., but he did not attempt a trial of the case, not having the authority. When our Lord refused to answer the questions, and referred Annas to those that had heard him, he was merely following the judicial course, and suggesting to Annas the propriety of not departing from the law in the examination of a prisoner. Annas signified his assent to the arrest by not reproving it or demanding

R2781 : page 92

his release, but sending the prisoner bound to Caiaphas, --thus saying by implication, I agree in your course that this man should be arrested and should be tried as a dangerous character,--dangerous to our theories and institutions.

Caiaphas had already the sympathetic cooperation of many of the leading Jews, especially of the priests, some of whom were in the "band." We may presume that the time during which the prisoner was taken to the house of Annas was occupied in despatching other messengers in various directions, to notify the members of the Council--the Sanhedrin--that the disturber of their peace had been arrested, and to assemble for his trial. It was probably about two o'clock in the morning that Jesus was brought before Caiaphas. The Jewish law forbids the trial of a prisoner between sunset and sunrise, and any verdict secured during the unlawful hours would have been invalid, illegal. Nevertheless, the chief priest was anxious to have his case well in hand by sunrise, and to hasten as much as possible the death of the prisoner, which he had already determined upon. The matter of the trial was a mere farce anyway, but he would see what evidence he could lay before the Sanhedrin at sunrise, and hence he immediately and illegally began the examination of Jesus, calling for witnesses.

No doubt it had been freely stated that Jesus had announced his Messiahship, altho we know that this was not the case so far as the gospel narratives show. He had been very guarded in his remarks in public, and even amongst his chosen twelve disciples he had not announced himself freely, but had first drawn from Peter the declaration of our Golden Text, "Thou art the Christ [Messiah], the Son of the living God." Jesus merely acknowledged that Peter had stated the truth, and that he had been guided in the statement by the holy spirit. When, therefore, Caiaphas sought witnesses even on this point he found none capable of giving satisfactory testimony. One witness who thought he had something of importance gave a somewhat garbled account of our Lord's words respecting the Temple; but when they sought a second witness to corroborate this they could not find one who would testify exactly the same, and the Jewish Law required at least two witnesses in any such trial.

Exasperated at his poor success in securing testimony, Caiaphas determined to try a different plan, and an illegal one--to excite his prisoner so that he would make some incriminating confession. Therefore he rose up, and with a manifestation of indignation, and to give the effect that very damaging testimony had been given, he asked the prisoner if he had not heard the testimony against him, and if he had nothing to say in self-defence. Our Lord made no response; he was not there to defend himself, and if he had been there was no need of defence. There was nothing criminal in what he had said respecting the Temple, even if it had been testified by a dozen witnesses. Caiaphas was foiled, but being a shrewd man he quickly changed his tactics, and affecting to wonder if indeed the claims of Messiah might be true he put Jesus under oath, saying, "I adjure thee [I put thee under oath] in the name of the living God; tell us whether thou be the Messiah, the Son of God."

Our Lord was not bound to answer this question, which he well knew would be used to incriminate him as a blasphemer. Nevertheless, he was not seeking to avoid death, but had already determined that the cup which the Father had given him was to be drunk, and hence he answered saying, according to John, "Thou hast said"--you have stated the truth; or, according to Mark, "Jesus said, I am"--the Messiah, the Son of God. He followed this with a declaration that those who there witnessed his humiliation and mock trial should in due time recognize him as the honored of God, sitting down at the right hand of the majesty on high, and to be revealed in the clouds of heaven as the great Judge, the Messiah.

Caiaphas could not hope to have a clearer expression, nor anything that would come nearer justifying his predetermined verdict of guilty of blasphemy, and hence with a mock expression of righteous indignation he tore his "simla" or upper garment, exclaiming, Blasphemy! We have heard blasphemy! Then, appealing to the members of the Council present, who were already in sympathy with the murderous procedure, he enquired whether or not they were satisfied with the evidence, and, as pre-arranged, they agreed that this was a clear case of blasphemy, and that Jesus was worthy of death.

R2781 : page 93

Dr. C. H. Plumptre has well said: "No other words in the whole Gospel records are more decisive against the views of those who would fain see in our Lord only a great moral teacher, like Socrates or Sakya Mouni. At the very crisis of his history, when denial would have saved his life, he asserts his claim to be more than this, to be all that the most devout Christians have ever believed him to be." The most devout Christians are those who believe our Lord's own words without distorting them,--that he was with the Father before the world was; that the Father had sent him into the world to be its Redeemer; that "never man spake like this man;" and that he was different from all other men, in that "he was holy, harmless, undefiled, separate from sinners"--that the life of the man Christ Jesus was unblemished and from above. But the most devout Christians in all ages have avoided claiming for Jesus what some of the less devout Christians have claimed for him, but what he never claimed for himself; viz., that he was his own Father, Jehovah.

The most devout Christians have believed the words of Jesus, when he said, "The Father is greater than I;" and, "As the Father hath sent me, so send I you." They recognize the oneness between the Father and the Son as being, not a oneness of person, but a oneness of heart, of mind, of purpose, according to our Lord's own declaration in his prayer for his people, when he said, "I pray for them...that they may be one, as we are [one]." (John 17:11.) The most devout Christians acknowledge that the only one, "the man Christ Jesus," was the perfect representation of the Heavenly Father, so that he who saw the Son (who was the express image of the Father's person) saw the Father also,--in the only way in which it would be possible for mankind to see "the invisible God," "whom no man hath seen nor can see," but whom the Only Begotten of the Father hath revealed to men perfectly. --John 1:18.

Thoughtful and intelligently devout Christians, when they examine the words of our Lord in this connection, can see nothing in them whatever to the effect that our Lord Jesus here contradicted the other plain statements of his testimony, but rather they find it in full conformity. Nor did the Jews for one moment think that our Lord meant that he was the Heavenly Father. This was not the question asked: they had no expectation that Messiah would be Jehovah, but Jehovah's representative, and agent, the Son of God, "The Messenger [servant] of the Covenant, whom ye delight in." (Mal. 3:1.) The charge of blasphemy against our Lord was based upon his claim of being a Son of God--not the Father himself. The charge was made on a previous occasion (John 10:29-36), when the accusers expressly declared his crime was that of calling himself a son of God;--that thus he was placing himself on a parity with God, as being of the same kind or nature. On that occasion Jesus answered their quibble by quoting them from the Psalms, where all of the Lord's consecrated people, the Gospel Church, are called "sons of God," and he pointed out to them that he merely claimed the same title that was there freely given to those who would come into that relationship, through justification of faith, whereas he himself had always been a Son of God in full harmony with the Father.*

When this session of the Sanhedrin, or court, broke up it was to wait until sunrise, when the formal meeting took place, and the verdict of blasphemy would be reaffirmed, and thus have the semblance of legality. (Matt. 27:1.) Meantime our Lord stood bound in the high priest's palace court for probably three hours, and it was during this interim that the high priest's servants, etc., took occasion to show their sympathy with the great ones by abusing the prisoner. Some spat upon him; others smote him with their hands and with sticks, and in general displayed their littleness and meanness. A favorite diversion with them seems to have been, after blindfolding him, to smite him and enquire whether or not he were prophet enough to name his tormentor. All these things our Lord endured, so far as the record shows, without a murmur. He accepted this all as a part of the cup which the Father had prepared for him; and the Apostle, evidently referring partly to these experiences, says, "Consider him who endured such contradictions of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood." (Heb. 12:3,4.) If we refuse the cup the Father prepares for us it will only return to us later perhaps with a more bitter draught: and if avoided entirely we cannot have share with our Lord in the glory, honor and immortality for which the trying experiences now permitted are our preparation.

The servant is not above his Lord, and if they have smitten and spit upon and buffeted the Master, none of the servants should be surprised or complain if they should have somewhat similar experiences. And when such things come to them while in the line

---

*For a treatise of this subject, and of the expression, "Son of Man," see MILLENNIAL DAWN, VOL. V., Chap. 6.

R2782 : page 94

of duty they are to esteem them as our Lord did, part of the cup which the Father has prepared, and they are to endure them without murmuring; on the contrary, as the Apostle suggests, they may give thanks that they are counted worthy to suffer some of the reproaches of Christ.--Col. 1:24; 2 Tim. 1:18; 2:3; Jas. 5:11.

But the Apostle urges, "Let none of you suffer as an evil-doer nor as a busybody in other men's matters." If suffering should come upon us justly for our faults, we could not glory in it, but rather be ashamed; but if any man suffer as a Christian let him not be ashamed--if he suffer for the truth's sake, for righteousness' sake. It may be urged by some that sufferings cannot come now, in our enlightened day, and when the name of Jesus is popular; but, we answer: Yes; it is still true, as the Apostle said, "Whosoever will live godly in Christ Jesus shall suffer persecution." Many now claim the name of Jesus who know not Jesus nor the Father, and who have not his spirit, just as many at that time delighted in the name of Moses, and sat in his seat as Doctors of the Law, yet knew not, appreciated not, the law of Moses and the law of God. --1 Pet. 4:15,16; 2 Tim. 3:12.

===================

R2782 : page 94

INTERESTING QUESTIONS ANSWERED.

Question.--I see it is your view that the 144,000 sealed (Rev. 7) are Spiritual Israel, "the true Israel of God," foreknown to him from the beginning, the predestinated "Abraham's Seed" which shall in due time bless the world. (Gal. 3:29.) I see too that you view it as a literal number, claiming that all the numbers of Revelation are literal. But let me inquire, Would not such a view overthrow the hopes of those who live today? Could we suppose that the entire Gospel age, with its reputed millions of martyrs, has not secured the 144,000 long ago?

Answer.--It would be a great mistake to suppose that the millions of martyrs, Catholic and Protestant, were all "overcomers,"--"saints" in the Scriptural sense. In a vast majority of cases the principle fought for, and suffered for, was chiefly liberty. Politics, too, lay at the foundation of much of the butchery. Note in another column how a bishop became so excited in our own day as to declare himself willing rather to go to hell than see a political opponent elected. Many, too, would go to death from pride;--rather than yield after having taken their stand.

When we think of the fact that a membership in this "royal priesthood" implies a full, living self-sacrifice to the Lord and his cause, and the attainment, while sacrificing, of the fruits of the spirit--meekness, gentleness, long-suffering, brotherly kindness,--Love, we rather wonder that so many as 144,000 could be found in the past nearly nineteen centuries. And it is of those who cultivate these graces, and attain them in their hearts (even if they cannot always exercise them as fully as they could desire in their flesh) that the Apostle declares: "If ye do these things ye shall never fall, but so [doing] an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:5-11.

Our confidence is in God,--that he knew exactly how long this Gospel age should be to gather the "elect" class; and that he will get the exact number of "jewels," the "little flock," within the appointed time, before "the times of the Gentiles" run out.--See also our issue of April 1, 1899, page 67.

Question.--We are all making considerable effort, through the Volunteer work and otherwise, to present the truth to others, and through the WATCH TOWER we learn that the numbers of interested ones are continually increasing, and the intimation is that still further increase may be expected. Now, the question is, How does this harmonize with the presentations of MILLENNIAL DAWN to the effect that the general call has ceased since 1881, and that altho the door to the high calling is not yet closed, it could not be entered except by those whom the Lord will admit to take the place of some who have failed to comply with the terms of their covenant--to make their calling and election sure.

Answer.--We understand that in 1881 a considerable number of justified persons had made a consecration to the Lord, but had not yet been proven--how many, of course, we cannot judge. Suppose, for instance, that the number were 50,000, and suppose that only one-half of that number would eventually be of the overcoming class: it would mean that gradually 25,000 would have their names blotted out of the Lamb's Book of Life, and the crowns once apportioned to them no longer counted as theirs. In order to give all of these consecrated ones a full opportunity it might be a number of years before any considerable number of them would be thus rejected, and the admission of others to take their places would be correspondingly gradual. We are to remember, too, that of those who enter to take their places probably not more than one-half would be overcomers--which would make 12,500 more to be admitted, and of these probably not more than one-half would be overcomers, which would mean that more than 6000 additional ones must be brought in; and so on. We think it not unreasonable that a considerable time has been left for many of the consecrated ones to note the tendency of the nominal church and her fallen condition spiritually,

R2782 : page 95

and to be tested thereby as respects their love for righteousness and their hatred of iniquity--their devotion to the Lord and to the principles of his Word, and their opposition to injustice, untruth, unrighteousness. Meantime, the truth, under the Lord's providence, has been going hither and thither throughout the civilized world, coming in contact with nearly all the consecrated, we may presume, and becoming more or less of a test to them. Some have gradually accepted it; others consecrated are, no doubt, still weighing the matter. Still others have probably sided against what they know to be the truth, because of love for the world or popularity or other selfish considerations. The testing of these cannot be expected to continue long. The light is growing so strong on the one side, and the darkness so strong on the other, that any who are unable to make up their minds respecting their proper position would thereby be showing themselves to be unworthy to be classed as "overcomers" and joint-heirs with Christ in the Kingdom. We may reasonably expect, therefore, that quite a good many places in the Lamb's book of Life will be declared vacant and new names be written therein to complete the elect number. To our understanding the ones thus favored of the Lord will be persons fully consecrated to him, and we would esteem it probable that such would early be brought in contact with present truth for their ripening as wheat for the garner, and the hearty acceptance of present truth by such as are fully consecrated to the Lord and to lay down their lives in his service would, we esteem, be in the nature of an evidence of their acceptance to the high calling. We would not understand that a knowledge of the truth without consecration would be an evidence in this direction, believing that many can see much that is reasonable in restitution, etc., who have never made a covenant with the Lord. We would believe, however, that none can appreciate deep things of God except by the holy spirit.--1 Cor. 2:9,10,14.

Question.--What is the Christian's robe, of which the Apostle says that it should be kept "without blemish."--Eph. 5:27?

Answer.--We understand it to be the wedding garment mentioned by our Lord in one of his parables. It represents the righteousness of Christ imputed to his consecrated followers who are invited to suffer with him, and also to reign with him. Otherwise it is called justification by faith--our imputed or reckoned righteousness in Christ, through which we have a standing and acceptance with the Father, and are permitted to enter into covenant relationship with him and thus to become "heirs of God, joint-heirs with Jesus Christ, our Lord, if so be that we suffer with him."--Rom. 8:17.

In the representation of the Bride-class in Psalm 45, the Church, as the King's daughter, is represented as presented at the marriage in this clean linen robe, richly embroidered--the embroidery, we believe, representing the development of character on the part of all the faithful. The robe is the basis of any good works that we can perform, and even then before we can accomplish anything we must have and must follow the Pattern given us by our Lord.

This garment, if it would be a wedding garment, must be spotless, clean and white--"without spot, or wrinkle, or any such thing." (Eph. 5:27.) In James 1:27, the Apostle urges us to keep ourselves unspotted from the world, which implies a possibility of having our robe of Christ's righteousness spotted. This does not signify that anything we could do could destroy the work of Christ, or make of none effect his sacrifice for sins, nor blemish it. The robe signifies that share of Christ's merit which has been freely appropriated to us by him with the Father's consent. If, through receiving of the spirit of the world, we blemish or sully this wedding garment we shall be unfit to be of the Bride class, and be rejected; and yet we might say that in our present imperfect condition and many unfavorable surroundings and besetments it would be a miracle if we should never come so closely in contact with evil as to spot our garment or wrinkle it.--Compare Jude 23; Rev. 3:4; 16:15.

However, we find that God's gracious provision in Christ is not only that our Lord Jesus' sacrifice was a sufficient one for all of our imperfections of the past, prior to our acceptance with the Lord, but that

R2783 : page 95

it is a sufficient one also for any unintentional blemish or weakness or misstep that may come to us through our own imperfections or the weaknesses of others, after we become the Lord's children. In other words, we are not only provided with the robe covering all the past, but provided also in the same sacrifice of Christ with a spot-remover, and any who through weakness or temptation stumble by the way and soil their garments are to be restored by the brethren "in a spirit of meekness, remembering themselves also, lest they should be tempted." To restore means to help them to see the spot, and by faith to apply the provided cleansing, through penitence and prayer. All who are in the right attitude of heart, appreciating the purity of the robe, appreciating the Bridegroom and his favor, appreciating the great King and appreciating the honor of being called to the marriage, will be very careful indeed to guard against spots and wrinkles, and very careful also that if any should get upon their robes they should be as quickly as possible removed. This work of mutual helpfulness on the part of the Lord's consecrated people is represented as "the bride making herself ready."

R2783 : page 96

Those not thus faithful are in a wrong condition, and spot after spot, wrinkle after wrinkle, coming to their robes, they become more or less careless, and especially as they see so many others in a similar condition. These are brought to our attention in Rev. 7:13-16. We are there shown that they will not come to the position of being members of spiritual Israel, the 144,000, filling up the elect number named after the twelve tribes. We are shown, however, that their unreadiness to be of the elect class was because of the spots upon their robes and the carelessness which this manifested. But the Lord does not reject them because, passing through manifold temptations, they have not been properly careful, for in wearing the robe they are still confessing their trust in him, in the merit of his sacrifice. He therefore provides for them an experience which will demonstrate to which party they really belong. He causes them to go through a great time of trouble in which, if they love sin and unrighteousness, they will succumb; but if they love the Lord and love righteousness they will come off victors eventually through the Lord's grace, and be permitted to cleanse their robes with tears and efforts, etc., as they should have done voluntarily before, spot by spot, as any blemish was noticed. They do not become members of the Bride class, even when cleansed; they do not sit with Christ in his throne as will the Bride; they do not constitute the Temple, but, on the contrary, they will serve God in his temple (the Church). They will serve before the throne; they will have palm branches, indicating final victory; but they will not have crowns, because they were not overcomers, in the sense demanded of all who will be joint-heirs with Christ.

Question.--I read in the TOWER of March 1, 1900, under the caption, "The Consecrated Home Honored," your suggestion respecting responsibilities of a husband and father as the head of his household. In that article you intimate that those who do not exercise the office of head of their families have reason to question whether or not they are overcomers, etc. The question seems to me a very important one, in view of the fact that I know a great many of the brethren who seem to have comparatively little influence or control in their own homes. I therefore inquire to what extent is it reasonable for us to expect our households to be all consecrated?

Answer.--You have only partly grasped our thought, which is not that all the members of the family should be consecrated to the Lord, but that the home and its conditions should be of the consecrated kind, if the head of that home is consecrated, and is exercising the duties and prerogatives of the head of the house. Even if every member of the family were out of Christ, and out of sympathy with the religious views of the husband and father of the family, his kind and loving, but positive conduct of his house along Scriptural lines should secure to him such respect from every member of his family that they would not only not oppose his wishes, but, on the contrary would take pleasure in cooperating with them. Thus, if the Lord himself or one of the brethren, his representatives, were to pass that way, and the husband and father of the family thought to entertain him, the properly ordered household, being under the control of his consecrated mind, would be one in which all whom he chose to invite would be made most welcome and heartily entertained. And even if some dissatisfaction were felt, it would be a crime against the divine institution of the family to manifest opposition, for the husband and father is the head of the family, as Christ to the Church, says the Apostle. --Eph. 5:23,24,29,33.

Nothing in this would mean arbitrariness on the part of the husband and father, but rather that he would wish to consider, as far as possible, the interests of his home, and to contribute to the happiness of each member of it. But it would be his duty, as a child of God, to place the wishes of the Lord paramount to those of his family, so that he would be prompt to invite the Lord or his brethren into his home, as a tribute of his respect and love for the Lord. And in requesting his family's cooperation in this matter, he would know that he was bringing a blessing to them, whether they appreciated it or not; and that any failure to follow this course would be giving his family and their wishes precedence to the Lord and his wishes, a matter not to be considered for a moment by any "overcomer." Nevertheless, everything should be done, not from the standpoint of force and demand, etc., if possible, but rather from the standpoint of love. Let the family see your love manifested in all ways, and also know your firmness in character on every point where principle or loyalty to the Lord are involved.

Nor do we mean that the wife and family should be imposed upon and overworked for the sake of visitors; on the contrary, their care and comfort are the first care of the husband. The head of the family must be watchful of the interests of all under his care to such an extent that he should sacrifice himself, his own comfort and convenience, for their proper care. But to purchase peace in the home at the expense of his own manhood would be wrong, and would encourage a wrong spirit in those he seeks to guide in the right way.

However, where the right way has not been seen and the wrong way has become habitual, it would be the part of wisdom not to approach the right too ruthlessly, but very gently;--praying for and seeking to exercise humility, patience, gentleness;--to let love, and love only, hold the reins of control.

====================

SEMI-MONTHLY.
VOL. XXII. MARCH 15, 1901. No. 6.

CONTENTS.

Views from the Watch Tower........................ 99
  Christendom's Financial Outlook............... 99
  National Preparations for War................. 99
The Spirit of Lawlessness.........................100
"I Find no Fault in this Man".....................102
The Atoning Sacrifice Completed...................105
  Paradise Promised............................107
  "Father Into Thy Hands I Commit
    My Spirit"..................................108
"Despised and Rejected of Men"....................109
"They that Reverenced the Lord
    Spake Often Together"......................110

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.

FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

CHRISTIAN HOME EMBELLISHMENTS.

We have just received from London a fresh invoice of wall texts, illuminated motto-cards, etc., suitable for the walls of your parlors, dining-rooms, and bed-rooms. Our previous announcement of these embellishments brought so many orders that what we considered a good supply was quickly exhausted.

The new lot is the choicest we have ever had--about one-half the same that we had before and one-half new designs. Hence those who got of the previous lot, and want all new patterns should say so. Or if they want any of the older patterns duplicated, mention which, and if possible, we will accommodate you. They are all choice, however, and if you had two of the same text, in different rooms, it would not matter. Orders will be filled in rotation as received.

We have concluded to assort these in One Dollar parcels as before. You will be pleased with the general assortment, which will be known as parcels a, b and c, each different from the other. The prices, including postage, are about one-half what such goods are usually sold for in this country--though not as cheap as the British prices; because ocean freights and custom house duties are considerable. British friends will, therefore, receive still better parcels for the money from our London branch. We are not supplying these for filthy lucre's sake; but for the blessings that may result to you and yours through frequent suggestions in every part of your home of some of the choicest precepts and promises of the Scriptures.

ONE DAY LOCAL CONVENTIONS.

Baltimore, Md., Sunday, March 10th, at Dushane Hall (3d floor) cor. Baltimore street and Post Office avenue; at 10:30 A.M., a Praise and Testimony Meeting. At 2:30 P.M., discourse by Editor of this journal. At 7:30 P.M., a Question Meeting.

Wheeling, W.Va., Sunday, March 24th, at 10 A.M., Praise Meeting; 11 A.M. and 3 P.M., discourses by Editor of this journal; at 7:30 P.M., Testimony Meeting.

====================

R2783 : page 99

VIEWS FROM THE WATCH TOWER.

NATIONAL PREPARATIONS FOR WAR.

WE CLIP the following from a Pittsburg daily, which shows that the Hague Peace Conference of 1899 is not taken very seriously by any of the nations:--

"To carry out the various programmes of naval construction, as framed by the nations of the world, will require an outlay of five billion dollars. England set the pace several years ago, and now many of her great ships are out of date and out-classed.

"The United States government arranged to spend $60,000,000, of which $20,000,000 will be expended in 1901. The cost of the tools and places to repair ships, is almost as expensive as the ships themselves. The value of ships is ephemeral, owing to the constant changes in types.

"England has under construction 17 battleships, 24 cruisers, 8 sloops of war and 25 torpedo destroyers, at a total cost of $133,000,000. This will not complete the fleet but moves them forward and completes those ordered, under a former appropriation.

"France has provided for a naval construction reaching to 1907, in which a total of 220 vessels are to be built, the outlay of 1901 being figured at $124,000,000.

"The plans of Germany cover 34 battleships, 32 cruisers and 80 torpedo boats. The appropriation for 1901 is $100,000,000. Russia's expenditures in 1901 is placed at $46,000,000 for the beginning of the work on new ships and completing those under way.

"Poverty-stricken Italy will expend $30,000,000 on her navy in 1901. Japan's budget for naval equipment in 1901 is $23,000,000. Austria, Sweden, Holland and Denmark are preparing to double their naval expenditures. Verily, the wings of the angel of peace are not to be spread over the ocean during the early years of the new century."

CHRISTENDOM'S FINANCIAL OUTLOOK.

Because the great time of anarchistic trouble for which the Scriptures teach us to look in the near future is to be the agency through which the "present evil world [age]" will collapse, and prepare the way for the Millennial Kingdom, therefore our interest in the financial situation as related to prophetic fulfilment.

"Money-making," the accumulation of vast wealth, cannot under present conditions come from day-labor in cultivating the soil or otherwise. It comes from the use of machinery, which today is so complete and abundant in civilized lands that each nation

R2784 : page 99

is able to much more than supply its own demands and must compete for outside business. This is the meaning of the Chinese trouble--she has hundreds of millions of people, and Christendom wants their patronage and in the name of Civilization will insist on having it;--even tho it costs blood and treasure it must be had for the future still more than for the present.

Truth to tell, the present era of prosperity would have collapsed a year ago had it not been for the wars which came just in time to prolong the momentum. The Spanish, Philippine, Boer and Chinese wars have taken men from the ranks of labor and helped in that way; and have drawn money from the treasuries of the nations and put it into circulation among the people as the price of services, provisions, armaments, etc., etc.,--bonds taking the place of money as "collateral." Note the above naval expenditures alone, and consider how the $500,000,000 to be spent this year is already giving employment to miners, coke-workers, steel-workers, railroad employees, ship-builders, boiler and engine-builders and gun-makers.

And this is but one item of the world's war expense. For instance, in the United States Senate one of its most careful and responsible members declared, "The military budget of this Republic for the

R2784 : page 100

coming year will be nearly $400,000,000. It will be nearly twice what any European power is spending." Of this amount, only one twentieth is for the navy as shown above.

If present wars continue, or others break out and necessitate further expenditures and more bonds, the "good times" will last a while longer, until something occurs to cause distrust; then a panic will ensue, which, because of present conditions, will grind the masses as none other ever did;--and then will come the collapse which we expect will spread to everybody and everything in "Christendom." Money is now pushing the lever forward and keeping the people busy, because it is more than proportionately profited; and when the time comes, as it must come, when national bonds will no longer be in demand, it will be the Money-power that will take fright and reverse the lever and arrest the world's machinery with a jolt that will shake the social structure.

Already both Great Britain and Germany have found it expedient to place their bonds in the United States rather than at home. Already there are premonitory signs of financial trouble in Germany--as the result of "over-production," competition, inability to find a market for her products. Already British manufacturers are suffering from competition; and the manufacturers of the United States could do nearly double their present business if they had the demand for their goods.

We clip the following from the Boston Herald:--

"Germany is feeling sharply similar conditions. The Berlin correspondent of a London newspaper says the German mortgage banks are in a bad way, which, indeed, is not news, since it has been known for some time. The important point is that the situation does not improve. The electrical industries, the iron trade and the wool-spinning industry are extremely dull, the latter being reported almost ruined. The cities are full of unemployed people, and the paternal government is busily devising public works and charitable arrangements for their relief. There has been in late years an enormous industrial development in Germany, bolstered up, to some extent, by artificial means. Naturally this has been accompanied by an enormous speculative movement. Should it collapse, the consequence would be a period of hard times, the duration of which cannot be predicted with any confidence. Germany has been, as it were, intoxicated by glory and hope. All classes of the population are puffed up with a sense of national destiny. They have appeared to think that nothing could withstand their progress to the supremacy of the world. Any rude shattering of their dreams would result in corresponding dejection when its significance was fully realized. According to all accounts having semblance of truthfulness, the present prospect is dark and threatening."

Concerning the condition of things in Russia, the Industrial World, Odessa, says:--

"It is no ordinary, temporary, fleeting or passing financial and industrial crisis which Russia faces. Her staple industries for some time have steadily languished, from causes various and deep-rooted, which it is the government's duty to investigate. Money is daily becoming scarcer. No year in forty has opened under blacker auspices. The country is within measurable distance, all around, of an economic collapse."

If it is thus in the face of such immense national expenditures, how will it be when these and other great enterprises are forced to stop by a great panic? When it will come, no one can tell; but the Lord's people who order their affairs more for the accumulation of heavenly than of earthly wealth will be in the more favorable condition (both of head and heart) to take their share of whatever may be permitted of their Heavenly Father, and to profit by it. In view of the foregoing, we would not be surprised if wars would continue or increase, and thus prolong the present "good times" for a while, and thus financially weaken the nations for their fall. But we make no predictions. The Master's advice is always in order, "Watch and pray, lest ye enter into temptation."

THE SPIRIT OF LAWLESSNESS PREVALENT.

The tendency away from peace toward lawlessness and war continues to be evidenced on every hand. The passion for blood and destruction still strives, however, to justify itself in some "righteous cause;" but the appetite, once whetted, will some day be careless respecting any claims of justification; and then some "good people" will be sorry that they did not balance their justice more evenly; that they helped unchain the tiger, that lies dormant, but not dead, in every fallen human being.

The war against the Boers--to compel them to give the elective franchise to a few hundred foreigners, "uitlanders," has not only cost thousands of lives and millions of money, but has given thousands a taste of blood and fire, of recklessness of life and property which will prepare them for the coming scenes of anarchy at home. The same is true of the American soldiers in the Philippines, and the soldiers of all "Christendom" in China.

The same spirit has manifested itself in nearly every nation of Europe against the Jews, and in Turkey against Christians. And it is a part of the spirit that has made possible horrible lynchings in this country; and which backs the present saloon-smashing now in vogue in Kansas. In all these cases those taking law into their own hands and practicing violence, would urge that right was on their side. Doubtless to some extent this is often true; what we point out is the spirit of lawlessness, anarchy which is

R2784 : page 101

growing, and which will bear a "whirlwind" harvest ere long.

TRUSTS AS VIEWED BY JUSTICE BROWN.

"Justice Brown, one of the ablest members of the Supreme Court of the United States, in his John

Marshall address at Parkersburg, W.Va., made some remarks pertinent to the trust question in speaking of the future of the judiciary of this country. 'The problems to be solved in the future,' he said, 'were those of combinations of capital and monopoly.... Society must adapt itself to the new conditions and do all it can to minimize the evils. It will not be the judges and the lawyers of the twentieth century who will have to face these problems, but the statesmen. There will be a struggle fought out with the desperation of hunger and possibly with bloodshed, but society will have to readjust itself on the basis of justice and equity.'"--Pittsburg Post.

* * *

We endorse the above. We do not say that Trusts and combinations are unmitigated evils--that serve no good purpose; but admitting that such great combinations of capital serve a great purpose in economy of management and cheapening the cost of life's necessities--just as socialism would propose--we see nevertheless the impossibility of this reduced cost reaching and benefiting the public. We see that selfishness will maintain or raise prices and perhaps reduce wages to increase the stock dividends, even tho the process grind the masses into the dust. Those who forget that selfishness is the motive power of "the present evil world," will err in all their calculations.

Socialists err on the other side of the question;--in supposing that people in general would work either their hands or their brains vigorously, if the incentives of gain, selfishness, wealth, were removed by legislation or otherwise. Not until the strong hand of the Kingdom of God, backed by the strong love of the glorified Christ (head and body--Rom. 8:17) takes control of earth's affairs can socialistic programs hope for success.

THE POPE CRAVES POWER TO SUPPRESS PROTESTANTISM.

The pope gave a hint respecting one cause of his anxiety to recover temporal power in Rome, when, addressing the Duke of Norfolk and accompanying English Catholics, recently, he said:--

"Under our eyes, in this holy city, which should be the inviolate center of Catholicism, it is permitted to associations for religious propagation to take advantage of the sad economic conditions of the country to corrupt the faith of our children in the name of the specious doctrine of judgment, which pretends to leave each the right of interpreting in his own fashion the doctrine of Christ. You are right in protesting against this state of things, which enables you better to understand the grievous circumstances in which we have lived during the twenty-five years of our Pontificate."

R2785 : page 101

Commenting on this the London Spectator truly remarks:--

"In other words, temporal power is needed to prevent liberty of worship and of conscience in Rome, and to cleanse Rome from the defilements of Protestant teaching. Yet the Pope praises the British nation because it allows full liberty of conscience. Fortunately there is little fear of Papacy recovering the temporal power. And, in truth, all good Roman Catholics should rejoice that this is so. Nothing could result therefrom but spiritual injury."

IMPORTANT CONCESSIONS BY THE PORTE.

"We are enabled to announce an important concession respecting the right of Jews to hold property in Palestine, which has been obtained from the Porte by M. Isaac Fernandez, President of the Comite Regional of the Alliance Israelite in Constantinople. For several years past, Jews of all nationalities, even Ottoman subjects born in Palestine, have been forbidden to buy landed property in Palestine. M. Fernandez has now secured for Jews who have been settled in the Holy Land for a considerable time, whether subjects of Turkey or of foreign powers, the right to buy "Miri" (agricultural land) and to have the property inscribed in their own names. The special importance of this concession lies in the fact that while "Mulk" (town land) is owned by private individuals, "Miri" is the property of the Sultan.

"M. Fernandez has rendered an immense service not only to his co-religionists, but to the entire population of Palestine. The Imperial Treasury will be among the first to derive material benefit from the measure mentioned above. The government of the Sultan has thereby given a fresh proof of the religious toleration which is a tradition in its annals."--Jewish Chronicle.

* * *

"We are in a position to state that according to our latest information from Constantinople the views expressed in authoritative Turkish circles are favorable towards political Zionism, and the advantages the Ottoman Empire will derive from it. We can further state that we are now in the midst of negotiations of far greater importance than the mere annulling of the prohibition of immigration would signify." --Report of Zionist Committee in Die Welt.

===================

R2785 : page 102

"I FIND NO FAULT IN THIS MAN."

LUKE 23:13-26.--MARCH 17.

HAVING gone through the form of a trial, a mockery of justice--the chief priests and scribes and Pharisees, with a multitude of their retainers and servants, a clamoring mob, led Jesus to Pilate, while it was still early in the morning. (John 18:28.) But they remained in the court-yard while Jesus was led alone to the judgment hall, probably by a court attendant or a sentry, the Jews declining to enter because so doing would make them ceremonially unclean, and hinder their observance of the Passover feast which would begin that same night. What a curious blending this shows us of cleanness and uncleanness! How exact they were to a jot and tittle about matters of minor importance, and how utterly lost to all sense of heart-purity and love, the real essence of the divine law! We who are of spiritual Israel need to be on guard against such a development of outward religious ceremony and formalism, carefulness and purity, which might be accompanied by a blackness of heart and utter absence of holiness and love for righteousness. As a matter of fact, these chief religionists among the Jews were murderers at heart, from the divine standpoint, while careful of the outward ceremonies of their religion. Let us not be like unto them.

It was an unusual thing to accuse one of their countrymen before a Roman governor. It was customary, on the contrary, from them to seek to hide their faults and to secure acquittal, or at least as much leniency as possible. Therefore, these prominent men of the nation had no question but what Pilate would immediately assent to their demand, and crucify Jesus.

They seem to have been surprised that he should inquire respecting the facts of the case, or show an interest in giving justice--especially in protecting a Jew from the wrath of his countrymen, particularly the leaders of his nation. When, therefore, Pilate inquired, "What accusation bring ye against this man?" they answered him, "If he were not a malefactor we would not have delivered him up unto thee." Pilate then dismissed the matter as one of Jew against Jew, and not of Jew against Caesar, saying, "Take ye him, and judge him according to your law." (John 18:29,31.) But the Jews replied, "It is not lawful for us to put any man to death." The Roman government had taken away from the Jewish Sanhedrin the power of capital punishment, and nothing short of Jesus' death was in their minds.

They had failed to have Pilate's speedy endorsement of their condemnation, regardless of justice, and now they must put their plea upon another ground--they must formulate a charge, and it must be such a charge as would appeal to the Roman governor. They well knew that their condemnation of Jesus for having said that he was a Son of God would be nothing in the estimation of Pilate; hence, after condemning Jesus unjustly for blasphemy, they made before Pilate a new charge, of three counts: (1) Sedition--disturbing the peace; (2) that he interfered with the collection of the Roman taxes; (3) that he himself claimed to be a king, and was thus an antagonist of Caesar.

Pilate quickly saw the true state of the case; viz., that "through envy the chief priests had delivered Jesus" and condemned him, and not through any new-found love for Caesar and his government; and leaving the multitude of accusers in the court Pilate went into the judgment hall, where Jesus stood, and questioned him, "Art thou the King of the Jews?" (John 18:33.) The whole matter must have seemed very ridiculous to Pilate, who, we must remember, was neither Christian nor Jew, but a heathen man, in whose judgment all the hopes of Israel respecting Messiah would be absurdities on a plane with the chimerical hopes of the various nations the world over. He perceived that the person before him was a remarkable one, and the answer of Jesus led only to greater perplexity, for he told him that his Kingdom was not of the present time and order, but a future one, and that he had come to bear witness to this truth. Pilate found himself getting only deeper into problems which he could not comprehend, and suddenly broke off the conversation with the question: "What is truth?"--without waiting for or expecting an answer, as tho he would say, Yes, yes; we hear of truth, justice and equity, but what is it, and where is it to be found? Who shall determine what is the right? Are you right, or am I, here the representative of Rome, in the right, and authority, or are those Jews who are clamoring for your death in the right? What is truth? It is too perplexing a question for us to discuss further.

Pilate, however, had made up his mind definitely that there was no danger whatever to the Roman Empire from the meek and lowly person whom he had interviewed--he was surely not an anarchist, not an insurrectionist of any kind. He could do no harm in the world, and even if his teachings respecting his own heavenly origin and kingship were baseless and the product of an unbalanced mind, nevertheless the individual himself was no menace to Rome. And thus he expressed himself in the words of our Golden Text: "I find no fault in this man." (Luke 23:4.) And

Pilate's decision has been the decision of all honorable, fair-minded people throughout the world from his day

R2785 : page 103

to the present, irrespective of religious prejudices. Whatever fault has been found has been against those professed followers who have taken his name--in vain: those who have claimed to be his followers, but who have not followed him, but have rather gone contrary to his teachings in many ways. These have brought dishonor often upon the sacred name, but as for Jesus, the world today declares with Pilate, "We find no fault in this man." Yea, the world loves to quote many of his blessed sayings, and many wish for a government built upon the principles of righteousness which he enunciated, even tho many who thus proclaim are unwilling to be guided by his precepts.

The Jewish leaders were chagrined with Pilate's decision, and began to argue the points and to attempt to prove that the teachings of Jesus were calculated to arouse a revolution amongst the people; that already in Galilee it had great influence, and now he was coming to Jerusalem, etc. True, the Lord's teachings were revolutionary as respected religious matters; but the charge was not true in the sense they wished Pilate to understand, that he was a breeder of a political revolution. And this is a good point for all of the Lord's followers to note: we, like our Lord, stand committed to a revolution amongst God's people on the lines of true religious worship, heart-obedience to the Lord, etc., but we, like our Lord, have nothing whatever to do with political revolutions. We know that such are coming in the Lord's own time and way, but we battle not with carnal weapons, as he did not; but as he did, so do we, wait for the Kingdom which God will establish in his own time and way--we wait for the expiration of "the times of the Gentiles," when, as God has foreordained and forearranged, the Kingdoms of this

R2786 : page 103

world will give place to, and be superseded by the Kingdom of God, in which, by the Lord's grace, we trust to have a part.

The mention of Galilee suggested to Pilate's mind a way of escape from his dilemma, without either doing an injustice toward Jesus or unduly arousing the enmity of the Jewish leaders; he would solve the difficulty by referring the case to Herod, who was then in Jerusalem. This was the same Herod who beheaded John the Baptist (the son of Herod the great who slew the infants at the time of our Lord's birth), the same one who, hearing of Jesus, speculated that possibly he was John the Baptist risen from the dead.
We read that "When Herod saw Jesus he was exceeding

glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him." (Luke 23:8.) Herod questioned Jesus with many words, but got no reply. Our Lord was not there in self-defence, nor to plead his cause, nor to seek to escape the penalty for our sins, but the reverse. His silence under all the circumstances was the wisest and most dignified course. Herod sought for amusement as from a sleight-of-hand performer, and was undoubtedly surprised and disappointed that his kingly curiosity and questions were ignored. However, he and his court would have some amusement, so the soldiers were given the opportunity to mock the kingly aspirations of Jesus, doing mock homage, and then insulting him. Herod returned Jesus to Pilate for judgment.

The Jewish notables and the rabble, clamoring for justice and the vindication of Roman law in the death of Jesus, again filled the court of Pilate's palace, and Pilate came forth and addressed them in the words of our lesson, declaring Jesus innocent of any criminal conduct, but announcing that in view of the commotion and clamor raised against him he would cause him to be scourged and that this should be considered a settlement of his case. Evidently the scourging of Jesus was an act of mercy on Pilate's part, by which he hoped to satisfy the bloodthirsty clamor of the accusers, yet it was unavailing, and merely caused our Lord additional suffering. The multitude cried out the more, "Crucify him!" Pilate's next subterfuge was to propose that since it was his custom to release one prisoner at this season of the year he would release Jesus at this time, and thus satisfy them in a double sense of the word; first, by considering him guilty, and secondly, by his release. But murder was in the hearts of those professedly religious people. They were blinded to justice as well as to mercy by the selfishness of their own hearts, for their enmity to Jesus was based simply and purely upon the fact that he and his teachings were discounting them and their teachings before the people.

It is well that we should note that selfishness lies at the foundation of almost every sin and every crime, that is and ever has been committed. Let us, as the Lord's people, be specially on guard against this insidious evil, which is ours by heredity, and which needs to be destroyed, eradicated, and to be supplanted with love, as the governing impulse of our hearts and lives--love, which thinketh no evil, which is not puffed up, which seeketh not her own advantage at the expense of justice to the interest of others. We are not, however, to think of these Pharisees, scribes and priests as wilfully, knowingly, intentionally, crucifying the Son of God. They would not have been so bold! On the contrary, the Apostle assures us that it was in ignorance that they did it. (Acts 3:17; 1 Cor. 2:8.)

an inexcusable ignorance, we may say, or at least, an only partly excusable ignorance, because it was the result of prejudice, which in turn was the fruit of selfishness.

R2786 : page 104

The priests, etc., felt that matters were getting desperate, and they must bring to bear upon Pilate every influence they could; hence their intimation that if he would not crucify Jesus they would report him to Caesar at Rome as being a friend of traitors against Roman authority--an enemy of the Emperor. This was a forceful argument, and Pilate realized it. Were such a report to be sent to Rome, signed by the leading officials of the Jewish nation, it would not be without weight, and the authorities there would wonder, at least, why the life of any poor, obscure individual would be spared to the alienation of the leading men of the nation and at the risk of an insurrection. Pilate decided that the only reasonable and proper course for him to pursue would be to let the Jews have their way; and taking a pitcher of water he washed his hands in their sight, as a symbol of his own disagreement with the death-decree which they were compelling him to render. His words were, "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be upon us and upon our children."--Matt. 27:24.

Remembering that Pilate was neither a Jew nor a Christian, but a heathen man, we cannot condemn him as others have done. Rather, indeed, we must commend him as being a man who loved justice and sought to mete it out, and who yielded to injustice only after he had made every effort to stem the tide of contrary influences when it would have been easy for him to have curried favor with the officials by quickly assenting to the death of a person of no political influence.

It is to be noticed, too, that the apostles do not implicate either Pilate or the civil authorities, but held responsible the Jews and their leaders (Acts 2:23), and that God has held that people responsible is evident from the history of the past eighteen centuries, in which their prayer has been answered: his blood has been upon them and their children. Thank God, his Word does not imply that divine wrath, even against these guilty persons, will be manifested and exercised through an eternity of torture by devils, but rather, as the Apostle intimates, God's wrath came upon them to the uttermost in the troubles which befell them as a nation and people. (1 Thess. 2:16.) Soon the wrath is to be turned away and the commission of the Prophet already is due to begin, "Comfort ye, comfort ye my people: speak ye comfortably to Jerusalem. Cry unto her that her appointed time is accomplished, for she hath received at the Lord's hands double for all her sins."--Isa. 40:1,2, margin.

Jesus was now delivered over to Pilate's soldiers, to be made ready for crucifixion, and they, heartless and brutal, as we might expect, made sport of the Master's adversities. Putting upon him a cast-off royal robe and a crown of thorns, they jeered him upon his claim to kingship, without a surmise, of course, of who he really was, and how he is yet to be a King upon the holy hill Zion, to whose sceptre every knee shall bow and to whom every tongue must confess. It will be a surprised awakening to them some day, when they amongst others shall come forth from the dead to find Messiah's Kingdom established, and to realize that he exercised mercy toward his enemies, and that his death prepared the way for the blessing of themselves and all the families of the earth with an opportunity to come to a knowledge of God and of his righteous requirements, and thus, if obedient, unto life everlasting.

It was probably about this time that Pilate's wife sent word to him respecting the dream she had, about Jesus, and admonishing him to have nothing to do with his condemnation. And so Pilate, as a last resort, brought Jesus forth, clothed in the purple robe of mock royalty, and with the crown of thorns, and presented him to the people with the words, "Behold the Man!" As tho he would say: Is it possible that you Jews are seeking the death of this innocent man, the noblest and best specimen of your race, indeed of the entire human race? Would not a final look at him appeal to your hearts and melt them? If I, a Roman, ignorant of your religion and regardless in general of all religion, have a pity and a sympathy and a sense of justice, is it possible that you are so unmerciful, while claiming to be the most religious people on earth? Behold the Man! Do you still insist that he be crucified? Then the priests cried out, not only that he ought to die because of being an enemy to the Roman Empire, but because he had taught that he was the Son of God,--thus appealing to the Jews that he was a blasphemer, one whom God commanded them in the Law to destroy.

Pilate was the more afraid when he heard that Jesus claimed to be the Son of God, and again sought an interview with him; but Jesus' answer was, "Thou couldst have no power at all against me except it were given thee from above"--permitted of the Father. Pilate could do no more; even Jesus himself assented, and claimed that it was in the divine order that he should die. Pilate signed the death sentence.--John 19:4-11.

There is a lesson for us in these words of our Lord, respecting the Father's permission of all that happened to him. We who are members of his body are counted in with him as under divine supervision, so that in all of our affairs all things are guaranteed to work together for our good while walking in his footsteps. This is the ground of our confidence in all the various trying circumstances of life. This it is that gives the peace of God which passeth all understanding, ruling in our

R2786 : page 105

hearts, not only subduing self and enabling us to submit ourselves to the will of God, but permitting us even to rejoice in tribulation, knowing that under divine providence, and that rightly received, it will work out for us a far more exceeding and an eternal weight of glory.--2 Cor. 4:17.

===================

R2787 : page 105

THE ATONING SACRIFICE COMPLETED.

--LUKE 23:35-53.--MARCH 24.--

"Christ died for our sins, according
to the Scriptures."--1 Cor. 15:3.

"AND when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." (Mark 15:20.) Jesus was now in charge of the centurion, and with the two bandits or highwaymen who were to be executed that day, was led to execution, each of the three prisoners being under the guard of four Roman soldiers, with a centurion in command, sixteen persons in all. It was about nine o'clock in the morning, and our Lord having been incessantly harassed by his enemies from the midnight previous, without food or rest, buffeted, scourged, tormented, was, according to tradition, weak and faint under the heavy load of his own cross, which, according to custom, he bore. The Gospel narrative seems to confirm this incidentally, by telling us that Simon, a Cyrenian, was compelled by the soldiers to bear the cross for Jesus. Some, however, claim that Luke's reading respecting this matter, that he "bore the cross after Jesus," signifies that he walked behind Jesus and merely assisted in the bearing of the cross.

Whichever way it was, Simon had a most enviable opportunity of serving the Master--an opportunity which would be eagerly seized by some of the Lord's people today, who would be glad to share, not only the Master's burden, but his ignominy. And, strange to say, the opportunity is with us now, and whosoever will of the Lord's disciples is privileged to take up the cross and follow after him; for the offense of the cross has not ceased. True, the cross has become fashionable, and is worn by many as an ornament with little thought of the original cross and what it signified, and with little desire to bear any of its shame or ignominy or weight. But there are still some who have the Master's spirit, to whom the Apostle appeals, saying, "If we suffer with him, we shall also reign with him;" for "we ought also to lay down our lives for the brethren," and to "fill up that which is behind of the afflictions of Christ for his body's sake which is the Church." --Rom. 8:17; 2 Tim. 2:12; 1 John 3:16; Col. 1:24.

Altho the man Christ Jesus was holy, harmless, undefiled, separate from sinners--perfect--nevertheless he was neither a giant in stature nor in physical strength. This indicates to us that the perfect man was not a giant physically, nor in brute force preeminent; for all that the perfect man was, our Lord Jesus must have been, in order to be his ransom price, his substitute. The coarseness and brute strength which we find in many men is to be esteemed a degeneration, as truly as is the weakness and effeminacy of others--only that the degeneracy has manifested itself in another form. Great brute force and coarseness of organism is rarely accompanied by a proportionate strength and efficiency of brain power, and of the finer sentiments of the mind. The completion of the restitution work, therefore, must not be expected to bring coarseness and giant strength; but fineness and symmetry, physical as well as mental. Additionally, we are not to forget that for three and a half years our Lord's ministry had been a constant drain upon his vital forces, not merely in connection with his public preaching, but specially in connection with the miracles which he wrought at the expense of his own vitality; as it is written, "Virtue [vitality] went out of him and healed them all."--Luke 6:19.

The journey to Calvary was a sorrowful spectacle. It is to their credit that some of those who followed in the procession were weeping, and this credit for tenderness and sympathy falls to the women, to whom Jesus turning said, "Weep not for me, but for yourselves and for your children." Apparently the Savior's thought was not centered wholly upon himself: he was thinking rather how this injustice would shortly react upon this nation, whose representatives had said before God and men, "His blood be upon us and upon our children." No doubt our Lord had in mind the descriptions of the trouble that would come upon Jerusalem, as given particularly in the prophecies of Daniel and Jeremiah. (Daniel 9:24-27; Jer. 6.) We realize how literally our Lord's suggestion was fulfilled when we remember the story of the siege of Jerusalem, and how the women and children especially suffered in the horrors of that time. It is a sign of greatness of mind when one is able under such trying circumstances to think less of himself and more of others.

Arrived at Calvary the crucifixion took place. It is probable that the victim was nailed to the cross while it was lying on the ground, and that then the four sturdy soldiers lifted it and set it into a socket in the earth, the pain from the wound being intensified by the jolting of putting the cross into an upright position,

R2787 : page 106

and then terribly augmented by the hanging weight of the body. Crucifixion is probably the most cruel form of death, and even by the Romans, as we understand it, was practiced only upon culprits--usually outlaws, brigands and seditionists. Thus our Lord was, in harmony with the statement of the prophet, "numbered with the transgressors."--Isa. 53:12.

On our Lord's cross, above his head, written in three languages, was a statement of his crime--the charge upon which he was convicted and sentenced, in the words, "Jesus of Nazareth, the King of the Jews." It was written in Latin, the language of the Romans, representative of authority and power; in Greek, the language of culture and learning; and in Hebrew, the language of the professedly God-fearing people. It was a title of shame and contempt, a brand of blasphemy to those who read it; and the multitude, going and coming to and from the city jested him upon his title, and the miserable failure of the fraud he had attempted to perpetrate in claiming for himself such high honors and dignities. The priests and rulers, of course, followed to see their victim surely dead; and any qualms of conscience they may have had respecting the injustice of their course seem to have been stifled by the apparent confirmation of their verdict in their success in accomplishing his death, and in his apparent powerlessness to save himself from his calamity. The soldiers too, especially those who had him in charge, seem to have felt that this was an exposure of another fraud, the ignominious termination of another one who had asserted himself against the power of Caesar.

The records show that Jesus' mother was there, and her sister, and John the disciple, and his mother, and Mary Magdalene and Mary the wife of Cleophas. (John 19:25; Matt. 27:56.) They were all sorrowful; many of them weeping. They could not deny the assertion of the rulers and the multitude, that apparently the claims of our Lord had been fraudulent; they could not understand how he who had such power, and in whom they had such confidence, could be so helpless in the hands of his enemies. It was incomprehensible when they remembered how even the winds and the waves of Galilee obeyed him, and how many unclean spirits, being unable to resist the command of his word, had been cast out of the afflicted. But altho they could not make any reply, under the circumstances, to the jibes of those who railed at the Lord, they nevertheless loved him; for they knew, that regardless of his power and his titles, and whether or not he had overstated his relationship to the Heavenly Father, nevertheless, "never man spake like this man," and never had they known any who could compare with him amongst the sons of men for purity and nobility of soul. They could do naught else but love him and trust him, and wait for some indication of the seeming inconsistencies which they then beheld. And so it is at times with the Lord's followers since. Occasionally things occur in respect to the Lord's Word and what he permits his people to suffer, and the power he permits their adversaries to exercise, which are incomprehensible, and his followers may at such times be obliged simply to hold their peace; but those who know the Lord through intimate communion and fellowship of heart, who have fed upon "the deep things of God," who have drunk of his spirit--altho unable to explain the difficulties, are fully able to trust in him and to hope and to wait for such expressions as are sure to come, in vindication of his every act and word and providence, in due time.

Whilst the others were reviling our Lord and calling upon him to manifest his Messiahship and to come down from the cross, one of the thieves joined in the ribald assault; but the other, realizing that death was near, and admitting his own guilt, seemed to recognize in Jesus a person of an entirely different order and character from that of himself. He alone, so far as we are informed, raised his voice in protest against the slurs, and in defense of the meek and lowly one, who said nothing in his own defense, and who thus set us a most wonderful example in patient endurance and suffering for well-doing. Had he demonstrated his power, as they "dared" him to do, he would have been wrecking the hopes, not only of those who maligned him, crucified him, but also the hopes of the whole world of mankind. O, how we rejoice in his faithfulness unto death--even the death of the cross! How we praise him that he did not exercise his power, and "call for more than twelve legions of angels" to deliver him, but on the contrary sacrificed himself, laying down his own life as a ransom for Adam and his race!

The contrite thief knew little respecting Jesus, except what he saw before him of his patient endurance, suffering for righteousness' sake; but this "living epistle" made a marked impression upon him, just as sometimes the conduct of the Lord's followers, patient in tribulation, is the strongest and best lesson that can be given to some, "without God and having no hope in the world." There is nothing to indicate that this thief became a saint in the few moments of his acquaintance with the Lord; there is nothing to indicate that he had or could develop a character in that time which would constitute him an overcomer, a joint-heir with Christ in the Kingdom. Everything is to the contrary of such thoughts. He merely realized that he himself was guilty and worthy of death, according to the law, that Jesus was innocent, and that there was a bare possibility of there being something in the claims of this wonderful man in respect to a future Kingdom.

R2788 : page 107

He would at least speak a word in his defense, and then he would appeal to Jesus, that if he had a Kingdom, as had been intimated, he would graciously remember his words of defense and do a kind deed for him when his Kingdom should come.

PARADISE PROMISED.

Jesus replied, "Verily, verily [so be it, so be it], I say unto thee this day, Thou shalt be with me in Paradise." It should be as the thief had requested, not otherwise. When Jesus' Kingdom should come the effect or result of that Kingdom would be the restoration of the Paradise lost when sin entered into the world as a part of its penalty,--redeemed by the sacrifice which he was then finishing at Calvary. When he should come into his Kingdom at his second advent he would, as the thief requested, remember him there and then, and undoubtedly the thief will have an abundant reward for the words of comfort spoken to our dear Redeemer in his hour of trial; but that reward will surely not be a place in the throne, in the Kingdom, as a member of the body of Christ; for this position amongst the elect is to be given only to those who shall attain the character-likeness to God's dear Son. (Rom. 8:29.) Besides, none can attain this position without being begotten of the holy spirit, and the holy spirit, the begetting power of the new nature, was not yet given, until after Jesus' death, resurrection and ascension, when at Pentecost it came upon those who waited to be adopted from the house of servants into the house of sons.--John 1:12; 7:39.

The thief died too soon to have any part in this Kingdom, had he been ever so well developed in character, --even as John the Baptist died too soon. Of the latter our Lord said, that altho there was not a greater prophet than he, "the least one in the Kingdom of heaven [the spirit-begotten Church, joint-heirs with Christ in the Kingdom] is greater than he." (Matt. 11:11.) When the Kingdom shall come, and Paradise shall be restored, not only the penitent thief will be there, but also the impenitent one, and those Roman soldiers, and those bloodthirsty scribes and Pharisees and priests--all will be in Paradise,--not for any worthiness of their own, but by reason of the merit of Christ's sacrifice, which paid their penalty and insures their having a full opportunity in the Millennial Paradise to come to a knowledge of God and through obedience then to life everlasting, if they will.

How forceful the expression, "I say unto thee today,"

--notwithstanding all this seeming weakness on my part and seeming triumph of my enemies--I tell thee today, that thy prayer shall be answered; and that when I come into my Kingdom, Paradise shall be restored and thou shalt be there to be blessed, as I shall be there to be the King and Priest to give the blessings promised in the divine plan.* The garden of Eden was the Paradise lost, and on a larger and grander scale it shall in due time be restored by him whose sacrifice purchased it as well as mankind.--Eph. 1:14; Rev. 2:7.

It was probably during the early part of the crucifixion, that the four soldiers who had Jesus in charge divided his clothing amongst them; but the seamless robe which he wore, a fine and expensive garment, being desired by them all, for it they cast lots. That robe properly and beautifully represents Christ's righteousness, the wedding garment, which is of great value, and which, during this present age, is granted to the most favored ones as furnishing the opportunity for their attainment with Christ of joint-heirship in the Kingdom, if they will suffer with him. The lot or privilege to have this garment of Christ's imputed righteousness has fallen chiefly to us of civilized lands, to whom the light of the knowledge of God's gracious plan in Christ has been granted. How thankful we are that the lot or privilege of possessing the favors represented by this robe is ours. Those who appreciate it will show their appreciation in the affairs of their daily lives, seeking to keep their garment unspotted from the world, and that it may be without spot or wrinkle or any such thing, and that it may be embroidered with all the graces of the Lord's character; that under the grace which it implies they may be accepted in the Beloved One.--Psa. 45:14; Jas. 1:27.

The darkness which came over the scene of the crucifixion at noon, and lasted until three o'clock, after our Lord's death, was evidently a very remarkable one, and made a deep impression. A newly found version of the Gospel, known as "The Gospel by Peter," is represented to say of this darkness, "Many went about with lamps, supposing it was night," and that the darkness lasted until Jesus was taken from the cross, when the earthquake took place. "Then the sun shone out, and it was found to be the ninth hour."

The rending of the Temple vail apparently took place at the same time as this earthquake--the moment of our Lord's death. This was not the trifling matter it might appear from the word "vail," for this vail was an extremely large and extremely heavy curtain, the tearing of which would be no small matter, but would have required superhuman strength. Edersheim describes this curtain as being sixty feet long and thirty

---

*The comma should be after and not before "today" in order to permit harmony with the facts here before us, and agreement with other Scriptures. The original Scriptures are not punctuated --punctuation being a comparatively modern invention.

R2788 : page 108

feet wide, and five inches thick; made of seventy-two squares joined together. We have seen (Tabernacle Shadows) that this vail was symbolical;--that it represented the completion of our Lord's sacrifice by which he opened up for us a new way of life beyond the vail, through the sacrifice of his flesh. In a figure, therefore, the Lord God, by the rending of the vail, declared that the death of Jesus made possible the way into the Most Holy, even heaven itself, and the fact that the vail was rent from the top to the bottom implied that the work was God's and not one having its start and accomplishment in human design and effort.

"FATHER, INTO THY HANDS I COMMIT MY SPIRIT."

Our Lord's words commending his spirit, his life, to the Father, reminds us of the words of Stephen. (Acts 7:59.) Stephen, however, had little to surrender, like us all; his Adamic life, the spirit of life, received from Adam, was already forfeited, and the only life which Stephen, therefore, could commend to God was the reckoned life received by faith through Jesus, the Life-giver. In the case of our Lord the matter was different. He had life rights which had never been forfeited through sin, and was committing these to the Father as the ransom price for Adam and his forfeited spirit of life: nevertheless, our Lord was firmly trusting in the Father's promise to raise him up from the dead by his own power, and his trust was in God that the restoration of life which he had promised he was abundantly able and willing to perform, and raise him from the state of death perfect, in the divine nature, with its glory, honor and immortality. Thus our Lord gave up the "ghost" (an old English term)--gave up his spirit of life--he died, and remained dead until the Father raised him from the dead on the third day by his own power.*

The closing scenes of the drama evidently were very awe-inspiring, not only to our Lord's friends, but also to his enemies, and a general hush and feeling of grief spread about. The taunts of his enemies ceased as the darkness came down, and many were willing at the last to admit that the occurrences were remarkable, and corroborated to some extent the Master's claims, saying, "Truly, this man was the Son of God."-- Mark 15:39.

The solemnity of our Lord's dying moments seems to have given greater courage to some of his friends, two of whom, Joseph and Nicodemus, were members of the Sanhedrin, which had condemned him, these two being either absent or voting against the condemnation. They had been too careful of their reputations to avow their interest in Jesus previously, "for fear of the Jews," but now they had the courage to own the Lord as their friend, and to arrange the details of his burial. (John 19:39.) The dilatory acknowledgment of Jesus on the part of these wealthy and influential men reminds us of the peculiar difficulties which hinder all persons of wealth and influence in connection with a proper acknowledgment of the way, the truth and the life. True, there are many rich men today, and many of influence, who, because of popularity of churchianity, take a prominent part in its service; but churchianity must not be confounded with "the body of Christ," the true Church, which, like the Lord, is comparatively without influence, power or wealth, as viewed from a worldly standpoint. When the great drama of this atonement day is completed, the last member of the body of Christ has finished his sacrifice, there will doubtless be many of the rich and

---

*See tract, What is the Soul? Sample copy free.

R2789 : page 108

influential to come forward then, to honor the humble ones and to garnish their sepulchres. Much more to their credit and to their advantage and assistance in making their own calling and election sure would it be for these to come boldly forward in the time of sacrifice and bind their own sacrifices to the horns of the altar.--Psa. 118:27.

THE ATONEMENT.

Various are the theories advanced in the name of Christianity and the Scriptures, respecting the at-one-ment between God and man; some acknowledging that the work which our Lord "finished" in his death on Calvary is the basis of all human hopes respecting the life everlasting, and at-one-ment with the heavenly Father; others persistently seeking to deny this, advancing theories to the effect that the at-one-ment between God and man never was broken off, that no ransom sacrifice was necessary to a reconciliation, that no fall took place, and that hence no restitution back to primary conditions is necessary or desirable or was secured by the Lord Jesus' death. Many of these theories which deny the redemptive value of our Lord's death affect to do him greater honor by claiming that his work for humanity was solely that of a great teacher, and in no sense that of a Redeemer or purchaser. These false theories which ignore the ransom are becoming more numerous, more persistent and more seductive day by day to those who are not well rooted and grounded in the divine Word and plan of the ages. It is appropriate, therefore, that we here call special attention to the fact that according to the Scriptures the entire plan of salvation is pivoted upon the great transaction of our Lord's sacrifice, which, beginning with his consecration at Jordan, was finished with his expiring breath at Calvary. Whoever believes this and accepts

it is justified thereby, obtaining his share in the merit of that sacrifice. Whoever rejects it rejects the only name and the only faith by which he can ever be reconciled to God and attain to life everlasting.

We are not in this suggesting that men are saved by a theory, but we are suggesting that since all who come into harmony with God during this Gospel age must come to him through faith in the precious blood of Christ, it follows that he cannot have a reasonable faith without a more or less clear theory; and that any theory which ignores the death of Christ as the basis of justification and reconciliation is an unscriptural one, and hence of no value whatever. Hence all who claim relationship with God upon any other basis of faith, any other theory, are deluding themselves--they are neither reconciled to the Father nor to the Son, nor justified from their sin, nor members of the Church which is the body of Christ.

We do not mean by this to say that only such as have a clear conception of the philosophy of the atonement are justified; on the contrary, it is our belief that many of God's dear people during the dark ages, and since, have lived and died without a clear conception of the philosophy of this subject as it is now possible for it to be seen and appreciated. But while failing to see the philosophy, all of God's true people have recognized the fact that it was the death of Christ which effected our reconciliation to the Father, and upon which all hopes of life eternal are based. See MILLENNIAL DAWN, VOL. V., The At-one-ment.

To those who prefer the inspired words of an Apostle to the uninspired conjectures of their own and other minds, the Golden Text is an all-sufficient answer to all no-ransom theories. One of these, Christian Science, declares: "There is no sin,"--hence nothing to deserve punishment; and "There is no death,"--hence Christ did not die. But the Apostle affirms, in harmony with both reason and Scripture, that both were facts, and that Christ's death was for (as a means to our recovery from) our sins. Let us stand firmly in the inspired "faith once delivered to the saints."--Jude 3.

===================

R2789 : page 109

"DESPISED AND REJECTED OF MEN."

ISA. 52:13; 53:3,12.--MARCH 31.

THIS is the Review lesson and requires little comment. The Golden Text serves us as a caption, and is itself a summary of the quarter's lessons. Evidently to be despised and rejected of men did not signify that our Lord was worthy of such treatment, but rather that those to whom he offered himself were so degraded and blinded by sin as to be unable to appreciate the glorious qualities of his character. Nevertheless, as the Apostle declares, "To us who believe he is precious;" and again, "To as many as received him to them gave he privilege to become sons of God." How thankful we are, and deserve to be, that the eyes of our understanding were permitted to see our dear Redeemer in somewhat of his true light of grandeur and holiness; and we rejoice also that seeing his glory we have been led step by step to transformation and renewing of our minds, and that we are being changed from glory to glory by the spirit of the Lord even now in our hearts. "We have the mind of Christ." Moreover, we have the good hope, built upon the divine promises, that if we follow on in his footsteps in the narrow way we shall ere long be with him and like him and share his Kingdom and glory.

"As he was so are we in the world."--1 John 4:17.

If the Master of the house was called Beelzebub and seditious and an enemy of law and order, against Caesar's government, etc., etc., by the false religionists of his day, so it should not surprise us, but should rather be expected, that all the way down through this Gospel age his followers, the members of his body, would be similarly misrepresented, slandered, maligned, despised and rejected by the popular religionists of Christendom. As a matter of fact, this is what the Scriptures teach us is to be expected; what history tells us has thus far been true; and what we are convinced from the Word of God will continue to be true until the last member of the body of Christ has finished his course. These oppositions from the world, the flesh and the devil (generally operating through some nominally Christian channel), are a part of the chiseling and polishing, a part of the testing and proving of the Lord's people which must determine whether or not they are worthy a share in the Kingdom--whether or not they esteem most the approval of men or the praise of God,--the honors and emoluments of this present life or the glorious but unseen things which God hath in reservation for them that love him. We cannot pass these tests in companies or groups, however small and select,--each must be tried, tested, individually, in order to prove him an overcomer, and before he can attain the promised prize. Each should remember the necessity for faith in what God has promised his people or he will be overwhelmed and defeated, and miss both the mark and the prize. "This is the victory that overcometh the world--even your faith." "Greater is he that is on our part than all they that are against us."

===================

"THEY THAT REVERENCED THE LORD SPAKE OFTEN TOGETHER."

DEAR BROTHER RUSSELL:--I have just finished reading three volumes of MILLENNIAL DAWN, and to say I am much pleased and interested only feebly expresses my feelings. The Bible has been a sealed, and to a very great extent, a meaningless book. This is the first eye-opener I have ever come across. The more preaching of the "orthodox" sort I listened to, the denser was my ignorance, and the graver my doubts. In fact, I had arrived at the conclusion that no one knew anything positive about it; it was all conjecture, and that of a very flimsy character. I thought if men of intelligence and education, who had made these subjects a life-study, disagreed so radically, plain men like myself have no business to have any theories at all; and have for some time ignored the whole subject.

But now, I can begin to see the light. Bible-reading has become more interesting to me. Things that were before as dark as Pagan theology, now have a meaning, and to me, a very pleasing one. Should like a copy of the WATCH TOWER.

Yours, for the truth, A. C. HOWLAND,--Del.

MR. CHARLES T. RUSSELL,

DEAR BROTHER:--Having just read the fifth volume of MILLENNIAL DAWN with great interest and edification, I am very desirous of knowing when the next volume will be ready. I have been in the Congregational ministry for twenty-five years and have been teaching the popular view of eternal torment, but with the light on the Word that I have now received, I can no longer teach such God-dishonoring doctrine. I must believe that your view is the Scriptural one. My heart is exceedingly grateful to God that your book was placed in my hands. It is indeed "meat in due season." Please send further reading matter as per enclosed memorandum.

Your Brother in Christ, I. F. TOBEY,--Oregon.

MY DEAR BROTHER:--Your letters have given me much cheer during my protracted sickness, and I can but rejoice with you that the Lord's mercy has been over me in a very large measure; and, we trust, for wise and gracious designs, which he is abundantly able to work out in his own time and way. I wish to be entirely submissive to his just and holy will. I hope to be able to learn the great lesson he would teach me, that, ultimately, as well as now, shall work out to his glory and my own eternal good.

The TOWERS have been a source of great pleasure and benefit. I read and re-read them with continued profit and delight. Of course, I wish them continued to be sent to my address, and will remit later, if not able to continue in the "Pilgrim" work.

Last year's Report in December 15 TOWER is full of blessed promise, and a token of better and bigger things to come. I am very anxious to get into the field again; and the days of waiting seem very long--but, my Brother, I cannot give you much hope of doing anything under five or six months. I am very weak, and any extra exertion sends me to my bed again, as was the case last week, and I was obliged to send for a physician. The cause was improper circulation in an afflicted leg, brought on by trying to do a little work for my son--office work. I am better to-day, and as soon as possible will try to dispose of DAWNS and other literature in this town.

My wife is very hopeful that everything will turn out for the best, according to the promise, if we will only do the best we know how, trusting every promise sure.

May our dear Lord and Master greatly bless and strengthen you in the onerous and responsible duties to which you have given your life in the spread of the truth. For such we shall always pray.

With best wishes and regards, in which Sister Ransom joins, I remain as ever your devoted friend and co-worker in the present harvest.

Very truly, Z. A. RANSOM,--South Dakota.

DEAR BROTHER RUSSELL:--I enclose order for one dollar for which you will please send Vol. I. of MILLENNIAL DAWN, "The Plan of the Ages," in cloth binding. The remaining 65 cents you will please accept as a contribution to the Tract Fund.

I have read "The Plan of the Ages" twice (I have it in paper binding--loaned out) and am now reading "The Time is at Hand," and am well pleased with them. It has changed me from skepticism to a strong belief in and love for the Bible. I am now making it my constant study, and with DAWN as a help it seems plain and is truly interesting. It has caused me to see God in a different light, and I do indeed love and worship him. I can never thank you enough for being the instrument, through your writings, in bringing about this change. I am a poor man, a farmer, working all day, and studying nights and Sundays. While I am being thus benefited I wish that others may have the same opportunity, therefore I offer myself as a member of the Volunteer service. I distributed the tracts you sent me and some have manifested some interest from reading them. I think you are truly "a good steward giving meat in due season." I will help in a financial way as much as I am able.

Respectfully, W. A. STANLEY,--Texas.

ELDER C. T. RUSSELL,

Dear Brother in Christ Jesus our Lord: It has been some time since I wrote you, altho I receive communications from you every two weeks in the WATCH TOWER; and how I in my old days appreciate it as meat in due season! Since we began reading it my good wife won't go to hear any of the clergy of our town, as she can learn more of God's plan in reading one number than she could from hearing all the preachers in our town. We read them till we can digest them, then send them out to such as we think truth-hungry. I sent one to the country some weeks ago. The lady sent me word that she would have the paper if she had to sell every chicken to pay for it. She is very poor in this world's goods, but too proud to ask for it gratuitously.

Oh! I am so thankful for the help drawn from the TOWER and DAWNS, otherwise perhaps I should have plodded on in the old rut as others are doing who have many advantages over myself by way of education and present environments.

Believe me, I am truly yours, in the fullest meaning of the term, with hope of meeting you in the first resurrection. N. M. THOMPSON,--Missouri.

page 111

DEAR BROTHER RUSSELL:--I wrote you today a "business" letter; now I want to send you a few lines of a more personal character from myself and wife.

We wish to express to you our love and gratitude for the way in which you have continued to serve us during the past year. The January 1 TOWER came full of just what we wanted, a clear definition of the "mark" towards which we are pressing, and we thank God that we can "realize" fully what is the mark, and can see we have gained ground in this direction during the past year.

I must tell you of our New Year's eve meeting. Twenty-seven of us met together to see the old century out and the new one in, and as we could not have you with us personally, you were represented by a large photo hanging on the wall, and by the reading of the TOWER for September 1, defining the law of "love." Personally, I am deeply grateful to you for that article, and for the corresponding one of January 1, on the "Mark." I had begun to see that the law of "Do to all as you would have them do to you" meant so much more than I had thought, and now these two articles have made it clearer still.

At our Sunday evening meetings I have been making these my theme, more than anything else, and you will be rejoiced to hear that in every member of the Church in these Twin Cities there is a noticeable improvement along the lines of love.

You may be sure you were remembered by everybody present, and we prayed the dear Lord that you might be given continued wisdom to use aright the great favor conferred on you by the stewardship over the household of faith to give out to them the meat in "due season." And we also recognized and deeply appreciated the love you must have had to each of us, even when unknown to you in the flesh, or else the dear Lord would never have placed you in this position.

I thank God that I am permitted to give out to others the meat which I have received of God through you; and I know that you will pray for me that I may have for my aim and ambition during the year begun a stronger desire to "serve" the brethren.

Your brother in the Lord Jesus,

W. HOPE HAY,--Minnesota.

R2789 : page 111

DEAR BROTHER RUSSELL:--I am glad to be able to write and tell you that I have about recovered from my illness. I am not quite as strong as I should like to be, but have no doubt I shall fully regain my strength in a little while. I went to Scotland last Friday for Brother Burkholder's funeral and was entertained by Brother Lehman. Altho the funeral was not until Saturday morning, by request I went over to see Brother Burkholder's family on Friday evening. There were several friends of the family present, and as the conversation turned upon Biblical matters we had a splendid opportunity for serving present truth, and they all showed much interest, and many good questions were asked. On account of the family's sympathy with the truth, the trustees of the church building refused to allow the funeral services to be held in that place. This action is significant, from the fact that it is a "union church," or rather (supposed to be) non-sectarian, and was built by the people of the neighborhood, with the understanding that it was for the use of any Christians.

However, a large number of people assembled at the house for the service. Therefore, there was a good opportunity to witness for the truth. The greater part of the people who attended the funeral were "Mennonites" (that being a Mennonite settlement), so in accordance with the custom of that people, most of them returned to the house of mourning and spent several hours there. Of course there was a good deal of comment on the address, so the whole afternoon was occupied in discussing Bible questions, and the

R2790 : page 111

truth as usual proved itself powerful, and we hope that many were impressed by its beauty and simplicity. Brother Herr, from Pottsville, was present and assisted in the service, and also in upholding the truth afterwards.

Brother Faunce wrote you of the experience we had at the United Brethren church here, a week ago last Sunday. Well, as a sequel, last Sunday evening the pastor undertook to show the unscripturalness of MILLENNIAL DAWN, and by invitation several of the friends, including myself, were present to hear what this very blind shepherd had to say. Needless to say he had a very thin argument, and succeeded in making himself ridiculous.

His ignorance of God's word was simply amazing, and must have been apparent to every thinking person present. On the whole, I think he (unwittingly) helped the truth rather than hindered it, for he read some excellent extracts from the DAWN. Some of them I should have chosen myself had I been debating the points with him. He also read the extract from Atlanta Constitution from the back of a missionary envelope which he had. Whilst he had to admit that hades meant the grave, he also said that it meant more than that; to use his own words--"Hades is a place divided into two compartments, one where the bad spirits go to, and the other Paradise, where Jesus went." All of his "scriptural" proofs were "home spun," and unfortunately (for him) could not be warranted not to shrink. Of course, the Morehead tract was in evidence, and so were about 200 of No. 41, Old Theology tracts. All that was done by the friends to uphold the truth was done in the spirit of love and with becoming dignity.

I'm sure you will be pleased to know that the friends here show much zeal for the truth, and are growing apace. We have now started a mid-week meeting, which promises to be a success.

The Volunteer work will also be taken up; the arrangements for it are to be made next Sunday.

I am hardly able to go fully into my colporteur work yet, but hope to do so soon; in the meantime, shall endeavor to do a little canvassing here, and altho this place was worked last year I hope to be able to reach some and dispose of some DAWNS.

Please pray for me that I may have strength and courage to walk the narrow way.

With Christian love to yourself and the Bible House family, I remain your brother in Christ,

ERNEST D. SEXTON,--Pennsylvania.

R2790 : page 112

PASTOR C. T. RUSSELL,

MY DEAR SIR:--After services on the first Lord's Day of this year, I found in my study a parcel of books with no name. I was leaving the next day for a 400-mile voyage, and took with me 3 vols. of MILLENNIAL DAWN, which I perused with growing interest in the intervals of services as we sailed from island to island. I wish to subscribe to the WATCH TOWER, and to have tracts sent me (as per list); for this I enclose $2.50, which I hope will cover expenses of postage, etc. I am yours faithfully,

DANIEL WILSHERE,--West Indies,
Bahama Baptist Union--Supt. of Missions.

----

page 112

MR. EDITOR:--I cannot tell how thankful I am to you for sending us a sample copy of your paper. Oh, the good, glad tidings! How many wretched, awful days it would have saved me had I known it long ago. I believe you implicitly in all you say. It seems so much more like God ought to be. Oh, my words are too crude and I am too ignorant to express what I feel, but I am so glad, so glad. For years I have been a Presbyterian, and a doubter all the time, and only those who have gone through it know what that means. I will distribute any tracts you may send me, and be glad to do so.

MRS. FRANK CAREY,--Pennsylvania.

----

page 112

DEAR BROTHER RUSSELL:--I must renew my TOWER, as I could not get along without it. I have been wonderfully helped through it and the DAWNS into present light and truth, and so am using every means and agency through the influence and aid of God's Holy Spirit to make my calling and election sure. And oh! what a new book my Bible is now. How it unfolds to me, and so my pathway is getting brighter and brighter. Praise God. I can do nothing in the way of money for Good Hopes, but am devoting all my spare time and more to the spread of truth. I have a large Chart of the Ages in my office, and have many callers.

I am availing myself of every opportunity to let my light shine, and correcting my old errors of Theology, which I have testified for years. And how God blesses me. As I give out he pours in. My will is only to do God's will. What an anchorage the truth is to the soul, when we see how rightly to divide it. Truly, you have been a great help to me through the WATCH TOWER literature, to God be all the glory.

Your brother in a living faith,

DR. JOHN STRUBLE,--Illinois.

R2790 : page 112

DEAR BROTHER C. T. RUSSELL:--Grace and peace! Your very kind favor of the 4th inst. to hand. Had an injury received to my right hand about a week ago. Am getting out on the road now in my business as an architect, and the Lord is blessing the efforts put forth in spreading the truth. Had another experience of his wonderful grace tonight here in town. I was planning and thinking how I could take along a lot of DAWNS, that I could sell in large numbers in single vols. After having depleted my stock in the grip to two vols., and taking orders for three sets, and coming here after 6 p.m., I went out to inquire about business. Finding a hardware store (where I usually inquire in every town) and finding no news, I showed the DAWN, but being a perfect stranger, I did not for a moment think they would part with the cash simply on my face and the name in my order book, etc. I sold five sets in that store, and two in another, spot cash, making 51 vols. for today. To God be all the glory. To say I was astonished is putting it lightly. I cannot get out of here until tomorrow 3 p.m., so can possibly sell some more in the same way. Glad to see names on the lists where the Lord used me to hand them the truth. These blessings should make me run the race with much joy. Enclosed please find P.O. order for money, and order for books to be sent to various parties. Pray that I may be kept humble, as I desire and require much more humility and love for the sacrifice than I possess, so it will not be a duty love to feed the little ones and spread the truth, but so the zeal of the Lord may burn me up. Hope to see more names on the TOWER lists some day in the paths of our DAWN work.

I feel very happy over this new phase of the work, as it seems it ought to be very fruitful.

February 17th.--Grace and peace! Just home from a week's trip on business in the country, and the most blessed of trips so far as DAWN sales are concerned that I know of. Sold 239 vols. in a week. Just returned from Jackson, Minn. Knew of a TOWER reader there and looked for him. I found the restaurant where he takes meals, and supposed he had sold DAWNS there, but when I found he had not I tried, and sold a set. This started the ball rolling in Jackson, where I am quite well acquainted, and received orders for 75 vols. before leaving. Then I had to be careful not to sell to the Presbyterians, as I was after their church. Hope to sell a volley to them later.

If I had used my opportunities the last two years on the road with the success I now receive, it's hard to estimate how many DAWNS could have been sold. This is a new venture to get cash in advance for books. To the Lord be all the glory. May we do continually with our might what our hands find to do. Praying God's richest blessing and love to you and all the dear ones in the Bible House, I remain your fellow-soldier of the cross,

M. P. THORI,--Minnesota.

[Our dear Brother Thori is one of the leading architects of Minnesota, and in going about attending to this business he takes the DAWNS along, and is daily becoming more expert in reaching hearing ears. He usually sells five volumes at a time, and collects in advance, the books being delivered by mail. He has a letter from us showing his authority to do this. His success of late is phenomenal. He has sold over 4,400 volumes in the past five years. The Lord is blessing his zeal with both still increasing wisdom and grace.]

====================

page 113

SEMI-MONTHLY.
VOL. XXII. APRIL 1, 1901. No. 7.

CONTENTS.

Patience as an Element of Character...............115
  The Hour of Temptation Upon the
    Whole World.................................117
  Trials of the Passover Season.................120
Poem: "So As By Fire".............................120
"He that Liveth and was Dead".....................121
  "He Poured Out His Soul Unto
    Death"......................................121
  "The First-Fruits of Them That
    Slept"......................................124
"Behold, I am Alive Forever More".................125
Bishop Ryle's Millennial Creed....................128

page 114

SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

SUBSCRIPTION PRICE, $1.00 A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, N.Y. DRAFT, MONEY ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH BRANCH NO. 131 GIPSY LANE, FOREST GATE,
LONDON EAST, ENGLAND.

==========

REMEMBER the memorial of "Christ our Passover" on its anniversary, the night of April 2nd. "As often [yearly] as ye do this, do it in remembrance of me,"--"The Lamb of God who taketh away the sin of the world."

Those who precede the supper and follow it by special watching and prayer will surely be specially blessed.

ALTHO the mail-thief who has for three years past been stealing letters at the Allegheny postoffice has been caught, we still advise that all remittances be sent us in the form of postal-notes or bank-drafts. To send money unregistered is to tempt men to steal.

THE EDITOR will attend a One-Day Convention at Wheeling, W.Va., on Sunday, March 24. Friends residing near W. will be cordially welcomed by the Wheeling Church; and are requested to introduce themselves by name and postoffice address to the Editor. The morning session will be held at W. C.T.U. Hall, 1229 Market st. The afternoon session will be publicly announced for Odd Fellows' Hall, cor. 12th and Chapline streets.

WE HAVE plenty of the Missionary Envelopes now. Post-paid 25 cents per hundred. $2.00 per thousand.

MARRIED SISTERS will favor us, if when writing they always use the same initials. If one time they sign their own and another time their husbands' initials it is confusing.

REGARDING YOUR WELCOME LETTERS.

Friends writing to us either on doctrinal questions or business matters will please remember to make each letter complete in itself. Do not trust to our remembering the contents of previous letters; for where so many are involved this is impossible.

===================

R2790 : page 115

PATIENCE AS AN ELEMENT OF CHARACTER.

"Because thou hast kept the word of my patience I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."--Rev. 3:10.

WE WILL not here discuss this verse from the standpoint of its application to the Philadelphia epoch of the Church's history, but will content ourselves with examining the principles implied in its statement, believing, as we do, that the Lord's dealings with his Church throughout this Gospel age follow the same lines, are in harmony with the same principles. Whatever condition, therefore, would be acceptable and pleasing to the Lord as respected the Philadelphia epoch of the Church's history would be acceptable and pleasing to him in respect to ourselves and all others of his people during this age.

Special stress, we see, is laid upon patience--"the word of my patience," or, the patience which my word inculcates. Examining the word critically we find that two quite distinct words in the Greek are translated by our English word patience in the New Testament; the one is makrothunia (Heb. 6:12; James 5:10; Acts 26:3): this is the word which in a general way corresponds to the common thought of patience, as we speak of it connected with every-day affairs of our lives; it means merely long-suffering, and, indeed, makrothunia is generally so translated throughout the New Testament. (Rom. 2:4; 9:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Pet. 3:15,

R2791 : page 115

etc.) But this is not the word used in our text, nor the word generally translated patience throughout the New Testament, viz., hupomonee.

This word, hupomonee, has a much deeper and fuller significance than attaches to our English word patience. It signifies rather constancy,--the thought being an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. For instance, a worldly man might have a great deal of patience in connection with the prosecution of his business;--he might be very attentive to his customers, very obliging, very painstaking, and show no dissatisfaction in connection with the inconsiderateness of his customers; and "patience," in its ordinary sense, might be ascribed to his conduct. But the word in our text rendered patience signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time. We believe it will be profitable for us to examine carefully this element of Christian character, of which our Lord speaks in such high commendation, that recognizing it clearly, we, as his followers, may attain to it more completely, and thus have his more abundant approval.

Since our text mentions this patient endurance as being the Lord's "word" or teaching, let us glance backward to the Gospel narrative, and note the Lord's use of the word in his teaching. Twice it is recorded as a part of his utterance. In Luke 8:15, in the parable of the sower, we read: "That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class which the Lord will approve and accept to his Kingdom, it is necessary to do more than to receive the word of his testimony, even tho we receive it with joy--for that class in the parable is represented by the stony ground, which at first gave

R2791 : page 116

evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth, but do not endure, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give fruitage. Patient endurance, then, is necessary, in order that the grain may be developed and thoroughly ripened, and made fit for the garner. Ah! how important patient endurance seems to be, in the light of this our Lord's word--cheerful endurance; for we cannot suppose that he who judges the thoughts and intents of the heart would be pleased with his children, even if he saw them enduring much for his sake, if they endured in an impatient or dissatisfied or unhappy frame of mind. They would not, in that event, be copies of God's dear Son, our Lord, whose sentiment is expressed in the words, "I delight to do thy will, O God!" All of the Royal Priesthood are sacrificers, as was the Chief Priest, our Redeemer and example, who offered up himself: we, as the under priests, have also presented our bodies living sacrifices, and are to lay down our lives for the brethren--in the service of the truth. And God, who accepts these sacrifices through the merit of Christ, informs us that he appreciates or loves the cheerful giver, those who perform their sacrifices of a willing heart, cheerfully. And this thought, be it noted, is in the Greek word we are considering. It is cheerful endurance, patient endurance, that is commended.

The other instance in which our Lord used the word during his ministry is recorded in Luke 21:19. He had just been telling his followers what they must expect as the result of being his disciples during the present time, when sin abounds, and when Satan is the prince of this world--they must expect tribulation, opposition from various quarters; but he assures them that they would nevertheless be fully and completely under divine care and protection, even tho the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful constancy] possess ye your souls."

Our faith and trust in the Lord and his gracious promises for the future life are to be so strong that they will more than counter-balance the oppositions of the world, of false brethren, and of Satan's blinded servants;--so much so that these persecutions will be recognized and rejoiced in as the agencies of divine providence in chiseling, shaping and polishing us as the living stones for the glorious Temple which God is constructing. And viewing our trials from this standpoint we can indeed possess our souls, our lives, and enjoy them, even amidst tribulation, with cheerful endurance, constancy. Yea, we may realize that the soul, the real being, to which God has given the exceeding great and precious promises of the future, cannot be injured by the persecutions of the flesh, nor by anything that men can do to us, so long as we are faithful to the Lord, accepting the persecutions with cheerful constancy, as the ministrations permitted of his providence for our ultimate good.

THE NECESSITY FOR PATIENT ENDURANCE.

Here the question properly arises, Why is this so? In what sense is such endurance necessary? We answer that it is one of the conditions which God has attached to the call to joint-heirship in the Kingdom, and the wisdom of this is manifest when we consider the work to which we are called--the work of blessing all the families of the earth, as God's Millennial Kingdom, under and in joint-heirship with our Lord. That will be a great work, and it is eminently proper that the Lord should demand that those whom he would account worthy of it shall not only appreciate his goodness and his character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord's jewels. Hence the Lord's demand is that the quality of firmness, cheerful endurance of whatever his providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

This importance of endurance in the Christian

R2791 : page 117

character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond Love, which we have seen is the "mark" of character for which we are to run,--the mark of the prize. For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience [patient, cheerful endurance]." Tho we have all the other qualities, this final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the "very elect."

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle again puts this quality of patient endurance in the place beyond Love saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance."

It may be asked, How can this quality rank higher than love, if love is the fulfilling of the Law, and the mark of the prize of our high calling? We reply, that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark of the prize, perfect love. And when we have reached this mark of the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, "Having done all, stand"--endure. Having reached the "mark," "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have it as an element of character, deep-rooted, immutable, so that

R2792 : page 117

you can endure oppositions cheerfully.

Ah yes! we can see now a reason for the Lord's arrangement that we should have our trial as the Master had his, under an evil environment--that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proven by our cheerful endurance of whatever divine providence shall see best to permit to befall us.

INSPIRED APPLICATIONS OF PATIENT-ENDURANCE.

Everything that will enable us to see the importance of this quality of patient, cheerful endurance will be helpful to us. Therefore let us notice some other instances in which this word is used in the New Testament. The Apostle Paul says, "But ye have need of patience [cheerful endurance, constancy] that after ye have done the will of God [reached the mark] ye might receive the promise." (Heb. 10:36.) Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if only partially in the flesh) we should, by patient endurance, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the Kingdom. The Apostle James (1:3) says: "The trying of your faith worketh patience [patient endurance];" that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to patient endurance, it will mean that our faith has not stood the test satisfactorily, that we are not fit for the Kingdom.

Thus we see clearly that a great mistake has been made amongst Christian people in general in supposing that religion is merely a thing that is to be gotten as an answer to prayer, or by going to a mourners' bench, or standing up for prayer, or in response to some human or divine appeal--as one would get a dollar and put it into his pocket. On the contrary, repentance of sin and acceptance of Christ, in faith unto justification, is only the beginning and not the end of the Christian way. The next step is consecration, and this also, is far from the end; it is merely starting in the school of Christ, having our names enrolled as those who desire to be pupils, and to be taught of God to cultivate the fruits and graces of the spirit. All these things are necessary, but much more is necessary; we must go on and on, not only to the attainment of the faith and the love, but also to the demonstration of character as expressed in his word, patient endurance.

The Apostle Paul exhorts, "Let us run with patience [cheerful constancy, patient endurance] the race set before us in the Gospel." (Heb. 12:1.) As already observed, the race must be run with this constancy if we would reach the "mark," and after reaching the mark the position can only be maintained by the grace of constancy, patient endurance, that having done all, we may stand.

THE HOUR OF TEMPTATION ABOUT TO COME UPON THE WHOLE WORLD.

We are not to understand our Lord's words to mean that he kept those of his people designated as

the Church at Philadelphia from all trials and temptations: quite to the contrary, we may be sure that trials and temptations have been the portion of the Lord's people throughout the entire age. As the Apostle Peter said to some in his day, "Think it not strange concerning the fiery trials which shall try you, as tho some strange [new] thing happened unto you." (1 Pet. 4:12.) Trials must be the portion of all who would be "overcomers." How else could they overcome if they had no trials to overcome? The Church represented as belonging to the Philadelphia period had these common or general trials; but the Lord proposed to spare them from certain special trials that were about to come upon the whole world. We are not of the Philadelphia epoch, but of the Laodicean epoch, which goes into these trials, and to our understanding this "hour of temptation," which is to try all people of the world, is already here, we are already in it, and it forms part of the testing of our endurance.

But tho our Lord does not preserve the Laodicean stage of his saints from going into the trouble, we may be sure that those who keep the word of his patience now will have his keeping power, as promised to the Laodicean saints: "I stand at the door and knock; whoever hears my voice and opens to me I will come in and sup with him and he with me." This is the special reward of those who are running the race with patient endurance in the present time, in the Laodicean period; while it was not our privilege to escape the hour of temptation, it is our privilege to have a counter-balancing special blessing as a result of living in the time of our Lord's parousia (presence). We may have his fellowship, his instruction, his dispensing of spiritual food which is now "meat in due season," in a manner and to a degree which none of the faithful of past periods enjoyed these. But as we might expect, this greatest favor is correspondingly offset by the subtilty and severity of the trials of this hour of temptation coming upon the whole world.

If ever patient endurance was necessary it is necessary now; if ever it was true, "In patience possess ye your souls," it is so now. Those running the race acceptably, and possessing this patient endurance, will be able "to stand in this evil day," and no others will be able to stand; for, as the Apostle says, the fiery trials of this day shall try every man's work of what sort it is.--1 Cor. 3:13.

The hour of temptation seems to bear specially upon and test this point of patient endurance, and throughout the civilized world we find this quality of patient endurance becoming more and more scarce. Whether we can compare conditions of today with those of fifty years ago, or forty, or thirty, or twenty, or ten years ago, according to our experience in the matter, we will see that willingness to endure at all is growing more and more scarce. Nobody wishes to endure anything--for righteousness' sake, for Christ's sake or for anybody else's sake, and if endurance even be necessary it is generally with very much of impatience, very much more of complaint, etc., than formerly. And this general tendency of the civilized world to non-endurance and impatience, necessarily has its bearing and influence upon all who are seeking to walk in the narrow way, going against the current of public sentiment and custom; the stronger that current the greater their difficulty, and only by divine grace can progress be made.

This necessary divine grace is granted to us through a knowledge of the divine plan, and is withheld from those who are not walking close to the Lord in the footsteps of Jesus. It is for this reason that we see a growing disposition toward impatience, non-endurance, amongst the professed followers of Christ. It is at the bottom of the mob violence which in Europe is kept down by military force, but which in this country is manifesting itself in repeated instances of lynching, etc., which proclaims with loud voice impatience as the growing sentiment. The same wrong condition is illustrated in the recently inaugurated attack upon illegal liquor selling in the State of Kansas, in which those who love righteousness and hate iniquity have participated, not discerning the instructions of the Lord's Word respecting patient endurance of evil, until his time shall come for the rectification of the same;--by the establishment of the Kingdom, the binding of Satan, and the subjugation of all evil.

Indeed, we may expect the growth of this spirit in Christendom--the feeling that in the past they have been too patient, not sufficiently aggressive--the feeling that if they had taken matters into their own hands long ago the world might have been converted ere this. But those who have kept the Lord's word of patient endurance, and who have sought from him the needed wisdom from on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and patient endurance, have learned that he has a due time in which his purposes shall all be accomplished; and learning this has assisted them in cultivating patient endurance as their Lord endured the opposition of evil, its malignity, its spite, its falsehoods, its persecution--enduring all this cheerfully, patiently, as unto the Lord--realizing that it is the program which the Lord has not only permitted, but permitted for wise purposes in connection with the call and preparation of the "little flock" who shall be joint-heirs with Christ, their Lord, in the Kingdom.

R2792 : page 119

The Apostle counsels us respecting this hour of temptation into which we have just entered. Its besetments and trials will be various, and some of them will be subtle; so deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away from the sure foundation (the ransom) by the false arguments and sophistries of those whom Satan is now permitted to use as his agents in trying all them that dwell upon the face of the whole earth. Amongst these, no testing seems much more subtle than that of Christian Science, which, backed by the Adversary's power, is enabled to promise its perverts that if they will affirm an untruth and stick to it they shall have the reward of relief from certain pains and ailments, and those who have not learned to patiently endure whatever the Lord's providence shall permit, will be ready to accept almost any relief which the Adversary may bring to their attention. And as they learn to deceive themselves in respect to pain and sickness

R2793 : page 119

and gradually to pervert words from their real meaning, they finally become so confused in their minds that truth appears to them to be falsehood, and falsehood appears to them to be shining truth, on every subject involved.

They are led into this partly through curiosity. It seems so strange to hear anyone say, "There is no death, all is life! there is no pain, all is health! there is no evil, all is good!" They say to themselves, Altho we know that these are inconsistent statements yet we are curious to know how people reason them out,--what is their philosophy? This is just what the Adversary desires--to attract their attention, that step by step he may then lead them from one falsity to another, until the whole brain and conscience are subverted; rewarding them with physical relief--small recompense! They have accepted darkness for light, and light thereafter will appear to them darkness. Why? How? Because, first, they are unwilling to patiently endure, and because, secondly, they would not receive the truth, so far as they saw it, with a proper constancy. They would not receive the truth in the love of it, and hence were ready to exchange that which they valued too lightly, either in the quest of curious information, or for the sake of physical healing of troubles which, if endured joyfully, might have worked for them great blessing.

The hour of trial is not coming alike upon all; for all Christendom is not upon the same plane of development, mental, moral, physical, spiritual. The trial, as it is coming upon Christendom in general, is pictured by the Apostle in his letter to Timothy (2 Tim. 3:1-5). He here delineates certain characteristics of this hour of temptation, otherwise called the great "time of trouble" coming upon the world; and from his prophetic delineation we see that selfishness will be at the bottom of the matter, and that impatience will be its weapon. The Apostle says, "This know also, that in the last days perilous times shall come; men shall be lovers of their own selves; covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [cannot be trusted, would sell out their best friends for selfish considerations], heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

In his letter to the Thessalonians (2 Thess. 2:9-12) the Apostle gives some further intimations respecting the peculiar trials of this hour of temptations, which has come upon the whole world, but which has not yet reached its intensity, and which probably will not reach that intensity in all respects for some years, but which is already working, and sifting, separating,--because the judgment begins with the house of God. He says, speaking of Satan as the prime mover in the evils of this present time, and especially active in this hour of temptation with which this age shall close, that his effort will be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Then he explains to us the reason why it will be so, saying, "Because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."

God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit;--in the love of it, because it is true, as well as because it is beautiful and grand. Holding it thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of patient endurance, that we may not only cultivate the Christian graces, and practise them, but that we may take joyfully the trials, persecutions or difficulties which our Lord may see proper to permit to come upon us for our testing and for the development of this character which he explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

R2793 : page 120

SPECIAL TRIALS OF THE PASSOVER SEASON.

Years ago we called attention to the fact that as the Passover season brought to our dear Lord the sorrows and trials of Gethsemane and Calvary, and was a time of sifting and testing for Judas and Peter and all the Lord's followers, it would appear to be a time even yet in which our Adversary, Satan, is granted special license to test and prove the Lord's people. And as we get farther and farther into "the hour of temptation which shall try all them that dwell upon the earth," we expect these testings to be specially upon "the house of God"--the consecrated.

Through the mails we learn of the struggles and tears and prayers of many,--some because of their own weaknesses and frailties, and some because of the frailties of others, and some because of earthly burdens which they can neither overcome nor cast fully upon the Lord. But while sympathizing with these and counselling them as best we can, we remember the Master's words, "Blessed are those who weep now, for they shall rejoice," and our heart is specially solicitous for those whose letters give evidence that they are in temptation, but realize it not;--those who are being swallowed up of ambition or business or other "cares of this life and deceitfulness of riches"--spiritual or temporal; and with those specially, whose love for the truth seems to grow cooler instead of hotter each year, and who see less and feel less than they did years ago. We say to ourself, these are like the apostles,--sleeping while they should be watching and praying, and the hour of trial will find them unprepared; while some who are weeping and striving are more like our Savior at Gethsemane, and like him will be strengthened for the hour of trial.

Nor can we pray the Lord not to permit these trials of faith and patient endurance; for we recognize that the "very elect" must be a tried people, because of the very object of their election,--that they may be joint-heirs with Christ in the long-promised

Kingdom that is to judge and bless the world during the Millennium. As the Apostle says, these "fiery trials must try you." It is a matter of must, of necessity, as respects all who would be graduated from the present school of Christ to a share in his glorious Kingdom,--that they must pass the examination.

Ah, if we could but keep this thought before us continually, how it would nerve us to will and to do the Lord's good pleasure--enduring faithfully and cheerfully whatever our loving Master sees best to permit, knowing that thus he is working out for us a far more exceeding and eternal weight of glory. From this standpoint

"How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!

"Then peace, my heart! and hush my tongue!
Be calm, my troubled breast!
Each passing hour prepares thee more
For everlasting rest."

Let us each, dear brethren, be very solicitous for ourselves and for each other; and counting the prize set before us in the gospel as superior to all else, as the Apostle says, "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Let us so love all the Lord's children that their welfare will be our chief concern, and this will mean our own spiritual health. Yet we must not permit our love even for the brethren to hinder our confidence in the Lord's love and wisdom in respect to his terms in the choice of his Bride;--even tho the siftings should take from us some, whose fellowship we dearly cherish.

"Why should an anxious load
Press down thy weary mind?
Haste to thy Heavenly Father's throne
And sweet refreshment find."

R2794 : page 120

"SO AS BY FIRE."

"I sometimes feel so passionate a yearning
For spiritual perfection here below,
This vigorous frame with healthful fervor burning,
Seems my determined foe.

"So actively it makes a stern resistance,
So cruelly it sometimes wages war

Against the higher spiritual existence,
Which I am striving for.

"It interrupts my soul's intense devotions;
Some hope it strangles at its very birth
With a swift rush of violent emotions
Which link me to the earth.

"It is as if two mortal foes contended
Within my bosom in a deadly strife;
One for the loftier aims Jesus intended,
One for the "Mammon" life.

"And yet I know this very war within me,
Which brings out all my will-power and control;
This very conflict yet through Christ shall win me
The loved and longed-for goal.

"And when in the immortal ranks enlisted,
Sometimes I wonder if we shall not find
That not for deeds alone, but also what's resisted,
Our places were assigned." --Selected.

===================

R2794 : page 121

"HE THAT LIVETH AND WAS DEAD."

--LUKE 24:1-12.--APRIL 7.--

"Now is Christ risen from the dead, and become the first-fruits of them that slept."--1 Cor. 15:20.

ON NO Christian doctrine does there seem to be a greater confusion in all denominations than on the subject of this lesson--the resurrection of the dead--the resurrection of our Lord. Nevertheless, as with one voice, all Christendom unites in declaring that our Lord's resurrection was an indispensable necessity to our salvation, in this agreeing perfectly with the plain statement of the Apostle, "If Christ be not risen then is our preaching vain, and your faith is also vain;...ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (1 Cor. 15:13-18.) How strange that a subject of so vast importance as this should be so obscure! How strange that, recognizing its importance, thinking minds should treat it so lightly, and be willing to accept theories respecting it, the absurdity of which are manifest to all upon the mere statement of them!

For instance, it is the generally accepted theory that only the body dies--that the soul, the real, intelligent person or being, does not die, but merely is liberated to a higher condition of life the moment the body dies. Now, if we apply this theory to our Lord's death and resurrection how absurd it appears, and how absurd all the various theories would be that are built upon it: (1) If merely our Lord's body died, and if our Lord himself were released thereby and became instantly more alive than ever before, wherein would be the consistency of the claim that without his resurrection he had perished, and all hopes built upon him and his work had perished? It would be unreasonable to make such statements if the premises assumed were correct. (2) It is the claim of the majority of Christian people that our Lord Jesus was the Heavenly Father, Jehovah, and that he merely assumed to be, and took the title of the Son, when in reality he was as much the Father as he was the Son --that he was really both.

Those who hold this view are forced thereby to suppose that the Lord himself never died, else the universe would have been without a Master for a time; and to be consistent this same error must needs claim that the whole work of Christ Jesus was a farce, a pretence, that Jesus really was the Heavenly Father all the time, and wore a body of flesh just as we do a suit of clothes; that he caused this body of flesh to pretend to pray to himself, and pretend to agonize with strong cryings and tears to the Father, really himself; that he let the body of flesh go on to the cross and pretend its groans and its crying, "My God, my God, why hast thou forsaken me?" that he let the body be buried, and pretended for the time to be unconscious, while really he was experiencing none of these things that appeared, but was as omniscient and omnipotent as ever; that by and by he revived the body and took up the flesh and bones, etc., into heaven as an everlasting evidence of the deception he had performed upon mankind; taking a body of flesh into spiritual conditions, where it would be totally out of place and inappropriate to the environment.

All this theorizing, so common amongst Christian people, is absurd in the extreme, totally contrary to the teachings of our Lord's Word, as well as repugnant to reason and common sense. This entire illogical theory is built upon and made necessary by two fundamental errors; first, a failure to see the sense in which the Father and the Son are one--that they are not one in person, but in harmony, in spirit, in will, as the glorified Church also must eventually be One with the Father and with the Son, as our Lord's own lips declared, "That they all might be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Secondly, the theory that the dead are not dead, but more alive than ever before. Can any one dispute that if the dead are not dead there are no dead ones, and to speak of a resurrection of dead ones would be an absurdity?

But when we take the Scriptural account the whole subject becomes clear and plain. Jesus was the honored Son of God--"the only begotten of the Father"--"the beginning of the creation of God." To him had been given, while he was in glory with the Father, the privilege of becoming man's Redeemer, and he had accepted the service gladly: "for the joy that was set before him," he left the condition of glory, was made flesh, endured the cross, despising the shame, and ultimately received the exaltation to the divine nature, and joint-heirship through his resurrection. The taking of human nature was necessary, because it was a man that had sinned, and as by a man came death, by a man also must the resurrection of the dead be secured. (1 Cor. 15:21.) Only the sacrifice of a perfect life could redeem the original sinner, Adam, and his children, who shared his penalty. This was the necessity for our Lord's earthly existence and for his death, as the Apostle explains. --Heb. 2:14.

"HE POURED OUT HIS SOUL UNTO DEATH."

--ISAIAH 53:12.--

Those who claim that our Lord himself did not die, but that merely his flesh died, are totally unable to answer or harmonize the Scriptural declarations on this subject, which are most pointedly to the effect

that "he poured out his soul unto death;" "he made his soul an offering for sin." It was Adam's soul (being, existence) that came under the sentence of death through disobedience. It was not merely a sin of his body, but, as the Scriptures declare, "The soul that sinneth, it shall die." It was Adam's soul that needed to be redeemed, and not merely his body, because if the soul were redeemed God could give it a new body as it pleased him. God's proposition is not to give back, atom for atom, the same bodies that moulder into dust. On the contrary, it matters little what becomes of these mortal bodies, for it was not these that were redeemed, nor these that are to be restored. It was the soul that needed redemption; it was the soul that was redeemed; it was the soul of our Lord Jesus that was given as a ransom price for the soul of Adam; and the result is that the souls of Adam and his posterity are all guaranteed a resurrection.

This central thought of the resurrection is wholly overlooked by Christian people in general, who leave the soul out of the question,--out of redemption and out of the resurrection, whereas it is the all-important. It is because the Apostle Paul recognized this matter so clearly that he stated himself so positively on this subject in his great chapter on the resurrection, 1 Corinthians 15. He recognized that it was Christ's soul that died--that his very existence had ceased in death; that not merely his body, but himself, was absolutely dead three days, and this is our Lord's own statement, "I am he that liveth and was dead." He does not say, I am he who lived always and who never died, but whose body died for the brief space of a few hours. It was because Christ's soul (being) was dead that the Apostle could declare that unless his soul, being, were made alive again by a resurrection there could be no hope in him as a Savior and a Life-giver --there could be no hope of his ever exalting his Church to joint-heirship with him in his Kingdom nor of his and their blessing all the families of the earth during a Millennial reign of righteousness--if he were dead, extinct, if he had not risen from the dead.

R2795 : page 122

The Apostle Peter also marks this point well, that it was the soul of Christ that was dead--that went to hades, the grave, the state or condition of death. Note how the Apostle Peter, on the day of Pentecost, quoted from the inspired prophet David, the words, "Thou wilt not leave my soul in hell [Heb. sheol, Gr., hades, English, the state or condition of death]." Peter informs us that the prophet spoke not of his own soul, but of Christ's soul, that it was not left in hades--that, on the contrary, it was raised up from the dead on the third day. (Acts 2:27,30-33.) Whoever sees that it was our Lord's soul that went into the state of death can see abundant evidence for all the stress which the apostles in their writings lay upon the fact of his resurrection. If Christ be risen it is an evidence of divine favor, and divine favor is an evidence of his perfection--that he did the work of sacrifice which he undertook, and in a manner acceptable to the Father; and these things being true, it follows that his exaltation to the Father's right hand of power means that we have in this a full assurance of faith that all the exceeding great and precious promises of God to the world and to the Church, centered in him, shall have a fulfilment in due time.

As an illustration of the confusion which generally prevails on this subject by reason of false premises above criticised, note the following statement by a leading commentator, discussing this subject, and published widely in comments on this lesson. He says: "The resurrection of Jesus is the crowning proof that he is the Son of God. If he could not conquer death and come back from heaven he could not prove that at first he came from heaven!" Such is the ridiculous position into which ordinarily intelligent men are led through building upon false theories.

The Scriptures nowhere intimate that our Lord

Jesus did or could raise himself from the dead. If it were merely his body that had died, and if he were more alive than ever, of course he could just as easily quicken his own body that had died as he could quicken the body of Lazarus, and it be no more of a miracle, and no more of a proof. But if, as the Scriptures declare, it was his soul that died then he was wholly dead, and could have no power whatever to resuscitate himself. To this the Scriptures agree, declaring in so many words that "God the Father raised him from the dead." (Gal. 1:1.) Nor is this an exceptional statement of the matter. It is the united testimony of the Scriptures, in proof of which note the following: Acts 2:24,32; 3:15; 4:10; 10:40; 13:30,34; 17:31; Rom. 4:24; 8:11; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21.

Our Lord's figurative statement, "Destroy this Temple and in three days I will raise it up," is not to be understood as in conflict with the above literal testimony. "He spake of the temple of his body"--"which temple ye are"--the Church. (John 2:21; 1 Cor. 3:16.) Our Lord was living in the end of the fifth (thousand-year) day, and on the seventh (thousand-year) day "early in the morning," the Church, which is his body, is to be delivered by him from the power of death, and thus be made sharer in "his resurrection"--the first resurrection.--Phil. 3:10; Rev. 20:4,5.

Neither are we to understand our Lord's words,

"I have power to lay down my life and I have power to take it again" (John 10:18), as meaning that he could have any power whatever during the interim of death. Rather, we are to understand this in harmony with the many plain statements of the apostles under the inspiration of the holy spirit, to mean that our Lord had authority or commission from the Father to make the declaration that tho he would lay down his life he would receive it again--this authority, assurance to this effect, I have received it from my Father. So understood, the whole matter is clear. So understood, the doctrine of the resurrection becomes next in importance to the doctrine of the ransom, and really a part and parcel of it; for as we have already seen, for our Lord to have died and not to have risen from the dead would have meant no hope for those whom he had promised to deliver, and whom the Father had promised he should have authority to deliver from the power of death by a resurrection through judgments.--John 5:28-30.

"IT WAS NOT POSSIBLE THAT HE SHOULD BE HOLDEN OF DEATH."--ACTS 2:24.

It was not possible, because he had kept the divine law perfectly, and thus, according to divine arrangement and promise, he had accomplished two things:
(1) The giving of the ransom price for the human family;
(2) the attestation of his own fidelity and his worthiness of high exaltation to the divine nature and glory --"that all men should honor the Son even as they honor the Father." (John 5:23.) The same justice which had operated for four thousand years against Adam and his race because of transgression was now operative on behalf of Jesus for his deliverance from death, into which he had voluntarily gone as man's redemption price. When we come to see matters from the divine standpoint and arrangement we can well rejoice that the Father's character is unchangeable, and our Lord's resurrection becomes an evidence, or, as the Apostle says, an "assurance," of the carrying out of every feature of the divine plan, all of which centered in him and was made dependent upon his faithfulness even unto death, even the death of the cross. (Acts 17:31.) Now we know that he is the antitypical Seed of Abraham, approved of God, through whom all the families of the earth are to be blessed. Now we know that the Church of this Gospel age is called to be the Bride, the Lamb's wife, just as Rebecca was called to be the wife of the typical Isaac, and to be his joint-heir in the Kingdom and joint-participator with him in the carrying out of the promises and oath of God made to Abraham. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise" --that in this seed all the families of the earth shall be blessed.--Gal. 3:29.

Coming to the narrative of our Lord's resurrection from the standpoint above set forth, realizing that all of our hopes of life eternal are dependent upon it, we come to it with much more and much deeper interest than we could approach it from any other standpoint or theory. And we are to remember that the disciples and followers of Jesus were Jews, and that the heathen philosophies had not yet made great inroads upon the people, to mislead them into thinking that the dead were not dead. As a people they believed the dead were dead, and placed their hopes in a resurrection. Thus it was when Jesus comforted Martha and Mary respecting their brother; he said not to them, Your brother is alive, but, "Thy brother shall rise again," clearly implying that he was not alive then in any sense of the word. Their answer was in accord with this: "I know that he shall rise again at the last day"--in the end of this age, in the great Millennial age of resurrection, lasting a thousand years. But Jesus, being the one who possesses the resurrection power, even then suspended temporarily the power of death, restoring Lazarus again, and thus illustrating the resurrection power which will be used in much fuller measure and degree, and generally, when the due time shall come, and "all that are in the graves shall hear his voice and come forth."

Similar were the views on this subject held by the apostles and others. They believed that whether or not Jesus was the Messiah, as they previously supposed, but as had seemed to be disproved by his ignominious death at the hands of his enemies, nevertheless he was a holy man, and they trusted that in due time under the divine arrangement, according to the promise to Abraham, he, as well as all the dead, would rise again. Great must have been their surprise when they learned through the angel messengers who sat at the tomb that the Lord was risen, was no longer dead.

The women, whose office it was to complete the work of embalming the body of Jesus, went very early in the morning of the first day of the week, "while it was yet dark," to perform their loving service. Our Lord was crucified on Friday, the sixth day of the week, and buried probably about four o'clock. This left no opportunity to complete the embalming arrangements, because, as Jews under the Law, they were obliged to keep the seventh day (Saturday) as a rest day, and in it do no work of any kind; but the seventh day closed at sundown, and we may presume that immediately the preparation of spices began, and that all arrangements were completed, and that they were on their way to the sepulchre as early as possible. We may assume that it was not the custom to embalm all the dead. Evidently Lazarus had not been so embalmed in death. (John 11:30.) And since the embalming process was only partly perfected on the evening of the burial, the women were in haste, as soon as the Sabbath was over, to complete their service, not realizing how unnecessary were their labors--not thinking for a moment of the Lord's resurrection. No doubt it was in order to better inculcate this lesson, and to prepare them for seeing Jesus, that the angels appeared and drew their attention to the fact that Jesus had foretold his crucifixion, and also his resurrection on the third day.

R2795 : page 124

Infidelity has objected that the accounts of our Lord's resurrection given by the four Evangelists are not exactly alike; but we answer that this is another evidence that there was no collusion amongst the apostles in respect to their statements of the Lord's words and doings, and these subsequent scenes. Their testimony, therefore, should be considered really stronger than if they had word for word declared the same thing. The fact is that each tells the story from his own standpoint, and, like any matter, it may be viewed from different standpoints, and the facts, related in somewhat different language and order, need not be understood to conflict. Rather, we are to understand that all the various things declared took place, and to do our best to find the order in which they occurred.

Nor is it unusual to find differences of opinion respecting many things in the testimonies of unimpeachable witnesses; for instance, there is a dispute to this day as to what hour the battle of Waterloo occurred, altho tens of thousands of men took part in it. "Two armies beheld the battle of Waterloo, but who can tell when it began? At ten o'clock, said the Duke of Wellington. At half past eleven, said General Alava, who rode beside him. At twelve, according to Napoleon and Druet; and at one, according to General Ney." We do not think of impeaching the credibility of any of these witnesses. Rather, we are to suppose that they all may have been correct in that the battle began in some places sooner than in others. Some would regard the battle as beginning with the first skirmish, and others probably ignore those skirmishes and speak of the time when the armies fully met in the clash of battle. We are to use similar reasonable judgment in considering the testimony of such unimpeachable witnesses as were the apostles--men who not only hazarded their lives, but sacrificed all of their earthly interests in the service of him whom they declare to us arose from the dead on the third day.

We might remark incidentally that the terms, "on the third day," and three days and nights, according to Jewish usage, would properly be applied to portions of three twenty-four-hour periods, and did not imply three full days and three nights. That the apostles so understood their own words is evident, for they made no effort to harmonize the statements, as they surely would have done had there been any conflict between them. Some earnest people, failing to realize this fully, have written books endeavoring to prove that our Lord was crucified on Thursday afternoon, but they seemingly overlook the fact that even then they could not count three full days and three full nights, and that unless they accepted the view that a part of three days is what is meant they would be forced to suppose that our Lord was crucified on Wednesday afternoon, in order to have the three full days, and in that event it would not be true that our Lord arose "on the third day," but on the fourth day. Furthermore, unless it be conceded that our Lord was crucified on Friday, the sixth day, too late to complete the embalming which would be hindered by the seventh day, no excuse could be found for the women coming early on the first day of the week with the spices to complete the embalming. If our Lord had been crucified on Thursday afternoon there would have been all day Friday in which they could have completed the work of embalming.

Dr. Abbott points out that the Christian observance of Sunday is of itself a strong testimony in support of our Lord's resurrection. He says: "A singular and significant testimony to the truth of the resurrection is afforded by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by the almost universal consent of the Church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb, nor forbear to mark as a weekly festival that on which he arose."

"THE FIRST-FRUITS OF THEM THAT SLEPT."

Our Golden Text calls attention to the fact that our Lord in his resurrection became the first-fruits of them that slept--the first-born from the dead. After God gave the promise to Abraham that in his seed all the families of the earth should be blessed, it was the custom of Israelites to speak of their dead as not dead, not extinct, but as asleep--waiting for resuscitation, resurrection. They realized that such a resurrection was unquestionably implied, tho not actually stated, in the promise made to Abraham. For how could all the families of the earth be blessed until the ransom price was paid, a resurrection provided for, that the curse of death might be rolled back from off the race? Again, as our Lord declares, the intention of God to resurrect the dead was shown in his declaration to

Moses at the bush, that he was the God of Abraham, Isaac and Jacob, etc., for if they were dead, extinct, without hope of a resurrection, God would never speak of them in this manner. (Mark 12:26,27.) Israel in general, therefore, had come to speak of the dead as asleep, waiting for Messiah and the work that he should do, which would culminate in resurrection; hence the common use of the words sleep and slept in the Old Testament when referring to the deceased. The Apostle informs us that some endured torture for their faithfulness to the Lord, in hope of a better resurrection--a more favorable condition, when the resurrection time should come.--Heb. 11:35.

Our Lord also used this expression, "sleep," in respect to the dead, declaring that Lazarus slept, and that he went to awaken him out of sleep. (John 11:11.) Practically the whole world of mankind has gone down into this sleep, and it is called a sleep, instead of being called death, extinction, because in the divine plan, through the redemption, a provision has been made that "all that are in their graves shall come forth" at the word of their Redeemer, in the morning of the Millennial age. The "little flock" of "overcomers" who pass their judgment or trial now satisfactorily, come forth to life and joint-heirship in the Kingdom; the great mass of mankind, blinded by the Adversary, to a greater or less extent, will come forth, subsequently, to enlightenment,--when Satan shall be bound, to deceive them no more,--that they may have an opportunity of coming into harmony with God and forming characters in accord with the laws of his Kingdom, and so doing that they may have life everlasting.

Our Lord was the first-fruits of them that slept --none preceded him; hence the awakening of Lazarus and of the daughter of Jairus and the son of the widow of Nain were not full and complete resurrections. Had they been such our Lord's resurrection would not have been the first--he would not have been "the First-born from the dead." His being born from the dead signifies that he was lifted fully and completely out of death conditions to the perfection of life, which was not the case with the others--they were merely awakened and left in the dead state with the remainder of the human family. The Church of Christ, his body, is to share with him in "his resurrection," "the first resurrection," a complete and instantaneous lifting out of the state of death into the perfection and completeness of glory, honor and immortality, which God has provided for them who follow in the footsteps of Jesus, his joint-heirs. These are all called the "first-fruits unto God of his creatures." (James 1:18.) The after-fruits of God's great plan will be developed during the Millennial age, yet there shall not enter into the approved condition any who will not use the means then within their grasp.

===================

R2796 : page 125

"BEHOLD, I AM ALIVE FOREVER MORE."--REV. 1:18.

--JOHN 20:11-18.--APRIL 14.--

NOT only was it necessary that Christ should rise from the dead and become alive forevermore in order to accomplish the great work planned of God and foretold in the prophets, and secured by his own sacrifice, but it was necessary also that indubitable proofs of his resurrection should be given to his disciples, for themselves and for us through them. The necessity for this lay in the fact that in the divine plan this Gospel age was marked out to be a Faith age--for the selection of a special little flock, able, like father Abraham, to walk by faith and not by sight. But faith, in order to be faith, and not merely credulity, must needs have some reasonable foundation upon which to build its superstructure; and it was to provide this foundation for faith that our Lord remained with his followers for forty days after his resurrection, before ascending to the Father, --as the Evangelist declares, "He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."--Acts 1:3.

The disciples realized that great events were transpiring, tho how great and momentous was their character, they but slightly comprehended. They knew that their hopes as respects an earthly Kingdom, and their Master as an earthly Lord, had failed. They had vague, indefinite hope that all that he had said to them would in some manner have a fulfilment, but how or when or where, was beyond their conception. They knew not that a change of dispensation was occurring;--that the rejection of Israel after the flesh, and the calling of a new Israel after the spirit, was commenced; and that they themselves were amongst the first thus privileged to pass from the relationship of servants of God to that of sons.--John 1:12.

As yet they knew nothing about spiritual things, not having been begotten of the holy spirit to sonship and the knowledge of things to come, Jesus not yet having been glorified, and it being impossible for the holy spirit of adoption to come upon them until after his sacrifice for sins had been presented in the Most Holy, and accepted of the Father. They knew not that the new Kingdom was to be a spiritual one, and that Christ, its Head, must pass from fleshly conditions to spiritual conditions in this resurrection, even as he had foretold, saying, "Flesh and blood cannot inherit the Kingdom of God." They had much to learn, but they had a great Teacher, and, as we shall see, his arrangements for their instruction were specially adapted to their conditions as natural men, to give them such foundation of knowledge and experience as would subsequently be helpful to them when they should be begotten of the holy spirit at Pentecost.

R2797 : page 126

The Apostle informs us that Christ was "put to death in flesh and quickened (made alive) in spirit" (we give a literal translation). The Apostle's words being true, those who declare that our Lord arose from the dead a fleshly being at the time of his ascension are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement, for if our Lord, as the man Christ Jesus, gave himself a ransom, he could not be restored to manhood in a resurrection, without annulling the ransom --taking back the price he had paid for our sins. The Scriptural thought is that as man had sinned, and been sentenced to death, it was necessary that the Redeemer should become a man and should give his manhood as the ransom-price for Adam and his race; and the Scriptural declaration is not that this ransom price was taken back, but that God raised him from the dead a new creature of a new nature,--not in flesh, not in human nature, but in spirit, a spirit being. --1 Pet. 3:18.

The Apostle Paul agrees with Peter's testimony, that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4); and again, the same Apostle, describing the first resurrection, in 1 Cor. 15:42-45, says: "Thus also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body." The Apostle elsewhere declares that the Church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection," the Christ-resurrection, the resurrection to spirit conditions, which came first to our Lord Jesus, and in which all of his body, his Bride, is to have a share.--Phil. 3:10; Rev. 20:6.

There can be no question that the Apostle, in this description of the first resurrection, means us to understand his words just as they read--whoever interpolates and adds to the Word of God, and declares that it was sown a natural (animal) body and raised a natural (animal) body, and subsequently changed to a spiritual body, wrests the Scriptures to his own injury, to the darkening of his own understanding of the divine plan. In the same connection the Apostle declares that that body which thou sowest is not quickened, but in the resurrection God giveth it a body as it hath pleased him, to every seed his own body--in the resurrection, not after it. (1 Cor. 15:35-38.) If the Church belongs to the spiritual seed, to which is to be given the spiritual body in the resurrection, then unquestionably the Lord Jesus, the Head of the Church, belongs to the same spiritual seed, and accordingly God gave him a spiritual body in his resurrection. Likewise, in a succeeding verse, the Apostle declares that our Lord at his resurrection became the second Adam, and then contrasting this second Adam with the first, he says, "The first man Adam was made a living soul [an animal or earthly being]; the last Adam was made a quickening [life-giving] spirit [being]."--1 Cor. 15:38-45.

The lessons to be learned by the Lord's immediate followers would necessarily be much more difficult to them than to us; because we have been begotten of the holy spirit, and are thereby enabled to appreciate spiritual things. To meet the exigency it was necessary that our Lord, the spirit being, should be present with them for forty days,--invisible, as spirit beings are always invisible to men, unless through the operation of a miracle. It was necessary for them to know of his resurrection in order that they should have faith in his message, and act accordingly, as he desired; yet, had he appeared to them in the glory of his spirit being, opening their eyes to see the supernatural splendor as he showed himself in vision to John on the isle of Patmos, his face as lightning, his arms and his feet shining like molten brass in the furnace --the effect would have been to terrorize them, and their natural minds would have been unable to link such manifestations with their Lord, recently crucified; neither would he have had opportunity, under such conditions, to have given them instructions, for they could not have received them by reason of terror.

It was necessary therefore, that our Lord, a spirit being, should manifest himself, as he had in the long past manifested himself to Abraham and Sarah, and as angels, under divine commission, had done on sundry occasions--as a man. (Gen. 18:1.) He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to an appreciation of his present exaltation as a spirit being, respecting which he himself explained to them, contrasting it with his previous condition, "All power in heaven and in earth is given unto me." And this leading of their minds must be such as would gradually force upon them the conviction that he was "changed," that he was no longer a man, and no longer subject to human conditions, as before his death. Having this thought in mind, we will have no difficulty whatever in seeing how our Lord inculcated these instructions during the forty days in his various interviews with his followers.

Mary Magdalene was honored in being the first to whom our Lord revealed himself. Scholars are generally coming to the opinion that it is a mistake to suppose that Mary Magdalene had ever been an

R2797 : page 127

unchaste woman--a mistake to identify her with the woman in Galilee in the house of the Pharisee, who washed our Lord's feet with her tears and dried them with her hair, and of whom the account says, "She was a sinner." The name Magdalene is now supposed to signify that this Mary was of or from Magdala, a town on the sea of Galilee. However, according to the Scriptural account, Mary Magdalene was a miracle of grace, for it is distinctly stated (Luke 8:2) that she had been obsessed of evil spirits, seven of them, whom the Lord cast out. Many think that she was a woman of wealth, and the evidences are that she greatly appreciated her benefactor, and esteemed it a privilege to follow him whithersoever he went. Not only had she come from Galilee to Judea, but she was near the cross at the time of his death, and the first at the tomb on the morning of the resurrection--"while it was yet dark." Such love and devotion commend themselves to every sincere heart, and are surely worthy of emulation on the part of those who receive at the Lord's hands spiritual favors, forgiveness, reconciliation, the spirit of a sound mind, new hopes and aspirations, etc.

To harmonize the various accounts we must suppose that the women charged with the work of embalming our Lord's body lived in various parts of the city, and did not all arrive at the same hour. Mary Magdalene arrived first, and finding the tomb empty hastened and first found Peter and afterward John, both of whom at once ran to the sepulchre, Mary probably returning more slowly to the same place, arriving there after they and the other women had gone. It was at this second visit that the Lord revealed himself to her. She had been weeping and then stooped down in order to see through the low doorway, as tho to reassure herself that it was empty, and then saw for the first time two angels in white, who inquired respecting her sorrow. The angels had doubtless been there when she was there before, but she had not seen them, because not of their choosing to "appear:" indeed, the Scriptures assure us, saying, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation"? And again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Doubtless holy angels had in charge not only our Lord's body, but also the interests of his bereaved followers; and now, and on other occasions, some of these appeared--appeared, because they could not be seen without appearing, without a miracle--appeared as "young men," tho they were not men, but angels; not flesh, but spirit beings--assuming fleshly bodies for a time, that they might render the service necessary. In Luke 24:4 these same angels appearing as men are said to have been clothed in shining garments--so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as a "quickening spirit" similarly "appeared" in the flesh, in order to come closer to his followers, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose, and in order that he might have the better opportunity for giving the instructions which his followers needed.

R2798 : page 127

The words of the angels to Mary would be calculated to assuage her grief, for they manifested no grief, and by their question implied that she had no ground for it. At this juncture something drew Mary's attention, and turning around she discovered another person near her, evidently in ordinary garments, whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden--his gardener. She considered herself a trespasser to some extent, and assuming that our Lord's body was not wanted longer in the rich man's tomb she inquired where he had been taken, that she might take the proper steps to care for his reinterment. Then Jesus (for it was he who had "appeared" in the form of a gardener) spoke her name: "Mary!" At once she recognized the voice, and crying, "Master, Teacher!" she fell at his feet, grasping them as tho fearful that somehow, if she let go, she might never get the opportunity of touching his blessed person again. Our Lord's words to her, "Touch me not, but go, tell my brethren," would more properly be translated, Cling not to me, etc.--for I have not yet ascended to my Father; I will be here a while yet, before I ascend, but your great opportunity for clinging to me and trusting in me will be after I have presented to the Father, and he has accepted, the great atonement for sins which I have just accomplished at Calvary. Mary's touch could do our Lord no harm, for others touched him subsequently, as the record shows; but our Lord would lead Mary's mind away from a mere clinging in the flesh,--to the higher relationship and intimacy of heart and of spirit, which would now be possible, not only for her, but for all his followers, not only then but ever since. In a spiritual way the Lord's people may be exhorted not only to "look unto Jesus," the Author and Finisher of our faith, but also to "cling to Jesus," and by faith to place our hands in his that he may lead us all through our pilgrim journey, in the narrow way until he shall bring us to himself, when we, like him, shall be changed, in a moment, in a twinkling of an eye, and be like him, spirit beings, and see him as he is;--not as he was, before his resurrection, nor as he "appeared" during the forty days after it.--1 John 3:2.

Our Lord gave Mary a message, a service to perform, and so it is with all who love the Lord and seek him and find him: they are not to merely enjoy him selfishly, but are given a commission in his service for the brethren. This seems as true today as ever. And by the way, this is the second instance in which our

Lord ever addressed his disciples as "brethren," with all that that word implies of fellowship and of all being children of the one Father. (Matt. 12:48.) Now he emphasized this relationship by referring to the Father as his Father, and their Father, his God and their God. How close this brings our Lord to us in fellowship and relationship, not by pulling him down, but by realizing him as highly exalted, far above angels, principalities and powers, and every name that is named; it lifts us up, and by faith enables us to consider ourselves, as the Lord considers us, "brethren," prospective joint-heirs with him, who by and by shall be like him, our elder brother, sharing, through his grace and assistance, in his resurrection, and participating as joint-heirs in his "Kingdom"--

if so be that we suffer with him, that we may be also glorified together."--Rom. 8:17.

Mary departed with her glad message and was undoubtedly much happier in the delivery of it than if she had been permitted to remain clinging to the Lord; enjoying her knowledge somewhat selfishly. To find her Lord alive when she had supposed him dead meant to Mary a joy such as the Apostle Peter expressed when he said, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." We may well suppose from our own experience in such matters, that every time Mary told the good tidings to others and made their hearts rejoice also, it brought her a fresh increase of joy. The Master similarly sends all who recognize him as "he that liveth and was dead, and is alive forevermore," to go forth and tell others of the glorious fact that we have a living Savior, whose love and interest extends to every interest and affair of our lives, and who not only is full of sympathy and compassion, but is able also to succor those who are tempted, who are in trial, who are in distress of any kind;--one who is able to bring us off conquerors, to give us strength to endure hardness, and who by and by will receive to himself all the faithful.

====================

BISHOP RYLE'S MILLENNIAL CREED.

"FIRST. I believe that the world will never be completely converted to Christianity, by any existing agency, before the end of this dispensation.

In spite of all that can be done by ministers, members and churches, the wheat and the tares will grow together until the harvest; and when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah.--Matt. 13:24-30; Luke 17:20-36; Matt. 24:37-47.

"Second. I believe that the wide-spread unbelief, indifference, formalism and wickedness which are to be seen throughout Christendom, are only what we are taught to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true.--Matt. 24:12; 2 Tim. 3:1-6,13.

"Third. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expected to find. The Gospel is to be preached 'for a witness,' and then shall the end come. This is the dispensation of election, and not of universal conversion. --Acts 15:14-19; Matt. 24:14; Romans 8:20-24,28,29.

"Fourth. I believe that the second coming of our Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. 'Thy Kingdom come,' 'Come, Lord Jesus,' should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward, no less, if we have hope, to Christ coming again.--John 14:3; 2 Tim. 4:8; 2 Peter 3:12; Titus 2:13; 1 Cor. 11:26.

"Fifth. I believe that the second coming of our Lord Jesus Christ is to be a literal, personal coming: that as he went away in the clouds of heaven, before the eyes of his disciples, so, in like manner, will he return.--Acts 1:11; 1 Thess. 4:14-18.

[As his going was known only to his faithful followers, so only such will have the eye of faith and that enlightenment which will permit them to discern the second presence of the Lord, while all others will continue about the ordinary vocations of life, ignorant of the fact that they are living "in the days of the Son of Man,"--eating, drinking, planting, building, and knowing not of his parousia, his presence. Then, too, he went away quietly, unostentatiously, as well as unknown to the world, and the manner of his coming will be similar--he shall come in like manner. "Now the Lord is that spirit," and tho we, the Church, shall see him, it will be "as he is," and not as he was. At first we will see him with the eye of faith through the prophetic word of promise only, but the promise is that we also in due time shall be "changed" --to spirit beings. Then "we shall see him as he is; for we shall be like him." (1 John 3:2.)--EDITOR.]

"Sixth. I believe that, after our Lord Jesus Christ comes again, the earth will be renewed and the curse removed; the devil shall be bound, the godly shall be rewarded, the wicked shall be punished; and that before he comes there shall be neither resurrection, judgment or millennium; and that not till after he comes shall the earth be filled with the knowledge of the glory of the Lord.--Acts 3:20-26; Isa. 25:6-9; Rev. 1:5-8; 20:1-6; Isa. 65:17 to end.

"Seventh. I believe that the Jews shall ultimately be regathered, as a separate nation, restored to their own land, and converted to the faith of Christ.--Jer. 3:10,11; 13:10; Rom. 11:25,26; 2 Cor. 3:15,16.

"Eighth. I believe that the literal sense of the Old Testament prophecies has been far too much neglected in the present day, and far too much neglected by the churches; and that, under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed the meaning. --Luke 24:25,26.

"I believe, finally, that it is for the safety, happiness and comfort of all true Christians to expect as little as possible from churches or governments under

the present dispensation; to hold themselves ready for tremendous convulsions, and changes of all things established, and to expect their good things only from Christ's second advent."

====================

SEMI-MONTHLY.
VOL. XXII.   APRIL 15, 1901.   No. 8.

CONTENTS.

Views From the Watch Tower........................131
    Jews Looking Towards Christianity.............133
Communing with the Lord...........................134
Word from the British Branch......................137
As Seeing Him Who is Invisible....................138
    "Whosesoever Sins Ye Remit they are Remitted"...............................139
    "Be Not Faithless, but Believing".............140
Interesting Questions Considered..................141
    Not the Lord of the Dead......................142

Words of Cheer and Encouragement..................142
Items: Volunteer Work for 1901, Etc..............130

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WE HAVE plenty of the Missionary Envelopes now. Postpaid 25 cents per hundred. $2.00 per thousand.

WE HAVE the "Marked New testament" in good supply again. Two copies for 25 cents, postpaid.

YES! THE OFFER of four six-months WATCH TOWER subscriptions for $1.00 is still open. When you thus send to your friends, write them in explanation and commendation.

SILENT SERMONS TO VISITORS.

Notice the statement above--"To Us the Scriptures Clearly Teach." We have this printed on fine card board, rounded corners, size 11 x 14 inches, with silk cord. This should hang prominently in all of your homes. We have also imported a new silver text card with motto for 1901, and one of another style. We propose supplying the three securely packed in a tube, postpaid for 15 cents.

VOLUNTEER WORK FOR 1901.

Remarks respecting the new tract "Food for Thinking Christians," No. 52, are favorable: all of our readers seem to consider it well calculated to awaken interest wherever it may be read. We are getting ready large editions for the "Volunteer" service on Sundays, near Protestant churches and are now ready for your orders; many are already received. We will fill these in part soon, and you may order further as needed.

It is time now to prepare by choosing a "captain" and enlisting as many volunteers as may be able and willing to serve. Let your "captain" report to us the names of volunteers, the numbers of churches, the average attendance at these, and his estimate of the quantity of the booklets needed, and the addresses to which they are preferred to be sent.

===================

VIEWS FROM THE WATCH TOWER.

MISAPPREHENSIONS CORRECTED.

SOME misunderstood an item in our March 1 View, namely, that we commended the course of the Boers and Filipinos and condemned Socialism. Nothing of the kind was meant.

(1) THE UNITED STATES AND THE FILIPINOS.

The Filipinos would have been much wiser to have thrown themselves upon the mercy and justice of the United States and, expressing thanks for deliverance from Spanish misrule, to have asked for civil and religious liberty under the protection of this great Republic. But their ignorant failure to take this course did not make it right to ignore their aspirations for liberty, and to treat them as enemies on this account. Rather they should have had from the very start distinct assurances and guarantees of as much liberty as they could show capacity for;--eventually full freedom. But the right policy was offset by land-hunger, commercialism and the spirit of empire building, willing to spend thousands of lives and millions of money for its gratification. This we condemn as being contrary to the spirit of Christ, the spirit of love, and as sure to bring its own reward in due time.

(2) THE BRITISH AND THE BOERS.

Others thought that we commended the Boers, because we rebuked the British Ministry's lust for empire extension that would give British capitalists the control of Boer gold and diamond fields, at, however, a far greater cost of British lives and money than they expected. No one is deceived by the claim that the war was precipitated by Mr. Chamberlain's desire to free the Boer slaves and correct the Boer morals: everybody knows that he had plenty of room to work along those lines at home, where thousands of white children are still the wage-slaves of commercial selfishness, and need deliverance and schooling and moral training. Neither are sensible people deceived by the plea that the war was precipitated by love of liberty and the desire to give the ballot to the assorted white foreigners, called Uitlanders. This was the pretext by which the statesman who engineered the war for commercialism and empire deluded the British masses and got their support. Indeed, the claim that Britain forced the war by insistence, that her own sons, known as "Uitlanders," should be allowed to expatriate themselves as British and swear allegiance and support to the Boer republics, is laughable. The Boers well knew that such an oath to such men who openly avowed their hostility would be meaningless--that at the very time they were ready to take the oath of allegiance these men were conspiring for a revolution. In refusing the franchise under such circumstances to such persons, they did what every Briton would have done if in their stead.

We by no means commend the Boers! We deprecate their low ideas of civilization, their practice of slavery of the native blacks, and their lack of liberality; --their narrowness and selfishness. But two wrongs do not make one right; and in our opinion the Boers should have been permitted to possess their land, and gradually improve its government as their ideas enlarged. It is but very few years since Britain took the step of giving the ballot, even under limitations, to her own sons. We love and respect British character far more than that of the Boers; and we refuse to believe that the British masses would have sanctioned this land-stealing war in South Africa, had they not been blinded and deceived by their trusted political and financial leaders. Our appreciation of the

R2799 : page 132

Britons does not mean a love for their rulers, but for the people who more than once have shown their sturdy love of principle to the extent of compelling their rulers to adopt at home the very liberal government which they now enjoy as a consequence. But as the "god of this world" is using Doctors of Divinity to blind many to the divine plan and its justice and love, so he uses Doctors of Finance and Doctors of Politics to blind noble and liberty-loving nations to the rights and liberties of others. Thank God, the liberty of "the prince of this world" will soon be curtailed, that he shall "deceive the peoples no more."--Rev. 20:3.

However, it is not and has never been our wish to dabble in worldly politics. We are citizens of another country, even a heavenly, and have our Lord's Word for it that none of the earthly kingdoms are his; but that they all are under the domination of "the prince of this world"--"the god of this world;" Satan, who will continue to blind and deceive the masses until our Master, according to promise, takes the Kingdom and restrains Satan. (Rev. 20:3.) Then the blinding influences being removed and the true light shining, all men shall see clearly, and all the worthy will rejoice.

Our object, in these occasional Views from the Tower, of Babylon's matters and affairs, is to have all those who belong to the "holy nation" (1 Pet. 2:9) see how widely astray are all the kingdoms of this world, even tho they call themselves "Christian nations" --"Christendom." We who are in harmony with the Lord and his righteousness must realize that the entire social structure is out of joint, else we could not so honestly and earnestly pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven,"--knowing that the coming of God's Kingdom means the utter wreck of earthly kingdoms, in a time of trouble such as was not since there was a nation.

Whoever sees no fault in present arrangements and conditions, but approves them, is not very fit for the Kingdom, nor to be made one of the rulers under the new regime. On the other hand, however, we do not understand it to be the duty of the Lord's consecrated people ("the saints") to tirade and fight against the world, but to submit to its ordinances, except when conscience would be violated (1 Pet. 2:13), waiting patiently for the Lord's promised Kingdom as the only hope. Such are to realize that the worldly are blinded, and not to expect any to see the truth except such as have been specially blessed of the Lord and called to joint-heirship with Christ in the Kingdom, on condition that now they shall suffer with him for righteousness' sake.

(3) SOCIALISTIC PRINCIPLES APPROVED.

Some supposed us to be antagonistic to Socialism. Quite to the contrary; we are very sympathetic toward its aims, and merely object that they are wholly impracticable under present conditions. Unquestionably the new age will see many of the ideas of the Single-Taxers and Socialists, modified, in successful operation, under the auspices and backed by the power of the Heavenly King and his Kingdom, then in full control, and Satan bound.

But we warn any of the saints against building their hopes upon any relief which Socialism now promises. That anchor and its cable are of sand, and will crumble into direct anarchy as soon as put to the test. Our faith and anchor, on the contrary, are sure--faith in the promises of God. This faith anchorage fastened in the divine power will endure every strain. In proportion as any look to earthly sources for the deliverance of the "groaning creation" (Rom. 8:19-23) they are turning their backs on the heavenly Deliverer.

And in proportion as we trust in the deliverance that is to be brought about by the second advent of Christ and the glorification of his elect "little flock," to be the Kings and priests of God's Kingdom, in that same degree we must rest all our confidence in it.

True, if all the princes of earth, including the financial, the "captains of industry," were to combine to establish Socialism, its temporary success would seem to be assured; but no sane man dreams of such conditions. And if established all will admit that it would be but an experiment, with the strong probabilities, all would admit (with the certainty, we would claim), that it would frequently contend with anarchy and have a continual fight. With the spirit of selfishness entrenched in the hearts of the individuals, could we suppose that the endeavor to live collectively on the opposite basis of love would be very successful?

Socialism can only succeed to a limited degree at present--to the extent that it benefits the intellectual and wealthy as well as the poor. Any attempt to carry it further will precipitate anarchy. Present aggregations of capital and industry are favorable to Socialism--governmental control, by the people and for the people. The masses seeing this will ere long attempt to grasp the throttle, expecting capitalists to submit to save their lives. But they are mistaken. Money and brains and selfishness are a strong combination, self-confident, resourceful, powerful. The result, as the Scriptures foretell, will not be Socialism but anarchy, humbling to the pride of the rich and the poor, the reformer and the demagogue. But that extremity will be the Lord's opportunity, and on the ashes of human avarice and pride and boastfulness and self-confidence will be erected the strong equitable government

of Messiah for which we watch and pray, "Thy Kingdom come."

We commend to the interested a fresh reading of MILLENNIAL DAWN, VOL. IV., The Day of Vengeance, in which we discuss this subject at considerable length.

JEWS LOOKING TOWARDS CHRISTIANITY.

We have published several articles of late showing that Jewish teachers are gradually turning from a hatred of Jesus (as the originator of what they consider a false religious system) to an admiration of him as one of their race, whose teachings have benefited the world and influenced it for justice and mercy more than any other. Below, however, we give a few of the words of a prominent German Jew, B. Levita, recently published in the Preussische Jahrbuecher (Berlin), in which he advocates (merely nominal) Christianity as the only real relief for the Jews from the social ostracism under which they grieve.

After recounting that the Jew is now refused admission to many clubs and associations and rejected from offices in the Prussian army, he proceeds to point out that Jews are neither more nor less religious and conscientious than these nominal Christians; because both are formalists, but the forms and ceremonies of the Jews are sad, doleful, and relate mostly to the remote past--the exodus from Egypt, etc., and are national rather than personal,--while the nominal Christians practice rites and ceremonies which, however little they really believe them, are consoling or happifying; personal and cheering, rather than saddening. For instance, infant christening (for males and females) is a bright, sunny occasion, the reverse of the bloody circumcision of Jewish male infants; and nominal Christian marriage and death services and social functions are all bright and attractive and consoling as compared to Jewish customs. He argues that it is these links between Israel and the past that hinder his social progress, and that as people of little belief or no belief can and do associate under the name Christian, so may the Jew, who may equally maintain his unbelief or partial belief, become a Christian and share the amenities of life without prejudice. A free translation of the conclusion of his plea may be summarized as follows:--

"It is our religion alone that keeps us apart from the rest of the German people; yet we reject reform upon a Christian basis. We may say that we are no longer Jews,--yet we cannot become Christians. We can not believe in the divinity of Christ. But do the progressive German Protestants, with their higher criticism, believe in it? No; yet they hold fast to the old forms. The same ministers who teach from the pulpit an undogmatic Christianity are compelled to pray to the Holy Trinity before the altar and confess their faith in the 'Son of God.' This cast-iron 'I believe' is still there, and we can not, will not, pronounce the formula, for we can not believe. A mere formula, a piece of paper, divides us from our most enlightened Christian German brothers.

"But what shall we do? Are we to found a new Jewish-Christian sect in which Christ is recognized as man only? That would only separate us again, and we are tired, so very tired, of separation. Back into Jewdom we will not go; into the German nation we can not go. The terrible cry of our forefathers is still fulfilled in us: 'His blood be upon us and our children.'

"Our children! Why should we transmit the curse to them? Why should they suffer for a cause which is no longer anything to us? I have it! If we find in Christianity the true religion with the exception of a single doctrine that has lost its force, then we must not educate our children as Jews. The piece of paper which hinders us does not exist for our children. Let them take part in the great spiritual battle which is being fought out in the ranks of Christianity. Ours was the prophet who destroyed the law and taught eternal love. Let the wandering Jew die. Let our children become Christians."

* * *

How evident it is that when, shortly now, God shall turn away Israel's blindness they will be in as ready a condition to receive the truth as nominal Christendom will be;--yes, more ready. But not yet. The idea of worshiping Jew Jesus as Jehovah is preposterous to him, and so arouses his contempt that he is unready to even listen to the truth--esteeming that this is the very basis of all Christianity. Hence the above suggestion of Levita is merely that, for the sake of their children's social future, they join the masses in mere outward profession of things they could not conscientiously consider for a moment.

The "great gulf fixed" still remains, and will remain unbridged until the special work of this Gospel age (to which Israel as a nation was blinded by divine decree) has been accomplished;--until spiritual Israel, the elect bride of Christ, has been "sealed" and "garnered." Then the individual blessings of the new age (the Millennium) will begin, and Israel will be first to receive the blessing of the "latter rain." "I will pour upon the house of David the spirit of grace and supplication [in the midst of "Jacob's trouble"] and they shall look [with the eye of faith, as we do now] upon him whom they have pierced. And they shall all mourn because of him, as one mourneth for his only son." Then and thus they shall all be saved from their blindness and be granted full opportunity of obtaining everlasting salvation through the Crucified One, then being installed as the King of Glory. --Zech. 12:10; Rom. 11:25-32.

Let us never lose sight of the fact that not until "the times of the gentiles" expire, and not until

R2800 : page 134

"the fulness from the Gentiles" have come into the Church and been glorified, can the individual blessings of the Millennium be expected; and then to the Jew first. Whatever of Millennial work precedes that time is general, pertaining to the nations and systems;--preparations for their overthrow and for the establishment of Messiah's Kingdom upon the ruins of present day systems.

===================

COMMUNING WITH THE LORD.

LUKE 24:13-35.--APRIL 21.

"Did not our hearts burn within us
while he talked with us by the way!"

"A LITTLE talk with Jesus, how it cheers our lonely way!" writes the poet, and who that is a Christian has failed of this experience? And fortunate are those who early learn, that while we should greatly appreciate our privilege of talking with the Lord, in prayer, we are to recognize that it is not this that brings the full blessing; but our attentive hearing, understanding and appreciating what he says to us;--the Word of Truth. Our hearts burn while he talks and we listen, more than when we talk even to him.

Toward evening of the day of our Lord's resurrection, two of his followers, one of them apparently Simon Peter (vs. 34), the other Cleopas, passed along the country road leading from Jerusalem to Emmaus, about eight miles distant, evidently the home of Cleopas who would entertain Peter, whose home was in Galilee. Like all the followers of Jesus they had been greatly exercised and perturbed by the remarkable events connected with our Lord's last visit, in connection with the Passover--his triumphal entry into Jerusalem; the cleansing of the Temple; the routing of his ecclesiastical foes in debate; his remarkable teachings during those few days; his arrest, trial and crucifixion. The excitement of their hearts made other business for the time impossible, and they spent the day in Jerusalem probably without knowing just why, except that they desired to be in touch with fellow believers. They shared with all the Lord's friends in the considerable excitement, resulting from the reports given by the sisters who went to embalm our Lord's body, that the tomb was empty and that they had seen angels who said that Jesus was alive again.

Full of the subject so close to their hearts, they were discussing in animated conversation the likelihood and unlikelihood of the reports they had heard, and in general the Messianic hopes of themselves and their nation, which they had trusted would have been amply fulfilled by Jesus, whose death seemed to throw all of their expectations into confusion. It was at this juncture that Jesus was drawing near them, disguised in a body of flesh and ordinary clothing--with a face different from what they had previously recognized, yet nevertheless gentle, soothing, sympathetic. He inquired the occasion of their discussion, which seemed to be respecting some sad subject. This kindly interest was not resented as an intrusion, but rather their burdened hearts rejoiced to find a sympathetic ear to which their perplexities could be related. How much of human nature there is in all this! How favorable is a time of adversity and perplexity in which to approach those whom we desire to assist; but how necessary it is that we should learn of the Master how to approach with such sympathy in word and act as to gain the hearts of those whom we would serve and bless. Love is the secret of gentleness, of sympathy, of all real heart-helpfulness. In order to be more useful in life, the Lord's people need to become more and more filled with his spirit of love;--copies of God's dear Son.

It was no deception on our Lord's part to inquire what things they were sad about, altho he knew everything

R2801 : page 134

better than they. It is sometimes the part of wisdom not to tell all that we know, if we can the better help others by inquiring of them. In this instance we can see the wisdom of our Lord's course, for the minds of the two travelers were lifted from any points of disputation and drawn to a general review of the circumstances of the preceding days, and this furnished the best foundation for our Lord's exposition of the meaning of and the reason for the things which perplexed them.

Jesus did not reply to their surprised expression that he must be a newcomer in the city not to have heard of the wonderful things that had recently transpired. He let them proceed to declare their faith in him and how they viewed the situation. The portion of their conversation recorded implies clearly that however much their confidence might have been shaken respecting our Lord's Messiahship, and their hopes, that it would have been he that would have redeemed (delivered) Israel from the Roman yoke and exalted her as God's agency, the seed of Abraham, for blessing all the families of the earth, they still believed in him as a great Teacher, a prophet--"mighty in deed and word before God and all the people." This was a good confession, all that could have been asked, and quite sufficient for our Lord to use in rebuilding their confidence in himself, in his Messiahship--on a surer, a better, a more positive foundation.

R2801 : page 135

While it was expedient for him to start the matter by questioning them, it would not have been wisdom to have continued thus to any great length; for he had the message, they needed the instruction: we, as his followers, may learn a lesson from his course in this also. As soon as he had their minds in the channel to receive the lessons he would give them, he began to open unto them the Scriptures concerning himself--to expound them, to show their true meaning and fulfilment. We here see the proper course of the teacher illustrated by the great Teacher himself. As he went to the Scriptures and brought forth from them evidences of divine foreknowledge and prediction respecting the things that were transpiring before their eyes, so we, if we attempt to teach others, should not be content with offering our views, our opinions, our conjectures, but should search the Scriptures and be able, from that source to give to every man a reason for the hopes that are within us--that his hopes, as well as ours, may be built up, not upon the theories of men, but upon the inspired teachings of God's Word. Higher critics, Evolutionists, etc., never follow the method which our Lord Jesus here emphasized as the proper one: on the contrary, denying any special inspiration of Moses and the prophets, they ignore them, and offer instead, as of superior value, their own conjectures. Let us not only ignore such teachers as blind guides, attempting to mislead the Lord's flock, but let us also, to whatever extent we have opportunity to teach others, see that we follow not in their footsteps, but in those of our dear Redeemer. "To the law and to the testimony; if they speak not according to this word there is no light in them." (Isa. 8:20.) And those who follow such teachers as have "no light" are sure to get further and further into darkness.

We are not informed what features of the Law and the Prophets our Lord enunciated; but we can surmise that he pointed out to them in Moses' writings various features of the Law which pointed to himself as the paschal Lamb, whose death must take place before the first-born and all Israel could be delivered from the bondage of sin, and from the great task-master, prefigured by Pharaoh, and be led ultimately into the Canaan of promise. We can surmise that he recalled to them Abraham's sacrifice of Isaac, the typical seed of promise, and how this represented the actual death of Messiah, the antitypical seed, the Son of God. We may presume that he called their attention to various of the psalms, which prophetically spoke, not only of the glories of his reign, but also of his sufferings and his death, and his subsequent exaltation to the right hand of the majesty of God. No doubt he called their attention also to the utterances of Daniel the Prophet, respecting Messiah's being cut off in death, but not for himself. Undoubtedly he reminded them of the words of Isaiah, that Messiah should be led as a lamb to the slaughter, be despised and rejected of men, and how, nevertheless, in due time God would set him as his King upon his holy hill, Zion.

Spellbound with this wonderful exposition of the divine Word, his listeners drank it in, realizing its truth by the manner in which it harmonized the various testimonies of God's Word--nor did they think for a moment of inquiring of their teacher whether or not he had an ordination from the scribes and Pharisees, with a license to preach. They perceived that he had a divine ordination, and this was fully attested by his ability to make clear to them what other teachers could not make clear.

The eight miles of the journey seemed all too short, as they reached their home, and they were loath to part with the wonderful teacher, whom they supposed they had fallen in with by accident, never dreaming to what extent divine providence was guiding their affairs. It was drawing toward evening, and the stranger was bidding them adieu, as tho intent upon a further journey; and indeed, he surely would have gone from them had they not been sufficiently appreciative of what they had already heard to constrain him earnestly to remain with them and partake of their hospitalities. So it is with all of us, as the Lord's disciples whom he is instructing, after we have been taught of him. If our hearts fail to burn with responsive love and zeal and appreciation, the blessing will pass from us and we will fail to reach the climax of joy in a full recognition of who our Teacher has been. While the Lord draws nigh to us with his grace and truth, without solicitation, he passes us by unless his message is appreciated so that we shall constrain him, urge him to abide with us, to continue the conversation--unless we shall proffer him in turn our hospitalities, our temporal things, in endeavoring to make some slight recompense for the spiritual favors showered upon us.

Our Lord accepted their urgent invitation and remained; supper was prepared, and recognizing their new acquaintance as a great teacher or prophet they requested that he should return thanks for their evening meal. It was while he was thus asking a blessing upon it and upon them that the eyes of their understanding were opened--it dawned upon them that their guest was no other than Jesus himself! Perhaps the language used in the blessing was such as they had heard him use before, or perhaps in some other way their understanding was opened.

Having accomplished his purpose, our Lord vanished from their sight. Thus, in addition to the instruction impressed upon their minds, he showed them by this vanishing that he was no longer the man

R2801 : page 136

Christ Jesus--that he was "changed"--that the resurrected Jesus was a spirit being, who could come and go like the wind, as he had explained to Nicodemus (John 3:8), appearing and disappearing, as he had never done previously, but as angels had frequently done. Moreover, they realized from this illustration that our Lord could appear in any kind of a body, and with any kind of clothing, as might best serve his purposes. They did not know him by the marks in his hands and his feet, nor by the seamless robe; for he had not appeared to them in these, but in another form, as an ordinary traveler whose features they did not recognize. Had he borne the prints of the nails in his hands and his feet they surely would have noticed them during their long walk; just as Mary would surely have noticed them when she grasped our Lord by the feet. But they had an explanation of the whole matter now; they understood why this stranger had been able to present the divine word with such clearness and force and beauty as to cause their hearts to burn with fresh love and zeal and hope. They were glad.

Let us pause here to note some of the conditions which evidently led up to this blessing, that we may apply the same to ourselves, realizing that our Lord operates very generally along the lines of fixed principles, and that if we would be the recipients of his special favor and instruction, and have our hearts burn with the spirit of his truth, we should expect such experiences along somewhat similar lines to those observed in connection with the two who went to Emmaus. We remark, first, that this is an illustration of our Lord's promise that where two or three are together in his name--considering him, his word, his promises, his blessings--there he will be in the midst, and a blessing shall result. This may be in a country road, in the home circle, or in the more general gatherings of the Lord's people for worship, prayer and study of the truth. How this reminds us of the injunction, "Forget not the assembling of yourselves--and so much the more as ye see the day drawing on." Who has not noticed the blessing that comes to those who remember these promises of the Lord's Word, and who act upon them? Who has not noticed in his own experience, as well as in that of others, the danger of neglecting these admonitions--the danger of doubts, fears, indifference, coldness, worldliness? It is undoubtedly true today, as much as or more than ever, that we need such fellowship, and it is to such who seek it that the Lord reveals himself.

Let us mark again the word of the Prophet, "They that feared the Lord spake often together; and the Lord hearkened and heard it," and noted it in the book of remembrance. Let us remember, too, that it is declared of such, "They shall be mine, saith the Lord, in the day that I make up my jewels." (Mal. 3:16-18.) We are not saying that others will not be the Lord's, nor does the Lord say so; but we may be well assured that those

R2802 : page 136

who have opportunities for meeting together and speaking together, and who fail to use the opportunities, are manifesting a lack of interest in our great salvation; and that such are very likely to lose the remainder of their interest, and failing of the Lord's instruction given to such, that they may fail also to be amongst the "jewels" whom he will gather. If on the contrary one feels little interest in the heavenly things, little disposed to discuss the features of the divine plan and its promises, and happy only when conversing on worldly matters, business, etc., it is an unfavorable sign. The Lord is not likely to approach such and open their understanding respecting the Scriptures, as he surely is pleased to do to those who are hungering and thirsting after truth.

Many are so situated that they are unable to gratify the desires of their hearts in respect to assembling frequently with others of like precious faith, to talk over the good things of the Lord's Word of promise; but the isolated should not feel disappointed that the Lord's Word says that he will meet with the twos and threes, and does not promise the same to the solitary. They should rather look about them to see what provision the Lord has made whereby at least two can meet and discuss his Word together. We suggest, dear friends, that the Master has made special arrangements for all of his people in this respect in our day; for all, the world over, who so desire may have such a meeting at least twice a month, through the regular visits of the WATCH TOWER--and he that hath no money has the same opportunities as others (as will be seen by the terms on the second page of each issue). We believe this is a divine provision for the necessities of many, and we urge that all avail themselves of this as well as of every other privilege the Lord may grant for fellowship, for communion in spiritual things. The written message is not different from the spoken one.

The Editor of this journal, through its columns, is pleased to meet with those of the Lord's people who desire fellowship and communion respecting the Lord's Word; and the reading of expositions of the Scriptures in the WATCH TOWER differs nothing from hearing the utterance of the same words by any living person who might meet with you. We claim no infallibility for our presentations, nor do we simply offer our opinions and conjectures, after the manner of the scribes and Pharisees; but rather after the manner of the great Teacher, we seek to present to the minds of those interested the teachings of Moses and the prophets, and to voice the testimony of Jesus and the apostles, and to show the harmony of the Scriptures.

R2802 : page 137

As soon as the Emmaus brethren recognized their guest, and he vanished, they understood well the meaning of the joy, the refreshment and the burning zeal in their hearts which his expositions of the truth had inspired. They had thus a confirmation of the words of the angels to the sisters in the morning, that Jesus was risen. The news was too good to be kept, even until the next morning. They must and did start immediately for the city, altho it was a journey of at least eight miles. How different their feelings as they set out in return from those when they left the brethren at Jerusalem, their hearts sad and their minds full of questionings! Now they were full of joy; for they saw that our Lord's crucifixion, so far from being the end of their hopes, was really the foundation for them; that as our Lord explained, "Thus it behooved Messiah to suffer before he would enter into his glory"--that unless he had suffered--died--the race would not have been purchased at the hands of Justice, and the condemnation of death would still rest upon it and make any permanent blessing impossible; but now, the redemption price having been paid, the way was open, first for the reconciliation of the Royal Priesthood who should be joint-heirs with Jesus as the Seed of Abraham, and subsequently, in God's due time, would follow the times of restitution of all things, the blessing of all the families of the earth.

Some such thoughts as these engaged them as they returned to Jerusalem, and arriving at the upper room found the eleven (except Thomas--the term "eleven" being used in a general sense, and not a particular sense, as referring to the apostles in general and not to the exact number) with others of the company assembled. Then there was general rejoicing in the information that Jesus had revealed himself to Peter, as they related their joyful experiences, and how the Lord had been known to them in the breaking of the bread and the asking of the blessing. Doubtless it was this experience that led subsequently to the custom of the disciples having a meal in common on every first day of the week, at which they again in imagination recognized the Lord present in their midst, blessing the bread and opening the eyes of their understanding. Thus each first day of the week they called to mind how he opened unto them the Scriptures and sought to keep the eyes of their understanding open and to grow in grace, in knowledge and in love.

===================

R2804 : page 137

WORD FROM THE BRITISH BRANCH.

DEAR BROTHER RUSSELL:--There is nothing special to narrate at present, but I shall drop you a line on general principles. The 13 cases came on Friday about 6 P.M. By Saturday evening at 10, they were all opened and the contents properly stowed away, thanks to the fact that they were so far as possible packed in parcels, and thanks also to two brethren who came in to help--one on each evening.

The outlook for DAWNS is good this year, and if the 5,000 last ordered are sent via Baltimore I think they will not be here much in advance of the time they are needed. The lot just received came in the nick of time, so far as cloth and leatherette are concerned. I think we will not at present go very deep into the matter of Volunteer work by secular hands, as a more excellent way seems to be available; i.e., moving the Colporteurs into some of the territory where at present we have no readers, and thus getting Volunteer as well as Colporteur work done there. They all do Volunteering on Sundays, so it will be no new thing to them.

The Church in E. London had their annual business meeting last Tuesday. They unanimously requested me to serve as pastor for the coming year (from March 1), and at my request as unanimously requested Bros. Bull (A. C.), Guard and Lightfoot to serve as assistants.

Some time ago you gave it as your opinion that the twentieth century would not have advanced far without showing some great "sign." I reckon you hit it pretty close, if the Morgan-Rockefeller-Hill Trust be taken as a "sign." The papers in England talk about Mr. Morgan "syndicating the world." What do you think of Isa. 5:8 in this connection? If the parable be taken as a representation of "Christendom," which was foreshadowed by the first "house of Israel" (v. 7), we see that God gave Christendom the advantage of the "choicest vine" (Christ, John 15), and when he looked for justice and righteousness as the fruits (Gal. 5:22), behold oppression and a cry. The combine seems to be losing no time in seeking to acquire control of the world's interests in various lines (Mr. Morgan is coming to Germany this month to combine his crowd with the German steel combine), "that they may be placed alone in the midst of the earth," and may make great profits out of it. But verse 10 should be a warning to them, and a comfort to God's people, for one bath equals only eight gallons, and one ephah is but a tenth of a homer. "Great will be the fall thereof" in anarchy, I presume.

Spoke last evening on Matt. 6:33, showing that the Lord here puts God and the things of this world as possible "masters" of his disciples. We cannot serve both, "therefore I say unto you," etc. If we serve the things of this world, as the nations do (cares of this life, etc.), God's word will be unfruitful in us; but if we serve God, seeking first his Kingdom and righteousness (if we seek and find his righteousness, we shall also find his Kingdom, 2 Pet. 1:5-15), all these things shall be added to us, and in fact shall be OUR servants, instead of we in bondage to them.

Notwithstanding the course of this world being opposed to those who seek God's righteousness, the Father will overrule in the affairs of his people that

R2804 : page 138

those who seek first his Kingdom, etc., shall not be deprived of the necessaries for an honest living. Godliness has "the promise of the life that now is," etc.

Showed how some misunderstand this passage to authorize an idle waiting for the necessaries of life to fall down on them, because they take the wrong thought from the Lord's reference to birds and lilies. It is true that birds do not sow or reap, and that lilies do not toil or spin, but also true that birds do not know how to sow and reap, nor do the lilies know how to spin.

But the birds get their food in God's appointed way for them, and the lilies get their glory in God's appointed way for them. So man must get his food in God's appointed way for him, and any Christian who seeks to get it in another way is "disorderly." (2 Thes. 3:7-11.)

R2805 : page 138

The idea was to show that this passage does not authorize begging or idle waiting for the Lord's people to supply one's needs. Would you think these views correct?

Hope you are as well as usual. We are in fair health, and rejoicing in the Lord. With love to all, in which Sister H. joins,

Yours faithfully in Christ,
E. C. HENNINGES. [Manager British Branch.]

===================

R2802 : page 138

AS SEEING HIM WHO IS INVISIBLE.

--JOHN 20:19-29.--APRIL 28.--

"Blessed are they that have not seen and yet have believed."

AS THE news of our Lord's resurrection spread amongst his disciples it naturally drew them together seeking for fresh evidence respecting it. Then arose the fear that the spite of the priests, etc., which had seemingly been satisfied in the crucifixion of Jesus, would now extend to his disciples; and no doubt this thought was emphasized by the recollection that the Lord, speaking of his own sufferings and experiences, warned the disciples that they would be cast into prison and suffer persecution for his sake. No wonder, then, that when they met in the upper room that first Sunday night, the doors were shut for fear of the Jews, and we may safely conclude that this means that they were barred, bolted, locked in some manner.

Scarcely had the two from Emmaus finished their account of how Jesus had appeared to them on the way and at Emmaus, when suddenly they were all terrified at seeing a stranger standing in their midst. It was Jesus, and this was his third manifestation on this day of his resurrection (counting that of Matt. 28:9 and John 20:14 as the same; and that of Luke 24:15 and 34 as the same). He came into their midst, not by opening the doors, as some have suggested, but strictly as the narrative reads, "the doors being shut." The security which was felt from having the doors fastened, caused the disciples to feel the more terror, when they beheld a stranger with them, but Jesus quickly assuaged their fears, saying, "Peace be unto you!" and then showed them his hands and his side, that they might note the marks of his crucifixion and the spear-wound, that thus they might identify him with the crucified one. This evidence, added to what they had already heard, was convincing to all who were present, and they were glad. No doubt our Lord's previous manifestations were intended to lead up to this general presentation. He had stimulated and cultivated the faith, not only of the ones to whom he had appeared, but also of the entire company, through them, by the method adopted.

Women seem to be able to exercise faith more readily than men; hence our Lord appeared first to Mary, and through her prepared the hearts of the others, as we have seen. It requires the masculine mind rather longer as a rule to reach the position of implicit faith; he calls for more evidences, more proofs, and our Lord was not unwilling to give these. However, had this appearance in the upper room in the evening been the first manifestation and information respecting our Lord's resurrection, we can readily suppose that it would not have produced the faith and joy it did produce. Wonder, astonishment and "reasonings" required the entire day for their exercise, and by the time our Lord showed his hands and his side this culmination of evidence was convincing.

After the disciples believed, Jesus again used the words, "Peace be unto you," but now as believers the words had to them a new meaning; they began indeed to find a peace for their troubled hearts which they had not known for some time. Since they realized their Master to be again alive they could afford to have peace, for they had learned to have confidence in him and in his love, and intuitively realized that all things would work together for good to them, under his care, tho as yet they knew not how. And so it is still. It is only those who realize in Jesus their Redeemer and Lord, who died and who rose on their behalf, and who have given themselves to him to be his disciples--only such can really receive of his peace--"the peace of God which passeth all understanding" ruling in their hearts.

So today, as well as then, and even more abundantly under the holy spirit's guidance, they can realize that they are not their own, and that all things are under divine supervision, working for their highest welfare.

"My peace I give unto you," were our Lord's

R2803 : page 139

words on the night of his betrayal, at the supper, and "Peace be unto you," were his words when first he met the disciples together after his resurrection. He is indeed the Prince of Peace, and the grace of peace which he gives to his faithful disciples is a blessing beyond all measure, such as the world can neither give nor take away; but this peace is based upon certain conditions of the heart: first, faith, trust in God; secondly, obedience, on our part, endeavoring to do those things which are pleasing in God's sight. To such and such only comes the heavenly peace, and in proportion as either the faith is lost or the obedience lacking, the peace flies away. Whoever, therefore, believes himself to be a child of God, trusting in Jesus and consecrated to the Lord's service, and seeking to walk in his footsteps, should expect the Lord's peace to rule in his heart, giving him rest, no matter what his circumstances or conditions in life; and if any of this class are without the peace let them look to it and repair the difficulty, for they are lacking either in faith or in obedience, and with the revival of these the dove of peace will surely return. Another lesson here is, that however much strife and contention his message, the Truth, stirs up among men, our Lord himself was always peaceably disposed and a peacemaker as respects others; and so all of his disciples are to be. "Blessed are the peacemakers; they shall be called children of God." Whatever of strife may come in contact with the Lord's people it is not to be of their production or cultivation; and even when they speak the truth, which will necessarily cause strife, they are directed to "speak the truth in love," in meekness, in gentleness, and with long-suffering and patience, and not in strife.

Then, saying to his disciples, "As the Father commissioned me so I commission you," our Lord breathed upon them, adding, "Receive ye the holy spirit." The Father's commission to the Christ, the Royal Priesthood, was all addressed to the Head, the Chief Priest, we having no standing with the Father except through him, and no other commission than his for our service. Our Lord's words imply that we as his disciples are to be engaged in the same work that he is engaged in. He did not finish the work completely, but merely finished one part of it--the part which he was to perform in the flesh, the redemption. Another great part of the work is to be accomplished at his second advent in power and great glory; viz., the blessing of all the families of the earth with a knowledge of divine grace and an opportunity for returning into full fellowship with the Father and to eternal life. His commission covered this entire work, as represented in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," and our Lord explained to the two brethren on the way to Emmaus that it behooved him to suffer for the sins of the world before he should enter into his glory, and ultimately begin the work of their blessing, because he could not have the power or the authority to bless until first he redeemed from the sentence of death.

And this is the commission which our Lord and Head has in turn committed to his followers. We are sent on the same mission, and hence it is declared that we are to suffer with him in the present life--to "fill up that which is behind of the afflictions of Christ"--and then to share with him in his glory in the blessing of all the families of the earth. How grand a commission! What a great privilege to be invited to walk in his steps--of trial and suffering now, and of glory, honor and immortality by and by! Whoever appreciates this privilege will show his appreciation, not only in words, but in deeds, in truth, by laying aside every weight, and the easily-besetting sin, and running with patience the race set before us in the Gospel.

The breathing upon them was evidently symbolical; an illustration of his words, "Receive ye the holy spirit," by which, when, fifty days later, they would receive the Pentecostal blessing and adoption of sons, they might know that while the holy spirit is of the Father it is nevertheless by the Son. And so the apostles understood it, as Peter subsequently explained.--Acts 2:33.

"WHOSESOEVER SINS YE REMIT THEY ARE REMITTED."

We are not to understand that either the Father or the Son gave over to the apostles or to others the power of remitting sins. We see, indeed, that sins could not be remitted by power, but only by the satisfaction of Justice, and that hence it was necessary for Jesus to die for our sins, and to rise for our justification, before those sins could in any sense of the word be remitted. The most that could possibly be understood from our Lord's words is that he would so supervise the words and writings of the apostles that in every instance they would lay down such directions respecting sins and their forgiveness as would be in full accord with the divine arrangement--that thus they might act as mouthpieces of God explaining to men the nature of sin and the terms of its forgiveness. This view we know is fully borne out by the facts in the case. The apostles did define sin and the terms of forgiveness, justification, reconciliation, etc., in a manner entirely satisfactory, in a manner in which our Lord himself never explained these things; because he left this work for his apostles to accomplish in his name and under the guidance of the holy spirit.

This commission is grossly misunderstood and misapplied by Catholics, who claim for the pope, the bishops and the lower clergy of their institution the right, the power, the authority, to forgive sins,--to determine what penalties shall be inflicted, and to offer release from such penalties on certain conditions of their own making. It is in support of this claim, and as an adjunct to it, that Papacy has established "the sacrifice of the mass," by which it claims that all of its priesthood can so consecrate flour and wine and water as to make of these the actual flesh and blood of Christ, which then being broken they claim is Christ sacrificed afresh, as the basis or authority for their forgiveness of sins.

R2803 : page 140

We claim, on the contrary, that all of the Royal Priesthood (under Christ, the Chief Priest, and under the directions given them through the chosen apostles), are fully empowered to declare to the world the terms upon which sins will be covered, cancelled, remitted,--and consequently the terms without which there is no remission. The right to do this comes, not through any power or authority enjoyed by the under-priesthood now, but as a result of the information which they receive of the holy spirit, through the inspired utterances of the apostles. By these means "we have the mind of Christ," and know clearly the terms upon which he is willing to receive sinners; viz., upon repentance, and faith in him, and consecration to his service. Any and all of the Royal Priesthood are privileged to tell this good message to whoever may have an ear to hear it;--but we are instructed of the Lord not to expect that many will have the hearing ear now, but to know that the present is rather the time when only the few specially blessed of the Lord will be able to understand and appreciate this grace of God by faith.

"BE NOT FAITHLESS, BUT BELIEVING."

One of "the eleven," Thomas, was not with them on the evening mentioned. This would imply that he had disbelieved the stories told by the sisters respecting the message of the angels and the Lord's manifestation to Mary. He evidently thought them laboring under some delusion and excitement, which he ought to discountenance, and he therefore did not meet with the others to confer respecting their newly begotten hopes; they might enjoy such ephemeral hopes if they chose, but as for him, he could not do it. Having seen the crucifixion and the wound in the side, he could believe nothing else than that the Lord was still dead. And even when the apostles met him the next day, and told him how Jesus was in their midst and showed them his hands and his side, Thomas still disbelieved, and told them that he would not even trust to the sight of his eyes, which might be deceived. On his part he would want also an opportunity to feel the print of the nails and to thrust his hand into the spear-hole in the Lord's side. If he could have such evidence he could believe, but not otherwise.

Our Lord's followers today, as then, differ constitutionally to a considerable extent. Some find it easier to exercise faith than do others. It was right that Thomas should take care not to be deceived in the matter, but it was wrong that he should be so deficient in faith as to stand out stoutly in disbelieving when he had his evidence from so many of the brethren whose honesty he could not doubt. However, the Lord is very patient and long-suffering toward us all, and so he was with Thomas to the extent of granting him the very evidence which he had said would be satisfactory.

A whole week passed without any manifestation of the Lord to any of the disciples; however, the next first-day of the week (Sunday, "the eighth day," the Jewish method of counting including both days) found the Lord's followers gathered in hope of some further reports, evidences, etc., connected with his resurrection, when Jesus again "appeared," and we may well suppose them full of interest and suppressed excitement not unmixed with disappointment, and fear that they might see him no more. But all this was a part of the lesson they needed;--for meantime they must have reasoned out that a great "change" had come to our Lord, that he was no longer a man as before, but a spirit being, who exercised the powers of angels in respect to his appearing and disappearing,--coming and going invisibly "like the wind." Thomas meantime, altho still sceptical, had become sufficiently interested to want to be present, to want to receive any proofs or evidences that could be adduced by which he would know that his dear Lord was now alive again. As before, Jesus came into their midst, the doors being shut, and again gave the word, "Peace." How beautiful and how blessed it would be if the Lord's people whenever they come together, to meet each other and to meet Jesus in spirit, would greet each other with

R2804 : page 140

this salutation from the heart,--"Peace be unto you!" Uttered in the right spirit it should imply that their hearts were in a peaceable condition, seeking each other's peace and welfare and to avoid strife. This meek and quiet spirit would have a quieting and pacifying effect to a considerable degree upon any others present in such a meeting who had less of this holy spirit. The spirit of peace is contagious amongst the Lord's people, even as the spirit of anger is contagious in the flesh. "My peace I give unto you," said our Lord; and hence whoever has not this spirit ruling in his heart lacks an important evidence of discipleship. The Apostle classes the contentious with those who are disobedient to the truth (Rom. 2:8); yet allowance is to be made for weakness of the flesh in this as in other respects; and to "contend earnestly" for the truth (in a spirit of love) is commended. (Jude 3.) Whatever our natural dispositions may be, the indwelling of the Lord's

R2804 : page 141

spirit is sure to be manifest in "the peaceable fruits of righteousness."--Heb. 12:11.

Immediately our Lord addressed Thomas, thus indicating his thorough knowledge of his doubts and fears; he invited him to come forward and have the very evidences which he had declared would be necessary. We presume that Thomas did as he said, altho the account does not mention it; it is implied in his prompt confession of his faith in the words, "My Lord and my God!" We are not to suppose that by this expression Thomas meant that he recognized the risen Jesus as being the Heavenly Father, as some would suggest: on the contrary, we are to remember that amongst the Jews the word "god" signified mighty one, and was sometimes applied to angels, and sometimes to great, influential men, as well as to the All-mighty One, Jehovah. God, mighty one, was an appropriate title to apply to our Lord Jesus; but in no event should Thomas' words be understood either to be wiser or truer in any sense than our Lord's own expression of a few days previous, when he said, "I have not yet ascended to...my Father and your Father; my God and your God." As the angels were elohim, mighty ones or gods, to mankind, so Jesus, God's beloved Son, was properly recognized by his disciples as being far more than man, as being a mighty one, a god; and Jesus, in turn, recognized the Father as his God as well as ours. With this view all is reasonable, consistent and harmonious. With any other view of the subject there is confusion.

Our Lord did not reprove Thomas for his hard-headed determination to have indubitable proofs before he would believe; but he did tell him of a more excellent way,--that while it is good to believe upon the basis of physical sight and physical touch, there is a still higher attainment of faith than that, which is able to see things that cannot be seen with the natural eye, and to feel things which cannot be felt with the natural touch. He would have Thomas and us all realize this well; so that we might the more cultivate this spiritual sensibility: not that he would have us credulous and ready to believe without evidence or testimony, but so filled with true faith and confidence in the Father's mighty power, and in Christ's own promises, that we would be ready to believe certain things upon the evidence of others, yea, to expect those things.

And this has been the condition of acceptance with the Lord throughout this Gospel age. We have not seen Jesus except with the eyes of our understanding; we have not heard his voice except as we have heard with the ears of our hearts; yet this is the more blessed faith;--the kind more appreciated by the Lord himself than the kind which would be satisfied with nothing but a tangible demonstration. A time is coming in which God will give to the whole world of mankind tangible evidences respecting all the features of the divine plan. Faith will then be swallowed up in sight, but when that time shall have come the rewards of faith which are now held out will no longer be open. Other rewards will be given, rewards of obedience; but they will not be so great as the rewards of faith.

Now, while it is dark, before the Sun of Righteousness has arisen with healing in his beams, to scatter all the doubts and fears and hindrances, the Lord puts a premium upon faith, and only those who can and do exercise it may and do have certain rewards, privileges, opportunities and blessings. Of the Gospel-age-little-flock it is written, "We walk by faith and not by sight." We endure, "as seeing him who is invisible;" we run for a crown and a throne which we may see only with the eye of faith; we obey the voice of him who speaketh from heaven, but whose voice now is the still small voice, which only the few who exercise faith can hear, appreciate and understand. By and by the time will come when this voice shall shake the earth and cause the knowledge of the Lord to fill the whole earth. Obedience then will be proper and bring a blessing; but obedience now, even unto sacrifice of earthly interests in following the footsteps of him who set us an example, brings the greater blessings--the blessings which pertain not only to the life which now is, but also to that which is to come,--the blessings of glory, honor and immortality.

====================

R2805 : page 141

INTERESTING QUESTIONS CONSIDERED.

EARTHLY TREASURES VS. HEAVENLY TREASURES.

Question.--Since I find that the approaching time of trouble will mean anarchy and the destruction of all values, I feel little disposed to put forth energy for more than life's necessities. Is this right or wrong?

Answer.--In reply, we are sending you a TOWER of April 15, 1896, which contains some interesting items.

It is our opinion that the disorders prevailing during the time of anarchy will render title to property null and void, so far as transfer or sale will be concerned. Nevertheless, it would not be unreasonable to expect that a home of modest appearance would as likely be respected as anything. Rents and mortgages, we think, would be of little account as a reliance for income. Similarly, insurance will probably be of little value; the mutual societies failing first when the "hard times" come, and thus assisting in bringing the anarchy. People who are learning to depend on such assistance will be the more despondent and desperate when this reliance fails.

R2805 : page 142

But all this, while it should properly hinder us from having the world's spirit of land and money hunger, should not hinder us from reasonable energy in our business; for surely, even if money would lose all value at that time, there is still opportunity for using it wisely in the Lord's service in the interim, and should we not thus to some extent be conforming our course to the Master's words, when he admonished that we lay up treasures in heaven, where it will be safe?

NOT THE GOD OF THE DEAD.

Question.--If the dead are dead, and an awakening, a reanimation, is necessary to future consciousness, in what way should we understand our Lord's comments on God's words to Moses, "I am the God of Abraham, Isaac and Jacob"--"Not the God of the dead, but of the living, for all live unto him?"--Luke 20:37,38.

Answer.--This is to be understood from the standpoint mentioned by the Apostle when he tells us that the believers should not sorrow for their dead friends, as do others, "For if we believe that Jesus died and rose again, let us also believe that those who sleep in Jesus will God bring [from the dead] by him." While the original sentence was not that man should sleep, in Jesus or otherwise, but that he should utterly die, lose all life and all rights to life, yet God shows us that it was his plan from the very beginning to provide a Redeemer, and that in the redemption sacrifice the ransom would be paid and mankind be released from the original sentence. It was in view of this plan that God spoke to all the faithful of the times past respecting his purposes. Thus it was that he said to Moses that he was the God of Abraham, Isaac and Jacob--the God who had made promises to these that would surely be fulfilled, promises which declared that in them and their seed all the families of the earth would be blessed, promises, therefore, which implied their awakening from the dead, and which implied, therefore, that from the divine standpoint they were not extinct, not annihilated, but merely resting in death until the due time should come, mentioned by Job, when he says, "O that thou wouldst hide me in the grave until thy wrath be overpast; then thou shalt call and I will answer thee, for thou wilt have a desire unto the work of thy hands." (Job 14:13,15.) The "wrath of God is revealed from heaven against all unrighteousness" now, and has been so revealed ever since father Adam's transgression. It is revealed and may be seen in all the sickness and pain and trouble and dying, and just as the Apostle says, makes of the world in general a "groaning creation, travailing in pain together, waiting for the manifestation of the sons of God"--waiting for the establishment of the Millennial Kingdom, under Christ the Head and the Church his brethren, his bride, his body.

Our Lord was answering the Sadducees, who deny that there will be any resurrection of the dead, and he offered this testimony in proof, not that Abraham, Isaac and Jacob were not dead, but in proof that there would be a resurrection for them, which would have been an impossibility had they become, as the Sadducees claimed, extinct. Our Lord, in other words, tells us that all those who are in harmony with him are not, in his estimation, dead, in the full sense of the word dead, but merely for the time being sleeping and waiting until the morning. As the prophet declares, "Weeping may endure for a night, but joy cometh in the morning" --the resurrection morning. Had it not been his plan to have a resurrection, God would not have referred to Abraham and others in such a manner as he did.

===================

R2805 : page 142

WORDS OF CHEER AND ENCOURAGEMENT.

DEAR BROTHER RUSSELL:--We have to report for "Volunteer" work for 1900 as follows:--

	Churches.	TOWERS distributed.	Under direction of
	53	8,000	Bro. W. T. Thorn.
	317	28,672	Bro. A. M. Graham.
	---	------	
Total	370	36,672	

We still have about 1,000 TOWERS which we will distribute during the present month.

We are all prepared for a new campaign. At a meeting held Sunday p.m. Brother A. M. Graham was chosen "Captain" for 1901, with instructions to make requisition for necessary ammunition. I send you a copy of the New Volunteer roll-call of 43 names --21 brethren, 22 sisters. We think the above report a good basis; we will certainly need as many as 36,000 as there is little doubt of our being able to accomplish as much as last campaign, as shown above. We did more last year than in the previous one, covering more territory and giving out more TOWERS. We have reached every suburb within 10 miles, and in some directions going 14 miles out. It is 20 miles from extremes of this territory (Boston). The enthusiasm and zeal was inspiring; there was no grumbling and no shirking. Our last day's work was done with the thermometer at 3§ above zero, some of the friends traveling 16 miles to get to the field.

The fact that this work is "doing with our might what our hands find to do" has stimulated the zeal of us all. No other service has ever seemed so fruitful in blessings to the Lord's flock. It was grand to note the tact and skill some of the Volunteers learned to use in managing the "rams" and "goats" in the Babylonish flock, who made trouble occasionally. Generally the "soft answer turned away wrath." We received many a "God bless you," and met many who had read and enjoyed the DAWNS. We found our Brothers Sherwood and Jones in the Babylonish camp. Both withdrew--Brother Jones becoming a Volunteer. On one occasion a Bible class teacher came out and asked for TOWERS to give to his class, saying, "I want every one of my scholars to have one of those papers." Again, on another occasion, the Pastor of a church came out and asked to see the TOWER, and after looking it over said, "Stand right there on the steps; I will be glad to have my people read that paper." There is scarcely a week that we do not meet some one who read that TOWER and was blessed in the reading. It has been a blessed work, every way and no doubt the present healthy spiritual condition of the Church here may be considerably attributed to this work--its influence is sanctifying.

R2805 : page 143

Our yearly meeting on Jan. 2 was a love feast, and gave evidence of spiritual growth on the part of all. All hailed the news of another tract for distribution with joy and responded to the call heartily. During the past year Brother and Sister Black and Sister Mason, and quite recently Sister Mower, have entered the Colporteur service, and we still pray the Lord of the harvest to send more laborers into the field. The past year has been one of spiritual growth and blessing under our dear Lord's leading, for which we praise him and gather fresh courage and confidence for new battles, and we trust, new victories--both within our hearts and without, as he may be pleased to send. Dear Brother, pray for us. Your brother in Christ,

ALEX. M. GRAHAM,--Massachusetts.

DEAR BROTHER RUSSELL:--I write to express, as well as I may in words, my thanks and love to you for this grand message of helpfulness to the Church in the April 1 WATCH TOWER, on Rev. 3:10. It came to us in the "nick of time," and O, how it has cheered and strengthened our souls. It is a companion piece to "Pressing Toward the Mark," and I wish we had the two articles in pamphlet form together. I have been

R2806 : page 143

thanking our heavenly Father and you over and over again (nor do I consider it a vain repetition) for those helpful, solicitous words. I am so rejoiced to believe that the Lord is directing your mind to the upbuilding of the "little flock," and we are getting in each issue of the TOWER just what each individual case requires. I read with pleasure and profit often those hymns in "Zion's Glad Songs."

We are still having severe trials in a business way, and also on account of the Truth, but we have plucked from the orchards God's precious promises, hope, love and patience and, as a result, thank God, are still pressing on toward the mark of love, the perfection of character which is most pleasing to our Lord. My prayer for all the saints is that nothing shall hinder or separate us from the love of God, but that we may come off more than conquerors through him who hath loved us.

With much love from Brother Raymond, myself and the brethren here, I remain, yours in the one Faith,

MRS. G. B. RAYMOND,--New York.

----

page 143

DEAR BROTHER RUSSELL:--Many, many thanks for your very kind letter of encouragement to me last October. I am the one of whom Brother Henninges wrote, telling you of my dismissal from the Farnsfield Wesleyan School, Notts., because of my loyalty to King Jesus. There was not one other thing they could find against me, and they admitted I was the very best schoolmaster that had ever been there, but my religion they would not have. My testimonial from the chairman of the managers says, "His moral character is without reproach."

I have not yet heard of another situation, but I am glad that this has happened to me, for I take it that it is a "Witness of the Spirit that I am a child of God."

Is not that so?

With care, and God giving us (my wife and myself) a comparative measure of health and strength, we have been enabled to save a few pounds, and thus I have been enabled to go into the Harvest Field, "Gathering Sheaves for Jesus," [colporteuring] and doing whatever I can for the dear Master who has done so much for me.

My work so far, with regard to the sale of the DAWNS, has not been very successful, but I am "content with what it is my Father's pleasure to bestow," and thus "gladly all surrender to the Lord."

My dear wife is also trying to do the same, but she is not as firmly grounded as I am, and therefore, dear Brother, pray for us, that I may stand firm, and that I may help her along the pathway. I find the work very profitable as regards growing in love for the groaning creation, in the same sense that God so loved the world. I hate the sin, but love the blinded ones for whom Christ died, and would gladly do anything that lies in my power for their benefit, my enemies as well. Praise the Lord, it is my enemies that are keeping the fire under the sacrifice, and therefore I cannot be angry with them for it.

There is a great apathy amongst the people for religion, and they would much rather talk upon any subject than Christ. Several people have refused to listen to me on the DAWNS, because of the free WATCH TOWERS which we have been distributing at the doors of the different places of worship on Sunday mornings, but on the other hand there are instances where they have been the means of selling DAWNS. Last Thursday I had the grand opportunity of witnessing for the Master to two ministers of the Gospel, one a Baptist and the other a Mission minister. The former said he had not any time for reading them, but the latter after some little talk took a book--Vol. I., and I pray the Master may open his eyes to the glorious light. My whole time is now devoted to gathering the "wheat" from the "tares." I am glad to be doing this work, and prefer it to teaching in school, if I can only make a simple living. L.1 per week in the Saviour's army is more to me than double the amount in secular work.

Dear brother, I must tell you of the kindness I have received from several of the brethren on this side the water. Our Brother and Sister Smedley of East Kirkby, Notts., said to us before leaving the district, that "so long as Tom and Mary Smedley had a home" we could share it with them; and since I have been here (300 miles away), I have received a letter from them asking whether I needed any financial assistance.

Again on New Year's day there was a convention at Manchester (I was the speaker in the morning, taking for my subject 2 Tim. 2:15), and when I was coming away, Brother Hodge, with whom I was staying, said that if ever I was short of money I must let him know and he would gladly give me some, as he only

holds what he has as a steward. I just mention this to let you see the spirit that pervades the whole family.

Dear Brother, altho we have never seen you, yet we love you and all the dear brethren. You are daily mentioned in our prayers, that the Master may strengthen you and be with you.

Yours in our Redeemer and King,
JAMES HODSON,--England.

DEAR BROTHER RUSSELL AND ASSOCIATES:--My visit to the "Bible House" has been a blessing to me. It has let me into an experience that adds a significance to life. If I know myself I have made a full surrender of myself and of the powers of my being to God in every sense of the word, and I do hope I shall be kept faithful to my present attitude. I am ignorant, but I have realized this,--that full consecration to God brings the blessing, and won't you remember me in your prayers for all the dear brethren and sisters that I may be kept and that my life may be spent in God's service? I had despaired of ever coming to a knowledge of the truth; but surely if you have come to a satisfactory understanding of the Bible why may not I? I feel that I have hope of becoming grounded in the truth, but it is this experience--this realization of full consecration to God and of my acceptance in the Beloved--that I am most anxious to maintain.

Excuse my writing, I can scarcely write for attending to my flowing tears of joy. Oh, what an experience has come to me! I ask myself, will it last? For if it does I shall indeed be a changed man and my life will be a changed life.

I am so glad I went down and found such a devoted company of brethren and sisters. I have the card "To-Day" hung up by my desk; I am committing it to memory, and want it to be the rule of my daily life. I wish I was nearer the Bible House so that I could get strength from Christian fellowship. It was like a heaven to me being amongst the brothers and sisters there. I had no idea there was such a work being carried on.

I have been greatly exercised long--indeed all my life with varying interest--but especially for some years back, over questions which I realize it is for my highest welfare to have settled. I hope my visit to the "Bible House" will lead to this end; I shall spare no effort to accomplish it. While amongst you an influence took hold of me that I believe will have a lasting effect upon my life. Last night while reading "Tabernacle Shadows" and looking up a reference in 1 Peter, I read the epistle through, and felt that it was all for me. There is a oneness of spirit between me and the Bible now, that seems to make doubt of its authority impossible. Evidence of the divinity of the Bible comes, I believe, through the spirit of God upon the heart, and not through the intellect from outside testimony. By my visit to Allegheny I have been led to consecrate myself and all my interests to God, and I do hope I shall be a faithful follower of the leadings of the spirit.

As you know, my visit in its inception was purely a business one, and came about in rather a strange manner. I had no idea I was going amongst such a devoted and deeply interested people, among whom there is such brotherly love as of one family and one spirit.

Surely God will keep me from this time on and forever if I only continue to trust, and not fall into my own way, and my own desire that my life shall be so and so; but be willing from moment to moment to accept my task and my burden and rejoice that I am counted worthy to suffer--to suffer for what shall I say? --for God? for Christ? for the truth? I don't know what to say for fear I may say wrong, and this is for lack of a knowledge of the truth. But I don't want to wait till I read anything before beginning to live and experience what I found your people living and experiencing. Your brother in the spirit,

L. SHUTTLEWORTH,--New York.

DEAR BROTHER RUSSELL:--Enclosed please find "Pilgrim" Report for past 15 days, with nine WATCH TOWER subscriptions. The audiences at Hayne have been unusually large and appreciative.

Nearly four years ago, while en route to Hayne from the preceding appointment, it was necessary to lie over at Selma an hour or two, while waiting for a train. During this time I distributed "Do You Know?" tracts amongst the business houses of that town (as I had done before, and have done frequently since, while waiting for trains); Brother Hare, proprietor of a drug store, receiving one, and becoming interested, sent for DAWN, and reading it, became deeply interested. He then presented the work to Brother Homer, who also became deeply interested, and later he presented it to another brother, who also became very much interested. By one tract these three brethren are now TOWER subscribers, and two or three others are becoming interested.

This circumstance encourages me to continue the work of Tract distribution in the future--to "Sow the seed beside all waters."

With much Christian love to yourself and other dear friends in office and home, I remain your brother and servant in the Lord,

FRANK DRAPER,--North Carolina.

DEAR BROTHER RUSSELL:--We have been reading the DAWNS and TOWERS for over five years and have never written to thank you, but we can assure you they have been appreciated, and have established us in the precious faith. We thank God continually for being so good to us in sending us such help for the study of his Word. It was but a few months after we started in the Christian way that the dear Lord sent them to us. We have been so glad that we got no further into Babylon. We joined the Methodist church on probation, but when we got the truth we saw we were in the wrong place and quietly dropped out.

We tried to convince some of the brothers and sisters of the truth of this glorious doctrine, but only one seemed to have "ears to hear" the good tidings, and he seems to have a hard time to overcome his love for popularity, and until lately has made but slow progress; but thank God, he is beginning to see more plainly now. We attended the Chicago convention, and what a wonderful feast it was to us to see so many of like precious faith, and feel the hearty shake of their hands, and hear the words of love and wisdom proceed out of their mouths. And now may the dear Lord grant you wisdom day by day to carry on the good work he has intrusted to you. Pray for us that we may endure to the end. Yours in the love of Christ,

MR. & MRS. J. W. BELL,--Michigan.

===================

SEMI-MONTHLY.
VOL. XXII.   MAY 1, 1901.   No. 9.

CONTENTS.

"Lovest Thou Me more than These?".................147
  Duty-Love Illustrated.........................149
  Disinterested Love Illustrated................149
  Peter Wisely and Gently Reproved.............150
  "If I Will, that He Tarry till I Come"........151
The Church's Great Commission....................151
  Discipling the World..........................153
Interesting Queries Answered......................156
  Is Faith the Gift of God?.....................156
  Who Were Those Saints?........................156
Memorial Celebration Reports......................157
Items: One Day Conventions........................146

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

YES! THE OFFER of four six-months WATCH TOWER subscriptions for $1.00 is still open. When you thus send to your friends, write them in explanation and commendation.

WE HAVE the "Marked New Testament" in good supply again. Two copies for 25 cents, post paid.

SILENT SERMONS TO VISITORS.

Notice the statement above--"To Us the Scriptures Clearly Teach." We have this printed on fine card board, rounded corners, size 11 x 14 inches, with silk cord. This should hang prominently in all of your homes. We have also imported a new silver text card with motto for 1901, and one of another style. We propose supplying the three securely packed in a tube, postpaid for 15 cents.

ONE DAY CONVENTIONS.

ON SUNDAY, APRIL 28, the Editor (D.V.) will address the friends at Indianapolis, Ind., at 10:30 A.M. and at 3 P.M., at Mansur Hall, N.E. corner of Alabama and Washington streets. Social meetings will precede the above addresses, and an evening program will be announced. We will make a day of it! Refreshments can be secured nearby the hall. A Cincinnati cheap excursion for the day is advertised.

ON SUNDAY, MAY 12, the Editor (D.V.) will address the friends at Altoona, Pa., at 3 P.M., at Opera House and at 7:30 P.M., as may then be announced.

These are merely local conventions, and friends from great distances are not expected, tho all coming in the name and spirit of our Lord will be heartily welcomed.

===================

R2806 : page 147

"LOVEST THOU ME MORE THAN THESE?"

--JOHN 21:15-22.--MAY 5.--

WE NOW come to our Lord's fifth manifestation of himself after his resurrection--some would say the seventh, not counting, as we do, that our Lord's manifestation to Mary was the same referred to in Matthew as his appearance to "the women," and that his showing himself to Peter was in the walk to Emmaus. All of these manifestations, whether we count them four or six, occurred within the first eight days after our Lord's resurrection--on the two first-days or Sundays, and were in or near Jerusalem. What we designate the fifth appearance was in another part of the country altogether--in Galilee--and was probably at least two weeks later. No account is given of the doings of the apostles in the interim, but we can surmise them. They probably waited in expectation at Jerusalem over the third and possibly over the fourth Sunday after the resurrection, and were disappointed that our Lord made no further manifestation. They then remembered, perhaps, the message which Jesus had sent by Mary, that he would meet them in Galilee.

Having no business further at Jerusalem, and their Master and leader having thus disappeared, "changed," so that altho they believed him to be no longer dead he was invisible to them except as he would appear for a few moments talking to them, and again disappear indefinitely, they were at a loss what to do, and decided to return to their home country on the Sea of Galilee. More than this, as active men in the prime of life, they must be doing. Several of them had been fishermen, and Jesus had called them from their nets to be "fishers of men," and they had left all to follow him; but now they could no longer follow him. Everything was changed when he was changed, so far as they could see. They could not carry on the work longer, for what could they preach? How could they tell others of their hopes in a King who had been crucified, and whom they, altho he was risen, could no longer see nor point out to others? They had not yet received their new commission; nor were they quite ready for it.

It is not surprising that under these circumstances seven of them with one consent, under the lead of Peter, determined to reengage in the fishing business. This was the one business in which they had experience, and that only three years before. They fished with nets, and the habit seems to have been to do the fishing at night. This was the very occasion Jesus was waiting for. He wished the disciples to reach the extremity of thinking and reasoning on the matter of his resurrection, and what they should now do, in order that they might be prepared to receive definitely and profitably the instructions he had to give respecting their future course. The reactionary tendency to turn from preaching to the fishing business would be sure to come; and he considered it expedient that it should come while he was with them, that they might be profited to the utmost in respect to it. Now that they had reembarked in the fishing business the time had come for our Lord to demonstrate to them two things: (1) That he had a mission for them to perform in connection with the fishing for men which they had not yet accomplished, and which his death and resurrection would not interfere with, but rather stimulate and make really effective. (2) It would enable him to demonstrate in a most practical manner that the divine power by which he had hitherto provided for their necessities, and had at times fed multitudes, was still his, and would be continually exercised in their interest if they would continue to obey him.

R2806 : page 148

It is interesting for us to note thus that while our Lord was invisible to the disciples they were visible to him, and all of their plans, arrangements and doings were fully known to him; and he was ready to take advantage of every circumstance and to make all things work together for their good. Thus, by miraculous power exercised in some manner unknown to us, he hindered fish from going into their nets that night. They, not knowing the true situation, were no doubt greatly disappointed, grieved, vexed, at their poor success, and perhaps classed it as a part of failure and tribulation which had in some respects followed them ever since they had espoused the cause of Jesus. And there is a lesson here for each and all of the Lord's people today: We know not what is for our highest welfare. Sometimes those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. Blessed are they who are able by faith to pierce the gloom of every trial and difficulty and perplexity, and to realize that "The Lord knoweth them that are his," and that he is causing all things to work together for their good. So it was with the apostles: their disappointment became a channel of blessed instruction.

In the dawn of the morning Jesus appeared to them as a man, standing on the seashore. He called out to them to inquire if they had any fish, as tho he would purchase. They replied that they had toiled all night and caught nothing. The stranger then suggested that they cast the net on the other side of the ship, and so humbled were they by their disappointment that they did not stop to argue the question and to declare that they were old experienced fishermen, and that they did not know if he had any experience whatever; they merely concluded that as they had been lifting and casting the net all night they might just as well do it again, and thus demonstrate to the stranger that there were no fish in that vicinity. But behold! immediately the net filled with great fish, so that these seven strong men (Peter, Thomas, James, John, Nathanael, and two others whose names are not given) were unable to draw it, and were obliged to drag it ashore.

Immediately the disciples grasped the thought that the stranger on the shore was Jesus, and none of them more quickly than loving John. The devoted and impulsive Peter whose heart still burned as he remembered the Lord's words, and perhaps as he remembered also his own weaknesses in connection with our Lord's last night of earth-life, could not wait for the boat to take him to the shore, but swam,--apparently fearing lest the Master should disappear again before he would have another opportunity to see and converse with him. When the disciples got to shore with their netful of fish they found, not only Jesus, but a fire and fish thereon already cooked. Here they had the lesson that under the Lord's care and supervision they could either be successful or unsuccessful in the fish business, and that he had the power, not only to give them fish in the ordinary way, but to provide cooked fish by miraculous power if it better served his purpose so to do.

They breakfasted with Jesus, for they knew him --not by any marks of nails, but by the miracle which he had performed. We read rather peculiarly, "None of them durst ask him, knowing it was the Lord;" they were so sure that it was he that they could not think of even seeming to question the fact by inquiry. The conversation while they breakfasted is not recorded, the Evangelist coming directly to the important words by our Lord addressed to Peter, the senior and leader of this new fish-business partnership. He addressed Peter, not as he had been accustomed, by his new name, Peter, but by his old name, Simon, possibly as an intimation to Peter that he had not manifested in the last few days the rock-like qualities implied in his surname, and was now inclined to leave the work for the Church for secular business. And the inquiry was most pointed, "Lovest thou me more than these?"--boats, nets, fishing tackle, etc.? You started out to be my disciple, and now I ask the question, In which place is your heart--with me in the service of the Kingdom, or in the fish business? Peter's answer was prompt, "Lord, thou knowest that

R2807 : page 148

I love thee." Jesus responded then, "Feed my lambs" --my little ones--instead of longer following the fish business. Then Jesus said the second time the same thing, and Peter made the same reply, and then our Lord answered, "Take care of my sheep"--give your thought, attention, care, to them, rather than to these fishing implements, boats, etc. Jesus asked him the third time the same question. Peter was grieved with this: it seemed to imply doubt on the Lord's part, and perhaps the third time reminded him that he had denied the Lord three times, and that now the Lord was requiring him three times to confess his love for him. It touched a very tender spot in Peter's heart and experiences, and we may be sure that it was not done by our Lord, even in this delicate manner, with a view merely to pain Peter, but with a view to his blessing, his profit. Peter's confession this time was still stronger: "Lord, thou knowest that I love thee." Jesus said to him, "Feed my sheep."

It is worthy of notice that our Lord's words on these three occasions were not exactly the same altho the Common Version so represents them. In the New Testament Greek two words are used for "love," agapee and phileo. When our Lord said "lovest" in the first two inquiries, he used the former word, agapas, which signifies kind love in its strongest, purest and most disinterested

R2807 : page 149

form; but in his third inquiry our Lord used the other form, phileis, which signifies attachment, duty-love, the obligatory love such as relatives bear toward each other, even when the other, deeper, love is lacking. Peter in all of his answers uses the latter form of the word, thus asseverating his personal attachment and devotion to the Lord, but, in view of recent experiences, he refrained from claiming the highest love for which our Lord inquired. This humility was an excellent sign, as showing that Peter had learned a needed lesson and had ceased to boast, but rather to fear his own weakness. Our Lord's use the third time of the word indicating duty-love grieved Peter specially because by changing the word he implied--Are you sure that you have even the duty-love, Peter? This discrimination as between these two words is borne out by other uses of the same in the New Testament.

DUTY-LOVE (PHILEO) ILLUSTRATED.

"He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me.--Matt. 10:37.

Duty-love to our family relatives is right, but it must not equal our duty-love toward the Lord, else we can never follow him as "overcomers."

"He that loveth his life shall lose it."--John 12:25.

It is our duty to love life, in the sense of appreciating it and being unwilling to destroy it or waste it foolishly; but he who has become Christ's disciple and who is pledged to walk in his footsteps even unto death is to remember that he has already surrendered his life as a man, exchanging it for the hope of life as a "new creature," a spiritual being. He is no longer to be controlled by phileo or duty-love toward earthly life, but, moved by agapee love, he is to willingly lay down his natural life in the service of God--"for the brethren."

"For the Father himself loveth you, BECAUSE ye have loved me."--John 16:27.

In both of these cases phileo signifies duty-love. This was the highest form of love the disciples as a whole could as yet appreciate, as Peter testified. And the Father's love for them was the same duty-love: the disciples had not yet received the holy spirit and its agapee or higher disinterested love and its character, and hence the Father could not love them for themselves but exercised a duty-love toward them merely because they had attained a duty-love toward Christ and had become his friends and disciples.

"If ye were of the world, the world would love his own."--John 15:19.

Phileo or duty-love is exercised by the worldly parent and child and neighbor on the selfish basis--"his own."

"If any man love not the Lord Jesus Christ let him be Anathema Maranatha [--he shall be accursed or condemned to the Second Death when the Lord comes]." --1 Cor. 16:22.

An appreciation of the work of Christ will be expected of all when brought to a knowledge of the salvation which God has provided in him: and whoever refuses to respond in phileo or duty-love will be cut off from life early in the Millennial reign. But those who exercise the phileo or duty-love will be expected to press forward and to attain the "mark" of agapee love, true, disinterested character love,--if they would attain life everlasting. Thank God that the present life does not close the door of opportunity to any that have never known phileo or duty-love, nor to many who have known this, but have not yet attained agapee.

"Love of money," "lovers of their own selves," "loveth to have preeminence," "lovers of pleasure," "lover of hospitality," and friend, are from phileo, duty-love or a love which has a cause or demand upon it. Peter exhorts that we add to brotherly kindness (phileo) the next and higher grade of disinterested love--agapee.--2 Pet. 1:7.

DISINTERESTED LOVE (AGAPEE) ILLUSTRATED.

"God so loved the world that he gave his only begotten Son."--John 3:16.

The love prompting man's redemption was not phileo or duty-love, for God had not wronged his creature in the sentence of death; nor had man ever done anything for his Creator which could put the latter under obligation or duty-love in return. God's love prompting to our redemption was agapee, or disinterested charity, benevolence, love.

"God commandeth his love toward us in that while we were yet sinners Christ died for the ungodly."--Rom. 5:8.

This love (agapee) which God exemplified is the kind he sets before us as the highest standard or "mark" toward which we must run if we would gain the prize; --a mark which is impossible to our fallen flesh, but which is attainable by our renewed minds, wills, hearts. This standard is expressed in the words:--

"Thou shalt love the Lord thy God with all thy soul, mind, strength; and thou shalt love thy neighbor as thyself."--Luke 10:27; Rom. 3:9.

"The end of the commandment is love."--1 Tim. 1:5.

That is to say, the object of all instruction and discipline on God's part is to bring us to this character likeness to himself represented in this word agapee--love; for "God is love [agapee], and he that dwelleth in love [agapee] dwelleth in God and God in him."--1 John 4:16.

R2807 : page 150

We are to recognize as "brethren" those who have only the phileo degree of duty-love, as Paul did when he wrote, "Greet [for me] all that love [phileo] us in the faith" (Titus 3:15); but we are to see to it that we "love the brotherhood" (1 Pet. 2:17) with agapee or higher love, which counts not present life precious and to be saved, but gladly lays down life for the brethren --in daily and hourly sacrifices of time and money and all earthly interests on their behalf.--1 John 3:16.

Peter contrasts the two loves in one verse, saying, "Seeing ye have purified your souls in obeying the truth through the spirit unto [the extent of] unfeigned love [phileo] of the brethren, see that ye [go on to] love [agapee] one another with a pure heart, fervently."-- 1 Pet. 1:22.

"Love [agapee] worketh no ill to his neighbor: therefore love [agapee] is the fulfilling of the Law."-- Rom. 13:10.

It is agapee that is mistranslated "charity" in 1 Cor. 8:1 --"Knowledge puffeth up, but agapee buildeth up."

It is agapee that is misrendered "charity" in the Apostle's great discourse on love in 1 Cor. 13:1,2,3,4,8,13; 14:1. Here he styles agapee love the principal thing of Christian character, the crown of all Christian graces, telling us that without it all sacrifices and self-denials would be valueless in God's esteem, while with it as the inspiring motive our feeblest efforts are acceptable through Christ.

PETER WISELY AND GENTLY REPROVED.

So far as the record shows these questions respecting his present love were the only reproof our Lord gave Peter on account of his temporary deflection and denial of his cause; and here we have a lesson which many of the Lord's people will do well to lay closely to heart. Many feel as tho they must exact from a brother or a sister a very decided apology for any act of discourtesy, even tho much less important than Peter's misdeed. Let us learn well this lesson of reproving others very gently, very considerately, kindly, by a hint rather than by a direct charge and detail of the wrong--by an enquiry respecting the present condition of their hearts, rather than respecting a former condition, in which we know that they have erred. We are to be less careful for the punishments that will follow wrongdoings than for the recovery of the erring one out of the error of his way. We are not to attempt to judge and to punish one another for misdeeds, but rather to remember that all this is in the hands of the Lord;--we are not in any sense of the word to avenge ourselves or to give a chastisement or recompense for evil. This is not to be understood as annulling parental obligation to judging and chastening children; tho the principle of love is to have full control there also, to the extent of our judgment. We are to have kindness, love and benevolence toward all, especially toward those who are followers of Jesus. As for Peter and his denial of the Lord, and as

R2808 : page 150

to the offences which may come to us through brethren, we may know that under divine providence some corrective penalty or discipline, direct or indirect, always follows; but we are not to attempt to inflict those penalties, nor to impress a condemnation, upon those who are in error and who realize their error, but rather to sympathize with them wisely, by helping them to learn the good lessons.

On the other hand, however, we would all have considered it a noble act on Peter's part had he fallen at our Lord's feet at his first opportunity and entreated his forgiveness for the weaknesses of the past. We would have loved and honored him the more for so hearty a manifestation of his repentance: indeed, altho the account does not so state, he may have done this. And brethren who at any time trespass upon the rights, interests or feelings of others, however unintentionally, should be prompt and hearty in their apologies; even tho brethren filled with agapee would not demand this as a condition of fellowship.

In replying to Peter our Lord uses three different Greek words in his three different exhortations: the first time he exhorts him to feed the lambs; the second time to care for or tend the sheep; the third time to feed the weak or delicate sheep. This gives us three views of the Lord's flock. There are the young, the beginners, the lambs, the babes in Christ, undeveloped in Christian character, and who need special feeding with the truth,--"the milk of the Word." Secondly, there are the more matured sheep of the Lord's flock, of riper knowledge and character, who have learned to attend to their own feeding upon the precious truth, but who, nevertheless, need tending or guidance, direction, oversight. Thirdly, there are the weak sheep, who for the time ought to be strong, ought to be able to feed themselves upon the bounties which the Lord has graciously provided in his Word, but who, through weaknesses of the flesh, or besetments, or bad provender, or some reason, have not made progress, and are therefore weak in the faith. These are to be fed, cared for. And all of these matters are parts of a bishop's or overseer's duty in the Lord's flock.

While the Lord's words were addressed specially to Peter, as the leader of the group, undoubtedly the instructions were meant also for all of the "eleven," for the apostles were all bishops, all caretakers of the Lord's flock. And the same message is applicable, tho not in the same degree, to all ministers of the truth today;

whoever, by the grace of God, is placed in a position of opportunity to feed the Lord's flock should

R2808 : page 151

consider it one of the highest privileges of life, and should gladly lay aside every weight and hindrance, that he might thoroughly enjoy and perform this service. Thus the Apostle said to the elders at Ephesus, "Take heed, therefore, unto yourselves, and to all the flock, over which the holy spirit hath made you overseers, to feed the Church of God."--Acts 20:28.

These three classes of the Lord's flock are to be found today: the young, the advanced and strong, and the weak and delicate, who need special assistance. Of this latter class many today are in Babylon, and need the helping hand which the Lord's people are able to extend to them--they are weak, impoverished through lack of nourishment, through a famine, not of bread nor of water, but for hearing of the word of the Lord. (Amos 8:11.) They have been hearing the words of human theory and "tradition of the elders" for a long time, and have been starving upon its inconsistencies; and so, wherever found, they are hungering and thirsting for the truth, and need that Peter and all of the Lord's followers shall do with their might what they are able to do to deliver such from the chains of error and darkness by which they are held--to liberate them and bring them in contact with the spiritual food which the heavenly Father is now so abundantly supplying.

In view of Peter's prompt and unhesitating answers respecting his filial or duty-love, the Lord gave a prophecy indicating that he would indeed be faithful to the last; and implying that he would be a martyr by crucifixion, his hands being extended. And tradition tells us that Peter was faithful even unto death, and that being ordered to be put to death by crucifixion by Nero, at his own request he was executed head downward, as being unworthy, according to his own statement, to be crucified as was his Lord.

Our Lord's words, "Follow me," referred not merely to a spiritual following, but he walked along the shore of the sea, the disciples following. Peter having heard the Lord's prophetic declaration respecting himself, seeing John near, inquired respecting his future --What will he do? What will happen to him? Will he be faithful unto death, and will he also be a martyr? Our Lord's refusal to answer may be considered rather in the light of a reproof to Peter and a lesson to us all. We are not to question divine providence, but rather to submit ourselves thereto. It seems to be a trait of human nature to think of companionship even in trouble, persecution, etc., and many, like Peter, have wondered why they should have trials and difficulties different from those which came upon some others of the Lord's flock. The Master's answer to Peter is his answer to all such: "What is that to thee? Follow thou me." Each of us should learn the lesson of reliance upon the Lord's wisdom in all of our affairs, whether he has particularly indicated them or left them still obscure. We may know of his love and wisdom and power, and may trust him where we cannot trace him, and be contented whatever lot we see, since we know it is his hand that it is leading.

"IF I WILL THAT HE TARRY TILL I COME."

These our Lord's words respecting John, seem to have raised the suggestion in the minds of the disciples that John would not die--that while the others would die he would remain alive until the second coming of Christ. But John himself tells us that Jesus said nothing of this kind; it was purely an inference on the part of the disciples. We may see in John a figure of some of the Church living in the end of the Gospel age--unto the second presence of the Lord. John is not alive, but a class whom he represented has continued and still remains and will then be "changed," etc. Let us who are privileged to remain to this time of favor and blessing and enlightenment give glory to the Lord, and see to it that the loving disposition of John is manifested in us, and also his energy, his zeal; for while he is called the loving disciple we are to remember also that he was, because of his impetuous zeal, styled, with his brother, Boanerges--sons of thunder. Let us be full of energy, full of sacrifices which love prompts, that we may glorify our Lord in our bodies and spirits which are his. To this end it will be well that we remember the Lord's words, which applied to the entire seven as well as to Peter, tho he was spokesman for the entire number: "Lovest thou me more than these?" The same question arises with all of the Lord's people today. It is necessary that we have more or less contact with the world, with business, with home duties, with social amenities, etc., and the question is, How shall we discharge our duties, balancing them with our duties toward the Lord, as "new creatures," his "royal priesthood"? Shall the Lord see that we love the earthly things better than him? If so, he declares that we are not worthy of him, and he will not recognize us as members of his Bride. He will have in that select little flock only such as love him supremely--more than they love houses or lands, husbands or wives, or children, or any earthly thing.--Matt. 10:37.

===================

R2808 : page 151

THE CHURCH'S GREAT COMMISSION.

--MATT. 28:16-28.--MAY 12.--

"Lo, I am with you alway, even
unto the end of the world [age]."

OUR Lord's next manifestation to his disciples was near the close of the forty days of his invisible presence after his resurrection. It was, according to our reckoning, the sixth occasion of the kind, and much more marked in some respects than previous ones, for, in common with others, we believe that at this time our Lord manifested himself not only to the eleven apostles mentioned in our lesson, but also to the whole multitude of believers whom the Apostle Paul mentions as being "over five hundred brethren." (1 Cor. 15:6.) This meeting, we are informed, was by special appointment of time and place; hence there was an opportunity for all the deeply interested ones to be gathered together. Dr. Bordman suggests some of those composing

this number to have been "the eleven apostles; the seventy evangelists; Mary of Nazareth; Mary of Magdala; Mary of Bethany; Mary the wife of Cleophas; Mary the mother of John Mark; Martha, and Joanna and Susanna, and the woman of Jacob's Well; Peter's wife's mother and the impotent man of Bethsaida; the centurion of Capernaum and the widow of Nain; the penitent woman of Simon's feast and the woman healed on the way; Jairus and his daughter and Bartimeus; the Syro-Phoenician woman, and the deaf mute of Decapolis; the grateful leper of Samaria and the woman bound with the spirit of infirmity; Zacchaeus and Lazarus, whom he raised from the dead; and the blind and deaf and mute and halt and palsied and lunatic whom he had healed; and Joseph and Nicodemus." We would certainly expect these to be amongst our Lord's friends who had great confidence in him, and who, after experiencing great disappointment respecting his death would have great hopes enkindled in their hearts through the reports of the apostles of his resurrection and his manifestations to them.

Wise was the plan which gave to his followers the "infallible proofs" of his resurrection, and the instructions necessary to appreciation of the same, in so gradual a manner as we have seen. Three manifestations on the day of our Lord's resurrection; one a week later, on the eighth day; the fifth probably two weeks later on the 22nd day after his resurrection, and now the sixth manifestation, probably ten days after that, about the thirty-second day. Thus gradually the two lessons necessary were taught: (1), the fact of our Lord's resurrection, that he was no longer dead but alive; and (2) that he was "changed," that he was no longer "the man Christ Jesus," but that he was now "a quickening spirit," manifesting the powers and attributes which they knew belonged to spirit beings --invisibility and power to appear in various forms as a man--power to come and go as the wind, none knowing whence he came or whither he went.--John 3:8.

We note the wisdom manifested in the order of the appearances also: first to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence with the apostles; next Peter, a leader amongst them, was convinced; then the remainder of the eleven, except Thomas, who doubted; then the eleven, Thomas included, and perhaps some of the women with them, not mentioned; then what would seem to them the long interim of non-appearance, in which some of them started back again to the fishing business; then the convincing of these that the risen Lord had all the power that he ever possessed, and was as able to be with them and to guide them and to provide for their necessities as when he was a man, and with them daily in the flesh; then the instruction of them that their mission should still be to feed his sheep and his lambs; and his appointment for this general meeting, which would be rendered doubly forceful by reason of its previous appointment.

The time had come; the friends of Jesus were gathered; for nearly five weeks they had been studying the great lessons of divine providence connected with the death and resurrection of the Lord, and how all these could happen to him and he still be the promised Messiah--yea, as he explained, how all these things were necessary to him in order that he might be the Messiah and accomplish all the great and wonderful work predicted in Holy Writ--how he must first suffer to redeem mankind, before, as the King of Glory, he should be fully authorized and empowered to bless them with eternal life and all the privileges and blessings proper to the redeemed and reconciled.

When they saw him they worshiped him, "but some doubted." The ones who doubted we cannot reasonably suppose to have been any of the eleven apostles, for they were fully satisfied, thoroughly convinced, and had so expressed themselves previously. Those who doubted must, we think, have been of the "five hundred brethren" present at this appointed meeting, who had had no previous intercourse with him since his resurrection, and some of whom, we may reasonably suppose, were much weaker in the faith than the apostles and the special friends already communed with. The statement that "some doubted" is an evidence of the candor of the Evangelist's record. It shows us, too, that the Lord's followers were not over credulous, but rather disposed to sift and weigh the evidences presented, and the subsequent zeal, energy and self-sacrificing spirit of those who believed gives us abundant evidence of the sincerity of their convictions respecting our Lord's resurrection, which they as well as we recognize to be the very keystone of our faith in him. If Christ be not risen our faith is vain and we are yet in our sins.--1 Cor. 15:17.

When our Lord appeared his message was the very one they needed to have impressed, and which he had been to some extent impressing at his previous appearances. It was that all power in heaven and in earth had been given unto him. We are not to understand by this that the Father had abdicated or surrendered any of his own power or authority, but rather are to remember that, as the Apostle Paul elsewhere states, in any such declaration the Father is always excepted. (1 Cor. 15:27.) Nor are we to understand that our Lord meant that power and authority were given him to set aside or overrule or violate any feature of the

R2809 : page 153

divine law and plan. We are rather to understand his words to mean this: I came into the world to do the Father's will, and by manifesting my obedience to that will, and fulfilling its demands, to not only redeem mankind from the sentence of death through Adam, but also to secure to myself the title and authority promised of the Father to belong to the Messiah. From the time I made my consecration I was reckoned to be the Messiah, but my Messiahship depended upon my faithfulness even unto death--even the death of the cross. I was faithful in this, and as a reward the Father has raised me up from the dead, a partaker of the divine nature, and the heir of all the gracious promises and blessings before mentioned as pertaining to Messiah. All this Messianic power and authority that was once mine reckonedly or prospectively is now mine actually; for I have finished the work which the Father gave me to do, and that acceptably; and its acceptance has been manifested in my resurrection to my present condition of spiritual glory and power.--Acts 17:31.

"Therefore go ye, disciple all nations." Their commission to go and spread him as Messiah was based on the fact that the Father had accepted his work, finished at Calvary, and had recognized him with full authority as Messiah, by his resurrection from the dead: therefore we may preach Jesus, the power of God and the channel of all his promised mercies and blessings to all who have "an ear to hear," to all nations, and not, as previously, to the Jewish nation only.

Following the assurance of his authority as the Messiah, our Lord, addressing especially the eleven apostles, but indirectly, with and through them, addressing all his followers, gave them and us the great commission under which we, his people, have since been operating. It might be termed the ordination of his apostles and all his followers as preachers, ambassadors, members of the royal priesthood, speaking and teaching in the name of the Master, the fully empowered Messiah. The commission divides itself into three parts: (1) "Make disciples of all nations;" (2) "baptizing them;" (3) "teaching them." The word teach, in the Common Version (vs. 19) is not from the same Greek word rendered "teach" in vs. 20. The word in vs. 19 signifies proselytizing or making disciples of. The word "teach" in vs. 20 signifies instruct.

A wrong thought is derived from this text by many students of the Scriptures, when they consider it to mean, Go and convert all nations. This is not the thought, but rather, Go ye and gather converts from all nations, and baptize them and teach them, etc. This view is in accord with our Master's declaration on other occasions, in which he testified that they would not be converted at his second coming, but quite the reverse: "When the Son of Man cometh, shall he find faith on the earth?" This interpretation is in harmony with our Lord's statement in Matt. 24:14, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come." Whoever gets the wrong thought respecting the commission is apt to take the wrong action in his endeavor to comply with it. Those who have concluded that the Lord intended the conversion of the world are led to various subterfuges, both in mind and in conduct, in order to attempt to carry out the commission they misunderstand. This is leading some at the present time to ignore the Scriptural definition of the terms of membership in Christ's Kingdom --to lower the standard both of faith and of conduct, in order to admit a larger proportion of the human family and in order to, if possible, convince themselves and others that the world is growing better and being converted. Some have not only concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary but have even gone further than this, and have claimed that even a historical knowledge of Christ is unnecessary, and that heathen religions are to be esteemed as part of the preaching of the Gospel, and that the heathen obedience to their religious customs is to be esteemed as obedience to the Gospel. Thus more or less false views of the commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen centuries ago, and which otherwise they would feel has thus far failed most miserably, and has no hope of ever being accomplished.

R2810 : page 153

On the other hand we hold that the commission rightly read and understood has been fulfilled; that the message of Christ and the Kingdom has been proclaimed, directly or indirectly, with more or with less force and energy, in every nation under heaven, and that as a result some from every nation have been made disciples; and that incidentally a "witness" has been given to all the peoples of the earth respecting the redemption and the divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the message of the Lord a "little flock" will be found to whom it will be the Father's good pleasure to give the Kingdom, in joint-heirship with Jesus in glory as the Seed of Abraham, through whom, in the Millennial age to follow this, all the families of the earth shall be blessed. From this standpoint only can our Lord's commission be properly appreciated and its fulfilment recognized.

DISCIPLING THE WORLD.

The work of the Evangelist comes first--Go, make disciples of as many as will hear your message. The word "disciple" signifies pupil,

R2810 : page 154

and those interested through the evangelist are only supposed to be pupils in the school of Christ, in the primary department. As they become instructed in righteousness their full consecration is in order, as represented in baptism--death to self and to the world--buried with Christ by baptism into his death. (Rom. 6:3-5.) Then comes the third step, teaching them to observe all things whatsoever Christ commanded. Any neglect of this commission and its order of procedure means comparative failure; and yet on every hand we see that its specific features are neglected. We find the majority of professed Christians giving the baptism first, in a wrong order as well as of a wrong kind. Secondly, they disciple them into sectarian denominations and make them members of these, and get them to consecrate their money and energies to these rather than to the Lord. Thirdly, having thus gotten them into sectarian bondage they neglect them, and go out after others, failing entirely to give them the "teaching" which the Lord indicates is necessary as a preparation for joint-heirship in his Kingdom--teaching respecting the divine character and plan, and the graces of the holy spirit and the necessity for rooting out the spirit of worldliness and selfishness, and developing the spirit of the Lord,--meekness, gentleness, patience, brotherly kindness, love.

To follow the Lord's instruction the Royal Priesthood should first, when discipling, inform those who have ears to hear that they are sinners through the fall;--imperfect in thought, in word and in act; and consequently unacceptable to God and under sentence of death, extinction; but that God has made a provision for their rescue, and their return to harmony with him and to life everlasting: that Christ Jesus, in harmony with the Father's plan, paid the penalty of Adamic sin and condemnation, and thus purchased the whole race of Adam, and proposes to set at liberty all who obey him. That now he is offering release by faith to as many as have the hearing ear--"even as many as the Lord your God shall call," and that such as hear and accept the call may reckon themselves as "justified by faith," as having their sins covered, and as being thus reconciled to the Father through faith in Christ; and that now, if they become followers or disciples of Christ they may become joint-sacrificers with him, and by and by be made joint-heirs in his Kingdom, and its great work of blessing the world.

So many as are interested in the message will inquire the way by which they can attain this, and the answer must be that the full acceptance of discipleship must be indicated by a full consecration, heart, mind and body, to the Lord--even unto death; and that this submission of the will to the Lord is counted as a baptism, a burial, an immersion with him into death; and that as soon as they have performed this real baptism or immersion of the will they should submit themselves to an outward immersion in water, which would symbolize this, portraying their death and burial to self, to sin and to the world, and their resurrection to newness of life and conduct as members of the body of Christ.

They are to be urged to take this step of consecration unto death, not in their own strength or name, nor in the name of their instructor; but are to be pointed to the fact that this course is authorized by the Father, by the Son and by the Holy Spirit. It is thus to be done "in the name of" or by the authority of the Father, Son and Holy Spirit, and not in the name of a sect or denomination or any human teacher. It is a mistake on the part of some to consider this text to mean that converts are to be baptized into the name of the Father, Son and Holy Spirit. On the contrary the Apostle distinctly declares, that we are baptized into Christ as members of his body.--Rom. 6:3-5.*

Those who go thus far, who respond to the preaching of the Gospel, and inquire concerning the way, the truth and the life, and who, with true repentance from sin and contrition of heart, desire to become disciples of Christ, and who then take this step of consecration, are baptized thereby into the Church, "the body of Christ"--not the Baptist Church nor any other human institution, but the one true Church, the Church of the living God, whose names are written in heaven. (Heb. 12:23.)

They need not that their names should be written in any earthly roll or register. The names of such, we are told, are written in the Lamb's book of life, and if they are faithful to their covenant he will not blot out their names, he assures us. The seal of their acceptance is the holy spirit, whose leadings and instructions and marks of character become more and more discernible to them and to others daily, as they thereafter seek to walk in the footsteps of Jesus.

But still they will need instruction: in fact, all that has gone before in their Christian experience has merely prepared them to receive instruction; and when they have reached the condition of justification by faith, and then of sanctification (consecration to the Lord, baptism), they have merely become "babes in Christ." As such they are ready for spiritual food, and should first be fed with the sincere milk of the Word, that they may grow thereby, and as they make progress the Lord himself stands pledged to it that they shall have "meat in due season," and as they are able to bear it the "strong meat" which belongs to them that are developed, strong in the Lord and in

---

*See our issue of June 15, 1893, "Baptism and Its Import," a sample copy of which will be loaned free upon request with promise to return it.

R2810 : page 155

the power of his might, "overcomers," soldiers of Christ, having on his armor and fighting a good fight, lifting high the royal banner, and active in helping others to attain the same conditions.

To Satan, our wily foe, we must credit the perversion of this great commission, so explicitly stated; making it meaningless as we have seen: first by making it mean the conversion of the world; second, by destroying the real idea of baptism; third, by confusing the Lord's people as to the matter of discipling, and to make them think that it is gathering membership into sectarian bundles; fourth, to make them think that this is all that is necessary, and that teaching in the Church is a waste of time, which should be devoted to what the Adversary calls "saving souls," but what in reality is an endeavor to gather unregenerate people into sectarian systems and to delude them into thinking that they are in any sense of the word members of the true Church of Christ, and saved; fifth, by misleading those whom he cannot thus delude, but who realize that there is to be a growth in grace and in knowledge, into a misunderstanding of the Apostle's statement (mistranslated in our Common Version), "The anointing which ye have received of him abideth in you, and ye need not that any man teach you."--1 John 2:20,27.

Under this last delusion many are turned aside from the instruction which the Lord designs should be given through teachers whom he would raise up--turned aside to vagaries, to dreams and imaginations and misinterpretations of Scripture which they fancy are whispered to them by the holy spirit, but which frequently give evidence of being the suggestions either of their own minds or of the fallen angels.

Let us, as the Lord's people, seeking for the old paths, note well the Master's instruction in this connection, and let each one of us who seeks to serve his cause labor exactly along the lines here marked out--not thinking that his own imperfect judgment or that of fellow-mortals is superior to the Lord's, but to the contrary, that the Lord, the Head of the Church, alone was competent to give the proper commission which must be followed implicitly.

That our Lord gave this commission, not merely to the apostles but to all who should believe on him through their word, is clearly shown by the words with which he closed the commission,--"Lo, I am with you alway, even unto the end of the age." The apostles did not live to the end of the age, and hence the Lord's words signify that he will be with all of his followers who avail themselves of his commission, and who endeavor to present his message to those who have ears to hear out of all nations. He of course did not mean that he would be personally present with them, for he had already told them that personally he would go away, and that personally he would come again at the end of the age (John 14:2), and his words are not to be understood as contradictory. His meaning in

the present instance evidently was that he would supervise their work, he would be the real head of the Church, he would oversee all of their affairs, he would be with them in the sense of supporting and guiding and counselling those who would walk in his way and proclaim his message--and in proportion as they were faithful to the charge. This assurance of the Lord's presence was intended to give the apostles courage for the work he was committing to them. While he was with them in the flesh they merely followed his direction, and as soon as he was smitten they felt as sheep having no shepherd, and now he was going away, but he wished them to realize that his power would be with them and his supervising guidance of their affairs would be granted them, as surely as while he was with them in the flesh--tho apparent only to the eye of faith. According to their faith it should be unto them a strength, a power.

And all the way down through the age the Lord's people have similarly been required to walk by faith and not by sight, and the lesson no doubt has been valuable to them in spiritual upbuilding, much more so than had he remained in the flesh with us. And if the thought of the Lord's spiritual supervision of his work was to be a source of encouragement and strength to those who would attempt to teach in his name all through the age, much more may we of the present time realize his actual presence in the harvest of this Gospel age, altho we see him with no other than the eye of faith, yet, believing, we have joy unspeakable and strength and courage for the work. He is with us in the harvest work as he was with the apostles in the sowing of the seed.

Surely he who was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us then thrust in the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest but merely for our energy in gathering what ripe "wheat" we can find. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring upon us. This will be an encouraging thought to the dear ones who are engaged in the "Volunteer" work; and if they find many discouragements and but

R2811 : page 156

small results the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way.

===================

R2811 : page 156

INTERESTING QUERIES ANSWERED.

IS FAITH THE GIFT OF GOD?

Question.--I have always considered that faith is what each individual must personally exercise and develop, but according to Romans 12:3 it would seem that this is something we get in a measure at least from God. Can God impart what he himself does not possess? In what way, then, does God give us a measure of faith? God having told us a truth in his Word, is it not entirely a matter resting with us as to whether or not we have confidence in it--have faith in it? "Faith cometh by hearing of the Word."

Answer.--The word here rendered "faith" (Rom. 12:3) is from the Greek pistis, otherwise translated fidelity, assurance. As you say, we have much to do with our own faith and assurance and exercise a certain amount of it before we are begotten of the spirit at all, else we could not be justified by faith, for justification precedes our presenting of ourselves living sacrifices and our acceptance and begetting of the holy spirit. This much of faith is our own evidently, but after we have received of the Lord's spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight--to accept the things that are not seen, and to sacrifice for them things that are seen and temporal. It may be said with propriety that the attitude which permits us to receive God's message of grace unto justification is all of God, in the sense that all of our blessings are from above--"every good and perfect gift." But it is especially true that faith in spiritual things which we develop after we are begotten of the holy spirit is the result of divine instruction; as it is written, "They shall be all taught of God," and the faith which will enable the consecrated ones to come off victors is not merely the natural faith with which they started, and with which they laid hold upon the Lord and justification, but a higher attainment of faith, the result of being taught of God through his Word and by his providence.

In the text under consideration our sober thinking must depend upon the time we have been under the Lord's instruction, and the degree of attention we have given to learning the lessons intended for the increase of our faith. This development is in the Scriptures spoken of as a "gift," also as a "fruit" of the spirit of God in us, and again as God's "workmanship," for by his truth and by his providences he is working in his children, not only to will but also to do his good pleasure--he is working in us faith, hope, joy, peace, love and all the graces which he approves; and if we will be obedient to his teaching and leading he will complete the work eventually and we shall be copies of his dear Son our Lord, and joint-inheritors with him.

WHO WERE THOSE SAINTS?

Question.--Who were those "saints," mentioned in Matt. 27:52,53, who arose and came into the holy city after the Lord's resurrection?

Answer.--(1) The persons mentioned could not have been the ancient worthies, perfected; because of those the Apostle declares that "they without us [the Gospel Church] shall not be made perfect." In other words, their resurrection will not be due to take place until after the first resurrection of the Church has been completed.--Heb. 11:39,40.

(2) The class mentioned cannot have been saints of the Gospel Church, because the Church had not been selected--even the beginning of its acceptance with God had not yet taken place, and did not occur until the day of Pentecost, nearly fifty days later.

(3) The record seems to imply that the earthquake which occurred at the time of our Lord's death opened these graves--produced the awakening mentioned; but that the awakened ones tarried and did not manifest themselves in the city of Jerusalem until after our Lord's resurrection.

At very most it was an awakening similar to that which Lazarus experienced, and the daughter of Jairus, and the son of the widow of Nain, to die again, later on. We may be sure of this because the express declaration of 1 Cor. 15:20 is: "Christ is the first-fruits of them that slept"--the first one resurrected to perfection of being--the first one lifted completely out of death to perfection of life. The persons mentioned could have been no more than merely aroused from the slumber of death temporarily, and for some purpose of which we have no knowledge. We were at first inclined to doubt the genuineness of the passage, but find that a portion of it at least appears in the oldest Greek MSS. yet discovered.

SEVEN, SIXTY-TWO AND ONE EQUAL SEVENTY.

Question.--In Dan. 9:25,26 we have different periods given--seven weeks, and sixty-two weeks: some things are said to happen after the sixty-two

weeks, and again something is said about one week, and altogether the matter seems to be confused. Please give us the harmonizing view.

Answer.--We must take into consideration the statement of vs. 24; viz., that the entire period under discussion is seventy weeks (symbolical). This is divided into three parts; viz., seven weeks, sixty-two weeks and one week--total, seventy. The first seven weeks marked specially events connected with the Temple; the end of the sixty-two weeks were to mark Messiah's appearance. But we are to remember that the sixty-two followed the seven, hence the end of the sixty-two weeks would be the end of the sixty-nine weeks as respects the whole, and the one week following would be the seventieth week. It was this last, or seventieth week of years, that constituted the Jewish time of favor. It (seven years) began with our Lord's baptism, was marked in its middle with our Lord's crucifixion, and ended three and a half years later, after the ripe "wheat" of the Jewish age had been gathered into the Gospel age; and immediately at its close the Gospel message began to be sent to the Gentiles upon equal terms with the Jews,--Cornelius being the first Gentile convert.

===================

R2812 : page 157

MEMORIAL CELEBRATION REPORTS.

FROM every direction come reports of interesting and profitable commemorations of our dear Redeemer's death, on the anniversary of his "Last Supper," April 2nd. Our hearts have been greatly refreshed by these letters, and we doubt if the space of our columns could be better used than in holding of a "testimony meeting" and hearing from representatives of all classes of "brethren." We can, of course, only publish a small sample lot of letters--being forced to omit some of the very choicest. Up to time of going to press we have received 171 reports of meetings, the average attendance being twelve. Last year the average reported was ten.

Beginning at home: the Church at Allegheny (Pittsburg, across the river, included) had a most delightful season of fellowship and communion with the Lord and each other. The attendance was about 325, of whom about 310 partook of the elements representing our Lord's broken body and shed blood. The meeting opened at 7:30 p.m., with appropriate hymns, and prayers by various brethren, after which a short discourse was preached, setting forth prominent features of Israel's passover and showing that these were typical of Christ our Passover, slain for "the Church of the first-born whose names are written in heaven;" whose deliverance now means ultimately the deliverance of all who, when brought to a knowledge of the truth, shall demonstrate that they are God's people, "Israelites indeed," glad to escape the bondage of sin and Satan, typified by the Pharaoh of Egyptian taskmasters, etc.

We rejoiced together in the death of Jesus, the Lamb of God, which taketh away the sin of the world, while deeply sympathizing with his sufferings on our behalf. We discussed the necessity of the "blood of sprinkling" upon the door-posts of our faith structure, and that none of the "first-born" could be safe from the "destroying angel"--the Second Death--except as the saving blood was thus publicly confessed. We saw, too, that only by eating the lamb--appropriating the merits of Christ, feeding upon him in their hearts, can any have the strength needful for the journey out of Egypt, the world.

Then followed a reminder of how our Lord instituted the memorial of unleavened bread and fruit of the vine, to take the place of the literal lamb and to represent the antitype; and that only those who partake of the realities which these symbolize have part or lot with the Lord in the elect first-born class, now being sought. The secondary feature was also set forth;--that, as the Apostle explains, the one loaf represents the complete Church which must be broken, and the cup symbolizes the covenant of the Lord's people to share his sorrows and sufferings--death--with their Lord.--1 Cor. 10:15-17.

Then asking blessings of God upon the bread and the cup, as did our Lord, we partook of the emblems with reverent and grateful hearts and sang a hymn and went out--avoiding unnecessary conversation, and seeking to meditate upon the incidents connected with our Lord's betrayal and death; remembering his words to his faithful eleven, "Watch and pray lest ye enter into temptation," and applying the lesson to ourselves, remembering that this is always a time of special temptation and testing and for remembering our Lord's words to Peter: "Satan hath desired to have thee that he might sift thee as wheat;--but I have prayed for thee, that thy faith fail not." The same Lord is interested in each of us, and we, as members of his body, also pray one for another, and seek to assist one another in the narrow way. The Lord's scattered sheep everywhere were remembered in our petitions to the throne of grace, as we are sure we at Allegheny were remembered by you all.

The emblems were sent to 21 who were unable to be with us.

R2812 : page 158

"THIS DO IN REMEMBRANCE OF ME."

----

page 158

DEAR BROTHER:--The Memorial supper was partaken of by 18 of the Wheeling Church. It was a very solemn occasion to each one, as we all realized its import. Yours in Christian love,

C. H. MURRIN,--West Virginia.

R2812 : page 158

DEAR BROTHER RUSSELL:--About fourteen of the friends met at my house last night to celebrate the Memorial Supper. We felt our Lord's presence and received a great spiritual uplifting. Brother Smith, formerly a Baptist clergyman, was with us, as was also his wife, two daughters and one son. They were very much impressed and said they had never understood it in the light in which it was presented to them last night. This same brother with his wife and two sons symbolized their consecration last Sunday, in Boston, by immersion. Altogether, from Lynn we had six immersed. The Church at Lynn is prospering wonderfully, and never since I have been here has the spiritual condition seemed so good. Tho in time past our work did not seem to bear much fruit, we have kept on, and now we can see the results. I had the pleasure of meeting a sister who came out of Babylon into the truth through a WATCH TOWER that I gave her while serving one of the out-of-town churches in the Volunteer service. The interest here seems to be increased and we have a good attendance at our services.

We received a great spiritual blessing during and since our dear Brother Samson's visit. I praise God for such men as he. Oh! it is blessed this fellowship with the saints and I can never thank our Father enough for it and for his wonderful goodness in bringing me into the light. I am enjoying the walk with my blessed Savior each day, and tho some times I pass through shadows I am striving to say "Thy will be done." We desire your prayers, dear Brother, that we may learn more perfectly the lesson our Heavenly Father would teach us.

The article in April 1. TOWER on "Patience" was just what I needed. May God bless and keep you in his love is the prayer of your brother in Christ,

C. P. BRIDGES,--Massachusetts.

DEAR BROTHER RUSSELL:--The friends of Truth here observed the Lord's Memorial supper. We were blessed spiritually; and I think all felt the importance of the occasion, and that it was good to be there. There should have been 20 there, but on account of bad weather only 14 were present, 12 of them partaking of the supper.

Yours in the cause of our Master,

L. B. PETTIBONE,--Michigan.

DEAR BROTHER RUSSELL:--On Tuesday night

twenty-six of the brothers and sisters here met and commemorated the Last Supper of our Lord Jesus. All present seemed to realize more clearly than ever before the significance of this supper. We praise our dear Redeemer with all our hearts. First, for what that drinking of the cup (death) by our Lord accomplished for fallen man; and second, for his wondrous condescension in inviting those who believe on him unto justification of life, to partake with him in his sufferings. We look forward to the time when the loaf shall have been entirely broken, and when, if faithful, we shall have the great joy promised with our Lord in our Father's Kingdom. We praise our Heavenly Father for his guidance and grace during the past year, and with our sacrifices bound afresh to the altar we shall, by his grace, make greater efforts than ever before to serve him during the present year.

With much Christian love, yours in the Anointed,

ASA WALMSLEY,--Ontario.

R2812 : page 158

DEAR BROTHER RUSSELL:--The Churches of Bethlehem and Allentown, Pa., joined in "remembrance" of Him last evening (12 being present), and renewed their consecration to our blessed Lord. It was a profitable occasion to us all.

Your Brother in the glorious hope,

E. C. REMMELL,--Pennsylvania.

DEAR BROTHER RUSSELL:--I wish to inform you that the memorial last evening was a very impressive one, and one long to be remembered. There were 25 present, willing to accept and share our Redeemer's death and sufferings. With love in Christ,

S. J. ARNOLD,--Ohio.

DEAR BROTHER RUSSELL:--I just wanted to write you a few lines concerning the good meeting we had on the evening of April 2nd. We surely enjoyed a blessed season of commemoration of our Dear Savior's suffering and death. There were eleven present this year, about double what we have ever had before. We opened our meeting with hymns 23 and 13. Then we all knelt in prayer led by Bro. Towne. And tho we were saddened in recalling the scenes of Gethsemane, were rejoiced that we were ransomed and that Jesus was exalted to such a glorious position, "with all power in heaven and in earth." As some were present who had not met with us before on a like occasion, a few words were said in explanation of the occasion of our meeting, why meet tonight, and what it takes the place of. Then concerning the emblematical bread and juice of the vine, and the real, we read from pages 69, 70 and 71, TOWER 1898. Then followed testimonies in which all took part, expressing our deep appreciation of what our dear Savior accomplished for us. After offering prayer for the blessed "bread from heaven" that was broken for us, the emblem was served. And after a few moments meditation and communion with the Master, and prayer for the precious blood represented by the cup, it was passed. In closing we sang hymn 276.

We seemed to realize more than ever what a great work the Lord did for us, our unworthiness without His merits, and the opportunity of ourselves now becoming a part of the great Sin-offering, laying down our lives jointly with Him, being broken with Him, that we might also have a part in His resurrection, and jointly reign with Him, in blessing all the families of the earth. We remembered you all at Allegheny and were very thankful for the "meat in due season" which the Lord has so graciously provided through you. We prayed the Lord's blessing might be with all the little companies through-out

R2812 : page 159

the world, met in memory of His broken body and spilt blood.

Praying the Lord's choicest blessing upon you and His harvest work, in which all the brethren and sisters here join.

Yours in His service, JOHN HOSKINS,--Illinois.

DEAR BROTHER RUSSELL:--We met last night to memorialize the sacrifice of our dear Redeemer. Six of the dear friends partook of the emblems. (Sister Herr met with the friends at Scranton.) It was a blessed meeting and a season of great refreshment to all. Yours in His love and service.

M. L. HERR,--Pennsylvania.

DEAR BROTHER RUSSELL:--On Tuesday evening of this week the Church at Buffalo celebrated the Lord's Supper at the home of Sister Eckhardt. The participants were only twelve, but, counting Christ's presence with us, of which we all felt assured, it made up the same number comprised in the little company

R2813 : page 159

who were present on that memorable occasion centuries ago, when our Saviour as a man celebrated the Passover with his disciples. We trust, however, that Judas was not represented.

Although few in number, each one seemed animated by the same Spirit, and I think all felt like saying with Paul,--"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." I believe each one present was strengthened by that true Bread from Heaven, and that all departed with a stronger determination, if possible, to "run with patience the race which is set before us," and to "press toward the mark for the prize of the high calling."

The Church here unite in expressing their Christian love to you. We all pray that the Father may strengthen and keep you, enabling you to give to his loved ones the "meat in due season."

With best wishes, I am your brother in Christ,

E. F. CRIST,--New York.

DEAR BROTHER:--Sister Black and I partook of the emblems with Sister Hasson, at her home. We had a blessed season, entering into fellowship, in our thoughts and prayers, with the different groups and single celebrants all over the field. As a result we hope to take up our work with added zeal and courage.

Your brother in the blessed hope,

W. W. BLACK,--Massachusetts.

DEAR BROTHER RUSSELL:--Have just concluded Memorial service this evening. Myself and wife only. We have had a profitable hour and have been greatly blessed, as I hope many of the little circles of the household have been this evening. We purposed going to Clifton to meet the friends there for this occasion, but snow storm and muddy roads rendered it out of the question. Please accept our very kind regards and believe us to be yours in Christ,

F. J. & E. CHAPMAN,--Kansas.

----

page 159

DEAR BROTHER RUSSELL:--Our celebration of the Memorial in Adrian, Mich., was an occasion of much, and we think, deep and lasting blessing. As we strove to appreciate more fully the significance of the celebration, the depth and breadth of the great At-one-ment sacrifice by our dear Redeemer, and the fulness of the "common union" of the saints in "his sacrifice," we felt that the participation in "this" needed nothing short of self surrender, self abnegation, that our "heads" may be completely cut off,--"Beheaded! Beheaded! no will of my own." There were eight of us who thus participated. The dear brethren send their sincerest regards, and wish to express their deep interest in "the Gospel of our Lord Jesus Christ," and their earnest desires to serve the truth under all circumstances and at every opportunity.

Your brother in the love and service of our dear Redeemer, J. W. WATTS,--Michigan.

DEAR BRETHREN:--The Memorial of our dear Redeemer's death was observed in this city last evening. Seventeen were present and partook of the emblems. It was a simple and impressive service, and the brethren and sisters present seemed to well appreciate the import of the emblems. A beautiful spirit of joy and thankfulness was shown, and the value of the precious blood and broken body of our Lord, and what these make possible for us, was gladly confessed. Our Father is indeed kind to his children.

Truly yours, C. E. SCHILLER,--Iowa.

R2813 : page 159

DEAR BROTHER:--The Church at Portsmouth celebrated the Memorial supper last night. There were present 8 brethren and 1 sister, besides another lady who does not hold with us. Great solemnity and profound joy pervaded every heart. All agreed in saying it was "good to be there." Yours in Him,

WM. W. MURRAY,--Virginia.

----

page 159

DEAR BROTHER RUSSELL:--I just want to say a word about our meeting last night. There were present 16 persons. The meeting was lead by Brother Pritchett; he gave us a very good discourse on the Memorial Supper; one point that he made prominent was "Love," the bond of perfectness, which should bind the members of the body of Christ together.

We think that this anniversary of our Lord's death has been the most precious of any that we have yet observed, because the spirit of Love has been growing among us this last year. It seems that all of the little company here have been drawn closer together lately than ever before. One matter that rejoices my own heart is, after so long a time (nearly 10 years) my dear wife is taking a lively interest in our meetings. I wish to thank you at this time, for the TOWER of '95 which you sent me in answer to my question about the "Resurrection." It was very satisfactory.

With love to all the Church at Allegheny,

G. SMITH,--Indiana.

DEAR FRIENDS:--Memorial service was held last evening at 7:30. Brothers Barton and Walker were in charge, with 72 present. Eight were immersed, and quite a number of friends from outside of the city were with us. We had an unusually precious and

profitable season, the Lord being with us in the power of his spirit, and blessing us. With love to all,

HOMER J. PATTERSON,--Philadelphia.

DEAR BROTHER RUSSELL:--I write also to tell you of the great blessing which all received in the celebration of the Lord's Memorial Supper last night. We met in a parlor and had the comfort of having with us many who live too far to attend our regular meetings. There were probably twenty-five in all present. All seemed fully consecrated to the Lord, and many were the moistened eyes as all whom the time would permit gave testimony of their gratitude to the Master for his great gift of himself for us. Our thoughts were especially prepared for the Memorial by a good sized meeting Sunday morning, when Brother Wyndeltz, in a marvelously clear manner, brought out the subject of the ransom, the Passover; and how it is our blessed privilege to be joint participators in that one Loaf. We had you and the Allegheny work in memory to the Lord in prayer that he may graciously guide and preserve you, and continue the blessings you have heretofore bestowed.

All join me in love to you and the dear brethren at Allegheny. Yours in our dear Redeemer,

S. H. HUSTON,--Texas.

DEAR BROTHER RUSSELL:--There were 26 of us assembled to partake of the emblems of sacrifice, and the occasion was one of solemnity and blessedness. Brother Thompson gave us a very good talk and we feel strengthened to run the race more zealously and gain the promised possessions of the faithful few.

With love and prayers, I remain yours in Christ,

J. A. BOHNET,--Washington, D.C.

DEAR BRETHREN:--Am pleased to be able to say that at the Memorial services 29 partook of the emblems. A deep interest was manifested, and our leader spoke quite pointedly, emphasizing self-examination and discerning the body of Christ. The sacredness of the occasion also was commendably observable; would that such sacredness could at all times be realized.

Yours in the service of our High Priest,

T. B. HEWITT,--Ohio.

DEAR BROTHER RUSSELL:--In behalf of the Church in and near Boston, Greetings!

Our eyes have beheld with wonder marvelous doings of the Father in the past few days; our ears have listened with rapture to the new song, and this evening our hearts have swelled with gratitude and emotion, as we have commemorated the death of his dear Son, our Lord and Savior, Jesus Christ.

Have we not just witnessed flocking to the baptismal waters twenty-eight dear brothers and sisters upon whom God has poured out his Holy Spirit, seeking to symbolize their real baptism by immersion in water? Have we not heard for the past two weeks the dear Pilgrim, our brother sent out from your office, as he has sweetly and harmoniously sung for us the new song, which at present not many know, and so few can sing? And, beside two smaller companies of four or five each, led by brethren who generously absented themselves from the main gathering in order that aged and infirm ones, living at a distance, might not be deprived of the same blessed privilege,--has not a company of ninety-six (the largest number we have ever had) partaken of the bread and the wine, during what was perhaps the most impressive Memorial service we have ever had? Our dear brother, the leader, pictured to us, as he read from the Scriptures, the events leading up to that hour; and called our attention to the appropriateness of the symbols of unleavened bread and wine, to represent the body and blood of the sinless, undefiled One, and the inappropriateness of using leavened bread for the purpose,--leaven being the type of sin. And after our leader had inquired if we should not remember the drops of blood, the cruel thorns, the taunts and insults, His sinking under the cross and His suffering and death for us, we, like the disciples, sang a hymn and went out, to follow in our thoughts the events that followed the departure of the disciples from the upper room on that night.

And how they have followed in my own case! After going six miles out of the city to my own home, the chill in the air makes me think of the cold chill of that night in Jerusalem, as some of them were gathered about a fire warming themselves; but stranger and more worthy of mention than the chill air is the fact that, while writing the foregoing thoughts between midnight and one A.M., I have been permitted to hear (12:40 A.M.), four or five times, the distinct crowing of a cock in the neighborhood! Thinking that sleep, which seemed far from me at midnight, may more readily come now, I will close. With much Christian love,

H. L. ALBEE,--Massachusetts.

DEAR BROTHER RUSSELL:--Here at St. Paul twenty-seven partook of the symbols, the meeting being conducted as nearly in the prescribed order as we were able. May God so bless this feast for us that we may be strengthened in the great race. I feel special need, having a hand to hand conflict with the Adversary, especially the last few days; but I trust that he shall be crushed under our feet shortly. Pray for me and us all that we may be able to overcome by the blood of his cross and the Word of his testimony.

Yours in the Redeemer,

M. P. THORI,--Minnesota.

DEAR BROTHER RUSSELL:--I have the pleasure to inform you that 63 souls met in E. London, to memorialize with bread and wine our Lord's death for us, and our death with him. According to his promise we had a blessing. In our prayers we counted it a privilege to remember the joint-sacrificers scattered abroad who were participating in the same service.

Besides the above number, six solitary ones, who would have been glad to meet with us, had they been able to do so, were supplied from our portions of bread and wine. At the same time with us, the brethren in North London were having their meeting for this purpose, and will doubtless report in due course. With love to all, yours faithfully, in Christ,

E. C. HENNINGES,--England.

===================

SEMI-MONTHLY.
VOL. XXII. MAY 15, 1901. No. 10.

CONTENTS.

Fresh Attacks upon the Bible......................163
  Review of three Books.........................165
  Judge Waite's Criticism of the
    New Testament...............................167
  The Foundation of God Standeth
    Sure..167
  Whence the Present General
    Blindness...................................169
"He Ascended up on High"..........................171
Pentecost--the Day of Jubilee.....................174
Items:--Swedish Teachers' Bibles,
    Convention Notice, Etc......................162

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WE HAVE plenty of the $1.00 packages of mottoes now.

LEATHER BOUND DAWNS will not be ready for some weeks.

OUR READERS SHOULD KNOW that we publish a number of German, Swedish, Dano-Norwegian and French tracts; and that the WATCH TOWER in German is issued quarterly. Samples free.

WE GIVE GENEROUS CREDITS on our own publications, but on no others. We must pay cash to secure the low rates we give you, and must ask that cash accompany your orders.

YES! THE OFFER of four six-months WATCH TOWER subscriptions for $1.00 is still open. When you thus send to your friends, write them in explanation and commendation.

WE HAVE the "Marked New Testament" in good supply again. Two copies for 25 cents, post-paid.

SWEDISH TEACHERS' BIBLES.

In response to inquiries would say that we can supply the Bible in Swedish, with Concordance and valuable helps. Divinity circuit, post-paid, $2.00, regular price, $5.00.

ONE DAY CONVENTION.

ON SUNDAY, MAY 12, the Editor (D.V.) will address the friends at Altoona, Pa., at 3 P.M., at Opera House and at 7:30 P.M., as may then be announced.

This is merely a local convention, and friends from great distances are not expected, tho all coming in the name and spirit of our Lord will be heartily welcomed.

===================

R2813 : page 163

FRESH ATTACKS UPON THE BIBLE.

"WOUNDED in the house of its friends," is certainly true of the Bible today; for it has no outside foes one-half so antagonistic, so injurious. But it is not the Bible's friends who thus attack it--but enemies, who under guise of being its friends have received honored positions in the household of faith,--who, from the vantage point of its pulpits and colleges and editorial chairs, insidiously stab the Bible, while professing to love and reverence it.

Three volumes have just issued from the press, each one calculated to undermine, shake and overthrow the faith of many of God's people, who could not be reached or shaken by the same testimony if it reached them from disreputable or infidel sources. The first of these is volume III. of the series being published by the higher critics. The second is by Rev. Lyman Abbott, D.D., successor to Henry Ward Beecher in Plymouth pulpit, but now editor of the Outlook. The third is by Judge Charles B. Waite. It is not for us to judge that these essayists are dishonest; nor that they are seeking rewards of fame as leaders of thought, in a direction toward which all but the very few will shortly follow them, "as sheep having no shepherd." Rather, we will suppose these writers to be thoroughly honest--intent upon telling the truth as it appears to them. Indeed, we see in this movement a fulfilment of the Bible's predictions respecting our day, the ending of the present age.

We may not state the matter too strongly, when we declare that God is back of the many present-day movements which are ensnaring many and making shipwreck of their faith, in the sense that he designedly does not hinder such erroneous presentations, but, on the contrary, permits circumstances to foster and prosper them. Thus the Lord declares through the Apostle, "God shall send them strong delusions that they may believe a lie: that they all might be damned [condemned, as unworthy a place in the Bride of Christ] who believed not the truth, but had pleasure in unrighteousness;--because they received not the love of the truth that they might be saved."--2 Thes. 2:10-12.

The very men who are thus becoming blind leaders of the blind into the ditch of unbelief are men who have had first-class opportunities as respects education and opportunities for Bible study; men who, had they loved the truth and sought it, would have found it clear, convincing, precious; but who, rejecting the Lord's leading, and leaning to their own understandings, have become vain in their imaginations; have cut loose from their faith-anchorage, and are helplessly drifting--they know not whither.

Does some one say,--It is strange that God should prosper rather than oppose these strong delusions! Yes, and the Lord himself calls it "his strange work," "his strange act." (Isa. 28:21.) Describing this "strange" prospering of error and unbelief the Lord says:--

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lip do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder [miracle]: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."--Isa. 29:13,14.

This language was applicable to typical Israel at the first advent, and consequently is applicable to nominal, spiritual Israel in the present "harvest" time of this Gospel age. The above is merely a rehearsal

R2813 : page 164

of what the Prophet explains more in detail in the previous chapter. (Isa. 28.) In verses 9 to 12 the Lord explains the preaching of his message through imperfect human lips, and that this message, rightly received, should have brought rest and refreshment for the weary and heavy laden: yet to the majority its blessed influences were lost, so that as a whole Christendom or churchianity is about to go backward and fall and be broken and snared and taken in the general unbelief that is even now sweeping over the civilized world.--Verse 13.

The secret strength of this delusion, which has made the Word of God of no effect through human tradition, and prepares the way for this great falling away, is mentioned in verses 15 and 18. It is the covenant made by the great teachers with death, and their agreement with hell (sheol--the grave, the state of death). Under this agreement or covenant, which all the creeds of Christendom endorse, death, which God's Word styles an "enemy," is accepted as a friend; while the grave, the Bible teaches us, is the great prison-house of mankind, from which in due time the glorified Christ will deliver all of the prisoners who will accept his righteous terms--by restitution processes. --Luke 4:18-21; John 5:28,29; Acts 3:19-21.

"Hear the word of the Lord, ye scornful men [disdaining teachers] that rule this people." You have thought it wise to teach the people that death and the tomb are not enemies--that the dead are more alive than ever they were, either in a place of bliss or of torment. You feared to tell the people the truth, that the dead are dead, lest this should decrease your superstitious hold over the minds of the people. You said: The people will prefer to think of their friends going at once to glory, without waiting for the second coming of Christ, and a resurrection of the dead, and

R2814 : page 164

it will heighten our influence over sinners to tell them an untruth--to misrepresent to them the words sheol and hades and to make them believe that these words represent a flaming torture-chamber, presided over by legions of furious demons, and that at any moment they may by accident be dropped into that eternal torment if they are not members of some of the sectarian systems, which we have organized, but none of which were or will ever be recognized by Jesus or his apostles. You have thus practically in effect said, "We have made lies our refuge and under falsehood have we hid ourselves," and are safe--no matter how great a storm may arise;--even tho an overflowing scourge of infidelity come, we are safe in the ignorance of our people, and in their dependence upon our dictum for their faith and hopes of the future: as we have succeeded in "bamboozling" them in the past, we shall continue to do in the future.--Isa. 28:15.

But the Lord's answer is No! This very error shall work your ruin, and the overthrow of your system, and all identified therewith shall suffer loss. (Vs. 18; 1 Cor. 3:15.) I have laid the only sure foundation, Christ Jesus, and he that trusteth him, and he alone, shall not fall, but "be able to stand" in the great time of testing, near at hand. For "judgment also will I lay to the line and righteousness to the plummet: and the hail [hard, cutting truth] shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding place," and force you to show your subterfuges. (Verse 17.) The falsehood respecting death and the death-condition will fall with all that you so carefully built with this hay, wood and stubble of falsehood. The fire of that day shall test it and destroy it; and when it goes down you will go down with it, and will no longer have influence and preferment with the people.--Verse 18.

This falsehood has been at the bottom of the various errors which have confused you; and because you had wilfulness of heart and drew near me with lip-service, rather than a full consecration of heart, ye deluded and blinded yourselves (as teachers) as well as those whom you "rule," so that to all of you my Word has become as a sealed book--understood and appreciated neither by the learned nor by the unlearned. (Isa. 29:10-12.) Hence the fall of both leaders and followers into the ditch of unbelief--infidelity. This calamity will pursue you continually until you come to "understand the report [doctrine, truth]."--Isa. 28:19.

Why so? Because the creed-beds you have made for yourselves are too short for men to rest upon. They would serve the purposes of infants in thought and reason; but as knowledge, growth, comes, the bed is found too short, too uncomfortable. The covering, too, is insufficient for the developed mind, tho sufficient for the infantile. No thinking person can wrap himself securely in the narrow hopes of any "orthodox" creed: if he gets under the covers of the Calvinistic creed-bed and endeavors to consider himself one of the elect, as therein taught, he is harassed by the chilling air of doubt, and cries:--

"'Tis a point I long to know,
Am I his or am I not."

If he removes to the trundle-bed creed of Arminianism, and seeks to cover himself with the hope that there is no election--that the door is open and that "whosoever will" surely includes himself, he cannot get warm because the chilly doubt comes to him again with the suggestion that the Scriptures certainly do mention a "little flock" and an "elect" class and a "narrow way." And he reasons that if God deliberately planned and prepared an eternity of torture for

R2814 : page 165

the vast majority of his creatures, he must be a loveless if not a conscienceless being--on whose mercy no reliance is to be placed. The larger he grows mentally the more uncomfortable the short beds and narrow creeds, until he resolves to get out of them in disgust. The difficulty is that it is not merely respecting human creeds that he loses faith; but believing that they represent God's Word, the thinker becomes a general skeptic, and viewing the Bible from the outside only, and in the light of the traditions of the elders, he is deaf to every influence and appeal for the truth during the present age, and until in the new dispensation the voice of the Son of Man shall declare the truth with no uncertainty--when all the deaf and dead shall hear and, obeying, may have "life more abundant."

The theory, that the dead are not dead, is the basis for the false doctrines of Hell and Purgatory, and these monstrous absurdities are the rocks upon which the entire system of Babylon is being wrecked; and only those who learn in time that these are unscriptural, and who learn the true gospel as illustrated in the divine plan of the ages, will be able to stand the shock of skepticism, higher criticism, evolution theory, etc., now sweeping down upon churchianity.

Rev. Heber Newton, D.D., of New York City, a leading man in "Orthodoxy," more courageous than some of his associates, boldly states his agreement with death and sheol, over his own signature, as follows:--

"Death is the true resurrection. No other resurrection is conceivable.

"He who dies awakens into consciousness the same being as of old.

"The threads of the old existence are not cut at the touch of death.

"Death ushers us into no foreign world. All that is essential to human life here will be found there."

REVIEWS OF THE BOOKS MENTIONED.

The fact that the first named is gotten out by the higher critics, tells in a word of its antagonism to the Bible as a divine revelation, and it will probably circulate chiefly among theologians already well saturated with doubts, and too conservative to circulate such books among their people to arouse doubts and questions they could never hope to answer. But the other two books are of a different caste--intended for the people, and likely to be well advertised, and "pushed" upon public attention by their publishers, and will work havoc among those resting their faith upon sects and creeds. We must notice these, to guard our readers against them. Remember, however, that we do not expect to be able to help any to "stand" except "the very elect," and them not so much by outward as by inward evidences of the Bible's divine authorship. Remember that it is our understanding, as outlined in these pages for the past twenty-two years, that Babylon's sudden fall, as a great millstone, is to result from such influences.

Dr. Abbott's work is styled, The Life and Literature of the Ancient Hebrews; and we have come across what we consider an excellent and very moderate review of it in The North American, from which we make extracts, which we believe will interest our readers, as follows:--

BOOK SHOULD HAVE GREAT INFLUENCE.

"Coming at this particular point of human mental history, when so many of us are religiously unsettled, unwilling either to accept materialism, or to believe what never can be proved, the book may be expected to exercise no little influence upon our decision....If Dr. Abbott's book be the last and authoritative word of the Higher Criticism, then its opponents at least know where they stand, and where issue should be joined.

"The present reviewer is bound to mention his profound dissent from the position which Dr. Abbott has taken. If what the reverend essayist pronounces to be the final truth about religion be so indeed, then it seems to me that religion is not worth attending to. We have practically not advanced beyond the religious state of the ancient Egyptians, or of classic paganism. Religion is morality softened a little by an illogical suspension of judgment regarding some so-called religious mysteries. Dr. Abbott does not state his opinion in these words; but after examining his argument I cannot see what else to make of it. He does not believe that the Bible is the inspired Word of God; he does not believe that Christ is God made flesh.

NO SUBLIME PASSION IN IT.

"What he does believe on these points is common-sensible, plausible and ingeniously argued; but it is poignantly disappointing to those who look for the glow of supersensual faith; there is in it no lift, no sky, no sublime passion. I do not see how such a creed can hold and combine men; how it can do anything but loose and disperse them. It makes no demand upon us, except to be amiable and keep the commandments. It makes the straight and narrow path only too smooth and facile. It engenders no misgivings as to the competence of human intellect to solve all important religious problems. It ventures to call Herbert Spencer's Unknown Energy at the background of phenomena by the name of Deity; but it supplies us with no adequate reason for loving him, or for a conviction that he, in any comprehensible, vital way, loves us. It denies that he has ever vouchsafed us any first-hand, incontestable revelation of himself.

"According to Dr. Abbott, he (God) always permits himself to be colored, modified, and arranged, as it were, according to the limitations and bias of his human prophets; and we have nothing for it but their own personal persuasion that they were not wofully deceived in their assumed function. In

R2815 : page 166

short, the Bible is a remarkable and superior kind of literature; and God is an august and lovely possibility. Christ is, or was, a man in whom the divine Spirit was powerfully and perhaps uniquely manifested. But nothing has really happened in religious history which could not be paralleled in kind, if not in degree, with what happens in the experience of any one of us. And yet Dr. Abbott states everything so softly and sweetly that we hardly feel, at the time we read him, that he is depriving us of religious essentials. It is only when we think him over afterwards that we perceive that we have nothing but husks to eat, and that the immortal springs have run dry.

HERE IS THE KEYNOTE OF IT.

"The keynote of his attitude is in a chance sentence in the preface: 'What will the New Criticism do with the Bible?' Why shall we not rather ask, What will the Bible do with the New Criticism? As a matter of fact, it turns out that the New Criticism does not and cannot touch the Bible, in its Divine essence, at all. It is occupied entirely with a minute and learned examination of the outside or shell of the Bible--with its letter, as we say. It makes certain discoveries, or arrives at certain theories, with regard to this letter; and then proceeds to judge of the Word of God upon the basis of these external discoveries and deductions.

"The conclusion reached is that the Bible is not divinely--that is, directly--inspired; is not the authentic and eternal Word of God; and, since no other book claims to be that, it follows that there is no such thing extant as a full divine revelation. Now, obviously, God can never be found out by man, working with his finite human faculties; if he do not reveal himself, he will never be revealed, and must always remain a mere surmise or plausible deduction from facts which man is capable of discerning. There is nothing--absolutely nothing--divinely authoritative upon which we can take our stand.

AUTHORSHIP OF THE BIBLE DISCUSSED.

"The Bible is nothing more than an adventitious collocation of writings, composed by Hebrews of salient intellectual, moral and emotional gifts, who lived some thousands of years ago. We are to take it for what it seems to us to be worth, and for nothing more. It is full of errors, chronological, geographical, scientific; it is full of fairy tales, lyrics, imaginative stuff of all kinds, which, however, possess the common peculiarity that they do contain constant references to the Hebrew Jehovah. If there do not live among us today poets, story-writers and 'prophets' just as remarkable as these old Hebrew ones, that is only because it happens so; and on the other hand, our historians and scientific writers are far more trustworthy.

"As regards the prophets, we are to understand that they were not prophets in the sense that they foretold things to come; if Isaiah or somebody else used a form of words which might be regarded as a foretelling of the coming of Christ, that is a mere coincidence, nothing of the kind was in the prophet's thoughts. Upon the whole, were a number of devout, pure-minded, highly gifted men to get together today, they might turn out a very respectable Bible of their own, entitled to just as much respect as this ancient volume or library, which has been so painfully handed down to us from antiquity.

"I say, they might; no doubt, on the other hand, they might not; but at any rate, there is no apparent reason in the nature of things why they should not.

WONDERS AT DR. ABBOTT'S CONCLUSIONS.

"Now, I do not suppose there are many to question that the Bible has all the imperfections that Dr. Abbott finds in it. But many must be at a loss to discover why, admitting the imperfections, and conceding that the Bible is nothing else at most than an attempt to show that God is reckoned with in human history, Dr. Abbott should regard the Bible as in any sense a divine book.

"If the Bible be not something infinitely deeper and more vital to mankind than this, it is practically nothing; and that it should have survived all these years, and have so powerfully influenced mankind, is extraordinary, to say the best of it. It leaves us destitute of any certain knowledge of God, and entirely free to deny that any Supreme Being exists.

"In truth, unless we are prepared to make assumptions, at the outset, far outstripping any possible conclusions or discoveries of human knowledge or science, we cannot hope to have any God or Bible whatever. If we are to credit a divine Providence at all, we must credit it without any reservations whatever.

"If I could prove my belief in God by any process of logical demonstration, I should cease to believe in him. It is a certainty miraculously implanted in the soul, or it is nothing.

"I believe that the Bible is the inspired Word of God. I do so in virtue of reading the Bible, and being convinced by a spiritual and mystical process that it is the divine revelation. I then perceive that the trivial and often revolting historical details of a depraved and infidel people which it recounts; the songs which it sings, the apostrophes which it records, the allegories, the stories which it narrates, have not, in their literal significance, any divine or external meaning whatever.

"But all these are a mask, cover or body, under or within which is a soul or spirit, answering part to part to its material envelope or instrument, and conveying the spiritual truths concerning the Creator and the human being which he has created, which are essential to that creature's integrity and salvation.

"Though its compilation seems to have been governed by chance, it was not so, but it was divinely ordained from the beginning. And whether or not the writers thought they were inspired, every word which they set down had already existed in the divine mind, and their hands were divinely guided so to write it and not otherwise.

"The true alternatives between which we must make our choice are the view stated by Dr. Abbott, which gives up religion; and this, which demands the surrender of the judgment of the human senses. His book may precipitate this choice, and thus do a good beyond what he had himself foreseen."

R2815 : page 167

JUDGE WAITE'S CRITICISM OF THE NEW TESTAMENT.

This book is ably reviewed by the New York Tribune, from which we give the following extracts:

"Of the numerous gospels in use in the church in the second century, the author says that only three were probably apostolic, namely, the gospel of St. Paul, the Gospel or Recollections of Peter, and the Oracles or Sayings of Christ, attributed to Matthew. These, as well as numerous other sacred writings now unknown, were reserved as sacred scriptures in the early church, until they were suppressed in the interest of the present four gospels. 'I found myself,' says Theodoret (A.D. 430), 'upward of two hundred such books held in honor among your churches, and, collecting them all together, I had them put aside and instead introduced the gospels of the four Evangelists.' Many of the early Fathers refer plainly to these suppressed writings, and some of these references indicate that writings now unknown to the church were regarded as authoritative. The three writings mentioned above probably did not teach the miraculous conception of Jesus or his physical resurrection. But it is the contention of the author that these and other beliefs gradually grew into shape in the church, and that then the present gospels were written, many of the materials in the older writings being used, the Gospel of Paul was thus the germ of the Gospel of Luke; the Gospel of Peter of the Gospel of Mark, and the Oracles of the Gospel of Matthew.

"Holding thus as to their origin, the author naturally rejects the gospels as unhistorical. Undoubtedly, he says, there was a moral and religious teacher that came to be known as Christ. This teacher, who had devoted followers and disciples, was put to death in the reign of Tiberius, and after his death Paul, the chief of his disciples, founded a new religion on his doctrines and precepts and on the belief in his resurrection. Both Peter and Paul, in the opinion of the author, were responsible for much of the cruelty, bigotry and fanaticism which came later to characterize Christianity. The apostolic fathers emphasized most the supernatural elements in Christianity, and in a credulous age new supernatural additions could easily be made without exciting any protest."

THE FOUNDATION OF GOD STANDETH SURE.

Replying to the Judge's arguments, we notice first, that their weight depends greatly upon the attitude of the mind receiving them. If we will imagine a mind (and they are legion) already disgusted with the din of the jarring and contradictory creeds of Christendom's sects, numbering more than a hundred; and if, additionally, we will imagine that mind awakened, in part at least, to a realization of the injustice, unmercifulness, lovelessness, pitilessness, heartlessness, of the doctrine of eternal torment of all except a "little flock" of "saved" ones; and if we will remember that this awakened and disgusted mind has from infancy been taught that the Bible is the foundation for that slander upon the divine Creator, then we can easily see that to such a mind the weight of Judge Waite's book would be immense. Such an one is prepared and waiting for an excuse for utterly repudiating the Bible, and getting rid once and forever of harassing fears respecting the future of himself and millions of others, which as a nightmare had haunted his soul since infancy.

To the mind thus prepared and fertilized with the rich compost of the errors of centuries, including the "dark ages," every argument of this book will doubtless

R2816 : page 167

bring conviction and seem utterly unanswerable. The seeds of doubt, once sprouted, will make reverence give place to contempt, and every item that is obscure is classed as an inconsistency and contradiction, and speedily faith's anchorage is wholly lost. And in the case of the majority there is no real faith, but merely credulity, which vanishes still more rapidly.

But, on the other hand, note the position of those who approach these questions and suggestions of doubt from the opposite standpoint;--like those mentioned by the Prophet, saying, "The people that do know their God shall be strong and succeed." Suppose this one to have "tasted that the Lord is gracious," in realizing the forgiveness of his sins, and that being thus justified he has made a full consecration of himself to the Lord--even unto death; and that thus he was begotten of the holy spirit and realized the new life begun in his heart, and making progress in all the fruits of the spirit;--one in whom old things had passed away and all things become new.

Suppose, additionally, that this one was living today, and consequently privileged to partake of the "meat in due season" provided for those of the household of faith who are Israelites indeed, and in a proper attitude of heart to receive it. Suppose that he had been a faithful student in the School of Christ and learned of him, being "taught of God." Suppose that now he saw clearly the divine plan of the ages; --the fall of our first parents, the promises through the patriarchs and the prophets of a great Redeemer out of Israel, who, dying, should thus redeem or purchase all men, not from torment, but from death, and who, since his resurrection, has waited with the work of restitution (resurrection) for the world until, as appointed by the Father, he shall have first selected his "elect" Church, his Bride and joint-heir in the Kingdom, which is to bless and restore all the willing of the purchased race.

Suppose this one, who has seen with the eyes of his understanding, the Wisdom, Justice, Love and Power of God portrayed in God's Word in respect to the divine plan, as it shall ultimately shine forth as the sun,--would it be easy to convince such an one

R2816 : page 168

that he had followed cunningly devised fables? Nay, verily; he would say with one of old, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." --2 Tim. 1:12.

Ask such an one what he thinks of the fact that the New Testament was not handed down from heaven in book form, but grew, as one after another added his testimony, and he would answer, Why yes! How else could it come to us and yet have us "walk by faith and not by sight"? Inquire what he thinks of the fact cited above, that Theodoret declared that in the churches of one province he found over a hundred different manuscripts, by various authors, dealing with the events of our Lord's ministry; and that he, Theodoret, persuaded them to accept as authoritative the four gospels we now use,--relegating the remainder to less prominence, as unauthoritative. Ask if this would shake his faith in the narratives of the four gospels, accepted now as well as then?

His answer would be, No; this does not shake my faith. I know very well that none of the Gospels were written until after Pentecost; and that later on there were numerous presentations of the matter by more and less competent writers. I know that of the four accounts so long canonically recognized by the Lord's people two (Mark and Luke) make no claim to having been written by apostles. I can well surmise that all accounts in that day of scarcity of books would be costly, as to time of preparation; and on this account, as well because of their sacred theme, all such would be kept in more or less honor, by the Lord's people. I can readily see the wisdom of deciding which of these versions were the more accurate in detail and desirable in style of diction: and I agree that a council of believers would be a desirable way of reaching a conclusion on this subject that would be beneficial to all. And I fully endorse the selection made, and conclude that in this, as in all of his people's affairs, our Lord supervised. Furthermore I am the more convinced of the honesty of the records, as well as of those who decided upon them, by the fact that two of them do not claim to have been made by eye witnesses, nor by apostolic writing, but were by St. Paul's contemporaries and assistants; and one of those says most modestly:--

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us [primitive Christians], even as they [apostles, etc.] delivered them unto us --[they] who from the beginning were eye-witnesses and ministers of the Word; it seemed good to me also, having had perfect understanding of these things from the very first, to write unto thee in order, most excellent Theophilus."--Luke 1:1-3.

Could there be anything less like deception than this? Would it not have been easy for dishonest men to have omitted the introductory words of Luke's Gospel, and to have given it the name of James, or Paul, or Andrew, or Peter, or Nathaniel? And could they not have done similarly with the Gospel by Mark? Moreover it is evident from the above words of Theodoret, as well as from other records, that the general recognition of the four Gospels we now recognize took place long before Theodoret's writings. He mentions the matter in a manner that implies that the province thus instructed and advised was an exception to the rule--different from the churches of other provinces. And this, and the evidences against the rejected ("apocryphal") books, and the evidences in favor of the four Gospels we still recognize, were so weighty with the churches that Theodoret evidently had no difficulty in convincing them of the propriety of the course he advised.

No secret has been made of the fact that certain records respecting that time were rejected, and some Bibles, especially old Family Bibles, contained numerous of those rejected books, separated from the accepted ones, and styled as a whole The Apocrypha. And we have no hesitation in saying that the difference between these rejected records and those accepted and kept are so great that not one of our readers would be unable to quickly detect the wide differences between the style and general presentations of these and the simple, grand, unostentatious presentations of our four Gospels.

But, some one may ask, If these Gospels were not selected in the apostle's day, but long afterward, how do we know that they were inspired? We answer, that in the apostles' days most of the evangelizing was done by word of mouth, few people knew how to read, even if they had books; and the Lord evidently did not intend to fix matters so that there should be no room for doubts and doubters, and no room for exercise of faith in his supervision of his own cause. He undoubtedly did supervise the matter, so that we have in the four Gospels a very full record of the facts. Nor are we to think that inspiration is requisite to the telling of the truth; and these Gospels make no claim to having been inspired or needing inspiration; --they are histories. We read Macaulay's history of England and believe its records without thinking of asking whether Macaulay was inspired to write it. We trust it even tho we have no reason to assume that God supervised its statements, as we have good reason to expect he did with the Gospel records.

As for the Epistles, their case is different,--they are not merely historical records; they are doctrinal

R2816 : page 169

treatises; respecting the authority, the inspiration, of their writers we have good reason to inquire. And whoever will examine the rejected or Apocryphal epistles will find that they are wholly inferior to those retained, and in addition, that no apostolic epistle was rejected and no unapostolic epistle retained. The conclusion of the early Church was the same that ours now would be. (1) That Paul was the Apostle chosen of God to fill Judas' place (the uninspired and undirected action of the eleven in choosing Matthias, previous to Pentecost, being entirely ignored by the Lord). (2) That all of the apostles were specially selected and specially inspired and directed of the Lord for the work given them to do; and that they have no successors in office and authority;--even tho Papacy has since claimed, to the contrary, the same inspiration and authority for its popes. The last book of the Bible sets its seal to the thought that the twelve were special representatives of God, and that the number could not be added to,--by showing the glorified Church of the future, under the symbol of a city--whose twelve foundations had in them written the names of the twelve apostles of the Lamb.

It is objected further, that some of the books now recognized as parts of the New Testament were regarded with suspicion by some of the churches for quite a while, and openly rejected by some for a season;--among others the Second Epistle of Peter, and Revelation. We answer, that this is not surprising; and so far from being an unfavorable item it is favorable;--showing clearly that whatever indifference might have been manifest in some congregations at first, some were very critical, very exacting as to the proofs of genuineness of what they received. And as for the Book of Revelation, it belonged less to that day, anyway. It is specially ours of to-day, and contains abundant internal evidence of its one-ness with the remainder of God's Book.

However, as at first stated, all these things, while clear as crystal to those possessed of and taught by God's spirit, are obscure to all others who will find abundant opportunity for "stumbling at the Word, being disobedient." It is still as true as when our Master

said it, that--"If any man will do my Father's will, he shall know of my doctrine." Whoever will not do this, whatever else that is good he may do, will not know,--not being of the kind "to whom it is given to know the mysteries of the Kingdom." (Matt. 13:11.) To all others the matter may be foggy, at best; even as the Prophet declared, "None of the wicked [unfaithful to their covenant] shall understand." The Scriptures are for and addressed to the Church--the saints and the household of faith; and their evidences are internal, not external; just as the symbolic vessels and furniture, etc., of the Tabernacle and of the Temple were completely hidden from outsiders, and could be fully seen only by the typical priesthood, in the light of the typical oil and lamp.

Does some one ask, What can we do for friends whom we may expect more and more to see drifting off into skepticism? Must we let them go without endeavoring to help them?

We answer, No; we should do all we can for each one, even tho we know that it will avail nothing for the vast majority. Give them the following treatment, asking divine wisdom to know how to approach them wisely. (1) Let them read this paper, and (2) loan them MILLENNIAL DAWN, VOL. I., the first four chapters of which were specially written for the assistance of truth-seekers, who need first of all to have faith established in the Bible as a whole. If they are in the proper condition of heart, that is to say, if they have the "hearing ear," they will get a start at least in that volume, which perhaps has converted more infidels than any other book in print today. If they love the truth and appreciate the divine character as set forth in the Plan of the Ages, they will want to go on and on in the green pastures of truth, and by the still waters they will be refreshed, and doubtless the great Shepherd will by his rod and staff guide them to the Kingdom. But the record is that a thousand to one shall fall.--Psa. 91:7.

WHENCE THE PRESENT GENERAL BLINDNESS?

Prevalent blindness and loss of faith in the Bible are attributable to the various so-called Orthodox creeds of Christendom; formed during the "dark ages," these are full of superstitions and falsehoods, and vain attempts to reconcile these with the holy Scriptures. Now that reason is awakened it does not occur to the devoted sectarian that the fault is wholly with his creed, and that it really is in violent conflict with God's Word as reverently and reasonably interpreted. On the contrary, he loses faith in his Bible in proportion as he loses faith in his creed; because he considers them to be in harmony--identical in their teachings.

He has a reverence for his Bible as an antique, as a remembrancer of the past,--intimately associated with his earliest experience at a pious parent's knee; and he has a similar reverence for the creed and denomination to which his parents and himself have long been attached. But he has lost faith in both. He can see at a glance the inconsistency of the teachings of the various creeds, that God is either incapable of extending the knowledge of Christ to all mankind, and giving all a fair opportunity for believing and obeying the gospel, or else that he is unwilling to do

R2817 : page 170

so to any but an elect few; and that the vast remainder are to be tormented to all eternity;--which, if God knew the end from the beginning, implies that he provided them with eternal life with the foreknowledge and intention that they should thus suffer.

Men could stifle reason in this manner once, but they can do so no longer. It is to their credit as reasoners, and to their credit as men and women of heart and sympathy, that they reject such theories as impossible of belief, and declare that such testimony bears on its face the evidence that it is untrue; that it is a blasphemy against the true God and a dishonor to the conscience and reasoning powers of every one who so professes; and that they had rather trust to a theory of their own construction, built on love and reason, than stultify themselves longer by such professions.

And not seeing that their creeds malign the Bible as much as they do the Creator, they reverently lay aside Bible and catechism as relics of their thought-infancy. Nominally they still adhere to their denomination as being "as good as any, and as correct as any;" and the denomination still adheres, nominally, to the creed and the Bible and the accustomed forms and ceremonies: believing them to have a salutary effect upon the young and a restraining influence upon the immorally inclined.

However it may be kept secret, the "broad-minded" and "intelligent," "up-to-date" ministers and members of the various denominations have taken, or are rapidly taking, the view advanced by Dr. Abbott, set forth foregoing: that morality, and not faith in Christ, is the divine test. The tendency of many is to universalism; but the majority, having lost faith in the Bible, have no guide whatever except their own or other men's reasons, and are full of doubts. They have lost their anchor and are being driven to shipwreck on the rocks of infidelity by the increasing winds of reason.

These all need help; but there are none who can render aid except such as by the grace of God have gotten their own eyes open to see that the Bible has been unintentionally traduced in the house of its friends--that it is loyal to God, and most beautifully grand and self-consistent to the sanctified reason, and able to stand the test today and to come off victor, as much as in the past; while, on the contrary, the sectarian creeds can find no defenders among reasonable men.

The bolder infidels tell us that the Bible was made up by priests and knaves. We inquire, which priests and knaves?--of which denomination?

Was it made by Methodist priests and knaves?

If so, why did they not add a dozen or so more texts to support their special tenet--that divine grace is free during this Gospel age? And why did they not omit those texts which mention "election" and the "elect"?

Was it the Presbyterians who made the Bible?

If so, why did they not add more texts on election, and omit the three or four which appear to be contrary to the doctrine of election, and which they cannot explain away?

Was it Lutheran priests, Episcopal priests, or Baptists? No! for similar reasons.

Oh! Finally they conclude that it must have been made by the priests and knaves of the church of Rome! Well, let us see whether its internal evidences favor that view. What object did they serve by such a fraud?

If the Roman Catholics made the New Testament, and pretended that they gave the words of Jesus and the apostles, so as to furnish a foundation for their teachings, how comes it that they are and have long been the bitter foes of the Bible--Bible readings, Bible Societies, etc? And how comes it that they did not make a Bible which would support their theories? Why did they not put into it clear statements to the effect that Peter was the first pope; that our Lord's mother was the "Mother of God," and that she should be prayed to; that saints are to be prayed to; that images, crucifixes and pictures are to be adored? Why did they omit mention of "holy water," "holy candles," "extreme unction," consecrated cemeteries, and the invalidity of any but priestly marriages? Why did they not insert commands respecting the wearing of "scalpels," the necessity of masses for the dead, to get them out of purgatory? Why did they not insert instructions to all to apply to the priests for indulgences, and fix liberal prices at which they should be supplied? Why was Purgatory left unmentioned when it is the mainstay of their church treasury? Why did they not throw in at least a dozen or so texts amongst the epistles of Paul, Peter, James and John describing hell and purgatory in vivid colors, instead of omitting a single mention of either? Why did they not insert a dozen texts or so on the doctrine of Trinity, instead of leaving the entire Bible without such a text, until the seventh century, when one text was corrupted, so as to indirectly imply something of the kind? (1 John 5:7--admitted by all trinitarians to be corrupted, and omitted from the Revised Version). Why did they not insert a passage to show that the "clergy" are separate and distinct from the "laity"?

Why, on the contrary, did they insert passages which say that there is no such class distinction as "clergy" or "laity" in God's Church, but that--"Ye are all one in Christ Jesus"? Why did they permit

R2817 : page 171

that their favorite, the Apostle Peter, should be made to contradict their theory and practice, by saying, not of the "clergy," but of the whole Church, "Ye are a royal priesthood"? (1 Pet. 2:9.) Why did they permit the oft repeated statements that the end of the wicked would be "destruction"--"second death," etc., which would be wholly contradictory to their theory of "eternal torment"?

We answer, that the evidence is conclusive that the Bible was not made by any of the sects, and is in antagonism to them all, and that in justice it should be judged by itself--by its own internal evidences. And all who have seen its beauty from this standpoint, praise God for the light:--for his wonderful plan of the ages, of which the ransom at Calvary, once for all, is the center, the election of the Gospel Church a grand incidental, and the blessings of the Millennial age, bringing opportunities for obedience unto eternal life to all the redeemed, is the grand outcome.

Whoever knows this gospel and does not desire and endeavor to spread it to others about him who are blind to it, but hungry for it, surely lacks the spirit of Christ, whatever may be his profession. How dwelleth the love of God in him?

====================

R2818 : page 171

"HE ASCENDED UP ON HIGH."

--ACTS 1:1-11.--MAY 19.--

"While he blessed them he was parted from them
and carried up into heaven."--Luke 24:51.

LUKE, the writer of the Acts of the Apostles, in its introduction refers to his Gospel narrative of the life of Jesus--respecting "all that Jesus began both to do and to teach until the day in which he was taken up." It was no doubt of divine intention that he should express this matter in this particular form, and refer to the personal work of Jesus as merely the beginning of his work. Only those who grasp this thought; viz., that the body of the Church, "the body of Christ," in the flesh, is a continuation of the work of Jesus, the Head of that body, in the flesh--only such can grasp with clearness the divine plan. We are to consider the name, Jesus, as the personal name of our Lord and Head, and the name Christ, or Anointed, as the official name, applicable to him as the head, and to the whole Church as his body. From this statement the two advents of Christ are brought close together, for the work of the first advent, the sacrifice of Christ in the flesh, will be little more than completed, until the work of the second advent begins, the blessing of all the families of the earth with restitution privileges and mercies, at the hands of the glorified Christ, Head and body. Indeed the preparation for the new age and its work laps upon this Gospel age and its work.

It was in harmony with this thought (that the work which he had begun his apostles, and all his footstep-followers, were to carry on) that the Master so particularly instructed them during the forty days after his resurrection. We have already noticed that he appeared to them in all some six or eight times, and now in the present lesson we have an account of his seventh (or ninth) appearance, at the end of the forty days. It was probably at least a week after he had seen seven brethren in Galilee that he appeared to them again at Jerusalem, where he evidently had appointed the apostles to assemble. Here he met with them and gave them his final parting instructions, which were perfectly in harmony with his previous teachings, that their mission was to continue to be a spiritual one, to feed his sheep and to feed his lambs --to continue the work which he had begun, and to follow in his footsteps. But he impresses upon their minds the fact that they are incompetent for this work until first they shall have received of the Father through him a special power from on high, for which he bade them wait at Jerusalem. He reminded them that this blessing for which they were to wait was the same that he already had mentioned before his crucifixion, --telling them that the Father would send the holy spirit in his name, that it would bring to their remembrance all things that he had spoken unto them, and guide them into all truth, etc.--John 14:16,26; 15:26.

He would impress his disciples with the importance of the blessing for which they were to wait, and with the fact that it meant to them a new era, a new dispensation: as they knew of the reformation movement instituted by John the Baptizer, and that the repentant sinners were immersed in water, he would have them know that now he was instituting a Church on a much higher plane, and that all who would be received into it would be immersed in holy spirit,* holy power--come under an influence of power from on high. His declaration that this would be not many days hence, was indefinite purposely; first, that they should expect it soon, and not be disheartened or discouraged, and yet he left the exact number of days

---

*"Ghost" is old English for "spirit"--the word is really obsolete, and had the American Revision Committee had its way it would never have appeared in the Revised Version, we are told. It is not used in the American Committee's Version; it is misleading.

R2818 : page 172

unstated, so that they might be continually watching for it. This left the apostles in a waiting attitude, and, as Luke informs us, in an attitude of prayer and expectancy, very profitable to them at this juncture.

Slowly, during the forty days, the disciples were learning to expect very different things from what they had in mind at the beginning and throughout the Lord's ministry: they were learning that the Kingdom glories and honors were not to be distributed immediately; but that a new dispensation, and a new kind of work in harmony with it, was set before them to be done; and gradually their minds reverted to the prophecies in which the blessings of the Lord upon the nation of Israel are set forth, and the intimation given that the blessings upon the whole world are to flow through the children of Abraham in some national capacity. They had confidence in these prophecies, and now they would ask the Lord respecting them. How could these prophecies be fulfilled under the new arrangement, which seemed to ignore the nation and to merely use themselves, the Lord's followers, a mere fragment of the nation. Hence their inquiry of the Master whether now or soon or when the prophecies would be fulfilled, which promised the restoration of Israel to divine favor as God's Kingdom, thus implying its release from the power of Rome and all other dominions.

Our Lord's answer was not to the effect that they had misunderstood these prophecies, and that they would all have some kind of spiritual fulfilment; on the contrary, by his answer he implied that their conception of the prophecies was quite proper, but that the time for their fulfilment had not yet come, and that they must not press the question as to the times and seasons; they must trust to God, who has these in his own keeping, and who will abundantly fulfil every promise he had ever made in its due time.

Our Lord, then, drew the minds of his disciples back to their own work, to which he had called them --to the work which they were to accomplish as members of his body in the flesh. He informs them that they shall be specially empowered through the holy spirit, which the Father would send in his name; and that using this power, this influence, they would be privileged to be his witnesses--his representatives--representatives of his character, his teachings and his work, not only in Jerusalem and throughout Judea and Samaria, but also eventually to the utmost parts of the earth. He would have them see that a great work was being committed to their care. God would attend to all of his promises in due time; now they, to be his co-laborers and witnesses, must be attentive to the work to which they had consecrated themselves, and for which they now were to be thoroughly empowered and quickened through the holy spirit. With this parting lesson, while he was walking with them and talking to them on the Mount of Olives, going in the direction of Bethany, he began gradually to ascend from them, a cloud receiving him out of their sight.

One error leads to another; and the failure to note that our Lord's change of nature from human to spiritual took place in his resurrection, and that his presence during the forty days was that of a spirit being, unseen except when he for a few times very briefly appeared to his disciples for the purpose of instructing them, and these different appearances in different forms, in different kind of clothing, etc.--has led some to very peculiar ideas respecting our Lord's ascension. Thus we find one Doctor of Divinity saying on the subject: "The ascension was a noble and fitting close of the earthly career of Jesus; far better than to die again, as Lazarus died, or to remain always on earth in his body--the only alternatives!" Poor man! How tightly error has blindfolded the eyes of his understanding, that he should think thus.

From the Scriptural standpoint, that our Lord was raised "a quickening spirit," invisible to mankind, and that he merely "appeared" in forms of flesh, the matter has an entirely different aspect. From this standpoint we see that this last appearance of our Lord to the disciples, like the other appearances, was intended for their instruction, and to help natural men, not yet begotten of the holy spirit, to understand deep things, which otherwise they could not so well have comprehended. Our Lord's ascension was simply another way of disappearing. When he appeared to them in the upper room, the door being shut, and talked to them and convinced them, having finished his lesson he "vanished" as suddenly as he had "appeared." The body of flesh and its clothing, which, by miraculous power, he had organized within the room, he could and did disorganize again by a power beyond our comprehension--the same power which turned the water at Cana into wine; by the same power by which angels had frequently appeared as men for a purpose,--disappearing when the purpose had been accomplished. Indeed, in one of these instances narrated in the Scriptures, an angel accomplished his disappearance in very much the same manner in which our Lord disappeared on this last occasion of his ascension.--Judges 13:19-21.

The propriety of thus terminating his intercourse with the disciples is evident: they would have no further expectation of his appearing to them again as a man, in different forms, after such a farewell: they would understand that he was gone from them now as

R2819 : page 173

a spirit being, as he had previously said: "It is expedient for you that I go away, for if I go not away the Comforter will not come." The confusion of the D.D.

from whom we quote foregoing, is the more manifest from the fact that in further writing upon this subject he recognized the "two men" of vs. 10 as being angels who, for the time being, had assumed human form for the purpose of communicating with the disciples, and impressing upon them a certain valuable lesson. Why could not the gentleman see that our Lord, having finished the work which the Father had given him to do (viz., the laying down of his life as the man Christ Jesus) was no longer a little lower than the angels, a fleshly being, but was now "changed," and as he was, previous to coming into the world, a spirit being of the highest order, so now, as the Apostle declares in his resurrection, he was a life-giving spirit? (1 Cor. 15:45.) And if the angels had power to appear as men, and did so appear, why should not their chief and Lord have power so to appear to his disciples in various forms, for the purpose of convincing them that he was no longer dead, but risen,--no longer a man, but "changed"?

Our Lord's words, "It is expedient for you that I go away," lead us to inquire, Why was his ascension expedient? Let us consider the matter. Had he remained with the disciples, present but invisible, and appearing to them and to all of his followers occasionally throughout this Gospel age, of what special advantage would it have been? What could he do for us in this manner that could not as well be done for us from his high station in the heavens with the Father? And again, had he remained with the Church it would have seemed all the more inexplicable that he should have permitted his representatives to be misused, slandered, abused in various ways, and that he should seem to take no part in the management of the affairs of the world, while claiming the legal right through purchase, by his own blood, to be its prince and Savior from the power of sin and Satan. For all these reasons it was appropriate that he should not be with us, but that we should know that he was with the Father, and should wait for him until the time appointed of the Father--until all of his faithful disciples had been called and proven acceptable, and the foreordained number of the elect fulfilled;--and that he should then come to receive them to himself, and to establish them as his joint-heirs in the Kingdom; and to assume the rulership of the world, to bind the Adversary, to overthrow his dominion, and to establish truth and righteousness on a permanent basis by the divine authority and power which he possesses.

But there was another and all-important reason why he should ascend to the Father, and it is that which our Lord mentions, "Except I go away the Comforter will not come." (John 16:7.) Why not? We answer, that the whole world being under divine condemnation, none could be recognized by the Father and adopted into his family, begotten of the holy spirit as his sons, so long as they were sinners. And the death of our Lord Jesus, while it was the ransom-price, had not as yet affected any of those for whom it was intended. Before it could benefit them he must ascend to the Father and must present that sacrifice or price as on behalf of those to whom it would be applicable: that they, being justified by faith and sanctification or setting apart to holiness and divine service, even unto death, might receive the spirit of adoption into the family of God's spiritual sons.

This was the reason, and it is in full harmony with the Apostle John's statement: "The holy spirit was not yet given because Jesus was not yet glorified." (John 7:30.) He had received his glorious body in the resurrection, as the Apostle shows us in 1 Cor. 15:43,44; but it remained for him to be glorified (honored) after he would appear in the presence of the Father and present before him his complete work, and officially receive divine approval; then he was honored, glorified, with a name that is above every name, "that at the name of Jesus every knee should bow and every tongue confess, to the glory of God the Father."--Phil. 2:10.

We can imagine the eleven apostles (all Galileans) standing looking after the disappearing Master, and endeavoring to peer into the cloud that had received him from their sight, and endeavoring to comprehend the meaning of the various lessons of experience through which they had recently passed; and their perplexed thoughts respecting the promised coming of Christ again, and the interim of loneliness which he had promised should be compensated for by the promised holy spirit which should comfort them. Then appropriately, at the needed moment, under the divine providence, two beings stood by them, "men" in appearance, but in garments which indicated that they had only assumed the form of men for the occasion, and which told the apostles that these were really angels. These in cheerful tone and impressive manner assured them that they need not continue to look into the sky, but to remember that he would so come again in like manner as they had seen him go.

How strange that so many of the Lord's people, even amongst those who fully believe in, and with deep interest long for his second coming, should overlook the particular features of this angelic testimony! First, that it was the same Jesus that should come again--not the former Jesus, whom they knew in the flesh, but the same Jesus, who was taken up from them, and whom they recognized as so thoroughly "changed" from the time of his resurrection --the spirit Jesus, "a quickening spirit." This is the one promised to come again, not in weakness, as "in the days of his flesh," but a spirit being, clothed with full plenitude of divine power to establish them as his Kingdom, and through them to bless all the families of the earth.

How strange, too, that the other important fact

R2819 : page 174

which the angel noted, viz., the "manner," is so often overlooked by the same class! What was the manner of our Lord's going? Was it with great ostentation, with the sound of a literal trumpet calling the attention of the whole world? Was it in a manner known to the whole world? Or was the manner of his going an extremely quiet one, known only to his most faithful followers? His second coming is to be "in like manner!" Those who give to the words of the angels their true weight and force, laying the emphasis upon the right words, will receive a blessing in so doing, and be the better prepared to understand the character of our Lord's parousia. They will be less surprised to know that it fulfils all these conditions; that he is now seen only with the eye of faith, and only by the most consecrated of his people. It will be after his second coming, that he (unknown to the world) will reckon with his own servants, his saints, exalting the worthy, faithful over a few things, to be rulers over many things. (Matt. 25:14-30.) It will be still later on that he will restore the Kingdom again to Israel--to the worthy ones of that people, through whom, as the earthly agents of the spiritual Kingdom, the blessing of divine grace and truth shall flow to all the families of the earth. And in connection with the giving of the Kingdom to the elect the great time of trouble will reveal the new ruler to all the families of the earth in the fiery judgments upon all iniquity, until every eye (of understanding) shall see him--revealed as King of kings and Lord of lords.

===================

R2819 : page 174

PENTECOST--THE DAY OF JUBILEE.

--ACTS 2:1-11.--MAY 26.--

"When he, the spirit of truth, is come, he will guide you into all truth."--John 16:13.

PENTECOST signifies fiftieth, and was used amongst the Jews as the name of one of their most important feasts or religious celebrations. As their fiftieth "Jubilee" year followed a cycle of seven times seven years, so Pentecost, as a jubilee day, followed a cycle of seven times seven days, from the time of the gathering of the sheaf of first-fruits, which was presented before the Lord as a "wave-offering." This sheaf of the first-fruits evidently typified our Lord in his resurrection on the sixteenth of Nisan--he having been slain as the Passover Lamb on the fourteenth of Nisan.--Lev. 33:5,6,15,16.

In our last lesson we noted the fact that it was the eleven apostles that were witnesses of our Lord's ascension, "men of Galilee;" and it was these, who were to be his special representatives, and through whose word others were to believe, that he instructed to tarry at Jerusalem until endued with power from on high. The present lesson shows us the same eleven apostles in the upper room complying with our Lord's injunction, waiting in an attitude of prayer and expectancy, and in readiness to begin their mission of feeding his sheep and lambs. In harmony with this view is the statement, a little later on, when the preaching began, that "all these are Galileans." And again, "Peter standing up with the eleven." (Acts 2:7,14.) We are not positively informed that any others were present at this time, but from previous statements, to the effect that others (to a total of one hundred and twenty) met with the apostles, "continuing with one accord in prayer and supplication," we may reasonably infer that they were present at the time of the pentecostal outpouring of the holy spirit, and that the whole company was thus baptized, immersed in the holy spirit, which filled the place where they were assembled. There is no good reason, however, for questioning respecting the cloven tongues of fire--that these sat upon any but the apostles. The statement is that "It sat upon each of them, and they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance." The subsequent statement is that all those who spoke, all to whom the spirit gave utterance or tongues, were Galileans; but whether or not the apostles were thus specially recognized at this time, we are assured, not only from our Lord's words, but also from his subsequent revelation, that the apostles occupied a special place in

R2820 : page 174

connection with his Kingdom, his Church, assigned to no others.--John 6:70; Rev. 21:14.

The Pentecostal blessing signified divine acceptance of the sin-offering which, finished at Calvary, our Lord at this time had presented before the Father. The outpouring of the holy spirit upon the consecrated believers constituted their begetting of the spirit to the new nature, and implied thus, that the condemnation upon them as the children of Adam and under the Law Covenant was cancelled, and that now they were accepted in the Beloved, counted as children of God, and if children then heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him, that they might also be glorified together--Rom. 8:16,17.

As is implied in our Lord's statement and in his promise, this was a new thing. No such outpouring of the divine spirit had ever occurred before as respected the children of Adam. Indeed, no such acceptance and new begetting on God's part was possible until first the sin-offering had been made and accepted. The only thing corresponding to it was the descent of the holy spirit upon our Lord at the time of his consecration at baptism in Jordan. He there received the holy spirit of adoption in the same sense, but "without measure," he being perfect; those who received this holy spirit at Pentecost received it by measure, that is, in limited degree. (John 3:34.) Altho they were all "filled" with the spirit, yet, because of weakness and imperfections of their organisms, they could only receive limited measures, --these differing one from the other according to natural temperaments, etc.

God's holy spirit had indeed been manifested in various ways previously, but all of them differed from this manifestation. For instance, it was the holy power of God which moved upon the waters in connection with the world's creation. (Gen. 1:2.) Again, as the Apostle Peter declares, "Holy men of

R2820 : page 175

old spake and wrote as they were moved by the holy spirit"--mechanically. (2 Pet. 1:21.) He further explains that what they spake and wrote they did not comprehend; because their utterances and writings were not for themselves, but for us of the Gospel age. We are, therefore, to recognize the fact that the spirit dispensation had its beginning in Jesus, when he was thirty years of age; but so far as others were concerned its beginning was in the sanctified ones at Pentecost, as recorded in this lesson. Neither are we to think that these Pentecostal outpourings and baptisms require a repetition, for the holy spirit thus once poured upon the Church was to abide, to continue, with the Church, not to be withdrawn and poured out afresh repeatedly. Some have concluded that there were times when the holy spirit was not in the world at all; but this was because they were looking for it in a wrong direction or under wrong conditions. At times the nominal church of outward professors has been so overgrown with the "tare" element that the true "wheat" could not so readily be discerned, yet we are confident that the Lord never left himself without a witness, and that even in the darkest hour of the dark ages there were some of God's true people in the world; some representatives of the body of Christ; some, therefore, possessing the holy spirit; some who therefore constituted the salt of the earth and the lights of the world, even tho the darkness was great around them and its influence so powerful that no record of the true Church is to be found, but only the records of the apostacy.

The holy spirit, in harmony with our Lord's promise, was sent only to the consecrated class, and was to abide in the true Church class, "the body of Christ;" and we, and all others who since have come into fellowship and union with our Lord, "the head of the body which is his Church," have thus come into and under the influence of the holy spirit, our rightful portion and privilege. By this spirit we were begotten to the spiritual nature, and became heirs of all the exceeding great and precious promises which belong to "the body of Christ."

It was appropriate that the giving of the holy spirit should be with certain outward demonstration and manifestation; not merely to impress and convince the apostles and the early Church, but also for the benefit of those who should subsequently come into relationship with the Church. Faith must have a ground to rest upon; an assurance that there was at the beginning such a direct recognition of the Savior's sacrifice and of the divine acceptance of the consecrated ones who trusted in him. The rushing wind fitly represented this holy spirit; indeed the words "spirit" and "wind" are both from the same Greek word; a wind is the best illustration of God's spirit, because it is powerful, and yet it is invisible. The cloven or split tongues "like as of fire" or light, was also fit symbols by which to teach the Church something respecting the divine power that had come upon her.

As a tongue it represented the influence which God would use during this Gospel age as the agency of his spirit in accomplishing the work he now designs to do; for "it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.) This way of preaching is not a foolish way, since it is God's way; but it is so different a way of effecting a work from what the natural man would have chosen that it seems to him to be an unwise way. True, at the beginning of this age the tongues, the preaching, was supplemented by miraculous "gifts" among the Lord's people, but these were not designed to be permanent, as the Apostle explains (1 Cor. 13:8); and after the apostles who alone had the power to confer these gifts had died, the gifts themselves of necessity gradually vanished; since which time the preaching tongue has been practically the only instrument which the Lord has used in connection with his great work of calling out and sanctifying the peculiar people to be the Bride, the Royal Priesthood, the Body of Christ.

Some have incorrectly identified the fire-likeness of these tongues with the prophecy of John the

Baptist, respecting Christ, saying, "He shall baptize you with holy spirit and with fire." (Matt. 3:11,12.) John's words were not addressed to the disciples, but to the promiscuous company of his hearers, some of whom were Israelites indeed, and some, as he declared, a generation of vipers. The Pentecostal blessing was indeed the fulfilment of a part of John's prediction; viz., the baptism of the holy spirit (Acts 1:5); but this was not the fulfilment of the latter part of John's prophecy respecting the baptism of fire. The room wherein the disciples were assembled was not filled with fire, and they were not immersed in it, either literally or figuratively. The cloven tongues which appeared upon their heads were not fire, but light, a fitting symbol of the holy spirit, and the message of light and truth and blessing which the apostles were proclaiming. The baptism of fire, which John predicted, came later, not upon the faithful of Israel, but upon the class whom John designated, a "generation of vipers"--upon the class of whom the Apostle Paul says, "Wrath is come upon this people to the uttermost." The trouble, the destructive trouble, the fiery trouble, in which that whole nation was figuratively engulfed and baptized, and which ended in A.D. 70, after witnessing the destruction of millions of lives, millions of property, and the complete overthrow of Israel's national polity, was the worthy fulfilment of John's prediction of a baptism of fire.

The fact that the holy spirit upon the apostles was accompanied by miraculous manifestations or gifts, tongues, etc., does not imply any greater favor of God toward the primitive Church, which had those gifts, than toward the Lord's people of a later day, after those gifts had ceased; for, as the Apostle points out, it was possible for some to have those gifts without having much of the real spirit of the Lord. He says, "Tho I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. Tho I have the gift of prophecy, and understand all mysteries and all knowledge, and tho I have all faith, so that I could remove mountains, and have not love, I am nothing." (1 Cor. 13:1,2.) We are, therefore, to esteem love for the Lord and for the brethren and for the neighbor--active love, which does as well as wishes and says--to be the best evidence of an acceptable condition

R2820 : page 176

with the Lord, the best evidence of a filling with his holy spirit--a far better evidence than the possession of the "gifts" described. Far greater, far more precious gifts of the spirit, then, are the gifts which the spirit develops in us--the fruits of the spirit--joy, peace, faith, love, etc.

The news respecting the miraculous manifestation of divine power spread rapidly through the city of Jerusalem, which, in addition to its general population, had at this season of the year visitors from all the neighboring countries, speaking various languages and dialects. And this furnished the opportunity for the Lord's humble disciples, "unlearned men," to begin their great work for which now they were fully commissioned and empowered. Quite possibly by this gift of tongues the Lord made up to his disciples the lack of larger education and fitted them for the work; at all events, not only on this occasion do we find that they were able to discourse in all the various languages, but subsequently, when traveling in various quarters, we have no mention of any difficulty encountered in respect to the languages or dialects, tho these were many amongst the different classes and nationalities.

The concourse of the people at Jerusalem attending this feast was of a religious kind--the most religious Jews from all the surrounding countries and nations (where more Jews resided than in Palestine), gathered on such occasions to do homage to the Lord, to render thanks and to pray for the promised blessings

R2821 : page 176

and Kingdom. In addition to this it was the custom for many of the most religious to permanently remove to Jerusalem in their old age, that they might die there; and thus we see that the Lord's arrangements, and the human arrangements which his providence had favored, all cooperated at this time for the favorable presentation of the good tidings that Messiah had come, and that he had redeemed Israel and the world, according to the prophets and the types; that he had ascended to the Father as the great High Priest for his people; and that this Pentecostal blessing represented the divine favor bestowed through him, and open to as many as would really receive him and become his followers--disciples. When we consider the class of hearers, and the miraculous power resting upon the speakers, it need not surprise us that so many were converted in so short a time--three thousand.--Acts 2:41.

We are given but a meagre account of the preaching; viz., an extract from Peter's discourse; but from the number of converts it is evident that all of the apostles engaged in the service. A summary of their preaching is given in vs. 11, where the hearers are represented as saying, "We do hear them speak in our tongues the wonderful works of God." These wonderful works we have already referred to as relating to our Lord's death and resurrection, and his commission to his apostles, which they were now carrying out. True, it is said that the apostles used other words, amongst them, "Save yourselves from this untoward generation"--thus intimating the condemnation of the Jewish Church and polity, and the fire of divine wrath, the trouble, shortly to come upon them.

But the main part of their discourses was not a tirade against the Jews, but rather a showing forth of the wonderful features of the divine plan; and even in the charge against the rulers and the people for the great crime they had committed in crucifying Jesus, the Apostle puts the matter as kindly as possible, saying, "I wot that in ignorance ye did it, as did also your rulers." Herein we have a valuable lesson for all the followers of Christ who preach in his name and who would win souls from the darkness of error to harmony with God. The proper, the effective preaching, today and then, is that which tells of the wonderful works of God in man's redemption, and not that which tirades against the nominal church--even tho it be necessary occasionally to point out the errors of Babylon, as the apostles pointed out the errors of Judaism. Our course, like theirs, should be one of great moderation and kindness, as well as plainness of speech, "speaking the truth in love."

The harvest work of the present time reminds us much of this gathering of the harvest in Israel. Now, as then, those who are addressed by the holy spirit are the Israelites indeed--"devout men out of every nation under heaven." And so prominently is this the direction in which the holy spirit is guiding in this harvest work that one of the charges against the work is, that we are not going after the drunkards and harlots and gamblers and thieves and vagabonds, but are seeking to feed the Lord's sheep and lambs,--seeking to present present truth, meat in due season, to the devout of every nation. And such, we believe, is the will of God concerning us; and so we advise that all of the Lord's people, as they seek to proclaim the grace of God, remember the words of the Lord, that we are to feed his sheep and his lambs, and not spend unnecessary time with the goats and the wolves, as soon as we recognize their kind, except it be to drive them off or to expose their true character to the sheep.

Our commission is to "preach the Gospel to the meek," not to the froward and the vile; to bind up the broken-hearted, not to seek to break the hard hearts. The Lord has his own plan for dealing with the stony hearts in the time of trouble which is near, and during the Millennial age, in which the necessary force will be used to restrain the evil and to open their eyes and ears of understanding. Now our commission is to go to those who have an ear. "He that hath an ear let him hear." Those who have not the ears to hear the message, and who have not the hearts to appreciate its beauty, should not be argued with or wrangled with, but wisely left as quietly as possible in their ignorance and blindness until the Lord's due time for scattering the pall of darkness, the gross darkness which Satan has brought upon the people. We had rather leave in ignorance and under the bonds of superstition those who manifest no appreciation of the grace of God; for doubtless, if their superstitions were loosed in the present time, it would be nothing to their advantage; perhaps to the disadvantage of others. Let us remember that the Gospel message is to gather out the Lord's peculiar people, a little flock, and that so far as the world is concerned the Gospel is only a "witness" now.

====================

SEMI-MONTHLY.
VOL. XXII. JUNE 1, 1901. No. 11.

CONTENTS.

A High Priest of Coming Good Things......................................179
To Whom was the Ransom Paid?..................180
Paul's Heavenly Vision............................182
Jesus Revealed to John in Vision..................187
Discouragements and Encouragements..............................189
Bible Markings Commended..........................191
Special Wide-Margin Bibles....................191
Public Ministries of the Truth....................192
Items:--About Teachers' Bibles, Etc...............178

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WE HAVE plenty of the $1.00 packages of mottoes now.

LEATHER BOUND DAWNS will not be ready for some weeks.

OUR READERS SHOULD KNOW that we publish a number of German, Swedish, Dano-Norwegian and French tracts; and that the WATCH TOWER in German is issued quarterly. Samples free.

WE GIVE GENEROUS CREDITS on our own publications, but on no others. We must pay cash to secure the low rates we give you, and must ask that cash accompany your orders.

YES! THE OFFER of four six-months WATCH TOWER subscriptions for $1.00 is still open. When you thus send to your friends, write them in explanation and commendation.

WE HAVE the "Marked New Testament" in good supply again. Two copies for 25 cents, post paid.

"SILENT SERMONS," delayed, are now in good supply, and orders are being filled.

ABOUT TEACHERS' BIBLES.

We no longer have Bagster Bible No. 8706. We commend instead the Holman edition, which contains not only excellent Bible Study helps, but also eighty (80) photo-engravings, illustrating Palestine and the Orient in a most truthful manner--enabling accurate conceptions. These pictures are well worth one dollar. The type is Bourgeois of good size. Price in French seal, divinity circuit, $1.35; in Persian morocco, silk sewed, $2.35. Postage 25 cents extra.

However, before deciding about this, or any other Bible, see our remarks respecting wide-margin Bibles, under the head of "Bible Markings Commended," this issue.

===================

R2821 : page 179

A HIGH PRIEST OF COMING GOOD THINGS.

--HEB. 9:11-14;24-28.--JUNE 2.--

Golden Text:--"He ever liveth to make intercession."--Heb. 7:25.

NO SIGNATURE is attached to the Book of Hebrews, nor does the writer of it in any way identify himself, except as we see in its style, close reasoning, deep penetration and wide knowledge of the divine plan, strong evidence that it was written by the Apostle Paul. Who but he could have written it? It is not addressed to Jews, as if with the intention of converting those who did not believe in Christ--but to the Hebrews--to those who were the children of Abraham according to the flesh, but who had accepted Christ.* The Apostle would strengthen and establish the faith of these (and indirectly of all others who would come to a similar knowledge of God's dealings with Israel). In this epistle he seeks to show that, so far from the new dispensation repudiating the old one, it was merely an advance step which was being taken because its due time had come. The Jewish system was not being repudiated as a divine institution, but was being established as such, everything in the new dispensation having an analogy to the things in the old one, but on a higher plane.

Thus all the Mosaic arrangements were honored, and shown to be of divine institution, good for the time, and serving a noble purpose as types and lessons of instruction and preparations for the Gospel. The time had now come for the establishment of the antitype --the antitypical Covenant through the antitypical Mediator, sealed with the antitypical blood of the Covenant, and to be followed by the antitypical Day of Atonement, preceding the antitypical blessing of the people and their full and permanent release from sin and condemnation.

In line with the foregoing, the Apostle, in the lesson before us, is pointing to Jesus, ascended and in the heavens, as the antitype of the earthly high priests when they went into the "Most Holy" on the Day of Atonement to sprinkle the blood of the atonement upon the Mercy Seat. It will be remembered+ that on the Day of Atonement the high priest put on his linen garments (not his glorious garments) and with the blood of the sacrifice went into the Most Holy to present it as the ransom price--the atonement. While he was within the people had no evidence of divine favor resulting from his sacrifice, but waited on their faces in the dust, representing the prostrate and helpless condition of mankind in degradation, needing and waiting for the divine blessing. So, now, our High Priest is in the heavens, and we must not look for the blessings of restitution until all the work of atonement be accomplished, and until all the members of his body shall, with their Head, have put on the garments of glory and beauty, typifying honor, majesty and authority. Then the blessing will quickly follow, from the uplifted hands (manifested power), of our great High Priest;

---

*Nevertheless, we believe the Book of Hebrews to be a presentation of the Gospel specially suitable as a message to unbelieving Jews--superior in its influence to anything which we or others could present. Accordingly, we are preparing a booklet giving this Epistle in the Hebrew-Jargon, familiar to Jews of all nationalities, for use among them,--hoping that through the assistance of our readers in all lands it may be the means under divine providence of blessing and enlightening some, and preparing them for the mercy future, mentioned by the Apostle in Romans 11:31. We will send a copy of this brochure when issued to each WATCH TOWER subscriber, and trust that few if any will be wasted;--the stewardship then will be yours.

+See Tabernacle Shadows of Better Sacrifices--this office.

then, indeed, restitution blessings will prevail toward the whole creation now groaning and travailing in pain together.--Rom. 8:22.

It is in respect to this coming blessing that the Apostle declares our Lord to be a High Priest of coming good things--coming blessings--obtained of God in a higher tabernacle or temple than the Jewish earthly one--a tabernacle, the Holy of Holies of which is heaven itself, from which in due time our great High Priest comes forth with the promised blessings of restitution, etc.

In order to appreciate this matter we must see that not only was the High Priest superior to the high priests of the Aaronic order--their antitype--but also that the sacrifices which he presents are of a superior character--his own blood, his own life: having sacrificed it on our behalf he entered into heaven itself, the holy place--"having found [procured] lasting ransom-deliverance [for those whom he as high priest represented]." --Verse 12.

The Apostle urges that these conclusions are logical and reasonable, they recognized the fact that the typical sacrifices had served in a measure for purification, and made the creatures represented thereby typically acceptable with God for a time, and this, which was all that the most zealous Jew could claim for the Law, being accepted as true, how much greater must be the blessing which the greater, the antitypical, High Priest would bring, would secure, as the result of his better, more precious and wholly acceptable sacrifice. Our Lord Jesus offered up himself; the offering took place at his consecration, which was symbolized by his baptism at Jordan; his dying, his sacrifice, began there, tho it was not "finished" until he breathed his last at Calvary. His flesh which he offered was "holy, harmless, undefiled," an acceptable offering, a full offset or ransom-price for father Adam, through whose disobedience the condemnation of death came, not only upon himself, but also upon all his posterity. The man Christ Jesus was begotten again, begotten to the spiritual, the divine nature, through the holy spirit which there came upon him, and which constituted him the Anointed--the Christ, the Messiah. From that moment onward this Anointed One, Messiah, the new creature, was the anointed high priest, whose business for the time was that of offering up himself--offering up or sacrificing himself as the man Jesus, even unto death. Meanwhile, as a "new creature," he was growing in grace and gaining all the experiences necessary to fit him for his office as man's High Priest in all things pertaining to God. Jesus, from the time of his anointing of the holy spirit, was reckoned as having begun the new life, as having been begotten of the Spirit to be a spirit being (which was perfected in the resurrection, when he arose from the dead a quickening spirit) --it is to this spirit begotten High Priest that the Apostle refers, saying that our Lord (the new creature) offered himself (the man) without blemish unto God through, or by, the eternal spirit by which he had been begotten. --Verse 14.

TO WHOM WAS THE RANSOM PAID?

Some have inquired sarcastically, "To whom was the ransom paid?" asserting that if paid at all it must have been paid to Satan. Our answer to this question is found in the Apostle's words in vs. 14 of this lesson; --that our Lord Jesus offered himself to God in sacrifice; that the ransom price was paid to Justice, that it was not Satan who gave the law under which Adam was tried, and under which, on his failure, he was condemned to death; but as that was God's law and God's condemnation, so the ransom price which God provided for in Jesus must be paid to God--to divine Justice-- "that he might be just and yet be the justifier of him that believeth in Jesus."--Rom. 3:26.

The Apostle urges that this clear view of how "Jesus died and paid it all," how he bought us with his own precious blood, giving the exact sacrifice which was necessary, according to the divine law, should purge or free our consciences from a sense of guilt, and that forever. We should see that if God, who counted us justly condemned, has provided now in this sacrifice a ransom price acceptable to himself, "He is just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) And since this is a matter of faith, our blessing and good conscience toward God, and realization of the full reconciliation through the precious blood, will be in proportion as we exercise faith in this great fact which God has revealed in his Word. According to our faith it will be unto us; he who exercises the faith may go on realizing his acceptance with God; but he who fails to exercise faith will be hindered from approaching God, and using the blessed opportunities put before us in the Gospel, as truly as those who know not of the ransom.

The Jewish Covenant was one which required perfect works, and not merely a perfect heart or will; and since, as fallen men, the Israelites could not perform perfect works, even their best endeavors must be works which could only result in death. Now, however, realizing the better sacrifices which Christ had accomplished, and realizing that a new order or dispensation had come in, based upon a new covenant, of which Christ is the Mediator, they were to realize that he, having paid the ransom-price for the "sins of the whole world," could accept their will, their intentions, their righteous endeavors, as fulfilling their Law Covenant, and thus they might thereafter enjoy a living

R2822 : page 181

faith, instead of sorrowing for works that were dead.

To impress the foregoing lessons, the Apostle, in vss. 24-28, contrasts the work of Christ in the true tabernacle or "Holies" with the work of the typical high priest of the Aaronic order in the typical Tabernacle or Temple. Jesus could not have been an earthly High Priest, because, according to the Law, the priests could only be of the tribe of Levi, whereas our Lord sprang from Judah. Thus he could not, and did not enter into "holy places" made with hands, the typical; but his is a higher priesthood, after the order of Melchisedec, as the Apostle elsewhere explains, and the Temple in which he offers is the antitypical one, and hence it is that in entering the "Holy of Holies" he entered heaven itself, there to appear in the actual presence of God on our behalf, as the earthly priests once every year, on the Day of Atonement, went into the typical presence of God, into the typical "Most Holy," appearing before the Shekinah glory (representing God) over the Mercy Seat.

For the same reason, the Apostle explains, it is not necessary that Christ should repeat his sacrifice every year, because his is the antitypical one and prevails everlastingly. The typical priests needed to repeat their typical offerings "year by year continually," because they were merely types, and could never cancel sin, but merely, by divine arrangement, covered it for a year. The Apostle reasons that if Christ's sacrifice had been no better than these it would mean repeated sufferings on our behalf, but, on the contrary, all the facts agree that his sacrifice was once and forever; because it was a complete, a perfect sacrifice, which the divine law demanded. This is in direct conflict with the teachings of the Church of Rome, which claims that our Lord's sacrifice needs to be repeated (in the "sacrifice of the Mass") in order to the forgiveness of each particular sin for which it is applied; hence the claim of Romanism that her priests have power to transmute the elements of bread and wine into the actual body and actual blood of Christ; to recreate Christ for the very purpose of sacrificing him afresh--and this sacrilegious, blasphemous misrepresentation of the divine arrangement is repeated, not only yearly, but daily, in all parts of the world where Romanism has a foothold.

And so far has Protestantism lost sight of the real character of Papacy, and the original grounds for protest which separated their fathers from Papacy, that they are now generally ignorant of this her claim, and ready to consider the Mass as merely a symbol of our Lord's sacrifice, of the same meaning as their own Eucharist or "Communion" service. The coronation oath of the British kings was so formulated as, if possible, to hinder any but a Protestant from ever coming to the throne; hence on this subject the oath declares: --"I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous."

The Romanists of Great Britain are complaining against this form of oath as being a reflection against their religious doctrines; and Protestants have so generally lost sight of the real meaning of the Mass that they are inclined to agree with the Romanists that the oath has become obsolete and might properly be changed. Their forefathers evidently knew much more about the real meaning of the Papal doctrine respecting the Mass, that it is blasphemous and sacrilegious, and particularly emphasized in the Scriptures as "the desolating abomination." (Dan. 11:31; 12:11.) The Scriptural proposition is that our Lord's sacrifice was once for all, and that Christ dieth no more, death hath no dominion over him (Rom. 6:9), and the Apostle in our lesson shows that there could be no need of a further atonement sacrifice than that which God has already provided. It is able to make perfect and that "unto the uttermost" those who would approach to God.

Perhaps no statement of the Scripture is more thoroughly misunderstood than the 27th verse of this lesson, "And as it is appointed unto men once to die, but after this the judgment." It is unreasonable to suppose that the Apostle has suddenly dropped the topic of his discourse respecting Christ as the antitypical High Priest, in contrast with earthly priests, and to suppose that here he refers to mankind in general, out of all relationship to his subject. Indeed, as respects mankind in general, the verse would not be true; it is not true that God appointed man to die and after that a judgment. On the contrary, Adam, the one perfect man, was appointed to life, and it was while thus appointed to life that he had his judgment or trial; and it was his failure in that trial which brought the sentence, death. Death is the penalty, and must follow the judgment, not precede it. True, the Scriptures teach us that there is to be another judgment or trial for all mankind (and that with some, believers, this trial has already begun), but it is not because matters were so "appointed," but because Christ has redeemed us from the original sentence of death, paying it once for all. And in the new trial or judgment, thus secured, the same principle as in Adam's case will hold true again;--the redeemed are appointed to life if they will obey the great Law-giver--they are not "appointed" to die, and none will die except as wilful sinners in the Second Death. The world of mankind, as a result of the redemption, will be awakened from the tomb, that they may have their judgment or trial (John 5:28,29),--such a judgment or trial must precede the Second Death sentence in any event.

What the Apostle does mean by this statement may perhaps be more clearly shown by a paraphrase, as follows: We have just seen how the Jewish priests, and their service in the earthly holy places, typified Christ Jesus and his service in the heavenly holies,--now notice that, "As it is appointed unto men[-priests] once to die [typically, as represented in the animals which they slew, as their representatives] and after this the judgment [passing in beyond the second vail into the presence of the Shekinah glory, to offer the blood of sacrifice and to receive divine judgment in the matter, it implied that if everything had been properly done by the priest he would live, and be judged worthy to be the Priest for the people, and to go forth again as the bearer of divine favor,--to bless them, forgiving their iniquities and releasing them from all condemnation thereunder,--but if anything on his part had been improperly done, in a manner unacceptable to the Lord, his judgment would have been unfavorable; he would have perished, died, in passing under the second vail; for this was the law on the subject--Lev. 16:2]."

This interpretation not only connects with the preceding verse, but also with the succeeding one, for the Apostle says, "So [in like manner] Christ was once offered [died] to bear the sins of many [and we have evidence, in the giving of the holy spirit at Pentecost, that his sacrifice was acceptable to the Lord, and that he liveth, and that divine judgment has been rendered, accepting his sacrifice, and therefore favorable to us, for whom the sacrifice was made] and unto them that look for him shall he appear the second time without sin [not as a sin offering, nor as a sacrificing priest, but in the glory and majesty of his exalted office, symbolized by the robes of glory and beauty, worn by the Aaronic high priests] unto salvation [to accomplish for mankind the deliverance from sin, death and all the concomitants of death, sickness, pain, sorrow]."

Meantime, throughout the Gospel age, the Lord's people by the eye of faith beheld the great High Priest as their Mediator, "who ever liveth to make intercession for us," while he awaited the Father's time for his coming forth a second time to make good his exceeding great and precious spiritual promises and blessings upon his Church, and to grant the promised restitution blessings to the world, foretold "by all the holy prophets since the world began."

But in advance of the actual blessings, by faith, all who are his brethren, his disciples, walking in his footsteps, seeking to fulfil their sacrifice as he fulfilled his, and under his assistance and direction, may realize that they are not aliens and strangers and foreigners from God, but that they are accepted with the Father --not directly but indirectly, "accepted in the Beloved," who is our Intercessor, our Mediator, and in whom alone we have a standing before the Father and may ask or expect any favors.--Eph. 1:6; Rom. 5:1,2.

====================

R2823 : page 182

PAUL'S HEAVENLY VISION.

--ACTS 22:6-16.--JUNE 9.--

"I was not disobedient unto the heavenly vision."--Acts 26:19.

WHILE waiting at Jerusalem for the Pentecostal blessing promised, the eleven apostles overlooked the fact that they were not to begin their work, nor to consider that they had the proper endowment of wisdom or authority from on high for any part of it, until they should receive the promised blessing. Their selection of Matthias to fill the place of Judas, as the twelfth apostle was, therefore, a blunder; for altho they cast lots, to give the Lord a choice, and the lot fell on one of the two they had decided upon, they were in this doing something beyond their authority. The Lord had his own choice for the one who would take the place of Judas, and this one already had been undergoing special training and discipline "from his mother's womb."--Gal. 1:15; Acts 9:15; Rom. 1:1; 11:13; 1 Cor. 1:1; 9:1.

The name of the Lord's choice for the twelfth apostle was, in the Hebrew language, Saul, and in the Greek, Paul. Under divine supervision, and with a view to his future work, without, however, interfering with his will, the Lord had carefully guided, in respect to the birthplace, opportunities, education, etc., of this one whom he foresaw to be his chosen vessel to bear his message to the Gentiles. He was well-born, well educated, inheriting the valuable right of a Roman citizen; was of a very religious cast of mind, a Pharisee, the son of a Pharisee.

Paul, like others of his countrymen, was zealous for the Law, and for the promises made to Israel. He was not a wicked man in any sense of the word, but, on the contrary, was moral, upright, religious, having a religious zeal which led him to persecute Christ and his followers as heretics against the Mosaic institutions. He himself tells us that he persecuted the Church "in all good conscience," and yet he freely admits that in his language respecting Christians he blasphemed the holy name, and was an injurer of the saints and a persecutor. In his religious zeal, he tells us, he was "exceeding mad against" the Christians, and "delivered into prisons both men and women."--Acts 22:4; 26:11; 1 Tim 1:13; Phil. 3:5,6.

It was because Paul of Tarsus was not a bad man, but a good man, laboring under blindness and misapprehension, "an Israelite indeed," fighting the truth ignorantly, that our Lord favored him in the miraculous manner related in this lesson. Indeed, we may suppose that the Lord in some manner favored all "Israelites indeed," as we note, for instance, that he favored Nathanael, who at first was skeptical respecting his Messiahship, but was granted convincing evidence because of his sincerity. Similarly we may suppose that some of those who were converted by the miraculous manifestations of the day of Pentecost and shortly afterward (numbering thousands), may have been amongst the very ones who, but a few days previously, had thought of and perhaps had spoken of Jesus as an impostor, and his disciples as shallow-minded dupes. The Lord had mercy upon Nathanael, and assisted him in one way, while he assisted others, at Pentecost, in another way, through manifestation of the spirit; and now in a still different manner he arrested the attention of Saul, convincing him speedily that he was doing the very opposite thing from what he intended to do.

The heart of Paul being in a right attitude,--of loyalty toward God, of zeal for God, he merely needed to be set right; and we see that immediately the same zeal and fervency of spirit which once persecuted the Church was enlisted on behalf of the Church;--that he gladly forsook all to follow Christ, as soon as he recognized his true character. These things being true, those who refer to the Apostle Paul's "conversion," and who compare it to the conversion of an ordinary evil-doer, show that they are laboring under a serious misapprehension of the facts. Had Saul of Tarsus been a wicked man we could not suppose that the Lord would have been interested in him in any such manner, nor that any such miraculous means would have been used to bring his attention to his wrong course of action.

God's time for dealing with the unbelieving world is not in this age--that work is left for the Millennial age. He is dealing now only with those who are "Israelites indeed," honest at heart; and it is for this class, and this class only, that the Lord's providence and drawing and convincing power is exercised. In other words, God never proposes to change a man's will, but where his will is right and his ideas, his conceptions of proprieties, are wrong, it is in accord with every principle of righteousness for the Lord to favor such, and to open the eyes of their understanding:

and this same rule holds good now, as the Prophet has declared: "None of the wicked shall understand--but the wise shall understand"--the truly wise. If any of the wicked gain a partial knowledge of the truth we may be sure that they will lose it, for, as the Scriptures again declare, "Light is sown for the righteous: truth for the upright in heart." (Psa. 97:11.) God has abundant provisions for dealing with other classes in the future, "in due time"--such as will be best suited to their cases.

Our lesson shows us Saul on his way to Damascus, armed with authority for the apprehension of the Lord's followers, accompanied by others who seemingly

were under his command as a police force. All who know anything respecting the exceeding clearness and brightness of the noonday sun in Palestine, glaringly brilliant, will note the force of the statement respecting the great light which suddenly shone upon Saul from heaven about noonday. It must have been an exceedingly bright light; but apparently it affected Saul alone, and not those that were with him, tho they saw it and noted its effect upon Paul, who was blinded by it, as he fell to the ground. If he were afoot this might mean that he immediately prostrated himself, as one would be said to fall down before a king; if he were on horseback it might mean that he dismounted and prostrated himself;--but we do not incline to the thought which seems to be the common one, that he fell from his horse as in a faint. Rather, instead of being stunned or in a faint condition, Saul seems to have been fully possessed of his senses, and to have realized that he was the subject of a miracle. The voice which he heard was one, not of approval, as he might have expected, since he was supposedly in the divine service, but one of reproof: "Saul, Saul, why persecutest thou me?" Paul's clearness of mind is manifest in his inquiry, "Who art thou, Lord?" He recognized at once that the one who had thus power to arrest him in his journey was a lordly one, a powerful one, yet he wished to make no mistake, he wished to know who it was who thus reproved him, that he might benefit the more. The answer must have been a surprise to him, almost a shock: "I am Jesus of Nazareth, whom thou persecutest."

Our Lord's answer shows us how intimately he stands related with all those who are truly his; those who touch his saints touch him, for are they not, as the Apostle declares, "members in particular of the body of Christ?" He is indeed, "the Head of the Church, which is his body," and the ascended Head feels for and cares for and is interested in even the weakest and humblest of those whom he recognizes as truly his. If we remember this it will be a great help to us in the midst of trials and persecutions--the thought that we are "filling up that which is behind

R2824 : page 184

of the afflictions of Christ," that "as he was, so are we in this world," and that while we are in the flesh, Christ is in the flesh, and that this will continue until the last members, even the feet members of the body, shall have suffered and have entered into glory. Let us remember this also, and specially, if at any time we are tempted to deal harshly or speak rudely or think unkindly of any of the "brethren." Let us consider that as we, with all our weaknesses and unwilling imperfections, are the Lord's members and subjects of his interest and care, so also are all of the brethren; and that inasmuch as we do, or do not do, to one of the least of his brethren, we do, or do not do, to him. If this thought of the intimate relationship between the head and the members could be always fresh before our minds, how favorable would be the influence; how often we would improve the opportunity, not only of suffering, as the body of Christ, but of suffering with the fellow members, and assisting in bearing their burdens. "We ought also to lay down our lives for the brethren."--1 John 3:16; Heb. 2:11; Col. 1:24.

We are told that Paul's companions also saw the light, but heard not the voice. Elsewhere it is stated that they heard the voice, but saw no man. The statements are not to be supposed to be contradictory, but can be understood to be harmonious by remembering that the expression "hearing the voice" is sometimes used in two different ways. We may say to a friend, "I did not hear what you said." And again, speaking of the same matter, we might say, "I heard a voice or sound, but did not distinguish the words." The two statements might seem to be contradictory, but are really quite in harmony; and so with these two records of the Apostle's words. The voice was heard by all, but the message by Saul only.

Paul was an intensely practical man, and as soon as he understood who it was that had thus arrested him in his course of error he immediately inquired, "Lord, what shall I do?" This meant a great deal; it meant: I am anxious now to undo what I have been heretofore mistakenly doing; I am anxious to be your servant; I appeal to you for orders; I am ready to obey. "He, trembling and astonished, said, Lord, what wilt thou have me to do?" (Acts 9:6.) This, the language and the attitude of all sincere souls, meant full surrender. It meant, I am not more sincere now than I was a moment ago, but the eyes of my understanding have been opened, tho it has cost me the loss of my natural sight. Let me demonstrate, O Lord, that my crime against thee was not of heart, but merely of misapprehension of head; let me lay down my life in thy service.

And similar seems to be the attitude of the Lord's true people today: those who have been blinded for years with misconceptions of the divine character and plan, and who have blasphemed God's holy name ignorantly, in misrepresenting him and his plan; and who have persecuted Jesus by opposing his truth, and those supporting it--these, when now the eyes of their understanding are opened, feel as did Saul, that the remainder of life is only too little and too short to show forth the praises of him who hath called us out of darkness into his marvelous light;--of him who had mercy upon us, and who graciously shined into our hearts to give the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ our Lord. (2 Cor. 4:4.) Those who do not feel their hearts burn, and who feel no desire to pledge themselves to the service of the Lord and his truth, have not the spirit of the Apostle,--have not the spirit which is best pleasing to the Lord and most esteemed amongst those who have the mind of the Lord. And if we have this spirit or disposition in any measure let us cultivate it, by thinking what great things the Lord has done for us, and by considering how little we are able to do in return to manifest the appreciation which we feel and ought to feel.

The Lord's answer, sending Paul to Damascus, and informing him that "there it shall be told thee of all things which are appointed for thee to do," shows us that Paul was in the divine mind and plan beforehand. The Lord knew that he was honest, and one who, when the truth would shine into his heart, would not be disobedient to the heavenly vision, but would be prompt to consecrate his life, his all, in the service of the Lord and of the brethren. Verily, "The Lord knoweth them that are his." The same thought is brought to us in noting the Lord's answer to Ananias, when the latter was fearful to go to Saul. The Lord said, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Such language could not be used by the Lord in connection with one whose heart was not already fully consecrated to the divine will and service, however ignorantly it had been misused. So today we may have more hope of some who are outspoken in their opposition and enmity to the truth and its servants than for some who are its very cold and indifferent friends. The former may be truly consecrated, but blind, and if so the Lord's due time will come for their mental eyes to be open, and then we may be sure that they will be amongst his most faithful followers.

The wonderful light which flashed upon his eyes destroyed his sight. "Saul arose from the earth, and

R2824 : page 185

when his eyes were open he saw no man, but they led him by the hand and led him into Damascus, and he was three days without sight, neither did he eat or drink." We may be sure, however, that during those three days he did a great amount of thinking,--endeavoring to grasp, so far as possible, the lessons of his wonderful experiences. He tells us that he realized his experience to be nothing else than his seeing of Jesus. We need not suppose that he saw our Lord's spiritual body in its wonderful glory, for we are to remember the Scriptural statement that our Lord now is the express image of the Father's person; and we remember, too, that it is declared that no man can see God and live; that he dwells in a light no man can approach unto. And since our Lord Jesus is his express image and likeness, the same thing must now be true of him. Saul was but a man, and could not, therefore, have seen that which no man could see, and live. What, then, did he see? We answer, that he saw a representation of Jesus' glory. Since he could not see the fulness of that glory and live, he was permitted only to see a part of it, and that part destroyed his eyesight. This demonstrates to us the truth of the statement that the divine glory, if fully revealed to man, would cause death. Nevertheless, such an appearance of the Lord's glory to Paul made him as really a witness of Jesus' resurrection as were the other eleven apostles, for neither did they see Jesus, in reality, in his glorious spirit person; they saw him as he appeared in bodies of flesh, assumed for the very purpose of appearing and instructing; Paul saw him partially; that is to say, he saw some of the light from his glorious presence, sufficient to give him absolute assurance that Jesus was no longer, as he had supposed, the dead Nazarene, but the resurrected, glorified, heavenly Lord, a quickening spirit.

Let us note how the Lord chose a devout man amongst the disciples, when he would send a message to Paul, the record being that Ananias was esteemed amongst the Jews as a good man; and so we should always expect that those whom the Lord would choose as his special messengers would be good men, devout men, pious men,--not frivolous, not worldly, not immoral.

R2825 : page 185

And should we ever find any, claiming to be the ministers of the truth, of immoral character, we would have good reason to doubt them; or to suppose that if the Lord even had used them once, he would no longer use such after they had departed from the ways of righteousness. Nevertheless, we are to remember that we must not judge any hastily upon the testimony of the worldly, and especially not according to the witness of enemies of the truth, however religious those enemies may claim to be, but should remember our Lord's word, "They shall say all manner of evil against you falsely for my sake."

Altho the Lord, at the hands of Ananias, performed a miracle on the eyes of Saul, so that scales fell from them, and he was able to look upon Ananias, nevertheless, we have every reason to believe that his eyes were never restored to their former strength, and that it was for this reason that the Christian brethren would have gladly plucked out their own eyes for him (Gal. 4:15); for this reason, also, that, altho a learned man, he wrote very few of his own epistles, and was largely dependent upon his companions, tho himself invariably the chief speaker and writer. This was the "thorn in the flesh," which the Lord was not pleased to remove entirely, and which the Apostle learned to rejoice in ultimately, when he came to know that through this God's mercy and grace would abound toward him the more.--Gal. 6:11; 2 Cor. 12:7-9.

And so with us: we might be inclined to think that if we had greater talents and abilities, or we were relieved of certain weaknesses of the flesh, it would be better for us and for the Lord's cause; yet we are to remember the Master's words again, that we are to "seek first the Kingdom of heaven," and that all things needful of an earthly kind will be added to us. Our desires and prayers are not to be for the earthly things after which the Gentiles seek, but are to be chiefly for the spiritual things. We are to remember that as respects our earthly interests they have all been committed to the Lord, and that he knoweth what things we have need of before we ask him, and that he has promised to do for us in every matter exceeding abundantly better things than we could ask or think, as viewed from the standpoint of our spiritual and eternal interests. We surely would not want temporal blessings which would in any degree hinder our attainment to the exceeding great and precious promises--the spiritual things which God hath in reservation for them that love him.

Let us note carefully the message God sent to Paul through Ananias. "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth." Ah! how few indeed realize the truth of the Master's statement, "No man can come to me except the Father which sent me draw him." How few realize that God, during this present time, is not attempting to gather the world into his arms, but merely, as the Scriptures abundantly declare, is taking out from amongst the people a peculiar people, a little flock, to constitute the Bride, the Lamb's wife and joint-heir. If all who have heard the voice of Jesus speaking to them through his Word, and who, with the eye of faith, have seen him, and into whose hearts the light of the glory of God, above the brightness of

R2825 : page 186

all earthly light, has shined, could but realize how great a favor has come upon them, it would indeed be a great stimulus to their appreciation of the privileges thus put within their grasp. They would see that all this signifies that we are called to be coworkers together with God, to be fellow-sufferers with Jesus in this Gospel age of sacrifice for righteousness' sake, and to be fellow-heirs with him in the coming age, in which the reign of righteousness shall prevail to the blessing of all the families of the earth, and the subjugation of Satan and sin.

This was the thought conveyed to Paul: that the meaning of the experience which had come to him was, that he had been found of such condition of heart as to be worthy to be a witness for God and for Jesus respecting the things he had seen and heard. And so with each of us; we are not to attempt to tell to others things which we have not seen and have not heard ourselves; but first of all the eye of appreciation and faith must be opened, and the ear of understanding unstopped, and then out of that which we ourselves hear from the Lord, through his appointed agencies and ministers, we are in turn to repeat to others--dispensing the divine favor according to our capacity for appreciation and for utterance.

The Lord's declaration to Ananias respecting Paul was, "He is a chosen vessel unto me...I will shew him how great things he must suffer for my name's sake." (Acts 9:15,16.) Thus it is with all of the Lord's chosen ones, like the Captain of our salvation, Jesus, each and all must learn and prove their obedience and loyalty to the divine plan by suffering in this present time, that they may be thus fitted and prepared for the glory, honor and immortality of the Kingdom. And to be chosen to suffer much implies qualification for the higher glory hereafter. Thus it was with our Lord and with the apostles: and thus it is written, for our encouragement, that the sufferings of this present time work out "for us a far more exceeding and an eternal weight of glory."--2 Cor. 4:17.

Let us also note and apply the words of Ananias, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." There is a directness in this address that is worthy of being copied by all who have an influence upon others, and who are seeking to bring them along in the right way. Urge them to promptness, to full and complete obedience, to a full confession of the

Lord and the truth. If they are not inclined to promptly obey after their eyes of faith have seen the Lord, and after their ears have heard his voice, they will be much less likely to be ready to make a consecration after a while, when the world and the flesh and the devil will say to them, Do not be an extremist, now; be moderate; do not make a full consecration of yourself to the Lord. Your neighbors and friends will think you beside yourself, and it will interfere with your hopes and prospects, and turn your friends into enemies. It will cost you too much; go slowly. The right course for every one who would give instruction is that of Ananias, to favor prompt obedience. "The time past of our lives sufficeth us" to have misrepresented the Lord, his character and his plan to any extent. The remainder of life is far too short to show forth the praise of him whom we now see to be the glorious one, the author and finisher of our faith.

The baptism of John, which was instituted for Jews, was a baptism unto repentance and remission of sins--not original sin, but sins against the Jewish covenant, and sins against Jesus, the Messiah who fulfilled that Covenant. This was John's baptism, the one that was appropriate to the Jews; for every Jew who was in harmony with his God and with his covenant had his original sin covered under the arrangement of the Mosaic Law, in the sacrifices which took place year by year continually, until the great sacrifice came, the antitypical one, which superseded all others. Every true Israelite, therefore, who was in Moses under the Jewish Law Covenant, by virtue of Christ's work in taking the place of Moses, and in substituting the New Covenant for the Law Covenant, was, so to speak, transferred from the Old to the New; from Moses into Christ; and the typical covering of original sin became actual in Christ. Therefore the Jews were everywhere called upon to repent and to be baptized for the remission of their sins against their covenant; that thus they might be in full accord with the Lord. This baptism for the remission of sins, John's baptism, was for the Jews only, and not for the Gentiles, who were not under the Mosaic covenant nor in Moses (baptized into Moses--1 Cor. 10:2), and hence in the transfer of the Mosaic institution into the Christian we were not transferred into Christ. Baptism to the Gentiles means an admission into Christ--into the body or Church of Christ, as the Apostle explains.--Rom. 6:3-5.

Noting that the Apostle Paul was so faithful a follower of the Lord Jesus, and that his enlightenment in many respects so clearly illustrates our own spiritual enlightenment in this harvest-time, let us lay well to heart the Golden Text, the Apostle's words, "I was not disobedient unto the heavenly vision." Let us, dear brethren and sisters, who have seen in the light of this harvest-time the light of the Lord's presence (parousia), shining above the brightness of all earthly light, giving a light of the knowledge

R2825 : page 187

of the glory of God, showing us something of the divine character and plan--let us not be disobedient unto the heavenly vision, but faithful to our privileges and opportunities in letting the light that has shined into our hearts and minds so shine out to others in our words, and in the living epistles of our lives, that men may glorify our Father which is in heaven.

===================

R2826 : page 187

JESUS REVEALED TO JOHN IN VISION.

--REV. 1:9-20.--JUNE 16.--

"Jesus Christ, the same yesterday,
today and forever."--Heb. 13:8.

VISIONS are not realities, tho they symbolically represent them. This is true, whether the vision come, as Daniel describes his, as "visions of my head upon my bed," or whether they come in broad daylight, as with the transfiguration scene, which our Lord declared was a vision. (Matt. 17:9.) The visions granted to John, recorded in the Book of Revelation, are in no sense and in no part to be understood as realities, and this is the significance of John's statement in our lesson, "I was in the spirit on the Lord's day" --in a trance.

Altho the words, "on the Lord's day," might not unreasonably be understood to signify that John in vision was carried down the stream of time to the great Millennial Day, the Day of Christ, the Lord's Day, nevertheless, we think it reasonable to understand him to mean also that he saw this vision on the first day of the week. And how appropriate it was that our Lord, who arose on the first day of the week, and who most frequently manifested his resurrection powers on that day, should on the same day reveal himself and certain great instructions to the Church through John, honoring the same day of the week. It is no wonder, therefore, that Christian people from the very earliest times have held the first day of the week in special reverence as the symbol of the fulfilment of all our hopes, whereof God gave us assurance in the resurrection of our Lord Jesus on this day. Besides, to confine the meaning of the expression to the Millennial Day exclusively, would be to ignore the fact that the larger proportion of John's vision related not to the Millennial Day, but to the intervening time.

Note the simplicity of the Apostle's introduction to this most wonderful book. He did not write the title of the book as it appears in our Bibles--"The Revelation of St. John the Divine"--that is to say, the Revelation of St. John, Doctor of Divinity, Doctor of Theology. On the contrary, John claims no credit for the revelation; it was not his, but, as he distinctly explains, it was from our Lord Jesus Christ,--and to him from God the Father. Nor was it even to John in any special sense, but, as he again declares, unto God's "servants," sent by his "servant John." This simplicity, common to all the apostles, commends them to us as men of humble minds,--the very kind we should expect our Lord to use as special servants and messengers to his people. The apostolic simplicity is in striking contrast with the pomposity of the majority of those who claim to be their pupils and fellow servants, and who delight in the titles of "Reverend," "Right Reverend," "Very Reverend," "His Holiness," "Doctor of Divinity," etc. And in proportion as the spirit of the world is quenched by the spirit of Christ--and in proportion as the Lord's people are zealous in seeking and finding "the old paths" (Jer. 6:16), in that same proportion do these human titles which seem so much to the world and to Babylon come to appear vain, inappropriate, deceitful.

Instead of adding loud and boastful titles to his name, as Reverend, Bishop, Overseer of all the Churches in Asia Minor, we find John introducing himself as "Your Brother," as the companion of all saints in tribulation and in the Kingdom, and in the patient endurance of Jesus Christ. He was sharer with Christ, as a member of his body in his afflictions, in his endurance, and prospectively a joint-heir in his Kingdom, and in all this he was the brother of all fellow-disciples, sharers of the same sufferings, and prospectively of the same glory. It is generally understood that John had already been severely persecuted, and that at the time of this vision he was in banishment on the little island in the Mediterranean Sea called Patmos--a penal island where convicts were worked in the quarrying of marble, etc. Yet John himself, with remarkable modesty, passes over not only his previous service for the truth, which had brought him his persecution, but also lightly passes over the persecution itself, merely noting that he was in the island of Patmos because of his fidelity to the word of God and the testimony that Jesus was the Christ.

This simplicity, this absence of boastfulness so noticeable in the writings of all the apostles, commends them and their words to our attention, and marks them as being in the ministry not for the gratification of vanity, or seeking earthly rewards of any kind; but simply as the servants of God, who delighted to do his will, and to tell the good tidings, to the utter ignoring of themselves, excepting in so far as mention of themselves and their affairs might be necessary and helpful to the Church. All of the Lord's followers do well to

R2826 : page 188

note this characteristic of the Master, and of those whom he specially chose to be his followers and our exemplars. In proportion as we attain to the Lord's spirit it will similarly manifest itself in our sentiments and conduct.

John's attention was first attracted by the trumpet-like voice of Christ from behind him. The fact that the location is mentioned at all implies that it has a special symbolic meaning. It signifies that the beginning of this message was not in John's day, nor from some future time, but that the things to be revealed had already commenced, and were already to some extent in the past;--the voice from behind going clear back, as some of the features of the book show, to the time of our Lord's earthly ministry. The trumpet voice directed that its message should be written and sent to the seven churches named. Ancient MSS. omit the words, "saying, I am Alpha and Omega, the first and the last, and," and also the words, "churches which are in Asia." There were seven churches in Asia Minor corresponding to those mentioned by name in this connection; but while this revelation may have been applicable to them in some manner or degree it was evidently in but a small measure. Those seven churches of Asia Minor we understand were chosen of the Lord as symbols representing seven different epochs in the history of the one true Church of Christ, from Pentecost day until the gathering to the Lord of the last grain of wheat in the end of this Gospel harvest.

Turning to see the one who addressed him John beheld seven golden candlesticks (lamp-stands), and standing in the midst of these one having the resemblance to a son of man--not the Son of man. It is to this particular point that the Committee which selected this as the International Lesson for this date sought to draw attention--the revelation of Jesus to John, it to some extent resembling his revelation to Paul, considered in our last lesson. In truth, however, there is considerable difference, for what John saw in the way of light and stars and lamps and brightness was merely a mental vision, while that which Paul saw while on the way to Damascus was a very literal light, which permanently injured his eyes. What John saw in vision was not understood by him to be the Lord's glorious body, nor even a representation of it, except in the sense that it was a symbolical representation.

For instance, the head, with its white hair, corresponding to the Ancient of Days of Daniel's vision (Dan. 9:27), is not to teach us that our Lord in glory has the form of a man, and hairs that are white, but merely suggestive and symbolic of venerableness, of knowledge, experience, wisdom. The fiery or electric glance of the eyes should similarly be understood symbolically to represent penetrating intelligence, and ability to see and to know everything pertaining to his people, his Church. The mouth, from which proceeded the sharp two-edged sword is not to tell us that this is the appearance of our Lord in glory, but merely to symbolize to us that his words in his Church are to be as the sword of the spirit, which the Apostle declares to be sharper than any two-edged sword, discerning the thoughts and intents of the heart, dividing and classifying his people, and separating from his elect every impure thing and every unacceptable element. His voice, as the sound of many waters, might be understood to mean that the Lord could and did speak to his Church sometimes as the voice of musical rippling waters of the brook, and sometimes as the roaring of the sea; or the many waters might be understood as signifying peoples, nations and languages, as elsewhere explained in this book, and that thus our Lord, present with his Church, would speak to her and through her by many tongues, in many languages,--the latter view seems to us the more reasonable.

The hand, in which were seven stars, is similarly to be understood as a symbolical part of the vision, representing the Lord's power in his Church. The stars, as he explains (vs. 20; chap. 2:1,8,12,18,etc.), are the angels or messengers or special servants of the Church in each epoch. The intimation is that the Lord would recognize in his Church, in each of its seven stages or developments, one representative to whom he would specially address himself, and through whom he would specially instruct the Church, and whom he would specially hold or keep as his instrument by his own power or hand. This would not necessarily mean that one individual of the Church must be used of the Lord, even should he become unfit for the service, but would imply that one servant would be recognized in each epoch. If that servant for any cause or in any manner seemed to be an unsuitable one another might take his place, and be the star or messenger of the Church of that epoch.

The whole body was covered, hidden from sight, with a robe, only the head, the hand and the feet being exposed to view, thus agreeing with the explanation given us by the Apostle Paul (1 Cor. 12:12-31) in which he represents the whole Church as being the body of Christ and members in particular, but pointing out that some of the members of the Church may occupy the position of an eye or an ear or a tongue, and others the position of feet. Thus the Lord would

R2827 : page 188

be present with his people by his spirit dwelling in them, using different members of the body to accomplish for his body different services. The feet, described as like furnace-refined copper would represent those members of the body of Christ who serve, in the sense of carrying forward, financially and otherwise, the Lord's work. Copper is a symbol of humanity,* and this copper being furnace-refined would seem to say that those who belong to the body of Christ, and whom the Lord would use in his service, "the feet" members of the body, must, in their contact and dealings with the world, be refined, purified, clean--"Be ye clean, that bear the vessels of the Lord's house." The feet would thus represent the living members of the body, all down through this age; and the refining process to each and all will be fiery trials.

---

*See Tabernacle Shadows of Better Sacrifices.

R2827 : page 189

Thus understood, the figure of a son of man (a human figure) in the midst of the seven candlesticks, etc., symbolically represented Christ standing criticising, judging, directing, in the midst of his Church, upholding his chosen stars or ministers, and represented in the various members by his people, is an impressive picture or symbol, full of instruction, leading us to expect the Lord's guidance in all the affairs of his Church, and to realize that things are not happening to her haphazard. To so recognize that the Lord's people in every part of this age have been "feet" members of the body, carrying forward his work, is not to contradict our previous application of Isa. 52:7, which merely represents the "feet" members of the present time, and identifies them as the ones who declare unto Zion, "Thy God reigneth"--in this manner distinguishing these from their predecessors in the pilgrim way.

Seven, as a symbolic number, represents perfection or completeness, and thus the seven candlesticks, the seven churches, represent the complete Church, and this union of seven as one was most beautifully typified in the golden candlestick (lamp-stand) of the "*Most Holy" of the Tabernacle and subsequently of the Temple. That candlestick or lamp-stand was one, but there were seven branches or lights; while in this symbolical picture of the Church in Revelation each is represented separately, and our Lord's messages are directed to the seven churches of the seven epochs separately; nevertheless, in reality the Church is all one. (1 Cor. 12:12.) The union and the separateness are merely as we view the matter from two different standpoints. It is the one high priest who cares for all the lamps, and the one holy oil that in every stage of the Church has given light to all of the consecrated class, the "Royal Priesthood," who have access to the "Holy *Place" and are seated with Christ in heavenly places (conditions).--Eph. 2:6.

It is not strange that John in vision fell down as dead at this glorious symbolical representation of Christ. John may be considered as a representative of the Lord's consecrated ones, who in his presence feel their own deadness. Upon all such he places his hand (his power), and to them gives his message, "Fear not, I am the first and last, I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death."--Vss. 17,18.

Not all, but only those who fall as dead before the Lord, who recognize their own nothingness, who, in the language of this symbolical book, are beheaded, or lose their own wills, accepting the will of the Lord instead (Rev. 20:4)--these alone are ever able to fully receive this message from the Lord appreciatively. From these fear is cast out; and they alone may know that our Lord was the first-born of all creation, and the last; that he was the beginning of Jehovah's work, and the end of it, and that all beings and things were made by or through him, and that "without him was not one thing made that was made." (John 1:3.) These also may know, fully appreciate, understand, that the Lord now liveth, and in order to appreciate this they must understand that he was dead for parts of three days--not merely apparently dead, but actually dead--his soul poured out unto death, made an offering for sin. --Isa. 53:10-12.

For these also is the wonderful message that this Redeemer, now glorified, has all power in respect to our race--the keys, the authority, the control, not only of hades (the great prison house of death), but also the power or control over death in its every degree; so that it is his privilege to raise up so many as will obey him out of the degradation and imperfection of this dying condition, up, up, up, to perfection of life, where death will have no power. These may know, also, that the time for the exercise of this power by the Redeemer is nigh at hand, and that the privilege of deliverance from the tomb and from death into the full liberty of the sons of God, into abundance of life and freedom from the bondage of corruption, will be extended to every creature of Adam's race.

But to others this message is dark and meaningless or worse. Misled by error they believe that Jesus was not really dead, but fully alive always; mistaught that death holds no one, but all are alive in either bliss or torment, they see no force, beauty or significance in the key and its power; and thinking of hell (hades) as a torture chamber, filled with devils and their victims, they feel as tho the unlocking of its portals would be undesirable. Surely, all of the favored ones may say, "Blessed are our eyes for they see, and our ears for they hear!"

John was instructed to write, to make clear, to make plain to us and to all of God's people, the things already brought to his attention, and other things subsequently to be brought to his attention; to the intent that all of God's people might be enabled to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth all understanding, and which can only be received through revelation from God. And here let us note the force of John's expression (vs. 3) to the effect that there is a blessing upon those who read this revelation, even tho they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and keep or conform their lives to the things that are written therein.

*See page 210 A TYPOGRAPHICAL ERROR.

====================

R2827 : page 189

DISCOURAGEMENTS AND ENCOURAGEMENTS.

NONE are so strong as not to need encouragements in the present time, when all who would be of the "Royal Priesthood" are required to "walk by faith, and not by sight." We feel this frequently in the WATCH TOWER office, and know from your inquiries that all laborers in the Vineyard are on the lookout for fruits of their labors. You as well as we sometimes wonder that the hundreds of tons of literature and other efforts on behalf of the Truth, emanating from this office, do not yield larger results.

Recently, while feeling considerably discouraged that the "Volunteer Work" seemed to show small results, the Lord lifted the veil a little, and showed us that a greater work was in progress under the surface,

R2827 : page 190

than we could have surmised. And as this encouraged us, we now relate the same for the encouragement of our colaborers. First a Presbyterian minister called at our office and renewed his WATCH TOWER subscription and, expressing himself quite warmly in approval said: Go on, Brother Russell, a greater work is being done than you can possibly be aware of; I know it, because the ministers express themselves freely to me. The Truth is taking effect in every direction. Be of good courage.

This did encourage us, especially when we reflected that this very minister has never openly confessed the truth, so far as we know,--"for fear of the Jews." Shortly afterward, when at the Toledo Convention, a brother from Indiana encouraged us greatly by relating one of his experiences. He said, "I had finished distributing the 'Volunteer TOWER' in my town and wondered that I saw no fruit of my labors, when one day a young man came to my bakery and asked if I had not distributed WATCH TOWERS at the Methodist Church, and if I could not let him have some more of them. I asked what for? He replied that at a recent meeting of their Epworth League their new pastor brought up the subject of Hell, and made some remarks upon it, and then threw it open for discussion. Thereupon one after another, some five or six of the Leaguers, arose and disavowed their former belief in hell,--denying that the Bible taught it and giving reasons. The pastor arose in surprise, and inquired where they had gotten their ideas, and was told that they had read them in ZION'S WATCH TOWER. Others who had not received them, then wanted copies of the TOWER. Of course I supplied the young man gladly."

As a further encouragement for you all--as showing that the DAWNS and tracts are doing silent work --we mention that every now and then we hear from some who have been reading the DAWN, and studying the Bible with their assistance for years, yet somehow had never before written to us for further reading matter,

nor to glorify God on behalf of the light they had received and were rejoicing in. We give below a letter just received which has greatly encouraged us along these lines. It shows, also, how the truth can take hold of the heart, at as early an age as ten years. It should encourage those who have charge of children to teach them the truth. The child mind is more logical often at ten, than later, when the sophistries of its elders confuse it, by teaching that death and destruction are synonymous with everlasting life in torment. Assist the children to a knowledge of the Lord and the truth, and encourage them to right views of life favorable to a full consecration to the Lord. The letter follows:

DEAR SIR:--I would begin with an apology if I were not sure you must be used to such letters by this time, and perhaps expect them from all deeply interested in the truth which you expound. I beg pardon beforehand if I am too tedious and diffuse. I will try to be as brief as possible. I was a very small child (10 years) when your publications were first introduced into our family, through the kindness of Mr. Henry Weber, of Oakland, who was then my brother's Sunday School teacher, and whose name I cannot mention without the sincerest gratitude.

I cannot say what drew my attention to your writings, they were never forced upon me in any way, but I have been an insatiable reader ever since I learned how, and when Food for Thinking Christians came in I devoured it with the avidity of a healthy, unspoiled appetite. I was then so little that I had never received any but the most general religious instruction. I do not remember to have read any doctrinal works or heard any doctrinal discussions, but since my earliest recollections I had been taught, and realized as by a natural instinct, that the first object in life is to be good and learn the will of God.

I would like to describe the impression your writings made upon me, but it would be egotistical waste of space, and perhaps seem overstrained, as I was so young. I only want you to know that from childhood I have been familiar with your interpretation of the Scriptures, and acknowledged it as truth. The TOWER has been a regular visitor to our home for so long that I think I have seen it in all its different dresses; and all the volumes of DAWN I have read and re-read many times. Of course, as I grew older, I no longer accepted statements implicitly. I am naturally a student and I have thought and questioned and investigated deeply about these things, but always with the result of being more firmly convinced of the correctness of the views I criticized.

In my tenth summer I made a voluntary dedication of myself to the Lord. I think it was an intelligent offering, certainly I have never since wished to recall it. The one object of my life is to make my calling and election sure. The only thing that seems of real importance to me is my success in this. Yet I am often very perplexed to know what is required of me, just now. The practice of the Christian graces, the necessary transformation of my own character to the image of the Son, is clear enough. I can work at that daily, with some evidence of success; for tho I am continually shocked at the roots of sin and folly I find in myself, yet for a long time I have been accustomed to look at all things from God's standpoint, approve what I think he approves, and condemn where he condemns, both in private affairs and in matters of the world.

So far, then, as the discipline of my own "new nature" is concerned, the way is plain, tho toilsome; but when I begin to look about me and ask, What part can I take in the present harvest work? everything is confused and I seem tied hand and foot. I read in the TOWER of other workers, but none seem situated as I am.

In my own circle of relatives and friends I have tried to be a witness for the truth, tho I am afraid a very feeble one. Timidity is a fatal besetment to me, and the reluctance to seem to think myself wiser than my elders and betters.

One terribly severe trial I was enabled to undergo last spring. I withdrew from the denomination I had joined at fourteen. You may wonder why I ever did join it; but I was so young and ignorant, I thought only of acknowledging my Christianity, and really had no realization of binding myself to a particular sect. There is no word of the Confirmation service that I could wish to retract, but I was determined no longer to call myself an Episcopalian, so requested to have my name erased from the list of membership.

The pastor was most kind and considerate. He remonstrated, but being convinced that I was acting

R2827 : page 191

conscientiously agreed to do as I demanded, and announced the withdrawal at the next meeting of the congregation. I scarcely know how I went through with that ordeal. It seemed at first as impossible to make myself so conspicuous and shock so many of my family and friends. For, of course, almost every body misunderstood. Except from sisters I have no sympathy and am quite alone. I know there are people in town who take the TOWER, but I do not know them.

Perhaps something may come about to change things in this respect. Several times when you have been in our city I have seen and heard you, but I could not go forward and introduce myself. I do not expect any special answer to this letter. I do not know what particular advice you could give me. But I thought perhaps I had done wrong in remaining entirely unknown and aloof, and that I ought to have some personal communication with the one to whose ministrations I owe so much.

Yours gratefully and respectfully,
EDNA MARY HAMMOND,--Maryland.

===================

R2828 : page 191

BIBLE MARKINGS COMMENDED.

THOSE interested in Bible study appreciate everything which tends to give them a firmer hold upon the sword of the spirit, the Word of God. Such frequently wish that they could quickly find the particular passages desired; and many have been the devices for marginal marking designed to assist in this matter. We have a plan to suggest, as follows:--

USE RED INK for marking all passages which relate to the redemptive work, letting the figure 1 represent the thought of man's need of redemption, or of divine promises thereof. Use figure 2 to represent references to Christ's work in our redemption, as our sin-offering, etc. Use figure 3 to represent references to redemption as an accomplished fact--"ye were redeemed."

USE PURPLE INK for marking all passages relating to the Church as the "Royal Priesthood." Let figure 1 represent present sacrifices and joys of faith in coming glory; let figure 2 represent parables and promises of the Kingdom; figure 3, future glories and service in the Kingdom.

USE BLUE INK for marking exhortations of the Church to faithfulness, using figure 1 for references to graces of the spirit, and figure 2 for zeal in running the race set before us, figure 3 for reproofs and the "great company."

USE GREEN INK for representing Millennial blessings. Let figure 1 represent the Second Advent of the Great Restorer; let figure 2 represent Restitution promises, etc., and figure 3 the knowledge, judgments and instructions of the Millennium, and the restraint of evil then.

USE BLACK INK for representing Death: figure 1 for Adamic death, and figure 2 for Second Death.

The verse, or part of a verse, referred to may be indicated by a neat line, like a parenthesis, or a brace mark [(^^], in the appropriate color, followed by the proper figure. Follow, this if you please, with marks to indicate a treatise on this verse in any of the MILLENNIAL DAWN volumes, using A, B, C, D, E, F and G respectively, to indicate the seven volumes of the series (only five yet ready). Use T to represent Tabernacle Shadows, S for What Say the Scriptures About Spiritism? and H for What Say the Scriptures About Hell? Following the letter indicating the volume, put the number of the page. References to ZION'S WATCH TOWER can be Z, using two figures to represent the year, then a separating stroke followed by the page number.

To illustrate:--

In the margin alongside Acts 3:20,21 we should place a brace line in green ink, then the figures 1, 2; under these we would put A89, 149; under that B173, 211, 254; under that put C243, D311, 615; next E24, 240, 418, 435; on next line Z'97-266.

BIBLES WITH WIDE MARGINS.

Realizing that such marking would require a wide margin, to do it satisfactorily, we have hesitated to mention it, knowing that wide-margin Bibles usually sell at from $4.50 upward at wholesale; because few are sold, and the expense of special editions, larger covers, etc., etc., is considerable. However, we finally concluded that we might get a favorable price on a large order, of say 2,000 copies. We have secured prices that astonish ourselves, and have selected what all will conclude is one of the finest editions of the Bible ever published. It is known as the "Linear Bible," because it shows, side by side, the variations between the Common and the Revised Versions. It has a very full analytical Concordance of 256 pages, 14 maps, and we will have added eighty photo-engravings, illustrating Palestine, etc., and a combined index of the Scriptures cited in the five volumes of MILLENNIAL DAWN; another giving Scripture references in the WATCH TOWER from January, 1895 to July, 1901; and another Topical Index showing Scripture, DAWN and WATCH TOWER references under various heads, such as Ransom, Restitution, etc., etc.; and additionally there will be a margin of one inch blank alongside the Scripture text, for the markings above described.

We can have these superb books made to order so as to supply them at the following prices to our subscribers only, so as not to conflict with the publisher's interests; but we are not restricted as to the number of copies you may buy.

French Seal binding, linen lined, silk sewed, full divinity circuit, red under gold edges, etc., $1.50, postage 30 cents.

Persian Levant (morocco) binding, leather lined, silk sewed, full divinity circuit, red under gold edges, etc., $2.50, postage 30 cents.

We can obtain these special Bibles, at these special prices, only by ordering two thousand copies. We will do this provided a sufficient number of our readers approve the idea and send us word to this effect at once--by postal card. Say which grade you will want, and when ready due notice will be given in the TOWER columns;--probably not before July or August.

===================

SEMI-MONTHLY.
VOL. XXII. JUNE 15, 1901. No. 12.

CONTENTS.

Views From the Watch Tower........................195
Presbyterian Creed Revision...................195
Religious Federation and Trusts...............196

What Leading Jews Say About Jesus.......................................197
In the Paradise of God............................198
The New Jerusalem and Glorified Temple......................................199
God the Creator of all Things.....................203
What Self-Styled Bible Evolutionists Claim.......................................204
Public Ministries of the Truth....................208

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WE HAVE plenty of the $1.00 packages of mottoes now.

LEATHER BOUND DAWNS will not be ready for some weeks.

OUR READERS SHOULD KNOW that we publish a number of German, Swedish, Dano-Norwegian and French tracts; and that the WATCH TOWER in German is issued quarterly. Samples free.

WE GIVE GENEROUS CREDITS on our own publications, but on no others. We must pay cash to secure the low rates we give you, and must ask that cash accompany your orders.

YES! THE OFFER of four six-months WATCH TOWER subscriptions for $1.00 is still open. When you thus send to your friends, write them in explanation and commendation.

WE HAVE the "Marked New Testament" in good supply again. Two copies for 25 cents, post paid.

"SILENT SERMONS," delayed, are now in good supply, and orders are being filled.

ABOUT TEACHERS' BIBLES.

We no longer have Bagster Bible No. 8706. We commend instead the Holman edition, which contains not only excellent Bible Study helps, but also eighty (80) photo-engravings, illustrating Palestine and the Orient in a most truthful manner--enabling accurate conceptions. These pictures are well worth one dollar. The type is Bourgeois of good size. Price in French seal, divinity circuit, $1.35; in Persian morocco, silk sewed, $2.35. Postage 25 cents extra.

However, before deciding about this, or any other Bible, see our remarks respecting wide-margin Bibles, under the head of "Bible Markings Commended," last issue.

===================

R2830 : page 195

PRESBYTERIAN CREED REVISION.

THE General Assembly of the Church of the Presbyterians, whose names are written on earth, (compare Heb. 12:23), has again been forced to discuss its creed in response to the general clamor of its people, who want to be told whether or not they still believe it; or whether or not they may do just a little thinking for themselves.

When the Assembly convened in Philadelphia, Pa., its committee reported:--a majority favoring some sort of an amendment or revision, and a minority favoring no revision, no change. The Assembly sided with the majority, and the discussion pro and con showed considerable warmth at times.

Rev. D. S. Kennedy was the bravest of the brave in defending the creed which has so nauseated the tender-hearted, and so severely tried their faith's unreason. He repudiated the statement that "ministers of the gospel and elders in the church do not believe the oath of ordination they have taken." He challenged any man on the floor to dispute his statement! And, strange (?) to say, not one of the Assembly was willing to sacrifice himself by admitting himself to be a violator of his conscience and of his oath of consecration; --by admitting that he neither believed the Westminster Confession, nor taught it.

Judge J. K. Ewing took the same stand against all revision, saying:--

"I protest against changing the Confession for the sake of popularity; for as the church goes up in popularity, it usually goes down in spirituality. When the church flirts with this idea it falls into a ditch. You will never convert the world by popularizing the doctrine of the church. The Confession in its present form is popular enough for me."

But the majority, without, perhaps, being more conscientious, were less brave. If their consciences could have a little relief they wanted it. It was at this time, after several days of discussion, that Rev. Moffat, D.D., brought order out of confusion, and a rainbow in the Assembly's clouds by some skilful word-strategy. He is reported to have said:--

"What is this whole matter about? Is it revision? There is no revision before this Assembly. I don't know what I am, a revisionist, or an anti-revisionist, for revision is not before us at all. This majority report only asks for more time and authority. Probably revision will be before us next year; if it is, then the speech Dr. Kennedy made this morning will be right in place. How do these men know that a new creed will be the outcome of the adoption of the majority report? I admire their imagination, but I do not admire their exegetical ability.

"I will guarantee that if there is any heresy in the report they bring in next year, the Assembly of 1902 will burn the whole document. This new creed proposed is to sustain the same relation to the Confession of Faith that the Shorter Catechism sustains to the Larger Catechism. The Westminster divines maintained that the Shorter Catechism was better suited to the wants of the common people than the larger one, then why be afraid to go on with this subject? The whole thing is under proper ecclesiastical supervision. The presbyteries asked for it. The last Assembly discussed it and appointed the committee and they have done their work well. I am sorry to see men belittle this work. One hundred and fifty presbyteries asked for some change. What would be your attitude if that number asked for the dismissal of the whole subject?

"I claim it is not wise for this Assembly to disregard the voice of the church in this matter, and we should hesitate long before we say to them, Be still. Preachers who come to the General Assembly ought to practice what they preach. I have sympathy with the common people, and they are demanding some changes. Theologians can get along with the creed as it is; but the common people cannot, and I only

want our belief stated so they can understand it, and when it is thus stated, and not till then, will all denominations say: 'Why, they believe just what we do!'

"The saddest declaration I have ever heard was: 'We simply cannot tell the world what we believe.' This is not true. Adopt the majority report and we will then get a statement of what we believe, and all the world will believe it.'

"Tremendous applause followed the address."

The dis-ease affecting Presbyterianism, the Assembly would have us think a very peculiar one. They wish their Christian neighbors and friends to think that the Westminster Confession of Faith, framed shortly after emergence from the superstitions of the "dark ages," is an infallible statement of the truth, and therefore unalterable, unchangeable. Neither their own nor other hands must shatter their idol. Neither will they admit that it has an ugly and a repulsive look, and if not broken up and burned should at least be veiled from public view. The resolution which now comforts and rejoices the Assembly and the large and intelligent, but blindly stubborn body of Presbyterians, is that their idol shall not be harmed, nor covered nor veiled;--it will be merely set back in the rear, so as not to be so conspicuous to outsiders and new beginners, and it will be represented at the front door by a more lovable-looking, a more angelic idol.

In other words, Doctor Moffat tells the world and the mass of Presbyterians and the vast majority of the Assembly, that the Westminster Confession is so "deep" that few but himself can really understand and interpret it. He assures them that what appears to them to be black is really the purest of white, and that men of sufficient ability to demonstrate this to the Christian world, have been put upon the committee which is to report such a modernized explanation of the Westminster Confession. No wonder there was applause at such a suggestion;--that the idol need not be destroyed nor even maimed. Moreover, it was not merely the idol that they cared for, but more especially themselves, the priests of that idol; for whatever would discredit it, would discredit them. If it were proven faulty, fallible, the same would be true of them; for had they not sworn themselves and each other to the reliability of this idol? And if they now were to admit error, falsehood, misrepresentation of the divine character and Word and plan, who would receive their testimony as infallible hereafter? Would there not be great danger that some of the best of the "sheep" would cease to follow traditions of men and seek instead the voice of the Good Shepherd Jesus and his leading into the green pastures and by the still waters of his Word?

Later Dr. Moffat put his thought into the following words which were adopted as a part of the Assembly's instructions to its committee, which has a year in which to fix up the substitute idol and see how lovely it can be made, and yet bear some faint traces of family likeness to its still to live parent, the Westminster Confession, to which it will bear the relationship of representative, but not of substitute. The resolution follows:--

"We recommend that this committee be instructed to prepare and submit to the next General Assembly for such disposition as may be judged to be wise, a brief statement of the reformed faith, in untechnical terms, the said statement to be prepared with a view to its being employed to give information and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute or an alternative of our Confession of Faith."

FAMISHING FOR THE BREAD OF LIFE.

Some who are awaking are crying out for bread --the bread of truth, instead of the stones of error offered by the various creeds. The Rev. T. Chalmers voiced the sentiments of an increasing number, when, not long since, he said:--

"We cannot resist the inevitable. The creed of Calvinism is like a coat which is becoming too small for the rapid growth of human thought. With every movement of the arms it will be sure to rip somewhere, unless we refrain from all vigorous exercise. We do not want any coat which binds us so tightly that we cannot act with freedom. It is folly to attempt to keep pace with the ripping of the coat by a little sewing here and there. It is too small, and no amount of sewing and patching will help it any. It may have a good deal of good material which may be kept and still used, but the system of Calvinism, as a system, has done its service for humanity. We don't want systems any more. We want liberty and truth and love and righteousness. We want more of Christ and less of creed. We want still to grow--to grow until we come into the unity of the faith and of the knowledge of the Son of God unto the perfect man, unto the fulness of the measure of the stature of Christ."

RELIGIOUS FEDERATIONS AND TRUSTS.

Long ago we pointed out that combination would be the order of the churches and the world for the new century;--that these will be the great giants of the end of this age, and make necessary the symbolic fire which will destroy present systems, corresponding to the giants, whose wisdom and super-ability and tyranny preceded the literal destruction of the first order of things (kosmos) by a flood of literal waters. The financial giants of Christendom are growing rapidly --beyond the wildest dream of the world's financiers --in every part of Christendom. It must be near the time for the religious combines to begin. Indeed, the leaders in finance are closely related to, and in many instances the real manipulators of, the nominal church machinery. Money moves Christendom to a degree that the masses are not aware of. And who can doubt that the spirit of federation, or "confederacy" as the Scriptures designate it, is growing in all directions; and that financial successes will encourage religious combines. It is not long since the Disciple denomination passed the following resolution:--

"The national congress of the Disciples of Christ, lately held at Lexington, appointed a committee of seven to take charge of a movement in behalf of an international confederation of religious denominations. According to this scheme, the different religious bodies are to retain their own creeds, but will be auxiliary to an international congress and will affiliate with all other churches on a common platform. The ultimate aim is to create one international church. This movement is the first of its kind in America, and is in line with the widespread tendency to church federation and church unity, and with the rapidly growing spirit of internationalism in literature, social reform, and art."

Now the Literary Digest has the following to say under the caption:--

WILL BRITISH CONGREGATIONALISTS AND BAPTISTS UNITE?

"The movement toward church union and federation, evident of late in nearly every part of Christendom, has been particularly noticeable in Great Britain during the past year. Closely following the organic union of the Free and United Presbyterian churches of Scotland and the proposed union of all evangelical bodies in that kingdom, has come the first joint assembly of the Congregational and Baptist churches of England. Both these bodies are strongly Congregational in church polity and Calvinistic in theology; and there seems to be every reason to believe that their corporate union is only a question of a comparatively short time. Indeed, Mr. Alfred Dawson, English editor of The Congregationalist, speaks of that union as a consummation 'sure to take place.' The rapprochement which has been going on for a long period, this year culminated in two joint sessions of these bodies, which Mr. Dawson pronounces 'the most wonderful series of religious gatherings' he has ever attended. He writes (The Congregationalist, May 11):

"'There were two joint assemblies: on Tuesday, April 23, when Dr. Parker presided and Dr. McLaren delivered his address as president of the Baptist Union; and on the following Thursday, when the positions were reversed, Dr. McLaren presiding and Dr. Parker delivering his address as chairman of the Congregational Union. The experiment was in every way a success; perfect harmony and the warmest fraternal feeling prevailed throughout, and not one single jar-note was struck....

"'Reverting to the paramount question of Baptist and Congregational union, the committee of the latter body frankly remarked in their annual report: "Neither of the joint assemblies can meet without the idea occurring to many minds that a permanent union of Baptists and Congregationalists should not be an impossible dream." Certainly many of the leaders and rank and file on both sides do not so regard it.'"

WHAT LEADING JEWS SAY ABOUT JESUS.

The views of Jewish notables respecting Jesus have been secured, and here we give extracts from some of them:

Dr. Isadore Singer, editor of the Jewish Encyclopaedia, says:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

"The great change in Jewish thought concerning Jesus of Nazareth I can not better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagog, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now, it is not strange, in many synagogs, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting--in fact, we are all glad to claim Jesus as one of our people."

Dr. Max Nordau, wrote,--

"Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in his name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who call themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the Gospels--flowers of Jewish literature, and only Jewish.'"

Prof. Emil G. Hirsch, of Chicago University:

"The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation and esteem, takes precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning him does us gross injustice. We know him to be among our greatest and purest."

Dr. Kaufman Kohler, a rabbi of New York City, says:

"He was a bold religious and social reformer, eager to regenerate Judaism. True, a large number of sayings were attributed to the dead master by his disciples which had been current in the schools. Still,

the charm of true originality is felt in these utterances of his when the great realities of life, when the idea of Sabbath, the principle of purity, the value of a human soul, of woman, even of the abject sinner, are touched upon. None can read these parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying, 'Let him that is without sin cast the first stone!'--that speaks the words, 'Be like children, and you are not far from the kingdom of God!'

"The Jew of today beholds in Jesus an inspiring ideal of matchless beauty. While he lacks the element of stern justice expressed so forcibly in the law and in the Old Testament characters, the firmness of self-assertion so necessary to the full development of manhood, all those social qualities which build up the home and society, industry and worldly progress, he is the unique exponent of the principle of redeeming love. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagog, the Christian Church, with the larger means at her disposal created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love.

"All this modern Judaism gladly acknowledges, reclaiming Jesus as one of its greatest sons. But it denies that one single man, or one church, however broad, holds the key to many-sided truth. It waits for the time when all life's deepest mysteries will have been spelled and to the ideals of sage and saint that of the seeker of all that is good, beautiful and true, will have been joined; when Jew and Gentile, synagog and church, will merge into the church universal, into the great city of humanity whose name is 'God is there.'"

"THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED AND THEY SHALL MOURN FOR HIM."--ZECH. 12:10.

Quite evidently the way is preparing for the fulfilment of this Scripture in the near future. If a few of the Jewish "common people" are already "looking unto Jesus," despite the opposition of their leaders and the violent persecution, and generally disinheritance, sure to follow the acknowledgement of him, what may we not expect soon--when the changed sentiments of their leaders begin to be widely understood.

Let us not forget, however, that every such evidence of the return of divine favor to fleshly Israel--every evidence that their blindness begins to pass away--is an equally sure evidence and proof that the Gospel age is closing, and that its mission (the selection of spiritual Israel) is nearly accomplished, that the time in which we may make our calling and election sure is gradually closing.--Rom. 11:25.

===================

R2832 : page 198

IN THE PARADISE OF GOD.

--REV. 21:1-7,22-27.--JUNE 23.--

"He that overcometh shall inherit all things;
and I will be his God and he shall be my son."

PARADISE, the garden of God, was applicable as a name to the Garden of Eden, in which our first parents resided while they were still in harmony with God, before their disobedience; and the same term is Scripturally applied as a name to the new earth when restitution blessings shall, during our Lord's second presence (the Millennium), be brought to perfection as the fit abode of those who, under divine favor, shall then prove worthy of life everlasting. It was to this paradise that the Apostle Paul was in vision "caught away" when given a glimpse of various features of the divine plan, not then due to be understood by the Church in general

--"things not lawful to be uttered." (2 Cor. 12:4.) John the Revelator was similarly caught away in vision, and shown some of these wonders of the Paradise epoch; but only in symbols, which he was permitted to report, and which have been comparatively misapprehended until now, in the Lord's due time, the holy spirit is guiding his people into the truth on this subject, as well as others, because it is now nigh at hand, and "meat in due season" for the "household."

Our Lord refers to this paradise in language which identifies it with the first paradise of Eden, saying, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." (Rev. 2:7.) It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the garden was then a forbidden tree, the disobedient eating of which brought death on Adam and his race. That tree in the midst of paradise was called the tree of knowledge, and our Lord's promise is that the overcomers of this present age shall have full liberty to partake of that tree of knowledge, and under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under divine approval, and not bring a curse. It is this same paradise of the future on this earth that our Lord referred to when addressing the penitent thief, he said, "Verily, verily, I say unto thee this day, Thou shalt be with me in paradise."

This Paradise, we recall, is elsewhere referred to

by the Apostles as "the third heaven"--"a new heavens and a new earth." (2 Cor. 12:2; 2 Pet. 3:13.) They are not referring to new worlds, nor to heavens ranged one above another, as many have supposed, but, as already shown,* what is termed the first heavens and earth or order of things, passed away at the flood; and that the heavens and earth "which are now," the present order of things, are reserved of God to pass away with a great fire of trouble, revolution, etc., which shall utterly destroy them--the present spiritual powers and the present earthly or social arrangements. "Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." This will be the third heavens, and third earth, or the new heavens, and new earth, which will differ from the present condition of things in that it will be righteous, whereas the present is unrighteous, imperfect. The "new heavens" will consist of the new spiritual ruling powers of the future, Christ and the glorified Church, as the present heavens consist of the nominal religious systems, which, claiming Christ for their Head, in a very large degree bow to Antichrist, the god of this world, the prince of this world, "who now worketh in [through] the children of disobedience," and who is captivating and blinding the whole world with the exception of the few, the eyes of whose understanding have been opened, who are under special blessing and leading, and are taught of God,--the "little flock," "heirs of the Kingdom."--Eph. 2:2; 2 Cor. 4:4.

It is to this new heavens and new earth condition, this paradise, that our lesson introduces us. As the "new heavens" does not mean a new place of God's throne, and a new throne of God, but new conditions, and signify the spiritual power and control of Christ and his Church in glory, so the "new earth" does not mean another planet, but a new social order on this planet. The declaration is that the former heavens and former earth (which are now) will then have passed away and be no more. All present institutions are to utterly perish in the great time of trouble with which this age is very shortly to end. "And there shall be no more sea." As we have already seen, the sea is a symbol for the masses of people in a restless and unstable anarchistic condition, just as the land represents the social order, and as the mountains represent the kingdoms of the present time. As there is no reference to the physical earth and physical heavens being destroyed, so there is no reference to the physical sea being obliterated. The symbol signifies that under the new arrangement, under the control of the new heavens or spiritual powers, the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more sea-class, no more restless people, no more dissatisfaction, no more anarchists; everything will be reduced to law and order; and law and order will under the new regime secure justice to every creature, obliterating the differences of wealth and power as they now exist.

THE NEW JERUSALEM.

In the symbolism of Scripture a city represents a government; as for instance, symbolic Babylon is denominated "that great city [government] which ruleth over the kings of the earth." The New Jerusalem, as a symbol, represents the new spiritual government of the Millennial age. It is not earth-born, it is not reared by men, but, as here pictured, it descends from God out of heaven--it is spiritual in every sense of the word--of God and not of men. It is for this kingdom, this government, that our Lord taught us to pray, "Thy kingdom come--thy will be done on earth as it is done in heaven." The declaration that the city is adorned as a bride for her husband implies its grandeur and beauty and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. But additionally to this it reminds us that in the government of the future, the judges of the world are the saints, now being selected through faithfulness in trial and tribulation, and that these are frequently called the Bride, the Lamb's wife and joint-heir in the Kingdom. The Revelator elsewhere strikingly bring this thought to our attention: the angel calls to him, "Come hither, and I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."--Verses 9-11.

We are not to think of this holy city as being composed of literal stones, coming down through the air; we are to remember, on the contrary, that the saints of this present time are "living stones," as the Apostle Peter explains. (1 Pet. 2:4-7.) This glorious city will not be visible to the natural eye--neither Christ nor the saints in glory can be seen of men; only those "changed" from human to spiritual nature see these matters in the full; but the whole world will be quickly made aware of the fact that a new government has been instituted,--a government of righteousness, and with all power, and that thereafter whosoever doeth righteousness shall be blessed, and whosoever doeth evil shall be punished.

THE GLORIFIED TEMPLE.

The third verse of our lesson associates this city with the other figure of a symbolic Temple, which the

----

*MILLENNIAL DAWN, VOL. I., pp. 66-70,318.

Lord is now preparing, of which the saints will constitute the "living stones" and "pillars;" for it is declared that the tabernacle (dwelling) of God shall be with men in this city (government or kingdom). God will dwell in this glorious city or government--it will be his Temple, and the world of mankind will approach God in it to receive the divine blessings, as Israel approached the typical Tabernacle and the Temple in their typical religious services. Thus God, represented in his Church (the Christ, Head and body) will dwell with men (the world of mankind during the Millennial age) and they shall be his people;--all mankind will be treated from the standpoint of reconciliation, the propitiation price for the sins of the whole world (1 John 2:2) having been paid at Calvary, and the due time having then come for the manifestation of divine favor, all peoples shall be treated as the Lord's people; none of them shall be treated as aliens, strangers, foreigners from God and his promises and his blessings.

While the Millennial Kingdom will be the Kingdom of God's dear Son, it will also be the Kingdom of God, because God's dear Son and his joint-heir, the Church, will be in absolute accord with the Father, and all that shall be done under their control will fully and completely represent the divine will respecting men. Nevertheless, it will be a separate Kingdom from that of the remainder of the universe, as the Apostle Paul indicates. (1 Cor. 15:24,25,28.) "He must reign until he hath put all enemies under his feet....And when all things shall be subdued unto him, then shall the Son also be subject to him that did put all things under him....Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father,"--at the close of the Millennial reign.

Since God is the Author of all the blessings of redemption and restitution, and since every good and every perfect gift cometh down from our Father in heaven, it is with appropriateness that the record declares

R2833 : page 200

that "God shall wipe away all tears from their eyes"--from the eyes of mankind. Tho it will be Christ and the Church who will be doing it, nevertheless, the Heavenly Father will be recognized as the first cause, the fountain of every blessing. The wiping away of tears implies a gradual work, such as we see will be the process of that glorious time. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the laws of the Kingdom, all cause for distress will gradually pass away, as restitution blessings will lift him out of death into perfect life. "They that hear [obey] that prophet [teacher, the Christ, Head and body] shall live; but it shall come to pass that whosoever will not hear that prophet [not render hearty obedience to his requirements] will be cut off from amongst the people [in the Second Death]."--Acts 3:23.

Other Scriptures show us that the work of the Kingdom will begin with those who remain over at the time of its establishment, and that these, under condemnation of death, will at once be blessed with the knowledge and opportunities provided through the ransom, and if they accept these they will immediately be released from condemnation, that they may at once go on and upward on the way of holiness, toward perfection; and subsequently those who "sleep in the dust of the earth" shall come forth to more or less of shame and lasting contempt, as they begin to realize their mental and physical decrepitude, the results of their depravity. Nevertheless, these also, under the blessings of the Kingdom, may make progress up to perfection, losing their sin-blights, and simultaneously losing the "shame and contempt,"--whose lasting will be only so long as their cause continues. Thus these may progress in the way of righteousness, so that only those who sin wilfully shall die, and then each for his own sins only, and not the father for the son's sins, nor the son for the father's sins.--Jer. 31:29,30; Dan. 12:2.

The whole work of the Millennial age is summed up in few words, and we are brought to its culmination in the declaration, "There shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." What a glorious sun-burst of blessing is in these words! What a grand fulfilment will be there of the Apostle's declaration respecting "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began!" This declaration, however, applies to the very end of the Millennial age, and not in full to any previous time in that age, for other accounts show us unmistakably that there will be imperfections and chastisements and stripes throughout the age, while mankind is being lifted up; or as our Lord expressed it, the raising up of mankind throughout the Millennial age, step by step, will be a "resurrection by judgment," chastisements, disciplines. (John 5:28,29.) And even at the close of that age we are shown, in another pen-picture of that time, that there will be a severe trial and testing to demonstrate to what extent the enforced obedience of that age shall have rightly affected the hearts of those who experience its blessings, so that their love will be for righteousness, and that they will hate iniquity. (Rev. 20:7,8.) All who in that final test shall manifest that his heart contains anything aside from full loyalty to the Lord and the principles

of righteousness will have his part in the Second Death.

"BEHOLD, I MAKE ALL THINGS NEW."

The fifth verse of our lesson comprehensively grasps the entire Millennial age; our Lord Jesus, then in the throne of earth's dominion, declaring, "Behold, I make all things new." This expression does not relate merely to rocks and trees, etc., but to the great work which our Lord undertook; viz., the regeneration of humanity--of so many of Adam's race as would, under favorable conditions of knowledge, experience and assistance, develop characters in full accord with the divine will. The end of the Millennial age will see the work completed;--all the wicked destroyed, all who will not hear the voice of that prophet, teacher, governor, cut off from amongst the people in the Second Death, and all the willing and obedient made new, brought to the complete perfection contemplated in the original divine plan.

John was to write this matter, because the testimony is true, is faithful, as is the one who has promised. This asseveration of faithfulness and truthfulness implies what we see to be the case; viz., that present conditions seem so contrary to all this grand restitution outcome that it cannot be fully believed and trusted by any except those who have learned to walk with the Lord, and in their weakness to lean upon his might,--to trust to his power to accomplish all the exceeding great and precious things which he has promised. To all others these things will appear untrue, and God will appear unfaithful, and the matters which we are here discussing will seem "idle tales," as fables and golden fancies: but to us who believe these promises are precious, and he from whom we receive them is precious, correspondingly as we know him and trust him.--1 Pet. 2:7.

The one enthroned (the Christ) declares at the conclusion of the Millennial age, "It is done;" my great contract is accomplished; "I am the Alpha and the Omega [the A and the Z], the beginning and the end." It was the Father's good pleasure that the Blessed One, the Only Begotten of the Father, should accomplish the entire program of redemption and restitution; and that incidentally, by his obedience in the things which he suffered that he should prove himself worthy to be forever the associate and representative of the Father, through whom and by whom all things should continue, as he was the one through whom all things were made that were made. It is this one who, during the Millennial age, will extend to all the willing and obedient the water of life, everlasting life--the privilege of perpetual existence. But they must thirst for it, must desire it; and this desire must be manifest in obedience to the terms, the laws, upon which it will be supplied freely. Our Lord declared to Martha, "I am the resurrection and the life," and that anyone believing him, trusting him, tho he were dead, yet should he live,--attain to perfect life, escaping from death conditions, until at the close of the Millennium he shall have life in the full, unrestricted sense. And he who thus liveth (attains to life) and still believeth, trusteth in the Life-giver, and is obedient to his directions, shall never die.

Our Lord adds, "He that overcometh shall inherit these things, and I will be to him a God, and he shall be to me a son." Those addressed are not the Bride class, selected during the Gospel age, but the sheep class of Matt. 25,--such of mankind as during the Millennial age become the Lord's sheep and obey his voice. To these at the end of the Millennial age, in harmony with the Father's plan, he says, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." They are not invited to inherit the Kingdom prepared for us, in joint-heirship with the Lord, the heavenly Kingdom. But they shall inherit the earth, the purchased possession --they shall come back into all the good estate of father Adam, which he lost for himself and his children through disobedience, but which Jesus redeemed with his own precious blood, and will restore at the close of the Millennium to all the children of Adam who shall have accepted his gracious favors and been regenerated by him, and thus become his sons, and he their God--their "father."--Isa. 9:6.

THE HEAVENLY CITY RESPLENDENT.

Here our lesson turns to a consideration of the city, the glorified Church, the kingdom class, who, during the Millennial age, will be "kings and priests unto God, and reign upon the earth," "a thousand years." (Rev. 5:10; 20:4.) This City class, the glorified Church, it is declared will have no need of the sun or the moon. Nothing in this statement indicates that the world will not have and need both sunlight and moonlight during the Millennial age, and subsequently, "as long as the sun and moon endure." (Psa. 72:5.) And while it will be true that the Church, as spirit beings, will not have need of literal sunlight and literal moonlight, nevertheless, this is not the thought. The sun and the moon here are symbolical, as in Chapter 12:1; the sun signifies the light of this Gospel age; the moon signifies the typically reflected light of the Gospel in the Law and the prophets of the previous dispensation. The glorified Church will have no need of the light which in the present time she so much enjoys through the Word and spirit, and the Law and the prophets. She will have, instead of these, a much more excellent glory,

R2833 : page 202

to which the Apostle refers when he says, "Now [with all the light, privileges and opportunities which we enjoy, both as respects the representations of God through the Law and the prophets, and through the instructions and leadings of the spirit in the present] we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known."--1 Cor. 13:12.

The Church, the Temple of God, will be so filled with all the fulness of God, when made like unto the glorious Lord, that nothing could add to their blessing of knowledge and divine favor;--will be so filled with the glory of God that from her, as from the Sun of Righteousness, shall proceed the light of the glory of God, which shall heal and bless the world during the Millennial age. This is the Sun of Righteousness to which our Lord referred in Matt. 13:43, "Then shall

R2834 : page 202

the righteous shine forth as the sun in the Kingdom of their Father"--our Lord Jesus, the Head of the Church, of course being included. The same Sun of Righteousness is mentioned by the Prophet, saying, "The Sun of Righteousness shall arise with healing in his beams." (Mal. 4:2.) Nevertheless, while so filled with the Lord's glory we are not to lose sight of the fact which the Apostle impresses upon us, saying that Christ is the Head of the Church, even as the Father is the Head of Christ Jesus. Hence the Lord Almighty and the Lamb will always be an inner Temple in this great Temple, which God has provided for the world's blessing during restitution times.--Verse 22.

When this Sun of Righteousness shall shine forth, its blessings of healing, refreshment and life, mental, moral and physical, upon the world of mankind, the nations shall walk in the light of it. (The words "of them that are saved" are not in old MSS. Indeed, it is because they are not saved that they need this special light during the Millennial age, in order to their enlightenment, their salvation, their restitution.) "And the kings of the earth do bring their glory into it." (The words, "and honor" are not found in old MSS.) The expressions "nations" and "kings" are not to be understood as signifying that the world of mankind during the Millennial age will be divided into nationalities and kingdoms as at present: the word "nations" here signifies peoples, and is intended to show that all peoples, and not merely the people of Israel, will be thus favored under God's Kingdom. The word "kings" represents those princes or chief ones of the earth who, during the Millennial age, will be the chief representatives of the heavenly, spiritual, invisible Kingdom of Christ. These princes, as we have already seen, will be Abraham, Isaac, Jacob and all the faithful prophets of the previous dispensation, who, loving God before the call to the Kingdom and to the Bride class, cannot be of it, but because of their faithfulness will be the princes whom the Lord will establish in all the earth--first making them perfect individuals, and qualifying them for their office, as a reward for their faithfulness to God in the dark times in which they lived--their manifestation of love for righteousness and trust in the Omnipotent One.

The bringing of their glory into the city, the Kingdom, signifies their acknowledgment of this heavenly Kingdom, their rendering of tribute of praise, thanks, worship and obedience to it as God's agency. And this rendering of glory to the Kingdom will continue throughout the entire Millennial age, as the princes throughout the earth will make known to the people that not in their own names or authority do they rule and execute judgment and establish righteousness, but in the name and as the ministers and representatives of the glorified Christ. The result will be that all the people will ascribe honor and praise and majesty and glory to the Lord's Anointed, through whom their redemption and restitution was and is being accomplished; and this is indicated in verse 26.

Then, in consideration of the fact that this book of symbols, while relating to the future, is addressed to God's consecrated elect Church in the present time, and in view of the fact that this message would be communicated to and more or less understood by those who would seek to make their calling and election sure to a part in the glorious city, the 27th verse is added, declaring that "In nowise shall there enter into it anything common, or he that doeth abomination and falsehood--but only they who are written in the Lamb's Book of Life." The Lamb's Book of Life we must understand to include those, and only those, who attain to position of joint-heirship with Christ, whose names are written in heaven during this age, and who are faithful to their covenant. What a glorious incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the divine standard of holiness! If we appreciate the glorious things of the divine provision for the Church and for the world, these promises and offers will have their influence upon us, and under their influence we are expected to keep our garments unspotted from the world; to be without spot or wrinkle or any such thing; to hate every contamination of the flesh upon our robe of righteousness; and to seek immediately in prayer for the removal of any spot or wrinkle or any such thing from our wedding garment,--that thus we may abide in the Lord's love, and in the due time be "meet for the inheritance of the saints in light."

===================

R2834 : page 203

GOD THE CREATOR OF ALL THINGS.

--GEN. 1:26; 2:3.--JULY 7.--

"In the beginning God created the
heavens and the earth."--Gen. 1:1.

GENESIS, as a word, signifies creation, beginning, --the act, process or mode of producing or originating. The Bible points out Jehovah God as the great first cause of all things. It addresses its counsels and promises only to those who recognize their Creator with the eyes of their understanding, and declares that those who do not recognize this great first cause, God, are so degraded, have their intellects so perverted, that they are non compos mentis--fools. (Psa. 14:1.) It further declares that God will not in the present age deal with any who are so depraved; but that "He that cometh unto God [acceptably] must believe that he is, and that he is a rewarder of them that diligently seek him."--Heb. 11:6.

Amongst those who acknowledge a Creator there has come to be a wide difference of opinion respecting his Word and his work. Some accept the Bible testimony as a divine revelation, relying upon it accordingly. Others, with a larger amount of self-confidence, deny that the Bible is God-inspired, go to the rocks and study them,--forming their conclusions in harmony with their findings. Both acknowledge God and that his power and wisdom are manifest in his creation, yet the latter, leaning more and more to their own understanding (Prov. 3:5), tend to question the personality of God, and seek, if possible, to prove that there are what they term "Laws of Nature" in operation now which have been in operation from time immemorial, and they query whether or not these laws must of necessity have had an author. They see life in its various manifestations, and admit intelligence, but claim that this intelligence was attained through a process of evolution,--attained without a Creator, as evolutions from inert matter. In other words, they have been seeking for some time to see whether or not in their theory a God is absolutely necessary, with a view to dropping him entirely from their theories, if possible.

However, the learned, worldly-wise, do not generally reach that "fool" condition; for the majority admitting that while they could reason out all manner of changes as respects conditions, admit that they cannot produce a satisfactory theory of the origin of matter, nor of the origin of the first spark of life, nor of the origin of the first gleam of intelligence. Hence scientists as a class still admit that there must be some kind of a God, but the Scriptures assure us that, looking in the wrong direction, they fail to see the real God, fail to discern his real character and plan. "The world by wisdom knows not God."--1 Cor. 1:21.

While the leaders amongst natural men are searching for God and for truth in the rocks and in the sands, the children of God, begotten by his spirit, are seeking the wisdom that cometh from above, and are finding and knowing him whom to know is life eternal. Yea, and more than this, the "spirit of a sound mind" which they receive, and the guidance of the holy spirit, enable them to see "the deep things of God," in those things which were written aforetime for their admonition--in the holy writings which by divine arrangement have been gathered and cemented together, and which are known to us as the Bible--the Book of all books. In thus doubting their own wisdom and the ability of themselves and others to master the deep subject of creation and the divine will and plan associated with it, these whom the world counts unwise are really wise, in that they look to the Lord for their instruction respecting these things; they manifest a faith which is pleasing to him, and put themselves into a position of heart in which they may be "all taught of God," and thus know things which the natural man cannot know--thus seeing and appreciating things which "eye hath not seen, neither hath ear heard, neither hath entered into the hearts of [natural] men, ...but which God hath revealed unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God."--1 Cor. 2:9,10.

"Blind unbelief is sure to err,
  And scan his work in vain;
God is his own interpreter,
  And he will make it plain."

R2835 : page 203

We are not meaning to say that God has given great revelations respecting the earth and its creation; yet while admitting that the things that are revealed to God's people by his spirit pertain chiefly to the things that are to come, we hold, nevertheless, that in respect to the things that are past, the creation, etc., the Word of God is sufficient, that the man of God may be thoroughly furnished unto every good work.--2 Tim. 3:17.

THE ADVERSARY'S OPPORTUNITY.

The opportunities afforded by this lesson in various Sunday Schools and Bible classes of the civilized world are sure to be taken advantage of by many ministers, superintendents and teachers to introduce the unscriptural views which they have for some time past been imbibing from various quarters, especially from the colleges and seminaries of Christendom, respecting what is known as the Evolution Theory of Creation. It is the taking theory--the theory which commends itself to the natural mind--the theory which will seem to best fit all the facts of history in the judgment of those who look at the question from the outside,

not from the inside;--from the natural standpoint and not from the standpoint of the spiritual new creature, instructed by the inner light of the "golden candlestick." However, we are to remember that the light which the priests enjoyed in the "holy places made with hands" represented the enlightenment of the holy spirit; which is granted during this Gospel age, only to the consecrated "royal priesthood." And as this light in the "Holy," could not be seen by those outside, we must not be surprised that the "natural man receiveth not the things [the light, the instruction] of the spirit of God, neither can he know them, for they are spiritually discerned."--1 Cor. 2:14.

For centuries natural men have looked to the teachings of the Church, the Bible, for instruction; because in the "dark" time practically no other course of information was open to them. But now, in the dawn of the "morning," when light is becoming more general on every subject, the natural man is not only disposed to repudiate many of the teachings of priestcraft and superstition which he had received as truths, but additionally he is disposed to doubt that there is, and always has been, a truth-centre to Christianity;--around which, we admit, there were heavy incrustations of error and darkness which have to a very large degree misrepresented the truth to the world in general.

We are now come to the time when the battle of books which has waged during the past half century amongst professors and school-men is reaching the masses of the people. The leaven of doubt as respects the whole Bible, and Genesis in particular, is gradually permeating the entire mass of Christendom; and its progress will be increasingly rapid because it is already accepted by the learned; and the ignorant who are now being approached will feel that they can safely follow, blindly, these blind guides who are preaching "another Gospel," of which the atoning sacrifice of Christ is not the centre.

WHAT SELF-STYLED "BIBLE EVOLUTIONISTS" CLAIM.

We well know that many Christian people who have adopted the Evolution Theory will dispute the foregoing statement, because of the source from which they have accepted it, and because of the insidious form in which they received it, and because they are not thoroughly furnished in a knowledge of the Scriptures, and because they have not reasoned the matter out--have not had their "senses exercised by reason of use" on this subject. (Heb. 5:14.) Their argument is: "We do not dispute the Scriptures, nor is it necessary so to do, in accepting the Evolution Theory. If asked to explain their position they would say: We still believe in God, a personal intelligent God, and have no sympathy with those who attempt to claim or to prove that life and intelligence could come spontaneously and without a Creator's power; we merely hold that our God, as Creator, produced the world gradually, and not in six twenty-four-hour days; we claim also that the creation of the fish, birds, beasts and man were gradual evolutions, but nevertheless under divine supervision, and during long periods. We claim that the monkey and the ape were not direct creations, but sharers in this evolution; and that in due time the evolutionary process which God started reached the point where a new and higher type of creature was evolved from the ape, a type having some degree of moral sense, that was man. We Bible-Evolutionists claim, that in this first gleam of moral sense was man's image or likeness to his Creator; and that during the past six thousand years this moral sense has been growing, expanding, developing, until by the grace of God the race has reached its present high altitudes of intelligence,--moral, spiritual, intellectual.

"We claim further that under divine providence the reasonable thing to expect is that this evolutionary process will continue throughout ages to come, perhaps forever, etc. We do not deny the Bible nor the Lord nor the apostles, altho we certainly do give less weight to their teachings than we formerly did;--being now inclined to believe that Jesus and the disciples either withheld some of the truth in their teaching, or else that they shared with mankind in general the lower planes of thought and less intelligence of their day; that they are to be respected for their good intentions and valuable service, but not to be regarded as competent to teach us who live under the more favored circumstances and enlightenment of this twentieth century civilization, taught by such lights as Prof. Briggs, Mrs. Eddy, Prof. Haupt, Darwin, Huxley, Tyndale, Spencer, et al."

In the foregoing we have given what we believe to be as fair a statement as could be made of the views of the great mass of intelligent people, especially of the educated class. And what does it mean? To us it means infidelity--a total denial of the divine Word and plan of God. And we will show why.

"IF THEY SPEAK NOT ACCORDING TO THIS WORD IT IS BECAUSE THERE IS NO LIGHT IN THEM."

If the above theory be true, the Bible theory must be false; but if the Bible be true, the above theory must be false. We hold that the Scripture teaching as a whole is in violent conflict with the foregoing in nearly every point. The Genesis account of man's creation, in the image and likeness of God, is quite distinctly different from its account of the creation of the lower animals, and must necessarily mean something much higher than evolutionists admit;--it declares a direct creation. The words "image" and "likeness"

R2835 : page 205

signify a great deal more than a mere first glimmer of moral sense. To us these words signify a likeness of mental conception, a harmony of sentiment--that man was, in the flesh, a copy of his Creator, who is a spirit--that he was not a brute with a mere glimmer of intelligence. Nor could we imagine how such a being but one remove from the brute could be justly placed on trial for life, eternal life, so that by one act of disobedience he could be justly sentenced to death; nor could we see how such a being could with any propriety be said to fall, without losing the little spark of intelligence possessed, and becoming again a mere brute. The fact that the fallen man was possessed of such character and qualities as possessed by various of the patriarchs before as well as after the flood, as described in this very book of Genesis, proves conclusively either that the monkeyman and his posterity fell upward at a very rapid rate indeed, and not in any sense of the word downward and into sin and death, or else it disproves totally the Evolution Theory, on this subject.

On the contrary, all the Scriptures declare that man is fallen; that he has forfeited his Creator's favor and blessing, and the original grant of life everlasting; and teach us that this "condemnation" upon the first man and his posterity has been inflicted ever since; and that the "wrath of God" as manifested in the sentence of death has been upon the race as a "curse;" and that the only means of removing this "curse" or sentence, and recovering the lost man to the original position of harmony with God and to the right to eternal life, was through the redemption in Christ Jesus. The message of Jesus and the apostles was along this line; viz., that the promise of God that the race should be succored from its fallen condition by a Savior and a great one, able to save unto the uttermost--able to recover out of the horrible pit and out of the miry clay of sin and death, and that he made this recovery possible by giving the ransom price, his own sacrifice, and that as a result of the sacrifice he was to be the great King who, during a future age, the Millennium, would exercise divine power and authority, binding Satan and all the evil influences at present operating upon mankind and holding it in subjection to the curse of sin and death, would be removed, hindered, while the great King Immanuel should lift up and bless the race under restitution processes, bringing all the then willing back to the Paradise lost, and to all the favors that were lost,--even fellowship with God, the divine likeness and the everlasting life.

These two theories are so antagonistic that there cannot possibly be any sympathy or cooperation between them. If one is true the other is false, and for our part we say, Let God be true, tho it prove every professed scientist a liar! (Rom. 3:4.) This Evolution Theory of science comes properly under the criticism of the Apostle when he speaks of "science falsely so-called," which contradicts the divine Word, and sets

R2836 : page 205

it at naught, preferring the traditions of men and the light of human intelligence rather than the light of divine revelation. Yet, as above stated, we must not be surprised at this great trial and testing of faith, which is to prove all them that dwell upon the face of the whole earth. (Rev. 3:10.) We must not be surprised at the stumbling of those who have failed to use the opportunity granted, of coming into a condition of heart-consecration to the Lord, and begetting of his spirit, and entrance into the "holy place,"--into the light of the golden candlestick: we must not be surprised if these now reject and repudiate the true light which they see not. Indeed, to our understanding we are in the very testing time which is to prove the saints, and ultimately to reprove the world and bring to naught its wisdom.

Let us not be misunderstood: We agree that the Scriptures do not teach that the earth and all its creatures were created in six twenty-four hour days. There is nothing said in Genesis respecting the length of these periods called "days," but we have clearly set before us the fact that the term "day" is properly applied in Scripture to various periods. (Luke 1:80; John 8:56; Phil. 2:16.) Our Golden Text, rightly understood, indicates that the work of the six days mentioned in Genesis was a work of ordering and filling the earth, rather than a work of creating; for it plainly declares that the creation of the earth was "in the beginning"--that it "was" before the matters and affairs described subsequently, but in a chaotic condition. In harmony with this again is the statement, "Now the earth was without form and void." (Verse 2.) This was before the six creative days began, whatever their length; they merely set the earth in order and supplied it with living creatures.

Neither do we insist that anything in the narrative necessarily involves the thought that the creation of the lower animals, fish, fowl and beasts, was in the same manner as the creation of man; rather, since their creation is merely mentioned in a general way, the inference might be drawn that God used certain (possibly evolutionary) processes in their development up to the point where they reached fixity of class, nature, genera. But we do insist that the Scriptures specifically mention man as a direct creation of God, and not as an evolution. We insist that this particularity of statement respecting man's creation is not without significance, and that the special preparation for his reception in a Paradise of God was in full accord with his high rank as an earthly human son of

R2836 : page 206

the Highest, an image and likeness of his heavenly Creator. We do insist that the story of the fall as told in Genesis and throughout the prophets and psalms, and as particularly enunciated in the New Testament, must be held to implicitly by those who hold to the Word of God at all. We must insist that unless there was a fall, Christ died in vain, for if the Evolution Theory be true then there were no sinners to be redeemed and restored.--Acts 3:19-23.

We stand, on the contrary, with those who have, by the grace of God, attained a knowledge of God's Word, and who see in it Christ the Savior of mankind, and his cross the centre, the fulcrum upon which the entire work of salvation moves, by which alone the race can be lifted out of its present degraded condition, and brought back through divine processes of redemption and restitution to the glorious condition of God-likeness in a new Paradise of God, a new heavens and a new earth, from which sin shall eventually be blotted out, and in which righteousness shall prevail. These Scriptural presentations are the best possible answer to the doubts and queries of the scientists. But these clear views of the divine plan can be had only by those whose eyes of understanding have been opened, and into whose hearts the light of the knowledge of the glory of God shining in the face of Jesus Christ our Lord has shined. As respects all others, moral and immoral, good and bad, we must surely expect that they will fall away in this time of sifting. "Who shall be able to stand?" Only those who have availed themselves of the mercy of God and who have come into covenant relationship with him;--and they only as they maintain the spirit of their consecration, and grow in grace, knowledge and love toward God and men.

"MALE AND FEMALE CREATED HE THEM."

Our lesson specially deals with the creation of man. Verse 26 tells us of the purpose of God in advance, and we would render it, "Let us make mankind in our image, and after our likeness let them have dominion over the fish of the sea," etc., making the word "image" to apply to the character-likeness of God, in which man was created, and the word "likeness" to refer to the dominion;--that mankind should have dominion over the creatures of earth, even as God has dominion over all things. In a word, man was intended to be the king of the earth, the lord of the earth; and it was to this end that he was crowned with the glory and honor and majesty of the divine image,--in the moral and intellectual features of his being, a flesh image of his invisible spirit Creator. It is to this high exaltation of man, as God's representative in the earth, that the Prophet speaks, saying, "What is man that thou art mindful of him, or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." (Psa. 8:4-8.) So far from being only a little removed above the beast, this scripture declares that man was created in the very highest position of earthly creatures, but a little removed in intelligence, etc., from the angelic hosts. What we shall subsequently see respecting the fall of man from this grand position and the necessity of his redemption before he could be restored to it, is in perfect accord with the declarations respecting the glory and honor of the image in which he was created.

Verse 27 declares that that which God purposed was accomplished, and that this glory and honor in its full, complete sense, was not represented by one of the sexes alone, but by them both unitedly. This holy, happy pair had the blessing, the favor of God, and, contrary to the views of many, their fruitfulness was not the result of sin and the fall, but, as here distinctly declared, was in the intention of the Almighty respecting them before their disobedience and condemnation to death. The fact that God said to them, "Be fruitful and multiply, and fill the earth," contradicts the unscriptural thought that the propagation of children was in any sense or degree a transgression, or the transgression on account of which the "curse" came upon our first parents, and upon all through them. The Lord's people are not to be wise above what is written, nor to permit idle speculations to twist and warp their minds; but, on the contrary, are to rightly divide the word of truth.

The word "replenish" in our common version, is manifestly incorrect, as the word implies that the earth had once been filled, and was now, for some reason, empty and to be replenished or refilled. A more correct rendering would be, "Fill the earth." It is in harmony with this original instruction, we understand, that when the earth has been filled with a population, the procreative powers will be eliminated, and eventually the race be composed of perfect units, such as

Adam was originally, before being divided into two persons for the purpose of companionship, procreation, and the preservation of the race as one, and under one headship. As we have already shown, it is our thought that in that perfecting or unifying process every male being will take on the elements and qualities of the mind and of the heart now peculiarly emphasized in the female; and every female will take on those elements of mind and heart now peculiarly manifest in the male; and yet we should here guard ourselves lest we should think of either the coarseness or the frailties of the fallen race (male and female) being in any

R2836 : page 207

sense of the word a part or feature of the perfect earthly creatures of the future. We should also bear in mind that the Church, now being selected from the world, will have no part in this restitution process, but will become, as the Scriptures declare, members of a new creation, a new order of beings--spiritual--not only superhuman, but also "far above angels, principalities and powers."

The vegetarian idea respecting what would constitute the proper food for the perfect man is clearly set forth in verse 29, the Lord declaring that he had given his creatures the herbage and fruitage of the earth for their meat--their food. It was not until after the flood, and the peculiar changes of conditions resulting therefrom (which we cannot here take time and space to discuss) that the Lord specially sanctioned the eating of animal food. (Gen. 9:1-4.) We understand the reason to have been that the conditions were so changed as not only to shorten human longevity but to greatly impair human strength, making necessary the nerve strength obtainable from animal food. Since animal food was thus sanctioned by the Lord it behooves the Lord's people not to become erratic and dictatorial upon this question of vegetarianism, nor to condemn those who find, or think they find, that animal food is necessary to the maintenance of their physical strength: on the other hand, let them remember that whatever was originally intended, and whatever may be the order of things in the Millennial age, there is no Scriptural sanction for condemning the eating of animal food in the present time. Whoever, therefore, advocates it, let him take heed that he does not make another gospel of it, and permit time and thought and voice and energy to be thus estranged from the service of the gospel truths committed to us

R2837 : page 207

by our Lord; let such, on the contrary, remember that our Lord ate meat and fish, both before and after his crucifixion, and that the apostles ate meat, and that in no sense of the word was the eating of it condemned or evil spoken of; and that none of the Lord's people today have any higher authorities or examples than these. And let those who eat meat not mock those who eat "vegetable only," believing this course to be more healthful for them.

The fact that for beast and for fowl the Lord originally provided the same vegetarian diet, is in perfect accord with some of the prophetic statements which seem to imply that under the new conditions of the Kingdom even the lower animals will return to vegetable diet, when "The lion shall eat grass like the ox," and when "Nothing shall hurt or destroy in all God's holy mountain [kingdom]." (Isa. 11:6,7; 65:25.) Thus we learn that the animals which at present are carnivorous (flesh-eaters) are not now in their original condition, but have been sharers with mankind in the results of the catastrophe which came upon our earth in the flood; likewise that they will be sharers with man, their king, in the great uplift which will come to him and to all nature when God's Kingdom, in the hands of the Sons of God, shall be established, and shall bless the groaning creation.--Rom. 8:19-22.

All that God did was in full accord with what he had purposed, and in his sight was very good; but we cannot think that man and the general conditions of the world today are in God's sight "very good," but, according to his own declaration, very bad--sin has marred all; and, as the Apostle expresses it, nothing is very good in God's sight now. "There is none righteous, no, not one." This is another testimony, therefore, to the effect that the fall of man was decidedly downward, and that the Evolution Theory of a gradual and persistent rise is a fallacy.*

The creation of man was just in the close of the sixth day or epoch. It was the crowning feature of creation, and finished it. Having finished his creative work God blessed the seventh day (or epoch) and set it apart, and rested therein from any further creative work--foreknowing, however, that during this seventh day, which has lasted from then until now (and will last yet another thousand years), sin would enter through disobedience, and his sentence of death be executed against Adam and his race, and the whole creation be caused to groan; knowing also that while he would thenceforth withhold his creative power, he would provide for the necessities of the fallen race, in the person of Jesus, "a Savior and a great one," who, by giving the ransom-price for man's sin, would become his Redeemer, his Lord, and thus obtain the right and the power to rescue him from death, and to lift up all the willing and obedient by restitution processes to all that was lost in Eden.

This seventh day, in which God has rested, to the intent that Christ may accomplish the great work of redemption, reconciliation and restitution has already lasted six thousand years, and altho this time has been an evil time under the reign of sin and death, the Redeemer is, according to the divine program, shortly to take unto himself his great power and reign for a thousand years, until he shall complete the work of restitution of the willing and obedient, and finally shall deliver up the Kingdom to God, even the Father, that God may be the all-in-all throughout eternity.+--Heb. 4:4-10.

QUARTERLY REVIEW.--JUNE 30.

Golden Text.--"God hath both raised up the Lord, and will also raise up us by his own power."--1 Cor. 6:14.

---

*See The Bible versus the Evolution Theory, price 5c. Sample copy free on application at this office.

+Further reading matter upon the subject of the Sabbath free to the interested.

===================

page 209

SEMI-MONTHLY.
VOL. XXII. JULY 1, 1901. No. 13.

CONTENTS.

Views From the Watch Tower........................211
  "Rev. John Alex. "Dowie" Considers Elijah and the Messenger of the Covenant one and the same Person --Himself..................................213
Original Sin and its Penalty......................214
  Satan a Murderer from the Beginning..................................215
  The Ultimate Triumph of Christ over Satan.................................219
The Story of the Deluge...........................220
  Sons of God and Daughters of Men.............222
  Noah was Perfect in his Generation............223
Public Ministries of the Truth...................224

page 210:

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MARKED NEW TESTAMENTS.

We announced in our last that we had these in good supply --presuming that our orders with the publishers would be promptly filled. They now advise us not to expect them before August 1.

A TYPOGRAPHICAL ERROR.

Please turn to page 189 of this year's TOWER, find the 24th line of its first column and cross off with your pen the first word on that line, "Most," and on the 37th line the word "Place."

THE WIDE-MARGIN BIBLES.

We mentioned, in our last issue, a special edition proposed. We are now purposing the printing of the DAWN and TOWER references on the wide margins. This will involve much labor and an expense of 25c each--if at all practicable. We will give further information in our next issue.

DAWN VOL. V. IN GERMAN.

Our German friends are urging that DAWN, VOL. V., be published in their language for the benefit of those who cannot so clearly, or at all understand the English language. We submit the matter to you and inquire now,--How many consider this advisable? Say how many copies you will want at 12-1/2c in paper covers postpaid in America, or 25c in cloth plus 10c postage anywhere. If we obtain a sufficient number of orders to meet one-half of the expense we will publish it. You need not send the money now, but merely say how many copies you will take if it is published.

===================

R2837 : page 211

VIEWS FROM THE WATCH TOWER.

THE MESSENGER OF THE COVENANT.

WE ARE loth to utter one word of personal criticism in these columns: we much prefer to discuss doctrines rather than persons. And yet at times it seems absolutely to the interest of the Lord's flock to identify persons with false teachings. But even in such cases we seek to deal with the doctrines of the persons and not with their personal affairs. This rule has Scriptural precedent. See the references to Hymenaeus, Philetus and Alexander.--1 Tim. 1:20; 2 Tim. 2:17.

A man styling himself "Rev. John Alex. Dowie" has come prominently before the public during the past ten years. His specialty until about two years ago was the healing of the sick, in which he was to a considerable extent successful, according to his own accounts. We are informed that he used neither hypnotism nor medicine, but prayed for the sick in the name of our Lord Jesus. Being as sympathetic with every good work done in Jesus' name as we are opposed to every such work done by sorcery, hypnotism and other Satanic influence to deceive--such as Christian Science, Spiritism, etc.--we watched Mr. Dowie's career with a very friendly interest.

Appealed to by WATCH TOWER readers for advice as to whether or not Mr. Dowie's work were of God, and whether or not it would be proper for them to seek divine healing as he proposed, we were obliged to answer them, and now think proper to summarize our reply for the benefit of all our readers and their friends, as follows:--

We are expecting, according to the Scriptures, that our day will abound in deceptions specially prepared by the Adversary to "deceive if it were possible the very elect;" and that in his extremity Satan will even cast out Satan, and heal the sick, with a view to perpetuating his hold of power, and to deceive God's people and turn their attention away from present truth. We must remember our Lord's words, "Many will say unto me in that day, Master, Master, have we not taught in thy name? and in thy name expelled demons? and in thy name performed many wonders? And then I will plainly declare to them, I never approved you. Depart from me, you who practice iniquity." (Matt. 7:22,23, Diaglott translation.) This implies that Satan will have not only false teachers, but also false miracle-workers who will deceive themselves, as well as others, as respects the source of their power and teachings,--and only awake to a realization of their true position--that they are rejected from membership in the elect church--that they have failed to make their calling and election sure to a place in the Kingdom class, when "the harvest is past and the summer is ended."--Jer. 8:20.

Nevertheless we are not to hastily assume that Mr. Dowie is of this deceived class;--let us wait a little, and not hastily decide, lest we think or speak evil of a servant of the Lord. However, there are a few very unfavorable symptoms in this case--foreign entirely to the spirit of Christ as we understand it. (1) Mr. Dowie's very apparent vanity and boastfulness --so different from the Lord's example followed by the apostles--manifested in his continual reference to himself in laudatory, boastful terms and in the publication of sundry photographs of himself in his own publications. (2) The gentleman uses extremely harsh, vulgar language in referring to any and all who oppose him;--manifesting a hatred rather than a love for his enemies. (3) One of the charges against the Pharisees was that they were covetous or literally

R2837 : page 212

"money-lovers"; and this seems to be one of Mr. Dowie's weaknesses. The poor were drawn to the Lord and got most of his favors, but the poor have very small chance of participating in Mr. Dowie's favors. If they cannot pay $20 to $25 per week to stop at the hotel, Zion's Headquarters, they have little chance of contact even with the great man's shadow as he steps from his palatial hotel into his carriage. The occupation and salary of Mr. Dowie's followers are inquired about considerably too; and each is given to understand that the only way to live at peace with God and Mr. Dowie is by faithfully giving one-tenth of his income to the Lord--to Mr. Dowie. These are unfavorable symptoms, and unless they are outgrown we can hope for nothing as respects Mr. Dowie and the harvest work; for it is written that "The Lord resisteth the proud but showeth his favor to the humble."

As respects the Lord's people expecting miraculous healing in answer to prayer: we do not think that they should expect miraculous healing, or pray for it. All of God's people are surely welcome at the throne of grace, and they are invited to bring all their burdens and cares there and to obtain mercy and find grace to help in every time of need. But the saints are never invited to pray for their own physical healing. They are, however, assured that it is the Father's good pleasure to give the holy spirit to them that ask it. And the intimation clearly is that physical ailments, sorrows and pain work out for God's people the graces and fruits of the spirit if properly received and patiently endured. It is to those so afflicted that the Lord speaks as to St. Paul, "My grace is sufficient for thee." With this assurance the Apostle could glory in afflictions; and so may we also learn to do. --2 Cor. 12:7-10.

This one prayer of the Apostle, repeated, he tells us, three times, is the only prayer for physical healing by any of the apostles, so far as the Bible-record

shows. It was offered early in the Apostle's experience, before he had learned that his high calling was not to health and wealth and earthly blessings and ease in their enjoyment, but to sacrifice all these, that thus becoming a sharer in the sufferings of Christ he might attain to the heavenly condition--glory, honor and immortality--by and by. Thus also our dear Redeemer prayed not for earthly blessings for himself, and used not his powers selfishly. He could have commanded the stones to become bread, but he would not, and fasted forty days. He could have asked, and would have received for his defence and deliverance from his persecutors, twelve legions of angels; but he would not do so--instead he would endure whatever the Father might permit to be poured into his cup of bitter experience; accepting only the common blessings of nature open to all mankind. When weary he rested, or became so weak that he could not carry his cross, and sank under it. But he would not pray for strength. It would have been in opposition to his covenant or consecration unto death to have thus sought divine aid in resisting death.

But while there are no evidences of the apostles praying for relief from physical ills (except the one instance above mentioned) we have records of their illness, and the illness of others whom they loved. In one instance the Apostle declares of Epaphroditus,--"He was sick nigh unto death: but God had mercy upon him; and not on him only, but on me also; lest I should have sorrow upon sorrow." (Phil. 2:27.) Can we doubt that if his recovery had been miraculous the thing would have been so declared to the glory of God? It is evident, then, that it was as stated, of divine mercy and not of prayer that the recovery took place. And so it is with us now: "Your Father knoweth what things ye have need of" and fulfils his promises of love and mercy, that all things, even sickness, etc., shall work for good to those called according to his purpose.

Physical healing in answer to prayer, as described in the Bible, was performed upon the public, not upon the Church, except (as in James 5:14-16) the saint had gotten into sin and into sickness as a chastisement for sin and so could not go to God in prayer for himself. Such should send for the Elders of the Church, and they should pray over him, for the forgiveness of his sin; "and tho he have committed sins they shall be forgiven him, and the prayer of faith shall save the sick, and God will raise him up."

Altho we are chronologically in the dawn of the Millennium we incline to doubt that any special restitution blessings will be dispensed to the world until the Gospel Church, the elect royal priesthood, is completed and glorified; for this is to be their very work.

THE LEAVEN OF PRIDE AT WORK.

Within the past two years Mr. Dowie's income from "tithes" of his followers (one-tenth of their incomes) has amounted to a handsome sum, so that he is now rated a millionaire. He has started a bank, purchased land and laid out a city, and embarked in various commercial enterprises. He has also taken the title of "Overseer" (bishop), and has ordained assistants to represent him in various cities, and the gatherings of his faithful are called churches of Christ;--tho they show no sign of recognizing Christ as their head. Rather, since they are ruled by Mr. Dowie in every particular, and their preachers are appointed by him at his pleasure, they have Mr. Dowie, and not Christ, for their head and ruler, and in all propriety should be considered Mr. Dowie's churches.

Even to thus Lord it over God's too credulous people (Col. 2:18; 1 Pet. 5:3) does not seem to have satisfied Mr. Dowie, but rather to have still further intoxicated his pride; until during the past six months he has represented himself as being--

THE MESSENGER OF THE COVENANT.--MAL. 3:1.

Altho quite a number of his followers left him when this was fully understood (for it was broached carefully to "feel" how it would be received before stating it bluntly), yet the majority of the poor "sheep" under his influence seem to be thoroughly deluded--entrapped by his pomposity, which, on the contrary, they ought at once to have recognized as alien to the Lord's spirit, had they known and given close attention to the voice of the true Shepherd, who declares,--"My sheep hear my voice and follow me. A stranger will they not follow, for they know not the voice of strangers." We still have hope, however, that the delusion will not last long with many of the distracted and deluded ones, who in many respects give evidence of being of the Lord's flock.

Whoever will refer to Mal. 3:1 should have no difficulty in seeing what Mr. Dowie evidently has not discerned, namely, that two messengers are referred to in the verse: first the antitypical Elijah to prepare the way, and second Jehovah's special servant, "the Messenger of the Covenant"--the Lord, the Christ. A New Covenant had long been promised, more favorable than the Law Covenant. Its Mediator would be greater than Moses--his antitype--Messiah. (Heb. 8:5-13.) Israel delighted to think of this coming Messenger of the New Covenant and of the blessings which would then be theirs.

ELIJAH THE PROPHET.

Emboldened by his success with his people under the title "Messenger of the Covenant," Mr. Dowie made great preparation for a public declaration of his greatness. He rented the immense Auditorium, made previous announcement that something great and unusual was to be expected, and thus gathered several thousand people including newspaper reporters, who give the following details of the speaker's words, etc.:--

"I am Elijah, the prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in me, the restorer of all things. Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest and ruler over men. Gaze on me, then; I say it fearlessly. Make the most of it, you wretches in ecclesiastical garb. I am he that is the living physical and spiritual embodiment of Elijah, and my coming to earth a third time has been prophesied by Malachi, by God himself, by his Son Jesus, by Peter, and three thousand years ago by Moses. All who believe me to be in very truth all of this will stand up.

"(Over three thousand people rose to their feet and greeted the blasphemous declaration with cheers and hand-clapping.)

"Understand well what I mean (he continued, striding down to the edge of the platform), I will take no counsel in my methods of government. I have come to proclaim theocracy pure and simple, the government of God by God, and for God, and I will never rest till all other forms of government have been driven from the earth.

"You talk about your democracy. Bah! I tell you democracy has been tried in the balance and has failed. The government of the people, by the people, and for the people is twaddle. I stand loyal to the flag and countenance no revolution, but I demand, here and now, that the name of God must be placed foremost in the Constitution of the United States, and the supreme authority of God over all things must be recognized.

"Listen to the first message of the prophet: You must pay your tithes and offerings into the storehouse of God. Accursed be ye if ye would seek to rob his house of its fulness by not obeying this, his will, sent through Elijah. I am come among you to fight the worship of mammon in all its forms."

CONSIDERS ELIJAH AND THE MESSENGER OF THE COVENANT ONE AND THE SAME PERSON--HIMSELF.

Poor man! The kindest view of his course is to presume that his reason has become unbalanced;--in a manner, by the way, that is extremely common. A large proportion of the inmates of insane asylums have the organ of self-conceit too largely developed, and reason is unbalanced. Some think themselves Jesus, some apostles, some Mary, some kings and queens of earth, and dukes, etc., etc. Others of an opposite cast of mind accuse themselves of sins never committed, or imagine themselves given over to devils for torture.

Mr. Dowie's reasoning is faulty: that John the Baptist was not the Elijah because he did not have faith enough to believe it, and to so proclaim himself. Was it a proof that Jesus was not the Christ because he did not so declare until near the close of his ministry? Then, he asked the apostles, "Whom say ye, that I am?" and Simon Peter answered, "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father....Then charged he his disciples that they should tell no man that he was Jesus the Christ." (Matt. 16:15-20.) How different from Mr. Dowie's course!

Our Lord's words respecting John the Baptist explain the matter much better than does Mr. Dowie. Jesus told his disciples after John was dead that John was the Elias--thus contradicting Mr. Dowie's statement that he had failed to comprehend his privilege and

R2838 : page 214

never became the Elijah. (See Matt. 17:12,13.) However, our Lord intimates that John did not do all that is to be done by Elijah, and hence that a greater Elijah is to be expected, when he said,--"If ye will receive it, this is Elias which was for to come."--Matt. 11:14.

John's work as Elijah did not fail because of his own lack of faith, but because of the Jews' unreadiness of heart to be influenced by him. Not many had faith to receive the message, and hence not many were ready to receive Messiah.

The fact that Jesus came to the Jews as their Messiah in the flesh and was introduced by John as a forerunner or introducer (in the power and spirit of Elijah--Luke 1:17) does not hinder the fact that the Messiah (Head and body, 144,000) is shortly to be

R2839 : page 214

presented to the world in spiritual power and great glory. And as the man Christ Jesus was introduced by the man John doing an Elijah work of preparation, so the great and glorious Christ must be preceded by a great Elijah who will make ready for the Second Advent, by testing the people whether they will receive the King in peace and joy, or whether the earth must be smitten with the curse of a great time of trouble in order to make ready for the Heavenly Kingdom.

This great antitypical Elijah is greater than Mr. Dowie and John the Baptist, as the glorified Christ is greater than Jesus of Nazareth in his humiliation. This antitypical Elijah, as we have already shown, is clearly proven to be the entire Gospel Church (Head and body) in the flesh. For nearly nineteen centuries this Elijah has been coming, and been doing his work in the world. Had men received the message joyfully the world would now be longing for the Lord of glory as do we, praying, "Even so, come, Lord Jesus." But as John's message was heeded by but few in nominal fleshly Israel, so also but few have heard the message of the antitypical Elijah. As a consequence the earth must be smitten with a curse, a blight--a terrible trouble of anarchy to make mankind ready and anxious for the Kingdom. On this subject see our detailed proofs that the Church in the flesh is the antitypical Elijah.--MILLENNIAL DAWN, VOL. II., page 249.

===================

R2839 : page 214

ORIGINAL SIN AND ITS PENALTY.

--GEN. 3:1-15.--JULY 14.--

"Where sin abounded, grace did
much more abound."--Rom. 5:20.

SIN is in the world; the fact is indisputable. All intelligent people recognize the fact, but only such as accept the Scriptures have an intelligent idea respecting its origin. True, the narrative of Eden and its first perfect pair, and their fall from perfection under divine condemnation, is more or less held, in a legendary way, in heathen religions; but none of these attempt to connect up and philosophically state the relationship between the disobedience, the fall and the penalty, the redemption and salvation from it, as do our Scriptures--the Bible. To the Bible student who is meek and lowly of heart the explanation is most satisfactory; only to the worldly wise and those who hold to the traditions of men, and neglect the inspired revelation, is there anything obscure or unsatisfactory in connection with the narrative of the fall, the redemption and the restitution, which constitute the Bible story from Genesis to Revelation.

We are to think of Adam (consisting at the time of two parts, male and female) as perfect, in the sense of being mentally and morally fashioned after the likeness of the Creator--well poised, well balanced--not "prone to sin as the sparks fly upward," as he subsequently became, and as his children now are. We are not, however, to think of him as perfect in knowledge or in character; knowledge must be acquired, but he was fully equipped with all the mental and moral apparatus for a rapid acquirement of knowledge. As for character, in an intelligent being it is a fixity of the will; and such a fixity can only come with knowledge. In other words, the perfect Adam was ready to acquire perfect knowledge, and had a perfect Creator, able and willing to give him the requisite instruction; and as this right instruction would be received, and this perfect knowledge be attained, character (good or bad) would be established;--either in favor of the principles of righteousness already established by God, or in opposition to the will of God, in unrighteousness.

We are not to think of Adam's condition and trial as an experiment on God's part, the result of which would be doubtful; but, on the contrary, we are to remember that the results were fully known to the Almighty before the trial began, and that he saw the end of his work from the beginning, else he would never have undertaken it. Divine foreknowledge is conceded by a large proportion of professing Christians, who, nevertheless, are sadly confused by certain false theories which imply that the Almighty's foreknowledge was to the effect that the vast majority of the posterity of Adam would spend an eternity in most horrible suffering, and that God prepared the arrangement for their suffering in advance of their creation. This view is untenable amongst those who combine any measure

of knowledge of God's character with any measure of reasoning ability. In this lesson we shall see conclusively that our Lord had a much more just, reasonable and loving plan than that,--that he foresaw beneficent results before creating our first parents.

There are two methods of giving and receiving instruction. One through precept and example; the other through experience. Man was not the first of God's intelligent creatures--previously God had created the angels, we know not of how many different orders or ranks--angels, cherubim, principalities and powers, as the Apostle enumerates. These had all been instructed in the first named manner, by good precepts; they had not even had instruction through example, except on the side of good example: they had no illustration of evil and its pernicious consequences. The divine purpose was to bring into being a new order of creature, humanity, whose instruction, it was fore-arranged, should be along the lines of experience; --which would incidentally add to the instruction of God's angelic creatures, by way of giving them an example of sin and its consequences, and of the divine attitude toward sin and toward sinners; and incidentally give an illustration of the operation of divine Justice and Wisdom and Love and Power.

ADAM'S ORIGINAL FREE AGENCY.

Man was intended from the first to be "a spectacle unto angels" (1 Cor. 4:9) as well as to be himself a miracle of divine mercy and love. It was in harmony with this feature of the divine plan that the perfect but inexperienced pair were subjected to a trial under which the Almighty knew beforehand that they would fail through lack of knowledge. The Almighty did not compel their disobedience; yet neither did he forfend them by minute explanations, warnings, guardings, and assistances against the wiles of Satan;

nor was he bound to do so by any principle of justice. His creatures were perfect and were placed in comfortable, well-adapted conditions, with every reason to trust in their Creator and to implicitly obey his commands. But, as we shall see as we progress, while they had this sufficiency of information, their knowledge being limited, they were proportionately weak.

SATAN A MURDERER FROM THE BEGINNING OF HIS INTERCOURSE WITH MAN.

We have mentioned Satan as the tempter, and this is the testimony of the Scriptures throughout; the same kind of reasoning and logic that would relegate Satan to oblivion as a myth, merely a figurative representative of wrong or sin, and not an individual --this same kind of logic and reasoning, if applied to the Creator himself, would similarly make of him merely a good principle, and deny his personality; and this, indeed, is the course of reasoning adopted by some, "Christian Scientists" and others. But we are writing for those who believe the Scriptural statements, and who are neither seeking to get rid of God nor seeking to deny the personality of Satan, but who are ready and anxious to believe what the Lord has revealed respecting him, his present triumph as "the prince of this world," and his soon-coming overthrow and binding, and eventual destruction by the King of kings and Lord of lords.

Nothing in the Scriptures indicates that Satan assumed any evil disposition or opposition to the Almighty previous to this incident of our lesson--his seduction of our first parents into disobedience to the Almighty's commands. This was the time of Satan's own temptation and fall into sin; previously, holy and in harmony with his Creator, he was one of his honored agents and servants; but now as he beheld the newly created pair in Eden, and saw that in them Almighty had implanted the powers of procreation, which eventually were to fill the world with a human race, Satan beheld certain possibilities before himself, by which he might set up a separate, and to some extent, a rival kingdom. If he could gain control of this first pair and their posterity he would have an empire of his own on the earth, similar to the empire of Jehovah amongst the spirit beings. He would thus grasp a position higher than the other angels, tho not as the equal of Jehovah; he would be like him, an emperor, a ruler, and above the others.--Isa. 14:12-15.

We are not to suppose that Satan comprehended in advance the evil results which have followed his course. He could not know any more than others to what extent his own evil course and the communication of it to humanity would bring in all the degradation and sin and misery and pain and trouble and death which have resulted. He became the murderer of our race (John 8:44), tho, like many another murderer, he had not probably intended to commit murder at first, but only robbery; but the wrong course led on and resulted in murder, death.

The serpent in the Garden evidently differed somewhat from serpents in general today, and apparently this is implied in the curse which came upon it. The testimony is to the effect that originally serpents were very wise, sagacious, evidently not at all repulsive, as at present, to the human family. It was this animal that Satan concluded to use as his decoy in bringing temptation to our first parents. We may or may not think of the serpent as addressing mother Eve in an audible voice; it is possible, we think highly probable, that the serpent spoke by his actions

R2840 : page 216

--that under the direction of Satan its actions aroused certain thoughts, feelings, intentions, in mother Eve; indeed, this fact is so clearly recognized that it has become an adage, that "Actions speak louder than words;" yet we would not consider it an insurmountable difficulty to believe that it spoke with an audible voice. But no matter how the questions and implications were suggested to Eve, they came through the serpent, and from Satan, who was the real tempter, bent upon captivating Adam and Eve and making of them his servants, as he indeed succeeded in doing; for the Scriptures inform us that the entire race was "sold [into slavery] under Sin," father Adam and mother Eve receiving but a small and highly unsatisfactory price in the transaction.

To appreciate the situation and the nature of the temptation, we must remember that the Garden of Eden was full of trees of life;*--trees bearing fruit suitable to the perpetuation of human life; so that by continuing in the use of these life-giving fruits all tendency to decay would be counteracted, and the eaters of these, under their favorable surroundings, would have lived forever. While there were many of these trees of life, there was one kind, and one only, whose fruit they were forbidden to eat. This was really not a hardship, as they had an abundance and to spare. They should have reasoned that the Almighty had some wise purpose in objecting to their partaking of the fruit of this one kind of tree. It was no more a tree of life than were the other trees in the garden, but it was forbidden. Our first parents had probably lived in the garden for some time, partaking of the trees of life and enjoying their surroundings, at the time the temptation took place. They had probably wondered frequently why the Almighty had forbidden the use of the fruit of that one particular kind, but could find no answer; and it had been sufficient to them to consider that God, in his wisdom, had a good reason, and that ultimately, no doubt, that fruit would be theirs, as well as others, by divine permission.

It was at this juncture that the serpent, which had previously been seen to be superior in wisdom and intelligence, was noticed going to and eating, regularly, of the fruitage of the forbidden tree; and with this observation would naturally come the thought, Why is it that the serpent is the wisest of all the lower creatures, if it is not that he gains from this tree some valuable quickening mental influence which gives him his superiority? And with our higher organism, if we should eat of the fruit of that tree would it not make us still more intelligent, still more wise, than we are? Then came the evil suggestion, Can it be that God has a selfish purpose in forbidding us the use of this fruit? Can it be that he wishes to restrain us from proper liberties and powers? If not, why did he ever forbid the use of this tree which might give us the increased wisdom? Might it not be that if we were to partake of its fruit we would not only be as we now are, greater than the beasts, but be as gods,--even as the serpent is wiser than the other animals?

The suggestion that knowledge was to be attained in that direction, and that the Almighty was not acting justly and disinterestedly in his counsel and laws, and that the penalty attached was evidently a falsehood, since the serpent did not die--these considerations, these evil suggestions thus instigated by the Adversary, had their desired effect upon the mind of Eve, and she concluded that, without informing Adam of her decision, she would risk putting the matter to the test. She ate. We cannot know in what respect the fruit of that tree affected the intellect and the passions, but very evidently it did have a powerful influence which engulfed our first parents in sinful passion, and introduced them thus into a possible misuse of a knowledge of which previously they had not been entirely ignorant; the result of which was their realization of their own shame and nakedness. We are to remember that much is here told in few words, yet all, we may be sure, that is necessary for us to know.

THE WAGES OR PENALTY OF SIN.

How strange it seems that this simple narrative, which contains not a word respecting eternal torment, should be made the basis of all the fears which have tormented millions of Christian believers respecting a future of unutterable woe entailed upon father Adam, and through him upon his race, because of the disobedience set forth in this lesson. How simple the statement of the Lord respecting what the penalty would be--death; margin, "dying thou shalt die." How fully this is in agreement with the experiences which have been upon the race for now six thousand years--dying they have died, to the number of something like forty thousand millions. We would not make light of the original sin; we would have it appear in its full force as a deliberate, wilful disobedience of the divine command on the part of those who were not weak through a fall, but who were strong because fresh from the Creator's hands, in his likeness, mental and moral; and yet we assert with all confidence that no reasonable mind can find anything in this language indicating eternal torment as being the wages of sin. Nor could any reasonable mind admit

---

*A grove or "woods" or orchard seems to be the thought of the original.--See Gen. 3:24; Rev. 2:7.

R2840 : page 217

that if eternal torment had been threatened it would have been a just penalty for the crime mentioned --disobedience in the eating of forbidden fruit.

We have heard of the vindictive farmer who maimed a boy with a shot gun for robbing his orchard; and we know how public sentiment properly condemned his course as harsh and unjust; yet that poor, fallen man was merciful and generous as compared with God according to the theory of "Orthodoxy," that for the theft of one apple Adam and Eve and all their thousands of millions of children were condemned to an eternity of torture.

Comparatively few seem to understand that the "orthodox" teaching is that it was on account of this "original sin" by father Adam and mother Eve that not only they, but all of their posterity were sentenced of God to an eternity of torment at the hands of devils, fully commissioned and empowered to injure and torment them in every conceivable manner throughout an unending future. It is the claim, further, that every member of humanity would surely have gone into that torture, had not Jesus come into the world and died for our sins; and that now only such as believe in Jesus, and lay hold upon him through faith and obedience, can hope to escape this universal catastrophe. Is this reasonable? Do sane people believe it? Do those who claim to believe it act in harmony with such teaching? Are they so unjust to their children or to their servants? Would they consider that such a character on the part of God would be worthy to be copied by any intelligent creature, either as respects its justice, its mercy or its love? The fact, we believe, is that the vast majority of Christian people have never had their senses exercised by reason of use in connection with such matters. They are blindly following blind leaders, who have received and adopted as truth "traditions of the elders," doctrines and theories promulgated during "the dark ages," and who do not investigate the Bible for themselves.

Surely this lesson of original sin and fall and penalty, taught by over two million Sunday-school teachers throughout the civilized world to over twenty-three millions in Sunday-schools, using the International Lessons, should be productive of great good, should open the eyes of understanding of many, and help them to see wherein they have so greatly erred and misunderstood the sentence, and hence misunderstood also the redemption from it, set forth in this lesson. But we cannot hope for much, seeing, as the Apostle declares, that "the god of this world has blinded the minds" of so many;--some more, some less. They will read over the sentence, and where they read "die," will think, "live in torment." They will take the part of Satan as against God, and with him declare, "Ye shall not surely die;"--ye cannot die, ye are immortal by nature, and because so, ye must live forever, either in bliss in heaven, or in eternal torment in hell. Thus Satan has for six thousand years opposed God, opposed the truth, and enslaved many in sin, and blinded others by misrepresentations of the divine character and plan, and his entire effort has been worked out in harmony with his declaration of this lesson, contradicting God, saying, "Ye shall not surely die;"--the wages of sin is not death, but life in torment.

HOW OTHERS VIEW THIS LESSON.

A little curious to know what some of the so-called "theologians" would say respecting the matters of this lesson, and its statement of what the penalty of sin is, we looked up some of their opinions, and give two of these. One says: "Death as the wages of sin includes, not only temporal death, or the death of the body, with all the ills attendant upon a state of mortality, but also spiritual death, or the alienation of the soul from God, who is the only source of spiritual life, and lastly, everlasting death, or final exclusion from God and holiness and blessedness." The Doctor of Divinity, whose words we quote, has overlooked entirely the very essence of the sentence against sin expressed by the Lord in the words, "The soul* that

---

*See tract, What is the Soul? Sample copy free.

R2841 : page 217

sinneth it shall die." The reason undoubtedly is that he does not believe that souls can die; it is contrary to his theology, and hence he treats the subject from every other standpoint than the divine standpoint. From God's standpoint the soul is the entire being; it includes the mental and moral powers as well as the physical: and implies a degradation, a corruption, a destruction, of all these in death. And so we find it; man has not only died physically, as a result of his penalty, but the same dying process prevails in his mental qualities and in his moral qualities, so that when death has completed its work all is gone; the soul, being, is dead; and that beyond any power of recovery, so far as man is concerned--a recovery, a resurrection, being only possible from the divine standpoint, by divine arrangement, and the exercise of divine power. In the quotation we are criticising, notice that the claim is made that Adam died a spiritual death; but nothing in the Scriptures informs us that he was a spirit being. On the contrary, the Scriptures tell us that he was of the earth, earthy,--not a spirit being, but an animal being, a human being. He could not, therefore, die to what he did not possess.--1 Cor. 15:45,47,48; John 3:6; Gen. 3:19.

Nor was man redeemed to a spiritual state or condition. On the contrary, the Scriptures assure us

R2841 : page 218

that restitution is to be the result of the ransom to whosoever will accept it on God's terms: a restitution, not to spiritual conditions, because these were never enjoyed, and never lost; but a restitution to all that was lost in Adam's disobedience--to the perfection of human life, under blessed conditions, in full harmony with the Almighty and in his image and likeness. As to spiritual life, we find the Scriptures teaching that the natural man has nothing whatever to do with it; that to the new creature, the Church, alone has it been offered as a change of nature: that only the Gospel Church of this present age is begotten to this spiritual nature, and is to experience a change from human to spirit beings in the resurrection. The remainder, even of the obedient, will not be "changed," but will be restored.--Acts 3:19-23.

The above expression which we are criticising declares, finally, that the ultimate meaning of the death sentence was, "lastly, everlasting death." We agree with the statement, but not with the meaning which the reverend gentleman expects his readers to attach to his words. He wishes them to think of everlasting death as never being attained, but always being approached. It is a mild way of putting the eternal torment doctrine, and probably nine out of ten of all who have ever read his utterance have so understood him. He was hindered from making his statement more definite by reason of the fact that he had not a single word in the Scriptural account whereon to hang any doctrine of eternal torment; he must hang everything on the word death, which is the declared penalty; he must, therefore, presuppose that his readers have been well indoctrinated according to the false standards, and have learned from theological instructors how to twist language to mean its opposite; how to make death, the Scripturally stated penalty, to mean life everlasting in torment, and this in the face of the declaration that life is the gift of God, and will be granted only to those who receive the Son. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God [the pronounced penalty for sin, the curse, the sentence, death] abideth on him." "The soul that sinneth it shall die." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."--John 3:36; Ezek. 18:20; Rom. 6:23; 1 John 5:12.

Another Doctor of Divinity writes on this subject as follows: "It is not sufficiently borne in mind that man's exclusion from the tree of life, which could have conferred immortality, was the carrying out of the sentence." How confused are the ideas of theologians in general upon this subject! Note in this expression the thought that the eating of the tree of life could have given man immortality. Is it supposable that any kind of fruit could produce such a change in man as to make him immortal? It is not supposable; it is unreasonable. But, on the other hand, let us remember that this same Doctor of Divinity would in the same breath claim that man was already immortal; and that he, like all other theologians, bases all of his doctrines respecting the eternity of torment for the damned upon their assumption that man was created immortal, and therefore could not die. How absurd then, everyway, is this statement, that Adam was excluded "from the tree of life, which could have conferred immortality!"

The narrative should be taken as it reads. All the trees were good for food, and desirable to the eye; --all trees of life--not trees of immortality, for no tree could give immortality; God alone had immortality inherently, and he hath given it to the Son, and hath promised it to the Bride, the Lamb's wife, and to no others. Immortality is the prize set before the Gospel Church of overcomers, and none others. Had Adam remained in the Garden of Eden forever, and partaken of all the trees of life therein, he would not have attained immortality, tho he would have possessed everlasting life thereby. His disobedience resulted in his exclusion from all the trees of the garden,--from all the trees of life: and he was thenceforth compelled to labor with sweat of face in the unprepared soil (outside the specially prepared garden, in which his trial took place), that thus dying by inches the penalty --death--should finally be accomplished to the full.

"THE WOMAN WAS FIRST IN THE TRANSGRESSION."

We cannot share in the general disposition to think of father Adam from the ignoble standpoint of "blaming the transgression upon his wife, and seeking to shirk his own responsibility." As a perfect man, unskilled in deceptions and the telling of "white lies," he would probably feel, especially when addressing his Creator and Judge, and in answer to a direct question, that he must tell the exact truth, and he neither felt shame in telling the truth, nor do we feel shame for him in respect to his testimony. The difficulty is that the majority of those who read the account have not appreciated the grandeur of father Adam's position in respect to his wife and the transgression. To our understanding of the narrative, mother Eve's disobedience and involvement in transgression was wholly apart from her husband's knowledge or complicity; and he, when he learned of her course, was so full of sympathy and so full of love for her, as a member of his own body, that his affection quite overcame his proper sense of duty and obligation toward God.

Concluding that his wife's disobedience had forfeited

R2841 : page 219

her life, and that the result to him would mean the everlasting loss of her companionship, he deliberately chose to be with his companion in sin rather than to be separated from her, and to enjoy divine favor and blessing everlastingly without her: therefore he ate knowingly, to share her penalty--he suicided. To our view, in reporting the matter to the Almighty, Adam did not state his case in his own favor, did not state how he was overcome by the pressure of his own heart-love for the one whom the Lord had given him to be his companion; but in the simplest form he explained, as the question properly demanded, how he had partaken of the fruit at his wife's instance. We are not defending Adam; we hold that he sinned wilfully and deliberately, and came justly under the sentence; but we hold also that it was his lack of knowledge that lay at the foundation of his disobedience, even as lack of knowledge and a desire to gain the same lay at the bottom of Eve's disobedience. Had Adam appreciated the divine character, as the Lord's consecrated people may now appreciate it, in the light of fuller knowledge and revelation, his course might have been a different one. He might have trusted the matter to the Lord, that he was able to recover mother Eve from the terrible condemnation under which she had fallen through her disobedient act. It was his despair as well as his ignorance that led Adam to the disobedience that brought the death-sentence, otherwise called "the curse" and "the wrath" of God upon our race.

THE WAGES OF SIN SEVERE.

If to some it may at first appear that death is not a severe sentence, not a manifestation of divine wrath, not a curse, let them reflect further; let them note how all of the dying processes are only parts of death, and that as insane asylums mark those who become mentally dead before they are physically dead; and as hospitals mark those who become physically decrepit before they are mentally decrepit; and as prisons mark those who become morally dead or decrepit before they are physically dead; so all of the experiences of our race, "groaning and travailing in pain together," mark "death working in us." All sicknesses, pains and sorrows are parts of the dying process, in the fifty thousand millions of the human family who have come into the world during six thousand years. The "curse" or sentence of death has resulted in blighted hopes and loves and ambitions, and is rapidly placing the entire race in the great prison house of death--the grave. Surely, the true penalty of sin was a heavy one, tho we must admit it was a just one. Surely, it involved all of the race of Adam in the most natural manner, because all of his children are partakers of his sentence; because sharers in his weaknesses, his imperfection, resulting from his transgression of the divine law.

THE SERPENT SHALL BITE THE DUST.

The Lord's curse or sentence came upon all who were involved in the transgression: upon the serpent, the active agent of Satan; upon the woman, first in transgression; and upon the man, in whom centered the

R2842 : page 219

responsibilities. As to the expression, "Dust thou shalt eat," we incline to consider it as figurative, since we are not aware that the serpent includes dust in its food any more than do the other animals. The expression, "Lick the dust," has long stood for a demeaned, degraded condition, and as a matter of fact, serpents are despised of all and made to "bite the dust" (die) whenever and wherever found, and just such an enmity as is here described, between humanity and serpents, is notorious.

THE ULTIMATE TRIUMPH OF CHRIST OVER SATAN.

Our first parents must have understood the concluding sentence of our lesson as a ray of hope--"It shall bruise thy head, and thou shalt bruise his heel." It was a very indefinite, vague promise of a future triumph of mankind over the Adversary, over sin, over all the evils connected with sin and its penalty, death; but we do not yet see such a victory. We see the race still blinded by Satan; we see him still "prince of this world," working in the hearts of the children of disobedience, who, alas! are vastly in the majority. But the faith enkindled by the Lord's word of promise has since grown and developed and been added to. The promise to Abraham, that his seed should bless all the families of the earth, was a further declaration of the statement made in Eden. Christ is this seed. Begotten of a new life, through the seed of the woman, he has indeed triumphed over sin and death, and declared that he will finally vanquish the Adversary; he has paid the penalty, the very penalty that was originally pronounced, death. "Christ died for our sins." We were thus "bought with a price, even the precious blood of Christ."

We have this assurance, then, that God's plan is continuing to operate, to unfold, and we have good reason to hope for the promised ultimate consummation, in which Satan shall be utterly destroyed. The plan of God during this Gospel age is taking another step forward, in that it is selecting a special, "elect" class, to be members of this seed (Gal. 3:29), to be members of the body of Christ; and in harmony with this is the Apostle Paul's statement, "The very God of peace shall bruise Satan under your feet shortly"--under the Church's feet, for the feet are the body of

R2842 : page 220

Christ, and he is the Head of the Church which is his body--hence, under the feet of the Christ.--Rom. 16:20.

Not very long, now, we may hope, will it be until the elect seed of Abraham, the elect seed of the woman, shall be complete, and the work of treading down evil and ultimately destroying it, and eventually destroying Satan himself, with all who intelligently and wilfully are coworkers with him in his rebellion against divine love and justice, will be accomplished. (Matt. 25:41.) Meantime the thousand years, the Millennial age, is set apart for this work of crushing evil, of stamping it out, of bringing in everlasting righteousness. Praise God for such a Gospel, such good tidings of great joy which shall be unto all people, as a result of the redemption accomplished by our Lord and Savior, Jesus Christ, and of the great deliverance which by and by, in due time, he shall bring to pass.

Our golden text is the key to all of our hopes. Sin abounded as against not only our first parents, but all of their posterity, unto sentence of death. But God's grace abounded still more, and toward all, in that he provided, through Christ, not only a recovery of all who will of mankind from the penalty of sin and death, but also that the restored and perfected race shall have all that was lost in Eden, full and complete, and that everlastingly. Additionally God's grace abounded to the extent of taking out of the world of sinners a little flock to be heirs of God and joint-heirs with Jesus Christ, whose nature is to be changed, so that they, instead of longer being of the human nature, will become partakers of the divine nature, sharers of the divine glory and honor and office with their Lord Jesus--far above angels, principalities and powers and every name that is named.

O, for such loving kindness and tender mercy which abounded towards us while we were yet sinners, and which much more abounds towards us in Christ, now that we are accepted in the Beloved one,--for this let the Lord's people give thanks continually, and let the thankfulness of heart extend and manifest itself in words and conduct, in all that we do and say, that all may be to the praise of his glory who has called us out of darkness into his marvelous light!

===================

R2842 : page 220

THE STORY OF THE DELUGE.

--GEN. 8:1-22.--JULY 21.--

"Noah found grace in the eyes of the Lord."--Gen. 6:8.

"HIGHER CRITICS" pick at and find fault with the record of the deluge given in Genesis, yet they are unable to gainsay the fact that there was a great deluge. They find its record written in all parts of the world, in some places indicated by the erosion of the rocks and the deposit of shells and gravel in high altitudes, and in other parts by immense alluvial deposits. Moreover, every nation and people throughout the world (the black race alone excepted) has its traditions and records of the great deluge and of Noah. The fact being so well authenticated, the critics have been obliged to content themselves with minor objections--finding fault with the Scriptural account of the Ark--considering it impossible that the flood should have been throughout the whole world, and probable that it was merely upon some portion of it.

"Higher critics," amongst theologians and schoolmen, are disposed to criticise the text and to claim that the Bible narrative gives evidence, as do other parts of Genesis, of the consolidation of two originally separate accounts, combining the features of both. Many of them are disposed to consider that the book of Genesis was written by Ezra only a few centuries before Christ, and claim that Ezra got his account from the Babylonians during the captivity, and that he merely attributed it to Moses to give it the greater force and reverence before the people. Other critics, however, are forced to admit that the Genesis accounts of the creation and of the flood are immensely superior, in order and in every detail, to any and all accounts ever found elsewhere; and that the reasonable theory would be that the ampler and clearer accounts of Genesis were the first written, and that the accounts of surrounding nations were written subsequently,--legends and traditions. Prof. G. F. Wright says respecting the Babylonian records of the flood, which are meager indeed as compared to the Bible record:--

"It is proper to observe that the cuneiform tablets (in their account of the deluge, copied from Babylonian records of 1800 to 2000 years before Christ) combine in one account, and in substantially the same order as that of Genesis, both the elohistic and Jehovistic documents, supposed by many critics to have been united into one only after the exile. In this comparison, therefore, we have well-nigh scientific demonstration that these critics are wrong in their inferences from literary analysis. And," he adds, "the attempt to make out that there are two combined accounts of Genesis containing irreconcilable chronologies is little more than a gratuitous supposition, for they can readily enough be arranged in one continuous chronological scheme. While we need not

R2842 : page 221

maintain that science demonstrates the truth of the Biblical account, we can say that it presents no insuperable obstacle to the account when properly interpreted, while it does add plausibility to the study by bringing clearly before our minds a period of geological history since man came into the world, during which there was great instability of the continents and a succession of catastrophes, startling in their magnitude and short in their duration, which may well have culminated in the Noachian deluge."

One of the pronounced higher critics, President Harper, of the Chicago University, admits the general correctness of the Scriptural account of the deluge, viewed even from the hypercritical standpoint, saying: "We may regard the deluge as a historical fact, preserved in a multitude of forms; 'an actual and terrible event which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it. This cataclysm took place near the cradle of mankind, and previous to the separation of the families from whom the principal races were to descend.' The deluge was a fact; it was a part of a great plan; its record, as handed down to us in the Hebrew Scriptures, is the one clear, distinct account, and when compared with the other accounts bears on its face indications of its divine origin."

To the Christian mind it is quite sufficient attestation to the truthfulness of the account of the deluge, as given in Genesis, that our Lord, the great Teacher, made no criticism of it, but by referring to it clearly implied its truthfulness and general correctness. And the evidence is still further strengthened by the fact that the Apostle Peter refers to it, and under the guidance of the holy spirit shows that it marked the close of the first dispensation,--as a great cataclysm of trouble, anarchy, symbolically called "fire," will mark the termination of the present dispensation, and prepare the way for the new era, called the new heavens and the new earth.--Matt. 24:37-39; 1 Pet. 3:20; 2 Pet. 2:5; 3:6,7.

R2843 : page 221

Considering then that the truthfulness of the narrative is abundantly established, a first foundation for those who have the eye of faith and the ear of faith, we proceed to the examination of the lesson. Altho there are evidences that the whole world was at one time under water, pebbles and shells being found in the tops of the highest mountains in all parts of the world, nevertheless it would not be essential to the truth of the narrative that we should assume that the entire earth was covered with water in Noah's day; it may have been, or it may not have been. Apparently western Asia was the cradle of our race, and the whole world at that time was of very limited dimensions. That part of the world could very easily have been submerged, and again elevated, by forces not fully comprehended as yet by anyone,--for this is admitted to have occurred in various parts.

The Ark, according to the measurements given, was an immense structure, with a storage capacity probably at least treble that of any vessel afloat today. Its length, three hundred cubits, would be about five hundred feet; its width, fifty cubits, about eighty feet; its height, thirty cubits, about fifty feet. Let us compare these dimensions with those of a great vessel of today, the Kaiser Wilhelm der Grosse. Its length is 648 feet; its breadth 65 feet; its depth 43 feet. We are to remember, however, that the Ark was not built for navigation, but merely as a float, like a covered raft; hence it needed not to be pointed at either end, and toward the bottom, as are modern ships. We are told that it had three floors; and when we estimate the difference as respects the width at bow and stern, its capacity would be at least twice as large as the Kaiser Wilhelm der Grosse; and when we omit the motive power and steering apparatus it would practically give it at least three or four times the storage capacity of the latter vessel.

This peculiar and enormous vessel had an immense cargo of animals, and food for their sustenance during the long period of confinement. Nor need we suppose that all the wild animals of today were wild and troublesome in the Ark; many may have become wild since then. The mention of animals taken into the Ark as being "clean" and "unclean" would rather seem to refer specially to the useful animals, as for instance, the cow and the sheep are clean--proper for human food, as provided by Jewish law, while the horse and the dog would be amongst the unclean, unsuitable for food, but nevertheless useful servants of mankind.

Scientists have indulged in amusement as respects the poor ventilation, claiming that the Ark had only one little window, one cubit, twenty inches square; but rather we should understand that this window, twenty inches high, extended around the Ark on all sides under the eaves. The particulars are not given us, but from our standpoint Noah and his sons, the contractors for the building of the Ark, were not stupid men, only one degree above the monkey, but men of good mind, only a few degrees below the perfect man, as they had maintained to a considerable degree the original image of God, conferred upon Adam and transmitted by him. It was not many centuries after the construction of the Ark that the great Pyramid of Egypt was built, which likewise gives abundant evidence of skill. We can reasonably suppose that the architects and builders of these were sufficiently skillful to know how to provide for the necessary ventilation. Indeed, the Great Pyramid was for a long time a marvel in respect to its ventilation, which later was found fully provided for.

Those who claim that evolution has been the process of mankind's development, find a serious obstacle to their theory in this record of the flood;--not only those who attempt to ignore the divine Creator, but those as well, who recognize Jehovah, and who claim, contrary to the Bible, that he has been developing mankind out of a brute stock. It goes against all evolution theories to claim that the race of Adam became so grossly corrupt that it was just and proper that it should be blotted out of existence, only a remnant being carried over for a new start. If Adam in Eden was but one remove above a monkey, what shall we say of the condition of the world of mankind after

R2843 : page 222

1656 years, and the Lord's declaration respecting them, that instead of evolving into greatness and dignity, they had corrupted their way and were not fit to live?

SONS OF GOD AND DAUGHTERS OF MEN.

The Scriptural account of the condition of mankind previous to the flood, is that the earth was full of giants and full of violence, and the explanation of this condition of things is that the giants had been born as a result of marital union between a class called "sons of God" and certain "daughters of men." Commentators in general have, we believe, fallen into grievous error as respects the meaning of this statement, supposing it to signify that the expression "daughters of men" refers to Cain's daughters, and that the so-called sons of God were the children of Seth. According to this claim, the wickedness of Cain descended to all of his daughters, and the supposed righteousness of Seth descended to all of his sons, for a certain time, and that the blending of these two families opened the flood-gates of wickedness. This supposition seems to us very untenable, for several reasons. First, there is nothing in the Scriptures respecting the posterity of Cain to imply that they were under any curse, because of their father's sin. To suppose such a law would be to suppose that it prevails still, and that heredity would entail upon the children of all murderers the guilt of their parents, and upon the children of all thieves, marauders and evil-doers the direct guilt of their parents. We admit that evil disposition is transmissible, and that to a certain extent it follows to the third and fourth generation, but we deny that there is any special curse of God after the fashion that is here claimed. Furthermore, according to this very theory, the sons of Seth retained his righteousness and favor with God for a time, and then suddenly lost it all--except Noah,--an unreasonable assumption. Furthermore, it would be difficult for those who take this position to explain to us why the evil seed of Cain intermarrying with themselves would not produce giants, and men of renown, and how a blending of these two families would produce that which neither of them could or did produce alone. The theory is lame and inconsistent in every particular.

The Apostle Peter gives the key to the real solution of the matter when, in reciting the events connected with the flood, he tells us of the fall of the angels at that time, who "in the days of Noah" "kept not their first estate." (1 Pet. 3:19,20.) Those angels who were permitted to have a measure of control of the fallen race, with a view to helping them as much as they might be able, and who, for the purpose of rendering such assistance to mankind, were permitted to appear in human form, became enamored of the human female, and preferred the human or animal form to their own state as spirit beings. They thus left their original estate, as Jude also explains. (Jude 6.) These angels are the ones denominated "the sons of God," none of the human family being given that name after the fall. Adam, we are told, was originally a son of God (Luke 3:38), but none were so called subsequently until the Gospel age. We are told that at our Lord's first advent those who received him received privilege or liberty to become the sons of God. (John 1:12.) And so the Apostle declares respecting the Gospel Church, "Now are we the sons of God [prospectively], and it doth not yet appear what we shall be," when perfected as sons, when our adoption shall be completed, as members of the body of Christ. (1 John 3:2; Rom. 8:17.) On the contrary, the term "sons of God" is a general name applied to the angels. --Job 1:6; 2:1; 38:7.

From this standpoint the whole matter is clear--every feature of it. Mankind, impoverished in vitality by fifteen hundred years of toil in the condemned earth, battling for his bread with thorns and thistles, was considerably weaker than in his perfection, the image of God, before the dying process began; while the angels, assuming human bodies, would possess completeness of vitality and virility, and in consequence of this, the children born to them by the daughters of men would not only be physically giants in strength, but also mentally--as declared in the record, "men of renown"--superior to other men in qualities of cunning, skill and ingenuity. Thus the agencies which God had permitted for the benefit of mankind became a snare to his spiritual governors, and a test of their loyalty to righteousness, to purity, to fidelity to God. And to our understanding God foreknew, foresaw, this fall of "those angels which kept not their first estate," even as he foreknew the fall of our first parents in their trial in Eden. And from our standpoint both of these falls were permitted to give instructive lessons, useful not only to those more particularly involved, but to all of God's human creatures who should afterward be born, and ultimately be brought to a knowledge of the truth, and additionally instructive to the holy angels who maintained their loyalty to God, to righteousness, to purity, to their first estate.

The Apostles Peter and Jude clearly mark out the punishment visited upon those "sons of God" who thus betrayed their trust and fell into sin, "leaving their own habitation," their own nature, and affiliating with the human nature. Their punishment has been their deprivation of all such liberties, and their separation from God and from the holy angels: and this restraint is called, by the Apostle, "chains of darkness," while the restrained ones themselves, instead of being recognized as "sons of God," or angels of light, were thenceforth known as "angels of darkness," "demons," "wicked spirits." Incidentally we

R2844 : page 222

remark that these are the "spirits in prison" mentioned by Peter (1 Pet. 3:19), and that altho restricted as respects their powers of fellowship with the holy angels, and with mankind, being no longer privileged to appear as men, they still seek human fellowship, endeavoring to gain possession of human beings who yield up their wills, and who are then said to be possessed of devils or "obsessed." It is but a preliminary step toward thus getting possession of the individual that these wicked spirits appeal to humanity to become their mediums (spirit mediums), through whom they to some extent communicate. And they personate dead human beings, because they know well that humanity would shun them and fear them if their real identity were discovered.*

---

*See What Say the Scriptures About Spiritualism? Proofs that it is Demonism. 10 cents, this office.

R2844 : page 223

"NOAH WAS PERFECT IN HIS GENERATION."

From this standpoint, which we hold is the only reasonable, consistent and Scriptural one, the reason and necessity for the deluge is quite apparent. The reason is Scripturally given, that the whole world had become corrupt--the original Adamic stock had become confused and intermixed with another life. The divine purpose of redemption, blessing and restitution was confined to Adam and his family; that as by one man's disobedience sin came into the world, even so through the obedience of one many may be justified to life. Altho foreknowing the condition of things God made no provision for the mixed progeny of the angels--that was out of his order, out of harmony with his arrangement, and hence as soon as it had demonstrated itself and taught its lesson the flood swept all away, except the one family of Noah, of whom it is declared, "Noah was a just man and perfect in his generation." (Gen. 6:9.) Not a perfect man, for he was a fallen man, as were all of Adam's children, but he was perfect in his generation--he was not of the mixed seed, he was pure Adamic stock. The Hebrew word here rendered generation is toledaw and signifies descent, family.

The lesson taught by this failure of the angels and its result to mankind was that any deviation from the divine plan and arrangement would work injury instead of good to those participating in, as well as to those affected by it. The angels who fell from their noble work and condition, and became groveling and sensual, manifested clearly in their own course the downward tendency of all transgressions of the divine law. Then their children, who might have been expected to be brilliant, talented, able, and who were all these in many respects ("men of renown") possessed their abilities in connection with a sinful and alienated condition; and it was proper that both angels and men should see that the greater the ability possessed, out of harmony with the divine arrangement, the greater would be the injury instead of blessing which would result. Thus we see that these renowned men, with their great abilities, physical and mental, tended not to the promotion of godliness, peace, joy, happiness in the world; but to strife, to oppression, to violence.

It may be thought by some that we are straining the illustration, when we affirm that we see today in the world something that is in many respects analogous to this evil condition which led to the dissolution of the first world or dispensation; that we see that somewhat similar conditions producing somewhat similar evils are leading on rapidly to the great catastrophe with which "this present evil world" shall pass away, in a great commotion, symbolically called "fire" of anarchy,--giving place to the new order, the Millennial Kingdom. The analogy is as between humanity and the new creatures in Christ, who are Scripturally called "the sons of God." The influence of these sons of God upon the world of mankind should be instructive, elevating, helpful, showing forth the praises of him who called them out of darkness into his marvelous light,--transformed by the renewing of their minds, etc., they should be letting their light so shine before men that men would see their good works and glorify the Father in heaven. But the influence of mankind upon the Church seems to have been stronger than the influence of the new creatures upon mankind--not in all cases, but in some cases, just as it was with the angels. The sons of God (the Church), enlightened beyond their fallen and unregenerate neighbors, are men of renown, and the civilized world of today, Christendom, represents the influence of this combination of the spiritual with the natural in Babylon--Confusion. It has lifted up humanity wherever it has gone; it has sharpened, it has broadened, it has civilized; but instead of this combination working for the highest benefit of mankind in all cases, we find, rather, that the tendency is to combine the higher intelligence with human selfishness, and the result of this union is the bringing forth of giants in the earth, --corporative giants--which very shortly will give mankind a great deal of trouble and fill the earth with violence.

Are not the trusts and combines, now rapidly developing throughout the world, the offspring of this union of heavenly light and intelligence with the selfish depravity of the fallen race? and what hope can mankind have when once these giants have reached their growth and strength, and when their necessities combined with their selfishness, shall influence them to exert their power in the world? Will it not lead to violence? Will it not bring about the time of trouble which Scripturally is described as being a period when "every man's hand will be against his neighbor"--when selfishness will be in control in every direction and amongst all classes except those who, like Noah and his family, are in the Ark of safety--under the Lord's special and protecting care? We would not press the figure too far, but we do see some analogy as between the end of the first world or dispensation and the end of the present dispensation, the second world.

The printed lesson deals particularly with the going forth of Noah, his thankfulness to God, his worship, as expressed in the building of the altar, and the offering of the sacrifice, typifying man's reliance upon God and the great sacrifice for sin securing the return of divine favor which would be accomplished in due time by Messiah. The offering was accepted by the Lord, who declared that the earth should nevermore be visited by such a catastrophe, and that nevermore should every living thing be smitten; and in this we see another evidence that the coming trouble will not destroy all human life, altho it is represented symbolically as fire: the fire of that day will burn against all wickedness, against all sin, to destroy it root and branch, yet the Lord, through the Prophet, declares that after the fire of his anger shall have burned in fierceness against the world of mankind, he will subsequently turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent--thus indicating that while the symbolical fire of that day will destroy the institutions, arrangements, peculiar to this time, it will not destroy all the people, but prepare them for the reception of the Lord's message of favor and blessing, for it is written, "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."--Zeph. 3:8,9; Isa. 26:9.

===================

SEMI-MONTHLY.
VOL. XXII. JULY 15, 1901 No. 14.

CONTENTS.

"Beheaded for the Testimony of Jesus"......................................227
Abraham Called of God.............................229
Abraham's and Lot's Testings......................233
Interesting Letters...............................235
A Special Edition of the Linear Bible.......................................238
Public Ministries of the Truth....................240
Items:--When Requesting Pilgrim Visits,--Millennial Dawn in Leather Binding, Etc........................226

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WHEN ordering tracts mention quantity. This applies also to the orders for Volunteer matter. Say how many more you will need with each order, and give full address to which you wish them sent;--separate from the letter.

WHEN REQUESTING PILGRIM VISITS.

Please say who are the regularly chosen Elders of the congregation requesting the visits. We will be glad to be informed in every case, on postal cards which we can file away for reference. Also state where and when meetings are held.

MILLENNIAL DAWN IN LEATHER BINDING.

These are put up in sets of five volumes,--and not sold otherwise. Retail price $5.00, plus 50 cents expressage or postage. Wholesale rates $2.50, plus 50 cents expressage or postage. The books are quite handsome and substantial--gold edges. The price is very low; less than cloth bound religious books with many publishers.

DAWN VOL. V. IN GERMAN.

Our German friends are urging that DAWN, VOL. V., be published in their language for the benefit of those who cannot so clearly, or at all, understand the English language. We submit the matter to you and inquire now,--How many consider this advisable? Say how many copies you will want at 12-1/2c in paper covers postpaid in America, or 25c in cloth plus 10c postage anywhere. If we obtain a sufficient number of orders to meet one-half of the expense we will publish it. You need not send the money now, but merely say how many copies you will take if it is published.

===================

R2844 : page 227

"BEHEADED FOR THE TESTIMONY OF JESUS."

"And I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the word of God;...and they lived and reigned with Christ a thousand years."--Rev. 20:4.

ALL constituting the Kingdom class are here referred to as beheaded--every member of the glorified Church must, eventually, have this experience, whatever it signifies. But we reflect that our Lord was not beheaded and, so far as history shows, few, if any, of the apostles were literally beheaded; indeed, very few, if any, of the Lord's saints, from Pentecost to the present time, have died by decapitation. We are to remember, however, that this statement is from the symbolical book, and is therefore a figure of speech, a word-picture, and its meaning must be sought for accordingly.

The Apostle gives us the key, saying, "The head of every man is Christ; the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3.)

R2845 : page 227

As a woman who becomes a wife accepts her husband as the head of the family, so the Church accepts Christ as its head, and each member of the Church thus comes into relationship with the Lord as a member of his body--not the head; and all of these, to be acceptable as members of the figurative body of Christ, must be will-less, headless: their own wills must be surrendered, so that, like their Lord, they can say, "Not my will, but thine, be done." They must be headless in the sense of ignoring their own wills, being dead to self and actuated henceforth by the will of the head of the body, Christ Jesus. His will, his mind, his spirit, must dwell in each member of the body, and abound, if it would abide a member of his body, the Church. Thus, as the wife loses her own name, and accepts the name of her husband and his headship, so each member of the bride of Christ must lose his or her individuality in order to be accepted as the Bride of Christ. It is this self-surrender to Christ on the part of his Church that is represented in the symbolism of the text before us.

One of the prime hindrances to Christian growth is the failure to discern the completeness of the sacrifice requisite in those who would be accounted as members of the elect Church, the body of Christ. No one can be of this elect number, to live and reign with Christ in his Millennial Kingdom, who has not been thus beheaded. We often think of this when we hear well-meaning Christian people say, "I have a mind of my own; I do my own thinking." It is certainly better, in many instances, that one should do his own thinking than that he should let another man or another woman do it for him; than that he should allow a body of men to make a creed for him, even tho that body of men, professing to be his head, be called a Synod or a Presbytery or a Conference, and desire that the individual shall submit himself to its headship, and become a member of some earthly church. Such sectarian systems--heads and members--are false bodies of Christ, which the real Head never recognized.

It is required of every one who would be counted in as a member of the true Church, that he should be not only beheaded (lose his self-will), but that he shall be united to the true Head of the Church and recognize himself as a member of the true body of Christ --"the Church of the living God, whose names are written in heaven." Membership in the Presbyterian body, or in the Methodist body, or in the Lutheran body, or in the Baptist body, or in any other human institution, does not count anything, for the simple

R2845 : page 228

reason that Christ never recognized any of them, never founded any of them, never joined or agreed to join any of them as their head. There are not many bodies of Christ, but only one, the Church of the living God --there is one body, one Lord, one faith, one baptism. The Lord is not the head of these human institutions, which call themselves his bodies, and membership in them will avail nothing as respects the reward of joint-heirship with Christ in the Kingdom; but rather (as intimated in the words of this verse which we have omitted), the worship, reverence, of these human systems, when once they are seen to be counterfeits of the true body, would be a barrier to a place in the true body and in the Kingdom glories.

As Jesus was not the founder or institutor of these bodies, neither is he their head; neither were the apostles members of any of these human sects or parties, and all of the Lord's true saints who, under Satan's misrepresentations, have been led to consider these human institutions as bodies of Christ, and to join them, while really in heart holding an allegiance to Christ as far above them, as the only true authority and Head--these are now urged to come out of all these various systems; and the light of present truth is for the purpose of showing them where they are, and permitting them to renounce their allegiance to the human systems, and to declare their allegiance only to the one Head and to the one "Church which is his body." These systems are so numerous, and their theories so diverse and confused, that the general term "Babylon" (confusion) is applied to them as a general or family name, and God's true children are admonished, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

In Israel God gave a typical representation of his Church in Aaron, the high priest, and his sons, the under priests. So, says the Apostle, we are "a Royal Priesthood," and again, "Consider the high priest of our profession [or order of priesthood], Christ Jesus." Now, be it noted, that in the type the beheading of the under-priests was fully illustrated in the fact that the under-priests were required to wear "bonnets," while the high priest alone was without the bonnet and wore the mitre. The high priest was thus proclaimed to be the head of the priesthood; and in covering their heads the under-priests said in the type, We are headless; look to the high priest; he is our head. So, in the antitype, the spiritual Royal Priesthood must all be headless, must all, in the language of the hymn, say:--

"O to be nothing, nothing,
To him let all voices be raised;
He is the fountain of blessing,
He only is most to be praised."

And this headless or will-less condition is not merely a sentiment; it must be a reality, so far as the new creature is concerned. All those who are really "members of the body of Christ" must in their hearts reach that condition where they can say with the greatest sincerity of heart, The Lord's will be done, Teach me thy will, O Lord. They must reach that attitude of relationship to Christ that will be continually seeking to know the will of the Head, and seeking to do it. True, the new creature must operate through, and think with, the human organism; and the latter being imperfect, through the fall, the result may frequently be an imperfect apprehension of the will of Christ, as well as an imperfect doing of that will. However, the imperfections of the flesh are not imputed against the new creature, if the heart be loyal in seeking to know and in seeking to do the will of Christ.

"The testimony of Jesus is the spirit of prophecy;" and the intimation of our text is that it will be fidelity to this spirit of the truth, the spirit of Christ working in us, in conjunction with the Word of God, the "exceeding great and precious promises," that will work upon us to effect the change from our own wills to the will of Christ--beheading us, making us dead to self and alive toward God through Jesus Christ our Lord. There is no intimation here of dependence upon sectarian arrangements and institutions; each "soul" (individual) must be beheaded for himself, and must be individually united to Christ, the Head of the Church. There is no intimation of the acceptance of sects and parties. On the contrary, sectarianism, in every sense and degree, is opposed to the Scriptural arrangement of union, direct and complete, between the Lord and the individual alone.

What an honor and dignity are thus given to the Word of God--and the testimony of Jesus,--not in his own words only, but especially in his life and example, the spirit of which all members of the body must partake of, ere they can have fellowship in his sufferings, walking in his footsteps in the same narrow way of self-sacrifice--thus to be made meet for a share with him in the Kingdom. However, nothing in this should be understood to imply that there are no helps, no assistances, to be rendered and to be accepted and appreciated in the body of Christ, as between the various members; indeed, other Scriptures show us that if one member of the body rejoices, other members are comforted; and if one member suffers the others share the injury. And the Apostle makes very clear to us that our Lord, the Head, communicates with the members of his body by using certain of their own number as his representatives--so that one member may serve the body as an eye, another as an ear, another as a mouth. (1 Cor. 12:12-31.) Nevertheless, we must

R2845 : page 229

always consider the headship of the Lord; and the provision which he makes for the body is what in every instance is to be sought, and not what men may scheme or do in self-exaltation and as would-be teachers in the body of Christ.

Dear brethren, let us consider well the force of this strong symbolic statement. Let us ask ourselves, (1) Have I in obedience to the spirit and example of Jesus, and the testimony of God's Word, given up my own self-control, self-will? (2) If I have, to whom did I give it?--to a large denomination, professing to be the body of Christ, or to a little denomination, professing the same? (3) Am I looking to these as my head, my instructors, guides to my conscience, the directors of my spiritual energies? Or have I renounced my own headship and fully accepted the headship of Christ Jesus,--to the ignoring of all other contrary heads and authorities--to be taught of the Lord, guided of the Lord, used of the Lord, and given such experiences as his infinite wisdom sees best for me? (4) And am I fully content to be thus a member of his body, cut off from all others, and to be used according to his will as I find it recorded in his Word? Or am I, so to speak, a double-headed man, seeking to go through life acknowledging the headship of Jesus, but at the same time having another head or will of my own--and thus what the Apostle James called "a double-minded man, unstable in all his ways,"

R2846 : page 229

attempting to follow my own inclinations at times, and the Lord's directions at other times, and thus unstable, unreliable, as a member of his body, and unsuitable to be used by him, but in a condition to be ultimately repudiated if I do not become entirely beheaded as respects my own will? (5) Or have I, still worse than this, three heads, or parts of three heads,--some of my own head, or will, not fully cut off; some of the head or will of Christ, incompletely attached; and some of a sectarian, man-made head--a confusion worse confounded, which renders me utterly unfit to comprehend and obey the mind of the spirit?

Dearly beloved, the time is short, the great prize we seek is near, the "mark" or standard of character to be attained is plainly set before us, and the Scriptures are luminous with illustrations of the necessity for complete consecration to the Lord,--showing us that it means deadness to self. Shall we not each see to it that by the grace of God every other head and authority is completely cut off and cast aside, and that henceforth, as the Apostle expressed it, "For me to live is Christ"--as a member of the body of Christ, guided by his will as discerned through his Word and providence and example? This is another picture of full completion of character-likeness to our Lord. Did he not fully give up his own headship, his own will, to the Father's will? He surely did; and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the Kingdom.

===================

R2846 : page 229

ABRAHAM CALLED OF GOD.

--GEN. 12:1-9.--JULY 28.--

> "I will bless thee, and make thy name great; and thou shalt be a blessing."

ABRAM received his special call about four centuries after the deluge. The three sons of Noah became the roots, so to speak, of the different branches of the human family--spreading out in different directions. In the words of another, "The world was populated in three different lines by the sons of Noah: Shem, from whom were derived the Jews and other Semitic races; Ham, the ancestor of the colored races; and Japheth, amongst whose descendants are the European nations. To these three, the diverging races and the languages of men converge, as rays of light to their sources."

The four centuries had undoubtedly accomplished much in the way of populating the immediate district which is called the "cradle of the race," in the vicinity of Babylonia. During these four centuries the downward tendency of our fallen race was farther manifested; for altho Noah was evidently a man of faith in God, and his sons and their wives, saved in the Ark with him, were doubtless firm believers in Jehovah God--their experiences attesting his greatness and his wisdom--nevertheless, in a comparatively short time their posterity, lacking faith in God and in his promises that there would never more be a flood, undertook the erection of the Tower of Babel as a protection, little realizing, apparently, the folly of such an attempt to outwit the Almighty.

It was here that the oneness of the race, exercised injuriously, was effectually broken up by the Lord, by confounding the language of the people. Just how he accomplished this division of language is not explained, nor is such an explanation necessary. The fact is that language is split up not only into great divisions, but into minor dialects, notwithstanding the fact that, as surely as the whole race was originally one, the language at first must likewise have been one. This divergency of language tended to the disintegration of the race and its scattering into various bands

R2846 : page 230

or tribes--ultimately into every corner of the world, as at present. And such changes of conditions, in temperature, habits of life, etc., have undoubtedly had much to do with the great variety of types amongst men which we see today--these racial changes coming in gradually during the past 4000 years.

Abram, and so far as we may know from the Scriptures, his father and all of his brethren, maintained to a considerable degree a faith in Jehovah; and in harmony with this, enjoyed divine favors similar to those which operated in, and brought blessings to, Noah. But during those four centuries, so far as the records show, the world in general had become idolatrous and morally corrupt.

During all those four centuries there was no preaching of the gospel, because there was no gospel to preach, no good tidings authorized to be proclaimed. Nor was there any threatening of men with an eternity of torture, because no such thing is true. The world simply moved along, taking its own course, which, as we have seen, is a downward one. We may safely say that while an individual might for a time hold himself from a moral decline, or might even take a few upward steps toward a better condition, mentally, morally and physically, yet we cannot surmise, from what we know of the race and the tendencies of sin working in its members, that any number would make upward progress: on the contrary, experience proves that the tendencies on the part of the whole is continually downward, in response to some moral force corresponding to gravitation. Observation of the Scripture records as well as observation of life teach us that any particular and extended uplift of our race or its members must come through a power from on high--a power outside of mankind. And this power of God operates chiefly through the mind, and is conveyed generally through divine promises, which the Apostle declares are designed of God to work in us both "to will and to do God's good pleasure."

Here we find Abram, the youngest son of Terah, living with his father and with his brother Nahor. His elder brother Haran was of the same family group, and is supposed to have left two children when he and his wife died--Lot and Sarah. It was at this time that in some manner, not explained to us, the Lord manifested to Abram his favor, calling him to separate himself; to leave his own country and his father's house, and to expect, in so doing, increased manifestations of divine favor and blessing. Apparently this call, while given before his father Terah's death, was understood by Abram to be a preparatory admonition so that he might respond, as he did, directly after his father's death. Meantime he had reached the age of 70 years, had married Sarah and had considerable possessions in the way of flocks and herds, with quite a retinue of servants and assistants necessary to the care of these. Abram, for his name had not yet been changed to Abraham, was what is called in that country a sheik, and his change of abode in response to the Lord's call meant a great deal in the way of breaking up of established usages, sundering of family ties, etc. How large his camp must have been may be judged from the fact that a little later on (Gen. 14:14), the number of his armed servants born in his own household was 318--implying a general household of at least 1,000 persons. Abram was thus a sort of king according to the conditions of that time; or a feudal lord or baron according to later conditions and usages in Great Britain; a sheik, father or ruler, according to his own time and country.

Few seem to get the proper thought respecting the call of Abram: he was not called to escape hell and eternal torment, nor was he called to go to heaven. He was called to leave Chaldea and go forth whithersoever the Lord in his providence might direct. Terah, his father, was not called, nor was Nahor, his older brother. Sarah, who had become his wife, shared with him in the call, of course, but altho he took with him his nephew, Lot, the latter was not included in the call; altho a sharer in God's favors to Abram, he had neither part nor lot in the call and the subsequent promises and covenant connected with it; and this was all right. It implied no injustice on God's part. God had a great and wonderful plan for man's salvation which he purposed to work out largely through human instrumentality, and it was his own business, and no one else's, whom of the fallen race he would elect to use as his servant and as the channel for these purposed blessings--the character of which will be more clearly delineated in future lessons.

During the five years between the time God first called Abram and the time when he started for Canaan, after his father's death, there was abundant opportunity for doubt and fear to do their work in his heart, and to hinder his obedience. Undoubtedly he thought the whole matter over carefully; and from what we know of his general character, we must assume that he decided the matter speedily--his confidence in the Lord being so great he could not question the wisdom of following such a guide. Nevertheless, the time must have come when it would be necessary to inform his friends and relatives respecting his departure and respecting his call of God. We may reasonably surmise their opposition, their lack of faith in the matter, and how they would endeavor to dissuade Abram from going, telling him he was deceiving himself, and that his chances for becoming great were far better at home than in his proposed emigration. No doubt they

R2847 : page 231

taunted him with a call which did not clearly specify where he was to go;--for we have the assurance of the Apostle that he obeyed God, "not knowing whither he went."--Heb. 11:8.

Abram's call very much resembles the call of the elect Church. Neither are we called to escape eternal torment. Neither do we at first comprehend the leadings of divine providence, but are to follow and be led and taught of God day by day. Our friends also are in Babylon, in confusion, and they, like Abraham's friends, would dissuade us from the exercise of full confidence in the divine promises--they would persuade us of the folly of leaving Babylon, its comforts and associations: they assure us that our opportunities for greatness, etc., will be distinctly lessened by the course of obedience which we take. Nevertheless we, like Abram, go forth taking all of our possessions with us, great or small--nothing must be left behind to be a treasure in Babylon and to attract our hearts thither again. All things must be brought with us so that not our own lives and talents only, but our influence upon others, must all be made to count--every item of it--in harmony with the Lord's promises.

The Lord's promise to his elect Church, designated Israel and children of Abraham, is very similar to the promise made to Abram, as recorded in this lesson. To us the Lord says, "Ye are...a royal priesthood, an holy nation, a peculiar people;" yet these promises belong in such a large degree to the future, that only by the exercise of faith like Abram's is it possible for us to appreciate the situation and rejoice in and live up to the privileges of this position.

To us who are united to Christ, the Father's words specially apply, "I will bless thee and make thy name great and thou shalt be called blessed." The fulfilment has already commenced in our hearts, but that is not the end, not the fulness, not the ultimate meaning of the promise; for by and by this holy nation (the body of Christ, the Church), shall be great indeed when filled with the divine blessing and power as God's glorified Kingdom. We realize, too, that while it is our blessed privilege to let shine upon others the light which the Lord by his spirit has graciously shined into our hearts, nevertheless, our time for bestowing the great blessing is still future--that it belongs to the period for which we pray, "Thy Kingdom come, thy will be done on earth." We reason that, altho our name may be now cast out as evil, and the reproaches bestowed upon the Head of the body may fall also upon us, his members, nevertheless, the time is surely hastening when the name, Christ, shall be great throughout all the earth; and that being the name of our Bridegroom it will also be our name as his bride and joint-heir. We look forward with joy to the time when the holy nation, now so misunderstood and considered a peculiar people, shall recompense the poor, blinded, Satan-deceived world and nominal church for all the evils inflicted upon the Christ, head and body, by blessing them, returning good for evil in the highest degree--instructing and uplifting all who will to return to divine favor.

It is also true of the spiritual seed of Abraham that the Lord defends their cause, and that those who afflict or injure them, figuratively injure the apple of the Lord's eye, while those who bless them are sure to be compensated. Whosoever shall give a cup of cold water to one of the least of the Lord's disciples shall eventually receive a great reward for the kindness --if not in the present life, then, in the life to come.--Matt. 10:42; Zech. 2:8.

Abraham's experience is recorded as an evidence of his faith. It would have been vain for him to have pleaded great faith in the Lord and to have said, The Lord is as able to bless me and to use me in Chaldea, Babylonia, as in any other place; and since what he seeks is to know my faith, he can just as well see that I have it here. Some who class themselves as spiritual Israel, seem to reason after this manner, but they make a great mistake. It is true that the Lord looks upon the heart, and that it is our faith, and not our imperfect works, which commends us to him, but he assures us that if we have the faith it will speedily manifest itself in works; and that if we have the faith and fail to act in harmony with it, to the extent of our ability, the faith will die out. Perfect works are not demanded of us, because we are imperfect through the fall; but any who would maintain a justified standing before the Lord, through faith, must manifest works in harmony with their faith to the extent of ability, for faith without works is dead--has lost all its vitality, all its virtue, all its life. It is thenceforth dead, worthless.--Jas. 2:17.

Justification is a free gift, "not of works, lest any man should boast"--it is God's gift through Christ, based upon the ransom. But as it is accounted unto us only for the purpose of permitting us to go on--to sanctification--to self-sacrifice, such results or works must be forthcoming, or it will prove that we have received "the grace of God in vain."--Eph. 2:9; 2 Cor. 6:1.

After Abraham had thus proven himself obedient, showing his faith by his obedience, the Lord revealed his purposes to him much more specifically than at first, saying, "Unto thy seed will I give this land." This promise must have seemed quite improbable at that time, for the land was already peopled with strong nations, whose posterity would undoubtedly increase greatly, while Abram, on the contrary, had as yet no

R2847 : page 232

child. There was room for doubt in Abram's mind, but there was also room for faith. His faith accepted the promise, and he ratified it by building there an altar, on which we presume he offered sacrifices to the Lord, typical of the great sacrifice of Christ, through the efficacy of which all of God's promises will be fulfilled. Let us carefully notice that the special promise of God given to Abram ignored Lot and his family, and ignored the thousand or more persons of Abram's household. It is proper to call special attention to these matters in view of the very erroneous conceptions of God's elections, which have gained access to nearly all minds, and which need to be gotten rid of if we would rightly understand the divine plan of the ages. Those non-elect were "passed by" and not associated in the Abrahamic call and election, but not therefore sentenced to eternal torment; but, just like the non-elect of this Gospel age, they must wait for divine blessings until Abraham's seed shall bless the world during the Millennium.

There is no suggestion in this promise neither that Abraham was to preach the gospel to any of his 1,000 camp-followers, and herdsmen, nor that any of them were in any danger of an eternity of torture by reason of such a commission not having been given to Abram. The fact is that the wages of sin is death--including trials, weaknesses and sufferings of the present life incidental to the dying process. The whole world was in danger of this penalty,--more than this, the danger feature was past, for they were already in death;--dying under the original sentence passed against father Adam, and shared by all of his progeny. --Rom. 5:12.

The whole race therefore, including Abram and Lot and the servants and all the families of the earth, were going down into the great prison house--death. No way of escape had yet been provided by the Almighty on any terms or conditions, and hence there was no gospel to preach; hence, too, altho the Lord subsequently made known to Abraham that the blessing of all of the families of the earth would in due time come through his seed--the Christ--nevertheless, the proclamation of this gospel or good tidings of a resurrection --of a recovery of the dead through the merits of the great atonement sacrifice--could not be made, could not be authorized of God, till first of all our Lord Jesus had paid the ransom price with his own life, purchasing the whole world of mankind, and the right in due time to resurrect such of them as will come into full accord with the divine law. It is appropriate, therefore, that the Scriptures tell us distinctly that this great salvation from death "began to be spoken by the Lord, and was confirmed unto us by them that heard him."--Heb. 2:3.

===================

R2847 : page 232

ABRAHAM'S AND LOT'S TESTINGS.

--GEN. 13:1-18.--AUG. 4.--

"Whatsoever ye would that men should do to you, do ye even so to them."--Matt. 7:12.

DEVELOPMENT of character implies a variety of experiences and tests. In choosing Abraham as his agent and channel through whom he would bring to the world his purposed blessings, God chose a good man, but not a perfect one--for there was not a perfect man to choose, as there has not been since, of all Adam's posterity. While God called Abraham, he made him only partial promises until he had manifested faith by obedience. And it was appropriate that various and severe tests of faith should come before the fulness of divine favor should be guaranteed him. One of these faith-tests came through a drouth in the land of Canaan, and, as a result, a food scarcity, a famine, in the region where Abraham had settled, flocks and herds.

It would naturally be a severe test of faith for him to see his cattle lean and dying, and to think of

R2848 : page 232

the fertile country which he had left, and that this drouth-stricken land was the one to which the Lord had called him. He must go somewhere to find water and sustenance, and concluded not to go back to Babylon, but to journey south-westward into the country bordering Egypt. Egypt was well advanced in civilization, and like Chaldea, his former home, was a heathen land--to the extent that the people had considerably lost sight of the one God and his worship, and had become worshipers of various deities. It was a dangerous experiment: Abram might have become enamored of the civilization, etc., of Egypt and have lost his respect for the Lord's promise in regard to Canaan; yet it did not have this effect, but apparently, on the contrary, became a blessing to him; for his experience there convinced him more and more that he could not have true happiness under the prevailing conditions: he would rather wander about and have no continuing city, and not be bound by any of the customs and rules of the world which recognized not God. His experience taught him to look for, to hope for, to wait for, the New Jerusalem city or government, which has not yet been established, but for which the Lord's people still pray: "Thy Kingdom come, thy will be done on earth."

R2848 : page 233

Abraham little realized how much he needed to pray, "abandon us not in temptation, but deliver us from the evil one." On arrival he, as a great man, was brought to the attention of the king, and Sarah, his wife, was introduced,--but as his sister, or niece, not as his wife. Abraham heard probably about this time of an incident which had occurred with one of the Pharaohs, of which we now know through recently discovered papyrus records--that at the instance of his princes he sent an armed force and took a beautiful woman from her husband for his harem. Sarah was a beautiful woman, and Abraham feared that Pharaoh might kill him in order to have his wife. This difficulty probably did not occur to him when he started his journey, nor until he had arrived there and was called before the king. Thus the Lord's people always find it: if they leave the land of promise, seeking better things in the world, they find their difficulties and trials greatly increased.

Abraham determined that as an expedient for the preservation of his life he would tell but a part of the truth and speak of Sarah as his sister, without acknowledging her as his wife. The transaction was an ignoble one every way, and quite unworthy of the man; but the Lord did not forsake him, but, as the record shows, returned Sarah to him with a rebuke from the heathen king which must have stung Abraham severely, and have served as a lesson for the remainder of his life. Thus all things work together for good to them that love God--even their mistakes and slips become lessons and blessings under divine providence. Having learned his lesson, Abraham quickly retraced his steps to the land of promise, returning again to Bethel where first he had built an altar to the Lord and formally consecrated himself: there again Abraham called upon the name of the Lord. The prompt retracing of his steps is also a lesson for the Lord's people of this Gospel age. If we find that through lack of faith or weakness of the flesh a wrong step has been taken, contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the steps and in calling upon the Lord. We have an altar consecrated with the precious blood of Christ, far superior every way to that which Abraham consecrated with the blood of typical animals; and the Apostle exhorts us, "Let us come boldly [courageously--full of faith] to the throne of grace, that we may obtain mercy and find grace to help in every time of need."--Heb. 4:16.

One of the strongest evidences of the truth of the Bible records, and that they are not the work of priests or knaves, is the fact that the weaknesses and frailties of its grandest and most luminous characters are depicted with as free a hand as their virtues and strong qualities. Had the story of Abraham and the story of David, both men full of faith and after God's own heart, and acknowledged to be his friends, been concocted, they assuredly would have omitted all the blemishes of the present narratives. As it is, the weaknesses of these men, and divine compassion toward them notwithstanding these, and their faith and repentance and reestablishment in divine favor, have been lessons of incalculable value to the Lord's saints throughout the age, many of whom have at times found themselves more or less similarly entrapped, and to some extent stumbled by the great temptations of the world, the flesh and the Devil.

Abraham's flocks and herds increased, and the number of his servants. Likewise also did Lot's--tho he was by no means as wealthy a man as his uncle. Prosperity seems as likely to bring trouble as adversity, or more so; and it does not surprise us to find that a strife broke out between the herdsmen of the two masters, and that apparently the strife extended to Lot. The land at that time was not thickly settled, nor was it owned and controlled by syndicates; hence Abraham and Lot moved hither and thither through the grazing country, merely seeking to find unoccupied pasturage, and as the Canaanites (Lowlanders) and the Perizites (Highlanders) dwelt in Canaan, it necessarily meant that migratory bands, such as Abraham's, would find the pasturage at times somewhat restricted. Abraham's prompt course for the maintenance of peace is worthy of emulation. His words to Lot on the subject would make a good motto for the home or for the shop; "Let there be no strife, I pray thee, between me and thee...for we are brethren." The Lord's people are not all peaceably disposed according to the flesh, but peaceableness is a prominent element in the new nature, the new mind, the new will, the new heart; hence peaceableness is to be cultivated and more attention is to be given to it in proportion as we find our natural disposition to be contentious. This is one of the ways the Lord's people are to be renewed in word and in deed; --"By the transformation of their minds."

Abraham was not only peaceable, but generous, as his proposition to Lot shows; for altho he was the richer of the two by far, and his larger herds and flocks required more abundant provision, he nevertheless gave Lot the choice. Here is another lesson for all of the Lord's people: generosity, not an unreasoning and unreasonable generosity which would give away everything, but an even-handed, fair generosity which is well represented in our Golden Text; viz., the golden rule that we should treat others as we would reasonably wish them to treat us: whoever follows this rule, will, like Abraham, find that in the end

R2848 : page 234

it will be profitable--even tho it may at first seem unprofitable.

It would appear that Lot was less generous than his uncle--more selfish; and taking advantage of the latter's liberal proposition he chose the rich, fertile valley of the Jordan--the land of Sodom, of which the record is that it was "like the garden of the Lord" (the Garden of Eden), and like the most favored portion of Egypt. Lot was a keen business man apparently, for his choice signified not only the richest of the grazing country, but additionally the best market for his flocks and herds; because the Jordan valley seems to have been a commercial highway frequented by traveling caravans, etc., the best of customers for sheep and cattle. Abraham and Lot together might have taken the Jordan valley at first, seeing its suitability to their occupation: no doubt the reason why Abraham avoided it is found in the fact of the wickedness of the people there, and that he did not wish to bring either himself or wife or servants into close contact with such people, preferring the less fertile district because of their separateness from such associations, with which he could not feel in harmony or fellowship.

Lot possessed much less faith and much less character than his uncle, but was also a good man, and his determination to make the country of the Jordan his home does not signify that he had fellowship with the Sodomites. On the contrary, the record is that their course "vexed his righteous soul." (2 Pet. 2:8.) He evidently was deluded, as many of the Lord's people of today are deluded, into association with evil influences for the sake of worldly prosperity. He no doubt persuaded himself that he could live separate from the contaminations of Sodom, and even exercise a moral influence over the unrighteous. How unwise, very unwise, his course really was may be seen in the light of his subsequent history. The wisdom of Abraham stands out in striking contrast, and the two experiences furnish valuable lessons for all who are seeking the heavenly city and praying, Thy Kingdom come. Abraham's course illustrates our Lord's words, "Seek ye first the kingdom of heaven and its righteousness and all these [needful] things shall be added unto you." Lot's course illustrates our Lord's words, "What shall it profit a man if he gain the whole world!" Lot's quest for wealth, etc., no doubt brought rich returns, for he became a wealthy and influential man in Sodom, but his wealth and influence cost too much; first, they cost his peace of mind, for "his righteous soul was vexed;" he had no real happiness. Second, it cost him his children, sons and daughters, all but two unmarried ones, and even they apparently were blemished through their contact with evil example. And it cost him also his wife, whose sympathies for her children over-balanced her interest in the Lord and righteousness. It cost him additionally, in the end, all his flocks and herds and wealth, all of which went down in the fire from heaven upon the city of destruction.

R2849 : page 234

There is a great lesson here for us all, especially for such lovers of righteousness as have the care, the guardianship of children: the lesson is that they should think less of earthly advantages, social, political and financial, and think more, much more, of the moral and spiritual influences and advantages obtainable through isolation from the evil which is in the world,--so far as possible "make straight paths for your feet, lest that which is lame [blemished through sin] be turned out of the way [of righteousness]."--Heb. 12:13.

Abraham did not attempt to coerce his nephew; but, properly no doubt, after having advised him to the contrary, he let him take his course, contenting himself with giving the admonition and example to the contrary. Here is another good lesson for the Lord's people; very many who like to have their own liberty are disposed to use force and coercion in dealing with others, and the results are generally bad for both parties. Lack of faith lies at the bottom of such difficulties; self-will attempts to regulate our own affairs, and branching out attempts also to regulate the affairs of others: whereas a consecrated will, resting by faith upon the Lord's promise, permits the Lord to have the helm; to control not only in respect to the believer's personal interests, but also in respect to the interests and affairs of others. Abraham had manifested his faith in God, not only in respect to the future blessings promised, but also in respect to the incidental details of his every-day life. Hence he could afford not only to not interfere with Lot's liberty, but could be generous to the extent of giving Lot his choice, knowing that the Lord would take care of him, and fulfil to him all the gracious promises incidental to his call. And in proportion as we are children of Abraham by faith we should have and should continually exercise similar faith, that we may experience similar blessings under God's providence.

While Lot's choice led him farther from the right, Abraham's blessing was increased by his course; for again the Lord appeared to him, in a manner not explained, and gave him renewed assurance respecting the original promise, telling him to look in every direction and to know assuredly that, while this land at the present time was under various rulers, it should in time be given to him and his posterity everlastingly. Yet with this renewal of the promise must have come another testing of faith, because Abraham as yet had

R2849 : page 235

no child. How improbable, therefore, the fulfilment of the Lord's word, that his seed should ultimately be very numerous, hyperbolically "as the dust of the earth!" Yet Abraham's faith wavered not. Likewise the faith of the Lord's people today wavers not respecting his promise--for it has not yet had a fulfilment, as the Apostles Paul and Stephen both declare.

Abraham lived in the land many years and died there, yet was a pilgrim and stranger; a sojourner and not an owner to the day of his death. (Heb. 11:13.) Stephen's explanation of the matter is very explicit. (Acts 7:5.) He declares that God never gave him so much of the space as would be covered by his foot; and points out that the time for the fulfilment of this promise is future--during the resurrection, the Millennium of Christ's reign, after the heavenly city, the New Jerusalem, the glorified Church, the bride with the Bridegroom, shall have been established in the control of the world as God's Kingdom.--Dan. 7:13,14; 1 Cor. 15:24.

With each manifestation of obedience on the part of Abraham came fresh blessings from the Lord, fresh repetitions and expanded declarations respecting the divine purpose, strengthening and encouraging him. Nevertheless he understood that the realization of his hope lay in the future, and this was clearly indicated by the Lord's words, "Arise, journey through the land, in the length and in the breadth of it, for I will give it unto thee." In compliance with this instruction, that he was to be a pilgrim, moving from place to place, Abraham only removed to Mamre, and, doubtless in harmony with his custom at each new stopping place, he built there another altar unto the Lord--another typical acknowledgement of sin, of his own unworthiness, and of the fact that his standing before God, his acceptance with him, was in the merits of a great Sin Offering which had not yet been made. So with us who are the Lord's people, wherever we are; we are under divine care, and may rest, and may have the peace of God which passeth all understanding, ruling in our hearts: nevertheless, we are not to be at home, nor to seek to feel at home under present imperfect conditions. We are to continually remember that the Lord has promised us a heavenly inheritance, and we are to seek for and wait for it, assured that it will be ours if we remain faithful to the end of life's pilgrimage.

===================

INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--Tho a subscriber to the WATCH TOWER I have never written you personally to tell you of the inestimable blessings I have derived from reading the MILLENNIAL DAWN series and the WATCH TOWER. O, the light, peace and joy that came to me! The riches of my Father's precious Word are now inexpressible. And you, dear brother, are the blessed instrument the Lord has provided to bring about these blessings. I am happy to say that by his grace I am running for, or pressing toward, the mark for joint-heirship.

Your humble brother in the Lord,
THOMAS YOUNG,--Jamaica.

DEAR BROTHER RUSSELL:--I have been having quite an experience as a result of my attempts to teach the truth. As I have previously told you, I have a class of young people in Sunday school and have been teaching them along the lines of expositions given in the WATCH TOWER. This has brought down upon my head a spirit of opposition from the pastor and some others. They removed me as Superintendent of the Sunday school, and it was understood that I was to give up my class. I resigned the class, but the pupils would not have it so, so I am taking them along with me. I am finding the value of endeavoring to be "as wise as a serpent and as harmless as a dove," and also that it is not wise to "cast pearls before swine." I am trying to be more discreet and discriminating in handing out the truth, and find that everything must be done in the spirit of Christ if anything is to be accomplished.

The Lord has opened up opportunities for service where I least expected them. I have one family started in the DAWN study, and through them two other families are becoming interested. My experiences thus far seem to be that even among seemingly truth-loving people many are loath to accept any doctrines, except as they seem to be in harmony with their denominational tendencies. I thoroughly enjoy the WATCH TOWER, and was very glad to see in a recent number the article entitled, "Who were Those Saints?"

Sincerely yours in the Master's service,
HENRY M. CAULKINS,--New York.

DEAR BROTHER RUSSELL:--For the last twelve years I have been a firm believer in the doctrines you teach. I have read VOL. I. of MILLENNIAL DAWN several times; also VOLS. II. and III. a number of times, and they have given me great consolation and comfort.

All that I know of the plan of salvation I have learned from your writings. I was raised by strict Methodist parents, but all I learned from them only served to confuse and bewilder me, and to make me almost an unbeliever in the Bible as a divine revelation. After reading the DAWNS the fog was lifted from my mental vision, the crooked places were all made straight, and all was clear as noonday. May God continue to bless you and your work, is my prayer.

D. P. SCULL,--Pennsylvania.

DEAR BROTHER RUSSELL:--I feel constrained to write and tell you how very much I enjoy and appreciate your presentations of the truth regarding God's

wonderful "plan of the ages." My mother has read nearly everything you have written for nearly fourteen years, and has taught it to me, as fast as I would receive it; but until recently I have not taken the interest I should in trying to understand the plan, nor did I see the beauty in it I do now. Last March, during the revival at a Wesleyan Methodist Church near us, I was converted and joined that church, thinking that I had found a haven of rest for my weary feet. A few weeks afterwards mother laid VOL. V. of the MILLENNIAL DAWN in my lap, asking me to read certain parts of it. I put aside all the prejudices I had formerly felt for your books and began to read for myself. I was completely captivated, from the first, with the beauty and harmony of the truth as you presented it.

The more I read the more I became convinced of the folly of remaining in the organization I had just joined, especially as it makes such a specialty of teaching the God-dishonoring doctrine of eternal torment. Acting upon my convictions I withdrew from the church on May 14, after telling the pastor my reasons for doing so. He acted very reasonably--admitted that the church could not grant me fellowship unless I conformed to the creed. He, however, made it a point to warn his followers against MILLENNIAL DAWN. He said the author was a deep writer who mixed truth and error in such a manner that it appeared to be truth. I told him I believed it was all truth, for everything you said was based upon the Bible. I loaned him Vol. V., but I do not think he read it--"for fear of the Jews."

Now I am free, thank God, to read anything you write, and my only regret is that I cannot recall the years of wasted opportunity--the time seems so short and I have so much to learn, for I am but a "babe" in the school of Christ. I am perfectly willing to consecrate my all to him; therefore, dear brother, I ask an interest in your prayers that I may be strengthened in love and faith and may become a true member of the "little flock," if it be according to his will. Again let me thank you for leading me "out of the darkness into his marvelous light." As I reflect on the Lord's goodness my eyes fill with tears, and I long to shout, "Glory to God for his love, wisdom, justice and power!" I feel it needless to ask him to bless you, for he will surely bless the instrument through which he is dispensing the "meat in due season to the household of faith." I beg that you will pardon my trespassing upon your valuable time. I believe I could write all day and never tell you half I feel. I will send you some money as the Lord prospers me. We are very poor, and I handle but little money, but I want to give you a little whenever I can.

Your sister in Christian love,

MINNIE R. BARNETT,--South Carolina.

DEAR BROTHER RUSSELL:--We continue giving thanks to our Heavenly Father for the unfailing supply of "meat in due season" that comes to us through your labors, nor do we forget the workers in our prayers. We realize that the famine is sore in the land and that darkness is rapidly settling down upon the people. How rapidly the truth is becoming vitiated by the flood of false doctrines; how completely people are losing the last vestige of the faith!

Brother Thompson is in town for a short visit, and we were very much pleased, indeed, with the last page in the June 1 TOWER. It is good to know the Pilgrims are busy spreading the truth; cheering to know there are so many places where Israelites indeed may be found. It helps to sustain our interest--makes us more patient to feel that the Lord is mindful of his own in this way; however isolated they may be, their "bread and water" is sure, spiritually and temporally.

With Christian love to yourself and those associated with you in the work, and making mention of you all in our prayers, Yours in the one faith,

T. K. McGINN,--Manitoba.

DEAR BROTHER RUSSELL:--Brother Draper has come and gone. I bade him adieu and God-speed yesterday, and trust his heart was rejoiced and comforted by our rejoicing in the glorious light of the truth. Our meetings were not large, but I feel safe in saying that there was an intense interest depicted on each countenance, and that all our little gathering and a few from outside were deeply impressed with all the meetings, which were held in our new hall.

On Sunday morning, at 10.30, about forty assembled at Balmy Beach (about 4 miles from the center of the city, many having to travel 6 to 7 miles) to witness the symbol of baptism in water. The morning was bright, cool, and very windy, causing quite a heavy rolling surf, which rather added to the interest of the occasion. Four sisters and five brothers were buried in the waves, thus showing forth to quite a large number of spectators on the beach their immersion into Christ's death.

Our little party was indeed a happy, joyous little band as we returned home, to assemble again at our hall at 3 P.M., and listen to our dear Brother Draper pour forth more of the precious things from the Holy Word.

At 7 P.M. our last meeting commenced, there being 88 or 90 in the hall, quite a number of the friends and acquaintances of the dear brothers and sisters being present, but very few strangers, and about 9.30 our feast of fat things came to an end for the time, and I think it would have been difficult to picture a more happy lot of faces than all wore; all were overjoyed at the precious things they had heard, and the words of comfort, exhortation and strength which came to us from our dear Brother. I feel that I am expressing the heart's desire of our assembly when I say that all were deeply thankful to our Heavenly Father, to our dear Lord and Master, and also to you, dear Brother, and our dear Brother Draper for providing us with such good things. I pray God we may continue abounding in love, peace and joy in the Lord.

I must not close without mentioning one of the most interesting incidents of the meetings. A dear Brother, having come out from amongst the Jews (but quite a stranger to us at first), became deeply impressed with the "True Gospel." He had been seeking rest amongst the sects, but had found little or none. One of his difficulties, and perhaps his chief one, was the Trinitarian doctrine, and his face beamed with delight when he learned we did not accept this. He was indeed hungering for the truth, and at the close of Saturday night's meeting he came to me and expressed his desire to symbolize his consecration in water baptism, which he did on Sunday A.M. He is a most intelligent brother and withal so simple. He has already undergone much persecution for Christ's sake, his wife and children being taken from him, as it were. As I understand it, they had their choice to remain with him or be cast out of the synagogue. He indeed seems to be an "Israelite indeed." We (I need hardly say) are all much interested in this dear brother. Truly some, at least, are "looking upon Him whom they pierced, and mourning," and yet their hearts rejoice to find Him whom they have waited for.

With much love from all the dear ones here, and a desire for your continued prayers for our stability in the faith,

Your servant in the Lord Jesus,
EBENEZER STOVEL,--Ontario.

R2849 : page 237

DEAR BROTHER RUSSELL:--The article on "Patient Endurance," in April 1 TOWER seemed most opportune, as we heard a number of our people speak of it particularly; and I may say it is most highly appreciated by myself. Indeed, dear Brother Russell, every number of the blessed TOWER seems fraught with the spiritual refreshment most needed at the time, and my heart is continually lifted in deep gratitude to our Father for the heavenly food furnished through your instrumentality. That you have been enabled to so empty yourself as to be filled with God's precious messages so richly, is a cause of deep gratitude from all the household of faith. In reading over recently the first and second volumes of DAWN, I am astonished at the many things that had previously escaped me, or failed to leave their impression--probably through the pressure of worldly cares. The last three years have brought me riches of knowledge and experience, yet with them such an overwhelming sense of my utter unworthiness and incompetency that I would surely sink, but for clinging to the cross.

I ask your prayers that I may not receive the grace of God in vain, but forget the things that are behind, and press forward to the mark--with patient endurance.

With earnest desire for the continuation of His rich favors to you, and all needed strength, both physically and spiritually, and trusting in the merits of our great Redeemer,

I remain, yours with Christian love,
ALICE E. BOURQUIN,--New York.

DEAR BROTHER RUSSELL:--We have heard several times from you through Sister Giesecke in Germany, and received your greetings and sent our regards to you. But I feel as tho I should write directly to you this time, to inform you that the Lord has a people even here in Poland, and that a goodly number have been found here in a comparatively short time. There were only three of us when I first came here; but the Lord has blest the testimony and the circulation of the tracts and booklets to such an extent that now we number fifteen, nine brethren and six sisters. And the opposition on the part of those who claim to be faithful Christians, but who do not grasp the truth was, and is still, very severe, not only in this place, but in the entire vicinity, into which the truth has been carried in a wonderful manner, through various agencies, showing that it is the Lord's work.

We are so thankful that the Lord has counted us worthy to see present truth, delivering us out of the gross darkness of Babylon, and translating us into his marvelous light. And we cannot help feeling that the Lord has condescended greatly in calling us, who in so many respects are much more unworthy than many others whom we know to be blinded and prejudiced against the truth, but who naturally seem to be much more qualified for service if their eyes were only open to the truth.

We have great difficulty in getting literature from Germany, and in fact from anywhere outside the Russian border, especially so of late, on account of the recent ecclesiastical and social troubles, but we are thankful for what we have already received, and are feeding with delight at the richly decked table of present truth. We are glad that you have not decided to discontinue issuing the German TOWER, even tho it comes so seldom and not nearly with the quantity of food the English brethren have furnished them. We earnestly hope that the fifth volume of the DAWN may appear in a German translation, and until then we will endeavor to be satisfied with the grace already bestowed upon us.

We wish you the Lord's richest blessing in your ministries of love, and remember you in our prayers, hoping and praying that we may be remembered also in your petitions. We would be delighted to receive an acknowledgement of the receipt of these lines. And finally we send you hearty greetings. May the Lord bless you! Yours in the fellowship of Jesus Christ,

JOHANN WEINZ,--Russian Poland.

The following is from the Bandera, Texas, Enterprise of April 11, 1901. We commend the Brother's method of announcing in his home paper the reasons for his withdrawal from a system, whose doctrines he could no longer support, and believe the temperate and careful manner in which he has stated the reasons for his action should be helpful in its influence upon any whom he may hereafter endeavor to interest in the "good news."--EDITOR.

R2850 : page 237

"WHY I WITHDRAW FROM METHODISM.

"Having recently withdrawn from the Methodist Church, of which I have been a member for more than thirty years, and knowing, as I do, that some will be wondering at my motive in doing so, and knowing, also, that of the various motives which will be imputed to me, some are likely to be suggested by those who have not investigated the matter for themselves, and hence will be incapable of rendering a fair judgment, I desire to occupy enough space in my county paper in which to give my true reason for the step I have taken, and then leave it to the public to approve or disapprove as they may feel inclined.

"My reason for leaving the church was not that I had any dissatisfaction with, or the slightest ill will towards, a single member of this or any other church, but simply because my honest convictions as to the true interpretation of God's Word had become too much at variance with the doctrines taught by all the churches with which I am acquainted to admit of my longer remaining therein with justice to the church, to myself or my God.

"Whether by chance or by divine intervention, the MILLENNIAL DAWN series of Bible helps, consisting

R2850 : page 238

of five books, was recently placed in my hands. I confess it was with no little prejudice that I began to investigate the doctrines taught in them, but to my surprise I have found that:--

"1. They teach nothing which is not in the very strictest accord with the New Testament code of morals.

"2. I find that the author of said books 'reasons together' with his readers in the most fair, liberal and logical manner, giving quotation after quotation and reference after reference to the Bible in support of his construction and understanding thereof.

"So logical, patent and convincing are the theories advanced (if you chose to call them theories: for my part I call them truths) that I cannot resist them. With such beauty and grandeur do the books depict the Power, Wisdom, Justice and Love of the great Father, the Creator of all the world, as well as the beneficent character of Christ, the blessed Redeemer of all the world, that my mind has been opened to a far more vivid realization of the actual existence of God and his glorious plans and purposes concerning his creature, man; also the height and depth and length and breadth of the love of Christ, and the far-reaching efficacy of his sacrificial death on the cross, are so apparent that my heart has seemingly enlarged manifold, and my respect, reverence, love and admiration for God and Christ, as well as my love and good will towards my fellow creatures, have reached a point far, far beyond anything I ever before experienced.

"Hence I have determined to throw off the shackles of church creeds and prejudices, and with God's help let the new light shine forth in my daily life; to present the MILLENNIAL DAWN doctrine to as many as desire to hear it, and to help those who hunger and thirst after truth, to the very best of my ability, trusting God for direction and help. So, then, in the fear of God, I heartily recommend every one to procure these books, and with receptive mind and earnest prayer to God for his guidance, read them with Bible in hand. WM. HUDSPETH."

===================

R2850 : page 238

A SPECIAL EDITION OF THE LINEAR BIBLE.

A SHORT time ago we proposed arranging for a wide-margin Bible, and selected the new Linear Bible as being in every way the best, most up-to-date Teachers' Bible published--possessing an excellent Concordance, and giving in the text the readings of both the Common Version and the Revised Version in good, readable type, and of a size not extremely bulky. On the adjoining page we lay before our readers what the publishers have to say in favor of the Linear Bible, and their regular prices for them; also a sample page, showing style of type, etc. By special arrangement we can procure a large quantity of these Bibles for WATCH TOWER subscribers at a very much lower rate than the prices at which they are usually sold. And additionally we can have inserted eighty photographs of the Holy land and vicinity; and have the outer margin made 1 inch wide.

At first it was proposed that TOWER readers should in this margin make reference memoranda to the five volumes of MILLENNIAL DAWN, and the last six years' issues of the WATCH TOWER,--opposite each verse, throughout this Bible. Subsequently, however, considering how much labor this would mean--how many hours and days would thus be spent, and how many would fail entirely to secure the desired results, and how many others would blot and blur, and only secure unsatisfactory results, we concluded to see what could be done in the way of printing these references in the margin. We find, as hinted in our last issue, that it will be quite an expense, both of labor and of money, to publish the Bible in this manner. But we reflect that when complete it would be one of the greatest blessings to the Lord's people interested in present truth that could possibly be prepared for them; and this would compensate for much trouble. It would be a Bible Commentary arranged in the most satisfactory manner ever designed. It would give the dear friends, as they meet in various parts of the world for the study of the Lord's Word, an opportunity of having the Editor present with them at each meeting, to offer suggestions respecting the meaning of the texts. This would not mean, of course, that his suggestions would be considered indisputable or infallible, but merely that he would be present with the little companies of the Lord's people throughout the whole world, to discuss with them the Father's Word and to assist as much as possible in throwing a correct light upon its meaning.

We have already received a large number of responses on the basis of our first announcement of a blank wide margin, and unless countermanded we will understand these to be for the Bible as now proposed. But now we invite postal cards from all subscribers who have not responded, who would like to have the Bible as it is now proposed it shall be; namely, with the references in the margin. It is quite possible that we would never get out another edition, and we believe that every WATCH TOWER reader who can afford it at all should have the Bible proposed, in the cheaper or better binding.

We now propose that if we receive responses from 2,000, we will proceed to publish the Bible as stated, charging the following prices: In "French Seal," divinity circuit, gold edges, linen lined, $2.00, including postage. In "Persian Seal" (Morocco), gold edges, leather-lined, $3.00, including postage. These prices will apply only to those who place their orders in advance and thus guarantee us against loss. We may publish a few more than will be represented by the orders, but they will be sold at higher prices. It is our opinion that every WATCH TOWER reader who secures one of these best books, will consider it worth $10--that he would not sell it for $10. We invite postal cards at once, that the matter may be determined upon. We expect to have them all alike, none with thumb index, which would spoil the references. Send your postal cards at once, but send no money until the books are announced as ready,--which will probably be not much before Christmas.

===================

THE HOLMAN

Comparative Self-Pronouncing S.S. Teachers' Bible

CONTAINING, IN COMBINED TEXT,

The Authorized and Revised Versions of the Old and New Testaments.

It presents in a single line and in large, clear type the texts of the Authorized and Revised Versions, where said texts are alike. Where they are unlike, either in language, spelling, italicization, capitalization, parenthesis, punctuation, or otherwise, the difference is clearly and at once set forth by means of double lines of smaller type, making a readily and easily readable combined text. Thus, direct and instant comparisons of the respective texts are assured, and all complexities and imperfections are avoided. Both eye and mind are instantly, and as fast as one can read, addressed to every difference in the language, spelling, italicization, capitalization, parenthesis, punctuation, or otherwise, of the two versions.

Ease and Comfort of Reading.

There is nothing mysterious or involved about the Linear Parallel readings --all is plain sailing. To read the Authorized Version, one has but to read the large type line along to any point of difference in the respective versions, and then follow the UPPER small type line through such difference. Likewise, to read the Revised Version, one has but to read the large type line along to any difference in the respective versions, and then follow the LOWER small type line through such difference. This rule holds as to every difference, even to that of a comma. Thus, not only the readings but the comparisons of the two versions become easy, immediate, satisfactory and perfect.

Other Distinguishing Features.

This Linear Parallel Edition also embraces all the distinguishing features that have made the HOLMAN S.S. TEACHERS' BIBLE a standard wherever the English tongue is spoken. It is self-pronouncing, introduces the prefaces, company names, and appendices to the Revised Version, and contains a New Analytical and Comparative Concordance, with its 100,000 references; A SERIES OF NEW MAPS, specially engraved to our order, with an elaborate cross-line index, etc.

Labor and Cost.

This grand desideratum for ministers, teachers, students and general Scripture readers, and this triumph in Biblical publication, have not been attained except by long, painstaking and laborious effort, and by a most liberal expenditure on the part of the publishers. They, therefore, feel confident that the achievement of what has not, hitherto, been successfully reached, and the fresh and unique facilities offered for the reading and study of God's word, will meet with instant and hearty approval.

STYLES AND PRICES:

The Linear Parallel Edition of the Holy Bible is printed on the finest Rag Paper, and bound in styles commensurate with its novelty, utility and importance. It is furnished thus:

No.350. Imperial Seal, Divinity Circuit, Linen Lined, Rounded Corners, Red under Gold Edges...$6.00
No.355. Persian Morocco, Divinity Circuit, Leather Lined, Rounded Corners, Red under Gold Edges... 8.00
No.360. Levant, Divinity Circuit, Calf Lined, Silk Sewed, Rounded Corners, Red under Gold Edges...10.00

EXPLANATION.--The "Linear" Parallel Teachers' Bible is a combination of the Authorized and Revised Versions. The words which are the same in both are set in Pica type, and where differences occur the Authorized version is given in the top line, and the New or Revised version in the bottom line of small type.

GENESIS.

CHAPTER 1.

The creation.

====================

SEMI-MONTHLY.
VOL. XXII. AUGUST 1, 1901. No. 15.

CONTENTS.

Balancing Earthly Good with Divine Favor......................................243
"My Lips Shall Praise Thee"..................245
God's Promises to Abraham Reiterated.................................247
Abraham's Age on Entering Canaan.................250
Questions on the Resurrection Hope................250
What is Guaranteed by the Ransom?.............250
The Fervent Prayer of Abraham....................253
Saved So as by Fire...........................255
Public Ministries of the Truth...................256
Items:--Those Prophetic Charts, Etc..............242

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WHEN ordering tracts mention quantity. This applies also to the orders for Volunteer matter. Say how many more you will need with each order, and give full address to which you wish them sent;--separate from the letter.

R2853 : page 242

THE MESSENGER OF THE COVENANT.

Our issue of July 15 contained an article on this subject which should be put into the hands of all of "Rev." John Alex. Dowie's followers, who give evidence of sincerity;--peradventure they might be recovered out of one of Satan's snares. Remember the words of the Apostle.--James 5:20.

We printed an extra edition of that issue in order to give you this opportunity for service. Order free, as many as you will promise to use judiciously. Or send us the addresses and we will mail them direct.

THOSE PROPHETIC CHARTS.

We now have a good supply of the Prophetic Charts--very neat, 35 inches long, with hangers. Price 25 cents, including postage. One of these and one of the "Silent Sermons" should be on the walls of every WATCH TOWER reader's home.

We have a number of these charts very slightly soiled which we will send free to any on our list who cannot afford to purchase, and who will send a postal card request. We will include one of "Silent Sermons," and prepay the postage, which will be 10 cents each. Order at once. We are anxious that all should have them.

===================

BALANCING EARTHLY GOOD WITH DIVINE FAVOR.

"Because thy loving kindness is better than life, my lips shall praise thee."--Psa. 63:3.

LOVING-KINDNESS, in our text, has the signification of favor. The Prophet, in speaking, represents the Church--the Christ, Head and body. The words are applicable to no others. None but the saints esteem divine favor more precious, more valuable, than the present life--than earthly good things. If we ask the world to balance this matter, to weigh on one side of the balances earthly interests, earthly pleasures, family ties, social position, pride, worldly aspirations, and to put on the other side of the balance divine favor, the reply would be that the earthly good things have all the weight; and that divine favor has none, for the worldly know little or nothing respecting divine favor. They have indeed heard that some people believe in a God, believe in his providential care, believe in his love, believe in a future life, etc., but as for themselves they conclude that such things may be, while the earthly things are certainties; and they would not think for a moment of exchanging present certainties for unknown and intangible matters, called divine favor.

R2851 : page 243

If we even ask the average nominal Christian to weigh this matter, and tell us if willing to exchange, --putting in the one side of the balance all the good things, hopes, ambitions, family ties, social position, churchianity, petty office and esteem of men, and putting into the other side of the scale God's favor,--he will hesitate and eventually decide that he will do nothing of the kind. The reason with many is that they do not appreciate divine favor. They have heard and believed certain things respecting the Almighty, some of them true and some of them false; and the misrepresentations of God's character have so neutralized and offset and made non-effective the truths which they have learned, that they lack confidence in the unseen: with such, worldly interests outweigh appreciation of divine favor ten to one. The truths they learned were respecting God's love and his gracious provision for his fallen creatures through the redemption which is in Christ Jesus our Lord; and that he willeth not the death of him that dieth, but would that all should turn unto him and live, in the enjoyment of endless blessing.

These truths are found in the sure Word of God; the untruths which they have learned came from a human source, or rather more remotely, from the great Adversary himself, Satan, "the god of this world," as the Apostle calls him. As he tells us, "The god of this world hath blinded the minds of them that believe not"--blinded them to the real character and plan of Jehovah, and deluded them into thinking of him most unkindly, most disreputably, we might almost say most blasphemously. He has blinded them into thinking that the Almighty, while declaring that he has all power, has declared also that he will exercise this power beneficially only over a mere handful of earth's teeming millions--that he will take out this sample to show his power and what he could have done for all if he had wanted to, and exercise his power in hurling the great mass of his creation into eternal torment;--that he made provision to this end before the creation of mankind,--prepared a great and awful place of torture,--prepared the fuel for eternity,--and prepared the devils to see that nothing was lacking in the worst form of torture.

Is it any wonder that those who have thus received human traditions instead of the Word of God, those who believe such terrible things respecting the

Creator and his plans, things which outrank in cruelty the doctrines of the heathen, received from the same Satanic source, should doubt the love of such a God? It is no wonder that such find themselves unable to reconcile such human theories with the plain Scriptural declaration that God is love, very pitiful, very merciful, and that his mercy endureth forever; and that he doth not willingly afflict the children of men. The two thoughts are in violent conflict; the one represents God as loving and kind; the other represents him as a demon of the worst imaginable character; and it is no wonder that those who have in their minds this mixture of human traditions which make void the Word of God, are unable to see God from the right standpoint implied in our text--unable to see his loving kindness, so great, so good, so beneficent, toward all of his creatures,--unable to reconcile such human theory with the Scriptural declaration, that Jesus Christ by the grace of God tasted death for every man, and that this grace of God in Christ is yet to be testified in due time to every creature, and that thus all are eventually to come to a knowledge of the truth, and thus all eventually to have an opportunity for life everlasting.--1 Tim. 2:4.

Is it any wonder that those who entertain so mixed a conception of the Almighty's character, when they attempt to balance the loving favor of God with earthly good things, find that the scale weighs down toward the earthly things, because, altho they appreciate some features of the divine character, these are practically neutralized by such misrepresentations of the Adversary through false theories. Well does the Apostle explain the object of this blindness on the part of Satan, saying, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.) Ah yes, here it is! The goodness of God, the loving kindness of God, God's favor, does not shine into the hearts of many, and while it does shine a little into some hearts, thick darkness of error hinders their hearts from receiving the full benefit of the light, and its blessing and joy. Such as are in this position find it impossible to love the Lord with all their heart, with all their mind, with all their being, with all their strength; because from all that they know of him, through this false representation of his character, he is not worthy of much love. The fear of the Lord might operate upon them under such circumstances, and might be balanced against the world and its good things, but his "loving kindness" has comparatively little weight in their lives.

Are we to suppose, then, that there were no saints in the past, because in the past these false ideas of

God held full sway amongst his professed children? Are we to suppose that Luther, Melanchthon, Zwingli, Calvin, Knox, the Wesleys and others, were not saints, and not joint-inheritors with Christ in the Kingdom? No; on the contrary, we presume that these were saints, and that they laid down their lives in the Lord's service; and we merely mention these prominent names as illustrations, and not by way of saying that they were the only saints of their times, and not disputing either that there were saints before them, all through the dark ages, as well as in the primitive Church.

What we do claim, however, is that the mixed theology, which represents God as half love and half devil, never produced the sanctifying effect which we see in the lives of the class we have mentioned. We hold that all those who reached the point of saintship described in our text, and who were able to balance the present life and its earthly good things with the loving favor of God, and to prefer God's favor rather than life, so that they were willing to sacrifice earthly interests, that they might have the divine favor, both as respects the life which now is, and that which is to come,--these never reached this position through their mixed theology, but attained this grand position only in proportion as they were able to forget or ignore the human and Satanic blasphemies respecting the divine character, and to think of God from the standpoint of pure justice and love. Some of them have told us in their writings how terribly this devil-inspired theology weighed upon them; how they found the theory so antagonistic to all their conceptions of divine justice, mercy and love, that the only thing they could do under the circumstances was to shut the eyes of their minds to the nightmare of hell and devils and torments, and to say to the Lord, O Lord, I cannot understand this, but I accept thee as a very God of love and of justice, and I know that when I shall see thee as thou art, and when I shall see all the works of thy great and wonderful plan, then I shall realize, as I cannot now realize, wherein divine justice and love are compatible with this awful theory of eternal torment for all except the little flock, the elect.

Thus by shutting their eyes to the error, and opening their eyes by faith to the real character of God, substantiated by so many declarations of his Word, the class we refer to, through all the darkness of the dark ages, was indeed enabled to love God supremely, so that they counted not their lives dear unto them, that they might have his favor; they were willing to lay down life and earthly advantages and hopes and favors, that they might have the divine favor now and everlastingly. And if God's people in the past were enabled to triumph in spite of blindness,

R2851 : page 245

what shall we say respecting our position today, now that the due time has come for this vail that was spread over all nations to be taken away, so that the true light of the knowledge of God, shining in the face of Jesus Christ our Lord, should shine into our hearts and give us to see through his Word, and freed from human tradition and Satanic misrepresentation, the justice and the loving kindness of our God!

How shall we today balance this question of earthly life and its advantages and privileges and hopes and aims with the favor of God? Well, it will be a test to us, as it has been a test all through the ages. Those who are merely glad to find out that there is no eternal torment, and whose hearts are not touched with the "loving kindness" of God, will go on in the world, rejoicing that they have been delivered from a bondage of error, but not returning to give glory to God and to offer themselves in his service. And these, alas! are the majority; like the ten lepers who were cleansed by our Lord, of whom only one returned to give thanks and to become a follower of Jesus. Thus the test goes on today, as ever; for the Lord is now seeking only the Kingdom class, only the little flock, and he wishes to have in it only such as love him supremely--only such as, having tasted that the Lord is gracious, desire to and do feast upon his favor, enjoying it, relishing it, appreciating it far beyond any earthly pleasure, any earthly hope, any earthly ambition, any earthly love.

This class today and at all times has been the same,--of one spirit with their Head. The Apostle Paul voices their sentiments; speaking on this very subject, and weighing the earthly life with the divine favor, he says: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him....That I may know him and the power of his resurrection, and

R2852 : page 245

the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain to the resurrection of the dead." (Phil. 3:7-11.) The Apostle's sentiment is that of all the saints; it is that of all who will be accounted "overcomers," and who will be accounted inheritors of the promise of joint-heirship with Jesus. Nothing short of this will do.

We must appreciate the loving favor of God as better than earthly life, else we are not worthy of him and not of the kind he is seeking. And it is with all who have the Lord's spirit just as it was with the Apostle; the moment they begin to weigh and contrast fellowship with God and the eternal hopes associated therewith, in contrast with earthly loves and family ties and earthly ambitions and pleasures, the latter all seem to be quite insignificant in comparison, dross as compared to pure gold. And from this standpoint they gladly renounce all, giving up life itself for the favor of God.

ATTAINING CHRISTIAN MATURITY.

But this full development is not at the beginning of the Christian experience with us, nor was it at the beginning of Paul's experience. It is development attained by growth. At the very beginning, however, it was necessary, before either Paul or we could be accepted at all of the Lord, as begotten of the new nature, that we should first balance the loving favor of God with the earthly good things, and the balance must be settled on the side of divine favor, so that we would give up the other,--earthly life, earthly hopes, earthly aims, earthly pleasures, consecrating them to sacrifice, in such measure as may be necessary in order to maintain divine favor and blessing. From the time the scale was thus turned to the Lord's side, and our hearts were consecrated to him, earthly things began to lose their weight and to lose their value, to lose appreciation in our eyes, as our eyes began to open the wider to the heavenly things; and the latter became more and more weighty with us, more and more real, until we could see with the eye of faith him who is invisible to the natural sight, and the crown of glory, and the exceeding great and precious things which God has in reservation for them that love him, and be more and more strengthened thereby. And so with some it may have been after weeks or months or years that they reached the position attained by the Apostle when he wrote, as above, that all earthly things were henceforth but as loss and dross when weighed in comparison with Christ and God's loving kindness or favor toward us in him.

This loving favor of God, so much appreciated by the saints that they consecrate their earthly all to obtain it, is not merely a favor as respects future prospects and hopes--not merely as respects the Kingdom to come and the glory and the honor and immortality then to be granted to such as are in divine favor, but it extends to the present life. Gradually we come to appreciate fellowship and communion with the Father to such a degree as to produce misery of soul if this communion is interrupted. And this sentiment is beautifully expressed in the hymn which we sometimes sing:--

"Sun of my soul, my Father dear,
I know no night when thou art near;

O let no earth-born cloud arise
To hide thee from thy servant's eyes."

The true child of God will be in such close fellowship with the Father, and with the spirit of truth

R2852 : page 246

and righteousness and love, that anything which would interrupt or hinder this fellowship would be esteemed a calamity, however sweet or precious it might be to the natural man. The new creature is willing rather to cut it off, if it were dear as a right hand; to pluck it out, if it were precious as a right eye; than to allow any earthly thing to intervene between him and the divine loving-favor which he has learned so to enjoy that he considers it better than all the rest of life.

"THEREFORE WILL MY LIPS PRAISE THEE."

Many Christians, confused with the Babylonian din of false, contradictory theories, have felt that they would desire to show forth the Lord's praise; but then to offset this there arises in their minds the terrible errors which, as a great nightmare, darken their souls and hush their lips, so that as a rule few are found ready to speak of the Lord and his matters except those who speak either from a sense of duty or from a love of money and worldly position. And so it is that today, were the emoluments of honor and salary taken away, and were it necessary in order to be a minister of Christ to follow the example of the Apostle Paul, and to labor, working with their hands, in some sort of tent-making, nearly all of the ministers of Babylon would cease preaching. As it is, the ablest and most intelligent of them can only be retained in the service by making it pay them better in money and honor of men than any other occupation which they know of.

On the other hand, those who have tasted of the Lord's grace, those who have come to realize his favor as better than life, and who have joyfully laid upon his altar every earthly good thing, and hope and ambition, rejoice to tell the good tidings to others; they rejoice to tell forth the praises of him who called them out of darkness into his marvelous light. The message is too good to keep; they not only do not require to be hired to tell it, but they are willing that the telling of it, and the enjoying of God's favor in connection with the telling, shall cost them something--cost them trouble, cost them money, cost them the loss of earthly friendships, cost the straining if not the breaking of some of home ties, cost the frown of the world and of churchianity;--yes, they rejoice, saying, in the language of the Prophet, "He hath put a new song into my mouth, even the loving-kindness of our God!"

Some one, perhaps, will say this is exaggeration; it will not cost earthly friendships nor home ties; it will bring with it respect and honor of men, and a salary. We answer, No! The Lord's Word is still true; he is still the example to all who will walk in his footsteps. For what did the Master suffer the loss of social position? Why did the Doctors of Divinity of his day, and the notables of the religious people, hide as it were their faces from him? Why did they finally become so embittered against him, and so hate him, that they crucified him? Was it because of evil-doing on his part? Nay, but "he went about doing good." It was because he told the truth--truths which they believed in great measure, but with which they had mixed "traditions of the elders," which blinded them and made them children of darkness. Our Lord gives us the key to the situation when he says, "The darkness hateth the light." The darkness does not hate the light so that it will not wear a garment of light to deceive, and so the Adversary, in inculcating the darkness of misrepresentation of the divine character, takes care that this false doctrine shall always have associated with it, to some extent, as a sugar-coating, a garment of love and charity also. He associates a blasphemous misrepresentation of the divine character, which teaches that God is hurrying the masses of poor, frail humanity into the hands of demons for eternal torture, with moral platitudes and church-work, and on the other hand satisfies the human cravings for better lives by instituting hospitals, asylums, orphanages, etc., thus giving mankind the suggestion that they are really better than God, for they would care for and assist the poor and the weak and the fallen, while the Almighty would deliver them over to demons and torment, and foreknew and purposed it so from the beginning--this is their theory.

Those who were deluded by Satan at our Lord's first advent so hated the glorious message which he brought, and so hated his purity and truthfulness, that they called him the prince of devils, Beelzebub, and he told his followers that if he was thus treated they must not marvel if they shared a somewhat similar experience. And as his persecutions and oppositions came not from the world, the Gentiles, the heathen, but from the professed holiness people of his time, so all through the dark ages, and at the present time, those opposing the Lord and the truth are not worldly people, but sectarians whom Satan has more than half blinded with his false doctrines and misrepresentations. We are not, therefore, to be surprised that we find it as the Lord declares, that wherever his truth goes it will be like a sword to separate, and that especially in the home and the family. And as he declared, "Ye shall be hated of all men for my sake."--Matt. 10:22.

These experiences are for the very purpose of testing us, as the Lord's experiences were for the purpose of testing him. He consecrated his life fully and completely at the beginning of his ministry, when he reached thirty years of age, and symbolized his consecration in baptism. So fully did he appreciate the

R2853 : page 247

Heavenly Father's loving kindness and favor that it required not a moment's hesitation for him to decide that it was better than life--to decide to sacrifice the earthly life; and immediately he began to proclaim the truths respecting the divine love and provision. And well he understood from the beginning how this would bring the hatred of nominal professors of Judaism, and that in thus letting his lips praise the Lord he was doing so at the cost of his earthly life, and all the blessings and privileges associated therewith.

Likewise with those who walk in Jesus' footsteps in the narrow way; however much it may surprise them, they find that the proclamation of good tidings of great joy which shall be unto all people--the loving favor of our God, manifested in Jesus Christ our Lord--told in its fulness, brings the hate, the scorn, the persecution of nominal Christendom of today. Those who love the present life close their lips and refrain from speaking his loving kindness; but those faithful to their covenant, and appreciative of the Lord's favor as "better than life," will show forth his praise at any and every cost of an earthly kind.

The "harvest" message of good tidings which is now revealed to the Lord's consecrated people, by which they discern the loving kindness of God, which they feel they must tell forth to others, not for money, nor for reputation, but at the cost of worldly reputation, at the cost of financial loss, at the cost of home trials and difficulties--this message is the "new song" mentioned by the Prophet, that the Lord has put into the mouths of his consecrated ones. It is the same new song that is mentioned by our Lord in Revelation, which none others might sing except the elect 144,000, who have the Father's name in their foreheads --publicly professed. If others hear of the song they cannot sing it, because it costs something to sing this song. "Because thy loving favor is better than life [more esteemed by us, more than all of earthly life and its good things] therefore will my lips praise thee."

===================

R2853 : page 247

GOD'S PROMISE TO ABRAHAM REITERATED.

--GEN. 15:1-18.--AUG. 11.--

"I am thy shield, and thy exceeding great reward."

LOT had not lived a great while in Sodom when king Chedorlaomer descended upon the Sodomites with an army and took away many persons and great spoils of flocks, herds, etc., including Lot and his family and possessions. Word of this affair reached Abraham, who armed his own servants, 318, and with two associates pursued the victors, who, doubtless expecting no army or night attack, were careless as to their defenses, and being surprised by a night attack were routed; and Lot and his family and goods, and the Sodomites and their goods were released. The conduct of Abraham in connection with this matter was most noble and unselfish. Not only did he inconvenience himself and all his affairs for the sake of others, but subsequently he refused any share of the booty which he had saved. Would that the children of God could fully appreciate such benevolence and copy it more in the little affairs of life! Much of the distress prevailing in the world is the direct or indirect result of selfishness, and all of the Lord's people should be on the alert to practice and to exemplify the opposite spirit of benevolence in the little things as well as in the great things of life; and should remember that selfishness is a depravity, which needs to be fought against, and to be, so far as possible, overcome by the new nature.

One would have supposed that Lot's vexatious experience in Sodom, and after experience in his capture and subsequent deliverance by his uncle, would have led him to desire a reunion with his uncle, with a keener appreciation than ever of the fact that God was with his uncle, blessing him and guiding his affairs and interests. But this does not seem to have been the case: he was still willing to cast his lot with the ungodly. He reminds us of the words of the Psalmist, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psa. 1:1) Lot did not pursue this course, and hence failed of a blessing. It was not sufficient that his righteous soul should be "vexed" continually by the misconduct of those about him; his love for righteousness should have been such as to lead him to the sacrifice of temporal interests on behalf of his own heart and on behalf of the interests of his family. Let all of the Lord's people who may find themselves in a similar position remember the Apostle's words, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."--Heb. 12:13.

It was directly after his experience in the delivery of Lot and the defeat of Chedorlaomer, and while Abraham was evidently feeling somewhat disheartened or discouraged, that the Lord again manifested himself to him. We do not know the cause of the discouragement, but may infer that he realized that in his attack upon, and defeat of the army and the military

R2853 : page 248

forces behind it, he had probably incurred a displeasure which could not be wiped out by anything short of the destruction of his own camp. As ever, Abraham was peaceably disposed; and the battle he had just won implied the straining of his whole nature. He had done what he considered to be his duty in the interest of justice, and especially in the defense of his own ward, Lot; but now that the excitement was past the reaction set in, and with it certain gloomy feelings and forebodings. So also some of the Lord's people today have moments in which for various reasons the flame of faith and hope smokes, and darkens the eyes of their understanding and the clearness of their perception of the divine character and plan; but if they still hold firmly by faith to the hands of divine providence they will find, as Abraham did, that even the trials and difficulties and discouragements of life will be overruled for good to them.

It was while Abraham was downcast that the Lord appeared to him in vision and said to him, in the language of our Golden Text, "Fear not Abraham: I am thy shield, and thy exceeding great reward." Apparently this was the great lesson that God was teaching him and which he was learning by the experience permitted, much better than had the Lord not delayed some of the promised favors. Abraham was now 84 years old; and, altho wealthy and highly favored of the Lord, he was a pilgrim and a stranger, away from kindred and home through his respect to the divine call and promise. He had no children to cheer and enliven and comfort his home, and even his nephew, Lot, whom he had not detained unwillingly, had preferred the companionship of the wicked and had left him, and even when rescued from his enemies, at the cost of danger and sacrifice, he had not appreciated the matter fully, and still preferred the strangers.

No wonder poor Abraham felt as tho his life, passing quickly by, was a comparative failure--no wonder he felt discouraged. How the words of the vision must have brought new thoughts, new sentiments to his heart; God was his shield--to protect him, to guard him from the anger and power of all the kings of earth and their armies, and able and willing to make all things work together for his good. What a comfort was in this thought. How it reminds us that God is our shield also; our protector from every evil thing and power. The thought is beautifully expressed in one of our hymns:--

"Shield of my soul, tho tempests rage,

And 'gainst me hosts of foes engage,
My refuge and my fortress thou;
Before thee every foe must bow."

The latter part of the message is no less striking: the fact that, nor flocks nor herds nor servants nor children nor friends, were to be the prize upon which his heart should be set; but that God himself was to be his reward;--the having of God for a friend and counselor and guide was to be esteemed far beyond every earthly interest and blessing. And so it is also with the Church of the Gospel age. We may have blessings or adversities or both, as respects the present life. We have promises which pertain to the life that now is and also to that which is to come; but all of these together are inferior, subordinate to the one great thought that God, the great Creator is ours,--our Father, our God, our Friend.

Undoubtedly Abraham's heart was comforted by this message; and yet his reason was still operative, and hence his inquiry of the Lord, How can you bless me and fulfil to me your gracious promises, seeing that I go childless--seeing that my servant Eliezer and his children are the only heirs apparent for my estate? Is

R2854 : page 248

it wonderful, Lord, that I should feel discouraged, seeing that apparently the most indispensable part of your promise is unfulfilled for now fourteen years, and that Sarah and myself are growing old; and that even my nephew, Lot, who might have perpetuated the family and been the heir of my estate, cares not for me and has gone from me? The Lord was not displeased to have Abraham use his reason in this manner, for it was not a reasoning of skepticism or doubt as respected the divine power, but merely the proper questioning of faith as to how the promises on which he had left his home could be fulfilled; and a request for guidance in understanding. And so may we inquire of the Lord respecting his gracious promises. Indeed, he invites us to reason, saying, "Come, let us reason together." In Abraham's case the Lord merely repeated and amplified previous statements to the effect that he should have a child of his own who should be his heir; and leading him out from his dwelling in the starry night, he assured him that his children would yet be multitudinous as the stars of heaven. This feature of the promise evidently applies to the spiritual Seed--the Christ, the elect of God, Head and body, as explained by the Apostle. (Gal. 3:29; 1 Pet. 1:2.)
The other expressions,--"as the dust of the earth," and "as the sands of the sea," represent, not the natural children of Abraham, but the whole number of the human family who, under the blessing of the spiritual Seed, during the Millennium, shall ultimately attain to the faith and obedience of Abraham, and full human

restitution and the Lord's reward for these--life everlasting. --Rom. 11:12,15,32.

The record is that Abraham believed on the Lord --his faith in God triumphed over every obstacle and rested securely, confidently;--his doubts and fears fleeing away. The faith of Abraham is the particular point

R2854 : page 249

of his character prominently set before us in the Scriptures for the encouragement of our faith, for our example. Abraham was not perfect, even as others of our race are imperfect,--"There is none righteous, no, not one." (Rom. 3:10.) But we are told that God so highly esteemed Abraham's faith that he counted it as making up for his natural blemishes and imperfections. "It was counted [reckoned] to him for righteousness." (Rom. 4:3.) He had faith in what God had told him, and, as James (2:22) points out, he manifested his faith by his general conduct. We of the Gospel age are also justified by faith--righteousness is reckoned to us through the exercise of faith--but not faith in the same promises.

God does not promise us earthly children nor an earthly inheritance in the land of Palestine as he did promise to Abraham; hence we are not to have faith in the same things. As the Apostle says, God has given unto us "exceeding great and precious promises"--promises much greater than those given to Abraham: heavenly, instead of earthly promises. We are to believe the promises given to us and to act upon them as implicitly as Abraham believed the promises given to him and acted upon them. The promises made to Abraham were attested by the Lord's word and by his oath, and similarly, tho on a still higher plane, the Lord has made known to us, has attested to us, his love and power, and his willingness to perform for us all the good things promised.

In answer to Abraham's request the Lord attested his promise in connection with sacrifices, after a manner that was probably customary at that time, as described in our lesson. The sacrificed animals, part over against part, were separated by a narrow path along which between the parts passed a small furnace enveloped in smoke, out of which shot a flame of fire. In connection with the weird scene the Lord revealed to Abraham that his posterity would not come into the land of promise for some four hundred years after his son should be born, but would have affliction as a people, even as Israel experienced this in Egypt. The four hundred years being a statement in round numbers, otherwise more explicitly stated as four hundred and thirty years, included the wanderings of Isaac and Jacob before going down into Egypt, as well as the captivity in Egypt. The revelation further pointed out the fact that the deliverance of Israel from Egypt would be with great wealth, and that in connection with it judgments of the Lord would come upon Egypt, and that meantime the Amorites, who then resided in Canaan, would fill to the full the measure of their iniquity, and fully deserve to lose the land of promise; and at that time Israel would be brought in to inherit it.

As God's favor and faithfulness toward Abraham were attested by the sacrifices and revelations of the divine plan, so do they testify to his faithfulness in this Gospel age, that we also may have strong consolation, and full assurance of faith. He testifies to us the fulness of his favor and love by showing us the better sacrifices for sins, through which the New Covenant is sealed, ratified, made operative. He has shown us through his Word that darkness must prevail for a time, and that the Christ (Head and body) must be brought in contact with the fiery furnace of trial and affliction, the smoke of which might well represent the incidental confusion and darkness that necessitates our walk by faith and not by sight, while the flame of light would represent our guidance by the holy Spirit. Being thus assured by the Lord of his love for us, and of the bountiful provision made for our welfare, and of the necessity for trials, persecutions and difficulties during the time of the great darkness, we are strengthened in our faith and enabled to endure as seeing him who is invisible, and to follow in the footsteps of Jesus.

It was at this time that the Lord revealed to Abraham that the great blessings already promised him were to have a far distant fulfilment--for it was here indicated that he should die and his children not inherit the land for some four hundred years: and that he would not see the fulfilment of the promises, altho a part of the promise was that he, as well as his seed, should inherit the land, and join in the work of universal blessing and uplifting of humanity. Abraham was thus indirectly taught to hope in the resurrection, for this last revelation clearly implied that he could have neither part nor lot in it except God would raise him from the dead. And this was in full accord with the subsequent words of Stephen. (Acts 7:5.) It was no doubt for Abraham's good that the Lord did not tell him that it would be about four thousand years before the full blessing would begin;--did not reveal to him that the natural seed could not inherit all of the great promises;--that the likeness of his seed to the stars of heaven and to the sands of the sea were two different figures;--the first representing the spiritual and heavenly seed, and the other an earthly or human seed. It was to his advantage not to know that so long a time would elapse before the completion of the spiritual seed, of which Christ is the Head and the Gospel Church the body; and that through this Seed, glorified, must come the blessings upon the earthly seed, and through the latter to all the families of the earth during the Millennial age.

But God has revealed these things to us, and we may well feel that we have more advantage every way in connection with the divine promises and plan than

R2854 : page 250

even faithful Abraham, whose trustfulness under very adverse conditions is a stimulus to all of God's children. We have not only his example, but many other noble examples, including that of our Lord and his apostles; and we can see, under the guidance of the Word, as revealed by the spirit, that all things have been and are yet working together harmoniously for the development of the Lord's great plan for man's salvation, briefly summarized in his promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

Nothing is more evident than that God's promises to Abraham have not yet been fulfilled. Abraham reasoned that they would not be fulfilled in his day; Isaac and Jacob and all the prophets reasoned that they had not been fulfilled during the Jewish age; and the Apostle declares that the whole twelve tribes of Israel were still waiting for the fulfilment of those promises in his day. (Acts 26:6,7.) Those promises have surely not been fulfilled during this Gospel age, as we all are witnesses --the natural seed of Abraham has been outcast, persecuted and without divine favor, while the true ones of spiritual Israel, though possessed of divine favor and rejoicing therein, have been persecuted and caused to suffer for righteousness' sake, and thereby to learn lessons of patience and experience to prepare them for the great work they are yet to do in fulfilment of the divine promises to Abraham.

The Apostle Paul clearly sets this matter forth in Gal. 3:16-29. He tells us that Christ is the Seed of Abraham--the spiritual Seed; and are not we "members of the body of Christ," over whom, as the Scriptures declare, Jesus Christ is the head forever under God's blessing? (Eph. 1:22,23.) And so the Apostle declares (vs. 29), "If ye be Christ's [members], then are ye Abraham's Seed, and heirs according to the promise."

And if the Lord's saints are still heirs of that Abrahamic promise, assuredly it proves that the promise has not yet reached fulfilment. Thank God that we are still privileged to be heirs of that wonderful promise, "heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." Let our faith be strong, trusting in the promise and in him who made it, who is able to do for us, and for all who trust in him, exceedingly abundantly more and better things than we know how to ask or

R2855 : page 250

expect. Let us through patient perseverance, based upon an undimmed faith, complete our sojourning here; and by the Lord's grace make our calling and election sure to a share in the promised glory, honor and immortality, and in the opportunity to bless, which the Lord purposes to give to the faithful in Christ Jesus.

===================

R2855 : page 250

ABRAHAM'S AGE ON ENTERING CANAAN.

We are in receipt of a number of letters, calling attention to what seems to the writers an error in the Chronology given in the MILLENNIAL DAWN, VOL. II., relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in VOL. II., pages 44-47.

Gen. 11:32, says that at his death Terah's age was two hundred and five years; Acts 7:4 says that then Abraham removed into Canaan; and Gen. 12:4 states that Abraham was seventy-five years old when he left Haran. Hence Terah's age at Abraham's birth must have been one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says: "And Terah lived seventy years and begat Abram, Nahor and Haran?" We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first--possibly because of his greater prominence in the narrative, or possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.--Gen. 17:24; 18:1,16; 19:8,14.

Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus, --Nahor married one of his brother Haran's daughters (Milcah--See Gen. 24:15), whose grand-daughter, Rebekah, became the wife of Abraham's son, Isaac.--Gen. 24:67.

Our reckoning as given in the DAWN is, therefore, sustained by all the known facts, as well as by the exact statements of Scripture.

====================

R2855 : page 250

QUESTIONS ON THE RESURRECTION HOPE.

WHAT IS GUARANTEED BY THE RANSOM?

Question.--Would it be correct for us to say that our Lord Jesus by his death canceled the sins of the entire human family, so that there is now no condemnation to any?

Answer.--No; this would not be a correct statement. The Scriptural declaration is, "There is now no condemnation to them that are in Christ Jesus." There is still condemnation upon all who have not yet come into Jesus through faith in the precious blood and through a reformation of life in harmony with that faith. This is directly implied by the Apostle's words. Again, he says, "We were children of wrath, even as others [are], but we who believe [who have accepted Jesus] have escaped the condemnation that is on the world." These Scriptures imply that the condemnation was still on the world at the time of these letters, after our Lord's death and resurrection.

R2855 : page 251

Consequently the death of Jesus did not cancel the condemnation, it did not remove the sins, and all the world of mankind not only have continued under the condemnation, but also under its sentence of death, and have died, the same since Jesus died as before --except in the case of the Church, whose death is reckoned as being no longer Adamic death, as a penalty for sin, but as "being dead with him," as joint-sacrifices, participators in the sin-offerings.

That our Lord's death did not cancel sin is again attested by the Apostle Peter's declaration to some at Pentecost (after our Lord's death and resurrection, ascension, etc.): "Repent and be converted, that your sins may be blotted out when times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ [at the Second Advent]." This Scripture shows that the blotting out is a future work, just as the Apostle elsewhere shows that the sins of those who are in Christ Jesus are now covered from God's sight, to permit us to have present blessings and privileges, prior to the time when the sins shall be blotted out. The sins of the Church will be blotted out, and no more record will appear of them forever, as soon as the first resurrection shall have taken place, for all who have part in it will have perfect bodies, without a trace of sin, blemish or imperfection in them. And as for the world of mankind in general, the blotting out of the world's sins will be during the "times of restitution"--a gradual work, as implied in the word "blotting." Every one who accepts Christ and the Kingdom, and endeavors to live in harmony with the Lord under the terms of the New Covenant, will, during the thousand years of Christ's reign, find his sins, his blemishes, mental, moral and physical, gradually giving way, yielding to perfection, and they will thus be in process of blotting out until, at the close of the Millennial age, there shall no sin remain unblotted out for any one who has desired to have them blotted out, and who shall have availed himself of the abundant privileges of that time.

Thus we see, by two lines of demonstration, either of which would be sufficient, that Christ has not canceled the sins of the whole world, nor the sins of any, and that he has merely covered the sins of the Church, preparatory to the cleansing time, while the world's sins are not even covered. To make these two proofs the more conspicuous we will state them thus: (1) The fact that God's Word speaks of the world as being still under condemnation, and children of wrath, is a conclusive proof that their sins are not blotted out. (2) The fact that sin, and its wages of death, including pain, sickness, etc., are still inflicted upon humanity, is a second and indisputable proof that the sins are not blotted out, for if they had been blotted out it would be wrong on God's part to punish for sins no longer recognized.

Question.--If Christ's death did not effect the cancellation of man's sins, wherein lies the fault? Does it imply that the sacrifice was not sufficient to cancel the sins, or does it imply that God has not been just toward the sinners, but has accepted a payment from Jesus and is also requiring a payment directly from the individual sinner, as tho he had not accepted Christ's ransom sacrifice?

Answer.--Neither of these is implied by the fact that the world's sins are not yet blotted out. The Scriptural statement of the matter is that our Lord bought the whole world with his own precious blood. (1 Pet. 1:19.) There is no statement anywhere in the Scriptures to the effect that the sins of the whole world were canceled by Christ's death, nor that God ever purposed to cancel the sins of the world as an offset to the sacrifice of our dear Redeemer. On the contrary, the Scriptures everywhere hold out the thought that neither the blotting out of sins nor even their covering, is possible, except as the sinner shall first of all accept of Jesus through faith. Thus we read that God arranged the plan as he did arrange it, in order that "he might be just, and yet be the justifier of him that believeth in Jesus." There is no proposition in this text, or in any other, to justify any others than believers--no proposition to justify the world in sin, but merely to justify those who desire to escape from sin and its penalty, accepting of Christ as the Savior.

The statement of 2 Cor. 5:19 is in full accord with this. It represents a work begun by God in Christ, but not yet concluded. The ministry of reconciliation, committed to the Church, will not be finished until the close of the Millennium; and whoever of mankind shall by that time have failed to accept the reconciliation, proffered by God in Christ, will "be destroyed from among the people."--Acts 3:23.

The statement that our Lord Jesus was a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world, implies that his death was sufficient in merit to meet the penalty against every individual and to satisfy the claims of divine justice against each individual. However, the canceling of the sentence which Justice had decreed against Adam and his progeny would include and imply nothing of restitution whatever. It was merely a sentence that Adam could not live, having forfeited his right to life. The fact that after this sentence came upon Adam, and while under it, he and his race decayed mentally and physically, and became morally leprous, has nothing whatever to do with the

R2856 : page 252

original sentence--the degeneracy of the race is a side issue. It resulted from the sentence of death, but was not a part of it, and the removal of the sentence of death need not mean a recovery from the fall.

The sentence of the divine law against Adam and his race, prohibiting them from the privileges of life, having been paid by the Lord Jesus' sacrifice, and the payment having been accepted by the Father, there can be no objection now raised on the part of Justice to hinder the sinner and his race from having eternal life if they can now demonstrate their worthiness of it. Had such an offer been made to father Adam the day after his transgression and expulsion from Eden, he would doubtless have gladly reentered Paradise and stood a fresh trial, and with better hopes of success, having learned something, at least, by his experience. But after six thousand years of falling and degradation under the dominion of sin, Adam and his race are in no condition to profit by the removal of the sentence of Justice which was against them, being unable, in their fallen condition, to comply with the divine requirements, if granted a new trial by the Father. Hence this proposition is set aside at once as infeasible, and instead God turns over the entire race to his only begotten Son, their Redeemer, that the

Son may institute amongst those whom he redeemed processes of restitution, which will be helpful to them in bringing them up again to the grand perfection originally enjoyed by father Adam. And when this work of restitution shall have been accomplished, the world, furnished with a large experience both in the fall and their restitution from it, will be ready for final testings or judgments preparatory to acceptance of those who stand the tests to eternal life which were set before father Adam, but which he failed to attain through disobedience.

In order to make this restitution process of the largest advantage possible to mankind, the divine plan is that step after step of the journey upward from degradation to perfection shall be attained only through the cooperation of the restored ones with their Redeemer and Restorer. To this end it is called a period of judgments or discipline, under which every effort for righteousness will bring its meed of blessing, and every dereliction bring its stripes or punishments. Thus day by day and year by year during these "times of restitution" the lesson on the desirability of righteousness and heinousness of sin will be given to the world of mankind, with every encouragement to those who will to do right; but with the rod, and eventually "everlasting destruction from the presence of the Lord," to all those who, under those favorable conditions, love iniquity and serve it rather than righteousness.

Thus seen, Christ's death became the offset and cancellation of the legal sentence against man, but it did not and was not intended to remove his degradation. Man's sentence, recorded in the race, mentally, morally and physically, is still in evidence all about us, and will continue in evidence even after the Millennial reign has begun, and until the gradual processes of "blotting out" these sins shall, by the close of the Millennium, have completely obliterated them. The record of sin is in every human being, and the blotting out of those sins will mean the full restoration of that being to the image and likeness of God. This blotting out of sins, therefore, was not accomplished by the satisfying of the claims of justice and the removal of the sentence of death, but must be accomplished, if at all, in the divinely arranged manner, by processes of restitution to the image and likeness of God--to which none will attain except as they cooperate with the great Restorer--the life-giver, Christ.

Suppose an illustration of this matter of the canceling of the sentence in respect to an earthly criminal sentence by an earthly court. Suppose a criminal had been sentenced for life, and that fifteen years after sentence he was pardoned and set at liberty. In those years he might have changed quite considerably, might have contracted disease and have become bald-headed and crippled with rheumatism. But no one would suppose for an instant that in pardoning him the court would undertake additionally to give him back his hair, his strength, his health, and the fifteen years of life which he had lost in prison. Neither does the remission of the original sentence by the heavenly court in any sense of the word promise or imply restitution of the things which man lost while under the sentence of death. The promises of restitution through Christ, while all based upon the ransom, are separate and distinct from it--the operation of love and mercy, and not in any sense of the word the operation of Justice, on man's behalf.

In regard to Rom. 5:18,19. The world could not be on trial before a court which had already condemned it, unless the condemnation were lifted; but in the case of man there is a transference of the case to a new court, of which not the Father, but the Son, is the Judge; as it is written, God "hath committed all judgment unto the Son." In one sense man starts in his new trial, under the new Judge, free from condemnation, that is, free from the judicial feature of his condemnation; but not free from the actual degradation which, in another sense of the word, is the curse or condemnation which rests upon our race. Justice will have nothing against the culprit, and makes no objection to his being awakened and assisted back to perfection by the new Judge; but neither

Justice nor the new Judge will release the culprit from the difficulties under which he labors, called the curse, the fall, etc., except as he exercises both trust and obedience in the new Judge under the terms of the New Covenant; and the new Judge will only release him from this curse or condemnation little by little, as he shall, by obedience, give evidence of transformation of his character from that of a servant of sin to that of a servant of righteousness.

In a word, the sentence or degree of death which came upon Adam, and through him upon us, was merely the judicial sentence, not the degradation which followed it as a consequence; and the removal of the judicial sentence by the payment of a price and the transfer of a sinner to the jurisdiction of Christ, for a fresh judgment or trial, secures merely the release of the original judicial sentence, but secures no release from the fall and degradation which followed the original sentence. The ruined sinner, whom justice would not permit to live, and who has degraded himself since, may now know that through Christ the demands of justice have been met for him, and that if he were back again to the condition in which father Adam was when he fell he would now be able to keep the divine Law perfectly. However, having fallen into degradation, and sin, he is now on so low a plane mentally, morally and physically, that altho the sentence be lifted, he is quite powerless to accomplish anything of consequence for himself. He first needed a Redeemer to ransom him, to pay the redemption price for him; he now needs a Savior, a Life-giver, to deliver him from the death-conditions, mental, moral and physical, into which he fell while under the divine sentence, and this will be the gracious work of the Kingdom, of which Christ will be the Head and King, and the elect Church his joint-heirs in the Kingdom, and under-representatives in the work of judging and uplifting the race.

===================

R2856 : page 253

THE FERVENT PRAYER OF ABRAHAM.

--GEN. 18:23-32.--AUG. 18.--

Golden Text:--"The effectual fervent prayer of a righteous man availeth much."--Jas. 5:16.

ABRAHAM at the time of this lesson was ninety-nine years old. He was camping at Mamre with his family and household, servants, herdsmen, etc., over 1,000 persons. His faith still rested in the Lord's promise, which he evidently believed would be fulfilled through his son Ishmael, at this time thirteen years old. As he rested in the door of his tent three men approached him, and, after the manner of the sheiks of that country today, he arose to meet them most hospitably, and provided for their entertainment tho they were strangers to him. By and by he ascertained that his visitors were heavenly beings, who for the occasion had assumed human form--one of them being a special representative of Jehovah himself, either one of the chief angels, or, we think still more likely, the Lord Jesus in his pre-human condition. How glad Abraham must have felt when he learned who his visitors were, that he had entertained them so kindly and hospitably. The Apostle calls this matter to the attention of the Church and urges that the Lord's people always be on the alert to show hospitality, and citing this case he says, "Thus some have entertained angels unawares."--Heb. 13:2.

True, circumstances are in many respects different today from what they were in olden times, in that now we have hotels and boarding houses for the accommodation of travelers; hence our responsibilities are lessened; this very fact, we fear, inclines us to be more selfish, less hospitable, than would be to our profit. The Lord's consecrated people will do well to cultivate hospitality, and that of the kind which Abraham showed, --without waiting for it to be requested. A Scripture statement is, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet,

R2857 : page 253

but it tendeth to poverty." (Prov. 11:24.) Another declaration is, "The liberal soul shall be made fat." (Prov. 11:25.) In practicing liberality we are developing God-likeness, for is not God benevolent; is he not continually giving to his creatures? The greatest of all his gifts was the gift of his own dear Son to die for us--to ransom us. True, all cannot exercise liberality alike--those who are in debt or in poverty are properly to consider themselves hindered, limited in this direction by justice to their creditors, their families, etc. Nevertheless, the spirit of benevolence and hospitality should always abound in our hearts, whether we have much or little opportunity to manifest it; and rarely do those who exercise themselves in this respect fail to profit by this course, even in temporal matters. Where we cannot give all the succor needed, we can at least dispense words of consolation and cheer, which may prove of much greater value than money. Many need the spiritual counsel and advice and encouragement, which every true Christian should be able to give, far more than they need temporal assistance. To have Christ-likeness implies not only a desire to be helpful to the groaning creation and "especially to the household of faith," but it means more,--it means the effort to assist them, even at the cost of our earthly comforts and pleasures.

R2857 : page 254

It was while partaking of the hospitality of Abraham and Sarah that the Lord and his two companions were made known to Abraham--that they were not ordinary men, and at this time a further promise was made respecting the long-expected son Isaac. "Let patience have her perfect work," says the Apostle, and surely it would seem that this was the case with Abraham, who had waited twenty-five years indefinitely, and now for the first time received a definite assurance of a prompt fulfilment of this part of the promise. Isaac was born within a year, when Abraham was one hundred years old. Abraham's faith and patient waiting on the Lord are instructive to us. The Gospel Church likewise was called to inherit a promise and to perform a pilgrimage while waiting for its fulfilment. The promise to us is our deliverance as sharers in the Kingdom, and ultimately in the work of blessing all the families of the earth, to be accomplished at the second coming of Jesus, who was typified in Isaac, even as Jehovah, his Father, was typified in Abraham. The Gospel Church has had great need of patience and endurance, of trust in God, during the nearly nineteen centuries since Jesus suffered in the flesh and was quickened in spirit, and going away, promised to come again to receive us unto himself, and to fulfil all the exceeding great and precious promises foretold respecting him and us. The faith of many has cooled so that they are hoping for the long promised Millennial blessings through other channels,--hoping that earthly churches, human organizations, begotten not of the Lord's instruction, but unauthorizedly, like Ishmael, may convert and bless the world without the second coming of Jesus and the establishment of his Kingdom. But all those who have the faith of Abraham will also have the Lord's testimony that the blessing can come only through Isaac.--Rom. 9:7; Gal. 4:28.

At the same time that faithful Abraham and Sarah were consoled and refreshed, at the same time Isaac was begotten, the iniquity of the Sodomites had become great,--the cry of its wickedness calling upon Justice for repression. The Lord and the two angels took their departure from Abraham's tent, going in the direction of Sodom, Abraham accompanying them through courtesy and through a desire to continue in heavenly company. And because he was a faithful servant of the Lord it was revealed to him that the destruction of Sodom and her sister villages was imminent. Thus we see the principles upon which the Lord deals with his creatures--to those who are in heart-harmony with him, full of faith and trust and loving obedience, and yet willing to wait patiently for the various features of his plan,--he reveals his plans not only as respects the coming blessing of all the families of the earth, but also as respects the punishment of the ungodly.

We do not find Abraham rejoicing in the calamities about to come upon his neighbors; on the contrary, we find him generous; and so we should expect to find all who are the Lord's true people, full of generosity, kindness and good wishes toward their neighbors--even toward such as they could in no degree recognize or fellowship. Instead of glorying in the adversities coming upon the Sodomites, Abraham instinctively prayed for them divine compassion. And we are to remember in this connection that he had no thought of their calamity extending beyond the loss of the present life. He knew nothing about an "orthodox hell" with its corps of devils to receive and everlastingly torture them. He merely understood the Lord that the destruction of the people and of their cities impended. If he thought at all of their future, it would doubtless be in connection with God's promise, that by and by all the families of the earth should be blessed through his promised heir.

We notice with pleasure the modesty of Abraham as he petitioned the Lord to have mercy upon his neighbors: "Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt thou consume and spare not the place for the fifty righteous that are therein?" He was not attempting to charge or condemn the Lord by applying his standards; rather he was wishing to ascertain what would be the divine standard in the matter --how much compassion the Lord could justly exercise in behalf of such as sought at all to walk in his ways. Abraham must have known well the unsavory reputation of the Sodomites;--no doubt being in communication with Lot frequently. It is to his credit, therefore, that he was unwilling to think of those people as badly as they deserved. Actually there were only three worthy of being delivered; yet Abraham, with generosity of heart, assumed that there might be fifty. Benevolent people generally are pretty sure to err in their judgment on the favorable side, when they think of the weaknesses and villainies of their neighbors.

The Lord assented to Abraham's proposition, and the latter's faith thus encouraged, he ventured to lessen the number in his inquiry to forty-five, forty, thirty, twenty, ten, and with all his earnest desire he could not think of petitioning the Lord to save those cities from destruction if wickedness had gotten such a hold that only ten could be found loving righteousness. We rejoice in Abraham's mercifulness, as well as in his faith. Had mercy not been a part of his character we may doubt if the Lord would have called him to be the starting point of his plan of salvation. "Blessed are the merciful, for they shall obtain mercy." Such the Lord is seeking, to be his agents and the channels of the mercies he has provided for mankind, to be dispensed during the Millennial age. Only the merciful will be acceptable to the Lord as joint-heirs with Jesus in the Kingdom, and only the merciful of the ancient worthies will share with Abraham in dispensing divine favors to mankind as "princes in all the earth;" representatives of the spiritual Kingdom.--Psa. 45:16.

We contrast Abraham's modest and reverent petition with some which we have heard uttered by those who suppose themselves to be members of the Gospel Church, the body of Christ,--and the contrast is immensely in Abraham's favor. "O let not the Lord be angry, and I will speak but this once [more]; peradventure ten be found there [will you have mercy upon the cities for their sake]?" How some can go to the Lord in prayer in rude and dictatorial manner, telling him what they want to have done--how many they wish to have converted, how he shall manage the various features of his work, whom he shall bless and how, etc.,--we cannot tell. Let not such persons think that they shall receive anything of the Lord; let them not think that such praying is either fervent or effectual in any good sense. Let us, on the contrary,

R2857 : page 255

as the Lord's people, reason how great he is, and how insignificant we are; how just and true are his ways, and how imperfect are our best conceptions; and let us approach him with reverence to ascertain what are his purposes, rather than to amend or alter them to alignment with our imperfect judgments.

SAVED SO AS BY FIRE.

Evidently Lot's decision to reside in Sodom was for business reasons: he evidently had some children twenty-five years before, when he started out with Abraham, his uncle, and probably his interests in business and his desire for prosperity leading him to reside among the Sodomites was chiefly for the prosperity of his children. Alas, how great was his mistake! Yet he did not seem to fully realize it until, urged by the angel, he fled from Sodom accompanied by his two unmarried daughters, losing all else he had in the world --his wife and married children and grand-children, his flocks and herds and servants and all his personal belongings. He was indeed saved, preserved, from the destruction which there came upon the ungodly; but it was a bare rescue, not an abundant deliverance; he was, so to speak, pulled out of the fire.

We may consider ourselves justified in considering Lot and his daughters who escaped to be illustrations, samples, whose antitypical lessons would apply in this present day. For as Abraham and his patient waiting represented the faithful, the overcomers, so Lot seems to represent a class in the end of the present age, who do not walk sufficiently by faith and who seek not chiefly the Kingdom and its righteousness; but who for the sake of earthly advantage are quite willing to risk their spiritual interests and the highest interests of their children, by choosing fellowship with the world;

R2858 : page 255

--by commingling to some extent with the world, the flesh and the devil, even tho, like Lot, disapproving their surroundings which vex their righteous souls. Such, the Apostle tells us, shall be "saved so as by fire." (1 Cor. 3:15.) Such the Lord illustrates as coming up out of great tribulation, washing their robes and making them white, and eventually obtaining a blessing, but not the chief one which they might have obtained had they followed faithfully with the pilgrims and strangers, the "little flock."--Rev. 7:9,14.

The story of Lot's haste out of Sodom, and of his wife's transgression of the angel's command in looking back and hankering after the things left behind, are brought to our attention in that part of our Lord's great prophecy relating to the end of this age;--"Remember Lot's wife!" (Luke 17:32.) This reference seems to corroborate the thought that Lot's experiences were somewhat typical. The Lord's people will be tested along the line of their separation from the spirit of the world. Those who, like Abraham, are the friends of God will be far off from the danger; others not so faithful will be in the full midst of the trouble, yet if loyal at heart to the Lord they will be delivered with great loss, and the sufferings which such disappointments and losses will imply; yet in the end such will gain the heavenly, spiritual, life for which they started out. None, however, will be delivered if they remain in the city of destruction, Babylon. If they do not avoid it at first, they must at least be willing to leave it, and that with great energy, ere its destruction comes; and if they love the things behind, more than they appreciate deliverance--so that they in any degree look back or long for the evil things doomed to destruction in the coming trouble, it will mean that they will not be worthy of having any part or lot in the deliverance.

The record is that Lot's wife became a pillar of salt, and altho infidelity has been inclined to dispute such a miracle, we have every reason to believe the truthfulness of the record; and like all miracles, if explained, it would no doubt seem reasonable enough. An explanation of the miracle has been suggested by a traveler, as follows: "Just as some of the victims of Pompeii stumbled in their flight, and were buried under the ashes, which still keep the outline of their figure, so Lot's wife was covered with the half-liquid, slimy mud." "An atmosphere heavily charged with the fumes of sulphur and bitumen might easily produce suffocation, as was the case with the elder Pliny in the destruction of Pompeii. And as no dead body would ever decompose on the shores of this salt sea, if left in such an atmosphere, it would become encrusted with salt crystals. Pillars of salt are found in the vicinity which have formed from the spray, mist and saline exhalations of the dead sea, and are constantly growing larger."

SUFFERING THE VENGEANCE OF ETERNAL FIRE.

Jude tells us that the destruction of Sodom was intended by the Lord to be an illustration of the fate of the wicked. But it certainly does not illustrate what that fate is generally supposed to be: it does not illustrate perpetual fire, with the Sodomites continually burning and never destroyed, and with demons poking the fires and torturing the victims. Nothing of the kind. The "eternal fires" which God intends for the wicked, and which he illustrated in the case of the Sodomites, signify fires, whose work of destruction is complete and everlasting. It is divine vengeance or retribution against sinners--"they shall be punished with an everlasting destruction" (2 Thess. 1:9), beyond all hope of recovery. The "lake of fire" of Revelation, and the Dead Sea of Sodom represent in symbol the Second Death --extinction, from which there is no hope by a resurrection or otherwise. None will go into the Second Death on account of ignorance. All who enter it will do so because of wilful, deliberate participation in sin, or because of sympathy with it.

Supposing Sodom to represent Sin, the lesson would be that all finding themselves in an evil condition of life, even tho, like Lot, their hearts be out of sympathy with it, should and must flee from it if they would avert the consequences. They must flee in haste and tarry not in all the plain. Yet it is a comforting thought that as the angel laid hold of the hands of Lot and his daughters and helped, urged and encouraged them to flee, so the Lord's providences will take hold of every one who shall seek to escape from sin, and will so cooperate with their good wills in the matter that they shall eventually be fully rescued from it.

====================

SEMI-MONTHLY.
VOL. XXII. AUGUST 15, 1901. No. 16.

CONTENTS.

A Prophet, Like unto Moses........................259
Isaac, the Peaceable.............................262
The World's Hope not in Missions,
But in the Kingdom..........................264
Jacob Becomes Abraham's Heir......................266
Israel, a Prince with God.........................269
Public Ministries of the Truth....................272
Opportunities for "Harvest" Work.................258

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

OPPORTUNITIES FOR "HARVEST" WORK.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the Colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

THE VOLUNTEER WORK.

Many who cannot give their entire time to the service can give an hour or so every Sunday to the "Volunteer" work;--distributing literature, which we supply free to Christian people, as they return from church services. The Volunteer force this year is a considerable one, including in some places 60 to 80 per cent. of the interested friends--all who can possibly engage in it. All testify that they receive great blessings from the service, and we have good reason to hope that deep and lasting impressions are being made on the recipients.

OTHER METHODS OF SERVICE.

Others circulate tracts on railway trains as they travel, or enclose them in letters to their friends. Others purchase DAWNS in quantities and sell, lend or give them away whenever they can find hearing ears. We are ready to cooperate with all who desire to serve in any capacity. "He that reapeth receiveth wages, and gathereth fruit unto eternal life."

====================

R2858 : page 259

A PROPHET, LIKE UNTO MOSES.

"For Moses truly said unto the fathers, A prophet shall the Lord your

God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people."--Acts 3:22,23.

WE AGREE that the time for the fulfilment of this prediction is near, even at the doors; and now one, styling himself "Rev." John Alexander Dowie, heralds himself to the civilized world as being this Prophet. We are not hastily to accept his dictum, and to exclaim, "Verily, this is he of whom Moses, in the Law, and the prophets did write." Nor, on the other hand, are we hastily to decide that he is an imposter, a false prophet, simply because he happens to live in our day. Rather, in view of the fact that we are expecting the fulfilment of this Scripture we should look the subject carefully over, and weigh all the Scriptural testimony, and thus decide as to the truth or falsity of Mr. Dowie's claims. And, doubtless, in doing this, our investigation of the subject from a Scriptural standpoint will prove profitable to us, whether favorable or unfavorable to Mr. Dowie;--whether they prove him the Prophet foretold, or a deceived and deceiving false prophet.

Analyzing our text, we perceive that its expression, "like unto," has the sense of antitypical; hence the Prophet to be expected must be much greater every way than Moses, as an antitype is always far superior to its type. Moses was the Mediator of the Law Covenant, and thus stood between Israel and God, as we read in reference to the sealing and delivery of the Law Covenant: "The Lord our God made a covenant with you in Horeb....The Lord talked with you face to face in the mount out of the midst of fire. I stood between God and you [a mediator, or go-between], at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount." (Deut. 5:2-5.) From this we see that Moses, the typical prophet, was very great, very influential, had a very high office; and this would signify that the future Prophet whom God had in mind, and whose coming was foretold thirty-five hundred years ago by Moses himself, and further pointed forward to by the Apostle Peter in our text, must, as the antitype of Moses, be wonderfully great, wonderfully powerful, a still greater Mediator between God and men, a still mightier Law-giver whose word would be omnipotent, and violation of which would eventually mean destruction;--as it is written "Every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:23.) Even at first glance every unprejudiced mind would say that Mr. Dowie, and every other man on earth, seems far too insignificant, far too small to fill the requirements. Not only too small for the antitype, but far inferior even to the type.

Turning to the record of Moses' words in the Old Testament, we find them in Deut. 18:15-20, and here we see that the particular feature of Moses' work as a prophet and law-giver to Israel, which is here referred to as typical of a greater work to be accomplished by a greater Law-giver and Prophet, was the work which he performed for Israel as the Mediator of the Law Covenant at Mount Sinai, in the district called Horeb, already referred to. At the time of the giving of the Law, Israel witnessed a wonderful manifestation of divine power. "All the people witnessed the thundering and the lightning, and the noise of the trumpet and the mountain smoking; and

R2858 : page 260

when the people saw it they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die." (Exod. 20:18,19.) In response to this their request God appointed Moses to be their Mediator or representative. Moses communed with the Lord in the mount, and received from him the Law, and came to the people and communicated the Law to them, and obtained their assent to the Covenant; and then, as a representative both of God and of Israel, Moses sealed the covenant;--ratified it by taking the blood of bulls and of goats and sprinkling first the book of the Law, or tables of stone on which the commandments were written, as representing Jehovah, and sprinkling, secondly, the people, as binding them. Thus the covenant between God and Israel was established at the hands of Moses, the mediator. It was at this time of the recognition of Moses as the Mediator of that Covenant that the Lord impliedly

R2859 : page 260

taught that the time would come when he would make a new and better Covenant, and establish it in the hands of a new and greater Mediator (the Christ); saying, "I will raise them up a prophet from among their brethren like unto thee, and I will put my words into his mouth."--Deut. 18:18.

The Apostle assures us of this;--that the Law-Covenant was a type, an illustration of a greater and more wonderful covenant, between God and his people in the future. He points out to us that as Moses was a type of Christ, the great Prophet, so the animal-blood he used in sealing that typical Law Covenant represented or typified the blood of Christ--the blood which seals, makes binding, ratifies, the New Covenant. Our Lord referred to the same thing in connection with his death, and the institution of the Memorial Supper, when he said, "This is the blood of the New Covenant, shed for many for the remission of sins."--Matt. 26:28.

We are sure that we are right in this application; because the Apostle, in Heb. 9:19,20, refers us back to the sealing of the Law Covenant, saying, "When Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." The entire tenor of the Apostle's argument shows us that he understood and taught that the antitype of this was to be found in Christ, in his sacrifice for sins, and not in Mr. Dowie, or any work that he might do. Continuing the same argument, into the next chapter (Heb. 10:16), the Apostle shows that the work of our Lord Jesus in offering up himself, as the ransom-price for mankind, was sealing the New Covenant, the antitypical covenant, which God had promised through Moses, and through all the prophets, saying, "This is the covenant that I will make with them after those days, saith the Lord."

The Apostle evidently understood that the covenant which Moses, the prophet, instituted, typified the better covenant, which the greater Prophet, Christ, would institute in due time. Proceeding to compare these two prophets, the typical Moses and the antitypical Christ, the Apostle says, "He that despised Moses' law died without mercy;...of how much severer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the [New] Covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" (Heb. 10:28,29.) The Apostle's argument evidently is that if God puts so much dignity upon the typical prophet, Moses, that violation of his covenant would mean death, we might reasonably expect that a severer punishment would come to all those who shall be brought under the benefits of the New Covenant, and who shall then spurn them, not appreciating the fact that they were secured by the precious blood of Christ, the antitypical Prophet.

Continuing the same line of thought, viz., a comparison of the two mediators, and the two covenants, the Apostle draws to our attention the fact that Israel could not endure the terrible manifestations of divine power and justice at Mount Sinai, although they were only typical; and that as the typical Israelites needed and desired to be dealt with representatively instead of directly, through a mediator and not personally,--to be in the hands of the mediator, and not in the hands of God. So, says the Apostle, in respect to the New Covenant, and in respect to those who have apprehended that it was sealed with the blood of Christ, and that it is in operation now, and that we have the benefits of it conferred upon us.--If we should repudiate this New Covenant it would mean that we would thereby repudiate Christ (not Mr. Dowie), as our Mediator, and would fall into the hands of the living God, to be dealt with directly by him, and that without mercy. The Apostle clinches his argument, by saying, "It is a fearful thing to fall into the hands of the living God."--Heb. 10:31.

It would be a fearful thing to fall into the hands of the living God, not because God is unjust, but because he is just; and because we are imperfect, and therefore could not hope to meet the requirements of the law of absolute justice. Divine justice would be to us as a consuming fire, destroying us, because we could not comply with its requirements. It is for this reason that God has appointed for us a covenant of mercy, of which Jesus is the great Prophet and Mediator, --not Dowie. God having appointed this one channel of mercy it is for us to accept it as he proffers it, or, rejecting it, to fall into the hands of Justice, and to meet our desserts, utter destruction. Those who reject Christ, the Mediator of the New Covenant, will suffer more than those who rejected the typical mediator, Moses; for the latter lost merely the present life, but will have share in the restitution blessings of the next age; while all who intelligently and wilfully reject the Mediator of the New Covenant will die the Second Death. This is in full accord with the statement of our text, "The soul that will not hear [obey] that Prophet shall be destroyed from amongst the people."

R2859 : page 261

Having seen from Moses' own words and their context that this use of the word "prophet" signifies teacher, law-giver, mediator, between the people and God, and that this declaration looked forward to the giving of a greater law at the hands of a greater mediator and prophet and law-giver, we now turn to the words of the Apostle, which precede our text. (Acts 3:19-21.) We find Peter discussing the second coming of Christ, and under the power of the holy spirit explaining to the people that with his second advent would come great blessing, "times of refreshing from the presence of the Lord," but that the heavens would retain him until those blessed times of restitution should be due. He connects this argument with the words of our text, showing that Moses' prophecy of the great Prophet, of whom he was but a type, would have its fulfilment at the second advent of Jesus, in the power and great glory of his Kingdom--"whom the heavens must receive, until the times of restitution. ...For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto [antitypical of] me."

This leaves no room for question, at the bar of any reasonable mind, that the Prophet like unto Moses, announced for centuries as being the very center of the divine plan for the blessing of all the families of the earth, could not be fulfilled by Mr. Dowie, nor by any other ordinary or extraordinary man, but by him of whom Moses, in the Law, and the prophets did write--the Christ.

The more we will examine the subject the more we will find it to expand, and the more we will appreciate the lengths and breadths and heights and depths of the divine plan. The Prophet like unto Moses, the great Law-giver, the great King, the great Mediator, will be the foretold "Seed of Abraham," in whom all the families of the earth shall be blessed--through the divine laws which he will enunciate, and the regulations he will enforce. And this Seed of Abraham, as we have already seen, as the Apostle has most clearly set forth, consists of our Lord Jesus, as the Head, the chief, and all of his faithful elect Church as members --as his body, "which seed is Christ.... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:16-29.

In this view of the matter our Lord Jesus was raised up eighteen centuries ago as the "Head" of this great Prophet. He was raised up amongst his brethren, "a first-born among many brethren." He is not ashamed to call us "brethren," although he is the sanctifier and we the sanctified; he is the head over these brethren; and as such he has been raised--how high? Let the Apostle answer: "Far above all principality and power, and might, and dominion, and every name that is named" (Eph. 1:20-23); and the promise to his faithful followers is that they shall be counted with him as his "Bride," or, under another figure, as his "body,"--"members in particular of the body of Christ." (2 Cor. 11:2; 1 Cor. 12:27.) They also shall be raised, up, up, up. Already these are raised above the condition of the world, in that they have been favored of God, and called with a high calling, a heavenly calling in Christ Jesus. Already they have been raised up, in the sense of being transformed by the renewing of their minds, that they may prove the good and acceptable and perfect will of God. Already they are reckonedly risen with Christ, and walking in newness of life. And these, the members of the body of Christ, have the promise that they shall be raised up still further in due time--that they shall "have part in the first resurrection," to glory, honor and immortality; that they shall be like Jesus, their Head and Lord, and see him as he is, and share his glory, far above angels, principalities, and powers, and every name.--Eph. 2:6; Rom. 2:7; Rev. 3:21.

Thus we see that the great work which God began in the person of our Lord Jesus, and in the sacrifice which he made for our sins and in his own exaltation in resurrection power, has not been lying idle since; but a work has been in progress in behalf of the world. Jesus personally has exercised the office of High Priest to and for the under priests, his "body," during this Gospel age, selecting, instructing, fitting and preparing them for the far more exceeding and eternal weight of glory in the future in behalf of the world. And we can easily see also that this work of raising up the great Prophet (Head and body) from amongst mankind, to a higher nature, even to be "partakers of the divine nature" (2 Pet. 1:4) will soon be accomplished. Then what glory! What

R2860 : page 261

blessing, when this great Prophet, Priest and King shall exercise, in the name and spirit of Jehovah, the authority of earth, to bless mankind, to cause the social uplift which the whole world so greatly needs, but which can come from no other source; to restrain, and ultimately to completely overthrow, the powers of evil, of darkness, and of sin, and thus to purify and cleanse the world and bring in the glorious time promised, when there shall be no more sighing, no more crying, no more pain, no more death,--because the former things of sin, and its penalty, death, will have passed away! All who remain at that time, after that glorious reign shall have completed its work, will be in full harmony, mentally, morally and physically, in deed and in truth, with Jehovah God, and the righteous laws of his empire--all who would not obey the great Prophet, and thus come into accord, having been destroyed from amongst the people according to the divine declaration.

Hallelujah! What a Savior! What a wonderful and comprehensive plan is this, which our great Creator has mapped out, of which we are, first, the subjects,

R2860 : page 262

and afterward, by his grace, his active agents in bringing to the world of mankind. O, there is a grandeur in the divine plan which Mr. Dowie evidently has never seen--a grandeur to which he is blind, because the Lord hath not revealed it unto him, because, even now, in the dawning of the morning, the god of this world still blinds his mind.

A lesson in connection with this subject which is applicable to all of the Lord's consecrated people, is the lesson of humility. Only as we are in a humble attitude of mind can we get a view of the lengths and breadths and heights and depths of the divine plan. Otherwise we would continually find our view of God and of his Word and plan obscured by self. Thus the Lord declares that he resists the proud and showeth his favor unto the humble. Let us, therefore, dear brethren, instead of thinking of ourselves as great ones, on the contrary remember that we are dust, and that as the poet has expressed it,--

"My highest place is lying low
At my Redeemer's feet;
No real joy in life I know
But in his service sweet."

"He that exalteth himself shall be abased; he that humbleth himself shall be exalted. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (Luke 14:11; 1 Pet. 5:6.) Let us seek to be servants of the Lord and of the flock--faithful servants, ready and willing to lay down our lives for the Lord, for the truth, for the brethren.

===================

R2860 : page 262

ISAAC, THE PEACEABLE.

--GEN. 26:12-25.--SEPT. 1.--

Golden Text:--"Blessed are the peacemakers, for they shall be called the children of God."--Matt. 5:9.

ISAAC signifies "laughter." Abraham laughed with pleasure when informed that he would have a son that would be born in his old age. (Gen. 17:17.) Sarah laughed with incredulity when she was informed on the subject. (Gen. 18:12.) And again she laughed in joy and appreciation at the time of Isaac's birth: hence he was named Laughter, or Joyous. His life, as recorded in the Scriptures, was rather an uneventful one. As might have been expected from the fact of the age of his parents, he appears to have been rather a quiet, thoughtful, non-resistant child and man, with less of the fire and aggressive energy than displayed by some others. Our lesson covers a considerable period of his life, and the chief points of character which it brings to our attention are, first, his meek, patient, peaceable disposition; and, second, his abiding faith in God and in the promises made to Abraham, his father.

As Abraham, in the time of drouth, went southward into Egypt, so Isaac similarly went southward, but stopped in the land Gerar, the king over which was Abimelech. The Lord's blessing was so manifestly with Isaac that Abimelech and the people of that land urged him to move elsewhere, as his prosperity, they imagined, was somewhat at their expense. It is not amiss that we here note the fact that the Lord's blessing upon Abraham, Isaac and Jacob and their descendants--Israel according to the flesh--was manifested in temporal prosperity; whereas divine favors to spiritual Israel of this Gospel age are manifested in spiritual prosperity. And since the two prosperities, under present conditions, can rarely exist side by side in the same individual's experience, it follows that those who are in line with the spiritual promises of the present time are generally, in temporal matters, "the poor of this world, rich in faith, heirs of the Kingdom." "Not many wise, not many great, not many learned, according to the course of this world, hath God chosen."--Jas. 2:5; 1 Cor. 1:26,27.

It is not a little remarkable that, even in their cast-off condition, the natural seed of Abraham (to whom still belong certain as yet unfulfilled promises of God, which will surely be fulfilled as soon as the spiritual Israel has been selected), are nevertheless so kept and guided by divine providence that in all parts of the world they are comparatively successful in the commercial and literary competition of the world; so that, as Abimelech said to Isaac, "Go from us, for thou art more mighty than we," the various nations of earth feel toward and act toward Isaac's posterity --the Jew is continually asked to move on, because, even though alienated for the time being from the chief blessing of the Abrahamic promise, the Lord's hand is with him, and he prospers in his undertakings.

The experiences of fleshly Israel in having no continuing city or country, but being pushed hither and thither throughout the earth for now several centuries, should have produced in at least some of that nation a spirit of humility and of patient waiting for the Lord, and his fulfilment of his gracious promises to them. And we are glad to hope that such will be found thus exercised and ready for the Kingdom at its inception; and yet amongst the Jews, as a people, we notice comparatively little faith and comparatively little meekness--especially amongst their wealthy ones. Evidently, the majority are not Israelites indeed, and will not be prepared for more than the average blessings upon the world at the beginning of the Millennial Kingdom. Nevertheless, we may hope that a goodly remnant of that people are in the condition of heart in which they will be ready to welcome Messiah's Kingdom, when the eyes of their understanding shall open, and to join with Abraham, Isaac and Jacob, and all the holy prophets of their brethren, who will then be princes in all the earth (Psa. 45:16), in constituting a nucleus of a holy nation, gathered about the earthly phase of the Kingdom, --through which shall proceed to Israel and to all the nations the heavenly laws and blessings dispensed by God through spiritual Israel, then glorified with Christ at its head.

The peaceable disposition of Isaac is exhibited in this lesson by the fact that although he recognized himself to be the divinely appointed heir of that land, who should ultimately inherit it; and although, with his large retinue of servants, King Abimelech himself

R2860 : page 263

had recognized his superior power; nevertheless, rather than have strife and contention, Isaac moved his encampment a considerable distance away from the place of strife, abandoning some of his rights for the sake of peace. And it was after he had thus relinquished his rights, trusting to God to give him the land in his own due time and manner, that the Lord appeared to him (in what manner is not explained), and reiterated to him the substance of the covenant already made with his father Abraham, saying: "I am the God of Abraham, thy father [I still recognize him; he is not extinct; he still has a place in my gracious arrangements and purposes, although he sleeps with his fathers; I am abundantly able, in due time, to resurrect him, and to fulfil to him and to his faithful posterity all my gracious promises]: fear not, for I am with thee [I recognize thee as associated in these promises and an heir with him--I approve also the element of faith in thy character, and thy submission to my times and seasons and arrangements --I appreciate the fact that thou dost not strive to attain the things I have promised, until the time that I am pleased to give them to thee], and I will bless thee and thy seed, for my servant Abraham's sake [--in harmony with the one covenant made with Abraham: you will understand that I am not making a new covenant with you, but merely confirming the original one]."

Many of the spiritual children of Abraham need to learn the lesson of patience--patient waiting on the Lord for the fulfilment of his gracious promises. With quite a good many there is a disposition to hasten matters, to force things; and even questionable methods are sometimes adopted and commended, with the thought that the aggressive ones are more acceptable servants to the Lord than others; but instead of such aggressiveness, as the carrying of the gospel into China or Africa or India with the sword,

R2861 : page 263

being the evidence of a zeal which God approves, it should rather be considered an evidence of lack of faith in God, without which it is impossible to please him. A proper faith in God will lead to a careful study of his Word, of the promises; and a careful study of the promises would show that the present is not the time for conquering the world, but the time for calling out, proving and testing, the elect Church, which in due time, as the seed of Abraham, shall be fully empowered and fully commissioned to be both kings and priests, and to conquer the world in righteousness. A proper condition of faith in God must lead his faithful ones to wait patiently for him; praying the meanwhile, "Thy Kingdom come, thy will be done on earth;" and to expect that when the due time shall come Emmanuel will take the control of the world's affairs, and cause its subjugation and blessing to proceed rapidly and effectively. Now, it is our duty to avoid striving with the world; rather to give place--to permit our rights to be infringed, to wait on the Lord, and to expect that he will provide for us the things and the experiences most helpful to our development as new creatures, and thus to make us fit, "meet for the inheritance of the saints in light."

Two other circumstances in Isaac's life seem to illustrate his attitude of faith, obedience and patient submission, even more than this lesson. One of these we have already referred to,--his submission as a young man, in health and vigor, to be bound by his father as a sacrifice upon the altar. In this complete submission to Abraham, his father, Isaac well typified his antitype, Christ Jesus, and his submission to the heavenly Father, Abraham's antitype, even unto death, even the death of the cross.

The other was the matter of his marriage. Isaac manifested a wonderful degree of patience and trust in the divine providence which he seems to have realized was guiding in all the affairs of his father Abraham, and in his affairs as his son and heir under the promises. He was a full-grown man of forty years when his father Abraham, apparently without consulting him in the matter, sent the servant to select for him a wife, who, when she came, he accepted with full loyalty of heart, as being the Lord's choice for him. We are not setting this forth as an example in all respects for the fathers and sons of our day. On the contrary, we believe that some of these matters in ancient times were arranged with a view to the typical lessons embodied in the various circumstances and affairs of life. Isaac, as the type of Christ, was fully submissive to the will of his father, as a type of Jesus' submission to the divine will respecting the selection for him of the Gospel Church, to be his Bride and joint-heir in the great promises respecting the world and its blessing. Our Lord Jesus is fully in harmony with the Father's will respecting whom, how many, and of what character, shall be the joint-heirs of his Kingdom. The force and beauty of the picture is seen when we recognize the servant Eliezer as representing the divine message, the Spirit of the Word of truth, sent forth of God, to gather during this Gospel age a people, a little flock, who shall constitute the Bride, the Lamb's wife, and thus be members of the body of the antitypical Isaac.--Acts 15:14;

2 Cor. 11:2.

The characteristics of God's dear Son must be found in all those who will be eventually accepted as his Bride and joint-heir. This will include the great faith in the Father which the Lord Jesus exercised, and which was typified in Isaac's full trust and submission. So, then, it is for us who are seeking to make our calling and our election sure to this gracious part in the divine plan, to be peaceable, peace-loving, gentle, willing rather to retire and be non-resistant, where no principles are at stake, where no command of the Lord is to the contrary. We can well afford to sacrifice earthly interests, since the promises to which we are heirs belong to the future, and are so exceedingly abundant, more than we could ask or think, that their attainment will far more than compensate for any incidental losses or deprivations as respects the present time.

The Apostle says, "We, brethren, as Isaac was, are the children of promise" (Gal. 4:28)--Christ, our Head, and we, his members, are the antitype of him who was called "Laughter," or "Joyous." And do we not have more joy than others, even in this present time? True, we have a full share in the trials and difficulties and sorrows and disappointments that cause the whole creation to groan and travail in pain together: yet we have what they do not have--"the

R2861 : page 264

peace of God which passeth all understanding, ruling in our hearts" and enabling us to be "joyful in tribulation also," knowing that tribulation worketh patience, and all the various fruits of the spirit which, when perfected in us, shall bring us to the complete joy and rejoicing of the heavenly Kingdom. And if this name, Joyous, applies to us in such degree in the present time, what shall we say of the glorious future, when joined to our Master in the glories of his Kingdom we shall cause the knowledge and blessing of the Lord to fill the whole earth, and bring laughter and joy to a world of mankind, now weak and groaning under the administration of sin and death? "Praise God from whom all blessings flow!"

====================

R2861 : page 264

THE WORLD'S HOPE NOT IN MISSIONS, BUT IN THE KINGDOM.

FROM time to time we have demonstrated that there is no hope of a general world-blessing through Christ along the lines generally held by Christian people;--the conversion of the world by present-day missionary efforts. We herewith supply additional evidences on this subject from highly creditable sources--not with a view to casting disrespect upon all missionaries, but in order to demonstrate afresh that this foreign-mission-world-conversion delusion is doing positive and serious harm to the Lord's true people, in leading to false expectation and, consequently, to misdirected efforts.

Foreign missions were undertaken with two convictions; one correct, the other false. (1) The correct Scriptural conviction that the only name by which any can be saved is the name of Jesus;--faith in his sacrifice, and obedience and devotion to him. (2) The false, unscriptural conviction that there is no hope for any who die in ignorance of the only name whereby we must be saved. These intertwined theories have been the cord which has drawn hundreds of noble lives to self-sacrifice, especially during the first half of the past century. It is the cord also which has drawn, and still draws, from sympathetic purses, millions on millions of money. And we need not wonder, if the money has, in turn, drawn some into the missionary work simply for an honorable and easy living.

We are not objecting to the sacrifice of noble lives and consecrated money, either; for we firmly believe that lives and money given with sincerity have been pleasing to the Lord; even though given under some serious and discreditable misapprehensions of the divine character, and plan of human salvation. We object that this mixture of truth and error is very injurious to God's people, in that it diverts their hearts and efforts away from the truth. It draws them away from Bible-study--away from growth in knowledge and in the graces of the spirit. Instead, it inculcates the thought that the chief object of life for all Christians should be the snatching fellow-creatures from the hands of an angry God intent upon throwing them into eternal torment at the hands of demons. Or, if not this, the making and contributing of money which will pay the expenses of those who do the snatching.

As a result, Christian people "have no time" to study the Father's Word; no time for studying the divine plan, cultivating their own hearts, etc. They say to themselves often, and sometimes, unguardedly, to others--Bible-study! Nonsense, we already know enough when we know that millions are perishing--going down to hell. Bye and bye we "hustlers" who have been less careful for our own spiritual development and for Bible study, but more "on fire" and "burdened" for souls, will have brighter crowns than yours--if indeed you "hair-splitting" Bible students are not rejected from heaven entirely.

But a reaction from so unreasonable a position was bound to come with the advance of intelligence; and it has come. People in general no longer believe in the awful devil-god of the past, seeking for any possible pretext for the torture of as many as possible of his creatures. Reason is asserting itself, and man no longer poses as the sinner's only friend to save him from a malicious God. That is too absurd a proposition for the twentieth century. But men will have theories;--for theories still, as ever, are the basis of action--the rudder of human effort. It has become evident to all thinkers that one or the other of the strands of the original mission-cord is false, unreliable, rotten. Question: Which of the strands will they reject?

We answer that the true one will be rejected; and the false one will be retained. They will continue to believe that all hope ends with death, and will reject the inspired declaration that faith in Christ is the only hope, and this the only name. They have already concluded and are more and more becoming convinced, that although the name of Jesus is a good rallying cry, especially when calling for missionary contributions, it is not the only name for salvation. They conclude, but do not care to declare it in so many words, that "education," "civilization," are, rather, the only names for salvation. And salvation

at home and abroad is more and more coming to mean, not a personal relationship to him who is the light of the world, and in whom alone is life everlasting; but rather it now stands for social progress, municipal and national reform,--"social uplift." Thus has the false idea of missions and their conversion of the world led God's people farther and farther away from his Word and plan, which, in their zeal without knowledge, they have been rejecting.

To those who are rightly instructed on the subject by God's Word--to those who lean not to their own understandings, but who search the Scriptures daily to be thereby taught of God--the utter failure of missions as respects any hope of ever converting the world to even the imperfect conditions which prevail throughout "Christendom," is faith-strengthening. Because it demonstrates, it proves beyond question, the truth of the Scripture teaching; namely, that God is not yet attempting the conversion and salvation of mankind in general, but is leaving that great work for the future age, to be accomplished by

the Kingdom of God when it shall be established in power and great glory during the Millennium. It corroborates fully the Bible declaration that the present work of God is the election of a Church which, finished, polished and glorified with her Lord and head shall, bye and bye, fulfil the predicted blessings of all the world as Abraham's seed (Gal. 3:29); fulfilling the petition of our Lord's prayer, "Thy kingdom come, thy will be done on earth, even as it is done in heaven."

The following discouraging reports of missionary efforts we clip from the Literary Digest:

"A SWEEPING CRITICISM OF FOREIGN MISSIONS.

"The missionaries' side of Christian missions in foreign lands has been very fully stated from time to time in Christian churches and in the reports of missionary societies and conventions. Not so much has been heard as to how these missions impress others, except in the occasional private reports given by returning travelers. Reynolds' Newspaper (London) has lately been devoting considerable space to this topic. In a recent issue the results of some investigations by a special correspondent employed for this purpose are given. These investigations cover the missionary organizations in London--the great center of Protestant foreign missions--as well as the results obtained by them in the chief countries of the Orient. In speaking of the great sums collected from the people of England for this purpose, the writer states that the Church Missionary Society (Church of England) has an annual income of about L.404,906 (a little over $2,000,000). The collection of this money alone costs L.25,843 (about $129,000); administration costs L.15,917 (about $79,500); salaries to nineteen clergymen as association secretaries amount to L.5,432 (about $27,160). The London Missionary Society has an income of about L.150,168 (about $750,840) yearly, while its foreign secretary, the Rev. M. Wardlaw Thompson, receives L.800 (about $4,000) per annum, and others receive 'proportionately large amounts.' The missionary income of the Wesleyan Methodists for 1899 amounted to L.133,690 (about $668,450), out of which four ministerial secretaries received 'large salaries' in addition to extra charges for 'children, rent, rates, taxes, house bill, house repairs, and replacement of furniture, coals, gas, etc.,' amounting to about as much again. The Baptists in 1900 collected L.73,716 (about $363,580) for foreign missions.

"In commenting on the foreign results received for these vast sums, the special agent of Reynolds' Newspaper gives the following facts, based on his study of the official missionary reports:

"'What are the results abroad? In India, with its great population of 350,000,000, the number of converts made by the Church Missionary Society, after more than a century's labor, is to-day 35,640, although no fewer than 3,424 agents are at work. How many of these converts are genuine is a different matter. The above number includes the helpless children. In the year 1889-90 there was a gain of 1,836, mostly the babes of converts. Thus it took two missionary agents and a sum of L.113,000 to secure one 'convert' babe, or adult, in a year. What a farce! This ridiculous result, too, is a falling-off on the previous year. The other societies have even a more unsatisfactory record. Mr. W. S. Caine, M.P., on his recent return from India, writing in the Birmingham Daily Post, February 14, 1889, thus sums up his opinion of the attempt to 'Christianize' India: 'Educated India is looking for a religion, but turns its back on Christ and His teaching as presented by the missionary. As far as turning the young men they educate into Christians their [the missionaries'] failure is complete and unmistakable.' A writer in The Contemporary Review for February, 1888, gives his Indian experience as follows: 'Christianity has taken but a poor grip of Hindu India. Its votaries are nowhere really visible among the population. A traveler living in India for two years might leave it without full consciousness that any work of active proselytism was going on.'

"'And the alleged converts? The Church Missionary Society for 1900 says: 'At present there is a rather low standard of Christian living.' It is the same as was told some years ago by the Rev. Sidney Smith, that the native who bore the name of Christian was 'commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink anything he pleases, and annexes hardly any other meaning to Christianity.' The London Missionary Society in the 1896 report (p.186) ask subscribers 'not to despise the low ideas and motives with which they [the converts] come to us.' And, again, at page 145: 'A very large proportion who profess themselves Christians, and are baptized, are so very ignorant that great care and patience are required to make them intelligently acquainted with the fundamental truths of Christianity.' Among the Malay Christians, which the 1899 report of the Wesleyan Methodist Missions states 'furnish us with the great majority of our converts' (p.76), a lady worker writes: 'When one questions them by themselves, the one appalling factor that forces itself upon one is their unimaginable ignorance. In most, the anxiety for the daily bread is the largely bulking factor for their consciousness.' Extracts of this description might be indefinitely multiplied.

"'In China, the missionaries are now thoroughly disliked, although they have not been interfered with unless their zeal has outrun their discretion, for the Chinese, says Professor Douglas in his book on China (p.370), are 'singularly tolerant of faiths other than their own.' In the Report of the Church Missionary Society for 1900 we are told that 'churches' have been organized by Chinese for the purpose of affording protection in law cases, such as the payment of debts. In 1869 our Foreign Office (Parliamentary paper on China, No.9, 1870, p.13) wrote as follows as to Protestant missionaries in China:

"'There is good reason to suppose that the animosity which has lately been more intensely shown toward missionaries on the part of the ruling authorities in China is in a great measure to be attributed to the injudicious conduct of the native converts to Christianity....There seems sufficient reason to believe that converts assume and have acted on the assumption that by embracing Christianity they released themselves from the obligations of obedience

to the local authorities and from the discharge of their duties as subjects of the Emperor, and acquired a right to be protected by the European power whose religious tenets they have adopted.'

"'And again, Admiral Richards, in an official communication to the British Government (Parliamentary Paper, China, No.1, 1892, p.24), says:

"'It seems to be the special aim of missionary societies to establish themselves outside treaty limits; and, having done so, they are not prepared to take the risks which they voluntarily incur, but, on the contrary, are loudest in their clamor for gun-boats, as their contributions to the Shanghai press sufficiently demonstrate....It appears to be necessary, after the lessons taught by these occurrences, that some understanding should be arrived at with regard to missionary societies in China....It seems altogether unreasonable that the societies should exercise absolute freedom in going where they please, and then their agents should look to Her Majesty's Government for protection.'

"'The scandals in connection with the present war in China, published in The Daily Mail, and other papers, of missionaries engaging with the troops in looting, and inciting the burning of the houses of the Chinese, must give these followers of the great Confucius --who taught a doctrine in no sense inferior to Christianity, and long before Christianity was known--the notion that missionaries are a kind of barbarian horde, whose real object is to plunder and massacre. The number of 'communicants' in Christian churches throughout China, after half a century's work, is only a few thousands. 'In Ichang,' writes Mr. Little, 'the Bibles that are distributed broadcast are largely used in the manufacture of boot soles,' and, further, that no respectable Chinaman would admit a missionary into his house. In other parts of the country they [the Bibles] are employed to manufacture papier-mache tables.

"'As to Africa one quotation may suffice. Sir H. H. Johnson, our present Special Commissioner for Uganda, and a man of many years' experience in Africa, says in The Nineteenth Century, November, 1887:

"'It too often happens that, while the negro rapidly masters the rules and regulations of the Christian religion, he still continues to be gross, immoral, and deceitful....They [missionaries] may have succeeded in turning their disciples into professing Catholics, Anglicans, or Baptists; but the impartial observer is surprised to find that adultery, drunkenness, and lying are more apparent among the converts

R2863 : page 266

than among their heathen brethren.'

And again:

"'I regret to say that, with a few--very rare--exceptions, those native African pastors, teachers, and catechists whom I have met have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy and a profane display of mouth-religion which, to an honest mind, seemed even more disgusting than the immorality itself. While it was apparent that not one particle of true religion had made its way into their gross minds, it was also evident that the spirit of sturdy manliness which was present in their savage forefathers found no place in their false, cowardly natures....

"'It is not on the spread of Christianity that African missions can at present base their claim to our gratitude, respect, or support....In many important districts where they have been at work for twenty years they can scarcely number in honest statistics twenty sincere Christians--that is to say, twenty natives understanding in any degree the doctrines or dogmas they have been taught and striving to shape their conduct by their new principles. In other parts of Africa, principally British possessions, where large numbers of nominal Christians exist, their religion is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers of the colony. In the oldest of our West African possessions all the unrepentant Magdalenes of the chief city are professing Christians, and the most notorious one in the place would boast that she never missed going to church on communion Sunday.'

"'Considerations of space prevent us following the missionary into other fields of his activity. The tale is pretty much the same wherever we turn. But we have said enough to show how grossly deceived the public are with reference to the doings of our missionaries and the result of their missions. Far be it from us to say that there are not good and self-sacrificing men among them. But we assert that the fruit of their energies is so small, and the work left undone at home so great, that it is nothing less than a criminal act of human folly to give any special encouragement to the missionary movement.'"

===================

R2863 : page 266

JACOB BECOMES ABRAHAM'S HEIR.

GEN. 28:10-22.--SEPT. 8.

"Surely the Lord is in this place."

ALTHOUGH Abraham had two sons, one of them, Isaac, was made the heir of the most of his possessions, and exclusively his heir as respected the divine covenants and promises. Similarly, Isaac had two sons, Esau and Jacob, who were twins; but the former, being born a few moments in advance of the latter, was, according to the laws of primogeniture, his father's heir. So far as we know he did inherit his father's estate, flocks, herds, etc. The divine promise to Abraham was evidently highly appreciated, not only by himself and Isaac, but also by Isaac's sons; but Esau, being less religiously inclined than his brother, set more store by his inheritance of his father's possessions than in his rights as the first-born to the divine covenants and mercies pertaining to the future. Jacob, on the contrary, had an opposite estimate of values. He was quite willing that his brother should have every earthly advantage, but he coveted the special blessing of God, promised

R2863 : page 267

to his grandfather Abraham, and renewedly covenanted to his father Isaac.

Severe have been the criticisms which have been levelled against poor Jacob because of his coveting earnestly the best gifts, which his brother despised. (1 Cor. 12:31.) He is freely described as a thief who stole his brother's birthright, who took advantage of his extremities, etc., and some even go so far as to suggest that his after tribulations were in the nature of divine judgments upon him on account of this transaction by which he became the legal owner of the divine blessing. To us it seems evident that there is a general misunderstanding of this transaction; for we note the fact that Jacob received no reproof from the Lord in respect to this matter, and that none of his experiences and disappointments, while working for his uncle Laban, are even hinted to have been punishments for a wrong done to his brother Esau. On the contrary, the Scriptures uphold Jacob in every particular; not only the Old Testament records, but also the New Testament records of the transaction complimenting him upon his appreciation of the divine promise, and his willingness to sacrifice every earthly interest in order to secure it. As the course of Esau is held up to reprobation, the course of Jacob is in the same proportion held up for our appreciation and approval--the general feature of his course, if not every particular item therein.

The correct view of the situation, as we gather it from the divine record, is this: Esau loved his earthly interests chiefly; Jacob regretted that he was the second-born, not so much because it would hinder him from being the principal heir of his father's property, but chiefly because it would cut him off from being the channel of divine favor in respect to the future blessings which God had promised in his covenant with Abraham. He well knew that his brother Esau was irreligious and estimated his inheritance of the Abrahamic covenant very lightly. Hence it was, that one day when his brother returned from hunting, weary and hungry, and was attracted by some soup which Jacob had prepared, that he was willing to exchange anything he possessed for the satisfaction of his appetite--possibly, too, he may not have been too honest--he may have thought to sell the birthright for the soup, and to ignore the bargain subsequently. Indeed, this was the very course he pursued.

Esau's chagrin and tears later on, when he found that the birthright had really passed to Jacob, do not necessarily mean that he appreciated the heavenly blessing; but, rather, that he understood that he had disposed of all his rank and inheritance as respected his father's estate. Jacob, on the contrary, cared little or nothing for that part of the inheritance; his ambition being centered wholly upon the divine blessing and covenant. He was, therefore, quite willing to flee from his father's house, leaving all the earthly inheritance to his brother Esau, although it properly belonged to him according to the bargain. He counted earthly advantage but as loss and dross that he might gain the divine blessing. Even when, years later, he returned to the vicinity of his father's home, so far from making a demand upon Esau for the temporal things which he had bought from him, Jacob entirely ignored that part of the transaction, and took from Esau not one solitary thing that the latter really valued. Instead of demanding the pound of flesh, according to the contract of purchase, he sent his brother a peace offering, a present of sheep, etc.

Indeed, the entire course of Jacob, rightly understood, seems to us to have been a most noble one.

The unhappy part of the bargain was the deceiving of Isaac--Jacob's personating his brother Esau. We are to remember, however, that Jacob having bought all of Esau's rights, had become legally his representative, with full authority to take such steps as might be necessary to secure for himself justice;--to secure that which he had contracted for and paid for. In what manner Jacob could have done better to secure to himself that which the Lord's Word concedes he had legitimately purchased, might be open for discussion. But one item connected with it is not open for discussion; that the Lord did not reprove Jacob's earnest coveting of the heavenly promise--which led him, first of all, to the self-denial of giving up his own dinner for its procurement; and, secondly, his willingness to desert all of his earthly interests in his father's house, and to become a pilgrim and a stranger in the world, forsaking all things for this divine promise.

God attested his appreciation of such a character by specially appearing to Jacob that very night, and granting him a vision, in which he talked to him and confirmed to him the original promise made to Abraham and renewed to Isaac, saying, "I am the Lord, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it and to thy seed;...and in thee and in thy seed shall all the families of the earth be blessed." Any man who receives such unqualified divine approval and blessing we shall most surely refuse to call a thief, or any other evil name. On the contrary we shall hold him in high esteem, and shall commend to all of the spiritual seed of Israel to-day that they emulate the spirit of Jacob, and not the spirit of Esau--that they be ready at all times to exchange the pottage of earthly advantage, and to become pilgrims and strangers; outcasts from home and property, and from all earthly things, for the sake of being inheritors of the same heavenly promises --joint-heirs with Jesus Christ our Lord.

Indeed, only to this class will the divine blessings come. Our earthly neighbors and friends may speak slightingly of us,--may charge us with ambitious designs, when they learn that we are seeking a heavenly Kingdom and joint-heirship with our Lord. They may charge that this is selfishness on our part. But the Lord makes no such charges. He tells us that he is pleased to see us so appreciative of the heavenly promises that we will be ready and glad to give up to others, to yield our earthly rights in any and every particular, if by any means we may win Christ and be found in him, and be sharers in his Kingdom.

To the worldly mind Jacob did a very foolish thing. He should not have thought of the Abrahamic promise as being anything of special value. He should rather have sought out for himself the smoothest and easiest way through life, conciliating his brother Esau, etc. He was foolish to leave a home of wealth and many servants and flocks and herds to go out, a stranger in the world, to earn his own living, to begin at the bottom of the ladder. Quite possibly he felt a little of this sentiment himself, as he fixed a stone for his pillow and lay down on the ground to sleep on the first night of his flight. No doubt, he wondered whether or not he were pursuing a wrong course; whether or not the heavenly promise which he had so much appreciated would ever yield adequate returns. But the vision of the ladder reaching from his head up to heaven itself, and the angels of God ascending and descending upon it, and God at the other end speaking to him and encouraging him, and declaring to him that he recognized him as the heir of the Abrahamic promise, must have fully satisfied the mind of Jacob, and have made him thankful and appreciative of all the steps by which divine providence had thus far led his appreciative and faithful heart. The angels he might possibly understand to mean divine providences--divine care and supervision respecting himself and all his interests and affairs, while the rungs of the ladder would represent the various steps of the divine plan already known to God, by which the promise he had would reach fulfilment.

When he awakened, Jacob was not filled with self-conceit, nor did he say to himself, Evidently I am greater than either father Abraham or father Isaac, for I have never heard that God ever so appeared to them. Rather, he was filled with a spirit of reverence and of awe; and he said, This is a holy place; God is here. I will set up a large stone here as a monument, as a reminder of God's blessing. I may come back this way at some future time, and this stone will remind me, not only then, but afterward, of the great favor which I received of the Lord, in that he was willing to manifest himself to me, and to declare me the heir of his promises. Quite a good many of the Lord's people seem rather to lack the spirit of fear, of reverence, as respects the Almighty. We are not to forget the Apostle's words, that "Perfect love casteth out fear," but neither are we to forget the other Scripture which declares that "The fear of the Lord is the beginning of wisdom." Whoever has not first received the spirit of reverence, cannot properly receive the spirit of love; and the love will never cast out the reverence, but rather increase it, casting out only the element of terror, of fright.

The Lord's words to Jacob in the vision, "I am with thee, and will keep thee, whithersoever thou goest, and will bring thee again into this land," became a strength and assurance, a ballast, as it were, in Jacob's life and experiences; his faith grasped the situation, and he felt strong in the Lord and in the power of his might, in the word of his promise. He was ready now for any and all the experiences which might come to him, knowing that according to this promise all things would work out for his good. And so it is with the Lord's people of this Gospel age--spiritual Israel--the Church, the body of Christ. When we have believed God, and have trusted in his promises to the extent of forsaking all to inherit their blessing, it signifies our full consecration, our self-sacrifice in the divine service. Then it is that God speaks to us through his Word, and gives unto us exceeding great and precious promises, which affect, not only the interests of the life that now is, but also of that which is to come. Then it is that we are strong in the Lord and in the power of his might, and that we are able to grasp the situation--that if God be for us the efforts of all who might be against us will prove futile. True, the promises which come to us are not exactly the same as those which were given to Jacob--they are better, grander, higher, than his--heavenly, instead of earthly; and correspondingly we have reason to rejoice, be strong in the Lord and go on our way rejoicing, even more than did Jacob.

Then Jacob made a vow unto the Lord--a promise, a solemn agreement: the basis of this agreement was the Lord's promise we have just quoted, that he should be brought back in safety, and that the Lord would be with him and bless him with the best experiences during his absence. Jacob's vow was based upon the divine proposition above mentioned --that if God would do this for him he would surely be his servant, and that forever. Not only would he worship and reverence him and obey him, as best he could understand his will and do it, but additionally he would honor him with whatever substance he would give him, to the extent of one-tenth.

So it is with the spiritual Israelite; when accepted of the Lord through Jesus, and assured of divine favor and blessing upon his pathway, he says to himself, in the language of the Psalmist, "What shall I render unto the Lord my God for all his benefits toward me?" What can I do in return? No true, noble mind can willingly receive many and continued blessings without desiring and seeking methods of acknowledgement of these mercies--without desiring to make some return in worship, in praise, in gratitude, in obedience.

To us also comes the desire to honor the Lord with our substance. And here the degree of our love and appreciation are further manifested. Oberlin, the poor French minister, reading of the Jewish tithes, said to himself: "Well, I am sure that I, as a Christian, have three times as many blessings as the Jews had. If it was right for a Jew to give one-tenth of his property to God, surely I ought to give at least three times as much as that." Another minister has said, "The man who calls himself a Christian, and gives less than one-tenth of his income to the Lord, is meaner than Jacob, and has a lower standard than the king of Sodom, who was ready to give more than that to God's representative."

The standard of giving is one which has apparently perplexed the Lord's people for a long time. Our suggestion is that the divine favor bestowed upon the enlightened Christian calls not only for one-tenth or three-tenths of his property, but, on the contrary, calls for his all. To our understanding he who gives himself to the Lord in consecration gives not only his every mental talent and every physical power, but also gives every dollar that he possesses--yea, most valuable of all, he lays his life at the Master's feet, in harmony with the Apostle's words, "I beseech you,

brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, and your reasonable service." These sacrifices are earthly, and when offered and accepted the newly begotten mind or will is counted as a "new creature;" and at once this "new creature" becomes the steward, the caretaker, of the earthly nature and its affairs;--all that was devoted or sacrificed. Thenceforth it is the business of the "new creature" in Christ to use up in the divine service, as wisely, economically, and yet rapidly, as possible, all the earthly things, interests, hopes, ambitions, etc., that were originally presented to the Lord as a sacrifice. This complete sacrifice, this giving of our all to the Lord, is the Christian standard, and nothing short of this warrants us in considering ourselves footstep followers of our Lord Jesus Christ and his faithful apostles. Surely they gave all that they had. Surely we also must give up our little all if we would be joint-sacrificers and joint-heirs with the King of glory!

====================

ISRAEL--A PRINCE WITH GOD.

--GEN. 32:1-32.--SEPT. 15.--

Golden Text:--"Men ought always to
pray and not to faint."--Luke 18:1.

FLEEING from his father's home, Jacob traveled a distance of nearly five hundred miles to Chaldea, the original home of his grandfather Abraham, where his uncle Laban still lived. His esteem for the promise of God had made him a pilgrim and a stranger, a wanderer from home, just as Abraham's faithfulness to the call had taken him from home in the opposite direction. While the blessings God had promised to Jacob were earthly and temporal, and in these respects differed from the promises which are made to spiritual Israelites, nevertheless, in order to prove Jacob's worthiness of the blessings--in order to test his faith in God's promises, he was permitted to pass through various trying experiences and disappointments. One of these was a love-affair with Rachel, his cousin, for whom he served his uncle in all fourteen years, seven before he got her as a wife, and seven years afterward; his uncle taking a dishonest advantage of him in the arrangement. Nevertheless, we see Jacob's patience and persistency, and note with pleasure that he never for a moment seems to have doubted the promises of God that he should be blessed as the inheritor of the Abrahamic promise.

"Not slothful in business, fervent in spirit, serving the Lord," would seem to apply well to Jacob's career. So energetic was he in Laban's service, so successful in all that he undertook, so persevering, that his uncle soon considered his service indispensable, and

R2865 : page 269

was glad to make favorable terms with him to have him remain and take chief charge of his property. Shrewdly Jacob bargained for an interest in the increase of the flocks and herds, etc., as his salary, and practically became a partner. There was nothing dishonest in his making a bargain with Laban that all the brown sheep and streaked and speckled goats should be his; nor was there anything wrong in his scientifically increasing the proportionate numbers of these colored and speckled animals. Laban became aware, before long, that he had a very capable and shrewd son-in-law, and, moreover, that the Lord's blessing was with him. He fain would have had him remain permanently in Chaldea, but Jacob's mind was full of the Abrahamic promise and of the reiteration of that promise to himself in the vision at Bethel, and he desired to return to the land of promise. He surmised, however, not without good cause, that his uncle would use force to restrain him from leaving, or to take from him some of the cattle, etc., which were properly his under the contract, and hence he chose an opportunity for leaving when Laban was absent.

Laban was evidently a powerful sheik, having many servants, and indeed Jacob had become so by this time, as the narrative shows that he was able, shortly after, to give away as a present to his brother Esau, 220 goats, 220 sheep, 30 camels, 50 head of cattle and 20 asses. But when Laban pursued, with the full intention of bringing back Jacob, his family and servants and flocks and herds, God interfered, warning Laban in a dream, saying, "Take heed that thou speak not to Jacob from good to bad"--margin. In consequence of this dream, and Jacob's subsequent fair statement of his side of the case, showing clearly that he had not wronged Laban, but that Laban had repeatedly dealt hardly with him, he was let go on his way in peace.

If we draw a lesson from these incidents respecting ourselves, as heirs of the promises of God, spiritual Israelites, it would be that while our hearts are full of rejoicing in God's promises we should not expect these to come to us wholly without our effort to secure them. If God has promised us spiritual blessings, we should put forth the effort to attain these, just as Jacob had put forth his efforts to attain the temporal blessings promised him. If adversity seems to go with us, and we meet with disappointments and more or less fraudulent conspiracy to take away from us our spiritual blessings, as Jacob met with disappointment which seemed for the time to interfere with his temporal blessings, we, like him, should patiently wait for the Lord, and trust and hope and labor on, knowing that the Lord will bring out the promised results in the end; knowing that he is on our part, and greater than all they that be against us.

We noticed in previous lessons the peaceable disposition of Abraham, and also of Isaac, and now we note that Jacob not only left home and abandoned his share in the father's house, and family property belonging to the birthright he had purchased, rather than quarrel with his brother, but that similarly in dealing with his uncle he refused to quarrel; he submitted himself; he trusted to the Lord to bring out the results rather than to his own strength for a conflict, either mental or physical. The Lord apparently would have the spiritual Israelites learn this lesson: "Seek peace and pursue it;" "Patiently wait for the Lord, and he will bring it to pass." It is not of God's arrangement that the spiritual Israelites should

R2865 : page 270

contend with carnal weapons; but rather that they should submit themselves to the powers that be, learning the lessons which accompany such submission; and have developed in them the faith, the trust, the hope in God, necessary to a maintenance of their relationship to him, and growth in his grace.

As Jacob and his caravan approached Palestine his confidence in God, and his reliance upon the Lord's promise to bless him, did not hinder him from taking a wise, generous, reasonable course for the conciliation of his brother. He did not stand upon his rights, and say: I purchased the inheritance, and was obliged to flee from it, and now I am differently situated, and will seek my first opportunity to take from Esau the cattle and substance which he received of my father's estate which are rightfully mine, and should there be any quarrel in the matter, let him look to his own side, for right is on my side and I may exert as much force as is necessary to obtain it. Quite to the contrary of this, Jacob said to himself: I care nothing for the earthly inheritance, I abandoned that all when I left home, and I do not intend to lay any claim to it, now or ever. I merely got what Esau did not appreciate, and now, if he can come to realize that I am not after the property, it will assuage his wrath, his malice, his envy. On the contrary, I will be generous to him; I will send him a valuable present, thus showing him that so far from wishing to take from him earthly goods I am disposed to give him more. Moreover, I will send such a message by my servants as will show him that I treat him as my superior--my lord, and that I rank myself as his inferior. He shall see that I am neither wishing to take the honors of his birthright nor its earthly emoluments, though all of these were purchased--I resign freely all of these temporal good things and honors, that I may have the Lord's favor, as represented in the original covenant with grandfather Abraham. He carried out his program successfully, and Esau became his friend. The lesson for spiritual Israelites along this line is,--We should not be sticklers for full justice and the last penny in earthly matters. Rather we may use the earthly mammon generously to make and keep the peace, and to forward our spiritual interests. Our readiness to do this will measure or gauge our appreciation of the spiritual interests, in comparison to which earthly blessings, "Mammon" should be esteemed as loss and dross.

A MODEL PRAYER.

Jacob's prayer at the time he was anticipating a meeting with Esau is recorded in this lesson, and may be considered one of the best examples of prayer to be found in God's Word. It is so full of confidence and trust in God. It recounts the original promise to Abraham, its renewal to Isaac, and its second repetition to Jacob at Bethel, and the Lord's promise there given him, that he would bring him again to his home country. It shows the humility of Jacob's mind, which cried out, "I am not worthy of the least of all the mercies and of all the truth which thou hast shown unto thy servant; for with my staff [only] I passed over this Jordan [when fleeing from home], and now I am become two bands [great companies]." He tells the Lord of his fear of Esau, yet shows that his fear is offset by his confidence in the Almighty. It was at this time, and doubtless in answer to this prayer, that the angel of the Lord appeared to Jacob, and so full of faith in the power of God, and in the promise of God was Jacob that he laid physical hold upon the angel, declaring that he would never let go until he got a blessing.

Here, the lesson proper, relating to Jacob's struggle with the angel, comes in. The angel appeared as a man, as was frequently the case in olden times; Jacob had recognized him, nevertheless, and laying hold of him urged that he as God's representative, sent to meet him, should give him a blessing. We cannot suppose for a moment that the angel was not powerful enough to release himself from the grasp of Jacob, and hence that the wrestling and struggle between them kept up until the morning light, the angel vainly pleading, "Let me go," and Jacob as persistently holding on and declaring, "I will not let thee go unless thou bless me." We must suppose, on the contrary, that the Lord was well pleased to bless Jacob, and had sent the angel for this very purpose; and that the circumstances were intended as an opportunity to draw out Jacob's longing desires in this respect; to demonstrate to himself how much he really desired the Lord's favor, the Lord's blessing. And when the desired result had been obtained--when Jacob had evidenced the intensity of his desire for harmony with God and such blessing as God alone could give--then the blessing came--Jacob's victory. Not that Jacob prevailed to get from God, through his angel, something the Lord was not pleased to grant; but that he prevailed to obtain the coveted blessing by manifesting the zeal, the energy, the patience, and the faith which God was pleased to see and reward.

The lesson of the spiritual Israelite in this circumstance is in harmony with our Lord's words, "Men ought continuously to pray and not to faint." God wishes us to be persistent, and our persistence measures and indicates the depth of our desires. If the blessing in answer to our prayer does not come in the moment of asking we are to continue "instant in prayer,"--patiently waiting for the Lord's due time, faithfully trusting him that he is willing to give the blessing which he promised, even though he may for a time withhold it with a view to our becoming the more earnest in seeking it.

Although Jacob was a natural man, not a "new creature in Christ Jesus," nevertheless his prayer is a model one, in that he did not specify even the earthly things which had been promised him. All he asked was a blessing, in whatever manner the Lord might be pleased to give it. Alas, how many spiritual Israelites seem to have a much less keen appreciation of proprieties in such matters than had Jacob! Many ask and receive not because they ask amiss, for things to be consumed upon their earthly desires--wealth or fame or temporal good things. (Jas. 4:3.) How many forget that the Lord has already promised to take care of the temporal necessities of his spirit-begotten children, and to do for them better than they would know how to ask or to think. How few seem to remember that as new creatures our conditions and desires should be specially for the things that pertain

to the new creature, and that it is this class of blessing the Lord invites us to ask for and to wrestle to obtain, assuring us that as earthly parents are pleased to give good gifts to their children, so our Heavenly Father is pleased to give the holy spirit to those who ask him. (Luke 11:13.) If the Lord's consecrated people could all be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the spirit of the Lord, the spirit of holiness, the spirit of the truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If, then, they should wrestle with the Lord until the breaking of the day their hold upon him would be sure to bring the desired blessing. The Lord has revealed himself to his people for the very purpose of giving them this blessing; nevertheless, he withholds it until they learn to appreciate and earnestly desire it.

Jacob got the blessing and with it a change of name. He was thenceforth called Israel, which signifies "Mighty with God." This new name would thenceforth be continually a source of encouragement to him, an incentive to fresh zeal and trust in the one whose blessing he had secured. All of Jacob's posterity adopted this name. They were all known as children of Israel, or Israelites; for God acknowledged the name as applicable to all of the nation. Similarly, in antitype, we have Christ Jesus our Lord, the true, the antitypical Israel, the one who, through faith and obedience to the Father, has prevailed, has overcome the world and the flesh and the Adversary, and has received the divine blessing as the result of his struggle. He has been highly exalted and is declared now to be prince or ruler of the kings of the earth. He has sat down with the Father in his throne. --Rev. 1:5.

Nor does the analogy end here; for, as Jacob had twelve sons, so our Lord Jesus had twelve apostles; and these, and all who come into Christ through their ministry of the gospel, are accepted as the true, the spiritual, Israel. The same name belongs to all of these that belongs to the Head. As with fleshly Israel there were some who were "Israelites indeed," and others who were not, but of the synagogue of Satan, in the spiritual Israel there are nominal and real Israelites; and only the latter will ultimately obtain the blessing and be joint-heirs with Jesus Christ their Lord. And the name, "Victor," or "Mighty with God," will be a name which will apply to everyone of the Lord's faithful ones in the same manner that it applied to Jesus himself. Each one will be required to manifest his loyalty to the Lord, his faith, his trust, and only those who love the Lord and the promise he has made that they will hold on to his promise, and will not let him go without a blessing--only such will receive the great blessing, only such will be able to overcome the world, the flesh and the Adversary. "This is the victory that overcometh the world, even your faith"--in God and in his promises.

ACKNOWLEDGING DIVINE FAVORS.

Jacob had a method of marking the special manifestations of divine providence,--as when he called the place in which he wrestled with the angel Peniel; as a reminder that there he had been privileged to see, representatively, the Lord's face, to receive the Lord's blessing, the light of his countenance. Similarly, it is profitable to the spiritual Israelites that we should make note in some special manner of all the Lord's mercies and providences toward us. Many feel poor as respects the Lord's favor and blessing, simply because they have failed to let them make a proper impression upon their hearts at the time they were received. Divine favors are soon lost from our leaky earthen vessels unless special notation is made at the time, either upon the tablets of memory, or in some other manner to refresh memory. Doubtless we would all have more Bethels and more Peniels did we but follow the course of setting up some kind of monuments, and there entering into some special covenant or vow with the Lord in return for his mercies. Quite in line with this thought, that Christians generally have multitudinous blessings, and favors more than they fully recognize, the Allegheny Church has for some years held "Cottage Meetings" in various quarters every Wednesday evening, for prayer, praise and testimony. And the testimonies called for are not the "years ago" sort, however good, but the fresh living experience of the week. And as each seeks for fresh evidences of divine love and watchcare daily, each finds that he has far more cause for rejoicing and thanksgiving and encouragement than he would have been aware of without such watchfulness and notation. Let us daily and weekly as well as yearly rear to God our Ebenezers, if we would increase our faith and joy and love.

As Saul of Tarsus, in receiving his blessing of the Lord, received also a thorn in the flesh, which buffeted him continually through the remainder of his experiences, but which he learned ultimately to appreciate as a channel of divine blessing, as a reminder of divine favor, so it was with Jacob. At the very time that he was wrestling with the angel and getting the blessing, he received a wound, a troublesome reminder of the blessing, which continued with him probably through the remainder of his days, causing him to limp. The record is that the angel touched him in the hollow of his thigh, probably touched the sciatic nerve, causing the sinew to shrink and a slight dislocation of the joint. The lesson not only was one for Jacob himself to the remainder of his days, leading him to remember his dependence upon the Lord, and that he owed everything he possessed to the divine blessing, but it served afterward with his posterity as a continual reminder of the same thing; for the record is that thenceforth the Israelites would not eat of this sinew from any animal. Jacob's "thorn in the flesh," no doubt, served to keep him humble, even as Paul's served to remind him that he was what he was by the grace of God, and not in any wise of himself. Similarly, the Lord permits certain weaknesses of the flesh to affect his spiritual children in the present time favorably. Undoubtedly some of our difficulties and trials, physical as well as others, are amongst our greatest blessings, working out for us a better portion in the future, by working in us faith, patience, true reliance upon the Lord.

===================

SEMI-MONTHLY.
VOL. XXII. SEPTEMBER 1, 1901. No. 17.

CONTENTS.

Views From the Watch Tower........................275
  The Breach Widens.............................278
  A Modern Reformation..........................279
Respecting Foreign Missions.......................281
  Preach the Gospel to Every Creature...........282
The Watered Lilies................................284
Quarterly Review..................................284
Intemperance......................................285
Interesting Questions Answered....................286
Public Ministries of the Truth....................288
Items: Preserve Your Towers, etc..................274

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THE CLEVELAND CONVENTION.

Notice that lower rates have been secured--$1.00 per day. Inquire of your own ticket agent, in good season, respecting "G.A.R. Excursion Tickets." Notify us at once if you desire lodgings secured, as rooms will be scarce.

PRESERVE YOUR TOWERS.

Those who have preserved their WATCH TOWERS for some years back will be glad, especially in view of the new Bible with references to the DAWNS and past six years of TOWERS. Order sample copies for circulation among your friends. We advise friends to get their back TOWERS from 1895 to Aug. 1901 bound. Together they make a splendid volume. Any binder can do it.

WALL CHARTS IN FOREIGN LANGUAGES.

We have had some copies of "The Chart of the Ages" painted in German, Swedish and Dano-Norwegian to correspond with the English--5 ft. long. These cost 50c additional, namely, $2.00 each, carriage paid in U.S. Gotten up singly they would cost at least $5.00 each.

THE LEATHER BOUND DAWNS.

We are of the opinion that few have noticed the remarkably low price at which these are supplied. The present lot is very handsome. See next column.

===================

R2866 : page 275

VIEWS FROM THE WATCH TOWER.

RIGHT AND WRONG VIEWS OF THE PRESENT SITUATION.

IF WE but remember that nothing in the world's history offers any comparison to present social and financial conditions, we may well regard with a great deal of charity the conflicting views of able and conscientious men respecting the causes, the disadvantages, the proper remedies, and the outcome, of the movements now on foot throughout the civilized world. God's people, justified and sanctified and separate from the world, with new aims and spiritual ambitions before them, and with the instruction and enlightenment of the divine revelation--the Bible--should be able to take a calmer, a clearer, a more comprehensive, and therefore a more true, view of affairs, past, present and to come, than others; for we are to remember that it is prejudice and self-interest which generally has much to do with the blinding of those who see not from the divine standpoint.

From this standpoint we see that neither the rights nor the wrongs of motive or of action lie all on one side of these questions; and, seeing this, we are better able to take a sympathetic position, and to exercise our influence amongst those with whom we come in contact, in the interests of peace. All of the Lord's people should be peace-makers; none of them should be strife-makers. There are generally a sufficient number of selfish forces at work in and about every individual to stir up his mind, to breed in him discontent, and to arouse the passions of anger and malice and hatred; there are few influences, at work, on behalf of gentleness, meekness, patience, brotherly kindness, love. Hence there is the more necessity that the Lord's people continue pouring oil upon the troubled waters--the oil of the holy spirit, with which their cup is to overflow; the oil of joy as opposed to the spirit of heaviness and discontent; the oil of hope, which illumines the future gloriously, and thus offsets and counteracts the darkness of present discouragements.

As an illustration of how good and wise men sometimes fail to get a correct view of matters, take the following extract from a Philadelphia journal:--

A SPECIES OF INSANITY.

"A terrible trouble is disturbing the earth at the present time. It more resembles a species of insanity than anything else. As we know, among members of an undeveloped society the maniacal tendency is not common; that tendency is an accompaniment of civilization. All must have noted the fact that the possession of extraordinary endowments and a facile loss of mental balance, or great wits and madness, as the poet has told us, are somehow near allied. They have a way of going together. Just so here. To-day it is not the dull nations, but the bright ones, the most advanced in refinement and everything of that sort, that seem craziest in the craze at this moment sweeping the world. The dementia is practically an exclusive possession of the Great Powers of Europe, troubling England worst, but reaching out and affecting

R2867 : page 275

us in this country in some ways, perhaps, worst of all. It seems a madness of the Anglo-Saxon, as he loves to call himself, more than of any other people. And plainly this madness is the result of a disease; it is the outworking of the greed microbe, or it comes from the yeasting in the human blood of the lust for property and dominion. And because of this frenzied, grasping tendency, which, as a sort of demonism, has taken possession of the leading nations of men, and of our own people and the ruling element among them particularly, the whole earth is plunged into a condition of singularly disastrous feud and conflict at the present moment.

Leading nations have simply fallen into a veritable madness in their scramble for trade. That is precisely the way things are. Commercial interests, so called, stand ready and are eager to sacrifice everything --untold treasures of the people at large, along with their highest rights and profoundest welfare--in order to keep or attain supremacy for themselves and

R2867 : page 276

for the furthering of their ends. Think what, under this influence, not only Great Britain and we in America, but Russia also, and Germany and France and Italy, are ready to spend in this desperate rivalry! Millions on millions of the people's money are these nations hot to lavish in outlay so as to buy or bribe the chief advantage in trade lines, the one against the other. This is at the bottom of our militarism. Here is what our wars mean....War, we may rest assured, is always precisely as General Sherman characterized it. There is no good in it for anybody; only evil--the consummation of evil. A trade war is the same as any other. Greed is behind it; and we have the highest authority for holding that greed is behind all wars. They come of men's lusts. But to-day, greed in the elaborations and marvelous complications of modern life has become an overmastering disease. The whole land is swept by it. Society quivers in its sway; so do our churches and our homes. Commerce is maddened by it. It is a craze in the heart of the nations. It has well nigh come to be a veritable demoniacal possession, driving the whole wide world, and especially the peoples that ought to be conspicuous in light and leading, into a desperate frenzy, making the immediate outlook for highest human welfare very dark and foreboding."

This is all a mistake. The present agitation and grasp for power and trade is not the result of a special disease of greed and selfishness--not a new form of insanity. On the contrary, it is the result of a larger amount of reasoning on the part of humanity in general, and especially on the part of statesmen and financiers, along lines which the writer of the above article, however otherwise intelligent, has not fully appreciated. The fact is that the present movement is the result of conditions, and not the result of theories. Theories, aggressive theories, selfish theories, have prevailed in the world for centuries, and probably prevail no more to-day than in the past. It is not a new microbe of greed that has attacked mankind, but new conditions which appeal strongly to what for a long time has been known as the first law of nature--self-preservation.

Statesmen and financiers the world over have realized that the new conditions brought into the civilized world during the past fifty years mean a revolution --an irresistible revolution. They mean that machinery and steam and electric power have become the servants of men, and that these servants can be multiplied at a comparatively small cost, and that the necessities of Christendom can now or shortly be supplied by one-third the population; which means that, now or shortly, two-thirds of Christendom's population will be in enforced idleness. Statesmen and financiers seek to ward off such a condition of things, realizing that it would mean calamity, financial, social and political. This is the secret, then, of the effort on the part of the most highly civilized peoples in the world to obtain new markets for their goods and to retain their hold upon the markets already established, at home and abroad.

There are people who tell us that business should revert to old-time methods, moderation, fair prices, limited production, and general contentment; but such people fail to recognize the great change that has come upon the world in respect to conditions. They fail to see that the business pressure which is now exerted is not a voluntary one, but rather an enforced one; for those who would persist in following old-time methods in manufacturing or business would speedily find themselves bankrupt. Consequently all find it necessary to bestir themselves and adopt new methods of business adapted to our day. As they are pushed on by others, so others in turn are pushed on by them. The civilized world is like a great crowd; at the head are the world's notables, backed each of them by the hundreds and thousands and millions of humanity, willingly or unwillingly depending upon them for guidance, for life's comforts, yea, for its necessities. The entire crowd has tasted of the conveniences and blessings of civilization, and the determination of the whole is that they will not go back into barbarism and savagery, but will press on; and a fear of personal or class or national disadvantage is continually goading the great majority of this struggling mass, bidding each look out for himself and his own interests, and let no opportunity escape his grasp.

With the majority the impelling fear is an undefined one; and yet, in a general way, all seem to apprehend that some sort of a check to the world's advancement, and to their individual progress, is imminent. Whether they can discern the ramified influences connecting them individually as factors in the problem or not, they can realize that the more lucrative situations in life are few in comparison to the numbers of humanity; and they can see, too that prosperous waves come to the world occasionally, through an increased demand for the products of machinery and the soil. They can see that if the Chinese Empire, for instance, with its hundreds of millions of population, were thrown fully open to the commercial enterprise of Christendom, it would cause the wave of prosperity in Christendom to have that much longer roll, because it would require time for the Chinese to fully adapt themselves to the new conditions introduced by machinery; it would require time for them to learn how to install and to operate the machinery, and thus that the evil day of over-production would be put off the further into the future. Instead of calling these men "insane" shall we not, on the contrary, say that they are wise in their generation;--that they are acting out the only part they could be expected to take, as wise men of the world, laboring under the law of personal and national selfishness,--the law under which all the world has for centuries been operating? We hold that the energy of these politicians and financiers is an energy begotten of wisdom, and remember the words of Solomon, "The wise man foreseeth the evil and hideth himself, while the foolish pass on and suffer for it."--Prov. 27:12.

As our Master said at the first advent, so we may now repeat,--"The children of this world are wise in their generation"--wiser, sometimes, than are the children of light. Therefore the latter need to take the more earnest heed to the divine revelation, which is able to give them the "spirit of a sound mind" beyond all others.

R2867 : page 277

The Scriptures give the key to the present situation: they show us clearly that the divine law of love has always condemned the law of selfishness, under which fallen humanity has long governed itself. The law of selfishness is no worse a law to-day than it has always been. It has been the cause of wars, injustices, sufferings, slaveries, etc., in all the periods of history. It is neither worse nor better to-day; but new conditions have come upon us: civilization has lifted one-fifth part of the world to a higher plane of thought and sentiment, and upon these, since the beginning of "the day of his preparation," 1799, the Lord has been gradually lifting the veil and granting a discernment of the secrets of nature, which has resulted in great chemical and mechanical discoveries. These, while proving great blessings to mankind, are sure eventually to bring great calamities, by reason of conflict with the law of selfishness now prevailing.

All thinking men realize that under the laws of selfishness, competition, etc., it is only a question of time when the vast resources and possibilities of machinery in the hands of the brightest and keenest of the world's population will reach the point of a death-struggle with the masses of Christendom,--not even waiting to reach the masses of heathendom. All wish to avoid this crash, for all instinctively realize that it will be terrible when it comes; but many seek to avoid the matter by saying to themselves, It will not come in my day, anyway. And meantime each feels as though he is powerless to stem the current, or to resist the pressure which is behind him.

* * *

As an illustration of the forces at work in Christendom, a result of the new conditions introduced to the world during the nineteenth century, note the strife between the United States Steel Corporation and the Amalgamated Association of Iron and Steel Workers. Much can be said on each side of the question, but it all resolves itself in harmony with the foregoing. The capitalists, representing the money invested and the machinery, are pressed by competition and seeking to maintain their own standing financially and to make progress. They do not desire the degradation of their workmen in any sense or degree; but

R2868 : page 277

would much prefer that they were all comfortable and provided with steady employment. The more intelligent amongst the workmen realize that captains of industry and accumulations of capital are necessary to progress and prosperity; and while wishing to be comfortable, well-to-do, and to share in the comforts and luxuries of life, the better class of workmen have no special complaint to make that their employers are better housed, surrounded with greater luxuries every way than themselves. They have no desire to bring disaster either upon their employers or the trade in which they are engaged, or the country which is their home. Their interests in large measure lie in the same direction as that of their employers --they desire prosperity, and extension of trade to this end. The majority of them are not so anxious to become wealthy as they are anxious lest they should become poor--lest they should lose, in whole or in part, the comforts and advantages which they now enjoy, and which are far beyond those enjoyed by their parents at any time in the past.

Why, then, is there need of a rupture? Why, with admittedly satisfactory wages, and admittedly satisfactory hours of work, should there be a strike and more or less of a paralysis of important business interests?

The reason is fear. As the Scriptures declare respecting the present time, "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26.) Present conditions are satisfactory enough, all will admit--both employers and employed. The whole question is one pertaining to the future--fear. The Amalgamated Association of Iron and Steel Workers demands that all the works of the United States Steel Corporation should be "unionized"--that the affairs and interests of all the workmen, nearly one hundred thousand in number, should be recognized as under the care and supervision, and subject to the arrangements and contracts, of the officers of the Amalgamated Association. The United States Steel Corporation refuses this demand, and claims that this in effect would mean that they would compel all of their workmen to join the Amalgamated Association; and, this they have insisted, would be an unreasonable thing to do, and one which they could not do.

To the unsophisticated it will seem strange that there need be any serious ruction or quarrel over a matter of this kind; for, on the surface, as stated by both parties, benevolence would seem to be the object of both. The Amalgamated Association benevolently wants to assist the non-union men, and the United States Steel Corporation also benevolently wishes to protect the non-union men in their rights. Where pure love and benevolence of this kind controls on both sides of the question, why need there be any dispute or strike?

Ah! there it is. In this question, as in nearly every other question, selfishness hides itself under a cloak of benevolence, and would fain deceive others, and itself also. Not pure benevolence, but almost pure selfishness, is actuating both parties. The United States Steel Corporation reasons that if all of its mills and employes were under the control of the union, it would be thoroughly at the mercy of the officers of that union, to whose generosity and justice they are unwilling to entrust themselves and their varied interests, valued at a thousand millions of dollars. They say, No! So long as some of the mills are independent and under our control it will not matter so much if others of them are under the control of the union, for then we will not be completely at the union's mercy, and the latter will be obliged to treat us with a measure of consideration and justice. It is, therefore, a very serious question with us, and we prefer to lose millions of dollars now, than to risk, to jeopardize, our interests under the complete control and perhaps tyranny of a labor union.

The Amalgamated Association is laboring, also, along lines of selfishness, and not from pure benevolence and good-will toward the non-union men. They say to themselves: It is all right as it is, so long as times are prosperous, as at present; but as there have been hard times before, so we may reasonably expect them to come again, when there will be overproduction, idle mills and idle men. At such a time we may

R2868 : page 278

be sure that the Steel Corporation, recognizing us as the protectors of skilled labor, and the maintainers of its interests as respects time and pay and conditions, and realizing a future time of still sharper competition and lower prices, would grasp such an opportunity to do all in its power to destroy our union, and thus to have labor unresistant at its command. We feel sure that in a season of dullness the non-union mills would be given the preference as respects steady employment, while the union mills would be at the disadvantage, to the intent that our organization might be disrupted. Now, therefore, is our time, while business is good, while our labor is in demand, while the mills are behind with orders--now is the time for us to strike, if thereby we can unionize all the mills and place ourselves and all workmen upon a firmer footing for the maintenance of our rights in the future, when the final desperate struggle between capital and labor must come.

We cannot say that either party in the conflict is foolish or insane. We must admit that both are wise as respects their own interests.

If these were all Christian brethren; if the spirit of Christ dwelt in them all richly and abounded; if the spirit of love had wholly or even half supplanted the spirit of selfishness, the matter might very easily be adjusted; for we remember that love is not puffed up, vaunteth not herself, seeketh not her own, but is the very embodiment of generosity and kindness. But, again, it is not a theory we have to deal with, but facts. In theory the civilized world is all Christian, sometimes called, "The Christian World," and "Christendom." But these are misnomers; the fact is the world is not Christian except in name; they are still "kingdoms of this world," still children of this world, and only a remarkably few belong to the Kingdom of the Lord, and either know him or desire to be controlled by his spirit of love.

What can we do? Can we hope to convert these millions, to whom the message of the gospel has come with more or less clearness all their lives? We cannot so hope. We must remember, on the contrary, that this is not the divine plan; that in the divine plan part of the important lesson which the world is now learning is the very lesson which it was intended it should learn, viz., that selfishness always brings misery,--directly or indirectly. The world must thus learn the lesson that the only true peace and prosperity is that which God purposes, and will eventually establish through the Kingdom of his dear Son. The world is learning the lessons that wealth does not give complete happiness, but still leaves an aching void; and that all the comforts and conveniences of civilization, coming to the world of mankind, with good food, good clothing, and much advantage every way, do not change the heart nor bring in true happiness. In a word, the world must learn that civilization is not Christianization.

For centuries the Lord's wheatfield, the Church, has been overgrown with tares, who are not the offspring of the Lord's spirit at all--who have never been "begotten again," who are not of the "wheat" class in any degree. These "tares" have been passing under the name of Christian, while really and truly they are worldlings--not bad people, many of them, not all immoral by any means, some of them generous, kind, and, in a worldly sense, good--but not "begotten of the spirit." We are in the harvest-time, "the end of the age," and a complete separation must be made. For not one tare is to be gathered into the kingdom garner. On the contrary, a complete demonstration shall be made, as between the wheat and the tares. There are grains of "wheat," so far as we know, interested on both sides of this question, but the vast majority on both sides are of the "tare" class. The wheat, therefore, are not to expect to be understood, or to have the true position appreciated by the others; but nevertheless are to be content and to rejoice in what the Lord discloses to them through his Word, viz., that this time of trouble that the whole world sees impending, will be the final lesson by which the Lord will demonstrate to the world the difference between the reign of sin and the reign of righteousness--between the reign of selfishness and the reign of love.

In the great time of trouble, when all their various systems, religious, political, social, financial, go down in a maelstrom of anarchy, there will be a great opening of eyes,--a passing of present illusions. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." They will come to see that the Lord's way is the right way,--the only satisfactory way; that the law of love is the only law which can bring everlasting happiness and blessing to any and to all who will obey it. They will come to see, what they do not now realize, that the Lord's true Church in the world was a "little flock," a "peculiar people," guided by the Lord's eye, and by his Word, who, through much tribulation, trials of faith, trials of patience, etc., will become heirs of God, and joint-heirs with Jesus Christ their Lord, in the glorious Kingdom which will be established upon the ruins of present institutions, for the blessing of all the families of the earth, with a righteous government. Let us then continue to pray, "Thy Kingdom come; thy will be done on earth as it

R2869 : page 278

is done in heaven."

THE BREACH WIDENS.

Not long since it was announced that all "union workmen" would withdraw from the volunteer State and National Guards, lest they should be called upon to protect properties when strikes were on, or to suppress riots in which fellow-workmen might be engaged. Now we have the announcement that the Amalgamated Association of Iron and Steel Workers will start a military organization of its own. Indeed the movement took definite shape on Saturday, August 3, as announced in the Wheeling, W. Va., Register of August 4, as follows:

"A.A. OF IRON & STEEL WORKERS TO FORM MILITARY COMPANIES."

A movement was started in this city yesterday for organizing a strong military branch of the Amalgamated Association of Iron, Tin and Steel Workers. The organization is designed to band the members closer together, to promote a better fraternal and social

R2869 : page 279

feeling, to protect the property of mill owners in cases of strikes, and for self-defense.

The Register has been in possession of information for more than a week, to the effect that the idea has been agitated among Amalgamated men both in Wheeling and elsewhere. Not until yesterday, however, did the matter assume anything like tangible shape. Crescent Lodge, comprising the workmen employed at the Whitaker mill, held a regular meeting in the afternoon, during which the subject was broached.

The matter was generally discussed, and several of the speakers were enthusiastically applauded. The details of the plan had previously been discussed among the men, and they were familiar with the subject when they came to the meeting.

Crescent Lodge heartily approved the idea, and decided to enroll membership in the military branch at the next meeting of the lodge. It is expected that other lodges in this section will take the same course, now that Crescent has taken the initiative, and endorse the military plan.

The discussion at the meeting evolved the following reasons for the organization of a military branch of the Amalgamation:

First--It would band the members into closer union, promote fraternal and social feeling, and familiarize the members with the manual of arms of the United States army. Military organizations are regarded as beneficial to other bodies, and the same degree of benefit could be extracted by the Amalgamation. The opinion was expressed that no difficulty would be experienced in organizing companies of 100 members each, in nearly all the lodges in the order. In a short time a National military branch would be the outcome, and beneficial features might be added.

Second--In cases of strikes and lockouts, the lodges would be in position to tender their services to mill owners for the protection of their property. It has been frequently charged, and it is claimed by Amalgamation men that it has been proven, that the lawless element has been incited to deeds of violence against capital, for the specific purpose of creating a public sentiment antagonistic to unions and strikers. In the discussion in Crescent lodge, it was stated that labor leaders have consistently contended for law and order, and that they have never sanctioned violence.

* * *

It is expressly understood among the members of Crescent lodge that the military body will not be subject to orders from any government authority, except as individuals. Their position is the direct antithesis of that. They will not place themselves in positions to be called upon by State authorities in cases of strikes and labor disturbances, but they take the position that labor troubles may be obviated if mill owners will accept their services in the spirit in which they are offered.

We cannot blame the managers of the trusts if they call in question the benevolence of this movement, and surmise that it means an eventual resort to carnage and anarchy between the two great companies of fellow creatures now being pressed into the vortex of strife for mastery by the inexorable laws of supply and demand and supported by constitutional selfishness, and both parties goaded on by fear.

Temporarily the power is in the hands of wealthy and wise captains of industry; who, at any cost, will strive to hold on to all the advantages they have already attained; for the mills may stand idle for a time with only the loss of dividends, while the mechanic's necessities continue and his credit is necessarily small. Besides, by the laws of nature, his competitors are increasing even in his own family, not to mention the attractions which his employment, and hours and wages present to labor from other fields, which can soon learn to operate machinery successfully.

Unquestionably capital must win in this contest under present conditions; but unquestionably also the ultimate result will be a grinding of the masses, between upper and nether millstones of supply and demand, until the danger point has been reached and the great explosion follows;--anarchy and destruction, born of fear and despair and not of preference or a love of lawlessness. "There shall be a time of trouble such as was not since there was a nation."--Dan. 12:1; Matt. 24:21.

Our advice to "brethren" in connection with all such troubles is, Yield--bend--submit to the inevitable as quietly and kindly and peaceably as possible. Seeing the outcome be "content" to let the Lord fight your battles. Accept whatever "rights" you can secure by lawful and peaceable means, and wait for the King Immanuel and his Kingdom of equity for the remainder of your "rights." Consider that you already have and enjoy more blessings and rights and privileges than your fathers, and more than as members of the fallen race you could justly demand; and be ye thankful. Additionally you can think generously of those on both sides of this conflict seeing that both are forced to the issue by present-day conditions. And thank the Lord for the light of his Word, which permits you to see matters thus in their true light.

A MODERN REFORMATION.

From the "London Daily Chronicle."

While the attention of the British public has been divided between South Africa and China, events of far-reaching importance have occurred in France, Portugal, and Spain. With little comment from the Press, and scant notice from people not directly affected, laws have been promulgated or revived in France and Portugal that aim a dangerous blow at the priestly brotherhoods whose directors are in the Vatican, and whose ramifications extend all through the Latin countries. Students of Continental life have seen the slow approach of an anti-clerical movement in the countries overrun by the powerful militant associations of the Latin Church, but not a few have thought that the agitation would spend itself in protests.

FRANCE AND THE RELIGIOUS ORDERS.

In France the feeling against the religious houses (Jesuits, Assumptionists, Dominicans, Benedictines, Carmelites, and other Orders) has been growing year by year.

R2869 : page 280

It is unlikely that the full power of the Roman Church in matters beyond its proper jurisdiction was perceived by the men at the head of French affairs before the Dreyfus case, and then the gravity of the situation impressed itself upon the few strong men left on the side of the Republic. That the Church would overthrow the Republic if it could, was apparent to all thinking people, and in the meantime the Vatican's campaign was making the army unmanageable. It must be left to the historian to say what France owes to the Marquis de Gallifet and to M. Waldeck-Rousseau, who tempered courage with prudence at a very critical time, and to estimate the events that would have followed General Roget to the Elysee had he accepted the invitation of the half-mad enthusiast and patriot, Paul Deroulede. While the loudest outcry of the Nationalists has been directed against the Jews, at the instance of the Jesuits, who have never forgiven the Jewish financiers for breaking up the "Union Generale," it has been evident that the Republic is the offender in their eyes, the various groups that make up the National party finding, in hatred of the Republic, their one common sentiment. As the Latin Church has nothing to hope from the Republic, and everything to expect from a Pretender of the type of the Duc d'Orleans, it has befriended the Nationalists, and sought to capture the power in times of crises. And it has very nearly succeeded.

It is reasonable to believe that the new law for the regulation of Associations will be strictly enforced, and, unless the unexpected happens, the brotherhoods of the Latin Church, now working in Paris under orders from Rome, will become illegal communities by the end of the year, liable to suppression. Their members will be liable to fine and imprisonment. If M. Waldeck-Rousseau succeeds in a task that is well nigh completed, the Jesuits will no longer be able to train the young officers of the French Army; they will not be able to exert secret influence over the heads of the army, nor to evade taxes due upon such of their property as is not returned to them; they may even be unable to draw the hard-earned money of the French peasantry, as they and their brethren, the Assumptionist Fathers, have done so successfully in the past. Moreover, the Bill relating

R2870 : page 280

to Associations enables the Government to break up any union whose objects are deemed by the Cabinet to be inimical to the Republic, and thereby to control movements that, while they appear to be the outcome of the popular will, are in reality promoted or financed by the clerical associations through the medium of men of straw.

THE PARALLEL WITH PORTUGAL.

One of the curious points about the new French Law of Associations is that it is not an original conception, but is founded on the Portuguese law of 1834, which abolished religious congregations in Portugal, confiscated their property, forbade the formation of new congregations, and, out of the profits of confiscation, pensioned the monks and nuns whose property was taken away. Portugal, at the time when the law was enacted, had been passing through a terrible crisis. Queen Maria Gloria, a girl of fifteen, was hardly secure upon the throne; Dom Pedro was dying; Dom Miguel, the Pretender, had been defeated after a sanguinary campaign; the clergy had been active intriguers on his behalf; and the country was in an uproar. The Queen's advisers saw that they must break the clerical power, or be content to suffer rebellion to smoulder in every village, whose ignorance responded to priestly direction. A very curious parallel may be drawn between Portugal in the early thirties and France in the late nineties, the only difference being that the recent civil war in France was waged on paper. The Portuguese law was a success for a few years. Associations of nuns having less than twelve members were dissolved, and members sent to other convents, for the nunneries were not treated as harshly as the monasteries. The nuns were to die out, and in Lisbon to-day is an old lady in her ninety-second year, relic of those troubled times, and the last survivor of the old regime. She saw the uprising, and has lived to see the religious associations creep back to their old places, in spite of the law. Monasteries and nunneries have sprung up again, the power of the Jesuits has waxed strong, and their procedure has become so unbearable that a crisis was reached little more than two months ago. Some Jesuit Fathers, of Oporto, tried to remove a young girl to a convent against the wishes of her parents; the action was made public, and served to fire the smouldering discontent. There were riots and bloodshed on a scale that alarmed the authorities.

The popular feeling was strengthened by the regular clergy, whose antipathy to the foreign brotherhoods is very great. Queen and Cabinet have been on the side of the Jesuits; Dom Carlos, the King, alone is liberal in his views. Popular passion led to an unpleasant incident while the King was driving out in the early part of last month, and on the following day the Law of 1834 was put into force once more, Queen, Cabinet, and Jesuits being unable to stem the current of the King's anger. It was a striking episode in Portugal's latter-day history, more suggestive of the Orient, than the Occident. Several religious houses have been closed in the last few weeks, and the inmates sent away to their own countries. The Jesuits are fighting hard, but not wisely. They issued a proclamation a week or two ago calling upon the people to petition the Throne to restore their privileges. These proclamations have been torn down in several towns; at Setubal riots and bloodshed were the order of the day. In the meantime the King has ignored the tendencies of the Government, and assured a deputation of Liberals that the 1834 Law shall be enforced rigorously. They say in Lisbon that the beginning of the popular revolt may be dated from the exodus of the Assumptionist Fathers from France. Many came to Portugal, where their procedure served to exhaust popular patience. The Conservative and Reactionary Ministry of Portugal is tottering to its fall.

THE JESUITS AND THE CARLISTS.

In Spain the outcry against the clerical brotherhood is very strong. Throughout that unhappy country

the very lowest orders of clergy seem to find a home. They have a comparative immunity from punishment, and are for the most part men of little or no education. So long as Carlism offered reasonable hopes of success, they encouraged the Carlists, by orders from Rome, for the presence of a Carlist King in Madrid would be meat and drink to the Vatican.

The revolt against the Latin Brotherhoods is a very serious factor in the social and political situation for the time being. It is not unlikely that the Franco-Italian entente will spread the trouble in Italy, and that we shall see the movement working from Paris to Madrid, and from Lisbon to Naples. But while Governments change and Ministers pass away, Rome remains, and it would be unwise to rely upon a permanent change in the relations between Latin Church and Latin countries until the standard of education is far higher than it is to-day. In the temporal service of Rome, Cardinal Rampolla marshalls some of the keenest intellects in Europe. Rome will bend before the storm of popular opinion, and when it passes, renew her stature as of old time. Financial crises are within view in Portugal, Spain and Italy, and the Latin Brotherhoods find plenty of material for denunciation of irreligious Governments when food is at a premium and the maximum of taxation pursues the minimum of wages. Yet in the hands of unscrupulous Governments crises are a two-edged weapon, and many Latin Governments owe the Latin Church little affection.

* * *

The above, taken in connection with the "Los von Rome" (away from Rome) movement, which, as already noted in these columns, is rapidly gaining headway in Austria, shows that the screws of superstition are being gradually loosened,--preparatory to the great, great political, social, financial and religious "earthquake" (Rev. 16:18), which is shortly to dismay all except those who have some knowledge of the final outcome of the divine plan of the ages.

===================

R2871 : page 281

RESPECTING FOREIGN MISSIONS.

WE HAVE heard from three dear sisters in Christ, who have been for a long time deeply interested in foreign missions, to the effect that they were greatly disappointed that in our last issue we quoted certain criticisms of foreign missions. They find no fault with our own utterances in the article; but think the quotations false when they refer to the missionaries as having taken part in the looting of Peking. One of the Sisters says,--"I ask you, in justice to the missionaries, to publish in the Tower the enclosed extract from an article in the May number of the North American Review,--by Rev. Judson Smith, Corresponding Secretary of the American Board of Foreign Missions." We give the extract cheerfully, following, and will explain later on.

"THE MISSIONARIES AND THEIR CRITICS."

"The efforts of the Boxers were directed especially against the native converts, because of their connections with the foreigners. These converts were crushed by heavy fines, were robbed, were driven from their homes, and, in due time, were slain by hundreds and thousands. When the siege of Peking was raised the missionaries were left with large bodies of native Christians dependent upon them for everything. The missionaries themselves were left without homes, without resources, with these hundreds of homeless, helpless people looking to them for aid. Chaos reigned in Peking and in the country around it. The missionaries of different Boards felt that it would be intolerable for them to suffer these Chinese refugees, who had helped during the siege and had won encomiums for the share they had borne in it, to perish, as they must if something were not done in their behalf. The case was urgent. They were without food and without the means of obtaining it. Food and shelter for the very next day and then for days after that, must be found. Delay meant starvation and death. In the absence of all native authority with the knowledge and approval of Mr. Conger and other Ambassadors, two colonies were established in different parts of Peking, in courts abandoned by their owners, and were supported by the resources found in these courts, just as the Ambassadors and all others in the siege had been kept alive by what they found within their reach from the British Legation. As to the charge of looting by the missionaries, besides their own denials, we have the explicit testimony of one wholly outside their number whose position gave him exceptional facilities for knowing the facts. Mr. R. E. Bredon, Deputy Inspector General for the Imperial Maritime customs of China, who was in Peking throughout the siege and remained there some time afterward, wrote October 3, to the North China Mail, 'I heard in the Legation, before we were enabled to leave it, that missionaries had taken quantities of loot. I took special pains to investigate the truth of the assertion, and found absolutely nothing to confirm it.'"

LET THE TRUTH PREVAIL.

Although we quoted the Literary Digest article as a whole, we had no special desire to refer to the "looting" practiced at Peking. The leading journals have had much to say for and against the conduct of the missionaries in this respect; but for our part we considered that they treated the matter too severely,--seeming to overlook the fact that anarchy prevailed, and that it was not only necessary to take possession of palaces as temporary shelters, but necessary also to procure food for the starving--either by seizing food or by seizing goods which could be turned into money wherewith to buy food.

There is no doubt, however, that missionaries did adopt this plan of confiscating goods, called "looting"; for they have confessed it. The article by Rev.

R2871 : page 282

Judson Smith was called out as a defense of the course; and on close examination will not be found to be a denial of the facts admitted by missionaries Ament and Tewksbury. For instance Dr. Ament says,--

"In explanation of anything the missionaries may have done in the line of looting, it is only right to say that a famine was predicted for the coming winter, that they had hundreds of people in their charge who were in immediate need of food, clothing, and shelter, and who looked to the missionaries for assistance. It is but justice to them to say that if in the ardor of their desire to provide for their people, they did some things that attracted criticism, they did it with the best of intentions."

The New York Sun of May 4, says:--

"In an interview at Kobe, Dr. Ament, while on his way home to this country in Mr. Conger's company, gave an amazing picture of his experience in 'selling stuff' that did not belong to him. We are now quoting from the Kobe Herald of April 6:

"'The Tungchau mission, through Mr. Tewksbury, were selling things at Prince Yu's residence, and Miss Smith, of the London Mission, was selling off stuff from Boxer premises she had taken for her people. Mine was the last sale of the three. There were no especially valuable things on our premises --the owner was a broken-down Mongol prince; one sable robe, numbers of fox and squirrel-skin garments, and a large number of garments of inferior quality. The sale lasted two weeks."

"'Did you have it at stated times of day, then?"

"'No, at any time when the officers came. I had an experienced Chinaman put a value on the things, and I then charged about one-half or two-thirds of the value they would have brought in ordinary times. The officers were very glad to purchase at those rates."

"'Then there was no regular sale?"

"'No, the things were marked, and the officers would come and go prowling around the rooms, bringing to me what they wanted while I was going on with my work, and this, as I say, went on for about a fortnight. When they saw what things were wanted, some of our Christians borrowed a little money and went on the streets and purchased fur garments from Russians or Sikh soldiers, and brought them in and sold them to the officers at a good profit.'"

"Thus was the palace occupied in the absence of its proprietor, by the Rev. Dr. Ament turned into a receptacle and mart for stolen goods; not stolen, he asserts, by the 'Christians' who brought the stuff in, but by them purchased on speculation from the original looters and sold under Dr. Ament's supervision at a good profit....If the Rev. Dr. Judson Smith blinks the word loot, the Rev. Dr. W. S. Ament doesn't. We wonder whether the first-named divine has really read all the evidence afforded by his own chief witness."

* * *

But while we thus give both sides to the looting matter and thus establish the truth of all we published in our last, that shocked some of our readers, nevertheless we have heretofore avoided all reference to the matter, feeling that considerable excuse should be made for departure from Christian and civilized usages, considering that anarchy prevailed and that money from other sources was probably not available. Nevertheless we cannot commend the course. It would have seemed questionable to a "business man" and should not have been even thought of by ministers of the gospel of justice are love. The missionaries evidently were misled by the worldly looting spirit prevailing in that anarchy and did what they would not do again, and would not have done then under less temptation.

NOT MEN BUT FALSE DOCTRINES DO WE ATTACK.

Our article was not intended as an attack upon missionaries, nor yet upon missions; but rather it was an attack upon the false doctrine which has been the mainspring of energy in connection with missionary efforts; viz., that the heathen are going into eternal torment by the hundreds of thousands yearly; --for lack of the knowledge carried to them by the missionaries. If Christian people desire to go to the people of China, Japan, India, Turkey, etc., as doctors, nurses, hospital-attendants, teachers of school-children, general teachers of morality, and illustrators of our Western civilization, well and good. And if incidentally then they get an occasional person or many to accept Jesus as their Redeemer and Lord so much the better. But it is high time that the false pretense, the pride and vanity bubble, of "converting the world" were burst, and that its baneful influence upon Christendom terminated.

The missionaries know full well that it is as reasonable to talk of a trip to the moon as to talk of "capturing the world for Jesus:" neither would be possible without a miracle,--the interposition of super-human power. It is time that Christian people learned that the only hope of the world's conversion --the only hope that the Lord's will shall ever be done on earth as it is done in heaven--lies in the promised second coming of our Lord Jesus, to be earth's King, and to set up the Kingdom of God which we are assured will triumph over Satan and sin and every evil, and scatter blessings to every creature, and make possible to all a full return to divine favor and life-everlasting.

PREACH THE GOSPEL TO EVERY CREATURE.

"Go ye therefore, and teach all nations."--
Matt. 28:19.
"Go ye into all the world, and preach the gospel to
every creature."--Mark 16:15.*
"The gospel which ye have heard, and which was
preached to every creature which is under heaven."--
Col. 1:23.
"This gospel of the Kingdom shall be declared in all
the world, for a witness unto all nations; and then shall
the end [of this age] come."--Matt. 24:14.

----

*This verse is not found in the oldest Greek MSS. They end with verse 8. Thus the basis of the Christian Science, and Christian Alliance, and Mr. Dowie's Christian Catholic systems falls.--See Revised Version, margin.

R2872 : page 283

If the expectation that the world is to be converted by missionary effort, before the Lord comes a second time, is a mistake, how shall we understand the foregoing Scripture statements?

We reply, that nothing in the above passages of Scripture or any others say one word about the world's conversion as the result of the preaching. On the contrary, the general tenor of Scripture is to the effect that this age will end as did the Jewish age--with a great time of trouble--because of the "tares" out of accord with the Lord and his Kingdom of righteousness.

The Lord's words here are to be viewed in the light of his previous instructions to the same apostles. He had told them to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" explaining that for the time his mission was exclusively to the Jews, "the lost sheep of the house of Israel" (Matt. 10:5,6; 15:24). Now he would give them to understand that the Jewish favor was drawing to an end, and that ultimately they would be privileged to tell the good tidings to all that have an ear to hear--to Gentiles, all nations, as well as to Jews.

That this is the correct view of the commission is evident from the third text quoted above. The apostle announces that the time had come when the gospel privileges were open to every creature under heaven who had "ears to hear" and a heart to appreciate it. To interpret his language otherwise would be to charge him with falsehood; for neither then, nor since, has it been a fact that even one in ten of the human creatures under heaven have heard the gospel.

The key is in the last of these texts. It points out distinctly that the mission of the gospel is not to convert the world, but to "witness" to it. The true converts under this witnessing will be in all but a "little flock"; but to these "elect, according to the foreknowledge of God, through sanctification of the spirit and a belief of the truth," God proposes to give a share with Christ in his Kingdom;--his agency for uplifting humanity and blessing all who, after being enlightened, seek a blessing--even unto life everlasting.

Anyway, it is the "Gospel of the Kingdom" that is to be preached in all the world, and not "another gospel"; and we fear that very few of the missionaries know much about the Kingdom gospel. Nevertheless the "gospel of the Kingdom" is clearly set forth in the Scriptures, which are now published in all the languages (not dialects) of earth. Furthermore, the Watch Tower literature is in the hands of all the missionaries in every quarter of the world; and through some of these--we know not--God can and will find the true "wheat" for his "garner."

* * *

One Sister inquires, Should not we carry to the darker parts of the earth our superior ideas respecting health, cleanliness, care of the sick, civilization, etc.?

If by we is meant the Lord's consecrated people, our answer would be, No. God's commission to us through Jesus and the apostles is restricted--"The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the meek,"--the teachable. "He that hath an ear to hear, let him hear!" We are not to force the gospel of the Kingdom upon any, by sword and gun, or in any other manner. Thus the Apostle Paul witnesseth for Jesus and the resurrection and the Kingdom to come, seeking only so many as the Lord our God had called. He gave special attention to the instruction of these few, to the intent that they might be made meet for the inheritance of the saints in light--the Kingdom. He never dreamed of general conversions and taking the world for Christ, knowing that such was not the divine plan,--except through the Kingdom.

As to whether the world (nominal Christendom) is doing well or ill for the heathen, is an open question. The fact that we, born and reared under Western civilization, would be miserable if obliged to live along the lines of Eastern civilization proves little; for so far as we can discern the people of China and India prefer their own methods, customs, etc. A canary bird, reared in captivity, may greatly enjoy its gilt cage with its swing, bath, etc., so as to feel lost indeed if deprived of them; but would the bird reared under other conditions, be happier in such a cage? We know that it would not. And may it not be so with different races of men, accustomed to different ideals and methods? Will the Chinaman be happier in a European cut of coat, shoes, shirt, collar and tie? Are we certain that the Chinawoman will be happier with larger feet, and shoes of our pattern and with corsets and Paris fashioned gowns?

Ah! you say, it is not these alone we would take them. We would supplant their Joss houses with what we term churches; and their weird musical instruments with our organs, and we would give them Jesus instead of Brahm and Buddha.

Even so! are we quite certain that this would increase their happiness? Are there not millions, in Europe and America, who have these very blessings, who are among the most discontented and unhappy people in the world? Are these foreign heathen either better or worse in God's sight than many in so called Christian lands who attend "church" regularly, wear fashionable clothing, etc., of whom the Lord says, "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men."--Isa. 29:13. Let us not forget the Lord's words to some very zealous for mission-work in his day;--"Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of Gehenna than yourselves."--Matt. 23:15.

"Even as many as the Lord your God shall call," said the apostle; and accordingly God's people, realizing that the chosen will be few, should seek to labor in harmony with the Lord's callings. Eighteen centuries show us that while no nation under heaven is refused or discriminated against, and some out of all have been called, nevertheless God's favors have been chiefly toward the white or Caucasian race. If we have done all we know how to do in this the Lord's special wheat-field, then by all means let us

R2872 : page 284

go into other fields. But if through the delusions of Satan the "gospel (?) of damnation" has been substituted for the "gospel of the Kingdom," so that the majority of those who profess the name of Christ have no knowledge of this gospel, then, by all means, let us who do know of it, bend all our energies to labor in this field which is "white already to the harvest," and its harvest work rapidly progressing.

R2870 : page 284

THE WATERED LILIES.

The Master stood in His garden,
Among the lilies fair,
Which his own right hand had planted,
And trained with tend'rest care;

He looked at their snowy blossoms,
And marked with observant eye
That the flowers were sadly drooping,
For their leaves were parched and dry.

But the Master saw, and raised it
From the dust in which it lay,
And smiled, as He gently whispered,
"This shall do My work to-day:

"My lilies need to be watered,"
The Heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head!"

Close to His feet on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed no use at all;

"It is but an earthen vessel,
But it lay so close to Me;
It is small, but it is empty,--
That is all it needs to be."

So to the fountain He took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to Him!

He poured forth the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again;
And the Master saw with pleasure
That His labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more,
"Still will I lie in His pathway,
Just where I did before.

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

====================

R2872 : page 284

QUARTERLY REVIEW.--SEPT. 29.

Golden Text:--"The mercy of the Lord is from everlasting to everlasting, upon them that fear him."--Psa. 103:17.

OUR TEXT is a forceful reminder of our studies in the past quarter. It was a lack of reverence for the Lord that permitted mother Eve to be deceived and to become the first transgressor. It was a lack of reverence for the Lord that led our father Adam into disobedience, into practical suicide, because of his love for Eve, and because he had not yet learned the proper reverence for God which would have led him to be obedient and to trust the results of Eve's disobedience to divine wisdom. It was lack of reverence for the Lord which operated in Satan to an evil ambition, and thus to his fall. It was lack of reverence for the Lord and for his rules of government that permitted the angels of the first dispensation to leave their own condition, and thus to get into sin with humanity. It was a lack of reverence for the Lord on the part of the world in general that caused the world to be full of violence and ready for destruction in the flood.

It was a proper reverence for the Lord that controlled Noah and his family, and kept them separate from the evil of their time, and that brought to them ultimately the divine blessing and preservation through the flood. It was a proper reverence for the Lord that enabled Abraham to forsake home and country in response to a divine promise, and that guided him throughout his pilgrimage and kept him separate from the Sodomites and the evil influences of that time. Similarly, on Isaac's part, it was reverence for the Lord which kept him in his father's footsteps; and we have just seen how fully Jacob was imbued with this reverence for divinity, and for all the gracious promises by which the Lord represented himself to him. We have seen the hand of the Lord with all those who had this reverence, and that even though they passed through numerous and severe trials, difficulties, etc., they were not forsaken, but upheld.

On the other hand, we have seen Lot's insufficiency of reverence, which permitted him to associate with evil-doers, and which ultimately brought upon him a share of their trouble. We have seen Ishmael's lack of reverence, and Esau's lack of reverence, and how these though not injured of the Lord, nevertheless missed greater blessing which a different course might have brought to them.

The lesson for us is that which Joshua expressed to Israel later, saying, "Choose ye this day whom ye will serve; as for me and my house we will serve the Lord." (Josh. 24:15.) Let others reverence whom and what they will; we, who have tasted that the Lord is gracious, we, who have come to know him through his Word, and through his providences, and through the power of the spirit by which we are begotten again to newness of life--we can do naught else than

R2873 : page 285

reverence our God; and reverencing him we must trust him implicitly; and trusting him implicitly we will gladly walk in whatever way he may mark out for us; and thus trusting, and thus walking we are content, whatever lot we see, since 'tis his hand that leadeth us. And let us be assured that following the true Shepherd after this manner, we shall ultimately reach the heavenly fold. In these assurances we have joy and peace and blessing of heart, even in the house of our pilgrimage, before we reach the heavenly city.

===================

R2873 : page 285

INTEMPERANCE.

PROV. 23:29-35.--SEPT. 22.

Golden Text:--"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."--Prov. 20:1.

INTEMPERANCE is one of the most dreadful curses afflicting humanity, and even those who are its slaves will admit the force and truth of our text. It would appear that everyone coming under its baneful influence becomes more or less its slave--the more so in proportion as he has become weak through the fall, and the six thousand years of increasing loss of physical and mental strength and vigor. Only those who realize that inherited weakness has much to do with drunkenness, can sympathize with a fallen one, or rightly appreciate why intoxicants have so much stronger influence over some than over others. But while pity and sympathy are properly called for, they must be exercised in moderation, if we would benefit the fallen and the weak. None are so weak, so degraded, as to be without some base of character; and our aim should be to strengthen and build up character, and encourage and stimulate resistance to these weaknesses, rather than too freely to condone them.

The weak and degraded should be encouraged to know that they have a will-power which will greatly assist them in the cultivation of character if they will but use it. But they and all should know that the greatest strength and stimulus to character comes from above; and that the weakest as respects depravity of the flesh, may obtain such help of heart and of intellect from the promises, exhortations, admonitions and encouragements of the Lord's Word as will make them strong in the Lord and in the power of his might. We need power and strength of our own wills every day in overcoming the weaknesses of our fallen condition; but we need more than this,--we need "grace to help in every time of need;" and we need to learn whence it is to be obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

Here comes in the necessity for an appreciation of the doctrines of Christ--to assure us that our weaknesses are understood and sympathized with by the Lord in every proper sense, and that his provision in Christ is such that he can be just and yet justify believers in Jesus;--that he can be just, and yet forgive us our sins and grant us needed strength and help in overcoming.

To those who have friends or neighbors addicted to intemperance, over whom they desire to exercise a helpful influence, we advise that they appeal to the will, to the self-respect, and to the rewards of temperance and intemperance, viewed from a worldly and social standpoint: but we advise that they go further, and urge that in view of the weakness of their own wills, as manifested by their intemperance, they should recognize that while all men need the Savior, and the help which he alone can give, yet the weaker the will the greater the need. When we are weak in the matter of self-reliance, and are thereby led to make a covenant with the Lord, and to lean upon his strength, then we are strong.--2 Cor. 12:9,10.

We will make this lesson a short one, since we have no reason to believe that any particular number of our readers are slaves to intemperance; indeed, we know that whom the Son makes free is free indeed; and we urge upon all that the greater freedom which we receive in Christ, through a clear knowledge of the divine plan, should lead us more diligently to bring every talent and power of mind and of body into full subjection to the divine will, and into the service of the divine plan. And those who are imbued with this thought will surely realize that they have neither mental nor physical powers to dissipate--that they belong to the Lord, and are to glorify him in their bodies and their spirits, which are his (1 Cor. 6:20). They will perceive that they are merely stewards, and that any misuse of talents, either through intoxication or otherwise, would be a misuse of their stewardship, and lead surely on to that condition in which the Lord could not say to them, "Well done, good and faithful servant."

But while disposed to encourage temperance, and to discourage intemperance in respect to intoxicants of every kind, we feel that the special lesson needed by the Lord's consecrated people is in respect to the intoxicating influences of the world, as they come to and affect us as "new creatures." There is an intoxication in wealth, in luxury, in ease, which tends to say to the soul, "Take thine ease; forget they covenant of sacrifice--to walk in the footsteps of Jesus, and be dead to the world and its aims with him." There is an intoxication of pleasure, of fashion, of pride and fond desire, which appeals to the "new creature" very strongly, through various avenues of the mortal body, and seeks to intoxicate, to stupify, the new mind, to make us dull of hearing as respects spiritual things, to make us lax as respects our zeal for the Lord, for the truth, and for the brethren; and to make us covet the things that would be approved by the world, and pleasurable to our own flesh, and harmonious to the wishes and exhortations of our friends. To all of these intoxicating allurements the answer must be, No; we have sworn off, we have covenanted our lives that we shall henceforth be dead to earthly interests and alive toward God. Our joys, our pleasures, our intoxications, must be of the spiritual kind. We must become so enthused, enraptured, with the heavenly things, with the joy and

R2873 : page 286

peace and blessing which accompany the eating and drinking at the Lord's table, and being filled with his spirit, that the intoxications of earthly joys will have less and less attraction for us.--Eph. 5:18.

"My soul be on thy guard;
Ten thousand foes arise:
The hosts of sin are pressing hard
To draw thee from the prize."

====================

R2873 : page 286

INTERESTING QUESTIONS ANSWERED.

THE PHILOSOPHY OF THE RANSOM.

Question.--Is an understanding of the philosophy of the ransom essential to justification?

Answer.--Justification is the name for that standing in the sight of God in which He can accept us and deal with us no longer as sinners but as perfect human sons. This relationship or standing has been accounted to the friends of God ever since the day of Abraham, surely, and evidently to some others previously. Neither Abraham nor David nor Samuel nor the prophets understood the philosophy of the ransom. They could not understand it, for it had not yet been revealed in any sense or degree: it had merely been hinted at in types and through indefinite promises.

But they could and did have faith in God, and the Apostle Paul (Rom. 4) shows that it was that faith that justified them. They had faith to the full of the revelation of God's will and plan made to them. The extent of the knowledge of God possible to be possessed has increased considerably since Abraham's day. In Rom. 4:24, the Apostle makes faith in God the basis of our justification as it was the basis of their acceptance, though now faith in God includes faith in the Lord Jesus as our Redeemer. It was impossible for any to believe on Him of whom they had not heard; but Abraham believed God in His statement that in his seed (afterward shown to be Christ) all the families of the earth should be blest. Abraham's faith was reckoned as justifying him in God's sight. It was

R2874 : page 286

such an active, obedient faith as would have accepted Christ personally, as it accepted the promises concerning him. In due time his faith shall be perfected --at our Lord's second advent.

Coming down to the first advent of our Lord: His teaching evidently brought a great light to them that had the eyes of their understanding opened, and he declared the ransom. We have no reason to suppose that even those who heard our Lord speak in dark sayings and parables grasped the philosophy of the ransom; and so through the Gospel age to the present time. We must therefore suppose that in God's wisdom it was quite sufficient that his people should believe the fact which his Word does clearly state, that Christ's death paid the penalty for the sins of the whole world somehow or other, not understood.

The ransom was necessary, so far as God was concerned, as the basis of our justification. But so far as we were concerned, the thing necessary was to "believe God" and to accept God's statement, that through the death of Christ the reconciliation for the sins of the whole world was effected, for all who would believe it and act accordingly.

The philosophy of the subject is needful in our day, and is "meat in due season;" now, because we have come down to a time when there is in progress a special sifting and testing in connection with Christ and his sacrifice, and when it is necessary to have the philosophy of the subject in order to be able to appreciate and hold on clearly to the fact that we were redeemed by the precious blood.

It will be noticed that the prophet declares that all the tables of Babylon are full of vomit--rejected things. They had some very good things upon their tables, among others the doctrine of the ransom; but failing to be in the right condition of heart now, the Lord is rejecting Babylon; and those of his people in her are called away from her tables to the meat in due season, while her tables, served by those who are rejected from being the Lord's mouth-pieces ("I will spue thee out of my mouth"), are in the light of the dawning day being despised; and even the good things from the Lord's Word (the ransom, etc.), which once yielded them refreshment, are now defiled in their eyes along with the rejected nonsense of the dark ages.

THE TEMPLE OF HIS BODY.

Question.--What did the Lord mean when he said (John 2:19), "Destroy this temple, and in three days I will raise it up?"

Answer.--A suggestion as to his meaning is found in verse 21--"But he spake of the temple of his body" --the Church, he being the head of the Church.

A day with the Lord is as a thousand years, and a thousand years as one day. The first advent was in the beginning of the fifth day or thousand years (over four thousand years being past, and the fifth thousand begun). During the fifth and sixth days his Church has been selecting, and early in the seventh (the Millennium), the third day, his body, the Church, will be perfected with him--the spiritual temple. He himself was raised from the dead "on the third day," literally, but it was not by his own power--God highly exalted him. The words of the text can not, therefore, refer to our Lord's personal resurrection.

"WHOM NO MAN HATH SEEN NOR CAN SEE."

Question.--Do you believe that the restitution class will ever enter heaven, and "see the King in his beauty"?

Answer.--No, we have no reason whatever to expect that any of the restitution class will ever enter heaven, or ever see spiritual beings. It would be entirely contrary to their nature; man is adapted to the earth, as a fish is adapted to the water. If man were taken out of the earth into heaven he would be like the fish out of water--out of his element. Nor is there any suggestion in the Scriptures of any change

of nature; human nature being perfection on its own plane, so designed by the Creator; and those perfect on the human plane will be just as satisfied with their perfection as will the perfect on the angelic plane, and those on other planes of being. They will see the King in his beauty in the same sense that we now see the Lord when we are "looking unto Jesus." More than this, when mankind is perfect they will see in each other the very image of God; and all through the Millennial Age they will see in the princes who will be in charge of their government, the likeness of God, for these princes or ancient worthies will be perfect human beings.

THE CHRISTIAN ALLIANCE.

Question.--How far are the Christian Alliance views correct?

Answer.--In our opinion not very far. They look for the second coming of the Lord, but mistakenly, as do many friends in the various denominations. They hold nearly all the false doctrines held by nearly all denominations. In our understanding many of the Christian Alliance people are earnest, and probably as a whole, a more holy people than most of the denominations; but this is about all that we can say for them. We must consider their system as a branch or ward of Babylon, and would warn all to come out of her, that they be not partakers of the woes that are shortly to come upon her, and that they be upon the Lord's side and accounted worthy to see further light of present truth.

Question.--What is your understanding of the call and work of a minister or preacher, as taught in God's Word?

Answer.--(1) That in a general sense all Christians are anointed of the spirit to be preachers, and are such in proportion as they exercise their talents in spreading the truth.

(2) That any Christian (man), having knowledge and ability as a herald, who feels drawn to devote all his time to the spread of the truth, an open door being seen, is justified in changing his field of labor from temporal to spiritual, in part or in whole, giving more and more of his time and energy to his direct vocation of an ambassador for God and less and less to his avocation earthly.

(3) That these heralds shall trust in God to supply their needs; and receiving only free will offerings from the brethren and others should "labor" for the things needful, accepting these conditions of the Lord's providence.

(4) That when one of these finds every door of opportunity closed, he shall accept it as an evidence of work done in that field and should seek to know whether for some reason his service is not acceptable longer or whether the Lord has another field for him, or whether all the work is done. In any case, he should recognize that his vocation is that of an ambassador for the truth, and that earthly affairs are only his avocations, and should seek to prosecute as best he can the ministry of the Word, through evil and good report, through trials and encouragements, through sorrows and joys.

WHAT WAS JEPHTHAH'S VOW?

Question.--What attitude are we to assume toward the account of Jephthah's reckless vow which brought death to his daughter? Is there any redeeming feature in the incident?

Answer.--We are to accept the scriptural statement that Jephthah was amongst the faithful--acceptable to God. As such he must also be acceptable to us. In respect to his offering his daughter in sacrifice our conclusion must be that the divine arrangement then and now differs materially. We may say, however, that as Abraham was about to offer his son Isaac, not willingly, but through obedience to what he understood to be the divine will, so did Jephthah with his daughter; and he was not hindered by an angel from the Lord. I do not know if the lamentation has any significance.

* * *

Answer.--A totally different view of this matter is possible, and we merely suggest it; namely, that the vow was one of full devotion to the Lord--one of chastity and sanctity--seclusion from society, deadness to the world as a priestess. The daughter's request for time for lamentation, and the subsequent annual celebration by the virgins, would agree well with this view. The chief objection to this view is the statement respecting "a burnt offering," and this seems almost insurmountable.

"WHOM NO MAN HATH SEEN NOR CAN SEE."

Question.--In what sense can the statement in Job 19:26 be true, since we understand he will not have power to "see God" as a human being?

Answer.--The passage might be understood in two different ways: (a) As an expression of Job's trust in the Lord that notwithstanding the serious disease with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease yet he hoped for recovery and that he should yet praise the Lord in the flesh and in health. Or (b) it may be understood to refer to a future life and Job's confidence that tho his sickness should result in death, complete dissolution, yet it did not mean in him an everlasting extinction. As previously stated, God would call and he would answer in his flesh. His seeing God in the flesh should not be understood as that which is impossible, of which our Lord says, "No man hath seen God at any time," and of which the Apostle says, "Whom no man hath seen nor can see." It should be understood in the way in which it is commonly used today, viz., that God's people see him in his works, as we sometimes say, "I see God's hand in

R2875 : page 287

this." And again, we are informed that "all flesh shall see the salvation of God." And again, "Look unto me and be ye saved, all the ends of the earth."

===================

page 288

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF THE

WATCH TOWER BIBLE AND TRACT SOCIETY.

THESE SERVICES ARE WITHOUT CHARGE, AND NO COLLECTIONS ARE TAKEN UP. THE FRIENDS AT EACH PLACE GENERALLY PROVIDE THE MEETING PLACES AND ARE PLEASED TO ENTERTAIN THE LORD'S SERVANTS (AND NOTHING UNUSUAL OR ELABORATE IS EXPECTED.)

THE CLEVELAND CONVENTION.

Our general Convention for the year is appointed for Cleveland, Ohio, commencing Thursday, Sept. 12 at 2 P.M., closing Sunday night, Sept. 15.

Special rail-road rates can be obtained;--on western roads as low as 1 cent per mile--account "G.A. R. Encampment"; but those using such tickets must reach Cleveland some time before midnight of Sept. 12.

Special arrangements have been made by the Cleveland friends for our comfortable entertainment at one dollar per day, each, for food and lodging (one-half what we had expected). And further, they kindly offer free entertainment to such as cannot afford this small price. Send us word, at once, if you decide to attend, that arrangements may be made for your party. The city will be crowded and accomodations hard to find at the time. State married couples and whether the others are males or females, for of course separate rooms, etc., could not be had for each at the price.

A VERY INTERESTING PROGRAM IS BEING ARRANGED.

We are looking for a large attendance from all parts of the country and from Canada. However, we are still more anxious for the Lord's spirit to be with us than that the numbers should be large,--tho there is an enthusiasm and inspiration in numbers also.

The general testimony is that each of these yearly conventions out-does all of its predecessors. We hope it may be so this time also. Why should it not be so if, as the Lord's people, we are continually growing in grace and knowledge and love? Come, seeking to bestow as well as to receive a blessing. "He that seeketh findeth." "To him that knocketh it shall be opened." "Your heavenly Father is more willing to give [increasingly] the holy spirit to them that ask [seek] it, than are earthly parents to give good [earthly] gifts unto their children."

FT. WAYNE, IND.--AUG. 25.

Morning session, specially for the interested, will be a Convention Welcome and Rally, at 10:30 a.m.

Afternoon session, specially for the public, at 3 p.m. In the evening at 7:30 the discourse will be specially for the household of faith.

All meetings will be held in Knights of Columbus Hall, Lau Block, Cor. Calhoun and Washington Sts.

Friends from near-by places are cordially invited; and all in introducing themselves are requested to mention their home address, that we may the better identify them. Come praying the Lord's blessing--seeking to receive a blessing, and to be used as a channel of blessing to others.

ROCHESTER, N.Y.--SEPTEMBER 29.

RICHMOND, VA.--OCT. 12, 13.

Particulars in due season.

===================

page 289

SEMI-MONTHLY.
VOL. XXII. SEPTEMBER 15, 1901. No. 18

CONTENTS.

Views From the Watch Tower........................291
The Outlook--War and Prosperity...............292
"Finally, Be All of One Mind".....................294
Fighting the Good Fight of Faith.............295
Faith and the Messages Essential..............297
The Blessed Inheritance for which We are Being Prepared.......................298
"Hated Without a Cause"...........................298
Poem: Pass Under the Rod..........................301
Words of Cheer and Encouragement..................301
Public Ministries of the Truth....................304
Our Special Edition Linear Bible..................290

page 290

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.

MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R2877 : page 290

OUR SPECIAL EDITION LINEAR BIBLE.

We have received a sufficient number of orders for the new Bible to warrant us in proceeding with its publication. It is to be printed from the regular "Linear Bible" electroplates with special DAWN and WATCH TOWER references in the one-inch-wide margins. Additionally we will add a Topical Index giving Scripture references as well as DAWN and WATCH TOWER references. These were prepared by two sisters in Los Angeles, California.

Our readers are aware that these Bibles are being prepared at considerable trouble, for their convenience and spiritual assistance and not for financial profit: indeed we run the risk of losing something. We do not wish to urge any orders, but feel sure some who do not order will be greatly disappointed when they see the books in the hands of others and think of what they have missed. The price is only about one-third that of the same book without the wide-margin references which will so greatly add to its value among WATCH TOWER readers. See the illustration of type in our issue of July 15. Two bindings, $2.00 and $3.00 post-paid. We advise the better bound one to all who can afford it.

Orders may be sent in at these prices during September; but not later. Some will be printed, extra, for a party who believes they will be in demand at much higher prices.

----

page 290

THE LEATHER-BOUND DAWNS

are sold only in sets--5 volumes. This insures correspondence in shade of leather, finish, etc.

====================

VIEWS FROM THE WATCH TOWER.

A WRITER in the Advance facetiously points out the antagonism between the Bible and its true friends on the one side, and the Higher Critics on the other. But he does not seem to realize that the followers of these higher critics are in most of the pulpits and in the most influential pews of Christendom; --that the secret of the prevalent skepticism and indifference of professing Christians is doubt. It is not the loud and foul-mouthed infidelity of a century ago; but much more insidious and dangerous, because it has a "form of godliness"--much more deceptive to such as are sincere truth-seekers. The writer says:--

"Beyond any question some unknown writer gathered up the legends of his time and used them to describe a hero, whom he named Abraham. A later writer used the same legends, but he called his hero Isaac. Without doubt all these stories were invented to account for the supremacy of Israel over Edom." So said a Rev. Dr. in his 'lecture' to some fifty ladies of his church a few days since--in a Congregational church not far from Boston! At the close of the lecture, among others this question was asked: 'Doctor, do you believe that any such persons as Abraham and Isaac ever lived?' 'Well, I don't know,' replied the Doctor. 'It is quite possible that persons bearing those names have lived, but probably these names represent nations or tribes. I should say that the weight of best modern scholarship is against the theory that any such persons as Abraham and Isaac actually lived.'"

Being from the backwoods and not familiar with the "best modern scholarship," I was wont to exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it!"

What a pity that Isaiah could not have heard a course of lectures like these before he prophesied! Then he would have been spared the mortification of making such a reference as we find in his prophecy--Chapter 41:8: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend." And another blunder worse than the first: "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him and increased him!" But it may be that "the best modern scholarship" will discover, if indeed it has not already proven, that no such prophet as Isaiah ever prophesied or lived even! This would do much in clearing the way for a solid foundation for our faith!

It is a great pity also that Matthew could not have heard or read a few lectures concerning the "higher criticism" before he wrote his book; for he would have omitted the first chapter which has deceived so many ignorant souls since his time! A great many people have lived in times past and "fell on sleep" believing that in some way Jesus was descended from Abraham! Alas, what ignorance! Why could not the wise men of the East have discovered this new knowledge ages ago?

Moreover, what a help it would have been to Jesus if He could have known the "last word of our best modern scholarship!" He would not have been deceived, nor would he have deceived others by quoting from those "old legends," as He did in Matt. 22:32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob!" Nor would He have said: "Your father Abraham rejoiced to see my day; and he saw it and was glad. I say unto you before Abraham was I am." John 8:56,58. Then think of the unfortunate Stephen! Had he only known the results of "the best modern scholarship" he never would have spoken as he did in Acts 7:5--and so might have saved his life! If he was ignorant or so foolish as to rehearse as true a lot of "legends" about people who never lived, why should not the multitude gnash on him with their teeth, stop their ears, run upon him with one accord, cast him out of the city and stone him to death! James too was deceived and quoted as a fact a passage from those same "old legends": Jas. 2:23.

R2875 : page 292

But the most deluded of all those poor, ignorant men, who lived and worked in the first century was Paul! How unhappy he must be even in heaven (if there is any heaven), if he now knows the "last word of best modern scholarship!" His ignorance first appears in quoting the same "old legend" that fooled James in his letter to the Galatians--3:6. He repeats the myth in his letter to the Romans--4:1-4. But worse than this, in the ninth chapter he digs up and palms off onto the innocent and unsuspecting Romans a whole string of "legends!"

Ah me! Four years of preaching and working does not seem to have brought any more light into his benighted mind! for then he wrote that strange epistle to the Hebrews! Who can read the eleventh chapter of that epistle in the light of "the best modern scholarship," with any degree of allowance for the ignorant writer?

Poor Paul!--To think of the sermons written and spoken from the "legends" quoted by Paul in that chapter is enough to give a man spiritual nightmare! And the preachers have believed those stories to be true, and so have deceived their flocks. "The blind leading the blind!" These deluded preachers have cited Abraham for an example of faith, living, saving faith, lo, these centuries past! And yet Abraham never lived! To buttress their sermons on prayer, these same preachers have quoted again and again Abraham's petitions as found in the "legends" recorded in Gen. 15, 17 and 18! What a debt of gratitude we owe to the "higher criticism," that our eyes have been opened and that with the very beginning of this glad new century "the best modern scholarship" has brushed away the myths and "legends" of the ages and given us a "new theology" founded upon the latest researches of "the higher criticism!"

* * *

The serious feature of the matter is, that Christian people in general are but "babes" as respects a knowledge of God's Word, and hence liable to lose their little all of faith; especially when the doubts are suggested by their leaders, to whom they have been taught to look too implicitly for guidance in matters of faith.

The Word of God clearly shows us that so great a falling away from the faith is to be expected here, in the end of the age, as will justify our Master's words,--"When the Son of Man cometh [is present] shall he find faith on the earth?" (Luke 18:8.) These are the "perilous times" mentioned by the Apostle, and of whose deceptions our Lord said,--"If it were possible [if they were not divinely aided] the very elect would be misled by them."--Matt. 24:24; compare 2 Thes. 2:10-12; 2 Tim. 3:1-5.

The only safe-guard for the Lord's people now is the "present truth" with which the Lord is so bountifully supplying the "table" of his fully consecrated people. God has so arranged the outward evidences respecting the Bible that the world and all who have the spirit of the world can find plenty to cavil at and stumble over. The Lord's intention was and still is that only from the inside can his Word and plan be seen in their true beauty and strength. He intends it to be "sufficient, that the man of God may be thoroughly furnished unto every good work." But who are genuinely men of God, is the question. The difficulty is that many professing to be men of God are men of their own--not consecrated: and many of the consecrated are consecrated to a particular work or theory or sect instead of to God. Now the "hour of trial" has come which will show the real standing of each one professing godliness. God is now making it quite possible for every "man of God" to be thoroughly furnished, fully equipped, at the same time that he is permitting the Adversary to bring in error like a flood.--Isa. 28:2,18-20; 59:19.

In view of these conditions let all whose eyes are open, all who see where we are and what is coming, be alert first for themselves that they may be of the "brethren" who will see and be delivered, by giving the more earnest heed to the things which God has shown us, lest we let them slip; and secondly, for all who give any evidence of being "brethren," to assist them as much as lieth in us. Thus we may make our own calling and election sure, and minister grace to all with whom we come in contact.--2 Pet. 1:10; Eph. 4:29.

THE OUTLOOK--WAR AND PROSPERITY.

As our readers are aware, we credit the prosperity of the world during the past three years very largely to their wars, which have put hundreds of millions of dollars into circulation among the people, and stimulated manufacturing, shipbuilding, etc., at a cost of an increase of public debts, which, being put into the shape of negotiable bonds, is practically an increase in the world's circulating medium--money.

Our principal reason for looking for a further period of prosperity and inflation is, that in our judgment

R2876 : page 292

there is scarcely time enough to permit a panic and period of general prostration and then another period of prosperity and inflation and another panic, etc., by the time which we think the Scriptures indicate as the time for the great cataclysm of trouble; by which the present institutions of Christendom are all to go down in anarchistic chaos. The culmination of the trouble in October 1914 is clearly marked in the Scriptures;* and we are bound therefore to expect a beginning of that severe trouble not later than 1910;--with severe spasms between now and then.

Should the severe trouble come in 1910 we may infer that it will be preceded by a period of gradual financial and social disturbances, similar to those of the past, and leading on toward the condition of desperation then, or sooner, to be reached. For these reasons we expect the present wave of prosperity to roll on a little while: and since it could not do so without war, or something of the kind, to put more money and more bonds into circulation--therefore we look for war, possibly numerous small wars, possibly great ones. It is a time for wars and rumors of wars, and of crying Peace, Peace; but the end is not yet,--a more pronounced federation of Protestantism is first to be expected, and a consequent persecution of such as will refuse to worship it.

---

*See MILLENNIAL DAWN, VOLS. II., III.

R2876 : page 293

In harmony with the foregoing, read the following extract from that very conservative London journal, "The Spectator:"--

"THE LITTLE CLOUD."

"One grand difficulty of the past, the insufficiency of useful products, is being rapidly obviated. The world is being searched for more pleasant things, and with the new facilities for intercommunication the search is well rewarded. As regards food, indeed, always the first of human preoccupations, the world has been pooled, and where absurd laws do not interfere bread is now so abundant and so cheap that the age-long ascendency of those who by owning the soil controlled its production is threatened, and will probably disappear. It is more than probable that the speed of human transit, and the inherent power of the instruments used by man to lighten toil, will be enormously increased--a new and lighter accumulator of electricity would effect that at once--while it is possible that the fertility of the earth itself, the locked treasure-house of all things, may be materially increased. The energy of white mankind, relieved of many superincumbent weights, has been developed beyond precedent, and the highest men of science see dimly that even man's power of thinking may be enlarged by a comprehension of laws as great as gravitation which are still hidden from his ken, but the filmy veil of which shows an inclination to disappear. The "rolling back of the heavens" in the fifteenth century, on which thinkers and rhetoricians have so often dilated, would hardly expand man's conceptions more than an accurate and fairly full comprehension of the nature and properties of the all-pervading though invisible substance which we have agreed to call the ether.

"In the midst of all these facts and prospects men remain silly, and a new and serious danger bewilders all who can think. The white world may fling its future away for the gratification of its spites and greeds. The nations have become conscious of each other, and they snarl. The fierce jealousies, the fiercer greediness, the distrusts fiercest of all, which in history are seen to have divided the dynasties, now divide the peoples. Each is as angry when it sees another gain anything as a dog when it sees a bone in another dog's mouth. Each thinks itself injured when another is enriched, and, what is worst of all, each believes in its heart that every other is plotting astutely and carefully to deprive all rivals of that which they possess.

"The new hunger for comfort, the new knowledge of the external world and the riches it contains, unite with the new freedom and rapidity of intercommunication to produce a hatred of rivals at least as strong as the ancient hatred of races or religions. Great nations are ready to fight to the death for transmarine acquisitions, for privileges of trading, and above all for profitable monopolies. Governments are forced to "interfere," usually with menace, to secure concessions for their subjects. The popular papers are full of profits about to be pilfered away. The more popular the representative the more angrily he pleads for objects which, in plainer language, are large profits to be reaped by his constituents. If the State buys anything abroad he is furious; if it is indifferent to a foreign tariff he is in despair; if it does not prevent a rival railway he asserts, and almost believes, in treachery in his rulers. It is impossible for him to believe that the claims of others may be well founded, and the imputations in which he indulges resemble nothing so much as those of priests against heretics, or scholars against each other in the Middle Ages.

In short, while the Governments are tranquil the peoples hate each other to the point at which the maintenance of peace becomes daily a more difficult performance. The spirit infects all countries alike, even Great Britain, usually so free in her inner pride from any impulse either of envy or apprehension; and if it cannot be allayed there will in the end be war. And war in England or with America now fully included in the circle of jealousies, would mean the disappointment for half the century of all the hopes with which it begins, the waste of the new resources upon competitive and skilful killing, and the diversion of all powers of thought from conquests over Nature to conquests over each other. Everything, in fact, in the time is propitious except the nature of man, which in its new freedom from the pressure of suffering is allowing the freest play to some of his meanest instincts. So far as safety and progress are concerned, the world has gained little by the exchange of royal ambition as the driving force in politics for popular jealousy and greed."

WHAT OTHERS ARE COMING TO SEE.

The "Grocer's Criterion" (Chicago) commenting on the fruit and vegetable scarcity resulting from the general drouth of the past Summer points out that this means deprivation to the poorer classes, and high prices for life's necessities, etc. It then concludes,--

"The cost of living everywhere will be enormously increased all over the country. With the coal trust putting up the price of coal and other trusts advancing the cost of the necessaries of life, the outlook for the masses is not very encouraging. The labor situation has not improved and there is a growing feeling of discontent among the poorer classes in every manufacturing locality.

"We have been enjoying a long period of prosperity, but over-reaching greed will soon result in bringing about an industrial revolution. Success has turned the heads of ambitious promoters, and they desire to control and monopolize the business of the world, which will eventually end only in universal disaster. We believe that the beginning of the end of the present era is at hand. We look to see want, misery and suffering in the near future. We expect to hear of outbreaks, riots and bloodshed at almost any time, and the conditions are ripe for a bloody conflict between capital and labor.

"The long drought will tend to aggravate the parties to the present struggle.

"We can not reasonably expect the difficulties now existing to be soon amicably or justly settled. Greed is apparent and uppermost and is crushing labor with

R2876 : page 294

an iron hand; labor is struggling for its very life with a fair prospect of being overcome--yet there are no immediate signs of a panic. There may be a slumbering volcano beneath us, but it has not yet burst into fiery eruption. Business men everywhere are entrenching themselves to meet the emergency when it comes, and to this conservative policy we may attribute the present calmness in the commercial world and the absence of anything like a panicky feeling among business men."

Watch Tower and Millennial Dawn readers have seen the above conditions for these many years in the light of the divine Word. The Editor has been proclaiming these things for nearly thirty years. It is an evidence of the ripening of the matter when the worldly can see them without the secret light of God's Word,--clearly discernible only by the "royal priesthood" in the "holy" place, in the light of "the golden candlestick." But our sorrow for the world in view of its coming catastrophe is mitigated by our knowledge of the grand results to be thus brought about under the administration of the coming Kingdom of Messiah. Praise God then even for "the day of wrath!"

PALESTINE'S MINERAL WEALTH.

COMMERCIAL AWAKENING OF THE HOLY LAND PROMISED UNDER THE TURKS.

Washington, Aug. 6.--The Department of State has received from Ernest L. Harris, Consular Agent at Eibenstock, a report on the mineral treasures of Palestine. The report says:

"Valuable mineral treasures have recently been discovered in Palestine, so it is safe to say that the industrial awakening of the Holy Land is no longer a dream. It is true that the greater part of the once flourishing country is a barren desert. The lines of communication are miserable, and traffic is unsafe, aside from the one railroad from Yafa to Jerusalem.

"The newly discovered mineral deposits lie on both sides of the Jordan and the Dead Sea. The salt deposits of the Dead Sea could be developed into an industry. The most important of all the deposits is

R2877 : page 294

phosphate. At present the phosphate mines of Florida almost supply the world's demand. The immense fields of phosphate to the east and west of the Jordan need only better means of traffic and communication in order to insure the development. This, it would seem, is not far distant, as the Turkish Government is planning a continuation of the Yafa-Jerusalem Railroad, and steamboats are already plying the Dead Sea."

===================

R2877 : page 294

"FINALLY, BE ALL OF ONE MIND."

"Finally, be all of one mind [harmonious--in accord], having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."--1 Pet. 3:8,9.

HARMONY does not mean alike-ness. Rather it signifies unity with diversity: and this is the meaning of the Greek word translated "of one mind" in our text. The Lord's will respecting his people does not contemplate exact sameness, wholly ignoring individual characteristics and peculiarities; on the contrary, a diversity with harmony is more desirable than a sameness; as, for instance, it is the harmonious union of the seven colors that constitutes the beauty of the rainbow. So also in music: one strikes a chord on the piano or the organ and the result is harmony, oneness, union--the variety of the notes gives a melody which could not be obtained from any one of them, or from a sameness of equal volume. This is the thought the Apostle's words give us in respect to God's people; they are of various natural temperaments and dispositions and peculiarities, and the divine alchemy by which the human is transmuted into the spiritual, the old mind into the new mind, does not wholly destroy, and is not intended to destroy, the elements of character and disposition; but is intended to take from each one its dross and imperfection and discordancy, and thus to permit all eventually to unite in and develop into a harmonious whole.

The Lord does not expect, however, that this condition of complete harmony, will be attained by his people the instant of their consecration. On the contrary, as the Apostle indicates in our text, this attainment of harmony is the result, the glorious consummation, --rather than the beginning of the work of grace in the Lord's people: he says, "finally," not primarily, we are to be all of one mind--harmonious. It requires long years, generally, in the school of Christ, for his disciples to so grow in grace and in knowledge and in love,--ere they reach the glorious condition expressed in our text, even "finally."

The Apostle Paul intimates that we are to continue so to grow in grace and in knowledge, and in love, as to attain in heart, in will, the stature of a perfect man in Christ. The "babe" in Christ has not the stature of a "man," and requires first the milk of the Word, and subsequently the "strong meat," that it may grow thereby, and finally attain to the ideal condition represented in our text,--a condition of harmony with the Lord and with each other, which indicates that the work of grace has well progressed--that the mark of perfect love has been well attained in the heart, even though it be not possible still to fully express it in every word and act of life.

The Apostle Paul describes this transformation of life, this growth, saying, "Be ye transformed by the renewing of your mind;" but while it requires only a short time to give this instruction, and does not require long to agree to follow the instruction, it does require patient perseverance in well-doing to comply with the instructions;--to fully attain to the transformed

R2877 : page 295

conditions even in our hearts--so that we will aright, however difficult it may be for us to always do right. And here arises a difficulty: many do not clearly see just what are the requirements, and hence go through life in a maze, in perplexity, in doubt, in fear, lacking the rest and peace and blessing which should come from a proper understanding and a consistent endeavor.

No doubt all have been struck with the fact that those who manifest the deepest interest in the divine plan are not always the most smooth and most agreeable people in the world: frequently they are so combative as to be continually distressing both themselves and their friends by their unwisdom or their disposition to wrangling and contention. The very quality which the Apostle mentions in this text as like-mindedness or harmony is peculiarly lacking, naturally, in the disposition of the majority of those who become deeply interested in present truth. And some have been inclined hastily to condemn the doctrines and to say, This is not the peaceable spirit of Christ. Where the spirit of Christ is there should be love and harmony. So says the Apostle: "Finally, be ye all of one mind." And this should be borne in mind as being the final result of discipline and instruction in the school of Christ; by our attainment of this disposition to harmony (while at the same time loyal and courageous for the truth), we may safely gauge our growth in grace, knowledge and love.

We want to suggest an explanation as to why it is that so many of the Lord's people are combatively disposed. A wrangling and contentious disposition is the result of large combativeness--misdirected--unwisely exercised. Combativeness itself is not a bad quality. On the contrary, it is a good quality, --a quality actually indispensable to the attainment of the prize set before us in the Gospel. Those who lack combativeness, lack backbone; lack the ability to walk an upright life, under present conditions; they are like a boat on the river which has neither oars nor wheel nor screw-propeller. They can do nothing but float with the current, for they lack the apparatus necessary to stem it. There are many goody-goody people who lack firmness, lack character, lack combativeness, and who could not think of anything else than floating with the popular current; and these frequently are mistaken for "saints" when they are nothing of the kind. They are not even of the kind of material that the Lord takes to make "saints" out of. They are unfit for his purposes under the present call of this Gospel age; for all who are called now to be of the elect Church are called to be "overcomers;" called to be victors; called to stem the popular tide; called to fight a good fight of faith and obedience; and such as are totally lacking in firmness, in combativeness, in character, cannot possibly comply with these conditions, and are not in the race.

So then, if any of those who have grasped the truth, and who have been grasped and drawn by the truth to consecration to the Lord, have at times felt the perversity of their natural dispositions--their combativeness, contentiousness and wrangling disposition, and felt discouraged on this account, let them thank God and take courage. Let them realize that this very disposition constitutes one qualification for enlistment and service under the Captain of our salvation; --although such a service will mean the bringing of this contrary disposition into accord with the spirit of love, which, in the end, will mean that the wrangling disposition will be subdued, and the combativeness be properly turned to good account in another direction.

But while taking all the encouragement we can from the thought that the Lord is wishing and is seeking and calling out a fighting class of "conquerors," who could not be conquerors unless there were something to conquer, and who could not conquer unless they possessed something of the conquering or combative disposition, let us nevertheless, promptly take ourselves in hand, realizing that the good quality of combativeness has in every instance been misdirected, and that from the moment we enlist as soldiers of

R2878 : page 295

the Cross of Christ our combativeness is to be turned into new channels. We are to learn, first of all, that our combativeness is not to be exercised toward the Lord, that we should resist his will; but that, on the contrary, we are to make a full surrender to him of our thoughts and words and conduct. We are to remember that combativeness is not to be used toward the brethren; for to fight against the brethren is to fight against God, against the truth, against the fellow-members of our own brigade. Instead of fighting against the brethren, we are to love them, and to fight for them, even as we are to fight for the Lord and for the truth. We are to remember, too, that our combativeness is not to be exercised against our friends, our neighbors, or the world in general. No; all of these have plenty to contend against without having our opposition. On the contrary, they need our sympathy, they need our help, they need our encouragement, they need whatever we can render them in the way of uplift.

FIGHTING THE GOOD FIGHT OF FAITH.--1 TIM. 6:12.

How, then, and against what shall we exercise our combativeness, that it may be well directed to the Lord's pleasement and in the service of his cause? We answer, that our combativeness is to be turned against sin, and that its first exercise must begin with ourselves: the battle with self is the greatest battle, and we have the Lord's Word for it that he that "ruleth his spirit (his own mind, will) is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction, in self-control. It is after we have had considerable experience in battling with sin and selfishness in ourselves, in casting the beam out of our own eyes, in subduing anger, malice, hatred and strife in our own hearts and flesh--it is then, and by means of this severe battle and experience, that we will be prepared to assist the brethren, and to assist our neighbors in their difficulties--to help them to overcome their besetments and weaknesses.

Whoever starts out by fighting even the sins of others before he has made a vigorous campaign against his own weaknesses and errors, is making a mistake. He needs humility and sympathy to assist the others to fight their battles, and this he cannot

R2878 : page 296

gain without first battling with himself and learning to appreciate how strong is the foe to be contended with, and how thoroughly entrenched is sin and selfishness in all the avenues of the flesh. He even needs to be worsted in some of his battles with self in order to have a clear appreciation of his own inability to overcome and to force him to go to the throne of the heavenly grace to obtain mercy and find grace to help. He needs this because, as the Apostle says, it is when we are weak that we are strong; and when we are strong in our self-confidence, and therefore neglect to go to the Lord, then we are weak and liable to make failure in the battle, and to be overcome by the enemy--Sin.--Heb. 4:16; 2 Cor. 12:10.

All those who have had any experience in the matter, and who have learned how and where to direct their combative energies, find that there is full scope for the exercise of every particle of combativeness he possesses. (1) In himself, continually; as the Apostle expressed it, "I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). O, how much of energy and how much persistency in fighting the good fight of faith, and of loyalty to the Lord, is needful in the conquering of self--"bringing every thought [and so far as possible, every word and act] into captivity to the obedience of Christ" (2 Cor. 10:5). Plenty of room here for combativeness; plenty of room for all the contention and wrangling we want;--contention with sin and self-will, wrangling with the will of the flesh and opposing it at every step--mortifying it, killing its affections and desires. No wonder the Apostle speaks of these present experiences as a fight; no wonder he tells us that we must be prepared to endure hardness as a good soldier of the Lord Jesus Christ.

(2) As soon as the victory over self has been gained, and as soon as the new mind has put a garrison in every quarter of the conquered body, to guard it from rising in insurrection, to hold it in subjection to the King of kings and Lord of lords--forthwith all the remaining energies that can be spared from self-control will find ample opportunity for usefulness in battling for the Lord, battling for the brethren, battling for the truth, battling against error, battling against all the wiles of the devil, "for we are not ignorant of his devices," as the Apostle declares.

(3) As the eyes of our understanding get opened, wider and wider, we see the great conflict that is progressing throughout the world between righteousness and sin, between our Lord and the god of this world and his blinded representatives, who ignorantly think that they are doing God service and are often found fighting against the truth and against the true soldiers of the Cross, their brethren, even as in the case of Paul. We remember how he, as Saul of Tarsus, persecuted the Church, mistakenly misusing his combativeness in a wrong way. We remember how the Lord called to him in the way, "Saul, Saul, why persecutest thou me?"--Why are you fighting against God, opposing the truth and his cause? In Paul's case we see how that as soon as the eyes of his understanding were opened he became a most valiant soldier of the cross, hesitating not to lay down his life in the service of the Lord and the brethren, who once he had ignorantly opposed.

It was the same combativeness which made Paul a violent persecutor that subsequently made him the most valiant of the apostles in the defence of the truth. And so it was also with others of the apostles. Those who had the largest amount of combativeness naturally, when it was turned into the proper channels, became thereby the strongest and most valiant for the truth. Peter, for instance, full of combativeness, and at first seriously impeded by it, ready in defence of the Lord to smite off the ear of the high priest's servant, was very valiant subsequently in the use of his talents to the Lord's praise. James and John, two others specially favored and recognized of the Lord, and specially used in the service of the truth, were of combative dispositions, so much so that they were known as the "sons of thunder;" and it was these two who were so incensed at the Samaritans who refused to receive our Lord into their city, and who were so full of love and zeal for the Master that they inquired, "Lord, wilt thou that we call down fire from heaven to consume these men and their city?" They had the combativeness, they had the courage, they had the zeal; but they had not yet learned how to direct it, and so the Master intimated, when he said, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them." By and by, when they were anointed with the holy spirit at Pentecost, and had learned gradually what spirit they were of (what spirit the Master was of, and what spirit they must be of as his disciples), they understood better how their combativeness and zeal were to be used. And hence we find them loyal soldiers of the cross, shunning not danger, enduring hardness as good soldiers of the Lord Jesus, even unto death.

It was this natural combativeness consecrated to God, and rightly directed through the spirit, that led Peter and one of the others, when threatened, and charged straitly by the Sanhedrin that they should preach no more in the name of Jesus, to courageously withstand this illegal restraint upon their liberties and rights as Jews, under the Law, and to be obedient to the voice of the heavenly call, and to declare, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20). The Lord knew whom he was choosing for his apostles, and we see clearly that weak, vacillating, nerveless men would not have served the cause as did these whom Jesus chose. And it is but reasonable that we conclude that the Lord similarly throughout this age, is seeking for and choosing strong characters, those who dare to do right; who dare to incur the frown of the world and its slights and sneers, its scoffs and its jeers, its persecution because of fidelity to the Lord and to the brethren. This is overcoming;--and to whatever extent any realize that they are deficient in these qualities let them cultivate this combativeness in this proper direction --to combat weakness, combat sin, combat subserviency to those things which are contrary to the Lord and his Word.

R2878 : page 297

FAITH AND THE MESSAGES ALSO ESSENTIAL.

But combativeness alone would not be sufficient. It needs proportionate faith, in order to use the combativeness aright. Hence we hear our Lord's word, "This is the victory that overcometh the world, even your faith." Faith in the Lord must be the power that will move his people and energize them. Not faith in creeds, nor faith in men, nor faith in ourselves, but faith in the Lord and in his exceeding great and precious promises. As the steamboat wheels represent its combativeness, by which it battles against and pushes the water, and thus is enabled to go upstream, so its steam-power, through the engine, represents faith, which must be behind the combativeness, to exercise the combativeness--to lead us to endure hardness, to direct us in fighting the good fight and to hope for the rewards to be attained.

Similarly the fuel and the boiler generating the steam represent the Word and providences of God, which produce in us the cause, the power of the faith which energizes us in stemming the current. The exceeding great and precious promises of the divine

R2879 : page 297

Word were given to us as the basis of faith,--as the fuel to produce the power in us to will and to do God's good pleasure (Phil. 2:13). And hence these gracious promises must not be neglected; they must be continually used and must continue in us to energize us. And the energy must be applied, and we must progress proportionately against the course of this world, if we would attain to the glorious conditions to which we have been called.

While we should ever remember (lest otherwise we should be discouraged), that the attainment of a control of our own spirits, our own minds, and the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with him, is to be "finally," nevertheless we are not to delay our endeavor to reach that final and grand development to which the Apostle exhorts us in our text. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time and again, if we are rightly exercised in the matter we will be stronger as the result of every failure; for each failure will show us more clearly than we discerned previously the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future we will come by and by, by the grace of God and under the direction of our great Teacher, by his Word and example, and providential leadings, to that subdued condition, that harmonized condition, which would accord to the expression of the text. And to such, looking back, even the failures which subsequently recognized led to greater fortification against the wiles of the Adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing according to his promise that all things shall work together for good to them that love him.

As we finally, in larger and larger measure, attain to harmony--to the subduing of our natural dispositions toward contention, gradually getting these combative tendencies into accord with the Lord and his Word and his Spirit, and into accord with those who are his, our fellow-soldiers in this battle for the right, our condition will be what the Apostle here describes; viz., we will have compassion one of another. We will expect to see and will see "the brethren" striving for the mastery over self and we will be sympathetic, compassionate; so that if they err through weakness of the flesh, we will be glad to restore such in the spirit of meekness, remembering ourselves also lest we should be tempted (Gal. 6:1). We will love them as brethren ought to love--heartily, thoroughly --such a love and such a sympathy, such a compassion, as would lead us to do everything within our power for their assistance;--especially along the lines of spiritual assistance, in the conquering of sin, and in growth in grace and knowledge and love;--but, nevertheless, also in temporal matters as we have opportunity, as may be possible to us.

This compassion and brotherly love amongst the spiritual brethren, even as respects temporal matters, cannot surely be less than it would be amongst natural brethren. Indeed, inasmuch as the spiritual relationship is the higher, the nobler, the grander of the two, without detracting anything from the love and affection and obligations toward the fleshly brotherhood, it would imply that the spiritual would appeal to us still more strongly, so that we would do all for a brother in Christ in a temporal way that we would do for any earthly brother--and more abundantly. The Apostle sets this standard, saying, that we are to "do good unto all men as we have opportunity, especially to the household of faith."

This of course does not mean that we are to be negligent of those of our own immediate households and our special responsibilities to these; but it does mean that aside from these, the spiritual brethren should have the first place in our hearts and in our sympathies and in our love, and in all that this would imply in the way of sharing with them both the spiritual and the temporal good things which we enjoy, according to their necessities. Those who have reached this condition of heart-harmony with the Lord and with his gracious plan will have had such an experience in attaining to this position themselves that it will make them pitiful of others,--sympathetic in the difficulties and trials of others; and it will make them "courteous," polite, "gentle toward all."

In a word, according to the Scriptural standard, the elect Church of Christ should be the most polished, the most refined, the most polite, the most generous, the most kind, of all the people in the world;--and should be all these in the most absolute sense; not in the mere sense of an outward form and appearance of kindness, gentleness, etc., so common in the world; but a gentleness, a kindness, proceeding from the heart, proceeding from an appreciation of the Lord's spirit and the spirit of the truth, the spirit of love, and the spirit of justice, also. It is a great matter that we learn to be thoroughly just, and in all of our affairs to do unto others as we would wish them to do unto us,--that we accord them the same liberties that we ourselves would wish to enjoy. Truly, the law of God is a wonderful law, and truly the people

R2879 : page 298

who are taught of the Lord and trained in harmony with the divine will, must be a peculiar people, zealous of good works.

Combative people will always (while in the flesh) feel a disposition to retaliate; but those who have learned of the Lord the lesson of self-control, and who have developed meekness and brotherly-kindness and pity, will thereby be prepared to fulfil the demands of our text,--to not render evil for evil, or railing for railing. And looking to the Lord as the pattern they will see how it was with him, that "When he was reviled he reviled not again." Not because his enemies had found in him something that could properly and justly be reviled and evil spoken of;--nor because his enemies were so nearly perfect that he could find nothing in them to revile and speak evil of; but because he was so full of submission to the divine will that he was enabled to take the scoffs and railings of the people, and to bear these humbly and patiently, and to remember that even hereunto he was called, that he should endure patiently and learn the lessons, and prove himself faithful, and develop and demonstrate his true character, and feel and manifest his pity for the people, in their blindness and ignorance, and his love for them.

And so it must be with us as we grow in our Lord's character-likeness. We also will be less disposed to rail at those who rail, and to revile those who revile us. We also will be ready to suffer the loss of all things, and to do so with cheerfulness; yea, even to rejoice in the trials and difficulties of this present time, knowing, as the Apostle declares, that these are working out for us a far more exceeding and an eternal weight of glory. We note here the harmony between Peter's statement of this matter and our Lord's statement of it: "Bless them that curse you; bless and curse not" (Phil. 3:8; 2 Cor. 4:17; Matt. 5:44; Rom. 12:14). So the Apostle says we should rather render blessing. If we have not yet attained to this high standard which is at the end of the race, the mark of perfect love, where we love our enemies and are ready and willing and anxious to bless them, to help them, to desire their uplifting out of darkness and degradation, and to wish and do all that we can in harmony with this, the divine plan, let us not be discouraged; but let us press onward, that as soon as possible we may reach this point, which is the mark of perfected character. For, as the Apostle says, "even hereunto we were called, that we might inherit a blessing."

THE BLESSED INHERITANCE FOR WHICH WE ARE BEING PREPARED.

We were called to be the Royal Priesthood, under Jesus, the Royal High Priest of our profession. We are instructed in the Scriptures that this royal priesthood is to be God's agency during the Millennial age for bringing blessing to the world of mankind, and "hereunto we were called" that we might be fitted for this priesthood. The Apostle tells us that in the preparation of our Lord Jesus and his testing as to fitness for the position of high priest, it was necessary that he should be tempted, tried, and caused to suffer, in order that he might be a merciful and faithful high priest when the time should come to exercise the authority and power of his office. Similarly it is necessary that all who would be of this Royal Priesthood should have such experiences now as would develop in them also these principles of truth, righteousness--such experiences as would lead them to love righteousness and to hate iniquity--such experiences in battling with self and in gaining control (at least so far as the mind, the will is concerned), as would constitute them victors and develop in them these graces of the spirit mentioned by the Apostle, brotherly kindness, pitifulness, compassion. All these qualities will be requisite in dealing with the world during the Millennial age. They will be merciful and faithful high priests, because they will know how to sympathize with the poor world in its fallen condition, and how to make allowances for them in their various efforts toward regaining the standard of perfection then to be established through restitution processes.

We will be kings as well as priests then. As kings, we will be endued with power to control the world. This will be a further proper use of combativeness; but we are not fitted and prepared to so control the world in the present time; and therefore the Lord directs his people to wait, and long for, and pray for his Kingdom to come, and his will to be done;--to be enforced with heavenly power and authority. These "very elect" kings and priests will be fully qualified to exercise their power in moderation, for

then they will have the new bodies in perfect accord with the new minds;--the new minds which are now being developed, disciplined and brought to that standard of perfect love, which is full of pity, compassion, brotherly kindness and harmony. How necessary, dear brethren, that we learn these lessons, if we would be prepared to be used in the glorious service of the Kingdom so shortly to be established.

===================

R2880 : page 298

"HATED WITHOUT A CAUSE."

--GEN. 37:12-36.--OCT. 6.--

Golden Text: "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."--Acts 7:9.

RACHEL, the dearly beloved wife of Jacob, was dead, but her first-born son, Joseph, was beloved by his father above his ten older half-brothers. And from the narrative it is not unreasonable to assume that this love was not merely on his mother's account, but that Joseph himself had a kindness and nobility of character which specially commended him to his father, and drew forth his affection. As a son of his old age, Jacob was inclined to favor Joseph in various ways, and amongst others procured for him an expensive robe, of a kind peculiar to that time, samples of which have recently been found in Egypt, in the tomb of Beni-Hassan,--"long, richly embroidered robes in various patterns and colors, which seem to have been produced by

R2880 : page 299

sewing together small pieces of different colors. Herodotus describes one sent as a present by the king of Egypt, which 'had a vast number of figures of animals interwoven into its fabric, and was embroidered with gold.'"

Jacob probably did not realize to what extent his partiality was cultivating in his other sons a feeling of enmity and envy against Joseph; and, indeed, we may question if it would have been to Joseph's advantage, as respects development of character, to have remained at home under such conditions; he would probably have been a spoiled young man, just as grandparents are very apt to spoil grandchildren by too much petting and partiality, developing in the favored child a spirit of pride, to plague and injure it for the remainder of life.

The envy of his brothers over his father's partiality was intensified by two dreams which Joseph had, and which he told them of, apparently with all simplicity and innocency. In the one dream he saw twelve sheaves in the field, one for each of the sons of Jacob, and the other eleven sheaves bowed down to his sheaf. In the other dream he saw the sun, moon, and eleven stars bow down to him. His brothers were incensed at any thought of his ultimate superiority to them, who were his elders; and even his father repudiated the thought that the dream could have any meaning, since it would imply that Joseph would be greater than his parents, as well as greater than his brethren. We are not to account for these dreams as the work of the boy's imagination and ambition, altho such may be the case in respect to many dreams; rather we are to understand that those dreams were prophetic: that God was foretelling, foreshadowing the future--to the intent that Jacob and Joseph and his brethren might all eventually discern that the Lord's hand was connected with all the peculiar circumstances of his life;--that God foreknew and overruled them in the manner in which they ultimately resulted. This forestatement would make the lessons many times more weighty, when they would be understood, just as prophetic declarations respecting our Lord and his experience, are the more convincing on this account. The dreams were fulfilled later on, when Jacob and his family presented themselves before Joseph, a prince in Egypt, and made obeisance to him as to a king.

Well does the Apostle class envy as one of the works of the flesh and the devil. (Gal. 5:19-21.) It is a seed which thrives rapidly in any heart where it takes root, and who can tell what bitter fruitage it will produce? So rank had been its growth in the hearts of Joseph's brethren that when he came to them in the field at Dothan with a message from his father, their envy overflowed all bounds, and they premeditated murder. Subsequently, at the instance of Reuben, one of their number, his life was spared, and he was merely put into a pit, a dry cistern, to die of starvation; Reuben, however, premeditating his deliverance. Subsequently, at the instance of his brother Judah, his life was spared from the pit, and he was sold to some traveling merchants as a slave for the Egyptian market, where shortly afterward he was installed as a servant in the house of Potiphar. How hard must have been the hearts of these brethren, and how sore and affrighted the heart of Joseph, the favored child of his father! The narrative tells us nothing respecting his tears, his entreaties, and the refusal of his brethren, but an account of this is given us elsewhere (Gen. 42:21), for the guilty brethren, when in trouble themselves, exclaimed, "We saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us."

Whoever finds envy, hatred or malice in his heart in any degree should know that he is harboring an enemy; a spirit which, under certain circumstances, might quickly develop into a spirit of murder. The Apostle, therefore, urges all who have become new creatures in Christ Jesus to mortify, to kill, to bury, to put away, the spirit of evil, of hatred, of strife, of envy, and through the transforming influence of the Lord's spirit to put on more and more, day by day, the spirit of love, the spirit of Christ. We can see a lesson in the experience of Joseph's brethren; and even tho envy never led us thus far, it should be an illustration to us of its tendency, and we should hate it and proportionately eradicate it from our hearts.

The chief point of this lesson is its illustration of divine providence. It reminds the children of God of this Gospel dispensation of the promise of the Lord's word, that "all things shall work together for good to those who love God." It teaches us how implicitly we may rely upon divine power and wisdom and love, even when all things seem to be against us; and also how futile are all the powers of our enemies to do us real injury if God be for us. (Rom. 8:31.) Apparently the spirit of murder was in the nine brethren, and apparently had the Lord not so led the matter about, some of them would have killed Joseph quickly. But we are not to suppose that it was the only way God could have adopted for bringing Joseph into Egypt, and ultimately (Gen. 41:40) to its throne, to be the life-giver (bread-provider) for the Egyptians in their famine, and also for the Israelites, and thus to lead on to the captivity of the whole nation of Israel in Egypt, and to their discipline and education in the arts known to the Egyptians, and ultimately to cause their deliverance, as he did. We are to remember that the All-mighty is All-wise as well as All-powerful, and that he could have selected any of many ways to accomplish his purpose. The lesson illustrates, however, God's wisdom, by which he is able, not only to circumvent the machinations of evil men, but also to use their evil deeds to serve his purposes, to carry out his designs, and to bless those whom he is leading. Would that all of God's consecrated people, spiritual Israelites indeed, might obtain a great impetus to faith from this lesson, and henceforth rely more strongly and fully than ever upon the Lord and the power of his might. What a peace, what a joy, what a comfort it brings, to be able by faith to realize that the Lord is at the helm in respect to all of our interests and affairs, temporal and spiritual!

Those who can plan murder, and who are full of envy, malice and hatred, will not hesitate to support their evil way by fraud, deception, lying. And

R2880 : page 300

so it was with the ten brethren. They took the coat of many colors, they draggled it in blood, and sent it to their father Jacob, probably at the hands of a messenger. Never doubting them, Jacob assented at once to the proposition that his beloved son had been cruelly devoured by a wild beast, and he mourned his loss, apparently for years;--his other sons vainly endeavoring to comfort him, and, no doubt, suffering to some extent anguish on account of their deeds. Perhaps this experience with evil was beneficial ultimately both to Jacob and his sons. Indeed, the subsequent narrative seems to imply this. And there is a lesson here for us, to the effect that those who yield to evil influences may subsequently learn valuable lessons therefrom, and that we may entertain hope for their recovery to righteousness. This is a part of our hope respecting the world in the coming Millennial age--that present experiences with sin, envy, hatred and strife will prove valuable to them by and by, when they shall have experienced some of the retributions and have learned a more excellent way, under the judgments of that time.

As Joseph was hated by his brethren, and that without a cause, and figuratively killed, when sent to them by his father, so Jesus came to his own brethren, the Jews, came in their interest, as the representative of the Father, was hated without a cause, and was actually put to death, murdered. Nevertheless, in the Lord's providence this very hatred will ultimately bring him to the throne of earth, and to

R2881 : page 300

the place of power, and give him control over all the food, the "bread of life," and thus indirectly make him the life-giver, not only to the world of mankind, represented by the Egyptians, but also to his brethren, the Jews--to as many as will receive the bread of life upon the generous terms and conditions then laid down.

And "as he was, so are we in this world"--as members of his body--as his fleshly representatives now, and, if faithful, to be his joint-heirs in the throne by and by, and with him to dispense life to the dying world.

We are not to be surprised, therefore, if we find ourselves hated of the world; for, as the Master said, they shall say all manner of evil against us falsely for his sake. Let us remember his words, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--John 15:18,19.

As our Master was hated without a cause, so let it be with us, so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us--that our lives shall be as nearly pure as possible; that so far as possible our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when the Church shall have been glorified, and a new dispensation inaugurated, those who hate us now, largely because they are blinded by the Adversary and misled, will bow before us, as the Lord's anointed, and we shall have the great pleasure of lifting them up, blessing them, encouraging them and forgiving them; and assisting them back to the full image and likeness of God.

In our Golden Text let us note the significant statement,--"But God was with him." Success in life may be viewed from different standpoints. To some the successful lives are those represented by Alexander the Great, and Caesar, and notable kings, emperors and generals; or by its money accumulators --Croesus, Carnegie, et al. But we write for such as have different conceptions of greatness from these;--to those who, without disdaining the merits and charities of any, have accepted the divine standard of greatness as delineated in the Bible;--Abraham, Joseph, Moses, Job, David, the holy prophets and apostles, and above all our Lord Jesus. And the secret of the success of each of these was,--"God was with him."

The same principle holds true to-day, in all matters connected with the divine service,--"Without me ye can do nothing." God's favor during the Jewish age was manifested in earthly prosperities; but not so in this age, when spiritual prosperity alone indicates God's favor, and when not many rich or great are called, but chiefly the poor of this world, rich in faith, heirs of the Kingdom. And, if God be with us and for us, who can be against us? What will their opposition amount to? They may indeed cause us pain or inconvenience, but they cannot harm us or injure our highest interests; because the Almighty has given assurance that "All things shall work for good to those who love him, to the called ones in his purpose."

But what must be the character of this class whom God is with and for; and for whose blessing he intervenes in all of life's affairs?

Ah! they are a peculiar people--zealous of good works--zealous for righteousness--zealous for God and his favor--zealous for his service and the smile of his face--faithful, trustful, meek. "Beloved, now are we the sons of God"; now we have these assurances of God's favors which will surely continue with us if we seek earnestly to follow the footsteps of our dear Redeemer--walking not after the flesh, but after the spirit. Let us, therefore, remember to purge ourselves of envy, malice, selfishness, including self-conceit; that we may be vessels unto honor and meet for our Master's service.

R2881 : page 301

PASS UNDER THE ROD.

You said to your heart on life's golden morning:
"How bright is the sky and how happy the hours!"
The rich blood of youth through your pulses was throbbing,
The path at your feet was all radiant with flowers;
And life's golden chalice that brimmed with joy's wine,
Sparkled bright in the sunshine most temptingly sweet;
You raised it to quaff with delight from its depths,
But it fell! and its fragments lay strewn at your feet.

Its red wine was spilled and it stained all the flowers,
Like blood drops that ooze from a bosom of snow;
And the sun that so brightly had shone o'er thy pathway
Seemed suddenly robbed of its brightness and glow.
And night's gloomy shades seemed to gather about thee,
And through the deep shadows, the dark form of Pain
Loomed up, and his gaunt fingers clutched at thy heart-strings
And laid their cold grasp on thy shivering brain.

Ah, then did despair like the billows of ocean
Sweep over thy soul, oh, poor heart, sore distressed?
Did you cry out in anguish with tears and with sobbing,
With quivering hands o'er thy bleeding heart pressed?
Ah, yes, and the days dragged so weary along
Till they grew into months and at last into years,--
Till you learned to look up to the Father above,
And at last see the rainbow of hope through your tears.

And you learned that the truest and best of life's lessons
Are gained through the travail and pain of the soul;
That the rarest of graces bestowed on God's children
Oft grow where life's billows tumultuously roll.
And you saw that the stars in the blue vault of Heaven
Shine only when night's sable curtains enfold;
You learned that the fierce furnace heat of affliction
Is needful to sever from dross the heart's gold.

'Twas a wonderful lesson borne into thy spirit,--
This grand truth to know, though a fruit of thy pain;
It taught thee to soar where before thou hadst grovelled,
And the heart that had broken learned a heavenly strain.
O, thrice blessed sorrow that drives us to Jesus,
To find in His love a continuous peace--
A joy, that abides though all earthly hopes wither,
And brings from the nights of despair full release.

O, Heavenly Shepherd, how wise are Thy dealings--

Thy thoughts--far beyond human wisdom to know;
Thy rod and thy staff sure will guide and sustain us,
Held close in Thy love while we tarry below.
So we patiently wait while we bide in the shadows,
Our eyes looking up through the gloom of the night,
'Till the shadows shall lift, and the dawn of the morning
Of Heaven's full glory shall burst on our sight.
A. G. James.

===================

WORDS OF CHEER AND ENCOURAGEMENT.

Dear Brother Russell:--To my mind the Oakland convention is the best I ever attended, due perhaps in some degree to the fact that it was in the country, amid nature's surroundings, God's own handiwork, instead of being in a city; and again, due largely to the fact that it was at Bro. Weber's home. We have much to be thankful for to the family who did so well by us all, and to the Lord be the praise for his "goodness and mercy (which) shall follow us all the days of our life." I cannot find words to express my gratitude in having been privileged to assemble with those of like precious faith on this blessed occasion. One brother remarked to me, "Surely this is a foretaste of how it will be in the Millennial age,--such brotherly love everywhere manifest." Did ever a company of worldly people or even nominally Christ-professing people come together and mingle with each other as cordially and confidentially as if members of one household, leaving their valises and handbags open and their room doors unlocked? And did ever so many men, entire strangers to each other, sleep in one room on the floor and not tuck their valuables carefully away under their pillows? Why, such a thing was not thought of on this occasion, much less put into practice. Each brother recognized that in the other a change of heart had taken place--a heart that thinketh no evil, a heart that delights in giving rather than in receiving.

Again, there was no going out after meals to indulge in "a quiet little smoke." No tobacco here in evidence at all, not an unkind word heard. Truly, this was brotherly love according to the Scripture presentation of what brotherhood should be. Everybody had a glad smile for everybody, each recognized the other as one of the family of God, a member of the body of Christ. Surely all attending this convention gained a good appreciation of how matters will be when all shall know the Lord from the least to the greatest, and when the knowledge of him shall cover the earth as the waters cover the mighty deep. I want to tender you a word of thanks for the part you took to make this an occasion ever to be remembered with joy. The Lord grant we may have more such joyful gatherings, and finally meet to part no more. Your brother in hope,

J. A. Bohnet,--Washington.

Charles T. Russell,

Dear Sir and Brother:--A small package of tract matter is at hand, containing the views of "Bill Arp" (a personal friend of mine) on Millennial Dawn. They are being distributed, mostly in letters; I can use a lot of them. I am often tempted to write you, but the belief that your time is too valuable in the Lord's work to read personal letters deters me. The seed is being constantly sown hereabouts by the few dear brothers who have been blest with sight; but though interest is stirred up in a few, no genuine results have been thus far noted, yet we keep steadily at it. We think that things are ripening fast enough to satisfy the most impatient, and the daily papers in their reports of lawlessness confirm us. God's work and Word are marvelous in our eyes.

Gratefully and sincerely yours,

Robert Ranson,--Florida.

Dear Brother Russell:--Your kind letter came to hand to-day, and my wife said when she read it, "That is like a pastoral visit." It has made her feel much better. Since we received a letter from our old (Lutheran) pastor, stating that the Book of Daniel is not a prophecy, but a kind of religious fiction, her faith has had a hard test; but we have gone to God's own Word and studied it out for ourselves, and now she says she has a firm foundation for her faith. And so

the way is growing brighter day by day, and it is the earnest prayer of our lives that we may be guided into such a knowledge of the truth as will lead us into that perfect childlike submission of ourselves and all we have and are,--that we may fight a good fight and finish our course, as did the grand apostle Paul.

We have our little meetings regularly every Sunday at 3 p.m., only five, but the room always seems full, for we have one in our midst who is all in all. Oh! the blessedness of having our Elder Brother to guide and lead us by the power of his Holy spirit into all truth. How precious the dear Bible has grown! How as it possible for us to live so long in blindness?

We can never thank you enough for your gracious teachings which led us to God's Word, and unfolded the beauty of it all to us. We pray daily that God will continue to use you, in his own way, to spread the truth.

Trusting that we may be used in God's hands in the spread of his truth we remain, Yours in Christ,

A. W. Goodrich and wife,--Pennsylvania.

Watch Tower, Bible & Tract Society:

I am very lonely here at present, having no friend in the truth thus far. I hope though to get some interested before a great while, although the majority of the people here in the north of Ireland are very "set" in their ways.

I am still rejoicing in the truth and giving diligence to make my calling and election sure.

The Watch Towers never were more appreciated than they are by me at present. They are all good and helpful in building me up in the faith and knowledge of the Lord. I am thankful I ever came under the influence and power inspired by the literature from the "Tower" office. I pray the Lord daily to continue to bless Bro. Russell and all his co-laborers as well as all those who have espoused the Truth in sincerity and godly reverence.

With best wishes for spiritual prosperity in the harvest-field of this dispensation, I remain your brother in the one Hope,

James Bright,--Ireland.

My dear Brother Russell:--I have long purposed to write you a letter concerning my coming into the Truth, but something always came to hinder me when I thought of it. Some 6 or 7 years ago two colporteurs came to Greenwich to sell Millennial Dawn. A friend of mine had a conversation with them and learned something of their doctrine, and the Colporteurs asked him to allow them to have a meeting in his office (he is a dentist) on the next Sunday; but he being a good Methodist would not hear of such a thing. He told me of this, and I was rather displeased with him, because he did not grant permission and invite me to be present, so that I might tear their newfangled doctrine to pieces. I was just foolish enough to think that I could do that, but I did not get the opportunity. However, a night or two after I had the conversation with my friend, I met one of the Colporteurs in the postoffice and went for him rather roughly, but when I saw we were going to attract a crowd I desisted.

I paid him for 3 vols. of Millennial Dawn and asked him to leave them in the office of my friend, which he did. He and his companion left for another town a day or two after, and I never have seen either of them since to my knowledge. At the first opportunity I got the books and began reading them for the purpose of condemning the teaching they contained, but had not read far before, to my astonishment, I was carried away with their Scriptural teaching, and found before I had the first volume half read that instead of condemning the teaching I was condemned myself and had such a blessing and uplift as I continued to read that but those who have had a like experience know how to appreciate.

I was convinced that I was reading the truth, and that it was not in harmony with the doctrine of the church of which I was an official member. At that time I was a class-leader and Superintendent of the Sunday-school in the M.E. Church. I had received the very best of treatment in the church, and had a great many friends in it whom I esteemed highly. How I was ever going to cut away from them was a problem that gave me a great deal of anxious thought, but to remain where I was was impossible. Finally I made up my mind to go to my pastor and tell the whole thing; and ask him to drop my name from the church register. But he would not hear of such a thing: he told me I had a perfect right to hold any views I chose and persuaded me to remain in the church: After a while I got relieved from being superintendent of the Sunday-school and took my place in the Bible class, of which the pastor was teacher. In the course of the lessons we had some pretty warm discussions in a friendly way, and while in the class I got some of the members down on me.

After a time the pastor decided to have a different class, and another teacher was appointed in his place. While the new teacher remained, I tried to avoid discussion as much as possible, but he left town after a few weeks, and the class was without a teacher. So they insisted that I should become the teacher. I demurred, but after some talk I consented on condition that I would teach what I believed to be the truth, to which they assented. I had the class for about a year and got along very well with it on the whole, considering that I did not hesitate to teach the truth, as I understood it in the lessons. Some, of course, were very much displeased, and did not come at all after I became teacher; others liked to hear the truth, but did not accept it. I am glad to say, a few did accept it. Things went along in this way till the pastor was changed and another took his place, who, to use his own words, was "determined to have a clean church if there was nothing left but the walls when he got through." The second Sunday he was here he fired a volley or two, but I thought it had come to him spontaneously, for he is somewhat of an orator, and I thought he was not long enough here to understand the state of affairs. I took my medicine feeling that I deserved to get it, and said very little until more shots were fired, and then I concluded that I, with some others, were the targets aimed at.

As soon as I arrived at that conclusion, I determined to hand a withdrawal letter to the pastor. This

page 303

time I had my mind fully made up to be out of the M.E. Church, no matter what it cost. So when the pastor came to see me, I was prepared to take my stand, and I did it, and have never seen the day since when I was sorry for it. I have enjoyed more real spiritual life since than I ever did before; besides I have a more exalted idea of God than I ever could have, had I remained in the darkness and confusion of "orthodoxy." I am thankful to the Providence that ever put Millennial Dawn literature into my hands; and I hope to follow in its teaching as long as life here shall last. I will try to help the truth as long and as well as I can.

Pardon me for taking so much of your valuable time. I thought it was in order to write this before leaving this country, for the sole purpose of showing how the Lord is using your efforts to bless many who are desirous of doing his will. I pray that Heaven's richest blessing may accompany your labor of love for the Master's cause till he calls you to receive the reward of well doing. I enclose a donation for the "Good Hopes" fund.

Your brother in the faith once delivered to the saints. James Bright,--New York.

Dear Brother:--I thank you for your kind words; be assured the "Tower" is a welcome visitor to me; enclosed find $1.00 for one year's subscription.

Last Sunday the church people here were supplied with the pamphlet "Food for Thinking Christians," by some friends from Lynn, who stood near the churches and passed them to the people as they came out. Just about a year ago a Tower was handed to me as I came out of church, and what a change has been wrought in my thoughts since then! God helping me I shall remain in his hands to be taught and purified. Yours,

John W. Goodwin,--Massachusetts.

Dear Watch Tower Friends:--It is with pleasure

I enclose the little I can spare for "Good Hopes"; I pray it may help to bring the good news to some hungry soul. Not a day passes that I do not think of you, and long to see your kind faces. Pray that I may be faithful even unto death. The more I read and study God's plans the more I love my Saviour, and I thank him all the time that I was found worthy to receive the true gospel.

Yours in our blessed Lord and Redeemer,
Mrs. O. F. Boyer,--Illinois.

Dear Brother Russell:--I don't wish to worry you with a long letter, but must tell you that we now have a "Dawn Circle" of seven, and more are interested. On the fifth Sunday I spoke where a debate between "Christadelphians" and "Campbellites" had just closed. There were five preachers present to listen to "Ransom and Restitution," and some of them gave close attention;--"Bless the Lord, O my soul"! God will gather his sheep--precious thought!

Bro. H. has the work started in Kerrville by making a special trip over there, and the Campbellite preacher, through the solicitation of some, has tendered me his day--fourth Sunday--and we anticipate a glorious time.

All my Sundays are occupied, and I can't fill the calls that come, for I must attend to my office duties. I will preach long enough to get the people interested, and to give the "sheep" a chance to come into "green pastures," and then I may close that part of my work;--the "Dawns" are all any one needs.

So far God has blessed my efforts; some are much interested, and a general Bible reading is going on in many homes. Some who have not entered the race for the prize say that what they have heard has blessed and helped them to live better lives. Pray for me. May God keep you to feed us!

J. A. Currie,--Texas.

Dear Brother Russell:--Although I have been interested in the Harvest Truth for nearly two years, I have never expressed my gratitude to you, the channel through whom this great blessing has reached me.

I was first attracted to this message by my sister, Mrs. Lee,--whom we believe now to be with our Lord--and since her death I, too, have given all I have or hope for respecting earthly things for joint heirship in God's Kingdom.

I do thank you for the helpful words and sound doctrines found in the columns of your journal. My prayer is for you to obtain grace, wisdom and strength to feed us unto the end of the Church's journey through the wilderness of sin.

I have much faith in the prayer of a righteous man, therefor ask you to remember me at the Throne of Grace that our Father may guide my every step and make me faithful unto death.

Enclosed please find my "Good Hopes" offering for this month. With Christian love I remain,

Gratefully yours,
K. M. Day,--California.

Dear Brother Russell:--Allow me to thank you with all the earnestness of my heart that by the grace of God you were enabled to give us meat in due season. The Millennial Dawn series has been to me a well in the desert. I cannot tell the joy, the blessing, the light and the strength it has been to me, a poor, hungry, struggling soul; and I am just as if I had not got through rubbing my eyes in wonder yet. It was in March Brother Bright put the books into my hands. For quite a while before that I had been perplexed and troubled because I felt I did not understand the Word. I have been praying to God to help me; to give me just the right light; and that He would make me ready when He came. My prayer was answered, far above what I could ever have asked or thought. My Lord is now,--"More dear, more intimately nigh, than e'en the sweetest earthly tie." It is far easier, now, to walk in the "narrow way." Dear brother, do not forget to pray for me that I may be kept faithful; it is such blessed thought that God does not judge us according to our weakness, but according to our spirit and mind.

May God abundantly bless you in your work for our King.

Mrs. Bessie Keyes,--New York.

===================

SEMI-MONTHLY.
VOL. XXII. OCTOBER 1, 1901. No. 19.

CONTENTS.

Views From the Watch Tower........................307
The Jews and their Prospects..................308
Hatred Against Jews in Gt. Britain............309
To Abolish Prayer Meetings....................310
The Costly Pearl.................................310
Cleveland Convention Echoes.......................311
The Impending Industrial Crisis...................311
Momentous Project of Men Arming...............312
In the School of Adversity........................313
"For God was with Him"...........................315
Words of Cheer and Encouragement..................318
Motto Cards for Home Embellishment...............306

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MOTTO CARDS FOR HOME EMBELLISHMENT.

For several years we have realized the blessing accruing to the Christian home from a liberal supply of Scripture Text Cards and mottoes displayed upon its walls--as reminders of faith and patience and love and perseverance in the narrow way of life. They should greet the eye in the parlor, dining-room and bed-room as Holy Spirit messages.

We have supplied these to the friends practically at cost for several years--from time to time reducing the price as our purchase of larger quantities enabled us to secure lower prices from the publishers. Very generally our supply has been short of the demand, so this year we have ordered early and in large quantities from the London publishers and have secured prices which will permit us to supply our subscribers below American wholesale rates.

These are mostly printed in silver on dark red and green glossy cards with cord hangers; but some are on light cards embellished in choice colorings and designs. The majority of course are such as are usual and never grow old; but each season adds a few new and choice ones and these we have up to date. In ordering state if you have had any of our $1.00 packages and how many. Then we can know about what assortment you already have, and can pretty surely supply you such as you have never yet had.

This year we will put up $1.00 packages such as ordinarily would amount to $2.00 purchased elsewhere: and we will prepay postage. We aim to do all in our power for the spiritual strengthening and encouragement of the Lord's flock. These prices are open to all.

===================

R2881 : page 307

VIEWS FROM THE WATCH TOWER.

ECCLESIASTICAL FEDERATION.

THE EVIDENCES looking toward a federation of the various Christian sects are multiplying; --city federations, county federations, and state federations are announced from time to time in the daily press, and thus the way is being prepared, the idea is being hatched. In England the movement seems fully as far advanced as here; there the Church of England is the preponderating power, and, as the Scriptures indicate, will have much to do with effecting the union whenever it comes.

The Protestant Episcopal Church has always held aloof from other Protestant bodies; claiming (as do the Catholics) that there can be no true and authorized ministers competent and authorized to preach the Gospel without Episcopal ordination;--that all others are fraudulent pretenders. They are willing to fellowship as "clergymen" any Protestant ministers of good character who will submit to re-ordination at the hands of an Episcopal bishop, but no others.

In the light of these facts the following cablegram will be read with interest:--

"WAITS ON ARCHBISHOP OF CANTERBURY."

ENGLISH ARCHBISHOP HESITATES IN SENDING DELEGATES.

"London, August 29.--Will the Archbishop of Canterbury, officially or otherwise, send a representative to the Ecumenical Methodist conference which opens Wednesday? This question, according to Bishop J. W. Hartzell, is attracting the attention of

R2882 : page 307

many of the delegates who are in London to attend this most important church meeting.

"The question is important," said the bishop, "because of the meaning which the outside world will place on the archbishop of Canterbury's action. Invitations were extended to all the churches to attend. Acceptances have been received from the Baptists, Congregationalists, Presbyterians and the Salvation Army. The primate of all England, alone, has not been heard from. We anticipate that the conference will have an important bearing upon the future growth of the church. It ought to tend to increase fraternity, dissipate the remnants of antagonism and organize into unions the smaller bodies of the different continents. The aggressive propagation of Methodism will be carefully considered by the gathering."

The conference will sit for 12 days, and Bishop C. M. Galloway will preach the opening sermon. The American and Canadian delegates, who are here to attend the conference, number 300, while the English delegates number 200. Chile, Brazil and Mexico are represented in the conference for the first time.

On September 5th, the Archbishop of Canterbury replied to the invitation to the effect that he hoped soon to see all Methodists united to the Episcopal Church. The Conference refused to take any notice of the reply, or even to permit it to be read in conference; the reason assigned being that the Archbishop had ignored the Council in toto, in that he addressed his reply not to it, but to a newspaper editor. No doubt this was intentional--the Archbishop's position is such that to address the Council would be to recognize Methodism as "branch" of the Church of Christ, a thing which Episcopalianism has never yet done officially. However, this may raise a point to notice the settlement of which will solve the federation problem.

* * *

SCIENTISTS DUPED BY CLEVER TRICK PLAYED YEARS AGO.

MYSTERY OF FAMOUS PLIOCENE SKULL CLEARED BY PREACHER'S CONFESSION--BURIED AS A HOAX.

Los Angeles, Cal., Aug. 1.--The Rev. W. H. Dyer, an Episcopal clergyman of this city has confessed that the celebrated mystery of the human skull found in a gold mine in Calaveras County, Cal., in 1866, about which antiquarians have wrangled for 35 years and which inspired Bret Harte's poem, "To

R2882 : page 308

the Pliocene Skull," was buried as a joke to puzzle the men of science. Dyer says he was one of a coterie of jokers who knew of the scheme and who were greatly astonished at the noise it made in the scientific world. According to the story, R. C. Scribner, who kept a store in the camp, now Los Angeles, got an old Indian skull, went to the bottom of the shaft while the miners were away and buried the skull deep in the auriferous gravel. It was soon found and he assisted in having it sent on East to be submitted to geologists and authorities on the birth of the human species.

The result of the examination of the skull at Harvard University caused a great stir in the scientific world. The problem it presented was taken up by the Government, through the geological survey, and all the scientific publications gave columns of space to the speculations of the scholars.

Bret Harte declined to regard the discovery as a serious matter, and wrote the famous poem ridiculing the craze it had caused.

Scientists deserve our pity if not our sympathy. They have established scores of theories relative to the formation of the earth and of man upon it; and of course reject totally the Bible account of the creation of Adam in God's image six thousand years ago. They are on another track; they will read only the rocks, etc., and from them will get the truth. And they will accept as truth only such things as agree with their preconceived opinion, viz., that God did not create man in his own image--that he was evolved from a monkey by a "law of nature" which operates whether there is a Creator or overseer or not; and they greatly doubt if there is a personal God, and of course there could not be an impersonal one.

God's people need continually to remember the Bible's testimony, that although all the upward tendencies operating in the world to-day are of God and through more or less godly channels, yet "The world by wisdom knows not God." "The ox knoweth his owner, and the ass her master's crib,"--but the natural man, if a "scientist," seems to know not his Creator. His self-confidence hinders his seeing the truth. Only "the meek will he guide in judgment and teach his way"--"the wise are taken [entrapped] in their own craftiness"--they are too wise to learn, too great to be "taught of God" through his word. Psa. 25:9; 1 Cor. 3:19.

The finding of an old bone some time ago created quite a stir. It was surely a proof of pre-adamite man--so gullible do scientists become in their search for the proofs to contradict the Bible. Of course a scientist with keen imagination could allow for certain abrasions and erosions, and could proceed to make an entire anatomy to conjecturally fit with the wonderful bone. The matter was quickly dropped afterward when the explanation came that it was found in a long abandoned wooden sewer leading from a butcher's place, and that it was the bone of an old sheep.

Likewise the finding of the skull above referred to was "wonderful!" Its owner must have lived thousands, if not millions of years before Adam's day; and this skull found embedded in the gravel of the Pliocene division of the Tertiary Period was absolute proof sufficient to tickle scientists. Surely if these great men could and would search as diligently and reason as astutely to uphold and corroborate the Bible's simple statements, they would be taught of God.

But their school will open by and by--during the Millennial reign of Christ and the church, who will be their instructors. Mark the great teacher's words: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight." Let us, as the Apostle urges, "humble ourselves under the mighty hand of God that he may exalt us in due time."--Luke 10:21; 1 Pet. 5:6.

THE JEWS AND THEIR PROSPECTS.

Mr. Zangwill, a Jewish writer of note, forecasts the future of fleshly Israel in considerable harmony with the prophetic delineation; but he fails utterly to recognize the divine power which, operating in and with Messiah's Kingdom, shall take hold of "Jacob" and lift up that people and use them as beacon-lights for the world. "Thus all Israel shall be delivered [from blindness], as it is written: There shall come out of Zion the Deliverer [the Christ--Jesus the head and the church his body] and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins....For God hath concluded them all in unbelief, that he might have mercy upon all."--Rom. 11:26-32.

Mr. Zangwill says in part:--

"I am not a prophet with a definite vision of the future of the Jews. No man can forecast the precise directions their activity will take in the twentieth century. I can only point out what the position of the Jews has been for the last nineteen centuries and some powerful forces which have just arisen and which will undoubtedly mold them during the present century.

"One thing seems increasingly probable--that the Jews will return in increasing numbers to Palestine, their old and never-forgotten home. By the year 2000 A.D. I don't see why there shouldn't be 2,000,000 Jews inhabiting the land, transforming it into a garden of beauty and fertility and supplying it with harbors and railways, with a government of their own, which will be the model government of the world. I am firmly convinced that the mission of the Jews is this: To be a people set on a hill--Zion's Hill--whose social, political, agricultural and religious condition will be the moral beacon light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after its return to Palestine.

"From the time of Christ until about this generation the outside world knew practically nothing of the life and work of the Jews. For long centuries the Jew was persecuted by Christian and Pagan in every country, and this very fact led to the preservation of

R2883 : page 309

his individuality. Frowned upon everywhere, the Jews grew closer to one another, intermarried among themselves, and had comparatively little intercourse with the outside world. And this was their salvation.

"Recently, however, the absolute freedom granted them in almost all civilized countries has tended to destroy their identity as a race. They are no longer bound to one another by the strongest ties in the world--those of persecution--but have mingled with the general community, and the Jew is to-day seeking his own interests, financial or social, largely forgetful of his fellow Jews. The common idea that all Jews work unselfishly for each other is no longer true. They have imbibed the paganism of your so-called Christian nations, and every man is trying to get the better of the other. Five years ago this condition was absolutely alarming. It appeared as though the Jewish race would shortly become merged with other races and disappear altogether, after its wonderful preservation during 3,000 years.

"My hopes for the race lie largely in the Zionist movement, whether in its direct or indirect effects. Under the enthusiastic guidance of Dr. Herzl, it is making steady progress. Its first object is to raise sufficient money to obtain the Land of Palestine from the Sultan, under whose suzerainty the movement would be carried out. Already about a million dollars has been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists.

"This money has not been contributed by the rich Jews generally, but by the poorer classes of Jews. The rich take little interest in the scheme. They are often men who have the bent for mere money-making and have largely lost their patriotism. They stand at the top of the social ladder in the world's chief centers of activity; their position is secure; they have nothing to gain by reclaiming Palestine, and seem to care little for the plan. This, however, does not in the least dampen the enthusiasm of the ardent Zionists. Money is fast coming in from every quarter of the globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires. Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated, unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturists, carpenters, merchants and men and women generally who, under the guidance of practical idealists, would form a sound basis of the model community that is to be.

"Finally, I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations to-day warring against one another like savages. What a spectacle is presented by the allied armies in China! The battle of the future is between the old Judaism and the new paganism. A sense of justice is what the world needs to-day--such justice as was preached and foretold by the great Jewish prophets; and I believe it will be left to the Jewish race--whether as a model community in Palestine or as a spiritual army scattered over the world--to supply this need and to make justice supreme in the hearts of men."

HATRED AGAINST THE JEWS IN GREAT BRITAIN.

In every nation of Europe except Great Britain the Jews have suffered persecution, and labor under more or less restriction of privileges. As we have already pointed out from the Scriptures, fleshly Israel is to suffer yet more--"the time of Jacob's trouble" is to last up to the very close of the "day of vengeance" when they shall be delivered by the setting up of the Kingdom. This persecution, we believe, will extend to all nations--our own included-- and will tend to still further cause the Jews to long for the Land of Promise and the good things foretold for them under Messiah's Kingdom. We quote a cablegram as follows:--

"London.--Anti-semitism is on the verge of open and widespread outbreak in England, according to Isaac Suwalsky, editor of 'The Jew,' an influential East End Yiddish newspaper. He asserts that daily attacks are made on poor Jews in the streets of the Whitechapel district, and that symptoms of hatred toward the Jews exist even among the highest political and social classes in the kingdom.

"He says that unless this feeling is promptly and forcibly bridled Judaism in Great Britain is threatened with persecution outrivaling anything in Russia, France, Austria or Germany.

RACIAL PREJUDICE PLAIN.

"The symptoms to which the editor refers have become alarmingly common in the London Ghetto. During the last three months the Whitechapel police courts have been regularly called upon to punish persons for assaults on Jewish peddlers and householders. Several 'Jew hunts' have lately occurred on the highways in this district. Testimony in most of the cases proved that racial prejudice was the sole cause of attack, the victims being industrious, law-abiding residents, frequently inoffensive youths.

"When the outbreaks fail to take the form of injury or robbery the persecution assumes a terrorizing character. The policemen who guard the crossings are kept busy rebuking truck drivers and 'busmen guilty of hounding Jews with brutal taunts and of making deliberate attempts to run them down.

BOTH PARTIES ACCUSED.

"'Anti-semitism is aggressively intrenched in the United Kingdom. It reaches from the slums to the Whitechapel office of the prime minister. Both political parties are deliberately pledged to it. The conservatives espouse it under the guise of immigration reform. The liberals employ it when they persistently and venomously charge that the Boer war is being waged at the behest of Hebrew capitalists. Jewish candidates belonging to both political parties in all parts of London were fought throughout the late general election by means of placards petitioning the people, 'Don't elect a Jew.'

"'When anti-semitism gains full momentum in England there will be sad hours for the Jews in this country, where liberty of action and speech are so pronounced that the passions of the populace can only be controlled with difficulty.

R2883 : page 310

SENTIMENT OF RICH AND POOR.

"'There is at present more hatred of Jews in the West End of London than in the East End. The roughs of Whitechapel are Jew baiters for amusement. The cultured people of Downing street and Park Lane are anti-semites by conviction.

"'Down here the Jews are suffering from the country's excessive patriotism. Because most of us wear beards we are called 'Kruger' by the Hooligans of the neighborhood. I am ashamed to confess that some highly placed personages of our own faith are largely responsible for the coming crusade. They are so wrapped up in the pursuit of titles that they have little time for and less interest in the amelioration of the condition of their pauperized brethren in the East End.

"'There has as yet been no bloodshed in Whitechapel on account of the race animosities inspired at present by distinguished supporters. However, anti-semitism in London may soon reach that stage.'"

TO ABOLISH PRAYER MEETINGS.

The pastors of the Christian churches of Kansas City, at a meeting recently, adopted a resolution, declaring it to be their sense that the mid-week prayer meeting, as it is conducted in a majority of Protestant churches, has outlived its usefulness, and appointed a committee to prepare and report a program for such meetings which shall be more modern in its character and better calculated to meet the needs of present day church people.

Dr. George H. Combs, pastor of the Prospect Avenue Christian Church, who brought the subject up, and at whose suggestion the committee was appointed, declared that he thought the age had outgrown the old-fashioned prayer meeting. He said:

"The prayer meeting was perfectly adapted to the needs of the time which brought it into existence, but that time has long been past. The best men's lives have now become so full of other things that they cannot be induced to come out and spend an evening in prayer."

No minister who took part in the discussion that followed this somewhat advanced statement dissented from any part of it. The remarks of each indicated that he had only been waiting for an opportune moment to so express himself.

The above is a significant sign of the times. The Christian that neglects prayer cannot live the Christian life--cannot "walk as He walked"--the narrow way to glory, honor, and immortality. And congregations composed of praying people could neither desire nor afford to abandon prayer meetings, which perhaps more than any other kind of meetings have been blessed of God to the keeping alive of the spiritual few among the cold and dead nominal professors of Babylon for lo these many years.

Yet it is a good movement--it will work out blessings for those who really love the Lord; for it will open their eyes to the deadness of Babylon and lead them to give closer ear to the Lord's message, "Come out of her my people, that ye be not partakers of her sins and receive not of her plagues"--soon to come in a great time of trouble.--Rev. 18:4.

On the contrary we urge that amongst those who read this journal and are interested in the harvest message, prayer and testimony be given an increasingly prominent place--such as it held in the primitive church. The injunction to watch and pray lest ye enter into temptation, is applicable to each individual Christian, but specially applicable to them as a company, as a church, as we are entering the hour of temptation that shall test all that dwell upon the whole earth.--Rev. 3:10.

The Allegheny church has six such meetings every Wednesday evening in the homes of the friends in different parts; and it is specially noticeable that those who love and attend these meetings, while probably no less tempted and tried than others, are much less likely to fall into the snares of the Adversary than those who neglect them. Usually at least four prayers are offered and most of the time devoted to hearing testimonies respecting the Lord's providences and their experiences during the week (up to date testimonies) especially along the lines of the previous Sunday afternoon's discourse at Bible House chapel. These are so profitable that we wish all might enjoy them. They are open to all, but though none are urged, nearly all take part and thus both give and receive a blessing.

R2884 : page 310

Recently we have adopted the plan of having one meeting each month devoted almost exclusively to prayer and praise--voluntary prayers being called for by the leader, two at a time, until all present have had full opportunity to address the throne of grace--interspersed with praise, and with opportunity for two or three short testimonies in the middle of the meeting. The results are excellent. Whoever addresses the Lord from a sincere heart is sure to have a blessing.

Brethren, let us watch and pray, in the congregations of the saints and in private, more zealously than ever, as we approach the dark hour of earth's great trial. No other ground is safe. This has the Master's approval and example.

R2890 : page 310

THE COSTLY PEARL.

The pearl of greatest price I sought.
Alas! I sought, but found it not.
The hours of work and sleep were wasted,
The fruits of pleasure passed untasted,
And still with eager zeal I hasted,
The charms of fortune to entice
With some new gift or sacrifice.

Until, one sad, discouraged day,
A spirit, meek and quiet, lay
Upon my brow a hand restraining,
It smoothed away my lips complaining,
Upon my brow a hand restraining;
And while I joyed in perfect rest,
I held the gem, of all the best.
R. B. Henninges.

===================

R2884 : page 311

CLEVELAND CONVENTION ECHOES.

EVEN AT the risk of seeming repetition we must say that this last General Convention quite surpassed all of its predecessors;--in numbers, interest and enthusiasm.

About 500 WATCH TOWER readers met, many for the first time, and the feast of soul was delightful. Nine of the "Pilgrim" brethren were present and, with the Editor of this journal, delivered most of the fifteen addresses, to most attentive hearers. The Convention was in constant session from 8 A.M. to 10 P.M., except intermissions for refreshments, from Thursday noon, Sept. 12, to Sunday night, Sept. 15. It closed with a love-feast at which seven Pilgrims and five brethren representing the Cleveland church in one hand presented a broken loaf, shared symbolically, while with the other they received and gave parting greetings as the congregation filed past them.

It was good to be there. Those present will probably never forget its spiritual joys and uplifts. The principal attendance was at the Sunday afternoon session, when some one who counted reported 823 in attendance. The next largest attendance was on Saturday at 3 P.M., when after a discourse on baptism--its proper form and real significance--twenty-five brethren and forty-one sisters (total 66) symbolized full consecration by water immersion;--the ages of the participants ranging from 22 to 70 years. The occasion was a deeply impressive one, both to participants and witnesses.

Those in attendance came from every quarter;--from Nova Scotia, Ontario and Montana on the north, to Florida, Tennessee and Arkansas on the south, and especially from the intermediate States--about sixteen in all being represented.

A colporteurs' meeting showed 23 in attendance, while about 30 new ones expressed the intention of giving all, or a portion of their time hereafter to colporteuring, and took lessons from expert brethren and sisters in an ante-room. This is one of the features of this harvest work which the Lord has been pleased to specially bless in leading his people out of darkness into his marvelous light. The meeting indicated a renewed zeal along this line of the service. Others may be contemplating such service and we invite correspondence respecting methods and territory; say what territory you would prefer.

Our hope is that the considerable expense entailed by such conventions (railway fare, etc.) will be more than compensated for in the spiritual blessings which will surely go with those in attendance to their neighborhoods, and especially to the various smaller congregations of the saints. May the Lord add his blessing to the efforts put forth by the Cleveland Church and by all in attendance.

===================

R2884 : page 311

THE IMPENDING INDUSTRIAL CRISIS.

JOHN SWINTON, widely known as a writer upon labor conditions and prospects, sums up his recent cogitations in an article in the New York Herald. We make some quotations that will be of interest to all who have read Millennial Dawn Vol. IV. He says, under the above caption:--

"We may have stormy times in our country before the twentieth century has gone far. We may see some apocalyptic illustrations of the workings of that industrial Revolution which is now transforming our body politic into "something new and strange" and which is bringing about organic changes in our Republic, our Commonwealth, and our social system, by means both visible and invisible, through agencies containing the 'promise and potency' of a kind of development not to be foreseen. We may yet see that gigantic modern power called Capital and those immeasurable latter day forces grouped under the name of Labor engaged in performances of large interest and concern to the American people.

"Already there are signs and omens not to be disregarded, and more of them are coming in sight all the time, as we whirl along.

"There are other things than the great labor revolts of our time, so numerous, so continuous, so disquieting and so portentous, which prompt me to write these words.

"Those of the readers of the Herald who can recall the years that immediately preceded the election of Mr. Lincoln will be able here to make comparisons of a suggestive character. They do not need to be told in how far the passions, the contentions and the menaces of that portentous period resemble those that have come into existence of late years through the discord between the great wielders of capital and the millions of workers for wages, and through the ceaseless strain of both parties in the strenuous struggle. As forty years ago each party declared that it would 'never submit or yield,' so now again the defiant words are heard in the contentious camps.

"But I shall refrain from further suggestions in this line, as I recall the passions and the events that stirred our country forty or more years ago and that led up to the other years, never to be forgotten. Let warning be taken while yet it may. And let it be said of the present writer in days to come that he was an 'alarmist' at the opening of the twentieth century, as was another man in the year 1859, when he wrote 'The Impending Crisis,' a crisis for slavery which came so unexpectedly in less than two years after Mr. Helper's book was printed.

"The magnitude of the labor revolts that have broken out within a year has never been paralleled in any other time or country. I need not speak of those of the many building trades, the coal miners, the machinists, the San Francisco unions, the factory hands, the clothiers, the steel workers, or a hundred lesser industries. By the estimate of an expert, who has kept count as nearly as possible, it would seem that not far from a million wage workers have 'gone on strike' during the last twelve-month; and

R2884 : page 312

this, of course, signifies that a much greater number of other people have been disturbed or have suffered in consequence.

"No wonder that a foreign writer, in reviewing the situation, gives his essay such a headline as 'The Industrial Anarchy in the United States.' The importance, the gravity, the passionateness and the significance of some of the strikes have been very great. They have affected business, trade, Wall street, the markets, politics, and the daily life and welfare of large masses of our people. They have brought heavy losses to many of the parties concerned in them; they have rent many schemes and crippled many enterprises; they have caused bankruptcies; they have been the source of woes unnumbered; they have wrecked lives and broken hearts; have sent men and women to the poorhouse, the madhouse and the graveyard....

"Notwithstanding the magnitude and the multitude of the convulsing strikes, it is altogether likely that they will become yet greater, more numerous and more convulsing as the industrial and financial powers advance in their development. The forces now in operation by which they are promoted are very sure to increase in strength and momentum as time goes on. A generation ago but a few hundred men used to take part in a strike; some time afterward thousands of men would go out on strike; nowadays hundreds of thousands of men join in a strike, and, moreover, a score of different trades in as many States sometimes 'back up' one trade during a strike, while the great body of organized workers sympathize with the strikers, even if they do not always enter into a 'sympathetic strike.' Looking at the

R2885 : page 312

growth of labor unionism everywhere, and in nearly all industries, it is not difficult to make forecasts, applicable to the years that are not far off.

"The domination of unlicensed capitalism and the existence of labor unionism are at stake in these contests.

"It is to be remarked here that the many and great strikes of recent times have been almost wholly free from violence or riotous conduct on the part of the workmen, though the militia have sometimes been called out in the name of the law, as at Buffalo and Troy. The strikes may be properly characterized as 'peaceful revolts.' Passion has run high in some cases at times, but self-restraint has kept it within safe bounds. Every organization, when its members go on strike, always declares that its desire is to secure success in a peaceful and orderly manner; and there can be no doubt that this desire is sincere, for its sincerity has been made manifest by circumstances beyond enumeration. Any suggestion of offering resistance to law is sure to be denounced, as are any unlawful means of gaining an object. Were this otherwise the formidable labor revolts of our day would be a terror indeed.

MOMENTOUS PROJECT OF MEN ARMING.

"A short time ago, however, when the great strike of the steel workers got under headway, the Herald startled the country by printing a despatch from West Virginia that the first military company ever formed by a labor union had been organized at Wheeling by Crescent Lodge, Amalgamated Association. Here, at last, it looked as if there were occasion for both alarm and amazement. One seemed to catch sight of armed and uniformed hordes of steel workers in full array, stalwart men, twice a hundred thousand of them, three times stronger than the regular army of the United States. It is true that the report, after telling that the labor soldiers were 'not to be in any way under the control of the State,' said that they were organized only for self-defence and the protection of property; but that could hardly be regarded as consoling by those people who hold their property under the protection of the State which the Amalgamated Military Company had refused to recognize. There seemed to be something like amalgamated humor in the Crescent report from Wheeling. But soon after the appearance of the first despatch the Herald printed another, which gave the information that, on account of the excitement created by the first report, Crescent Lodge had resolved to postpone the organization of the military company till the steel strike was ended.

"The interest in the original report, however, has not been diminished, for it is now known that the Crescent Lodge, at Wheeling, is not the only one that has taken the subject under consideration, and that other labor organizations in different parts of the country have done likewise. They claim that the 'right of the people to keep and bear arms' is guaranteed by the constitution, and that, as the working-men are the 'bone and sinew of the country,' the constitutional right cannot be denied to them.

"It would be foolishness to ignore such things, since the publication of the startling Wheeling despatch in the Herald. The news, however, does not convey a menace to any man's rights. It is quite undisturbing; not at all dangerous in a democratic republic.

"The members of workingmen's organizations are often trained and disciplined to some extent, after the manner of the militia, as may be seen on Labor Day. They drill for their parades; they are proud of their appearance on the march; they follow their flags; they pay honor to the union that makes the best show, and they are also to have experience in athletic exercises.

"At this point it may be mentioned that a good number of trade unions, especially of those in the Western States, have recently prohibited their members from joining the regular State militia, under pain of expulsion, and the reason given for this action is that the State troops are used 'in the interest of capitalism,' against the labor element, and in the suppression of justifiable strikes. It is a fact, nevertheless, that, at least in Pennsylvania and Illinois, the State militia have, on several occasions, suffered from the charge of being unduly sympathetic with labor in the case of a strike....

"Before closing my remarks, I would make note of one thing that undoubtedly has an influence in disturbing the mind of the commonalty in these times. I refer to the oft repeated public reports of

R2885 : page 313

the stupendous incomes of certain great trusts, flamboyant millionaires, banking institutions, big corporations, stock speculators, market riggers and indescribables. To go no further back than the current month, we have had in August such figures of the dividends of the Standard Oil Company, and the revenues of the billion dollar Steel Trust, and the 'earnings' of at least one of our banks, and the incomes of some of our heavy investors or operators; such figures, I repeat, as might well 'make humanity stagger' and cause Croesus to take to the woods.

"To the ordinary mind, these reports, even when trustworthy or official, are inexplicable, incomprehensible and bewildering. Never before, in all time, did the golden stream, the millions and the billions, roll so rapidly as now, rolling into treasuries so vast that they could not be compassed in a day's march by all the labor unions in America. The ordinary mind is apt to become excited in reading about them every day, and to ask why it is necessary to cut down anybody's wages, even if he gets two or three dollars a day, and joins a union to keep them up.

"The news of the latest dividend of the billion dollar Trust was printed simultaneously with other news of strikes, more strikes, and yet other strikes. Can any one be surprised that even thoughtless people are led to indulge in thinking?

"I am asked to make a guess as to the outcome of all these big passionate and ominous labor revolts, which are constantly growing in magnitude, momentum and force. I can't do it. I cannot see how they are to be prevented or put down without a change of circumstances so great as to be unthinkable, or without a change in bodies of men who are beyond reason, or without some kind of change in the relation between capital and labor. It is possible that there may be something in the theory of 'spontaneous generation,' and that it will work out all right in the end, regardless of the lesser movements of either of the belligerents. I can't tell, nor can Mr. Morgan. It would certainly be bad business to use the regular army or the State militia against masses of men striking for life. It would certainly be poor policy to carry 'government by injunction' further than it can be enforced. It is surely folly to abuse and threaten organized labor in the interest of organized capital at periods of storm and stress consequent upon an industrial and social transformation, when our country is passing out of the old into the new and the unknown."

====================

R2885 : page 313

IN THE SCHOOL OF ADVERSITY.

--GEN. 39:20-40:15.--OCT. 13.--

"For God was with Joseph, and showed him mercy."

AS THE FAVORED child of his beloved wife, Rachel, Joseph was no doubt esteemed by his father as the special inheritor of the Abrahamic promises. He remembered his own experiences, and how the divine favor had come to him, making him an heir of that promise; and doubtless he had, to a greater or less extent, communicated these hopes and promises to all of his sons, and especially to Joseph, his favored one. Joseph's dreams, which so angered his brethren, must have appealed to him and to his father as rather an intimation on God's part of his pre-eminence. It must therefore have caused great disappointment and chagrin to Joseph, first to find himself in the pit, and his strong cryings and tears unheard both by his brethren and the Lord. It must have been a source of bitter disappointment and chagrin when he found himself sold to the Ishmaelites, to be a slave. But however disappointing these circumstances we can see that they were profitable experiences, tending to develop in him a proper character, if rightly accepted--to develop patience, obedience, trust.

There are good lessons in Joseph's experiences for all who are hoping to be heirs of the spiritual features of this same Abrahamic covenant,--joint-heirs with Jesus Christ our Lord. (Gal. 3:29.) The promise is sure, and the privilege of inheriting is ours; but in order that we may be prepared for that service and its responsibilities it is needful that we should learn lessons of humility, patience, faith, endurance. Our Lord, the head of this "Seed of Abraham," endured such contradiction of sinners, and trials and testings, and learned obedience to the Father's will even unto death,--although he was perfect, holy, harmless, undefiled, separate from sinners. Much more does it seem necessary that we who are called to be "members of his body" should pass through severe testings and trials, to be fitted and prepared for the glory that shall follow.

Arrived in Egypt, the Lord's blessing was upon Joseph in a remarkable manner, in that he was sold

R2886 : page 313

as a slave to a wealthy master. We have little insight into Joseph's previous history, but apparently he was a remarkable boy when he entered Potiphar's house at seventeen years of age. His manliness and sedateness and faithfulness to duty and quick intelligence were a good inheritance from his father, who had earnestly desired his birth;--which was, indeed, in answer to prayer. He evidently inherited considerable of his father's faith, benevolence and executive ability, and as a result rose rapidly in Potiphar's house to a position of great responsibility, to have charge over all his master's affairs. We cannot doubt that the boy's mind frequently reverted to his father and brethren, and his dreams, and to the Abrahamic covenant. Unquestionably he believed in those promises, and doubtless often wondered how they would be fulfilled,--what would be the leadings of divine providence in his affairs. His faith in God, his trust in the promises, served to separate him from the evil influences connected with that sudden transfer of his life from the pasture fields of Canaan to the busy scenes and luxuries and pleasures and sins of one of the greatest cities in the world at that time, a capital of the most renowned nation in that day.

So it is with every life; there is need of an ideal, of a hope, of a good ambition, to act as a ballast and to keep the life steady in the midst of the divers winds

R2886 : page 314

and currents of the present evil world. The boy or the girl who has had a proper training by godly parents, especially in respect to the hopes set before us in the gospel, has much advantage every way over youthful companions who have no specific object and motive in life, who lack the ballast of the divine promises, and are driven hither and thither by the changing winds of time, generally into folly and often into sin, in search of satisfaction, which all crave. Christian parents who have been derelict of duty toward their children cannot too quickly correct the fault and help them to settle their minds upon the only things that can bring them true peace and joy and satisfaction, and balance, in the storms of life.

But if Joseph thought he had learned all the necessary lessons of experience, and that his course henceforth would be one of prosperity, he was mistaken. Divine providence had marked out for him a higher station than that of chief overseer of the household affairs and business of General Potiphar; and if his station was to be a higher one, likewise also he must receive further lessons in a still severer school, in order to be prepared for the still greater exaltation in due time. Suddenly, while evidently enjoying his master's confidence and his mistress' favor, calamity came upon him, and that through no fault of his own, but really because of his faithfulness to his master. He was falsely accused by Potiphar's spited wife. He was cast into prison; and this expression, "prison," meant and still means something entirely different in Egypt and all eastern countries from what it means in Europe and America. There prisons were dark, loathsome, terrible places; and prisoners were frequently horribly mistreated, bound in iron fetters, etc. That this was Joseph's treatment, at first, seems evident from a reference to the matter in Psalm 105:18: "Whose feet they hurt with fetters; he was laid in iron." This must have been a severe trial to Joseph, a doubly bitter experience by reason of the hopes he had been entertaining respecting divine favor and future exaltation.

And so it is with the spiritual heirs of the Abrahamic promises: sometimes, while in the discharge of duty to the best of our ability, and when apparently we have the Lord's blessing and favor upon us and our affairs in a most marked degree, suddenly trouble may arise, adversity come, the powers of darkness seem to triumph, and for the moment we may be apparently culprits in the judgment of our fellow-men, and apparently forsaken by divine providence. The only consolation in such conditions is that we have suffered wrongfully--"as deceivers, yet true." Such experiences, doubtless, are needful to us; for though we may sing:--

"I would rather walk in the dark with God,
Than go alone in the light,"

yet this might be but an empty boast unless we were put through the trying experiences which would develop such faith, such a trust, as would hold to the Lord's hand, and trust divine providence in the darkest hour. We are to learn to walk by faith, and not by sight, to trust our Lord where we cannot trace him.

Joseph's faith evidently stood the test, and his nobility of character shone out even under those adverse conditions; and this became a sign to the master of the prison that the Lord was with Joseph, that he was a peculiarly exemplary and wise young man--now twenty-seven years old. The warden of the prison was anxious to have such a faithful servant to assist him in his work. Indeed, there is always room in this world for efficient men and women, and the most efficient are those in whom is the spirit of the Lord, and who have "the wisdom which cometh from above--first pure, then peaceable, easy to be entreated, full of mercy and good fruits." (James 3:17.)
The prison keeper doubtless was actuated by selfish motives to favor Joseph and put him in charge of the prisoners. But no matter for this; it was the operation of divine providence, nevertheless, and not merely Joseph's abilities that secured for him the position.
However, we are to note that those whom God specially favors, and specially uses, must have character.
A rough diamond may not look better than an ordinary pebble, but it has something of firmness and purity about it that ordinary pebbles do not have, that justifies the cutting and polishing and ultimate mounting as a gem. So we are to remember that while all our blessings are of the Lord and through Christ, nevertheless we have something to do in the matter of "making our calling and election sure"; we must have the love, the devotion, the zeal for God and for righteousness; and not only must we have this character, but we must have the submission which will enable us to accept and profit by the various trials of faith and patience which divine providence sees proper to permit us to experience for the trimming and polishing of the jewel.

Not only were Joseph's experiences as a slave and as a prisoner calculated to give him a sympathy for those in adversity, but additionally he was learning lessons of experience and wisdom, educational in their character, which would prepare him in time to stand before King Pharaoh and to be made his Prime Minister. Some of these experiences he gained in the prison, as related in this lesson. The prisoners at that time were not all culprits, but sometimes the subjects of the king's displeasure. Two such persons high in Pharaoh's household (the "butler" or cup-bearer to the king, being one of the highest officers in honor and trust, and the baker, the manager of the king's culinary department, and general steward of the household) were cast into the same prison with Joseph because of having in some manner offended the king; and as Joseph had by this time chief charge of the prisoners he must have come frequently and into intimate contact with these men, so well versed in the affairs of the kingdom. And under the circumstances they would undoubtedly be communicative to Joseph, as we may be sure he was receptive to all the information obtainable. They must have thought him a very different sort of prisoner from others of that time when he even noticed so small a matter as sadness upon their faces, and enquired considerately respecting the same. So all of the spiritual heirs of the Abrahamic promise, while passing through the trials and difficulties needful to their preparation and polishing for the future glory, must learn to be compassionate. "Blessed are the merciful; they shall obtain mercy." Their own experiences help to mollify

R2886 : page 315

their hearts, and make them tender-hearted toward all who are in trouble. All of the Lord's people should be peculiar in these respects--"full of mercy and good fruits."

Joseph's expression of sympathy soon brought from the prisoners an explanation of their sadness--they had each dreamed on the previous night, and each was troubled, thinking that his dream foreboded evil. Joseph was blessed by the Lord with some intuitive understanding of dreams, and promptly gave their interpretation--one of the officers would in a short time be released, while the other would be executed; and having sympathized with the one who would suffer, and having congratulated the one who would be released, Joseph made request of the latter that in his coming days of prosperity he would remember him and his kindness, and if possible secure his release through the king's mercy.

Joseph's two dreams, and now these two dreams of the butler and baker, and two subsequent dreams by Pharaoh, all give evidence of having been in some manner divinely inspired, and intended to exercise certain influences and to bring about certain results. In our accepting these for all that they were, we are not to be understood as endorsing the thought that every dream is of the Lord, or is to have a special prophetic or providential fulfilment. Quite to the contrary, we believe that the majority of dreams are mental fictions, the result frequently of disordered stomachs and of the brain being partly asleep and partly awake, producing often unreasonable and absurd images, without special meaning except as warnings for better care in respect to our eating. We may even go further than this, and say that we feel sure that there is still a third kind of dreams,--dreams of a still

R2887 : page 315

different origin--neither inspired by the Lord nor by indigestion, but by evil spirits, for the purpose of misleading the dreamer. To make sure that our dreams are not the inspiration of evil we must make sure that we are not the children of the Evil One, but that having renounced sin and fled for refuge to the hope set before us in the Gospel, we have, through the redemption that is in Christ Jesus our Lord, obtained adoption into the family of God, and thus obtained relationship to him and protection from the power of the Evil One, and his delusions as respects our affairs; and come under the gracious promise that "all things shall work together for good" to us because we love God and have been called according to his purpose. In the dreams mentioned in this connection we are to notice that those of the butler and baker and Pharaoh were not the dreams of God's people, but nevertheless were evidently inspired of him, and that the purposes of these dreams were not specially in the interest of the dreamers, but largely in the interest of Joseph.

As respects the Lord's people of to-day, there is much less necessity for dreams than in olden times. We have the Word of God--God's testimony bearing upon every subject needful to us. This message is so complete that the Apostle could say that by it the man of God might be thoroughly furnished unto every good word and work. (2 Tim. 3:16,17.) This should not hinder us from recognizing a dream as from the Lord, provided it would stand the tests of the written Word--provided the dream was not in any sense in conflict with God's revelation in the Scriptures. If the dream be in conflict with the Scriptures we are to reject the dream. If we find it in harmony with the Scriptures we are to accept it because of that harmony, and merely allow it to draw our attention more particularly to the Scriptures with which it accords. But whether by dreams or walking by faith entirely, and not by sight or dreams in any particular, the true child of God, the heir of the spiritual promises to Abraham, is to look for, to expect, to find, to realize, more fully even than our Golden Text says of Joseph, that "the Lord was with him, and showed him mercy." If the Lord be with us and show mercy toward us, no matter how he may do this, we are to take his favor with grateful hearts, and to show forth the praises of him who hath called us out of darkness into his marvelous light, and who eventually will bring us out of the prison-house of death into the glories of the everlasting Kingdom, to joint-heirship with his Son.

===================

R2887 : page 315

"FOR GOD WAS WITH HIM."

GEN. 41:38-49.--OCT. 20.

"Them that honor me, I will honor."--1 Sam. 2:30.

DIVINE FAVOR was the secret of Joseph's success, as it has been the secret of the success of all who have attained true greatness in the world. In previous ages true success was more or less identified with earthly prosperity, riches and power; but during this Gospel age--the spirit dispensation --true success and divine favor stand related to spiritual prosperity, attainments and usefulness, as exemplified in our Lord Jesus, in the Apostles, and in the less prominent servants of the Cross from their day until now. The principle is the same, though the mode of operation is different. Adversity is still the school in which the chief lessons in character-building are to be learned--in which the correct ideals of life are to be formed, and ultimately to be crystalized into fixed character. The story of Joseph's experiences, which in this lesson culminate in great advancement and blessing, illustrates the fact that God has to do not only with the shaping of national affairs, but also with the individual affairs of all who are "called according to his purpose," and who are seeking to live up to the requirements and conditions of that call.

It was probably because Joseph had some basis of character that the Lord chose to use him to prepare the way for his family to come into Egypt, etc. And we may be sure that had he proven neglectful of the lessons and experiences through which he passed the Lord would have changed or modified his dealings accordingly. As it was, the Lord's favors and blessings were evidently bestowed upon a worthy character, which, so far as we may judge from the record, responded obediently and trustfully in every trial. That Joseph's faith in the Lord was the basis

R2887 : page 316

of his strength of character, fidelity to duty and to principle, there is no reason to question. Had he doubted the Lord's providence in his own case, as foreshadowed in his own dreams, he would have been inclined to say to his two princely prisoners, when they related their dreams, as recorded in the last lesson, that they should have no confidence in dreams, for he had proven their unreliableness to his own bitter chagrin, having dreamed of power and influence, and having received, instead, degradation, slavery, and imprisonment. But he evidently still believed in his dreams, still expected release in some manner, and believed that the Lord was overruling in his affairs.

Such a trust and confidence in the Almighty Ruler, as our Heavenly Father, is still more appropriate in us, the spiritual heirs of the Abrahamic promise; because we have much advantage every way over Joseph and others of our predecessors, who were heirs of only the natural blessings. Those who lived before Christ, no matter how high their station, at the very most were members of the "house of servants," while we of this Gospel age are freely recognized of God as sons, members of the "house of sons," of which our Lord Jesus is the Head. The sons not only are granted, through the holy spirit, deeper and clearer insight into the divine plan, but much advantage every way over the house of servants and over the world in general. Yet as with Joseph and the typical throne of Egypt, it is not sufficient that we should be favored of God and called to joint-heirship in the Kingdom of earth; but it is necessary that we shall prove submissive and tractable under his disciplines and instructions; that we may be "meet for the inheritance of the saints in light." It is necessary especially that our faith should be strong, and to this end that it should be tried, that it may be to the praise of his glory who has called us out of darkness into his marvelous light.

Joseph's confidence in his ultimate deliverance, and the fulfilment of God's promise, did not hinder him from doing all he could in a proper manner to effect his own deliverance. We notice how, after kindly treating the imprisoned butler, explaining his dream for him, and rejoicing with him in the prosperity intimated, he solicited that when the prince would again be in royal favor he would kindly remember that his comforter, Joseph, was still in prison, and if possible secure the royal pardon for him. It was proper that he should thus take reasonable steps toward his own liberty, and no doubt the two years longer that he remained in prison brought testings of his faith, of his trust in the Lord; for the butler seems to have forgotten him entirely when his prosperity returned. However, in all this, as we can now see, the Lord was caring for him. He was learning the lessons of patient endurance, of suffering for righteousness' sake, of faith in the Lord. Had he been released by royal decree and set at liberty, he might have gone back to hunt up his father and his brethren in Palestine; or he might have gotten immersed in business of some kind in Egypt; but under divine providence he was kept safely in prison, learning necessary lessons, until he was thirty years of age; and it was at this time that Pharaoh the king, having had two remarkable dreams, which seriously impressed themselves upon his mind, and having consulted the wise man of Egypt, could find no satisfactory solution for them. It was then that the butler bethought him of his own dream while in the prison, and of the wonderful young man there who had interpreted it so accurately, and whose kindness he had so quickly forgotten. Here was an opportunity of serving the king and serving his prisoner-friend; so he mentioned Joseph to Pharaoh in most complimentary terms. Thus we see illustrated the fact that kindnesses done to others, even though they seem to be quickly forgotten, may possibly return in blessing on our own heads later on, and be used of the Lord as channels of blessing.

Pharaoh called for the prisoner, and the explanation of his dreams was so thoroughly satisfactory that he could not doubt their truthfulness, and corroborated by the testimony of the butler, he concluded that Joseph's ability as an interpreter resided in the fact that God was with him; that God was using him; and that in some manner or other the God who had given these dreams, and such an interpretation to so remarkable a young man, would be pleased to bless and to use his servant still further in connection with the precautions to be taken to avert the severity of the famine predicted. Pharaoh was possessed of autocratic power, and was at liberty to exalt whom he would to authority in his kingdom, and very wisely he concluded that none could be more safe to trust than the one whom the Almighty trusted and made his friend;--the one to whom and through whom he revealed the secrets of knowledge. There is a lesson

of wisdom here for the Lord's people and for all--to the effect that although the Lord's people may not be perfect, it is safer, in an emergency, to trust those whom the Lord has trusted than any others.

Joseph was at once made what we to-day would call Prime Minister of Egypt. He was the representative of Pharaoh, and as such had greater power than any monarch or Prime Minister of Europe, except the Czar of Russia and the Sultan of Turkey or their representatives. Many have inclined to doubt the possibility of such an exaltation from prison to second place in the throne; but such are not sufficiently familiar with the customs of eastern countries. A story, for instance, is told of the Sultan of Turkey, that one day having a severe toothache, and his usual dentist being absent from the city, his servants were sent to get any dentist they could find. They found one in comparative poverty, clothed him suitably to be presented to the Sultan, who, after he had performed the service, gave him the title and emoluments of Pasha, with both a city and a country residence, wealth, etc. Joseph's experience was not much more extreme than this. Doubtless, though the narrative does not show it, some explanations were offered respecting his previous character as Potiphar's servant, and as the trusty overseer in prison; satisfying Pharaoh's mind that he was an honorable man, worthy of confidence and trust, besides the attestations of divine favor. So there is likely to be in all of our affairs a time of change, in which, if we have been misunderstood and misrepresented, the truth will ultimately be brought forth, as the Lord

R2888 : page 317

declares, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Psa. 37:6.) We are to wait patiently for the Lord, and to take patiently such experiences as his providences may mark out for us, questioning not the wisdom, the love and the power of him with whom we have to do --of him who has promised that all things shall work for our everlasting welfare, if we abide faithful to him.

Pharaoh's ring was a signet ring. In ancient times royal commands were not signed and sealed, as at present, but sealed only, the monarch having a peculiar seal which, wherever it went, was recognized as his, and to have counterfeited which would have been gross felony, punishable with death. It was this seal that was given to Joseph, that by and through the authority expressed in it he might issue such commands as he pleased in respect to the accumulation and building of granaries and storing in the same part of the surplus crop of the seven years of plenty.

The honor and distinction of Joseph as next to Pharaoh seems well to illustrate the glorious exaltation of our Lord Jesus (in which the church, as his body, will soon share). Our Lord was tested, yet notwithstanding his faithfulness he went into the great prison-house of death; on the third day was delivered and raised up to power and great glory, and to be next to Jehovah God in the throne of the universe. The divine signet was given to him, and the proclamation was that "All men should honor the Son, even as they honor the Father," and that nothing should be done except at his command--that all power in heaven and in earth was committed unto him. (John 5:23; Matt. 28:18.) The faithful members of the elect body of Christ, the Church, the overcomers, must also be tried in various ways, and for righteousness' sake must suffer in the present time, be misunderstood, misrepresented, etc. These also must go into the prison-house of death, and be therein parts of three great days (thousand-year days), a part of the fifth thousand, all of the sixth thousand, and early in the seventh thousand years, or third thousand-year day, their resurrection is due; that they may become joint-heirs with Christ their Lord and Head, in the glorious things of the Kingdom. All this was well marked by the parts of three years which Joseph spent in prison, and his subsequent exaltation.

The meaning of the new, Egyptian, name given to Joseph is rather in dispute, Canon Cooke claiming that it means "Bread of Life." It was appropriate in view of the great work which Joseph accomplished --the accumulation of a great store of wheat during the years of plenty,--sufficient to supply the necessities of the whole people during the seven years of famine. In this respect again we are reminded of Christ, who called himself the "Bread of Life." We are reminded, too, that it was through a work which he accomplished that the living bread is provided, for the whole world of mankind typified by the Egyptians; and that through him also the bread of life comes to his brethren, typified by Joseph's brethren and Jacob. As there was no life for all the people there except through Joseph and his work, and as Joseph did his work as the agent or representative of Pharaoh, so we see, as an anti-type, that there is no life for anyone of the world except in and through Christ Jesus our Lord, and that his work is accomplished in the name of, and as the representative of our Heavenly Father, the supreme ruler of the universe.

Some are always ready to make objection and to find fault, rather than to make reasonable explanations, and some such object to Joseph's course in collecting one-fifth of the harvest of the plentiful years, and using it later on to strengthen the authority of Pharaoh and his control over all the people of his realm. We might say that even the one-fifth of the crop increase might not be considered an unreasonable tax, as it is the usual amount of rental charged in that vicinity to-day, and even more than that is frequently charged here and elsewhere in civilized countries; but we do not know that the one-fifth was exacted from the people as a tax. We do not know that Pharaoh's purse and bank account were not drawn upon for the purpose of this storage-wheat at the low price which would prevail during a period of such great surplus. We shall presume the latter, in the absence of any information to the contrary; and as for using this to strengthen the authority of the throne, and the contrariness of this from all democratic ideas, we have nothing to say except that it remains to be proven that a republican form of government is in all respects the best for fallen humanity. The Lord does not propose as a remedy for present ills, social, political, moral, etc., to introduce a Millennium along the lines of a republic; but he does propose its introduction along the lines of a monarchy--an absolute monarchy, in which his Son, who redeemed the world, will reign to bless the world by the exercise of autocratic power; for the subjugation of evil; for the bringing of all mankind into full appreciation of the principles of righteousness, and, so far as they will, into full accordance with the great supreme ruler, Jehovah--that they shall be his subjects forever, as the people of Egypt typically became the perpetual servants of Pharaoh.

As Pharaoh gave to Joseph a wife, named Asenath (signifying "Favor"), and she became Joseph's associate in honor and dignity, and co-laborer and helpmate with him in his work of blessing Egypt, so Jehovah God proposes a bride for his exalted Son, our Lord, and she also will be a favorite. It has required all of this Gospel age for her betrothal and preparation for the marriage, and the time is now nigh at hand when she shall be brought near to the King, as the Bride, the Lamb's Wife, adorned in the glorious linen robe of her Lord, fitly embroidered with the elements of character which he can approve.--Psa. 45:13,14.

Joseph's head was not turned by the prosperity which came to him; he showed himself worthy of it--that he had profited by previous experiences, so as to know how to use the prosperity wisely. He was not slothful in business, but fervent in spirit; and seeing that the Lord had opened the way before him we find him immediately taking steps to carry out his mission. His first move was to travel throughout the lengths and breadths of Egypt, to determine the most eligible sites for the building of granaries, or storehouses; and the Lord's blessing continued with him and prospered him in the work thus given him to do.

R2888 : page 318

So it should be with us; in whatever department of the Lord's service he is pleased to open the door of opportunity to us, we should enter it promptly and with energy--with zeal for him and for the cause to which he has called us. This is one condition of our acceptableness with him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the Lord is abundantly able to raise up one or another to serve his cause without interfering with, or overruling our free moral agency. Let us more and more appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is executing, and to fellowship in which we have been called, as his bride and joint-heir.

They that honor God he will honor, in his own way; and his way will always be found eventually to be the best way. We not only are to honor the Lord by word of mouth, but especially are we to show forth his praises in the affairs of life--in connection with home duties, business duties, service of the truth: in all things we are to glorify him in our bodies and

R2889 : page 318

spirits which are his; and those who thus do shall be blessed indeed of the Lord and be used of him. The slightest service here permitted us is an honor indeed, and faithfulness in these slight services of the present time are eventually to be blessed and rewarded with the greater and grander service of the Kingdom.

===================

R2889 : page 318

WORDS OF CHEER AND ENCOURAGEMENT.

Dear Brother Russell:--After a thankful and (to me) blessed perusal of the last issue of Watch Tower, I want to state that I have truly come out of Babylon, since I read the very first Tower that ever came into my hands--March 15 and April 1, 1900. So powerful was the impression made upon me by it that I was then, and have been ever since convinced of these great truths, and all my former doubts are satisfied forever. Now I realize what the blessed Master meant by the words, "The truth shall make you free." Regarding churches in general, when I think of the good, conscientious Christians, many of whom I would fain emulate; and think of seeming to be better than they, I feel very much troubled and very humble. Nevertheless, I can never believe their way again. I often think of the church at Allegheny, and wish I might enjoy the blessing of meeting with you all at times.

The lesson on "Patient Endurance," and that on "Duty-Love" in May 1 Tower, are my constant study. I was a member of the Episcopal church. Our minister has called time and again and kindly solicited my return. I have deferred telling him of my change of views only out of consideration for him, as he has been deep in affliction the past year, and when I look at his kind face and think how I may hurt him, I cannot but forbear. This is my standpoint at present. Do not think I am ashamed to own my Lord; O, no! I am watching my opportunity, which will be soon, I believe. I have distributed tracts to many, having myself enjoyed the blessed truths revealed in them; truly God assisted you to write them. I thank you for their precious lessons. When I think of my unworthiness, and humble station, and realize what great things the good Lord has called me to, can I do aught but press onward to the attainment of the high "mark"?

May God bless and strengthen you in preparing the marginal references you contemplate for the new Bible! Pray for me that I may do all for Him that I can find to do. Yours in the Master,

Mrs. R. L. Jones,--Ohio.

[I am glad, dear Sister, to note that you are "tender-hearted" and trust that when, in withdrawing, you announce your present position to the minister and members of the church, it will be worded kindly, inoffensively. See the "Withdrawal Letters" which we supply free for this purpose,--sufficient for all the church membership. But, dear Sister, when you feared to cause pain and disappointment to an earthly minister and friend, did you forget the Friend above all others--the Lord--and his smile of approval? Remember the poet's words,--

"O, let no earthborn cloud arise,
To hide thee from thy servant's eyes."

Let us see to it, dear Sister, that the Lord's approval has first place in our hearts.--Editor.]

Dear Brother Russell:--Our "Volunteer Rally" yesterday was a success every way respecting the amount of work done and the spiritual blessings received. The Lord was evidently with us paving the way, and the interest manifested by the friends from surrounding towns who came to help in the Harvest work was certainly strengthening and encouraging to us here, and the meeting together of all after the day's work was edifying in the extreme. That our hopes and aims are one, was beautifully brought out in the testimonies, praise, prayers and thanks; and it was manifest that the Holy Spirit was in our midst. It was "spontaneous combustion," so to speak, and the afternoon was not half long enough to give all an opportunity to voice their gratitude for blessings received, and for being privileged to do something for Jesus in the "Volunteer" work. We realized how we had been called and thus far led; and that if we continue to walk faithfully nothing will be able to separate us from the love of God. Bro. Russell and his helpers, and all of the Lord's children everywhere were remembered in our prayers.

The number engaged in tract distribution was seventy-nine, as follows: From Tiffin, 19; Ft. Wayne, 6; Auburn, 1; Ypsilanti, 3; Battle Creek, 1; Pt. Clinton, 5; Detroit, 3; Fostoria, 2; Bowling Green, 1; Ottawa Lake, 1; Findlay, 1; Toledo, 36; total, 79. Tracts distributed about 5,000; churches served, about 55. The weather was extremely hot,--harvest weather--just the sort to ripen wheat, and the volunteers proved themselves veterans, and turned up smiling

R2889 : page 319

and content, receiving ample pay in the mysterious blessing that comes over one when handing out tracts. Certainly the Lord is our strength in all our ways!

We feel satisfied so far as the day's work went, and know the Lord will bless it in his own time and way. Praying that the Lord will further bless us with his grace, we are, dear brother,

In the "Harvest" work,
The Toledo Class,--Ohio.

Dear Brother Russell:--Just a line to thank you for the Gospel Truth as I believe Christ would have us know it, and which I have received at your hand. I think I have made good use of the tracts sent me a few months ago; since that time I have learned of the meeting-place of the brethren in Liverpool and got a blessing. My family are members of the Methodist church, to which I am attached, but now I see the Gospel in a different light, thank God! With the help of prayer I am trying to do a little of the Lord's work among my shipmates, many of whom are skeptics; I am trying to convince them of a living God and a future judgment. Please let me know if there is a meeting-place in or around Boston that I can attend while my ship is in port. I am willing to be at your service in delivering God's Word, in the shape of tracts or magazines at church doors or meetings of any kind in Liverpool or Boston.

God bless you in the work of spreading the true gospel throughout this wicked world. I pray his Kingdom come and his will be done on earth as it is done in heaven. Your loving brother in Jesus,

James H. Wallace,--England.

My dear Brother:--I have at last decided to give up all, and I have prayed earnestly for help to make the surrender complete; God forbid that it should be otherwise!

My contract in the business indicated above (insurance) will expire in November next; but I want to be wholly occupied in a better work long before that time. In fact, I can't hold my tongue now, I must declare the light I have found (through your help) in the Scriptures; these are now my delight, where before they were uninteresting, though I have been a member of the Missionary Baptist church for twenty-three years, and a deacon fourteen years, but I will send in my letter of withdrawal soon.

I have been a leader in the Reform Party in politics, in this State, for ten years, and have held many positions of trust; but have found that a failure, and will give it up. Have been a drawing speaker, but my voice is nearly gone, hence I will have to supplement it with literature in spreading this "good news" so little known in these parts. I am willing to take a very humble place in the ranks because of my extreme unworthiness and the lateness of the hour.

I have seen in some of your literature that you have colporteurs for Millennial Dawn, and other works. Write me terms and full particulars, also any help you can give me on my spiritual condition.

Yours thankfully, H. L. Brian,--Texas.

===================

R2890 : page 319

THE ASSASSINATION AND ITS PROBABLE RESULTS.

It is difficult to account for the peculiar operation of the brain of the anarchist who shot the noble President of this nation,--William McKinley. What could he, or the class he is supposed to have represented in the act, hope to gain by such an act? What motive of any kind could inspire such a deed? It is most charitable to view the assassin and his accomplices as mentally unbalanced to a greater degree than are the majority of the human family; so that to their view the essential of peace and blessing is less law: whereas those who are directed by the Word of the Lord know that the world needs yet more stringent laws for the correction of evil-doers. How blessed the assurances of the Scriptures that the great reign of righteousness--law and grace--is near at hand. That the Millennial Kingdom will not only effectually restrain such unbalanced creatures, but by restitution processes will lift them up toward soundness and righteousness.

A cypher letter has just been found and interpreted. It announces that the anarchists have plotted the assassination of President Roosevelt, Senator Hanna, the governors of all the States and the financial princes--J. D. Rockefeller, J. P. Morgan and C. M. Schwab. It seems difficult to suppose that the anarchists hope to terrorize the people so that no one would accept office. Do they not know that there are several millions of men anxious for a chance at these offices and willing to brave every risk? Anarchists are comparatively few in these days of prosperity: not in prosperous times,--not until "trouble like a gloomy cloud" shall have gathered world-wide and shut out the light of hope, need we fear that the insanity of anarchy will prevail to the extent predicted in the Scriptures--the overthrow of the entire social fabric.

We see no special significance in the assassin's deed as respects the peculiar times in which we are living--the "harvest"--except that it will probably lead to stringent repressive laws against anarchists.

Such we would approve, but opine that a restriction of liberty in this approved direction might soon lead to an abuse of power and a restraint of proper liberties; --an attempt to restrain any and everything not favored by general public sentiment. For instance WATCH TOWER publications have thousands of enemies who would not hesitate to misrepresent its teachings as anarchistic, and in doing so think they did God service;--after the example of Saul of Tarsus. We are expecting some such violent interruption of the "harvest" work within a few years now; but will conclude then that "the door is shut." Meantime let us each and all "labor while it is called day; for the night cometh wherein no man can work."

====================

SEMI-MONTHLY.
VOL. XXII. OCTOBER 15, 1901. No. 20.

CONTENTS.

Finishing Touches of Christian Character..................................323
Anarchy Opposed to Christian Faith................326
Joseph the Merciful...............................327
Speaking Perverse Things..........................330
The Close of a Noble Life.........................330
Jephthah's Vow....................................333
Encouraging Words--British Branch.................333
Disadvantageous Postal Ruling.....................322

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R2892 : page 322

A DISADVANTAGEOUS POSTAL RULING.

The Postoffice authorities inform us that we may expect (in common with many other publishers) to be deprived of the privilege of mailing thick pamphlets (M. DAWN) at the special second class rates of postage heretofore enjoyed. We deny the right of the Postmaster General to make such a law;--for law-making it practically is, since the present law has been otherwise interpreted for the past thirty years, by all previous Postmasters General; and several of them desired and petitioned Congress (the law-making branch of the Government) to change the law, which Congress refused to do. This is in no sense a blow at our publications, however, and if others submit we will probably make no legal protest.

One effect will be to curtail the circulation of paper-bound DAWNS because it will require us to pay 7 cents extra postage each; and we must collect this from our customers. We can still however reach some of you at low rates by express where the orders are for twenty books or more, east of Pittsburg and south as far as Virginia at the old rate, one cent per book: west of Pittsburg (20 or more) as far as Illinois and Kentucky at two cents per book. These prices apply only to paper-bound and leatherette-bound books. The cloth-bound books are unchanged in rate--average postage 10 cents each prepaid by mail or express.

===================

R2890 : page 323

FINISHING TOUCHES OF CHRISTIAN CHARACTER.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."--Phil. 4:8.

MANKIND in general does too little thinking, and what it does do is more or less along improper lines, and built upon false bases or premises. Nevertheless, all will agree as respects human welfare, there is a power in thought second to no other power in the universe. Few, perhaps, realize to what extent this is true,--to what extent their own happiness and well-being is dependent upon right thinking,--to what extent whole communities and nations owe their happiness or misery to their right or wrong thinking upon the important problems of life. Words are a power in the world, but only in proportion as they awaken thoughts and lead to actions; words, thoughts, deeds, is the order. Truly did the wise man say, "As a man thinketh in his heart so is he." (Prov. 23:7.) If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful and his conduct dishonest.

It is because the power of thought is to a considerable extent recognized that it is appealed to on every hand. The teacher appeals to it; the preacher appeals to it; the politician appeals to it; the financier appeals to it; the sociologist appeals to it; the thousands of pamphlets, books, newspapers and magazines published in every land and in every tongue are all appealing to thought. Thought, indeed, may be said to be the great engine which is moving the whole world in its every department. The difficulty is that few are of logical and discerning mind, the fall having affected every member of the human family has disordered our reasoning faculties; and charlatans and demagogues and self-seekers very frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness in its every member does humanity thus labor, as well as against the wiles of Satan; and it is not surprising that generally it is misled and deceived, because added to its incubus of false premises it must struggle also against its own inertia, sluggishness and inaptitude.

The Lord, also appeals to the power of the mind through his Word, and urges upon his people that they be "transformed by the renewing of their minds." (Rom. 12:2.) Indeed, it may be said that the cultivation of the power of thought began with God's people, and that so far as religious matters are concerned it has in no particular degree gone from them. While heathen religions seek to restrain the intellect and appeal chiefly to the passions, prejudices and fears, the Lord, to the contrary, calls to his people, saying, "Come, let us reason together." (Isa. 1:18.) We are willing to admit that nominal Christendom has not heeded the Lord's invitation to any great extent--that very largely nominal Christians avoid thought on religious subjects, and especially avoid reasoning; but we hold that to the extent they thus violate the divine arrangement they have not their "senses exercised by reason of use," and are to be esteemed, at very best, only babes in Christ.

Heb. 5:13,14.

We are willing to agree also that thinking may be a very dangerous matter in the absence of absolute knowledge upon which to base and exercise our reasoning faculties; but the Lord has protected his faithful along this line by providing us in his Word with the proper basis for reasoning on all subjects involving our duty to our Creator and to our fellow-creatures. The Scriptures lay down certain broad lines, and invite God's people to reason within these lines of revelation, and by reasoning thus to taste and see that the Lord is gracious; and come to a clearer knowledge of him, a better understanding of his character and plan. Many who are awakened to independent

R2890 : page 324

thinking are careless of the limitations of the divine revelation, and consequently the influence of the divine Word upon them is a mental liberty and enlightenment which, lacking the divine control, is very apt to go to the extreme of license, selfishness, self conceit and infidelity. Wherever the Bible has gone it has been the torch which has led civilization: millions have profited by its enlightening influence, though only comparatively few walk close to its light and within its prescribed limitations of reason and conduct; and these few are the true Christians--the "wheat" of this age, "the first-fruits unto God of his creatures," which God is now harvesting.--James 1:18.

THE CONTROL OF THOUGHT.

Some are inclined to believe that since man's brain differs from each other man's brain to some extent, therefore his thinking must necessarily be different; in a word, that a man can only think in harmony with his brain construction. But we reply, Not so; each may learn to weigh and balance his own thoughts, to curb some and to encourage others; but to do this each must have before him an ideal of character, to be copied. Thoughts can be controlled just

R2891 : page 324

as words and actions can be controlled: the will is at the helm, and must decide which thoughts and sentiments it will entertain and encourage, and which it will repel. It is necessary, therefore, first of all for the will to be rightly directed, and secondly, to be strong, and to use its power in the control of thought; --in curbing those thoughts which it recognizes as evil, and in stimulating those which it recognizes as good, helpful, beneficial. The will, in Scripture called the "heart," is therefore continually appealed to by the Lord, as he now seeks amongst men for his "peculiar people." The message is, "My son, give me thine heart"--thy will. This request is not addressed to wilful sinners, for they are not recognized or addressed as sons of God, but as children of the Evil One. Those whom God recognizes as his sons are such as have been brought into harmony with him through forgiveness of sins, by repentance and faith in Christ Jesus, the Redeemer. It is to such that the Lord makes known that if they would "go on to perfection"--to the full attainment of his gracious purposes respecting them, the only proper course would be to give their hearts, their wills, to him in consecration.

The heart, the will, thus given over to God, seeks to know the divine will, to catch the divine thought and to obey it in word and in act; and in proportion as this condition of the new mind is attained, in that same proportion will there begin to be a newness of life in every respect; in ambitions, hopes, sentiments, and efforts. It is for this reason that the revelation of the divine will and plan is furnished to believers --that by growing in the knowledge of it, by thinking on these things, by filling the mind with the divine plan and will, the transforming influence may extend into every avenue of life.

OUR TEXT ADDRESSES THE SAINTS.

A common mistake amongst people would be to address the words of our text on the subject of right thinking to sinners, to evil-doers and evil thinkers; but this is a mistake. The entire Epistle to the Philippians is addressed to "All the saints in Christ Jesus which are at Philippi" (1:1); and the exhortation is applicable to all the saints everywhere, but not to others than saints--not to the worldly, not even to the household of faith, until they have made a full consecration of themselves to the Lord. It would be useless to address others along this line; the exhortation would be of no effect. Hence, the exhortation of this lesson is not specially applicable to any but the most advanced Christians--not even to the "babes in Christ," but only to those who are somewhat matured in the new life. As for the babes who are not developed new creatures, they will have their attention very thoroughly occupied with the cruder elementary lessons, respecting the coarser sins which the new creature must abhor and battle against. This text addresses those who have made considerable progress along these lines of putting away "the filthiness of the flesh and of the spirit"--those who are seeking to perfect holiness in their hearts, and so far as possible also in their earthly bodies.--2 Cor. 7:1.

The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God which passeth all understanding, keeping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the finality or finish of the argument, and of the process of character-development: "Finally, brethren."

"WHATSOEVER THINGS ARE TRUE."

This is the first question to be asked respecting any matter: Is it true or is it false? If it is false the Lord's people are to have nothing whatever to do with it,--no matter how beautiful. Love for the truth lies at the very foundation of saintship, and we remember that the Lord declares through the Apostle that those who will be rejected and stumbled in this harvest time are such as "receive not the truth in the love of it" (2 Thes. 2:10)--such as have pleasure in unrighteousness (untruth). With our poor and at very best imperfect brains there is great danger of our being misled, and hence the Word of the Lord appeals to us with force that we should not even touch that which we realize is untrue. This does not mean that we may not weigh and balance evidences to discern the truth from the untruth; but it does mean that as soon as the truth is discovered it will be embraced and acknowledged, and the untruth as vigorously disavowed and completely withdrawn from. To tamper with error after we see it to be error, to "see how it would reason out, anyway," when we know the matter is on a wrong basis, is to lay a trap for our spiritual feet, one which frequently stumbles travelers on the way to Zion.

If we are following God's admonition through the Apostle, in this text, it will mean an avoidance of fiction, of novels, of unrealities. This, on the other hand, will mean an increased reverence for whatsoever things are true, an increased devotion to them, an increase of time for their study, and an increase of the spirit of truth in our hearts as a result.

R2891 : page 325

"WHATSOEVER THINGS ARE HONEST."

The truth of the thing is only one of the tests to which it must be put. We may find a matter to be true and yet not find it to be worthy of our thought, dishonorable. Who does not know that there are dishonorable and dishonoring thoughts, the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing for the time spent upon them, entails a loss, a disadvantage, in that it leaves a dishonorable stain in our minds, unworthy of us as new creatures in Christ Jesus?

The true but dishonorable or unworthy things presenting themselves for our consideration at the bar of our minds are perhaps oftenest in connection --with others--the weaknesses, the errors, the follies, or what not of our neighbors, of our friends. The entertaining of these thoughts, the pondering of them, will be unfavorable to us, and the sooner we discern the matter and dismiss them the better, the happier, the more noble will be our own hearts. The dismission of these unworthy thoughts will leave us the opportunity and the energy, if we will, to expend that much more time upon whatsoever things are not only true but also honorable, worthy of our attention as new creatures in Christ Jesus.

"WHATSOEVER THINGS ARE JUST."

Here we have another limitation. Our minds are to be occupied in thinking about righteousness or just things, principles, etc.; we are not to be continually meditating upon grievances and injustices, either real or imagined. We are to remember, on the contrary, that we are living in the period which the Scriptures denominate "the present evil world," and that it could not be this if Justice prevailed generally. We are to remember that hereunto we were called,--even to endure injustice, for righteousness' sake;--to do good, to lay down our lives in the service of the Lord and his Word, and yet to be evil-spoken of and to be misunderstood and to have all manner of evil said against us falsely for Christ's sake. We are, therefore, not to think strange of the fiery trials that shall surely come upon all who are of the Royal Priesthood; but rather, having settled this matter in advance, when we made our consecration, we are to take it as it comes, as a matter of course, not grieving over nor specially thinking about the trials, the injustices, etc. And thus doing we will have the more time to give to thinking of the more helpful, the more strengthening, the more elevating things--the things that are just, the things that are in harmony with righteousness, respecting the past, the present and the future, as promised in the Lord's Word.

"WHATSOEVER THINGS ARE PURE."

There is a vast amount of impurity everywhere throughout the world. It, therefore, behooves the Lord's consecrated people to follow the Apostle's injunction, and to carefully strain out the impurities, and see that they do not enter into our hearts, our thoughts, realizing that with them in the result will be to work our defilement, to a greater or less degree. Whoever maintains purity of thought will have comparatively little effort in maintaining purity of word and of action. Whether the impurity come from one direction or another--from the world or the flesh or the devil--its attack must first of all be upon the mind; and if repelled there the victory is won: if not repelled we cannot know what the consequences would be, as the Apostle James declares: "Lust [selfish desire of any kind], when it has conceived [in the mind] bringeth forth sin [develops sinful words or deeds], and sin when it is finished bringeth forth death."--Jas. 1:15.

No wonder, then, that the Apostle mentions the necessity for our thoughts being guarded along the line of purity, and that if a matter were ever so well established as a truth, and if it involved no injustice, and even were not dishonorable, yet were impure, this would be quite sufficient to condemn it as unworthy of the mind of the Lord's consecrated people. Nor is it to be overlooked that any smut or impurity entering into the mind may cause such a defilement as will give trouble in its complete eradication, not only at the time, but for years afterward.

"WHATSOEVER THINGS ARE LOVELY."

The saints are exhorted to be meek and peacemakers, but in order to be thus they must have amiable thoughts, lovely and lovable thoughts, kind thoughts, gentle thoughts. These in turn will gradually develop into graces of character. We are not to think upon subjects gendering anger, hatred, strife, --vexatious thoughts, quarrelsome thoughts, vindictive and contentious thoughts. These all are to be shunned as enemies to the new creature, and instead we are to think of the beautiful things, the amiable things, we may know respecting our neighbors, our

friends; even though we be not able to fully close our eyes against their injustices or evil deeds, we may at least refuse to waste valuable time in thinking about their weaknesses and thus cultivating unamiable, quarrelsome dispositions in ourselves.

"WHATSOEVER THINGS ARE OF GOOD REPORT."

It may be argued by some that since the world hateth the light and the children of the light, and rejoiceth in iniquity and in getting the advantage over others, therefore those things which would be reputable with it would not be the holy things suitable to the thoughts of God's people. But not so, we answer; the world does recognize to a considerable extent a right standard, even though it does not follow that standard, nor even pretend to do so-- even though it hates those who it sees are endeavoring to walk up to that standard; even though it calls the children of light hypocrites, and crucifies them, as in the case of our Lord. It is policy and false religion that generally excite religious persecution. Nevertheless, if anyone will follow the standard that is reputable, and think upon those things he will find therein a blessing.

FOR THE VICTORS ARE THE REWARDS.

Some may feel that if they thus sifted and tested and rejected all the untrue, the unworthy, the unjust, the impure and the unamiable thoughts presenting themselves, that they would have no topic left whereon to engage their minds, and this we believe would be true with a great many--their minds for a time

R2892 : page 326

would be quite vacant of thoughts, if all the evil and improper ones were rejected, banished; but by the time they would be in this attitude they would have such a "hunger and thirst after righteousness," truth, things lovely, things pure, things noble, that they would be in the right condition to receive the very spiritual food which the Lord has provided for them. There is one thing, and one thing only, which fully combines all of the above propositions, and demonstrates itself to be the one thing true, honorable, just, pure, lovely,--and that is, the divine character and plan. Let us think upon its various features. Let us study the divine Word and behold through it, as a telescope, the beauty of the divine character, the splendor of the divine plan, as revealed in God's Word and plan...whose length and breadth and height and depth no man can measure, and only the saints can comprehend by the holy spirit, and that in proportion as they receive of the holy spirit, the holy mind, the holy thoughts, replacing and displacing the unholy thoughts and sentiments of the natural man. (Eph. 3:18.) What a splendid premium the Lord thus places upon the study of his Word in the esteem of all who are of the class addressed by the Apostle in our text!

Such a ruling of the mind is a conquest; such a self-mastery is a victory; the greatest victory that can be gained. As the Scriptures declare, "He that ruleth his spirit [mind] is better than he that taketh a city." (Prov. 16:32.) And the prescription given by the Apostle in our text, for the mental health of the saints, is the very soul-discipline necessary to our development in character, to the degree pleasing to God and acceptable, through Christ Jesus our Lord. These are the victors to whom will be granted a share in the Kingdom. Ah, then, as the Apostle exhorts, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author of our faith" until he shall have become the finisher of it (Heb. 12:1,2); remembering that he who is on our part, and who has engaged to help us and to carry us through every difficulty, and to fully instruct us if we submit ourselves to him, and thus to "make us meet for the inheritance of the saints in light," is Jesus, --who loved us and bought us with his own precious blood.

Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart, saying, "Keep thy heart with all diligence, for out of it are the issues of life." Keeping it, to the saints now called and in the race, means life more abundant, with glory, honor and immortality. Neglecting it, refusing to exercise self-control, means the permission of selfish desires to be conceived in our brains, and to lead away from the Lord and his "narrow way" on toward sin, on toward the wages of sin--death--Second Death.

===================

R2892 : page 326

ANARCHY OPPOSED TO ALL CHRISTIAN FAITH.

IT IS DIFFICULT to get a clear statement of the principles of the anarchists, as they are at war with all received principles of human government and conduct, as well as antagonistic to all religions that accept revelation or the future accountability of human beings. Some light is thrown on the fundamental doctrines of the anarchists, for which many of them are willing to give up liberty and life, by a contributor to the London "Times," who has made a study of the social creed of the anarchists, and therefore writes with a fuller understanding than the hasty political doctors who have prescribed so many remedies for the direful disease. We here reprint his summary of the anarchist belief:

"'They hold that there is no moral law, natural or revealed, and, therefore, that every individual is entitled to be a law unto himself. Granting the premise, the conclusion seems irresistible. No majority of citizens, however large, can create a moral right. It can pass municipal laws, and, subject to certain limitations, those laws may bind in conscience men who believe that all civil power is of divine ordinance. But local and temporary majorities have often made or approved laws in flagrant contradiction with the most elementary conceptions of right, while the sacredness sometimes ascribed to natural law, as that law is deduced from the moral judgments of mankind, semper et ubique, depends on the view that it emanates from the universal conscience and that the voice of conscience is superhuman.

"The anarchist rejects this view. He denies any supernatural government of the world, and, therefore, he denies, very consistently, the moral right of any power whatever to fetter his individual judgment or his individual will. All attempts to curb him in the free indulgence of his individual lusts and passions are in his eyes oppression. The fundamental laws on which society rests are to him tyrannical abuses by which the majority seek to limit the boundless license which is the birthright of every man born into this world. It is idle to tell him that those laws are supported by vast majorities. He answers that majorities, however vast, are mere synonyms for superior force, that he personally disapproves of the state of society which these laws have created and which they maintain, and that he has an innate right to assail that state by any means he chooses. His practical conclusion is appalling, but it seems to me to follow quite reasonably from his premises; and, as those premises are consciously or half-consciously held by thousands in all ranks of society, I fear that we are likely to hear more of him in the future.'

"It is clear from this that the fundamental faith of the anarchists is atheism, not only as to the supreme supernatural governing power and future accountability, but as well as to conduct in the affairs of this life, denying the moral right of any power whatever to fetter or direct his individual judgment. All atheists may not be anarchists, but all anarchists are necessarily atheists. They cut adrift from the regulation or direction of their lives by divine or human power. This makes them anarchists. Their growth in Europe, foolish and crazy as it may be held, is not so surprising, considering the centuries of oppression and wrong operating on minds restrained by no moral

R2893 : page 327

or religious sentiment; but that their creed should have followers in this country shows not only the loss of all sense of moral accountability, but the density of ignorance and passion. The principles of the Christian religion or of any other of the world's great religions constitute a complete refutation of the creed of the anarchists. They are therefore the enemies of the human race."

===================

R2893 : page 327

JOSEPH THE MERCIFUL.

--GEN. 45:1-15.--OCT. 27.--

"Be not overcome of evil, but overcome
evil with good."--Rom. 12:21.

DIVINE PROVIDENCE in the affairs of men is the essence of this lesson. Joseph was now thirty-nine years of age, having been next to Pharaoh in the throne of Egypt for nine years. The seven years of plenty were in the past; the granaries of Egypt were full with enough to spare, and two years of the predicted famine were already past. It would seem that Joseph had made no attempt to communicate with his father and brethren; first, probably because the methods of communication at that time were limited, but more particularly, we opine, because he had for some years been realizing that divine providence was shaping his affairs. He remembered his early dreams, and could see that they were now in a fair way of fulfilment. He would leave to divine supervision this matter, which was evidently beyond his control anyway. He no doubt thought of the famine, and how it would affect Palestine, and thus the interests of his father and brethren, their households, flocks and herds. He no doubt expected that as other people from the vicinity were coming to Egypt to buy grain, so quite probably eventually the Hebrews would come also; and they were forced to come by the close of the second year of the famine.

We may surmise that some law prohibited the sale of grain to foreigners, except by the chief ruler's permission, and that thus Joseph's brethren were obliged to come before him to explain. This thought is sustained by the fact that Joseph, wishing to try his brethren, first cast them into prison as spies--as though they were emissaries of a foreign power; which perceived the wealth of Egypt in food, and was meditating an attack upon the country. This gave Joseph the opportunity of inquiring minutely respecting the home conditions of his brethren, concerning his father and Benjamin, his younger brother, who was not with the brethren. Finally he gave them the opportunity of proving the truth of their statements, holding Simeon as a ransom until they would come again and bring Benjamin with them, knowing full well that they would be obliged to do this, because the famine would continue. These experiences proved a valuable lesson to the ten brethren, respecting the difficulties in which they were, and called to mind their past wrong conduct in respect to Joseph, for they accepted their present difficulties as retribution. "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child;--and ye would not hear? Therefore behold also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter."

Joseph was not hard-hearted, but wise in his treatment of his brethren. Most evidently not a solitary act was inspired by vindictiveness. He was evidently taking God's view of matters; viz., that it is proper that a certain amount of retribution shall come upon evil-doers, so as to impress upon them the more thoroughly the sinfulness of sin. Thus parents and guardians of children should not permit their kindness and sympathy to hinder a reasonable, moderate punishment of wrong-doing. Nevertheless, pity and love should be back of all, as it was in Joseph's case; merely planning for the better opportunity and the larger amount of blessing in due time.

When their grain was exhausted, and want was staring them in the face, Jacob finally consented to let Benjamin go with his brethren for the second purchase of grain; not, however, until Judah had become pledge for Benjamin, that he would not return to his home or family unless Benjamin also returned. The coming of the brethren to Joseph's house a second time, with the proof of the genuineness of their original story, was sufficient ground for their entertainment most graciously, and for the liberation of Simeon; --the whole company, to their surprise, being invited to dine with the governor, Joseph. They were surprised, too, that by some preconcerted arrangement they were seated at the table in the order of their ages; and further astonished that their younger brother, Benjamin, received five portions, as an evidence of special regard of the governor. They were rejoiced, undoubtedly, at the good fortune that had overtaken them, and making ready started on their homeward journey, doubtless thinking to themselves--We thought that our hardships of the previous time were probably in the nature of retributions, and that God's hand was in it, but after all, it seems that it was merely a natural thing that we should be taken for spies. Now, behold, we are prospered.

But they had not gone far until they were overtaken by the governor's agents, who represented that a theft had been committed, that the governor's valuable silver mug, called by the Egyptians, "Cup of Divination," was missing. They protested their innocence, that they were not that kind of men, and suggested that they be searched thoroughly. Examination was made of the grain sacks of one after another, until finally the cup was found in Benjamin's sack, and the whole company, previously elated, now returned prisoners to the governor of Egypt, whose hospitalities they had so recently enjoyed, and apparently had so poorly requited. Perhaps they began to think about the Joseph matter again, and to say to

R2893 : page 328

themselves, The evil that we thought was past is still pursuing us. It was a good lesson undoubtedly, helping to impress upon their minds, not only the value of honesty, but also the thought that although the wheels of justice grind sometimes slowly, they grind surely and very fine.

Benjamin, with the rest, denied that he had stolen the cup, and whether the brothers believed him or not, they would not lay special blame upon him, but generously shared it as a whole company. Judah, speaking for them, said, "What shall we say unto my Lord? What shall we speak, or how shall we clear ourselves? God has found out the iniquities of thy servants. Behold, we are my Lord's servants, both we and he also with whom the cup was found." They did not explain to Joseph the nature of their iniquity, though this evidently was in their minds. Joseph, however, wishing to see to what extent they had still the same evil, jealous disposition which they manifested toward him, proposed to let the others go free and merely to hold Benjamin, as the slave. The ruse was successful, and developed the fact that the brethren had learned lessons and formed characters in the interim which made them now more sympathetic one for another, and for their father. Their wrong course in Joseph's case had not been persisted in, but had been repented of. Judah explained the whole situation to Joseph through the interpreter, and so vividly did he picture Jacob's love for Benjamin, and his sorrow at the supposed death of Joseph, and the interest of the whole family in their father, that Joseph could no longer refrain --could no longer restrain his emotions. He felt that the time had now come to reveal himself to his brethren, and in order that they might feel the less embarrassed under the circumstances he ordered all the Egyptians from the room, and then explained briefly and sympathetically that he himself was their brother Joseph.

What wonder that the brethren were troubled, as they thought probably of how they would be disposed to retaliate were they in his place of power. But Joseph soon convinced them that he had none but kindly feelings for them, that he was merciful, forgiving. The spirit which he exhibited under these circumstances is worthy of emulation, not merely by natural men, but also by the "new creatures in Christ Jesus." How often do we find that the Lord's people are narrow in such matters, instead of being broad and generous, loving and forgiving. Joseph now speaking to his brethren in the Hebrew tongue, repeated to them the words, "I am Joseph," and added, "whom ye sold into Egypt," that thus they might recognize him, not only by his speech, but by his knowledge of the facts, that it was really their brother who was before them. But this expression was so gracious, and anger and malice were so absent from his every word and act, that they were inspired with confidence, and at his request drew near to him.

Many Christians would have spoiled the whole effect of this great lesson upon their brethren had they been in Joseph's place, by poor judgment, by reading the brethren a lecture;--by telling them what they already knew about the wrong of their conduct, about how now they were in his power, and how he could evil entreat them, but would not. Joseph was too wise and too merciful to take such a course. He took the contrary one, saying, "Be not grieved nor angry with yourselves that ye sold me hither." It seems wonderful indeed that a natural man could and would have so much of the spirit of God as is here manifested, and yet we know that Joseph was only a natural man--the holy spirit not having been poured out upon any of our race until Pentecost. It gives also a suggestion respecting the breadth of character of the ancients, quite in contradiction of the theory of evolution, which would claim that at that early period, man being but slightly above the monkey, would have coarse and brutish sentiments.

R2894 : page 328

Joseph preached a great sermon to his brethren in few words, when he said, "God did send me before you to preserve life"--he thus overruled your wrong course, and has brought out of it a blessing. He gave his brethren credit for ability to understand such things. That the Lord overruled their course for good, did not prove that their course was a good or proper course; it merely proved the divine power and the divine wisdom and divine providence, that was over Joseph and over all the house of Jacob, causing all things, even the evil thing, to work out for good, according to the divine plan. How great and how lasting a lesson came to Joseph's brethren through their experiences, and through this his short sermon we cannot tell; but there is a great lesson here for all of God's people today along the line of mercy toward those who deliberately sin against us; and also along the line of noting, discerning and referring to divine providence in connection with our affairs. We are not only to note divine providences, but we are to give credit for them, as it is written, "In all thy ways acknowledge him."

Prov. 3:6.

Joseph could have permitted his experiences to have developed a great deal of personal pride. He might have reasoned to himself, as some would have reasoned, that he was merely lucky, or that he was naturally bright, attractive, smart, and that this was the secret of his success; that this was the reason his father loved him specially; that this was the reason, when sold for a slave, he was bought by a good master in affluent circumstances; that this personal brilliancy was the cause of his rise in Potiphar's house to eminence; that the same effected his rise to a position of authority in the prison; that his keenness of intellect had enabled him to interpret the dreams; and that in general he stood head and shoulders above other men; and that others realized this, and hence he had come by his exaltation in a natural way. But had he thus been heady and high-minded, and self-conceited, we may be sure that it would have led to a fall--that God would not have continued to bless, prosper and advance him. We may be sure, too, that had he thus developed a spirit of pride and self-conceit, his conduct with his brethren would have been very different from what it was. He would have been crowing over them, and mistreating them in order to convince them of his power, and thus would have shown himself to be a very much smaller

R2894 : page 329

man than his proper course shows him to have been. He was a great man, and his greatness was manifested, not merely in his financial management of the kingdom of Egypt, but especially manifested in his reliance upon God, his realization that the divine promise and blessing, through his great-grandfather, Abraham, his grandfather, Isaac, and his father, Jacob, was resting upon him in some manner, and that because of this divine favor things were working as they were.

The spiritual seed of Abraham may draw valuable lessons from this narrative. If it was appropriate that Joseph should acknowledge the Lord as the giver of all his blessings, which were all of an earthly and temporal kind, how much more should the spiritual Seed of Abraham acknowledge the spiritual blessings received at the Father's hand,--and recognize in every mercy and favor opportunities of service; that it is the hand of providence. Surely these should always be on the alert, to realize and to confess,--"It is the Lord's doing, and it is marvelous in our eyes." But on the contrary, we are sorry at times to find some of God's spiritual children inclined to be puffed up, and to speak of God's favor, the knowledge of the truth which they have received of the Lord, as though it were something of their own achievement;

--as though some honor were due them, as the inventors of the divine plan.

Again, the spiritual Israelite should be even more merciful than Joseph. If he could see that the persecutions he receives, from his brethren and others, are merely incidents of divine providence--which the Lord is using to prepare him for coming blessings and exaltation, should not the spiritual Israelite take his disappointments as God's appointments? And should he not with a clearer eye of faith, be the better able to see that many of his spiritual advancements have come as a result of persecutions from the world and from false brethren? And should he not, like Joseph, look with great complacency upon all these various agencies which God has been pleased to use in spiritually uplifting him, to perfect him as a "new creature," an heir of God, a joint-heir with Jesus Christ, his Lord? He surely should. And the only things which can hinder us from seeing that our advancement is of the Lord, and not of ourselves, will be a lack of humility, and a lack of trust in divine providence; and the only things which could hinder us from feeling patient forbearance and kindly sympathy and love for those who have despitefully used and persecuted us, would be a lack of the spirit of the Lord, the spirit of mercy, and a failure to see properly that whatever agencies God may use in our spiritual upbuilding are to be appreciated and sympathized with;--whether they be brethren or of the world--Egyptians.

Then Joseph explained the providence of God, the years of plenty and the years of famine, and how God had been supervising the entire matter, and that this was his means of preserving Abraham's posterity, concluding, "So now, it was not you that sent me hither, but God." We are not to give credit to the evil agencies through which we have received blessings, otherwise we might soon be disposed to call evil good; but we are to give full credit to God, because that which was intended to be evil, and which was evil of itself, divine wisdom, so far above the earthly plane, was able to overrule for our good. It is as we learn the lesson of God's inherent goodness--as we learn to respect his wisdom, love and power that our faith grows stronger and stronger, until we are able to trust the Lord, not only in things which we can see are working out for our good, but able to trust him also in respect to things which seem entirely dark and out of which apparently no good can come; thus we trust him where we cannot trace him. And this is faith; and faith is a gift of God in that it is cultivated to acceptable development by the Lord's gracious promises, rightly received, appreciated and acted upon.

While Joseph had patiently waited for the Lord's time to come, and for twenty years had not seen his father's face, having now witnessed the fulfillment of his first dream, the bowing of his brother's sheaves to his sheaf, he realized that the Lord's time had about come for him again to see his father, when the second dream would be fulfilled. And whereas he was all patience before, now he was all energy and haste, because the time was come, and so he said to his brethren, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me; tarry not." He impressed upon his brethren the glories of his position, not by way of boast or pride, but by way of assuring them of his authority and power to care for them, and so that they might fully assure their father Jacob that his caution might not hinder him from taking advantage of the goodly land of Goshen, now put at their disposal. His brethren and father were not invited to come and share in his throne and regal power, but were invited to come and partake of all the blessings flowing therefrom. Just so during the Millennial age, after the Christ, Head and Body, represented in Joseph shall be in the throne of glory and of power--in the heavenly Father's throne--when the Kingdom of God shall be established in the earth, all who feel a famine, a hunger, for the true bread of heaven, for eternal life, will be invited to come and receive abundantly of it. None, however, of the earthly class will be invited to share in the Kingdom honors, for the Kingdom class will be complete. But they will be invited to come and receive the blessings of the Kingdom, mental, moral and physical, health and strength, under the favor of the King of kings and Lord of lords.

The parting of Joseph and his brethren was an affecting one; they now understood the meaning of their previous experiences, including the cup found in Benjamin's sack; they saw that these matters all were leading up to the present manifestation to them of the love and sympathy of Joseph, and now, as expressing his special love for Benjamin he kissed him first, weeping tears of joy and recognition, and then did to all the others similarly, and sent them on their way. There is power in affection, in love; but it is necessary that the loving affection be manifested, ere that power can be felt. A difficulty with many parents, husbands, wives, children, is that they do not manifest all the affection which they feel. Pride or fear or some other thing hinders, restrains them, from

R2894 : page 330

being as frank with each other as they should be. Joseph's example here is worthy of emulation. He was the wronged one; he was the one in power; he was the one who should have the dignity, and he, therefore, was the one who could best afford to humble himself, and to kiss and make an ado over his brethren. We may be sure that they appreciated it; that such a manifestation of affection on the part of the highly exalted brother touched a tender spot in their hearts, and doubtless worked good for them to the remainder of their lives. And so we may find it with our friends and relatives, that a manifestation of our love and kind feeling toward them will not only be reciprocated, but will do them good; and that our affection restrained of expression will leave an icy coldness, which nothing else will remove, and that such coldness will affect not only them but ourselves also unfavorably--sapping all of life's joy-springs.

R2895 : page 330

Let us remember, in this connection, the words of our text, "Be not overcome of evil, but overcome evil with good." Joseph exemplified this advice. He not only did not permit the evil course of his brethren to overcome him, and make him evil and bitter, but he overcame their evil tendencies, characters and dispositions by his love, his mercy, his kindness, his generosity,--affecting them favorably, no doubt, for the remainder of their days. Such a course is much more incumbent upon us than upon Joseph. He did it spontaneously; we have had the example and precepts of our Lord and his Apostles, and, as well, the begetting of the spirit of holiness. "What manner of persons ought we to be in all holy living and God-likeness?"

===================

R2895 : page 330

"SPEAKING PERVERSE THINGS."

TO WHAT ABSURDITY, yea blasphemy, men will sometimes go in their endeavor to say something "new" that will bring them into prominence before the public. The following utterance of a Brooklyn preacher deserves first place in this unsavory list. The pity is that his congregation and the public press put themselves on his low plane as respects spiritual things. What could be thought of Dr. Hillis' claim to believe in the vicarious atonement of Christ for the sins of the world, after we know his general view of the subject of atonement and entering the holy of holies as expressed in the following clipping. The gentleman's erudition is so highly esteemed among men that he is decreed a "Doctor of Divinity;" but it has utterly unfitted him to be a minister of the gospel of Christ--a declarer of the only name given under heaven and among men whereby we must be saved, and of the only vicarious sin offering, of the only and great High Priest, who has entered the holy of holies by virtue of his own sacrifice finished at Calvary and which alone has merit before God for the forgiveness of sins.

SLAIN FOR THE NATION'S SINS.

New York, Sept. 19.--The Rev. Newell Dwight Hillis spoke this morning at the memorial services in Plymouth church, Brooklyn. He said in part:

"Among the heroes and martyrs who have died vicariously let us make a large place for our slain leader. In the highest sense, the president has now entered into the holy of holies, bearing the sins of his people with him. Reverently we confess that he was wounded for our transgressions and he was bruised for our iniquities.

"With sorrow and shame, we hear and now confess that for our transgressions he was stricken. But we remember that the angel of martyrdom and the angel of immortality are twin brothers. Perhaps the death of our president has shocked the people into the consciousness of their sins. Perhaps his blood will cleanse away the people's transgressions. If today, assembled in church and hall, the people register a vow that they will strengthen the home, the school, the press and the church, through wise legislation and noble precept, expel anarchy, lawlessness, injustice, class hatred from the land, our martyred president will not have died in vain. Then, verily, he will have slain more in his death than in his life."

===================

R2895 : page 330

THE CLOSE OF A NOBLE LIFE.

--GEN. 50:15-26.--NOV. 3.--

"So teach us to number our days that we may
apply our hearts unto wisdom."--Psa. 90:3.

JACOB was a hundred and thirty years old when his sons returned with news of Joseph's greatness in the land of Egypt. His joy at hearing that his son was still alive, and now great, was off-set by the natural weakness of his advanced years. Hence he could scarcely trust himself to believe the report, even with the explanation given by his sons, of how they had sold Joseph into slavery, and had besmeared his coat with blood for their father's deception, twenty-two years before. However, the story of his sons was well attested by the royal present which Joseph had sent to him, and by the Egyptian wagons sent to bear him and the family as comfortably as possible in the journey. These wagons were doubtless the carriages of that day, workmanship in that line not having advanced to present proficiency. Jacob was persuaded, and started on the journey, during which he offered sacrifices to the Lord, possibly questioning in his own mind the wisdom of thus leaving the land of promise, and whether or not it might be interpreted of the Lord as an abandonment of his faith, or a relinquishment of the blessing which from earliest childhood had centered and directed his course of life.

R2895 : page 331

The Lord answered his query, and his sacrifices (probably by a dream) assuring him that he was taking the proper course in going into Egypt, and that ultimately his posterity should come again into "the land of promise." The spiritual Israelite should thus have in view at all times that which by his covenant has become the center of his life, the center of his interest, of his hopes and of his aims--the Abrahamic covenant and his share therein. He, too, must be on the look-out lest there shall be deceptions of the Adversary combined with earthly prosperity and the world's favor. When we are undergoing disadvantages or persecutions we are in much less danger than when the tide of worldly prosperity sets in our direction. Let us remember at such times to go often to the Lord, to seek to know his will, fully, completely; to bring to mind our covenant and its value, as above all earthly considerations. And let us offer unto the Lord the true sacrifice--presenting the merits of our dear Redeemer's sacrifice as the ground of our acceptance, repeating the full devotion of our hearts--renewing our covenant. This is the only safe way in this pilgrim journey.

We pass hastily over the narrative of the presentation of Jacob and Joseph's brethren to Pharaoh, and their settlement in the land of Goshen. After they had resided there seventeen years (Gen. 47:28) Jacob died, was buried with all the ceremonials common to the Egyptian court, because he was a relative of Pharaoh's representative. And it is here that our lesson proper begins. Joseph's brothers judged him to have a disposition considerably like their own; they could not believe him to be thoroughly generous and forgiving, and though they acknowledged his kindness toward them, they said to themselves, This was merely on account of our father Jacob, and not on our account, and now that our father is dead Joseph will treat us differently. It was because moved with such feelings that they first sent a messenger to Joseph, and afterward followed themselves into his presence, to ask his mercy and to declare themselves willing to be his servants.

It strikes us that this well illustrates the condition of many who come to the Lord with an insufficiency of faith. They are convinced of his mercy toward them, and yet are always fearful. The truth is that they do not know him; they think of him as moved by like passions with themselves, more or less depraved, more or less controlled by animosity. It is an evidence of growth in grace when we come to that place in our experiences where, admitting our own guilt and unworthiness of divine favor we have, nevertheless, become so intimately acquainted with the Lord as to have a full assurance of faith in his declaration that our sins are forgiven. It is to such a development of grace that the Lord referred, saying, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) But such a knowledge is not to be obtained instantaneously, but rather is to be the result of a growth in grace; for we grow in grace as we grow in knowledge, and we grow in knowledge as we grow in grace;--the two keeping pace, the one with the other, as do our feet in walking. It is because the majority who have named the name of Christ do not grow in grace and in knowledge that they fail to attain to that grand condition of which the Apostle speaks as "full assurance of faith"--full confidence in the Lord, in his goodness, in his wisdom, in his love, in his providential care over all of their affairs. And the lack of such growth is owing to their failure to offer their sacrifices unto the Lord --to commit all of their ways to him.

Joseph's answer to his brethren was most noble, and gives good evidence that his conduct was not merely an outward profession, but the result of an established character. He did not even say to himself, My brothers have misunderstood me, but though I freely forgive them I will use their fear as a stepping stone to greater power over them, and will say to them, I will do you no harm, but on the contrary treat you most kindly, as long as you are fully obedient to me, and send me presents yearly, or give me tithes of your increase, or come annually to make obeisance before me, and to acknowledge afresh your wrong, and to confess my generosity. No; he had too noble a character for this; he was too unselfish. On the contrary, he said, "Fear not; for am I in the place of God?" The secret of his right course with his brethren was the correct view which he took of the matter himself; he saw himself as merely God's servant in dealing with his brethren, and in all things. He saw that God's providence had been in the whole affair. How could he think otherwise? He saw the fulfilment of his inspired dreams; he had noted the miraculous leading of divine providence in the various steps by which he had been led from slavery to the

R2896 : page 331

throne of Egypt; he probably reflected that if now he should either do evil toward his brethren, or think unkindly of them, he would be casting a reflection upon one of the instrumentalities which God had used for his blessing. He could not do this and be loyal to and appreciative of divine power, and he communicated to his brothers for their encouragement and comfort this thought; that although they had purposed evil, and had done evil, nevertheless the thing really done was a good thing, but for which they deserved no credit, but discredit, and God all the honor. He would have them see that this was the basis of his dealing with them, and that he felt not the slightest animosity, but a full appreciation of the divine blessing, which had come through their course.

How great a blessing it would be for all spiritual Israelites to learn well this lesson; viz., that if we accept the results of any matter as being good, and if we realize that we were guided to those results by divine providence, we should think and feel most generously, most kindly, toward those who were the instruments used by providence, notwithstanding the fact that they might have been unwilling instructors, or, like Joseph's brethren, have verily intended opposite results. Those who are enabled to take such a view of affairs and forces operating in their daily lives are enabled "always to triumph through the Lord," as the Apostle expresses it. And such find no room for bitterness or railing, either against Satan or against any of his servants. 2 Cor. 2:14; Jude 9.

This does not mean that they call the evil course

R2896 : page 332

good; nor that they will or should have any sympathy with the evil course; nor with the evil motives inspiring it; nor with the evil persons, so long as they are in harmony with the evil motives and evil course. But it does mean that their minds will be so filled with the thought of divine supervision in their affairs, and how all the time they were safe under the protecting care, the shadow of the Almighty, and that all things are working for their good, however they outwardly appear, that they will not have any bitterness whatever, either of word or of heart, toward those who attempted to, and outwardly did, do them evil, but whose evil intentions and conduct were overruled by the Almighty. In proportion as the Lord's people get into the large place where they can take a broad view of the situation, in that same proportion will they find themselves not only delivered from anger and malice and hatred and strife toward their opponents, but instead, possessed of "the peace of God which passeth all understanding," ruling in their hearts, keeping them secure amidst all of the storms and vicissitudes of life--because their anchor holds within the vail. They have "set to their seal that the Lord is true," and hence can rejoice always.

Not only was Joseph's course the right one in the sight of God, the noble one in the sight of all right-minded people, the blessed one as respected his brothers, their comfort, their peace, their love toward him,--but it was in every sense the proper and the best course as respected his own peace, joy, blessing. When he allayed their fears and comforted them, and spake kindly unto them, and promised them and their families the same care as when their father lived, he was taking also the course which must have brought the greatest blessing and comfort to his own heart. All do not know it, but it is a fact that the grandest quality that man can exercise, and the one which brings the largest amount of blessing itself, is the exercise of the God-like quality of mercy, compassion, benevolence. Those of spiritual Israel who have not practiced in this direction are not far advanced in spiritual development, and those who have practiced realize the truthfulness of the Lord's words, "Blessed are the merciful," and "Blessed are the peacemakers."

The next few verses of our lesson cover the period of fifty-four years from the death of Jacob to the death of Joseph; and give us comparatively little information, except that they give fresh evidence that the basis of Joseph's strength of character and fidelity to principle which carried him safely through the vicissitudes of his remarkable experience was faith in God--faith in the Abrahamic promise. And so we find it to-day, and all through the past, so far as we are able to decipher the teachings of history; those who have been the Lord's faithful people, have all been inspired by the hope set before us in the gospel. This is the hope of which the Apostle speaks, saying that it is "an anchor to the soul, sure and steadfast;"--it holds firm and secure in the storms and difficulties of life, and prevents the wrecking of our lives upon the rocks of sin, deception, doubt, selfishness, etc.

Who can doubt that it was Joseph's respect unto the divine promise that kept him faithful as Potiphar's steward, again in the prison, and again as Pharaoh's representative in the throne? In proportion as heavenly promises are before our minds, earthly and selfish ambitions are dwarfed and lose their power over us. Joseph's eye of faith, centered upon God's promise to Abraham and upon the land of Canaan, exercised a potent influence, because he realized that to be a friend of God, and an heir of God's promises, called for a purity of heart and of life which God could approve. Looking back he saw the influence of these promises upon his great grandfather, Abraham, upon his grandfather, Isaac, and upon his father, Jacob, and we see that the same promise controlled him to his great advantage. The people who today become enamored of wealth and of position and of power, so that they would be willing to sacrifice principles of justice and of truth that they might selfishly grasp these, thereby give evidence that they lack the power of the truth, the power of the Abrahamic promise, to control them and their lives. Had the Abrahamic promise not been forceful and weighty in the mind of Joseph he might have been plotting and scheming for the throne of Egypt or to have obtained the mastery over his own brethren; but realizing that God was behind the promise he was waiting patiently for that, as the greatest and most wonderful blessing conceivable--far beyond the things which he could have grasped, and the grasping of which would have meant his relinquishment of God's promise. Not, however, that he expected to go up out of Egypt into the land of Canaan himself; for he evidently knew, and it probably came down to us through him, that God had appeared to Abraham, and told him that his posterity should be in Egypt, and be evilly treated there, and that the period of their sojourn would be four hundred years.

Joseph's hope in God and in that Abrahamic promise must have been, therefore, a hope through a resurrection of the dead; and although it taught a valuable lesson, it was doubtless because of his imperfect understanding of the resurrection, and the power of God, that he so particularly gave commandment respecting the carrying up of his bones out of Egypt into Canaan, when the time of God's favor should come, and Israel should be delivered. And so must the spiritual Israelite have his mind centered in the future fulfillment of the divine promises, through a resurrection of the dead, if he would be delivered from the worldly influences of this present time, and be kept loyal to the Lord and to the highest principles of character. This faith in a future kingdom, future honor, future riches, future glory, dwarfs into insignificance the honor and glory and wealth of this present time, and makes all true believers separate from the world in these respects, and thus prepares them to think of the affairs of this present time from a more just and more equitable and dispassionate standpoint--they are removed from the immediate influence of selfishness in its most powerful forms, even though they still find, notwithstanding their faith in the promises, the necessity for keeping the body under, and mortifying its natural disposition toward selfishness.

R2896 : page 333

Our Golden Text is appropriate to the lesson, and every way worthy of the attention of the spiritual Israelite. We know that our days are numbered as respects the present life. We know that we need not expect eternal life under present conditions, and thus far the world and the Christian are on a common level; but here they part, the one saying to himself, "Life is short, and I must grasp and use it for myself, the best I can." The other, with a higher wisdom, that cometh from above, realizes his own inability and insufficiency, heeds the message from the Lord respecting an eternal life beyond the tomb--the resurrection life, and goes to the Lord, petitioning for wisdom respecting the life that now is, as well as that which is to come.

In answer to his petitions he is taught of God in the experience of life to more and more appreciate the eternal, the everlasting life, and to spend time and energy in building up such a character as would be pleasing to his Creator, and bring the reward of "life everlasting." The Christian, in numbering his days, does not do so with a doleful or disconsolate sentiment, although he does so with sobriety. He counts the days as they go as so many blessings, so many privileges, so many opportunities to "show forth the praises of him who called us out of darkness into his marvelous light," to render assistance to others in the pilgrim journey, and to develop in himself more and more of the character pleasing in the sight of God,--to become more and more a copy of God's dear Son. As he numbers the days gliding swiftly by, and perceives how he is using them in harmony with the divine instructions, he ultimately comes to that condition of heart in which he is longing for the Kingdom and the full attainment of all the glories into which he hopes to be ushered, as a sharer in the first (chief) resurrection. And from this standpoint he numbers the days as they go by joyfully, and is glad when the days of the years of his present pilgrimage end; because his hope in the Lord, and in the gracious features of his plan, is growing daily stronger, clearer and brighter.

===================

R2897 : page 333

JEPHTHAH'S VOW--A BETTER TRANSLATION.

In our September first issue we answered a question respecting Jephthah's daughter. Since then

Brother C. J. Peterson calls to our attention the following item from the Appendix of the Emphatic Diaglott.

"The original, Judges 11:30, when properly translated, reads thus: 'And it shall be that whoever comes forth of the doors of my house to meet me, when I return in peace, from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering.' The vow contains two parts: (1) That person who would meet him on his return should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born. (1 Sam. 1:11.) (2) That Jephthah himself would offer a burnt offering to Jehovah.

"Human sacrifices were prohibited by the Law (Deut. 12:30); and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to perpetual virginity; and with this idea agrees the statements that 'she went to bewail her virginity;' that the women went four times in every year to mourn or talk with (not for) her; that Jephthah did according to his vow, and that 'she knew no man.'"

We are glad that our attention is called to this evidently better translation, which clears away the difficulty, and shows that the burnt-offering was one thing, and the devotion of the daughter another thing. We are to remember, too, the testimony of the entire Old Testament, to the effect that prior to our Lord's birth all the women of Israel coveted earnestly the great blessing and privilege of being possibly the mother of Messiah, or amongst his forebears. We are to remember, also, the exultant language of the Virgin Mary when finally it was announced to her that she had won this long-sought prize: "Henceforth all shall call me blessed"--all shall recognize me as the one who has attained this blessed privilege of being the mother of Messiah.

===================

ENCOURAGING WORDS THROUGH THE BRITISH BRANCH.

Dear Brother Russell:--

You will be pleased to know that the work in Great Britain is going on nicely. There are now fourteen Colporteurs spending all their time and energy in the blessed service, in this country, and several others are giving much of their spare time in the same way, some of these with a view to entering wholly into the work when able. These are encouraged from time to time by seeing some fruit of their labors.

The volunteers have been quite industrious also, and the tract distributors as well. We shall not at this time give figures to show how many Dawns and Tracts have been placed in the hands of the people here this year, as we hope to do so in due time in the Annual Report.

As brethren and sisters have taken their holidays this summer, the principal thought with most of them seems to have been how to use this time to the very best advantage. With this in mind, many have gone to new places, and have consulted together so that as many as possible of the seaside towns might be visited. While there, they have been diligent in the volunteer work and tract distribution to the residents and visitors from all parts of the country, who might carry of the influence back to their homes. Some happy results have attended these labors of the harvesters, for which we thank God. We continue to pray, as we doubt not you also do, that the Lord of the Harvest will send forth more laborers into the field.

Herewith are extracts from interesting letters recently received at the British Branch.

Yours faithfully in Christ, E. C. Henninges.

Dear Friend:--

I write to thank you for the parcel of booklets and tracts which you forwarded. As the Lord opens up opportunity for me, I shall make good use, I trust, of the good seed entrusted to my care.

I know many "thinking Christians" who are expecting our Lord's return, but who weary in the waiting, and are, I think, somewhat confused in their minds, looking for the person and neglecting the "signs." For these I shall find the little pamphlet on the Second Advent extremely valuable, though I am beginning already to find that many of these dear people are not quite ready to assimilate the "meat in due season."

My own experiences in studying this magnificent work are such as I have never known before. From childhood I have been a great reader, and have read the standard works in all departments of English literature; but no work apart from the Holy Scriptures has ever given me such satisfaction and joy--such understanding of the Divine Word--as Millennial Dawn. It is indeed happiness to live now, for clouds of darkness have rolled away from my mind.

Yours faithfully in Christ,

A. E. D.,--Gloucestershire.

My Dear Brother:--

In consequence of the distribution of "Food for Thinking Christians," I am now coming into contact with many enquirers, some of whom are giving the truth careful consideration, while others are becoming veritable enemies, denouncing us and our work, saying that it belongs to the devil. I thank God for positive proof that his grace is amply sufficient for us all, and we feel that, having put our hands to the plow, we dare not look back, but will press along the path revealed, whereon the light shineth more and more unto the perfect day.

I have sent literature to various parts of this country, and to Bermuda; so you see that our little circle of work is spreading. I only wish I were able to do more; but if the Master wishes us to do so, I have no doubt he will open the way. We shall be glad of another supply of "Food."

With kindest love from Brother C., my wife and self, and praying our Father's richest blessing be your portion, believe me,

Very sincerely yours in Him,
H. W. L.,--Kent.

Dear Brother:--

We are now settled in D__________. We have been spying out the land, and--well, if it isn't flowing with milk and honey altogether, we think there should be some good work done here.

We should like to serve the churches here with some "Food" on the Sundays. There is a considerable number of them, and we shall require a large quantity. Brother C. will be the "captain," and I will be one of the "volunteers," meantime, and perhaps the Lord will send recruits.

With Christian love and kind regards, we are,
Yours in His service,
(Colporteurs),--C. & C.,--Scotland.

Dear Brother:--

Greeting! It is refreshing to hear of the increased interest in London, and we praise the dear Lord you are permitted to see some fruit of your labor. Thank God, the time is near when the glory of the Lord shall be revealed, and all flesh shall see it together. Oh, may we all be faithful unto death, and so have a glorious share in revealing our gracious Father's character to an astounded world! Oh, what a prospect, how stimulating! How can we keep from singing? Are not we the blessed people who hear the joyful sound? Hallelujah!

We have not done so well as usual the past two weeks, and we must acknowledge we have been much disappointed; but we shall certainly, in future, be more sympathetic with those who are less successful; yet, if it please the Lord, we wish to do better, so as to encourage others to come out into this branch of the harvest work. Please pray for us; we remember you without ceasing.

Yours in our dear Redeemer,
L. & K. (Colporteurs),--Leicestershire.

Dear Sir and Brother:--

Of the "Food for Thinking Christians," which you sent for distribution, I have given away about 200, not without a good deal of opposition; but I rejoice that the truth is being listened to by a number, and obeyed by a few, among whom are one of my brothers, a sister and her husband, who are now rejoicing in the truth of God's Word; also a dear friend who recently went to Scotland; there he has had to suffer persecution for the truth's sake; but in that he greatly rejoices--that he is counted worthy so to suffer.

I find that the majority of people have to be educated up to these things, and our tracts are most useful for that, in my experience.

With all good wishes for the furtherance and spread of the truth, I am as ever,

Yours sincerely in the Lord's service,
J. R.,--Northumberland.

Dear Brother:--

We distributed about 500 of the Towers in R., when prejudice against the truth became so great that we were obliged to withdraw. The place is small and the news of the circulation spread so rapidly, and so much had been said against them, that a very large number of the people began to refuse them. Truly, Satan hath blinded their eyes, lest the glorious gospel of Christ should shine into their hearts, and they be free; but thank God for the assurance that this condition shall not long obtain. Soon the light and knowledge of the Lord shall be caused to fill the whole earth, and Satan will no longer have power to deceive the people.

I am thankful still to be privileged to do a little "harvest" work, now and again, and I do thank God that I do see some fruit for my labor. I often wonder why our Lord has been so gracious to me, for I am so unworthy. His blessings have been so rich, that I am persuaded that nothing shall separate me from the love of Christ, my Savior.

Yours faithfully in Christ,
G. H. T.,--Scotland.

----

page 335

Dear Brother:--

On occasion of your recent visit to M__________, from which place I have been transferred, I did not get an opportunity to see you and have a talk; circumstances beyond my control prevented me from being at M__________ that day.

On taking up my duties here, I soon began to realize that I was alone, so far as my views are concerned, and that if I wished to have any friends and co-workers, I must set to work at once. I distributed quite a lot of tracts without apparent success; but am pleased now to inform you that by the help of God, I have made a very favorable impression on three of my workmates. We have spent several profitable evenings together at my home, and I have reason to hope that our heavenly Father, in answer to my prayers, has favored me with at least one brother and helper.

Although my knowledge as yet is limited, I am quite sure that our Master will help us, for it is written, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I am most anxious to transmit to others the truths with which I have been favored, in the earnest hope that I may be of some use in heralding the approach of our Master's kingdom, and thereby discharge, to some extent, the great debt which I owe him for all that he has done for me.

I trust that you will remember me in your prayers.

Yours in Christ's service,
A. M.,--Lancashire.

R2897 : page 335

LETTERS FROM THE HOME FIELD.

[The following letter, written on return from the Oakland Convention to the Brother who so kindly entertained the friends, will be very interesting to many of our readers. We publish it with Brother Weber's permission.--Editor.]

My dear Brother Webster:--I am glad to write you that I arrived home Tuesday morning. Had a very pleasant and profitable journey, for which I thank and praise my heavenly Father. How much I thank him upon every remembrance of you! He put it into your heart to write to me; then so to arrange that I met you on that memorable day in Baltimore; then in inviting me to this last feast at your home--to meet Brother Russell, your own dear family, and so many of God's dear children; then to feast at our Father's table. Oh, how good it tasted! I felt so hungry for the truth. Altho the Lord has richly blessed me since this glorious truth began to dawn upon my soul, I had never met with but two people of the Dawn faith before this.

I have written a long letter to the Church where I have been a member for nearly 30 years, asking them to drop my name from their roll of membership, and giving my reason for this. I shall also have to write to several missionary societies and other churches and colleges where I have been a contributor. Of course for the present fiscal year I shall have to contribute according to my pledges, but after that it will close and I shall be able, if the Lord continues to prosper me, to do more for this Truth for which I now stand.

Well, I will not weary you with too long a letter. I thank the Lord for you and ask you to extend my sincere thanks to dear Mrs. Weber and the girls for all their work of labor and love, also to the boys that were kept so busy. I know God will bless them. And now whenever you come East remember your oldest (or youngest) boy in Cromwell, Conn. I shall indeed esteem it a favor to have the privilege of having you with us, and any of your family that can conveniently come this way. I am arranging with Brother Russell to have a Pilgrim brother come here and give Chart lectures. Yours in the Master's service,

A. N. Pierson,--Connecticut.

Dear Brother Russell:--I have not written for a long time; nevertheless my thoughts and prayers are constantly with you and the friends at the "Bible House."

Circumstances forbid my entering the colporteur service, as I had so fondly hoped; but I wish you to know that my zeal for the cause is no less fervent than when I was first enlightened. The experience of those days was sweet to me, for then I drank deep draughts from the fount of knowledge--it was sweet in my mouth, but you are acquainted with the after effects. We can have Christian experience only as we put on Christ; and since it is my daily labor to be transformed by the renewing of the mind into an example of godliness, I can bear witness to the truth of the experiences of the brethren. You may remember how anxious I was in the beginning to spread the Truth; how confident that I would be an excellent instructor of the foolish and erring ones. Having read four volumes of Dawn, I felt there was very little more to be known about the Scriptures; but now having advanced further in the knowledge of God's plan, and having developed further in Christian character, I feel thoroughly unfit to be a teacher of so great truths.

The school I had last winter was closed prematurely for lack of students. I have tried in many ways to provide for my temporal necessities more comfortably at home, but they have all failed;--rather they have not materialized as I expected; but perhaps from the Lord's standpoint they were a success. I know one thing; they have taught me humility and dependence upon God's loving care. This assurance that I am still in the way I think is due you.

The Watch Tower I find an indispensable vade mecum, ever full of instruction profitable for all who run for the attainment of the joy set before us. May the Lord ever provide you wisdom, strength and courage, that you may incessantly preach the Word, endure hardness as a good soldier, and be faithful unto death.

Yours in the service of our present Lord,

James A. Browne,--Georgia.

[The above is from a colored brother; and incidentally we remark that about 200 colored persons on the Watch Tower lists give good evidence that they are of the "pure in heart," "accepted in the Beloved." Some have thought that we in some measure disdained brethren of color, because we stipulated that the "Volunteer" distribution should be done at white Protestant churches. But not so: we meant no disparagement of Catholics, nor of blacks; but arranged thus merely because their average standards of intelligence, etc., do not seem to warrant the necessary outlay.--Editor.]

===================

SEMI-MONTHLY.
VOL. XXII. NOVEMBER 1, 1901. No. 21.

CONTENTS.

Views from the Watch Tower

A New Era for the Jews, etc...................339
Anti-Clerical Agitation in Spain..................340
Hell Less Popular with Methodists.................341
Poem: Are You Watching?...........................342
Israel Oppressed in Egypt.........................342
Concerning the Closing of the Call................344
He was a Goodly Child.............................345
The Parabolic Vineyard Wasted.....................348
Encouraging Words from Friends....................350
Another Swiss Helper..............................351

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

PILGRIM VISITS ARE FREE OF ALL CHARGES.

We find that some of the friends have refrained from requesting "Pilgrim" visits because they supposed they would be expected to contribute for his railway fare and also for his support. This is a mistake: the services of the preaching "Pilgrims" laboring under the auspices of the WATCH TOWER BIBLE & TRACT SOCIETY are absolutely without charge;--nor do they take up any collections. The Society pays their railway and all other expenses out of its funds, which are all voluntary donations, from such as are able and anxious to serve in this manner.

All we ask of the friends visited is that they provide a parlor, hall, school-house or church building for the meetings and that they board and lodge the "Pilgrim" during the two or three days of his visit. We attend to all else.

REQUESTS FOR PILGRIM SERVICE.

The Pilgrim routes are made out months ahead; so it is too late to write us, as some do, when they learn from last page that a Pilgrim is coming to their vicinity. If you desire visits write us a Postal Card (or on a card of that size) answering the following questions: (a) Have you regular meetings now? (b) How many usually attend? (c) Who are the chosen leaders of the class? (d) Did the class vote its desire for Pilgrim visits? (e) Are you able and willing to secure a suitable room for private meetings? (f) Could you arrange also for one public meeting? and what number of an audience could probably be gathered?

You can answer all queries briefly, thus: (a) Yes. (b) 14. (c) John Smithson and Amos Browning. (d) Yes. (e) Yes. (f) Yes: 100 to 300.

===================

R2897 : page 339

VIEWS FROM THE WATCH TOWER.

A NEW ERA FOR THE JEWS.

LONDON, September 24.--Israel Zangwill, the novelist, poet and playwright, who has become one of the most prominent of the prophets in the Zionist movement gave to-day some significant facts concerning the coming conference of the Zionists at Basle, Switzerland. "It is not impossible," said Mr. Zangwill, "that Dr. Herzl may have a great surprise for the world, to be announced at that convention. He has been negotiating in person with the Sultan of Turkey for a charter for Palestine, and it is possible that he has obtained that charter. It seems likely at any rate that the charter may be had before many months.

"Once the charter is assured, much larger contributions should be obtained. We have at present about a million dollars, most of it from three or four subscribers. We're not going to admit anyone except skilled workmen. Jews who want to get into Palestine under the new charter will have to come up to a high standard financially, physically and morally in order to be admitted. If we were going to let in those who were looking for food where there was no food except such as the colonists make for themselves, it would lead to a great disaster."

"What sort of government would Palestine have under the charter from the Sultan?" asked the reporter.

"Well, there's the Chartered Company in South Africa, for instance. Perhaps it would be something like that. But you may say that the leaders of the Zionists have read deeply enough in their histories to know that the pilgrim fathers didn't have the present

constitution of the United States in their heads when they sailed for America. The constitution evolved itself--and just so the government of Palestine will evolve itself."

WATER WORKS IN JERUSALEM.

The ancient aqueducts and reservoirs of Jerusalem testify to the abundant provision that was made for running water in the Holy City when it was the metropolis of the Jewish state. It is only within the last few weeks that they have been brought again into the service of the city, which, during intervening centuries, has been dependent upon the scanty accumulation of rain water. The droughts of the present summer led to distress, which, happily the new governor of Jerusalem, Mohammed Pjevad Pasha, had the will and energy to combat. He secured the Sultan's consent to lay immediately a pipe from Solomon's pools, nine miles south of the city. The pipe draws from the sealed fountain mentioned in the song of Solomon: "My beloved is like a spring, shut up in a fountain sealed," the deep down subterranean spring, which, from the time of Solomon, flowed through an arched channel to a distributing chamber. The tunnel is roofed with stones in the shape of an inverted V. It is one of the oldest structures in existence. It passes through the valley where are the beautiful ancient gardens of Solomon mentioned in Ecclesiastes. After passing around the slope of Zion, it enters the city through the grounds of the mosque Omar, which is in the old temple area.

This drawing from Solomon's pools will enable the use of twelve ancient fountains in the city. It will require twenty kilometers of piping, ten centimeters in diameter when finally installed. The governor has also successfully repaired the Virgin's fount, in the valley of Jehoshaphat, outside of the city walls. Its waters pass to the pool of Siloam to a tunnel built by Hezekiah, as his workmen recorded in a rough-hewn Hebrew, which is the oldest inscription extant. It was stolen, but afterward recovered, and is now in a museum at Constantinople.

A ROMANIST VIEW OF MORTAL SIN.

"The new Auxiliary Bishop of the Roman Catholic diocese of Hexham and Newcastle made his visitation to St. Joseph's, West Hartlepool, on Sunday. In the course of his address he said it was one of his duties to point out their faults. He reproved them

R2898 : page 340

for their irregular attendance at mass, for drunkenness, and for the irregular attendance of their children at the day schools. The practice of Roman Catholics sending their children to Protestant schools when they had schools of their own, he said, was one of which no bishop could approve. It was a mortal sin, for which no priest could give absolution."

The above is clipped from an English journal and serves well to show how men who are not vicious may be combative and dictatorial to such a degree as to not only do violence to God's word and character, but also to insult reason, even in its most degraded form. This bishop is very new and fresh every way, when he thinks that even ignorant Romanists will believe him sincere in thus declaring that the sending of Catholic children to the public schools constitutes a sin unto death--that hath never forgiveness. And by this the bishop means a sin unto endless life in the torments of hell. Poor world! the "Doctors of Divinity" have long been Satan's deceiving agents; but thank God for the promise of his word in Rev. 20:2,3.

UNREAL HOPES AND FALSE PROFESSIONS.

An editorial comment in a prominent New York journal says:

"Future life, no matter how gorgeously it is depicted, is, and must be, a depressing subject for people of one sort, comfortable, prosperous, and self-satisfied. For before they can make their triumphal entry into Heaven they feel they have to make their exit from a world in which they are far more thoroughly at home than in any heaven they have ever heard of. Hence the difficulty about the rich man's entering the Kingdom of Heaven is not confined to one side only.

The rich man, for his part, is not in a hurry to get there. And inasmuch, as people of this kind set the tone in society, it is no wonder that scientific investigation of immortality is not encouraged. People do not want to hear about it, and above all they do not want to know about it. For if once they knew, it would be most inconvenient. They would have to act on their knowledge, and that might upset the habits of a life time. And the older one gets the less one likes that. What the decision was would not so much matter; whether science decided for immortality or for annihilation, the blissful ignorance that enabled one to ignore the subject in ordinary life would be gone for ever. Hence an uncertainty to which we have grown adapted is deliberately preferred to a knowledge that would involve the re-adjustment of ingrained habits."

* * *

"When the Son of Man cometh shall he find the faith on the earth?" (Luke 18:8.) It surely is very scarce at present; and as the higher critics proceed, and as the evolution theories spread, faith in God and in His Word becomes more and more vague and lifeless. How thankful we should be to God for the "meat in due season" and light of present truth which hinders us from being "shaken" as are others. Heb. 12:25-28.

===================

R2898 : page 340

ANTI-CLERICAL AGITATION IN SPAIN.

THE humiliation of Spain in the war with the United States has given a basis to various movements for reform in the land of the Don, politically, socially, and ecclesiastically. One of these movements, headed by Don Sigismundo Peyordeix, is attracting considerable attention in church circles, and according to the Frankfurter Zeitung is developing rapidly both in extent and in intensity. The agitation is anti-clerical, but not anti-Catholic. According to the same journal, Don Sigismundo sees in the Jesuit order the chief source of the ills that have befallen the church and the people of Spain. Originally a priest in Barcelona, he has now, in conjunction with a number of other dissatisfied ecclesiastics, organized a formal crusade against the status quo in the Spanish church. His official program is announced in these words: "We are Catholic, but not clerical; on the contrary, anti-clerical." The organ of the movement has been a weekly journal called El Urbiore, so named after a famous mountain fastness which neither the Mohammedans nor the French were ever able to subdue. In addition to this journal, Sigismundo has recently published a larger work against the Jesuits, entitled "Crisis de la Compania de Jesus," and is developing great literary activity in non-Spanish periodicals also. The first organ of the movement having been suppressed, a new periodical was called into existence, called El Cosmopolita. In a recent indictment of the Jesuit order the Spanish agitator designated twenty-four points, in which he considers a reform necessary. Among these are the following: Alleged decline of the true worship of God and of the true following of the crucified Savior; exaggerated and idolatrous reverence for the saints; the worship of the Sacred Heart and other objects of adoration; decrease in the practice of Christian virtues, such as righteousness, wisdom, temperance; and the increase of external religious exercises that appeal only to the senses, such as processions, festivals, and the whole body of ceremonies; decrease in love and care for the poor, and the growth of the desire for riches, power, and influence; neglect of the Gospel and the traditions and an increasing exaggeration of churchly authority and especially of the power of the Vatican; simony and favoritism in the papal and episcopal government; the prominence given to political trickery in the management of church affairs, and the deterioration of love, justice, and holiness in the leaders of the church; tyranny on the part of the ecclesiastical authorities over the lower clergy and the people. The Frankfurter Zeitung quotes Don Sigismundo as saying:

"Against all these weaknesses and evils, which indicate a terrible degeneration of Christian spirit in the church, I have determined to raise my voice day and night, with the permission of my superiors or without this permission. These evils spring from the spirit of Anti-Christ, and to fight this I do not need the permission of Pope or bishop; the call of God and my conscience are sufficient authority."

R2899 : page 341

He also makes it a point to attack the enforced celibacy of the priests, declaring that while celibacy is a good thing in itself it is such only when it is adopted as a matter of free choice and not of compulsion. With reference to the outcome of the agitation and of the present condition of affairs, he writes further as follows:

"What will be the consequences as far as the future is concerned? This is hard to say beforehand. In the church there is a schism threatening. The Primate of Toledo and the Archbishop of Saville are the two opposite poles in the Spanish church. The former aims at a reintroduction of the Inquisition, and the latter strives for the same freedom of the clergy that prevails in the United States. In political circles there prevails an opposition to the liberal spirit of the lower classes, and the higher classes are sighing for the Inquisition. In economic affairs suffering is rapidly increasing and immorality is making rapid strides. Corruption in official circles caused the catastrophe in Cuba and in the Philippines, and Spaniards, monks, and Free Masons have all acted like robbers. Spain is the most unhappy land on earth because it is ruled by the Jesuit order. The people are without faith or confidence, without manhood, without strength, without law, without science, even without the sense of honor. The highest that this country can do is to hope that the vulture of Jesuitism may soon cease to devour the vitals of this people. However, as it seems, there is the dawn of a new day, when the people will take terrible vengeance on those who have materially and morally ruined their fatherland."--The Literary Digest.

===================

R2899 : page 341

HELL LESS POPULAR WITH METHODISTS.

REV. J. A. FAULKNER of Drew Theological Seminary has given to the world his opinion on this subject, in the columns of The Methodist Review. We quote as follows:

HELL ONCE POPULAR.

"(1) It is within the memory of men now living that frequently the declaration was heard from the pulpit that there were infants and children in hell. (2) The descriptions of hell were frightfully realistic; that is, realistic as judged from a literal interpretation of the Scripture. Vivid pictures of physical torment were frequent. (3) The impression was made that the vast majority of mankind--including all, or nearly all, the heathen world--were doomed to eternal destruction [torment?]. (4) This doctrine formed a staple of preaching to an extent not known to-day. Then it was a frequent theme, now it is a rare theme in the pulpit.

WHY LESS POPULAR NOW.

"If we inquire the causes which have led to this change of emphasis and attitude toward the doctrine of hell, I think we may mention the following: (1) The growth of humanitarian sentiment. Thirty or fifty years ago there were severer ideas as to punishment in general, and a more calloused feeling in regard to suffering, than is the case today. Take the treatment of prisoners and the prevalence of capital punishment. Treatment that we would consider shockingly cruel, that would arouse a feeling of indignation in all minds, was then taken as a matter of course. It was so in regard to school discipline. I was in common school between 1865 and 1872. In years so recent as those, I say distinctly that the punishments in vogue were cruel and barbarous. But they were never so considered then. The growth of love, the larger influence of the spirit of Christ on society, has made an entire change in the atmosphere in which we live. That change has silently made obsolete and of none effect the kind of preaching that once was powerful on the minds of men. (2) Theological developments have also had their influence. Methodism has made familiar the thought that God deals not only justly with all men, but mercifully as well, that there is an impartiality in His treatment of souls, that men must be given an equal chance of salvation, that no man will be condemned for rejecting a Christ he never heard of, or for sinning against light he never had....

"(3) The better understanding of Scripture also accounts in part for the change in the thought of hell. Our familiarity with the modes of speech in the East, the intense imagery, the word-painting, the use of parable, figure, simile, with which Oriental speech abounds--all this has made us skeptical of the hard and matter-of-fact methods of our Western speech when it coarsely makes literal what the sacred writers left figurative. In other words we now understand that in that fresh, imaginative, child-like age the sacred writers, necessarily spoke, as Easterns, that the Holy Spirit had to use the only vehicle that was open to him, and that therefore we must seek to interpret in our Western tongue the truths that underlay the extravagant, tropical descriptions of the Oriental writers. The growth of the science of Biblical hermeneutics has had its share in modifying the old-fashioned ideas of hell.

"First, it has made sad the hearts of those whom God has not made sad. It has turned the hopes of thousands of devout believers into ashes, and filled the souls of God's children with tormenting doubts and dark forebodings as to their own salvation and the salvation of their friends. The brilliant and pious Henry Rogers expressed the despair which this doctrine wrought in him: 'For my part I should not grieve if the whole race of mankind died in its fourth year. As far as I can see I do not know that it would be a thing much to be lamented.' Albert Barnes confesses to the same confusion of spirit: 'In the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity.' These two testimonials from eminent divines in England and America may be taken as representing thousands of similar questionings and thoughts of despair in those who have tried to realize the full meaning of the popular doctrine when it was a living thing: Second, the doctrine has worked havoc in turning those who otherwise

R2900 : page 342

might have been Christians into infidels. It was this which made an infidel of the elder Mill. 'Compared with this,' he says, 'every other objection to Christianity sinks into insignificance.' It helped make Theodore Parker a Unitarian. It gave an immense impetus to the spread of Universalism and Unitarianism, and afforded a ready fulcrum to the lever by which the preachers of these two sects lifted the people away from Christianity. It will be found that the preaching of hell, in the fashion common some years ago, works in an entirely opposite way from that which the preacher wishes: that is, it turns those away from Christ whom he desires to influence by a salutary fear, and those who are already Christians or on the way to Christ it fills with anguish, doubts and despair."

* * *

We are glad to see this professor so candid and outspoken; and rejoice that the editor of The Methodist Review had the courage to publish the article. It will do good in the way of loosing the bonds of superstition and helping prepare some for the truth; yet it is deficient in that it does not go far enough and show up the basis of the error to be the misunderstanding and misrepresentation of God's Word through mistranslations, etc., which have deceived the minds of lay-readers and grossly misrepresented the divine character and plan. For these reasons it tends in the direction it condemns--toward Universalism and Unitarianism, with all that this means as respects a denial of the fall of man and of his redemption by the great ransom-price of Calvary. It means a loss of reverence for the Bible under the false supposition that it supports or in any degree sanctions this atrocious calumny against God and human reason.

Now is the time to properly assist those whom Dr. Faulkner may have awakened--before they stumble into skepticism. We know of nothing so helpful to such newly awakened ones as the pamphlet, "What Say the Scriptures About Hell?" followed by "The Divine Plan of the Ages." We supply these "helping hands" or "Bible keys" at very low prices or loan them free to those who so request.

R2899 : page 342

ARE YOU WATCHING?

Are you watching for the "presence"
Of the Reaper of the field?
Knowest thou what "signs" proclaim Him
Tho' at present He's concealed?
Dost thou watch with straining vision
For the dawning of the day?
Can'st thou hear the legions tramping
On Emmanuel's highway?

Art thou faint with weary vigils,
Looking for thy coming Lord?
Have thine eyes grown dim with weeping,
Sick at heart with hope deferred?
Sore discouraged at the prospect
Of the field so full of tares,
And the Prince of Evil working
To encompass us with snares?

Sad indeed it seems, my brother,
When we view from earthly height;
For we fail to see the sunshine
That disperses present night.
Climb the peak, O, weary pilgrim,
Of our God's eternal truth,
And from thence behold the landscape!
Then shalt thou renew thy youth.

We'll not think God's arm is shortened
When upon that height we stand;
For His purposes are rip'ning,
And His own shall rule the land.
Tho the night precedes the morning,
Yet at last shall rise the Sun;
And the shadows quickly vanished,
Shall proclaim the morn has come.

Know his "presence" then, O pilgrim!
"In like manner" hath He come.
Reapers, now the sickle wielding,
Soon shall sing the "Harvest Home."
Tares are burning. Wheat is gath'ring,
Soon shall all be gathered in.
Welcome ye the "Lord of Harvest,"

Who shall triumph over sin.
A. J. Morris, M.D.

===================

R2900 : page 342

ISRAEL OPPRESSED IN EGYPT.

--EXOD. 1:1-14.--NOV. 10.--

"God heard their groaning, and God remembered his covenant."--Exod. 2:24.

SLAVERY is too strong a word to use with reference to Israel's condition in Egypt. We have seen that Jacob and his family, servants, herds and flocks, were received graciously for Joseph's sake, and located upon the grassy plains known as the land of Goshen. Pharaoh evidently in this matter was controlled by a spirit of benevolence, and by an appreciation of Joseph, and by a realization that his brethren, though not his equals, were men of ability, and likely to make good neighbors. He probably also recognized that as the Egyptians were not a pastoral people the Israelites would not be serious competitors in business, but on the contrary would probably help along the general interests of the kingdom. Moreover, he perceived that the land of Goshen, being toward the East, would serve as a measure of protection against invaders. But whatever his conjectures, he evidently could not have imagined so rapid a development, so great an increase of numbers in that people. That their increase was phenomenal is fully attested by vs. 7 of the lesson. "The children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty; and the land (of Goshen) was filled with them." Here are five different expressions used to indicate their phenomenal growth. And when we remember that these all sprang from Isaac, and that he was the only son of his mother, and born when his father was over a hundred years old; and when we remember, further, that Jacob also, was born only after repeated prayers, and that Rachel his wife similarly was long unfruitful, it seems the more evident

R2900 : page 343

that the Lord's providence had much to do with the change which came over Jacob's family after it was transplanted to Egypt.

The seventy souls mentioned in verse 5 were all males except two, Dinah, Jacob's daughter, and

Sarah, his granddaughter. (Gen. 46.) It is reasonable, therefore, to infer that the females of the company, not included in the count, were about as many more. Neither is it unreasonable to infer that since Abraham's household represented many servants and helpers, Isaac's also, and Jacob's, these may have accompanied Israel to Egypt and have been merged into the nation under the law of circumcision. It is well that we have these facts in mind when considering that from the time of Jacob's death to the time of the Exodus was a period of only 215 years; and yet in the meantime the Israelites were so fruitful, increased so abundantly, multiplied and waxed exceeding mighty, to such an extent that at that time the male representatives of the nation numbered 600,000; which, counting four to a family, would imply a total enumeration of 2,400,000.

Infidelity has been inclined to scoff at this record, and to declare that such an increase was impossible; but we are to bear in mind the distinct statement of verse 7, to the effect that the increase was phenomenal, beyond all precedent or ordinary calculation. One of the Hebrew words used in describing the increase gives the thought of swarming (as bees and fishes), and this in accord with the divine forestatement. (Gen. 46:3.) M. Millett, French Consul in Egypt, declares: "The air of this country is much purer and better than in any other. This salubrity of the air imparts itself to all organic beings, plants and animals. The females, not only of the human species, but also of the animals, are more fruitful than any other in the world." Doubtless also morality, freedom from wars, pestilences and special diseases, had much to do with the rapid increase of that people. As affecting the reasonableness of the record, Prof. Curtis quotes a volume of family memoirs, which shows that 5,564 persons are known to have descended from Lieut. John Hollister, who emigrated to America in 1642. It is said that in the early settlements of North America the actual rate of increase for several successive periods was for the population to double itself every fifteen years. Calculating at this rate, and counting husbands or wives for the seventy persons in the text (in all, 140), the increase would amount to 2,293,760 in 200 years.

The statement of verse 8 doubtless applies to some period after the death of Joseph. Since Joseph ruled Egypt for eighty years, it is quite probable that there was more than one Pharaoh on the throne, and it is the general supposition amongst scholars that the new king of verse 8 signifies a new dynasty--a change in the royal family through insurrection or otherwise. Possibly the very fact of the general peace and prosperity of Egypt, during Joseph's term of office, led to a general abandonment of the affairs of state on the part of the royal family, and thus paved the way to such a rebellion and change of dynasty --an ambitious family grasping the reins of power after the death of Joseph, and at a time, probably, when matters, were not running so smoothly in the kingdom's affairs, by reason of the loss of the divinely guided governor.

The kings of the new dynasty did not recognize Joseph, nor any indebtedness on the part of Egypt to him, and the Israelites, his people. On the contrary, the new ruler, less ready than his predecessors to look for the leadings of divine providence, cast a suspicious eye upon the Hebrew people, noted how rapidly they were increasing in numbers and prosperity, and reasoned that they had no ties to either Egypt or its throne, and that therefore their further growth would be inimical to the empire's welfare; because, in the case of wars, they might espouse the cause of the enemy, or might attack the government and seek to make themselves the rulers of Egypt. This would be worldly wisdom as represented in the treatment of the Sclavonian peoples today; and no doubt it was so regarded then. The new king put into execution plans intended, not to destroy the Israelites, nor to drive them off, but merely to hold them in check--to prevent their further marvelous increase. He sought to discourage the ambitions of the people by overwork under discouraging conditions, hoping that this rigorous treatment would impair their virility or possibly cause them to feel that they would not wish to bring forth children to so burdensome a life as their own. But the record is that the repressive measures were unsuccessful, and that the people of Israel increased more and more. The new king did not take divine providence into account.

Scholars are quite united in the belief that Rameses II was either the first or second ruler of this new dynasty, antagonistic to Israel. His mummy was found in 1881; we saw it exhibited in the museum located near the Great Pyramid, in 1892. Of the identity there can be no reasonable doubt. The

R2901 : page 343

head of the mummy shows phrenologically just such a character as the history implies. The hooked Roman nose shows great determination, while the low forehead indicates a deficiency of the quality called benevolence. How surprised Rameses will be before long, when in due time, with the remainder of earth's millions, he shall come forth from the prisonhouse of death! He may still see his old mummy, and undoubtedly will see Israel, as represented in the ancient worthies, occupying the chief place in earthly power for the blessing of Egypt and all the families of the earth, under the ministration of spiritual Israel --Christ and the Church in glory. What a lesson he and others will read in the developments of the divine plan, as they will then perceive them--things which we perceive already because the eyes of our understanding are opened to the things revealed in the divine Word, and which will be corroborated more and more as we approach the Millennial day.

We are not to understand that the Israelites as a whole were compelled to leave their industries and engage in brickmaking and the construction of treasure cities, palaces, highways, etc. On the contrary, we are to suppose that drafts were made from time to time upon the people, much after the manner of the conscriptions for the army in Germany, Austria, Italy, France and Russia. This same method of dealing with the people was in vogue in Egypt until quite recently, when the British Government took control

there. It is known as the Corvee system of enforced labor. We recall that Solomon introduced such a system in Israel, compelling each individual to serve so many months upon public works. The same system is in vogue to some extent in various civilized countries, where the farmer is permitted to pay such a proportion of his taxes in money, and another proportion in labor--or, instead of the labor, he may pay it all in money. The system, rightly operated, of course, would be no more of an injustice to the people than an ordinary tax, but evidently the object of Rameses, the oppressing Pharaoh, was to injure the people under the guise of public works and necessary taxation.

A lesson which we spiritual Israelites may learn from Israel's experience in Egyptian bondage is that our God is abundantly able to make all of life's experiences work to our advantage; and that his word is sure of fulfillment in its due time, regardless of what man may propose. Had Rameses adopted a different policy in dealing with Israel they might have forgotten the promise of God, which indicated the exact time in which their deliverance from Egypt would come--they might have become so interested in Egypt and its affairs, and in their land of Goshen, etc., etc., and so intermingled with the people of Egypt, that they would have forgotten the promise of their deliverance, and that the land of Canaan should then be theirs. In this we see another illustration of the fact that sometimes we receive greater blessings through adversity than through prosperity. As the adversities of fleshly Israel drew them together, and separated them from the Egyptians, so the trials and adversities of the spiritual Israel tend to draw them nearer to each other, and nearer to the Lord, and to separate them from the world,--leading their hearts more and more to an appreciation of the goodly heavenly Canaan which God has promised us. As the Israelites were more fruitful under the persecutions and oppositions, so we frequently find it to be with the spiritual Israel, that not only the zeal increases, but numbers also increase, as well as "fruits of the spirit," under persecutions and difficulties.

===================

R2901 : page 344

CONCERNING THE CLOSING OF THE CALL.

A BROTHER wrote us on this question recently, and a portion of our reply may be of interest to others and hence we present it below. We wrote him:--

Respecting restitution: We have held from the first, or at last, since 1881, that we are in "the times of restitution" now; and that the opening features of restitution work will be manifested in the downfall and destruction of the things pertaining to this present order, making ready for the new order of things. We have given the illustration in first and second "Dawns" of how the new order of things might be compared to the beginning of a contract for the substitution of a new building for an old one--that the first evidences of the work would be those of destruction, the pulling down of the old. We still hold this, and hold that this is all that we should expect--that we should not expect personal, physical restitution now. Some years ago we had the impression that possibly some signs of physical restitution to humanity would be due in this "harvest" or lapping period; but all question on this subject is dispelled for years past, as we have seen most clearly that the new order of things and its blessing must wait until the entire "body" of the Great Priest has been completed--until the entire work of atonement has been finished--then the High Priest, head and body complete, will lift up his hands and bless the people, in glorious garments,--i.e., clothed in the majesty of divine power and authority as the foretold Prophet, Priest and King in one.

Some years ago we were less careful than now in the use of language respecting the restitution times, in mentioning that coming condition as a "call" to restitution. We should have been more particular, more specific, and should have said that the "Trumpet of the Jubilee" would be blown, announcing the beginning of restitution times. This work is now being done, through the Watch Tower literature, etc. The Jubilee Trumpet is not a call, in the ordinary sense of the word call, but rather an announcement; the Lord will announce his Kingdom and its blessed regulations, and will expect every one to yield implicit compliance; and those who do not yield compliance will receive "stripes;" and if still persistent will "be destroyed from amongst the people." This thought is very different from the thought of a call, as that term applied during the Gospel age, when the matter was open to each who heard to either accept or reject the high calling and its "narrow way."

Respecting consecration before 1881 being necessary to a share in the high calling: We must admit that all who were consecrated in 1881, when the general call ceased (because the full number had accepted which would complete the elect class) would have a precedence over any others: Indeed, that no others could be accepted to the "Bride" position in any sense, except as some of these already consecrated ones should be accounted unworthy, and their places and crowns vacated. (Rev. 3:5,11.) But since it requires all of these consecrated ones to complete the elect number, it follows that any who would be accepted to take their places must make their consecration and be accepted of the Lord subsequent to 1881.

We are to remember, moreover, that justified believers are accounted "holy," and their justification is specifically designated in this way in several instances. For instance, the Apostle says, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God," etc. And again, "Else were your children unholy; but now are they holy"--children one or both of whose parents are the Lord's children. It is from this class of justified ones that we should expect the Lord to accept the number necessary to complete the elect number--to take the places of those who in 1881 were in a consecrated attitude, but who, because of unfaithfulness since, will be rejected from

R2901 : page 345

the "Bride" class, to have their portion either with the second company, "saved so as by fire," or with those who sin wilfully and deliberately, and thus incur the "Second Death" penalty. We should, therefore, look for those who would now come into divine favor and joint-heirship with Christ amongst this class--amongst those who were already justified in October, 1881, or amongst the children of such as were justified at that time; though we may not know nor say that others may not have become eligible by a more recent justification.

Since the general "call" ceased October, 1881, although the "door" is not yet shut, but stands ajar for some to pass out who fail to keep their covenant, and for others to pass in to take their places, that the predestinated number may attain the prize, and yet that none shall attain to it except such as are copies of God's dear Son, in heart, in intention--it is impossible for us to make positive promises of joint-heirship in the Kingdom to any who may consecrate their lives to the Lord at the present time. All that we can say to them is that consecration is their reasonable service in any event, and that if the Lord shall manifest his acceptance of their sacrifice it would be proper for them to consider this an evidence that they had been accepted of the Lord to all the rights and privileges of such sacrificers as made their consecration before the general call ceased.

As to what would constitute evidences of divine acceptance, we suggest two, the enjoyment of both of which would seem to us a good basis for full assurance

R2902 : page 345

of faith on this point. (1) God's acceptance of the sacrifice might be reasonably inferred if the consecrated one finds opportunities for self-sacrifice, self-denials, etc., in the service of the Lord, of the truth and of the brethren--however humble the service or opportunities for "laying down our lives for the brethren." (2) God's acceptance of the sacrifice should in the present time imply not only a begetting of the spirit of holiness, but also an ability to appreciate clearly the spiritual features of the divine plan, represented by the light of the golden candle-stick in the "Holy," and by the shew-bread, and by the privileges of communion and service represented by the incense at the golden altar.

Whoever has these two evidences has what we think he should consider a satisfactory proof that he is inside the first vail of the Tabernacle, that he is therefore counted for the time being at least as a member of the High Priest's body. And such, we believe, should consider themselves as fully eligible to the prize as any upon the race-course, upon condition of faithfulness even unto death. It will be noticed, however, that we distinguish between an appreciation of spiritual things and appreciation of restitution and earthly things merely. We believe that the "natural man," under favorable conditions, may appreciate a great deal of the divine provision for the world, and that it is the spiritual things which God has specially in reservation for the little flock, which can be appreciated only by those begotten of the spirit. This does not mean that the natural man cannot understand what we mean when we discuss spiritual things; but that, as the Apostle declares, though he understands what we say, our words are "foolishness unto him," he cannot grasp them as truth, and as applicable to himself.

====================

R2902 : page 345

HE WAS A GOODLY CHILD.

--EXOD. 2:1-10.--NOV. 17--

"Train up a child in the way he should go; and when he is old he will not depart from it."--Prov. 22:6.

EVERY CHILD is not born a Moses, and no amount of training would make him his equal as a man. We have everything to say in accord with the Golden Text, and not a word in opposition; nevertheless, the foundation for greatness must be laid before the birth. It is a great mistake made by many--and one to which they are assisted by false theological views--that each child is a special creation of God, so that, if an idiot, God may be blamed; and if well endowed and balanced mentally and physically, God receives the credit. The Scriptural proposition is to the contrary of this, viz., that all God's work is perfect (Deut. 32:4)--that Adam was his workmanship, and that he is not responsible for the defects and imperfections which more or less mar every member of our race. In a sense, of course, all that we have, even though imperfect, is of God, since he is the author of all life and indirectly our Creator. --Exod. 4:11.

But our defects are explained to us in the Scriptures to be the results of sin, and the natural development of its death penalty, working in the race under the laws of heredity. We are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5.) But we are not all born in the same degree of degradation. While fallen parents cannot bring forth a perfect offspring they can, and sometimes do, produce types higher than themselves. This is accomplished by a law of nature affecting the mental conditions of the parents, and especially of the mother (and she is always susceptible to favorable or unfavorable mental and moral influences from her husband) during the period of gestation.

According to this divine law, therefore, parents are to a considerable degree responsible for the prominent traits of character in their children. If this matter were more thoroughly understood, more fully appreciated by parents, the result would be a great improvement in the natural quality of the children born. The husband would endeavor to make the surroundings favorable to the highest emotions and sentiments and aspirations on the part of his wife; who, in turn, would co-operate and set her affections on noble and good and pure and generous things, with meekness; and the result would surely be the birth of children much more resembling Moses than the majority do--in nobleness of character combined with humility.

Nothing herein stated, however, is intended to encourage the begetting of children by the Lord's

R2902 : page 346

consecrated people living in this "harvest" time. That begotten and born of the flesh is flesh; while that begotten and born of the spirit is spirit. (John 3:6.) The "new creatures" in Christ Jesus have a still higher and grander work before them than the producing of even perfect children, were such a matter possible. They have the privilege of co-operation with God in the development of the "new creatures," the spiritual sons of God: and like our Lord and the apostles they prefer this highest of all privileges. Not that we dispute for a moment the Apostle's word: "Marriage is honorable in all;" but that we emphasize with him that he that marrieth doeth well, but he that marrieth not doeth better. (1 Cor. 7:38; Heb. 13:4.) So now we emphasize that he that brings forth natural children of the highest type does well, but he that co-operates with God for the begetting of spiritual sons does better.

Our information respecting the birth and childhood of Moses is very meager. We know that his father's name was Amram, which signifies "Noble people." His mother's name was Jochebed, which signifies, "Jehovah is glorious." Though they were Hebrews, and as a race in bondage to the Egyptians, these names imply that this family of the tribe of Levi were persons of moral and religious sentiments--noble people in the proper sense of the word. This is implied also in the Apostle's statement, that they acted from faith.--Heb. 11:23.

As we saw in a previous lesson, the Egyptian rulers of the new dynasty were fearful that the rapid increase of the Hebrews would ultimately mean that they would become the dominant race, or else that they would take their departure--as, indeed, they expected to do, according to the traditions which they reverenced, and which instructed them respecting the time of their sojourn in Egypt, and of the promise of God respecting their ultimate deliverance, by the interposition of his power. The Egyptians did not wish to lose the Hebrew people, as their efficiency as laborers had been demonstrated, and as they were profitable to the Egyptians in the way of trade. They neither wished to drive them away nor to kill them off. What they did desire was that they should not increase so rapidly. To hinder this phenomenal increase various expedients were tried, none of them effective; and finally, as a repressive measure, an edict went forth that all the male children of the Hebrews should be put to death, the intention evidently being the curtailment of the race for a time only, permitting children to be born later on.

It was about this time that Moses was born; evidently there had been no such restriction at the time Aaron, his elder brother, was born. Moses was the third in the family; his sister, Miriam, the second, was the little maid mentioned in our lesson. The babe Moses was secreted by his mother for three months, in violation of the king's command, and at the risk of her own life as well as his; and the reason given is that she perceived that he was a goodly child --fine-looking, giving promise of the great man which he afterward became. The Apostle declares that the parents had faith--not faith in the child, nor yet in themselves, nor in the king; but faith in God, that he would bless and preserve the child; and we cannot doubt that this faith was accompanied by prayer to the Lord. We cannot doubt that even before the child was born, under such peculiar circumstances, the godly, faithful parents consecrated it to the Lord, to be trained for him, and instructed to the best of their ability, and to be the Lord's servant to whatever extent he would be pleased to use him. Without some such hopes and prayers the faith which the Apostle mentions would be inappropriate. Faith and prayers and consecrations usually go together, hand in hand, anyway,--both as respects ourselves, our children, and all with which we have to do.

It was a very shrewd device which the parents adopted for the child's preservation, and it either shows a divine guidance or an inventive mind, with a good knowledge of human nature, or all of these. Moses' parents read human nature well when they concluded that the princess of Egypt, if she found the babe at the time of the taking of her bath (perhaps a religious rite), would be sure to be touched, and her heart appealed to by any child, and especially by so "goodly" a boy. It was a cunning arrangement, too, to have Miriam, his sister, nearby, at the time of the finding of the babe in the bulrush basket, and to have her suggest the getting of a Hebrew woman to nurse the child, and then getting his own mother. Undoubtedly the Lord's hand and wisdom were behind the entire matter; but even so, it teaches us the lesson that God is pleased to use human instrumentalities in the accomplishment of his purposes.

R2903 : page 346

The parents did right to exercise their ingenuity for the preservation of their child, at the same time that they exercised faith in the Lord. And so with us:

our faith is not to be of the indolent kind which refuses to act, and would thus fail to be in the way to be used of the Lord; but rather ours also is to be a faith manifested by works. It is such faith that the Lord is pleased to bless.

The princess is supposed to have been Neferari, the wife of Rameses II, and daughter of the preceding monarch;--all Egyptian kings being called Pharaoh. She adopted the waif as her own son, yet was willing that he should be nurtured in a Hebrew home for a time--it is presumed, until he was either seven or twelve years of age; after which she had him brought to the royal palace and instructed in all the wisdom and learning of the Egyptians. How apt the thought of the poet in respect to Moses' case when he says:

"God moves in a mysterious way
His wonders to perform!"

How appropriate it was that the leader of Israel out of Egyptian bondage, as a type of the great Messiah, should be an educated or learned man; and yet how still more necessary it was that he should first have well fixed in his mind, in infancy and childhood, the basic principles of religion; and how marvelously the Lord arranged for both of these elements of his education. We cannot doubt that the parents, whose faith already had been manifested, would instruct the boy in respect to the Abrahamic promises, in which they trusted; viz., that as the seed of Abraham they were ultimately to be great, and to be used as the Lord's channels for blessing all the families of the earth; and that, as foretold to Abraham, the time

R2903 : page 347

when the Lord would bring his people forth from Egyptian bondage with a high hand and an outstretched arm of power was well nigh up. He was no doubt, thoroughly informed respecting his relationship to the Israelites, and no doubt not only faith in the promises, but a patriotic feeling of devotion to his people was liberally inculcated--because these qualities stand out nobly throughout his entire life, as they could not do unless they had been thoroughly implanted and cherished.

Comparatively few parents seem to realize the privileges and responsibilities placed within their hands in connection with their own offspring. The Christian mother who has a growing family has certainly a wide scope for the use of all her talents, if she will but use them, in giving instructions in righteousness and in the reverence of the Lord, to her little ones. And it is a mistake frequently made, to suppose that children cannot appreciate religious principles, and that therefore they should not be given even "the milk of the word," or primary lessons along the lines of the divine law. We believe, on the contrary, that while children are born with a certain amount of depravity and predilection to evil, nevertheless, their little minds are in a large measure blank pages, upon which principles either for good or for evil are sure to be deeply engraved. If their minds be not directed in the lines of justice and mercy and love and patience, and if they be not taught that these are the divine requirements, and their reasonable service, we may be sure that they will be taught the reverse of these, as they come in contact with the various depraving influences of life--the world, the flesh, the devil. Those parents who consider their children to be each a little garden-spot, and who faithfully plant in these the seeds of justice and love and patience and meekness and gentleness, and all the fruits of the spirit, to the extent that they may be able, will be sure to find a rich reward in the graces of character that will result, under the Lord's blessing--especially if the children have been consecrated to him from infancy, or better, before birth.

On the contrary, those who do not take the time to implant the seeds which would produce these graces, these mental and moral flowerets, will find, even as with an earthly garden, that it will not stay vacant until maturer years have come, and a more convenient season; but, instead, noxious weeds of evil disposition will grow, flourish, go to seed repeatedly, and bring forth bitter fruitage, to vex not only the individual himself, but also the parent, and society in general. Let each parent, therefore, so far as possible, see to it that any children he may bring forth will be "goodly," well-favored, by helpful pre-natal influences; and let him see to it also that having assumed the responsibilities of a parent he does good work in these little gardens, which are under his care --that the weeds of error are promptly plucked, and that the seeds of good are liberally sown.

Although Moses was born over thirty-six hundred years ago, and therefore comparatively near to the time when the evolution theory claims that man was only "one step above a monkey," we find that not only was he a wonderful child and a wonderful man--even before the Lord specially blessed him in making him the leader of Israel, and putting his power upon him--but we find also high standards of mental and moral attainment amongst his people--the Hebrew Joseph, for instance. We find, additionally, that in Moses' time there was a distinct and well-advanced civilization amongst the Egyptians. For instance, the city of Zoan, one of the capitals of Egypt, near which Moses was born and reared, is shown by modern research to have been a most wonderful city--as compared with modern times. Of it a celebrated writer says: "The ruins show it to have been a marvelous city, the Athens of Egypt. An Egyptian poet of that day says of Zoan: 'She is beautiful, beautiful! Nothing like her is found amongst the monuments of Thebes--the very secret of pleasures of life. Her bowers bloom with gardens. Each garden is perfumed with the smell of honey. Her granaries are full of wheat. Flowers for nosegays are in the houses. Her ships come and go every day. The joys have fixed their seat there.'" And concerning the development of literature and arts in that day our quotations further on will show that they were far advanced.

If as a child Moses was remarkable and attractive, so that Stephen calls him "exceeding fair" or margin "fair to God" (Acts 7:20), signifying refined, elegant; and if it be true, as Josephus says, that those who met him as he was carried along the streets forgot their business, and stood still to gaze at him, we may well suppose that his early training by pious parents, in the nurture and admonition of the Lord, and his subsequent instruction "in all the learning of the Egyptians," as the adopted son of the monarch--the result must have been a very noble, refined and handsome man. And yet, strange to say, that with all these accomplishments by nature and education, he is described to us as having been "the meekest man in all the earth." Who can doubt that this very quality of meekness was largely inculcated by the poverty of his parents, and their subjection to bondage, and the humble sentiments inspired by their consecration of Moses to the Lord from the time of his begetting? Certain it is that very rarely are those who are the natural children of princes and rulers humble-minded. Yet this meekness was another of the qualities essential to Moses as the leader of God's people. As it was, we find that his forty years' dealing with the Israelites in the wilderness, as their leader and the mediator of their covenant with God, so far overcame the meekness of Moses that he was hindered from entering the promised land, because he took to himself, instead of ascribing to God, some of the credit of bringing water out of the rock, saying, "Ye rebels, must we bring you water out of this rock?"--smiting the rock.

Under all circumstances we must think it very remarkable that a man so really great, and occupying so exalted a position for such a length of time, should have overcome the haughty "spirit of princes" in which he was reared, and have maintained his meekness with so slight an exception down to the very close of his career. We may well ask ourselves what would have been the result had God chosen for the leader of Israel a man who was naturally haughty and proud, or any other man than one who was very

R2903 : page 348

meek indeed. No other than a meek character could possibly have stood such a strain as Moses so grandly and so faithfully endured. There is a lesson for the Lord's people here. The Mediator of the New Covenant, Jesus, was also meek and lowly of heart, and those whom God is now calling from the world to be joint-heirs with Jesus, members of his body--as the great anti-type of Moses, to lead mankind out of the bondage of sin and Satan--these all must have likeness to their Lord and Head in this quality of meekness, if they would attain to his general character in other respects. We do well to remember continually the Apostle's injunction, that we "Humble ourselves under the mighty hand of God, so that he may exalt us in due time"--so that we may be meet [fit] for the inheritance, the Kingdom.

Concerning Moses and the educational opportunities of his time, secular history gives us some intimations. The library of Rameseum at Thebes--over whose gate was the inscription, "For the healing of the soul"--contained twenty thousand books, and it is significant as indicating the intellectual activity of that time, that this structure was built by Rameses II, by whose wife Moses is supposed to have been adopted. Stephen declares (Acts 7:22) that "Moses was both mighty in words and in deeds," and Stanley's

R2904 : page 348

"Jewish Church" says respecting him,--"He learned arithmetic, geometry, astronomy, medicine and music. He invented boats, and engines for building, instruments of war and of hydraulics, hieroglyphics, division of lands." It declares further that he taught Orpheus, and was hence called by the Greeks Musaeus, and by the Egyptians Hermes.

We know not how substantial is the basis for these traditions, but we do know that they are not of accord with the Scriptural records of Moses as a great leader. A lesson for us to learn in this connection is that God has his own way of preparing for all the various features of his own great plan. He knew the praying people who, at the proper time, brought forth their son. He knew how to direct so that the child, the youth, the man, should be an instrument ready for his own purposes; and yet in all of the divine dealings, here as elsewhere, we notice that God does not coerce those whom he uses for his work; but that rather he uses instruments ready, willing, desirous of being used. Let us each, therefore, seek by humility, by zeal, by love for the Lord and for his cause, by faith in his power, to be in that condition of heart and mind which will make us ready to be used, and useful in any department of the divine service to which the Lord may be pleased to call us.

===================

R2904 : page 348

THE PARABOLIC VINEYARD WASTED.

--ISAIAH 5.--NOV. 24.--

Golden Text: "Woe unto them who are mighty to drink wine."

APPARENTLY our Lord had in mind the parable of the vineyard presented in the first seven verses of this chapter, in the parable which he gave, recorded in Matt. 21:33-44. In both parables the vineyard represents the Jewish polity, and the vines represent the people, especially such as were in influence and power--the leaders.

Both parables show a lack of the proper influence of the truth which had been granted them, upon the hearts of the Jewish people. The Lord's favor and the knowledge of his goodness as it had reached them, had not brought forth pleasant fruit, but that which was acrid and bitter--had not brought forth love, but selfishness, and self-indulgence. This is set forth in verse 7. Having given Israel his law, instructing them through it respecting right and wrong in their dealings with each other, the Lord had reason to expect "judgment," that is, justice; but he beheld oppression. He beheld that those who had the greatest knowledge of righteousness were still exercised by a spirit of selfishness to the extent that they took advantage of their more ignorant brethren. The Lord says that when he looked for righteousness, peace, and prosperity, behold a cry arose to him from the oppressed--from those who under the social order of things failed to get their reasonable and legitimate share of the bounties which the Lord had freely granted.

An intimation respecting the method of this oppression is given in verse 8, in the words, "Woe unto them that join house to house, and lay field to field, till there be no place [for the poor to occupy], that they may be placed alone in the midst of the earth!" The description represents a condition of things very similar to that which we are told now obtains in Great Britain, and indeed throughout Europe, where large estates are held by private owners, and thus withdrawn from the use and occupancy of the people in general. Landlordism seems also to be included in the thought--adding house to house. The Lord in another place declares respecting the future, "They shall no more build and another inhabit, no more plant and another eat the fruit thereof;" which may be understood to signify that in the future time of the Lord's Kingdom, houses will be built for the owners' occupancy--and not to be rented.

It will be observed that we do not consider this lesson to be a "temperance lesson" in the ordinary sense of that term,--but a rebuke of the Lord against intemperance of every form--intemperate selfishness, etc. Moreover, although the parable and general lesson connected with it was addressed originally to the Jews, it appears to us, like many other Scriptures, to have a deep signification and meaning in respect to the Gospel Church, spiritual Israel, as well as for natural Israel. Indeed, as we have heretofore seen, natural Israel was in all its affairs, and the messages sent to it, a type of spiritual Israel, and hence all the things written and done toward and respecting the typical nation, should be understood as having a higher and deeper application to the anti-typical nominal spiritual Israel--"Babylon"--of to-day.

At no time probably has there been a greater disposition than at the present to add field to field, and house to house--to amass wealth, and to control the land and machinery, and all sources of wealth and

R2904 : page 349

power. The Lord says that woe is coming upon this class, and this announcement is in fullest accord with the various declarations of the Scriptures which point out that the great "day of vengeance" is near at hand; and that it will be a time of severe trouble upon the whole world, but especially upon the rich. The Lord's warning is that surely many houses shall be desolate, and that even great and fine residences shall be without occupants. (Vs. 9.) The thought apparently is that the time of trouble of which we read that "they shall cast their gold and silver into the streets, but it shall not be able to deliver them in the day of the Lord's anger," will be especially against the great who live in earthly palaces, and who for safety's sake will desert these or be destroyed during the period of anarchy.--Ezek. 7:19.

This spirit of acquisitiveness which lies at the foundation of all the trouble is to be found in every land, but nowhere more than in so-called "Christendom," and Christendom alone is evidently referred to in the prophecy, except as it may also have applied to fleshly Israel in the harvest time of the Jewish age, in which similar "wrath to the uttermost" in anarchy came upon that typical people. The fact is that large plantations and farms are managed by employees instead of each person planting and reaping on his own account: it is intimated that by and by this will lead to serious results. When the present social fabric breaks up, and there is "no hire for man nor hire for beast," and "no peace to him that goeth out, nor to him that cometh in," because every man's hand is against his neighbor,--then the large farms and plantations will be at a serious disadvantage, and the yield will be correspondingly diminished.

Verses 11,12-22, mention wine and strong drink. We concede that literal wine and intoxicating liquors in general are a dreadful bane to Christendom; we concede that many who occupy influential positions, as well as a mighty host of the common people, are greatly injured by intoxicating liquors. We urge and warn all of the Lord's people against this evil, insidious, and contaminating influence. However, we are not certain that the Lord here refers exclusively to literal intoxicating liquors. It is true, at least, that there is another kind of intoxication that is very prevalent at the present time: it is scripturally termed the wine of Babylon: it produces an intoxication along religious lines, and hinders people from discerning and comprehending the divine Word, character and plan. It is the wine of Churchianity, which confuses those who use it, and beclouds their minds in this respect to the true Christianity. It addles their judgment and brings the people into captivity to false doctrines and false teachers, "because they have no knowledge,"--verse 13.

Concerning this symbolic wine and intoxication, the Lord declares that Babylon has "made all the nations [inhabitants of the earth] drunken" with the wine of her incontinency and unfaithfulness to Him. (Rev. 17:2; 18:3.) The stimulating power is not the spirit of a sound mind, but the delusion of a false doctrine; as the Prophet declares, they are "drunken," but not with wine.--Isa. 29:9-13.

Instruments of joy and praise they do indeed employ, often spending much money upon grand pipe organs wherewith they would praise the Lord, even in the delirium of their false conception of his character and plan; as it is written, "but they regard not the word of the Lord, neither the operation of his hands." They are not looking to see what the Lord is doing, nor inquiring to know concerning the mighty work which he is about to accomplish in the setting up of his Kingdom; and hence to them the overthrow of Babylon and the confusion and anarchy incidental to the establishment of the Kingdom will be as the same Prophet declares, God's "strange act," "strange work."--Isa. 28:21.

"Because the people have no knowledge," they are consumed with thirst at the present time. The wine of false doctrine has produced erroneous views of various questions, and with the incidental bemuddled condition of the mind there comes at the present time a thirst for more knowledge, and for explanations and for consistency which their teachers cannot satisfy. The people in general have lost their taste

R2905 : page 349

and appreciation for the water of life, the truth; and false teachers warn them against it as poison. The wine of false doctrines now being manufactured at all the Theological Seminaries is the wine of evolution and higher criticism, which does not satisfy the thirst, but increases the confusion of mind, and makes null every attempt to appreciate and comprehend the divine plan, as set forth in God's Word. Even Babylon's notables are dissatisfied, famished.--See Amos 8:11.

Verses 14-17 show the end of the matter. The grave figuratively opens her mouth to swallow these up; and in the time of trouble, unquestionably, large numbers will perish literally from the earth. But sheol, the grave, will specially enlarge, in that it will take into it more than human beings: it will take into it the great octopus system of Babylon, with its many heads and many arms, financial, political, social, religious, etc. In that day of trouble, all classes will be humbled together, and the Lord and his righteousness will be exalted in the sight of mankind.

Verses 18-23 take us back again to point out the peculiarities of some who are prominent in the evil of this time, and who will bring special woes upon themselves. These are not those who are beset by temptations and yield through weaknesses resulting from the fall; but such as greedily take hold of sin and in-equity, through their vanity and self conceit. They deceive themselves into supposing that they are hastening the Lord's work, and that they are acting under the counsel of the Lord in their various sectarian enterprises; but the fact is that they are not in the condition of mind to appreciate the Lord's counsel, being drunken with false doctrine. Hence it is that they call evil good, and good evil, and put darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter, and are wise in their own eyes, and prudent in their own sight, mighty in respect to their own wine of false doctrine.

What could better compare with this matter of calling evil good, and good evil, than is general when the word gospel is used. The meaning of gospel is "good tidings;" but that which Babylon calls gospel is most awfully bad tidings--the announcement that nearly all the world of mankind (all except a little

flock) are to go to eternal torment. And when the real good tidings is announced, we find these same persons drunken with the wine of false doctrine, rabid in their denunciation, calling it "nocturnal hallucinations." Do they not indeed put light for darkness, and darkness for light? Do they not indeed label "poison" the true message of the divine plan, and label "gospel," that which is the most awful and bitter dose that human intellect could be asked to accept with joy? Indeed, as a Presbyterian minister expressed it--"You must not attempt to masticate our doctrines, for if you do you can never swallow them; they are in this respect like a Brandreth pill." And yet this bitter dose, of which reason would forbid the swallowing, is misnamed sweet, heavenly truth.

But do the ministers of Babylon show any disposition to justify the wicked for reward, or to take away the righteousness of the righteous from him? Yes, frequently; for instance, not long ago a brother in the West, who had accepted the true gospel, the true light, the sweet story of divine love, wisdom, and power, died. The Lutheran minister called upon the family (formerly attendants and members of his church), and without even waiting to be invited to preach the funeral discourse, said that, of course, he would be prohibited from preaching the funeral sermon, as it would be contrary to the rules of the church. The Brother had always been a consistent Lutheran, and after receiving the truth gave good evidence of his profession of being sanctified thereby, --yet in this way, and by derogatory statements, this minister of the gospel of eternal torment attempted to take away his righteousness from him. Indeed many Christian people have found to their surprise that, after leaving the nominal church, the special pillars of the same are ready to say all manner of evil against them falsely--or, at least, to imply evil. The same Lutheran minister a little later on was invited to preach at the funeral of a notoriously unregenerate man, and he accepted the invitation with alacrity, and, of course, in his discourse tried to justify the wicked, the reward probably being the influence upon the family, and in favor of the denomination.

Verses 24-30, describe the great time of trouble now impending, in which, the Lord's great army shall overthrow Babylon and plow deeply with sorrow and tribulation the hearts of mankind, and make the world ready for the new dispensation, the Millennial Kingdom. See "The Day of Vengeance"--Millennial Dawn, Vol. IV.

===================

page 350

ENCOURAGING WORDS FROM FRIENDS.

Dear Brother Russell:--

Your answers to my questions, and the little extra, "Things Whereof Ye Wrote unto Me," are in accordance with my views on the subject, and also what I had expected from you, after carefully reading your article in the July number of the Watch Tower, 1893, on the relationship of man and wife, with which Sister Stovel and myself were much delighted at the time it was published. It entirely coincided with our views on such relationship, which opinion neither of us have had the slightest reason to change in the slightest degree. Indeed we had positively refused to believe the whole of what we had heard of your opinions and advice; but as assertions were made to the contrary, I thought before denying them, to get your direct word upon the subject, feeling quite sure that if I was in error, you had good scriptural ground for your opinion.

I have not seen Sister Stovel since she came back from Cleveland Convention; but to-day I received a long letter from her, informing me of the glorious time you all had there, and expressing herself as not only much delighted with the meetings, but as greatly benefited and strengthened for her journey along the narrow way towards her now dearer Lord and Redeemer, than ever. She also says that undoubtedly all enjoyed like blessings with her. I deeply regret not having been able to be present and to participate in such a foretaste of the joys set before us.

I ask your continued prayers, dear Brother, that I may be supplied with an abundance of strength from the throne of the heavenly grace, to keep firmly, steadily, and courageously treading the narrow way, and finally be found worthy, in my Redeemer, of a conqueror's crown.

I ask God's blessing upon you in your many trials and labors in the cause of the truth, and continued striving to build up and assist the members of the body of Christ.

Yours in the love of Christ,
Ebenezer Stovel,--Canada.

Dear Brother:--

Many thanks for the parcel of "meat in due season," which I was able partly to dispense this morning. First I distributed to about 200 houses, and afterwards to about the same number of persons leaving places of worship in the town. God grant that some of his dear hungering children may be even now feasting on the health-giving, satisfying, present truth!

I am with you in the meeting now commencing, and would that I were actually present. Give my love to all the brethren. God bless you and all who love the Lord in sincerity and truth.

Yours in Him, W. S.,--Hants.

Gentlemen:--

You will, I am sure, pardon the liberty I take in writing to you. To-day there fell into my hands a booklet which I read with the deepest interest, and I feel sure, profit. I notice on the last page you very kindly offer free copies for friends of readers, and further reading matter. If not asking too much, I would esteem it a favor if you would send me some copies for distribution among my Christian friends. I feel that this booklet has come as a message to be honored, and I pray God to bless your labors abundantly.

Yours faithfully in Christ,
W. B.,--Norfolk.

===================

R2905 : page 351

ANOTHER SWISS HELPER.

Dear Brethren in Christ:--

Am sorry I cannot write in English. Am a Swiss. About 27 years ago I was converted. Constrained by the love of Christ, I worked for six years in the Lord's vineyard, and also followed my profession and had much joy and peace in the Lord and in his work. The Lord led me into the Baptist church where I labored for 27 years with joy. I did not think that anything would ever separate me from it. In 1880 I entered the Theological Seminary in Hamburg. In 1884 I received several calls from Baptist churches, and thought it God's will that I should accept a call to a church in Breslau, where I felt the Lord's blessing upon me. While I was there a large church was built with a seating capacity of 600. In Breslau Catholicism is very strong. Among the 280 that I was permitted to baptize on profession of their faith, one-third were Catholics. In 1893 I received a call to one of the largest Baptist churches in Germany, at Konigsberg in Prussia. A new chapel was built and meetings were held in 16 places in the country. During the three and three-fourths years of my stay, about 500 were converted and baptized. Three other brothers labored there beside myself; two in the country and one in the city. Then I received a call to Zurich, my mother-country, where the work had been progressing slowly. Considering the call as coming from the Lord I accepted it. The congregation was small, but with great joy I labored there 5 years, and built a chapel and residence. There, also, I was permitted to baptize 200 on profession of their faith, among them some Catholics.

About four months ago I received "Millennial Dawn," Vol. I. I read the book with deep interest and blessing. Sent for the three succeeding volumes and several pamphlets, and have read them through.

I am deeply convinced as to the truthfulness of this work. My biblical and theological convictions have been corrected in a manner and degree I had never before experienced. I felt that honesty and humility were necessary that I might give due honor to these truths, and God has granted me these. I hear that the leader of a faith and prayer-cure institution, one of the most influential men in Switzerland, and who is considered a high authority, has denounced the book (Millennial Dawn), and has burned many. Have done much searching for the last 27 years respecting matters referring to the consummation of the age, and endeavored to be watchful of the signs of the times. It is due to this fact, in part, that I so highly prize this book and am determined to study it very carefully with the Bible, and to proclaim the truths so important to our times. I have commenced to do so in my congregation, but have learned what I formerly did not know, that even the Baptist church has traditions and confessions which prevent free searching and preaching of the truth. When I was told by my congregation that there were certain limits and rules which I could not overstep, I told them I would permit no such barriers to be placed around me, and resigned my position as Baptist minister. It seemed plain to me that this was God's will concerning me, though I do not know how he will lead me in the future. I have four children, 15, 12, 10 and 6 years, respectively. October is my time to leave and my successor will take my place. I am now waiting on the Lord to do as he may direct. This is not easy, as I am not a man of means, but I am persuaded the Lord will lead me aright. When my former congregation in Konigsberg heard that I had resigned, they extended a call to me with the assurance they would build a third chapel if I would come. But I do not feel free to accept. To me it is clear that I must not again be connected with any congregation, but should stand free, in order to declare the whole truth, as it is now due and now needed.

Have recently been reading a new book by a Swiss theologian, Reinhardt. The author endeavors to demonstrate from a philosophical standpoint what "Dawn" presents from the standpoint of divine revelation. In many respects there is a striking similarity between this book and "Dawn." But Reinhardt is a rationalist, and believes the theory of evolution, and consequently is in error. He speaks of Chas. T. Russell in his book, the author of "Dawn," but cannot say more than "he believes too firmly in the inspiration of the Scriptures."

For a time before reading "Dawn," I thought of entering Dowie's Zion work, and wrote to Dowie,

R2906 : page 351

but as yet I have received no reply; but since reading "Dawn," I feel that the Lord has another way for me, and other duties. My desire at present is--I should like to have a year for quiet and study, to search my Bible and spend in prayer, and thoroughly study "Dawn." When I am thus prepared of the Lord, I would like to preach the truth, as it is now due, in the cities of Germany and Switzerland. After Paul's conversion he had time for quiet and study; but I have been a minister for 17 years, and in the entire period have had no opportunity for rest and study, though I preached from four to five times a week. Through the study of "Dawn," there has been a revolution in my biblical and theological opinions, and I must have time to become established before I can publicly expound these doctrines, though I have a deep conviction of their truthfulness.

As I am entirely without means, I must look to the Lord to provide the means to support my family, and this he will do if he wishes me to have the time for study. I wait for his direction. Of this I am thoroughly convinced, I cannot longer be a Baptist minister.

Permit me to enclose a photo of my wife and myself. I am 44 and my dear wife 37. Our only concern is that we may attain the high privileges to which we are called, and that we may be co-laborers during the short time that remains, in gathering the elect.

Should you consider it wise that I should go to you in America for a short time (without my family), I am ready to do so. I would be very thankful to receive an answer as soon as possible, in German writing, as October is approaching, when I must leave my home and field of labor. My desire is that God's will may be done in me and through me. May he also direct you in the advice you may give me.

In Christian love and esteem, yours,
Jan Kradolfer, Minister,--Switzerland.

===================

SEMI-MONTHLY.
VOL. XXII. NOVEMBER 15, 1901. No. 22.

CONTENTS.

Views from the Watch Tower

Human Forces Bursting all Bonds and Barriers..........................355
A New Chemical Agent..........................356
Streams in the Desert.........................356

In Peril from Their Own Troops................357
Faith Severely Tested............................357
Certainly I Will Be With Thee.....................359
The Ten Plagues of Egypt..........................361
An Editor Lectures Churchianity...................364
Love Ye One Another...........................364
The Church Expectant..........................364
A Usurpation of Authority.........................367

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

PILGRIM VISITS ARE FREE OF ALL CHARGES.

We find that some of the friends have refrained from requesting "Pilgrim" visits because they supposed they would be expected to contribute for his railway fare and also for his support. This is a mistake: the services of the preaching "Pilgrims" laboring under the auspices of the WATCH TOWER BIBLE & TRACT SOCIETY are absolutely without charge;--nor do they take up any collections. The Society pays their railway and all other expenses out of its funds, which are all voluntary donations, from such as are able and anxious to serve thus.

All we ask of the friends visited is that they provide a parlor, hall, school-house or church building for the meetings and that they board and lodge the "Pilgrim" during the two or three days of his visit. We attend to all else.

REQUESTS FOR PILGRIM SERVICE.

The Pilgrim routes are made out months ahead; so it is too late to write us, as some do, when they learn from last page that a Pilgrim is coming to their vicinity. If you desire visits write us a Postal Card (or on a card of that size) answering the following questions: (a) Have you regular meetings now? (b) How many usually attend? (c) Who are the chosen leaders of the class? (d) Did the class vote its desire for Pilgrim visits? (e) Are you able and willing to secure a suitable room for private meetings? (f) Could you arrange also for one public meeting? and what number could probably be gathered?

You can answer briefly, thus: (a) Yes. (b) 14. (c) John Smith and Amos Brown. (d) Yes. (e) Yes. (f) Yes: 100 to 300.

When you see a notice of a "Pilgrim Visit" near you and do not know the meeting address, enquire of us by Postal card immediately. Those arranging for "Pilgrim meetings" will please notify us early respecting their arrangements.

===================

R2906 : page 355

VIEWS FROM THE WATCH TOWER.

HUMAN FORCES BURSTING ALL BONDS AND BARRIERS.

JUSTICE BREWER, of the Supreme Court of the United States, was one of the speakers at the recent Yale bi-centenary celebration, and he made some statements which were extremely startling as coming from one in his high judicial position. The Picayune epitomizing his speech says:

"Commenting on the extraordinary results attained in scientific discovery and mechanical invention, and their use in all the business and economies of daily life in a country inexpressibly rich in natural endowments, and inhabited by a vast and rapidly increasing population of the most enterprising and intelligent races of men, he said:

"'These various causes are operating in our midst to produce wealth, consolidation, centralization. The rapidity and multitude of mercantile transactions are seen in colossal fortunes, in gigantic undertakings, in enormous financial consolidations, and corresponding organizations of labor. Local self-control is giving way before the pressure for centralized power. The town meeting is supplanted by the State Legislature, while the latter in its turn is yielding to the expanding power of Congress. Political parties are largely under the management of bosses, and the whole great forces of industry, business and politics seem passing under the domination of single central control.'

"The eagerness with which the physical forces brought into play by scientific discovery and invention have been adopted and enlisted in every branch of industry and business is not more remarkable than is the tendency towards the concentration and centralization of human forces and agencies. On one side capital is concentrating. On the other labor is combining. Each is mustering all its forces so that each may work with the other with completer system and to better advantage, and, in case of a conflict, each will be able to hurl itself against the other with all the great energy and effectiveness, and the prospect is that, sooner or later, both sides will attain conditions of such formidableness as that the shock, should they come in full collision, will destroy the existing social and political organization of the Republic, unless the masses of the people, who will not be bound to either side, shall rally to crush out the combatants and save the country's institutions.

"It has been declared by jurists that there is no evil which can occur in human economy that cannot find its remedy in the courts, but Justice Brewer does not agree with any such doctrine. He said in his Yale address:

"'You cannot stay this movement towards consolidation and centralization. It is a natural evolution. The commercial spirit is taking advantage of the wonderful facilities given by steam and electricity. Injunction against strikers will not stop it; legislation against trusts will not. Attempting to stay the movement of its chariot wheels by injunction or statute is lunacy, compared with which Dame Partington's effort to stop the Atlantic with a mop was supreme wisdom.'

"Then the last appeal is to the court of public opinion, and it must be a court independent of the contending parties. Not all the people of the United States belong to the privileged class of combined capitalists any more than they are members of labor organizations. The aristocracy of capital is made up of only a few thousands at the most. Organized labor may embrace a few millions of men not yet united under a central power. But although they may be so combined when the great conflict shall come, they will only make up a minority proportion of the entire population. There will be a great body of the people, to the number of tens and scores of millions, who will to a greater or less degree be independent, in sentiment at least, of both concentrated capital on one side and combined labor on the other, and this great majority will sit as a court to judge and determine what is necessary to protect the people's liberties and their free institutions from the aggressions of either or both of the combinations."

* * *

The thinking people of the world all perceive that

R2906 : page 356

the great day of trouble is approaching,--very much as we have shown it from the Scriptures in The Day of Vengeance and The Divine Plan of the Ages. Yet, as above stated, they hope that the masses will at the proper moment save society from complete wreck and ruin in anarchy. It is well for mankind that hope occupies so large a place in the natural heart which has nothing else to lean upon.

But if the Scriptures forbid us to exercise such hopes they give "us who believe" a still better hope of blessings to follow. The learned Justice hopes for the farming element, which heretofore has always been the conservative one, to preserve society and to enforce law and equity. But the Scriptures show the reverse of this. They show that it will be the reapers, the farmers, who will specially suffer and cry out at this time, and be specially instrumental in bringing about the anarchy.

Already the "Agrarian Party" (the farmers) of Europe are now causing kings and emperors serious trouble. They cry out that they cannot make a living at present prices and want prohibitive tariffs which would so increase the cost of living for laborers and mechanics as to seriously disturb manufacturing and all foreign commerce. This is the result of the demonetization of silver--farmers of gold standard countries being obliged to compete with farmers of silver standard countries, while manufacturing is all done in gold-standard countries and has no such competition with the cheap labor of heathendom.

Phenomenal conditions have given American farmers great prosperity--at the expense of millions in India and Russia, who have suffered from famine. But we are not to expect bountiful harvests here, and famines elsewhere to keep up prices, always. When the reverse movements come, the farmers of this favored land will also begin to cry out as represented in James 5.

A NEW CHEMICAL AGENT.

"The first milestone on the journey toward bloodless surgery has been reached. Its name is Adrenalin, that being the title of a chemical composition recently discovered by Dr. Jokichi Takamine, a well known and highly educated Japanese, who is connected with a chemical house that has a local office in this city. Adrenalin is to medicine what liquid air is to science, the only difference being that the chemical is under complete control, with unlimited possibilities before it.

"By the local application of Adrenalin, in solution of one part to 5,000, operations may be performed on the nose, ear and eye without the spilling of a drop of blood. Such operations have also been performed with Adrenalin in solution of one part to 10,000.

R2907 : page 356

"Thus has it been demonstrated that the discovery is the most powerful medicine known, and at the same time, it might be said, the most expensive. Physicians but it at $1 a grain, or $7,000 a pound.

"The isolation of the blood pressure raising constituent of the suprarenal gland is of course the chief virtue of Adrenalin, and its uses and developments along this particular line are unlimited. It has also been ascertained, however, that Adrenalin is a most powerful cardiac stimulant, and it has been hinted by physicians that it may be possible to resuscitate persons who have died of heart failure.

"Premature childbirth may also be made obsolete, as it is said Adrenalin can be made to revivify the heart of the dead child. Work along these lines is now being carried forward by Dr. Takamine in his laboratory, and before another year is gone it may be possible to perform amputations without the loss of blood, which is so disastrous to the patient."--New York Herald.

STREAMS IN THE DESERT.

"Surely the 'Great American Desert' of our childhood days will soon be a thing of the past. The only conception of a desert that the next generation will be able to obtain must come from pictures and descriptions of something that once existed, but is no more. Indeed, it is quite likely that we shall not have to wait for the next generation to witness the realization of this change.

"A special from San Bernardino announces that an artesian gusher, with a flow of nearly 200 inches of water, has been struck on the Mojave desert, near Victor, at a depth of less than 200 feet, by parties who were drilling for oil. This is not, by any means, the first time that water has been struck in Southern California by persons who were seeking for oil, and in some cases the water has proved to be more valuable than a moderate amount of oil would be.

"Out on the Colorado desert, below sea level, they have obtained a fine supply of artesian water at a moderate depth, and at the other end of the desert, near Yuma, water is flowing through a canal which is big enough to be navigated by a steam launch.

"All this is only a slight foretaste of what is to come within the next few years. That favorite quotation of our friend, the country editor 'The desert shall blossom as the rose,' is destined to be exemplified to a remarkable degree in Southern California within the next decade. Not only shall the desert blossom as the rose, but also the less beautiful but more profitable cabbage and potato and cauliflower and sugar beet and watermelon and fruit tree, and many other things which profit a man's stomach and swell his bank account."--Los Angeles Daily Times.

The foregoing clippings corroborate the testimony of the Scriptures,--that we are in the dawn of the new epoch, long by God's prophets foretold--the Millennium, the period of divine favor for the blessing of Adam's race through him who redeemed it--Christ. They corroborate the assurance that under that Kingdom of Messiah the "curse" shall be lifted from the race and as Sin and Death have reigned for 6,000 years, now soon Grace and Truth shall reign unto righteousness and life.--Rom. 5:17-21.

Meantime, also let us not forget the teaching of the Lord's Word that so far as humanity is concerned, it is so full of selfishness that it cannot enter into these blessings now due peaceably; but must needs pass through "a time of trouble [anarchy]

such as was not since there was a nation." We must note the trend of events in this direction therefore, also. It is significant that one Socialist publication claims to have sent out during the forty weeks of this year, over 6,000,000 papers and pamphlets. And below we quote a cable to the Chicago Daily News--also significant.

IN PERIL FROM THEIR OWN TROOPS.

"London, Sept. 30.--Dangerous social fanatics in the ranks of continental armies are causing unrest in a number of the principal capitals of Europe, according to a high officer of the British army who has just returned from a professional tour of the continent. He asserts that some monarchs are in peril when in the presence of their own troops and are now taking drastic measures to correct the evil. To the correspondent of The Daily News he said today:

"The barracks of Europe have become nurseries of anarchism. Realizing the opportunity offered to them in the leisure hours of army life, anarchists have gladly submitted to conscription and subsequently have poured the poison of their doctrine into the ears of their comrades. They have appealed especially to young peasants caught in the net of compulsory military service, and have sent many of the latter out of the army convinced of the tyranny of the ruling classes and eager to identify themselves with the radical element of the population.

"This has happened on a particularly large scale in Germany, Austria and Italy, and the officials of those countries are greatly disturbed. They have adopted measures for strangling revolution in the barracks. The latter are now frequented by government eavesdroppers and spies who make short work of the preachers of assassination and insurrection."

===================

R2907 : page 357

FAITH SEVERELY TESTED.

"By faith, Abraham when he was tried, offered up Isaac;... accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure."--Heb. 11:17,19.

WITH CHANGES of dispensation come changes of divine methods of dealing with the faithful. The Lord's command to Abraham to sacrifice his son was totally different from any command he would give to his people now; and yet tests of a similar import, though of different kind, are laid upon the Lord's people to-day, and for a very similar purpose, viz., the testing of our heart-loyalty toward the Lord:--testing of faith in him,--in his wisdom, in his power, in his goodness.

In Abraham's day the patriarchal form of government prevailed, and under it the father of a family held an autocratic power which seemingly was rarely questioned by the children. The same extreme view of paternal government prevails, at least outwardly, in China to-day, we are informed. The patriarch, Abraham, was amenable to no earthly law or ruler, but to God only; and when the Lord proved or tested his faith and obedience by calling for the sacrifice of Isaac upon Mount Moriah, Abraham, full of faith and obedience, promptly responded, and there was no law or power to restrain the obedience. Even Isaac, who by this time was twenty-five years of age, seems to have offered not the slightest resistance to the divinely arranged program as set before him by his father; for in the vigor of youth he certainly need not have been bound to the altar contrary to his own will.

A severer test upon Abraham than this one could not be imagined. What could be a more difficult thing for any father to do than to slay his own child, even in response to the divine command? But in Abraham's case the sacrifice was a doubly keen one, because, not only had he the natural parental love for his offspring, but this was the son of promise, for whose birth he had waited according to divine promise, and longed and prayed, for twenty-five years--the son whose birth in his old age was admittedly a miracle of divine power--the son in whom, according to the divine word, centered all the gracious promises which had filled Abraham's heart for now fifty years; and which, during all this period, had constrained him to be a pilgrim and a stranger in the earth, so that he might in due time inherit these gracious promises which belonged to the future. How strange it must have seemed to him--how utterly inexplicable, that the Lord should ask him to surrender Isaac as a sacrifice!

Our respect for Abraham's faith rises higher and higher, as we behold the various manifestations of his confidence in God, and his obedience to the divine command. We say to ourselves, even as new creatures and partakers of the divine nature, O that we might have in fullest measure this abounding faith, this willing obedience, this trust, resting securely in God, this assurance that he is able to accomplish all that he has promised, even though the accomplishment of it should make necessary a resurrection from the dead! For the Apostle assures us that Abraham philosophized upon this matter--respecting the fact that Isaac was his legitimate heir, and had been so acknowledged of the Lord, saying, "In Isaac shall thy seed be called." He could see no other way that God's word could be true; yet so strong was his faith that he trusted that the Lord was able to raise his son from the dead in order to fulfil the promise.
Heb. 11:19.

This is exactly the kind of faith that the Lord desires to find in the spiritual seed of Abraham, the Gospel Church--a faith that will trust him even where it cannot trace him; a faith which recognizes his perfect wisdom, perfect love and perfect power. It is not a faith, however, that is a spontaneous growth, under present fallen conditions. It requires years for its development. Abraham had not this degree of faith when first he entered the land of Canaan as a pilgrim. It was the lack of this perfect trust in God which made him fearful to acknowledge Sarah to be his wife, when later he went into the borders of Egypt; it was a faith that had grown through his continued intimacy

----

*This was written as the S.S. Lesson for Aug. 25 but was accidentally omitted. Many requests lead us to present it now.

R2908 : page 358

with his Almighty "Friend." His previous trials and testings had already contributed to the development of this his finished faith; the long waiting and frequent disappointments in respect to Isaac had been beneficial; the attempt to assist the Lord in the fulfilment of the promise, in the begetting of Ishmael, and the subsequent rejection of Ishmael as not being of the Lord's arrangement, had no doubt helped to establish the patriarch in his confidence that God's purposes are immutable, and his power unlimited.

And so it is with the spiritual seed of Abraham, the Christ, the Church:--our faith-development also is a work of time and patient endurance of trials and testings, which, rightly received, work out for us an increase of knowledge, an increase of faith, and an increase of fellowship with God,--until, by the Lord's grace, we later on reach such a development of faith in him as sometimes surprises ourselves, and assures us that we have made some progress; because at the beginning of our way we could not have endured the same trials successfully. Thus we see that in many respects even our faith is a gift of God--that while we exercised some faith in the beginning of our experiences, yet the development of it to such a condition and degree as will be acceptable to God is of God's grace, through his providential leadings, dealings, instructions. To him, therefore, we must render the praise, not only for the glorious results, but also for the faith and the works of this present time, which fit and prepare us for the coming glory and blessings.

Mount Moriah is one of the hilltops embraced in the city of Jerusalem, which of course was not in any degree built or inhabited in Abraham's time. The Temple was built upon this hilltop, and the original rock upon which it is supposed Abraham offered his son--later represented by the ram--is now to be seen. True, it is no longer called the Temple, but a Mohammedan mosque--the Mosque of Omar. Nevertheless, the Mohammedans have preserved this natural rock from any desecration, and visitors are permitted to look upon it over a railing;--the writer so viewed it with keen interest in 1892. In Solomon's Temple it constituted the base of the altar of sacrifice, and a drain (apparently a natural one) leads from this place of the killing of the sacrifice, underground toward the valley of Jehoshaphat, or the "valley of dry bones," which typically represents Adamic death, as the Valley of Hinnom symbolizes the Second Death. We see in this the divine foreknowledge and fore-arrangement in respect to every feature of the plan of salvation. God not only foreknew that he would use the land of Palestine in connection with the development of typical Israel, but he premeditated also the construction of the Temple, centuries afterward, upon the site which he selected for it. And that site, and the Temple, and the city, Jerusalem, and the Valley of Jehoshaphat and the Valley of Hinnom, all were intended to be, and are, so many lessons in respect to the divine plan, past, present and to come--to those who have the eyes of their understanding opened to see these matters from the right standpoint--from the standpoint of Jehovah, who promised forgiveness and blessing through Abraham's seed, and who has since been gradually working out his great and glorious propositions. Although our Lord Jesus, the Head, and the Church which is his body, were not slain upon this typical rock in Mount Moriah, nor in any other one spot in the world, nevertheless, the lesson is a clear one to all who understand that the blood of bulls and of goats, which can never take away sin, offered upon this spot--typified the better sacrifices, holy and acceptable to God, through Jesus Christ our Lord.

Only those who recognize the fact that Abraham was a type of God (Rom. 4:17, margin), as Isaac was a type of Christ, can have any clear and satisfactory comprehension and appreciation of the incidents of this lesson. As Abraham was willing to offer his only son, in whom centered the promises, so Jehovah gave his Only Begotten Son, in whom centered the promises, that he should die on our behalf--a sacrifice to meet the demands of Justice, to the intent that thereby every promise of God respecting the blessing of all the families of the earth might be made possible, and in due time be accomplished. Although Abraham's hand was stayed, that he should not obey the Lord's command, nevertheless, the entire incident illustrates what other Scriptures affirm, viz., that "without the shedding of blood there is no remission" of the world's sins;--that unless the heir of the promises should die for man's redemption the promises could never be fulfilled. And this lesson is fully carried out in the picture before us; for although Abraham was not permitted to offer Isaac, a representative of Isaac was offered, the ram which God had provided.

So, throughout the Jewish age, God permitted the natural children of Abraham to rejoice in his promise of blessing, requiring of them also that they continuously show forth the fact that the blessings could not come without a great sin-offering;--requiring them also to sacrifice bulls and goats, as sin offerings year by year continually, though these could never take away sin. They pointed to the great sin-bearer, who should also be the great deliverer. And now we, of this Gospel age, viewing the matter from the standpoint of its accomplishment, can see, as the

Word of God declares, that the same God who in times past provided for the typical sacrifices has now provided the real one,--"by whose stripes we are healed." We can see also, as the Apostle explained, that as Isaac was so are we--the antitypical Isaac, members of the body of Christ--offered upon the Lord's altar. We see that Jesus, our Lord and Head, "offered up himself," and that we, covered by the merit of his sacrifice, are permitted to "present our bodies living sacrifices" upon the same altar, and to "fill up that which is behind of the afflictions of Christ."--Col. 1:24.

What a joy, what a blessing, to see the real meaning and value of the antitype; and to realize that the death of Christ the Head, and the sacrifice of the Church, his body, so far from annulling or destroying the original divine plan, are only steps in its accomplishment: that in the divine order the sacrifice of the human nature is essential to a part in the first resurrection, with its glory, honor and immortality. It rejoices us to realize that so far from the divine plan being frustrated by the death of the antitypical Isaac it is being consummated thereby--that the death of the Christ is the broad foundation which God is laying, by which he can "be just and yet the

R2908 : page 359

justifier" of all them that believe in Jesus; so that when this glorious Messiah and his house of sons shall be exalted to the power intimated in the promise, he will be fully competent and fully authorized to confer upon the world the great and wonderful blessings which God forestated to father Abraham in an obscure and typical manner.

In the light of the spirit's revelation we rejoice to see that the blessings which are coming through this "seed of Abraham" (Gal. 3:16,29) will not only be, first of all, the divine favor toward the Church, evidenced in the glory, honor and immortality bestowed upon every member thereof, but additionally the blessing also upon the natural seed of Abraham, Israel according to the flesh; and furthermore, the blessing upon all the families of the earth, as the Lord has promised;--the blessing of release from the control and deceptions of Satan, and from the dominion of sin and its weaknesses: so that all who will may hear the voice of that great Prophet, Priest and King, and come forth step by step, not only out of the prison-house of death, but also out of "the valley of the shadow of death,"--clear up, up, up, to the mountain-tops of perfect life and perfect harmony with the divine Creator, lost for all through father Adam by disobedience, but redeemed for all--for as many as will accept it--by the precious blood of Christ.

Occasionally some poor creatures of unbalanced mind, untaught and ignorant as respects the divine character and plan, misapprehending the Lord's dealings with Abraham and his posterity as types, imagine that as God called upon Abraham to sacrifice his son, so he calls upon them to make some human sacrifice. Fortunately these poor deluded creatures are not numerous, and they call for our sympathy rather than for our denunciation. The friends of God, the children of God, will make no such mistake respecting the divine will, because, as it is written in the Scriptures, "they shall be all taught of God." Those who are taught of God know that human life is to be held very sacred. They know also not to lean to their own understandings, nor to dreams nor to imaginings. They see further that even in Abraham's case God did not wish the human sacrifice, but merely tested Abraham's faith. Nor have we such promises made to our children; we have, therefore no such faith to be tested by the death of our children; hence it would be impossible for God to test us thus. Moreover, when we see that the entire procedure with Abraham was typical, and when we understand its lessons, the entire matter is clear and plain to us.

While the seed of Abraham, the Church, has no such testing as his, it has, nevertheless, many severe faith-trials and testings, and as these are rightly received, and in proportion as faith abounds and triumphs in respect to all of our affairs of life, we are more and more blessed and taught of the Lord, and more and more acceptable to him, and more and more meet for the inheritance with the saints in light, as Abraham's seed.

===================

R2909 : page 359

"CERTAINLY I WILL BE WITH THEE."

--EXOD. 3:1-12.--DEC. 1.--

MOSES, at forty years of age, having been schooled in all the learning of the Egyptians, and recognized as mighty in word and in deed, as noted in a previous lesson, determined to cast in his lot henceforth with the people of God. He renounced his relationship to the king's family, "refusing to be any longer called the son of Pharaoh's daughter." He chose rather to suffer affliction with the people of God, and with them to have an inheritance in the promises made to their fathers. While with the Egyptians he was a sharer of the riches which were accruing to that people through the oppression and bondage of the Israelites; and Moses could no longer be a participator in the fruits of this wrongdoing, nor enjoy these pleasures of sin, injustice.

We have this attestation to his moral rectitude, his love of justice. It indicates that he was naturally high-minded, noble, just. How many of the Lord's people, living under the instructions of the Gospel, and the enlightening influences of the holy spirit at the present time, need to take a lesson from Moses' course. How many would be willing to enjoy the fruits of sin and injustice--to continually receive and enjoy wealth and luxuries known to be unjustly wrung from poor unfortunates? How many would be inclined to console themselves with the thought that they were not directly responsible for the injustices and oppressions whose profits they nevertheless would enjoy? How noble was Moses' course, and how much approved of the Lord! It is proper that all who know and love righteousness and justice should take a firm stand upon these principles.--
Heb. 11:24-26.

It is written that Moses' course in this matter was the result of his "esteeming the reproaches of Christ greater riches than the treasures of Egypt." The reproaches of Messiah were heaped against the Israelites; for undoubtedly the Egyptians had learned that the Israelites believed themselves to be the heirs of the great promises from the Almighty made to their father Abraham, and repeated to Isaac and Jacob,--that through this nation should come the great Messiah, the great Deliverer, who should bless and rule the world. No doubt the oppressed people were frequently taunted upon these extravagant hopes, by their oppressors. But Moses, believing these promises, preferred to associate himself with the despised people, and left the courts of Egypt. As the Apostle explains, this was because "he had respect unto the recompense of the reward"--he hoped by allying himself with his own people to preserve his share in these Abrahamic promises and in the blessings which must ultimately come through them by a better resurrection.
--Heb. 11:35,39,40.

Although, naturally, Moses was meek, he nevertheless was not ignorant of his education and abilities; and these being known to the Israelites he had every reason to suppose that they, expecting deliverance from Egypt about this time (in harmony with God's Word to Abraham about four hundred years before) would rejoice in having him for a counsellor, a representative, a qualified law-giver, amongst them.

R2909 : page 360

In his zeal for his brethren, and in his abhorrence of the injustice practised upon them, he smote one of the Egyptian task-masters, and delivered the oppressed Hebrew. He presumed that by such a course he would awaken the energies and spirits of his people and that they would accept him as their leader and that the deliverance from Egypt would forthwith begin. But his disappointment was great when the next day he discovered that his kinsmen had no such loyal feeling toward him as he had toward them; for, while endeavoring to correct a dispute between two Israelites, the one who did the other wrong resented the endeavors of the peacemaker, and showed that he and a large class whom he represented failed to appreciate the conduct of Moses, and failed to accept him as a law-giver. The erring Israelite demanded, "Who made thee a judge or a law-giver over us?" Where is your authority? We deny that you have any. Would you slay me, as you did the Egyptian yesterday? Moses was completely disheartened, and fled to the wilderness of Paran. He had fondly hoped that his sacrifice of the throne and glory of Egypt for his people's sake would be appreciated by them, at least, but coming to his own his own received him not. Apparently he had made a great sacrifice, and to no purpose. Undoubtedly the natural meekness of his disposition was intensified by this rebuff.

Thoroughly discouraged, cut off from the cultured class of Egypt, cut off also from his kinsmen, whom he had hoped to assist, Moses hermit-like, settled down to a life in the wilderness. His natural nobility and training made him chivalrous in the defence of women, and soon he found himself defending the seven daughters of Jethro, who, as shepherdesses, were tending his flocks. This led to his marrying one of these, and himself becoming a shepherd, caring for his father-in-law's flocks. Forty years was the period of this isolation, this great change of life from one of culture, refinement and honor amongst men, to the solitudes of that wilderness. Moses, so far as we have information, up to this time had no direct manifestation of God's favor. He merely had a knowledge of the hopes which belonged to his people through the promises made to Abraham. He doubtless regarded as a mistake his action at forty years of age, in attempting to become the leader of his people; yet from the inspired record we must suppose that his faith in the divine promises never faltered, and that he preferred to be on God's side, and an outcast from Egyptian society, rather than the reverse. Nevertheless, we can see that God's supervision was over all of his affairs, and that with the tests of his loyalty came valuable experiences, preparing him for the Lord's great work, in the Lord's time. It gave him another kind of schooling, and a valuable one, though he was ignorant of it at the time. We cannot doubt that his wandering as a shepherd over that wilderness for forty years made him thoroughly familiar with every road, every hill, every stream, in it, and that this was subsequently of great advantage to him, when, under the Lord's direction, he became the leader of Israel through that wilderness toward Canaan.

Neither need we doubt that Moses' own character received valuable lessons of patience and humility and obedience to the divine will during those forty years. Even his marriage here to Jethro's daughter, who bore him two sons, would seem to have been overruled by the Lord for the good of his people; for the woman being an African, a black, the sons would of course be mulattoes, and would correspondingly have less respect amongst the Israelites than if they had been Moses' children by an Israelitish woman, for as such they might have had the reverence of the people in Moses' stead at the time of his death, and thus the tendency might have been to establish a rulership in his family line, which evidently was not the divine purpose.

How often the Lord's people--spiritual Israelites --find that they have experiences somewhat along the line of Moses! How sometimes our efforts and energies and plans for good, yea, our self-sacrifices, seem to be rejected, their value nothing, and ourselves turned away from activities and opportunities which we had coveted as opportunities for the Lord's service. How disheartening we have found this, until later on we discovered that the Lord's hand was able to bring blessing out of our disappointments, and how we could and have learned lessons under trying circumstances, which we could never have learned otherwise. And how these lessons have been ordered of the Lord so as to fit and to prepare us for future usefulness in his service and to his people. Let us, then, have the more courage and the more faith and the more trust in God--trusting him where we cannot trace him, knowing that all things shall work together for good to them that love him--the called ones according to his purpose.

It was at this time, when Moses was eighty years old, that the Lord sent him to deliver Israel. Perhaps it was not accidental that Moses' career was thus divided into two equal periods--40 years of Egyptian training, and rejected; then 40 years' absence followed by his successful deliverance of God's people. Perhaps in this Moses was a type. So also the period from the time Israel started as a nation (at the death of Jacob, the last of the patriarchs) until the antitype of Moses "came unto his own and his own received him not" (1845 years) is the same length as the period of his absence, at the end of which is his second advent, shortly to be followed by the successful deliverance of all of God's people from the oppressions of Satan, sin and death.

What a change the forty years wrought in Moses! At its beginning he was ready and anxious to lead the Israelites; full of modest confidence in himself, as a leader, a commander, a law-giver, for that people-- no doubt realizing by faith that God had prepared him and educated him that he might have the proper qualifications to be their leader. But now, when the Lord's time has come, his courage is gone, his self-confidence is upset, and he protests to the Lord that he is totally unqualified. Now the Lord needs to encourage him, and Moses receives more deeply than he could have done forty years before the thought that Israel's deliverance was not to be by man or through man, but by the Lord himself,--and that the human agent would be merely the Lord's representative. What a valuable lesson Moses was learning, and how necessary is such a lesson to all of the Lord's people, especially to any and to all whom he would use in

R2910 : page 361

any special sense in connection with his work. We must learn that it is not our work, but God's work, not our power or ability or wisdom, or greatness or learning, but the divine power working in and through us, which is mighty to the pulling down of strongholds, and to the lifting up of weak, and to the bringing in of the great salvation which he has promised. The more thoroughly we learn this lesson the better it will be for ourselves, and for all who, in the Lord's providence, we are sent to assist in his way--to deliver from the bondage of sin and death.

Our Golden Text, "Certainly I will be with thee," is an inspiration to the Lord's people everywhere and at all times, when endeavoring properly to do any part of the Lord's work, heeding his call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be with us, as there were with Moses and his service, various difficulties, trials, vexations and disappointments,--for we have the treasure of the new nature in earthen vessels, and the weaknesses and imperfections and short-sightedness of these are sure at times to cause us difficulties and discouragements. On such occasions our duty is to turn the eyes of our understanding to Him whom we serve, whose ambassadors and representatives we are, and to recall his promise, "Surely I will be with thee." This means eventual victory, though, perhaps, through devious ways that we know not, and expect not, which nevertheless will ultimately prove to have been advantageous to us and to our Master's glory.

"This shall be a token unto thee, that I have sent thee." No doubt Moses thought now of his failure to interest his people when he went to them still covered with the honors of the schools and the army, and in the prime of life; and perhaps he now contrasted his present condition as a shepherd, forgotten by many who knew him in Egypt, without renown, without favor before the court, without influence or prestige; and no doubt he said within himself, If I could make no impression before, how could I hope now to accomplish as much? But, "This shall be the token unto thee," to prove "that I have sent thee." He was to know that when God sent it meant that the right time had come, and that all of God's good purposes would be accomplished. He was to know that without the Lord he could do nothing; that with the Lord he could do all things. And so all of the people of God, who would be useful and used in his service, must learn this lesson: "Without me ye can do nothing." Then God gave Moses the absolute assurance that he and his people should come forth out of Egypt, and should worship in the very mountain in which now he beheld the burning bush, and talked with the angel of the Lord.

By various signs God established the faith of his servant. The burning bush itself was one of these demonstrations of divine power. Another demonstration was the casting of his rod upon the ground, and its becoming a serpent, a symbol of evil, and the divine power exercised again by which the serpent was turned again into a staff, representing God's power to turn evil things into good things through the operation of faith. Again, his hand was thrust into his bosom, and taken out was found to be leprous, and being thrust in again and taken out was found to be restored to health. In sending out his people in the present time, his ambassadors, the body of Christ, to service (services that are much inferior in many respects, yet superior in some regards), the Lord does not give us these visible demonstrations of his power, but we may be sure that none are sent unless first they are given some testimonies on a higher spiritual plane. They must behold the Lord as the great light; they must realize that his justice is as a consuming fire as respects everything sinful, everything evil, but that through Christ he has mercy upon our imperfections, and grants us to see his light and to enjoy it without being consumed thereby.

Only after such lessons have been learned in the school of experience under our great Teacher and Pattern, Jesus, are we ready for the Lord's service in various ways, as he may be pleased to indicate them and to send us and use us. Let us learn thoroughly the lesson that our undertakings, even for the Lord and in the interest of his people, can only prosper in the Lord's time, and when we are sent of him; but that nevertheless every effort we may put forth, even in our ignorance, if done in meekness, humility, and with a respect for the recompense of reward, will surely be owned of the Lord, and blessed of him to our good and to our development for future service, even as in Moses' case.

===================

R2910 : page 361

THE TEN PLAGUES OF EGYPT.

--EXOD. 11:1-10.--DEC. 8.--

"The angel of his presence saved them."--Isa. 63:9.

HE WHO SEES, in the narrative of the ten plagues upon Egypt, and Israel's deliverance thereby, nothing beyond what is contained in the simple story recognizes only the shell, and not the kernel of the lesson. In the type it was typical Israel alone that was delivered by Moses and the first-born; in the antitype it will be "the groaning creation" that will be delivered--all such who will accept deliverance, under the leadership of the antitypical Moses, Christ, and his Royal Priesthood,--the elect Church of this Gospel age. In the type it was Pharaoh and his coadjutors that were first chastened by the plagues and subsequently destroyed in the Red Sea. Their antitype is Satan and all his coadjutors, --all who profit by evil; and in the beginning this will include many who unwittingly are under his blinding influence; but ultimately it will include only such as are wilful and deliberate servants of sin and lovers of unrighteousness--injustice, etc.

A previous lesson showed us Moses, receiving instruction and encouragement from the Lord respecting his future work as the deliverer. We saw him at the burning bush, and noted his reverence for the Lord and yet his need of being thoroughly convinced

R2910 : page 362

that God, with his infinite power would go with him, if he would again go to his countrymen, and essay to be their deliverer from bondage. We noted that the Lord gave him, as a sign or evidence of his commission, the miracle of his rod or walking stick turning into a serpent, and being changed back to a stick; and another sign in respect to leprosy coming upon his hand, and being instantly healed by putting it again into his bosom. When Moses had been himself convinced he enquired of the Lord by what means he should convince the Israelites of his authority as their leader, and that the Lord would now deliver them. He was commissioned to introduce himself to the Israelites by these same signs by which he himself had been convinced of the divine authority and backing for his undertaking; and if either or both of these evidences were insufficient Moses was commissioned to take water from the Nile river, in sight of his countrymen, and to pour it upon the dry land, where it would become blood, the Lord assuring him that by means of some or all of these signs the people would be convinced and accept his leadership.

These three signs, which were so convincing to the Israelites, doubtless signified certain truths which, in the present time, will be convincing to the Lord's true people at the proper time; and demonstrate to them that there is to be a great deliverance of all who trust in the Lord, from the power of Satan and the bondage of sin and death. Time and space forbid a thorough examination of the antitypical significance of these signs here; but in our next issue we hope to show that we are now living in the time when the antitypes of these signs are due to antitypical Israel, as proofs of the presence of the Deliverer and the imminence of the deliverance. We expect to show that the antitypes of these signs are now being given, and of what they consist.

Moses' next mission, with Aaron, was to go before Pharaoh and make a demand that the Israelites might be permitted to go a three-days' journey into the wilderness to worship God and do sacrifice to him. Nothing was said respecting their non-intention of returning, nor was it necessary to do so. They were not in a just sense bondmen; they had not forfeited their liberties, either through war or debt; they had the same right to depart that they had to come into Egypt; and, if their request for a temporary absence were granted, they could later determine whether or not they would return to Goshen. The request in this form made the trial of Pharaoh the less severe; nevertheless, his refusal to grant the holiday proved conclusively that he would have refused to grant them full liberty. Instead, Pharaoh sent forth instructions to the task-makers to increase the burdens upon the Hebrews, declaring that if they were worked hard enough they would have no time to think, and speculate about holidays, etc. It was at this time that the Israelites were required to turn out their full quota of brick per day, without having a straw furnished them, as had previously been the custom--straw being then used as a binder for bricks, which were sun-dried, instead of being burned hard, as at the present time. This stage of the Israelitish bondage is fully corroborated by certain recent excavations in Egypt, which show some structures built of brick, with straw binder; some with brick with binders of reeds and rushes, and some, finally, with practically no binders at all, and therefore that much the more difficult to handle in the making.

The effect of this move was at first to discourage the Hebrews and to lead them to complain to Moses,

R2911 : page 362

through their elders, that instead of being a deliverer and a helper he was bringing increased miseries. And so, likely, it will be with many of the groaning creation, in the near future. Their first efforts and aspirations toward the deliverance which the Lord has promised them will be resented by "the powers that be," and for a time their efforts at attainment of coveted blessing will seem to work disadvantageously. Nevertheless, the effect in the end will be to the more deeply impress upon all the evils of the present reign of sin and selfishness, and to make all the more appreciative of the Millennial blessings and liberties of righteousness, when they shall be attained; and the more determined that they will follow the leadings of the Lord, and be obedient to him, that they may attain that liberty.

PHARAOH'S HEART HARDENED.

Under the Lord's instructions Moses presented himself before Pharaoh, and made formal demand that the people be let go. Nevertheless, the Lord said to him, "I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies and my people, the Children of Israel, out of the land of Egypt, by great judgments; and the Egyptians shall know that I am the Lord."

This is perhaps as appropriate a place as any to consider the sense in which the Lord "hardened" Pharaoh's heart. And we may here also consider the Apostle's expression on the subject, saying: "The Scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.' Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. 9:17,18.) The Lord had raised up to the throne of Egypt a man of iron will and perverse spirit, who would not readily yield, and upon whom, therefore, repeated and severe judgments would be necessary, which would demonstrate divine power on behalf of Israel. Secondly, these would incidentally constitute a retribution against the whole people of Egypt, as participators in the unjust oppression exercised toward Israel. In a word, divine power would be better shown, and retributive justice better rendered, and a lesson for all time better written, by the raising up to the throne of Egypt of this man, than by raising up to the throne any of the others who might have been heirs, had they lived, or had he not lived.

It should be noticed that neither here nor elsewhere does God interfere with the freedom of the will of any individual, whether amongst those who profess obedience to him, or others. As respects the hardening of Pharaoh's heart: as we look carefully into the narrative we find that it was accomplished through God's mercy only, and hence that no charge could be

R2911 : page 363

laid against divine justice on this account. It was because of Pharaoh's repenting that the Lord stayed one and another of the plagues brought upon him, and the nation which he represented. But this goodness and mercy of God, which should have led him to repentance, led him in an opposite direction, to greater hardness of heart. And so it is with the world in general today: when the judgments of the Lord fall severely upon the world there is a tendency to contrition, humility and repentance; but when the Lord's blessings abound there is the greater likelihood amongst those who are rebellious of heart to become hardened and unappreciative. So it was with Pharaoh, and so it will be with "the powers that be" in the end of this age; but so it must not be with those who are truly the children of God. To all these God's mercies and blessings, favor upon favor, should and do lead to greater appreciation, thankfulness and loving obedience, because they are his.

It has been surmised that these ten plagues upon Egypt began about July 1st, and lasted until the following April,--in all about nine months. This surmise is based upon the character of the different plagues, and what is known of the climate and usual conditions of Egypt favorable to the plagues. The first three, the waters changed to blood, the frogs, and the lice (insects), appear to have been common to the Israelites as well as to the Egyptians, the land of Goshen being spared from the remaining seven plagues--flies or winged pests; murrain, or cattle disease; bains, or smallpox; hail and fire; locusts; darkness; and finally the death of the first-born. During this series of plagues Pharaoh relented a little occasionally to the extent that he agreed that the males of the Hebrews should go forth, as requested, to sacrifice in the wilderness, the females and children being held as hostages for their return. But this brought out the answer that when they would go it must be all of them, including their cattle and herds, and to this Pharaoh would not hear, until Egypt was smitten with the tenth plague, and all the first-born of Egypt (humanity and animals) died; then he urged them to go. The chastisement was sufficient. So it will be in the end of the time of trouble that is approaching, and which is figuratively represented by these plagues, especially "the seven last plagues."--Rev. 15:

When the last plague has been poured out, as a vial of divine wrath, "the powers that be" will realize that it is useless to fight against God. And as

Pharaoh and his people received a severe retributive punishment for every evil they had inflicted upon the Israelites, and as their first-born became retributive representatives of the Israelitish babes they had caused to be drowned in the Nile, so their flocks and herds, and the crops that were destroyed by the locusts and insects, etc., and all the troubles upon them, were retributive punishments, for the unjust exactions made of the Israelites. So we may suppose that the great troubles and losses which will come upon "the powers that be" of the present time, in the approaching trouble, will, in some sense or degree, be a retributive requirement,--an offset for a not sufficiently benevolent and just treatment of many under their control in the present time, when the blessings and inventions of our day should be accruing more generally to the benefit of the masses.

Objection has been found by some to the statement that the Lord, through Moses, instructed the Israelites to "borrow" of their Egyptian neighbors jewels of silver and gold, etc., and that they did so, and thus "spoiled the Egyptians"--took away a great spoil or trophy of valuables, when they went. Two answers may be made to this objection. The first is that our Common Version translation is very inaccurate, and thus gives ground for the thought of a deception; the word in the original signifies asked, requested, or begged for, and should not be rendered "borrowed." The Revised Version renders this properly, "asked for." The Hebrew word is the same as when Solomon "asked" wisdom, and did not "ask" long life; neither "asked" he riches; neither "asked" he the life of his enemies. (1 Kings 3:11.) As it would be improper to render the word "borrow" in Solomon's case, it is equally inappropriate in the case of the Israelites. Similarly the word rendered "lent" should be "gave." The fact is that the Egyptians were thoroughly sore of heart under the repeated castigations given them by the Lord, during the nine months of the plagues. They were glad to learn that their representative and king had finally ordered the people to leave the country. They felt themselves like hastening them out, lest some further visitation should come upon them; or lest Pharaoh should again change his mind. Hence, when the Israelites importuned them for jewels and fine garments, etc., they gave them freely, hoping to be rid of them the quicker. The other answer to the argument is that in all justice the Egyptians owed the Hebrews the value of these jewels, and more too, for the onerous services they had compelled them to render; and hence the Israelites were not asking an alms for which they had given no equivalent, but were really asking for their back pay.

Our Golden Text seems to be wholly misapplied. It seems to have no reference to Israel in Egyptian bondage; neither does it fully and completely apply to their antitype--those who will be delivered from the power of Satan, sin and death during the Millennial age. It applies merely to the overcoming Church, the "Church of the First-born," which was represented only by Moses and the first-born of Israel, spared during the night of the Passover. The Lord is specially with this class, the "little flock," the "elect," "the body of Christ," who shortly shall lead the people out of bondage into the liberty of the sons of God. As many as obey the voice and follow the leading of this great Prophet, Priest and King, of which Jesus is the Head, and his elect Church the members in particular of the body, will be fully delivered from the power of Satan, represented by Pharaoh.

A general lesson, applicable to all persons and at all times, is that justice should be done; that none should be oppressed; that the Lord cherishes the cause of the oppressed, especially if they be his people; and that he will deliver them and will permit the wrath of man to work out retributive justice and punishment upon all oppressors.

===================

R2912 : page 364

AN EDITOR LECTURES CHURCHIANITY.

REMARKABLE as it may appear, the editors of the secular press seem to grasp the religious situation much better than do the average ministers of the gospel or editors of religious journals. Perhaps this is because they are in a better position to see truthfully and point out tersely what they do see; they are bound neither by creedal obligations nor by "bonds of bread and butter" to abstain from seeing and narrating honestly, truthfully.

In evidence, note the following, clipped from the editorial columns of the Cleveland Press.

"LOVE YE ONE ANOTHER."

"That there is a great need of revival today is evident to all. The church has allowed politics, business and speculative thought to get beyond her influence as a spiritual impulse and ethical standard. Modern reforms which have as their end the betterment of men's lot have sprung very largely from a diffused Christianity, and too often the bearing of the church toward them is cold and unfeeling, if not actually antagonistic.

"The churches are all blessed with a proportion of really Christian men and women, whose giving and prayers and unselfish service keep the world from falling into ruin. These are the church. But these are not satisfied. They feel a deep need of revival. It is only the dead and frivolous and indifferent that are satisfied. Modern scribes and pharisees, hypocrites, cleansing the outside of the platter, whited sepulchers, self-deceived, measuring themselves by themselves, in daily deadly danger of crucifying their Lord afresh and putting Him to an open shame--these are the satisfied ones.

"We need a revival of religion because of our lack of love. This is the center and core of Christianity. You love them that love you, your families, your friends, but what thank have ye? Do not the heathen the same? When you make a feast you invite persons agreeable to yourself, for your enjoyment and theirs. This is not a sin, but it is no better than the heathen, for they do the same. The Christian feast is for the poor and the homeless and friendless. The Christian love is for one's enemies. The Christian service is for the disagreeable and weak and vicious and unclean. The Christian duty is to all the world. But Christian men live under rules and standards that are the incarnation of selfishness. There is no love in business, no love in war, no love in modern pleasure.

"Frivolous and selfish wives, deadening the religious life of husbands; worldly and godless husbands, making it difficult for their wives to live as Christians; parents a stumbling block to growing children and a byword to them that are without; professing Christians mad with lust of gold and place and power, silent and unfeeling in the face of social wrong, without compassion for the multitude, ambitious for social preferment, given over to vanity, envious, skilled in the hypocrisies and expedients of selfishness, denying daily in word and deed the power of godliness. Surely these need revival.

"How few Christians there are who can lead an inquiring soul to a knowledge of Jesus! They are without excuse. To say that they cannot do this is to hide behind a lie. There is not a housewife but can teach her maid to cook and clean and sew; not a mother but can teach her children the elements of etiquette; not an artisan but can talk intelligently about the trade he has mastered; not a scholar but can give some account of what he knows; not a political partisan who is not eager to explain his views; not a lawyer but stands ready to argue any case, pro or con; not a doctor who cannot give some reason for the cure he prescribes; not a business man but can train others for his business. But many of these say they cannot talk to another upon the subject of religion.

"For many a Christian employer to speak to his workmen of the love of Jesus would be to cause bitter mirth and deepen the conviction among them that he is a hypocrite. Those who do not confess Jesus with their lips because they consider their example sufficient, too often furnish an example of everything but Christianity. But it is the insistent, searching word of Jesus that every man is responsible for his neighbor, no matter how he may feel about the responsibility or how cleverly he may shirk it.

"The spiritual energies of the modern church are paralyzed and neutralized by a great and plain contradiction between what church members say and do.

"Christian gentlemen organizing great financial undertakings and incidentally corrupting governments, bribing the public, overriding the laws of the land; such believers would find it hard indeed to lead another to the Savior. Their proper method is to hire an evangelist, for it is very evident in this case that religion is religion and business is business.

"It would seem that the next great revival will be a revival within the church itself. It will consist in an improvement in quality, rather than increase in quantity of church members. It will turn away from machinery and artificiality and organization, and will depend upon personality and character. It will deal directly as between man and man. It will be a thing of life; of everyday life to be lived as the hours go, simply and honestly.

"A witness is useful only in so far as he knows. He is not permitted to testify upon what he has heard, or upon what he imagines, or guesses, or hopes. What he has seen and knows, this is his only testimony of any power. To what great realities does the average modern Christian testify? A man eager, almost frantic, in his striving for wealth; the frivolous, shallow member of some Christian church, intriguing and degrading herself for the sake of social preferment among worldlings; to what do these testify? Church 'service,' misnamed, wherein indolent believers luxuriate in enjoyment of observing with critical eye the intellectual gymnastics of their minister; to what do these testify? Cold and formal prayer meetings, sepulchral and oppressive, to what do these testify?

"THE CHURCH EXPECTANT."

"The brightest glory of the new century's dawn springs from a hope, deep and widespread, of coming religious revival. In the last few years a great change in the matter of worldliness has swept over

Christian people everywhere, chilling into deadly torpor

R2913 : page 365

their spiritual energies. Worldliness has come to characterize those who profess to be citizens of heaven.

"Earnest Christian parents are everywhere perplexed and saddened because church membership is of little aid in keeping the children unspotted from the world. Cash, like charity, covers a multitude of sins, and failure to make money is about the only hell believed in and feared.

"The great contradiction between what Christians say and do threatens to destroy the churches. It is now commonly, if not universally, held that financial success is proof positive that a church is prosperous.

"It was inevitable that the masses should find in the Sermon on the Mount just that moral ideal and standard which best expressed their unspoken aspirations and desires. Turning to the church, they expected to meet a powerful and sympathetic ally, for the church professed to base its life upon these very teachings of Jesus. But alas! stupefied with worldliness and prostrate under the sturdy blows of an unspiritual rationalism, the church had no answer for the masses. Mutual antagonism, suspicion, misunderstanding, and, on the part of the workingmen, very often hatred, was the result. The church preached and professed to believe the moral ideas which formed the only hope for the masses and did not practice what it preached. The church stood for religion, the masses for morals; and both were wrong inasmuch as a half truth is not the truth. Now, these alienated forces are coming together. Religion has got as far as it can without an adequate morality; and social ethics has got as far as it can without religion.

"A first feature of the coming revival will be its emphasis upon the teachings of Jesus. In the transaction of business, in the giving and taking of the exchanges, in the close touch and stress of politics, in the lighter and happier amenities of social intercourse, Christian men and women will endeavor to set forth Jesus. The new revival will powerfully affect the daily lives of Christians. It will make a distinction in the way a Christian man works and enjoys himself and the way an unconverted man does these things. It will be marked by a return to the morality of the golden rule."

* * *

We fear that in the above description of "The Church Expectant" the writer has described what he hopes for rather than what he sees evidences of as approaching.

There is already such a "Church of the living God, whose names are written in heaven" (and some of these are probably to be found in all the denominations of Christendom, and some of them outside of all); but they are, as a rule, poor in this world's goods and not very highly esteemed among men, and often are spoken evil of, falsely, for their fidelity's sake.

Whoever expects nominal Churchianity to reform and become a household of saints will be grievously disappointed. On the contrary the Scriptures clearly show us that all denominations are, and will increasingly be, merely moral clubs "having a form of godliness, but denying the power thereof,"--"drawing nigh unto God with their lips while their hearts are far from him."

But, let it come;--it is a part of the "harvest" work of separating the "wheat" from the "tares." As the worldly spirit of formalism more and more gains control of all sects, it will wean and separate more and more the Lord's true people, who alone have ever been the true Church in our Lord's estimation. These must realize their lean and starved condition, and that Babylon has no substantial food for their nourishment and upbuilding,--only the husks and chaff of formalistic piety. They must realize that the doctrinal tables spread by Babylon are unreasonable and nauseating--musty and putrid "traditions of men" (Isa. 28:8), before they will look beyond Babylon's bondage of sectarianism and creedal fences, and leap the barriers to freedom and the feast of fat things spread for them now by our present Shepherd.

===================

R2912 : page 365

THE WIDE-MARGIN LINEAR BIBLE.

THE ARRANGEMENT of the Tower and Dawn references, for the margins of these Bibles, has proven to be much more of a task than was at first anticipated. The work is progressing, though slowly, and none must expect the Bibles before February, 1902--though we will do our very best to have them a month earlier.

In one way the delay has been to the advantage of some of our readers: had we met with no obstacles the edition would have been far too small. We first thought of 1,000 copies--then concluded to risk 2,000; but the orders have rolled in on us until now they exceed 3,000. We felt sure the Bible would be what every Watch Tower student would need; but were not sure to what extent all would appreciate our efforts and trust our judgment. The evidences are gratifying to us, as we are sure the books will be appreciated by you, and profitable to you in Bible study, when you have received them and learned to use them.

We had fixed October 1, as the limit of the time during which we would receive advance orders at the prices already mentioned--$2.00 for "French Seal" (sheep) binding, and $3.00 for the "Persian Morocco" (tougher leather) binding; however, we have concluded to allow all who will to place their orders at the same prices up to November 15, next. We will, meantime, order some more than we expect orders for; but as there will be some financial risk in so doing, the tardy must pay for this, and the prices will then be $1.00 additional on each kind.--Still, however, they will be the cheapest Bibles in the world,--worth double. On the other hand, the coming orders may again be more than we expect, and the tardy may get none,--for the orders must be filled in rotation as received.

We regret that we cannot encourage our British readers to hope for these Bibles. The "Oxford Press Co.," of England, has notified us that they will not allow the book on British soil, as they hold exclusive copyright privileges for Great Britain and Ireland on

R2912 : page 366

the "Revised Version," which constitutes a feature of the Linear edition. We have written them explaining this edition, and offering a royalty, and will get them to our British friends, if possible. They may send in their orders to our British Branch (prices, 9s. and 13s.); we will include these in our orders anyway.

Money may be remitted later--anytime before January 1st, 1902. Books not paid for by then will be granted to others, if the supply be short.

===================

page 366

ENCOURAGING WORDS FROM FRIENDS.

Dear Brother Russell:--

I am very glad to inform you that we, that is, those of us who attended the Richmond, Va., Convention, enjoyed the meetings very much. We reached the hall on Sunday morning, when you were about half through your discourse on Baptism, regret that we were not in time to hear it all. The afternoon Sermon on "Salvation" was grand, and gave us impressions which shall be as lasting as life. I thought of the large number of people in Richmond, and yet so few, comparatively, to listen to the discourse.

I informed you some months ago that I had rented a space in the ferry house where I placed a box for the distribution of Tracts. We were arranging for continuing it for another month when the Agent informed me that he had taken tracts from the box, to his wife, who had become very much interested; and desired him to refund the money which I had paid as rent, and also to continue the box in the ferry house at her expense. This, you must see, was very encouraging.

A brother at the Richmond meeting from this locality testified there that he had become interested through reading tracts taken from the boxes in the Ferry waiting rooms. We are quite sure that large numbers of people are reading the tracts, seldom do we find one cast aside or destroyed.

Your Brother in the blessed truth,
GEO. M. TURNER.--Virginia.

R2913 : page 366

Dear Brother Russell:--

Maybe you will remember that, coming home on the train from the Richmond Convention, I mentioned to you my friend who lives in Vermont. I think I spoke of feeling somewhat anxious, because I had not heard from her for some little time. Two days after that I received a letter, a long one, from her, from which I wish to quote just a bit. She says: "For myself--I can truly say, Margaret, that I now see clearly what our high calling is. I realize that once having seen it, and made a full and complete consecration of ourselves, we have surrendered all hope of life on the human plane--that if we fail then to be "faithful unto the end," nothing is left for us but eternal death. I have "counted the cost"--I have laid my little all upon the altar. It is too late for me to draw back now. You will not think I have been hasty. It is seven months now since I began to study these things for myself. Slowly, but surely, I have come into the light. The Truth has held me and I could not escape. I know it is God's own truth. And oh, Margaret, how could I do anything else but yield to my King fullest allegiance!"

You can understand what joy it gave me to hear this --in fact I cried for joy (and I am not easily moved to tears) to know that she has made the consecration, and has begun to realize joy and peace. She says further along in the letter: "With prayer and humility for weeks I have been counting the cost; and it has been a solemn and a glad surrender. I realize how utterly I am nothing; I know I am weak--but I know that I have His almighty strength to lean upon. It has brought such a blessed peace and rest and joy. I need not tell you, for you know it. And yet I must tell it--only I have not words to express it. I cannot see why He should have chosen me, and loved me, and taught me, but I know He has. I do not know where or when or how my trials will come. I dare not say I am ready for them, only as He gives me strength. I am not worrying about it. There is no room for worry in this strange, glad peace that fills me." She had read Vols. 1, 2, 3 and 5, and when she wrote had just finished chapter eleven of Vol. 4. I can see she is not clear on some points yet, she does not yet realize that all who are truly the Lord's are called to "come out"--but I believe it will not be long before she will see this.

Pardon the length of this letter, but I wanted you to know this, because I am sure you will rejoice with us.

We have just enjoyed our Pilgrim Draper's stay with us, and feel it has been a season of refreshing.

With much Christian love, I am your sister in the Lord,

MARGARET SMITH.--Washington, D.C.

Dear Brother Russell:--

I do not often have opportunity to express to you my appreciation of your great benefits to me, for my time is taken up very much and I am studying the Bible with those wonderful helps, the Dawns.

Since my coming into the truth, one year ago last month, my views, plans, ambitions, hopes, condition of heart, knowledge in serving Christ, attitude toward mankind, and attitude toward many other things, have changed. What blessed truths the Lord has provided for his humble servants at this time!

I think one of the brethren wrote you that there were thirteen believers immersed here at Washington, Sunday, August 25th. There were three sisters and ten brothers, and I am happy to tell you that I was one of the ten that symbolized their consecration to the Lord.

My dear brother, I know your time is taken up in something greater, grander than reading letters; but I wish to say a word in connection with the spreading of the truth. Since starting out in the one hope and faith, one year ago, I see what wonderful progress the truth is making in separating the wheat and tares, the Lord's true people from the world. Truly the way is narrow and few will find it, but that few are in such an attitude of heart that they look for a "thus saith the Lord," for every step, so that they can follow the leading of the truth which we find in the Scriptures. I can see and testify that this light is doing the work it was sent to accomplish; and as the great time-lock that holds the time prophecies is now open it enables the true virgin class to obtain a much better understanding of God's word.

Trusting that you may continue to be "the steward of Christ," upholding all truth, I am your brother in Christ, MARSHALL G. ELLIS,--Heights, D.C.

Dear Brother Russell:--

To let the brethren know what may be accomplished by a little with the Lord's blessing, and to encourage the brethren who read the Tower to send out to their friends and relatives "Dawns," "Towers" and tracts, I send you the following short sketch of how the Lord gave us the light and gospel of peace, and how it has grown in so short a time.

Three years ago this winter a brother in Wisconsin sent a "Dawn Vol. I." to a brother in Spokane, Wash. At that time, so far as I have been able to find out there were but two "Dawn" and "Tower" readers in the city, and they were not acquainted. That one "Dawn" was the means of starting the work which has brought together a class of eighteen brothers and sisters, all of whom have been engaged in the "Volunteer" work, so far as circumstances would permit. All are now firm believers in the Gospel of Peace (Eph. 6:15); and together they have distributed about eight thousand sample tracts, booklets and "Watch Towers," and there are many others who are brothers who do not take part in the "Volunteer" work. So my dear brethren, be not discouraged if you see no results from your efforts (1 Sam. 18:7). Continue in the good work for it is indeed handing forth "meat in due season" to the household of faith.

Your brother in the Lord,
CHAS. E. BELL,--Washington.

===================

R2914 : page 367

A USURPATION OF AUTHORITY.

CONGRESS is the law-making branch of the United States Government: the President and his Secretaries are the executive branch--whose duty it is to enforce the laws as Congress makes them. Congress passed the present postal laws nearly thirty years ago, and all Postmasters General since, until now, have enforced them faithfully, even though several of them have appealed to Congress to change the laws, so as to prevent so general a circulation of cheap periodicals. Congress in every case has refused to change the laws which have done so much to make the American public "wide awake."

Now, however, we have a Postmaster General who attempts to usurp the law-making functions of Congress and to ride rough-shod over the will of the people as repeatedly expressed through their representatives in Congress. The duty of the people is to resent such unlawful disregard of their rights; and the protests should properly go to the President of these United States, who undoubtedly is quite unaware of this piece of injustice and lawlessness being practiced under his administration.

Postmaster General C. E. Smith, and his third Assistant, E. C. Madden, who have engineered this nefarious violation of the law, and who are glorying in their shame, show clearly that they are not men to be trusted, when they plan for ruling the people and decide what liberties the people ought to be allowed and what disallowed.

What is the remedy? It is to make such conduct odious to all lovers of liberty--to all who love justice. And the best way to do this is to promptly inform President Roosevelt (addressing him at Washington, D.C.), telling him that the credit of his administration is involved by the conduct of these his representatives, and calling for their dismissal and for the appointment of men who are not of their lawless (anarchous) cast of mind. Send postal cards or letters, or if convenient get up general petitions and obtain as many signatures (of old and young) as you can. All are interested, and all have a right to protest against the infraction of the laws favorable to "the poor of this world," who are the chief users of the paper-bound pamphlets whose circulation is being interfered with. The rich buy cloth-bound books, which are not affected by these acts of these pseudo-law-makers.

We do not claim that the Postmaster General is destitute of good impulses in this matter: his claim is that he wishes to save the people's money. But our reply is that the people do not wish him to economise at the expense of violation of the people's laws. They do not need a paternal government. They are able to change the laws, through their representatives when and how they please.

If the laws of the land were being enforced we should not have one word of remonstrance to make, however much their enforcement might injure us. But when, under divine providence, the laws are on our side it would be wrong for us to submit without protest and thus to encourage still further violations of law in disregard of the rights and wishes of the law-makers --the people. Office holders should be held to account as the public's servants;--otherwise they will be justified in concluding that the people are serfs and desire to be ruled by Czars.

SOME SUGGESTIONS.

Many need no suggestions from us, but are quite competent to express themselves forcefully and cogently. Others, however, may be helped by the following general suggestions as to brief forms, which each may change and modify to suit his own tastes.

Hon. Theo. Roosevelt, Washington, D.C.:
Respected Sir:--

Doubtless you are unaware of the gross injustice being done the poor by your subordinates--the Postmaster General and his Third Assistant. They have undertaken to make "rulings" respecting pamphlets (2nd class mail), which are gross violations of the laws of Congress of nearly 30 years standing. We call upon you to cleanse your Cabinet of such law-breakers. Give us examples of obeyers of the laws in their stead, and we will esteem you, for your justice, accordingly.

(Signature.)

To the President of the United States,
Washington, D.C.

Your Excellency is respectfully petitioned to overrule recent Postoffice legislation against second-class mail matter.

(Signature.)

To the President of the United States:
Washington, D.C.
Your Excellency:

We call upon you to redress the grievance of the poor, and at the same time uphold the Postal Laws of Congress, by causing the unlawful act of the Third Assistant Postmaster General to be set aside and its perpetrators ousted. We refer to the recent illegal "rulings" respecting pamphlets, refusing them second class mail privileges such as Congress designed and expressed; and such as they have enjoyed for the past 30 years. The acts of your subordinates must be regarded as the acts of your administration. We hope to have this wrong speedily righted.

(Signed.)

To the President of the United States.
Washington, D.C.
Hon. Sir:--

We, the common people, hold you responsible for the violation of our Postal Laws at the hands of your Postmaster General and his Third Assistant. Congress enacted the law for second class mail in the interest of education and intelligence amongst the poor and the middle classes. It is robbery and fraud for these men now to frustrate that law which the people, by their representatives in Congress, have now three times refused to alter. We urge you to dismiss these law-breakers and to put in their stead men who will obey the laws as the people, through their representatives, enact them. Thus you will win the esteem of lovers of law and equity.

(Signature.)

====================

page 369

SEMI-MONTHLY.
VOL. XXII. DECEMBER 1, 1901. No. 23.

CONTENTS.

Views from the Watch Tower
  The Czar of Russia and the
    World's Peace..............................371
  The Troubles of the Scientists................373
  The Universal Meridian........................373
Beloved Son Timothy's Return......................374
The Justice of Our Contention.....................374
The Voices of the Three Signs.....................375
Christ Our Passover Was
    Sacrificed for Us...........................380
Crossing the Red Sea..............................382

page 370

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

PILGRIM VISITS ARE FREE OF ALL CHARGES.

We find that some of the friends have refrained from requesting "Pilgrim" visits because they supposed they would be expected to contribute for his railway fare and also for his support. This is a mistake: the services of the preaching "Pilgrims" laboring under the auspices of the WATCH TOWER BIBLE & TRACT SOCIETY are absolutely without charge;--nor do they take up any collections. The Society pays their railway and all other expenses out of its funds, which are all voluntary donations, from such as are able and anxious to serve thus.

All we ask of the friends visited is that they provide a parlor, hall, school-house or church building for the meetings and that they board and lodge the "Pilgrim" during the two or three days of his visit. We attend to all else.

RENEW REQUESTS FOR PILGRIM-SERVICE, 1902.

The Pilgrim routes are made out months ahead; so it is too late to write us, as some do, when they learn from last page that a Pilgrim is coming to their vicinity. If you desire visits write us a Postal Card (or on a card of that size) answering the following questions: (a) Have you regular meetings now? (b) How many usually attend? (c) Who are the chosen leaders of the class? (d) Did the class vote its desire for Pilgrim visits? (e) Are you able and willing to secure a suitable room for private meetings? (f) Could you arrange also for one public meeting? and what number could probably be gathered?

You can answer briefly, thus: (a) Yes. (b) 14. (c) John Smith and Amos Brown. (d) Yes. (e) Yes. (f) Yes: 100 to 300.

When you see a notice of a "Pilgrim Visit" near you and do not know the meeting address, enquire of us by Postal card immediately. Those arranging for "Pilgrim meetings" will please notify us early respecting their arrangements. If off the railroad, name nearest station and further conveyance.

===================

R2914 : page 371

VIEWS FROM THE WATCH TOWER.

THE CZAR OF RUSSIA AND THE WORLD'S PEACE.

THE FRANKFURTER ZEITUNG, one of the most reliable newspapers of Europe, is the authority for the following report of an interview between the Czar and a German Admiral, while the Czar as the guest of Emperor William witnessed the maneuvers of the German fleet in the Baltic Sea, --the Admiral being in command of the fleet. It is important as showing the opposing arguments on the preservation of the world's peace, which all men agree is desirable--essential.

We agree with the Czar's line of argument, but hold that in the nature of things it is impossible of realization. The arming and drilling and building of ships will continue until the people of Europe are thoroughly awakened, when they will refuse to be fought and taxed, and a revolution in favor of Socialism will ensue--resulting, however, in Anarchy, as the Scriptures indicate, preparing the way for Christ's Millennial Kingdom.

The conversation, as reported by the Zeitung follows:

Admiral--Your Majesty is pleased to confer too great an honor upon an old sea dog like me. I am delighted to think that your Majesty received a favorable impression of our army and navy, for, your Majesty may rest assured, we strain every nerve to keep the army and navy abreast of the times, which is the ideal thing for every good government to do.

The Czar--There I differ with you, Admiral. According to my own views the ideal thing to do would be to reduce standing armies and navies instead of keeping on increasing their strength. This so-called preparedness for war--arming on a great, and ever greater, scale is overburdening the peoples of Europe. All governments should strive to lessen their expenses for the army and navy. As long as they do the opposite, they are simply upholding and perpetuating an intolerable situation.

The Admiral--A humane and extremely generous thought, your Majesty, but--

The Czar--(interrupting)--not a thought only, Admiral. I am devoting my life to the realization of the peace idea.

The Admiral--Indeed, your Majesty's big-hearted endeavors permit of no misinterpretation, but the other powers, your Majesty, the other powers. Your Majesty won't believe for a moment that the other powers will find it to their interest to reduce their armies and navies!

The Czar--I am convinced that a condition such as I have outlined will serve the true interest and conform to the just aspirations of all the powers.

The Admiral--May it please your Majesty, don't you think that a perfect army and navy, an army and navy ready to move against the enemy at a moment's notice, so to speak--doesn't your Majesty think that such weapons as those constitute the best guarantee of peace?

WAR PREPAREDNESS MUST STOP.

The Czar--In order to establish true and permanent peace it is absolutely necessary that the nations'

R2915 : page 371

war-preparedness, as constituted by their armies and navies, be limited. The nations durst not go on forever increasing their war strength and heaping up war material. There should be no further progress, so-called, in the art of killing men and animals, destroying ships, interfering with commerce, and laying waste provinces. All that has to stop. The nations want a rest; they have been clamoring for the cessation of war scares, produced by the announcement that A has better guns than B, or that X is building more and better ships than Y can afford to do--they have demanded a letup in war preparedness for twenty years! On that point the civilized nations are fully agreed, and international policy, my dear Admiral, will eventually compel the permanent peace. Policy, I say, and not armies and navies.

Admiral--I beg to assure your Majesty that my government, like that of St. Petersburg, strives for peace most earnestly. To preserve peace is its sincerest wish, believe me, your Majesty. But to preserve peace our army and navy must be in the best

possible shape; we must increase and augment them steadily to keep pace with the growth of population and the armament of other peoples. Your Majesty knows the old saying: Si vis pacem para bellum. God forbid that we increase the army and navy with the idea of carrying war into our neighbors' land. It's all done in the interest of peace. For peace's sake we are willing to make any sacrifice.

PEACE NOT WITHIN REACH.

The Czar--Yes, I heard this story before. You compel your people to bleed itself to death to furnish ways and means for keeping up a tremendous force on land and sea, and for adding to it constantly in a manner heretofore, happily, unknown. Neither Napoleon I. nor Frederick the Great, neither Alexander nor Peter, neither Louis XIV., nor our own Catherine ever dreamt of such armies and navies in war time as are now established while Europe enjoys the blessings of peace. But all your arming and the whole immense apparatus afoot and afloat, eating millions day by day, don't amount to a row of pins as an actual guarantee of peace. The nations of Europe are today as far as ever from declaring the permanency of peace. Despite your armies and navies, the blessings of a world's peace are not yet within reach.

Admiral--True enough, your Majesty, armed peace demands great sacrifice; we have to pay heavily for the maintenance of peace by a grand army and navy, but your Majesty, the people are glad to contribute to the welfare of Europe even at considerable expense.

PUBLIC WELFARE THREATENED.

The Czar--Maybe, Admiral, but the thing can't go on! The sacrifices demanded of the taxpayer are constantly growing, financial troubles, owing to the expense of the army and navy, are increasing day by day. I tell you, this thing spells disaster. The public welfare is threatened at its roots.

The Admiral--Your Majesty is pleased to leave many things, stamping armed preparedness as a blessing to the people, out of your calculations. Big armies and grand navies compel the nations to work and strive; they banish idleness and call for honest competition. Nowadays every people in Europe is trying to produce the best weapon, the finest ships.

The Czar--But it's not humanity's business to produce means of destruction. We were put upon this earth to build up, not to do the other thing. All the money spent for the army and navy above a certain necessary amount is money diverted from its real purpose, money invested in unproductive labor.

Admiral--Your Majesty was pleased to admire our fine quick-firing guns; you have seen those mysteries of the sea, boats that travel under water, the iron-clads yonder, our incomparable flotilla of torpedo-boats --all these wonders of twentieth century technique, are they not evidence of marvelous progress? Doesn't your Majesty recognize that our people give their best thought, their brightest endeavors to the fatherland? I repeat it, in my humble opinion our army and navy is the best guarantee of peace, while the money invested therein pays abundant interest by the maintenance of peace. The people's money could not be more profitably invested than in securing peace as we do.

BEST TO-DAY, USELESS TO-MORROW.

The Czar (shaking his head)--Indeed, and what about those hundreds of millions you are spending for means of destruction, to-day labeled the "best and latest," while to-morrow you must admit that they are valueless because something new, something to offset them, was invented? A fine investment, Admiral.

Admiral--I will not deny that we are frequently doomed to disappointment of the sort your Majesty referred to. But if your Majesty will permit me, I dare say the competitions of inventors benefits our home industry and consequently the people that live by industry and commerce.

The Czar--Your argument is illogical, Admiral. Powder and guns, torpedoes and sub-marine vessels, ships, not destined for commerce--all such things are false values; the persons engaged in their manufacture contribute neither to the world's betterment nor to their own happiness. Ironclads, grapeshot, swords, and lances are not agents of progress by any means; their wholesale manufacture presupposes a deficit in the making of articles that stand for culture and economical advancement. Besides, it is easy to prove that the system of armed preparedness is largely responsible for the financial depressions that crop up from time to time in all countries turned into camps.

The Admiral--But, your Majesty, what has preserved peace during the last twenty and more years, if it was not our grand army? If we hadn't been so well prepared as to number of soldiers and ships, as to the latest pattern of guns and other war material, hostilities might have broken out on several occasions.

The Czar--Hypothesis, my dear Admiral! There isn't an atom of proof for what you say. I am convinced, on the other hand, that your grand collection of war material is a permanent menace to peace.

The Admiral--On that point I beg to differ with your Majesty, and the people, I am sure, think as I do. They love the army and value it for the protection it renders the nation. And for these services they are willing to pay.

The Czar--It is unfortunate that you and armed war preparedness enthusiasts generally will not see things in their proper light. As a matter of fact, standing armies and big navies are obstructing national development everywhere, and the people, staggering under the weight of overtaxation for army purposes, hate and loathe the institution, while fearing it at the same time. I tell you, Admiral, if things go on as they have been going, the catastrophe which you hope to avert will occur sooner than you think. The disaster will be awful--the thought of it might make an honest man shudder.

The Admiral--I beg your Majesty's pardon. I am only an old sea dog trying to do my duty. Now duty, as I take it, compels the state to do everything in its power to keep the army abreast of the times, increasing and equipping it in the best manner possible, so that, in the hour of danger--

MAY INVOLVE THE WORLD.

The Czar--No, no, no. It's the state's duty to avert war by other means than by laying up war material, that must necessarily lead to war. Don't you

R2915 : page 373

know that the war of the future, of which we stand in such dread, may involve the whole world?

The Admiral--Is your Majesty thoroughly in earnest?

The Czar--Most thoroughly. I regard it as my sacred duty to secure permanent peace for the world by persuading the nations to disarm. At the same time I am not blind to the fact that this grand purpose can only be achieved by the co-operation of all civilized peoples.

This ended the conversation, the Czar rising and giving the signal for the dismissal of the fleet.

THE TROUBLES OF THE SCIENTISTS.

Those who reject the divine revelation, the Bible, are continually in trouble--contradicting themselves and each other. The following from the Chicago Inter-Ocean will trouble evolutionists. Yet the learned Professor by the change noted is, however, probably no nearer the truth than before. He confuses his reason and handicaps it by assuming a false premise, rejecting the inspired one.

The article mentioned follows:--

MONKEYS WERE MEN, NOT MEN MONKEYS.

That Professor Ernst Haeckel, the distinguished German naturalist, and the world's greatest living advocate of the biological theory of evolution, has reversed his views of half a century and taken a stand with Professor Rudolf Virchow in opposition to Darwinism is the startling announcement made in Paris.

It is stated that during his expedition to Java, begun last year, Professor Haeckel has found striking evidence in support of the theory, advanced for the first time only a few months ago by Virchow, that monkeys are descended from man, and not man from monkeys. That, in fact, monkeys are nothing less than degenerate humans.

"If Professor Haeckel has made any such discovery," said Dr. Edward Grant Conklin, professor

of zoology at the University of Pennsylvania, "or if he has recanted his former multitudinous writings and lecturings sufficiently to make any such statement it means that one of the most remarkable revolutions in biological science has taken place.

"I can not credit the announcement. It seems too extraordinary to believe that Haeckel, of all men, should take this stand. I do not know if he has returned from Java, but he went there to study and make further researches into the pithecanthropus erectus, discovered by Dr. Dubois, with a view to further substantiate the theories he laid down in his 'Phylogeny,' tracing the descent of man.

"Haeckel may have discovered fresh remains of the pithecanthropus; if so, their nature has not been announced, and I can not speculate upon them, but any fresh finds along that line can not fail to be of the utmost interest to scientists."

To understand thoroughly the revolutionary change accredited to Professor Haeckel, it is only necessary to review briefly the history of his part in the exploitation of Darwin's theory and the causes that led to his recent exploring visit to Java.

Ernst Haeckel, now professor of zoology at Jena University, was the first distinguished scientist to fully accept Darwin's theory when the "Origin of Species" was published. The scientific world was trembling on the brink of the revolution he caused later by the publication of "The Descent of Man," when Haeckel anticipated Darwin in his most far-reaching conclusions, and in a measure prepared the world for the startling doctrines hinted at in the "Origin of Species" and fully promulgated in "The Descent of Man."

Since then Haeckel has been the most advanced among the evolutionists. He has long asserted that the history of man is complete in all its essential details, and that all that now remains to be done is to fill in here and there such concrete evidence as zoological and paleontological research shall reveal.

In his "Systematic Phylogeny," a monumental work in three volumes, he made a theoretic systematic arrangement of the vegetable and animal worlds living and extinct on the basis of the law of evolution. The work has been called a vast pedigree tree, with man at the top and the lowest non-nucleated cell at the bottom. In this pedigree there were no empty or unaccounted spaces. Haeckel constructed hypothetical animals or organisms, and to him, in theory, there were no missing links.

Twenty-five years before the discovery of Dubois' pithecanthropus Haeckel had forseen in his phylogeny such a creature, and he had christened it "pithecanthropus allus," or the apelike man before language. He gave to it a place midway in the order of life between the highest ape and the lowest human.

In every library, in every language devoted to zoological works, there are books by the shelf-full bearing the name of Haeckel. They stand beside and support the "Origin of the Species" and "Descent of Man" and "Man's Place in Nature" (Huxley). Haeckel has been the apostle of Darwinism, the most trenchant fighter in the years when the theory was battling for a right to existence in the scientific world. Virchow, the world-famous pathologist, found Haeckel in his fight against Darwinism, and now that the champion should go to the other extreme is incomprehensible to those who have followed his career.

Professor Ernst Haeckel is now sixty-seven years old, and is a native of Potsdam. For thirty-five years he made his home in the quiet, sleepy little town at Jena, except for occasional expeditions and trips to scientific congresses. He has been a prolific writer, and is a most accomplished artist. All the drawings and illustrations for his works have been made by himself, and their marvelous accuracy has made his books of two-fold value. The extravagance to which he has carried some of his theories and the imagination he has infused into his driest and most scientific dissertations have in a measure cut him off from absolute confidence on the part of his followers, but no naturalist has earned fame by harder work or deeper study.--Chicago Inter-Ocean.

THE UNIVERSAL MERIDIAN.

The meridian of Greenwich, England, is everywhere accepted as the starting line from which to reckon longitude and time all over the earth, and all our maps and astronomical calculations are made accordingly. Suggestions have been made from time to time, however, that a better starting-line might be

R2916 : page 374

found. Some of the Italian scientists, for example, have seriously objected to Greenwich, on account of the clouds and bad weather that frequently interfere with astronomical observations there. They recommend that the civilized world adopt Jerusalem as the standard meridian, because the skies are clearer there, and the possibility of making Palestine neutral territory would eliminate political objections.

===================

R2916 : page 374

"BELOVED SON TIMOTHY'S RETURN."

WE HAVE PLEASURE in announcing the safe return of dear Brother E. C. Henninges (and his faithful helpmate) via the steamer "Etruria," on November 16. During his absence, of nearly two years, his energy on behalf of the harvest work in Great Britain has been greatly blessed by the Master, as reports from the British Branch from time to time have abundantly demonstrated. The work there is on a far better footing than it has ever been in the past; and under the care of our new representative there, Brother Jesse Hemmery, it will, we doubt not, continue to prosper and gather much ripe "wheat" into the Lord's "garner."

As for Brother and Sister Henninges, we can readily find room for them in the Allegheny office. Indeed the general work is spreading grandly (and we expect it to expand much more during the next six years) and the addition of these efficient helpers to our present force is quite opportune. We trust it will give the editor an opportunity to proceed with the preparation of the VI and VII Volumes of Millennial Dawn, from which he has been greatly hindered by the expansion of the various departments of the work during the past two years.

The dear friends in Great Britain will miss our dear Brother and his untiring energy on their behalf; but we trust they will find in dear Brother Hemmery a faithful and good substitute. We commend him to them all. We have every confidence in respect to his character and ability--else we would not have esteemed him the Lord's choice for the position he now occupies. We urge that the British friends support him by their prayers and co-operation accordingly.

===================

R2916 : page 374

THE JUSTICE OF OUR CONTENTION.

WE TRUST that hundreds of our subscribers in all parts of these United States have written letters or postal cards (or gotten up petitions) for the protection of the public's rights under the laws as they are, and as they have existed for thirty years. Each one is responsible in this matter. Let each do his duty, and then be content with the results whatever they may be. We urge all who appreciate the present law, and who have not already done so, to send a letter or card at once. See page 367 of last issue. We give below our Appeal, which has been unjustly refused.

Allegheny, Pa., U.S.A., October 11, 1901.

James A. Grier, Esq., Postmaster, Allegheny, Pa.

Dear Sir:--

Your favor of the 4th is at hand, enclosing a copy of the Hon. E. C. Madden's instructions to your office, citing us to show cause, as the publishers "why the Millennial Dawn series should not be excluded from second-class rates of postage, on the ground that it has the characteristics of a book."

To this we reply: That the term "book" is a very broad one. In legal usage a "paper book" is a pamphlet which may vary in size from five to five hundred pages. In the usage of the United States Patent Office the term "book" is applied to any pamphlet or printed matter of one page or upwards. In the usage of the United States Post Office, ever since the establishment of the second-class, the term "book" has been applied only to printed matter substantially bound--in cloth or leather.

A reference to Webster's Unabridged Dictionary and the Standard Dictionary shows the original distinction between the terms "pamphlet" and "book" to have been that a pamphlet consisted of a number of sheets of paper stitched together, not substantially bound, nor too cumbersome to be held in the hand; while the term "book" applied to literature in substantial binding, and particularly to such as was too heavy for use in the hand.

In modern usage the rulings of the United States Post Office during the past thirty years, that any

R2917 : page 374

printed document in substantial binding, whether of few or of many pages, constitutes a book, while the same pages unbound constitute a pamphlet, have become practically a law. Nor can we conceive of a better method of distinction between books and pamphlets than this. Under this law, as it has been interpreted, we think wisely, justly, the binding, and not the number of pages, decided the matter. To change this arrangement, and to deny that the binding distinguishes what is a book from what is a pamphlet, and to arbitrarily decree that a certain number of pages should constitute a book, while a less number would constitute a pamphlet, would involve the Department in an inconsistency, should it attempt to decide as heretofore that pamphlets could not be such if put up in substantial binding, though acceptable as to number of pages.

Respecting the issues of our journal, known as the "Millennial Dawn" series of special issues. These have been issued under the present laws of the United States since 1886. They are of different-sized pages from our regular issues, and were put into this form for the greater convenience of our readers. They each represented several issues of our semi-monthly, Post Office rulings to the effect that one issue could not bear date as representing several having been promulgated since any of these pamphlets issued.

We hold that these pamphlets are entirely within our rights under the law; that nothing in the law in any sense of the word restricts us, either as respects the number of pages or the size of the page. These back numbers of our journal are constantly in demand amongst our subscribers and their friends, and

R2917 : page 375

any restriction of our rights and privileges as heretofore construed and as defined under the law will make serious hardship and righteous indignation amongst these over twenty-five thousand intelligent adults whose case we represent in this paper.

The fact that these special issues of our journal have a colored cover, while our regular issues have not, should not be construed as a violation of the law, because there is no law governing the subject, except the restriction that the cover should not be a substantial one. As a matter of fact, the leading journals of this and every land are in the habit of issuing, especially in the holiday season, special numbers, which usually have colored covers, as well as other features distinguishing them from the regular issues.

Moreover, the Post Office Department has for years recognized as second-class matter what is known as the "Official Postal Guide," issued monthly under various colored covers, and ranging in pages from 32 to 1132. It will not do to say that this is a Government publication, for that would not be true; the most that can be said for it is that it is a publication very convenient to the Post Office Department, one which saves the Government from getting out a publication of its own. But even if it were a Government publication, what jurist would undertake to say that the Government is superior to its own laws, and that the law governing the meanest citizen does not govern also the highest one, and every official and every act of the Government? If the annual issues of the "Postal Guide" are not books, but pamphlets, then surely the Millennial Dawn series of special issues of our journal, less than half the size of the annual "Postal Guide," are also pamphlets and not books.

Are we told that the Post Office Department could frank the "Postal Guide," and thus send it through the mails free? We reply that it can not; because there is no law of the United States permitting them so to do. Before this could be done it would be necessary that Congress should pass a law to that effect. Likewise, of course, Congress could pass a law permitting all religious matter to go through the mails free, but we do not anticipate that Congress will ever pass either of these laws. The publishers of the "Postal Guide" can as well afford to pay postage as can other publishers throughout the United States.

Further, we submit that no law-making power claims to enact retroactive laws, that will go back of the time of their making, and take hold upon legal transactions of the past. If, therefore, the United States Post Office Department should now or at any time conclude that it has the right and the power to make new laws and regulations these, in all justice, must take hold as for the future, and can not in any sense of the word affect our vested rights as represented in electroplates and large editions of our special issues published under the full sanction of the law and of the Post Office Department. At very most, the new law or regulation could forbid us from henceforth publishing such special editions of our journal, or otherwise regulating as respects the number of pages, whether they shall be cut or uncut, and whether they must be of uniform color as to cover.

In the above plea we have made no claim for preference of consideration on the ground of our publications being strictly religious, because, although we believe that this plea would have weight in the minds of all moral and well-intentioned people, we prefer to stand strictly upon the basis of our rights under the law.

We understand that under the new law the Post Office Department intends henceforth to restrict lodge and society publications to literature or news, prohibiting the publication of advertisements. We wish to call the attention of the Department to the fact that our journal and its special issues would all come under this head also. Our subscribers are recognized as members of our Society--the Watch Tower Bible and Tract Society, chartered by State of Pennsylvania, and our publications contain no advertisements whatever, but are strictly confined to Biblical exegesis, cultivation of good morals, and in general the publication of the Gospel--"good news," "good tidings"--the message which is new every morning and fresh every evening, and which more than any other news in the world is helpful to, not only the Lord's people, but in general to civilization--"Good tidings [news] of great joy, which shall be unto all people."

Trusting for a just and generous consideration of our plea foregoing, we remain, Respectfully yours,

Watch Tower Bible & Tract Society.

===================

R2917 : page 375

THE VOICES OF THE THREE SIGNS.

WHEN PREPARING the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the ages are come." (1 Cor. 10:11.) And, considering the matter from this standpoint, we perceived, as we had never done before, that the three signs by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the anti-type, must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord, and respecting the great deliverance which he is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

At first we were perplexed, and said to ourself: "The Scriptures clearly show us that we are now 'in the days of the Son of Man;' our journal has borne as its sub-title, Herald of Christ's Presence, since its institution, 1879; yet where are these three signs? Already twenty-seven years of the forty-year harvest

R2917 : page 376

have passed, and but thirteen remain, in the last four of which we confidently expect the plagues upon the world--anti-typical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

For a time we were inclined to look for miraculous tokens, but subsequently realized that this would be out of the Lord's order, as the anti-type is always on a higher and grander scale than the type: as for instance the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through his sacrifice. Feeling confident of the times in which we are living, "in the parousia of the Son of Man," we concluded that in all probability these signs had already been given, or were in process of giving at the present time. Still we could not recognize them, and feeling that the matter must now be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light upon the subject, while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they would feel free to present them. Seemingly it was in line with the divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord: for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall endeavor now to lay it before you all.

(1) Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of himself, saying, "Moses wrote of me." Moses himself declared, "A prophet [teacher] shall the Lord

your God raise up unto you of your brethren, like unto me." Peter quotes this last expression in his sermon, and emphasizes it. (John 5:46; Deut. 18:15; Acts 3:22.) Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the divine command, he became a type of those of Christ's followers who put him to an open shame, and who, in consequence, will die the Second Death; and as a type of these Moses was not permitted to enter into the land of promise. (Num. 20:11; Deut. 32:51,52; Heb. 10:29.) He typified Jehovah at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; he took a bondman's form and was found in fashion as a man. He came to deliver his brethren from bondage.--Phil. 2:6-8, Diaglott.

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to his own, and his own received him not (John 1:12); and he went into a far country, even heaven itself, from whence he has now, a second time, come, and will deliver all who are true Israelites indeed from the bondage of sin and death. Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an equal period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also; it illustrates the length of the Jewish and the Gospel ages, as being equal. From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented himself, was a period of 1845 years, and from that time, when he died and left them, until the period which the Scriptures show us marked his second coming (October, 1874) was a like period of 1845 years,--corresponding exactly to the two periods at which Moses offered himself in the type.*

THE VOICE OF THE FIRST SIGN.

----

(2) At Moses' second presentation to Israel he

did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouth-piece. Aaron, the mouth-piece or agent of the Lord, we would understand to represent the Royal Priesthood --those of the Lord's consecrated people still in the flesh, still sacrificing,--who have not yet passed beyond the vail into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the Lord and his mighty power to deliver, his ultimate victory over Satan, sin and death, will be of or from our present Lord, but by or through the living members of his body, his brethren, represented in Aaron.

(3) The first sign or testimony to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the spiritual Israelite is not to expect a larger rod and a larger serpent, as the anti-type, but should expect to comprehend the meaning of the rod and of the serpent as an anti-typical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying divine authority. A serpent is a symbol of evil--of sin and all its consequences, evil in general. The lesson for the spiritual Israelite today is that he is now to understand that all the evil there is in the world is

----

*MILLENNIAL DAWN, VOL. II. CHAP. VII.

R2917 : page 377

the result, directly or indirectly, of God's having let go of his rod or authority; and they are to understand further that it is God's intention or purpose, as it is also his promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion: --to re-establish his authority in his own hand.

These acts or signs are said to have "voices" or to be testimonies. (Exod. 4:8,9.) Hence our query must be, Is this sign or testimony now being given to

God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this harvest-time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer,--Why did God permit evil in the world? Some have blasphemously held that God has caused the evil, that good might follow; but this God himself most emphatically denies, and everything pertaining to his character refutes it. He declares that every good and every perfect gift is of him, with whom is no changeableness or variableness. "His work is perfect." Others have claimed that a conflict is in operation, between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other --with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one." But whatever the standpoint of view, it has been confusion only, until the harvest-time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, "rested from his own work," permitting sin and evil to flourish--not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time he would set up his Kingdom in the person of the Messiah, who should lay hold upon that old Serpent, the devil and Satan, and restrain his power. Showing, too, that he will ultimately bring all evil conditions back to subjection and harmony with the divine authority and law,--destroying the evil connected therewith. This teaching, then, is the sign whose "voice" or testimony was typified by Aaron casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the anti-typical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the truth and of the true Israelites that we point out that this sign has already been given. Zion's Watch Tower and Herald of Christ's Presence was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, had already taken place--that he was present but invisible, a spirit being not possible to be seen by any, even his Church, until they should be "changed" and made like him in the first resurrection.

The message further declared that he was present for the purpose of establishing his Kingdom, and delivering his saints and the whole groaning creation from the bondage of corruption,--as many as will obey him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "Food for Thinking Christians, WHY EVIL WAS PERMITTED."* This voice or testimony was spread abroad amongst the spiritual Israelites in an extraordinary manner,--over a million and a half copies being circulated through the mails and at church-doors in the United States, Canada and Great Britain. And the voice or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death, and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having let go his authority (rod), and not the result of his inability to hold the authority, nor in any sense the outworking of the authority in his hand. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto himself his great power and reign. Could there possibly be a greater or a grander anti-type for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting the divine plan of the ages, and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

THE VOICE OF THE SECOND SIGN.

----

(4) The second sign to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again we say that the natural Israelite discerned nothing but the natural sign, but it was intended of God that the spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite. A hand is a symbol of power. In this case the hand represented divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that divine power was first manifested without sin or imperfection

or blemish; secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same divine power, hidden again for a time, will subsequently be manifest without sin.

What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply

---

*Since this publication two other tracts have been issued, bearing portions of the same title; No.12, "The Divine Plan of the Ages: Why Evil was Permitted," No.52, "Food for Thinking Christians: Our Lord's Return," etc.

R2917 : page 378

to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God,--to those whom God uses as his agents or representatives, his hand, his power in the world. God's power originally was manifested unblemished. But during this Gospel age he has been represented by his consecrated people, the members of the body of Christ, who are his ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the hand or power of God in the world for more than eighteen centuries; but by and by they are to be received into his bosom again, and "changed" in the first resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, it is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones, who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the divine nature in the first resurrection.

But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes: in the Millennial Dawn series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification, through faith in Christ, the second step of sanctification, and sacrifice, and the ultimate change, in the first resurrection to the divine nature, and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the ransom-sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to himself in our "change."

Supplemental to the teaching of the Dawns on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the Pilgrim service has been instituted under which various brethren travel from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all of our readers, having heard the testimony are daily giving it forth to others.

THE VOICE OF THE THIRD SIGN.

----

(5) Another sign was to be given, the Lord clearly intimating that it would be necessary, and that all of his true people would not hear or heed the "voice" of the first two testimonies. To natural Israel the third sign was the taking of the water from the river, and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type we suggest that water is here, as elsewhere, a symbol of the truth; and that the earth is here, as elsewhere, a symbol of society.* The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the anti-type, would signify that in the present time the pouring out of the truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the truth. But this type says that the time has come

when these professed truth-seekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable. Our readers will here possibly call to mind our Lord's words respecting this present time, "The sun shall be darkened and the moon shall be turned into blood." We have elsewhere shown the significance of this:+ that the moon is the symbol of the Jewish Law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general, through the sophistries, higher criticism, evolution theories, etc., of this boastful day; while the Law, represented by the moon, will be viewed as bloody--that its sacrifices will not be esteemed as types, nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of truth being poured upon the social earth. It will be resented, as bloody, instead of being absorbed as truth.

Is there any thing corresponding to this sign now in progress in the world, that could be esteemed a sign or testimony to the true Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past ten years, during which the Watch Tower Bible and Tract Society has supplied tracts free in any quantity to those who would promise to use them judiciously. You have the annual reports, showing the millions of pages which have thus been circulated--the truth being thus poured upon the symbolical earth, society, liberally in many lands and in many languages. But especially has this pouring

---

*Millennial Dawn, Vol. I., pp.66-71.

+Millennial Dawn, Vol. IV., pp.590-594.

out of the water, truth, progressed wonderfully during the past three years, under what we have designated the "Volunteer" work, in which hundreds of the Lord's consecrated people have systematically, season after season, distributed to Christian people tracts and booklets which our Society has supplied freely--the donations covering the expense coming in without urging or even request.

But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few,--the vast majority seem to be angered, as the scribes and Pharisees and doctors of divinity at the first advent were angered when they perceived that the Lord and the apostles were teaching the people, and that without money and without price. (Acts 4:2.) Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want their people to be taught the truth. They bitterly oppose it, and persecute and speak evil of those who in this way are seeking to do good. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of evolution and higher criticism and sectarian pride and worldliness that the truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the anti-typical sacrifice for sins was the death of Christ--they resent the thought that divine justice required this sacrifice, and that "without the shedding of blood there is no remission of sins," as the Apostle declared. (Heb. 9:22.) It does not fit with their theories. According to their theories man was created next to the monkey, and has been evolving as a race grandly up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to be let alone, needs no Savior, no deliverer from the present condition of things, which are not seen to be evil. They put evil for good, and good for evil, darkness for light and light for darkness. To these the truth of God's Word respecting the fall, respecting the ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial Kingdom for all the families of the earth,--these are all objectionable, contradictory to their theories, hateful, bloody.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the anti-type this last testimony or evidence will ultimately bring conviction to all of the Lord's true people today in the world. They will discern that the systems and theologians in whom they have trusted are going further and further, day by day, away from the appreciation of the true Gospel--the truth as it is in Christ Jesus--into the outer darkness of the world. All who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief, from the Scriptural standpoint, will thus be helped, convinced, and enabled to take their stand for the truth accordingly.

It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence--the rod turned into a serpent and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds--not morals--have become corrupted, and who are reprobates, not morally, but as respects the faith--2 Tim. 3:8), he explained to them that Moses and Aaron claimed that this sign was an evidence of divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground, and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What would this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and thought that God blesses evil things, so that they result in good. But we answer that the view of this subject which God has now displayed to his people is so much more complete that it quite swallows up all these suggestions and theories of the past. What the Lord is now showing proves to his people conclusively, not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of the divine control, and that when the Lord shortly shall put forth his hand, and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the divine character and authority.

It will be remembered, also, that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood--the river, ponds, etc.--so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive--every feature of truth connected with the divine plan, as represented in the Word of God, will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom--Churchianity) will seek for truth in various ways of their own.

WHAT SHALL WE SAY TO THESE THINGS?

It should be a great encouragement to us all to find so clearly expressed in the type what we had vaguely and indistinctly hoped for, viz., that the Lord's people of the Royal Priesthood on this side the vail are being used of him in various ways in the accomplishment of his purpose of separating the people of God from others,--the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the more than a million copies of Millennial Dawn now in circulation remarkably few have been circulated by any but those who are believers in their testimony, and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth his word,--even as was Aaron to Moses.

Let us, then, dear brethren and sisters, feel encouraged, as, looking into the type, we see so clear a fulfillment in our day of the things written aforetime for our admonition. Let us with fresh courage show forth to all whom we have any reason to believe are Israelites indeed the secret of the divine plan--Why

R2917 : page 380

Evil Was Permitted. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during this Gospel age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade the first-born of Israel to faithfulness until our "change" comes, when we shall be made like the Lord and fit to be his servants and representatives. Let us continue also to pour out the water of truth; whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its contrary results ultimately shall influence all Israelites indeed. Let us remember that the opposition of the worldly, even, will prove to be co-operative influence, in deciding the Israelites indeed that the deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron, "Certainly I will be with thee."

R2917 : page 380

====================

"CHRIST OUR PASSOVER WAS SACRIFICED FOR US."

--EXOD. 12:1-17.--DEC. 15.--

PHARAOH'S heart seemed to grow harder and harder under divine mercies, as one plague after another was stayed at his request, through Moses. The goodness of God, instead of leading him to repentance, would seem to have made him only the more determined, as God had foreseen and foretold. God, however, informed Moses that the tenth and final plague would be sufficient to break down the opposition of this hard man, and compel his acquiescence with the requirement that Israel should go free. Before the infliction of this plague Moses enquired whether or not Pharaoh were willing to let Israel go, and upon receiving the negative response he warned Pharaoh that in consequence a dire calamity would befall the Egyptians. Apparently he immediately departed for the land of Goshen, there to put the people in readiness for the exodus. Their Egyptian neighbors gave them liberally jewels of gold and of silver and various articles of value, evidently anxious to have them go, and regretful that their ruler was so stubborn. They realized also, no doubt, that in some sense God was with the Israelites, and against the Egyptians, a matter which it seemed difficult for Pharaoh, their king, to discern.

How much time they may have consumed in preparation for the journey we know not, but we may well suppose that this was a time of suspense upon Pharaoh and all who knew of the last threat presented to him by Moses and Aaron. We are certain that the preparations required several days, if not weeks, because amongst other instructions each family was to select for itself a representative male lamb of the first year, unblemished, as the foundation for the religious ceremony, known as the Passover, ever since observed by that nation. The lamb was to be selected, accepted, separated from others, and cared for specially from the tenth day of that month, Abib (later known as Nisan), and on the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening--the usual Jewish day). Its flesh was to be roasted for eating the following evening, and its blood was to be preserved for sprinkling upon the lintels

R2918 : page 380

and door-posts,--the door frame, above and at either side. It was in the night following the fourteenth day that the roast lamb was to be eaten, with bitter herbs, the eaters being gathered in family groups, and all in expectation for the journey, sandals on their feet, and staff in hand, etc., ready to depart out of Egypt early in the morning of the fifteenth.

The story, as recorded in Exodus, is an interesting one, and has ever been one precious to the Hebrews, the law concerning it serving as one of the most prominent landmarks in the history of that nation. But to the Christian the meaning of this incident is of still greater importance. To him, as the anti-typical Israelite, the whole transaction speaks of the anti-typical deliverance at the hands of the anti-typical Moses at the close of the anti-typical night, and at the opening of the anti-typical Passover day. Our Golden Text, "Christ, our Passover, is slain for us" (1 Cor. 5:7), identifies the Lord Jesus as the anti-typical Lamb, and identifies the sacrifices which he gave with the deliverance which we are now hoping for, as near, even at the door. This fact is recognized by Christians of all denominations, and our Lord's Supper is recognized as the commemoration of the anti-type of the Passover supper, especially by the Catholic Churches and the older denominations of Protestants. As the Hebrews celebrate the Passover annually, so these churches celebrate annually "Good Friday," by an emblematic supper known as the Eucharist or Lord's Supper, commemorative of the death of "the Lamb of God" and the divine mercy consequently extended to "the Church of the first born."

Let us go backward, and look at some of the minutia, and the meaning of these to us, the spiritual anti-typical Israelites. The taking up of the lamb on the tenth day of the month found its correspondency at the first advent of our Lord Jesus, when he presented himself to Israel at the close of his ministry, as their King, riding upon the ass, exactly on the 10th of Nisan. It was then that that nation should have accepted him, should have received him; but instead "they hid, as it were, their faces from him," and saw not in him the beauty for which they were seeking, as a nation. It was on the fourteenth day of Nisan that our Lord partook of the Passover with his disciples, early in the evening. Later on in the same night he was betrayed. The next morning of the same day he was condemned and crucified. Later in the same day he was buried. All this was on the fourteenth day between evenings, between six p.m., where the day began, and the next six p.m., where it ended, and it was on the next day, the 15th, in the evening, that the Passover feast of the Jews was celebrated. We celebrate that feast anti-typically, continuously feasting and rejoicing in the grace of God toward us. But the Lord's Supper belongs to the 14th of Nisan and commemorates the killing of the Lamb of God. That night in which the Passover feast was eaten represents this Gospel age--a dark time, in which sin and evil still triumph, and darkness

is abroad, and in which the Lord's people feed upon the merit of Christ, our Passover Lamb, slain for us, and realize that his "flesh is meat indeed."

Along with the Lamb the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; it symbolized the precious promises which come to us from the Heavenly Father through our Lord Jesus Christ. "This is the bread that came down from heaven, whereof if a man eat he shall never die." (John 6:50.) And, as the Hebrews ate their bread and lamb, so the anti-typical spiritual Israelite partakes of Christ's merits and graces freely, but with them receives also the bitterness of persecution, trials, difficulties, misrepresentation and suffering symbolized by the "bitter herbs." As the Hebrews ate shod and ready for their journey in the morning, so the true Israelites of this Gospel age partake of these spiritual favors, feeling the while that we are still in Egypt, and longing for the promised land; and they indicate by the conduct of life that they are pilgrims and strangers in this country, the world, and that they are seeking the heavenly country. But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. And so the deliverance of the spiritual Israelite does not come during the night of sin and trouble in which the god of this world reigns. It comes in the Millennial morning, for which we wait and hope and pray, "Thy Kingdom come." "God shall help her, early in the morning."--Psa. 46:5.

It is the mistake of some to suppose that the Passover refers, either directly or indirectly, to the passing of the children of Israel across the Red Sea. Nothing of the kind. The name was given with reference to the passing over or sparing of the first-born of Israel during that night in which the lamb was being eaten, and during which the blood was on the door-post without. The death-messenger was abroad throughout the land of Egypt, and the first-born of all Egypt were smitten, and the first-born of Israel were saved only upon condition that the blood should be sprinkled upon the door-posts and lintels of the houses in which they were. Any Israelite who did not respect the divine command, and place the blood-marks upon the front of his door, as directed of the Lord through Moses, would suffer, just in the same manner and just as surely as the Egyptians--the blood was the mark of distinction between those who were the Lord's people and those who were not his people.

What does this signify now, to the spiritual Israelites? We answer that the sprinkling of the blood symbolizes an acknowledgment of faith in the redemptive merit of our Lord Jesus' sacrifice, as our Passover Lamb. Whoever recognizes the Lord's word in respect to this matter realizes that without the shedding of blood there is no remission of sins, and he who thus realizes the importance of the death of our Savior is expected to confess it, as symbolized by the sprinkling of the blood upon the outside of the dwelling. And its being upon the door signifies that all who were within that door were trusting in the blood, were under its efficacious merit. It is remarkable that while this doctrine of the redemption through the blood of Christ has been held with more or less clearness for centuries, it is now, in the close of this age, being called in question by some who are still naming the name of Christ, and by some who profess to be advanced teachers, and higher critics. All such are, from the Lord's standpoint, Egyptians, not Israelites. All whom he will recognize as his people, Israelites indeed, will be such as will recognize him, his Word, and the work which he has accomplished for them through the shedding of the precious blood of our Passover Lamb, Christ Jesus.

The doctrine of substitution is made most emphatic in this type. As the blood represents life while in the veins, so it represents death when shed; and so, as the sentence of death was against our race, it was needful that Christ should die for our sins. Hence also the Lord has made it incumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be for a token, for a witness, for a sign, as evidence of the faith of those who were in the house on which it was sprinkled. It was not God's token, but man's token. God would do the sparing, but every Israelite who would be spared must see to it that his part of the program was carried out.

Let it not be overlooked that not all of the Israelites were in danger of death, but only the first-born; for this is a striking and prominent feature of the type. It teaches that while the deliverance that is to be accomplished in the morning will be deliverance for all who love the Lord and love righteousness, the first-born as well as all the rest, yet a special trial or testing comes during the night--before the Millennial morning--and this special testing or trial will affect only the first-born ones. Who are these first-born ones? We answer, they typified "the Church of the First-born, whose names are written in heaven," the "little flock," begotten to a newness of nature, and to joint-heirship with our Lord Jesus in the coming Kingdom. Others will be delivered from the power of Satan and the oppression of sin, as represented in the deliverance of all Israel from Pharaoh and his power and bondage, but the only ones who will be in danger during this night, the only ones who will be passed over or spared, during this Gospel age, will be the little flock, the Church of the First-born. This is distinctly the language of the type, nor can it be otherwise accounted for. It will be remembered that after the Passover, in the new order of things, the first-born ones spared in this Passover became representatively the Levites, amongst whom, in turn, were the priests, a little flock; and even so the Apostle declares of the Church of the First-born, "Ye are a Royal Priesthood."--1 Pet. 2:5,9.

As already remarked, this Passover lamb found its anti-type in Christ, our Passover Lamb, who was slain for us, and of whom we partake. Our Lord instituted for us, the spiritual Israel, a commemorative service to take the place of the type observed by fleshly Israel. It was instituted on the same night in which he was betrayed, the same night in which he ate the Passover supper, as a Jew, and after the eating of the Passover supper. He took bread and wine to represent himself, as the true, anti-typical Lamb of

God, who taketh away the sin of the world, and he enjoined upon all who were truly his followers that

R2919 : page 382

they henceforth, instead of any longer, as the Jews, celebrating the typical Passover, should henceforth celebrate the anti-typical Passover. "As often as ye do this [celebrate the Passover] do it in remembrance of me [and not any longer in remembrance of the typical deliverance]." And from year to year this celebration has been handed down to the present time, and is still commemorated.

Some of God's people, however, having become confused upon the subject, and having lost sight of the fact that it is a commemoration of the anti-type of the Jewish Passover, feel quite at liberty to set for its observance times and seasons of their own, without any authority from the Lord. They are excusable to a considerable extent, because, during the eighteen centuries since the institution of the ordinance the great Adversary introduced many doctrines and false practices amongst the followers of Jesus--amongst others, the doctrine of the Mass, which purports to be a repetition of Christ's sacrifice, performed by the priests, re-creating Christ in the flesh, they claim, and sacrificing him afresh in the Mass, for the sins of those for whom it is performed. Protestants, coming out from Papacy, have rejected the doctrine of the Mass, but because the Mass had come to be frequently performed they imagined that the Lord's Supper, as they celebrate it, is also without any limitation as to time and season. Moreover, even those old churches which still observe the Passover date for the Lord's Supper have adopted a new method of reckoning it, contrary to the method in use by the Jews--one in which the memorial day always falls upon the Friday which is nearest to the true date, so that the Sunday following, Easter, will symbolize our Lord's resurrection on the first day of the week.

The next proper anniversary of the celebration of the Passover, according to the Jewish reckoning of time, as used by our Lord and the apostles, and by some of the Lord's people since and today, will be after sundown, April 20th, 1902.

===================

R2919 : page 382

CROSSING THE RED SEA.

--EXOD. 14:13-27.--DEC. 22.--

"I will sing unto the Lord for he hath
triumphed gloriously."--Exod. 15:1.

SKEPTICS have railed greatly against the truthfulness of the Bible record of Israel's deliverance --crossing the Red Sea, etc. They object that so rapid an exodus of from one to two million people, with their flocks and herds, would be an impossibility; and they object, secondly, to the testimony that God miraculously delivered them by making a path for them through the sea. As to the first objection: We can readily see that if the Egyptians had been opposed to their going the difficulties would have been much greater. We are to remember, on the contrary, that after suffering the chastisement of the plagues they were willing, nay, anxious, for their departure, Pharaoh himself sending a message to Moses, even in the night in which the first-born were slain, saying, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go and serve the Lord, as ye have said; also take your flocks and your herds, as ye have said, and be gone; and bless me also."

We are to remember that the Israelites were in a measure organized; their tribal and family relationship having been maintained. The narrative shows that they went forth in military order,--either five abreast or in five companies. (Exod. 13:18, margin.) Evidently all were under the command of the heads of the tribes, "the elders of the people." Several days elapsed before their journey brought them to the Red Sea. The great wall of Egypt, called Shur (somewhat similar to the great wall of China), is supposed to have hindered their making a more direct route. Besides, this wall was in the midst of a sandy desert, where there would be no sustenance, either for themselves or for their cattle; while the route taken, passing through the borders of Egypt to the head of the Red Sea, was evidently the most favorable one as respects pasturage, etc.

Various comparatively shallow places in the Red Sea, near its head, are suggested as possible ones by which the crossing may have been effected, and the description given would indicate that the passage was made on such a sandbar, which perhaps ordinarily would have from five to twelve feet of water upon it, according to the condition of the tides. The presumption is that the strong east wind spoken of, operating with the tides, laid bare this sandbar, and thus gave the Israelites a passage.

But while Pharaoh, under the sting of the last plague, was anxious for the departure of the Hebrews, nevertheless, as his grief assuaged and he considered the loss his empire was sustaining in the departure of over a million subjects, intelligent and ingenious and docile, and when he considered further that they were an unarmed host, and impeded in traveling by their flocks and herds, he evidently felt that he had been too generous in permitting them to go, and concluded that in the few days' march they had already experienced something of the difficulties and trials of the journey, and that by this time they were not only discouraged, but hemmed in by the northern tongue of the Red Sea, and the Egyptian wall, while on either side were mountains. He concluded that they could be easily retaken, and would feel that they had had enough of their "outing" and perhaps would return to their labor more docile than ever. Consequently the Egyptian troops of the capital were started in pursuit.

The Israelites, who for years had learned to dread their Egyptian masters, heard of the pursuit, and cried unto Moses despairingly, Moses in turn crying unto the Lord on behalf of the people. The Lord's response to Moses' prayer is a striking one, from which spiritual Israelites may also take a lesson. It was, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Exod. 14:15.) There is a time to pray and also a time to act and thus to co-operate with God who is answering our prayers. When the Lord's time for answering our prayers has come and we know it, it is for us to manifest our faith in him by going forward. Too many

R2919 : page 383

spiritual Israelites, after hearing the Lord's message, instead of going forward in obedience are disposed to tarry and pray to the Lord that he give them some special message not common to others. Such through weakness of faith are in danger of losing their standing. "Without faith it is impossible to please God;" and obedience is merely a demonstration of faith.

Apparently the Israelites got a glimpse of the Egyptians in the distance, before sundown. This is implied in Moses' statement, "The Egyptians whom ye have seen this day ye shall see again no more forever." The account declares that the pillar of fire, by which the Israelites were miraculously led, removed to their rearward, so as to be between them and the Egyptians,--a pillar of cloud and darkness to the latter, and a pillar of fire or light to the former. Apparently there was a great storm that night, the east wind blowing furiously; outside narratives, such as that of Josephus, declaring that it rained, thundered and lightened appallingly. But whether this was merely upon the Egyptians, from the pillar of cloud, or whether it was also upon the Israelites, would be merely surmise. What we do know is that during that night the windstorm blew across that upper neck of the Red Sea in such a manner as to leave the sandbar bare for a considerable breadth, so as to permit the rapid passage of so large a body of people. The

Israelites knew, through Moses and their elders, what miracle had been performed, and hastened to escape from their pursuers. The latter probably were totally unaware of the miracle, and perhaps unaware that they were crossing the ordinary bed of the sea, and therefore, without trepidation, hastened onward in pursuit, impeded, however, by various accidents to their chariots, which sank into the comparatively soft sand of the sea bottom. They, no doubt, concluded that where the Israelites had gone they could go. Nevertheless, ere they had crossed they became so discouraged with the opposition, of what they probably at first considered accidents, but afterward recognized as divine providences on Israel's behalf, that they resolved on a return--to give up the pursuit, saying that the God of the Hebrews fought for them. By this time it was nearly daybreak, and Israel having crossed over Moses stretched forth his rod over the sea, and winds and tide, etc., being favorable, the waters came again upon the Egyptians, that they were drowned. It is said that wonderful storms, somewhat analogous to this one, frequently occur in this vicinity, and that Napoleon and a troop of soldiers were very nearly overtaken at about the same place that Pharaoh's chariots were lost, by a sudden cessation of storm and rising of the tides.

A critical writer suggests that Pharaoh's charioteers were probably intent upon heading off the Israelites, and thus turning them backward, and that the sea waters were a wall on either hand, in the sense of being a flank protection, hindering the troops from getting ahead of the Israelites, turning their flank. He

R2920 : page 383

says, "The wall would not, by any Oriental, be supposed to be an actual wall rising up beside them, any more than 'the wooden walls of Great Britain' are board fences about the island; or 'the hedge about the law,' which the rabbis built by their precepts, was a growth of vegetation."

There are numerous lessons connected with this narrative, profitable to the spiritual Israelites. As already suggested, the experience of the Israelites and the Egyptians at this time represented the experience of the world in the close of this Gospel age, and in the dawn of the new dispensation--the period of deliverance of God's people, too, from bondage to sin and death, which will be accomplished at the dawn of the Millennial age. We may reasonably understand that the last or tenth plague upon Egypt symbolizes the bitter experience of the world at the close of the present age, and that these experiences will be favorable to the Lord's people, and unfavorable to others, down to a certain point where the contest will be abandoned, and those in authority in the world will agree to the full liberty of all who love righteousness and who desire to walk in the Lord's way. Quite possibly "the powers that be" may concede for a time the demands of the weak and the helpless, and subsequently repent, and attempt their re-capture under the slavery of selfishness, and so through a Red Sea of trouble the Lord will then administer a final chastisement upon all those who oppose his deliverance of the poor and the needy and they that have no helper, and who cry for righteousness, and follow the leadings of his representative, Messiah.

Surely, when the new dispensation has been opened up, and the silver trumpets of the Jubilee shall sound release and restitution throughout all the world, there will be great rejoicing amongst all who love righteousness, and, in the language of our Golden Text, they may say, "I will sing unto the Lord, for he hath triumphed gloriously." And already the spiritual Israelite can by faith thus rejoice and realize his release from sin and death.

Another thought we may draw from this narrative is the unlimited power of God, who has promised us that if we are his, and will follow the leadings of our Master, the anti-type of Moses, all things shall work together for good to us. We are to learn that nothing is too wonderful for our God to accomplish, and in proportion as faith increases our joys will increase, and we will have the full assurance of faith, the full assurance of victory, for "This is the victory that overcometh the world, even our faith." We are to learn that while the wicked may triumph for a time the Lord is against them. He is on the side of the poor and oppressed, who are seeking to know his will and to do it, and though he bear long with them, as represented in the parable, yet, finally he will avenge them of their Adversary: their enemies shall then become the enemies of the Lord, and the enemies of the Lord shall bite the dust--be destroyed.--Luke 18:7; Micah 7:17.

REVIEW OF THE QUARTER.

--DEC. 29TH.--

GOLDEN TEXT: "If God be for us, who can be against us." --Rom. 8:31.

A review of the year, its blessings and its trials, will be in order, on this the closing Sunday of the year. We trust that all our readers may be able to apply the Golden Text to themselves with confidence and rejoicing.

====================

SEMI-MONTHLY.
VOL. XXII.   DECEMBER 15, 1901.   No. 24.

CONTENTS.

Views from the Watch Tower
  Liberty Enlightening the World................387
  Federation of Methodists and Others......................................387
  The Pope's Views..............................388
Watch Tower Bible and Tract Society's Report............................388
Kept for the Master's Use.........................392
Tarrying Until Endued with Power from on High..........................392
Speaking With Other Tongues.......................396

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

BRITISH FRIENDS who find it more convenient may send "Good Hopes" and all orders to our London office.

APPROVAL, WHETHER SUCCESSFUL OR NOT.

We know not to what extent the Lord may be pleased to use and bless our united efforts to keep open the door of opportunity afforded by present favorable postal laws. But in any event we feel sure that he will appreciate our humble efforts in this direction. Any who have not yet written to the President, as suggested in our issue of Nov. 15th, we advise to do so at once. Let us do our part and then rest content. The law is there, all right, and even the humblest foreigner has a right to appeal to it, and for its benefits; and to protest against its violation. But there we will let it stop. If protest is unavailing we will reckon that it is the Lord's will that we endure the wrong cheerfully.

page 386

BEGIN THE NEW YEAR PROPERLY.

As soon as each little group has chosen its leaders, advise us, and if "Pilgrim" visits are desired, answer the queries propounded in our last issue, page 2. Mention your places and hours of meetings, also.

If you desire the visits of the Watch Tower continued, advise us promptly please; whether you can send the subscription price or not.

MARKED NEW TESTAMENTS.

We have been much disappointed by the publishers of the Marked New Testament. They have been promising us books for nearly six months but have none ready yet. All waiting orders will be filled promptly as possible when they come to us.

"ZION'S GLAD SONGS" IS OUT OF PRINT.

===================

R2920 : page 387

VIEWS FROM THE WATCH TOWER.

"LIBERTY ENLIGHTENING THE WORLD."

WE HAVE no sympathy with Count Tolstoy's unscriptural religious views for which he was ex-communicated by the Greek Catholic Church; yet we note with surprise that his published reply to his ex-communication has been forbidden sale by the Public Prosecutor of Leipsic, Germany. A cable dispatch to the New York Sun says:

"The reason given for the seizure is that the work is calculated to bring the Church into contempt, and the prosecutor's action is based on a paragraph of the German penal code, which imposes a maximum penalty of three years' imprisonment on anybody publicly insulting one of the Christian churches or other religious communities enjoying in Germany the privileges of a corporation. Perhaps the most remarkable feature of the incident is that Count Tolstoy's indignant reply to his ex-communicators is allowed to circulate in Russia, the Holy Synod refraining from prosecution, while the officials of the country which indorsed Luther's protest against the Roman Church seek to extinguish the words of the Russian reformer."

There are any number of people, in all countries, of similarly narrow soul we have every reason to believe. Fallen human nature though not inclined to claim for itself perfection, loves to wield power and to destroy its enemies or those against whom it is prejudiced; although uncertain as to what is truth it is ready to decide what is error upon very slight evidence.

Who can doubt that God's providence held back America until the due time, when its discovery opened a door of freedom for the oppressed and priest-and king-ridden of Europe. "Liberty enlightening the world" has been a fact for now more than a century. No well-informed person will doubt that much of the liberty enjoyed by the peoples of Europe to-day are the result of the influence which has gone back to the "fatherland" from the liberty-loving people who commingling here have learned to think more justly and more broadly than they or their fathers could think under their old environments.

Custom becomes law: the illustration of American liberty with prosperity compels a liberty in Europe which otherwise would not exist to-day. But it looks as though the pendulum has swung its full length liberty-ward, even in America, and as though it had started in a return movement. We believe that the next few years will witness a serious curtailment of liberty on the part of those in power, and that the general spirit of liberty and alertness to its defense is so deficient among the masses, here as well as in Europe, that its wings will be clipped rapidly, in the name of law, order, expediency--until the people finally awakening to the situation, in fear of a return to complete serfdom will revolt in anarchy.

How comforting the thought that the bright lining to this cloud is the Millennial Kingdom which will promptly be established on the ruins of "the present evil world"--on the ashes of present civil, religious, political institutions. We who thus hope for the salvation of the world which God has promised can possess our souls in peace as respects these matters, waiting and hoping for a share in the new order of things--the new heavens and new earth--wherein will dwell righteousness.--2 Pet. 3:13.

FEDERATION OF METHODISTS, AND OTHERS.

Rev. Dr. George Elliott, pastor of the Central Methodist Episcopal Church, who has just returned from attendance upon the Methodist Ecumenical conference in London, England, says that the recent assembly was especially marked by its constant response to spiritual religion and by the utter absence of dogmatism. Perhaps the most important matter that came before the assembly, which consisted of some 500 Methodists from all over the world, was that of church unity. As a result of the ecumenical conference, held in Baltimore ten years ago, all the Australian Methodists are now united in a single body. At the late conference in London all the smaller English bodies signified their willingness to unite with the Wesleyan church, which is the strongest

R2920 : page 388

branch of the denomination in the British Isles. Dr. Elliott thinks the outlook good for a consolidation, or at least for a federation, of the different branches.

The advance in this direction, however, was not so noticeable among the delegates from the United States, although some progress was made. The delegates from the Methodist Episcopal church south, which left the main body at the opening of the civil war, had little to say on the subject.

Half a day was spent in considering the matter of a federation similar to the church federations in this country, which should include the Presbyterians, the Congregationalists, the Baptists and the Methodists. There already exists a free church catechism

R2921 : page 388

which all these denominations use in common, and to a great degree they are already joining in plans for mutual work.--Detroit Free Press.

THE POPE'S VIEWS.

Die Information, the clerical organ in Vienna, says: "The pope addressed the Catholic Bishops Sunday and declared that the late President McKinley was a victim of the excessive freedom granted to the people of the United States. He urged that it was the duty of society to oppose the spread of socialism, freemasonry, Judaism and anarchism."

====================

R2921 : page 388

WATCH TOWER BIBLE AND TRACT SOCIETY'S

REPORT FOR THE YEAR ENDING DECEMBER 1, 1901.

"GIVE THANKS unto the Lord, for he is good!" is the expression of our hearts as we sum up the activities of the fiscal year in the harvest work--from December, 1900, to December, 1901. We have not in all respects attained to our ideals set for the year just closed, but perhaps this was partly because of our high appreciation of the work and the workers, and of a laudable ambition to have each year exceed its predecessor in efforts and in results. And indeed, as the itemized reports will show, the work in all its branches has made good progress, and in some directions has exceeded that of any previous year. We have nothing but thanks to offer to our gracious Master for the privileges enjoyed at his hands in connection with his service, the service of the truth and of the brethren--and for his blessing so richly bestowed upon our humble efforts.

ZION'S WATCH TOWER.

One of the most encouraging features of the work is the substantial increase in the number of Watch Tower readers--our list now numbering about 14,000. We had hoped that by this time it would have reached 16,000; we evidently were too sanguine. The Watch Tower list may properly be regarded as a sort of barometer respecting the progress of the truth, because the terms on which it is supplied surely permit all of the interested to be on its list--there are none so poor that they cannot have it if they will but comply with the standing offer which appears on the second page of each issue. We not only offer it free to the Lord's poor, but we offer credit to those who hope to be able to pay later; and we offer, further, that if they cannot pay later a postal card request, at any time, will secure a cancellation of the account. These being the terms we are considerably surprised to find, from time to time, many people who have considerable interest in the truth, and who have read and appreciated one or all of the Dawn volumes whose names are not on the list. An offer in our last issue we hope will correct this matter; and our proposition that each one now on the list shall act as a solicitor will, we believe, bring good results. We hope, with your co-operation, to be able to announce in our next annual report that the list has increased to sixteen thousand or above. Indeed, if each one could feel respecting this matter as we do--the importance of the regular semi-monthly visits of the Tower to those of the interested who are more or less disposed to be overcharged with the cares of this life--and if all would consider the matter as a service to the Lord, and to the brethren, and would at once proceed to do what they can in this direction, we have no doubt that our list would speedily run up to 20,000. We do not want the Tower to go to any one who would not appreciate and read it, but we are more than willing--we are anxious--to have all the interested on our list, regardless of their ability to pay for it--the extra expense will be cheerfully met out of the contributions to the Tract Fund. Let each make this a matter of prayer, and then do what he can in this direction, as a service unto the Lord and unto the brethren.

THE COLPORTEUR WORK.

We continue to esteem the colporteur branch of the service one of the most important--in many respects it is the foundation of the work, so far as the public is concerned. It should be borne in mind that this is not a book-agent business, but a ministry of the truth of the true gospel; and the sixty-nine colporteurs now engaged in the service are in it, not for wealth nor for health, but for their love of the Lord and for their desire to lay down their lives on behalf of the brethren--to assist in extricating the Lord's people from the bondage of error and darkness, and to assist them into the marvelous light now shining for the people of God who are walking in the narrow way, the path of the just. Such being the motives of the service it will rightly be seen that the large number of books circulated by these dear friends does not by any means measure their service for the truth; for they deliver very many brief discourses in various homes where they fail to arouse sufficient interest to dispose of a book--an interest, nevertheless, which the days or weeks or years to come may bring to fruitage, as it has done to our knowledge in many instances.

The total number of copies of Millennial Dawn circulated during the last year is slightly less than the number for the previous year, but the decrease is in the foreign translations. The English edition shows an increase of about 9,000 copies. A condensed statement follows:--

R2921 : page 389

Dawns Circulated--English	93,214	
" " --German	2,464	
" " --Swedish	2,373	
" " --French	681	
" " --Dano-Norwegian	216	
		98,948
Booklets circulated--English	37,155	
Foreign	19,247	
		57,402
Grand total		156,350

This is a branch of the service in which there is always room for more--and the better the colporteur's education and general address the better both for himself and for the work. This ministry closely resembles that which the Lord instituted at the first advent, and, as then, it is usual for the friends to go in pairs. The message proclaimed is identical--the long-prayed-for Kingdom of Heaven at hand. And now, as then, authority and power go with these servants of the Lord, to assist those to whom they minister, who are exercising faith, by opening the blind eyes, unstopping the deaf ears, and casting out evil spirits. Only now it is the eyes of the understanding and the ears of the heart that are opened, and it is the spirit of selfishness and sin that is rebuked and cast out, in proportion as the spirit of the Lord is received. It is but proper that we should expect thus to see a higher work performed now than that done at the first advent, because this is the harvest of spiritual Israel, while that was the harvest of fleshly Israel.

We have no doubt that there are very many more of the dear friends of the truth who have consecrated their hearts and time and talent and influence to the Lord, who are carefully considering the great opportunities presented in this colporteur service, and making ready their arrangements to take part therein. We are glad to hear from such from time to time, and will co-operate with them in every way possible --for their entrance into and prosecution of this work.

THE "VOLUNTEER" WORK.

This branch of the service circulated, during the past year, about a million of the free tracts, "Food for Thinking Christians." This was good, excellent, grand--about the same number as the previous year; nevertheless, it was disappointing to us, because we had expected that the interest in this Volunteer work would have increased at least a half; not that the former workers could do more than they had already done, but that we expected others to gradually become more zealous, and thus to increase the effectiveness of this service. This has been true in some places, where practically the entire congregations engaged; but in many places there has apparently been a little slackening of the hands, a little cooling of the ardor. Let us pray the Lord's blessing upon ourselves and upon each other in connection with the glorious opportunities of the harvest work and full appreciation of the privileges of a share therein; and that the Lord will send forth more laborers into his vineyard, to their spiritual profit and to the furtherance of his cause.

The Volunteer distribution represented a total of over eighteen and a half million pages. Surely all who took part in any measure have cause for gratitude to God for the privilege enjoyed and improved. Although there is no earthly reward connected with this service there surely is a spiritual reward experienced in the present time, as well as an exceeding great and precious one laid up for these faithful soldiers of the cross. We are well aware that it is not possible for all to engage in this service, and we are offering no criticism of those who do not engage. We merely desire to encourage those who have already had opportunity, and have availed themselves of it, and have taken up their cross in this service. We are sure that they are stronger spiritually for the efforts put forth.

THE "PILGRIM" SERVICE--ORAL PREACHING.

We recognize no such divisions in the Church as are commonly, in the nominal churches, denominated

R2921 : page 389

"clergy" and "laity." We hold that the Scriptures teach that the entire Church is a priesthood: "Ye are a royal priesthood,...that ye should show forth the praises of him who hath called you out of darkness into this marvelous light." (1 Pet. 2:9.) We hold, therefore, that the Colporteurs, who take the Dawns and booklets and tracts from house to house, and the Volunteers, who make distributions of free literature every Sunday, and the brethren and sisters who have no such opportunities, but who find other ways of serving the Lord, the truth and the brethren, either more publicly or more privately, are all priests, ministers, preachers, as any may be pleased to term the Lord's servants. All have the same message to give forth, and all are ordained of God--anointed with the holy spirit, for this very purpose; as an authority to preach the good tidings. It is the privilege of each to serve according to his talents and opportunities, and all are acceptable to the Lord as ministers of the new covenant who faithfully seek to serve, not self, but the Lord and the brethren. It is not, therefore, to be understood that those who go forth under the auspices of our Society, to give their time specially to oral preaching (public and private) are any more authorized or ordained for the ministry in holy things than any others of the same "Royal Priesthood." We do not expect these brethren whom we designate as "Pilgrims," to be received as any more commissioned and authorized than any other of the Lord's brethren. You may understand, however, that when such come to you, they are so far as we have been enabled to know them, sound in the faith, apt to teach, possessed of good character, and fully consecrated to the service of the Lord, the truth and the brethren. Our judgment in this matter is not infallible, however, and even if it were, the Scriptural injunction is that the Lord's people are to test whatever they receive as truth by the sure standard, the divine Word, whoever presents it.

Sixteen* of these Pilgrim brethren have done considerable service throughout the year, their routes of travel being noted in the Watch Tower since June 1 issue. Their service is not for filthy lucre's sake --none of them are paid salaries, though all are comfortably provided for in every necessity out of the Society's funds, and in some instances provision is also made for their families. This, in a general way, was the method which prevailed at the first advent. Had the practice, of serving merely for expenses continued, we have every reason to believe that the nominal church would not be in its present condition --that its public servants would be freer to study the truth, and freer also to declare what they would learn.

The amount of Pilgrim service during the past year is in excess of that of any previous year, as will be seen by the following statement:--

Number of persons giving more or less of their time in this Pilgrim service during the year..	16
Number of miles traveled in the service...........	63,149
Number of churches visited........................	634
Public meetings held..............................	1,141
Private or parlor meetings held..................	745
Cost of this branch of the work................	$3,255.28

We notice with pleasure that the number of private or parlor meetings held is proportionately more than last year, and the number of public meetings proportionately less. The public meetings are valuable, very favorable to deepening impressions which you have already made upon your friends and neighbors, by private conversation or through reading matter; but the private meetings we esteem to be the more valuable for the development of the household of faith already fairly clear in doctrinal matters. They are valuable as giving opportunities for bringing up points and questions which may have arisen in connection with their private or class studies. We are trusting that, under the Lord's providence, a great blessing will be upon this "Pilgrim" branch of the service for the coming year. All requests for "Pilgrim" service should be renewed now. See second page of our last issue.

---

*Five serve week-days in the Tower office, preaching on Sundays.

CONVENTIONS OF THE YEAR.

This may be considered a part of the Pilgrim service deserving a special report. We held but one general convention, at Cleveland, O., a report of which has already been laid before you. We are of the opinion that these annual conventions furnish excellent opportunities for the Lord's people to assemble together. Such assemblies were provided for during the Jewish dispensation--we remember how our Lord and the apostles attended the feasts of Passover, etc., at Jerusalem. One special blessing which seems to result now, as then, is that representatives of the Lord's people in various quarters attend and carry home with them some measure of the love and zeal with which they become imbued, and thus in many directions the flame of sacred love is more brightly enkindled.

One-Day Conventions, addressed by the Editor, seem to continue popular with the friends, and, so far as we are able to judge, they are stimulating and helpful. The main service is always for the public, upon some theme calculated to arrest and fix the attention of new as well as old hearers. They serve also to advertise the meetings of the Church at each place, and to draw together the interested. Twenty-four of these conventions were held during the year, covering over twelve thousand miles--generally in places accessible by one night's travel, thus consuming as little of the Editor's time as possible from other departments of the service.

GENERAL TRACT DISTRIBUTION.

Hundreds of thousands of tracts are distributed free outside the regular "Volunteer" work noted above. Some have opportunities for using tracts amongst their friends or neighbors, and some enclose them with their correspondence. We are glad to co-operate with all in any such service, and from time to time hear of some upon whom impressions have been made by books or tracts thus circulated. In various ways the Lord seems to be reaching all who have the hearing ear, and in various ways also each, as he receives the truth, seeks to dispense it to others, according to his talents and opportunities. Each faithful one is blessed. Notice the total number of tracts circulated in the various ways, as stated in another column.

THE CORRESPONDENCE DEPARTMENT.

We esteem this one of the most helpful channels of service. Many write us, and upon a large variety of subjects--theological and practical; and their letters are welcomed and answered to the best of our ability. The Editor has three valuable assistants in this department of the service; nevertheless, he gives his personal attention to all important and doctrinal questions. While foolish questions are, of course, not desired, nevertheless we esteem that no question is trivial which may seem to any of you to have a bearing upon the character of your daily lives or your future prospects. Therefore be free to write us, and to permit us to assist you in any manner possible, freely, as unto the Lord.

Letters and cards received during the year...	40,417
Letters and cards sent out during the year...	28,601

CONDENSED STATEMENT.

Copies of Millennial Dawn circulated at cost.	98,948
Copies of booklets circulated at cost........	56,402

CIRCULATED AT EXPENSE OF TRACT FUND.

Copies of Zion's Watch Tower.................	455,741
Copies of Old Theology tracts................	2,591,500
These figures, expressed in the usual form represent in tract pages....................	83,675,000

THE FINANCIAL SIDE--TREASURER'S REPORT.

TRACT FUND EXPENDITURES.

Cost of above matter circulated free, including freight, gas, help, etc....................	$14,904.56
Pilgrim expenses, etc.......................	3,255.28
Last year's deficit.........................	3,025.91

Total.....................................	$21,185.75

TRACT FUND RECEIPTS.

From Good Hopes donations...................	$19,770.09

From other sources..........................	6,226.70

Total......................................	$25,996.79

The financial showing, dear brethren, is remarkable, when it is remembered that no appeals are made for money and no collections taken up by the Pilgrims at any of their meetings, and no private solicitations made by them, or through the columns of the Watch Tower. Every donation,

R2922 : page 391

we therefore safely say is in the best and heartiest possible sense a voluntary one. We do not mention these things as though the amount were large. It would be considered ridiculously small, by other Bible and Tract Societies, principally heard from through appeals for money, and whose active collecting agents are usually given one-half of their collections as salary. The entire amount out of which we publish millions of tracts and pay the expenses of sixteen travelling preachers, etc., etc., would generally not be considered enough for the salaries of the principal officers.

Some may wonder, indeed, that we make mention of so small an amount at all, in view of the fact that we frequently see in the newspapers mention of single collections for religious and missionary work which amount to from three to six times the amount of our entire year's receipts from the Lord's people in all parts of the world. Our reply is that so far as we know the large proportion of those interested in present

R2923 : page 391

truth are poor in this world's goods, rich only in faith toward God and in zeal for his cause. As the Lord esteemed the two mites of the widow as "far more" than all the gifts of the rich, so we (and we believe the Lord also) esteem very highly the contributions sent us by the Lord's faithful; and we publish these annual statements that the dear friends may know how we strive to make every dollar do full duty--expending it according to our best judgment of what would be the divine will.

We want to mention incidentally that although we do not put money first in any case, nor recommend that the money talent is the superior one, nevertheless we wish to encourage those who are seeking to use their financial talents, by saying that in our judgment the Lord will be pleased to bless those who serve his cause financially, as well as those who serve otherwise--by oral or other preaching. Nevertheless, we encourage everyone of the Lord's people not to be content with the use of any one talent, but to seek to bring into active exercise as many talents as he finds himself possessed of.

May the Lord's blessing rest richly with us during the year beginning, giving more and more wisdom, that we may do those things pleasing in his sight; that we may be useful in his service; not as those who merely beat the air, but as those who accomplish something to the praise of our Lord and to the profit of his people.

We trust, dear friends, that you continually pray for the Editor and his colaborers in this service, that the Lord will use more and more your and our united efforts for his cause; and that he will bless and refresh us all while we do what we can to pour out blessings also upon others in his name.

The following report of the British Branch will be of interest. It closes the year with November 1st, when Brother Henninges turned over his charge there to his successor, Brother Hemery. A comparison with the report which appeared in our issue last year shows that our dear brother's faithfulness in the service there was abundantly blessed by our Lord. True, the financial statement shows a deficit of considerable amount, but this was fully anticipated and fully authorized by us, with a view to putting the work there upon a better footing. We congratulate Brother Henninges upon his success, and trust that in the Lord's providence his return to the Home Office will mean a shouldering by him of much of its responsibilities and a corresponding relief and greater liberty for the President of this Society (the Editor) for other departments of the work.

The items below are included in the foregoing general statement. The report follows:

REPORT OF MANAGER OF BRITISH BRANCH.

LONDON, November 1, 1901.
Dear Brother Russell:

I have the pleasure to hand you the report of the Tract Fund receipts and expenditures for the British Branch of the Society, November 16, 1900--October 31, 1901:

EXPENDITURES.

	L.	s	d
Deficit from previous account	425.	1.	4
Paper and printing	201.	11.	3
Carriage and other expenses	46.	15.	9
Pilgrim work	42.	16.	5
Total	716.	4.	9
Receipts from Great Britain	178.	19.	10
Deficit	537.	4.	11

Report of Literature Circulated.

Copies of Millennial Dawn....................	15,740
Copies of Booklets...........................	2,918

Total.......................................	18,658

Tracts sent out free.........................	498,675
Sample Watch Towers free.....................	49,500

Total copies sent free......................	548,175
These represent Tract Pages..................	14,774,400

Letters and cards received...................	3,047
Letters and cards sent.......................	4,071

Total.......................................	7,118

In sending this report, we must acknowledge the Lord's gracious answers to prayer, and the operation of his Spirit in his dear people in this country, as shown in the substantial increase over the previous year of Dawns and Tracts put into circulation. The Lord has also sent more laborers into the harvest, in every department, sending forth such as can spend all their time and energy in the blessed service of colporteuring from house to house, and stirring up the zeal of those who cannot have this privilege in full measure, but can spend some time in this way. May their numbers and efficiency be further increased to the glory of God! The field is really white to harvest, and the time is short.

The "Volunteers" also deserve special mention for their faithfulness in conditions favorable and unfavorable. It will be observed that the number of tract pages freely circulated in Great Britain in the last twelve months is less than the total in our previous report, though the number of copies is more than twice as great. This is due to the smaller number

R2923 : page 392

of pages in "Food for Thinking Christians," as compared with the Volunteer Towers previously distributed. This great mass of free literature could not have been circulated here, but for the generous cooperation of the Allegheny office; and it might be remarked that our financial report takes no account of the expenses of printing the tracts received from America, and sent out from here. These represent 298,675 of the above mentioned copies of tracts sent out free.

Our successor, Brother Hemery, takes charge of the office from this date. We are sure that the friends of the truth in the territory served by this Branch will find in him a zealous and efficient co-laborer in every matter that would advance the interests of the work entrusted to him. As the brother is quite well known to most of the Tower readers in this country, more need not be said by us. We commend him to the grace of God, and to the prayers and active co-operation of all who love the truth. The church at Forest Gate has unanimously requested him to take up the pastoral duties vacated by us.

In retiring from this portion of the field we (speaking for Mrs. Henninges as well as myself) return thanks to God for the privileges we have had in connection with the work. Some "light afflictions" have befallen us, but we can give thanks for them also, since they have ministered to the increase of our joy in the Lord and his service. It has been a great pleasure to labor with and for the friends of the truth here, whom we have learned to love dearly in the Lord; and we desire at this time to assure them again of our grateful appreciation of the efforts they have put forth to make our sojourn among them pleasant and profitable. Though many miles may separate us, our intense interest in the welfare of the harvest work and workers in this land will not slack. May the Lord's favor be even more manifest to them in future than in the past!

With love to you and all the co-laborers, and trusting to see you soon, I remain,

Yours faithfully, in Christ,
E. C. HENNINGES.

"KEPT FOR THE MASTER'S USE."

Keep my life, that it may be
Consecrated, Lord, to Thee.

Keep my moments and my days;
Let them flow in ceaseless praise.

Keep my hands, that they may move
At the impulse of Thy love.

Keep my feet, that they may be
Swift and "beautiful" for Thee.

Keep my voice, that I may sing
Always, only, for my King.

Keep my lips, that they may be
Filled with messages from Thee.

Keep my silver and my gold;
Not a mite would I withhold.

Keep my intellect, and use
Every power as Thou shalt choose.

Keep my will, oh, keep it Thine!
For it is no longer mine.

Keep my heart; it is Thine own;
It is now Thy royal throne.

Keep my love; my Lord, I pour
At Thy feet its treasure-store.

Keep myself, that I may be
Ever, only, ALL for Thee.--Frances Havergal.

===================

R2924 : page 392

TARRYING UNTIL ENDUED WITH POWER FROM ON HIGH.

--ACTS 1:1-11--JAN. 5.--

"While he blessed them he was parted from them,
and carried up into heaven."--Luke 24:51.

BIBLE STUDIES of the International series, begin the new year with studies in the Book of Acts, and after six months will return us again to Old Testament studies from Moses to Samuel.

Luke, the physician, who wrote the Gospel of Luke, was the author of the Book of Acts. In the latter he takes up the narrative substantially where he left it in the Gospel--the ascension of Christ. He recapitulates, however, to the extent of giving us a narrative of the conversation immediately preceding our Lord's ascension. The account is evidently addressed to a friend, of the then common name, Theophilus, who was supposed to have been a person of considerable dignity and influence, inasmuch as he is elsewhere styled "most excellent," a title which implied a considerable social or political rank. Luke was not one of the apostles, and his records are not, therefore of apostolic authority. Such authority or plenary inspiration was not necessary, however, in the recording of plain, simple facts such as the Gospel of Luke and the Book of Acts present. It requires no inspiration to record a fact, though it does require some ability, and it is reasonable to assume that since the Lord used Luke's abilities in connection with the work of recording the facts of that time he was guided of the holy spirit in the ascertainment of the facts, which his education and natural talents eminently qualified him to state succinctly. Luke was guided of the holy spirit, in the same sense that all of the Lord's consecrated people are guided by his spirit, which is to a different degree from that plenary inspiration granted to the twelve apostles--Paul taking the place of Judas.

The first verse refers back to the Gospel of Luke, as a treatise of the doings and teaching of Jesus from the time he began his ministry to its close; and some have assumed that the word "began" might reasonably be understood to imply that our Lord continued his ministry after his ascension, speaking and acting, through his apostles, and those believing on him through their word. This is true enough whether it was what Luke meant or not; for the Scriptures invariably teach that the Church of Christ in the flesh is his representative: as the Apostle Paul says, we "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the Church." (Col. 1:24.) And as we have to do with the suffering of the anointed one, so we have to do with the witnessing or ministry by which the members of the body are to be called out from the world, separated, instructed, and thus prepared for a share in the glorious Kingdom and the great work of judging the world, which it will inaugurate. It is in this sense that our Lord declared, "Ye shall be my witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Primarily, the apostles were the witnesses who testified to us respecting our Lord's words, his death, his resurrection and ascension, and His promises of a return to accept his faithful to a share in his kingdom, when he shall take unto himself his great power and reign. In a secondary sense all who receive the apostolic testimony and declare the same to others are likewise Christ's representatives and witnesses.

It was in order that the apostles might fill this position of witnesses, and might be enabled to give us, and all, a clear testimony on the important subject of Christ's death and resurrection and ascension, which constitute the foundations for hope, that our Lord was present with them after his resurrection, and, as Luke declares, demonstrated the fact of his resurrection by "infallible proofs"--explaining to them meanwhile things pertaining to the coming Kingdom, for which he had already taught them to hope and to pray, "Thy Kingdom come," and a share in the throne which he had already declared would be for the faithful. This explanation respecting the Kingdom was necessary, because, as Jews, they had properly looked for an earthly Kingdom, and now needed to be informed that before the earthly Kingdom could be established a heavenly Kingdom must first be inaugurated; and that they were eligible to a place in the heavenly Kingdom, through which, in due time, the blessing would come to an earthly Kingdom, and ultimately extend to all the families of the earth. This information was not due to them so long as the old or Jewish dispensation remained--up to the time of our Lord's death. It would only be "meat in due season" after the Jewish nation, through its representatives, the priests and doctors of the law, had rejected Christ and crucified him. But now that the new dispensation was fully inaugurated, it was "meat in due season" to the faithful to know that God, having rejected fleshly Israel from being his peculiar people, for a time, to gather a spiritual Israel, to be the holy nation, the peculiar people, the royal priesthood, to show forth his praise, and to constitute his chief agents for the blessing of the world in due time. This work of calling the spiritual Israelites, and of inducting such as would heed the call into the new relationship, was the work being committed to the apostles--the things pertaining to the Kingdom of God, which our Lord unfolded to the disciples in such measure as they were able to appreciate them--leaving to the future the work of guiding them into all truth, into the deep things of God, under the ministration of the holy spirit, which he had previously promised would show them things to come.--John 16:13.

Our Lord wished the apostles to distinctly understand that they were not then in the condition to undertake the new work, and that the proper time for action had not yet come--that they would not be prepared until they should receive the holy spirit, a power and unction from the Father, which would specially qualify, enable and guide them in the important service of their commission. Moreover, it would be to them, and to all believers through them, a divine evidence or attestation; first, respecting our Lord's work, that it was approved of the Father, and constituted a basis of reconciliation by which sinners might return to harmony with their Creator; and evidence, further, to those consecrating themselves to the divine service, and receiving the holy spirit, that they were accepted of the Father in the Beloved, and owned as children and heirs of his promises, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with him that they might also be glorified together, in the Kingdom, when the due time should come.--Rom. 8:16-17.

It was appropriate at this time, and in view of the Lord's instructions respecting the Kingdom and the preparatory work for it, which the apostles were commissioned to do, that they should wonder and inquire respecting the time of its establishment; and not knowing that he was about to leave them, they inquired respecting the ancient promises of Israel's restoration, whether or not these were now due to be fulfilled--whether or not Israel was to be released from the domination of the Romans, and to become the great nation of the world, and to be used of God in the blessing of other nations.

It is worthy of careful note that our Lord did not rebuke the apostles, nor tell them that the thoughts represented in their question were foolish, and would never have a realization. On the contrary, his answer clearly implies that their expectations at least approximated the truth; but that as respected the time of their fulfillment He was not at liberty to gratify their curiosity. The things they referred to, which God had promised, would be fulfilled in due course, but the times and the seasons were not for them to know, the Father retaining them in his own power, not being pleased as yet to reveal this feature of his plan. Our Lord, however, clearly indicates that before the restoration of Israel to divine favor must come in the mission of his apostles, to which he was now appointing them. He would not inform them whether their mission would be quickly accomplished or not, but as a matter of fact, we see that it has already extended over more than eighteen centuries.

The restoration of Israel to divine favor cannot take place until Christ, and his apostles, and all his faithful, shall first have accomplished the work of witnessing to the world, and of selecting the full complete number of the "elect"--spiritual Israel. This is the work of chief concern: the times and seasons for the fulfillment of God's promises to Israel after the flesh, and to the world, are to be left in God's power, with the assurance that when the due time shall come the brethren shall not be in darkness on this subject, but be guided by the holy spirit into this and all other truths, as they become meat in due season

for the household of faith.

The witnessing properly began at Jerusalem, the center of Judaism, which God himself had chosen, as represented in the Temple. It properly began with those who had knowledge of Jesus and his crucifixion,--amongst whom were the most devout Jews from all quarters of the earth. It was appropriate that the truth respecting our Lord's resurrection and ascension and glorification with the Father, and respecting the gathering of spiritual Israel, and our Lord's second coming to receive them and to exalt them with himself in the Messianic Kingdom, should be declared to those who had been witnesses and instigators of his ignominious death.

This, like the other features of the Gospel, is totally unlike anything else known in history. Never before, either in fact or in conjecture, did people ascribe divine honors to one who had been put to death as a criminal. Worldly sentiments would be to the

R2925 : page 394

contrary of this, as being unwise, and wholly unlikely to appeal to the sentiments of the people. And further, worldly wisdom, even if it had adopted as a leader one who had been publicly executed as a criminal, would never have thought of beginning the testimony close to the scenes of the ignominy, but would have gone afar off to proclaim that an innocent one had been betrayed and unjustly sacrificed. God so arranged the matter that the truth should stand forth for acceptance or rejection by the Jews in the most unfavorable light, so that only those who were Israelites indeed, and ready to sacrifice every earthly advantage as Jews, and to make themselves of no reputation, and thus take up their cross and follow the Lamb,--these alone would be appealed to, or incline to follow the cause of Jesus--defamed as a Nazarene and as a malefactor, and as specially cursed, as it is written, "Cursed is everyone that hangeth upon a tree." Thus would the Lord hedge his cause about, and keep out of it, through unpopularity, as well as by subsequent persecutions, all who were not Israelites indeed:--thus the Church was kept, not only free from doctrinal errors, but also comparatively free from tares, until the apostles fell asleep, and the enemy came in and sowed tares amongst the wheat.--Matt. 13:25.

The witnessing has progressed, until at the present time at least a cursory knowledge of the facts upon which the Lord's message is based obtains throughout the habitable world. This fact of itself, if there were no other evidences, would seem to imply that the witnessing time had about expired, and hence that the object of the Gospel age had about been accomplished in the selection of the full elect number of the faithful witnesses, and that their work of blessing the world would soon be due. The expression, "Unto the uttermost parts of the earth," is not to be understood as implying every quarter of the globe, but rather a term of that day corresponding in meaning to our present expression, "everywhere."

Apparently much misapprehension prevails to-day respecting the character of the testimony or witnessing to be done. Many of those who preach and of those who hear have lost sight of the real message, the real witnessing, and especially rejoice in and promulgate other gospels--evolution, science, philosophy, human uplift, political regeneration, churchianity, socialism, etc. They may think that they are witnessing in harmony with the Lord's direction, but we cannot assent to this. The Lord's disciples were to bear witness to him, and not to themselves nor to human institutions; they were to bear witness to his testimony respecting the Kingdom, and not to bear witness to various human theories, snares and sophistries. It is well that all who are inquiring for the "old paths," in which the apostles followed the Lamb, should note this point, and should see to it that their daily witnessing, in word and in deed, testified of Jesus; of the fact that he is a living Savior, whose power, through his word and spirit, works in his followers to will and to do his good pleasure, and to show forth the praises of him who has called them out of darkness into his marvelous light; out of the kingdom of darkness into the kingdom of his dear Son, which Kingdom they are to hope for and to wait and prepare for, to the intent that they may be meet for this, "the inheritance of the saints in light."

The instruction that they should tarry, and not begin this work of witnessing until endued with power from on high in a few days, implied their unfitness for the work as natural men; and we see abundant evidence of this in many respects. The narrative is that they were men of humble birth and limited education--"unlearned men"--and this was apparent in some respects, even after they received the holy spirit, for their friends, as well as their enemies, bore witness to it, while acknowledging also their ability under the new conditions. The Apostle Paul, who took the place of Judas, as one of the twelve, being a talented and learned man, did not, we may suppose, show forth the peculiar powers of the holy spirit so remarkably as the other eleven, who were unlearned. He had the holy spirit in equal measure, or, indeed, we may say, that because of his natural abilities and talents he was enabled to enjoy and use in the service a still larger measure of the holy spirit than the others; but this power of God, working in him, would not be so manifest to the observer as in the case of the unlearned, because the divine wisdom and power would to some extent be accredited to his natural ability and talents. Herein, then, we see another manifestation of the divine wisdom in so selecting the twelve foundation stones of the New Jerusalem (Rev. 21:14), as to demonstrate to all that the truth, as presented, was not of their concoction and elaboration. And yet it was needful to have amongst the apostles a man of learning, qualified to be an able minister of the truth, and to present it under the direction and guidance of the holy spirit in such a manner as to be a further testimony that the truths declared were of divine origin, and worthy of all acceptation.

While claiming that the twelve apostles were unique, separate, distinct, in the divine plan, from all the other members of the Church, we believe, nevertheless, that the divine plan of operation in respect to the general work is outlined in this, our Lord's declaration, "Tarry--until ye be endued with power from on high"--before participating in any sense of the word in public witnessing. Our thought is, that while all men may properly be called to repentance, reformation of life, temperance and every good work, and

R2925 : page 395

may be called to faith in Christ, as the Great Redeemer, nevertheless, none are called to be God's witnesses, mouth-pieces, representatives, ambassadors, etc., except those who have gone still further, and recognizing themselves as bought with a price, even the precious blood of Christ, have made full consecration of their every power and talent to the Lord and to his service. These consecrated ones should then wait until they experience something of the divine power working in themselves to will, and, as far as possible, to do the Lord's good pleasure, before beginning to bear witness to others.

And the Lord's sheep should be careful to select as leaders, etc., only such as give evidence of having come under the influence of the holy anointing of the spirit of God. And this, no matter how much of natural ability the would-be leader may possess; indeed, the more his natural ability the more danger from his leading. Only those anointed of the spirit are to be recognized amongst the Lord's people as in any sense of the word representatives and mouth-pieces of the head. As it was the spirit of the Lord God upon our Lord Jesus that anointed or qualified him to preach the Gospel, so it must be the same anointing received of him that will qualify any for this service of preaching or witnessing, in a manner that will be acceptable to the Lord and profitable to his flock. (Isa. 61:1.) All who are not in the attitude of full consecration to the Lord, full submission to the divine will, are in opposition, to some extent; and to the extent that they are in opposition they are wrong, or wicked. "And unto the wicked God saith, What hast thou to do, to take my words into thy mouth, seeing that thou hatest instruction (refusing to submit themselves to the Lord's arrangement) and castest my words behind thee [neglectfully]?"--Psa. 50:17.

The narrative is brief, and we cannot even conjecture how amply the Lord discussed these matters with the disciples, but when he had explained them amply--or at least to the extent that they (the holy spirit not yet having come upon them) were able then to receive instruction--he was taken from them up into a cloud, gradually receding until lost to their sight.

This matter of our Lord's ascension was evidently arranged, as were all the other features of his manifestations to the disciples after his resurrection, with a view to the establishment of their faith as natural men; and with the view to the establishment of the faith of all other natural men who might be seeking a basis of faith in this witnessing. As we have already seen, our Lord at this time was quickened in spirit, and not in the flesh. (1 Pet. 3:18.) Yet he was appearing in the flesh, even as angels have ofttimes in the past appeared as men. These appearances in different bodies were not deceptions, but demonstrations of a fact--the fact that he was no longer dead, but alive. They were demonstrations in the best manner possible, because as natural men they could not see a spirit being without injury to their sight, and without a corresponding trepidation, which would have quite disqualified them for cool reflection and for instruction such as our Lord wished to impart.

The two men in white apparel who suddenly appeared in their midst were unquestionably angels, manifested in human form. It was no more a deception of the disciples for the angels to appear as men than it was when the Lord appeared as a man. Again the object desired was better served by this manner of appearing, than if they had been miraculously enabled to see two shining beings, bright above the brightness of the sun at noonday, upon whom they could not have looked, and before whom they would have fallen, as dead men. But beholding them as men, yet knowing from their glistening garments, etc., that they were really spirit beings manifested in the flesh, the disciples were able to control their feelings, so as to receive their message,--"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."

This was a suitable conclusion to the wonderful series of events of those forty days. It furnished a miraculous heavenly attestation that their senses had

R2926 : page 395

not been deceived--that their Master, "changed," had really been with them, appearing in various forms during these forty days, and that he had now gone from them. It consoled them, too, in reminding them that he had not left them forever, but had already promised them that he would come again and receive them unto himself. This evidently was the hope of their hearts through coming dreary days and dark hours of tribulation, persecution, defamation and suffering. They not only endured, as seeing him who is invisible, but as servants who hope for and wait for the return of their Lord, and the nuptial feast and Kingdom blessings then to be instituted.

We find this longing for and hoping for and waiting for the coming King in the writings of all the apostles. It is John who exclaims, "Come, Lord Jesus!" It is James who says, "Be patient, brethren, unto the coming of the Lord." It is Peter who encourages the brethren, by pointing out that shortly, when the Chief Shepherd will appear, they shall receive a crown of glory, which fadeth not away. It is Jude, who speaks of the Lord's coming, with myriads of his holy ones. It is Paul who urges faithfulness, and assures the brethren that not only himself, but all who love his appearing, shall then receive a crown of righteousness.--Rev. 22:20; Jas. 5:7; 1 Pet. 5:4; Jude 14; 2 Tim. 4:8.

And if this hope so encouraged, strengthened and upheld the early Christian Church, should its influence be less today, upon us who remember that "now is our salvation nearer than when we first believed?" Nay, verily! Indeed, when the light of present truth, shining on the pathway, shows us that he who was to come has come, and has not tarried--that the promises of God through the prophets, written aforetime for our admonition, are fulfilled; that we are living in the harvest-time of this age; that the Chief Reaper is present; that the gathering of the "wheat" into the barn, and the bundling of the "tares," for the coming fiery troubles, is in progress; and when, the eyes of our understanding being opened, we see these things in evidence about us, what manner of persons ought we to be in holy joy and faithfulness, and courage, and zeal;--to be, to do, to endure, whatsoever things our present Lord and

R2926 : page 396

Master, in his infinite wisdom and love, may mark out for us! As he declared, "The cup which the Father hath given me to drink, shall I not drink it?" So may we, with implicit confidence, say that whatever cup of experience our present Lord and Head may pour for us, his disciples, we will cheerfully partake thereof, and thus fill up the afflictions which are behind; and shortly, with all the faithful, enter into the glories of the Millennial Kingdom, which God hath in reservation for them that love him.

We have already commented upon the expression, "In like manner as ye have seen him go,"* pointing out that the manner was not a noisy one--not with either worldly or celestial commotion;--that the world was in ignorance of our Lord's going, so that only his faithful few recognized the fact, and that in like manner he will come again, unknown to the world, without commotion;--that his presence will be known only to the faithful ones, whose eyes of understanding are being opened;--until, having gathered his elect, his presence will be manifested to the world gradually in the symbolical flaming fire of the great time of trouble --in the overthrow of present institutions, preparatory to the establishment of the Kingdom of light and love.

The disciples apparently abode together in Jerusalem, where they were all comparative strangers, their home being in Galilee. Our Lord's mother, and others of the faithful sisters, were of the company, who, in harmony with the Lord's promise, waited at Jerusalem for power from on high. Doubtless those days of waiting were not only essential to the going of our Lord into the Father's presence and the presentation before him of the merits of the ransom sacrifice, and the application of these for the benefit of mankind, but the time was necessary also for the development of the apostles--in faith and trust, through the influence of the promises the Lord had left them. It required some time for them to consider and to reason over the wonderful things they had heard from the Master's lips, and thus to get their hearts into the condition where they would be best prepared for the blessings they were expecting.

Hope is a valuable factor in Christian development still, although the object of the hope may vary from time to time. For instance, we are no longer hoping for the Pentecostal blessing, believing that it came at the time appointed, and that it has been with the Church, as a Church, ever since; and that we, in becoming united to the Lord, come under this blessed influence of the holy spirit. But while that hope has reached fruition other hopes have taken its place in our case. We are waiting also; not waiting, as the groaning creation is waiting, "for the manifestation of the sons of God," either; but we are waiting for our adoption, to wit, the deliverance of our body--the body of Christ, which we trust will shortly be completed, and ourselves be amongst those who will be "changed" to be of it. (Rom. 8:23.) What an anchor to our souls is this hope! How it makes all other interests and affairs of life comparatively insignificant! Wealth and fame, and all the things which the human heart can desire and appreciate, grand and good as some of them are, pale before this grand epiphania (bright-shining) in which we, as members of the body of Christ, hope soon to share.

---

*Millennial Dawn, Vol. II., P.153.

===================

R2926 : page 396

SPEAKING WITH OTHER TONGUES.

--ACTS 2:1-11.--JAN. 12.--

"The promise is unto you and to your children."--Acts 2:39.

WAITING FOR the power from on high, the eleven apostles (and with them apparently a considerable number of believers--possibly 120--(Acts 1:15) were rewarded with the blessing of Pentecost. They were "with one accord in one place;" they may have been expecting the blessing during the preceding nine days of their assembling, but Pentecost being a specially holy day it may have appeared to them as probable that it would bring the consummation of their hopes, and with one accord or agreement the full number were all present at the time. There is a thought here respecting the propriety of the Lord's people being at one, or in accord, in respect to the things they are seeking for and waiting for. It is to this end that the Lord has exhorted us, through the Apostle, that we forget not the assembling of ourselves together, and so much the more as we see the day drawing near--not the day of Pentecost, but a still greater and still grander day: Pentecost brought merely the first fruits of the spirit, while the day we wait for is the day of the consummation of all our hopes and of all God's promises in respect to the Church, as the Bride and joint-heir of his Son.

We cannot all come together in the literal sense, as did the apostles and the early Church on Pentecost, but we can come together into one place in another sense; we can come into the holy place, into the sanctuary or consecrated condition of heart and of life, and thus into oneness and fellowship with the Lord, and with all who are in the same holy condition, and partakers of the same blessing of the inner light of the golden candlestick, and the inner food of the table of shew-bread, and the inner communion with the Lord, represented in the golden altar and its incense. Our natural dispositions are various and their crooks and twists different; but our new natures are one, begotten of the same Father, through the same spirit. We are to seek accord as new creatures, and are to restrain, mortify and cast out the weaknesses of the flesh and the contentiousness of disposition which may be ours, accordingly--that as new creatures we may be one with the Lord and with all who are his body or Church, under the one Head or Lord, infused or energized by one spirit of obedience to the one Father, and under the control of the one law of Love.

It is not said that the holy spirit was imparted in connection with a rushing wind, but merely that there was "a sound as of a rushing wind." Neither is it said that flames or tongues of fire rested upon them, but that tongues or flames having the appearance of

R2926 : page 397

fire, as in the case of the burning bush, rested upon them. The holy spirit is an invisible power, and its impartation need not of necessity have any outward demonstration. But God's purpose was the contrary of this. He desired to accompany the holy spirit with certain manifestations which would be convincing to the apostles themselves as respected their acceptance with him, and their identification as his ministers, ambassadors of the new dispensation; he wished also to make manifest the nucleus of the Gospel Church to others, to devout Jews then in Jerusalem, attending this feast; and we think it quite probable that it was God's intention also by these gifts to manifest who were the apostles and to indicate their special office in the Church.

It is not stated specifically upon whom the tongues rested; "upon each of them" might mean upon each of the eleven apostles, or it might mean upon each of the one hundred and twenty present. Whoever the tongues sat upon were filled with the holy spirit, and

R2927 : page 397

they began to speak with other tongues, as the Spirit gave them utterance; and this preaching with other tongues seems to have been done only by the eleven apostles, for the multitude, hearing them, exclaimed, "Are not all these which speak Galileans?" As for the eleven apostles, they were all Galileans, but as for the remainder of the one hundred and twenty, it is probable that the majority of them were Judeans, residents of Jerusalem. We incline, therefore, to suppose that while the whole room in which they were present was filled with the holy spirit, and the entire company present made partakers of the holy spirit, and immersed into it, and blessed thereby, yet, nevertheless, these outward manifestations of tongues and speaking miraculously were at first only given to the eleven, for the purpose of designating them as God's chosen instruments in connection with the new dispensation. We know that it was so subsequently; so that whoever received gifts of the holy spirit received them through the laying on of the hands of the apostles.

From the construction of the Greek text it is evident that these were not split tongues, on the heads of the favored ones, but rather that they were tongues of flame cloven or split off from a central or luminous body, tongues which emanated from one common center, and went to the heads of those for whom intended. It was not fire, however, but light. The tongues represented nothing akin to destruction, which fire would symbolize. They represented, on the contrary, enlightenment, knowledge, intelligence, and implied that a holy intelligence or light from the

Lord had come upon the recipients, marking them as the Lord's mouthpieces; indicating that from henceforth their tongues should show forth his praise, to the blessing and enlightenment of the world. And so indeed it has been; those poor fishermen, illiterate, unlearned as respects earthly education, under the power of the Lord's spirit became mighty indeed in the pulling down of strongholds of error, and the scattering of darkness by the illumination of the minds of those prepared for the word of God's grace.

Some have made the mistake of supposing that these tongues of flame were fulfillments of the prediction of John the Baptist, who said of Christ, "He shall baptize you with the holy spirit and with fire." (Luke 3:16.) This was the fulfillment of only the first part; it was merely the baptism of the holy spirit; it was not the baptism of fire;--the baptism of fire and destruction was for a totally different class. The faithful of the Jews were to receive the baptism of the holy spirit, and the unfaithful majority of them were to receive the baptism of fiery trouble, and they did receive it a little further along. After the holy spirit, coming upon the infant Church at Pentecost, had searched, sifted and winnowed out of the Jewish dispensation all of the true "wheat," gathering it into the garner of the Gospel (spirit) dispensation, then the fire came upon the "chaff." (Luke 3:17.) The Apostle speaks of this, calling it wrath, saying "Wrath is come upon them to the uttermost."--1 Thess. 2:16.

The tongues of light which came upon the faithful at Pentecost did not continue with them,--even as the dove, which was seen descending upon Jesus, did not continue to be seen. Both the dove and the flame of light were merely outward representations, not to deceive, but for the purpose of teaching a great lesson, for the purpose of convincing that the promised blessing and power had come. The Lord's people who since come under the influence of the holy spirit have neither signs of flames nor doves, nor sounds of rushing wind; nor do they speak miraculously. They, nevertheless, come into and are made partakers of the holy spirit, which no longer uses these outward manifestations because they are no longer necessary; the Church having been established, and the fact of the holy spirit's impartation having been demonstrated, we now are to accept the same by faith, and to permit it to dwell in us richly, and to cultivate in our hearts and lives the fruits of the spirit, instead of expecting them or other things as miraculous gifts.

The tongues of light are a forceful illustration of the fact that God purposed to use human tongues as his agencies in promulgating his message and calling out his elect from the world. An energy of soul evidently went with the outward demonstration, giving a courage to the apostles of which previously, as humble and unlearned men, they were naturally deficient. Note, for instance, how it led Peter, who, fifty-three days before had denied the Lord, saying, "I know not the man," for fear of the Jews, to now courageously stand up in the midst of those very Jews, and to proclaim him as his Master, as the Son of God risen from the dead and ascended up on high; as the great Mediator and High Priest of the new order. It gave him the courage to charge home to the hearts of his hearers their responsibility for the crime. So also the other disciples, who previously had fled from their arrested Master, were now courageous to tell forth his praise. Not only had they become convinced, by the proofs received, respecting his resurrection and his ascension, but now these proofs were added to by the fulfillment of his promises, evidencing the fact that he had ascended to the Father, and that he had been favorably received, and that these gifts of the spirit were evidences of the return of divine favor toward them, --of their acceptance in the Beloved One, and of their right and authority to go forth in his name and to declare remission of sins to all the penitent who would come unto the Father through him.

R2927 : page 398

At this particular season of the year the city of Jerusalem was crowded with visitors from various parts of the world. We are to remember that millions of the ten-tribed kingdom, called Israel, were taken captive, and later millions more of the two-tribe kingdom, called Judah, was also taken captive, to Babylon; and that these millions were scattered as immigrants in the various districts of Assyria and Babylonia, where they settled down, making these strange lands their home, so that when the opportunity for returning from captivity came in the days of Cyrus, and by his edict, only a very small proportion of the two tribes, and a still smaller proportion of the ten-tribes, returned to Palestine--the great majority preferring to remain in the countries where they at one time had been captives, but where, during their long exile, they had become at home and formed attachments. From that time on all distinction as between Israel and Judah was at an end; and all were recognized as at first, as Israelites, and all came under the general name of Jews. Thus it was that our Lord and the apostles addressed the people as Israelites and Jews, using the terms interchangeably, and that they spoke of the dispersed ones indiscriminately, as Jews and as Israelites also.

It was at seasons like the Passover and Pentecost that numbers of devout Jews, not only from all parts of Judea and Galilee, went to Jerusalem, but also the "dispersed" Jews of devout spirit from the surrounding countries came thither, to worship the Lord and to obey the command requiring all his faithful to assemble themselves before him at Jerusalem. Thus it was that at the time of these visits the city would sometimes have a crowded population of from two to three millions of people, chiefly adults. The city was crowded at the time of this Pentecostal blessing, and a great concourse of people was drawn together by the miraculous manifestation of divine power amongst the disciples. Some of these, hearing the apostles speaking in various languages which they could not understand, passed on, declaring that they had no interest in the matter, and that probably the speakers were intoxicated, and did not know what they were saying themselves; but others recognized their own tongues and dialects, some apostles speaking in one tongue, some in another; and when they perceived that all of the speakers were Galileans they were astounded, especially in view of the fact that they were unlearned men. The miracle helped to impress the situation upon their minds, and we may be sure that the words spoken were also powerful. We cannot suppose that the Lord would make a special manifestation of power without an equal manifestation of wisdom. Indeed, wherever we find people claiming various gifts and powers, and find these to be accompanied by nothing that is reasonable and logical and comprehensible, we are justified in doubting that the matter is of the Lord at all. It is reasonable to suppose that when the holy spirit gives utterance it will utter that which is good and reasonable and sound of logic, and not folly. And so we read that the hearers said, "We do hear them speak in our tongues the mighty works of God."

The words of their discourse are not given us in detail here, but we can readily discern that the mighty works of God which filled their own hearts and minds were those wonderful things which they had just been learning from the Lord, viz., that God's time had come for conferring the blessing long before promised through Abraham;--that Jesus was the Messiah, whom the Father had sent, and whose death was necessary in order to the carrying out of the plan, as our Lord had declared to them, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26.) It was theirs further to declare another wonderful work of God,--that in addition to Messiah, the Head, God was about to gather out of the people a little flock to be joint heirs with

R2928 : page 398

Messiah, in the Kingdom, preparatory to its establishment for the blessing of the world. We may be sure that it was the true Gospel that they preached, and not the terrible mixture of confusion about hell torments, which since "the dark ages" has falsely claimed the right to be called the Gospel of Christ. They preached the Gospel of salvation, and not a message of damnation; and their message was in the power and demonstration of the spirit.

The miraculous gift of tongues is no longer with us, yet the same spirit, received by us, dwelling in us richly and abounding more and more, gives us utterance, also, in respect to the wonderful works of God. This is still true of all the Royal Priesthood, the consecrated. As the Apostle expressed it in his day, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye (for yourselves); for we cannot but speak the things which we have seen and heard." (Acts 4:19,20.) The enlightenment of our understanding has shown us Jesus as the Redeemer of the world, and our share in his redemptive work; and also our acceptance with the Father, through him, to be his joint-heirs in the Kingdom, and to be fellow-servants with him in the present time, in bearing the reproaches of the true Gospel in this time, when the great Adversary is deceiving the world in respect to these matters, putting light for darkness and darkness for light.

More and more we, too, speak with other tongues. Those whose tongues had blasphemed the holy name now give thanks and praise; those who had ignorantly misrepresented the divine character and plan now vie with each other in showing forth the praises of him who has called us out of darkness into his marvelous light. The influence of the holy spirit transforms our sentiments and expressions respecting the brethren also, and respecting the world, so that instead of hatred and anger and malice we have love and gentleness and patience; and instead of our tongues showing forth envy and bitterness and pride, worldly ambition, etc., they show forth the new mind in gentleness and wisdom, in helpfulness and love--toward all men, and especially toward the household of faith. These, our new tongues, and the new living epistles which they represent to our families, our neighbors and the world, are beautifully expressed by the Prophet to be our "song"--our praise, our acknowledgement to God for his grace and truth; as it is written, "He hath put a new song into my mouth, even the loving kindness of our God."

====================

R2928 : page 399

INTERESTING LETTERS.

Dear Brother Russell:--

Many, many times have I been going to write to you, both last year and this year, but did not like to trouble you with any of our depressing affairs. I did once mention something to you of our troubles, but always hoped that we would have good news to tell you, and thus delayed writing till now.

But although we cannot rejoice in worldly prosperity, we do rejoice in Christ Jesus and in the fact that he died for our sins according to the Scriptures and that through Christ we are strengthened and enabled to rejoice in all that passes over us, knowing that all things work together for good to them that love God, to them who are called according to His purpose, and may we be amongst that number.

Being made perfect through suffering is a wonderful providence of the Lord. I saw very clearly and quickly God's "plan of the ages," and rejoiced in it and at once came out from human organizations, and rejoiced to be counted worthy to suffer anything in connection therewith, but to go through these last two years were altogether unlooked for, and from our view point would seem in no way satisfactory either toward God or man, and although our way has thus been hedged in, and our whole course changed, and that not by our own doing or choosing but rather the opposite, nevertheless I see that unless there were a need for it, in some way, it would not have been permitted. I now see it is no light matter to essay to take up the Ark of God, or to put one's hand thereto. That those who will ascend into the hill of God must have clean hands and a pure heart. That one must be very sensible of God's preserving care and fully realize the meaning of the Lord's prayer, "Lead us not into temptation, but deliver us from evil, or the Evil One." That those who are actively engaged in the Lord's harvest work need great encouragement and strengthening of their hands in God. When thinking on these things I determined that I would no longer refrain from writing you, for fear that my long silence might cause you anxiety of mind, rather than peace of mind, as I intended. And now, dear brother, I desire to express to you my great appreciation of all the helps and blessings which the Lord has sent us through your hands. Every Tower would seem to be more blessed than another. That article in last Tower, "Finally, be all of one mind," showing forth the proper use of combativeness on one's self was simply grand. I thanked and praised God after reading it. Pray for us that we may receive "mercy of the Lord," and be led in such a way as that we will be to God's glory in being made useful in His great cause, and dwell in His house forever. May the Lord preserve you from all evil and keep you as the apple of His eye and that you may be more than Conqueror for His own name's sake.

With our united Christian love to yourself, your household, and all your fellow helpers in the great harvest

field, I am your brother in hope,
C. H. HOUSTON, Scotland.

Dear Brother Russell:--

In a recent Tower you say, "Thenceforth it is the business of the 'new creature' in Christ to use up in the divine service, as wisely, economically, and yet rapidly as possible, all the earthly things" etc. This puzzled me on the first and second readings, for I thought, Why, our Lord ate and slept, and rested sometimes, and so does Brother Russell. I could use up the 'old creature' much more rapidly than I am doing, but I surely ought not to do anything suicidal. A third reading brought it straight for me,--such haste would not be for the best interests of the Lord's work,--even my little portion. It would not be sacrificing "wisely, economically." Then the text came to mind, "The steps of a good man are ordered by the Lord." I must go neither too slow nor must I outrun my Guide. Not being yet made ready, the Lord hath in mind even for me, certain experiences and provings necessary for development in Christ-likeness, and I want them every one.
Also, my blind aunt greatly needs me as yet, and I ought not to hasten too fast but keep my nerves and temper in condition to serve her acceptably. So I pray the Lord, "Order my steps in Thy Word!" And I believe He will.

ALICE L. DARLINGTON.
Pennsylvania.

Dear Brother Russell:--

Although I have been interested in the Harvest Truth for nearly two years, I have never expressed my gratitude to you, the channel through whom this great blessing has reached me.

I was first attracted to this message by my sister, Mrs. Lee,--whom we believe now to be with our Lord; and since her death, I too, have given up all I have or hope for, respecting earthly things for joint-heirship in God's kingdom.

I do thank you for the helpful words and sound doctrines found in the columns of your journal. My prayer is for you to obtain grace, wisdom and strength to feed us unto the end of the church's journey through the wilderness of sin.

I have much faith in the prayer of a righteous man, therefore ask you to remember me at the throne of grace, that our Father may guide my every step and help me to be faithful unto death.

Enclosed please find my "Good Hopes" offering for this month. With Christian love, I remain,

Gratefully yours,
K. M. DAY,--California.

R2928 : page 399

Dear Brother Russell:--

I want to write and tell you how I am rejoicing in the truth to-day: the blessed truth as it is in Jesus. Words cannot tell of the peace that fills my heart, since I have come to understand the full meaning of the glad tidings, of which the angels sang at our Lord's first advent.

At twenty-one years of age, I was converted, and joined the M.E. Church; but I was always so troubled about the eternal torment of those who did not seek and serve the Lord, many of whom I knew to be really better in life than the majority of church members. For years I struggled to believe it just and right, against my own heart's protest, because orthodoxy said so, and finally I had to put it out of my mind, or lose my faith in the love and mercy of God. About three years ago, I went to visit friends in the country, and while there a booklet entitled "The Old Theology" was given me, which set me to thinking and proving its truth by God's Word.

The light began to dawn on my heart and soon the tract, "What the Scriptures say about Hell," was given me by dear Brother L., together with "Tabernacle Shadows of Better Sacrifices," and Watch Towers from time to time. I saw more and more of the wonderful love and mercy of God in the gift of Jesus, a Savior to bless not only the few, but all, all. And in answer to my constant prayer that I might understand the real truth, the light has filled my soul; and, praise the Lord, the truth makes me free indeed!

I had been a teacher in Sunday-school for years, but soon I was made to understand forcibly that no such doctrine could be tolerated there. They urged me to remain and believe as I wished, but keep it to myself; but I could not teach a class, what I knew was false doctrine, so sent in my resignation. Then came the most bitter denunciations from the pulpit of such (as the pastor called it) damnable heresy. I withdrew from the membership of the church, and since that time I have had an unutterable peace. How glad I am to be free from the cruel bondage of creeds, and forms, which now are meaningless to me.

I have been a reader of the Watch Tower for the last year, through the kindness of a dear brother who subscribed for me. It has been such a help and comfort to me and after I read it I have sent it by mail, and have given it personally to those whom I felt would be helped into the light by it. I have also been giving out the tracts and booklets from the Bible House, as I want to scatter the seed which has cleared away the false ideals of "Sectarianism" from my own heart.

And now may God's blessing rest more and more upon you, as His instrument, to send this blessed truth to longing hearts.

Thankfully yours,

M. A. SMITH,--New York.

====================

SEMI-MONTHLY.
VOL. XXIII. JANUARY 1, 1902. No. 1.

CONTENTS

Views from the Watch Tower
The Twentieth Century Church.................. 3
The Early Church.................................. 4
Such As I Have, Give I Unto You................... 8
Questions of General Interest..................... 10
Abraham's Wife--His Niece?.................... 10
Palestine as a Refuge......................... 10
Conventions are "Holy Convocations"............................... 11
The Father Draws Now, The Son Then................................ 11
Drinking at the Brook............................. 12

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WATCH TOWER BINDERS, POST-PAID 40 CTS.

These hold two years' issues, keep them clean, orderly and ready for reference. This is wholesale-cost price; for your benefit.

MISSIONARY ENVELOPES.

We have these in good supply now; and the last lot is larger in size and of heavier paper than previous lots. Prices 25c per 100, $2 per 1,000, post or express, prepaid.

HOME EMBELLISHMENTS.

The announcement of Motto Cards, etc., in our Dec'r 1st issue opposite page 377 still holds good: A $2 lot for $1 plus 16c postage. We still have a good supply, and they are surely both beautiful and cheap and desirable. But we have in mind some of our readers who may not be able to invest even this modest sum in home-embellishments. What can we do for these?

We can and will put up for these dear friends a cheaper packet, which will serve them well, and help to brighten their homes and to remind them also of the precious promises of our Father's Word.

These will be 50 cents per packet, including postage.

We will put up also a 25c post-paid packet--for those who cannot invest more.

===================

R2929 : page supplement

WE EXTEND to our list of subscribers, and to all friends of our cause (all of whom we hope to have on our lists soon, as per suggestions in our December 15th issue), most hearty greetings, wishing you all A Very Happy and Spiritually Prosperous New Year--1902.

We trust that you were all greatly pleased with our report for last year. Its showing of a previous deficiency wiped out, and a snug sum on hand wherewith to begin this year's operations, are good cause for joy, and for thankfulness to God.

The outlook for the present year, you will be glad to learn, seems to us very encouraging. We are expecting much, and believe the Lord's providences and his Word justify these expectations. We hope to prepare, shortly, an article dealing further with the Call of this Gospel Age: showing some of our reasons for surmising that the next four years should quite double the present numbers of the interested, and the present operations in the service of the "harvest" message. It will appear as soon as possible, and we believe will be convincing to all. We mention the matter now, in advance, because we think that some are slackening their efforts, through a mistaken supposition that little more is to be done. We hope to convince and revive them; that they may renew their efforts in the service, and thus increase their joy and their usefulness.

We know not what is before us in the year, dear brethren,--nor do we need to know. If we have committed our all, for time and eternity, to the Lord's care, let us assure our hearts, afresh, of divine wisdom and power as well as love. Resting confidently in the everlasting arms, we may take whatever his providence may permit; not only willingly, but joyfully. If the year shall bring us blessings, prosperity and encouragement in spiritual matters, we can while rejoicing lay by a store of grace; for stormy times of trial later on. If the year brings us sorrows, physical or mental anguish, let us receive them with resignation: saying, with the Master, "The cup which my Father hath poured for me, shall I not drink it?"

If, dear brethren, life's experiences are accepted with faith, in the manner indicated, we may rest assured that this will be not only a happy but a blessed year for us. It is with each to determine this for himself under the Lord's grace. Faithful is he who hath called us;--let us be faithful.

===================

R2929 : page 3

VIEWS FROM THE WATCH TOWER.

THE TWENTIETH CENTURY CHURCH.

--AN "ORTHODOX" VIEW.--

THE REV. HAWEIS, of St. James Church, London, England, gives his views of this subject in the London Daily Chronicle, from which we extract the following interesting items:--

"The only hope for the Church of the Twentieth Century is that it should make a clean sweep of 1900 years of theology and get back to Christ. We now know what this theology can do for us. It has done a great deal, for its statements at different times have approved themselves to different ages, and been the vehicles of a certain amount of Christian truth; but as Dean Milman said in his wise History of Christianity, Theophilus of Antioch, who invented the doctrine of the Trinity--or, at all events, coined that theological word--did not thereby very greatly benefit the Church. The same may be said of every other Christian dogma. It isn't that we don't believe the very important spiritual truths underlying every Christian dogma, but a form of expression of truth which is a living and a satisfactory one to an age immediately becomes false and dangerous when a better and a more complete expression is devised.

THE NEED FOR RE-STATEMENT.

"The Twentieth Century Church will insist upon Re-Statement on a large scale. Present theological text books are obsolete. They practically teach men and women infidelity. The Cimmerian darkness of Sunday-school teaching must be abandoned; the conscientious agonies of devout Sunday-school teachers must be relieved. They don't believe in the old hell themselves, but they have to teach it; the children don't believe it, but they have to put their hands behind their backs and tell the teachers these naughty lies every Sunday. The teacher does not believe in the Bible in the way in which he is supposed to teach it. No one believes it unless he is a fool or a brainless idiot....His creed, in the same way, as has been finely said, "merely stands sentinel over the heart to keep it empty." "I believe," he says, "in the resurrection of the body." He doesn't; nobody does; but he is not allowed to teach instead: "I believe in the survival of myself," which was practically all those of old meant by the phrase, "the survival of the self," being to them inconceivable apart from the resurrection of the body, and so on ad infinitum. Our mistake is in pretending to believe obsolete statements which once expressed truth, but which are now seen to be defective. We should discard them openly and plead for proper re-statements....

"People now despise the clergy on account of the old rubbish they are not ashamed to teach. The twentieth century will not tolerate them unless they mend their ways. The twentieth century will go solid for fact in the shape of re-statement. 'Dear me!' people say, 'the working man doesn't go to church. How odd!' Very much odder if he did. The twentieth century will insist upon a clear statement of what we may call exact knowledge of God or the moral nature of the Sovereign Will ruling the universe. ...Then the twentieth century will have to entirely change its attitude to the religions of the world, and it will have to admit that God has always been revealing Himself, His will, His purpose, as fast as man could receive it, and that the different and imperfect faiths and creeds are the result of the obscured mediums of the intelligence and the undeveloped spiritual faculties of man. The sun that always shines is seen through many diverse and distorting media--smoked glass, clouds, or mere tiny cracks in a darkened room, or again the prism, sunset clouds, or through folded lids of closed eyes seen hardly at all, but still the sun is always there. The teachings of Buddha, Zoroaster, Confucius, Moses, by a certain moral and spiritual solidarity, show that all religions are of Divine origin, though Christianity is the religion which belongs to the fulness of time.

MISSIONS AND THE CHRISTIAN LIFE.

"Then all this will surely alter the twentieth century Church's ideas of missions! Just think for a moment. When missions were most active last century

R2930 : page 4

the universal belief was that all savages were doomed to everlasting fire. With the abatement of that fear there will be a certain diminution of enthusiasm to break up the privacy of their lives. We must distinguish between missions and missions. There is an enormous difference between attacking with the most inferior statements of Christianity, ancient civilizations and religious philosophies promulgated by some of the greatest and best men and deepest thinkers of antiquity, and simply interposing in case of savages in order to prevent cannibalism and slaughter. Anything which stops that is, on the face of it, more than respectable, although under the influence of clothes and the brandy bottle, which seem to follow disastrously in the wake of the Bible, what we call the lower races show a tendency to improve themselves off the face of the earth.

"The whole missionary method must be altered in the coming century.

"The Christian religion can only spread properly from the Christian life--the lives of Englishmen and Englishwomen, not merely from the Christian dogma, nor the Christian machinery, the Christian calico, or even the Christian bayonet. The only way for missions to be healthy is for the English people abroad so to improve their minds and intelligences as to make the natives come and implore them to reveal the secret of such marked superiority and goodness, which under their own faulty system they seem unable to attain. The real Christian influence should spread as Christ spread His religion, by enthusiasm for ameliorating the physical as well as the spiritual condition of the people. These things must spread not by way of proselytism--plucking the brand from the burning, which was the way of the Inquisition; true Christianity is the unconscious outflow from a positive life. 'Let your light so shine before men that they may see your good works.' At present what they mostly see is a whirl of Bibles, beer, brandy, mutual jealousies, shoddy stores, and bad lives. The twentieth century must change all that.

"Don't I think the clergy want educating in their own theology?

"Yes, but the more you educate them on the present lines the worse they will be. The proper education of the clergy would consist in teaching them to understand the real nature of the Bible, instead of only teaching them what various theologians in the past have thought about the Bible, which is a very different thing from what modern research has shown about its records and the value to be attached to them. It is unfortunate that the chief doctrines of Christianity, as understood by the clergy, should have been left out of the Sermon on the Mount, the most perfect expression as some suppose of the Christian religion. It is also unfortunate to note that no one can read the closing chapters of St. John without seeing that our Lord can hardly be accounted quite sound on the doctrine of the Trinity, as it is stated in the Athanasian Formula. The twentieth century will probably read the Sermon on the Mount again....

"Humanitarianism, or pulpit interest in Politics and Sociology, is a wholesome tendency as far as it goes, because it shows the irresistible pressure put upon the clergy to make their moral instruction bear directly on affairs of practical life; but it is dangerous as tending to confuse what is roughly called the secular with the spiritual. You can't insist too much on the fact that Culture is not religion; religion always means one and the same thing--the sense of a spiritual nature--and dependence upon a spiritual source external to ourselves. I hope the twentieth century will develop both. They run on parallel not antagonistic lines, though it would not be fair to say they will never meet, for there is moral and physical intercommunication between the two. The Church of the twentieth century will be deeply spiritual, even spiritualistic, I am sure, in a very wide sense of the word. Spiritualism, in all its many forms, however people may dislike it, does, nevertheless, stand as a stout protest on behalf of man's spiritual nature and his spiritual affinities, and the twentieth century Church will have to look very largely to the recognition and development and purification of these spiritual manifestations and beliefs."

===================

R2930 : page 4

THE EARLY CHURCH.

--ACTS 2:37-47.--JAN. 19.--

"The Lord added to the Church daily such as should be saved."

THE MEAGER outlines of the preaching on the day of Pentecost, afforded us by the extracts from Peter's discourse, indicate simplicity, wisdom and courage, such as we should expect in those who were guided by the holy spirit. The Apostle first took advantage of the charge of some that the speakers were intoxicated. He showed the unreasonableness of the proposition on the surface and then explained the true meaning of the phenomena, referring his readers directly to Joel's prophecy, "And upon the servants and the handmaids in those days I will pour out my spirit." --Joel 2:29.

It may be well to note in passing that Joel's prophecy is a double one, and that, probably for the very purpose of hiding the truth until due, it states matters in their reverse order; telling first about the general blessing of the Millennial age "afterward," and telling subsequently about the blessing of the Gospel age, which is confined exclusively to God's servants and handmaidens--"in those days" --during the Gospel age, prior to the general outpouring of the spirit which will follow the establishment of the Kingdom.

Having gotten the attention of his hearers, many of whom were believers in the prophets--and "waiting for the consolation of Israel," which they promised--the Apostle proceeded to preach Christ unto them. He did not becloud his subject and confuse his hearers by saying: You have heard of great philosophers and great teachers amongst the Gentiles, and as Jews we have had some great prophets ourselves, one of whom was Jesus; but he came directly to the point he wished to impress,

R2930 : page 5

and declared to them that Jesus, the despised Nazarene, of whom, doubtless, the majority had heard something, probably derogatory, was indeed the Messiah; that though he had died he had arisen; and having arisen and ascended on high he had shed forth his power upon these speakers, who were now his representatives and mouthpieces in the world, to declare his mercy. Neither fear of rulers nor shame in confessing the crucified one to be his Master is the least apparent in the Apostle's language. He fully identified himself with the crucified one, and as plainly declared that the rulers had been wickedly and sinfully responsible for his death, in that they had incited the Roman governor to its accomplishment. He pointed out that this was no mischance, but God's foreknown and prearranged plan--that it was necessary that Messiah should die as the Redeemer of the people, before he could deliver them fully. He pointed out that although it was necessary for Christ to die nevertheless a heavy responsibility, a curse, hung over that nation which had thus, in its wickedness of heart, rejected and crucified God's Son.

The word of truth, as always, was a savor of life unto life or death unto death. (2 Cor. 2:16.) To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful,--especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his spirit, of which they all were witnesses. The record is that many of the hearers were pricked to the heart--conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all these things they remarked of the apostles what they had previously remarked of our Lord--that the teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

And after this same sort is all the preaching of God's true servants, done under the influence of the holy spirit. It is illuminating and not confusing. Error is never clear; it is always confused and confusing. Clearness and simplicity, on the contrary, are marks of the truth. For various reasons the old, old story, which the Apostles here preached, is considerably neglected in our day by professed ministers of the Gospel of Christ. One reason is that those who attempt to teach realize their own confusion of thought, and need first to be taught of God through his Word, by his holy spirit, and through such channels as the holy spirit may use in granting illumination of mind and appreciation of the Word. Another reason is that the nominal churches have in great measure ceased to believe the old, old story, and have accepted instead an evolution theory. Only to a small minority of Christian people, therefore, is the true Gospel precious. The majority more and more have itching ears for something new--a new gospel of education, refinement and wealth.--2 Tim. 4:3,4.

R2931 : page 5

As the Apostle clinched one feature after another of his argument, and showed how completely Jesus had fulfilled the declaration of the prophets in respect to his life, his teachings, his miracles, his death, his resurrection, and the holy spirit now poured out upon his followers, conviction of the truth was forced upon the minds of many of the hearers, and they cried out, "Men and brethren, what shall we do?"--is there any mercy for us, seeing we are members of this nation, whose rulers have thus despised God's grace, and crucified his Son?

This was exactly the condition of heart which Peter desired to awaken. He wisely realized that people must see the provision for their forgiveness and rescue before they will lay hold upon salvation. He would not begin by tendering mercy, but by showing the right, the truth, and the wrong. But now that his hearers were in the right condition of heart the Apostle did not seek to terrify them, but promptly told them of God's mercy and love, assuring them that they were still his favored people, and that if they would come to the repentant condition of heart they would be accepted of the Lord, even as the other believers were already accepted; and that they, too, would have the blessing of the holy spirit and its gifts. There is a pattern in this preaching which all of the Lord's Royal Priesthood should take note of and practice as they have opportunity to dispense the good tidings. Instead of ranting, they should use logic, reason and Scriptural quotations;--and those convicted, and seeking to know the way, should not be terrorized, but should be promptly assisted and guided in the Lord's way, and assured of his mercy.

The Apostle was fully justified in telling his hearers that the promises were still theirs as a people; for it was clearly declared by the Lord, through the prophet, that Christ should be cut off in the midst of the seventieth symbolical week of Israel's favor, leaving one-half of that seventieth week, viz., 3-1/2 years, of special favor to Israelites individually, after their national favor had ceased.*--Dan. 9:25-27; Matt. 23:37,38.

Specifically, Peter's answer was that his conscience-stricken hearers should individually repent and be baptized. He did not make the mistake that some are inclined to make, when they suppose that sorrow for a wrong is repentance. Peter perceived that they already were sorry, "perplexed in their hearts." Sorrow is not repentance, but, as the Apostle explains, "Godly sorrow leadeth to repentance." (2 Cor. 7:9,10.) Repentance would be the proper fruitage or result of a proper sorrow. Repentance would mean a full retraction of all share in the great national sin of Israel, the rejection and crucifixion of Messiah. It would mean, therefore, an acceptance of Jesus as the Messiah, and the confession of him as such. And this, in turn, would mean that confessing him to be the Son of God they would become fully submissive to his teachings, become his disciples. Repentance, therefore, rightly understood, meant a great deal, and it means no less today than then. Whoever today refuses to acknowledge

---

*Millennial Dawn, Vol. II, p. 201.

R2931 : page 6

Christ as the Messiah, the sent of God --whoever refuses to obey his teachings, to follow him--is unrepentant; no matter how fully he may believe that Jesus of Nazareth was the Messiah, the sent of God, the Redeemer; and, even though he sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and become a follower of his teachings. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance, and even a reckoned salvation, is that the sinner shall renounce his sin and accept the Lord and the righteousness and harmony with God for which he stands as representative. "He that hath the Son hath life, and he that hath not the Son of God hath not life."--I John 5:12.

The persons whom the Apostle addressed were all Jews, and hence he said, "Be baptized for the remission of your sins." Baptism is not God's appointed channel for the remission of sins; for, as the Apostle declares, "Without the shedding of blood there is no remission." (Heb. 9:22.) However, the Jewish nation, under God's arrangement through Moses, was accepted of him as a whole, as a nation, and sin-offerings had been made for them all as a nation, and had been accepted, and a covenant had been made called the Law Covenant. Those whom the Apostles addressed, being under the Law Covenant, were under all these favorable conditions, under the blood of the typical sacrifices, typically justified and reconciled; and to them, consequently, God's promises pertained, as they did not pertain to the Gentiles, who had not come under such typical reconciliation through typical sacrifices. The sin which the Apostle wished his hearers to emblematically wash away in baptism was not, therefore, original sin, but was a sin against their Law Covenant,--including their national sin in the rejection of the Messiah. With these purged away, with the symbolical washing, they would be back to the standpoint of true Israelites, "Israelites indeed;" and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

The Apostle Paul explains this relationship (Rom. 11), saying that the Israelites were the natural branches in the olive root of the Abrahamic promise. As branches already in that root they would not need to be grafted in, as do we who by nature are Gentiles. They were already in relationship to God, and all that they needed to do was to repent of their sins and figuratively wash them away, when they would be fully acceptable branches in the olive tree, which would not be broken off, but, on the contrary, would receive now a special share in the Pentecostal blessing. Subsequently, when exhorting Gentile converts to baptism, the Apostle Paul explained most clearly its difference from this baptism of Jews for the remission of sins. (Acts 19:1-6.) He shows that our baptism signifies or emblemizes our introduction into the body of Christ, as wild olive branches grafted into the approved stock, to be partakers of the richness of the promises through the root. (Rom. 6:3-5.) We should, however, remark that the Jew no longer holds this same peculiar relationship; so that if the Apostle were addressing Jews today we believe he would address them exactly as he would address Gentiles on this point of seeking union with Christ. Our reasons for so thinking are: That as the national favor to Israel ended with the death of Christ, in the midst of their "week" of favor, so the individual favor to the Jew above the Gentile ceased with the breaking off of the natural olive branches during the remaining thirty-three years of their "harvest," which ended with the destruction of their polity, A.D. 70. A natural branch once broken off could be reunited only by engrafting--in no way differently from a wild-olive branch. Consequently, any Jew, seeking to come into Christ since the day of wrath upon his nation, could come in only under the same terms and conditions as a Gentile.

The Apostle would have his hearers understand that the rejection of Christ and his crucifixion did not end the mercy of God toward them. These matters were merely steps in the divine plan for the execution of divine mercy;--the promises were still theirs, yea, they would be for their children, and ultimately for all mankind, however far they might be from God at that time. But he intimates distinctly that a divine election is connected with the matter, and that only those called of God could at present be expected to hear and to respond. And this we see about us today, and as we look back through the past. As Abraham sent his servant, and invited Rebekah to be the bride of his son, Isaac, so the Heavenly Father has sent his servant, the holy spirit, during this Gospel age, to call the antitype of Rebekah, the Church, to be the bride of Christ,--joint-heir with his Son. As not all the women of the world were called to be the bride of Isaac, so at present not all mankind are called to be the Bride of Christ. Those invited to this joint-heirship must first be related to God, even as the one invited to be Isaac's bride was a relative of Abraham. Hence the step preparatory to this call to joint-heirship with Christ is justification through faith. The Apostle's hearers, being members of the typically justified nation, needed only to accept Christ, as the antitype of Moses, and to recognize spiritual Israel as the antitype of natural Israel, in order to be fully in relationship to the Lord's call.

Evidently the Lord was guiding in respect to every feature of the establishment of the Church, and it was on this account that so large a number as three thousand persons were prepared to accept the message,--to accept Jesus as their Redeemer and King, and to avow themselves his followers, his disciples. It is not necessary that we should suppose that they were all baptized in the one day, nor are we, indeed, certain that they all avowed their allegiance to Messiah in the same day; but that as a result of that one day's preaching about three thousand were added to the Church. These were not added to a denomination, a party, a sect, but were additions to the one Church, the body of Christ,--members added to the one head of the

Church. We do not read that their names were enrolled as members of the Church, nor that they took certain vows, nor that they assented to certain confessions of faith. He who accepts Christ as his Redeemer and as his instructor, who pledges himself to obedience to him, and to walk in his footsteps, has taken the only obligation which the Scriptures define as marking those who are probationary members of the true Church. And it is still proper to make an outward acknowledgment or sign of this acceptance of Christ by a symbolical baptism. The real baptism, the real consecration of the heart, or will, its burial into Christ, takes place first; the outward or symbolical representation of this in water is the good confession by which the individual shows, in God's appointed way, to his fellows or to whoever may witness, that he has died to the world and become alive toward God through Jesus Christ our Lord.

That the new converts were "Israelites indeed" was demonstrated by the fact that they did not speedily fall away and become cold. On the contrary, we are informed that they continued stedfast, recognizing the teachings of the apostles--that God specially used them as his representatives and mouthpieces for the instruction of his Church. They thus continued in fellowship with the household of faith, and this would imply meeting with them every first-day of the week to celebrate the Lord's resurrection, to unite their prayers at the throne of grace, and to build one another up in the most holy faith. Breaking the spiritual bread on these occasions, they also united in a common meal, in remembrance of the Lord's first meeting with them and making himself known after his resurrection in the blessing and breaking of bread. (Luke 24:35.) This has no reference to the Memorial Supper, which was celebrated yearly, and not with bread alone, but also with the cup, of equal importance.

"Fear came upon every soul"--reverence--an appreciation, to some extent at least, of the wonderful relationship to God into which they had been introduced, and of the wonderful power of God working in their midst, and especially manifested through the miracles and signs which the apostles were thus permitted to perform for the establishment of the faith of the justified.

It has been assumed by some that communism as that term is applied today, was practised in the early Church; and it is the claim of some that it should never have been discontinued, but should always obtain amongst the Lord's people. We answer, first, that the early Church did not practise what is now known as communism; second, that something akin to what the early Church did practise (but modified) still is the rule amongst the Lord's saints; third, the extreme view (and practice) of the early Church was apparently not intended to remain, was never enjoined by the Lord nor the apostles, and serves rather as an evidence against the feasibility of the doctrines of communism under present conditions.

So far as the record shows there was no compulsory division of wealth, such as communism proposes. On the contrary, everything was voluntary; and everything of the same kind is just as free, just as voluntary, and just as proper, now as then,--no more so, no less so. Some of those who owned farms and personal property sold them and brought the money and placed it at the Apostles' feet--gave it into their charge. Some may have given all that they had in this manner, but it is not so stated. On the contrary, various things give the inference that Barnabas, who sold the field and gave the money, may still have retained other properties, which no doubt, he would have been willing to have disposed of later, and to have made similar use of the money as it might be needed. The sin of Ananias and Sapphira did not consist in their not putting all of their property into the common treasury, but in their deceitfulness in the matter; --in their pretending to give the entire proceeds of one property when they did not do so. Some Scriptures clearly intimate that some of the Lord's people at that time had private possessions aside from those which were put into the common fund. (See Acts 12:12; 21:16.) It is possible, of course, that in the two instances cited the properties might have been given to the community and might have been returned when the community failed, and when the believers were scattered abroad. On the other hand, we think it reasonable to suppose that the selling of the possessions was merely to such an extent as was necessary to supply the wants of all--so that none of the Lord's people might lack while others had superfluity. This kind of brotherliness and common interest should still prevail amongst the Lord's people. Indeed, to a considerable extent it must prevail, or else we are none of his. We are not to forget, however, that the necessity for private provision of this kind today is less than it was eighteen centuries ago; for now there are many more opportunities for earning a livelihood, and many provisions for the aged, the sick and the infirm. The public provision for the poor today is probably quite superior to that which was accorded to the poorer brethren under consideration. The same spirit of charity finds ample opportunity today. On every side we see brethren and sisters having need, not of the meat that perisheth, but of the "meat in due season," the spiritual food, and having need also of the robe of justification. There is abundant opportunity for all to join in dispensing these blessings, worth so much more than temporal good things to those who have need of them.

It is noteworthy that the apostles neither commanded nor advised communism; nor do their writings intimate that it prevailed in the early Church. As showing that there were both rich and poor in the assemblies of the primitive Church, note the Apostle Paul's words to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal

life." (I Tim. 6:17.) The same Apostle reproves some of the wealthy brethren for improper displays in connection with the Memorial Supper, saying, "Have ye not houses to eat and drink in, or despise ye the Church of God, and shame them that have not [wealth]?" (I Cor. 11:22.) The Apostle John intimates differences in financial condition when he asks, How could he who loves God shut up the bowels of compassion against a brother, who lacks life's necessities. (I John 3:17.) The Apostle James says, "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart, and be ye warmed and fed, notwithstanding ye give them not those things which are needful to the body, what doth it profit?"--James 2:15,16.

Indeed, in our judgment, the necessary lessons of life could not be so well learned, either by the rich or the poor, if community of goods were either the law or the rule amongst Christians. There can be no question, however, respecting the propriety of community of provision for those who are in want, in distress. It is in harmony with this thought that the Apostle advises each to lay by him on the first day of the week, according as God hath prospered him, a share of his income,--for good service to the Lord and to the brethren, in temporal and spiritual things. (I Cor. 16:2.) No doubt, after the Millennial Kingdom shall have brought the willing and obedient of mankind to perfection, there will be some kind of communism such as we may presume obtains amongst the angels. Even then it will be a communism which will recognize some head or authority; for amongst the angels, we are informed, there are principalities and powers, cherubim and seraphim, and God over all.

The early Church, full of love for the Lord and for each other, is a beautiful and in many respects an ideal picture, in which we can rejoice: no wonder it is recorded that they had joy, gladness, in their hearts, and in their thanksgiving to God, and that the people in general, their neighbors, were pleased with them and rejoiced in their loving spirit. How delightful it would be if all the Lord's people in the world today could be thus in harmony with each other and appreciated by their friends and neighbors. Indeed, we must suppose that the Lord specially shielded the infant Church for a short season, until it should become somewhat established in knowledge and in faith, else the Great Adversary would have raised up opposition and persecution more quickly than he did. Even as it was, it was but a little time until the persecution arose, and with it the testing of those who had espoused the cause of Jesus. Then came the great scattering under persecution, so that those who had learned the way of the Lord learned additionally patience and obedience;--some of them even unto death, and others being scattered abroad became preachers of the gospel of Jesus and their newly-found hopes in him.

The Lord "added to the Church daily such as should be saved," says our Golden Text; or, as the Revised Version renders it, "such as were being saved." As the same Apostle Peter declares, the salvation promised us is still future,--we are waiting for it; it is "to be brought unto us at the revelation of our Lord and Savior Jesus," at his second advent. (I Pet. 1:13.) But meantime there is a beginning of this salvation in the present life. Even now we are, as the Apostle declares, "saved by hope." (Rom. 8:24.) The salvation is not merely of hope, either, but it begins to take hold upon us, mentally, morally and physically--the regenerating work begins; the new mind, the new will, is the start, and from that proceeds true obedience to the Lord's Word, progress in knowledge and progress in grace, and all the progress of the new creature. It often, indeed, means the sacrifice of the earthly interests of the natural man, but it means the development of the new creature. It means the progress of the work of salvation in the heart, which alone God recognizes; and the new creature thus making progress is ultimately to be perfected in salvation by a share in the "first resurrection."

====================

R2933 : page 8

SUCH AS I HAVE, GIVE I UNTO YOU.

--ACTS 3:1-10--JAN. 26.--

"The Lord is my strength and my song;
he is become my salvation."--Exod. 15:2.

PROBABLY it was not long after the day of Pentecost that the events of this lesson transpired. Our last lesson notes the fact that the believers, filled with their new joy, went frequently to the Temple for prayer and thanksgiving. This lesson shows us Peter and John attending the Temple service at the hour of prayer, three o'clock in the afternoon. These two had been with the Lord and with each other for now several years. Both had been disciples of John the Baptist, and previously they two had been together in the fishing business. They were also specially favored amongst the twelve, being with Jesus on the Mount of Transfiguration, and in the inner circle in the Garden of Gethsemane, etc. Although Peter was probably the eldest of the disciples, and John probably the youngest, and although their dispositions were quite different in many respects, apparently there was a strong element of harmony between them--they both loved the Lord very intensely, and they were both of ardent temperament. It was natural, therefore, that these two should be considerably in each other's company because of special compatibility. While it is well for the stronger brethren to pray with and company with the weaker sometimes, for the assistance of the latter, it is well also that kindred spirits should come together in communion with each other and with the Lord, as in this case.

As the apostles evidently went frequently to the Temple, and probably often by the same route, through the "Beautiful Gate," it is more than likely that the lame beggar, who had long been accustomed to that locality, in seeking alms, had seen them almost daily. Indeed, it would not be surprising if a knowledge of the Pentecostal wonders

R2933 : page 9

which had converted several thousand, and been "noised abroad," had reached the poor beggar, as well as many others of the religious class, who assembled almost daily at the Temple. Quite evidently therefore, the beggar knew Peter and John in advance of his healing. If so, it would to some extent account for his readiness of faith, by which, accepting the Apostle's word and hand, he was healed.

Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the Apostles frequently passed by others as badly crippled and distressed as this one, without proffering aid. It would seem, however, that the man was an "Israelite indeed"--from the way in which he received the Lord's blessing. Otherwise, instead of having a heart overflowing with gratitude and thankfulness, he before would have been in an attitude of discontent, repining at his lot and complaining of divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connections, therefore, seem to indicate that the Lord's providence directed the apostles to him specially, on this account. And so it is with those of the Lord's people today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord's providence and grace in life's affairs, notwithstanding its trials and difficulties. Such people are the objects of God's care, and have the assurance that all things are working together for their good. The Lord's providence may not always bring them physical health and strength, but it will surely bring to such the highest blessings which it brought to the poor cripple of this lesson--a knowledge of the Lord and a share of his spiritual favors.

At that time, when there was no provision for the indigent and helpless, alms-begging and almsgiving were entirely proper. It is creditable to the civilization of our day and land, however, that the helpless are provided for at public expense--all property paying a poor tax or alms tax. It strikes us as being as much wrong to encourage public begging now, as it was right to respond to it at the time mentioned. If the friends of the indigent cannot amply provide for them the public can, and should, and generally does; and it would be a false pride which would ignore these ample provisions and not blush to seek others.

The Apostle said, "Silver and gold have I none." We can scarcely suppose that he intended this statement to be taken literally, for in the preceding verses we have the record that considerable property was sold, and the proceeds laid at the Apostles' feet--put at their disposal. But this evidently the apostles considered as belonging to the Lord and not to themselves--as trust funds. We assume, therefore, that the Apostle meant, Silver and gold we have none to give you, but we have something better to give you, something which God intended we should dispense. And undoubtedly what the Apostles gave was more valuable than money to the poor cripple.

So it is today; we are unable to respond as liberally as we would like to the requests which sometimes come to us for financial aid. The means which the Lord has put into our hands we understand him to intend us to transform in the main into spiritual food and clothing and strength and help, for the sin-sick and lame and for the error-blinded; and accordingly we are sometimes compelled to say, silver and gold we have little to give; but of the spiritual blessings we are willing to give liberally--without money and without price.

Our Lord's words were, "The poor ye have always with you; but me ye have not always." In seeking to be helpful to brethren in the Church and to the unfortunate in the world it is well that all should cultivate a largeness of heart; and yet it is well also to remember that in the cases of many of the Lord's children adversity has evidently been of the Lord's intention, to bring to them blessings which they would not be prepared to receive in any other manner. We are to endeavor to be helpful to each other, while seeking not to conflict with the operations of divine providence, and the learning of important lessons by those whose welfare we seek. We should never forget the Apostle's inspired words. --2 Thes. 3:10.

"It is more blessed to give than to receive." Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful giver, and his people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. "Do good and lend, hoping for nothing again [no reward]; and ye shall be children of the Highest." (Luke 6:35.) If we cannot always give much money, or if we cannot give as much as we would like to give, to those who are in need, we may always, like Peter, give something. We cannot, like him give health and strength miraculously, since we are not endued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than money, and sometimes more appreciated. Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

We notice how distinctly Peter acknowledged the source of his power, and how he was not ashamed of any feature of divine truth. He boldly declared his miracle to be in the name of "Jesus of Nazareth." He did not say, in the name of Jesus, the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised one, whose power had healed. We find some of the Lord's people today far less courageous than Peter; inclined rather to feel ashamed of the truth and ashamed of the agencies God has used in its dissemination;--for fear that these would be a reflection against it. We should rather follow the Apostle's course, and be very courageous and

R2933 : page 10

ready to publicly affirm whatever we find possessing divine sanction. Whatever agencies God may make use of in connection with his service we may be sure that he has some purpose, some object in view, and that his purposes will best be accomplished by plain, candid, truthful statements, like Peter's.

The description of standing, leaping and walking, may well represent the first efforts of one who had been born lame, and who consequently had never learned how to walk. However, the strength was in his limbs, and abundantly testified to the miracle wrought. The poor man was not ashamed of the agents whom God had used in his restoration. He shouted praise to God, and held on to his two benefactors, advertising them to the people, and thus advertising also the Gospel message, which they had to give, which undoubtedly was the very purpose the Lord intended. Here, too, is a lesson for us, not to be ashamed of those whom the Lord may use in connection with our spiritual healing--much more valuable, much more to be appreciated and acknowledged before God and men, than any temporal blessing. Indeed, the natural sight, natural hearing, natural walking, and natural enjoyment of every kind, are insignificant in comparison with the spiritual enlightenment and hearing and strength to walk in a spiritual way, as the spiritual joys are higher than the natural.

Peter was not self-seeking; he was alert to use every opportunity, every opening, that might come to himself, to the glory of the Lord and of his cause. And so when the multitude gathered together he used the miracle of healing as his text--as a demonstration of the power of the risen Jesus, operating through him; and he straightway declared to the people that this was the same Jesus whom their rulers had crucified some two months previously. He distinctly disowned that either he or John had any power of themselves to perform such a miracle; he did not say, either, that the healing was by a natural law operated by the man's faith; nor

R2934 : page 10

did he say that the healing was by "Science"; nor did he deny the facts, and claim that the man's impotence was merely a wrong thought, the correction of which had given relief. He told the truth,--that the man had been ill but was now made sound by the power of Jesus. Nor did he spare his hearers, but pressed home the truth of the responsibility of their nation for the crucifixion of one who not only was innocent and just, but who was the sent of God, the Messiah, the Prince of Life.

Here is another lesson for us. When we obtain the attention of men it is not to be frittered away, either in the discussion of unprofitable topics or in personal boastfulness; but is to be turned directly to the Lord's glory, to the preaching of the good tidings of redemption through the precious blood, that it may be known that all blessing of every kind comes through the merit of that sacrifice, and from our risen glorified Lord.

Our Golden Text surely represents the heart-sentiments of every member of the household of faith. The Lord is our strength; we lean not upon human might,--neither of our own or of other men. We hold the Head, from whom not only come the laws which govern us, but from whom come the strength, the direction, the protection, the care, which we need and which we enjoy. The Lord is become our salvation; he has saved us from the condemnation of sin through faith in the blood; he has rescued us from the love of sin. He has not only revived us, but strengthened us, and enabled us to walk in the narrow way, and to do so with joy and gladness and leaping. He is our salvation already--the salvation that is to be brought unto us, and thus to be complete in us, in the first resurrection, is already begun--for we are already passed from death unto life, and have the witness of this in the holy spirit.

===================

R2934 : page 10

QUESTIONS OF GENERAL INTEREST.

ABRAHAM'S WIFE--HIS NIECE?

Question.--In the Tower for July 15, 1901, p.233, Sarah is mentioned as Abraham's niece. How can this be harmonized with Gen. 20:12, "She is my sister; she is the daughter of my father, but not the daughter of my mother"?

Answer.--In olden times it was customary, instead of speaking of grandchildren, to call them children, as, for instance, "the children of Israel." "All the souls which came out of the loins of Jacob were seventy souls"--yet some of these were grandchildren and some great grandchildren. The thought is that Haran was the eldest son of Terah; that he had two children, Lot and Sarah, and that these were near enough their uncle Abraham's age to be his companions. Under the rule above mentioned Sarah, if the daughter of Haran, would be counted the daughter of Terah, not by his wife, but by Haran's wife. We would not insist that this view of the matter is beyond question, however, and those who think differently have full right to do so.

PALESTINE AS A REFUGE.

Question.--What are the facts respecting Palestine at the present time? Is it being rapidly settled by the Jews in colonies or otherwise? Would it be a good place for those who have a knowledge of present truth to emigrate to? Would it be a good place for serving the truth, or would it be a favorable place as respects escaping the coming time of financial and social trouble?

Answer.--We could not recommend friends of the truth to emigrate to Palestine. They would find almost no opportunity for serving the truth, and, as respects the time of trouble, we might say that the poor of that land are continually in trouble enough, and that even in the future the Scriptures assure us that the time of trouble will reach Palestine. Furthermore, not only would it be impossible to circumvent the Lord and thus escape the coming trouble, but additionally the Lord encourages his faithful people to believe that he will deliver them from the trouble wherever they may be. As respects the resettlement

R2934 : page 11

of the land; it progresses very slowly; first, because few of the Jews are interested deeply enough to live in such a country under present conditions. Second, because Jews have not been permitted to settle there since the Sultan's ukase prohibiting their settlement in 1892. Jews going thither are only permitted to land if provided with permits, which allow them to remain about 30 days. The Zionists are hoping to report some new and more favorable arrangement at their next Congress.

CONVENTIONS ARE "HOLY CONVOCATIONS."

Question.--Are the conventions, such as the one recently held in Cleveland, and the One-Day Conventions mentioned from time to time in the Watch Tower, of real benefit? Do they not reach merely the rich, who can afford to make the journey, etc.? Are they in harmony with Scriptural precedents?

Answer.--Yes, we have every reason to believe that the Lord's blessing is with this department of the work, as well as with the other departments. Of course all of the friends are not able to attend the conventions, but this is not, we think, an argument against them. All are not able to attend the regular gatherings of the Church every time, sometimes because of sickness, and sometimes for other reasons. If both husband and wife cannot attend a meeting it should be to the advantage of the absent one that the other does attend, because of the rehearsal of truth upon his return. Similarly with the Conventions. Our experience is that those who attend the Conventions and return home are greatly blessed themselves, as they endeavor to repeat to the brethren some of the precious thoughts they have gleaned, and to inspire their hearts with the letter and sentiment and spirit of the truth.

Furthermore, it would be quite a mistake to suppose that those who gather at these Conventions are wealthy; very few of the Lord's people are rich in this world's goods. We never advise anyone to spend for travel money that is needed for bread or clothing; but as a rule those who are in attendance find themselves abundantly rewarded for the time and money expended. In our judgment the Conventions are indeed a great blessing, and it is for this reason that we are extending the One-Day Conventions in various directions. The Pilgrim visits are somewhat similar; they cannot visit every town, but friends from nearby places, seeing mention of their coming to the vicinity, can attend at small expense, upon writing us for any particulars necessary.

As to Scriptural precedent: We remind you that the Jews had numerous Holy Convocations; and that our Lord and his disciples frequently attended these, especially the Feast of the Passover. The Apostle Paul also hasted in his journey that he might be present at the Passover, and en route we remember that he sent on for the elders of the Church at Ephesus to meet him, and hold a little by-convention. However, in matters of this kind, where the spirit of the truth is being carried out, it would not matter if we had not an exact correspondence in deed in the early Church. For instance, they had neither books nor tracts nor journals, nor Bibles with marginal references, or otherwise. Some of these things are blessings which accrue to us because we are living in the most favored day which the world has ever seen. As our day brings many additional trials, besetments, enticements and cares, to "choke the Word," so, by God's grace, it brings also many opportunities for assembling ourselves in little and in larger groups. For all of these we give thanks, and all of them we endeavor to use to the Master's praise and to the comfort and upbuilding of one another.

THE FATHER DRAWS NOW, THE SON THEN.

Question.--In the Watch Tower you have pointed out that in the present time only a limited number are drawn, and they by the Father, to the intent that, following on, they may become members of the Church, which is the Bride of Christ; you have also pointed out as Scriptural that during the Millennial age the drawing will be general--"all men"--and that it will be done, not by the Father, but by the Christ. I recognize that these statements are in full accord with the presentations of Scripture, but am at a loss to know in what manner the drawing of the future will differ from the drawing of the present time, and this is my question.

Answer.--The drawing or influencing of all men, by and by, will be through the truth; and the same is the drawing power now. Few are drawn now, because darkness, ignorance, prejudice and superstition prevail, the god of this world blinding the masses and keeping them deaf to the voice of righteousness and truth, so that only they can now hear and appreciate the truth who have "an ear to hear." The majority of the race are fallen, and their appreciation of the principles of righteousness is too warped and twisted to permit the truth to have its proper weight and influence upon their hearts in drawing them to Lord. Yet this is the only class that God wishes specially to draw now, and even of those who are thus amenable to the influences of righteousness now, and somewhat drawn by it, comparatively few are so in love with truth and righteousness that they are willing to sacrifice every other interest as respects the present life, on its behalf. Yet only such are now sought by the Heavenly Father to be joint-heirs with his son.

R2935 : page 11

But by and by, when under the Father's arrangement the Son shall begin his reign as King of the earth, he will exercise a drawing influence upon all, by restraining Satan from deceiving, and by opening the eyes and ears of understanding, and by causing the knowledge of the truth to fill the whole earth as the waters cover the great deep. Thus, although the drawing of that Millennial age will be very similar to the drawing of this present time, as to kind, it will be much more general, reaching every class and every condition, and helping each and all, who will respond, out of degradation and ignorance and sin and death, back to full harmony with the principles of righteousness. The special drawing which the Father accomplishes is in connection with what is called "the election according to favor," while the drawing which Christ will accomplish in the next age will be the operation of free grace, upon all and for the benefit of all.

===================

R2935 : page 12

DRINKING AT THE BROOK

"He shall drink of the brook in the way: therefore shall he lift up the head."--Psalm 110:7.

OUR TEXT refers directly to our Lord Jesus, and secondly to all the members of the church, his body, each one of whom must share his experiences--walking in his steps and drinking of the same "brook," if they would in due time share with their Lord in his exaltation, to glory, honor, and immortality; this exaltation being represented in our text by the expression, "lift up the head." In ancient times as at present, human language was full of figures and symbols, water representing truth, and drinking of water representing appropriation of the truth, namely, wisdom (See Prov. 18:4); and lifting up the head, exaltation.--See Gen. 40:13.

Our text is given as the reason for the glorious blessings and honors predicted of the Christ and described in the preceding verses of the same psalm. Let us notice these. The first verse is directly applied to our Lord by the Apostles (Acts 2:34; Heb. 1:13; I Pet. 3:22), and our Lord applied the same to himself. (Matt. 22:44.) A figure of speech is again employed, descriptive of our Lord's relationship to the Father in Glory; he is not literally seated beside him at his right hand, but he has been honored with a superior station, a position above all others--he specially is at the right hand of divine power. Nor does his second coming hinder or change this relationship; at his second coming he will still be at his Father's right hand as he himself, declared (Matt. 26:64.) At the Father's right hand during the Millennial Age, the Father, through him, shall subdue all things to himself--put down all opposing authority and insubordination; blessing those who come into heart-harmony with his kingdom of righteousness, and destroying from the earth all who after fair knowledge of good as well as evil, choose the evil. These will be considered as followers of Satan instead of followers of God, and the second death, we are specifically told, is for the Devil and his messengers, servants.--Matt. 25:41.

The description of the Millennial Kingdom is continued by the Prophet, who declares, "Jehovah shall send the rod of thy strength out of (or through) Zion"--primarily the Church, the "Bride," the "body" of Christ; the rod or sceptre or authority shall be exercised through the Church, by the Lord Jesus the Head of the Church, under the divine commission,--"Rule thou in the midst of thine enemies." This is not in any measure fulfilled yet. Jesus when in the flesh did not rule in the midst of his enemies, and the Church has not thus ruled; on the contrary, both he and his followers have been subject to the powers that be, and the violent have taken the kingdom by force and have despitefully used the Head and the body members. (Matt. 11:12.) The enemies are not yet made the footstool of the Lord, Zion has not yet been glorified, and Messiah's sceptre or authority has not yet gone forth therefrom. On the contrary we are still in "this present evil world," we still wait for the completion of the elect Church that together she may be glorified with her Lord--enter into His glory--when he, the due time having come, "shall take unto himself his great power and reign;"--then the nations will be angry, etc., (Rev. 11:18) and divine wrath will come upon them; and following that "day of wrath" shall come the promised blessing, upon all who shall demonstrate under the good opportunities of that Millennial Kingdom, that they love righteousness and hate iniquity.

This latter class--those who during the Millennial age, during that day of his presence, shall become the Lord's people (I Cor. 15:23)--are referred to by the Prophet when he says,--"Thy people shall be willing in the day of thy power." The day of his power is not yet here, as the poet declares: "Wrong and evil triumph now." The "Prince of this world" still rules and is "god of this world" as the Apostle asserts; because our Lord has not yet taken to himself his great power nor begun his reign. The people who shall be willing in the day of his power are not, therefore, the saints of this Gospel age: these latter are only the "first fruits unto God of his creatures" and are willing before the day of his power--willing to hear the Shepherd's voice and to follow him; willing to sacrifice all and to lay down their lives in his service, for the brethren.

Evidently, therefore, those referred to as "Thy people" who shall be willing in the day of Christ's power, the Millennial Age, are those whom our Lord represents as his "sheep," in the parable of the sheep and the goats. They are those who after the Son of Man shall be seated on the throne of his glory, and after his Church is seated with him in his throne, and after the judgment or trial day for the nations, the world, is ended,--after the knowledge of the Lord has filled the earth, after it has gradually proved the savor of life unto life, or death unto death to the world, shall be found truly "his people,"--willing, nay, glad to serve him when they know him and understand his will. As his sheep they will desire to follow in the way of righteousness, truth and holiness; as his people they will not need to be coerced further, but learning the truth in the day of his power, when the adversary is bound and when the eyes of their understandings are opened, they will be willingly his people. And all who shall not then become willingly his people will be esteemed his enemies, "goats," angels or messengers or servants of the adversary, and be destroyed with him in the Second

Death.

"In the beauties of holiness, from the womb of the morning thou hast the dew of thy youth." That is to say, as morning after morning comes forth fresh and vigorous as its predecessor, as the sun grows not old and feeble, so with Messiah, and so also with those accepted as the members of his body, they will have perpetually the freshness and vigor of youth,--glory, honor, immortality, the divine nature--this is part of the blessing that is promised, and which will result, our text tells us, from drinking of the brook in the way.

Having told us of the kingly power and authority of Messiah, it is appropriate that the Lord through the prophet explains to us that Messiah's priestly office is to be also of a higher type than the earthly, --that his priest and kingly offices are to be blended and united as was typified in Melchisedec, who was

R2935 : page 13

both king and priest. Our Lord when on earth was not of the Aaronic priesthood, nevertheless, Aaron was his type, and the sacrifices which Aaron performed were typical of the "better sacrifices" performed by the antitypical priest, in the laying down of his own life and in the consecration and sacrifice also of all those who are his during this Gospel age, who thus "fill up that which is behind of the afflictions of Christ." By and by our High priest will have completed all that was illustrated in the Aaronic type, he will have finished the Day of Atonement sacrifices, and then the glory promised will follow,--instead of a suffering priesthood there will be "a royal priesthood" --a reigning priesthood.--I Pet. 2:9; Rev. 5:10.

Then follow assurances that this glorious priest-king will prosper, that his reign of righteousness will be successful; the assurance being that God will be at his right hand supporting him and bringing matters to a successful issue,--smiting down kings and wounding the heads over many countries, and subduing all things mightily. The great day of trouble coming is very generally referred to as "the day of Jehovah,"* the day of His wrath, although it will be under the direct supervision of our Lord Jesus, for the purpose of introducing and establishing his Millennial dominion.

These, foregoing, descriptions of the greatness of Messiah and his kingdom, lead up to our text; and it, as before suggested, is given as the reason why so great blessings, honors, and dignities and authority are conferred. "He shall drink of the brook in the way; therefore shall he lift up the head--[be exalted.]"

LEARNING OBEDIENCE BY THE THINGS SUFFERED.

As we look into the Word for testimony upon the subject, we find that our dear Master did indeed learn certain lessons of experience; as the apostle declares, he "learned obedience in the things which he suffered." Not that he had ever been disobedient to the Father's will, but that his testing at the time that he came into the world to do the Father's will was of a character and of an intensity such as never before had been brought to him nor any other creature. His obedience attested his love to the Father, attested his faith in the Father's love and justice; and in all these things he fully approved himself of the Father; he overcame every trial, he drank frequently

---

*Millennial Dawn, Vol. 1, Chap. 15.

of the brook of wisdom, in connection with these lessons. Moreover, it was expedient that he, to be the great High Priest of mankind, should be touched with a feeling of their infirmities, and therefore that he should be tempted in all points like as his followers are tested--along the line of personality, of self will; along the line of worldly ambition; along the line of faith and trust; along all the lines of obedience to God's plan. He drank deeply of the cup, and rejoicingly said, "The cup which my Father hath poured for me, shall I not drink it?"--John 18:11.

And now we come to a point of special interest in our text; for we perceive that if it was necessary for our glorious Lord from the heavenly courts to drink of the brook of experience, and gain wisdom by the things he suffered, endured, and thereby to demonstrate his confidence in God, it is equally necessary that all the members of his body should likewise drink of the brook in the way, if they would hope to share with the Lord in the Kingdom blessings--glory, honor and immortality, the divine nature.

Our dear Master's time for drinking at the brook is past, yet the lessons and encouragements therefrom are still before us in the Scripture records. It is now our time to drink of the brook of experience,--to learn the lessons that are necessary to our preparation for the Kingdom. It is not enough that we have tasted of the brook of experience, that we have learned something of obedience, that we have endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking until we can gladly say--Father, thy will, not ours be done! If we drink not of the brook in the way we shall not share in the glory to follow.

Some of the Lord's people not discerning the matter in its true light, are disposed to pray that they may be spared from trials and temptations; whereas they ought to understand that the trials and difficulties of the consecrated are witnesses of the spirit *that they are children of God, and are under his training and preparation for a glorious share in the Kingdom, to which he has called us. Because if we are not tried we cannot be "overcomers"; if we do not suffer with him, and learn to endure hardness as good soldiers, and to esteem our trials and difficulties from the right standpoint, and to count it all joy when they come to us, knowing their object and knowing the Lord's sustaining grace and strength, we will not be "fit for the Kingdom."

Others interpret the trials of life as evidences of divine disfavor, and fail to realize that they are designed of the Lord to shape and polish our characters and thus to work out for us a far more exceeding and eternal weight of glory. Because of their misunderstanding they are profited little by many of life's experiences through which they are called to pass--they feel the rod, but not discerning the loving purpose behind it, they fail to learn the lesson intended. Let us become more and more awake, more and more alive to the things of God,--to the facts of the case as he presents them to us in his Word--to our call to joint-heirship to the Kingdom, and incidentally to the drinking of the brook of experience and wisdom in the way that will fit and prepare us for the glories to follow.

Drinking of the brook does not, however, imply that we sorrow and are disconsolate above others; on the contrary, those who drink of the brook properly are full of joy. As the apostle declares, they are enabled in everything to give thanks unto God,--in life's difficulties, as well as in its pleasures--even as he again says, Count it all joy when ye fall into divers difficulties, knowing that under divine providence they will work out for you a greater blessing. (James 1:2.) It is the world, which must also share its part of life's difficulties, that sorrows as those who have no hope, or who have false hopes. The apostle points out side by side the world's condition and the

---

*See Millennial Dawn, Vol. 5.

Church's condition under the trials and difficulties of this present evil world, saying, "The whole creation groaneth and travaileth in pain until now, waiting for the manifestation of the sons of God." Then he explains the position of God's people, begotten of his spirit, who are walking in the Lord's footsteps, and drinking of the brook in the way, saying, "We ourselves also groan within ourselves waiting for the adoption, to wit, the deliverance of the body"--the body of Christ, the Church. This hope, which we have, gives a changed coloring and silver lining to every dark and troubled subject which comes to us in common with mankind; so that inspired by draughts from the brook we can sing in the house of our pilgrimage, even though as yet we must also groan, because we are in this imperfect tabernacle, this unsatisfactory mortal body.

We want to ask the Lord, our Master and Head, that he will bless us more and more, as with fresh zeal we shall endeavor faithfully and rejoicingly to drink of the brook of life's experiences, and gain wisdom therefrom that will fit and prepare us for his service by and by; and which will the better fit and prepare us for his service also in the present time, and enable us by his grace to show forth his praises in all the trying circumstances and vicissitudes of life so as to glorify him in our bodies and spirits which are his. Let us, as we drink of the brook, take a lesson from the little birds, which when drinking repeatedly lift the head as though giving thanks to God. Let us continually give thanks to our Lord for every taste of life's experience, for every lesson, for every trial--appropriating them all to our spiritual development. The time for lifting up our heads in glory is nearing, too, and already the Master directs that seeing (with the eye of faith) the evidences of their approach, we may lift up our heads and rejoice, knowing that our redemption draweth nigh.--Luke 21:28.

===================

R2936 : page 14

INTERESTING LETTERS FROM FRIENDS.

Dear Brother Russell:--

Pray do not think that I write in a captious spirit, but the extracts from "The Jew," are statements so grossly overdrawn, if not absolutely and entirely untrue, that if you were to cause such accusations to be verified here before inserting them in the Tower, where absolute truth alone should appear, they certainly would not appear therein, except so far as true.

There is, and has been of late, a great influx of Jews ("Infidels, Turks, and offscouring of Europe") into England, London particularly, and it is not surprising that their ignorance of the language and generally, their clannish herding together, their filthiness and their habits and manners, as well as their injury to the employment of others, should be resented almost exclusively by a poor and uneducated people whom they displace or come into unpleasant contact with (and particularly at this time).

Precisely the same feeling is manifested toward Chinamen in San Francisco, and on the Pacific coast, etc., the difference being that in the United States there is legislation against them,--but here Jews and any nationality have absolute freedom and assured and certain protection and even-handed justice.

Such articles as that from "The Jew" are calculated to produce hatred, because they manifest a spirit of gross ingratitude, and wilful lying (there is no other word for it), when the Jew question is considered broadly and not from perhaps some isolated case. As to the political parties being pledged to anti-Semitism, or any other charges against them as a people, or even against their capitalists (except it may be one or two German Jew South African firms), these are on a par with the rest of it and not worthy of notice. The fact is that newly found freedom, with some, cause them, from ignorance, to be aggressively and offensively assertive, and presume upon the liberty of action and speech, etc., accorded them--and so they assist largely in bringing about that of which they complain.

I write out of warmest personal regard, and respect and sincere Christian love.

I am, dear Brother, Yours truly in Christ,
B. C. HUGHES,--England.

* * *

[Nothing was farther from our intention than to intimate that the masses of the British are Jew-baiters: nor that those who do the baiting are without provocation. We merely mentioned it as "news;" and as evidence that the Jew will yet, as the Bible declares, be persecuted in every nation and thus be driven back to Palestine when Zionism shall succeed in opening that door.--Editor.]

Dear Brother Russell:--

Greetings from the Church of Los Angeles!

According to 1 Cor. 16:2, we have endeavored to follow Paul's advice, and have provided a treasury, from which is drawn, the expenses of the church, the expenses for volunteer service, also the expenses of any in need; and from this treasury we now send the Tract Society a little thank-offering. We, as a body, unite in the desire, to express our appreciation of the privilege of obtaining this literature for "Volunteer" work, and of the opportunity to serve it, while it is yet called day. Our earnest desire is to help the Bride to make herself ready; our earnest prayer is for the establishment of the kingdom.

We desire to thank you and the "Tower" office assistants,

R2937 : page 14

for your labor of love to the Church, especially for all efforts expended in our behalf. Above all we thank our Heavenly Father, who is the giver of every good and perfect gift, and we know of no better way to express our gratitude than to send to the fund the enclosed $50.00, which has been raised for this purpose together with the surplus in our treasury.

We cannot hope to pay for the thousands of pages we have distributed; but we trust you will accept this as an expression of our gratitude.

We ask your prayers, that each of our number may be more zealous, more faithful, more fervent in spirit to serve our God and lay down our lives for the brethren, loving His approval above all else.

With Christian love and prayers for your steadfastness, we remain, your fellow-servants, in Christ,

Church of Los Angeles.

My dearly beloved Bro. Russell:--

My poor heart overflows with gratitude to our dear Lord, for the beneficial and sweet moments we have so richly enjoyed with you during this, the first Christian convention that I have ever seen in the city of Richmond.

Dear brother, rest assured that your labor is not in vain here; for the 12th and 13th of October, 1901, will long be a pleasure to think of. The feast of good things continued with some of us the next day, while God's dear children before leaving the city have been telling of the joy and benefits received. No jars, no objections, no schism or worldly contention; but praise and thanks to God from every quarter,--that we attended the convention and all received such a blessing.

Truly our prayers for this season of refreshing were answered. We thought that we loved you, very dearly before, and esteemed you very highly for your works' sake; but these sessions with you have kindled our love so much, that we almost feel impatient for the beginning of eternity when in God's kingdom we part no more. O

R2937 : page 15

brother, the Lord knows that I feel these sentiments, and I believe that the other dear ones also do. This season with you has built us up in the most holy faith, and we pray that it may long, yea, very long last us. The dear brethren leaving for their homes were saying, "How clear this point was made; and how rich was that thought; and how long I have wanted to see dear brother Russell, the channel through which our God has sent us the blessed truth, and my longings have been realized."

We do hope, that it may meet with your approval to still further encourage us by reporting our convention in the next "Tower." With this hope, I give as nearly as I could count them, the number present, i.e., believers. I made the count one hundred and twenty-eight, possibly a few over or under. Fourteen symbolized their consecration by water baptism. Five states and District of Columbia were represented. Pray for us here, dear brother, that we may continue faithful, and let our light shine, through love and humility as well as otherwise. May our Father's richest blessings be with you to the end.

Your brother in the love and service of our dear Lord,
M. L. STAPLES,--Virginia.

[This report is late;--crowded out of our previous issues. ED.]

Dear Brother Russell:--

How I long to see you. I have had a big fight and gained a glorious victory. I send you my article prepared for the Conference. I had a hard time to get a hearing, as my name was called before I reached the seat of Conference. Had I been there then I could have had the floor; but after that it was difficult. After pressing the matter they allowed me five minutes to speak and I read rapidly until I reached the sentence, "Thy Kingdom come," two thirds through, and there the Bishop called me to order. He said I had used up six minutes and I asked for an extension of time but could not get it. (They had enough.) So I asked our own City Editor if he would like to publish it and he consented.

There was a great surprise I assure you, at Syracuse Conference, when I withdrew from it and gave my reasons even partially. I commenced giving out tracts-- until all were gone. When I gave one I said, "Read that carefully, when you are all alone." I have a good many old friends in the Conference and Church (Nominal), but thanks be to God, I am the Lord's free man.

Some have asked me what church I am going to unite with, and my answer is the "Church of the first born, whose names are written in heaven."

Yours in love, B. F. WEATHERWAX,--New York.

Dear Brother Russell:--

I wrote you a short time since for some samples of your publications to which you kindly replied, by forwarding me several copies of the "Watch Tower" and some tracts, all of which I have carefully read. I am more than ever convinced of the correctness of your views of Scriptural truth. I try to make the Word of God the Counsellor and Guide of my life, and I rejoice in every development of light and truth.

Have you a Church organization? if so, what is it called, and what is the form of your church government?

What is required of persons desiring to unite with the Church? Have you a regular ministry? and how are they appointed and employed? An answer to the foregoing questions, and all information you may be able to furnish will be much appreciated.

That you may not be in ignorance as to whom you address, I will say, that I am a minister in the Congregational Church, and if you desire can give you satisfactory references.

Since writing you, Vol. I., "The Plan of the Ages," has been recovered, and though much mutilated, is still readable. I herewith enclose you 25c in stamps for which please send me Vol. II., "The Time is at Hand." The other volumes, I will order later on, or after carefully reading this.

There is great unrest and dissatisfaction among professing Christians, and it seems to me they desire, as they truly need, instruction concerning the truth as it is in Jesus. How shall this be furnished? It may be you have tracts for free distribution; if so, and you feel like entrusting me with a small supply, I will endeavor to place them where they will do the most good.

Pardon my long letter, and if you find time, amidst your arduous labors, I would be glad to receive a reply.

Yours in Christ,
L. F. WAY,--Texas.

[We sent the Brother a copy of "Zion's Watch Tower" containing an article on "Which is the True Church?" with our answer and hope to hear from him further, and still more enthusiastically after he has read more.--Editor.]

Dear Brother Russell:--

The brethren have done excellently in distributing the tracts sent us.

They had an amusing, though joyful experience in distributing at the last meeting of the "Christian" Church Convention. They began distributing to the few stragglers that came out before the close of the meeting. Among these was a minister who upbraided them and told them that he should warn the people against them. This he did, announcing from the pulpit that there was literature being distributed at the door that should not be read and everyone should refuse to accept it. The result was that the people crowded around the brethren with outstretched hands eager to get them. The clerical gentleman probably never served God better in his life than he did when he forbade the people reading the tracts. Everyone was surely read in search of forbidden fruit.

We have already had an illustration of the truth of your prediction in the last Tower. Last Sunday a local preacher in talking of the people who had "jumped the track" after defining Christian Science and the Dowieites said,--"There is another class of people, who claim to hear the call 'come out of her,' who separate themselves and put a weird interpretation to the Scriptures. What are these? "Religious anarchists! nothing more, nothing less."

Surely this is an indication of what we may expect in the near future. May the dear Lord strengthen us that we may be prepared to stand fast in the faith when that evil day shall come.

Yours in the blessed hope,
(Mrs.) J. M. WHITE.--Iowa.

Dear Brother Russell:--

I know that you will be gratified to learn that the Cleveland Convention has proven an increasing blessing to me, the Lord using it and its influence, among other things, to increase my hungering and thirsting for righteousness, i.e., the walking more zealously in the footsteps of the dear Master, using every occasion, and as far as possible, making occasion, to do his commandment--love the dear brethren as he loved us. Then, too, what grand opportunity we occasionally have to bear testimony to the world of our faith in the kingdom, and how it will make all things right. Our little band of faithful ones here is growing in zeal and knowledge, and the spirit of the Master.

I want you to rest assured, dear brother, of my increasing love for you, and appreciation of your work in the Lord. As Paul was to Timothy, so, in a great measure at least, have you been to me, a father in Christ; and in the Lord's own good time and way, I hope to testify more fully to you my appreciation of all you have done and are doing. It comforts me to tell you that in every prayer--secret--I bear you to the throne of favor, realizing that as the Lord has appointed you to be so prominent a teacher, you receive a correspondingly severer trial, or testing. Thank God, we know His grace is sufficient for all your needs, and that having begun He can finish His good work in you. May your faith fail not.

I did not intend so long a letter, realizing how fully your time is occupied. Remember me in love to the household with you.

In the bonds of Christian fellowship,
W. E. PAGE.--Wisconsin.

===================

SEMI-MONTHLY.
VOL. XXIII. JANUARY 15, 1902. No. 2.

CONTENTS.

Views from the Watch Tower........................ 19
  Anti-Semitic Move Renewed in Russia.................................. 19
  The Zionist Congress.......................... 20
The Decay of Belief............................... 20
  Some Suggested Remedies....................... 20
  A Pastor's Testimony.......................... 21
The First Persecution............................. 21
The Great Jehovah's Plan.......................... 23
"With Him--Called and Chosen and Faithful"............................... 24
Attempting to Deceive God......................... 28
May We Defend Earthly Interests?.................. 29

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

NEW SUBSCRIBERS AND OLD ONES.

We welcome the lists of new subscribers now coming in, and greatly appreciate the zeal of the friends, manifested thus. We offer no "Premiums," preferring to have only such help as is tendered to the Lord by grateful hearts. They shall receive their reward in another form,--from the Master.

But, however glad we are to get new names on our lists, we are still more pleased to have old ones continue there. It will be with pain that we will now, shortly, cut off our list the names of several hundred whose subscriptions expired a year ago, and who have neglected to send money for renewal, or request to have the journal continue on credit, or on the free list,--as the "Lord's Poor."

We give all such this final notice; and explain that unless you state the matter explicitly, no record is made in our subscription books; and thus our list-clerk assumes that you have not been heard from and are either dead or no longer interested; and the name is dropped.

If you sent us money and we received it, you get a mail acknowledgment of it. If any mistake appears drop us a card at once, explaining. If your paper ceases to come to you, write at once; we will be glad to reenter your name; but it would save both you and us trouble if you would express your intentions promptly when your subscription (whether cash, credit or free) expires. We desire that all the deeply interested shall have the journal so long as they live and it is published. We have no desire to force or intrude it upon any one.

If you subscribe for a friend on account of Good Hopes or sending the money, please notify him to expect the journal, otherwise he may be less interested in examining it.

===================

R2938 : page 19

VIEWS FROM THE WATCH TOWER.

AMERICA is forcing a revolution on Europe as certainly as God reigns.

How? By taking the bread out of European mouths, by sending men, women and children to bed supperless, by forcing European millions to live upon two meals a day, and those two scant ones, in reality not more than one and one-half. American genius, American machinery, American push, American capital is doing that, and each revolution of American engines brings the inevitable day of doom for Europe nearer.

How long has it been since the American manufacturer began to realize his power? Ten years, perhaps. What has he accomplished toward the inevitable end in that time? He has closed European factories; he has cut European profits on manufactured goods to the minimum; he has thrown European workmen out of employment, he has forced Europe a long step ahead toward the day of revolution.

But the end is not yet. Scarcely have we seen the beginning. Wait until a heavier over-production than we have yet witnessed cuts prices on manufactured articles still lower. Who can best stand such a cut? The American. Why? Because he has not already been forced to the last notch. He does not know the meaning of small profits. When he begins to sell on a small margin of profit the European manufacturer will go out of business, and the revolution will be on.

Of all the nations of Europe England, blood-stained England, is least able to stand the dark days that are to come. Our people have drank more liberally of the liquor of prosperity and financial freedom than have those of other nations. We have cultivated a taste for the luxuries of life that is hardly known among the peasant classes of the continent. It will be hard to renounce these, and I fear they will not be renounced without a struggle that will be the dearest and darkest in the history of the English empire.

American prosperity means European bankruptcy, and bankruptcy means anarchy.--W. T. Stead.

This is a gloomy picture, not only for Europe but for the entire world; for the world today is bound together as never before. If Europe suffers, America will just as surely suffer. The poor world, the "groaning creation" has our sympathy as it opens its eyes to the grand result of its highest civilization, under its inexorable law of selfishness. Would that we could point out to this brilliant editor, and to all men, the glorious prospect we see in the Word of God --the silver lining of the cloud, which they see not;-- the dawning of the long-promised Millennial Day. But a clear insight into the lengths and breadths and heights and depths of the divine love and plan is intended only for the "little flock," yet. "None of the wicked shall understand; but the wise shall understand." --Dan. 12:10.

Those who were readers of Zion's Watch Tower twenty years ago, will remember how astonished they and others were at its presentation, from the Scriptures, of the very conditions which all men now perceive to be fast hastening toward us;--anarchy in the midst of the greatest prosperity the world has ever known. Those who have newly come into the truth, and who never saw the earlier issues of our journal, are often amazed at the statements they find in the Millennial Dawn, Vol. I., when they notice that it was published in 1886.

Our Master, who gives us in his Word the inside information, tells us to note the fulfillments; and adds, "When ye see these things begin to come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads and rejoice, for your deliverance draweth nigh."--Luke 21:25-31.

ANTI-SEMITIC MOVE RENEWED IN RUSSIA.

Vienna Dispatch.--Again the Jews in Russia are being harassed. Presumably this is by order of the government, since the oppressive measures are not confined to any one place. The ministry of the interior

R2938 : page 20

has appointed a special commission, under the presidency of M. Dournovo, to revise the laws and regulations governing the Jews. Heretofore Jewish matters have been discussed and reported upon by the clerical department. Intervention by the ministry of the interior, acting on its own discretion, is likely to lead to a more stringent policy than ever.

Jews of all classes are now prevented from moving freely about Russia in pursuit of their professions. For example, the law allows certain classes of Jews to reside in St. Petersburg or Moscow, but it does not expressly say that a Jew merchant has the right to trade in those cities. Therefore, if a Moscow Jew merchant wishes, he may go to St. Petersburg and he may even live there, but he may not trade there. If he dies his wife and children are immediately "cleaned out." This is the phrase used. They are compelled to go to the Jewish "pale," or the place from which they originally went to St. Petersburg or Moscow.

In every form of activity known in Russia today the Jew is in some way represented, and, as he has no friends except those of his own religious persuasion, he is a convenient anvil for every official hammer. The Russians hate the Jews because they fear them even more than they fear the Germans or the Poles.

Now that the ministry of the interior has taken a hand in the persecution, there will be no refuge. The officials will treat them with less mercy even than the clerical department, which formerly had them under supervision. There are instances where the clerical authorities have shown some mercy toward Jews, but there is none where the purely political officials have treated him as anything better than a convenient scape-goat.--Chicago Record-Herald.

THE ZIONIST CONGRESS.

As per announcement, the Zionist Congress opened December 26th, at Basle, Switzerland. It was attended by about one thousand delegates, twenty-five of them from the United States. Dr. Herzl of Vienna, the founder, presided, but had nothing definite to report from the Sultan of Turkey, respecting Palestine. He reported, however, that in his audience with him, in May last, the Sultan had expressed his sympathy with

Zionism's ambitions, declared himself the friend of the Jews, and that he considered them desirable as colonists. Failure to receive something more tangible was a source of disappointment to the Congress; but it is not discouraged. It has thus far accumulated about $1,000,000.00 toward its object;--nearly all from the poor Jews of the world.

===================

R2938 : page 20

THE DECAY OF BELIEF

PRESIDENT CYRUS NORTHROP, of the Minnesota State University, recently delivered an address before the Chicago Baptist Social Union. In it he made the following reference to the present religious conditions. He said in part:--

It seems to me that in looking at the religious condition of the country--I do not mean the statistics of the churches, nor the amount of gifts to missions and philanthropy, nor the general condition of the church as an organization--but I do mean the state of thought in the church itself in reference to its own faith; it seems to me that we are confronted by four marked changes which have grown into prominence in the last few years. If I am wrong I shall be glad to know it, and if I am right I shall be grateful, as I am sure you all will be, to any Biblical scholar who will show us the truth. These changes stated briefly are: First--A decay of belief in the supernatural. Second--What I may call the disintegration of the Bible. Third--New views respecting inspiration. Fourth--Loss of the sense of accountability.

These four changes are essentially one. They are at least shoots from a common root--and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended for men to cherish, and becomes simply one of the religions of the world--a purely human device, like Confucianism or Mohammedanism, of no more authority than these and to be preferred to these only as its teachings are more reasonable and uplifting. There is a world of difference between saying this thing is true because God said it and God said this because it is true. The former carries with it the certainty of "Thus saith the Lord." The latter is of no validity, because many things may be true which God never said. And if God never said anything to men inspiration becomes so attenuated that it is hardly discoverable under the more or less theory which grants inspiration of some degree to every one who voices a noble truth, and grants no higher inspiration, though perhaps a greater degree of inspiration, to any one else. Under this arrangement a man must first get his idea of God and then determine whether anything is the product of divine inspiration according as it meets or does not meet that idea. There is in this no possibility of revelation in the usual sense. The order is inverted--God does not reveal truth to men; the truth on the contrary, reveals God. Now this may or may not be satisfactory to some. But it is, to say the least, very unsettling to human faith and very depressing to the ordinary Christian who does not know enough about God's style to determine whether he said a thing or not,

R2939 : page 20

and who is not sufficiently familiar with the internal signs of inspiration to determine whether any particular writing reveals God truly or not. And this condition of things is the darkest part of the outlook at the opening of the twentieth century.

SOME SUGGESTED REMEDIES.

FOR THE PULPIT:

a. "Preach the Word." Restore the Bible to its rightful place as the Word of God divinely inspired and supremely authoritative. Use the Old Testament Scriptures as our Lord used them; freely and without apology. He never explained them away. You need not. To discredit your text book is to discount your message. Eliminate the "ifs" and "perhapses," and proclaim the Word in the power and demonstration of the Spirit.

R2939 : page 21

b. Remember your calling; it is not to exploit shifting philosophies and passing fads; sociology, evolution or even higher criticism; but to declare the gospel of the grace of God. The former never edified a church or saved a sinner or comforted a human heart. The latter is the wisdom of God and the power of God unto salvation.

"The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak my word faithfully."

c. If the Bible doctrine is true that the one sufficient remedy for man's sin is the sacrificial death of the Divine *Substitute--not his teaching or his example--then the popular teaching of "salvation by character," is manifestly unscriptural and unwarranted. "He suffered for us, the just for the unjust, that he might bring us to God."

d. "The fatherhood of God and the brotherhood of man," as so often indiscriminately and universally applied to saint and sinner alike, is equally unscriptural and misleading.

There is no spiritual Fatherhood without spiritual birth. "That which is born of the flesh is flesh." "Ye must be born again."

FOR THE PEW:

a. "Take heed what ye hear." "Let no man deceive you with vain words." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Examine yourselves whether ye be in the faith." "Be ye ready at all times to give...an answer for the hope that is in you."

b. "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Be ye blameless and harmless, the sons of God in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life."

c. Live and walk habitually in the light of Titus 2:11-14.

A PASTOR'S TESTIMONY.

Joseph Parker, of London, on the 40th anniversary of his pastorate of the City Temple, said: "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Savior who bore my sins in his own body on the tree, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

----

*We must understand this to mean,--the substitute which God furnished: otherwise it would be out of accord with the Scripture testimony, and the meaning of the word ransom,--"a corresponding price."

===================

R2939 : page 21

THE FIRST PERSECUTION.

--ACTS 4:1-12.--FEB. 2.--

"There is none other name under heaven
given among men whereby we must be saved."

THE COMMOTION caused by the healing of the cripple by James and John, and the gathering of the crowd of worshipers to whom they preached, brought upon the apostles a new difficulty. The priests, whose ministries were more or less interrupted by the disturbance, felt a grievance against those who thus attracted attention away from themselves and their services, and the officers of the Temple, whose duty it was to preserve order, were also disturbed. These, coming upon the preaching Apostle and the interested multitude, arrested the three who were the cause of such a commotion, that the matter might be enquired into. It was toward evening, and therefore too late to gather the members of the Sanhedrin Court. The three who had been witnessing for God and for Christ were put in ward, in the prison; not as felons, but for trial. It would have been possible for the imprisoned men to have viewed their situation from the standpoint of unbelief, and to have said to themselves and each other: God did not approve our work, and hence has permitted us to be thus arrested and imprisoned, and now we know not what the result will be on the morrow, for those who crucified our Lord may crucify us also.

Or they might, in unbelief, have reasoned still otherwise, and have said to each other: After all, what right have we to think that God has anything to do with these matters? We are like other men, and have merely found some new way in which natural law operates in the healing of the sick: God evidently is not concerned in this work; for if he were surely he would not have permitted us to come into these straits, while we were seeking to serve him and to declare the good tidings. But we may safely assume that the thoughts and words of the prisoners took a totally different direction. Full of faith, they no doubt said to themselves: We know not in what way the Lord may intend to use this, which seems to be a disadvantage to us, and an interruption to his work; doubtless however, he will use it in some manner to forward his cause and to reach more of his people with the truth.

As a matter of fact, the Lord evidently intended through this seeming calamity to bring to the apostles a still grander opportunity of testifying to the truth on the next day--of preaching to a class which they might never again have opportunity to reach--the priestly class, the ruling class, represented in the Sanhedrin, and those who would gather at its sessions. When the Sanhedrin Court opened the next morning, amongst its seventy members, representatives of the most influential classes in Jerusalem, were Annas, the high priest, and Caiaphas, his son, both of whom had about two months previously presided in the trial of the Master himself. Nevertheless, the apostles were evidently not at all dismayed by the dignity of the Court--the Lord evidently fulfilling to them his promise, "Ye shall be brought before kings and governors for my sake, for a testimony against them and the Gentiles; but when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak." (Matt. 10:18-20.) That Peter, as spokesman for the three, was supernaturally assisted, is implied in the narrative. "He was filled with the holy spirit."

It is not amiss here to notice that the Jewish party which most particularly persecuted our Lord

R2939 : page 22

was the sect of the Pharisees, the holiness people of that time, basing their opposition upon our Lord's public declarations of their hypocrisies,--the Sadducees taking less interest in the persecution. But, on the contrary, in the Acts of the Apostles, the persecutions of the Church seem to have been largely at the hands of the Sadducees. The Sadducees should scarcely be considered a religious party, for they denied the resurrection of the dead, and denied also the existence of spirit beings, and hence believed principally in a religion for the present life merely. The Sadducees were the policy-men of that time. They favored harmony with the Roman Empire, and might, indeed, be termed the politicians of the Jewish nation. History says that the high priest and his family, and those principally in influence, were Sadducees. It is evident, therefore, that the preaching of the resurrection of Jesus, and of some spiritual power by which he could work through the apostles to the healing of the man born lame, would be an aggravation to these Sadducees, because it was directly in conflict with their belief and teachings.

Indeed, it is worthy of notice, here and in subsequent lessons, that one of the main features of the Gospel which the apostles preached was the doctrine of the resurrection--that Christ had risen from the dead, and that through him in due time not only believers should be raised from the tomb, but ultimately all the world of mankind be released from death,--that each and all might have a full share in the judgment or trial for life everlasting, which had been secured by the ransom sacrifice of Christ. No wonder, then, that the Sadducees specially resented this new doctrine, which antagonized their views and to some extent supported their religious opponents, the Pharisees.

It may at first seem peculiar that a court trial should be held in respect to the healing of a cripple. However, the object of the trial evidently was, if possible, to condemn the apostles for having practiced necromancy, sorcery, the black art. For, according to the law, a witch or wizard or necromancer, a spirit medium, was to be put to death.

If Peter had been filled with fear he would not have spoken as he did to this Court, or if he had been filled with the spirit of egotism and boastfulness he would have spoken differently;--he would have spoken unwisely, rashly, no doubt. But filled as he was with the holy spirit, the spirit of meekness, patience, gentleness, long-suffering, brotherly kindness, and guided in his words by this spirit, he made an address which is beautiful, both for its simplicity, its directness, and its meek-boldness. His opening sentence had in it, possibly, a gentle irony respecting a trial for a good deed; but, as on previous occasions, he immediately proceeded to disclaim for himself and his associate, John, any power, any authority, in connection with the matter, and declares that the miracle was performed in the name, by the authority, by the power, of Jesus of Nazareth. Once again, he is not ashamed to own that the one he acknowledges was contemptuously called the Nazarene; nor to say that he is a follower of the one who was crucified as a malefactor. While telling the plain truth, that this very Sanhedrin had caused the death of Jesus, he states the matter without bitterness or acrimony.

R2940 : page 22

Peter allowed the fact that God raised up Jesus from the dead to stand as the proof that they had erred in their condemnation of him; and, without parleying the question, he proceeded to assure his hearers that this one, Jesus, whom they despised and rejected, had nevertheless been owned of God as the "chief corner stone" of the great Temple which God purposes to build. He thus referred their minds directly to a Messianic Psalm (118:22) familiar to them, pointing out its fulfillment in Christ, and declares, "Neither is the salvation in any other." This expression, "the salvation," to his hearers would have the sense of, The salvation for which we Jews, as a nation, have been waiting and longing,--a national salvation, and an individual salvation in the Kingdom of God.

Let us mark well also the inspired utterance of the Apostle, "There is none other name under heaven given among men whereby we must be saved." This would be a difficult lesson for his hearers to receive. It would mean a total revolution of their theories, hopes, aims, plans and projects. It would mean that they had been wrong, utterly wrong, in all their expectations for some time. It would mean that they had, as teachers, been misrepresenting the divine plan and misleading the people. The Apostle's course, however, was plain. It was proper that he should state the matter clearly, without peradventure, that his hearers might have a full testimony respecting the truth.

The Apostle's words are "a hard saying" today, also, in the nominal church. False doctrines have made it appear an unreasonable statement in the minds of Christian people generally. They say, This cannot be so, because if true, it would mean that the heathen are lost. If true, it would mean that our friends and neighbors and relatives who have never believed in the name of Jesus, who have never accepted him as their Savior, are lost; and by "lost" they would mean--gone into eternal torment. Thus does false doctrine becloud and contradict the truth. But how beautifully and how simply might the Apostle's words be received just as they are, if all could but realize that the whole world was already lost, already condemned, by one man's disobedience; already under sentence of death and passing into it. Peter's declaration is that only those who have accepted Jesus have yet come under the terms of the only salvation God has provided: and, since Jesus "tasted death for every man," it follows that in God's "due time" every man must come to an opportunity of hearing of the only name, and of accepting the one salvation. This opportunity, according to the Scriptures, will be during Messiah's reign in the Millennial age, when "the knowledge of the Lord will fill the whole earth," and "all the families of the earth shall be blessed" by the glorified Christ and his glorified Church unitedly, the spiritual seed of Abraham. --Gal. 3:16,29; Jer. 31:34.

Blinded by the inconsistencies of doctrines received from the "dark ages," many of the Lord's professed people are today grappling with this question of who shall be saved, many or few, and fail to

R2940 : page 23

see that the greater part of God's plan of salvation is to come after the calling and perfecting of the "elect," the Church. Thinking that the present life ends all trial for every creature, many are convincing themselves that the Apostle erred, and that instead of one name only being given for salvation there are many names--including those of heathen divinities and teachers. They fail to see the ransom and its importance, as paving the way for teaching of any value or assistance. Hence they vainly hope that the ministries of Confucius and others will somehow or other save them, separate and apart from

Christ, whom the Scriptures declare to be God's appointed Savior for the whole world,--and of whom Peter, under the plenary inspiration of the holy spirit, declares that his is the only name whereby salvation must be obtained, if obtained at all. These false hopes turn the eyes of many away, so that they cease to look for the God-ordained "Sun of righteousness," whose beams, we are promised, shall shortly enlighten and bless all.--Mal. 4:2.

Very evidently the testing for the saints in this end of the age is coming along this very line--belief or unbelief in the testimony which God has given us through his Son, and through his chosen apostles, --"the twelve." Those who are faithful to the Word of the Lord will come off conquerors; those who yield to human theory, miscalled wisdom, will fail, will stumble, will be separated from the true wheat, the entire remnant of which must shortly be gathered into the garner. We thank God that this stumbling and unbelief will not mean the Second Death to all who stumble, because very few today evidently have that sufficiency of light and opportunity essential to a sentence to the Second Death;--very few obtain their full trial. We are to judge ourselves closely, however, and build no false hopes for ourselves, if we are among the favored few who have tasted the good word of God and been made partakers of the holy spirit. We are to remember the Apostle's caution that such as have enjoyed these favors, if they should fall away, would be doing despite to God's grace, and would afterward find no place for repentance.--Heb. 10:29.

R2945 : page 23

THE GREAT JEHOVAH'S PLAN.

I am so small, and thou so great;
So weak, and thou so strong;
Yet from my heart there flows to thee
A true and loving song.
Thou art Jehovah, God!
And hast in thy control
The empire of the universe,
Where suns and systems roll
In wide expanse of trackless space,
Yet held in place by thee;
Each sphere into its orbit set,
Through vast immensity.

Of dust am I, and to earth's dust
I'll molder and decay;
This living frame and pulsing heart
Will soon have passed away;

But is it all of life to live,
Or all of death to die?
Thy Word proclaims a ransom found,
On whom we can rely.

Thou art the mighty King,
Thy name, the Holy One,
But unto thee a living way
Was opened by thy Son.
He is our righteousness;
Through him comes peace with thee;
And in his name we favor seek,
And are from sin set free.

He tasted death for every man;
He dieth once--no more;
And by his sacrifice secured
Man's rights he will restore.
"Death" was the penalty of sin,
But Love o'er Death hath won;
For the gift of God is life supreme,
Eternal, through his Son.

He died for all of human kind;
He rose that they might live;
And, as God's Word is ever true,
This greater life he'll give!
In sheol, hades, hell,
In earth, or oceans' deep,
His voice and power will soon be felt,
To wake from death's long sleep.

The one true church, the "little flock,"
The Holy Spirit sought,
As kings and "royal priests" of God,
Are to the Father brought.
"First fruits" are they of those who slept:
Joint-heirs with Christ, their Lord,
When he, who is their life, appears,
He'll bring them their reward.
Made like the One they serve and love,
His nature to them given;
His power, glory, honors share;
Their home, with him, in heaven.

As "Abraham's seed," they'll bless the earth
And rule with loving sway;
Instruct and teach the way to life
Is to God's laws obey.
But they who will not hear this Priest--
Christ and the Church--his wife,
Will be cut off by second death,
Destroyed from hope of life.
But they "who will" need never die,
And glories, yet unknown,
Are kept reserved in store for those

Who loyal love have shown.
Thus up the scale to perfect life,
In "highway" wide and broad,
The ransomed race can seek and find
Full harmony with God.

A race redeemed, an earth new made,
Riches and wealth untold;
A world where righteousness will dwell
And man his God behold!
Where pain and sickness, grief and death
Are memories of the past;
Where loving faithfulness to God
Forever more will last,
With curse removed, the blight of sin
Entirely swept away,
And man God's image evermore
Abides in perfect day.

R2946 : page 23

This is thy finished work,
Thy own most glorious plan;
And this the wondrous love thou'st shown
Toward sinful, fallen man.
Oh, Israel's God! How great art thou!
What wisdom, love and grace
The eye of faith will always find
When we thy dealings trace!--Mrs. Jennie M. Stratton.

===================

R2940 : page 24

"WITH HIM--CALLED AND CHOSEN AND FAITHFUL."

BECAUSE considerable interest is being manifested, by our readers, on the subject of the Gospel Age call, and the prospects of those who have consecrated themselves to the Lord since 1881, we take this occasion to present some thoughts supplemental to what we have already presented, in our issue of Nov. 1, 1901, and in Dawn, Vol. III., pages 212-216.

The terms of the gospel are necessarily those of a call or invitation; leaving the matter of acceptance open and optional with the invited ones. Hence we read, "Many are called, but few chosen;" and note that, the invited are advised, not commanded, to make their "calling and their election sure," by compliance with the terms of their call. (Matt. 20:14; 2 Pet. 1:10.) Commands to accept an invitation to joint-heirship with Christ, and penalties for not accepting that invitation, would be as incongruous as to have given a call or invitation to keep the Law Covenant, or, in the Millennium, to invite the keeping of the Laws then to be promulgated. We cannot even suppose that the holy angels are merely invited to obey the divine mandates. We must suppose that they are under a law commanding their obedience. We must assume that they have much of the spirit expressed by our dear Master, who is represented as saying, "I delight to do thy will, O my God; thy law is written in my heart." If this were not their attitude they would surely not be holy angels.

The reasonableness of a Creator, through his representative, giving his just and good commands rather than invitations, becomes so apparent upon a little reflection, that we want to scrutinize all the more closely this question:--Why did God, during this age, apparently depart from so reasonable a rule, and, instead, to allure us with a high-calling, inviting us to become joint-heirs with his Son in the Kingdom? Why does he send word to us saying,--"Ye are not under the Law, but under grace"--favor?

The reason is, that divine law can demand no more than even-handed justice; and the Lord's purpose during this Gospel Age is to select a "little flock" along lines of self-denial, sacrifice,--beyond what Justice could demand. Hence of necessity this must be accomplished by a call--an invitation, with exceeding great and precious promises attached as incentives; "that by these we might [be encouraged to faithfulness, and so] become partakers of the divine nature,"--in the Kingdom.--2 Pet. 1:4.

God foreknew us; we were "Elect according to the foreknowledge of God the Father." "And whom he did foreknow, he also did predestinate must be conformed to the image of his Son." He determined in advance that as the Son must pass through severe tests before being accepted to the divine nature, so also, all who would be acceptable to joint-heirship with him must exhibit and demonstrate that they have his spirit; that they are copies of him;--the very image of him, in their hearts. And the object of this Gospel Age is to call, and find, and test this predetermined class.--I Pet. 1:2; Rom. 8:29.

The promises made to the seed of Abraham (though appropriated by the twelve tribes of Israel,

R2941 : page 24

without divine disapproval) belonged really to anti-typical Israel--spiritual Israel. The natural seed, as natural branches in the olive-tree (representing divine favor) were allowed to grow for a time and be tested, but on failure they were broken off;--new branches coming forward continually, until our Lord's first advent. The branches then in place were specially favored with the offer of the highest spiritual favor--not under the Law, but under Grace.

But few, "a remnant," were in the heart-condition to appreciate and accept this great favor. The majority clung to attempts at self-justification; and like their fathers were broken off. Then the message was broadened; the invitation went to the Gentiles, "wild olive branches" to fill up the places of the broken off natural branches;--to complete the foreordained number of the elect. The total number of branches in the tree is 144,000, springing from twelve main limbs or tribes. Keeping up the Scriptural figure, we may say that as we who were by nature Gentiles, are grafted into the Abrahamic Covenant, we are reckoned as members of the original twelve tribes,--sealed, spiritual Israelites--until the predestined number, 144,000, shall have been completed.

The methods by which the Lord has proceeded to call these "elect" are worthy of careful notice.

(1) Our Lord declares that he called "sinners" in Israel "to repentance." This call was no part of "our high calling" to a share with Christ in the heavenly Kingdom; but it was a preparatory step: guilty sinners are not invited to, nor desired in the Kingdom. The call to faith and repentance, if heartily accepted by the sinner, brings him justification from sin--release from divine condemnation--reconciliation with the Father.

(2) "Being justified by faith [after repentance], we have peace with God [realizing that our sins and imperfections are covered] through the sacrifice of our Lord Jesus Christ; by whom also [additionally] we have access into this grace wherein we stand, [viz.,] rejoicing in the hope of the glory of God,"--the hope of sharing the Kingdom glories of our Lord Jesus. How did we gain access into this grace, after justification? By another call or another part of the one call--God "called us to glory and virtue [excellence]." --2 Pet. 1:3; Rom. 5:1,2.

In a general way all repentant believers, justified, are called or invited to consecrate themselves to the Lord; because, as each starts out desirous of doing right--(with no thought of self-sacrifice), he goes but a short distance until he finds great opposition to right-doing, and even to right-thinking. He finds his opposition coming not only from the world and the devil, as he might have expected, but also from his own flesh, and from nominal Christians. These four opponents harass the newly justified will--whiles in anger, whiles in pity and sympathy--declaring that the right way is an impossible one, and that an attempt even to follow it will mean the ruin of every earthly prospect.

THE EFFECTUAL CALLING.

This is a testing time. Will the justified one heed the voices of the world, the flesh and the devil, and choose a downward or, at least, a compromise path? Or will he heed the voice of God, inviting him

to walk in the footsteps of Jesus, in the "narrow way" which leads to glory, honor and immortality? If he obeys God's invitation, he is one of the effectually called. His acceptance means a full consecration to God;--a renouncing of all earthly hopes and prospects, to obey God rather than self or others; and to have the blessings God has provided for his faithful: (though at this stage he cannot clearly discern the reward). This is self-sacrifice. God's acceptance of the sacrifice (the consecration) is guaranteed by the terms of the general call: further, it is attested by receipt of "the spirit of holiness," "the spirit of the truth": additionally, by an ability to discern spiritual things, and "to comprehend with all saints the heights and depths and lengths and breadths of the love of God."--Eph. 3:18.

Since our standing is the result of our acceptance of God's gracious call, and since the Father seeketh only such as worship and serve him in spirit and in truth, it follows that, in the exercise of our free wills, we may if we choose renounce our consecration, withdraw our sacrifice, and thenceforth walk after the flesh, and not after the spirit. But whoever does so, of course loses the spirit of God, the spirit of his begetting to the new nature,--he is no longer to be classed among those begotten of God;--he is of those who "draw back unto perdition," destruction, Second Death, nonentity. He who is in the begotten condition "sinneth not [willingly, designedly, of preference] because his seed [the holy spirit] remaineth in him:" while it remains he cannot love or willingly serve sin.--Heb. 10:39; I Jno. 3:9.

THE PREDESTINED NUMBER OF THE ELECT.

The more our knowledge and experience expand our judgments, the smaller is apt to be our estimate of the number who ever reach the point of making such a consecration or self-sacrifice as we have above delineated. And, on the other hand, growing experience is apt to convince us that comparatively few of those who have consecrated themselves, fully and intelligently, ever draw back;--in the sense of willingly and heartily renouncing the Lord and their covenant obligations.

The large numbers who profess conversion during "revivals," etc., and soon fall away, are not to be reckoned as of this class. They merely heard a call to repentance and reformation; a call which any and all are authorized to make, at any time. The majority never progressed beyond repentance, even to the extent of justification;--the chaffy, confused presentations of most of revivalists, and so-called teachers, being quite insufficient knowledge to lead even to justifying faith--much less to sanctifying faith.

Accepting the word "called" as applying only to those who come under the conditions of justification, and subsequent full sanctification through a belief of the truth; and admitting that these, in all, have been very few at any period--truly a "little flock"--can we suppose the number so small as 144,000 from Pentecost until now?

Examining our own day, and the views of consecration now prevalent, and the general scarcity of that quality;--remembering that love for the truth and the brethren is among the tests of devotion to God;--remembering, too, that a knowledge of present truth is to be an indication of those now close to the Lord in favor;--we are inclined to look into the past with far less optimism than in years past. With a clearer eye than formerly, for what constitutes a saint, and a martyr "beheaded for the witness of Jesus," we incline to think that but few of the millions of martyrs were really saints,--from the Scriptural standpoint.

For instance, St. Bartholomew's day--and its slaughter of French Huguenots: Have we any sound reason for supposing that the hapless victims were any more saintly or more sinful than the Galileans who suffered death at the hands of Pilate?--or than the eighteen upon whom the tower of Siloam fell, and slew them?--or than a like number slain today in Paris, or London, or Berlin, or Vienna, or Rome, or St. Petersburg, or Washington? Today, when religious questions have been largely removed from the arena of party strife, it is somewhat difficult for us to realize that, in olden times, all politics turned chiefly on religious questions. Suppose that the Boers were Catholics and the British Protestants, or the Filipinos Protestants and the Americans Catholics, --and then imagine how partizan historians could write up both sides of these wars, and describe their victims as Christian martyrs.

We are not meaning by this to intimate that there were no true saints martyred in olden times, anymore than we are denying that some true saints may have fallen in the South African and Philippine and Cuban and Chinese wars. What we do mean to imply is, that any estimate which would rank all those millions of the past (who, nobly, and ignobly, died for their convictions), as "saints," "overcomers," members of the "little flock,"--would be nearly as gross a mistake as to suppose that all who have fallen for their convictions in modern warfare are such. We must remember that the records of martyrs such as Cranmer and Latimer, and others less notable, who surely gave strong evidences of saintship, and whom we hope to meet in the Kingdom, were exceptions, and by no means the rule.

Our estimate of the past must and should be based considerably upon our findings of the present: and reckoning thus, 144,000 would seem not only ample, but large, as an enumeration of the "copies of God's dear Son." Let us not forget that in the Primitive Church the congregations were small, and usually met in private houses. (Acts 1:13; 5:42; 12:12; Rom. 16:5; Col. 4:15; Philem. 2.) It was not until the apostles fell asleep in death, and errors came in and attracted the unconsecrated--by false threats and false promises--that the numbers became large, and costly edifices were erected. And yet, the apostles dealt chiefly with Jews, who for centuries had been under the Law Covenant, whose mission was to guide them to Christ. Out of all the millions of Jews in Palestine only a few thousand "received the word;"--so few that Josephus did not even mention them in his histories of that time.

That the result of the Apostle Paul's renowned missionary journeys was only small congregations, as a rule, seems evident from the records;--because

R2942 : page 26

he set forth the gospel so clearly, so uncompromisingly; --showing the narrowness of the way, as well as the glories of the reward;--not shunning to declare the whole counsel of God. Yes, it was afterward --after the apostles fell asleep--that the mixed and misrepresenting preaching drew and drove multitudes into an apostate system;--"tares" to choke the "wheat."

And even though the apostles, through faithful preaching of the truth, kept out the "tares" in their day, we find that the congregations which they established were not by any means all saints. St. Paul's epistles generally indicate this; for he sometimes addresses them to "the saints and faithful brethren" and to those "called to be saints." In these epistles, too, he intimates that many are called compared to the number who will make their calling and election sure. He urges them to take heed lest any should seem to come short of the requirements; but to so run as to obtain the prize. Hence we could not count all of the "household of faith" then, anymore than now, in the number of the final overcomers,--

144,000.

If we keep in memory the Apostle's statement, that God's special favors, light, etc., have come upon "the ends of the ages" (I Cor. 10:11), and note its correctness,--that special light and favor came at the first end, and now also at the latter end of this Gospel Age,--it will be helpful in this study. We might almost be justified in expecting that the first and last half-centuries of this age have not only enjoyed special light and favor, but possibly may supply a full half of the elect number.

THE GREAT COMPANY WHOSE NUMBER NO MAN KNOWS.

But, another matter is to be considered: The 144,000 are the "called and chosen and faithful;" the "overcomers;" whereas the real converts, the true saints, in the apostles' day and since, include not only the "overcomers" who make their calling and election sure, but also those [probably few] who "draw back" and become subjects of the Second Death (Heb. 6:6; 10:39), and also those who--while not rejecting the Lord, nor turning to love sin--still fail to fulfill their sacrifice with zeal; and, becoming overcharged with the cares of this life, can only be "saved so as by fire," and must "come up out of great tribulation and wash their robes and make them white in the blood of the Lamb," and take a lower place than that to which they were called.--Rev. 7:9-14.

Would it be safe to estimate that this "great company whose number is known to no man" (because, unlike the "little flock," it was not predestinated, and consists of such only as fail to reach the standard required) would be twice as numerous as the "little flock"? If so, it would mean that the total number of the truly sanctified and spirit-begotten, during this Gospel Age, has been 432,000. But we are not to forget that no more than the 144,000 could be under invitation at one time; because it is not reasonable to suppose that God would ever invite anyone for whom there would be no place if he proved faithful.

A COMPARATIVE ESTIMATE OF THE ELECTION.

Suppose, for instance, that 45,000 made full consecration during the remainder of the first century, and that one out of three gained the victor's crown; that would represent 15,000 of the "elect;" the result say of 68 years' labor of the Apostles,--garnering the ripe wheat of the Jewish nation and starting the work among such Gentiles as were "feeling after God, if haply they might find him." If for every period of 68 years, from the year 100 to the year 1881, A.D., we estimate the results to have been one fourth what they were under the very favorable Apostolic ministration, it would probably be very liberal, viz., 3,750. We are not to forget that in Israel, as the Master said, the fields were already white for harvesting. In those fields the Apostles needed not to do sowing, but merely to gather in the fruitage of the Law dispensation. After the cream of the Gentiles had also been gathered in, the work would surely go more slowly.

Calculating on this reasonable and liberal basis, the year A.D. 1881, would see 112,500 who had already finished their course with joy as "overcomers," --and a remainder of 31,500 yet needed, to complete the predestinated number. Or, if the perfect fruitage of the Apostolic period were estimated at 12,000, and the remainder on the same basis, the total number garnered up to 1881 would have been 90,000; leaving a balance of 54,000 to be perfected since 1881, A.D.,--up to,--say 1910.

For our estimates, let us take the former figures, as being very conservative;--viz., 31,500, to be developed--during, say 30 years. This would be considerably above the ratio estimated for the Apostolic period; but we are not to forget, on the other hand, that this is the harvest time for Christendom; --many times more numerous than was fleshly Israel. We are not to forget, either, that not only present-day inventions, conveniences, etc., permit each laborer to do more work, but also, that education being much more general now, a more extensive and intensive "harvest" work is possible now, than in the Jewish "harvest." On the whole, we cannot think that these figures can be considered immoderate.

"THE WISE SHALL UNDERSTAND."--DAN. 12:10.

This brings us to another point. We believe that the Lord meant us to understand, that one evidence of faithfulness today, would be a knowledge of present truth. This seems to be the only possible deduction from the Parable of the Ten Virgins, from the Apostle's words in I Thes. 5:4, etc. And is it not as reasonable to suppose that the "elect" will all learn of our Lord's second presence, as that every Israelite indeed was informed of our Lord's first advent, in that separating of wheat from chaff? We are to remember, however, that some of those who at first were in such darkness that they persecuted the faithful, were subsequently rescued from their blindness, and became zealous brethren and servants of the truth. So here;--our thought is, that none could now be esteemed "overcomers," victors, while ignorant of our Lord's parousia, etc.; but we believe that many, if not the majority of the above mentioned 31,500, still in darkness, may yet prove amenable to

R2942 : page 27

their consecration and come into the light of present truth.

As is generally understood, we believe the prophetic Scriptures to teach that the general call or invitation ceased in 1881; and on the foregoing calculation this would imply that the conjectured 31,500 consecrated, were written in the Lamb's book of life at that date, as fully sanctified persons, who had presented their all to the Lord in living sacrifice, to walk in the footsteps of Jesus.

Our hypothesis being correct, these 31,500 have been on trial, for now over twenty years; and, meantime, the only chance for others to come into this elect class has been as the trial time of some of these may have lapsed, without their making their calling and election sure;--their names being blotted out of the Lamb's book of life, and their claims upon crowns of life being forfeited, as our Lord forewarned (Rev. 2:10; 3:11),--they being numbered either among God's enemies (Heb. 10:26,27) or among those whom the Son will deliver, "so as by fire," in the "great company" of Revelation 7:9,13.

If we are correct in supposing that a knowledge and confession of present truth are essential to overcoming, now, we may give a fair guess at the number thus far faithful from the Watch Tower lists and our general knowledge of the friends. A liberal estimate would be 10,000, walking in the light of present truth, and sanctified thereby. This would leave 21,500 yet in darkness; and probably most of them in "Babylon." Of the 10,000 whom we will assume that we know, our estimate would be that nearly or quite one half of them were not consecrated in 1881, --not amongst the 31,500. Accepting this as a basis of estimate it would teach us what?

THE WISE VIRGINS GOING IN TO THE WEDDING.

It would teach us that since 1881 about 5,000 had gone on faithfully and been granted the light of present truth, and have good hopes if they stand fast that they will finish their course with joy--in death. It implies, that the 5,000 who have consecrated and received the light of present truth since 1881, took the places of 5,000 whose period of probation ended without proving them so far overcomers as to be worthy of the light. Thus 10,000 of the 31,500 are already disposed of. Now, of the 21,500 yet to be dealt with, what may we expect? (1) That one third, or possibly one half the number, will yet prove themselves "overcomers" (Rev. 15:2-4; 20:4); and (2) that the remainder--10,000 to 14,000--would represent the numbers of those whom we might expect yet to come into divine favor by a full consecration; --to take the places vacated and prospective crowns forfeited by the "overcharged." And more than this: we must reckon that of those consecrating now, even in the light of present truth, there must be a testing, a sifting; and that if one half of the smaller estimate fail, it would mean 5,000 more to make consecration and stand testing; and if one half of these fail, it would mean 2,500 more, and so on.

We should not forget, however, that those entering the "race" now have many advantages. (1) We may assume, in harmony with reason and our observations, that a considerable number who have consecrated since 1881, have been under the Lord's care and instruction, along the lines of discipline and character-building, with a view to their being accepted to fill the places of those failing to make their calling and election sure,--to joint-heirship in the Kingdom. (2) We may assume that, since the general call has ceased, none of these would be instructed in "the deep things of God," except as they are permitted to take their places in the race. (3) We may expect that those consecrated in 1881 must close their probation for the prize very shortly now. (4) As the

R2943 : page 27

"present truth" is now shining very clearly, and is getting more generally shed abroad, and is in a condensed form, easy of quick assimilation, we should expect that characters would form and expand and crystallize, now, much more rapidly than ever before. (5) We see that the cleavage or gulf is growing wider and wider, between "wheat" (true believers, fully consecrated) and "tares" (deceived persons misnaming themselves Christians, because mistaught by Churchianity). As the "tares" more and more openly repudiate faith in the blood of Christ, and more and more boldly declare for "higher criticism" and "evolution," the "wheat" who have been halting and fearful toward the truth and its true servants, will begin to see that they must decide quickly;--and all of the "wheat" class will decide correctly; and some of them promptly enough to be classed with the "elect little flock." (6) We anticipate continued and increasing opposition; so that it will be fair to suppose that those giving adherence to the truth will generally so well count the cost in advance that comparatively few of them will need to be sifted out.

LABOR,--FOR THE NIGHT COMETH.

Those who for some time have inclined to wonder at our sanguine expectations, respecting the progress of the truth, the growing numbers of Watch Tower subscribers, etc., now have, in the foregoing, our reply to their queries. We doubt not that the arguments will commend themselves to the majority, if not all of our readers. We trust that it will come to you all as a fresh incentive to energy and zeal in the harvest work. Faith and patience are qualities necessary to every soldier of the cross. Be valiant! Quit you like men! is the Apostolic exhortation, and it is ours also. Go forth in the name of our glorified Head, giving to all true Israelites the "three signs" of the Lord's presence. And if in pouring the water upon the land it turn into blood, even your blood, rejoice and be exceeding glad. Remember that your covenant is, to lay down your life for the brethren,--even unto death.

Let each go at once to the throne of grace, petitioning the Lord, that in so far as these presentations are the truth, they may be blest to his own heart. Pray also that the Lord will send forth more laborers into his vineyard and inspire yourself and all of his faithful "brethren" (Heb. 2:11) to renewed energy and effectiveness during the year 1902. Among the estimated 21,500 consecrated brethren yet in Babylon, several thousand should be ready for the sanctifying truth this year. Watch and pray for opportunities to serve them, and for wisdom from on high to rightly use the opportunities as they come to you. May the grace of God abide with us!

===================

R2943 : page 28

ATTEMPTING TO DECEIVE GOD.

--ACTS 5:1-11--FEB. 9.--

Golden Text:--"Wherefore, putting away lying, speak every man truth with his neighbor."--Eph. 4:25.

"WHILE MEN slept the enemy came and sowed tares," our Lord's parable explains. After the apostles fell asleep in death the Adversary had a comparatively free hand in the sowing of the seeds of error, and cultivated in the Church the tare class, as a result. But at the time of our lesson--shortly after Pentecost--circumstances were different. The apostles were still in the Church, and exercised the special powers of the holy spirit conferred upon them, as the Lord's representatives, for the establishment of the Church--sowing only the good seed, and hindering the Adversary from sowing tares or hypocrites in it. Our lesson illustrates the method by which the Lord, through the apostles, kept the infant church free from hypocrites.

As previously suggested, a partial community of interest amongst the believers was early established. A number of the faithful had already sold possessions and contributed to the general fund. Joses was one of these whose case is particularly cited. (Acts 4:36,37.) He was one of the noble brethren whose generosity and helpfulness in the Church was generally recognized, so that amongst the believers he received a new name, Barnabas, which signifies "son of consolation," or son of comfort and helpfulness.

Although there was nothing compulsory upon any in respect to this selling of goods and giving to the common treasury, the very fact that those who did so were highly esteemed in the Church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would appreciate and desire to have the approbation of the brethren. Ananias and Sapphira, his wife, were of this class, desirous of the approval of the Church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell, and in order to pass before the believers as saints of the same order as Barnabas, they pretended to give to the general fund the full amount received for the property. Secretly, however, they had much less generous sentiments; they agreed together that they would retain part of the sale-money for future contingencies, --yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had a right to do as they pleased with the proceeds; but they should have been honest about the matter, and if they wished to give a tenth, a half or all of the amount, it was a matter of their own business alone, and no one would have had the least right to find fault with or criticise them. The entire wrong consisted in the deception practiced--the palming off of a part of the price as the whole, for the purpose of deceiving the Church and of gaining an applause for an amount of sacrifice more than they made. In this and in this alone consisted the sin for which they both died.

The record is that "great fear came upon all the company"--great reverence for God and for the apostles, his representatives. It brought also a realization that consecrations to the Lord were far from meaningless forms. This would mean, not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the church, that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time--during the lives of the apostles. Since the death of the apostles, however, any number of hypocrites have come into the Church,--indeed, have been dragged and coaxed in to swell the numbers: and God has been pleased to permit the many false assumptions and false pretenses of these "tares" to go unpunished and unchallenged. (Matt. 13:30.) This does not mean a change on God's part as respects such characters, but rather that the case of Ananias and Sapphira was made a special one to serve as a lesson in the Church. Likewise, the first offence of Sabbath-breaking was punished with death (Num. 15:32-36), although Sabbath-breaking was not similarly punished subsequently under the law. We are not to think of Ananias and Sapphira as being sinners above others of their class, because summary punishment was meted out to them.

Those who believe that eternal torment is the punishment for sin must, to be logical, suppose that Ananias and Sapphira passed on to torments at the hands of devils, from which they have since been suffering, and such must wonder that many who are equally hypocritical in nominal churches of today, so far as human judgment can discern, go unpunished, and are encouraged by their spiritual leaders to hope for a share in the best the future has to give.

From our standpoint--the Bible standpoint--these two deceivers received no other punishment than the loss of the present life; and as they were evidently not of the "wheat" class at all, and had not become partakers of the holy spirit, but deceived themselves, as they attempted to deceive others, their conduct did not affect their cases everlastingly, but merely as respects the present life. They were made an illustration of a principle--they served as ensamples for the instruction of the Church. They received the full penalty of their deception in the loss of present life. As respects the future life, an opportunity for which the Lord Jesus has purchased for all mankind, it will "in due time" be thrown open to them and to the whole world, to be accepted or rejected, under terms of clear knowledge and obedience. They are still heirs to a share of those blessings which will come to the world after the spirit-begotten Church shall have been glorified, and begun the work of blessing all the families of the earth.

The particulars of the lesson require no further detailing. We merely note the fact that the Apostle Peter evidently had the gift of discerning spirits (I Cor. 12:10), and that God fortified the knowledge granted him, as evidence or proof of his apostleship. We proceed next to consider some of the lessons which may properly be learned from this incident of the past, by the Lord's consecrated people of today. The lesson is that God desires "truth in the inward parts"--in the heart--and that any who have not this quality--candor, honesty, truthfulness--cannot

R2944 : page 29

be pleasing to God; and therefore cannot share in the glories shortly to be dispensed to the elect class of this Gospel age.--Psa. 51:6.

As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possibly possess, that would meet with divine approval --even when viewed through the merit of Christ's atonement. That one quality is honesty. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the Church--even amongst the consecrated believers--is the sin of dishonesty --the sin of which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

We have no desire to distort, or to make matters appear worse than they really are; but from our standpoint the nominal church teems and overflows with just such hypocrites--self-deceived, to some extent. These are the tares, or imitation wheat.

Do not all who claim to be Christians profess to be following in the footsteps of Jesus,--to bear his name, to be his Church, his body, and to take up his cross and follow him? Yet how comparatively few of the nominal whole have or have ever had any thought of so doing? By their profession they declare that they have sold their earthly possessions, their earthly interests, that they have sacrificed these, and presented the whole matter as a loving gift and sacrifice to the Lord; yet in reality they have done nothing of the kind, and never for a moment thought of even as much liberality to the Lord's cause, keeping as proportionately little to themselves, as did Ananias and Sapphira.

We cannot judge the heart, and will not attempt to do so. We cannot even always tell which are grains of "wheat" and which "tares," but out of their own mouths we may judge those who profess to be "wheat." Some professing thus, and occupying very high positions in the Church, even as ministers of the Gospel, tell us plainly, not only by their actions, but also at times by their words, that in pretending to sell out their interests and to turn over the entire proceeds in consecration to the Lord's service, they have grossly falsified--some of them tell us that they do not even believe the things which they vowed they would preach. They thus tell us that they have been dishonest with men and with themselves, in respect to the things of God. Truly this is a serious, a dreadful condition. The Church of today, instead of being free from deceivers, has them in its very highest positions of trust and honor,--as representatives of the Lord, purporting to be his mouthpieces.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behooves all those who are seeking divine approval to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and his service their all, they keep nothing back, but consider their time, their influence, their means, their lives, fully devoted to the Lord, and that they use these as his--as they believe he would wish to have them used--as stewards. He who is honest with himself will be honest with God, and be honest also with his fellow-men. As Shakespeare expresses it,--

> "To thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Our Golden Text is quite to the point, and requires no comment. We perhaps should, however, guard some against a mistaken view of truthfulness. Some persons of large conscientiousness fail to properly balance the subject, and reach the conclusion that they are bound to answer every question that may be asked them, telling all that they know upon any subject. This is a mistaken view; we are not bound by any laws of honesty to tell all that we know in all cases. Some people ask questions which they have no proper right to ask--about things which are not their proper business: such persons should not be encouraged; their queries should not be satisfied. Nor is it necessary to truthfulness that we should say to them in so many words,--You are busybodies, and your questions are impertinent, and I will not answer them. On the contrary, a soft answer will be better--an answer which will tell them as much or as little as suits convenience, permitting them to draw the conclusion that for some reason unmentioned you would not care to give a fuller statement of the facts. An exception to this rule would be a case in which the keeping back of the information would be to the injury of the inquirer. Then, love for our neighbor should prompt the giving of the information; perhaps, indeed, the volunteering of it without being asked--especially if it be concerning a matter of which you have not merely an opinion but actual knowledge, without the revealing of which he would suffer injury.

===================

R2944 : page 29

MAY WE DEFEND OUR EARTHLY INTERESTS?

Dear Brother Russell:--

At our Dawn Circle the postal ruling was referred to. One sister expressed surprise that you should take the position you have in contending against it: which remark led to a further exchange of thought. A brother said he thought he was supposed to give up anything when asked for it, and let people impose upon him--that that was a part of his sacrifice. Another brother stated he once had a house and lot which was two-thirds paid for, when some obstacle arose, and rather than have any trouble he sent the contractor his deed to the place, letting him have it without standing up for any of his rights. If our little meeting is any criterion, it seems

R2944 : page 30

to me very many of our dear brethren are allowing Satan's followers to defraud them of not a little of their stewardship. J. H. C__________

We publish this letter, with its answer, believing that some of the Lord's dear sheep have need of counsel along the lines of the inquiry.

It is difficult for many, to rightly adjust the relationship between the two parts of our Lord's command, "Be wise as serpents, harmless as doves." The harmlessness of the sheep and of the dove beautifully represent what should be the character of all the Lord's consecrated people as respects violation of the rights of others; but a sheep is stupid as well as harmless, and the Lord does not recommend that his followers shall consider stupidity a Christian grace. Rather, he encourages us, in the words above quoted, to be wise;--not, like serpents, in venom and disposition to injure and attack, but like serpents in wisdom; that this wisdom in us may be combined with the harmlessness of the dove and of the sheep.

This combination of wisdom and gentleness--a wisdom used for good and not for evil purposes,--is in the Scriptures denominated "the spirit of a sound mind." This sound mind was well illustrated in the conduct of our Lord and of the Apostle Paul, the leading representatives of the truth and examples of the flock in the New Testament. To illustrate: When our Lord was assailed by the scribes and Pharisees, who sought to entrap him in his teachings, he was meek and gentle, as the Lamb of God, but not foolish;--he did not run away from the questions, but, as the narrative shows us, he entrapped in their own arguments those who were seeking to entrap him. When his arrest was threatened in Gethsemane, although he knew that "his hour was come," he did not go forward and say, I know all about this; just take me along. He enquired, Why did you come here to take me as a prisoner, after night? Why were you not courageous enough to take me prisoner in the day time, when the multitudes were surrounding me, as I taught in the Temple? Then he seems to have exercised some influence upon them which caused them to go back and fall to the ground. But having thus asserted the right, and knowing that it was the Father's will that he should now be delivered over to their power, he subsequently permitted them to take him prisoner. In the judgment hall, when reproved and smitten unjustly, our Lord defended himself, to the extent of reasoning with his assailant, and declaring his own rectitude.

The Apostle Paul defended himself, frequently, before priests and kings; explaining the justice of his cause; and on one occasion replied to his assailant, "God shall smite thee, thou whited wall." In every instance he seems to have used the law, so far as there was a law, for his defence, on one occasion going so far as to appeal his case to a higher court--Caesar's at Rome. Nevertheless, whenever the laws did not support him we find the Apostle bringing no railing accusation against the laws nor against magistrates, but submitting himself, and counselling the Church to "be subject to the powers that be, for the powers that be are ordained [permitted] of God." In all this we understand that the Apostle was entirely right;--within the letter and spirit of the Master's teaching, when he said, "If any man sue thee at the law, and take away thy cloak, begrudge him not

R2945 : page 30

thy coat also,"--if he secure it by process of law.--Luke 6:29.

We consider that the brothers mentioned in the letter erred in judgment; but we are glad to be able to fully approve their heart-intentions. Although, by doing as he did, one failed somewhat in his stewardship of the means entrusted to his care, and to that extent is to be criticized; nevertheless, we are sure that the Lord, who looks at the heart, would be better pleased to see him thus fail in his stewardship than to have seen him violate his conscience in the matter. If the property under consideration was worth contesting for, in our judgment, it would have been his duty to have resisted the injustice practiced, in so far as the laws of his State would grant him justice. The Apostle's words, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (I Cor. 6:1), has no reference to such a case as this. It applies only to differences between brethren in the Church; --amongst the consecrated. A brother is to shield a brother in the Church, and to condone any injustice suffered at his hands, even as he would shield a natural brother and condone his injustice, rather than make the matter public before the world. But we would have no scruple about going into the State courts in an action against a nominal Christian, if he attempted to defraud us, provided the amount involved seemed to justify the trouble and expense incidental to the trial of the case. The reason for this distinction between a brother in the Church and a nominal Christian would be that nominal Christendom accepts present governments and present courts as "Christian"--part and parcel of Christendom itself. Therefore, in trying a case against a nominal Christian in the public courts we would be trying him before a Christian court, according to his acceptance of the term.

As respects our appeal to the President against the violation of the law by his representatives in the Post Office Department. We hold that our action was proper, right; and that any other course,--a failure to take such action, might have been wrong. God opened a wide door of opportunity for the spread of the truth through the postal laws as they now stand; but a man has arisen, and without the authority of the law has deprived us of this open door. We are right in appealing to the law; and to the President, as the head of all the departments of the Government; to protect us in the privileges which the law grants us as it stands. We have the same right to appeal for justice that our Lord exercised and that the Apostle Paul so frequently exercised. We believe that the Lord was pleased with the Apostle's interpretation of his will; and we believe that he is pleased with our interpretation of it in this matter of appealing to the President for rectification of an injustice, --a violation of law, defrauding us of our rights.

But now, suppose that our protests avail nothing; --what will we do? We answer that we will allow the sheep and dove nature to control fully; we

R2945 : page 31

will neither become anarchists, nor vicious maligners of the Government; nor make any attacks upon either the laws or those who have defrauded us. We will neither dynamite them literally nor with our mouths and pens;--we will submit. Why? Because we understand this to be a part of the Lord's injunction; that we shall be subject to the powers that be; that we shall be harmless, as sheep and doves. When all the wisdom we possess has been exercised, we shall be content; and take the results as being the will of God;--knowing that he is perfectly able to overrule in the matter as may please him.

Besides, our readers know that for years we have been expecting that the door to opportunities of service would soon close; and we are not surprised if it closes gradually rather than abruptly. We will not be surprised that our protests shall be of no avail in this matter. We will consider, nevertheless, that we have done our duty; and that failure to effect anything should be to us an evidence that the Lord's providence is cooperating in the matter with a view to restraining, to some extent, the opportunities at our disposal.

===================

page 31

KIND WORDS FROM THE INTERESTED.

Dear Brother:--

I did not know there were such publications as Millennial Dawn and Zion's Watch Tower until this year. And how forcibly they have brought the message to me, "Go work in his vineyard!" for indeed the harvesters are few. I feel that I could sacrifice all for the Master. But oh, I feel my insufficiency when I ask myself what can I do? I have an ardent desire and longing to work for the Master in an acceptable way, and ask the Father many times with streaming eyes to open the eyes of my understanding and let me know the truth of his divine plan. We have been so blinded by error and misconception of the Truth. I have been a member of the "Church of Christ" since early girlhood, but I am sorry to say that until the last five or six years I belonged to that large body who call themselves Christians and do not know God. Since that time I have been earnestly seeking for more light and it seems that your glorious works have been an answer to that prayer. I accidently (?) ran across three numbers of Zion's Watch Tower and the first three volumes of the Dawn. They have thrown a wonderful light on passages in the divine Word which were either neglected, or dark to me before.

Oh, Brother Russell, the wealth of earth could not buy from me the knowledge I now possess of the Father's glorious plan! With a grateful and earnest heart I thank God for the store house of knowledge you have opened to my understanding. It seems that you have given me the key. May many other souls awake and be brought to the knowledge of the glorious coming kingdom and realize what it is to suffer with Christ if we would reign with him! I am eager and anxious to work for the Master, but how, in the way to do the most good? The Church would be glad to have me work, at fairs, suppers and entertainments, but I cannot do that and call it for the Master. What are the qualifications necessary for the colporteur work? I think possibly I might work there. Explain this matter to me fully, for I am anxious to help with this grand work. Remember me in my weakness at the throne of grace. I am sincerely your sister,

Mrs. V. Roughton.--Illinois.

[Colporteur work explained by letter. Ed.]

My Dear Brother Russell:--

I think I have a somewhat peculiar request to make of you. I know how busy you are, but your past kindness makes me bold to come to you. As the Dawns have been published we have received and read them greedily,--often reading them in whole or in part several times: and we have most surely appreciated them. Our hearts have been filled with love and praise to our Father for permitting us to see the glories of his plan, the mysteries of his blessed Word. We have loaned and given away books, tracts and Towers more than we could possibly tell, hoping that some hungry soul might find a feast. We tried to be zealous and faithful, but realize that we have made more failures than anything else. The Father has been so good to us. We were permitted to attend the St. Louis Convention and that was the beginning of better days to us.

I am now about half way through a re-reading of Vol. III. Dawn. I did not realize that I was neglecting the Dawns, but I now know that I was. I have had such a feast, I cannot express it. I can only praise our Lord for stirring me up to the re-reading.

You see that all these years I have been reading the Towers and the Bible and now as I re-read the Dawns I understand them so much better. Besides, at first I was not capable of grasping so much, all at once. If I knew the right words to say that would cause all Watch Tower readers to re-read their Dawns, I would write a letter for publication in the Tower and I would plead with them as they value the truth and their "high calling" not to neglect this privilege. I would not call it a duty, for it is above a duty, it is a privilege. So now, Brother Russell, that is what I want you to do, for you will know the right things to say. May the Lord give you the things he sees you need to make you perfect in his sight. We thank you for all your kindness to us.

Mrs. S. B. Strate.--Illinois.

Gentlemen:--

I have read the three volumes of Millennial Dawn with much interest, pleasure, and profit, and am therefore anxious to know if any more volumes have been published since Vol. III., as intimated in its pages.

[Five volumes are now out, and two more are purposed. Ed.]

I should very much like to express to the author, the great spiritual blessing I have received from a study of these three books, fully believing that God has put them into my hands. I had been looking for light on these things for some time, and before hearing of these volumes I had already made some of their opinions my own. Hoping that God's blessing may still rest on your labours, believe me, Yours gratefully,

__________, England.

Dear Mr. Russell:--

I received a copy of "Tabernacle Shadows" enclosed with a parcel of tracts. I am not able to express how much it was appreciated by me, and what a help it was to a fuller understanding of God's Word. Some parts I wept over, in particular, the verses "My Sacrifice," and about the scapegoat. I felt, indeed, the scapegoat more nearly represented me, but I am very desirous to be of "the Lord's goat,' and to be an "overcomer" by his grace. Sometimes I have a strong hope that I may be "accounted worthy," which gives me such joy that I can then triumph over every adverse circumstance, but sometimes I am discouraged by the difficulties of the way. But I thank the Lord for his loving favor in allowing me to know these things, and trusting in his merit, "I press toward the mark."

The Watch Towers are my greatest help. I find them more so as time goes on, and the way seems more narrow. I have received several helpful messages enclosed with tracts from the London Branch, which are much enjoyed. I am still distributing tracts on Sunday afternoons when able, but cannot say much about results. I must leave them with the Lord. Several Christian people have appreciated them and wanted more, but many have been distributed at a distance, so that I do not see the people for a long while. But I feel that it is for my good not to see great results. His word will not return void but will accomplish that for which it is sent, so I can leave it with him. With love in the Lord to all at Bible House, with much gratitude I remain, yours in our Lord Jesus,

__________, England.

===================

SEMI-MONTHLY.
VOL. XXIII. FEBRUARY 1, 1902. No. 3.

CONTENTS.

Views from the Watch Tower........................ 35
  A Gloomy Outlook.............................. 35
  "Church Peril--Ground Being Lost"............. 35
  Water Again Flows in Siloam................... 35
  Zionism's Prospects as Seen
    by the N.Y. Tribune......................... 35
  Zionism from a Literary Jew's
    Standpoint.................................. 36
God's Message on Peace............................ 36
The Word of God our Spiritual Food................ 37
Persecution Rightly Received...................... 38
Decision in Character Building.................... 41
Deacon Stephen, Christian Martyr.................. 43

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

ZION'S GLAD SONGS, 5 CENTS--POST-PAID.

We have arranged for a new edition of Zion's Glad Songs, and propose to supply them at 5 cents per copy--post paid.

HAVE YOU RESPONDED FOR 1902?

We revise our memoranda for "Pilgrim" service yearly, now, as we find that a year is apt to make many changes in conditions. Do not blame us if you are passed by, if your Secretary has made no request for Pilgrim Visits.

We find that some of the friends have refrained from requesting "Pilgrim" visits because they supposed they would be expected to contribute for his railway fare and also for his support. This is a mistake: the services of the preaching "Pilgrims" laboring under the auspices of the WATCH TOWER BIBLE & TRACT SOCIETY are absolutely without charge;--nor do they take up any collections. The Society pays their railway and all other expenses out of its funds, which are all voluntary donations, from such as are able and anxious to serve thus.

All we ask of the friends visited is that they provide a parlor, hall, school-house or church building for the meetings and that they board and lodge the "Pilgrim" during the two or three days of his visit. We attend to all else.

RENEW REQUESTS FOR PILGRIM-SERVICE, 1902.

The Pilgrim routes are made out months ahead; so it is too late to write us, as some do, when they learn from last page that a Pilgrim is coming to their vicinity. If you desire visits write us a Postal Card (or on a card of that size) answering the following questions: (a) Have you regular meetings now? (b) How many usually attend? (c) Who are the chosen leaders of the class? (d) Did the class vote its desire for Pilgrim visits? (e) Are you able and willing to secure a suitable room for private meetings? (f) Could you arrange also for one public meeting? and what number could probably be gathered? (g) Where are your meetings held and at what hours?

You can answer briefly, thus: (a) Yes. (b) 14. (c) John Smith and Amos Brown. (d) Yes. (e) Yes. (f) Yes: 100 to 300. (g) Bro. Jones' No. 614 First street, at 3 p.m. every Sunday.

When you see a notice of a "Pilgrim Visit" near you and do not know the meeting address, enquire of us by Postal card immediately. Those arranging for "Pilgrim meetings" will please notify us early respecting their arrangements. If off the railroad, name nearest station and further conveyance.

====================

R2946 : page 35

VIEWS FROM THE WATCH TOWER.

A GLOOMY OUTLOOK.

President Eliot, of Harvard University, takes a rather gloomy view of the future outlook. He says that "churches, courts and legislatures command less respect and have less influence now than thirty years ago." He thinks the church has degenerated into poetic generalities or to ritualistic pomp. He notes in the judiciary a decline in personal merit and in public estimation. "Legislative bodies," says the president of Harvard, "have fallen into popular contempt." But, gloomy as all this is, he does not despair of his country. While the years have been laying successive layers of black paint on the religious bodies, on the judges of our courts, and on the lawmakers, there is still one ray of light shining through the gloom. For meanwhile, the school has become more powerful, "and education is the one agency for promoting intelligence and righteousness which has gained strength in the last half century."

"CHURCH PERIL--GROUND BEING LOST."

Dr. George C. Lorimer, the noted Boston preacher, now pastor of the Madison Avenue Baptist Church, says the Protestant Church is in peril; that the dangers are from within, not without; that the church is losing hold on intelligent thought. In his Sunday sermon he said:

"Every now and then certain things are said which betray an uneasy feeling as to the future stability and supremacy of Protestantism.

"But whatever may be said of the gloomy outlook, it is not due, as many suppose, to the hostility of Romanism. The Papacy has its own troubles.

"The present perils of our faith are not primarily from without. They are from within, and they are similar to those which endangered the standing and usefulness of the Galatian Church.

"Romanism is dogmatic. She has come to the front as the champion of the Bible against the destructive critics, and as the defender of the sacred mysteries against the naturalism of the rationalists, while we have fallen into the cheap and idle fashion of decrying doctrine; and we fail to see that as we drift from the theologia sacra we are losing our hold on intelligent thought.

"An additional peril springs from the present spirit of Protestantism. The peril is that genuine Christians may desire to make their churches centres of social influence rather than sources of regenerating power. Protestantism today suffers from worldliness.

"Diminished congregations and depleted treasuries are other danger signs."--N.Y. Journal.

WATER AGAIN FLOWS IN THE POOL OF SILOAM.

"For over ten years the Pool of Siloam has been only a name. Visitors to Palestine who have seen this historic spot of late years have found that its healing waters have vanished. Just recently the waters of Siloam have been made to flow once again, and there has been great rejoicing in the Holy Land. It appears that Jerusalem has been especially short of water of late, and it occurred to some of the inhabitants of Siloam to try to find out whether the spring which used to supply the pool was really dry. Tons of accumulated rubbish were cleared away, and after about a month's work the spring was found. The excavators discovered behind some fallen rocks an old aqueduct running into the valley of the Chadron, and into this aqueduct the beautiful, cool, clear water had run and been wasting for years."

ZIONISM'S PROSPECTS AS SEEN BY THE N.Y. TRIBUNE.

"Has the Zionist movement any prospect of attaining its end?

"Very little. It looks as though the scornful indifference of the intellectual and wealthy among the Jews were sufficient to promptly dissipate their co-religionists' dream of returning to the promised land. The latter, to be sure, have in their favor the greater number and faith, but against these are arrayed the rationalists, for whom the true Messiah is

the French Revolution that brought them emancipation; the prudence of the rabbis, proclaiming that henceforth the Jews have no other country but that of their birth (declaration of the grand rabbis of France, England, Austria, Hungary, at the Congress of Basle, 1897); the money dealers, without whom nothing can be done, and who are not willing to exchange their banks, their industries, their palaces, for the barren and poor soil of Palestine; the politicians, for whom the integrity of the Ottoman Empire has become a dogma, and who would not permit a Jewish state to rise in the midst of the Sultan's Asiatic dominions. All these powers of the modern world, rationalism, wealth, politics, are barring the way of those simple minded, pious souls who persist in striving for a redemption of Israel, who dream of a temple other than the Exchange and who long for the promised land with all the ardor of the Jews of the Babylonian captivity."

* * *

Just so! Worldly wisdom fails to discern some matters even while they are transpiring. The Watch

Tower and Dawns pointed out the present Zionist movement from God's Word long before its founders thought of it. Ever since 1878, when Israel's "double" of chastisement expired, the land has been preparing for the people and the people for the land. In God's due time, and that soon, they will come together. Meantime persecutions in various lands are the prods, the "staff" of their Shepherd, to awaken them and direct their hearts toward the promises of which they are heirs.--Rom. 11:26-29.

ZIONISM FROM A LITERARY JEW'S STANDPOINT.

To the Editor N.Y. Journal:

I am not a prophet, but it certainly seems to me that without the Zionistic movement, and without persecution from without, isolated Jewish communities have no sufficient seeds of permanence in a world whose civilization is already built up on Old Testament lines. Unfortunately, persecution is still unfailing, especially in Russia and Roumania, and fortunately Zionism is making great strides. Nineteen hundred and one will be memorable as the year in which the ruler of Palestine--the Sultan of Turkey --received Dr. Herzl, and will end characteristically with the fifth Zionistic congress. Every congress shows an augmentation in enthusiasm and in the prospects of what seemed five years ago to be the mad vision of a dreamer of the Ghetto. In striking the racial chord Dr. Herzl has struck the chord which rings truest, and there is no doubt the brotherhood of Israel contains the elements of a political force. When even America is beginning to exclude Jewish emigrants, there will be no place left for the sole of their foot but Palestine, and thus forces external and internal are beginning to coincide and work together for good--the evil force of persecution, the righteous force of Zionism. Faithfully yours,--I. ZANGWILL.

===================

R2946 : page 36

GOD'S MESSAGE ON PEACE

Psa. 34:14. "Depart from evil and do good; seek peace and pursue it."

Heb. 12:14. "Follow peace with all men and holiness without which no man shall see the Lord."

Rom. 14:17. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit."

Rom. 14:19. "Follow after the things which make for peace and things wherewith one may edify another."

Rom. 12:18. "Live peaceably with all men."

I Cor. 14:33. "God is not the author of confusion, but of peace."

I Cor. 7:15. "God has called us to peace."

I Tim. 2:2. "Lead a quiet and peaceable life in all godliness and honesty."

Jas. 3:17. "The wisdom that is from above is first pure then peaceable."

Isa. 26:3. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Prov. 16:7. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

I Thes. 5:13. "Be at peace among yourselves."

2 Cor. 13:11. "Be of one mind, live in peace and the God of love and peace shall be with you."

Mark 9:50. "Have peace one with another."

Job 22:21. "Acquaint now thyself with God and be at peace: thereby good shall come unto thee."

Jas. 3:18. "The fruit of righteousness is sown in peace of them that make peace."

2 Tim. 2:22. "Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."

Col. 3:15. "Let the peace of God rule in your hearts, to the which also ye are called in one body."

Eph. 4:3. "Keep the unity of the Spirit in the bond of peace."

Rom. 10:15. "Preach the gospel of peace."

Rom. 8:6. "To be spiritually minded is life and peace."

Zech. 8:19. "Love the truth and peace."

Prov. 12:20. "Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy."

Psa. 119:165. "Great peace have they which love thy law, and nothing shall offend them."

Psa. 37:37. "Mark the perfect man and behold the upright: for the end of that man is peace."

Psa. 37:11. "The meek shall inherit the earth; and shall delight themselves in abundance of peace."

2 Peter 3:13,14. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness; wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Rom. 14:18. "He that in these things serveth Christ is acceptable to God and approved of men."

===================

R2949 : page 37

THE WORD OF GOD OUR SPIRITUAL FOOD.

BY ARCHBISHOP LEIGHTON (ABOUT A.D., 1675).

THIS IS THE END of the ministry, that you may be brought unto Christ, that you may be led to the sweet pastures and pleasant streams of the gospel; that you may be spiritually fed, and may grow in that heavenly life, which is here begun in all those in whom it shall hereafter be perfected.

As the milk that infants draw from the breast, is most connatural food to them, being of that same substance that nourished them in the womb: so when they are brought forth, that food follows them as it were for their supply in that way that is provided in nature for it; by certain veins it ascends into the breasts, and is there fitted for them, and they are by nature directed to find it there. Thus as a Christian begins to live by the power of the Word, he is by the nature of that spiritual life directed to that same Word as his nourishment.

Whereas natural men cannot love spiritual things for themselves, desire not the Word for its own sweetness, but would have it sauced with such conceits as possibly spoil the simplicity of it; or at the best love to hear it for the wit, and learning, which, without any wrongful mixture of it, they find in one delivering it more than another. But the natural and genuine appetite of the children of God, is to the Word, for itself, and only as milk, "sincere milk;" and where they find it so, from whomsoever, or in what way soever delivered unto them, they feed upon it with delight.

Desire the Word, not that you may only hear it; that is to fall very far short of its true end; yea, it is to take the beginning of the work for the end of it. The ear is indeed the mouth of the mind, by which it receives the Word (as Elihu compares it, Job 34:3), but meat that goes no further than the mouth (you know) cannot nourish. Neither ought this desire of the Word to be only to satisfy a custom; it were an exceeding folly to make so superficial a thing the end of so serious a work.

Again, to hear it only to stop the mouth of conscience, that it may not clamor more for the gross impiety of contemning it; this is to hear it not out of desire, but out of fear. To desire it only for some present pleasure and delight that a man may find in it, is not the due use and end of it; that there is delight in it, may help commend it to those that find it so, and so be a means to advance the end; but the end it is not.

To seek no more but a present delight that vanisheth with the sound of the words, that die in the air, is not to desire the Word as meat, but as music, as God tells the prophet Ezekiel of his people. "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument; for they hear thy words, and they do them not."

To desire the Word for the increase of knowledge, although this is necessary and commendable, and being rightly qualified, is a part of spiritual accretion, yet take it as going no further, it is not the true end of the Word. Nor is the venting of that knowledge in speech and frequent discourse of the Word and the divine truths that are in it; which, where it is governed with Christian prudence, is not to be despised, but commended: yet certainly the highest knowledge, and the most frequent and skilful speaking of the Word, severed from the growth here mentioned, misses the true end of the word. If any one's head or tongue should grow apace, and all the rest stay at a stand, it would certainly make him a monster; and they are no other, that are knowing and discoursing Christians, and grow daily in that, but not at all in holiness of heart and life, which is the proper growth of the children of God.

And as we ought in preaching, so you in hearing, to propound this end to yourselves, that you may be spiritually refreshed, and walk in the strength of that divine nourishment. Is this your purpose when you come hither? Inquire of your own hearts, and see what you seek, and what you find, in the public ordinances of God's house. Certainly the most do not so much as think on the due intendment of them, aim at no end, and therefore can attain none; seek nothing; but sit out their hour, asleep or awake, as it may happen, or, possibly, some seek to be delighted for the time, as the Lord tells the prophet, "to hear as it were a pleasant song;" if the gifts and strain of the speaker be anything pleasing.

Or, it may be, they want to gain some new notions, to add somewhat to their stock of knowledge, either that they may be enabled for discourse, or, simply, that they may know. Some, it may be, go a little further: they like to be stirred and moved for the time, and to have some touch of good affection kindled in them; but this lasts but for a while, till their other thoughts and affairs get in, and smother and quench it; and they are not careful to blow it up and improve it. How many, when they have been a little affected with the Word, go out and fall into other discourses and thoughts, and either take in their affairs secretly, as it were, under their cloak, and their hearts keep a conference with them; or if they forbear this, yet, as soon as they go out, plunge themselves over head and ears in the world, and lose all which might have any way advantaged their spiritual condition. It may be, one will say, "It was a good sermon." Is that to the purpose? But what think you it hath for your praise or dispraise? Instead of saying

"Oh! how well was that spoken," you should say, "Oh! how hard is repentance! how sweet a thing is faith! how excellent the love of Jesus Christ!" That were your best and most real commendation of the sermon, with true benefit to yourselves.

How sounds it to many of us at least, but as a well contrived story, whose use is to amuse us, and possibly delight us a little, and there is an end?--and indeed no end, for this turns the most serious and most glorious of all messages into an empty sound. If we keep awake, and give it a hearing, it is much; but for anything further, how few deeply beforehand consider, 'I have a dead heart; therefore will I go unto the Word of life, that it may be quickened; it is frozen, I will go and lay it before the warm beams of that sun that shines in the gospel: my corruptions are mighty and strong, and grace, if there be any in my heart, is exceeding weak: but there is in the gospel a power to weaken and kill sin, and to strengthen grace:

R2949 : page 38

and this being the intent of my wise God in appointing it, it shall be my desire and purpose in resorting to it, to find it to me according to his gracious intendment; to have faith in my Christ, the fountain of my life, more strengthened, and made more active in drawing from him; to have my heart more refined and spiritualized, and to have the sluice of repentance opened, and my affections to divine things enlarged; more hatred of sin, and more love of God and Communion with him.

===================

R2947 : page 38

PERSECUTION RIGHTLY RECEIVED.

--ACTS 5:33-42--FEB. 16.--

"Blessed are they which are persecuted for righteousness' sake; for theirs is the Kingdom of heaven."--Matt. 5:10.

WE SAW, in a previous lesson, Peter and John before the Sanhedrin, and the subsequent growth of the Church in numbers and in the graces of the holy spirit, including joy and peace with God and with each other and with fellow-men. The Lord's blessing upon the apostles, through the gifts of the holy spirit, enabled them to heal the sick, and at the same time to declare that the work was done by the power of Jesus, whom the rulers had crucified; but whom God had raised from the dead, and who was now in heavenly glory, a prince, a Savior, a glorified High Priest, ready and willing to grant forgiveness of sins and the blessing of the holy spirit to those who would accept.

For a time the chief priests and their associates in religious power, ignored the new movement and the fact that it reflected against them; but by and by they were aroused, and used the power at their hand for the arrest of the apostles; at the command of the chief ones the latter were put into prison. The account says they had "indignation"--margin, "envy." Thus the truth, in whatever way presented, has either a savor of life unto life, or of death unto death, according to the heart-conditions of those coming under its influence. In the present case the simplicity of the apostles, their earnestness in presenting their message, their power and kindness in respect to the healing of disease and casting out of devils, and their evident sincerity, had a right influence upon all "Israelites indeed;" but the formal, perfunctory Israelites, in favored positions of honor and affluence, were provoked to hatred and envy; envy because of a power over the people which they could not exercise; hatred, because of a feeling that these teachings were assailing and weakening their influence, and tending to break down the religious system which they represented.

So, too, we see matters to-day in nominal spiritual Israel. The spirit of sectarianism is jealous and envious, and resents and opposes whatever is not in accord with it;--fearful of its own fall,--realizing continually the weakness of its own position. On the contrary, now as ever, the truth, presented in simplicity and under the guidance of the holy spirit, will appeal to all who are in a right attitude of heart, all Israelites indeed, all whose eyes of understanding are open to see the inconsistencies of sectarianism and formalism. Sectarian leaders in our day have not the power to imprison those toward whom they feel enmity; nevertheless, having the same spirit as their prototypes, they manifest it to the extent of their ability. For instance; during the "Volunteer" service in Allegheny --in which brethren and sisters quietly and pleasantly tendered tracts and booklets free to Christian people on Sunday--some of the modern Pharisees and Sadducees were envious, and manifested their envy as nearly as possible after the manner described in our lesson. Some of the preachers commanded their congregations not to take the pamphlets, and heaped abuse and scandalous epithets upon God's faithful children, whose only object in the matter was to serve his cause, and to feed his flock. A committee of preachers waited upon the city officials and endeavored to have their cooperation--to secure the arrest and imprisonment of the brethren and sisters unless they would cease to preach this "gospel of the Kingdom," and let them alone to continue their blinding and deceiving of the Lord's flock. They perceive that the truth is against them; against their positions; against their false theologies. They perceive that the truth has Scriptural support, which they cannot answer; and they fear lest it should "turn the world upside down," and that, in the melee, they would lose some of their dignity, honor of men and good salaries. As one of them declared, "My bread is not buttered on that side!"

The city officials, desirous of being on good terms with influential citizens, called at our office, rehearsed the facts, and notified us to discontinue the work. We replied that we are living in the United States, and not in Russia; and that there is no law here yet, against giving men booklets, any more than against giving them bank-bills, if they desire to take them, and if the procedure is conducted in a quiet, orderly manner. We assured them that if there were any breaches of the peace they would not come from the distributors, and explained further that those who engaged in this Volunteer service were as truly preaching the gospel by the printed page as were those who taught orally inside the church buildings; and further, that the real objection was, that our friends were circulating the true gospel, "good tidings of great joy which shall be unto all people," while those inside the churches were deceiving their confiding flocks, misrepresenting God's character and plan, and withal reaping goodly rewards for their evil services;--whereas our friends, the Volunteers, were preaching the true gospel without money and without price;--seeking to educate the people in a knowledge of God and of his plan, as revealed in the Scriptures. The civil authorities readily saw the justice of our position, and there was no interference. Is not this a case of the blind seeing better than those who boast of having escaped from blindness?

The Lord's power was wonderfully manifested in the early days, not only in the healing of the sick, but afterwards in the deliverance of the apostles from imprisonment. The angel of the Lord opened the prison doors and brought them forth; instructing them to proceed in the proclamation of the truth as before. The apostles and early Church at this time almost

R2947 : page 39

walked by sight; for, under such conditions, faith would be very secondary. However, we see that the object of this was the establishment of the Church upon broad, sure foundations. Subsequently the miraculous features were withdrawn, and are still withdrawn: frequently the Lord's people have been imprisoned and otherwise mistreated throughout the age, without any special physical deliverance,--even as the miraculous gift of healing also passed away. We walk by faith, not by sight; we can see the spiritual healings and casting out of evil spirits progress, but are not granted physical demonstrations; and if imprisoned or otherwise despitefully used, our consolations must be those of the heart, grasped by the arms of our faith.

The next morning, on the assembling of the Sanhedrin (also termed the Senate), when it was found that the apostles were not in the prison, but boldly teaching as before in the Temple, the chief priests found matters more complicated; and fearing the influence of such miracles upon the minds of the people, they caused the next arrest of the apostles to be made with great leniency, bringing them before the Sanhedrin. Thus another opportunity was afforded God's servants to testify, and to the chief priests and rulers to hear a strictly gospel sermon; and the speaker failed not to impress the same points as on previous occasions. What an opportunity this would have been for honest men, Israelites indeed! What a blessing it might have brought them! But being in an evil condition of heart they were merely angered, embittered, "cut to the heart."

Their words betray the source of their fear, when they said to the apostles. We have already forbidden you to teach the people, but instead of obeying us you have "filled Jerusalem with your doctrines" (teachings), and you evidently intend to bring upon us the

R2948 : page 39

ill-will of those who receive your teachings, by charging us with the blood of this Jesus. They feared not only for the safety of their sectarian systems, but they had a personal fear as well. And so we believe it is with the chief priests, scribes and Pharisees of to-day; they feel not only a necessity for supporting their various denominational structures, but, additionally, they realize that their personal standing is at stake. In proportion as what we present as the truth is accepted by the people, the ministers of the nominal churches are seen to be false teachers, false prophets, deceivers, who ignorantly or wilfully have woefully misrepresented the divine character and plan.

However, if the chief priests, etc., had only understood matters better they would not have been so alarmed. They would have realized that the apostles and their teachings would influence only a comparatively small number;--that the large majority of Israelites were such only in name; drawing nigh to God in outward forms and lip service, but far from him in heart. The same is true to-day. The preachers of Babylon need have little fear that the true gospel will affect the majority of their hearers in the least. On the contrary, now, as at the first advent, only such as "have an ear to hear" will hear, can hear: the remainder will continue under the leading of their blind guides, until, by and by, both shall fall into the ditch of general doubt and unbelief here, as their prototypes did in the trouble which closed the Jewish age. Subsequent events proved that, altho' the apostles filled Jerusalem with their doctrine (teachings), a comparatively small number were ready and able and willing to receive the good messages, as the Apostle and the Prophet declare. --Isa. 10:22; Rom. 9:27.

Gamaliel was a great teacher amongst the Jews. It will be remembered that the Apostle Paul, as Saul of Tarsus, was one of his pupils. Gamaliel was a member of the Sanhedrin, and present on the occasion of this trial, and his wise counsel turned aside the murderous intentions of the chief priests toward the apostles. His wise and moderate language draws our esteem, and it swayed fully those who heard him say,--"Refrain from these men and let them alone; for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to be fighting against God." We must esteem these words as merely worldly wisdom, and their author not as an Israelite indeed, but simply prudent and, possibly, a just man. So to-day, we find men in the councils of the nominal church and in the civil councils who are broad-minded, wise and liberally disposed. This does not mean, however, that these, any more than Gamaliel, are Israelites, indeed. They are noble-minded, and should have our respect accordingly; but we are not to be surprised if we find that they do not accept the truth, and that they are not of the "little flock." We are to remember, on the contrary, the inspired word--that not many great or wise or mighty hath God chosen, but "chiefly the poor of this world, rich in faith, to be heirs of the Kingdom." (I Cor. 1:26-29; Jas. 2:5.) We would like to press this point, because we have found at times that some of the Lord's people who have received the truth themselves are more or less stumbled by the fact that they see good, honorable, noble people who seem to have no ear to hear the truth, and no heart to accept discipleship amongst the Lord's people under the terms of his discipleship--full consecration, even unto death. The number of wise, learned people who are willing to become fools, in the estimation of men, for Christ's sake, is exceedingly small now, as ever.

The Sanhedrin warned the apostles to preach no more in this name,--the name of Jesus--and sentenced them to be whipped. Thus they would discredit the ministers of the new teaching in the eyes of the many, for then, as now, the majority of people were disposed to look to their leaders, and to accept their judgment as superior. It is well indeed that wise, true leaders should be appreciated and acknowledged and followed; but it is a lesson that all need to learn, that the Lord is the real leader and commander of all those who claim to be his people; and that while looking to leaders of ability for guidance and for help, all of the

Lord's people need to look beyond the leader also to the Lord; and to have their senses exercised in respect to the righteousness, the justice, the truthfulness, of the advice and example of their leaders.

REJOICING IN TRIBULATION.

As the apostles departed, at liberty, altho' sore from the thirteen strokes of a three-tailed whip ("forty stripes save one") they doubtless remembered our

R2948 : page 40

Lord's words, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake." So far from being cast down, their experience, because rightly received, made them stronger in the Lord. They went again before the people to teach, but in no wrong attitude. They did not threaten the scribes and Pharisees, reviling them as corrupt, etc., nor did they bemoan their fate, thinking it strange that the Lord should permit these fiery trials to come upon them. No; they were true soldiers of the cross; they knew that they had enlisted in the Lord's army for service, and not merely for dress parade. They realized that present lessons and experiences were under providential guidance, and would work out for their good. They suffered pain--we are not to suppose that a miracle was performed to hinder their feeling the lashes, else there would have been no merit in endurance;--but their faith so firmly grasped the situation, and the Lord's word of promise, that we read, "They rejoiced that they were counted worthy to suffer shame for his Name."

The world is full of grumblers, and with good cause often; as the Apostle remarks, "The whole creation groaneth and travaileth together." But as he also declares, "We, who have the first-fruits of the spirit, groan within ourselves." The Lord's people are not to parade their difficulties, bemoaning their lot; on the contrary, they have the throne of grace, and the instructions of the Word of God teaching them why present evil conditions are permitted at all; and how and when and why the time is nearing in which all tears will be wiped off all faces, and there shall be no more sighing and crying and dying. Instead therefore of groaning before the world they should rejoice and show forth the praises of him who has called us out of darkness into his marvelous light. Our sympathy for the poor world without these advantages should so bestir us to tell them the gospel, that our own woes would be smothered;--partially forgotten. And if faithfulness to the Lord and his truth brings us extra hardships, as it did to the apostles, this, also, is a cause for rejoicing as it was with them. The Master instructed us that we should first have sat down and counted the cost of discipleship, so that thereafter none of the things coming to us as his disciples would move us. True, we may all have in our natural dispositions a tendency to repine, to grumble, to bemoan afflictions which come to us, even in the service of the truth; but as we become more and more developed in the heavenly character the Lord surely will expect of us that we shall gradually attain more and more to that standard which he sets for us; in which the trials and difficulties of the present will be more than offset, more than over-balanced by his gracious promises, and by the witness of his spirit, that all these things are working together for good to us,--working out for us the greater glory by preparing us therefor. The developed Christian will surely find himself counting present trials and difficulties, even tho' severe to the natural man, to be but "light afflictions, not worthy to be compared with the glory which shall be revealed in us."

The record is that the apostles so rejoiced that the threatenings of the Sanhedrin were powerless to stop them from declaring the good tidings--they preached not only in the Temple, but in their homes,--wherever they had opportunity. And so it must be with the same message in all those who receive it now, as well as then. They do not need to be "called" by a large salary to the ministry of the truth; but without any salaries, and even with the wages of tribulation, stripes and imprisonment, they rejoice in the privilege saying, "He hath put a new song into my mouth;--even his loving-kindness."

We must again call attention to the attitude of the apostles--their boldness and their meekness. They knew well the Lord's regulation, that his people should be "subject to the powers that be," and that they "should not speak evil of the rulers of their people;" and following this instruction we find that while stating the truth very plainly their words contain nothing of venom or bitterness or threat. No wonder that the people took note of them, that they had been with Jesus! At the same time, in respect to religious matters they recognized a higher law, and that the same God who directed that they should be subject to the powers that be, had given them a message of peace and joy and blessing which was to be declared everywhere. They could not permit the civil power nor the religious power of their time to hinder their obedience to God in this matter.

So it should be with us to-day; we are to be strictly law-abiding, speaking no evil of the government, nor of its servants: if God sees fit to permit them, that is reason enough why we should be subject to them. When his time shall come he will institute his own King upon his own throne, and we shall rejoice thereat; but meantime we can have neither part nor lot with those who defame the laws and defame the rulers. We may see various things which our consciences and judgment of the Lord's Word indicate to us are seriously wrong; yet we are to remember

R2949 : page 41

that even the poorest government in the world is far superior to anarchy, and our sentiments are to be always on the law-abiding side of every question. This, however, must not hinder us from defending the truth and its interests whenever they are assailed;--in love, and with the wisdom from above. If the Lord has opened a door of opportunity for us for the promulgation of the truth, and if, in his providence, the laws are favorable, we are to use the opportunities, and to protest against any obstruction of them--yet not with bitterness. (For instance, our appeal from illegal Postoffice rulings.) If special privileges then are closed to us, we are to submit, remembering that no power could prevail against us except as God would permit it. But, like the apostles, we are to continue to use our talents, our tongues, our pens, in the service of the truth, in making known the good tidings of great joy, wholly regardless of what this obedience to God shall cost us in the way of earthly interests.

While touching this subject we urge upon all of our readers to copy the methods of the apostles in their quiet, forceful speaking of the truth. Rarely have we found much good to result from boisterous argument; and frequently it has, to our knowledge, resulted in evil. Those who seem to need boisterous

R2949 : page 41

argument evidently have not an ear for the truth, and should be let alone. If the Lord's servants adopt such methods they are likely not only to do no good to their hearers, but evil, and especially likely to do injury to their own hearts. The spirit of strife is not the spirit of the Lord: his spirit is described in the Scriptures as "the meek and quiet spirit," not the contentious, boastful, arrogant spirit; and whoever attempts to serve the truth and to spread it abroad in boisterous argument and boastful manner, is doing injury to the cause as well as to himself and his hearer.

The truth was impressed by the plain, simple statement of the facts of the case, by men whose hearts had been cleansed by the truth and whose lives were irreproachably moral--whose conduct demonstrated their honesty, whose joy and rejoicing proved that they had in them the new mind of the holy spirit making them glad. It was by these manifestations of the spirit and power of the truth that the Lord was glorified, and that the hearers were blessed; and so it will be to-day, and we should order our conduct and words and sentiments accordingly.

====================

R2950 : page 41

DECISION IN CHARACTER BUILDING.

How long halt ye between two opinions? If the Lord be God follow him, but, if Baal, follow him."--I Kings 18:21.

MULTITUDES are in an undecided condition of mind, not only as respects the worship of God, and as respects their faith, but also in regard to the common affairs of life. They are not devoid of good intentions, good resolutions, hopes and ambitions; but these are rather vague and shapeless. Their thoughts, their intentions, have not crystalized. As a result they are making little progress and accomplishing little good, either in or for themselves or others. Even worldly people who manifest great decision in business and social and moral matters lack decision in religious affairs.

The poet has truly said, "Life is real, life is earnest; and the grave is not the goal;" but the difficulty with many is that they have not even so good a goal as the grave would be. If they could even have that before their mind as an end; if they could even think of how they would wish to terminate their lives eventually, and leave some luminous foot prints in the sands of time that would be helpful to others and an honor to themselves, it would be very much better, indeed, than to pass through life with no aim, no wish, no thought, except to eat, to drink, to sleep, to gratify earthly tastes. We believe that it is even much better that men set their ambition upon money or fame or some other object, than to have no fixed purpose before them in life; yet money and fame and such matters end with the grave, and the Lord's consecrated people, inspired by new hopes, new aims, new ambitions, beyond the grave, have much advantage every way over all others.

Nevertheless, even those who have been so highly favored of God that the eyes of their understanding have been opened,--that they have caught glimpses of the glorious things in reservation for the Lord's faithful, are frequently lax and measurably indifferent to these wonderful things which should induce them to zeal and inspire them with courage and strength. What is the difficulty? Why do they not accomplish more? The answer frequently should be that it is because of indecision. They should decide promptly, but they hesitate,--holding important questions in abeyance, and continuing to balance and to weigh matters which they already determined are right. They halt between two opinions; they hesitate to take the Lord's Word fully and entirely, and to walk boldly forward in the right direction, even when they clearly discern the footsteps of Jesus and the proper course for them as his followers. As one point after another comes up and is thus set aside indefinitely, the whole Christian course of that individual is stagnated and fresh duties and privileges as they appear, are stopped in the way by the muddle of mind which unsettled questions of years produce; thus indecision has more or less hindered them all their lives. By and by there is such an accumulation of undecided points and matters that they feel the case is almost hopeless, become discouraged, grow cold, indifferent, and perhaps fall completely away from the faith and its service.

For all such our text is specially appropriate. We want to decide, first of all, who is our Master, who is our God; then, having concluded, we want to decide promptly that his servants we should and will be. The Master warned us of the impossibility of any other course being satisfactory, saying, "Ye cannot serve God and mammon." Attempt to do so will make us and all with whom we are particularly identified unhappy. Almost everyone will acknowledge that there is a Supreme Being, and that it is the duty of his creatures, to serve and obey him. The whole question then should be, not as to obedience and service, but merely, Who is our God? We see many of the worshipers of Baal, Mammon, energetic in their service, and we should feel ashamed if we who, by the grace of God, know the true God and his gracious plan, are not as zealous, as persevering, as energetic, as are the servants of error. "What manner of persons ought we to be?" We ought most positively to be committed to that which we believe to be the truth, and we ought to be most zealous in its service.

A part of the mistake is in the exercise of a wrong kind of caution;--proper enough in respect to earthly affairs, in which we have to guard our interests against unscrupulous fellows; but out of place, impedimenta, in our dealings with God. This wrong caution says,--Do nothing, until you see how it will all end;--I must walk by mental sight at least. But this kind of worldly wisdom will not do, in dealing with God. He makes the rules by which we may approach him and progress in his favor. One of his rules is, that every item of truth we learn must be accepted and acted upon before we are ready for more. They that receive the truth in the love of it, will surely serve it with all the decision they can command and acquire;--piece by piece, as they receive it. They who on receiving truth balance it and ponder long whether it will not ultimately cost too much, thus give evidence that their love for the truth is not great enough,--that it is mixed with selfishness. Such must cultivate love of the truth until it outweighs all other things, else they will not be fit for the Kingdom. The Lord's charge against those who are about to fall in the present testing time, is that,--They received not the truth in the love of it.--2 Thes. 2:10-12.

"CHOOSE YE THIS DAY."

After Israel had reached the promised land, Joshua sought to bring them to such a point of decision. He called them together, recited to them the Lord's favor and blessing enjoyed thus far, and expressed himself in noble language, saying, "Choose ye this day whom ye will serve;...as for me and my house, we will serve the Lord." (Josh. 24:15.) So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. We should not be content for one moment longer to go along indefinitely, serving whiles the Lord, and whiles Mammon (selfishness). We should settle the matter at once, and for all time, that we will be the Lord's.

The very fact of coming to a positive decision is a great blessing, and a great help in the formation of character. Every time we come to a decision, on any question, it strengthens mind and character and makes us that much more ready for another test--along some other line, perhaps. One decision for the right prepares the way for others in the same direction, just as hesitancy, indecision upon one point prepares us for hesitancy upon all points, and more or less stops our Christian progress and character-building.

We are not advocating rashness--the doing of something without a reasonable, proper amount of consideration. But we are urging upon the Lord's people the cultivation of promptness, decision of mind, in respect to questions we have sufficiently examined. Some things may of necessity require pondering, but many things in life require no such delay to reach a proper decision. The majority of the questions which present themselves before the bar of our minds could be decided in a moment; and the less time we take in reaching a decision on such problems the better for us, and for the upbuilding of proper character in this regard.

We need to have some touchstone, as it were, some matter which will help us to decide, which will enable the mind to reach a decision quickly. This touchstone should be God's will; so that to perceive the Lord's will in respect to any question would be to settle it--as quickly as discerned. There should be no thought of opposing the divine will. There should be no temporizing, no haggling to see what a thing would cost, once we discern that it is the Lord's will. There should be no further question about the rejection of any matter which we discern to be contrary to the Lord's will; no matter how enticing, no matter how much of profit or of advantage there may be connected therewith.

Ability to decide quickly, and to decide always on the right side, what the Lord's will is, requires some experience and discipline; but the sooner we begin the sooner we will become proficient; the more energetically we set ourselves to know the Lord's will and to do it, and to show him by our promptness that we delight to do his will, the better and the quicker will we find our characters established on proper lines.

There are many gods presenting their claims to us, and seeking our reverence. To some, perhaps to the vast majority, self is the most prominent idol and false god; to others it is fame; to others the family; to others wealth. But all these false gods are more or less related, and the one name, Mammon, selfishness, is appropriate to them all. It requires not a great deal of discernment to decide that none of these ambitions is worthy of us, and that the worship of our hearts and the sacrifices of life should all be to the true God.

TO-DAY IF YOU SHOULD HEAR HIS VOICE, OBEY!

The Scriptures appeal to us along these lines of prompt decision, and it is because these appeals are neglected, not obeyed, that many of the Lord's people are so lean and so undeveloped, both in knowledge and in character. Mark the appeal, "Today, if ye will hear his voice, harden not your hearts." The suggestion is that the matter be not put off for another day. We cannot tell how distinctly we will hear the voice of the Lord's providence speaking to us tomorrow. On the contrary, we know that even as we may become accustomed to an earthly call, or an earthly alarm, so that by and by it would cease to awaken us, so our spiritual ears become accustomed to the important messages reaching them from the Lord's Word. They will have less and less weight and influence, and will become less and less helpful to us in proportion as we neglect them and fail to act upon them. Does not this explain the fact that some who

R2951 : page 42

have newly come into the truth, are farther along both in faith and good works than some whose ears were blest long ago?

We are still in the beginning of a new year and a new century, and now is a favorable time for us to make good resolutions. One of these should surely be that henceforth we will cultivate decision of character;

--that when we hear the voice of the Lord we will respond promptly. So that when we see a work of the Lord, which we have the privilege of attending to, it will be performed not only willingly and well, but also speedily. "The Lord loveth a cheerful giver"--a prompt giver;--not merely as respects money matters, as this text is generally applied, but in respect to all of our little offerings and sacrifices to him and for his cause' sake. If we would be pleasing to the Lord and grow in his favor and in nearness to him, we must bring our hearts more and more into the condition that he approves, that he loves, viz., heartiness, cheerfulness, promptness in every service we may render. The trouble with many Christians is, that they have not thoroughly learned what a great privilege we of this Gospel age enjoy,--in being permitted to present our little sacrifices and self-denials to the Lord, under the assurance that our imperfect works shall be acceptable through Christ to God.

We have all noted with pleasure the wonderful success of that wonderful Apostle Paul. It is well, therefore, that we shall note that one of the chief elements contributing to the success of his apostleship

R2951 : page 43

was this element of character--decision. Mark how this quality of his shines out in the statement, "This one thing I do," etc. He had only one real aim or purpose in life, toward which he was bending all his energies. He had cast aside all others as weights and hindrances, and as not being worthy to be compared with this one service, so high in its point of privilege. The one thing he did was to serve the Lord, to serve the brethren, to serve the truth. All other matters were secondary to this. If he could accomplish this one thing the results would be so blessed, so happifying, both now and everlastingly, that he could afford to count all other things and objects and aims as loss and dross and not worthy of comparison.--Phil. 3:7,8,13,14.

This is the spirit that all of the Lord's overcoming people should have. All do not have this character or quality of disposition by nature; but in proportion as we lack, the Lord will reckon to us of his own merit to compensate, if he finds in us the spirit, the will, the disposition, to thus follow the example of Jesus and the apostles and all the faithful. If we are weak in this respect, lacking in this quality of decision and firmness of character, we need to be more alert, and to go the more frequently to the throne of grace to obtain mercy and to find grace to help. But those who are naturally weak, and who yet have tried this matter according to the lines here laid down,--who have sought to cultivate this principle of character and decision and firmness for the right, give abundant testimony that the Lord is their helper and that in thus following the directions of his Word and the examples of faithfulness, they have become strong in the Lord and in the power of his might. May this be a blessed year for all the faithful in Christ Jesus, along the lines of character-building, energy and firmness for the right and for the truth, as God grants us to see these.

Let us not forget that it is just such a class that the Lord is seeking, to be the Bride and joint-heir of his Son. He is not looking for those who are perfect in this respect; for there is weakness along this line throughout the whole human family; there is none perfect in this or in other respects, none fit for the Kingdom by nature. It will encourage us, perhaps, to remember that the Lord is taking the weak things of the world and making them strong, and that in proportion as we submit our wills to his will we are transformed by the renewing of our minds, and that he thus works in us to will and to do his good pleasure in the establishment of strong, decisive characters, through the promises of his Word. To it, as represented in Jesus, he exhorts us to look, while we endeavor to run with patience the race set before us, trusting in him who has redeemed us and called us, and who has promised to be our ever-present helper in every time of need.

===================

R2951 : page 43

DEACON STEPHEN, CHRISTIAN MARTYR.

--ACTS 6:7-15--FEB. 23.--

"Fear not them which kill the body,
but are not able to kill the soul."

STEPHEN may be acknowledged the second Christian martyr--for surely our Lord Jesus was the first. We must begin with the first verse of our lesson-chapter in order to trace the history of this worthy soldier of the cross. An emergency arose in the Church, calling for a force of seven deacons to look after various temporal matters, and Stephen was one of these seven, all of whom were chosen by the congregation, not by the apostles, as men of honest reputation, wise, and full of the holy spirit. This incident suggests to us the loose character of the organization of the early Church. It had not cast-iron rules and laws, except that the Lord, the Redeemer, was the Head of the Church, and that none could be recognized as members thereto except as they recognized him as their Savior and Lord, and made consecration to him, receiving his spirit, and recognized as of his appointment and of the holy spirit's designation his specially chosen apostles, as the authorized instructors of the Church. Aside from this, the necessities of each case seem to have guided: and yet, we may safely presume that in all the arrangements in the Church, as well as in the teachings of the apostles, the holy spirit directed; --for the benefit also of those believing on the Lord through their word, throughout the entire age.

In a previous lesson we saw that a measure of communism was early established in the Church; but the incidents of this lesson clearly imply that it was only limited, and not a complete division of property. It was evidently the intention of the early Church to provide for the poor of their number who were without means of livelihood. Prominent amongst those provided for, if not the only ones, were widows without income; such at that time must have been comparatively helpless and dependent upon charity, since there were so few opportunities for earning a living, especially amongst women.

We are not to suppose that there was any intentional partiality or neglect of the Grecian more than of the Hebrew women. Apparently it was unintentional, and possibly arose from the fact that the apostles, native-born, appreciated more keenly the needs of the native widows than of the foreign-born. These were all Jewesses, of course, whether born in Palestine or born in Greece. Up to this time the Gospel had not been sent to others,--Gentiles. No doubt there was some reasonable cause for the murmur. In any event the apostles manifested their honesty of purpose in the matter by promptly instituting measures for the correction of the difficulty. There is a lesson in this for all of the Lord's people: if difficulties arise, based upon temporal questions, likely to sprout a "root of bitterness" or to cause a schism in the Church, the proper course would be to throw the responsibility upon the shoulders of the whole congregation--to ask for the election of some of the number who could give the matter better attention, and see that all were justly dealt with. We are not to forget that in this as in other ways the Lord has clearly indicated that the Church as a whole is under his supervision, his care, and that it is

R2951 : page 44

therefore proper that the general affairs of the Church be conducted by the congregation and not by one man, nor by a clerical class.

No doubt some of those chosen for the serving of tables--the money collection and the food distribution --were representatives of the Grecian brethren who, knowing the peculiarities of the Grecian customs, would be the better able to see to the welfare of the Grecian widows. It is here that we get acquainted with Stephen, as one of the seven chosen deacons. The word "deacon" signifies runner, attendant, servant. The "elders" of the Church were more particularly chosen according to their Christian character and aptness to teach, while the deacons were chosen according to Christian character and aptness in business affairs. In both instances, however, the Christian character, the holiness of spirit and wisdom were primary considerations. So with the Lord's people to-day: those chosen to any part of the service should first of all be recognized as the best and the wisest of the number--the possession of a holy, meek and quiet spirit, of great value, being carefully considered --then natural abilities.

In Stephen's case we see an illustration of the Lord's methods of advancing his people step by step in his service: (1) He was honored with a knowledge of the truth: faithful in his acceptance of it, and zealous toward the Lord, he ere long manifested these qualities; and under the guidance of the holy spirit, was chosen a deacon. (2) Faithfulness in this, serving tables, prepared him for further opportunities, and (3) we find him exercising the gift of healing and performing signs in attestation of his ministry of the truth; which implies that he had actually attained to the position of an elder in the Church tho' the apostles residing in Jerusalem, perhaps, made an unnecessary election of

elders,--for they were all elders. (I Pet. 5:1.) Stephen was so full of the spirit of the truth and devotion to its service that he had the high honor (4) of being the first one of the brethren to follow the Master's footsteps in a sacrificial death. Here surely was an advancement in service and its honor that may well quicken and energize all of the Lord's people to greater efforts to serve and please the same Master. He who thus accepted the consecrated Stephen, and advanced him step by step in his service, is ready and willing to-day to take and use those who are similarly consecrated, and burning with heavenly zeal. He is willing to make of such burning and shining lights in the Church, if they in turn are willing to suffer with him, that they may also be glorified together in due time.--Rom. 8:17.

Stephen's faith and power and opportunities for service came to him along the same lines as faith and power have come to the Lord's people since--whole-hearted devotion to the Lord, to his people and to his truth. "He that humbleth himself shall be exalted." Had Stephen been selfseeking and ambitious for honor of men or of the brethren we may be sure we would have heard little of him, unless, like Ananias, his approbativeness had resulted in his being made an example of evil-doing. This is a danger which besets every brother chosen by the church to any service. Hence the apostle's caution "Be not many of you teachers brethren." Hence the necessity that the Church choose for its servants only those of humble mind; and the need of care amongst these servants that they fall not into the snare of the Adversary, and after having preached to others, themselves become castaways.--Jas. 3:1; I Tim. 3:6,7; I Cor. 9:27.

Stephen in preaching got into a debate with some of his day, and was more than a match for them. As we read, "They were not able to withstand the wisdom and the spirit by which he spake." We are not to suppose that Stephen was the greatest of all orators, nor even that he had no peers amongst those with whom he disputed. In this case the adage was well applied, "Thrice armed is he who hath his quarrel just." It was because Stephen had the truth, the right side of the controversy, and because God was with him, that he was more than a match for any of his adversaries.

The same God is still with his people; and the Lord's Word, therefore, is still worthy of all acceptance, --"I will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist." (Luke 21:15.) Do we not see this same principle illustrated to-day, when humble ones amongst the Lord's people are more than a match for all their adversaries? The truth being powerful, prevails, though it is not always acknowledged to prevail, even as it was not acknowledged by Stephen's enemies.

We are not advocating public debating of the truth. We believe that debates, as a rule, accomplish little good; because the opponents of the truth are apt to conduct their arguments unfairly, deceptively--apt to strive for victory, rather than to strive for the truth. However, there are cases to-day, like this case of Stephen's, in which the opponents of the truth are the aggressors; and in such cases those who have the truth are not to be ashamed of it, nor fearful, but to trust in the promise of the Lord for words and wisdom for the occasion. We are not given a report of the discussion, but from what we know of Stephen's character, so well illustrated in the discourse subsequently delivered, we cannot escape the conviction that he spoke to his opponents in a kind, generous, reasonable manner--that he neither ranted nor stormed nor endeavored to throw a dust of false arguments. He had the truth, which is sharper than a two-edged sword, and we may be sure that he spoke the truth "in love," according to the apostolic command.--Eph. 4:15.

Stephen's disputants were evidently of the Grecian Jews, and Stephen himself was also probably of this class. Possibly Saul of Tarsus, afterwards the Apostle Paul, was amongst those who disputed with him, as he himself tells us that he was a sort of ringleader amongst those who killed him. (Acts 22:20.) We cannot help wondering to what extent young Saul, the lawyer, instructed by Gamaliel, and an adept in logic, may have taken some lessons and caught some ideas from Stephen's reasoning--not enough, however, to make transformation of his career.

It was Stephen's turn to be called before the Sanhedrin, that he might give the leaders of his people a gospel sermon, the basis of which was Jesus and the resurrection. His opponents, who could not down him

R2952 : page 45

in argument, were determined to destroy him; and, like other zealots, deluded by superstition, they were nevertheless influenced by their higher principles to desire to accomplish his destruction legally--that is to say, with a form of law. Alas, how many people now, as well as then, of comparatively noble mind, succeed in "deceiving their own selves" into thinking that a wrong becomes a virtue, becomes right, if to any extent they can wrap it in the folds of the law! The Lord's people need to have the spirit of the law, the spirit of justice, the spirit of righteousness: without this even the best balanced minds may be led astray under the pressure of zeal, superstition, or error.

The doctors of the law and members of the Sanhedrin (Saul of Tarsus is supposed to have been a member) did not wish to be parties directly to the charges, nor to seem to be interested in the destruction of a noble man. They therefore procured others to give testimony that would be of the kind desired--testimony upon which it would be possible for their distorted judgments and consciences to render a death verdict. Strangely enough, the second martyr, like the first, was convicted of blasphemy against God and against the Temple, and without any more foundation for the charges than in the case of his illustrious Master. Of course the charges were distorted, and yet there was a measure of truth in them. Just how much allowance should be made for those who convicted the Lord and Stephen on such evidence is perhaps difficult for us to judge. Nor is it necessary, because the judgment of such matters is not yet put into our hands. The Lord alone knows to what extent the prejudiced mind was unable to discern the truth, and to what extent the Adversary succeeded in blinding the judgment, so as to make the light appear darkness, the truth appear error.

Doubtless, as Stephen heard the charges against him, and noticed the advancement of the case, he mentally remarked the correspondence between these charges against him and those upon which his Master was convicted. We may be sure that some such thoughts were passing through his mind when his face was so wonderfully lit up with the indwelling joy, that it is recorded that all sitting in the Sanhedrin "looking steadfastly on him saw his face, as it had been the face of an angel." But even an angelic face could not move such hearts, some of the same, doubtless, that had sat in condemnation of the Master himself. Seemingly, Stephen's witness was fruitless, so far as his auditors were concerned; the same might have been said respecting our Master's trial and testimony. And yet, as the latter bore fruit on the day of Pentecost and afterward, so, doubtless, Stephen's testimony bore fruit subsequently. Who can say that that beaming and angelic face was not one of the "pricks" against which Saul of Tarsus had been contending for some time, when the Lord interrupted him enroute to Damascus?

Who can tell that experiences connected with this martyrdom may not have been valuable not only to Saul, but to others? At all events, it was Stephen's duty, as it is our duty, to be faithful under all circumstances, under all conditions, regardless of whether appearances indicate the accomplishment of much, or of little good. We are to remember that the Lord's work is in his own hands, and that our part is to be faithful to him and to the truth, to the extent of our opportunities.

The Editor would like, for himself and for all the Pilgrims, and for all the elders of the Church everywhere, and for all the brethren who speak at all, publicly or privately, in the name of Jesus, that Stephen's beaming face might be impressed upon our memories. If it is, and if every time we stand forth before men publicly or privately, as the representatives of our Lord, we could so realize his blessing and our privilege as his servants, that it would fill our hearts, and beam forth from our faces, in gladness, in thankfulness, for the privilege of serving, then indeed we would have the highest degree of blessing to ourselves, and doubtless also would bring the largest degree of blessing to all those whose hearts would be prepared for the truth, and also for those not yet ready for it, but who are under the Lord's discipline and guidance, in preparation for it, as was Saul of Tarsus.

Our Golden Text is very appropriate in this connection. It is well that the Lord's people, especially when they come into trying positions on account of their fidelity to the truth, should remember these, the Master's words. Men may kill our bodies, or they may speak evil of them, or despitefully use them otherwise; but it is beyond their power to injure us as new creatures, or to ruin our prospects as respects the future life. That life which the Lord has promised to his faithful,--the resurrection life,--is beyond the power of man. It is the eternal, the invaluable life. If we gain it, no matter what the cost may be, as respects the present life, and mortal-body condition, we shall have made a great bargain, we shall have gained a great prize. All who really appreciate it see it to be a "pearl of great price," for which they, like the Master, are willing to lay down all,--to sell all that they have, that they may obtain it.

R2953 : page 45

God is able to kill the soul--able to blot out existence entirely--and he has threatened to do so in all cases of wilful deliberate sin, against full light and knowledge. This is a cause both for comfort and for fear. For comfort, as opposed to the false human teaching that the masses will spend an eternity of woe: for fear, lest after having tasted of divine goodness and learned of God's gracious provisions for such as obey him, any of us should seem to come short and lose our all--life!

To have the proper course in life, to be able to meet the trials and difficulties of life as they come to us, and to meet them in the proper spirit which the Lord directs--in the spirit of rejoicing in tribulation, and counting such experiences all joy,--it is necessary that all fear of man, which brings a snare, shall be removed. And it is our Lord's direction that we shall fear Jehovah, and not fear our mortal fellows. The righteous are bold as a lion, as well as gentle as a dove, and meek as a lamb. This peculiar combination should be found in every Christian, and we doubt if it will be found elsewhere.

====================

R2953 : page 46

"BETWEEN EVENINGS"--A JEWISH VIEW.

Dear Brother Russell:--Allow me to express to you my deep gratitude for your kindness in supplying me gratuitously with the Watch Tower and booklets. I have not language at my command to convey to you how thankful I feel to our heavenly Father for raising you up as one of his honored servants in the spreading of the present truth, and trying to build up and assist those of the household of faith in their walk in the narrow way. It is proving a great blessing to me. I lay awake for hours meditating on the great and precious promises of God and the glorious prospect there is in store for those whom he has called according to his purpose.

In reading the last Tower for Dec. 1st, I was much helped by your interpretation of "The Voices of the Three Signs," also with the typical meaning of "The Passover Lamb." But I can not quite understand what you mean when you say, "On the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening--the usual Jewish day)." If the lamb had to be killed on the fourteenth day, between the evening of that day and the evening of the next, which would be the fifteenth, it would have to take place after six o'clock in the evening on the fourteenth day, and that would not correspond with the time of the death of the antitype as recorded in Matt. 26:45,46,50; Luke 23:44,46; and yet the properties which the passover lamb was to possess, the manner in which it was to die, the effects which were to be produced, and the ceremonies which were to be observed, as recorded in the twelfth chapter of Exodus, have been fulfilled in a most remarkable and striking manner in the promised Messiah, Jesus of Nazareth, our blessed Lord.

Having been brought up in the Jewish faith up to the age of 20, I always understood the matter to be thus: The killing of the lamb was on the evening of the fourteenth day, or more correctly speaking, according to the original, Bain haarbayim, between the evenings, that is, between the sun's declining west and his setting about three o'clock p.m. For the Jews observe two evenings in each day. The first commences after twelve o'clock at noon, and the second at three o'clock, p.m. Between these two evenings the daily evening sacrifice was offered up and immediately after the passover lamb was killed and prepared. But if the passover fell on the weekly Sabbath, i.e., on Friday, they began an hour sooner, that they might despatch their business by the time that the Sabbath began. Hence that day is called the preparation of the passover.--John 19:14.

The Jews computed their days from evening to evening; i.e., from the setting of the sun of one day to the setting again on the next day. This appears to be the command given by Moses, "From even to even shall ye celebrate your Sabbath." (Lev. 23:32.) Moses, in giving an account of the Creation, says, "And there was evening, and there was morning, one day." (Gen. 1:5.) By the evening and the morning the Jews understand the same portion of time that we call day and night, or twenty-four hours; the former continued from the rising of the sun until its setting, and from that time till his reappearance was called the night. The division of time into hours was not known in the days of Moses.--Compare Gen. 15:12; 18:1; 19:1.

The day was again divided into two equal portions; from the rising of the sun until noon was the morning, and after that, until the sun had gone down, was the evening. Hence we read only of morning and evening sacrifices. Again, the morning and the evening were divided each into two equal parts, for the regulation of the morning and evening sacrifices and prayers.

The morning sacrifice and prayer was allowed to be offered at any time between the rising of the sun and the third hour, i.e., 9 a.m., and the evening sacrifice and prayer may be offered up at any time during the first evening, Hebrew, erev katon, the short or lesser evening, i.e., from noon until ninth hour, or 3 p.m.; and from that time until sun setting, is called in the Hebrew erev gadol, i.e., the greater evening. It was between these two evenings the paschal lamb was to be slain, and so was Jesus, the antitype, the Lamb of God, who taketh away the sin of the world as recorded.

I remain, dear Brother Russell,
Faithfully yours in the Lord,
J. Gronowsky,--England.

===================

LETTERS OF INTEREST.

Dear Brother Russell:--I have been just a little tardy in sending in my offering to the "Good Hopes" fund; but I have desired to tell you how the Lord is blessing the efforts put forth by one of his weak and timid children. Praise his holy name, he has such wonderful power! About two weeks ago the pastor of the M. E. church gave me a conditional promise to take my name from the record. This did not satisfy me, and I requested a prayer-meeting at our home in the country. Yesterday a half dozen of the church members, including the pastor and wife, came out, and I had the opportunity I had long wished and prayed for. I asked God to help me to tell some of the good things which he has given me to see and understand from the Bible, through the use of the Key, which he allowed you to supply. Praise his name, he did help me boldly to tell of them. I was strongly criticised, but it was done quietly. Bro. U. again promised that he would take my name from the record, as I told him the Lord had given me assurance that it was his will that I do so. (Rev. 18:4.)

Bro. U. once told me that he read Dawn fifteen years ago, and thought he burned it. He tried to persuade me not to read such books, saying they were the work of the devil. Yesterday he and his wife told me they had a set of "Dawns," and that there were many good things in them. I wonder if they secured them after my first talk with them.

One sister told me of the influence of a talk I gave the Epworth League last year, when I was assigned to lead the meeting. How glad I was that the topic given was the Parable of the Draw Net! I tried to bring out prominently the idea that the Lord is not trying to save the world in this, the Gospel age, since their time is in the future; the Gospel age being for the choosing of the little flock, the bride of Christ. So the sister said that on account of my influence they could not get any one to join the church. How I wish she was not too blind to discern the Lord's work!

One of the friends to whom I had the "Tower" sent, has written thanking me, and stating that it was just the kind of reading she enjoyed. The Lord is pouring out great blessing upon our home, tho my brother is the only one who has come fully into harmony with the Truth.

I pray God's blessing to rest continually upon you, and ask that you pray that his work here may continue to grow.

Yours in the work of the Master,
Jessie Ganson,--Nebraska.

Dear Brother:--

I am so glad to tell you that two or three in __________ are becoming interested in "Dawn" writings. I took two Towers to a friend to whom we had previously lent some. He delighted me by saying, "They are always welcome." We then loaned him a "Dawn," and were told that he said to another friend that "he had a book now which helped him to sort it out for himself."

A poor, old, but intelligent friend of ours was speaking in her parson's presence of what she had read in the Dawn. He said, "Have you seen them? Burn them, burn them!" He warns all not to be led astray by us. He lately got up a sermon on Hell, and had the town filled with bills. We, of course, did not go, and have not been for many months. We study our Bibles, Dawns and Towers, and get more good than we ever thought to get in this life.

We delight in the Towers, and when they are read, count the days until the next one will come. And how we are longing for the next volume of Dawn, I cannot tell you. We can't keep the light to ourselves, but feel as though we must try to share it with others. Faithfully yours,
Mrs. S. J.,--Cumberland.

Dear Friends:--Through the kindness of some brethren here I have been supplied with Millennial Dawn, Vols. I. and II, and have not the language to express the joy and comfort afforded me through the Divine Plan of the Ages, revealing more abundantly the inexpressible loving-kindness of our Heavenly

Father. I have been an ordained minister of the Baptist church for ten years, endeavoring to enlighten the people and comfort the saints. In fact, I have spent my time and living in the work, and have just come to the understanding that very much that I thought to be meat in due season, and which I gave them, was but the husks of tradition. Imagine, then, the comfort, the joy, the consolation since the pall of gloom is removed, and I begin to understand the teaching of the Word concerning Restitution, etc.

Some of my friends are getting alarmed; they think such exposition of Scripture very dangerous, and I desire to be fully prepared to meet their objections. Yours in much love,

L. B. Pounds,--Alabama.

Dear Brother Russell:

Will you kindly give me some instruction as to how I am to answer the "world" when questioned about my Church? The people who know me ask why I do not go to church. I tell them that I belong to no man-made systems; that the Lord Jesus is my Teacher, and the Bible my Church; that Christ Jesus has set me free, and I belong to him, and to do his will is more to me than my daily bread.

To this Churchianity answers: "So do we belong to him; and we assemble ourselves together to show the world that we love to serve him, and you do not." I can only make answer that my trust is in him; that I know he leadeth me, and that so long as I walk by the light he has given me I shall never be alone nor fall; and that by the grace of God I am called to be a witness to the fact of his presence now in this sick old world. Blessed be his holy name! I can not say that I belong to your church, for I do not even know by what name your church is called. Besides, I do not know if you recognize me as a sister. I can not say that I am a Second Adventist, for I know nothing about them, except that they are looking for Christ to come at any moment with an audible "shout" and visible "great glory," which I do not believe to be the correct view.

I have found only four persons here that know anything of your publications; and they have only a vague idea as to the purport of your teaching. One woman told me she had been informed that Millennial Dawn and Ingersoll taught on parallel lines (Oh!), and her pastor told her to have nothing to do with it for it was "a dangerous book." Well, I sent her home with Dawn Vol. II., and a handful of Towers. She will read them and get a blessing, for she has "ears to hear." The second person, a man who has a set of Dawns, says that he bought them just to help on an agent, that he was a good (?) Baptist and that he could not afford to read Dawns, as he did not want to be called a crank. The third person, a woman, held up her hands, and cried out: "Oh, my! I am a Baptist! a Baptist, from the crown of my head to the soles of my feet!" Adding, "I suppose you are waiting to hear the trumpet sound." I told her the trumpet was sounding now, and that I was awake and conscious of every note it made.

She stared at me, as though she thought I had lost my mind; and finally said she would read the Tower to please me, but as for the Dawn, it was "too much for her" (which is the literal truth). I gave her a few "Towers" and left her. A few days after her father (a preacher) came on a visit, and the Towers were bundled up and sent back to me. I long to point out Jeremiah 25:35,36 to such.

As to my experience with "Babylon" at large,--I am laughed at and looked upon as a sort of harmless lunatic. My old friends, who have known me as a devout church-woman for years, are really concerned about my sanity and spiritual condition, because I do not attend church services, nor participate in their sociables, fairs, etc. And when I refused to have anything to do with the "Ladies' Aid Society" the climax was reached, and I am now a dangerous person to know.

Glory be to God the Father, I rejoice and am "exceeding glad" to be counted worthy to suffer the least bit for "his name's sake." I know I am gaining knowledge, and I feel that I am growing in grace, according to his good pleasure. I have the faith, and, thanks be unto God, I have the witness of the spirit, by which I am exercised daily to do his holy will with joy and thanksgiving.

Will you excuse this long letter? There is no human being of our faith near with whom I can commune. In that respect I am utterly alone. I feel that your great loving heart will respond to my call for instruction, and a word of encouragement.

May his peace, grace, and love ever rest upon you and yours. Pray for me.

Yours in the faith,
B. L. PALING.--Alabama.

[Answered by letter--and printed matter. Editor.]

===================

SEMI-MONTHLY.
VOL. XXIII. FEBRUARY 15, 1902. No. 4.

CONTENTS.

The Hopes of the Early Church
Respecting Our Lord's Coming................ 51
The Parousia First--The Epiphania
and Apokalupsis Follow...................... 56
"The Morning Cometh".............................. 56
Further Obstacles to the Dawns.................... 56

Stephen's Defence and Execution................... 57
Persecution and its Good Fruit.................... 59
How Tyndale's Persecution Resulted................................... 60
Deacon Philip's Ministry...................... 60
Interesting Questions Answered.................... 63

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MISSIONARY ENVELOPES.

Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace;--the gospel in a condensed form.

NEW SUBSCRIBERS AND OLD ONES.

We welcome the lists of new subscribers now coming in, and greatly appreciate the zeal of the friends, manifested thus. We offer no "Premiums," preferring to have only such help as is tendered to the Lord by grateful hearts. They shall receive their reward in another form,--from the Master.

But, however glad we are to get new names on our lists, we are still more pleased to have old ones continue there. It will be with pain that we will now, shortly, cut off our list the names of several hundred whose subscriptions expired a year ago, and who have neglected to send money for renewal, or request to have the journal continue on credit, or on the free list,--as the "Lord's Poor."

We give all such this final notice; and explain that unless you state the matter explicitly, no record is made in our subscription books; and thus our list-clerk assumes that you have not been heard from and are either dead or no longer interested; and the name is dropped.

If you sent us money and we received it, you get a mail acknowledgment of it. If any mistake appears drop us a card at once, explaining. If your paper ceases to come to you, write at once; we will be glad to reenter your name; but it would save both you and us trouble if you would express your intentions promptly when your subscription (whether cash, credit or free) expires. We desire that all the deeply interested shall have the journal so long as they live and it is published. We have no desire to force or intrude it upon any one.

===================

R2953 : page 51

THE HOPES OF THE EARLY CHURCH RESPECTING OUR LORD'S SECOND COMING.

SOME earnest and faithful Bible student has published a little tract treating the above subject so simply and beautifully that we feel constrained to lay before our readers copious extracts therefrom, as follows:--

No one can read the New Testament with care without discovering that the members of the early Church were men of hope as well as men of faith. Indeed, hope seems, more than faith, to have been the outstanding feature of the character. Not that they really had more of this than that; the twain were one; they formed one noble edifice, one stately ship. But faith was the foundation work; hope, raised upon it, caught the eye of the beholder. Faith lay beneath the water line; hope reared the mast and spread the sail high in the sight of men. Their faith looked back to Calvary; but, in a sense, it was an act completed. They were not always looking backward; forward they peered, with steady gaze. The attitude of expectation was their daily, hourly attitude. Something was about to happen--someone was coming--and they are seen to be on tip-toe, looking for and hasting unto the event. To them it clearly seemed a consummation most devoutly to be wished. They constantly referred to it as "a lively hope," "that blessed hope," "this hope," "one hope," "our hope," "the hope of our calling," "the hope set before us." Every reference shows that it completely filled their hearts, and was the dominating influence in their lives. It almost diverted them from ordinary work and duty, the warning being required not to stand "gazing up into heaven."

The hope thus cherished was not of a private kind, attainable by this believer at a certain time, and that one at another. It was one great hope, to be fulfilled to all the church, not even excluding them that slept, at one defined and selfsame time. "No prophecy of Scripture is of a private interpretation," and this hope, it is evident, was not to be fulfilled to individual believers. It was not a matter of personal and private experience; not the coming of Christ to the individual heart, nor the approach of death to each separate person; but something affecting the entire community of Christians at the same point of time.

I. What was that hope which so controlled and cheered those early saints? None other than "that blessed hope, the glorious appearing of the great God and our Saviour, Jesus Christ." They believed with all their hearts in Jesus Christ, in his wondrous life of miracle and grace, and in his sacrificial death on Calvary's sad tree. They believed that he had triumphed o'er the grave, and had come forth to resurrection life. Many of them had seen him in his resurrection form, and had been witnesses of his ascension to the heavens. They remembered the words of the Lord Jesus, how he said unto them, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." They had heard "two men in white apparel" say, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." With simple faith they all accepted these great promises. The authority appeared to them sufficient, the meaning transparent. The Lord had gone; the Lord would come. He had disappeared from view, but only for "a little while," until the "times of restitution." When these times came, he would appear again, and each one seemed to say, "Whom I shall see for myself, and mine eyes shall behold, and not another." This was to them the "one far-off Divine event to which the whole creation moves."

IT WAS THE LODESTAR OF THEIR LIFE,

the goal and climax of their being, and round it their communion with each other, like their testimony to the world, continually revolved.

Even if men try, they cannot keep this subject out of sight, so long as the New Testament is read. The late beloved evangelist, D. L. Moody, made the admission that he was originally much opposed to this doctrine, "until," said he, "from constantly meeting with it in the reading of Scripture, I was constrained to become a believer in it; and now it is, to my mind, one of the most precious truths in the whole Bible." One verse in every thirteen in the New Testament refers to it more or less directly; in the Epistles alone the proportion is much greater, being more like one in ten. In First Thessalonians it is fully one in seven, and in the Second Epistle nearly one in three.

First Thessalonians is usually recognized as the earliest Epistle we possess. In our inquiry now it is of value, then, to note that the belief in Christ's return was a conspicuous feature of the Church to which it was addressed. In the opening chapter the apostle testifies, "Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." The second chapter ends with a reference to the prospect of meeting "in the presence of our Lord Jesus Christ at his coming." At the close of chapter three the prayer is offered. "That he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Chapter four finishes with the announcement, made by direct inspiration, that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." In chapter five the letter is brought to a conclusion with the prayer that they who received it may be "preserved blameless unto the coming of our Lord Jesus Christ."

In Second Thessalonians there are but forty-seven verses, yet in no fewer than fifteen reference to the Lord's return is made. The apostle declares "the Lord Jesus shall be revealed from heaven with his mighty angels." He beseeches the brethren to steadfastness "by the coming of our Lord Jesus Christ, and by our gathering together unto him." He speaks of "the brightness of his coming," and the "consolation and good hope" it brings; also he prays, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

First Corinthians is another of the older writings; and it proves that there at Corinth, as at Thessalonica, the Church had taken up the hope of which we speak. "Ye come behind in no gift," says the apostle, "waiting for the coming of our Lord Jesus Christ." He tells them not to sit in judgment upon one another, but to wait "until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Above the table where they sit to celebrate the scene on Calvary, he writes the superscription,

"TILL HE COME";

and over all the tombs where sleep the silent saints, he carves the sentence, bringing hope and joy, "Christ the

Firstfruits, afterward they that are Christ's at his coming." Even when the apostle has to utter the dread word "Anathema," he straightway softens it with "Maranatha," "The Lord comes," as though to let them know that, after all, judgment belongeth to another; men need not quickly curse their fellows.

In the Epistle to Philippians the time of the Advent is repeatedly referred to as "The Day of Jesus Christ," and for it they are taught to wait. "He which has begun a good work in you will perform it until the day of Jesus Christ." "That ye may be sincere and without offence till the day of Christ." "That I may rejoice in the day of Christ, that I have not run in vain." It is clear that the Philippians shared the apostle's hope, because he says, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

In the Epistle to Colossian saints, the same glad note is rung; "When Christ who is our life shall appear, then shall ye also appear with him in glory." Everything in the early Church was made to hinge upon the coming of the Lord.

To Timothy, the apostle Paul gives various charges, and he makes each binding "until the appearing of the Lord Jesus Christ." In view of the same event he shows that he can hold death in contempt: "I am now ready to be offered, and the time of my departure is at hand; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

To Titus, too, he makes it clear that, by this truth, not only is the fear of death removed, but life is made pure and beautiful, men "live soberly, righteously, and godly," "looking for that blessed hope."

The Epistle to the Hebrews agrees with all the other apostolic writings. Repeatedly it speaks of the expected day.

"UNTO THEM THAT LOOK FOR HIM

shall he appear the second time, without sin unto salvation." "Consider one another to provoke unto love and to good works...and so much the more as ye see the day approaching." "Cast not away therefore your confidence...for yet a little while, and he that shall come will come, and will not tarry."

The apostle James adopts the same appeal; "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

The apostle Peter makes much use of Second Advent truth. It is the vermilion and the gold with which he illuminates his precious manuscripts. To saints in suffering he writes, and thus he seeks to cheer their hearts: "Ye are in heaviness through manifold temptations, that the trial of your faith...might be found unto praise, and honour, and glory at the appearing of Jesus Christ." "Hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." "When his glory shall be revealed, ye shall be glad with exceeding great joy." "When the Chief Shepherd shall appear ye shall receive a crown of life that fadeth not away." "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation....But, beloved, ...the Lord is not slack concerning his promises as some men count slackness,...but the day of the Lord will come as a thief in the night." "What manner of persons ought ye to be,...looking for and hasting unto the coming of the day of God?" "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Saint John cherishes the same glad hope, and seeks

by it to strengthen and to stimulate the Church. "My little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "We know that, when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure."

As for the Book of the Revelation, it really is the "Revelation of Jesus Christ," and is all about the Second Advent. In it we have the facts, circumstances and judgments connected with the Lord's unveiling, or apocalypse. "Behold he cometh," is the burden of the book; and there can be no understanding of the "words of this prophecy," if the coming of the Lord be doubted, or be lost to view. Again and again, in the midst of its mysteries, the Master's voice is heard crying, "Hold fast till I come!" "Behold I come as a thief;

BLESSED IS HE THAT WATCHETH."

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." To this, the seer himself would have us all say, "Amen. Even so, come, Lord Jesus."

It is well for us to scan the Scriptures thus, in order that, by line on line, we may convince ourselves what was the hope that cheered and edified the early Church. After a reading, such as this, there is no room for doubt regarding it. The hope they had was that of Jesus Christ's return, and nothing else can be maintained as answering to the language they employed.

It could not be a spirit blessing they were looking for--a coming of the Lord into their hearts, for quickening and enlightenment; for such sweet spiritual presence they had never lost. "Lo, I am with you alway," he had said, "even to the end of the world"; and evermore "Christ in the heart the hope of glory" was to them a living, grand reality. They did not need a coming of that kind.

R2955 : page 53

Nor could they mean the destruction of the city of Jerusalem; and passing strange it seems that this should ever have been thought to have fulfilled the prophecy. What was there in this sad event to constitute a hope? It was a hope these men possessed! What had this city's fall to do with Gentile saints? Yet they, as well as Jews, were made partakers of the Church's hope. Above all, why, if the destruction of Jerusalem fulfilled the Scriptures relative to Christ's return--why was the coming of the Lord proclaimed, and eagerly desired, long after Salem's towers were in the dust? The Gospel according to John was surely written after that. So were his three Epistles, and the Book of Revelation. The testimony of the early Fathers is also to the effect that the hope of Christ's return remained, like a meteor in the heavens, long after Jerusalem was removed. Clement of Rome, in his first Epistle, written about A.D. 95, says, "Let us be followers of those who went about in goat skins and sheep skins, preaching the coming of Christ." Ignatius of Antioch, about A.D. 100, wrote to Polycarp, "Be every day better than another; consider the times, and expect him who is above all time, eternal, invisible, though for our sakes made visible." Polycarp, in an Epistle dated about A.D. 108, said, "that God had raised up our Lord Jesus from the dead, and that he will come to judge the world and raise the saints, when if we walk worthy of him we shall reign together with him." Papias of Hierapolis, the intimate friend and companion of Polycarp, taught the coming of the Lord in all the churches that he visited. Justin Martyr, about A.D. 150, spoke of those as "destitute of just reason who did not understand that which is clear from all Scripture, that

TWO COMINGS OF CHRIST ARE ANNOUNCED."

Ireneus also, who flourished as a writer about A.D. 180, says, "The Lord shall come from heaven in the clouds with the glory of his Father, casting the Antichrist and them that obey him into a lake of fire; but bringing to the just the times of the kingdom." These men all, with one accord, waited for the coming of God's Son from heaven. They did nothing so ridiculous as to believe that the promises to that end were fulfilled when Jerusalem was burned.

Nor was it death for which these early saints were waiting. Not one of them is known to have confounded that with Christ's return. In no epistle is death set before the Christian as the object of his hope. The approach of death, the enemy, can never be the coming of the Lord--his friend. It may be that the time between the hour of death and the morn of resurrection shall pass even as "the twinkling of an eye"; one moment may be heard the voices of earthly friends around the bed, and the next (as it appears) that call that wakes the sleepers in the tomb. But we must carefully distinguish between things that differ. Falling asleep is not the same as waking, though hardly an instant may appear to pass between them; nor is grim death the coming of the Lord, though no time seems to elapse between the two events. If it be otherwise, and the return of Christ means the believer's death, then is the Resurrection "past already," for that is always associated with the Lord's return. But against this heresy we are expressly warned.

No; if Greek and English words have any meaning, those employed by the apostles and the Fathers, with their equivalents in our own mother tongue, all go to show that a personal and glorious coming of the Lord was what those men of God were waiting for. No other coming ever crossed their minds. It was not till the middle of the Third century that serious opposition, or even question, arose as to the doctrine of the personal coming and reign of Jesus Christ. "Now," says Mosheim, "its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."

The English Baptist churches in their Confession of Faith, presented to Charles II. in 1660, said, "We believe ...that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, which was taken up from the disciples and carried into heaven, shall so come in like manner as he was seen to go into heaven, and when Christ, who is our life, shall appear, we shall also appear with him in glory; for then shall he be King of kings and Lord of lords." Here there is quite enough to show what was the hope within them when the early Christians spoke with one another of the coming of the Lord. It was "the Lord himself"--for whom they looked and longed.

R2955 : page 54

II. The reason for such unanimity and enthusiasm in the entertainment of this hope must have been both weighty and worthy. The early Christians did not lightly hold it, and it would not be with light and careless hand they took it up. They must have had as cogent reasons for believing in, and hoping for, their Lord's return, as they possessed for trusting and rejoicing in his first appearing. Back to the first by faith, and forward to the next by hope, they looked, with as solid assurance in one case as in the other. These were the two pivots on which revolved their Christian life, the two wings on which they mounted up as eagles; neither pivot could be weakened, nor could either wing be clipped, without grave injury immediately ensuing. "Take unto you the whole armour of God," said the apostles, and we may be sure they gave as good reasons why the Christian should "take for a helmet the hope of salvation," as for his "putting on the breastplate of faith and love."

The foremost reason must have been, that Christ himself had said he would return. The word of seers and prophets, of apostles and of angels, was of use; and these had all united to affirm that he would come again; but, after all, the Master of the House, rather than any servant, was the One whose word was to be heard. If he said, even once, he would return, that would be quite sufficient for the faithful heart. Already we have seen that many times the

LORD HAD PLEDGED HIS WORD

to this effect. He said distinctly, "If I go...I will come again." "I will come to you." "I go away and come again unto you." He spoke of himself as the "Son of man," who should "come in the glory of his Father"; as the "Nobleman" who "went into a far country to receive for himself a kingdom and to return"; as the "Master" for whose coming the servants were to watch; the "Bridegroom," whose appearing the wise virgins all would hail; and as the "Lord" who yet would come and reckon with the stewards of his house. In these, and many ways beside, the gracious Lord assured his loved ones he would come again, and they, with trustful hearts, just took him at his word. "To doubt would be disloyalty, to falter would be sin." Then, as their faith laid hold, their hope was born; for they soon found, wrapped in the promises of his return, as in a garment fair, all scented with sweet lavender, things rare and beautiful, that made those precious promises the richest heirloom of the Christian Church.

The first thing they discovered there was this, that in the certainty of Christ's return there lay the guarantee --the only guarantee they had--that they would see their Lord. Some of those early saints had seen the Saviour when he stood on earth; but now his words were true, "You see me no more." Oh, how they longed to view him once again. To many of them the apostle Peter's words were more appropriate, "Whom having not seen, ye love; and in whom, though now ye see him not, yet believing, ye rejoice." But all the Church most earnestly desired to look on him whose love had won their hearts. There is evidence that at a very early date the words of Isaiah were appropriated, "Thine eyes shall see the King in his beauty."

Apart from the Saviour's coming most assuredly there is no warrant given that these anticipations shall be realized. It is then that "every eye shall see him." No wonder that the early Christians "panted for the appointed hour." Then would be the revelation, the unveiling of the Lord; "the day of his appearing and his kingdom;" and till it came they could not be at rest.

WE SHALL BE "CHANGED" AND "SEE HIM AS HE IS."

They also learned to say, "when he shall appear," and "we shall see him as he is," "we shall be like him," "changed into the same image, from glory to glory"; for "as we have borne the image of the earthy, we shall also bear the image of the heavenly." This is a marvelous announcement, and hardly could we credit it, unless it were most clearly given in God's most Holy Word. For the assistance of our faith, it is even given repeatedly, and we can only gratefully accept the truth. The early Christians certainly did this.

They believed that this "glad change" in them "which are alive, and remain unto the coming of the Lord," would be accompanied by the awakening of them "which sleep in Jesus." For their dear ones who were dead, as well as for themselves, their only hope lay in the Second Advent. They did not say, "There is no death; what seems so is transition." No, they accepted death as a reality. "We believe that Jesus died," they said, "even so," there are "them also which sleep in Jesus." "Blessed are the dead which die in the Lord." Still, they are dead, and Resurrection is required to make them live. Not by making light of death did they attempt to comfort one another; but by making much, yea, everything, of the sure and certain hope of joyful Resurrection, to take place at the coming of the Lord. He was the mighty magnet that would yet "descend from heaven," and as steel is drawn to steel, so they declared "the dead in Christ" would rise to him.

They believed that that would be the day of their presentation to the King. By the apostle Paul they were distinctly so informed. In writing to Corinthian

R2956 : page 54

saints, he said: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." Until that day, on various grounds, they could not be presented. Christ would not even, until then, be King. So long as he was Priest within the veil, they could not go to him. The type forbade it: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out." The Lord himself declared it: "Whither I go ye cannot come." "I will come again and receive you unto myself." For that day of joyful welcome to his court they had to wait. They did not dream of "going to heaven one by one"; they would "be caught up together to meet the Lord." They could not think of entering his glorious presence until they were "presented." They could not be presented until they were prepared and fitly robed. Not in the drab dress of this mortal body could they stand before him. "This corruptible must put on incorruption, and this mortal must put on immortality." But they believed that when he came this necessary change in their apparel would be wrought; and then should they be brought into the presence of the King in "raiment of needlework and clothing of wrought gold," "a glorious Church, not having spot or wrinkle or any such thing."

That would be the time, then, of their triumph and reward. Sometimes when men die their friends

R2956 : page 55

affirm they have gone to their reward; but

NOT SO SAID THE EARLY CHURCH.

They could not; for the Lord had definitely named another time than that of death: "Thou shalt be recompensed," said he, "at the resurrection of the just"; "in the regeneration, when the Son of man shall sit in the throne of his glory." "Behold, I come... and my reward is with me to give every man [then] according as his work shall be." The apostle Peter confirms that with the word, "When the chief Shepherd shall appear, ye shall receive a crown of glory." "We must all appear before the judgment seat of Christ" before reward can be distributed, and we are distinctly told it is at "His appearing" that this seat shall be set up. "Henceforth," said the expiring Paul, "there is laid up for me a crown of righteousness which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." He had no thought of going by himself into the presence chamber, and in some private way receiving his Lord's "welcome" and "well done." No! he wanted "all them, also," whom he had known on earth to be beside him then; especially those whom he had led to taste redeeming love. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" It is when the nobleman returns that he will call his servants, and hold reckoning with them. No wonder, then, that faithful men kept ever in their minds that great event. The coming of the Lord was not denied, nor lost to view, until, in later days than those of which we speak, the Christian Church had lost its zeal, and in sad, wanton ways was walking with the world.

"Thy kingdom come," he had himself instructed them to pray thus, and they believed that till he came the kingdom would not come. Not for the gradual spread of truth, and the conversion of the world, they looked....They knew that all the purposes of God regarding men would be fulfilled, but they appear not to have thought of that as one. The Gospel must be preached in all the world, 'tis true; but they accepted Christ's own words, that this should be but "for a witness unto all nations"; and as James the apostle said, "to take out of them a people for his name." They did not vainly hope the world would better and yet better grow; they knew that "evil men and seducers shall wax worse and worse." They never said that things would so improve that the last days of this dark age would be its brightest and its best. "This know," said they, "that in the last days

PERILOUS TIMES SHALL COME";

for wickedness shall be rampant even with "a form of godliness." With one consent these early Christians waited for the Lord. By his appearing would his kingdom be secured.

Many members of the early Church were Jews, and for their nation's sake they wanted Christ to come. That day would be a glorious day for them, the time of Israel's repentance and recovery. Then "the rebuke of his people shall he take away from off all the earth," and from their eyes the veil shall be removed. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and mourn." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation."

The thought of Israel's salvation at the Lord's return would make glad the hearts of the Gentile saints as well as Jews; for Israel's restoration, they were told, would girdle the whole globe with the glory of the Lord. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Then it is that the Lord, by his Advent, "shall set up an ensign for the nations, and shall assemble the outcasts of Israel"; then it is, and not in this the Gospel day, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then "He shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks."

Peace shall spread through all the earth,
    When the Lord doth come.
Truth and righteousness go forth,
    When the Lord doth come.
God with men shall then be found,
Every place be hallowed ground,
Life and beauty shall abound,
    When the Lord doth come.

With such results expected from the coming of the King, it is no surprise that it became the early Christian's hope. Each member of the Church seems to have held it. A Christian who had not this hope was an anomaly. Milner says, "This constituted in the second century so decidedly an article of faith that Justin held it up as a criterion of orthodoxy." Bishop Newton says, "It was generally believed in the

FIRST THREE, AND PUREST, AGES [CENTURIES]."

Bishop Russell, though an anti-Millennarian, says, "Down to the beginning of the fourth century the belief was universal and undisputed." While Gibbon, with no prejudice either way, says, "It appears to have been the reigning sentiment of orthodox believers." He also adds, "It was productive of the most salutary effects on the faith and practice of Christians." Of course its effects were salutary! It disposed the Church to prayerfulness and patience, to purity and peace, to sincerity and soberness, to loyalty and love, to fidelity and firmness, to watchfulness and work. Solace it gave in suffering, and in bereavement balm; in persecution perfect peace, and even in the martyr's fire the Master's joy.

Would God this were the Church's hope to-day! Only comparatively few within her bounds lay hold of it. The doctrine of the Second Advent is by most neglected, altho the word of God is full of it.

When not entirely relegated to the lumber room, it is often held up to ridicule, and they who dare to say that they believe in it are treated as--well-meaning folk, perhaps, but--simple souls, and far behind the age. Well, some of us are quite content to be behind the age. Whenever it, in any matter, goes ahead of Jesus Christ and his immediate followers, we shall let it go. "The goodly fellowship of the apostles" is good enough for us, and on the subject now before us we are with that noble company. Simple we may seem to modern men

R2956 : page 56

to be; but it is the ancient truth we hold, the good old way we tread.

* * *

THE PAROUSIA FIRST--THE EPIPHANIA AND

APOKALUPSIS FOLLOW.

As in the distance the various peaks of the mountain are blended so as to be undiscernible, so in the distance the various features of the Second Advent of our Lord were indistinct. But now is our salvation near--"nearer than when we first believed"; and we should expect that the holy spirit, which we were assured would bring truth to the attention of the Lord's people as "meat in due season," would continue to "show them things to come" as they would be due to be understood. And thus we have found it, praise the Lord! God's word is as a shining light shining more and more unto the perfect day. In its light we can now see that our Master will be present for a time, in the harvest time of this age--invisibly present doing a work in his church, before any outward sign or revealing to the world takes place. His work in his church will be the separating of the true from the merely nominal--the "wheat" from the "tares." His revealing will be in the "flaming fire" the great time of trouble with which this age will close, and in which the "tares" shall cease to be "tares": but before that fire can come, as the parable was given to show, he will be present in his wheatfield gathering the wheat into the garner and bundling the tares for the burning.

Another parable also shows that before revealing himself in any manner to the world, he calls first his own servants and reckons with them. (Luke 19:15-27.) Ah! dear brethren what a holy awe it brings to our

R2957 : page 56

hearts to know that we are now living in the presence of the Son of Man; that now the "wheat" is being gathered and the "tares" being bundled;--that now the servants are reporting their use of the pounds and talents entrusted to them, while the world sees nothing and enquires, "Where is the promise of his presence, while all things continue as they were from the beginning?" Nor can any but the few hear and appreciate the evidences, or understand the Master's words that as the world knew not in the days of Noah, even thus shall it be in the presence of the Son of Man (Matt. 24:37)--they shall know not, and the ordinary avocations of daily life shall continue,--until disturbed by the commotion and trouble of the Epiphania, the Apokalupsis of the King in the pouring out of the seven last plagues--when the judgments of the Lord shall be abroad in the earth and the inhabitants of the world shall learn righteousness, and say, "Come, let us go up to the mountain [kingdom] of the Lord's house. He shall teach us of his ways and we shall walk in his paths."--Isa. 2:3.

Think up the addresses of all your earnest and pious Christian friends and send them to us for samples of this issue; and if they are interested assure them that if they will request it, mentioning this offer, we will send them a pamphlet on "The Parousia, Epiphania and Apokalupsis of our Lord," free! Call to their attention, also, the still fuller treatment of this subject in "The Time is at Hand," 360 pages, 25c. or loaned free to all who promise a careful reading and to return it postpaid.

"THE MORNING COMETH."

"Lo! from his Eastern heights sublime,
  I hear the herald's joyous warning;
Day's glory deepens; far upclimb
  The rosy splendors of the morning;
See yon triumphant steeds of light
Chase the retreating hosts of night;
The valleys sing, the hills rejoice,
And sounds aloft one cheering voice,
  'Tis coming. Yes, 'tis coming.'

"'Tis coming. Yes, our night of tears
  Shall fade before Immanuel's glory,
Which now, to gild our earth, appears,
  Foretold in ancient song and story;
Foretold in that seraphic strain,
With notes which haunt our world again,
For traveling through the shadowy years,
The Just, the Merciful appears.
  Behold! the Lord of glory."

===================

R2957 : page 56

FURTHER OBSTACLES TO THE "DAWNS."

WHEN UNLAWFULLY cut off from the cheap rates for mailing the paper-covered Dawns, we did the next best thing, and availed ourselves of the special rates granted on this class of matter, in ten pound lots, by the Express Companies. Thus we have been enabled, up till now, to send the Dawns, in packs of ten or more, to any Express office in the United States at the rate of thirteen cents per volume.

But now this, too, is changed. The Express Companies, finding us at their mercy; have adopted the same rule as the Post Office. Undoubtedly they would be willing to raise their rates on books and everything--just as high as Post Office competition will permit.

In view of these facts, we have been obliged to increase the wholesale rates on Dawns. It may be argued that the increased price will make no difference to us, as the Dawns are sold at cost anyway; but we answer that our object is to put as large a number into circulation as possible--hoping that, by and by, they will be more sought and more studied by the masses than now;--and we well know that the lower the cost the more can be circulated.

We propose meeting the issue by supplying our readers with the cloth-bound Dawns (prepaid to any part of the world) for twenty-five cents per volume. By having the binding done in very large quantities we hope to nearly get out whole; but if at a slight loss we will consider it money well spent in the wider circulation of the truth.

One good result will be the better appearance the books will make, wherever they may go; another, their greater durability; and, additionally, they will appear more frequently on the bookshelf, and thus become the better known. Order hereafter in cloth binding.

The retail price of Dawns will hereafter be 35 cents, plus postage, 10 cents; but all Watch Tower subscribers are welcome to the wholesale rate as above.

===================

R2957 : page 57

STEPHEN'S DEFENCE AND EXECUTION

--ACTS 7:54-8:2--MARCH 2.--

Pray for them which despitefully use
you and persecute you."--Matt. 5:44.

STEPHEN'S defence before the Sanhedrin Court turned out to be a defence of the truth, rather than of himself. Full of zeal for the Lord and for a proper use of his privileges as a minister of the truth, Stephen was courageous--seemingly to the extent of ignoring all thought of personal safety. His defence is not part of this lesson, but it is, nevertheless, worthy of consideration. It displays a clear insight into the past history of his people, and a clear appreciation of the lessons inculcated through their experiences. In a word, it gives evidence that Stephen was a Bible student--"a workman who needed not to be ashamed, rightly dividing the word of truth." Stephen in all this was a worthy example to the Lord's flock, the lesson still being appropriate. With us also the first thought should be the privilege of serving the truth, and if the will of God be such, the privilege of laying down life, even, in its service. A full consecration to the Lord on our part, and a keen appreciation of the truths of the Scripture, will ultimately make us courageous--not careful for the present life when weighed in the balances with the interests of the Lord's cause. But now, as in Stephen's day, such courage can only come from a knowledge of the divine plan, and the knowledge can only come through a right dividing of the word of truth;--and such abilities imply a devotion of time and energy to the study of truth, and the guidance of the holy spirit in the understanding of it.

The charge against Stephen was blasphemy against the holy place, Jerusalem (and especially its holy Temple, which sanctified it), and against the law of Moses. Passing by the charges, Stephen went into a history of the Lord's leading of Israel from the time of Abraham down to his own time; and thus showed his full faith in the holy places and in the promises and presence of God, which made them holy. His familiarity with the facts, and the reverent manner in which he stated them, and the conclusions which he drew from them, must have shown his judges clearly that so far from being a blasphemer of Moses and his institutions and holy things, he was a firm believer in these, and a zealous advocate of them. So with us: when discussing holy things there may at times be those who, intentionally or ignorantly, will attribute to us evil conditions or evil motives. With us, as with Stephen, the best manner of dealing with such charges is to show, without ostentation, and by deeply reverent manner, that we are trusting implicitly in the gracious promises of God, and that we appreciate fully his various providential leadings and dealings in the past, not only as respects ourselves, but with all his holy people. Now, as in Stephen's case, the best answer respecting our fidelity to the holy things is represented in our knowledge of them, and in the reverent manner in which we mention them.

Stephen rehearsed to his hearers the fact that Moses, the great Law-giver, whom they now reverenced, had at one time been rejected by Israel, saying, "Who made thee a judge or a ruler over us?" But he was God's agent and representative, and hence, in due time, he became Israel's deliverer. He reminded them also that Moses had said, "A prophet shall the Lord your God raise up unto you from among your brethren, like unto me." The lesson which Stephen desired his hearers to draw is, that as Moses was rejected at his first offering to the Israelites so the one like unto Moses would, like him, be rejected--had been rejected, in the person of Jesus. Nevertheless, as Moses subsequently became the leader and commander of the people, and delivered them, so also Jesus would in due time become the great deliverer of his people,--at his second advent. He pointed further to the fact that the prophets all down through the Jewish age had been refused by the people in the time of their presence and ministry with

R2958 : page 57

them, many of them being foully dealt with; but nevertheless subsequently they were discerned to have been the Lord's representatives. Stephen would have his hearers recognize Christ as the great prophet, whom God had set forth to be the instructor of the people. We see no attempt to defend himself, except by showing up the truth. He evidently relied upon his course of conduct and teaching corroborating the history which he was now delineating. Let us also, in our intercourse with others whom we would lead into the truth, pay less attention to self-defence than to a presentation of the divine Word. As the Apostle declares, the sword of the spirit, the Word of God, is sharper than any two-edged sword.--Heb. 4:12.

About this time, apparently, some manifestation of impatience on the part of the Court caused Stephen to hasten to his conclusions abruptly, saying, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the holy spirit; as your fathers did so do ye. Which of the prophets have not your fathers persecuted, and they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the dispensation of angels, and have not kept it." (Vss. 51-53.) It is not necessary to suppose that these simple, true words were uttered in any harsh tone or strifeful manner; for everything about Stephen's attitude seems to imply gentleness, forbearance, love. It was the truth, and it was the right time to tell it. He evidently knew what was likely to be the result anyway, and wished to give his testimony, that as those who had foretold the just one had been killed it was no more remarkable that those who afterward bore witness to him should be killed also.

His persecutors were thwarted; their attempt to traduce him and show him an enemy of the Lord, of the nation, and of the law, had abundantly failed. He stood before the Sanhedrin a great teacher, reproving them, and showing from their own Scriptural records that they were now intent on doing toward him as their fathers had done toward the Lord's faithful in every age. His hearers were "cut to the heart." This expression reminds us of the record (Acts 2:37) of those who heard Peter preach on the same theme--they were "pricked to the heart." But people can be pricked to the heart, and yet have very different results follow. Much will depend upon what is in the heart when it is pricked. If it be good the results will be good; if it be evil the results will be evil. Out of the abundance of

R2958 : page 58

the heart the mouth speaks, and the course of action is guided. These men were in a wicked condition of heart, and the truths uttered by Stephen were to them stings, rebukes, arousing their hatred to a pitch of frenzy--"they gnashed on him with their teeth."

Undaunted by their manifestations of hatred and malice, Stephen was so filled with an appreciation of the Lord's goodness, and of his being a servant of the truth, that he was all aglow with interest in his theme, and his face illuminated with an angelic expression, such as the truth only can impart. It was then that looking away from his own surroundings--away from his enemies' faces--he was granted a glimpse of the Lord at the right hand of the Father. Whether it was a mental vision, such as any of us can awaken in our minds, such as the Apostle referred to when he said that we should be continually "looking unto Jesus, the author and finisher of our faith," or whether it was actually a vision granted to Stephen at this particular time, we know not;--most probably it was a vision.

He of course did not see in reality what he described, as that would be an impossibility;--"No man hath seen God at any time," and the Only Begotten of the Father is now the express image of his person, and he also would be invisible to humanity; even the light of his glory would have smitten Stephen down, as it smote Saul of Tarsus a short time afterward. But that Stephen should have had a vision or revelation of his Master and his high exaltation is entirely reasonable; he told what he saw, and this furnished the occasion of his death. His adversaries could have found nothing against him in anything he had said, or that any witness could have proved, but now, affecting great indignation at the thought that Jesus, whom they had crucified, Jesus the imposter, had become exalted to heavenly glory, next to Jehovah himself--this furnished an opportunity for the claim that Stephen was a blasphemer, and therefore ought to be stoned to death. All being in a wrong attitude of heart, the same impulse affected all, and they rushed upon the faithful servant of the truth, pushing him out of the city to a secluded spot, where they stoned him to death. Let us likewise be faithful to the Lord, and we also shall have revelations of our Lord's glory--not, probably, visions or dreams, but such mental pictures as are clearly delineated before us in God's Word, which now is commonly in the hands of his people; and under the leadings of the holy spirit reveals to us the deep things of God which human eyes have not seen nor ears heard.--I Cor. 2:10,13.

The stoning of Stephen would seem to have been a violation of the Roman law. The Mosaic law, indeed, commanded stoning as a penalty for blasphemy; but from the time the Romans took possession of the country they seem to have decreed that life could not be taken in any legal form except that of the Roman law; but Stephen's enemies were so enraged that they were evidently willing to risk some personal injury rather than be defeated in their purpose of destroying their enemy, whom they could not match with Scripture or logic.

The Lord's servants to day are in no particular danger of being stoned to death after the same manner; but the majority of them have had experiences, nevertheless, which in many respects correspond. False representations, anger, malice, hatred, strife, etc., hurled against the Lord's people, are often hard to bear; and yet all those who receive such figurative stoning in the same manner that Stephen received his literal stoning, are sure to be greatly blessed. They find that although such experiences are severe as respects the flesh, they are nevertheless helpful, profitable, as respects the new nature. They thus demonstrate the truth of the Apostle's statement, "The outward man perisheth, but the inward man is renewed day by day,"--by just such experiences rightly received.

It is here that attention is drawn to the fact that Saul of Tarsus was probably a member of the Sanhedrin, which tried Stephen, and surely one of those who consented to his death;--standing guard over the outer garments of those who executed the will of the Sanhedrin, in doing the actual stoning. He refers to the matter himself subsequently, in contrite language. (Acts 22:20.) Let us have hope, therefore, that some of those who today assault us, because of loyalty to the Lord and his Word, may yet be amongst those who will penitently acknowledge the error of their ways. Indeed, a number of instances of this kind have occurred; a number of those who are now deeply interested in present truth at one time were so bitterly opposed that they burned the publications which represent these truths, and gloried in the deed. It shows us, too, how God looks at the heart, and teaches us that some who are not bad at heart may at times be so blinded by prejudice that light appears darkness to them and darkness light.

Stephen's attitude in receiving his persecution was most noble. He prayed for himself and for his enemies --that the latter might be forgiven, so far as he was concerned;--they will have enough to answer for and to receive "stripes" or just retribution. For himself, that the Lord would receive his spirit. There has been some query as to what would be implied in this expression, "Receive my spirit." We have already shown* that the primary sense of the word spirit is energy or "life," and that the spirit, energy or life, of all flesh was forfeited through sin; but that believers, recognizing the fact that Christ has died for our sins, recognizing the fact also that whosoever accepts Christ, as his Redeemer, receives through him a new right to life--that to such the spirit of life is no longer reckoned as forfeited, but reckoned as being restored to them again,--and that unto eternal life, if they are faithful. Not that

Christians are privileged to retain their hold upon the spirit of life now, and thus avoid dying, but that God has promised us, through his Word, that he who has the Son has life--has received back again by faith through him a future right to life, to be fully attained through a resurrection. Nevertheless, it is explained to us that "our life is hid with Christ in God," and will not be ours until "he who is our life shall appear" at his Second advent,--and grant, according to the Father's plan, new or resurrection bodies to his people. (Col. 3:3,4.) Stephen meant to express to the Lord his confidence, his trust, in a future life through a resurrection, when he made this expression, "Lord Jesus, receive my spirit"--receive my life, preserve my life, that it may be granted to me again in the resurrection, according

---

*MILLENNIAL DAWN, Vol. V., Chap. 13.

R2958 : page 59

to thy gracious promise: I commit my all to thee, in hope.

Stephen's attitude under persecution may well commend itself to us: our love for the Lord and our benevolent sympathy with all the gracious features of his plan should lift us above any and everything like vindictiveness or spitefulness against our enemies; and should permit us to see that their mistreatment of us, is largely because they are blind to the truth. They know not us, even as they knew not the Lord; and, as he said, if they called the Master of the house Beelzebub, and said all manner of evil against him falsely, we must not be surprised if the same should be our lot. We know, therefore, to count it all joy when we fall into such matters; and should rejoice that we are counted worthy of a share with the Lord in the trials and difficulties of this present time, that in due time we

R2959 : page 59

may be made partakers also of the glory to follow. With us also the one thought should be the pleasing of our Lord and the attainment, through him, of the life everlasting --having him to care for our spirit of life, and to revive us again in the resurrection in due time.

"HE FELL ASLEEP."

In the midst of his prayer he fell asleep--he died. Commenting on these words an "orthodox" writer says: "Tho the pagan authors sometimes used sleep to signify death, it was only a poetic figure. When Christ, on the other hand, said, 'Our friend, Lazarus, sleepeth,' he used the word, not as a figure but as an expression of a fact. In that mystery of death in which the pagan saw only nothingness, Jesus saw continued life, rest, waking--the elements which enter into sleep. And thus in Christian speech and thought, as the doctrine of the resurrection struck its roots deeper, the word 'dead,' with its hopeless finality, gave place to the more gracious and hopeful word, 'sleep.' The pagans' burying place carried in its name no suggestion of hope or comfort. It was a burying place, a hiding place, monumentum, a mere memorial of something gone; ...but the Christian thought of death as sleep brought with it, in the Christian speech, the kindred thought of a chamber of rest, and embodied it in the word cemetery--the place to lie down to sleep"--Word Studies.

Throughout the Scriptures the word "sleep" is frequently used as a synonym for death--but only in view of the hoped-for awakening--the resurrection. It was because Abraham and his posterity believed God that he was able to raise them up from the dead, and that his agreement so to do was implied in the promise that all the families of the earth should be blessed, that it was impossible for them to think of their departed ones as being totally extinct in death;--from that time onward sleep, as a synonym of death, became common amongst those who waited for the consolation of Israel. And in New Testament times, in harmony with our Lord's declaration, "The maid is not dead, but sleepeth," and again, "Lazarus sleepeth," etc., we have the term sleep commonly used amongst the followers of Jesus in the various New Testament writings. (See Matt. 9:24; John 11:11.) Many, however, who use the term sleep, and who place it upon the tombstones in their cemeteries, overlook entirely the fact that it implies that the sleeping one is unconscious, that he will not be conscious until the waking time, the resurrection. The figure is a beautiful one, viewed from the right standpoint, the standpoint of divine revelation, which shows us the blessings of mankind, restitution, which are to be expected as soon as the morning of the new Millennial day shall have been fully ushered in.

Doubtless there were many who considered the martyrdom of Stephen a great calamity to the Church, a great loss of influence; a cutting off of one of the ablest exponents of the gospel. But we are not sure that they took a correct view. Viewed from God's standpoint, quite possibly the testimony which Stephen gave at the close of his life was a most beneficial one; first in its influence upon the believers, in teaching them by precept and example faithfulness, even unto death; and that the Lord's people could die as they lived,--joyful through the faith that is in Christ. His death also probably bore a valuable witness to some of his enemies. Quite possibly the Apostle Paul's first favorable impressions toward Christianity were received through his witness of the courage and zeal of this noble martyr,--whose spirit of Christ he doubtless witnessed in others of the hated "sect, everywhere spoken against."

So with us; we know not which act in life may glorify the Lord most, or whether our living or dying would be most helpful to his cause. We are to leave this in the Lord's hands, and to remember that our course in any event must be one of faithfulness, and that if faithful nothing can by any means harm us, but all things must work together for our good.

====================

R2959 : page 59

PERSECUTION AND ITS GOOD FRUIT.

--ACTS 8:3-13.--MARCH 9.--

"Therefore, they that were scattered abroad
went everywhere, preaching the Word."

PERSECUTION is never right, nor is it a joyous matter; nevertheless, God can overrule this, as well as all wrongs, for the good of his people, who can learn also the lessons of "rejoicing in tribulation," and of tracing divine providences through them,--seeing by faith the desirable results. The first persecution of the Church began about the time of Stephen's death, noted in our last lesson. This is variously estimated as having been from three to seven years after the day of Pentecost, tho we have no means of definite information. Saul of Tarsus (afterward called Paul the Apostle), was evidently a leader in the heresy-hunting and persecution which started with Stephen and extended in a general way to all believers,--except the apostles, who, for some reason, seem to have been providentially protected.

The persecution began in Jerusalem, because this so far had been the center of the work, as our Lord had directed,--"beginning at Jerusalem." Not only was it the principal city of Palestine, but, as we have previously seen, it was the resort of pious Jews from all quarters of the world, many of whom sought to make it their home in the close of life, even if they

R2959 : page 60

had previously lived abroad. The Lord had graciously granted a season of development for those brought into the Church at Pentecost, and subsequently; and now that they had reached a fair degree of growth in grace and in knowledge, he permitted the winds of persecution to blow against the Church, and to scatter the ripened seeds hither and thither, in every direction.

The same God who directed thus in the affairs of the early Church still loves and cherishes his own; still directs and guides in respect to the interests of his own cause, his Zion. Now, as then, it is with him to permit or to hinder persecution, according as in his wisdom would be for the best interests of his people, and the outworking of his glorious plans. The persecution which then arose had, doubtless, a twofold effect (1) It served to test and to sift those who had already named the name of Christ;--to prove their loyalty, their willingness to endure hardness as good soldiers;--their worthiness to be reckoned amongst the overcomers. Not only did it test them, but it undoubtedly strengthened them; for experience shows us that every trial and test endured with faithfulness brings an increase of victory and strength of character. (2) It became the Lord's means of spreading the truth in every direction, and thus of greatly broadening, as well as deepening, his work in the world. Having first blessed those who, by his providential arrangements, had been gathered to one center, he now scattered them, as lights throughout Palestine and the adjacent country.

Drawing applications to ourselves from this feature of our lesson, we note how the Lord has gathered to this new land, America, a specially prepared class of people, liberty-lovers and truth-lovers, from all parts of the world. We note how he has lighted the torch of liberty and civilization here more generally than elsewhere. We note how, in this specially prepared soil, he has planted the present truth, the "harvest" message which is now shining forth in a feeble manner, not only to all the people of this favored land, but, to the world in general. We note a correspondency, also, in the fact that thus far in this harvest our persecutions have been quiet,--rather than public, open, and demonstrative. We like the early Church, have had an excellent opportunity for cultivating the knowledge of the truth and the graces of the holy spirit. Surely it will not surprise us now, or shortly, if the Lord's providence would permit some open persecution; and if this should be the divine will, are we in that proper condition of heart that it would profit, instead of discourage us, and destroy our faith? Would it mean to us, as to the faithful of the early Church, merely an enlargement of our opportunities, and the broadening of the Lord's work today? We trust it would be so.

An important lesson for all of the Lord's people to learn, is that the Lord himself has full charge and direction of the affairs of his Church; that he who blesses it with his holy spirit, and with the light of the knowledge of God, is the same one who has permitted a restraining of the persecutions and siftings from without and from within. Those who learn this lesson thoroughly are the only ones who, amid all the affairs of life, can rest themselves fully in "the peace of God which passeth all understanding." Let us learn to trace divine providences in the past, and to appreciate them and to apply them as far as possible, to affairs of the present time; and then to trust the Lord, even where we cannot trace him, knowing that all things shall work together for good to them that love him.

HOW TYNDALE'S PERSECUTION RESULTED.

As an illustration of how persecutions sometimes, indeed generally, greatly prosper the cause of truth, note the following respecting that eminent English reformer, William Tyndale, who was

R2960 : page 60

amongst the first to publish the holy Scriptures in the English language. Not being permitted to do his work of Bible translating in Great Britain, he removed to the city of Worms, Germany, and published there his first complete edition of the New Testament. Several hundred copies of the work went to England. These, by order of King Henry VIII., were bought up for destruction, by the Bishop of London; but Tyndale read the meaning of this providential hindrance of the circulation of the work thus: "I shall get money of him for these books to buy myself out of debt, and the whole world shall cry out at the burning of God's Word; and the over-plus of money shall help me to correct again, and nearly to imprint the same." And so it was. Bishop Tunstall purchased not only all he could secure in Great Britain, but also purchased copies in the city of Antwerp, and had a public burning of these at St. Paul's Cross, London, A.D. 1526. Later on, in spite of the prohibitions of the king, and the energy of the clergy, copies of the New Testament, published in the English language, were smuggled in by vessels laden with grain.

What we all need is implicit trust in God and a burning zeal for the service of the truth, which nothing can daunt or hinder. If thwarted in one way we are to adopt another plan. If hindered in that, to change again--always observing the laws and principles of righteousness, and relying upon the Lord to overrule the results to his own praise. Under the Lord's providence hundreds of thousands of copies of Millennial Dawn and millions of tracts have been scattered as seed in all civilized lands. It would not surprise us at all if some persecution or opposition were to arise which would cause these seeds of truth to germinate. The man who, in his anger, stamped his feet upon the seeds, merely pressed them into the earth, where they the better took root. And so it may be in respect to any opposition which the great Adversary may raise up now, and which the Lord may permit. We may not pray for temptations, trials and persecutions, nor may we pray to escape them; but it is surely our privilege to ask that the Lord will not abandon us in temptation, but will ultimately deliver us from the Evil One--in his own time and way--and generally, to overrule our affairs to his own praise.

DEACON PHILIP'S MINISTRY.

There was a Philip amongst the twelve apostles, but it is not he that is referred to in this lesson. This Philip was one of the seven deacons whose choice

R2960 : page 61

by the Church has been related. (Acts 6:5.) Evidently he had used well the opportunities thus afforded him, by attending not only to the distribution of the natural food to the needy, but by the feeding of his own heart upon the spiritual food also,--thus preparing himself, as a servant and messenger of the Lord, for further service of a more spiritual kind. Philip was one of those whom the persecution drove out of Jerusalem. Let us stop here to notice that the early Church might have said,--Persecution is getting severe; but we will stay where we are, suffer imprisonment, etc., esteeming that the Lord is able to protect us here as well as elsewhere. This would have been sound reasoning; but it would indicate a neglect of the Lord's directions to his Church, saying, "When they persecute you in this city, flee ye into another." (Matt. 10:23.) The persecution was intended to scatter them, and failure to take heed to the Lord's directions might have led some of the most earnest and faithful of the Church to obstinately resist the designs of providence. So now, let those who may be called upon to endure persecution remember the Lord's direction; and after giving a proper testimony, if the door of opportunity opens, let them remove to another locality, where their faithfulness and increased knowledge and wisdom in the handling of "the sword of the spirit" may give them opportunities for still greater usefulness. This was the case with Philip, who removed to Samaria, and apparently lost no time in beginning the ministry of the truth, preaching Christ.

It will be remembered that this city of Samaria was the capital of a district called Samaria, whose people were known as Samaritans; being of mixed blood, Jewish and Gentile, they were counted by the Jews as though they were Gentiles; hence "the Jews had no dealings with the Samaritans." We remember, further, that it was respecting these people that our Lord said to his disciples, when sending them forth, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5,6; 15:24.) Our Lord thus marked the Samaritans as being separate and distinct from the Israelites. We remember, further, that it was because our Lord would not enter into the City of Samaria, and heal its sick, that the people of that city refused to sell the disciples food, as they passed by. It was in resenting this affront that James and John, the apostles, said to our Lord, "Wilt thou that we command fire from heaven to consume their city?" Jesus answered, "Ye know not what spirit ye are of; the Son of Man came not to destroy men's lives, but to save them." It was a woman from this same city who later met the Lord at the well, and got from him a little taste of the water of life, then brought many of her friends and neighbors, who also tasted and were refreshed, and many of them believed on him. Nevertheless, our Lord's testimony then was, "Ye worship ye know not what;...salvation is of the Jews."--John 3: Luke 9:54-56; John 4:22.

The fact that Philip now came into Samaria, under the leading of divine providence, and preached the gospel there, signifies that the time had come for the gospel to be extended beyond Judaism. It implies, therefore, that this incident occurred at least three and a half years after our Lord's death--after the close of the seventieth symbolical week, and the full end of Israel's special favor as respects the gospel invitation of this age. Evidently the apostles had less strenuous feelings of opposition against the Samaritans than against Gentiles in general, because they were of mixed Jewish blood.

The Samaritans were ripe for the gospel, and the fact that the Jews had disdained them much as they did the Gentiles no doubt made them all the more ready to receive the gospel message, which ignored all caste and class distinction, and accepted into its brotherhood all who confessed their sins, accepted Jesus as the Redeemer, and made full consecration to him. Philip's preaching was backed by the open manifestations of the spirit, in healings, etc., as was all the preaching of that time--intended to establish the faith, and to counteract the wonder-workings of Satan, through necromancers, those possessed of a spirit of divination, etc.

The truth reached the Samaritans just in time to rescue them from some of Satan's wily arts, known at that time as "Black Art," etc., practiced by Simon

Magus, the sorcerer. The record is, that his influence with the people had been great, both with rich and poor; and that they recognized him as possessed of "the great power of God." Times have changed since then; sorcery and magic no longer captivate the world to the same extent, and the great deceiver has changed his tactics with the times. As the Apostle declares, he assumes a garment of light, and presents himself as a messenger of light, for the deception of those who are seeking the truth. Today he has a variety of devices, snares and traps for those who are awaking out of the slumbers of gross superstition and ignorance brought down from the dark ages. To these he variously presents himself as a Higher Critic, searching for the truth in the Bible, and finding it a mass of contradiction. To others he appears as an Evolutionist, teaching doctrine wholly contradictory to that of the Scriptures, proving that there was no fall; and hence that there could be no redemption from a fall, no times of restitution from its consequences. To others he appears as a Christian Scientist, affecting the name of Christ as one deception, and the name of Science as another, and presenting a confused medley opposed to both--yet backed, nevertheless, by certain physical reliefs and cures distributed (by the same power which worked through Simon Magus) to those who will yield themselves to the deception, and who will deny the truth and persistently stick to the denial;--they shall have the reward of healing.

We who now oppose the Adversary and his methods are not armed with the powers of physical healing, whereby to appeal to the people; but we are possessed of the truth, which operates as an eyesalve upon the eyes of the understanding of those who accept;--as a cleansing from sin and a relief from burdens;--as the oil of joy upon their heads and in their hearts. The whole matter has taken a higher plane, by reason of the advancement in general knowledge and civilization which have come to the world as a result of the shining of the light

R2961 : page 62

through God's faithful ones in the past. Now, as then, the truth brings conviction to those who are in a proper attitude of heart, and relieves them from the bondage of ignorance, superstition, priestcraft, and sectarianism,--bringing them into the liberty wherewith Christ makes free indeed all who become truly his.

Those who accepted Philip's message, and made a consecration to the Lord, signified it by baptism--immersion--in water, symbolizing the immersion (burial) of their wills into the will of God as expressed in Christ;--signifying that henceforth they would be dead to self and to the world, and rise to walk in newness of life, as members of the body of Christ. We read nothing about a creed or a sect or a denominational name, nor about the recording of the names in a denominational register. The early Church recognized, as we do, that the important matter is that believers should be joined to Christ, and that their names, on this account, should be "written in heaven." Simon, who had previously been the religious(?) leader of the people--their leader into darkness, into the wiles of the Adversary,--became one of Philip's converts, one of those immersed, and a constant attendant upon Philip's ministry, beholding with amazement the power of God operating through him, which power he recognized as being superior to the power of Satan which had operated in himself.

News of God's favor to the Samaritans, and of their acceptance of the Lord, soon reached Jerusalem; and representatives of the whole company of the apostles and others at Jerusalem, went down to Samaria to note the work of the Lord, and, no doubt, to encourage the believers. But they went specially because the gifts of the holy spirit (miracles, healings, tongues, etc.) could only be communicated through the apostles. However well Philip might proclaim the gospel and immerse believers, he, not being one of the chosen twelve, had not the power of communicating those gifts. (As those gifts were communicated only by the apostles it is evident that they must have ceased in the Church shortly after the apostles died.) Peter was one of those sent, and John, the very one who had said, "Lord, wilt thou that we command fire from heaven, to destroy these men and their city?" was the other delegate. How much change the Gospel of Christ had wrought, even in this good man! He had learned of Jesus, and now had the same spirit, which sought not to destroy men's lives but to save them.

When the apostles arrived they prayed with the disciples, and then laid their hands upon them, communicating some of the gifts,--power to speak with tongues, to interpret tongues, to perform miracles, etc. As Simon Magus was one of the believers, one of the baptized ones, he, with the rest, undoubtedly received some gift of the holy spirit. Yet he, and quite probably others of the number, were not in full harmony with the Lord and his gracious plans. The gifts of the spirit might be imparted instantaneously; but the fruits of the spirit could only be had by growth. Those gifts, therefore, are not to be esteemed as being such good evidence of the divine favor, and nearness to the Lord, as are the fruits of the spirit, which all of the Lord's consecrated people of today should possess in some degree,--meekness, patience, gentleness, brotherly kindness, love. The

Apostle Paul declares that if he had not merely one of those gifts, but all of them, yet lacked love, it would profit him nothing, eventually, as respects the great favor to which the Lord has called his Church. --I Cor. 13:1-8.

Simon Magus, while astonished with what he had seen, and interested from that standpoint, and convinced that the power was a holy one; and although he had cast in his lot with the believers, and received a gift,--was still "in the gall of bitterness, and in the bonds of iniquity," as the Apostle Peter subsequently told him. He was thus all the time, but neither recognized the fact himself, nor did the others recognize it. It was then that his interest in the matters under consideration led him to the point of asking Peter to give him the apostolic power of communicating gifts; promising him in return a good compensation in money;--thus showing that he was not interested in the truth and its service from the right standpoint;--that his was merely a curiosity interest, and that selfishness had not given place to love; that he would like to have this apostolic power so that he could use it in a selfish way, for his own aggrandizement, and for his own advantage amongst the people.

There have been many of this same disposition since. They are not necessarily worse men than many others in the world, because they give evidence that they have neither part nor lot with the Lord's people. It is safe to say that there are hundreds of thousands, yes, millions, of the Simon Magus class in the nominal churches of today; men and women who have never discerned the real spirit of the gospel; but who look at its various arrangements from a mercenary point of view, considering what shall be the gain or loss, the advantage or disadvantage, of their relationship thereto;--and maintaining the relationship because of the honor or social position or worldly prosperity which it has brought them, or is bringing them, or which they hope yet to obtain through it. To all such we would like to say, kindly but firmly, "Thou hast neither part nor lot in this matter." We would not say, nor did Peter say to Simon, Your day of grace is past, and you shall be eternally tormented. What God may have for such in the future, under different conditions, we may or may not see clearly; but the point which we are now noting is that such characters have no share in the Kingdom; neither in its present, nor in its future development. Even amongst those who have received present truth, we have reason to fear that some have received it, not in the love of it, but merely in a spirit of curiosity; or with a view to having something which they can use as a means for bringing themselves into some place of prominence amongst the brethren. Such persons are dangerous characters--

dangerous as respects themselves, and dangerous as respects their influence in the Church. Such should be carefully avoided in the selection of leaders amongst the Lord's people, no matter what their natural gifts, riches, or talents may be.

===================

R2961 : page 63

QUESTIONS AND ANSWERS.

BELIEVERS, AND THE BANKRUPTCY ACT.

Question: Would it be right or wrong for the footstep-followers of our Lord Jesus Christ to take advantage of the Bankruptcy Act for the relief of Insolvent Debtors?

Answer: It would be entirely proper for any person to take advantage of the law. The thought which lies back of this law is that in the vicissitudes of life some persons become hopelessly insolvent, and that it is the proper thing for their neighbors to relinquish their hold upon them and let them have a fresh start in life, provided they give up all that they have to their creditors. This humane law reminds us strikingly of the divine law given to Israel, and represented in their Jubilee system, under which, every fiftieth year, all debts of every kind were cancelled, and each family inheritance was restored; and that, we again remember, is but a type, or illustration of the heavenly Father's dealings with the world of mankind, who are all his debtors, and who, by application to the Mediator of the New Covenant, will be granted shortly immunity from every previous debt, and opportunity to retrieve their fortunes and to build new characters, without prejudice from original sin and condemnation.

While it would be lawful and proper enough for you to avail yourself of the privileges of this Bankruptcy Act, it may not be convenient for you to do so, because it would require some considerable attorney's fees to put the matter through, and unless you have some purpose or object respecting this in the future that would make it worth while to have the dockets cleared and to permit you to go into some kind of business, you had, perhaps, better let the matter stand as it is.

The general principle is a correct one, that the world of mankind are, in a general sense, human brothers, and that they should not oppress one another, but be ready to forgive one another their debts, when the circumstances are such that the debtor is unable to meet the obligations, and when he will probably never be able to meet them without unjustly depriving his family of life's necessities. In harmony with this thought is the general law of civilized lands, that debts are not perpetual, but that at the expiration of five years they become void and legally dead, unless specially stated to the contrary by the recording of them as judgments. However, on the other hand, should anyone living in debt come into possession of wealth, so that he could pay his obligations, it should be his pleasure to pay them, whether he had taken advantage of the Bankruptcy Act or not.

THE GARMENT SPOTTED WITH THE FLESH.

Question: What is meant by the Apostle in the statement, "Hating even the garment spotted by the flesh" (Jude 23)?

Answer: The garment to be worn by Christians is the robe of Christ's righteousness, the spotless robe which is given to those who come unto the Father. All who have love for the Lord and for righteousness will desire to maintain as far as possible this absolute perfection of righteousness imputed to them through faith. To do this they will seek to walk after the spirit, and not after the flesh. But notwithstanding their good desires they may not infrequently come short of the glory of God, and fail to live up to all even of their opportunities. All such shortcomings of every kind are reckoned as stains or spots on the imputed garment of Christ's righteousness--spots, marks of

R2962 : page 63

fleshly weakness. Those who have the right attitude of heart will hate sin, and hence will hate all fleshly spots or weaknesses of every kind, and will make haste to take the matter to the Lord in prayer, and, so far as possible, to make good any wrong they may have committed, even though unwilfully done; and thus under the New Covenant the blood of Christ cleanses such from all sins, and in this manner they are able to keep themselves unspotted from the world. By and by this faithful class will experience the resurrection change, and being possessed of new bodies in full accord with their new minds they will thenceforth be without spot or wrinkle or any such thing.

From this it will be plain that none need have spots upon his garment except he be careless respecting the matter; and such as are thus careless are to that extent lacking of the Master's spirit--they are not overcomers of the world, but to some extent sympathize with sin. This is the class which, for this reason, will fail to be accounted overcomers and will fail to obtain the great prize of joint-heirship in the kingdom. This is the class which will be obliged to go through the great tribulation with which this age will close, to the intent that in that tribulation they may learn lessons which will be valuable to them to all eternity, and this learning of lessons is scripturally called "washing their robes, and making them white in the blood of the Lamb."--Rev. 7:14.

WITH SUCH AN ONE NO, NOT TO EAT.

Question: What about I Cor. 5:11? "With such an one no, not to eat."

Answer: We understand the Apostle to refer to Church relationships, and that the Lord's people are in duty bound to maintain a very high standard of purity of morals; so much so that they would not even fellowship in the Church or at the common meal or love-feast with any who were known positively to be of disreputable character. This would not mean one against whom merely an evil thought had been encouraged; or one against whom the shaft of slander had been hurled; for other Scriptures show us distinctly that the Lord's people are not to be evil surmisers in their carefulness to maintain a high standard of Christian living. Verse 10 seems to indicate that in our social and business affairs we should to a reasonable degree avoid fellowships and dealings with the disreputable.

IS GOD THE FATHER OF ALL MEN?

Question: The Apostle, in Acts 17:29, seems to speak of the natural man as the offspring of God. How should we understand this?

Answer: God represents himself as the Life-giver, or Father of every living thing, since all life proceeds from him; but, specially, he is the Father, or Life-giver of all created in his likeness. The natural man was thus created, represented in Adam;

R2962 : page 64

and although much of that original likeness has since been lost through sin and depravity, it is, nevertheless, still proper to speak of the man from the standpoint of his original creation. It is to be remembered, however, that according to the Scriptures all in the transgression lost the standing of sonship. All are God's offspring, that is, all spring from, or derive their life from the Almighty; but he recognizes as sons only those who are in harmony, in fellowship with him, and this now includes only those who are reconciled through the precious blood.

GOD COMMANDETH ALL MEN EVERYWHERE TO REPENT.

Question: In the 30th and 31st verses of the same chapter we seem to have a contradiction. Verse 30 declares that God "commandeth all men everywhere to repent," and verse 31 declares that the appointed day for the world's judgment is future. If the judgment of the world has not yet begun, in what sense and with what justice does God command all everywhere to repent now?

Answer: While the command to repent is to "all men everywhere," nevertheless it reaches only those who have an ear to hear. The vast majority of mankind have not yet been commanded to repent, because God's voice through his messengers has not yet reached every creature. The assurance, however, is that the message shall reach all in due time. And whoever hears the message will receive with it a full knowledge of the gracious opportunity for complying with its conditions and arrangements. In the present age the arrangement is that they will be judged according to their faith, while those who hear in the next age will be informed of a justification by works--that they "shall be judged every man according to his works."

Thus viewed, it will be seen that God's arrangement for judging the world in the next age is complete, and it is in view of this feature of future judgment, or future trial, or opportunity which will be granted to all mankind for attaining to everlasting life, that God commands that every one should repent of sins and make effort to come back into harmony with him and to receive the boon of eternal life. Had God made no arrangement through the ransom for the giving of eternal life to the world, it would have been useless to have commanded repentance; for why should men seek by repentance and striving against sin to attain a life eternal if it were unattainable--if no arrangement had been made through the redemption by which God might be just and yet the justifier of those who believe in Jesus and who seek to follow his directions and to attain the gift of life in him?

page 64

THE ANNUAL MEMORIAL SUPPER.

Question: If, as you claim, the Scriptures teach that the annual celebration of the Memorial Supper is the only proper one, please say when and why a change has been made to a more frequent observance?

Answer: (1st) You know, and all know that the

Roman Catholic, the Greek Catholic and the Syriac Churches, as well as the Church of England, celebrate Good Friday as the memorial of our Lord's death, and the histories of all these churches show its observance as far back as church history goes,--any of them, all of them.

(2nd) You know, and all know, that the so-called Protestant Churches (Methodist, Presbyterian, Disciples, Congregational) ignore Good Friday. Really they protest in part against it, but ignorantly, without good reason, because of having lost sight of the original significance and importance of the day from a Scriptural standpoint. Those called "Protestants" recognize no particular day, but keep the feast weekly, monthly, bi-monthly, tri-monthly, etc., according to their fancy or convenience.

The above facts are known to all; but the reason for this change on the part of Protestants is known to but few of those even who practice the change, and is not to be found recorded in histories of any kind. The reason for this we will explain, and it will be manifest to all, although we cannot refer you to any other writings than our own on the subject. It is:--

(3rd) The Protestant reformation against Roman Catholicism was very properly specially against what Papists denominate "the sacrifice of the mass." And it was because Papists celebrated Good Friday as the most particular mass day, that Protestants were so particular to ignore that day.

(4th) The original deflection in Papacy, by which the sacrifice of the mass took the place of the original sacrifice made at Calvary, was gradual, and covered a long period of time, and is not to be found in the particular edict by the Pope or others. This, like many other false theories, grew gradually and spread itself gradually and unobservedly over the nominal Church of that time; and the records of the true Church of that time are not to be had, for it was so insignificant, in the eyes of the nominal system, that its views were ignored, but later on its writings, protests, etc., were destroyed as heretical.

The custom of performing the mass any and every day, and at any and every hour of the day and night, as might suit the convenience of its observers, having gained a thorough foothold, the original day (Good Friday) and its commemoration of the original sacrifice, was gradually merged by Papists into a great mass day. Nevertheless, even in this respect it has held a predominant position above all other dates with the devotees of the system, and every Roman Catholic who makes the slightest claim to faithfulness to his Church, is expected to be present and participate in the service of Good Friday, whether he attends mass at any other time of the year or not. This is a matter of fact that can be readily demonstrated by application to any Catholic.

(5th) Church history, as represented, not only in denominational literature, but also in the cyclopedias, records the fact that the method of computing the time for Good Friday was early changed from the Jewish method of counting the Passover, to a very slightly modified counting which always brings the anniversary on Friday and the anniversary of Easter on a Sunday. The Jewish method of reckoning made the days fall irregularly on any or various days of the week from year to year. Hence the change to the present method of counting was considered to be justified. So universal is this custom that the principal almanacs give not only the day of the Passover according to the Jewish reckoning, but also its date according to this modified counting of Christendom--"the Church calendar."

===================

SEMI-MONTHLY
VOL. XXIII. MARCH 1, 1902. No. 5.

CONTENTS

Views from the Watch Tower........................ 67
Hermogenes to Titus........................... 67
Progress in Church Federation
Abroad and at Home.......................... 68
Madame Guyon's Full Surrender
to the Lord................................. 69
God's Providences Cooperate....................... 69
Awake Thou that Sleepest and Arise................ 73
Sanctified Through a Knowledge
of the Truth................................ 76
Letters of Interest............................... 79
Volunteer Work for 1902........................... 66

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

ABOUT BIBLES--CORRECTED PRICES.

On January 1st we received word from all Bible-publishers that the prices were thereafter advanced. We had a good supply on hand then, but now, as we are obliged to re-order, we must also advance prices, as our Bibles are sold at cost prices.

Notice price list in December 15th issue, and add five cents each on all prices under 70 cents, ten cents to all between 70 cents and $1.15, and twenty cents to all above $1.15, except the India Paper Bibles, which are unchanged.

THE MEMORIAL SUPPER APRIL 20

In the interest of friends in far off lands--China, Australia, Alaska, etc.--we give early notice that the anniversary memorial of our Lord's death this year falls on Sunday evening, April 20th,--after 6 p.m.

ORDER ALL THE TRACTS YOU NEED.

The Post Office Department is considering whether or not they will deprive us of the cheap mail rate on the "Old Theology Tracts." If you have not a good supply we advise that you send your orders at once.

THE VOLUNTEER WORK FOR 1902.

Many of the dear friends are still doing splendid service in the circulating of the pamphlet "Food for Thinking Christians," on Sundays, near church entrances. The weather this winter has been quite favorable. The Washington City friends, having finished their own territory, have been going to nearby cities and towns. The same is true of the Boston friends: recently forty-six of them went to Lawrence, Mass., and served forty-two churches;--taking some as they assembled and others as they dismissed.

We advise that those who have not completed the distribution of "Food" shall do so; we hope to be able to supply all the ammunition requisite. Meantime, for those who have finished the distribution, we are preparing other literature which we hope to have ready for announcement in April. Meantime, let us get ready for an active campaign --choose captains and lieutenants, and so far as possible get all the friends interested. Our experience is that those who can and do engage in this volunteer work are proportionally blessed.

===================

R2963 : page 67

VIEWS FROM THE WATCH TOWER.

HERMOGENES TO TITUS.

PERHAPS the best article which has yet appeared in the religious press bearing upon the higher criticism, came out in the last number of The Wesleyan Christian Advocate over the title of

"The Epistle of Hermogenes to Titus," written in archaic style, belonging to the apostolic days and purporting to explain many passages of Scriptures which have furnished the bones of contention in recent controversies. Every Bible student will enjoy reading it. In part, the article reads as follows:

"Hermogenes, a servant of God, and a minister of Christ, and a teacher of the true faith of the Gospel, according to the ripe judgment of the present age; to Titus, mine own brother, whom I greatly love in the truth: Grace, mercy and peace unto thee.

"Thou hast heard, beloved, of our aged brother Paul, that he hath written epistles to Timotheus; and I hear, also to thee; in the which he hath set forth many things in exhortations unto each one of you. In some of these he hath sought to hinder my usefulness with thee, and with many others. Remember, brother, that he is old and hath divers infirmities, and hath little knowledge of sound philosophy which edifieth. Therefore, I bear no malice toward him. But I write to set in order for thine instruction a more reasonable Gospel, which will make thee wise and will enable thee to instruct others also.

"Thou hast heard how our brother Demas hath written Timotheus, to teach him how he may gain favor with them that be somewhat in authority above us; and, moreover, with high esteem among them that will not endure the hard doctrines declared by Paul in his preaching and epistles. I know thee, thy promise and great talent, and earnestly desire that thou mayest rise above this Timotheus. Thou hast gifts many, and I would that thou mightest be a bishop over the Church. Give heed, therefore, to my counsel.

"This Paul hath a lively imagination, such as maketh him exceedingly superstitious concerning the Scriptures, and an unsafe guide for such as would be wise; whilst I am yet young and have had long training in the schools of men skilled in reasoning concerning divine things, being in their company no less than sixty and seven days. Those great men instructed me fully in the approved laws, by the which we may know of the things which cannot be taken; wherefore, I think myself able to lead thee in a broad way. I will now set in order unto thee that which I have learned.

"The fathers did teach that Moses hath written how God made the heaven and the earth, having been instructed in this of God. Know thou, therefore, that Moses did beguile them. He obtained many accounts of a tradition of creation among several ancient peoples, and did patch them together for the Hebrews. That Paul accepteth this book of Moses as true history, doth show him to lack sound judgment.

"Thou knowest also that it hath been taught that the law and the prophets were given by inspiration of God. Herein is grievous error. The priests of the people of Israel, greatly desiring to lead our fathers into righteousness and to make of them a great nation, devised those great books. It is true, I cannot make known unto thee by which way this is proved; but beware of questioning my knowledge in this thing; thou wilt show thyself ignorant shouldest thou at all call in question our judgment. None but the instructed can fully understand these matters. The simple and unlearned must needs believe what we teach. If they fail to hearken, they are blind and cannot see into the deep things of our wisdom.

"We now conclude that at the least one thousand scribes were required to devise the law and the prophets; and peradventure, if that number doth not appear sufficient we can enlarge it to be even five thousand. It was a great work of imagination, and God must needs have many men to imagine each a little. Moreover, in these books the wise find many things contrary to sound reason. I will inform thee concerning some of them, in order that thou mayest be able to explain them to thy people. The writing

R2963 : page 68

which beareth the name of Moses doth declare that God did feed our fathers in the wilderness with manna from heaven. It is most confidently taught among us who are wise that they did lick with their tongues a honey, which is found on the leaves of the trees in the wilderness, and named it manna. The rock which gave forth water when this Moses did strike it flowed from a deep well, which he and his servants bored through a great rock by night while the people slept. The great pillar of cloud by day and fire by night which followed the people was produced by cunningly mixed powders. Moreover, this Moses was a wise magician, and did charm these people into a deep sleep, and while they slept, with his chosen helpers, he prepared many vessels into which, when full of water, they did cast a fine powder. After this they soaked the garments of all the people in the vessels of water, and it was so that they could no more wear out. Give heed concerning what we declare to be the truth of the record of the walls of Jericho, how they fell. They that be searchers after truth set forth that the horns and trumpets which the men of Israel did blow mightily made a great commotion in the air, insomuch that the walls began to tremble greatly, which continuing many days they were shaken down and did fall. Know thou also that Joshua did, by cunning magic, cause the ignorant people to imagine that the sun obeyed him to stand still. They were deceived, for their own good, that it might profit them withal. Joshua did cause their memory to stand still. But we are wiser than to teach men that reason that this record is more than a fable.

"I will instruct thee, moreover, concerning the book which beareth the name of Esaias. The learned now show unto us that many men did bear that name, and every one a little part hath written; how many it doth not yet appear. When the searching in the matter hath ended, it may be shown that peradventure a score of scribes had part in making the book as it now is. We are now assured that Esaias prophesied nothing concerning the sufferings and glory of Christ. He spake only of the sufferings of all Israel for the sins of King Ahaz. (Why Israel should be called to suffer because of wicked Ahaz's sins, or why Esaias did write of this, it doth not concern us.) The book speaketh nothing of Jesus Christ. This we say, and if any teach otherwise, he is thereby shown to be in ignorant company, with Paul and Peter and John, who have fallen into error, and teach old wives' fables, which the instructed reject.

"We have, also, a deep knowledge of the truth of Daniel and his prophecy, which will greatly edify thee, and will satisfy those who doubt concerning the miracles. Daniel was a man acquainted with many strange secrets. He knew how to charm the lions that they should not devour him when he should be cast into their den. So he feared not to pray; and when he was thrown to the lions, he cast a spell over them, that they could not bite or hurt him. Thou seest he saved himself, and gave God the praise. The record of the three Hebrew children and their trial in the fiery furnace hath also been shown to be according to reason. It hath been made known unto us by the teachers of science at whom Paul doth only sneer, that at the center of the hottest fire there doth always remain a cool place which will neither burn nor scorch garments, nor flesh. These Hebrew children were aforetime instructed regarding this; and therefore they feared not the wrath or power of the king; and when cast into the fire they knew immediately the place of safety and so were protected. See how reason doth make clear things hard to be believed, brother....

"Finally, I declare unto thee the true explanation of the record of Jonah. He fled before the Lord that he might not perish at Nineveh. He had not sought that appointment and rebelled against going. When he took ship, the Lord ordered a vessel bearing the name "Great Fish" to follow Jonah's ship. So when the sailors did throw Jonah overboard he was picked up by the crew of the "Great Fish" and tarried with them three days. These earnestly persuaded him to accept his appointment, and had such weight with him that he consented, and so went to Nineveh.

"Thou seest, brother, how our views do appeal to reason and sound judgment. I am assured that thou wilt gladly accept them, and assist us in spreading them, especially since Paul hath proven himself unable to lead the thinking classes of this great age. Thou mayest now be a leader in our school and get unto thyself a great name, for much learning, if thou dost act with us in this great warfare of the wise against the dull and ignorant. Paul hath had the help of Peter, John, James and Jude in this contention against us, but we faint not and continue to teach the people everywhere this doctrine, which maketh faith an easy matter. Meditate on these things I have written, and thy profiting will appear to all. When thou hast fully understood this, I will instruct thee in the correct knowledge of the gospel of Jesus Christ in another epistle. The salutation of me, Hermogenes, by mine own hand. Farewell."

PROGRESS IN CHURCH FEDERATION ABROAD AND AT HOME.

English Journals are noting and commenting upon the unusual conduct of the Rev. R. C. Fillingham of the Episcopal Church. He has recently been exchanging pulpits with Baptist and Congregational ministers. This is contrary, not only to usage, but

R2964 : page 68

to Episcopal law on the subject, and the query is respecting what action may be taken by the Episcopal authorities,--whether his course will be ignored, and thus indirectly sanctioned as being in the interest of Christian unity and fellowship, or whether he will be reproved, or dismissed, and thus the separating fence be kept intact. In his sermon in the Carleton Hill Baptist Church, Mr. Fillingham is reported by the English Journals, as follows:--

"Mr. Fillingham took his text from Revelation, 5th chapter, and part of the 10th verse: 'And hast made us unto our God kings and priests.' There had always, he said, been an ugly sound about priestcraft; it was a word of evil associations. It was connected with persecution and with human misery. If a number of men got hold of the idea that they alone had the truth, it was not unlikely but that they would persecute. But, again, it was an unwarrantable attempt to rule over the consciences of men. Every little curate, who had but just scraped through his theological college, claimed to have the

R2964 : page 69

keys of heaven and hell in his waistcoat pocket, whereas a Spurgeon and a Clifford were to be outside altogether.

"After dwelling on these points, Mr. Fillingham declared such claims to be contemptible as well as dangerous. The truth was their Orders were no better than those of the Nonconformists. Their claims were preposterous. The first Archbishop of the Church of England was Archbishop Parker, and he was consecrated by Barlow. But all the evidence went to show that Barlow himself was never a bishop at all. He was appointed in 1536 to the bishopric of St. Asaph, and then to St. David's. But there was only one consecration of Bishops in that year--namely, on June 11th, and Barlow's name did not appear among them. Still further, Cromwell, the Vicar-General, addressed him as Bishop-Elect. Henry VIII, therefore, apparently made Barlow a Bishop by his mere word. Therefore, even from a sacramentarian point of view, Ritualism was a mere imposture. Priestcraft must be fought, and one of the best ways of fighting it was a union of Protestants of all denominations."

* * *

Church federation is progressing in Great Britain. All the large Nonconformist bodies--all denominations of Protestants outside of the Episcopal Church--have effected a general union or co-operative arrangement as respects mission work, etc. This is supposed to be the forerunner of a still closer federation of interests. Local federations of Protestant denominations have been formed in this country, and seven or eight State Federations, but, so far as we are informed, the movement has not yet attained a general or national scope. Evidently the complete federation, which surely is to come, is still a few years in advance of us. The nearest approach to it, thus far, is represented in the "Second Annual Conference of the National Federation of Churches and Christian Workers," held in Washington City, February 4 and 5, in Y.M.C.A. Hall.

MADAME GUYON'S FULL SURRENDER TO THE LORD

Madame Jeanne De La Mothe Guyon was educated in convents, saved at the foot of the cross in 1668, sanctified in Notre Dame, witnessed for Jesus in the Court of Louis XIV., in France, Switzerland, and Italy, to bishops, priests, nuns and common people; was imprisoned for seven years, and died.

Of her conversion day she said: "I bade farewell forever to assemblies which I had visited, to plays and diversions, dancing, unprofitable walks and parties of pleasure. The pleasures and amusements so much prized and esteemed by the world now appeared to me dull and insipid--so much so that I wondered how I ever could have enjoyed them."

After making a full consecration she wrote: "I henceforth take Jesus Christ to be mine. I promise to receive him as a husband to me. And I give myself to him, unworthy though I am, to be his spouse. I ask of him, in this marriage of spirit, that I may be of the same mind with him--meek, pure, nothing in myself, and united in God's will. And, pledged as I am to be his, I accept, as a part of my marriage portion, the temptations and sorrows, the crosses and contempt which fell to him." Concerning her imprisonment, she wrote as follows: "I passed my time in great peace, content to spend the remainder of my life there, if such should be the will of God. I employed part of my time in writing religious songs. I and my maid, La Gautiere, who was with me in prison, committed them to heart as fast as I made them. Together we sang praises to Thee, O, our God! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which thou givest to them who love Thee in the midst of their greatest crosses."

===================

R2964 : page 69

GOD'S PROVIDENCES COOPERATE.

--ACTS 8:29-39.--MARCH 16.--

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."--Rom. 10:10.

DIVINE PROVIDENCES in our experiences as Christians should be sought for, if we would find them and enjoy their blessings to the full. But this requires faith, in a larger measure than we at first possess; and the increase of faith requires knowledge and experience. Our lesson illustrates God's providential care over his people from two standpoints: (1) His care for those who are seeking the light of truth; his intention that their earnest longings for it shall be rewarded, and his provision that the truth shall reach them under favorable conditions. (2) The Lord's willingness to use in his service, as instruments of his providence, those of his consecrated people who put themselves in the proper condition for his service.

Deacon Philip, the instrument of divine providence in starting the Ethiopian eunuch in the narrow way of discipleship--and through him possibly introducing the good tidings into Africa--we have already seen was just such a man as the Lord is pleased to use as his mouthpiece in the service of the truth. Having proven himself faithful in the inferior work of serving tables, he had been advanced, and been made an ambassador for God in the preaching of the Gospel at Samaria; and the present lesson shows him still further guided and used of the Lord in his blessed service. There is an encouraging lesson here for all who have the same spirit--the same desire to serve the Lord and his cause. Faithfulness in little things is sure to bring larger opportunities.

We are not informed by what means the Lord "spake to Philip," sending him to the road in which he would find the eunuch's chariot. We may be sure however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord used miraculous means of communication, more than at present--doubtless for

R2964 : page 70

the very purpose of establishing the faith of his servants as well as their work. Today we walk more by faith, less by sight and miracle. Yet so bright is the light of truth now shining upon the divine plan and Word that we may safely say that we have much advantage every way, even over those of that time. We are to remember that up to the time of this lesson there were no New Testament writings; nothing, therefore, aside from the Law and the Prophets to assist and guide the apostles and early evangelists except the more or less miraculous interpositions of God's providence.

Even after we have learned of God's particular care for all of his people, we are inclined to surprise that a solitary individual should be so particularly cared for as was this eunuch;--that a special messenger should be sent to him for his instruction in righteousness. Very evidently divine providence does not guard the going of all mankind to this same degree. Very evidently there was something in the character of this eunuch, something in his heart-attitude toward God, that was pleasing and acceptable to the Lord, and caused the working of this miracle on his behalf--that he might have needed instruction in the truth.

The eunuch belonged to the kingdom of Meroe, which lay on the right bank of the Nile River, from its junction with the Atbara--as far south as Khartoum, and thence to the east of the Blue Nile to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come in contact with, and been impressed by, the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel's "seventy weeks," of special favor, for this eunuch was not a Jew in the fullest sense,--eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation. (Deut. 23:1.) Up to this time the eunuch, like Cornelius and the believing Samaritans, had been a part of the Lazarus class, lying at the gate of Dives, desiring to be fed with some of the crumbs from the bountiful table of blessing and promises which God had spread for Israel. Now the change had come. The house of Israel had been cast off; the end of Israel's special favor as respects the Gospel had

R2965 : page 70

come; and the time for receiving the Lazarus class to Abraham's bosom had arrived. Philip, as an angel or messenger of the Lord, was sent to carry this representative of the Lazarus class to the arms of father Abraham, as a true child of Abraham, through faith.

The eunuch had been to the head centre of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy prophets--Isaiah--a treasure in those times, costly. That his manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word Esaias, which is the Greek form of Isaiah. He was hungering and thirsting for the truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply reading,--that he was studying, is evidenced by his language to Philip. Can we wonder that God's special providences would be manifested toward such an one--toward a person in such a condition of heart, hungering and thirsting for the truth? We cannot wonder at it. It is in full accord with the Lord's promise, that such shall be filled; that such seekers shall find; that such knockers shall have the door of truth opened to them. Let us remember that we are under the care of the same God, and that he changes not; and let us learn the lesson that he is as well able today as ever to assist the sincere truth-seeker.

Another lesson connected with this matter pertains to times and seasons. God could have directed the eunuch to the meeting of the Church at Jerusalem, and to the instructions of the apostles there. But this probably would not have been so favorable for the eunuch. After receiving the apostolic instruction he might have referred the matter to the scribes and Pharisees, and have received in return explanations more or less confusing. In the Lord's providence he quite likely heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story, that the chief priests and teachers claimed that the whole matter was a fraud, an imposition. Possibly these very thoughts had led him to procure the manuscript he was reading, and had brought him into the attitude of mind favorable for the reception of the truth when Philip expounded it.

Let us learn from this, not only in respect to our own affairs, but also in respect to the general service of the truth, to trust implicitly in divine wisdom and power--to remember that the Lord knoweth them that are his, and that he knoweth how best to bring them in contact with the truth. Properly learned, this lesson will not slack our hands in the divine service; for true servants will still be anxious and ready to serve, as was Philip; but it will serve to strengthen our hearts and to take from us that fearfulness that is a hindrance to the peace of many of God's children. Let us not fear for the Lord's Word, but remember his declaration, through the Prophet, "My word, that goeth forth out of my mouth, shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."--Isa. 55:11.

The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. We are not informed how the spirit told Philip to hail the eunuch; possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road he was on the look-out for the object of his mission, and hearing the eunuch reading from the prophecy, Philip may have understood at once that this was the favored person,

R2965 : page 71

and a favorable time for delivering the message to the service of which his life had been consecrated. This gives us a suggestion--all of the Lord's people, in proportion as they desire to be the servants of the truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All of the Lord's people are ministers, servants, of the truth; and each should seek to use every opportunity presenting itself, knowing not which may be specially prospered of the Lord. Wherever we see evidences of devotion to the Lord and to his Word, we should be on the alert to extend a helping hand. We should, as Philip did, seek an opportunity for conversing with such, with a view to giving them the help which they need, the very assistance which the Lord has extended to us through some channel. We are to be on the alert to pass along the blessing which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

Philip's inquiry, "Understandest thou what thou readest?" may not always be well received; but it was a very direct way of approaching his errand. It is well to use tact, but we have the thought that many of the Lord's people are inclined to use rather too much tact, and are not sufficiently direct in their endeavors to present the Gospel message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather and the crops; about his home in Ethiopia; the peace and prosperity of that country; its exports and imports; and the religious status of the people; and might thus gradually have gotten his hearer's mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: "Understandest thou what thou readest?"

This was a test question, so to speak. If the eunuch did have an understanding of what he was reading he would take no offence at this, but would gladly have said, "Yes, friend, I thank God that I do, and the knowledge is very precious to me. Do you also understand it?" But had he been of the wrong condition of heart his answer might have been, with more or less manifestation of offence, "What is that to you? Mind your own business." Or had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject, and then, to cover his own ignorance of it, he would have made some general remarks and have turned the subject into another channel. We are not to expect those who are in the Pharisaical condition to receive the truth from us, any more than from the Lord. We are to know, according to the Lord's Word, that the truth is purposely hidden from all not in the right attitude of heart to receive it--it is indefinite, indistinct, unintelligible to them. This is one difficulty with the teachers of churchianity today; like the Pharisees and scribes and chief priests of old, they say, "Are we blind also?" They claim to know; but we know that they know that they don't know. Therefore, as our Lord said to their prototypes, their blindness continues; for no one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of knowledge and the faith which it lacks.--John 5:40,41.

All those to whom the Lord specially sends the message of his grace during this Gospel age are in considerable degree like this eunuch of our lesson--earnest, honest, truth-seekers, not afraid to acknowledge that they do not know, and not afraid nor ashamed to receive whatever assistance the Lord may provide. The eunuch did not stop to inquire of Philip, "Are you a priest? or a Pharisee? or a Doctor of the Law?" It was sufficient to him that he held in his hand what he believed to be a message from God, and that he knew it contained various statements, promises, etc., which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would by that means be proven a teacher of God, a servant of the truth, a light-bearer.

The eunuch's answer implied this, when he said, "How can I understand, unless some man should guide me?" So earnest was he in his quest of the truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he entreated Philip to have a seat with him in his chariot, and thus grant him the benefit of whatever information could be given. We are not surprised that a heart so noble, and yet so humble and teachable, should be specially favored of the Lord, and have a messenger sent specially to him for his instruction, while others by the million were passed by--not esteemed worthy. It is the same today; and while the Lord does not generally direct his people in the miraculous manner in which he directed Philip to the eunuch, we nevertheless have general instructions along the same line; viz., "Preach the Gospel to the meek." "He that hath an ear, let him hear."--Isa. 61:1; Matt. 13:9; Rev. 2:7.

Our message, as the Prophet declares, is to bind up broken hearts, and not to break hearts: we are to preach to the meek, and not to the froward, the Gospel of Christ. The hard hearts, and the froward, God will deal with in another way. He will break them upon the anvil of affliction and trouble and discipline in his own due time and manner. Meantime, in this Gospel age, he is seeking for the Bride amongst those who are already broken, and already to some extent meek and teachable. We should not waste our time in futile efforts, contrary to this Scriptural rule. Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms. The Lord's Word to his consecrated servants, the Royal Priesthood, is, "Preach the good tidings to the meek, bind up the broken hearted!"

It was evidently not of chance, but of providence that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord as the Lamb before his shearers opening not his

mouth in protest; telling about his humiliation, and how his life would be taken from the earth; and instituting a query respecting his posterity. No wonder the poor eunuch was mystified; no wonder the Jews were all mystified. Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled--could be understood only in the light of its fulfilment, and then only by those in a proper attitude of heart and under the instruction, the guidance, of the holy spirit.

We should notice in this connection, (1) that while the Scriptures are "the sword of the spirit, the Word of God," able to make wise, they cannot be understood until the Lord's due time. (2) They can only be understood under the leading and instruction of the holy spirit, and yet (3) the holy spirit was not exercised upon the truth-seeker either through the Scriptures nor through any mental process, but through the living representative of the spirit,--through the Gospel message, delivered by a fellow-servant. The true child of God, the real truth-seeker, following the proper lines, and properly trusting to the Lord, according to his Word, will neither ignore nor reject the assistance which God has been pleased to render through teachers in the Church. He will merely seek to find such teachers as God shall raise up, and the distinction between these and sectarian teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord will raise up, will be by their ability to make simple, clear, plain, the Word of God,--"written aforetime for our admonition." This was the only credential offered by Philip in his ministry of the truth. He had been taught of God through the apostles, and was now able, in turn, to communicate to the hearing ear of the eunuch the simple story of how Christ had come into the world to redeem the world, had died for man's sins, had arisen, and ascended up to glory: that now, meantime, before blessing the world through Christ according to promise, God was calling out an elect "little flock" to be joint-heirs with Jesus in the Kingdom; and that as soon as this election should be completed the Messiah (Jesus, the Head, and the Church, his body) would be manifested in glory and in ruling and blessing power to the world of mankind, --the long looked-for Messiah, whose work had been foretold by all the holy prophets since the world began.

Philip undoubtedly further explained to the eunuch, that those who accepted Christ as their Savior, and who desired to become his disciples, taking up their cross to follow him, should give their assent to this matter by baptism. Apparently it did not take the eunuch long to decide what his course should be, and his readiness of heart to follow the Lamb, whithersoever he would lead, is indicated by his promptness to be baptized.

Philip was ready to receive him as a fellow-member of the Church of Christ, and ready to give him the symbol of introduction into the body of Christ--baptism --as soon as he gave evidence of having accepted the Lord, and having made consecration to him. He made no request that the eunuch learn the catechism, nor that he confess something else such as well-meaning but mistaken men in the dark ages promulgated as necessary, and as explanatory of the Bible. Neither did he say, "Now I will write your name, and you will be considered a member of the Church on that account, and I will procure for you some authority to preach the Gospel in Ethiopia." No; at that time the subject had not been confused and befogged as now. Philip preached the Gospel in its simplicity, and the eunuch received it in like manner; and with the Gospel itself went the right and authority to declare it. "He that hath my word let him speak my word." (Jer. 23:28.) All who have received the anointing of the spirit, the unction from the holy one, are thus recognized as members of the "royal priesthood," and fully commissioned to tell forth the good tidings.

This is in full accord with our Golden Text which does not say, "With the mouth a creed is confessed," which is neither understood by the head nor believed in the heart, and thus a membership is gained in a nominal church of human establishment, and without divine sanction or authority as to name or methods. It does state, on the contrary, most simply and beautifully, that whatever is believed that has any force or weight in the Lord's estimation is that which is believed by the individual himself, in his own heart, and he can believe nothing in his heart that he does not to some extent comprehend. It is not a belief of mysteries, but a belief of facts, and subsequently coming to a comprehension of things which are still mysteries to "those that are without," --outside the true Church.

The second part of the text is evidently as important as the first part: "With the mouth confession is made unto salvation." This implies that a dumb believer will never make his calling and his election sure. We do not refer to those who are naturally dumb; but understand the word "mouth" in the same sense that we speak of the "ears" of our heart, and the "eyes of our understanding." A heart that sees and hears the grace of God, and that truly accepts the same, must in due time become so enthused with the things heard and seen, that it cannot refrain from some outward manifestation of its joy and peace and hope and trust and thankfulness. As the apostles declared, "We cannot but speak the things which we have seen and heard." All Christians who, having received the light of truth, having seen the grace of God in the divine plan, having tasted that the Lord is gracious, having heard the wonders of "so great salvation, which began to be spoken by our Lord, and was confirmed unto us by them that heard him"--these must not, cannot, keep silence nor put their light under a bushel. If they do, it means the extinguishment of their light, the stoppage of their growth; and persevered in this would ultimately mean to them destruction in the Second Death;--for those who are ashamed of the Lord and of his Word, after they have discerned clearly, not only are not fit for the Kingdom, but of such the Lord would be ashamed under any and all conditions. --Luke 9:26.

===================

R2966 : page 73

AWAKE THOU THAT SLEEPEST, AND ARISE.

--EPH. 5:11-21.--MARCH 23.--

> "Be not drunk with wine, wherein is
> excess; but be filled with the spirit."

OUR LESSON inculcates the transforming tendency of the truth. Like all of the New Testament epistles, it is addressed, not to the wicked, not to the worldly, but to Christians. The Lord's spirit, the spirit of truth and of righteousness, received as a result of faith in the Redeemer and consecration to him as a follower, a pupil, is the beginning of a new life, which starting in the will, should grow, develop, increase, until it permeates and fills all the avenues of life--its affections, its ambitions, its cravings.

Today, as in the Apostle's day, those who have become the Lord's people through faith and consecration need to be informed respecting the possibilities of their new life, else they may permit it to lie comparatively dormant--permit it to be covered up, and finally to be extinguished, smothered by the old nature --the will of the flesh, its affections, its ambitions, its cravings. While, therefore, it is important that conversion should take place--a turning of the will, the intention, from sin to holiness, from self to God,--it is very important that conversion be not esteemed to be the end, but merely the beginning of the Christian's course. It is, of course, important that the begetting should be of the truth, and not of error, so that the new mind may be of the proper kind; but even when properly begotten of the truth, as a child of the Kingdom, it is essential that the new creature shall be nourished first with the "milk," subsequently with the "meat" of the truth, which God has provided for this very purpose.

New converts, like new-born babes, are much inclined to sleep; but while this in nature is profitable, in grace it is dangerous; for the new creature to sleep in self-satisfaction means death; the begetting of the spirit has been for the very purpose of energizing; and hence, the Apostle here calls upon such "babes in Christ," fallen asleep under the spirit of the world and of the nominal church, and thus in danger of complete failure in the way of character development, saying,--"Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (R.V.) The "new creature" is to recognize the fact, that the whole world is dead;--not merely under a death sentence, nor merely figuratively dead--but in a death condition, as respects the highest and noblest things of righteousness and truth. Our begetting of the holy spirit of truth gives us merely a first suggestion of our own condition by nature, and the condition of the whole world, in trespasses and sin--in thought, word, and deed. It is necessary that the mind should first be awakened to seek for other things; it is necessary that the ear should hear the voice of him who now speaks unto us from above--the anointed Head of the anointed body; it is necessary that the eyes of our understanding should be opened that we may see the true situation of things; and all this is well represented in the Apostle's figure of awakening.

We regret to say that the general tendency in Christendom is not to awaken the sleepers, but rather to lull them to sleep. This, however, is not always, nor generally, done with a view to serving the adversary,

and permitting the new life to become extinct, just as not many nurses and mothers wilfully contribute to the weaknesses, diseases, and death of the infants under their charge. In both cases good intentions are often thwarted by ignorance of the governing laws. Those who occupy the position of teachers in the various denominations, while not devoid of good intentions as respects the babe in

Christ, lack the theoretical and practical knowledge which they should inculcate--they are babes in spiritual matters themselves, as the Apostle wrote in one of his epistles,--"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles [rudiments] of the oracles of God."--Heb. 5:12.

When the believing, converted, consecrated, begotten, sleeping, "new creature" has been awakened --when the eyes and ears of his understanding have been opened, as above suggested, to see the true conditions of the world, and to realize himself as a "new creature" in Christ,--his next duty is to arise. His arising from the dead signifies the activity of the new mind, the new will, in directing and controlling his mortal body. This implies effort; the putting forth of all the energy of the new creature. It requires no effort to sleep, or to lie after one gets awake; but to rise requires the exercise of every muscle. Arising is not an instantaneous act, but a process requiring one movement after another, until it is fully accomplished; so also is the arising of the "new creature" from the dead conditions of sin and trespass against the laws of righteousness and truth and purity; it requires his every effort, and is a work of time. Indeed all experienced Christians who have followed the Apostle's injunction to arise from the dead, have found that it requires days, months, years, of energetic effort to rise up above, superior to the fallen tendencies of his own flesh,--common to the world of mankind. He finds that even after he has risen fully up, so that he does not wilfully practice sin, nor countenance it in any sense or degree, he still must be on his guard lest he be entrapped by the weaknesses of his mortal body; or by the allurements of the world; or by the temptations of the adversary; and thus stumble again over some of the things of sin and death from which he had arisen by the Lord's grace.

The Apostle in the previous verses has explained some of these things of sin and death to which the Lord's people should become thoroughly awake, and from which they should arise completely. In verse 3, he mentions some evils which should be "not so much as named among you--as becometh saints." In vs. 4, he mentions "foolish talking" as among the things of sin and death from which the Lord's people must arise. While we believe that the saints will make most progress themselves, and be most helpful to others, by avoiding all kinds of light and unedifying conversation, and while we strongly recommend this course to all, nevertheless, we do not understand the Apostle here to refer to what might be designated as harmless jokes or levity. From the text we understand him to refer to coarse, lascivious talking, and to a more refined jesting with half-suggestions of profanity or vice, sometimes practiced by the educated and witty.

We are to arise from all such low conditions of thought, word, and deed as we find prevalent about us; because as children of God, begotten by his spirit, we can have no fellowship with these things. We must regard them as the Apostle suggests, as "unfruitful works of darkness." The Apostle by this word, unfruitful, no doubt intended to give us the thought that sin is destructive instead of productive--that its tendency is toward death. On the contrary, the tendency of the new mind of Christ is toward fruit-bearing, development, blessing, uplifting, refreshment. Not only is this true in the individual Christian, but as our Lord's words suggest, the individual Christian exercises a preservative influence on others; wherever he may live he is a shining light dispelling the darkness of sin; he is the salt of the earth, preserving the mass from corruption. The moral standing of the civilized world today, is unquestionably largely due to the indirect influence of the holy spirit in God's people;--which as the Apostle declares, reproves the world. Our reproof of sin may always be through the living epistles of our daily lives which, as bright and shining lights, should ever reprove by manner, look, act, and tone, everything tending toward darkness and sin,--"Let your light so shine before men that they seeing your good works may glorify your Father in Heaven." Occasionally it may be proper, and still more occasionally it may be duty, for us to speak or to act in opposition to darkness; but the light of a godly life, testifying for the truth and exhibiting the holy spirit, is certainly one of the most forceful reproofs of sin that can be administered.

While passing, we might have in mind the Apostle's words, "unfruitful works of darkness," laying emphasis upon the last word. Sin is figuratively represented by darkness; and, additionally, it generally prefers literal darkness for the accomplishment of its purposes. The Lord's children are children of the light, and are to walk in the light of truth; they are to have their hearts enlightened and their minds so illuminated as to make them burning and shining lights in the midst of a crooked and perverse generation, blinded and darkened by the Prince of Darkness. And all such while endeavoring to arise from the dead and to live separate from the world are recommended to walk in the light of truth; and so far as possible to live in the light actually,--to see that their homes are well lighted,--recognizing that even the natural light is a foe to the darkness of sin.

The Apostle suggests the necessity of taking the various steps above outlined, before the Christian will get fully into the light himself. It is after he has arisen from the dead by the Lord's help, by the help of the brethren, by the assistance of the exceeding great and precious promises of the Word, by the indwelling spirit of the Word;--after he has arisen from the dead and indeed while he is arising from the state of sin and death, while he is attempting to bring his members into subjection to the new life, a new light is shining upon him--his light is increasing, his knowledge of the Lord, his knowledge of sin, his knowledge of righteousness, his appreciation of truth and righteousness "in the inward parts," as the prophet expresses it. The light shining upon him, and deep into the recesses of his heart, may sometimes cause distress, as he finds that his own natural weaknesses and imperfections are even greater than he had at first been aware of; nevertheless, as a child of the light, begotten by the Father of lights, he loves the right, and hates the sin; and the more clearly the light shines upon him and shows him the blemishes of his own mortal body, the more he runs for and strives for the perfection which the Lord assures him he shall attain to in the actual resurrection--of which the present "rising to walk in newness of life," is but the figure.

The Apostle, progressing with the thought before us, declares that the one who thus arises from the dead is not even then to stand still. He must walk--not after or toward the flesh and its standard, but after and toward the spirit and its standard. And he will need to walk circumspectly--with careful scrutiny of each footstep. The Apostle suggests that any other course than this would be foolish. We are to remember that our adversary was more disposed to let us alone while we were asleep, but that now, when we are awake and seeking to walk after the spirit, he will be on the alert to ensnare and entrap us;--hence the need of our circumspection. The Lord gives us light, not only on our own characters, and upon sin and righteousness in general, but, additionally, he gives us light upon the road we are to travel. This light upon our pathway is the light shining from the Scriptures of which the Prophet declares, "Thy Word is a lamp to my feet, a lantern to my footsteps." He who neglects the lamp, neglects one of the very important means of walking circumspectly. And alas, how many Christian people today, with the Bible in their homes, are neglecting to trim and use it as a lamp;--if not standing in the dark they are walking in the darkness, stumbling, or in danger of stumbling, continually. Let us remember the importance of this lamp, and use it; to the intent that ours may be the "path of the just, shining more and more unto the perfect day."

Thus we are to redeem the time--to purchase

opportunities for the new creature and its interests and concerns, at the expense of the old nature. We as new creatures are to exchange the things of darkness for the things of light; the opportunities for sowing to the flesh for the opportunities of sowing to the spirit. The opportunities must be thus purchased else we will have none: if we give way to the inclinations of the flesh, its appetites and desires, it will consume all there is of time and opportunity, strength and influence, and leave nothing for the new creature,--"because the days are evil;" that is because they are unfavorable to spiritual progress.
They present thousands of temptations for worldly pleasure and worldly ease and worldly fame and worldly progress;--and thus they multiply the tests which come upon us as "new creatures." We must remember that the Lord desires that these tests shall demonstrate the degree of our love, the degree of our

R2967 : page 75

sincerity, the degree of our consecration to him: the more our love for the Lord and for righteousness, the greater will be our zeal in snatching time, opportunity, influence from the flesh and consecrating it to spiritual things. In so doing we will not be unwise, but will display our understanding of the Lord's will.--Verses 16,17. Unless we are awake we cannot arise to present newness of life; and unless this arising to newness of life is accomplished we cannot share in the First Resurrection.

The Golden Text of the lesson is the 18th verse; in it the Apostle contrasts two spirits. Under present conditions men naturally look for something to exhilarate them, to refresh, to revive--to counteract

R2968 : page 75

life's trials, burdens and sorrows: many of the dead in trespasses and sins find this stimulant and relief from care, in various intoxicating stimulants,--wine, spirituous liquors, opium, etc.; but the child of God is to look in a totally different direction for his stimulant, his exhilaration, his relief from care and trouble --he is to be "filled with the spirit" of the Lord. He is not merely to have a little of it, but is to become intoxicated with it to the extent that it will change the general appearance of all his surroundings and conditions in life. And cannot each advanced Christian, filled with the Lord's spirit testify that this is true?--that all things are changed from the new standpoint and its new hopes, new ambitions, new relationships? Can he not say, "Old things have passed away, all things have become new?" What need has he for the wine cup to drown his troubles, or smother his sorrows? He knows from observation if not from experience that all such exhilaration and oblivion to sorrow brings an after effect of pain: he knows also from experience and observation that to be filled with the Lord's spirit need not be a temporary oblivion to sorrow, but a permanent one--that,--"Earth has no sorrows that Heaven cannot cure;"--that even the deepest pains and sorrows of the heart are more than counterbalanced and cancelled by the joys of the Lord secured through the possession of a fullness of his spirit.

The lightness of heart of the intoxicated "dead in trespasses and sin" often leads to bacchanalian revelry and song, repulsive even to the same person when sober; but the filling of the spirit of the Lord leads to songs and rejoicings, not only with the lips but with the heart,--refreshing, comforting, and uplifting, not only to the singer but also to the hearer. It is this "new song" in the heart that constitutes the Christian a separate and distinct being from all others about him. "Thou hast put a new song in my mouth, even thy loving kindness, O Lord!" Because it is in the heart, therefore, it must be in the mouth also, and must influence all the affairs of life; for we cannot but speak the things which have so wonderfully uplifted and refreshed our souls. And the speaking of these things is the proclamation of the Gospel, --"good tidings of great joy which shall be to all people."

In our new attitude, figuratively risen from the dead and walking in newness of life with the Lord our Redeemer and Head, all of life's affairs have a new coloring. Not only can we sing,--

"Sweet prospects, sweet birds and sweet flowers,
Have all gained new sweetness to me.

but we can glory in tribulation also, and give thanks for these, as well as life's blessings, to the Heavenly Father, in the name of our Lord Jesus; knowing, having the conviction, the assurance, that life's disciplines are working out for us a "far more exceeding and eternal weight of glory." And not only so, but, this dependence upon the Lord and filling with his spirit makes us humble; so that we do not think of ourselves above what we ought to think, but think soberly. It is in view of the humility of this class that the Apostle suggests that they submit themselves one to another in the reverence of the Lord. Those who have the Lord's spirit will have the brotherly kindness which is a part of it; and will be quite willing to defer to each other's preferences in many things--in all things not contrary to the principles of righteousness,--in all things in harmony with reverence to the Lord, his Word, and the principles it inculcates.

It may not be amiss here to remind the brethren that the Scriptures show two kinds of symbolic or figurative intoxications: the one above described, filling with the spirit of the Lord and its joys, and peace, and comfort;--the results of the fruitage of the vine which the Heavenly Father planted, of which Christ is the central stock, and of which his followers are all "branches." The other wine is a counterfeit, an illicit wine; it is not produced by the vine of the Father's planting, but from the grapes of the "vine of the earth." It is of this wine that the Lord tells us Great Babylon has made all the nations drunken --the wine of her inconsistency, of her infidelity. This is the wine or spirit of the world,--of Churchianity.

Looking all about us we fear that many, who think they are filled with the holy spirit of the truth, are really filled with this intoxication of Churchianity. Those intoxicated with this wine will shortly be aroused to a realization that it was sadly adulterated, and the effects will be painful. Those who are intoxicated with this wine of Churchianity are rejoicing not in the cup of the world and of devils, not in gross sins, but nevertheless not in the spiritual things. They glory each in the prosperity of his own sect, they are generally intoxicated with love for sectarianism, so that worldly persons, dead in trespasses and sins are often loved and brothered by those intoxicated with this adulterated spirit, while saints are spurned and treated as enemies because of faithfulness to God in rebuking sectarian Churchianity and its doctrinal falsities.

Let us, dear brethren, beware of the natural wine and its drunkenness,--of the cup of devils, gross sins and immoralities; let us beware of the still more deceptive wine of Babylon's cup of mixture which has a form of godliness, in which church and world and lodge combinations tend to stupefy and to give illicit joy; let us, however, having made sure of the Lord's cup, drink thereof and be filled with the spirit of our Master and with his joys.

page 75

QUARTERLY REVIEW.--MARCH 30.

Golden Text:--"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."--Acts 2:36.

===================

R2968 : page 76

SANCTIFIED THROUGH A KNOWLEDGE OF THE TRUTH.

--ACTS 9:1-20.--APRIL 6.--

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:19-21.

CONVERSION is a proper enough word to use respecting the change of course necessary for Jews to make in becoming Christians. The word is used in a totally different sense, however, today, when we refer to the conversion of the dissolute and unbelieving to faith and obedience as disciples of Christ. Any radical change or revolution of thought or conduct is not improperly called conversion. It is well that this point be clearly enunciated, because the misapprehension is so general. Paul's conversion, for instance, is likened to the conversion of sinners, strangers, aliens and foreigners from God; whereas it more nearly resembled the conversion of a Christian of today from opposition to present truth to its love and service. Such conversions today are quite frequent--many who once burned Millennial Dawn now love it, and are doing all in their power to spread abroad its teachings, its views of the divine character and plan, its presentation of Messiah and his work, past and future. The change, or conversion of such persons is acknowledged to be remarkable--things they once hated now they love--things they once loved now they abominate--old things are become new to them, from the new standpoint,--the new light upon the divine plan which has shined into their hearts.

Saul of Tarsus, the bitter enemy of the Lord Jesus and his followers, was, at the same time, a zealous servant of God; and his persecutions of the truth, as he himself assures us, were undertaken and prosecuted with zeal, because he thought that thus he did God service. He was a good man according to his light--but that light was a dim one. It was because he was at heart honest, sincere, good, loyal to the Lord, that a special miracle was wrought for the opening of the eyes of his understanding--that he might see the truth. His sincerity is amply attested by the promptness of his obedience as soon as his mental eyes were opened. He changed not as respected his zeal for God and his cause, but merely in the direction in which that zeal was exercised, and in the manner of its exercise, after it was subjected to the mind of Christ through the holy spirit received. So today while we have the Scriptural assurance that "None of the wicked shall understand," we have also the assurance that "The wise shall understand." The "wise" are not the "wicked," and we esteem those who have manifested a bitter opposition toward present truth to be not "wicked" at heart, but deceived, blinded.

We confidently expect that many of this class will yet be found amongst the "wise" to whom it shall be granted to understand the glorious things of the divine plan now being revealed through the Scriptures. It will be revealed to them because they are not of the wicked; but are like Saul of Tarsus, true children of God, whose zeal for him has been misdirected, misguided, misused. Some may kick against the pricks of facts, evidence, conscience, etc., longer than others; but eventually the Lord will grant to each of them some experience, or trial, the bitter experience of which will prepare them to see the light, the truth, in the right direction. Thus many of them sing,--"E'en though it be a cross that raiseth me."

Saul's father was a Roman citizen; probably a man of wealth and influence: he was a Jew of the holiness sect called Pharisees--the most exact and rigid in respect to the divine law. His son named after Saul, the first king of Israel, was also given a

R2969 : page 76

Roman name, Paul, because of his father's Roman citizenship. The Apostle's reference to having suffered the loss of all things for Christ's sake, is understood to imply that he had been disinherited by his father because of his acceptance of Jesus as the Messiah. Quite evidently he was poor in the beginning of his ministry, as is evident from his laboring at tent-making while preaching. The fact that subsequently the record represents him as a man of considerable influence, and with one or more servants, is considered by many to justify the inference that at a later date he inherited property, possibly by reason of his father's death. In no other way can his "own hired house" in Rome, and his influence with officials, shipmasters, etc., be accounted for;--little attention and consideration are given to a pauper prisoner.

As to Paul's personal appearance: An iron medal was recently found which purported to give a likeness. There is also a Roman tablet of about the fourth century, which shows Paul seated in a curule chair; both represent him as of fine appearance, somewhat bald, with beard, and a fine open countenance; about medium stature and weight. In the "Acts of Paul and Thecla," the first Christian romance, written about A.D. 150, there is a description of Paul which is probably the best, and a true tradition. In this he is described as "small in size, bald-headed, bandy-legged, well built, with eyebrows meeting; rather long nosed; with motions full of grace, for sometimes he seemed like a man, and sometimes like an angel. His manner was singularly winning." Very evidently his good education and contact with people in the higher walks of life gave him that grace and ease of manner and speech he manifested so conspicuously in the presence of the many high officials with whom he came in contact in various ways, as the representative of the Lord.

Our lesson connects with the narrative of Philip: while the latter was preaching Christ, Saul was breathing out threatenings against all of "this way," and doing all that he could to stamp out Christianity. In-as-much as the persecution had caused the scattering of believers, Saul was pursuing them--going even outside the province of Judea in his zeal to crush out that which he believed to be dangerous heresy. Some may wonder how he could be at heart loyal to the Lord, and yet in mind be so bitter against the Lord's faithful. Let us suggest how the matter probably appeared to Saul's mind: Doubtless he was full of the Jewish sentiment respecting Messiah, respecting his nation, Israel; he considered it a certain and unquestionable fact that the Pharisees represented God and all the glorious prophecies and traditions of the nation; and that as Jehovah had favored this nation for now these many centuries, his favor, undoubtedly, must still be with it; so that if he had any further revelations to make they would undoubtedly come through the scribes and pharisees who "sit in Moses' seat"--as representatives of God and of the Law. He expected a Messiah of dignity and wealth and social standing in the nation;--if born in the natural way at all to be of one of the best families. He expected him to establish the dignity of Israel upon a plane similar to, but higher than that of Solomon;--that he would be a great leader and commander to his people, who would successfully carry them through every difficulty and opposition like as did Moses, Joshua, David,--but still greater, still grander, still more successful.

It is surely difficult for us to imagine how absurd would be the claims of Jesus, to a mind filled with such expectations. Jesus had neither wealth nor social standing nor influence amongst his own people; he was despised and rejected by the religious chiefs and elders of the nation Moses represented; he could have no power or influence whatever with the Roman Emperor or others--in the way of establishing Israel as the chief nation of the world, whose laws should ultimately extend to every nation, carrying with them the foretold Messianic blessings. No, from Paul's standpoint Jesus was a fraud, a deceiver, a false Messiah, his disciples were crack-brained dupes, and their doctrines were calculated to bring odium upon the religious rulers, who represented

Moses in the nation,--calculated to stir up strife and division amongst the people and to mislead them and turn their minds entirely away from Moses and the Law and the hopes of Israel; and thus to hinder the good cause of God which had been gradually developing for centuries.

It was Paul's zeal for God and his cause that made him a persecutor, and not his love for persecution itself, --nor any brutal desires that gloried in the sufferings of others. His impulse was duty--toward God and toward his nation; for if the false doctrines spread it meant to him a spreading of opposition to both, and temporarily, at least, a frustration of the hopes of Israel--putting further off the glorious day of blessing for which all Israel had longed and hoped. Similarly we find today noble Christian people opposing the present truth in the very same spirit. It is not that they love or appreciate persecution, but that they believe they are doing God service,--that the promulgation of present truth means the shaking if not the overthrow of all the religious systems in which they trust--which they believe to be of divine origin, and through which they are hoping to bring about the Kingdom of God condition through missionary efforts, and the conversion of the world. Present truth declares all these efforts to be misdirected and futile; it points out the fall of Babylon and everything pertaining to her; it declares the establishing of God's Kingdom, and the exaltation of the royal priesthood outside of sectarian lines; ignoring sect membership, it acknowledges only "Israelites indeed," personally attached to the Redeemer. The revolution of thought, the conversion necessary now, is almost as great, and almost as difficult as was that which came to Paul and other sectarians of his nation. Let us rejoice then, if by the Lord's grace our eyes are opening to the truth; and let us have more of compassion for others who are still in the condition in which Saul of Tarsus was when he persecuted those of "this way."

The light which shone about Saul and those who went with him, was evidently a supernatural one, because the time of the manifestation was about noon (Acts 22:6) and the light was far brighter than that of the sun which at the same time, no doubt, was shining with great brightness, as is general in that country. The phenomenon was seen by the entire band, but its special features were known only to Saul; the others saw something of the light but they saw not the vision which Saul saw representing the Son of Man in his glorified condition. The others heard a sound but did not distinguish the words which Saul heard. All fell to the ground, but all apparently were able to rise again and to stand wondering, except Saul whose eyes were seriously injured so that he was blind. Similarly Stephen saw a vision while those who were near him saw nothing: similarly John saw the dove descending upon Jesus while the others about saw nothing: similarly Jesus heard certain words of the Father while the multitude said it thundered. It is even mentioned here that the voice spoke in the Hebrew tongue: whereas those who were with Saul probably spoke in the Syriac or the Greek language.

Saul's astonished answer was, "Who art thou Lord?" This was the entire difficulty, he did not know the Lord; and as our Master himself declared, this lack of knowledge of the Son implied a lack of correct knowledge of the Father. We have his further explanation that however others in the past might have known something about God, they could never really know him, in the sense of personal acquaintance and appreciation of his character and spirit, except through the Son--a part of whose object in coming was to reveal the Father. So we might say of all who have persecuted the body of Christ, even when they did it ignorantly, it was because they did not know Jesus--because they had not received of his spirit in sufficient measure. Let us beware that no such spirit of persecution finds any sympathy or lodgment in our hearts, or any expression in our words or deeds. This will not mean, however, that we shall never offer criticism either of persons or doctrines; nor that we shall never reprove or rebuke and that publicly (2 Tim. 4:2); but it surely does mean that our reproving and rebuking, of teachings and of teachers, shall be done from a Scriptural standpoint --giving reasons, giving them plainly but without bitterness, without harshness, without unkindness in any degree.

The statement, "And he trembling and astonished said, Lord, what wilt thou have me to do?" quite probably well explains Paul's condition of body and mind at the time; but these words are not found in the ancient Greek manuscripts: likewise the words, "It is hard for thee to kick against the pricks," are omitted.

For three days Saul neither ate nor drank, and was totally blind. What a season for reflection!

R2969 : page 78

What a humiliation to think that he had fought against the truth! What prayers for forgiveness, and what pledges of consecration to Jesus, we may imagine filled his heart during those days! Unquestionably it was a time of good resolution as respected the future, if peradventure, the Lord would graciously forgive him and grant an opportunity to retrieve the past. He had a dream, too, and in it he beheld a man anointing his eyes, restoring his sight. On the fourth day a man, a poor and humble disciple of Jesus, named Ananias, came, not without fear, to visit Saul; --knowing him by reputation, as an enemy of all who believed in "this way;" knowing that he was lodged in the house of one who was not a friend of the truth, but assured of the Lord that Saul was praying and would welcome him, having been informed in a vision: Ananias when sent of the Lord courageously did his part.

There is a lesson here for all of us; the Lord did not send one of the Apostles from Jerusalem, nor

R2970 : page 78

was Ananias one of the elders or deacons, as far as we know; but he was a plain, humble, obedient disciple, "A broken and emptied vessel, for the Master's use made meet." Let all of the Lord's dear people be similarly filled with the Lord's spirit, and on the alert; emptied of self, feeling their own brokenness and littleness, let them be ready and anxious to do God's service; that they may be used of him as opportunity shall occur. What a blessing must have come to Ananias in connection with his service! Ever afterward he could think how he had been a humble instrument in the Lord's hands in carrying a blessing to one who subsequently became such a noble servant of the cross of Christ. Likewise some of the Lord's faithful ones in recent times have taken the Lord's message either by word or tract or pamphlet, and have opened the eyes of some who subsequently have become mighty for the truth and for the pulling down of the strongholds of error. What a rejoicing such have had in the privileges of their service! We know not which will prosper, this or that, therefore let us diligently use every opportunity as it may come to us; praying the while for much wisdom and grace and many opportunities for service.

The Lord's foreknowledge is clearly displayed in verses 15,16; he knew Saul--knew of his honesty and of his zeal;--he knew that this honesty and zeal as soon as they should be rightly directed would make just such an instrument for his service as he desired to use. The Apostle Paul recognized this himself, and even traces divine providence so far back as his birth, declaring that the Lord had chosen him from his mother's womb. He could see in the light of subsequent events how all of his affairs, from earliest childhood, had been tending in a favorable direction to prepare him for his work of ministry, as an apostle;--and even his experiences as a persecutor proved profitable, for they humbled his estimate of himself and undoubtedly gave him a larger degree of sympathy for those suffering from a similar blindness, increasing his helpfulness toward them. This does not signify, however, that God had predetermined that Paul should have a place in the Kingdom:

that he determined for himself,--making his calling and election sure by faith and obedience. The Lord providentially guided his steps in childhood and youth, so that he learned certain lessons, and gained certain preparations which might be useful in due time; and in due time he opened the eyes of his understanding, knowing well what would be his own choice thereafter. Nevertheless, this same Apostle declares that even after having preached the gospel to others, he, himself, might have become a castaway;--having borne the Lord's name before the Gentiles and Israelites and kings, and having suffered great things for the Lord's name's sake, he might still fail to maintain, faithfully to the end, the character of an overcomer, and thus fail to become a joint-heir with his Lord.

Ananias coming to Saul introduced himself beautifully --he had the Lord's spirit: he was glad to know Saul as a brother; glad to forget that he had been a persecutor of the Church; he did not upbraid him; he did not say, You deserve eternal torment; nor You deserve a cowhiding;--he made no unkind allusion to the past, but addressed him on the contrary in the light of the information the Lord had given him, saying, "Brother Saul." There is a beautiful lesson here for many of the Lord's people who seem more disposed to chide and upbraid than to commend and rejoice with former persecutors: this is one of the necessary lessons to be learned by all-- it is an evidence of the indwelling of the spirit of Christ, the spirit of love, parts of which are brotherly kindness, gentleness, meekness.

Great scales fell from Saul's eyes, and a measure of natural sight was restored; but oh, how much greater was the spiritual sight which he received,-- the illumination of his heart, his mind! The darkness and obscurity of tradition upon the Law and the Prophets were now largely dissipated, because he saw Jesus--Jesus as the Redeemer suffering death for the sins of the whole world;--Jesus glorified, directing the election of the Church, his members, his body, his joint-heirs,--and who were, by and by, to be with Jesus the Messiah in glory and majesty to bless, to restore, to uplift Israel and all the families of the earth. True, the evidences are that Paul never fully recovered his eyesight; and he likewise testifies that his spiritual sight never reached perfection, saying, "Now, we see through a glass obscurely, then, face to face."

Having taken his stand for Christ, he acknowledged him in the usual way, by baptism, and not by joining a sectarian system. He joined the body of Christ, and thus became a fellow-member with all who are joined to Christ, the one Head of the one body. Immediately he met with the Lord's people; he was no longer ashamed of them; he could not now do too

much for them; any honor and dignity which were
his by virtue of his birth, and wealth, and Roman citizenship,
were none too good to be sacrificed for the
Lord, and having learned that in persecuting the
Lord's people he persecuted the Lord himself, so
he now understood that in meeting with the Lord's
people and honoring them, he was meeting with and
honoring the Lord. Forthwith he preached Jesus.
He preached him as the Son of God, the one
in whom the prophecies of the past were being fulfilled,
the Messiah who had redeemed, and who in

R2970 : page 79

God's due time would deliver Israel and the world
from the bondage of Satan--sin and death.

OUR GOLDEN TEXT.

This is from Peter's discourse shortly after the day of Pentecost; his words were doubtless in some degree prophecies; they point down to the second coming of our Lord--though Peter may not have comprehended how far distant that event would be. The exhortation to be converted to the Lord was delivered to the Jews who were already his typical people, in covenant relationship, but who needed now to accept the conditions of the New Covenant and to make a corresponding change in their lives--from membership in the house of servants, to membership in the house of sons--from being amongst those for whom atonement sacrifices were made year by year continually, which could never take away sin, to be of those accepting the one sacrifice of Christ and its redeeming merit,--to trust for a present covering for their sins, through faith in the precious blood, and to hope for an ultimate blotting out of them at the second coming of the Lord, as the text declares.

So long as the believer is blemished physically, mentally, morally, by sin, so long he has the evidence that his sins are not blotted out. He may, nevertheless, rejoice greatly as the prophet indicates, saying "Blessed is the man whose sins are covered," but he should look forward longingly to the time when every evidence of the sin, every mark of guilt, will be so completely blotted out as to need no further covering. This to the saints of the gospel age will occur at the second coming of Christ, when they shall be "changed," in an instant, receiving the new spiritual bodies which the Lord has promised them in the first resurrection. To the world this blotting out of sins will come gradually, during the Millennial age. In proportion as each being comes into full harmony with the great Prophet, Priest and King then reigning, each will gradually experience the blessings of restitution--eliminating all traces of evil and sin, and restoring gradually to the original perfection lost in Adam, redeemed by Jesus, and restored by the blotting out of sins under the ministry of his Kingdom.

====================

R2970 : page 79

LETTERS OF INTEREST.

Dear Editor:--

For some time I have been somewhat puzzled over the present and future problem of the Children of Ham. Our progenitors paid but little or no attention to the study of the "Times of Restitution of all Things" and a "Ransom for all to be testified in due time." And looking at the matter as I do, past, present and future, I must with sorrow confess that the problem, as it now stands, presents one of the darkest pictures known to the Children of Ham. The sons of Japheth have sent out their pilgrim sons all over the United States and in portions of Great Britain. But the poor African race of the United States takes no part in that precious work of trying to set forth or send out her colored pilgrims to work among their own race.

What would be the chance of putting a few colored pilgrims in the field to travel in Texas and other states? It is the opinion of several of my colored brethren of Texas that such a plan, if rightly carried into effect, would do much good in opening the blinded eyes of our colored brethren and friends.

Now Brother, I do not wish to be misunderstood in my request as advocating a division or color line between the white and colored brethren: we want no color division; but, what we do want is to stand together to work up some plan that they may be an aid in this good work of harvest and present truth.

My Dear Brother, I have read the five volumes of Millennial Dawn, and have been studying them for nearly three years with their charts, etc. I have been a minister many years. Pray for us all.

Yours in Christian love,
J. J. H. Dozier.--Texas.

[We are not aware that there are many groups of negro brethren, interested in present truth, altho we have had four offers like the above quite recently. If there are such, they are as welcome as the whites--proportionately to their numbers and intelligent interest--and they should send the Pilgrim-request postal cards mentioned in Jan. 15 issue, page 2, stating that they are colored. Thus we will know and be able to judge.--Ed.]

Dear Friends:--Enclosed you will find order. I wish I could do more, but the dear Lord knows all about it. The Dawns have been such a help to me that I long to have others receive the light on God's word. It is truly a Lamp unto my feet and a Light unto my path, and the path is shining more and more unto the perfect day. The last two years have been wonderful years to me. For years I had a great longing in my heart to have the "eyes of my understanding enlightened," that things which were such a mystery to me might be made plain; and I praise God for answering prayer, through dear Bro. Russell. I would not trespass upon your valuable time in telling in detail how I came into present truth. Suffice it to say, it was through a minister from your own city denouncing the Watch Tower Society. Very soon after a friend asked me if I had ever read the Dawns. I said, "No." As soon as I saw the title, I said, "I want to read them." Oh, how I praise my God for his wonderful leadings! I am reading them over the tenth time, and every time I understand God's words better! and if he needs me I trust by and by to give out some at least of the precious meat now due.

May you increase more and more until the door is shut, is my prayer. I long for the other volumes, but perhaps I have enough to feed upon a little while longer.

Yours for Jesus.
Mrs. J. M. Smith.--Pa.

Dear Brother Russell:--

I cannot tell how much I am indebted to you for the marvelous light I have received from reading your publications. The whole system of the Christian religion has been transformed to my view, so much so that the common manner of preaching is neither interesting nor helpful. And I feel to pity the ministers because they don't understand and are not willing to learn the truth. I do not condemn them, for my own life is not what I would it should be, either in faith, knowledge, or works; and yet I praise God that through your instrumentality, he has helped me to see some of the riches of his grace toward fallen humanity. I pray that you and your co-workers may be supplied with every needed good, spiritual and temporal, and continue to make you a blessing to as many as may be privileged to hear or read your doctrine, restraining you from every error and unveiling to you every truth.

Yours for the truth,
H. R. Clarke.--Pa.

====================

SEMI-MONTHLY.

VOL. XXIII.   MARCH 15, 1902.   No. 6.

CONTENTS.

Truth "Wounded in the House of its Friends"................................ 83
The Parousia of our Lord Jesus and His Subsequent Apokalupsis and Epiphania at His Second Advent.............. 85
  For What are We Watching?..................... 85
  Proofs of His Presence........................ 88
  Israel's Experiences were Prophetic........... 90
  The Jubilee Prophecy.......................... 90
  "Behold the Bridegroom"....................... 91
  Presence Gradually Revealed................... 92
  "Cometh not with Observation"................. 93
  "Knew not the Time of Their Visitation"................................. 94

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

OUR NEW LINEAR BIBLE, with wide margins and extra references to Dawns and Towers, we hope to begin to ship to purchasers in a few days. But it will require some weeks to bind and send out so many.

A WORD TO INTERESTED READERS.

We are preparing a very large edition of this issue, and tender free to each reader as many copies for his friends as he may see fit to order. We trust that as a result of your efforts and ours, under the Lord's guidance, many will read this paper carefully and prayerfully, and receive therefrom a blessing. All such will surely feel a hunger and thirst for more, and we are glad to announce that we have more spiritual food for them; prepared, we trust, under the divine direction and out of divinely prepared ingredients--"meat in due season for the household of faith." We will be glad to have all such as subscribers to this journal,--free, if unable to pay; but we urge upon all as of still greater importance, the reading of the five volumes of the MILLENNIAL DAWN series; "The Plan of the Ages," "The Time Is at Hand," "Thy Kingdom Come," "The Day of Vengeance," "The At-one-ment Between God and Man." These are advertised in the adjoining column. The prices are extremely low--25c per volume, postpaid. No other books of the kind are sold at the price. Nevertheless, for those who hunger for the truth, and who have not the wherewithal to purchase, we are glad to offer the loan of these books free, one volume at a time, on application. Do not delay! Write to us at once, for our encouragement and for your profit.

METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the Dawns at 25 cents each, cannot be for money-making; that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

MILLENNIAL DAWN
--THIS IS--
THE GENERAL TITLE OF A SERIES OF BOOKS BY THE EDITOR OF ZION'S WATCH TOWER

VOL. I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 358 pages, paper bound 25c. (1s.), postpaid; in embossed cloth 35c. (1s.6d.), plus postage 10c. (4d.).

VOL. II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 370 pages, paper bound 25c. (1s.), postpaid; in embossed cloth 35c. (1s.6d.), postage 10c. (4d.).

VOL. III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the

dates and other teachings of the Bible: 384 pages, paper bound 25c. (1s.), postpaid; in embossed cloth 35c. (1s.6d.), plus postage 10c. (4d.).

VOL. IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1-9: 660 pp., paper 25c, postpaid; in embossed cloth 35c. (1s.6d.), plus postage 10c. (4d.).

VOL. V., The At-one-ment Between God and Man, treats an all-important subject,--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, paper bound 25c. (1s.) postpaid; in embossed cloth 35c. (1s.6d.), postage 10c. (4d.).

IN FULL LEATHER BINDING, gilt edges, the set (5 vols.) $5.00 (L.1), plus postage 50c. (10d.).

MILLENNIAL DAWN is published in foreign languages as follows: in German, four vols.; in Swedish, three vols.; in Dano-Norwegian, two vols.; in French, one vol.; bound in cloth and paper, uniform with the English edition, prices the same.

WHOLESALE RATES TO WATCH TOWER SUBSCRIBERS

IN CLOTH, 25c. (1s.1d.) per vol.; in LEATHER, $3.00 (11s.) per set--delivered.

IN PAPER, 12-1/2c. (6d.) per copy, by express or freight at your charges; ten or more copies in one package, 10c. (5d.) per copy. If by mail, add 8c. per copy for postage. (In Great Britain, add 3d. for one copy, and 1d. for each additional copy included in one parcel.)

TO OBTAIN THE WHOLESALE RATE, MENTION THAT YOU ARE A SUBSCRIBER.

===================

R2971 : page 83

TRUTH "WOUNDED IN THE HOUSE OF ITS FRIENDS."

"My thoughts are not your thoughts, neither are your plans my plans, saith the Lord; for as the heavens are higher than the earth, so are my plans higher than your plans, and my thoughts than your thoughts."--Isa. 55:8,9.

THOSE who claim that the second advent of Christ means the end of probation, the burning up of this world, and the death-knell of hope for poor, fallen humanity, are responsible in a very large degree for the intense prejudice which exists on this subject. Amongst those who thus hold, are some who are thoroughly conscientious and are, after a fashion at least, Bible students, but study not according to knowledge. They love the Lord, not because of his character, exemplified in his plans, but in spite of their misconception of his plans and, therefore, of his character. They have looked at certain passages of Scripture from the wrong standpoint, and have failed to discern which are its symbolical and which are its literal statements. We hope that this paper will come to the attention of many of this kind, and that it will come also to the attention of many of those who, because of these misrepresentations of the divine plan, are thoroughly out of sympathy with the promises of the second coming of the Lord, but desirous, rather, that he should not come at all, and especially that he should not come soon. We hope that all of this class who are earnest, honest, and spiritually minded, will, with the presentation we are about to make, be able to see the Lord's character and plan from a different standpoint, and thenceforth to long for it and to pray in the language of the Apostle, "Even so, come, Lord Jesus!" realizing the blessings that are due to come with that blessed presence--flooding the world with the light of the knowledge of the goodness of God as it shines in the face of Jesus Christ our Lord, and bringing to mankind in general all the blessing which divine grace has prearranged, and which divine mercy and truth have declared for the consolation and encouragement of God's people.

"THE EARTH ABIDETH FOREVER."

Notwithstanding the Scriptural statement that "The earth abideth forever" (Eccl. 1:4), all the creeds of Christendom take the same view of this subject that is entertained by our Second Adventist friends; except that the latter expect the burning of the world soon, while the majority of Christendom presume that it will be in the remote future. We do not charge intentional misrepresentation of the divine plan upon any of our Christian brethren. Rather, we say, in the language of our text, that their conceptions are not God's conceptions, and their plans are not the divine plans--they have misunderstood, unintentionally, to their own detriment, the testimony of God's Word on this subject. They have read of the burning of the world, and have remembered in the same connection the account in the Lord's parable, of the burning of the "tares," and have entirely overlooked the fact that these fires are figurative and symbolical, as are the fiery trials which now try us, as God's people, and the furnaces of affliction in which, by divine permission, we have sometimes been refined. (I Pet. 4:12. Isa. 48:10.) In the brief space at our command we cannot take up this subject thoroughly and discuss every text of Scripture bearing upon it, but we will briefly call attention to one, which will serve as a key to others.

We quote from the Prophet (Zeph. 3:8): "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This is certainly as graphic a picture of the burning day as could be asked for, even by the most zealous advocates of that theory; and they consider that it is quite sufficient to overbalance the other statements of Scripture, to the effect that the "earth abideth forever." They assume, of course, that this burning day will incinerate not only the earth itself, but all of its inhabitants. But a careful reading of the Prophet's succeeding words will make clear to us that this is not the case; but that after the burning day has passed a population will still remain in the earth, and that for a blessing. We read (verse 9): "Then will I turn to the people [not consumed, but alive and capable] a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Who could question, in the light of this further statement by the Prophet, that the fire and devastation previously mentioned are figurative--not, however, unreal, but real in another sense, in a figurative sense, instead of in a literal sense.

This burning day, so frequently referred to in the Scriptures, will, to our understanding, be more than a twenty-four-hour day--the day of wrath will be a period of several years' duration, so far as the intensity of its burning is concerned;--a period whose burning will not entirely cease until the close of the Millennial age, by which time it shall have destroyed, root and branch, everything that is evil--everything contrary to righteousness, truth and goodness. This fire of God's jealousy or zeal for righteousness will, we understand, burn in a very natural manner as regards humanity and its affairs. In the present time God is letting the light of truth shine in the world marvelously; not that light only which is shining upon the path of the just, leading God's people onward to the perfect day, but a light is also being reflected now upon the path of the world, opening its eyes to human rights and prerogatives, liberties and privileges, to which formerly it was blinded through ignorance and superstition. As the light now comes in, the result is unrest; and thus the Lord seems to purpose, that the very blessings of this time, the end of this Gospel age, the very condition of things which, rightly received, should be bringing men happiness, is bringing more and more of discontent, and thus leading them step by step into the great period of anarchy which the Scriptures distinctly show will be the fire of trouble in the end of this age, which will consume church and state, religious, political and financial institutions, and reduce the whole world to a general level--"a time of trouble such as was not since there was a nation." --Dan. 12:1.

R2971 : page 84

This trouble is coming as the direct result of the blessings of our day, the increased enlightenment which we enjoy, and which selfishness does not permit to take its proper course and to bring proportional blessing for the world as a whole; but, rather, attempts to corral and to apportion merely to the great, the wise, the efficient, allowing the burdens of life to fall with disproportionate weight upon the masses, until the groaning creation shall not only cry out in despair, but will also arise in despair, bringing in the anarchy and disarrangement foretold,--the fire of God's jealousy, which shall consume the whole earth (society in general, in its every department). After this symbolical fire shall have consumed present institutions, on their ruins shall arise the triumphant Kingdom of God, so long foretold--the same for which the Master himself taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The Prophet, as we have seen, declares that then the Lord will turn unto the people "a pure language"--literally, a pure word. In the past and at present the people as a whole have been unable to discern the pure Word of God. They have heard various creeds and theories, more or less reasonable, and the effect of so many "voices" has been to them as a Babel in which they were unable to discern the voice of God. But when the promised day shall have come, and present institutions, religious as well as secular, shall have succumbed to the fierce burning wrath of the people, with all of its attendant miseries and injustices, the mists and fogs of prejudice and superstition will clear away, and the bright orb of truth will shine forth to give mankind a clearer and a better comprehension, not only of the divine character and the divine plan, but of the rights of men, and of the proper course of action and dealing one with another. The results will be blessed, however awful will be the cup of divine wrath which the world will have drunk to its dregs previously; figuratively called "the fire of God's jealousy."

Altho, as thus seen, the fire of God's jealousy will burn itself out quickly in the close of this age, other Scriptures give us to understand that it will not entirely cease until the close of the Millennial age--that it will burn against everything that is contrary to the pure, the good, the true, the right, the just. Evil of every kind shall be burned up root and branch, so that ultimately "all the proud, yea, all that do wickedly, shall [figuratively] be as stubble and as ashes under the feet," in full subjection to the righteous, who shall then have been brought into full accord with the Lord, and have his blessing unto eternal life.

THE REAL OBJECT OF OUR LORD'S RETURN.

If the real object of our Lord's return could be clearly understood by all of his true people, unquestionably every sincere Christian would be longing and waiting for that event, as the glorious realization of their best hopes and desires, the one without which all others would be valueless, meaningless. The second coming of our Lord is closely related to the first advent as respects the divine plan of salvation. The entrance of sin into our world six thousand years ago (commonly called "original sin") brought to us as a race mental,

R2972 : page 84

moral and physical degeneracy (commonly called "the fall"), the culmination of which is death. According to the Scriptures this death would have been an interminable one, an everlasting one, had God not, in his mercy, provided for our succor--provided a ransom-price in the Lord Jesus and his sacrifice. This redemption provision was accomplished by our Lord at his first advent. We were "redeemed with the precious blood of Christ."

But there is a difference between our redemption and our deliverance, as there is a difference between the purchase of any article and the delivery of it. The world has been purchased with the precious blood; but the world has not been delivered; it is still laboring and heavy laden, under the curse, under original sin, under its weights and difficulties and disadvantages of every kind. What is necessary now? We answer, with the Apostle, that "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God"--through whom the deliverance is yet to be accomplished. (Rom. 8:19-22.) And when will these sons of God be manifested? The answer is that these sons of God are the elect Church of this Gospel age, who in the present time are being tried and tested; not according to the flesh, but according to the spirit, according to their will, their desires of heart. These sons of God are such as, after the Lord's disciplines and chastenings are passed, will be found in heart "copies of God's dear Son," however imperfect they may still be respecting their flesh. These are to be the first who will experience deliverance at the second coming of the Lord. They are variously designated in the Scriptures as "the royal priesthood," under the great high priest; as the members of the body of Christ, under Jesus, as their Head; as the "Bride, the Lamb's Wife." These are the "Jewels," whose number the Lord is to make up in the first resurrection, who shall be his, and joint-heirs with him in the Kingdom. It is for the manifestation of these that the world is waiting, as the Apostle declares,--"waiting for the manifestation of the sons of God," and they will not be manifested until the second advent of their Master. "When he shall appear, we also shall appear with him in glory." We see, then, that so far as the Church is concerned she is waiting for the completion of the elect number which constitutes her membership--in all, "a little flock," to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32.) We see also that the world of mankind, altho redeemed, must wait still longer--a little longer; for it will not be long after the elect Church shall have been glorified with their Lord, and become his joint-heirs in his Kingdom, until they, with him, as the Sun of Righteousness, shall shine forth with healing in his beams, to bless the world, to scatter its night, to dispel its fogs of superstition and its miasms of error.

From this standpoint it will be seen that the second coming of Christ means, not only the blessing of the Lord's faithful in the First Resurrection, but the blessing of all the families of the earth, even as the Lord promised to father Abraham, saying, "In thy seed shall all the families of the earth be blessed." The great mass of mankind have gone down into the prison-house of death unblessed--ignorant of God and of the only name given under heaven or amongst men whereby they must be saved. Even of those who are now living, only a small fraction have ever heard of the great Redeemer and of the great redemption which he has already accomplished in the sacrifice of himself, and of the great deliverance which he is about to effect, through the establishment of his Kingdom of righteousness, and the subjugation of evil and sin, and the binding of Satan. Not only the living nations, to earth's remotest bound, must all know, that the Year of Jubilee has come, returning ransomed sinners home, but all those who have gone down into death, the great prison-house which now contains approximately fifty thousand millions of our race--all these also must hear the good tidings, for it is to be, according to the angel's promise, "Good tidings of great joy which shall be to all people." It is to be, according to the promise made to Abraham, a blessing "to all the families of the earth." Thank God for the redemptive feature of his plan; and thanks also to him for the deliverance feature, shortly to be effected, even tho the introduction of that deliverance be accompanied by a time of trouble such as was not since there was a nation--a time of fiery indignation which shall eventually devour all the adversaries of righteousness, and bring in that blessed condition respecting which we are assured that every knee shall bow, and every tongue confess, to the glory of God--the disobedient and unwilling being destroyed in the Second Death, from which there will be no recovery. --Isa. 45:23; Phil. 2:10; Acts 3:19-23; 2 Thess. 1:9.

===================

R2972 : page 85

THE PAROUSIA OF OUR LORD JESUS

AND HIS

SUBSEQUENT APOKALUPSIS AND EPIPHANIA

--AT HIS SECOND ADVENT.--

"Watch, therefore; for ye know not the day* your Lord doth come."
What I say unto you, I say unto all [believers], Watch."
--Matt. 24:42; Mark 13:37.

WHATEVER the character of the watching, and whatever the thing to be looked for, there can be no question that the exhortation to watch for an event whose precise time is not stated, implies that when the event does take place, the watching ones will know it. Watch, because ye know not, in order that at the proper time ye may know, is the thought; and the intimation clearly is, that those who do not watch will not know: that the events which are to be known in due time to the Watchers, will be recognized by them, and not recognized by others, at the time of accomplishment.

This, the only logical interpretation of our Lord's exhortation, is fully corroborated by several of the apostles. The Apostle Paul urges us, saying: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they [the world, unbelievers] shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thes. 5:2-4); because, being children of the light ye, brethren, will be watching and be enlightened and taught of the Lord. The Apostle Peter suggests the means by which the Lord will teach us, and informs us respecting our location upon the path of "the just which shineth more and more unto the perfect day." He shows that it will not be by miraculous revelations, nor by dreams; but through the Word of testimony, the Bible. He says, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, until the Day dawn, and the Day-star arise in your hearts."--2 Pet. 1:19.

The united testimony of these Scriptures teaches us that, altho it was neither proper nor possible for the Lord's people to know in advance, anything definite, respecting the exact time of the second presence of the Lord Jesus, and the establishment of his Kingdom, yet when the due time would come the faithful ones, the watchers, would be informed,--would not be left in darkness with the world. It is vain to urge, as contradicting this, our Lord's statement, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32.) Those who use this Scripture to prove to themselves and to others that no man will ever know anything respecting the time of the second advent, find it to prove too much, and thus spoil their own argument; for if it means that no man will ever know, it must similarly mean that no angel will ever know, and that the Son himself will never know. This, evidently, would be an absurd construction to place upon the passage. The Son did not know at the time he uttered this statement; the angels did not know then; and no man knew then; but the Son certainly must know of the time of his own second advent, at least a little while before it takes place; the angels also, must know a little while before it takes place; and the true children of God, the "watchers," as we have seen above, are to watch in order that they, too, may know at the proper season and not be in darkness, in ignorance, with the world; and that their watching shall be rewarded is guaranteed:--"None of the wicked shall understand; but the wise [in heavenly wisdom] shall understand."--Dan. 12:10.

FOR WHAT ARE WE WATCHING?

This is an important question. Many of God's people have been offended, "stumbled," as respects the doctrine of the second coming of our dear Redeemer, by reason of peculiar, extravagant, unreasonable, illogical and unscriptural views on the subject, presented by some, who professedly love the Lord's appearing, known as Second Adventists. But this is all wrong; we are not to reject one of the grandest and most prominent doctrines of the Scripture, simply because some fellow-Christians have erred egregiously respecting the matter, and brought a certain amount of worldlywise contempt upon everything connected with this subject. On the contrary, this doctrine, as a glorious gem, should be given the first place

---

*Thus read the oldest Greek MSS.

among the precious jewels of divine truth, where it can cast its halo and splendor and brilliancy over all connected and related promises and blessings. It should not be left in the imperfect setting which hides its glory and beauty, but should be recovered, remounted, set in its true place, to the glory of God and to the blessing of all who are sincerely and truly his people.

We need offer no apology for the interest which we feel in this grand subject, which is the center upon which all the testimony of divine grace, through all the holy prophets, is focused. Rather do they need to apologize who, knowing that next to the doctrine of the atonement for sin, the second coming of the Lord and the resurrection of the dead hold the most important places in the Scriptures, have nevertheless neglected this, while they have quarreled, skirmished, fought and bled over trifling things of no real importance, doctrinally or otherwise.

Our watching is to be for the second coming of him who redeemed us; who said, "If I go, I will come again and receive you unto myself." The watching is to be specially with the thought that our Lord Jesus comes at his second advent, in the majesty and glory of the Father, King of kings and Lord of lords. The watching includes not only the thought of the second presence of our Lord, as King, but it has attached to it the wonderful results which are promised to flow from the coming of the King; for the coming of the King means the coming of the Kingdom for which he taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." And the coming of our Master, the King, and the establishment of this glorious Kingdom mean the fulfilment of the long-waited-for promise made to the seed of Abraham; the promise which Israel after the flesh was not found worthy to inherit; the promise for which God has been selecting the members of the Bride of Christ during this Gospel age, to be with the Lord Jesus, and his joint-heir in carrying out his beneficent provisions; the promise which is sure, but which has never yet had, in any sense of the word, a fulfilment; the promise which reads, "In thy seed shall all the families of the earth be blessed."

Watching implies hoping, and it also implies waiting. We are waiting for what the Apostle terms "that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ," who shall transform his Church to his own spiritual image and likeness, in order that we ("changed") may be like him, see him as he is, and share his glory, and be associated with him in his great work of bringing in the Millennial blessings to the world of mankind. Nevertheless, this waiting time and hoping time is a time of more or less tribulation, not only on the world, which still lies under the yoke of sin, and under the blinding influences of Satan, but also to the waiting, hoping and watching Church, of whom the Apostle says, "We ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance [from death] of our body"--the body of Christ, of which we are members in particular.--Rom. 8:23.

HOW ARE WE TO WATCH?

Our watching consists not in looking up into the sky,--"stargazing;" for those who study the Lord's Word to any purpose soon learn that "the day of the Lord so cometh as [like] a thief in the night," and that its dawning cannot be discerned with the natural eye. If the Lord's people could discern anything by watching the sky with their natural eyes, could not the world discern the same thing? If the second advent of our Lord were to be an open, outward manifestation, would not the world know of it just as soon as the saints, the watchers? In such event it could not be true that the day of the Lord should come as a thief, as a snare, unawares, upon the world, while the Church would have foreknowledge thereof --not be left in darkness.--I Thes. 5:2-4.

We are to watch the signs of the times, in the light of the Lord's Word, our lamp; as the apostle declares, "We have a more sure Word of prophecy,...as a light shining in a dark place,--until the Day dawn." The Gospel age has been a night-time; and the Lord's people have been waiting for the dawn of the Millennial morning, with the promise ringing in their ears, "God will help her [the Church], and that right early [in the morning]." (Psa. 46:5.) The Word of the Lord, through the prophets, has been the lamplight all through this Gospel age, upon the Church's pathway; as the Lord expressed it through the Prophet David, "Thy word is a lamp unto my feet, a lantern unto my footsteps." (Psa. 119:105.) The lamp of the truth of revelation has guided all the faithful, watchful pilgrims in their journey toward the Celestial City--the Heavenly Kingdom. Oh, what a comfort it has been, and how dreary would have been our pilgrimage without it!

"Looking back, we praise the way
God has led us, day by day!"

Those who have taken heed to the landmarks, pointed out by the Lord through Daniel and Isaiah and Jeremiah and all the holy prophets, realize that we have come already a much longer journey than was expected by the Church when first she started out; but we realize also from these landmarks, that we have approached very close to the end of the journey; very near to the time when the great blessing, for which God's people have so long waited and prayed, is at hand. For instance, the Watchers have noted the Lord's testimony through the Prophet Daniel that "the time of the end" would be a period of time (more than a century), and that in this "time of the end" there would be a great increase of travel, running to and fro throughout the earth, and a great increase of general intelligence, increased knowledge, as it is written, "in the time of the end many shall run to and fro, and knowledge shall be increased."--Dan. 12:4.

Watching carefully respecting our whereabouts, hopeful and solicitous respecting the gracious things which God has promised, none of the Watchers is indifferent to these fulfilments of prophecy, which are to be seen on every hand today. All men discern these things, but not all alike: the faithful, the Watchers, discern them not only as facts, but also as fulfilments of prophecy; as proofs that we are already in the period termed "the time of the end." Further investigations and applications of the prophetic measurements prove to the watchers that we have been in "the time of the end" since 1799, and that it is also termed "the day of his [Jehovah's] preparation." Looking about them, they see the preparation that Jehovah God is making for the Kingdom of his dear Son. They see the lifting of the curtain of ignorance, and the letting in of the light, and that thus God is using mankind at the present time to make ready, in a natural way, the mechanical and other arrangements and conveniences which ultimately shall be so great blessings to the world;--when the Sun of Righteousness shall arise with healing in his beams, and the Millennial Day shall be ushered in, with all its multiplied blessings and mercies and opportunities;--"the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:21.

Watching intently, earnestly, interestedly, because they know of the good things God hath in reservation (I Cor. 2:9-13; I Pet. 1:4), the Watchers note that Daniel's prophecy further points out that, as the increase of travel brings the increase of knowledge, so the increase of knowledge will bring an increase of discontent to the world of mankind in general; and the result will be, as prophetically stated, that "there shall be a time of trouble such as never was since there was a nation." The Watchers, seeking to note whether these things have yet had a fulfilment or not, look about them and behold on every hand discontent, unhappiness; much more than when the world enjoyed far fewer of the mercies and blessings of heaven. These latter day gifts of Providence (preparations for the Millennial age), instead of provoking thankfulness, gratitude and love to God, and generosity to man, produce in unregenerate hearts ambition, greater avarice, selfishness, envy, hatred, strife, and other works of the flesh and of the devil. Yes; the Watchers can clearly discern the approach of the great climax of human trouble, in which the Scriptures distinctly declare that all the present human institutions shall go down in anarchy, in confusion, in chaos. But the Watchers do not lose sight of God and his providence. They see that the approaching social and ecclesiastical catastrophe will be the natural result of the operation of selfishness under highly favored conditions; nevertheless, they remember that God is at the helm, and that he is able to cause the wrath of man to praise him, and the remainder of man's wrath (which would not praise him) he will restrain.--Psa. 76:10.

The Watchers look not merely at the outward signs, as seen in the world. They scrutinize carefully and repeatedly their "chart," the Bible's prophetic outline of the world's history furnished by the King himself. It is because they see the time of trouble outlined in the prophetic chart that they know that it is sure to come, and are able in advance of others to "discern the signs of the times," and not to be in darkness respecting the "things to come." It was in respect to this that the Lord promised the Watchers that the holy spirit should guide them into all truth, as each feature became due, and would show them things to come--future things--in advance of the world's knowledge, and in advance of the facts themselves. (John 16:13.) But the same chart which shows the downfall of all earthly institutions, political, social and ecclesiastical, shows also that their fall is so timed in the great plan of Jehovah that it shall be the very hour in which he will establish his kingdom in the hands of the elect Church (who then shall be a royal priesthood glorified,--priests upon their

R2974 : page 86

thrones,--the religious as well as the civil rulers of the world), whose exaltation shall be to the glory of God and to the blessing of every creature.

The Watchers remember well that the King gave them an outline of the history of the Gospel age at the very time that he told them to watch; intimating to them that they were to watch for the things which he therein noted. The Watchers are those who are in harmony with the King, and who have respect to his promise, and they, therefore, do not neglect the words which he spoke. And as they note this very prophecy in connection with which he tells them to watch, they see in it clearly that the day of the Lord will be ushered in at the close of this Gospel age, secretly, quietly, unobtrusively, "as a thief in the night,"--unawares to the world, and known only to the Watchers.

PAROUSIA VS. EPIPHANIA, APOKALUPSIS.

Because not heedless, careless, indifferent servants of the King, but faithful and earnest ones, the Watchers have scrutinized every little particular which fell from the lips of him who spake as never man spake; and all the messages which he has sent them through his faithful apostles and prophets. And discriminating carefully, they discern that there are three words of distinctly different signification, used in respect to the Lord's second advent; namely, parousia and epiphania and apokalupsis. Parousia is used in respect to the earliest stage of the second advent, while apokalupsis relates to the same advent later;--not that apokalupsis and epiphania relate to another, or a third advent, but merely to a later feature of the second advent. These Greek words, it is true, are somewhat obscure or hidden in the Common Version of the Bible, and undoubtedly for a purpose. The Lord's purpose evidently was to keep the world and the wicked in ignorance of his gracious plan until his due time; nor did he wish the particulars to be understood by the Watchers until near the time of the fulfilment. But now we are "in the time of the end," in "the day of his preparation," in the time in which it was foretold that then "the wise [not the worldlywise, but the humble Watchers who are wise enough to take heed to the Word of the Lord] shall understand." (Dan. 12:10.) And hence, since many of the Watchers are not Greek scholars, God has made gracious provision through valuable helps (such as Young's Analytical Concordance and the Emphatic Diaglott), so that the very humblest of his people may have a clear and discriminate understanding of the meaning of certain features of his Word which, hitherto, have been kept hidden under imperfect translations; and these matters God himself has been bringing to the attention of his people, through MILLENNIAL DAWN, ZION'S WATCH TOWER, and the OLD THEOLOGY TRACTS. The Watchers all over the world are being reached by these "Helping Hands for Bible Students," which the Lord himself is extending to them.

By these helps, the Watchers are rapidly coming to see that the word "parousia," in our Common Version translated "coming," does not mean what our English word signifies; namely, to be on the way, approaching; but that on the contrary it signifies presence, as of one who has already arrived. The Watchers note also that the Scriptures predicate certain things respecting the Lord, and respecting his parousia

(his presence) which clearly intimate that he will be present and doing his work, his great work (of setting up his Kingdom and smiting the nations with the sword of his mouth) wholly unknown to the world,--as a thief in the night. The Watchers also notice that the Scriptures clearly indicate that after the Lord has done certain things during his presence (parousia) and unknown to the world, he will later make a manifestation of his presence;--a manifestation which will be discerned by all mankind: and this outward manifestation is designated his "epiphania" which signifies "shining forth" or "bright shining."

The Watchers keep separate these two thoughts (presence and manifestation) respecting the Lord's second coming; that altho really present a spirit being (like the angels who, we are told, encamp round about them that fear God and deliver them, and who are "all ministering spirits, sent forth to minister to those who shall be heirs of salvation," and whose ministry is an invisible one) our Lord, now a glorious spirit being, of the divine nature, will not be manifest to the natural eye during his presence--his parousia.--Psa. 34:7; Heb. 1:14. Hence the necessity that the Lord's faithful ones shall "watch," because they, no more than the world, can discern a spirit being with their natural eyes. The Watchers in due time are to discern the presence (parousia) of their Lord by the eye of faith. The sleepless eye of faith will in due time take note of the "sign of the Son of Man,"--the indications of the presence of the King.

During the period of the parousia (presence) preceding the epiphania (shining forth) a certain work will be accomplished, unknown to the world, unknown to the nominal

Church, known only to the Watchers. Ah, how important to us the words of our Master, exhorting us to be Watchers! And, by the way, this watching includes a watching of our own hearts as well as of the Lord's Word and the outward signs--to insure our worthiness to be continued in the light, and under the instructions of the great Teacher. "If any man have not the spirit of Christ he is none of his;" therefore if any man lose the spirit of Christ he ceases to be his; and hence we all need to "watch" that we may, as the Scriptures direct, "Keep our garments unspotted from the world;" and "keep ourselves in the love of God, while looking for the grace [aid] of our Lord Jesus Christ, who is able to keep us from falling and to present us faultless in the presence of his glory with exceeding joy." (Jude 21,24). For whoever has the spirit of Christ may be a Watcher, and as a Watcher may know of the gracious things connected with the great "salvation which shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ;" but whoever ceases to have the spirit of Christ must, of necessity, cease also to be a Watcher, and shall be in ignorance of the things of the day of the Lord, like the world, of which he would then probably be a part.

As the light by which the eye of faith may discern the parousia, we have the "more sure word of prophecy to which we do well to take heed." It has shone upon the pathway of the Watchers all along through this night; but now its various prophetic rays have focussed and clearly indicate that we are already living "in the days of the Son of Man," while, as he expressly foretold, the world in general goes on as usual, in utter ignorance of his presence and of his harvest work and of the beginning of the Day of the Lord; it continues as usual--eating and drinking, marrying and giving in marriage, planting and building. It is a mistake to suppose that our Lord, in giving this information respecting the events of the time of his presence, meant us to understand that it would be wicked for the world to eat, drink, plant, build and marry; these are not improper things, and any such interpretation is strained and faulty, and results from an utter misconception of the subject. Our Lord wished merely to show that the world would be in ignorance of his presence "in the days of the Son of Man," and in utter ignorance of the great time of trouble, or "Day of Vengeance" which the inauguration of his Kingdom will signify to the kingdoms of this world, which are to be dashed to pieces as potters' vessels. The ignorance of the impending trouble here will be similar to that of the people who lived in the days of Noah. "As it was in the days of Noah, so also shall it be in the days of the Son of Man."--Luke 17:26.

As "the days of Noah" were not days before Noah's time, neither are "the days of the Son of Man" days before the Son of Man's presence. The days of the Son of Man are the days of his parousia, or presence,--invisible and unknown to the world; known only to the Watchers and seen by them only with the eye of faith. "As in the days that were before the flood they were eating, drinking, marrying,...and knew not,... so shall also the [parousia] (presence) of the Son of Man be:"--the world will simply go on about its usual affairs, and know not of the Lord's presence.--Matt. 24:38.

But why should our Lord be thus present? What will be his work during the period of presence preceding his epiphania or manifestation to the world?

THE LORD'S WORK FORESHOWN IN HIS PARABLES.

His work is clearly outlined in various of his parables, which were given that the Watchers might know--might not be in darkness. The parable of the wheat and the tares shows this period of the parousia (presence) preceding the epiphania (manifestation), and represents it as the "harvest" time of this age. The Son of Man sowed the good seed, and his servants followed, doing work in the field down through the age; finally the end of the age comes when the full crop of wheat is ripe, and then the harvest is reaped. The parable shows the separation of the two classes of the nominal church during the "harvest." For be it noted that the wheat-field is not the entire world, but merely the professedly Christian part of the world--Christendom: much of the field is not yet sown. And the parable relates only to the wheat-field, and particularly to the wheat. The tares (spurious Christians) are dealt with only incidentally. The tares choke the wheat, yet, nevertheless, the Master will obtain a sufficiently large crop, for--"All his purposes shall be accomplished."

The separation of the tares from the wheat, and the gathering of the wheat into the garner of heavenly conditions, precedes the work of cleansing the wheat-field of its symbolic tares

R2975 : page 87

by symbolic "fire;" and this entire harvest work is to take place during the parousia (presence) of our Lord, before his epiphania (manifestation). He is the Chief-Reaper, and all the under-reapers will work under his direction and eye; and every kernel of true symbolic "wheat" will be gathered into the glorious symbolic "garner" by resurrection and "change."

The sickle of truth will be the separating medium; and not until the separation is nearly complete and the "wheat" nearly all garnered into the glory of the heavenly nature, will the "fire," the great time of trouble mentioned by the Prophet and by our Lord, burn and consume, symbolically, all the "tares:" so that thereafter none will make false professions of being Christians while really of the world, and possessed of its spirit.

The parables of the Pounds and of the Talents cover this same period of time. In both of these the Lord represents himself as a great householder and heir to a throne, who has gone into a far country to be invested with kingly powers, and to return to use those powers. Departing, he left with his servants various riches of grace and privilege, "to every man according to his several ability," saying to them, "Occupy till I come." The return of the nobleman of the parables, unquestionably, represents the second coming of our Lord and Master.

Now note the work due first to take place upon his return as King, as shown by these parables. He does not first deal with the rebellious world,--those who would not have him to rule over them; but, first calls "his own servants," and reckons with them--rejecting some from further service because of unfaithfulness, and accepting others to a participation in the joys of the Kingdom, which he at once establishes.

This reckoning with the servants signifies a reckoning with the Church first, after his return; and corresponds to the separating of the wheat and tares, in the other parable. It is comparatively easy for anyone to realize that this part of the Lord's work at his second advent is the work which precedes the epiphania or manifestation to the world. It is during this period that the Watchers are to be aware of the presence (parousia) of the Lord, and of his scrutiny, or judgment of them, which will then be in progress. Only the faithful will know, however;--only they will be "accounted worthy to stand before the Son of Man" in that judgment;--all found unworthy shall "stumble." "The wicked [and slothful servants] shall not stand in the assembly of the righteous." (See Psa. 1:5.) It is of this period of Christ's presence, and this feature of his work, that the world is to be in total ignorance, and "know not," until, having finished reckoning with his servants, and having glorified the faithful, the judgment of the world shall begin with "a time of trouble such as was not since there was a nation." That trouble is symbolically pictured as a fire, and we are told by the Apostle that our Lord shall be revealed (apokalupto--uncovered, disclosed, made manifest) in flaming fire (judgments), taking vengeance.

All who are Watchers, all who have taken heed to "the more sure word of prophecy," including the Master's description of the events of "the days of the Son of Man," can readily discern that the world would not go on in its usual routine--eating, drinking, planting, building, marrying, etc.--if they knew of the Lord's presence, and the progress of the "harvest" of the Gospel age. If they knew of the Lord's presence, and that the reckoning with the servants had commenced, and that the next thing in order would be judgments upon themselves, they would change their usual order of affairs considerably; they would be in great trepidation; because only those who are in sympathy with the Lord and the righteous government which he is about to establish, when he shall lay judgment to the line, and justice to the plummet--only these can in any degree be ready to welcome him: all others have the spirit of fear, and are under the blinding influences and misrepresentations of Satan. "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the gospel of Christ...should shine unto them." Because of ignorance, therefore, the world would be in great fear, if they knew the fact of the beginning of the day of the Lord, which is to be to them the "day of vengeance."* Very evidently, therefore, this reckoning with the Church and the reward of the faithful will precede our Lord's apokalupsis, or revealing. To use one of his own figures, we might say that his day or time of presence --"the day of the Lord"--will come "as a thief in the night;" and in this time he will gather his virgin Church, discriminatingly, and take her as his Bride to himself,--changing her from earthly nature and conditions to spiritual or heavenly conditions, to be like him, see him as he is, and share his glory. And since the saints have always been "the salt of the earth," we may readily discern that the taking away of the salt of the earth would leave mankind proportionately in a deplorable condition, in which corruption would spread rapidly: and this is exactly what the Scriptures indicate.

We are not, however, to understand that the Lord will take the Church away to heaven, and then come back again, and make his epiphania or apokalupsis; for that would be a third advent, which is nowhere even hinted in Scripture. The "change" of the Church from earthly conditions and nature to heavenly, spirit conditions and nature, will be first in order; and then they twain, the Bridegroom, Christ, and the Church, his bride, thus made one in nature and in heavenly, or spirit power, will commence the work of putting down all rule and authority contrary to the divine rule;--bringing all things into subjection to the heavenly Kingdom, the Millennial Kingdom. Our Lord and his Church will not be absent from the earth during the period of the world's tribulation; but, on the contrary, will continue present, but invisible, bringing upon the world the tribulation foretold in the Scriptures, which will result in the humbling of the hearts of mankind, that they may say, eventually, "Come, let us go up to the mountain [Kingdom] of the house of the Lord, that he may teach us of his ways, that we may walk in his paths."--Isa. 2:3.

This fact is abundantly proved by the Lord's statement of what shall be the reward to the overcomers, a part of which is, "He that overcometh, and keepeth my words to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces: even as I have received of my Father." (Rev. 2:26,27.) Again, the same matter is mentioned by the Prophet David, saying, "This honor have all his saints,--to execute the judgments written."

This, however, need not be understood to mean that none of the faithful members of the body of Christ will be in the flesh during the trouble. The majority will have gone beyond the vail--by First Resurrection change to spirit conditions; but others may remain in the flesh for a time, to serve further on this side the vail. True, our Lord has said, "Watch ye; that ye may be accounted worthy to escape all these things that shall come to pass" (Luke 21:36); but we may not be too certain which way he meant we should escape; and we well know that there are two ways. We might escape by avoidance of the trouble, or by being kept from feeling its poignancy, by "grace sufficient" to enable us to rejoice in tribulation. In which ever way it may be the Father's pleasure the Lord will keep his own--out of the furnace of affliction, or in the furnace heated seven times.--Dan. 3:27.

THE TIME OF THE PAROUSIA.

It will doubtless surprise many to learn that there is much Scripture proof that we are already in the time of the presence (parousia) of the Son of Man,--that we are already living "in the days of the Son of Man." At first some will be inclined to say, "Where is the promise of his (parousia) presence, while all things continue as they were from the beginning?" Peter foretold that some would thus question, being surprised at the information that we are living in the days of the Son of Man, while there is as yet no outward manifestation of his presence, but the affairs of the world continue in their ordinary channels. (2 Pet. 3:4.) The answer to the question is, as we have already pointed out, our Lord's own declaration that in the days of his presence the world would be eating, drinking, planting and building, and know not. That is "the promise of his presence" while "all things continue as they were." Could it be more explicit? A totally different question, however, is--

WHAT ARE THE PROOFS OF CHRIST'S PRESENCE?

This is a reasonable inquiry. We would not be justified in believing upon any slight evidence that the Lord is present; even tho we know in advance that he is a spirit being, whose presence would be invisible without a miracle;--and even tho we know in advance, from the parables, that he will be present, but invisible, in the harvest time of this age, in the time of reckoning with his servants preparatory to their glorification. We have a right to expect clear, reasonable ground for faith, before accepting any matter which implies so much. We are not, however, to ask or to expect evidences to natural sight: if we are of the Watchers, who have "the eyes of their understanding" opened to see wonderful things in the divine Word, then these eyes of our understanding must also be the eyes of our faith. Hence, the true Watchers are to expect reasonable, satisfactory evidence for faith, and not ocular demonstrations of an invisible parousia. As the Apostle

---

*See MILLENNIAL DAWN, VOL. IV., "The Day of Vengeance."

explains, "We walk by faith, not by sight."--Eph. 1:18; 2 Cor. 5:7.

To our understanding there are strong proofs that our Lord's parousia began in the Autumn of 1874. We have seen nothing with our natural eyes; only with the eyes of the understanding, only in the light of "the more sure word of prophecy," do we know this, which we sincerely believe and affirm, and which is important news to all who claim to be Watchers. The fact that any Watcher should have remained in ignorance of this important event for now more than twenty-seven years, would seem of itself to be an indication that he had not been properly awake to the use of his privileges and opportunities--that he had not been sufficiently watchful of the sure word of prophecy to which he was instructed to take heed; and that therefore he had been left at least partially ignorant of the important things transpiring throughout the world during these years. To this extent, many of the Lord's people have been with the world and are similarly ignorant; and yet we may reasonably assume that the Lord did not expect all of his watching servants to discern the matter at the same instant of time. True, those who saw early have had special blessing for the longer time; but, as we saw above, the preparation for the knowledge of the time lies largely in the right attitude of heart--in its humility and possession of the various graces of the spirit of Christ.

Lest we should get a misapprehension respecting this matter of the discerning the Lord's parousia, we do well to take heed to the parable of the ten virgins, which evidently was given to throw special light upon this point. That parable shows a false announcement of the arrival of the Bridegroom in 1844, which brought to the subject considerable reproach, but which, nevertheless, was of great advantage, as stirring up the "virgin" class (the pure, the consecrated) to fresh trimming of the lamp of truth--investigating the sure word of prophecy. The parable shows, also, that the "virgins" in general fell asleep; yet, nevertheless, in due time all would be reawakened by the prophetic knocking, and the knocking of the signs of the times, which would indicate the Bridegroom's

R2976 : page 89

presence. And the parable shows that the result will depend upon how much oil (holy spirit) the "virgins" may have in their vessels (in their own hearts), as well as in their lamps (the Scriptures). Applying this parable, then, we may reasonably suppose that some of the Lord's true people have temporarily fallen asleep on this subject of his second coming: and that the sleeping ones will include some who have his spirit in their hearts, and who will be fully ready to welcome the Master when they shall awake; and whose lamps will be duly trimmed and burning and ready to enable them to discern the signs of his parousia, when once their attention is brought to the subject. In harmony with this we find that many who now get awake on this subject, come into the clear light of present truth much more rapidly than did some in the past: doubtless partly because present truth can now be presented to them through the printed page more concretely than ever before. It is in the interest of this true "virgin" class that we now write: we have no desire to awaken the worldly; this knocking of the prophecies announcing the parousia is not for them;--besides, the worldly are so sound asleep that it will require the terrific crashing of present institutions, and the earthquake shakings of social revolution to awaken them thoroughly to a realization of the presence of the great Judge --Immanuel. The true Watchers, on the contrary, if they slumber at all, sleep lightly, being on the qui vive of expectancy and hope for the long-waited-for Bridegroom. We would merely whisper in the ears of this class the one word, "Parousia!" assured that all true Watchers (and the Lord alone knoweth them that are his) will be aroused by that word, and trim their lamps on the subject.

Is the question asked,--What portions of the sure word of prophecy indicate that the presence of our Lord began in the Autumn of 1874? We answer that there are several lines of prophecy which interlace and corroborate each other in this testimony; but, as might be expected, since the entire matter was to be hidden from the world, and "none of the wicked," but only the "wise" were to understand (Dan. 12:10), and these wise only to understand when the due time would come,--it must be evident to all that these prophecies, while clear and forcible and positive, are nevertheless somewhat under cover. We cannot here attempt to give a complete and comprehensive statement of these prophecies; that has already been done in five volumes aggregating twenty-three hundred pages.* Here we can only give a very brief resume, leaving it for the true Watchers to seek that they may find; to knock if they would have the door of divine revelation opened to them; to use the keys which God has provided, if they are interested in penetrating into "the deep things" of the divine Word, now due to be understood; to eat of the meat of present truth, "things new and old," if they hunger and thirst after righteousness and true knowledge.

"IN THE DAYS OF THESE KINGS."

----

(1) We have a number of general prophecies, indicating that we are living in about the time of the Master's second presence. We have already referred to Daniel's testimony respecting "the time of the end," in which many will run to and fro, and knowledge will be increased, and the wise understand; and later, and as a result, will follow the great time of trouble foretold. Then we have the inspired dream of Nebuchadnezzar, and its inspired interpretation by Daniel, showing the earthly governments which would bear rule over the earth;--during the interim between the overthrow of the typical Kingdom of God, whose last king to sit upon the throne of David was Zedekiah, and the installation of the true King, Immanuel, in his Millennial Kingdom glory. These different governments of earth are there pictured as a great image; Nebuchadnezzar's government, the first universal empire of earth, being represented by the head of gold; the Medo-Persian Empire, which, according to history, was the second universal empire, is there shown as the breast and arms of silver; the Grecian empire, which overthrew the Persian and became the third universal empire, is represented by the belly and thighs of brass; the Roman empire, which succeeded the Grecian and constituted itself the fourth universal empire of earth, was represented in the image by the legs of iron--strong exceedingly; and the later development of the same Roman empire, with the intermixture of papal influence, is represented in the image by the

feet, which were partly iron (civil government), and partly of clay (ecclesiastical government--Papacy). These were to constitute the sum total of Gentile dominion; and "in the days of these kings" (represented by the ten toes of the image), Jehovah God himself would establish his Kingdom--the very Kingdom for which we pray, "Thy Kingdom come!"

We are all witnesses that the heavenly Kingdom has not yet come,--that we are still under the dominion of "the prince of this world"--the prince of darkness. All the efforts to prove to us that the greedy and bloody governments of Christendom, so-called, are the Kingdom for which we pray, and were taught to pray, could not prevail; we could never recognize these as Immanuel's Kingdom; they are only the kingdoms established by Antichrist, and recognized by Antichrist, and named by Antichrist "Christendom." The true Kingdom waits for establishment at the hands of him whose right it is; and he has promised that, when he sits upon his throne, all his faithful ones, the "little flock" of the Gospel age, shall sit in that throne with him, and be associates in the work and in the honor of blessing the world.

The Church is not neglected in the picture of earthly dominion given to Nebuchadnezzar, and interpreted by the Prophet Daniel. She is shown therein as a stone taken out of the mountain without hands (by divine power). This stone represents God's Kingdom (Christ and the Church); and the inspired dream and explanation show that the disaster which shall come to the kingdoms of this world, represented in the image and in the toes of its feet, would come through the impact, or smiting of the image by the stone. Daniel says: "A stone was cut out, which, without being in hands, smote the image upon his feet....Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain [kingdom], and filled the whole earth." Dan. 2:34,35.

The explanation is that--"The great God hath made known to the king [and indirectly more particularly to the Watchers] what shall come to pass hereafter." "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people [it shall have no successors, for the others will all be destroyed]; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Here is a prophecy which gives a full delineation of the empires of earth, to which God granted dominion during the interim between the removal of the typical crown from his typical kingdom, and the institution of the crown of righteousness and glory upon the true King, in the inauguration of the Kingdom of Heaven.

Even the surface evidences are that human empire has nearly run its course, and that heavenly empire is needed to deliver the world from its own selfishness. But the sure word of prophecy, if carefully scrutinized by the Watcher, reveals still more. It shows that the next universal empire will be the Kingdom of God's dear Son; and further the interesting

R2977 : page 89

fact that the total lease of power to the Gentiles is in the Scriptures known as "the times of the Gentiles;" and that these "times" are seven times, and that each of the seven times is a period of three hundred and sixty years, and that consequently the complete period of the seven times is 2520 years. Hence the Watchers may reckon that Gentile rule will terminate and Immanuel's rule be fully set up in 2520 years from the time the Lord removed the diadem from Zedekiah, saying: "Oh thou profane and wicked prince,...take off the diadem, remove the crown; I will overturn, overturn, overturn it, until he comes whose right it is, and I will give it unto him." --Ezek. 21:25-27. The period of overturning of the Lord's typical Kingdom and the removal of the crown must correspond to the period of the lease of empire to the Gentiles and be 2520 years. And measuring this period, we find that 2520 years will expire with the close of the year 1914, A.D. and consequently that by that time Gentile rule will be no more, while God's Kingdom will then hold sway.

But the scrutinizing Watcher will readily perceive that it is one thing to know the time when earthly dominion shall cease, and give place to the completed Kingdom of God, while it would be a totally different matter to know when the "stone" Kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting of the image,

---

*MILLENNIAL DAWN, VOLS. I-V.

R2977 : page 90

which precedes its destruction, must also precede the full establishment of God's Kingdom to fill the whole earth. This smiting period is the period of the parousia; the period in which Christ is present, gathering his "jewels," his "elect," and in which he will smite the nations with the rod of iron and with the two-edged sword of his mouth, dashing them in pieces as a potter's vessel, and preparing mankind for the royal majesty of the heavens. Let the Watchers note critically the Prophet Daniel's explanation that it will be "in the days of these kings" (the kingdom represented in the feet and toes of the image--the divisions of Papal Rome) that the God of heaven will set up his Kingdom. God began the selection of his Kingdom class in the days of Civil Rome--represented by the legs of iron: he has continued the selection ever since, and the setting up or bringing of his Church (Kingdom) into power comes toward the close of Gentile power, but before it ends; for it is to be "in the days of these kings" and not after their days. Now note the similarity of the expressions "in the days of the Son of Man" and "in the days of these kings," and give both the same significance and remember that, as we have proven, they will be the same days--days before the lease of Gentile power expires, in which the Son of Man will be present to "set up" his Kingdom, which shall a little later destroy all these Gentile Kingdoms.

TYPICAL ISRAEL'S EXPERIENCES WERE PROPHETIC.

----

(2) Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the mind grasps it. The Scriptures show us that the fleshly house of Israel and all of its institutions and affairs were typical fore-shadowings of the spiritual house of Israel and its higher institutions, better sacrifices, etc. It need not, therefore, surprise us to find that the length of the Jewish age--the length of the divine favor to fleshly Israel,--was typical also, and that it gives us the exact measurement of the Gospel age,--God's dealings with, and favor toward spiritual Israel.

Jacob's name was changed to Israel, which signifies "A Prince with God," and his descendants were therefore termed Israelites--the people of the Prince with God. But the antitype of Jacob is Christ, the true Prince with God; not after the flesh, but after the spirit; and his house is spiritual Israel. Jacob's twelve sons first inherited his name and blessing, and through them it descended to all the fleshly house of Israel; Christ's twelve Apostles inherited his name and blessing, and through them it has descended to all the spiritual house of Israel. As the typical house had a high priest, Aaron, so the antitypical house has a greater high priest, Christ Jesus our Lord, the high priest of our profession. As the fleshly house had a priesthood under Aaron, so the spiritual house has "a royal priesthood" under Christ, to whom the promise is made that they shall be kings and priests unto God, who shall reign on the earth, after their present time of sacrificing is ended. So we might proceed with everything that fleshly Israel had and find its duplicate on a higher plane, in spiritual Israel, but we will not go into details here: suffice it to notice further that the Jewish age or period of fleshly Israel's favor ended with a "harvest" period of forty years. This began with our Lord's baptism, lasted three and a half years, as a national test, and when that nation was rejected at the time of our Lord's crucifixion, the harvest work proper began--a separation of the wheat from the chaff--a time of gathering out of that rejected nation such as were "Israelites indeed," previous to the great time of trouble which came upon the nation, and which utterly destroyed their national polity A.D. 70. All of this is likened to a "harvest" season, and its first garnering of the wheat, and subsequent burning of the chaff. And our Lord gives instructions to us (Matt. 13) that this Gospel age of spiritual Israel's favor will likewise end with a time of harvest, gathering the wheat together, and ultimately destroying the tares. In the harvesting of the fleshly house our Lord, in the flesh, was the Chief-Reaper, and his Apostles were co-laborers; in the harvesting of the spiritual house our Lord, a spirit being, is to be present as the Chief-Reaper, and members of the spiritual house are also to be reapers,--some on each side of the vail.

ISRAEL'S PARALLELS.

Now note the time correspondencies. The Jewish age, from the death of Jacob to the death of Christ, was 1845 years long--to the beginning of our Lord's ministry 1841-1/2 years long, and to the time of the utter destruction of their nation, in A.D. 70, 1881-1/2 years long. Notice how the Gospel age corresponds to this. The Gospel age did not begin with our Lord's birth: it began after our Lord's death and resurrection, when he commissioned his disciples to "preach the Gospel to every creature." (Our Lord's previous work during the three and a half years of his ministry was the offering of the Kingdom to the fleshly house, to test them, and to prove that they were unready to receive the true Kingdom.) Applying the foregoing measurements of the Jewish age to the Gospel age, beginning at the time of our Lord's death and resurrection and the Pentecostal blessing, in the Spring of A.D. 33, we find that the period of 1841-1/2 years from the death of Jacob to the beginning of our Lord's ministry, would measure from the Spring of A.D. 33 to the Autumn of 1874; and the 1845 years of the Jewish age, from the death of Jacob to the rejection of fleshly Israel, applied here, measuring from the Spring of A.D. 33, would reach to the Spring of 1878; and the 1881-1/2 years from the death of Jacob to the full destruction of Israel's polity in A.D. 70, finds its correspondency in this Gospel age, by measuring 1881-1/2 years from the Spring of A.D. 33, which would bring us exactly to (Autumn) 1914 A.D.--the very year and time shown us by Daniel's prophecy to be the full end and limit of the "Gentile times." Can this be accidental? Nay; it is design. What stronger testimony could be asked by the eye and ear of faith? Surely, anything plainer or clearer would be sight, and leave no room for faith.

THE JUBILEE PROPHECY.

----

(3) Note another prophecy, similarly hidden in type in the Mosaic law,--Israel's Jubilee Year. No one is prepared to understand this line of prophecy who has not first learned that the second coming of our Lord is not for the purpose of destroying the world, but for the purpose of blessing it according to the promise made to Abraham, "in thy Seed shall all the families of the earth be blessed,"--with the favors lost in Adam. These will be offered to all and will be made perpetual to those who will accept them on the terms of the New Covenant. None can see any beauty or typical significance in Israel's Jubilee, who have not learned that God has provided "times of restitution of all things" which are to begin in connection with the second advent of the Redeemer.--See Acts 3:19-23.

We find that Israel's Jubilee year, in which every person and family had every lost possession and all personal liberties restored to them, was intended to be a type of the coming time of restitution, when a full opportunity for attaining freedom from sin and from Satan, and from the hereditary weakness of the flesh, shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom, after being lost through Adam's transgression, it was redeemed by Christ. We find that the Scriptures indicate, in connection with these jubilees, a system of counting by multiples; and that a Jubilee of Jubilees, or fifty times fifty years (2500 years) constitutes a Great Jubilee cycle and that such a cycle began to count after fleshly Israel had observed her last typical Jubilee. We find from the Scriptures that Israel's nineteenth Jubilee year,--in the year B.C. 626,--was her last. Knowing that the Jubilee was a part of the Law, and that no feature of that Law, not one jot or tittle, can pass away without reaching a fulfilment, or antitype, we measure the cycle of the Great Jubilee 2500 years from the date when the last typical Jubilee was kept (626 B.C.), and find accordingly that the antitypical Jubilee or Great Jubilee of Jubilees should have begun in October, 1874. Thus,--625 years B.C. plus 1875 years A.D. are 2500 years, which would include the Jubilee year: consequently, with the end of the year 1874 (Jewish time, October), the antitypical Jubilee of 1,000 years, instead

of another typical one year, was due to begin.

Watchers will note carefully the correspondency of this date, and the character of the event to be expected, with the finding of our previous examinations (1 and 2), which showed us this very same date, October, 1874, was the time when the "harvest" of this age was due to begin, and when the Lord himself, as the Chief Reaper, was due to be present. The only thing necessary to connect this Jubilee prophecy with the others, is the statement of the Apostle Peter in Acts 3:21, which shows that our Lord must be present (at his second advent) at the beginning of the times of restitution of all

things, and as already seen, these restitution times are the Antitypical Jubilee times typified by Israel's Jubilees. Thus we have two very simple but clear and very important lines of Scripture testimony which indicate clearly that the parousia of our Lord was due to begin in October, 1874, and both show us the character of the work which we should expect would be in progress during the time of his presence, preceding his open manifestation to the world, his epiphania, his apokalupsis.

THE DAYS OF WAITING ARE FULFILLED.

----

(4) Take another line of prophecy: we find that the 1260 days, and the 1290 days, and the 1335 days, so particularly set forth in Daniel's prophecy, and corroborated in Revelation, have had fulfilments;--the 1260 days ending in 1799, the 1290 days ending in 1829 and the 1335 days ending in 1874. Our

friends known as "Second Adventists" were wont to use these "days of Daniel," and once applied them as we do here: but they abandoned them after 1874 passed and they failed to see Jesus with their natural eyesight, in a body of flesh and with Calvary's scars. They have dropped these "days of Daniel" entirely, because they find no way of applying them which would prolong them beyond 1874. The fault is not with the days nor with their application as above; but with the wrong things expected. They, in common with others who look for the Second Advent, err in expecting that the Gospel age, which has been a spirit and faith epoch, will end with a flesh and sight deterioration;--in expecting that the spiritual kingdom of Satan will be followed by a fleshly kingdom of Christ. But the Watchers amongst the Adventists as well as in other denominations are getting the eyes of their understanding opened by the anointing of the promised eyesalve.--Rev. 3:18.

It was concerning this last period that the angel declared to the Prophet, "Oh, the blessedness of him that waiteth, and cometh to the 1335 days....Thou shalt rest, and stand in thy lot at the end of the days." What blessedness? We answer, a joy of heart and rejoicing to the Watchers is what is here intimated. It is since this date, October, 1874, where Daniel's 1335 days intimated that a great blessing would begin; where the Jubilee types indicated that the restitution of all things would begin (which implies the second presence of the Great Redeemer), and where the parallelism of the two houses of Israel shows that the second presence of our Lord as the Great Reaper is due;--from this date a great blessing has come to the Watchers. Since then the Word of God has opened before us in a most marvelous manner. Since then the sure word of prophecy as a lamp to our feet has shown us many evidences that we are in the end of the age. Since then the day-star has been rising in the hearts of the Watchers, and has illuminated our minds, releasing us from the terrible nightmare of error respecting eternal torment, revealing to us the true character of our heavenly Father, making plain to us the necessity for the great atonement for sin, and showing us distinctly the object of the permission of evil, and revealing, one by one, various features of the divine plan,--the high calling of the Church to the divine nature, and to joint-heirship with Christ in his Millennial Kingdom, and the resulting blessing of restitution to human perfection for the world of mankind in general. Ah, yes! all who have been brought "out of darkness into this marvelous light" can appreciate the words of the angel, and heartily say, Blessed are our ears, for they hear, and our eyes, for they see, for many prophets and many righteous persons have desired to know these things, and have not known them.

(5) We might refer to other prophecies and types in the Scriptures, which show that we are living in the "harvest" times of this age, in the parousia of the Son of Man, but our space forbids. The fact that this world, as he predicted, continues in its usual course, eating, drinking, planting and building, etc., and knows not of his presence, so far from being an evidence against these prophetic testimonies, quite to the contrary, shows us that the fulfilment is coming, just as the

Master predicted: that the day of the Lord, the day of his presence, has come upon the world as a thief in the night, secretly, quietly, stealthily, unknown;--the only ones favored with a knowledge of events transpiring on the other side of the vail being the Watchers who, if they have slumbered at all, have, nevertheless, maintained a waiting attitude of readiness for the announcement,--

"BEHOLD THE BRIDEGROOM!"

This is the announcement which we are now giving--Not, Behold, the Bridegroom cometh, but "Behold the Bridegroom!" already here, present, knocking gently with the prophecies to arouse the Virgins, but not to arouse the world. (Rev. 3:20.) This is the reading of the oldest Greek Manuscripts, which omit "cometh." Our Lord says, "If any man hear my voice [knock] and open the door, I will come in to him, and sup with him." This message to the present Laodicean phase of the Church, intimates very clearly (1) that the "knock" and "voice" will be inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith; (2) that it will not be a denominational knock or call (as to Adventists, Presbyterians, etc.), but (3) that it will be a knock that must be heard individually, and responded to individually,--"any man" who hears the "knock" or "voice," if he so wills, may exercise faith, open the door of his understanding, and realize his Lord's second presence.

The man who never hears the "knock" is evidently not counted worthy to hear it. But those who hear are just as evidently not compelled to respond and to accept the present, knocking King: hence he says, if the hearing one open the door, I will come in. However, only those who recognize the "knock," and who respond and by faith open to the Lord and receive him as their present King--only these are to have the great blessing of spiritual nourishment--the feast of "meat in due season," "things new and old," which the Master promised to provide at that time to strengthen the faithful for the judgments, trials, testings and siftings which must "begin with the house of God." "I will come in to him, and sup with him, and he with me."--Compare Rev. 3:20, and Luke 12:37.

As, therefore, we softly whisper--"Behold the Bridegroom!" it is not with any hope of arousing the world to faith in the Lord's presence, etc. They are not worthy to know and would only misuse the knowledge now. By and by, in the Lord's due time, they shall know--in the period of the epiphania and apokalupsis of the Son of Man. They will be awakened by the great crash of the day of trouble. We do, however, promulgate the message, "Behold the Bridegroom [present]!" with the confident expectation that all who are of the "Virgin" class (the pure, the justified and consecrated), will be permitted to hear the message, will be aroused by it, and will trim their lamps (examine the Scriptures, investigate the subject), and find the message true, before the "door is shut" and the great trouble begun. We well know, however, from the

Lord's prophetic parable, that among those who will be aroused to investigation, there will be two classes, because there are both wise and foolish "Virgins." The wise are those who have not only consecrated their all to the Lord, but who are living accordingly,--not unto sin, nor unto self, nor unto sectarianism, but unto the Lord: these, as intimated in the parable, will find no difficulty in trimming their lamps and recognizing the presence of the Bridegroom. But the foolish Virgins, overcharged with the cares of this life, or the deceitfulness of riches (wealth, reputation, influence, etc.), will not have within themselves ("in their vessels") a sufficiency of the oil (holy spirit); and consequently they will be unable to get the light in time to go in with the wise virgins before the elect number shall be completed, and the door of opportunity to become part of the Bride of Christ shall forever close. True, they will later obtain the oil, as is shown in the parable, but too late to be of the "little flock" who shall be accounted worthy to share the Kingdom, and to escape the great time of trouble coming upon the world: the foolish virgins will be obliged to pass through the trouble with the world, and will share thus in its distress, represented in the parable by the words, "wailing and gnashing of teeth."

PAROUSIA IN THE NEW TESTAMENT.

The word parousia occurs in the following texts of the New Testament in each of which it should be properly translated "presence:"--

"What shall be the sign of thy presence?"--Matt. 24:3.

"So shall also the presence of the Son of Man be."--Matt. 24:27,37,39.

"They that are Christ's at his presence."--I Cor. 15:23.

"What is our hope, or joy, or crown of rejoicing? Are

R2979 : page 92

not even ye, presented before our Lord Jesus Christ at his presence?"--I Thes. 2:19.

That "he may establish your hearts unblamable in holiness before God, even our Father, at the presence of our Lord Jesus Christ."--I Thes. 3:13.

"We which are alive and remain unto the presence of the Lord shall not precede them which are asleep."--I Thes. 4:15.

"Be preserved blameless unto the presence of our Lord Jesus Christ."--I Thes. 5:23.

"Now we beseech you, brethren, by [respecting] the presence of our Lord Jesus Christ, and our gathering together unto him."--2 Thes. 2:1.

"Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation [epiphania] of his presence."--2 Thes. 2:8. See R.V.

"Be patient, therefore, brethren, unto the presence of the

Lord."--James 5:7.

"Be ye also patient, stablish your hearts; for the presence of the Lord draweth nigh."--James 5:8.

"There shall come in the last days scoffers [in the Church] walking after their own lusts [desires], and saying, Where is the promise of his presence?"--2 Pet. 3:3,4.

The word parousia is properly translated ("presence") in 2 Cor. 10:10, and Phil. 2:12.

EPIPHANIA IN THE NEW TESTAMENT.

The Greek word epiphania signifies bright shining or manifestation. It is rendered "appearing" and "brightness," and occurs as follows:--

"Keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords."--I Tim. 6:14,15.

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom."--2 Tim. 4:1.

"There is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." --2 Tim. 4:8.

"Looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."--Titus 2:13.

"Then shall the Wicked One be exposed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [epiphania--bright shining] of his coming [parousia--presence]."--2 Thes. 2:8.

APOKALUPSIS IN THE NEW TESTAMENT.

The Greek words apokalupsis and apokalupto signify revealment, uncovering, unveiling (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root--Apocalypse or Revelation. Apokalupsis is rendered revealed, revelation, appearing, coming and manifestation, in the following texts which relate to the Lord's second presence and power and glory, as these shall be made known,--uncovered or revealed to the world. Many of these texts also show that when he shall thus be revealed, his Church will be with the Lord and be revealed or manifested at the same time and in the same manner.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."-- Rom. 8:18.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."--I Pet. 4:13.

"An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."--I Pet. 1:4,5.

"A partaker of the glory that shall be revealed."--I Pet. 5:1.

"Every man's work shall be made manifest: for the day shall declare it; because it shall be revealed by fire." (I Cor. 3:13.) Here the reference evidently is to the testings of the Lord's people during the period of his presence in the end of the age. The Apostle's words thus agree with our Lord's prophecy of the same testings, saying that "there is nothing covered that shall not be revealed"--uncovered.--Luke 12:2.

"Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."--I Pet. 1:13.

"The Lord Jesus shall be revealed from heaven... in flaming fire [judgments against all unrighteousness], taking vengeance."--2 Thes. 1:7,8.

"So that ye come behind in no gift; waiting for the coming [apokalupsis--revealment] of our Lord Jesus Christ."--I Cor. 1:7. [The Lord's people will need to keep active, watching and waiting for the great blessing until the manifestation or revealment of the Lord; but if Watchers, they shall be made aware of his presence (parousia) and the work of "harvest" beforehand, and shall share in the revealment.]

"That the trial of your faith...might be found unto praise and honor and glory at the appearing [apokalupsis--revealment] of Jesus Christ."--I Pet. 1:7.

"For the earnest expectation of the creature [mankind] waiteth for the manifestation [apokalupsis--revealing] of the sons of God [the Church]."--Rom. 8:19.

"The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed [apokalupsis]." (Luke 17:29,30.) That is to say, the judgments of the coming "time of trouble" as predicted, will begin as soon as the "salt of the earth," the saints, have all been changed; and thus the Son of Man will be revealed a present Judge, who already had for some time been present sealing and gathering his "elect."

PRESENCE GRADUALLY REVEALED.

Foregoing we drew the line of distinction between the parousia and the epiphania or apokalupsis of our Lord, quite sharply, to assist the reader in noting their difference of signification. As a matter of fact, however, the bright shining of the present One is due to begin shortly after the parousia begins; and again as at the first advent it will be true that "the Light shineth in the darkness, and the darkness comprehendeth it not." The revealing of the Lord's presence begins with the faithful of the Church speedily, and gradually extends to the world in general. Up to the time when the strength of the trouble breaks forth, only the faithful Watchers discern the parousia, and only by them can the bright-shining of the Lord's presence be appreciated. To these the bright-shining of the Lord's presence, the increased brilliancy of the light of truth respecting the Word and character and plan of God, is an ever increasing joy and pleasure: thus it is that "ye, brethren, are not in darkness," respecting the events of the day of the Lord, but know in advance that its tribulation will come upon the world as travail upon a woman.--I Thes. 5:3,4.

While the revealment of our Lord's presence thus illuminates the hearts of his faithful ones as the Day-star (2 Pet. 1:19) and causes them to understand, and not be in darkness with the world in respect to his plans, present and future, the bright-shining of the Lord's presence shall affect nominal Christians, and the civilized world in general, also, but in a totally different manner; for the character of Christ's "harvest" work, during this period of his presence, is such as to cause a general opening of eyes along the lines of justice and injustice, righteousness and sin, the rights of mankind and the wrongs of mankind. The light which has been shining out for the past twenty years is awakening the world to a realization of its rights and its wrongs; to a realization that the earth belongs to mankind in general and not exclusively to a few who have seized it and fenced it. This same light is exposing the corruption and falsity of many long-venerated theories and institutions, religious, political, social and financial. It was in reference to this light of his presence at the second advent that our Lord declared that this day of his presence would bring to light the hidden things of darkness, and make manifest the secret counsels of the heart,--for there is nothing hidden that shall not be uncovered. (Luke 8:17.) And in this connection let it not be overlooked that the Apostle declares that Satan's power to deceive the world through Antichrist is to be consumed by "the bright-shining [epiphania] of his presence [parousia]."--2 Thes. 2:8.

Thus seen, the bright-shining of the present One is causing great joy to the hearts of the faithful, who wait patiently for him and for the deliverance which he has promised; but the bright-shining, as it affects the worldly, has the effect of quickening their selfish propensities, producing discontent, and is thus preparing the world for the great climax of catastrophe, predicted in the Word of the Lord, as the consummation

R2979 : page 93

of this age;--the overthrow of all the governments and institutions of this present order of things, in anarchy,--"a time of trouble such as was not since there was a nation."

We noticed that it was predicted 2500 years ago through the Prophet Daniel, that "in the days of these kings" the representatives of the fourth universal empire, Rome (ecclesiastically conglomerated, shown in the feet and toes of the image), the God of heaven would cause the Kingdom of God to smite the image upon its feet,--to utterly crush it; and that it would be after smiting the image that God's Kingdom, represented by the stone, would wax great and fill the whole earth. As we have just shown, we are now in this time in which the Kingdom of God is exerting its force against the kingdoms of this world: the King himself is present, must be present before he could destroy present kingdoms and take their power; he is already exerting the influences which will eventuate in their

R2980 : page 93

destruction; and he is prepared, backed by all the power of God, quickly to establish upon their ruins his own glorious Kingdom, consisting of himself the King, and his faithful ones of the Gospel Church as his Bride and joint-heir.

The influence exerted by our present Lord, the Light, the Truth, is already breaking the power of ignorance and superstition, which for long centuries has held the masses of mankind in subserviency to Papacy; and the same bright-shining is likewise dissolving the lighter shackles of ignorance and error forged for their faithful by the various sects of Protestantism. Ultimately, all superstition and false reverence will be dissolved, and false institutions will fall; then will be manifest the fact that error and falsehood and fear never truly sanctify the heart,--and the world of mankind being released from its servility to fear will speedily manifest its true character of selfishness and ungodliness, and will speedily precipitate the great trouble predicted.

But it would be a mistake to suppose that the parousia of our Lord is merely or chiefly in connection with the world and its preparation for the chaos of the present order of things. On the contrary, the chief work of the Lord during this period of his parousia is for and in connection with his Church. As we saw above, he foretold that on his return he will reckon with his servants, to whom he entrusted the pounds and talents, before manifesting his wrath against evil-doers in the trouble of this "day of vengeance,"--in the slaughter of all who would not have him to reign over them. That slaughter time, in which all who will not accept the reign of righteousness will be destroyed from among the people (Acts 3:23), begins with the burning of the "tares" in the end of this age, when there shall be great trouble, "weeping and gnashing of teeth;" and to some extent it will continue throughout the Millennial age, for all the way to the very last (Isa. 65:20; Acts 3:23; Rev. 20:8,9) all who wilfully oppose the Lord will perish.

The Kingdom which we are expecting, and which we believe is now in process of establishment, and is soon to smite the kingdoms of this world and to supplant them, is not an earthly kingdom, but a heavenly one; not a fleshly kingdom, but a spiritual one; not a kingdom which will be visible to the natural eye, but an invisible yet powerful kingdom. We find nothing in the Scriptures to corroborate the thought entertained by some that this Gospel age having begun in the spirit, is to culminate in a reign of Christ and his Church in the flesh with an earthly throne, etc. Quite to the contrary, the King and his joint-heirs, the Church, as spirit beings, will have a spiritual empire, tho their subjects, to whom they will offer the blessings of the restitution purchased at Calvary, will be men in the flesh, whose highest hope and ambition will be restitution to the grand perfection of the human nature lost in Eden, redeemed at Calvary,--an earthly image of the Heavenly Father. We hold that Christ and his saints during the Millennial age will be no more visible to mankind than is the Prince of this world, Satan, whose associates in the misrule of the present evil world, the fallen angels, are likewise invisible.

"THE KINGDOM OF HEAVEN COMETH NOT WITH OBSERVATION."

The Pharisees at the first advent made the mistake of supposing that the Kingdom which Christ proclaimed would be a visible kingdom, composed of himself and his followers in the flesh; and seeing no army or other evidences of temporal power for the establishment of an earthly kingdom, they thought to expose the hollowness of our Lord's claims before his followers, by asking him the question;--When will your Kingdom of God appear?--when will we see it? Mark well our Lord's reply, which, if the Pharisees had understood it, might have been a great revelation to them. He answered: "The Kingdom of God cometh not with observation." How strange they must have thought this answer! The Kingdom of God, then, would be a Kingdom which could not be observed or seen;--an invisible kingdom. But our Lord continued the explanation and increased their perplexity by adding, "Neither shall ye say, Lo here! or, Lo there!" (Luke 17:21.) Then our Lord gave the key to the matter by adding, "Because the Kingdom of Heaven is [to be] in the midst of you." That is to say, when the Kingdom of Heaven shall come it will be amongst mankind, everywhere present, but wholly invisible; so that they cannot observe it with the natural eye, nor can they point it out or locate it, altho it will be everywhere present amongst men; an omnipresent and omnipotent rule, or reign of righteousness. In our Common Version the true thought is obscured by the words "within you," which would better be "among you." Anyone, however, can see that it could not have been our Lord's intention to say that the Kingdom of God was then or ever would be within the hearts of the class addressed, which elsewhere he styled "hypocrites, whited walls and sepulchers, full of all manner of corruption."

"THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT."

We call to mind also our Lord's explanation of spiritual things to Nicodemus, in which he declared plainly that only those who are born again can either enter into, or see the Kingdom of God. (John 3:3,6.) Nor does this refer merely to the begetting of the spirit, as at consecration; it includes also the birth of the spirit in resurrection--"born from the dead." The Apostle Paul gives the same assurance, saying, "Flesh and blood [human nature] cannot inherit the Kingdom of God." Hence he informs us that all those who shall be sharers of that heavenly Kingdom must be "changed" from human, or flesh conditions to spirit conditions, from weakness to power, from animal to spiritual conditions.--I Cor. 15:42-44.

One matter which more than any other seems to hinder the Lord's people from grasping this subject clearly is, the prevalent but mistaken view which is entertained respecting the resurrection of the dead. We shall not attempt to discuss this subject at length here, and we shall omit entirely reference to the world's resurrection, which will be to human conditions, nature, etc.; but it is necessary that we notice something respecting "the first [chief, best, highest] resurrection, which pertains only to Christ Jesus and the Church, which is his body--the Kingdom class. These all are sacrificers, who "present their bodies living sacrifices, holy and acceptable to God." In view of this sacrifice of the human nature, the gift of God in exchange is, to these, a spiritual nature,--and hence they are termed "new creatures." Their exaltation in nature is very high: lifted out of the human nature, which is a little lower than that of angels (the lowest order of spirit beings), they are to be exalted to the nature and likeness of their Lord, "far above angels, principalities and powers;" and to be made partakers of the highest form of the spirit nature; namely, the divine nature, with its wonderful peculiarity,--immortality, or inherent life.*--2 Pet. 1:4.

The one point which more than any other seems to confuse the student of this subject, is our Lord's resurrection. They note the fact that he appeared in a body of flesh and bones, after his resurrection, and they therefore conclude that he still has a body of flesh and bones bearing all the scars of Calvary; hence, in thinking of his second advent they invariably expect it to be another advent as a human being (in flesh and bones), "a little lower than the angels." These expectations are wrong, as we shall show from the Scriptures. Our Lord after his resurrection was a spirit being, and his manifestations of himself to his disciples in various fleshly bodies then, were similar exactly to manifestations made before he became the man Christ Jesus, while he still possessed the glory which he had with the Father before the world was,--the glory of a spirit being. For instance, are we not particularly told that the Lord and two angels appeared as men in bodies of flesh and blood and bones, and in ordinary human garb, to Abraham and Sarah? And the record is that "they did eat and talk with Abraham." On another occasion the Lord appeared to Moses, not in a body of flesh, but "as a flame of fire" in a bush which apparently burned, and from which he spoke to

---

*Send for our tract, "The Hope of Immortality,"--samples free.

R2980 : page 94

Moses. We contend that such a power to appear in any kind of a body is a power which in the past was considerably used in communicating the divine will to mankind, and that it is discontinued now, only because the canon of divine revelation is complete, so that in it the man of God is thoroughly furnished unto every good word and work, and needs no special message or revelations.--2 Tim. 3:17.

In reading the narrative of our Lord's appearance to his disciples after his resurrection, the fact seems generally to be overlooked that he appeared only a few times, in all, and that these visits were always brief, and that between these visits, after the day of his resurrection, there were long periods of days and weeks in which the disciples saw nothing of him. It is generally overlooked, also, that he appeared in various forms, one of which was identical with the body that was crucified, because Thomas had said he would not believe unless he could have such a demonstration. Even then our Lord rather upbraided Thomas, assuring him that there was a still greater blessing in store for those who ask not for such ocular demonstration. It is generally forgotten that none of the world ever saw our Lord after his resurrection, but merely his disciples, to whom, it is said, he "showed himself." This was in harmony with his statement made before his death, "Yet a little while and the world seeth me no more."--John 14:19.

R2981 : page 94

The change of nature which our Lord experienced in his resurrection was no less a step upward from the earthly to the heavenly condition, than was the change of nature which he experienced at his birth a step downward from the heavenly to the earthly condition, called "humbling himself," laying aside his glory. As he laid aside the glory of his spirit being to become a man, so he, in turn, laid aside his humanity in death in order to assume the glory and dignity of the divine nature, "far above." Concerning the change which he experienced at his resurrection, the Apostle declares, "God hath highly exalted him." It should be manifest to all that, since our Lord left his rich condition as a spirit being, and humbled himself and became comparatively poor in the taking of the human nature, that this was for some particular reason and object, and that, when that object would be accomplished, the riches of the spiritual condition would be fully restored to him. But instead, the general thought is that our Lord Jesus is not only encumbered in heaven with a body of flesh, wholly unsuitable to heavenly conditions, but that, in addition to this, that body of flesh has all the marks of mental and physical suffering which it received through contact with sin and sinners as our ransom price.

Such a view is dishonoring to the Heavenly Father; for it should not be supposed that he would tolerate a loss to all eternity on the part of his well beloved One, because of his faithfulness and obedience to the divine will. The Scripture declaration is to the contrary; namely, that our Lord was "made flesh," took upon him our nature "for the suffering of death;" and not to be encumbered with fleshly conditions to all eternity. Besides, if our Lord must bear the scars of his wounds to all eternity, the implication would be that his people would also bear all their blemishes and scars to all eternity. Surely, if such were the divine arrangement, that which is perfect would never come,--we should be encumbered with the imperfect forever.--I Cor. 13:10.

When we get the correct view of this matter, every difficulty and objection ceases. As the Scriptures declare, so it was: "He was put to death in flesh, he was quickened in spirit." "Tho we have known Christ after the flesh, yet now henceforth know we him no more [so]." (2 Cor. 5:16; I Pet. 3:18.) It was at his resurrection that he became the second Adam--"the last Adam, a quickening spirit." (I Cor. 15:45.) "Now the Lord is that spirit." (2 Cor. 3:17.) After appearing to his disciples under various peculiar conditions after his resurrection, and in various bodies, the Lord invariably vanished,--as soon as he had communicated to them the appropriate lessons, causing, as they declared, their hearts to burn within them. He appeared in these various forms for two reasons:--

(1) They could best receive his instructions under such conditions, for, if he had appeared to them in the glory of his spirit being, and had performed a miracle upon their eyes by which they could have discerned his spiritual glory, they would have been too much affrighted to have benefited by what he would have said.

(2) They were still natural men, not fully begotten of the holy spirit, because Pentecost was not yet come (John 7:39; Acts 2:1-4), and hence they were unprepared to understand spiritual things; "for the natural man receiveth not the things of the spirit of God, neither can he know [appreciate] them, because they are spiritually discerned."--I Cor. 2:14.

The Apostle Paul was the only one of the disciples who saw the Lord "as he is." He tells us that the Lord's real spiritual presence, so far from being fleshly, or human-like, shone with a brightness "above the brightness of the sun at noonday." The effect upon Paul's eyes was serious; and, we may readily believe the effects remained with him to his dying day, notwithstanding the miraculous removal of the callous scales, which permitted him to see, tho indistinctly. Very evidently our Lord's design was to educate his apostles up to the thought of his resurrection; and, also, to the thought of his resurrection being not to former conditions, limited by the flesh, but to new conditions, in which he (as he had already explained to Nicodemus) could come and go like the wind, and none could know whence he came nor whither he went; he could appear in one body or in another body, or be present with them without their being aware of it, just as "the angel of the Lord encampeth round about them that fear him," yet is invisible to them, because he is a spirit being.

"WE SHALL BE LIKE HIM FOR WE SHALL SEE HIM AS HE IS."

When the right conception of our Lord in his glorified condition is gained, and when the Apostle's statement is remembered, that his Church shall be like him, and "see him as he is," it is comparatively easy to understand that the entire glorified Church will be as invisible to the world as the Heavenly Father is, and as our Lord Jesus was after his resurrection; and when it is remembered that this Church constitutes the Kingdom of God, the "royal priesthood," which is to rule and bless the world during the Millennial age, our Lord's words to the Pharisees are quite intelligible,--"The Kingdom of God cometh not with observation--neither shall ye say, Lo here! or, Lo there! for behold, the Kingdom of God is in the midst of you"--a present but invisible authority, government, rule of righteousness.--Luke 17:21.

THEY KNEW NOT THE TIME OF THEIR VISITATION.

--LUKE 19:44.--

Our Lord reproved the teachers of Israel because they did not discern the signs of the times; because they "knew not the time of their visitation." His words imply that their ignorance was a mark of carelessness and unworthiness, and of divine disfavor. He said: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" There was a reason, and the realization of that reason might have meant, to some at least, a correction of it--a drawing near to God to be taught of him. So now in the time of our Lord's second presence we find the world largely increasing in wisdom along various lines, and many hearts in perplexity and wonderment looking for those things which are coming upon the world, their hearts failing them for fear of the impending dissolution of the social structure in anarchy, and yet none are so blind respecting the times in which we live and the great changes impending, as the leaders of religious thought.

They are blinded by their false theories. They have declared that the Lord's commission to his Church is that she should convert the world into a Kingdom of God, and thus bring about the reign of righteousness; and they are so determined that their theories must not fail that they cannot see what is rapidly becoming apparent even to the worldly; namely, that the numbers even nominally converted every year are increasing far less, proportionately, than the natural increase of the world's population: so that if they had millions of years before them, the conversion could never be hoped for; but at the end of millions of years, true Christianity could not expect to claim as large a percentage as at present. Their theory also blinds them to the fact that much of the increase of Church membership in civilized lands is merely for popularity's sake, and for the sake of worldly prosperity, social standing, etc., and not the result of love for God and righteousness, nor significant of a consecration to walk in the "narrow way" of self-denial, self-sacrifice, etc.

The worldly, therefore, are really in a better condition to discern the signs of the times than many prejudiced nominal Christians. But none can see these things from the true standpoint except as they take that standpoint, and it is only granted

R2981 : page 95

to those who are fully consecrated to the Lord and who hearken to his Word. These shall not be in darkness, the Lord will not hide from them either his good purposes as respects the blessing of the Church and, subsequently, of the world, or his purposes respecting the chastisement of the world in a great time of trouble, preparatory to its blessing, which will come after it has been humbled.

"THE DEAD IN CHRIST SHALL RISE FIRST."

The chief work of our Lord during this "harvest" time, and especially in the forepart of it (when he calls his faithful servants of the Gospel age and reckons with them and rewards them), respects his Church as a whole, and not merely its living members. And here we should note the Apostle's statement respecting this time and work. He informs us that the Lord's dealings during this harvest will be first with "the dead in Christ," saying, "We which are alive and remain to the coming [presence] of the Lord, shall not prevent [precede] them which are asleep [those of the Church already dead],... for the dead in Christ shall rise first." (I Thes. 4:15,16). Taking this statement in connection with our Lord's parable, it means that the faithful sleeping in death will be resurrected, reckoned with, rewarded, before the reckoning with and rewarding of the living members of the Church begins. Accordingly, if it be true, as we have briefly presented it, foregoing,-- that we are now living "in the days of the Son of Man," and that his presence began in the Autumn of 1874, then we should also believe that the resurrection of the saints which "were asleep" was due, and took place at some period not long after our Lord's parousia began. And we are able to fix upon a date for this with comparative certainty, altho the entire matter is invisible to natural eyes and can be discerned only with the eye of faith and by the light of our lamp, the Scriptures.

Our lamp, as we have already seen, shows us that the Jewish age was in every particular a pattern, or illustration of this Gospel age; and keeping this in mind, we can judge something respecting the order of the divine arrangement in the

R2982 : page 95

"harvest" of this age, from the order of the divine arrangement in the "harvest" of the Jewish age. Observing the Jewish age, we find that the first three and a half years of their "harvest" were devoted to the simple announcement of the Master's presence, and an offer to the nominal Church then living; and that they ended by the rejection of the nominal Church at the time of our Lord's death; and that afterward while their nominal system, or Church was ignored, the Israelites indeed were called out of it into fellowship with the Lord, through his spirit. We note also, that it was at the very time of the rejection of the Jewish house that our Lord assumed before them, typically, his office of King, and rode upon the ass as the

King of the Jews: and looking for the time when our Lord, in the end of the age, should assume his full regal power and authority as the King of kings, we find it should be at the corresponding date in this "harvest;" namely, in the Spring of 1878. And as the first work of our Lord, after taking the kingly office, in the typical "harvest," was to reject the nominal house of Israel, that he might begin the work of gathering out of it the Israelites indeed, so we understand that in the present harvest time the first work of our King is the rejection of the nominal Gospel house of Sons,--to the intent that he may gather out of it the "wheat," his "elect," from one end of the ecclesiastical heavens to the other. (Matt. 24:31.) This rejection of the nominal Church, and the call to his people to "Come out of her," we understand to be symbolically styled the fall of Babylon, and the spewing out of Laodicea. See Rev. 3:16; 18:2-4.

Here, then, we have an indication of the time when the judgment of the Lord's servants was due to begin, represented in the parable by the king's calling to himself his own servants to hear their reports; and in the light of the Apostle's statement just noticed, namely, that the living will not precede those that are asleep, it is clear that at that time, and before the reckoning with the living began, "them that sleep," "the dead in Christ," were awakened, granted a part in the first resurrection--raised in glory, honor, power, spiritual bodies, invisible to mankind. Nor would the resurrection of the spirit bodies necessitate any disturbance of graveyards or tombstones, or anything earthly. "That which is born of the spirit is spirit," and as our Lord after his resurrection was invisible to the world, and invisible also to his Church (except as he miraculously manifested himself), so with these: they are invisible; there is no necessity for miraculous manifestation; none has been made, neither is any expected. "We walk by faith, and not by sight."

To all who understand the necessity for the sleep of the saints (namely, that it was because the call of the Church took place before the time divinely arranged for the establishment of the Kingdom), it will seem eminently proper that the King should, immediately on taking office as King, liberate from the prisonhouse of death his faithful followers, who during his absence manifested their faithfulness, and for whom crowns of righteousness have been set aside, to be given them at his return in power and great glory. Indeed, it would be unreasonable to suppose any prolonged delay of their resurrection, after our Lord takes to himself his great power and begins his reign. We hold, therefore, that the resurrection of the dead in Christ was due to take place in the Spring of 1878.

"BLESSED THE DEAD WHO DIE."

Furthermore, we note a beautiful analogy here; for, thus considered, our Lord's resurrection a few days after his taking of office as King in typical Israel, corresponds to, or parallels the resurrection of the Church, "the body of Christ" a few days after his taking to himself honor and glory and power as the King of nations, in the Spring of 1878. Not only so, but the Book of Revelation, in a scene which belongs to that particular time, and in a description of the opening of the "harvest" of this Gospel age, shows "one like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle," beginning the work of reaping the harvest of this age: and there we find the significant statement, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow them."--Rev. 14:13,14,16.

This text has been so frequently misapplied by theologians that its true significance will be apt to elude all who have not their senses exercised by reason of use, and who do not closely discriminate. It signifies that from the time of the beginning of the reaping of the "harvest" of this age by the crowned reaper (the Spring of 1878), there will be a wonderful blessing not previously possible, upon the certain class described. From this particular date onward those of this particular class who die will be favored or blessed in a manner in which none of the preceding members of this same class were blessed; namely, in that their death will not interrupt their works, which will continue right along, the labor and weariness alone ceasing, the work itself continuing under more glorious and more favorable conditions.

This means that since 1878 the fully consecrated of the Lord's people, those who are completely "dead with him," will not sleep in death, as has been necessary with all the preceding members of the body of Christ throughout the Gospel age; it means that from 1878, onward, the dead, who die in the Lord, will in the moment of dying experience their "change," or share in the first resurrection--in a moment, in the twinkling of an eye, pass from mortality to immortality; from weakness to power; from dishonor to glory; from natural to spiritual condition.

It is to this that the Apostle referred when he said, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." To our understanding, the last trump, the seventh of the series of symbolical trumpets, began in 1874, just before our Lord took to himself his great power and began its exercise--began his reign: its sound is to continue until the close of the Millennial age, a thousand years. This "change" "in a moment, in the twinkling of an eye," that is to occur to the living members of the body of Christ, will indeed be a momentary change as respects each individual after he shall have rendered his accounts before the great King, and been accepted of him as a joint-heir in the Kingdom; but it does not imply that all of these will be changed in the same moment. Quite to the contrary, the judging of the living members of the Church, the going in of the wise virgins in the end of this age, will be a gradual work; it has already been in progress for over twenty years, and is not yet finished. It will include the rejection of the "foolish virgins," and the utter casting out of any who may take off the "wedding garment" of Christ's righteousness, as shown in one of the parables.

Thus we see that immediately after this taking of the crown in the Spring of 1878, our Lord gathered to himself those of his saints, "his jewels," who had already been polished and fitted and prepared, and who slept, awaiting the time for the establishment

R2982 : page 96

of the Kingdom; and that since then, one by one, his faithful saints of the same class of "jewels" are being gathered to himself, as they finish their course. But as it was necessary that our Redeemer should not only consecrate his life to death, but that he should actually die, so it is necessary that every member of the body of Christ shall not only consecrate himself to be dead with him, but that each also shall actually die. They are already reckoned dead, but this is not sufficient; our Lord's words are, "Be thou faithful unto death, and I will give thee a crown of life;" and again, "Blessed are the dead in the Lord [reckonedly dead, consecrated unto death], dying from henceforth." So also it had been foretold in other Scriptures, that all who would be of the body of Christ must, like the Head, pass through the portals of death; thus it is written, "I have said, Ye are gods [mighty ones], all of you sons of the Most High; ye shall ALL DIE like men, and fall like one of the princes." The two princes of our race were Adam and Christ Jesus. Adam went into death because of disobedience; Christ as a sacrifice for the sins of others, entered death in obedience; and the Church, the body of Christ, his "brethren," being justified out of the Adamic death by faith in his sacrifice, are reckoned as joint-sacrificers with him in his death of obedience, that they may be accounted also sharers in "his resurrection" --the first resurrection, to the divine nature and glory and joint-heirship.--Psa. 82:6,7; Rom. 5:12,17; 2 Pet. 1:4.

We have given here only the briefest possible summary of the Scriptural evidences that we are living in the parousia, the presence, "the days of the Son of Man," in the "harvest" time of this age, and that the work which he, directly and through his apostles, instructed us to expect, is now in progress; namely, the "sealing" of the saints of the Most High God in their foreheads (Eph. 1:13,14), and giving them a mental appreciation of the divine plan and its times and seasons, together with a judgment, or testing of all who have covenanted themselves to be the Lord's and to lay down their lives in his service. And all who refuse to live up to their covenant, even tho sealed and blessed, and enlightened with present truth, will, we understand, be rejected from it, and cast again "into outer darkness" with the world, to share in the great time of trouble coming upon it. We understand also, that the elect number will soon be completed, and the last one of the class who shall be blessed by the glorious "change" from mortality to immortality, in a moment, in the twinkling of an

R2983 : page 96

eye, shall soon obtain that blessing, and that then the great time of trouble will fully burst upon the world, and speedily bring down the high, the lofty, and the proud, and prepare the world for the reign of the Prince of Peace.

Here we have consistency, at least, and harmony of Scriptures which have never been harmonized in the past, and which cannot now be harmonized from any other standpoint or with any other interpretation. Here we have the spiritual Kingdom of Messiah, with all power, displacing the spiritual kingdom of Satan, and establishing order and righteousness through earthly agents of its own, and overthrowing the earthly agents of the prince of darkness, many of whom are his servants merely because "the god of this world [age] has blinded the minds of them that believe not."

"THEY WITHOUT US SHALL NOT BE MADE PERFECT."

--HEB. 11:40.--

We remark, incidentally, that following the gathering of the Church to glory, as above outlined, will come the resurrection of the holy ones of the past,--"Abraham, Isaac and Jacob, and all the holy prophets," whose resurrection will be to perfect earthly conditions, and who shall be the "princes in all the earth," seen of men, and representatives of the invisible but all-powerful spiritual Kingdom--the glorified Christ. Thus, chosen representatives of fleshly Israel will indeed rule the world, and bless it, as the representatives and agencies of the Spiritual Israel, and the nation of Israel will be first to respond to the standard of the Lord thus set up.--Psa. 45:16; Rom. 11:25-31; Zech. 12:10.

Our Lord's parousia (presence in the world) begun in 1874, will continue till the end of the Millennial age. The word is not applicable merely to a little period of presence at the beginning of the Millennial age: Christ's parousia and that of his Church will continue throughout the age. Nor will the epiphania and apokalupsis be a sudden burst of glorious light; nor do these words signify a visible showing to mankind of the Lord's person, or of the persons of his Church. Let us remember his words, "Yet a little while, and the world seeth me no more." Let us remember also that, as his Church is to be in his likeness, so his likeness is declared to be an "express image of the Father's person;" it is written that he is the King eternal, immortal, invisible. (I Tim. 1:17.) Nor will it be any more necessary that the world should see with their natural eyes the Lord and his glorified ones, than that they should see the Heavenly Father: the world will see the earthly representatives of God and of Christ and of the Church, when they "see Abraham, Isaac and Jacob, and all the holy prophets," for they will be samples of perfect manhood, which is the earthly image of the invisible God.

Our Lord's epiphania (bright shining) and his apokalupsis (unveiling) began shortly after his parousia began; the bright shining of his presence is now visible to those who are walking "in the light"--to those who "are not in darkness with the world." It is a mental illumination, an illumination to the eyes of our understanding, and not to our natural eyes. The eyes of our understanding have been opened to see him that is invisible to the natural sight. The epiphania of our Lord is already affecting the world also, tho not through the eyes of the understanding; for they have no eyes for such spiritual things: nevertheless, the bright shining of the Lord's presence is influencing and affecting the whole course of the world, through an increase of knowledge on every subject--specially noticeable since 1878. Eventually, all the blinded shall have opened eyes of understanding, and

"EVERY EYE SHALL SEE HIM."

Many even who are not of the Watchers are noting the signs of our times and are startled, and led to exclaim, What do these things mean?--this remarkable latter-day advance in science, art and mechanical invention?--this latter-day discontent in the midst of plenty and luxury?--this latter-day growth of millionaires and paupers?--this growth of giant corporations of world-wide power and influence?--Why are national policies and public men and their utterances and doings criticized (judged) by the masses as never before?--And what means it that with an apparent growth in wealth and numbers in all denominations of Christians, there is a growing dissatisfaction, discontent in them all: a growing tendency to criticize the creeds and the preaching and everything?--How comes it that nine-tenths of the preachers in all denominations know that their hearers desire a change, and would gladly "move on," if they knew how to better themselves even at smaller salaries?

The Scriptural answer is, The hour of God's judgment is come; the time when "Christendom," political, financial, social and ecclesiastical is being judged--being tried in the divine balances. And the Scriptures declare that she will be found wanting, and will be adjudged unworthy to further administer the affairs of earth, which will be turned over to the elect "little flock," according to the divine promise.--Luke 12:32.

The secret of the matter now is the same as in the Jewish "harvest," which John explained, saying,

"THERE STANDETH ONE AMONG YOU WHOM YOU KNOW NOT."--JOHN 1:26.

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where the grapes of wrath
are stored;
I see the flaming tempest of his swift descending sword:
Our King is marching on.

"I can see his coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read his righteous sentence, in the crumbling thrones of
earth:
Our King is marching on.

"The 'Gentile Times' are closing, for their kings have had
their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway:
Our King is marching on."

* * *

"Behold, I stand at the door and knock. If any man hear my voice [knock], and open the door, I will come in to him and sup with him, and he with me."--Rev. 3:20.

====================

SEMI-MONTHLY.
VOL. XXIII. APRIL 1, 1902. No. 7.

CONTENTS.

Views from the Watch Tower........................ 99
A Presbyterian Minister's Longings.................................... 99
Absurdities of the Higher Critics.............100
God First--His Appointments.......................100
Visiting with Peter, the Primitive Saints......................................103
"The Saints which Dwelt in Lydda".............104
God is no Respecter of Persons....................107
"Words Whereby Thou Shalt be Saved"...................................108
Judgment of the Quick and Dead................109
Questions and Answers.............................110
The Memorial Supper...............................111

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
SUBSCRIPTIONS AND BUSINESS COMMUNICATIONS
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH, 131 GIPSY LANE, FOREST GATE, LONDON E. ENGLAND.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

SPECIAL EDITION OF THE LINEAR BIBLE.

We are glad to announce the completion of the printing of our new Bibles, with wide margins and references thereon to the five volumes of Millennial Dawn, and Tabernacle Shadows, and Zion's Watch Tower, 1895 to 1901. The binding and shipping will probably require some six weeks more. We regret the delay, but the time as well as the labor and expense were much more than contemplated at first. Its Topical Index alone will be of great value to us all as an aid in studying the divine Word. We trust that under the Lord's blessing this Bible will prove of inestimable value in the "perfecting of the saints for the work of ministry."

The total edition will be 5000 copies; and the interest felt in the work by our readers is manifest from the fact that nearly all of these books are already bespoken, and more than half of them paid for in advance. There will not be nearly enough to fill orders as soon as the books are seen and their value realized; but we see no prospect of getting out another edition.

ABOUT ORDERING DAWNS IN QUANTITIES.

We entertain but slight hope of a revision of the Postoffice rulings;--granting us the second class rates of postage on the Dawns, clearly our right under the law. We suggest to the friends, therefore, that in every little group one be chosen to act as agent for all, to procure the desired books and tracts by freight. Thus ordered the paper bound volumes would cost but ten cents, plus perhaps one or two cents per copy by freight.

===================

R2983 : page 99

VIEWS FROM THE WATCH TOWER.

A PRESBYTERIAN MINISTER'S LONGINGS.

REV. HENRY VAN DYKE, one of the prominent ministers of the Presbyterian denomination, has felt constrained to give utterance to his conception of the needs of his church for a better and clearer statement of its present belief. We clip the below quotations:--

"There is a twofold need for revision of the Westminster Confession of Faith. In the first place, the church has been studying her supreme standard, the Bible, for two hundred and fifty years since the Confession was written. She has been educated by Christ for one hundred years in the great work of missions. It is reasonable to suppose that she has learned something. Why should she not express it in her creed?

"Another reason for revision arises out of the fact that the Westminster Confession was made in a time of fierce conflict and controversy. It was natural that certain things should be stated then with greater emphasis than they would have otherwise received; that the metaphysics of the seventeenth century should creep into certain chapters; and that certain points should represent a judgment of that age rather than a permanent truth. For example, the Westminster Confession speaks of the Pope of Rome as the Antichrist. Presbyterians today do not generally believe this. Again, by expressly mentioning 'elect infants,' the Westminster Confession leaves open the supposition that there may be 'non-elect infants.' Presbyterians today believe that all who die in infancy are saved by Jesus Christ. The Westminster Confession has a long metaphysical chapter on God's eternal decree, which at least seems to teach that some men are created to be saved and others created to be damned. The Presbyterian Church today does not believe this, and to guard against misapprehension on the subject it wishes to say clearly and unmistakably that God has not put any barrier between any human soul and salvation.

"Moreover, the Westminster Confession has no chapter on the love of God for all men, on the Holy Spirit, on the Gospel, or on missions. Now the Presbyterian Church has come to believe in these things with all its heart; and it wishes to put its belief into words.

"Therefore revision is needed, not because of a conflict in the church, nor because of a lack of liberty, but because faith, deepening and broadening through the study of God's Word, craves an utterance in the language of living men.

* * *

"Finally, this revision movement should give us a stronger emphasis on the truth that God is love.

"Sovereignty and grace have always been the two great pillars of the Reformed faith. Sovereignty means that God is supreme. Grace means that God alone can save.

R2984 : page 99

"Take these two words separately, emphasize the sovereignty, limit the grace, and you have a hard creed. But take them together, believe in the sovereignty of grace and the grace of sovereignty and you have a creed that is infinitely sweet and glorious.

"No man can be saved without God. There is no man whom God is not willing to save.

"That is the whole of it. That is the creed which is incarnate in Jesus Christ, the Savior of the world. That is the creed which our faith longs to utter."

We rejoice that this gentleman, and others of the Presbyterian connection, realize the situation thus, if not more intensely. We hope they may soon secure all the relief they so earnestly and so properly crave. At the same time we cannot avoid a few reflective questions:--

(1) Have these learned men, who have been posing for years as ambassadors for God, only now awakened to thought upon so important a subject?--only now begun to feel uncomfortable in respect to their creed? Their answer would probably generally be,--No; we have long been troubled,--long felt our bondage.

(2) Why, brethren, did you not end your difficulties long ago by asserting your moral and religious

stamina, and withdrawing from the denomination whose creed, you admit, has not been the creed of your heart for many years,--possibly was not such even when you subscribed to it and took your present ministerial vows to uphold and teach it? Was it because you supposed that creed inspired? Was it because you believed that our Lord and the twelve Apostles established the Presbyterian system?--Surely not; surely as educated men you made no such mistake, but knew that it was instituted nearly fifteen centuries after the death of the founders of the Lord's one true Church.--What can have held you, fettered you, in thought and word and act so long and so thoroughly? The answer should doubtless be; --No good opportunity presented itself, until now. We could not think of withdrawing from the system on so slight an account as that of a defilement of our consciences and a misrepresentation of the divine character and plan. We, therefore, bore the burden without much inconvenience until now popular thought favors a change;--yes, we might almost say demands it. No, we hope to carry the denomination for a creedal restatement.

(3) Another query, friends:--Since you knew that the Presbyterian system was no more the church which our Lord and his Apostles founded than others of the sects,--Methodist, Roman Catholic, Lutherans, Episcopalians, etc., etc., and since that idea did not hold you all these years, and still,--was it not the honor, the salary, the good name, the social standing you had in Presbyterianism that fettered you? And, if so, instead of praising and lauding your present belated movement, which you hope will bring you some "honor of men," should we not rather pity you and sympathize with you, not to say despise you, for your supineness?--for having failed to break your creedal fetters long ago? Should we not fear for you that for years you have been willing to sell God's character and your own consciences for earthly considerations? Indeed, since you now admit that your present action is because you believe it the more popular, can we give you any credit at all, or see cause to believe you one whit more honest or noble than you

were in previous years? Their answer to this would doubtless be,--We all stand or fall together, and we do not believe that the world or the nominal churches take a higher plane of thought or action than we have taken. And their estimate is probably a correct one; alas, that Christian conscience in general is not on a higher plane!

THE ABSURDITIES OF THE HIGHER CRITICS.

Dr. Eaton, editor of The Western Recorder takes firm ground against the absurdities of the methods and logic of the so-called higher critics of our time. As illustrating their fallacies he furnishes the following incidents:--

"At the Baptist Congress in Detroit (1894) Dr. Howard Osgood--the greatest Hebrew scholar in America--in the presence of men who were well informed on the subject and who were quite favorable to the alleged 'results of the higher criticism,' stated what those 'results' are, as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these 'results,' and when all present had assented to the correctness of the presentation, Dr. Osgood startled them by saying that all his quotations were from Thomas Morgan, a Deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century."

"Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of 'higher critics,' requesting that they separate it into the two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents; these men are cock-sure they can correctly divide a book, written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion! And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!"

===================

R2984 : page 100

GOD FIRST--HIS APPOINTMENTS.

"Giving thanks unto the Father...who hath delivered us from
the power of darkness, and hath translated us into the Kingdom of
his dear Son...He is the Head of the body the Church:
who is the beginning, the first born from the dead;
that in all things he might have the preeminence."--Col. 1:12-18.

SCARCELY could we hope to find a more suitable motto for the Lord's people during the present year, than, the words, "God First." A thorough devotion to him, a full recognition of all his appointments, acknowledges our Lord Jesus: as our text declares, he has the preeminence,--he is Lord of all. This motto was adopted by the Allegheny Church for the present year: assuredly all who shall endeavor to live up to this motto to the best of their ability will enjoy much of divine favor, and make considerable progress in the narrow way.

The text suggests the thought that the divine government is an autocratic one--the reverse of a democratic government, "of the people, by the people, for the people." As we look over the governments of civilized nations, we find that the more autocratic the government the less intelligent the people who will support it. For instance, the Russian government is autocratic; the authority, the power, being very largely held by the Czar, without responsibility to a parliament or Congress representing the people. As an example of a liberal monarchy, Great Britain is perhaps best, for there the powers of the sovereign are quite limited; the aristocracy being represented in the House of Lords, and the populace in the House of Commons; these two representative bodies share with the monarch the responsibilities of the government. The government of the United States, in which all the citizens are ostensibly on an equality, and in which the Citizen President, as their

R2984 : page 101

choice, is the chief executive, is recognized as the highest type of civil government, most favorable to the masses--a republic, a democracy.

It may at first seem strange to some that the type of earthly government least favorable, least esteemed by the intelligent,--the autocratic form, should most nearly represent the form of government which the Almighty has instituted for the entire realm of creation. If an autocratic form of government has proven itself so unfavorable to human liberty and progress amongst men now, can it be possible that this form of government is the very best for the universe in general, and forever? If so, wherein lies the difference? By what process of reasoning shall we demonstrate that that which experimentally amongst men has proven itself to be bad, should ultimately prove itself to be best? We answer that the difference is because all men are fallen and imperfect; hence are under the dominion of sin and selfishness to a greater or less degree; and additionally, all are imperfect in knowledge and in judgment, even if their hearts were fully disposed for righteousness. On the contrary, the Almighty is perfect in his attributes, and in his knowledge; and the law of his being as well as the law of his empire is--the reverse of selfishness --the law of Love. It is indeed dangerous to be fully under the power of any fallen imperfect being, however well intentioned; but it is a most desirable thing to be under the guidance and control of a perfect being, possessed of all knowledge, wisdom, justice, love, power. This is the situation: Jehovah, our God, is a dictator, his laws are perfect, just and good, and all of his creatures subject to those laws are blessed. Under these conditions, the autocratic, theocratic government which now obtains in heaven, is the most desirable one of all; hence, as our Lord suggests, we pray that this same government may ere long come to earth; saying,--"Thy Kingdom come, thy will be done in earth as it is done in Heaven."

Altho Jehovah God, our Creator, is not elected to his position, and does not hold it through the consent

of his creatures; yet all of his creatures who are in harmony with the principles of righteousness delight to hold him as their King and Lord,--their Dictator, whose every wish it is their pleasure to obey. As a Dictator he has appointed Christ Jesus to be "Head of the body, the Church." But although we are not asked to vote, as to whether or not Christ shall be the head of the Church, God, nevertheless, respects our free moral agency, to the extent that we are not compelled to accept his arrangement in this matter. But, if we object, it means that we are not of the body, the Church; for the Almighty proceeds with his own plans, and those who do not fall in with those plans merely fail to that extent to secure to themselves the proffered blessings.

Similarly the Almighty did not inquire of the angels whether or not they would accept the glorified Jesus as their Lord: he autocratically elevated our Lord Jesus, because of his implicit obedience even unto death, even the death of the cross, as the Apostle declares, "Wherefore [on account of his obedience unto death] God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow...and every tongue confess...to the glory of God the Father." Similarly, our context declares, that in his prehuman condition our Lord Jesus was from the beginning the head, the chief of all his Father's creatures, works, arrangements. "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1:16,17.) This agrees also with the statement of John's Gospel (1:1), "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God: the same was in the beginning with the God. All things were made by him; and without him was not one thing made that was made."

It appears from this, that the Heavenly Father has exercised his autocratic government from the beginning; choosing his first-born Son to be his representative in the entire work of creation. It appears further that it was to this first-born Son that the privilege or opportunity of becoming man's Redeemer was first proffered--as a privilege; because the Almighty autocratically intended that this matter of man's redemption should not only display his Justice and Love, his Wisdom and his Power, in respect to mankind, but it should additionally be a test, a manifestation, of the loyalty of his First-begotten; and that such loyalty, being fully demonstrated, would properly become the occasion for the still further advancement of his First-begotten One,--to the divine nature, "glory, honor, immortality,"--demonstrating his worthiness in all things to be preeminent.

It is not, of course, the Apostle's thought that the Father made the Lord Jesus preeminent above himself, Jehovah. We are continually to remember the Apostle's suggestion of I Cor. 15:27, where, after declaring that the Father hath put all things under the Son, he adds, "It is manifest [need not be stated] that he [Jehovah] is excepted, which did put all things under him [Jesus]." So, gathering the proper thought of our text, we are still to remember that God is first: and that our Lord Jesus is first to us, as the Head of the Church, because God has given him this preeminence. In recognizing Jesus' full authority and headship of the Church, we are honoring him who appointed him, and thus we keep God first: as our Lord declares, "All men should honor the Son, even as they honor the Father." (John 5:23.) They are not to confound the two, but are to worship and reverence and obey both the Father and the Son; for the latter seeks not, and does not his own will, but the will of the Father who sent him, and who exalted him to his position of preeminence over all his creatures. The Apostle explains this relationship fully and emphatically when he declares that,--The head of the woman is the man; and the head of the man is Christ; and the head of Christ is God--Jehovah.--I Cor. 11:3.

While rejoicing in liberal governments amongst men, and esteeming popular governments the most desirable under present conditions, we, nevertheless, recognize that this is so merely because present conditions are evil ones; because selfishness is the reigning

R2985 : page 102

law amongst men: the selfish interests and instincts of the masses may be trusted as safer for the whole population than the selfish instincts of one individual or one class. Consequently, while rejoicing in the government of this land, and in the favor which comes to us under this government, we are still praying for the glorious Kingdom which God has promised, in which his will alone shall be the law, and his representative, the King over all the earth.

In the Church the divine law or theocracy is already to some extent established. We do not refer to the human institutions called churches, but to the Church "whose names are written in heaven," and whose leadership and membership as a body are directed by the Lord Jesus, their appointed Head. As for religious systems amongst men, we believe that on account of the weaknesses of the race and the fact that even the best are more or less contaminated by selfish impulses, the despotic forms of church government are most evil, and the democratic forms of church government proportionately the less evil, after the same manner as in civil governments. And here we note the Lord's arrangement for his Church to be a combination of the two forms of government. (1) It is democratic, inasmuch as the choice of the leaders is to be determined by the judgment of the members. (2) It is theocratic in the sense that the members are not to exercise their own preferences in respect to their choice (votes), but are to use their best intelligence in ascertaining the will of the Lord, their Head, in the matter; and hence are to express by their votes so far as they are able, not their own wills, but the will of the Lord. Here is the most harmonious and simple and beneficent arrangement imaginable under present conditions. Each individual, or unit of the Church, member in the "body" of Christ, is to say within his own heart, "God first," and God's appointment of Christ as a Bishop or Shepherd of his flock makes him and his will preeminent in our thoughts, in our hearts, in our words, in our deeds. We must, so far as we can discern his will, follow the same; so far as we can understand his Word, we are to speak his Word; and in our choice of leaders his will and not our own is to control. Thus in the Church, in the "body," in all of its associated interests and affairs, God first and Christ, his representative, preeminent, is to be the order,--in proportion as each member grows in grace and in the knowledge of the divine will. Thus God, through his faithful, still sets in the Church the various members, according as it pleases him. (I Cor. 12:18.) But this applies to each little group of the Lord's people, and to the whole church in general, only in proportion as they conform to his will and Word,--making God first and Christ, the Head, preeminent.

This same principle is to be carried beyond the Church into the homes of the Lord's people. There, also, God is to be first and his representative, Christ, to be preeminent. If the head of the family be a member of the body of Christ, and recognizes him to be his Head, he must recognize his laws in the family as well as in the Church. And recognizing his law he must oppose every thing approximating anarchy --lawlessness; he must hold up before the family as well as before himself, Jehovah the autocratic governor and law-giver; and Christ Jesus his autocratic representative; and the perfect law of Love, which he sets forth, to be the law of all those who are members of his body;--to rule in their hearts perfectly, and in their mortal flesh as far as lieth in them, --to the extent of their ability. The reign of law in every family should be enforced both by precept and example; but it must never be forgotten that it is the law of Love--prompted by love, executed in love, accompanied by every kind and helpful influence possible.

This will mean that so far as possible each member of the Church recognizing Christ as his Head, will seek to do the will of God in his family; and this will mean that if he has not already established the Family Altar of prayer, he will immediately do so,--to the extent that this is possible. If on account of work or business it is impossible to have family devotions daily, he can probably have them weekly, and we presume that the Lord will accept the good intentions and best endeavors thus evidenced. If the man, the divinely appointed head of the family, is not a member of the body of Christ, the wife, though a Christian, is to recognize the divine law upon this subject, that the man is the head of the woman and of the family, and she is not to establish family worship in any manner in conflict with the expressed will of her husband. She should seek the Lord's blessing and guidance and over-ruling providences, that her husband may be agreeable to the arrangement, and should await the results. The husband who is not a Christian but is, nevertheless, morally and religiously disposed, will under these conditions feel all the more the responsibilities of his position; and the wise and moderate and noble conduct of the wife will have the greater weight with him because of her moderation in this matter, and the evidence he has that she is subject to a higher law and lawgiver, to whom he also should be subject.

Putting God first, and Christ preeminent as his representative, should have an influence also upon our business dealings in which we come in contact with the world: so that in our buying or selling, or whatsoever we do, we should remember continually to seek to do those things pleasing in the sight of the one whom we desire to please, and who is preeminent in our hearts. This will mean a decrease of selfishness and an increase of love, and a decrease of meanness

R2986 : page 102

and an increase of nobility of character toward all; and the result will be as our Master suggested, saying, "Let your light so shine before men that they seeing your good works shall glorify your Father which is in heaven."

But while this matter of putting God first, and recognizing his appointments, laws and will in all of life's affairs, will exercise the foregoing influences in matters of the Church, matters of the home and family and matters of business and contact with the world, yet the chief influence of all will surely be found in our own hearts and lives. The thought of the will of Christ preeminent, connecting with all the doings of life in public and in private,--the thought that we wish God to have the first place in our affections, and his blessing in respect to our influence, our joys, our pleasures, our hopes, our aims,--what

R2986 : page 103

a blessing this will bring!--what godliness, what growth in the fruits and graces of the spirit! Very quickly this preeminence of Christ will expand beyond the actions of life and attach itself to our words. The true Christian will seek not only to act gently, as he believes the Lord would be pleased to have him act, but additionally, he will seek to speak gently, kindly, moderately, modestly,--and thus to show forth the praises of him who hath called us out of darkness into his marvelous light. No better homage and worship can we offer to the Lord, and no greater honor can we do to his name amongst men, than by exemplifying his teachings in the words and acts of our lives.

But now we come to the most important point of all; for behind all our doings and teachings, in public and in private, are our thoughts. It is of paramount importance that in seeking to have God first in life's affairs, we shall see to it that he is first in our thoughts;--that Jesus there has the preeminence which God intends he should have;--that our affections should be preeminently set upon him more than upon husband, wife, or children; more than upon houses or lands; more than upon honors of men. Christ is to be enthroned in our hearts preeminent over all things,--yea, preeminent over self, and with many this submission of self is the most difficult proposition. This is exactly what our Lord taught, saying,--"If any man come to me, and hate not [love not less] his father, and mother, and wife and children, and brethren, and sisters, yea, his own life, [being] also, he cannot be my disciple."--Luke 14:26.

Recurring to the illustration of our text--that of the human body, of which Christ is the head and all we are members: let us notice how intimate is the connection between the head and the members in a healthy, properly constituted body. Each member is in direct communication with the head by means of the nerves (however rapidly it is effected); in case of trouble, accident, pain,--the matter is at once reported to the head, and immediately a member of the body, perhaps a hand, is prompt to give service. The head has full direction because the spirit of the head pervades all the members of the body; so that,--"If one member suffer, all suffer with it;" and every member, in proportion as it is in harmony with the head and its spirit of love for the members, will be prompt to act. Sometimes in our human bodies the hand may stretch forth assistance to the injured member so quickly that it seems impossible to conceive that the message first went to the head, and that our hand was subsequently directed by the head to assist; and so it is with the members of the body of Christ; those who are in full touch and sympathy with the Head, the Lord, are to so large an extent of "one spirit" with him, so anxious to do his will, and so well informed in respect to what his will is, that they sometimes seem to act almost automatically, in respect to rendering help by word, or deed, or otherwise to those with whom they are in contact.

Let us, dear brethren and sisters, during the year dating from the Memorial Supper, have for the watchword of our hearts, "God First"--and Christ "preeminent" by divine appointment;--remembering that it is out of the abundance of the heart that the mouth speaketh, and the general conduct of life proceeds. "Keep thy heart with all diligence; for out of it are the issues of life."--Prov. 4:23.

===================

R2986 : page 103

VISITING, WITH PETER, THE PRIMITIVE SAINTS.

--ACTS 9:31-43.--APRIL 13.--

"Jesus Christ maketh thee whole."

THE PERSECUTION which scattered the disciples from Jerusalem throughout all Judea, and of which Paul was one of the leaders, subsided shortly after his conversion; and was followed by a period of rest, recuperation, edification, etc., as mentioned in the first verse of our lesson. Paul's conversion may have had something to do with this, but in all probability a trouble which arose about this time between the Jews and their Roman rulers had more to do with it.

About the year A.D. 38 the Emperor, Caligula Caesar, who had but recently come into his office, promulgated an order that his statue should be set up in various quarters of the empire, and should be worshipped. When the Jews learned of this order, and that it was the intention to put these statues in Jerusalem, and even in the Temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old, to entreat the local governor to intercede for them that such a desecration of their holy temple and holy city and holy land should not be permitted. Speaking of one of these protest-gatherings, the historian says: "A vast throng, arranged in six columns of (1) old women, (2) matrons, (3) maids, (4) old men, (5) men in their strength, and (6) boys, gathered before the palace of the procurator, and threw themselves on the earth, with wild and piteous cries of despair, when he showed himself on the balcony. They declared they would die, but never give way. Petronius [the governor] made every effort to have the Emperor change the edict, but the most he could arrange was a command to leave the Temple untouched. But many altars were raised to the Emperor outside of its gates; and news came that all the synagogues in Alexandria had been turned into temples to Caesar. These things lasted till January, A.D. 41, on the 24th day of which Caligula was murdered."

It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about the period of rest mentioned. Persecutors never like persecution for themselves. Those who have the mind of Christ are never persecutors; they feel it to be their bounden duty not to cooperate, not to assist, things which they believe to be wrong; they may even find it necessary or expedient to denounce the wrong, and to show up its inconsistencies; and in some instances to name the active agents in these wrong teachings and wrong doings--as the apostles have done on several occasions in their writings. But as for persecuting others, the Lord's people can take no part

R2986 : page 104

in this: we are hindered by the spirit of love, the mind of Christ, which directs that we should do unto others as we would they should do unto us--our Golden Rule, our "perfect law of liberty."

The record says that the churches were edified. This word edified carries in it the thought of construction or building. We get the thought, therefore, that this time of peace was a time of upbuilding amongst the little groups of the Lord's people in Palestine. There is a two-fold sense in which the Church may be built up or edified--in numbers, and also in the graces of the spirit. Apparently the infant Church was edified both ways. It was growing in numbers, and growing in grace. That the latter is included is shown by the following declaration, that the believers walked in the fear of the Lord and in the comfort of the holy spirit.

The Scriptures declare that the fear of the Lord is the beginning of wisdom (Psa. 111:10)--not a selfish fear; but a reverential fear; not a fear that the Lord is evil instead of good; not a fear that he will eternally torment or otherwise unjustly deal with his enemies; but a reverence of the Lord which recognizes his greatness and his goodness, appreciates the same, and fears to do aught that would be displeasing to him or that would separate from his love and favor. This proper kind of fear, which is the beginning of wisdom will never be lost, so long as the wisdom is maintained. We creatures of the dust, "by nature children of wrath, even as others," and transformed and renewed only by the Lord's grace and power and truth, must never lose sight of our own littleness and insufficiency, and of our complete dependence upon the Lord's mercy and favor. To lose sight of this would surely mean our fall. Hence, altho the Apostle declares that perfect love casteth out fear, we esteem his meaning in this passage to be the dread fear rather than reverential fear. Perfect love will cast out dread and slavish fear, but it will cultivate and stimulate and increase our reverence for the Lord; so that, as the Apostle again declares, even the advanced Christian who has lost his slavish fear, will, from love of God, and from a desire to please him and to attain the end which he has indicated for us, "fear, lest a promise being left us... any should seem to come short of it."--I John 4:18; Heb. 4:1.

But reverence of God was not the only grace developed in the primitive church. To it was added

R2987 : page 104

the comfort of the holy spirit. (The use of the word "ghost" as a translation of the Greek word pneuma is very unfortunate, and confusing to the English reader. The word should never be used. Pneuma should invariably be translated "spirit."*) The holy spirit is the spirit, mind or disposition of God; and the primitive Church was cultivating this, developing it in their hearts, walking in it, that is, living it. The word comfort signifies united, cemented or strengthened together; and the thought of the passage as a whole, therefore, would be that the Church was not only multiplying in numbers, and being edified or built up together as God's holy Church or temple, but that the various "living stones" were being cemented or bound together by the holy spirit. This is a forcible and graphic description of a glorious condition in the primitive Church. It is what should be striven for by the Lord's dear people everywhere today as well; indeed it is as true of the true Church of Christ now as it was then.

The thought of building together, building up, etc., when applied to the individual, signifies his own faith structure, which the Apostle tells us is to be composed of gold, silver and precious stones--divine truth and character--from which should be excluded all wood, hay and stubble of error, sin and hypocrisy. The same thought may be applied to the Church assemblies in a slightly different way; for each little congregation of the Church may be considered as a temporary temple, or abiding place of God in the world, as represented by his holy spirit indwelling. In a still larger sense the whole Church in any period may be considered as God's temple, in which he representatively resides, and through which he speaks to such as have an ear to hear. It is in this sense of the word that the seven churches of Revelation represent the one Church of the Lord throughout the world, in seven different epochs of its history. But let it be distinctly borne in mind that none of these proper enough uses of the word "temple," etc., interfere at all with the still larger, and still more exact thought respecting the divine Temple, the Church.

This still more exact thought is with reference to the Church glorified, which has not been under construction, upbuilding, during the Gospel age, but is to be constructed speedily at the second advent of the Lord and the gathering together of his saints unto him. In this last view, be it noticed, each of the Lord's followers is symbolically a "living stone," now being chiseled, fitted, polished, prepared, for a place in the glorious Temple, whose construction was delayed until the end of the age, when, as typified by Solomon's Temple, each part will come together with exactness, "without the sound of a hammer,"--without the slightest need of trimming or altering any of those perfected ones, all of whom together will constitute the glorious Temple of God, which will be filled with his presence in the fullest and most complete sense, and constitute the center of his blessing and instruction to all the families of the earth during the Millennium;--"the New Jerusalem, which cometh down from God out of heaven."--I Pet. 2:4-7; Rev. 21:27,10; I Kings 6:7.

"THE SAINTS WHICH DWELT AT LYDDA"

We see from this narrative that altho the Apostles made Jerusalem the headquarters for their work they, nevertheless, went hither and thither throughout Judea, meeting with the Lord's people scattered by the previous persecution, etc., and forming nuclei of little congregations in every direction. In these travels Peter came to Lydda, the chief city in the Plain of Sharon (Saron), about midway between Jerusalem and Joppa--about ten miles from each; and his special mission, we are told, was the visiting of the saints. We like this word "saints." It signifies holy, set apart, sanctified believers in Christ. There is much opposition to the use of the word today, attributable, we believe, to two reasons. One is that the vast majority of professing Christians know that they are not saints, not sanctified, not living as near to the Lord as they could live,--not separate, even in heart, from the world, the flesh, and the devil. Such persons have strong reasons for disliking the word "saints," realizing that it would exclude them and nearly all of their friends and special associates in Christian work. Another reason for opposition to the word "saints" is that in the dark ages it became the custom for the Roman and Greek Catholic churches to "canonize," or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing specially evil was remembered, but only things esteemed as honorable and praiseworthy. The word, saints, thus became separated from living Christians; and, indeed, this may have been because there were few Christians really so "alive toward God" as to be representatives of saintship. Another reason why some dislike this term, "saints," is that they consider it to be rather boastful,--some would even say hypocritical; because having lost sight of "justification by faith" in its proper application they have become accustomed to think of and to pray for all Christians as "miserable sinners"--overlooking the fact that there are some in whom "the righteousness of the Law is fulfilled," because "walking not after the flesh, but after the spirit," the merit of Christ covers all their

---

*See MILLENNIAL DAWN Vol. V. Chap. 8.

unwilling shortcomings.--Rom. 8:4.

The Lord's people, however, are to remember to apply and take pleasure in all the names and practices authorized by apostolic usage; and the term "saint" certainly thus approves itself to us. Almost all of the epistles of the New Testament are addressed to the saints; and those who can not properly apply the term to themselves can not properly apply to themselves the exceeding great and precious promises contained in those epistles,--for all the promises are addressed to and meant for the saints--the sanctified in Christ Jesus. (Rom. 1:7; I Cor. 1:2; 2 Cor. 1:9; Eph. 1:1, etc.) Let it be borne in mind that the word "saint" does not signify actual perfection, merely, as in our Lord's case, but also those reckoned holy through him; and that the apostles who were saints, and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like passions with you."--Acts 14:15.

The term saints, then, properly applied in the Church refers to those who altho originally "children of wrath, even as others," have been rescued from that condition of condemnation, and been washed, cleansed, and thus brought into accord with God through the forgiveness of their sins and the covering of their weaknesses and blemishes; and who, in connection with these blessings of God, and in appreciation of them, became the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives (an impossibility), but as nearly perfect as they may be able;--the Lord's grace making them continually "holy, acceptable to God" the Father, through the merit of Christ Jesus. Let us not be ashamed of this name, "saints": if it present before our minds saintship, holiness, separateness from the world, that is just the very thought which should be there continually. It is a thought which will help us, and enable us the better to live separate from the world, as our Master indicated, saying, "They are not of the world, even as I am not of the world."--John 17:16.

"JESUS CHRIST MAKETH THEE WHOLE."

Our Golden Text is from Peter's words to AEneas, the paralytic, whom the Apostle found at Lydda and healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the Apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle. Its fame spread abroad, and resulted, we are told, in the drawing of many unto the Lord and to the Church. Thus did the Lord establish the Church and attract to it those who were in the right attitude of heart, using miracles then, as he now uses other means. Those miracles, as already pointed out, can not have lasted much longer than the apostles themselves; the gifts of healing, etc., being granted only through the laying on of the hands of the apostles--and the twelve had no successors--the heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve apostles, and no others.

"THIS WOMAN WAS FULL OF GOOD WORKS."

One of the disciples, that is, one of the saints, residing at Joppa, on the seacoast, was apparently a woman of means and education, and if her name represented her appearance, she was very beautiful. Tabitha, in the Syriac language, Dorcas, in the Greek, signifies graceful, beautiful. But this woman was famed for a beauty and a grace entirely separate and distinct from whatever she possessed of these qualities naturally. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness. She was a burning and a shining light for the Lord in that vicinity, evidently. She was not "a Bible reader," for there were no Bibles in the language of the people at that time. She was not a tract distributor nor a colporteur, for there was no printing done then; but she did what she could; she served the Lord, his brethren and all needing help, according to the best opportunities afforded her. She helped the poor, and particularly widows, who as a class at that time were apt to be in a very trying position, especially if poor. Dorcas had been in the habit (the Greek text indicates) of assisting the poor with garments, etc., probably, almost certainly, assisting them also with words of encouragement and helpfulness, and ministering to them the truth. Under these circumstances it is not strange that her death should have produced sorrow, especially amongst the beneficiaries of her charities, and amongst the numerous friends which a beautiful Christ-like spirit of this kind is sure to make.

While it is very true that the civilized conditions of the present time take from us many of the opportunities possessed by Dorcas, by supplying means of employment for poor widows and others indigent, and by providing County Homes, etc., for the needy, nevertheless, all who have the spirit of the Lord, which Dorcas had, and which she so nobly exemplified, will surely still find opportunities for laying down their lives, some way or other, in the service of the household of faith. As the Apostle says, "We ought also to lay down our lives for the brethren." (I John 3:16.) Some one has suggested that possibly Dorcas was a martyr--that her death probably resulted

R2988 : page 106

from her service to others. A Christian poet has said of such as she:--

"These, tho their names appear not on the scroll
Of martyrologists, laid down their lives,
No less a martyrdom in Jesus' eyes--
For his dear brethren's sake;--watching the couch
Of loathsome sickness or of slow decay,
Or visiting the captive in his cell,
Or struggling with a burden not their own,
Until their weary life sinks slow away,
These, too, are martyrs, brother."

Yes, all of the Lord's saints are to be martyrs;--their consecration is to lay down their lives in the service of the Lord, the brethren and the truth; and as nearly as they can understand in the way which he shall direct them, through his Word and his providences. Our covenant is not one of self-preservation, but one of self-sacrifice. True, we are looking for and hoping for a life eternal and glorious as spirit beings; but the terms and conditions upon which we are scripturally hoping to attain that perfect and new life are that we shall sacrifice what remains of this present earthly life. Another thought, that comes in this connection, is that while, undoubtedly, our chief service under present conditions is the ministry of the spiritual food, spiritual drink and spiritual clothing, to the household of faith, yet nevertheless we are to remember that to the extent of our abilities and opportunities we are to do good unto all men, as the Apostle enjoins.

Everyone of the Lord's saints should be recognized in his neighborhood as of generous heart, of kindly impulses; whether he have dollars to give, or only pennies. Of kind words at least he should be noted as a giver, remembering that it is more blessed, and more God-like, to give than to receive. And those who lack the wherewithal for generosity in this world's goods, so that they have nothing wherewith to minister in a temporal way, to the necessities of the saints or others, are not to forget that they have the still more precious, more valuable, more helpful, more cheering, consolations of the spirit of the truth, and kindness to dispense to such as are in any need. Would that all of the Lord's people would cultivate these Dorcas qualities, and thus become more and more beautiful and graceful in the eyes of their Lord, as well as in the eyes of the world!

Today, as the traveler passes from Joppa, going toward Jerusalem, the guide shows him on the outskirts of Joppa, at the side of the public road, a large, and at one time very beautiful and costly, monument to Dorcas. It is a fountain at which many weary ones have refreshed themselves. The narrative of Dorcas' good works and Christ-likeness, like the waters of a fountain, have come down the rugged channel of the centuries,--encouraging, refreshing, and stimulating God's people all the way. Nevertheless, quite probably some in her day spoke evil of her; perhaps even some who were the recipients of her favors may have declared that she performed her charities that she might glory in them, and to be seen and known of men, rather than for the love of those to whom she ministered: and such may be our experience, as we seek to do good unto all men as we have opportunity. But the fact that good may be evil spoken of must not deter us. We seek to please the Lord, and to cultivate in our hearts his spirit, and to exemplify this spirit before others, thus letting our light shine: this is our only proper course, whatever may be said of it by the skeptical world, or an envious class of "tares." We are to seek chiefly the approval of our Father and our Bridegroom;--to be content therewith, and to be content with nothing less.

Apparently Dorcas took sick and died suddenly, at about the time that others of the saints at Joppa heard of Peter's being at Lydda and the cure performed there. They sent for him immediately; probably with no thought of his performing such a miracle as to bring Dorcas back to life; but rather with the thought that they had lost a highly esteemed member of their little group, and that Peter could give them some consolation at this time. There was no telegraph or telephone or mail service then, and some of the brethren became the messengers to take the word to Peter,--to request his presence, and that he would not delay. In the city of Jerusalem a corpse must be buried the same day, but in the smaller cities and villages they might remain as much as three days unburied. Peter's presence was wanted without delay, before Dorcas would be buried; and he went at once.

An affecting scene was before Peter as he entered the death-chamber. Poor widows and others were lamenting the loss of their friend, and showing the garments which she had made for them. That surely was a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory upon his character, as were left by this humble woman. And even the humblest and poorest of us may to some extent emulate this example and leave some such monuments of love and testimonies of appreciation behind us when we die. It is a sad end when any, especially of those who have named the name of Christ, die and leave none who sincerely, truly, mourn for them and miss them. It testifies to a life that was either selfish or misunderstood. We who are looking forward to the close of our earthly journey, and that before very long, should see to it that our lives are spent day by day in such a manner that some will be the happier for them; and that our decease will be recognized by some, at least, as a loss.

Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the other miracle, it was peculiar to that time, and for the special purpose of the establishment of the Church. We are not to suppose that it was the Lord's intention that all of his people during this Gospel age should be thus snatched back from death, nor that they should be all relieved from beds of sickness, nor that they should all have powers such as the Apostle here exercised. There is a ministry of evil--of calamity, sickness, death, etc.,--which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the spirit, meekness, patience, gentleness, etc. Let us after consecrating our all to the Lord, and while using our consecrated all as wisely as we know how, accept whatever divine wisdom shall mete out to us. Let us remember our Lord's words,--"The cup which my Father hath given (poured for) me, shall I not drink it?"--John 18:11.

===================

R2988 : page 107

"GOD IS NO RESPECTER OF PERSONS."

--ACTS 10:34-44.--APRIL 20.--

MANY SEEM totally to misunderstand the Apostle's statement that "God is no respecter of persons";--they apply these words in a very different way from that in which the Apostle used them. The Apostle perceived that God is a respecter of character; but that he is not a respecter of outward appearances, conditions, color of skin, nationality, etc. That this is the Apostle's meaning is evidenced by his next statement, "But in every nation he that feareth him and worketh righteousness is accepted of him." It is a misapprehension, far too common, that anybody and everybody may come to the Lord upon terms of intimacy and familiarity. In consequence of such misapprehensions many approach the throne of heavenly grace without authority, without invitation, and without acceptance; --because (reversing the Apostle's words) they do not fear the Lord, are not workers of righteousness, and are not accepted with him. Lack of instruction, and misinstruction by Christians, are responsible for much of this wrong condition existing in nominal Christendom. Let us learn to follow carefully the Scriptural program and precedent; let us not give the misimpression that God is no respecter of character. Let us, on the contrary, as Peter did, point out that reverence for God is an essential; that an endeavor to live righteously is an essential,--a reformation of life, a turning from sin to righteousness; and that, even then, none can be acceptable to God except through the appointed way--faith in the atonement work of our Lord Jesus Christ.

Cornelius, the centurion, whose acceptance with God is the subject of this lesson, was evidently converted to God and to righteousness years prior to this incident. This is the testimony;--he was a worshiper of God, a benevolent alms-giver, and his love of righteousness and his consistent life were recognized amongst those with whom he had to do; yet, nevertheless, something was necessary before he

R2989 : page 107

could be accepted with God in the proper sense of that word. There is a lesson here for those who imagine that a reverence of God and morality are all that are necessary to divine acceptance. As Cornelius had these qualities in large measure for some time before his acceptance, the Lord's dealing with him may well be a guide for all others who desire to approach him in covenant relationship.

Altho devout, etc., as we have seen, Cornelius was not a Jew; and realized himself to be outside the pale of special divine favor. Still he prayed to God; --we are not told for what he prayed, but in harmony with the records, we may readily suppose that he prayed for enlightenment respecting the divine character and plan, and for a closer approach and a realization of divine favor and acceptance. Perhaps he had heard of Jesus and was perplexed on this very subject; perhaps this led him to the earnest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to him, assuring him that his prayers and his alms were appreciated of the Lord as memorials of his piety. (Verse 4.) The angel intimated that something further than prayers and good deeds was necessary; but the additional things the angel was not commissioned to tell. Cornelius needed to know of the Lord Jesus from the true standpoint; he must exercise faith in him as his Redeemer, before the memorials of his piety would count for anything with God, or bring him into the desired relationship and under the divine favor.

We know very well that the Lord could have promulgated the gospel through the instrumentality of angels; but here, as elsewhere, we see that this was not his purpose--that he was pleased to use consecrated human sons as his ambassadors, to proclaim the "good tidings of great joy--for all people." What a great honor God has thus done us who "were by nature children of wrath, even as others" of the race, but who, having accepted divine favor in Christ, are not only "accepted in the Beloved" but are made the channels of divine blessing and favor in the calling out of others. The divine course in this respect has not only been an honor to his adopted children, but, additionally, it has been a blessing;--for what Christian does not know from experience that great blessing comes upon all who are faithful in serving the Word to others.

Cornelius was instructed to send for the Apostle Peter, and was informed in advance that certain words he would tell him were of importance;--essential to his further progress in knowledge and in faith, --and through these into divine favor. Cornelius' readiness of mind is shown by the promptness of his obedience. He not only prayed, but prepared to cooperate with God in the answering of his own prayer. The three persons sent (two of them household servants, and one of them a soldier, all devout persons, who feared God) give us good evidence that this Gentile who was feeling after God, and striving to the best of his ability to please and honor him, had not been keeping his light and his faith under a bushel. It had shone out before his family and servants, and before the soldiers under his control. This is the kind of man whom God delights to acknowledge, whatever may be his nationality or the color of his skin, and all such are recognized of the Lord, and favored above others with light and truth--ever since the close of typical Israel's special favor. There is a lesson here that some of the Lord's people need. It is that they should let the light of truth shine through them upon all with whom they come in contact, --that the spirit of devotion should pervade every family, every household, including the servants.

Evidently Cornelius was full of faith in the Lord. He did not wait to see if Peter would come; he knew that he would come; he had faith in the Lord's promises through the angel: accordingly he gathered together his friends and relatives and household--those upon whom he had been exercising an influence, and who, like himself, were pious and earnestly desirous of knowing all that they might learn concerning the way of life,--the way of reconciliation and harmony with God and all the principles of righteousness which he represents.

Meantime Peter, with all the prejudices belonging to the Jews for centuries, needed to be prepared to receive this first out-and-out Gentile brought into the Church. This was done by means of a vision, so that Peter, with six brethren from Joppa, came promptly

R2989 : page 108

to the centurion's home on the following day--

"doubting nothing," because evidently the Lord was leading him in the matter. We see, too, that of all the disciples Peter was the best one to be chosen for this work, because of his impetuous disposition and zeal to follow the Lord's directions quickly and heartily; secondly, because being the oldest of the apostles, and in many respects the most influential one, his course would have the greater weight with the others. It is difficult for us to conceive the prejudice of centuries, in the minds of the Jews, against any thought of the Gentiles being fellow-heirs with them of the Abrahamic promises. They considered it a settled matter that God's favor had been set apart to their nation; and that it could not possibly go outside that nation to others, in the sense of making those others equally acceptable to God. These views were based, first, upon the promises of God to Abraham, "Thy seed," etc.; secondly, upon the fact that Israelites were not permitted to have general dealings with the Gentiles, nor to intermarry with them; thirdly, added to all this, the rulers of the Jews had even gone further, and exaggerated to some extent these differences.

But now a new dispensation had come; the "seventy weeks" of favor to Israel had expired; and the Lord began to extend his favor beyond the Jews --as we have already seen, to the Samaritans and the Ethiopian eunuch. We may readily suppose that those innovations, altho causing surprise to the apostles, would be much easier for them to grasp than the extension of favor to the Gentiles: they perhaps paved the way to the latter. When Peter arrived at the house of Cornelius, and the latter saw him and recognized him as God's appointed servant for the bringing of this message to him, he prostrated himself at Peter's feet in worship. How different Cornelius was from the majority of Romans,--especially of Roman soldiers and officers! Instead of looking down upon the Jew,--instead of thinking of himself as a representative of the greatest government in the world, at the time, Cornelius was filled with the spirit of humility, and the fact that his visitor represented the Lord called forth from him some of the same feelings that were filling his heart in respect to the Lord himself,--feelings of reverence.

But if the centurion was noble and humble, the Apostle Peter showed himself in response to be no less noble and loyal to God--for he at once began to lift up the centurion, saying, "Stand up; I myself also am a man." (Verse 26.) Peter commends himself to our hearts by this noble course--by this refusal to receive unauthorized homage; and he saved himself also from a great deal of trial by thus disowning supernatural honor and authority promptly,--by recognizing his true position, that he was only a broken and emptied vessel, valuable only because of the filling of the vessel with the Lord's spirit;--distinguished only because the Lord had been pleased to use him as a vessel of mercy and truth. Not many today are disposed to offer worship to fellow-creatures, and not many, except high dignitaries in the nominal churches, such as popes and prelates, consent to receive worship; but all such have a rebuke in the course of the Apostle Peter in this case. There is perhaps little danger in our day that any of the "brethren" would receive too much honor of men, because the spirit of our time is running in the opposite direction. Nevertheless, wherever a spirit of servility is manifest, it becomes the duty of the brother to whom it is offered to refuse it; and to point his fellow-servant to the Lord, as the real benefactor of us all,--from whom comes every good and perfect gift, by whatever channels he may be pleased to use.

"WORDS WHEREBY THOU SHALT BE SAVED."

Peter coming into the house, and finding a congregation of earnest God-fearing Gentiles assembled, asked the pointed question, "For what intent have ye sent for me?" (Verse 29.) Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live in a manner pleasing to him, the vision that he had received, and now Peter's arrival in response to that vision, and his expectancy that he was about to hear what had been promised him--"words whereby thou and all thy house shall be saved." (Acts 11:14.) He was not saved by his almsgiving, not saved by his prayers, nor yet by the message which Peter delivered; but Peter's message, "words," explaining matters, enabled Cornelius and his household to grasp by faith the great redemption which is in Christ Jesus,--and thus to be saved. Saved at once from alienation from God and from condemnation, as sinners; a foretaste of the complete salvation to be granted unto them at the second coming of the Lord.

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving message which he brought, from which Cornelius and his associates derived their saving faith. We find that Peter's discourse was the same gospel message which he had delivered repeatedly before. It was Jesus--the good, the obedient--and the sacrifice for sins which he accomplished when he died on the cross. It was the message of the hope of a resurrection from the dead through him, as attested by his resurrection by the mighty power of God. It was the message that a ransom for sinners having been paid to Justice the Lord is now pleased to accept sinners on conditions of faith, reverence and obedience to righteousness according to ability. Peter's discourse was "the old, old story" which to many has become tedious and distasteful; but which to every soul, in the right attitude, is the Father's message of forgiveness of sins, and reconciliation, through the death of his Son. This is the same message which God is still sending by all who are his true ambassadors. There is no other gospel, and those who present another message are not, in their service, ambassadors for God, messengers and mouthpieces of his spirit.

The Apostle Paul tells us that "It pleased God through the foolishness of preaching to save them which believe"--that is, it pleased God to adopt this method of declaring the truth respecting his redemptive plan, and to accept and justify those who would believe and accept this testimony. The testimony may reach people today through letters or tracts or books, or through oral preaching; it matters not in what manner; it merely matters that the true message shall be delivered, and received; but the message

R2990 : page 109

goes, invariably, through the human channel, and not through angels, nor by the holy spirit's power or operation aside from human agents. We are to bear in mind these lessons of God's methods, and to apply them appropriately in connection with the affairs of life. We are not to expect the Lord to move upon or instruct our friends or kindred or neighbors; but are to remember that this honor he has conferred upon his "royal priesthood;" and accordingly we are to be "not slothful in business; fervent in spirit; serving the Lord;"--serving the truth in any and every manner open to us.

THE JUDGMENT OF THE QUICK AND DEAD.

After telling the message itself, Peter explained to Cornelius that Jesus commanded the apostles to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. (Verse 42.) The coming judgment, or trial, of the world, is an important part of the gospel message; and is not to be neglected in the preaching of the gospel.

What advantage could accrue to the world through the death of Christ if there were no future judgment or trial for them? All were judged once in the person of Adam; and his condemnation passed upon all. The world needs no further judgment along the lines of the Adamic transgression and its weaknesses. The sentence for that transgression was complete, and leaves nothing that could be added;--the Judge was Jehovah himself, and the sentence was death. And now the good tidings includes the fact that Christ is to be the Judge of the world--which signifies that a new trial for life is to be accorded to Adam and his race. This of itself implies a release from the original death sentence; it implies a redemption from Adam's sentence, and an individual trial to determine which members of the redeemed and to-be-tried race will be accounted worthy of everlasting life. Yes, this is "good tidings of great joy" for the world;--even tho the great Adversary has deluded the vast majority, even of Christians, into thinking to the contrary--that no new trial such as Adam had at first is to be granted to the whole world, bought with the precious blood of Christ.

All are witnesses that this trial could not have begun before Jesus became the Judge--hence that none of those who had died in the four thousand years preceding could have been judged by him;--none of them could have been on trial for eternal life. All should likewise be aware of the fact that the world in general has not been on trial since our Redeemer was appointed the Judge, and that it is not on trial today; --that, on the contrary, the great mass of the world neither knows the Judge nor understands the law, nor has any conception of the conditions and requirements necessary to life everlasting. This agrees exactly with the statement of Peter, under consideration; and it agrees also with the statement of the Apostle Paul, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31.) The appointed day, as the Apostle indicates, was still future in his day, and is still future in our day. That day, as we see from other Scriptures, is the Millennial day, "a day with the Lord, a thousand years." (2 Pet. 3:8.) The only judgment--trial--since our Lord's resurrection, which has resulted to any, determining the question of life or death eternal, has been to the Church. The Church, as spiritual Israel, has had much advantage every way over the remainder of mankind; because, during this Gospel age, it is being "called of God according to his purpose,"--that the overcomers may be joint-heirs with Jesus in his coming work of judging the world. "Know ye not that the saints shall judge the world?"--I Cor. 6:2.

Peter, in discoursing on the matter, evidently had his mind more widely opened than ever before to a realization of what our Lord meant in giving the general commission to preach the Gospel, not merely to the Jews, but to whoever would have an ear to hear. Peter was not expecting "ears" amongst the Gentiles; but now he perceived that God was not a respecter of nations and features, etc., but that the message was open for all, and he did his best to present it. He proceeded to show that Jesus, as the

Messiah, was not evidenced merely by the things connected with his ministry, and the ministry of his followers; but that all these things were foreknown to God, and planned, and foretold through the holy prophets of Israel, and that only in and through the name and merit of Jesus,--only to those exercising faith in him, was God pleased to show a reconciled face, and from such only was he willing to take away all sin and shame, and to adopt them into his family.

Cornelius and his devout household and friends had been waiting for just such a message of divine grace; and as the words fell from Peter's lips they were quickly and gladly appropriated in the hearts of his hearers, who were by this time accepting Jesus with the same fullness and appreciation as Peter himself. Their hearts being thus in the right condition before God, it would have been appropriate for Peter to have said to them, Now brethren, your proper course will be to be baptized into Jesus by a water baptism,--symbolizing your faith in him and your full consecration to be dead with him, as his faithful followers. But Peter was not ready to take such a step, we may be sure. He was surprised that God was willing that the Gentiles should even know about the wonderful provisions of salvation in Jesus; which of itself would have been a blessing. But he was not yet prepared to expect that the Gentiles would be received of the Lord on practically the same terms, and with exactly the same manifestations of divine favor as were the Jews. To make good Peter's insufficiency of knowledge to baptize them, and to lay his hands upon them that they might receive the gifts of the spirit,--and as a lesson to Peter also,--the holy spirit was given to Cornelius and his companions without the laying on of hands--in the same manner that it was bestowed upon the assembly at Pentecost.

Peter quickly learned the lesson, and undoubtedly his readiness to learn it was in large measure due to his humility and sincerity of heart, the fulness of his consecration to the Lord, and his desire that the divine will should be done in every particular. Peter and his companions from Joppa, "they of the circumcision," were astonished at God's favor upon the Gentiles, yet they were not envious. They were glad to welcome as cleansed, as brothers, all whom the Lord indicated that he had received into his fellowship. The result of this outpouring of the spirit was a grand testimony meeting. The record is that they "magnified God," praising him, rejoicing in their acceptance, etc. Then Peter drew their attention to the symbolical baptism and the propriety of observing it. We are not given his arguments on the subject; possibly he explained that in thus publicly symbolizing

R2990 : page 110

their consecration to the Lord they would be strengthening their own faith; buttressing their own determination to live and die the Lord's; possibly, too, he showed them how beautiful is the significance of the water immersion as a symbol of death and burial with Christ; as a symbol also of a resurrection to newness of life in the present time, and to a newness of life in perfect bodies at the second advent of the Lord. Or possibly he merely contented himself with explaining to them that it was the Lord's own method of doing, and that he commanded that all of his followers should similarly be immersed.

Having called for an expression from those present --especially from the brethren who accompanied him from Joppa--to know if any objection could be thought of why these dear brethren, who had believed in the Lord, who had given evidence of their consecration and good works, even before they knew of the Lord and his glorious plan, and who now had been accepted of God, and his acceptance manifested --why these should not be admitted to every blessing and arrangement which God had provided for his faithful ones--irrespective of their being Gentiles by birth. No objection being offered Peter commanded [directed] them to be baptized in the name of the Lord. He had been sent to teach them, and he delivered his message with no uncertain sound. Similarly the Lord directs all of his people, all who have an ear to listen and to hear his message, through the Apostle Peter, in this lesson. We command no one, for we have no authority; we are not apostles. We can merely point out the command of the apostle; the example of all the apostles; the example of our Lord, etc., and leave the matter with the "ear" and conscience of each. Indeed, where we recognize that the true immersion of the will, into the will of Christ, has been accomplished, we may properly recognize the brother or sister in full fellowship, even tho he or she has not performed the outward symbolic immersion in water; because we are living in a time when great confusion on this subject prevails, and when it would be improper that we should cast off, reject, or even temporarily disfellowship any brother or sister who gives evidence of having had the real antitypical baptism into Christ. For a general examination of the question of Baptism, see our issue of June 15, 1893. A copy supplied free on application.

===================

R2991 : page 110

QUESTIONS AND ANSWERS.

"ELSE WERE YOUR CHILDREN UNHOLY."

Question: The Apostle says in I Cor. 7:13 that "the believing husband sanctifieth the unbelieving wife; likewise the believing wife sanctifieth the unbelieving husband; else were your children unholy, but now are they holy." (1) In what sense of the word does the believing one sanctify the unbeliever? Is it not the truth that sanctifies? and is it not God who sanctifies through the truth? and is it not ourselves he sanctifies, in the sense of setting apart to the Lord and to his service? What does the Apostle mean by a different statement? (2) In what sense are the children holy in this text? Is there any imputed holiness? Can they be said to be partakers of the divine nature through their parents? What does the Apostle mean?

Answer: The words "sanctify" and "holy," as used in this text, do not have at all the same signification that is properly attached to them elsewhere in the Scriptures. The Apostle is discussing the fact that amongst the consecrated of the Lord's people were some unequally yoked with unbelievers--married to unbelievers before receiving the truth and coming under the enlightening influence of the spirit of truth and counsel from above through the Word.

The question discussed is respecting the holiness of the children born of mixed (believing and unbelieving) parentage. Would such children be counted strangers, aliens and foreigners to God and his favor, because of the unbelieving parent, or would they occupy the relationship of favor with God through the believing parent? This important question is not so clearly discerned today as it was in the days of the apostles, when people knew from the Jewish pattern that all the posterity of Adam shared in his fall and in the condemnation which came upon all through him, and that all by nature were "children of wrath." (Eph. 2:3.) They perceived that Israel had been lifted out from amongst the nations by the Lord through a Law Covenant, and that all born into that nation were born under the terms of that covenant, while all born outside of it were strangers and aliens and foreigners to God and his provisions. Now they understood that a New Covenant had been introduced, taking the place of the Law Covenant; but they could readily discern that as it requires some means of coming under the Law Covenant in order to be recipients of its favors, so now it requires some process to come under the terms of favor represented in the New Covenant. They could see that the believing husband or the believing wife would be under the New Covenant, but they could see equally that the unbelieving husband or unbelieving wife would have neither part nor lot in the matter. The query which the Apostle is answering may be stated thus: How about our children? Must we wait until they come to years of discretion before we can introduce them to the Lord, and consider them to be under his protection, if they then accept him? or is there any way in which children might be brought under the terms of the New Covenant? The Apostle's answer is that God counts the children as belonging to whichever parent belongs to him; and thus counting the children, they are reckonedly treated of him, not as sinners, but as without sin, that is, justified.

As the unjustified state is a state of sin, so the justified state is one of removal or covering or passing over of sin, and hence one of holiness--though not what is generally represented as holiness in the Scriptures, through an entire consecration to the Lord as living sacrifices. Such children partaking of the justification of their parents, might properly be considered as belonging to the "household of faith," altho they had not in any sense of the word become saints, by a presentation of themselves as living sacrifices. Hence also they could not in any sense of the word be considered "members of the body of Christ," nor as being begotten of the spirit of adoption to the spiritual nature.

As respects the sense in which the believing husband or wife sanctifies the unbelieving one: The thought is that in the exercise of the procreative powers the Lord's favor upon his consecrated child extends, to this necessary degree, to the partner in life--so that the children shall not be counted as partially the Lord's and partially children of wrath; but shall be counted as entirely the Lord's and as under his protection and care during the period of infancy, to the same extent as is the believing parent.

IF ANY MAN DRAW BACK.

Question: A brother who has manifested considerable interest in present truth in the past, seems to have lost it to some extent, and has re-united with the denominational sect he withdrew from previously. In what position would you think such a course places an individual? What is the right and wrong involved in such conduct?

Answer: (1st) While we may safely reckon that many members of denominations are properly true children of God, and may properly fellowship them as brethren in Christ, notwithstanding the fact that

that they are still in Babylon, and blind to the harvest message, yet the case seems quite different when we apply it to those who by God's grace have once been delivered out of Babylon, and who return thither "as a dog to his vomit, as a sow that was washed to wallowing again in the mire," of sectarianism and blasphemy against God. I think this is a case such as the Apostle Peter mentions, where "it would have been better for them that they had never known the way or righteousness, than that they should know it and turn again from the holy commandment." --2 Pet. 2:21,22.

(2) However, on the question of right, I suggest that it is all right that those who are not appreciative of the light should go into the outer darkness. It is all right, because it is the divine arrangement, that those who have tasted of the good word of God and the powers of the age to come, and have not appreciated them, should lose them. We are not saying that they lose them forever; that is not for us to decide, but for ourselves we safely can say,

"My soul, be on thy guard:
Ten thousand foes arise.
The hosts of sin are pressing hard
To draw thee from the prize.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done
Till thou hast gained thy crown."

===================

R2991 : page 111

THE MEMORIAL SUPPER.

--APRIL 20TH, 1902.--

AS ALREADY ANNOUNCED, the true anniversary date for the commemoration of our Lord's Memorial Supper, according to Jewish reckoning, will this year be the evening of Sunday, April 20th, after six o'clock. The fact that Roman Catholics, Episcopalians, and others, will this year celebrate Good Friday as its memorial nearly three weeks earlier than the true date has caused confusion of thought to some, who have written inquiring if we had not miscalculated. We answer, No. The discrepancy is the result of a change of method of counting, adopted in the second century for the purpose of avoiding the Jewish Passover. By this the first Friday after the 14th of the Jewish month, Nisan, took the place of the irregular days upon which the 14th of Nisan itself would occur. Later this was confirmed by the Council of Nice,--"which decreed that Easter (Passover) should be celebrated throughout the Church after the equinox, on the Friday following the 14th of Nisan."--McClintock & Strong's Ecclesiastical Encyclopaedia.

We still pursue the earliest method of reckoning, which was long and strenuously defended by the Churches of Asia Minor, to whom most of St. Paul's epistles were addressed;--counting Nisan from the Spring equinox, the usual Jewish method, and letting the date fall as it may on any day of the week. Respecting this early observance, the authority quoted above (McC. & S.E. Encyclopaedia) says:--

"In the earliest ages of the Church, the day of our Lord's crucifixion was religiously observed, not independently, but as part of the sacred season of Easter [Passover] which was celebrated by Christians instead of the Jewish Passover, in commemoration at once of the death and resurrection of Christ."

* * *

The meaning of this Memorial Supper and its appropriateness as the time and manner of commemorating our Lord's death has already been presented in these columns. (March 1st, 1898, Dec. 1st, 1901.)

We hope that the celebration this year will be quite general among our readers;--not only where there are little groups or churches to assemble themselves, but also where there are only "two or three" to meet in the Lord's name; or where solitary individuals must perforce celebrate alone. We are solicitous because we know that those who observe it in the right spirit will have a special blessing and uplift, and that those who neglect it will miss correspondingly.

The Allegheny Church will convene for the celebration at 7:30 p.m., in Bible House Chapel. Friends

will be cordially welcomed; but we advise that on such occasions each should so far as possible avoid absence from his usual meeting. If unfermented wine cannot be procured, "fruit of the vine" can be made by stewing raisins. If regular unleavened bread cannot be secured from some Jewish baker or family, biscuit would be the best substitute.

We hope that each little gathering will appoint one of its members to send us a postal card report of the number attending and the interest manifested.

===================

SEMI-MONTHLY.
VOL. XXIII. APRIL 15, 2002. No. 8.

CONTENTS

Great Voices in Heaven...........................115
Time of the Dead--to be Judged...............116
All Rewards and Punishments
Under Seventh Trumpet......................117
Whose Are the Great Voices?..................117
The Privilege of the Service.................119
Volunteer Work for 1902......................119
What Doth It Profit?.............................120
Noting Dispensational Changes....................120
The Charges Against Peter....................121
"The Disciples Were First Called
Christians at Antioch"......................123
An Interesting Question Answered.................126
Letters of Interest..............................127

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

OLD THEOLOGY TRACTS.

Your recent valued orders for tracts have about exhausted our supply but plenty more are being printed, and orders will be filled soon; if not, order again.

THE NEW BIBLES WITH DAWN, ETC. REFERENCES.

We have received a small sample lot of the new Bibles and they are very satisfactory. It will require considerable time to bind and prepare for shipment the entire 5,000; but some of them will go out soon. If your address has changed since you ordered, advise us at once of old and new residence, as labels are written as soon as payment is received.

We announced an advance of $1.00 on each style, after December 1, 1901; but we do not feel quite satisfied with this, especially since we find that those who have delayed ordering number many of the poorer brethren who can least afford the extra dollar. True, the original prices, $2.00 bound in "French Seal," and $3.00 in genuine morocco, silk sewed, proved to be too low;--less than cost when the postage is added. However, the loss will amount to but little more if all get the books at the same prices; so we have concluded to supply all at the same figures--so long as the lot lasts;--and there will probably never be another edition embodying the same features.

Those who have sent the extra dollar on account of these Bibles will please notify us what else we shall apply it to; or if they prefer to have it returned in cash.

1902--PILGRIM VISITS--1902.

If you desire a Pilgrim visit, free, be sure to respond to the questions of page 2 of our January 15th issue.

===================

R2992 : page 115

GREAT VOICES IN HEAVEN.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever."--Rev. 11:15. R.V.

WE ARE NOT SURPRISED that it is difficult for the Lord's people, and impossible for the world, to recognize clearly and distinctly the fulfilment of prophecy at the time of its fulfilment. It has ever been thus. Looking back to the first advent of our Lord, where many prophecies converged and met fulfilment, we notice with what difficulty even the "Israelites indeed" were then enabled to grasp the reality of their fulfilment. We remember how the Lord's brethren and his disciples, although in close contact with the Master, hearing him who "spake as never man spake," and seeing miracles performed such as had never been performed before, were, nevertheless, "slow to believe all the things written [concerning the Messiah] in the law and the prophets"--slow to realize the fulfilment of these predictions. Even John the Baptist, who realized that he had been specially commissioned of God to do the work of a forerunner, to introduce Messiah, and who had been given the token that the one upon whom he should see the dove descend, he might know to be the real Messiah,--after he had borne this witness to Jesus, saying, "Behold the Lamb of God which taketh away the sin of the world"--after all this, was not thoroughly convinced of the fulfilment of either his own prophecies or the prophecies of others; and while languishing in prison sent messengers to our Lord inquiring, "Art thou he that should come, or look we for another?" Jesus offered him no new demonstration, but merely pointed out that the Scriptures were being fulfilled by him day by day,--demonstrating that he was the very Christ.

Indeed, we see clearly that all prophecies were written with the divine intention that they should be so obscured as to be unintelligible except to a particular class for whom their information was intended; and to be made known to these only through the guidance and interpretation of the holy spirit. It is in perfect accord with this that we find that our Lord's teachings at his first advent were spoken in parables and dark sayings; that hearing his hearers, might not understand--except the few, the "Israelites indeed," the chosen, the elect. To these our Lord so explained his course; saying, "Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without [to outsiders] all these things are done in parables [and dark sayings];...that hearing they may hear and not understand." (Mark 4:11,12.) And these chosen "Israelites indeed" needed special instruction even after his resurrection; for we read that he explained unto them the Scriptures; saying, "Thus it is written and thus it behooved the Son of Man to suffer and to enter into his glory." Similarly it was with difficulty, and only under the guidance of the specially instructed apostles, that the primitive Church learned of the partial fulfilment of Joel's prophecy in the Pentecostal blessing; and, later on, were taught respecting the fulfilment of other prophecies through the widening of the message of reconciliation and joint-heirship in the Kingdom, so as to include such Gentiles as would come unto the Lord through faith and obedience.

These things being obviously true, we are not to wonder that the fulfilment of prophecies now, in the end of the Gospel age, in its harvest time, should be similarly obscure, and require elucidation, and then be comprehensible only to the true spiritual Israelites, now keenly awake, and seeking to know and to do the Lord's good pleasure. In the Millennial

Dawn series, we have called attention to many of these prophetic fulfilments now transpiring;--to the end of the 6,000 years of the reign of evil, and to the opening of the seventh thousand, or period of rest and blessing;--to the great antitypical Jubilee, a thousand years long, in whose beginning we are now living, and whose trumpets of Jubilee announcement are now antitypically being blown in the proclamation of the restitution of all things which God hath

R2992 : page 116

spoken by the mouths of all the holy prophets (Acts 3:21); --to the "Times of the Gentiles" whose full end will be with a great time of trouble, political, ecclesiastical, social, witnessing the full establishment of Christ's Kingdom upon the ruins of present institutions; --to the close of the 2,300 days of Daniel's prophecy, and the cleansing of God's antitypical temple, the true Church, from the defilement of the dark ages, as now being due;--to the end of the 1,335 days of Daniel's prophecy which were to bring in the present "harvest" time, which, as foretold, has brought, and is bringing to God's people great joy and blessings through an expanded view of the divine plan of salvation, enabling them to appreciate better the heights and depths and lengths and breadths of the love of God, which manifests itself in the divine plan; --to the completion of the parallels between fleshly Israel, the type, and spiritual Israel, the antitype, by which we see that we are now in the "harvest" of the present age, and can know what to expect in its remaining years if we look back at the closing years of the Jewish harvest, the type. As our Lord Jesus said to some of his faithful ones when explaining the prophecies due at the first advent, so, also, might now be applied, to some of God's people, the Master's words,--"Oh, slow of heart to believe all that the prophets have spoken."

Our text is another prophecy which we believe applies in this harvest time, and which, consequently, has a beginning of its fulfilment now. As already pointed out in these columns, we, in common with almost all expositors, recognize that the seven trumpets of Revelation are symbolical and not literal-- indeed that this entire book is a book of symbols, and that so far it has been symbolically fulfilled. Christian people in general understand that five of these trumpets have already "sounded" and are in the past;-- we would say six. It is admitted that those that have already "sounded" have not been literal blasts of a bugle on the air, but divine decrees and their fulfilments; and we esteem that it is reasonable to expect that the seventh trumpet will be similar in this respect to the preceding six. But literal things are so much more easily received by the natural man that, even though absurd, they commend themselves as instead of the truth,--until our minds are guided of the holy spirit into the proper channel by "comparing spiritual things with spiritual"--by comparing the seventh trumpet with the preceding six trumpets, and not with a natural blast upon the air. So firmly entrenched is the error that many advanced Christians, Bible students and ministers are really expecting some day to hear what is sometimes denominated "Gabriel's horn," shrill enough and loud enough to awaken the dead. It is both proper and necessary that we exercise great patience with Christian brethren, who thus display their infantile development of knowledge in respect to spiritual things, while we point out to them that this seventh trumpet--"The Last Trumpet"--"The Trump of God," is as much symbolic as were its predecessors, and marks a much larger and more important fulfilment than any of them. Its fulfilment extends through a period of 1,000 years; its events mark and coincide with all the various features of the Millennial reign of Christ. Its beginning, we understand, was in 1878, and its termination will be a thousand years future from that date. It will be "sounding" for all that time--during which its events will be in process of accomplishment.

What the events represented by this Seventh Trumpet are, is briefly explained in the verses following our text (17,18). The first feature of this Trumpet is the announcement of Christ's Kingdom in the earth--the assumption of his great office, the beginning of his reign. This, as we have already shown from other Scriptures, was chronologically due to begin in 1878. The results of this assumption of authority by Messiah follow in due course as narrated. (1) "The nations were angry and thy wrath is come." The laying of judgment to the line and justice to the plummet, and the sweeping away of the refuge of lies, an early feature in our Lord's reign, as described in the prophecy of Isaiah (Isa. 28:17), will necessarily result in great commotion in the affairs of the "present evil world"; because its social, financial, political and religious conditions and arrangements will not square with the Lord's line and plummet of righteousness. And because he will not

R2993 : page 116

put a new patch upon an old garment, present institutions in their entirety will be overthrown, as has been predicted, in the "time of trouble such as was not since there was a nation"--no, nor ever shall be afterward. How graphically in a few words is this trouble pointed out,--"The nations were angry, and thy wrath is come."

TIME OF THE DEAD--TO BE JUDGED.

Then follows a statement of the object of the establishment of the Kingdom upon the ruins of present institutions; namely, because that will be "the time of the dead that they should be judged." The dead--who are they but the whole human family which came under divine sentence of death? "Death has passed upon all men, for that all are sinners." Only those who have heard of and have received Jesus upon divine conditions have life; all the remainder of mankind, from the divine standpoint, are dead --under sentence of death, and rapidly hastening to the tomb. "He that hath the Son, hath life; he that hath not the Son of God, hath not life."--John 5:12.

But are the dead to be judged? If they have not already been judged, why should they be dead? Is not death the penalty of sin, the sentence, the result of a judgment? Truly so; but a redemption has taken place. All became involved in sin and its penalty, death, through one man's disobedience (Adam's), and even so through the obedience of one (Jesus) justification to life has passed upon all the condemned,-- the dead world. As a result of the atonement the whole world of dead humanity is to have an opportunity of hearing the voice of the Son of Man (his commands), and of obeying, and of thus being judged by his words, to be either worthy or unworthy of everlasting life. They cannot be judged without his words, and the vast majority,--"dead in trespasses and sins," blinded and deafened by the Adversary, through sin,--have not thus far been enabled to hear their Redeemer's wonderful words of life. In the present age only "so many as the Lord your God shall call" have been able to hear with any distinctness; only such, therefore, have had any responsibility for, or been able in any degree to reject, the wonderful

words of life, and to bring upon themselves afresh the sentence of death,--the Second Death. The present age, therefore, witnesses the call and the acceptance of only a "little flock" to whom it is the Father's good pleasure to give the Kingdom,--to make joint-heirs with Jesus Christ their Lord in the Millennial Kingdom. They will be with him in all the work of his one thousand years' reign, for the blessing and uplifting of the dead. The dead world will then have the eyes of its understanding opened and its ears unstopped, and the knowledge of the Lord shall fill the whole earth and reach every member of the dead race, not only those who have not yet gone down into the tomb, but "all the families of the earth;" for, "all that are in the grave shall come forth" for the very purpose of hearing the "wonderful words of life," and of being judged by them. If they shall accept them heartily they shall, by restitution processes, be brought fully up to life conditions; such as Adam possessed before sin and death took hold upon him; if they shall reject them and cling to sin and injustice, they shall be adjudged worthy of the Second Death and be "destroyed from amongst the people"--Acts 3:23.

What is here termed "the time of the dead that they should be judged," is elsewhere termed the "day of judgment," of which the Apostle declares, "A day with the Lord is as a thousand years"--with men. We remember that the inspired declaration respecting this day of judgment is--"God hath appointed a day [the Millennial day--the thousand years of Christ's reign], in which he will judge the world [dead in trespasses and sins, but redeemed by the precious blood] in righteousness [that is with a just trial or judgment] by that man whom he hath ordained"--the Christ, Head and body."--Acts 17:31.

What a glorious judgment day that will be, and how miserably false have been our conceptions of it in the past--how foolish, how ridiculous, how dishonoring to God and repulsive to justice, wisdom and love divine! Yes, this is an object worthy of the Millennial Kingdom;--it is emphatically "the time of the dead [world] that they should be judged," that they should have their trial for life or for death everlasting,--their share of the great ransom. Then will not be the time for the judgment of the Church, for that takes place in the present age; as it is written, "Judgment must begin at the house of God"; as it is written again, "When we are judged of the Lord, we are chastened, that we should not be condemned [judged] with the world"--in the coming Millennial age of judgment or trial.

ALL REWARDS AND PUNISHMENTS UNDER SEVENTH TRUMPET.

After having thus summarized the work of the Millennial age to be a work of judgment, beginning with a national judgment and wrath upon the nations in the establishment of God's Kingdom, and gradually accomplishing for every member of the race of Adam an individual judgment, the declaration proceeds to give certain particulars; saying,--it is the time "That thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that corrupt the earth." Here the entire work of the Millennial age, all the events covered by this seventh symbolic trumpet, are enumerated, the prophets, the ancient worthies, and the teachers or exponents of the Lord's words, of this Gospel age, together with all the saints, all the faithful in Christ Jesus, all the holy ones, are to be rewarded early in this Millennial day: their reward is to be amongst the first events under this seventh trumpet. Subsequently, all the dead world shall "hear the voice of the Son of God; and they that hear [obey] shall live [attain to full perfection of being, life everlasting];" thus will be fulfilled the rewarding of "them that fear God's name, small and great." They that reverence God will reverence his laws, and come into full and hearty obedience to the same; and to all such the Lord will be pleased to give the great reward of life eternal.

As for the others, such as will refuse to hear the voice of the Son of Man, such as will neglect, when they hear them, the wonderful words of life, such as will prefer injustice, in-equity, even when they know thoroughly the good from the evil,--what of these? These are corrupt, and their influence will be corrupting, defiling; and hence the divine decree is that they shall be destroyed in the Second Death. And all this rewarding and judging and cleansing of the earth from every defilement, bringing it back to its primitive holiness, perfect harmony with God--all this will be accomplished under the sounding of the seventh trumpet--by the time Immanuel's reign of righteousness shall have accomplished its intended work; for, "he must reign until he hath put all enemies under his feet";--until he shall have rescued from condemnation and death, and brought back into harmony with the Almighty, every member of the human family desiring such reconciliation with God and found to be a lover of righteousness and a hater of iniquity.

WHOSE ARE THE GREAT VOICES?

If now we have gotten a glimpse of the purport of the Seventh Trumpet, and are no longer expecting its fulfilment as a voice upon the air, but in the glorious events of the Kingdom, what shall we say respecting the "great voices" which, at its very beginning, are to announce that the time has come for the establishment of the Kingdom? We answer that we are not to expect them to be angelic shoutings in the sky, nor mutterings of thunder. We are to remember that the voices are symbolic as well as the trumpets, and in this direction we look for the fulfilment of this declaration which must be due at about the present time, if we are correct in our understanding of the prophetic teachings, to the effect that the Kingdom power of Messiah was assumed in 1878, and that the King has since been ordering the events which will shortly bring about the great time of trouble, the angry nations, and the wrath of God manifesting itself in their destruction, as nations and institutions --not as people, though, undoubtedly, many human lives will be sacrificed in that trouble.

As we examine some of the parallels given to illustrate the work of this Gospel age, especially the work of this "harvest" in the close of the age, we learn that like as the Lord and his followers at the first advent did a reaping work in the harvest of the Jewish age, separating the "wheat" from the "chaff"--gathering the wheat into the garner of the higher

R2993 : page 118

spirit dispensation, and leaving the chaff to be consumed with the fire of trouble which came upon the Jewish nation utterly destroying its polity,--so likewise will it be in the harvesting of this Gospel age, in the separating here of the "wheat" from the "tares;" in the gathering the wheat to the garner of the heavenly Kingdom and the abandonment of the tares to the burning time of trouble which will destroy the present institutions of the angry nations. As the reapers, who in the Jewish harvest gathered the wheat into the garner, were the Lord's faithful servants (men in the flesh), so the reapers in this present harvest will be the Lord's faithful servants (men in the flesh), under the guidance and instruction of his Word.

Similarly we find that the Lord's people living at the present time are again referred to by the Lord in figurative language, when he declares that he will send forth his messengers with the sound of the great

R2994 : page 118

trumpet [the Seventh Trumpet] and shall gather together his elect unto him, from the four winds of heaven. This work we understand to be now in progress; each one who receives a knowledge of present truth is not only made glad and strengthened, refreshed individually, but is also put into service forthwith and permitted in a special sense to be a co-worker with his Lord in the harvest work,--the gathering unto the Lord of all the ripe wheat of this present time. According to the parable the wheat and the tares were to grow together until the harvest; --there was to be no general gathering or separating before the harvest: and so we see that, in all denominations, wheat and tares are to be found very generally commingled. But now the harvest time has come, and the harvest truth, as a sickle, is to separate and gather the wheat, that it may all be safely garnered. The wheat is not to be gathered into another new sect, or denomination, with another new sectarian name, but is to be gathered to the Lord,--"Gather my saints together unto me; those who have made a covenant with me by sacrifice." (Psa. 50:5.) This work is going onward gradually, steadily; more and more the Lord's true people are coming to a knowledge of his true plan and getting free from the ignorance and superstition and blindness of the dark ages, superinduced by the great adversary, Satan. Gradually these faithful ones are being individually ripened, perfected and made meet for the Kingdom, and passing into it, they shall be "changed in a moment, in the twinkling of an eye"--the moment of death.

As in these various parables and figures, representing the end of this age, the living members of the Church are evidently the active agents in the Lord's service--as we do not see angels going about through the world binding the tares with literal cords into literal bundles, and gathering the wheat into a literal barn,--neither do we see the angels flying through the heavens [symbolic of the religious institutions of the present time]; so we are not to expect that the voices under the Seventh Trumpet, proclaiming the Kingdom, will be any more than human voices and human agents. Nor should we expect them to be other than the voices of those who have some measure of light in respect to the times in which we are now living, the harvest time, the time of the establishment of the Kingdom. Those who utter these voices declaring that the "Kingdom [dominion] of this world, has become the kingdom of our Lord, and of his Christ" must of necessity be such as have first learned this fact from some quarter.

There are some of God's people in all parts of the world (and their number is increasing daily) who do realize fully and thoroughly these very things, and who are doing all in their power to gather together, unto the Lord, all who are his consecrated ones;--seeking to separate the wheat from the tares and to prepare them for the garner, the Kingdom; and to these we must look expecting to hear from them the "great voices" announcing the Kingdom.

We might say that the volumes of Millennial Dawn have to some extent been such voices, announcing the Kingdom, and giving the reasons for believing that it began to be established in 1878; that it will reach full establishment in October, 1914; and that ultimately it shall bless all the families of the earth. These voices have been circulated here and there throughout the whole civilized world, not by worldly agents, not through book-sellers, but by those who have themselves been blessed by the light, and who desire to render a service to the Lord and to the truth, and to lay down their lives for the brethren by taking to them the glorious and encouraging message now due to the Lord's people. These voices have been uttered, and to some extent heard, in the symbolic heavens, the nominal church; yet they do not seem to fulfill all that is implied by the "great voices" of our text;--we note other voices, all however, from the--

"HERALD OF CHRIST'S PRESENCE."

For some three years past a "volunteer work" has been steadily progressing amongst the brethren--the work of rendering assistance to the members of the household of faith still in Babylon, still in darkness respecting the Lord, his true character, his true plan, and respecting the nearness of his Kingdom. This consists generally in the circulation of printed matter, not far from the exits of the various churches of all denominations, especially in the United States, Canada and Great Britain. Their services are all rendered freely "as unto the Lord"--time, energy, carfare, etc., are gladly sacrificed in the service of the truth and of the brethren; and, additionally, contributions are sent in from which the "ammunition" is provided,--the tracts, booklets, papers, etc., for free distribution. These "Voices," uttered for the past three years, have been "great voices" in the sense of being widespread and in the sense of exercising considerable influence--they have been heard by many.
But although they have been tending in the direction of the announcement mentioned in our text, they have not, up to the present time, made a distinct annunciation of the important matter mentioned in our text; namely, that the Kingdom time has come; that the King is present and has assumed the authority, and that his work is henceforth to be accounted the chief factor in connection with all of earth's affairs;--as leading up to the great disintegration of present institutions in the approaching time of trouble which shall make his people willing to hear his voice--when many nations and peoples shall say, "let us go up to

the mountain [kingdom] of the Lord's house; he will teach us of his ways and we shall walk in his paths" --when he "will turn to the people a pure language [a pure word of instruction which they can understand --in contrast with the present mysticism and confusion] that they may all call upon the name of the Lord, to serve him with one consent."--Zeph. 3:9.

The volunteer matter prepared for this present year (the issues of our journal for February 15 and March 15) had already been prepared, and contracts had already been made for a million copies of these issues, in equal parts, for this volunteer season, which will begin immediately after the Memorial--April 27th--before we thought of how wonderfully this year's distribution will agree with the declaration of our text. The matter was called to our attention by one of the brethren of the office force. Here will be a million voices proclaiming throughout the nominal Church (symbolic heavens) the great message of this present time; namely, the second presence of our

Lord as the reaper of the harvest of the Gospel age, gathering the wheat into the "garner" and destroying the tares (as tares--not as human beings) and establishing his glorious Kingdom upon a firm foundation of righteousness and equity, for the blessing of every creature redeemed by his own precious blood. These voices summarize in a brief way some of the testimonies of the Scripture respecting the presence of Christ, its time, its order of events, and his final manifestation in the glory of Kingdom power. We have no assurance that the "heavens" will hear, or respond to the message, and glorify God on this behalf; indeed we can only expect that at most only a remnant will be counted worthy to understand respecting the great work of God now in progress--just as only a few in the end of the Jewish age were found worthy to understand and appreciate the truths concerning their harvest time.

THE PRIVILEGE OF THE SERVICE.

Referring to the reapers of the Jewish harvest, his faithful disciples, our Lord said, "He that reapeth receiveth wages and gathereth fruit unto eternal life." The same words are evidently applicable in this present harvest: it is a privilege to serve our Lord at any time and in any manner, but a special privilege came to the faithful in the end of the Jewish age; and similarly a special privilege of service has come to God's people now, in the end of the Gospel age. The message may indeed be resented, and those who promulgate it may be spoken evil of and persecuted, as were the apostles and faithful brethren in the past; but what of this? Shall we not like them and like our Lord "learn obedience" by the things which we may suffer for the truth's sake? Shall not we also learn to "rejoice in tribulation" and to "count it all joy" when our names are cast out as evil, and when all manner of evil is said against us falsely for Christ's sake? Yea, verily! We do rejoice, and we will rejoice yet more, in the great privilege granted us of being co-laborers together with God in this grandest and most momentous day the world has ever known.

The number of those engaging in this volunteer service is quite considerable--especially in some localities where the love, the zeal for the Lord, and for the truth, abounds greatly. (Those who cannot thus engage can find other opportunities tho none better, except, perhaps, the colporteur work.) In Washington, Toronto and Boston, are found three of the most energetic companies, probably 70 per cent of whom are so full of zeal as to be able so to arrange their affairs as to participate in this service of the truth. It is not surprising to know also that nowhere does the love of the Lord, and interest in his cause more abound than among the brethren of these three cities.

The friends participating gratefully acknowledge that they have received blessings far more than compensating them for every trial and every sacrifice involved. Yes, indeed "He that reapeth receiveth wages," daily, hourly;--his service brings its rich recompense; he realizes that God is accepting his imperfect work through Jesus, and that thus he is confirming and establishing his faith and demonstrating the honesty of his consecration to the Lord, the reward of which God has promised shall be life everlasting through Jesus Christ our Lord.

R2995 : page 119

We hope, dear brethren and sisters, that in view of what we saw in our issue of December 1, 1901, respecting the "Three Signs" and respecting our share in the making of those signs; and in view also of what we saw respecting our privilege as reapers in the harvest, gathering the "wheat"; and what we saw respecting the gathering together of the elect unto the Lord; and what we see in this article respecting the "great voices" which are to declare the dominion of this world transferred to the Lord; and that now he is a King among the nations; and that it is our privilege to be engaged in the work of sounding forth the announcement in the "heavens";--in view of all these things we trust that fresh zeal, fresh energy, fresh courage, will be the portion of each of the Lord's consecrated ones, so that this year more than ever we may show forth the praises of him who hath called us out of darkness into his marvelous light.

Should all the Lord's people, who enjoy this light of present truth, become thoroughly awake to their privileges, it would probably require two million papers to supply their requirements during the coming season, and if this quantity should be called for, we believe that the Lord would, in due time, enable us to meet the requirements. Let us each resolve that others may do as seems proper to them; but that we will exercise our God-given judgments and opportunities in the service of the truth--as the feet members of the body of Christ "saying unto Zion,--Thy God reigneth"--the reign of the anointed one has commenced.

1902 VOLUNTEER WORK AND AMMUNITION ORDERS, 1902.

Let each little group elect as its captain for this "volunteer" service the brother manifesting the greatest executive skill and judgment. Ascertain how many "volunteers" you can secure. Meet weekly for conference, prayer and encouragement. Estimate the quantity of papers necessary to serve the attendants at all the churches you can serve, and order from us at once one-half of these. Order the remaining half one month before you will be ready to use them.

The object in having the two different papers for this year is, to avoid sending duplicates into the

R2995 : page 120

homes--because members of the same family usually leave church together. We will send the papers of equal parts in each bundle; but when you open the bundles, please, first thing, separate the two kinds and then combine them so that each paper of one date will be followed by another of the other date in the entire pile. Then as they are handed out they will go equally and alternately. We have no opportunity for thus mixing them before sending to you. Large orders will be filled in bundles of 800 and 1,600 (half and half, the two dates) and will be shipped by our printers by freight. Use up whatever old "ammunition" you have on hand, but order no more for this service.

WHAT DOTH IT PROFIT?

MAL. 3:14-18.

"What doth it profit me?" I hear a weary pilgrim say,
As he sinks beside his burden upon the "narrow way."
"What do I gain," he plaintive moans, "in service of my God,
Save weary pain and labor, bearing this heavy load?
For many dreary years I've toiled through sunshine and through rain,
Through chilling winds and wintry blasts, I've suffered keenest pain,
The rocks have cut my weary feet, I've left a bleeding track,
I cannot climb this mountain side, my feet are slipping back.

Why should I suffer day by day, bearing this heavy cross?
Why may I not the 'promise' gain without this pain and loss?
I see so many all around who do not serve the Lord,
Yet they are not thus burdened and their lives hold rich reward;
Their barns are filled with plenty and their vats with wine o'erflow,
While I am made to drink the dregs of bitterness and woe."
And thus he faints upon his way, and darkness fills his heart.
O, foolish one! with "armor" loosed, and pierced by Satan's "dart"--

Dost thou not hear the Master: "The servant's like his

Lord,"
O, listen to His message and heed His Holy Word:
"If ye will suffer with me, then with me ye shall reign;
He who would shine in glory, is perfected through pain."
We cannot walk with Christ our Lord and still find flowery ways,
The path that leads to Heavenly heights finds many sunless days;
The "narrow way" to Life Divine, oft leads through shadow-land,
Yet the loving Master walks beside, and holds our trembling hand.

The "shield of faith" we must not fail to use as on we go,
For "darts" are flying thick and fast from the Christian's wily foe;
The world has not been "called" to walk upon our "narrow way."
The shallow pleasures they enjoy are only for a day.
O, who would covet their poor joys, or look with envious eye
Upon the flow'rs which deck their path and blossom but to die?
Happy your lot, ye sons of God! O, "Jewels" of the Lord
Press on! Nor faint upon the road that leads to your reward!

The way is weary, yet it ends in life, in bliss, in God!
Press on! Nor longing look ye back o'er the path that ye have trod.
Keep looking upward toward the "Prize," and let its glory wake
Glad "Hallelujahs" to our King, who suffered for our sake;
Who died to give us life, that we might also with Him die,
Then share "His Resurrection" and His glorious throne on High!
--Alice G. James.

===================

R2995 : page 120

NOTING DISPENSATIONAL CHANGES.

--ACTS 11:4-15.--APRIL 27.--

"Whosoever believeth in him shall receive remission of sins."--Acts 10:43.

THE NEWS of Peter's visit to Cornelius and the baptism of the latter, a Gentile, into the Christian Church, created quite a hubbub--not in Jerusalem only, but throughout Judea. Peter may have been called to Jerusalem by the brethren to give some explanation of such an innovation;--or, learning of the commotion, he may have gone voluntarily to explain the situation and to set the minds of the brethren at rest respecting the propriety of his course. He took with him the six of the Joppa brethren who had accompanied him to the house of Cornelius. This was a wise course; Peter recognized that however well satisfied he himself might be respecting the propriety of what he had done, it was but just to the brethren to give as explicit a testimony on the subject as possible--to avoid the least ground for criticism or division of sentiment in the Church.

We note the divine providence which guided in this matter--that (1) it was Peter, the eldest, and in some respects the strongest of the apostles who was chosen for this service; and (2) that he was guided in judgment in respect to taking with him six of the prominent Joppa brethren. Thus does the Lord supervise the affairs of his people, while yet leaving the matter without a special direct revelation --teaching them rather by their experiences and his providential leadings. He could have sent an angel to the apostles, at the appointed time, to inform them definitely that the "seventy weeks" of Israel's favor had expired; and that now, in harmony with the divine plan, the gospel was to be preached not to Jews only, but to people of any or every nation who might be found with "ears to hear"--with hearts to appreciate it. But to have made such a revelation would have had three disadvantages; (1) the Church would thus be caused to walk by sight rather than by faith; (2) a precedent would have been established under which at any future time the Lord's people would have been warranted in expecting miraculous instruction, and thus their minds would have been diverted from the Scriptures which God intended should be the light upon our pathway; (3) miraculous instruction is opposed to thought, reflection and examination of underlying principles--so important to the progress of the Lord's people in grace and in knowledge.

We should not be surprised that the apostles

R2996 : page 121

would be opposed to Peter's going to the Gentiles with the gospel message; such a course was contrary to all the traditions of their nation for over sixteen centuries--seemingly in contradiction of many of the statements of the prophets: prudence, therefore, bade them beware lest the new light and blessing which they had received should mislead them into too great liberty--into license contrary to the Lord's Word. They probably called to mind that the promises indicated that God's blessings were to come to the world through Israel--"the forces of the Gentiles should come unto thee"--the "sons of strangers shall build up thy walls"--"the nation and kingdom that will not serve thee, shall perish," etc. They may also have recalled our Lord's words at the beginning of his ministry when sending forth the apostles, and subsequently, the "seventy," he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am not sent but unto the lost sheep of the house of Israel."--Matt. 15:24.

In view of these things the apostles and brethren did only their duty in calling Peter to account--in seeing to it that they took no liberty with the Lord's directions--that they did not attempt to get beyond, or to circumvent his arrangements. They did realize that a change of dispensation was upon them, and that in some important sense Israel was rejected by the Lord, so that only the remnant accepting Christ were now in divine favor; but they did not realize fully what this meant, nor see clearly how the Lord's promises centering in Israel were yet to be fulfilled. We can see now, in the light of providential leadings and apostolic teachings, and in the light of prophetic fulfilment, what it was not possible for them to see clearly at that time.

We can see that natural Israel was being rejected, --blinded with a blindness which would last for nearly nineteen centuries. We can see God's purpose to elect, in the interim, the spiritual seed of Abraham; taking, firstly, from the natural Israelites all found worthy; and secondly, completing the election with chosen ones selected from among the Gentiles --possessing the spirit of Abraham, the spirit of faith and obedience. We can see, that this Spiritual Israel was not fully explained through the promises and through the prophets; but that the elect church in the prophecies was counted in the Messianic promises --as members of the body of Messiah of which Jesus is the Head, "God blessed forever." (Rom. 9:5.) We can see, that not until this body of Messiah shall be complete will the Lord's promises to natural Israel have fulfilment;--then their blindness being turned away (Rom. 11:26-32), they will become the leading nation of earth, representative of the spiritual Kingdom of God, the glorified Church, the Messianic body: then the forces of the Gentiles will come to them, and all earthly interests will co-operate, and a blessing through Israel shall proceed to all the families of the earth.

THE CHARGES AGAINST PETER.

It is rather peculiar, that the charges made against Peter were not that he had recognized Cornelius as a Christian and baptized him and his household, but that he had gone into their house and had eaten bread with them--proceedings which were contrary to Jewish custom entirely--the recognition of the Gentiles as being on an equality with the Jews--

a matter which had been settled to the contrary with them, from time immemorial. Singularly, too, the Apostle Peter in his defense entirely ignored their charges and proceeded to acquit himself as though they had charged him in the way we would have expected --with receiving a Gentile into Christian brotherhood. Yet Peter's course was just the proper one, and, undoubtedly, he was guided thereto. There is a lesson in this for the Lord's people to the effect that it is always better to discuss fundamental principles and divine laws than to dispute over traditions of men and mere technical observances, customs, etc. When Peter got the fundamental features straight before the minds of all, the question of social customs was settled; whereas, if he had discussed the proprieties of the social custom, the larger question would still have been unsettled.

Peter's simple, humble, unvarnished explanation was a rehearsal of the facts in the case. He considered that the evidence which had convinced him that he was right, would similarly convince the others; and he was correct in this. He might on the contrary have "stood on his dignity" and have insisted that what he did was none of the business of the others--that he was an apostle and the eldest of them, and specially guided of the Lord; and that the Lord had even declared in advance that he should have and use the keys of the Kingdom; and that as he had used the first of these in announcing the divine favor on the day of Pentecost, so now he had used the other in opening the door of favor to the Gentiles. Such a course while it would have had a great deal of truth in it, would have been an unwise one to say the least; --the humbler, kinder, more brotherly course he did take speaks well to us of his heart condition, his humility, his love to the brethren, his desire to make matters so simple, so clear, so explicit, that none could have any occasion for stumbling over his action. Had he been arrogantly disposed, a great breach in the church might have resulted;--but no; the Lord was at the helm, and had Peter been out of proper condition of heart would not have used him, but some humbler brother for this service. There is a good lesson in this for us all--especially for such as are chosen leaders of the various little companies of the Lord's people: the lesson is, humility, brotherly kindness, love. Any appearance of haughtiness, anything dictatorial in manner or tone would be unbecoming in any of the Lord's people, but especially so in any seeking to serve him: leaders manifesting a haughty spirit should be considered, in that respect and degree, unsuited to the position they fill,--while those who manifest the humbler manner and spirit of Peter on this occasion, should be proportionately the more esteemed by all.

Peter rehearsed his experiences, the Lord's leadings, going into the smallest details, so that the brethren might have the benefit of the situation as fully as though they had been in his stead; and to their credit, the record says, that, when they had heard the particulars, so far from further murmuring against Peter or finding fault with his course, they

R2996 : page 122

glorified God. This shows us clearly that their opposition to the extension of the gospel favor was not the result of any narrowness or meanness of heart; but was the result of conscientious conviction respecting the divine program. They were gradually learning the lesson that a new dispensation was being ushered in, by divine providence, and their entire anxiety was that they might run no faster than the Lord's spirit, through his Word and providences, would direct them--glad, however, to note the leadings and to receive the lessons and to act accordingly.

Similarly, we today are living in a time of changing dispensations; similarly, the Lord's providence is now guiding his people to a clearer appreciation of his plan--to a discernment of certain changes of dispensation now in progress: First, that as in the end of the Jewish age the nominal systems of fleshly Israel were rejected of the Lord, and ignored, so now the nominal systems of spiritual Israel are rejected of the Lord, and all "Israelites indeed" are being gathered out of them. Second, as it was a difficult matter for the Jews to realize that divine favor would extend beyond their nation to the Gentiles, so now it is a difficult matter for Christian people to comprehend that divine favor does not end with the election of the Christian Church; but that, on the contrary, the blessing of all the families of the earth must there begin; and that the new dispensation, the Millennium, in which this favor to the world is to be bestowed by the Church, is nigh, even at the door. As Peter was patient in his explanation of the Lord's providence and leadings in respect to the greater lengths and breadths of divine favor, so now it behooves all of the Lord's people to be very patient, very gentle, and as wise as serpents in presenting to their fellow Christians, true Israelites, the evidence which the Lord's providence has furnished to us, in respect to the world-wide blessings and their nearness. Our Lord's words are applicable, "Be ye wise as serpents, harmless as doves."--Matt. 10:16.

Peter explained to his hearers the simple gospel message which he had presented to the Gentiles, and which they had so gladly received; that it was in no sense a perversion of the message preached to the Jews, and in no degree were any of the gospel's conditions modified to win Gentile approval; it was the same gospel that had blessed them which now refreshed and blessed the Gentiles. He told them of his surprise when the Lord manifested his favor toward the Gentiles by bestowing some of the gifts of the holy spirit upon them--similar to those bestowed upon the Jewish believers at Pentecost, and subsequently transmitted through the apostles. He declares that this manifestation of divine favor called to his mind the words of the Lord, "John indeed baptized with water; but ye shall be baptized with the holy spirit." (Acts 1:5.) By this he understood clearly that the holy spirit baptism was of much greater importance than water baptism; and he understood, further, that only the "you" class would be baptized with the holy spirit; and hence he could not logically ignore the fact that the Gentiles having received the same spirit must be in the Lord's estimation reckoned as members of the same body of Christ, and eligible to baptism, etc. He concluded his argument with a question which must have appealed to all of his hearers; "Who was I that I should withstand God?"

The whole company agreed, that Peter would have had no right to withstand the will of the Lord; but that every propriety called upon him to conform his teachings and his conduct to the Lord's arrangements; and so under this wise presentation the entire company came into full harmony of heart and mind, on an important subject which, had it not been

R2997 : page 122

properly handled, might have meant rending and discord in the early Church, and have made two or more factions of those who were at heart desirous of being right and in accord with the Lord's will. Let us each and all resolve to follow Peter's example in every such matter, and thus to study the welfare, the best interest, the peace, of Zion.

The decision of the conference was, that the evidence educed by Peter was unquestionable, that a new step in the divine plan had been taken, and that henceforth God had granted to the Gentiles as well as to the Jews the privilege of "repentance unto life." Very properly none of them thought of calling into question God's right, God's privilege in this matter of granting repentance unto life. These faithful brethren were not disposed to run into either of two extremes common to some today--they neither claimed that God was bound to give his favors only to Israel, nor on the other hand did they claim that he was bound to make a free offer of repentance unto life to everybody alike. Some today go to even a greater extreme than this, claiming not only an opportunity for repentance unto life to all, but that God must eventually and everlastingly save all--grant all everlasting life. Let all the Lord's people beware that they do not attempt to dictate to the Almighty; that they recognize him as a sovereign, and seek to know his will, and not to dictate according to their wills.

The brethren evidently drew the lesson which the Lord wished them to draw; namely, that God was thenceforth willing to grant forgiveness of sins to Gentiles as well as Jews who would repent and seek to be in harmony with him. There is no suggestion in this of coercion nor of acceptance upon any other condition than repentance and pardon of sins; and this implies faith in the Lord Jesus and in his work as the ransom for sinners, and turning to God with full sincerity of heart, to know and, as far as possible, to do those things which would please him. This is still the position of the Lord's people and must be to the end of the age; it is the established principle underlying all of the Lord's dealings and promises.

Our Golden Text is in full accord with this. The remission of sins, typically, year by year, was Israel's favor only, for centuries; and when the real sacrifice for sin had been offered, the privilege of repentance unto remission of sins, tho confined for a time (three and a half years) to the Jews was thereafter thrown open to all alike--"He that hath an ear let him hear" the message. There is no other means of approach to God than through the remission, the covering of our sins; and there is no other means of covering than through faith in the precious blood of Christ. "No man cometh unto the Father but by me." "There is none other name under heaven given among men whereby

R2997 : page 123

we must be saved." All suggestions therefore of salvation without a belief in Jesus,--all suggestions of salvation of the heathen in ignorance, all suggestions of their being no necessity for a knowledge of the historic Christ,--all suggestions that a recognition of the Christ spirit of righteousness is sufficient,--all suggestions of harmony with God through any other than the one, appointed, "Mediator of the New Covenant," --receive a thorough condemnation in the words of this text. The entire plan of God sets forth and honors not only divine justice, wisdom, love, and power, but it likewise sets forth and honors the Lord Jesus as the only way by which, access may be had to the Father, and by which everlasting life may be attained by any. In view of these limitations, how comforting are the assurances of the Scriptures, that for the vast majority of our race the time of knowledge and, hence, the time of probation for everlasting life is future; during the Millennium. In that, their "due time," all the deaf ears shall be unstopped and all shall hear the voice of the Son of Man (and his Bride, glorified) directing in the right ways of the Lord;--"and they that hear [obey] shall live."--It is a further cause of joy that this blessing and opportunity for resurrection to perfection, under the judgments of such gracious judges, is to extend also to "all that are in their graves."--John 5:25,28; I Tim. 2:6.

===================

R2997 : page 123

"THE DISCIPLES WERE FIRST CALLED CHRISTIANS AT ANTIOCH."

--ACTS 11:9-30.--MAY 4.--

"The hand of the Lord was with them; and a great number believed and turned unto the Lord."

ANTIOCH, at the time of our lesson, was the third city in the world in rank of commercial importance and population, the latter being estimated at 500,000. Its situation was about 300 miles north from Jerusalem,--a long distance in those days of foot and camel and sailboat traveling. It is noted as being the first city outside of Palestine in which a Christian church assembly was formed; and indeed, we might say that as Jerusalem was the center of influence in Palestine, so Antioch became a center of influence as respected the gospel amongst the Gentiles. It seems that the start of the work of the Lord at Antioch, the little spark of light and truth which started that important work, resulted from the persecution at the time of Stephen's death. Some of those forced out of Jerusalem by the persecution settled in Antioch, and, of course, they could not live and walk in the light of the gospel without letting the light shine out for others. This at first was done only toward those who were of the Jewish faith, for in a large commercial city such as Antioch there were sure to be large numbers of Jews. We know not how many of these were reached with the gospel; but it was confined to them, surely, until the end of Israel's seventy symbolical weeks--until A.D. 37. At the same time that the Lord was sending Philip to the Samaritans and to the Ethiopian eunuch, and opening the door to the Gentiles through the Apostle Peter, he was ready to open the door to the Gentiles everywhere; and under the leading of divine providence some of the Christian Hebrews got the proper thought at the proper time,--that a Gentile who would receive the Lord Jesus, and conform his life to his teachings, could be classed as a disciple equally as tho he had been born a Jew. The work thus started amongst the Gentiles at Antioch spread considerably, the Gentiles seeming to take more notice of it than had the Jews to whom the gospel was first preached, and, as our Golden Text assures us, large numbers believed. There is a lesson here, to the effect that while the Lord made clear to the apostles first the matter of receiving the Gentiles into the Church, he, nevertheless, did not confine his message to them, but was willing to use any convenient disciple, no matter how humble, as a mouthpiece for the truth, and was pleased to bless the consecrated ambassadors and their service. So today let each and all of the Lord's people be alert to notice opportunities for service, and let those who occupy a position as teachers in the Church emulate the example of the apostles, who manifested no spirit of jealousy in respect to this broadening of the work--rejoicing, rather, at the spread of the good news by whatever instrumentality the Lord might be pleased to use. This is the true spirit of discipleship, the spirit of humility. It is in accord with the Apostle's words, "In honor preferring one another;" "Rejoice not in iniquity, but rejoice in the truth."

The news of the gospel going to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the Church at Jerusalem--the head-center of the Christian work, so to speak. The apostles and all of the brethren had already been prepared by the Lord's manifest dealing in the case of Cornelius, and this, undoubtedly, would take away from their surprise and largely correct any prejudice on the subject of the Gentiles as fellow-heirs of the promises which had previously pertained to them alone. Nevertheless, we note that the record does not say that this news caused rejoicing in the Jerusalem Church. We may infer, therefore, that they heard with some considerable trepidation that large numbers of the Gentiles were attaching themselves to the faith, and may have reasoned that this would have an injurious effect upon the cause they loved to serve--inasmuch as the Jews would say, Yes, your message is good enough for the barbarians or the Gentiles; it takes hold of the non-religious; but it attracts very few of the deeply pious of God's chosen people, to whom belong the promises and the covenants of the Lord, etc. It would appear, then, that the original motive in sending Barnabas to Antioch (visiting other intermediate churches en route) was that he might see and judge of the true condition of things, and give some report as to whether the new converts were worthy in their lives and characters to be recognized as fellow-heirs with the saints. Barnabas, when he had come, took note of "the grace of God," manifested amongst the believers at Antioch--it must have been manifested not only in their faith in the Lord as their Redeemer and Master, but also in their conduct as disciples or followers of Jesus. It is written,

R2998 : page 124

"He that hath this hope in him purifieth himself even as he is pure," and we may suppose that Barnabas quickly discerned the cleansing and sanctifying power of the truth amongst these believers at Antioch, and thus realized that the cause, instead of being hindered by such accessions, would be honored. We read that he was glad; and we may assume, altho it is not stated, that he promptly made a report to the brethren at Jerusalem, and that they were glad also. A good man, out of the good treasure of his heart, is always made glad by evidences of God's grace operating in himself and in others. It is one evidence of the possession of the holy spirit, and that in good measure, when we rejoice in all good things --"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."--Phil. 4:8.

The apostles evidently made an excellent choice when they sent Barnabas. We remember that he was a Levite by birth, and this, unquestionably, would make him very careful of every Jewish interest connected with the faith, and, undoubtedly, he was well learned in the Law. We remember, too, that he was a native of Cyprus, an island in the Mediterranean Sea, near Antioch. Born thus at a distance from Jerusalem, amongst Gentiles, he was probably a broadminded man, as well as familiar with the dialect of the people of Antioch, and added to these good reasons for sending him, was a fourth; namely, his beautiful character, his helpfulness as a brother and a teacher in the Church. We remember that he sold a part of his property in the interest of the poor in Jerusalem. We remember, too, that he received the name Barnabas as a title of love and respect in the Church, which thus designated him "a son of consolation," a "helper." The fact that this good man was glad, is an assurance to us that the conditions he found in the Antioch Church were good conditions, for a good man "rejoiceth not in iniquity, but rejoiceth in the truth."

Barnabas at once overflowed toward the Antioch brethren, and in the same comforting and helpful manner as at Jerusalem he exhorted them all. The Greek word here is from the same root as his name, and signifies comfort, stimulation, assistance. No doubt he saw various things needing to be corrected; but instead of beginning with fault-finding, instead of lacerating their feelings and chiding them, he began, properly, by acknowledgment of what he saw in them as a cause for rejoicing. His comforting message was to the effect that they should cleave unto the Lord with purpose of heart. The word "cleave" here in the Greek signifies to glue, to adhere. He wished the dear brethren, new in the truth, to see to it that their hearts were firmly united unto the Lord, that their minds were fully made up, that their consecration to him was complete. This was the matter of first importance. Later on he might show them kindly, gently, certain weaknesses of the flesh to which they were addicted; or their hearts being more firmly united to the Lord they might very speedily see these inconsistencies of themselves, without a word being said. The point we would impress is that it was not a restraining of the flesh, nor a perfecting of it, that was sought, but a much deeper work of grace than this; a purity of heart, of intention, a heart-adhesion to the Lord. We today cannot do better than follow this same course in our endeavors to do good unto others as we have opportunity. The brethren needed strengthening rather than tearing. They needed building up in the most holy faith and love. They needed encouraging in heart-adhesion to the Lord, and that criticisms of the flesh come in afterward gradually and very carefully and kindly. There were three elements co-operating which made Barnabas so suitable a person for this service, and the same three elements in any of us today will surely make us able ministers of the truth. Those elements are stated here; viz., "He was a good man [moral, upright, reverential] full of the holy spirit [he had not received the grace of God in vain; it was in him a living power, the new mind guiding and controlling in all of his affairs] and of faith." However good a man may be, and however much of the Lord's character and spirit he may have, faith is essential. "Without faith it is impossible to please God." Let us strive to have all of these qualifications in our ministry, that we may be true sons of consolation, helpful in the Lord's service, and to his people wherever we may be. No wonder we read that as a result of his labors at Antioch much people was added unto the Lord!

The last we heard of Saul of Tarsus (Acts 9:30) was that after the opening of the eyes of his understanding, after he became the disciple of the Lord Jesus, and had preached in Damascus, and then in Jerusalem, his life being endangered the brethren sent him down to Caesarea, and then probably by ship to his native city, Tarsus. We are not informed regarding the nature of his work in his home city, but can readily suppose that one of his character and disposition would not long remain idle. And if the sphere of outward activities was a narrow one we may be sure that his mind was active in the study of the divine plan, and that his great heart was active too, in comprehending the divine grace and considering ways of service. He was in Tarsus while Barnabas was at Antioch, and the latter now had in mind the talents, the force, the logic, of Brother Saul, whom he had met in Jerusalem, and he concluded that Tarsus being not very far from Antioch he would look him up, interest him in the service of the Antioch Church, etc. He probably remembered that Saul's ideas were extremely broad in respect to the gospel --too broad, perhaps, for the brethren at Jerusalem to fully appreciate him when he was amongst them. But by this time all the brethren, and especially large-hearted Barnabas, had come to see the divine plan in a broader light--more nearly as Saul of Tarsus had comprehended it. Barnabas concluded that the conditions at Antioch were just such as would deeply interest Saul, and that the brethren there would be greatly profited by his assistance. He found him; he brought him to the Church at Antioch, where his influence was no doubt great for the good of all. We rejoice in noting the heart nobility of Barnabas. Many Christian men of smaller caliber would have

R2998 : page 125

reasoned themselves into a different course, and a wrong one; saying, As it is, I am the chief one amongst the brethren here, having had larger opportunities than the others, and having had close contact with the apostles at Jerusalem; but if I bring Saul into our midst his superior abilities as a logician, as an expounder of the Scriptures, will cast me quite into the shade, etc. Brethren who reason thus are misguided by their own selfishness. They forget that the Lord's work is in his own hands, and with such a spirit they could neither please him nor be prospered in his service, and that the reactionary effect upon their own hearts would be a serious one. All of the Lord's people should be noble and unselfish; and the closer any of us approximate this character the more will we be loved of the Lord, the more will we be loved of the brethren, and the more useful will be our sphere of influence for righteousness, for truth, for the Lord.

DISCIPLES WERE FIRST CALLED CHRISTIANS.

It is noteworthy that our Lord never gave any name to his people; he called them disciples, which signifies pupils, learners. The apostles have applied to the Church various terms, "church of the living God;" "church of God;" "church of Christ;" "the church;" but gradually the name "Christians," identifying God's people with their Redeemer and leader, came to be the general name throughout the world. It is a pity that any have thought it necessary to adopt any other names than these, common to the entire church of Christ, or to use these names in a sectarian manner. Evidently the name Christian should represent one who trusts in Christ as the Messiah--one, therefore, who trusts in him also as the Redeemer, and who accepts all the fundamental doctrines of the Scriptures, based, as they are, upon these two declarations--(1) that men were sinners, needing to be redeemed before they could be acceptable to God, and that they were redeemed by the precious blood of Christ; (2) that they have accepted the name of their Redeemer, and are seeking to walk in his footsteps. There was a start toward sectarianism in the early Church, some saying, I am a Christian, but of the order of Paul; others, I am a Christian, but of the order of Apollos; others, I am a Christian, but of the order of Peter, etc. But the Apostle promptly rebuked this spirit, assuring them that the relationship in Christ was all that was necessary; that neither Peter nor Paul had redeemed them, and that neither, therefore, could occupy the place of a head to the Church. The Apostle, furthermore, calls our attention to the fact that such a spirit on their part was an evidence of that much of carnality still remaining; that much of a worldly partisan spirit contrary to the thought and teaching of the holy spirit. It is to be regretted that ever since the Reformation times this spirit has prevailed to a large extent, some taking the name of Luther, others of Wesley, others of Calvin, others non-personal, but, nevertheless, sectarian or party names, as Methodist, Presbyterian, Congregational, Baptist, etc. We are not claiming that those who do these things are wholly carnal, without the Lord's spirit, but we do claim with the Apostle that a disposition to such a partisanship is contrary to the spirit of the Lord, and to that extent is carnal, fleshly, and should be overcome by all who would be recognized of the Lord as overcomers.

Let no one misunderstand us to advocate one sect or party as instead of many. On the contrary, we know that if there must be sects there is an advantage in having many, as they serve to keep each other within more reasonable bounds, serving to some extent to hinder gross arrogance and persecution. What we ought to have is one church, one household of faith, accepting the plain fundamentals of Scripture, and with limitations as to acceptance of more or less conjectural views outside of those fundamentals--all fraternizing, fellowshipping each other, and all known as Christians, and thus separated from all who deny the atonement, from all who deny the results of the atonement, in the resurrection, and from all who deny the propriety of a newness of life in the present time. In this view of the matter each individual Christian would have an independence as respected his own thought, aside from fundamentals

R2999 : page 125

which are clearly stated in the Scriptures.

BENEVOLENCE A FEATURE OF PIETY.

In view of the fact that the condition of the Antioch Church made Barnabas glad, and in view of the instruction and assistance rendered it by Paul and Barnabas, we are not surprised that it was a living Church, instead of a dead one, and we are not surprised that, an opportunity offering through a famine especially affecting the vicinity of Jerusalem, this congregation of believers at Antioch was prompt to make up a relief fund and send it to the Church at Jerusalem, as an expression of its love and sympathy and oneness of spirit. It is more blessed to give than to receive, not only as respects the sentiment of the matter, but the results are still more blessed. No doubt the contributions sent were a comfort and a help to the Jerusalem brethren, but the blessing to the givers we may be sure was far greater. The Lord would reward them, and that in proportion as they had given, at some sacrifice as respects earthly things, luxuries, etc.

"Is thy cruse of comfort failing?
  Rise and share it with another,
And through all the years of famine
  It shall serve thee and thy brother.
Love divine will fill thy storehouse,
  All thy handful still renew;
Scanty fare for one will often
  Make a royal feast for two."

We do not mean to say that this principle could be worked out now, under present conditions, with the nominal church full of "tares," and thoroughly soaked in false doctrines. What we do mean to say is that had it not been for the sectarian spirit which early crept into the Church after the death of the apostles, there would not have been the present number of tares, professed Christians, nor the same amount of false doctrine discounting the true. Ambition for numbers and for influence led to the formulation of doctrines which attracted the tares into the Church. Without these false ambitions, and with the fundamentals of the ransom and full restitution

R2999 : page 126

clearly recognized by all, the nominal Church today would be amazingly smaller than it is, but it would be comparatively pure, and it would be at one with itself, and there would be no desire for any other name than that of the one Lord and Head.

The question then may arise, In view of this what should we do? Should we join with those who are trying to form a federation of all the churches? We answer, No, for two reasons: First, because common sense tells us that such a union as is proposed is not along the principles which the Lord laid down, but is merely a human expedient. (Second) The Lord's Word shows us an illustration in the harvest time, and that it is not the time for organizing, etc., but a time for reaping, separating, threshing, winnowing, and gathering into the barn of the true wheat--the time also in which the tares will be bundled for the day of burning or great time of trouble with which this age shall close.

Our proper course is to separate ourselves from all the Babylonian systems and to "stand fast in the liberty wherewith Christ has made free," and to own no other name than his, and to accept no other standards than those of his Word. Our duty, after coming ourselves into this position, is to help others into the same liberty, and to avoid putting restraints upon the brethren, or making tests of any kind, except such as are fundamental--faith in the ransom and full consecration to the Lord, which would include an honest desire to know the meaning of his Word. There can be no danger amongst such as are taking this position, and where only this class is recognized as the Church, and where this liberty wherewith Christ has made us free is strictly observed.

===================

R2999 : page 126

AN INTERESTING QUESTION ANSWERED.

LIFTING THE CURSE.

Question.--When and how is the Adamic sentence lifted from the human race--the Church and the world?

Answer.--This subject has been treated at length in Dawn Vol. V., and also in our issue of August 1, 1901. For these reasons our answer here will be brief, for so large a question.

(1) The legal condemnation of the race has rested upon the world since Adam's disobedience, and this has led to the actual sufferings and dying of mankind. There is a difference, however, between the legal and the actual "curse." The legal curse or sentence went into force against Adam immediately after he had sinned, but the effects of that legal sentence in pain and suffering came on him and his posterity gradually, and are still with them. Similarly,

there will be a difference between the cancellation of the legal sentence and the rescue of man from the difficulties which came upon him as the result of the legal sentence.

(2) The work of Christ, the work of the atonement, embraces both of these features--man's release from the legal sentence of the divine law, and subsequently his release from the actual pains and weaknesses which came upon him as a result of that divine sentence. Our Lord's death was a full offset to the sentence against Adam, and could have been so applied at once, had this been the divine arrangement. If so applied it would have canceled at once the legal sentence against man, but it would have done nothing in the way of recovering him from his fallen and dead condition--that work of restitution is separate and apart from his redemption or purchase from the curse or legal condemnation of the law.

(3) Instead of applying his death at once, as a full cancellation of the legal penalty against the race, the teachings of the Scriptures give us the thought that our Lord Jesus presented the whole matter of his death sacrifice on man's behalf before the Father, and that it became a credit on his account, but that it was not yet applied to the world. The next step in the divine program was the arrangement for the justification of the Gospel Church--not actually, but by faith, reckonedly. So many as believed, so many as accepted Jesus, were reckonedly justified--reckonedly had the legal curse lifted from them, tho they were actually allowed to remain under the weaknesses and difficulties resulting from that curse. To such of these, reckonedly justified ones, as made full consecration of themselves to the Lord, the privilege was granted of walking by faith in the footsteps of Jesus, and being conformed to his sacrificial death;--the promised reward for this being a share in the Lord's glory, honor and immortality. But not until the last member of this elect body of Christ shall have been accepted as faithful will this Gospel age of sacrifice terminate.

R3000 : page 126

(4) As the Apostle explains, the Lord is reckoning that the various members of the body of Christ are filling up a measure of the afflictions of Christ (they are joined with him in the atonement sacrifice; not that their sacrifices could have been acceptable with God at all without that of their Lord Jesus, but that they are acceptable to God through and under the merit of his sacrifice). "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." (Rom. 12:1.) When the Church's sacrifice is complete

the whole work of suffering for sin ends, and forthwith the Church will be received to conditions of glory with her Lord, in the first resurrection, as he was received by the Father from the dead after he had finished his sacrifice. Then, according to the Scriptures, the Lord will appropriate on behalf of the whole human family so much of the merit of his own sacrifice, and of the entire sacrifice of the Church, as Justice could demand, and Justice will be fully satisfied of all its legal claims against mankind.

(5) As a result of such a legal satisfaction of the claims of Justice, early in the Millennial day, there will be no hindrance whatever to prevent the institution of the restitution arrangements which God has provided in Christ and the Church, and of which all the holy prophets have spoken since the world began. --Acts 3:19-23.

(6) Thus seen, the curse or condemnation for Adam's sin will be no more--as a legal sentence against mankind from thenceforth forever. Full atonement will have been made and accepted, for the

sins of the whole world.* But this will not mean that the effects of the curse will then instantly disappear; just as if a man imprisoned for crime by an earthly court lost his hair, his sight, his hearing, and in general his entire health, while serving out the imprisonment; if he were then pardoned and set free the pardon would not restore to him his hair, his sight, his hearing, all his health. These must be sought for in some other direction. Justice is not responsible for their loss, and has nothing to do with their restoration. The freed man must look for some good physician. Just so with the race and its release from the sentence--from the condemnation to death. It must also look to the "Good Physician." And this is just what God is providing for the world in the glorified Christ--a wonderful and faithful Prophet, Priest and King--to rule and bless and uplift the redeemed world, or so many of the race as will accept his just and gracious terms.

(7) Here, then, we see the distinctions between Christ, the Redeemer, and Christ, the Life-giver. We were redeemed by the sacrifice of Christ, and through the merits of that sacrifice all will be freed from the condemnation; and then, as the Life-giver, he who previously redeemed will restore as many as will accept his favors, bringing them back to the conditions of perfection from which they fell--back to a condition in harmony with their Creator, and thus back to a condition of at-one-ment with God by the close of the Millennial age.

----

*See "Tabernacle Shadows of Better Sacrifices."

====================

R2999 : page 127

LETTERS OF INTEREST.

Dear Brother Russell:--

Having just finished carefully reading the recent "Watch Tower," and with profit comparing spiritual things in them with the spiritual things contained in the Book (I Cor. 2:13); and having found much food, both milk and meat (Heb. 5:12-14), I discovered among the papers in the hotel in Mt. Jewett, the March, 1902, number of "World Wide Missions," a twenty page monthly, now in its fourteenth year, and which from its attractive appearance bade fair to furnish an appetizing dessert to the full meal just partaken. But I studied its aggressive frontispiece and turned its pages in disappointment. At her bare cupboard Mother Hubbard's poor dog was equally fortunate; no food was there, not even a discussion of the Sunday School lesson.

What it did contain was five portraits of as many Reverend gentlemen, and two groups of missionary subjects; ninety-four articles of various lengths concerning meetings, work, services, revivals, conferences, discipline, rum and opium, church erection, impecunious missions, money, Buddhist opposition, addresses, colleges, health and food, Epworth League, charcoal, one short poem, New England, China and war, travels, Africa, Europe, Mexico, Korea, Porto Rico, Chicago, self-denial, charity, mission-giving, benevolence and six complimentary notices and six personals; it believes they are just on the eve of success in China, and that by proper effort the world will be evangelized during the twentieth century. There was much regarding persons and things, in which the first person, singular and plural, predominated; and finally, six and one-half of its twenty pages were devoted to thirty-eight miscellaneous and illy selected advertisements.

The brethren who edit the paper seem full of zeal; but, alas! it does not appear to be according to knowledge (Rom. 10:2). There was not a single Scripture reference, nor did I notice any Scripture quotations. They were very anxious to prevent the use of profanity, liquor, opium and tobacco, but the coarser sins are not mentioned, while the more refined, as envy, lust, gossip, are overlooked. Meekness is mentioned approvingly, as an adjunct to benevolence, and for the benefit of the missions' coffers;

but love, joy, peace (Gal. 5:22,23) receive little attention. "Zions Watch Tower," on the contrary, contains of Scripture references nearly a thousand a year, and of quotations several times as many.

But if we are more favored by the light now due and shining upon us from the pages of the Bible, the "Dawns" and the "Towers," we have nothing of which to boast, nothing that we have not received (I Cor. 4:7); and we may well remember with fear that our duties and obligations increase as we advance from opportunity to knowledge, and from knowledge to still farther opportunity. Will you not pray for me, dear brother, as I do daily for you, that this wonderful glorious opportunity and light may not have come to us in vain.

With Christian love,
Your fellow-servant,
Wm. M. Wright,--Pennsylvania.

Dear Brother:--From the amount of publishing that you are doing, it is quite evident that your time must be fully occupied. On this account I have long hesitated to trouble you with my difficulties and hindrances to advancement in present truth. About one and a half years ago I received my first number of "Watch Tower," which I perused with pleasure and profit. Other numbers followed full of good Bible teaching.

I read the first volume of "Dawn" with much interest, and thought I had now found what I had been seeking for,--a substitute for the prevailing delusions of the day. I read and reread it and talked as much as I read, and gave to friends four or five copies. I then took up the succeeding volumes. I soon began to find things so contrary to my preconceived notions that I laid them aside and read volume V, which proved really "meat in due season." I have since been reading the three volumes laid aside and making some advancement. And now comes "Tower," March 15, containing the very subject I am stumbling over. I am reading them carefully and prayerfully, and hope to find the truth. Your effort to publish the truth is commendable.

"Old Theology Quarterly," in Yiddish is quite opportune. I think you hit the right thing to publish for Hebrews in that language which is spoken at the present moment by some millions of that people.

I am earnestly and prayerfully studying "Dawns." I have not much time for anything else at present.

Yours in the love and fellowship of the Truth.
C. C. Stanbro,--New York.

====================

SEMI-MONTHLY.
VOL. XXIII. MAY 1, 1902. No. 9.

CONTENTS.

Yearly Reckonings--Spiritual Accounts....................................131
Examples of Proper Counting, Valuation, Etc..............................132
How the Lord is Accounting Respecting Us...............................133
Contrasting Experiences of the Saints.............134
"It is His Angel!"............................137
"Thy Will Be Done!"--Poem.....................138
The Early Christian Missionaries..................138
Letters of Interest...............................142
Special Items.....................................130

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

NEW BIBLES GOING OUT.

We are glad to announce that the binders are making good progress with the new wide-margin etc. Bibles. The first thousand has gone out and others will follow at the rate of about 1000 per week. Wherever possible these go by express; and friends living in small places where express matter is not delivered, should call on express agent.

PATENT BINDERS FOR ZION'S WATCH TOWER.

The price has been advanced on us, so that on orders recently filled we have been losing money. We must restore the price to 50 cents each, delivered. However, they are still very cheap, as one binder holds two years' issues of Z.W.T.

1902--PILGRIM VISITS--1902.

If you desire a Pilgrim visit, free, be sure to respond to the questions of page 2 of our January 15th issue.

OLD THEOLOGY TRACTS.

Your recent valued orders for tracts have about exhausted our supply but plenty more are being printed, and orders will be filled soon; if not, order again.

===================

R3000 : page 131

YEARLY RECKONINGS--SPIRITUAL ACCOUNTS.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered."--Psalm 40:5.

BUSINESS MEN are at great expense to secure accuracy in their accounts. Millions of dollars are spent every year in details of bookkeeping, an important part of which is to enable proprietors to know definitely upon which items of their business there is a profit, and upon which there is a loss,--to the intent that the profitable branches may be increased, and the unprofitable ones corrected. This is admittedly a wise procedure.

If the case be such with those who are seeking temporal wealth and its honors, how much more careful accounting should be attempted in connection with spiritual matters! The Lord's people are not merely seeking for wealth, which will last for a few years, and then must be parted with--at the tomb, if not sooner;--they are seeking for the riches which perish not, and which thieves do not break into and steal. More than this, with the heavenly riches they are assuredly seeking also heavenly honors and glories--even joint-heirship with the King of kings and Lord of lords, in the Millennial Kingdom, and in the glorious opportunities which it will bring in connection with the promised blessing of all the families of the earth.

The general settlement day with the world is at the close of the old year, and the beginning of a new one, but with the Church an equally appropriate occasion, or, indeed, a still more appropriate one, comes with the annual remembrancer of our Lord's death as our Passover Lamb--and of our participation with him in his sacrifice; and in the Easter celebration of his resurrection, and of our figurative rising with him to walk in newness of life--in prospect of the actual resurrection in which, if faithful, we shall be changed in a moment, in the twinkling of an eye, to be like our glorious Redeemer, to see him as he is, and to share his glory.

Let us see how our spiritual accounts stand for the year past--since last we broke together the emblems of our Redeemer's sacrifice and of our own participation with him. Let us note whether or not the year's experiences have brought us nearer to the Lord, or have in any measure separated us from the warmth of his love and fellowship, and from fellowship with fellow members of his body. Every year should find us nearer to the Lord, not only in the purposes of our hearts, but in the conduct of our lives,--nearer to the perfect standard. We should be making progress, growing in all the graces of the spirit, and growing also in our knowledge and appreciation of the Lord and of his wonderful plan.

We trust that each reader, as he takes a conscientious view of the situation, whichever way he feels that the balance stands (favorable or unfavorable, as compared with a year ago), can nevertheless thank God that by his grace we are what we are, and where we are;--still his, with hearts striving for things of the spirit, and not for things of the flesh. If any have slipped to some extent backward, let such thank the Lord that matters are not worse than they are, that they have not wholly let go of his hand, and relinquished their share in the exceeding great and precious promises of his Word. Let them thank God that this day of reckoning and reviewing of accounts finds them desirous of being on the Lord's side, and making a better record during the year before us.

Let us look together at our text, and see if we cannot joint heartily with the Prophet in the sentiment expressed. He divides the subject into two parts. (1) Thankfulness to God for his wonderful work of grace already done or accomplished; and (2) for his thoughts, his plans, his purposes, toward us, which are not yet accomplished, and which we have grasped by his promises, with our arms of faith.

Looking back at the things that God already has done for us, we see that the Prophet has defined some of these, saying, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet

R3000 : page 132

upon a rock, and established my goings." (Verse 2.) If we can apply this heartily to ourselves, what a cause it is for thankfulness. As we look about us, and see the whole world lying in the Wicked One, without God and having no real hope,--merely vague impressions--and when we look back and see how the Lord has delivered us from the horrible pit of condemnation and sin, how he has had mercy upon us and delivered us, and established our feet of faith upon the rock foundation, Christ and his redemptive work, well may we give thanks, and tell his mercies all abroad. Looking back we may see that happy day that fixed our choice upon our Savior and our God, as being the time from which our goings have been established,--our course no longer vacillating. It was there that we obtained a fixed purpose, a ballast which has hindered us from being upset when tossed, hither and thither, by the varying winds of philosophy and human speculation. Praise God for this which he already has done for us! No wonder, as the Prophet

R3001 : page 132

proceeds to say, we realize that "He has put a new song into our mouth,--even praise unto our God." The new song is not one of doubt or of fear, nor concerning anguish of sinners; but a song of God's Justice and Mercy and Love,--reasonable and harmonious in its every cadence. Thank God! It has brought a new life to us; a new pleasure in life, as well as new aspirations and new hopes for others as well as for ourselves. We can never thank the Lord enough for the blessings which we have already received at his hands,--for the things which he has already done for us.

And yet the things that we already enjoy of the Lord's favor we are assured are but a foretaste of the blessings yet in reservation for them that love him --blessings which eye hath not seen, nor ear heard, neither hath entered into the heart of man to see or appreciate, but which God hath lovingly declared, and which we grasp by faith, seeing through a glass only obscurely, as yet, the glory, honor and immortality promised to the faithful. What we now have are not realities so much as promises and hopes. Present experiences being but the beginning of our comfort, we agree with the Prophet, that the number of God's favors cannot be reckoned, computed. We are exceedingly his debtors; we can never discharge the obligation. But then we are his children; he is pleased to give us these things, and his request in return is that we shall act toward him in such a manner as will betoken our gratitude, and that we are indeed his offspring, begotten of his spirit.

Let us proceed in our calculation of present assets, and in our balancing of the year; and let us not be content simply with generalities in the balance. Let us retrospectively scrutinize the privileges and mercies enjoyed during the year, and the use we made of them and the blessings we derived. Let us carefully note which features of our daily course have been most helpful to us, and which have to any extent retarded our spiritual progress, hindered our fellowship with the Lord, prevented our running with patience or with best results the race set before us in the Gospel. These items will necessarily vary with each individual--for no two are alike in temperament or environment. Each in his counting should weigh the advantages derived from fellowship and communion with the Lord in prayer; and should determine whether or not this feature of his spiritual interests could be advantageously expanded during the beginning year.

Each should consider, also not merely how much time he had spent in talking to the Lord, but also how much time he had spent in listening to the Lord's voice--in searching the Scriptures; in seeking to know the divine mind, the divine plan, as it pertains to himself individually and to the Church and to the world. Included in this matter of listening to the Lord's voice, he should reckon the helps to Bible study provided by the Lord through the brethren, the members of the family, the members of the one body of Christ;--remembering the statement of the Apostle, that God himself had set the various members in the body as it hath pleased him; and that he set these members for the very purpose of blessing one another, edifying the Church, building it up in the most holy faith. True, we are to consider that the Apostle were set first, foremost, and hence, that their teachings are paramount; and that all other teachings are to be submitted to the test of harmony with the testimonies of the apostles and the prophets.

If any, on reckoning up, shall find that they have not made such good progress as they had hoped, or perhaps apparently less progress in the narrow way, than some others about them, let them consider to what extent this failure to progress was due to a failure to use the divinely appointed means for growth in grace and knowledge and love;--namely, the Word and the brotherhood. If the progress has not been so great as could be hoped, let another point be examined: see whether or not you have been as active as was possible in serving the truth. Consider that you have consecrated your entire life to the Lord, and that by his direction it is to be laid down, sacrificed, yielded up in the interest of his brethren, the Church. Consider, count, reckon, whether or not you have been faithful in this matter of laying down your life during the past year--faithful in serving the Church, the body of Christ, to the best of your ability. Remember that it is a part of the Lord's provision, that he who watereth shall himself be watered, that he who serves the truth to others may appropriate to himself the more abundantly at the Lord's table of grace and truth.

EXAMPLES OF PROPER COUNTING, VALUATION, ETC.

In our counting let us take some hints and suggestions from the inspired apostles; let us note how they counted matters and things--which matters they set down to the profit account, and which to the loss account. Hearken to the Apostle Paul's words: "Neither count I my [earthly] life dear [precious, valuable] unto me." (Acts 20:24.) Again, "I count all things [earthly] but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8.) Paul's estimation was not merely that the future glories were worthy of some loss in the present time, but that even the knowledge of Christ (including the knowledge of God's grace toward us through him, and the knowledge and consequent opportunities of running the race for the great prize)--was alone worth

the price; he estimated that the loss of all things, in order to obtain this knowledge (and its opportunities), would be a great bargain. Let us thank God if we have this good asset--a knowledge of Christ,--a knowledge of his character, and a deep appreciation of it, a knowledge of the plan which centers in him--no matter what it has cost us of earthly good; if we have this knowledge, if to us he is precious, we are rich today, thank God! The same Apostle proceeds to say that already he had suffered the loss of all things and did "count them but dung," that he might "win Christ, and be found in him"--a member of his body.

A further suggestion as to how to count is found in the Apostle James' words, "Count it all joy, when ye fall into divers temptations, knowing that the trial of your faith worketh patience," etc. (James 1:2.) No doubt, as each looks back for a year, we see that there were numerous snares and temptations in our pathway. Over some, no doubt, we gained victories, readily; others perhaps we conquered with a severer struggle; and still others perhaps were only partial victories,--they were partially reverses, partially victories for our enemy.

What did these temptations bring us? What has been their value? One value, as the Apostle suggests, is the lesson of forbearance. They proved to us that we are still in the schooling time, in the testing time;--to demonstrate our loyalty to the Lord, and our worthiness, through his merit, to a share in his Kingdom. All wish frequently, no doubt, that the testings were all over, and that we were accepted to a place amongst the overcomers; but patience and faith and trust are to do a refining work in our hearts, making us mellow, willing and obedient to the Lord. Let the good work go on. Let us rejoice if our trials have brought us lessons of any kind that are profitable to us,--that have tended to make us stronger in character, more firm for truth and righteousness, more aware of our own weaknesses, and more on guard against the same. Even those conflicts which have resulted in only partial victories have possibly been to our advantage. Surely so, in proportion as we contended earnestly against our weaknesses or against the besetments of the Adversary. Even on points in which there may have been absolute failure, the result may be a strengthening of character, a crystallization of determination for greater zeal in that direction again; and a humility of heart before the Lord in prayer, which has caused us to remember the throne of grace afresh, and that thither we may flee in every moment of temptation and find the succor which we need.

The Apostle Paul summed up his account, and balanced it, as follows: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"--the faithful. (Rom. 8:18.) In our reckoning, in our account for the year, let us similarly reckon the things which we have suffered, whether they be few or many, small or great--whatever we suffered for Christ's sake, for righteousness' sake, for the truth's sake,--let us rejoice therein, and endeavor for the coming year, to be so much more faithful in all these respects, that it may be our high privilege of suffering something further for the name of Christ, for his cause, and for his brethren.

As we reckon the profit and loss sides of the account for the year, let us be thankful that amongst the shortcomings which all may have to deplore none of us find one item of evil which the Apostle mentions; viz., none of us "count the blood of the covenant, wherewith we were sanctified, an unholy [ordinary] thing." Thank God, we still appreciate the precious blood of Christ; we still appreciate the fact that we are accepted, not in any merit or worthiness of our own, but in him who loved us and who bought us with his own precious blood. Oh, how much we have to be thankful for in this one feature of our experience, even if, as we look back, we find that there have been vacillations or slips or slidings in the pathway! How much we may thank the Lord, that by his grace we still are what we are, and still have the opportunity of persevering and running with renewed zeal and patience the race set before us,--looking unto Jesus for our example.

HOW THE LORD IS ACCOUNTING RESPECTING US.

Finally, in our account of matters, let us take courage from the Lord's statement respecting how he counts things, and let us count accordingly. The Apostle said himself, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." (I Tim. 1:12.) Ah,

yes, what a blessed satisfaction it is to us to know that while the Lord knows of our every word and every deed he is pleased to count us something different, even from our words and our deeds--something better! Our words do not always represent the full sentiments of our hearts; our conduct does not come up to the standard: after the words have been spoken and after the deeds have been done--perhaps to the very best of our ability--we realize that they have come short of the glory of God, and short of our own ideals, desires and efforts. How consoling it is to us, then, to know that our imperfect work shall be acceptable through Christ to God; that the Lord counts us according to our intentions, according to our wills. Praise his name! We would have no hope of coming up to any standard of perfection which he would approve, were it not for his gracious arrangement by which our imperfections are covered by our Redeemer's perfection and sacrifice, and our works accepted according to the intentions and desires of our hearts.

The Apostle rejoiced that by the Lord's counting him according to his intentions, and not according to his deeds, he was counted worthy a place in the ministry. Let us similarly rejoice, and let us remember that the word "ministry" signifies service, and the word "minister" signifies servant. Let us remember that all of the Royal Priesthood, all of the truly consecrated Church of God, are ministers, servants of God and of each other. The Lord has put us all into the ministry; and there is a ministry, a service of kindness and of love toward the Lord, in honoring his name and declaring his righteousness; and a ministry toward the brethren, in opening the eyes of their understanding and enabling them to appreciate the lengths and breadths and heights and depths of the Lord's character. A share in this ministry belongs to each one of us, and it is a great privilege. It is a ministry, or service which, if neglected,

R3002 : page 134

or in proportion as neglected, brings us corresponding loss in spiritual progress and character. Let us count this privilege a valuable asset, to carry over into the new year, to be used with greater diligence than ever in the service of our King.

The Apostle, in writing to the Church at Thessalonica (2 Thes. 1:5), says, "That ye may be counted worthy of the Kingdom for which ye also suffer." Ah, yes; this is more of the Lord's counting. We are not worthy of the Kingdom of God. No human being is worthy; but the Lord purposes to count his faithful ones worthy. He will do this through the merit of his own great atonement-sacrifice which permits the acceptance of our wills, our intentions, as instead of the perfect works of righteousness. Thank God for this generous accounting! Let it encourage us, and let us remember the Apostle's statement that those who will be counted of our Lord thus fit for the Kingdom, will be such as suffer something for it. Let us then strive in a reasonable, rational manner, according to the divine Word and plan, to suffer for the Kingdom's sake.

We are not to seek suffering in a foolish way, by doing foolish things. We have no such example in our Lord's case, nor in the case of the apostles. It is not even necessary that we should suffer martyrdom or physical persecution. Possibly the extent of our sufferings may be the wounding of our feelings, when--"The workers of iniquity...whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the innocent." (Psa. 64:3.) Perhaps our sufferings, even, will be still less than this, as the Apostle explains (Heb. 10:33-35): "Partly whilst ye were made a gazingstock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used." Let us resolve to carry this good asset over into the new year, rejoicing that we have been privileged thus far to suffer some little for the Lord's sake and for the sake of the truth, and in companionship with the brethren; heeding the Apostle's words, "Cast not away, therefore, your confidence, which hath great recompense of reward." God wishes us to trust him according to his promises, and will reward such faith.

We conclude this exhortation to spiritual accounting, by calling attention to the Apostle's words: "We pray always for you--that God would count you worthy of this calling and fulfill all the good pleasure of his goodness, and the work of faith with power." (2 Thess. 1:11.) This is our prayer for you, beloved in the Lord; and we trust also that this is your prayer for us. What more could we ask than that the Lord would count us worthy of the great high-calling of this Gospel age,--to joint-heirship with his Son in the Kingdom? We have his assurance respecting the terms on which he will count us worthy. We realize that the terms are very reasonable indeed, and that what we do sacrifice in conforming to those terms would be really only as loss and dross to us, so long as we were filled with a proper zeal for the Lord and his cause. And now notice the Apostle's words, that these good things which our heavenly Father has called us to receive--to prove ourselves worthy of receiving, according to his gracious terms in Christ --are not things which he offers us grudgingly, but things which he is well pleased to bestow. There was a time, perhaps, with each of us, when, under misinterpretations of the Lord's Word, we supposed that coldly and heartlessly, our Heavenly Father preferred not to give many blessings, and would give them to but few, and to them in a grudging manner, because impelled thereto by Jesus; and that for the great majority he had determined, beforehand, that they should be delivered over to devils for an eternity of misery. Thank God for a clearer opening of the eyes of our understanding, by which now we may know him as our Father, and appreciate to some extent his wonderful plan!

And, as respects our own share, let us settle it in our hearts that these gracious things to which we are called are "all the good pleasure of his goodness." Let us start into the new year with good courage, remembering that if God loved us while we were yet sinners, strangers, aliens, foreigners, much more does he now love us since we have come into relationship with him through Jesus Christ our Lord;--since we are seeking to walk, not after the flesh, but after the spirit; since we are seeking to be copies of his dear Son, our Lord; since we have been begotten by his holy spirit. Truly, faith may confidently exclaim, "All things are ours, for we are Christ's and Christ is God's!"

====================

R3002 : page 134

CONTRASTING EXPERIENCES OF THE SAINTS.

--ACTS 12:1-9.--MAY 11.--

"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psalm 34:7.

HERODS, was a family name. There were several kings over Israel by this name; (1) Herod the Great, who flourished about the time of our Lord's birth, and who murdered the babes of Bethlehem. (2) Herod Archelaus, son and successor to Herod the Great--deposed A.D. 6. (3) Herod Antipas, another son of Herod the Great, the murderer of John the Baptist, who subsequently, with his men of war, set at naught and mocked Jesus, just prior to his crucifixion--deposed A.D. 40. (4) Herod Agrippa I., grandson of Herod the Great, mentioned in the present lesson as the murderer of the Apostle James. (5) Herod Agrippa II., the last of the Herods, before whom the Apostle Paul defended himself.--Acts 26:28.

The Herod of our lesson (Agrippa I.) was given his kingdom by Claudius Caesar, Emperor of Rome, whom he saved from a violent death. History says of him, "He curried favor with the Jews in every way: he hung in the Temple, as a votive offering, the gold chain which the Emperor Caligula had given him; he lived in Jerusalem, and punctiliously observed the traditions of the fathers, and secured the fervent loyalty of the Pharisees. At the Feast of Tabernacles, A.D. 41, he took the reader's stand, and read the whole Book of Deuteronomy aloud, bursting into

R3002 : page 135

tears, as if quite overcome, when he reached the words, 'Thou mayest not set a stranger over thee, who is not thy brother.' He feared that because he had Edomite blood in his veins he might incur the hatred his grandfather, Herod the Great, had borne, and took this way to gain the political favor of the Jews, who cried out, 'Do not weep, Agrippa; thou art our brother.'" Within a month after the events of this lesson he was a corpse. His tragic end at Caesarea, whither he had gone to a magnificent festival, in honor of Claudius Caesar, is thus summed up by Geike, from Josephus' account:--

"A vast multitude assembled to see the festival and games, and before these the king, in all the pride of high state, appeared in robes inwrought with silver threads. The time chosen was daybreak, so that the kindling sun shining on his grand mantle lighted it into dazzling splendor. Presently some of his flatterers, always at hand beside a king, raised the cry, echoing a reminiscence of the days of Caligula, 'Deign to be gracious to us, thou divine one! Hitherto we have honored thee as a man; henceforth we own thee as more than mortal!' Instead of rebuking such lying servility he drank in this adulation with high pleasure. Next moment a great pain racked his bowels. Conscience-stricken at this blasphemous folly, the poor wretch felt that the wrath of God had struck him down, and the cry arose from him in his agony, 'See, your god must now give up life, and hasten into the arms of corruption!' In the Acts (12:23) we are told that he 'was eaten of worms.'"

Knowing thus much about the man, Herod, enables us to understand why he made his attack upon

R3003 : page 135

the Church. Altho not a descendant of Jacob, but of Esau, he had espoused the religion prevalent in his kingdom, and was seeking favor with the Jews by his zeal for Judaism,--which meant, of course, his zeal and energy correspondingly against Christianity. As we have already seen, the Jews had begun a work of persecution against the Church, but were hindered by their own troubles with Caligula Caesar; but the latter was now dead, and the persecuting tendencies of misdirected fervor could again be exercised. The Lord, of course, was not subject to these conditions, and could have miraculously prevented the persecutions recorded. But, as the lesson shows, he permitted the evil to triumph in part and restrained it in part.

The Apostle James, whose death is here recorded, in few words, was a matter of fact one of the most noble and notable of the apostles. He was one of the three who usually accompanied our Lord in the most confidential capacity;--with his brother John, and Peter, he was with the Lord in the Mount of Transfiguration. In the same company he was present at the awakening of Jairus' daughter. In the same company he was one of the inner circle of the Lord's friends in the trying hour in the Garden of Gethsemane. It was he and his brother whom our Lord surnamed Boanerges--"sons of thunder"--probably because of their eloquence and forcefulness of speech. It was he and his brother whose mother entreated the Lord that they might sit "the one on his right hand and the other on his left, in the Kingdom," and who, when questioned by our Lord, declared their willingness to share in his work and suffering, even unto death. They were both faithful, James being amongst the earliest of the martyrs for the cause, and John living to a life of old age,--being probably the last survivor of the apostles. Altho the record of James' ministry is brief in the extreme, it contains nothing that gives the slightest suggestion of anything except zeal and faithfulness to the Lord and to his cause. This James, who died early in the Christian era, should not be confounded with the other James, the author of the Epistle of James--known as "James the Less," the son of Alpheus (Cleopas--Mark 3:18)--husband of Mary, supposed to have been second cousin to our Lord, and for this reason, according to Jewish custom, styled "the Lord's brother."--Gal. 1:19.

When Herod saw what satisfaction it gave his subjects, and especially their leaders, the Pharisees, that he should thus persecute the Christians, he proceeded to take Peter also. The implication is that James and Peter were two of the foremost amongst the apostles in the Church at this time. The expression, "When he had apprehended him," implies that some delay occurred between the order for his arrest and the time of his imprisonment. He was delivered to four quaternions of soldiers. A quaternion consisted of four soldiers to guard a prisoner, two of them being chained to him, one on each side, by the wrists; the other two doing sentinel duty, one at the door of the cell and the other in an outer court. The four quaternions were in the nature of relief guards, so that each quaternion would have charge of the Apostle for six hours of the twenty-four.

It was at the season of Easter, or, more properly, the Passover--"the days of unleavened bread." The time of his arrest was too close to this religious festival to make it proper for such a public execution as Herod had determined upon. He would reserve his show of zeal for the Jews' religion until this festival was at an end. Meantime, the infant Church at Jerusalem was evidently sadly perplexed by the trend of affairs--at a loss to know how to interpret the Lord's providences. Doubtless they held their memorial of the Redeemer's death at this time, as we now do, and their hearts were sadly stricken with a realization of the fact that the Lord's faithful must all drink of his cup--of ignominy and death. Altho a considerable number of Jews had accepted Jesus, as we saw in a previous lesson, apparently the majority of the believers were scattered abroad, but few of them residing in Jerusalem. These few it seems met in little groups, in private houses, for prayer and praise, for study of the Lord's Word and for building one another up in the most holy faith; and such a meeting was in progress during this eventful Passover week. We are informed that the burden of their prayer was for Peter.

Well instructed by the apostles, we may be sure that they strove not to ask amiss; and that they copied the Master's petition, at least in so far as the expression, "Nevertheless, not my will, but thine, be done." We have no record that the Church met in prayer for James, tho quite possibly it did; neither are we bound to suppose that if they had not met and prayed

for Peter, Herod would have succeeded in killing him also. It is sufficient for us that we remember that God has plans of his own, irrespective of the plans and prayers of his people, and that all of his good purposes will be accomplished; but it is well that we should note also his good pleasure that his people should come so fully into accord with him and his plans that they would neither be surprised nor disappointed in their fulfilment.

Probably James' death was accomplished suddenly, while, as we have seen, Peter was held over in bonds. This gave the Church time to consider how much she had already lost, and how much she might lose further were not the Lord to interpose for her protection. No doubt they reasoned that they had already sustained a great loss; and no doubt Peter's life and his service seemed much more precious to them since the loss of James. In any event, the Lord's people were getting a blessing through their experiences and through their prayers. Peter also was getting a valuable experience; and doubtless the Lord was overruling in the matter so that a great blessing and stimulus to the faith of all, would ensue through Peter's release.

Peter, his heart filled with the peace of God which passeth all understanding, was enabled to sleep peacefully in the prison, notwithstanding the unfavorable conditions in which he was placed, and his expectancy that on the morrow he would be called before the king and publicly executed. What a blessing is this rest of heart, this ability to entrust to the Lord all of life's affairs! It is written, "He giveth his beloved sleep." (Psa. 127:2.) We cannot say that the Lord's people are never troubled with insomnia, sleeplessness, but we can say that many, previously troubled with the cares of this life, exciting to nervousness, have by the Lord's grace been enabled so to cast all their care upon him that it has in great measure controlled their nerves and brought back to them the ability to enjoy sweet refreshing rest in sleep. Nothing is more favorable to this peace of heart than a full consecration to the Lord--"all to his wisdom resigned:" it entitles to a full confidence in the divine promises,--through faith in the divine wisdom, love and power, which has guaranteed that all things shall work together for good to those who love God, who are called according to his purpose.

Peter was aroused from his sleep, loosed from his chains, bidden to arise and fasten the girdle usually relaxed in slumber, to put on his sandals,--wrap himself in his outer cloak and follow the messenger, the light of whose glory filled the prison cell. The doors opened before them; they passed the sentinel unobserved, and Peter was led from the castle of Antonia into the city proper. There the heavenly messenger left him. There is a simplicity to this narrative which, even on the surface, commends it as truthful. Were it a fiction doubtless the author would have stated matters altogether differently. He would have represented the angel as doing homage to the apostle, or delivering to him some complimentary message from the Lord, or lifting him up or putting on his sandals and fastening them for him, or assisting in girding him or putting on his mantle. He would have had him give Peter certain directions at the time of leaving, etc. But this simple account merely represents the angel as doing for Peter what he could not do for himself, and no more, and leaving him without a word as soon as he had brought him properly into the city.

The record shows that Peter was so surprised with what had transpired that he for a time fancied himself in a dream, in a trance,--expecting that he would awaken shortly to realize himself still bound; but the cool morning air, between three and six o'clock, and being left alone, brought him to his senses and convinced him that he was actually at liberty. He knew well the usual meeting place, and thither he bent his steps. It was the home of Mary, mother of John Mark--cousin of Barnabas, (so "sister's son" should read in Col. 4:10.) John was his Hebrew name and Marcus his Latin name. It was this Mark who was the Evangelist, the author of the Book of Mark,--the same who accompanied Barnabas and Paul on their first missionary journey.

Altho the hour was an unusual one, the inmates of the house were awake, the prayer-meeting was still going on at the very time when the Lord was answering the petition. Peter's knock on the outer door was responded to by the little maid-servant of the family, Rhoda (Rose), who, child-like, discerning the voice of Peter (for it was customary to make inquiries before opening the door) was so surprised and delighted that she neglected to open the door before running back to give word to the assembled disciples.

The fact that the praying ones were amazed, astonished, and could scarcely believe that it was Peter who had come, does not prove that they had not faith in their own prayers. Rather, we may say that their faith in prayer was well attested by their continuance in it all night, and to such an hour in the morning, and that they were not asleep at the time Peter knocked; but, knowing something regarding the prison and the appointment of four quaternions of soldiers, they would reasonably expect that whatever answer might come to their prayers would not be a

R3004 : page 136

release of Peter under such circumstances, but might rather be some interference at the time of the trial, something to change the mind of the king, who would be the judge in this case, and thus to bring about Peter's release. But "God works in a mysterious way his wonders to perform," and not infrequently his ways are not as our ways, and sometimes we learn valuable lessons under just such circumstances. Doubtless the faith of some was shaken considerably by the death of the Apostle James; doubtless they queried concerning the lack of the manifestation of divine favor and interference for the protection of the Apostle and for his preservation as a helper in the Church. But if they were thus tempted and tried, and their faith sorely tested for a while, they had now, in Peter's experience, a valuable lesson on the other side--an illustration of God's power to intervene when he will and how he will on his people's behalf.

Here again, in this contrast between the experiences of James and those of Peter, we have something that would be entirely contrary to the manner or thought of a forger attempting to write such an account from his imagination. It would not occur to him to have so marked a manifestation of divine providential care in the case of Peter, and to leave James' case with apparently no evidences of divine protection. And this calls to our mind the fact that divine providence seems frequently to operate along these lines--contrasting between the experiences of different members of the body of Christ, and sometimes instituting contrasts in our own individual experiences as Christians. In some of life's events we can see the Lord's protecting and guiding care most markedly, while in others it would seem absolutely lacking. The lesson it should bring to us is one of full faith in the Lord, and of full submission to all his providences. Indeed, we are to note that in the majority of cases our experiences are far more like that of James than like this experience of Peter's. The miracles which we can trace in our own experience are certainly few and far between. Whatever we have had, or whatever the apostles or others have had in this direction, which serves to demonstrate to us God's supervision of his own affairs, is evidently intended to give us strength and courage, whereby we can walk fearlessly and courageously in the dark, for, as the Apostle says, under divine providence we generally are called upon to "walk by faith, not by sight."--2 Cor. 5:7.

R3004 : page 137

"IT IS HIS ANGEL!"

"Are they [angels] not all ministering spirits sent forth to minister for them [unto those] who shall be heirs of salvation?" (Heb. 1:10.) Knowing the Apostle Peter to be one of the heirs of salvation, and never for a moment considering the possibility of his escape from prison, the brethren queried if their visitor might not be Peter's angel as his representative, come in answer to their prayers, to give them consolation. Soon, however, they realized that it was Peter himself, and afterward learned of his miraculous deliverance by the angel.

Verse 17 implies that when the brethren realized that it was actually Peter who stood before them they were excited with joy, and would probably have created quite a commotion had not the Apostle beckoned to them with his hand that they should be quiet. Then calmly explaining to them his providential deliverance, and sending a message to James ("the Less") "the Lord's brother" or second cousin and to all the brethren, he at once left the place--left Jerusalem. When Peter and John were delivered from prison it was by the Lord's instruction that they went back to the Temple and continued to proclaim; but now, in the absence of any instruction from the Lord to the contrary, the Apostle wisely understood that his proper course, in co-operation with the Lord's providences, was that he should flee, that he should not put himself unnecessarily into danger, nor attempt to wage a warfare with the representative of the Roman government, trusting to further miraculous deliverances.

We know some who would have been inclined, in Peter's place, to have made a great hurrah about the escape, and to have boasted that prison-walls and Roman soldiers were powerless against the Lord; and who, perhaps, would have gone the length of daring the king to arrest them again. But we believe such a course would not have been the will of the Lord, and that Peter evidently took the proper course. This suggestion may be valuable to some of the Lord's people. This is the time in which "the prince of this world" is permitted to maintain his general control; and we are to expect miraculous deliverances to be the exception rather than the rule, and are to act accordingly;--so far as lieth in us, preserving the peace, living peaceably with all men. Peter's conduct in not daring the king was not a manifestation of lack of confidence in divine power, but it was in obedience to the Master's words, "When they shall persecute you in one city flee ye to another." The persecution had reached him personally; he had been delivered from it, and now was his time to flee to another place, where doubtless, the Lord had other work for him to do. Let us be prompt in following a similar course in proportion as our circumstances correspond. When the persecution gets too severe, cry to the Lord for help, and if he opens a door of deliverance flee to another place or condition, where, with equal boldness and courage and faith you will, as before, lift high the royal banner.

OUR GOLDEN TEXT.

It is comparatively easy for us to associate our Golden Text with Peter and his deliverance, and with ourselves in instances of peculiar assistance from the Lord in our affairs, temporal or spiritual; but it is much more difficult for us to associate it with the experiences of the Apostle James and with our own experiences, in which disasters, difficulties and fiery trials are permitted to come upon us. Such experiences are doubtless sent of the Lord for the development and testing of our faith. The Lord's providential care was none the less in the case of James, and we may be sure that nothing happened to him contrary to divine intention and permission; and so with ourselves; we may be sure, not only that the Lord knoweth them that are his, but sure also that "Precious in the sight of the Lord is the death of his saints," and that he "will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape." In James' case the "escape" was final and decisive, in Peter's it was temporary.

Our trials and difficulties are not, therefore, to be esteemed as the results of divine carelessness in respect to our interests, but as the outworkings of divine providence for our good. Those who are able to view the matter from this standpoint are thus enabled to learn some of the very best and most helpful of life's lessons, and are thereby prepared for the glorious things coming; whereas those who allow faith to falter in times of trial, and who will walk with the Lord and have confidence in him only when they are the recipients of miraculous favors, are correspondingly weak, and correspondingly unprepared for the Kingdom. And as these lessons are necessary to the individual, so they are necessary also to the Church as a whole, as in the case of James and the Church in our lesson. So far as James was concerned, it could matter little to him which way the Lord effected his "escape" if, in the Lord's wisdom, he had finished his course, perfected his character and stood the test. As for the Church, it could learn an important lesson; viz., that God, while pleased to use the Apostles and various agencies in the prosecution of his work, was not at all dependent upon them, but that one or all of them could be dropped out, and yet the Lord be thoroughly competent to manage his own work and to accomplish all the gracious promises of his Word.

R3007 : page 138

"THY WILL BE DONE!"

My Lord, thy will not mine be done:
  Whatever path thy love shall choose for me,

Through desert sands, or if beside the sea,--
Thy will be done!

Oh, may thy will in me be done!
Should "harvest" labor be for me thy will,
Or if I may but suffer and be still,--
Thy will be done!

My Father, let thy will be done:
If sweet the Cup thou pourest for me to drink,
I'll praise thee; but, if bitter, I'll not shrink,--
Thy will be done!

Forever may thy will be done:
I would not choose, I leave it all with thee,--
The pilgrimage, if short or long it be,--
Thy will be done!
--G. W. Seibert.

===================

R3004 : page 138

THE EARLY CHRISTIAN MISSIONARIES.

--ACTS 13:1-12.--MAY 18, 1902.--

"Go ye therefore, and teach all nations."--Matt. 28:19.

OUR GOLDEN TEXT is aptly illustrated in this lesson. Our Lord's commission* was not, as some have supposed, a command to convert the world, nor is there any suggestion anywhere in the Scriptures that the preaching of the gospel was with such an end in view. Quite to the contrary, every intimation of our Lord's parables illustrating the subject, and all of the words of the apostles, were to the effect that at the end of the age, at the second coming of Christ, he would not find faith predominating in the earth; he would not find God's will done on earth as in heaven; but he would find merely a little flock, selected from the world through the preaching of the truth. These would be made meet to be the Bride, the Lamb's wife, and joint-heir with him in the glorious Kingdom then to be established for the purpose of binding Satan, restraining evil, and causing truth and righteousness to fill the earth and bless all the nations.--Luke 18:8; 12:32; Rev. 20:1-3.

The commission meant merely--You are no longer restricted to the Jews in preaching this Gospel of the Kingdom; you may now deliver it to all the world, every nation, so that "he that hath an ear" may hear--to the intent that a little flock, the elect, spiritual Israel, a royal priesthood, a holy nation, a peculiar

---

*The word "therefore" in this text, is omitted by the oldest Greek MS., the Sinaitic, and also by the Alexandrine.

R3005 : page 138

people, may be selected from all nations for future service in the Kingdom. In accord with this, our Lord's instruction, as related by Luke, says, "Repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem." (Luke 24:47.) And again, as recorded in Acts 1:8, he said, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." The apostles evidently did not at first comprehend the scope of the Master's commission. They were ready enough to begin at Jerusalem; ready also, as we have seen, to extend the work throughout Judea; ready also when the Lord's providence so led, to preach to the Samaritans; but it required very special instructions for Peter to preach to the Gentiles also. As the Gospel was not intended to convert all of the Jews, but only to take from them a remnant while the rest were left blinded for a time, so, likewise, it was intended to take from amongst the Gentiles also only a remnant, so that the entire company of the elect of this age is properly termed "a little flock," to whom it is the Father's good pleasure to give the Kingdom,--which Kingdom, it is also the Father's good pleasure, shall bless all the families of the earth.

Antioch was the first church of believers, so far as we know, outside of Palestine--the first church amongst the Gentiles. Its members were probably chiefly Jews, and these chiefly foreign born. The Jews residing abroad doubtless appreciated the fact that amongst their Gentile neighbors were some of noble character, not less worthy of divine favor than were the Jews; and these doubtless would, on this account, the more quickly fall into line with the Lord's instruction and leading respecting the gospel --that it was thenceforth not for Jews exclusively, but for people of all nationalities who were in heart-readiness to receive it.

A previous lesson showed us Barnabas and Paul meeting with the brethren at Antioch, for a considerable time, in the worship of the Lord and in the study of his Word. The result of these studies was to develop the Church as a whole, and to bring it to the point of considering and praying about means for the service of the truth--the spread of the Gospel. There were a number of prophets (public orators) and teachers in the Church, and evidently they began to think of how they might be used to the glory of God and to the blessing of others, as they themselves had been blessed by the truth. This is always the case with those who receive the truth into good and honest hearts. Properly enough, they desire to feed thereon themselves and to grow strong in the Lord, but just so surely as the truth is received, with its spirit, it gives a strength and a desire to use that strength. This is as true today as it was then: the consecration which the truth brings is identical with our begetting of the spirit; and the energy for service corresponds to the quickening of the spirit.

We see a distinction drawn in our lesson between prophets and teachers. The Greek word rendered "prophet" signifies a "forth-teller." It might be understood to mean one who tells in advance, or foretells, or prophesies coming events; but in its general use in the New Testament the word seems to indicate one who tells forth, in the sense of proclaiming, giving public utterance to, or standing up before the people in declaration of the Lord's message. The distinction between prophets and teachers, as here used, seems to be that the former were persons of natural talent and ability for teaching the truth in a public manner, in orderly discourse, etc., while the teachers would be those possessing talent as instructors, but not necessarily in a public, or oratorical

R3005 : page 139

manner. The same distinctions are true today amongst the Lord's people; comparatively few have the qualifications for public speaking--for presenting an address in an orderly manner, that will be truly helpful to the hearers. Some others, who have not ability as public discoursers, have talent for presenting the truth in a less public manner, as in Bible studies, etc.

It is for the Lord to supply the talents as he may deem best, and it is for each individual and the Church as a whole to utilize the talents of which they find themselves possessed. Little companies of the Lord's people are not to determine that they must have public preaching, and then endeavor to have it, good or bad. Rather, they are to seek to know the mind of the Lord on the subject, and to have such meetings as the Lord's providence may make possible and proper. If there be one or two or more brethren in the congregation who have the ability to teach--to conduct the services of the Church, and to draw out the brethren in questions and answers as a Bible class, in a Bible study, giving their own opinions with the others, the Church should seek to use such brethren in its services as they may consent. And if there be in the number one or more with talent for a public or connected presentation, in the nature of a discourse, let them also, if they will, be put into service. The object of the Church should, in every case, be to develop, to use, to exercise, all of its different members: each according to his ability and development, spiritual and natural.

It would be specially unfortunate if any companies of the Lord's people whom he had brought into the light of present truth should become ensnared with the wrong views and wrong practices of the nominal church systems, so as to consider public preaching (prophesying) the only proper and satisfactory service. Rather, let us remember to look for the various members whom the Lord shall set in the body and endeavor to use all of them. (I Cor. 12.) We will find that he sets many more teachers than prophets, orators; and we will find that our blessing, as little companies of his people, will be greater in proportion as we note the Lord's providences and fall in line with them. We trust that the new Bibles will prove very helpful in this respect--in enabling many to teach--to lead meetings--to draw out the thoughts of the brethren--to present before their minds the Word of the Lord and the true understanding of the same. The Topical Index will be found very helpful too we trust.

The Church at Antioch evidently had an over-supply of teachers, as compared to its own requirements; but having the proper spirit in the matter, desiring to accomplish as large results in the Lord's service as possible, the brethren had no thought of crushing out or holding down any who manifested ability for the Lord's service. On the contrary, they began to look about them for larger fields of usefulness. They were uncertain regarding the course they should pursue, and hence looked to the Lord as the real Head and guide in the Church's affairs. They served and they fasted, and we may be sure that they prayed also; and as a result they came to the conclusion to send forth two of their number--Barnabas and Paul--as representatives of the whole in mission work. We are not informed in what manner the Lord directed them to this. It is possible that it was after the same manner that we today, under similar circumstances, considering such a case, would say--We believe, after studying the Scriptures and praying, and seeking to know the mind of the Lord, that it would be his will that such ones of our number should go out for a public service of the truth. We believe that we are guided to this conclusion, not by any wrong spirit of pride or fond ambition to have the name of sending out missionaries, nor with any mercenary motive,--but that we are actuated by the spirit of the truth, the spirit of Christ, the holy spirit, in this determination,--that our motives are sincere. We believe that we have the Lord's mind on the subject; we believe that it is the Lord's will that we as a congregation should send forth these two as representatives of our number, to carry the light to others.

In this manner, or in some manner, the conviction came strongly to the entire Church at Antioch that this was its duty and its privilege. It is worthy of note, too, that it sought out its very best for this service --thus letting the spirit of self-sacrifice prevail. They still had Simeon Niger and Lucius and Menaen, talented brethren, and the latter one of considerable worldly standing and influence, tho evidently an aged man--foster-brother to Herod Antipas. But none of these remaining were the equals of Paul and Barnabas. This liberal disposition on the part of the Church is worthy of praise, and we are sure brought to it a large measure of the Lord's blessing. Not that we should be reckless of the interests of the home congregation in serving others, so as to leave ourselves destitute; but in making our sacrifices to the Lord and his service we are to seek to give of the best we have. No doubt the Lord blessed the Church correspondingly, and made up to them the loss sustained in the giving of these two brethren to the mission work. No doubt the other members of the congregation were all the more energized, stimulated, brought forward in activity, and made the more useful.

The proper course decided upon, the congregation fasted and prayed and laid their hands on Paul and Barnabas, and sent them on their missionary tour with their blessing and God-speed. In our practical time some of us may be inclined to pay too little heed to incidentals of this kind; there might be today too much disposition amongst us to take a vote on what we believed to be the Lord's will, and to shake hands with the brethren, and say "Goodbye," without the fasting and praying and imposition of hands. We would be inclined to ask, What good would these things do? What purpose would they serve? They would do good to all; they would serve to impress upon all--the missionaries starting and the brethren remaining--the importance of the Lord's service, and the fact that those who remained were having a share with those who went. The laying on of hands would probably be done by the congregation, through the other representatives or Elders. But this proceeding did not signify, as is generally understood today, an "Ordination;" for the Apostle Paul and Barnabas had been recognized in the Church at Antioch for a considerable time as amongst their principal prophets and teachers. It would not signify authority to preach, as Ordination

R3006 : page 140

sometimes means today amongst Christians of various sects and parties. It simply meant that--We, the congregation, by this laying on of hands of our representative Elders, are sending forth these two men, Paul and Barnabas, on a missionary tour; and that they go, not only as the representatives of the Lord, and as representatives of themselves, but also as representatives of the Church of the Lord at Antioch, and as such we hold ourselves responsible for their maintenance. We will supply them the needful assistance, and thus will be co-laborers with them,--sharers in their labors, sympathizers with them in their difficulties and trials, helpers of them in their necessities, and partakers with them also in whatever results shall come to the Lord's praise through their efforts. Accordingly, we find that after this missionary tour the two brethren returned to Antioch, and made report. It would appear that subsequently the Apostle Paul, at least, travelled without any such dependence upon the Church at Antioch, --without any such praying and laying on of hands, and without any subsequent reports of results of labors, --tho still in love and in sympathy with them, so far as we may judge.

The nature of the praying offered in connection with the sending forth of the missionaries we can readily imagine;--they were, doubtless, prayers for the Lord's blessing upon them, for their guidance, for their support and strengthening, and that their journey might be profitable and to the Lord's praise. But why the fasting? says one. What advantage could accrue from fasting at such a time? We answer that the Lord and the apostles and prophets have all set us an example in the matter of fasting. It is claimed, no doubt with truth, that many people overeat, and that restraints in the matter of diet would be profitable to them physically and mentally and morally, without any reference whatever to its being a sacrifice or oblation unto the Lord. No doubt this is true, yet it is for each person to decide for himself as to what would be the proper amount and kind of food for him--best calculated to help him in spiritual matters, that his time and talent and influence may count as largely as possible for the Lord's praise and for his own spiritual progress. We remind our readers again that there are other appetites besides those for food and drink which may properly be considered in connection with this matter of fasting--all the various desires of the flesh need restraining, and such self-restraint and the bringing of our minds, our thoughts, our words, our conduct and our food under such restraints as will be most beneficial to us as new creatures in Christ, is the very essence and spirit of true fasting, and such fasting will surely bring a blessing and permit a closer approach to the Lord and a keener realization of his love and favor.

Luke, the narrator, keeps prominently before us the fact that these two missionaries were not sent forth regardless of the Lord's will, but by the holy spirit--however the Lord's mind may have been ascertained. We believe that it was ascertained by a vote of the Church; that the Church, having come into the attitude of harmony with God, through prayer, fasting, consecration, etc., was possessed of the holy spirit, and that to such a degree that their action would properly be considered the action of the holy spirit through them.

The missionaries went from Antioch, a distance of eighteen miles, to the seaport town of Seleucia, where they took ship for the nearest large city in the Island of Cyprus. It was probably as good a place to begin as any, and had the advantage of being the home country of Barnabas, who would be familiar with the dialect of the people, their customs, etc.

John Mark, the writer of the Gospel by Mark, cousin of Barnabas, and son of one of the Marys at Jerusalem (Acts 12:12,25), is noted as being their minister, attendant servant, and this, together with the fact that he was not sent out by the Church as a missionary with the others, shows us clearly that while all brethren are to be very highly esteemed as brethren this does not signify that they have all one office or one work. It is the same lesson which the apostle inculcates in I Cor. 12, saying, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." The eye serves the hand in some respects; the hand serves the eye in other respects; the foot serves both in still other respects, and both hand and eye serve the foot.

The lesson here is that each of us should seek to find the position in which the Lord is pleased to have us and to use us, and finding this we are to exercise ourselves therein as best we are able;--continuing, if the will of God be such, to abide in that condition and service forever, and thankful for the privilege of serving the body of Christ in any capacity. In the Lord's providence, however, those who serve faithfully in the humbler positions of service are very apt to be advanced to some still greater and more important service. Nevertheless, it is not for us to cultivate ambitions, with their accompanying spirit of envy; but to say rather,

"Content whatever lot I see
Since 'tis my God that leadeth me."

If the Lord opens before us more important doors of service, and we are sure that the opening is of him, we are to go forward rejoicing in his service in any capacity, and confident of a blessing in return.

Altho these brethren, Paul and Barnabas, fully appreciated the fact that Gentiles might now have access to the blessings of the Gospel, nevertheless, in every place they entered into the synagogues of the Jews; because the Jews who already believed Moses and the prophets, and who already expected Messiah, would necessarily be in a much better attitude of mind to receive their message, than would be the Gentiles, who had no knowledge of such matters, and who, therefore, would have to approach the subject more gradually, and would require more instruction. Indeed, we may suppose that the larger proportion of converts made between the time of our Lord's resurrection and the fall of Jerusalem, A.D. 70, were made amongst the Jews, and that comparatively few Gentiles accepted Christ up to that time. Even tho the door was open for them, still we are to remember that only those who had the hearing ear could hear the message; that only those with the anointed sight could see and appreciate the open door.

R3006 : page 141

Similarly, now, in the end of this Gospel age, the work is chiefly with Christians--it is a harvest work. As Paul and Barnabas went chiefly to the synagogues, so we today are to go chiefly to the churches. As they found in the synagogues a few ready to receive their message, so we today find a few in the churches who are prepared to receive the truth as it is now shining in the Lord's Word. The majority, now as then, are deeply immersed in formalism, and draw nigh to the Lord with their lips when their hearts are far from him, set upon the cares of this life, or filled with endeavors to attain riches, or fame or something. We today are at a disadvantage in that the sects of Christendom and their synagogues are determinedly shut against the Gospel of the Kingdom; whereas, in the apostle's day there was access and an opportunity, at least, for the presentation of the truth. Now, even our attempt to speak to the sheep, through the printed page, on the outside of their synagogues would be resisted;--if the laws of the world would permit it there would be no opportunity for even handing a tract or a paper to our dear brethren, whom we long to help into the glorious light of present truth, which has done so much for us.

The missionary tour consumed probably considerable time, as the three went from village to village, preaching Christ, until they reached the city of Paphos, at the far end of the island. We are not to suppose they made many converts. What they did do was to witness to the truth;--here and there finding an "Israelite indeed" who would have an "ear" and receive a blessing. At Paphos they found Sergius Paulus, a man of good judgment, the governor of the island, procurator or representative of the Roman Senate. He had a hearing ear even before the apostles got there, and the Adversary, noting this, was at work upon him through one of his servants, Elymas, a sorcerer or magician, who had already ingratiated himself with the proconsul and gained considerable influence, and was esteemed his friend. We are not to wonder that a man of sound judgment, as the proconsul is represented to have been, should be so interested in the magician and his doings. We are to remember, on the contrary, that similarly there are some men of ability today who are to some extent under the influence of the same Adversary and his bewitching agents--spirit mediums. Besides, the magicians in olden times were a compound or mixture of scientists and miracle workers, and usually very bright men.

When the proconsul heard something respecting the teachings of Paul and Barnabas he sent for them, desiring to know more. Then came a conflict between the powers of light and the powers of darkness, between the truth and the error. There is no harmony between the two, there can be no partnership; they are opponents at every point; and so in this case, as soon as the magician discovered that the proconsul was coming under the influence of the truth, he used his every power to dissuade him, to turn him from the doctrines--doubtless by misrepresentation, which is one of the Adversary's most common methods;

R3007 : page 141

perhaps also by slander, back-biting, evil speaking, which are works of the flesh and of the devil, but never works of the Lord or prompted by his spirit.

This furnished the occasion for a remarkable manifestation of divine power through the Apostle Paul, who denounced the magician, and pronounced upon him, in the name of the Lord, a curse, that is, a blight--blindness for a time. We are not to understand that such power and authority belong to us, or the Lord's people in general; nor did it belong even to Barnabas. Paul was chosen of the Lord to be an apostle--to take the place of Judas--and the power of discerning spirits and of restraining them was accordingly his. It was appropriate that some such manifestation of divine power should be given at the beginning of this age, not only for the establishment of the truth then, and thus the establishment of the believers of that time, but also for the establishment and information of all the household of faith from then until now.

The Apostle upbraided the magician by a plain statement of his case--that he was full of cunning and deceit and villainy; that the spirit operating in him was not the spirit of God but the spirit of the Adversary of God, and that therefore he was an enemy of all that was right and true, and seeking to pervert the right ways of the Lord; and that as a punishment the hand of the Lord (not the hand of Paul)--the judgment of the Lord--was upon him; and that he would become so blind that he could not even see the light of the sun for a time. The blindness came upon him gradually, first a mistiness, which subsequently settled into complete darkness.

We are not to think of the apostle as pronouncing this sentence in any harsh attitude of mind. We believe, on the contrary, that he was full of sympathetic interest and kindly desire for the wrong doer, hoping that the result of his experiences would be profitable to him. Doubtless Paul remembered his own case, and what blessing had come to him when he was smitten with blindness, and doubtless he hoped for the magician a similar recognition of the Lord and similarly the opening of the eyes of his understanding, as well as of his natural eyes.

This manifestation of the Lord's power was convincing to the deputy (proconsul)--not that this incident converted him, but that having already heard the teachings, and being in the process of comparing these, in his judgment contrasting them with his previous views, and with the presentation of Elymas, he was enabled, by this incident, to reach the right conclusion; and to decide his matters on the Lord's side.

It would be difficult to find an exact parallel to this in our experiences. The nearest approach probably would be when the truth comes in conflict with the error, when the sword of the spirit, wielded by some of the Lord's simple followers, proves mighty in the overthrow of error; when the light of present truth, and the clearness with which it is presented, and the beauty in which it can be seen and appreciated, is contrasted with the error, the result is either that the truth is seen in its beauty, or the erring one opposing it becomes more densely blinded than before. But only for a season, let us hope; the time is near at hand when the great Deliverer, in his Millennial Kingdom, shall not only restrain the great Adversary, but spoil all of his house, overthrowing all the works of evil, and opening the blinded eyes and permitting all to see out of the obscurity of sin and darkness and misconception and prejudice.

===================

LETTERS OF INTEREST.

Dear Brother Russell:--

All that I can do is to thank you very sincerely for your kindness to me during the last three years in sending me copies of all the good things which you have been giving to the world.

Looking back over the past, I do not see how I could have gotten along without them.

For 45 years, including boyhood, I could find no

"Bible Story" that satisfied me: whichever way I turned I found an incomplete gospel. I was so constituted that I could believe nothing that was not complete and rational,--fitted to my intellectual capacity.

I believed that God's words of guidance and admonition if for me would be that which I could understand. Many cardinal errors as preached and understood by many, called from me only indignant denials. I said, If it were for me I could understand it, and not be dodging around obstacles to my reason, in a vain effort to hold on and believe.

You can imagine my eager and glad surprise when the 1st Vol. of "Millennial Dawn" came into my hands. I could take it up and read it 10 minutes or an hour at a time with the greatest satisfaction. It was a never failing satisfaction, very unlike any other book I ever read. I had read the Bible a great deal--and as I followed you along,--so calmly and dispassionately --each deduction so built up by quotations from the Bible, most of them being "old friends" of mine, and as I saw that you built nothing except on the "solid rock" the Word of God, I said, At last! At last I do understand!

And so with great joy and comfort I am still following on--feasting on the truth day by day. I shall be 72 years old on the 14th day of January, 1902.

I am yours gratefully,

F. B. Browne,--California.

Dear Brother Russell:--Thank you very much for your welcome letter of the 4th.

I had a good letter from a sister, who says of herself something very encouraging to me--that she read a little in the DAWNS for seven years before she became really interested. About a year or more ago, she and her husband left the Methodist Church in which both held prominent positions, and have been alone in the truth in their town since then, though she says others are partially interested.

How very true is the suggestion in our last Sunday's lesson about our life here being to our Lord's life on earth as 1 to 100! I can easily see myself 99-hundredths dead as compared with a perfect human being; and yet how Christ hath sweetened the scrap of life I possess, so that it is full of blessing despite its enveloping and pressing and constant limitations. Such a poor little scrap as to be quite despicable in the eyes of worldly health and healthy mental quickness and strength, yet how far I am from being willing to exchange with any one else! Once in a while I realize how my old friends stand aloof and former acquaintances have forgotten me, and feel like protesting with a bit of indignation, Why, I'm not dead! And then I recollect that I am dead, with Christ, and that hence am privileged to live with Christ, as I look up and give thanks to be in Him. And I often think of even Emerson's words "No man ever yet stated his griefs as lightly as he might;" so if he could say that, it is much more true of the little flock. Who can so easily afford to lose earthly friends as we who have tasted of the heavenly friendship! And besides, our loss is but temporary, maybe only in appearance now. The Lord is able and willing and glad to be our all, in all, and fills our needs better than everything else could do.

Your Sister in Christ,
Alice L. Darlington,--Pennsylvania.

Dear Brother Russell: I have been reading the "Dawns" and "Towers" for over three years, and have never written to thank you; but I can assure you they have been appreciated, and have established us in the precious faith. I am a widow and advanced in years; have been a member of the Baptist Church for twenty-five years, but am now excluded, with fourteen others for advocating the "Millennial Dawn" doctrines. Dear brethren I am so glad that God has given me "ears to hear" the good tidings of great joy. I have been loaning my "Watch Towers" to all that had ears to hear that I could supply.

Yours truly,
Mrs. J. E. Cox,--Tennessee.

====================

REDUCED WHOLESALE RATES ON

New and Old Silver Texts and Tablets.

Boldly Stamped in Silver on Light or Dark Ground, with Cord for Hanging.

These Silver Texts and Tablets are of choice designs and excellent finish. As Decorations for the Home they are tasteful and very praise-inspiring. They constantly remind us of the better things and assist us in "overcoming the world and its spirit."

These texts are often hung in pairs, and as text thus answers to text, the power of each to suggest helpful and inspiring thoughts is markedly increased.

As single texts are more likely to receive damage in the mails than are quantities, we recommend that friends send their orders together, when practicable to do so. Besides the advantage already mentioned, postage expenses are decreased by this method.

Extra postage on single texts will be as stated in the list, but on orders amounting to 50c. the extra postage will be 10c.; on $1.00 lots the extra postage will be 10c.; on lots valued above $1.00 add extra postage at the rate of 16c. to the $1.00.

The 15c. texts are offered at 2 for 25c., Postage extra 8c.; the 8c. texts at 2 for 15c., Postage extra 5c.; the 3c. texts at 2 for 5c., Postage extra 2c. Order by number and letter; do not write out the text. Please name your second choice, peradventure your first be out of stock. All orders will be filled as accurately as possible.

As limited space does not permit us to describe all the beautiful mottoes that we have in stock, we propose to make up

EXTRA VALUE PACKAGES, Postpaid for $1.16,

which we feel sure will commend themselves to our friends, for they would contain

more than you could include in a package of your own assortment at this price.

These texts occupy valuable space and are more or less a care, but the desirability of having such reminders of the grace of God in the homes seems to indicate that we should keep a stock on hand; and this we will do, not looking for profit in handling them, but seeking the spiritual welfare of the Lord's flock.

WATCH TOWER BIBLE AND TRACT SOCIETY, BIBLE HOUSE, ALLEGHENY, PA.

For prices of these texts in Great Britain, please apply to the Society's British Branch, 131 Green St., Forest Gate, London.

No. 1. NEW TABLETS 16 x 10.
VERY BRIGHT. 25c. EACH. POSTAGE EXTRA, 8c.
a Walk in Love, as Christ also hath loved us.
b As for me and my house, we will serve the Lord.
c He that overcometh shall inherit all things.
d The Beloved of the Lord shall dwell in safety.

No. 3. MOTTO FOR HOMES 16 x 10.
DISTINCT LETTERING. 25c. EACH. POSTAGE EXTRA, 8c.

Christ is the Head of this House, the Unseen Guest at every meal, the Silent Listener to every Conversation.

No. 3a. SAME WORDS AS IN NO. 3 10-1/2 x 8-1/2.
15c. EACH. POSTAGE EXTRA, 5c.

No. 5. CONFIDENCE AND STRENGTH 13 x 8.
15c. EACH. POSTAGE EXTRA, 5c.
a Who shall separate us from the Love of Christ?
b In quietness and confidence shall be your strength.
c Rest in the Lord, wait patiently for Him.

No. 7. SCRIPTURE SCREENS 18-1/4 x 8-1/4.
THREE-FOLD, TO STAND ON MANTEL. 25c. EACH. POSTAGE 8c.
a Jesus Christ the same yesterday and to-day and forever.
  Casting all your anxiety upon Him, because He careth for you.
b Consider how great things the Lord hath done for you.
  I have called thee by thy name, thou art Mine.

No. 8. THE CHRISTIAN'S DESIRE 11-1/2 x 8-1/2.
15c. EACH. POSTAGE EXTRA, 5c.

LORD JESUS make Thyself to me
   A living bright reality!
More present to FAITH'S vision keen

Than any outward object seen--
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

No. 9. RULES FOR TODAY 11-1/2 x 8-1/2.
SAME STYLE AS NO. 8. 15c. EACH. POSTAGE EXTRA, 5c.

No. 10. CAMEO SERIES A 12-3/4 x 8-1/4.
RAISED CAMEO TEXTS. 15c. EACH. POSTAGE EXTRA, 5c.
a Serve Him with all your heart.
b My God shall supply all your need.

No. 11. CAMEO SERIES B 8-1/2 x 6.
8c. EACH. POSTAGE EXTRA, 3c.
a Kept by the power of God.
b The Lord Bless thee and Keep thee.
c The Love of Christ constraineth us.
d My grace is sufficient for thee.

No. 13. LARGE SHIELDS 12-1/2 x 9-1/2.
15c. EACH. POSTAGE EXTRA, 5c.
a Behold, I have graven thee on the palms of My Hands.
b As for me and my house, we will serve the Lord.
c Be strong in the Lord and in the power of His might.
d Mine eyes shall see the King in His Beauty.
e The Beloved of the Lord shall dwell in safety.
f When He giveth quietness, who then can make trouble.

No. 14. PRECIOUS WORDS 8-1/4 x 10-1/4.
BOLD LETTERING, WITH FLOWERS IN COLORS.
15c. EACH. POSTAGE EXTRA, 5c.
a Justified freely by His Grace.
b He will abundantly pardon.
c Able to keep you from falling.
d Christ hath redeemed us.
e Jesus Himself drew near.
f We dwell in Him and He in us.

No. 15. SMALL TABLETS 13 x 8.
15c. EACH. POSTAGE EXTRA, 5c.
a As for me and my house, we will serve the Lord.
b Jesus Christ the same yesterday, and today, and forever.
c Whosoever will, let him take the water of life freely.
d All things work together for good to them that love God.

No. 16. ROYAL BANNERS 8 x 9-1/2.
10c. EACH. POSTAGE EXTRA, 4c.
a In all thy ways acknowledge Him.
b He knoweth the way that I take.
c I will trust and not be afraid.
d My Grace is sufficient for thee.

No. 17. GOSPEL TRUTHS 13 x 8.
15c. EACH. POSTAGE EXTRA, 5c.
a Believe on the Lord Jesus Christ and thou shalt be saved.
b Draw nigh to God and He will draw nigh to thee.

c Whosoever believeth that Jesus is the Christ, is born of God.
d Him that cometh to Me I will in no wise cast out.
e Come unto Me, all ye that labour and are heavy laden, I will give you rest.
f The blood of Jesus Christ cleanseth us from all sin.

No. 18.   12-1/2 x 6-1/4.
15c. EACH. POSTAGE EXTRA, 5c.
a God hath given to us Eternal Life.
b My Grace is sufficient for thee.
c The Lord will go before you.
d He knoweth the way that I take.
e Bear ye one another's burdens.
f He that dwelleth in love dwelleth in God.

No. 19.   EMMANUEL   13 x 6-1/2.
LARGE LETTERS. 15c. EACH. POSTAGE EXTRA, 5c.
a Mighty to Save.
b He faileth not.
c Jesus Only.
d Praise the Lord.
e God Bless our Home.
f Lovest thou Me?
g Abide with Me.

No. 20.   KING'S MESSAGES   10-3/4 x 6-1/2.
UNIQUE DESIGN. 10c. EACH. POSTAGE EXTRA, 4c.
a Abide in Me.
b Mighty to Save.
c He Faileth Not.
d God is Love.
e He leadeth me.
f Jesus only.

No. 21.   STRENGTH AND COMFORT   9-1/2 x 7.
LARGE LETTERS, HANDSOME SCROLL AND FLORAL BORDER.
10c. EACH. POSTAGE EXTRA, 4c.
a God Himself is with us.
b He careth for you.
c Ye belong to Christ.
d Trust in the Living God.
e Kept by the power of God.
f The Lord is my Shepherd.

page 144

No. 22.   JEWELS A   17-1/2 x 12.
LIGHT BACKGROUND, LARGE LETTERING, ELEGANT.
25c. EACH. POSTAGE EXTRA, 8c.
a As thy Days so shall thy Strength be.
b The Lord shall preserve thee from all evil.
c I can do all things through Christ.
d The Lord knoweth them that are His.

No. 24.   JEWELS B   12 x 8-7/8.
SIMILAR TO No. 22. 15c. EACH. POSTAGE EXTRA, 5c.
a Kept by the power of God.

b The Lord is my helper.
c God Himself is with us.
d Our sufficiency is of God.

No. 25. REDEMPTION 10-1/4 x 7-3/4.
LIGHT GROUND. BRIGHT DESIGNS. 8c. EACH. POSTAGE, 3c.
a The Gift of God is eternal life through Jesus Christ.
b Behold, now is the day of Salvation.
c Jesus Christ...Who gave Himself for me.
d We have redemption through His Blood.

No. 26. SHEPHERD'S CARE 8-1/2 x 5-3/4.
APPROPRIATE FOR THE YOUNG.
5c. EACH. POSTAGE EXTRA, 2c.
a Lead me in Thy truth and teach me.
b He shall gather the Lambs with His arm.
c Suffer the little children to come unto Me.
d Commit thy way unto the Lord.

No. 27. LIFE ABUNDANT 8-1/2 x 5-3/4.
SCENES FROM THE LIFE OF CHRIST.
5c. EACH. POSTAGE EXTRA, 2c.
a Jesus said: If any man thirst, let him come unto Me and drink.
b Jesus said: Lo, I am with you alway.
c Jesus said: Have faith in God.
d Jesus said: I am come that they might have life.

No. 28. FANS 10 x 6-1/2.
STRIKING AND ARTISTIC.
10c. EACH. POSTAGE EXTRA, 4c.
a Be not weary in well-doing.
b God hath power to help.
c My peace I give unto you.
d Very great are His mercies.

No. 29. HELPFUL WORDS 12 x 4-1/2.
CUT-OUT DESIGNS. 8c. EACH. POSTAGE EXTRA, 3c.
a MIGHTY TO SAVE. He giveth power to the faint.
b HE FAILETH NOT. He shall save His people.
c FOLLOW HIS STEPS. His way is perfect.
d REST IN THE LORD. Be quiet, fear not.
e REJOICE IN HIM. My heart shall rejoice.
f GOD IS FAITHFUL. We trust in the living God.

No. 30. SURE CONFIDENCE 10 x 5-1/4.
8c. EACH. POSTAGE EXTRA, 3c.
a The Lord shall be thy confidence.
b Your Father knoweth what things ye have need of.
c His children shall have a place of refuge.
d Trust in the Lord with all thine heart.
e Certainly, I will be with thee.
f Let not your heart be troubled.

No. 31. TODAY POEM 6-3/4 x 5.
8c. EACH. POSTAGE EXTRA, 3c.

No. 32. WHEN TO TRUST 6-3/4 x 5.
VERSE CARDS. 12 CHOICE MOTTOES.
8c. EACH. POSTAGE EXTRA, 3c.
MY TIMES ARE IN THY HAND
He knows and loves and cares.
  Nothing this truth can dim:
He gives His very best to those
  Who leave the choice to Him.
K.

No. 33. GARLANDS 8-1/2 x 4-3/4.
WITH DECORATED BORDER. 8c. EACH. POSTAGE EXTRA, 3c.
a Not I, but Christ.
b By Faith ye Stand.
c God is my Salvation.
d What would Jesus do?
e He careth for you.
f Emmanuel, God with us.

No. 34. VERY CHOICE FANS 9 x 4-3/4.
CHOICE, ENGRAVED BORDER. 8c. EACH. POSTAGE EXTRA, 3c.
4 CHOICE MOTTOES.

No. 35. WORDS OF LOVE 13 x 5.
EXCELLENT VALUE.
8c. EACH. POSTAGE EXTRA, 3c.
a The Lord Himself is my keeper.
b Serve the Lord with gladness.
c Christ in you the hope of glory.
d Fear not, I will help thee.

No. 36. SMALL FANS 7-3/4 x 4-1/2.
SUITABLE FOR VASES. 5c. EACH. POSTAGE EXTRA, 2c.
SIX CHOICE MOTTOES.

No. 37. WONDROUS WORDS 8-1/2 x 6-1/2.
8c. EACH. POSTAGE EXTRA, 3c.
a The Lord shall guide thee continually.
b The beloved of the Lord shall dwell in safety.
c His children shall have a place of refuge.
d Saved in the Lord with an everlasting salvation.

No. 38. HELPS BY THE WAY 7 x 5.
5c. EACH. POSTAGE EXTRA, 2c.
a Wait on the Lord and keep His way.
b In all thy ways acknowledge Him.
c The Lord knoweth the way of the righteous.
d Teach me thy way, O Lord.
e I am the Way, the Truth, and the Life.
f Commit thy way unto the Lord.

No. 39. MEDIUM SHIELDS 6 x 8-1/2.
5c. EACH. POSTAGE EXTRA, 2c.
a Your life is hid with Christ, etc.
b It is God that girdeth me, etc.
c Shew me Thy way, O Lord, etc.
d Come unto Me, and I will give you rest.

e I am the Way, etc.
f Casting all your care upon Him, etc.

No. 40. GLEANINGS 7-3/4 x 5.
5c. EACH. POSTAGE EXTRA, 2c.
a I will never leave thee nor forsake thee.
b My refuge is in God.
c Fear not...The Lord will be with thee.
d Cast thy burden upon the Lord.
e The Lord knoweth them that are His.
f Fear not...He will not fail thee.

No. 41. GOOD TIDINGS 9 x 3-1/2.
LARGE, PLAIN LETTERS. 5c. EACH. POSTAGE EXTRA, 2c.
TWELVE CHOICE MOTTOES.

No. 42. GRACIOUS PROMISES 7 x 5.
FLORAL DESIGN. 5c. EACH. POSTAGE EXTRA, 2c.
SIX CHOICE MOTTOES.

No. 43. SHINING LIGHT 6-1/2 x 4-3/4.
SILVER BACKGROUND. 5c. EACH. POSTAGE EXTRA, 2c.
a Watch and pray.
b Christ died for us.
c God is Love.
d Seek ye the Lord.
e He is our Peace.
f Thy Will be done.

No. 44. SUNBEAMS 5-1/2 x 8-1/2.
3c. EACH. POSTAGE EXTRA, 1c.
a All for Jesus. That Christ may dwell in your hearts by Faith.
b As thy days so shall thy strength be.
c The Almighty shall be thy defence.
d Ye are My witnesses, said the Lord.
e Do all to the glory of God.
f Thou art mine.

No. 45. GOLDEN WORDS 6 x 4.
STAMPED IN GOLD. FLORAL. EIGHT CHOICE MOTTOES.
3c. EACH. POSTAGE EXTRA, 1c.
The Lord will bless His people with Peace.

No. 46. NEW RUSTIC SERIES 5-3/4 x 4.
3c. EACH. POSTAGE EXTRA, 1c.
a The Eternal God is thy refuge.
b The Lord is my Defence.
c Lord teach us to pray.
d Lo! I am with thee alway.
e Walk as children of light.
f God knoweth your hearts.

No. 47. FRUITFUL SERVICE 5 x 5.
3c. EACH. POSTAGE EXTRA, 1c.
a Bring forth fruit unto God.
b God is a refuge for us.

c The Lord is my portion.
d From Me is thy fruit found.
e Abide in My love.
f Christ hath made us free.

No. 48. GEMS 5-1/4 x 4.
LANDSCAPES. 3c. EACH. POSTAGE EXTRA, 1c.
TWELVE CHOICE MOTTOES.

No. 49. RUBIES 6-1/2 x 3-3/4.
SIX CHOICE MOTTOES.
3c. EACH. POSTAGE EXTRA, 1c.
GOD FIRST That in all things He might have the Pre-eminence.

No. 50. GOSPEL GEMS 6-1/2 x 3-3/4.
3c. EACH. POSTAGE EXTRA, 1c.
a Whosoever will, let him taste the water of Life freely.
b Whoso trusteth in the Lord, happy is he.
c He that believeth on the Son hath Everlasting Life.
d By Grace are ye saved through faith.
e The Lord is nigh unto all them that call upon Him.
f We have redemption through His blood.

No. 51. SCROLLS 5-1/2 x 4.
3c. EACH. POSTAGE EXTRA, 1c.
a Ye belong to Christ.
b God is Faithful.
c My Refuge is in God.
d He careth for you.
e What would Jesus do?
f Thou God seest me.

====================

page 145

SEMI-MONTHLY.
VOL. XXIII. MAY 15, 1902. No. 10.

CONTENTS.

Views from the Watch Tower........................147
Science Falsely so Called.....................147
Who is on the Lord's Side?....................147
Rejected for Unbelief.........................148
"The Extinction of Adam"......................148
The Meaning of Europe's Great Armies................................148
The Gospel of Forgiveness of Sins.................149
Good Friday and the Mass..........................151
Enduring Hardness as Good Soldiers................152
The Memorial Supper Celebrated....................155
The New Bibles Thoroughly Appreciated.................................158

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

DAWNS AND TRACTS IN QUANTITIES.

The Postoffice ruling interfering with what we claim are our legal rights in respect to mailing our paper-bound editions of the MILLENNIAL DAWN at newspaper rates, as for years past, has led some of the friends to join together, and by giving a united order for one hundred DAWNS to get them by freight. We commend this plan, and will supply them thus to WATCH TOWER subscribers for $10.00 per hundred, any assortment.

Remember, that our subscribers under our new arrangement can send to a friend, post-paid, any volume of DAWN in cloth binding, for 25c. No other similar books are supplied at such prices--nor, indeed, at any price; and the book in cloth cover will make a more favorable impression than in a paper cover. Tracts may be ordered in the same box if convenient;--free.

VOLUNTEER ARRANGEMENTS.

By this time nearly all who have responded to our call are supplied with the new "ammunition;" use up first any old ammunition you may have on hand, but expect no more of it.

We find that some have not understood our object in sending out two kinds this time. It is not the thought to give each person the two papers, but the very reverse. As people usually leave churches in family groups, the distribution of one paper to each is apt to put two alike into many homes; our desire is that, if possible, they shall be different.

Our suggestion therefore is, that the captains see to it that each bundle (consisting of equal quantities of February 15 and March 15 WATCH TOWERS) is thoroughly reassorted so that the two papers can be handed out alternately. Let each "volunteer" see to this and assist also. We have plenty now; order all you can use judiciously.

Again we urge that in the distribution you do not go inside the churches, nor stand upon their steps;--if possible not even on the public pavement in their front. It is better rather, where possible, to stand 100 feet or more away from their exits.

===================

R3007 : page 147

VIEWS FROM THE WATCH TOWER.

SCIENCE FALSELY SO CALLED.

WE ARE GLAD to note that the Richmond Christian Advocate is not yet ready to repudiate God's Word and accept the theory of evolution.

We agree that scientists who deal in millions and billions of years evidently forget the meaning of the word "science." We clip from its issue of March 6 the following:--

"THE ORIGIN OF MAN.

"We had hoped that after the repeated failures to find the missing link in the chain of evolution the advocates of that theory would be less bold and positive in their assertions. True science is always cautious in its statements. Its teachings are supposed to be based on determinate and well-ascertained facts. Otherwise it ceases to be science and becomes mere speculation. These remarks have been suggested by the following extract from the Chicago Inter-Ocean:

"'The International Congress of Zoology, in session at Cambridge, England, during the current week, was remarkable for a fascinating paper by Professor Haeckel on the world's present knowledge of the descent of man. He did not hesitate to declare that science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life during a period estimated at 1,000,000,000 years. This knowledge, which must now be accepted as the crowning achievement of science during the nineteenth century, was won through recent discoveries of fossil remains in Java, Madagascar, and Australia, and is made still more complete evidence by available proof of discoveries wherewith Darwin's name is most commonly associated.'

"Professor Haeckel is known to be a Darwin of the Darwinites. Indeed, in some of his views upon his pet theory he has gone far beyond Darwin himself. Why does he seek for proofs of the doctrine of evolution in such remote and widely-separated regions as Java, Madagascar, and Australia, instead of the original centers of population? Besides, Professor Haeckel must have known that the evidences he adduces from certain fossil remains in Madagascar and Australia have been demonstrated to be utterly unreliable. What particular find he refers to in Java we do not know; but take it for granted that it is worthless as the rest. The fact is, the evolutionists have been so pushed to find that 'missing link,' without which their whole system falls to the ground as incomplete and insupportable, that they have been ready to snatch at anything which would seem in the remotest manner to connect the broken series.

"The Professor evidently intends to allow himself ample time to work out his progressive developments from a protoplasm to an ape, and from an ape to a man. He assumes a round billion of years. We say assumes it, for every one must see that it is sheer assumption. Why not say five billions instead? There is no geological table by which he could fix the time at one billion of years. When science thus goes out of the domain of exact truth, we have a right to question its statements and its calculations. We don't know where Professor Haeckel got his arithmetic, and he does not know himself. When he declares, and does not 'hesitate' to declare, that 'science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life during a period estimated at one billion of years,' we demand proof; but the proof is not forthcoming. The declaration is about as satisfactory and sensible as the silly reply that Aaron made to Moses when the latter questioned him about the golden calf. He said: 'I cast the gold in the fire, and there came out this calf.' So the evolutionists would have us believe that all these wonderful things in nature just 'came out' of themselves entirely apart from divine agency.

"Which is the more rational theory, that all things were made by Him 'who is before all things and by whom all things consist,' or that things just evolved of their own free will and accord? Which is worthier of our credence,

R3008 : page 147

that 'God made man in His own image and after His own likeness,' or that man developed out of an animal of the Simian species?

"Evolutionists admit that man is the final product of the series. If so, why is it that the fossil remains of the animal connecting man with his ancestral ape cannot be found? It would be the latest fossil, and should be most easily found. O, where is the living link, if the fossil cannot be found? Echo answers, Where?"

WHO IS ON THE LORD'S SIDE?

The Presbyterian, of Philadelphia, attacks the Evolution and Higher Criticism errors of our time in good style, as follows:--

"There has arisen a class of preachers, who are proclaiming a social gospel, a scientific gospel, a literary gospel, a reformatory gospel. The cry appears to be, Anything to get rid of the Old Gospel, which 'the orthodox religion' upholds and preaches. All kinds of political reforms are initiated; critical theories in theology are ventilated; the newest industrial formations are given currency; and the thought and effort are centered upon the material, intellectual, and moral improvement of earth. It is no wonder that in the enthusiasm kindled over these and other efforts for human amelioration, there is considerable diversion from 'the orthodox religion;' but it has

a staying and conquering power, and it will always have myriads in this and the oncoming ages to heed its teachings as a message from God and His Son, Jesus Christ. It would be a magnificent thing if all would turn away from the siren voices which lure away from the Old Gospel of salvation through personal repentance of sin, faith in Christ as the only Redeemer of mankind, and holy living, or through a renovated soul and life by the transforming grace of the Holy Ghost; but where any prefer to pass it by as of no account at such a time as this, the responsibility rests with them, not with those who press it upon the mind and heart of old and young. A conceited age may think it has a different message than that which the Son of God has given it, but the Christian religion, which has done so much for all classes and conditions in the past, will ever vindicate its right to exist, and will work out the purposes for which God gave it until latest periods."

REJECTED FOR UNBELIEF.

The New York Times tells (April 15) of an examination of a theological student, Mr. Noll, before a Presbytery, as follows:--

He was being examined on a chapter from the Epistle of St. Paul to the Romans, where the Apostle speaks about Adam. The examiner asked Mr. Noll what he thought about Adam, and he said he did not think Adam was a historical character, but rather a myth. The ministers, or at least many of the older ones, began to move uneasily in their seats.

"What!" said one of them, "Then you must have come to the conclusion that St. Paul did not know what he was talking about."

It was here the trouble began, but this was not the only point of doctrine on which the candidate had shown himself "unsound." When he was examined on the fifty-third chapter of Isaiah he boldly asserted that the prophetic sayings there referred to the Hebrew people, not to Christ, as a majority of the ministers would have it.

He was rejected by a majority vote after considerable discussion; but the account says further that the Rev. Dr. Gregg of the Lafayette Avenue Presbyterian Church was a visitor at the meeting, and remarked: "This young man would have been received with a hurrah in the Brooklyn Presbytery. We do things differently there."

How evident it is to every observing mind that "the faith once delivered unto the saints" is becoming more and more scarce in Babylon;--and properly it is becoming more and more precious to those who have it to the extent that they are able to "give to them that ask it a reason for the hope that is within them." Harken to the inspired advice, "Watch ye, stand fast in the faith, quit you like men, be strong!" --I Cor. 16:13.

"THE EXTINCTION OF ADAM."

Exchanges of April 29th, report the matter further as follows:--

"The Elizabeth, N.J., Presbytery yesterday granted a license to preach to one of the applicants who had expressed his disbelief in the story of Adam and Eve, although he still adhered to his conviction that the story was merely 'allegorical.' He will be ordained for foreign mission duty.

"With the sanction of so eminent a religious body to sustain us we may now all freely admit that we no longer consider Adam and Eve our first parents, but regard them as wholly mythical personages. This will be a sad loss to literature and art, but it will relieve the human race from a sense of long-standing injustice."

AGNOSTICISM IN JEWISH PULPITS, TOO.

Baltimore, Md., April 13.--Rabbi Emil G. Hirsch, of Chicago, delivered a lecture at the Har Sinai Temple here today, which took the breath of most of his listeners, despite the fact that it is the most liberal congregation in the city. In his sermon Dr. Hirsch said:

"Think of God as you may, so long as you have the proper conception of man you are in harmony with Judaism. Even if Moses never existed, if the ten commandments did not come from Sinai--and I don't believe they did--Judaism still lives.

"The Bible is literature; it is mythology. It did not come from heaven in a mechanical way. A new Bible has come forth, strangely different from what our fathers loved. The old idea is a God who holds in one hand a club and in the other a stick of candy. This God was man. He has been dethroned. Our soul needs a God who is superior to man."

Yes, truly a great falling away from the faith is in progress amongst all nationalities--especially among the "wise" and "learned." This poor Rabbi is no more to be blamed than Christian ministers who are taking the same position. No wonder, then, that leading ministers join in dedicating Jewish synagogues and Rabbis in dedicating Christian churches. It is only a "ceremony" anyway--to impress and please the common people.

Evidently, however, the secret of nearly all the rebellion against the Bible is the result of a lack of knowledge of God and his plan and his Book. How thankful we should be for the opening of the eyes of our understanding, which alone keeps us firm and secure when all around is shaking! Well did the Lord foretell the blindness coming upon the "learned" and worldly-wise and of the blinded followers of the blind leaders. "My people are destroyed [dumbfounded] for lack of knowledge."--Hos. 4:6; Isa. 29:14.

THE MEANING OF EUROPE'S GREAT ARMIES.

The brother who sends the below clipping remarks: "How truly this bears out the statements of Millennial Dawn, vol. IV., respecting the "Lord's great army!"

If you look at the map of Europe you will see in Russia a Czar with a million armed men that he can use as he pleases. A million rifles, or five million, if reserves are called upon, the Czar can aim this way or that as a child aims its bow and arrow. In Germany a vigorous young man, controlled partially by custom, common sense and the fear of the Social-Democratic party, has another million of armed men to play with. In Italy, in Austria, in Spain, you find monarchical figureheads directing huge bodies of armed men. If you look superficially at these great armies, you will say that they are a permanent menace to liberty. You will say to yourself: "How can kings be destroyed when such power is in their control?"

As a matter of fact, the greatest DANGER TO KINGS lies in the work that is done by these great standing armies. Apparently, they mean security for the monarchical idea. In reality, they mean education of the people, the spreading of radicalism, and rebellion against the claims of birth and money.

The German army system captures the yellow-haired peasant of Wurtemburg. He is dull of speech, slow in thought, kind-hearted, simple, reconciled to his own inferiority, ready to pull off his felt hat at the sight of livery worn by the servant of the great. This peasant is taken to Berlin or Frankfort. If he is slow at drill he is slapped in the face, kicked, ridiculed. He is compelled to hold himself for hours in a certain rigid position. He learns that he is entirely at the mercy of a whipper snapper in a lieutenant's uniform. He bitterly hates his own degradation and those responsible for it. During his hours of rest he meets and talks with another soldier, perhaps the orderly on duty at the officer's casino, who drags the lieutenant to a narrow lounge behind the curtains when the lieutenant is too drunk to stand up. Or he meets the young soldier from the city, the intelligent Jew with five hundred years of independent thinking behind him, or the non-commissioned officer, who sticks in the army because he takes pleasure in making socialists out of country recruits.

That humble peasant arrived from Wurtemburg believing himself of less importance than the dog of a country nobleman,

R3009 : page 149

and looking upon the German Emperor as the abstract equal and the concrete superior of Providence itself. At the end of his five army years the German peasant is transformed sometimes into a man of force, oftener into one with a supply of revolutionary catch phrases that make him dangerous because he has not brains enough to assimilate them.

Millions of such simple-minded peasants are changing into radicals and socialists all over Europe. The far-reaching arm of enforced military service leaves no quiet, peaceful, title-fearing corner in any of the empires. Every young man as he reaches maturity has the veneration for rank kicked out of him, and the knowledge of HOW TO FIGHT kicked into him. This is a serious thing for the kings. It means their ultimate undoing.

Already they are finding this out in Belgium, where the King is afraid of his own troups, knowing that their sympathies are with the striking men and women in the streets, and not with him, or his preposterous pretensions, or his spending of public money on ballet dancers in the Paris opera. --N.Y. Journal.

===================

R3009 : page 149

THE GOSPEL OF FORGIVENESS OF SINS.

--ACTS 13:43-52.--MAY 25.--

"Through this man [Jesus] is preached unto
you the forgiveness of sins."--Acts 13:38.

PAUL AND HIS COMPANY, passing through the Island of Cyprus to the city of Paphos, at its southern end, did not tarry there. Its climate is miasmatic, and this is presumed to have been the reason for a hasty departure for the high lands of Asia Minor--Galatia, etc. The Apostle is presumed to have referred to his own semi-invalid condition at this time when later, in writing the Epistle to the Galatians, he said, "Through infirmity of the flesh I preached the gospel to you at first." (Gal. 4:13,14.) Galatia was the name of a district or state in which were located a number of cities and churches mentioned in the account of Paul's missionary tours--Iconium, Lystra, Derbe, and Antioch on the borders of Galatia, in the state of Pisidia. The Antioch of this lesson should not be confounded with the larger city, Antioch of Syria.

In our last lesson we noticed Mark as the companion and servant of the two missionaries, but he discontinued his service at Paphos and returned to Jerusalem; hardships or discouragements or home-sickness, we know not what, evidently, for the time quenched his zeal as a servant of the Lord and of the truth,--assuredly much to Mark's disadvantage. Whatever the cause, evidently the Apostle Paul considered it quite insufficient; so that on another occasion, when Barnabas suggested Mark's accompanying them similarly, the Apostle declined--which he evidently would not have done had Mark's desertion been fully justified by considerations of health or necessity. It was a labor of love, however; no salaries were attached, and if Mark chose to discontinue his sacrifice it was his own business, and he was the loser.

So it is today, the Lord leaves his people free from restraints; free from threats; free from compulsion; to the intent that they may present their bodies living sacrifices day by day. Now, as then, whoever grows cold may discontinue his sacrificing, but himself will be the loser. We want to keep distinctly before our minds that while God condemns sin, and while his people have no liberty in this respect, but are obligated to do their best to withstand sin, it is different in the matter of sacrifice. The Lord is calling for free-will offerings, and whatever is not given with a hearty good-will, yea, with an earnest desire, with zeal, may as well be kept;--but the rewards promised to those who imitate the spirit of the Master and his devotion will be lost also.

There is an element of encouragement, however, in Mark's experience. Later on he evidently became quite a thorough and devoted soldier of the cross, was again accepted to the Lord's service, and we find that the Apostle Paul made acknowledgment of appreciation of his faithfulness. (Col. 4:10; 2 Tim. 4:11.) Mark's recovery of lost ground and his reinstatement by the Lord in his service should be an encouragement for any who similarly have grown cold and lax as respects their devotion and sacrifice, and who have been consequently dropped out of active service of the truth. The Lord is very merciful to us in our weaknesses and imperfections, and as he restored Mark, undoubtedly he is willing also to restore all who will similarly learn a lesson from their failures, and who earnestly desire and strive for re-instatement and the privileges of service.

The first stop made in Asia Minor was at Antioch of Pisidia. The usual custom was followed, of going first to the Jews--to their synagogue. The missionaries were recognized as strangers and also as men of talent, and after the regular services of the synagogue had been introduced by the reading of the usual lesson from the Law, they were invited to address the assembled people--Jews by birth, and Jewish proselytes from the Gentiles. The Apostle Paul was the speaker, and made a telling address. He recognized the fact that his hearers had faith in God's promises regarding the coming Kingdom: he did not need, therefore, to emphasize the Kingdom feature in this discourse. Rather, his hearers needed to see that there could be no Kingdom and no permanent blessing of all the families of the earth, such as was implied in the promises made to Abraham, unless in some manner divine forgiveness of the world's sins could first be secured.

The trend of his discourse, therefore, was to show how God had established a (typical) kingdom in the past, which had never reached the grand stage essential to the fulfilment of the Abrahamic promises, and that the thing necessary and lacking was a redemption of the world and the forgiveness of sins. Then he presented to their attention Jesus as the Messiah,--not merely a crucified Messiah, but also a risen one who, because of his death for the sins of the world, was able to save unto the uttermost all that should come unto God through him. Having put the matter squarely before them, the Apostle, in the words of our Golden Text, offered his hearers forgiveness of sins as the very essence of the Gospel.

Forgiveness of sin is still the essence of the Gospel, altho mankind now, as then, are generally loth to accept it thus,--it disappoints them by condemning them, and showing up the fact that all are sinners;--that there is none righteous, no, not one;--that all need just such a redemption as God has provided

R3009 : page 150

in the sacrifice of Christ. It disappoints also in that it shows a necessity for repudiation of sin in the heart, and, so far as possible, resisting it in all the conduct of life. Few are prepared for this--few have an ear to hear this message. The majority are ready to say, Preach unto us smooth things! Praise us for our religious fervor! Point out to us how much superior we are, not only to the heathen world, but to the masses of those who are about us! Tell us that we are God's people, and that he could not get along without us! Do not tell us that we are sinners, and under condemnation as others; and that all who would come unto God through Jesus Christ must come by the same strait and narrow gate of faith, and repudiation of sin, and heart-consecration!

The discourse had its effect,--a two-fold effect. The honest hearted, realizing the truth regarding God's perfection and their own imperfection, realized their need of just such a Savior as the Apostle had preached: these were specially drawn to the missionaries, who, recognizing their right attitude of heart, assured them that they were already in God's grace or favor; and that now the message of salvation through Jesus was an additional unfolding and development of the same favor that had already been extended to the Jews; and that they should continue in the grace of God,--continue to let God lead and guide them in his way,--continue to be the recipients of his mercies and blessings, which now were multiplied to them through Christ Jesus, and the atonement work he had accomplished. Others were much less prepared for the Apostle's words, and rather inclined to be envious of the attention bestowed upon the missionaries and their teachings,--which meant corresponding disregard for the usual leaders of the meeting and for the doctrines previously set forth, which the new views were calculated to supersede entirely.

So we find it today also: the essence of the Gospel preaching of today, as eighteen centuries ago, must be man's sinful and condemned condition, and his need of redemption, reconciliation and recovery from sin and its wages, death. This is the Gospel, which is falling into disuse in the pulpits of churchianity, in response to the itching ears of the majority, the "tares," and their call for the preaching of smooth things.

Additionally, it is proper now to emphasize the Gospel of the Kingdom, which the Lord and the apostles made so prominent; and to show that the little flock, the elect of this age, are to constitute the Kingdom --which, in the coming age, is to rule and bless the world, by restraining Satan and every evil device, and causing the knowledge of the Lord to abound. Now, as then, the larger unfolding of the truth, the divine plan of salvation, is interesting to some--to the honest-hearted; and repulsive to some --the vain-glorious, the sectarian, the proud, the self-satisfied. Now, as then, when we are appealed to by those who have an ear to hear present truth, they should be encouraged to "continue in the grace of

God." They should not be told that their ignorance of present truth implies that they have none of the grace of God, but that because they have received

R3010 : page 150

of his grace into good and honest hearts it is the will of God that they should continue therein and grow and increase and abound;--that to this intent he is sending forth present truth to his people in every quarter, that the true wheat may be ripened and gathered to his garner.

News of the new religion--supplemental to the Jewish--spread throughout the little city in which Judaism had evidently gained a good foothold and great respect;--so that the whole city gathered on the next Sabbath to hear the message of the missionaries --probably the majority coming merely out of curiosity, to see the difference between the doctrines of these and of the regular Jewish teachers. "The whole city" may be understood hyperbolically, as signifying a large concourse; or that all classes and conditions of citizens were well represented. The gathering of such a multitude could not be held, probably, in the synagogue, but we may presume, in the yard or court surrounding it, or both. Such attention to two strangers and their new doctrine, which threatened an overthrow of Judaism, naturally awakened a spirit of jealousy in those whose interest was much in forms and ceremonies, honor amongst men and denominational pride, and, as a result, they contradicted Paul's statements with blasphemy. Not that they blasphemed God's name, but that they slandered or blasphemed the Apostle and Barnabas --speaking evil of them; we may surmise, misrepresenting their motives, their characters, etc. This is the usual course of those who fight against the truth, and it is so today. The truth cannot be gainsaid; it is irresistible; but it can be misrepresented; it can be denied; the presentations of it can be distorted, and its messengers can be slandered, vilified. The Adversary seems to adopt this method on every occasion. It is the method now in vogue. Those who oppose present truth will not dare to meet it openly in public discussion before the people, but they will distort and misrepresent it, and say all manner of evil against its advocates and will persecute those who favor it.

The missionaries were not discouraged by the opposition, but were rather made the more courageous, and brought to the point where they explained to their vilifiers, plainly, the true state of the case: that they were rejecting God's favor, God's plan, against themselves--to their own injury, to their own loss. They pointed out that God, in his mercy, had long favored Israel, and that in sending the message of Messiah to them first he was still favoring them; but that according to his direction it was their duty to proceed, and to tell the Gospel to whoever had ears to hear--to the Jew first, but also to the Gentiles. They pointed out that the lamp of truth which God had now lighted was not to be to the Jews exclusively, as had been his previous favors, but, as the Prophet had already declared, was to be "a light to lighten the Gentiles"--salvation unto the ends of the earth.--(Luke 2:32; Isa. 42:6; 52:10.)

This feature of the Gospel specially aroused the opposition of such Jews as were in the wrong condition of heart, but was proportionately attractive to the few who were in the right attitude. So it is today: the message which is now due to Christendom is--More Light! It shows that the lamp of God's Word of promise, which at the beginning of this age

R3010 : page 151

was permitted to bless both Jews and Gentiles in proportion as the eyes of their understanding were opened to see it, is shortly now to give place to a greater light; that whereas the Word of God has been a lamp to the feet and a lantern to the footsteps of his faithful for over eighteen centuries, God's purpose now, shortly, is that this lamp shall become unnecessary, because "the Sun of Righteousness shall rise," and the whole world shall be flooded with the light of the knowledge of the goodness of God.--Mal. 4:2.

Those of God's people who are in the right attitude of heart will be gladdened by this expansion and unfolding of the truth: no feelings of jealousy will be theirs. But the majority, full of sectarian theories and plans and selfish sentiments, and blinded largely by false theology and by misrepresentations of the Word of God are violently opposed to any thought of God's general goodness being extended to every creature,--not only those who have not yet gone to the prison-house of death, but also to the fifty thousand millions who have already gone down into the silence of death, in ignorance of the only name given under heaven or among men whereby we must be saved. But all the faithful, all the honest-hearted, will ultimately rejoice at the lengths and breadths and heights and depths of God's plan, to be consummated during the Millennium by the glorified Christ, Head and body.

Many of the Gentiles were glad as they heard of God's favor being broader than they had previously supposed--some, we may infer, were merely pleased that something had been shown up that was broader than the Jewish teachings, but some others, we are assured, believed in the true sense of the word--accepting

Christ as their Redeemer and as their Law-giver. And so today also we see two classes among those who favor the present truth: some who hail it with joy and gratefully worship and serve the Lord more fervently than ever; and some who are merely glad to find that there is no Scriptural ground for the popular theory of an eternal torment for the vast majority of mankind; but are not specially drawn or constrained by divine love and mercy.

The more the truth spread the more angry became its opponents, the Jewish leaders; and what they could not oppose with argument or logic they did oppose successfully with prejudice and superstition, arousing these baser sentiments by misrepresentation. They secured thus the co-operation of some of the most honorable and notable people of the city, to such an extent that the missionaries were obliged to depart from them. The Adversary's methods are the same today in this respect also, that by misrepresentation he secures for his agents, often unwillingly, some who are noble and honorable people. This teaches us two lessons: First, to be careful ourselves --to be on guard against the Adversary's methods, if we are honorable and well-intentioned; to see to it that we are not inveigled into opposing the truth while supposing that we are doing God service. It teaches us also to have respect for those who are our opponents, and who give evidence of sincerity, even in their persecution. Some of the best friends of present truth today were once its bitter enemies, revilers and persecutors. We are hoping for many more recruits for the truth from this class of people. Their opposition is the result of misapprehension of the facts; they are blinded by the Adversary. Some may not get proper sight of the matter until the Kingdom binds Satan and opens their eyes; but others we may hope are the King's own and will be helped in time for them to make their calling and election sure in the Kingdom "little flock."

AS MANY AS WERE ORDAINED TO ETERNAL LIFE, BELIEVED.

The word "ordained," here, may properly be translated disposed; and thus we get the thought that as many of those who heard the gospel and its offer of everlasting life, and were disposed to accept the terms, became believers--obedient to the faith. So it is still. The truth, wherever it goes, finds some who like it and some who dislike it; some who appreciate the doctrines and rewards which it presents, and some who prefer the pleasures of sin or the affairs and rewards of the world. It is the time for each one who has heard to take his choice. Soon the number of the elect will be complete, and then the work of the elect will begin--the blessing of mankind.

We assume that the expression, "shook off the dust of their feet" is a figurative one, as we would use it today, meaning that we took our departure. Our departure, under such circumstances, would be a witness against those who rejected our message and those who persecuted us--a witness which they would remember in coming time. Yet the departure of the missionaries was not in anger, for we are assured that they were filled with joy and with the holy spirit --rejoicing that they were counted worthy to suffer for Christ's sake, and to have their names cast out as evil;--rejoicing also that they had, by the Lord's grace, accomplished something in the service. The expression, however, included more than merely the missionaries: it included those who remained as well as those who went. All were rejoicing. The truth and its spirit are constant causes for joy of heart to those who have them. On the contrary, the persecuting spirit, the jealous spirit, is always the unhappy one. Let us see that our rejoicing is of the same kind--in the Lord, in the truth, in the service, notwithstanding persecutions, trials and difficulties.

===================

R3010 : page 151

GOOD FRIDAY AND THE MASS.

IN OUR ISSUE of February 15 we referred to Good Friday as representing to Roman Catholics the "great Mass day." One of our readers, formerly a Roman Catholic, calls our attention to the fact that on this one day the Mass service is less used than on any other day of all the year, and wants to have our explanation. We reply that the word Mass signifies "oblation," "offering"; and that the Roman Catholic Church does specially set apart Good Friday as the day of all the year for celebrating the great "oblation" "offering" or "Mass" which our Lord Jesus gave for us at Calvary. However, it is customary among Catholics to reserve this word Mass as the special name for what they term "the unbloody

R3011 : page 152

sacrifice," which their priests perform repeatedly, daily, for the cancelation of sins of the people.

The original bloody "offering," "oblation" or Mass at Calvary, Catholics recognize as the basis of atonement--canceling original sin and making possible the sinners acceptance with God. "The sacrifice of the Mass" offered by priests, repeats the original

"oblation," Mass or "offering," for divine appeasement, in connection with subsequent, personal sins.
We quote from Deharbe's Roman Catholic Catechism, pages 263, 265, 288, as follows:--

"The Sacrifice of the Mass was instituted by Jesus Christ, when at the Last Supper he offered himself up under the appearances of bread and wine to his Heavenly Father, and commanded his Apostles thenceforth to celebrate this his sacrifice.

"The Mass is the perpetual Sacrifice of the New Law, in which Christ our Lord offers himself, by the hands of the priest, in an unbloody manner, under the appearances of bread and wine to his Heavenly Father, as he once offered himself on the cross in a bloody manner. The sacrifice of the Mass is essentially the same Sacrifice as that of the cross; the only difference is in the manner of offering. Because, in both it is the same High-Priest who offers, and the same Victim who is offered--namely, Jesus Christ our Lord; and because in the Sacrifice of the Mass the oblation [synonym for Mass] which Christ made of himself on the cross, for us, to the Father, is commemorated and continued....By it we obtain from the Divine mercy, (1) Graces of contrition and repentance for the forgiveness of sins; and (2) Remission of temporal punishment deserved for sins....The temporal punishment due to our sins is that punishment which we have to suffer here on earth or in Purgatory."

The difference between the Romanist and the Protestant view then is, chiefly, that the latter would claim that there was but one offering "oblation" or "Mass" for the sins of the whole world, and that its sacrifice was finished at Calvary; and that the Lord's Supper merely commemorates this; while the former claim that the sacrificing of the "oblation" "offering" [or Mass] is to be continuously repeated, in an unbloody form.

In the same article Z.W.T., page 64, we say, "Every Roman Catholic who makes the slightest claim to faithfulness to his church is expected to be present and participate in the services of Good Friday, whether he attends Mass at any other time of the year or not." We regret this error. Instead of saying Good Friday we should have said Easter-time--that is, Passover-time--which begins on Palm Sunday and continues two weeks--till Low Sunday. The Council of Lateran (A.D. 1215) commanded that all the "faithful" must receive communion at least once a year, and that within the Easter-time. Altho the distinctions are quite small, and in our opinion nothing of importance is involved, we suggest that any who think otherwise have our full consent to the cutting off of said page, 64, so as not to loosen the front page, before handing out any of those papers.

===================

R3011 : page 152

ENDURING HARDNESS AS GOOD SOLDIERS.

--ACTS 14:8-19.--JUNE 1.--

"Thou, therefore, endure hardness as a good soldier of Jesus Christ."--2 Tim. 2:3.

LEAVING Antioch of Pisidia, Paul and Barnabas went to Iconium, about 100 miles distant. There also they preached the Word faithfully, and there also opposition was aroused and persecution threatened; "and when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully and to stone them, they were aware of it, and fled unto Lystra." They did not allow fear to hinder them from the preaching of the gospel with courage, boldness; neither did they fear threats; but when the persecution took a positive form they delayed no longer, but fled. Why did they not wait, and expect the Lord to grant them some miraculous deliverance? Why did they not challenge their opponents to see whether the power of God or the power of Satan was the stronger? We answer, Because they were better instructed respecting the divine will. They were following the instructions of the Lord. He did not say to them, Be fearful of persecution, withhold your message, and put your light under a bushel; but the reverse. He did not say, Flee in fear, when there is no danger; but he did say, "When they persecute you in one city flee ye to another."

Arriving at Lystra, the preaching of the gospel was begun afresh, as courageously as tho there had been no previous opposition. Amongst the auditors was a cripple, presumably a Jew or a proselyte, who manifested much interest in the Apostle's words. Paul, perceiving this, and that the man had faith, stopped in his preaching and called out to him, "Stand upright on thy feet!"--a thing he had never done. He had the necessary faith and obeyed the Apostle's command; and thus a miracle resulted, evidently to the astonishment of the entire congregation. The effect upon the people was electrical, and they shouted in their own dialect, "The gods have come down to visit us!"

The city of Lystra figured as the scene of a mythological event, the tradition being that Jupiter and Mercury, two of the gods of mythology, having once come to their city in the form of men, had been everywhere refused lodgings until they came to the lowly hut of a poor man who entertained them to the extent of his ability. They rewarded him by turning his hut into a gorgeous temple, and punished the others of the city with a flood. These traditions were very old, but were perpetuated by a statue of Jupiter at the gate of the city, as its protecting god.

It is easy to discern how a comparatively ignorant and superstitious people might jump to the conclusion that the visit of Paul and Barnabas was a repetition of this visit of Jupiter and Mercury, handed down to them through tradition. They called Paul, Mercury, because in their tradition, Mercury was the orator, the speaker; and they called Barnabas, Jupiter, and forthwith the priest of Jupiter prepared to offer a sacrifice of oxen before the statue of Jupiter, at the gate of their city, in honor of the supposed gods present with them as men, in the persons of Barnabas and Paul.

The missionaries were probably preaching, or conversing and explaining quietly, to the more interested ones, when they heard of the commotion in the city, and of the sacrifice which was about to be offered. They did not for a moment think of taking advantage of the superstition of the people to make of themselves some great ones, nor did they attempt

to turn the event to a service of the truth by claiming that God was Jupiter, and that Jesus was Mercury, and that they represented them. On the contrary, most earnestly and simply they entreated the people to desist; explaining to them that they were nothing but imperfect men like themselves, "of like passions," and that their mission was the very reverse of what they supposed, and that Jupiter and Mercury and their fabled deeds were only products of imagination, ignorance and superstition. They ran in amongst the people while they, full of excitement, were preparing for the sacrifice, and with difficulty, even then, amid protests of their own nothingness, did they restrain the people from sacrificing in their honor. Noble men they were, and their faithfulness to the Lord and to the truth attested the wisdom of the divine choice in sending them on this missionary errand.

We may draw a lesson from the incident, helpful to all of the Lord's people who are to any extent his ambassadors, representatives, teachers of the truth. The truth itself, especially in the light of our day, is so wonderful, so brilliant, that it naturally reflects some of its brilliancy upon those who represent it, causing men to marvel, and to say, as of old, "Whence hath this man this wisdom?" In some instances it might lead to an undue deference, to an ascription of undue honor, and to a subserviency which it would not be proper for the Lord's ambassadors to receive, and which they should as promptly and as thoroughly repudiate and refuse as did Paul and Barnabas refuse the honors which the Lystrians were about to bestow upon them. From the worldly standpoint this would be an unwise course. Those who will accept flattery and adulation and honor more than is due, are likely to be prospered in this course to some extent by the Adversary, and apt to find that the worldly spirit likes to worship worldly heroes, Jupiters, Elijahs, etc. The only wise course for the Lord's servants is, therefore, the one followed by these missionaries of our lesson--to repudiate the entire matter; to confess that they are men of like passions with others; to hold up the light of God's Word, and behind it to hide and ignore themselves entirely. Not alone will this be profitable as respects the finding and development of the true children of God whom he is now gathering out of the world, but it will be profitable also for the Lord's ambassadors; for in this way they will grow in the Lord's grace and likeness; of which humility was a prominent trait. Thus they will best abide in his love, and ultimately attain to the still greater exaltation which God has

R3012 : page 153

promised to all of his children who are faithful and humble under present conditions.

The Apostle, in pointing out to the Lystrians that their ideas were vanities, well knew that this could not bring him the favor of his hearers; for it is not human nature to appreciate being told of our follies. To have worked his way into their good graces he would have needed to tell them a lie--that they were very wise, and that their course was a very proper one, etc. He, therefore, in his endeavor to be candid, and to serve the truth, risked their disappointment and displeasure; and he was undoubtedly keen enough to know this in advance, and what result to expect. Nevertheless, as God's mouthpiece, he shunned not to declare the whole message, whatever its results might be as regarded himself and his work. Here are good lessons for all of the Lord's people. It requires comparatively little courage to be a soldier of the cross and faithful to the truth amongst those of like precious faith and obedience; but it requires great courage to resist improper honor of men when we know in advance that this resistance will not only deprive us of their honor and friendship, but make us ignoble in their sight, and turn them into enemies. True soldiers of the cross still have the same trial, and it still requires hardness--a hardening campaign of experience in the Lord's service--to endure these things and come off joyful in the Lord. The babes in Christ, the weak, the untried, those who have not passed through trials and experiences and development of character, are not hardened, and could not stand such experiences. Hence it is that the apostle advises the Church that even proper exaltation to a service in the Church should not be accorded to a novice, lest he should be puffed up and thus be injured himself, as well as become injurious to others. (I Tim. 3:6.) It requires time and seasoning to know how to either rightly accept and appreciate the honors of the brethren or others along proper lines, or to decline honors and dignities along improper lines.

The Apostle pointed out to his hearers that in times past God had been permitting all the nations to walk in their own ways. He had interfered particularly in the affairs of only the one nation, Israel; all the others had been permitted to take their own course, except in so far as they might be crossing some feature of the divine plan. Thus the Prophet expressed the matter to Israel, "You only have I known of all the families of the earth." (Amos 3:2.) The reference to "time past," implies the change of dispensation which had just occurred in connection with the death of Jesus and the cutting off of Israel from any special favor, and the throwing open of the gospel call to all who had ears to hear;--to the Jew first and also to the Greek. Now God was sending a message of instruction to all the nations, that they should turn from such vanities and should recognize the only living and true God, and his Son who had redeemed the world, and whom he had ordained should in due time become its King and ruler, to put down sin and death, and bless with his reign of righteousness all the families of the earth. The Apostle points out that altho God had left the nations without the instructions of the Law Covenant the Prophecies, he had given them some indications of his care in making provision for their necessities,--causing the sun to shine and the rain to fall upon the just and the unjust, upon the evil and the good.

The sudden change of public sentiment, the result of the Apostle's explanations and plain statements of the truth, led the Lystrians to look at the missionaries with very different eyes, now that they were, according to their own declarations, common men like themselves. We may even suppose that they felt rather mean about their own superstition, which had so quickly aroused them to do reverence to men who repudiated it and acknowledged their unworthiness of it. It was while the populace was in this spirit that certain Jews from Antioch and Iconium came thither, explaining to them that the missionaries were

impostors, working upon the credulity of the people, "turning the world upside down," raising questions about theology, and disturbing the minds of the people. The populace was ready for just such leading in the reverse direction, and disposed to feel somehow that if these men were not really Jupiter and Mercury they were pretenders and falsifiers who had deceived them and should be put to death. As a result, Paul was stoned, and dragged outside the city, and left for dead.

How erratic is the natural mind, in its condition of ignorance and superstition! How easily the priest of Jupiter could lead the ignorant in one wrong course, to make gods of men,--and how readily he could lead them again in an opposite direction! But altho the greatest of all the apostles, and one of the most remarkable orators and logicians the world has ever known, was in their midst, how few, comparatively, he could and did influence in the right direction --for the truth and for righteousness, in obedience to God. The world is in many respects the same world that it was then, altho civilization and general intelligence have done considerable to lift it out of that abject benightedness which leads to idol worship,--altho Mohammedanism, Confucianism, churchianity and a certain kind of Christianity, have put a veneer of respectability and reason and common sense upon the world, yet under this veneer the masses are still in a very unsatisfactory condition--disposed to be humbugged; disposed to appreciate those who would be boastful and pretend to be great; disposed to worship that which demands worship, rather than that which is worthy of it; disposed to misunderstand God and his plan, and to consider these from a devilish standpoint, rather than to appreciate the lengths and breadths and heights and depths of the love of God,--rather than to understand that as the heavens are higher than the earth, so are God's ways higher than man's ways, and God's plans than man's conceptions.

But God was not through with the Apostle Paul; he was not stoned because of God's indifference, nor because of his lack of power to protect his servant. On the contrary, quite probably the Lord was teaching the Apostle some great lesson, valuable both to himself and to the Church, for whom he was a general minister,--and to whom even today he ministers in the matter of these experiences. Quite probably the Apostle, while being stoned, remembered afresh the death of Stephen, to which he had consented; and quite probably, too, the result was a fresh realization of his own unworthiness to be so prominent a representative of the Lord and of his truth,--a humbling of his heart before the Lord, profitable to him and to the Church also.

Had the incident of the sacrificing not been thus followed by some trying experiences, who knows but that the Apostle might have felt a little of self-gratulation, such as would be natural to any man who, having honors thrust upon him, had voluntarily renounced them. He might have been disposed to glory in his strength of character; but his experiences led him in an opposite direction--as he himself subsequently wrote, "I will glory in tribulation." All of the Lord's faithful ones can learn good lessons here;

can learn to trust to the Lord's providences in all of their affairs;--not only in those which seem to go favorably, but in those also which apparently are working disadvantage and disaster. The Lord said concerning Paul, when declaring that he was a chosen vessel for his service, "I will show him how great things he must suffer for my name's sake." From this lesson we may draw the inference that when the Lord's servants are permitted to suffer for his name's sake (not for wrong-doing, not for anger, malice, hatred, strife, evil-speaking, etc., but for his sake) it is an attestation of the Lord's favor, in the acceptance of his sacrifice--as in the type, Abel's sacrifice was accepted with fire.

As the disciples stood about the prostrate form of Paul, supposing, as the others had, that he was dead, he rose up and returned to the city. We are not to suppose that all of the citizens joined in the mob which stoned him, tho we are to suppose that there must have been a general sympathy on the part of the majority, else such mob violence would not have been possible. It is quite probable, therefore, that the Apostle's return to the city was in a very quiet manner, so as not to unduly re-arouse the passions of the mob. The spirit of bravado which impels some people seems to have been absent in the case of these missionaries. They had the true courage and endured hardness as good soldiers in the way which the Lord approved; but we never see them tantalizing the people by boastful manner or words. They, and not others who misinterpret the divine will by an opposite course, should be our patterns, our examples, in such matters.

Their entire public preaching at Lystra was at an end, and the next day the missionaries went to Derbe, a distance of 35 miles--which implies that the Lord wrought a wonderful miracle in Paul, in that, after receiving so severe treatment, a stoning unto apparent death, he was able on the next day to continue his journey. The Lord sometimes works marvelously for his people, as in this instance; at other times he leaves them to the general vicissitudes of life as other men.

We are not informed that the Apostle made special prayer for his recovery, but are reminded of Timothy, who was one of the converts at Lystra, and to whom the Apostle, years afterward, wrote in his epistle that he should use some natural means "for his stomach's sake and his often infirmities"--without a suggestion of miraculous intervention, other than whatever the Lord might be pleased to give voluntarily without special request. And so it should be with us. We should use natural means for the reasonable

R3013 : page 154

care of our health or for recovery from sickness;

not denying or ignoring the divine power, but accepting the divine providence in all of our affairs; rejoicing if, in the Lord's providence, our health and strength and opportunities for service are preserved to us; rejoicing also if they suffer impairment, especially if the impairment come in connection with the service of the truth; rejoicing, if the will of God be such, if we are quickly and miraculously healed, and rejoicing equally if, in the Lord's providence, we use natural means for the alleviation of our often infirmities, as the Apostle directed in the case of Timothy. The child of God, is to recognize that all of his affairs are in the Lord's hands and under his direction. In the meantime he is to seek to use his every talent and opportunity to the best of his judgment, according to the

R3013 : page 155

spirit of a sound mind, remembering that the Lord's will concerning us is that we should learn not to walk by sight, finding everything going favorable to us; but that we should learn rather to walk by faith, tho this necessitates that at times things should go unfavorably and that we should be without any special manifestations of divine protection or relief.

No particulars are given regarding the ministry of the truth at Derbe. We may presume that it was without special incident. Having gone thus far, instead of proceeding and returning homeward by the nearer route, via Tarsus, Paul's home city, the missionaries determined to retrace their steps,--their motive in so doing apparently being their realization that the little groups of believers at Lystra, Iconium and Antioch in Pisidia would by this time need some encouragement and establishment in the truth;--that because of the fierce opposition in these places there would probably be more or less contention and trouble, and questions arising which the new converts would not be competent to solve.

This was pastoral work; and in the homeward journey there is no intimation that the missionaries attempted further missionary work. They had no expectation whatever of converting all the people at these cities; they understood the plan of God too well to have any such expectations as modern mission workers seem to have. They knew very well that the mission of the gospel was, not to convert the world, but to choose or select out of the world a special people. (Acts 15:14.) They had witnessed the truth to these people, and had confidence that the Lord was behind them, and that such as had the hearing ear and the understanding heart (the only one, therefore, worthy of the truth) had already been reached by them, or would be reached through those who had already been enlightened. They accordingly contented themselves with the work of upbuilding the little flock,--encouraging them to make their calling and election sure to a place in the Millennial Kingdom which, in God's due time, in the age to come, shall be glorified, empowered, and then be used of the Lord in the world's blessing, the world's conversion, the world's uplift.

The brethren of these various places were, doubtless, surprised that if the gospel was of God its servants, its ministers, should be so at the mercy of the forces of evil; and this may have tended to shake their confidence considerably, because the natural expectation would be that God would protect his servants. The Apostle explained this to the believers--that tribulations are necessary for the perfecting of the saints, for the trial of faith, for the testing and the preparation of those who would be joint-heirs with Christ in the Kingdom; and that after the permission of evil shall thus have served its purpose during this gospel age--the purpose of keeping the little flock separate from the world and polishing and refining of them for the Kingdom--then the time will come when Satan shall be bound,--when the righteous shall be persecuted no more, but reign as joint-heirs in Christ's Kingdom.

Concerning the return of the apostles to these cities where they had previously been persecuted, an able writer suggests: "Precautions of secrecy they doubtless took, and cheerfully faced the degrading necessity of guarded movements, and of entering cities perhaps in disguise, perhaps only at late nightfall and early dawn. The Christians had early to learn those secret trysts and midnight gatherings and private watchwords by which alone they could elude the fury of their enemies." The missionaries returned, without further incident, to the Church whose special representatives on this journey they had been, and made their report to the Church at Antioch in Syria.

===================

R3013 : page 155

THE MEMORIAL SUPPER CELEBRATED.

THE MEMORIAL celebration appears to have been quite general this year. More and more it comes to be a distinguishing sign of those who trust in the ransom;--as was evidently the divine intention. And why not? Why should those who "count the blood of the Covenant common [ordinary]" specially celebrate its shedding? Why should those who believe that our Lord was sinful flesh expect any greater results from his death than from the death of other men of the sinner race--knowing that Divine Justice cannot look upon any sin with allowance? Why, either, should those who deny that our Lord was "made flesh," and who, on the contrary, claim that he was a spirit being who merely used the flesh as a cloak, who deny that the spirit being died, and claim that only the "cloak of flesh" died,--why should they feel any special interest in commemorating such a farcical proceeding as the crucifixion of the "cloak"?--Why should they attribute any merit to that, or anticipate any virtue from it?

Only those who see, as we do, that our Lord was wholly and solely for the time "the man Christ Jesus who gave himself a ransom for all, to be testified in due time," and who realize that he was not as other men, not contaminated with sin and the sinner race, but "holy, harmless, undefiled, separate from sinners," can see how he could be, and as the Scriptures declare was, a ransom-sacrifice, a corresponding price for the sins of the whole world;--that as the world was in Adam when he sinned and shared his sentence, so Adam being redeemed,--bought back from under the curse by Jesus, his substitute,--the benefits of that atonement must extend beyond Adam to all his posterity; insuring to all a possibility of return to divine favor under the Millennial Kingdom soon to be established for that purpose, by the Redeemer.

In this doctrine of the ransom we have the firm foundation of all our hopes. (1) Its necessity lay in God's Justice and unchangeableness.

(2) It evidenced his love toward those he had justly sentenced to death: so that, if ever tempted to doubt the Lord's love and care for us as his people, we can with the Apostle go back to the ransom and reason ourselves right again, saying, If God so loved us as to give his Son for us while we were yet sinners, much more will he love us and grant us all things needful,--now that we are justified by faith in his blood; yea, and begotten and sanctified by the holy spirit.

(3) As its merits have already led to the call and

acceptance of the "elect," it implies that ultimately all of the dead world shall be awakened, granted hearing ears and thus the opportunity of coming back into harmony with their Creator, during the Millennium of his grace;--"the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:19-23.

(4) Naturally enough those who do not believe in the ransom do not believe in the promised restitution either. The ransom of something lost, forfeited, implies that it was valuable, and the promise of its

restitution signifies the same; and both these words ransom and restitution contradict and are in violent conflict with all evolutionary ideas--respecting Adam's original imperfection--that he was so low that he could not fall and did not fall and did not need to be redeemed from a fall, and that restitution to his original condition would be a sad calamity instead of a blessing.

To those who appreciate the divine plan of the ages the ransom and its memorial are sure to become more and more precious as the few remaining years of their pilgrimage roll around: each year will see them the more zealous to "do this" in remembrance of the death of the Lamb of God which taketh away the sins of the world;--which is the propitiation (satisfaction) for our sins (the Church's), and not for ours only but also for the sins of the whole world.--I Cor. 5:7; 11:23-26; Jno. 1:29; I Jno. 2:2.

The occasion was surely a very enjoyable one to all who participated in a right spirit. It could not be otherwise. If any true believer sought a blessing in commemorating, and failed to obtain it, let him inquire within, and find that it was because he had not first "purged out the old leaven;"--because envy, malice, hatred, evil-speaking or evil-surmising--works of the flesh and the devil--still had a place in his heart, which should, instead, have been filled with the Lord's spirit of love,--gentleness, meekness, patience, brotherly-kindness;--the love which is not puffed up, envieth not, thinketh no evil and is full of mercy and good works. If any find themselves to have missed the real communion, by reason of such "defilements" let them purge their hearts with the water of truth, the Word of God, and let them celebrate four weeks later--on May 18th, as was arranged for the typical Israelite who because of defilements was hindered

from keeping the feast at its appointed season.--Num. 9:10,11.

The occasion was a very enjoyable one in Allegheny; --solemnity commingled with joy as we thought of our dear Redeemer's sufferings and ignominious death on our behalf; yet rejoiced in its blessed results already experienced by us and in prospect for the world. In few and simple words we recounted the meaning of the ordinance--in type and antitype. We viewed the unleavened bread, which symbolized to us our Lord's humanity, given as our ransom, that we by partaking of his merits might have justification and life imputed to us by the Father,--so fully as to permit us to be reckoned in with our Lord as members of the one loaf, the one body, and to be broken with him, sharing his sacrifice that in due time we may participate in the feeding of the whole world with this bread of life. We considered "the cup" similarly, as our Lord's consecrated blood (sacrificed life) sealing the New Covenant for the world of mankind. We partook of it thus, and also as joint-participators with him--pledged to be dead with him that we may also live and reign with him.--I Cor. 10:16,17; Rom. 6:8.

About 335 were present at the Memorial service, and fully 300 of the number partook of the emblems with every evidence of intelligent sincerity;--witnessing to each other our faith in the Lord and his work for us, and our devotion to him and his even unto death, at any sacrifice;--his grace assisting, according to his promise. Endeavoring to preserve the blessed communion with our Lord we consented to forego usual greetings and conversation at the end of the service, and after singing, "What a friend we have in Jesus" we went silently to our homes,--full of holy joy and thankfulness. Twelve, prevented by illness, from being with us, were served subsequently by friends on their way home.

THE CELEBRATION ELSEWHERE AS REPORTED.

Some of the reports expected are a little slow in reaching us, but those received are encouraging. We give you a very few of these for your joy and encouragement, --believing that like ourself our readers generally esteem the interest manifested at the Memorial season a good index to the spiritual health of the Church.

The fellow-members of the Lord's body everywhere were remembered in prayers by the Allegheny congregation; and letters received show that this appreciation of the oneness and fellowship of the Church was general. One hundred and seventy-five reports received up to this writing, show an average participation of 27. The average last year was twelve and the previous year 10. This is very encouraging, to us all, surely. The general tone of the reports too indicates fervency of spirit. We can, of course, give but a few extracts.

Dear Brother Russell:

I am sure you will rejoice with us in that this year in Washington 50 (38 white and 12 colored) persons celebrated the Memorial Supper and partook of the emblems of sacrifice, as against twenty-six last year, our company having nearly doubled in numbers. The services were conducted by Bro. Thomson and were most impressive throughout. We were mindful of the friends elsewhere and united in prayer on their behalf, especially remembering the laborers in the Watch Tower office--yourself in particular. As time goes on we feel the greater need of coming together.

So thoroughly do the friends here appreciate this means of grace that very rarely is one absent from a meeting.

Praying the Lord's grace to be with you, I remain,
Your brother on the altar of sacrifice,
J. A. B.--Washington City.

Dear Brother Russell:

Five brothers and sisters whose trust is in the merit of the precious blood met at our home last evening at 7:30 and partook of the emblems of our Redeemer's broken body and shed blood. The Lord's blessing was with us; a blessed unity of the spirit prevailed; our prayers ascended to the throne of grace for a greater filling with the Lord's spirit for ourselves and all the family of God.

We do feel that it is a great favor to be counted worthy to have a share in the sufferings of our Lord and Redeemer. Four others who met with us on previous anniversaries were detained this year on account of sickness and other causes.

Assuring you of our continued love toward, and prayer for, you and all the office helpers, I remain,
Yours in the love and service of Christ,
F. H. R.--Catskill, N.Y.

My Dear Pastor in Christ:

This has been a blessed day of sacred communion with the Master and his "brethren." From the first of the morning testimony meeting till the last hymn was sung at night was a continuous season of profound spiritual blessings and favors, such as we believe few if any of the friends have ever experienced before in this city. About sixty-five were in attendance at the morning service; and how refreshing it was to listen to the earnest, fervent words from various lips as they testified to the goodness and love of the Heavenly Father as conveyed to us through Christ in his gracious providences!

During the afternoon a baptism service was performed, preceded by an able discourse on Consecration, showing how the water immersion beautifully symbolizes this, --our becoming dead with Christ,--sacrificing the old nature, our wills, our all; and henceforth to arise and walk in newness of life,--the life that is "hid with Christ in God." This was a very impressive service--twenty-one being immersed, thus witnessing to others that they are wholly and completely Christ's, to do the Father's good pleasure, even unto death. Eighty-six were present at this service.

The Memorial Supper, commemorating our dear Redeemer's great sacrifice,--his broken body and shed blood, and the sublime honor and privilege granted us to share in his sacrificial suffering and death, was partaken of by seventy-two of the Lord's chosen ones. A feeling of absolute harmony and love prevailed. As the speaker portrayed our Lord's great sacrifice begun at the time of his baptism and completed on the cross, at Calvary, all seemed to realize very fully how great was the price given to ransom us from sin and death.

With full and grateful hearts we gave thanks to God for the gift of his dear Son, and for his glorious invitation to become joint-heirs with Christ, if so be that we suffer with him.

Having partaken of the emblems we sang a hymn (No. 23) which seemed to voice the predominating sentiment or spirit of the meeting most appropriately.

The friends in various parts of the earth were remembered, and we trust that all realized clearly the near and dear presence of our Redeemer and King, Jesus the Anointed One.

With much Christian love, I am truly yours in the patient waiting for the Kingdom.

H. C. R.--New York City.

Dear Brother Russell:

Eighteen of the friends met at our hall this evening to celebrate the memorial of our Lord's death. We had a very impressive service; and I think we all had the same experience as that of one brother who said: "I understand the meaning of the service better than ever before." Six of the friends from this place symbolized their death with Christ by baptism this afternoon. We feel rejoiced in these evidences that the Lord is blessing our efforts to spread the truth, and feel more determined than ever to spend and be spent in His service.

With Christian love,
Yours in Him,
C. P. B.--Lynn, Mass.

Dear Brother Russell:

The church in and near New Brighton celebrated the Lord's Supper last evening at the home of Brother Garver. The participants were only eight. Although few in number each one seemed animated with the same spirit, and all felt like saying with Paul "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The occasion was one of solemnity and blessedness, long to be remembered.

Yours in our dear Redeemer,
B. C. R.--New Brighton, Pa.

Dear Friends:

There were just twelve at the Memorial Supper last evening. Several were hindered on account of sickness. Bro. Gaylord gave a good talk in the afternoon on the Memorial and Baptism.

All seemed greatly interested and refreshed in spirit.

Yours in our Blessed Redeemer,
F. L. H.--Denver, Colo.

Dear Brother Russell:

Once more we have been permitted to commemorate our Redeemer's death. Twelve of us met together at the home of Bro. Watson, and we shall long remember the hour we spent together in sweet communion with our Lord and Savior in spirit. There was a beautiful spirit of harmony and of brotherly love, that could have come from no other source but from our Master's presence. One brother spoke very feelingly on the subject of the ransom, after which we all joined our voices in singing that beautiful hymn, No. 122, then an opportunity was given for each one to express a thought, and every one spoke a few words. There were a few precious moments of hearts drawn together in loving sympathy, as we heard the experiences, the hopes and the joys of our brethren in the pilgrim way.

A brother spoke on the "bread" as the food upon which the "new man" feeds and gathers strength, and grows. After the unleavened bread had been partaken of by each, another brother spoke briefly on the wine as the symbol of the life-blood poured out for us, and not for us only but for the whole human family. Then we partook of the "cup." After a prayer and thanksgiving we sang No. 259 and immediately went to our several homes. It was, by far, the most blessed meeting we have yet enjoyed, and we sincerely hope that the dear ones in Christ everywhere have been likewise blessed.

Your brother in Christ,
E. G. P.--Niagara Falls, N.Y.

Dear Brother Russell:

We had the best celebration of the Memorial Supper spiritually that was ever held here. In the afternoon we studied the text, "Watch and pray, etc.," and in the evening endeavored to learn a lesson on the oneness of the body of Christ, and that the disciple is not above his Master. Fifteen was the number of the partakers. The meeting was held at my house. In Christian love and fellowship,

Yours,
S. K.--Port Clinton, O.

Dear Brother Russell:

It is with thankfulness that I send the report of the Memorial Supper, as observed by the class at Cincinnati, O. There were thirty-seven present, and all partook of the symbols, in memory of the great antitypical Passover Lamb, slain for all that die in Adam.

Among the number present were eleven who had never partaken of the memorial with us before. They all expressed themselves as filled with joy and love at the clear exposition of the subject, and most of them confessed that they had never seen the true meaning of it before. It was indeed a season of rejoicing for the class here.

With love toward all in the "Tower" office and all God's children, I am,

Yours in the love of Christ,
E. F. R.--Ohio.

Dear Brother Russell:

Our little band of five (two brethren, three sisters), met last evening at the appointed hour, to remember the anniversary of our dear Lord's death. We had a very blessed occasion and humbly asked our dear Father that all of his dear "sheep," everywhere, would be blessed also. Each one of our little band is intensely desirous that this shall be the most faithful year in our consecrated life, and that our dear Father will continue to polish and prune us, that we may bear more fruit, and hope to be completely broken with Christ. "Brethren, pray for us!"

Your brethren in the one glorious hope, the Church at Carbon Hill.

W. H. W.--Carbon Hill, Ills.

Dear Brother Russell:

The Cleveland church met last night to commemorate our dear Lord's great sacrifice for us. Bro. Hess led the meeting and we spent an hour before the evening service in prayer and testimony. Many pledged themselves afresh to follow in His footsteps, and we remembered all the dear ones of like precious faith. Forty-nine participated in the Supper, and we indeed had sweet moments, which were rich in blessing. We closed with hymn No. 276 and retired silently.

Yours with much Christian love,
F. S.--Cleveland, O.

My dear Brother Russell:

I was deputed to inform you, in accordance with the desire expressed in the "Tower" for such information, that the Church at Portsmouth, Va., observed the annual Memorial of our dear Savior's death last evening.

There were present eight persons, including myself, who are trusting in the blood of our dear Redeemer and who have consecrated unto the death the old man with all his hopes, desires and ambitions. There was a feeling of deep solemnity; but holy joy pervaded each heart, and confession was made of and sorrow expressed for all short-comings in the past, and a renewal of our Consecration vows, with the fixed purpose and determination on the part of each one to continue striving for the Mark of the Prize of our High Calling, by the help of our now present Lord and King.

Your brother in the Blessed Hope,
W. W. M.--Portsmouth, Va.

Dear Brother Russell:

The Church of Boston and vicinity observed the annual memorial of the Lord's Supper in the usual manner last evening, at our regular place of worship, one hundred and thirty-eight adults being present and participating.

In the afternoon a baptismal service was held at People's Temple, at which thirty-two friends symbolized their consecration by water baptism.

Yours in the blessed hope,
H. L. A.--Mass.

Dear Brother Russell:

Our Memorial meeting was a most solemn one in which fifty-one participated.

To say that our hearts were full of praise and thankfulness hardly expresses our feelings. The deep solemnity of the occasion seemed to impress each one as we symbolically renewed our vows of consecration to our dear Lord--all present seemed to realize the position and the necessity of continuing the race more and more earnestly as the time is so short and also the great necessity of a oneness of heart and mind seemed to pervade the whole assembly.

Yours in our Master's service,
E. S.--Toronto, Canada.

Dear Brother Russell:

It was the privilege of the church at Detroit to assemble last evening, and partake of the emblems which symbolize our participation in the death--sacrifice of our dear Lord and Master. Seventeen were present.

As some members living at a distance were delayed, we listened to the testimony of several who have been consecrated sons of God for many years. While the individual experiences varied, yet the result was the same in all--the submerging of the will in the will of God, that He might be all in all.

As there were four present who had never before partaken of the Memorial with us, our leader spoke at some length regarding the significance of the bread and wine. He showed, that all believers who partake of these symbols in sincerity of heart, are benefited, but that to us there is a fuller, deeper significance than the world can ever understand: that in the "cup of blessing" we participate in the blood of the anointed one and that we are a part of the loaf broken and given to the world that they may be fed, in the next age.

That in partaking of these emblems, we declare the Lord's death till he come in kingdom power, and to ourselves renew our covenant to be buried with Him, that we may be with Him in the resurrection of the first-born, and share with Him in His glory and power.

The thought that we share in our Lord's sacrifice, not merely that we may win the prize to be won by the overcomers, but that as a part of the seed of Abraham we may share in the work of "blessing all the families of earth" in the next age, gives a broader and grander aspect to our sacrifice, and helps us in our daily struggle to overcome the old fleshy nature, that the new and Christlike character may take its place, and that all God's purpose may be fulfilled.

May God bless and preserve you and your co-laborers in spreading the "glad tidings" abroad.

With much love from the members of our Church here, I remain,

Sincerely in Him,
F. C. S.--Detroit, Mich.

Dear Brother Russell:

We wish to inform you of the precious season enjoyed at the Memorial Supper here for the first time as a church. There were eight present and all partook of the emblems of Christ's body and blood. One, an earnest seeker for truth, came a distance of fifty or more miles.

This sister had read Vol. I., and came on purpose to get more light and help. Tonight after reading and searching the Scriptures she made this remark, "I would have gone round the world to have heard what I have heard tonight." And as we closed our reading for the night, she had her Bible open and read for her testimony the 103d Psalm, "Bless the Lord, O my soul," etc.

With deep gratitude, we remain,

Yours in the glorious hope,
H. E. F.--Ithaca, N.Y.

Dear Brother Russell:

The friends of truth here observed the Lord's Memorial.

We were blessed spiritually, and I think all felt the importance of the occasion, and that it was good to be there. Twenty-nine partook of the elements representing our Lord's broken body and shed blood. Having the pleasure of several brethren and sisters from adjoining towns, our numbers were increased above our usual attendance.

The Church here unites in expressing their Christian love to you. We all pray that our Heavenly Father may strengthen and keep you, enabling you to give to His loved ones the "meat in due season."

Your brother in the glorious hope,
C. H. A.--Baltimore, Md.

===================

R3014 : page 158

THE NEW BIBLES THOROUGHLY APPRECIATED.

ALTHOUGH we have not yet been able to fill all the orders for the new Bibles--sending them out as rapidly as the binders can furnish them--nevertheless, we have heard from quite a number who have received them that they give great satisfaction.

page 158

We cannot do better perhaps than give you extracts from a few of these letters as follows:--

Dear Brother Russell:--I have received that beautiful Bible. I am in ecstasies about it. I am profoundly grateful to our Father, yourself and all those connected with its making and perfecting. It is indeed a wonder. I did not expect half as much when I first read of the work you were going to undertake. It is a great blessing indeed to all interested in present truth, and who are fighting the good fight of faith, and urging on toward the mark of the High Calling.

Yours in love, fellowship and service,
W. H. P.--Toronto, Can.

Dear Brother Russell:

The wide margin Bibles for the Washington congregation sent in lot to my address were received this morning and some of them I have already delivered. Those who have seen them are perfectly delighted and say they would not take many times the price for them. It would do you good to hear the satisfactory remarks concerning these remarkable Bibles--the only ones of the kind in existence--and to note the beaming face and glad light in the eyes of the beholder. If I were tendered twenty-five dollars for mine I should not entertain for a moment the thought of parting with it if I could not secure another, altho I had already marked one of my Bibles in this way from the copy at the Watch Tower office. I have found that Bible more helpful in Bible study than all the other helps combined, hence know from experience how helpful this Bible will be to students of the Word. The Topical Index is an entirely new feature, and a happy surprise. It alone is worth the price of the book. I can in a sense realize the stupendous undertaking to prepare this work. We all owe you a debt of

gratitude for your solicitude on our behalf. I am sure the Lord will bless your effort and amply reward you. But you always declare that He already has rewarded you, and that you are striving to render some return for his goodness. To him be the praise in using you so admirably to the furthering of his cause. Brother, I cannot thank you sufficiently for this treasure. I prize it above everything I have. May the Lord continue to direct your mind and heart in this blessed service, and may your joy be full as you seek to know and do his will. My prayers are with you and for you as I know yours are ascending on my behalf. Continue to remember me at the throne of grace that my faith fail not. We are having splendid meetings with an average attendance of about twenty-five, and the Tower office force is always remembered in our prayers.

Your brother in the love and service of the truth,
J. A. B.--Washington, D.C.

Dear Brother Russell:

In behalf of Sr. Black and self, I wish to thank you for the new Bibles. Our hearts were strangely touched as we examined with considerable care the different features of the work; and we trust it will prove a new incentive to faithfulness. The value of the work is far beyond our sanguine anticipations.

The literature is being read here with a good deal of appreciation and our work does not seem to meet with much opposition. What proportion of the results will be reaped early is in the hands of the Chief Reaper.

We realize an ever-increasing joy in the privilege of engaging in this feature of Harvest work. All join in gratitude for your faithful service and in prayers for God's abundant blessing on every feature of the work now drawing so near to its close.

Your brother in the One Hope,
W. W. Black.

Dear Brethren in Christ:

My new Bible has arrived and I feel that my heartiest appreciation of your services in providing for us such a treasure is but a very small return for your kindness. The whole arrangement of the work is so neat, compact, comprehensive and first-class that it seems as tho no improvement could be made in the book. To have the help of such a volume adds greatly to the pleasure of study and research. The material of the Towers and Dawns is available now in a moment's time and this fact will be greatly appreciated by those of us who have not been in the truth for any great length of time.

May the Lord use this book for the upbuilding of His Church in the truth, is my prayer.

Your sister in the truth,
L. S. W.--Ontario.

My Dear Brother Russell:

I today received my copy of the Bible, for which I have been looking, and praying. I have had time only for a general examination of it, but that examination has filled my heart with gratitude and praise to God for his wonderful help in the study of his Word. I could but fall upon my knees and express that gratitude to him for such a book, and to implore the life-giving power of his ever blessed spirit to shine upon it and our hearts as we descend to a deeper level of the great mine of golden truth. It impresses my heart very deeply, that he has restored my sight, for six months ago had the same book been put into my hands I could not have read a word, but now thank his dear name, I can feast on the good things there, and aid others to a like feast. Praise our great, loving and merciful Heavenly Father! And I feel that our thanks are due you for the great treasure you have (by the blessing of God) put into our hands.

Yours in the love of the truth,
W. F. E.--Maine.

* * *

R3014 : page 159

We felt sure in advance that all the dear friends of the truth would appreciate having just such a copy of our Father's Word, and are glad that we were not mistaken. The publishers were astounded when they learned that the edition of 5,000 had been nearly all subscribed for in advance. It is now the turn of those who receive them to feel amazed that so splendid a book could be produced for the money. We are glad indeed to know of your appreciation of our efforts in your behalf; and now we trust that a systematic use of the new Bible will be instituted as quickly as possible amongst the friends.

We trust that all of you will promptly acquaint yourselves with the various new features of this new Bible; and for a complete explanation we refer you to a description which follows its title page, under the heading, "Special Features of This Edition--Berean Bible Study Helps." Therein we offer some suggestions respecting Bible-study meetings. The regular leaders everywhere will have no difficulty in understanding the suggestions, and we believe that they will be found so helpful that speedily such meetings will be a part of the regular order amongst the friends in general. Indeed where there is no experienced leader, there should be no difficulty in conducting not only an interesting but a profitable and instructive service. If you cannot have a large meeting, remember the Lord's special promise to the twos and threes gathering in his name--claim the promise by fulfilling your part of it. "Forget not the assembling of yourselves together," as the Lord, through the Apostle enjoins,--and "so much the more as you see the day approaching."--Heb. 10:25.

The custom of the nominal church systems, to have one member of the congregation do all the preaching, all the teaching, is one that has done much injury, in that it has given rise to a division of the church into classes--clergy and laity;--additionally it has laid too much work upon the few called the clergy to permit of their attention to things of this present life, providing things honest in the sight of all men; and by taking away from the majority of the Lord's people their responsibility and share in the ministry it has deprived them of a great blessing, and hindered their growth in grace and their development as servants of the truth.

We are not opposing the preaching of the gospel by those who have the talent for it; but our thought is that the Lord never intended the meetings of his people to be all of the preaching kind. It was not so in the early church as the Apostle explains (I Cor. 12; I Thess. 5:11.) An effort should be made to develop whatever talent there is in any little company --to incite and draw out thought and expression respecting the divine plan as presented in the Word.

Let those who have ability to preach do so in moderation; let them also help others to various shares in the service of the truth. As each seeks to grow in grace and to assist others, the Lord will open further and wider doors of opportunity--perhaps in near-by towns or in other quarters of the same city. The harvest is great and the laborers are few, and it should be the constant effort of all who are faithful to the Lord and to the cause, not only to serve one another, but to help one another into the service. We pray the Lord that the new Bible may be greatly blessed of him in this way--in helping many to engage in the ministry of the truth as leaders of Berean Bible classes.

===================

SEMI-MONTHLY.
VOL. XXIII. JUNE 1, 1902. No. 11.

CONTENTS.

Views from the Watch Tower........................163
  "Making Void the Word of God".................163
  The Next Great Religious Awakening...................................164
  Navajo Indians................................165
  Rome's Position in the Coming Conflict...................................166
  Bishop Quigley on Socialism..................166
Attaining Christian Liberty, Wherewith Christ Made Us Free..............167
Abiding in Divine Love, Conditional...............171
  What are the Commandments?....................171
God's Supervision of His People and His Message.............................173

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

WE ARE NOT COMPLAINING, BUT--

As the Editor goes from place to place holding "One Day Conventions," he finds that about one-half of those who greet him heartily are not Watch Tower subscribers;--many of them coming long distances, at considerable expense.

There is encouragement as well as discouragement in this: it is encouraging to know that the 13,500 names on our lists are by no means all of those deeply interested in present truth. The discouragement comes with the thought that these dear friends surely need the twice-a-month visits of the Watch Tower to encourage and assist them in this evil day; and yet, that all we have done, or seem able to do, avails little in the matter of getting and keeping their names on our list.

(1) We have offered credit on subscriptions as long and as often as desired, with the privilege of writing us at any future time requesting the cancelation of the debt. (2) We have offered the Watch Tower free to those requesting it, and saying that their circumstances do not justify their sending the money. (3) We have asked all the dear friends who do get the Tower, and who believe that it would benefit others, to draw it to their attention and get their subscription--cash or credit.

We felt specially hopeful of the last of these recommendations in connection with the others; but only a few, comparatively, seem to have noticed the request or put forth any successful effort. What more can we do, to secure the other 13,500 interested friends for our list--for their spiritual upbuilding? We have well-nigh exhausted our ingenuity. No; we will not resort to "Premiums";--we should feel ashamed to offer our readers "premiums" for subscriptions. The Lord's approval and the privilege of helping to wash fellow-members of the "feet" class is premium enough, surely. We appeal to all who desire a service to the Lord and to the brethren to put forth another effort to gather to our lists all who are interested in present truth in any degree--either for a cash subscription or on either of the terms mentioned above.

This is not a matter of personal, financial profit; for the Tower now belongs to the Society, and hence if more money were received than would meet the cost of publication, it would be spent in sending out God's light and truth to reach others as it reached you. Our whole concern is that what is being published may reach as many eyes and hearts as possible to encourage and bless them.

====================

R3015 : page 163

VIEWS FROM THE WATCH TOWER.

MAKING VOID THE WORD OF GOD BY YOUR TRADITIONS."

--MARK 7:13.

COMPARATIVELY FEW of the "common people" of Christendom realize how thoroughly the Word of God has already been rejected by the leading Doctors of theology.

When, over twenty years ago, we pointed out from the Word of God that all classes of Christendom were about to be tested on the fundamentals of Christian faith, and that according to Psalm 91, a thousand would fall into unbelief to one who would stand faithful, some mocked--considering that no more absurd proposition could possibly be made. Apply this rule now to the 300,000,000 of Christendom and the number to stand would be 30,000.

In our last issue we noted that some candidates for ministerial office in the Presbyterian Church had publicly disowned belief in Adam and Eve as the first parents of our race--considering that portion of the Scripture mythical, unreal, untrue; and how the Elizabeth (N.J.), Presbytery finally passed such an one,--who purposes to become a missionary. Since then the subject has been considerably discussed in the secular and religious press, and so far as we have noted, generally in sympathy with the unbeliever;--generally in condemnation of those who called in question the unbeliever's right to acceptance as "orthodox." This is truly a peculiar world: any one who believes in the Second Coming of our Lord to be the King of earth, as foretold in the Scriptures scores of times, is "off-color," "tainted" or "non-orthodox," according to the bias of his critics. The man who denies eternal torment as both unreasonable and unscriptural, and who calls for proof texts from the Bible (not parable and symbolic statements, but literal), or who denies that the Bible offers immortality in any sense or condition to the wicked, and asks for proof texts,--is denounced as a "heretic," as is also the man who declares that he believes in the Father and in the Son and in the Holy Spirit, and that these are at one, or in full harmony, but who denies that it can be true that they are one in person, or that the Scriptures so state, and invites proof texts. On the other hand, whoever professes to believe these things which the Bible does not teach, and which reason repudiates, and who denies the Bible record of creation, accepting instead the unscriptural theory of evolution,--that man is promptly labeled orthodox, and any unwilling to so concede are promptly denounced as unenlightened fossils. Surely this is what the Lord referred to as putting light for darkness and darkness for light--calling evil good, and good evil.--Isa. 5:20.

The following is from the comment of the New York Independent, one of the leading "orthodox" religious journals of the world:--

"We venture to say that there is not a competent educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters. One would have to rake all our colleges and universities with a fine-toothed comb to find such a teacher, and very few they would be. The belief, in scientific circles, of such an Adam and Eve is dead, and is no longer considered or discussed. Of course, the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six literal days; but it is held by those who got their education a generation or two ago, or who never got any education at all. The older men in the presbyteries, especially those who have, for one reason or another, dropped out of the educative stress of pastoral life, have not learned what the colleges now teach; and it is they that oppose their large ignorance to modern knowledge."

What plainer statement of present conditions could we ask? and from what higher authority could it come? Notice again the last sentence, which we have italicized: only old fogies--country preachers and the unlearned--any longer believe the Bible to be God's revelation. To the "cultured" it is a book of fairy tales mixed with pessimistic nonsense of weeping prophets who never dreamed of the grand time coming when the trust-giants shall hold full sway and bring in the Millennium of wealth and aristocracy. Not knowing so much as these modern teachers, "higher critics," the prophets dreamed and wrote of

a second coming of Christ, and of the establishment of a Kingdom of God under the whole heavens;--of a lifting up of the poor and the needy and a humbling of the great;--of a laying of righteousness to the line and justice to the plummet. Well, we prefer to be with the Lord and the Apostles: we prefer to believe "all things spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

The editor of the (New York) Mail and Express, not being a trained theologian and Doctor of Divinity, shows his "backwoods" ideas on the subject as follows:--

"It is one thing to say that the story of Adam and Eve is a myth, and quite another to say that it is false. Embodied in the Scriptural account in the first chapter of Genesis is the most profound bit of wisdom, the most searching dip into the springs of human action in the face of the great mystery of life and divinity that surrounds us, the most vivid revelation of the power of God and the helplessness, yet hopefulness of life, that all the world's literature has brought down to us. It is fundamental in many ways. That the guardians of religious doctrine should seek to hold neophytes to a belief in it is not to be wondered at.

"A myth is but old, old speech. All things are spoken in some shape before they are written. The myth is the spoken, elder Scripture. Not all myths are entitled to become Scripture; but this one was so entitled--and it is true. If anything possesses authority in this doubting age, this record does. There may be more wisdom in the act of simple dominies who require rigid adherence to its letter than in the proceedings of those who treat it with flippant doubt."

This learned editor, in his anxiety to "straddle" the subject and to please both parties, has used the word myth in an unusual and unauthorized manner, which merely shows that he and others are well shaken in their credence of the Bible, tho not yet ready to abandon it completely. We quote the Standard Dictionary's definition of this use of the word myth, as follows:--

"A fictitious or conjectural narrative presented as historical, but without any basis of fact; hence, an imaginary or fictitious person, object, or event; as Santa Claus is a myth.

"The difference between legend and myth is now well known....The myth is purely the work of imagination, the legend has a nucleus of fact."

"Synonyms, Antonyms and Prepositions," says:--

"A legend may be true, but can not be historically verified; a myth has been received as true at some time, but is now known to be false."

How long will it require for people to learn that the Bible is so thoroughly one, and its story one, that a repudiation of one part means the repudiation of the whole? For instance, some may reason that the truth or falsity of the story of Adam and Eve and their original perfection in their Eden home, has no bearing upon the general plan of salvation presented in the Scriptures; but in this they greatly err. If there was no fall from holiness and perfection, there could be no need of a Redeemer to ransom him and his posterity from such a condemnation; and the promised blessing of a restitution of man to Adam's primeval estate would be an absurdity.

But let the good work go on. For, as the Apostle said in his day,--"There must be heresies also among you, that they which are approved may be made manifest." (I Cor. 11:19.) Much more is this the case now: the "harvest" time of separating wheat from tares having come this seems to be the Lord's method of hastening it in its due season. "None of the wicked will understand, but the wise shall understand." (Dan. 12:10.) The wise toward God, counted fools by the wisdom of this world, will begin to open their eyes to the true situation as this breach grows wider. They will begin to "inquire for the old paths," and then will be in the right condition to hear and heed the true Shepherd's voice and to comprehend with all saints the divine plan of the ages. These ("not many") are hungry for it now, but are deterred by the misrepresentations of the shepherds of Babylon whom they trust too implicitly,--taking their word without proving it by the Word of the Lord.

RUSSIAN SOLDIERS REFUSE TO SHOOT AT MOB.

The following quotation from the London Pall Mall Gazette, indicates that already the great "European public school" (the standing army), is learning its lesson and getting ready for the coming conflict:--

"During the demonstration in the Hazan Square, in St. Petersburg, a detachment of infantry was called upon to fire upon the crowd. The men thrice refused to obey, and were marched back to barracks, no inquiry being subsequently held. Similar incidents have occurred elsewhere. With universal service, the army is only the people in uniform. Any popular feeling must, sooner or later, touch the army, and if the soldiers cannot be depended upon to shoot, the game of absolutism is up."

R3016 : page 164

THE NEXT GREAT RELIGIOUS AWAKENING.

The Rev. Dr. John Watson ("Ian Maclaren"), in a recent widely quoted sermon at the London Wesleyan Mission's anniversary, noted the fact that in late years great spiritual revivals have been lacking in England and that the present temper of mind is not prepared for such revivals. He went on to say that he believed we are on the eve of a great revival, but that it will be primarily a social revival, inspired by the religious spirit. What if God be calling on men, he asked, not to build more churches, but to secure better and purer homes for His people? To cleanse communities of liquor saloons and haunts of vice? To see that every man for whom Christ died should have a fair chance to do honest work with honest pay, and to have a home where he can live in decency with wife and children? May not these be the most efficient means to bring men into conscious fellowship with God?

The Rev. Dr. Josiah Strong, of New York, takes the same position in his new book, "The Next Great Awakening." All great religious revivals in the past, declares Dr. Strong, have come as the result of "the preaching of a neglected Scriptural truth which was precisely adapted to the peculiar needs of the times." Wesley and Whitefield, in an age in which religion seemed to be given over to outward and formal observances, preached the need of "conversion," the conscious beginning of a new spiritual life. Charles G. Finney, at a time when "the divine sovereignty of God was held in such a way as to destroy all appreciation of human freedom," thundered forth "the neglected

R3016 : page 165

truth of man's free-agency and guilt, and the retribution due to sin." Moody, following close upon the Civil War, when "millions of hearts were longing for consolation," preached "the love of God." And now, declares Dr. Strong, the church is on the verge of a new spiritual awakening:

"It is quite obvious that the great questions peculiar to our times are social. The industrial revolution has produced a social revolution; we have passed, within three generations, from an individualistic to a social or collective type of civilization. Relations which a hundred years ago were few and simple are now becoming many and complex. New questions concerning rights and duties are being asked. Society is gaining self-consciousness, which marks one of the most important steps in the progress of the race. We are beginning to see that society lives one vast life, of which every man is a part. We are gaining what Walter Besant calls 'the sense of humanity.' We are discovering that life is something larger and farther related than we had thought; and with this perception of wider and multiplied relations comes a new sense of social obligations. That is, a social conscience is growing, tho as yet it is uninstructed.

"The wonderful increase of wealth and of knowledge during the past century has served to create a new discontent and to kindle a new hope. It has transferred the golden age of the world from the past to the future; and this golden age, yet to come, constitutes a new social ideal.

"The social ideal of Jesus is precisely what is needed to inform and spiritualize and perfect this new social ideal, and the social laws of Jesus are precisely what is needed to educate the new social conscience."

Dr. Strong interprets the "social laws of Jesus" under three main heads, as follows:

(1) The Law of Service. Our substance, our time, our powers, our opportunities are all entrusted to us for service. Life itself is a sacred trust, and the whole life of every disciple of Christ is to be spent, like that of his master, in the service of the kingdom, and in hastening its full coming in the earth.

(2) The Law of Sacrifice. The spirit of sacrifice gives all, and longs for more to fill the measure of the world's sore need. It is the high prerogative of conscious and intelligent man to offer conscious and intelligent sacrifice. He receives according to his need that he may give according to his ability; receives food that he may give strength, receives knowledge that he may give it forth as power.

(3) The Law of Love. This is the supreme social law, the great organizing, integrating power, precisely as its opposite, selfishness, is the great disorganizing, disintegrating, anti-social power. Disinterested love is divine; it is the love that God is, and makes possible Christian service and Christian sacrifice.

Dr. Strong proceeds to ask whether either church or society is making any serious attempt to realize these fundamental Christian laws, and he answers in the negative. "To be enthusiastic about the church in its present condition," he says, quoting the words of Professor Bruce, "is impossible." The church has become "a very respectable institution which must be 'sustained.'" It is doing "much to conserve the heritage of the past, but not much to mold the future." Dr. Strong continues:--

"Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning, not how to make money, but how to make men. Their supreme desire is to help the world in general and their own community in particular. They are striving daily to remove every moral and physical evil; trying to give every child who comes into the world the best possible chance; longing and working and praying and spending themselves and their substance to save men from sin and ignorance and suffering. Let us suppose the whole church is co-operating to this end. What a transformation such a church would work in any community! How it would 'reach the masses'! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar. This is simply the picture of a church whose membership is imbued with the social ideal of Jesus, and has taken seriously his social laws of service, sacrifice, and love; and this picture ought to be the likeness of every Christian church in every community. If it were, how many hours would it be before the kingdom would come with blessed fulness?"--Digest.

INEFFECTUAL LABORS AMONG NAVAJO INDIANS.

A Christian minister and his wife who left a Colorado pastorate six and a half years ago to do what they could to civilize and Christianize the Navajo Indians, gives the following report:

"We cannot either civilize or Christianize this tribe of Indians. We are not sure we can accomplish that for a single one of them. We cannot overcome the barriers of ignorance, superstition, barbarian language and physical contour of the country, that in every way prevents practical and effective evangelistic work. We cannot go beyond individual and domestic adaptabilities and limitations, which in so many ways determine our place and our calling.

"What we can do is to wait on God by prayer, believe his Word, follow him wholly, and try at least to prepare the way of the Lord in the hearts of the children, that he entrusts to our care. Perhaps, after a while we can have access to some of the older ones, through the children, or the children may be able to do it, when they have themselves learned the Gospel, and we have passed on to our reward.

"Will not our friends all pray often, that the Word of the Lord may have free course and God be glorified among this poor heathen people? And the work that we do, be wholly unto his pleasing, and the accomplishment of his will?

"We are not so much concerned over the question as to what good we can accomplish here, as we are about our own conformity to God's purposes and methods of work for us, and our appointed part in the fulfilment of his Word. It is his 'counsel that shall stand.' (Isa. 46:11.) He 'has spoken, and he will bring things to pass; He has purposed and he will do it.' If, therefore, we can only know, morning by morning, our place and work and really be co-laborers with him in the fulfilment of his purpose; and if we will honestly and loyally 'walk as Jesus walked,' intent only on pleasing our Father, we shall feel that we have at least approximated the fulfilment of our calling, though to human sight it may seem that we have spent all our strength for nought, and all our labor has been vain."

* * *

We heartily sympathize with these dear fellow-servants in their disappointment, but believe that their

R3016 : page 166

efforts and labors have not been in vain;--that they themselves have been blessed, because they self-sacrificingly have sought to do the Lord's will--to be co-laborers with him. We trust that they and others like them may soon learn "the way of the Lord more perfectly"; --may soon learn of the Divine plan of the ages. Then they will see that the poor Indians are in no danger of eternal torment; but will in God's "due time" (during the Millennium--I Tim. 2:6) be brought to a knowledge of the truth in a way they cannot bring it to them now. The same great plan of the ages will show them that our Lord Jesus and his apostles did not carry the gospel to the most degraded nations, but to the most intelligent people they could find. And that the gospel is intended now only to select an "elect" or bride class as their Master's joint-heirs in the coming Kingdom--who, jointly with their Lord, shall "bless all the families of the earth." But their labor, honestly tho not wisely spent, shall not be in vain in the Lord. He is speaking now to all such, and they will hear and will know the great Shepherd's voice.

R3017 : page 166

ROME'S POSITION IN THE COMING CONFLICT.

In accord with the Pope's recent Encyclicals, Roman Catholic newspapers and clergy are seeking to unify all Roman Catholic societies, and to put them on more of a political basis; and are correspondingly opposing Labor societies and especially Socialism. The object evidently is to make every Catholic vote here count for the interests of Rome, as in Europe--only more so, on account of our more liberal laws. A prominent Roman Catholic bishop recently expressed in public the conviction that ere long Catholics will be in practical control of the United States government. Nor was this an idle boast. If the Romanist vote can be controlled solidly by their clerics they could ask almost anything they please of politicians and be sure of getting it,--from one party if refused by another.

We are not to forget either that the Scriptures clearly show that Church influence (Protestantism cooperating with Catholicism) is soon to gain control of Christendom and rule the world with an iron hand. The combining of the Catholics may soon lead to semi-political combinations amongst Protestants--Good Citizenship Leagues, etc., for which Christian Endeavor, Epworth League and similar societies, are preparations. All this is in full accord with the desire now so prevalent to have a Church Trust or combine for the "control" of the world's spiritual interests. All this, as our constant readers well know, we consider part of the evil which the Lord is permitting, and which will result in the complete collapse of present institutions in anarchy;--preparatory to the establishment of the Kingdom of Heaven.

BISHOP QUIGLEY ON SOCIALISM.

As indicating the line of battle outlined, we quote from Bishop Quigley's address as printed in the Catholic Union and Times, Buffalo, N.Y., as follows:--

"As a political party Social-Democracy is a recent importation from continental Europe. Here, as there, its avowed object is the creation of a new order of things totally destructive of the existing social, political, and economic conditions under which we live. The attainment of this new order of things is to be effected by political agitation in the main, but revolutionary and violent methods are freely urged by its leading advocates as soon as the masses shall be sufficiently organized to cope with the powers of capital and class.

"Everywhere this movement is characterized by unbelief, hostility to religion, and above all, uncompromising and bitter hatred and denunciation of the Catholic Church. Its official programs, the platforms of its party conventions, the public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions....

"Social-Democracy denies the existence of God, the immortality of the soul, eternal punishment, the right of private ownership, the rightful existence of our present social organization, and the independence of the church as a society complete in itself and founded by God. Therefore no Catholic can become a Social-Democrat. Therefore no Catholic can become a member of a Social-Democratic organization or subscribe for or in any way contribute to the support of a Social-Democratic newspaper organ."

THE REPLY OF SOCIAL-DEMOCRACY.

Under the caption,--"Shall the Church Rule the Labor Movement?" The Worker of New York City says:--

"The bishop's charge is a sweeping one. We now challenge him, as bishop or as honest man, to prove, not the whole, but one-hundredth part of what he has alleged. He can not do it, for it is not true. Our national party platform is printed in this paper; let readers search there for 'hatred, denunciation, and threats' against the Catholic Church or any other. We have in our ranks, not only men holding to the beliefs of Protestant churches, but men belonging to the same communion with Bishop Quigley and wearing the same cloth of priesthood. In the Socialist movement we ask no man his creed. We demand only his faithful adherence to the working class in its battle with the forces of capitalism....

"Bishop Quigley, let us advise you to reconsider your action. Your attack is an unprovoked one, for the Socialist party makes no attack upon you or your church or your beliefs. But if you persist in the attack, let us tell you that there is no organization on earth that can fight as we can. Bismarck has measured strength with us, and failed. Russian czars and French dictators have tried to crush our movement, and they have failed. You will not succeed.

"There is nothing more fearful than the fires of religious prejudice and antagonism. We have sought to let them slumber till they should at last die out. Beware how you stir them up. The people of America are patient and good-natured; they endure much. But at heart--Catholic and Protestant and Jew and Atheist alike--they hold dear the principle of religious liberty and the separation of church and state. Once awake them and it will not be well for him who attacks that principle.

"The Democratic party may be afraid of you, bishop. The Republican party may be afraid of you. But the Socialist party is not afraid of you, because it is right, because it stands for all that is best in American history and in the world's history, and because it knows that, the fiercer your attack, the greater forces will you rally to our side."

R3017 : page 167

A PECULIAR ITEM FROM A CATHOLIC JOURNAL.

"How can we describe it so as to make it real! Some day this old earth will be perfect. Sin and wrong, passion and conflict, danger and weakness will be driven away, and only the good and the beautiful things will remain. Some day our powers will be unlimited and we can do just what we purely desire. No mistakes then in reaching the highest ideals! No failures in bringing the noblest sound with musician's finger, or the most glorious scenes from artist's brush! No misunderstandings or misconceptions, no criticisms to cut and hurt; for our work will be perfect. Some day our friendships will be rich and lasting and without disappointment, and heart will touch heart with an enduring love."--Rev. F. W. Tomkins.

WHAT HIGHER CRITICISM HAS DONE.

A writer in the Washington Post, summarizing an article on this subject in the Outlook, says, among other things, of the higher critics' useful (?) work,--

"The divinity of Christ is retained, but in a new sense. He is divine just as all men have that spark of divinity, although not to such a marked degree. His divinity rests not on proof texts of doubtful interpretation, but on the evident manifestation of his whole life.

"The plan of salvation is not founded on a vicarious sacrifice where God bargains to accept the punishment of the innocent for the sins of the guilty. Redemption is the result of repentance, a psychological process thoroughly logical, and in the light of human frailty perfectly adequate.

"Our faith in future life is not less firm, although our conception of immortality is not so clear. The wonders of the hereafter, so vivid to the Indian, who believes in his happy hunting grounds, do not present themselves in a definite form, and this may seem to many a distinct loss. Its compensation is found, however, in the fact that we do not regard the attainment of heaven our only aim in life. Right for right's sake, with the barter element eliminated, cannot be less noble than living up to the best that is in us, with the hope of reward or the fear of punishment continually hanging over us."

* * *

We can see no reason in the world why any infidel or agnostic in the world should object to Higher Criticism; but we do see every reason in the world why true Christians who trust for salvation in "the precious blood of Christ" should disown all fellowship and brotherhood with such unbelief. Yet some good men as well as many others, have fallen into this error: the only safeguard against it to a reasonable mind is the Divine Plan of the Ages. We must do all in our power to get it into the hands and heads and hearts of such before the error catches them; for those who once get the poison of human philosophy into their hearts, and reject the ransom, are, so far as observation goes, beyond help in the present age.

===================

R3017 : page 167

ATTAINING CHRISTIAN LIBERTY.

--ACTS 15:22-33.--JUNE 8, 1902.--

"Stand fast, therefore, in the liberty wherewith
Christ has made us free."--Gal. 5:1.

CHRISTIAN LIBERTY is to be sharply differentiated from the liberty of license, lawlessness, anarchy; and this lesson furnishes a good illustration of this fact. To the Jews who had been under the Mosaic ritual and its washings, fastings, feasts, new moons, sabbaths and holy days, Christian liberty meant a release from a considerable measure of these institutions, many of which were typical and educational--suited to the "house of servants," but not appropriate to the "house of sons." To the Gentiles, to whom God had never given the Law, and who were therefore not under any of its provisions or conditions or requirements, but who were under certain superstitions, wrong appetites and customs, Christian liberty meant the abrogation of all

R3018 : page 167

wrong customs and superstitions, and, additionally, the imposing of a law;--not the Mosaic Law and its institutions and ceremonies, however, but "the Perfect Law of Liberty;" the "Law of the spirit of life in Christ Jesus"--restraints of the will of the flesh, under the law of love. (Jas. 1:25; Rom. 8:2.) We are not to be surprised that both Jews and Gentiles, coming from opposite directions into the Church of Christ and its perfect law of liberty, were somewhat confused and bewildered respecting its requirements and proprieties.

It was nearly twenty years after the day of Pentecost that the conference noted in our lesson took place in Jerusalem. It was held for the purpose of reaching a decision respecting this very subject--the Law of Christ, its bearing upon Gentile converts, and upon Jewish converts--to what extent the Mosaic requirements were abolished as regarded the Jews, and to what extent the Law of Christ put restraints upon the converts from amongst the Gentiles, and to what extent these two classes, previously separated socially and religiously, by the requirements of the Mosaic Law, might now come together with full brotherly fellowship and affinity, without the violation of the consciences of any, and without unnecessary restraint of the liberties of any.

The Church at Antioch had become the center of Christianity amongst the Gentiles, and Jews born in Gentile lands. Its Gentile surroundings, no less than its membership, tended to cultivate in it a broad spirit of Christian liberty;--some of its membership, under the influence of brethren who had come from Jerusalem, feared that it had gone too far in the matter of Christian liberty, and held that Gentiles, upon accepting Christ through faith, should likewise accept Judaism and the Mosaic Law, and come as fully under the conditions of these, including circumcision, as tho they had been born Jews. Certain brethren who had recently arrived from Jerusalem accentuated these fears, and as a result there was quite a dissension in the Antioch Church, amounting, as the Greek word shows, almost to a schism, a split. But the right spirit evidently prevailed; because, instead of splitting over a vexed question, each party respected the conscientious convictions of the other, and it was wisely determined to appeal the matter to the Church at Jerusalem for such words of counsel and advice as its leaders, the apostles and elders, should see fit to give. The Antioch brethren evidently had full confidence that God had appointed the apostles, and that their conclusion on the matter would ultimately be the correct one. At the same time, knowing that the brethren at Jerusalem were surrounded by the Judaizing

R3018 : page 168

influence, tending rather to narrowness of view as respected the Mosaic customs, they sent their two leading representatives, Paul and Barnabas, to present before the Jerusalem Council the views which seemed to the majority of the Church to be the correct ones,--that thus the entire subject might be fully, fairly, thoroughly investigated, and the mind of the Lord determined as accurately as possible.

This was a beautiful spirit--the right spirit; far more commendable in God's sight and in the judgment of sound-minded men than any immoderate course they could have taken. People who take the immoderate course are generally those who do not have sufficient faith in the Lord as the real Head of the Church, and in his overruling providence in the affairs of those who are seeking to know and to do his will;--they are generally those who feel too much self-assurance, as did even the meek Moses, when he erred in smiting the rock in the wilderness the second time saying: "Ye rebels, must we fetch you water out of this rock?"--Num. 20:10.

The truth has nothing to lose by fairness, openness, and a reasonable moderation and the turning on of all light obtainable. And while the Church at Antioch evidently had great confidence in Paul and Barnabas, they properly also had great confidence and respect for the apostles at Jerusalem, and reasoned that since these men all gave evidence that they were truly the Lord's special servants and mouthpieces, it would be strange indeed if meeting together and hearing all that could be said on both sides of the question, they could not arrive at a unanimous decision respecting the Lord's will, that would assure the Church in general. We commend this noble principle which is as applicable now as it was then. Today, however, as we cannot refer questions to the living Apostles, we must refer them to the recorded teaching of our Lord and the apostles,--seeking assistance in this amongst the brethren who appear to have the best knowledge of God's Word and the greatest insight into the divine plan.

EN ROUTE TO THE JEWISH CONFERENCE.

The journey from Antioch to Jerusalem brought Paul and Barnabas in contact with many of the household of faith, a few, here and there, in almost every city through which they passed. Of course, the brethren were glad to hear, as these ex-missionaries were glad to tell them, of God's favors upon their missionary labors in Galatia and vicinity; and altho the brethren reached were almost exclusively Jewish converts, it is with pleasure we read that the report "caused great joy unto all the brethren." (Acts 15:3.) This shows that they had the true Christian spirit--that they had largely, if not completely, lost the Jewish prejudice and jealousy, as concerned the giving of the gospel to the Gentiles. It shows us that with the majority of the previously Jewish brethren the contention for the Mosaic Law and ceremonies implied no opposition to the Gentiles themselves, but merely a confusion of mind concerning the Lord's will on these subjects;--they had not yet discerned the lengths and breadths and heights and depths of the divine plan, as they subsequently learned these, and came to appreciate the perfect Law of Liberty wherewith Christ make free indeed, in the true sense, all who become truly his.

Arrived at Jerusalem, the representatives of the Antioch congregation were met with a hearty welcome, for such is the significance of the Greek word rendered "received," in verse 4. As they had given to the others en route, so the returned missionaries gave the Jerusalem brethren detailed accounts of the Lord's blessing upon their journey, telling what miracles and wonders he had wrought, that a considerable number had believed, and how loyal, faithful and enduring were some of these newly-found brethren in Christ, who had previously been aliens, strangers, Gentiles.

There is some reason for believing that previous to this Paul and Barnabas and Titus had made a visit to Jerusalem, in which they did not, as now, appear publicly before the congregation to give their testimonies, but had secret conferences with the apostles and chief brethren, Paul explaining to them what he understood to be the perfect Law of Liberty under the New Covenant--the will and plan of God regarding the gospel amongst the Gentiles. It would appear that the apostles had been largely influenced by those presentations, altho they had not uttered any public testimony on the subject, nor engaged in any manner in the missionary work amongst the Gentiles. Apparently they had not considered it necessary to stir up the subject to any extent, and thus possibly to breed more or less of strife amongst the Jewish converts. Thus the subject had been left for some years for gradual development and enlargement of heart and mind on the part of the believers. This thought is based upon the Apostle Paul's statement in his letter to the Galatians, on this subject.--Gal. 2.

But now the question of receiving Gentiles, and how they should be treated, and what were their obligations, etc., came up in a natural way, without forcing --rather, it forced itself for decision. The apostles and elders heard the reports of God's blessing upon the Gentiles, and offered no objection, evidently being quite in accord with the matter from the first; but, as was to be expected, there was dissatisfaction amongst brethren who previously had been Pharisees. This sect of the Jews was firmly set, not only for the Law of Moses and all of its ceremonies, but also for many additions and accretions to it; so that they were quite dissatisfied, we remember, with our Lord's observance of the Law, which we know was perfect. These, in all honesty, objected that the missionaries were too lax, too slack in their work, and that all believers should be required to be circumcised and to keep the Mosaic laws respecting fasts, new moons, sabbath days, washings, etc.

Thus the question was brought forward, and a special meeting was appointed, at which the apostles and elders heard all that was to be said on the subject, --and we read that there was "much dispute." We do not want to say a word in favor of disputes, wrangling, etc., amongst the Lord's people. On the contrary, we understand the Scriptures to teach that wranglings in general are improper, out of order, injurious to the interests of the Church and of the truth; --because such wranglings and disputes are generally about things to no profit, but to the subverting or unsettling of the believers, and especially of those who

R3018 : page 169

are new or weak in the faith. But it is a different matter when the question is an important one, as was this under discussion; and at such a time dispute, in the proper manner, with the spirit of love, with force and yet with kindness, love and gentleness of word and manner, is most appropriate.

We rejoice that there was such a spirit of broadmindedness in the early Church as is represented by this statement--we rejoice that when an important subject was to be considered, with a view to knowing the mind of the Lord, that there was fullest liberty granted for as much dispute or debate, in a proper manner, as was necessary to bring the whole subject before those who had it under consideration. There is a difference, however, between disputes and discussions inside the pale of faith and disputes outside

R3019 : page 169

that boundary. As the Apostle says, "He that is weak in the faith receive ye [do not reject him because he has not such full, strong, vigorous faith as we should like to see], but not to doubtful disputations" --do not receive him to dispute his doubts,--what he does not believe. Let him have a full opportunity for hearing the faith discussed; if his doubts do not then disappear probably he himself will disappear,--drop out of the assembly. In harmony with this we are not to recognize disputes respecting the foundation principles of the gospel of Christ. The Church is composed only of those who recognize the foundation-- that Christ died for our sins, for our redemption from sin and from its penalty; and that all who would share his blessing must accept these simple facts of his death for us and his resurrection by the power of God for our ultimate deliverance;--and then in harmony with their desire to be his disciples they must make a consecration of themselves to him, to do his will and to serve his cause. These foundation principles of the Church of Christ are not subject to dispute. Those who reject these are not of the Church and should not be heard in the Church. They are intruders; doubtless wolves in sheep's clothing, of evil and not of good intentions and ultimate results.

But as respects discussions amongst those who are truly the Lord's on any point of importance,-- opportunity for freedom of discussion, within reasonable limits, is absolutely necessary to spiritual health and progress. To shut it off means to crush proper activities of thought, and in many instances means to accumulate a force which would ultimately result in an explosion, which would be damaging in some respects at least. Let us remember, in this matter, the Golden Rule; and let us accord to others differing from us the same reasonable liberty, inside the boundaries of foundation principles, that we would like to have them accord to us, if our positions were reversed.

The fact that the question at issue was--the obligation of Gentile converts to the Law, is not to be understood as signifying that the Law of Moses was recognized as being of binding force upon Jewish converts. All were bound to concede that the Law-Covenant had saved none--that Christ's fulfilment of it brought all under divine grace. It was more a question of usage--the Jews were used to circumcision which preceded the Law, used to abstaining from pork, not only merely because the Law forbade it, but because aside from the Law they considered it unclean. What the Jew did in the exercise of his liberty he thought the Gentile should be forced to do;--a very common error with many. It requires development to learn to use our consciences and liberty and to let others use theirs, even tho they differ.

When a fair hearing had been granted to both sides of the question, Peter, one of the leading apostles, and doubtless the eldest, rehearsed his experiences with Cornelius; then Paul and Barnabas were heard, and James closed the discussion. All upheld the teachings and practices of Paul and Barnabas, and cited the leadings of the Lord's spirit, as well as the prophecies of the Old Testament in corroboration of this position which, doubtless, as above suggested, they had held tentatively for some time, tho they only now thought it necessary to make a public statement regarding it. The conclusion was satisfactory to the apostles and elders and the whole Church; and an answer in harmony with this was sent to the friends at Antioch, Syria, and throughout Silicia--the regions which had been affected by the Judaizing teachers. It is here that the lesson proper begins.

To give weight to the letter, two of the prominent brethren of Jerusalem were sent with Paul and Barnabas and the letter, that they might confirm the letter orally, and thus establish the hearts of those who had been somewhat troubled by the false teachings. The letter first disclaims any authority for those persons who had, however honestly intentioned, taught error with truth, and confused the hearts of the believers on the subject of circumcision and the Law. It states also the conclusions of the conference, and commends Barnabas and Paul, calling them "beloved," and noting the fact that they had hazarded their lives in the Lord's cause. The decision rendered is expressed as being the mind of "the holy spirit and us." We may reasonably presume that the meaning of this is that the Church not only found the teachings of the Scripture and the leadings of the divine providence to be in favor of the acceptance of the Gentiles to Christian liberty, without becoming Jews or coming under the Law, but that this finding of the Lord's will was not against the wishes or prejudices of the apostles and elders at Jerusalem;--that it found a ready echo, a hearty response in their hearts.

RECOMMENDATION RESPECTING OUTWARD CONDUCT.

God's dealings and instructions commended themselves both to their hearts and to their reasons, and covered four points. (1) Abstaining from meats offered to idols, which might appear to be giving sanction to idol worship. (2) Abstaining from the eating of the blood of animals. (3) Abstaining from eating things that had been strangled, in which the blood would remain, which would imply the eating of blood. (4) The avoidance of fornication.

In considering these rules we are to keep in memory the circumstances and conditions of the times, and the objects sought to be attained. (1) The idol worship which prevailed at that time had connected with it a great deal of sensuality, which would be contrary to the spirit of Christ in every sense of the word. (2) The object was to permit a ground of fellowship and brotherhood between those whose previous experiences and instructions had been lax, and those whose previous instructions had been rigid. And the things here required of the Gentiles were not

merely features of the Mosaic Law, for the forbidding of the use of blood, and the explanation that it represented the life, was given long previous to Moses' day--to Noah after the flood, when he and his posterity were granted the privilege of eating meat, because of the changed conditions and the impoverishment of the race, and the need of more stimulating food. The use of blood was still more common then than now, being used not only in blood puddings, but also as a drink mixed with wine, as some today use beef extract blended with wine.

The message was received in faith by all, and caused universal rejoicing in the Church. There was a general recognition of the Lord's providential care in the Church's affairs, and this faith and confidence in God prepared all parties to receive the message on this subject, which they believed God would assuredly give them, and which they had rightly looked for through the channels which God had previously been using for their blessing and edification. Thus we have a lesson respecting the proper course of the Lord's dear people today,--not to carry disputes, even on important matters (not fundamental) to the length of rupture, division, but, with hearts anxious to know and to obey the truth, inquiry should be made of the oracles of God, and the results, after a fair hearing of all the testimony, should be conclusive, satisfactory, and bring consolation--peace and joy--so that the unity of the faith in the bonds of love may continue within the walls of Zion.

The two brethren who came as representatives of the Jerusalem Church were prophets, or public teachers, and, as was intended, they exhorted the Church in harmony with the letter they bore, and confirmed and strengthened them. Thus what might have been a serious rupture, resulting in much damage and in many roots of bitterness, antagonisms, etc., became really a means of increased blessing to all connected therewith, because wisely and properly handled. May such occasions be likewise treated by the Lord's people today, and with similar blessed results, under the guidance of the same Lord and Master who more than eighteen centuries ago guided by his Word and spirit.

THE LIBERTY WHEREWITH CHRIST HAS MADE US FREE.

Our Golden Text is a precious one. The value of true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their very life. It was because, under a wrong conception of union, this spirit of true liberty was crushed out of the Church shortly after the apostles fell asleep in death that the "dark ages" resulted,--with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a re-awakening of the spirit of liberty mentioned in our text,--liberty to think inside the foundation lines of the doctrines of Christ;--liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic or persecuted by brethren, either in word or deed.

Strange to say, a peculiar combination--of too much liberty and too little liberty--is creeping over nominal Christendom today. The too little liberty feature objects to any discussion of the doctrines of Christ, and the teachings of the apostles, for fear some differences of opinion should be manifested. This is an endeavor to have an outward "union" without a union of the heart and a union of the head. It is injurious, both to those who hold the error, which cannot be exposed, and injurious also to those who hold the truth and who permit themselves thus to be bound, and hindered from growth in grace and knowledge by the proper exercise of the liberties wherewith Christ has made his people free. The general trend along this line favors the covering over, the concealment, of truths as well as errors, in a wrong assumption that the appearance of union will serve the purpose of real union, and be really effective as respects the prosperity of the true members of the body of Christ.

R3020 : page 170

Such a false union, however, is coming and will be effected, and to such extent cause prosperity in the nominal church, but only for a brief season, when the time of trouble shall overwhelm all.

On the other hand the too great liberty which we see drawing on, is that represented by the teachings of the higher critics and evolutionists. Their teachings are given in quiet, in the theological seminaries, at the fireside, in the daily interchanges, and in the pulpit; and any attempt to contradict these false doctrines is tabooed, as being calculated to stir up strife, and destroy the unity of the Church. Thus the too great liberty and the too great bondage are working together in the nominal church systems today, to thoroughly expel and ostracize the truth, and all who love it and wish to stand fast in the liberty wherewith Christ has made them free. It is calculated to install and multiply and qualify and honor the error, which so rapidly is gaining control, altho the control be generally denied. Let all who are the Lord's people, and who have tasted of the liberty wherewith Christ makes free, see to it that they stand fast in that liberty, and as soon as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King.

The question may arise, Does this direction to abstain from meat offered to idols conflict with the Apostles' later teachings addressed to the Corinthians? (I Cor. 8.) We answer, No. The Apostle is not advocating the eating of meat previously offered to idols; but on the contrary, is answering some who so practiced. He is admitting the logic of their argument, that an idol being nothing but so much wood or metal or stone the meat could be neither benefited nor injured by the offering. But he shows that the restriction should be practiced in the interest of some of less logical mind who would be unable to comprehend this and who would thus be led to defile their consciences, and thus into sin;--which might abound more and more, eventually, to their destruction. For the voice of conscience must be obeyed: it is at our peril that it is violated--no matter how erroneous and superstitious may be its standards. Let conscience be educated; but let its ignorance never be violated. Every violation of conscience is so much of character destruction. All need to remember this in respect to their own consciences as well as in dealing with others --especially with children.

===================

R3020 : page 171

ABIDING IN DIVINE LOVE, CONDITIONAL.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."--John 15:10.

SINCE ALL MANKIND are alienated from their Creator through sin and its condemnation, the application of the text by any individual implies that previously he has come to a knowledge of God's grace in Christ, and has accepted his share of the same through faith and has thus had access to the love of God, as one of the sons of God, begotten by the holy spirit. This is an important matter overlooked by very many who think to keep themselves in divine love and under divine protecting care without first complying with the conditions of admission to membership in the Lord's family. There is but one doorway of entrance "into this grace wherein we stand and [as sons of God] rejoice in the hope of the coming glory," and that is the doorway of faith in and acceptance of the atonement, accomplished for us by our Redeemer at the cost of his own sacrifice at Calvary. Anyone attempting to climb into the family of God otherwise "the same is a thief and a robber"--a rejector of the only way and name under heaven given among men, whereby we must be saved.--Rom. 5:1,2; Acts 4:12.

But our text, like all of the holy Scriptures, is addressed to the Lord's people, who once were "children of wrath even as others," but have come into divine favor through the appointed way; and it calls our attention to something that is necessary to us beyond, after our full conversion or consecration to the Lord. It implies that getting into God's love is by no means the end of the Christian way, but merely the beginning of it: after we are in the way the Lord gives us commandments as his sons, and expects us to manifest the spirit of loyal sonship by obedience; --full obedience so far as the heart or intention is concerned, and as complete obedience as possible so far as the control of the flesh is concerned. Whoever neglects either to learn or to obey the commandments of the Lord, thereby manifests a lack of the true spirit of sonship, and thus condemns himself as unworthy to be longer reckoned or treated as a son of God. Thus seen the commandments of the Lord to those who have consecrated themselves and enter his spirit-begotten family, are tests, proving them either worthy or unworthy of the divine favors and promises assured to the faithful overcomers.

The object of these tests is manifest from the time we come to understand the divine plan of the ages--to comprehend how the Lord is now making selection of a royal priesthood to be joint-heirs with Christ the great King, and to join in the work of succoring, ruling, blessing and uplifting the world of mankind in God's due time, the world's "day of judgment," the Millennial age. We can readily see that divine law is necessary, in heaven and in earth, in order that God's will may be done--that righteousness, truth and love shall prevail; and it is manifest that whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord's commandments, so as to will and to strive to obey them, would not be a fit person to be used of the Lord in enforcing the divine laws during the Millennial age, and assisting mankind in discerning their righteousness and the blessing which will follow their observance.

WHAT ARE THESE COMMANDMENTS?

Properly, we inquire, What are these commandments, the keeping of which is attended with such momentous results, and the neglect of which would mean the loss of our Redeemer's love and favor,--and hence, the loss of all the blessings specially prepared for those who love him? We answer, that our Lord's statement of these commandments briefly comprehends them all in one word, Love. Dividing the matter, we find that it has two parts--love for God and love for our fellows. Without this quality or characteristic, of Love, being so developed in us as to be the controlling influence of our minds, we cannot hope to abide in the Lord's favor. True, he does not expect to gather ripe grapes from the new vineshoot when first it makes its appearance; rather, the great Husbandman (I Cor. 3:9) waits for the gradual development of the fruit, if after the shoot has come forth he sees upon it the bud of promise, which quickly develops, manifesting itself as the flower of the grapes. Nevertheless, manifestations of a coming fruitage of love are expected of the Lord, quickly after our union with him; and any smallness of development of this fruitage would indicate a corresponding lack of love and appreciation on our part, and would mean correspondingly small love for the truth and its principles: hence, the Lord's love for us would be correspondingly less than if more rapid progress were made.

Love would, necessarily mean the according of justice; because the law or requirements of the Lord are based upon justice, "the foundation of his throne." We are to view the commandments of the Lord from this standpoint, therefore, and to see first that our love for God is just,--must recognize that we owe him love, devotion, appreciation, because of what he has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellowmen. Justice, as well as respect for our Heavenly Father's regulations, calls on us to do right to our neighbor,--to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the divine law of love. But while justice is the first feature of the commandment of love, it is not the end of its requirements: it requires that going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy, we are again but copying divine love; for our Heavenly Father not only deals with all his creatures according to justice but going beyond the lines of justice, in great compassion and mercy he provided in Christ Jesus a Redeemer for sinners. True, he did not provide this in violation of his justice; yet so far as we are concerned it is just the same as though, out of love and compassion, he had overridden justice in our assistance. Hence in our dealings with others, who like ourselves, are fallen and imperfect, we are to remember this feature and not only be just toward them but additionally to be merciful, generous, kind, even to the unthankful,--that thus we may be children of our Father in heaven.

R3021 : page 172

The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character; he says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) That these are very reasonable requirements will be conceded by all; that God could not require less from those whom he is educating for the future judging of the world, is evident: and, yet, all three of these qualities specified through the Prophet, are comprehended in the one word love. Love requires that we shall deal justly with our neighbors, with the brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others,--their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word, seek to abridge or deny them.

To "love mercy" is to go even beyond loving justice, and signifies a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It implies readiness to forgive the faults of others--a disinclination to be too exacting in respect to others, as well as a desire to be very exacting in respect to our treatment of others. The humble walk with God is included, also, in the commandment of love; because, whoever loves his Creator and appreciates his provisions for his creatures, in natural and in spiritual things, will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by divine grace, he will be disposed indeed, to walk humbly with the Lord--not seeking paths of his own, but, trustingly, seeking to walk in the path which the Lord has marked out--in the footsteps of Jesus.

The same Apostle John who recorded our Lord's words of our text, commented further upon this subject of the love of God and of Christ, saying, "This is the love of God [i.e., proves or demonstrates our love of God], that we keep his commandments, and his commandments are not grievous." (I John 5:3.) This gives us the suggestion that the Lord not only expects us to keep his commandments of love to him and to the brethren, but that he expects also that in keeping these we should become so filled with an appreciation of the commandments and the principles that underlie them, that we would delight therein; not merely because they are God's commandments, but, additionally, because they are right, good, proper. This thought the Apostle expresses in the words, "And his commandments are not grievous." It is one thing to keep the divine commands or to seek to do so, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc.; it is another thing to obey joyfully.

It is not improper to expect something of this spirit at the beginning of our experience as the Lord's people, seeking to keep his commandments; but we should expect, also, that as we grow in grace and grow in knowledge and grow in love, all these feelings of constraint, duty, etc., would disappear; so that, instead, we should delight to do the Lord's will, delight to keep his commandments of love, delight to do justly, to love mercy, to walk humbly with God,--and that there should be a total absence of the feeling that the Lord's commandments are grievous, burdensome, irksome. This is the higher Christian development, and can only be found where the individual has become truly "a copy of God's dear Son," where the Father's spirit has developed and brought forth the ripe fruits of the spirit in abundant measure --meekness, patience, gentleness, brotherly kindness, love.

Recurring to our text, we note that our Lord's words also imply the same thing;--the necessity for obedience to the commandments of love, and to such a growth ultimately as would separate them from any feeling of bondage or grievousness. Our Lord's words, showing this, are in the latter part of the text --"even as I have kept my Father's commandments and abide in his love."

As we look back at the beautiful character of our Lord Jesus and see his love for righteousness, for truth, and his willingness to be obedient to his Father's arrangements--even unto death--we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments, but not as being grievous, using the language put by the Prophet into his mouth, his sentiment was, "I delight to do thy will, O my God, thy law is in my heart." (Psalm 40:8.) We are to understand the Lord, therefore, to mean, that in order to abide in his love we must reach such a heart condition as this which he had;--a love for the Father's ways, for the principles of righteousness and truth. We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge, we must grow in grace, and outgrow those sentiments, and grow up into the Lord's spirit and sentiment in this matter; so that obedience to the Lord will be the delight of our hearts, and any failure to do his will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

Seeing the depths of our Lord's requirements, many will be inclined to say, Ah, yes, it is true that we must attain to such character-likeness of our Lord, but that transformation and renewing of the mind is not our part of the work but the Lord's: He must do this for us, else it will never be done. Partly right and partly wrong, we answer. It is true that when we consider ourselves, how weak and imperfect we are according to the old nature, according to the flesh, we have good cause for despairing and deciding that we never could accomplish such a great transformation from selfishness to love, in our own strength. It is true, also, that the Lord proposes to work in us --"both to will and to do of his good pleasure." (Phil. 2:13.) But it is just as true that we have a burden of responsibility in respect to this matter of overcoming. It is the Lord's part to provide the way, the truth, the life,--the means by which we may attain unto the condition to which he has called us; but it is our part to use the means and thus to attain the prize.

The Lord has provided for our justification, our reconciliation to himself, our acceptance to sonship, our anointing with the holy spirit, our instructions

R3021 : page 173

with the word of his grace, the word of promise: He works in us, to will and to do, through these exceeding great and precious promises and the glorious prospects and rewards that attach to them; but the amount that he will work in us and the results that will be worked out through these promises, depend upon us. As it depended upon us whether or not we would come into the grace which he has provided for us, and as we could have kept ourselves out of the love of God by refusing or neglecting the offer of his mercy and love, so we could neglect the word of his promise, neglect the various means of grace which he provides for our strengthening, establishing and upbuilding in the knowledge and grace of the truth. And thus neglecting his provisions we would proportionately fail to abide in his love--fail to obtain the promised favors. The Apostle intimates this, saying:--

"KEEP YOURSELVES IN THE LOVE OF GOD."--JUDE 21.

What, then is the essence of what we have foregoing found to be the divine instruction upon this subject? It is this. (1) Our hearts from the very beginning are to appreciate the imperfections of our own flesh and to look away to the Lord for the needed assistance to abide in his love.

(2) The exceeding great and precious promises must be studied, earnestly, that we may thus have them constitute in us "the power of God" for good--keeping us in the knowledge of the Lord and, through obedience, in his love.

(3) This knowledge will profit us only as we put it in practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God through his Word, established before us as an ideal. We are to remember that if we had all knowledge yet had not love, it would profit us nothing, but we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know.

(4) We are to appreciate every evidence which we find, in ourselves or others, of such growth in obedience to the law of God,--the law of love with its connections of justice and mercy and reverence.

(5) We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be, to a considerable extent, duty-love instead of a love for principles. We are to seek at the Lord's hand further blessing and further filling of his spirit of love. We are to seek to study and to appreciate the basic principles upon which the Lord governs the universe, and are to seek to bring our hearts into sympathetic accord with that law and principle and spirit of righteousness. We are to remember that much of our lack of appreciation of the principles of righteousness is due to our ignorance; and we are to expect that as we come to know the Lord and to understand his plan better, the eyes of our understanding will open the wider so that it will be possible for us not only "to comprehend with all saints," but to appreciate with all saints, the principles

underlying and constituting the divine law of love.

Thus we may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of righteousness. And we are to rejoice in every experience in life,--its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart-submission.

===================

R3022 : page 173

GOD'S SUPERVISION OF HIS PEOPLE AND HIS MESSAGE.

--ACTS 16:6-15.--JUNE 15.--

"Thou shalt be his witness unto all men."--Acts 22:15.

FOR HIS SECOND missionary tour Paul chose Silas for a companion. The original plan was that he and Barnabas should go together again, but they disagreed respecting the suitability of Mark to be their companion. The result was a division of the work, Barnabas taking Mark, and revisiting the brethren in the Island of Cyprus, while Paul went overland to the churches of Galatia, probably visiting en route his home city of Tarsus. Apparently Silas, whose home was at Jerusalem, found it necessary to go there to close up his affairs, before starting on the tour, and joined Paul later in Asia Minor. This inference is based upon the fact that Luke, the historian, says "he" instead of "they," at the beginning of Paul's journey; then uses the word "they" after Paul had been joined by Silas and Timothy at Lystra, and finally uses the word "we" when he would include himself;--Luke probably joining the company at Troas.

The apostle's journeys amongst the churches of Asia Minor, planted in his previous tour, was for the purpose of their encouragement, strengthening, advancement in knowledge, and incitement to growth in grace. Doubtless also the Apostle experienced refreshment from contact with these fruits of his labor.

At Lystra he found that the grace of God and the knowledge of the Gospel had reached a considerable development in a young man, probably about twenty-one years of age, named Timothy, whose father had been a Greek and his mother a Jewess,--the latter at this time, according to the Greek text, apparently a widow.

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany Paul in his missionary work the latter caused him to be circumcised. To some this has seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the Council of Apostles at Jerusalem--to the effect that circumcision was not necessary to Christian brotherhood.

We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Gal. 2:3.) In view of these things, why did he countenance the circumcision of Timothy? We

R3022 : page 174

answer that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, and was intended as a mark or sign upon all the children of Abraham. The council at Jerusalem did not decide that no Jew must be circumcised thenceforth; but it did decide that circumcision should not be considered necessary to a Christian. The Apostle Paul's own argument on this subject is most specific: he says, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.--Gal. 5:6.

The thought is, that being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the body of Christ through a living faith, he must as a new creature have the circumcision of the heart, in order to be a Spiritual Israelite, whether he was previously a Jew or a Gentile. Circumcision of the heart signifies a cutting off--a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of Timothy--it would neither help nor hinder him spiritually,--if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the body of Christ, the Church.

Timothy's mother being a Jew, he was a Jew,--even tho his father had been a Greek. And this fact becoming known to Jews in general with whom in traveling they would come in contact, inquiry might be made as to whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew but a renegade. If the answer were Yes, it would remove this obstacle and grant him correspondingly greater influence with them--a closer access to their hearts.

If there was one thing more than another characteristic of the Apostle Paul it was his honesty, his candor; and it is necessary that we should see his conduct in respect to Timothy and Titus in the proper light, in order to do him justice;--in order also to counteract a compromise spirit in some who consider that Paul's course in this matter justifies them in duplicity and compromising. It was in this perfectly legitimate way that Paul meant, "Unto the Jews I became as a Jew, that I might gain the Jews." (I Cor. 9:20.) That he had no thought of compromising the truth in any degree, is evident from his withstanding of Peter on one occasion, when the latter to some extent dissembled in dealing with Jew and Gentile believers. (Gal. 2:11.) This is manifest also in his letter to the Galatians, in which he most positively declares to those who had been Gentiles, that to them circumcision was not an optional matter as with the Jew; but that if they should become circumcised it would imply that they were not trusting wholly to the merit of Christ's sacrifice for their acceptance with God, their salvation; but were trusting partially to laws and ceremonies. His words to them are, "If ye be circumcised, Christ shall profit you nothing.... Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from grace." (Gal. 5:2-4.) Let us likewise clearly distinguish between concessions in respect to forms, dress, ceremony, etc., which may properly be made to the prejudice or ignorance of those about us, and concessions of principles, which are not permissible to anyone under any circumstances.

The journey through Galatia and Phrygia having been accomplished, the next question was respecting future labors,--other fields. The Apostle's intention was to "go into [lesser] Asia"--the region in which subsequently the seven Churches of Asia were located. But for some reason this was not the Lord's plan at this time; and so we read that they were prevented or forbidden (whichever way the word might be translated) to preach the Word there. We are neither informed why nor how. The Lord possibly had some other agent or better means or more favorable time for sending the word of his grace into that quarter, as well as some other work for Paul and his company. As soon as the missionaries discerned the Lord's leading in this respect they turned their attention northward, to go into the province of Bythinia; but again the Lord's spirit, power, influence, hindered their proposed plans. So they passed onward to the coast--to Troas--doubtless wondering at the Lord's providences, and speculating as to whether or not this meant that their work for the present was accomplished, and that they should return homeward.

It was at this juncture that the Lord instructed them respecting their journey, by means of a vision or dream, in which Paul saw a man dressed in the garb of Macedonia, standing before him, and beseeching him, saying, "Come over into Macedonia and help us!"

In these verses we have three positive, distinct statements, showing the Lord's supervision of his cause and of his servants. And when we remember that our God changes not, that he is the same yesterday, today and forever, it gives us assurance that he is still careful and interested as ever in his work, and in the affairs of all his servants. It gives us assurance that the harvest work in the end of this age is not going haphazard, as it extends hither and thither from one to another, by letter, by tract, by book, by word, to the uttermost parts of the earth. What a comfort there is for the Lord's people in this! How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the responsibility of the work pressing us down! In proportion as we are able to exercise faith, trust in the Lord in regard to the work, in that same proportion are we enabled to joy in the Lord and to possess the peace of God which passeth all understanding;--and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome,--things to come.

This faith is largely a matter of education, too; for instance, as we observe the Lord's providential care, as taught us in this lesson and other lessons from his Word, we are more and more enabled to apply the same care and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of his might; and in our confidence that he will ultimately bring off his work victorious. "This is the victory that overcometh the world, even our faith." "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of his work enabled him to read the lessons

R3022 : page 175

of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than as he does--could speak to us audibly, if he chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that he requires his followers to walk by faith,--not by sight and sound.

As soon as the Lord's guidance was recognized no time was lost, and matters in general seemed to co-operate for the journey of the missionaries into Macedonia. They went direct to Philippi, the principal city in that vicinity. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river bank where services were customarily held. This place is supposed to have been a temporary shed, such as, it would appear, was not

unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city, being directly under the Roman government, prohibited synagogues within its walls.

We note the course of the apostles here, in the presentation of the gospel. They did not go to the chief magistrates of the city, and say, Please direct us to your most degraded population, the wickedest people you have in this city, for we wish to preach the gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who already knew God, and reverenced and worshiped him; and however small their number and unimposing their meeting place, thither the Apostle and his companions went. He knew, as many at the present time seem not to know, that God's work now is not that of reforming the world, is not a "slum work," but a seeking and gathering of the "jewels;"--a mission for those who are hungering and thirsting after righteousness; --a hunt for those whose hearts are tender and broken, and therefore ready for the balm of Gilead, the gospel message of redemption and deliverance from sin and its penalty. Whatever others may do, let us follow the Scriptural precedents--let us be laborers together with God in his work; the results will justify this course, when this age shall have fully ended, and the things now hidden to so many shall be revealed, and they shall learn that God's ways were not their ways, nor his plans their plans, but that his were higher, broader, grander, as the heavens are higher than the earth--that his time for the reformation of the world is future, and that the present is his time for selecting the Kingdom class which shall bring about this reformation.

The text of the Apostle's discourse is not given. We know, nevertheless, quite distinctly what his message was. He had only the one message; viz., that God's promises made to Abraham were beginning to be fulfilled; that Messiah had come and had paid the ransom-price for the world, as its sin-offering, and that now forgiveness, reconciliation to God, and a privilege of joint-heirship in the Kingdom, was being offered, "to the Jew first, and also to the Gentile;"--and that whosoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

In the audience was a woman from Thyatira, of the very district (Asia Minor) into which the Apostle was not permitted to enter and preach. She was in Philippi, probably temporarily, engaged in merchandising

--a seller of purple--perhaps of purple dyes, or possibly of purple-dyed cloth. Dyeing and dyes had not reached present development, and the processes were generally secret, and profitable to those who understood them. It is presumed, therefore, that Lydia was well to do in this world's goods, as well as rich toward God in faith. Like the Apostle, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed, and were promptly baptized in confession of their faith;--possibly on this very Sabbath day in which she first heard.

Where the heart is in a condition of readiness, obedience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and to be obedient to the voice of the good message which he sends us. This attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord had opened." We are not to suppose a miracle wrought in her case, to open her heart to the truth; we are rather to suppose that it was in her case as it is in the case of all the Lord's people; that none are ready for the truth unless the Lord has prepared their hearts. And O, how much this preparation of heart means!--often trials, disappointments, difficulties, etc.--the processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the receiving of his truth and grace. No doubt Lydia, after receiving the truth, looked back at past experiences, severe ordeals, etc., and could praise God for the leadings of his providence by which her heart had been "broken" and humbled and made ready for the seed of truth--ready to appreciate, not only the good things which God hath in reservation for them that love him, but ready also to appreciate his promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in his love.

Having received the truth, and some of its joy, Lydia not only confessed the Lord, but sought means to serve him. She could not join the Apostle's company as an evangelist of the good tidings, but she could entertain and serve Paul and his associates, and did so. No doubt she received more than compensation for the expense and trouble, in spiritual riches and refreshment;--but nothing in the narrative implies that even this laudable selfishness actuated her. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to his representatives. She esteemed it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide."

When we remember the Master's own words, "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me," we can see that Lydia took no extreme view of her privilege and opportunity in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and

R3023 : page 176

conduct similar to that of Lydia is always to be considered a favorable sign indicating deep love for the Lord and for the good tidings. The messengers of the good tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

Our Golden Text calls for just a word of comment. It represents the Lord's message to Paul. It can be understood only when we remember that up to that time God's message was not sent to all men, nor to all nations, but merely to the men of one nation, the Jews. Henceforth it was open to all;--to be delivered to all, as they might have ears to hear it. This explanation will be found a key also for various other Scriptures, referring to all people, all nations, and the preaching of the Gospel to them during the present age. It is to and for as many as "have an ear to hear"--we are to let such hear. Tho these will in all be but a "little flock;" yet it is the Father's good pleasure to give to this little flock the Kingdom under which all the families of the earth shall be blessed and brought to an accurate knowledge of the truth.--Luke 12:32; I Tim. 2:4, Diaglott.

===================

page 177

SEMI-MONTHLY.
VOL. XXIII. JUNE 15, 1902. No. 12.

CONTENTS.

Views from the Watch Tower........................179
 The Unrest in Russia..........................179
 Concessions to Young People...................180
 Social Emancipation Leads Not
 to Godliness................................180
 The Progress of Ritualism.....................181
Presbyterian Creed Revision.......................181
 The Text of the New Creed.....................181
Let Us Put On the Armor of Light.................187
 High Time to Awake Out of Sleep...............189
 The Armor of Light............................189

Interesting Questions Answered....................191

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

LINEAR BIBLES TO GREAT BRITAIN.

Our British friends desiring the new Bibles are requested to send their orders and remittances direct to the home office, Allegheny, Pa., U.S.A. Bibles sent to foreign countries will not contain pictures. We were obliged to omit these so as to bring the Bibles within the postal weight limits. Price 9/- and 13/- according to binding, include postage.

THE NEW BIBLES--EXTRA COPIES, ETC.

We are glad to announce that all orders for the new Bibles are now filled. If you have ordered and paid for any which have not yet reached you, please inquire at your express office, if you have one, otherwise at your post-office, and if not there, write us at once full particulars;--when ordered, amount of money sent, and whether by money order or registered, or how.

Quite a number ordered Bibles when first announced, who have not yet sent in the money for them. If such desire us still to hold their books for them, they will please send us postal cards at once stating whether they prefer the $2.00 or the $3.00 grade, and how long they desire us to hold them;--when they will be ready to pay for them. We will hold them for you to the end of the year if need be, though we obligated ourselves to pay promptly for all, in order to secure the low prices.

Many letters come asking whether the writers may order additional copies of this work. We answer, Yes; you are welcome to them as long as they last. We will lay aside such as are requested to be held and all the others may go out forthwith. The sooner they are in the hands of the Church the sooner they will do their designed work, and the greater that work: "the time is short," and this help is needed everywhere.

* * *

Some have inquired respecting the double readings in certain places where there seems to be little difference in the wordings. We answer that the upper reading represents the Common Version and the lower the Revised Version--even when the difference is merely in the spelling or italicizing of a word or a change in the punctuation. The aim of the Linear Bible is to present the two versions complete and distinct in one Bible; and the work is faithfully accomplished.

===================

R3023 : page 179

VIEWS FROM THE WATCH TOWER.

THE UNREST IN RUSSIA.

UNDER THIS heading the London "Spectator" (a very conservative journal) gives further details of recent occurrences and grounds for expectation that some sort of a revolution in Russia is rather to be expected soon. It represents the Czar as the helpless and unwilling tool of the Russian nobility, and points out that the latter may feel forced to go to war in order to awaken "patriotism," and keep its hold on the government. Evidently Russia will hold together as a great nation for some time, for it seems indicated as one of the leading actors, up to the close in the great time of trouble impending. We give some extracts from the "Spectator," (May 3) which go to show that the least enlightened of the civilized peoples of the world is awakening and getting ready for the great affray,--as follows:

"Accounts of the unrest in Russia grow more serious. It is stated that the sufferings of the peasantry in the South, the most populous and richest division of the Empire, involve actual hunger, and that in the provinces of Pultawa and Kharkoff the peasants have proclaimed 'war to the castle.' Eighty residences of landlords have been sacked, and the local officials are so terrified that the Minister of the Interior, M. Plehve, has gone himself to the disturbed districts to brace up the bureaucracy. The artisans everywhere are clamouring against their employers, who, poor people, find orders so short that they recently appealed for Government help, and circulars have been discovered directed against the 'foreign devils' who as foremen and overseers try to execute the owners' commands.

The students have, it is said, circulated a forged ukase bestowing the land on the peasantry, and the leaders of the artisans have formulated their demands, which are the ordinary demands of English workmen, with the significant exception that they ask for a day of ten and a half hours. It is reported, moreover, that the 'moral tone' of the non-commissioned officers can only be trusted when they are peasants, and that peasants of sufficient cultivation are not always in the ranks. Altogether, there is an ominous stirring among the dry bones, society in St. Petersburg and Moscow is divided, and there are furious dissensions among the group around the Czar.

"The unrest is more serious even than we thought....As far as we can ascertain, the case stands thus. There has

been all over Southern Russia, where, be it remembered, the mass of Russian cultivators, have since the emancipation elected to live, a fall in prices so serious that the peasant cannot pay either his taxes or his debts, which nevertheless are relentlessly exacted.

"There have always been agitators in Russia, and just now they are very numerous, the educated having convinced themselves that they must convert the cultivators before anything will be done to modify the system. They, therefore preach insurrection as a panacea, and are holding out to the peasants the hope that the land, which they, like Irishmen, believe would belong to them if right were done, will be restored by decree. They have even, if a correspondent of the Morning Post may be trusted, resorted to an expedient not without precedent in Russian history, and have forged a ukase from the Czar bestowing the land upon them by what they themselves regard as a supreme fiat.

"UKASE OF HIS MAJESTY THE EMPEROR NICHOLAS."

"My grandfather now resting in God, the Emperor Alexander, by abolishing serfdom gave you peasants liberty, and at the same time divided the land among you. The magnates of the land, however, were discontented with this, and they brought the land again into their possession, and thus robbed you. The country which, for a needy wage, you cultivate in the sweat of your brows is your own land, and the corn in the barns of your oppressors is your corn. I love you, and as I desire to be a just Emperor I allow and command you to demand back your property and to divide it among yourselves as your legal possessions. If they refuse to give it to you peaceably, then take it from them by force, together with the cattle in their stalls and the corn in their barns."

"In the peasant's eyes this is simple justice, and he demands the land of the stewards, who, and not the landlords, manage the estates. Being refused, and probably mocked, he seizes any arms he can find, and proceeds to destroy the chateau and its papers....If their feeling spread to the Army the cataclysm so long dreaded for Russia would have arrived, and the Empire so slowly and so strongly built would be thrown into the crucible."

The same journal elsewhere says:--

"THE UNREST OF THE CONTINENT."

"The dry bones are stirring on the Continent in a way which, even if the ultimate result should prove not to be great, should keenly interest all politicians. We write in this country about Continental 'Socialists,' and 'Collectivists,' and 'Radicals,' and 'riotings,' but those familiar words do but obscure the great general movement actually going on. Everywhere, except perhaps in Switzerland, those who work with their hands, including in all countries the agricultural labourers, and in some a large section of the peasants besides, are expressing with violence three ideas: one that they are overworked, another that they ought to have, and therefore will have, more physical comfort in their daily lives, and a third that they can alter neither toil or payment for toil until they become an effective force in the government of the country. The cause of the rapid growth of the first idea is still obscure, for men who are not yet old can remember when the governing notion of the immense majority was that a working man when not eating or sleeping was bound to be at work, --a notion which still rules throughout the greater part of Asia. We fancy the change is one consequence of the small modicum of education which has at last filtered down to the bottom, but of the revolt against the traditional opinion there can be no doubt whatever."

CONCESSIONS TO YOUNG PEOPLE.

CHICAGO, April 25.--"If the clergy of the Methodist Episcopal Church expect to keep their young men and women in the field, they must do away with their restrictions against card playing, dancing and attendance at the theaters. If they are not allowed to follow the dictates of their conscience they will attend churches where they will be allowed to do so or they will not attend church at all."

This, in substance, was the declaration set forth at the dinner last night at the Union League Club, attended by sixty-five prominent Methodist ministers and laymen of Chicago. The proposition received general discussion, in which Bishop J. W. Hamilton, L.D. Condee and Robert Quayle took leading parts. Mr. Quayle said:--

"If we do not take active steps toward arousing interest in the church on the part of our young men and women we shall stand alone in our old age; there will be none to take the burden from our shoulders when we pass away. If we seek to bind the young people down too closely or draw too tight a rein we cannot hope to keep them with us.

"I recommend that all laymen and clergymen to whom the interests of the Methodist Church are dear organize around this question and insist that at the next general conference the present regulations and restrictions be removed." --Washington (D.C.) Star.

SOCIAL EMANCIPATION LEADS NOT TO GODLINESS.

We often hear of the prosperity of Australia, and of its people being farther advanced along lines of social emancipation than are others;--indeed, that in it the poor man's interests receive greater consideration than in any other land on earth. A reasonable question is, To what extent are these blessings working out spiritual advantages? The following article, sent us by a brother who resides there, and who endorsed the sentiments expressed, is from an Australian journal, the Northern Advertiser. It shows deplorably immoral conditions,--such as we must expect everywhere in proportion as prosperity, short hours and idleness prevail. Evidently that feature of the curse which declares, "In the sweat of thy face shalt thou eat bread," was necessary to our race in its fallen condition.

We could not hope that a Millennium of the kind generally wished for and expected by the world, would be a real blessing. Our confidence inspired by God's Word is, that when those blessings and releases which he has promised, come, the Kingdom of God will be here in power; and that it will enforce righteousness and a proper use of the liberties and blessings it will bring;--until all shall have had full opportunity to develop characters. Then whoever shall not have reached the place of loving righteousness and hating iniquity, will be cut off in the Second Death.

The fact that present-day blessings are producing an increase of crimes and a lowering of moral standards, is in full accord with the Scriptural portrayals of the ending of this Gospel age.--2 Tim. 3:13.

The article follows:--

"The increase of crime, not only in the State of Western Australia, but also all over Australasia, is a matter of deep regret to the community as a whole and must cause those responsible for the moral and religious well-being of the people profound pain as well as distress. Crime is rampant everywhere, and the cases that are tried in our law courts only too plainly manifest the corruption of society and the loss of moral influence in restraining from vice. There is no effect without its cause, and hence the cause of the moral decadence of our people should command careful and prudent inquiry.

"That our boasted civilization is only a sham it would be idle to deny. The list of crimes which weekly fill the newspapers of the Commonwealth is only too direct proof of the low standards of our people, socially and morally. Vices that would disgrace pagans are common amongst us, and crimes that make us hang our heads with shame are committed with comparative impunity. Laws, both human and divine, are scouted and openly violated. The principles of honor and good faith are ignored and ridiculed. Theft, embezzlement, fraud, forgery--without mentioning more revolting crimes--are seemingly the appreciated pastime of a numerous class that live and thrive in our midst. The guide of conscience is apparently lost. People take oaths now-a-days without any reference to conscience. Moral responsibility is not generally recognized, and, as a consequence, our downward grade is yearly becoming more and more pronounced. Drunkenness, of course, is prevalent everywhere, and Bacchus is worshipped in every city, town, hamlet, or camp in Australasia. Excessive drinking, no doubt, leads to crime, but drunkenness will not account for the low state of civilization which is perceptibly ruining Australian society. The cause which is effecting such dire calamities must have a deeper depth than even drunkenness itself, baneful as that vice is in its effects.

"No one can view the moral state of Australia without feelings of dismay. Christianity, it cannot be gainsaid, is fast losing its influence, and in its place we are substituting

R3024 : page 181

a gross form of paganism, and being dominated by a corroding system of infidelity which, if not arrested, will compass the complete destruction of society. Crime in Australia is alarmingly on the increase, and if the friends and admirers of Christian civilization do not make a bold attempt at stemming the visible torrent of vice, there is a danger of their being carried away in the fast approaching cataclysm of shocking immorality."

THE PROGRESS OF RITUALISM.

The New York Sun commenting on this subject, says:--

"On Easter Sunday the Washington Heights Baptist Church (New York) started the innovation of a vested choir of sixty voices, with cassock and cotta and the women wearing also mortar-board hats. That is, the vestments are the same as in Episcopal churches. The introduction of

R3025 : page 181

such a choir into the Metropolitan Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into line recently and conspicuously.

"This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere estheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display in raiment and in social life, was eschewed by them. Methodists were enjoined by Wesley, in his 'General Rules,' to 'evidence their desire of salvation' by refraining from 'putting on of gold and costly apparel.' Like austerity of life was the Baptist rule, and the meeting-houses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical architecture."

"Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the future. We have seen how ritualism in the Episcopal church has advanced to a bold teaching of the Real Presence."

On the same subject, endeavoring to solve the significance of the movement, the Independent (N.Y.) says:--

"In our Roman Catholic and other sacramentarian churches the ritual grows out of the faith and can be thus justified, but the new ritualism being adopted in our non-liturgical churches is of another order. It seems to have two different explanations. To some extent it may, as Professor Goldwin Smith lately said, indicate 'the growth of a vacuum in the region of religious belief, which music, art, flowers, and pageantry are required to fill.' Men and women who do not really believe very much yet want a quasi-religious sentimentality which can pass for religion. The form of godliness may be kept where its power is lost, and the form must be enlarged where the power is reduced. Even light may be 'dimly religious'--very dimly--and music and vested choirs and responses and all the succession of forms may persuade one that he has had a religious hour, when it has only been quieting and soothing, and has marked the loss of real faith and religious force."

===================

R3025 : page 181

PRESBYTERIAN CREED REVISION.

THE PRESBYTERIAN General Assembly recently convened, in New York City, and has received and adopted the report of its Creed Revision Committee. All broad-minded thinkers will sympathize with our Presbyterian friends in their endeavor to hold to their Westminster Confession of Faith as an infallible document, and yet to adopt an explanation of it as a supplement, that will be more reasonable and that they can confess with less twinging of conscience. We rejoice with those who have some conscience left that can be twinged: the wonder is that after years of stultification conscience is not so toughened as to be beyond twinging. Our best wish for them would have been that they had been still more noble--that they had possessed consciences whose twingings would not have allowed them even to "enjoy the pleasures of sin for a season"--the sin of misrepresenting the Divine character and plan and of misrepresenting their own hearts--for the sake of name and place and emoluments.

Anyway, we are glad to note some of the changes now made, though we regret the dishonesty attaching to the whole matter in the claim that the new creed is exactly the same as the old one, only differently stated. Ex-President Lincoln's words should be remembered by the Assembly; viz., "You can fool all the people sometimes, and some of the people all the time, but you can't fool all the people all the time."

THE TEXT OF THE NEW CREED.

We give below the text of the revised creed with brief comments on each division of it in brackets. Italics are ours.

Article I.--Of God.

We believe in the ever-living God, who is a Spirit, and the Father of our spirits; infinite, eternal and unchangeable in His Being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, Father, Son and Holy Ghost, three persons in one Godhead, one in substance and equal in power and glory.

[We can assent to this fully except the last sentence, which space forbids us to reply to here; our showing of the Scriptural teaching upon the subject of the Trinity is to be found in Millennial Dawn, vol. V.]

Article II.--Of Revelation.

We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of Himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration,

R3025 : page 182

to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

[We can endorse this statement heartily.]

Article III.--Of the Eternal Purpose.

We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

[This surely is a wise statement which it would be difficult to improve upon.]

Article IV.--Of the Creation.

We believe that God is the Creator, Upholder, and Governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

[We can endorse this statement too; but wonder how the large and growing number of evolutionists in the Presbyterian denomination can endorse it without mental reservations and twinges of conscience. If Adam was created in God's image, was meet for companionship with him, and free, and capable of deciding his destiny by his actions, he surely was far removed from being a monkey-man;--and surely, too, far superior to his posterity today, all of whom are sadly deficient in the divine image and qualifications for companionship with their Creator. Even the saints, with their much advantage every way, are still lacking in these respects, and are accepted of God only on a basis of faith in their Redeemer.]

Article V.--Of the Sin of Man.

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by his grace.

[This important truth is also well expressed. Eternal death [cessation of life], not eternal dying, nor eternal life in torment, is "the wages of sin." (Rom. 6:23.) Hence Jesus Christ "by the grace of God tasted death for every man"--"poured out his soul unto death" for us.--Heb. 2:9; Isa. 53:12.]

Article VI.--Of the Grace of God.

We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the gospel freely offers His all-sufficient Salvation to all men. And we praise Him for the unspeakable grace wherein He has provided a way of eternal life for all mankind.

[We are glad for this statement, that God's love is for the whole world and not merely for the "elect" Church; and that "all men" are provided an "all-sufficient salvation." Good! very good! It only remains to remember the Apostle's word, "How shall they believe on him of whom they have not heard?" to prove that the "due time" for the majority of our race to be saved, by acceptance of the only name given under heaven or amongst men, must be in the Millennium.--Acts 4:12; I Tim. 2:6; Rom. 10:14.]

Article VII.--Of Election.

We believe that God, from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance;

R3026 : page 182

and we believe that all who die in infancy, and all others given by the Father to the Son, who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

[This statement is the blindest and least satisfactory of all the Articles. It is God's election, not man's that is discussed; hence the word "innumerable" here must be understood to mean that to God the "elect" are either not numbered or beyond numeration or both. Surely this is inconsistent with divine foreknowledge and predestination,--without which the word "elect" would be meaningless. On the contrary, the Scriptures represent the elect as being, not only numerable but, numbered and limited;--in all a "little flock," the very reverse of innumerable. In Revelations (14:1-5) the number of these "very elect" "overcomers" is given as 144,000; and in chap. 7:1-4 the same ones are shown as filling up the special election first opened to Fleshly Israel (Rom. 11:7, 17-19), and the same number is given. It is another class altogether, not the "elect" "little flock" who shall inherit the Kingdom, that is subsequently described as "a great multitude which no man could number," or whose number is known to no man. (Rev. 7:9.) These latter never sit with the Lord in his throne as "joint-heirs," but are "before the throne;" neither are they the Temple of "living stones," but are honored in permission to serve God in his temple.--Rev. 7:9-15.

The difficulty with the theory of our dear Presbyterian friends is that they misapply the election to salvation. True, the elect will all be saved, but they are not elected to salvation. There is but one ground, or condition on which any can now be saved; namely, by faith attested by obedience to the extent of ability. God is not unjust that he should make some short cut, or easier condition for the "elect." Rather, indeed, though the standard of salvation now and forever must be the same--perfect love--the holy spirit or disposition of the Redeemer--the non-elect, the world in general, will in their time of trial (the Millennium) have easier conditions of attaining to the divine standard than have the elect during this Gospel age.

Our dear friends need to see that the divine plan has heights and depths, lengths and breadths which Brother Calvin and his associates never dreamed of; namely, that favor of God which they obscurely refer to by saying that those "beyond the reach of outward means of grace, are regenerated and saved by Christ through the Spirit who works when and where and how he pleases." The world as a whole is now "beyond the reach of outward means of grace" and there are no other; "for there is none other name under heaven given among men whereby we must be saved." But when we begin to seek for "when" and

R3026 : page 183

"where" and "how" the spirit of God will work for the world's reclamation we find it all clearly stated in the Scriptures.

The Apostle says that God's grace in Christ for all shall be "testified in due time." (I Tim. 2:6). The Prophet points us to the Millennium as that due time, and assures us that then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;--and then there shall be no longer need to "teach every man his neighbor and every man his brother, saying know thou the Lord! for all shall know me from the least of them unto the greatest of them saith the Lord." (Isa. 11:9; Jer. 31:34.) The Apostle Peter declares that this grand and universal "refreshing from the presence of the Lord," shall come at our Lord's second advent which shall be followed by "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." St. Peter tells us just "how humanity is then to be blessed; saying, "For Moses truly said unto the fathers [not fulfilled in Peter's day nor since, but as sure as God's Word], 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear [heed, obey] that Prophet, shall be destroyed from among the people'--Second Death--Acts 3:19-23.

Our Lord himself tells "how" his grace will work or operate by and by, at his second advent. His words are "All that are in the graves shall hear his voice and shall come forth; they that have done good [the faithful, the "elect"] unto the resurrection of life [the First Resurrection--"they shall be priests of God and of Christ and shall reign on the earth.--Rev. 20:6]; and they that have done evil [shall come forth] unto resurrection by judgments." (See Revised Version.) Jno. 5:28,29. This resurrection then is the hope of all except the saints, the elect. When they come forth from the tomb during the Millennium they will not be fully alive, for full life means perfection. None will live again in that proper sense of perfect life, complete freedom from death, until the Millennium is finished. It will be an age of uplifting, or restitution, in which the revivifying influences of the "trees of life" and the "river of the water of life clear as crystal, proceeding out of the throne," shall be for the non-elect; for the world of mankind in general--all of these who will may take of the water of life freely and live forever; while those who refuse those life opportunities will, as the Apostle declares, "be destroyed from among the people."

The "how" of this great work of God for the whole world is further explained by our Lord; saying, of that future invitation to the symbolical trees of life, and the water of life which will flow from the glorified Millennial Kingdom, "The Spirit and the Bride say Come, and let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely." The election will be over and past then and the elect will be the glorified "Bride" whose work it shall be, in unison with the Spirit of God, to invite the whole world to share God's grace.

The "elect" are not the "Bride" yet, but only the chaste virgin espoused to Christ and waiting on the Heavenly Bridegroom to make her, at his second coming his bride and joint-heir. Neither is there a "river of water of life" now flowing; but merely "wells of water springing up" in the "elect." Neither is there this general invitation to "whosoever wills;" for now the God of this world still blinds the eyes and closes the ears of all but the comparatively few;--deceiving nearly the whole world. It will be after Satan shall be bound for the thousand years, that he should deceive the nations no more, that the promised blessings upon the non-elect, who are now being "passed by," shall be fulfilled. Then all the blind eyes shall be opened and all the deaf ears shall be unstopped.--Isa. 35:5.

The Apostle Paul clearly shows that the "elect" are the "seed of Abraham"--Christ the head, his church the body. He declares also what is most obvious; namely, that the fulfilment of the promise to Abraham of which his "seed" "the elect" are heirs, is still future; and that promise is, "In thy seed shall all the families of the earth be blessed." The "elect" are "the holy nation, the peculiar people, the royal priesthood," called now to offer sacrifices that thereby they may specially attest their loyalty to God and his righteousness and crystalize their character-likeness to their Redeemer, and thus be qualified to be the kings, priests and judges of the world during the Millennium --the world's judgment day or trial day. Speaking of the "elect" the Apostle asks, "Know ye not that the saints shall judge the world?"--I Cor. 6:2.

The "Elect" are tried, tested judged along a very "narrow way"--of opposition from the world, the flesh and the devil; the world's way of the Millennial age is designated a "highway" of holiness, free from stumbling stones so that the wayfarer though unsophisticated need not err therein. (Isa. 35:8,9; 5:27.)
The path of the "elect" is a dark way, a night time, in which they need constantly the Word of their Lord as a "lamp to their feet;" the path of the non-elect in the Millennium will be radiant because the Sun of Righteousness shall arise with healing in his beams and drive away completely the darkness which now covers the earth, and the gross darkness which covers the people--drive away the miasma of sin, error, ignorance, prejudice, selfishness, etc. Ah yes! the elect may rejoice with the Prophet saying,--"Weeping may endure for the night,--joy cometh in the morning!"--Psa. 30:5.

"The elect" who now during this Gospel night of sin and ignorance are to be "burning and shining lights," and are exhorted not to hide their lights under a bushel, but to set them upon candlesticks--to let the light shine out to the extent of their ability and thus to glorify their Father in heaven--are all to come together by and by, are all to be changed from human to spirit beings, like the Redeemer, and then they with him shall constitute the great Sun of Righteousness whose shining is to bring so great blessings to the world. See the Lord's own statement of this: The wheat are the children of God--"children of the Kingdom;"....During this Gospel age wheat and tares--true saints, the "elect," and mere professors, the tares--are to grow together until the end or harvest of the age....Then the wheat are

R3027 : page 184

to be garnered and "shine forth as the Sun in the Kingdom of their Father."--Matt. 13:43.

If all who pray "Thy Kingdom come, thy will be done on earth as it is done in heaven," could see that God's great plan for the world's salvation is as yet only beginning, that it will not properly begin until the Millennial Kingdom of Christ comes, then they would be prepared to see clearly that during this Gospel age God is merely selecting or electing from among men the Kingdom class, and fitting and preparing them for their grand and glorious service as the world's missionaries--prophets or teachers; priests, or helpers; kings, or rulers; judges, or disciplinarians. From this standpoint the doctrine of election is grand indeed, but from no other standpoint.]

Article VIII.--Of Our Lord Jesus Christ.

We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation, became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us He has revealed the Father, by His Word and spirit making known the perfect will of God; for us He fulfilled all righteousness and satisfied eternal justice, offering Himself a perfect sacrifice upon the cross to take away the sin of the world; for us He rose from the dead and ascended into heaven, where He ever intercedes for us, in our hearts, joined to him by faith, He ever abides forever as the indwelling Christ, over us, and over all for us, He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King, forever.

[This is a splendid confession of the truth whose Scripturalness rejoices us. We would have preferred a little clearer and fuller expression than "He ever intercedes for us in our hearts." It is true in an indirect sense that the spirit of Christ in our hearts intercedes for holiness as against the weaknesses of the flesh: we prefer to suppose that the comma after hearts is a typographical error and should be omitted, thus expressing the Scriptural thought that our Redeemer "maketh intercession for us" with the Father. This omits the old and erroneous thought of intercession expressed by the hymn:--

"Five bleeding wounds he bears
Received on Calvary;
They pour effectual prayers,
They intercede for me;
Forgive him, oh forgive! they cry,
Nor let the ransomed sinner die."

No; the thought is that having paid to Justice the ransom price for the sins of the whole world he has ascended to the Father and is there ready to apply of his merit to the covering of our share in Adamic condemnation, and also for our unwilled sins present and future, the results of Adamic weaknesses and depravity. His entire work is one of intercession,-- now for his church, the household of faith, the anti-typical Levites, and by and by for all the people-- all who when the knowledge and opportunity are granted will desire to come unto the Father by Him. Intercede signifies go-between: our Lord Jesus became the Mediator of the New Covenant and thus the "go-between" who took the responsibilities of the sinner Adam (and his race) and paid to Justice the price and now stands ready to apply the benefit of his sacrifice to all who will accept it upon New Covenant terms.]

Article IX. Of Faith and Repentance.

We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after, a new obedience to God.

[Another excellent statement to which we can give our heartiest assent.]

Article X.--Of the Holy Spirit.

We believe in the Holy Spirit, the Lord and Giver of life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our Exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the gospel; and that He abides with the church, dwelling in every believer as the spirit of truth, of holiness and of comfort.

[This is a most peculiar statement and quite unscriptural. The Scriptures do mention the holy spirit or power of God moving or acting upon the waters during the creative period (Gen. 1:2); and they also speak of its moving holy men of old to speak and to write divine messages (2 Pet. 1:21); and they also speak of its operation upon the Church, the elect, but nowhere is it said to be imparted to any other than God's consecrated children. It shall be in you, the Church, as God's power, witness and anointing, and through its operation in you, through your words and conduct, it shall convince or convict the world of sin, of righteousness and of a coming of judgment or judicial recompense. Space here does not permit of a full discussion of this great theme: we refer our readers to "The At-one-ment between God and Man" --Vol. V., of Millennial Dawn, chapters VIII--XI.]

Article XI.--Of the New Birth and the New Life.

We believe that the Holy Spirit only is the author and source of new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

[This peculiar statement is confusing however it be read. There is no Scriptural declaration that the Holy Spirit is our father but rather that the Father begot us by his holy spirit to newness of life--to be new creatures in Christ Jesus, perfected in the First Resurrection. If this is the thought of the first sentence it is Biblical, otherwise not. With the remainder we must be in hearty agreement.]

Article XII.--Of the Resurrection and the Life to Come.

We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

[This statement emphasizes the general confusion

R3027 : page 185

of thought on this subject prevalent in all denominations. Our fleshly bodies are continually changing--science declares that a complete change is effected about every seven years. It seems very absurd to think that the last atoms of matter were any better than those previously sloughed off, or than any other "dust" for resurrection purposes, when it must be confessed that divine power is the all-essential of resurrection, anyway. It is peculiar reasoning, too, that urges that Adam and Abraham and David and Paul have been in heaven for centuries in perfect bliss without bodies, and even to claim that death set them free, and then to speak of "the hope of the resurrection" of their bodies, at the last day. If they were imprisoned while in them and if they are supremely happy without them, the doctrine of resurrection as a hope is absurd. And if they needed the molecules of dust to make them still happier than they are why should God delay the matter until the last day?

The fact is that all this absurdity belongs to a misunderstanding of the grand doctrine of resurrection taught in the Bible. The Bible does not teach a resurrection of the body, but of the soul. It declares "The soul [being] that sinneth it shall die." (Ezek. 18:4,20.) It declares that because of sin all souls die, and that to redeem our souls our Lord became a man, a human soul, or being, and "poured out his soul unto death," "made his soul an offering for sin." (Isa. 53:10,12.) The Bible further shows that it was our Lord's soul that was resurrected on the third day, "His soul was not left in hades"--the death-state. (Acts 2:27.) So, also the Apostle treats the subject, declaring, "It [the soul or being] is sown [in death] in weakness; it [the soul] is raised in power." In the resurrection God giveth it a body as it hath pleased him.--I Cor. 15:43,38.

Our word soul signifies "sentient being," a cessation of which we call death. The Adamic sentence was death, which would have been the final end of us all but for the redemptive work of Christ. That redemptive work is not yet completed--the price has been paid, but the recovery of man out of death awaits the time appointed of the Father. Meantime the dead are no longer thought of nor spoken of as dead (extinct) by God who purposes their resurrection, the resuscitation of their beings, or souls; hence the frequent use in the Scriptures of the very word used by the creed-revisers in the above article; namely, "sleep," when referring to the dead.--"Them also which sleep in Jesus." (I Thes. 4:14.) "We shall not all sleep, but we shall all be changed." (I Cor. 15:51) "Whether we wake or sleep." (I Thes. 5:10.) "He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep....Then said Jesus unto them plainly [coming down to their comprehension] Lazarus is dead." (John 11:11,14.) "The maid is not dead, but sleepeth." (Mat. 9:24.) "David after he had served his own generation by the will of God, fell on sleep." "David is not ascended into the heavens." (Acts 2:34; 13:36.) Martyr Stephen "cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." (Acts 7:60.) Abraham, Isaac, Jacob, etc., good and bad "slept with their fathers."

R3028 : page 185

The Revision Committee's statement is in harmony with the above when it speaks, not of the bodies sleeping and being awakened at the last day, but refers to "the bodies of those who sleep in Christ." But if they sleep in Christ waiting for their bodies, how can it be also true that "they enjoy immediate communion with God and the vision of his glory"? Do the Revisers wish us to understand that the holy dead dream or that they are somnambulists?

The Scripture proposition is clearly stated, "The dead know not anything." "His sons come to honor and they know it not, to dishonor and they perceive it not of them;" "for there is no work nor device nor knowledge nor wisdom in the grave, whither thou goest." (Eccl. 9:5,10; Job 14:21.) From this standpoint the importance attached to the resurrection in the Bible is reasonable and our Lord's words respecting the resurrection have fresh meaning,--"All that are in their graves shall hear his voice and come forth"--the approved the "elect" to the life-resurrection, and the unapproved world in general to the judgment-resurrection.--John 5:28,29.

Article XIII.--Of the Law of God.

We believe that the law of God revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

[An excellent statement; but it might have been improved in our judgment, by a declaration showing that the Law Covenant made with Israel of which the Ten Commandments was the basis, has given place to the New Covenant, mediated by Christ and based upon an ability-obedience to its basic law of love.]

Article XIV.--Of the Church and the Sacraments.

We believe in the holy catholic church of which Christ is the only head. We believe that the church invisible consist of all the redeemed, and that the church visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in Him.

We believe the sacraments of baptism and the Lord's supper, alone divinely established and committed to the church, together with the Word as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

[Here we have another excellent statement seemingly full of breadth and liberty in Christ; but it can be interpreted narrowly enough: and past experiences and our general knowledge of human nature lead us to fear that it will generally be given this narrow interpretation; viz., to make the words "our communion," i.e. our fellowship, to mean those only who will heartily and honestly accept the Westminster Confession of Faith and accept these articles, foregoing, as a later statement of the same meaning. Any who by thus joining our Church and who by thus coming behind our creedal fence separates himself from all other Christians we will fellowship.

We agree that there is but one Church invisible, and one Church visible; but why then have different

R3028 : page 186

brands, different "communions;"--professedly different "bodies" of Christ? Were our Lord or his Apostles Presbyterian or other sectarians? And if not, have we any Scriptural authority for such divisions which separate the members of the body of Christ? Why not come out of all sects and creeds and stand together as at first on the one foundation, that Christ died for our sins and rose again for our justification, and that all so accepting his work and fully consecrating themselves to him to do his will constitute his elect Church?

Article XV.--Of the Last Judgment.

We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

[We are glad to note this acknowledgement of faith in our Lord's second coming, so prominently taught throughout the Bible. Could these dear friends get a more correct view of the resurrection they would see that our Lord's coming is as the Life-giver; and that none of his redeemed can enter into life eternal until he comes to receive them unto himself, from the prison-house of death in which they sleep. "Your life is hid with Christ in God [in divine power and promise]; when Christ, who is our life, shall appear, then shall we also appear with him in glory."--Col. 3:3,4.

The glad welcome of the Lord's second advent, so noticeable in the New Testament, is not found generally among Christians of today for two reasons; one, we have just mentioned; the other is because of false views respecting the judgment our Lord comes to perform. When father Adam was in Eden he experienced his first trial or judgment, and for disobedience he was condemned to death--a sentence which his posterity has shared, dying mentally, morally and physically--a groaning creation under divine sentence or curse. What would Adam and all of his children specially desire of the Lord?

Their prayer would surely be: Lord, that we might have another trial, another judgment;--peradventure our experiences with sin may have taught us such lessons that we would be fully obedient hereafter and abide forever in thy favor. But the Lord's Word assures that we could not succeed if granted another trial under similar conditions; because we, although experienced now, are fallen and imperfect, and cannot do the things which we would wish to do. Furthermore, he shows us that Justice is the foundation of his throne and that having declared us sentenced to death he cannot justly revoke his own sentence.

Then, while we wonder and despair, the Lord reveals to us his plan for our salvation, wonderful in its completeness. (1) He provided for our redemption by the death of his Son who took Adam's place, and by redeeming him redeemed all of his race who lost in his failure. Thus God shows us his law and justice inviolate. Nor was this effected by an injustice to his Son, whose full consent was first secured by "the joy that was set before him." (Heb. 12:2.) The obedient Son has been abundantly rewarded--"God also hath highly exalted and given him a name above every name."--Phil. 2:9.

But why this redemption of Adam and his race? What is its ultimate object? We answer that it is God's response to the 6000 years' prayer of our race; --Lord that we might have another trial or judgment. God proposes to answer that prayer in a better way than any except himself could have devised,--as he declares: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans."--Isa. 55:8,9.

Foreseeing that fallen man could not obey the divine law, which requires the full measure of a perfect man's ability, God has not only redeemed our race, but proposes also in "due time" to establish the Redeemer as the King over all the earth, to rule and judge and regulate the world, and bring order out of present confusion and darkness and sin, and by corrections in righteousness gradually to raise men up, up, up, to perfection and the divine likeness in heart. This time of resurrection, also called the "times of restitution," is to be the world's "day of judgment," in which each member of Adam's fallen race, redeemed by the precious blood, shall taste of divine mercy and have the fullest opportunity that could be reasonably asked for re-attaining all that was lost in

Adam; and meantime for developing such characters as would be fully approved by God as fit for the gift of God--everlasting life through Jesus Christ our Lord;--all others, failing under those favorable conditions being re-condemned,--judged worthy of the Second Death from which there will be no recovery.

This is the Lord's declaration: "God hath appointed a day ["One day with the Lord is as a 1000 years."--II Pet. 3:8.] in the which he will judge [grant trial to] the world in righteousness [equity] by that man whom he hath [afore] ordained [the Christ]; whereof he hath given assurance [ground for hope] unto all men, in that he hath raised him from the dead. (Acts 17:31.) This is the "resurrection by judgment" to which our Lord refers. (John 5:29.) No wonder then that the prophet David rejoiced so in the prospect of the world's coming judgment day; saying (I Chron. 16:31-34):--

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations, Jehovah
reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that is therein.
Then shall the trees of the wood sing out
At the presence of Jehovah,
Because He Cometh
To Judge the Earth!
O give thanks unto Jehovah; for he is good;
For his mercy endureth forever!"

Does someone inquire why the Day of Judgment should be put off--why it did not begin at once, as soon as the sacrifice of Calvary was finished? We answer, that God hath appointed a day--the seventh or last day of the week for this judgment--the world's great Sabbath of rest after the 6000 years of sin and death, and that is sufficient. But we are glad

R3029 : page 187

to see just why our Father so "appointed"; viz., because in the interim he designed the calling and perfecting of the Church, the saints, the "elect," to be joint-heirs with the Redeemer and share his glory and work--his ruling, judging and blessing of all the families of the earth.

For further discussion of this subject we must refer our readers to Millennial Dawn, Vol. I., Chap. 8.]

Article XVI.--Of Christian Service and the Final Triumph.

We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's day, to preserve the sanctity of the family, to uphold the just authority of the state, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor, and in this hope we pray. Even so, come Lord Jesus.

[We are specially glad that the two Scripture citations we have italicized have been made prominent in the Revised Confession. These may assist some to see that the election of the Church is for the purpose of bringing the whole world to a knowledge of the truth in order to their everlasting salvation. If it was the thought of the Revisers that the Church in her present condition can accomplish this, let them reflect that nineteen centuries have accomplished little for the world in general in the matter of knowledge of the Lord. Let them reflect, too, that even in this day of missionary effort, statistics show that the whole annual Church increase including all even nominally Christians, is less proportionately than the natural increase of the human family; so that if the hope expressed, that the kingdoms of this world will become the kingdoms of our Lord, means a hope of converting the world, it is a blind and baseless one. The Scriptural thought, as shown by old MSS. is quite a different one; namely, that the dominion of this world [is to] become the dominion of God and of his Christ. If the entire world were brought into the condition of earth's best kingdoms it would still leave much, oh! so much, to be desired and prayed for--"Thy Kingdom come; thy will be done on earth as it is done in heaven." Hence we pray this prayer, and expect and patiently wait for that Kingdom which will now speedily be introduced by "a time of trouble such as was not since there was a nation." "Even so, Come, Lord Jesus."]

===================

R3029 : page 187

LET US PUT ON THE ARMOR OF LIGHT.

--ROM. 13:8-14.--JUNE 22.--

"Let us therefore cast off the works of darkness,
and let us put on the armor of light."

NOT THE NATURAL man, but the new creature, is addressed in this lesson. The natural man is a bundle of selfishness--personal selfishness--family selfishness--sect and party selfishness--clan and national selfishness. True, the organs of the brain representing love are not wholly lacking in any member of the race, and so far as they exist may be reckoned as representatives of the original mental image of God, in which man was created. But even such fragmentary elements of love as still remain are warped and twisted and diverted into selfish channels;--self love, family love, fatherland love, patriotism. The natural man does not realize this selfish character of the natural heart as does the new creature; because the latter, being begotten by the spirit of truth, the holy spirit of love divine, finds now a wide difference between his old kind of love and his new ideal. While this distinction may be clearly recognized from our start in the Christian way, nevertheless, our discernment at first between the selfish loves of the natural man and the divine love are indistinct and indefinite, as compared with the clearer views and sharper distinctions realized as we grow in grace, in knowledge and in the spirit of love divine, and come to know definitely the love of God which passeth all [human] understanding.

The Apostle exhorts these new creatures, justified by faith in Jesus Christ, called of God and begotten of the holy spirit, to grow as rapidly as possible in their appreciation and heart-sympathy with the Lord's spirit of love. These should realize that they are debtors to the Lord to an untold amount, because of his love and mercy extended toward them in Christ; and they should see, also, that having thus received the Lord's grace and the spirit of it, they are to have so broad and so generous a feeling toward all mankind that they will desire first of all to pay off every obligation, of every kind, and to "owe no man anything."

The Apostle declared that he was a debtor both to the Jews and to the Greeks; and looking at matters from a similar standpoint, we may say likewise, that we are under many obligations to many people. We owe a real debt to our parents, through whom, in God's providence, we have come into being; we owe a debt to the community and commonwealth in which we live for the measure of peace, order, social convenience and advantages every way, which we, in common with others, share; we owe a debt to our nation at large in consideration of the many blessings, liberties, advantages, etc., which come to us through it by divine providence. And above and beyond all these debts to our fellow creatures, we recognize a debt and obligation to our Creator--not only for earthly life, its blessings, its privileges, its opportunities, such liberties as we enjoy; but still more for our redemption with the precious blood, for our knowledge of the same, for our call to joint-heirship with our Lord, for the begetting of the holy spirit, for the assistance and encouragement of the Word and its exceeding great and precious promises which strengthen, encourage, and direct us in the way of life eternal.

True, some arguments may be made on the other side of the proposition, but these are not for us; we had no claims, we had no riches, we had nothing until

R3029 : page 188

we had a being. We might perhaps wish that our parents might have been more wise, and that therefore we might have been born with a more liberal endowment mentally, morally and physically; we might perhaps wish that our community and commonwealth were still more advanced, still more beneficent, still more liberal than they are; we might perhaps wish that our nation had still better laws and still better regulations than it has; we might perhaps wish that our Creator had favored us with natural and earthly things still more than he has favored us. But, as before stated, we are debtors for all that we have; it is, therefore, appropriate that we should be thankful for everything that we do possess and enjoy, temporal and spiritual; and that we should realize that while it is our privilege to do for others and to assist others, to encourage and bless and help others, nevertheless, being debtors for all that we have, we have no grounds on which to claim more.

A realization of the subject, from this standpoint, should tend to make all of the Lord's people, all of the "new creatures in Christ Jesus," very contented, very appreciative, very thankful for mercies, both temporal and spiritual. Seeing that in all these respects we are debtors, we should seek to discharge our duty toward all our beneficiaries: toward God the fountain of every good and perfect gift toward our nation, toward our commonwealth and community, toward our parents. We should see to it not only that none of these are injured by reason of our living in the world, but that our lives shall in some measure and degree testify to our appreciation of them all, and directly or indirectly be a help, an assistance, toward the best interests of each and all with whom we have to do. This is but simple justice --justice demands that we pay our debts, that we owe no man anything.

But we are to go beyond this just discharge of our obligations and are to love God and our fellow man--to seek not only to do our duty, to pay our share of the taxes and burdens and responsibilities of life and social order and parental protection and comfort, but love is to prompt us according to our best judgment, guided by the new mind, the Lord's spirit, to do something more than mere duty might demand--to sacrifice something in the interests of the Lord's service and in the blessing and comforting of our fellow creatures, as the spirit of the Lord may direct through his inspired Word.

He that loveth all others so that he is constantly seeking to do them good, is following the holy law, the perfect will of God. It is less a question of outward conduct than of heart intention, though undoubtedly the heart intention will generally find appropriate expression through the lips and through

R3030 : page 188

the actions of life. The Lord, however, knows the imperfections of our judgments and the weaknesses of the flesh, and therefore, very graciously under the New Covenant accepts the perfection of our intentions, of our wills, as instead of the absolute perfection of our every word and deed. Thus "The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit"--and as nearly up to the spirit as possible.

"THOU SHALT NOT"

The Apostle explains that the commands of the decalogue were merely attempts to bring down to the natural man's comprehension the real spirit of the divine law. And yet the prohibitions of that law, "Thou shalt not," in respect to various things that would be injurious to the neighbor, could never fully express the comprehensiveness of the divine will. The prohibitions of the decalogue were proper enough for the "house of servants," but when the "house of sons" was instituted (Heb. 3:5,6), and when these sons were begotten of the holy spirit so that they could appreciate the law of Love, it was substituted, as higher every way and more comprehensive than the prohibitions of the decalogue. Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet;--because all these things would be contrary to the law of love under which alone the "new creature" is placed.

But the new law of the New Covenant--Love--is so much more comprehensive than the decalogue which was the basis of the Jewish Covenant, that as the Apostle says, if there be any other commandment, any other thing that should be prohibited, any other things contrary to the law of God, it is briefly comprehended in the declaration "Thou shalt love thy neighbor as thyself." The law of love marks as transgressions many things which would not have been violations of the decalogue: for instance, the decalogue commanded the house of servants not to bear false witness against a neighbor; but the law of love indicates to the house of sons that they should "speak evil of no man" even if such witness would not be false; it instructs them further, that even if it be necessary to tell an unpleasant truth--if it becomes duty or obligation of law--even the truth is to be spoken in love without acrimony, hatred, malice, envy or strife. Oh, what a valuable lesson it would be to the house of sons if they could all equally grasp this comprehensive thought,--if their obligations not only to each other and to their families and friends, but also to their neighbors and their enemies--to love them, to so consider their interests and their welfare in general, that they would do nothing and say nothing to the contrary; but gladly at the sacrifice of their own convenience, assist them in any and every way,--"Doing good unto all men as we have opportunity, especially to the household of faith!" This is loving our neighbor as ourselves--not as he loves us.

THIS IS THE GOLDEN RULE--LOVE.

Since love works blessings to the neighbor and seeks his welfare, it follows as a matter of course that "Love worketh no ill to his neighbor." Will we not, as the Lord's consecrated people, seek to put this lesson into practice in our daily lives? Will we not learn to consider the words of our mouths, and to remember that we can smite and injure a brother or a neighbor with the tongue as truly and more seriously than with our hands? Will we not learn that in even mentioning anything uncomplimentary respecting a brother or a neighbor, we are surely working

R3030 : page 189

him ill, doing him an injury,--injuring his reputation and standing--however true the uncomplimentary thing may be; and that in so doing we are violating the law of God, the law of love? Will we not learn that the only instance in which we would have a right to mention an uncomplimentary thing would be in the event of our seeing a brother or a neighbor in danger of injury by another and thus out of love for him be called upon to warn him of the source of danger?

This warning we should be sure was necessary, before giving it; and it should be couched in such language as sincere love for the dangerous one would dictate. Will we not learn to think charitably of the words and actions of others, and to suppose their intentions good, until we have positive evidence to the contrary: and will we not learn that then we should go to the offender, alone, according to Matt. 18:15; subsequently, if occasion require and the matter seem to be of vital importance, taking with us two others, fair and impartial in judgment, that in the presence of the wrong-doer they may hear from him as well as from us and give their judgment or opinion. And even if they agree with us and the wrong-doer is not yet corrected and the injury to us is still unabated, we are still not at liberty under the law of love to make mention of the case to others, but to call a meeting of the entire congregation and there, with the condemned one present, to have a hearing and a judgment of the Church in respect to the matter.

Let us learn much more thoroughly the meaning of this expression "Love worketh no ill to his neighbor"; and again, "Speak evil of no man." Love is the fulfilling of the law; and our hearts, at least, must fulfill this law--whatever mistakes of tongue or deed we may unintentionally make--else we cannot hope to be reckoned as having reached the "mark" for the prize for which we are called to run with patience. It will require patience in dealing with ourselves and bringing our hearts into conformity with this divine law, but it is necessary, and the sooner and the more perseveringly undertaken, the greater and surer will be the blessings, and our ultimate acceptance to joint-heirship in the Kingdom.

HIGH TIME TO AWAKE OUT OF SLEEP.

The Lord's people may know now just where we are on the stream of time, but this matter was sealed up and hidden until "the time of the end," as the Lord informed Daniel: hence the Apostle and early Church could only speak of the time question from a general standpoint. They knew that time was passing, that the day of deliverance was drawing nearer and nearer, and was thus surely closer at hand than when they had first believed. If the world's seven thousand years be considered as a week, and the Millennial age reckoned as the seventh day--the Sabbath or rest day--then the preceding six days constitutes the night time, in which sin abounds, in which "darkness covers the earth and gross darkness the people"; --in which the true children of God as candles are to set themselves upon the candlestick (and not to put their light under a bushel) to give light to all in darkness about them. It is the time mentioned by the Prophet in which "weeping endures for the night," because sin abounds and because the wages of sin, death, and its comcomitants of sickness, pain and trouble prevail; but if weeping endures for a night of six thousand years," the Prophet also assures us, that "joy cometh in the morning" of the (seventh) Millennium when "the Sun of righteousness," the Lord of glory, shall shine forth and chase the darkness away, and cause the earth to be filled with the light of the knowledge of the glory of God.

From this standpoint the 6,000 year night was far spent in the Apostle's day, and whether he realized this fully, or whether he wrote as he did prophetically, under inspiration, no matter; his declaration was strictly true; the night was far spent because over two thirds of it had passed. The Apostle wrote this letter somewhere about the year 4188 A.M.--about 1812 years of the night remaining before the Millennial dawning.

The Apostle's words were true, as uttered, and his exhortation was appropriate then; but how much more appropriate is that exhortation to us who are now living;--to us who already see with the eye of faith the Day Star, and the first rays of the Millennial morning's light. "Let us therefore cast off the works of darkness, and let us put on the armor of light." He who casts off the works of darkness, thus intimates that he is no longer in sympathy with the things of darkness, the things of sin, of selfishness, of injustice. He who puts on the armor of light not only intimates that he has enlisted on the side of God, of righteousness, truth, uprightness, light,--but he also intimates, in putting on an armor, that he realizes that he will be obliged to contend, to battle with the forces of darkness, which will oppose him now that he has enlisted on the side of the light, as they never before assailed him when he was one with them either in heart or in hand.

THE ARMOR OF LIGHT.

This armor of light the Apostle elsewhere describes: Its helmet of salvation represents intellectual protection, which we all need from the time we join the Lord's standard;--we need to know something, to have our sanctified reasons guided through the Word of the Lord. The breastplate of righteousness we need also--not the filthy rags of our own righteousness, but the righteousness of God in Christ--the justification from sin which God has provided through the sacrifice of his Son. Our faith in the ransom is all important to our protection in this battle. The shield of faith is another part of our armor, absolutely necessary; without it, the fiery darts of the Adversary might frequently reach us, between the joints of our breastplate of imputed righteousness, and our helmet of intellectual appreciation. The sword of the spirit, the Word of God, is also absolutely indispensable for our protection against the wiles of the Adversary and his deluded followers; otherwise they would come close up to us and smite us notwithstanding our armor. We should be comparatively at their mercy without the sword of the spirit, used in conjunction with the shield of faith, the breastplate of imputed righteousness, and the helmet of knowledge. But with all these we shall, by the grace of God, be able to fight the good fight of faith

R3031 : page 190

and be enabled to come off conquerors and more than conquerors through him who loved us and bought us with his own precious blood. For although we will have nothing to spare but will still have need of Christ's grace, imputed to make up for our deficiencies, nevertheless since we are his, all of his is ours, and not only are we complete in him, but abiding in him shall have an abundant entrance into the everlasting Kingdom.

Let us "walk honestly as in the day." It is not yet day, the shadows of night still linger; injustice and sin are everywhere about us; it is, therefore, much more difficult now to walk honestly than it would be if the day had fully come, and all the temptations and allurements of darkness were thoroughly banished by the bright shining of the Sun of righteousness. Thank God! the world in general during the Millennial age will have an opportunity for walking in the full light of the Millennial day, up the highway of holiness, unto its grand consummation, perfection and eternal life. We praise God on their behalf, that not only will the darkness be gone and the evil influences be restrained, but that all stumbling-stones will be gathered out of the way. But as we are still in the night-time, we still need the lamp of the divine Word to guide our steps. There are still stumbling-stones, there are still inducements from the Evil One toward sin, unrighteousness, selfishness, envy, malice, hatred, strife.

And yet ours is a time and condition in some respects to be appreciated more highly than that which the world will occupy during the Millennial age; because to us who are "called" now, during the night season, to walk by faith and not by sight--to walk contrary to the course of this world--to walk in love and not in selfishness,--to us "are given exceeding great and precious promises" of glory, honor, immortality, if we prove faithful in following the Captain of our salvation, who assures us not only that he has trodden the way before us and left us his footprints that we should walk in his steps, but, additionally, that he will be with us, an ever present helper in time of need. This matter of walking honestly at the present time, therefore, signifies considerable; --to be honest with God, to love him with all our heart, mind, being, strength; to be honest with ourselves, honest with our neighbors, honest with the brethren--to exercise toward all the law of the spirit of love, to love them as we love ourselves.

We are not to indulge in the revelries and drunkenness, the lasciviousness and debauchery of the grossest sinners, nor are we to indulge in these things in the more refined figurative sense of reveling in worldliness, fashion and ostentation, and in living wantonly and illicitly in worldliness or sectarianism. We are to remember on the contrary, that we are not of this world, that we are citizens of the heavenly Kingdom, that we are betrothed to the Lord Jesus as his Bride and are to be separate from the world, pure in heart, undefiled by wrong union with Babylon. (Rev. 14:4.) As new creatures in Christ we are neither to indulge in the strifes and envyings of the national sort, leading to wars, nor of the commercial sort leading to injustice and unkind competition; neither are we to indulge in strifes and envyings amongst the brethren; but are in honor to prefer one another wherever the conditions and talents permit, contending, earnestly as well as lovingly, only when it is for the faith once delivered to the saints.

These strifes, envyings, self-indulgences and improper associations, are to be put away from us, as so much of "the works of darkness" still clinging to us, notwithstanding our having become the Lord's people, "a royal priesthood;" and as another statement corresponding to that concerning the armor of light, the Apostle says, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." Putting on Christ implies a change of the will, which when renewed, desires to be Christ-like; but it implies also such a change of the outward appearance, conduct, habits of life, etc., as will enable us more and more to rightly represent our Lord before men, as his ambassadors. Thus are we changed, into our Lord's likeness of character, as day by day we get clearer views of his glorious character and seek to copy it,--until, by and by we shall be actually changed in the First resurrection and made actually like him.--2 Cor. 3:18; I Cor. 15:42-51.

"And make no provision of the flesh to fulfill the lusts thereof." Ah, yes! how often the Lord's people have made a mistake on this point. Although the heart, the new mind, be thoroughly consecrated to the Lord, we still have the fleshly bodies and they still have their natural appetites and these call out loudly to us that they should not be ignored. They insist upon their rights, etc.; but the Apostle instructs us that having started to walk after the spirit, as new creatures, we should make no provision for gratifying the flesh;--we should not shape our affairs so as to yield to any of the demands of the flesh which we recognize to be contrary to the will of the Lord. In proportion as we yield to the improper desires of the flesh, in that same proportion the flesh will prosper and the spiritual new nature will languish. In proportion as we deny all the illegitimate appetites of the flesh and mortify them, put them to death, in that same proportion will we grow strong in the Lord and in the power of his might. As the Apostle again says, "The flesh lusteth [desireth] against the spirit [the new will or mind] and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."--Gal. 5:17.

QUARTERLY REVIEW--JUNE 29.

"A light to lighten the Gentiles, and the glory of my people Israel."
--Luke 2:32.

A review of the lessons of the past quarter will undoubtedly prove interesting and profitable to all.
The design of the committee selecting the lessons seems to have been to bring prominently before our minds the thought first, of how Jerusalem became the general center from which the Gospel light, as lamps in a dark place, was carried in various directions; and secondly, how one of these places receiving the light from Jerusalem--Antioch--became itself a center from which the Lord sent forth Paul and Barnabas, who in turn lighted other lamps, in other places, and thus spread abroad the knowledge of the Lord--especially

R3031 : page 191

in Asia Minor, and even unto Europe. The same principle still applies;--God still uses human agencies. He who now receives the light of truth is to be the agent, channel, representative of God in carrying the same to others still in need of it.

Our Golden Text sets forth the thought that Christ is the light of the world. Not yet is the Sun of righteousness shining in glory, and dispelling earth's darkness; not yet is it enlightening all the Gentiles; not yet has Christ become the glory of his people Israel. He is, nevertheless, all through this Gospel age, a great light to all those whose eyes are opened that they may see it. This light is still shining in the darkness and the darkness comprehends it not; but blessed are our eyes for they see; and correspondingly the responsibility of the light is with us. Let us walk as children of light, even before the day dawns, rejoicing also in the blessings that are ultimately to come to all the families of the earth through God's Anointed.

===================

R3031 : page 191

INTERESTING QUESTIONS ANSWERED.

THE CURSE UPON THE EARTH.

Question.--What do you understand to be the significance of the statement in Gen. 3:17, "Cursed is the ground for thy sake"?

Answer.--To our understanding the Lord is not here expressing a curse against the ground, bringing a blight upon it, but is merely stating a fact, that the earth at the time was in an accursed or unfit condition for man. He explains that its condition is for man's sake, implying that had it been more favorable for man to have had the earth in a better condition, the Lord would have so arranged matters. In other words, the earth had never been in a perfect condition up to that time, and would not be fully ready for man's occupancy for seven thousand years; but the Lord, foreknowing the fall into sin, and the penalty he would prescribe, arranged that man should be introduced to the earth as a felon, and should, as a culprit, do such penal service in the premises as would not only bring him valuable lessons and experiences, but would be the divine agent for bringing the earth up to the perfection of the Garden of Eden by the time that God foresaw would be the proper period for it to be in such a condition. From this standpoint you perceive that the statement of Genesis has a special force when it says that "God prepared a garden eastward in Eden." Had the whole earth been in a perfect or Edenic condition,

R3032 : page 191

the preparation of the garden for man's use would have been unnecessary; neither would it have been in harmony with divine economy to have first brought the earth to perfection, and then to have blasted and blighted it; rather, by the method adopted, God is showing his foreknowledge of whatsoever has come to pass.

The curse is lifting from the earth, in proportion as man is gaining victories, intellectual and chemical and mechanical, over it, by which he is subduing it. These are under divine guidance, and undoubtedly will greatly increase throughout the Millennial age, and as they increase the curse will to that extent disappear, until by the close of the Millennial age, with human perfection, there will also be earth-perfection.

THE JUDGMENT OF "THE PRINCE OF THIS WORLD."

Question.--To whom or what do you understand our Lord's words in John 12:31; 14:30, to refer? Is not the Diaglott foot-note on this verse a misconception?

Answer.--We understand the "prince of this world" here mentioned to be the same elsewhere denominated, "the prince of the power of the air who now worketh in the hearts of the children of disobedience." From this you will see that we would not at all agree with Wakefield's suggestion, as given in the Diaglott foot-note.

In reference to John 12:30,31, our thought is that the "prince" there referred to is Satan also. Satan and his rulership of disorder and sin had received no particular sentence or rebuke from the Lord up to this time; indeed, the appearances were that either God's law or God's creatures were imperfect, and hence that sin was unavoidable. But when our Lord Jesus, by his obedience and sacrifice, upheld the law, and made it honorable, and proved that it was within the range of a perfect man's ability to keep it, he thereby "condemned sin in the flesh," and, incidentally, condemned Satan's entire rule. And not only so, but by the purchase of the world of mankind with his own life, he secured the legal control of the world, or the right to bring it from under subjection to sin and Satan, back into harmony with God. In this sense of the word "this world," or the order of things then in vogue, and still in vogue with the world, was condemned, sentenced to overthrow, from the time that our Lord Jesus was lifted up, finished his work of redemption, and was accepted of the Father as the purchaser and King of the earth, the Second Adam. "Now shall the prince of this world be cast out:" The casting out of Satan followed the redemptive work by Christ. He is cast out so far as the Church is concerned; for we are not to allow Satan or sin to bear rule in our mortal bodies, but are to esteem ourselves free from his yoke, that we may serve the Lord. Moreover, the influence of the truth is more and more liberating in the world of mankind, breaking the shackles of superstition. But the great overthrow of Satan, and the great liberation of mankind has been delayed, waiting for the gathering out of the elect, the full lifting up of the whole body of Christ. As soon as this is accomplished the sentence upon Satan and his government, passed eighteen-hundred years ago, will go into effect thoroughly. Satan's house and household will be spoiled, wrecked, and a new Prince and his associates will take the Kingdom and possess it forever.

SHE SHALL BE SAVED.

Question.--Do you understand I Tim. 2:15 to be literal?

Answer.--Yes, we understand that the Christian mother may reasonably expect to be saved (preserved) from much of the anguish incident to motherhood;--to this end her mind should rest fully upon the Lord, his love, his care--dread should be dismissed, and thus some of the chief factors of anguish would be removed. Feeling intensifies nearly all the difficulties and trials of life; and with the Christian perfect love for God and the complete realization of the Lord's love for him, should cast out all fear, and produce, instead, the peace of God which passeth all understanding, not only in our hearts, but also in large measure in our flesh.

====================

page 193

SEMI-MONTHLY
VOL. XXIII. JULY 1, 1902. No. 13.

CONTENTS.

Views from the Watch Tower........................195
  Not Merely a Rewording, but a New Creed..................................195
  "Calamities--Why God Permits Them"......................................196
"Love--Making a Difference".......................197
"Give Us This Day Our Daily Bread"................200
God First--In the Decalogue.......................202
Interesting Questions Answered....................206
  In My Flesh Shall I See God...................206
  Various Readings of Old MSS...................206
  Changed from Glory to Glory...................206

page 194

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MISSIONARY ENVELOPES.

Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace;--the gospel in a condensed form. Price 25c per hundred post paid.

METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

HOW ABOUT YOUR BIBLE?

We have now filled all orders for the new Bibles,--so far as our records show. If you have paid for one of them and have not received it make inquiry for it at your express office, and if still not found write us full particulars of the order;--the date, the amount and whether the money was sent by registered mail, or by express or money order. Give name of your express office.

We have many inquiries as to the possibilities of getting more of these Bibles. We answer, that we still have some and those who desire them are welcome to them so long as they last. In French seal, $2. in Persian Levant, silk sewed and leather lined, $3.--carriage prepaid.

===================

R3032 : page 195

VIEWS FROM THE WATCH TOWER.

NOT MERELY A REWORDING, BUT A NEW CREED.

AS MANY PRESBYTERIAN MINISTERS will, undoubtedly, claim that their new creed is precisely the old one except that it is worded in more modern language,--that they never did believe in "non-elect infants" and never professed to so believe, etc., etc., it is well that we now record the utterances of some of these brethren who having so long felt uneasy about professing untruths and vowing to teach them to others, are now overjoyed by the relief of the new confession. We give extracts below from Rev. Donehoo's first sermon after the adoption of the new creed (evidently the gentleman's own report) from the "Pittsburg Post," May 26.

REJOICES OVER THE CREED REVISION.

The pastor of the West End Presbyterian Church yesterday morning delivered a sermon on the following text: II Thess. 1:8. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.'

"The time was when it was regarded as the very essence of orthodoxy to believe that religious discovery had reached its utmost limit with the deliverances of the Westminster divines, and that further investigation into the realms of truth exposed the audacious investigator to the charge of disloyalty to the standards, and made a man unworthy of the confidence or even fellowship of his more orthodox brethren. This is not ancient history, but sober facts occurring within a score of years and closing on last Thursday with the practically unanimous adoption of the committee report on creed revision in our General Assembly in New York city. The highest court of our church, composed of men who argued and voted against such a thing, gulped down revision with a relish which seemed to indicate that it was not such an unpleasant dose, after all.

"It is in no spirit of triumph over a prostrate foe that I allude to these things, but simply because I cannot repress my joy that the mists have cleared away, and that a brighter day has dawned upon the church. It is to me an especial cause for rejoicing that I can stand up in the pulpit and offer salvation without any mental reservation, and without any stipulation that the one to whom the offer is extended must first of all be one of that select number who had been chosen from all eternity to be the object of God's sovereign compassion simply for 'His mere good pleasure.'...

"I am glad besides that the ambiguous declaration about 'elect infants dying in infancy' being saved--(as though it was possible for any other than infants to die in infancy)--while a very painful silence is allowed to hang around the fate of other babes that breathe and gasp, and die ere they had made acquaintance with joy or sorrow, sin or goodness--is now to be explained as teaching, what a formidable party in the Westminster Assembly opposed with such persistence that they forced the Assembly to place this ambiguous statement in the Confession (that they believed in the damnation of unelect infants) that God's election embraces all that die in infancy in His purposes of grace. I am glad of that.
...

"Henceforth may we not hope that men will preach God, not as He would be if they could have had their way about it, and not acting as they would have done if they had been in His place, but, as He has revealed Himself in His Word and providence, a God of infinite mercy and love, who is not willing that any should perish, but who would have all men to be saved and to come to the knowledge of the truth?"

Rev. L. P. Crawford, of Pasadena, Cal., says in the California press:--

"When I was ordained there were three things that I would not subscribe to. To these three points I said 'No.' The first was this, in Chapter III:

"'By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life, and others foreordained to everlasting death!'

"I said: 'I can't go it--I'll have to be made over.'

R3032 : page 196

"Dr. Adams asked me: 'Is there anything else, young man?'

"'Yes, sir, there is,' I said. 'If where it speaks of elect infants, it is to be implied that there are infants that are not elect, then I don't believe it.'

"'Anything else, young brother?' asked Dr. Adams, and I remember it as well as if it was yesterday.

"'Yes,' I said. 'If it is meant that I am to be held responsible for Adam's sins, in the sense that I can be punishable for them, then I don't believe it.'

"'Well, my dear brother,' said Dr. Adams, 'There are a good many of us in the same fix;' and they licensed me.

"Now, these three points that I refused to subscribe to are the principal ones taken up in the revision."

We are glad that the General Assembly has given these brave men their liberty at last; tho we confess we would have admired them still more if they had been courageous enough to have promptly and vigorously obeyed the voices of their consciences; --if they had refused to lend one mite of

R3033 : page 196

their time or influence to God-dishonoring and conscience-searing confessions for the sake of human endorsement. We cannot suppose either that God was pleased to have Drs. Adams and Crawford privately and secretly confess their disbelief to each other while practicing deceit toward the other hundreds of thousands of Presbyterians;-- many of whom, unlearned "laity," trusted their public profession too confidingly, and looked not beyond them to the Lamp of God's Word.

But if the boldest are not to be too much praised what shall we say of those who have seemed to have no consciences, or whose reasoning faculties are so dull that even in the light of this twentieth century they are such "blind guides" that the old Confession is still good enough for them? We say that only very young or bewildered or stupid sheep will any longer accept the ipse dixit of such Shepherds. We advise that their every expression be scrutinized in the light of God's Word, as more likely to be false than true. We bring no railing accusation against any of them, but merely state facts and their own confessions. As we understand the Word, the Lord will rebuke them shortly, in the approaching great time of trouble. But, alas for the poor blind sheep who are following them into that ditch!

"CALAMITIES--WHY GOD PERMITS THEM."

The Chicago Tribune has kept record of the calamities of the year and makes the following report:--

"Nature has not been so busy with her forces of devastation for many years past as she has been during the first five months of the present year. Volcanic eruptions and earthquakes have destroyed 48,450 lives, storms 704, tornadoes 416, cyclones 220, floods 333, avalanches 228, tidal waves 103, snow-slides 39 and waterspouts 12, a total of 50,505 lives destroyed by nature's elemental disturbances. If to this were added the lives lost by agencies over which man has more or less control, such as fires, mine disasters, explosions, railroad accidents, and vessel wrecks, it would be increased to over 60,000, and this takes no account of individual lives lost in this country, which would bring the grand total up to about 100,000 lives lost in the short period of five months."

The Boston Watchman (Baptist) says of the divine permission of calamities:

"This problem baffles the author of the Book of Job, and all the discoveries of science and the light of the Christian revelation do not resolve the thick darkness that settles about it. When trouble comes for which we can see no moral antecedent and no good result, the irrepressible cry bursts from every human heart, 'Why?' And there is no answer but the answer of Job: 'Tho he slay me, yet will I trust in him.'

"From our point of view the events of life are often wholly irreconcilable with our faith in the divine goodness. And yet we do not lose our faith. We believe that God is working out for us and for the race purposes of goodness that we cannot understand. That, it seems to us, is the Christian attitude toward this problem. Christianity does not resolve it, while it makes many other solutions of it untenable. But Christianity, in its revelation of the Father, inspires a confidence in Him that is not shaken by our inability to understand His way."

The Truth Seeker says:--

"It was the Lisbon earthquake which shook Voltaire's faith in a God who governs, who pervades all places and ages, and who has established a direct relation between himself and mankind. He was compelled to ask, What was my God doing? Why did the Universal Father crush to shapelessness thousands of his poor children, even at the moment when they were upon their knees returning thanks to him?"

In view of the fact that the world is now in transition--from "the present evil world" to the "new earth wherein dwelleth righteousness,"--from the reign of sin and death under "the Prince of darkness" to the Millennial reign of the great Life Giver--it will not surprise us at all if the next twelve years shall prove to be full of horrors. The conditions now prevailing in the earth are not such as will be appropriate during the Millennium, and the changes will mean great disturbances of celestial and terrestrial affairs pertaining to our earth. These will naturally occasion great suffering and loss of life unless divine power be miraculously interposed for humanity's protection; and we see no reason to expect such interposition. On the contrary, we understand the Scriptures to teach that the divine plan is so timed that these physical disturbances will constitute a part of the great chastisement which the Lord designs shall break the proud hearts of men preparatory to his offer to all of the Balm of Gilead--restitution.--Acts 3:19-21.

One effect of these calamities will surely be the overthrow of the faith of many,--of all who are merely nominal believers, whose faith led them to no love for the Lord and to no study of his Word and to no self-consecration to good works. Of these, as the Prophet has declared:--

"A thousand shall fall at thy side
Ten thousand at thy right hand."--Psa. 91:7.

Of this time and its peculiar work not only in the convulsions of nature, but also in its social, financial and religious convulsions, the Lord's Word declares: "Forasmuch as this people draw near unto me with their mouth, and with their lips do

R3033 : page 197

honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work and a wonder among this people;...for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." "None of the wicked shall understand; but the wise [the taught of God] shall understand."--Isa. 29:13,14; Dan. 12:4,9,10.

We are now in the little season appointed of the Lord for the sealing of his servants in their foreheads--intellectually. It behooves us therefore to give heed to the sealing of our own heads and hearts by availing ourselves of the assistances which the Lord now provides. Failure to do this and the giving of heart and time to the world or pleasure and self means disrespect to the great Teacher, and love of the present world rather than of that which is to come; and the reward of such a course is--to be left in darkness with the world. (I Cor. 4:2; Matt. 25:30.) Another duty of the hour, that will be appreciated only by the faithful, is the gathering together unto the Lord (out of sectarianism and darkness) of the Lord's jewels, the elect whose eyes of understanding have not yet been opened to present truth. These calamities, which will overthrow the faith of some, will stir up the truly consecrated to a closer investigation of the divine Word and plan, and thus prove helps not hindrances, even as all things work together for good to them that love God.

Now is the time to be on the alert to render assistance to this class of our "brethren" still asleep and in darkness but now awakening and needing sympathizing hearts and helping hands. Our late issue of the tract "Calamities--Why God Permits Them," may prove a help, an entering wedge to something more elaborate--to some volume of Millennial Dawn. Order these to use as sample copies, freely.

===================

R3033 : page 197

"LOVE--MAKING A DIFFERENCE."

"Keep yourselves in the love of God...and of some have compassion, making a difference; and others save with fear, pulling them out of the fire."--Jude 21-23.

WITH OUR MINDS all unbalanced through the fall, resulting from original sin,--tho not all fallen exactly in the same direction,--it is not surprising that we frequently find ourselves and other brethren in Christ in more or less confusion respecting the application of certain principles laid down in the Word of God. For instance, we are instructed that love is the fulfilling of the divine law; and that love of the brethren is one of the evidences of our having passed from death unto life; and that if we love not our brother, whom we have seen, it is a sure evidence that we do not truly love our Heavenly Father, whom we have not seen. (Rom. 13:10; I John 3:14; 4:20.) In their endeavor to measure up to these requirements of the divine standard, some are in danger of erring in an opposite direction--in danger of manifesting a brotherly love where it should be withheld, and that in the interest of the brother. Let us note the different kinds, or degrees of love which the Heavenly Father exercises and manifests.

First, we have the love for the world. "God so loved the world that he gave his only begotten Son" to die for us. (John 3:16.) Second, in a much higher and special sense, "The Father himself loveth you"--you who have accepted Jesus Christ as your Redeemer, and who, in his name and strength and merit have consecrated yourselves to him--you are seeking now to walk not after the flesh but after the spirit. (John 16:27.) But that this special love of God can be lost in part, or eventually wholly, is clearly set forth by the Apostle's statement, "Keep yourselves in the love of God". (Jude 21.) If any, after having tasted of the good Word of God, the powers of the world to come, and being made partakers of the holy spirit, etc., shall

walk after the flesh and not after the spirit, we may be sure that such will proportionately lose the love of God;--and, if he persist in this course, as a result will ultimately be "none of his." For, instead of loving such, who through their knowledge and attainments and disobedient course have become wicked, the Lord declares that he is "angry with the wicked," and that "all the wicked will he destroy." --Psa. 7:11; 145:20; Heb. 6:4-6; 10:26-29.

As sons of the Highest, who are seeking to be like unto our Father in heaven, and like unto the copy which he has set before us in his dear Son, our Lord, we are to have for the world in general that broad sympathetic pity and mercy-love which would delight in doing any and everything possible to be done for their uplifting, in accord with the divine program, in the divine time and order. Like our Father and our Elder Brother, we are to love the brethren "with a pure heart, fervently"--with sincerity. This love for the brethren is nothing like the love for the world. It is not the pity-love, nor mere generosity. It is far more; it is brotherly love. All of the children of God are brethren, as new creatures; all these brethren have hopes, ambitions, interests and promises linked together in the Lord Jesus and in the heavenly Kingdom in which they hope to share. All these brethren are joint-heirs, fellow-heirs one with the other and with the Lord. They are partners; their interests are mutual and co-ordinating.

Additionally, they have a special mutual sympathy of compassion; for while, as new creatures, they are rich in divine favor and promises, they all have serious weaknesses, according to the flesh--draw-backs; altho the Lord is not reckoning with them according to the flesh, but according to the spirit, the intention, the heart desires, nevertheless, they each and all have besetments arising from these weaknesses and imperfections of the earthly tabernacle, which cause them to "groan," and to sympathize one with the other in their groanings. As the Apostle says, "We which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body"--the complete Church. Thus the sons of God have a further mutual sympathy and

love and care for each other, an interest in each other, helpfulness toward each other, which is entirely beyond and above and outside of any feelings which could possibly be appreciated by the world or exercised toward it;--because the world has no such conflict between the old nature and the new; no such covenant of sacrifice; no such acceptance in the Beloved; no such union of heart and purpose and aim and spirit. Oh, yes! the exhortation to love as brethren, fervently, is one which appeals to us specially.

But now we come to another point. Our love for the brethren cannot be exactly of the same measure and exactly of the same intensity or fervency toward all. There is something which guages or regulates it. What is it? It is that we love God and the glorious principles of righteousness, which are represented in his character; and we love our Lord Jesus from the same standpoint, as being the very exemplifications of all that is good, noble, true, just, generous, loving; and our love for the brethren must, of necessity, be in proportion as we find the brethren to be copies of our Lord. We do not mean copies in the flesh, but viewed from the Lord's standpoint; copies in spirit, copies in heart, copies in motive, copies in intention, copies in loving zeal for righteousness, truth, etc. Thus, as we grow in the love of God and in the love of Christ and in the love of the principles which they represent, we grow also in love toward all men and toward the brethren, but particularly toward those who are growing most in likeness to the Lord. This is not partiality; this is not doing to others different from what we should wish them to do to us. This is following the Lord Jesus' example; for we find that amongst his apostles, even, all of whom were chosen, there were three specially beloved; and of those three one is specially noted as "that disciple whom Jesus loved." He was specially loved, because he was specially lovable; and so with us and the brethren. We should love them all warmly, fervently, but of necessity with varying degrees of fervor, and the fervor should increase with each in proportion as we note his growth in heart-likeness to our Lord.

And if this be so, what shall we say of those who, after having come to a knowledge of the truth, and after having tasted and appreciated its goodness, fall away into sin?--of those who cease to walk after the spirit, and begin to walk after the flesh? Can our love for them burn with the same fervency as before? By no means; it should not do so. As the Apostle says in our text, we should make a difference. In doing so we are following the example of our Heavenly Father; for we have just noted that only by walking after the spirit can any of us keep ourselves in the love of God. Only by following the same course, therefore, should any be able to keep himself in the love of the brethren. Any deflection should bring corresponding loss of brotherly love and fellowship.

This making of a difference is really essential to the purity and progress of the Church. If we make no difference between those brethren who walk after the spirit and those who walk disorderly, or after the flesh, we are taking away the very premium and blessing which the Lord intended should go to those who walk after the spirit; and we are giving a premium, which the Lord did not intend should be given, to those who walk contrary to his Word, after the flesh. It is as much our duty to withdraw fellowship from those who are unworthy of it as it is our duty to grant fellowship, and that with fervency, to those whom we see to be walking in the footsteps of Jesus. We are not to think that it is love that is prompting us to take the wrong course of encouraging wrong-doers,--it is not love, but ignorance; and the remedy for ignorance is to learn of the Lord, from his Word and from his example.

The Apostle Paul calls our attention to our duty respecting the brethren, and how we should conduct ourselves toward them under varying circumstances, saying that faithful brethren should be esteemed very highly in love for their works' sake; that other brethren who are unruly should be warned; that those who are feeble in their mental comprehension of the truth should be strengthened; that those who are weak should be helped, supported; and that we should exercise patience toward all.--I Thess. 5:12-14.

We are at present specially referring to the proper attitude to be observed toward unruly brethren --they are not to be treated as those who are esteemed very highly in love for their works; otherwise they would be encouraged in being unruly. On the contrary they are to be warned, cautioned,

--in love, truly, and with patience, but not with marks of the same love and esteem as tho they were walking orderly in the footsteps of Jesus and in harmony with the directions of his Word. The marks and evidences of our love and esteem must be sincere; and must be in proportion as we see in the brethren evidences of the right desires of heart,--to walk after the spirit of the truth. The Apostle Paul intimates how our disapproval ought to be shown, in cases which seem, in our judgment, to be of sufficient importance to demand a manifestation of disapproval.

Evidently the Apostle did not mean that the brethren should be watching each other for an occasion of fault-finding in every word and every act; but that, on the contrary, they should be so full of love one for the other that trivial matters would be entirely passed over, as merely of the weakness of the flesh, and not at all of intention, of the heart. The matters to be considered worthy of manifestations of disapproval and warning are, rather, those which are so open and manifest on the surface as to leave no room to question the fact that they are displeasing to the Lord, and injurious in their influence upon the brother or upon the household of faith. For instance, if the brother had been seen under the influence of liquor; if he had been heard to utter vile or otherwise improper language; if it were a matter of general knowledge that he was living in sin; these would be such grounds as we believe the Apostle had in mind. But evidently the Apostle had no intention of cultivating a spirit of fault-finding and judging one another as respects the heart and private affairs,--use of time or money, etc. These belong to our individual stewardship

R3034 : page 199

and none should endeavor to interfere with the proper liberties of conscience and conduct which the Lord has granted to each. The Apostle is very stringent in his condemnation of such judging of one another, which so often leads to roots of bitterness, misunderstanding, disfellowship, etc., and which, as the old leaven, should be purged out of our hearts and lives.--Rom. 14:10,13.

But now, for those who "obey not our word," the apostolic Scriptural directions in respect to their conduct, etc., is "note that man, and have no company with him, that he may be ashamed." Nevertheless, knowing the tendency of the fallen mind to go from one extreme to another, either of too great leniency or of too great severity, the apostle continues, "Yet count him not an enemy, but admonish as a brother." (2 Thess. 3:13-15.) To admonish as a brother does not mean to denounce roundly and severely; it means to admonish in a spirit of love, gentleness, meekness, patience, and with a sincere desire to help the brother to see the fault which we are certain exists, and which we are sure is not evil surmising on our part.

The Apostle John shows us that this matter of distinguishing as between brethren that are to be esteemed and brethren that are to be warned, appertains not merely to conduct but also to doctrinal matters. Yet we may be sure that he does not mean that we are to disfellowship a brother merely because of some differences of view on non-essential questions. We may be sure that he does mean his words to apply strictly and only to the fundamentals of the doctrine of Christ: for instance, faith in God;

R3035 : page 199

faith in Jesus as our Redeemer; faith in the promises of the divine Word. These will be marks of a "brother," if supported by Christian conduct, walking after the spirit of the truth;--even tho the brother might have other views which would differ from ours in respect to certain features of the plan of God not so clearly and specifically set forth in the Scriptures. But for those whom we recognize as being doctrinally astray from the foundation principles of Christ, the Apostle intimates that very drastic measures are appropriate;--not persecutions, nor railing; not bitter and acrimonious disputes; not hatred, either open or secret; but a proper showing of our disfellowship with the false doctrines held and taught by them; a proper protection, so that our influence shall not be in any manner or degree used to uphold his denial of the fundamentals of the Gospel. This drastic course is outlined by the Apostle in these words: "If there come any unto you, and bring not this doctrine [confessing Christ to have come into the world, in the flesh, to redeem our race, etc.] receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." --2 John 10,11.

But, as our text intimates, we are to use discretion, judgment,--"and of some have compassion, making a difference." Some we may recognize as being merely entrapped of the Adversary, either in sin or in false doctrine, as the case may be, and not wilfully, intelligently, of their own volition. Toward such, still maintaining an attitude of firmness, we are nevertheless to express freely our trust that they are only temporarily wrong; and to seek to restore them, either doctrinally or in respect to their perverse moral course, to the position of fellowship with the Lord and with all the brethren who are in fellowship with him. Others we are to "save with fear, pulling them out of the fire." We may be obliged to speak very plainly to them; we may be obliged to tear open and expose before their eyes the sores of their own immoral course, showing them, as the case may be, the grossness of the sin or the grossness of the error in which they are involved; and doing so perhaps in strong language, if we realize that nothing short of this has availed to arouse them from their lethargy. In pulling them out of sin we are "pulling them out of the fire"--out of the Second Death--as the Apostle James says, speaking of this same class: "Let him know that he who converteth a sinner from the error of his way shall save a soul from death"--a brother who is a sinner, a brother, he explains, who has "erred from the truth."--James 5:19,20.

Finally, we remark that the dealing of the brethren with the disorderly is not to be in the nature of a punishment; for it is not with us to punish. "Vengeance is mine; I will repay, saith the Lord." Our warnings or reproofs or withdrawals of fellowship, are to be merely in the nature of correctives, with a view, as the Apostle says, to the restoring of such an one. "Ye that are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted";--if not in the same manner, possibly in some other manner, in which you are weaker.--Gal. 6:1.

As to what would be a sufficiency of evidence of repentance and reformation, each will require great wisdom and grace to determine. The heart in which brotherly love dwells richly, the heart which loves righteousness and hates iniquity, the heart which realizes its own imperfections, and that it is acceptable only through the Beloved and the New Covenant--that heart will rejoice at the first evidences of contrition and repentance on the part of the disorderly brother. If very full of love, his heart may go out to him almost too quickly; he may need to restrain himself; especially if it be a second or a third offense of the kind, or the circumstances otherwise very grievous. It will be apparently his duty to look for works in harmony with the repentance, and to wait to see some demonstration, in the nature of restitution for wrong done, or such an open and radical change of conduct as will give evidence that the heart has returned to its loyalty to God, to the truth, and to righteousness.

The erring brother, truly repentant, will not be averse to giving such evidences, nor consider it unreasonable that his professed reformation shall be thus attested. Indeed, we may expect that such will feel so humbled in respect to his attitude, and the disgrace which he may have brought upon the cause, that he will feel disposed of himself, either to remain absent for a while from the company of the brethren, in penitence, or, if acceptable to their company, he will feel disposed to take a back seat--

R3035 : page 200

a very humble position amongst the brethren. And if the repentant offender had occupied the position of a leader in the company, humility on his part, no less than discretion on the part of the brethren, would seem to indicate that he should not be restored to any official or leading position in the congregation for a considerable time,--until ample evidence had been given of the sincerity of his reformation.

But we close as we began, by urging that facts, evil deeds or evil doctrines, and not evil surmisings, knowledge, and not rumors, are the bases of Scriptural disfellowship. Hence the necessity for the observance of the Lord's rule. (Matt. 18:15.) While we are not to close our eyes to wrong in a brother, love will refuse to keep picking to find fault where none is openly apparent. And if fault is apparently discovered it is not to be "discussed among the brethren," but as the Lord directs should be taken direct to the offender by the discoverer and not so much as mentioned to others unless offender refuse to hear;--refuses to correct the fault. Oh, how much trouble would be saved, how many mistakes and heart-aches avoided if this rule were strictly followed!

===================

R3035 : page 200

"GIVE US THIS DAY OUR DAILY BREAD."

--EXOD. 16:4-15.--JULY 6, 1902.--

FOLLOWING the International S.S. course which seems to lead us in a very diversified and profitable course of general Bible study, we return now to studies in the Old Testament; --taking up the thread where we left it, in the passing of Israel through the Red Sea into the wilderness. The new quarter's lessons consider God's dealings with Israel, and the instructions given them in the wilderness. These were evidently intended to prepare a nation for self-government, which for nearly two hundred years had been in bondage, almost slavery. The first of this series of wilderness lessons may be designated a lesson of trust; and as we note Israel's experiences and the Lord's guidance of their affairs, doubtless we will all find lessons that will be helpful to us who, as spiritual Israelites, are being led by the antitypical Moses out of Egypt, the world, through a wilderness of instruction and trial and testing, toward the heavenly Canaan.

Three routes led from Egypt toward Canaan, and the Lord chose for his people the most roundabout way of the three: he had in view from the first, their need of training. Their long bondage had made them servile and weak, lacking in self-reliance in the new way and fearful that their leader, in whom they trusted remarkably, might yet prove incompetent for their deliverance. What a resemblance to all this we find in the spiritual Israelites! when first leaving the world and its rudiments --although trusting in Christ, our fully accepted Leader, how apt we are to feel fearful of our ability, even under his guidance, to gain the promised glorious deliverance from sin and its slavery!

The first disappointment in the journey was when the supply of water which they were carrying became exhausted and they had reached the waters of Marah (bitter) and found them brackish and unfit to drink; their disappointment was intense and they murmured against Moses. He in turn cried unto the Lord for help, and in response was shown a tree which being cast into the waters purified them. This was the first lesson of trust, and the Lord impressed it upon them as such. (Ex. 15:25,26.) This experience was followed by a joyful one when their journey brought them to Elim, to its many water-springs and its palm groves, where they rested. Similarly the spiritual Israelite is not long out of Egypt before he is permitted to have trying experiences; and seeking refreshment he perhaps finds bitter disappointments, corresponding to the waters of Marah. The first impulse of the beginner in this way will probably be in the nature of murmuring which, whether so intended or not, is a reflection upon the wisdom and guidance of our Leader. The lesson to be learned is perfect trust: to look to the Lord to turn our bitter disappointments into profitable lessons. As Moses purified the waters of Marah, so our still mightier Leader can make out bitter experiences sweet if we will but trust him. Then to us also comes a season of rest and refreshment, an Elim condition. The Lord does not permit us to have bitterness and trials continually, lest we should become thoroughly discouraged. He leads us sometimes by still waters, restoring our soul, refreshing and resting us in his grace, and these experiences rightly received and producing in us thankfulness and appreciation, tend to make us stronger for the further journey and lessons in the wilderness school of the present life.

But evidently the lessons at Marah and Elim were not sufficient for Israel; they had not yet learned to trust the Lord, nor, that murmuring was an improper course; and so we find them murmuring again that Moses had led them out into the wilderness, away from the flesh-pots and leeks and onions of Egypt, to perish of hunger in the wilderness. How much more appropriate it would have

R3036 : page 200

been had they said to themselves, The Lord through Moses is our leader, and we will trust in him. Let us pray unto the Lord our God that he will supply all our needs according to the abundance of his wisdom and grace and power. However, they were not sufficiently advanced to take such a reasonable position, and were, therefore, infantile of disposition, so merely gave a wail of despair and disappointment. But the Lord was gracious and patient, and although he upbraided and instructed them respecting improprieties of their course, he, nevertheless, answered their wail as he would have answered their more appropriate petition for "things needful."

QUAILS AND MANNA.

It was necessary that the Israelites should learn the lesson of their complete dependence upon the Lord--the lesson of trust--hence the Lord did not

R3036 : page 201

prepare for them the bounties of manna and quails until they felt their need. Had these been given without their need being first felt, no doubt the Lord's bounty would have been considered as merely a part of his responsible duty; whereas, having learned of their need, they were the better prepared to appreciate the provision, and also to realize its miraculous source. So it is with the spiritual Israelites in respect to spiritual necessities, encouragements, food, sustenance: they are permitted to feel their needs, and to ask that they may receive spiritual nutriment freely.

That the lesson might be the more impressed, the Lord first explained to Moses what he was about to do, and that there was a lesson to the people in connection with it; subsequently Moses and Aaron laid the promise before the people--that the Lord would give them flesh to eat that very evening; and that beginning with the next morning God would provide them with bread from heaven. They properly took no credit for this to themselves, but on the contrary, appealed to the people that they did wrong in murmuring against them as their leaders, and assuring them that they were really murmuring against the Lord their real leader. Had Moses and his assistant Aaron, and not the Lord, been their leaders, they would have taken great risks indeed in coming out, even from bondage, into the wilderness; because however well-intentioned Moses might have been, he was incompetent to supply the necessities for so vast a multitude. Evidently the people believed when they left Egypt that the Lord was leading and that Moses was merely his representative, and the fact that they now murmured against Moses and not against the Lord implied a lack of faith and a lack of trust, a disposition to fear that Moses was leading them on his own responsibility. Moses, on the other hand, meekly ignores his own relationship to the work, and loyally points them to the Lord as being the one who had led them thus far, and who was thoroughly competent to supply all their needs and to perform toward them all of his good promises. Spiritual Israelites are similarly to keep in mind the fact that they are not following human leaders; that the real Director of the course of spiritual Israel, the real Leader, is the Lord; and that men, at the very most, are his honored representatives. In cases of disappointment of expectations we are to remember that God was and is our real Leader, and are not to doubt, not to murmur, but to learn the lesson of trust, of confidence, and to cry unto the Lord for further deliverances.

Human nature is vividly illustrated in the cry of the Israelites against Moses; their plaint was "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full! for ye have brought us forth into this wilderness to kill this whole assembly with hunger." They forgot all about the bitter bondage of Egypt; the making of bricks without straw; the task masters; and how they had cried out to the Lord for deliverance; they remembered only some of the pleasant things --and we are not to expect, under all the circumstances narrated, that they had any superabundance in the matter of food. So now the discontented mind fails to see the leadings of God's providences, --leaves him out of its calculations,--forgets the exceeding great and precious promises set before us in the Scriptures, for the time thinks only of the things given up. How apt are all to remember the pleasures and gratifications of the sinful condition, and to forget its burdens and heartaches and disappointments!

All Israel, probably, was assembled, in its representatives, the chief men of all the tribes, and these matters were explained, and the lesson still further impressed, by the manifestation to them of the brightness of the Lord's glory in a cloud. The lesson of trust was being impressed; they were to know the Lord as their Leader and that all the provisions for their necessities were from him, although they were announced to them by the Lord's servants. This lesson, too, is for us.

After these instructions had prepared them, the quails came and the manna. A strong wind from the sea brought quail in immense numbers, which, wearied with the journey, were unable to fly high and thus came within the reach of the Israelites, many of them falling from sheer exhaustion. This was no less a miracle than if natural means had not been used in connection with it; the lesson of trust which it taught was that God is abundantly able to control the natural means in fulfilment of his promises. Travelers in that region tell us that such occurrences are not uncommon; one of these says, "I have myself found the ground in Algeria, in the month of April, covered with quail for an extent of many acres, at daybreak, where the previous evening there had not been one."

The provision of the manna was a miracle of another kind: wholly aside from the natural order of things, so far as we may be able to discern. The manna fell early in the morning and could be gathered after the dew had disappeared; it was evidently deposited in or from the dew by some power of God working probably in harmony with the natural laws of chemistry, not yet thoroughly understood. The grains were small and white and required painstaking labor to gather; nor was it then ready for use, but required to be either boiled or baked to prepare it as food. (vs. 23). Everything connected with the manna indicates not only that it was a most stupendous miracle, but a continuous one--lasting from this time for forty years; until Israel had entered the land of Canaan and ate of the old corn of the land. Again, it was miraculous that a double portion fell on the sixth day of the week and none on the seventh; and that it would spoil if kept over any night except the one following the sixth day.

By these two miracles Israel was taught the great lesson of confidence in God,--that to him and him alone they were to look as their Leader. And so to spiritual Israel the Lord gives providential leadings, teaching them the same lesson of trust in himself. To us this applies not only in respect to earthly food, in supply of our physical necessities,

R3036 : page 202

but also to the heavenly food and the supply of all our spiritual necessities. It teaches the same lesson that is expressed in our Lord's prayer, our Golden Text; namely, "Give us this day our daily bread." The Lord's people are to recognize God's providences daily; to walk by faith, not by sight. We see but the one step before us, and that sometimes indistinctly in the light of the lamp of the divine Word; its more distinct utterances are in respect to the ultimate end of the Lord's leadings;--that he has accepted us, as his people, under the Mediator of the New Covenant; that he is leading us by him through present experiences, trials and testings, in order that we may be made meet for the inheritance of the saints in light;--that he will continue to lead us if we will continue to follow, and will ultimately bring all of his faithful into the promised land, the heavenly Canaan.

The Lord's supply of our earthly needs is perhaps best represented by the provision of the quails. He overrules natural affairs to provide us the things needful, sometimes more and sometimes less abundantly. And as the Israelites doubtless ate of the quails not only at the time of their gathering, but preserved some of them for future use, so we in respect to earthly things are to use the things of this world as not abusing them. We are to use them wisely, remembering that while they come to us in the ordinary course of life, they are, nevertheless, God's provision and to be used with frugality and judgment, to his praise. If the supply is abundant, we are to be thankful, and if it is deficient we are to trust. We are to learn the lesson of trust; and that after having done what we are able to do in the way of providing for our necessities, we can safely leave all else to him with whom we have to do,--our Father in Heaven.

The lesson from the manna seems more particularly to illustrate our spiritual supplies, which come wholly from above. The manna is called in the Scriptures "The corn of heaven," "the bread of the mighty"--"angels' food." (Psa. 78:24,25; I Cor. 10:3.) Our Lord interprets the manna as a symbol of himself,--the Truth--of which a man may eat and never die. Nevertheless, this bread, although given freely, demands labor on the part of those who would appropriate it and obtain from it spiritual sustenance; it must be gathered, and it must be prepared as food. We cannot expect to come to Christ and to receive in an instant and without effort on our own part all the gracious mercy, blessing and truth that is in him. The truth is God's gift, to be sure; but it is so given as to require the putting forth of energy on our part, which will demonstrate our need, our hunger, our appreciation of this "bread of life." Neither can we receive enough in one day or one month or one year to sustain us perpetually; we need to come to the Lord daily, and to receive from him through his Word and spirit the life-giving forces by which we may be sustained day by day in the trials of life,--and by which we may grow strong

R3037 : page 202

in the Lord and in the power of his might.

Lord, evermore give us this bread!--day by day, until, entering into the antitypical Canaan, the heavenly Kingdom, we shall have no further need of this daily supply, but be changed, perfected as new creatures in Christ Jesus in the First Resurrection!

===================

R3037 : page 202

GOD FIRST--IN THE DECALOGUE.

--EXOD. 20:1-11.--JULY 13, 1902.--

Golden Text:--"Thou shalt love the Lord thy God with all thy heart."--Luke 10:27.

AFTER LEAVING ELIM, in our last lesson, the journey of the Israelites led to Mt. Sinai; but before reaching it their faith in the Lord was tested severely by a conflict with the Amalekites, a warlike tribe of the desert. Unused to military matters and encumbered with their families, flocks and herds, the men of Israel were forced to a conflict, and, strange to say, their leader, Moses, who some forty years previously had been a notable Egyptian general, did not attempt now to take charge of the battle, but entrusted it to Joshua, while he went to the top of a hill overlooking the field of battle, and there in the sight of the contending peoples, engaged in prayer with uplifted hands. It was here that Aaron, Moses' brother, and Hur, his brother-in-law (husband of Miriam), upheld the hands of Moses in prayer; because it was noticed that the Lord's special blessing attended the Israelites when Moses' hands were upheld. Thus Israel vanquished the foe, and thus it was demonstrated that it was the Lord who fought with Israel and conquered their enemies. No doubt Israel learned a lesson of faith in the Lord, and through Moses' example learned to trust, not in Moses, but in the Lord as their Leader. And the humble conduct of Aaron and Hur in this incident became the groundwork of a great lesson of helpfulness in the Lord's service--showing how assistance in the service is recognized of the Lord and such co-operation acceptable. So with spiritual

Israelites. In all the trials and conflicts with our Adversary and his deluded followers, we are to learn distinctly the lesson that all our trust is to be in the Lord, our Leader, the antitype of Moses, Captain of our Salvation; who does not, in an earthly sense, actually lead us in the conflict, but is in the Mountain, in the Kingdom: his merit prevails for our blessing and succor, and all of his faithful servants in turn recognize themselves as merely co-operating with him.

Another incident worthy of notice occurred about this time: Jethro, Moses' father-in-law, came to meet him here, bringing Moses' family (Ex. 18); moreover, the Lord used this man for giving Moses some valuable suggestions respecting the government of the Israelites; and Moses was humble enough to receive such instruction as of the Lord, notwithstanding the fact that it came from an Ethiopian, one who was not of the seed of Abraham, and who did not join himself to them. Thus God sometimes even now uses outsiders to give suggestions and lessons to his covenant people; and wise is the man or woman humble enough to receive instruction from any quarter--when found to be in harmony with the divine will. The advice given to Moses,--that he should no longer attempt to be the law-giver for the people in all the minutiae of their affairs, but a sort of supreme judge, and Mediator between God and the people, was a wise suggestion, evidently from the Lord, by whomsoever given. So also was the next suggestion, that the people be organized according to their tribes and families, and that each tribe should thus have, in itself, its own proper servants and officers and judges for minor details. Of this arrangement some one has said, "This [arrangement] became the basis (Kalisch) of Alfred the Great's Saxon constitution, and thus the basis of the constitution of modern England and America"--a government of the people, by the people, through their own representatives.

R3037 : page 203

THE GIVING OF THE LAW.

The transaction at Mt. Sinai was so arranged as deeply to impress all who were present. It was to be another lesson for the people respecting God, his right to control them and his will concerning them. Boundary marks were fixed around the mountain, which was declared holy because of the Lord's presence in it; a man or beast trespassing upon it was subject to death: meantime the mountain shook with earthquakes, and fire and smoke, thunders and lightnings, and trumpet-like sounds and voices manifested to the Israelites the importance of the event at hand. But if the Lord thus impressed them by the solemnity of their surroundings with the importance of the covenant which he was about to make with them, his message to them, introducing the commandments, was very gracious and gentle. In this preamble he reminds them that he, the Lord, had brought them out of the land of Egypt: they had by this time gotten beyond any desire to return to Egypt; they were learning to trust in the Lord, to realize his care and protection and deliverance from enemies and from want.

Meantime, the people, in obedience to the Lord's direction, had purified themselves, their clothing and their camp; and, as directed, they were endeavoring to abstain from all impurities, as a prerequisite to their meeting with and entering into covenant relationship with the Lord of Hosts. The spiritual Israelite also has something analogous to this. First he must realize the justice of God and the greatness of God, and his own unworthiness and weaknesses; he must see something of the terrors of Sinai before he will be in the proper condition to receive the favors which our Lord desires to bestow. Properly, he too will seek to purge himself so far as possible from all filth of the flesh; properly also, he will seek a mediator, and as the Israelites said to Moses, so will he say to Christ, "Entreat the Lord for us, that we may speak to thee, and speak thou to him." We realize our need of a mediator through whom the Word of the Lord will come to us, and by whose merit and grace we shall be helped in satisfying the demands of the divine law.

But a greater lesson is included in this type. In this still larger view Moses typified Christ Jesus the Head, and the Church, his body, complete; in this larger view Israel typifies so many of the world of mankind as are desirous of entering covenant relationship with God; in this larger view the fire and smoke and voices and trumpets and earthquakes of Mt. Sinai represent the great time of trouble and manifestations of divine power which are to come in the end of this Gospel age to convince the world of its need of the Lord's help and to make the world ready to enter into the New Covenant. In this larger view the three days of purification, setting bounds about the Mount, etc., represent the period of this Gospel age from the first advent down to the glorification of the Church--typified in the going up of Moses into the mountain, to be the representative of the people, to receive the Lord's Law and to bring it down to the people. Thus counting the matter according to the days of the week,--a thousand years to each day,--

our Lord's first advent occurred early on the fifth day;--the fifth day has passed, the sixth day has passed, and we are now in the early morning of the seventh or "Millennial" day; and it is in this third day "early in the morning" that the antitypical Moses [Christ and the Church] is to ascend into the mountain, Kingdom of the Lord. It is in this third day, and very shortly now we believe, that the great and terrible manifestations of divine dignity and majesty are to be made known to the world in general.

This is in full accord with the statement of the Apostle referring to this time, and to this same type. (Heb. 12:22-29.) For some time the Lord has been dealing with the world with a view to the bringing in of this New Covenant. Two (thousand year) days ago we approached the mountain, the Kingdom of God; there God, through the antitype of Moses, began to mark out the bounds of the Kingdom class, who might and who might not approach, come into the Kingdom. From that time the proclamation of purification has been made, the people being commanded to cleanse themselves; or, as the Apostle again says, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained" --Christ.--Acts 17:30,31.

The instruction to purify and to get ready has been more or less heard and more or less heeded throughout the world; and now, shortly, we may expect the marshaling of the people as described in Ex. 19:17-20, so graphically described by the Apostle as picturing the events with which the present age is to close: "Yet once more I shake not the earth only, but also heaven." He explains that in the great changes now at hand the transformation will be a complete one, which will thoroughly shake out and remove everything in connection with the civil, religious and social affairs of man that is not in harmony with the laws of the Kingdom--the Millennial Kingdom. Only the faithful who shall constitute the Kingdom-class shall stand the shaking of this time.--
Heb. 12:26-28.

R3038 : page 204

THE FIRST FOUR COMMANDMENTS.

The law delivered to Moses was upon two tables of stone. Although not so specified, it is a generally accepted opinion that the first four commandments were upon one stone and the remaining six upon the other. This would make about an even division as respects the matter; but more particularly it divides as between the duties of Israel toward God and toward men. Although the Decalogue (the law in ten commandments) was given to fleshly Israel and not to spiritual Israel, nevertheless, the latter may learn from it some very valuable lessons respecting the divine will. God does not address the house of Sons as he addresses the house of servants,--ours are not commands as to what we shall not do; ours is one command respecting our duty toward God, and it is so comprehensive that it takes in all that was said to Israel in the ten commandments, and as we shall presently see, much more.

(1) "Thou shalt have no other gods before me." The thought is not that they were prohibited from having other gods before Jehovah, in the sense of superiority, implying that they might have some gods on an equality with or inferior to him. Rather, the thought is that they should have no other gods in his presence--that so long as they recognized Jehovah as their God, none others were to be recognized in any sense or degree.

(2) The Second Commandment is an elaboration of the first, lest the people might say, 'We will have no other gods, but we will make for us images to represent our one God so that they may help the mind through the eye. But the Lord prohibits this, and we can readily see the wisdom of the prohibition. Many Christian people have felt that they could pray before pictures of the Lord or while looking at a crucifix, better than without such an aid: indeed we know that Greek and Roman Catholics throughout the world (nearly three times as numerous as those termed Protestants) continually use images, pictures, beads, etc., as reminders and helps to the mind and faith; but we believe that the effect has been seriously injurious; the tendency downward rather than upward, and that this, to some extent, accounts for the fact that the races using images, etc., are inferior to those not using them, but practicing the higher and purer worship of God which recognizes no intermediary, no crucifix, no image, no picture, but communes directly with the Lord.

The Gospel Church has a still higher thought than was given to the Jews on this subject. Our Master's words suggest that even fathers and mothers and wives and children might intrude upon our love and devotion and take the place of the Lord in our affections; and that this must not be permitted by any who would be of the elect. In comparison we must love less than God all other beings, so that the first strength of our love and devotion may be given to our Creator. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." This would also include the thought that wealth, or self or ambition must not be permitted to take the chief place in those who would be the Lord's. Many seem to be in danger along these lines. We cannot read their hearts, but the vast majority not only of the world, but of those who profess devotion to the Lord, are bowing themselves down to idols of wealth, social ambition, personal ambition, etc., and serving these with all the strength and time and means and knowledge which they have consecrated to the Lord. We are not saying a word against the procuring of "things needful" in a manner "honest in the sight of all men;" we refer to something beyond this,--the attempt to lay up riches, honor, etc., with the time and knowledge and talents consecrated to the Lord. Is not this idol worship from the standpoint of the New Covenant?

The Lord announces himself as a jealous God who wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the largest amount of preparation for the blessings which the Lord has prepared for and promised to those who love him.

The declaration that the Lord will visit the iniquities of the fathers upon the children unto the third and fourth generation of those that hate him, and show mercy unto thousands of them that love him and keep his commandments, does not represent anger, bitterness, resentment, selfishness;--rather these words express the law of nature, under which in wisdom God has placed humanity. Every one who uses his mind and his talents in accord with the Lord's will, brings a blessing not only upon himself but extends, in a natural way, that blessing to his children and theirs. On the contrary, those who live contrary to the Lord, who mind earthly things, become more and more "earthly", "sensual," "devilish," and surely transmit these groveling and deficient tendencies to their children, influencing and injuring them unto the third and fourth generation, in a perfectly natural manner.

The Apostle points out to us that this is the secret of the extreme degradation that we see about us in various parts of the world today. There was a start to all this degradation. Of course the original start to degradation and sin was in the disobedience of father Adam, and in the death-sentence upon him. But in proportion as people since have disregarded the Lord's will and arrangement and laws, so far as they knew them, in the same proportion have they injured and degraded themselves and their posterity. The Apostle's words are, "When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts,

R3038 : page 205

to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."--Rom. 1:21-31.

It has been suggested that the original of vs. 6 might be rendered a thousand generations, and that this would imply a continuation of present conditions of imperfection and need for divine mercy for a period of at least 20,000 years, instead of one thousand--the Millennium. We disagree with such an interpretation entirely, suggesting that in a very proper sense of the word every child is generated, and hence might not improperly be spoken of as a generation. This is in accord with the translation given in the common version which we approve.

The command to the Israelite that he should not take God's name in vain, did not signify that he should not name the name of the Lord, yet going to an extreme in the matter the Israelites avoided the covenant name of God,--Jehovah. The expression, "in vain," evidently signified lightly, frivolously or in any other than a sacred or reverential manner. No such command is needed by the "new creature in Christ." How could he willingly or intentionally speak lightly or irreverently of his Heavenly Father, after being begotten of the holy spirit? To have a will to speak otherwise than reverently would be sure indication that he had not been begotten of the holy spirit;--that he was a bastard and not a son. However there is a sense in which we may well take a lesson from this command to Israel, a sense in which it is applicable to spiritual as well as natural Israel. As a people Israel had taken God's name,--they had professed themselves to be God's people, under his guidance and leadership; it was their duty to see to it that this should not be a vain, empty, or meaningless covenant, or agreement; that it should be carried out to the full. So with us spiritual Israelities, we have entered into a covenant with God; we have named the name of the Lord upon us, calling ourselves his people, claiming him as our Father, and confessing Jesus as our Redeemer. It is proper for us to remember that this solemn profession or obligation or covenant is not a vain, frivolous matter; that it should be entered into with solemnity, and with full appreciation of its importance and of our responsibilities under it. The Lord will not hold us guiltless, if, having taken his name upon us and receiving his benediction as his children, we then either sin wilfully or in any degree reflect dishonor upon him whose name we bear.

"REMEMBER THE SABBATH DAY."

The fourth commandment designates the seventh day of the week for rest, not only for the head of the family but for every member of it, including servants and cattle and visitors. It was made the duty of the head of the family to see to it that this divine command was carried out in his home, for the blessing of himself as well as for the comfort and good of those under his care. The new law, Love, the basis of the New Covenant into which we spiritual Israelites, as the "house of sons," have entered, has no command respecting the seventh day of the week, nor indeed respecting any day. If it was good that the Israelites should rest, would it not be good also that we should rest one day in the seven? Yes, surely; on general principles it is advisable that all men observe such a rule of physical rest from toil one day in seven. Is there any reason why we should object to the seventh day of the week for such a rest? None whatever so far as the Christian is concerned.

Being left without a specific law on the subject, he is at liberty to make such arrangements for his rest as will be most profitable to him under the general law of Love. Being without a specific law on the subject Christian people, desiring to have one day of seven for worship, gradually fixed upon the first day of the week as being the one which to them would have the largest meaning, because of its being the Memorial of the Lord's resurrection, and hence, the Memorial of the Christian's joy and faith and hope with respect to the eternal life promised through our Redeemer. Do you consider the choice of the first day of the week a good one? We

R3039 : page 205

certainly are glad that throughout the civilized lands the first day of the week is so observed; we are glad, too, that it is not observed according to the Jewish law, merely as a day of physical rest, but rather that it is much used by Christians as a day of fellowship of spirit and growth in grace, knowledge and love.

But why did the Lord not put in the law of the New Covenant some mention respecting some day of the week, first, seventh or some other day? We answer because the entire law is a "Law of Liberty," --designed to test by its liberty those to whom it is given. It leaves each one unfettered that he may the more abundantly show the kind and extent of his devotion to the Lord. Instead of demanding one day of the seven the Law of Love really controls, regulates our entire time; seven days in the week we are to love the Lord our God with all our heart, mind, soul and strength; and seven days of the week we are to love our neighbor as ourselves; and seven days in the week we are to rest also--rest from our own works--rest by faith in the finished work of Christ--rest in the love of God--rest in the peace of God which passeth all understanding, ruling in our hearts continually. The seventh day commanded to the Jew as his rest day, while it was beneficial to him, was also typical: it typified the Christians' rest of faith, this heart relationship to the Lord, in which, as children of God, all such may continually rejoice--every day and every night. So the Apostle explains the matter (Heb. 4:4-11), declaring further that there is a still larger rest remaining; namely, the eternal life condition to be entered into on the great seventh day,--the Millennial age.

Some have suggested that in the expression "Remember the Sabbath day to keep it holy" the word remember implies that the Sabbath day had been previously instituted and commanded; and that this was merely a reminder of it. From this we dissent. There was no law given previous to Israel's arrival at Sinai; there was no mention of the keeping of a Sabbath previous to Israel's arrival

at the wilderness of Sin of which Mt. Sinai is the center. It was instituted in connection with the giving of the manna. (Exod. 16:23.) We are not to read into the Lord's Word what is not there. The words of the text signify that Israel should be careful continually to remember this injunction put upon them, respecting the seventh day, and that thenceforth it should be kept holy, sacred, free from work, as unto the Lord. All this is implied further in the declaration of the 11th verse respecting God's having rested on the seventh day; and the explanation is that similarly, now, in the giving of the law, God was blessing the seventh day and honoring it as a reminder of the six days of creation, and the seventh day in which God rested from creative work.

We have heretofore explained why the days of creation should not be understood as literal days of twenty-four hours each, but as larger days of seven thousand years each; and this subject we hope to treat still more at length (D.V.) in Millennial Dawn, Vol. 6. We merely note here, that the seventh day which God observed was one of these larger days of seven thousand years; and that it began just after the creation of our first parents and that since then God has rested from any creative work, and has merely permitted, as far as earth is concerned, that things already created should take their course;--many of them a downward course, as in the case of man in his fall from primeval perfection into sin and death. The Apostle explains that God is still resting, and waiting for something,--leaving a further work for the Lord Jesus to do,--the work of redemption and restitution. The redemptive work he has already accomplished; the restitution work he will begin as soon as the election of his Church--the "bride," the "Lamb's wife" is accomplished. Meantime God rests, leaving the matter in the hands of him whom he hath ordained to be "Lord of all," and to whom he has decreed all things shall be subject, for the purposes of restitution,--so far as possible. And as God is thus resting and leaving the matter in the hands of Christ, so all who come to a knowledge of the truth, to a knowledge of God's plan, are to rest similarly,--leaving the case in the hands of our glorious Redeemer and seeking so far as we may be able, not to direct him, not to do the work for him, but to co-operate with him in the work which he is now doing in selecting the Church; and by and by, to co-operate as he has promised we may, in the work of blessing and restoring all the families of the earth who will hear his voice and become obedient to his law.

===================

R3040 : page 206

INTERESTING QUESTIONS ANSWERED.

IN MY FLESH SHALL I SEE GOD.

Question.--In what sense can the statement in Job 19:26 be true, since we understand he will not have power to "see God" as a human being?

Answer.--The passage might be understood in two different ways: (a) As an expression of Job's trust in the Lord that notwithstanding the serious malady with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease, yet he hoped for recovery and that he should yet praise the Lord in the flesh and in health. Or (b) it may be understood to refer to a future life and Job's confidence that though his sickness might result in death, complete dissolution, yet it did not mean in him an everlasting extinction. As previously stated, God would call and he would answer in his flesh. His seeing God in the flesh should not be understood as that which is impossible, of which our Lord says, "No man hath seen God at any time," and of which the Apostle says, "Whom no man hath seen nor can see." It should be understood in the way in which it is commonly used today; viz., that God's people see him in his works, as we sometimes say, "I see God's hand in this." And again, we are informed that "all flesh shall see the salvation of God." And again, "Look unto me and be ye saved, all the ends of the earth."

VARIOUS READINGS OF OLD MSS.

Question.--Why do you quote and comment on Luke 22:43,44, when old MSS. omit these verses?

Answer.--Because while some old MSS. omit these verses, we find that others do not. If you will look in the foot-notes of Tischendorf Testament, you will find that "S2" omits these verses: the S represents the Sinaitic MS. but the 2 represents a secondary or altered reading of that MS. From this it is evident that the Sinaitic MS. originally contained these verses; but some later hand obliterated them, thus making this MS. to concur with the Vatican and Alexandrine. On the whole we are inclined to think these verses genuine, partly from the fact that they are in old MSS. and partly from the fact that the incident narrated is only what we should expect under the circumstances.

CHANGED FROM GLORY TO GLORY.

Question.--In what sense of the word are we "changed from glory to glory," even as by the spirit of the Lord?--2 Cor. 3:18.

Answer.--After we are justified by faith we are called to the adoption of sonship; and after we accept that call by making a full consecration of ourselves to the Lord we are made recipients of the spirit of his holiness, the spirit of adoption into his family, and after we receive this spirit of adoption we are guided by it and taught by it respecting the things pleasing and acceptable to our heavenly Father; we are, so to speak, under this influence moulded and fashioned into the likeness of his dear Son our Lord Jesus. This moulding and fashioning we are required to do to a considerable extent for ourselves, but are stimulated to such transformation of character by the light of the knowledge of the divine character which we behold in God's Word. This transforming of our characters is not instantaneous but gradual--we grow more and more like Christ, we are changed from glory to glory in our minds, our wills, our hearts, our characters--this change will not be complete until our resurrection, when we shall be like him and see him as he is, and share his glory to the full. An article on this subject will be found in our issue of March 1, 1893.

===================

R3039 : page 207

LETTERS OF INTEREST.

Dear Brother Russell:--On the occasion of your last visit to our house, you lost on the floor the check you had received for your satchel, etc. at the hotel opposite the depot. I felt sure you would be able to get them without the check, yet I concluded to return it and learn positively that you had procured them. While on this errand I met a man I hadn't seen for years, whom formerly I had known well. I was compelled to introduce myself to him, because he said he couldn't recognize me. When I made myself known he was astounded and said, "Why, what have you been doing to yourself? You look younger than you did when I saw you last, which is more than ten years ago; besides you have lost that care worn-look you had, and now appear so much happier. What has caused such a change in you?" I answered "Good news! The influence of the truth causing me to cast all my care on Him." He said, "I would like to hear something that would be the means of making so great a change in me." I said, "You can hear it if you have ears to hear." I then questioned him as to whether he was still a Christian, and he told me he was seeking diligently to know what was truth, had once left the Methodist Church and attached himself to the Advent denomination, but soon learned he had gained nothing by the change and returned to the Methodists, only to be as dissatisfied as ever. He was really anxious to hear the details of my experience, and seemed glad that I didn't have to go outside God's Word to get the message of comfort. I then told him how MILLENNIAL DAWN came to me and opened the eyes of my understanding, enabling me to realize the truth that God is love, and showing me my privilege to be joint sacrificer with the Lord and co-laborer with him in this the greatest period of all time (thus far)--the harvest of the age. His interest was awakened, he was eager to get the book, even desiring to purchase one at once if I could tell him where to procure it. We were several blocks from Bro. Brown's. He went there with me and took away what I hope will be as great a treasure to him as it has been to me.

So you see, dear brother, the loss of your check, though it may have caused you some annoyance, occasioned that seemingly chance meeting and started another MILLENNIAL DAWN on its wonderful mission.

Two causes make the Washington folks very joyous now; viz., The early prospect of the Volunteer work, and the established fact that there will be a convention here in October. Bro. Fowler, our captain, told me a few days ago that he believed every one would engage in this work;--and why shouldn't we? If we appreciate the opportunity extended us by our dear Lord, we will not only delight to do his will, but will earnestly strive to do it in the most acceptable manner.

Experience has taught us that there is much to be learned; we have realized the necessity of being as "wise as serpents and as harmless as doves." A soft answer has many times turned away wrath; a quiet courteous manner has gained for us respect, and been the means of obtaining an audience with the person, for the printed sermon we have presented, that could not have been accomplished in a loud or boisterous way. To get into a contention, even for the truth, on these occasions diverts from the specific service. There is a time when silence is golden; it seems to me that while engaged in the Volunteer work is that time; the message we deliver will speak more eloquently than mortal tongue, for it is our Lord knocking at the door of the hearts of his people.

And now, Bro. Russell, I entreat you to make use of every opportunity to say to the brethren where ever you may go, to put forth earnest efforts to come to the Annual Convention in Washington, D.C., October 4th, 5th and 6th. Warm hearts will meet them here. We hope for a glorious time of help to the Church, not forgetting the nearly starved and blind and ignorant who are yet where we were once. May our Lord's blessing be on all efforts tending to make this convention a success and may it be with us in this as in all else, "God first," to his honor and glory through Jesus.

With love, I am your brother in the love and service of our Master. J. T. D. Pyles, Dist. of Columbia.

Dear Brother Russell:--I know that your time is very much taken up; but I would love so to tell you of a dear Sister J__________, whom we met in P__________. She came into the DAWN Truths about 1890, and has been a TOWER reader since 1892. She said that in all her Christian life she had felt the need of "light," and that the DAWN truth didn't seem something new, but only the expression of something she has always wanted. She had no education at all, could barely read; and couldn't write. She said when she read the first DAWN, she had to spell out the words. But, notwithstanding, she said, "My heart just runs over with joy all the time, and please say to Brother Russell for me that he has made one poor ignorant old woman's life rich, oh, so rich! and that every word he has written I have read, and not only read, but lived on. May God bless him always!"

How often my own heart feels the blessedness this dear old sister speaks of. Truly your sister,
Helen Brewster.--Indiana.

Dear Brother Russell:--I have been wanting to write to you for some time, but have delayed knowing there are so many corresponding with you that your time must be fully occupied. I want to tell you, however, how I am getting along. It is now over four years since I obtained the first volume of MILLENNIAL DAWN. Since then I have obtained and read and reread the five volumes and the WATCH TOWER as well. The light that dawned upon me then has been growing brighter. It took me some time to grasp the truths of God's plan as I see it now. The orthodox (?) teachings were hard to eradicate, but I went to the "law and the testimony" and now I see "the more excellent way" shining out on almost every page of the Word. I purchased a number of vol. I, and loaned them to others that wanted them, also distributed the tracts and TOWERS you sent me. Many persons are interested in a measure; others reject the truth with scorn. I meet opposition from a number of sources, chiefly from the clergy, and especially the Church I formerly belonged to (Baptist). Sermons are preached on "hell," "the immortality of man," "the Holy Ghost," etc. I can thank God for this light he has given me of his Word (through your instrumentality) and smile amid the storm. It inspires me with more energy to use every opportunity to spread the truth.

"I love to tell the story
Because I know 'tis true,
It satisfies my longings
As nothing else can do."

I have been trying to study the Bible all through life, but found so many perplexities I hardly knew what to think about it, and when I went to the leaders for light, I was told "They are the deep things of God and not for us to understand." Now I can, in the language of the one Christ healed say, "Whereas I was blind, now I see," and I am thankful to my Heavenly Father that I have "eyes to see and ears to hear" the "glad tidings of great joy which shall be to all people."

One minister in this section (the French Missionary) has become quite interested. We can however look forward with joyful anticipation to the good time coming when "the blind eyes will be opened, and deaf ears will be unstopped."

Yours in Christian fellowship,
N. E. Butler, Nova Scotia.

===================

page 209

SEMI-MONTHLY.
VOL. XXIII. JULY 15, 1902. No. 14.

CONTENTS.

Views from the Watch Tower........................211
Higher Criticism in Scotland..................211
The Negro Not a Beast.............................213
Miscegenation not Scripturally a Crime.....................................213
How Shall we account for Racial Differences..........................215
Obligations Toward Fellow-Men-- In the Decalogue............................217
Poem--"These Many Years"..........................220
Worshipping the Golden Calf.......................220

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

R3040 : page 210

MORE VOLUNTEER AMMUNITION.

The friends are displaying great energy this year in the distribution of literature near Christian meeting places. We bid you all God-speed in this very effective preaching of the Gospel. Our first order for the special issues of our journal used this year was for 1,000,000 copies. Over one half of this quantity has already gone out to fill large requisitions and nearly 200,000 are on back orders waiting for the papers as fast as the printers can supply them. We hope to get caught up very soon now, and request that those who have sent us small orders for mail shipment exercise just a little more patience. "Let patience have her perfect work." We have just issued 400,000 more of these issues, so as to be ready for your later orders.

Meantime let those who have not been engaged in this branch of the service enquire of themselves whether or not they can afford to miss so grand an opportunity for showing forth the praises of him who has called us out of darkness into his marvellous light. Do you know of and are you using a better method of preaching the truth? "He that reapeth receiveth wages [joy and peace and blessing in the present life even] and gathereth fruit unto everlasting life."

===================

R3040 : page 211

VIEWS FROM THE WATCH TOWER.

THE "HIGHER CRITICISM" IN SCOTLAND.

SCATHING PRESS COMMENTS.

A SCOTTISH READER of Zion's Watch Tower writes:--The month of May annually witnesses the great ecclesiastical meetings known as the General Assemblies of the Presbyterian Churches in Scotland. This year the Assemblies of the Established Church and of the Free Church (the latter consisting of those who did not enter the union between the former Free Church and the former United Presbyterian Church, now called in union the United Free Church) met in Edinburgh, the historic capital of the country, while the Assembly of the United Free Church was held in Glasgow. To readers of Dawn the principal interest in the voluminous discussions, extending over some ten days, will be in respect to the question of the "Higher Criticism" in connection with which there was a great debate in the U.F. Assembly at Glasgow on Friday, 23rd May. The matter arose in this way: Certain memorialists had called attention to the teachings of Professor George Adam Smith (one of the Professors of the Church) in a volume of lectures recently published by him, in which, they contended, views are set forth wholly subversive of the divine authority and authenticity of the Scriptures. The memorial had been remitted to the College Committee for consideration, and this committee, after deliberating, resolved unanimously to recommend that the Assembly should not take any action against Professor Smith. When this recommendation came before the Assembly for disposal extraordinary interest was taken in the proceedings, and the large St. Andrew's Hall was crowded all day. Rev. Dr. Kidd, Glasgow, submitted the report. Principal Rainy moved that the Assembly adopt the recommendation of the report to the effect "that it was not the duty of the Church to institute any process against Professor Smith in connection with his lectures recently published; but at the same time declared that they were not to be held as accepting or authorizing the critical theories therein set forth." The motion also called upon ministers and professors to take care that reverence for Holy Scripture should be conspicuously manifest in their writings.

In a long speech in support of the motion, Principal Rainy contended that the present was not a fitting time to enter into the large question that had been raised, and that a Committee of the Church could not satisfactorily deal with the matter. Neither he nor those associated with him had any desire to make things uncomfortable for Professor Smith. The Bible would live triumphantly through all facts established as facts, and all the consequences following from them. Professor Orr seconded. Dr. John Smith, Edinburgh, moved a long amendment, setting forth that the recommendation of the College Committee did not deal with the most serious matter raised by the memorialists, and that, in view of the manifest danger to the peace and prosperity of the Church arising directly from the intrusion of this critical controversy in its present form, the Assembly appoint a large and representative Committee to take account of the whole situation with a view to arriving at such conclusions as shall dispel anxiety and clear the testimony of the Church before the world. Dr. John McEwan, Edinburgh, seconded. Dr. Wells moved that the Assembly resolve to appoint a Committee to confer with Dr. George Adam Smith in the hope that the perplexities be removed. Lord Overtoun seconded. Considerable discussion followed. Professor George Adam Smith addressed the

House, complaining that he had been misrepresented. Amid loud applause he declared--

"From the bottom of my heart I believe in the Bible as the revelation of God to sinful man--a thing which found me long before I found it." On a division, Dr. Smith's amendment was defeated by that of Dr. Wells; and on a further division, the report of the College Committee was approved by 534 to 263 given for Dr. Wells' amendment. This decision, together with the whole attitude in which the Churches stand towards the Higher Criticism in view of their creeds and standards, such as the "Confession of Faith," has been extensively commented upon by the press of the country. There have, of course, been various opinions expressed; but the following extracts will be found as instructive and suggestive of the real state of matters in Scotland as they are undoubtedly plain and incisive in terms. They are both from the Edinburgh Evening News, an ably edited and influential daily of the Scottish capital. The first extract, a leading article, deals with the general question:--

R3041 : page 212

Some of the influential among the clergy are getting alarmed about the Higher Criticism. This feeling found expression yesterday in the Established Church Assembly. Speaking on the indifference of the masses, Dr. Mair attributed it largely to the Higher Criticism. His words are worth reproduction: "The lapsing class cared nothing at all about creeds, but they did care about their squabbling. They said, 'When you have made up your own minds then we may hear you.' The prime cause was the change in the way of regarding Scripture that had arisen largely from scientific naturalism and from the Higher Criticism acting upon an age which worshiped progress and seemed to think that the newest was always best. He condemned reckless unscientific criticism, which only and always did mischief, and it was remarkable that these things percolated down into the lowest classes even. Had the Churches changed in their way of regarding the Word of God?" Dr. Mair has hit the nail on the head. Why should the working classes attend church? In the days of orthodoxy, when the Bible was believed to be an authoritative revelation, preacher and hearer held definite relations to each other. Sheltered behind a "Thus saith the Lord," the preacher could unfold before his hearers, after the style of Jonathan Edwards, a scheme of Redemption, which in essence was a philosophy of history. Man's creation, his fall, the progressive upward movements under supernatural guidance, as exhibited in the call of Abraham, the selection of the children of Israel, the wilderness legislation, sacrificial and ritualistic, typical of the

New Testament revelation--these things formed the staple of orthodox preaching, and gave to human life an organic unity. To the anxious inquirer, with his "What must I do to be saved?" the old divines had a ready and intelligent answer. They could point him to the Cross upon which the Second Person in the Trinity died as an expiation for human guilt. If questioned as to the authority for all this, the orthodox divine could appeal to the Bible as an inspired and infallible record. He could show the organic unity between the Old and New Testaments, and without difficulty could prove from the wilderness legislation and prophetic predictions the transcendent greatness of Christ and the sacrificial nature of his death. What has the Higher Critic to say to the anxious inquirer with his cry, "What must I do to be saved?" The Higher Critic can no longer point to Christ, the Second Person in the Trinity, as the Saviour of sinners. According to the "Encyclopedia Biblica," there was nothing specially supernatural about Christ. The miraculous birth is explained away or ignored, the miracles are attributed to misunderstandings or exaggerations, the supernatural, in short, is reduced to a minimum. Then Professor George Adam Smith has torn to tatters the old Redemption drama, which charmed the heart of John Calvin, Jonathan Edwards, John Knox, Luther, and our own Candlish and Cunningham. According to the Higher Critics, there was no fall, no call of Abraham, no special legislation in the wilderness, no sacrificial symbols of the great sacrifice on Calvary, no predictions of Christ. In a word, the Bible is a collection of mythical stories, from which a preacher may extract a few grains of ethical teaching just as a skillful moralist may extract a few grains of ethical teaching from "Aesop's Fables." The working classes are not fools. They will not attend church to listen to men who themselves are living in a mental fog, men who, if they were honest, would prefer breaking stones on the highway to saturating their souls with hypocrisy for the sake of the loaves and fishes.

[We are quoting the above not endorsing it all. The editor would be very interested in seeing Bible proofs about the "Trinity." He is sure that neither the thought, nor the word Trinity is Scriptural. It is such careless use of the Bible that has given Higher Critics the foothold they have obtained.]

The second--also a leading article--appeared on the day following the decision in the Professor Smith case:--

There is no use mincing matters. The Protestant Church is an organized hypocrisy, and its leaders arrant humbugs. It is actually come to this that if the author of the "Age of Reason" were alive today he would not be spoken of derisively as Tom Paine, the infidel, but the Rev. Thomas Paine, D.D., Professor of Hebrew and Old Testament Exegesis, U.F. College, Glasgow. He would have no difficulty in preaching from a Protestant pulpit. That means that while professing to pin its faith on the Bible as an authoritative, supernatural revelation, the Protestant Church is now willing to tolerate in its pulpits and its professorial chairs men who hold the views of the famous Paine. What were the conclusions reached by Paine? Pretty much the conclusions reached by the Higher Critics who today fill the highest positions in Protestant Churches. In order to justify this assertion it will be necessary to examine the views of the Higher Critics in detail. Let us begin with the first book in the Bible, Genesis. What do the Higher Critics say about that book? For answer let us turn to the article on Genesis by Professor G. F. Moore in the second volume of the "Encyclopedia Biblica." According to Professor Moore, Genesis was written about the eighth century B.C. Consequently, Moses could not be the author. As to its historical value, the Professor shows what he thinks of it by talking of "the legends of Abraham, and especially of Isaac." In a similar strain writes Professor Adam Smith, whose case was before the U.F. Assembly yesterday. Paine in his book gives ground also for believing that Genesis could not be the work

R3041 : page 213

of Moses, and that it was a collection of traditions, stories and fables. Thus both the theological professors and Paine reach substantially the same conclusion. The close agreement between the Higher Critics of today and Paine is still further seen in the article on Historical Literature, also by Professor Moore, who remarks that "the stories of the patriarchs Abraham, Isaac, Israel, and his sons, are told with a wealth of circumstance and a vividness of color which show that we have entered the realm of pure legend." Let us turn to the article "Elijah," and what do we find? At the opening of the article we find the author, the Rev. W. E. Addis, Manchester, writing as follows: "We shall be better able to appreciate his (Elijah's) position when we have examined the legendary narratives in which his history is enshrined." It is the same with Elisha. Mr. Addis here also complains of the difficulty of reaching historic fact on account of the legendary nature of the Biblical account. This is very much the position of Professor Smith. Here, too, is substantial agreement with Paine, who, instead of using the word "legendary," uses the word "romancing." Take a crucial instance, the famous prediction in Isaiah about the Messiah. Here is what Professor Smith says: "Isaiah meant no more than that some one should be born whose character and hopes should be proof that

God was with his people. Whether the promised unborn was an individual or a future generation of Israel it is difficult to make out; but probably the latter is what Isaiah intends." Professor Smith further knocks the feet from the famous prediction by stating that the word "virgin" should be really translated "marriageable woman." That is rather a severe blow at the incarnation as detailed by Matthew. The notable feature is that this is precisely the theory of Paine, who, if alive today, instead of being persecuted as a base infidel, would be drawing a handsome salary as a professor of theology in the U.F. Church. Dr. Rainy justifies this kind of tomfoolery on the plea that the question about the authenticity of the Bible is under grave discussion, and that we had better wait for light. That is to say, the Church is no longer the witness of God upon earth, but a huge debating society, in which large salaries are paid to those who set themselves to destroy the creed to which they have subscribed. The proceedings of yesterday confirm us in our old opinion, that the Church has become a colossal sham, and the clergy a band of sleek-faced Jesuitical trimmers, whose moral obliquity is only equalled by their intellectual dishonesty.

====================

R3042 : page 213

THE NEGRO NOT A BEAST.

A BROTHER sends us with the following questions, a book now having an extensive sale in the South, and calculated to stir up strife with its teaching that the negro is not human, but a beast. Our answers review the statements of said book.

(1) Question.--Are there any grounds for the belief of some that the negro is one of the lower animals, in the Scriptures called a "beast" and created, like the other beasts, prior to the creation of Adam, who was the first that was called a man?

Answer.--Of course whoever advances such a theory must at least fancy that he has proofs to support it, and frequently the wish to find such proofs misleads the judgment and causes the individual to accept as proofs, matters which would not be proofs if regarded in an unprejudiced manner. In our opinion there are no such proofs, but strong testimony of the Scriptures to the contrary. Science has proven that somehow the Creator has fixed boundaries and limitations which hinder the different species from intermingling. Even where the species closely resemble each other in many respects, as for instance, the horse and donkey, the dog and the cat, a cross-breed with powers of propagation cannot be secured. This law, which it is well known obtains throughout the animal kingdom, should in all reason be applicable to mankind; and hence, if whites and negroes were of different species they could not, by commingling, produce offspring capable of propagation. Briefly stated, this is the scientific side of the question, which cannot be set aside by any amount of sophistry or theorizing. It will stand as a fact after the theorizing is dead. From the Scriptural standpoint the answer is equally specific. Note the Apostle's words, "God that made the world and all things therein...hath made of one blood all nations of men for to dwell on all the face of the earth,"--Acts 17:24-28.

MISCEGENATION NOT SCRIPTURALLY A CRIME.

(2) Question.--Those who take the view I mention, claim that Cain's sin consisted in marrying a negress, and that it was for this reason that God would not accept his sacrifice. It claims also that the crime of all nations, leading to their degeneracy and divine disfavor, has in every instance been the commingling of the white "man" and the black "beast"; and that the different colored races, yellow, red, brown, are the result of these admixtures, and that hence heathendom prevails amongst the various colored races, while Christianity prevails amongst the whites. What answer would you make to this proposition?

Answer.--The proposition is wholly illogical. It is not true that divine favor has gone with the whites exclusively, and against the blacks and other colored races; civilizing the whites and barbarizing the others. If civilization and barbarity are to be the tests entirely, we have only to take in a wide scope of history to see the fallacy of the view presented. Eighteen centuries ago the white peoples of Europe, with their straight silky hair, were savages, idolaters, barbarians--far more degraded than were the millions of India and the millions of China at the same time. This disproves this theory at a glance.

Furthermore, the Children of Israel, who for eighteen centuries before that had been the favored people of God, and respecting whom it was written, "You only have I known (recognized) of all the families of the earth," are not a fair skinned and straight and silky haired people. Their hair is quite

R3042 : page 214

kinky, and their skin is quite swarthy, altho they also are a part of the Caucasian race. Furthermore, we notice in the case of that nation that whereas they were subjects of divine favor for eighteen hundred years, and then became objects of divine disfavor for a similar period, it was not because of their having intermarried with blacks, but for a very different reason --because of their rejection of Messiah. This proves that alienation from God which constitutes the heathen "strangers, aliens and foreigners," was not because of intermarriage with the blacks.

If those who favor this theory should persist in saying that all who are strangers from God and from the commonwealth of Israel, were rejected and utterly cast off because of impurity of blood through negro admixture, let us reflect further that these Gentile nations include our own forefathers, the barbarians of Europe. And let us further reflect that however cast off they were, and from whatever reason they were cast off, their debt, their penalty, was paid by the great ransom sacrifice which our Lord Jesus gave--not for the Jews only, but for the Gentiles also, by which we, who were once aliens and strangers and foreigners, have been brought nigh to God, and granted the privilege of becoming his sons.

But the entire argument is fallacious. Their conjecture respecting Cain's transgression is trumped up based upon a slight imperfection in the translation of our common version Bibles, which read, "If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire and thou shalt rule over him." (Gen. 4:7.) This latter statement is still further twisted out of shape to prove the point by making it read, "Unto thee shall her desire be, and thou shalt rule over her," and making the "her" apply to the negress, whom Cain is supposed to have accepted as a wife. On the contrary, the Scriptural account shows that Cain had no wife at the time of this injunction. It was subsequent to this that Cain went and dwelt in the land of Nod, on the east of Eden, and knew his wife, and she conceived. (Verses 16,17.) Cain's wife was undoubtedly one of his sisters, for such was the custom of early times, nor was it necessary to bar by law intermarriage between blood relations. The necessity for this at the present time lies in the fact that the race has greatly degenerated, and that the idiosyncrasies of one family need to be offset by different peculiarities of another--and sound advice is that all mating should be between those of dissimilar temperaments. In the present run-down mental and physical condition of the human family in-breeding tends to produce insanity and physical degeneracy, while interbreeding gives better results, by scattering and offsetting the weaknesses of each tribe or family.

There is nothing said respecting any sin on Cain's part up to the time he became jealous of his brother, and his murderer. He did entirely right to bring to the Lord the offering which he did bring of the fruits of the ground; nor was the Lord displeased with this. The fact that Abel's offering was accepted while Cain's was rejected, should have been understood by him as indicating the kind of sacrifice which would be best pleasing to the Lord, and straightway he should have procured and presented animal sacrifices: then, undoubtedly, his would have been as truly acceptable as Abel's. The Lord from the very first wished to teach his creatures that the only reconciliation for sin would be through the shedding of blood; thus he foreshadowed to them the great sacrifice for sin--the blood of Christ. "Without shedding of blood there is no remission."

Cain should, therefore, have congratulated his brother Abel, and have been thankful for this clear manifestation of what kind of a sacrifice would be pleasing to his Creator; but instead we are told that he was wroth, angry. It was for this anger that the Lord reproved him as the context clearly shows. The Lord said to Cain in substance: Why are you angry? Do you wish to bring me a sacrifice? Are you angry because I have shown you the kind of sacrifice which I wished to receive? Are you jealous because this manifestation of my wishes came to you through your brother? Evidently you are in a wrong condition. If you would do the acceptable thing, would you not be accepted as well as Abel, and your sacrifice as well as his? And if now that you know what would please me you do not do so, would it not prove that sin lies at the door, that your heart is not right? Then follows the twisted statement which we here give from Leeser's translation--"If thou doest not well (now that you know what my will is) sin lieth at the door, and unto thee is its desire, but thou canst rule over it;"--you can get the victory over this wrong attitude of mind if you but so desire. But instead of getting the victory over his jealousy, Cain permitted it to grow; and getting into an altercation with his brother the envious, murderous feelings of his heart gave vent to the blow which made him the first murderer.

The Scriptural evidences are wholly against the theory mentioned in the question. Take, for instance, the fact that Moses married a negress, and had children by her. According to the theory we are criticising this would have been an unpardonable sin in God's sight, a carnal union between a man and a beast. According to this theory Moses would have been rejected utterly from divine favor. But what do we find? Quite to the contrary. It was after this marriage that God chose Moses to be his representative and the leader of his people out of Egyptian bondage. Moreover, it was when Moses' brother Aaron and his sister Miriam, especially the latter, upbraided him for his marriage to a negress, that the Lord defended him in the matter, and smote Miriam with the plague of leprosy as a punishment for her improper conduct and language respecting this subject. (See the account, Num. 12.) Zipporah was an Ethiopian, described in the Hebrew text as a Cushite. Ebed melech, also an Ethiopian, was one of King Zedekiah's household, and be it noted that he was both thoughtful and zealous for the Lord's prophet, Jeremiah, and was the commander of the thirty men who delivered him from prison (Jer. 38:7-12.) Hence the argument of those who claim that the negro is devoid of organizing intelligence or ability, except as he may have an admixture of white blood, is shown to be fallacious.

We have already quoted from the Apostle Paul that all nations are mentioned as of one blood; and this again borne out by his statement that those who

accept Christ, whether Jew or Gentile, barbarian or Scythian, bond or free, are "all one in Christ Jesus." --Gal. 3:28; Col. 3:11.

The Ethiopian eunuch to whom Philip was sent with the messages of salvation was unquestionably a black man--"Can the Ethiopian change his skin?" (Jer. 13:23; Acts 8:27.) We find no suggestion on Philip's part that this Ethiopian was not a man, but a beast; but quite to the contrary, he was ready to preach the Gospel to him and to accept him as a brother in Christ upon his confession of faith.

The Queen of Sheba who visited Solomon in the height of his glory is presumed to have been a negress: the present Emperor of Abyssinia claims to be a descendant of Solomon by this Queen--he is a black man, and an able warrior and general, as the Italian army, attempting to invade his country a few years ago, learned to its cost--its serious defeat. Solomon is presumed, by some, to have referred to the Queen of Sheba in his Songs or Canticles 1:5,6.

HOW SHALL WE ACCOUNT FOR RACIAL DIFFERENCES?

(3) Question.--If the foregoing is not the solution of the racial distinctions amongst men, what would you suggest as a reasonable explanation?

Answer.--From the Scriptural standpoint we must and do recognize all of the human family as one race, of which father Adam was the original head; a later head being Noah. Accepting as we do the Bible narrative of the flood (and it is confirmed by similar, though less explicit, narratives amongst all ancient peoples) we need not go back of Noah and his family in seeking a cause for the differences. Taking Mt. Ararat as the central joint from which post-diluvian humanity spread itself over the earth, we may reasonably suppose that his three sons and their posterity went in different directions, the one northward, the other southward, and the third eastward. There is a general concensus of opinion that it was Ham who went southward, and whose posterity afterward peopled Africa; that it was Shem who remained near the Mediterranean and became the millions of Armenia, Persia, Assyria, Egypt and India; and that Japheth went northward and eastward, and that his posterity is represented in the Turks, Russians, Chinese, etc.

In attempting to account for the wide differences between whites and blacks, and the lesser differences between these and the yellow, brown, and red, we are treading upon uncertain ground,--as all ground must be in which our imperfect knowledge and imperfect reasoning powers have not inspired direction from the Lord's Word. Hence it should be understood at the outstart that all that we or others can do is to guess on this subject--respecting the differences in shape of head, color of skin, shape of eyes, peculiarities of hair, the nose, lips, etc. Undoubtedly, the climate and the soil have much to do with these differences, just as they have much to do with changes in vegetation. For instance, the apple which reaches so great a degree of perfection in a cold climate, if transferred, even gradually, to a warm one will do poorly, and if it does not die out entirely will at least undergo a transformation, in harmony with the change of soil and climate. The same is noticeable in the quince, the plum and the grape, the orange, etc. Is there more difference between the different races of human species than between the different kinds of grapes--some sweet, some sour; some larger, some smaller; some round, some oblong, some pear-shaped; some white, some green, some reddish, some purple; some with solid meat, some half full of juice, some with seeds and some without? Yet it is not questioned that all grapes are of one family.

Again, consider the dog species. Some are sleek and some are rough; some are very woolly and some are without hair; some white, some brown, some tan; some large, some small, etc. Does any one dispute that all dogs are of one species? Appropriately we find that locality and climate and the kind of food subsisted upon had much to do with these differences. True, we see dogs in various countries of different breeds, now, yet we recognize each breed as having had originally a distinctive home: as for instance, the St. Bernard of the Alps, the Spitz of the Artic regions, the Scotch terrier, the Collie and the Newfoundland --each had its own place, and was developed under peculiar conditions, which for the time kept it separate from others. We are to remember that for long centuries neither dogs nor their masters roamed the world over as at present, but were content with their own home country, which, with its peculiar conditions, and customs, gradually fixed certain characteristics of thought, manner, language and outer appearance. As a consequence, an experienced eye will know a Scotchman fresh from his native heath as quickly as he would recognize his dog. And the same with other peoples.

When we find that Europe, which was settled much more recently by its present inhabitants, has in so short a time divided itself into so many different nations, and when we remember that Europeans have stirred and commingled with each other far more than the peoples of other parts of the earth, it helps us to see how gradually, through many centuries, other peoples have undergone still greater changes.

In considering this matter we are not to forget the strong pre-natal influence of the mother's mind upon her offspring,--co-operating with the influences of climate and soil. To illustrate: Suppose a missionary and his wife removed to China; not only would the influence of the climate and soil be manifested upon themselves, but the same would be still more manifested in their children. Whoever will give careful attention to this matter will notice that each succeeding child born in that foreign country will have increasingly more resemblance to the Chinese--the hair, the skin, the shape of the eyes, and in general all features will bear closer resemblance with each succeeding child. We can readily suppose that if so much change occurs in a few years, ten or twenty centuries under similar conditions would turn any white people into regular Chinese, even supposing there were no intermarrying. The mother, while carrying her unborn child, has continually before her the Chinese type of countenance--eyes, hair, color, etc., and the continual impress of these upon her mind could not fail, according to the law of our being, to influence her offspring in the manner noted.

R3043 : page 216

Indeed a traveler, a scientist, has lately reported to the civilized world that he found in China a district where there were ruins of a very ancient Hebrew temple, and tablets in Hebrew. The people of the district informed him that they had a tradition that their fathers once spoke and understood the language of the tablets (Hebrew), had emigrated thither many centuries before, adopting the Chinese customs and language and, gradually, their appearance also.

The effect would be similar in India. Undoubtedly the stronger contrast between the white and the black would require a longer time to be brought about; but we should expect that neither of these extremes fairly represented the original, if we may judge of Adam, Noah and Abraham by the only nation whose ancestors can be traced unblemished back to these heads of the race,--the Jews. We may suppose that they were neither as white as some of us, nor as black as the negro, but of a swarthy, tawny color. If this be true, the extreme whiteness of some peoples is not to be considered the original standard, but a deflection on the one side, as the negro and others are deflections on the other side. We are not to forget, either, that Africa is inhabited by various tribes or nations of negroes--some more and some less degraded than the average. Those brought to America as slaves were of various tribes;--from among whom we doubt not the Lord is making choice of some for the prospective "Royal Priesthood."

While it is true that the white race exhibits some qualities of superiority over any other, we are to remember that there are wide differences in the same Caucasian (Semitic and Aryan) family; and also we should remember that some of the qualities which have given this branch of the human family its preeminence in the world are not such as can be pointed to as in all respects admirable. Indeed we can not but wonder whether if the Gospel had been sent into Asia instead of into Europe it might not have found amongst the people of India a soil much more naturally adapted to the development of the peaceable fruits of righteousness. However, that the Gospel was divinely directed into Europe is most manifest (Acts 16:6,9), and sooner or later we shall see the full meaning of this divine providence. Perhaps the Lord intends to show that as typical Israel was a stiff-necked generation, so also spiritual Israel will be taken from amongst similar classes; and all the more show forth the power of the truth, by taking the elect Church chiefly from amongst the most quarrelsome, aggressive, selfish and dominating of humanity, and transforming these through the power of the truth into exemplifications of patience, humility, love and peace. The secret of the greater intelligence and aptitude of the Caucasian undoubtedly in great measure is to be attributed to the commingling of blood amongst its various branches; and this was evidently forced in large measure by circumstances under divine control. It remains to be proven that the similar commingling of the various tribes of Chinese for several centuries would not equally brighten their intellects; and the same with the peoples of India and Africa.

NOAH'S CHARACTER AND HIS "CURSE" UPON HAM.

(4) Question.--Those who hold that the negro is a beast deny that he is the offspring of Noah's sons, and claim that the curse of Noah was not upon Ham, but upon one of Ham's sons, Canaan. They belittle Noah's curse, by saying that it was the senseless babbling

R3044 : page 216

of a drunken sot. What say you on this point?

Answer.--Those who use such language evidently are not familiar with the subject sufficiently to discuss it at all. The word "curse" is used by Noah after the same manner that God is said to have cursed the earth, and cursed mankind; from which curse man was redeemed by our Lord. The word "curse" here is used in the sense of penalty, retribution, and not in the sense of an imprecation or a profane denunciation. God declared man to be under the sentence of his divine law,--a death-sentence "curse" or penalty. Noah declared, prophetically, that Ham's characteristics which had led him to unseemly conduct disrespectful to his father, would be found cropping out later, inherited by his son,--and prophetically he foretold that this degeneracy would mark the posterity of Canaan, degrading him, making him servile. We are not able to determine to a certainty that the sons of Ham and Canaan are the negroes; but we consider that general view as probable as any other.

Respecting Noah: It is a great mistake to charge him with being a drunken sot, and thus slanderously to set forth in a disreputable light one whom the Lord esteemed. (See Ezek. 14:14,20.) The fact is that the conditions after the flood were so different from those which preceded it that Noah was probably ignorant of the fact that the changed atmospheric conditions produced a ferment in the grape juice, giving to the liquor alcoholic and intoxicating qualities. We have not the space here to consider the wonderful change in climate, etc., which occurred at the time of the flood; but everything connected with the narrative supports our conclusion that Noah drank of the fruit of his vineyard in ignorance of its stupefying qualities. See our issue of Nov. 15, 1899.

OTHER INCONSISTENCIES IN THE ARGUMENTS REVIEWED.

(5) Question.--When Jude says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" (Jude 11), has it any bearing on this negro question?

Answer.--It has no bearing upon this question in the interest of the theory which we are opposing; but it has decided force in opposition to it. The Apostle Jude (Thaddeus--Matt. 10:3) mentions Cain, Balaam, and Core. The sin of Cain was hatred of his brother--murder; the error of Balaam was love of reward, so that he was willing to do evil to obtain it; the gainsaying of Core was his rebellion against divinely instituted arrangements. The Lord's people are to note all of these wrong courses and to avoid them all.

We trust that we have answered the questions satisfactorily, and have thoroughly disproven the theory under examination. We will, however, notice a few other points made in the pamphlet: for instance, the negro is blamed with being peaceable and submissive, and his white brother is credited with being of a higher order, because he is unsubmissive and warlike.

R3044 : page 217

Is it not a fact that in these particulars, if true, the colored man resembles Abel, and the white man Cain?--that the colored man resembles Jesus, and the white man Nero?--that the colored man resembles Moses, and the white man Pharaoh? If the negro is more peaceable by nature, he is that much by nature nearer to the standard which the Christian, as a new creature, is to copy. But we dispute the proposition entirely.

It is argued further that in Jonah 3:8, the word "beast" refers to the negro because it says that both "man and beast" were commanded to wear sackcloth as the sign of humiliation before God, and that it would be inappropriate for cattle and sheep. But this argument loses any little force it at first seemed to have, when we read in the preceding verse that "herds and flocks" were to participate in this fast before God.

The argument drawn from Exodus 19:13, that the beasts referred to had hands is easily answered by showing that the Hebrews used the word hand for beasts as well as for man. The Hebrew word rendered hand in the citation is yad; and the same word is used in I Sam. 17:37, where it is rendered "paw"--"The paw of the lion and the paw of the bear."

The writer makes a point of the use of the word "beast" in contradiction to the word "cattle." But if we refer to Young's Concordance under the head of "beast" we find the word behemah, which, while the general word for cattle, is rendered beast more frequently than cattle. The distinctive word for beast, not rendered cattle, is (Hebrew) chai, and its signification is "living creature." Chai is used in Ps. 104:20, and the description of verses 21,22, shows that it refers, not to man-eating negroes, but to lions, and such wild beasts. The lack of candor on the part of the author of the pamphlet criticized, is shown by the fact that in one place he accuses the negro of being too peaceable, while in another place, to suit his theory, he makes of him the man-eating wild beast of the Old Testament.

===================

R3044 : page 217

OBLIGATIONS TOWARD FELLOW-MEN--IN THE DECALOGUE.

--EX. 20:12-17.--JULY 20.--

"Thou shalt love thy neighbor as thyself."--Mat. 19:9.

AS THE FIRST four commands of the Decalogue note man's first obligation and responsibility to his Creator, so the remaining six mark out his responsibilities toward his fellow-creatures. We can, undoubtedly, gain some valuable lessons in the study of these commands given to Israel at Mount Sinai, constituting the basis of the Law Covenant: nevertheless, it is proper, especially in view of the gross misunderstanding prevalent upon the subject, that in considering these commands Christians should remember that they were not given to them, but to the Jews; that as we have a New Covenant so we have a new law as the basis of that Covenant, as well as a new Mediator. Old things have passed away and all things have become new to the new creature in Christ Jesus, whether Jew or Gentile. The profitable lessons we may learn through the study of these commands given to others, are of the same kind as the lessons we learn in studying the various types and ceremonies of that Jewish Covenant, which the Apostle assures us were but shadows of good things coming after them. (Heb. 10:1.) We have the good things, the spiritual things, the higher things; nevertheless, we learned to appreciate these higher things the more by noticing their types and shadows and by contrasting them with the higher things. For instance, altho we study the things written in the law concerning the typical day of atonement, and its sacrificial ceremonies, etc., we do not do so with a view to repeating those sacrifices of bulls and of goats which can never take away sin; but with a view to seeing the more clearly the full force and meaning of the better sacrifices, the anti-typical, which do take away the sin of the world. So with the Ten Commandments. God would not address these to any member of the house of sons, adopted into his family and begotten of his spirit, because they would be inappropriate to such, and really be a denial on God's part that they had become sons or that they had his spirit; for "If any man have not the spirit of Christ he is none of his," and certainly the man begotten of the holy spirit, possessed of the mind of Christ, would no more need to be told that he should do no murder, that he should not steal, etc., than that he should not take God's name profanely. None of these things would anyone begotten of the spirit of God be disposed to do; and, hence, it would not have been appropriate in God to have made that Jewish Law the basis of the Covenant into which he has invited the Church to enter, as children, heirs of God, and joint-heirs with Jesus Christ their Lord, if so be that they suffer with him.

The first of these commandments taught the Jew the sacredness of the family relationship--that the children should honor the parents, which implies that the parents should not only so instruct their children, but that, so far as possible, they should strive to live before them such lives as would reasonably call forth such respect, obedience, honor. A promise of long life is attached to this commandment. We may esteem on general principles that children obedient to their parents would be the more inclined to be obedient to the laws of their country and to the laws of their Creator, and that such obedience would be favorable to old age. But we are not certain that there was not more than this intended. The words, "That thy days may be long upon the land which the Lord thy God giveth thee," would seem to connect this promise with Israel's possession of the land of promise. And if we have reasoned logically that obedience to parents would lead to obedience to God, we may reason reversely that Israel's disobedience to God which resulted in their various captivities, taking them out of the land of promise, and finally in their

R3045 : page 218

complete banishment from that land, means that this lesson of obedience to parents was not well learned, and that this reward of continuing in their own land was therefore taken from them.

If we would seek a higher meaning for this commandment, under the law of love, its first meaning to the Lord's people would be that they should honor their Father in heaven, and the Abrahamic Covenant under which they have been begotten to the new nature. (Gal. 4:22-31); and such honor to God and such respect for their covenant with him are certainly the terms upon which they may hope for a share in the heavenly Canaan with its eternal life. And in proportion as God's people reverence him and honor him in word and in deed the influence of such lives upon their children should be weighty, and should call forth their respect. They should seek to rule their own homes in love, remembering, nevertheless, the Lord's admonition, "A man's foes shall be they of his own household." They need not be surprised if, despite their every effort to do good and properly to inculcate duty, the influences of the world and its false views of matters, should make their homes very different from what they would prefer.

"Thou shalt do no murder"--the Revised Version rendering--is much to be preferred to the Common Version, "Thou shalt not kill." Murder is always wrong; killing is sometimes right, sometimes duty. The life of the lower animals was given to man according to his necessities (Gen. 9:3), but we deprecate that which is misnamed sport--the destruction of birds and beasts and fishes wantonly--for no good purpose, but merely to gratify a savage desire to take life. That this command was not intended to prohibit the taking of human life under certain circumstances is evident from the fact that the same law made provision for the killing of murderers.

To the Church, the new creatures in Christ, a still higher law governs on this subject. Our law of Love, the New Command, covers it completely. He who loves his neighbor will surely not murder him. But our Teacher gave a still higher thought respecting this feature of the law, and the way in which we, his followers, should view it, when he declared that for one brother to have hatred toward another was to have the murder spirit--the spirit which, under certain conditions, might lead to murder. According to this definition the person who angrily wishes that another were dead commits murder in his heart. On the contrary, the spirit of love wishes well to the neighbor --yea, even tho he be an enemy, desires that he may come into harmony with the Lord, and ultimately attain life everlasting, and so desires these things as to seek by word and act to render him any assistance possible.

The third of these commands, "Thou shalt not commit adultery," was greatly magnified by our Lord's declaration to the effect that evil desires, tho not accomplished for lack of opportunity, were as really violations of this commandment as tho the act had been committed. How the magnifying glass of the Law of Love enlarges and intensifies the words, the acts, the thoughts, of life! There is in this a lesson of purity of thought which should be profitable to all the Lord's people; for altho we are not in the flesh but in the spirit, as new creatures, and in our trial or judgment, nevertheless, the new mind deals with and operates through the mortal body, and must continually strive to bring it into the fullest subjection possible. Hence, it is valuable for us to know just how the Lord esteems such matters, that we may put the greater guard upon the very thoughts and intentions of our hearts. We may be sure that it was not of accident that the Apostle wrote respecting the wisdom from above, "first pure." Our own purity, in the sense of our justification by faith, comes before we can have any standing or relationship with the Lord or be begotten into his family; and this same purity which is made the foundation of the new life, and given to us reckonedly, must be appreciated by us and lived up to as closely as possible. And the clearer view we get as to what constitutes impurity in the Lord's sight, the better will we be able so to regulate and govern our mortal bodies, our acts, our words, our very thoughts, as to bring them into as close conformity to the will of God as possible.

Another thought in connection with this command, is given to us as new creatures. We have been betrothed to our Lord, and to him as our Bridegroom we owe full allegiance--whether we regard this from the standpoint of the Church as a whole, or from the standpoint of each individual united with the Lord. From this standpoint, as the Lord's betrothed we are to be uncontaminated, unadulterated--separate from the world. "Ye are not of the world, even as I am not of the world;" "I have chosen you out of the world."

The fourth of these commands, "Thou shalt not steal," is of much greater depth and breadth than many are inclined to suppose. In the light of the New Covenant and its law of love, stealing may properly be understood to apply to the defrauding of a neighbor, friend or enemy, in any manner--depriving him of his rights or liberties as well as of his money or property. It would apply also to the stealing of a good name from another, as Shakespeare has pointed out. This command would be infracted, in the light of the Law of Love, by any transaction in which a neighbor would be worsted in a bargain, provided anything had been secreted or any deception calculated to warp his judgment in the making of the bargain had been practiced. From this standpoint there is a great deal of "respectable" stealing done today;--not only by misrepresentation of the goods by shopkeepers and by untruthful advertisements, but also amongst dealers of stock exchanges who, directly or indirectly, throw out wrong information to mislead, and by others in fraudulent organizations whose financial standing, etc., is often grossly misrepresented to enable the organizers to steal from those who become the purchasers of the stock at more than its real value.

The Law of Love is very difficult to apply to business under present conditions; but it always insists upon absolute fairness and truthfulness in respect to all statements made. It is not incumbent upon us, however, after making known the facts in any matter,

R3045 : page 219

to either directly or indirectly force upon others our opinions or judgment in respect to the value of the facts explained. We may safely allow other men to use their judgment, while we use ours, when we have told them frankly the truth in regard to any matter.

The fifth of these commands, altho it does not directly prohibit false statements, does necessarily prohibit any statement which would mislead a neighbor to his injury, and herein we see a superior wisdom in the light of this command. I might make a declaration that at a certain hour I will do a certain thing. I am at full liberty to change my mind and not to do that thing, provided my conduct in this shall not injure my neighbor in any sense or degree. To whatever extent our testimony on any subject would be inclined to lead friends or neighbors or anyone to take any course which would be injurious to themselves or others, and which they would not otherwise have taken, to that extent we are bound under the Law of Love. We may do all the good we please to a neighbor, but we may do him no injury. This is the spirit of the Apostle's injunction that we say, "If the Lord will" we will do thus and so. We are to consider the Lord's will in all we undertake, and his will in brief, is that we honor him and do good, not evil to fellow men.

False witness applies to the telling of lies, but it goes deeper than this and applies to any misrepresentation, whether it be by direct statement or indirectly by such a statement as would permit a wrong inference to be drawn. Indeed, amongst refined people this subterfuge, by which they palliate their consciences, and at the same time gratify their spiteful hearts, is very common. One may even bear false witness by the nod of his head, by the shrugging of his shoulder, or by silence--if a misstatement be made in such a connection that silence might be understood to mean consent. If a Jew, a member of the house of servants under Moses, the Mediator of the Law Covenant, was required to be particular upon this point, how much more particular should all be who essay to be members of the house of sons, under the New Covenant and the New Mediator! Does not the New Covenant Law of Love go still deeper on this point? It surely does. It prohibits in specific terms, not only the speaking of untruths in respect to a neighbor, but the speaking of anything concerning him that would be to his discredit, even tho it were true--unless under certain circumstances which Love could fully endorse--if the testimony were required by a court of law, or if the testimony were necessary for the protection of another from injury. And even in such cases as little of derogatory truth as possible should be uttered, and it only in love. The Apostle's word on this subject is, "Speak evil of no man."

There is no point, or feature, of the entire Law of Love, as it bears upon our relationship to fellow-creatures, that needs more of our attention than this point. It seems difficult for Christians to learn thoroughly the Master's lessons, that, if they have anything unpleasant to say respecting a brother or sister, any criticism of the private life or affairs to offer, it should be offered to him or her alone and not to others.

Perhaps on no other score does the Adversary succeed so well in doing mischief amongst the Lord's people--in planting roots of bitterness, producing misunderstanding, anger, malice, hatred, strife and other works of the devil. Let us permit love to do her perfect work in this relationship to our fellows.

A difference is to be observed in respect to criticisms of doctrines publicly uttered. The criticism of an error should be as publicly made as the error was publicly set forth, if it be of importance. The thing then to determine would be our liberties and responsibilities, and we might have neither. But if we possessed both our criticisms should be only in love, not in boastfulness but in humility; desiring only to serve the truth and the brethren. Humility will suggest, too, that we be sure we are right before proceeding to criticize. Even then some points of truth can generally be approved while the points of error are being criticized.

The sixth of these commandments, and the last of the whole, deals with covetousness. As the last it stands in an important place, and when fully appreciated

R3046 : page 219

is seen to have a bearing upon all the other commandments. Covetousness implies discontent. It, therefore, generally lies at the bottom of slander, false witness, theft, adultery, murder, and disobedience to parents. Indeed, in some respects we may suppose that it lies at the bottom of any disloyalty to God also. Was it not covetousness on the part of Satan which first led him to disloyalty and sin?

In becoming new creatures in Christ we are supposed to eradicate from our hearts everything that could in any sense of the word develop into covetousness --by the consecration of our wills, our hearts, to the Lord, by the acceptance of his will as instead of our own. From this standpoint, as the Apostle declares, "Godliness with contentment [absence of covetousness] is great gain." Indeed, viewed from the proper standpoint of the new creature, we have nothing to covet, because in becoming the Lord's we have become joint-heirs with our Redeemer to all the riches of divine grace, so that the Apostle could say, "All things are yours...and ye are Christ's, and Christ is God's."

But let us as new creatures, remember that covetousness can come into a heart otherwise pure, and defile the whole, as we see illustrated in the case of Satan, so that of all the things which we need to guard against most carefully this is one of the chief. All the graces of the spirit are opposed to covetousness --meekness, gentleness, brotherly kindness, love, all forbid that we should covet the things of our brethren or the things of the world. Rather, thankfulness should so fill our hearts--gratitude for the manifold mercies and blessings already received, that there will be no room for a covetous thought. True, the Apostle, in our Common Version, is made to say, "Covert earnestly the best gifts" (I Cor. 12:31), but it would be a great mistake to suppose that the Apostle taught that the Lord's people were to covet positions of influence in the Church. We are indeed to desire

R3046 : page 220

to have, to enjoy and to use in the Lord's service, as many talents and gifts as possible, but we find the very reverse of the Apostle's thought and teaching that we should covet the honors or possessions of one another. This seems to be a danger point with many, and when we remember that it has proven to be the wreck-rock for many, it behooves us to be extremely careful to covet merely the Lord's favor and the gifts and talents by which we can best serve one another and not ourselves.

THESE MANY YEARS.

--DEUT. 8:2.--

"These many years! What lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess.
How faithful he, through all my griefs and fears
And constant murmurings, these many years!

"God of the Covenant! From first to last,
From when I stood within that sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And naught but goodness all the way appears,
Unmerited and free, these many years!

"Thy presence wrought a pathway through the sea;
Thy presence made the bitter water sweet;
And daily have thy hands prepared for me
Sweet, precious morsels--lying at my feet.
'Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years!

"What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand has brought a pure and full supply,
And, by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written 'Pardoned!' all these many years!

"And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briers was my spirit trained
To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

"Lord, what I might have been my spirit knows--

Rebellious, petulant, and apt to stray:
Lord, what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears
As back I look upon these many years.

"Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing Salvation through the vale of death--
To where the palm, the golden harp appears,
There to rehearse thy love through endless years."

===================

R3046 : page 220

WORSHIPPING THE GOLDEN CALF.

--EX. 32:1-6, 30-35.--JULY 27.--

"Thou shalt have no other Gods before me."--Ex. 20:3.

THE TEN COMMANDMENTS became the foundation, or basis, of the Law Covenant between God and Israel--Moses being the Mediator. These commandments were written on parchment, and added to them were about seventy enactments, or explanations in accord with them, based upon them, and these all, recorded in Exodus 20-23, constituted what was termed the Book of the Covenant. After the people had assented to the Law and the Covenant based upon it, Moses killed an animal, which represented himself, the Mediator of that Covenant, and he sprinkled the blood of the animal upon the Book of the Covenant, which represented the Lord and his faithfulness to all of his promises; and he sprinkled of the blood also upon the people--probably not upon the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. Thus in type, or symbol, Moses stood pledged to God on behalf of the people, and to the people on behalf of God that the provisions on both sides should be carried out.

It was after this solemn and significant ceremony, that by the Lord's direction Moses went up into the mountain as the people's representative--for communion with the Lord, and to receive from him the Decalogue written on tables of stone, which the Jews traditionally claim were of sapphire. His mission lasted forty days.

This absence of their leader, in whom they reposed great confidence, might have resulted in great blessing to the Israelites had they been in a proper condition of heart. Altho, under the circumstances, forty days--nearly six weeks--would seem to be quite a considerable absence, without communication, it might have had the effect of impressing upon the minds of the people the fact that, after all, not Moses but God was their leader, and that he had merely used Moses thus far as his servant, and that if anything had befallen this servant the Lord, who had begun the good work of their deliverance, in fulfilment of the promises made to Abraham, Isaac and Jacob, was abundantly able to provide them another leader, and that nothing could have happened to Moses aside from divine foreknowledge and ability to prevent. This would have been a great lesson of faith and patience, beneficial to them for the remainder of life. But, instead, they had "an evil heart of unbelief," which quickly forgot the Lord's deliverance from the Egyptians, his leading through the Red Sea, the destruction of the hosts of Pharaoh in pursuit of them, the Covenant promise which he had just executed with them, and the manna which they were gathering daily; all these mercies of God were evidently underestimated--not fully and rightly appreciated, and their measurable unthankfulness and ingratitude became the basis of their fall into sin and idolatry, in gross violation of the covenant they had just made.

Ingratitude toward God would naturally mean ingratitude toward the servant whom he had used for their deliverance; hence the disrespectful language in which they referred to their great deliverer as "this

R3046 : page 221

Moses, the man that brought us up out of the land of Egypt"--the man who was to lead us into the land of promise, and who now has gotten lost himself in the mountain. The wide difference between the character and disposition of Moses and that of the majority of the Israelites is shown by the fact that at this very time, while they were thus speaking lightly of him, Moses was importuning the Lord for them. The Lord made known to Moses in the mountain that Israel had gotten into serious sin, and by way of testing his fidelity as their appointed mediator, whose blood had typically sprinkled the people and thus pledged itself on their behalf, the Lord proposed to him the blotting out of the entire nation of Israel, and the taking of Moses as the seed of Abraham, Isaac and Jacob, and the head of a new nation. But faithfully Moses had plead for those whom he represented. He thus showed himself a worthy type of the great Mediator of the New Covenant, Christ Jesus our Lord, who has made mediation for the sins of the people--reconciliation through his blood.

The conduct of the Israelites in this matter shows up the weaknesses of the fallen human nature. They wanted to worship, and they desired to gratify this natural inclination in connection with fallen tendencies. They would worship God, but they would have an outward emblem or sign representing him--additionally, no doubt, they craved some gratification of lewdness and licentiousness, which were marked elements of the idolatrous worship of Egypt, with which for a long time they had been in contact. They appealed to Aaron, Moses' brother, as second in command of the host--telling him of their religious sentiments, their desires for worship, their need of some external sign or representation of God, and that this was the more necessary in view of the long absence of Moses and the possibility that he would never return to the leadership, and that the people must have something upon which to center their attention, either a living man representing God, or an idol, an image, representing him, etc., etc. The weakness of Aaron, in contrast with the strength of his brother Moses, is very markedly shown in this incident, and clearly exemplifies the wisdom of God in the choice of Moses to be the leader of the people, even tho at the outset the latter in meekness ignored his own abilities and suggested to the Lord his brother Aaron for the leader.

Whether Aaron really entered into the spirit of the people, and concluded with the leaders who appealed to him that it would be the wisest thing to make the image, or whether he did it as an expedient to hold the people in check until Moses' return, by conceding the demands which he really did not approve, we are unable to determine. It is possible that his course in calling for the earrings, etc., was first of all with a view to dissuading the people from the course suggested, by making it cost them considerable sacrifice in the way of their personal adornments. It may be, too, that he trusted that during the time necessary to the engraving of the moulds, the melting of the jewels, and the moulding of the calf, Moses would appear and re-assume the leadership and command the people. However, whatever were his thoughts and motives, he displayed a weakness of character far from commendable, one

R3047 : page 221

which should teach all who providentially come into places of influence and power amongst God's people, that there is but one right way to do; namely, not to participate in sin--not to become a participator in wrong, but meekly yet firmly to stand up for principle, for righteousness, at any cost--leaving the results with the Lord without fear, knowing that he is the real Leader of the people, and that attempts to compromise with wrong would be at the expense of divine approval, and therefore too costly to be considered for a moment.

The golden calf having been made, the next thing in order, of course, would be an altar for sacrificing to it, which accordingly was made, and then the program of a "feast to Jehovah." This shows that the idolatry here started was not different from the kind practiced today in Christian churches, where images, pictures, crucifixes, etc., are worshiped. Those who use these assure us that they do not worship the crucifixes, statues, etc., but merely use these as symbols or emblems of the Lord, and that their worship is to him. So evidently the Israelites were not worshiping the golden calf as being their god, but as merely to represent God; for the program which drew them together to the worship distinctly specified that it was a feast unto Jehovah--altho Jehovah did not acknowledge their feast nor accept the worship connected therewith, because it was in violation of the principles and regulations which he had enjoined.

Full of religious fervor, the people arose early on the morning of the feast, offering to the Lord burnt offerings which he could not accept, and peace offerings under conditions upon which he could not be at peace. The burnt offerings were entirely consumed, but the peace offerings were eaten by the people, and constituted their feast. The day was given up to revelry; they sat down to eat and to drink, and rose up to play--dances and supposedly lewd conduct, after the manner of heathen,--professedly to the honor of God. It was at this juncture, at the close of the forty days, that Moses reappeared in their midst, and soon caused consternation by his proper and emphatic denunciation of the proceedings and of all who were instrumental in their inauguration. As he came down from the mountain he heard the shouts of the people, but discerned that they did not indicate either victory or dispute in warfare, but rather that they were voices of singing and revelry, and as he came in sight of the golden calf and the idolatrous worship, and realized how quickly and grossly the people had violated the divine command on the subject, he dashed the tables of the Law upon the rocks and broke them in fragments--symbolically thus intimating an illustration of the failure of Israel to keep the Law, and ultimately the complete failure of the Law Covenant, as we know it did fail in respect to Israel in general at our Lord's first advent.

The revelers were disquieted by the appearance of the great commander and his indignant rebuke of

R3047 : page 222

their irreligious fervor. Aaron came in for his share of this, but promptly acknowledged his error, pleading as an excuse the demands of the people, his own weakness in the matter being too evident to require pleading. The one man stood up against a nation of two millions of people, denounced their sin, announced himself as being on the side of the Lord and thoroughly opposed to such infractions of his Law, and called upon such of the people as were on the Lord's side to desist from sin and come to his side in opposition to it. Altho overmastered and cowed in the presence of their God-appointed leader, the chief men of all the tribes except one seem to have resented Moses' reproofs. That one tribe was the tribe of Levi, typical of the household of faith from which the royal priesthood is now being selected. This tribe, altho to some extent led astray with the rest, and to some extent leaders, through Aaron, in the wrong course, was at heart on the Lord's side; and when the rebuke came and the Lord's will and way were clearly set before them through the Mediator, they promptly came to the side of the Lord on the question. The leaders of the other tribes were not ready to admit that their course was a wrong one, not willing to submit themselves promptly, and the result was the destruction of about three thousand of the leaders in the wrong way, and the full return of the remainder of Israel into harmony with the Lord and with acknowledgement of their transgression. On the next day after this punishment of the leaders Moses more fully explained to the people the enormity of their sin, and went up again into the mountain, for them, as their representative, to make an atonement for them with the Lord.

This incident well illustrates the general tendency, more or less, of fallen man to substitute something of his own creation, either as instead of the Lord or in addition to the Lord, as an object of worship. The worship of the golden calf symbolizes or pictures in a general and very forceful way the worship of the mammon of wealth, of earthly riches, honor, influence, etc. At our Lord's first advent he found Israel nominally worshiping Jehovah, nominally very zealous of his worship, but really worshipers of mammon, worshipers of riches and honor of men, of dignities and titles, of place and position. The Pharisees, who were confessedly as well as professedly the most religious class of Jews at that time, the holiness people, our Lord accused of "covetousness--which is idolatry"--and in the Emphatic Diaglott translation this statement, "for they were covetous," is rendered, "for they were money-lovers." (Luke 16:14; Col. 3:5.) It was to the whole nation in general, and to the Pharisees in particular, that our Lord declared, "Ye cannot serve God and Mammon"--thus implying that they were worshipers of the Mammon of wealth in its various forms. Referring to one form of Mammon he again said to them, "How can ye believe who receive honor one of another, and seek not that honor which cometh from God only?" He referred to another form of mammon-worship, and the prevalent but erroneous thought that it was compatible with the worship of God, when he said, "Ye devour widows' houses, and for a pretense make long prayers," and he denounced such religion and mammon-worship as hypocrisy. The antitypical Mediator, who fulfilled the Law on behalf of true Israelites, and who declared that, so far as that people were concerned, the tables of the Law and the Covenant based upon them were broken,--dashed to pieces,--fully explained that their difficulty consisted in worshiping the golden calf, worshiping mammon, bowing down to the opinions of men, traditions of the elders; their love of the praise of men and titles, and honor of man, and their love of wealth, had to do largely with their reprehensible course in the sight of the Lord and their inharmony with their Mediator when he appeared. As Moses, the typical mediator, called for those who were on the Lord's side to come to him, so Christ called for all the "Israelites indeed," the household of faith, the Royal Priesthood, to come to him; and as there was in the type a destruction of the leaders of the remainder, so there came a time of trouble upon the remainder of the house of Israel which resulted in the complete overthrow of their national polity, the destruction of their city, etc. And as the typical mediator then went up into the mountain to make reconciliation for their sins, so Christ as the High Priest ascended to make atonement for the sins of the people.

We may draw another lesson still closer to ourselves and in full harmony with the foregoing. We may remember that natural Israel and the first advent of our Lord were patterns of spiritual Israel and the second advent of Christ; that as he came to his own professed Israelites, yet found them unready to receive him, so at his second coming professed spiritual Israel, styled Christendom, will be equally unready to receive him; and that as he found only a remnant of the whole of natural Israel ready for the higher plane of the Gospel age, so in the end of this age he will find only a little flock in all ready for the higher plane of the Kingdom--ready for the change to glory, honor, immortality and joint-heirship with himself and participation in the Kingdom work. As this class was the stone of stumbling and rock of offense to literal Israel, that was but the foreshadowing of how the same class would be a stone of stumbling and rock of offense to spiritual Israel; as it is written, "He shall be for a stone of stumbling and rock of offense, to both the house of Israel." As the natural Israelites stumbled because they and their leaders were outwardly loyal to the Lord and his purposes, yet really were selfish and self-willed, and therefore not ready to receive him and to fall in line with his reproofs and corrections in righteousness, so likewise it will be with the leaders and the masses of nominal spiritual Israel at the second advent of the Lord; so that now, as with Israel, only a remnant will be found, only the Levites--on the side of the Lord; and the time of trouble which came upon natural Israel for its overthrow was typical of the great overthrow and great time of trouble, "such as was not since there was a nation," about to come on nominal Christendom for its complete overthrow as a social financial, political and religious institution. But following this trouble the antitype of Moses will have the full command, and will, indeed, lead the people through the wilderness, and altho during the Millennial age of their leading they will experience

R3048 : page 223

chastisements for their wrong-doing, these chastisements will be corrective rather than destructive, to the intent that they may learn well the lesson of our Golden Text, "Thou shalt have no other gods before me."

We have seen that one of the principal difficulties in the way of Israel at the first advent was the fact that they were mammon worshipers. Is this also illustrative of the condition of nominal spiritual Israel at the present time? Is it, or is it not, true that nominal Israel of to-day blends the worship of God and the worship of Mammon? Is it, or is it not, true that while nominally worshiping Jehovah the vast majority are bowing down to the golden calf of wealth, honor of men, dignity, titles, etc., etc.? We fear that it is only too true that there never was a time when money, influence, power, and honors of men were more exalted or worshiped or more striven for than at present. We are not making wholesale condemnations, nor suggesting that no excuse or allowance should be made in this matter. On the contrary, we would claim that it is true of many to-day, as it was true of Aaron, that they are led, yea, almost forced, into the positions which they occupy in respect to the worship of Mammon, in respect to their obedience and servility to the popular sentiment--to the general craze for the worship of the golden calf; the worship of great human institutions; the worship of wealth; the worship of titles and influence, and the tendency to be identified with these and in some measure to share in the glory, both by contributing to and by participation in their revels.

It is nearly nineteen centuries since the New Covenant was sealed with the precious blood of our Mediator, and he left his people and ascended up on high,--going up into the mountain, into the presence of God. His absence was longer protracted than had been expected, and meantime many of those who had trusted in him and waited for him and expected his coming again to lead his people into the land of promise, have ceased to expect him, and are claiming that he will not come again to lead and deliver them--are claiming that it is necessary that other leaders should take charge and deliver the people. The heads of the various parties in conference have decided, not that Mammon shall be to them instead of God, but that Mammon shall be the representative of God, to lead the people to success; that Mammon shall convert and civilize the world; that Mammon shall bring in for the groaning creation, in a natural way, the various blessings craved, and cause the earth to blossom as the rose. Meantime the leader whom God had appointed to bring the deliverance returns, is present. He is justly wroth and indignant at present conditions. He has set up his standard of truth and righteousness, and is even now standing at the gate of the camp, and is calling, as did Moses in the type, "Who is on the Lord's side? Let him come unto me! And all the sons of Levi gathered themselves unto him." (Exod. 32:26.) Let all who are truly the Lord's, however much they may have been entangled with the popular fallacies of our day, with its love of money and titles, its selfishness, love of honor of men, etc., --let all of the true-hearted be prompt to take their places on the Lord's side. Shortly the great time of trouble is to begin, which will mean the complete overthrow of all who uphold the worship of Mammon, however much they claim that it is really the worship and service of Jehovah.

Moses as a Mediator showed himself grandly as a man, and beautifully typified the faithfulness of our Lord and Redeemer. How pathetic is Moses' plea-- "If thou wilt forgive their sins--." He left the sentence incomplete, as tho it were beyond thinking that God could permit such an infraction of the Covenant he had just made. But Moses proceeds and expresses to the Lord his willingness, his preference, that if Israel's sin cannot be forgiven he also may be blotted out of the book of life. We exclaim, Noble man! Pure patriot! And we take to ourselves a lesson of unselfish devotion to others. But when we look from Moses the type, to Jesus the antitype we see the same lesson brought out in a still more pronounced form. The Mediator of the New Covenant realizing that it is impossible for God to forgive sin, to blot out sin, gave his own life as the redemption price for sinners. He actually did what Moses proffered to do and meant, for he gave not merely a prospect of life and a temporary existence such as Moses possessed, but he gave his all, with his rights to eternal life as a man, on our behalf. But tho the Father was pleased with his devotion--indeed, had foreseen it, and had made this arrangement for the cancelation of man's guilt and sentence of death, yet he purposed that the great Mediator of the Covenant, through whose blood--death--it was sealed, should not suffer everlasting extinction, but that on the contrary he would reward him for his nobility and devotion, both to men and to God's Law, by raising him from the dead to a still higher plane of life--to glory, honor and immortality. --Phil. 2:5-11.

And as the Lord said to Moses, "Go now; and lead the people unto the place" designated, so he has appointed that our Mediator who has actually given his life for us and has received the new life with superior power and glory, should be the leader and the commander of the people, and bring whosoever of them wills back into full accord with God, back to the Edenic conditions, the land of promise. But as the Lord said to Moses in respect to the people and their sin, so it will be with mankind; viz., "Their sins shall be visited upon them." They will receive stripes or chastisements in proportion as they participated willingly or knowingly in a course of sin. So it will be during the Millennial age; altho the Lord will forgive the original sin, and remit its penalty of death, nevertheless, to whatever extent men have sinned wilfully, on their own account, against light and knowledge and opportunity, in that same proportion they are personally responsible, and will be obliged to suffer stripes of chastisements even while being brought by the Redeemer back from the plane of death to the plane of perfection, harmony with God and everlasting life. And those who will not profit by the lessons, who will not obey that great Teacher and Leader, the antitype of Moses, shall be "cut off from amongst the people," as the Lord has declared.--Acts 3:23.

===================

SEMI-MONTHLY.
VOL. XX111. AUGUST 1, 1902. No. 15.

CONTENTS.

Views from the Watch Tower........................227
Laws of Nature vs. Laws of God................228
Without Religion Man is Lost..................229
Higher Criticism Infidelity
Reaching the Sunday School..................230
Who is He that Condemneth?........................230
The Desire of All Nations
Shall Come..................................233
Poem--"He Careth For You".........................235
Israel's Typical Tabernacle.......................235
Nadab and Abihu Cut Off...........................237

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

MORE VOLUNTEER AMMUNITION.

The friends are displaying great energy this year in the distribution of literature near Christian meeting places. We bid you all God-speed in this very effective preaching of the Gospel. Our first order for the special issues of our journal used this year was for 1,000,000 copies. Over one half of this quantity has already gone out to fill large requisitions and nearly 200,000 are on back orders waiting for the papers as fast as the printers can supply them. We hope to get caught up very soon now, and request that those who have sent us small orders for mail shipment exercise just a little more patience. "Let patience have her perfect work." We have just issued 400,000 more of these issues, so as to be ready for your later orders.

Meantime let those who have not been engaged in this branch of the service enquire of themselves whether or not they can afford to miss so grand an opportunity for showing forth the praises of him who has called us out of darkness into his marvellous light. Do you know of and are you using a better method of preaching the truth? "He that reapeth receiveth wages [joy and peace and blessing in the present life even] and gathereth fruit unto everlasting life.

===================

R3048 : page 227

VIEWS FROM THE WATCH TOWER.

TROUBLE AMONGST METHODISTS.

FOR MANY YEARS Rev. Agar Beet, D.D., has been theological tutor of Richmond College, England. Of him a prominent English journal says: "Dr. Beet occupies a unique position in Methodism. He is the only Methodist theologian today who has won a very great reputation outside his own denomination. His writings, particularly on the question of eschatology, have won a very wide circulation and have produced a profound effect in many quarters." Dr. Beet, it seems, got to studying the Bible and found in it nothing to support the common supposition that God has so constituted man that he can never cease to be. He has found it to teach, on the contrary, that everlasting life is God's gift through Christ to our dying race, and that a refusal of that gift would signify death--not life, in torment or otherwise: that "the wages of sin is death;" that "the soul that sinneth it shall die;" that "he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God [the curse--the sentence of death] abideth on him."

Dr. Beet's crime consisted in teaching these Bible truths with which Methodist doctrines, like those of so many other "traditions of the ancients," conflict. To teach along these Biblical lines would quickly extinguish all the "fires of hell" which Methodists have poked so industriously for a century; it would relieve God of the charges of injustice and lovelessness and devilishness hurled against him by some of his fallen creatures who, nevertheless, know well that they are not so depraved as either to plan or work out such diabolical tortures; it would show up Methodism as well as other "isms" as slanderers of God in these respects, and would undermine confidence in the infallibility of their teachings, and send the people for instruction to the Bible instead of to creeds and catechisms of the dark ages and to other blind guides.

The "Wesleyan Institution Committee" concluded that the foregoing grounds were quite sufficient for dropping Dr. Beet from the college faculty. There is plenty of room for Higher Criticism Infidelity and for anti-Scriptural evolution theories in all such institutions, but no room for the truth--the Bible must not be heard, for it, being the great antagonist of error, would speedily make havoc of the multitudinous errors developed in medieval times and duly labeled "Orthodoxy." In a defense of his position, published in The Methodist Times (London), Dr. Beet says:

"During the last century Methodist opinion about the doom of the lost has completely changed. Very few Wesleyan ministers can now read Wesley's sermons on 'Hell' and on 'Eternity,' Nos. 73 and 54, without repudiating much of their teaching with indignation. Evidently the writer accepted on these topics current phraseology without duly weighing its meaning. But I notice that, when selecting fifty-three sermons as an embodiment of his distinctive teaching, Wesley did not include these sermons; and that, in the sermon on 'The Great Assize,' which he did include, there is very little which contradicts the teaching of my book.

"This change of opinion has been carefully ignored. Many scholarly and godly ministers have nursed their doubts in silence, some under a sense of guilt for concealing their opinions, until the need for concealment has become to them a humiliating and intolerable bondage. In some cases, men have not dared even to think, lest the thoughts they dared not utter should make them the more conscious of their bondage. This doubt and fear are very widespread. There has been a retreat from the position held by our fathers, along the whole line; for the more part in darkness and solitude. Of all this, I have abundant and pathetic proof, some of which I am able to produce."

A reviewer writing in one of the leading London dailies says on this subject:--

"For my own part I have no quarrel with Dr. Beet on this matter. I presume that few men of intelligence and culture accept today the old dogma of eternal suffering which was preached with so much fervour forty or fifty years ago. Even the Wesleyan Conference itself has expunged from its catechism the definite statements that once found so lurid an expression. I remember very well

in the days of my childhood being asked the questions and giving the answers, both of which I had learnt from the catechism. 'What sort of place is hell?' Answer: 'Hell is a dark and bottomless pit full of fire and brimstone.' Question: 'How will the wicked be punished there?' Answer: 'The wicked will be punished in hell by having their bodies tormented by fire, and their souls by a sense of the wrath of God.' Question: 'How long will those torments last?' Answer: 'The torments of hell will last for ever and ever.' These questions and answers were in a catechism designed, as was said on its title page, for children of tender years. I presume, therefore, that the Methodist Conference has changed its views on these particular questions, or these questions and answers would not have been expunged from their catechism.

"In theory, however, there has been no change in Methodist doctrines or dogmas. The standards are the same today as at the beginning. Wesley's 'Fifty-three Sermons,' with his 'Notes on the New Testament,' remain the ultimate court of appeal. At the Synods Wesleyan ministers are still asked the old questions, and are expected to give an affirmative answer. Though there has been no change in Methodist dogmas or standards, there has been an unmistakable change in the character of Methodist preaching, and that change has been noticed, not so much in what has been said as in what has been left unsaid. Questions on which forty years ago, or even twenty years ago, Methodist ministers were emphatic, today they are very largely silent on, and this silence is not always because the ministers themselves feel in any doubt or uncertainty on the questions, but because it is not considered wise or prudent to stir up any kind of religious controversy. The gospel of expediency is very popular in most religious communions.

"Dr. Beet, in his manifesto, says: 'This change of opinion has been carefully ignored. Many scholarly and godly ministers have nursed their doubts in silence, some under a sense of guilt.' If this statement be true, it seems to me to show a lamentable lack of moral courage on the part of the ministers in question. It is sincerely to be hoped that none of these ministers preached what they had ceased to believe. I am afraid that the atmosphere of ecclesiastical communions generally is not favourable to the growth of courage or the development of an independent spirit. The dead hand of the ancient creed-makers is still upon us.

"I am told that those who are anxious that Dr. Beet should no longer occupy the Professor's chair at Richmond College are very desirous of maintaining what they call 'the purity of doctrine.' It is all very well to stand for 'purity of doctrine,' if we only knew what purity of doctrine is. One, of course, can admire their zeal, and in some measure share their anxiety. But it seems to me that if we were one-half as anxious about purity of conduct as we are about purity of doctrine it would be very much better for the world. There are a hundred questions of doctrine on which we may disagree, and our disagreement will not affect by a hair's breadth the condition or the destiny of communities or of individuals....We are horrified at what we call heresy, but we wink at drunkenness. We plunge the whole denomination into convulsions because a man dares to depart, even in the smallest degree, from what we conceived to be the standard set up a hundred and fifty years ago; and yet we allow publicans and brewers and Stock Exchange gamblers and company promoters and swindlers and oppressors to occupy prominent positions in the Church, to take the chair at missionary meetings, and lay foundation stones of churches and Sunday schools.

Notwithstanding the fact that all nations have been made drunk with Babylon's wine of false doctrine (Rev. 17:2) we find the non-professors rather less intoxicated than are professing Christians and able to give some rather sound advice, as in the article just quoted. Thank God that the Millennial Morning is here and that it will not be possible to keep the world and the Church asleep, stupid, thoughtless much longer! The silver Jubilee trumpets are being sounded by the priests (of the "royal priesthood") announcing the Jubilee, and incidentally awakening all true Israelites to the fact that for a long time they have been subjects of "nocturnal halucinations" and horrible nightmares, without basis or reason.

LAWS OF NATURE VS. LAWS OF GOD.

The Christian, accepting the Bible as his standard of philosophy, long ago found himself in conflict with so called Science which, ignoring a personal and almighty God whose will controls Nature, defies Nature; places Nature's Laws high above all others and attempts to prove Nature to be her own Creator by evolutionary processes under the Laws of Nature. The followers of the Lord, Jehovah, recognize his right to control the universe and--both directly and through his Son and his apostles and others to so control Nature that winds and waves and demons and disease would obey. Those who believe in the miracles of the Bible neither deify Nature nor reverence its operations as unalterable laws, but they do, on the contrary, sanctify the Lord God in their hearts.

It is pleasant to find a Scientist committing himself on these lines and renouncing his worship of Nature as a god. Prof. S. P. Langley, Secretary of the Smithsonian Institute, recently took this position in a paper read before the Philosophical Society of Washington. Among other things he said:--

"It is perhaps a hard saying to most that there are no such things as 'laws of nature'; but this is the theme on which I have to speak.

"These, then, are the laws of man's own mind, or the effects of his own mind, which he projects outside of himself and imagines to be due to some permanent and unalterable cause having an independent existence...

"To decorate our own guesses at nature's meaning with the name 'laws of nature' is a presumption due to our own feeble human nature, which we can forgive for demanding something more permanent than itself, but which also leads us to have such an exalted conceit of our own opinions as to hide from ourselves that it is these very opinions which we call nature's laws.

"The history of the past shows that once most philosophers, even atheists, thus regarded 'the laws of nature,' not as their own interpretations of her, but as something external to themselves, as entities partaking the attributes of Deity--entities which they deified in print with capital letters--as we sometimes do still, tho these 'laws' now are shorn of 'the glories of their birth and state' which they

R3049 : page 229

once wore, and are not turning out to be, 'substantial things.'

"But are there not really things (like the fact of gravitation, for instance) external to ourselves, which would exist whether we were here or not, and which are part of the order of nature? Apparently, yes,--but part of the laws of nature, no!

"The present generation has begun, if not to be modest or humble, to be somewhat less arrogant in the assumption of its knowledge. We are perhaps beginning to understand, not in a purely poetical sense, but in a very real one, that there may be all around us, in heaven and earth, things beyond measure, of which 'philosophy' not only knows nothing, but has not dreamed.

"As a consequence of this, there is growing to be an unspoken, rather than clearly formulated, admission that we know little of the order of nature, and nothing at all of the laws of nature....

"Let us repeat, and repeat once more, that tho nature be external to ourselves, the so-called 'laws of nature' are from within--laws of our own minds--and a simple product of our human nature. Let us agree that the scientific imagination can suggest questions to put to nature, but not her answers. Let us read Bacon again, and agree with him that we understand only what we have observed. Finally, let us add that we never understand even that, in the fulness of its meaning; for remember that of all the so-called laws of nature the most constantly observed, and most intimately and personally known to us, are those of life and death--and how much do we know about the meaning of them?...

"The lesson for us is we must not consider that anything is absolutely settled or true."

Ah yes! Now we know that they know that they don't know. Believers alone know the knowable things, and all else they leave to the all wise One in whom they trust. "Thy Word is Truth," and it is scientific from the standpoint of The Divine Plan of the Ages and from no other standpoint.

"WITHOUT RELIGION MAN IS LOST."

The Atheists of Berlin, a numerous body, are criticising the Kaiser for his pronounced religious tendencies and the publicity he is giving his views on the subject. They remind him that the ablest minds in Germany do not share his belief in a hereafter, that in proof of it the Berlinese are the least given to church attendance of any large city in the world, and that disbelief instead of hindering actually does more to advance the material well-being

R3050 : page 229

of the empire than Christianity has done or can do. The critics inveigh particularly against the royal pronouncement that a man whose life is not founded on religion is a lost man. This reasoning they contend belongs to the benighted centuries and is a reflection upon enlightened Germany of today. The address which has aroused this complaint was delivered last week in Posen. Here is the part objectionable to infidelity: "The German empire to-day is rooted in simplicity and fear of God. I look to all, priests and laymen, to help me uphold religion among the people, in its health and strength. This applies equally to the two creeds, Catholic and Protestant.

"It is with pride and joy that I am able to tell you that the pope said to my special ambassador who went to Rome on the occasion of the Holy Father's jubilee that he had always had a high opinion of the piety of the Germans, and especially of that of the German army. The pope asked my ambassador to tell his sovereign that the one country in Europe where order and discipline still prevailed, with respect for authority and regard for the church, and where the church could live, was the German Empire, and for that the Papal See was indebted to the German Emperor.

"This justifies me in saying that our two great creeds must, while living side by side, keep in view their one great aim--to uphold and strengthen the fear of God and reverence for religion. Whether we are 'moderns' or whether we labor in this or that field, does not matter at all. He who does not found his life on religion is a lost man. I rejoice that I have placed my whole empire, my people and my army, as well as myself and my house, beneath the Cross and under the protection of Him who said, 'Heaven and earth shall pass away, but my word shall not pass away.'"

We are living in a peculiar time in more respects than one. While the whole "religious world" is losing its faith in the Bible and accepting instead a belief in Evolution;--that Nature is our god which made us and is evolving us into higher conditions by some kind of "Laws of Nature"--and while doubt is growing respecting a personal Creator or any interest he takes in mankind;--at the same time each skeptical person seems more anxious than ever that the common people should maintain their respect for "religion." They care little what kind of religion--good or bad--so long as it has some fear, some terrors, connected with it that will restrain the common people. They realize that if the latter ever get to see matters in the same skeptical light in which the wealthy and educated view them it would mean a death knell to the present order of things social, political, financial and ecclesiastical. They want no change; realizing that any possible change would surely be to the detriment of their "interests."

The Kaiser is one of the world's wise men; and it is for this reason that he throws his influence more and more toward Papacy which, he realizes, will hold its influence upon the "common people" longer than will Protestantism; because it has a firm grasp upon the reason and intellect of its votaries. This disposition is a growing one: Patronize every religion that will maintain superstition.

We do not complain at this worldly wisdom, believing, as we have frequently stated, that the worst form of government is better than anarchy, and that even gross superstition has points of advantage over scoffing atheism. It is for this reason that we seek to avoid setting free with the truth those who would use their liberty as a license for evil doing.

But in this general tendency we forsee some of our coming tribulations. As the Pharisees and rulers and Doctors of Law, in the harvest of the Jewish Age, were "grieved that they taught the people" and fearful that the truth would lead to dire calamities upon their nation, so we apprehend it will ere long be in this harvest of the Gospel Age. Not only will the nominal Church preachers feel jealous that their flocks should understand the Bible better than themselves, but civil rulers, public men, legislators, etc.,

R3050 : page 230

will sympathize with and assist in suppressing anything that would "unsettle the faith" of Christendom.

Poor fellows! they do not realize that the people generally have almost no faith to unsettle; and that the vast majority are too indifferent to heed and search for and thus obtain the truth and too weak-kneed to stand up for it if they did see it. Nor do they know, as we do, that the Lord has so arranged it that--"None of the wicked shall understand but the wise shall understand."--Dan. 12:10.

HIGHER CRITICISM INFIDELITY REACHING THE SUNDAY SCHOOL.

Having conquered the college professors and through them the ministry, during the last twenty-five years, this latest form of Infidelity has permeated denominational literature and public school text books, and now the question is how to deal it out in the Sunday Schools wisely; i.e. how to insidiously introduce it to the young so as not to shock them and lead them to a total repudiation of Churchianity and all else built upon the Bible, and so as not to shock any of the parents who may still be "old-fogy" believers in the Bible's divine authorship. The ideas of one prominent in the preparation of the "sincere milk of the Word:"

Rev. A. E. Dunning, D.D., editor of The Congregationalist and one of the International Committee on the Sunday school lessons, describes the situation as follows:

"A widening chasm divides the teaching of the Bible in schools and colleges from its teaching in many Sunday schools. The accepted principles of the development of life and of the growth of literature, as taught in public schools, are being contradicted in Sunday schools, in the effort to defend theories of the creation of the universe and of the composition of the Bible which are contrary to known laws of the evolution of nature and of literature. The consequences of such opposing teachings are not difficult to predict.

"The main conclusions of Biblical criticism are now accepted with practical unanimity by all scholars who have given attention to them. They have been reached by patient investigation, and have displaced traditional theories among educated people.

Zion's Watch Tower cheerfully takes its place amongst the uneducated who refuse to accept the guesses, philosophies and conclusions of "science falsely so called" in contradiction to the testimony of "holy men of old who spoke and wrote as they were moved by the holy spirit,"--the Bible. All of Satan's attacks of the past have been weak and puerile as compared with this one,--this deflection, or revolution, rather, inside the ranks of those professing loyalty to God and the Bible. Our expectation is that it will spread with amazing rapidity, and constitute a part of the sifting of wheat from tares and chaff. And many will be surprised at the results unless forewarned by the voice of the Lord through his Word, that--"A thousand shall fall at thy side, ten thousand at thy right hand."--Psa. 91:7.

===================

R3050 : page 230

WHO IS HE THAT CONDEMNETH?

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."--Isa. 54:17.

WHAT A HERITAGE! What would one not give, sacrifice, to have this assurance which pertains not only to the life which now is, but goes far beyond, lays hold upon and blesses the eternal interests of all who attain this heritage. It is not applicable to one individual alone, but as declared, it belongs to all the servants of the Lord--every true spiritual Israelite may claim it, rest upon it and rejoice in it.

Our text may to some extent be applicable to regathered and re-favored Israel after the flesh, in the near future when the Lord will fulfil to them all his good promises; but without question it belongs to spiritual Israel--new creatures in Christ Jesus, joint-heirs with him of the Abrahamic promises as the seed of Abraham.--Gal. 3:29.

Spiritual Israel may sometimes feel as our Lord himself expressed the matter, "My God, my God, why hast thou forsaken me?" and may not always realize the object and necessity for some of the experiences through which the Lord permits Zion as a whole, and each individual Christian as her members or children, to pass; they may see that at times the Lord has apparently permitted the great adversary or his deluded servants to forge against them grievous weapons of destruction, and to assail them in health or in their social peace or financially; sometimes these weapons of the adversary have seemed to do terrible execution against them, and many may wonder how the Lord's good promise of our text is being fulfilled: "No weapon that is formed against her shall prosper."

Many tongues have arisen against the Lord's Zion as a whole and against each member individually--tongues laden with the "poison of asps", tongues bitter with envy, malice, hatred and strife,--tongues which hesitate not to slander and misrepresent, to say all manner of evil falsely. And to a large extent these weapons and tongues have succeeded, have wrought havoc with the sheep, as also with the Shepherd; and God permitted it--he neither stopped the weapon nor stilled the tongue; and yet he assures us apparently to the contrary of this in our text. What is the true explanation of this situation?

The explanation is that "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you"--ye are "new creatures" in Christ Jesus, "old things are passed away, behold all things have become new." (Rom. 8:9; 2 Cor. 5:17.) The weapons and tongues attempt to assail us as new creatures, but fail of this and merely do injury to the old creature--to the flesh, which we have already consecrated to death anyway. By helping to kill or to mortify the flesh, our adversaries are really helping us as "new creatures" instead of hindering us as designed. God thus turns what seems to harm us into everlasting joy and blessing.

The context bears out this thought, declaring, "All

thy children shall be taught of the Lord; and great shall be the peace of thy children." (v. 13.) Ah yes, these spiritual sons of God need the instructions of the Lord's Word in order to understand his dealings --in order to enable them to have the great peace here predicted. God's children in the school of Christ learn not their lessons all at once, but gradually, "Line upon line, precept upon precept, here a little, and there a little," by degrees they come to comprehend the exceeding great and precious promises of the Father's Word which unite in declaring that under his supervision "All things shall work together for good to them that love God--to the called ones according to his purpose"; this is a sufficiency for the beginning of faith and, therefore, a sufficiency for the beginning of the peace. As our instruction progresses we learn the philosophy of our experience--that by the trials and vicissitudes of this present life, by our warfare with the world, the flesh and the devil, by our strivings in this battle, we are forming characters in accord with righteousness; and, additionally, we learn that God seeketh such characters, and is thus developing us because he has for the world in general a great and wonderful plan of salvation not yet fully made known, in which he desires that the "elect" Church of this Gospel age shall be co-workers, joint-heirs with their Lord and Redeemer, as the royal priesthood under him, their Head,--the great Prophet, Priest and King so long promised, whose work shall be to overthrow the powers of evil, to bind the Adversary, to lift up and enlighten the world of mankind and to grant to every redeemed child of Adam a full, gracious opportunity of return to the Father's favor through obedience and restitution.

When once the eyes of our understanding are opened to appreciate the lengths and breadths and heights and depths of our Father's plan, we see that the world of mankind are not in torture and hopeless misery, but are in the great prison house of death; we see that our Lord Jesus has by the grace of God tasted death for every man; and we see that it is on the strength of this redemption for the whole world by the one sacrifice of sin that the promise has gone forth that all shall be brought to a knowledge of the truth that they may be saved. From this standpoint everything becomes new; old fears and perplexities pass away, and the light of the knowledge of the goodness of God shining into our hearts, becomes more and more a transforming power therein,--changing us from glory to glory. And if we continue in this way it will eventually fit us for participation with our Redeemer in all this glorious Millennial work. We see that it is because of God's desires to have us thus members of his "elect" Church that he has favored us in advance of the world with the knowledge of his goodness and redeeming love, and that he has anointed us with his spirit and called us to this high, heavenly calling. Praise his name!

As the teaching of the Lord to the Church belongs to the present time, so does the peace of those who are taught apply in the present time, and is in proportion to our readiness to receive instruction and come to a knowledge of God. Those who instructed by the divine Word have reached a large degree of knowledge of the divine character through the divine plan, may, should, must have the peace of God which passeth all understanding, ruling in their hearts. If they have not the peace they cannot have the joy of the Lord; and if they have not this, even under the present trying circumstances and conditions, it is because they have not been sufficiently taught of the Lord; and if they have been long in the school of Christ without this attainment, it is an evidence that they have not been giving the proper earnest heed to the Word,--it is an evidence that they have been following the traditions of men rather than inquiring for the old paths, the way of the Lord. Let us all take heed lest we let slip those things which we have heard, remembering that the earthen vessels in which we have the treasure of the new mind are leaky, and that this necessitates our keeping near to the fountain spring--near to the Lord, near to his Word and, hence, near to all others who are close to the Lord and to his Word.

The context further declares respecting this class under consideration, "In righteousness shalt thou [the godly] be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee." (vs. 14.) This also applies to the present life and not to the life of glory. Those who are not established in righteousness now will not be accounted worthy to be sharers in the first resurrection, respecting which it is written, "Blessed and holy is he that hath part in the first resurrection." Righteousness, justice, must be the foundation of every character acceptable to God: as justice is the foundation of the Lord's throne, so it is the foundation of all with which he has to do; and if we are his it must be the sub-stratum of our Christian character. We must learn to be just before we are generous; we must learn that while love may call for sacrifices, duty, obligation calls for justice first. In the blindness and darkness which came to us from the dark ages, before the anointing of our eyes with the eyesalve of truth from the words of the Lord and his apostles--when in our blindness we conceived of God as unjust and unloving because of misrepresentation of his plan, we had so low an ideal before our minds that we found it easy to excuse injustice or cruelty or selfishness, since, according to our false standard and misconceptions of God, he was the exemplar of all this. The Lord undoubtedly had mercy upon us on account of our ignorance and blindness; but now since he has opened the eyes of our understanding, has shown us his own justice and his own boundless love, and since we are seeking to copy these, there is no longer room for us to excuse unrighteousness or injustice in our hearts. It may require time to bring every word and act and thought into harmony with the new mind instructed from the Word;--we may never succeed to our own satisfaction in this matter in our present life, because of the weaknesses of the flesh through which our wills must operate; but we can at least make strong effort, and by the Lord's assisting grace

accomplish great things in righteousness, not only of intention, but in righteousness of thought, of judgment, of conduct.

This righteousness in which the Lord's children are to be established, is further explained by the statement, "Thou shalt be far from oppression, for thou shalt not fear." As we look back into the dark ages we see that it was full of oppression practiced in the name of the Lord and in the name of righteousness and in many cases, undoubtedly, practiced conscientiously. In all good conscience men oppressed one another because of their fears, their false theories declaring that the Lord was about to torture to all eternity all who did not accept a certain theory of belief, and it seemed to them the veriest kindness to inflict torture by thumbscrew, rack and stake for the correction of heretics--with a view to saving them possibly from an eternity of suffering; and with the view also to hinder them from misleading others to such an awful eternity. This oppression, this cruelty, was the result of fear, and the fear was the result of misunderstanding of God's character--because they were taught of men and not taught of the Lord, as the Prophet declares, "Their fear toward me is taught by the precept of men."--Isa. 29:13.

As the light of the truth comes into our hearts giving us a true knowledge of the Lord, instructing us as his children, perfect love casts out fear, and proportionately it casts out superstition and intolerance and oppression, as the Prophet here declares.

The Lord's people are to love religious liberty for themselves and are correspondingly to grant the same to all others. "Thou shalt be far from oppression, for thou shalt not fear." This class will be anxious to set men free, not anxious to enslave them. On the other hand the declaration is, "Thou shalt be far from terror, for it shall not come near thee;" the Lord's people ought to be the most fearless people in the world as respects earthly disasters and calamities; taught of the Lord they have learned that there is only one being who needs to be feared--the one who has the power to destroy the soul. They do indeed fear to displease or offend him; and yet, having learned of his goodness, mercy and love, they do not fear him in the ordinary sense of the word, but rejoice in him, confide in him, trust him as a child trusts a father, and this confidence grows in proportion as they are taught of the Lord--in proportion as they learn to trust, both from the Word of the Lord and from his providences, his dealings with them.

The text further shows that there will be not only individual oppositions to be encountered, but that Zion as a whole will be assailed by foes; as we read, "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake." (vs. 15.) Wonderful words of consolation! We cannot at present judge to what extent this may have a fulfilment not many years hence, when there shall be a general gathering together of opponents to the truth and its servants.

Already there have been various combinations instigated by the adversary, and they have all come to naught. They have really harmed none because it is impossible to injure the very elect. They have indeed caused the stumbling of some, and heartaches to many, yet, nevertheless, under the Lord's providence they have worked out deeper and richer experiences in all who were in the proper attitude of heart to be thus taught.

R3052 : page 232

"Nearer my God to thee,
E'en though it be a cross that raiseth me."

The assurance here given is nothing but what we might reasonably know when we consider the Lord's own declaration, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." (Isa. 55:11.) So surely as our Heavenly Father has purposed the blessing of all the families of the earth through the seed of Abraham, just so surely it will be accomplished. And as the power of the Adversary raised against our Lord Jesus and the weapons formed against him, and which smote him down in death prevailed for a time, yet were merely so much of the outworking of the foreknown divine plan, so all of the machinations of the Adversary and the oppositions of the world and the flesh as well, cannot hinder the development of the various members of the body of Christ who, as the Heavenly Father has predicted, are to be joint-heirs with his Son in the Millennial Kingdom of blessing.

The Word of the Lord declares that even those who crucified the Master, and who, in their conscientious conviction that they were doing right, said, "His blood be upon us and upon our children"--these are all yet to be the subjects of divine mercy in due time; because as the Apostle Peter declares that they did it "through ignorance." (Acts 3:17.) The Lord foretells the time that they shall look upon him whom they have pierced, and shall all mourn because of him; and he foretells, too, that at that time so far from crushing them or torturing them, he will favor them by pouring upon them the spirit of prayer and supplication.--Zech. 12:10.

It is a different matter, however, when those who "have been enlightened and have tasted of the good Word of God and of the powers of the age to come and have been made partakers of the holy spirit," shall become accusers of the brethren, adversaries, persecutors. No blessings are promised to these; but the declaration is that "It were better for him that a millstone were hanged about his neck, and he were cast into the sea." Judas was an ensample of this class in his day; of him the Master said in love and in sorrow,--not in anger,--"It were better for that man had he never been born"--his life has been more than wasted. It is not our thought that the Lord will have torments for these in the future, but rather that they die the Second Death, and that in some manner they receive retribution in the present life as did Judas.

But he that is one of the Lord's people, possessed by his spirit, could not be a persecutor or opponent of the brethren,--none surely except those who become poisoned with the adversary's covetous disposition,

R3052 : page 233

with the desire for self-exaltation. No wonder that the Lord cautioned us against this sin of covetousness under which Satan originally fell, by which Mother Eve was seduced from loyalty to the Lord, and by which Judas and various other enemies of the Lord have been mislead. Let us be more and more on guard against it. Let others do what they will--whatever the Lord may permit--as for us, let us say with the Apostle, "we can do nothing against the truth, but for the truth"--all of our energies and powers must be enlisted on the side of the Lord and on the side of all those who are his. Not a finger dare we move, not a whisper dare we utter injurious to the members of the body of Christ, of whom the Lord declares, "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgement, shalt thou condemn."

WHO IS HE THAT CONDEMNETH?

The closing words of our text remind us of the language of the Apostle (Rom. 8:31-39), "If God be for us, who can be against us?"--who can prosper against us, who can accomplish anything against us? That God is for us is already manifested in that he spared not his own Son, but redeemed us with his precious blood; and in that he has called us in Christ Jesus to be his "elect" Church, his Bride. "Who shall lay anything to the charge of God's elect? It is God that justifieth." In harmony with this, our text declares of these servants of the Lord, "Their righteousness is of me, saith the Lord." Some may endeavor to condemn them and may indeed succeed in finding fault with them for having imperfect judgments, and being sometimes imperfect in their conduct or words; but what will it matter that such should condemn those whom the Lord approves? The Lord informs us that he knows our imperfections better than any could know them; but that of his own grace he has provided a covering for our unintentional blemishes through the merit of the sacrifice of his Son. Who then shall succeed in condemning these whom God approves, whom God justifies, whom God declares to be right and acceptable to him through Jesus Christ? Others may claim that they are actually as nearly perfect as some of the faithful "elect," but the difference is that whereas God must reject all to any degree blemished, these have the covering of his Grace in Christ and are accepted according to their intentions and endeavors; and, therefore, they shall be able to stand, for he is able to make them stand in their testing or judgment.--Rom. 14:4.

Let us as members of the house of Sons, accepted in the Beloved, take from our Father's Word in this text the strong consolation which he intends it should give us. Let our faith triumphantly sing, and our joy and rejoicing in the Lord know no bounds. According unto our faith it will be unto us. But while it will be on account of our faith that the Lord will approve of us, accept us, and bless us, he has, nevertheless, assured us in advance that where the tree of faith exists and grows, the character development, the fruitage of the faith will surely also abound, and that thus by our works (imperfect though they be) we shall give evidence of the faith that is in us. Such a living faith may well cause rejoicing in the house of our pilgrimage, with this assurance that even the machinations of our enemies shall work out for us blessings, under our Heavenly Father's supervising care, wisdom, love and power.

===================

R3052 : page 233

THE DESIRE OF ALL NATIONS SHALL COME.

"For thus saith the Lord of hosts: Yet once [more] it is a little while
and I will shake the heavens and the earth and the sea and the dry land.
And I will shake all nations and the Desire of all Nations
shall come; and I will fill this house with glory,
saith the Lord of hosts."--Hag. 2:6,7.

HERE IS ONE of the richest promises in the blessed Word of God. It is the gospel in a nutshell--the gospel of grace to the world and of glory to the Church; and it is signed at both ends with the signature of the Sovereign of the universe, Jehovah of hosts. It was thus uttered by the mouth of one of his holy prophets--Haggai. But though with the other writings of the prophets it was held sacred as the Word of the Lord and reverently read by his anciently chosen people, fleshly Israel, their understanding of it fell far short of its true significance; and not until the holy Spirit was given as a comforter, a guide into all truth and a revealer of things to come (John 14:26; 16:13), was the precious import of this declaration of Jehovah made manifest to his saints (the gospel Church), as it has been through his holy apostles and prophets.--Eph. 3:5.

Fleshly Israel thought they saw in this declaration an intimation of the exaltation and universal dominion of their nation, the fall of the Persian kingdom and the subserviency of all other nations to them, and that the house of Israel, thus exalted and enthroned above all the nations, would be filled with the glory of the Lord and recognized by all the world as God's specially chosen and honored people--a holy nation and a royal priesthood. With such a hope in view they diligently and cheerily worked to rebuild the ruined temple and to repair the fallen walls of Jerusalem after the decree of the Persian monarch, Cyrus, granted them liberty to return from captivity. But centuries rolled on; the Persian empire fell but Israel's glory still tarried; for they only passed from under the dominion of Persia to that of Greece, and then of Rome; and then, as a nation scattered and peeled, they were driven out of the land of their fathers--the land of divine promise--and scattered among all nations and persecuted among them all unto this day.

What then? has God's promise failed? or has he forgotten it? No; for the Apostle Paul, under the leading of the holy Spirit, calls it to mind again (Heb. 12:26-28) and shows that the house which is to be thus filled with the glory of the Lord is not the fleshly house or kingdom of Israel, but the spiritual house or kingdom of God--the Gospel Church.

The shaking of the earth mentioned in this text

R3052 : page 234

presupposes a former shaking, and this one is shown to be the last. The former shaking was that typified in the quaking of the earth at the giving of the law at Sinai; for under the law, says the Apostle, every transgression and disobedience received a just recompense of reward, and at various intervals the nation was thoroughly shaken and sifted by captivities and otherwise, that only the loyal and true might remain. (See Hebrews 12:25,26; 2:2; 3:17; 10:28.) But this last shaking is to be a greater shaking than fleshly Israel ever experienced; it is to be a shaking of the heavens [symbol of the ruling power] and the earth [all organized and law-abiding society] and the sea [the lawless and anarchistic elements] and the dry land [the established aristocracy of wealth and social independence]. And it is to be a shaking, not only of one nation, but of all nations--"And I will

R3053 : page 234

shake all nations." Surely this predicted shaking of all nations is but a repetition of the prophecy of Daniel (12:1) of a great time of trouble such as never was since there was a nation.

But the Apostle Paul gives us the comforting assurance that "This word, yet once more, signifieth the removing of those things that are shaken, that the things that cannot be shaken may remain." And he further shows (Heb. 12:28) that that which will remain after the shaking, and which cannot be moved, will be the kingdom of God, which we shall inherit if we prove worthy--i.e., if we stand all the tests and shakings and cannot be shaken out.

The Apostle, in stating that the kingdom of God --the true Church, the elect--cannot be shaken, thereby intimates that it shall not be exempted from those blasts that shall shake and utterly remove all other organizations, but rather that the true, elect Church shall not be moved by them. Her foundation is sure. "God is in the midst of her, and she shall not be moved." (Psa. 46:5.) As a matter of fact, we find ourselves today in the midst of these perilous and disintegrating influences. The storm is rising, and, as predicted, it is felt first by the Lord's little flock of consecrated believers. Their faith and patience and zeal and endurance are being tried by every means that the adversary can devise. Every device of error is being put forth in its most pleasing and subtle form; and advantage is being taken of every weakness of the flesh to overcome those who are endeavoring to fight the good fight of faith and to overcome the world, the flesh and the devil.

And when we consider that "we wrestle not with flesh and blood, but against principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12), we realize that the contest is a very unequal one unless we lay hold upon the strength which God supplies to us through Christ.

The Apostle's language further intimates that since only that which cannot be shaken will remain and will inherit the kingdom, all others will fall. And in this light the words of the Psalmist--"A thousand shall fall at thy side, and ten thousand at thy right hand"--are seen to be no exaggeration. Nor should the faithful few be at all dismayed when the various shakings sift out their number; for so it must be until only that which cannot be shaken shall remain. Thus the whole nominal church, both within and outside the various organizations, must be shaken until only the true and faithful remain; for God will gather out of his kingdom all things that offend.--Matt. 13:41.

But this shaking is permitted, not only to sift out of the Church all shakeable things, but it is to extend to all the nations; and so unprepared are they for the storm that is coming, and so unable to resist it, that the Apostle, with prophetic foresight, declares that their shaking signifies their removal (Heb. 12:27); and further, that their removal is not in order that anarchy may prevail, but in order that the kingdom of God, which cannot be shaken, may take their place.

Thank God for the prospect of an unshakeable kingdom, whose kings shall reign in righteousness and whose princes shall decree justice (Isa. 32:1; Prov. 8:15), and under whose dominion the whole earth shall be at rest. (Isa. 14:7.) This is the kingdom which the Prophet declares will indeed be "the desire of all nations," when it is once established and its blessings begin to be realized by the world. Yes, truly "the desire of all nations shall come"--with blessings of life and health and peace and prosperity and good government. It is for this coming kingdom and its blessings that the whole creation groans and travails together in pain, waiting for the adoption, viz., "the redemption of our body"--the body of Christ, the heirs of the kingdom. (Rom. 8:22.) As soon as this body is all selected, fitted and tested, then the kingdom will be established and the desire of all nations will have come--the long desired peace and prosperity which every experiment of their own will have failed to secure. And doubtless every possible experiment will have been tried and proved futile before that time; the last, that of socialism, ending in universal anarchy.

It is this body of Christ, this spiritual house of Israel, which, though lashed by many a storm, nevertheless "cannot be shaken," because it is firmly founded upon the Rock Christ Jesus: it is this house that Paul calls "the temple of God" (I Cor. 3:16; 6:19) that is to inherit the kingdom of God, and that Jehovah says he is going to fill with his glory.

He will fill it with the glory of the divine nature: he will make every member of it like unto Christ's glorious body: he will endue them with power from on high to execute faithfully all of the divine purpose for human restitution, and for the establishment of universal harmony and peace. Praise the Lord for such a prospect for both the Church and the world. May its inspiration be felt by every devoted heart, and its warning be heeded by every one who feels to any degree inclined to be unstable. Take unto you the whole armor of God, that ye may be able to stand unshaken in the midst of the storms of this evil day, and be counted worthy to be a living stone in that glorious temple of God, now shortly to be filled with his glory, and to be an heir of that kingdom which cannot be moved, and which shall indeed be the desire of all nations.

R3053 : page 235

"HE CARETH FOR YOU."

"Casting all your care upon him;
for he careth for you."--I Peter 5:7.

"What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife.

How can he care for my poor life?

"And yet I want him to care for me,
While I live in this world where the sorrows be;
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music, that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers--
Then my heart cries out for a God who cares.

"When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour--can it be
That the God of the universe cares for me?

"Oh wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I can not fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons, because he cares.

"Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can that be trouble which he doth share?
Oh, rest in peace, for the Lord does care!"

===================

R3053 : page 235

ISRAEL'S TYPICAL TABERNACLE.

--EX. 41:13.--AUGUST 3.--

"Enter into his gates with thanksgiving, and
into his courts with praise."--Psalm 100:4.

WE CANNOT DO JUSTICE to this lesson here; nor is it necessary. We refer our readers to the booklet, "Tabernacle Shadows of Better Sacrifices,"* which a majority of them already possess, and which we believe has been very helpful to the Lord's people,--deepening the work of grace in their heart by its explanations of the riches of divine grace already bestowed upon us and those yet future, illustrated in Israel's typical tabernacle and its typical arrangements, sacrifices, etc.

Incidentally we guard our readers against certain misapplications which, from contemporary reviews of the lesson, we may infer to be quite common. The tabernacle and its court, etc., were not, as many suppose, a church edifice, or place of worship for Israel. An ordinarily able minister and writer wholly misrepresents the tabernacle and its services as follows:

"Suppose yourself approaching the Tabernacle at some desert camping place....It is a brilliant sight; the white hangings of the court contrast with the dark coverings of the tabernacle within. The gorgeous entrance curtain is looped up, for the Court is full of worshipers bringing sacrifices. White-robed priests are burning offerings at the large bronze altar in the center, while another is using the sacred laver near the Tabernacle entrance preparatory to entering. The many-colored curtain is here looped back on its golden pillars. From within we catch a gleam of the golden table and exquisitely wrought lampstand, while a fragrance of rare incense floats out upon us. Deep in the recesses of the Holy Place we can see the resplendent curtain, and we tremble as it seems almost luminous with the shining of the Shekinah behind it. All is so reverently silent that we hear the chime of bells on the high-priest's garment as he moves forward, and, turning, we read above his beautiful robes and glittering breast the crown and meaning of it all, "Holiness to the Lord."

Quite to the contrary of this description, the Israelites in general were not permitted within even the outermost of the Tabernacle enclosures, the Court. Nor could they see over the high linen curtain which enclosed it, nor directly see through its doorway, which was behind a "gate" of heavy curtains. Only the tribe of Levi, consecrated to the Lord's service, was permitted inside this enclosure in the Court, and of these only the one priestly family, consisting at first of the five persons, Aaron and his four sons, were permitted to enter the Tabernacle proper, whose curtains, so far from being looped up about the gold-covered pillars, so as to permit the Levites to see the candlestick, tables, etc., were kept down, with the very object of hindering them from seeing anything within. And that they might not seek to look in when the officiating priests lifted the curtain and passed under it, a divine law was promulgated forbidding them to look, and prescribing a penalty of death for disobedience.--Num. 4:19,20.

All of this has a deep significance in connection with the proper understanding of the meaning of these types. As the Court represented the condition of justification through faith in the sacrifice for sins in the atonement accomplished by the high-priest, so its brazen altar represented primarily the perfection of the man Christ Jesus, upon which his offering was accepted of God, as our sin-atonement, sanctifying in turn any offering of others that might be presented upon it. Likewise the laver taught in type a cleansing of the flesh, and a putting away, so far as possible, of all filthiness of the flesh and spirit on the part of those in the justified condition as preparatory to their entering the Tabernacle itself. As only the priests were permitted to enter the Tabernacle, or

---

*Price 10c. each; 50c. per doz--free to those too poor to pay, upon postal card application.

even to see its glories and beauties, the teaching is that as the Court represents one condition, the "Holy" represents another, and the "Most Holy" still another condition. As the priests, before being consecrated to the priestly office, must be Levites, so those who would be of the Royal Priesthood must previously have been justified believers, otherwise they would not be acceptable as members of the Royal Priesthood. Their entrance as priests into the Holy symbolizes their change of nature--from justified human nature to that of "new creatures," begotten of the spirit. The Holy represents the state or condition of these new creatures in this present life, while still in the flesh, and only reckonedly new creatures, while the Most Holy represents their future state or condition, in which they will be perfected as new creatures by participation in the first resurrection--beyond the "Vail."

Our Forerunner, the "High Priest of our profession," or order, passed through the Court condition as the perfect man, presenting himself in consecration when thirty years of age; and then passed from the Court condition into the Holy, the sanctified or new creature condition, when begotten of the holy spirit. The three and a half years of our Lord's ministry are represented in the Holy of the Tabernacle; and as the First Vail represented his consecration to death, so the Second Vail represented his actual death, beyond which he arose in the perfect spiritual condition--the Most Holy. In all this he was the Forerunner of those who will constitute the Royal Priesthood, his house, the members of his "Body." We by nature are sinners, and hence must enter the Court condition of justification through faith in our Lord's sacrifice; we must be cleansed from the defilements of the flesh, so far as possible, through the word spoken unto us, represented in the washing at the Laver; and then we must make our consecration full and complete, represented by the

Vail at the door, if we would enter thus into the Holy, enjoy the privileges typically represented in the light of the Golden Candlestick and the Shewbread and the Incense Altar, which signify the light, the truth, and the spiritual privileges, praises, prayers and communion which we have with the Lord as members of the body of Christ, this side the Second Vail. And for all who shall finish their course faithfully and joyfully, there remains beyond the Second Vail of actual death a glorious share in our Lord's resurrection to perfect spiritual conditions, to be partakers of the divine nature and to behold his glory in the first resurrection.

The natural man, even tho justified, represented by the Levite, cannot see into, cannot discern, cannot appreciate, cannot enjoy, the privileges of the consecrated. He can hear through the priests some description of the glorious things beyond, but he cannot fully comprehend them or see their beauty--except by becoming a priest--by consecration, by self-sacrifice to the Lord.

The same expositor whom we quoted above, errs again, as follows:--

"Christian ministers continue the Tabernacle service of Aaron and his sons, pointing men to Christ, leading men in prayer, and inciting them to offer their bodies a living sacrifice. They are to be revered as standing in this noble succession."

We fear there are many ministers in the nominal church who have neither part nor lot in the Royal Priesthood. Many of them confess that they are not even Levites, not even in the Court condition, when they acknowledge that they disbelieve the Scriptural teaching of man's fall into sin and the atonement for his sin effected by the great High Priest--when they claim, on the contrary, that there was no fall and no need of a redemption, but that man has reached his present plane of intelligence by a process of evolution. These evolutionists, of whom there are many in the nominal church ministry, are not in the Court condition of justification, nor have they any right or standing there. They are not even of the Levite class, the household of faith; consequently, they could not be of the priestly class.

Altho many others of the ministers of the nominal church, as well as of the laity, have reached the position of justification through faith in the Lord's redemptive work, and altho some of them have washed at the brazen laver, purifying their lives through the Word of truth, yet comparatively few have gone on to take the step of full consecration necessary to their becoming members of the Royal Priesthood--necessary to their having the right to enter into the Holy, to discern the glorious truths represented therein, "the deep things of God," which can be seen only in the light coming from the Golden

Candlestick, symbolizing the enlightenment of the holy spirit. But if the word "ministers" be used in the Scriptural sense, as signifying servants--persons devoted to the service of God, consecrated to do his will even unto death, then the term "minister" will be applicable, not only to those of this class who do public preaching, but to those of this class also who with different talents are serving the Lord and laying down their lives for the brethren in other ways public and private.

Human systems, misnamed churches of Christ, have raised false standards on the subjects of the priesthood, and have separated God's people contrary to his arrangement, into "clergy" and "laity." Very shortly now the Lord will show how different is the divine standard of measurement; for surely then will be demonstrated what our Lord and the apostles explicitly declared, that "not many wise men after the flesh, not many mighty, not many noble, are called" and accepted into his priesthood; but chiefly "the poor of this world, rich in faith, to be heirs of the Kingdom."--I Cor. 1:26; Jas. 2:5.

Amongst the Lord's priests will be found some very lightly esteemed amongst men, some who have been mechanics or farmers or laborers or housekeepers, but whose hearts were fully devoted to the Lord, and whose ministry consisted in doing with their might whatsoever their hands found to do, as unto the Lord--doing good unto all men as they had opportunity, especially to the household of faith--laying down their lives for the brethren. When the lists shall be proclaimed doubtless the names of many highly esteemed amongst men, the names of many

great and noble and wise and learned, honored of men and expected to be honored of the Lord, may be found wanting; because, in their love for the approval of men they sought not exclusively the honor which cometh from God only--because either of their failure in not exercising the proper faith in the ransom, or because of their failure to exercise the proper consecration,--devotion of their lives to the Lord's service.

It is to this priestly class that the Golden Text is applicable. Their thankfulness to the Lord for his mercies and blessings leads them to count not their lives dear unto themselves, but to lay down their lives willingly in his service. Their hearts are filled with praise, because, having made consecration of themselves, and having entered thus the courts of the Lord to be seated with Christ in heavenly conditions, the heavenly light and food supplied them enables them to rejoice exceedingly even in tribulation, even in matters which otherwise, according to the flesh, without the strength and enlightenment of the truth, would discourage them and cause them fear. Because they have entered into this fellowship with the Lord in his sufferings, with his spirit of appreciation, therefore they may be joyful even in the house of their pilgrimage --and when the pilgrimage of the present life is ended, and as new creatures they shall pass beyond the vail, there shall be fulness of joy for them as they enter into the joys of their Lord in the full and complete sense--made like him, seeing him as he is, and sharing his glory.

===================

R3054 : page 237

NADAB AND ABIHU CUT OFF.

--LEV. 10:1-11.--AUGUST 10.--

Golden Text.--"Let us watch and be sober."--I Thess. 5:6.

ALTHOUGH not directly so stated, there is sufficient ground for the inference that the sin for which Nadab and Abihu were smitten by the Lord, was committed while they were under the influence of intoxicating liquor. The basis for this inference is that immediately following the description of their wrong doing and its punishment comes the Lord's injunction,--"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; ...that ye may put difference between holy and unholy, and between unclean and clean."--Vs. 9,10.

The two young men smitten in the prime of life, were Aaron's oldest sons; there were two younger brothers. All had just been consecrated to the priesthood, under their father Aaron as the chief priest, by the direction of their uncle Moses, carrying out the divine arrangement. With many advantages every way, they had corresponding responsibilities, as well as grand prospects for the future, all of which

R3055 : page 237

were destroyed because of their lack of reverence for the Lord--their carelessness respecting his regulations, and the vows which they had just taken upon themselves as his special servants. Their experience furnishes an excellent temperance lesson. How many others in highly favored situations in life have come to disrespect the Almighty's arrangements through the use of intoxicating liquors!--how many have similarly blighted their prospects in life, hastened their death, and brought sorrow upon their kindred!

The Chicago Tribune has collected statistics respecting the murders in the United States, between the years 1891 and 1901, and declares that 53,000 of these murders resulted more or less directly from the use of intoxicating liquors. The statistics of the State of Massachusetts for the year 1895 show that over ninety-six percent of those convicted for crime in that State, were users of strong drinks. In 1899 the New Voice obtained the testimony of one thousand jailors (whose terms of office would aggregate more than six thousand years of experience), and their returns showed that seventy-two percent of the criminals then in jails under their charge, were brought there by drink. The American Grocer using government statistics (April 1901) figures the total bill of this country for liquid refreshments during the year at $1,228,674,925. And of this amount it figures that alcoholic liquors cost $1,059,563,787,--the remainder representing the sum spent for tea, cocoa, coffee, soda water and the like. Some one has calculated that the money spent for alcoholic liquor would equal a pile of silver dollars 1754 miles high; and the Christian Observer remarks, "It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog."

In the presence of such a stupendous evil, blighting earthly prospects for so many, depriving so many of the reasonable comforts and necessities of life, disqualifying so many for thoughts and deeds of purity and goodness, and accomplishing instead so much misery and sorrow, what Christian could feel interested in the traffic? What Christian would not be willing to forego personal rights and liberties in connection with this terrible adversary of the race and rejoice in any self-denials it might cause him, even though he might feel himself stronger than the majority of men, and thoroughly capable of withstanding its insidious attacks and undermining tendencies as respects character, etc? It is not for us at the present time to make "sumptuary laws" for the world, nor in any manner to attempt to rule the world; but as surely as we believe that when the Lord's Kingdom shall have fully come it will thoroughly chain up this monster evil, as one of the most powerful of Satan's agencies, just so surely should all who so believe show to others by precept and example their opposition to this curse.

There is, however, a deeper lesson for us in the experiences of the two priests under consideration. As they were members of the tribe of Levi, so those whom they typified would be members of the "household of faith." As they went further than this and consecrated to the priesthood and were truly and properly accepted of the Lord as priests, their antitypes

R3055 : page 238

must be persons, classes, who have come under the terms of the "royal priesthood" in the full, proper sense of the word. They do not represent merely nominal Christians--merely such as imagine themselves consecrated to the Lord through a misunderstanding, as is the case with many in the nominal church of today: they represent persons, classes, in the true, consecrated Church of the Lord.

The Scriptural account does not specify respecting the wrong doing of Nadab and Abihu. The expression "strange fire" does not clearly indicate to us whether their wrong doing consisted in using an incense other than the kind that the Lord had prescribed, or whether they used it at the wrong time, or in a wrong place, or whether the fire which enkindled the incense was taken from some other place than the altar, as the Lord had prescribed, or whether their incense was repulsive to the Lord because the offerers were in a state of intoxication--possessed of a wrong spirit. The latter, as we have suggested, seems to be implied in the declaration of the 10th verse respecting holy and unholy, clean and unclean conditions of approaching the Lord.

The great lesson here for the royal priesthood is not so much in respect to intoxicating liquors, as in respect to a wrong spirit and unclean condition of mind and heart in approaching the Lord. We are bound to suppose that those who have made a consecration to the Lord and are seeking to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1), will not be guilty of literal intoxication. Those who have received to any degree the spirit of the truth and have come to appreciate in any measure the spirit of a sound mind, surely realize that in our soberest and most favorable condition, our minds are none too sound;--they realize that continually the Lord's people have need of his assisting grace supporting their imperfect judgments, and they could not ask for such grace to help were they not also using their best endeavors to preserve and exercise what sense they have naturally.

The lesson for the consecrated, therefore, is in accord with what the Apostle has written, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) Our consecration through faith in the Lord has brought us under the anointing of the holy spirit, has permitted us to enter into the holy and to enjoy the privileges and favors of those "deep things of God" which none can see or appreciate without the anointing of the spirit. Outsiders--not of the consecrated and accepted class, not of the royal priesthood, the peculiar people, and who therefore have no privilege in the way of offering incense to the Lord, have no such opportunities as we of offending the Lord by offering him unacceptable sacrifices,--unacceptable prayers, unacceptable services. As we do not know in which way these two sons of Aaron offended against the divine arrangement or whether they both offended alike, we may lay to ourselves, as the antitypical priesthood, lessons all along the line.

(1) When we approach the Lord we are not to come to him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine it is declared all the nations have been made drunken.--Rev. 14:8; 18:3.

(2) When we would approach the Lord even in a right spirit, we must make sure that we have the proper incense which he has stipulated will be acceptable to him, whose ingredients represent the perfections of our Lord Jesus reckonedly appropriated to us.

(3) Additionally we must be sure that we do not get fire for our incense from any other quarter than from the altar--consecrated fire or zeal, sanctified by the merit of our Lord's sacrifice.

In "Tabernacle Shadows of the Better Sacrifices" we have offered the suggestion that these two priests possibly represent two different classes in the church--two classes amongst those who have made consecration to the royal priesthood and have been accepted, both of which classes will fall from the priesthood. We have suggested that one may represent the class who will die the Second Death (Heb. 6:4-6; 10:26,27) and that the other may represent the class who lose their membership in the royal priesthood because of an insufficiency of zeal to make their calling and election sure; but who, nevertheless, are at heart loyal to God and will be "saved so as by fire," through great tribulation. (Rev. 7:14.) True there is nothing in the type to indicate any difference between these two, nothing to indicate any hope in the future for either of them. We think it not unreasonable, however, to surmise that the type merely shows that both men lost their standing in the priestly company by reason of failure to rightly appreciate their privileges. We are assured that all these matters are typical, yet we find it difficult to suppose this type to mean that one-half of all who consecrate to the Lord as members of the royal priesthood, will suffer the Second Death. Yet this would seem to be the only alternative interpretation, if we reject the thought that the two men merely represented the two classes who lose the priesthood without indicating their proportion as respects the whole. The two should have a meaning;--either as one half of the whole or as two classes. We accept the latter view; because the Scriptures clearly show two classes who will lose the royal priesthood, and because the other proposition, that they represented one-half of the consecrated lost in Second Death, seems to us wholly untenable.

In any event the lesson to those who desire to be faithful to their privileges, is a strong one, having made our consecration to the Lord, having received of his anointing, let us seek carefully to "make our calling and our election sure" to the blessings and privileges of the future--as the dispensers of divine bounties to mankind in general, in the Millennial Kingdom, associated with our Lord. Let us take all the lessons out of this that we can, as respects due reverence to him with whom we have to do, and due appreciation of the proper spirit, the proper incense

R3055 : page 239

and the proper zeal to be used in coming before the Lord, that we may abide in his love and favor.

MISCONCEPTIONS CAUSE DIFFICULTIES TO MANY.

Those who do not see with us the great divine plan of the ages, with its wonderful opportunities of the future for the blessing of all the families of the earth;--who do not see with us that the present age is merely for the selection of the royal priesthood for the future work of glory and blessing of mankind;--who do not see with us that the Jewish system with its priesthood, sacrifices, incense, etc., etc., were merely types or shadows of the higher things in God's plan now being developed;--such are apt to look at the statements of this lesson with astonishment; and are apt to feel that God acted in a very arbitrary manner toward these two priests in striking them down in death, because of some failure to approach him in the prescribed manner. They fail to see that the Lord

R3056 : page 239

was instituting types which must be carried out to the very letter, and which must illustrate the exactness of his dealings with the "royal priesthood."

Looking at the matter in a wrong light, they not only see the two men suddenly deprived of life, but they reason that if God's anger thus destroyed them --then, the very next moment, according to their theory, they would appear at God's bar for their eternal sentence; and since they could not believe that the two men who were unfit to live amongst men were any more fit to live in heaven, they feel obliged to conclude, according to their theory, that the Lord not only suddenly smote them down as respects their earthly life, but additionally turned them over for an eternity of torture at the hands of devils. Those who really believe this misrepresentation of the divine plan must necessarily be unfavorably influenced by it in their own dealings with their children, their neighbors, etc.,--their ideas of justice and of love, etc., must necessarily be blunted by such misconceptions of the divine character and procedure.

To our understanding of the teachings of the Lord's Word, on the contrary, there would be no such difficulty as this. Nadab and Abihu were men, members of the fallen race, all of whom are under sentence of death. They had been merely reckonedly, not actually, justified, because "the blood of bulls and goats could never take away sin." They were, therefore, although typically occupying the place of priests, not really different from the remainder of the world--for they had received no release from the Adamic condemnation. Hence, since their position and all were typical, so also their death under the circumstances could mean no greater loss to them than death under other circumstances would mean to their fellows--they merely went into the tomb a little sooner than they otherwise would have done. But long centuries after their death and the death of their fellows,--better and worse,--in God's appointed time, the great antitypical sin-offering appeared; --and the great antitypical Priest, offered the great sacrifice for sins accomplished at Calvary, and the whole world was brought back from the sentence of sin and death--including Nadab and Abihu, Aaron and Moses, and all the remainder of our race,--including also us who were not yet born.

The Atonement day sacrifices begun by our Lord and Redeemer, continue; and we, his called ones of this Gospel age, are privileged to participate in the sacrificing work with our great High Priest, as the sons of Aaron participated with their father. Soon the entire work of sacrificing will be at an end; soon the great High Priest will finish the work of making an atonement, and will then, as did the priest in the type, come out to the altar and lift up his hands and bless all the people--the dead and dying world. The day of blessing will be a long one, because "a day with the Lord is as a thousand years." It will be quite sufficient to accomplish the purposes intended, of lifting up, helping, strengthening, blessing, bringing to full restitution, all who will come into harmony with the Father. In that day Nadab and Abihu with others of mankind, who have done better and who have done worse, will be on trial before the judgment seat of Christ,--the Church, the royal priesthood, being associated with Him in the judgment. (I Cor. 6:2.) In proportion as any have had favorable opportunities and used them unfavorably, in similar proportion have they degraded themselves so that they will proportionately experience stripes and difficulties in getting started upon the great "highway of holiness," which will then be opened up for the whole world of mankind,--that they may return thereon to the Lord and to eternal life; and only those who fail to come back under such gracious opportunities, into full harmony with the gracious divine plan, will be destroyed irrevocably in the Second Death.

"LET US WATCH AND BE SOBER."

The Apostle's exhortation in our Golden Text is well worthy of being continually borne in mind by all who would make their calling and election sure to a place in the glorious priesthood of the future--"Let us watch and be sober." Let us watch in the sense of taking careful notice of all the directions which the Lord our God has given us, respecting what would not be acceptable service to him. Let us watch ourselves, striving to walk as nearly as possible in the footsteps of the great High Priest, who was, we are sure, right and acceptable to the Father in every particular. Let us be sober--not only not literally intoxicated with ardent spirits, but let us not be intoxicated with "the spirit of the world," or the spirit of Babylon, churchianity. Let us have the spirit of Christ, the spirit of a sound mind, the spirit of meekness, the spirit of gentleness, the spirit of love for God, for our fellows, and for all men, seeking as we have opportunity, to do them good. Let us be sober in the sense that we will not be frivolous; that while happy, joyous in the Lord, free from the anxious cares that are upon many others through misapprehension of our Father's character and plan, we may, nevertheless, be sober in the sense of earnest, appreciative of present opportunities and privileges in connection with the Lord's service;--not thoughtlessly negligent, letting opportunities and privileges slip through our hands to be afterwards regretted.

===================

SEMI-MONTHLY.
VOL. XXIII. AUGUST 15, 1902 No. 16.

CONTENTS.

Views from the Watch Tower........................243
  Industrial Feudalism..........................243
  What Will the Higher Critics Do With Paul?..............................244
  Is There a Crisis in Methodism?...............244
Living by Every Word Out Of

the Mouth of God............................245
Journeying Toward Canaan..........................248
Interesting Questions Answered....................251
We are Well Able to Overcome it...................253

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MISSIONARY ENVELOPES.

Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace; the gospel in a condensed form. Price 25c per hundred post paid.

WE ARE HOLDING some of the new Bibles for a time, for some of those who hope to find it more convenient to send the money later. We still have some of both styles of binding ($2 and $3), and those desiring may order.

"TABERNACLE SHADOWS OF BETTER SACRIFICES" is out of stock temporarily (both English and German), but we hope to have plenty very soon.

WALL CHARTS painted on cloth, on rollers, 5 ft. long, similar to the one in Dawn I. are again in good supply. They are of good appearance suitable for sitting rooms and small halls. Express prepaid $1.50.

PAPER CHARTS 36 in. long with hangers, metal bound, showing chart of the ages and prophetic outlines, prepaid 25c each.

We are preparing a smaller edition of this chart on very tough paper, suitable for inserting in the new Bibles. They will be very convenient for reference. Price postpaid 10c.

===================

R3056 : page 243

VIEWS FROM THE WATCH TOWER.

INDUSTRIAL FEUDALISM.

The Independent has recently published an article from the pen of Mr. W. J. Ghent which has attracted general attention. Mr. Ghent points us back to the days of feudalism when lords and barons led and governed the residents of their estates almost like slaves through under chiefs, and declares that in many respects similar conditions are now approaching. "The next distinct stage in the socio-economic development of America...will be something in the nature of a benevolent feudalism," is the way he puts it; "concentration of capital and the increase of wealth will continue,...'the rich will grow richer, and the multi-millionaires will approach the billion-dollar standard.'" He proceeds:--

"The more the great combinations increase their power, the greater is the subordination of the small concerns. They may, for one reason or another, find it possible, and even fairly profitable, to continue; but they will be more and more confined to particular activities, to particular territories, and in time to particular methods, all dictated and enforced by the pressure of the larger concerns. The petty tradesmen and producers are thus an economically dependent class; and their dependence increases with the years. In a like position, also, are the owners of small and moderate holdings in the trusts. The larger holdings--often the single largest holding--determines the rules of the game; the smaller ones are either acquiescent, or, if recalcitrant, are powerless to enforce their will. Especially is this true in America, where the head of a corporation is often an absolute ruler, who determines not only the policy of the enterprise, but the personnel of the board of directors."

"The laborers and mechanics were long ago brought under the yoke through their divorcement from the land and the application of steam to factory operation. They are economically un-free except in so far as their organizations make possible a collective bargain for wages and hours. The growth of commerce raised up an enormous class of clerks and helpers, perhaps the most dependent class in the community. The growth and partial diffusion of wealth in America has in fifty years largely altered the character of domestic service and increased the number of servants manyfold. Railroad pools and farm-implement trusts have drawn a tightening cordon about the farmers. The professions, too, have felt the change. Behind many of our important newspapers are private commercial interests which dictate their general policy, if not, as is frequently the case, their particular attitude upon every public question; while the race for endowments made by the greater number of the churches and by all colleges except a few state-supported ones, compels a cautious regard on the part of synod and faculty for the wishes, the views, and prejudices of men of great wealth. To this growing deference of preacher, teacher, and editor is added that of two yet more important classes--the makers and the interpreters of law. The record of legislation and judicial interpretation regarding slavery previous to the Civil War has been paralleled in recent years by the record of legislatures and courts in matters relating to the lives and health of manual workers, especially in such cases as employers' liability and factory inspection. Thus, with a great addition to the number of subordinate classes, with a tremendous increase of their individual components, and with a corresponding growth of power in the hands of a few score magnates, there is needed little further to make up a socio-economic status that contains all the essentials of a renascent feudalism."

"Macaulay's famous dictum, that the privileged classes, when their rule is threatened, always bring about their own ruin by making further exactions, is likely, in this case, to prove untrue. A wiser forethought begins to prevail among the autocrats of today--a forethought destined to grow and expand and to prove of inestimable value

R3057 : page 243

when bequeathed to their successors. Our nobility will thus temper their exactions to an endurable limit; and they will distribute benefits to a degree that makes a tolerant, if not a satisfied people. They may even make a working principle of Bentham's maxim, and after, of course, appropriating the first and choicest fruits of industry to themselves, may seek to promote the 'greatest happiness of the greatest number.' For therein will lie their greater security."

Mr. Ghent considers "the present state machinery is admirably adapted for the subtle and extra-legal exertion of power by an autocracy" and hence that neither new laws nor violent methods will be invoked. He continues:--

"The prevention of discontent will be the prior study, to which the intellect and the energies of the nobles and their legates will be ever bent. To that end the teachings of the schools and colleges, the sermons, the editorials, the stump orations, and even the plays at the theaters will be skilfully and persuasively molded; and the questioning heart of the poor, which perpetually seeks some answer to the painful riddle of the earth, will meet with a multitude of mollifying responses....Literature will take on the hues and tones of the good-natured days of Charles II. Instead of poetry, however, the innocuous novel will flourish best; every flowery courtier will write romance, and the literary darling of the renaissance will be an Edmund Waller of fiction. A lineal descendant of the famous Lely, who

'...on animated canvas stole
The sleepy eye that spoke the melting soul,'

will be the laureled chief of our painters; and sculpture, architecture, and the lesser arts, under the spell of changed influences, will undergo a like transformation.

"This, then, in the rough, is our benevolent feudalism to-be. It is not precisely a Utopia, not an 'island valley of Avilion'; and yet it has its commendable, even its fascinating features. 'The empire is peace,' shouted the partizans of Louis Napoleon; and a like cry, with an equal ardency of enthusiasm, will be uttered by the supporters of the new regime. Peace and stability will be its defensive arguments, and peace and stability it will probably bring. But tranquil or unquiet, whatever it may be, its triumph is assured; and existent forces are carrying us toward it with an ever-accelerating speed. One power alone might prevent it--the collective popular will that it shall not be. But of this there is no fear on the part of the barons, and but little expectation on the part of the underlings."

The writer of the above seems to have a clear grasp of the subject and presents it well. Our only disagreement with his hypothesis is that it will not work out as the wealthy intend it shall. The next great world-wide financial depression which we believe to be but a few years ahead of us will disconcert these plans and confound the whole world. Stockholders will demand dividends even on watered stocks; and managers however benevolently disposed and however prudent will be compelled either to advance prices or to curtail expenses or both and in the end the lower classes are sure to be so hard pressed that the Scripture predictions respecting our times will be fulfilled.--James 5:1-5; Dan. 12:1.

WHAT WILL THE HIGHER CRITICS DO WITH PAUL?

"Let the Gospel accounts of the resurrection of Jesus be given up as non-historical, there still remains the unquestionably historic and authentic testimony of Paul." This is the keynote of an article by Rev. Dr. William Cleaver Wilkinson, of Chicago University, in which he dwells upon the incalculable need the Christian Church has for Paul, as one whose testimony "no fiercest crucible fires of historical criticism can possibly in the least affect." Dr. Wilkinson (who writes in The Homiletic Review, June) does not think that this importance of Paul's testimony is adequately appreciated. He says:

"The cry, so rife everywhere about us, 'Back to Christ!' really means, from the lips of many who utter it, 'Away from Paul!'--nay, even, almost, 'Away with Paul!' With many zealously active and widely influential Christian teachers and writers the feeling has been growing stronger every day for now a decade of years or more that the Apostle Paul has too long been suffered to dominate, too exclusively, our conceptions of Christianity. The view has been propagating itself by boldly declaring itself that the proper way to regard Paul's writings is to regard them as setting forth, not authoritatively the true doctrines of Christ, but only as setting forth one great mind's own individual way of conceiving those doctrines. The doctrines themselves, it is urged, in their unadulterated purity, are to be sought in the words of the living Jesus, as those words are reported by the four evangelists, but especially by the three synoptic evangelists so called, Matthew, Mark, and Luke. The records of these historians, we are told, are to be carefully sifted; for the truth which they give is mingled with error--the error of imperfect report and imperfect transmission. Besides this, so we are further given to understand, there is the error, an uncertain amount, to which Jesus himself, as proved by his own admissions of ignorance on some points, was liable."

From this "pitiable state of hopeless incertitude," Paul rescues us by his witness to a "living, an ascended, a glorified Christ." It was for the sake of this service that Christ waited until after his resurrection and ascension before calling Paul to the apostleship. It is Paul alone who gives to Christ's pre-existence and to his exaltation after death the proper prominence, making almost nothing, in comparison, of the Lord's earthly life. It was not upon Jesus as a man among men, but upon Jesus as supreme divine Lord over men that Paul laid commanding emphasis. Dr. Wilkinson continues:

"The Christian Church can not afford to obey the call 'Back to Christ!' if that call be understood to mean back to the earthly Christ of the Gospel histories, away from the heavenly Christ of the epistles of Paul. The tendency, now so strong and prevalent so widely, to deal with Jesus on severely 'scientific' principles of historical criticism, simply as a man who lived once in Palestine, and whose words and deeds were very imperfectly reported by very ill-qualified biographers, biographers that must be halted with challenge at every point and not confidently relied upon, unless they all three happen to relate the same thing in the same way--I say all 'three,' not all four, because John is to a great extent discredited and counted out as not John, but another man by the name of John--this tendency, however it may suppose itself to be peculiarly loyal to Jesus is, in deepest truth, the most specious and the most dangerous disloyalty to him that he has ever encountered in all the centuries since he finished the work on earth that was given him to do.

"Let it be duly considered, if Christ comes at length to be measured by this rule, the time will then not be distant when he will be still further reduced; and from being the pre-eminent, the ideal, the flawless man, will be found out to be at best a man not well enough known to deserve such distinction, and, at worst, a man shown to have had his limitations, his weaknesses, his infatuations, even his faults of temper in speech and in behavior, such as bring him down after all quite comfortably near the level of the better sort of average human nature."

In the opinion of Dr. Wilkinson, however, "nothing even conceivable, except the actual literal resurrection of Jesus Christ from the dead, can account for the undoubtedly historical phenomenon of the Apostle Paul, his career, and his written words."

The above from the Digest is a great satisfaction to us. We rejoice that the Chicago University has one professor still sufficiently true to God's Word and to logic to acknowledge the Apostle Paul's sound words, and their accord with the mind and words of our Lord Jesus. None who appreciate the divine plan of the ages can for a moment question that the Lord specially raised up the great Apostle to the Gentiles. We, yes, the entire cause stands or falls with this great mouth-piece of God.

IS THERE A CRISIS IN METHODISM?

Rev. Dr. L. W. Munhall, an evangelist of the Methodist Episcopal Church, is very sure that there is a crisis and that he knows what has caused it. The cause is "the dishonor put upon God's Holy Word" by Methodist professors, editors, and preachers. He does not hesitate to name them, and his list includes the names of many of the most notable in the denomination. Dr. Munhall's charges are not strictly new. He has been making them for at least three years. On June 23 he repeated them before a Methodist ministers' meeting in Philadelphia, where he secured the passage of resolutions denouncing "higher criticism"

R3057 : page 245

as "wretched stuff." He has now published his views in a pamphlet entitled "A Crisis in Methodism," in which he asserts that the spiritual life of Methodism is dying out. He writes:

"What is the real cause of our spiritual decline? Many causes have been named, some of which explain in part; but, for myself, I believe the real cause of it all is the dishonor put upon God's Holy Word in many of our educational institutions, by some editors of church periodicals, and not a few preachers; because of which the Holy Spirit has been grieved and withdrawn His power in large measure from us. Because of their commanding influence, our educational institutions are the chief offenders. Of course, I know that all these institutions are not given to this mischievous business, but most of the leading ones are. In the faculties of these institutions are men who are skeptics and rationalists; who do not at all believe the Bible is God's Word and in the doctrines of Methodism, and who

do not hesitate to let the students know their position. They repeat infidel objections to the Bible and call it modern scholarship, and then give the young men under them for instruction to understand that they believe it all, and many of these young men take up with these skeptical views, and go out into the ministry, not to preach the Gospel of the blessed God, but their questionings, rationalism, and agnosticism."

Dr. Munhall includes in this indictment, by name, Prof. H. G. Mitchell, of Boston University School of Theology, who is accused of boasting that "he would revolutionize Methodist theology"; Prof. C. W. Rishill, acting dean of the same institution, whose book, "The Foundations of Christian Faith," "is full of poison"; Prof. Milton S. Terry, of Garrett Biblical Institute, who is charged with teaching the unhistoric character of Genesis; President Charles J. Little, of the same institute, and President Samuel Plantz, of Lawrence University, who are charged with "a denial of the omniscience of Jesus"; President Bradford P. Raymond, of Wesleyan University, who also teaches the limitation of Christ's knowledge; President William F. Warren, of Boston University, who indorses Professor Mitchell's "extremely rationalistic and Unitarian position"; President J. W. Bashford, of Ohio Wesleyan University, who is "a little more cautious in his statements than the other presidents named, but sympathizes with their views"; and, especially, Chancellor James R. Day, of Syracuse University, who is charged with staying away from Dr. Munhall's evangelistic meetings in that city three years ago because the latter assailed the critics who "teach infidel objections to the Bible." Others named in the indictment are the editors of Zion's Herald and The Methodist Review, and Prof. "Borden P. Bowen" (Bowne), of Boston University. Dr. Munhall quotes Dr. James M. Buckley as saying three years ago to Prof. M. S. Terry that if the latter were a professor in Drew, he (Dr. Buckley) would prefer charges of heresy against him. Dr. Munhall expresses himself as follows:

"I solemnly, positively, and most emphatically declare such teachings to be unbiblical, unmethodistic, and infidel; that they are destructive of spiritual life in the church and subversive of the Christian faith and hope. If any one doubts this, it is with him to explain why revivals that were once common in our educational institutions are seldom or never known; and why the faith of many of our young men is being wrecked while in college."

====================

R3058 : page 245

LIVING BY EVERY WORD OUT OF THE MOUTH OF GOD.

"Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God."--Matt. 4:4.

BREAD is a general name for food; for that which satisfies the cravings of hunger; for that which builds up and strengthens; for that which enables the continuance of life. It was appropriate, therefore, that the Lord should use bread as a symbol, or figure of that heavenly sustenance which God has arranged should now upbuild and strengthen his people, and eventually, by the first resurrection, impart to them life everlasting. Divine truth is represented as being such spiritual food; and our Lord himself, because in the divine plan he is the channel of the truth,--"the way, the truth, the life,"--is spoken of as being also "the bread of life" for his people. We are to eat, or partake of the life-giving qualities which he freely gives us in himself, if we would reach the goal of our hope--eternal life.

Our text is our Lord's reply to the Tempter when he was in the wilderness fasting and hungry. The Tempter had suggested the use of the powers which Jesus had received a few days previous when, at his baptism in Jordan, he received the holy spirit, and with it the gifts and powers which subsequently enabled him not only to heal the sick, but to turn water into wine and to feed a multitude by increasing the two barley loaves and the two small fishes. The Adversary's proposition was that the Lord should use this power for the gratification of his own appetite. He said, "Command that these stones be made bread."

However pleased the Lord was to have these divine powers communicated through the holy spirit he had received, however glad he was, at appropriate times, to perform the miracles incidental to his ministry, he knew that the powers were not given him for any selfish use, for any self-gratification; and, therefore, he declined the suggestion and his reply is our text. In passing, we note that there is a lesson here worthy of the attention of all God's people; that spiritual and divine things are not to be used in a mercenary or selfish manner. So far as they can discern matters, the Lord's people are to keep separate and distinct their own personal preferences, desires and appetites, from the heavenly and spiritual things; and not use the latter for the services of the flesh, however pure and good the fleshly desires may be.

Our Lord's words accept the suggestion that bread, food, necessary to human sustenance under present conditions; but they carry the thought further --they draw our attention to a higher life than the present one. The present life is not really life, but death: the world is under divine sentence of death; and only those who have come by faith into relationship with God have "passed from death unto life;" as our Master on another occasion said, "He that hath the Son hath life, he that hath not the Son shall not see life." And again he said to one who was thinking of becoming his servant, his follower--"Let the dead bury their dead, follow thou me."

From this standpoint we see that man cannot live by bread alone. He has the divine sentence against him, "dying thou shalt die"; and he can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word--that will swallow up death in life. He must look for another kind of "bread of life" than any earthly food; he must

R3058 : page 246

have another kind of "water of life" than any earthly drink. It is this heavenly food or supply to which our Lord refers; saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God's words give us life?

He meant that all hopes of eternal life depend upon God--upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God's creatures, created in his likeness and abiding in faith, love and obedience, in harmony with him, shall have life everlasting. This is God's general word upon the subject; namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in using the words of our text: he may also have had the thought that he had come into the world upon a special mission, to do the Father's will, and that his understanding from the beginning was that his perfect obedience to the divine will would insure him glory, honor, immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favor, and would involve the sentence of disobedience; namely, death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will, and thus to secure bread for the sustenance of his body, would be a great mistake; that food thus secured could sustain life for but a little while;--that his better plan would be to trust in the Word of God, the divine promise that those who love and serve and obey him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are his disciples, seeking to walk in his footsteps. We are to learn the lesson that a man's life consists not in the abundance of things which he possesseth--food and raiment--but that his life in the fullest, grandest, highest sense, is dependent upon his complete submission to the divine will--his careful attention to every word that proceedeth out of the mouth of God.

The words of God's mouth to us are not exactly the same as to our Lord Jesus and to the holy angels; --because we are by nature children of wrath even as others--sinners: we must, therefore, be addressed from a true standpoint to begin with. Thus it is that we hear the words of God's mouth in different languages at different times in our experiences.

(1) The first word of God's mouth to us is the message of justice--informing us that we are sinners, imperfect, helpless, as respects our own restoration to the divine image. This first word which proceedeth out of God's mouth to us is alarming; he declares us to be under a sentence or curse of death because of sin;--that "the soul that sinneth shall die"; that "the wages of sin is death." It tells us that by nature we are "children of wrath even as others,"--strangers and foreigners, aliens from God and all his blessings, which are held in reservation for those who love him and obey him and maintain the perfection in which they were created. It is necessary that we should hear this voice; necessary that we should be alarmed and feel fearful of the penalty of death; and necessary that we feel lonely and discouraged in our separation from God and our alienation from his gracious provisions for those who love him and whom he loves. This fear and dejection are necessary in a

R3059 : page 246

general way to prepare us for the next word which proceedeth out of the mouth of God; namely,

THE WORD OF GOD'S PITY AND AID.

(2) The message that God, while manifesting his absolute justice and the immutable integrity of his first word and sentence, is, nevertheless, kindly disposed toward us--that he pities us in our fallen condition. This word is not to the effect that divine pity will admit us as sinners into divine favor, present and future; but that divine pity contemplated in advance a ransom-price which, meeting the claims of divine justice, would permit of man's recovery from his condition of sin and death,--back to a condition of holiness and life everlasting--as though he had never sinned, had never been sentenced. This word which proceeded out of the mouth of God, prophesying a blessing and opportunity for recovery to as many as will accept, was first a voice to Abraham saying, "In thee and in thy seed shall all the families of the earth be blessed." As this hope begins to dawn in the heart of the penitent one, seeking life-eternal at the fountain of grace and truth, the ears of his understanding listen intently for other words of life from his Creator and he hears (Acts 10:36),

THE VOICE OF GOD "SPEAKING PEACE BY JESUS CHRIST."

(3) The message of peace is that God has already provided the ransom price for sinners;--that Jesus Christ by the grace of God tasted death for every man"; that "Christ died for our sins according to the Scriptures and rose again for our justification." This word from God's mouth informs us that through this transaction, which is entirely his own without our instigation or aid, "He may be just and yet the justifier of those who believe in Jesus." (Rom. 3:26.) Oh, what joy, what hope of life comes into our hearts as we hear this word which proceeded out of the mouth of God! We exclaim with the Apostle, "If God be for us who can be against us?" If God so loved us while we were yet sinners, much more does he love us since we are seeking him, desirous of returning to fellowship with him, and since we accept the provision of his grace in Christ Jesus our Lord. Thus to all who accept the atonement which is in Christ Jesus, through his blood, God indeed speaks words of grace and peace--forgiveness, reconciliation, mercy, love, kindness.

GOD'S WORD TO RECLAIMED SONS.

(4) Another word or message proceeds from the mouth of God, to such as have heard of his grace in Christ and have accepted it. He calls them children--not now "children of wrath," not now "children of the Evil One," but he addresses them as reclaimed children, as his own, as those to whom he is pleased to give his blessings upon certain conditions which

he specifies; saying, "My son, give me thine heart." This call for the heart is a call for full consecration, for complete setting apart to the Lord and to his service. Our will is the center of our intelligence, our being; if the heart, the will, be given to God, it carries with it the title to every action, word and thought. It is such only as delight to respond to this Word or message from the mouth of God that he is pleased to own in the special sense of sonship which pertains to this Gospel age--sonship in the house of sons, of which Christ Jesus, our Lord, is the Head.

"THE WORD OF PROMISE."

(5) In our ignorance of the greatness of our Heavenly Father and the richness of his grace toward us in Christ Jesus our Lord, we might fail to appreciate the necessity or desirability of a full consecration of our hearts to him. In our ignorance we might prefer to say,

"Some of self and some of thee."

Knowing this, God, in his compassion, has been pleased to set before us certain features of his plan, and hence we hear his voice again in the "exceeding great and precious promises" of his Word. In these he points out to us the wisdom of a full consecration and complete obedience to him--assuring us in these promises that by obedience to them we may become partakers of the greatest of all blessings,--the divine nature. (2 Pet. 1:4.) Oh, how wonderful that the great Creator should condescend not only to redeem sinners but to urge, to entice them to receive his bounties and blessings! From the time the consecration begins a measure of the holy spirit is granted, that the consecrated one may, by application--by hungering and thirsting for the words which proceed out of the mouth of God, and by feeding upon them, --be enabled to "Comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." (Eph. 3:18,19.) Ah, yes! those who have heard and have fed upon "the words which proceed out of the mouth of God" thus far, find indeed a new life begun, a new vitality, a new energy,--new hopes, new aims, new ambitions, "old things are passed away," everything is tinged with the glories of the heavenly things which "eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive"--the things which God hath in reservation for them that love him;--an understanding and appreciation of which God, in some measure, gives to such by his spirit, which "searcheth all things, yea, the deep things of God."

FEEDING ON THE WORD OF ADMONITION.

(6) Hearkening further for the words which proceed from the mouth of God--"Beautiful words, wonderful words, wonderful words of life"--we hear a word of admonition. The Father instructs us, that the glorious things to which he now calls us cannot possibly be ours unless our consecration to him and submission to the influences of his providences and promises shall change, transform, renew our minds; --so that the things once loved we will hate, and the things once hated we will love. As a father spareth not the rod of chastisement from the son whom he loves, so the Lord will not spare the rod of affliction and chastisement from those who are truly his; because he loves them, and because he desires to develop in them such a character as will be pleasing to him, and as will permit him eventually to make them his sons on the plane of glory, heirs of God, joint-heirs with Jesus Christ, their Lord.

This word respecting the necessity of chastisement and our correction in righteousness, that we may become conformed to the image of God's dear Son (Rom. 8:29), is accompanied with assurances of love from the Father--assurances that "Like as a Father pitieth his children, so the Lord pitieth them that reverence him." He says to us also, through another apostle, "Faint not when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He explains that such discipline is not prompted by anger towards us, but by his love, and if we are rightly exercised by the disciplines, trials, experiences of life, they will "work out for us a far more exceeding and eternal weight of glory;"--they will work out in us such characters as the Lord will be able to use in the service to which he hath called us--the service of the Millennial age--the service of the royal priesthood, to be associated with Christ in the work of judging and blessing the world of mankind. The proper response of all who have the true spirit of sonship is expressed in the language of our Lord and Master, "Not my will but thine be done," O Lord; "I delight to do thy will, O my God; yea, thy law is within my heart." Such as thus respond to the chastisement of the Lord, step more and more into divine favor, and hear other words of comfort, of grace, of help.

"YE HAVE NEED OF PATIENCE."

(7) God's Word or message of patience is, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:4.) How necessary to our perfection is this divine counsel--this Word which proceeds from the mouth of God! We

might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord's standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trials which must test us, as though some strange thing had happened unto us. (I Pet. 4:12.) On the contrary he points out to us as we grow in grace and in knowledge and in ability to comprehend --that the glory, honor and immortality to which he has invited the Church of this Gospel age, is so high, so grand a position, that those who would share those honors must expect, necessarily, to be severely tried and tested that their absolute loyalty to the Lord and to the principles of his righteousness--justice, truth, love--shall be beyond question. Our characters must become crystalized along these lines, firm as adamant, before we shall be ready to be received as the "overcomers" who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further,

R3059 : page 248

that if it was necessary for the Captain of our salvation to be tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through his grace, should be thoroughly proven as respects our loyalty.

WORDS OF CONSOLATION FROM THE MOUTH OF GOD.

(8) We might well be exercised with the strictness of the divine requirements as respects this overcoming class, and might say to ourselves, Others may attain to such glories and blessings; but we are too weak in the flesh through the fall and cannot hope to come off victors--cannot hope to stand the trials and tests which the Lord would impose. And here the Lord speaks again, a gracious word of comfort, consolation and encouragement, informing us that the perfection he is expecting is not a perfection in the flesh and of the flesh which is weak and imperfect,

R3060 : page 248

but a perfection of the heart, of the will, of the mind, of the intention. He informs us that he is not judging us as human beings according to the flesh, but as new creatures according to the mind, the new will. He informs us that although he will expect the new mind to do its very best in the matter of controlling the flesh and bringing it into subjection, yet, nevertheless, he knows that the flesh being imperfect, perfection according to the flesh is an impossibility to any of the fallen race: and that, therefore, his arrangement through Christ under the New Covenant is, that the imperfections of the flesh which are not assented to by our wills are not counted as ours. They are covered by the merit of Christ's sacrifice, and are ignored in the Heavenly Father's reckoning with us. He assures us that we are to be judged according to the spirit (will, intent) and not according to the flesh.

What comfort and consolation are in these assurances! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, as instead of the absolute perfection of the flesh,--then indeed we have hope of attaining to the standard which he has marked for us,--the standard of perfection. We can be perfect in intention, in will, or, as the Master expresses it, "pure in heart", even though we cannot be perfect in the flesh. We hear through the Apostle the word proceeding out of the mouth of God to this effect, "The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." (Rom. 8:4.) We can walk after the spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the spirit's requirements. Our minds can walk up to the spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention.

THE WORD OF RESURRECTION.

(9) A further word from the mouth of God assures us that he knoweth our frame, he remembereth that we are dust--under sentence of death, "Dust thou art and unto dust shalt thou return"--weak, imperfect, dying; and that it is not his purpose that we shall always be in conflict with ourselves--perfect will against imperfect body,--that he has provided that in the resurrection we shall have new, perfect bodies in full accord with our new minds. He assures us that he is able and willing to do all this, and that he proposes to give to his "elect" bodies of a still higher order than the human--that he will give us spiritual bodies. They shall have a part in the first resurrection, and thenceforth be able to do the Father's will perfectly in every respect--as they now show themselves desirous of doing his will so far as they are able. Oh, gracious provisions! O wonderful words of compassion, inspiring us to wonderful hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (I John 5:4), that the Lord will give the final word of his mouth--"Well done good and faithful servant, enter thou into the joys of thy Lord."

Every word that proceedeth out of the mouth of

God--every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the Kingdom. The eating of natural food could not bring this life-eternal, nor its attendant glories; but the eating and appropriating of these words from the mouth of God can bring to us all these blessings which we crave. Let us then, more and more, as the disciples, pupils, of the Lord Jesus, keep in memory and act upon the suggestion of the words of this text, "Man shall not live by bread alone: but by every word which proceedeth out of the mouth of God."

===================

R3060 : page 248

JOURNEYING TOWARD CANAAN.

--NUM. 10:11-13,29-36--AUGUST 17.--

Golden Text:--"For thy name's sake
lead me, and guide me."--Psa. 31:3.

ISRAEL spent nearly a year in the vicinity of Mt. Sinai. It was about a year and fifty days after their departure from Egypt that, by the Lord's instruction, they broke camp to journey toward the promised land--Canaan. Doubtless, their first impressions respecting the matter were that the Lord, through Moses, would lead them directly into the Land of Promise, and no doubt they wondered at the delay. We can see, however, that a nation reduced almost to the condition of slavery, would need many lessons to prepare the people for the glorious heritage which the Lord had promised them. In previous studies we have seen how the Lord inculcated lessons of trust, duty, obedience, worship and temperance, and subsequent events will prove to us that even with all these instructions the people were not yet ready to trust and obey the Lord so as to be properly fit for their inheritance.

During the eleven months spent in the vicinity of Mt. Sinai, important arrangements were effected --all tending to a larger degree of organization, government and personal responsibility amongst the people.

R3060 : page 249

When ready to leave Mt. Sinai they had not only their tribal organizations, but were additionally grouped in companies of ten and these into fifties and these again into larger groups or commands, so that the entire host was well marshalled. Besides this, they had in each tribe a Judge or lawgiver for minor questions; weightier matters being brought to Moses and through him to the Lord. Moreover, the Lord put his spirit upon seventy of the elders of the people, of all the tribes, so that they prophesied or taught the people, each in his own department; while the tribe of Levi had been specially set apart to the divine service. The Tabernacle had been made with all its appurtenances, and the regular order of worship had been established--typical, like the people, of the better things coming afterward.

If, as we see, it was appropriate that Israel according to the flesh should have training-lessons in trust, obedience, etc., we can readily understand that their antitype, spiritual Israel, has much need of instruction, much need to learn lessons along the same lines,--and still more particularly, if they would be prepared to enter into typical Canaan. We need to learn to trust the Lord implicitly after we leave Egypt, the world, and set forth on the way to our Canaan; we need to learn that he alone is able to deliver us from the spirit of the world which would still pursue us and bring us back into captivity; we need to learn to trust the Lord for the heavenly manna and to gather it day by day; we need to learn confidence in the Lord, not only in the presence of the leaders whom he raises up for us, but also in their absence, and not to set up for ourselves earthly idols to draw our hearts away in any measure from the Lord and his arrangements, and the great purpose for which we have started under his leadership; we need to learn the import of the Covenant which he has graciously made with us, sealed with the precious blood;--to be faithful to our share therein to the extent of our ability, and to trust the remainder to our great Mediator.

We need also to learn the Tabernacle lessons--how and under what conditions we may have fellowship with God--may enter into the court and still further into the Holy, and ultimately, as members of the High Priest's body, into the Most Holy. We need to learn order in respect to natural as well as spiritual things; and that while the liberties of the Lord's people are to be conserved and bondage to evil is to be avoided, that, nevertheless, in all of the Lord's arrangements there is order, as represented in the order established amongst the Israelites. We are to learn first of all to be subject to the Lord, and secondly, to every ordinance of God; we are to consider the truly consecrated people of God as a unit and are to seek to co-operate one with another, and to remember the Apostle's words, "Remember them which have the rule over you," (Heb. 13:7), and again, "Yea, all of you be subject one to another." (I Pet. 5:5.) All of these lessons are necessary to us, as similar lessons in type were necessary to typical Israel.

The cloud, representing the Lord, rested over the Tabernacle during the sojourn in the vicinity of Sinai; but in harmony with the instructions given through Moses, when the appointed time had come, the cloud lifted from the Tabernacle and went before the people and about one hundred and fifty miles distant, rested over another wilderness nearer Canaan. The people followed it in marching order and apparently at first with great enthusiasm, praising the Lord. Vs. 35 seems to refer to Psalm 68 which describes the journey; see also Psa. 132:8. But whatever were the joyful anticipations of the people, they found the wilderness of Paran into which the Lord led them the scene of great trial, for it was much more rugged than the wilderness of Sinai and much less adapted to the care of their flocks and herds. This brought to the people fresh trials of faith and courage and endurance and confidence in the Lord and appreciation of his promises.

So with spiritual Israelites: after the Lord has given us certain lessons and experiences, some of which come to us under quiet and restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which had been both favorable and unfavorable in some respects--leading into new circumstances and conditions. It is not for the true spiritual Israelite to murmur or complain or even to express a choice; but to look to the Lord

R3061 : page 249

for guidance. If he can discern the leadings of divine providence, even though it be in a wilderness condition more arid and undesirable than that in which he has previously been, he is to follow the Lord's leadings unquestioningly and with songs of faith and confidence. We are marching toward Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings--with joyfulness; and this can only be expected on the part of those who have learned the lessons previously given them, and above all the lesson of faith,--confidence in the Lord's power and goodness and faithfulness.

REBELLION AGAINST GOD'S PROVIDENCE.

It was while in Paran that the people began to murmur again--for the leeks and onions and garlic and fish, etc., of Egypt. As little children to a father, they lamented to Moses--even regretting that they had been led out of bondage. Moses appealed the matter to the Lord, and the latter granted the request in displeasure, telling Moses that he esteemed the people to be murmurers against himself; because he was the real Leader and Moses merely his servant. The people wanted more meat, expressing themselves as wearied of the manna, so God sent them quails. An immense flock of quails was blown by a providential storm from the south and east over the Elantic Gulf into their camp. A writer on Eastern subjects says: --"These quails cannot sustain themselves long on the wing, and after crossing the desert 30 or 40 miles they would scarcely be able to fly....When exhausted they would easily be taken as they flew at a height of about two cubits (3 or 4 feet) from the

R3061 : page 250

ground." The people got an abundance; but ate so greedily that a pestilence broke out among them, which cost the lives of many, so that they called that place Kibroth-Hattaavah--"Graves of Greediness." Thus the Lord permitted their discontent and spirit of rebellion to work out a severe penalty in a natural way.

Is it not sometimes after the same manner with the Spiritual Israelites? Do not some after being well fed on spiritual manna permit a selfish, craving spirit to interrupt their fellowship with the Lord to some extent--hankering for earthly, fleshly, good things; --forgetting the wisdom of our Leader, the Lord, and that his love which thus far has delivered us, and fed and led us, is still with us, as wise and as good as ever? Sometimes it is a repining against our lot in life, a desire for more ease and comfort and wealth and social influence, than are within our reach: sometimes it is a protest against our share of the aches and pains of the groaning creation and our inability to get rid of these: sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's care and supervision? Should they not remember that,--He doth not willingly afflict the children of men, but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, as were Israel's, sometimes bring unexpected drawbacks;--that selfish prayers are too expensive. Some have gained wealth and lost the truth and its service: some have gained health only to find that with it they gained other trials no less severe: some have had their dear ones restored to them from the very jaws of death, only to wish afterward that God had not answered their prayers;--or, more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly.

The lesson to Israel was, that they should trust the Lord implicitly; and accepting and using all that they had, all that the surroundings would supply, they should have used it as wisely and as thoroughly as possible--accepting all things, natural as well as miraculous, as God's gifts. And therewith they should have been content, thankful, happy. So, too, Spiritual Israel should use wisely such things as are within their reach--accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts --including patient-endurance and heart-contentment.

REBELLION AGAINST THE DIVINE ORDER.

It was in Paran that Miriam and Aaron rebelled against Moses' leadership asserting themselves his equals in authority. Miriam, the prime mover in the matter, referred to Moses' marriage to a negress (Ethiopian) as an evidence of his general incapacity to manage his own affairs, much less those of a nation. The text of the complaint is given only in part, but undoubtedly the fact that they were now near to Canaan and well organized and that it was now comparatively easy to lead the people, led to this wrong position. Both were quite willing that Moses should be leader when the start was made and when all the chances seemed to be against the success of the movement.

Poor Moses! If it almost crushed him when the people murmured against him, how must he have felt when his two most trusted advisers thus showed that they too had a wrong view of the Exodus, and considered Moses a self-appointed leader! True, it does appear to us as though his meekness had led him into a marriage in every way beneath his education and station in life; but then, was he not under divine supervision in all his affairs? And could not the Lord have hindered the marriage unless he saw some way in which it could prove advantageous? And should not Miriam and Aaron have remembered this, and minded their own business? As a matter of fact we believe that the Lord was favorable to the marriage; --that thus he forestalled any inclination on the part of Israel to accept the children of Moses as their kings and lawgivers to the subversion of the divine program.

The Lord's indignation was shown in smiting Miriam with leprosy and refusing to heal her for seven days even at the entreaty of Moses;--that thus the camp of Israel might also get a lesson in harmony with a subsequent statement,--"Touch not mine anointed, and do my prophets no harm."

The lesson of trusting to the Lord's vigilance in minding his business and the lesson that each Israelite indeed should mind his own business, are still closely identified. Many, nay all, still need to learn these lessons. The officiousness which inclines so many to think that the Lord's work will go to wreck unless they control the lever and pass their judgment upon everybody and everything, is dangerous to all who have it, and their name is legion. It is born of too great self-conceit mixed with lack of respect for God's wisdom and with a desire to meddle as "busybodies in other men's matters." Each should early learn that while doing his own part with his might he should trust much to the Lord, and that to him each servant stands or falls. Failure to do this leads to leprosy--sin.

"COME THOU WITH US AND WE WILL DO THE GOOD."

Hobab, here introduced to our attention (vs. 29), was Moses' brother-in-law. (Judg. 4:11--R.V.) Raguel is here given as the name of Moses' father-in-law and is supposed to refer to the same person called Jethro in another place. The explanation offered is that Raguel was his proper name and Jethro, which signifies Excellent, was his title as a chieftain of the Midianites, of the clan known as Kenites which dwelt in Midian east of Sinai. Hobab, therefore, was also a chieftain amongst the Kenites and undoubtedly, as Moses' words suggest, was well acquainted with the country through which Israel would pass. Moses invited him to cast in his lot with the Israelites promising him that thus he, and such of his tribe as would come with him, should become joint-participators with the Israelites in the promises God had made them,--"Come thou with us and we will do thee good, for the Lord hath spoken good concerning

R3061 : page 251

Israel...and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do to us, the same will we do unto thee." Although Hobab at first refused, the promise of a share with Israel apparently influenced him favorably; because mention is made elsewhere of the Kenites as having share with Israel in the promised land.--Judges 1:16; 4:11; I Sam. 15:6; I Chron. 2:55.

Doubtless this narrative of divine arrangement with Hobab through Moses, was intended to convey a lesson to spiritual Israelites also. It represents that some who are not children of the promises according to the flesh, were, nevertheless, accepted of God because of the exercise of faith,--because of their willingness also to endure the trials and difficulties and warfare of the children of Israel, that they might be participators with them in the rewards and promises. So to-day, we may say to those who are still aliens, strangers, foreigners to the Lord's covenants, "Come thou with us and we will do thee good." We may tell whoever has an ear to hear of the gracious things which the Lord has promised, of everlasting life in Paradise, to all who are his,--faithful to the end of the journey; and yet, it will be a matter for the exercise of their wills: if they share in the blessings, they must also be willing to share the difficulties of the way, and the reproaches of the Lord's people. Not only may we thus speak to people orally, inviting them to join with us, but our lives in general should be "living epistles," giving testimony of our faith in the Lord and in his promises;--helpful, encouraging and attractive to others.

Our Golden Text applies to every spiritual Israelite, and surely all such must recognize the leadership of the Lord, else they cannot have peace and joy and blessing, and cannot make progress toward our Canaan. The Israelites learned to look for the movement of the cloud by which the Lord led them,

R3062 : page 251

and only once is it recorded that they ever disobeyed its leading--and that once was accompanied by their reverse in battle before their enemies, which doubtless impressed the lesson. (Num. 14:44,45.) Similarly, one of the most important lessons for the spiritual Israelite is to learn to look to the Lord for leading in all of life's affairs--never to attempt any undertaking either temporal or spiritual without seeking to note the will of the Lord concerning the same.

The sooner this lesson is learned, the sooner disasters in life will be obviated; nevertheless, we are to remember that the Lord's providences may lead us into trying circumstances and conditions, and not always into pastures green. Yet in these, faith will be tested and developed and faithfulness to the Lord's leading will gradually bring us assurances that all things are working together for our good, for our spiritual welfare--the matters which appear to be favorable and comforting, and the experiences which seem to be rough and distressing. We are not to ask or expect the Lord's leading for our own sakes, nor for any merit or worthiness in us, but, as our Golden Text expresses it, for the Lord's sake--in accordance with his promise to us as spiritual Israelites, the seed of Abraham;--for his own name's sake and work's sake, in that he has purchased the blessing of the world, and is now taking out a people for his name to be his agents in this work of blessing,--for his own name's sake in that he has invited us, promised us the victory if we abide in his love.

===================

R3062 : page 251

INTERESTING QUESTIONS ANSWERED.

IS THE COVENANT STILL BINDING ON THE JEW?

Question.--Does the Jewish Law Covenant still exist? or was it fully terminated at the introduction of the New Covenant sealed by our Lord's death? If it still exists as a covenant, are all Jews now living still under and bound by that Sinaitic covenant? and if so, is the offer to the Jew still good that if he can still fulfil his part of that Law Covenant, he may have eternal life as a reward therefor aside from Christ?

Answer.--The Law Covenant was an agreement between God and the nation of Israel by which God pledged himself to give certain rewards to that nation if obedient; and Israel in turn bound itself to keep that law, and consented in event of failure to do so, that they had no claim upon the promises, but that they would justly come under divine sentence afresh. That covenant ceased, so far as God was concerned, when that nation was rejected at the time they rejected Jesus, and their rejection was noted in our Lord's words, "Your house is left unto you desolate." The rewards of the law were, nevertheless, secured by one Jew; namely, our Lord Jesus, because of his perfect obedience --even unto death. To him therefore, legally went all the blessings and privileges contained in and implied by the Law Covenant and the Abrahamic Covenant, to which it was merely "added." Thus we see that from God's standpoint the covenant arrangements have been fulfilled in Jesus, the faithful Jew, and that its provisions, therefore, cannot in any manner be extended to others now--nor could others ever hope to claim its provisions, even if they were open now.

However, while God has thus accomplished his side of the covenant, the Jews have never accomplished their side. Every circumcised Jew comes under the provisions of the Law Covenant and is subject to all its conditions, and can escape those conditions only in the divinely appointed way--by accepting Jesus as his Savior, the curse of the law: for he is the end of the law for righteousness [righteously] to every one that believeth (Rom. 10:4), but not to others. A believing Jew, in accepting Christ, ceases to be a Jew and becomes a Christian. Consequently all Jews not thus believing are still under the Law Covenant to which they have subscribed and to which they are bound by their own covenant or engagement; and there is no way for them to get free from their obligation to keep the whole law, except by believing into Jesus and thus in his sacrifice, having the righteousness of the law fulfilled in them.

(Rom. 8:4.) The curse which they brought upon their own heads remains with them. "His blood be upon us and our children." (Matt. 27:25.) They can only escape the curse of the law and the additional curse of this gross violation of it, by having the merit of his

R3062 : page 252

blood, his sacrifice, imputed to them, as a sin sacrifice, the atonement of their guilt.

A COMPARATIVE ESTIMATE OF THE ELECTION.

Question.--There is a difference of opinion amongst us respecting your meaning in the article "A Comparative Estimate of the Election," page 26, in Jan. 15, 1902 number of the WATCH TOWER, hence I inquire, Is it your thought that the consecrated number includes only those who have come to a knowledge of present truth? If so, are we to understand that for every one who now comes into fellowship in the light of present truth, some other one has gone out of this light into darkness?

Answer.--Quite to the contrary. We understand that consecration to the Lord is necessary in every case before there will be a proper ability to receive the truth in the love of it--the truth respecting the deep things of God. It is our thought that of the suggested 31,500 already consecrated in 1881, scarcely any had any knowledge of what we term "present truth." Our thought is that a knowledge of present truth will be brought to all of these consecrated ones and will constitute a test of their consecration, of their sincerity; just as at the first advent our Lord offered himself not to the Gentiles, the unconsecrated, but to Israel the consecrated, typical people. The offering constituted a test to the Israelites; such as were meek and lowly of heart were the better prepared to receive the Messiah; such as were proud, vain-glorious either of their own persons or of their sects or parties, were thereby blinded and stumbled and hindered from accepting the truth. So it is today; the meek, the humble, the lowly of heart who are following the Lord implicitly have much advantage every way over the majority of God's consecrated people now, beset by worldliness and personal or sectarian pride and ambition. Nevertheless, having made a consecration and having been accepted of the Lord, a reasonable time should properly be granted to such to make their calling and election sure, to learn life's lessons respecting the emptiness of pride and ambition, and the fact that the true peace and joy in the Lord are to be found in humility of heart and closeness to the Master. We believe that in the Lord's providence "present truth" has been presented time and again to many of these consecrated ones and that some were ready and received it the first time, while to others it came two, three, four times before they had learned their lessons properly so as to be able to discern the emptiness of sectarianism and the bitterness and nausea of human creeds and theories in order that they might be able to appreciate the good tidings of the Word and plan of God. Others failing to profit by experiences granted them will, we believe, be rejected from the "overcomers" class.

In all reason we must expect that the period of favor with many of these is expired and that the crowns apportioned to them at the time of their consecration are no longer held for them, but will be granted to others who will take their places; and that their names will no longer be written amongst the victors, but will be blotted out from that glorious place, though not blotted out of God's memory, nor blotted out of existence, but rather that they may be re-entered as members of another class, the "Great Company," who shall pass through the great tribulation which, peradventure, may work in them blessings which they were not prepared otherwise to receive.

We are not to expect that the Lord would wait until these names began to be stricken from the list before he would begin to prepare others for their places: rather we are to presume that he would have in training a considerable number already consecrated but not accepted to the high calling (because the general call has ceased) and therefore not at once made acquainted with present truth. As vacancies shall occur amongst the accepted, or "elect" class because of failure to fulfil consecration vows, it will open the way for these later consecrated ones to be accepted to the "high calling" and then it will be proper for them to come to an appreciation of present truth, and to discern clearly the prize of our high-calling, the race course leading to it and the requirements of every faithful runner. That this has been the Lord's method since 1881 is evidenced very clearly by the fact that now at the time when we would expect that a good many names would be blotted from the roll as having failed to be victors, there are, we find, a considerable number consecrated since 1881, ready to receive the truth. And so deep is their consecration and earnestness and zeal that once they come into contact with the truth they assimilate it quickly, with understanding and appreciation, and make rapid progress in the race course toward the mark of the prize--perfect love.

Of course we must expect that some, even after receiving the light of present truth, will prove unfaithful to it and go out into the "outer darkness" of the world, where shortly, in the great time of trouble, they will share in the predicted "weeping and gnashing of teeth;" and we must expect that the going out of the race by these will be followed by the letting of others into the race course as well as in case of those who were consecrated prior to 1881, and whose testing largely consists in their coming into contact with the light of present truth. However, those who have come into the light of present truth under consecration made since October, 1881, will be much less likely to be

R3063 : page 252

finally rejected than those who were consecrated prior to 1881; because the receiving of the light of present truth constitutes one trial or sifting in every case, and this test is already past by those now being accepted.

"GOD GIVETH IT A BODY."

Question.--In explaining the resurrection of the dead, in I Cor. 15:36-38, the Apostle uses the illustration of wheat, or any kind of grain, saying, "That which thou sowest, thou sowest not the body that shall be, but a bare grain," "but God giveth it a body as it hath pleased him." My question is respecting this latter part of the text--"giveth it a body." Would not this seem to imply that as in a grain of wheat or corn there is a germ which survives the death of the remainder of the kernel, so in mankind there must be something to survive the death of the body--some kind of an "it" to which the Lord will give a body in the resurrection? What is this "it" in humanity?

Answer.--If we say that the "it" represents the soul we state the matter truthfully, but in a manner liable to be misunderstood by the average reader or hearer, because very few seem to understand what a

R3063 : page 253

soul is, according to the Bible usage. There are any number of views and theories respecting what a soul is, yet all of them, except the Scriptural definition, are vague, indefinite, inconsistent, unreasonable. According to the Scriptures the word "soul" is the equivalent of the word "being;" and stands for the intelligent person or "sentient being." The body is not the soul, though there could be no soul without a body; and the breath of life or spirit of life is not the soul, though there can be no soul without the spirit of life. As elsewhere explained,* when a body has been organized and infused with the spirit or energy of life, so that intelligence and thought result, that resultant condition is sentient being, or soul condition.

God's sentence of death as the wages of sin is against the soul: "The soul that sinneth, it shall die." And this sentence is executed through the deterioration of the body, either by sickness or otherwise, snapping the golden cord of life, causing the spirit or energy of life to break its union with the body. The result we call death, even before the putrefaction sets in which destroys the body. It is the death of the soul, the cessation of being, which has occurred.

In the divine arrangement God has provided in the death of our Lord Jesus a ransom for all (I Tim. 2:5,6), --all the souls of the human family--for Adam and Eve, and all the souls begotten, generated, by them. Consequently, although the divine sentence is upon every soul of man unto death, in view of this atonement which God has provided we who have faith in the efficacy of the atonement and in the ultimate carrying out of the divine plan are permitted to speak of these dead souls as though they were not dead, but merely asleep--"them that sleep in Jesus." (I Thess. 4:13,14.) All who were dead in Adam, having been bought by Jesus are not yet made alive by him, nor even in any measure resuscitated, but are spoken of as no longer extinct but reckonedly sleeping--waiting for the Millennial morning, when all that are in their graves shall hear the voice of the Son of Man and shall come forth again to being and to the opportunities of a raising up, or restoration to all that was lost--the process of raising up being betokened by the judgments of the Millennial age--rewards for those who will do well, chastisements for those who do ill, destruction if they persevere in ill doing. This judgment, in our common version Bible, is mistranslated "damnation." --John 5:29.

The "it" in the case of the world is the soul, or being which became extinct in death, but which was redeemed by the precious blood of Christ, and is to be the subject of restitution power at his second advent. Each "it," each soul, each sentient being of the human family, redeemed by our Lord, was designed to have a body. Indeed, it cannot awake or come into being at all without a body. It will be necessary that the body shall be produced, created, and that, so far as the brain at least is concerned, identical with the body that perished when the soul fell asleep. Thus for the world the Lord will give "it" a body of its own kind;--human kind--a body which can go onward and upward to restitution and full human perfection, if the mind, the will, the soul, governing it, shall become obedient to the great Prophet, Priest and King, the glorified Christ, during the Millennial age; otherwise it will be cut off in the Second Death, and that without hope of recovery.--Acts 3:21-23.

In the case of the Church, a justification by faith is granted to believers, by which they are accounted free from the sentence of death, and permitted to consecrate their justified lives as sacrifices in the Lord's service--joint-sacrificers with their Lord, in whose foot-steps they are called to follow. These, in their consecration, are reckoned as dying to the human nature entirely, and their new minds are reckoned as having been transformed, as being no longer human minds or wills, but spiritual minds or wills--"We have the mind of Christ." This will, still exercised through a human body, is by the Lord and by his children accounted as the beginning of the new nature, the nucleus or new will of the "new creature." This new creature, however, has no suitable spirit body at the present time, but tabernacles in the earthly, dying body--which indeed perishes as the new creature develops. The faithful of this class will constitute the first resurrection, described by the Apostle. (I Cor. 15:42-44.) The new mind is the "it" in this case; no longer a human mind or will or spirit, but a new spiritual one, changed; and in the resurrection God will give "it," this embryo new creature, a spiritual body, as he has promised, and as it hath pleased him.

---

*Millennial Dawn Vol. V., Chap. 12.

===================

R3063 : page 253

"WE ARE WELL ABLE TO OVERCOME IT."

--NUM. 13:26-14:10.--AUGUST 24.--

"Blessed is the man that maketh
the Lord his trust."--Psa. 40:4.

ISRAEL having been taught certain great lessons in the wilderness, journeying toward Canaan, and having learned them to some extent, was now at Kadesh Barnea on the southern borders of the land of promise. The people suggested the sending of spies to investigate the condition of things in Palestine before going further. (Deut. 1:22.) The Lord acceded to the proposition and through Moses made selection of twelve chief men, one from each of the tribes--excepting the tribe of Levi and counting both Ephraim and Manasseh for Joseph. This caution in sending the spies was not condemned of the Lord; nevertheless, the people who for more than a year had been guided in all of their affairs by the pillar of cloud by day and the pillar of fire by night--directing their marchings, locations and camps, the time of their stay, etc.,--the people who had been miraculously fed with the quail and who had experienced the continuous miracle of the manna, and who had witnessed the discomfiture of their enemies by divine power when the hands of Moses were held up;--these people might have had faith enough in the Lord to have continued under his leadership whensoever and wheresoever he led them, confident of his care and of his power.

R3063 : page 254

The twelve spies quite probably separated into small groups and thus made the more extensive investigation; however, their return seems to have been at one time, which is rather against this supposition. Ten of the number reported favorably as respected the land, but unfavorably respecting the possibilities of conquering it; the other two, Joshua and Caleb, with greater faith in the Lord, were less apprehensive and assured the people, "Let us go up at once and possess it; for we are well able to overcome it." However, the people had not fully learned the lesson of faith in God their Leader, and hence the report of the majority thoroughly aroused their fears and discouraged them from attempting the conquest.

The majority report was given with an appearance of great equity, telling, on the one hand, that the land indeed was a goodly one, and exhibiting in demonstration some fruits, amongst which was the renowned bunch of grapes from Eshcol, which they had carried suspended on a pole between two of their number; but, on the other hand, they seem to have exaggerated in their description of the difficulties:--having reached a conclusion in their own minds they sought to impress it upon their report; and, like many of our own day, considered that in order to secure their end, a little exaggeration was justifiable;--the people were giants and the Israelites in comparison as grasshoppers; the cities were immense and were walled up to heaven; the land though rich, as evidenced by the fruits they brought, they reported "eateth up the inhabitants thereof";--meaning either that local warfare was prevalent or that it was a pestilential land, not healthy, or that as a whole it was a barren land and the samples of fruitage they brought represented exceptional portions.

No wonder the people who had looked forward so longingly to this land of promise felt greatly discouraged; such a report would be well calculated to discourage anybody. Yet it was just such a report as the people in general would have made, since it was made by their representatives out of every tribe. The report was an "evil" one, not only in that it exaggerated the difficulties, but in that it also entirely ignored the divine supervision of the past. Among

R3064 : page 254

other things that inspired fear was the report of the giants--Nephilim: these they represented as being descendants of the Nephilim, or giants which had caused such terror to the world before the flood.

(Gen. 6:4.) The people were so thoroughly disheartened that they set up a great wail of despair;--
it was a night of sadness when they had expected joy; it seemed to crush out all the hope which had previously buoyed them up in the journey; they murmured against the Lord as well as against Moses and Aaron, declaring that they would have preferred to have died in Egypt or in the wilderness. They seem to have concluded that the Lord through Moses would now force them into the land of Canaan,--seemed to see themselves destroyed by the sword, and their families a prey to their enemies. In their frenzy they said, Let us choose from our number a leader instead of Moses, reverse the program--return to Egypt and call it the land of favor!

It must have been a sad occasion for the meek Moses: once before the people had proposed to choose another captain or leader, but this was during his absence in Mt. Sinai; now in his presence they repudiated him and all that he had endeavored to do for them. Only Joshua and Caleb stood by the Lord and defended Moses and Aaron who had fallen on their faces before the assembly; these two professed faith in the Lord; saying, "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not." But these noble and courageous words of faith were lost upon the angry people: discontent and fear had gained thorough control of their minds, so that instead of loving and appreciating these noble men and their counsel, they were about to stone them to death.

Then the Lord interfered as on a previous occasion; a bright light shining out from the Tabernacle reminded the people that the Lord their Leader was not only gracious and careful, but just; and that he could and would punish transgression as before. A pestilence broke out amongst them, and among its first victims were the ten spies who had brought the discouraging report. Moses pointed out these matters to them and showed what a lack of confidence in God their Leader they had manifested. He gave them also the Lord's message that because of unbelief they had failed to improve their opportunities, and in consequence none of them above twenty years of age should ever enter the land of promise--the youth and children, being held of the Lord as not responsible, were exempted. The Lord explained to them that for every day that the spies had spent in searching the land to bring an evil report, there should be a year of delay in eventually reaching it. Thus God here answered their prayer. "Would to God that we had died in the wilderness!"--God determined that they should all die there.

Shortly their courage revived and they determined that having come thus far to enter the land of promise they would go forward and take possession of it;--they would ignore the Lord's declaration that they might not now have it;--they would take it anyway for themselves. Another evidence is here given of their lack of faith in the Lord; they did not realize as they should have done how much the Lord's hand had been connected with all their progress thus far, and that without him they could do nothing. When they informed Moses of their purpose, he refused his consent and co-operation, and forewarned them of disaster in any enterprise in which the Lord was not their leader, nevertheless they marshalled a host and went forth, soon to retreat in disorder before their enemies, leaving numbers of their brethren slain upon the field of battle. It was a difficult matter for them to learn to rely, not upon themselves, but upon the Lord. Thence their journey turned again into the wilderness.

LESSONS FOR SPIRITUAL ISRAELITES.

That the land of Canaan and its rest from the wilderness journeying is intended to be a type for

R3064 : page 255

the spiritual Israelites, is clearly shown by the Apostle in his reference to it, and to how Joshua led the people into its rest. (Heb. 4:3-8.) Canaan evidently cannot typify the perfect heavenly state into which the Church hopes to enter; because when Israel did enter Canaan there were years of battling with the inhabitants thereof,--finally overcoming them by the Lord's assisting power. The Scriptures teach us, on the contrary, that when the Church shall have experienced the First Resurrection change, all her trials and difficulties, her conflicts with the Amalekites and Hittites and Jebusites and Philistines will be ended;--that which is perfect shall have come, and that which is in part shall have been done away. We must, therefore, understand Canaan to represent the Millennial Kingdom condition, into which all who are the Lord's people shall be brought, under the leadership of the antitypical Joshua (Jesus), the Church being the priesthood glorified. The antitype of Canaan's trials and difficulties will be experienced in overcoming the weaknesses pertaining to the flesh, and in developing more and more under the Lord's guidance and blessing into the full perfection of human nature--by restitution processes then in operation, rewarding every act of obedience and reproving and punishing every act of disobedience.

Fleshly Israel not only made this type in the wilderness, but accomplished in considerable measure its antitype; for during the 1600 years of their experience they were, under the Lord's guidance, being prepared for the Millennial Kingdom (Canaan). At our Lord's first advent they as a nation had reached a place corresponding to Kadesh Barnea, a place of decision in respect to entering into the Kingdom condition. Had they been in the right attitude of heart, full of faith and trust in the Lord, they would have received him, and the Kingdom of God could at once have been established. But in unbelief they rejected him who was the antitype of Moses and Aaron and therefore did not enter into rest; instead, another long, wearisome journey in the wilderness has been their portion, for now nearly 1900 years. Shortly, at the second advent of our Lord, he, as the antitype of Joshua, will lead all his people Israel, as many as shall come into the faith of Abraham, and thus become his people, into the land of promise--into the Millennial Kingdom with its blessings, mercies and promises.

But is there a lesson for spiritual Israelites in connection with these Canaan fightings, etc.? Yes, we answer: we are to be like Joshua and Caleb, and by faith are to enter into the land and confirm the Lord's promises and give a good report thereof. By faith we have already entered into divine favor; we must have already tasted that the Lord is gracious; we have already experienced forgiveness of sins; we know as the remainder of mankind know not,--even those who seek righteousness and harmony with God--that the Lord's power is not limited. We realize that we are fully able to meet the conflicts and difficulties and trials belonging to a consecrated life. By faith we are already living in this Kingdom; already we are battling with the world, the flesh and the devil, day by day, but at the same time resting--in the promises of the Lord; in the strength and grace which he supplies; in the victories which he grants us.

It will be remembered that the name Joshua is otherwise translated Jesus (see Heb. 4:8) and means "deliverer of his people--help of God." The name Caleb signifies "dog"; and this reminds us that the poor of this world, rich in faith, who are to be heirs of the Kingdom with their Lord Jesus, were represented in our Lord's parable as being on a level with the dogs. As the rich man, representing Fleshly Israel, to whom belonged the promises as the child of Abraham, failed to enter into them because of his unbelief and rejection of Jesus, and was cast off from divine favor for a time, so Lazarus represented those "dogs" who have, during this Gospel age been accepted as children of Abraham through faith. Viewing Joshua and Caleb from this standpoint as representing the Lord and the faithful though despised few who share with him the people's wrath for their good report, we can see that these alone, at the present time, have the proper faith in God to enter into his rest in advance of the world, and to make full consecration of themselves to him and his service, and to battle with the world, the flesh and the devil, and to conquer through the blood of the Lamb. And these, now by faith fighting the good fight, shall in the near future as God's representatives lead forward all the hosts of his people--redeemed mankind --who, learning lessons of bitter experience in the wilderness condition, will eventually be glad to enter into Millennial Canaan, there to inherit the rich promises of God's Word.

The essence of this lesson is represented in the Golden Text. Faith and trust in the Lord is the paramount essential for acceptance and blessing at his hand,--"Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." If we leave the world (Egypt) to become the Lord's people, and receive the lessons of experience at his hand with proper faith in him, the outcome will surely be a readiness and promptness to make a full consecration, a full submission of ourselves to do the Lord's will; to follow his leadings; to inherit whatsoever he has for us. And if the faith be of the proper kind we will say with the Prophet, "I will fear no evil for Thou art with me--thy rod and thy staff, they comfort me." Such, and such alone, can be lead of the Lord in this present Gospel age, in which we must walk by faith, not by sight. Such alone will have the confidence to go forward encountering the various oppositions within and without in the present time. Such will eventually be God's representatives and leaders in the blessing of the world in the Millennial age. Let us learn well the lesson of faith, of trust: as God informs us

R3065 : page 255

of his appreciation of this quality, and that he can deal with us only in proportion as we possess it, so in our own experiences we find that we love most to assist and encourage those who manifest an abiding confidence in us.

====================

page 257

SEMI-MONTHLY.
VOL. XXIII. SEPTEMBER 1, 1902. No. 17.

CONTENTS.

Views from the Watch Tower........................259
Dr. Henson and The Fall.......................259
A Lonely Voice of Protest Against Evolution...........................262
Zionists Fail to Obtain From the Sultan the Kind of Concessions in Palestine They Desire...................262
Touched With the Feeling of Our Infirmities..........................262
Striving Lawfully.................................264
The Claims of Love and Justice....................265
Poem--"That I May Know Him".......................266
A Prophet Like Moses..............................267
Love of God in Mouth and Heart....................269

page 258

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MISSIONARY ENVELOPES.

Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace; the gospel in a condensed form. Price 25c per hundred post paid.

WE ARE HOLDING some of the new Bibles for a time, for some of those who hope to find it more convenient to send the money later. We still have some of both styles of binding ($2 and $3), and those desiring may order.

"TABERNACLE SHADOWS OF BETTER SACRIFICES" is out of stock temporarily (both English and German), but we hope to have plenty very soon.

WALL CHARTS are again out of stock. Orders must wait until painters' slack season--about November.

PAPER CHARTS 36 in. long with hangers, metal bound, showing chart of the ages and prophetic outlines, prepaid 25c each.

We are preparing a smaller edition of this chart on very tough paper, suitable for inserting in the new Bibles. They will be very convenient for reference. Price postpaid 10c.

===================

R3065 : page 259

VIEWS FROM THE WATCH TOWER.

DR. HENSON AND THE FALL.

HAVING BEEN obliged in the past to criticize the teachings of the celebrated Baptist preacher, P. S. Henson, in respect to the eternal torment of the large proportion of our race being the divine program, we are the more pleased now to be able to quote with approval his public utterances respecting original sin--the Fall of man--from the image and likeness of his Creator. He says:

"The Bible does not declare how old are the heavens and the earth, but only that in the 'beginning,' whenever that was, the Lord created them. How long were the creative processes we are not informed, for the word translated, 'day' in Genesis is often employed in the Bible to denote great tracts of time.

"As to the method of creation the Scriptures make no explicit statement, though an evolutionist might imagine that he found some shadow of support for his theory when he reads that the Lord said: 'Let the waters bring forth such creatures as live in the water, and let the earth bring forth such creatures as live on the land.' As to man, indeed, a different formula entirely is used, for God said: 'Let us make man in our image after our likeness.'

THE FIRST MAN.

"But whether He made man by direct creative act or by the slow evolutionary processes of the ages, the great fact remains that He made him, and this is all that the Bible directly declares. But whenever made and however made there must have been a first man, and as he had a name, or ought to have had, at least, for the purposes of history, there would seem to be no valid objection, save that which arises from the 'odium theologicum' to the traditionary name of 'Adam.' So far, then, there would seem to be no reasons for controversy between the foremost scientist and the most literal Scripturalist.

"The great battle ground is rather to be found in the third chapter of Genesis, which gives an account of that tremendous transaction which by common consent through all the ages has been denominated 'the fall of man.' And never was there a more widely prevalent disposition than there is to-day to discredit the whole Scripture narrative and to brand it as preposterous and absurd. And many timid souls have been so overawed by the toploftiness of the modern critics that they scarcely dare affirm their belief in the substantial verity of the Bible story.

FACTS FOR DOUBTERS.

"Now, for the confirmation and the consolation of such quaking Elis there are a few things it may be helpful to remember. The opening and the closing scenes of man's 'strange, eventful history' as portrayed in the Bible are each laid in a garden--the one in Eden and the other in Paradise. Whether the trees and rivers described in both stand for literal trees and rivers, such as we are accustomed to, does not concern our present purpose. But they stand for something, and no doubt the real fact will at last be found to be far beyond the figure.

ARGUMENT PROVING FALL.

"Now, whatever may be said of the figurative character of the language of Genesis, some things loom up as indubitably true unless the whole story be discredited as a tissue of lies.

"One is that man's original state was a state of innocence. Of course it was if he came fresh from the hand of God by direct creative act. And the like might be affirmed if the life he wore was the last result of evolution from the brute creation. No brute is a sinner, for he always acts up to the nature that is in him, but man is a sinner, and therefore some time, somehow he must have fallen, for now he consciously lives below his proper level. His very nature is depraved in its propensities, and therefore now 'when he would do good evil is present with him.'

"We excuse the sinner of to-day on the ground of bad heredity; but how came he by the bad heredity? We only dodge the difficulty by removing it farther back. And yet we cannot help asking whence flows the filthy stream that befouls all human history? The Scriptures locate the fountain. Has philosophy been able to do any better?

R3065 : page 260

INTERDICT AGAINST EVIL.

"The second indubitable thing is that God laid upon man an interdict. What a pity and a shame, cries the horrified critic, that God should set a snare by which to entrap the unsuspecting creature of His hand!

"And yet if man were to be a subject and not a sovereign it must some day and in some way be determined whose will was to be law upon this planet. If that matter once for all were to be tested, can any complainant conceive of a test more wise, more considerate, more conclusive than the one that was adopted? But what an outrage to interdict knowledge! and the devil has rung the changes on that outrage all down the ages. But he lies about this, as is his wont about everything else. It was not the tree of knowledge about which God drew a cordon, but the tree of the knowledge of good and evil--such knowledge of good and evil as comes from experience in evil doing. And the very words employed suggest their symbolic significance.

MAN'S NATURE POLLUTED.

"The third great fact that looms up darkly is that man transgressed the interdict and went beyond the bounds that God in wisdom and in love, and from the very necessities of being, had appointed, and so laid himself liable to the penalty which the Sovereign of the universe must needs attach to violated law. Not only so, but in the act of transgression he did violence to his own nature as well as to the law of God, and so became crippled and depraved. That nature he transmitted to his posterity; for the Word reads that 'he begat a son in his own likeness.' God never made a thing like Cain. Humanity in its totality was in Adam, and therefore in a very true sense what was done by Adam was done by us all, for the nature that was in Adam is in us all. It is not then without reason that we speak of the 'old man' in us, for it comes down to us from the very fountain head of humanity, and if the fountain head be foul nothing but the salt of the grace of God can purify the stream that flows from it.

THE BIBLICAL REMEDY.

"However much the language may be abused, there is such a thing as 'the solidarity of society' and the 'unity of race.' It is true that 'God hath made of one blood all nations to dwell on the face of the earth,' and hence if one member suffer all the members suffer with it, and being partakers of a common nature and all its heritage of pain and penalty, up from the depth of the sin and sorrow into which the first Adam has plunged us, we need to look to the Second Adam through whose atoning death we have redemption from the curse of sin, and through identification with whose risen life we are made partakers of the divine nature and are reinstated in the relationship of sonship to God.

"Such we believe to be substantially the Scripture doctrine of the fall of man through Adam and the restoration of man through Jesus Christ."

"THE WAY OF THE LORD MORE PERFECTLY."

The foregoing is good--Scriptural and logical; but Brother Henson should carry the question farther on the same Scriptural and logical plane if he would have the whole truth. For instance:

WAS THE REAL PENALTY NOT STATED IN THE SENTENCE?

(1) Where does the Doctor get his theory of eternal torment? Answer. Undoubtedly from this doctrine of the Fall where all other "orthodox" people claim to find it. The claim is that our Creator not only meant all that he said in his threat to our first parents, and in the curse or sentence following it, but unutterably and infernally more: that when he said, "Dying thou shalt die," and, "Dust thou art and unto dust shalt thou return," he meant not only all the degradation and pain and anguish and dying of the past 6,000 years, referred to above by Dr. Henson, but included also an eternity of anguish beyond this mentioned dying--for the disobedient pair and for all their unfortunate offspring who would not be so blessed as to escape it by being of the "elect,"--brought to a knowledge of the Lord, assisted to faith and obedience and sanctification of spirit, and to correct views of baptism and obedience thereto.

Where in the Scripture will the Doctor find for us this diabolical plan set forth as the divine plan of the ages which our Heavenly Father purposed in himself before the world was? Nowhere! Where will he find logic or reason to support such a theory? Nowhere!

Logic and all the facts known to men corroborate the Scripture teachings that God declared the whole truth in the death sentence promulgated against our first parents when they sinned, and inherited by their posterity in a natural way. This sentence includes mental, moral and physical degeneracy, as Brother

R3066 : page 260

Henson in the foregoing statement admits; and both logic and Scripture declare that death, the total absence of life, is the climax of this course of degeneracy. "The soul that sinneth it shall die." (Ezek. 18:4,20.) "The wages of sin is death." (Rom. 6:23.) Eternal life is a gift of God through Jesus Christ our Lord, to be given only to the believing and obedient. He that hath the Son hath life; he that hath not the Son of God hath not life." I Jno. 5:12.

(2) Brother Henson also lacks the appreciation of "The Biblical Remedy" as he states it.

He perceives the solidarity of the race in the first Adam,--in the prevalence of his condemnation upon all his posterity. Why can he not see the solidarity of the race in respect to the sacrifice of Christ, that he "by the grace of God tasted death for every man." (Heb. 2:9.) Why can he not see that divine provision of a remedy for sinners is co-extensive with the blight of sin? Why does he fail to give weight to the clear Scriptural declaration that-- Christ's sacrifice is "a propitiation [satisfaction] for our sins [the church's sins] and not for ours only, but also for the sins of the whole world"? (I Jno. 2:2.) If under the gloomy shadowings of creeds and theories formulated in "dark ages" or in the haze just following them, the Doctor has been in the habit of applying all these texts which so clearly specify "the whole world" to merely the elect church, it is surely time to see the error and to note the fact that our Heavenly Father's plan centered in Christ Jesus our Lord, is so high and so deep, so long and so broad, as to provide not only the special heavenly salvation of the elect church of this age, to "the divine nature," but also to provide through this elect church, the spiritual seed of Abraham, a general salvation,--

R3066 : page 261

which, beginning with fleshly Israel, shall extend through the Millennial age to "all the families of the earth"--as God's promise reads.--Rom. 11:25-32; Gal. 3:29.

In this time when Evolutionism and Higher Criticism are making void the Word of God we are trusting that the true believers who hold fast to the Word may get still more widely opened "the eyes of their understanding," that they and we may be thus enabled to see "eye to eye," by being enabled to comprehend with all saints the true dimensions of our gracious Father's wonderful plans. (Eph. 3:18.) We are trusting in the same Savior and in the same Father; but by their grace our eyes have been opened a little wider, a little sooner than those of some of our brethren whom we sincerely love and long to assist out of darkness into the wonderful light of the Millennial dawn, now streaming in upon all who are awake and looking in the right direction to see the glorious Sunrise of the new dispensation--now being ushered in by our Lord's parousia.

THE RESULTS OF WORLD-REDEMPTION.

(3) As degradation even unto death was the penalty of sin, so God's provision is that restitution even unto life is the remedy. As the penalty was world-wide through Adam, so the remedy is to be world-wide through Christ;--an opportunity for reconciliation to God has been secured for every member of Adam's race by the sacrifice of Christ, who did not go to eternal torment for our sins, because eternal torment was not the penalty for sin; but who did pay the full penalty against Adam (and incidentally against his race) in that "he died for our sins" he "died the just for the unjust."--I Cor. 15:3; I Pet. 3:18.

"BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED."

We agree to this: we are not arguing for a glorification of sinners: we are prepared to go with the Scriptures farther along this line than Dr. Henson may be willing to follow. We hold that the above quoted words of the Apostle (Acts 16:31) are meant to teach not only that none but believers in Christ can be saved, but that, beyond believing, full consecration to the Lord is necessary to eternal salvation --eternal life. Dare the Doctor go so far and interpret this Scripture at its face value, realizing as he does so that it would cut off from salvation the vast majority of Baptists and of all other denominations of Christendom and the heathen world almost entirely? Dare any do this, having in mind the "orthodox view" that all not saved now must spend eternity with demons and in torture? To their credit be it said that they cannot so apply this Scripture. To their credit be it noted that they hope there is some great blunder somewhere, and that it will not come true as it seems to them to teach. But their great danger is, that the Adversary will prejudice and blind them against the only interpretation of God's Word which can harmonize the Bible and satisfy reason, until they shall have rejected the Bible in toto, because viewed from their wrong standpoint its teachings must more and more appear unreasonable, nonsense.

"THERE IS NO OTHER NAME GIVEN UNDER HEAVEN AND AMONGST MEN WHEREBY WE MUST BE SAVED."

Accepting this declaration as inspired and true, wherein is the hope for the world, not one-twentieth of whom have ever heard of this only name? We answer in the Apostle's language that it is "The hope of the resurrection of the dead." Only the saints of this Gospel age may hope to have share in the "First Resurrection"--to "glory, honor and immortality" and to joint heirship with their Lord in the Kingdom; but there is hope for almost all others of our race in the after-resurrection, which our Lord calls "the resurrection by judgment." (John 5:28,29, see Revised Version.) That resurrection will be for all the "unjust" (unjustified by faith and obedience); it will be for all the "evil,"--all who have not been approved of God in Christ as "good"--all who have not escaped "the condemnation that is on the world."

That resurrection, open to earth's billions, will require a thousand years for its accomplishment--the Millennium--and the attainment of it at the close of the Millennium will require the development of meekness, patience, perseverance, gentleness, brotherly kindness, love on the part of all who would receive its blessing; all others being hopelessly cut off in the Second Death. To participate in this grand resurrection privilege will necessitate the awakening of all who "sleep in the dust of the earth," or as our Lord expressed it, all that are in their graves shall hear his mandate and come forth before they can share in the privileges of the "resurrection by judgment." The expression "by judgment" signifies (harmoniously with other Scriptures), that the Millennial age arrangements will differ from those of the present and past ages, in that while now judgments (rewards and punishments) are deferred then they will follow immediately each act and word of obedience or disobedience. "When the judgments of the Lord are abroad in the earth (as they will then be) the inhabitants of the world will learn righteousness." And the Lord through the Prophet assures us that in that blessed day every sinner refusing for one hundred years to make progress shall be accounted irreconcilable and shall be cut off forever--even though as compared with the life privileges of that time he would be but an infant at one hundred years of age --as in the antediluvian age. Isa. 26:9; 65:20.

The only exceptions to the privileges of that "resurrection by judgments" will be the few who in the present life commit the sin unto death-- "Second Death." These as described by the Apostle can be only such as by faith and consecration as true Christians, have received the blessings of special knowledge and the holy spirit, and then fall away either by turning heartily into wilful sin or by rejecting the wedding garment of Christ's imputed righteousness.

We long to assist all the true "brethren" and urge any reading this and still finding any obstacles to faith and obedience to the "only name" to correspond with us. We will take pleasure in lending you a helping hand to the Heavenly Kingdom, and will gladly loan you the "Bible Keys," through the

faithful and prayerful use of which the Bible will become to you "a new book"--the best of all books.

A LONELY VOICE OF PROTEST AGAINST EVOLUTION AND HIGHER CRITICISM HERESIES.

The Chicago Record Herald recently devoted a column article to a farewell sermon of Rev. W. T. Euster at Wheadon M.E. Church, Evanston, Ind., exposing the religious teaching of professors at "Garrett Biblical Institute" in that city. Following are some extracts.

"What I say about the results and influence of 'higher criticism' here in this field may startle some, but no one can adequately realize this without living here for some length of time. I have in my ministry here taken every occasion to converse and argue with every theological student I could get acquainted with. Many of them have lived on the same street with me, and many have attended on my ministry. I have asked them all sorts of questions. I have not found one who would say that he accepted the miracles of the Old Testament as declared there: only four have I found in all this number who had enough faith in the Bible as it is, to stand the test of the discipline; many of them I found Unitarian and infidel in belief; not one could I find that would say that Jesus Christ knew more or as much about the Old Testament as some of these Unitarian professors.

"The saddest thing is the number of bright young men and women whose faith is utterly wrecked here each year. Many of these young men say they never would have taken any interest in destructive criticism of the Bible had it not been forced upon them by those who are employed to teach the doctrines of the church.

"It is sad, indeed, when young men come to the place where they feel that modern infidel professors know more about the Old Testament than did Jesus Christ! I have not been able to find one theological student here that would contradict this.

"I am not a pessimist. I believe God will bring order out of this confusion, and that many of these preachers who go out of here Unitarian and infidel will be honest enough

R3067 : page 262

to step out of the Methodist pulpits unless they can get back to faith and loyalty to the church which has educated them.

ZIONISTS FAIL TO OBTAIN FROM THE SULTAN THE KIND OF CONCESSIONS IN PALESTINE THEY DESIRE.

Vienna, Aug. 7.--Dr. Theodore Herzl, founder of the Zionist movement and head of the Palestine association and Dr. Wolffson, president of the Jewish colonial trust, have returned here from Constantinople. They report that their conference with representatives of the sultan with reference to the proposed settlement of Zionists in Palestine has been without result.

In reply to Dr. Herzl's written statements on the subject the sultan expressed sympathy with the Jews in their purposes and named certain concessions which he would grant. These, however, did not meet the requirements of the Zionists.

Dr. Herzl says he still has hopes of being able to convince the porte of the beneficial results which would result from the settlement of Jews in Palestine.

This set-back is of course only a temporary one: prophecy must eventually be fulfilled. Jews are still (since 1892) deprived of permission to settle in the Holy Land, and may only visit it by special permit for from 30 to 90 days. Ere long it will be different.

===================

R3067 : page 262

TOUCHED WITH THE FEELING OF OUR INFIRMITIES.

"For we have not an high priest which cannot
be touched with the feeling of our infirmities;
but one who was in all points tempted like
as we are yet without sin."--Heb. 4:15.

WHILE in this our judgment day we find great comfort in this blessed assurance, realizing as we do our own weaknesses and shortcomings and manifold temptations, we call to mind this statement now for another purpose; viz., to remind the members of the elect Church of God who are to constitute the Royal Priesthood of the new dispensation, that they, like their Lord and Head, must also be touched with the feeling of the world's infirmities, else they would be totally unfit for so exalted and responsible a position.

In the Royal Priesthood of that age the world is to have the same comfort in its priesthood that we in our present infirmities find in Christ. For this cause, chiefly, we apprehend that the priesthood is chosen from among men--that redeemed men who were once in the same plight with all the rest of humanity, being thus exalted to the divine nature with all its power to bless, might also, from their past experience and observations while they were men amongst men, be qualified to be very wise and merciful priests, knowing well how to deal with the poor sin-sick world; and that the world might find comfort and consolation in the realization of such sympathy.

Such being the mission of the Church in the not far distant future, all who expect to be of its approved membership in glory should now be cultivating a broad and generous sympathy for all their fellows of the "groaning creation"--a sympathy which considers the weaknesses and temptations--mental, moral and physical,--of fallen men, and which is ready to forgive and to help the repentant erring; a sympathy illustrated by the verse--

"A bending staff I would not break,
A feeble faith I would not shake;
Nor even rudely pluck away
The error which some truth may stay,
Whose sudden loss might leave without
A shield against the shafts of doubt."

It is not enough that we know the truth and rejoice in hope of a future personal exaltation: we must not forget the very object of that exaltation--the blessing of all the families of the earth--and the present duty of conformity to the word and example of our Lord, that thus by his Word and Providence he may fit us for the duties and honors to which he has called us. Only by so doing can we make our calling and election sure.

If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must

R3067 : page 263

it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, noting their zeal, where it springs from love to him, shall say, "It is enough; come up higher"--to the higher work, the harvesting or gathering together of his elect from the four winds.--Matt. 24:31.

We sympathize also with the social purity movement, which aims at the emancipation of woman and the elevation of man, and which eloquently appeals to the conscience of the present generation for the prenatal rights of the yet unborn generations of the twentieth century--their right to be well born and bred--with as little of the taint of hereditary evil as the present generation can give. It, however, grapples with an evil so deep-seated that little can be hoped for from it, except the creating of a more healthful sentiment on the part of thoughtful and well disposed people, and a greater realization on the part of many of the giant proportions and exceeding hatefulness of sin.

We sympathize, too, with the demand of another class of reformers for a single standard of virtue for men and women alike--that public sentiment should be no more lenient toward the sins of men than toward the sins of women; and believe that a single standard of virtue, which would as completely ostracize a guilty man from society as a guilty woman, would be a safeguard to many a young man to whom the path of vice is made, alas! too easy.

We sympathize with Law and Order Societies in their efforts to enforce laws, although their methods are not always the wisest.

We have much sympathy with the Salvation Army in its attempts to rescue the submerged victims of the world's selfishness and wickedness.

We are glad, too, to see the evidences of philanthropy and moral reform in some heathen lands, though we know how necessarily feeble must be the resistance to the mighty waves of corruption against which they battle.

And so with every good work and with every noble sentiment our hearts are and should be in accord; and we rejoice with them over every victory they gain for righteousness and truth, however small, although we are not with them on the same plane of endeavor; for God has given us the higher commission. The priesthood may not despise the Levites, nor even the children of the camp. We rejoice that there are Levites--hewers of wood and drawers of water*, and that even in the world's great camp there are some who not only incline to righteousness, but who are bravely endeavoring to stem the overwhelming tide of evil. But we rejoice more in the fact that it will ere long be our privilege to take hold of all these much needed reforms with energy and power, and push them forward to glorious success, when in God's due time we shall be endued with power from on high.--Matt. 13:43; Gal. 3:29.

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailties, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established errors of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to co-operate with our Heavenly Father's plan for the establishment of his Kingdom of righteousness and peace.

But let us bear in mind that a real pity for the world, a full sympathy with every good work of reform, and an active co-operation with God in the necessary preparation for our great future work, imply also that we have no fellowship with the unfruitful works of darkness and that our lives be a standing rebuke to them. "How," says the Apostle, "shall we that are dead to sin live any longer therein?... Our old man [our justified human nature] is crucified with Christ that the body [organization] of Sin might be destroyed, that henceforth we should not serve Sin"--nor in any sense recognize Sin as our master.--Rom. 6:2-6.

It should be our constant effort, therefore, to seek to discern the course of righteousness on every question of moral obligation, and to see to it that our conduct, our sympathies and our influence, however small, are on the side of righteousness. In this day of searching judgment it should be observed that every principle of moral obligation is being brought forward

---

*See "Tabernacle Shadows of Better Sacrifices."

R3068 : page 263

for searching examination. One cannot thoughtfully read the daily press without observing this tendency of the times in which we live. No matter how long and firmly established have been the old ideas, nothing can escape this scrutiny. And the principles of righteousness are being boldly set forth --here on one subject, and there on another; and that in defiance of the thundering anathemas from all the old fortresses of sin, iniquity and superstition.

But right and truth must and shall prevail when our Kingdom has been established (Matt. 6:10; Luke 12:32; 22:29), however feeble now may be the voices lifted in their defense. Let our sentiments and our course of action always be noble and pure, and on the right side of every subject that comes forward for ventilation and investigation; for we should be "a peculiar people, zealous of good works."--Titus 2:14.

===================

R3069 : page 264

STRIVING LAWFULLY.

"No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully." "Know ye not that they who run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown. I, therefore, so run, not as uncertainly; so fight I, not as one beateth the air: but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."
2 Tim. 2:4,5; I Cor. 9:24-27.

THESE EARNEST EXHORTATIONS of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude, that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow-men as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will lay not all

R3070 : page 264

their sins and short-comings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His Kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

Any who have ever experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"--by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate;...because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."--Gal. 5:16.

If we are filled with the spirit--with the same mind that was in Jesus Christ--we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry,

R3070 : page 265

because the appointed time for that work had not yet come.

He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time; and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2.) He chose God's methods which are rational and wise, and which are effective in selecting out from among men the class which he desires to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with his spirit.

If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving--a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the ends he has in view.

====================

R3070 : page 265

THE CLAIMS OF LOVE AND JUSTICE.

THERE IS NOTHING more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable briefly to consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure:" there is no grace in it, no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which underlies all his dealings with all his creatures: it is his unchangeable business principle. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all--to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God's dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right to claim from one another is simple justice--justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties, etc., because we realize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right to claim; and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we may claim justice--though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly--we must, if we are Christ's, render it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And, therefore, we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice; for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense--the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the principle of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing--which is beyond the claims of justice--is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a manifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view! Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and, if he would teach others, let it be rather by example than by precept?

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master has entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]! it is my meditation all the day." (Psa. 119:97.) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

R3068 : page 266

THAT I MAY KNOW HIM.

--PHIL. 3:8-10.--

"Lord, let me talk with Thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!
When I need counsel, let me ask of Thee:
Whatever my perplexity may be,
It cannot be too trivial to bring,
To one who marks the sparrow's drooping wing.
Nor too terrestrial since Thou hast said
The very hairs are numbered on our head.
'Tis through such loop-holes that the foe takes aim,
And sparks unheeded, burst into a flame.
Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy Word or will,
Thy voice can gently bid my heart be still,
Since all that now is hard to understand
Shall be unraveled in yon heavenly land.
Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within?
Present Thyself, Lord, as the absolving priest,
To whom confessing, I go forth released.
Do weakness, weariness, disease, invade
This earthly house, which Thou, Thyself, hast made?
Thou, only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be

A liberal 'cheerful giver,' Lord like Thee.
Of my life's mission do I stand in doubt?
Thou knowest and canst clearly point it out.
Whither I go, do Thou Thyself decide
And choose the friends and servants at my side.
The books I read, I would submit to Thee,
Let them refresh, instruct and solace me.
I would converse with Thee from day to day
With heart intent on what Thou hast to say;
And through my pilgrim walk, what e'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend
To be my intimate, familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship life's most glorious prize!"

===================

R3068 : page 267

A PROPHET LIKE MOSES.

--DEUT. 18:9-19.--SEPTEMBER 7.--

"This is of a truth that prophet that should
come into the world."--John 6:14.

AMONG THE GREAT ONES of earth, Moses stands out pre-eminent as a leader, lawgiver and ruler. He really combined in himself the three offices, prophet, priest and king. As a king, the representative of the great King, Jehovah, he would be classed as an autocrat whose meekness and gentleness, nevertheless, protected those under his care against any arbitrary use of his power and authority. Although Aaron was the high-priest proper, yet in a still larger sense he performed his services under, and as representative of Moses--and the latter had equal privilege of going into the Holy and Most Holy, and joined with Aaron at the close of the atonement day in giving the atonement blessing to the people. As a prophet, or teacher and lawgiver, he, under the instruction of the Lord, was far in advance, not only of others of his time but, of the many who have sought to copy and to improve upon the laws which he laid down. In all of this, however, he was merely a type of the great Prophet, Priest and King whom God purposed should in due time, accomplish a still greater deliverance for a still mightier host to a still better kingdom of promise,--the Millennial Kingdom. Moses did not take the title of king or priest, although the humbler title of prophet, teacher or representative of God, represented also in his case the kingly and priestly functions that we have seen.

By this time Israel had reached the borders of

Palestine on the east of the river Jordan, and had conquered the Amorites and the forces of Og, king of Bashan,--famous in the Psalms,--the giant of the noted iron bedstead. Moses, now one hundred and twenty years old, being forewarned of the Lord that his mission was at an end and that because of his transgression in the matter of striking the rock the second time he could not enter into the land of promise, had called the Israelites to deliver to them a closing message--a valedictory, as it were.

Our lesson is a part of that valedictory address which, we may presume, was delivered in the great teacher's most impressive style, and represented his most solicitous thought in the interests of the people in whose behalf he had sacrificed the honors of Egypt and for whom he had spent his life. For forty years the people had been trained and disciplined in the ways of the Lord, and yet their great leader realized that they needed special guarding against the evils which had degraded the people of Canaan;--the besetments of Satan, and the fallen angels operating through human agents and mediums. Wherever we may look, amongst all the heathen nations, we find that the evil spirits have had much to do with the degradation of the human family. Operating along the lines of man's natural and religious instincts, they have perverted these to sensualities of various kinds and have diverted his worship from God, sometimes directly to themselves and devils, and sometimes to four-footed beasts and creeping things and idols of wood and stone, as the Apostle declare.--Rom. 1:23; Rev. 9:20; I Cor. 10:20.

Those who investigate the matter will find no room, we believe, to doubt our statement that the fallen spirits are at the bottom of all the religious delusions of the world,--their ability to deceive and mislead being correspondingly less in proportion as the gospel of Christ has shined into a heart or a community or a nation.*

The great lawgiver enumerates here eight different forms of spirit-deception and miracle-working; (1) Divination, the receiving of information from occult sources, from the spirits by means of omens, oracles, etc. (2) Augury, the fixing of lucky and unlucky periods and the observance of these which tends to bring the mind into bondage to the evil spirits. At the present time amongst many, Friday is considered an unlucky day, as also certain stages of the moon. (3) An enchanter, one able to exercise superior mental control, known to-day as hypnotism. (4) A witch or sorcerer, one who claims to be able to exercise a power over the affairs of others, and in many cases does so, though not to the degree he has frequently gotten credit for, and certainly never in opposition to divine power. (5) A charmer--serpent charmers, etc., including also those who claim to be able to put spells upon people and animals, to tie magic knots, etc., by a power something akin to hypnotism. (6) Consulters with familiar spirits, amongst spiritualists to-day there are mediums who claim to have their special familiar spirit while others claim a general intercourse with the spirits. (7) A wizard, one who claims to be wise in hidden or occult wisdom--possibly as some suggest, describing one who has general intercourse with the spirits as in contradistinction to one who has intercourse only with the "familiar spirit." (8) A necromancer, one who professes to hold communion with the dead--as do spirit mediums of to-day. Moses declared that all who take part in such proceedings are an abomination to the Lord and that the nations already inhabitating Canaan were being dispossessed and their land given to Israel, in large measure because they had gone over to these doctrines of devils and communion with devils. The Israelites in this respect were to be perfectly free from everything of this kind--were to obtain their information, not from fallen spirits personating the dead or otherwise, but from God through his appointed oracles, laws, commands, etc.

We feel that we cannot too strongly impress upon spiritual Israelites everywhere the necessity of having nothing whatever to do with the present day representatives of these evils. It is not a light thing, therefore, for one who has heard the message of the Lord on this subject, to attend spiritualistic seances, to visit a fortune-teller, or to practice or be practiced upon in any manner by hypnotists, or any other representatives of Satan and the fallen angels and the black arts, or to use any of the various implements of divination now in vogue, such as planchets, etc. In olden times as well as now many of these villainies were practiced by the same individual, as for instance, the witch of

R3068 : page 268

Endor was also a necromancer. So stringent were the laws of ancient times that not only the practitioners of these wrongs were condemned to death, but also those who encouraged them by seeking their counsels, etc. Had it not been for these drastic laws no doubt Israel would have come under these debasing influences to a much larger extent than it did, and would have been correspondingly degraded like the heathen nations whose worship is, as the Apostle declares, divergent from the worship of God to the worship of devils, and their instructions instead of

---

*See pamphlet, "Proofs that Spiritism is Demonism."--This Office.

being from the Lord are from devils, evil spirits, "seducing spirits."

We have no hesitation whatever in saying that these evil spirits which ever since the flood have been seeking to gain power over humanity through deceptions and through the operation of various occult powers, have enticed them, bewitched them, brought them under the influence of fear and superstition, and into mental slavery so that they can be and are guided by falsehood instead of by the truth. This is one of the ways in which, as the Apostle states, "The god of this world hath blinded the minds of them which believed not," and has hindered the light of the goodness of God in the face of Jesus Christ from shining into the hearts of men. As already intimated this same power is still at work even in Christendom, operating through spiritism, theosophy, hypnotism and Christian Science--yea, and we believe also operating deceptively in some who claim to be filled with, and moved by, the holy spirit, producing trance conditions, the vagaries of the "Holy Rollers" and various unseemly things done by people who mistakenly claim that they are filled with the holy spirit, but who are in fact, filled with and controlled by the evil spirits,--for their works they do. Our Lord Jesus and the Apostles were filled with the holy spirit and we may be sure that its character and its manifestations have not changed since their day: we may be sure, therefore, that spirits that cause people to behave

R3069 : page 268

themselves unseemly are "lying spirits."

It was under the teaching of these evil spirits that the people of Canaan first established the valley of Hinnom as a place of torture. This valley outside the city of Jerusalem, now known in the Greek language as Gehenna, had erected in it a brass figure of the god Moloch which, being hollow was heated intensely and then into its outstretched arms were occasionally placed children offered thus in sacrifice. God forewarned his people against this and every form of cruelty and also against the evil spirits which would so seduce them and pervert their minds as to lead them to such horrible and insane practices and beliefs. With Israel, therefore, this valley instead of being a valley of sacrifice, became the symbol of the Second Death in that it was made a crematory for the carcasses of dead animals, and for the bodies of certain vile criminals not deemed worthy of honorable burial. Under the Lord's arrangement, however, no torture was permitted in this valley or elsewhere in Israel--not the living, but the dead were consumed in it.

We are glad that we are living in a day when this Moloch torture is detested, a day in which civilized people, at least, look upon all such practices with abhorrence; nevertheless, the evil spirits operating upon the higher plane to suit the higher conditions of the spiritual Israel, have introduced false doctrines among them to such an extent that for centuries the masses of Christendom have attributed to the Almighty God of love a character and disposition far worse than that of Moloch. These false theories have cast into the fire not only a few sacrifices to satisfy Jehovah, but have made the whole human family to occupy this position, to be subjects of eternal torture--except a comparative few who with sincerity of heart and faith and obedience, lay hold upon Christ in this present life and are thus saved from an eternity of suffering. This doctrine of devils was introduced amongst spiritual Israel during the period which we denominate the Dark Ages; it finds no countenance whatever in the Word of God, neither in the Law nor in the prophets, nor in all the dissertations of the apostles of the New Testament; at very most it claims to base itself upon certain misunderstood parables of our Lord and upon certain misunderstood symbolical figures of speech in the Apocalypse. Yet, so completely have the evil spirits done their work, that the masses of Christendom thoroughly believe that the Bible is the authority and groundwork for that awful doctrine of eternal torment,--this Moloch cruelty ascribed to the God of Love, and now that their minds are becoming emancipated so that they can no longer believe such doctrines, they are disposed to reject the entire Bible, the Word of the Lord, because they think that it is the foundation for this awful, blasphemous error. Thus the fallen spirits again mislead many into new devices--Christian Science, Theosophy, Spiritism, etc., anything, everything to get them away from the simplicity, beauty and grandeur of the divine Word and plan.

THE ANTITYPICAL PROPHET.

Having thus forewarned the people, Moses reminds them that he is only a type of the greater Prophet whom the Lord had previously promised. The previous promise was at Mt. Sinai in Horeb, when God typically represented the giving of the New Covenant and when the people saw the lightnings, heard the thunderings, and felt the tremblings of the earth, which represented the great time of trouble in the end of this age; then they cried out unto the Lord entreating that instead of directly communicating with them he would do so through Moses as mediator. It was there that the Lord intimated that in the introduction of the antitypical New Covenant it would be at the hands of a still greater Mediator than Moses,--that great Prophet whom the Lord would raise up.

Our Golden Text points us to the Man Christ Jesus as this great Prophet! but the people who made this declaration did not fully comprehend the situation. Had they done so they would not a few days after have crucified the Lord. As a matter of fact, Jesus in the flesh was not the great Prophet, though his work in the sealing of the New Covenant with his blood at Calvary was necessary before he could be made alive in the spirit--as the new creature, put to death in the flesh but quickened in the spirit; put to death in weakness

R3069 : page 269

but raised in power; put to death in dishonor, but raised in glory, put to death in the flesh, an animal or human body, but raised a spiritual body on a plane of glory, honor, immortality. This great Prophet that God has promised is not a man, not of the human nature; but is the Lord of glory who has bought the whole world at the cost of his own life and shortly is to be its great Prophet, Priest, and King, to lead, to direct, to rule, to correct, to uplift and to ultimately bring to perfection whosoever wills to be in harmony with God--and the remainder will be cut off in the Second Death. The Apostle Peter brings out this feature of the ultimate end of all who will not obey the great Prophet, in his discourse recorded in Acts 3:23, "It shall come to pass that every soul which will not hear [obey] that Prophet, shall be destroyed from among the people" --the Second Death.

But still more wonderful than this is the divine plan: from the divine standpoint our glorified Lord Jesus is to be the Head, and the faithful of his Church are to constitute the members of this great Prophet. The Lord God raised up our Lord Jesus as the Head of this Prophet more than eighteen centuries ago, and since then he has been finding amongst the redeemed children of men, those who shall ultimately be counted worthy through him to be reckoned in as joint-heirs of the Kingdom, members of the body of this great Prophet. Although in all a little flock, 144,000, the calling has been so special and the testing or approving and disciplining, so thorough, that it requires the entire Gospel age to find and to perfect these members, and when all shall have been found, and all shall have been raised up by first resurrection power to glory, honor and immortality and joint-heirship with their Lord and Head, then the great Prophet shall have come and then his great work will be before him. Then will come the deliverance of all who are God's people, who desire to sacrifice to him, to worship him and to be separate from sin; all such will have an opportunity for deliverance and for leading and guidance into Millennial Canaan under this great Prophet. Praise God on behalf of the world for such a glorious outlook! praise God for the privilege of our present blessings of invitation and opportunity to become identified with this great Prophet, by faithfulness to him who bought us with his own precious blood!

===================

R3071 : page 269

LOVE OF GOD IN MOUTH AND HEART.

--DEUT. 11:20.--SEPTEMBER 14.--

IN HIS VALEDICTORY Moses proceeded to rehearse to Israel the Law of the Lord in full, reciting the blessings that would come from obedience to this Law, and the curses which would surely follow a disobedient course. He even proceeded to prophesy, and in the same chapter, in verses preceding our lesson, he points out that Israel would experience both the blessings and the curses, and that as a result they would ultimately be scattered throughout the earth, but that God, in infinite mercy, would remember them and finally bring them back to himself, and circumcise their hearts, a type of which circumcision they already had in the flesh.--Compare Rom. 11:25-30.

Here the words of our lesson come in and seem to apply specially to Israel restored under the new conditions of grace. Even the most faithful under the Law were obliged continually to say, "O wretched man that I am! Who shall deliver me from this death-condemnation" in which I am, under this Law? --Behold the Law of God is just and good and right, and I approve the same with my heart, but am unable to comply with its conditions because of weakness, --death working in my mortal body! The time of Israel's return to divine favor at the close of the Gospel age is the period mentioned by the Lord through the Prophet Jeremiah; saying, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people; and they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more."--Jer. 31:33,34.

Under that blessed arrangement of the New Covenant, established in the hands of the greater Mediator, the Christ, the great Prophet, the desires and intentions of the heart, accompanied with the best endeavors of the flesh, will be accepted, even tho the latter be imperfect for a time, and require the blessed influences of the "times of restitution" to bring them to perfection. Moses' prophecy looks down to this time, grasps the new situation, sees Israel turned to the Lord with new hearts, enabled to keep his Law perfectly; it will not be too difficult for them, but new and plain and possible.

That this is the proper thought to be attached to this prophecy of Moses, is shown by the Apostle Paul. (Rom. 10:4-10.) He applies these words to the Church during this Gospel age, as in contrast to the conditions of the Jewish age, which had just closed. The Gospel Church enters into the privileges and opportunities of the New Covenant now, in advance of Israel and the world in general. It is the privilege of the spiritual Israelite now, beforehand, by the exercise of faith to realize in himself acceptance with God, justification by faith; to realize further that the merit of Christ covering all his imperfections, which are not of the heart, continues him in this justified relationship with God, notwithstanding the imperfections of his flesh and of his works--for we "are not under the Law but under grace." To those who can now exercise the faith, all the blessings that will come to the world in the Millennial age are possible --and more. To such these greater blessings are not hidden, but may be seen with the eye of faith. To such they are not far off--pertaining to another age-- but are possibilities of the present time, through the

operation of faith. Such, having the ear of faith, are not saying, We cannot know the mind of the Lord, for he is afar off in heaven; who shall bring us a clear, definite statement of his will? These already have this declaration of the divine will in the person of Christ, in his teachings, personally and through the apostles. Neither will such say, Christ indeed has come, has died, has gone into the sleep of death; who shall now bring him forth that he may instruct us? For with the same eye and ear of faith they both hear and see that he is no longer dead, but is risen, glorified, empowered of the Father, and that he ever lives to be the blesser and High-priest for all those who approach the Father through him.

What then is this message which can thus be heard with the ear and recognized by the eye of faith? The prophet as well as the Apostle declares that it is possible for us to have this salvation, an ever-present power within us, in our hearts and in our mouths. The Apostle declares that this which Moses prophesied is the Gospel which he preached, which we have received; viz., the confession of the Lord with our mouths and faith in him in our hearts.

It is noteworthy that both the Prophet Moses and the Apostle Paul state the matter in the same manner; first, the confession with the mouth; second, the belief in the heart. This form of statement is probably not of accident, either. The confession with the mouth is the first outward evidence given of a faith in the heart; and indeed it seems to be a part of the divine arrangement that all confession of the truth is necessary to a full appreciation of it. True, we cannot properly confess what we do not believe; hence a belief must have precedence to a confession; but the confession is necessary to the expanding, enlarging and completing of faith in the heart. Who ever thinks that the light he has received in his heart can be maintained without a public confession of it is deceived, and hence it is declared, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The righteousness started by faith cannot go on and reach the completion which will mean eternal salvation,

unless it be accompanied by acts of faith, most prominent of which is the confession of the lips.

We would like to impress this feature of the divine truth upon all of the Lord's dear people everywhere; realizing that many are weak, puny, sickly, in their spiritual health, because of their failure to follow the Lord's direction--to declare courageously --and as wisely and lovingly as possible--what great things the Lord hath done for our souls. It is not sufficient that we confess the first blessing received, tho that is necessary before we can receive additional blessing. But each blessing as received should be promptly confessed, to the praise of him who has called us out of darkness into his marvelous light. This is the law of spiritual development. This is the command to the spiritual Israelite. If he is not obedient, that which was nigh, in his heart and in his mouth, will ere long become far off to him;--the eye of his understanding will cease to see clearly; the ear of faith will cease to distinguish plainly and he will gradually go further and further away from the glorious privileges which are ours, as new creatures in Christ under the New Covenant.

LIFE AND GOOD; DEATH AND EVIL.

To Spiritual Israelites, who have been begotten of the spirit, adopted into the family of sons of God, and made prospective joint-heirs with Jesus Christ their Lord, the message is the same that it will be during the Millennial age to the world of mankind;

viz., choose life or death. Thank God we have gotten free from that horrible doctrine of Moloch which, perverting the plain Word of God, would declare to us that God has set before us eternal blessing or eternal torment! Not so; his Word is most explicit; the rewards are life or death. Thus our Lord positively announced, "He that hath the Son hath life; he that hath not the Son shall not see life"--and those not seeing life, of course could not experience eternal torment. Nevertheless, this proposition of life or death is a very serious one; much more potent in its influence than any other, because we can believe it; because we can see its reasonableness. How reasonable it is that God should declare to his spiritual Israel of this Gospel age that if, after they come to know him, taste of his good Word, experience the power of the age to come; after they have had the eyes of their understanding opened; after they have heard, seen, appreciated, the divine plan--if after all this they do not love the Lord their God, and trust him in their hearts, and sufficiently, too, to confess him with their mouths, they are unworthy of eternal blessing which he has to give--their lack of appreciation of divine mercy means their unworthiness of life!

How reasonable, too, is this declaration as respects the world of mankind during the Millennial age! Life and death will be the alternatives set before them also. The great Prophet, the Christ, Head and body, as representative of the Father and of his Law, will make matters very clear, very plain, to all those who, when they know the Lord's goodness, have any desire or appreciation thereof. But they too must learn to acknowledge the Lord in their lives, in their hearts, and to confess him with their mouths, else they will be unworthy of the future life. The difference between the two classes,--we of the Gospel age, they of the Millennial age,--will not be as respects the question of life and death. The penalty in either case will be Second Death; the reward in either case will be eternal life. The difference in the reward will be that the faithful overcomers of spiritual Israel will be granted joint-heirship with their Lord on a higher plane of life, sharing with him his glory, honor, immortality; while the faithful of the world, tho blessed in lower degree with a restoration of human perfection and life, will, nevertheless, be blessed fully and completely up to their very highest ability to appreciate and desire.

The essence of this command, now applicable to the Gospel Church, by and by to be applicable to restored Israel and all who, under the favorable conditions

R3072 : page 271

of that Millennial age, will be accepted as the children of Abraham, is the Law of Love. "I command thee this day to observe the Law of the Lord thy God, to walk in his ways and keep his statutes, and his commandments and his judgements." It is the correct thought that love to God must be from the heart,--voluntary, in order to be of the kind which he desires and will appreciate. "He seeketh such to worship Him as worship Him in spirit and in truth." Why, then, does Moses say, "I command you"? Why does the Lord command love, through the Prophet, since a commanded love would not come up to the standard of voluntary love?

We answer that the Lord sets before us the standard of love necessary to be attained if we would enjoy the blessings which he purposes to give. He commands, in the sense of laying before us plainly and distinctly His only terms for life eternal. As previously pointed out, love is a matter of development and begins with a kind of duty love, which gradually growing out as we grow in grace and in knowledge, expands into gratitude, then into admiration, and finally ridding itself of all dross and selfishness, becomes pure and fervent love. The Lord is pleased if in our hearts he sees this endeavor to approach in truth the way of life which he has opened through the death of his Son. He is pleased to note our expansion and development under the light of his favor. He is pleased to grant us the covering of the Lord Jesus' merit, and to reckon to us perfection, and to adopt us from the very beginning of our love and consecration; and he will be pleased when we have finished our course, when we have attained the mark, when we have come up to the standard he has set--perfect love--to grant us the blessing of life eternal, which He cannot grant upon any other condition.

These things, really intended for spiritual Israelites, were spoken to natural Israel, as were all the prophecies of the Old Testament. Hearing, Israel heard but did not understand, as now it is our privilege to understand, because we are of the "house of sons," adopted and begotten of the spirit; whereas they were of the "house of servants," for "Moses verily, as a servant, was faithful over all his house; but Christ as a son, over his own house, whose house are we, if we hold fast the beginning of our confidence firm unto the end." To the extent that any natural Israelite comprehended even in part this Law of Love, and endeavored to grasp it, in that proportion he was blessed, notwithstanding the fact that he was under the Law and bound by the Law, and thus a servant and unable to become a Son. We see noble illustrations of these faithful ones of the past, in Moses himself, Joshua, Caleb, Samuel, David, and all the prophets, whose faithfulness the Apostle records, as having been pleasing to God, and who shall have corresponding rewards, altho they will not have the reward that is promised to the Church--"they without us shall not be made perfect."--Heb. 11:39,40.

In the closing words of this grand oration, the Prophet cautioned his brethren again concerning any disposition to leave the Lord and accept instead other gods. His words are specially applicable to spiritual Israelites, and we do well to give them earnest heed. We are already by faith in this blessed condition; we have heard the words of eternal life. We already have entered the Canaan-rest condition by faith in our Lord. We, therefore, are in danger from the besetments of our own flesh and from the besetments of sin abounding and from the Adversary--in danger of making other gods, and turning our hearts away from the proper center of their affections, either to the god of wealth or the god of fame or the lesser gods of the family circle and home, or to the most ignoble of all, self. We are not to be drawn away by any of these from our loyalty to God, nor to render worship or service in any sense to any of these. To do so would mean to turn away from the hopes and joys and blessings now ours. To resist these temptations, and to abide in the Lord's favor, on the other hand, will mean to continue in the joys and blessings and rest of our present state of grace. Thus the Lord sets before us the blessings and the curses, the advantages and the disadvantages, the right course and the wrong course, life and death.

Our choosing of life and blessing and righteousness and God are not merely the choice of a moment; the daily trials and testings of life prove whom we love and whom we serve. Let us examine our hearts and our daily course of life, and note for what we are spending life's energies, what fills our affections, what "satisfies our longings as nothing else could do." To the extent that we find the Lord the center of our lives, our hopes, our aims, and his will the ruling law in every affair of life, in that same proportion we find joy and peace and blessing and growth spiritually. If we thus, under present conditions and trials and oppositions of the world, the flesh and the devil, separate from them and cleave to the Lord, we are choosing the better part, the part of blessing, choosing life, and we shall live and shall inherit the goodly land of promise, the Millennial Canaan, and there be joint-participators with our Master in bringing God's promised blessing to the world, that they also may hear and know and obey his voice, and cleave to him and thus have life, and inherit the other, the earthly, features of the Abrahamic blessing.

Our Golden Text is quite appropriate to this lesson. It is in vain that we say we love the Lord if we do not seek to do those things pleasing in his sight. He is not seeking those who merely give outward allegiance, but those who at heart love him and his righteous arrangements. He is satisfied, indeed, to accept us at the beginning, largely upon our professions of faith and devotion, under the robe of Christ's righteousness, knowing that in our imperfect development

R3073 : page 271

we could not love perfectly; but he expects us to grow in grace, knowledge and love, and only by so doing can we abide in his love, and only by abiding in his love can we hope to attain the glorious things which he has in reservation only for those who love him.

====================

page 273

SEMI-MONTHLY.
VOL. XXIII. SEPTEMBER 15, 1902. No. 18.

CONTENTS.

Views from the Watch Tower........................275
  "There Were Giants in Those Days".......................................275
  Prof. Moorehead Much Troubled.................277
  Our Present Civilization......................280
Our Annual Conventions............................280
Poem--A Savior and A Great One..................................281
"So Moses the Servant of God Died".......................................282
"Be Strong and Of Good Courage"...................284
Quarterly Review..................................286
Interesting Questions Answered...................287

page 274

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

OUR NEW BIBLES.

The three dollar grade is gone, except a few which we have agreed to hold until the end of the year. We still have a hundred or two of the two dollar grade, but they will not last long.

We have a few of both grades without pictures, to permit their being sent by mail to foreign countries. We will hold these for the foreign friends until November 15th: after that they will be open to all, for same prices, $2 and $3 postpaid.

"TABERNACLE SHADOWS OF BETTER SACRIFICES" is out of stock temporarily (both English and German), but we hope to have plenty very soon.

WE REGRET inability to supply charts promptly--except the 25c wall chart with metal hangers. Will fill orders for others as quickly as possible. Painters as well as printers in this vicinity are extremely busy at present.

===================

R3073 : page 275

VIEWS FROM THE WATCH TOWER.

"THERE WERE GIANTS IN THOSE DAYS."

Recently W. F. Clarke, of Wilkesbarre, Pa., addressed to President Baer of the Reading R.R., appealing to him on religious grounds to end the anthracite coal strike. Mr. Baer's reply, which has excited general criticism, follows:--

"My Dear Mr. Clark: I have your letter of the 16th inst.

"I do not know who you are. I see that you are a religious man, but you are evidently biased in favor of the right of the workingman to control a business in which he has no other interest than to secure fair wages for the work he does.

"I beg of you not to be discouraged. The rights and interests of the laboring man will be protected and cared for --not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends. Do not be discouraged. Pray earnestly that right may triumph, always remembering that the Lord God omnipotent still reigns, and that His reign is one of law and order, and not of violence and crime. "Yours truly,

"GEORGE F. BAER, President."

Now that the world is passing under the dominion of the "giants" (trusts, combines, etc.), it should not surprise us to find the claim advanced that these are of divine creation and have divine rights. Mr. Baer's view is not hypocritical in our opinion; but is the result of failure to discern that Satan is the "prince of this world" or dispensation, who under his law of selfishness is permitted of God to "deceive the whole world:" in order that eventually all may see to what lengths Selfishness would lead--ultimately wrecking the present order--social, political, financial and religious--and thus preparing for the establishment of Christ's Millennial Kingdom of love and righteousness upon the ruins of Satan's dominion and the binding of Satan that he may "deceive the nations no more until the thousand years are ended." --Rev. 20:1-4.

Seeing present conditions foretold in Scripture we can look with sympathy on both parties to the coming conflict. We see the battle between them clearly set forth in God's Word. We see both parties to that struggle awake to certain truths and blind to each other's arguments. From our vantage point we see both right and both wrong--both contending conscientiously for "rights", yet both missing the real standard of right, because blinded by selfishness. We see that the fault lies less with the people on both sides of these controversies, and more with the false selfish standards which constitute the warp and woof of all present institutions: so much so that it cannot be patched, but will be permitted of the Lord to work out its own destruction, as a preparation for the new order of things promised the groaning creation under the glorified Christ and his Kingdom.

The New York Times declares that President Baer's utterance "verged very close upon unconscious blasphemy." The New York Tribune declares:

"Strict-construction theologians have before now insisted upon the close relations between Calvinism and coal. It is something new, however, to find a hardheaded financier setting up as a doctrine of the business world the predestination of the Pennsylvania coal mines to the all-wise control of President Baer and his fellow presidents of coal companies. Doubtless good Calvinists have accepted the management of the coal operators, like everything else that is, as being somehow or other in some mysterious way in harmony with the ultimate designs of a God who endures evil and makes even the wrath of men to praise Him. But few of them have reached the point of considering the so-called 'coal barons,' as shining examples of God's perfect work, in which His loving designs for the welfare of the whole human race were made manifest. It seems, however, that is the true doctrine which all religious men should hold....

R3073 : page 276

"It will take a load from the consciences of many earnest people to have this authoritative declaration that God, through the kindness of the coal operators, will be able to manage this strike in accordance with the dictates of infinite wisdom. There have been some persons who believe in law and order, and have no sympathy with riotous strikers or demagogic agitators, who have not hitherto been able to detect infinite wisdom sitting at any of the coal presidents' desks, but doubtless they were mistaken. In their blindness they have said it was the duty of the operators to operate; that they should either meet their men half-way and settle the difficulty, or, under the protection of the State, put other men to work and mine coal. They have had a notion that God put the coal in the earth to furnish heat for men's needs, and thought there was some slip in the cogs of the universe when they could not buy coal because President Baer, God's vicegerent at the mines, would not work them. But if it is a part of the divine order that we should all pay $10 a ton till the surplus stock is worked off, so let it be. Only we should like to ask a question or two. Are the coal operators infallible individually, or only when they are gathered together, like a church council, about an office table to fix rates and say what each retailer must sell his coal for on pain of having his God-given supply cut off? Was the agreement of two years ago, which the operators say was so unwise and has made so much trouble, also dictated by infinite wisdom?"

The New York American & Journal, always extremely caustic in referring to labor troubles, and evidently predisposed to score the wealthy to the extremest limit, uses the following very severe language:--

THE ASTOUNDING BLASPHEMY OF A MODERN PIRATE.

"'The rights and interests of the laboring man,' writes President Baer, of the Philadelphia & Reading Railway Company, to a correspondent who appealed to him as a Christian to end the coal strike, 'will be protected and cared for, not by the labor agitators, but by the Christian men to whom God in His infinite wisdom has given control of the property interests of the country.'

"Mr. Baer, as one of the most influential members of the Coal Trust, no doubt sincerely feels that he is especially commissioned to carry out the Divine will as a protector of labor and manager of the property interests of the country. He is so happily constituted that he can see no satire in the old syllogism:

"'The earth is the Lord's and the fulness thereof. His saints shall inherit the earth.

"'We are the saints:

"'Therefore we inherit the earth.'

"Heaven, whose deputy Mr. Baer so ingenuously and modestly declares himself to be, while endowing him with a shark's appetite and capacity for seizing things, has mercifully denied him the sense of humor. Thus is he spared the consciousness of sin when he blasphemes. Indeed, when Mr. Baer blasphemes he does so solemnly, with a warming and uplifting feeling that he is performing a religious rite and doing a virtuous deed. This blessing is vouchsafed only to those who in all things except money-getting are dense beyond the understanding of ordinary men.

"Not since last February has one of the pious plutocracy --who protect the 'rights and interests of the laboring man' and 'to whom God in His infinite wisdom has given the control of the property interests of the country'--favored a subject people with a specimen of unconscious blasphemy at all approaching in stupendous insolence and monstrous self-righteousness that of Brother Baer.

"It was in February that young Mr. Rockefeller, heir apparent to the Standard Oil millions, informed the Young Men's Christian Association of Brown University that the trusts are God's work--that it is by the Almighty's design that small competitors are killed off in order that a great monopoly may arise. He soared to flowery illustration, thus:

"'The American Beauty rose can be produced in the splendor and fragrance which bring cheer to its beholder only by sacrificing the early buds which grow up around it. This is not an evil tendency in business. It is merely the working out of a law of nature and a law of God. There is no real difference between business and the Christian life.'

"And the whole history of the Standard Oil monopoly is the history of a crime!

"Brother Baer, proclaimed by himself an agent sent of God to take possession of and care for the property of the rest of us, though blind to blasphemy in himself, has doubtless a hawk's eye for detecting a sacrilegious spirit in others.

R3074 : page 276

"The Coal Trust, according to Mr. Baer, being, like that American Beauty rose in the commercial garden, the Standard Oil Trust, a Divine institution, it manifestly follows that he regards any meddling with its sacrosanct operations as an affront to Heaven. It is true the Coal Trust violates those human laws which forbid the railroad companies that comprise it to engage in coal mining and to form a combine, but the Coal Trust being of celestial origin and under the direct protection of Deity (President Baer vicegerent), what are human laws to it?

"The pious pirate is no new thing. Often in the old days the prayerful buccaneer imperilled in a stormy sea vowed candles to the Virgin in exchange for a safe deliverance, and to add a wing or a tower to a church was not an unheard of act of gratitude after a voyage in which much booty had been gathered and many passengers and seamen on captured galleons made to walk the plank.

"But President Baer and the relations between a just God and the thieving trusts must be left to the pulpit for adequate treatment. Only the pulpit can deal with blasphemy so crass and horrible as it ought to be dealt with, without seeming to be as blasphemous as Baer himself. And all the privileges and immunities of the sacred desk will be needed for a task which no layman may undertake who would not sin against reverence even in appearance.

"The Lord God Omnipotent still reigns,' exclaims the amazing Baer of the Coal Trust, 'and his reign is one of law and order, and not of violence and crime.'

"And still stands the Commandment, delivered through Moses on awful Sinai to all men:

"'THOU SHALT NOT STEAL!'"

* * *

To avoid extremes of sentiment on questions of this kind which appeal to the favored classes in one light and to the masses in another, it is necessary that we take a broad comprehensive view of the subject--

R3074 : page 277

past and present. Selfishness has been the law of our race ever since Sin and Death gained control; and even where the nobler organs are given a voice in shaping our convictions and conduct, Selfishness, more or less, twists and colors all conclusions. Even amongst those begotten of the Spirit to newness of mind the fact that the new mind must be exercised through the fallen flesh is very sure to pervert its judgment in some measure, for a time, at least, until the new will learns to use the Golden Rule with accuracy.

It was natural that the doctrine of "the divine right of kings" should establish itself--that the favored classes and individuals should claim divine power in attaining and maintaining their authority and power over mankind. Indeed in ancient times the great rulers claimed not only divine favor, but further that they were related to the gods and were, therefore, properly objects of worship: in accordance with this thought the Emperors of Rome were styled Pontifex Maximus (Chief Priest), and their statues were set up for homage and adoration. This view possibly came originally from Israel, whose kings were, indeed, of divine appointment as part of a typical system which foreshadowed the yet to be Kingdom of Heaven established upon earth, for which we still pray, "Thy Kingdom come." With the passing of Israel's Kingdom as a type, all kingdom-types passed away and we now look only for the antitype. Nevertheless, the Czar of Russia and the Pope of Rome are each still accepted as "Pontifex Maximus" by millions; and all kings--especially the German Emperor--like to appeal to their people for obedience and support along this line.

Mr. Baer in a recent interview with Senator Quay on the same subject declared:--

"We are not fighting labor organizations. We fully recognize the right of men to organize to protect themselves from oppression and to benefit themselves in any legitimate way. But we do oppose their unreasonable interference with the discipline and ordinary management of our business. We will not permit them to select our employes. Neither politics, religion, nationality nor membership in labor organizations shall debar any competent man from working for us. We are fighting the battle of freedom for the individual, and his right to labor on his own terms.

"The coal operators say that they cannot mine coal, because the miners make demands which render it impossible to mine coal profitably, and that the state has enacted laws prohibiting the employment of men in the mines unless they have worked two years in the anthracite mines, and therefore they cannot, for the time being, mine coal. How, then, under the circumstances can there be any violation of public duty?

PROF. MOOREHEAD MUCH TROUBLED.

Professor W. G. Moorehead of Xenia College, is well known to readers of Millennial Dawn and Zion's Watch Tower, as the one man in the world found capable of writing a tract against Millennial Dawn that has circulated widely. His has made the Professor famous in heaven and in earth; because no one else being able to write anything on the subject worthy of printers' ink, his tract has been reprinted by the hundreds of thousands by various of our enemies North, South, East and West. The Professor owes something to Millennial Dawn for his earthly fame surely; but alas, we fear he has a contra account in heaven where sophistical "dust" deceives none, and where a man's condemnation corresponds with his misuse of his talents!--Matt. 25:20.

The "Moorehead Tract" may have blinded some, we know not, "God knoweth"; but we feel sure that it has injured and permanently blinded none of "the very elect," and we are giving ourselves no concern about it, but are trusting that the Lord will overrule it and all things to his praise, according to his own wisdom. Those who have seen it will remember that the Professor's chief objection to the Millennial Dawn was that it was being "forced upon the people at the ridiculously low price of 25 cents." Why he should object to this we do not know, unless he has some publications which look dear in comparison. However, he is even with us now, since his tract is absolutely free and being literally forced upon many.

Brother Moorehead is a "Pre-Millennialist," too, by the way; and we presume that his wrath against Millennial Dawn is chiefly on account of our "following not with him." (Mark 9:38,39.) His tract was his method of forbidding us, and stopping us; though he must admit that it has proved a miserable failure; for Millennial Dawn has gone forward amazingly and his opposition and that of his friends has had no evil effect so far as we are aware, except upon those who use it to fight against God, and against the truth.

Why do these so called "Pre-Millennialists" of whom Prof. Moorehead is an acknowledged leader, oppose the truths heralded by Millennial Dawn and Zion's Watch Tower? What different views do they hold? We don't mind advertising their views, and are sure that all of our readers are sufficiently in advance of them to appreciate the distinctions quite clearly.

(1) They are generally members of so-called "Orthodox" sects and hold in common with them that the great mass of mankind have gone to an eternal hell and a small minority to heaven; and that the conditions of all of these are eternally fixed at death, so that "the Kingdom of God's dear Son" (Col. 1:13) will profit them nothing. They hold that all who will be so lucky as to be alive when the Kingdom is established, will be blessed with extravagant opportunities and privileges of which their fellow-members of

Adam's race have for six thousand years been deprived, to the eternal torment of almost all of them! True, they accept as true the Lord's words "All that are in the graves shall hear his voice and shall come forth," (Jno. 5:28,29) but they explain the transaction a little differently--that all that are in heaven shall come down and all that are in hell shall come up, at the Lord's command. They generally conceive this to be the work of a 24-hour judgment day at the close of the Millennium, and that the poor creatures will merely come forth for a farcical exhibition and be

R3074 : page 278

remanded to heaven and hell, and that at the same time the Lord and the good of earth will go off to heaven and the earth then take fire and burn up.

We, on the contrary, hold that none but the elect have gone into the heavenly condition; that the remainder of mankind are still sleeping in the tomb (sheol, hades) unconscious of the lapse of time or of anything else (see Eccl. 9:5), and that the Millennium is the promised time for the blessing of all with a clear knowledge of the truth and a full opportunity to embrace and obey it under the guidance and assistance of their Redeemer and his Bride; and that wilful rejectors will eventually be destroyed--not tormented. --Acts 3:23. We hold, with the Scriptures, that "the earth abideth forever" and that the "fire" coming is symbolic of the great social, financial and religious trouble which will overwhelm "the present evil world" and usher in the Millennium.--Eccl. 1:4; Zeph. 1:18; 3:8; Gal. 1:4.

(3) They still hold the dark ages view of Trinity --that three times one is one. That Father, Son and Holy Spirit are three names for one God. Hence, that the Father and Holy Spirit died if Christ died. But that since God cannot die, and the universe could not be supposed to go on for even one day without its Creator and Ruler, and since Christ is "the same in substance" with the Father and Holy Spirit, therefore Christ cannot have died really, but merely in appearance

R3075 : page 278

--deceptively. That similarly, to produce an effect, our Lord cried on the cross "My God! My God! Why hast thou forsaken me?" That again for effect and deceptively he said to Mary, "I ascend to my Father and your Father, to my God and your God."

That we may be seen not to misrepresent the subject of three Gods in one, we quote from the Presbyterian "Shorter Catechism:"

"Q.5. Are there more Gods than one?

"A. There is but one only, the living and true God.

"Q.6. How many persons are there in the Godhead?

"A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

Surely it is high time that thinking Christians should repudiate such nonsense for which not a word of Bible testimony can be produced! Will not the Professor, if he still differs with us, take the trouble to publicly meet the editor of this journal in a candid, Christian, brotherly discussion of the disputed points, using for proof the Word of God only? We will bear all the expense, willingly. We suggest to him that in our opinion this would be a much more noble, much more gentlemanly, much more Christian method of procedure than sending out a scurrilous tract full of invectives and appealing only to the prejudices, and calling the writer "hydrophobic" and styling Millennial Dawn "nocturnal hallucination" and "the product of insanity," because it is perhaps too reasonable and logical and Scriptural for him to appreciate it.

We promise not to retaliate but, on the contrary, to treat the Professor as though he were a Christian gentleman in every sense of the word.

(4) They believe with us that Jesus was a spirit-being before he became a man; but they deny that in his resurrection he became a spirit-being as in the beginning. They claim that he is still "the man Christ Jesus" in heaven, altho they admit that all the holy angels are ministering spirits; and would doubtless admit that conditions suitable to spirit beings would be quite unsuited to fleshly beings. They hold that our Lord's second coming will be in flesh and that he and the apostles and all the saints will have thrones and palaces and earthly court and pomp and splendor much as earthly kings now do, only on a more lavish scale, etc., etc.

We object to this as being contrary both to the Scriptures and to sound judgment. It is not reasonable to suppose that our Lord's obedience to the performance of the Father's will even unto death, (Heb. 10:9), should to all eternity cost him the encumbrance of the flesh--and that with scars and wounds, as is claimed. We hold with the Bible that "Now the Lord is that spirit" (2 Cor. 3:17); and that though he was "put to death in the flesh he was quickened in spirit" (I Pet. 3:18); and that "tho we have known Christ after the flesh, yet now henceforth, know we him [so] no more." (2 Cor. 5:16.) We hold with the Bible that "flesh and blood can not inherit the Kingdom of God" (I Cor. 15:50), and that when that Kingdom is established it will be spiritual and invisible; and hence that men shall not say, "Lo here" or "Lo there!" for "the Kingdom of God cometh not with observation" (outward show) but shall be in the midst of men unseen.--See Luke 17:20,21.

We hold that Christ and his glorified Church will be as invisible to men as are Satan and his angels now;--because they will be spirit beings; that this is the meaning of the "change" promised; "changed in a moment, in the twinkling of an eye" (I Cor. 15:51,52), "we shall be like him, for we shall see him as he is" (I Jno. 3:2), and share his glory; and his glory and presence are now like those of the Father, "whom no man hath seen nor can see," "dwelling in light which no man can approach unto." (I Tim. 6:16). Only because of her "change" can the Church behold her Lord's glory and that of the Father.

THE PROFESSOR'S GRIEVANCE.

We will let the Professor tell us of his troubles --how he stared, and rubbed his eyes and felt vexed and annoyed by our "astonishing translation of John 1:1", --the more so because he could not deny its correctness. The clipping (from Watchword and Truth) reads thus:--

A NEW RENDERING OF JOHN 1:1.

The publication of the little tract entitled "Brief Review of Millennial Dawn" by the Watchword and Truth seems to have disturbed somewhat the defenders of the heresies of that book. From three different sources there has come to the writer an astonishing translation of Jno. 1:1. One is found in "Zion's Watch Tower," dated April 1, 1902, and received a few days ago. The translation in this paper is

heavily marked with a blue pencil, and on the margin are written in blue pencil the words, "Moorehead should read this." Well, yes; he has read "this," and had read it before with some attention. Here it is: "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God: the same was in the beginning with the God." (The italics are in the paper referred to above.) When I first read this translation I rubbed my eyes and stared. When the last of the three came with its blue pencil emphasis and the marginal exhortation, I polished my glasses, re-read and stared! Obviously the import of it is, to remove this text from the sphere of testimony to our Lord's pre-incarnate Deity. It is thus employed in the little tract. Therein it is asserted the verse teaches (1), Christ's eternity: (2), His eternal separate existence: (3), His Deity. The Millennial Dawn translation seems intended to exclude this interpretation and to fasten another and a very different meaning on the verse. It makes Christ a God as distinguished from the God!

The Millennial Dawn people may perhaps ask: "but is not our translation of the verse exactly literal?" Yes, surprisingly literal. The reader who is not acquainted with the Greek may be here informed that the definite article the is very often attached (not always) to the term God in the original of the N.T. Its use there is idiomatic. Our English forbids it save in certain well-defined cases, as e.g. "The God of Abraham," etc. Its presence or absence in each is governed by the genius of the two tongues respectively.

But let us follow the example of the above queer rendering of Jno. 1:1, and apply the method to other places of Scripture. In this same first chapter of John four times the Greek word God is found without the definite article the. Let us read these and hear how they sound: verse 6. "There was a man sent from a God whose name was John:" verse 12, "But as many as received him to them gave he power to become the children of a God: verse 13, "Which were born...of a God:" verse 18, "No man hath seen a God at any time." Quite recently I read the eighth chapter of Romans through in the original, and found that ten times the apostle uses the name without the article, and in each instance the name is employed to designate the Supreme God. Let us read but one verse with Dawn-ist translation inserted: verse 14, "For as many as are led by the Spirit of a God, they are the sons of a God." How does it sound, brethren? This silly nonsense is matched only by the Reims version of Heb. 11:21: "By faith Jacob when he was a dying

Nor is this all. One of the commonest rules of Greek Grammar as touching the use of the definite article the is this: In a simple sentence the subject generally takes the article while its predicate omits it. Jno. 1:1, third clause, is a simple, definite statement with a subject and a predicate; the subject is, "the Word" (Logos), and its predicate unquestionably is, "God," and hence the latter word does not take the article. Will some one kindly loan these gentlemen a Greek Grammar?

Furthermore, there is a Greek adjective that expresses exactly the idea of a divine or god-like being, but who is not necessarily himself God. It is the word theios. This word John might have used had he wished to convey the idea that Christ in his pre-incarnate state was like a God. But John does not use this term, instead he employs the supreme title of God and applies it most emphatically to the Lord Jesus Christ in his eternal pre-existent state.

Once more, if John had inserted the article the before the term God in the third clause of the verse, then the word would have embraced the entire Godhead, and a distinction of the Persons in the Trinity would have been obliterated. Had he written (to follow again the example of the Dawn translation), "and the Word was the God," then Christ would have been the whole of the Trinity. He might as well have written, "The Son is the Father," for that would have been the exact equivalent.

But enough of this. The only justification of this brief article lies in the bizarre rendering of Jno. 1:1 which has been offensively thrust upon the writer as a triumphant reply to his use of that text as proof of Christ's everlasting equality with the Father, as himself God; and this, too, with blue pencil emphasis and marginal admonition.

--W. G. Moorehead.

* * *

We are sorry that such trifles so worry the Professor, and advise our friends that they hereafter remember that the more head a Professor has the more bother he has in using it,--if the arguments are against him. We reflect, that if the brief reference to John 1:1 made so much rubbing of eyes necessary, it is fortunate that the Professor did not first see the full and extended treatment of this and cognate passages in Millennial Dawn, Vol. V., for then he might have rubbed his eyes out. However, on the other hand, blind eyes need considerable rubbing and washing

R3076 : page 279

and especially anointing before sight comes. We hope and pray that the Professor may have such a blessing in this respect as the Apostle Paul prayed for the Ephesian Christians.--Eph. 1:17,18; 3:17,18,19.

And now, what about the above? It is certainly an improvement on the "Moorehead Tract" in that it is a little more honest and Christian in its general style, avoiding some of the slang and invective of the latter; yet, we must confess disappointment that ten years of "growth in grace" has accomplished so little improvement: that the Professor is still so willing to "handle the Word of God deceitfully" and to throw "dust" into the eyes of those who have reason to expect better things of him as a minister and a Professor of theology! See what the Lord says respecting such bell-wether professors who befoul the waters of truth so that his sheep cannot drink at the streams of truth.--Ezek. 34:18,19, read also verses 10-16.

The Professor being unable to deny the exactness and literalness of the translation, acknowledges it in such a manner as to mislead those unacquainted with the Greek and who trust to his candor, by effecting irony, saying, "Yes, surprisingly literal" and again referring to it as "this queer rendering of John 1:1." Again, without denying the absolute correctness of the rendering, he throws more "dust" into the eyes of his credulous friends by a little "acting," to deceive;

R3076 : page 280

saying, "Will some one kindly loan these gentlemen a Greek Grammar?" His assurance in this is based upon the fact that only a small minority of his readers have Greek New Testaments or any ability to understand them and to see his trickery.

We make no claim to originality in respect to John 1:1. It was written and printed nearly eighteen centuries before we were born. It is God's Word and not ours--the article showing emphasis and all, and any sport made of it is answerable for to God, and to him who said "Whosoever is ashamed of me and of my words of him shall the Son of Man be ashamed." We do not even claim originality as to the proper translation of John 1:1. Our attention was called to it by The Emphatic Diaglott--an interlineary word for word Greek and English New Testament, in general use and of high repute.

The Professor's quotations from John 1, and Romans 8, "a God" is so much more "dust". We make no claim that the Greek article showing emphasis is used every time the Father is referred to as God; but, on the contrary, that its use in John 1:1 is made necessary to distinguish between God the Father and God the Son, and to show what our Saviour's words fully attested; saying, "My Father is greater than I." "I came down from heaven not to do mine own will, but the will of him that sent me." "I seek not to do mine own will, but the will of the Father which hath sent me."--John 14:28; 6:38; 5:30.

Notice carefully the next to last paragraph of the Professor's article. He here most positively acknowledges the correctness of our translation;--acknowledges that the article (the) in the third clause must be omitted, in order to show that Christ is not the God but a God. The Professor evidently has a Greek grammar and knows how to use it too, if only it suited his theory to tell the whole truth.

OUR PRESENT CIVILIZATION.

What is the real character of our present civilization? We may as well face the facts. It is gigantic in invention, discovery, enterprise, achievement; but it is gigantically worldly; sometimes and somewheres monstrously God-denying and God-defying. This "Christian civilization" has produced giants in these days, men of renown, but they often use their intellect, knowledge and fame only to break down, as with the iron flail of Talus, all Christian faith. Philosophy now blooms into a refined and poetic Pantheism, or a gross, blank Materialism, or a subtle Rationalism, or an absurd Agnosticism. Science constructs its systems of evolution, and leaves out a personal God; Spontaneous Generation becomes the only creator, Natural Law the only determining power, and Natural Selection the only Providence.

"Such men as Strauss and Renan, Hegel and Comte, Goethe and Kant, Mill and Spencer, Darwin and Huxley, Matthew Arnold and Theodore Parker are specimens of men who owe their education, refinement, accomplishment, to the very Christianity they attack. The cubs first nurse the dam, and then turn and strike their fangs into her breast. Civilization itself is turned into the stronghold of unbelief; its imaginations and inventions are high towers that exalt themselves against the knowledge of God, and the thoughts of our great thinkers have not been brought into captivity to the obedience of Christ.

"We have the ripest form of worldly civilization, but the ripeness borders on rottenness; while men boast of the fabric, its foundations are falling into decay, and that awful Anarchy which is the last result of Atheism even now threatens to dissolve society itself. Government is rendered helpless by the destructive forces which science has put into the hands of the ignorant and lawless. The ballot and the bullet alike become weak in competition with dynamite, and wars become impossible until men are ready for mutual extermination. Rev. A. T. Pierson, D.D.

====================

R3076 : page 280

OUR ANNUAL CONVENTIONS.

ON THE LAST page will be found notices of the two conventions for this year. In some respects we would have preferred to have but one, but the distances to be traveled, and hence the expense involved, would have been too great for many. By having the one at Washington and the other at Des Moines a much larger number of the Lord's people can be served, and thus the blessing which usually attends these meetings can be distributed to a larger number. Only yesterday we heard from a brother who last year attended the Cleveland Convention, relating how great a blessing he had received, and that it had continued with him throughout the year, and that he would attend one of the conventions this season. We do not write to urge any to attend who are not financially able--and we know that this is true of many of the Lord's faithful ones--but we do urge that those who propose attending shall promptly send us their addresses that accommodations may be secured for them in advance, and that thus they may be freed from annoyance and we also be spared the inconvenience of arranging during convention hours such matters as might better be all arranged beforehand. We desire that the convention time be appropriated wholly to spiritual matters--not only by the visitors, but also by the brethren and sisters of the home church. If, therefore, you have determined to attend either convention, and have not yet sent us your address with full particulars, as to the names, sex, color, etc., of your party, do so immediately--before you forget it. All rooms for the conventions ought to be engaged by now, as both cities will be full to overflowing on account of the cheap excursion rates.

Such of the friends as may be able to afford the expense of travel, but not the expense of entertaining will please write us specially to this effect, and some arrangement will be made for them by our kind entertainers.

On the mornings of the opening of the Conventions (and on preceding evenings if notified) representatives of the home churches will be on hand at the various depots, to assist and direct arriving friends. These may be known by carrying in their hands or other conspicuous place copies of the Watch Tower, and all visiting friends should likewise display copies of the Watch Tower, that they may be identified. However, should you arrive at another time, or should you fail to meet the watchers, the addresses furnished in the announcement on last page of this issue will be quite sufficient to enable you to reach the convention without trouble.

R3076 : page 281

We are hoping for delightful seasons of refreshing from the presence of the Lord, as usual, and trust that all who attend will come seeking to bestow a blessing upon others as well as to receive blessing upon themselves. Let the spirit of love, peace, contentment, joy in the holy spirit, rule in our hearts and make them thus receptive to the blessed influences of the word of grace and truth.

Those who cannot attend, of course, will be many more than the few who will be present; but they will be remembered in our petitions, as we trust we shall be remembered in theirs. We hope that those not in attendance, will, during the sessions of the conventions, let us have their hearts and sympathies, that they too may share the blessing. And our trust is that, as on former occasions, those who do attend the conventions will carry home with them rich measures of the spiritual refreshment poured out upon the assemblies according to divine promise. Let us see to it that we bring our consecrated hearts and powers fully into accord with our Lord and his providential arrangements, that thus we may claim his promise to pour us out a blessing that we will not be able fully to receive, but which will overflow upon others far and near.

We learn that tickets to Washington Convention will not be on sale in season to permit all to get there for the opening. We have therefore added another day.

Some seem to get a wrong impression respecting the purchase of the excursion tickets to these conventions;

they seem to think that it would be wrong for us who are not "Odd Fellows" nor members of the "Grand Army," to avail ourselves of these cheap excursions. This is a decided mistake; the excursions are open to anybody, and probably not more than one-half of those using the tickets will be members of the orders named. There is nothing dishonorable about it. It is fully understood by the railways, and not only ourselves but others make it a habit to hold conventions at the same time with these large conventions, so as to take advantage of the cheap rates granted by the railways--which are only granted because of the large numbers expected to be in attendance. The railways do what they can to get as much travel as possible on these excursion tickets.

A SAVIOR AND A GREAT ONE!

A ghastly sight shows in the shivering air
  On Calvary's brow:
The Savior of mankind, in love, hangs there;
  While followers bow
The head low on the breast and sadly sigh,
"How can he be Messiah--if he die?"

A jeering mob surrounds the cursed knoll
  And mocks the Lord;
Yet to his lips comes from his stricken soul
  The precious word--
"Father, forgive; they know not what they do--"
E'er o'er his face creeps dissolution's hue.

"'Tis finished," rings in triumph through the sky;
  He bows his head.
And, while the querying soldiers mark the cry,
  The Lord is dead.
All anguish past, his triumph doth begin,
The world is saved, a death blow dealt to sin.

Jerusalem, amazed, hears soldiers tell
  (With terror cold)
How Christ has vanquished Satan, death and hell,
  As he foretold.
And feeble fishers forcefully proclaim,
"There is salvation in no other name."

A Sabbath's journey from the city gate,
  With sorrow shod,
Two sad disciples bear their sorry weight
  To their abode.
The Christ appears, while holden are their eyes
And doth expound wherefor Messiah dies.

Emmaus reached, the Lord would further go.
They gently chide--
"Thou hast beguiled our weary tears, and so
With us abide."
He brake their bread,--then vanished from their sight.
Their hearts did burn with holy joy that night.

Still thus he comes; and though the faulty sight
Of clouded eyes
Perceives him not, he makes the burden light,
And stills our cries:
For, like weaned babes, we mourn, the while he would
Our hearts sustain with stronger, richer food.

The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one, he shows to you,
And in his side
A spear thrust gapes--a passage rent apart,
For easy access to your Savior's heart.

It was for you, my brother, that he shed
His life so free.
For you, for me, he bowed his godlike head
On Calvary's tree;
That, trusting in the merit of his name,
We might be saved from sorrow, sin and shame.

The past sufficeth, surely, to have spent
In sinful deeds.
Come, join our band; and be our footsteps bent
Where Jesus leads.
So in his righteousness serenely dressed
We'll meet him face to face among the blest.
H. Hardie.

===================

R3077 : page 282

"SO MOSES THE SERVANT OF GOD DIED."

--DEUT. 34:1-12.--SEPTEMBER 21.--

OUR LORD ALONE EXCEPTED, no character of history stands out before us so grandly and majestically as that of Moses, the great Apostle Paul, even, being overshadowed by him. If we think of him as a man, we see a sublime grandeur and nobility of character, combining strength with humility, wisdom with love and gentleness. If we consider him as the leader and deliverer of Israel, we find that he accomplished a greater work than any of the kind before or since. If we consider him as the lawgiver, we find in his code of laws justice, wisdom, mercy and an appreciation of human nature far superior to anything of his day, and the basis upon which the laws of Christendom in this twentieth century are built. If we consider him as a statesman, we find him wise, prudent, careful, yet broad. We see how he brought order out of confusion, and changed a disorganized rabble of over a million into a thoroughly organized and well ordered nation. But it is when we come to consider him as the servant of God that his character shines out most brilliantly. His faithfulness to God; his faithfulness to the trust committed to him as the Mediator for his people; his self-sacrificing spirit in connection with the entire work, indicating that he served not the god of fame or of ambition or of self-love, but the Lord of hosts.

The greatness of Moses would be incomprehensible to us from any other standpoint than that which the Scriptures set forth; viz., that he was under special divine direction as God's servant, and that, therefore, being naturally an able, efficient, humble, good man, had these manifold qualities of his character intensified by reason of the Lord's power working in him and through him for the effecting of the divine purposes.

Moses was now 120 years old; 40 years of his life had been spent as an Egyptian prince, in the court of Egypt, educated, trained, and in the public service as a general and a ruler. The second forty years of his life he was a shepherd in the wilderness, because of his love for the Lord, his appreciation of the divine promise, and his preference to share these with his brethren, the Israelites, rather than to continue in the favor of the Egyptians, their enemies and oppressors. We have already seen how this wilderness experience was probably valuable to him, enabling him to transform and transmute the knowledge and experiences already gained into a broad and deep philosophy, the foundation of which was faith in God and respect for his promises. Thus does God sometimes work by natural means to prepare the instruments for his service. The closing forty years of his life were devoted to the exercise of all the knowledge, experience and mental philosophy and faith previously gained, to the service of Israel as their leader, lawgiver, statesman--prophet, priest and king. And now his work was finished--the work which the Lord intended him to do. Another, Joshua, was to take up the work of leader, and he had already, by the Lord's direction, been formally and publicly ordained to this office, and Moses was ready to die.

In considering the fact that Moses was not permitted to go into the promised land, we are to bear in mind that he, as well as the nation of Israel, was being used of the Lord in a typical manner. We are not to go to the extreme of higher criticism, and to think of the deliverance from Egypt as an allegory.

It was all true; the history of a series of facts; but truths and facts, under the Lord's guidance, may be so arranged as to be types of still higher facts, illustrations of still higher principles. One of the reasons mentioned why Moses was not permitted to lead Israel into the land of promise was the second smiting of the rock. The smiting the first time (Exod. 17:1-7) was by the Lord's direction, and the waters gushed forth, but the second time (Num. 20:2-12) the Lord said to Moses, "Speak unto the rock," but instead he smote the rock a second time.

In this he spoiled a type, while he made another type. Christ Jesus, the true Rock, was to be smitten but once for our sins, and as a result of that one smiting at Calvary the water of life would be obtained for all true Israelites to all time; and if for a season the flow was stopped it was only necessary that the Rock should be invoked in the name of the Lord, that the waters might again flow forth. Christ dieth no more; death has no dominion over him; therefore in the type the Rock should not have been smitten a second time. But the second smiting, nevertheless, made a new type, because as the Apostle explains, there are some now who crucify Christ afresh, and put him to an open shame--some of his professed followers denying or ignoring the value of the original sacrifice, denying the blood that bought them, are counted as committing the sin unto death--Second Death--and of these Moses became a type, and as a type of a class which would have to do with the antitype of the rock, he was debarred from Canaan.--Heb. 6:4-6.

But even aside from the making of this type, Moses would not have gone into the land of Canaan; because, from another point of view, he was the type of the Law Covenant, which must end before the people can enter into their rest. As Moses was the representative of the Law Covenant, so Joshua became the representative or type of the New Covenant and of its mediator, Jesus, the Deliverer. "The Law came by Moses, but grace and truth came by Jesus Christ." The Law was a pedagogue or guide to prepare and bring the Israelites along to the borders of Canaan, but the Law could never give them rest, could never take them into the land of promise. Christ, the antitype of Joshua, must do that. We are to remember, too, that Moses' error in smiting the Rock, did not involve him in the Second Death, nor will it work any injury to him as respects the future. It was comparatively a trivial matter, and taught him a valuable lesson which he evidently learned to the Lord's pleasement, and his failure to go into the land of promise, therefore, should not indicate a continuance of divine indignation against him, but merely a continuance of the divine purpose in making of him a type of a class who would have to do with the antitypical

R3077 : page 283

Rock, the antitypical water, and the antitypical smiting.

We might remark here, too, that those who smote the Lord the first time, at Calvary, have the promise of full forgiveness. They shall look upon him whom they pierced, and shall mourn for him, and the Lord will pour out upon them the spirit of prayer and supplication, and they shall have full opportunity of recompense and reconciliation. (Zech. 12:10.) It is those who, with greater knowledge, and after they have become partakers of the holy spirit, and have tasted the good Word of God, and the powers of the age to come, sin wilfully and count the blood of the covenant a common thing--these are they who commit the real sin unto death, and for whom the Scriptures suggest no hope, or further opportunity, because they have sinned wilfully.

MOUNT PISGAH VIEWS.

At this time the Israelites were in the land of Moab, at the northern end of the Dead Sea, opposite Jericho, and nearly in line with the city of Jerusalem. They awaited the Lord's direction, by the pillar of cloud, before crossing Jordan to take possession of Canaan. Here, Moses' work being accomplished, the Lord led him up to Mount Pisgah's top, a lofty peak 3,586 feet above the sea-level. From this point an extended panoramic view was possible--is possible today. Here Moses saw much with his natural eyes, but much more with the eye of faith, seeing the promises which God had made to the tribes of Israel, through Abraham, Isaac and Jacob, and by his own mouth. He saw of the travail of his soul, and was satisfied. We hear not a murmur respecting the transfer of leadership and the cessation of his own labors. If God had used him in his service to the extent that he was pleased to do, the servant was thankful and satisfied.

"So Moses, the servant of God, died"--not from weakness and infirmity of age, for "his eye was not dimmed nor his natural force abated";--he died according to the word of the Lord. Throughout his

R3078 : page 283

life he had been the Lord's servant, used and blessed as such, protected and kept by the power of God through the many vicissitudes of life, and he who thus kept him, buried him in one of the many little inaccessible valleys of this Mount Pisgah. The Lord not only hid Moses in the grave, but hid the grave, so that no man knoweth its place. This also illustrates the divine wisdom; for, (1) had the place of the grave been known it no doubt would have been an object of veneration amongst the Israelites, a Mecca, to which pilgrimages would have been made, and the man Moses would have been honored, rather than the God whom this man represented, and whose servant and mouthpiece he was. (2) Doubtless, also, the hiding of the grave was typical, and represented that the Law Covenant, which died and passed away, was not to be revived; that the New Covenant, not only displaced, but thoroughly replaced it, so that there would never more be need for the Law Covenant in connection with the bringing of Israel to all the precious promises of God.

"Lives of great men all remind us
  We can make our lives sublime;
And departing leave behind us
  Footprints in the sands of time."

This great truth, so beautifully expressed by the poet, finds a grand illustration in Moses. His life and character are a noble example, not only for the Lord's saints, but also for natural men. No one can study the life of Moses, and note its purity, its lofty ideals, its humility, its obedience to the Lord, its faithfulness to his fellows, without being bettered, ennobled, by the contemplation. And each one thus bettered himself by contemplating this noble character, should in turn seek to leave noble and enduring footprints for others, that perchance "some forlorn or shipwrecked brother seeing may take heart again."

The Book of Deuteronomy is chiefly composed of addresses by Moses to the Israelites, setting before them the various lessons they had received from the Lord, expounding to them the divine law, their duty to God and to man. It closes with the Song of Moses, and Moses' blessing of the nation, two poems whose beauty and literary merit are acknowledged as being of the highest order. Jacob called his twelve sons when dying and pronounced over them certain blessings. So now Moses, as the father of the nation, in these poems, completes his admonitions respecting them, his warnings and encouragements; and in these prophecies, not only their trials and difficulties and failures are foretold, but also their final victories, as we believe these victories shall ultimately be attained by all the Israel of God--all who will become by faith the children of Abraham--the Jew first and also the Gentile, during the Millennial age.--Rom. 11:11,12,28-32.

This song of Moses was evidently not merely for Israel, but prophetical, and was referred to by our Lord (Rev. 15:3,4), long after that nation had been blinded and given up as respects the high calling of this Gospel age. This is the song of Moses and the Lamb, which the overcomers are to sing, those who, with Christ, shall be members of the body of the great Prophet who shall bless, not only the literal seed of Abraham, but all the true Israel of God; all who shall become Israelites according to the faith and obedience of Abraham. This song, after telling of trying experiences, ends with rejoicing, saying, "Rejoice, all ye nations with his people!" The poem of blessing, which applied most particularly to the tribes of Israel, tho doubtless also typical of the elect 144,000 ends with rejoicing, saying, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?"--Deut. 32 and 33.

The scribe who wrote the Book of Deuteronomy at Moses' dictation finished its account as a historian, describing the death and burial of Israel's great leader, and declaring the great honor in which he was esteemed, recounting his mighty works, and ascribing these as did Moses himself, not to Moses personally, but to the Lord, who sent him to do them.

JOSHUA THE NEW LEADER.

Joshua was now eighty years of age, and was accepted by the Israelites as Moses' successor without murmur. They had, doubtless, learned some valuable lessons in their wilderness discipline. Joshua,

R3078 : page 284

it will be remembered, was Moses' companion when he went up into the mountain, Sinai, and there received the Law, and indeed throughout the wilderness journey he seems to have been the one above all others upon whom Moses could thoroughly rely. He and Caleb were the two spies who brought the favorable report, declaring that by the help of the Lord Israel might go up and assuredly take possession. In the change of leadership Israel learned another great lesson; viz., that their confidence and trust must not be in man; that so long as they recognized the Lord as their Leader they might feel safe and confident; because, altho others might pass away, the Lord would abide faithful and could raise them up at any time just such leaders as he saw best.

There is a lesson in this matter for spiritual Israelites as well. We are not to put our trust in leaders, but in the Lord. This does not signify that we are not to trust leaders, and not to acknowledge leaders, for all the history of the Lord's dealings with his people, the typical as well as the antitypical, shows us that he is pleased to use human agencies as his representatives in the teaching and leading of his people from grace to grace, from knowledge to knowledge. The lesson to be learned is that the Lord is thoroughly competent to manage his own work, and that while we may look for his leading through human agencies our trust is not in them, their wisdom, their strength, but in the Lord's wisdom and strength, guiding them and us through them.

Another lesson here set forth is found in the words, "Israel hearkened unto him [Joshua] and did as the Lord commanded Moses." Joshua was to be followed only as the people could realize that he was following God's instructions, given through Moses--through the Law. In the antitype the great Deliverer Jesus, will be the commander of the people, will bless the people during the Millennial age, and they must hear him and must obey him, but all that he will speak and all that he will order will be in full accord with the divine law, as represented by Moses. The Christ, during the Millennial Kingdom, will attempt nothing on behalf of mankind in violation of the laws of righteousness, the laws of God. But everything in the way of lifting mankind up, will be by magnifying the Law of God, and making it honorable, and assisting all to conform their lives thereto, but not by that Law Covenant which is forever dead.

===================

R3079 : page 284

"BE STRONG AND OF GOOD COURAGE."

--JOSHUA 1:1-11.--OCTOBER 5.--

JOSHUA, the newly appointed leader of Israel, had been Moses' "minister" or servant, not in a menial sense, but in that higher sense in which we speak of "ministers of the Lord", Ministers of State, Prime Ministers, etc. He was eighty years of age at this time, and hence must have been forty when Israel left Egypt. He was of the tribe of Ephraim, of one of its leading families, his grandfather, Elishama, having been a captain of the army of the Ephraimites, 40,500 in number, at the organization of the Israelites soon after the exodus. We find Joshua with Moses as his special companion, in Mt. Sinai; we find him again as the representative of Moses, the general of all Israel in the first battle fought with the Amalekites; we find him again one of the leading men of all the tribes, sent to spy out the land of promise, and on this occasion he and Caleb were the only two whose faith in the Lord enabled them to return a favorable report, and, as we have already seen, in the giving of this report these men hazarded their lives;--so great was the chagrin and disappointment of the Israelites, and so fully were they in sympathy with the report of the majority.

All these events seem to indicate that Joshua was a man of large faith and large courage; moreover, we remember that notwithstanding his high position as Moses' chosen minister, he seems to have been entirely void of that ambition which led to the overthrow of Korah, Dathan and Abiram and many of the princes of Israel, and which previously had affected Miriam and Aaron. Although he is not mentioned as being so meek as Moses, we may from all these considerations, judge that the one whom the Lord chose for Moses' successor was indeed a meek man, and that his courage, exemplified in every feature of his history, was the result of his faith in the Lord and not the result of self-confidence. The lesson to be drawn from this by spiritual Israel is the one mentioned by our Lord; namely, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11.) In this Joshua was a type of our Lord Jesus who, in turn, is the pattern which must be followed by all those who would be finally acceptable in the Lord. The Apostle's argument along this line, to all the spiritual Israelites, is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."--I Pet. 5:6.

Israel unquestioningly accepted the Lord's choice of a leader. As a people they were evidently learning something by their experience in the wilderness training school. At the beginning of their sojourn they were scarcely willing to recognize even Moses; but now they had come along so far as to be able to see that the Lord was their real Leader, and that even though Moses had died without bringing them into the promised land, God who had made the promise of Canaan to Abraham, Isaac, Jacob and themselves, was abundantly able to accomplish his promise, and hence they were willing to accept whatever leadership the Lord should indicate. Spiritual Israelites, too, are to learn the same lesson; human leaders are important in their way--in so far as they are the divine choice--so far as we can see fulfilled in them the Lord's promised guidance of his people. But we are never to think of human leaders as indispensable; and God is likely to do again as in this case of Moses; namely, to remove a trusted leader and to appoint another in his stead, to the intent that

R3079 : page 285

his people may learn that he is their real Leader, that with him as their Guide they will surely have success, and that without him all earthly leadership would be in vain.

As we have seen, Moses prefigured the Law, the school-master which was to bring God's people to the promised land, to the promised blessing, restitution, etc. We have seen that as Israel was unready to enter in and to possess the land because of lack of faith in the beginning and, therefore, had its wilderness journey extended to forty years, so on account of lack of faith at our Lord's first advent they were prevented from joining with him in the restitution work and were made to wander to gain further experiences and leadings during the past nineteen centuries; and now at the close of these experiences, they, as well as spiritual Israel, are again on the borders of the land of promise--the Millennial Kingdom. This time Joshua will take command, the Jordan will be crossed and the gracious promises begin to have their fulfilment. Meantime, the Joshua class, the Church, has been in process of development, and after the great time of trouble which is near at hand, the world in general will be ready to follow the leadership of Jesus as it is written of that time, "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."--Micah 4:2.

As, meantime, Joshua needed encouragement, so now the Lord's consecrated ones, the members of the body of Christ, need encouragement, need to have pointed out to them the sureness of the divine promise, its lengths and breadths and depths, just as the Lord pointed out to Joshua the land of promise, from the wilderness to Mt. Lebanon, and eastward to the river Euphrates and westward to the Mediterranean Sea. Does faith waver and are we inclined to wonder how it will be possible for the new dispensation to accomplish such wonderful things as are necessary to be accomplished for the blessing and uplifting of the world of mankind? If so let us look backward and see how the divine power was exercised in a miraculous manner, not only through Moses at the crossing of the Red Sea and in the giving of the manna, in the victory of the Amalekites and in the water from the rock, but let us also notice how the Lord's providences were miraculously with Israel in various ways during the period of their favor, and let us remember that this same power of God in still larger measure is to be with the antitype of Moses, with the new Leader of the world, the great Messiah --Christ the Head and the Church, his body, in the work of blessing and restitution on behalf of all those who shall, under that full enlightenment, desire to be the people of God. As it was God with Moses and God with Joshua that brought the victories, etc., so it will be the power of God with the Church that will bring the coming victories. "The Lord at thy right hand shall strike through kings in the day of his wrath." (Psa. 110:5.) "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8.) Again the Apostle declares that the Millennial victory of Christ shall be by and through the Father's power. (I Cor. 15:27.) As none were able to stand before

Joshua as the Lord's representative, so none of the great forces of evil and the obstructions now in the pathway of the fulfilment of God's promises shall stand; all must fall before the antitypical Joshua. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11.) Satan himself shall be amongst these great enemies to be overthrown and utterly destroyed, and all of his works of evil--death itself being finally completely blotted out as an opponent of those in harmony with God and approved by him,--all others having been destroyed in the Second Death, which is not an enemy either to God or to those who are in accord with him or to any principle of righteousness or truth or goodness.

The land of promise is here mentioned as being the "land of the Hittites". Higher Critics were once inclined to think this reference to the Hittites an egregious error because they could find no record of such a people, and because from their standpoint the Bible is to be considered on a lower plane than are the secular histories of the world. However, all this has been changed because in the last few years excavations made in Assyria have disclosed ancient tablets whose testimony fully corroborates the statement that the Hittites were at this time a mighty people. Those who discount the Bible statements are at a disadvantage, while those who accept them are sure to be on the right side and, sooner or later, to have confidence and faith justified by evidences.

Three times in this lesson is Joshua encouraged by the Lord, "Be strong and of a good courage," "Be

thou strong and very courageous," etc. (vs. 6,7,9.) There are different kinds of courage; one sort is begotten of egotism and self-reliance, another kind is begotten of a recklessness which fails to take into account the difficulties of the situation, but the courage which the Lord inculcates and which all the spiritual Israelites are to seek to possess is the one which, while coolly and calmly discerning the trials and difficulties of the way and while humbly realizing its insufficiency for the occasion, is supported by a faith in the Lord--a trust in the divine promises which enables them to be strong in the Lord and in the power of his might. This was to be Joshua's courage and it is to be ours in respect to all the things of the present life, as well as in respect to all the things of the Kingdom, confidence in the Lord whose servants we are, and whose work he has commissioned us to perform. The expression, "Turn not from it (the Law) to the right hand or to the left" does not signify a turning aside completely, but rather, according to the original, it means, Require neither more nor less than the divine standard; seek to keep as nearly as possible in absolute alignment with the divine Word. We find some Christian people disposed to add to the Law of God in great complacency, feeling that in thus getting in advance of the divine requirement they are showing the Lord a special zeal for righteousness. Some of the Pharisees of the Lord's day

R3080 : page 286

were thus disposed to add to the Word of God and to lay heavy burdens upon the people beyond what the Lord had required of them in the Law. The Lord's faithful ones are not to do this any more than to subtract from the divine requirements. Truth is truth; God's Word is God's Word; we are not authorized to take from it or to add to it. Many today have come to realize that the Bible does not teach an eternity of torment, and yet feeling that this doctrine may possibly help through fear to drive some into church membership, or to deter some from grosser forms of sin, they are rather inclined to favor the doctrine even though they admit it to be a blasphemy against the divine character, and in total violation of all principles of righteousness. Those who would be of the Joshua class are to learn that it is not their right or privilege to make laws or to ignore those already made, but so far as lies within their power to observe the divine principles of righteousness laid down in the divine Word, and to teach the same to others, leaving the consequences with the Lord.

===================

R3080 : page 286

QUARTERLY REVIEW.--SEPTEMBER 28.

Thou shalt remember the Lord thy God.--Deut. 8:18.

A very profitable review of this quarter's lessons may be found in Deuteronomy, 8th chapter. There Moses, himself, summarizes the experiences of Israel's humiliations, and bases upon them great and important lessons respecting their future. He shows that the lessons properly learned and applied, will bring lasting blessings, riches and divine favor; and these to be rightly enjoyed and really profitable, must continually draw their hearts to God in thankfulness and in acknowledgment of his providential care and guidance. Any neglect of such recognition of divine favor would be sure to lead to pride, and thus more and more toward sin and farther and farther away from the Lord, and ultimately to the cutting off of the supply of blessings because of separation from their fountain.

All of this lesson may well be applied to spiritual Israel. As the poet has expressed it,

"My highest place is lying low
At my Redeemer's feet."

The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dearth, and if persisted in to spiritual death.

"Give me a thankful heart, from every murmur free,
A heart which always feels thy blood, so freely shed for
me."

Although the entire Pentateuch--the five books of Moses--was designated the law of Moses, the Book of Deuteronomy was in Joshua's day particularly the book of the Law, it being rather a summary of the teachings of the other four books. However, we are not to confine the thought of the Lord's words simply to the Pentateuch, but are rather to remember that "every word that proceedeth out of the mouth of God" is a part of the divine law which we, as the antitypical Joshua are to reverence, to study and, to the extent that we are able, obey. We have already seen that the divine law in this sense speaks more than simply forms and ceremonies and justice, to us, spiritual Israelites; we see that speaking through Jesus Christ, our Lord, God has in our later times spoken mercy and peace and reconciliation and love and adoption into his family. As the antitype of Joshua, our Lord Jesus declares, as represented through the Prophet, "I delight to do thy will, O my God; yea, thy law is within my heart," and thus it must be with all those who shall be ultimately acceptable as members of Christ's body, the glorified Church, the Royal Priesthood; they, each and all to be of that company, must be in this respect copies of God's dear Son--they must all have the divine law in their hearts, in their wills, in their intentions, and so far as possible each must see to it that this divine law is obeyed in all the affairs of life. As Jesus was to have his success in proportion to his obedience to the divine law, so we will make our calling and election sure in proportion as we shall strive to come into conformity with the regulations of the divine law which has come to us, the sum and substance of which, as our Master declared, is that we love the Lord our God with all our mind, being and strength; and love our neighbor as ourselves. In proportion as we do these things, we shall have "good success". Not good success as respects earthly prosperity perhaps, earthly fame and name, but good success as respects our real object in life, the attainment of the prize of the high-calling set before us in the gospel, the attainment of joint-heirship with our Master in the Kingdom. And nothing can more thoroughly stimulate us and encourage us in this direction than absolute faith, confidence in the Lord. To battle with the world, the flesh and devil requires more strength than we possess; we need the courage coming to us from the divine assurance given to Joshua, "Be strong and of a good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

The time had come for entering the promised land and Joshua, full of the proper courage, gave the necessary instructions--that the people should prepare victuals for three days during which they would be marshalled as an army and be in process of crossing over Jordan into the promised land. When we remember that our Lord Jesus declared that his flesh which he would give for the life of the world is

R3080 : page 287

the bread which comes down from heaven, and when we remember that the preparation of this bread meant the death of our Lord Jesus, and not only so but his resurrection as a spirit being, and when we remember further that he was in this state of death or preparation, for parts of three days and that he arose on the third day, it gives us the suggestion that quite probably the Lord meant a lesson for us spiritual Israelites in connection with those three days of preparing of victuals as mentioned in our lesson. Our Lord seems to have referred to three larger days also on several occasions; as, for instance, when he said, "I do cures today and tomorrow, and the third day I shall be perfected," we understand him to have included with himself his Church, and that he spoke respecting large, or thousand year days. He was living in the beginning of the fifth thousand; this would be the first of the three days, then followed the sixth thousand year day, the second, and the third would be the seventh thousand. During the first two of these days the Lord and his Church have done cures, cures of sin, binding up the broken hearted and assisting whoever was willing to a measure of newness of life, and in general doing good to all men as opportunity has been afforded, and on the third day, that is in the seventh great day, or the Millennium, early in the Millennial morning, he shall be perfected, the entire body of Christ complete, and then the great work of restitution will begin. Again the same three days are referred to, and the temple is mentioned as a figure or illustration; our Lord's words were, "Destroy this temple and in three days I will raise it up"; the writer adds, "But he spake of the temple of his body." (John 2:19-21.) The Apostle assures us that

R3081 : page 287

the Church is the temple of God, and that it is the body of Christ under Jesus its Head. Various agencies have been in antagonism with the Church, Head and body for the two days mentioned, the fifth thousand year period and the sixth thousand year period, and it still continues while we are in the beginning of the seventh period; but the Lord's promise is that now shortly the temple, the Church, his body, shall be complete and he will raise it up, raise it from ruin, raise it to the perfection and glory of the Millennial Kingdom. It is in harmony with this that we may recognize the Church with her Lord as being a part of the bread which God is preparing. Our Lord Jesus was the bread which came down from heaven, and we have partaken of him, of his merit, and have been thereby transformed; and we, as the Apostle declares, have become part of the one loaf, the one bread, and we also, as part of the one bread, are being broken with our Lord, and thus indirectly this preparation of the Church and her association with her Lord are represented in the three days victualling which is provided for the world of mankind, and necessary to them before they can pass over Jordan and enter into the Millennial Canaan.

===================

R3078 : page 287

INTERESTING QUESTIONS ANSWERED.

TOTTEN'S ONE YEAR MINISTRY.

Question.--Please state in what respect Prof. C. A. L. Totten is in error concerning the length of our Lord's earthly ministry?

Answer.--One of the points made by Mr. Totten is that the lamb must be of the first year; and on this he builds his conviction that our Lord was in his first year at the time of his death; at the same time you (and so far as we know he also) reckon that our Lord did not die in his first year, but in his second year; that is to say, that his ministry, beginning in the fall, lasted at least for one and a half years. We, with many others, claim three and a half years, on the evidences. In any case it was not the first year, except in the way in which we regard the matter; viz., That our Lord's sacrifice was made when he was exactly thirty years of age: this was his first year, and the very beginning of it. According to our understanding that was where the sacrifice was made and completed. There the human nature, typified by the bullock, was slain in the sense of consecration, by the new creature, typified by the priest.

The subsequent work in the three and a half years of ministry was in the types represented by the taking of the blood into the "Holy," the offering of the incense there, while the fat was being burned in the "Court," and the offal outside the Camp, and all this sacrificing ceased when our Lord died at Calvary. But the point is that his death was reckoned to him from the very moment of consecration, just as it is the case with us: "Reckon ye yourselves dead indeed." This is the only sense that we know of in which our Lord can be shown to have been the Lamb of the first year.

SATAN'S POWER OVER INSECT LIFE.

Question.--In an old WATCH TOWER the suggestion is made that Satan possesses some special power relating to insect life, etc. Are we to infer from this that your thought is that he has power to create life? and if so, by what authority?

Answer.--We had no thought that anyone would understand us to mean that Satan would have life-giving power, or power to create something out of nothing. The thought which we wished to convey is that just as a mule is hybrid, or a cross between the horse and a donkey, so various mixtures and conglomerations are possible, especially in the lower forms of life--insects,

etc. Satan is probably much better informed on many of these than is mankind, and yet mankind has learned how to develop life in varied forms, and this is one of the studies amongst doctors, scientists, etc. They find various kinds of bacilli, for instance, and learn now that they can propagate these various species, and to some extent modify and alter them under various conditions. For instance, it is claimed by the best scientific men of the schools, that nearly all the diseases to which humanity is exposed are the result of evil species of animalculae. Similarly diseases in plant-life are caused frequently by little creatures, so small as to be only discernible with high-power microscopes.

We suggested that many of the insects of modern times, the pests which so greatly annoy farmers and gardeners, are probably developments of these infinitesimal or microscopic animals--developed into larger kinds and species, along lines which our adversary thoroughly understands.

===================

SEMI-MONTHLY.
VOL. XXIII. OCTOBER 1, 1902. No. 19.

CONTENTS.

Views from the Watch Tower........................291
  Blindness Gradually Turning
    From Fleshly Israel.........................291
  A Minister encourages his Flock...............291
  Jewish Hopes respecting Palestine.............292
  The Outcome of This Age.......................292
"Are there Few that be Saved?"....................294
Crossing Jordan into Canaan.......................296
Poem--Judge Not..................................299
Grace Sufficient; only Believe....................302
Fidelity to Earthly and Heavenly
    Bridegrooms.................................303
  "The Great Company"...........................303

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

OUR NEW BIBLES.

The three dollar grade is gone, except a few which we have agreed to hold until the end of the year. We still have a hundred or two of the two dollar grade, but they will not last long.

We have a few of both grades without pictures, to permit their being sent by mail to foreign countries. We will hold these for the foreign friends until November 15th: after that they will be open to all, for same prices, $2 and $3 postpaid.

"TABERNACLE SHADOWS OF BETTER SACRIFICES" is out of stock temporarily (both English and German), but we hope to have plenty very soon.

WE REGRET inability to supply charts promptly--except the 25c wall chart with metal hangers. Will fill orders for others as quickly as possible. Painters as well as printers in this vicinity are extremely busy at present.

===================

R3081 : page 291

VIEWS FROM THE WATCH TOWER.

BLINDNESS GRADUALLY COMING OVER NOMINAL CHRISTENDOM AND GRADUALLY TURNING AWAY FROM FLESHLY ISRAEL.

Is it not remarkable that as nominal Spiritual Israel begins to stumble into unbelief over "the stone of stumbling"--rejecting the ransom-sacrifice of Christ --the Jews, Israel after the flesh, begin to get glimpses of Jesus such as they have never before had? Note the following eulogistic expressions respecting our Lord, from the lips of eminent Jews of our day:--

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love."--Isadore Singer, Editor of Jewish Encyclopedia.

"Jesus was the gentlest and noblest rabbi of them all.

In Jesus there is the very flowering of Judaism."--Henry Berkowitz, Rabbi of Rodeph Shalam Congregation, Pennsylvania.

"Jesus is soul of our soul, as He is flesh of our flesh. Who, then, could think of excluding him from the people of Israel?"--Max Nordau, M.D., Paris, France.

"Even the most conscientious Jew may, without hesitation, recognize in view of the immense effect and success of His life, that Jesus has become a figure of the highest order in the history of religion. The fact that Jesus was a Jew should, I think in our eyes, rather help than hinder the acknowledgment of His high significance."--N. Porges, Ph.D., Rabbi, Leipsig, Germany.

"We Jews honor and revere Jesus as we do our own prophets who preceded him."--Jacob H. Schiff, New York City.

"I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus, and to reclaim him for Judaism."--M. Lazarus, Ph.D., Professor of Philas University of Berlin.

"If he (Jesus) has added to their spiritual bequests new jewels of religion, truth and spoken words, which are words of life, because they touch the deepest springs of the human heart, why should not Jews glory in him?"--Gustav Gottheil, Ph.D., Rabbi Emeritus of Temple Emanuel, New York.

"We want our children to know that in Jesus of Nazareth, Judaism produced one of the most beautiful types of humanity, one of the world's greatest teachers."--Dr. K. Kohler, New York.

A MINISTER ENCOURAGES HIS FLOCK.

Rev. Dr. Reid, of Watertown, thus explains to his people the present status of the doctrine of hell, and meantime gives us a suggestion of how impious he considers his congregation of "saints" to really be at heart. He evidently knows "his sheep" to be downright hypocrites. He says, as reported, evidently by himself, in the public press:--

"The age of religious barbarism is past. Science, the accentuation of the Fatherhood of God, man's moral nature and spiritual experience make the hypothesis of a material hell incredible. The world would cast out the preacher who would dare to repeat today the message of Jonathan Edwards, that the view of the miseries of the damned would double the ardor of the love and gratitude of the saints in heaven.

"Yet there is a hell. Yet there are lost souls. Yet the guilty do go into everlasting punishment.

"You are in hell when you cannot look your fellow creature in the face because of the wrong you have done him; in hell when you would like to wring your own neck; in hell when you do not have a word to say for yourself, but are struck dumb by the consciousness of your own meanness and arrogance and baseness. You are in hell when envy, hatred and malice hold carnival in your heart; in hell when you know that you are not telling the whole truth; in hell with all your lies, losses and perversions and distortions of the truth. Perhaps there is a chapter in your lives that you keep closed or sealed because of its iniquity or infamy.

R3081 : page 292

Then you are in hell now; in the hell where men skulk and start and fail; in the hell where the limbs tremble and the heart thumps and the flesh creeps and the teeth chatter and the blood runs cold and the hair stands on end, the heart stops and the cold sweat overpours the face."

JEWISH HOPES RESPECTING PALESTINE.

The Jewish Exponent furnishes the following information: The failure to secure satisfactory terms from the Sultan of Turkey, as noted recently in these columns, is felt keenly but has not discouraged the leaders.

"Dr. Herzl set forth the standpoint of the Zionists, and formulated the conditions of Jewish settlement in a self-contained part of Palestine and in other parts of Asia Minor, on the basis of a Charter.

"These proposals were carefully considered from the Turkish side. Through his representatives the Sultan declared his fullest sympathy for the Jewish people; but the concessions which His Majesty expressed himself ready to make for a Jewish settlement could not be considered adequate according to our Zionist program. The negotiations have thus, this time also, remained without result. Nevertheless, the Sultan caused Dr. Herzl to be assured of his esteem and sympathy. The relations have in no way been broken off. On the contrary, we may hope that the advantages which a regular and legally guaranteed settlement of Jews present according to our program, will be recognized by the Turkish Government to their full extent.

"For that moment the Zionist organizations must be prepared; the agitation must be carried on incessantly, and the material means must be collected. The more efficient our movement becomes, the more speedily and surely will it reach its goal.

"It is rumored that the Actions Comite of the Zionist movement in Vienna is now seriously considering the proposition to hold the next Zionist Congress in New York. The question will probably be decided upon at the October meeting of the comite.

"Lord Salisbury is credited with having said on the Zionist solution: 'It is a question of sixty per cent; if sixty per cent of the Jews desire Palestine, they will get it.' It is, however, rumored that Lord Rothschild, impressed by the Alien Immigration Commission--which, when it again meets, will sit in Soho, the French quarter of the metropolis --and his conversations with Dr. Herzl will lead in a movement for the settlement of a large number of Russian Jews in lands, as Disraeli put it, 'in propinquity' to Palestine, and at present under the British flag. When his lordship will move, or whether at all, a short few months should tell, but from excellent sources I know that he has some such scheme in mind, and that the details are being investigated on his behalf.

"Lord Rothschild has heretofore held outwardly a most impartial attitude on all solutions, and whilst steering clear of Zionism has let it be known that he does not view attacks upon the movement with favor. Hence the idea he is studying may prove one that will unite all parties, and with his name at the back of it there would be no financial difficulties."

STARTLING STATEMENT IN NEW YORK PULPIT.

New York, Sept. 7.--The Rev. Dr. R. S. MacArthur, at the 100th meeting in the Evangel tent today, assailed the doctrine of baptism. He declared that the dropping of water on an infant at birth was heathenism and that the idea that God would forever condemn an innocent but unbaptized babe makes Him a tyrant.

That utterance, coming from Dr. MacArthur, had a wonderful effect on his hearers. They rose to their feet and applauded wildly. The scene was striking.

R3082 : page 292

"Baptism," he declared, "never saved a human soul. The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in church history. Thousands through all the ages have believed that a child dying without being baptized was eternally lost. This dark and dreary superstition has cast a gloom over the history of the church for centuries.

"This doctrine is heathenism, pure and simple. The idea that God would forever condemn an innocent babe because some one had not put a few drops of water on its head and face makes God a tyrant. Rather than believe in such a God I would be an avowed infidel.

"This doctrine of baptismal regeneration makes the minister of religion a worker of magic, a fakir, a performer of ecclesiastical miracles. Such teaching is a violation of all sound reason and true scriptural teaching."

Very good! Excellent! But while this eminent Baptist D.D. is plucking beams out of the eyes of others, let him not overlook the Baptist beam in his own; viz., that immersion in water is the door into the Church of Christ. If that were true it would mean that all not so immersed are out of the Church of Christ. And according to the misunderstanding of Baptists and others this would mean outside of divine mercy; for do not Christians generally claim that mercy ends with this age and that this age is merely for the gathering of God's elect Church?--And that the prospect of all others is eternal torment? We trust that Bro. MacArthur and other Baptists will not stop their investigation, but proceeding learn what the real baptism is, and the distinction between it and its water-symbol; and what the true Church is and the distinction between it and the sects of Christendom. We shall be glad to help all the sincere ones in the solution of these problems, on receipt of postal card requests.

THE OUTCOME OF THIS AGE.

W. G. MOREHEAD, D.D.,
Professor in United Presbyterian Theological Seminary.

There are principles at work in modern society, which, if left unchecked, will soon make the advent of the Antichrist not only possible, but certain. THE LAWLESS DRIFT IS ALREADY ON US, precursor of worse to come. Who does not perceive that the forces are already loose which tend to the disintegration of the whole social fabric! Who does not perceive that the axe is already aimed at the chief hoops which bind together the staves of

R3082 : page 293

the civil polity! The restlessness under restraint, the revolt against authority and law, the spread of Socialism, the growth of agnosticism, the prevalence of materialism, fostered, as it largely is, by both the science and the politics of our time, the enormous greed of those who have and who want still more, the deep, ominous growl of those who have not, and who want and will have all this, and much more than this, betokens the breaking down of the barriers, the overthrow of the restraining influences, and the speedy advent of the great adversary. The Frenchman spoke well, perhaps better than he knew, who lately said, "I think I hear the galloping of the man on horseback!"

We have only to suppose the portentous movements of the times to grow and gather head until the hindrance is gone, the breakwater is down--and then--yes, what then? Then cometh "the Man of Sin," the world deceiver, whom the Lord shall slay with the breath of His mouth, and shall bring to nought by the appearing of His Coming. Then the kingdoms of this world shall become the kingdom of our Lord and of His Christ and He shall reign forever and ever.

The above clipping is from the pen that attacks "Millennial Dawn" as being "the product of insanity." It is surely a poor blind pen, or, at least, a somnambulistic one, when it cannot see that the "Man of Sin" of prophecy flourished for over a thousand years as Papacy: and that since the Reformation movement he has been slain with the sword of the Spirit, the Word of God. True the wound has to some extent been healed; but yet a little while and the bright-shining of the presence (parousia) of the Lord shall utterly destroy him, and all other kindred systems of error which now counterfeit, with varying degrees of accuracy, the true Christ--Head and "body."--2 Thess. 2:8; Rev. 13:3,12.--M. Dawn, Vol. II., Chapter 9.

LOOKING FOR THE WRONG ADVENT.

Prof. Moorehead and others of his school of thought tell the world generally that they set no time for Christ's second coming. They give the impression, surely, that they are in daily, yea, hourly expectation of seeing our Lord reappear in flesh on a cloud in the sky. But in the above the Professor tells the truth plainly; viz., that he and those who share his expectations are not at all looking momentarily for the Lord. Instead they are looking for "the speedy advent of the great adversary," i.e., "Then cometh the 'Man of Sin'."

How is that? Why such an expectation of the advent of Antichrist instead of the advent of the true Christ?

It is because these dear brethren are sadly blinded by a literal interpretation of the symbolical Book of Revelation, and an expectation of Christ's Kingdom in the flesh; whereas the Word declares: "Flesh and blood cannot inherit the Kingdom of God."--I Cor. 15:50; John 3:3,5.

The result is a blindness much more dense than that of the world on a subject of which they profess to be past-masters. Worldly people "can discern the signs of the times" far better than to suppose, as these self-blinded brethren do, that the trend of the world is toward greater veneration for fellow-mortals. The world well sees that the trend is in the reverse direction,--toward a denial of all authority and power, --divine as well as human.

How strange it seems that sane minds can imagine that "the galloping man on horseback," a general, or emperor, or who not, would ever deceive the world--"the whole world" into thinking him greater than God, and doing him homage accordingly! In our judgment, this is just as improbable as that "the cow will jump over the moon."

This man--Anti-Christ, is expected to convert the world and build the Jews a temple at Jerusalem,--

all in three and a half years after he makes a start; and he has not yet made a start, and only "portentous movements of the times" are in evidence. Christ's advent is to be just three and a half years after the advent of this preposterous man. And yet these brethren deceive themselves into thinking that they are not time setters, and that they are looking for Christ's advent. We are sorry for them!

In conclusion: We kindly suggest to the Professor that the Common Version rendering of 2 Thes. 2:8, "the brightness of his coming" poor as it is, is better than his substitution; viz., "the appearing of his coming." If he will look at these words in his Greek New Testament he will find that "coming" is not the proper word at all: that the Greek word here rendered "coming" is parousia, and that all scholars agree that in English it means presence (as of one who has already come). We suggest as a literal translation of the words,--"The bright-shining of the present one,"--the revealing or manifestation of one previously present, but unseen, unrevealed.

Our position is that Anti-Christ has already fulfilled his part, and a wonderful and awful part it was; --that now according to promise the true Christ has come a second time, in glory, and not in flesh, to reign, and not to sacrifice;--that his first work is the sifting of his church--the separation of the tares, etc., and the gathering of the true "wheat" into the Kingdom garner--beyond the vail, as spirit beings like their Lord: the sleeping ones awakened to First Resurrection glory, honor and immortality, and those who are alive and remain "changed" in the moment of dying to the same glory conditions. Soon, perhaps before all the "wheat" has been garnered, the fire of tribulation and anarchy will break out in the world--"a time of trouble such as was not since there was a nation"--a time when faith in God and man and a disbelief of the Bible will be rampant throughout "Christendom" nominal. In that trouble and its overthrow of all law and order, government and religion, the world will learn an everlasting lesson, and be prepared for the reign of righteousness. --The rulers of the Kingdom of Light will, however, be as unseen to mortal eyes as are the present rulers of the darkness of this world--Satan and his coadjutors; --the earthly representatives of the Kingdom being men--perfect men--the ancient worthies, approved of God before the call to "change" of nature was given.--Heb. 11:39,40.

===================

R3083 : page 294

"ARE THERE FEW THAT BE SAVED?"

EMERGING from that blackness of error called Calvinism (with its heaven of blessing for the "little flock" and its eternal torment for all others, as taught by good but sadly deceived men --John Calvin, Jonathan Edwards, Charles H. Spurgeon and others--) into the glorious light of the goodness of God, shining in the face of Jesus Christ our Lord and revealed in the divine Plan of the Ages, the writer was subjected to the same attacks of Satan (the great Enemy of God and man) to which all others seem to be exposed. Coming as an angel of light, he seemed to welcome us into the light out of the gross darkness which he himself had brought upon the world. And while our heart trembled with joy, and yet with fear also, lest after all we should find some evidence that God would do some terrible and unjust thing, to some of his creatures, at least, the suggestion came, God will not permit any to be lost.

At this time the word lost still had associated with it that unscriptural, wicked and awful meaning of eternal torment; for, although we had gotten rid of that misbelief, and saw that lost means dead, destroyed, the influence of that old error still gave a false coloring to the words formerly supposed to teach it. Hence the greater force in the suggestion that God would not permit any to be lost;--for surely no enlightened mind can candidly imagine the eternal misery of a solitary individual in all of God's universe.

Reason and judgment swayed for a time, first to one side and then to the other, according to circumstances and moods, until we learned that our reasoning powers are not to be relied upon to settle such questions; that they are imperfect as well as liable to be prejudiced; and that for this cause God had given us his inspired Word to guide our reasoning faculties into proper channels. Then, appealing to the Scriptures, we found abundant proof that unless God therein trifles with his children's confidence (and as men would say "bluffs" them, with suggestions and threats which he knows he will never execute) there surely will be some lost as well as some saved.

Among these Scriptures are not only those similes which speak of the salt which lost its value, and was thenceforth good for naught, but to be trodden under foot, and of the destruction of those servants which would "not have this man to rule over" them (Matt. 5:13; Luke 19:14,27), etc., but the following plain statements:--

Some "wrest...the Scriptures even to their own destruction."--2 Pet. 3:16.

"Pride goeth before destruction."--Prov. 16:18.

"The Lord preserveth [saves] the souls of his saints."--Psa. 97:10.

"The Lord preserveth all them that love him, but all the wicked [not the ignorant] will he destroy." --Psa. 145:20.

"False teachers...bring in damnable heresies, ...and bring upon themselves swift destruction."--2 Pet. 2:1.

Some are "vessels of wrath fitted to destruction." --Rom. 9:22.

"Them that walk after the flesh...shall utterly perish in their own corruption."--2 Pet. 2:10-12.

"The destruction of the transgressors and of the [wilful] sinners shall be together, and they that forsake the Lord shall be consumed."--Isa. 1:28.

"The Lord will "destroy them that corrupt the earth."--Rev. 11:18.

"The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity."--Prov. 10:29,30; 21:15.

Some fall into "many foolish and hurtful lusts [desires], which drown men in destruction."--I Tim. 6:9.

"For many walk,...the enemies of the cross of Christ, whose end is destruction."--Phil. 3:18,19.

"Who shall be punished with everlasting destruction." --2 Thess. 1:9.

"If any man defile the temple of God, him will God destroy."--I Cor. 3:17.

"The judgment of God [is] that they who do such things are worthy of death."--Rom. 1:32.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."--Heb. 4:1.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit,...if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."--Heb. 6:4-6.

"See that ye refuse not him that speaketh; for if they escape not who refused him that spake on earth [Moses, the typical teacher], much more shall not we escape, if we turn away from him that speaketh from heaven."

"Looking diligently, lest any man fail of the grace of God."--Heb. 12:25,15.

"The soul that will not hear that prophet shall be destroyed from among his people."--Acts 3:23.

"By one offering he [Christ] hath perfected forever them that are sanctified....Let us [therefore] draw near with a true heart, in full assurance of faith. ...Let us hold fast the profession of our faith without wavering,...exhorting one another, and so much the more as ye see the [Millennial] Day drawing on. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more [part for us in the] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall consume the adversaries."--Heb. 10:14,22-27.

If "he who [in the typical nation] despised the law of Moses [the typical lawgiver] died without mercy, of how much sorer [more serious] punishment shall he be thought worthy who hath trodden under foot [disgraced] the Son of God, and hath counted the blood of the [New] Covenant, wherewith he was sanctified, an unholy [ordinary] thing, and hath done despite unto the spirit of grace?" Surely the wages of such conduct would be everlasting, while that in the type was not, but was covered by the great sacrifice for sins once for all. "It is a fearful thing to fall into the hands of the living God."--Heb. 10:28,29,31.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see

R3083 : page 295

life; but the wrath of God abideth on him."--John 3:36; I John 5:12.

"His servants ye are to whom ye render service; whether of sin unto death, or of obedience unto righteousness."--Rom. 6:16.

"The end of those things is death."--Rom. 6:21.

"To be carnally minded is [to reap the penalty] death; but to be spiritually minded is [to reap the reward] life and peace."--Rom. 8:6.

"Sin, when it is finished, bringeth forth death."--Jas. 1:15.

"There is a [kind of] sin unto death;...and there is a [kind of] sin not unto death."--I John 5:16,17.

"Fear not them which kill the body, but are not able to kill [destroy] the soul [being]: but rather fear him which is able to destroy both soul and body in Gehenna [the second death]."--Matt. 10:28.

"The wages of sin is death."--Rom. 6:23.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 18:32; 33:11.

"All the wicked will God destroy."--Psa. 145:20; 147:6.

What could be more explicit than this testimony of God's Word? And how reasonable it all is! Torment might properly be objected to as unjust as well as unmerciful; but taking away life from those who will not conform their lives to the just and holy and kind regulations of the New Covenant which God has opened to our race, through Christ's great atoning sacrifice, is reasonable, just and merciful.

It is reasonable: why should God continue his blessings, of which life is the chief, to those who after knowing and being enabled to conform to his just requirements, will not do so?

It is just: because God is under no obligation to man. Man is already his debtor ten thousand times; and if he will not render loving respect to his Creator's wise and good commands, Justice would demand that those blessings be stopped.

It is merciful on God's part to destroy the incorrigibly wicked--those who, after full knowledge and opportunity have been enjoyed, refuse to be conformed to the lines of the law of God's Kingdom--the law of love. (1) Because all who will live ungodly --out of harmony with God's law of love--will always be like the restless sea, more or less discontented and unhappy. (2) Because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. And to these God has promised that the time shall come when sin and its results, weeping and pain and dying, shall cease (Rev. 21:4), when he will destroy out of the earth those who corrupt it. (Rev. 11:18.) (3) Because God has promised that there shall yet be a clean world (Isa. 11:9; Rev. 21:5), in which the unholy and abominable and all who love and make lies shall have no place. (Rev. 21:8.) "Thou shalt diligently consider his place and it shall not be."--Psa. 37:10.

Only such as have preferred their own wisdom to that of the Bible can read the foregoing words of God, and yet believe that all men will be everlastingly saved.

R3084 : page 295

Only such as are puffed up with a sense of their own benevolence can hold that God never would be satisfied or happy if one of the race perished. God has gotten along very well without the sinners thus far, and could do so forever. It was not for selfish reasons that he redeemed all, and is about to restore all who will accept his favor in Christ.

But some attempt to evade the foregoing statements of Scripture with the claim that they refer to wickedness, and not to wicked people; that they mean that all wicked people will be destroyed by their conversion --by having their wickedness destroyed. We ask those who so think to read over these words of God again, carefully, and see that they could not, reasonably, be so construed. Notice that even though the Word mentioned nothing about the destruction of wicked doers, but merely mentioned the destruction of wickedness and wicked things, this would nevertheless include wicked doers; because, of all wicked things, intelligent, wilful evil-doers are the worst. But the Word does specify wicked persons; and all who are familiar with rules of grammar covering the question know that when the person is specified the destruction of his wickedness merely could not be meant.

"The wicked shall be [re] turned [back] into hell [sheol] and all nations [Gentiles, people] that forget

God." (Psa. 9:16.) "The lake of fire, which is the second death" (Rev. 20:14), is "prepared for the devil and his angels [messengers or servants]." (Matt. 25:41.) And all who, with Satan, serve sin are his servants or messengers. (Rom. 6:16.) For such, yes, for all such, and for such only, God has prepared the penalty of everlasting destruction from the presence of the Lord and from the glory of his power." And from Satan their chief down to the least one of his children who, notwithstanding knowledge and opportunity to the contrary, cling to evil and choose it rather than righteousness, this tribe will be blotted out to the praise of God's justice, to the joy and welfare of the holy and to their own real advantage.

It will not do to judge others by ourselves, in all respects. The fact that God's saints do not feel opposition to God's will, and cannot understand how others can entertain such sentiments, sometimes leads to the false conclusion that if all others enjoyed a similar knowledge of God they too would delight in his service. That such a conclusion is false is evident, from the fact that Satan, who knew God thoroughly, "abode not in the truth," but became "the father of lies" and "a murderer." And, after six thousand years' witness of sin and its results, he is still the Adversary of righteousness. After nearly two thousand years' knowledge of the love and mercy of God manifested in Christ's sacrifice for sin, he is still as unmoved by that love as he is unmoved by pity for human woe. And more than this: God, who knows the future as well as the past, shows us, unquestionably, that after being restrained (bound) for a thousand

R3084 : page 296

years by the power of Christ's Kingdom, and during that time witnessing the blessings of righteousness, he will, when granted liberty at the close of the Millennium, still manifest a preference for the way of sin and opposition to God's arrangements. Surely this proves that intelligent beings, and perfect beings, too, can know God and yet choose a way of disobedience,--whether or not our minds can grasp the philosophy of their course.

But the philosophy of the matter is this: A perfect being, angel or man, is a blank page upon which character must be engraved. Knowledge and a free will are the engravers. Pride, Selfishness and Ambition may be engraved, or Love, Humility and Meekness. The latter is the blessed or God-like character, the former is the sinful or devilish character. According to which are engraved will be the character. If the will decide for sin and cultivate the wicked character, the result will be a wicked being. If the will decide for righteousness and God-likeness, the result will be a holy being.

The same principles in a general way apply also to fallen men. No matter how fallen and weak they may be, they have free-wills. They can will aright, even when they cannot do aright. And under the New Covenant God accepts, through Christ, the imperfect deeds where the wills are perfect.

For some who are now evil doers and lovers of sin, our hope is, that they are such because of blinding of the devil (2 Cor. 4:4), which leads them to make a choice they would not make if they had a full, clear knowledge. God's guarantee to all, through Christ, is that all shall come to an accurate knowledge of the truth, and thus to a full opportunity to choose between righteousness and sin. We have no hope for any who, after coming to a clear knowledge, choose sin, wilfully: neither in this age nor in the next is there hope for such, according to God's Word.

===================

R3084 : page 296

CROSSING JORDAN INTO CANAAN.

--JOSHUA 3:9-17.--OCTOBER 12.--

"When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." --Isa. 43:2.

FOUR HUNDRED and seventy years had elapsed from the time God gave Canaan to Abraham, by promise, before his descendants actually crossed Jordan and began to inherit the land. The promise had been long of fulfilment, and doubtless had severely taxed the faith of the people to whom it belonged; yet even in this respect the delay was a blessing to them, as serving to stimulate and develop faith. Nor are we to forget that the original promise has not yet been fulfilled; because the land was promised, not only to Abraham's seed, but also to himself, and the noble patriarch still rests and waits in the sleep of death for the accomplishment of the divine promise, which will be fulfilled on a far larger scale when the people of God shall have passed the antitypical Jordan into the antitypical Canaan --the Millennial Kingdom condition. We are not left in doubt upon this matter. We have the Apostle's words in Heb. 11:13,39,40, that Abraham and other faithful servants of the Lord still wait for the fulfilment of the promise made to them, until first the still higher, spiritual, heavenly promises, made to the Gospel Church, the Christ, shall have been accomplished, "God having provided some better thing for us, that they without us should not be made perfect." Stephen assures us along this same line, saying that Abraham received not so much of the land as to set his foot upon, and his argument, based upon this fact, is Abraham's resurrection in the future, and the fulfilment to him personally of his share in the divine promise.--Acts 7:25.

If in all this there was a lesson of patient waiting on the Lord and confident trust in his promise, to Abraham and his natural seed, there is a still larger and fuller lesson in it to Spiritual Israel, the spiritual Seed, along the same lines of faithful, patient waiting on the Lord for the fulfilment of the exceeding great and precious things he has promised us.

Some have been inclined to question the justice of God's giving to Israel the land of Canaan, already inhabited by others;--the justice of not only permitting but commanding them to destroy the inhabitants of that land, and to take possession of it as their own. This transaction is held up as an illustration of the "land-grabbing" disposition of natural man, which seems to increase century by century, notwithstanding the increase of civilization and the general appreciation of justice. We are not of those who would defend the course of nations of modern times along these lines. As Christians, guided by our Master's example and instruction, we should seek to do good unto all men as we have opportunity, and to leave them in peaceable possession of their homes, property and liberties. We are to recognize a difference, however, between the divine law of love, placed upon and accepted by the Lord's consecrated people, and the law of selfishness, under which the mass of mankind --including the vast majority of nominal Christendom --still operates, and will continue to operate until the new dispensation and its new laws shall be ushered in by divine power. Nevertheless, seeing that the Church is separate from the world, in the Lord's plan and in his dealings, we can look with comparative equanimity upon the overriding of justice and equity by the kingdoms of this world, and may realize that in many instances the Lord may take advantage of their natural disposition toward warfare and conquest and empire-building, and may allow the wrath of man thus to work out certain features that will be ultimately favorable to the accomplishment of the divine purposes.

Not being able to see behind the vail all the gracious purposes of our Heavenly Father, and not being wise enough to know how they can best be carried out, the Lord's people occupy largely the position of spectators in respect to the course of this

R3085 : page 297

world,--its politics, conquests, etc. Were we to take a hand in the world's affairs on either side of such questions we might, for aught we know, be working contrary to the divine will and program. While, therefore, we seek to be separate from the world and its affairs, and to give our thought and attention, sympathy and interest, to the affairs of the heavenly Kingdom, and while our voices, if ever raised at all on such questions, should be raised on behalf of justice, mercy and peace, nevertheless, we can view with great composure whatever changes may take place in the world, knowing that our heavenly Father has all power to overrule these matters differently if he chooses.

We say to ourselves, "All the good purposes which he hath purposed in himself shall be accomplished;" and he knoweth how to accomplish these in the manner that will be most to his praise and most for the good of his cause, as it shall ultimately be developed, and we remember the Master's words, "Ye are not of this world, even as I am not of this world. I have chosen you out of the world, that ye should go and bring forth fruit, and that your fruit should remain"--fruit unto eternal life. Our work is the work of him that sent us; we are ambassadors for God; and present work is the calling, upbuilding, instructing and general preparation of the Church to be the Bride, the Lamb's Wife, and our mission is to co-operate in her call and to make ready. Later on will come our share in the ruling and judging of the world, as kings and priests of the divine order, in the divine time, and backed by the divine power to success and the blessing of all the families of the earth.

"The earth is the Lord's and the fulness thereof." He, therefore, had the right to give Canaan to the descendants of Abraham without giving a reason why to any creature. He had a right to give it when and how and to whom he pleased. He does, however, condescend to inform us that in blotting out these many little nations of Palestine, descendants of Noah's grandson Canaan, he did so not along arbitrary lines, but along lines of justice. These Canaanites (also known as Hittites, and by various other tribal names, Hivites, Perizzites, Girgashites, Jebusites and Amorites) were not ignorant savages, but quite civilized peoples who, after the manner of the Sodomites, had gone into great excesses of licentious idolatry. In Abraham's time God foresaw where their course would lead them, but he delayed to bring the promised seed of Abraham into their land for a time, because as we read, "the iniquity of the Amorites was not yet come to the full."--Gen. 15:16.

These people were to be destroyed by the Israelites for two reasons; first, to have permitted them to live and to become incorporated with the Israelites in the land, by intermarriage, etc., would have been injurious to the seed of Abraham which God intended to develop, and of which he designed to make types of spiritual Israel. Furthermore, in the type which the Lord was making on a large scale, these Canaanites or Amorites represented the weaknesses and imperfections of the fallen nature. They symbolized sin; and their destruction by the Israelites prefigured the destruction of sin, the blotting out of the blemishes of sin, and the gradual uplifting of God's people in the antitype of Canaan--in the Millennial Kingdom.

The chief difficulty in most minds, in connection with this slaughtering of the inhabitants of Canaan lies in the unscriptural thought, brought into Christian creeds during the dark ages, that the apparent death of an individual is really his entrance into more abundant life, either under pleasurable or tormenting conditions. And since these Canaanites were declared to be disapproved of God, the general thought respecting them is that while the Israelites killed them and took possession of their property, they, without further opportunity, were thrown at once under the control of devils and into an eternity of flaming torture. There is nothing of this kind connected with the Bible narrative. It is all the addition of human imagination, built upon numerous fantastic speculations of the dark ages. According to the Scriptures, death is really death, and these Canaanites, when slain by the sword of Israel, became unconscious, and will remain so until the Lord's time shall come for their awakening from the sleep of death. They shall come forth in the Millennial morning, as our Lord's word indicates--"All that are in their graves shall hear the voice of the Son of Man, and shall come forth."--John 5:28,29.

They will not come forth as saints to the resurrection of life, the First Resurrection; but as members of the world in general, redeemed by the precious blood of Christ, they will come forth to the judgment-resurrection; that is, to the gradual raising up that will be instituted during the Millennial age, a raising up of all who will be obedient to the judgments, the disciplines, the corrections in righteousness, which will be then brought to bear upon the whole world of mankind by the great Judge, our Lord Jesus, and by the Royal Priesthood, the Church, his assistant judges, of whom the Apostle says, "Know ye not that the saints shall judge the world?"--I Cor. 6:2,3.

In view of this, then, we can readily see that no injustice was done to the Canaanites by the Lord's decree, and that so far as they were concerned they suffered no more than, if as much as if some pestilence or famine or other common disaster had come upon them. They suffered the death-penalty, as all the human family suffer it, and our confident hope respecting them and all mankind is built upon the fact that God so loved the world that he gave his only begotten Son to redeem all from the curse or sentence of death which came upon all through father Adam's disobedience;--and that he who redeemed the world is shortly to bless all the families of the earth with a gracious opportunity to come back into harmony with God, back to human perfection. And when we realize that the call of the church in the present time is for association in this work, it gives a meaning to the trials and difficulties which constitute part of our instructions in that great work; and it also gives the Royal Priesthood a hope toward God which overbalances all the trials of the present time.

R3085 : page 298

The Land of Promise, Canaan, is frequently described in the Scriptures as a goodly land, "a land flowing with milk and honey," a figurative expression representing its general prosperity and productiveness. That the inhabitants were wealthy is attested by recently unearthed Egyptian histories of about that time. Geike says:--

"The records of Rameses II show the condition of Palestine and adjacent countries, in the age of Moses itself [prior to the exodus of Israel]. The Egyptian king brought back from them, he tells us, gold, glass, gum, cattle, slaves, ivory, ebony, boats, horses, chariots inwrought with gold and silver or painted, iron, steel, dates, oil, wine, asses, cedar, suits of armor, fragrant wood, war galleys, incense, gold dishes with handles, ornaments of lapis lazuli, silver dishes, precious stones, honey, lead, spears of brass, colors--the plunder, in fact, of a rich and civilized country. The meadows of Palestine, its fortresses, its groves and its orchards, are mentioned showing that prosperity of every kind abounded."

The Israelites needed to be encouraged for so great an undertaking, and hence the various tribes of Canaanites were mentioned by Joshua, that they might know that they were all included in the Lord's bequest; and that they might know that he had taken cognizance of the whole situation. It was much to Israel's advantage that these various tribes of Canaanites were distinctly separate, and did not cooperate to any particular degree. Moreover, they evidently felt secure in that the River Jordan separated between the hosts of Israel and their land, and being quite a swift river, it would be very difficult for a multitude to cross without boats or bridges, and many of them. The crossing took place when the Jordan was overflowing its banks, and was therefore much wider than usual; and we may presume that the Canaanites would feel so much the more secure, and less vigilant in any attempt to repel an invasion, supposing the river to be specially impassable at this particular season. Had the crossing been undertaken when the river was low, the Canaanites would have, undoubtedly, disputed the way; and Israel would have had a severe battle with poor weapons against a probably well equipped enemy. Besides, the miracle God intended to work would have seemed much less forcible at any other season of the year. Israel needed this further miracle and evidence of divine power and intervention on their behalf to give them courage for the work before them.

A man from each of the twelve tribes was selected; each one was to carry a stone from the midst of the Jordan to the shore, and these twelve large stones were to be set up as a memorial, a reminder to Israelites for coming generations of how the Lord had brought them over Jordan. (Josh. 4:2,9.) The priests bearing the ark were separated from the remainder of the Israelites by about three-quarters of a mile (two thousand cubits). They went upstream this distance, and were thus prominent before the eyes of Israel in what they did. As soon as the feet of the priests before the ark touched the waters of Jordan the waters began to subside, and as the waters subsided they took another step and another and another until they were able to walk on firm ground to the center of the river-bed, where they stood firmly until all the hosts of Israel--in all about two millions--had passed over. Still in no haste, they waited until twelve stones were placed where they had stood, and then the priests with the ark of the Lord passed over.

We are not to question the power of God in respect to this miracle, in whatever manner it was accomplished; but in looking for the manner we are to presume, as far as possible, that the Lord used some natural means in connection with it. If we were to suppose that the river rose up like a wall at the right hand of the priests, as tho it had been cut by a knife, it would seem unreasonable, and the downflowing waters would rise higher and higher, until it would overflow the banks on either side more and more,

R3086 : page 298

and the water of even a small river, at this flood time, would amount to a considerable quantity and flood a considerable space. It is preferable, therefore, that we understand the words of the record, as implied in the Revised Version, to mean that the banking up of the waters was "a great way off, at Adam, the city that is beside Zeretan." In other words, we are not to understand that the dammed up wall of waters was close by the priests, but about twenty miles further up the river, near the town of Adam, where the river passes through a comparatively narrow gorge. How they were banked up there we are not informed by the record; no matter in what manner, it was a miracle --no less a miracle if we understood the method pursued by the Lord in its accomplishment. It may have been that an earthquake temporarily elevated the channel at this narrow place, and thus gorged the water for a time; and it is said that there are evidences at that point that some such physical disturbances did once occur. Or a slip in a hillside might have carried a large body of soil into the valley, and thus have choked the stream, which even down at Jericho is normally only ninety feet wide and thirteen feet deep. As an illustration of how this may have occurred we quote the following from Canon Tristram:--

M. Ganneau has drawn attention to the fact, mentioned in the history of Sultan Buybars, that in A.D. 1267, whilst the bridge at Gier Damich (or Adam) was being repaired a landslip some miles above dammed up the Jordan for several hours and the bed of the river below was left dry, the water being drained off to the Dead Sea. What occurred 650 years ago, by what we call natural causes, may well have occurred 3,000 years before, timed by divine interposition."

In our previous studies we noticed that these things were written aforetime for our admonition--that they were examples or types of matters respecting God's dealings in the future: now the question arises, What did this passing of Jordan by the typical people symbolize? and, especially, what did the bearing of the ark by the priests have to do with it? We have already indicated that for various reasons we cannot accept the view of Jordan and of Canaan so long held by many Christians, which represents Jordan as being death and Canaan as being heaven, as expressed by the familiar lines of the poet:

R3086 : page 299

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.
No chilling winds nor boisterous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

The very fact that the Israelites did have trials and pains and sorrows and battles, after they entered into Canaan, seems to contradict the thought that it represented heaven itself. As we have already intimated, our understanding is that Canaan typified the new earth condition, under the administration of the Millennial Kingdom. What, then, does the River Jordan signify? We answer, that it would seem to stand for, represent, the divine condemnation, the curse, the sentence against our race which has for six thousand years hindered mankind from entering into the blessed Kingdom conditions and opportunities and blessings which shall ultimately prevail for all. In this sense of the word death, Jordan, would stand for it well--the death sentence. This seems rather to be implied in the name of the river, which is derived from the names of the two main springs by which it is formed; viz., jor, signifying "down," and dan, which signifies "judge." The word Jordan would thus have the significance of "judged down," that is, condemned, and as a type it would stand for the divine condemnation which hindered even those who desired to be the servants of God from entering into peace and rest and blessing and favor with God.

In this view of the matter, we see how appropriate it was that the Ark of God's covenant, representing the Lord himself, his grace, his goodness, his promises, should stand in the midst of Jordan--effecting a cancellation of the sentence of death--in order that the Millennial blessings might be attained by all under the lead of Joshua's antitype. That the Ark of God was borne by the high-priest and the under-priests, and that these first passed into Jordan, is also significant: it represented how our great High-Priest and the Royal Priesthood, his Church, must first pass into Jordan before any of the people could pass over. And the fact that the high-priest and the under-priests stood in the midst of Jordan while the people all crossed over, illustrates how the passing over, free from divine condemnation, will be effected by the work of the great High-Priest, and his associated "brethren." He gave himself for our sins; he became a curse for us; he, as the man Christ Jesus, stopped in the midst of Jordan, that the world might pass over; the Royal Priesthood are following him in this sacrifice, and they too are stopping in the midst of Jordan; they also, as joint-heirs with their Lord, lay down their lives on behalf of the brethren,--to the intent that the whole world of mankind, or as many as will, may enter into the glorious Kingdom privileges, according to the divine arrangement.

It was not necessary that the priests should remain in Jordan, and die there, on behalf of the delivered Israelites, in order to complete the type, for instead, by the Lord's direction, twelve stones were placed where they stood, representing the twelve tribes of Israel--representing the 144,000 out of all the twelve tribes (Rev. 7:1-8) who constitute the Royal Priesthood, and who become dead with Christ, according to the flesh, that they may live with him as new creatures, partakers of the divine nature, and participators with him in the great work of blessing all the families of the earth.

JUDGE NOT BY OUTWARD APPEARANCE

Judge not; the workings of the brain
And of the heart thou can'st not see;
What looks to thy dim eye a stain,
In God's pure light may only be

A scar, brought from some well-won field,
Where thou would'st only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul had closed in deadly fight
With some internal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee, shuddering, on thy face.

The fall thou darest to despise:
May be the angel's slackened hand
Has suffered it that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days.--Selected.

===================

R3086 : page 299

GRACE SUFFICIENT; ONLY BELIEVE.

--JOSHUA 6:12-20.--OCTOBER 19.--

"By faith the walls of Jericho fell down."--Heb. 11:30.

AFTER ENTERING Canaan the covenant of circumcision was renewed by the Israelites. Evidently their long journeying in the wilderness, because of unreadiness to enter into Canaan at the first, was to be understood by the Israelites as a period of partial disfavor with the Lord; hence both the circumcision of their children and the annual commemoration of the passover ceased during that period. The renewal of both when they had entered Canaan marked the return of divine favor and evidenced their more acceptable condition of faith toward God. Another change occurred: the manna, the bread from heaven on which they had fed for thirty-nine years, ceased after they had gotten into Canaan and had eaten their first passover there.

They were now ready to take possession of the

R3086 : page 300

land which God had given them, and were encamped near the city of Jericho, which occupies a sort of key position to Canaan from the direction of their approach.

Joshua, the new leader, evidently had in mind the necessity of prompt action against Jericho, and was, no doubt, considering the fact that his army had no implements suitable for attacking such a walled city defended by well armed men, even though the latter were comparatively few in number. It was while on this reconnoitering expedition that he met an angel of the Lord with drawn sword in hand, who, in answer to his question, informed him that he was the Captain of the Lord's hosts. Joshua, after doing reverence to him, received instructions how he should proceed for the capture of Jericho, and our lesson details the manner in which those instructions were followed out, and the great victory resulting.--Joshua 6.

We have already seen that the land of Canaan prefigures the Millennial Kingdom with its rich blessings which may be secured by all who, under the command of the greater Joshua--Jesus and his glorified Royal Priesthood, desire to be the Lord's people. The renewal of circumcision on entering the land, would thus signify that one of the first institutions of the Millennial Age will be a consecration to the Lord --to put away sin, to live separate from sin as the Lord's assisting grace will enable. The renewal of the passover would symbolize that in the Millennial dispensation the important work of redemption by the precious blood will again be brought prominently to the attention of all who desire to be God's people, and that they can only be his people by a full recognition

R3087 : page 300

of the Lamb that was slain, and by an eating of his flesh--partaking of the mercies and blessings flowing from his sacrifice. The ceasing of the manna, and the eating, instead, of the fruits and grains of Canaan, may be understood to signify that the new dispensation will have spiritual food and sustenance of its own, and that in great variety and abundance; and that mankind will no longer be dependent upon the divine revelation contained in the Scriptures--upon the Word of God through ancient prophets and apostles. Good and necessary as these are under present conditions, they cannot be to the world all that the more direct teachings and blessings and instructions and guidance of the Millennial Kingdom will be, and will, therefore, not be needed under the new conditions. Now, the Word of God is a lamp for the feet of his saints, and some of its light shines beyond his saints to others in this night time; but by and by, when the Sun of righteousness shall arise and the whole earth be flooded with the glorious light of truth and knowledge, the lamp which at present we cannot prize too highly, will cease to occupy its present exalted and indispensable position, although it will always be appreciated and reverenced.

Another thought respecting Canaan: we have already noted that the Royal Priesthood may in some sense of the word be said to be already in the land of Canaan throughout this Gospel age--by faith--already in the place or condition which Israel after the flesh and the mass of mankind "entered not into because of unbelief." (Heb. 4:3,6,10.) To this class, Jordan would fitly represent consecration unto death; and Canaan would represent our present newness of life while still in the flesh. To these, the circumcision represents, as the Apostle explains, circumcision of the heart and putting away of sin from the wills; to these the passover signifies not only the acceptance of the merit of Christ's atonement on our behalf, but also a communion and participation with him in his sacrifice. These, as justified persons, having been fed with the manna from heaven, have been strengthened and brought across Jordan; and now as new creatures they live "by every word that proceedeth out of the mouth of God"--they live upon the divine promises --"Thy words were found and I did eat them." (Jer. 15:16.) To these the capture of Jericho and all the battlings with the Canaanites represent victories of the "new creature" over the flesh; not accomplished by their own strength, but accomplished for them by the Lord in recognition of their faith and trust in him.

The capture of Jericho was accomplished in a peculiar manner; the methods which, by the Lord's command, Joshua adopted, would certainly appear foolish. For six days the armed men of Israel were to pass around the city, one time each day, followed by priests bearing the ark of the covenant and by other priests tooting with rams' horns, keeping time as they marched. The program on the seventh day was the same except that the armed men and the priests bearing the ark and others with the trumpets passed around the city seven times, and that when they had passed around it the last time the priests with the rams' horns ceased their tooting and gave a long blast upon the horns which was the signal for all the people of Israel to give a shout as they had previously been directed by Joshua according to the Lord's instructions. It required faith on the part of Joshua to issue such instructions; it required faith on the part of the armed men of Israel and of the priests to carry out their part of the program which seemed so senseless, so little likely to effect anything against the city which was to be captured; it required faith on the part of all the people to expect that when these procedures had been accomplished and the final long blast on the trumpet had come (v. 5), that the walls of Jericho would fall down flat. No doubt it was part of the divine program thus to develop and test and strengthen the faith of Israel, and to teach them that the victories they were about to gain would not be in their own strength or might, but by the Lord's power.

Just how this would apply during the Millennial age we may not yet clearly discern; but we are sure that in some manner the lesson will be given to all who then desire to come into harmony with God, that the power of sin, its fortresses and entrenchments in the fallen race, cannot be overcome without divine assistance, and that reliance upon God and obedience to the great Captain of the Lord's hosts will be essential to every victory. The royal priesthood who have already entered, by faith, into the favors or privileges of the Millennial Kingdom (forgiveness of sins and harmony with the Father and blessings as new creatures), already realize the lesson, that sin is so

thoroughly entrenched in their fallen human nature that it can be overcome only by divine power. All through the present time the royal priesthood sound the trumpets of warning against sin, and declare themselves as "new creatures" opposed to it, and announce that ultimately it must completely fall; and during the Millennial age this same priestly class, glorified, will still sound the trumpet note of obedience to God and opposition to sin, and in harmony with their instructions they shall finally sound a great blast, and all who are on the Lord's side will join in, and by the Lord's grace the power of sin will be utterly overthrown, its walls will fall down flat, and no longer constitute opposition, and every one who is on the Lord's side will be energetic in the complete destruction of sin not only as relates to his own person, but as respects the utter extermination of sin in every form and in every phase.

The people were told in advance that the entire city was condemned of God; that he had taken the matter in charge and that they were merely to execute the divine decree against that city in its utter destruction and the extermination of every living thing therein, all of which combinedly symbolized evil. The only things that were not to be destroyed either with fire or sword, were the metals, such as gold, silver, etc.; and these were not to be appropriated by the Israelites, but were to be considered the Lord's. Special caution was given, and the warning that any violation of these terms would bring a corresponding curse upon the person or persons offending and upon the whole camp of the Israelites wherever the condemned things should be found.

Thus during the Millennial age the general lesson will be that sin must be exterminated utterly, and whoever shall seek to hold on to any portion of it will thereby bring a corresponding curse upon himself as did Achan in this instance for securing to himself a "wedge of gold", and "a goodly Babylonish garment."

The lesson to the royal priesthood now, as well as to the world in the Millennial age, is that the Lord requires not merely an outward conformity to his Word, but a heart loyalty to him, which will enter fully into sympathy with righteousness and into hatred of iniquity--otherwise the penalty will be the Second Death, as symbolized in the destruction of Achan.

In respect to the slaughter of the people of Jericho, we must remind our readers of the points in our previous lesson in which we showed that the people thus put to death were not cast into an eternity of torture, but that they merely died with probably as little, or less, pain than if they had been smitten with some lingering disease; and that they have a share in the divine mercy and a provision in the great atonement which the Lord Jesus, our great High Priest, is accomplishing for the sins of the whole world, and which will shortly be finished and permit the blessing of all the families of the earth through their Redeemer.

Just a word respecting the miracle of the overthrow of the walls of Jericho. It was a miracle, however it was to be accounted for, as is demonstrated by the connecting facts, the order of the procedure and the particular time, shout, etc. Doubtless God, in the accomplishing of this miracle, used some natural means as in other instances. Possibly an earthquake may have been caused at that particular spot, so as to affect the walls without affecting or alarming the people of Israel but a short distance outside of the city. Another suggestion offered is that there is a dynamic force in certain chords of sound which as yet is but slightly understood, and that it is possible that the Lord operated along the line of this law but little understood by us, for the accomplishment of the overthrow of this wall, using the sound-chord of the long blast, and of the voices of the people, in conjunction with the marching. This does not seem to us a very reasonable view of the matter, nevertheless we give some curious incidents cited, as rather confirmatory, by those who favor such a view. These illustrations follow:--

"'All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, as fixed as the fundamental note of a musical chord. When the bridge at Colebrooke Dale (the first iron bridge in the world) was building, a fiddler came along and said he could fiddle it down. The workmen laughed in scorn, and told him to fiddle away to his heart's content. He played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time considerable annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all was quiet. Experiment proved it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster so as to put it out of time with the building. We have here the reason of the rule observed by marching armies when they

R3088 : page 301

cross a bridge, viz., Stop the music, break step, and open column, lest the measured cadence of a condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents. The celebrated engineer, Stephenson, has said that there is not so much danger to a bridge when crowded with men and cattle, as when men go in marching order. The Broughton bridge near Manchester, gave way beneath the tread of only sixty men. A terrible disaster befell a battalion of French infantry while crossing the suspension bridge at Angiers, in France. Repeated orders were given the troops to break into sections, but in the hurry of the moment and in the rain they disregarded the order, and the bridge fell.'--Professor Lovering, of Cambridge. Tyndall tells us that 'while away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tie up the bells of their mules, and was told that the protracted combined tinkling would start an avalanche.'"--Harper's Young People.

The sum and essence of our lesson is expressed in the words of the Apostle, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) Faith is an essential; but we must have crossed the Jordan; we must have been justified; must have partaken of the antitypical passover; must have been sanctified before we could have of the Lord either a promise of victory over our Jericho, or before we could exercise

R3088 : page 302

such a faith as would result in that victory. If in the type faith could bring the fall of the strong walls of a city, how great must be the value of faith in the antitype! "This is the victory which overcometh the world, even your faith," but only so long as we trust in the Lord and seek to do those things pleasing to him, can we exercise this overcoming faith.

===================

R3088 : page 302

"YE WERE BOUGHT WITH A PRICE."

Question.--In considering the subject of the ransom in the light of a commercial transaction, as expressed by the Apostle in the words, "Ye are not your own; ye are bought with a price" (I Cor. 7:23), will you kindly state in as few words as possible what was the price paid? by whom was the purchase made? when was it bought? to whom was the price paid? when will that which was purchased be delivered?

Answer.--The Scriptures most distinctly declare that the whole human family was "sold under sin," by the first Adam. The price paid him was the fruits of disobedience to God, which eventually proved to be very bitter rewards. The race thus sold under sin became subject to sin's wages; viz., death, by divine sentence. This sentence was irrevocable, and, hence, would have meant everlasting death, everlasting destruction, had not the Almighty graciously provided for us a ransom. The word "ransom" (Greek, antilutron), signifying corresponding price (Matt. 20:28; I Tim. 2:6), indicates to us the method by which God proposed to assist our race without compromising his own justice and its sentence of death. In order to be our ransom price it was necessary that our Lord Jesus should become "the man Christ Jesus," yet without sin, without taint, without blemish. This condition was attained through his miraculous birth,-- and this purity and freedom from the death sentence upon the rest of mankind was maintained, to the end of his life, in that "he was holy, harmless, undefiled, separate" from the sinner-race. In this condition he was ready, prepared thus to become our ransom-price, and this he did become by sacrificing himself, laying down his life on our behalf.

As the condemnation upon the entire race came through one man's disobedience, so the voluntary sacrifice of the man Christ Jesus who was without sin, was a complete offset to the crime and condemnation of the first man, Adam; and as the race of Adam partook of his penalty, so also his race partakes in his redemption; and thus, as by one man's disobedience the many became sinners, so by the obedience of one the many were justified to life--freed from the condemnation of death.

Here we see Adam and his race lost under the sentence of death, needing to be purchased or redeemed. Here we see the man Christ Jesus, the Redeemer, and perceive that he gave the corresponding price for all. Here we see God, the Judge, who sentenced Adam, accepting the man Christ Jesus in his stead, as his substitute, a ransom, or corresponding price. We have additionally the words of the Apostle, assuring us that Christ "through the eternal spirit offered himself without spot to God"--a sacrifice well-pleasing. (Heb. 9:14). We have besides, his testimony that our Lord Jesus took upon himself our human nature, that "he by the grace of God should taste death for every man." We have, also, the testimony that this plan was such an arrangement as to preserve the honor and dignity of divine justice, and yet to bring mercy and forgiveness to the human culprit, in the words, "That he might be just, and the justifier of him that believeth in Jesus." Without the payment of Adam's penalty for him, God could not have justly released the sinner from his sentence;--to have done so would have been an injustice--a violation of justice--as surely as the original sentence was a just one.

As already indicated, the payment of this penalty began when our Lord reached perfect manhood and made his consecration to death at Jordan, symbolizing it in baptism. It was finished on Calvary. As the ransom, the man Christ Jesus must stay dead; but in harmony with the previous proposition of the Father he was granted life on a higher plane, as a partaker of the divine nature, in reward for his obedience unto death, even the death of the cross. When he ascended up on high and appeared in the presence of God, he presented before him the sacrifice which he had made in the flesh, appropriating a part of it at once to those who had already believed on him--the apostles and other faithful ones of that time--and to all those who would believe on him through their word throughout this Gospel age. In evidence that this was accepted of the Father and accounted sufficient to cancel our sins, note the fact that the Redeemer was at once granted the privilege of pouring out at Pentecost upon his faithful disciples the holy spirit of adoption, as evidencing to them the full forgiveness of their sins; and thus indirectly testifying not only that Jesus had arisen from the dead and ascended up on high, but, also, that his sacrifice for sins was full, sufficient and acceptable to justice.

As to when the thing purchased will be delivered, we reply, that in the case of the Church there is a reckoned deliverance granted at once, when we believe. We are counted free from sin--justified by faith, justified by his blood, by the grace of God; and this justification becomes to believers the ground or foundation of their consecration to the Father, as joint-sacrificers with Christ in the sufferings of this present time, and the foundation of their hope of being joint-participators with him in the glories to follow. In the case of the world in general, practically no benefit from the death of Christ comes in the present time. The world must wait until the Church of Christ, admitted by divine grace to a share in his sufferings, shall have filled up that which is behind of the afflictions of Christ (Col. 1:2,4), and shall have been glorified with him. Then these, as the glorified sons of God, shall shine forth in Millennial grandeur,

R3088 : page 303

for the blessing of the world, by the rolling away of the clouds of ignorance, superstition, prejudice, etc., and by lifting up so many as will, out of present slavery to sin and death into the liberty of the sons of God. That Millennial day, then, will be the great day of delivering that which Christ purchased with his precious blood--delivering mankind in general (so many as shall heartily accept divine favor on the original terms proffered to Adam; viz., thorough obedience).

====================

R3088 : page 303

FIDELITY TO EARTHLY AND HEAVENLY BRIDEGROOMS.

Dear Mr. Russell:

Since appreciating the light of present truth and endeavoring to walk in it I have been much restrained in my reading, and have several times been forbidden to attend any meetings held, or to hold any communications with any of the dear brethren.

For a while I quietly submitted and never had any reading matter around, except the Bible, when my husband came home. Then I grew bolder, and began to leave a tract about again. But each attack was worse, and finally my husband said: "If I see any more of those books or tracts about I'll burn them." My son has a Leeser, a Diaglott, etc.; they as well as the "Dawns," were all taken care of by my oldest son who is not in the truth.

I find I must read the "Dawns"; they are more to me than my daily food, yet when I surreptitiously get one and am reading, I tremble and hide it if I hear a footfall. I am not happy, especially since it was shown to me that we should obey God, rather than man. Ought I to obey my husband

R3089 : page 303

in this, seeing that Christ is my Head? I feel like a coward in this.

OUR REPLY.

Dear Sister:

Your favor of the 22nd is before me. I am glad that you have expressed yourself freely, and am glad to note that you have the spirit of a sound mind on this important subject. Your husband, probably a strong-minded man, has not fully recognized to what extent his attitude toward you on this subject is unreasonable and tyrannical. We are fully in sympathy with the Scriptural injunction that wives should obey their husbands; but this does not, as you have perceived, imply that the wife should obey her husband in matters contrary to the admonitions of the heavenly Bridegroom. No reasonable earthly husband will make such requirements, and we will trust that yours will consider the matter differently ere long. He will be helped, however, in seeing the right way by your kind and loving treatment of him, and your earnest endeavor to please him in all legitimate and proper ways, but by your positiveness, your firm decision and resolute conduct in the matters which appertain to your proper liberties of conscience. I would readily agree to keep my books and papers out of sight during my husband's presence in the home; but I would neither agree not to think nor to read, nor would I agree to absent myself from the meetings of those of like precious faith.

I would tell my husband plainly that it is our duty to obey the heavenly Bridegroom first, and that when he says "Forget not the assembling of yourselves together," I considered it duty to follow that admonition at any cost; that I hoped this would appeal to him as a reasonable and correct course; that I had no thought of neglecting legitimate, proper, home obligations and duties toward him, and the other members of my family, but would be as faithful or more faithful, than if under the influence of any other than my present convictions. I would tell him that this much liberty at least was thoroughly understood by me when entering the marriage relationship; that if in his marriage vows he did not intend to accord liberties of conscience he had misled and deceived me, and that in any event I would not submit to that kind of bondage, and that the quicker the matter was decided the better; that under no circumstances or conditions would I move one iota from this position, so long as I considered that my position was according to the will of the Lord; that if this led to any breach between us the fault and the change were certainly on his side, as I had never given away my liberty of conscience and never intended to do so, and would not ask him to violate his; that I believed that my view of this would not only stand the test of the Scriptures but also of all men and women possessed of sound common sense.

In harmony with this I would assure my husband that the truth, so far from making me less careful of his interests and my obligations as a wife, should make me more careful; and that I believed that if he took a right view and stand upon the subject, as I was determined to do, it would mean an increase of blessing to us both and to the household.

If after a reasonable season of patient, loving remonstrance against such attempts to fetter my conscience there was no change for the better, I would consider that I had been deserted by my husband;--that he had ceased to be a husband and become an oppressor and was not treating me as even a slave might hope to be treated in respect to his or her conscientious convictions. Taking the matter to the Lord I should look for relief--for the liberty wherewith Christ makes free. Not liberty to remarry, however; indeed even aside from the divine law making marriage perpetual (except upon one condition--Matt. 19:9) such an experience should be sufficient for anybody.

I will remember you at the throne of grace, that the Lord will guide in your affairs.

"THE GREAT COMPANY."

Question.--When and how did the class that fails to keep its consecration get "before the throne"? I understand that this class is to pass through the tribulation and "wash its robes and make them white in the blood of the lamb."

Answer.--This class seems to be located most particularly at the present time--altho there may have been some throughout this age, who, because of failure voluntarily to suffer, have been forced to suffer either with Christ in tribulation experiences, or to deny him and thus be condemned to the Second Death. In the tribulation time which will follow the Church's glorification we anticipate crucial tests upon all the Lord's true people, and faithfulness then will mean "great tribulation" ending in death, which to these will signify change to spiritual conditions. On the other hand failure to meet the trials devotedly will mean full, intelligent rejection of Christ, and will bring the full penalty of such a course; viz., Second Death.

===================

SEMI-MONTHLY.
VOL. XXIII. OCTOBER 15, 1902. No. 20.

CONTENTS.

"Though Ye Be Established"........................307
"He Wholly Followed the Lord".....................309
Fleeing for Refuge................................311
"Choose Ye this Day
Whom Ye Shall Serve"........................313
We are not Ignorant of his Devices................315
Poem--The Morn is Coming..........................317
"A Vessel Unto Honor, Sanctified".................318
Letters of Interest...............................319
Special Items.....................................306

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.

FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

OUR LINEAR, WIDE-MARGIN, DAWN-REFERENCE BIBLES.

The three dollar grade is gone, except a few which we have agreed to hold until the end of the year. We still have a hundred or two of the two dollar grade, but they will not last long.

We have a few of both grades without pictures, to permit their being sent by mail to foreign countries. We will hold these for the foreign friends until November 15th: after that they will be open to all, for same prices, $2 and $3 postpaid.

WE REGRET inability to supply charts promptly--except the 25c wall chart with metal hangers. Will fill orders for others as quickly as possible. Painters as well as printers in this vicinity are extremely busy at present.

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 25 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

===================

R3089 : page 307

THOUGH YE BE ESTABLISHED.

"I will not be negligent to put you always in remembrance
of these things, though you know them,

and be established in the present truth."--2 Peter 1:12.

WHAT things are here referred to? Assuredly the necessity of giving all diligence to add to our faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]:... For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.--Verses 5-11.

To be established in the truth signifies that we have carefully studied and thoroughly proved it by "the law and the testimony" (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and immovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of fellowship with him; we have partaken of his spirit of meekness, faith and godliness to such an extent as to be led into a joyful realization of the fulness of his grace as manifested in the wonderful divine plan of the ages; and we have been permitted to see, not only the various features of that plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fulness of the appointed times. This is what it is to be "established in the present truth." It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

But though we be thus established in the present truth, we need to bear in mind that our election to the high position to which we are called is not yet made sure. The race for the prize of our high calling is still before us, and we are yet in the enemy's country, surrounded by many subtle and powerful foes, so that if we would be successful we must "fight the good fight of faith," remembering, too, that "the weapons of our warfare are not carnal, but [God's Truth is] mighty to the pulling down of the strongholds" of error and superstition and of inbred sin; and remembering, also, that "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."--2 Cor. 10:4; Eph. 6:12.

It is in view of these facts--of the warfare before us, of the subtlety of our temptations and of the weakness of the flesh--that the faithful Apostle Peter urges all diligence in the cultivation of the Christian graces and a continual calling to remembrance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election

sure. Faith is a good thing; but faith without
virtuous works is dead; and to hold the truth in unrighteousness
is worse than never to have received it.
The truth is given to us for its sanctifying effect upon
our hearts and lives. Therefore let it have free
course and be glorified. Let its precious fruits appear
more and more from day to day. Add to your
faith virtue--true excellence of character, such excellence
of character as will mark you as separate
from the world and its spirit. In all such the world
will see those moral qualities which they must approve,
however they may oppose our faith. Add sterling
honesty, truth and fair dealing in all business
relations; moral integrity, in all social relations; manifestly
clean hands and a pure heart, and a bridled
tongue that works no ill to a neighbor. All of these
the world has a right to expect from those who call
themselves Christians; and all of these are indispensable
features of that virtuous character which
must be added to our faith. The clean hands will
not dabble in anything that is not virtuous: they will
have nothing to do with unrighteous schemes or

projects in business. The pure heart will not devise
evil things, or harbor evil thoughts, or plot mischief.
And the bridled tongue will not be given to evil
speaking, but will hold its peace when it cannot speak
well and wisely. But the promptings of virtue go
further than merely these negative features which
refuse to do anything which would work ill to a neighbor;
they incite not only to passive, but also to active,
goodness--in benevolent charity which seeks to alleviate
suffering, to sympathize with sorrow, to comfort
those in distress and to elevate and bless others
--to assist "all men as we have opportunity."

To such a virtuous character we are counseled
to add knowledge--the knowledge of God's character,
that we may the more thoroughly imitate it,
and of his truth, that we may more fully conform to
its teachings: and to knowledge, temperance--moderation,
self-restraint, in all things. "Let your moderation
be known unto all men." We are not to be
hasty and hot-tempered, or rash and thoughtless. But
we should strive to be evenly balanced, thoughtful
and considerate: our whole manner should be characterized
by that carefulness which would indicate
that we are ever mindful of the Lord's pleasure, of
our responsibility to him as his representatives, and
of our influence upon our fellow-men, to see that it
always is for good, never for evil.

"And to temperance, patience." "Let patience
have her perfect work, that ye may be perfect and
entire, wanting nothing." Yes, this grace smooths
the way for every other, because all must be acquired

under the process of patient and continuous self-discipline. Not a step of progress can be gained without the exercise of this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. It is long-suffering meekness earnestly striving to stem the tide of human imperfection and weakness, and endeavoring with pains-taking care to regain the divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of truth and righteousness, and prompt to walk in them: it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

"And to patience, godliness"--a careful study and imitation of the divine character as presented in the divine Word.

"And to godliness, brotherly kindness"--an exercise and manifestation of the principles of the divine character toward our fellow-men.

"And to brotherly kindness, charity"--love. Kindness may be manifested where but little love exists toward the subject of such kindness; but we cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love. And even though the subject may be unlovely in character, the love of sympathy for the fallen and degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished in a day, nor a year, but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. It is not proper that we know the truth, and are contented to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we have the assurance of the Apostle that we shall never fall, and that in due time we shall be received into the Kingdom of our Lord and Savior, Jesus Christ.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the spirit is quite another.

A PRACTICAL SUGGESTION.

Feeling as we do the necessity of a deeper work of grace, both in our own hearts and in the hearts of all of the dear household of faith, the thought has occurred to us that more special effort in this particular direction on the part of us all would probably be of great benefit. We do not know through what discipline of faith and patience we may yet be called to pass in the approaching dark night of which we are forewarned, but "sufficient unto the day is the evil thereof," and also, thank God, sufficient unto the day is the grace thereof, if we earnestly lay hold of it and patiently continue in it. As each day brings its trials, so, if we have been rightly exercised by the trials, each day should bring its victories--thus leaving us strengthened and more firmly established in character, as well as in faith.

With the end in view of specially promoting the growth of Christian character, our suggestion, which has already been made and adopted by the congregation in Allegheny and many other places, is that wherever a few of the consecrated can arrange to meet together, it would be well to appoint a midweek meeting for this special purpose. Such a meeting should be devoted to worship, prayer and praise, and to brotherly exhortation, conference and counsel, but not to Bible study or controversy. All discussions of doctrinal matters should be eliminated from such a meeting, and such subjects as would elicit controversy avoided, leaving such matters for another meeting, at an appropriate hour on the Lord's day, when all meet together; the object being, not to ignore doctrine, nor to discourage Bible-study; but, while meeting this necessity at the one meeting (on the Lord's day), to devote the other (the mid-week meeting) to the other equal necessity, without distraction.

Our arrangement here in Allegheny and Pittsburgh is as follows: As our congregation is much scattered, we have them parceled into as many neighborhood gatherings as is necessary for the accommodation of all desiring to attend; and a leader is appointed

R3090 : page 309

for each meeting, discretion being observed as to capability. They should be brethren established in the faith--sound in doctrine, faithful and pious. These meetings are held on Wednesday evenings at the residence of some member of each little group. The meeting is opened with a hymn and prayer, the reading, by the leader, of Sunday afternoon's text; then each one is asked to give his or her personal experience as to progress in the narrow way--as to how he or she is growing in grace and striving to overcome the world, the flesh and the devil. Here they may humbly tell of their victories, or speak of their trials, or ask for Christian counsel and sympathy in hard places, speaking more freely in such little gatherings than would be possible or proper in larger assemblies. Here they can hear each other's petitions for each other, and Christian love and sympathy flow the more freely from heart to heart.

The object kept in mind at these meetings is a fresh, living, weekly and daily experience with the Lord and in his service, and not merely a stale experience of the remote past. A clear past experience is good, but a clear present experience is better;--much more vitally important. Doctrine is ignored at these meetings except as the word doctrine applies to all Scripture teachings, including hope, trust, obedience, godliness, prayer, etc. Too many, we find, have been contenting themselves with knowing the truth, without making special efforts to live it, daily and hourly. As honesty of heart and faith in the Redeemer's finished work and consecration to his service are necessary to a full entrance into the "holy," where the deeper features of the divine plan can be discerned and fully appreciated, so these qualities must remain, must abide, or the light will become darkness--you will be cast out of the light into the outer darkness in which the world and the nominal church grope after the phosphorescent glimmerings of error--Spiritism, Christian Science, Theosophy and Universalism.

The leader of such a meeting should study to adapt his counsel, correction or encouragement to the special needs of each of the little group over which he is placed, and his reverent piety and personal interest in each should inspire the confidence of all.
We believe that such mid-week meetings prove steppingstones to higher attainments in the divine life,
and that thus all may be greatly blessed and profited;
and the whole body will be able the more effectually to minister to one another in spiritual things. On the middle Wednesday evening of each month the prayer feature is given more attention and an opportunity granted for all to address the throne of grace two or three in immediate succession. At a quarterly Sunday evening general meeting of the same character, we hear of the spiritual progress of the various little groups both from the leaders and the various attendants, and quarterly the leaders are transferred to other groups.

May the blessing of the Lord go with the suggestion, and may the outcome be a strengthening of the bond of Christian love and mutual sympathy and fellowship everywhere.

===================

R3091 : page 309

"HE WHOLLY FOLLOWED THE LORD."

--JOSHUA 14:5-15.--OCTOBER 26.--

WHAT A GRAND, what a wonderful testimony this is respecting any man;--he wholly followed the Lord. And the words have special force and weight in Caleb's case, because by nature he was not of the children of Israel, but only by adoption into the tribe of Judah. He was of the seed of Abraham, but through the rejected son Esau. The lesson of his faithfulness and reward is, therefore, of special force and weight to us who by nature are children of wrath, members of the worldly class of humanity, whose natural disposition was typified in Esau whose little faith in the promises of God, and greater appreciation of the good things of this world, led him to sell his birthright for a mess of pottage. Many of us who now rejoice that we are counted in as Israelites indeed, justified by faith, sanctified by the truth,--of the people of God, sharers in the great inheritance, --realize that many of us once loved the things of this present life more than the things of the life to come, and were disposed to grasp the tangible things of the present rather than to sacrifice these in the interest of the future glories and blessings of the divine promise.

After the fall of Jericho Israel passed through various experiences in taking possession of the land of promise. First, there was the sin of Achan, his covetousness which led him to disobedience of the divine command respecting the possessions of the people of Jericho. His love for the condemned things not only cost him his life, but brought considerable injury to the cause, just as with us one whose consecration is defective and who loves the present evil world, and contrary to the divine command secretly encourages evil in his own life, may bring considerable disaster to the Lord's cause before the secret sin is made manifest, and eventually brings upon the wrong doer the weighty penalty implied in the Apostle's words, "If we live after the flesh, we shall die." Achan's course also represented the rule of the Millennial age, when all who even secretly love evil will be made manifest and will be destroyed from amongst the people.--Acts 3:23; Rev. 20:9.

Later on the Lord brought the people to the valley between Mt. Ebal and Mt. Gerizim. In the wonderful natural amphitheater between the two mountains the people were gathered while from the one mountain was read the blessings of the Law and its keeping, and from the other the curses which would come upon those who would fail to keep the Law; thus did the Lord reimpress upon the people their continued obligation to him and the fact that their prosperity would depend upon their faithfulness to his law. So it is also with the royal priesthood who by faith have reckonedly entered the land of promise; from the time of their consecration the Lord speaks to them through his Word and through his providence, instructing them that although free from the Law covenant which was upon Israel they have come under the still higher statement of the divine law, briefly comprehended in the word, Love; and that on the one hand spiritual blessing, refreshment and growth will come to them in the line of obedience to this law of love, and on the other hand weakness, inability to overcome the world, the flesh and the adversary, and general spiritual disaster will be their portion if they neglect this divine law of the New Covenant, Love. So in the Millennial age after the antitypical Joshua shall have brought the world under the new conditions of the Millennial Kingdom, the law of God will be distinctly set before all as the standard of conduct, it will be the law of love, the highest expression of the divine law with its many illustrations and explanations and assistance as may be necessary to bring the matter to the comprehension of every creature. "The law shall go forth out of Zion, and the word of the Lord from Jerusalem." (Micah 4:2) Those who will obey the leadings of the glorious Joshua, the Deliverer, the Christ, will by his help and encouragement and guidance be brought off victors in the end; and those who will not obey that Law-giver and the law expressed through him, shall be chastened, judged, and if these corrections in righteousness do not serve to bring their hearts into accord with the Lord, there will be but one end possible; the wages of sin (no longer Adam's sin) will call for their death--Second Death--from which there will be no redemption, no recovery, no release.

Later on came the great battle between the Israelites under Joshua and the confederated kings of that region, resulting in the defeat and destruction of the latter and their armies on what is generally known as Joshua's long day. Then followed sundry other defeats of Israel's enemies until a sufficient portion of the land had been conquered to permit of its distribution between the tribes.

It was at this time when the enemies had been reduced in a general way and a considerable portion of the land of Canaan was in possession of the Israelites, that a division of the land was made between the tribes, each tribe still having considerable to do in the way of conquering its own province and destroying the inhabitants remaining therein to dispute their possession. Joshua occupied the place of judge, formerly held by Moses, and the various tribes were assigned their portion by him; Judah evidently was one of the last to make application for an allotment, and Caleb was one of the representative men in the tribe of which he was an adopted member. The representative elders of Judah came also with him as implying their indorsement of his request for Hebron, promised him by Moses, and because they also considered that to be one of the most desirable localities of Palestine.

Caleb rehearsed to Joshua the story of the spying out of Canaan and reminded him that Moses promised that the particular part of Canaan he trod upon in spying should be his portion. He showed how this promise had fully entered into his heart; that not only had he the faith which enabled him to make the good report as to the possibility of Israel, under the Lord's favor, taking possession of the land of promise at once, but the same faith was with him afterward; he believed the Word of the Lord through Moses respecting his ultimate inheritance in it. The same promise and faith had been with him and actuated him during the wars of Israel in taking possession of the land, and now he still had full confidence that God would accomplish all the promises of Moses through the new leader Joshua. He was not unmindful of the fact that Hebron, which was the portion promised him by Moses, was not yet conquered; that it was in possession of the Anakim, giants, and that there would be serious battles to be fought before he could take full possession. His confidence was, however, that the same God who had made him the promise in the beginning, who had kept him thus far and who had fulfilled the promise up to this time, would be with him still and give him victory over the entrenched and fortressed enemies in Hebron. How well this illustrates the progress of the spiritual Israelites who in the present time, by faith, are living the new life in the land of promise, battling with the enemies and overcoming them in the name and by the power of the Lord! They look back to the beginning of their experiences and rejoice that the Lord has kept them and blessed them in all spiritual things up to the present, and in proportion as they realize this they have faith to look forward into the future and to see the final outcome,--see themselves victors in their contests even with the strongest and most entrenched enemies of the flesh,--its giant passions, customs, etc. Amongst these enemies of spiritual Israelites, living high up in the mountain fastnesses, giant in form and thoroughly fortified, are religious customs, traditions of men, nominalism, sectarian pride and ambition and love of show. But the same grace of God which was sufficient to enable us to gain the victory over the common sins, in the valley, is able still to give us the victory over all these enemies of the new mind, the new creature, and to bring us off conquerors and "more than conquerors through him that loved us" and bought us with his precious blood. But as faith was necessary at every step of the journey--to spy out the land, to enter in, to fight the battles, so the same faith increasing as it has progressed, is necessary now for our final victory and our entrance into the full promised inheritance. Doubtless, the same condition in some respect will be true during the Millennial age to the world also: at first the requirement of the Kingdom will be obedience in outward form; but ultimately the requirement will be the full submission of the heart to the will of God ere the restitution class will reach full perfection and enter upon the inheritance of everlasting life at the close of the Millennial age.

It is pleasant in passing to note the generous language of Caleb in respect to the ten other spies who were with Joshua and himself, and who brought back the evil report. Here would have been a fine opportunity for an ignoble man to have spoken evil of those associates and to have endeavored to glorify his own

R3091 : page 311

faithfulness and that of Joshua in contrast with the unfaithfulness of the ten. But no; generously he passes over their wrong conduct in as mild language as possible, and so far from denouncing them or reviling them, he speaks of them as "my brethren." The spiritual Israelite must have this same disposition, only with us it should be still more pronounced than with Caleb, because we, having been anointed with the holy spirit and through this anointing having been taught many of the "deep things of God," may well judge ourselves by a standard much higher than any with which Caleb was acquainted; surely spiritual Israelites have much advantage every way over natural Israelites. Whenever, therefore, we hear those professing the new life and large attainments of grace speaking evil of their brethren, we are to remember

R3092 : page 311

the word of the Lord, that revilers shall have no part in the Kingdom of God; we are to remember that it is written of our Lord that "when he was reviled he reviled not again"; we are to remember that evil speaking is classed by the Apostle as amongst the works of the flesh and of the devil, and the conduct of Michael, the archangel, is held up before us as a shining example of propriety, in that he did not bring a railing accusation against Satan, but merely said, "The Lord rebuke thee"; we are to remember too the Apostle's specific declaration, that evil speaking against others is a part of the filth of the flesh from which we, as the Lord's people, must be cleansed if we would be acceptable to him through Jesus Christ our Lord; and that revilers "shall not inherit the

Kingdom of God."--I Cor. 6:10.

Let us not be misunderstood; the Scriptures nowhere teach that all men are brethren in the spiritual sense; on the contrary, they teach that the unjustified are not God's children, but "children of wrath," and some of them are so thoroughly evil that from God's standpoint they are of "their father the devil"; we are to recognize as brethren in Christ only the household of faith, and to draw a sharp line of demarcation in our minds and in our salutations as between these and the children of this world. This does not imply either that the children of this world are to be treated unkindly by us or insulted or offended; rather they are to have our sympathy, our love, to whatever extent possible, our assistance as the Apostle suggests. We are to "do good unto all men as we have opportunity," especially unto the household of faith,--the brethren. Brethren are still to be recognized even though they fall into difficulty, dangerous snares of the adversary; and if it be necessary that our fellowship be withdrawn for a time, it is merely with the view to assist them back to their proper relationship to the Lord and back to our love and sympathy in fullest measure; as the Apostle says even such are to be treated, not as enemies, but, as misguided brethren for whose recovery we are to be willing to lay down even our lives--an hour here, another hour there, an effort for this one and an effort for another one because they are the Lord's. It is only after such brethren have turned back from the Lord's service like a "sow to her wallowing in the mire" or after they have discarded the redemptive work of Christ like the man in the parable who took off the wedding garment--only then are we to esteem them as enemies, adversaries, and even then we are not to bring against them a railing accusation, but to leave the matter for the Lord's judgment.--2 Thess. 3:15.

The essence of this lesson to the spiritual Israelite is that in order to inherit the good promises of God, we, like Caleb, must have faith in God and a corresponding obedience, that of us, as of him, the Lord will write, "He wholly followed the Lord."

===================

R3092 : page 311

FLEEING FOR REFUGE.

--JOSHUA 20:1-9.--NOVEMBER 2.--

"God is our refuge and strength, a very
present help in trouble."--Psa. 46:1

VERY WISE INDEED was the divine arrangement of cities of refuge for the Israelites. Six of these were designated, so scattered throughout the length and breadth of Palestine that they were convenient for the whole people. They were of divine appointment and had already been referred to through Moses (Num. 35:9-34; Deut. 4:41-43; 19:1-9), and by him their purpose had been fully set forth. Now that Israel had entered the land of promise and taken possession of it, the time had come for the putting of this measure into effect. The six cities chosen as refuges were all of them cities of the Levites which would all the more insure their being free from all tribal bias or prejudice. The tribe of Levi stood separate and distinct from all the other tribes and was specially interested in all; as the religious representatives of the nation it was fitting, therefore, that these refuges from justice should be of the Levites wards--under their protection.

From earliest times and in almost all countries the taking of life has been a capital offense calling for the death of the slayer. In almost all countries, too, particularly in the East, it is considered the bounden duty of the person next of kin to the one slain, to avenge his death; with some it is permissible to take money as a compensation for the loss of life, but with the Jews it was not so; the law "an eye for an eye and a tooth for a tooth" held with special rigidity in respect to a life for a life. We can see the wisdom of this general law recognized by the whole human family --that human life must be considered sacred and that he who would slay another must be shown no pity. Life was originally a divine gift, although forfeited through sin, and whatever remnant of it is transmitted from parent to child is still to be esteemed as so much of the original divine gift, and no one is at liberty to treat it lightly.

The cities of refuge were a step in advance along the line of tempering justice with mercy; they were established, not for the protection of wilful murderers

R3092 : page 312

but, for those who unintentionally, through error or accident took the life of another; any one who even thus committed man-slaughter was really worthy of death under the decree, "He that sheddeth man's blood, by man shall his blood be shed,"--regardless of any excuse which he might be able to offer, either of aggravation or passion or self-defense or accident. The arrangement was that anyone believing himself to be free from malice, wilful, intentional murder, might flee to one of these cities of refuge and there be protected from the full demands of the law against his life--he might thus have a measure of mercy extended to him without the condoning of his offense.

It was a further regulation that the routes leading to these cities of refuge should be built and kept in thorough order, free from stumbling stones, with bridges over water-courses, etc., so as to afford the guilty ones full opportunity for a rapid flight to secure safety. Moreover at frequent intervals sign boards were erected pointing in the direction of the city of refuge and bearing the word, "Refuge." It was also a custom among Jews that two scribes should accompany the refugee with the special object of persuading the avenger should he overtake the culprit, to permit him to reach the city of refuge and there have a proper trial of his cause to hear what could be said on his behalf. This was a recognition of the justice of vengeance, but it was also an inculcation of mercy. Apparently the whole people felt a sympathy for every person fleeing from an avenger to a city of refuge, as each one realized his own liability at some time to commit a similar offense and thus likewise need to seek refuge and mercy.

Arrived at the city of refuge, the culprit was not free, but was obliged to stand for trial before the elders of the city representing the congregation of Israel. He was received into the city and protected until such time as the trial could take place. His cause was carefully investigated;--Prof. Beecher remarks respecting these trials: "Much stress is laid upon the previous conduct of the slayer, and the relations between him and his victim, whether he lay in wait for the slain man (Deut. 19:11), whether he 'hunted' for him or not (Ex. 21:13; Num. 35:20,22), whether he smote him 'in secret.' (Deut. 27:24). Was it presumptuous, --that is to say, malicious? (Ex. 21:14). Was it with guile? (Ex. 21:14). Especially, was there enmity previously between the two men? (Num. 35:21,22). Was there hatred of the slain on the part of the slayer? (Num. 35:21,23; Deut. 19:4,6,11; Josh. 20:5)."

The fact that so many particulars were enumerated shows that the trial contemplated was to be a careful one; it was not therefore the intention of these cities of refuge to defeat the ends of justice, but that while serving the ends of justice, mercy might be extended to those who were proper subjects for it. If the man were found guilty of deliberate murder, intentional, premeditated, the city of refuge did not save him from the death penalty; and if he were acquitted of any malice, he, nevertheless, was obliged to remain in the city of refuge or within its suburbs of 1,000 cubits beyond the walls (Num. 35:26,28), for the remainder of his life, or until the death of the high priest. This was putting a heavy penalty upon carelessness, passion, etc., a penalty of separation from family, a restriction of liberty which, undoubtedly, would be beneficial, not only to the individual under restriction but, in its influence beneficial upon the whole people. The careless man is culpable, and when his carelessness results in serious injury to another it is but right that the matter should result in his own inconvenience --that it should cost him something.

The high priest was in some respects the most prominent individual in the nation, and his death, therefore, would be such a notable event as to be known throughout all the tribes, and on that occasion all refugees in all cities of refuge would be at liberty to return to their homes free from danger from the avenger, the avenger's opportunity expiring with the death of the high priest; and were he to avenge after that, he would be the murderer and be obliged to flee to a city of refuge. This unique arrangement, it will be observed, is the very reverse of our present-day arrangements of jails, penitentiaries, etc., and in some respects, at least, it presents advantages. The culprit

R3093 : page 312

himself was the one who sought the prison and who desired to stay therein for his own protection during the appointed time. This certainly avoided the necessity of building massive, walled, iron-barred jails from which prisoners continually seek to escape. And instead of inciting the people to the pursuit of the offender under the presumption of his guilt even before his trial, it rather conduced to a reverse condition of sentiment--the supposition of the culprit's innocence and the desire and sympathy on the part of the people to assist him to safety and protection and mercy.

Our Golden Text draws to our attention an antitypical significance of these cities of refuge: "God is our refuge and strength, a very present help in time of trouble." From the time we become acquainted with the real facts of our case, we realize that a death sentence has been issued which involves each one of us. We realize, too, that justice has a full right to pursue us unto death because we have "all sinned and come short of the glory of God"; and because the "wages of sin is death." The Apostle Paul points out this matter distinctly (Rom. 5:12), saying "By one man['s disobedience] sin entered into the world and death by sin; and so [thus] death passed upon all men, for that all have sinned." From the moment, therefore, that we recognize that we are sinners--that we could not stand approved in the divine presence,--from that moment we realize that the avenger, Justice, is upon our trail, and that it is only a question of time when we will be overtaken and destroyed unless we reach some place of refuge. As we flee we see finger-posts which God has set for our instruction pointing us to Christ as the only place of refuge, and to him we have to flee.

We are abiding now within the hallowed precincts of this salvation, deliverance, refuge, which God himself has provided for us; even as it is written, "It is

God that justifieth; who is he that condemneth?" And yet it is with us even as it is shown in the type, a place of refuge not from wilful and intentional violation of the divine Law, but a refuge to cover our weaknesses

R3093 : page 313

and ignorance--the results of the fall. As a thorough investigation was made in the type, so we may be sure that in our cases a thorough investigation of motives, intention, etc., will be instituted.

Fortunately for us, this refuge in Christ is specially intended for those who are "new creatures in Christ Jesus," whose sinful course prior to coming to a knowledge of the Lord is accounted, not as intentional or wilful, but, as of ignorance. Our responsibilities for wilful sin may, therefore, be said to begin with and keep pace with our knowledge of the divine Law. Although acquitted as respects wilful sin whose penalty would be the Second Death, it is necessary that we continue to "abide in him"--that we do not put off the robe of Christ's righteousness. If we leave the city of refuge,--if we abandon our trust in the precious blood which cleanseth us from all sin, we become liable again to the demands of Justice and that without mercy. Divine justice is represented in the avenger, as divine mercy is represented in the city of refuge, and he who would leave the city of refuge necessarily falls into the hands of Justice; as again the Apostle explains, "It is a fearful thing to fall into the hands of the living God"--to depart from Christ, to abandon the mercy and forgiveness which the Father has extended toward us, as culprits,--through the Beloved One.

How long must we abide thus in the mercy of Christ and have no standing or liberty outside of his robe of righteousness, no safety outside his provision of refuge? We answer that we must thus abide "until the death of the high priest." This is already in a large measure accomplished--the Head of the antitypical high priest, our Lord and Master, already has finished the work that the Father gave him to do, and the members of the body of the high priest, his Church in the flesh, are filling up that which is behind of the afflictions of Christ, and soon the entire high priest, its every member, will have died. Then the new dispensation will be ushered in and no longer will we be obliged to own our own imperfection and the need of a covering before justice; from thenceforth having been made perfect by a share in the First Resurrection, having been made like our Lord and Master, we shall be presented before the Father blameless, unreprovable, without spot or wrinkle or any such thing, without any vengeance against us on the part of divine justice.

The entire arrangement is of God--Justice is the avenger of sin, and Christ is the refuge and deliverance; therefore, while acknowledging the Lord Jesus and appreciating very highly his work for us, the redemption accomplished through his sacrifice and all the blessings which come from the Father through him, and thus honoring the Son as we honor the Father also, it is nevertheless appropriate that we should remember that all these blessings are of the Father through the Son. "God is our refuge and strength, a very present help in time of trouble."

====================

R3093 : page 313

"CHOOSE YOU THIS DAY WHOM YE SHALL SERVE."

--JOSHUA 24:41-25.--NOVEMBER 9.--

DECISION, one of the most important elements of Christian character, is the essence of this lesson. When Joshua was about 110 years old, realizing that his course was about run, he called a general assembly of the Israelites, presumably the heads of every tribe and family, and reviewed before them the Lord's mercies from the time of the call of Abraham. It was now about thirty years since Joshua had succeeded Moses as the leader and law-giver, the judge of the nation. Under his able administration Canaan had been divided amongst the tribes, and a quarter of a century of prosperity in the new land had followed, not, however, without its conflicts and difficulties. In leaving the people Joshua sought to impress upon them not only the blessings and favors that they had received of the Lord, but also the obligations which they had assumed in becoming his people prospectively; heirs of the Abrahamic covenant, and blessers of all the nations of the earth. He shows how Abraham's fore-fathers had been idolaters "on the other side of the flood," that is, on the other side of the great river Euphrates; and that God's favor had been markedly with Abraham and his posterity up to the time of which he spoke. In order to impress upon their minds what they might expect of the Lord in the future, he calls pointedly to their attention his dealings with them in the past, the lessons in Egypt, the deliverances, the crossing of the Red Sea, the experiences of the wilderness, their crossing of Jordan into the land of promise, their conquest of the land against the various inhabitants. He would have them remember that these victories were not of their own strength or ability or wisdom, but that the Lord was on their side; calling attention also to one of the great battles in which their enemies were discomfitted by great swarms of hornets, and then he comes to the exhortation which constitutes this lesson.

It is profitable, too, that the spiritual Israelite frequently take such a review of God's providences. He may look back not only to God's manifestations of favor and power during the Jewish age to natural Israel, but he may see also divine favor of another time granted to spiritual Israel during this gospel age. Noting the differences of dispensations, he can see that God's blessings were of a temporal kind during the Jewish age; that those who were faithful to the Lord were blessed in their flocks and herds and earthly advantages and health, while during this Gospel age those who reverently obey the Lord and seek to walk in his ways are blessed in spiritual things; he opens the eyes of their understanding, feeds their hearts; grants them refreshment of the water of life, and light of the knowledge of the goodness of God which shines in the face of Jesus Christ our Lord, and makes known to his faithful the lengths and breadths and depths and heights of divine love, wisdom,

R3093 : page 314

and power. They now realize a protection from the world, the flesh and the adversary, and the peace of God which passeth all understanding rules in their hearts, even though the same divine providence may permit them to have various trials and difficulties, persecutions and disappointments and reverses, physical, financial and social. The spiritual Israelite's evidence of divine favor on his behalf is in the healing of his soul from the sicknesses of sin, and in the invigoration of the new life, and in the victories over the weaknesses of the flesh and the oppositions of the Adversary--these are potent arguments with the spiritual Israelite respecting the goodness and faithfulness of our God, as the temporal victories recited by Joshua were evidences of them to the natural Israelite.

As Moses before he died had called upon Israel to renew their covenant with the Lord, so Joshua desired at the close of his days to make an appeal to his brethren on behalf of faithfulness to the Lord, that would long be remembered by them. He recognized the fact that God seeketh such to worship him as worship him in spirit and in truth--not of fear, not of compulsion but of a willing mind, and his argument accordingly was along this line--Brethren, let us make a firm resolve that in view of God's goodness to us we will ever be faithful to him; let us fear him in the sense of reverencing his commands, in the sense of fearing to displease one who has been so gracious to us; let us remember, too, that notwithstanding

R3094 : page 314

his graciousness, he is dealing with us along the line of principle, and that if we depart from the principles he approves his blessing and favor will depart from us. Let us put away, therefore, the gods which your fathers served, and serve Jehovah only. It may have been that there was still a lurking of idolatry amongst the people, or it may have been that Joshua was merely guarding them against the idolatrous tendencies which more or less assail all mankind--a tendency to forget more or less the invisible God and to set upon earthly objects--idols--the affections and reverence which properly belong to him. Joshua would incite the people to a good resolution.

Just so, too, we see that spiritual Israelites need frequently to incite one another to faithfulness to God, to an appreciation of what he has done for us and what he rightly expects of us, and to caution one another against what we recognize to be the tendencies of the world--the drawing away of our hearts and affections toward earthly things.

The Israelites had come into a land whose people practiced idolatry accompanied by a lascivious form of worship, and there the laws of God upon them would necessarily mean restraint against which their fallen natures would more or less rebel, and Joshua wished them to have these matters well before their minds and to decide the question of loyalty to God in full view of the facts as they already realized them, or would subsequently appreciate them; on the one hand were the license and attractions of the sensuous forms of idolatry and the pleasures of sin such as they are, for a season, with divine disfavor; on the other hand were the restraints of the divine law accompanied by divine favor, protection and care, relating not only to the present life, but to that also which is to come. He inquired whether it seemed evil--that is undesirable--to them to be Israelites, to be God's people, to be under the restraints of his laws in order to have his favor and blessing. They would as a people now be tested along this line individually and nationally, and he desired to anticipate the coming tests and trials of their faith and obedience by fortifying their minds and leading them to make a decision one way or another. Then as a leader he took his own position most positively on the side of the Lord, saying, "As for me and my house (my family) we will serve the Lord."

Many would be inclined to doubt the wisdom of setting before the people such a choice; they would be inclined, on the contrary, to leave no choice about it, but to insist and demand that the Lord be recognized and obeyed at all hazards. But really Joshua was merely emphasizing the choice which God puts before people continually; he leaves them open to choose good or evil,--to serve him, or to serve self or sin or wealth or other idols. As a matter of fact we have no right to attempt compulsion, because the Lord leaves the matter open for choice, as Joshua did; he is seeking those who desire to be his servants, his royal priesthood, his holy nation, his peculiar people; those who do not so desire he does not desire, and he is not calling them and drawing them now. Our Master emphasized this lesson in his preaching, saying to the Jews, "If any man will come after me (as a disciple), let him take up his cross and follow me"; he exhorts them furthermore to sit down and count the cost of discipleship before undertaking to make a choice, just as Joshua in this lesson drew before the minds of his hearers something of the two sides of the question which he exhorts them to decide properly on the Lord's side,--on the side of life and peace and blessing and the promises of God.

Although this matter of choosing was left open to the people during the Jewish age, and under the still higher call during this Gospel age, yet it will not be so left open during the Millennial Age; men will not then be invited to choose whom they will serve and worship; on the contrary, when the Kingdom has been established, the law shall go forth, and without asking for the preferences of any for good or for evil, obedience will be enforced and the evilly disposed will be forcibly restrained. Such a reign of law and order will be maintained and those who will not conform thereto will be chastened as well as instructed, and all who shall not come into accord with that Kingdom and its law of righteousness outwardly, and ultimately conform to it heartily, will be cut off in the Second Death.--Acts 3:23.

The people responded nobly, that they appreciated God's care and blessings and that they would be faithful and loyal to him; but realizing that promises are easily made and need to be deeply impressed, Joshua repeated the injunction the second time (verse 19) saying in substance: Ye can not serve the Lord easily,--you must not imagine that the promises you are making can be kept without considerable effort,

R3094 : page 315

neither must you imagine that a partial perfunctory observance of the divine law will please the Lord or have his blessing,--he is a jealous God. As a husband or wife having entered into the marriage relationship would properly be jealous of any intrusion or indifference or coldness, so the Lord having accepted Israel as his peculiar people would watch over them with a jealous care, would not be indifferent if they divided their affections or worship as between him and others. And God is the same today and forever, and wishes his Spiritual Israel to understand that to abide in his love means obedience to his regulations, all of which are reasonable services. He would have us understand, clearly, that while he has favored us by lifting our feet from the horrible pit and miry clay of sin, condemnation and death, and has reckonedly justified us, placing our feet upon the rock, Christ Jesus,--although he has adopted us into his family as sons robed in Christ's righteousness, accepted in the Beloved one, nevertheless, having done these favors for us he would disown us and cast us off as unworthy of further favor if we deliberately prove unfaithful to him.

As the Israelites re-affirmed their decision to be faithful to the Lord so let us Spiritual Israelites engrave deeply upon our hearts our consecration, and let us frequently revive and review that consecration that the cares of life do not obliterate it to any degree.

But these two exhortations and two responses were still not enough for Joshua, for a third time, as still further and more deeply impressing the lesson, he exhorted them not only to put away all thought of idolatry, but, on the other hand, to incline their hearts to the Lord. It is after we have become God's people through justifying faith, after he has called us no longer servants, but sons, that he speaks to us, saying, "My son give me thine heart." To give the heart to the Lord means a full consecration of the will and hence of every hope, ambition and interest; and this is really the only way in which we can assure ourselves that no form of worldly idolatry will have any place in our lives. If we merely attempt to serve the Lord in an outward way ceremoniously and nominally, it will be but a little while until insidiously the world, the flesh and the Adversary will draw our attention and energies away from the Lord to various things, entangling them in various earthly alliances and worships that will mean spiritual poverty and luke-warmness, if not absolute coldness of heart towards the Lord. Let us, therefore, like those addressed by Joshua, reach a positive decision once for all; and whatever it may cost and however seductive and beautiful the service and worship of self or Mammon may appear to us, let us, in view of the experiences of the past and the promises which reach into the future, decide that we will serve the Lord; not waiting for him to raise his hands in judgments and denunciations, but listening for his voice that we may know his will and do it.

There were three witnesses to this contract or covenant. The first was the people themselves who would now long remember this covenant thrice repeated. The second was Joshua's declaration, in connection probably with the tables of the Law, that Israel's covenant was renewed by statute and ordinance--that the original covenant of Sinai had been ratified, reaffirmed. The third witness was a monumental stone which he "erected under an oak" [or oak grove] that was about [near] the sanctuary of the Lord. This also would be a witness to them of what they had done --of their pledge to the Lord in the presence of Joshua. So it is well for the Lord's spiritual people to do more than merely make a covenant or agreement with the Lord in their hearts and minds. That decision of the mind is important first; but it needs besides helps, such for instance, as a confession of it before the fellow members of the body of Christ, the Church; and it needs some memorial of it, as for instance in the baptismal memorial of consecration unto death.

Because of our weaknesses through the fall, and because of the seductions of the Adversary and the world, we need to hedge about the new creature and its good resolutions so that we may be strong in the Lord and in the power of his might. Let every true Israelite adopt the words of Joshua "As for me and my house, we will serve the Lord," and as this would mean no light matter for himself so, also, it should be no meaningless phrase as respects his household; it should mean that his children shall be trained in the nurture and admonition of the Lord; it should mean that minor children shall not be allowed to rule the house nor to discredit parents outside the home, but that the parental influence exercised in kindness, in love and in firmness, shall seek to bring the children of each family so far as possible into covenant relationship to the Lord, instructing them in the way of the Lord, both by precept and example.

====================

R3095 : page 315

WE ARE NOT IGNORANT OF HIS DEVICES.

THE FOLLOWING extracts from a letter in which one dear Sister in Christ relates to another her temptation of the Adversary along Christian Science lines will be interesting, and we trust profitable, to many of our readers. She writes:

"My dear mother seemed always to 'hunger and thirst after righteousness.' She was so glad to know and understand every word of truth as it was brought to her, and rested in it. She used to say, 'It is all perfect peace now.' That was after you were gone. She had never read any of the Dawns except the first volume and part of the fifth. I read part of the second to her, but it was only just the beginning. I cannot be glad enough that it was given her to know so much of the blessed truth in the short time that she had left; yet I have thought that if she had never known she might have been living even now in that same tired, almost hopeless way. Indeed the doctor blames the truth entirely, and has been very bitter against it and all our people ever since. When mamma was taken down sick she was not nearly so bad as usual, but she did not seem to change much, either for better or worse for a long time. One day the doctor called me into the parlor and said: 'I do not know what to make of your mother's case; unless she can be aroused to exert herself and try to throw off the disease she will run down very fast, and nothing can then be done for her. She seems bright and cheerful, but she has no power of resistance in herself, or else she is not trying to live. I am doing all I can; if you know any way to arouse her you can do more for her than any of us.'

"After he went away I told mother just what he had said. She replied: 'That is not so: I am trying to get well; but it must be just as the Lord wills, he knows best.' The doctor had told me that had it not been for her strong will she could not have lived through several previous bad attacks (she said she must get well for the sake of her children), and it was now so different! This time when I reminded her that the children needed her more than ever, she said: 'The Lord knows best what they need, and I will be with them as long as he pleases.'

"Years before I had heard some people--and intelligent ones, too--argue that any strong willed person could not only keep another alive for years, but could even raise the dead by sheer force of will. Isn't that a crazy idea? Well, just then I would have believed anything; I became simply possessed with the thought that since the Lord would not help her I could and would, if only my strength would hold out until spring.

"For months I never left her room except for a few minutes at a time, not even going down stairs to meals for days in succession; I just took a cup of coffee in the hall, and sometimes I would not leave even for that. Of course, I used every means in my power; giving her medicine regularly until the doctor told me to leave them off as her stomach was too weak for them to have any beneficial effect. I spent a great deal of time rubbing her until she became so sensitive that she could not bear that; but when those terrible cramps or sharp pains came in different parts of the body, they were stopped almost instantly if I laid my hand on her. I could put her to sleep in less than two minutes by putting my hand on her head, or by taking hold of her hand, and she slept just as long as I sat beside her even if I removed my hand; but if I left the room she was awake instantly. One day she told me it made her nervous for me to look at her, so I went over on the other side of the room to sit. In a few minutes she called me to come back because she felt so strange if she could not see me all the time. I was almost afraid to think of other things for fear of forgetting my purpose even for a moment.

"After a while she began to think that something was not just right, and said so; but for a time she was puzzled not knowing what to make of it. One day she said, 'I could die so easy if you would only let me!' Another time she said, 'The Lord is going to take me anyway, but if you would only let me go it would be so much easier. I did the same thing with your father and kept him alive and suffering for weeks, knowing that it was resisting the Lord's will; but he took him at last in spite of all I could do, and it will be the same with you.' Of course, I pretended not to understand her, but I was never so frightened in all my life, nor so determined to have my own way whatever came of it. So I did not lie down day nor night for three weeks, for fear of getting sleepy; and I did not dare to feel tired during all this time. The doctor came regularly every day, but he gave no medicine; he would inquire how she had passed the night and all about her; once he told a funny story to make her laugh, and said to me, 'Keep right on as you are doing, she is getting along splendidly.' And she really seemed to be doing so, and she grew strong enough to sit up and talk and read, and even walked a few steps one day. At last the doctor said: 'If you could hold out two weeks

R3096 : page 316

longer we shall have her out of doors, and she will soon be as strong as ever, once she gets out into the air, and you can have a long rest.' I said I was not tired--did not believe in resting, etc. He wanted to know if I was not a Christian Scientist; I said, 'No; of all silly things Christian Science is the worst; every one of those people must have softening of the brain.' 'Well,' said he, 'you are the queerest person I ever saw; what do you believe?' I answered, 'I am too busy to think about beliefs.'

"About that time came your letter in which you spoke of the high calling, and of consecration as the giving up of your own wills entirely to the Lord. You seemed to think it a duty as well as a privilege for those who saw it,--but it seemed to me that I had never so much need of my own will as just then; --for two weeks longer to get mother out. I thought if your letter had only come two weeks later, when she would be strong enough to get along without me it would have been all right; for as she gained strength I let her help herself, only watching her all the time so as to be ready to help her whenever she needed me. I never forgot that she was my mother, and that I had no right to have any influence over her actions, only while it was necessary to help her during her great weakness. That was the way I looked at it; besides, I had begun to be tired as the strain grew less. I was so excited over that letter of yours that mamma noticed it and asked about it; so I read her that part of it where you spoke of angry parents being 'imitators of God as dear children' by torturing their children with red-hot pokers, etc.! How we both laughed over that! But for the rest--What if the Lord wanted to show that his way was different from mine, and should undo all of my work (for I certainly thought that it was all my own doing)! On the other hand, he might take his own way anyhow. He was stronger than I, and could do it, that I knew. I studied then as I had never done before--mostly the Bible--to see if there was not some promise or something else which gave us the right to demand certain things in return for service. You know, how discouraging such a search as that would be! The verse 'Like as a father pitieth his children' reminded me so much of my own dear father, with whom I should have been glad to leave everything;--and the matter was decided.

R3096 : page 317

"Mamma knew the difference from the first, though I never told her in words, and she was so glad and so satisfied. Our dear Father and his precious promises--our blessed hope--she could not talk enough of these things; but she grew so much weaker that she could not bear to have anything read to her, so I used to read and tell her just a few words at a time; even talking made her head ache and I could do nothing for her after that time. Yet she was so patient and contented (though she suffered all the time); still we thought it was the bad, rainy weather, and I never thought that the Lord's will was so different from mine until it was too late to change. Then I was sure that I had done wrong in order to selfishly secure what I had thought would be peace with God,--that in abandoning my self-will I had deliberately sacrificed a human life, which was a blessing to and needed by others, and which could not be recalled! Has not Satan the strangest way of helping us to reason backwards, and twisting things out of place until one can not tell right from wrong? During the day all was confusion, but at night the house was quiet, and there was time for study and prayer. The dear Lord showed me so plainly that all these things were in his hands, not mine, and you know how close he will come when we are anxious only to know and to do his will. Romans 8 made so clear that which was partly explained in the very letter that had seemed to cause so much trouble in the beginning. Since then I can truly say,

"This is my heart's sincere desire (to be)

Nearer my God to Thee."
I am so glad to leave everything in his care. Perhaps one reason is that I have had no great temptation to do otherwise since; but I am not looking ahead for temptations, only trusting for today. When I think of all the dear Lord has done and has promised it seems almost too much!"

R3095 : page 317

THE MORN IS COMING.

Our age's sphere of light,
Though widening still, is walled around by night;
With slow, reluctant eye, the Church has read,
Skeptic at heart, the lesson of its Head.--Whittier.

Despite the light that cheers the world today,
Shadows surround us, on our heavenward way,
And Error darkens Truth's celestial ray.

Not yet the beams, whose radiant splendors dart
From the fair realms of Science and of Art,
With equal glory shine from soul and heart:

Men worship golden calves and serpents still;
Like cringing slaves bow to their masters' will--
Obey the letter, but the spirit kill;

Still tremble at the Priest's uplifted rod,
For fear that he may doom them, by a nod,
To endless hell-fire in the name of God.

False prophets still the wrath of Heaven provoke;
And hypocrite, and Pharisee, and rogue,
Sit in high places in the synagogue.

As sheep disguised, wolves still make sheep their prey;
The blind still lead the blind the downward way;
And sneaking Judases their Lord betray.

Still is assailed the free soul that aspires;
Still persecution feeds her smoldering fires;
And still, to murder Truth, are leagued the Liars.

Still everywhere a selfish spirit rules--
Men herd themselves in squabbling sects and schools,
And deem dissenting brethren knaves or fools;

Still hack their heads with dull, polemic swords,
Fan the fierce flames of hate with windy words,
And take the Devil's plaudits for the Lord's.

The world, which God gave to his children all,

They parcel into sections, large or small,
And round each petty church "patch" build a wall;

Shout their strange shibboleths and battle cries,
Assert pre-emption title to the skies,
And curse him as a heathen who denies.

Thus bigotry and sect intolerance
Sharpen the infidel's else harmless lance,
And cause the Devil's imps for joy to dance!

Thank God! Religion is a plant that grows:
Its perfect flower perennially blows,
More fragrant and more fair than Sharon's rose.

It yet shall rise from out the sloughs and swamps,
Shed from its shining leaves the dungeon damps,
Break every bond that yet its free growth cramps!

Methinks I see it rising and expand!
Its mighty branches arching every land,
From Zembla's snows to India's sunny strand.

Upward, forever up, I see it rise,
Flashing resplendent glory on our eyes,
Until its crown is lost within the skies.

And there, beneath this everlasting tree,
This Tree of Life and Human Destiny,
I see the nations gather, bond and free,

Gentile and Jew, of every clime and race--
God's children all--and standing face to face,
Own but one God, their Father, and embrace!

Then, only then, will men indeed be free,
Then will the Golden Age we dream of be,
And Jesus Christ reign universally.
--Charles W. Hubner.

===================

R3096 : page 318

"A VESSEL UNTO HONOR, SANCTIFIED."

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and made meet for the Master's use, and prepared unto every good work."--2 Tim. 2:21.

IT IS IMPORTANT to notice that this instruction is given, not to the world, but to the Church--to those who are believers in Christ and who are consecrated to him and desirous of being used in his service. If the counsel were given to worldly people, no such incentive would be held out; for such have no ambition to be in the Lord's service. The world can better appreciate such maxims as, "Honesty is the best policy," etc.; for temporal good is all they seek. Yet it is indeed a good thing for worldly men to purge themselves of evil dispositions and practices. Moral reforms are always commendable as steps in the right direction, and we are always glad to see worldly men trying to break away from the bondage of bad habits--from the drink habit and from lying, profanity and other vices.

But such purging from the filth of the flesh can never render such vessels fit for the Master's use. With all their efforts at cleansing they are still unclean; and the Lord desires clean vessels for his use. It is only when, by faith, we are plunged in the cleansing blood of our Redeemer that we are clean and acceptable to God.

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

But having been thus reckonedly cleansed from sin, and clothed in the pure robe of Christ's righteousness, it is all-important that we strive to make this reckoned righteousness an actual thing to the extent of our ability; for only so can we prove ourselves worthy of the imputed righteousness. It is purely of divine grace that we are reckoned of God as righteous, before we have actually become so. Seeing in us the desire to be righteous and the effort to be so in his appointed way, God, accepting the will for the deed, reckons us righteous now, and treats us as sons, since we have been redeemed from the curse and have accepted this gracious provision for reconciliation.

If, however, after being thus reconciled to God and reckoned righteous, our course of conduct proves that we no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven of sin; if we are content to let it remain and to work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker, and we are proving our unworthiness of the Lord's gracious reckoning in our favor. But if, on the contrary, we are striving daily to purge out the old leaven of sin, if we are not merely working it down occasionally and allowing it again and again to ferment and disturb the whole spiritual being, endangering its complete souring and spoiling (but purging it out by constantly resisting it) cleansing our thoughts, words and deeds with the truth, and cultivating the blessed fruits of the spirit of love, joy and peace,--then, indeed, as the Apostle affirms, we shall be vessels meet for the Master's use.

And not only so, but the Lord can honor such vessels because they honor him; they fairly represent him and his cause. If they are meek and humble-minded, not inclined to think of themselves more highly than they ought to think, but to think soberly, the Lord can exalt them to positions of trust and honor without injury either to themselves or to the cause; and thus they are more and more sanctified and prepared for every good work.

Let as many, therefore, as would be honored and used of the Master now and hereafter--as many as have this hope in them--seek to purify themselves, to purge out the old leaven of sin. In the language of another forceful illustration, let us endeavor to war a good warfare against the world, the flesh and the devil. And be assured that in these duties we have the work of a lifetime; and even at its close we will still find the necessity for the robe of Christ's righteousness to cover the remaining deformities of our character.

While the purging here spoken of refers to the general cleansing from all sin and uncleanness, the Apostle had special reference on that occasion to purging from a disposition to hearken to the false doctrines of those who would subvert the faith of the Church. His counsel is to avoid foolish questions and strife about words to no profit; to shun profane and vain babblings which increase only unto more ungodliness, which savor more of bombast and self-exaltation than of truth and godliness, and, on the contrary, to study to show ourselves approved unto God, workmen

R3097 : page 318

that need not be ashamed, rightly dividing the Word of truth.--2 Tim. 2:15.

There is much significance in that word "study"; and only the studious find the narrow way to the divine approval and acceptance. Study to show thyself approved--study the doctrine; study your course of conduct, to keep it in harmony with the doctrine. Study how to promote the peace and prosperity of Zion, and how to shield yourself and others from the missiles of error and from the poison of an evil, worldly spirit. Study to perform the duties of a faithful soldier of the cross--the seemingly insignificant, as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform, and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meal, cleaning camp, clearing the way or building bridges for the army to pass as when he is fighting the enemy. All such necessary incidental work is entirely compatible with his commission as a soldier, and is not to be considered "entanglements" or hindrances. And these things cannot be avoided or carelessly done without a measure of unfaithfulness.

So with the Christian soldier. The routine of life, house-work, daily toil, any and everything incidental to a proper and honest provision of "things needful" for ourselves and those dependent on us for support, as well as provision for the prosecution and care of the Lord's work,--all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own, as when proclaiming, The Kingdom of God is come nigh unto you. The

R3097 : page 319

Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when, at Mars hill, he preached Jesus and the resurrection. Whatever is done with a view to the glory of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved,--this is proper work for us as soldiers, and not entanglement in the affairs of this life.

But the Christian soldier must study to perform even the commonest duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things which do not relate to his duties as a soldier, and thus to be side-tracked. For instance, if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties, and the commands of his Captain and the proper work of a soldier to acquire some extra compensation by this means, he would be an unfaithful soldier. And so the Christian who turns aside to seek some personal, temporal advantage, to the detriment of his duties as a soldier, is likewise, to some extent, an unfaithful soldier and likely to be drawn out of the ranks entirely.

Study to show thyself approved. Study the Word. Study yourself that you may become well acquainted with yourself--that you may know your talents for service and in what directions they lie, and your weak points and how they may be guarded against; that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only the foundation of God standeth sure, and that all other foundations are worthless and all other theories must come to naught. But "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."--2 Tim. 2:19.

And if any man desire honor from God, let him not fail to seek it in God's appointed way--along the pathway of humility; for the Lord giveth his favors to the humble. If you would be a vessel fit for the Master's use and a vessel of honor, humble yourself under the mighty hand of God and he will exalt you in due time. Do not be in a hurry about it either; but whatsoever thy hand findeth to do, do it with thy might, beginning and ever continuing to cleanse your earthen vessel, that it may be fit for the Master's use.

===================

R3097 : page 319

LETTERS OF INTEREST.

Dear Brother:

I drop you a line to inform you that Pilgrim Brother Hay has been here and has done us all good. We held two meetings, one a Bible study and the other a sermon on the resurrection, both of which were instructive and edifying. The meetings were held in the house I occupy. I presume Brother Hay has written you telling you of our meeting.

At present and for the last couple of weeks two Colporteurs are in Belfast canvassing for the Dawns. They report having made satisfactory progress thus far. I do hope they will be successful in finding quite a number of hearing ears. We meet at my home on Sundays, and spend our time in praise, prayer and searching of the Scriptures, thus confirming our faith in the good things of the Kingdom.

I am hoping and trusting that before long others will come into the light of the truth and rejoice with us.

I have received the New Bible cuts or pictures for which I thank you, I did not expect any such addition. The Bible is proving very helpful and I prize it more every day. The friends in the Truth here all desire to be remembered to you in warmest regards.

I am still rejoicing in the love of God and trying day by day to keep in the race toward the mark for the prize of the high calling of God in Christ Jesus.

Your Brother in Christ,

JAMES BRIGHT,--Ireland.

Dear Brother Russell:

I have just returned from a two weeks' trip to Dublin, Belfast, Glasgow, Edinburgh, Middlesboro and Leeds, and last Sunday, London. In every place I met with the same loving feelings of gratitude to God for present truth, and of appreciation of your loving service to the Church. Every church sends you loving greetings, and the assurance that they hope the Lord's providences will permit your visiting this side some day. As I told you once before, so I repeat it that I believe nobody on earth has so many people who love them as yourself, and I voice the expression of all the churches here in my own feelings of gratitude to yourself for your labors for us all. God bless you Brother Russell, and may you to its complete fulness realize the meaning of those words, "For as much as ye have done it to the least of one of these my brethren ye have done it unto me."

I never met with such a reception in my life as the Glasgow Church gave me--15 of them at the station to greet me, and in every hand a "Watch Tower." It is very hard to leave the churches here. My meetings ranged in size from 3 at Middlesboro to 200 at Glasgow. It seems to me that there is a wonderful work going on here. The "wheat" seems coming out far faster than on the American side. I could have found many more little groups to visit had I had the time.

With loving regards to yourself and all the Allegheny household,

Your Brother in Christ,
W. HOPE HAY,--England.

Dear Brother Russell:

Greetings! Jesus Christ the same, yesterday, today and forever. It is with a sense of deep gratitude of heart that I pen these few lines; the privilege that is imparted to us of constantly feeding upon the meat that is being given us in due season, is so great that we can only say, "What shall we render unto the Lord for all his goodness unto us?" Only do as Paul tells us: "Present your bodies a living sacrifice unto the Lord." The joy of knowing that our eyes have been opened and our ears unstopped; that we should see this wondrous plan of God, is past expressing in words. It is needless to tell you how I appreciate the colporteur work, although somewhat frail in health; it is the heart that God will look at. When I look back upon my past life I see that the paths in which God has led me were, although not always pleasant, good for the forming of the character that is so necessary, for the reaching of the mark for the High Calling. O joy unspeakable when we think upon these things that are so pure and holy and beautiful! What are we that the Lord should be so mindful of us? The only way will be for us to know as much as we can and to be able to give a reasonable answer for the hope that is within us. Once again thanking you and also praising the Lord that through you and your fellow workers we are constantly receiving such splendid instruction, I remain, with Christian love,

Yours in the one hope,
A. FOSTER,--England.

====================

page 321

SEMI-MONTHLY.
VOL. XXIII. NOVEMBER 1, 1902. No. 21.

CONTENTS.

Views from the Watch Tower........................323
    Insanity of the Doukhobors....................323
    "Away from Rome" Movement in England.................................325
    Jewish Woes in Roumania.......................325
Our General Conventions...........................326
The Blight of Sin and Its Only Cure..327
He Gave Them Judges..............................330
Who Is Worthy?....................................331
They Also Have Erred Through Wine..333
Interesting Questions Answered...................334

page 322

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

VOLUNTEER MATTER SENT PREPAID.

It is our intention that the Volunteer matter shall always go to destination prepaid, and this is our contract with the printer who is shipping them for us. Should you at any time be charged for the transportation you will now know that it is a mistake, and will please advise us at once that we may have the error corrected.

PRICES OF DAWNS UNIFORM.

The special prices on Dawns to our subscribers and to colporteurs is to permit them to make expenses and still to sell the cloth-bound edition in all volumes and languages at 35 cents each--and no more,--except when sold in small out-of-the-way places where they cannot be had by freight, and must therefore cost additional for mail or express charges, when the price shall be 45 cents and not more. These terms apply to the United States and Canada, and any orders received henceforth will be understood to be based upon these terms. (Canadian colporteurs will be allowed the proper amount of the customs duty to permit them to conform to this rule.) We are convinced that the sale of the Dawns at so low a price will inure to the general advantage of the cause we serve, and the wholesale rate is based on this belief: the foreign translations and larger English volumes are supplied considerably below cost.

====================

R3097 : page 323

VIEWS FROM THE WATCH TOWER.

INSANITY OF THE DOUKHOBORS.

VARIOUS are the forms of insanity or mental unbalance. The whole world of mankind is mentally unbalanced some to one degree some to another degree, as the result of original sin and its death sentence which assails all the energies --mental and moral as well as physical. All are not wicked to the same degree or in the same manner. Some are insanely jealous, some insanely cruel, some insanely covetous or selfish, and the Doukhobors furnish an illustration of insane unselfishness. The lesson is that none of us have good sense enough to direct our own courses. All need the divine aid provided for us in the Word of God. Those who do accept this divine guidance by full consecration and submission to the holy spirit are Scripturally said to possess "the spirit of a sound mind," and to be "wise" with a wisdom which cometh from above.

It will be remembered that about three years ago the public press gave detailed accounts of the arrival in Canada of about 4,000 Russian peasants styled Doukhobors, who were emigrating on account of their religious convictions--refusal to serve in the Russian army, etc., etc. Next we learned that they were in conflict with Canadian marriage laws because averse to perpetual marriage obligations and ceremonies. Now we learn that their false conceptions of liberty have taken a new form and that they have concluded that it is not right to deprive horses and cattle of their liberty, making them servants and menial slaves. In consequence their fields are idle and their good harvests unreaped while their horses and cattle disport themselves at liberty. Consequently many are likely to die of privation during the approaching winter. Truly conscience is a dangerous thing unless instructed by God's Word and thus guided by the spirit of a sound mind. Concerning these people and their troubles we give some extracts below.

The Boston Transcript remarks that it is "a religious mania, the like of which has perhaps never been seen in this country," and continues:--

"Fully four thousand Doukhobors, who settled in the Yorkton district, Northwest Territory, will starve or freeze to death, or be on the verge of starvation this year, if the Dominion Government does not take active steps to prevent their present religious mania from going further.... Nearly every one of the Doukhobors seen was clad in the lightest of cotton garments. They would afford no protection from an October breeze, to say nothing of a severe winter blast; and they say they will wear no other. In many of the houses visited a bag of flour was the only food visible. The Doukhobors will eat a few vegetables; but in few instances had they even brought them into their homes. Men originally strong were gaunt, hungry wrecks; and on a recent trip into Yorkton for flour a dozen big men, harnessed like mules to a heavy wagon, almost fell by the roadside through exhaustion and starvation. The women, so far, have escaped any of the work that must fall on the men since they have discarded the use of animals; but, if this year's crop is to be harvested, they will soon have to harness themselves up to the heavy wagons as the men do. They have made absolutely no provision for the future; and, what is perhaps worse, the religious mania that possesses them is becoming more intense and is spreading. The attempt by the Dominion Government to help these people has apparently had no effect. How it will end will probably be told when the intense cold of that district sets in."

The London Morning Journal says of this matter:--

"These 'maniacs' are apparently simply a gentle Christian sect who have been suddenly seized with the question which Buddhists answered trenchantly enough many a century ago. Asking themselves by what right they dared to exploit any living and sentient creature with capacities of pleasure and independence as great as their own, they became strict vegetarians. But the Russian idealist is capable of a fierce consistency. Be he tyrant or nihilist, Tolstoyan or Doukhobor, he makes no pact with ideas. Having ceased to slay animals for food, the Doukhobors could find no sanction for

subjecting them to the servitude and mutilation of the farmyard. They released their horses and cattle, renounced eggs and milk, wool and leather, and now they are attempting to live on bread and water--clad, we suppose, in cotton. It is a hardy enterprise, but, unless indeed, like Pythagoras, they have scruples about beans, there is no reason why they should fare worse than the millions of good Buddhists who even strain water lest there should be life in it."

Quite true, millions of Buddhists died in the recent famine in India, refusing to eat animal food--the animals starving also. We regret to note a similar delusion and false conception of holiness creeping in amongst "Vegetarians";--a disposition to consider the eating of meat "unclean" and "unholy"; a disposition to consider themselves superior to meat-eaters, and to despise them;--to call them "cannibalistic," etc. We offer no objection to those who claim that they have better health as a result of a purely vegetable diet: it is every man's duty to supply to his system the diet which will in his judgment yield the largest degree of comfort and efficiency in his case. But we do object to the claim of special sanctity and acceptableness with God on account of a purely vegetable diet. Those who take that position are distinctly setting themselves up as wiser than God, and holier than our Lord Jesus who not only ate animal food (lamb and fish at least) but who miraculously created fish for food. (John 6:11; 21:6-11.) The inspired Apostle "bound" the question and settled it (Matt. 16:19; 18:18; Acts 15:28,29): the Apostle Paul declaring: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; ...forbidding to marry and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth." (I Tim. 4:1-4.) Realizing man's natural unsoundness of judgment, Christians should "not lean to their own understanding" but should seek the wisdom of God, and nowhere is this wisdom better illustrated than in him who was "holy, harmless and separate from sinners." Whatever our Master did and taught it would be blasphemy for us as his disciples to call wrong or sinful for us or for others.

Mr. A. St. John, an Englishman who became converted to Tolstoyan philosophy instead of Christianity, and who recently visited America in the interest of the Doukhobors, gives his views of their present craze in the "Midland Herald" (England) as follows:--

"The time of emigration, of change of circumstances, of unsettlement and resettlement, proved to be a perhaps severer strain on the character of these peasants than all their sufferings in the Caucasus and Siberia. They were worn out to some extent, I think, in body and spirit, and they came into circumstances where the work was new to them, and they came into an atmosphere--well, perhaps where a little materialism prevailed. At one time some of them seemed lazy and unreliable--and then some of them seemed to become demoralized and materialized. There were cases of quarreling and fault-finding here and there. The leading men were mostly in Siberia. The state of affairs was lamented. 'I don't know what has come over our people. They are quite changed. If only we had our Siberian exiles here; then it would be quite different.' This is the sort of thing I heard occasionally. Many were sad and ashamed.

"But the old spirit was there still. And now it has revived, I think. And I suppose that, in reaction from the period of materialism, has come a time of heightened spirituality (what shall we call it?). Some have gone to great extremes. One letter told me of a man who had fasted thirty-six days, and was not expected to live. But for the most part it has been evident from their letters that they have been for some time quietly and carefully thinking out the problems of living in their present surroundings while fulfilling the highest demands of conscience. Thus, tho some feel inclined to give up milk and butter, yet they do not want their children and old and sick folk to suffer in consequence. And while they feel compunction in making animals work for them, those same animals whom they can see enjoying so immensely the free life on the prairie, yet they do not wish to sell them to others, nor by giving up old habits too suddenly, or too wholesale, to entail suffering on the weak, or unpreparedness for emergency...

"What I want to impress upon people here is that these are--a great many of them at least--thinking peasantry. They are not all the same. That is one of the points in which I am so proud of them. They have their conservative old stagers and their moderates and their progressives. They have their formalists and their broad freethinkers. And they are human, oh, so human! Of course the Canadians don't understand them. But if the Canadian Government goes on with the kind and sympathetic forbearance that it has hitherto pursued, and if we will wait and watch what comes of it all, we may learn a lot."

"Let your moderation be known unto all men," says the Apostle. A live conscience needs to be "taught of God" in order that moderation and not mental unbalance shall result. The truth in its purity will seem erratic enough to worldly people who cannot comprehend it, and every other peculiarity should be carefully avoided. Conscientious blunders are amongst the most injurious. Note the mistaken conscientious conviction of Saul of Tarsus that he ought to persecute Christians. Note also the claim of Seventh Day Adventists that they must work on the first day of the week if they would have divine approval and everlasting life. As an illustration of a misguided conscience and its baneful effect in social affairs we mention the case of an editor's wife. She at one time took pleasure in assisting him in his work. By and by a deluded and misguided conscience told her that God wished her to be editor in chief and publish what she pleased. When the editor demurred that he dare not abandon his stewardship, the deluded conscience told its owner that she should no longer co-operate, but more, that she should break her marriage covenant in deserting her husband and home, and that she should say all manner of evil against him falsely, until such time as he would yield to her the liberties of the journal--which her conscience told her was God's will.

The moral of all such lessons is, "Be not wise above what is written." "Study to show thyself approved unto God, a workman that needeth not to be ashamed,--rightly dividing the Word of truth."

R3099 : page 325

"AWAY FROM ROME" MOVEMENT IN ENGLAND.

The Fortnightly Review contains an article from the pen of Rev. Arthur Galton, a clergyman of the Church of England, who formerly went over to the Roman Catholic communion but returned. Rev. Galton in serious vein declares "that he has been made the spokesman for one hundred and fifty secular clergymen" of the Roman Catholic church, pledged "to work jointly as a corporate body, by constitutional means and through canonical methods, for the reformation they desire" in the Roman Catholic Church and its "unlawful authority." He declares: "It is obvious to everyone who studies history with an impartial mind, that the English people and the Roman court are incompatible," and adds:--

"Between the Norman conquest and the middle of the fourteenth century, when our rulers generally were strong, when our sense of a national and an independent life was growing, that incompatibility and the friction caused by it are manifest in contemporary annals. The grievances then complained of were dealt with by legislation in the century that followed. These grievances, to sum them up shortly, were all attributed to the misgovernment, the cupidity, and the ever-growing usurpations of the Roman court. Some of our forefathers entered the Christian Church with a grateful and generous devotion for the Roman bishops, which continued until their sentimental affection was destroyed by the scandalous reality. Their practical experience of the methods and officials of the Roman court forced them to repudiate its authority, for political, financial and ethical reasons. In spirit, in aims, in methods and institutions, the English people and that narrow oligarchy of Italians, which pretends to be the Catholic Church, are by their respective qualities necessarily opposed to one another. Religious questions enter much less into the mutual estrangement between Rome and England than most theological controversialists imagine. Numerous and flagrant individual cases, as well as the general effects of the Roman system in political and ecclesiastical affairs, must compel serious thinkers to ask themselves whether the Papal Government, as such, has any religion at all, except in phrases; or whether it can have had any, as a corporate institution, since the pontificate of Nicholas the First. The most prominent and abiding impression conveyed by the papacy, since the ninth century, is that it has been a political and financial organization masquerading in a theological disguise for the attainment of temporal domination."

"The writer and his friends see no hope of a reform by any ordinary means. Their plan is to combine, and to act together. They do not wish to make a new sect, nor do they wish to be merged into the Church of England. They intend to set up a bishop of their own, the validity of whose orders cannot be challenged by the papal theologians, or doubted by any Catholic. They wish to work still among and for their own people. The details for this are all arranged. For the lawfulness of this course, they appeal to ancient precedent and to the regulations of canon law. It is admitted, as they argue, that in a case of necessity, if lawful requests be denied by the existing authorities, the sufferers may provide an alternative authority for themselves. Few people, who know and face the facts, can deny the existence of grave abuses, which are a danger to faith and morals, as well as a violation of constitutional and canon law. Few, probably, can say with any truth that they expect a reformation by ordinary means, and through the Curia. The utterances of the Pope, the declared policy of his advisers, the growth of the religious orders, the whole condition of affairs in the Papal Church, proclaim surely a state of necessity. This of itself clears the reforming movement from that charge of schism to which it might be liable in ordinary times. These reformers look upon themselves as Englishmen by inheritance and birth, but not quite as Englishmen in church affairs. Their attitude, both with regard to Rome and Canterbury, is similar to that of certain communities in early days who were allowed, without any taint of heresy or schism, to be ministered to by their own bishop, and not by the local bishops where they happened to reside. These reformers, then, propose to establish a subsidiary or strangers' bishop. They mean to repudiate the jurisdiction of bishops who are merely delegates and nominees of the Roman court. By severing themselves from the abuses and the usurped authority of that mundane organization, they do not abdicate their rights in the Catholic Church, they do not give up their reverence for the lawful and primatial authority of the Roman bishops, nor do they forget the precedence which is due by right to the historical position and the long services of their venerable See. If the papacy will only accept an unreasonable service, and continue to assert an unlawful authority, the charges of heresy and schism recoil of necessity upon itself. The position of these new reformers, with regard to Rome, is precisely the position and attitude of our own reformers in the sixteenth century."

"The reformers, for whom this article is written, have no drawing toward these neo-Anglicans, whom they consider more Romanized and narrow than the Romans. They bid them remember the position, the traditions, and the history of the English Church which they appear so strangely to have sophisticated or forgotten. They implore them to realize that the existing Curia may be broken to pieces, or may be broken away from lawfully, but it will never yield to persuasion, or grant any constitutional reform. Those who know it are compelled to give up all hope of reformation and reunion by means of it. Those who have only a theoretical imagination of it, who dream about it as an ideal, are surely ill-advised and worse, not to profit by the experiences and warnings of those who knew it only too well through its mundane, arbitrary, scheming, and un-English administration."

JEWISH WOES IN ROUMANIA.

"It is the time of Jacob's trouble," as the prophets foretold. The poor Jews are subjected to tribulations in one country after another by so-called Christians who are totally ignorant of real Christianity. Now it is Roumania that persecutes, and all right-minded people are pleased to note that Mr. Hay, U.S. Secretary of State, has addressed a communication to the great powers of Europe calling attention to the fact that the "Berlin Conference" of European Powers (1878) created Roumania a separate State upon condition that its laws should maintain religious liberty, and that this arrangement is being violated. Whether the appeal will bear any

R3099 : page 326

fruit is doubtful; but it can surely do no harm to thus lift up a voice for Justice.

Concerning the persecutions the Roumanian Bulletin (London) says:--

"These conditions of life, humiliating tho they be, would not in themselves have sufficed to render the lot of the Roumanian Jews desperate, for it is conceivable that even without civil rights and opportunities of culture human beings may still manage to live with some degree of comfort. It soon became clear to the Roumanian Government, however, that a large and increasing unassimilated element in the country would inevitably lead to serious social and economic complications, and accordingly measures were taken to guard against this fresh danger. These measures have had for their object the increase of misery and of the difficulties of life among the Jews, with the ultimate view of keeping their numbers stationary.

"In pursuance of this terrible policy, almost every form of Jewish economic activity has been the subject of restrictive legislation aimed ostensibly at aliens in general, but in reality affecting only the Jews. They have been expelled from the revenue service, the tobacco regime, and the railway organization. They are excluded from government tenders and contracts. They are placed at the mercy of their Christian competitors in trade, who alone are allowed to be members of chambers of commerce. Their participation in the management of financial corporations and joint-stock companies is severely limited. They may not act as brokers in any trade, and they and their agents are excluded from grain and cattle markets. Their expulsion from the drink traffic has ruined thousands of them. It is calculated that 20,000 were reduced to beggary by the law of 1884, which prohibited them from trading as pedlars."

The Roumanian government evidently desires to force the Jews to emigrate, and the Jews are doing so as rapidly as possible. On this point the Spectator (London) says:--

"They wish to reach America, but the Americans will not receive them unless they can prove that they are not paupers; and as they are two hundred thousand in number, the collection of the necessary funds is a work of difficulty and time. In Roumania they have absolutely no rights, and live at the mercy of a population which hates them to such a degree that their parliament has declared all Jews to be foreigners, altho they have been resident for centuries.
Neither Germany nor Austria will do anything for them, and it seems impossible for Western Europe, which is more tolerant, either to protect them or to find them a new habitat."

====================

R3099 : page 326

OUR GENERAL CONVENTIONS.

OUR two Annual Conventions (one at Des Moines, Iowa, the other at Washington, D.C.) belong to the past. The first, held September 13-15, served a large western district, and was attended chiefly by friends residing in Iowa, Illinois, Minnesota, North and South Dakota, Nebraska, Kansas, Arkansas and Texas,--the attendance at the largest session being about 350. The interest of those present

R3100 : page 326

was both deep and fervent, as attested both by words and looks. God's blessing was with us, our cup of joy and sympathy ran over, and we trust continued to do so after our return to our homes, so that the convention's joys and blessings reached and is still refreshing many times the number privileged to be in attendance. Thirty symbolized their consecration by water immersion. The convention was addressed by a large number of speakers, of one heart and one mind. The Christian Church kindly put its meeting house at our disposal on the entire day of the baptism service, which was preceded by a discourse explanatory of its deep import from our standpoint.

Each Convention seems better than the one previous, which at the time seemed so full of divine favor as to leave nothing to be desired. The last convention, at Washington, was no exception to the general rule in this respect: it was the largest we have ever had in point of numbers, and so far as we were able to judge, a fuller measure of the holy spirit could not be looked for ever, in the earthen vessels. Over 800 attended;--about 550 to 600 of these being from abroad--from Pennsylvania, Ohio, Indiana, Michigan, Tennessee, Kentucky, Alabama, Illinois, Kansas, California, Georgia, North and South Carolina, Virginia, West Virginia, New York, New Jersey, Massachusetts, and Ontario.

The Calvary Baptist Church edifice of Washington was kindly put at our disposal for a discourse on baptism, which was followed by the immersion of 45 sisters and 42 brothers, amongst the latter being five formerly ministers, one Methodist, one a Second Adventist and three Baptists. Two of the latter remarked that they had immersed many without understanding the true significance of the ceremony or of the command back of it.

Like the Des Moines Convention, this one concluded with a Love Feast--though truth to tell the sessions throughout were love feasts with the Lord through his word and spirit and in prayer and praise. The "Pilgrim" brethren, supported by the Elders of the local congregation, and by the colporteurs to the number of about thirty, bade goodby to the convention visitors in general who (about 500) filed past them, led by such of the number as were the chosen Elders of various congregations, numbering about forty. Many eyes were dimmed with tears of joy and sympathy, and many lips expressed longing for the great Convention mentioned by the Apostle, when all the Elect shall meet in glory;--"the General Assembly and church of first-borns, whose names are written in heaven." Many too were the ejaculations of praise for divine blessings upon the eyes of our understanding, and of prayer for continued leading and instruction in the right ways of the Lord; and "The Lord bless thee and keep thee" seemed to be upon every lip.

In one way these Conventions are quite expensive,

R3100 : page 327

but in another way they are very inexpensive. Probably $5500 or $10 per head, would not be too high an average estimate as respects the visitors; and about the same amount per capita for the home congregation. But who can estimate the value of the knowledge and spiritual uplift thus secured, and carried to other hundreds in every direction? Good results have already been noted also from quartering the friends with Christian families of Washington. Several have already become interested and are reading; and we doubt not the Washington Church will have a blessing in numbers as well as in interest and love and zeal--tho in these last respects it is difficult to imagine any great improvement, above what was shown by their untiring efforts to serve and please the brethren and in the careful preparations made beforehand.

"Praise God from whom all blessings flow."

===================

R3100 : page 327

THE BLIGHT OF SIN AND ITS ONLY CURE.

"As Moses lifted up the serpent in the wilderness
even so must the Son of Man be lifted up:
That whosoever believeth in him should not perish but have
everlasting life."--John 3:14,15.

ISRAEL'S experience in the wilderness prolonged thirty-eight years on account of their unreadiness, lack of faith to enter Canaan at first, was doubtless a season of valuable instruction in various ways; tho very little is told us respecting this period. Evidently those years of drilling in the laws, sacrifices, etc., brought the people to a comparatively moral and religious condition; so much so that their next prominent sin was in the nature of boasting of their holiness--pride of heart. Admitting degradation and sin and faithlessness in the past, they felt that they had made great progress and should no longer be dealt with as formerly. Admitting that it had been necessary for Moses and Aaron to rule them imperiously, they denied that this was any longer necessary; and under the leadership of Korah, Dathan and Abiram, quite a sedition developed;--the influence extending so far that it included two hundred and fifty leaders and most prominent men of Israel. Their contention was that all Israel was now holy (Num. 16:2,3); and that, therefore, Moses and Aaron should no longer be considered the only ones with whom God would communicate,--the intimation being that they were endeavoring to perpetuate a hierarchy which God had not established, and which true Israelities should not recognize.

There is a lesson here for spiritual Israelites: It teaches us not to become heady or highminded or boastful or proud of spiritual attainments and godliness. It teaches us that in God's estimation there is no holiness that does not include humility and full submission to the divine arrangement. It reminds us also of the prophesied rebellion that will take place in the close of the Millennial age, amongst those who will have reached perfection under the Millennial Kingdom, some of whom will manifest their unfitness for eternal life by their lack of full submission to the divine arrangement.

Moses called to him the representatives of the insubordination; kindly and patiently he reasoned with Korah, the one who responded to his call, pointing out to him the Lord's arrangement; from the others he received but an insulting refusal to discuss the question. This kindness, forbearance and endeavor to help those whose feet were slipping out of the way, all the more commends the leader to our sympathy and appreciation, and teaches us to be gentle and patient with "those that oppose themselves" to the divine order. (2 Tim. 2:25.) But we are not to expect success in every instance, even as Moses had no success in this case; where the heart is wrong it cannot be guided by reason; and pride, boastfulness and ambition are evidences of a wrong condition of heart.

So far from endeavoring to use force against these men, Moses took them at their word and invited them to display the powers, privileges and divine authority which they claimed; and appointed that they should the next day meet with himself and Aaron and let the Lord by his providences decide matters. Korah's influence over the whole congregation was evidently very great; it is generally easier to influence people by telling them that they are better and greater than they had previously supposed--it works upon their pride. However, the Lord spared the people, tho he gave an illustration of his indignation against their assumptions,--by causing the earth to open and swallow up these three leading "holiness" rebels, their tents, families, etc., and by causing a plague to break out in the camp, in which the two hundred and fifty chief men who had joined in the conspiracy, died. One lesson here is that we should beware that our holiness is of the proper kind --not self-righteousness, but submission to the righteousness which is of God. Although these men did not die the Second Death, but will, in due time, share in the benefits of the great atonement accomplished by the antitypical Priest, nevertheless, they typified persons who enjoying great favors of the

Lord misappropriate these, applying them selfishly and in pride, will die the Second Death, and with them their allies, sharers in their sin.

One would suppose that so striking a manifestation of the divine will would thoroughly correct the wrong spirit amongst the people, and show them the difference between their boastful self-righteousness and the righteousness of full submission to the divine arrangement which alone could have the divine approval. But not so; human perverseness is shown in the fact that on the next day the leaders of Israel

R3100 : page 328

assailed Moses and Aaron with the charges that they were unholy men, murderers--that they had killed on the previous day, by some power of their own, some who were truly the Lord's people. As a consequence the Lord's indignation was enkindled against the people and they were spared, by the interposition of those whom they had traduced, only after 14,700 of their number had perished by pestilence. This same spirit of pride, rebellion, and its consequences may be noted in our day; how many there are who, because not right at heart, are in more or less sympathy with those with whom the Lord has no sympathy! They have seen "heady" ones rise up in the congregation of the Lord, seeking to draw away disciples after themselves, and afterward have seen these rejected of the Lord, instead of becoming great leaders as they expected; they have seen how, in the Lord's providence, the earth (worldliness or various false ideas) swallowed them up, buried them in oblivion so far as leadership was concerned; yet after witnessing the Lord's dealings with these, in putting them out of the light of present truth, etc., they are still sympathetic

R3101 : page 328

with them and complain that their fall into the darkness and oblivion was not of the Lord, but the fault of his "faithful." These resemble the Israelites who blamed the loss of these "renowned" would-be leaders upon the Lord's truly appointed servants, Moses and Aaron. Let us learn from this lesson to be always on the Lord's side, and to keep our hearts so free from prejudice, pride and self-will, that we may always be able to discern which is the Lord's side in every controversy. Those who do not so, are likely to lose their spiritual life as the 14,700 in this type lost natural life.

After impressing the lesson of divine appointment, the Lord called for the rods of the chief men of every tribe--Aaron representing the tribe of Levi, and these rods were laid over night in the Most Holy; they were brought forth the next morning in the sight of all the people, and no change had taken place in any of them except the one belonging to Aaron, which was covered with buds, blossoms and almonds. Thus did the Lord emphasize his choice of the tribe of Levi and of the Aaronic priesthood, and impress the lesson of their recognition upon all Israel. So, too, the Lord has chosen Christ as the High Priest of our order, or profession, and the Church and household of faith, to be associated with him in the work of the ministry. These will ultimately be made known to all who desire harmony with the Lord; to all who will enter into the Millennial Canaan;--all the people will then know that God puts a wide difference between the "household of faith" and various teachers of morality, higher criticism, etc., who have denied the faith and who are attempting to teach upon other lines than those laid down in the Scriptures, of which the cross of Christ is the center. The light, the vitality and the fruits of righteousness are centered in the household of faith, and this will be made manifest to all.

Two other incidents of about this time--the close of the wilderness detention,--were the death of Miriam, Moses' sister, and the death of Aaron, his brother. The forty years being about completed, the people were ready now, under the Lord's direction, to enter Canaan. Kadesh Barnea had evidently remained the center of their encampment, and their Tabernacle had evidently continued there, tho of necessity so large a body of people with their flocks and herds must have roamed over quite an extensive area during those thirty-eight years, and of this we find various indications. (Num. 33:19-36.) The Canaanites probably feared an invasion and had to some extent fortified the country in the vicinity of Kadesh Barnea, the southern borders of Canaan, and perceiving now that the Israelites were preparing to move, they made an attack upon them and took some prisoners;--probably by way of forewarning and intimidating them. This was the occasion for the vow mentioned in verse 2, that the cities of the Canaanites should be utterly destroyed when taken.

Verse 3 need not be understood to mean that Israel vanquished the Canaanites and destroyed their cities at this time; it is rather to be viewed as a parenthesis, an explanation that afterward, during the campaign of Israel in Palestine, God in harmony with their vow, did deliver to them the cities of the land, and that they did destroy them. They called the place Hormah as a remembrance of their vow. The right of such a total destruction of an enemy and his property would not be allowed in the civilized world to-day; we are to remember, however, that the Lord in these dealings with Israel was making types far reaching in their significations. In the type, the Canaanite and his citadels, etc., represented sin, its enticements, its blandishments and strong entrenchment in the weaknesses of the flesh. No compromise or truce with sin is to be made on the part of the new creature; it is to be a war of extermination;--and this was the signification of the type. It helps us to understand the matter much better, too, when we know that those Canaanites who were destroyed were not turned over by the Lord to devils for eternal torment; --but simply went down into the great prison-house of death, just the same as their fathers had done before them, only in a different form of death. It mattered nothing whether these died of pestilence or by the sword;--the time will come, anyway, when they shall all be brought forth from the prison-house of death by the great Redeemer, the antitypical seed of Abraham, to have an opportunity of coming to a full knowledge of the truth that they may be saved;-- and that everlastingly, if they will, upon condition of their obedience and heart-conformity with the divine will.

Israel made a request of the Edomites (descendants of Esau, their father Jacob's brother) that they might pass through their country with a view to entering Canaan from its eastern side instead of from the southern. The Edomites refused the request, and thus compelled a long and tedious journey around their territory through a very arid, barren country. It was here that the people so recently claiming to be "all holy" became so discouraged that they again wished that they were back in the land of Egypt and murmured

against God and against Moses and against the manna upon which they were still being fed. It was at this juncture as a punishment for their impatience and their despising of the Lord's leading and provision for them, that the Lord sent them the plague of

THE FIERY SERPENTS

Whether the Lord specially created these serpents or whether he merely took advantage of circumstances and conditions, as when he sent them the quail, we do not know, nor does it matter. In God's miracles he generally uses means to every end; these are to us miracles because we do not fully comprehend the means employed. As for instance, if we could imagine the knowledge of the method of telephoning, or the method of wireless telegraphy to be entirely blotted from the knowledge of man, the results, told in succeeding ages to people who knew not of the methods, would be miracles; we do not class them as such, because we understand the modus operandi. The fierceness of the attack of the serpents and the great mortality resulting amongst the Israelites might cause us to wonder; but we are to remember that it is estimated that in India, even at the present time "several thousand people annually die from the bite of the cobra." One writer describing the bite of a certain Brazilian serpent, says: "Even in those cases where the sufferer recovers, for a time the system is injured and the latent virulence of the poison can hardly be eliminated from the same even at the cost of festers, boils and ulcerations which last for many years. The nervous system is also very much affected as giddiness and paralysis are usually amongst the evidences of the strong venom which this reptile extracts by some inexplicable chemistry from perfectly harmless food."

The people had learned something through their experiences, and hence needed not to be told that this visitation of the fiery serpents was a chastisement from the Lord for their murmuring and rebellion. We are to learn in this connection to differentiate between such experiences on the part of the Israelites and similar experiences on the part of the world in general. We are to remember that by the Law Covenant which God made with Israel at Mt. Sinai, he specially pledged their protection from disease and every adverse influence so long as they were faithful and loyal to him, and specially threatened that disloyalty and unfaithfulness would be punished by sickness, calamities, death, etc.--Lev. 26:3-46.

To the Israelite, therefore, sickness and pestilence meant divine wrath--to the other nations it meant the ordinary course of events; they were neither protected from the various death scourges of the world nor were these death-dealing scourges specially sent upon them.

The people came to Moses confessing their sin and asking his mediation with the Lord on their behalf; and, God-like, he did not stop to chide them when they were penitent and remorseful, but presented their case before the Lord most heartily. The Lord heard and answered the petition, but in a roundabout manner, well calculated to impress upon them their dependence upon him,--and to provide for us, spiritual Israelites, a great spiritual lesson. The remedy for the bites of the serpents was a look at a brazen (copper) serpent fastened to the top of a pole, said pole probably being carried about throughout the camp of Israel, that all the sick, suffering ones might have the opportunity of looking upon it and thus being healed.

We are not to question the meaning of this as a type, for our Lord himself in our Golden Text declares it. The serpent on the pole represented Christ on the cross. True, the serpent represents sin, vileness, evil, pain, suffering; while our Lord Jesus could be our Redeemer only because he was holy, harmless, separate from sinners. The question arises then, Why was the serpent used to represent our Lord? Why was not Moses instructed to make a brazen dove, or a brazen lamb--as representative of the meekness and harmlessness and purity of him who died for us? We answer that a correct appreciation of the answer to this question is the key to an understanding of the great atonement provided by God for man, through the "Man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5,6.) The serpent represented the atonement transaction better than any other emblem could. The serpent in Eden was Satan's agent and representative in the alluring of our first parents into sin: in this sense of the word the bite of that serpent, the devil, upon our race through our first parents, is destroying all the human family in death,--with the attendant pains and sufferings on account of which the Apostle declares, "The whole creation groaneth and travaileth in pain together." (Rom. 8:22.) It is impossible to get rid of the sin-virus of "that old serpent;" there is no

R3102 : page 329

remedy that we can apply: mankind can only look to God for help; and the help which God provides is through the sending of his Son, the undefiled One. Nor will it do that that undefiled One should visit us and know our troubles and sympathize with us, and counsel us how to get rid of sin. No, this is not sufficient, he may not contradict or undo the Father's decrees, tho he may fulfil them--he may take our place, he may bear our penalty. And thus the Apostle expresses it, "He who knew no sin was made sin for us," that we might be made right in the sight of God through him. The serpent then represented sin, in every sense of the word; and as the whole world was serpented or inoculated our Lord must take the place of the sinner in order that the sinner might get free from the sentence; and this is why it was a serpent that was raised on the pole. "He was made sin for us"--treated as the one in whom centered the sin of the whole world.

As the bitten Israelite looked to the brazen serpent and was healed in response, so in the antitype we who are bitten by the serpent of sin, and who are writhing and dying under its virus must look away with the eye of our understanding (now the eye of faith),--we must look unto Jesus. We must see him as the serpent, as the one who took our place, bore

R3102 : page 330

our sin-penalty, became our substitute, and thus bought us from under the sentence of death. It was not sufficient that the Israelite looked into the sky or looked at a lamb or looked at a bird overhead, it was necessary that he look at the brazen serpent. So with us, it will not do that man look at Jesus in various lights and shadows, some believing one thing and some another respecting him; for according to the divine arrangement only the one kind of faith in Christ is efficacious--and that is the faith which recognizes him as the ransomer, as our substitute, "Made sin for us." Men may get some blessing from looking at Jesus as a great, model man, a great Jew, a great teacher, etc.; they may find such a look profitable, morally, mentally, physically; but from such a view they cannot get eternal life, they will still perish from the bite of sin unless they do more than this;--only those who view him as the antitype of the serpent in the wilderness have his promise of forgiveness, and acceptance with God unto eternal life.

====================

R3102 : page 330

"HE GAVE THEM JUDGES."

--JUDGES 2:7-16--NOVEMBER 16--

"They cry unto the Lord in their trouble, and he saveth them out of their distresses."--Psa. 107:19.

ISRAEL'S HISTORY from the time of the division of Canaan amongst the tribes until the anointing of Saul to be their king, a period of 450 years*, is called the period of the judges--Joshua being the first judge and Samuel the last. These judges were evidently not elected to their position, but raised to it providentially. But as these judges had no power or authority, collected no revenues and held no office which they could entail upon others, it follows that any power or influence they possessed was a personal one, and to give it weight or force implied a proper acknowledgement of them as divinely appointed or raised up. This arrangement led the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics in which personal ambitions and spoils would dominate and control. God did the nominating, and the people in proportion as they would come into harmony with him took cognizance of his choice (and practically endorsed it or voted for it) by their acceptance of the judge. There may have been a more methodical procedure in some instances, as is intimated in our lesson (verse 7), where the elders of Israel who had witnessed God's miraculous interposition on their behalf and who outlived Joshua, seem to have constituted the judges in the different tribes.

This arrangement by which God gave Israel its judges is in considerable harmony with his dealings with spiritual Israel during this Gospel age--raising up for them from time to time special counselors, deliverers, ministers. Similarly Spiritual Israelites are not to caucus and wire-pull and decide for themselves who shall be their spiritual leaders; but are to regard the Lord as the great Chief Captain, and to look to him to raise up from time to time such spiritual chieftains as he may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of the Lord. The lead of such spiritual lieutenants of divine appointment will always be marked by spiritual victories and the bringing of the Lord's people into closer heart-relationship with him. Any leadership which does not produce such fruits is evidently not of the Lord; the spirit of the Lord leads not to bondage, ignorance or strife, but to love, joy, peace of heart, liberty of conscience.

Israel needed no congress or legislature, for it had one Lawgiver--the Lord--and the Law given at Mt. Sinai was to be perpetually the guide to the nation. The priests and Levites under the Law were the appointed helpers of the people in things pertaining to God--to instruct them in the Law and represent them in the typical sacrificing, atonement work, etc. In each tribe, also, the elders, according to their capacity, had charge of the civil affairs of the tribe. As for soldiers and a war department, they had none. The divine Law was to separate them from other nations, and if they would remain faithful to the Lord he was to be their protector against all antagonists.

Similarly spiritual Zion in every congregation is to look out from amongst themselves fit men for the services needed; God's Law is to keep them separate from the schemes and warfares and entanglements of the world; they are to be his peculiar people, and his pledge to them is that all things shall work together for their good so long as they abide faithful to him. They, therefore, need no armies armed with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other--"the brethren."

If the Book of Judges be read as a fully complete history of Israel for those four and one-half centuries, it would be a discouraging picture, and to some extent give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary, the record passes by the happy period of Israel's prosperity, and specially points out their deflections from obedience to God and punishments for such transgressions and the deliverances from their troubles through the judges or deliverers whom God raised up for them. That this was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy judges as at the first, and thy counselors as at the beginning." --Isa. 1:26.

Incidentally the story of Ruth and of the parents of Samuel (I Sam. 1) give us little glimpses of the other side of the matter--of the God-fearing piety

---

*Millennial Dawn, Vol. II, Page 49.

R3102 : page 331

prevalent amongst many of the people, the happiness and contentment enjoyed. In our own day if we judge of the affairs of the world wholly by the daily history and details, in the newspapers, we might get the impression that crimes, strikes and accidents and imprisonments constituted the whole life in our own land; the great mass of the people attending to the ordinary affairs of life are scarcely mentioned. In accordance with this are the following lines from Whittier in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press,--

"Whate'er of folly, shame, or crime
Within thy mighty bounds transpires,
With speed defying space or time
Comes to us on the accusing wires;

"While all thy wealth of noble deeds,
Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
The wrongs redressed, but half is told!"

The Israelites had been instructed by the Lord to utterly exterminate the people of the land, which extermination we saw in a previous lesson prefigured our conquests as spiritual Israelites over the desires of the fallen nature. Israel, however, settled down to enjoy the Land of Promise without fully exterminating the condemned ones; and the false religion of the latter, later on contaminated the Israelites through friendship and fellowship; and thus these whom God had condemned gradually alienated the hearts of many from their full, proper loyalty to the Lord; seducing many of them into a lascivious idolatry. So with the spiritual Israelites who do not wage a valiant battle against the natural desires of their own fallen flesh--they find shortly that the flesh prospers at the expense of the spiritual life and that truces with the flesh mean that their love for the Lord is gradually cooled until some form of idolatry creeps in--the love of money, or of praise of men or of self, etc., dividing with the Lord the love and reverence of their hearts.

We are not to suppose that all the Israelites fell away into idolatry; we are rather to understand that a considerable number of them became alienated for a time, repeatedly, from the love and worship of the

R3103 : page 331

Lord, and thus repeatedly brought upon them the Lord's disfavor. Verse 16 supports this thought, suggesting to our minds that our lesson is a condensed statement of the whole period of the judges--over four hundred years. Applying this to spiritual Israel we are not to expect that the Lord's displeasure with his people would delay until they had fully and completely gone into idolatry to self or wealth or fame; but rather that when some of the affections of the heart begin to go out to other things, the Lord's chastisements would be sent to reprove and rebuke and correct, while still there is in our hearts something of obedience and love toward him;--before the world, the flesh and the Adversary should have time to capture us completely.

These records of divine chastisements, and Israel's subsequent repentance, and the Lord's deliverances, were all proofs of the divine love and care for that consecrated people. So far as we have information divine power was not exercised thus upon the other unconsecrated nations, for their reproof and correction, etc. They were left as strangers, foreigners, aliens from God and from his promises. So now the Lord's corrections in righteousness, his chastisements, etc., are evidences of special protection and care and relationship to the "house of sons." It is because of our acceptance in Christ and our consecration to the Lord, that he, in turn, has accepted us as sons and gives us the experiences, trials and difficulties needful to our testing and character-development; and it is to the intent that we may realize the treachery and the seductive influences of our own fallen natures, represented by the Amalekites and Canaanites, and that we may utterly destroy these, and thus come eventually into the condition mentioned by the Apostle when he declares that the consecrated should bring every thought into captivity to the will of God in Christ.--2 Cor. 10:5.

When fleshly Israel learned one lesson after another, and as fast as each was learned sent a cry of loyalty up to God, his power was exercised on their behalf and their deliverance was effected. So with the Spiritual Israelite when he recognizes the true situation and with thorough repentance turns unto the Lord and cries for deliverance from his own weaknesses and imperfections according to the flesh;--his prayer is heard and his deliverance is provided for with the assurance that the Lord's grace is sufficient. The condition of the spiritual Israelite is represented in our Golden Text, "They cry unto the Lord in their trouble and he saves them out of their distresses." Such a cry to the Lord, however, implies that the sins and weaknesses of the flesh were contrary to the transgressor's will; it implies that in some manner he was seduced or entangled by the world, the flesh or the Adversary and that his heart is still loyal to the Lord and to the truth. All such who cry unto the Lord in sincerity and faith shall be heard, shall be delivered,--his grace is sufficient for us.

===================

R3103 : page 331

WHO IS WORTHY?

IN THE VISIONS of the Apocalypse we read of a wonderful scroll in the right hand of the great King who sits upon the throne of universal dominion. This scroll is a forceful representation of the divine plan, originally existing only in the mind of God, and which could not be made known to men until some one was found worthy to open the seals and display it to view. But "no one in heaven nor in earth was able to open the scroll, neither to look thereon," until one came whom the Revelator describes as the "The Lion [the strong one] of the tribe of Judah, the root of David," of whom the testimony is given--"Thou art worthy to take the scroll and to open the seals thereof; for thou wast slain and

R3103 : page 332

hast redeemed to God by thy blood out of every kindred and people and nation; and hast made them unto our God a kingdom and priesthood; and they shall reign on the earth."--Rev. 5:1-5,9,10.

Excepting the bare promise (written on the outside of the scroll--verse 1) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of God, having left the glory of the spiritual nature, took our nature and by the sacrifice of himself redeemed us from death. Then, having his righteousness imputed to us by faith, we are counted worthy to look upon the scroll as he opens the seals one after another.

Great was the favor bestowed upon the Strong One of the tribe of Judah, in being permitted to open the seals--to carry out and make manifest the grand designs of infinite love--and great is the privilege of those who are permitted to look thereon as the seals are opened. It is not our purpose here, however, to treat of the peculiar symbols relating to the opening of the seals, but rather of what constitutes worthiness in us to look thereon, and what favor of God to us is implied in this privilege of looking.

The knowledge of God's purposes is due only to those able and anxious to co-operate with him in their development; for God does not display his plans to satisfy mere idle curiosity. First, then, if we would comprehend what is revealed within the scroll we must have faith in what is written on the outside--the promised redemption through the precious blood of Christ--and must be sincerely desirous of knowing the details of God's plan in order to an earnest co-operation with it. In other words, there must be the earnest inquiry arising from a heart grateful for the promise of life through the Redeemer--"Lord, what wilt thou have me to do?" Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the called according to the divine purpose, to be educated in and to serve the truth. Such are the righteous for whom the light (truth) is sown. Such was our Lord's attitude when he said, "Lo, I come to do thy will, O God." (Heb. 10:7.) He was meek and lowly of heart and ever ready to render implicit obedience to the will of God; and it is to those who are similarly meek that he was sent to preach the good tidings (Isa. 61:1)--to open the scroll. "The meek will he guide in judgment; the meek will he teach his way." (Psa. 25:9.) If any man have this evidence of worthiness--this acquaintance with the truth--let him rejoice in his privilege and by his works manifest his continued worthiness.

This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! (Matt. 6:23.) To find the glorious hope that once inspired our hearts slipping away and the truth whereon we built that hope beginning to seem like an old song or an idle tale, or as relics of the past to be displaced at any time by any plausible subterfuge of error which our wily adversary may be pleased to palm off as advanced divine truth, are indications that should arouse any one who discovers them to a realization of the fact that he is going into darkness--a darkness that will only become the more intense as he slips and slides along the backward track.

All along the way, as we have said, we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy?--worthy to receive the truth, worthy to continue in the truth, worthy to suffer and to endure hardness as a good soldier for the truth, and finally to be exalted to power and great glory when truth and righteousness shall be exalted in the earth and their glorious triumph begun?

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) At the very beginning of our course we each found the cross confronting us, and had we not taken it up we would not have been counted worthy even to look with intelligent appreciation into the precious truths of God's plan. And as we advance from step to step and find the truth increasingly precious--sweeter than honey from the honey comb--we have these additional evidences of continued worthiness and should greatly rejoice in them as such. Our possession of these truths has thus far proved us meek enough to discard the popular theology of the nominal church and be counted as heretics, turncoats, fanatics, cranks, or whatever our former friends are, in their ignorance, now pleased to term us. And it has proved us meek enough to bear willingly this reproach for the great joy of thus realizing the Lord's approval, and of seeing by faith the great blessings in store for us if faithful unto the end.

But "let him that thinketh he standeth take heed lest he fall;" for sudden and sharp will be many of the tests applied to prove our continued faithfulness. The world, the flesh and the devil all conspire to allure, ensnare and overcome us. The world will present its allurements through friends or wife or husband or children. They will try to encroach upon the clearly defined line which you have drawn between yourself and the world. Then the flesh will grow weary in fighting the good fight of faith, weary of the reproaches of the world, weary of the alienation of former friends and weary of the self-denying, sacrificing and daily cross-bearing life. Then if you turn aside for a moment to ponder on these things the devil will quickly see his opportunity and will cunningly devise some trial specially suited to your peculiar condition of mind, and a crisis comes in your experience, the result of which will prove the exact strength of your devotion to God and his truth. These tests God permits and even desires to have come upon us, in order that we may be thoroughly tried and proved either worthy or unworthy of the great reward

R3104 : page 333

he has in keeping for those who remain faithful unto death.

The Lord is seeking his precious jewels. Many of them are indeed diamonds in the rough. The real diamond is a noble, loyal, faithful character, devoted and uncompromising in its allegiance to God. Sometimes the circumstances of life have deprived such of education or culture and have left them only sufficient means for the barest necessities of life. But no matter, God's eye is on them: character is what he is looking for, and in due time, when that character is sufficiently developed, confirmed, tested and proved worthy of exaltation, he can and will add to it all the glories of knowledge and wisdom and grace and beauty. But first he will subject it to all the necessary tests. If it is a true diamond it will receive and it will also transmit to others the light of divine truth. Nothing so gloriously reflects the light as the diamond; and nothing so gloriously reflects the truth as the worthy character of the true and faithful saint.

Another way of testing a diamond is to put it under pressure. If it is a real diamond it will stand the pressure, for the diamond is the hardest substance known; but if it is not a real diamond it will go to pieces and thus prove itself spurious. So God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure; and blessed is that diamond-proved character that endures to the end.--Jas. 1:12; Matt. 10:22.

Sometimes the tests come in the way of trials of faith, and we are called upon to prove ourselves whether we be in the faith (2 Cor. 13:5) when some subtle errors are presented to us as advanced truth. But if we know the voice of the "Good Shepherd" we will not be easily beguiled. We remember the inspired counsel, "To the law and the testimony: if they speak not according to this word it is because there is no light in them" (Isa. 8:20); and to the law and the testimony we go, and, relying implicitly upon this as the infallible teaching of the Spirit of God, we are enabled to arrive at definite, clear and positive doctrine. We are not left in doubt as to what is truth, but are enabled to give a solid Scriptural reason for the hope that is in us, on which hope we dare implicitly to rest our faith, and with humble boldness to successfully withstand the assaults of error. But oh, how dead to selfish ambition, how fully devoted to the will of God such must be!

Let us, dearly beloved, as we realize that thus far God has counted us worthy to look upon the scroll of his plan which has been unsealed for us by our blessed Lord Jesus, the Lion of the tribe of Judah, prove our worthiness to continue to look therein and to read the wondrous things of his law, by faithful obedience and loyalty to it in all things. Let us not undervalue our great privilege in being counted worthy to suffer some reproach and some hardness as good soldiers for the truth's sake; and also in being counted worthy to have some part in the blessed ministry of reflecting the light of divine truth; let us prove ourselves jewels of rarest value, diamonds indeed, heartily receiving and beautifully transmitting to others the light of truth, and faithfully enduring the severest pressure that God may permit to come upon us; for, if faithful in these small things we shall in due time be counted worthy also to reign with Christ in power and great glory. Let us not be like some who have only a little good earth on the surface of their hearts while the heart is really hard and stony. Let the good seed of divine truth sink down and take deep root, and then let it branch out in the light and bear its abundant fruitage to the Master's glory. So shall we be accounted worthy to see the King in his beauty and to live and reign with him as his beloved bride and joint-heir. And when to the "worthy Lamb that was slain" the voices of the multitudes ascribe blessing and honor and glory and power, they will also exclaim, "Let us be glad and rejoice and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready."--Rev. 5:13; 19:7.

===================

R3104 : page 333

THEY ALSO HAVE ERRED THROUGH WINE.

--ISAIAH 28:1-7--NOVEMBER 23.--

THIS is set before us as a temperance lesson. We will not say that it was not built upon certain conditions obtaining in Isaiah's time--that intoxication was a crying evil amongst the Israelites; but we do say that in our understanding this is a prophecy belonging specially to our day--whatever may have been the force, meaning or application in the day in which it was written. The whole tenor of this chapter as well as the following one, the twenty-ninth, in our judgment, proves this. Ephraim, used by the prophet as a name for the ten tribes of Israel in contradistinction to the two tribes called Judah, would seem to represent in our day nominal Christendom, and the drunkards of Ephraim would represent the intoxication of Christendom--not literal alcoholic intoxication, but the intoxication of error, of false doctrine, of human schemes and plans, the spirit of man and of the adversary in contradistinction to the spirit, the teaching of the Lord. This intoxication is referred to later on by the same prophet, saying, "They are drunken, but not with wine; they stagger but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep [spiritual stupor], and hath closed your eyes." (Isa. 29:9-12.) It is again referred to as the wine of Babylon with which all people have been intoxicated.--Rev. 17:2; 18:3.

The fall of nominal spiritual Israel, the fall of

Babylon in the great time of trouble now approaching, is described in verses 2,3. All who do not get rid of this intoxication of error, even tho members of the spiritual house, will have their portion with the world and with hypocrites in this coming storm, which will wreck completely our present civilization, social, political, financial and ecclesiastical. The glory

R3104 : page 334

of Babylon at the present time is as that of a beautiful flower, but it shall quickly fade, its riches and its pride will cause it to be the more quickly devoured --as are the first fruits of the summer--by the lawless ones, the anarchists, who will be bred of discontent, and who will be developed rapidly as a result of the iniquity that will prevail because of this drunkenness of Babylon with false doctrines and false expectation and blind stupor to the great changes of dispensation now taking place.

The explanation of a blindness, stupor and drunkenness so general as to affect not only the priests and prophets but all the people of Christendom, is referred to in verse 7. Babylon has had indeed the golden cup of the Lord's Word in her hands and has affected to give from it to the people the spirit of the Lord, but instead she has filled the cup and presents as the teaching of God's Word intoxicating errors which have misled the so-called Christian world. Thus the Adversary has used the nominal Church of God as his tool to deceive all that dwell upon the face of the whole earth--to misrepresent the divine character and plan. (Rev. 14:8.) Thank God for the promise that the time is coming when that old serpent, the devil, Satan, shall be bound a thousand years that he shall deceive the nations no more until the thousand years are finished!--Rev. 20:3.

In the midst of such a general declaration of the drunkenness of mystic Babylon and the storm of divine indignation about to overthrow churchianity, it is comforting to find that the Lord breaks in upon the narrative, suggesting that in the midst of such general intoxication of error there will be a residue of God's people whom he can approve and bless. Verses 5,6, call the little flock to our attention--the Lord's jewels. In the midst of all this confusion incidental to the fall of Babylon, the Lord himself will crown his faithful with glory and beauty. Even in the present life his truth in their hearts shall cause their faces to shine, and their table shall be spread even in the midst of those who are their enemies, who will be compelled to admit that these have meat to eat that the world knoweth not of and that they have a filling of the Lord's spirit that gives them joy and peace even in the midst of trials and difficulties. It will be more than this; for very shortly it will mean that they shall receive at the Lord's hands the crown of life--be changed and receive the fulness of divine favor and blessing--glory, honor, immortality and joint-heirship with their Redeemer in his Kingdom.

These enlightened by the Lord and filled with his spirit will have sounder judgment even in the present life and be able to do valiantly in disputing and disproving the spirit of error and its proud and boastful claims; and by and by, when changed and made partakers of the Kingdom glories, the Apostle assures us that these shall be amongst the judges of the world, saying, "Know ye not that the saints shall judge the world?" They will then with their dear Redeemer occupy the place of judgment during the Judgment Day, the Millennial Age, and overcome all the forces of error and darkness and evil, so that eventually the Lord shall bruise Satan under their feet, wholly overthrow his kingdom and influence, and establish in its stead the Kingdom of God under the whole heavens, destroying all who would corrupt the earth, bringing it, in harmony with the Lord's prayer, to that condition in which God's will shall be done on earth even as it is done in heaven.

===================

R3105 : page 334

INTERESTING QUESTIONS ANSWERED.

POSITION OF THE WORLD IN MILLENNIAL AGE.

Question.--Are the sins of the world class all canceled at death? or, is only their Adamic penalty paid? and do they have an individual penalty still to pay?

Answer.--The sins of the whole world are paid, as far as divine justice is concerned--that is to say--God's account against Adam and his posterity has been sold, transferred and set over to him who purchased the same with his own precious blood.

The sins of the world are not canceled, so far as they are concerned; but a way is opened up, under the New Covenant, by which each can obtain a release. The terms are that when brought to a knowledge of Christ and the redemption in him each for himself shall will to reform and no longer to serve sin, but to serve the Redeemer and to obey him.

In view of this opportunity of retracing steps, it is proper for us to say that every word and action on the part of the world is either building up character or undermining it--either blessing or injuring the doer--either increasing or decreasing the number and weight of his stripes of punishment, all of which will be corrective.

Thus we may say that the Adamic penalty is set aside until such time as the individual shall have been granted a trial on his own account. If in this trial on his own account he sins wilfully refusing to follow the instructions of his Redeemer, he will be dropped back again into the original penalty--"returned into sheol" --which will be the Second Death.

Thus seen, the only individual penalty they have to pay will be that represented in their own degradation. We might include in this penalty any sins which they might commit in the present life against any degree of light; for such sins bring a special searing of conscience which the same deeds committed in ignorance would not bring. Hence all who thus sin against light receive proportionately a deeper degradation and will have correspondingly the more difficulty in extricating themselves, and returning to perfection under the favorable conditions of the next age.

The world of mankind are not reckoned as coming into existence a second time, but as having their previous existence revived and continued, with the privilege of accepting Christ under the New Covenant, and being regenerated by him, and thus attaining life--resurrection by judgment, which will progress throughout the Millennial age, and reach completion at its close--those who accept there will reach perfect life,

while those who reject will there be destroyed in the Second Death. From this standpoint the only effect of good and evil in the present life will be upon man's own conscience and character.

In respect to I Pet. 4:6, briefly, I understand this to mean: that for instance we who hear the Gospel and who accept its terms have a two-fold standing--or are viewed in life from two different standpoints. The world views us and judges us according to the flesh, as human beings, just the same as the remainder of the world, but God judges us differently--to him we are new creatures, and he judges us according to our spirit, will, intention, and not according to the weaknesses and imperfections of the flesh. Hence it is that although we know that in our flesh dwelleth no perfection, nevertheless "The righteousness of the law is fulfilled in us" --because God judges us not according to the flesh but according to the spirit.

USE OF FERMENTED WINE.

Question.--Is there any prohibition in the Mosaic Law respecting the use of fermented wine? Was the use of unfermented grape juice not authorized by the Jewish arrangement?

Answer.--We do not know of any place in the Mosaic Law in which the priests of that system were prohibited the use of wine. But if you know of such a statement kindly draw our attention to it. But even if this had been the case, it would not typify our Lord's life from Jordan to Calvary; for the Scriptural declaration respecting our Lord is that he did use wine. You remember they said of him, "Behold a wine-bibber and a glutton"--not, we presume, because he over-indulged, in either eating or drinking, but simply because he was less abstemious in respect to food and drink than John the Baptist, his Forerunner.

The prohibition of leaven would certainly apply as much to liquids as to solids during the Passover season amongst the Jews; but it is a mistake to suppose that wine contains any leaven after it is made. Leaven is sometimes added to grape juice in order to hasten the fermentation; but when the fermentation has all worked off the remaining wine is purer, freer from ferment and everything that would produce ferment than ever it was before. So far as we are aware, the Jews had no method of preserving grape juice unfermented. Their bottles were made of skin, and our Lord's parable shows that if new wine (grape juice) were put into old skin bottles that had lost their elasticity, the ferment would burst them, and the wine be lost; and hence the custom of putting new wine into new bottles, which would resist the strain of fermentation. Since the fermentation of grape juice sets in speedily, you can readily see that there would be no wine in all Palestine that had not finished its working or fermentation several months before the Passover season.

There are few persons more appreciative than ourselves of total abstinence from all intoxicating liquors; yet we do not permit our opposition to intemperance to warp our judgment in respect to the use of wine mentioned in the Scriptures. I explain the difference between the customs of that time and this by the fact, first, that they had a comparatively mild wine, which contained only a small quantity of alcohol, the product of the grape; and further, by the fact that their climate and other conditions were less inclined to lead to excesses than are ours. As you perhaps have noticed, we generally use, as "fruit of the vine," at our Memorial Supper, at Allegheny, either hermetically sealed grape juice, or the strained juice of crushed and stewed raisins.

Some tell us that the Hebrews never use the ordinary fermented wine during the Passover week. They no doubt are honest in intention, although they misrepresent the facts. For instance, if they inquire of a Hebrew--"Do the Jews during the Passover week use the ordinary wine?" the Hebrew would answer, "Oh, my, no, never--never!" From this they draw the inference that he means that they use nonalcoholic wine, and perhaps they are foreigners of tongue to each other, and but imperfectly catch each other's thoughts and unintentionally deceive each other. But what the Hebrew did mean was that he would not think of buying any wine which he would use during Passover week from any ordinary wine-seller--just as the strict Hebrew would not think at any time of buying his meat from an ordinary butcher, but only from a Hebrew butcher, whose beef was killed in the presence of a rabbi, and duly attested to have been killed according to the Mosaic Law. This to the Jew would be clean meat, while any other would be unclean. Similarly would the orthodox Jew act in respect to his wine, especially that used during the Passover week. It must come through what he recognizes as the legitimate channels guaranteed that no leaven ever came in contact with it, and that no Gentile ever had anything to do with it. To satisfy ourselves on the subject, we procured from a very particular Jew a bottle of the kind of wine thus approved. We found it to be of the ordinary alcoholic kind.

YOUR HOUSE LEFT DESOLATE.

Question.--Were the Jews cast into outer darkness about A.D. 70? or five days before the crucifixion, when our Lord said, "Your house is left unto you desolate."? --Matt. 8:12; 23:38.

Answer.--As a house, or nation, Israel was rejected of the Lord at the time of the crucifixion, because of unpreparedness to receive the Lamb of God, the Messiah; but while the nation was there rejected and could no longer hope to be the seed which should be the blesser of all nations, nevertheless, in selecting the new nation, the holy nation out of every kindred, people and tongue, God was pleased to give the first opportunity of identification with the new nation to any of the fleshly Israelites who were Israelites indeed, and without guile. Consequently the Gospel went first to them and was confined to them for three and a half years,--Cornelius being the first Gentile convert. All of the period from our Lord's crucifixion down to the utter destruction of the Jewish polity A.D. 70, was the period of testing to that people: some of them, in right condition of heart, were accepted into the light and privileges then due; others, unworthy, were rejected from all divine favor and were in consequent darkness respecting transpiring events and ultimately felt the severity of the trouble figuratively called "weeping and gnashing of teeth."

===================

SEMI-MONTHLY.
VOL. XXIII. NOVEMBER 15, 1902. No. 22.

CONTENTS.

Views from the Watch Tower........................339
  Is Belief in Miracles Essential to Christianity?...............................339
  Forty Millions for Religion...................341
  Religion Mixing in Politics...................341
  Austria's Troubles............................341
"My Covenant Will I Not Break."...................342
Gideon's Band Triumphant..........................347
"Thy People Shall be My People"...................349
Special Items.....................................338

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

VOLUNTEER MATTER SENT PREPAID.

It is our intention that the Volunteer matter shall always go to destination prepaid, and this is our contract with the printer who is shipping them for us. Should you at any time be charged for the transportation you will now know that it is a mistake, and will please advise us at once that we may have the error corrected.

PRICES OF DAWNS UNIFORM.

The special prices on Dawns to our subscribers and to colporteurs is to permit them to make expenses and still to sell the cloth-bound edition in all volumes and languages at 35 cents each--and no more,--except when sold in small out-of-the-way places where they cannot be had by freight, and must therefore cost additional for mail or express charges, when the price shall be 45 cents and not more. These terms apply to the United States and Canada, and any orders received henceforth will be understood to be based upon these terms. (Canadian colporteurs will be allowed the proper amount of the customs duty to permit them to conform to this rule.) We are convinced that the sale of the Dawns at so low a price will inure to the general advantage of the cause we serve, and the wholesale rate is based on this belief: the foreign translations and larger English volumes are supplied considerably below cost.

===================

R3106 : page 339

VIEWS FROM THE WATCH TOWER.

IS BELIEF IN MIRACLES ESSENTIAL TO CHRISTIANITY?

NO QUESTION in modern religious thought is weightier than this one which Professor Charles W. Pearson's much-discussed utterance has served to bring once more into prominence. The problem, of course, is far from being a new one. Indeed, it has been noted in several quarters that the Methodist professor used much the same arguments as those embodied in Hume's essay on miracles, published a hundred and fifty years ago. In none of the theological controversies of the past century was the conflict more earnest than in this one over miracles, Renan, Strauss, and Huxley ranging themselves actively on the one side, Bishop Lightfoot, Dean Farrar, and Mr. Gladstone on the other. The Rev. Dr. W. Robertson Nicoll, who is best known as a journalist, but who has also done considerable work in the field of theology as editor of the London Expositor and "The Expositor's Bible," goes over the ground again in his new book, "The Church's One Foundation." The first few sentences of the book show that this "foundation," according to Dr. Nicoll, is the miraculous Christ, and that, if there be no such Christ, "Christianity passes into the mist and goes down the wind." He declares:--

"The church cannot without disloyalty and cowardice, quarrel with criticism as such. It is not held absolutely to any theory of any book. It asks, and it is entitled to ask, the critic: Do you believe in the Incarnation and Resurrection of Christ? If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, and has put himself outside the church of Christ. If he refuses to answer, his silence has to be interpreted....No one argues against the right of philosophers to affirm that goodness is everything, that miracles are impossible, and that nothing in Jesus Christ has any importance except his moral teaching. But Christian believers in revelation are compelled to say that these philosophers are not Christians. If they refuse to do so, they are declaring that in their opinion these beliefs have no supreme importance. To say this is to incur the penalty of extinction. For Christianity dies when it passes altogether into the philosophic region. To believe in the Incarnation and the Resurrection is to put these facts in the foreground. Either they are first or they are nowhere. The man who thinks he can hold them and keep them in the background deceives himself. They are, and they ever must be, first of all. So, then, the battle turns on their truth or falsehood. It does not turn even on the inerrancy of the Gospel narrative. It does not turn even on the authorship of the Gospels. Faith is not a belief in a book, but a belief in a living Christ."

Dr. Nichol holds that here is a discussion which every Christian believer must enter upon with the keenest zest, since "it is a controversy not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony to his power and glory." He continues:--

"If we assume at the threshold of Gospel study that everything in the nature of miracle is impossible, then the specific questions are decided before the criticism begins to operate in earnest. The naturalistic critics approach the Christian records with an a priori theory, and impose it upon them, twisting the history into agreement with it, and cutting out what can not be twisted. For example, the earlier naturalistic critics, Paulus, Eichhorn, and the rest, insisted on giving a non-miraculous interpretation. Strauss perceived the unscientific character of this method, and set out with the mythical hypothesis. Baur set to work with a belief in the all-sufficiency of the Hegelian theory of development through antagonism. He saw tendency everywhere....Dr. Abbott sets out with the foregone conclusion of the impossibility of miracles. Matthew Arnold says: 'Our popular religion at present conceives the birth, ministry, and death of Christ as altogether steeped in prodigy, brimful of miracle, and miracles do not happen.'"

The trouble with all these and similar critics, declares Dr. Nicoll, lies in the fact that they start out with the assumption that "God can not visit and redeem his people" and that "His arm is chained and

R3106 : page 340

can not save." Is it not much more rational, he asks, to take the view that miracle is "the fit accompaniment of a religion that moves and satisfies the soul of men, and that asserts itself to be derived directly from God"? He goes on to say:--

"Miracle is part of the accompaniment, as well as part of the content, of a true revelation, its appropriate countersign. Of course, those who take this ground do not deny, but rather firmly assert, the steadfast and glorious order of nature. But they hold with equal firmness that God has made man for Himself, and that if He has sent His Son to die for them, the physical order can not set the rule for the way of grace. If God has relented, nature may relent. They believe that if there is a personal God miracles are possible, and revelation, which is a miracle, is also possible. They are not dismayed when they are told that the Gospel age was the age when legendary stories and superstitions and miraculous pretensions of the most fanciful and grotesque kind abounded. Nay, rather their faith is firmer, for they take these stories and compare them with the Gospel miracles, and they say, How is it that the stories of the New Testament are lofty and tender and beautiful and significant, while the rest are monstrosities?...Granting the entrance of the Son of God into human history, granting the miracle of the Incarnation of the Supreme, there is little to cause any difficulty. Without the Incarnation, without the Resurrection, we have no form of religion left to us that will control or serve or comfort mankind." --Literary Digest.

* * *

It is comforting to find some few of God's servants, tho still in "Babylon," keen enough to discern the real situation, and courageous enough to lift up voice and pen in defense of his cause. Very evidently, however, the nominal "Christian ministry" has gone or is rapidly going so far into unbelief of the very fundamentals of Christianity as to forfeit all claim to the name Christian,--as Rev. Nicoll suggests. It is not Christian faith to acknowledge that Jesus lived a noble life, superior to that of other men, and that his teachings were superior to others of his day. It is not Christian faith to claim what the Bible denies respecting "the fatherhood of God and the brotherhood of man;" nor to proceed on this basis to claim that Jesus was a son of God in common with all others of our race, and peculiarly acceptable in proportion as he was superior to others of his race.

No, this is not Christianity: will not, and do not Jews, Mohammedans, Confucians, Buddhists and many others,--admit all this respecting our Master, --and some of them more? Are these all Christians? And if not, are those ministers Christians who still wear the livery of Christ in colleges and pulpits, for valuable considerations, and who are still under solemn vows to a faith which they sometimes publicly, but more often semi-privately, disavow? Assuredly not. Let us get back to that honesty of thought and word which calls disbelief in the fundamentals of Christianity, "unbelief," i.e., "infidelity."

We are told that Infidelity has disappeared;--

that Renan, Paine and Ingersoll have lost their place and power as opposers of Christianity. The very contrary is true: every college and seminary, secular and theological, has become a hotbed of infidelity, in which the leaders in world-politics, world-business, and world-religion are being taught, under the sanction of the "highest authorities," the very disbelief in the Bible which Infidelity has all along urged. The places of Renan, Paine and Ingersoll are more than filled by classical, scientific and theological doctors; --blind leaders of the blind.

Let no one be confused by these false shepherds, who are rapidly leading astray their confiding flocks; saying, peace and safety! All who follow them will soon find in their hearts an aching void,--a leanness of soul,--a Christlessness which will render miserable indeed all who have once "tasted of the heavenly gift and been made partakers of the holy spirit."

Christ and the apostles were either right or wrong in their teachings;--their claims were either true or false. If false, everything built upon them must logically fall with them;--including the very name Christianity, their synonym. If they were true, all that they taught stands together; and the name Christian belongs to these doctrines, and its application to other teachings is a sin; and its appropriation by others is grand larceny--robbery.

The fundamental teachings of Christ and his apostles (true Christianity) are (1) The fall of man into sin and under its penalty--death. (Rom. 5:12,17-19; I Cor. 15:22; 2 Cor. 5:14; Rom. 6:23). (2) The ransom of the race from condemnation by virtue of the sacrifice of Christ "finished" at Calvary. (I Tim. 2:5,6; Rom. 5:18; Jno. 19:30.) (3) The salvation, or recovery of the race, or so many of the same as will accept the grace of God in Christ when brought to a knowledge of the same, by a judgment-trial and restitution, called resurrection. (Acts 3:19,23; Jno. 5:28,29.) (4) The previous and preparatory trial, testing, judgment of an "elect" class whose resurrection to "glory, honor and immortality" will be instantaneous at the second advent of the Redeemer for the establishment of the Kingdom of Heaven in the earth.--Rom. 2:7; 8:17,28,29; 2 Tim. 2:11,12; I Pet. 4:12,13; I Cor. 15:51,52; I Thess. 4:15-17.

Upon these scriptural premises the entire fabric of Christianity was built, and in proportion as any one of them is either denied or omitted "the faith once delivered to the saints" is lost, and the door is opened to false beliefs, and ultimately to utter unbelief;--cutting the cables by which the anchor of faith serves

securely to hold us to heavenly hopes. The cutting of these faith-cables means the temporary, if not the eternal loss of vital union with our Lord the Lifegiver. The growingly popular evolution theory is diametrically opposed to all these fundamentals of Christianity, and that is warning enough to the wise, but for no others.

FORTY MILLION DOLLARS FOR RELIGION.

At the beginning of the twentieth century, an interdenominational movement was organized in England and this country for the purpose of raising $50,000,000 as a special fund to be devoted to various projects for the furtherance of religion, such as the payment of church debts, home missionary work, the endowment of religious institutions, etc. The Church Economist (New York), which has been making an investigation into the present condition of this fund, finds that about $40,000,000 has already been raised. "If it be true that money talks," comments the Chicago Tribune, "then it is talking in a most convincing way as to the great interest at present in the cause of religion and the fundamental prospect of the churches."

Fully half of this great total, declares The Church Economist, was raised in this country, the Methodists North alone claiming $17,000,000. The Canadian Methodists and Presbyterians, each of which bodies set out to raise $1,000,000, have collected respectively $1,250,000 and $1,430,000. The English Wesleyans have secured $4,500,000; and the English Congregationalists $3,312,000. Congregationalists in Wales have raised $860,000; in Australia $415,000.--Digest.

RELIGION MIXING IN POLITICS.

The National Reform Bureau has established what corresponds to a mercantile agency concerning the leading people in every town in the United States, except that their religious status instead of their financial capital and resources is the subject of the work. Old telephone books have been secured of every town in the United States having a telephone system, and these books have a large share of the people of prominence on their rolls. This is the nucleus of the index. Then, through trusted confidential helpers in each town, the names are checked off with signs showing what each individual can be depended on to do. Perhaps one man will be decidedly irreligious, and not interested in [political] reforms, but, for personal or family concerns may be greatly agitated over the question of temperance. The same may be true with divorce legislation, and with Sunday questions of all kinds. The bureau has twelve lines of work, but it does not limit its requests for assistance to persons who happen to sympathize with it in all of its lines. Of course, the records show a large number of names as in favor of everything.

The Congressman who is "shaky" on any vital measure finds himself deluged with communications. Perhaps the churches in his district adopt resolutions which are forwarded to him. Petitions from the Women's Christian Temperance Unions are hastily transmitted. And there is no overestimating the influence of such things on the congressional mind....Senator Blackburn, of Kentucky, once said to Dr. Crafts: "Why, you have put my whole state in a turmoil over this matter. I would wager that I have got as many as twenty letters about it." Since twenty votes would not be a large percentage in Kentucky, the impression which a few letters make can not be better illustrated.

A few years ago, during the congressional recess, all of the wise men of this latitude were habitually ridiculing the idea that Congress could take any action regarding the duly elected representatives from the State of Utah. These wise men went into discussions of the constitutional phases of the question, and of how impossible it would be to do anything consistent with our fundamental law and the rights under it of a sovereign State. Any man who ventured to dissent from this prediction had but one argument: "Do not forget the Southern Presbyterianism. Brigham H. Roberts must look to his Democratic associates of the South for support, if he is to have any, but they can not forget the rugged Presbyterianism of a large share of their constituents." The prediction was entirely sound. There was little constitutional ground for throwing Mr. Roberts out, but he had to go, and this very Reform Bureau played no small part in bringing that result to pass.

Seven bills have been passed as drawn by the Bureau and introduced at its request, including the new and drastic divorce law of the District of Columbia, which will seemingly compel the establishment of a divorce colony at Chevy Chase, across the Maryland line. Others are the new divorce law in the Territories, the anti-canteen law, the resolution proposing a treaty to prevent the sale of intoxicants and opium to native races of the South Seas, and the Sunday-closing amendment to the St. Louis fair bill. The Bureau, by similar activities, doubtless prevents the passage of such legislation as might otherwise get through.--N.Y. Evening Post.

AUSTRIA'S TROUBLES.

It is stated that the Austrian Government has grave reason to fear an agrarian rising in Galicia, where in the last rising nearly two thousand landlords were murdered. The landlords of Galicia are Poles, and, being doubtless pressed by the low prices, are reducing wages already too low for even tolerable existence. The peasantry, who are Ruthenians, and have a traditional quarrel of race with the gentry, are therefore rioting in all directions; and there is a demand from the nobles that the province shall be placed in a state of siege. The demand will probably be granted, and the peasantry cannot resist the troops; but unless its views have greatly altered of late, the Government of Vienna will be greatly annoyed and perplexed, the Ruthenians being far more loyal to the house of Hapsburg than the Polish aristocracy are. This question of tenure is becoming a very serious one throughout Eastern Europe. From the Ural to the Danube the actual cultivators of the soil hardly get enough to live on, and, partly from suffering, partly from a growing consciousness that others are happier, are beginning to demand proprietary rights. A

R3107 : page 342

wealthy Government could manage a compromise through large loans, but in Eastern Europe there is no money to spare, and the policy adopted both in Russia and Austria is to enforce a nearly impossible status quo.--London Spectator.

* * *

The industrial boom of recent years, combined with the phenomenal crops of this favored land, have tended to close the eyes of the world to the fact that the conditions of the gold standard are unfavorable to the agriculturists. As already pointed out, from Scripture, these conditions will not be changed by any political party; but will eventuate in the cry of the reapers, the agriculturists; and be followed by anarchy, which shall cause "all faces to gather blackness" and "the mighty man shall weep there bitterly"; --the time described as the "time of trouble, such as was not since there was a nation," in view of which the Apostle says: "Go to now ye rich men, weep and howl for the miseries which shall come upon you."--James 5:1-4; Joel 2:6-11; Zeph. 1:14-18; Dan. 12:1.

===================

R3107 : page 342

"MY COVENANT WILL I NOT BREAK."

"My covenant will I not break, nor alter the thing that is gone out of my lips."--Psa. 89:34.

THESE WORDS of Jehovah God are very comforting and satisfying to his faithful children.

As faith becomes a basis for things hoped for, so confidence and experience constitute a basis for faith to rest upon. The unchangeableness of our God is one of the attractive features of his character: his assurance is, "I am the same, I change not." Even when the Lord's word or sentence is against us--as in the case of his pronouncement against sin and sinners --and even though his unchangeableness will not permit him to excuse sin or clear the guilty, this very constancy becomes an assurance to us that as God has been strict and unchangeable in regard to the penalty pronounced, he will be equally strict and equally unchangeable concerning all the good promises and covenants which he has made to us.

As an illustration of this unchangeableness, we note the fact that under the death sentence six thousand years have elapsed, and over 50,000,000,000 of our race have gone into the prisonhouse of death;--yet God has not relented or shown the slightest sign of change. His sentence was a just one, and it could not be revoked. Then came in his love; and without violating his justice he provided a great sin offering,-- "a ransom for all." In connection with this manifestation of love, in man's redemption, the Creator gave certain covenants and promises; and as we have learned of his unchangeableness in respect to the

R3108 : page 342

curse, the sentence, we learn proportionately to have confidence in his unchangeableness in respect to the promises he has made our race, based upon the great redemption effected for us.

"O, what comfort it brings,
My soul sweetly sings,
I am safe from all danger
While under his wings."

It is considered worldly wisdom to take for granted that no man will keep a covenant which he subsequently finds to be to his own disadvantage, unless he is bound by some kind of penalty--by the law. And those who have not learned to expect something of this kind of worldly wisdom in connection with their worldly affairs, have ofttimes been sadly disappointed and worsted; and their plans and arrangements based upon the covenants of others have been marred. The tendency of such experiences is to shake our confidence in humanity in general--and alas, sometimes, to shake our confidence even in some who have named the name of Christ and professed to be our brethren. Nevertheless, even such trying experiences have always worked blessings to such of the Lord's children as have accepted them in the proper manner. Such have said to themselves, The more I find of unfaithfulness and injustice in mankind, the more do I appreciate the absolute faithfulness and justice of the Lord, and of such of his people as do prove themselves loyal to principle; and the more earnestly do I determine that my own course in life shall be such as will always acknowledge the principle of justice, and make my positive and finished bargain and engagement like our Lord's--unbreakable, unalterable.

The Lord indicates not only his own estimation of this principle, but his desire to see it in all who aspire to membership in his family. To such he says, "Blessed is the man who voweth to his own hurt and altereth not." The Lord would have us careful how we would make covenants, vows, either to him or to others; but having made them, his will is that we shall consider them sacred, inviolate; even though we should find subsequently that the arrangement was working out unfavorably as respects our temporal interests. There are some limitations in this direction which we will consider later on.

DIVINE COVENANTS AND PROMISES.

There is a difference between conditional and unconditional promises which should not be overlooked. Some of the Lord's covenants are conditional, as for instance, the Law Covenant, which

begins, "If ye obey my laws and keep my statutes," etc., I will do thus and so unto you. The Covenant of the Law, while it did bring to Israel "much advantage every way, chiefly in that to them were committed the oracles of God" (Rom. 3:1,2), was, nevertheless, a conditional covenant; and since Israel did not and could not keep its side of that covenant, therefore the divine promises attached to it and made conditional upon obedience, passed away so far as the people of Israel were concerned. All of the law's demand were met by our Lord Jesus, and to him and him alone passed all the divine agreements and obligations under that Covenant. The Lord has, however, made unconditional covenants with mankind: the first of these was through our representative, Noah, after the flood. As representing the race, God covenanted with Noah that he would never again destroy the world with a flood of waters; and the pledge of that covenant was the rainbow. It was wholly unconditional--it did not stipulate that no flood would come if Noah and his posterity would be faithful to the Lord, etc.

Another unconditional covenant was that made with Abraham which reads, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3.) There are no conditions or limitations here. It does not say, If you and your seed will be faithful, I will bless all the families of the earth through them; nor does it say, If all the families of the earth will seek me, they shall be blessed through your seed. There are no conditions or limitations whatever. As a matter of fact, God knew from the beginning that the natural seed of Abraham would not be fit to be the channel of blessing. From the very beginning he foreknew Jesus as the seed of Abraham and the Head of the Gospel Church, his body--as unitedly the foreseen and promised "seed of Abraham." He foresaw, even, that many who would be called during this Gospel age would fail to make their calling and election sure; and from the very beginning he had in mind as the seed of Abraham only the "called and chosen and faithful."

God knew the end from the beginning, he knew that he would find such a class. He has been seeking them throughout this Gospel age, out of every kindred and people and tongue: he has been trying them, as the Apostle Peter says, with "fiery trials;" --proving their love and loyalty, and developing in them fruits and graces of spirit, in harmony with his own, such as will fit and prepare them as a whole, under their Lord and Head, for the great work of blessing the world, when the appointed time shall have fully arrived--during the Millennial age. Nor was it necessary to place limitations upon the blessing of all the families of the earth; because the blessing to be conferred upon all is not an everlasting one, but merely a blessing of knowledge, of opportunity, of assistance--to the intent that so many of mankind as will to do so may come to a full knowledge of the truth, into harmony with God, and to full perfection of being. Afterward they will be tested as to their loyalty, and only the worthy will be granted life everlasting --all others being ultimately destroyed in the Second Death. Evidently there was no necessity for putting conditions and limitations upon this covenant. It represents God's good and benevolent purposes toward our race. He knew that his only begotten Son would be glad to become man's Redeemer, for the joy that he would set before him; he knew also that, in the time appointed for it, he could find amongst mankind a sufficient number who would appreciate the privilege of fellowship and joint-heirship with their Redeemer, and gladly and faithfully endure the tests, and acquire the character necessary to this work of blessing which he had purposed in himself.

Another covenant mentioned in the Scriptures as an unconditional one was that made to Israel's king, David--that his throne should be established forever --that of the fruit of his loins he would raise up a great one to sit on his throne in perpetuity. God could make this covenant without any limitations whatever, because he had already arranged that Jesus, according to the flesh, should be born of the house, of the lineage, of David and that his throne should be forever. David's throne, we are to remember, was the throne of the Lord, as we read, "Solomon sat upon the throne of the Lord in the room of his father David." God never acknowledged any throne in Israel except his own. It was entrusted to David for a time, and after him for a time to his posterity according to the flesh: it has been "overturned" during "the times of the Gentiles," but eventually, "he shall come whose right it is," and the Lord will give it unto him--the throne of the Lord, the throne of David. Indeed, even the name of David was a synonym for Immanuel, since its meaning is "Beloved." Christ is God's beloved Son in whom he is well pleased, and to whom, therefore, he has appointed the honors, dignities and authority of the Kingdom which is to bless all the families of the earth, according to the promises made to Abraham.

Another unconditional promise, or covenant, is called the "New Covenant." This one is also without limitations, without conditions; the divine Word says, "Behold the days come, saith the Lord, when I

will make a New Covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the Land of Egypt; because they continued not in my covenant, and I regarded them not [that being a conditional covenant], saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."--Heb. 8:8-12.

Nothing can be more clear than that this New Covenant is without a solitary condition, so far as the people to be blessed by it are concerned. It is a covenant or agreement wholly on one side--an unconditional promise on the Lord's part of what he will do for the world. We say for the world advisedly, because we are to remember that in respect to the Day of Atonement sacrifices and the blessings therefrom, Israel is a type of all the world of mankind desiring to come into covenant relationship with the Lord, as the Levites represented the household of faith, and the priesthood was typical of the royal priesthood, the Church,--Jesus the High Priest, and consecrated believers the underpriesthood.--I Pet. 2:9.

What a wealth of blessing God has bound himself to accomplish for our race! How glad we are that there are no human conditions or limitations to hinder the fulfilment of these gracious promises, nor to unsettle our faith and our rejoicing therein! We do not mean to say that man will ultimately have nothing to do toward his own deliverance from sin and death; on the contrary, he will certainly not be delivered against his own will. But the blessings mentioned in these covenants are not the everlasting

R3109 : page 344

blessings pertaining to the eternity beyond the Millennium: they relate to the blessings of the Millennial age, which are, in divine providence, arranged to be world-wide--to include "all the families of the earth" for all of whom a blessing of knowledge and assistance and opportunity for return to divine favor has been provided by the Creator.

But how could God do this, may be inquired,--if he is just and will not clear the guilty? How could he promise all these blessings and opportunities to those who are admittedly guilty--sinners? We answer that this part of the divine program and arrangement is specified particularly in the prophecy of Isaiah (42:1-7.) There Jehovah points out his honored servant, the Lord Jesus, through whose faithfulness the entire work of blessing the world shall be accomplished; and the key to the entire matter is found in the statement "I...will appoint thee for a covenant of the people, for a light of the nations."--Vs. 6, Leeser.

Israel's experiences under the Law Covenant prove to us what God knew beforehand; namely, that the fallen race was so out of condition as to be unable to keep any covenant which he could properly make with them. The proposition, therefore, upon which the Abrahamic Covenant and the New Covenant are based, is that God would provide a substitute for Adam in the person of his well beloved Son, who, first demonstrating his own worthiness, would delight in carrying out his Father's plan for the blessing of our race: and with him God would make the covenant for the blessing of the world. As the world's representative, he would appoint or enter into a covenant with him, on behalf of the people. And to this our Lord assents, declaring that his death was "for the sins of the whole world" and that it was "the blood of the New Covenant" that sealed, made binding, made effective, God's New Covenant. The New Covenant is given to Israel and the world only indirectly: the Father's dealings are not with Israel nor with the world under this New Covenant, but with the Mediator of the New Covenant,--the Christ. During this Gospel age he is accepting the Church as the members of the body of this great Mediator, through the merit of the Head. When the entire Mediator shall be complete, the covenant will come into force, become effective to all the families of the earth,--thus constituting the blessing mentioned in the covenant made with Abraham.

The curse of the divine sentence will then end, and divine favor and power will be given the great Mediator who shall then begin his great work of ruling and teaching mankind in righteousness, and administering laws and regulations for their benefit;--for their physical, social, mental and moral uplifting. The whole arrangement shall be in the hands of the Mediator and his work of helping and restoring the race which he purchased with his blood shall progress throughout the Millennial age. At the close of the Millennial age, having accomplished all that can possibly be accomplished for the race,--having brought all to a knowledge of the truth, having given all an opportunity of restoration to divine favor and restitution to perfection,--there will be a final testing on the Father's part, and all found worthy--all who

R3109 : page 345

shall have learned to appreciate the divine character and the principles of the divine law--will be granted life-everlasting; and all found contrary to this shall be esteemed wicked, and shall be destroyed from amongst the people.--Acts 3:23; Psa. 145:20.

"THAT WE MIGHT HAVE STRONG CONSOLATION, WHO HAVE FLED FOR REFUGE TO LAY HOLD UPON THE HOPE SET BEFORE US: WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL, BOTH SURE AND STEADFAST."--HEB. 6:18,19.

The words of our text apply to these exceeding great and precious covenant-promises of the divine Word. They assure us that our God will never break these covenants--yea, more, that he will not even alter, or amend, or change them in any particular. We can rest in hope, assured that he who has begun the good work in us and on behalf of the world, is able not only to complete the work in us, but to accomplish more for the world than it or we can ask or comprehend. Does not this knowledge of the immutability of the divine covenants give us a confidence, a faith in the Lord which brings with it strong consolation for every trial, every difficulty, every disappointment of this present time--assuring us that all of our experiences are working together as parts of a great whole of the divine program, not only for our glory, honor, immortality, but for the blessing of the world of mankind? They surely do! Hallelujah, what a Savior!

If now we allow our minds to gather in to some extent the scope of these promises as expanded and explained by the apostles in the New Testament, we see that they take hold of, not only the life which is to come, but also of that which now is. They give us new joy, new courage, new zeal, new incentive in connection with the common tasks and duties of life,--to our families, to our neighbors, and to ourselves, and above all to our God. And they give us confidence and assurance in all the great and gracious hopes set before us in the gospel--in the Lord's willingness to do for us, and in his power to do exceedingly and abundantly more than we can ask or think.

GODLIKE FAITHFULNESS TO COVENANTS.

In two ways we who are pupils in the school of Christ are instructed. (1) By being shown through the perfect law of liberty our weaknesses and imperfections. (2) By being shown God's greatness and perfection. We need to see that we are not right, that we come far short of the glorious condition in which we (in Adam) were created, and which condition alone God could pronounce or consider "very good." The longer and more intently we look into the perfect law of liberty, the more we will discern our own blemishes, and the less favorably we are likely to think of ourselves; so that we might become discouraged were it not for the Lord's assurance that while he knows our imperfections better than we do, yet he is not regarding these, but covering them--allowing the merit of our dear Redeemer as a robe of righteousness to make us perfect and acceptable before him;--and that this acceptance and covering applies to us as long as we are seeking to walk in the Lord's way--"not after the flesh, but after the spirit." We see the Lord's character portrayed in his law given to Israel; and again in the still higher statement of that law, expressed by Jesus as the perfect law, the comprehensive law, the Law of Love--God's law, necessarily representing his character. Furthermore, God's promises also represent his character, and this double revealing to us of the divine character is with a view to an incitement of our love for those principles of righteousness, goodness, truth.

While seeking to copy the Lord in every particular, and to be fully rounded out in character-likeness to him, let us now have specially in mind as a part of the lesson of this text, God's faithfulness to his engagements; and let us, as his people, resolve that by his assistance and grace we will grow daily in this quality, in his likeness--that we, also, may say of ourselves, concerning our covenants or agreements, as the Lord says of himself, "My covenant will I not break, nor alter the thing that is gone out of my lips."

COVENANTS--COMPLETE AND INCOMPLETE.

As there are some who are not sufficiently conscientious in their covenants and engagements--not sufficiently aware of the responsibilities assumed in making a covenant, and who are, therefore, disposed to break them or to alter them, so there are some, on the other hand, who have not their conscience sufficiently balanced by their other reasoning faculties to understand the difference between complete and incomplete agreements. These have need of a word of caution on what constitutes a final and irrevocable covenant, bargain, agreement. Mankind in general has long recognized the difference between the discussion of an agreement and the consummation of the same; hence it is that civil law, in the interest of peace and justice, makes the arrangement that in matters pertaining to the purchase or sale of real estate, a binding agreement or contract shall be in writing, and shall be signed and sealed as final and irrevocable. The conversation respecting the matter may progress for minutes, for hours, for weeks, for

R3109 : page 346

months, as the case may be, and one feature after another may be discussed pro and con, and terms may be discussed over and over,--but the bargain is not complete until the matter has been finally stated in writing in a manner acceptable to both parties, and their acceptance of the same indicated by their signatures, and the passing of some money or other consideration. Once such an absolute contract has been made, no child of God should think of breaking it, unless it should develop that he had been the subject of fraud and misrepresentation, and through this had been induced to sign. But the point we wish to make is, that there was a definite time when the covenant was made, after which it must not be broken, and that up to that time either party had the unquestionable right to alter, change, or amend his views respecting it and to act accordingly. The Lord's people should learn, more and more, to exercise the "spirit of a sound mind";--to think well of what they are about to do, before doing it;--and this implies also that they will seek for divine guidance in what they do. Indeed, having covenanted themselves to the Lord, with all of their interests and affairs, they are to treat every matter from this standpoint, and to consult the divine will and to follow it to the best of their understanding, leaving all the subsequent consequences and results in the Lord's care.

R3110 : page 346

A matter which sometimes has given rise to considerable difficulty among the Lord's people, is marriage engagements. There is confusion of thought as to how much obligation goes with an "engagement." Under the Jewish arrangement the betrothal preceded the marriage festivities by about a year, but the betrothal was really the marriage. It was discussed pro and con by the friends of the bride and bridegroom, and all particulars arranged and put into writing and signed. It was so binding that unfaithfulness on the part of the bride to her betrothal vows was punishable under the law. This Jewish custom was evidently arranged purposely to be a type of the betrothal of the Gospel Church to Christ, her heavenly Bridegroom. Our contract of union with the Lord, both on his part and ours, is entered into now, during the Gospel age, but the actual union or "nuptial feast," will not take place until, at his second advent, the entire company of the Bride shall have passed beyond the vail, "changed"--entered into the joys of her Lord. But marriage "engagements," as they are known amongst us to-day, are totally different from Jewish "betrothals."

According to our custom, the marriage covenant is entered into a legal manner either before an officer representing the civil authorities, or by a ceremony performed by a minister of the gospel. This is the marriage covenant; this is binding; this is unalterable; this must not be broken; the pledges here made must be observed, in letter and spirit. But the "engagements," which frequently last for weeks, months, or years preceding the marriage covenant, are not covenants at all--in the strict, proper sense of the word. They are merely provisional arrangements between the parties looking forward to a marriage covenant and ceremony as their consummation;--and so much so, that any treating of the "engagement" as a consummated union is declared illegal, unlawful. Of course it might be possible for two persons to make such vows to each other without the presence of a minister or other ceremony, as to be properly binding and obligatory throughout life; but this is unusual, extremely exceptional, and forbidden by State laws as contrary to general welfare.

The marriage "engagement," therefore, properly understood, is merely a provisional agreement between a man and a woman eligible to marriage, to keep each other's company with a view to marriage --with a view to such an intimate acquaintance with each other's characters, dispositions, affairs, etc., as would give to each reasonable opportunity of judging as to the desirability of consummating a marriage covenant. Of course, this implies equally an opportunity and right to decide not to marry if in his or her judgment it would not be desirable. In breaking any ordinary agreement or "engagement" for marriage there is nothing, therefore, that is dishonorable or covenant breaking,--but everything that is reasonable, right, proper. It is in the interests of both parties that it should be so. If either party is disposed to cancel the "engagement," it would certainly be unwise, as well as unjust, for the other party to selfishly insist on consummating it with a marriage covenant, which would be binding; because a marriage is only for those who are one, and if either party feels to the contrary of this, it is the very best reason why both should conclude they are not one in their interests, tastes, preferences, etc.

We mention this matter here particularly because it is a question that is frequently referred to us by persons engaged to be married at the time the truth reaches them. They come to see matters in a new light: life comes to have a new meaning for them under the illumination of the truth, and marriage comes to have a new force and weight; a decision respecting a partner in life comes to be a question in which the Lord's will is recognized as paramount. The other party to the engagement generally fails to see the change in conditions, and perhaps admires the

R3110 : page 347

proposed companion all the more, because of the graces which the truth adds to character. The unregenerate may perhaps incline to be insistent, and to urge that it would be wrong for the Christian to break an "engagement." This is unsound reasoning, wholly sophistical; and those who use it are generally fully aware of this; and yet it is sufficient at times to cause great trouble of conscience to some who are anxious to fulfil their obligations in every particular.

This is our justification for these extended remarks on this phase of the subject.

====================

R3110 : page 347

GIDEON'S BAND TRIUMPHANT.

--JUDGES 7:1-8--NOVEMBER 30--

"It is better to trust in the Lord than to
put confidence in man."--Psa. 118:8.

GIDEON was one of the judges of Israel raised up by the Lord. He delivered his people from the Midianites who had invaded Palestine and taken possession of its most fertile part, pillaging the country of its produce. Under God's special covenant with Israel we know that he would have protected them from these invaders had they remained faithful to him. We are not surprised, therefore, that the narrative shows that the Israelites at this time had succumbed to the idolatrous influences of the Canaanites who still dwelt in the land. Gideon's father was one of the chief men of his tribe and district, and upon his plantation he had erected a statue to Baal in the midst of a consecrated grove, on a hilltop. Notwithstanding this established idolatry in the home, Gideon appears to have had considerable knowledge of the true God and of the deliverances effected by him for his people in the past, and when conversing with his angel visitor he shows not only his knowledge of the Lord's dealings in the past, but his surprise that he had ceased to care for his people. It did not seem even to occur to him that the Lord's disfavor, as manifested in the successes of the Midianites against Israel, was on account of Israel's disloyalty to the Lord in idolatry, etc. It is probable that this same sentiment pervaded the nation in general and that, in some sense of the word, they respected Jehovah at the same time they worshipped Baal also.

God's favors to spiritual Israel and his protection are along spiritual lines against spiritual enemies and spiritual difficulties; and yet, how few spiritual Israelites when they get into spiritual difficulties realize that it must, in some sense of the word, be traceable to the Lord's providences! How few of them properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! Not an idolatry, probably, that entirely ignores the Lord; but one which, while thinking favorably of his spiritual blessings and victories of the past, simply wonders at his disfavor of the present, and fails to recognize that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion and protection can not be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family, to any degree or extent.

Evidently the Lord saw that the Israelites were at this time ripe for a change;--that under the adversities inflicted through their enemies they were humbled to such an extent that they would be ready to see where was their fault, and to turn from idolatry again to the Lord. But the Lord wished an agent for his service, and instead of using a supernatural one--an angel--he chose, as usual, to use a man. And he chose, as usual, to use a suitable man, fit for the purpose. Gideon would seem to have been a man of middle age, for he had a son at this time of probably fifteen years of age; he was well born, as is implied by the record that he was fine of form and feature.

True, the adage is "handsome is, that handsome does"; it is true, too, that some who are handsome fail to measure up to their appearance in the conduct of life; nevertheless, it is beyond question that to those who can read character, the face and form, unless marred by accident, indicate the character and the training. The noble, the brave, the generous, the wise, by nature, by birth, show these qualities in feature and form; nevertheless God is not always able to use as his servants the naturally noblest and finest of the human family: too frequently with such nobility goes a spirit of pride and self-conceit, which renders the individual unsuited to the Lord's purposes of the present time, when humility and obedience to the Lord are the prime essentials. The Apostle noted this, saying that not many wise, not many noble, not many learned hath God chosen, but the weak things and the ignoble things--rich in faith, heirs of the Kingdom. (I Cor. 1:26.) How gracious is this arrangement which opens the way to the highest divine favor for the humblest who hears the voice of the Lord and responds thereto with humility and zeal! Let the ignoble, then, who have tasted of the Lord's grace, be encouraged to trust that even though ignoble by nature the grace of the Lord is able to work in them such a transformation of character that they may in heart, at least, became copies of God's dear Son, and thus be prepared for the finishing touches of our promised "change" in the First Resurrection.

As Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age, the Church, the little flock,--so Gideon himself would fitly represent the Captain of our salvation, whose example we are to follow, and whose character is to impress all his followers. Of Gideon it is declared that he looked like a king's son--that in appearance, form, etc., he had a nobility which marked him as above the ordinary rank and file. So our Lord Jesus is the King's Son, and so all whom he accepts to be of his little band, his little flock, are to be conformed to his image by the power of God working in them "to will and do of his good pleasure;" working in them through a knowledge of the truth;--the knowledge of the exceeding great and precious promises of God's Word. Whatever they are by nature, it is God's design that eventually they shall be like their Lord and Captain, see him as he is and share his glory, honor and immortality.

R3110 : page 348

After receiving the Lord's invitation to be the deliverer of his people, Gideon also received a test: he was to hew down the trees constituting the grove of Baal and was to overthrow the statue and was to offer to the Lord sacrifices upon a rock, using the wood from Baal's grove and image as the fuel. Sure that he was following the Lord's command, he did not wait to gain even the consent of his father, much less that of his people in that vicinity who he knew would be greatly incensed by such a procedure. Assuring himself that his commands were of the Lord, he hesitated not one moment but accomplished the destruction and made the offering, doing the work by night knowing it would be interrupted by the people if done in the day time. The citizens of his clan demanded his life, appealing the matter to his father who, evidently, was a chief amongst them; but the wise decision of the father was that if Baal could not defend himself against his son, there was certainly no need of any one taking up the cause of Baal.

Thus the Lord protected the one whom he had chosen for his servant and brought him more markedly than ever before the attention of the people, so that when he sent out invitations for volunteers from various quarters, an army of thirty-odd thousand assembled to his standard. Then came the sifting which is particularly noted in this lesson; (1) Gideon's army had a chance to see the hosts of the enemy, more than five times as numerous; (2) they had a chance to consider that their enemies were used to warfare while they as a people had for now a long time been accustomed to the peaceable pursuits of agriculture.
When, therefore, Gideon requested that as many as felt fearful should withdraw, it depleted his army to the extent of two-thirds; yet many if not all of these who first volunteered but were now rejected, probably had an opportunity a little later on of joining in the battle after the Midianites had been discomfited and were in full retreat. But the ten thousand courageous men, fearless in the presence of an enemy many times their own strength, must have been men of faith in the Lord, men who, in some respects at least, resembled Gideon, in their hearts, in their courage, in their trust in Jehovah; nevertheless there were still too many for the Lord's purpose, and a thorough sifting was made by which the Lord separated three hundred of their number for his special service under Gideon.

The selection of Gideon's little flock reminds us of the selection of the Lord's spiritual people. Of these there is first a call to faith in the Lord, resulting in justification and acceptance; secondly, there is a call to consecration, in full view of the requirements, in full view of the enemy, and our Captain requests all of the justified ones who come to him to sit down first and count the cost, whether or not they are willing to sacrifice their all under his leadership. The large majority when they come to see the cost, to realize the battle that must be waged between the followers of the Lord and the forces of the world, the flesh and the Devil, are rather inclined to say, We prefer not to engage in battle, we are timid, we are fearful, we have not sufficient confidence either in Gideon or Gideon's God. It is in accord with the Lord's will that such should be considered separate from God's army, though they may have subsequently an opportunity for joining in the battle against evil.

It is not sufficient that we should have faith in the Lord and in the Captain of our salvation and should make our consecration to the Lord's will; but further tests are made with the view to making a final selection of a very special class to constitute the little flock. It will be the test of water--symbolizing the truth; it becomes a very important question to every consecrated one as he is brought to a knowledge of the truth how he will receive it,--appropriate it: in the picture or type those accepted of God to be Gideon's little flock, used their hands to lift the water to their mouths, a sup at a time as a dog uses his tongue to lift the water; while the others drank like as a horse who puts his mouth into the water and sucks it. The hand is a symbol of energy and we might understand this to signify that the persons most approved of the Lord, will use energy and discretion in partaking of the truth--these will not bow down in the mire of human servility, but will maintain their own erectness of manhood and will partake of the water of truth, lifting their heads upward and acknowledging its heavenly origin by whatever stream or channel it may come to them.

The selection complete, the remainder of the brave men were not sent home but to Gideon's tent, or headquarters, there to be ready for their share in the battle later. Those whom God would specially use were supplied with peculiar implements; first a ram's horn; secondly, a pitcher; thirdly, a lamp, or torch, placed inside the pitcher and thus obscured from the view of their enemies. The three hundred were divided into three companies and the individuals of each company were scattered. They approached close to the enemy and practically surrounded their camp; when Gideon blew, all who heard the blast gave similar blasts upon their trumpets; when Gideon broke his pitcher and let the light of his torch or firebrand gleam forth, the others did the same, blowing meantime with their trumpets and alternately shouting, "The sword of the Lord and of Gideon." It was the Lord's battle and the Lord's arrangement and it carried out as intended; the Midianites awakened from their slumbers, panic stricken, believed themselves surrounded by immense hosts, and fled precipitately, killing one another in their fright and confusion.

Perceiving the routes they would take, Gideon hastened with his ten thousand followers to intercept them and to complete the defeat. Meanwhile others of the people, learning of the condition of things, joined in the battle to the ultimate and utter discomfiture of the Midianites, and the destruction of the vast majority of their hosts, including their leaders.

R3110 : page 349

Our Captain, the Lord, has given special instructions to those whom he will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our salvation; first, he shall blow upon the trumpet representing the proclamation of the truth, and that the sword of the spirit of truth is of Jehovah and of his anointed Son, and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthen vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the Apostle; saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." We see how our Chief-Captain broke his earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress and the shouting in the name of Jehovah, our Captain, and the sword of the spirit of truth is to be wielded;--the result will be victory; the enemies of the Lord will be overwhelmed.

But many others than the little flock will be associated in the work of overthrow, though theirs will be a special work as specially chosen instruments of the Lord. Now is the time for response to the call of our Captain; now is the time for standing the tests and being full of faith and confidence in the Lord, that he is able to give us the victory. Now is the time for standing the test of truth, accepting it as from the Lord and lifting our hearts in gratitude. Now is the time for understanding the will of the Captain, following his example, and imitating him and laying down our lives for the brethren, and as sacrifices, holy and acceptable to God and our reasonable service. Now is the time for the proclamation and for publicly declaring our confidence in him who called us, who gave us the light and who has privileged us to be his little flock; and very shortly will come the time for the fleeing of the enemy. Let us be faithful to our tests and opportunities, and thus be accounted worthy of a share in the service and the glory that shall follow.

====================

R3110 : page 349

"THY PEOPLE SHALL BE MY PEOPLE."

--RUTH 1:16-22--DECEMBER 7--

"Be kindly affectioned one toward another."--Rom. 12:10.

WHILE THE BOOK OF RUTH is not prophetical, but merely historical, it is valuable to us in various ways. (1) It furnishes an important link in the chronological chain leading down to King David and, hence, a part of the chronological line leading down to the Man Christ Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people. In this respect it is in marked contrast with the Books of Judges, Kings and Chronicles, which dealt more particularly with the rulers, generals and wars. (3) The story of Ruth points a very beautiful lesson of fidelity, sympathy and love amongst the people at that time, and inculcates a similar lesson of kindness of disposition amongst the spiritual Israelites, guaranteeing them, along this line, blessings both for the present and for the future.

Somewhere about Gideon's time, when scarcity amounting almost to famine prevailed in Palestine, as a judgment of the Lord upon his people for some measure of coldness or unfaithfulness to him and to their covenant, Naomi's husband determined to emigrate with his family to the other side of the Dead Sea--to the land of Moab. The Moabites were the descendants of Lot, but, nevertheless, the Lord marked out to his people Israel that they were not to be considered the children of Abraham--that they were not fellow-heirs of the promises made to Abraham, and, therefore, they were not subjects of special dealings, disciplines, providences, etc., as were the Israelites. Naomi and her two sons went with her husband apparently without regret, to the land of Moab, hoping thereby to better the prospects of the family. It was a mistake, however, as she afterwards realized, to attempt to regulate their own affairs when they were specially under the Lord's protection and guidance.

As Israelites they should have esteemed the divine promises so highly that they would not have left the land of promise and the people of promise to commingle with those who were strangers to those promises and more or less idolaters. To be on the Lord's side amongst the Lord's people should have been esteemed far more important than earthly prospects. Naomi, however, is not to blame in connection with this matter; the responsibility rested with her husband, and it is evident that her heart was never fully in sympathy with the move, because about ten years subsequently, when her husband and two sons died, she promptly determined on a return to the Lord's people and to the land which he had given them.

Human nature is much the same everywhere and always. How many there are to-day who mistakenly seek to map out their plans for the present life in disregard of their highest interests, in disregard of the Lord's promises and the relationship which they have entered into by covenant with him! How many there are who forget that the Lord's arrangement with all of

R3110 : page 350

his covenant people is that he will supervise their affairs and cause all things to work together for good to them! Instead of making temporal interests the chief concern, Naomi's husband should have been making the religious interests of himself and family his chief concern, so that if he had been living in Moab under greater prosperity, he should rather have been willing to go into the land of promise amongst the Lord's people, though such a course would seem to mean a blighting of some of his earthly interests.

The Lord's people of Spiritual Israel will do well to bear this thought continually in mind--that spiritual interests are to be given the preference always; that temporal affairs are to be managed and controlled from the standpoint of the everlasting welfare;--from the standpoint of spiritual growth and development and prosperity;--from the standpoint of the best interests and influences upon their children. They should not only hesitate to follow any suggestion that would take themselves and their families into unfavorable, godless surroundings, but they should determine that not under any consideration would they follow such a

R3111 : page 350

suggestion;--that on the contrary the Lord's people should be their people, even though this meant less of the comforts and luxuries of this present life: it would surely mean greater spiritual blessings and favors for the present time, and persevering would mean the gaining of the glorious reward which our Lord has promised to the faithful who love him more than they love houses and lands and kindred, etc.

Evidently Naomi's life and example and her faithfulness to the Lord had made an impression amongst those with whom she was specially in contact,--her two daughters-in-law, both of whom resolved to go back with her to the land of Canaan. On the journey, however, she reflected that these two young women would be sacrificing much--leaving kindred, homes, acquaintances, customs, and good prospects to go with her to a land where they would be considered foreigners and probably be discriminated against. She, therefore, urged them to return to their own people, to the religious worship, etc., to which they had been accustomed. She feared that their resolution to accompany her would result in disappointment later on. Her disinterested course in this matter reminds us very much of our Lord's words to some who proposed to become his disciples. He advised them first of all to sit down and count the cost; this he did, not because he wished to stumble or to turn back any who had inclinations to follow in his footsteps, but because it is best on general principles that people should not undertake that in which their hearts are not fully and deeply interested; because, otherwise, they are sure to make a failure. They who sit down and count the cost and then rejoicingly follow in the Lord's footsteps of suffering and trial, glad to be accounted worthy to suffer for his name's sake, and to walk in his footsteps, --they alone are the kind who will gain the prize. Those who would follow without the spirit of sacrifice would be sure to miss the prize, and all the sacrificing they might do would be burdensome and measurably disappointing.

Naomi's argument appealed to one of her daughters-in-law, who did return to her Moabitish home, concluding that after all it would be too much of a sacrifice for her to part with her kindred, etc. Ruth, on the contrary, had come to love her mother-in-law so deeply and to respect her religion so thoroughly that although it cost a tear to part with home and kindred and to contemplate the trials of poverty in a foreign land, she, nevertheless, fully resolved that such a home amongst those who reverenced the true God and were heirs of his promises was more to be esteemed than anything she was leaving. Her impassioned words to her mother-in-law are noted throughout the world as being amongst the most beautiful expressions of sympathy, kindness and devotion. Some one has arranged them in poetic form, thus:--

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God, my God;
Where thou diest I will die, and there will I be
buried.
The Lord do so to me, and more also,
If aught but death part thee and me."--Vs. 16,17.

A good and faithful, God-fearing, God-serving, God-honoring mother-in-law, Naomi surely was, to have so deeply interested Ruth in herself and in her God and in his promises to her people. There is a lesson here, not only for mothers-in-law, but for all of the Lord's people. Not all are able to preach and to teach the Word of God publicly or privately, but all can teach through their daily lives and glorify their Father in heaven in their bodies and spirits which are his, by living a godly life, by telling in the simplest manner of the hopes and promises which control their own hearts and inspire their own courage and devotion. The Apostle Paul had in mind this same thought of the general influence of life and character when he said, "Ye are manifestly declared to be the epistle of Christ." Our Lord had the same thought in mind when he declared, "Ye are the light of the world....Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That Naomi had told her

R3111 : page 351

daughters-in-law respecting her God and his promises to his people is evident; but to have told them of this and not to have acted and spoken and lived in accord with this faith and hope, would have been contradictory and, undoubtedly, never would have influenced Ruth to forsake her own people and her father's house, and to cast in her lot with her mother-in-law and the Israelites.

Arrived at her home city, Bethlehem, Naomi, who had been well known ten years before, and whose friends probably never expected to see her again, was greeted by her name; but she replied, Call me no longer Naomi (which signifies lovable, pleasant), but call me rather Marah (which signifies bitter). She explained to them that the Lord's providences in respect to her affairs had been severe afflictions;--the Lord had testified against her course--had not prospered herself and family in the course they had taken. No doubt later on she came to see that the Lord's afflictions upon her had really been for her good, bringing her back to the land of promise and to fellowship with her people, so that her last days were probably the best of her life.

So at times it may be with some of the Lord's spiritual Israelites; his chastisements and afflictions and disciplines may seem to indicate his displeasure, but really, from the standpoint of faith and knowledge, they may afterward be seen to have been blessings in disguise. However, much depends upon the way in which the Lord's disciplines are received. Had Naomi suffered herself to become sour and morose and rebellious against the Lord, no blessing would have followed her trying experiences; but the fact that she permitted these to draw her closer to the Lord and to his people formed the channel of her blessings. And this lesson also is easily applied by us all as spiritual Israelites to our experiences.

The remainder of the lesson gives us an insight into the customs of the time, and incidentally shows us how the Lord rewarded the noble character and faith of Ruth. That she did not come to Bethlehem with great expectations and selfish motives is evidenced by the fact that she set out to earn a living for herself and her mother-in-law. She was young and strong, and could, after the manner of the times, go into the harvest fields and glean such stray handfuls of the grain as were missed by the men who did the reaping. This was permitted by the Jewish law; the grain growing in the fence corners might be gathered by any of the poor for their own use. Providentially Ruth was guided in her humble efforts to make a living, to the field of a man who was a kinsman to Naomi, and to whom she (Ruth) was subsequently married and became one of the mothers in Israel, from whom descended King David and ultimately Mary, the mother of Jesus.

It is well that the Lord's people note even in this little incident something that may be helpful to them. We are to commit our way to the Lord and sincerely and unselfishly determine to follow the path of righteousness; then the Lord shall be our God; then his people shall be our people. Testings will come as to whether or not we are willing to do our duty in respect to the common affairs of life, laboring with our hands, providing things honest in the sight of all men. As we go forward in the line of duty, the Lord guides our steps and overrules in our affairs and brings us blessings, but if we fail to take the proper steps and to do with our might what our hands find to do, we miss the blessings.

The fact that these two women could journey from Moab to Bethlehem by themselves and without molestation, and the fact that Ruth, unknown and unprotected, could safely glean in the fields without interference of any kind, speaks to us strongly of the general law and order prevalent amongst the Israelites--the general recognition of the divine law and the general conformity thereto. We are to remember, too, that at this time the laws were liberally administered, and that, so far as we are made aware, there was neither army or police organization to enforce them. The people were comparatively free and evidently in some respects moral, noble and trustworthy. This is illustrated further in the course of Boaz. How few employers of labor to-day, as they visit their farms, would be in any degree inclined to salute their laborers as Boaz did his; saying, "The Lord be with you!" And how few farm laborers of to-day would respond as did these of Boaz; --"They answered him, The Lord bless thee." Evidently the employers and employees of our day could learn some profitable lessons from the past, notwithstanding the fact that Evolutionists would endeavor to convince us that back in the days of Boaz men must have been much nearer the monkey condition than to-day. The facts are to the contrary.

Furthermore, we notice the generosity of Boaz, that instead of dealing selfishly and miserly in respect

R3112 : page 351

to the gleanings of the woman, he gave directions to his servants that they purposely let fall an occasional handful when binding the grain, that Ruth's gleanings might thus be enlarged. Christian employers and employees need not to go back to the Jewish Law and to the customs of the Jews as illustrated by Boaz and his laborers; for we have a still higher law and much advantage every way over them. If their knowledge of the Lord led them to kindly salutations and kindly actions, much more should the Christian's greater knowledge of the divine will and his anointing of the holy spirit enable him to be kind, considerate and affectionate toward others--doing good unto all men as we have opportunity, especially to the household of faith.

Our Golden Text is an exhortation to spiritual Israelites and is in full accord with the sentiments of this lesson as witnessed by the conduct of Naomi and Ruth and Boaz and his laborers. Let us with increasing light and knowledge and privilege make still further progress in all the fruits of the spirit of love.

Finally,--It is unsafe to neglect to have the Lord for our God, and to neglect to make his people our people. Acceptance of the Lord means ultimately a change in all of life's interests and affairs if we would abide in his love and favor. The sacrifice of earthly things may cost us tears and heart-aches at first; but eventually we will be more than compensated--as was Ruth, only in higher, spiritual blessings.

===================

SEMI-MONTHLY.
VOL. XXIII. DECEMBER 1, 1902. No. 23.

CONTENTS.

Views from the Watch Tower........................355
  The Church as the Maker of the
    World's Conscience..........................355
  Sees Industrial War Ahead.....................357
The Mountain of the Lord's House.................357
"Speak, Lord; for thy Servant
    Heareth."...................................359
Christmas Hopes and Joys..........................362
Review of the Year................................365
"The Lord is My Shepherd."........................365
Interesting Letters...............................366
Special Items.....................................354

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

OUR CHARTS.

WALL CHARTS, five feet long, painted on substantial curtain cloth, with spring roller. Suitable for parlor meetings and small halls. These are in good supply, at $1.50 each, express paid.

We have been delayed in sending out the small prophetic charts suitable for insertion in the new Bibles, on account of our printers. We hope to have these before long, and will make further announcement later.

TABERNACLE SHADOWS.

MANY of the truths of the Gospel were "preached beforehand" in the types and shadows of the Jewish economy. In the service of the tabernacle in the wilderness were embodied the principles of the entire plan of salvation, based upon the sacrifice of Christ, as represented in the bullock whose blood, sprinkled upon the mercy seat, made atonement.

The significance of each article in the tabernacle, as well as of the sacrifices made therein, is set forth in TABERNACLE SHADOWS OF BETTER SACRIFICES, a pamphlet of 120 pages, neatly bound and illustrated. We have this booklet in good supply now. Price, 10 cents, postpaid; 50 cents per dozen.

====================

R3112 : page 355

VIEWS FROM THE WATCH TOWER.

THE CHURCH AS THE MAKER OF THE WORLD'S CONSCIENCE.

THIS TOPIC is treated in a manner with which we sympathize but do not agree, by Rev. S. Z. Batten, in an article in the American Journal of Sociology. He asserts that money and military glory are the "false ideals" before the world, and inquires whether or not the Church has really spoken out against either of these. He thinks not and proceeds:--

"In church and college, in society and in the press, rich men are honored and flattered and held up as models to be adored and imitated. The influence of all this, as any one can see, is to degrade the common morals; it is to set up a false ideal of life; it is to fire the imagination of the young with unholy and unworthy ambitions; it is to cast discredit on the poorer and humbler workers in the kingdom of God. Every careful student of modern society declares that the reign of commercialism has come, and with the reign of this commercialism there has come a sad confusion of moral values. This commercialism places money above life, and things before men. 'Our whole society,' says Felix Adler, 'is infiltrated with the money-getting idea.' There is danger lest a commercialism utterly destitute of moral and spiritual conceptions shall usurp the place which should be held by truer and Christlier ideals....

"Closely akin to this is another false ideal which is set up before the people for honor and imitation. As every one knows, the military ideal has held sway for untold ages over the minds and hearts of men, and the great men of history are largely military leaders and conquerors. How far militarism is necessary in an imperfect and evolving society it does not concern us here to inquire. The military captain no doubt has had his work to do in the world, and let him have his wreath of laurel leaves. But the military ideal, it is needless to say, is not the Christian ideal, and the two can never be completely harmonized."

Mr. Batten considers it the Church's duty to quicken the political conscience of the world; and considers it a dangerous sign that people have ceased to expect unselfishness in politics. He continues:--

"As every one knows, a double standard of morality prevails, and men have one kind of right for their personal and family lives, and a different kind of right for their political and commercial lives. All such things as sentiment, conscience and love are ruled out of politics, and we are told that the Decalogue and the Sermon on the Mount have nothing to do with a political campaign....The chancellor of the German empire has lately declared: 'I can not conduct foreign policy from the point of view of pure moral philosophy. It is not ours to ask what is right and what is wrong. The politician is no judge of morals; he has solely to maintain the interests and rights of his country.' Another man, not himself a practical politician, but a political philosopher, Professor Willoughby, declares: 'It is, in fact, quite superfluous to show in this age that from their own inherent nature divine and moral sanctions can have no application to political matters.' So long as such sentiments prevail in high places, it is not surprising that they should appear in low places. And so long as such sentiments prevail, whether in high places or in low, that long the church of Jesus Christ will have a most fiery and relentless mission."

Inquiring into the church's attitude on social questions, he declares that "in our time the power of Christianity is to be proved by its ability to create a Christian type of human society," and adds:--

"It is intolerable to all right religion that numbers of people should be miserable and needy while there is plenty to spare in the Father's house. No one who believes in Jesus Christ can believe that it is the will of the heavenly Father that one part of the human family shall go hungry and destitute while another part is living in luxury and ease. The most tragic fact about this poverty and ignorance is not the hunger

and suffering, though these are sad enough. The saddest feature about it all is the waste of human life, the fact that the wonderful possibilities in these human brothers are never unfolded and realized. A social and industrial system in which one man controls thousands of lives and is possessed of millions of money; in which able-bodied men willing to work walk the streets in desperation looking for a job; in which thousands of women, owing to oppressive labor and small remuneration, are under a continual temptation to barter womanhood for gain; in which are tenements not fit for pig-sties where women fight with fever, and infants pant for air and wail out their little lives; in which the sweater's den and the grog-shop thrive--such a society is very far, indeed, from that order which God wishes and ordains."

To the query, Isn't this a hazardous topic? he replies:--

"That may be; but hazardous to whom? To the preacher? All the real hazard to him arises from the fact that he is faithless to his trust. To the hearers? Would to God it were more hazardous to those who are guilty of the monstrous wrongs which hurt their fellows and hinder the kingdom of God!...

"The mission of the church is evident; the church's credentials are clear; the need of the world is great. Nothing could be more weak and pitiful than for the churches to confess that whole provinces of life lie beyond their interest. Nothing could be more cruel and cowardly than for the churches to say that they have no word to offer on the problems which make the peril and the opportunity of our time. Nothing could be more calamitous and short-sighted than for the churches to leave to outsiders, to unbelievers often, the discussion of current wrongs and the leadership in moral reform."

THE GENTLEMAN'S WRONG VIEW-POINT.

We admire Mr. Batten's zeal and courage for the right, but discern that, like many more, he is in trouble by reason of a misconception of the divine plan of the ages and the Church's mission thereunder.

The Church should, indeed, "lift up a standard for the people," the world;--in her pulpits, in her press, and in the "living epistles" of her people. But she is not to blame that the world in general will not follow her precepts and example. Did our Lord himself or his apostles transform politics? or reconstruct society? or abolish wars and injustices in their day? Assuredly not. Unsatisfactory as is the condition of things at present it was much worse for the poor "groaning creation" then. (Rom. 8:22.) Were our Lord and the apostles at fault then? By no means. Neither is the Church to blame that present conditions are what they are.

But perhaps Rev. Batten would reply: The conditions now are different from what they were in the days of the apostles;--now we have what we call the "Christian World" of Europe and America and in these lands of "Christendom"; surely we should expect

Christian methods in politics, finance and society.

What folly, dear brother! Is it possible for us to deceive ourselves into thinking that the world is Christianized? Is it possible for us even to consider that the professed church-membership is Christianized? Surely the term Christian world is as much a misnomer as the term Christian Scientist. Calling worldliness Christianity no more makes it so than calling black white would change it.

The Church "whose names are written in heaven" consists only of those who have the spirit, mind, will, disposition of their Lord and Master, their Redeemer. These, today as ever, are but a "little flock" as compared to even the nominal church, and are scattered here and there throughout the sects, whose Babylonish, worldly, fleshly spirit troubles them, but whose wine of false doctrine deceives them. (Rev. 14:8; 17:2; 18:3.) Wherever they are, they are striving after and more and more attaining to the high ideals of their Teacher, whose word they hear, reverence and follow. During the absence of the Chief Shepherd the flock has become greatly scattered by "wolves," and misled by "goats" into various

R3113 : page 356

sectarian pens, where the wolf and goat influences are very unfavorable and trying to them; but they still remain sheep and still listen for the Shepherd's voice.

We are living now in the day of the Shepherd's return;--he is calling his sheep not into a different pen and bondage, but to Christian freedom, with himself. And they are hearing his voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) As at his first advent he gathered the Israelites indeed out of the Fleshly House, so now he will gather the same class out of the nominal Spiritual House. Then will his Kingdom come and his faithful have a share in it with their Lord.

Then, the social and moral and religious and political and financial standards of the world will be in their hands (I Cor. 6:2); with full power and authority to execute justice and judgment, and to lift up the poor and the needy, and him that hath no helper under the present regime of selfishness. But now, the true Church does not rule the world, but is an insignificant minority, charged by their Master to learn lessons in meekness, patience, faith and character-likeness to himself and merely to let their "light" shine before men whom they are forewarned they will be unable to influence to any appreciable extent; --because the darkness hateth the light and will refuse to be scattered by their tiny lamps, and will flee only when the Lord and his glorious Kingdom shall shine forth as the Sun of Righteousness.

R3113 : page 357

The Church indeed is to have as correct standards as possible now, and to display these before the world. They have already modified and do continually modify the world's conscience and standards; but they cannot transform them. The few who are transformed become soldiers of the cross;--"not of the world" even as their Master was not of the world.

* * *

As for the world, it is probably no worse at heart than it has ever been; but it has greater opportunities than ever for exercising its selfishness: moreover the world is probably more sincere, more candid, less hypocritical than of yore, and with a greater freedom each encourages the other to speak and act more nearly out of the abundance of the heart than formerly. This, however, it cannot be denied is dangerous under present conditions. Full liberty is sure to be more or less dangerous to all except saints,--the true Church--and even they must keep constant guard, and realize that they are not their own--that they have given up their liberty to the Lord and become his bond-servants, at liberty only to do what he approves.

OURS A HIGHER STANDARD.

The Lord's people are not to forget that while they should live up to the spirit of the world's best laws, they may go much farther than these in many respects. These laws represent the world's ideals as respects justice and generosity and kindness and unkindness; and frequently fall far short of the Lord's standards. It is not enough, therefore, that we keep within the laws of man: it is for the true members of Christ to "lift up a standard for the people"--God's standard, the Golden Rule.

In morals, too, the Lord's people are not to measure themselves by the world's standards; but to remember that it is their duty as exponents of the divine standards to discern sin and meanness and selfishness in the bright light of the spirit of the Truth and to measure up to that as nearly as their imperfect bodies and their environment, with the Lord's grace assisting, will permit.

SEES INDUSTRIAL WAR JUST AHEAD.

Dr. E. G. Hirsch sees in the struggle between the rich and powerful of America and the dependent classes the same conditions that existed in France just prior to the French Revolution. In a sermon delivered last night at Temple Israel, treating on the situation in the anthracite coal region of Pennsylvania, he sounded a note of warning to the "men who so audaciously declare that the treasures of the earth are by unquestionable right their own, to have and to hold against all mankind."

Today he reiterated the statements of the sermon.

"Our religion teaches," he said, "that a man's property is not his own, but is merely held by him in trust for the benefit of all. The powerful of earth should realize that we are in the midst of the same conditions that existed in France and which brought on the Revolution.

"The rich and powerful classes in France refused to take warning from what was going on about them and relied upon the power which they fancied they had. The Revolution came like the eruption of a volcano, and we in America should take warning.

"The earth belongs to God and not to individual men. Therefore whatever man produces should be administered to the benefit of all and not for that of the selfish few.

"The proper social condition is not one where men crush down the multitudes and disregard their claims upon their consideration, but where wealth is so distributed and organized that social well-being is within the reach of all honest and virtuous men.

"Right now we are standing over a volcano which may burst forth with all the fury of Pelee. The security of the men who despise the downtrodden burden-bearers is a fancied security.

"In times past the police and military forces of the country have been willing to protect them. They forget that these forces are drawn from the very ranks of the people they are oppressing, and that their sympathies are naturally with their own people. Therefore if they continue to disregard the wishes of the people and to fling insults at them the time will come when their calls for protection will fall upon unheeding ears.

"It is a saddening thought that a 'captain of industry' could become so inflated with his own arrogance as to lay God-given claim to his holdings upon the earth. Such a man is but fanning the smoldering embers of hate, discontent and unrest, so that the prosperity for which he hopes will pay the penalty. If they are temporarily successful in their oppression they must expect the discontent and hatred of the conquered to continue to rankle and to burst forth anew as soon as the oppressed have rested and recruited their strength.--Chicago American.

===================

R3113 : page 357

THE MOUNTAIN OF THE LORD'S HOUSE.

"The earth is the Lord's, and the fullness thereof; the world, and they
that dwell therein. For he hath founded it upon the seas and established
it upon the floods. Who shall ascend into the hill of the Lord?
or who shall stand in his holy place? He that hath clean
hands, and a pure heart; who hath not lifted up his soul
unto vanity, nor sworn deceitfully."--Psalm 24:1-4.

IN THIS PSALM the prophet David takes the standpoint of the dawn of the Millennial age, when, after the great time of trouble, the kingdoms of this world will have become the Kingdoms of our Lord and of his Christ (Rev. 11:15),--when the "Times of the Gentiles" will have been fulfilled, and "he whose right it is" will have taken unto him his great power and begun his glorious reign. Those who have studied the plan of the ages and its times and seasons know that this is due to be accomplished by the year 1915,--only 12 or 13 years from the present time. Then will the words of this prophecy be fulfilled--"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein;

for he hath founded it upon [instead of] the seas, and established it upon [in place of] the floods."--Verses 1,2.

The earth, the world, the seas and the floods, the hills and the mountains are all used here, as in numerous other instances, in a symbolic, and not in a literal sense, which would be absurd in this connection. The earth and the world represent the present social order of things, or human society as at present organized. The seas and the floods represent an increasingly large class of mankind which restlessly recoils against the restraints of the present social order and at times grows turbulent and threatening. The hills and mountains represent governments.

When the earth is the Lord's and the fullness thereof, it will not be because all the kingdoms of this world will have been converted to God and purified, and their kings permitted to reign by the grace of God, as they now claim to do, and because all the now restless masses of men will have become docile and submissive to the present governing powers; but it will be as the prophet declares, because God will have "founded it upon the seas and established it upon the floods." That is, the present earth, or social organization, and the present heavens, or ruling powers, will have passed away, and the new earth will be established upon the ruins of the old. When the waves of the restless sea-element of society shall have arisen in their might and overwhelmed the whole present social order, so that the wild and stormy sea of anarchy shall prevail everywhere, then, amidst the wreck and ruin, the desolation and universal despondency and despair, the voice of Jehovah will be heard, saying, "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the

R3114 : page 358

earth." (Psa. 46:10). And out of the wild commotion of that stormy sea God will bring order and peace.

Instead of this restless sea of humanity he will found the new earth, the new order of things; yea, and he will firmly establish it upon [in place of] the floods; there he will establish his Kingdom "which cannot be moved." (Heb. 12:28). And he will set his King upon his holy hill of Zion and give to him the nations for his inheritance, and the uttermost parts of the earth for his possession. (Psa. 2:6,8). Then, indeed, shall the King, the Lord's anointed, reign in righteousness and princes shall decree justice (Isa. 32:1); and, in consequence, there shall be abundance of peace so long as the moon endureth.--Psa. 72:7.

There will then be but one Kingdom (mountain or hill) in all the world--the Kingdom of God; and his Anointed will be King in all the earth in that day. (Zech. 14:9). This hill or kingdom of the Lord is that to which the Psalmist refers when he raised the question, "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" To ascend into the hill of the Lord is to come into his Kingdom as loyal and obedient subjects, as true citizens, worthy of all its blessings and privileges; and not as aliens and foreigners, having no part nor lot in the common interests and inheritance of all the true and loyal people of God, viz., eternal life and all its blessings of righteousness, peace and everlasting joy. Who indeed shall be counted worthy thus to ascend into the mountain of the Lord? "And who shall stand in his holy place?" The reference here is to the antitype of the typical temple of God, which, standing upon the top of Mount Zion, prefigured the glorious true temple, the Church of the living God, in Kingdom power and glory. Who shall stand in that holy place in that age of glory and blessing now so near at hand?--who shall be counted worthy to reign with Christ in his Kingdom?

The answer to both inquiries is the same "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." These will be the required qualifications for citizenship in the Kingdom, when the Kingdom is established; and they are also the qualifications required now of all those who would be heirs of that coming Kingdom. It will be observed that the qualifications mentioned are not those of faith (for faith in the gospel of the Kingdom, which includes faith in Christ the King and Redeemer, is implied in the desire to be in the Kingdom in any capacity); but the qualifications mentioned here are those of character. The Scriptures elsewhere make more specific mention of the necessary faith, but always implying a character consistent with the faith. (Acts 16:31; John 3:16,36). The prophet does not ignore faith, but points to that character which is the legitimate consequence of a true faith exercised unto godliness. A faith which does not produce character is null and void. (Jas. 2:17). Therefore it is plain that both the heirs and the subjects of the Kingdom of God must have that character which is both begotten and developed by the faith of the gospel; for if the faith of the gospel be held in unrighteousness there is no place in the Kingdom for any such. (Rom. 1:18). Let us consider the character-requirements here mentioned.

"Clean hands."--That means clean actions, clean conduct. If bad habits of any kind have been cultivated, they must be promptly forsaken. The hands must not be defiled with the holding of bribes, nor with the gain of oppression, and every evil thing must be resolutely put away. (Isa. 33:15). It is in vain that any profess loyalty to God and to his anointed King and Kingdom while they continue in a sinful course of action. Loyalty to the Kingdom signifies determined opposition to sin in all its forms and a firm resistance of it.

"A pure heart."--That signifies purity of will, intention or purpose, which, like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet quickly it recovers its normal position which is true to righteousness and truth. A pure heart loves righteousness and truth, and hates iniquity. It loves purity, and despises all that is impure and unholy. It loves cleanliness of person, of clothing, of language and of habits. It delights only in the society of the pure, and shuns all others, knowing

R3114 : page 359

that "evil communications corrupt good manners."

"Who hath not lifted up his soul unto vanity."--Pride is an abomination to the Lord and to all those who partake of his spirit. It is a weed which, if once permitted to take root in the heart, will soon crowd out every grace. The Psalmist says, "I hate vain thoughts"; and such should be our sentiments. The grace of humility, meekness, is one of the most beautiful that can adorn the character. It takes a sober estimate of personal qualifications, is not puffed up, does not behave unbecomingly, and seeks to exercise its talents, not for pride and vain glory, but for the joy of doing good. It is modest, candid and sincere, both in consideration of its own qualifications and those of others. What comfort and pleasure are found in the society of those possessed of such a spirit!

"Nor sworn deceitfully."--Those who make a solemn covenant with the Lord, and who thereafter wilfully despise or ignore it, have sworn deceitfully; and surely no such disloyal subjects can be admitted either to citizenship or heirship in the Kingdom of God. But those who, in this age, have made a solemn covenant with God and who are true to their covenant, even unto death, they shall ascend into the holy place, the temple of God--they shall be the heirs of the Kingdom, joint-heirs with Jesus Christ; while all such, in the age to come, shall be recognized and privileged citizens of the Kingdom. These shall receive the blessings of the Lord promised in his Word. After first receiving the imputed righteousness of Christ through faith, they may, under divine grace, be made perfect in righteousness and worthy of eternal life.

This is the generation of them that seek the face of the God of Jacob. Men do not obtain these blessings without seeking them, nor without seeking them in God's way--through Christ, by humble reliance upon his finished work of redemption, and by the full consecration of all their ransomed powers of mind and body to his holy will, which is only our reasonable service.

Beloved, ye who are called by his grace to stand in his holy place, let us ponder these things. Are our hands clean and our hearts pure? are we humble and faithful to our covenant? Let us see that we meet these conditions, and let us run with patience the race set before us, looking unto Jesus.

===================

R3114 : page 359

"SPEAK, LORD; FOR THY SERVANT HEARETH."

--I SAMUEL 3:6-14.--DECEMBER 14.--

SAMUEL, the prophet, is one of the grand, strong characters of Old Testament times. The story of his early devotion to the Lord and his obedience and perseverance in well doing, constitutes a grand lesson, not only for young Christians, but also for those more advanced in years, including parents. As the story of Ruth gives us glimpses of a time of life of the Israelites such as is generally obscured by the records of wars and troubles, so also does the story of Samuel. He was of the tribe of Levi already consecrated to the Lord, and accepted. An insight into the deep piety of his parents is given in the first chapter of the Book. A child born under such circumstances of prayer and devotion to the Lord, could not, under natural laws, fail to be noble minded and religiously inclined. Would that we could impress this thought upon all Christians who become parents--that their children should be devoted to the Lord from the moment of conception! and daily prayer and effort should be made that the pre-natal influences might all conduce to the highest mental, moral and physical welfare of the offspring. "Who can bring a clean thing out of an unclean?" asked the Prophet, and he answers, "Not one." Our expectation should not, therefore, be that the children even of the saints would be absolutely perfect; but we are to remember that the Lord accepts the heart, the intention, the will; and that agreeably to his arrangement of nature, the mind, the intention, the will of the parents may be expressed in their child. True, the imperfect mind cannot even grasp or picture perfect things, but it can approximate them, and in that same proportion it can impress that approximation of character upon the offspring. There is an old adage that "blood will tell"--that is, that culture and good breeding will be marked in the offspring. It is surely a fact that character will tell. Christians, thoroughly devoted to the Lord and seeking day by day to know and to do the divine will, and who are under the instruction of the holy spirit in the school of Christ and somewhat developed in grace and in knowledge of the truth, whose minds are transformed by the renewing of the holy spirit, and their affections set upon things above, will surely mark and impress the spiritual qualities of their own hearts upon the natural offspring. Such children, well born and devoted to the Lord from conception, will, of course, in childhood be trained by the same parents in the ways of the Lord, in the ways of righteousness, of justice, of truth and of love. Thus begotten and thus trained, it seems very improbable that they should afterward depart from the way of the Lord, or that they should permanently remain transgressors, even though temporarily misled through temptation.

While the Lord has directed his children not to be unequally yoked together with unbelievers, nevertheless, where the yoking or marriage has occurred prior to their covenant with the Lord, he has arranged that the fruit of their marriage, their children, shall be accounted as the Lord's through the consecrated parent; and his blessing will accordingly be with the consecrated

R3114 : page 360

child regardless of the fact that one of its parents was an unbeliever. The Apostle clearly states this in I Cor. 7:14.

It is a serious error--and one into which some Christians have fallen--to suppose parentage to be dishonorable or sinful--some even claiming that "original sin" was of this sort. The Scriptures teach quite to the contrary, declaring that "marriage is honorable in all, and the bed undefiled." We are to remember, too, that the divine plan for the propagation of the race was arranged and the command to multiply and fill the earth was given before sin entered the world--before the disobedience in Eden. The Apostle severely reprimands those "forbidding to marry," and distinctly says, in his letter to Timothy, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."--I Tim. 5:14.

Neither is this in conflict with his declarations in I Cor. 7, that "he that marrieth doeth well but he that marrieth not doeth better." In his letter to Timothy he is speaking of the younger persons of the congregation; whereas in his advice in Corinthians he is addressing such members of the Church as had made a full consecration of themselves to the Lord, and were seeking to run in the race course toward the mark for the prize. And our advice to others on this subject should be strictly along these inspired lines. The advice not to marry will usually be found helpful to those who have made a full consecration of themselves to the Lord, who will find that they can accomplish more in the Lord's service free, as far as possible, from earthly obligations and division of heart. But for others who are not "new creatures," though moral and well disposed, marriage is the reasonable and proper expectation of life according to divine arrangement; it should not be hindered, but should be counselled as wisely as possible.

We are to recognize a difference between the consecrated parents of Samuel and their prayers for a son, and the proper prayers of consecrated people of the present time. Only since Pentecost have the Lord's people been privileged to be "new creatures in Christ Jesus," begotten of the holy spirit; and such seek and pray for spiritual rather than natural children;--by spending their lives as did their Master seeking to transform children of the first Adam into spiritual children of God. It is in view of this, and when addressing spirit-begotten ones, that the Apostle declares that "he that marrieth not doeth better,"--because he will, generally speaking, find the unmarried condition most favorable to his new ambitions.

Born in response to prayer and consecration, Samuel was, doubtless, a remarkable boy; and his parents showed the sincerity of their prayer in the fact that he was early brought to the high priest at Shiloh and formally presented to the Lord's service. We read that this was when he was "weaned," but are not to suppose that it was when as an infant he was weaned from the breast; but, rather, interpreting the word on a larger scale we should understand it was when he was weaned from his mother, in the sense of being able to get along without her care: this was probably when he was from ten to twelve years of age.

We are often surprised that Christian parents, begotten of the holy spirit, do not manifest more of this spirit which actuated the parents of Samuel. Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord, and incline to devote them to some worldly calling in life--medicine, law, industry. Whether their course is prompted by too great humility or by too great selfishness, it is not our province to determine; but seemingly they either have not the faith to believe that the Lord would accept their offering, or they cherish, perhaps but half consciously, a desire to see their children prosper after the manner of the world, and fear that their consecration to the Lord might in some manner blight their earthly prospects. What a great mistake! Do not such parents know that it is their privilege to present themselves to the Lord and all they have, including their children? and do they not know, too, that "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it"? (Prov. 10:22.) Can they not realize that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of wickedness? and that greater happiness would accompany a devoted life, even though spent in poverty, than could come through any other course, even though surrounded by every luxury? Have they not learned these lessons from their own experiences? and can they not apply them likewise to their own children?

Samuel ministered to Eli in the temple; that is, he served the high priest--who was specially the Lord's servant and representative--in his dwelling apartments which were close by the tabernacle,--for the temple was not yet built. Samuel's parents, in thus subjecting him early in life to the duties of a servant, were really putting him in a most excellent school. In our opinion it is a mistake to suppose that the early years of life--from ten to eighteen--should be largely spent in play; not only is the wisdom of bringing children early into positions of responsibility, and, more or less, of routine and drudgery exemplified in the case of Samuel, but it is also exemplified in the cases of many of the prominent people of this land today. Mr. Carnegie, whose fame is world-wide, entered early upon the drudgery of life as a telegraph messenger. Mr.

R3114 : page 361

Edison, whose fame as an electrician is also world-wide, began life's drudgery as a newsboy. And thus it is in perfect accord with the experiences of today in worldly things that we perceive that the consecration of Samuel as a servant of Eli at an early age had probably much to do with the firmness and grandeur of his character when, subsequently, he became the Lord's prophet, and the last and the greatest of Israel's Judges.

Our observation is that there is no more common mistake made by parents than that of supposing their children could not understand or appreciate religious things properly at an early age--say twelve years. The experience of Samuel and our own experience and that of many others assure us that some of the deepest religious sentiments may be experienced as early as twelve years of age. This should be watched for by the parent and should be cultivated with much more care than they cultivate the tenderest flowers in their gardens. The flowers of veneration, spirituality, hope, faith, trust, in the child-mind need and should have tenderest care and watering and weeding and assistance. The parent by nature and by divine direction occupying a responsible position as gardener to these, must appreciate flowers in the hearts of his own family; and if he neglect his responsibilities he is culpable and will surely suffer, not only disappointment in respect to his children in the future, but suffer also in that he will be the loser of certain blessings in his own heart; because it is a part of the divine arrangement that he that watereth others shall himself be watered.

Public responsibilities and duties, and trying to save other people's children, can never excuse any Christian parent from his responsibilities toward his own children; nor can he shift his responsibilities upon Sunday School teachers. His neglect of duty will surely work to his own disadvantage as well as to the disadvantage of his offspring; and if in the past he has been negligent in this matter he cannot too soon rectify matters, though he will need to pray for and to seek to exercise greater wisdom necessary to overcome his past neglect.

The story of the Lord's first message to Samuel is beautiful in its simplicity. The boy evidently was accustomed to obeying the calls of Eli for various services at various times, and to this end had his sleeping apartments near by--Eli was advanced in life, about seventy-eight years of age. Three times the Lord called Samuel, and he answered, "Here am I," and went to Eli. It was after the third call that Eli instructed him to say, "Speak, Lord; for thy servant heareth."

The record is that for a long time such a message from the Lord had been "precious," that is, scarce: Eli, although a good man, and sincere and faithful and kind in his dealings with Samuel, had been too lax in his dealings with his own sons, who were priests and had much to do with the services of the tabernacle, and who, therefore, in every sense of the word should have been pious and exemplary men. The Lord had already sent Eli a warning message respecting his sons who were profligate and open transgressors, not only in financial affairs, but also in morals. Eli should have realized his responsibilities and should have checked their wrong course and, if necessary, should have dismissed them from the service of the tabernacle even though they were his own sons; but in proportion as he had grown weak in mind and body, they had grown strong, self-willed and impious, and the old man seems not to have had the necessary strength of character to deal with them. The Lord's message delivered to Samuel was in respect to Eli's family and the punishment that should come upon them for their sins, which were much more grievous in view of the fact that they were the exemplars and instructors of the people.

Eli's experience with his wayward sons calls for our sympathy; yet doubtless in some respects, at least, he brought his difficulties upon himself by reason of his neglect of the early training of them in the ways of the Lord, in the ways of his righteousness. Doubtless he often looked at the faithful lad who ministered to him so patiently and industriously, and wished that his sons had been of similar disposition; but the time so to wish advantageously and profitably was long gone by; they should have been begotten in the spirit of consecration, and trained in conformity therewith, and the Lord's Word for it is that when they were old they would not have departed from it. There is a lesson for parents here, too; the fact that the Lord's service is to be considered of primary importance and is to be defended even at the expense of their own flesh and blood.

In the morning Samuel hesitated to tell his kind master, Eli, the unfavorable message he had received of the Lord in the night; but Eli was anxious to know whatever the Lord had to say, and importuned until Samuel told him all. There is a good lesson here for the Lord's people--a lesson of humility and kindness; the lad might have felt puffed up to think that the Lord, who so seldom spoke to any, had now spoken to him; he might have felt himself honored and above Eli, in that the message spoke of the discomfiture of the latter; pride might have made him boastful and inconsiderate of the feelings of his master so that he would have taken delight in telling him of the calamities that would come, and how greatly he had been honored of the Lord. Samuel, on the contrary, exhibited the spirit of meekness, apparently not even considering the honor that had come to him; but, rather, sympathizing

R3114 : page 362

with his master he would have preferred not to burden his heart with the message of calamity.

The Lord is speaking now to some of his faithful ones through his Word, through his "knock" (Rev. 3:20), which tells us of his presence, through the signs which mark the incoming of the new dispensation: are any disposed now to be haughty and proud and boastful because the Lord has permitted them to hear his voice and to know something of his plan and of the calamities coming upon Babylon? Should they not rather be filled with humility so that self would be lost sight of entirely? Should not all favored of the Lord speak of the trouble coming upon Babylon sympathetically, with a disposition to assist to an escape, rather than a disposition to gloat over and rejoice in coming troubles in which present systems will be completely overthrown?

The Lord speaks in our day in a different manner from that in which he spoke in olden times: as the Scriptures declare, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1,2.) The Word of the Lord is still precious and scarce in that it is not, at the present time, given to all, but only to a certain class; as it is written, "He that hath an ear to hear let him hear." The majority of mankind have no ear to hear at the present time, no eye to see the glorious beauty of God's plan. As the Apostle explains, "The god of this world hath blinded their minds"--earthly things, earthly ambitions, earthly hopes, earthly calls and voices, distract their attention, fill their capacity; but blessed are our eyes for they see, and our ears for they hear, and blessed shall we be if, like Samuel, when we hear the Lord's message we respond promptly, "Speak, Lord, for thy servant heareth." Such as thus respond shall be taught of God--by the Word of his grace,--the words of the Lord Jesus, and the words of his inspired apostles--instructed and guided in the understanding of these through the holy spirit, through the various helps and channels and agents which the Lord is pleased to use--perhaps a tract, perhaps a book, perhaps a letter, perhaps a conversation, perhaps a sermon.

He who would continue to be taught of the Lord, must continue to listen for his voice, continue to be in the hearing and obeying attitude of heart. The difficulty with some apparently is that their own wills are not fully extinct, dead--that their consecration is not complete; hence while consecrated enough to wish not to disobey the Lord's voice, they have certain ideas of their own respecting what his voice should say, and they prefer to interpret his message in conformity to their own preferences: they will to do more or less their own wills, and will to hear the Lord's voice directing them in accordance with their own wills. This is a most dangerous situation and is generally accompanied by self-conceit and self-assertion and will ultimately lead far from the Christian's goal. Let each of us resolve by the Lord's grace that we will out of honest heart continually seek to hear the pure Word of God, and that with a desire to obey it as far as we are able.

===================

R3114 : page 362

CHRISTMAS HOPES AND JOYS.

--LUKE 2:8-20.--DECEMBER 31.--

"For unto you is born this day in the city of
David a Savior, which is Christ the Lord."

CHRISTMAS (or Christ's festival) by general usage is celebrated on December 25th; and since its commemoration is not enjoined in the Scriptures, but is merely a voluntary commemoration of a great fact rather than of a particular date, we do well to celebrate it decorously at the usual time;--notwithstanding the fact that we disagree with the date, and hold, according to the evidences, that our Lord was born about October 1st, and that December 25th, nine months previous, was probably the date of the annunciation.*--Luke 1:30,31.

Our confidence in Jesus that he was the sent of God, the Redeemer, the Messiah, the Deliverer of his people, rests not merely upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are: they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Savior, his birth, his three and one-half years' ministry, his sacrificial death, his resurrection, his ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for his people's confidence in him and in all the glorious things which he has promised he would yet accomplish through this great Savior.

Note the original promise of the Savior shortly after sin had wounded our first parents and brought them under divine sentence. (Gen. 3:15.) Note the promise made to Abraham respecting Messiah that he should be of his posterity. (Gen. 22:18.) Notice the same to Jacob. (Gen. 28:14.) To David. (2 Sam. 7:12-16.)

---

*See MILLENNIAL DAWN, Vol. II., p.54.

Through Isaiah the prophet, his coming and his greatness are foretold. (9:6,7; 11:1-9.) Daniel, the prophet, also refers to the importance of his work of making an end of sin and bringing in everlasting righteousness, and thus sealing the visions and prophecies which the Lord had just given respecting him and the favor to come through him. (Dan. 9:24.) We recall also how he was typified in Isaac who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how Moses himself was declared to be like unto the greater one to come after him.

Had the hopes of Israel been merely concoctions to deceive the people, we may be sure that the deceiver would have been careful to have marked out some remarkable line of parentage for the coming Messiah; --free from blights, scandals, etc.; but this was not done; instead, the weaknesses of the flesh amongst our Lord's progenitors are fearlessly noted. Judah, the son of Jacob, and head of the tribe from which our Lord sprang, was not above reproach and his general character was faithfully portrayed; his son, Phares, through whom our Lord's lineage runs, was born of an unlawful union. Rahab, the harlot of Jericho, a foreigner who became an Israelite indeed, was amongst our Lord's progenitors; so was Ruth, the Moabitess, another foreigner adopted as an Israelite. The line even through David is compromised by coming through Bathsheba, the widow of Uriah, the Hittite. The New Testament writers are similarly candid and make no hesitation in recording the genealogy. All of this is in full accord with the scriptural presentation of the matter; namely, that our Lord's virtue, his sinlessness, his separateness from sinners, was not through the flesh, not through his mother, but through his Father, God.*

According to the flesh, Jesus Christ took hold of the seed of Abraham, as the Apostle explains; but as we have already seen, through various circumstances he was indirectly related also to the outside world. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the Law, and redeeming those who were under the Law, did more than this, in that his death as planned by the Father and accepted by himself was a propitiation "for the sins of the whole world." He died as the ransom price for Adam and his sin, and thus purchased from condemnation not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, "He is able to save [deliver] unto the uttermost all who come unto God through him." (Heb. 7:25.) Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man, impress us with the thought that he is indeed able to sympathize with mankind in every station of life; having passed from the glory of the Father to the lowest condition of humanity and back again, he is surely able to appreciate and to sympathize with all conditions and classes.

The narrative of our lesson is so simple as to require few comments; our chief interest centers in the message which our heavenly Father sent us through the angels at the time they announced the birth of Jesus: "Fear not"--the angel understood well that through sin and degradation a fearful apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment; his acquaintance with man in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of God, can have that perfect love toward the heavenly Father which is built upon an intimate knowledge of his Word, and which casteth out all fear. We are reminded of the prophet's words respecting the Lord's people of today, "Their fear toward me is taught by the precept of men." (Isa. 29:13.) The Lord would have his people free from this fear, though not free from a proper reverence toward him.

The message continues, "I bring you good tidings of great joy which shall be to all people." How slow the Lord's people have been to believe this message and to accept the Savior at his full worth! How prone they seem to be to suppose first of all that he was to be a Savior merely for the Jews; or secondly, a Savior merely for a special elect class; or thirdly, a Savior only for those who under present darkness, ignorance, prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement--great joy--for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Savior, and a share in the glorious opportunities thus secured to return, if he will, back to full harmony with God and to full blessings and everlasting life.

The angels did not declare that our Lord came to

---

*See MILLENNIAL DAWN, Vol. V., chap. iv.

R3115 : page 364

bring universal and everlasting salvation to all people; but they do declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Savior had been born --a deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through him; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

The word Savior, otherwise rendered Deliverer, signifies in the Syriac language, literally Life-giver. What a wonderful thought is conveyed by that word! What is it that our poor, dying race needs? It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life complete and abundant and everlasting. Our Lord has already become our deliverer in the sense that he has bought us with his precious blood, that he has settled our account with Justice. As a result of this work already done (since the church which is the body of Christ has followed in the footsteps of our Lord and has about "filled up that which is behind of the afflictions of Christ," (Col. 1:24), very shortly now, under the sounding of the Seventh Trumpet, the mystery of God will be finished,--completed,--and atonement for the sins of the world shall be proclaimed with a full emancipation proclamation to all people. Good tidings of great joy it will surely be! full of gracious opportunities for enlightenment, restitution and obedience, and for a full return to all that was lost by father Adam, including life in perfect degree--lasting life!

No wonder after this message had been delivered, the Lord permitted an angel host to serenade the proclamation, and incidentally to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer! Properly the anthem begins with praise to him that sitteth upon the throne, to him who devised the great and wonderful plan of redemption and who sent his Son, our willing Redeemer; glory to him in the highest--in the highest strain of heart and voice, with fullest appreciation of him as a Savior! Next came the consequences on earth; namely, peace;--not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would be sure very soon to be scattered to the winds; but a peace with God, a peace which comes from a restoration to the race of the divine good will. It was because divine justice could not spare the guilty, that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that divine sentence of death the dying race has become impoverished, not only physically but mentally and morally, and selfishness has become the rule, and in its wake have come all our selfish ambitions and pride and strife and vain-glory and money love which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation--

the lifting of the curse through the payment of our penalty by the Lord's own arrangement! As soon as the body of Christ has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to himself his great power and reign for the purpose of blessing and uplifting those whom he purchased with his own precious blood. In their interest it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new Kingdom, as the vessel of a potter they shall be crushed as henceforth useless; that in their stead may come the grander and perfect institutions of the Lord's Kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness; for ultimately he will destroy all those who, after being brought to a knowledge of the truth, will still love unrighteousness and tend to the corruption of the earth. He will destroy them, not in anger but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it;--even to neglectful hearers and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward, presenting themselves living sacrifices that they might have fellowship with Christ

R3116 : page 364

in the sufferings of this present time, and also, by and by, in the Kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the Millennial Kingdom will develop the character which God demands of all who shall have eternal life--a love of righteousness and hatred of iniquity.

===================

R3116 : page 365

REVIEW OF THE YEAR.

--DECEMBER 28.--

Golden Text--"Lord, thou hast been our dwelling place [refuge] in all generations."--Psa. 90:1.

HAPPY surely will all those be who at the close of the year can look backward through it and realize that safe and secure in the city of refuge which God has provided for us as his people, we have been prospering, rejoicing, growing under his favor and guidance in a knowledge of himself and of his plans respecting mankind; and especially respecting the elect church, the body of Christ, which in the school of Christ is now being prepared for the glorious work of the Millennial Kingdom. We trust that our dear readers will find much of encouragement as they look back. If we can see that we have faithfully sought at every step to walk in the footsteps of Jesus, we will have special cause for rejoicing; and if we see, on the contrary, that some of the steps have been crooked and perverse, and if we mourn for such digressions from the narrow way, we may be sure that the Lord is very pitiful, of tender compassion, ready to forgive, to heal, to help. It is for this very reason that he provided this city of refuge, and for this very reason that we must needs abide in it continually--abide in Christ under the cover of his merit and his robe of righteousness. It will comfort our hearts, in any event, to remember the suggestion of the Apostle that if God so loved us while we were yet sinners that he gave his only begotten Son for our redemption, much more does he love us--more even than that, now that we are adopted into his family and seeking to walk in the footsteps of Jesus, however imperfectly our good desires may be accomplished.

We need to make fresh resolutions continually along the way, and now at the close of the year is a favorable time for this. Not that we liberate ourselves in any degree from the everlasting covenant into which we entered with our Lord, but that recognizing its permanence, we strengthen ourselves by re-asserting it to the Lord, telling him of our good desires and intentions in respect to faith for the future, and improving so notable an occasion as the beginning of another year for this reiteration of our loyalty and of our confidence in his faithfulness.

===================

R3116 : page 365

"THE LORD IS MY SHEPHERD."

THE LORD, in calling his people his sheep, chose a very significant emblem of the character he would have manifested in them. The most noticeable characteristics of the sheep are meekness, docility and obedience to the shepherd to whose care they fully entrust themselves. They are very true to the shepherd: they study his voice, watch for the indications of his will, and trustfully obey him. When they hear his voice, quickly, and without the slightest hesitation or faltering, they run to obey it. But the voice of a stranger they will not follow, for they know not the voice of strangers.

What a lesson is here for the Lord's "little flock," over whom he is the good Shepherd. The weakest lamb in the flock knows his voice and hears him say, "This is the way: walk ye in it." And while there are thousands of voices calling, now in this direction and now in that, the Lord's sheep, acquainted with his Spirit and his Word, turn away from all save the well known voice of the Shepherd. In various ways our Shepherd speaks to his flock of sheep and lambs. His written words treasured up in the heart mark the way of truth continually; his special providences further shape the peculiar course of each individual; and the abiding presence of his holy Spirit makes manifest every intrusion of any other spirit which seeks to beguile and to lead astray. The true sheep will carefully listen for the faintest accents of the voice of the Shepherd--i.e., he will treasure up his words in his heart; he will study his providences; and he will cultivate that communion and personal fellowship with the Lord which are his privilege. Those who thus abide in him can never go astray.

"They can never, never lose their way."

They may not have much learning, and, humanly speaking, would not be able to grapple with all the sophistries of error. But, being so well acquainted with the Master's voice, they quickly perceive that such voices are the voices of strangers, and they will not follow them; for they are loyal and obedient to the Shepherd only.

In such an attitude of mind and heart is our only safety in the midst of all the difficulties and confusion of this evil day. And all such may confidently sing with the Psalmist--

"The Lord is my Shepherd, I shall not want. He maketh me to lie down [to rest--the rest of faith] in green pastures [with abundance of satisfying food]; he leadeth me beside the still waters [deep, refreshing truths]. He restoreth my soul [reclaims it from death]; he leadeth me in the paths of righteousness for his name's sake [because I am his child and bear his honored name]. Yea, though I walk through the valley of the shadow of death [The entire journey of life since the fall has been through a vale of tears, upon which rests the shadow of death], I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. [Thy word and providences discipline and guide me in the way]." Our Shepherd's providence not only disciplines the true sheep, but protects them from the "wolves" and other foes.

R3116 : page 366

With the Prophet, we can also say, "Thou preparest a table before me in the presence of mine enemies [for even while beset by Satan and Sin, we are sustained by the Lord's abundant provision for every necessity]; thou anointest my head with [the] oil [of joy], my cup [pleasure] runneth over [even while, as a pilgrim, I am beset with life's difficulties]." And, in view of the Lord's present and past leading, all, who continue to be truly his sheep, can certainly trust that--"Surely goodness and mercy shall follow me, all the days of my life; and I will dwell in the house of the Lord [will be recognized as a member of his household, as his child] forever."

Let us seek to cultivate more and more the meek, docile and loyal character of the sheep, that so we may be abundantly blessed by the care of the good Shepherd. Such a disposition does not commend itself to the world--the wayward goat, the bold lion, or the stealthy bear, the subtle serpent and vicious vampire are more fitting emblems of their ideals, and are usually the emblems selected for their escutcheons. But let the world love its own, while we remember that we are not of the world, but are sent forth as sheep in the midst of wolves, and that our safety and spiritual prosperity depend, not upon our own wisdom and sagacity, but entirely upon our diligent hearkening to, and patient following of, the voice of the good Shepherd, who will very soon highly exalt his little flock and crown them with an exceeding and eternal weight of glory.

===================

R3116 : page 366

LETTERS OF INTEREST.

DEAR BROTHER:--

Gratitude and love to a gracious God and to you, his servant, constrain me to write this note. I resigned the Southern Methodist pulpit in the town of __________, this state. I resigned supposedly on account of my health, but really on account of my faith. I had not yet "added" courage to my faith (2 Pet. 1:5); was not yet really in the truth, but feeling for it. Keeping my "heretical" doubts to myself, I continued searching. Meanwhile, until last week, I have sustained supernumerary relations to the Conference which met last week, and, if they granted my request, which I suppose they did, John 8:32 is fulfilled in my experience. For the first time in my life "I stand erect and free."

I was searching earnestly for the light in the city library in Denver, Colo., reading everything that promised to throw light on the hard problems of life and death, when my eye fell on your God-directed work, MILLENNIAL DAWN. I had heard of it and knew that it was much despised; nevertheless, I resolved to read it earnestly and with an open mind, for in my distress I had reached that point where I was willing to receive truth even from "Nazareth." I read all

R3117 : page 366

five volumes with my Bible always open and with ever-increasing delight.

Again I thank you for pointing so constantly and faithfully to the "more sure word of prophecy;" truly it "shines as a light in a dark place."

Enclosed find one dollar for the WATCH TOWER. I am working at my old trade, stone-cutting, and shall continue at it (D.V.). I should like to distribute some more tracts. Your brother,

E. L. KENDRICK,--Missouri.

----

page 366

CHARLES T. RUSSELL,

DEAR BROTHER:--I have been reading your book, "THE PLAN OF THE AGES;" it is indeed a wonderful book, and I thank God it ever came to me. My birthday was the second day of August and my niece, a worldly woman, sent me as a present five of your books. She little knew what she was giving me. Oh, the joy and gladness it has brought into my life! I have been a believer and been looking for the return of my Lord for many years, longing and hoping to live until he came; but for some time it seemed to me our people (Second Adventist) presented no new light, and we seemed to be standing still. Now this great restitution hope has come to us, bringing such a feeling as lifts us (so it seems) nearer our God and makes so many dark sayings in his blessed Word clear and beautiful. I never loved him so much as now when I see how great is his plan of salvation.

My husband and myself have read the first book three times, and also read the second, and now in the third. Sometimes it has seemed so strange for us to believe some of the things you write, for we have been taught so differently; yet by prayer we have thus far been able to accept the blessed light and feel we have entered into the joy of our Lord, believing he has come and raised the dead, or those of them who are to be his bride.

We feel such gratitude to you, our brother, for the light we now have that we greatly desire to know you personally. Again thanking you for the good received from your writings, and praying God to bless and keep you, I am, Yours in sisterly love,

MRS. A. S. BARNEY,--Rhode Island.

R3117 : page 366

MY DEAR BROTHER RUSSELL:--

I enclose you $__________; please send me one of those new reference Bibles, and the remainder please apply to the "Good Hopes" of myself and wife. I am sorry we cannot at this time send a larger expression of our "Good Hopes" for "the glad tidings of great joy which shall be to all people." We hope to supplement this offering shortly.

And now I want to express to you and all those of the Bible House at Allegheny how we enjoyed the convention at Washington. It was the greatest privilege of our lives to meet with so many dear friends of like precious faith. It was truly a "time of refreshing from the presence of the Lord." Especially was I delighted to witness on this occasion the symbolic baptism of my wife into the death of our Lord Jesus Christ. We are now not only one in the flesh, but one in the spirit and body of Christ, and probationary members of the Church triumphant. We pray that we may pass our trial successfully and "rejoice in our sufferings and fill up that which is behind of the afflictions of Christ in our flesh for his body's

R3117 : page 367

sake," and in so doing may finish our course with joy.

For your benefit and encouragement I want to say, dear Bro. Russell, the literature you are sending forth as "meat in due season," is making the household of faith strong, yea, brave in the Lord, by truth. This morning I was hailed on the street by my former pastor, a D.D. (in whose presence two years ago I would have quailed). He introduced me to another D.D., and asked if I had any news. I said, "Yes, good news!" and drew from my pocket one of the discourses as I had taken it down at Washington. I said, "Look here,--in Acts 3:21 God has promised restitution of all things, and that all the holy prophets had spoken of it," and I showed him in their respective order from I Samuel to Malachi they all had spoken of it copiously, and that further God himself had made a covenant with Abraham as to this restitution and affirmed the same to Isaac and Jacob;

and now that these patriarchs were dead, together with countless millions who had not received those blessings, said I, "the Lord has shown us in Jno. 5:28,29 when and where to look for the solution of this matter." In repeating the last clause of the 29th verse he broke in and said "damnation." I said, "No, sir! 'by judgment,' and you know as well as I do that 'by judgment' is the correct rendering. Now, gentlemen, why don't you preach the gospel of our Lord Jesus Christ?" By this time Bro. H__________ had Bro. C__________ by the arm, pulling him down the street, and said to me, "Well, I reckon you will have to make the ministers preach it right." May God have mercy on the preachers who are promulgating false doctrine! Yours in Christian love,

W. B. SUTTON,--Virginia.

MY DEAR BROTHER RUSSELL:--

I want, in a few words, to express my appreciation of the good things which we all received at the Washington convention. It was the grandest feast it has ever been my privilege to attend, and the memory of it will remain with me as long as I remain in this tabernacle. I wish to express my thanks both to the Washington brethren, who contributed so much to the welfare and enjoyment of visiting brethren, and also to yourself and coworkers for the part which you contributed unto edifying the "body of Christ;" but above all I wish to thank our dear Lord for his manifest presence and blessing. I believe it is impossible to estimate the good resulting from these conventions, in the way of spiritual blessings. Each person gets some new light on different features of the plan and purpose, and these are taken home and given to the Lord's truth-hungry people who could not attend; and the "unity of the spirit" is so manifest at these gatherings, that the "body" is more and more "knit together in love," while all realize the significance of Paul's statement, "Forsake not the assembling of yourselves together," as they otherwise would not. In my own case, I can truly say that I received such an uplift and blessing as it has never been my lot to experience before. Praise God for his goodness, blessing and love, as it is now manifested to his chosen people. May his favor and his spirit be continued to you, dear Bro. Russell, and to all the brothers and sisters everywhere, and may we all be kept by the power of God until we shall receive the "change" promised,--is my daily prayer.

Sincerely, your brother and servant in the Lord,

R. H. BARBER,--New York.

MR. C. T. RUSSELL,

DEAR BROTHER:--Although I could not go to either one of the general conventions this year (and oh, how hard it was to receive as from the Lord that I could not go!), it is with rejoicing that I write to tell you how true we find it to be, that it is hard to estimate the value of the knowledge and spiritual uplift received at these conventions, carried to other hundreds --in every direction. Our little company here has received so much of the convention drippings that we almost feel as though we had, all of us, been on hand at those love feasts. It brings to mind what Isaiah says, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth." So also the convention blessing cometh down from heaven, and does not return void, but bringeth increase to the recipient, a rich store to him that passeth it on, and joy and strength to all who take it in.

Praise be to our God and glory to our Lord, who so abundantly blesses us! Remember Sister K., our children and myself at the throne of grace, as we do you always. With much love, your brother,

J. G. KUEHN,--Ohio.

MY DEAR BRO. RUSSELL:--

Tomorrow will be the anniversary of the day when in Dallas you stood beside the pool in which I was buried in baptism with my Lord. At each recurring anniversary sweetest and most precious memories fill my heart to overflowing, and impel me to send to the WATCH TOWER missionary fund a thanksgiving offering for the same--as a tiny proof of my remembrance of the date. I enclose a money order. I would also like a few tracts for distribution.

That God may forever have you in his tender care is the prayer of Your friend in him,

MRS. EMMA PASCHAL,--Texas.

R3117 : page 367

DEAR BROTHER RUSSELL:--

I am an old man 78 years of age, with a very limited education, but a subscriber to WATCH TOWER for two years and have MILLENNIAL DAWN. Pardon me for intruding on your precious time in telling you how I enjoy reading the DAWNS and TOWERS; and now after being a member of the M.E. church for 35 years I have withdrawn from that church as I could not endorse its doctrines; am no member now, but trying to serve the Master as best I can. Pray for me.

Yours truly, A. J. JONES,--Pennsylvania.

[We trust, dear brother, that you may never withdraw from the true Church--"whose names are written in heaven."--Editor.]

===================

SEMI-MONTHLY.
VOL. XXIV. DECEMBER 15, 1902. No. 24.

CONTENTS.

Views from the Watch Tower........................371
  The Reapers Not Yet Crying Out................371
  The Agrarians of Germany......................372
  A Presbyterian Preacher Looking in the Right Direction......................372
  What Rev. Hillis Sees.........................373
  Church Union in Canada........................373
  Social Unrest in Russia.......................374
Watch Tower Bible and Tract Society's Annual Report...............................374
Rejoicing in Tribulation..........................379
Requests for Pilgrim Visits in 1903...............383
Extent of Judas' Knowledge........................383

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THE WATCH TOWER BIBLES.

The friends have thus named the wide-margin Bibles with DAWN and TOWER references recently gotten out by Holman & Co. for us: and since the book needs a special and distinguishing name, we may as well let this one stand.

Some of these Bibles, reserved for friends who hoped to send the money before the end of the year, are now released, and can go to whoever sends the payment; 124 bound in French Seal, divinity circuit, red under gold edges, express prepaid, for $2.00.

We got out a special edition for foreign shipment, with the photo-illustrations of Palestine, etc., separate (so as to keep within the foreign-postal limits): these we have held until now for our friends in foreign lands, but henceforth they are open to general orders from any quarter. Price, same as above (in British currency, 9s.); 99 remain.

No other Bible ever published contains such advantages as this one; and the above are all that remain of an edition of 5,000. There will be no more; and, though open to all, we are anxious that these go to friends of the cause, who will value them on account of the special features, and make use of the same. No Bibles at the price--nor at any price--will compare with these.

WATCH TOWER BINDERS.

Remember, that we have these in good supply at 50c each--delivery free. Each Binder will hold two years' issues, and they are very convenient for easy reference and preserving the papers from injury and soiling.

====================

R3117 : page 371

VIEWS FROM THE WATCH TOWER.

THE REAPERS NOT YET CRYING OUT.

IN VIEW of our interpretation of James 5:1-9* and in view, further, of the present prosperous times amongst farmers and others in the United States and Canada, some are inquiring when and how we should now expect the fulfilment of James' prophecy. We answer that we are not sorry the American farmers are not pinched, but prosperous. No one of noble heart could take delight at the distress of others. We account for the delay of the pinch and the cries, here, as follows:--

(1) The Spanish war, the Boer war, the Philippine war, the China war and several small wars and preparations for war, in Abyssinia, Hayti, Colombia, Argentine, Peru, and Chili, and the immense naval expenditures of Japan, Great Britain, Germany and the United States, have put thousands of millions of dollars into circulation during the past five years; and the effect could not be other than to bring great prosperity in manufacturing lines.

(2) The famines in India and Russia and China, and crop shortages in Europe and South America, and the drouth in Australia, have all conspired to make a great demand for all the cattle and crops of this country, and at good prices.

(3) The deficiency of money (decreased by the demonetization of silver) would surely have hindered this wave of prosperity from rising as it has risen, were it not for the shrewdness of the American bankers who have much more than made up for the loss of silver by organizing immense corporations and trusts whose stocks, like railway shares, are given a money value in all banks. The bankers thus make interest on loans represented by those shares, and at the same time have a firmer inside hold upon all the industries of the world. It is to their interest to have just as little money afloat as possible--they can the more easily control the financial keys of the world's business. If there were no money, the bankers' credits would be the substitute. The manufacturer would then deposit deeds or mortgages or stocks with his banker and secure credit and be permitted to issue bank checks against that credit; and those bank checks, or representations of credit, would pass current instead of money, and the bankers would have the entire control of the credit and charge interest, or toll, on all the business of the earth. Conditions are approximating this at present in that probably nine-tenths of the world's business is done on interest-bearing credits, while actual money suffices merely for small retail transactions.

But what is the difference so long as we have prosperity? The difference is that the treating of stock shares as money is bringing fabulous wealth to a numerous class; but since many of these stocks are over-valued, over-capitalized, it follows that as war-expenditures decrease a panic will occur the like of which the world has never known. "The mighty man shall weep then bitterly"--the rich shall "weep and howl." That will be a time of general loss of confidence when bankers' credits will be at their ebb. Under the new conditions, and with the money and the money-making property in the hands of the bankers, it would be unwise to attempt to outline or to particularize the character of events that will ultimately lead the reapers to cry out; but we have confidence in the correctness of the prediction and believe that the demonetizing of silver and the consequent decrease of the world's money will be seen to be at the bottom of that trouble, directly or indirectly precipitating it.

---

*See MILLENNIAL DAWN, Vol. IV., p.392.

R3118 : page 372

THE AGRARIANS OF GERMANY.

Even at present prices of agricultural products, the farmers of Germany, contending with poorer soil and smaller farms, are "crying out" that they can no longer compete with American products, and demanding tariff protection. The Government (the Emperor) is not averse to the tariff, but fears that even a small rise in the price of food necessities would pinch the mechanics and laborers of the cities, and necessitate a raise of wages which, in turn, would further hinder the industries of Germany, which have been much depressed for over a year. The Agrarian party in the German Parliament has hitherto been the Government's standby; but now the Agrarians freely hint that if they do not get tariff protection they will oppose voting public moneys for the building of new warships, and otherwise endeavor to thwart the Emperor's will until the tariff is granted.

The Emperor, who is thus without his regular supporters, sees the Socialist party increasing in numbers and influence yearly; and now notes the threats of the Agrarians, and that many of them favor affiliation with their former opponents (the Socialists). The Emperor is thus forced to conciliate more and more the third party, the Centrists (the Roman Catholic party), who are apparently ready and willing to trade every other measure in the interest of their church. Thus the Pope, through this party, is likely to dominate the Emperor very thoroughly: indeed under the circumstances it is no wonder the Emperor is reputed to have a leaning toward Catholicism. His first conviction is that he reigns by "divine right," "by the grace of God." His second conviction is that those who favor him must be right.

Present conditions favor Catholicism in Germany more than at any time since the days of the Reformation; but we are not to look for a religious war; rather we may expect a greater equality of all systems, with Romanism taking a leading part. Let it not be forgotten that this religious fraternization, or federation, is to come before the worst of the trouble comes: and this evidently is several years future even in these days of rapid transformations and aggregations.

A PRESBYTERIAN PREACHER LOOKING IN THE RIGHT DIRECTION.

At the Presbyterian Synod's session in Joplin, Mo., Oct. 28th, Rev. C. C. Hemenway delivered an interesting discourse, reported in the Joplin Globe, as follows:--

"Rev. Hemenway preached an eloquent and able sermon. The address was a plea for the appreciation of spiritual truth, a call to Christians to live more deeply in the heart of religious truth. The text was taken from Luke 18:8: 'Nevertheless, when the Son of Man cometh shall he find faith on the earth?'

"The speaker said in beginning his address: At no time during the present generation has it been so easy to be a pessimist, so difficult to be an optimist. Whether the interests be political or industrial, sociological or spiritual, the same general conditions everywhere prevail,--a state of doubt and unrest and fear. For such a time assuredly was asked the ambiguous question of our Lord of his disciples: Nevertheless, when the Son of Man cometh, shall he find faith on earth?

"I do not profess to be able to interpret with confidence this searching question of Jesus. I can not feel sure of his mind in this conversation. Was it a warning to his believers not be lacking in faith as a guard against worldly influences, the power of which we now perhaps can realize more fully than those to whom Jesus was speaking? Was it a declaration that the time would come when faith would become weak and small in the hearts and lives of men? Or was it the pleading voice of a loving Master who would win our loyalty by suggesting the possibility of our failing in devotion,--as once he said when men were deserting him, Will ye also go away? Disclaiming any dogmatic zeal in the interpretation of this difficult conclusion to a not less difficult parable I feel confident that the underlying thought of every possible interpretation of this sentence is peculiarly applicable to the times in which we now live. Whether it be a plea for faith, or a warning not to be wanting in faith, or an announcement of a loss of faith, in every case there are significant and responsive aspects and characteristics of the meaning to be found in the religious world today. Nevertheless, when the Son of Man cometh, shall he find faith on the earth? If the Son of Man should come to the world of this twentieth century would he find faith on the earth? If he were to visit the church universal, which bears his name throughout our land and the world, would he find faith on the earth? Answering neither for the optimist nor the pessimist, and turning from the theoretical to the practical, I ask your serious consideration of some of the aspects of modern social and religious life most seriously significant of this inquiry of Jesus.

"Perhaps I can express my fundamental thought this evening most clearly by quoting from a report of a sermon by President Charles Cuthbert Hall in Highgate Congregational Church, London. He was speaking on 'The Appreciation of Spiritual Truth as a Primary Duty of the Church,' and was reported as saying, that the conventionalism of life today creates a strong temptation to be more interested in what we do than in what we believe, and to get away from the responsibility of thinking for ourselves. 'We need, he says, to live more deeply in the heart of religious truth, and to have a growing appreciation of the beauty and nobleness of the fundamental ideas of our religion.'

"Is there not here a clear and profound statement of the religious condition of our time? Are we not more interested in what we do than what we believe; and have we a worthy appreciation of the beauty and nobleness of the fundamental ideas of our religion?

"With all our zeal and all our activity,--building

churches in beauty, like this in which we gather tonight, --pushing on the agencies of the church with treasuries unburdened with debt; revising and improving our creed statements,--with all our zeal and activity, are we searching deep into the nature of the things of the kingdom of God for a better understanding of the fundamental verities of our faith? While in science, in biology and chemistry and physics and electricity,--men are studying deep into the nature of material things, is not the church of God, in the main, dealing with superficials and satisfied to live on the surface of spiritual things? The call to the revision of our creed (a voice which I am not to condemn tonight), is a voice to which we may all, perhaps, respond Amen; but is the call to revision sounding through our great church, out of a new and profounder research into the eternal verities of our faith than the studies of an Edwards or a Calvin? or is the call rather out of a desire to adjust our creed to the times in which we live?

"Far more important than the mere question of revision may be the inquiry as to its cause. Far more significant to you and to me may be the real spiritual condition of the church seeking a revision of its creed statements, than the mere question of a verbal statement to be desired. We shall never grow strong by mere excision or even by addition; but only by securing deeper and surer foundations.

"Rev. Hemenway showed how and why the

question of Jesus which formed his text, was addressed to our day and generation, and showed different reasons. First: Within the church: Instead of the wonders of creation, the consequence of the fall of man, or the mysteries of redemption exciting the interest or inquiry, the question of the inspiration, accuracy and authority of the Bible--in a word, the higher criticism--holds the attention.

"Second: Pulpit themes; the speaker said, In studying the trend of the times, I have found that business men say the pulpit has no message for them.

"Third: The ways of the church; Rev. Hemenway made an earnest plea for the old hymns, such as 'My faith looks up to thee,' 'All hail the power of Jesus' name,' and others, as better than the popular gospel hymn. He said that much of the modern religious poetry is set to music that stirs the feet more than the soul.

"Fourth: The neglect of parents to bring up their children in the nurture and admonition of the Lord. One of the best evidences, Rev. Hemenway thinks, that parents do not teach their children religion as once they did, is that the candidates for the ministry in 1899 were 1433; in 1902 only 810.

"For reasons without the church: The speaker did not attempt a sharp and close discrimination between the church and the world, but looked for the general evidences of the decadence of faith which, he said, appear almost as frequently in the lives of Christians as those not professing Christ. He gave as first among the causes of this: the character of the present strife for wealth. He said, While unscrupulous means for acquiring riches have been employed for ages, the power of passion for wealth over all is new and of our time. We need to turn from the subject of the saloon on the Sunday to that of the office on the Sunday. The second commandment means no more to the community in its struggle for wealth than the excise laws to the man of appetite. He said the motive for obtaining wealth has changed, and quoted:

'Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold;
Molten, carven, hammered, rolled;
Heavy to get and light to hold;
Hoarded, bartered, bought and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old
To the very verge of the churchyard mold;
Price of many a crime untold;
Gold! Gold! Gold! Gold!'

R3119 : page 373

"As a second reason outside the church, was given: The love of pleasure, ease and self-indulgence.

"Third: Unrest under authority. Anarchy, said the speaker, flourishes in the home, the school and the church.

"Fourth: The prevalence of suicide.

"Fifth: The ready acceptance of the various forms of new thought."

WHAT REV. HILLIS SEES.

Rev. Hillis, successor to Henry Ward Beecher now sees some of the things pointed out in the WATCH TOWER for the past twenty-three years. The public press reports the following from his discourse of October 19th:--

MILLIONAIRES RULE THE COUNTRY.

"Just now our country is entering upon a crisis that is to strain its institutions to the last point before breaking. For a generation the tide of illiteracy, intellectual and moral, has been slowly rising, until the better social element is being submerged by the worse. This social deterioration has been progressive. A century ago the great figures in the community were the magistrate and the minister. In the middle of the last century the statesman and the politician were the contrasting figures, representing weight of intellect. Those were the days of Daniel Webster and Henry Clay. Then came an era, about five years ago, when the statesman was submerged by the multi-millionaire.

"Wealth, riches, the love of gold and power, control our statesmen now. Individuals representing hundreds of millions cause the politician to pass under an eclipse. This Croesus who can own his private car, his private yacht, owns also his private Governor, his private Representative, and last summer his private Congress. These men, whose millions have enabled them to form the trusts, control our Congress and used this legislative body to pull their chestnuts out of the fire.

"Men who would solemnly pledge themselves to give certain rights to Cuba were forbidden by their political masters to fulfil their obligation. Men have the authority today who don't have any offices. Men rule as Governor who haven't been elected.

THE DANGER OF THE MOB.

"The next stage is the multi-millionaire's submergence by the numbers of his workmen acting under the control of a single will. But the rule of the many because they have the votes needed by the Governor who seeks re-election, is a rule of peril that threatens every institution that we love. A mob is always controlled by the most ignorant and vicious element. Put a thousand men in a group; the one man who can control the thousand men in the mob is the man who can strike the chord to which all will respond. The man who has the last fact in the case is nature's uncrowned king, who alone has the right to rule.

"Fortunately, in a democracy, when the people make a mistake, it is the people who suffer, so that the follies and sins of the Republic cure themselves, as Wendell Phillips once said, and this fact makes and keeps up optimists."

A ripple of surprise went over his congregation when Dr. Hillis, discussing the percentage of great men in America who owe their splendid qualities to the clergymen in their ancestry, said: "Henry Clay, Wendell Phillips, Daniel Webster, Robert Ingersoll and Henry Ward Beecher, five great inspirational orators, got their early education and principles of life from the clergymen from whom they sprung."

That Dr. Hillis should mention the names of Robert Ingersoll and Henry Ward Beecher in the same breath, speaking in the church that was occupied by the latter, caused expressions of indignation among his hearers.

CHURCH UNION IN CANADA.

The Methodist General Conference recently held in Winnipeg, Man., near the close of its session passed resolutions looking toward a union of all the "evangelical" denominations of Canada. It appointed an influential committee to confer first and specially with Presbyterians and Congregationalists. The Methodists of Canada number 847,765; the Presbyterians 755,326; the Congregationalists 28,157. Commenting upon this the Outlook says:--

"This comprehensive and far-reaching proposition was adopted with practical unanimity by the Conference, only two or three delegates voting against it. This forward movement acquires additional significance from the fact that the Methodist and Presbyterian churches in Canada are themselves the result of the integration of several minor divisions, which has been signally marked with the seal of the divine approval. It was further emphasized by the cordial greetings of representatives of the Presbyterian Church --the Rev. Dr. Bryce, moderator of its General Assembly, Prof. Kilpatrick, of Manitoba College, and the Rev. C. W. Gordon, better known as 'Ralph Connor,' author of 'The Sky Pilot,' and the 'The Man from

Glengarry.' Union sentiment was strongly reciprocated also by the Rev. Messrs. Silcox and Hamilton, representatives of the Congregational Union."

The Chicago Interior (Presbyterian) declares:--

"Were the leading denominational body of the Presbyterian, Congregational or Methodist Churches in this country to appoint a committee on organic union with the other two, the news of it would be put by the daily papers in the earthquake column. Yet the Methodist General Conference in Canada has done precisely that--named a commission of its most prominent men to invite the Presbyterians and Congregationalists to come in and talk union. We should not, indeed, like to believe that there is any more actual antagonism among denominations in the Republic than in the Dominion; we are certainly learning here in the United States to be mighty good friends and mighty neighborly neighbors across the old sectarian chasms; but of union, other than within the lines of our different 'families' of churches, we have scarcely thought at all--it hardly seemed possible. But certainly these advancing Canadian folks are going to make us think about it, and we shall all be watching intently from this country to see how they succeed."

SOCIAL UNREST IN RUSSIA.

The struggle between the Russian agriculturists and the bureaucracy still continues. The members of the Zemstvos or local Councils ask for greater liberty of speech, and sometimes when this is refused resign in a body. They demand also, as a first instalment of reform, a revision of the system of taxation, which, they say, presses unduly upon the agriculturists. The reactionaries are furiously angry at the demand for more freedom of speech, and we can understand their fear of publicity if the horrible story told to the correspondent of the Times is as well founded as he believes. In one district of Kharkov some peasants were being tried for resisting authority, when their counsel asked permission to give evidence as to the conduct of the soldiers, who had not only flogged the peasants but outraged a great number of their women. It was pleaded that they had therefore been punished enough; but permission to give evidence was refused, and the peasants were sentenced to fines or short terms of imprisonment. There had been, in fact, a Dragonnade of the locality, and there is no redress.--London Spectator.

===================

R3119 : page 374

WATCH TOWER BIBLE AND TRACT SOCIETY.

--ANNUAL REPORT--DEC. 1ST, 1901, TO DEC. 1ST, 1902.--

WE WELL KNOW how the dear friends of the Truth watch for these annual reports. Recognizing that the Lord of the harvest is using the TOWER office as a kind of headquarters for the reaping work now in progress this side the vail, they are deeply concerned, not only respecting their own services in their own quarters, but also respecting the entire field as seen from this vantage point. Believing that such an interest is pleasing to the Lord and profitable to his people, we shall do our best to satisfy it.

(1) The general aspect of the work is favorable. The little gatherings for worship and study of the Word are more numerous and better attended than

R3119 : page 375

ever: and still better than this, the general spiritual condition of the flock is favorable; even the financial prosperity of the year--an insidious foe to spiritual development--has not prevented a great increase of love and zeal for the Lord and his Word and his brethren. We rejoice in this far more than in the items below, indicating the activity displayed by you all in the circulation of the harvest message: nevertheless, it should not be forgotten that the two are intimately related; for as it is the zeal that leads to the service, so also does service inspire fresh zeal in ourselves as well as in others.

But while thus rejoicing, let us take heed: let us remember that our Adversary is still on the alert, and that so long as he is "the prince of this world" it will be an "evil world," an enemy's country to all true followers of the Lamb until we shall be "changed" or until Satan's rule shall be fully overthrown and our Immanuel shall have full sway. Our Lord, through his Word, forewarns us to expect that neither Satan nor the systems of men organized under his supervision, or more or less controlled by him, will yield peaceably to the new rule; but must be overthrown by Christ after a violent struggle;--during which Satan will be forced to appear "as an angel of light" in order to perpetuate the delusions wherewith he has so long deceived the whole world--putting light for darkness, and darkness for light.--Compare Rev. 20:3;

R3120 : page 375

16:13,14; 13:15; I Tim. 4:1; 2 Thess. 2:9-12.

While we see good evidences pointing to continued prosperity for the Truth during the new year just opening, we note many evidences that it is likely to be a year of severe testing. These evidences are more general, as well as more particular, than heretofore; and it is our duty to give a note of warning to all the watchers--putting them on guard against our Adversary; for "we are not ignorant of his devices." (2 Cor. 2:11.) One of his old "devices" (new, however, to some) is his denial (through his agents--and he always secures and uses the best servants he can for his mouthpieces,--Rom. 6:16) of his own existence. He comes in a garment of "light;" saying, Your ideas of an old devil are all wrong--a part of the general delusion from which all the intelligent people of our day are getting free--Higher Critics, Evolutionists, Christian Scientists, and the educated world all now admit this, and you must not lag behind in the mire of error. Never mind the Bible's numerous references to a personal devil and a host of demons who occasionally were cast, by the Lord and his apostles, out of those "possessed." Take my word for it; and pay no attention to Jesus' declaration that I was "a murderer from the beginning and abode not in the truth;" nor to the Apostles' warning that I would deceive and palm myself off as a minister of the light, denying my former self and practices and, instead, working miracles to deceive, if it were possible, the very elect.

Another device in line with the foregoing yet strictly new, is that Satan has become a worker of miracles. This is a token that his "house" is tottering to its fall--else it would not need support so opposed to the general policy of Satan--as our Lord declared, If Satan cast out Satan his house is divided against itself and cannot long stand. (Mark 3:23-26; Matt. 12:26.) He has long palmed himself off as a teacher --a light-bearer, clothed in light; but Satan in the role of faith-healer is a novelty belonging chiefly to our day--though, undoubtedly, he has had to do with the relic-miracles of Papacy for centuries. The worshiping of a relic-bone of St. Anne or of the "holy shroud" or of a "nail from the cross" served for less intelligent people in a less intelligent epoch; but now, and amongst more enlightened people, faith and prayer are more apt to deceive, and he is using and blessing these, and thus attracting the attention of people away from the Truth which is now dawning gradually upon nominal "Christendom."

Do we deny that "faith cures" are performed by "Christian Scientists" and "Mormons" and "Spiritualists" and "Mesmerists" and "Hypnotists" and "Magnetists" and "Comeouters" and "Christian Allianceists" and "Elijahites"? Surely no one can deny that some cures are performed by all these systems; and just as surely none can deny that earnest, well-meaning people are to be found in all of these systems. Perhaps some of the "very elect" are in them and deluded by Satan's substitution of darkness for light; if so, we may be sure that the Lord will use some means for their deliverance;--we should be glad if he would so use this very item of warning.

We cannot blame "the groaning creation" for desiring relief from pain and death; and we are glad that we can point them to the real relief which God has provided, so near at hand;--the Millennial Kingdom. We cannot wonder, however, if the poor world in gross darkness fails to see coming restitution clearly enough to trust in it and wait for it; but we should expect that the New Creation, begotten of the spirit, would see that the general blessing and removal of the curse is not due until the great Day of Atonement (the Gospel age) is fully ended and the Sons of God, the "very elect," are all glorified with their Lord and Head. These, the saints taught of God, should clearly see that now is not the time for restitution, but still the time for sacrificing; and accordingly should joyfully suffer with Christ as members of his body and not ask back the physical powers exchanged in consecration for spiritual hopes and promises. If

R3120 : page 376

our wily adversary could get us all to coveting and striving for physical healing and comfort, and to teaching such a gospel to others, it would please him and serve his purposes; for time and thought spent thus would be turned aside from spiritual interests and studies and efforts. Restitution hopes and efforts, which will be in order for the world very soon now, are surely not the hopes or ambitions of the Church called out of the world during this age to be "living sacrifices"--to lay down their lives and become "dead with him."

It will be noted that we are not condemning those who in the various systems "perform many wonderful works," but not by divine power. (Matt. 7:22,23.) Nor are we blaming those who have sought and found relief--they only followed a natural course. And if they gave God thanks for the healing, they have the same blessing as though God had performed the cure. If sincere, however, to learn better will mean that they will not accept healings from such sources again. What we now desire to do is to save some from being ensnared by these false doctrines by pointing out that none of these channels of healing give evidence that they are such as God would probably choose. To our understanding, Satan uses faith-healings as bait to catch the Lord's people and turn them away from the Truth.

"Ye shall know the truth, and the truth shall make you free;" and "he that doeth truth cometh to the light," are our Lord's declarations. "Ye, brethren, are not in darkness, that that day should overtake you as a thief;" is the Apostle Paul's prediction. (John 8:32; 3:21; I Thess. 5:4.) Excuse may well be made for those who lived and died before the dawning began; but for those now living and continually brought in contact with the light of present truth, what shall we conclude? We must conclude that if servants at all they are such as know not what their Lord doeth; such, therefore, as we should not regard either as favored sons or favored servants of God, as our Lord explains.--John 15:15.

Viewed thus, all of these doers of "many wonderful works in Christ's name" (Matt. 7:22) lack the proper credentials, in that they do not have the Truth, which they surely would have if they were in the Lord's favor and confidence. Worse than this, the vast majority of them are Christless--deniers of the ransom, its necessity and its results--as well as blind to the light of present truth. The Elijahites are deceived into an anti-Christ position similar to that of Papacy; for while the latter's pontiff poses as Christ's representative and substitute in ruling authority, and misapplies prophecies of Christ's kingly power and authority to the popes,* the Elijahites similarly misapply to their leader the prophecies which refer to our Lord and the glorified Church, as the great "Prophet like unto Moses" (Acts 3:22,23), and the "Messenger of the Covenant," whose mission, in the flesh, failing of turning the hearts of fathers and children will result in the "smiting of the earth with a curse" --"a time of trouble such as was not since there was a nation."+--Mal. 4:6; Dan. 12:1.

The Christian Allianceists are thick in the medieval darkness, teaching eternal torment and various other blasphemies and falsehoods. The "Christian Scientists" repudiate all sin, and, hence, all redemption from sin, and thus plainly show that they have neither part nor lot with Christ or his message or power. The Spiritualists similarly deny the foundations of Biblical faith.

The Mormons teach a transmigration of soul, and, hence, deny Adam as the head of the race; hence, deny the death sentence on all mankind through him; hence, cannot logically hold the Scriptural theory that all die in Adam's sentence and were redeemed by Christ's sacrifice.

What reason have we to expect that the power of healing manifested in these variously blinded peoples is of Christ? None whatever. Indeed, they each brand the other as deluded servants of Satan, and we see no reason to doubt that this is true of them all to a greater or less extent. The Lord instructs us to put this test, saying: "The secret of the Lord is with them that fear him, and he will show them his covenant." (Psa. 25:14.) Do any of these miracle-workers see the lengths and breadths and heights and depths of the divine plan and covenant? Surely not, else they would be with us heart and voice, declaring the "good tidings of great joy which shall be to all people."--Luke 2:10.

The signs by which the Gospel age was introduced to fleshly Israel were such as would appeal to sincere natural men,--physical blessings typical of greater things in the Kingdom. The signs with which the new dispensation now appeals to spiritual Israelites are spiritual signs, or proofs--the opening of the eyes and ears of our hearts to discern in God's plan wonderful things which the natural man cannot appreciate. Let those whose chief desire is for physical blessings and healings take these; Satan will be pleased thus to turn them aside;--to turn their faces from the direction of the rising Sun of Righteousness and the great and perpetual blessings which God proposes, to transient expedients and creature consolations, encouraging the thoughts that such physical gains are evidences of godliness or evidences of divine favor. The New Creatures in Christ will follow the footsteps of self-sacrifice

---

*See Millennial Dawn, Vol. II., pp. 292-308.
+Millennial Dawn, Vol. II., chap. 8.

and rejoice in the evidences of God's favor which the Scriptures warrant. It is our understanding that these delusions will be so strong as to deceive all except the elect, who will be kept by their clearer knowledge of the divine plan. It is our duty to sound the alarm, the warning, the caution, even though we know that some will, nevertheless, be led away from their own steadfastness. Our warning is that the coming year means much of trial and testing along these lines and that zeal in studying and in serving the truth is the only position of safety for any of us. The question of the Apostle is apropos, "Who shall be able to stand?" Let all who have tasted that the Lord is gracious,--all to whom he has shown his covenant, stand shoulder to shoulder with each other and with the Lord, in defense of the Truth and in aid of one another. Thus standing, the opening year will surely result favorably to us.

THE CORRESPONDENCE DEPARTMENT.

This is an important branch of the service--our "Correspondence School." The BIBLE is our text book, the DAWNS and TOWERS are our comments, explanations, etc., and our mail department enables us to point out and emphasize misunderstood parts of the instruction. We believe, however, that the references and indexes in the new "Watch Tower Bibles" will decrease the written communications by enabling students to find answers to their queries in DAWNS and TOWERS. During the present year we received 42,375 letters and cards, and sent out 40,601.

We are always glad of your letters; many a time their kind, encouraging words have come like a cup of cold water in a dry and thirsty land. Some, indeed, are filled with acrimony, and would cause us pain and discouragement did not the Lord's grace and truth sustain us and show us that Satan and ignorance are the real assailants and that the vail of ignorance and power of Satan will soon be cast aside and trampled upon.--Rom. 16:20.

THE COLPORTEURING DEPARTMENT.

The postal ruling which seemed likely to greatly interrupt the work has really proved a blessing: it led us to renewed efforts to reduce the cost of the clothbound DAWNS, which efforts were very successful. And these, in turn, are so much more attractive that the general sales of DAWNS this year are above our highest previous standard--over 93,000 copies of Vol. I. alone, and of all volumes, over 128,000. The total sales of booklets for the year are nearly 56,000. The zeal for colporteuring is increasing, and we hear from many who are seeking to adjust their affairs so as to be ready to engage in this evangelistic service by spring. If these hopes are realized, it will increase the above large figures nearly one-half. Our printers are increasing their facilities to keep pace with the demand. We know of no field of service yielding better results than this one; besides, many of these books, little cared for now, will, doubtless, be a helping hand for many in the time of trouble.

THE TRACT DEPARTMENT.

The showing here is equally good;--evidencing great zeal for the Master and his Word amongst TOWER readers, some of whom circulate the message at depots, some on trains and ferryboats and street cars; some privately and some by mail. The blessings are surely as great to those who give as to those who receive them. Total distributed during the year, 1,895,435.

The Volunteer work with the WATCH TOWER is a part of the same tract work and it alone amounted to 1,512,538, or a total of both of nearly three and a half million pieces. This would represent 122,432,732 tract pages. This is a grand showing, in which we may all rejoice.

Is it any wonder that those who attest their loyalty to the Lord and his message thus publicly should have a special blessing at his hand in return? No; it is in full accord with the Lord's general dealings. Them who honor him he will honor; them who confess him he will own and confess; they who water others shall themselves be watered. Not only are those congregations which have done volunteering most persistently, in the most robust condition, but those brethren and sisters who have courageously shown their colors are amongst the most clear and most staunch in the truth. How glad all will be when in the future they look back and note the little services and sacrifices they were privileged to make, as an expression to their Lord of their love for him and for his brethren!

The Lord willing, we will have some fresh Volunteer matter for next year--ready in the spring. We suggest that the various "Captains" send in reports for the year, to January 1, as soon as possible; and that enlistments for next year be recorded and a new election of Captains take place as soon as possible.

THE PILGRIM SERVICE DEPARTMENT.

This work is still growing, and we are continually seeing new evidences that the Lord is owning and blessing it to the spiritual welfare of his dear flock. The announcements of routes, etc., in each issue of the TOWER tends to quicken the general interest, too: the solitary ones can now not only think of and mentally fellowship with the Allegheny Church and at the One Day Conventions, but also in spirit, travel with each of the dear Pilgrims and gather with the

R3121 : page 378

various bands of hope and love in sundry quarters.

During the past year the "Pilgrim" service of the Society has been administered through twenty-one brethren, who have visited 1208 places, held 1335 public meetings and 2057 parlor meetings, covering a total of 117,746 miles. This record includes the Editor's One Day Conventions and General Conventions. The interest in the "Pilgrim" meetings is steadily increasing, and many of the friends are learning to cooperate with us by appointing some one of their number to send us their request for visits, with particulars, which we now request, for 1903, on page 383 of this issue. In a couple of instances the local leader has seemed a little jealous of the "Pilgrims," and fearful that their superior knowledge or ability or influence would discount his own and undermine it. This is wrong every way: vainglory has no proper place in the hearts of the Lord's true people; and it should be mortified. The "Pilgrims" are humble and earnest, and clear in the truth--on the fundamentals, at least --otherwise they could not represent this Society or travel under its auspices. They will never be found trespassing on the rights of the congregations visited; but, on the contrary, conservators of the peace and liberty of all. Welcome them as Ambassadors of the Great King.

Remember that these services are entirely free, traveling expenses and all; and that no collections are ever taken up by them. The Society meets every expense--except food and lodging, which the friends at each place are always glad to provide. Your donations to the fund, and ours, are the Lord's provision, by which, in this manner, much good is, we believe, being accomplished. We again repeat, as last year, our suggestion that one half or more of the sessions be Parlor Meetings,--specially for the interested.

THE CONVENTIONS OF THE YEAR.

The Conventions--Annual and One-Day--are evidently entrenching themselves in the esteem of those who love the truth, and who love to "speak often one to another." The Lord still hearkens, too, and still pours out blessings as of yore--abundant and spiritual blessings. (Mal. 3:16,17.) These gatherings are expensive, both as to time and traveling expense, and, therefore, all cannot enjoy their privileges: however, all do share their blessings; for we have good evidence that those attending carry back blessings to those at home. We will D.V. continue these during the year 1903. Locations have not yet been decided upon: these will be announced in due season in the TOWER.

THE COST OF THIS FINANCIALLY.

After reviewing the figures foregoing, and rendering thanks to God for the privilege enjoyed in the service by so many of us--including all who have shared in any degree in this wide circulation of the good tidings--we naturally ask, What has all this cost, in money, additional to the free labor bestowed by so many? You will be surprised that it could be done for so modest a sum. You would be astounded if you could compare these figures and results with those of other Tract Societies.

Receipts.

From Good Hopes and all other sources	$28,284.80

Expenditures.

For Pilgrim expenses	$ 4,621.08	
" Publishing matter, circulated free	13,983.51	
" Expense, Insurance, etc., acct	5,742.10	
	----------	$24,346.69

Surplus		$ 3,938.11

We request that all who in any manner have co-labored with us to the attainment of these results --either by contributing money or by circulating the literature, or both--will, after reading and digesting this Report, join with us in a prayer of thanksgiving to our Lord, the giver of every good, for the privileges enjoyed in his service.

REPORT OF BRITISH BRANCH.

We give Bro. Hemery's very interesting and satisfactory report below, merely remarking that its items are all included in the foregoing.

LONDON, NOV. 14, 1902.

DEAR BROTHER RUSSELL:--

I have much pleasure in sending you the enclosed report of the British Branch operations, and I am sure it will give pleasure to you also. From a perusal of the statement of Tracts circulated you will find that there is quite an increase on the figures of last year; and the same will be noticed from the figures relating to the DAWNS, nearly 2,000 more of these having been sold than were sold last year. I am sure you will be glad to note this increased activity on the part of the brethren here. The circulation of the DAWNS has increased despite the fact that the Colporteurs are less in number than last year. Much has been done through the year by those who have been able to devote only a little time to the work; sometimes this has meant that part of a holiday has been given to it; sometimes that the home work or home life has been arranged that time might be obtained. Much still remains to

R3122 : page 378

be done, and the time is short. Many of the large towns of England are practically untouched, either with Volunteer literature or DAWNS. We continually pray the Lord of the Harvest that he will send more labourers into the vineyard.

The Volunteer work, and the general distribution of tracts, has been eagerly pushed forward by the brethren, and, for their encouragement, we would say that the work is having an effect in gathering the Lord's "Jewels." You will see, too, that the donations to the Tract Fund show a considerable increase on the previous year, nearly L100 more being received than last year. I have already reported concerning some of these donations.

Besides the above increases, there is, as you will have noticed, a marked increase in the number of TOWER subscribers. As may be expected all this increase has not come from the immediate neighborhood of meeting places; the Truth is asserting itself here

R3122 : page 379

and there, gathering to it those whose hearts are so disposed. In Ireland, too, much literature has been scattered, chiefly in Dublin and Belfast. In the latter place a considerable amount of Colporteur work has been done. Our hearts are glad because of all the favor of God, and because the knowledge of him is increasing. For all the goodness that has been shown we are deeply thankful.

The Pilgrim visit of Bro. Hope Hay was very much enjoyed by all the friends. I am sure I speak for all when I say we should much appreciate a sight of yourself amongst us. We remember your promise to come on the first opportunity.

If I may add a personal word, I would say how much I appreciate the privilege of working with, and in any way serving, the Lord's people.

The opportunities for service in this country are very many: the "harvest" is indeed "great," and the labourers are few. We hope for great things. In the meantime "we thank God, and take courage."

I am, dear brother,
Yours in the Lord, J. HEMERY.

Tract Fund receipts and expenditures of the British Branch of the Society from Nov. 1, 1901, to Nov. 1, 1902:--

Expenditures.	L	s	d
Deficit from last year	537	4	11
Paper, printing, postage, etc., on matter circulated free	222	14	6
"Pilgrim" expenses	50	15	0
Total	810	14	5
Receipts from Great Britain	268	15	9
Deficit	541	18	8

Letters received	3,448
" sent out	4,329
Total DAWNS sold	17,668
" Booklets sold	2,516
Tracts and Towers circulated free	670,200
Representing tract pages	23,131,440

===================

R3122 : page 379

REJOICING IN TRIBULATION.

--ACTS 16:22-34--JANUARY 4.--

"Believe on the Lord Jesus Christ, and thou shalt be saved."

THE International Lessons change with the New Year from the Old Testament to the New, taking up the theme where we left it six months ago. That series of lessons noted (1) Christ as the central figure of Christianity; (2) the Holy Spirit as the motive power of Christianity; (3) the gradual development of the Church from its birth at Pentecost; (4) missionary work by Paul and Barnabas; (5) Paul's second missionary tour, with Silas and others as his companions, and by them the first entrance of the Gospel into Europe. We now take up the subject at this point. The first city in Macedonia--the first city, therefore, in Europe--to hear the Gospel message, was Philippi. One of the Apostle Paul's epistles, addressed to the church there established, is known to us as the "Epistle to the Philippians."

At Philippi the Apostle and his companions, in seeking for those who reverenced the Lord, and hence most likely to have hearing ears for the Gospel, found a little group who met by the riverside for worship. Lydia, one of the number, became prominent for her thorough acceptance of the Gospel message, and her zeal in entertaining the Apostle and his company, and in forwarding, as best she could, the interests of the cause. The meetings were held outside the city, doubtless, on a similar pretext to that which, until recent years, excluded the worship of Protestants in the city of Rome, compelling them to go outside the city if they would hold any gatherings for worship. Philippi had its approved religious system, and would grant liberty for meetings to no other.

It was while the apostles were day by day passing from Lydia's home to the place of worship outside the city gate that they were met repeatedly by a young woman known in that city as a Pythoness, or Sybil (a sooth-sayer or truth-teller or fortune-teller; a foreteller of future events, or prophetess). She was evidently well known to all the people, and the exercise of her profession brought large income to a joint-stock company which owned her as its slave. As the evangelists passed daily she called out after them, "These men are the servants of the most high God, which show unto us the way of salvation." These words, though true enough, coming from such a source, and possibly in a jesting voice, might be understood by those who heard them to be sarcasm, ridicule, and, therefore, a hindrance to the Lord's work; or even if uttered in serious tones their coming from such an unsanctified quarter would probably preclude their having any favorable influence with those of such cast of mind and heart as might otherwise have a hearing ear for the Gospel of Christ. This continued many days, the Apostle gradually becoming more and more grieved by it--probably because it was hindering his mission, and perhaps, also, because he was grieved to see a fellow-creature thus made a tool of by the fallen angels, the wicked spirits which controlled her. Similarly our Lord refused to recognize the testimony of the evil spirit who acknowledged him, saying, "I know thee who thou art, the Holy One of God," and had compassion upon the one who had the evil spirit, and delivered him.--Mark 1:24; Luke 4:34.

Present-day higher critics and lower critics are disposed to dispute that there are evil spirits, and that human beings ever are or ever were possessed by demons. Such incline to suppose that either deception or insanity was mistaken by the Lord and the apostles in these cases of obsession. However, to those who have learned to respect the Word of God there is no room for questioning the accounts. Our Lord commanded evil spirits to come out of possessed ones, and they obeyed him; and in this case the Apostle Paul invoked the same divine power for the healing of this young woman --for her deliverance from the evil spirit being which

R3122 : page 380

had obtained possession of her and made her its slave, speaking through her, and otherwise using her mouth, ears, etc., as channels of communication. These fallen angels adapt themselves to the varying conditions of humanity in all parts of the world, and in connection with all the various systems of religion, all of which we may properly accredit, more or less directly, to the great Adversary of the truth, who worketh by and through those who will submit themselves.*

As this young woman was a money-winner for the people who owned her, we can imagine what consternation was aroused amongst them when they found that not only was their source of gain for the future gone, but also that the large amount of money invested in this slave was lost (for such spirit-possessed ones had a high market value): they became desperately angry. Nothing will so greatly move men as love or selfishness; and under present conditions selfishness moves the vast majority, and with intense power. They had no hope of getting the evil spirit back into the woman; they must have revenge upon those who had financially ruined them. There is much of this spirit abroad in the world today: so long as the truth and the Lord's servants quietly go their way the world will generally be too busy with its affairs to molest them; but so soon as they perceive that truth and righteousness are inimical to their earthly interests and prospects their opposition becomes intense. Nor should we consider it to be the chief business of the Lord's people to stir up the animosity of the world and to bring persecution upon themselves. As a rule it is best that we leave the world to watch its own affairs, while we preach the Gospel, not using it as a sledge-hammer, to break men's hearts, but as the message of peace and love and blessing and joy to those whose hearts under divine providence have been already broken; and who have ears to hear the message of the grace of God. Very generally the apostles pursued as smooth a course as principle would permit, and in this instance very evidently Paul acted under special guidance of the Lord. The Apostle's general instruction is, "So far as lieth in you, live peaceably with all men"--do not go out of your way to stir up trouble, but if the Lord in his providence allows it to arise, be courageous and full of faith in him

---

*See What Say the Scriptures About Spiritualism? Proofs That It Is Demonism.

R3123 : page 380

who has permitted it, that he will overrule it for good.

The owners of the Pythoness evidently had influence, and succeeded quickly in arousing a mob determined to have revenge against Paul and Silas. Of course they did not attempt this by telling the truth. They did not say, We were using a poor slave girl, possessed of an evil spirit, for our financial profit, and these men have restored her mind, her will--released her from mental enslavement to saneness of mind. No; like all who are engaged in a bad cause, they ignored the truth of the matter, and raised spurious charges--that the prisoners were teaching a religion contrary to the laws of Rome, and likely thus to raise sedition. We see that this was contrary to the truth, for the Lord's servants went, according to law, outside the city gates for their worship. However, under the circumstances the false charge, without proofs, was sufficient to bring down upon the Lord's representatives the severest penalties their judges could inflict: their clothing was torn from them, and the command was given that they should be beaten with rods and imprisoned. The customary sentence of the time was, "Go, victors! Tear off their garments! Scourge them!" This was one of the three times Paul was thus beaten. (2 Cor. 11:25.) He referred to it in his letter to the Thessalonians, declaring that he was "shamefully" treated at Philippi.--I Thess. 2:2.

The prison was constructed with outer cells, which were more or less accessible to the light and air, and with an inner or central dungeon for the most vicious criminals. It was into the latter that Paul and Silas were thrust, and their feet made fast in the stocks, which often were so constructed as to separate the limbs widely and to make any movement very painful. It was under these unfavorable circumstances, with their backs bleeding and raw from the scourging, that reflecting upon the wonders of the divine plan, and their own association with that plan, these faithful brethren were so filled with the spirit of rejoicing that they gave vent to their feelings in hymn-prayers of thankfulness for their privilege of suffering in connection with the Lord's service, of enduring tribulation for righteousness' sake.

How remarkable it must seem to the worldly, who have never tasted of the joys of the Lord, that these men could thus rejoice in tribulation--rejoice that they were counted worthy to suffer afflictions for the cause of Christ! How little the world knows of the peace of God which passeth all understanding, that rules in the hearts of the Lord's people who have grown in his grace and heart-likeness! How little can they appreciate the fact expressed by our Lord when he said, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." And again, through the Apostle, "We glory in tribulation, also; knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." (John 14:27; Rom. 5:3-5.) And as these faithful servants of the Lord could rejoice in whatever experiences God permitted to come to them in the discharge of duty, so may we remember that ours is the same God, that he changes not; that he is equally able and equally willing today to grant the sunshine of his favor to those who trust him and seek to walk in his ways. It is the reverse condition that the followers of Christ need to dread, need to fear, as expressed by the poet,

"Oh, let no earthborn cloud arise
To hide thee from thy servant's eyes!"

In a general sense, the entire Gospel age is represented as being a night, in which sin and distress prevail, and, as the Prophet has declared, "Weeping may endure for a night, but joy cometh in the morning"--when the Sun of Righteousness shall arise with healing in his beams, to scatter all the miasm of sin and death! But even in this night-time the Lord's people do not need to sorrow as others, who have no hope. On the contrary, to his people, "He giveth songs in the night." (Job 35:10.) While they are watching, hoping, praying, for the glorious morning of deliverance, their trust in the Lord is as an anchor to their souls within the vail. How could such children of the great King go mourning all their days? Surely especially now, as

R3123 : page 381

the Millennial morning is dawning, we can say, "He hath put a new song into our mouths, even the loving kindness of our God!" He has given his people the blessed privilege of singing the new song of Moses and the Lamb, that others cannot sing--at least not yet. These who sing and make melody in their hearts unto the Lord will surely also show forth the praises of him who hath called them out of darkness into his marvelous light--theirs will be the psalm of life, manifesting in looks and words and tones and sentiments the love of God received into good and honest hearts.

Since as Christians we have learned that it is our privilege to be always rejoicing--to rejoice evermore and in everything give thanks--we need not, like the world, wait for special manifestations of divine favor to call forth our praise, our homage of heart and our grateful obedience to the Lord. Rather, learning that divine providence is in all of our affairs, ready to shape them for our good, we may rejoice "whatever lot we see, since 'tis God's hand that leadeth us." Some one has well said:--

"If we are not ready to praise God where we are, and with our conditions and circumstances as they are, we should not be likely to praise him if we were differently circumstanced and our conditions just that which now seems to us most desirable. Daniel could sleep better in the den of lions than Darius in the royal palace; he who could not find rest in a lion's den, when that was the place for him, could not gain rest by a mere removal to a palace. It is the man's self which must be changed, not his circumstances or his possessions, in order to his having a heart overflowing with joy and praise."

When, in 1695, Madame Guyon was imprisoned in the Castle of Vincennes, she sang praises to the Lord, composing one of her own hymns, as follows:

"A little bird I am,
    Shut from the fields and air;
And in my songs I sit and sing
    To him who placed me there:
Well pleased a prisoner thus to be,
    Because, my God, it pleaseth thee.

"My cage confines me round,
    Abroad I cannot fly;
But though my wing is closely bound,
    My heart's at liberty;
My prison walls can not control
    The flight, the freedom, of the soul."

The shaking of the prison, the loosing of the chains, the opening of the doors, the waking of the jailer, his dismay and intended suicide, fearing the ignominy which would attach to him from the escape of the prisoners, Paul's call to him to do himself no harm, assuring him that the prisoners were all safe, constitute together a thrilling episode, more remarkable to the jailer than to anyone else. Doubtless he had heard something respecting these men, so different from the ordinary criminals with which he had to do. Doubtless, he had been impressed with their unresisting attitude; their Christlike demeanor even under severe provocation; their moderate submission even to their severe treatment at his hands. In any event he seems to have felt a heart-hunger for fellowship with his Creator such as these discredited men under his care enjoyed. Quite probably he had already been reading the Gospel of Christ in the features and conduct of his prisoners, whose living epistles were always open to be known and read by those about them. Had there not been some such preliminary instruction of his heart, we can scarcely suppose that he would so quickly have resolved to walk in the footsteps of the prisoners--that their God should be his God, and their salvation which was able to make them joyful in tribulation, should, if possible, be his salvation. And this was his inquiry: "What must I do to be saved?"--saved from sin, saved from its penalty,--death, saved from its degrading influence, saved from its unrest of heart and mind, saved to the same peace and joy and comfort and consolation which his prisoners exemplified.

We are not surprised at the reply given by the Lord's servants; we are not surprised that they did not say, Go to the confessional, get the priest to sprinkle holy water upon you, pay him to say masses for your sins, and join the Catholic Church. Neither are we surprised that the message was not that he must feel his guilt a long while, and pray to the Lord a good while, and seek forgiveness at a mourner's bench night after night, and join a Methodist or Presbyterian or other human system. How evident it is that these servants of the true Gospel and builders of the true Church were not Catholics, nor Presbyterians, nor Methodists; and that they neither founded these sects nor taught along their lines; and that they would no more affiliate with or encourage their methods today than they would then have done.

The answer to the jailer is one which commends itself to the Christian mind as being the proper one--no more, no less: he should believe on the Lord Jesus Christ as his Redeemer, as the one who had died on his behalf, through whose stripes he might be healed, saved and through whose sacrifice he might rejoice in at-one-ment with God; and having thus believed with all his heart, whether it required a moment or an hour to explain and to understand these simple first principles of the Gospel, his next step was to consecrate himself, to be baptized into death with his Redeemer, and to symbolize this consecration into death by a baptism in water. And he was encouraged to hope, not only for his personal salvation, but that his family might be sharers with him. We may reasonably suppose that this conversation about his salvation progressed while he was ministering to the evangelists--washing

R3124 : page 381

their wounds, seeking to make them comfortable and providing them food. We may also reasonably suppose that with many more words than are here presented the Apostle set before the jailer and his assembled family the simple story of the love of God manifested in the gift of his Son; and of the love of Christ manifested in his sacrifice on our behalf; and the evidence of the acceptableness of that sacrifice, as testified to by our Lord's resurrection and by his sending of the holy spirit upon the infant Church; and the subsequent message now going forth to whomsoever had an ear to hear, that there is salvation in him and in no other.

There is a lesson here for us in regard to the promulgation of God's message. We are not to use words of man's wisdom; not to attempt to philosophize and to show our learning; nor are we to say, Now, do not be in too much haste; there is plenty of time, and after we are comfortably fixed we will have all day tomorrow to talk this matter over. We are to remember the declaration of the wise man, "A word in season, how good it is!" We are to remember, when talking

R3124 : page 382

with those who have an ear to hear and are inquiring the way to the Lord, that there are great crises in the lives of men, momentous occasions, in which one word may be more valuable, more potent, than would be a hundred words or a thousand words at another time, under different circumstances; and we are to be instant in the Lord's service, whether seasonable or unseasonable to ourselves,--gladly ready to lay down our lives for the brethren. The disposition of Paul and Silas to preach Christ to the jailer regardless of their own convenience and comfort and need of rest was in perfect accord with the joy of the Lord which filled their hearts and led them to sing. Dissatisfied Christians, disposed to grumble, would be inclined neither to sing praises under such circumstances, nor to preach the Gospel to a poor inquiring fellow on so out-of-season an occasion. We are to distinguish, however, between out-of-season to ourselves and out-of-season to others; and to be willing to serve others at any time, however out-of-season to ourselves, if it be in season and opportune for them. We are not to intrude even the Gospel itself at inopportune times, however convenient the occasion may be to ourselves.

Let us learn from this brief statement of the Gospel discourse by the Apostle the wisdom of simplicity and directness. The Apostle might have preached a great deal about the Jewish Law, and about the Jewish failure to keep the Law. He might have discussed the various philosophies of the false religions; and all of these might be proper at the right time, but now was not the time suited for these, and hence he confined his remarks particularly to the general statement that Christ was the Messiah, that he had redeemed the world, that he must be laid hold on by faith, and that to all who thus took hold on him he became the power of God and the wisdom of God.

The next morning the rulers, learning something of the circumstances of the night, ordered the release of Paul and Silas; but the Apostle sought to forward the interests of the cause he served by returning word that he was a Roman citizen, and that Roman law had been violated in three particulars in his case: (1) That they had "beaten" him; (2) that this had been done "publicly;" (3) that it was specially reprehensible in that he had not been legally "condemned."

These charges against the rulers might have gone hard with them; hence, it is not to be wondered at that they came to the prison, as the Apostle requested, and brought their prisoners forth publicly, thus giving evidence to the people that they conceded that an injustice had been done them on the previous night. It was agreed that the Lord's representatives should leave the place, and evidently this was as wise a thing as could have been done, at the time, for the publicity given to the Apostles and their teaching would now have opportunity to work, and the new disciples might have a better chance for presenting the truth quietly, in the absence of their leaders, against whom strong enmity had been aroused on account of the healing of the woman. From here the servants of the Lord went to Thessalonica, and undaunted by their experiences (indeed, rejoicing in them) they boldly spoke the word of grace to such as would hear them there.

"Many men of many minds," writes the poet; hence it is not surprising that some with too little reverence and too much self-consciousness are disposed to criticize the Apostle's course in claiming Roman citizenship here and on another occasion. We should approach such criticism from the standpoint of reverence, recognizing the apostles as specially chosen and specially inspired of the Lord and specially guided of him and fit to be our exemplars in all matters (Matt. 18:18) unless (as in Gal. 2:11) the criticism of their conduct or words is found in the Scriptures themselves. Unquestionably it was proper for the Apostle to appeal to his Roman citizenship as a means to secure justice, not injustice.

Similarly we may properly appeal to every item of the human laws under which we may be living that would protect us in our just rights; but we may not go beyond this and denounce the laws or violate them. Our Lord's admonition was in line with such submission to the ordinances or laws of men, in respect to our earthly affairs; and he explains,--If any man sue thee at the law and take away thy coat resist not, but even let him take thy cloak also. If, however, any man attempts to rob us of our coat without due process of law we are not bound to yield except it seem to be the better policy. In all civilized lands we would have the right to call on the law to protect us from violence.

Such a course would not mean an acknowledgment that we are citizens of this world and renouncers of our heavenly citizenship--even as the Apostle's course did not mean this. It would mean merely that as strangers and pilgrims, we are required to pay taxes for the support of law and order, and that worldly people recognize our rights to certain protection in the laws which they framed.

Similarly the Apostle at times referred to himself as a Jew--not as denying his Christianity, but as one now might say,--I am a German, or an American, thus to appeal not to a religious prejudice, but to a national sympathy, which, if men's hearts were right, would not need to be appealed to, because it would be quite sufficient to say,--I am a fellow man. The Apostle on one occasion, perceiving that his enemies were chiefly Pharisees, cried out, "I am a Pharisee, the son of a Pharisee! For the hope of the resurrection I am called in question!" To imagine a similar case now, suppose that Christians were practically of two parties, one professing faith in the resurrection of the dead, and the other denying a resurrection and future life; suppose the latter were called "Evolutionists," and the former "the Faithful," and that some of us were misunderstood and caught by a mob, and that we perceived that a goodly number of our assailants were of "the Faithfuls," and that we were to cry out, "I am one of the 'Faithful' and the son of a 'Faithful!' It is because I believe in the resurrection of the dead that I am now being molested!" Surely there would be nothing amiss in such a position. And this was exactly Paul's case;--the name Pharisee stood for faith in God and in a future life by a resurrection and for obedience to the Law and, in general, full loyalty to God. The word Pharisee signifies--wholly separated to God; and only that the word has since come to be proverbial for hypocrite any of the Lord's people could still say, I am a Pharisee--I am one of those wholly separated to God.

===================

R3124 : page 383

REQUESTS FOR PILGRIM VISITS IN 1903.

THE following information is very important in connection with arrangements for "Pilgrim" services. There is no charge for these services, nor for the traveling expenses; nor are collections ever to be taken up. We expect that all friends of the truth will be glad to entertain the "Pilgrims" during their brief stays, with "such things as ye have;" but where circumstances do not permit this, the "Pilgrims" are prepared to pay their way. If you desire to be remembered by us when we lay out the routes for these "Pilgrims," please answer the following questions--on a postal card or on separate paper from your letter. You need not repeat the questions, but merely number the answers, thus: No. 1--Yes (or No). No. 2--Twice a week--Sunday and Wednesday (or whatever may be the truth). No. 3--Sunday at 3 p.m. at Bible House, 610 Arch Street; Wednesday 8 p.m., same place (or whatever may be the facts of your case). And thus with each question.

Such as neglect answering these questions, or so many of them as they can answer, must not be surprised if no meetings are arranged for them, or at most for one day. The information aids us greatly in arranging the "Pilgrim" routes.

ANSWER AS MANY AS POSSIBLE OF THESE QUERIES:

(1) Are regular meetings now held in your vicinity?
(2) How frequently?
(3) Give addresses of meeting places and hours.
(4) What is the present average attendance?
(5) At what date are leaders or elders chosen?
(6) Give full name and address of regularly elected elders,--that arrangements for Pilgrim visits may be committed to them.
(7) Is request for a Pilgrim visit the publicly expressed wish of those who usually attend meetings?
(8) To whom should the Pilgrim be referred for entertainment?
(9) Will suitable places be secured for parlor meetings?
(10) Can suitable room for a public meeting be secured?
(11) If no regularly chosen elders, give at least one address in full, besides your own.
(12) Give your own name and address in full (state if colored) and any other information likely to be useful.
(13) If not on the railroad give name of proper station and your distance from it, and the direction. State also if a conveyance would meet the Pilgrim at station and return him to it.

===================

R3126 : page 383

AN INTERESTING QUESTION ANSWERED.

THE EXTENT OF JUDAS' KNOWLEDGE.

Question.--The Psalms, quoted from in the New Testament, seem to show clearly that destruction is Judas' end,--but can we decide that the scribes and Pharisees of our Lord's time came under the two Scriptures that specially bear on the case, I Tim. 2:3-6, with the will of God that all should come to an "Epignosin" of the truth, and Heb. 6:4-6 that the ones it is impossible to renew, are those who have once been enlightened, tasted the heavenly gift--become partakers of holy spirit--tasted the good word of God, and powers of the coming age? Did they reach those conditions? I think not.

Answer.--All will agree that no matter how positive a word may be used respecting the bringing of mankind to knowledge before judgment, general knowledge is not meant. To assume that general knowledge of the sciences, or even of the science of religion is necessary to a trial for eternal life, would be to assume that God had not given to father Adam a full, proper or just trial for eternal life;--and from such a proposition we would all dissent, for we know that he was justly tried and justly condemned. His knowledge will help us to understand what degree or kind of knowledge his children must have, before they can come under the responsibility of the second trial secured by the ransom for all. Father Adam's knowledge consisted in a discernment of the right and the wrong of the question before him--and no more knowledge than this was necessary. It was immaterial whether he thought of God as Trinity or Unity; whether he believed in heaven and hell, etc., or not; whether he knew about the sun, moon and stars, and the laws governing their motions, or not. He knew what was necessary for him to know; namely, (1) that God had a right to command his obedience, and (2) that God had commanded him not to eat of that fruit, and had attached thereto some penalty. It did not matter whether he knew exactly all that the penalty implied or not. He knew that to eat would be transgression--sin.

So, we take it, is the responsibility of all mankind, as soon as they come mentally in contact with "the light of the world." We cannot conceive how Judas could be ignorant of the wrong which he committed, after his three years of experience with the Master, and in the use of the power of the holy spirit communicated to him. It seems to us unnecessary that he should know either about the planetary movements, or about all the particulars of the divine plan: he knew of the holy and pure character of our Redeemer; and of his self-sacrificing service of Jehovah and the people; and it seems to us he must have known beyond question that his conduct was treason to God and to righteousness; and to every principle of goodness reprobate.

We reason that if Adam's knowledge and transgression were justly punished with death, Judas' knowledge and sin could bring nothing short of the Second Death. However, we leave the matter; any who see it differently are entitled to hold their opinions.

Respecting the scribes and Pharisees: Their conduct seems indeed flagrant; we would find it impossible to imagine that they felt within themselves that they were doing the right thing in crucifying the spotless Lamb of God. Nevertheless, our Lord did not say of them that it had been better for them not to have been born; he merely said, "How can ye escape the condemnation of Gehenna?"--the Second Death. This leaves us abundant room to suppose that they may yet have opportunity to escape that condemnation; but it also suggests to us the probability that some of them will not escape the Second Death--that some of them had so perverted and seared their consciences with pride and wilfulness and love of evil that even the blessings of the Millennial Age would fail to dissolve the callousness of their hearts.

===================

BIBLES, TESTAMENTS, STUDENTS' HELPS, Etc.

SUPPLIES AT WHOLESALE COST PRICES.

Our Society does not supply Bibles free, but it justifies the Bible feature of its name by supplying Bibles, Testaments and Bible Study Helps at wholesale rates. Additionally we give our readers the benefit of our experience and judgment respecting which Bibles are the best value at the wholesale rate. When ordering large-size Bibles always name your express office and company, as well as post office. Letters containing money or stamps accompanying order should always be registered.

BAGSTER TEACHERS' BIBLES.

CONTAINING ALL THE IMPROVEMENTS--LARGE TYPE (LONG PRIMER).
--SIZE, 5-5/8 X 8-5/8 INCHES.

No. 8701 French Seal, Divinity Circuit, Red under Gold..........$1.15
No. 8709 Egyptian Seal, Divinity Circuit, Red under Gold,
Leather Lined....................................... 1.65
No. 8721 Norse Morocco, Silk Sewed, ditto...................... 2.75
Postage, 25c each extra; Thumb Index, if desired .25

THE CHEAPEST TEACHERS' BIBLE IN THE WORLD.

MINION TYPE EDITION.

No. 8301 French Seal, Divinity Circuit, Red under Gold.......... .75
Postage, 25c each extra; Thumb Index, if desired, .25

HOLMAN TEACHERS' BIBLES.

PICTORIAL EDITION.

COMBINES ALL THE "HELPS" FEATURES,
ALSO EIGHTY SPLENDID FULL-PAGE PHOTO-VIEWS OF BIBLE LANDS.
BOURGEOIS TYPE--5-1/4 x 7-3/4 INCHES.

No. 4810 French Seal, Red under Gold	$1.35
No. 8816 ditto, ditto, Linen Lined	1.85
No. 8838 Alaska Seal, Calfskin Lined to Edge, Silk Sewed, Red under Gold Edges, Divinity Circuit	2.45
Postage, 25c each extra; Thumb Index, if desired	.25

COMBINATION TEACHERS' BIBLES.

No. N.A. French Seal, Divinity Circuit	$1.10
No. N.B. do do Linen Lined	1.25
No. N.C. do do Leather Lined	1.55

All Red under Gold Edges.

Postage, 25c each extra; Thumb Index, if desired	.25

VARIORUM TEACHERS' BIBLES.

We can supply any of these at publishers' list prices less 25 per cent. discount.

OXFORD INDIA-PAPER BIBLES.

The merits of these wonderful productions of the bookmaker's skilful art are so well known as to render detailed comment unnecessary. By special arrangement we can save our friends one-third of the list price on these Bibles, and have selected the styles which in our opinion, are most desirable. All but No. 01157x contain References, and are Silk Sewed. No. 03554 is Self-Pronouncing. All are bound with Divinity Circuit, are Leather Lined, have Red under Gold Edges and Round Corners. The type increases in size as follows: Pearl, Ruby, Emerald, Minion, Bourgeois and Long Primer. Nos. 03464x and 03581x contain Concordance and Maps, and Nos. 0863x and 0865-1/2x contain full Teachers' Helps. Thumb Index on any of these, 25c extra.

No. 03009x Pearl Type, Persian Levant, postpaid	$2.25
No. 01157x Ruby Type, French Morocco, postpaid	1.45
No. 03114x do Persian Levant, Postpaid	2.50
No. 03229x do do postpaid	2.65

No. 03265x Emerald Type, Levant Morocco, postpaid............... 3.25
No. 03464x Minion Type, Persian Levant, postpaid................ 3.80
No. 03554x Bourgeois Type, Alaska Seal, postpaid................ 4.20
No. 03581x Long Primer Type, Persian Levant, postpaid........... 4.67
No. 0863x do do Alaska Seal, postpaid.............. 5.21
No. 0865-1/2 do do Levant, postpaid.................. 6.55

THE LINEAR TEACHERS' BIBLE.

Hitherto this Bible has been sold by "Subscription Agents" only. Its special feature, differentiating it from other "Teachers' Bibles," is that it shows the readings of the Common and Revised Versions side by side in the same line.

(Those requesting it will be supplied a publishers' price list, showing the special feature.)

No. 350 French Seal, Divinity Circuit, Red under Gold,
Edges, list price $6, our price.......................$2.10
No. 355 French Morocco, Divinity Circuit, Red Leather
Lined, list price $8, our price....................... 3.15
No. 360 Levant Morocco, Divinity Circuit, Red Kid Lined,
list price $10, our price............................. 4.20
Thumb Index, if desired, 25c extra; Postage......... .25

Other Desirable Bibles, New Testaments, Etc.

The Students' Hand Bible.

No. 04403 Minion type, French Seal, Divinity Circuit,
Selected Helps, including Concordance.................$ .75
Post extra...................................... .20

Oxford Self-pronouncing Teachers' Bible.

No. 0823 Bourgeois type, French Seal, Divinity Circuit
Round corners, Red under Gold Edge.................... 1.25
Postage... .25
This is a wonderful book for the price, and its
self-pronouncing feature is on a new plan
preferred by some.

Lap Bibles for the Aged.--No References.

These contain Family Registers.
No. 01600 Small Pica Type, Cloth, Red Edges.....................$1.00
Post extra...................................... .25
No. 01603 Small Pica Type, French Seal, Limp.................... 1.35
Post extra...................................... .25
No. 01605 Small Pica Type, French Seal, Divinity Circuit........ 1.95
Post extra,..................................... .25

Ditto New Testaments for Aged.

No. 212 Small Pica Type, Roan Square Corners.................... .35
Post extra....................................... .12
No. 283 Same as No. 212 with Psalms added....................... .45
Post extra,...................................... .15

Pocket Bible with References.

No. 03008 Pearl Type, Fr. Seal, Divinity Circuit................ .60
Post extra,....................................... .07

Pocket Bibles Without References.

No. 01103 Diamond Type, India Paper, Divinity Circuit,
Red under Gold Edges...........................$1.00 .03
No. 178 Pearl Type, Cloth, Red Edges..................... .18 .07
No. 010 Pearl Type, French Seal, Red under Gold.......... .55 .05
No. 013 Pearl Type, French Seal, Divinity Circuit,
Red under Gold Edges........................... .55 .05
No. 038 Pearl Type, Padded, Red under Gold............... .55 .05
No. 035 Pearl Type, Padded and Clasp, Red under
Gold Edges.................................... .60 .05
No. 01150 Ruby Type, French Seal, Red under Gold......... .45 .07
No. 01153 Ruby Type, French Seal, Divinity Circuit,
Red under Gold Edges........................... .60 .07
No. 01327 Minion Type, French Seal, Divinity Circuit
Red under Gold Edges........................... .75 .12
No. 01329 Minion Type, French Seal, Divinity Circuit,
Leather lined................................. 1.10 .12
No. 215 Nonpareil Type, French Morocco, Divinity Circuit,
Red under Gold Edges........................... .80 .12
No. 602 Thin Vest Pocket Bible, Persian Morocco,
Limp, Round Corners, Red under Gold
Edges... 1.50
No. 2002 Ditto--Divinity Circuit, Leather Lined,
Silk Sewed, References......................... 1.85

CONTINUED ON NEXT PAGE.

OTHER DESIRABLE BIBLES, TESTAMENTS, ETC.

Child's Bibles, Profusely Illustrated.

No. 252 Ruby Type, Fr. Seal, Limp...............$ .80 post extra, .10
No. 145 Ruby Type, Fr. Divinity Circ............ 1.00 post extra, .10

Pocket New Testaments.

No. 801 Ruby Type, Limp Cloth.................... .05 post extra, .02
No. 030 Ruby Type, French Seal................... .17 post extra, .02
No. 033 Ruby Type, Fr. Seal, Div. Circuit........ .25 post extra, .02
No. 0130 Same as No. 030 with Psalms added....... .25 post extra, .03
No. 0133 Same as No. 033 with Psalms added....... .35 post extra, .03
No. 287 Brevier Type, Roan, Gilt Edge,
Psalms................................ .35 post extra, .05
No. 010 Diamond Type (very small), Limp

Morocco, Red under Gold Edges.......... .35 post extra, .01
No. 014 Diamond Type (very small), Fr'ch
Morocco, Divinity Circuit,
Leather Lined, etc.................... .80 post extra, .01

Self-pronouncing Family Bibles.

At one-half list prices. Publishers' catalogue sent on application.

"Bible Talks in Simple Language."

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "present truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price 75 cents, plus 25 cents postage.

"Daily Food."

Two texts and a verse for every day in the year. Have one on your breakfast table with the natural food. Appoint one of the family reader, and call for questions and comments. Feed the soul as well as the body. Small, neat, cloth bound, gilt edges. 15 cents, 2 for 25 cents, including postage.

Concordances and Other Bible Study Helps.

First in this list we mention the several volumes of

MILLENNIAL DAWN SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids,--putting the concordances last, though they are not by any means least important.

THE EMPHATIC DIAGLOTT.

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, until now (A.D. 1902), has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyuright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to Z.W.T. The morocco bound edition will not be ready for some time, but orders may be sent in now, for later delivery.

THE TISCHENDORF NEW TESTAMENT.

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price 40c, including postage.

THE NEW ROTHERHAM TRANSLATION OF THE NEW TESTAMENT.

Mr. Rotherham's previous translation was good, but so far as we are able to judge, from a hasty examination, this one is better. Our price, in cloth binding, postage included, is $1.50.

THE SYRIAC-PESHITO NEW TESTAMENT--MURDOCH'S.

This, too, is a valuable work, and an aid in critical study. It is translated from the Syriac instead of from the Greek. It is claimed by some that it was the language in which our Lord and the apostles spoke and wrote, and that the Greek was translated from this. Our price, in half leather binding, postage included, $1.50.

LEESER'S TRANSLATION OF THE OLD TESTAMENT.

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

REVISED VERSION TESTAMENTS.

In cloth binding, pocket size, postage included.............	.20

REVISED VERSION BIBLES.

No. 040 Pearl Type, Cloth binding.............45, postage extra, .10
No. 060 Minion Type, do ....75, postage extra, .20

AMERICAN COMMITTEE'S REVISED (OXFORD) BIBLE.

No. 03570 Bourgeois, Cloth, References............$1.00, postage, .25
No. 03752 Ditto, in Morocco, Div. Circuit......... 1.90, postage, .25

AMERICAN STANDARD REVISED BIBLE.

No. 260 Long Primer, Cloth, References............ 1.35, postage, .30
No. 275 Long Primer, Fr. Seal, References......... 2.50, postage, .30
No. 160 Bourgeois, Cloth, References.............. .90, postage, .20
No. 172 Bourgeois, Fr. Seal, References........... 1.75, postage, .20

PROF. YOUNG'S TRANSLATION OF THE OLD AND NEW TESTAMENT.

Many regard this as a valuable aid; but we do not specially recommend it as such, as some of its peculiarities are liable to mislead those who have no conception of the Hebrew idiom. In cloth binding, including postage, $4. This is the regular retail price, and the publishers do not permit us to make any reduction. We are at liberty, however, to prepay the postage free and to give as a premium two volumes of the DAWN series in cloth binding.

THE ANALYTICAL CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any three volumes of the MILLENNIAL DAWN series in cloth binding with each Concordance.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES.

In English Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work, and useful in critical study, but scarcely so good for the average student, we think, as Prof. Young's work. Price, in cloth binding, $6; half leather, $8; full leather, $10. We will pay mail or express charges on these, and in addition give as a premium any three volumes of the DAWN series in cloth binding, with each Concordance.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES.

A valuable work, but scarcely necessary to those who have either one of the above mentioned. English only. Cloth binding, $1, postage included.

SMITH'S BIBLE DICTIONARY.

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

--WHEN ORDERING ALWAYS NAME YOUR EXPRESS OFFICE AND COMPANY AS WELL AS POST OFFICE.--

ADDRESS ORDERS WATCH TOWER BIBLE AND
TRACT SOCIETY, BIBLE HOUSE, ALLEGHENY, PA.

For Prices in Great Britain, Address us at
131 GREEN ST., FOREST GATE, LONDON.

===================

YOUR "GOOD HOPES" 1903.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of...............per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

(Name)..

(Post Office).....................(State).............

====================

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

We aim to have a good supply of these very choice cards constantly on hand, and for particular description of some (not all) of the styles would refer you to our illustrated list, which will be sent on request. We still recommend the dollar packages as the most satisfactory way, all things considered, of acquiring these texts. They are sent carriage paid for $1.16, by prepaid express whenever feasible.

OLD THEOLOGY TRACTS.

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized, and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE.

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 17,000; but it should be at least 25,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

===================

page 1

SEMI-MONTHLY.
VOL. XXIV.   JANUARY 1, 1903.   No. 1

CONTENTS.

Views from the Watch Tower........................ 3
    New Year Greetings, 1903...................... 3
    New Financial Conditions...................... 5
    Missionary News.............................. 5
    Concerning Palestine.......................... 5
    Protestant Federation......................... 5
"Rejoice in the Lord Alway"....................... 5
Turning the World Upside Down..................... 10
Questions of General Interest..................... 14
    Christ the First Fruits....................... 14
    The Beginning of Our Resurrection............. 14
    What Constitutes Chastisement?................ 15

page 2

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

TO OUR FRIENDS ON THE LORD'S POOR LIST.

If you do not wish your TOWER to be discontinued at the end of the year, write us a postal card at once, stating your interest and desire to have the journal continued. We are glad to supply you regularly, esteeming it a part of our stewardship from the Lord, but we wish to be assured, at least in each December, that you are still interested and enjoy the TOWER visits.

Occasionally we hear of some one who has been without the TOWER for a year or more, because unable to remit for it. This grieves us. We wish all the interested to have it regularly and the Lord always supplies sufficient funds to meet the expense. Any who cannot pay now, but hope to pay later on, may order on credit; and then if you are never able to pay, tell us so, and we will cheerfully cancel the debt.

But do let us know at once, for it puts us to extra trouble and expense to drop a name and then later reinstate it;--though we are always glad to do this, or in any other manner to lay down our lives for the brethren.

POEMS AND HYMNS OF MILLENNIAL DAWN.

Contains a very choice selection of 160 poems and 333 hymns, purged, we trust, from much of the too common erroneous hymn-book theology. We have them in good quantities now. In cloth binding, only 50 cents. TOWER subscribers supplied at the wholesale rate, 25 cents--postage extra, 8 cents.

===================

R3125 : page 3

VIEWS FROM THE WATCH TOWER.

NEW YEAR GREETINGS, 1903.

THANKS BE TO GOD that his grace has preserved us, "kept us from falling," through another year!--that so many of us are still of one heart and of one mind in respect to his Word and its service! Our appreciation must be increased by the remembrance that every testimony of the Word is to the effect that the close of the "harvest" time is to be a time of special testing to all professing to be the Lord's people;--"every man's work shall be tried so as by fire." When we remember that the Adversary is to be permitted to bring "strong delusions" upon the Lord's people for the very purpose of sifting out all not truly his,--that they may believe lies and depart from the truth and be condemned as unworthy;--because they received not the truth in the love of it" (2 Thess. 2:10-12)--it surely should call forth our thanks to God that the opening of another year finds us still standing fast,--appreciating the truth and in full accord with all the divine appointments by which he has kept us from falling.

The Apostle reminds us that rejoicings do not belong as properly to him that putteth on the armor as to him who, having fought the good fight to the finish, shall lay aside the armor and put on robes of glory in the First Resurrection. (1 Kings 20:11; 2 Tim. 4:7,8.) Consequently we must not stop too long even to rejoice that we are what we are by the grace of God, but must go on! The new year is surely full of blessings for the faithful, according to all the precious promises of our Father's Word. We must grasp these afresh, allowing the Lord's faithfulness of the past to establish our trust the more firmly for the future. Without faith as the trolley to connect us with the current of divine power we will fail to "go on unto perfection."

"Faith can firmly trust Him,--come what may."

Love, too, should be stimulated by a retrospective glance;--discerning the mercies of the Lord toward us should enthuse us with loving zeal for Him and his. "We love him because he first loved us!" We seek to do those things pleasing to our Lord because we love him, and in proportion as we love him we will delight in such obedience and service,--even at the cost of self-sacrifice.

Good resolutions and the reexamination of our ideal and standards of life are appropriate at this season, too. Not that the fully consecrated can add to their consecration--for, if proper, it included our all. Not, either, that we should have an annual round up when we would seek pardon and start out afresh--as typical Israel did each "Day of Atonement" at the beginning of their new year. Spiritual Israelites, rather, are to live a daily, an hourly life of nearness to the High-Priest. The blood of the New Covenant is to be continually invoked for the cleansing of the slightest defilement of conscience, that thus the wedding garment of our Lord's imputed righteousness may not become bedraggled, but that the slightest spot being removed, we may have it "without spot or wrinkle or any such thing."

Nevertheless, self-examinations and good resolutions have a value at this season in particular. That reviews of business; taking account of stocks; ascertaining the profits and the losses of the year; etc., are profitable in respect to worldly affairs, all will admit; and the much more important affairs of the soul--the ascertainment of gains and losses as New Creatures and how and when and where these came to us in the constant battle with the world, the flesh and the devil,

R3125 : page 4

will surely profit all who make such reckonings with an eye single to the pleasement of the Lord.

Let us, then, set our spiritual aims, ambitions and endeavors still nearer to the perfect divine standard; remembering the while our Lord's words, "Without me ye can do nothing," let us be strong and courageous in the strength which he supplies and promises to increase as we are able and willing to accept it.

* * *

There is nothing specially new to note,--except that "all things are onward moving," in the direction indicated by the Word. The "churches" are coming more and more to favor the combination and trust principle and desire to apply it;--seemingly only a Morganizer is needed. Then the religious "irregulars" will be shamed and discomfited. Capital and labor are each fortifying--each preparing for the great struggle; yet neither realizes how tremendous the conflict will be--nor the results, as we do in the light of the Word. Financial prosperity holds the winds in "Christendom," though its continuance seems to depend on the expenditure of vast sums in outside wars. The financial conditions are becoming unfavorable in Great Britain, still more so in Germany, and yet more so in Russia.

We have recently noted the rapid progress of Socialism in Germany; below we quote from the New Orleans Times-Democrat respecting its progress in the United States:--

"What will be remembered as easily the most interesting--and we had almost said the most alarming--feature in the Convention of the American Federation of Labor of 1902, was revealed when the Convention, by a vote of 4744 to 4344, rejected this resolution:--

"'Resolved, That this twenty-second annual Convention of the American Federation of Labor advise the working people to organize their economic and political power to secure for labor the full equivalent of its toil, and the overthrowal of the wage system and establishing an industrial co-operative democracy.'"

"Although defeated, the resolution is especially significant by reason of the great number of votes recorded in favor of its adoption. Out of a total of 9088, the pro-Socialists lost by the exceedingly slender majority of 400 votes. In other words, the American Federation of Labor, as it is today constituted, is almost evenly divided on the question whether or not Socialism should be indorsed. To be exact 47.68 per cent of the Federation is in favor of, and 52.32 per cent is opposed to, Socialism.

"These statistics are of themselves sufficient to make labor leaders throughout the country pause and

R3126 : page 4

reflect whither they are tending. The speeches made in the Convention were overwhelmingly in favor of indorsing the Socialistic movement. Delegate Barnes compressed into two sentences the creed of the pro-Socialist advocates. 'Let us tell Mr. Morgan,' said he, 'that, to use his own words, there is nothing to arbitrate. We want your (his) mines, and we want your (his) railroads for the people of this country.' Delegate Layton said that 'the time had come when supplication should cease and action should begin.' 'The greatest power of the union, or laboring man,' said he, 'is the ballot. It should be used, and used for the attainment of the workingman's ambition.' The note sounded in these two speeches was echoed in the remarks of other delegates; and but for the vigorous speech made by Mr. Gompers the Federation would unquestionably have thrown the weight of its influence in favor of 'the overthrowing of the wage system and the establishment of an industrial co-operative democracy.'

"In straight-flung words, Mr. Gompers pointed out that Socialism had more than once been opposed to trades unionism; that the socialistic spirit was essentially the spirit of negation, and that the Federation should shun Socialism as it would leprosy. 'Good heavens!' he exclaimed. 'Study Socialism! Why, we have graduated from it long ago.' This was Mr. Gompers' position; and by taking it promptly he stemmed the tide of Socialism that was running high in the convention, and contrived to defeat the resolution. It required no little courage and no little capacity to do what Mr. Gompers did, and his attitude and conduct can hardly be too highly commended. The victory won by him was, however, dearly bought. Above the smoke of the battle, one fact looms large in the public eye, namely; that in a deliberative body of representative American workingmen, 47.68 per cent are in favor of Socialism in the United States."

* * *

Socialism should not be confounded with Communism or Anarchism; nevertheless, we believe it will surely eventuate in anarchy. Capital--private ownership--will not consent to Socialism on a broad basis and the conflict resulting will be what neither party premeditates or desires. There are really very few people sufficiently unbalanced in heart and mind to approve anarchy.

SOCIALIST VOTE OF THE WORLD.

The Appeal gives the following figures as showing the marvelous growth of Socialism all over the world:

United States.		Spain.	
1890	13,704	1893	7,000
1891	16,552	1895	14,000
1892	21,512	1897	28,000
1893	25,666	Belgium.	

1894	30,020	1894	334,500
1895	34,869	1898	534,324
1896	36,275	Denmark.	
1897	55,550	1872	315
1898	91,749	1884	6,805
1900	135,770	1887	8,408
1902 Est.	400,000	1890	17,232
Italy.		1892	20,098
1893	20,000	1895	25,019
1895	76,400	1898	32,000
1897	134,496	1900	43,285

R3126 : page 5

Germany.		Austria.	
1867	30,000	1895	90,000
1871	101,927	1897	750,000
1874	351,670	France.	
1877	486,843	1885	30,000
1878	437,158	1888	91,000
1881	311,961	1893	590,000
1884	599,990	1898	1,000,000
1887	763,128	Great Britain.	
1890	1,427,098	1895	55,000
1893	1,786,738	1902	350,000
1898	2,125,000	Switzerland.	
Poll 1903	3,100,000	1890	13,500
Servia.		1893	29,822
1895	55,000	1896	36,468

NEW FINANCIAL CONDITIONS.

The London Spectator, one of the ablest journals in the world, remarks:--

"What a wonderful change has passed over our conception of the word 'property.' The writer is old enough to remember when nothing except land and houses was regarded as true property; but now a man may be a millionaire and own nothing that he can see. A few pieces of paper in a box at his banker's, or, better still, an inscription in a book of which he knows nothing, except that it exists, constitute him a man rich beyond the dreams of avarice, and, moreover, a man who has not to guard his property, and who can realize it --which the rich man of old could not do--in half an hour. It is a very curious change, and one the full effects of which we have yet to perceive."

This is in full agreement with what we have already pointed out--that bonds and stocks are being used now as instead of money. This is sure to affect conditions during the time of trouble.

MISSIONARY NEWS.

The Secretary of "The American Board of Foreign Missions" reports $18,369,163 annual summary of income for Protestant foreign missions; and additions to church membership in all heathen lands for the year at 160,000;--the number dying during the year is not stated.

Estimating the births among the 1,000,000,000 heathens at only one tenth of one per cent, the population increased 1,000,000. Question: How long would it require to convert heathendom to the present standard of "Christendom"? And then,--How long would it require to convert "Christendom" to the condition mentioned in the Lord's prayer--when God's will shall be done on Earth even as it is done in Heaven?

Thank God for the promised interference in the present order of things by Immanuel and his promised Kingdom of Heaven;--to bind Satan, open the blinded eyes of understanding and heal and bless all the families of the earth--forcefully, but lovingly--ultimately destroying all wilful evil doers!

CONCERNING PALESTINE.

"Vienna, Nov. 5.--A dispatch from Constantinople confirms the statement that the Sultan is considering the establishment of a Jewish State in Palestine, and that the proposition is opposed by the French and Russian legations in the interest of the claims of Catholic and Greek Christians to the holy places. The dispatch states that if these claims could be arranged satisfactorily, the scheme of a Jewish State could probably be carried out. The British embassy at Constantinople is said to look with much favor on the proposition to create a Jewish State in Palestine, and if matters should come to an issue, England would undoubtedly support the Sultan as against Russia and France in giving Palestine to the Jews. A noted diplomat is reported as saying: 'The Sultan of Turkey could take no wiser step for the maintenance of his power and the permanence of his empire than to make Palestine a Jewish State. He would thereby attract to his empire the friendly interest of Jews throughout the world, and the Jewish State would be a bulwark for Turkey against Russian aggression in that direction.'"

PROTESTANT FEDERATION.

"Protestant Christianity is planning to make a demonstration. It is to be an outcome of a convention,

just arranged, to be held in February, 1905, and probably in the city of Washington. The national federation of churches, at its meeting this year, created a committee, whose duty it is to secure representatives from all evangelical bodies. This committee has met with hearty response. Religious bodies South as well as North are taking hold of the idea with interest. The highest authorities are naming delegates, and these will meet in the proposed convention representatives from state and local federations. It is purposed by this convention to send forth a joint message signed by the chief pastors and addressed to Protestant Christianity of the United States. The purport of this message will be unity. The plea will be made that Christianity has been weakened by divisions and that the time has arrived for united action. No attempt will be made toward organic unity, but it will be claimed that upon a score of important questions a common ground exists, that overlapping and duplication can be prevented, and that evangelical thought can, if it will, make itself felt as it has not done heretofore."
--St. Louis Globe-Democrat.

===================

R3127 : page 5

"REJOICE IN THE LORD ALWAY."

--PHILIPPIANS 4:1-13--JANUARY 11.--

THE EPISTLE to the Philippians is one of the most loving of all the Church letters written by the Apostle Paul. In our last lesson we considered the story of the founding of that Church and the cost thereof to the faithful Apostle and his companion Silas. The Epistle to the Philippians contains no reproofs, no chidings, such as appear in others of the epistles, but rather it is full of approval, commendation and special

R3127 : page 6

love. Apparently, too, this little company of the Lord's people loved the Apostle as fervently as he loved them. His afflictions on their account bound their hearts to him in lasting gratitude. We find that on at least four occasions they helped to sustain the Apostle; once while at Corinth (2 Cor. 11:9), twice while at Thessalonica (Phil. 4:16), and once while he was a prisoner at Rome. On this latter occasion they sent their gifts and expressions of love by a special messenger, Epaphroditus who, arriving at Rome in the malarial season, took dangerously ill--probably with what is termed the Pontine, or Roman fever. It was on the occasion of the recovery of Epaphroditus and his return to Philippi that the Apostle sent back with him this epistle.

A contemporary writer, referring to the practical manifestation of love by the Philippian brethren makes the following comment: "The people of Malta were the only others recorded who expressed their love in this way to Paul. The Ephesians wept over him, but there is nothing said of their expressing their feelings by aiding him. Perhaps they did." Evidently the Apostle needed some such manifestation of affection and appreciation of his efforts on their behalf, for his own encouragement. It must have been hard, indeed, for him to love the Church at Corinth as he did--laying down his life on its behalf, as well as on behalf of the other Churches--while realizing keenly, as his epistles distinctly intimate, that he was but lightly esteemed in return.--1 Cor. 4:7-9; 2 Cor. 10:10.

In view of this close and dear relationship between the Apostle and the Church at Philippi, as between an under shepherd, or pastor and the flock, how full of meaning the first verse of our lesson! "My brethren, dearly beloved and longed for, my joy and my crown, --so stand fast in the Lord, my dearly beloved." These words from the pen of a conscientious and sincere man, such as the Apostle was, are fragrant with the very essence of Christian love and fellowship. How much they must have been appreciated, and how much they must have been deserved!

But if there was nothing in the condition of the Philippians to reprove, they, nevertheless, needed the exhortation to stand fast. They had already, by the Lord's favor, reached a considerable attainment in the graces of the spirit--they must needs be tested, however, to prove them, to try them; and for this ordeal, which every individual, as well as every congregation of the Lord's people must expect, the Apostle wished to prepare them--to urge that they do not retreat from the advanced steps of love and obedience already taken --that they continue firm, not, however, trusting to their own strength, but, as he expresses it, that they should "stand fast in the Lord," trusting in his power, in his grace, sufficient for every time of need.

Several of the sisters of this congregation appear to have been prominent helpers in the work, not only when the Apostle was with them, but subsequently. Two of these are mentioned by name (v. 2), and the exhortation that they be of the same mind in the Lord implies that in some respects at least these two were at variance. It is well that we note the Apostle's language to them very carefully, for there is wisdom in it. He does not exhort them to be of one mind in everything; quite possibly realizing that because of very different temperaments and dispositions, habits of life, etc., this might be impossible; but he does urge them to be of the same mind in the Lord--to preserve a unity of heart and head in all things relating to the Lord and his cause.

It will be of advantage to all of the Lord's people to pursue in such matters the course which the Apostle here advocates--not to attempt to "harmonize all earthly things" under present conditions;--to be content that each should have differences of opinion on various other subjects, and to insist only on oneness, fellowship, union, harmony in the Lord, in the truth, in the spirit of love, and toward all the members of the household of faith. Insistence on more than this--endeavoring to bring all to one view on social, financial and other questions--endeavoring to bring all to one view respecting dress and food, etc., has caused grievous strivings and estrangements between members of the household of faith; and all such endeavors should be recognized as contrary to the Lord's instruction through the Apostle--contrary to the "spirit of a sound mind"--contrary to the wisdom that cometh from above,--which entreats and exhorts for unity only in the Lord and along the line of questions positively settled by the Lord in the Scriptures--which generously leaves with each full liberty to act and to judge on all questions not positively settled by the Scriptures. We urge that all of the Lord's dear flock copy the wisdom of the Apostle in this matter, and heed his injunction, given to these two sisters, to let nothing come between them in the Lord.

In the third verse of our lesson "Yokefellow" apparently should be written with a capital, as the proper name of a brother in the Philippian Church--not only a Yokefellow in name, but as here declared, "a true Yokefellow," and, as we might expect, therefore, one who would be ready to cooperate with and to assist others. In the Apostle's judgment, some others were burdened, needing assistance. He specifies Clement and the two sisters already referred to, whose differences were burdening them. That the differences had not yet extended so as to injure them spiritually, the Apostle firmly believed, and hence he declares that he

R3128 : page 7

still recognizes them as fellow-laborers, still recognizes that their names are in the Book of Life. On this account they should seek harmony in the Lord, and Brother Yokefellow should fulfil toward them the true meaning of his name, by helping them over their difficulties; helping them to preserve the unity of the spirit in the bonds of peace in the Lord.

There is no room for any of us today to become apostles, for there were only twelve of them, and never will there be more. (Rev. 21:14.) There may not be opportunities for all of us to do great things in the Lord's service in this harvest time, either; but there are opportunities for every one of us to be true yokefellows--to assist the dear brethren and sisters with their burdens;--not merely financial burdens, or burdens of illness, but sometimes to assist them over difficulties and burdens of the kind suggested in this lesson--burdens of different temperaments and dispositions. Let us each and all seek to be true yokefellows to the various members of the body of Christ. We may be sure that the Lord will highly esteem such service, and that thus we will be growing in that grace which he so highly commended when he said, "Blessed are the peacemakers; for they shall be called the children of God."

Laying down certain general principles for godly living, healthful for New Creatures, the Apostle exhorts, --"Rejoice in the Lord alway, and again I say, rejoice." This, the Golden Text of the lesson, represents the very essence of Christian living. Under present conditions it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore, who would rejoice alway in the Lord must have faith in the Lord,--trust, hope, love. Without these he could not so appropriate to himself the gracious promises of the Word as to be able to rejoice in tribulation and suffering and under trials and difficulties, and when falsely accused and misrepresented, and when slandered and evilly entreated for the truth's sake. The only ones who can rejoice alway are those who are living very near to the Lord, and who can feel always their oneness with him, and that his protection and care are over them, and that his promise is sure, that all things shall work together for their highest welfare, as New Creatures.

Others may rejoice today and be cast down tomorrow; only the faithful in Christ Jesus are privileged to rejoice alway. The thought of the Lord's favors, past, present and to come, makes all the trials and difficulties of such to appear very light afflictions, as but for a moment, not worthy to be compared with the glory, honor and immortality promised, and the blessed privileges of divine service, both here and hereafter. The Apostle emphasizes the matter by saying, "Again I say, Rejoice." We cannot have too many rejoicing Christians, nor can they rejoice too much, if they rejoice in the Lord. This rejoicing is not necessarily boisterous, nor of necessity the reverse. It implies serenity, happiness, peace, pleasure of soul, however, and does not mean that noisy demonstration is essential, as some seem mistakenly to think.

The Apostle further exhorts that the faithful let their moderation, their forbearance, be manifested, not only toward the brethren, but toward all with whom they have to do. The Greek word here rendered "moderation" seems to carry with it the thought of reasonableness, and of not exacting our rights too rigorously. Mercy and leniency are certainly qualities required of all who would be members of the body of the Anointed. Faithfulness in the performance, as far as possible, of all that justice would require of us, and mercifulness in respect to all our requirements of justice from others should be our rule: so shall we be the children of our Father which is in heaven, for he is kind and merciful to the unthankful.

"The Lord is at hand!" The thought seems to be that we who are the Lord's are not living for the present time. We are expecting great changes to be ushered in when our King shall take to himself his great power and begin his reign. We are not to be struggling for the last inch or the last penny, nor for the extreme of our own rights; but, rather, to be so full of rejoicing in the good things coming, and already ours by faith, that it will make us generous as respects the things of this present time in our dealings with the brethren and with others. We are not expecting justice from the Lord, for nothing that we have or done or could do would justly call for such exceeding great and precious things as he has promised us. And as we are expecting grace or bounty in so large measure we can well afford to be generous and liberal in our sentiments toward others--especially toward the household of faith, because they are our brethren and fellow-representatives of the Lord himself, from whom our bounty is to come; and toward the world without, because they have not the future prospects which we possess, and hence set their hearts upon the things of this present time; and we can well afford to accord them their full share of these or more, since we are so rich through our heavenly Father and our heavenly Bridegroom.

That the Apostle did not mean to be understood that the Lord's second advent might be expected momentarily, nor before his death, is evident; for elsewhere in his epistles he clearly sets forth his expectation to die, and to wait for the reward, the crown of righteousness laid up for him; elsewhere also he clearly intimates that the day of the Lord could not come until after the great falling away mentioned in the prophecies,

R3128 : page 8

and the manifestation of the Man of Sin, etc. (2 Tim. 3:7,8; 2 Thess. 2:2-10.) Evidently, therefore, his only thought in this exhortation, "The Lord is at hand," was, as already suggested--that we are living in the close of the reign of evil, that the dawning of the day of the Lord is not far distant, and that to the eye of faith it is so near that its influence should affect even the smallest affairs of the present life.

"Be careful for nothing" is the next exhortation; but since our English word careful has lost its original meaning, there is danger of error here. The word originally had the thought of being full of care--anxiety, trouble. The Apostle's words correspond exactly to our Lord's injunction, "Take no thought," and signify, Be not anxious, burdened, full of care. It is proper that the Lord's people should be careful, in the meaning of the word careful as used today. We should not be careless, indifferent, loose in our conduct or words, but be circumspect.

Anxiety and burdens are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill; but the members of the body of Christ, accepted in the Beloved, adopted into the divine family, sons of God, are assured over and over again in the Word that if they abide faithful all things shall work together for their highest welfare. Why should they be burdened? Why should they feel anxious? He who guards their interests slumbers not. When Christians find themselves anxious, fearful, burdened, the evidence is that they are lacking in faith, and the probability is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed "earth-born clouds" and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in his love and in his care. All in such condition should go at once to the throne of heavenly grace, and to the divine promises, and obtaining mercy at the former, and feeding upon the latter, they should grow strong in the Lord and in confidence in him, and their corroding cares will give place to faith, confidence, peace of heart, whatever the outward conditions.

Such is the counsel of the Apostle--that instead of continuing in the anxious condition, we should lay all of our affairs before the Lord, supplicating his promised providential care, acknowledging our own lack of wisdom;--and gladly accepting his wisdom and the provisions of his love, we should make every request in a spirit of thanksgiving. This spirit of thanksgiving implies a recognition that the circumstances and conditions in which we are, have been supervised of the Lord, and that we are appreciative of his care and trust it for the future. Thanksgiving for what we have, and a full appreciation of the Lord's leadings hitherto and now, will preclude any anxiety for the future; for the thankful heart will conclude that he who favored us and redeemed us while we were yet sinners will much more favor and do for us now that we are his through the adoption that is in Christ Jesus.

The question may arise, Why will not God give us the things which he sees us to need without our making petition to him and claiming his promises? Undoubtedly because we need previously to come into the proper attitude of heart to receive his favors and to be advantaged by them. Even as it is, we may be sure that we do not sufficiently appreciate the divine care bestowed upon us hitherto and now. Even in the attitude of prayer and thanksgiving we probably do not discern one-half of our causes for gratitude, as we shall see them by and by, when we shall know even as we are known. It is the same with natural hunger. Unless we were so constituted that the gnawings of hunger would show us our need of food we would probably appreciate it less, even if we ate as much and with the same regularity.

If we have the foregoing described spirit of rejoicing and trust in the Lord, and make all of our requests, so far as we are able to discern, in harmony with his promise, and accept with gratitude and thanksgiving, whatever his providence may send us, then the Apostle assures us, "The peace of God which passeth all understanding shall guard your hearts and your minds in Christ Jesus." The thought here is distinct. It is not our own peace that is referred to. We may by nature be more or less indisposed to peace, restless, dissatisfied, discontented, fearful, foreboding or quarrelsome; but, following the

R3129 : page 8

course outlined above, we learn to trust God in all of our affairs, and it is the peace of God--the peace which comes to us from a realization of God's power and goodness and willingness to hold us by his right hand as his children--that comes in, to keep us from worry, from anxiety, etc. The thought is that this peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It keeps the Christian's mind, so that he at heart has peace with the Lord, fellowship, communion;--and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the divine power and wisdom and love. But it does not assure him of anything respecting his own perfection or worthiness of acceptance before God. This proper peace merely assures us of our standing in divine favor through Christ Jesus,--his worthiness, his sacrifice, his aid.

Now we come to the Apostle's grand summing up of the way in which the Christian is to set his affections --fix them, fasten them, hold them upon profitable things; that he may grow in grace as well as in knowledge and love of God. The Apostle points out that the

R3129 : page 9

will having been consecrated to the Lord, faith having been exercised in rejoicing and thanksgiving in all of the Lord's providences, the peace of trust having come in, the further steps in the development of character will be through guarding our thoughts: and this means also the guarding of our words and acts, because it is out of the abundance of the heart that the mouth speaketh, and that the whole course of life is directed. What, then, should be the trend of the Christian's thoughts after he has reached the grand development already outlined by the Apostle? It should be toward things that are true, having no sympathy with anything that is false or even exaggerated. Whoever sympathizes with falsehood or exaggeration is more or less defiling himself. Whoever cleanses his thoughts, and avoids exaggeration, etc., is in that degree purifying his mind and his entire character, and coming the more into touch and sympathy with the Lord himself, who is "the Truth."

Nor is it sufficient that we are sure of the truth of matters. We are to test them further, and discern to what extent they are honorable, noble; for although the Lord has accepted us, ignoble and imperfect, and has covered the ignoble features of our characters, and proposes to cover them to the end with his own merit, nevertheless, we cannot be in sympathy with the ignoble features of our fallen condition, but on the contrary must desire true nobility, and the highest standards of honor in our hearts, in our thoughts, in all of our dealings with our God and with our fellows. The test of honor is therefore to be applied after the test of the truth. The thing might be true, but Is it honorable to think about it or tell about it? is another question.

Another test we are to apply is, Are the things just? We are not to allow our minds to run along lines that would be unjust, and we are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others from a different standpoint;--so far as reason will permit, from the standpoint of mercy, forbearance, pity, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we mature, that the lines of justice shall in no sense of the word be infringed by us with our hearts' approval.

Purity is another quality to be esteemed by us. We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we will desire to drop it from memory, and this will only be accomplished by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness, and to esteem it. From our standpoint the impure, the unjust, the untrue, the dishonorable things, cannot appear lovely, desirable, worthy of emulation. When we would think on the purest of things we must of necessity lift our mental vision to as high a point as possible, and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ, and proportionately the loveliness manifested in one or another of the followers of Jesus, who walk closely in his footsteps. The mind that frequently calls up the lovely perfections of the Lord and the truth, and is well filled by these, is guarded greatly against intrusions of unlovely and unholy things, contrary to the spirit of the Lord. The Apostle concludes the list, by referring to all things of good repute: things of any virtue or value, things in any degree praiseworthy--the noble words or noble deeds or noble sentiments of anybody, we may safely meditate upon, and as a consequence find ourselves growing toward these ideals upon which our minds, our new natures, thus feed. We will become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Lord and Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the First Resurrection, which will perfect us forever in the Lord's image and likeness.

How many (how few!) can say what the Apostle says in vs. 9? "The things which ye both learned and received and heard and saw in me, these things do!" This should be the standard of every Christian, because they each and all are representatives of the Lord, ambassadors for him; hence, so far as in them lieth, their conduct and words should be such as would be living epistles, read by the brethren and by the world to profit. No wonder the Apostle adds that, doing thus, "the God of peace shall be with you." So surely as he was with the Apostle he will be with all others similarly walking in the footsteps of Jesus.

"I rejoice in the Lord greatly that now at length ye have revived your thought for me." These words seem to imply that their thoughtfulness for the Apostle, and earnestness to improve opportunities to serve him, had to some extent relaxed for a time and been revived. Then, as though fearful that his words might be understood as a reproof, he adds, "Ye did indeed take thought, but ye lacked opportunity." How careful was this man of God not unnecessarily to wound the feelings of the brethren, and how careful we all should likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of them.

R3129 : page 10

The Apostle hastens to point out that he is not complaining of want. He had learned to put into practice himself the lesson which he was just communicating to them, regarding rejoicing in the Lord,--to cast aside anxious thought and to approach the Lord in prayer and supplication in thanksgiving, and he possessed the resultant peace. In this condition of heart, however many may have been his necessities, he was not in want, for he was satisfied that the Father would provide the things which he really needed--and more he did not want; for, as he explains, he had learned the lesson, "In whatsoever state I am, therewith to be content." We are not to be contented after the manner of the tramp or the indolent and shiftless, who would prefer to "live by faith," at the expense of others who "labor, working with their hands." We are not to be content to allow the opportunities and talents and privileges which the Lord has given us to lie idly by, unused; but while using these talents and opportunities to the very best of our ability and intelligence, and while seeking in prayer and supplication, rejoicing and thanksgiving, to use them all as would please the Lord, we should be content with the result of such efforts.

We should conclude that our heavenly Father who feeds the sparrows and who clothes the fields with verdure is quite able to supply our needs in the manner and to the degree that would be for our highest welfare; and so, after having done our part to the best of our ability, we are to be thoroughly contented with the results --even if the results should be the barest necessities of life. But we are not to be contented with the barest necessities unless these are the best results obtainable from a reasonable and judicious use of opportunities and talents which the Lord has given us, consistent with our consecration to his service. "Be content with such things as ye have" does not ignore our talents and opportunities, for these are part of the things which we have,--the things which, as stewards, we are bound to use to the best of our judgments.

Surely the Lord was fitting the Apostle for a grand place in the heavenly Kingdom, when he gave him such a variety of experiences as are detailed in the 12th verse. Surely, as the Lord was touched with the feeling of our infirmities, that he might be a faithful High-Priest for the Millennial Kingdom (as well as to us now), so the Apostle, by his experiences, evidently was being fitted and prepared for a very honorable and prominent place in the Royal Priesthood of the same Kingdom. And so with us: if we find our experiences in life very checkered we may conclude that the Lord sees that we need both the heights and depths of prosperity and adversity to properly instruct us and qualify us for the position he designs for us in the future. Let us, then, as the Apostle did, learn how to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and learn also how to be in want (need) and yet not to want anything beyond what the Lord's wisdom and providence sees best to give,--to be content.

The secret of the Apostle's success is stated in the last verse of the lesson. It was his close relationship to the Lord, his intimate union with him, his reliance upon him: he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus was enabled to do all these things and to pass through all these experiences with gratitude, with thankfulness, with rejoicing. Let us all thus learn to "Rejoice in the Lord alway."

R3130 : page 10

===================

R3130 : page 10

TURNING THE WORLD UPSIDE DOWN.

--ACTS 17:1-12--JANUARY 18.--

"Thy Word is a lamp unto my feet."--Psa. 119:105.

WHEN released from the prison at Philippi, Paul, Silas and Timothy went about a hundred miles direct to Thessalonica, the largest commercial city of that district--Macedonia. Nothing daunted by their experience at Philippi, apparently not even waiting for their backs to thoroughly heal from the wounds there received, Paul at once began a vigorous presentation of the Gospel. As was his custom, he went first to the Jews. The propriety of this course is evident: the Jews were familiar with the prophecies of the Messiah, and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed unto Isaac and unto Jacob, and that by divine oath, or affirmation.--Acts 26:7.

Not only were the Jews, acquainted with the prophecies and looking for their fulfilment in a Messiah, better prepared than other peoples for the message of the Gospel, but, additionally, it was part of the divine will that the first offer of the Gospel should go to the Jew, the natural seed of Abraham, who was, by divine intention, to have the first opportunity of becoming a part of the spiritual seed. Furthermore, the Jewish synagogues were ostensibly conducted on a liberal plane, anyone of reasonable ability being free there to show what he could of the teaching of the Scriptures. Thus the Apostle met with the Jews on three Sabbath days; and, according to his own narrative, he labored with his hands for temporal necessities between times. (1 Thess. 2:9.) It was during this stay of probably three to six months that he twice

R3130 : page 11

received financial aid from the brethren at Philippi.

The result of his labors was the nucleus of a flourishing church, to which two of his epistles were addressed. The Apostle's attitude toward these brethren may reasonably be taken as the criterion of his general attitude toward all of the Lord's dear flock. He dealt not with them as a lord or master amongst slaves or subordinates; but, using his own words, he was gentle toward them, as a nursing mother to her children. (1 Thess. 2:7.) He admonished, comforted, instructed them, "as a father doth his children." (1 Thess. 2:11.) He lived an unblamable, unselfish life in their midst, giving them the Gospel, and with it his very life.--1 Thess. 2:5-8,10.

The method of the Apostle's teaching is expressed in the statement that he "reasoned with them out of the Scriptures," opening and showing forth "that it behooved Christ to suffer and to rise from the dead." The Greek word used signifies that the teaching was in the nature of a dialogue. He appealed to the Scriptures, offered explanations of their meaning, pointed out how this meaning found its fulfilment in the experience of our Lord, and heard and replied to queries and objections. Like other Jews, these had, of course, thought chiefly on the Scriptures which predict Messiah's glory and Kingdom, and the grandeur of the position of Israel as his people, dispensing blessing to all the families of the earth. The Apostle pointed out the other Scriptures which spoke of "the sufferings of Christ," and how it was necessary that he should redeem the world before he could properly deliver it from the power of sin and death. We may be sure that he had the prophetic statements well in mind, and also the various types of the law, and that these were called up in order before his hearers, and the evidences adduced that our Lord fulfilled these; and not only that his death was necessary, as typified in Isaac, but also his resurrection from the dead, that he might be the distributor of the mercies of God. The word "opening" carries with it the thought that these Scriptures had been closed previously, and this is in harmony with the statement of Luke, when mentioning the Lord's discourse with the two disciples on the way to Emmaus, it is declared that he "opened unto them the Scriptures," saying, "Thus it is written, and thus it behooved Christ to suffer."--Luke 24:26,46; 1 Pet. 1:11.

The work to be done today very closely resembles that which was done by the Apostle as here recorded. There is need for us to go with the "meat in due season," first of all to those who have already been the recipients of divine favors and great advantages every way, to open to them other Scriptures which are now due to be understood;--which show the grand purposes of our heavenly Father in connection with the blessing of all the families of the earth through the Church glorified; and that the glorified Church, under its glorified Head, Christ Jesus, is to constitute the Kingdom of heaven, the divine agency for the blessing of all. It is appropriate that we adopt largely the same plan that the Apostle did, and reason with people out of the Scriptures, opening them before their minds gradually, that they may catch some glimpses of the lengths and breadths and heights and depths of the divine plan. Nevertheless, we know that it will be now even as it was then--that only those who have "an ear to hear" will hear, and that the others will be stirred up to antagonism, bitter envyings, jealousies, etc.

The Apostle's work was evidently well done, his arguments effective--the result was that some of them (Jews) were persuaded and took sides with Paul and Silas; and of the devout Greeks quite a good many,--who had been feeling after God and who probably had realized that there was more true religion with the Jew than elsewhere,--were now, because of having less Jewish prejudice, more ready than their Jewish friends to hear and appreciate the Gospel of Christ. Of the chief women of the city, too, quite a number were influenced by the message, and became followers of Christ.

Christian people in all denominations today are claiming great liberty--that they are not sectarian, and that all who love the Lord have fullest opportunity to worship with them. But we find that if we take them at their word and attempt to reason with them out of the Scriptures respecting the things now due to be understood, pointing out that we are in the dawn of restitution times, that the Millennial Kingdom is about to be ushered in, and that Christ is not only the Priest who redeemed his people with his blood, but is shortly to be the great Prophet and King who is to rule and instruct the whole world of mankind, the majority are unable to receive this--it is too contrary to their preconceived notions. Especially do the leading ones, the preachers and elders and Sunday School superintendents, feel that they must oppose the truth; that they must not admit that there are in the Word of God "things new and old--meat in due season for the household of faith." Their objections are often inspired by jealousy or envy, as they note that the message of grace appeals to the hearts of some of the very best of their number, and some of the very best outside their number --of the world.

None like to complain, after having boasted of Christian liberty and fellowship;--they murmur that our preaching of the good tidings of great joy is proselyting --"attempting to steal their members," etc. They exclaim, "Why do you not go to the slums, instead

R3130 : page 12

of coming in amongst us to steal away our best members, our ripest wheat?" We answer that a similar charge of proselyting might with equal force have been brought against our Lord Jesus and against the apostles. The Apostle, as we see, wherever he went, sought for the most religious and most intelligent people, instead of seeking for the most ignorant and the most degraded. Why? Because he well knew that the Gospel he had been sent to proclaim was not intended of the Lord to convert the world, but to gather out of the world a "little flock," a people for the Lord's name. (Acts 15:14.) He knew that the Gospel he had to preach would not appeal to the most degraded hoodlums of society; on the contrary, it would appeal most to intelligent people,--and he presented it in as logical, reasonable and intelligent a manner as it could possibly be set forth. It is still proper for us to pursue the same course, and the conditions today of proclaiming the second presence of the Lord, and that the time is at hand for the establishment of the Kingdom and for the gathering of the elect wheat into the barn, can better be presented now to the intelligent, thoughtful, devout people in all the various sects, and of the world, than to others.

Evidently the discussions of those three Sabbath days were all that the Jews as a whole could endure; --apparently the ministers of the truth, thenceforth excluded, went to the house of a prominent believer, Jason, and from there continued their propaganda,--possibly holding meetings at his house. Meantime the opposing Jews at Thessalonica received information from their brethren, opponents of the truth at Philippi, respecting these servants of the Lord, and the message they carried;--and, doubtless, the Adversary persuaded them that they were engaged in a noble cause when they gathered a rabble of market-loungers, "roughs and toughs," to raise a commotion, and as a mob to

make an assault upon Jason's house, to take the Apostle and his companions before the authorities and have their work stopped. So some of a similar class in spiritual Israel today feel toward the truth and its servants, if we may judge from the epithets sometimes used. The inciting of Sunday school scholars to tear up religious literature and throw the fragments at the distributors is about on a par with the conduct of those Jews of Thessalonica in inciting a mob--the difference between their day and ours of more general intelligence and better police regulations being taken into consideration. A disinterested spectator would be inclined to query--What can be the evil teachings of the WATCH TOWER publications, that would lead a professedly "liberal servant of God" today to feel such an animosity against them? We would only reply that we know of nothing contained in this literature that should arouse any but the warmest sentiments of love toward God and toward the brethren and toward the world in general. It might similarly be questioned in the minds of disinterested persons why reputable Jews and rabbis should incite a mob against the Apostle and his companions? and why the high-priest and Scribes and Pharisees incited the multitude against our Lord? Pilate, evidently was in this position when he inquired respecting our Lord, "Why, what evil hath he done?" It is because the Lord's message was one of grace and truth that he was hated and crucified. It was because the Apostles and their co-laborers were telling forth the same message of the grace of God in Christ and the blessings yet to come through them, that they were maligned and opposed; and it is the same Gospel, the same good tidings, the same joyful message, of which Christ is the center, the Kingdom and the blessings for all the world of mankind the circumference, that is hated and maligned today;--not by the world, but by those who professedly are God's people.

Not finding Paul and Silas, the mob dragged Jason and others of the believers before the rulers. The charges were very serious ones--inciting to anarchy and treason--turning the world upside down, and teaching that there is another king, Jesus, whose kingdom is to be universal in due time. While these charges were fraudulent as respects the true standpoint, they nevertheless had in them a sufficiency of truth to make them appear serious. It is true that the Gospel of Christ is revolutionary in its character; that whenever it enters the heart of a man it keeps turning things upside down continually, until it is either ejected or has produced a transformation of heart and life. There is no peace between right and wrong, or light and darkness, in any heart. Peace can be secured only by giving way either to the light or to the darkness; either to the truth or to the error; and since the error is the more popular, the more general, the majority choose peace along that line. The Lord's people, however, the sincere lovers of righteousness, can have peace on no other terms than those of loyalty to the Lord and his Word, and the principles of his righteousness. The same is true in respect to all the affairs of the world. It is the Gospel of Christ, the Gospel which will be a Gospel of peace in due time, that at the present time, because of evil and ignorance in the world, is setting on fire the very foundations of "the present evil world," and will ultimately result in the great figurative conflagration which shall consume this present order of things, political, financial, social, religious,--that upon the ruins of present institutions the Lord may shortly erect his Kingdom of righteousness--with peace upon proper foundations of justice and love.

R3131 : page 13

We must not be surprised if this Gospel of peace has the same influence today as it had in the days of our Lord and of the apostles. Mark the effect of the precious message at Thessalonica and at Philippi and elsewhere. Mark the effect when the message was delivered from the lips of him who spake as never man spake, and of whose wonderful words it is recorded that "all the people bare him record and wondered at the gracious words which proceeded out of his mouth." Nevertheless, however graciously stated, the truth is a sword which penetrates in every direction, and which, as our Lord foretold, frequently sets parents against children and children against parents, because the darkness hateth the light and opposeth it in every possible manner.

The decrees of the emperors respecting riots and treason were very strict, and all rulers were held rigidly to account. Hence, when the charges were made of anarchy and treason, both the multitude and the rulers were "troubled;" the multitude, because more or less of a riot had occurred, seemingly because of treason;--and this might lead to the taking away of some of the city's privileges and liberties, its loss of commerce, etc. The rulers were troubled because they were in danger of being called to account unless they took active steps for the repression of anything resembling treason. They knew, nevertheless, that the charges were fabrications, and, hence, got out of the difficulty by placing Jason and his companions under bonds to keep the peace--to see that similar riots did not occur again. This necessitated the sending of Paul and Silas away as quietly and as quickly as possible.

It need not surprise us to have, at no distant day, charges of anarchy, etc., made against those who today are proclaiming present truth, the harvest message, the establishment of the Kingdom, etc. It might be claimed against us that we are not sufficiently in accord with Caesar's government, the kingdoms of this world; that we do not manifest sufficient interest in the elections, nor in the militia, etc.; and that our teaching that the Lord is about to establish his Kingdom, and that it will be set up at the expense of all present institutions, which will fall in a time of trouble and anarchy, implies sympathy with anarchy. The charges would be no more true in our case than in the case of the Lord and the apostles; nevertheless, it may be used as a powerful weapon some day, and if it is we must trust to the same God who guarded the interests of his cause then, and who is equally able to guard it now. We may be sure that the door of opportunity for proclaiming the good tidings will not close until the true "wheat" shall have been found, until the elect shall have heard the message that is now due, that they should come out of Babylon and be gathered to the Lord, instead of being bound to human institutions.

In view of the Lord's teaching regarding this subject, and of how the wisest presentation of it may be ultimately misconstrued, it behooves everyone who would serve the truth faithfully to be as careful as possible not to be misunderstood;--to let it be clearly understood that we neither participate in nor advocate anarchy of any kind; but, on the contrary, are standing for righteousness and the highest of all laws, the divine law; and that we believe that the poorest of laws are better than none, and that the anarchy that will inevitably come upon the world, according to divine predictions, will be a great curse, a great disadvantage in many respects; and that the only reason why we are able to look upon it with any degree of complacency is because of the assurances given us in the Lord's Word that it will be speedily followed by the Kingdom of God's dear Son;--in power and authority, to fully control all the turbulent elements.

Leaving Timothy at Thessalonica, Paul and Silas journeyed about fifty miles to a rather obscure Grecian city, called Berea, and, according to their custom, realizing that the preaching of the Gospel of Christ was their chief business, they lost no time in engaging therein. Again they sought the Jews in the synagogue, and this time found some specially susceptible to the truth, referred to as "more noble than they of Thessalonica." The Greek word used here for "noble" seems to imply persons of noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever it is found, and from whatever cause, and true nobility implies reasonableness, as distinguished from prejudice. The Bereans were reasonable, professing to believe all that was written in the Law and the Prophets; to be looking for the Messiah; etc., and they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath days, but daily,--to see how well the Apostle's arguments were supported by the testimony of the Law and the Prophets. As we should expect, many of so noble a class accepted the good tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious message of God's love and mercy in Christ--his plan for selecting the Church now, and by and by of blessing all the families of the earth through it--could disbelieve or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord.

===================

R3131 : page 14

QUESTIONS OF GENERAL INTEREST

CHRIST THE FIRST FRUITS.

Question.--Does the word "first fruit" in 1 Cor. 15:20-23 refer to our Lord Jesus only or to the Christ, Head and body?

Answer--Our Lord Jesus, as represented in verse 20, was certainly the first fruit of all. If we were speaking of summer fruit and would say that strawberries are the first fruit of the season, we could also pick up the first ripe strawberry and say, This is the first fruit. So it is true of our Lord Jesus, the

first fruit, and also true of the Lord and the Church together, that they are the "first-fruit unto God of his creatures."--Jas. 1:18.

Verse 23 refers to the entire Church (the Christ, head and body) as the first fruit, because the discussion is with reference to "every man in his own order," and not with reference to our Lord Jesus personally. The Lord Jesus and the Church, which is his body, united in glory will constitute the first fruit, the first resurrection (the overcomers being partakers of his resurrection. Phil. 3:10; Rev. 20:4. Compare 2 Pet. 1:4.) "Afterward they that are [who shall become] Christ's at [during] his presence;" that is, after the close of the Gospel age and the glorification of the Christ will come the second order or class of those to be "made alive."--Vs. 22.

Verse 22 takes in all who shall be "made alive;" that is, all who shall ever come to perfection of life, eternal life. It declares that these shall attain this life by virtue of being "in Christ," even as all men who were in Adam lost life.

These verses ignore entirely all who, when brought to a knowledge of the truth, reject it and wilfully choose sin; and they are in harmony with other Scriptures which declare that "He that hath the Son hath life, and he that hath not the Son of God hath not life."--1 John 5:12.

The description of verse 23 relates, therefore, entirely to the Millennial age, which will begin with the glorification of those who have become Christ's during the Gospel age and including the perfecting of the remainder of those who shall during the Millennial age accept Christ and the life which is in him. Verse 23 reaches, therefore, down to and beyond the final trial at the end of the Millennial age, represented in Rev. 20:7-10; and verse 24 represents the everlasting condition after the world shall have been blessed with the knowledge of the truth, and the opportunity of coming into Christ as the "City of Refuge," and after all who would corrupt the earth (all not in full accord with the divine spirit of truth and righteousness--Satan and his servants) shall have been destroyed in the Second Death. Then the mediatorial reign of Christ will terminate, and he will deliver up the Kingdom to the Father.

Notice that, in harmony with the context, verse 22 should read, "As all in Adam die, even so all in Christ shall be made alive." This passage is very frequently misused to prove the everlasting salvation of all men irrespective of their acceptance of Christ as their Redeemer and King. But, thus translated, this passage is in perfect accord with the remainder of the Bible, which everywhere declares that, "He that hath the Son hath life; he that hath not the Son of God hath not life."--1 John 5:12; John 3:36. The Greek text also supports this rendering, and no other view of verse 22 could be reconciled with the context, verses 23,24.

The difficulty with many, however, is that they have never noticed the full sense of the words life and made alive in the Scriptures. The whole world is reckoned as already dead--because under sentence of death through Adam; and unless they eat (assimilate and appropriate by faith) the flesh (sacrificed humanity) of the Son of Man, they have no life and can have no life. (John 6:53.) And those who do so "eat" are said to pass from death unto life now, reckonedly, but the actual making alive of such, as stated in our text, will be in the Resurrection morning. And so it will be with the world in general during the Millennium: they will be awakened by the great Redeemer in order that each may have the offer of everlasting life, on condition of becoming Christ's, accepting his gracious work for them in the past and his regulations for their future. Thus they may "eat" his flesh--appropriating his merit and receiving thereby his strength and life. They will be accounted or reckoned as beginning to live from the time that they begin to "eat," but they will not be fully alive, perfect, until the close of the Millennial age of trial or testing.

THE BEGINNING OF OUR RESURRECTION.

Question.--In regard to the resurrection of the Church, is it proper for us to consider this in any sense of the word beginning at the time of our consecration, and as progressing during the period of our sojourn in these mortal bodies, and as being complete when we awake in the Lord's likeness? or should we apply the word resurrection as concerns the Church merely to that great change which will consummate our perfection in glory, honor and immortality?

Answer.--The Scriptures frequently refer to the Church as not only having died to the world and the flesh, but as having already been quickened together with Christ, as already risen with him to walk in newness of life. (Col. 3:1; Rom. 6:11.) This might, of

R3132 : page 15

course, be considered by many a figurative start to the resurrection life, but if we are reckoned as new creatures in Christ it implies that the old creature, the old nature, is dead, and, hence, that a new will, or nature, has been started, begotten--that the new creature which God proposes to raise up has started in its upward course. This in no sense of the word applies to a fleshly resurrection, but merely a rising of the spirit of the mind above earthly things to a relationship with the heavenly and spiritual, in which it is declared to be at rest and associated with Christ in heavenly conditions, merely waiting for the new spiritual body, which God has promised shall complete the new creation with such as are faithful to their obligations as new creatures in walking, not after the flesh, but after the spirit, to the extent of their ability.

It is not the flesh, either in the present or the future, that is to be raised, but the new creature, whose resurrection life is already started, and to which God will in due time give a body as it hath pleased him.

WHAT CONSTITUTES CHASTISEMENT?

Question.--I must ask you to set some of us right on the subject of chastisement as recorded in the 12th chapter of Hebrews. Your writings on the subject have been read, yet there are some here who cannot altogether harmonize the matter. It is contended on the one hand that the chastening of the Lord which we as sons must experience, according to your teaching, consists in the tribulation difficulties, the spoiling of our goods, our names, the breaking of ties of friendship which we have enjoyed, the willingness to be called fools for Christ's sake,--in short, the enduring of all things which Christ endured, and also some sickness and pain in the flesh.

It is contended on the other hand that that cannot be construed as the chastening of the Lord, since the word chastening means to correct, to set aright when we have erred; it is contended that all these things come to us because we have taken the right way, and that the closer we try to remain at the side of the Lord, and the more we cut loose from the world, the severer will be the persecutions, the more contempt will the world heap upon us, and the more will it scorn us, even as it scorned him. It is furthermore contended, that the chastening which, as sons of God, we must experience is directly of God, since the Scriptures (Heb. 12) declare so, and that the things mentioned before do not come to us at the hand of God, but are heaped upon us by Satan and the world; that these things must be expected and must be borne with patience, that thus we are polished, and are building character, and are being prepared for the place that we shall some day, by the grace of God, occupy in his glorious temple.

Now, all of this, it is contended, is as far from the chastening of the Lord as day is from night, since the one is from God and the other from Satan. Now, the chastening of the Lord is explained thus: the Apostle in his writing to the Hebrews (12th chap.) compares the spiritual with the fleshly, saying:--"Should we not much rather be in subjection unto the Father of spirits and live?" It is contended, therefore, that the chastening which the sons of God must experience is a chastening of the new spiritual being, which is as yet only in its embryo, or begotten condition, and is yet to be developed. Being weak, it is sometimes overcome, but when it regains its position from the error or sin into which it had been lured, it is grieved, and as the Word declares, it is indeed chastened or corrected, causing it sorrow and pain; but which afterwards yields the peaceable fruits of righteousness.

Having come to the Father with grief and tears, and finding grace, it returns once more to its journey, rejoicing. Having learned the lesson and being rightly exercised by its experience it is more watchful and prayerful, and in the future yields more of the peaceable fruits of righteousness.

The question is asked: Was the stoning to death of Stephen a chastening of the Lord?

Answer.--Using the word chastisement in its broad sense of trial, or trying experience, we should say, Yes. Using the word chastisement in its narrower sense of penalty or correction for wrong-doing, our answer is, No. To my understanding the chastisements of the Lord include both of the kinds you specify--not only correction when we have erred from the way --the Lord's rod and staff disciplining us,--but, also the experiences which we receive along life's pathway when we are not straying, but seeking diligently to learn the lessons necessary to our preparation for the Kingdom. The word "chastisements" and the word "corrections" amongst mankind generally carry with them the thought of previous transgressions, for which these are punishments; but this is not necessarily the limitation of thought contained in these words. As new creatures we are begotten to a new nature, which is far higher every way than our present nature; so that even if we were free from all human imperfections (and we are free to the extent that we are covered by the merit of Christ's righteousness) we would still need correction, that is, to be made right, to be made fit, to be made meet for the inheritance of the saints in light--the divine nature. These chastisements or corrections are in the nature of instructions and tests necessary for our development for the higher plane of life to which we have been called. Our Lord Jesus, for instance, was a son of God, and, if a son, then, as the Apostle says, he was chastened, "for what son is he that the Father chasteneth not? If ye be without chastisement,...then are ye bastards and not sons." (Heb. 12:7,8.) Our Lord Jesus was a true son, and hence had his share of chastisements. "The chastisement of our peace was upon him, and by his stripes we are healed." (Isa. 53:5.) While these chastisements and stripes were necessary for our redemption, they were necessary also to our Lord's preparation for the high station of glory, honor and immortality to which he was called. Thus we read that "he learned obedience by the things which he suffered." (Heb. 5:8.) The sufferings or chastisements or corrections were necessary to his glorification. And so it is with us, his brethren: our sins are graciously covered through the merit of his sacrifice; by faith we are accepted as every whit whole, and by faith our sacrifices are accepted, "holy, acceptable unto God." (Rom. 12:1.) Our chastisements, therefore, are not in the nature of penalties for the weaknesses and imperfections of the flesh, which Jesus has graciously covered for us; but our standing as new creatures is on the perfect plane, and the majority, at least, of our chastisements, like those of the Master, our elder Brother, are disciplinary, and to the intent that we may be ultimately complete in him, meet for the "inheritance of the saints in light."

===================

SEMI-MONTHLY.
VOL. XXIV. JANUARY 15, 1903. No. 2

CONTENTS.

Views from the Watch Tower........................ 19
  Infant Damnation Still Believed............... 19
  The Bible Defended............................ 20
  Meaning of Increase in Socialist Vote....................................... 21
  Roman Catholic Triumphs....................... 22
  What Judge Grosscup Sees...................... 22
  Depicted Horrors of Hell...................... 22
  "There Were Giants in Those Days"............. 23
"Hold Fast That Which is Good."................... 23
"This Ignorance God Winked At."................... 27
Our Earnest Desire................................ 31

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3135 : page 18

WITHDRAWAL LETTERS.

Those of our friends who have been considering the propriety of their obedience to the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4; 2 Cor. 6:17; Psa. 50:5), may be hesitating in the obedience because of uncertainty as to how best to inform their congregational associates of the scriptural reasons for their withdrawal from the nominal system. For the benefit of these, we have on hand in good supply a form of Withdrawal Letter, worded plainly, but kindly, and well calculated to arouse greater interest in the same precious truths which have made us free with "the liberty wherewith Christ makes us free." The letter is so arranged that the addition of signature and date makes it a personal one to all to whom it is sent. Each member of the congregation should receive one, with one or two appropriate tracts, enclosed in a Missionary Envelope. We are pleased to supply free plenty of these Letters, envelopes and tracts to serve all your friends.

TO FILL A LONG FELT WANT.

From time to time friends have enquired whether we supplied stationery suitable for correspondence with other friends. To meet this demand we have prepared and have now in stock a good supply of blue bond letter paper, 8-1/2 x 11 inches, with appropriate scriptural heading. This we supply at 25c. per lb., postage 15c. extra. A pound contains a little over 100 sheets. With the Missionary Envelopes this will constitute excellent material for correspondence.

===================

R3133 : page 19

VIEWS FROM THE WATCH TOWER.

INFANT DAMNATION STILL BELIEVED.

THE movement for Presbyterian Creed revision, it should be remembered, is amongst those of the Northern Synods only. The Southern Presbyterians constitute a totally separate body of Presbyterians. (There is only one body of Christ.) In this connection note the following comment from the columns of the Southwestern Presbyterian in criticism of a published communication. The editorial note follows:--

"Note by the Editor in Charge.--The statement in the above communication, that 'our church as a whole doth verily believe' that it 'is taught in God's Holy Word that all infants dying in infancy were given by the Father to the Son in the councils of the Deity before the foundation of the world, as a part of the reward of his atoning sacrifice,' is wholly unwarranted. The church's belief is found, not in the deliverance of one Assembly, but in its Standards alone, and not until these are changed is any one warranted in saying that the church believes in the salvation of all infants dying in infancy. As the Standards are now, they are absolutely silent on that question, because the Scriptures are silent on it. We may hope that it is so, but the Scriptures do not declare it. When the Psalmist says: 'The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies' (Psalm 58:3), it does seem to imply the possibility that the children of the wicked perish with their parents.

"But our Standards do neither affirm or deny it. They only affirm, as the Jackson Assembly declares, that the elect who die in infancy, 'are saved in a different manner from adult persons who are capable of being outwardly called by the ministry of the Word,' leaving it an open question whether the children of the wicked are saved or not, inasmuch as this is one of the things of which Moses says: 'The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children, that we may do all the words of this law.'--Deut. 29:29."

Closely in line with the above is the following from the editorial columns of the Central Presbyterian, (Richmond, Va.):--

"Presbyterians are becoming united on the old subject of limitation of the atonement. In relation to the merciful inclination of God, it was unquestionably co-extensive with our race. In relation to his justice, it was designed for believers exclusively. The whole trouble has always been due to our incapacity to reconcile the sentiments and purposes of an infinite being. The Bible does not confound them. It assures us that 'God does not willingly afflict' his people, and yet he does afflict them. Of course, he may unwillingly destroy his enemies. But we cannot comprehend such facts, any more than the modes of divine justice."

These editors, be it remembered, are advanced thinkers, too, as compared with the masses of their readers. How sadly they lack the "key of knowledge!" (Luke 11:52.) Referring to the Scripture quotations of the first (Psa. 58:3.): how evident it is that it is true--that heredity marks everybody, more or less, from birth! The difficulty is a certain theological theory, which has no Scripture foundation--which claims that every infant is immortal and that the present life, long or short, favorable or unfavorable, constitutes the only chance ever to be enjoyed for reforming character and becoming fit for a happy eternity, and hence that children of the wicked, conceived and born in sin and depravity (as are all mankind, more or less), are unprepared for an eternity of bliss, and, hence, must spend that eternity without bliss--in pain and horrors. Grant the false premise and it does not take long to reach this conclusion. But let these same reasonable men rid their minds of the false premise and go by Scripture alone, and they would have no difficulty in reaching a reasonable and Scriptural view of the subject. They should note that no infants are born immortal, but that the truth is as the Scriptures declare, God "only hath immortality." Then they will be prepared to see that death does not mean life; and that destroy does not mean preserve: that when God declared, "All the wicked will he destroy," he meant it. When he declared, "The soul that sinneth it shall die," he meant it. The penalty upon father Adam and through him upon all his race is a death penalty; and children and all die because of Adam's sin (Rom. 5:12); and the worst, therefore, that could befall the children of the wicked would be--death.

R3133 : page 20

Now, then, what is the Scriptural hope for the children of the wicked? We answer that it is exactly the same as for the children of the saints, viz., that Christ Jesus our Lord tasted death for every man when he tasted death for Adam; because all were under Adam's sentence of condemnation to death. It was one man's sin of disobedience that brought the penalty upon all; and, consequently, the ransom of the one was the ransom of all; as it is written: "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." The children of the wicked were, therefore, redeemed in the most absolute sense;--from the entire condemnation of death. Indeed, none but sinners were redeemed, for "Christ died for the ungodly;" --all are ungodly, all sinners; hence, all die, and all need to be redeemed, else they would have no hope of a resurrection.

In the Millennium (the resurrection age) infants of believers would have a little the start of infants of unbelievers, in that they will have less depraved organisms when awakened; but under the grand raising-up processes then at work, such disadvantages would soon be overcome, and all will be brought to a full knowledge of the truth and to full opportunities for complete restitution (Acts 3:19-23) back to all that was lost by father Adam for himself and all his posterity. In that day it shall no more be a proverb that the fathers ate a sour grape [sin] and all the children's teeth are set on edge; for then "every man [who shall die] shall die for his own iniquity"--"the soul [person] that sinneth it shall die."--Ezek. 18:2,4; Jer. 31:29,30.

How reasonable are God's ways! and how plainly they are stated in the Word,--for those who have the eye and ear of faith;--to those who are hearkening to the divine Word rather than to the creeds of the dark ages.

In respect to the second quotation: It shows how confusing and unsatisfactory error is to its warmest votaries. Honest minds and good hearts strive in vain to reconcile the idea of justice and good sentiments and purposes with the creating of millions of creatures with the foreknowledge that for any cause their existence would be everlasting misery,--torture. The marvel is that intelligent men will stick to such inconsistencies --simply because they are old and hoary. Why is it that they cannot go back to the still older theory of the Bible,--beautiful, simple, reasonable, grand? Is it because Satan is blinding them with fear;--fear that good, reasonable, just thoughts toward God and interpretations of his Word are delusions of the Adversary? Ah, yes; the Lord foresaw it all, and declares, "Their fear toward me [is not of me; I have neither done nor said anything to merit such sentiments, but] is taught by the precept of men."--Isa. 29:13.

THE BIBLE DEFENDED BY PROF. G. F. WRIGHT, LL.D.

"Since the Bible is a revelation through the medium of human language it must be interpreted in accordance with accepted literary standards. It is addressed to persons who are supposed to have ordinary

R3134 : page 20

understanding and common sense, and who can justly be expected to give it the treatment which would be considered fair in the interpretation of any other literary document. The interest in the Bible is largely kept up by the fact that it is so varied in form that it never becomes monotonous. We find in it not only history, biography and genealogies, but poetry, parables, fables, highly-wrought rhetorical addresses and appeals and prophetic forecasts of the future.

FIGURATIVE LANGUAGE GENERAL.

"One of the most important rules of interpretation is that ordinary language should be interpreted according to the known nature of the subject. It is always assumed that the person addressed has a considerable amount of knowledge which can be made the basis of instruction and further enlargement. This can be illustrated by an analysis of almost any sentence which can be written. When, for an example, the word 'Bring' is used, it has a wide latitude of possible meaning, which is limited in each instance by the implied but unexpressed conditions known to the speaker and the person addressed. If it is said, Bring me the book, the book will be brought by main force. If the judge says, Bring in the prisoner, the sheriff will come in with the prisoner walking at his side, impelled only by such show of force as is necessary to overcome the reluctance of the prisoner's will. If a mother says to her son, Bring your friend home with you to tea, he would be a very strange boy who should think that, in order to obey the command, he must take his friend up in his arms and carry him, or gird on a sword and pistol to compel attendance. By a simple invitation he will accomplish the purpose. All the force necessary is that which will accomplish the object.

"No greater mistake can be made in the interpretation of language than always to insist upon the strictly literal or etymological meaning of the words.

R3134 : page 21

All language is more or less figurative. Words come to mean what usage and the context put into them and make them mean. For example, the word 'manufacture' literally means made by hand--that being the significance of the Latin words composing it. But now hardly anything is made by hand. Yet we still go on speaking of manufacturing all sorts of goods and wares.

"A hundred years ago the coats we wore were literally manufactured. The wool was shorn from the sheep by hand, and our grandmothers carded it into rolls, spun it into yarn and wove it into cloth by hand. Now, on the contrary, the wool is shorn from sheep's backs in Australia by a machine, and is dumped into steamers by great hoisting apparatus, and unloaded at Liverpool in the same manner, and is thence transported by rail to one end of a great 'manufactory,' so called, where it is delivered over to machinery of various and complicated character, which turns it out at the other end cloth ready made for the tailor. He would be a dull interpreter and a carping critic, who should insist that any one who said that this cloth was manufactured by Jonas Barnes & Co., must be supposed to mean that Jonas Barnes & Co. actually made the cloth by hand. Everybody knows that Jonas Barnes can be correctly said to manufacture all the cloth that comes out of his manufactory, even though he does nothing but sit in his office and issue commands. For it is a well known principle of interpretation that a person is properly said to do whatever he accomplishes by his agents. General Grant captured General Lee at Appomattox, though he did not himself fire a gun, and was far in the rear of the army when the actual capture was made. But he is properly said to have done whatever was accomplished by the army which he directed.

BIBLE LANGUAGE FIGURATIVE.

"Applying these and other similar principles to the interpretation of the Bible will at once relieve its writers of a great number of absurd charges of ignorance and inconsistency, and unfold a profound, harmonious and exalted conception of nature which may well command the admiration of all classes who are privileged to read and study it.

"The poetical imagery which describes the attributes and actions of the Creator is so bold and striking that it would seem impossible for any person of common sense to degrade it to the low level of mere literality. When the sacred writer speaks of the Lord as accomplishing something 'by the strength of his right arm,' or of his 'causing his face to shine upon us,' it would seem impossible that any person of ordinary experience in the use of language should insist that these expressions necessarily implied that the Divine Being exists in human form and actually has a face and arms and fingers like a man, even though the Psalmist does speak of the heavens as 'the work of God's fingers.' With equal reason the mere literalist would have to say that the Psalmist thought the

Lord had feathers and wings, since it is said that he shall cover those that trust him 'with his feathers,' and shelter them 'under his wings,' while a little before in this same Psalm (Psalm 90) it is represented that the Almighty has a 'shadow' under which his children may abide.

"All this emphasizes the fact that human nature has remained practically unchanged from the beginning. The use of language, which is the most characteristic peculiarity of man, has been practically the same in all ages. In early times, as in the present, men knew how to use figurative and rhetorical language, so as to make it effective, and it is altogether probable that they had that knowledge of the nature of things derived from the ordinary experiences of life, which we call commonsense, and which enabled them to understand that when God is spoken of as their 'Sun' and 'Shield' and 'Strong Tower' the words conveyed an exalted spiritual significance far richer and fuller than their mere literal meaning.

"When, therefore, we approach those portions of the Bible which deal more directly and specifically with the constitution of the universe and the creation of the world, we need not be surprised to find language used in the manner which is fitted to give us a most exalted conception of the significance of the facts without either tying us down to the dull literal meaning of words or necessarily conveying false conceptions to sincere and thoughtful inquirers."

MEANING OF BIG INCREASE IN THE SOCIALIST VOTE.

We clip the following extracts from the Chicago Record-Herald:--

"No one thing in the recent election attracted more attention than the great increase in the Socialist vote. People of all classes have been asking one another, What does it mean? What was the cause which led 300,000 people to give their votes for the principles of Socialism, and what does it portend for the future? The most diverse interpretations have been put upon it. To some it is a threatened danger, to others a promise of hope. All admit that from now on Socialism will be a factor that must be dealt with in the political struggles of America. A party which holds 300,000 votes and elects five members to the legislature in Montana, and three in Massachusetts, and comes close to election in a large number of other places, and unlike the Populist party and most other so-called minor parties, it shows no tendency to concentration in special localities, and is certain to be a force worthy of consideration.

"This sudden growth does not owe its origin wholly to the active propaganda which has been carried on. On the contrary, the growth of this propaganda is in itself almost as much a sign of the growth of the conditions which produce Socialism as it is the cause of the Socialist vote....

ENTERS TRADES UNIONS.

"One of the most striking phases of its recent development has been its sudden growth among the trades unions. Everyone who has paid the slightest attention to events in the labor world must have noticed the marvelous increase in the membership and strength of organized labor. But step by step with this growth in the size and power of the unions has gone a corresponding increase of the Socialist sentiment within those unions. The declaration of the 150,000 members of the American Labor Union for Socialism at their convention in Denver a few months

R3134 : page 22

ago and the close vote at the American Federation of Labor at New Orleans much more recently are two instances in point.

"The Socialist party, therefore, arises as a distinctly class party. It does not arise as a result of preaching class hatred, as its enemies would declare, but arises because capitalism has developed class antagonisms. So far from seeking to perpetuate class hatred, the Socialist party is the only party which distinctly sets itself about abolishing the class antagonisms which give rise to class hatred by the only possible means--the abolition of the economic antagonisms from which these classes arise....

GREAT GAINS EXPECTED.

"The Socialist party may be expected to make tremendously rapid gains within the next few years because of the fact that the extremely rapid evolution to which reference was previously made has caused the economic development of this country to run far ahead of the propaganda movement of Socialism. The economic development has now made the interest of the mass of workers identical with the aims and objects of the Socialist party. It only remains for the propagandists of Socialism to point out and demonstrate this fact to this mass of workers to secure their support. This it is doing at a very rapid rate. The circulation of its publications is growing at an almost astounding rate, while the number of agitators grows even faster.

"Moreover, there is this which differentiates the Socialist party from every other party, in that practically every member is a propagandist and the work of carrying on campaigns is not left to the party machine.

For these reasons the rapid growth of Socialism in the last election is but a foretaste of what the future will bring forth."

* * *

The German Kaiser has just surrendered to the Agrarian party, and, contrary to his preference, has agreed to a tariff on food;--to escape the Socialist dilemma and preserve the farming element as his friends.

ROMAN CATHOLIC TRIUMPHS.

A prominent Protestant writer and church historian, Dr. Kolde, discussing the recent progress of Romanism, in the Neue Kirchliche Leitschrift (Leipsic), says:--

"Few people, and only those who study modern facts in the light of church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last decades, especially as a power in the political world and in the conquests of new spheres of thought and life. It is by no means a pleasant thing for Protestants to contemplate; but it is an undeniable fact that not since the days of Innocent III. has the papal system unfolded such splendor and power as in the present time. Not the Catholic princes, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shrewd sage now occupying the throne in the Vatican, although it is this same sage who has repeatedly called the Reformation a 'pest.'

"In other respects the church has grown phenomenally. Each year the number of those who swell the ranks of the religious orders grows by the thousands, and in the German empire alone there are now 40,000 of these. Not since the days of the Reformation have these orders, especially of the Jesuits, developed the strength they evince in our days. The Catholics control the parliaments and they make our laws, and in countries like Germany, where church and state are united, they even pass the laws regulating the affairs of the Protestant church. With every day the principle is gaining more and more ground that it is not ability and efficiency, but the attitude toward the Catholic Church, that opens the way for candidates for positions in the state service. The statesmen of Europe are largely and in many cases mostly influenced in their international politics by the views that may prevail in the Vatican; and what is more remarkable, that which the ambitious Innocent III. failed to attain, and that against which even Catholic princes and bishops have constantly protested, namely, the assigning of the position of judge on international difficulties to the Pope--this has been first voluntarily yielded to the Vatican by the leading Protestant powers of Europe, Prussia and Germany, the former of these also having been the first to recognize the Curia as a political power on equal footing with other powers, by sending an ambassador to the Vatican."

WHAT JUDGE GROSSCUP SEES.

"It is certain that, as never before in our history, there are several millions of men and women brought up in the industrial trades who are now without property interest in the trades they follow. No less a man than Webster said that the freest of governments will not long be acceptable if the tendency of the laws be to create a rapid accumulation of property in a few hands, rendering a majority of the population dependent.

"If this be true, it has come about that the same years which brought us riches and greatness as a nation have brought with them an internal disorder, which, if allowed to go on, will endanger the stability of the government itself."--Judge Grosscup at Lincoln, Neb. Dec. 15, '02.

DEPICTED HORRORS OF HELL.

London, Dec. 7.--A dispatch from Rome to the Daily Mail says:--

"A scene, which few who witnessed will ever forget, was enacted at the Church of San Carlo Alle Mortelle, in Naples, today. A sermon was preached on 'Hell.' The priest in charge arranged a realistic accompaniment to the preacher's words, and had men concealed in various parts of the church. Some were in the sacristy, some in the confessionals, and others behind the altars. The church was darkened. The preacher depicted in vivid colors the horrors of hell. At proper moments there were flashes of blood-red light, and the concealed men rattled chains, screamed,

R3135 : page 23

howled and made other hideous noises, supposed to typify the torture of the damned. The congregation was largely composed of the ignorant and peasant class. They are superstitious to a degree. The performance was entirely too realistic for them.

"Women began to get hysterical, laughed, cried and screamed. Soon the entire congregation was in the throes of abject terror. Men, cowering with fear, ran to the doors, burst them open and fled. Panic then seized all, and a terrific rush was made to the streets. Women and children fainted with fright. Men and women fought like beasts to escape. Many were injured, some seriously. The police were called, but the affair had ended. A police order has been issued preventing any further sermons on 'Hell' with such terrible trimmings."

"THERE WERE GIANTS IN THOSE DAYS."

"Who is J. Pierpont Morgan? He is not only the world's king of finance today, but the greatest financier in all history.

"He has a voice in the control of properties capitalized at $6,488,500,000--more wealth than was ever before in the hands of one man. This amount is greater by over $1,000,000,000 than the entire annual revenue of the 43 principal nations of the world. It is greater by almost $2,000,000,000 than all the world's gold, coined and uncoined. It is greater by almost $6,000,000,000 than the gold coin and gold certificates in the United States treasury, and the amount ($550,000,000) in that treasury at present is unprecedented.

"As the head of the world-wide transportation trust, with 16 steamship lines and 44 railroad systems, with 300 of the largest steamships and 30,000 passenger and freight trains, the two branches representing a land mileage of 108,500 and a sea tonnage of 12,000,000, he is the grand stage-driver and ferryman of the world.

"He is, says the World, the one man on earth whose life has been insured by English investors and speculators for $2,000,000 who paid therefor a premium of 9 per cent. The same fraternity insured the life of Queen Victoria for $2,000,000."--Banking World.

===================

R3135 : page 23

"HOLD FAST THAT WHICH IS GOOD."

1 THESSALONIANS 5:14-28--JANUARY 25.--

OUR LESSON is a summary statement of the proper attitude for the Lord's people to maintain in order that they may grow in grace and through faithfulness finally come off conquerors through their

Redeemer. Although addressed to the saints at Thessalonica, these noble words have been a source of strength, encouragement and discipline to the faithful in Christ Jesus from their writing to the present time. No child of God can afford to ignore nor to neglect these words of divine counsel, and in proportion as each of us gives heed to them our lives will surely be the more Christ-like, and we will thus be the more pleasing to the Lord, and eventually make our calling and election sure to joint-heirship with him in the Millennial Kingdom,

R3136 : page 23

and its glories and its service to the world of mankind. Let us take up these apostolic injunctions seriatim.

Not the elders alone are exhorted by the Apostle, as though they were a separate class, exercising control and treating the brethren as their wards; he addresses the "brethren"--the entire Church, including the sisters also. But this does not signify that the counsel would not apply specially to the elders; because they were selected as amongst the brethren most advanced in Christian doctrine and practice, and as the representatives of the Church, to specially look after the interests of the Lord's flock. These apostolic words apply to each member of the flock in proportion to his capacity and ability, but would naturally come with special force to the elders who, under God's providence, had the oversight of his Church, "to feed the flock." (Acts 20:28.) While, therefore, all the brethren are to see to the carrying out of the injunctions here given, the elders in every Church should feel a special responsibility respecting them--a responsibility derived from the position they occupy as representatives of the Church,--its standard-bearers.

The unruly are here contrasted with the feeble-minded or faint-hearted and the weak. The divine arrangement is full of order as well as full of liberty; and, rightly understood, liberty can best be conserved by order; and order best be maintained through a reasonable recognition of personal liberty. The mistake frequently made, not only by earthly law-givers and disciplinarians, but also in the Church of Christ, is along the line of extremes, either in one or the other of these directions. Some misunderstand liberty to mean lawlessness, disorder, unruliness. Others with equally good intentions, no doubt, are disposed to carry order and obedience to rules to such an extent as to dwarf the individual liberties of the flock. Great grace is needed along this line, to prevent friction amongst the Lord's people--to preserve the unity of the spirit in the bonds of love and peace.

We are not to have such false ideas of personal liberty as would ignore rules, law, order, in the assemblies of the Lord's people; and those disposed to be unruly, self-conscious, thrusting themselves forward, without the request of the Church, need to be held in check--to be "warned"--to be shown that their course is contrary to the spirit of the Lord and all the arrangements instituted by the apostles, his representatives. They need to be "warned" also that their course would mean injury to the Church, instead of blessing and peace

R3136 : page 24

and joy and development; and injury to themselves, in that it would develop in them a combativeness or self-esteem, already too large, and might thus not only work injury to the cause, but hinder themselves from attaining the character-likeness necessary to a share in the Kingdom.

But while some might need thus to be warned and held in check, others, faint-hearted and weak, would need aid, support, encouragement;--naturally backward, diffident, lacking in combativeness and self-esteem, they need to be pushed to the front a little, in order to bring out what talents they really possess, for their own encouragement and for the blessing also of the entire household of faith.

"Be patient toward all" seems to imply that the better balanced amongst the Lord's people should look with sympathy upon and exercise patient forbearance toward the classes above mentioned;--not only toward the weak and those who lack courage, but toward all; including those who have too much courage and self-push. The Scriptures repeatedly admonish us, "Ye have need of patience," and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief Christian graces. (1) Growth in knowledge helps us to grow in this grace of patience, for as we appreciate more and more the heavenly Father's patience with us it helps us to apply the same principle toward others. (2) As we come to realize the great disaster that is upon our race as a whole--our fallen condition and how the fall has affected some more in one manner and others more in another--some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathy toward our fellow-creatures, and thus increases our patience in dealing with them. This is particularly true in respect to the household of faith, in which we recognize amongst those whom God has graciously called, some more blemished, perhaps, than ourselves in some particulars--though we may be more imperfect in others. The thought that our heavenly Father has favored and called anyone should make us extremely careful how we would co-operate with the Lord in respect to the call, and be as helpful as possible to all those who are seeking to walk with us in the footsteps of our Lord in the narrow way. We certainly should have special patience, therefore, with the brethren.

--Rom. 14:15; 1 Cor. 8:11.

"See that none render evil for evil unto any." This exhortation has a special force when we remember how much evil treatment was heaped upon the followers of our Lord at that time; and that the writer himself, as well as those specially addressed, had suffered much on account of their faithfulness in dispensing the Word of the Lord, the Word of life, the good tidings. The exhortation means that the Lord's followers are not to attempt to retaliate upon their enemies by doing them evil in return, or in any manner to "get even with them." The Lord's exhortation is that we seek to render good in return for the evil we receive, and includes our language as well as our conduct, we are not to give word for word, railing for railing, accusation for accusation, slander for slander any more than blow for blow. It includes also our very thoughts, for we are not even to render anger for anger, malice for malice, envy for envy. Two evils can never make a good--two wrongs will never make a right. Our sympathy for our blinded enemies is to cultivate our patience and forbearance toward them in thought, word and deed.--1 Pet. 2:21-23.

The Lord's people, so far from ever turning aside to render railing for railing or evil for evil, are uniformly to "pursue that which is good"--that which is right, that which the Lord approves. This will mean that each member of the Royal Priesthood will pursue righteousness to the extent of his ability--pursue every good and noble sentiment, and seek to live as nearly as possible up to the high standard of righteousness, perfection, exemplified absolutely in our Lord. This pursuit of goodness is to be maintained not only amongst the brethren, where all are professing the same pursuit, but also toward others--in our dealings with the world. Some of the world can learn more of the gospel through witnessing our avoidance of evil and our constant pursuit of righteousness, than by anything we can say to them;--and possibly as they discern the new life in us they may gradually come to have "an ear to hear" the message of good tidings which has wrought this change in us.

The worldly spirit does not approve this part of the Apostle's counsel, but urges, rather, that we should treat others as they treat us--that we should "give as good as we get,"--meaning that we should give as bad as we get. By way of saying as good a word as they can in their own favor along these lines they sometimes accuse the Lord's followers of cowardice. Courage is one of the noble qualities of humanity, and it is quite a trial to some to be considered timid or lacking in courage; and to such this enjoined restraint of word and act is a particular trial. It is not true, however, that the Lord's counsel tends to effeminacy or lack of courage. This matter is well stated in the language of another, as follows:--

"One feature which stands out clear in the society founded by Christ and his apostles is the extraordinary heroism which was shown in the face of death and tortures, not only by men, but by feeble women and tender children. It amazed the heathen magistrates who were striving after fortitude by the aid of philosophy. It amazed the wild savages, who mistook gentleness for

R3136 : page 25

cowardice, when they found it was harder to terrify the missionary who came with the Gospel than the invader who came in battle array. Quiet endurance may be more heroic than violent resistance, and the Christian law of bearing personal insults and injuries meekly tends to the development of the highest courage and truest manliness. There is nothing more courageous, more heroic, in all history than living up to this precept."

"Rejoice evermore" is the same exhortation that in our last lesson we saw the Apostle sending to the Philippians. The Christian's rejoicing is not hysterical, but founded on established principles, upon promises and comforting assurances of the divine Word which stands firm amid all the storms and trials and shocks of life.

"Pray without ceasing. In everything give thanks." Only somewhat advanced pupils in the School of Christ are prepared clearly to comprehend this exhortation. Having surrendered their wills and all of the interests of the present life to the Lord, exchanging earthly interests for heavenly interests, the Lord's people are less disposed than others to pray unceasingly for earthly good things. Having set their affections on things above, their prayers are in respect to those things,--the heavenly robe, the heavenly food, the heavenly favor. Their prayers are specially for such leadings of divine providence and such assistance of divine grace as will enable them to rejoice always in such experiences as their gracious Lord may deem best for their spiritual development. More and more they find their prayers to consist of thanksgiving for blessings already received, as well as for those yet to come, which they grasp by the hand of faith.

Their prayers are without ceasing, in that, having the condition of heart which is in fellowship with the Lord and fully devoted to the doing of his will, they not only implore his blessing at the beginning of each

R3137 : page 25

day, and present their thanks at the close of each day, but in all of life's affairs they seek to remember that they have consecrated their all to the Lord, and by faith look up to him in all of the affairs of life;--and in proportion to the importance of their undertakings they, by faith, realize the association of God's providence with all the interests of life and give thanks accordingly. This is the will of God concerning us;--he wills that we live in such an attitude of constant regard for his will and for his blessing;--and he wills it in respect to us because it will be the condition most favorable to our progress in the narrow way, and which will best assist us in making our calling and election sure.

Having stated succinctly the Church's proper attitude toward the Lord to be one of continued rejoicing, prayer and thanksgiving and acceptance of his divine providences, the Apostle next briefly admonishes them respecting their attitude toward each other in the Church, in their feasting together on the Word of the Lord;--saying,

> "Quench not the Spirit.
> "Despise not prophesyings.
> "Prove all things; hold fast that which is good.
> "Abstain from every form of evil."

By following these admonitions, their fellowship in the Lord would be the more profitable--they would, as a congregation of the Lord's followers, be helped onward the more toward the grand standard to which we are called. The spirit of the Lord amongst his people is compared to "a flame of sacred love" for the Lord and all connected with his cause: this flame is enkindled through the divine message in each one individually, when begotten of the holy spirit, and appertains, therefore, to the Church collectively, under the guidance of that spirit. In proportion as the church grows in knowledge and in love and in fellowship with the Lord this "flame of sacred love" will make it a light in the world,--as a city set on a hill, which cannot be hid. This is a different figure from the use of fire as a symbol of destruction.

True, the flame of sacred love does not consume and destroy sin, but sympathy with sin; sin is not a part of the new creature, which opposes it and desires to have it consumed,--that the light of righteousness and truth may shine the more brightly. This "flame of sacred love" may, indeed, consume our mortal bodies, as living sacrifices in the service of the truth; but with such a consumption the new mind is fully in accord, and rejoices, realizing that it has in heaven an enduring habitation, and counting it all joy to be reckoned worthy to suffer for the Lord's cause. The more this "flame of sacred love" burns, individually and collectively in the Church, the greater will be the progress in all good things. Hence we are to be specially on guard, that our words and conduct and the general management of the interests of Zion in our midst shall permit this spirit of love to have free course in all our hearts and lives--that it be not quenched either with false doctrines or forms and ceremonies, or too rigid rules or by worldly spirit or by cares of this life or by any other thing, circumstance or condition under our control.

The Church is not to despise prophesyings: the Apostle does not mean that we are not to despise the prophecies of the holy men of old who spoke as they were moved by the holy spirit--it would be unnecessary to caution the Church on that subject. The exhortation is, not to despise prophesyings that may be done in our midst. As we have previously seen, the gift of prophecy in the sense of foretelling coming events was to some extent in the Church in the Apostle's day, as one of the gifts of the spirit, to mark out

R3137 : page 26

the Lord's people and to assist in establishing them at a time when the inspired messages of the Lord were unavailable. We find, however, that the Apostle frequently used this word "prophecy" in respect to public utterance, declamation, preaching. The early churches were accustomed to having general gatherings for their mutual assistance and upbuilding, and may have been in danger of thinking more of the gifts of miracles and tongues than of connected and logical discourse respecting the truth. The Apostle points out that without discarding the other blessings, this one should not be despised--our Lord was a preacher; the apostles were preachers, and the Lord has since raised up instructors amongst his people. Hence, such service should not be despised or ignored.

We live in a time when the very reverse of this is true; when the danger is rather that too much time and too much attention may be given to preaching, and not sufficient to the other methods of inculcating truth and encouraging the Lord's flock, "edifying and building up yourselves in the most holy faith"--when too much reliance is apt to be placed upon a leader and a connected discourse.

"Prove all things, hold fast that which is good." However much they should ever come to respect prophesyings, or public preaching, the Lord's people should learn proportionately not to receive what they might hear without proper examination and criticism: they should prove all things that they hear, should exercise discrimination of mind, as to what is logically and scripturally supported, and what is mere conjecture and possibly sophistry. They should prove what they hear, with a view to holding fast everything that stands the test of the divine Word, and shows itself to be in accordance with the holy spirit; and they should as promptly and thoroughly reject whatever will not stand these tests. Alas! the Lord's people today greatly need to give attention to this exhortation; for much is being presented in the name of the Lord and as the teaching of his Word that is neither logical nor scriptural--that is supported neither by the letter nor the spirit of the Word;--much that is not good, and should be rejected. With such a discrimination prevailing amongst the Lord's consecrated ones, how much of the chaff of nominal "orthodoxy" would be rejected, and what a hungering and thirsting and searching there soon would be for the good Word of God, that would stand these tests! Let us diligently heed the Apostle's exhortation on this point.

"Abstain from every form of evil" (Rev. Ver.) gives the Apostle's thought. There are various evils which present themselves; some in their true hideousness, and some under a cloak of hypocrisy--some openly and boldly admitting their evil character and endeavoring to decoy the Lord's people into sin; others, garbing themselves as angels of light, would seek to mislead and to deceive. The exhortation is that everything that is evil, whether it have a good form or a bad form, is to be resisted and opposed. We may not say with some, "Let us do evil that good may follow." The Lord's people must be loyal to the principles of righteousness, under any and all circumstances. To do otherwise would be surely to undermine the character which they are seeking to build up.

To abstain from every appearance of evil is another thought--a different one from what the Apostle's words in the original would warrant; nevertheless, they represent a sound principle. We surely should abstain not only from evil things, whatever their form or garb, but we should abstain so far as possible from doing things that we know to be good, which our friends or neighbors might misunderstand and consider to be evil things. The spirit of a sound mind dictates that not only evil in its every form, but everything that has an evil appearance, even, should be avoided--that our influence for the Lord and the truth may be the greater.

In closing, the Apostle pronounces his benediction. It is an invocation--the expression of his heart's desire on their behalf--that the God of peace would sanctify them wholly. He thus emphasizes the fact that God is not a God of confusion, anarchy, turmoil and disturbance, but a God of peace; and that in proportion as we are taught of him in the School of Christ we will become lovers of peace, and the peace of God will dwell in us and will abound in us more and more, and cause us to be not unfruitful in regard to holy character, and will make us advocates and promoters of peace in our words and deeds. As it is written, "Blessed are the peacemakers, for they shall be called the children of God." Peace in the heart, manifesting itself in the look and word and conduct, is, as the Apostle intimates, an evidence of whole or complete setting apart, and that God's spirit has come into such a sanctified heart and is filling it with his peace, the peace of God which passeth all understanding.

"And may your spirit, soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." (R.V.) The Apostle could mean this only in respect to the Church, as a whole, and not concerning the individual members; because he surely did not expect the Christians at Thessalonica without exception to live until the presence of the Lord, even as he did not himself expect to live until that time, and so declared. (2 Tim. 4:7,8; 2 Pet. 1:12-15.) The Apostle is not, therefore, to be understood as speaking of the spirit and soul and body of each individual Christian at Thessalonica, but respecting the spirit of the Church,

R3137 : page 27

the soul of the Church, and the body of the Church. In other words, his desire was that the Church at Thessalonica might continue to the full end of the Gospel age as a noble and faithful congregation of the Lord's body, full of his spirit and courageous in his work. As a matter of fact, we know that the Apostle's good wishes, or prayer did not come true; for this congregation, like the others he planted, died out: not heeding with sufficient care his injunctions and exhortations, not proving all things, not holding fast the good, not abstaining from evil, not being sanctified wholly, the spirit of the Lord in their midst was quenched, and as a congregation it died, or ceased to be--the light having

R3138 : page 27

blessed and confirmed some, passed on to other quarters, seeking those "meet for the inheritance of the saints in light."*

"Faithful is he that called you, who will also do it." The fact that the Thessalonica Church has not been kept in accordance with the Apostle's prayer, is not to be charged to unfaithfulness on God's part, but to neglect and unfaithfulness on the part of those whom the Apostle addressed, or their successors in that congregation. So it is with every one of us who has been called of the Lord. It is for us to hear and to heed the Lord's message through his servants, if we would make our calling and our election sure. If not disposed to hear his message in the way he has sent it, the fault lies at our own door. Faithful is he who called us, who would rejoice to do for us abundantly better things than we could ask or think, if we accept his provisions in faith and follow the directions of his Word.

"Brethren, pray for us." There was nothing of the pope or lord about the Apostle--no feeling of such a superiority to the others of the Lord's flock that he could pray for them to their advantage, but needed not their prayers. Similar is the spirit of all who are in the proper relationship with the Lord--a spirit of humility and appreciation of all the household of faith, and of their petitions at the throne of grace--a realization that the humblest of the Lord's people has access to the throne of heavenly grace, and may there obtain mercy and find strength to help in every time of need.

"Greet all the brethren with a holy kiss." This was the ancient style of greeting, corresponding to our present style of saluting with the hand or with the hat or by shaking hands. The custom of men kissing each other is still followed in eastern countries. The Apostle's thought is that there should be thorough cordiality amongst all who claim membership in the body of Christ, and that this fellowship should be manifested by the accustomed form of greeting,--whatever reasonable form that might be. Possibly he meant--"I greet," etc., implying that he would love to be with them and greet them personally, and now did so by letter.

Before invoking the Lord's blessing upon the Church, the Apostle charged most strongly that this epistle should not be considered as a private message or letter to those in whose care it was sent, but that it should be considered as his address to the entire company of the Lord's faithful, and should be read to them all. The Apostle seemed to fear that there might be a spirit of censorship amongst the leading brethren which might lead them to preserve his letter to themselves, and to dole it out second-hand to the Church, either as a whole or such parts of it as in their judgment would be prudent. Such a spirit on the part of the elders in any Church would be reprehensible. God's Word is for God's people, and whoever would hinder its flow would surely offend the Master himself. That the elders at Thessalonica were faithful is apparent from the fact that the epistle was delivered to the Church. Some today need caution along this same line: many preachers and teachers have discerned in The Plan of the Ages the light of the Millennial dawn, but, instead of heralding it to others, have sought to hide it from the Lord's people that they might use it as a personal illuminant to cause themselves to shine before their flocks. They consider this cunning,--"wise and prudent,"--forgetting that the Lord declares that he hides his deep things from the wise and prudent and reveals them unto babes. (Luke 10:21.) True to our Lord's words, this class rarely makes much progress;--the truth passes on and ere long they are in comparative darkness;--because they received not the truth in the love of it, but in the love of self. (2 Thess. 2:10.) Loyalty to the Lord and to his flock and to his Truth, through whatever channel it comes, demands that it shall be heralded by each of us to the extent of our ability and in its purity and as speedily as possible,--consistent with the condition and interests of those for whom the Lord intended it--his flock. Shepherds who feed themselves and not the flock are warned by the Lord of his displeasure, and could not be expected to thrive spiritually, or otherwise to enjoy the light of the Lord's face.--
Ezek. 34:2,7-10.

----

*What is the Soul, What is the Spirit, and What is the Body of Man? is treated in MILLENNIAL DAWN, Vol. V., chaps. 8 and 12.

===================

R3138 : page 27

"THIS IGNORANCE GOD WINKED AT."

--ACTS 17:22-34--FEBRUARY 1.--

Golden Text--"He preached unto them Jesus and the resurrection."

PERSECUTION followed the Apostle to Berea, where we, in a previous lesson, left him teaching a very noble class of inquiring and searching minds. His enemies in Thessalonica discovered his whereabouts, and at once began to create a disturbance --no doubt believing that thus they were doing God service. The Apostle's own experience as a persecutor of the body of Christ must have helped him to

R3138 : page 28

very charitable views of those who so viciously pursued him. The evidences of coming trouble were so strong that the Berean friends feared to have him embark at a regular port, at which he might have been recognized, and the direction of his journey anticipated, and thus prejudices might have gone with him or before him into new fields; they, therefore, secretly hastened him to the near seashore where he obtained coastwise shipping for Athens. The Apostle, as the chief spokesman, "drew the fire" of his enemies to such an extent that their hatred seems to have been confined to him alone--not affecting Silas, his companion, nor Timothy, at this time his assistant or servant. The latter two were left behind, to strengthen and encourage the believers, whose faith already had been established.

Under these circumstances the Apostle arrived at Athens, once the world's capital in every sense of the word; but still its capital in respect to science and art and theology and schools of general instruction--its commercial and political influence having gone to Rome with the imperial control. To Athens came the youth of wealthy families of the world, and many others possessed of a special craving for wisdom,--to avail themselves of the teachers, studies and lectures--practically the only means of instruction at that time.

Without a miracle no other one of the apostles would have been competent to secure a hearing before the Athenian Council of the Areopagites--composed of the teachers of the various schools of learning, and generally speaking, of the reputedly wisest men of the world. That the Apostle Paul, without letters of introduction, without political or other influence, serving as such, should succeed in a few days in obtaining an invitation to address this august body of men, indicates clearly that he was a man of remarkable talent, as well as learning. These natural qualities in him were reinforced by the spirit of a sound mind, the spirit of the Lord, the spirit of the divine revelation, the true Gospel. The Apostle lost no time in beginning his special work: true, he first made a general inspection of the chief features of the city's attractions, noting its numerous public statues to the gods, whose number Pliny gives as over three thousand in the time of Nero. It was while making this inspection of the city and considering how best he could launch the gospel message there, that his attention was drawn to one altar erected "To the Unknown God." He kept this as a text for his principal effort when the time should be ripe, and meantime, as usual, he began his ministry by going into the Jewish synagogues; but apparently finding little interest here he resorted to the public squares and markets, and discussed religious topics with the numerous students and others who gathered there.

Amongst those who heard him were some of a cynical turn of mind who said, Let us listen to what this babbler is saying; the word "babbler" signifying seed-picker, inferentially meaning that the Apostle had gained a mere smattering of knowledge, picked up some seeds of thought from others of the great teachers, and was now attempting to set himself up as a teacher. Others, disposed to persecute, said, He seems to be a setter forth of strange gods;--for to set forth any strange gods in Athens was a crime, it being held that they already had them in plenty, and that to admit that any one could present a new god of which the Athenian teachers knew nothing, would be an insult to their learning and evidently a fraud. This, together with the Apostle's talents, secured for him a hearing before the Areopagites, or Council of the Learned. It was this Council which had the power to sentence to death anyone who should attempt to set forth strange gods in Athens; and hence the Apostle's hearing before them was probably, more or less, in the nature of a trial for life, because he had been preaching Jesus--an unheard-of god amongst the Athenians up to this time--and the resurrection.

The Apostle's theme is worthy of our notice. Under the divine guidance he seemed to have a way of approaching the pith of the gospel most directly, and these words of our Golden Text, "Jesus and the resurrection," really embraced the whole of the gospel preached. The world, under divine sentence, was dead or dying: the redemption price, our Lord's ransom sacrifice, had just been paid, and the hope to be built upon his work and to be announced to the people was the resurrection of the dead--that our Lord's death was the purchase price for the sins of the whole world, and that as a result, in God's due time, an awakening of the dead shall

R3139 : page 28

come, and eventually the full raising up to the perfection of life of all who will accept the Redeemer as their leader and guide. This is the gospel which should still be preached, but which, by reason of various errors that crept in during the dark ages, has been beclouded and forced out of its way to such an extent that remarkably few lay any stress whatever upon the grand doctrine of the resurrection of the dead; and some are even dropping from their teachings "the ransom for all" given by Jesus.

We can picture before our minds the Apostle addressing the Council of Mars' Hill, composed of "the noblest blood of Athens, the first politicians, the first orators, the first philosophers; accordingly the most august, not only of Athens, but of Greece, and, indeed, of the whole world, under whose supervision 'came the transactions of the popular assembly, religion, laws, morals and discipline.'" Now the Apostle had use for the text he had found. He must prove to these men that he was not the setter forth of a new theology, but an

R3139 : page 29

old one. He at once brought forth his argument, not in the discourteous language of our English Common Version, intimating that his auditors were ignorant and superstitious, but, on the contrary, in complimentary language, which we paraphrase: he said to them;--"I perceive that more than others you Athenians have respect for whatever is divine. The conviction of this came to me as passing through your city I beheld the various evidences of your devoutness, and amongst other altars noticed one with the inscription, "To the Unknown God." Information regarding this God I am setting forth. He is the God that made the world and everything therein, and is the Lord of heaven and earth, too great to dwell in any temples made with hands, for he is the Lord of heaven as well as earth; neither can he receive service at our hands, for he needs nothing which we have to give, but is the author of life and breath and all things; who himself created every nation of men dwelling throughout all the earth --and even all their affairs are subject to his regulations and appointments.

Thus did he set before them the greatness of the true God, in contrast with their numerous gods whom they feared or hated, reverenced or placated, and whose vices and frequent impotency they admitted. The Apostle thus brought his teachings within the rules and regulations, as being not a new teaching, but a fuller declaration of a God already recognized by his hearers. And indeed, so high, so noble, so great a thought of God, must have impressed his hearers favorably. We cannot doubt that the teachings of the Jews, supplemented by the gospel presentations, have done much to lift the minds of men out of the deep degradation which came upon them soon after the flood, as explained by the Apostle.--Rom. 1:20-32.

A God who was not merely the God of one nation or of one city or of one precinct, but who had created all races and nations, and had had to do with the rise and fall of nations, was certainly a very different God from anything that had ever been heretofore suggested to the minds of these philosophers; for although the Jews had preached the same God, undoubtedly their presentation of him as the God of the Hebrews must have favored the impression that each nation had its own god or gods, demanding its worship, reverence, sacrifices, etc.

In vss. 26 and 27 the Apostle implies that the Lord's ordering of the national affairs had something to do with the propagation of the knowledge of himself, and so we find it has been. The bringing of the world under successive empires--the Babylonian, Medo-Persian, Grecian and Roman--had tended to unify the race to some extent, and to make more possible the promulgation of the gospel. During the Grecian period the Greek language was spread abroad throughout various lands, and it still maintained its supremacy as the language of the world, although the reins of government had passed to the hands of the Romans, under whose pushing, warlike power the world in general would be brought much closer together than it had ever been from the time of the confounding of tongues at Babel. All this had occurred at the proper juncture of time as concerned God's favor to Israel, according to the flesh, the birth of Jesus, his crucifixion and the gathering of the ripe "wheat" from that nation, and the scattering of the remainder. All these things were, under divine supervision, working in the interest of mankind, "that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us." The Apostle would assist his hearers in finding this true God, who was to be found of them, and whom they had indicated their desire to know when they erected the altar referred to.

Describing the true God further, the Apostle assured his hearers that none could live or move or have existence, even, aside from the power and good intent of this great God. His words are equally truthful, whether we restrict them to the imperfect existence of the present time and the dying condition of the world, with but a spark of life, or whether we apply them in the fuller sense to the Lord's provision for the future by restitution processes and arrangements. Still wishing to offset the thought that his message was a new one, the Apostle declares that certain Grecian poets had practically expressed this thought in saying, "We are also his offspring." Carrying the mind, then, to the logical conclusion, he urges that if we are the offspring of God our thoughts respecting divinity should not lead us to make or to worship images of any kind, all of which are professedly of man's device.

The Apostle's method is worthy of our imitation. All wise people distrust novelty, and incline to say that whatever is valuable has long been. We, like the Apostle, should endeavor to show that the true gospel is not a new theology, but the old theology; not a new gospel, but the old gospel,--the one foretold to Abraham; the one announced by the angels on Bethlehem's plains as "good tidings of great joy which shall be unto all people;" the one declared by the Lord Jesus himself and by all his apostles. In proportion as we would show that errors prevail today, which had their origin in the "dark ages," we must show that we are not forging a new theory equally erroneous, but that we have discarded the errors of the dark ages, and have gone back to the first principles and precepts and instructions of the gospel, as announced by the Lord and his authorized representatives, the apostles.

An explanation was necessary as to why this great

R3139 : page 30

God who had created all nations, and was directing their welfare, had neglected to send word to the Athenians until now. The Apostle did not go into a full explanation of the matter, with which his hearers would not have sympathy--he did not attempt to show how God in the past had merely been giving the world lessons in respect to the wages of sin, neither did he mention how Abraham's seed had been selected as the line through which divine blessings were to be carried eventually to all the families of the earth, and that God had been dealing with the natural seed of Abraham for the preceding eighteen centuries, making types of them and through them illustrating the progress of the divine plan as it shall ultimately be carried out. He did not explain, either, how that Christ offered himself to this nation of Israel, and (in harmony with the divine foreknowledge) had been rejected, and that now God was seeking a spiritual seed of Abraham--spiritual Israelites--to take the place of the broken-off branches of the fleshly house.--Rom. 11.

He contented himself with the bare statement of the truth, that in times past God had "winked at" or overlooked or disregarded and paid no attention to the idolatries of the world, but that now the time was come for a change of dispensation;--that now God was sending his message to them, and to all who had ears to hear, commanding repentance from sin and turning from idolatries to true worship and righteousness.

Quite possibly, though the account does not state it, the Apostle explained that the foundation or basis of this call to repentance was the fact that Christ had been a propitiation (satisfaction) for the sins of the whole world--clearing men thus from the original condemnation of death and alienation from God, and permitting the return to his favor of whomsoever would.

The word "because" commencing vs. 31 has a special significance which should not be overlooked. God calls upon all men to repent and reform, because he has appointed for them a day of judgment--a day of trial or testing. Not a trial for testing or judging whether or not they are imperfect and fallen, for this God already knows, even better than we do, and his Word expressly declares that "There is none righteous, no, not one." Such a trial, such a judgment day, therefore, to see if any were righteous, would be a farce. The object of the day of trial or judgment referred to by the Lord is totally different from this.

It is to be a trial day or judgment day to see, to test, to prove which of the world of mankind desire fellowship with the Lord, desire to be obedient to him, desire to walk in his ways. The Millennial Age is this trial day, and the Lord assures us that a full opportunity shall be granted to each and every member of the race to hear, to know, to comprehend his goodness, his love, his redemption of the world through Christ, and his willingness that they should come back into fellowship with him--back to a condition in which he could justly accord to them everlasting life. God could not reasonably command any to repent and return until the ransom was paid at Calvary, because it was his own law that had forbidden them to have fellowship with him, and that law must first be satisfied; and because he could not reward with life everlasting any

R3140 : page 30

who would seek his face, until he had made provision through the death of Christ for the payment of the death penalty against the race and through his resurrection for the times of restitution.

It is a further part of this blessed assurance that the judgment or trial of the world will be "in righteousness"--under a reign of righteousness when the besetments of the Adversary and his deceptions will be at an end, and when, therefore, a clear and explicit knowledge of the Lord and of the truth will fill the earth, as the waters cover the great deep. What a gracious gospel the Apostle had to preach! It was so good, indeed, that he had to be guarded in his expression of it;--too good for his hearers to appreciate, with their debauched ideas of the cruelty and perversity of the gods--even as it is too good to be appreciated today by those whose minds have been more or less confused by the horrible theological nightmares coming down to us from "the dark ages."

The Apostle was proceeding logically to show that the resurrection of Christ from the dead was God's assurance to all that he would ultimately carry out this great plan of blessing the world, by granting to each member of it an individual trial or judgment for life, under the favorable conditions of the Millennium; and that the resurrection of Christ was not only God's attestation to men that his sacrifice has been satisfactory, but was also necessary, that our Lord Jesus as the risen and glorified Son of God might exercise in due time "all power in heaven and in earth," and thus bring about the great Thousand-Year Judgment Day, or "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.) But with this his hearers, who must have been amazed with the logic of his argument, and must have wondered how their various disciples would be influenced by the new teacher, and to what extent they would lose caste, as being less logical or less lofty in their sentiments, found occasion for an expression of dissatisfaction, and of thus logically casting aside the entire argument--dismissing it as unworthy of further consideration.

Their objection rested on the resurrection, which the Apostle made so prominent, so indispensable to the carrying out of the entire plan of God; indispensable,

R3140 : page 31

first, as to the Redeemer, that he must rise from the dead, ere he could be the agent of Jehovah in prosecuting the work of blessing the world; necessary to the world of mankind, that they might come forth from the tomb and be granted a knowledge and opportunity of restitution or resurrection to all that had been lost by Adam's disobedience. When the resurrection was mentioned the occasion for expressions of derision was furnished, as though they would say: We knew that there could be no thorough-going philosophy superior to our own; we were on the look-out for the weak point in the argument of this speaker who sets himself up to be a teacher, and now we have found it;--the resurrection! Nonsense! Whoever saw or heard of a resurrection from the dead?

Others of his auditors were less violent in their expressions, but agreed that they had heard enough for the present--implying that the argument was not very satisfactory when it needed to be supported by a resurrection hypothesis which, to them, seemed very much less reasonable than their own philosophies,--that a man never died, and that when he appears to die he really becomes more alive than he ever was before. From their standpoint of view there could be no resurrection of the dead, since there were none dead,--all being more abundantly alive from the moment of apparent death. This has been the point of contest between the Scriptures and those who hold to them as the Word of God, and all other theories advanced by and backed by the Adversary and in accordance with his original deceptive statement, "Ye shall not surely die." Those who would be on the Lord's side must accept the Lord's statement, "Ye shall surely die;" must admit that it is true; must admit that it was necessary that Christ should die, as our representative and substitute, to free us from the condemnation of death, and must admit also that only by a resurrection of the dead can we come back again to life,--to absolute perfection and full harmony with God.

However, one member of the Council of Mars' Hill (the Areopagite Society) had been deeply interested in the truth he had heard; also a woman of some distinction, and others with them;--for although the Society alone occupied the place of prominence in such discussions, the people in general were privileged to surround the court. The Apostle's experience here, as elsewhere, like our own, demonstrates the fact that at the present time not many have ears to hear the Word of the Lord; not many are seriously "feeling after him if haply they might find him." The majority are blinded by the god of this world, Satan, through various traditions, heathen and Christian, so that they cannot discern the lengths and breadths and heights and depths of the true gospel. At the present time it is not given to all to see and to understand (Matt. 13:11; Mark 4:11), but we thank God that the time is coming when all the blind eyes shall be opened, and all the deaf ears shall be unstopped; and then the preaching of "Jesus and the resurrection" will mean a great blessing, and all shall come to the knowledge of the truth, from the least to the greatest, as the Lord, through the Prophet, has declared.--Jer. 31:33,34.

===================

R3140 : page 31

OUR EARNEST DESIRE.

All who love the Lord love all who are sincerely his brethren--"begotten again" (John 1:13). And all who love the brethren have a burning desire to do them good--to assist them into the light and joy and peace of present truth. Our readers very generally agree that the MILLENNIAL DAWN is the best of all helps, and next to it ZION'S WATCH TOWER. We use tracts, etc., merely with those whose desire for the truth is doubtful--to stimulate an appetite for more, and that we may learn who they are. These tracts we can supply you in any quantity free. But we are specially anxious that all of the Lord's followers should read the DAWNS and TOWERS. We, therefore, make the following offer, good throughout 1903:--

Anyone on the WATCH TOWER lists may send us the addresses of friends who promise to read the DAWN if loaned them free of charge, and who promise to return it (postpaid) at some time during the year--or to pay for it, or to send us a letter stating that they have read it with interest and profit and desire to retain it for future reading and reference, but are too poor to pay for it. In the latter case, we will write them, making the book a gift, instead of a loan. We have long pursued this plan, except that heretofore we have required that the request come direct to us--whereas now we propose accepting the request through our readers. Furthermore, anyone already on our lists may send us in the names of any of their friends who will express to them a desire to receive the WATCH TOWER for three months, but do not feel that they can afford to pay for it. Such of these as you can assure us are true Christians and have already manifested interest in present truth, we will enter for the balance of the year, at your request, free. This differs from our ordinary offer, in that heretofore we have required that all entered either free or on credit shall write their requests directly to us: we find that some have been denying themselves the visits of the TOWER because of backwardness in asking. Such should be assured that we have a Lord's poor fund which pays for these papers and that it will afford us pleasure to send it to them; that, indeed, it grieves us to learn of any interested in "this way" (Acts 9:2), being for any reason deprived of the regular visits of the TOWER.

With these liberal terms at your disposal we surely ought to have a list of 30,000 by this time next year. Remember, however, that you must write us that these friends requested that their names be thus entered--otherwise we could not list them. We must live up to the letter and spirit of the postal rules.

Our provision of last year holds good for 1903, viz., that any one now on the TOWER list may send us four six-months trial subscriptions for one dollar.

We still advise that subscribers take advantage of our special offer of cloth-bound DAWNS postpaid by us at 25 cents each. No other books in the world are sold at such a price;--any volume, any language. This special concession is to offset the fact that adverse postal rulings no longer permit us to send the paper bound editions singly at less than 20 cents per volume, even wholesale.

====================

page 33

SEMI-MONTHLY.
VOL. XXIV.   FEBRUARY 1, 1903.   No. 3

CONTENTS.

Views from the Watch Tower........................ 35
A Further View of Socialism................... 35
Conditions in Germany......................... 36
About Our Prosperity.......................... 36
Catholicism in the Philippines................ 36
Disestablishment in England................... 37
The True Fold Not a Pen........................... 37
Paul at Corinth................................... 38
"Knowledge Puffeth Up, but Love Buildeth Up"................................ 41
"In My Name" (Poem)............................... 45
Interesting Letters............................... 45

page 34

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

CHARTS FOR OUR NEW BIBLES.

The first lot of these Charts was spoiled by the printers, and only now are we prepared to supply them. We advertised them at 10c, but find that we can supply them at 5c each, postage included, without loss;--hence, that will be the price to all. Those who have already sent 10c will receive a second Chart.

This Bible Chart is a reproduction of the 25c Chart of the Ages, reduced in size. It is printed on tough blue bond-paper, and can be fastened into the New Bible at the back. When wanted for reference it can be unfolded and studied with the open Bible. Each possessor of one of the New Bibles should have one of these Charts. We will accept stamps in payment, if more convenient to you; or you may order by postal card and include the small amount in some future remittance at your convenience.

THE NEW LETTER PAPER.

The price of letter paper, mentioned in our last issue, is 25c per lb., postage 15c extra. This does not include envelopes, which we still sell at 25c per 100, postpaid.

===================

R3141 : page 35

VIEWS FROM THE WATCH TOWER.

WE LEARN with regret that our reports of the progress of Socialism at home and abroad have been misunderstood by some to signify expectation that Socialism may be the Lord's way of bringing in the blessings of the Millennial Kingdom. Our position seems difficult for some to understand. We believe that many of the ideals of Socialism are good;--more than this, that many of those ideals will be realized in the Kingdom as they are now realized in heaven. But, we dispute the ability of Socialists to put those ideals into effect and make them continuously operative.

Why so? Because of sin;--because selfishness, the reverse of love, is born with all men;--and because nothing but a thorough conversion (such as few experience) and subsequent instruction in the School of Christ (such as few now enjoy) could possibly so correct the natural heart as to make love--the golden rule--its law.

No doubt many Socialists believe that their desires for Socialism are actuated by love, and not by selfishness; but such should not forget the Scriptural declaration that "the heart is deceitful above all things." Those clamoring for Socialism are generally such as believe that their temporal interests would be improved, or, at least, not injured, by Socialism. Remarkably few are advocating Socialism or anything else to their own disadvantage. We are not finding fault with this natural condition; only God's saints love to the extent of self-sacrifice for the good of others. We are merely pointing to this evidence that the advocates of Socialism cannot claim to be actuated by love, but by selfishness;--we are merely proving our position, that even if Socialism were established it could not last, because selfishness would continually prompt each to work either for his own advantage, or else to work as little as possible.

Possibly a very few may be found working for Socialism and against their own interest: it is not for us to decide; but it is possible that ambition or combativeness have as much, or more, to do with their sacrifices than has love of mankind. The point we make is that Socialism is not practicable under selfish conditions; and that the voluntary Socialism which the Lord will introduce will not be attained until the close of the Millennium, when the selfishness of the fallen condition will have given place to perfect love and the full image of God;--all the incorrigibly selfish being destroyed in the Second Death. The Socialism of the Millennium will not be voluntary, but enforced by the rule of the "rod of iron."--Rev. 2:27.

Our reason for keeping track of the progress of Socialism now is, that we expect that it, or something akin to it, is about to deceive the world into looking for a Millennium of its own, and lead them unconsciously to, and then over the brink into the anarchy and "time of trouble such as was not since there was a nation." We cannot wonder that this "will o' the wisp" should attract and ensnare many of "the groaning creation" who long for better things for themselves and neighbors; and we should and do sympathize with such very keenly; but for any one who has had his eyes opened to the divine plan for the blessing of the world, through Christ and his Church, in the Millennial Kingdom (invisible to the world), to be attracted to Socialism would be a distinct evidence of his going into the "outer darkness" of the world--away from the inner light of divine revelation given to the Church.

R3141 : page 36

CONDITIONS IN GERMANY.

The London Spectator editorially reviews the German situation, and the evidences seen there of a political or a social revolution--all, be it marked, based on selfishness. It says:--

"Professor Mommsen, whose opinion has great weight in Germany, has issued a remarkable manifesto. He says that 'the overthrow of the Imperial

Constitution is rapidly progressing.' The Reichstag and the Emperor alike are being subjected to the absolutism of an alliance between the Tory landlords and the priests. That is revolution and worse than personal government, because the autocrat would be impartial. All parties, in fact, are becoming revolutionary. The Liberals would like to convert the supreme head of the state into a 'first official,' after the English pattern, and 'that is revolution.' So is the desire of the Centre to reconvert Germany to Catholicism. So is the desire of the German squirearchy to restore aristocratic rule, and degrade the Emperor to be only first among his peers. And finally, so is the desire of the Social Democrats that every workman, without regard to his work, should receive out of a general pot the same quantity of soup as his neighbors. The only remedy is for Liberals and Social Democrats to unite in resistance; but that requires a modification in the ideas of each, which the Social Democrats in particular, who seem bent on 'political suicide,' will be slow to concede. We are not so hopeless as the Professor; but certainly the trend of events in Germany is towards Caesarism in the hands of a Caesar whose considerable powers of mind are rendered partially useless by perpetual hurry."

ABOUT OUR PROSPERITY.

The Pittsburg Gazette editorially says:--

"While the United States is enjoying unexampled prosperity, England is feeling the pinch of hard times. Accounts agree that in the poorer parts of London and in some of the industrial centers in the provinces there is an exceptional amount of distress. It is admitted that the year now closing has been marked by a decline of industrial prosperity and that there is an unusually large per centage of unemployed workmen, for whose relief during the winter special exertions will have to be made. Similar news comes from Russia. Famine prevails in the province of Finland, and in all industrial centers there is great suffering owing to lack of work. It is reported that workmen in important towns are glad to get work for 35 copecks a day, equal to 23 cents. The depression in England is largely a reaction from artificial stimulus of war expenditure, and in Russia it is a recoil from over production and over trading in connection with the rapid expansion of the empire. Germany is beginning to emerge from the depression that overtook her industries some years ago, but the recent tariff legislation hostile to the commercial treaties which stimulated her industrial progress, has clouded the prospect again. The industrial prosperity of the United States is the admiration and envy of the world."

* * *

We receive many queries respecting the probable duration of present prosperity. That question no human being can answer satisfactorily. The world's wars being over and the great war expenditures stopped, would naturally mean that prosperity has already crested and is on the decline. But who knows what may come of the Venezuelan trouble or similar difficulties with other states, through the new program of the great powers that the claims of private bondholders against the smaller nations may be collected by force? Who knows that this program and the "Monroe Doctrine" may not clash so as to bring about one of the greatest sea wars of modern times? Or something else, of which we as yet have not a surmise, may come forward suddenly to give business a fresh spurt.

So far as the Scriptures guide us, we expect the climax of the great time of anarchous trouble in October, 1914. Our opinion is that so great a trouble would necessarily last in violent form at least three or four years before reaching that climax. Hence, we expect strenuous times by or before October, 1910. And this agrees well with the corresponding and typical trouble with which the Jewish age ended.

Reasoning backward from 1910 A.D. we are bound to assume that the conditions leading up to such violence as we then expect would include great financial depression which probably would last some years before reaching so disheartening a stage. We could not, therefore, expect that depression to begin later than, say, 1908. Our reasoning is that a depression beginning now would culminate too quickly for the dates we consider fixed by Scripture, and that there is not sufficient time for a depression and then another boom and another depression before 1910,--notwithstanding the rapid changes of our day. These reasons incline us to expect a prolongation of present prosperity for a couple of years more. It is because we see no other cause than war likely to sustain present prosperity, that we are on the lookout for one;--and not that we favor or sympathize with wars.

CATHOLICISM IN THE PHILIPPINE ISLANDS.

Recent reports indicate that the movement among the Filipinos to throw off the yoke of the Roman Catholic Church is progressing rapidly. They have established the "National Filipino Church" modeled after the pattern of the Church of England. They have chosen as its archbishop "Father Aglipay," an excommunicate Catholic priest, and the movement is taking well with the people who for so many years have been under the oppression of the monks and friars, both socially and financially. The latter have gotten into their control vast estates and many of the most profitable plantations, as well as all the church property, schools, etc., with money wrested from the

R3142 : page 37

people for performing funeral and wedding and christening services, and for masses and penances, under the pretext of saving them from untellable torture in the future.

The people have seized many of the church buildings, claiming (we think, properly) that they were built with their and their fathers' money and labor and belong properly to them; and they are holding these by armed force and using them for worship according to their lights. Both parties--the people and the friars--are appealing to the American Governor Taft to decide for them. Neither party seems able to understand how church and state are distinctly separate with us. The Governor advises both parties that he can and will do no deciding of the question--that the courts of justice must settle the dispute. Bloodshed is feared.

DISESTABLISHMENT MOVEMENT IN ENGLAND.

The "Society for the Liberation of Religion from State Patronage" is making itself heard. Its Secretary recently said:--

"The education bill and the rapid drift of the Anglican church Romeward are the pivotal points of the campaign. We contend that the bill is the creation of the state-maintained clergy and that it mulcts the people for the benefit of a limited class. We also contend that such an act would be impossible were the religious system independent of the state. The bishop of London's vehement protest against Romanist ritualism in several Anglican churches comes opportunely to aid our agitation. We hold that such evils are inherent in an official church which relieves the clergy of responsibility to the people and insures them life tenure. Unless guilty of gross breaches of immorality, Anglican ministers can teach anything, from agnosticism to transubstantiation, and remain perfectly secure in their clerical strongholds. The majority of them are deeply Romanists, but the English masses are thoroughly Protestant. When the people and not the state have control of the clergy the Romeward tendency will cease."

STATESMEN'S VIEWS ON ZIONISM.

Lord Salisbury: "Zionism is destined to succeed, in spite of the opposition it encounters. The Jews are capable of establishing a model government at Palestine, and raising the commerce of Asia Minor to an unprecedented height. If but forty per cent. of the Jews were converted to the project, it would become an assured reality. There is no reason why the Sultan should object to the establishment of an autonomous Jewish government within his dominions. There is enough energy and perseverance in the race that has resisted oppression for 2,500 years to accomplish the purposes pursued by Zionism."

Ex-Premier Bourgeois: "The Jewish nation is too individual, too dissimilar, to other nations, to lose itself in assimilation. Zionism is essentially war upon Antisemitism--a phenomenon even more injurious to the dominant nations than to the Jews themselves, for it has a demoralizing effect, fostering hatred and checking the growth of the liberal spirit. The Jews are now reasserting themselves as a new-born nation and vigorously proclaiming their status as one. We may expect much from them, as they possess much intellectual power. Zionism is to be hailed as the solvent of Antisemitism, which will lose its raison d'etre with the unification and rehabilitation of the scattered and oppressed race."

===================

R3142 : page 37

THE TRUE FOLD NOT A PEN.

MANY OF THE LORD'S SHEEP are penned in behind various creeds of men and thus hindered from obtaining the food and exercising the liberty which Christ, the great Shepherd of the sheep, intended they should have. It is contrary to the will of the great Chief Shepherd that his sheep should be separated from each other by pens, and hindered from the proper liberties of the fold. There is one general enclosure behind which all the true sheep of this age and flock will be found; and to it the Lord informs us there is but the one door--himself.

We might assume that all know something about this one fold and its one door; but this would be a mistake; many are so confused by the numerous man-made folds of Christendom that they confound these with the true. Some "wolves" are disappointed to find that the Good Shepherd who gave his life for the "sheep" has provided certain limitations beyond which the sheep cannot go if they obey his voice (his Word), and beyond which they do not desire to go if they are actually his sheep.

Let those who like call this true fold, with its well-defined walls, "a man-made pen";--those who enjoy its security, enjoy also its liberty. It has one and only one wall, great and high, which so far has kept out the "wolves," except such as pretend to be sheep--who come arrayed in sheep's clothing. This wall is faith in Christ as man's ransom-sacrifice--finished at Calvary.

None whom that fence excludes are "sheep." And behind that simple, yet strong, creed-fence there is all the liberty proper for the Lord's "sheep;"--though probably not nearly enough for the "goats."

Further, while it is wrong for under-shepherds or anyone else to erect denominational fences inside this true fold, or to entice the "sheep" into them, and thus to restrain their liberties within the fold,--it is not only proper, but a part of the true under-shepherd's duty to protect the flock within the true enclosure of the true fold, from the "wolves in sheep's clothing" wherever found. No doubt it was as a type of the true Shepherd of the Lord's flock, that David [i.e., the Beloved], while defending his flocks, slew a lion, and a bear, and delivered the sheep of his charge.

Our Lord, the great Chief Shepherd, set an example to the under-shepherds; and all true ones of his appointment must needs have the same spirit or soon lose their office. It was he who forewarned the

R3142 : page 38

true sheep, saying, "Beware of false prophets [teachers], which come to you in sheep's clothing [professing to be of the Lord's flock, but in reality not such, because they do not trust in the great sacrifice offered once for all for their sins], but inwardly they are ravening wolves [who would destroy your faith in the ransom, and thus destroy you as "sheep"]. But he that is a hireling and not the shepherd,...seeth the wolf [the false teacher] coming, and leaveth the sheep, and fleeth; and the wolf [the false teacher] catcheth them and scattereth the sheep....I lay down my life for the sheep."--Matt. 7:15; John 10:12-15.

It is not the approval of the "wolves," in sheep's clothing or without it, that is to be courted by the true under-shepherd. He will, however, have the approval of the Chief Shepherd, and of all the developed sheep who have their senses exercised by reason of use. The Apostle Paul battled hard against such false teachers, who affected to be believers, "sheep," while they were not such. Speaking on this subject he said to the Elders (under-shepherds) of the Church at Ephesus:--

"I take you to record this day that I am pure from the blood of all....Take heed, therefore, unto yourselves and to all the flock, over which the holy Spirit hath made you overseers [shepherds], to feed the Church of God which he hath purchased with his own blood [--faith in which purchase constitutes them 'sheep']. For I know this, that after my departing grievous wolves shall enter in among you [in sheep's clothing, of course, otherwise they would not be received], not sparing the flock. Also of your own selves shall men arise speaking contrary things [things different from what I, Paul, have taught] to draw away disciples [followers] after themselves. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."--Acts 20:26-31.

The Apostle Peter, too, made a similar appeal to the under-shepherds, saying, "The elders which are among you I exhort....Feed the flock of God, as much as in you is, taking oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a willing mind." "But as there were false prophets [in the past--'wolves in sheep's clothing'] even so there shall be false teachers among you, who privily [deceptively, covering the real purport of their teachings] shall bring in [to the fold] damnable heresies [errors leading to condemnation and rejection] even denying the Lord that bought them.... And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."--1 Pet. 5:1-4; 2 Pet. 2:1,2.

The Apostle John also cautions us, saying: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward....He that abideth in the doctrine of Christ [that the Son of Man came to give himself a ransom for all--Matt. 20:28; 1 Tim. 2:6] he hath both the Father and the Son. If there come any unto you [as a would-be teacher of the 'sheep'] and bring not this doctrine [of the ransom, taught by Christ], receive him not into your house, neither bid him God speed; for he that biddeth him God-speed [or who even indirectly helps to spread the 'damnable heresy' that we were not bought by the Lord] is partaker of the evil work [of him who publicly and openly does so]."--2 John 8-11.

Thus we see that the duty of under-shepherds to protect the flock from deceptive wolves, as well as to feed them meat in due season, has been recognized from the start;--because from the start there have been such wolves. And since the holy Spirit gave special warnings that in the end of the age "evil men and leaders astray" would wax more and more bold, and that through their instrumentality Satan would propagate error, and affect to be a messenger of light, is it not due time for all the sheep to recognise these facts, and not to be deceived by "feigned words" and "fair speeches"? The true sheep must not judge of fellow sheep by the pelt; for a wolf can wear a sheep's pelt: they must learn to note the Shepherd's voice and manner--directly through his Word, and indirectly through those whom he shall use as his representatives to "feed the flock over which the

R3143 : page 38

holy Spirit hath made them overseers [shepherds]."

Not only did the Apostle Paul thus direct the under-shepherds, but he points out the advisability of this to the flock, since it is thus that the Chief Shepherd leads and feeds and keeps his flock.--Heb. 13:17; Eph. 4:11-16; 1 Cor. 12:27-31; Psa. 91:11,12.

Let us stand fast, therefore, in that liberty wherewith Christ hath made us free;--allowing no one to pen us up by human creeds;--neither allowing any to lead us out beyond the bounds fixed for us by the Chief-Shepherd, into liberties, licenses and speculations that he never authorized. Let us abide in Him, keeping ourselves in the love of God, as saith the Apostle.

===================

R3143 : page 38

PAUL AT CORINTH.

--ACTS 18:1-11--FEBRUARY 8.--

"Other foundation can no man lay than is laid, which is Jesus Christ."--1 Cor. 3:11.

ATHENS did not prove to be a very successful field for the Apostle Paul's labors. He quickly perceived that, although its citizens were chiefly engaged in hearing new things and in philosophizing on every subject, including religion, nevertheless, the tendency of science and philosophy, falsely so-called, so occupied their attention and so satisfied their minds that they were not as ready for the truth as some others less highly educated and less philosophical. The Apostle's experience in this respect coincides with that of all who, in sincerity, preach the gospel of Christ stripped of all human invention and philosophy.

R3143 : page 39

His experience illustrates his declaration that God does not choose many great or wise or learned, according to the course or standard of this world, but chiefly the poor of this world, socially, philosophically and financially, to be heirs of the Kingdom; because this class is more inclined to receive the faith and to become rich therein.

Leaving Athens, the Apostle journeyed about forty miles to Corinth, a prominent city of Greece, though very different from Athens. It was a commercial city, noted for its manufactures, architecture, paintings, Corinthian brass, or bronze, etc. It was much less moral than Athens, much less refined, much less given to the study of religious themes, but, nevertheless, a better field for the gospel. Where religious forms and ceremonies become popular they are apt to have correspondingly the less weight and force. Where sin, immorality and irreligion are popular, those minds which have a religious trend are apt to be freer, more open for the truth, because unsatisfied by formalism, and because they more keenly recognize righteousness by its sharp contrast with the sin abounding. Similarly today, the truth is likely to receive a cooler reception amongst those whose religious sensibilities are to some extent satisfied by forms and ceremonies: truth usually makes better progress today in places where to some extent irreligion seems to have the upper hand (as in Corinth), and where, therefore, virtue is at a higher premium. The heart most ready for the truth is the one which is not satiated and stupefied with religious formalism; but which realizes to some extent the exceeding sinfulness of sin and longs for the righteousness which is of God. Hungering and thirsting after righteousness is induced by such conditions. Like the Apostle, we are to discern the most fruitful fields, and spend our energies upon them, leaving the other fields for a more convenient season, whether it shall come during the present age or during the Millennium. The Apostle apparently stayed but a few days at Athens, but abode a year and a half at Corinth--the irreligious city, where he found many honest-hearted people, to whom the Lord directed the gospel through him.

The Emperor Claudius Caesar was reigning at this time, and the historian says that he "drove the Jews from Rome, because they were incessantly raising tumults at the instigation of a certain Chrestus." This was about the year A.D. 52, about twenty years after Pentecost, and it is surmised by some that the historian wrote Chrestus instead of Christus, a less common name, and that his reference was to dissensions among the Jews respecting the principles of Christianity, which by this time had doubtless reached Rome. That Christianity was already established in Rome before Paul's going there seems to be implied by his expression, "I am ready to preach the gospel to you who are at Rome also." (Rom. 1:8-15.) The supposition is that Aquila, a Jew, with his wife, Priscilla, a Gentile, who were amongst those driven from Rome, had received the message of the gospel, and that the Apostle going to Corinth found Aquila readily by reason of their being of the same craft or trade--tent-makers.

It was customary at that time that the sons of all the upper class of people should learn a trade, however well educated otherwise. St. Paul's trade as a tent-maker stood him now in good place, enabling him to provide for his necessities, while preaching the gospel of Christ. From his own explanation of the matter we learn that even after a considerable number of believers had been gathered at Corinth as a Church, the Apostle maintained himself by his trade--not because it would have been a sin for him to have received money and support from the believers there, but because he hoped that the gospel would commend itself more to many if its chief expounder were seen to be laboring not for the meat that perisheth, nor for wealth, but preaching the gospel without charge--laying down his life for the brethren. There is a lesson in this for all of the Lord's people who have talent as ministers of the Word. Our object, like that of the Apostle, should be seen to be that "we seek not yours, but you."--2 Cor. 12:14.

The Apostle evidently lost no time in showing his colors--engaging with as much wisdom as possible in the preaching of the gospel to the Jews and Jewish proselytes from amongst the Greeks in their synagogue. He was not in this an intruder, for such was the custom of the synagogue;--that any person of ability had the privilege of giving an exposition of the teachings of the Law and the Prophets. The Apostle was a man of some ability, and apparently in every city he at first was welcomed; the subsequent hatred of himself and his theme being the logical result of the wrong condition of heart on the part of those who heard--their unwillingness to receive the truth in the love of it--their preference for the traditions of the elders, with their more or less error, rejecting the light of the truth as it came to them. We find similar conditions today in Christendom, and are following the Scriptural precedent when we approach as closely as we can to the synagogues of our time, and as nearly as possible do as the Apostle did,--reasoning with and persuading the attendants at divine worship. Under the usages of our time it would be improper for us now to attempt such a discussion or reasoning inside church buildings. The nearest approach we have is through the printed page, on the pavement, near the churches,--but far enough away to avoid reasonable prejudice and opposition. Let it be noticed also that the proper method of presenting the truth today, as in the Apostle's time, is not

R3143 : page 40

by haranguing, but by reasonable presentation--appealing to the testimony of the Word of God in a logical and a reasonable manner. Let us rejoice that we find ourselves in such good accord with apostolic methods, and resolve that we will refrain from any other methods, however popular they may be with those who follow not with us.

How long the Apostle continued in this way is not distinctly declared, but in his first letter to that church, written some time after, he remarks, "I was with you in weakness and in fear and in much trembling; and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit, and with power, that your faith should not stand in the wisdom of men, but in the power of God." The word "weakness" in this text may be properly understood to imply that the Apostle was physically weak, possibly for a time ailing to such an extent as to be unable to work at his trade, because, referring again to the matter (2 Cor. 11:9) he intimates that for a time he was in want. This noble soldier of the cross was evidently permitted of the Lord to have a little season of measurable discouragement, when the sunshine of divine favor was to some extent beclouded by temporal difficulties: probably his physical weakness to some extent produced melancholy--"trembling with fear." He had no thought of abandoning the warfare in which he had enlisted himself even unto death, but apparently his recent experiences at Thessalonica, at Berea and at Athens, were causing him to wonder whether or not he was too aggressive in the presentation of the gospel--whether or not he was inclined needlessly to bring upon himself persecution, and was thus perhaps interfering with the Lord's work, rather than helping it forward, as he desired. Now he was, for the time, at least, disposed to be extremely careful how he presented the message,--how that, as our Golden Text expresses it, there is no salvation, no harmony with God, no eternal life by the law, nor by any other means than through the Lord Jesus Christ.

It was about this time that the Lord comforted and encouraged the Apostle by the arrival of Silas and Timothy, whom he had left in Berea. They brought with them not only the comfort and encouragement of a good report of the work behind them, the fruitage of his labors, but additionally brought presents from the brethren, which supplied his necessities, and caused his heart to rejoice because of the evidence of their brotherly love, and that the gospel had reached their hearts

R3144 : page 40

and even down into their pocket-books. The presence of these two fellow-helpers, in whom he had so much confidence, was a refreshment of spirit to the Apostle. Their coming not only brought physical strength, but an energy of spirit--an increased earnestness and force to his preaching: he no longer felt so timid, trembling, fearful. This is still true amongst the Lord's people--the strongest of the brethren need the help, the encouragement, the assistance of others. The Lord has so arranged it that we may not feel ourselves entirely self-sufficient, and that even our proper leaning upon the

Lord shall seem to require also the co-operation, encouragement, sympathy and love of the fellow-laborers in the vineyard.

Who that has borne any measure of labor and heat of the day in the gospel service cannot sympathize with this thought? Here, then, is a way in which many of the Lord's dear people who have not themselves the largest amount of talent or opportunity for service may be co-laborers and assistants in the gospel work. The Apostle mentions these helpers in the same breath with the more able servants of the truth, saying, "Ye endured a great fight of afflictions, partly whilst ye were made a gazing-stock, both by reproaches and afflictions, and partly whilst ye became the companions of them that were so used."--Heb. 10:32,33.

Encouraged, revived in spirit, the Apostle was bolder now to tell the Jews and Greek proselytes plainly that there is no salvation except through Christ. The effect of this plain declaration was that he was no longer made welcome in the synagogue, and the opposition becoming violent, he shook his raiment, as an indication that he had nothing further to present, and would discontinue the discussion, declaring that their responsibility rested with themselves; that he had done all in his power to preach the good tidings to them first, as was proper; but that now henceforth, according to the scriptural declaration, the message should be proclaimed outside the synagogue, to any who had ears to hear it and hearts to receive it. The new meeting was started close to the synagogue, to the intent that the message he had already delivered might be impressed more and more upon those who had heard it--that they should not forget his declaration that the promise made to the fathers was in process of fulfilment in Christ, and those who accept him.

One of the chief men of the synagogue, and various of the people at Corinth were favorably impressed by the gospel message, and the Church of Corinth thus took its start in the house of Justus. The believers testified their acceptance by baptism--the true baptism of consecration, we may be sure, first, but also the outward symbolic water baptism, which would be a testimony to others and which is referred to in this lesson.

The Apostle, still meditating the propriety of greater moderation in preaching Jesus and the resurrection, was by this time, perhaps, feeling fearful of further difficulties with the Jews, and the trouble they could stir up with the authorities. Doubtless he had in mind previous

R3144 : page 41

experiences, and was debating mentally whether or not he should leave before the persecution set in,--whether or not it was the Lord's will that he should be so courageous in the presentations of the truth as to awaken further hostilities against himself and all the brethren. The Lord came to the assistance of his faithful servant, and instructed him in a dream that he should neither leave nor hold his peace--that there were many people there of right condition of heart to receive the truth.

It is an encouragement to us to note this, another evidence that the Lord himself has supervision of his own work, and guides those who are truly his servants, --who seek not their own will nor their own honor, but to glorify him in their bodies and spirits which are his. The necessity for such admonishing by dreams is less today than in the Apostle's day, because the Word of the Lord is now complete, and in the hands of his people in convenient form, that they can, through the experience and instruction of the apostles, know what to expect and how to do;--whereas the Apostle was treading a new path and needed to be guided therein. We of today may know assuredly that it is the Lord's will that we should exercise wisdom in the presentation of his Word, and that grace should be poured upon our lips, that they may minister blessing to the hearers; but that we shall not hold our peace nor flee to another city until persecution has come to such a pitch as to almost necessitate removal.

We should not dare to say that the Lord might not use a dream today to instruct and guide his people, as he did the Apostle, but we do say that there is less necessity for such special direction, since the general directions of his Word are now explicit and amplified. We do suggest, however, that as the Apostle says, "Beloved, believe not every spirit, but try the spirits," so we may well say to ourselves, Believe not every dream, but test the dream--whether it be of God or not. A dream must never lead us in opposition to the written Word of God, but if it can be understood in harmony with the Word and its reasonable interpretation, we should rejoice in it and be thereby encouraged to follow the Word. If the dream agree not with this Word it is because there is no light in it. (Isa. 8:20.) We are confident that many dreams are not of God, the majority probably being of indigestion, and some quite probably of the evil one. Hence, we have the more need of care that we follow not a dream, because it is a dream, but at very most permit it to direct us to the plain instruction of the Lord's Word.

The Lord's promise that no man should set on the Apostle to hurt was fulfilled; for, although a disturbance was created and he was taken before the magistracy, no violence was done him, and the case was dismissed by the Roman governor. As with the Apostle, so with us; in the Lord's wisdom varying experiences may be to our advantage. Sometimes it may be advantageous to us and the cause that we should seem to be defeated and forced to flight. We may rely, however, that the Lord understands the situation fully, and will not permit his work to be disconcerted and interrupted to its real disadvantage. Long ago some one said, "I am immortal until my work is finished;" and we may rely upon it that this is practically true of all engaged in the Lord's service--that "Precious in the sight of the Lord is the death of his saints." He will use and protect and guide them in their affairs, in ways that will be to his pleasement, and eventually to their highest welfare, --to the intent that all of his good purposes shall be accomplished.

Why, then, should we fear what man may do unto us, or be distressed in regard to the Lord's work, as though Satan or any other evil power could prevail against it? Nevertheless, it is for us to show our devotion, not only by our zeal, but also by our prudence. While God knows what will prosper, he declares of us, "Thou knowest not which shall prosper, this or that" --therefore, we are to proceed in the Lord's work as though the entire responsibility rested upon us, but in our hearts are to recognize that the entire weight and responsibility rests with the Lord.

Our Golden Text gives us the central theme of the Apostle's preaching on every occasion. It would be a poor text for Higher Critics, for Evolutionists, for Theosophists, for Christian Scientists, and for most other of the new gospels so numerous in our day. Let us hold fast to the same message which the Apostle preached, which recognizes no other foundation than Christ, and no other Church and no other salvation than that built upon that foundation. Other structures, built upon other foundations, are anti-Christian, however smooth their philosophy, however arrayed in a garment of light to deceive, if possible, the very elect.

===================

R3144 : page 41

"KNOWLEDGE PUFFETH UP; BUT LOVE BUILDETH UP."

--1 CORINTHIANS 8:1-13--FEBRUARY 15.--

"Let us, therefore, follow after the things
which make for peace."--Rom. 14:19.

ABOUT three and a half years after the Apostle Paul left Corinth he wrote to the Church there the first Epistle to the Corinthians, and our present lesson concerns one of its important topics. The question of religious liberty, and the propriety or impropriety of eating meat which had been offered to idols, might at first seem unnecessary to discuss; but, as the Apostle handles the subject in our lesson, he develops

R3144 : page 42

from it a valuable lesson along general principles, valuable to the Church now, as well as then, in connection with various other matters.

Some of the Corinthian Church had evidently made considerable progress in knowledge, and heartily appreciated the fact that since an idol is nothing, meat offered to the idol cannot in any sense of the word be injured. Nevertheless, in the conference of the apostles at Jerusalem it had been specially recommended to the Church at Antioch and to all Christian converts from the Gentiles "that they should abstain from meats offered to idols." Some of the brethren at Corinth perceived that there could be no sin in the eating of such meat where their consciences were not violated, and concluded that the admonitions of the Apostles were not a law to the Church, but a recommendation, and had proceeded to use their liberties--to eat meat offered to idols, thinking, perhaps, thus to show not only their Christian liberty, but also that they entirely disregarded an idol.

R3145 : page 42

It will help us to sympathize with them to remember that they were in daily contact with heathen neighbors who would repeatedly invite them to feasts, entertainments, weddings, etc., at which they were sure to be served with food that had been offered to idols, and which was supposed to be the better therefor. To abstain, under such circumstances, would mean more or less of an insult to their friends, and the practical ostracism of themselves. Some of the brethren took the view that they could partake of such refreshments without the least injury to their consciences, and at the same time show their heathen neighbors that they were not narrow and bigoted, but broad-minded;--or perhaps explain the matter by saying, "Your god is nothing anyway, and could not injure the meat."

The Apostle intimates that the majority of the Church had such knowledge as enabled them to discern that an image of wood or stone, being no god, could neither improve nor injure the food in any sense or degree; but that this knowledge did not necessarily mean a great growth in spirituality. A very small mite of soap will make a large air bubble; and so, a comparatively little knowledge might puff one up greatly, without any solidity of character. He points out the advantage, therefore, of measuring oneself by growth in love, rather than by growth merely in knowledge--though, of course, to be great in both knowledge and love would be the ideal condition. The same lesson the Apostle inculcates further on (1 Cor. 13:2) asserting "though I have all knowledge and have not love I am nothing." Knowledge without love would be an injury, and to consider it otherwise would imply that real knowledge has not yet been secured; but, says the Apostle, to the contrary of this, "If any man love God, the same is known to him,"--acquainted with him. We might have a great deal of knowledge, and yet not know God, and not be known or recognized by him; but no man can have a large development of true love in his character without personally knowing the Lord and obtaining the spirit of love through fellowship with him. Hence, the getting of love is sure to build us up substantially (avoiding the inflation of pride) in all the various graces of the spirit, including meekness, gentleness, patience, long-suffering, brotherly kindness, knowledge, wisdom from above and the spirit of a sound mind.

Having laid down this premise, the Apostle proceeds to build his argument thereon, and to show that although it is true, as claimed, that the idol could do no injury to the food, nevertheless with Christians love must have the last word on the matter. Love, after securing knowledge and liberty, will look about to see what effect the use of liberty might have upon others; and would perceive that by reason of differing conditions of mental strength, perception, reasoning faculties, etc., all could not have exactly the same standpoint of knowledge and appreciation of principles. Love, therefore, would forbid the use of knowledge and liberty if it perceived that their exercise might work injury to another.

True, there is only one God, and idols, therefore, are nothing as gods; nevertheless, the appreciation of idols as gods had become so ingrained in the thought of many that it would be impossible for them fully to divest themselves of some respect for the idols--impossible for them to eat meat that had been offered to idols without the feeling that in some sense of the word they had done wrong--had been contaminated or injured by the unholy associations. This would be true also of food offered to the heavenly bodies worshiped as gods--the sun, moon and stars.

Knowledge is beneficial;--"To us there is but one God, the Father;" of, or from whom, as the first cause or Creator, all things came, including ourselves; and there is one Lord, Jesus Christ, by, or through whom all things, including ourselves, have been brought into existence. The knowledge which would enable us to discern this matter clearly would assuredly be of advantage. But some dear brethren did not possess ability to reason clearly from this premise, and they had a claim upon their stronger brethren under the Law of Love.

We must pause a moment in our consideration of vs. 6, not because the Apostle's language is in any measure obscure; but because the Adversary seeks continually to wrest the Scriptures, and to misrepresent their plain teachings, and thus to mislead the Lord's flock. We refer to the false teaching abroad today, that this

R3145 : page 43

statement, "Of whom are all things," signifies that all the sin, all the wickedness, etc., of the world are from God; are his direct work, traceable to him as their author or fountain. Surely it is nothing short of blasphemy for anyone who has first tasted of the good Word of God, and been made a partaker of the holy spirit, thus to attribute to God the various evils which, throughout the Scriptures are uniformly condemned, and which God declares he will ultimately--"in due time"--destroy! The Scriptures are clear in their statement that "all his work is perfect;" that "God is not the author of confusion;" that "God tempteth no man," and is not in accord with any suggestion to the effect that evil may be done so that good results may follow. (Deut. 32:4; Rom. 3:8; 1 Cor. 14:33; Jas. 1:13; 1 Pet. 3:11.) It is in full agreement with the declaration that "all his work is perfect," that having made Satan a perfect being, as also he made our race perfect, representatively in Adam, God has not hindered his free moral agents from taking a course of sin in violation of his commands. His wisdom and power are such that he will eventually bring a blessing out of these evils to those who are not in sympathy with them, but the evils themselves, yea, and "all the wicked, will he destroy."--Psa. 145:20.

The Apostle proceeds in his argument to show that it is not the food that we eat that makes us acceptable to God, neither our abstaining from any particular food. Our relationship to God is that of the New Creation, a heart relationship; and the blessing which the Lord gives us is as newly begotten children,--not along the lines of the flesh, but along the lines of the spiritual and heart development, which shall ultimately be perfected in the resurrection.

True, "whom the Son makes free is free indeed," and we all should "seek to stand fast in the liberty wherewith Christ makes free;" but it is also true that we need to be on guard lest we use our liberty in such a manner as would stumble others more weak than ourselves, --not so able to use the liberty of Christ discriminatingly. The liberty wherewith Christ makes free may be viewed from two standpoints: if it gives us liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives us liberty also to abstain;--and whoever has the spirit of Christ and is seeking to follow in his steps has already covenanted to the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites; but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren --for their assistance. How different are these two uses of liberty! Its selfish use would mean self-gratification, regardless of the interests of others; its loving use would prompt to self-sacrifice in the interests of others.

But why?--what principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of the weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be all right if it were possible; but that the person of weaker mind, feebler reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others--into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge. One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other, feeling that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make it a sin to him. Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin--it is a downward course, leading further and further away from the communion and fellowship with the Lord, and into grosser and grosser transgressions of conscience and, hence, possibly leading to the Second Death. Thus the Apostle presents the matter: "For through thy knowledge he that is weak perisheth, --the brother for whose sake Christ died."

The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be sin against the spirit of love, the law of the New Creation, to do anything which could reasonably prove a cause of stumbling to our brother;--not only to the brethren in Christ, the Church, but even to a fellow-creature according to the flesh?--for Christ died for the sins of the whole world. It is a very serious crime against the law of love and against the Lord's injunction, to cause one of his brethren to stumble (Rom. 14:13,21; Matt. 18:6), but it would also be a crime in his sight for us to stumble others,--to hinder them from becoming brethren, and of the household of faith. Hence, it is clear that although knowledge might remove all prohibition of our consciences and all restraints of our liberty, yet love must first come in and approve the liberty before we can exercise it. Love places a firm command upon us, saying,--Thou shalt love the Lord with all thine heart, and thy neighbor as thyself. Love, therefore, and not knowledge, not liberty, must finally decide every question.

Let us take our stand with the Lord, and determine that so far from using our liberties in any manner that might do injury to others we will refuse so to use them; and will rather sacrifice them for the benefit of others;--even as our Master, as our Redeemer, gave all that he had. Let us adopt the words of the Apostle

R3146 : page 44

in the last verse of this lesson, and determine once for all that anything that would injure a brother we will not do--any liberty of ours, however reasonable in itself, that would work our brother's injury, that liberty we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent, on his behalf, lay down our life for him.

There is, perhaps, occasionally a danger of misapplication of this principle; as, for instance, the Doukhobors might say to us, We regard that it is wrong to eat any meat and wrong even to use the skins of animals for shoes, and you are to condescend to our weak consciences in this matter, and ought not to eat meat or wear shoes either. We answer that that is not a similar question to the one which the Apostle has explained in which we should surrender our liberties. On the contrary, the Word of the Lord and the customs of society are all opposed to these bewildered people, and to yield to their mental unbalance on this question would be to assist them in a wrong direction. Our abstaining from eating meat or from the wearing of shoes would in no sense of the word help them to better views; nor does our eating of meat or wearing of leather in any sense of the word interfere with their consciences. Other brethren have an antipathy to the use of instrumental music in the worship of God, as there used to be people who objected to having meeting places heated and provided with comfortable seats. These may sometimes abuse the Apostle's argument, claiming that their consciences are injured by the liberties of the brethren; and that such liberties should be abridged in their interest. Our answer to them must also be,--that they misapply the Apostle's argument: it is not his meaning that the Lord's people are to favor the mental crotchets of each other in such a manner as would be to the general injury of the Church. Superstitions are not to be encouraged in the Church, nor its spiritual advantages and liberties sacrificed on account of them. Nevertheless, love must always have a voice in all of the affairs of the Lord's people; and even such as would mistakenly impose upon their brethren upon the score of weakness, should be treated with love, and their objections, etc., should be reasoned upon. They should see that they have full liberty to do any and everything that the Lord requires of them, abstaining from every appearance of evil, and that their brethren should be accorded the same privileges. If they cannot conscientiously sing with instrumental music or sing hymns, let them keep silence, or for the time do their singing at home. Praising God with instruments is a very different question from eating in an idol's temple.

A somewhat similar question to this one which the Apostle decided, may come before us today in respect to attendance at public worship in the nominal churches, Protestant and Catholic--including the propriety of partaking of the "sacrament" or the "Mass." On such a question each has personal liberty; each should be fully persuaded in his own mind, and follow the direction of his own conscience. In our judgment it would be a much more serious offense to partake of the Mass in Roman Catholic, Greek Catholic or High Episcopal Church services, than to sit in an idol temple and partake of the foods offered to the idols; because the Mass is particularly an abomination before the Lord. (Heb. 7:25; 10:14.) As respects participation in the Lord's Supper, as observed by the majority of Protestants: We could see no harm in this of itself;--those participating might intelligently reverence and worship God in such a manner, even though realizing the inappropriateness, according to the Scriptures, of such a celebration. We would, however, think that a regular participation in the services of Babylon and in her misinterpretation of the Lord's Supper would be reprehensible;--injurious to our own spiritual progress, and dangerous also in the stumbling of some weaker in their discernments. Our advice, therefore, would be that on the one hand we do not feel such a restraint that we would fear to enter a nominal church building to hear a service there; and on the other hand that we do not seem to give our assent to their errors by regular attendance and participation--except at such meetings as would afford us full opportunity for the presentation of the truth.

Another illustration of this principle in our times, is found in the liquor question. There will be no dispute that it would be wrong for any man to get drunk--to lose his senses, and additionally to render himself liable to do injury to others, and surely to dishonor his Creator. The question of liberty comes in only in respect to the use of liquors in such a manner as would work no dishonor to God and no injury either to ourselves or to our neighbors. All recognize the fact that intoxicating liquors are a dangerous temptation to the world in general, and our suggestion to the brethren who feel that they have full power of self-control in the use of liquors, is that they apply the argument of the Apostle in this lesson, and determine whether they could not more honor the Lord and help those who are weaker than themselves by using their liberty in the direction of total abstinence,--sacrifice of rights,--rather than by using it in moderate drinking.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the control of intoxicants, if once they yield to them. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing

R3146 : page 45

of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and in the interest of the world in general?

Similar arguments might be urged respecting the use of tobacco, cards and the various implements which the Adversary uses in luring mankind into sin. The whole, be it noted, is the argument of love. In proportion as we grow in the graces of our Lord, in his spirit of love, we will be glad, not only to put away all filthiness of the flesh for our own sakes, and to be more like the Lord, but also, at the instance of love, we would desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Our Golden Text is in place here--it appeals to all who have become new creatures in Christ Jesus. "Let us, therefore, follow after the things which make for peace"--for the blessing of others and for our own blessing and upbuilding as new creatures in Christ, members of his body.

R3146 : page 45

"IN MY NAME."

"There were only two or three of us
Who came to the place of prayer--
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

"We noted his look in each other's face,
So loving, and glad, and free:
We felt his touch when our heads were bowed,
We heard his 'Come to Me!'
Nobody saw him lift the latch,
And none unbarred the door;
But 'Peace' was his token in every heart,
And how could we ask for more?

"Each of us felt the relief from sin,
Christ's purchase for one and all;
Each of us dropped his load of care,
And heard the heavenly call;
And over our spirits a blessed calm
Swept in from the Jasper Sea,
And strength was ours for the toil of life
In the days that were yet to be.

"It was only a handful gathered in
To that little place of prayer.
Outside were struggle and strife and sin,
But the Lord himself was there.

He came to redeem the pledge he gave--
Wherever his loved ones be,
To give his comfort and joy to them,
Though they count but two or three."

===================

LETTERS OF INTEREST.

DEAR BRO. RUSSELL:--

Greetings! Peace be unto you and to all the dear coworkers in the Bible House! We praise God more and more for the great privilege of being engaged in the colporteur work. We often say that we believe if the brethren in England who are able to enter this branch of the harvest work could only realize how sweet is the work there would be more in it. We can live well and cheaply, and can much more than make a living, so that we are able to give to him that needeth, as well as to give a little to the Tract Fund. But, of course, the sweetest joy is singing the song of Moses and the Lamb from door to door, day by day. Even if at times we do not do so well it is a great satisfaction to us in having such a good supply of tracts to leave one at each house. They are tracts, too, full of good clean provender, food for thinking Christians. Praise God for such a good supply!

We have just been in Bristol three weeks today, and already we have found hungry souls. One gentleman got tract No. 21 and has sent for more food; he now has Vol. I. and has become a subscriber to the TOWER. As a result of the first Sunday morning's volunteer work, a merchant sent for Vol. I. and tracts, and has since sent in several orders and contributions. In his last letter he writes, "I am reading Vol. I. with intense interest and wish all to enter into its joys. Mr. Russell has explained things that have troubled me for many years."

We have been doing very well indeed here in Bristol. We were never better received anywhere. In Manchester a little mission has, with its three leaders (two now TOWER subscribers), heartily accepted the truth, and will not have anything but the truth spoken from the platform. Before leaving, we gave them three talks on the chart, and one of the leaders offered us money, which of course we thanked him for, and suggested that he send it to the Tract Fund, which they did. When they begin to send money to the Tract Fund, to our mind, it looks well. Another dear soul, a sister, to whom we lent the DAWN months ago, called to see us some weeks before we left M__________. She said, "I had been praying for more light, and when you came that morning I would not buy or order, but I thank God you were patient with me, and lent me the book. I promised to read it within a month, which I did, and now I have come to encourage you, for I believe it to be the truth with all my heart." She now has all the DAWNS, is also a subscriber, and has bought more DAWNS to send away.

We praise the dear Lord for these things and take courage. There are many other interesting cases in M__________, and we believe that in the Lord's due time there will be good results from the spread of the truth there. We know that you pray for us that God will keep us humble and help us to grow more like him. Oh, to be nothing, nothing, and Christ all! We long for the time when we shall see him as he is. The Lord bless you and keep you in the secret of his presence.

With kindest love from us both to you and all the dear ones, we are, Your affectionate and grateful brethren in our dear Redeemer,
ALBERT E. LLOYD and FRANK KITTRIDGE,--England.

DEAR AND HONORED SERVANT OF CHRIST:--

You may recollect having received a letter from me about a year ago, when I was in India; also, how, after ordering a copy of the MILLENNIAL DAWN, I returned it, having given up as darkness what had seemed light to me.

Your kind letter of January 9th, 1902, expressing your sorrow that I had turned aside "to the husks, theories and creeds of men," caused conflicting thoughts to arise in my mind again. Former Scriptures that had taken hold of me, revealing the utter destruction of the wicked in the Second Death, came with power to my soul, and I found myself in doubt concerning the "orthodox" view. In this state of conflict I cried to the Lord for light. The following verse of Scripture caused me to know that God would in his own time show me clearly which was truth:--"All Scripture is given by inspiration of God and is profitable for doctrine." I decided that when I had leisure I would study the Scriptures on this point of doctrine, using Dr. Young's Concordance only to help me find all verses treating on the subject. Just then I was busy preparing to return to Ireland for a rest. After searching and comparing Scripture with Scripture, I became fully convinced of the truth of the Second Death; and of the non-existence of the soul of either saint or sinner from death till the resurrection.

I confessed this to the elders of the assembly with which I was in fellowship, and to other friends and evangelists. They expressed their deep sorrow, and some denounced me as a heretic, saying they "believed all would accept this doctrine of the devil ere the Man of Sin would be revealed."

The elders (known as "Open Brethren") assembled to examine me, and decided that I should be excommunicated--delivered over to Satan! 1 Cor. 5:4,5; 2 John 7-11, were the Scriptures read to exclude me from their fellowship. Some were in tears, but were obliged to submit to the authority of the Brethren, which is equal to the authority of the Church of Rome.

In the midst of these trials the Lord filled my heart with his own perfect peace, and saved me from having a bitter thought against those whom I knew were walking in darkness and therefore did not know what they were doing. Since being excluded I have met a few Christians who are like-minded, so I am not so isolated here as I was in India. One of my sisters, a brother and a brother-in-law see the Truth and are suffering for it. There are some who are seeking more light and in many ways the Lord is opening up doors of service.

The missionary friends had hoped that after a rest I would return to N__________ next year. But as I have written to these, they also will exclude me from

R3147 : page 46

their circle. Still, knowing that I am not the servant of man, I am confident that if the Lord wants me to go to India again, he can and will prepare the way for me.

I regret having returned the MILLENNIAL DAWN, and am now ordering a few books.

With grateful thanks, yours in the patience of Jesus Christ, (MISS) M. A. McBRIDE,--Ireland.

----

page 46

DEAR MR. RUSSELL:--

On leaving Church (of England) one Sunday morning, I met one of my fellow workmen at the top of the road, and I asked him what he was doing there, to which he answered that he was distributing literature belonging to the Watch Tower Bible and Tract Society, handing me at the same time a tract on Evolution. This I read with interest and asked for more reading. I next got the DAWN, VOL. I., and had not got far before I saw that was the very thing I was in need of, as I was quite puzzled with orthodoxy on several important doctrines, which you have made so clear to me, so much so that the Bible is now a new book. I find it the most interesting study which I have yet entered into. I am of a studious nature, and after reading Vol. I., I got the remaining four volumes, which I have just finished, and there are no books in my limited library which I prize more than your five volumes. The object of this letter is to express to you my feelings of gratitude for the great help which you have been able to render me by your deep insight and clear reasoning of the Scriptures. I need hardly say that I am interesting my friends in them.

The plan that you have set forth in the DAWNS is one that appeals to one's reason as being rational and in harmony with one's conception of a God. Apart from such a plan existence remains a riddle.

With feelings of gratitude to you, I remain, yours affectionately, E. WORSNOP,--England.

DEAR BRO. RUSSELL:--

I was one of those interested ones who asked questions when you were in our city last summer. I felt so grateful to you for your explanations, and all the time I am growing to love this pure gospel more and more. Oh, how I do praise the Lord that he has let me hear some of the good things that are untainted with the world! I was so weary and heart sore to see a color of sin in everything, even in the loudest religion! I thought death would be the only relief. But when divine love touched me I revived and had strength enough to rise and be fed of the Lord, like Elijah under the juniper tree. And now I am glad that the world was not pleasant to me, else I might have been satisfied with it. I used to think that I was unfortunate, but now I know that it was just a working out of his plan.

Your fifth volume has been such a blessing to me in connection with the Scriptures which it unfolds. The Bible grows more beautiful to me all the time. Now to me it is the Book of all books. I have seen the time when I believe I really preferred Shakespeare or Goethe or Darwin or Plato. I say it with shame. I do not know what that experience was for, unless it was to find out that there is nothing in what the world calls great.

I was brought up religiously and taught to regard the Word as sacred and to believe in a personal God

and a personal Savior. I had a natural tendency for religion, too, and loved church and Sunday school work and Bible study from a child until grown. Then Evolution and Higher Criticism played havoc with my belief and I came to think I had been greatly imposed upon by pretentious theologians, and after all the whole thing was only a fraud. This darkness in which I was for several years, was great, and so I appreciated the light and the truth more when it dawned upon me. What a relief! what a joy! I had never experienced such previously. Your "Plan of the Ages" comes in like a great search-light turned upon the Word of God and the Truth is illuminated, --there can be no mistake. But why am I so highly favored? Others right around me and close to me do not see it. That is so distressing! I can seldom talk of these things, but can only pray and wait. The Spirit of God does not seem to approve of talking very much. I am willing to be patient, as I have put myself entirely on the altar, that my death may be as absolute as his.

Yours in the bonds of "peace and good will toward men." ALICE M. TAIT,--Indiana.

R3147 : page 47

DEAR BRO. RUSSELL:--

It has been a long time since I have written you, and so I thought to drop you a few lines, just to let you know that I am still in the "race," striving to reach the "mark." Glory to God!

Acting upon suggestions received from you previously, I have now for the second time refused to sign petitions for dram-shop license. I wish to state first, that I know you instructed me rightly and Scripturally, for which I thank you. Added to this, the churches here organized quite a temperance movement, with which I also would have no connection, but have endeavored to occupy neutral ground; and the same in regard to politics; seeing that I am an "alien," I would not vote. In consequence there is a disposition to persecute me--from all sides, seemingly; because formerly I was interested in church work, took part in politics and signed petitions for dram-shop license. But do not think, dear brother, that I am complaining. Nay, "I rejoice in the Lord alway!" Formerly I was a member of a fraternal organization, and because I refused to accept suggestions from any of the Masonic fraternity (which includes all men of any prominence in our town) to become a member, they likewise have transferred their patronage, generally, to a competitor.

I am realizing how, by taking part in a political campaign, or other movement, it would be possible that I might be found fighting against the Lord, "who maketh even the wrath of men to praise him." I am realizing more and more the import of our dear Savior's words, while praying to the Father, "They are in the world, but not of it." Ah, yes! This means much to any consecrated believer. While we are in the world, yet we should keep separate from the world--not have our robe "spotted" by contact. If we would not be worldly minded, it is necessary that we have great care how we act in regard to those things which at this present time engage the attention of the world generally,--reform movements, matters of finance, etc. For inasmuch as we give of our time to such things (no, not our time, seeing that we have consecrated our all unto the Lord) in so much the world has a claim upon us, so that while we are in the world, we would also be of the world, seeing that that which interests the world would also interest us. "The natural (worldly minded) man perceiveth not the things that are spiritual," and consequently is not interested in them; how much more, then, we that do see should not mind the things natural or worldly. All such movements which are the absorbing topics of the day, merely engender "strife, malice, anger, hatred," etc., causing all who have connection therewith to foster and cultivate an evil disposition, wholly contrary to the law of love.

Praying the Lord's continued blessings upon you and all with you, Yours in the one blessed hope,

A. W. KRUEGER,--Missouri.

DEAR BROTHER IN CHRIST:--

The many spiritual blessings we have enjoyed throughout the year increases our gratitude to and love for ZION'S WATCH TOWER. We will not be able to comprehend, dear brother, how much we owe the Lord this side of the "golden city." Until that glorious day when we reach the glad home-land,--the fruition of all our hopes,--we take much pleasure in manifesting the appreciation of which we are now capable.

The Society's Annual Report filled my heart with thanksgiving. There was only one sad note, for which I am grieved, and that was the reference to the fact that some of the letters received at the TOWER office were filled with acrimony. Truly, this must be very painful to you.

Looking back over the old year I can truthfully state it has been a blessed year for me. Enclosed find money order for $__________; please credit $1.00 on TOWER subscription, and balance in Good Hopes for 1902. You will also find herewith my Good Hopes filled out for 1903.

Wishing you a very merry Christmas and a happy, profitable New Year, with much Christian love, I remain, yours in the service of our King,

CARRIE CROWLEY,--Missouri.

The eight-year old daughter of a sister in the truth writes the following herself:--

DEAR BROTHER RUSSELL:--

I had my choice to go to Eden Musee or have the 50 cents and I want to consecrate it to the Lord. Mamma has told me all about how many different ways I could give it to the Lord, and I would rather have a part in sending the truth to some one; so you will please put it in the Tract Fund. I will send it with mamma's.

I send my love to you and hope I shall see you some day. God bless and keep you all.

Your loving friend, RUTH SNOW,--New Jersey.

From another of the little ones:--

DEAR BROTHER RUSSELL:--

As we children have sold our pony, enclosed please find eight dollars, which is my share, to be used in the spreading of the truth.

Your sister in Christ, HATTIE E. HUYCK,--Iowa.

===================

SEMI-MONTHLY.
VOL. XXIV. FEBRUARY 15, 1903. No. 4

CONTENTS.

Views from the Watch Tower........................ 51
  About Missions in China....................... 51
  England's Poor Less Prosperous................ 51
  Financial Prosperity of U.S. Churches.................................... 51
Nothing Too Good for God's Service................ 52
The Apostle Peter's Exhortation................... 53
"Love is the Principal Thing"..................... 55
Baptism Unto Repentance Not Baptism Into Christ................................. 58
Disciples of Christ............................... 61
Interesting Questions Answered.................... 62

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WIDE MARGIN BIBLES GONE!

The entire edition of 5,000 is completely exhausted. We cannot fill further orders.

ABOUT PILGRIM VISITS.

Our friends who desire Pilgrim visits for the current year are requested to read over again the questions asked on page 383 of Dec. 15th issue. It is very important that we should have your answers to all queries, as far as possible. If a Pilgrim passes your way and makes no call, ask yourselves whether or not you have complied with our simple request. Requests made for previous years will not suffice, as many changes are apt to occur.

MISSIONARY STATIONERY.

In consequence of the brisk demand for the letter paper announced in issue for Jan. 15, our stock is entirely exhausted. We shall have a new supply on hand as soon as possible--in about four weeks--and your orders will receive early attention then. Missionary Envelopes are entirely out of stock. A new lot is under way, and we hope to fill all orders in about a month.

====================

R3147 : page 51

VIEWS FROM THE WATCH TOWER.

ABOUT MISSIONS IN CHINA.

FRANCIS H. NICHOLS, an American traveler, writes in the Atlantic Monthly:

"Perhaps in the higher sense, that 'no power is lost that ever wrought for God,' it is not wholly correct to say that efforts to introduce Christianity into China have failed. But humanly speaking, in proportion to the amount of money, lives and effort expended, they have apparently not met with great success. The small number of converts after one century of Protestant and three centuries of Roman Catholic endeavor is the least part of the failure of missions in China. All over the empire today there prevails a spirit of hatred and antagonism to Christianity so intense and so peculiar that a certain brilliant missionary in describing it had to coin a new word. He has called the feeling of the provincial authorities of Shantung toward Christianity 'Christophobia'. Usually it is specially stipulated when foreign teachers are engaged for recently organized government schools that they shall make no reference even in the remotest way to the Bible or to anything connected with it. In the gradual subsiding of the Boxer storm the one kind of foreigners warned to keep away from a troubled district are always missionaries. Except in the few places where they are numerous enough to form a community by themselves, Christian converts are ostracized, boycotted, and sometimes persecuted."

ENGLAND'S POOR LESS PROSPEROUS.

"It is estimated that 500,000 persons are idle in the United Kingdom and the board of trade returns show the largest per centage for ten years past of unskilled persons out of work, while the proportion of skilled men without employment is constantly growing. The Woolwich arsenal authorities have discharged 2,000 mechanics since the winter set in and are preparing to let out 4,000 more.

"To the army of people out of work must be added 56,000 members of the army reserve who have been released from service with the colors. The worst distress naturally is visible in the east end, where thousands of unemployed persons daily congregate at the dockyard gates, literally fighting for a chance to do a day's work. Unskilled laborers are there in strong force, and the police find it necessary to escort the foremen who distribute the work tickets each morning.

"A number of newspapers have started subscription columns, and daily print harrowing stories of half-clad school children, many of whom are without food except scanty luncheons furnished by sympathetic teachers. A number of the London suburban councils are starting public works in order to employ a portion of the idle persons. The Canning Town suburb, where the distress is keenest, has appropriated $50,000 for relief work."

FINANCIAL PROSPERITY OF U.S. CHURCHES.

The Boston Transcript, reviewing the progress of religious matters in the United States during 1902, gives the following summary--the many millions of which cast quite into the shade our report of last December. But the Lord knows how much prosperity the truth can bear advantageously and we bow to his wisdom. Ere long the change will come--truth will be prospered and error will be put to flight. The clipping reads:

"Church interests, maintenance and betterments are now costing the people of the United States $260,000,000 a year. And this vast sum does not include $70,000,000 which is given in benevolence, outside of government charity, and in sums above $5,000 each gift. Of this benevolence $3 in every $4 comes from members of churches. It cost to maintain all Baptist churches in the United States last year $14,138,195, all Episcopal churches $15,184,926, and all Congregational churches $10,276,105. Figures for Reformed Churches (Dutch) last year are $1,622,696, and for Presbyterian (North) $17,080,191. To maintain all Methodist churches, South and North, cost last year $24,552,800. These figures in every case include betterments.

R3148 : page 52

They also include contributions to missions, both home and foreign. Financial figures for Roman Catholic churches are unobtainable, in great part because Catholic officials do not themselves collect them."

HIGHER CRITICISM GAINING GROUND.

The following dispatch shows the progress being made by skepticism--infidelity:

"London, Jan. 14.--The Times' Berlin correspondent says that Emperor William appears to be taking a keen interest in what is called the higher Biblical criticism. He recently expressed publicly views which formerly he was understood to regard unfavorably, and spoke of the necessity of further development in religion.

"The Kaiser is on terms of personal friendship with Prof. Harnack, the leading exponent of the higher criticism, but appears to be influenced even more by Prof. Delitzsch, whose lecture, 'Babel und Bibel,' he recently caused to be re-delivered to a select audience at Potsdam palace.

"On Monday night the Emperor and Empress and other exalted personages listened to a lecture wherein Prof. Delitzsch expounded views denying the divine origin of the Bible and finding a Babylonic source for much of the Old Testament doctrine of theology."

===================

R3148 : page 52

NOTHING TOO GOOD FOR GOD'S SERVICE.

"If there be any blemish therein, as if it be lame or blind, or have any ill-blemish, thou shalt not sacrifice it unto the Lord thy God."
--Deut. 15:21.--

SUCH an injunction to the house of servants under Moses is, perhaps, more necessary to the house of sons under Christ (Heb. 3:5,6), than many are apt to suppose. Inborn selfishness generally suggests that it would be a pity to sacrifice the best things, which could be used to advantage in so many other ways. And it is because this is generally done unconsciously that we now discuss this subject, with a view of helping the true-hearted out of the difficulty. Truly our hearts are exceedingly deceitful and require constant watching as respects their real motives, which they sometimes hide even from the loyal-hearted sons of God.

How often we have seen Christian parents, lovers of the Lord and his cause, who at times would bemoan their own inability to be actively engaged in the Lord's service, and who loved and admired the sacrifices of brethren and sisters in the colporteur service, who, to their injury, held back their own sons and daughters. Their reasoning seems to be that the work of the evangelist, as a colporteur, is good enough for those who have no education, or for such as are untalented; but they would have their children aim higher in life;--they would accept the Lord's bounty and expend it upon their children to give them an education, and then point them to medicine or law or literature or school-teaching as honorable and remunerative fields for their talents and education.

What a great mistake! what a sad mistake! How ashamed they will feel, if they ever get into the Kingdom, when looking back they will see how lightly they esteemed the wonderful privilege of being co-workers with God in this present time! How vastly different will be their views then, respecting the importance of medicine and law and schools and literature and marriage! How ashamed they will be that they ever thought that the lean and the lame and the ill-favored were good enough to sacrifice to the Lord! --that none should think of colporteuring but those who had no capacity for "worldly prosperity!"

On the contrary the consecrated parent should consecrate to the Lord not only his firstborn, but all of his children; and from infancy should be instilling into their minds and hearts that the proper course for all of God's people is to devote themselves in largest possible measure to the divine service. They should be taught to regard all of life's affairs with a view to rendering their all to his service in any possible capacity; and to pray that the Lord would accept and use their time, talent, influence--all--in his service, the most honorable service imaginable, and ultimately to be the most highly rewarded. The Apostle's teaching respecting marriage (1 Cor. 7:27-40) should be brought to their attention with the thought of the Apostle that it is not a condemnation of marriage in others, but one of the incidental sacrifices of those anxious to be most fully used in the Lord's service.

Not only so, but the Christian parent who discerns present truth should encourage his child not to strive for the higher education, but to be content with a common school education; because (1) to qualify himself for a profession would be to put before himself a temptation in that direction which would last through life; (2) because the higher education of the present day in all colleges is so impregnated with the Evolution theory and Higher Criticism that the strong probability is that, like others, he would fall into skepticism, which will kill his devotion to the Lord, and he could only be induced to serve the Lord, even outwardly, by an honorable position and a good salary --if, indeed, it left him anything but morality as a substitute for religion!

On the contrary, every man and woman favored by the Lord with some knowledge of present truth

R3148 : page 53

should at once appreciate the true situation;--that the most talented and best educated have nothing worthy a place on the Lord's altar,--nothing worthy of acceptance in the Lord's service; and, forthwith, each should proceed to devote to it, daily and hourly, the best that he has and the most that he can, as being the greatest privilege that could ever be offered to angels or men--to be colaborers with God. Some, thus rightly appreciating the matter, are glad to leave medicine and business and schools to engage in the much grander and more important service of the gospel, as colporteur-evangelists;--to carry the printed message, of glad tidings of great joy, to all who have hearing ears. They rightly feel that they have not too much education or talent for so honorable a service as ambassadors for the King of Kings, but that if they had more and yet more, it would be to the interest of the work.

Would you have a young man or a young woman dash all the prospects and ambitions of the present life, and enter the colporteur work,--simply because they have accepted present truth and because you urge them to this service? No, indeed; we hope that none so minded will enter the work. The Lord seeketh not such for his service and representatives, and, hence, we do not seek them in his name. He seeks such as "count it all joy" to serve him and his at any sacrifice. Those entering the work against their will would, undoubtedly, do poor work and soon fall away from the truth.

But would you recommend a man of means,--a business man, for instance,--to dispose of his own business and go about colporteuring? living on the interest of his money, or, perhaps, on the principal? Why not? Should we not all have the Master's spirit, expressed by his words: "Wist ye not that I must be about my Father's business?" The Lord's true saints have no business of their own, for they gave their all to the Lord at consecration. Their business they manage as trustees for the Lord--not to be turned over at their death, in prosperous condition, to their children or their friends, possibly to their injury. It is to be used by the trustee as wisely as he knows how before death; for then his trusteeship ends, and he must render his account. (Matt. 25:14-30; Luke 19:12-26.) If he can provide for the comfortable necessities of the present life for those dependent upon him, why should he do more for them, or for any cause longer delay to "show forth the praises of him who called us out of darkness into his marvelous light"--in the best manner open to him? Alas, how few of those who recognize their trusteeship are faithful to it and will be able to render their report with joy, and to hear the Lord say, "Well done, good and faithful servant!"

Before "the harvest is past and the summer is ended," let us get awake, dear brothers and sisters, to our privileges and opportunities and use them thankfully. But let us not be misunderstood as commending anything impracticable. Only exceptional ones can do more than provide for their own personal comforts --even at the very liberal terms granted to colporteurs; and "he that provideth not for his own household is worse than an unbeliever" is the Apostle's argument. Those hampered by family encumbrances must show their love and devotion by some other form of sacrifice.

Let us give a concluding word to some of the humble and small-talented ones who have engaged in this service. They may, perhaps, be inclined to feel that they are of the blemished class of ill-favored ones represented in our text as unacceptable. But not so, dear brethren: the blood of Jesus Christ our Lord cleanseth us from all sin--covers all our natural blemishes

R3149 : page 53

and makes us worthy and acceptable in the Beloved. A cipher alone has no value, but it is a power indeed, when it follows 1; and so it is with us when we follow Christ--his merit gives us association and cooperation with him; gives us weight and influence and power for God and his cause. "Ye are complete in Him;" "accepted in the Beloved."

====================

R3149 : page 53

THE APOSTLE PETER'S EXHORTATION.

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."--1 Pet. 1:13-16.

TO APPRECIATE the exhortations of the apostles, we need to become acquainted with their several characters; to note their circumstances; to mark their zeal and faithfulness; and to remember that every word of exhortation addressed to the Church has the substantial backing of their worthy examples. They endured hardness as good soldiers, and suffered much for the privilege of declaring the truth. In their writings are blended a high degree of the power of logic, eloquence and pathos, combined with an inspiring enthusiasm which must awaken in every student of their teachings a measure, at least, of the same sacred flame.

Though written so long ago, the above words of exhortation lose none of their force to us. They were penned for the instruction of the whole Church, down to the end of the age. The introductory, "Wherefore," refers us to the glorious hope of our high calling,

R3149 : page 54

and of the necessarily severe measures required to fit us for our exalted inheritance, as mentioned in the preceding verses. Peter would have us appreciate what it is to be called with such a high calling--to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith. (Verse 4.) He would have us know that, if faithful, we are to be made even "partakers of the divine nature," and that we are to be joint-heirs with Jesus Christ, of all things.--2 Pet. 1:4.

As the spirit of God draws our hearts into closer fellowship and sympathy with the divine mind, the value of these "exceeding great and precious promises" is more and more fully realized, until there glows in our hearts the same holy enthusiasm that so filled the hearts of the apostles. And only when our hearts are thus warmed and our minds thus awakened, are we prepared to understand the Apostle's "Wherefore," upon the inspiring comprehension of which depends our ability to heed the earnest exhortation which follows.

If our hearts are not duly inspired with this hope --if we have begun to esteem it lightly, or to forget it, or to think of it as an idle tale--to heed the counsel of Peter, here given, will be impossible. If, therefore, we realize that a spiritual lethargy has to any extent been creeping over us, imperceptibly benumbing our spiritual senses, so that the truth is losing its inspiring power upon us, our first duty is to betake ourselves to prayer and to communion with God and his Word, that its sanctifying power may be realized.

"Wherefore," then, you that discern the prize of your high calling, and who are endeavoring to press along the line toward the mark, "gird up the loins of your mind"--as in the illustration; strengthen and fortify your purposes and efforts; renew your determination; redouble your diligence; cast aside the weights of unnecessary worldly cares; increase your zeal; and, as the Apostle Paul also urges, run with patience the race set before you. Run, not like one who is merely beating the air, but like one who has a purpose in view, and who, in desperate earnest, is determined to make his calling and election sure.--Heb. 12:1; 1 Cor. 9:26.

Having thus "girded up the loins of your mind" for a long, steady and determined effort, he further counsels,--"Be sober:" do not allow yourself to become excited and, under the spur of excitement, to exhaust all your spiritual vitality in a very short time, and then to suffer a relapse into coldness or discouragement; but thoughtfully to consider and prepare for a long and patient endurance of all the discipline and trial of faith and patience necessary to prove an overcomer and worthy of the blessed reward promised "to him that overcometh." The race before us is not one to be run by fits and starts, but by "patient continuance in well doing." Soberly, thoughtfully, we are to weigh and endeavor to realize the import of the exceeding great and precious promises and to gather from them their invigorating inspiration; earnestly we must apply our minds and hearts to the instruction of the inspired Word of God, availing ourselves also of such helps--of "pastors and teachers" and their literary productions--which prove harmonious with, and helpful to, the study of the Scriptures; diligently and patiently we must submit ourselves to all the transforming influences of divine grace and truth; and then, loyally and faithfully, we must devote our consecrated talents, however few or many, to the great work of preaching this gospel of the Kingdom to all who will hear.

Such a sober view of the situation fortifies the mind against discouragement, and enables us, as the Apostle suggests, to "hope to the end for the grace to be brought unto us at the revelation of Jesus Christ." Such a sober view keeps Reason on the throne of our minds. And Reason says, The divine call to joint-heirship with Christ clearly implies eligibility to the exalted office; the divine promise clearly insures divine grace to enable us to fulfil the conditions; the divine provision for my justification, by faith in the precious blood of Christ, releases me from the condemnation to death; and the righteousness of Christ, imputed to me by faith, fully supplements all my weaknesses, so that before God I stand approved in him. Sober Reason also says, The directions given in the Scriptures to those who would run the race are clear and explicit, and make plain every step of the way to those who are truly and fully consecrated to the Lord. The examples of the Lord and the Apostles shine on the pathway with a moral luster and glory that cannot lead us astray. If we walk in their footprints we will assuredly reach the same goal.

Therefore in this sober view of our high calling and its privileges, and the abundant resources of divine grace, let us not be discouraged or overcome in any way, but let us hope to the end for the grace (favor) that is to be brought unto us at the revelation of Jesus Christ--at his second advent. The Church has enjoyed much of the divine favor all through the age of her probation and trial; but the grace to be revealed at the revelation of Jesus Christ--when he comes to reign in power and great glory--is her exaltation with him to sit with him in his throne. This glorious consummation, the Church all through the age must steadily keep in view: but how glorious is the privilege of those of its members living in this end

R3149 : page 55

of the age, when already, even before our change into his glorious likeness--in a moment, in the twinkling of an eye--we begin to enter the joys of our Lord.

Those who are still sober and faithful, and who have not cast away their confidence, have been led into the secret of the Master's presence; and they have been made to sit down to meat, and the Master himself has come forth and served them. Yes, our hearts have been made to burn within us while he has opened up the Scriptures and made us understand, from the testimony of the law and the prophets and the apostles, that the time is fulfilled--that the end of the age is now here, and that the Lord of the harvest is present to direct and supervise the great work of reaping the fruit of precious seed long ago sown in tears, and now to be gathered with joy and singing; while he has opened up to us the treasures of divine wisdom and grace displayed in the plan of the ages, which God purposed before the foundation of the world, which he has been gradually working out in the ages past, and which is now nearing its glorious consummation.

Oh, what feasting, what rejoicing there has been around the table of the Lord, as one after another the treasures of divine grace have been opened to us, revealing the glories of the new heavens and the new earth, and the blessedness of all the obedient subjects of him who sitteth on the throne to reign in righteousness; how all tears shall be wiped from off all faces, and how the reproach of God's people is to be taken away! Well indeed did Daniel prophesy, saying, "Oh, the blessedness of him that waiteth and cometh to the thousand, three hundred, thirty and five days!"--the days of the Lord's second presence, when all that is written to be accomplished by his glorious reign shall begin to come to pass.

Seeing, then, that such are our privileges and hopes, "what manner of persons ought we to be in all holy conversation and god-likeness?" (2 Pet. 3:11.) Being purified by this hope, ought we not, as the Apostle exhorts, to fashion ourselves, not according to the former lusts (desires and ambitions, which we had) in our ignorance, but as he who has called us is holy, should not we also be holy in all manner of conversation --in all our words and ways? Since it is written, "Be ye holy; for I [the Lord] am holy (1 Pet. 1:15,16), should not we who are called to be partakers

of his own nature and glory be holy also?

Some Christians have the erroneous idea that God does all the fashioning, and that his children are to be merely passive in his hand; but Peter does not so express it. He exhorts us to fashion ourselves according to the divine instructions. There is a work to be done in us and about us, and those who are not up and doing, but who passively sit and wait for the Lord to work miracles in their behalf, are greatly deceived and are giving the enemy great advantage over them which he will certainly use to bind them hand and foot and cast them into outer darkness, unless they bestir themselves to work out their salvation with fear and trembling, while God, cooperating with their earnest efforts, works in them, to will and to do his good pleasure. (Phil. 2:12,13.) "Watch and pray," beloved, lest any of these snares of the enemy entrap you and beguile you of your reward.

===================

R3150 : page 55

"LOVE IS THE PRINCIPAL THING."

--1 CORINTHIANS 13:1-13.--FEBRUARY 22.--

"Now abideth faith, hope, love, these three;
but the greatest of these is love."

IN THE preceding chapter the Apostle has recounted the various "gifts" of the holy spirit conferred upon the early Church for its establishment and development. He closes the chapter with the exhortation that while esteeming all of these gifts, each member of the Church should covet earnestly the superior ones; and then he adds, "Yet show I unto you a more excellent way"--something still better than any of those gifts of the holy spirit. Our lesson pertains to this more excellent ambition which should actuate every child of God; viz., the acquisition and development of the spirit of love, the spirit of the Lord. In proportion as we have the mind of Christ, in proportion as the holy spirit dwells in us and abounds, in that same proportion our love abounds.

There are different kinds of love, however, and the Apostle is here not speaking of general love, but of one particular kind, which belongs to God, and to the New Creation begotten of him. There is an animal love, such as the brute creation exercises toward its young, a love which frequently leads to the sacrifice of life in its devotion. This same kind of love inheres in the natural man, even in his fallen condition. It is all more or less selfish love,--ready, perhaps, at times to rob others that it might lavish good things upon those it favors. This is not the love which the Apostle describes, nor is he addressing his language to the natural man. He addresses the New Creation, informing them that the natural man will not be able to receive, to appreciate, to comply with, that which he presents. In order to a clear comprehension of this love, and a hearty acceptance of it as the rule of life, it is apparently necessary that we be "begotten" from above.

It seems impossible to describe love itself; the

R3150 : page 56

best we can do is to describe its conduct. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it--it is of God, god-likeness in the heart, in the tongue, in the hands, in the thoughts--supervising all the human attributes and seeking fully to control them.

Before describing the operation of love the Apostle impresses upon us its importance, assuring us that if we possess the very choicest of the "gifts" already explained, and do not have therewith love, we will still lack the evidence of our being New Creatures in Christ Jesus. We should be merely "sounding brass or cymbal" --making a noise, but having no acceptable feeling or virtue in ourselves in connection with our words. He assures us thus that ability to speak fluently on gospel themes, even, might not be a proof of our relationship to the Lord as New Creatures. The Apostle's declaration is introduced with an "if," which might be challenged, to a certain extent, by the assertion that no one could speak forth with power, with force, the gospel of God's dear Son unless he possessed the spirit of love. Although we have all met public speakers who could deliver very beautiful essays, we have generally perceived a hollowness in their teaching unless they spoke from the heart, prompted by love of the truth,--not by love of applause, nor for love of money.

Amongst the gifts, prophecy or oratory was one which the Apostle commended. Knowledge of mysteries of God is also commended, and large faith is reckoned amongst the chief of the Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and love were absent, he would be nothing,--a mere cipher--not a member of the New Creation at all, since love is the very spirit of the begetting to the new nature. What a wonderful test this is! let us each apply it to himself. Whether I am something or nothing in God's estimation is to be measured by my love for him, for his brethren, for his cause, for the world in general, and even for my enemies, --rather than by my knowledge or fame or oratory. Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the holy spirit of love; for the deep things of God knoweth no man, but by the spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measurement of character, therefore, we are to put love first, and to consider it the chief test of our nearness and acceptance to the Lord.

The Apostle next takes another line of argument: his hearers already understood benevolence, alms-giving to the needy, to be commendable; and to impress upon them the importance of having love as the controlling principle of their hearts, the Apostle declares that if he should give all of his goods to feed the poor--keeping nothing back--and yet do this without proper love as the mainspring to the conduct, it would profit him nothing. He goes still further and declares, that even if he should become a martyr, and be burned at the stake, it would not bring him the blessed reward sought, unless that martyrdom were prompted, impulsed, by love.

But it may be inquired, How could anyone practise such self-denial, such sacrifice, such faith, etc., and yet be without love? It is not our thought that they could practise these and be devoid of love; that there must be some measure of love. We understand the Apostle to make this strong statement of the case in order to show us that our almsgiving, our sacrifices, our knowledge, our teaching, are acceptable to the Lord and appreciated by him, only to the extent that they have love behind them. If love enters slightly into them, then they are slightly appreciated; if love enters largely into them, then God appreciates them largely. If they are prompted wholly by love, then God accepts them fully. If love be only a part of the motive power behind our conduct as New Creatures, it implies that other motives are active in us, tending to neutralize in the Lord's esteem even services and sacrifices performed in his name and upon worthy objects. Let us be on guard against these neutralizing influences, and earnestly seek to be whole-hearted, full of love;--that our every service of the Lord and of the brethren and of the truth be from a pure heart, free from personal ambition, pride, etc.

Having given us such a conception of the importance of love, the Apostle proceeds to describe what it is and what it is not--how it operates, and how it does not operate or conduct itself. Let us each make a practical application of this matter to himself, and inquire within: Have I such a love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? How quickly do I get offended? If very quickly it surely indicates that I have very little of the spirit of the Lord,--love. If I am disposed to resent the trifling wrongs of life,--if I have the spirit of resentment, am disposed to render evil for evil, and railing for railing,--it marks my deficiency in this greatest of all the graces, so essential to my ultimate passing, as an overcomer, the divine inspection.

Of our heavenly Father it is said that "he is kind to the unthankful." Have I this spirit of kindness--his spirit? Am I kind to my friends? gentle? courteous? Have I this mark of love pervading my actions and words and thoughts--that I think of and am considerate of others? that I feel and manifest kindness toward them in word, in look, in act? A Christian,

R3150 : page 57

above all others, should be kind, courteous, gentle, in his home, in his place of business, in the Church--everywhere. With the child of God this patience and kindness are not merely put on, as grapes might be tied to a thorn-bush, but, on the contrary, they are the fruits of the spirit--growths from or results of having come into fellowship with God, learned of him, received of his spirit of holiness, spirit of love.

Have I the love that envieth not, so that I can see others prosper and rejoice in their prosperity, even if for the time my own affairs be not so prosperous? This is generosity, the very opposite of jealousy and envy. The root of envy is selfishness: envy will not grow upon the root of love. Love envies not, but rejoices in the prosperity of all that is good.

Have I the love that vaunteth not itself?--the love that tends to humility, that is not boastful, not puffed up? Some one has truly said, that "love saves a man from making a fool of himself by consequential

R3151 : page 57

conduct, and by thrusting himself into positions which betray his incompetence." Boasting--over self-esteem --has led many a man not only into folly, but sometimes into gross sins, in his endeavor to make good his boasts. The spirit of the Lord is a spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate oneself, and not to be puffed up.

Have I the love which does not behave itself unseemly --discourteously, impolitely? Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The secret of politeness is either a surface polishing or love in the heart. As Christians we are to have the heart-love, which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the love that seeketh not her own merely? --that might even be willing to let some of her own rights be sacrificed in the interests of others?--or have I the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the convenience, comfort and rights of others? To have love in this particular means that we will be on guard against taking any unjust advantage of others, and to prefer rather to suffer a wrong than to do a wrong,--to suffer an injustice than to do injustice.

Have I the love which is not easily provoked? Indeed, the original omits the word "easily," and gives rather the thought that love does not become irritated, roused to anger. Love enables its possessor to see both sides of a question; it makes of him a veritable philosopher; it gives him the spirit of a sound mind. He perceives that exasperation and violent anger are unbecoming and worse than that, injurious, not only toward those against whom they may be directed, but injurious in their effect also upon his own heart and body. There may be times when love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense in regard to a righteous indignation, exercised for a loving purpose, for doing good--but then only for a time. If justly angry we should see to it that we sin not, even with our lips or in our hearts, in which at no time may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, to get worked up into a passion, where evil looks and evil words and angry sentiments are involved. This is wholly contrary to the spirit of love, and whoever is on the Lord's side and seeking to be pleasing to him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. Those begotten of the holy spirit should all be good tempered. In no way can we better show forth the praises of him who hath called us out of darkness into his marvelous light than by the exhibition of the spirit of love in the daily affairs of life.

Have I the spirit of love which thinketh no evil? --which is guileless, not suspicious of evil or looking for faults in others, or attributing to them evil motives? It is an old adage that "faults are thick where love is thin."

The Revised Version presents a slightly different thought here--"Taketh not account of evil"--does not charge up the wrong against the evil-doer, as if waiting for an apology or a restitution or an opportunity to "get even." But while love passes over offenses and takes no account of them, holding no grudges, this would not mean that love would necessarily treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or necessary, even, to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested--nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible; doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

Have I the love which rejoices not in iniquity (inequity) but rejoices in the truth? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with the right and so

R3151 : page 58

opposed to the wrong that I would not encourage the wrong, but must condemn it, even if it brought advantage to me? Am I so in accord with right, with truth, that I could not avoid rejoicing in the truth and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests? The love of God which the Apostle is here describing as the spirit of the Lord's people, is a love which is far above all selfishness, and is based upon fixed principles which should, day by day, be more and more distinctly discerned, and always firmly adhered to at any cost.

Have I the love that beareth all things?--that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything contrary to love? Have I the love that believeth all things? that is unwilling to impute evil to another unless forced so to do, by indisputable evidences?--that would rather believe good than evil about everybody?--that would take no pleasure in hearing evil, but would be disposed to resent it? Have I the love that hopeth all things, that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the love that endureth all things?--that is, that continues to hope for the best in regard to all and to strive for the best, and that with perseverance --not easily discouraged?

As disciples or pupils of Christ, we are in his school, and the great lesson which he is teaching us day by day, and the lesson which we must learn thoroughly if we would attain the mark of the prize of our high calling in all its various features and ramifications, is the lesson of Love. It takes hold upon and relates to all the words and thoughts and doings of our daily lives. As the poet has said,

"As every lovely hue is light,--so every grace is love."

Next the Apostle points out that as love is the most excellent thing, so is it the most enduring. The gift of prophecy would pass away; the value and necessity for speaking with other tongues would cease; and all knowledge of the present time, imperfect as it is, must surely cease to be valuable when the perfections of the new dispensation are fully ushered in. The very best informed now know only in part; but when perfection shall be attained in the Kingdom, and under its ministration, all the partial and imperfect conditions of the present time will have been superseded, and only the one thing may surely be said to endure and be everlasting,--and that one thing is Love.

An illustration of the growth which we must expect as between the present knowledge and attainments and those of the future, is of the child and the growth to manhood. Another illustration is seeing obscurely in one of the old-time mirrors, which gave but imperfect reflections. With the perfections of the new condition we will see perfectly, know perfectly, understand perfectly. Just so the gifts which were in the early

Church were very suitable to it, as fitted to its infantile condition; but as it would develop to maturity the value of those "gifts" would diminish, and they would be no more; but higher developments of divine favor were to be expected, faith, hope and love. All three of these the Church of God is to cultivate, and to esteem as fruits of the spirit, far above the gifts of the spirit,--and the greatest of these three is Love.

Love also is the most enduring; for will not faith practically come to an end when we shall see and know thoroughly? And will not hope practically be at an end when we shall reach the fruition of all our hopes and be possessors of the fulness of our heavenly Father's promises? Love, however, will never fail, even as it had no beginning. God is love, and since he was without beginning, so love was without beginning; because it is his character, his disposition; and as he endureth forever, so love will endure forever. Whoever, therefore, learns thoroughly the lessons of this present time in the school of Christ, and thus becomes well stocked with this wonderful grace of love, lays up treasures which may be his to all eternity--a great blessing to himself and to all with whom he comes in contact now; and a blessing to the world to which he will be permitted to minister during the Millennium;--a blessing everlasting, because it is a seal of divine approval.

===================

R3152 : page 58

BAPTISM UNTO REPENTANCE NOT BAPTISM INTO CHRIST.

--ACTS 18:23-19:7.--MARCH 1.--

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy spirit to them that ask him?"--Luke 11:13.

AFTER leaving Corinth the Apostle completed his second missionary tour, and returned to Antioch, stopping en route at Jerusalem, where he greeted the Church and, no doubt, gave them an account of the Lord's blessing upon his recent ministries in Europe. Aquila and Priscilla went with the Apostle as far as Ephesus, and the vessel on which he traveled remaining over the Sabbath at the port, he improved the opportunity to speak for Christ in the synagogue of Ephesus. His discourse was no doubt in the nature of a preparation for a future work which he hoped to do there. He doubtless spoke only along the lines of first

R3152 : page 59

principles--respecting the glorious prophecies of Messiah, and the fulfilment which should now be expected. His discourse was well received, and he was urged to remain longer, and gave his promise of a later return.

We are not informed how long the Apostle remained at Antioch, but "after he had spent some time there he departed and went over all the region of Galatia and Phrygia in order, establishing all the disciples." While the Apostle was energetic in the establishment of new companies of the Lord's people, he was not slack in looking out for the spiritual welfare and growth of those which he had already established, as is evidenced by this statement--this being his third visit to these churches.

When the Apostle returned to Ephesus he found that in his absence a Christian brother named Apollos had come and had preached eloquently in the synagogue, using very close, logical and convincing arguments, and securing twelve converts to Christianity. He was a Jew, born at Alexandria, one of the chief cities of that time, specially noted for its schools of learning, and extensive libraries. The common version says that Apollos was "eloquent"; the revised version, that he was "learned", and the Greek word seems to be with equal propriety translatable either way: in all probability he was both learned and eloquent. However, he was not as thoroughly advanced in the knowledge of the Lord and of the truth as were Aquila and Priscilla who had for a time companied with the Apostle; and as soon as they heard Apollos in the synagogue they recognized him as a Christian brother, and took him to their own home, where they had good opportunity for communicating to him "the way of the Lord more perfectly."

We have here a beautiful illustration of how the Lord is pleased to use his consecrated people. He had use for the talents and education of Apollos; he had use also for the less talented Aquila and Priscilla who, though not qualified to speak in public in the synagogue, were, nevertheless, used of the Lord to bless his more eloquent disciple, and thus to be sharers with him in the fruits of his more public ministry. The same is true today, as the Apostle explains. (1 Cor. 12:12-26.) No member of the body of Christ can say that he has no need for another member, and no member may say that there is nothing whatever that he can do in the service of the body. Under the guidance of our glorious Head each member who is filled with his spirit, and desirous of serving him, may do so. When the time for rewards will come, who knows how much of the usefulness of Paul and Apollos may be accredited to some of the humble ones such as Aquila and Priscilla, who in various ways ministered to and encouraged and supported their abler brethren in the Lord's work. The Apostle mentions very tenderly some of this class who colabored with him, supporting his work by their influence and by their means. (Phil. 4:3.) Similar opportunities are still open, and no child of the Lord should be content to let the days of the present harvest time go by with their golden opportunities for service and cooperation without seeking each day to lift the royal banner himself, and to publicly show forth the praises of him who hath called him out of darkness into light, or by assisting and cooperating with others whom the Lord in his providence has placed in more advantageous positions for public service.

Apollos, hearing from Aquila and Priscilla of the glorious work accomplished by the Apostle Paul at Corinth, went thither, taking with him a letter of introduction from his newly found friends at Ephesus, who had so recently left Corinth. Incidently we are told that his going to Corinth proved a blessing to the Church there, because of his thorough acquaintance with the Scriptures and his ability in expounding them, so that he could "forcefully confute the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." That the Corinthian brethren were greatly pleased with the masterful ability of Apollos as a teacher of the truth is implied by the fact that some of them were disposed to say that they were followers of Apollos, while others, also sectarian in spirit, claimed to be followers of Paul, and others of Peter--all of which sectarianism the Apostle distinctly reproved subsequently in his epistle to them.--1 Cor. 3:3-7.

There is room for all the ability of all the brethren in the Church, and such a thing as rivalry or partisanship is entirely out of place. We have one Lord, one Head: we all are brethren, and our highest aim should be to honor our Head and serve the fellow-members; and each one who so endeavors should be highly esteemed, whether his talents are greater or smaller than those of others. Another lesson here is the importance of being well versed in the Scriptures. The sword of the spirit is the Word of God, and he who would serve the cause best must know how to use this weapon which the Lord himself has provided--forcefully, convincingly and yet lovingly. The Scriptures with which Apollos was familiar were the Old Testament writings, since the New Testament was not yet compiled, though doubtless a few of its books had already been written. Whether Apollos had seen these or not, he had from some quarter "been instructed in the way of the Lord," before meeting Aquila and Priscilla, and was now, through them, still more thoroughly furnished for his ministry of the truth. Let us each resolve that by the Lord's grace we will put on the entire Christian armament, supplied us by the Lord, not neglecting the sword of the spirit--the Word. Let us learn, too, to be ready

R3152 : page 60

to accept further instruction as from the Lord, however humble may be the channels through which he may send it to us. Humility is one of the graces highly esteemed by the Lord, and one of the points upon which he frequently tests his followers: "Except ye become as little children [teachable, guileless], ye shall in nowise enter the Kingdom of heaven."

It was while Apollos was at Corinth that the Apostle Paul came to Ephesus, according to promise, and began a ministry there which lasted two years (19:10). Aquila and Priscilla had seemingly left Ephesus by this time, as they are not again mentioned; but the Apostle speedily found those whom Apollos' ministry had reached, twelve in number. (Vs. 7.) Our Common Version would seem to give the inference that the Apostle was surprised that these believers at Ephesus had not yet received gifts of the holy spirit. But not so; he merely wished to bring to their attention the fact that such gifts were possible to them, for only an apostle could convey the gifts of the holy spirit, as we have already seen. (Acts 8:14-17.) The preaching of Apollos was merely along the lines of first principles of the doctrine of Christ, represented in the baptism of John to the Jews, while these believers were, evidently, by nature Gentiles.

Apollos had explained the gospel merely to the extent of repentance from sin and faith in Christ as the Redeemer. He had no knowledge of the fuller meaning of baptism as explained by the Apostle (Rom. 6:3-5) --a baptism of consecration, to suffer with Christ --to be dead with him, to participate in his resurrection to the new nature and to be ultimate sharers with him in the heavenly Kingdom. The Apostle explained to them this "mystery" of fellowship with the Messiah--participation in his sufferings, and by and by in his glory (Col. 1:26,27): and when they heard this they were baptized into the name of the Lord Jesus--as members of his body, to fellowship in his sufferings, even unto death.

How many believers there are today who, like these described, are members of "the household of faith," but not members of "the body of Christ"--who have gone so far as a baptism of repentance and reformation, and faith in the Redeemer, but who have not been instructed respecting the great privileges which belong to this dispensation--that we may become "heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together!" Wherever we go, let us each seek by the grace of God to explain the way of the Lord more perfectly to these already partially indoctrinated ones. So long as there are a plenty of such to labor with, it would be unwise, yea, contrary to our covenant and commission, to specially devote our lives and energies to the world; for although we are to do good unto all men as we have opportunity, it is to be chiefly to the household of faith. All around us, in the churches of the various denominations, are, we believe, hundreds, yea, thousands, who are in the condition of these mentioned in the lesson, knowing only the baptism of repentance, knowing not the baptism of Christ--the baptism into his death, the baptism of full consecration. Let us be diligent in this highest department of the work of the ministry, feeding, instructing, the Lord's flock.

R3153 : page 60

After instructing them thus respecting the true baptism, and after performing upon them its water symbol, the Apostle laid his hands on the believers and they received the holy spirit--that is to say, the "gifts of the spirit" were manifested in them--they spake with tongues, prophesied, etc., as described in 1 Corinthians 12. We have no power to communicate such gifts today, nor have others this power. It was an apostolic power, not transferable to others, as it was not the Lord's intention that those gifts should remain with the Church, but merely should be a witness in its infancy period;--until the New Testament writings should be within reach, and until the fruits of the spirit could be developed.

However, let none envy the primitive Church this special blessing, so necessary to its progress and joy; but remember that under the Lord's providence our conditions in some respects are still more favorable, in that we have the written Word for our admonition. Let us remember the testimony of the Apostle in our last lesson, too,--to the effect that faith, hope and love, fruits of the spirit, far excel the tongues and interpretations and miracles of the gifts of the spirit: so that, as he explained, if one had all these gifts, and lacked the one fruit of love, he would be "nothing";--it would profit him nothing as respects a share in the body of Christ, and in the glorious blessings, present and future, which belong to it.

Our Golden Text evidently refers, not to the miraculous gifts of the spirit enjoyed by the primitive Church, but to the holy spirit, or disposition, "the mind of Christ," the common privilege of all who are baptized into Christ's death, and who seek by faith to walk in newness of life. The miraculous gifts of the primitive Church could come only through apostolic hands; but the spirit, in the sense that we still enjoy it, the mind of Christ, the mind of God, with all the fruits and graces thereof, is still the privilege of the Lord's people, and dependent not upon apostolic or other hands, but upon our heavenly Father and upon the zeal with which we seek by prayer and every endeavor to have his mind, his disposition, controlling our thoughts, our words, our conduct. It is God's good pleasure to give us this spirit of love; but he gives it only to those who desire and seek it with patient perseverance.

====================

R3153 : page 61

DISCIPLES OF CHRIST.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."--John 8:31,32.

OUR Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard him. It attracted one class and repelled another. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil, and because they realized that if they admitted the light of truth they must of necessity conform their characters to it,--all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contributions of the people, that support would often have been very meager, or, at least, very fluctuating. On some occasions multitudes received his testimony, and later deserted him and walked no more with him, as he continued to enforce the lessons of divine truth. (Luke 4:14,15,22,28,29.) Sometimes the multitudes hung upon his words, wondering at the gracious words that proceeded out of his mouth; and again and again they forsook him, while only a mere handful remained. (John 6:60,66-69.) What consternation would follow in the various churches of today, if the professed ministers of the gospel should follow the Master's example in similarly declaring the whole counsel of God. How quickly they would become unpopular, and be charged with breaking up the church. Why, the great congregations that now throng the temples of fashion dedicated to the service of God and the teachings of Christ would not stand it! They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who, presumably, know their tastes and ideas, and who will preach to please them. They are quite willing to pay their money for what they want, but they do not want the truth.

Those who followed the Lord only for a little season and then forsook him, of course, ceased then to be his disciples and were no longer so recognized; nor did they presume longer to claim to be his disciples. A disciple is a pupil, a learner; and when any man ceases to be a student and pupil of Christ, the great Teacher, he is no longer a disciple of Christ. This was very manifest when the Lord was present, and when his name was one of reproach among men; but later, when his presence was withdrawn, and when his doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of their reproach, and to make them really void, then men began to claim to be his disciples--long after they had utterly repudiated his doctrines.

The Lord's expression--"disciples indeed"--implies a distinction between real and merely nominal disciples. And since we desire to continue to be his real, sincere disciples, let us mark the expressed condition: "If ye continue in my word, then are ye my disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life--that of belief in and acceptance of Christ as our Redeemer and Lord; but the reward of this step depends entirely upon our continuance in his Word, in the attitude of true disciples. It is not difficult to do this, yet the disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own, or to pry into those of other men, who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know the truth"--not that we shall be "ever seeking and never coming to a knowledge of the truth." (2 Tim. 3:7.) Here is the mistake that many make: failing to continue in the Word of the Lord, they delve into various human philosophies which ignore or pervert the Word of the Lord and set up opposing theories. There is no promise, to those who seek for truth among these, that they shall ever find it. And they never do. Divine truth is never found except in the divinely appointed channels: and those channels are the Lord and the apostles and prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord.

But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. (Eph. 4:11-15; 1 Cor. 12:13,14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member to prove carefully their teaching by the infallible Word.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed "know the truth," be "established in the present truth" (the truth due), and be "rooted and grounded in the truth;" we shall be "firm in the faith," and "able to give a reason for the hope that is in us," to "earnestly contend for the faith once delivered to the saints," to "war a good warfare," to "witness a good confession," and firmly to "endure hardship as good soldiers of Jesus Christ," even unto the end of our course. We

R3153 : page 62

will not come into the knowledge of the truth at a single bound; but gradually, step by step, we will be led into the truth. Every step will be one of sure and certain progress, and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

The truth thus acquired, step by step, becomes a sanctifying power bringing forth in our lives its blessed fruits of righteousness, peace, joy in the holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation will ripen to a glorious maturity.

And not only shall the true disciple thus know the truth and be sanctified by it, but the Lord also said, "The truth shall make you free." Those who have received the truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance and superstition, and of fear. It throws its health-restoring beams into the darkest recesses of our hearts and minds, and thus invigorates the whole being. Sin cannot endure its light; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light because they are unworthy of it.

Ignorance and superstition must vanish before the light of truth. And what a blessed realization it is to be thus liberated! Millions are still under this galling yoke. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because they hypocritically claim divine appointment; and they have been made to fear God as a vengeful tyrant consigning the vast majority of his creatures to an eternity of torment. Thank God, we who have received the truth have escaped that terrible nightmare, and the bondage of Satan over us is broken!

We are made free, too, from the fear that we now see coming upon the whole world, as the great civil

R3154 : page 62

and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror. And the alarm of all will increase as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God of the terrors of the conflict through which the world will have to pass within a few years, the true disciples of Christ who abide in his Word are not afraid, but rejoice, because they know that God's object in permitting the storm is to clear the moral atmosphere of the world, and that, after the storm, there shall come, by his providence, an abiding peace. Instructed in the truth, they realize the necessities of the situation, and have confidence in the divine providence that can make even the wrath of man to praise him.

Blessed promise!--"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Dearly beloved, having received this favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines? And shall we not be faithful to it under all circumstances, defending it against every assault, and with it bearing its reproach? Let us prove our appreciation of it by our loyalty and faithfulness to it.

===================

R3154 : page 62

INTERESTING QUESTIONS ANSWERED.

IMMORTALITY AND ETERNAL LIFE.

Question.--We read in Rom. 2:7 that to those who by patient perseverance in well doing seek for glory, honor and immortality, God will render eternal life. Why this declaration, if immortality is a higher and more desirable reward than everlasting life?

Answer.--It is well that we should notice that the Scriptures treat matters from a broad standpoint; thus, although those known to us as the great company, who come through great tribulation (Rev. 7:14), are not called to such a position as they will attain, but merely get it as of the Lord's grace after they have failed in respect to their high calling; and none being called to this favor, it is not specifically mentioned in the Scriptures; nevertheless, provision has been made for them, and the holy spirit seems to have guided the utterances of the apostles in such manner that their language includes these as well as the overcomers. This class will seek the glory, honor and immortality; but through negligence to seek with sufficient diligence, and along the lines laid down in the Lord's Word, they will fail to attain these chiefest blessings, which will go to the little flock. Nevertheless, as the Scriptures declare, they and all who seek it in the appointed way, will gain eternal life, and that, after all, is the chiefest and greatest blessing and gift held out before us.

(2) Question.--Again in John 17:2, our Lord, in

praying for his Church, says, "As thou hast given him (Jesus) power over all flesh, that he may give eternal life to as many as thou hast given him." Why is nothing here said respecting immortality?

Answer.--For the same reason as given in the preceding answer. Furthermore, the context does not particularly state that the elect Church only is referred to. Rather the fourth verse indicates the

Sin-bearer's larger work in blessing all the families of the earth. By the Father's provision he, by his sacrifice, obtained eternal life "for all them that obey him"--not only for the little flock of the present time, but also for the larger flock of the coming age. Additionally, we notice that the eternal life granted to the gospel Church is only indirectly the gift of our Lord Jesus. As immortality was the Father's gift to his Son, so it will be the Father's gift, by and through the Son, to those who are members of his Body--the true Church. Indeed, the heavenly Father specially is declared to be the Father, or Life-giver, to all who attain to spiritual conditions, either as the Christ, the overcoming Church, or as the great company who come through great tribulation. The eternal life which our Lord Jesus will give more particularly on his own account, will be eternal life to the world during the Millennial age--the eternal life which he gives to us of this gospel age, reckonedly, in our justification by faith, the first step preparatory to our being begotten of the Spirit by the Father.

WILFUL SIN IN THE "BODY."

Question.--In view of the statements in 1 John 3:6-9, may we not reason that if we have God's mind in us we, therefore, could not sin? and further, that it is impossible for us to sin in the body (of Christ)? or that if we commit sin it would imply that we were no longer members of his body?

Answer.--We understand the Apostle to teach that the holy spirit of God is opposed to sin; that in proportion as we have the mind of Christ we will not only love righteousness but also hate iniquity. To our understanding the Apostle here refers to sin in its fullest sense; viz., wilful transgression of the divine law. Such a wilful transgression would imply that we loved the sin and hated righteousness; and, hence, that if we ever had spiritual life we had lost it, and become spiritually dead--"plucked up by the roots."

We are to remember, however, that there are other sins not of this kind--not unto death. There are sins in which wilfulness is not complete, since they are the results of temptation, and sins that are the results of our own weaknesses through the Adamic fall. Such weaknesses and such stumblings under temptation belong to the flesh which is already reckoned dead (in the consecrated Christian) and is not reckoned of God as belonging to the new creature. Hence, such lapses from rectitude are not here designated by the Apostle as sins, nor are they so reckoned of God who judges us not according to the flesh, but according to the spirit.

However, as we have heretofore shown, there are some partial sins--that is to say, they are not full sins in the sense of being thoroughly wilful and intentional transgressions of the divine Law--they are weaknesses of the flesh, and yet perhaps in those weaknesses of the flesh the mind failed to be as strong and courageous as it should have been, and to some extent yielded to the wrong-doing. Since such wrong-doing is not approved by the Christian mind after the brunt of the trial has passed, it is not counted sin in the full sense of the word. It is, however, a misdemeanor, for which a measure of stripes may be exacted according to the degree of knowledge, and according to the opportunities for resisting the wrong course which were left unused. From this standpoint it is evident that a full, deliberate sin cannot be committed while we are in the body (of Christ), possessed of the holy spirit and recognized by the Head. To commit such a wilful sin would involve our having left the Head, abandoned his teachings and service and love, and hence, it would involve our having left the body of which he is the Head.

"THE EARTH ABIDETH"--"THE HEAVENS WAX OLD."

Question.--How are we to harmonize the statements of Eccl. 1:4, "The earth abideth forever," with Psa. 102:25,26; Heb. 1:10; etc.?

Answer.--In both cases the word used indicates that the physical earth is meant. We harmonize them by understanding that the latter Scripture refers to the changes taking place as respects earthly conditions. This is signified by the illustration given, as a vesture (robe, coat). "Thou shalt fold them up, and they shall be changed;" as one would re-make or re-arrange the drapery of a gown, so the Lord will change, re-arrange, etc., the general matters pertaining to the earth. One such change took place at the flood, so far as we know, and we anticipate that some other change will take place in the near future, making the earth more fit than at present for the Millennial Kingdom conditions. Additionally, we are to remember that the physical earth is used as the basis of a symbol, and that the symbolical earth refers not to the land, but to the people, the order of society, etc. In this view also we expect a great transformation, the turning upside down, or changing all round, by which the present social order will be transformed into a social order more acceptable to God during the Millennial age. The time of this change is near at hand, and when the present symbolical earth--society--shall melt like wax from the fervent heat of strife and anarchy, the symbolical heavens, or ecclesiastical powers, will also take fire, and pass away with a great noise, commotion, disturbance--both to be superseded by the new heavens and new earth condition (symbolical), the Church, in glory, honor and power, and mankind under new social conditions.

====================

R3151 : page 64

A PILGRIM VISIT TO JAMAICA.

Finding that the truth has been making good progress in Jamaica, so that at 14 places there are from 3 to 17 subscribers to ZION'S WATCH TOWER each, we are sending Brother J. A. Browne (colored), who is well educated and also well versed in the truth, to strengthen and encourage them. He will land at Port Antonio, and all the little groups desiring his assistance should address him there at once. Mark letters, "General Delivery--Hold until called for." He will then arrange dates and send out notifications.

His expenses will all be defrayed by our Society--except that those who can do so may have the pleasure and privilege of entertaining him en route. No collections.

====================

SEMI-MONTHLY.
VOL. XXIV. MARCH 1, 1903. No. 5

CONTENTS.

God's Supervision of His Saints................... 67
Reformation Costing Sacrifice..................... 72
The Riot at Ephesus............................... 75
The Oneness of the Divine Family.................. 77
Public Ministries of the Truth.................... 80
Special Items:
  The Memorial Supper........................... 66
  The Emphatic Diaglott......................... 66
  "Strong's Concordance"........................ 66

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THE MEMORIAL SUPPER.

The date of the celebration this year will be Friday evening, April 10th--after 6 o'clock. We mention the date thus early for the benefit of the brethren afar off.

THE EMPHATIC DIAGLOTT.

Please notice again the new terms mentioned in our issue of Dec. 15, '02. The price of the book in cloth remains the same, but we give a year's subscription to the WATCH TOWER with it without extra charge. This is the same identical book which the publishers have been selling for 20 years at $4 each. Indeed, we have none of our own edition yet: we had about 500 copies on hand when the plates were purchased and presented to us. You will see, then, why we cannot deviate from the liberal terms made;--the order for the Diaglott must always be accompanied by $1.50, whether you accept the offer of TOWER subscription free or not.

STRONG'S EXHAUSTIVE CONCORDANCE."

We fear we did this valuable work an injustice in describing it as inferior to "Young's Analytical Concordance." Use of a copy during the past year has greatly attached us to it. We can supply them at the following established prices (and give 3 cloth vols. of DAWN postpaid as a premium): In cloth binding, $6; in half leather binding, $8, express prepaid.

===================

R3155 : page 67

GOD'S SUPERVISION OF HIS SAINTS.

"The steps of a good man are ordered of the Lord, and he delighteth in his way. Though he stumble, he shall not be utterly cast down: for the Lord upholdeth him with his hand."--Psalm 37:23,24.

CALVINISM has its good features as well as its bad ones. Its institution meant the reaction of noble Christian minds against a false doctrine. The fact that these reactionists went to an extreme should not condemn them utterly, nor nullify the good features of their teachings. It is customary for the pendulum of thought to swing from one extreme to another, passing the central point of absolute truth. Indeed, we have every reason to believe that this is a part of the Adversary's method in blinding the minds of those who are seeking truth. He would lead as far away from absolute truth as possible, either in one direction or the other in every reaction or reform; therefore, he seems to have taken an interest to the extent of helping the reformers to an opposite extreme.

During the "dark ages" the central thought of our text was lost sight of--the thought of God's care for each and for all of his consecrated people. The thought inculcated and generally held was to the contrary of this; viz., that the average man, even though a consecrated believer, is too insignificant for divine attention; that God had given over to the care of the

Pope and the clergy the souls of his people. To so great an extent did this teaching prevail that the people subject thereto did not think of Jehovah as their shepherd; nor even of Jesus as his appointed representative shepherd; and did not think of approaching these in prayer, nor of having their divine oversight and direction in their affairs. On the contrary, if they had sins to be repented of, they were to go to the priest, make confession, and secure absolution. Had they requests to make, they were to ask the priest; or in prayer to approach some dead saint, requesting his mediation with some of the dead apostles or with Mary, the mother of Jesus, that they, in turn, might mediate with the Son Jesus, that he, in turn, might mediate with the Father, and that thus they might be brought to the attention of Jehovah and possibly get some fragmentary blessing as a crumb from the table.

The reaction of Reformation times was against all this sort of thing, and the central teaching of Calvinism was that God has a direct interest in all those who, through the merit of Jesus, become his children through faith and consecration. It is difficult to estimate how great has been the blessing that has come to the Lord's people through the revival of this doctrine of the primitive Church. We must ever feel grateful to John Calvin and his coadjutors for the service they rendered to the household of faith in this particular,--even though we must, at the same time, thoroughly repudiate that feature of their teachings which passed to the extreme of declaring that as God had foreknown an elect Church, the special and happy object of his care during this Gospel age, and to be exalted ultimately to the heavenly state, he had, on the other hand, predetermined the torture of all the remainder of the race, and had made ample provision therefor. God permitted (we may even say, used) Calvin and his associates in the presentation of an important truth, while at the same time he permitted them to attach to it this awful, blasphemous, God-dishonoring teaching respecting the non-elect. We thank God that, in his providence, we live in the time when it is due that his gracious purposes toward the non-elect should be clearly seen, and his character freed from the evil aspersions of such a theory.

R3155 : page 68

Papacy's conception of the insignificance of man, even though a good man in the Lord's sight, is much nearer to the view of the natural, worldly man, than is the thought that all the steps of a good man are ordered of the Lord. The natural man finds it difficult to believe in a God at all; as he looks about the universe his first thought of its immensity and intricacies, and of the greatness of the one who created all these things is speedily offset by the suggestion that possibly there is no God;--possibly there are "laws of nature" which form themselves and which operate themselves, and under which all things are and shall ever be. He is encouraged in this line of doubt by the views of some, known as Scientists, Evolutionists and Higher Critics. Though none of these have the temerity to declare point-blank that there is no God but nature, they, almost without exception, show that this is the leaning of their minds, the tendency of their thought. They have not yet discovered any form of life which has not in some sense or degree been transmitted from some other living thing. They are looking for this, however--earnestly looking for it and expecting it, and quite ready, if they can find it, to claim that all life, all being, is the result of a law of evolution, and needed no interference by a Creator, even at the beginning. From this standpoint, and especially backed up by the high authorities of our day, scientific and religious, the natural man feels skeptical about a God at all, and concludes that if there is a God he is so concerned and occupied in his own personal affairs and in the affairs of other beings in other worlds, that the hundreds of millions upon this planet are in his sight and estimation but as so many mites would be in man's estimation. These are little inclined to think that all the steps of a good man are ordered of the Lord.

As Calvin's day was a time of reaction from a wrong thought toward a right one in this particular, so, today marks another crisis. We are living in the time of reaction against the right thought on this subject, and in favor of the wrong thought. In early times in all the theological seminaries, as well as in the great colleges and universities of Christendom, the teachings were distinctly adverse to the sentiment of our text, and at very most allow that mankind as a whole is possibly under some kind of divine supervision and care; though the sentiment seems to be that God knows and cares much less for the poor groaning creation than did its theologians, publicists and reformers.

There is a reason for all this, to be sure. The wheels in the divine plan are so large, and the hands on the divine clock move so slowly that the natural man perceives no movement--fails to realize that God is working all things according to the counsel of his own will. Lacking the instruction of the divine Word, worldly wisdom sees not the purpose of the permission of "the present evil world;" nor how the lessons and experiences which it is giving to all mankind will eventually work out a great blessing, as part of man's needed instruction; to be followed by his instruction in righteousness in the Millennial age, soon to be ushered in. Worldly wisdom sees not the object for which the Church is now called out from amongst the world and shaped and fitted and polished, by trials and difficulties and contact with evil, for the glorious work of the future,--of blessing all the families of the earth. And not seeing these things,--not seeing the object of the permission of evil, not seeing why God has delayed the binding of Satan, the overthrow of his power and the release of the bonds of superstition and blindness with which he has enslaved the masses, it concludes that God is indifferent, and that all the provisions and arrangements for social uplift depend upon the wisdom and the benevolence of men.

How thankful should be our hearts, as we realize the divine favor which has rescued us from this blindness which is upon the world, and particularly upon the great and worldly-wise of Christendom! The knowledge granted us of the plan of the ages saves us, not only from the bondage of priestcraft and superstition of the "dark ages," but it saves us also from the evolutionary unbelief which is now sweeping over Christendom, and robbing all who have not the light of the present truth of their joy in the Lord, their peace, their confidence, their trust in him.

We thank God for the ability to grasp this blessed promise of our text (and scores of others of similar import) and to rejoice in them, strong in the Lord and in the power of his might; saying, "If God be for us who can be against us [to any avail]?" If God so loved us while we were yet sinners, much more does he love us now that we are his people. (Rom. 5:8,9.) He who has begun a good work in us is both able and willing to complete it unto the day of Jesus Christ. (Phil. 1:6.) Since we are the Lord's, and have these various assurances of his Word, "We know that all things work together for good to them that love God; to them who are the called [ones] according to his purpose."--Rom. 8:28.

Let us not, however, apply our text carelessly; let us note carefully that it does not apply to all mankind, but to the "good." The thought here is evidently in harmony with the statements elsewhere, to the effect that God's care is over the righteous, as when we read, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." (Psa. 1:6.) "The Lord knoweth them that are his." (2 Tim. 2:19.)

R3155 : page 69

Looking about us in the world we inquire: Who, then, are the righteous? who are so good as to be properly called God's people? Hearkening for direction from the Word of the Lord we hear the answer, "There is none good, save one, that is God;" and, "There is none righteous, no, not one." These testimonies of the Word fully correspond to our own findings; for in ourselves, as well as in others, we find imperfection,--unrighteousness. But how can these testimonies of the Scripture be reconciled?

--that there are none righteous, none good of all the Adamic race, and yet that God declares that all the steps of a good man, all the ways of the righteous, are under his supervision? We answer that the Scriptures explain how these statements are in full accord; that there is a class of people in the world who, at one time,

were children of wrath even as others, but who have been reconciled to God through the death of his Son, their ransomer. These have come into accord with God in the spirit of their minds, in their hearts;--their wills are in accord with the divine will. Their deficiencies, which are still known to themselves, and some of them sadly apparent to their neighbors also, are not deficiencies of the will, of the heart, of the intention; and the terms of the New Covenant being applied to these in advance of the world, their blemishes are reckoned as covered in and by the merit of their Redeemer's sacrifice. Thus God declares that he can be just, and yet be the justifier of him that believeth in Jesus--of him who trusts in Jesus, and through Jesus, accepts forgiveness of sins and full reconciliation to God's will, so that he desires to sin no longer. These are the "righteous"; these are "his"; these are the "good" of our text. Oh, blessed class! Oh, happy people! A peculiar people, prospectively a Royal Priesthood unto God--the "elect" Church.

If we call attention to the fact that none others than these righteous, good people are under the divine supervision, and guaranteed that all things shall work for their good, our object is not to discourage others; but to rightly inform them of their position, and to remove from their minds any false hopes and delusions they may have been entertaining--to the intent that by proper acceptance of God's favor in the ransom, and a full consecration to him, they may at once attain to this position of reconciliation, and relationship of sonship, and become heirs of this and all similar promises.

Who has not noticed that people who would not admit that they are God's children, who are not believers in the redemption, and not consecrated to the Lord, will in times of trouble go to the Lord in prayer, and take from his Word and apply to themselves such promises as this of our text? Yet this is all wrong if they are still "children of wrath." And if they have seen the open doorway by which they might approach God and attain to membership in his family, and if they have disdained these and neglected them, what effrontery it is on their part to approach the Lord in time of trouble! and how great is their credulity when they delude themselves into thinking that any of these promises would be applicable to them! We are not seeking to hinder any from coming to the Lord in a proper manner in their seasons of distress; but we are wishing to be understood that sorrow, even sorrow for sins, is not repentance; and that sorrow and trouble do not constitute doors of access to divine favor, and that then, as ever, no man cometh unto the Father but by the Son--"through faith in his blood." We would encourage any who, passing through trying experiences, and feeling the need of a Savior and a great one, come to God in faith and in consecration, and thus put themselves under his protecting care; but even then we would advise them that it had been better had they come to the Lord before the trouble; --better had they calmly, deliberately, dispassionately, thought over his goodness and greatness, and their own insufficiency and need, and the reasonableness of their consecration and the privilege of accepting God's favor in Christ, and coming thus under his exceeding great and precious promises to them that love him.

Some may here inquire: What constitutes justifying faith? We answer: It is a faith in God, based upon and in harmony with all that he has revealed. Abraham believed God and was justified by his faith; yet his faith was far less comprehensive than the faith which justifies God's people today; because, in the meantime, God has unfolded and expanded his revelation. Abraham's faith took in all that God had promised; viz., the blessing of the whole world of mankind through his posterity; and his faith evidently grasped the thought that this implied a resurrection of the dead, not one which would concern his posterity only, but which would embrace also the families of the earth which had already passed into death. He could not do more than believe this, and in some respects it was a severer test of faith than is our larger faith of today. For he could not see how God could be just and yet be the justifier of him who believeth in Jesus; while we, standing on this side of the great ransom sacrifice, can see the modus operandi. Justifying faith today, however, must believe the record which God has given us of his Son. It is not sufficient that we recognize Jesus as one of the noble men of our race, nor even that we should recognize him as the chiefest member of it. God's revelation is more than this, and, hence, our faith must be more. We

must grasp by faith that he was "holy, harmless, undefiled and separate" from the sinner race;--that he left the glory which he had with the Father, and took the place and condition of the first perfect man, in order that he might redeem him and all of his race which had come under his condemnation to death. We must believe further, that our Lord Jesus gave himself a ransom for all. We must believe, further, that this was a satisfactory ransom, or purchase price for the world--that it sufficed as an offset for our sins, and for the sins of the whole world. We must believe that the Father evidenced or testified to this perfect obedience, in that he raised him from the dead; that he ascended up on high, appearing in the presence of God on our behalf, making mediation for our iniquities, through the merit of his sacrifice; and that we are accepted in the Beloved, whom God has highly exalted, and given a name, authority and power above every name; and that he is Lord of all; we must accept him as our Lord, our Master, and must, to the extent of our ability, seek to walk in his ways--not after the flesh, but after the spirit.

But after we have attained this position, and after the promise of our text, and all like promises, are ours, it requires time and a continual application of faith, in order to rightly appreciate God's promises, and to appropriate them to ourselves; and this is Scripturally called "growing in grace and knowledge." We grow in knowledge as we take note of the promises of God, and by faith apply them to ourselves, and seek to discern in our lives the fulfilment of those promises; we grow in grace simultaneously, for unless each item of knowledge be received into a good and honest heart, and bring forth its measure of obedience and righteousness (grace) we will not be prepared for the next step of knowledge, and would be thus stopped, or possibly turned back. And as a loss of knowledge would mean a measurable loss of grace, so also a loss of grace would mean a corresponding loss of knowledge; --going into darkness, the promises of the Lord's Word becoming more and more dim and obscured, in proportion as our goodness or grace would be lost in worldliness or sin.

The Christian, as a disciple of the Lord, as a pupil in the school of Christ, is being fitted for a place in the Millennial Kingdom--for a share in its glory, honor and immortality. It is required of such pupils that they shall give diligence to learn to appropriate the instructions of their teacher, else they will not be prepared for the glorious things to which they are called--they will fail to make their calling and their election sure. Hence, we see the necessity for the frequent admonitions of the Scripture, that the Lord's people shall be awake;--not of those who slumber; not of those who are idle; not of those who are overcharged with the cares of this life; but that they be fervent in spirit, serving the Lord. Their service toward the Lord is primarily the bringing of themselves into as close harmony with the Lord's will, and into as close likeness to the divine pattern as possible; and secondly, it is that by precept and example they may help others of the called ones in the same narrow way.

There is danger that some may misunderstand the meaning of our text, and suppose it to teach that every incident in the life of God's people is what and as he intended it to be;--that God arbitrarily interferes in the affairs of his people, sets aside their free agency, and forces them to take this step or the other as mere machines. This is a serious mistake. No such thought is contained in the words. God has shown us his good pleasure in such matters; for, although he could have made us like wagons or wheelbarrows, to be pulled or pushed regardless of any ambition of our own, he did not so make us, and seeketh not such to be his children--the recipients of his favors. On the contrary, he made man a free moral agent--in this respect a copy of his Creator, free to will as he may please. Although we are not always free to do as we may please, we are always free to will as we may please, and, as already seen, in the present time the Lord is dealing with his people according to their wills. And if God respects the will of the natural man, much more would he respect the will of the new creature in Christ Jesus, begotten of the holy spirit.

Our text presupposes that in the class described the human will has been transformed;--that the divine will has been accepted as instead of the human; and that the child of God is seeking to walk in the ways of righteousness, in which he has already started; and the proper thought to be gathered is that thus seeking to walk in the Lord's ways, God will not permit his imperfections of judgment to work him any injury, but will supervise his affairs; will overrule so that every step he may take, although it be taken of his own will, his own volition--his consecrated will, however --shall be overruled for his good; for his development as a new creature in Christ. If he shall err in judgment, and bring upon himself the consequences of his error, the Lord's wisdom and power are such that he can fulfil all the provisions of this promise, and make even his blunders and weaknesses to so react as to strengthen his character and establish him in righteousness, developing in him by these and other experiences the fruits and graces of the spirit, which will eventually fit and prepare him for joint-heirship in the Kingdom.

Another Scripture gives us a suggestion respecting

R3157 : page 71

our part in the ordering of our steps. It represents the Lord's people as praying, in harmony with the Lord's provision, saying, "Order my steps in thy Word; and let not any iniquity have dominion over me." (Psa. 119:133.) This is the proper course for the Lord's people; to seek to walk carefully, circumspectly; to take heed to the instructions of the Lord's Word, so that thus their mistakes, their blunders, may be fewer and fewer, as they grow in grace and grow in knowledge of the Lord. But meantime, in connection with all of the weaknesses and imperfections incident to our imperfect bodies, we all have need of special comfort and consolation which the Lord has provided us in our text. It is the source of weakness in many of the Lord's people that they do not properly grasp by faith this and similar promises; for only in proportion as they have this faith and grasp these promises can they be buoyed up by this, and be encouraged to press along the line for the mark. This means faith toward God, and we readily admit that the "babes" in Christ cannot exercise as much faith in respect to these promises and experiences as can those who are further advanced; and yet we see continually that it is not years alone that tell in Christian development; that the growth of the Christian in grace and knowledge depends chiefly upon his faith, his love, his zeal.

"According to thy Word,"--should not be misunderstood to mean that God orders the affairs of his people, only in the way of commands and advice given them in his Word. Ah! had this been true, how many now rejoicing in the light of the Lord's favor might have become outcasts long ago! How many have failed to take heed to the directions of the Word, whose steps, nevertheless, the Lord has ordered or directed;--according to his Word;--according to his promise! When the wrong path was taken, and the Word neglected, and the privileges of Christian brotherhood neglected, and thus the way made ready for a complete separation from the Lord and the truth,--then, perhaps, the Lord ordered the way, according to his Word, in sending disappointments, financial or social, or sickness of body corresponding to the sickness of the heart;--and thus, perhaps, he brought back his wandering sheep, "according to his Word," making experiences and trials work out for his highest good.

Thus, in his Word the Lord promises the crown of life to the zealous soldiers of the cross, and assures us that the careless shall under divine providence have their steps so ordered that they shall receive "stripes," chastisements, to awaken and rescue them; --so that they may be "saved so as by fire," and come up through great tribulation,--even after they have failed to gain the "abundant entrance" of the Kingdom class. Let us rejoice in thus having our way committed to the Lord; but let us take earnest heed to our own steps also, that we may walk in the footsteps of our Master in the narrow way, and thus also inherit with him the glories promised.

Likewise we should expect the Lord's guidance of our temporal affairs and particularly in respect to our service of the truth. We should not only give heed to the Word and its spirit, but additionally we should keep watch for the leadings of divine grace;--opening or closing doors of opportunity, and thus leading us, if faithful and obedient, not only into all truth, but also into fuller liberties and opportunities for serving it to others.

We must not overlook the latter part of our text --the assurance that though the child of God may stumble at times in the way, these will never mean to him an utter fall, because his hand is still held by the Lord! What a comforting thought is here! How well calculated it is to deliver the Lord's people from utter despondency in respect to themselves and each other! The all-important thoughts to be kept in mind are, Am I still the Lord's? Am I still trusting in the precious blood? Am I still consecrated to the Lord and his righteous way? If these can be answered in the affirmative we can still realize that we are God's children, and that our hands are still in his; that the spirit of begetting and adoption, which began in us the new life, has not perished; and that it is God's will that we should recover ourselves as quickly as possible from any stumbling, and looking well at the difficulties and trials which led us into it, we should fortify our characters against those difficulties as respects the future, and thus go on really stronger, because of our difficulties, and yet all the while realizing that our recovery from the difficulty was not of our own strength, but because of our trust in the arm of the Lord, to which we are still holding.

The Scriptures which speak of the natural branches of the olive tree, and also the ingrafted branches of the wild olive, continuing to be branches only so long as they continue in the relationship of faith (Rom. 11:17-21), are not to be ignored; neither should we forget our Lord's words, when likening his followers to the branches in a vine; saying, "I am the Vine; ye are the Branches;" he, nevertheless, pointed out that "every branch in me" that bears not fruit, the Father, the husbandman, taketh it away-- it becomes refuse, never to be re-ingrafted but destroyed.

These and other Scriptures most emphatically teach the possibility, not of our stumbling as of accident, and being separated from the Lord, but of the

R3157 : page 72

possibility of our being separated from him through wilful disobedience and neglect of his Word and of the opportunities he has afforded us. He will not let us go so long as we are striving to walk in his way; but will order our steps so that they shall bring to us the best blessing possible, and will recover us and help us in our stumblings, because we are seeking and delighting to walk in his way. But if we lose this spirit, and become of a contrary one, if we fight against God, --if we resist the leadings and guidance which he has provided in his Word and by his spirit, and if we seek to walk contrary to him, he will also walk contrary to us, and he will let go our hand; our stumbling then would mean our fall--we would be utterly cast down, and that beyond recovery, in the Second Death.

We do not, however, address those who are wilfully resisting the Lord and seeking to walk after the flesh and not after the spirit. We address those who are seeking the old paths; seeking to walk in the footsteps of Jesus; seeking to know and to do the Father's will, and whose discouragements are the result, not of wilful wrong, but of the weaknesses of the flesh against which they are continually striving. These the Lord would have us encourage, and draw to their attention the precious promises of his Word, and his assurances that "as a father pitieth his children, so the Lord pitieth them that reverence him."

===================

R3157 : page 72

REFORMATION COSTING SACRIFICE.

--ACTS 19:11-20.--MARCH 8.--

"The name of the Lord Jesus was magnified."

EPHESUS was in many respects the scene of the Apostle Paul's most successful work. He spent about three years there altogether, accompanied by Timothy, Erastus, Titus and, possibly, others. The influence of his work, either directly or indirectly, extended to other cities round about. It is supposed that it was during this stay at Ephesus that congregations were started in the nearby places, mentioned in Revelation as "the seven churches of Asia" (Minor). Our last lesson showed the Apostle beginning his work at Ephesus in the synagogue. He continued to present the truth until opposition to it became quite marked, and certain of the Jewish adherents began to speak evil of the teachings and of the believers. Then the Apostle and those who believed, unwilling to continue a condition of strife, discontinued their attendance at the synagogue, and began a separate meeting, apparently in a rented public hall, called "The School of Tyrannus," because, according to the custom of that time, it was used by him for this purpose in the forenoons.

The Apostle probably labored at his trade during the forenoon, and daily, during the afternoon, preached the message to such as had hearing ears, not only in the public hall, but also by visiting those whom he had reason to expect would be amenable to the gospel. We are supposing a continuance of his usual manner of life, described in his first letter to the Thessalonians (2:9), "Ye remember our labor and toil, working day and night." The Apostle did not belong to a paid ministry. He had a message to deliver, which he appreciated so highly that he was glad of an opportunity to spend his life in its promulgation--using for other purposes only so much of time and energy as were necessary to procure life's necessities,--waiting for the great reward which the Lord has promised to all faithful servants of his cause. The Lord's ambassadors today can take no better pattern than his, if seeking with him divine favor now, and glory, honor and immortality by and by.

Satan's arts, employed in all parts of the world from the earliest dawn of history, have been in the nature of wonder-workings, magic, etc. The Scriptures call our attention particularly to the magicians of Egypt, to the soothsayers of Babylon, and in this lesson show us that the same practises, the same

R3158 : page 72

wily arts of the Adversary, were general throughout the Roman Empire, and especially in the wealthy city of Ephesus. The Lord performed through the Apostle Paul, while at Ephesus, many marvelous healings of the sick, and other miracles, as well as the casting out of the evil spirits referred to in vss. 11 and 12,--doubtless as an offset to the blinding influence of witchcraft, magic, black art, etc. We may reason that the manifestation of divine power here was necessary to the establishment of the Church, and to the general influence of the gospel in that region--as an offset to the blinding influences of Satan's agents and power. The Ephesians were evidently so bound by these arts of the Adversary that an exhibition of him as the real father of them was almost indispensable. Besides, the miracles wrought by Paul served as an endorsement of him as an apostle; an endorsement of his message of Jesus, the Redeemer; of a resurrection as a means of rescue from death, the wages of sin; of a Millennial Kingdom as the means, or channel through which that rescue would come; and of the calling out of the Church as the body of Christ, to constitute that Kingdom, when, in due time, complete and glorified.

Perceiving the Apostle's power to be greater than

R3158 : page 73

their own, certain of the magicians essayed to use the name of Jesus as a charm or magic word, just as they were in the habit of using other magic words in their incantations. The effort of some of these, sons of one of the principal priests, resulted disastrously to them, and beneficially to many others. Addressing the one possessed of an evil spirit, they demanded that the evil spirit leave the vexed one, "in the name of Jesus whom Paul preacheth," as distinguished from others of the same name, for the name was at that time a common one. The demon not only did not obey the command, but using the possessed one, and exercising through him demoniacal strength, the seven men were wounded and put to flight, losing, at least, their outer garments.

This matter becoming widely known, was a convincing argument to those who had long had confidence in such wonder-workers, and proved to them that the Apostle's teachings were correct--that the black arts were of Satan, while the Apostle's miracles were of divine power. The resulting increase of interest in the truth shows us clearly that the people were previously duped and unable to discern the true message of God from the spurious teachings of Satan. This reminds us of the Apostle's words, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.) We may safely conclude that the same general principle prevails throughout the whole heathen world today, and to a considerable extent, also, amongst Christian people--that the alienation of many, and their opposition to God and his message through the truth are probably to be accredited more to ignorance than to evil preferences. How blessed is the assurance that ere long the Lord's power shall be exercised not only a little, as in the case under consideration at Ephesus, but universally, to the complete binding of Satan that he may deceive the nations no more until the thousand years of Christ's reign have accomplished their designed work of opening all the blind eyes, and permitting all who will to come back into full fellowship with God. --Rev. 20:2,3.

The statement of vs. 18 is capable of two constructions: we might consider it as referring to those who practised magic, and understand it to signify that they confessed certain deceptions connected with their practises, and showed their deeds,--how certain tricks had been performed; or, (and we think preferably) the words may be understood to mean that many believers confessed the truth, and publicly showed it in the reform of their conduct. The latter view is supported by the statement of vs. 19, which seemingly refers to the whole number of believers, declaring that "not a few of them that practised curious arts brought their books together, and burned them in the sight of all."--R.V.

Satan's method of enslaving mankind seems to have been, from the first, largely through superstition. Gross superstition and darkness still dominate the great mass of mankind, and even where the blessed light of the gospel lamp has gone, reproving the darkness, and setting forth the true way of life and blessing, the Adversary has been enabled to follow, and more or less to attach superstitious rites and ceremonies, to the gross delusion of many known as civilized. We cannot doubt that the Adversary is connected with many performances done in the name of Christian religion and with many of the miracles wrought by "holy nails," "bones," etc., etc., and is generally effective in holding the deluded ones back from the study of the Lord's Word, and an understanding of the great plan of salvation therein so clearly set forth.

The readiness of the Adversary to use now any and every means available to hinder the light of truth, or to turn aside those who have already discerned it, is very manifest. Almost without exception, all the various persons and systems performing the "many wonderful works" (Matt. 7:22) of today, directly or indirectly antagonize the truth;--the ransom itself, the substitution of the life of our Redeemer for the life of the world, is generally ignored, if not totally denied by them. We are inclined to think that much of the mind-healing and hypnotism, coming rapidly into popularity, are merely adaptations of our old enemy to the new conditions of our day.

We have every reason to believe that the Adversary would be willing to use the black arts today, as in times past, in proportion as conditions would be favorable; and incantation, by repeating certain seemingly meaningless words, is still practised by some; also the making of peculiar stews and broths, which are supposed to have magical powers, affecting love, hatred, etc., and the wearing of charms, the making of the sign of the cross in the presence of danger, etc., to protect from evil.

Such mispractises and misbeliefs assuredly have the effect of holding their victims in the bonds of superstition, hindering them from the proper exercise of the true faith in the almighty power of God, by filling their minds with errors and superstitions. Even brethren who have received present truth are not exempt from the Adversary's besetments along this line. A number have written us regarding their deliverance from the snares of spiritism, and one came very nearly being entangled in the black art. He wrote us in substance, thus:--

"Dear Brother Russell:--You will rejoice with me, I am sure, that our heavenly Father has been pleased to give

R3158 : page 74

me a special and remarkable gift of healing in connection with one disease--every case that I have treated since I received the gift has resulted in a cure. It requires but a few moments in each case, the repeating of a few words. I make no charge for the service, as I am glad of the privilege of doing good in any manner to my fellow-creatures."

We responded to this, that were glad to know of the Lord using any of his people in any manner; nevertheless, we felt curious to know what were the words used in this simple and effectual operation, and, hence, inquired for the formula. The reply came that the formula of words, etc., necessary to the performance of the cure could not be communicated from one man to another, but only from a woman to a man, and from a man to a woman--a peculiar restriction, to say the least, to apply to anything good. Upon giving the name of a lady to whom the formula could be sent, we received it, and found that it was simply magic,--the using of a few meaningless words in connection with a piece of string.

We wrote the brother at once, that we believed the cures he had been performing were not of the Lord, but of the evil One, and advised that he discontinue them. He responded, thanking us, and assuring us that it had never occurred to him that a work of healing could be accomplished by any other than divine power, but that in the light of our suggestions he saw to the contrary, and would use it no more. However, the fame of his cures already performed brought him many applications from others in the same distress, who were indignant when he refused to go to their relief for either love or money; and upon his explaining that he believed the power he had used was of Satan they declared that they did not care, so long as the relief could be had. To what lengths the Adversary may carry his delusions in this day and by uptodate methods, we cannot surely know; but our expectation certainly is that his delusions will be numerous, and of the kind that would "deceive, if it were possible, the very elect," as our Lord foretold.

The sincerity of some of the converts at Ephesus was manifested by the public burning of the books in which were recorded the various magic words, and receipts, by which incantations could be made, affecting and counteracting various of the ills of life. All books at that time were precious, as they were made of skins instead of paper, and pen-printed instead of printed by type; but these books were specially high-priced because each possessor of a copy was interested in restricting the information and, hence, unwilling to permit the copying of his book. Viewed from this standpoint, the number of books would not necessarily be very great to amount to the considerable figure specified --50,000 pieces of silver--about $8,500, a piece of silver representing about 17 cents of our money. But, if we remember that each piece of silver represented a day's wages, it might be considered equivalent to at least $1, in our day, and thus the total value of the books would be $50,000.

This considerable sum was freely sacrificed to the Lord and to the truth;--not that the Lord accepts as sacrifices any evil thing, such as those books were, but

R3159 : page 74

that the destruction of the books, representing a considerable value, represented also a sacrificing condition of heart. The books had a commercial value, and could have been sent to some other city and sold for a large sum, but this would have been spreading the evil which they were recognized as representing, and we note with pleasure that they who gave up the books were unwilling to sell them, and thus risk injuring others, nor did the Apostle suggest that the books might be sold and the money turned into useful channels in the service of the gospel. The Lord's people are never to do evil that good may follow. We are reminded of a liquor dealer, who pursued a different course;--concluding that his business was dishonoring to the Lord's cause and injurious to his fellowmen, he determined to abandon it; but instead of destroying the liquor by emptying it into the sewers, he sold it. We may be sure that he failed to get the great blessing which evidently came upon the more proper disposal of the evil things, narrated in this lesson.

The Lord is not poor; all the gold and silver are his, and the cattle upon a thousand hills. It is not necessary, therefore, to his cause that we shall put into it anything that in any sense or degree represents evil. In our opinion those who burned the books on "black art" were not only more blessed themselves, but they more honored the Lord and more advanced his cause, by such heroic treatment, than if they had sold the books and put the money into the treasury of the Lord. Everything throughout the Scriptures seems to teach that the Lord specially loves and appreciates those who are thorough-going, not only in their zeal for righteousness and truth, but also in their opposition to that which is unrighteous and erroneous.

We believe that the same principle applies to the sale of books which inculcate Satan's lies, and we recommend that if the Lord's people have books of this kind, black with false doctrines, misrepresenting the divine character and plan, they would do far better to burn them, to put them where they will not endanger others, than to sell them and to give the proceeds to the Lord's work.

With such a spirit prevailing amongst the believers --such a willingness to give up things contrary to the Lord, and that at a cost to themselves, involving,

R3159 : page 75

no doubt, a change of occupation, we cannot wonder at the statement of the last verse of the lesson, that "so the word of the Lord Jesus grew mightily and prevailed" over the evil influences opposing it. So it will surely be with the Lord's people today; where the proper zeal for the Lord and for righteousness are in the hearts of his people, the effect will be telling upon all with whom they come in contact.

====================

R3159 : page 75

THE RIOT AT EPHESUS.

--ACTS 19:29-40.--MARCH 15.--

"The Lord preserveth the faithful."--Psalm 31:23.

WHEN Paul had spent nearly three years at Ephesus he purposed going again to Jerusalem, but before doing so would visit the churches of Macedonia--Philippi, Berea, Thessalonica and Corinth. He sent two of his helpers, Erastus and Timothy, in advance. (2 Tim. 4:20; 1 Cor. 4:17-19.) It was this visit to Corinth that he evidently referred to in his epistle to them. (1 Cor. 16:1-4.) He proposed taking contributions from them to the poor in Jerusalem --not as seeking a gift, but as seeking evidence of their love for the Lord, in their desire to be helpful to the brethren at Jerusalem, who were chiefly poor, and greatly disadvantaged by their loyalty to the truth. Apparently also the Apostle was planning a later tour, which would include Rome--little suspecting that he would be sent to Rome as a prisoner.

About this time occurred the riot described in this lesson, which probably would have determined the Apostle to leave Ephesus, if he had not already purposed so doing. The Lord permitted persecutions to drive him out of every place--thus seemingly indicating the proper time for terminating his ministry at each point. The account says, "There arose no small stir about that way." Very evidently the "way" of the Lord's people differed decidedly from the ways of others, not as concerned their future hopes only, but also regarding their course in the present life. All things become new to those who receive the new mind of Christ; and although their "way" may seem to the unbelieving to be a narrow and troublesome one, to themselves it is the way of peace and joy and blessing and harmony with God, and, ultimately, the way of life eternal. And the way is the same to this day, as concerns those who are faithfully walking close to the Lord and to the teachings of his Word. The difficulty with many is that they have gotten out of the way--so that nominal church ways are, alas! too much like the ways of the world, with very similar hopes, aspirations and endeavors.

In Ephesus there were trades-unions or guilds, and Demetrius, the leader of the riot, belonged to the guild of the silversmiths--probably its president, or chief. There is a stone now in the British Museum which was found at Ephesus, on which is engraved an inscription concerning a certain Demetrius. It is said to belong to about the date of this lesson, between A.D. 50 and 60. The name occurs again in 3 John 12, where the Apostle mentions the person as a Christian of good report. Quite possibly the reference is to the person who led this riot, and who may afterwards have become an active Christian, as he was at this time an active opposer of Christianity, and a supporter of Diana;--even as Paul, the zealous persecutor of the Church, became its zealous servant. The probability that this was the same Demetrius is strengthened by the tradition that the Apostle John with Mary the mother of Jesus afterward made Ephesus their home.

Demetrius called together not only the men of his own craft, but those also of allied crafts. The finest of the shrines, or miniature temples of Diana, were made in silver, but others were made of inferior metals and of marble, and the cheapest of terra cotta. These shrines were manufactured of various sizes and in great quantities; not only for the people of Ephesus, but for export to various other cities and provinces where Diana was worshiped. The business was a profitable one, as Demetrius acknowledged; and it was upon the selfish instincts of the workmen engaged in this business that he based his strongest appeal,--that this Paul was turning away much people from the worship of Diana, not only in Ephesus but in the surrounding cities and provinces. His reasoning was that if the people lost their respect for Diana and her temple, they would no longer purchase the shrines, and that the falling off in demand would mean loss for all engaged in the shrine business.

The argument of Demetrius inflamed the selfish sentiments of the allied crafts of shrine-makers--they became full of wrath, increasingly as the argument went on, and as they seemed to realize the ultimate discredit of Diana and ruin of their own business interests. They began to shout in a frenzied manner, "Great is Diana of the Ephesians!" doubtless inflaming themselves and others more and more with every shout, until a large mob collected, which they led toward the theater, or Coliseum, variously estimated to hold between twenty-five and fifty thousand people. As they went they seized two of Paul's companions, taking them along, as though intent upon bringing charges against them, and having them summarily

R3159 : page 76

dealt with. Paul, full of courage, would not have been willing to allow his companions to endure the brunt of this difficulty alone, but would have gone to them and endeavored to secure the attention of the mob and to reason with them; but leading men of the city, who were his friends, cautioned him, in the interests of peace, not to do this.

The uproar and excitement were intense, the majority not knowing certainly why they were there, but being in full sympathy with the cry, "Great is Diana of the Ephesians!" they surmised that some insult or opposition to their religion had occurred. It was for this reason that when Alexander, motioning to them for silence, endeavored to make a defense, the people, though they recognized him merely as a Jew, and not as a Christian, clamored so as to make it impossible for him to speak, realizing that all Jews were opposed to their goddess and her worship. The senselessness of their proceeding is clearly manifest in the fact that they kept up a meaningless shout for two hours! It is worthy of note here, that in proportion as people approach the proper conceptions of the divine character and plan and receive of the spirit of the Lord, in that same proportion they have greater soundness of mind. Consequently, we see that amongst Christians some who have made little growth in grace and knowledge are content to spend hours in shouting or talking about that which has comparatively little meaning; but in proportion as any grow in grace and knowledge they become partakers of the spirit of a sound mind, and correspondingly unwilling to waste either consecrated time or energy senselessly, unreasoningly. In other words, rejecting the wisdom of this world, and accepting the wisdom from above, they are as a result the more reasonable.

R3160 : page 76

By this time the town clerk (or recorder or mayor, as we might term him) arrived, and quieted the people, and made them an address consisting of four arguments. First, he appealed to their patriotic sentiments; that they were citizens of a great city, and that people far and near recognized Ephesus as temple-keeper for Diana, and suggested that since this was so well established as a fact they ought to do nothing rashly, for there could be no necessity for haste. Whatever might happen to Diana and Ephesus there certainly was no immediate danger. That temple of Diana was indeed a wonderful structure. Respecting it history says: "The crowning glory of Ephesus was the great temple of Artemis, or Diana, one of the seven wonders of the world. It glittered in brilliant beauty at the head of the harbor, and it was said that the sun saw nothing in his course more magnificent than Diana's temple. Made of the purest marble, it was 425 feet long, 220 broad. Its columns of Parian marble were 60 feet high, and 36 of them were magnificently carved. The hall was adorned with the most wonderful statuary and paintings."

The town clerk's second argument was that the men whom they had brought with them by violence, and against whom they seemed incensed, were not bad men--they had not been trying to rob Diana's temple, nor had they blasphemed the goddess herself. Very evidently the prominent men of the city, without accepting the gospel preached by the Apostle, had received favorable impressions of it, and realized that their teachings did not develop bad citizens, but that they were, on the contrary, amongst the most honorable, peaceable, law-abiding, of the city. His words give us another thought; viz., that the Apostle, in his preaching, did not specially attack the errors of heathendom--idolatry, etc., but that merely denying all other gods, he preached the one true God and his message of mercy, the gospel--the better "way." There is a lesson in this for the Lord's people to this day--"Go thou, and preach the gospel." Let others, if they will, smash the images and attack the various vices in and out of the nominal church systems. In preaching the gospel we shall have quite a sufficiency to do, so long as this present age continues.

The town clerk's third argument was that this was a quarrel of Demetrius and his fellow-craftsmen, and not a quarrel of the public in general; and that if any injustice had been perpetrated there was a proper channel of redress--the courts of law, attorneys, etc.

The fourth argument was that if this were not a dispute merely between Demetrius and his class and the propagators of Christianity--if the assembly had any other matter on which to charge them, they should bring them at the proper time, and in the lawful manner, when regular assemblages were had for the trying of cases. (Dr. Hovy remarks, "An inscription found in this very theater in which the words were uttered, illustrated their technical sense of the word 'lawful'. It provides that a certain silver image of Athene shall be brought and set at every (regular) assemblage, above the bench.") The town clerk pursued this last argument, pointing out that the meeting was nothing short of a riot, and that if it were reported to the Roman authorities and an inquiry made of him, it would reflect to the discredit of the city that such a turmoil had occurred without reason. His intimation was that there might be danger of the city losing a privilege which it had long enjoyed--of being a "free city." His speech shows clearly that even amongst the unbelievers of that time there were men of reasonably sound judgment.

Alas, that there are even today so many of the same disposition as Demetrius and his fellow craftsmen!

R3160 : page 77

The principal opponents of present truth are professed ministers of the gospel; and so far as we are able to discern, their opposition is inspired by the same selfish spirit which incited Demetrius and his associates

--their craft is in danger--their salaries are endangered --respect for them and their teachings on the part of the people is endangered. It will not at all surprise us if ultimately their opposition to the truth shall lead to something analogous to this riot at Ephesus. Then we shall expect that they, like Demetrius, will not set forth the real secret of their opposition, but base it on the broader grounds of hostility of the truth to the great system of errors, misnamed "Orthodoxy," chiefly built by Antichrist, and known in the Scriptures as "Babylon."

====================

R3160 : page 77

THE ONENESS OF THE DIVINE FAMILY.

"I pray for them...which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."--Jno. 17:9,10.

THERE is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds, "Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one--I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me and hast loved them as thou hast loved me."--Verses 20-23.

As we come to consider this beautiful expression of the Lord's sentiments with reference to the Church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. Since Jesus himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to him was a gradual one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality. Thus he was allowed to grow in knowledge; and thus, too, he was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan. Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God his confidence in his almighty power, wisdom and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of undertaking this work also, for the joy that the Father set before him? No; doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass; but, step by step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous experimental knowledge, sustained him, as it is written--"By his knowledge shall my righteous servant justify many." --Isa. 53:11.

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully--at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully--first, because he recognized in him the inherent principles of righteousness and truth and filial loyalty which he himself had given him; and, as the course of time and experience developed and the more firmly established his Son in righteousness, his confidence in him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of his beloved Son, that he did not hesitate to declare the results of his faithfulness thousands of years before he even began the work of redemption. He even declared all the special features of the work, by the mouth of his holy prophets at various intervals for

R3161 : page 78

four thousand years before he began the work. And still he declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I delight to do thy will, O my God." He delighted in it because he discovered therein the worthy features of his Father's glorious character; and though his faith may have been temporarily tested by the permission of evil, his knowledge of God's character and resources, and of the depth of his wisdom did not permit him to doubt, but held him still in loving trust in his infinite goodness and grace, and, therefore, in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting him to be tried above what he was able to bear; and not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for our sakes, he permitted him for a moment to feel that he was forsaken; when, in the anguish of his soul, he cried out at this unusual experience, "My God, my God, why hast thou forsaken me?"

Now, mark the oneness of love manifested. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide his purposes from him; but delighted to take him into his confidence in so far as his wisdom and prudence dictated--i.e., as the truth became meat in due season to him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, "This is my beloved Son;" and the Son said, "I delight to do thy will."

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering--of joy in a common anticipation of the future glory; and of suffering in mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son--an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed by our Lord, who declared, "All things that the Father hath are mine." (John 16:15.) And the Apostle says, God hath appointed the Son the "heir of all things," and hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."--Heb. 1:1,2; Eph. 1:20,21.

And, lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23.) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.--Heb. 1:2,3; Matt. 28:18.

In the work of creation he has set him forth in great prominence and glory, saying, "Without him was not anything made that was made." In the work of redemption and restitution God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father's own glory, who of necessity is himself greater than the Son (1 Cor. 15:27), and to whom the glory pre-eminently belongs, as the Son also declares, saying, "My Father is greater than I;" and again, "I can of mine own self do nothing;" "the Father that dwelleth in me, he doeth the works."--John 5:30; 14:10,28.

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name"--even at this cost to me. (John 12:27,28.) Again we hear him say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1.) And when the great work of redemption and restitution is accomplished, we see him delivering up the Kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all. (1 Cor. 15:24,28.) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character--his justice, his wisdom, his love and his power.

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. What! we inquire--the very same oneness as above described? Yes; undoubtedly it is

R3161 : page 79

our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God--of purpose, of confidence, of sympathy, of love, of honor and of possession.

The same plan of God is presented to and adopted by us, and we also are invited to become coworkers with God in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that plan. Our heavenly Father also similarly manifests his confidence in us--in the loyalty of our hearts toward him and in the sincerity of our consecration to him--even though he recognizes our inherent weaknesses and our inability to carry out fully our own determinations. But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust. And not only so, but as sons, honored and beloved, he makes known to us, also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children, and to speak to him freely of all that concerns us, in full assurance of his loving interest, even in our smallest affairs. (Psa. 103:13,14.) And then he commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hireling servants, but merely submitting to us the general principles which should govern us. Thus, for instance, he gives us his plan as to the work in hand, with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat in due season; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each--seed-sowing in the spring, and reaping in the harvest time; etc., etc. Thus with general directions he sends us forth--not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So he counsels us to "study" to show ourselves workmen approved, and to consider and think, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Psa. 32:9.) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service, his confidence in us increases and we are entrusted with more and more of his goods and given a corresponding sense of our heavenly Father's approval. And the mutual confidence and fellowship of purpose and work, draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our heavenly Father which he exercises toward our Lord Jesus. The statement seems almost startling; but yet, hearken to our Lord's prayer--"I pray for them ...that they may be one...that they may be made perfect in one...that the world may know that thou hast...loved them as thou hast loved me." (John 17:20-23.) In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And, as he sees us with a perfect heart--a perfect purpose and intention--striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provisions which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loved the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be joint-heirs with his Son, and partakers of his glory; and even as all things are his, they are also said to be ours.--Rom. 8:17; 1 Cor. 3:21-23.

While such is the oneness between the heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for himself, but the rather with admiration he contemplates their acquired worthiness and says, They "are mine and I am glorified in them" (John 17:10); and he would have them all bound up together with himself in the Father's love. He would also have them with him, beholding and sharing the glory which the Father

R3162 : page 79

had given him from the foundation of the world--the glory of his mighty creative works, with all the other evidences of his Father's love.--John 17:22-24.

Thus all the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (verse 21)--"That they all may be one; as thou, Father, art in me and I in thee" [thy spirit or disposition and purposes and aim being common to us all]. Hence, he would have us adopt the same Father's spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be.

===================

page 81

SEMI-MONTHLY.
VOL. XXIV. MARCH 15, 1903. No. 5

CONTENTS.

Views from the Watch Tower........................ 83
  Ancient Tablets Agree with Bible.............. 83
  A Statesman's Views of Europe's Future...................................... 83
  Christian Soldiership......................... 84
The Editor's Visit to Europe...................... 85
"Whatsoever He Saith, Do It"...................... 85
The New Life in Christ............................ 88
Review Lesson..................................... 91
Able to Comprehend With All Saints................ 91
Life and Death (Poem)............................. 94
Letters of Interest............................... 95
General Conventions, Etc.......................... 96

page 82

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THE MEMORIAL SUPPER.

The date of the celebration this year will be Friday evening, April 10th--after 6 o'clock. We mention the date thus early for the benefit of the brethren afar off.

THE EMPHATIC DIAGLOTT.

The new rates on the Diaglott brought an extraordinary demand and has quite exhausted our stock, before the new editions are ready. Have patience and we will have plenty for all.

VOLUNTEER AMMUNITION FOR 1903.

We are preparing two million tracts for this year's work: paper is already ordered and we will be ready to ship the tracts we hope by April. Let the captains get ready the forces and notify us during March the amounts they will be able to use advantageously.

"STRONG'S EXHAUSTIVE CONCORDANCE."

We fear we did this valuable work an injustice in describing it as inferior to "Young's Analytical Concordance." Use of a copy during the past year has greatly attached us to it. We can supply them at the following established prices (and give 3 cloth vols. of DAWN postpaid as a premium): In cloth binding, $6; in half leather binding, $8, express prepaid.

====================

R3162 : page 83

VIEWS FROM THE WATCH TOWER.

ANCIENT TABLETS AGREE WITH THE BIBLE.

IN view of the fact that most lecturers on the Babylonian excavations are endeavoring to prove that their findings date back thousands of years before the flood, and hence are in total disagreement with the Bible narrative, the following testimony to their corroboration of Scripture is the more appreciated. Excavators seem prone to "magnify their office" and to make their services and findings more wonderful than they really are.

"Dr. Albert T. Clay, curator of the Babylonian department in the museum of the University of Pennsylvania, lectured in Widener hall yesterday on 'The Old Testament in the Light of Recent Excavations.'

"'Accounts of the creation and deluge,' he said, 'have been deciphered from early Babylonian monuments. No direct account has been found referring to the fall of mankind, although engraved rocks representing a man and woman sitting under a tree, with a serpent near by, have been found, which undoubtedly refer to it.'

"The lecturer went on to show that the events recorded in the Bible had taken place contrary to what had been contended by critics of the Old Testament in the past few years. He presented a photograph of an engraved rock referring to the deluge and translated it. Although the period of time which elapsed while Noah was in the ark did not exactly correspond to the number of days given in the Bible, yet the historical significance of the event was corroborated. Dr. Clay presented many such photographs, all of which had been excavated in Babylonia, and are now in the museum. The translations of these were parallel accounts to passages found in the Bible.

"He further said: 'This work is yet in its infancy. Research has not yet come to a limit. The lowest excavations show civilization in advanced stages and there is every reason to believe that future excavations will bring to light the majority, if not all, the history recorded in the Old Testament.'"--Philadelphia Times.

A STATESMAN'S VIEW OF EUROPE'S FUTURE.

A Philadelphia Ledger correspondent writing of the eminent correspondent of the Times, M. de Blowitz, deceased, says:--

"Blowitz believed that his own forecast of events was more accurate than that of any living statesman. He not only placed himself on an intellectual level with Bismarck, but he spoke of himself as belonging to the same rank. I am not at all sure that he was not right, and that if his early lot had been cast in high places Blowitz would not have been a greater man than Bismarck. He had his faults and vanities, but he was a man of extraordinary capacity.

"His opinions about the future of Europe are interesting, because his predictions were so often fulfilled, and his views, therefore, on the subject are worth consideration. As far back as ten years ago de Blowitz held that in the course of a generation Europe would be a congerie of bankrupt states; that all the national debts in Europe would be repudiated, with the exception of Britain's, and that vast social changes, involving bloody wars and reigns of terror, would come to pass in many countries. He took a pessimistic view of the future of Britain, though he admired the qualities of persistence and freedom, which form part of the British character.

"He believed that the twentieth century would be a century of struggle, and that in Germany and Russia especially the development of the industrial idea would lead to the evolution of new surfaces of society, just as the iceberg which has changed its centre of gravity presents a new profile to the spectator. If these predictions had been made today no great power of discrimination would be credited to the prophet. To have formed such views ten years ago

R3162 : page 84

implies the possession of great analytic power, coupled with imaginative faculty."

* * *

This is interesting, as showing how the wisdom of this world corroborates the forecast of prophecy--the revelations of the divine Word. "We have a more sure word of prophecy, unto which we do well to take heed, as unto a light shining in a dark place until the day dawn."--2 Pet. 1:19.

CHRISTIAN SOLDIERSHIP.

We are pleased to credit the following article to a secular journal--the Atlanta Constitution:--

"Endure hardness as a good soldier of Jesus Christ."--2 Tim. 2:3.

"The service of Christ resembles no other so much as that of a soldier. There are few life-callings among men that demand such absolute self-surrender from the recruit as that of the soldier....

"In the decision to be a soldier one subordinates all other considerations--those of self-will, family supremacy and the varied opportunities of the freeman. It is to go under a vow of complete, unquestioning obedience to the orders of superiors. It is to abandon home for the camp, to forego the right of first serving the interests of father and mother, wife and children, business or friends. It means the entire suppression of every selfish interest for the advancement of the supreme cause one has contracted voluntarily to serve, to follow and for which, if need be, to die.

"It seems hard to some minds to compare the service of Christ with that of a good soldier. Nine-tenths of those who call themselves Christians refuse to give their service that significance, and mutiny outright when called upon to act upon that principle. The weakness of the church universal as the leader of morals and life culture in the world is due to the fact that most Christian men and women serve Christ as independent camp followers. They are unattached, or uncommanded, or disobedient to the duty of discipline, and do as they please rather than as they are obligated by the commands and principles of Christ.

"Goethe said that 'earnestness is eternity,' and the spirit of God is the spirit of earnestness. He who is informed and inflamed by that spirit will be filled to overflowing with zeal, courage, daring, fortitude and the faith of conquest. In the fervor and forcefulness of these feelings he will serve his Master, as the soldiers of Alexander followed unquestioning where he led; as the soldiers of Leonidas, who died rather than retreat; as the soldiers of Napoleon, who believed him invincible always; and as the soldiers of Lee, who felt that he could not lead them wrongly or to defeat.

"If Christ possessed in this world today an army of men and women one-hundredth part the figures of official Christendom, who would follow him--who would labor, fight and endure as do the soldiers of our American armies--he could not long be kept from his world-wide conquest.

"But he has few real soldiers in his service. Most of his followers are pensioners, pleading always that he will do something for them--ease their pains, disperse their enemies, smooth their paths, increase their fortunes and bed them in places of plenty and comfort. They are a hungry and a helpless host.

"One would expect naturally to find in the pulpits stalwart captains of the army of our Lord. And yet how few are they who do not look more closely to their hire than to their opportunities to endure hardness? They are eager for rich and easy pastorates, they dwell in luxuries and preach as those who make pleasant music on a lute. Transfer them to posts of poverty, scant rations, hard service among the poor and the sick, and they become broken-hearted over their lot as soldiers!

"The true soldier does not debate his cause. He is rightly supposed to have settled upon its justice and righteousness before he enlisted to serve it. Thereafter he avouches it and defies contradiction of it. He is ready to spend all and be all spent in its defense. He does not fight for the rations that are doled to him, but for the great principles and great purposes of the cause to which he is committed....

"No man should deceive himself in a matter so plain and serious as the service of Christ. If he doesn't mean to abandon himself to the commands and demands of his Master, he ought to be honest enough not to offer a hypocritical profession and a

R3163 : page 84

treacherous or abortive promise of service. The causes of Christ on earth need men who are strong in will, courageous of heart and hardened to self-sacrifice, sufferings and the perils of conflict and death. None other can do the work that is needed to pull down the strongholds of sin, rout the enemies of righteousness and set forward in hostile territories the standards of the Kingdom of Christ.

"It is glorious to serve Christ in honesty and in fulness of fidelity. There is an ineffable joy in being on the right side, in knowing that one's service is toward victory and that beyond the field of blood and the valley of shadows is an abundant entrance into the joys and peace of the triumphant King of kings. For that hope none should shrink from the harness of battle, none quail before the rage of the enemy, and none tremble before the certainty of hunger, thirst, nakedness, wounds or death!"

THE EVOLUTIONISTS' TREND.

The Western Recorder tersely expresses the truth, thus:--

"When a man starts on the line of evolution and higher criticism he gives up more and more, and he has no logical stopping-place till he has given up everything. The frantic efforts of those who start on this line to hold to 'what is vital,' while giving up more and more, are pitiful. Their claiming that 'after all we have this or that much left' is simply whistling to keep their courage up. They have surrendered everything, and have left themselves at the mercy of the enemy. As George Adam Smith says, it is left only for the critics to fix the indemnity, and to take all they want, and everybody ought to have learned that they want everything. With them 'progress' means to deny more and more. And their work will not be done as long as any belief is left."

R3163 : page 85

THE EDITOR'S VISIT TO EUROPE.

For several years the Editor has been promising the friends abroad that as soon as the sixth volume of MILLENNIAL DAWN series would be ready for the press he would comply with their many urgent invitations for a visit. From present appearances he hopes, by April, to have the manuscript of Vol. VI. in the hands of the compositors, with also a sufficiency of

WATCH TOWER matter to last during the four issues of the period of his proposed absence.

Not only does he anticipate joy in meeting many already known through correspondence, and new friends in Great Britain, but additionally it is his thought that a considerable extension of the service of the truth may be possible in Germany, France, Switzerland, Holland, Sweden, Norway and other European countries. He will make brief visits to these various countries, conferring with the friends, and ascertaining, so far as he can, the advantages and opportunities of the present time.

Announcements for TWO-DAY CONVENTIONS for the trip are as follows:--

London, England...............April 25,26.
Stockholm, Sweden.............May 2,3.
Glasgow, Scotland.............May 9,10.
Liverpool, England............May 16,17.
Thun, Switzerland.............May 23,24.

====================

R3163 : page 85

"WHATSOEVER HE SAITH UNTO YOU, DO IT."

--JOHN 2:5.--

THESE were the words of our Lord's mother to the servants, at the marriage in Cana, about the time of the beginning of our Lord's ministry--our Lord, his mother and his disciples being guests at the wedding. There was a shortage of wine, it will be remembered, and Mary evidently expected our Lord to exercise his power in some manner: although just why she should expect this is not evident, because we are distinctly informed that the miracle of turning water into wine was the beginning of Jesus' miracles. (Vs. 11.) And, by the way, this distinct statement by the Apostle John, gives emphatic contradiction to the apocryphal legends which accredit to our Lord various miracles, etc., previous to this time.

How suitable are Mary's words to all of the Lord's people: "Whatsoever he saith unto you, do it!" How important that all should learn the lesson that it is not merely the hearing of the gospel which brings blessing to the heart; but obedience to the glad tidings! Of course, it is necessary that we should believe the Master before we could be ready to obey him; yet the expression, "Whatsoever he shall say unto you, do it!" includes a faith in the Lord on the part of all those who are obedient. The Christian cannot do better than adopt these words as one of the mottoes of his life,--Whatsoever my Lord saith unto me, I will do it.

We are not to hear and to obey every voice, but, as our Lord himself said, "My sheep hear my voice, ...and they follow me." (Jno. 10:27.) There are many voices in the world (1 Cor. 14:11), some calling in one direction and some in another. The world calls us, the flesh calls us, the Adversary calls us, and the Master calls us. The Christian may readily enough discern the voices of the world and the flesh, and should be on his guard against their seductive influence. But he may have more difficulty in discerning between the voice of the Adversary and the voice of the Good Shepherd; because, the Adversary's method is to simulate, or counterfeit, the voice of the Shepherd. His usual methods of deception are through false teachings backed by human organizations; the whole being made to appear as a message of light through messengers of light. (See 2 Cor. 11:13,14.) Christians need to be specially on guard on this point; many are hearing and adopting the voice of the Pope, others the voices of Presbyteries, Conferences and Councils, which hinder them from hearing and obeying the voice of the Shepherd. They have need to remember that the proper course is to "take heed that ye refuse not him which speaketh from heaven"--"Whatsoever he shall say unto you, do it."

Hearken to his words! "A new commandment I give unto you, that ye love one another as I have loved you." (Jno. 13:34.) "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (Jno. 14:21.) "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:37-40.) He speaks again and says, "Blessed are the meek, the merciful, the humble-minded, the peacemakers, the pure in heart and those hungering and thirsting for righteousness and enduring persecution for righteousness' sake"--"Blessed are ye when men shall revile you, and persecute you and say all manner of evil

R3163 : page 86

against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." He saith to us again,--"Ye are the salt of the earth and the light of the world;" "let your light so shine before men that they may see your good works and glorify your Father which is in heaven."--Matt. 5.

From heaven, he continued to speak to us through the Apostles to the same effect:--"Present your bodies living sacrifices to God, holy, acceptable, your reasonable service." (Rom. 12:1.) "Love as brethren; be pitiful, be courteous." (1 Pet. 3:8.) "Laying aside every weight, run with patience the race set before you, looking unto Jesus, the author and the finisher of your faith." "Laying aside all malice, and all guile and hypocrisies, and envies and all evil-speaking, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby." And "giving all diligence add to your faith fortitude; and to fortitude knowledge; and to knowledge moderation; and to moderation patience, God-likeness, brotherly-kindness, love."--1 Pet. 2:1; 2 Pet. 1:5.

We have heard his words. They impress us as being the very essence of wisdom and righteousness. We know that he is faithful who has promised that if we do these things we shall never fall, but be granted an abundant entrance into his everlasting Kingdom. We have taken the first step of belief; we have taken the second step of response, and have agreed to do these things; the important question with each one of us, therefore, must be--Am I obedient to him from heaven who speaketh? Am I doing whatsoever he says? To whatever extent any shall find shortcomings on the line of obedience to the Shepherd's voice, to the extent of ability let him beware and arouse himself, promptly, energetically to do these things; for the Father also saith, "This is my beloved Son: hear him!"--Luke 9:35.

Returning to the narrative: We note our Lord's command to the servants to "fill the water-pots with water." Remembering the statement of the prophet,

R3164 : page 86

corroborated by our Lord's own words "without a parable spake he not unto them," we are inclined to surmise that this, his first miracle, contains some spiritual lesson for us. Endeavoring to draw such a lesson from this miracle, in harmony with the general testimony of the Word, we reason thus: The water-pots symbolize the Lord's people; their number, six, might indicate that it refers to the Lord's people in the present time of evil, because the number six is a symbol for imperfection and evil condition, as seven is the symbol for completeness and perfection. Thus six days of the week are set apart for labor, while the seventh is set apart for rest and refreshment: likewise the six thousand years of the world's history are permitted by the Lord to be evil, through man's disobedience and fall; while in the seventh thousand God proposes to bring in his Millennial Kingdom--his reign of everlasting righteousness.

The water with which the water-pots were commanded to be filled, is in Scripture the symbol for the truth, the "water of life"; not merely the word of truth, but the word accompanied by and infused with the spirit of the truth--it is with this that the Master commands that we shall be filled. In the symbolic miracle the servants obeyed; not doubtfully or slothfully did they fill them half full, but, as it is recorded, "They filled them up to the brim." So it should be with us; having heard the Master's word, "Be ye filled with the spirit," we should draw abundantly from the fountain of grace and truth, nor cease until we are filled with the spirit "to the brim"--completely. And if we so do the Master's commands, what may we expect as a result? We may expect, as illustrated in the symbolic miracle, that the water will ultimately be changed into wine--the symbol for unalloyed pleasure, heavenly joys.

In the symbol the miracle of change from water into wine came only to those vessels which were filled to the brim with water; so, likewise, the Lord has promised a still greater change to his faithful followers who receive the treasure of divine truth, and its spirit into their "earthen vessels," and who are filled with it. They shall be "changed" in a moment, in the twinkling of an eye, under the sounding of the seventh trumpet; they shall be changed from the human nature to the divine nature; from earthly conditions to heavenly conditions: this greater miracle, yet to be accomplished by our Lord, was well symbolized in the change of the water into wine--the joys of the Kingdom, the joys of the new nature. The Lord's consecrated people are symbolized not only by the water-pots and by the servants who fill them, but also they are symbolized by the bride at the marriage, just as the bridegroom is also the one who commands that the vessels be filled with the water. The governor of the symbolic feast who pronounced the new wine to be of the very finest quality, aptly symbolizes the heavenly Father who is the great Governor of the great feast associated with the union of the heavenly Bridegroom with his Bride, and the excellence of the wine represents fitly the joys of the Lord with which we shall be filled at our "change." Already we share to some extent in the blessings of this union; already we know something of the joys of our Lord; already we taste not only of the cup of his sufferings, but also "have tasted that the Lord is gracious." Already we partake of the wine on the lees, and the fat things full of marrow (Isa. 25:6); but our present

R3164 : page 87

joys are but foretastes of the coming realities--the best of the wine comes at the end of the feast, when our heavenly Bridegroom shall have changed us to his own image and likeness that we may share his glory.

Oh, how important that we remember the words, "Whatsoever he saith unto you, do it!" 'Tis but a little time since we heard his voice directing us how our dearth of joy and happiness might be overcome, and how, instead of impurities and filth of the flesh, we might be filled with the truth, its spirit and its joy, and subsequently have the whole instantly "changed" to the perfection of joy,--into the divine nature. How are we heeding the Master's words? To what extent have we gotten filled with the truth and its spirit? He will give ample opportunity to each of us to be filled, and if any, therefore, is only partly filled, it will be because of a lack of the proper spirit of obedience. Our vessels may not all be of the same size; as with those in the symbol which apparently varied in size, holding from two to three firkins apiece, so our capacities, opportunities, etc., may vary; but, to fulfil the Master's requirement, each must be filled full,--no more, no less,--if we would experience the desired "change."

While this lesson evidently applies merely to the hearing of the Lord's voice by the Church, during this Gospel age, the principle holds good also for the Millennial Age. Now, the vast majority of the world do not hear the Lord's message of grace, and, consequently, are not responsible; but by and by all the deaf ears shall be unstopped, and all the sin- and prejudice-blinded eyes shall be opened; and the Lord shall be recognized as the great Teacher, and all shall hear his voice. This is set forth by the Apostle Peter (Acts 3:22,23); after picturing the great Prophet (teacher), Christ the Head and the Church his body, whom God is raising up during this Gospel age, and fitting for the great work of the Millennial age, he declares, "Him shall ye hear [obey] in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear [obey] that Prophet, shall be destroyed from among the people" --in the Second Death.

If the responsibility of those who will hear during the Millennial age is thus prefigured, and declared, so as to leave no doubt that "everlasting destruction from the presence of the Lord" shall be visited upon all who shall then refuse to obey, what shall we say would be the result of a refusal now to obey on the part of those who hear the Master's voice during the Gospel age? We will not say positively that there is no hope for such; but we see little room for hope for such as, hearing the voice and recognizing it, make no effort to obey it. On the contrary, we hear the Apostle saying, "If we sin wilfully after we have received a knowledge of the truth" [heard the Lord's voice], after we have tasted of the good Word of God and been made partakers of the holy spirit, and [experienced in our justification] the powers of the age to come, there remaineth no longer a share for us in the great sacrifice for sin; but only a fearful looking for of judgment and fiery indignation which would devour us as adversaries who had despised the mercy and grace of God.--Heb. 4:6; 6:4,5; 10:26-31.

Hearken to the Apostle's words again, "See that ye refuse not him from heaven who speaketh." (Heb. 12:25.) "We ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip."..."How shall we escape if we neglect so great salvation." (Heb. 2:1,2.) So far as we may judge, the hearing of the Word of the Lord in every case brings with it responsibilities; and becomes "a savor of life unto life or of death unto death." We do not say that those who are partially negligent--who fail to fill their "earthen vessels" to the brim with the truth and its spirit--will be esteemed to have despised the words of the great Teacher; on the contrary, the fact that they are seeking at all to be filled with the truth and its spirit is an evidence that they have respect to the Lord's Word, and do not reject nor refuse "him that speaketh from heaven." But their failure to give diligence to be filled with the truth and its spirit will mean their loss of the great prize, the fulness of joy in the "change." These are they who neglecting to use their opportunities zealously, neglecting to be filled full with the spirit of the truth, are correspondingly partially filled with the spirit of the world, and not accounted "overcomers" of the world. These are they who will "come up out of great tribulation," washing their robes in the blood of the Lamb. (Rev. 7:9,13-15.) Losing the great prize because of a deficiency of zeal, these will, nevertheless, get a great blessing because they did not refuse "him from heaven that speaketh."

We must remember, however, that the hearing of the natural ear is not the only hearing to which the Scriptures refer. Hence, the expression, "He that hath an ear let him hear;" and again, "Ears have they, but they hear not;" and again, our Lord's words respecting the multitudes, "To them that are without, these things are spoken in parables, that hearing they might hear, and not understand." Our responsibility is not, therefore, marked by the opportunities of the outward ear. Many have heard with the outward ear who have never heard in the responsible sense of the Scriptures, in the sense that all eventually must hear;--in the sense of understanding, appreciating the message. The responsibility as to how we hear, and how we reject, is upon those who have an understanding of the Lord's grace. "Blessed are your ears for they hear, and your eyes for they see." But the blessing can only come to such as

R3164 : page 88

"refuse not him from heaven that speaketh." Let us all, therefore, who have heard the Master's voice, strive to remember his Word, as we have considered it foregoing: and let each of us seek to live as nearly as possible according to that Word. "Whatsoever he saith unto you, do it."

===================

R3165 : page 88

THE NEW LIFE IN CHRIST.

--EPH. 2:1-10.--MARCH 22.--

Golden Text--"By grace are ye saved through faith."--Eph. 2:8.

IT WAS from his Roman prison that the Apostle Paul wrote the Epistle to the Ephesians, one of the most beautiful of all his letters to the churches; full of deep spiritual instruction. Its keynote is "in Christ," this expression, or its equivalents, occurring at least twenty times in this Epistle. As the first chapter points out that the Church is chosen in Christ Jesus, so our lesson shows that we have life in Christ alone; and, subsequently, the Epistle shows that all of God's blessings and favors toward his people are solely upon consideration that they are in Christ Jesus --members of the body of Christ, members of the New Creation. None can get clear-cut, distinct appreciation of the Apostle's meaning except those who clearly differentiate between the Church and the world, and discern their different hopes, built upon different promises; and perceive that in God's plan only the Church is being dealt with at the present time--that the world's hope is future, and very different from that of the Church, now being called as the body of Christ, "members in particular."

Our lesson opens with a dark picture, delineating the condition of the whole world through the fall; a condition of sin and worldliness under the power of Satan; in disobedience to God, under divine sentence of death, which has already operated to the extent of corruption in matters moral, mental and physical. The whole world, although creatures of God, and thus in a general sense his offspring, or children, ceased to be children of his favor, and became "children of wrath," through sin. The Apostle points out to the Ephesians that this had once been their wretched and terrible condition in common with the rest of mankind. How true is the picture even today! But let it be remembered that this is not merely the picture of the villains and outlaws of the world, but a picture of the world as a whole, including its very best representatives. "All have sinned, and come short of the glory of God." All are "children of wrath"; all are more or less under the power and control of the great Adversary; all are more or less controlled by the spirit of disobedience common to the whole world of mankind.

The only exceptions to this rule are the few who, like those addressed at Ephesus, have escaped this bondage, this corruption, this death state, this condition of alienation from God;--and surely these are few today, as they were in all but a "little flock" in the days of the Lord and at the time the Apostle wrote these words.

But the Apostle passes on to note what a great change came to the saints at Ephesus, on their acceptance of the Gospel; and how glad we are that a similar change has come to all who have become the Lord's saints, from that day to the present time! The experience of passing from death to life is the same in every instance, although the circumstances connected with the transformation may vary considerably. The steps of grace by which the Lord delivered us from being children of wrath and under power of the Adversary are set forth by the Apostle in the succeeding verses. Let us trace these steps, and note to what extent we have taken them, and to what extent our experiences correspond to those which the Apostle delineates.

Our recovery did not begin with something in ourselves, --good resolutions, good works, etc. We did not improve ourselves, and thus commend ourselves to God: on the contrary, God was the prime mover in our release and recovery. He was inspired to give us aid by the benevolence of his character, for he is "rich in mercy." He is rich in all of his attributes, rich in wisdom, rich in justice, rich in power, rich in love; but it is with the attribute of love and its corresponding benevolence, or mercy that the Apostle is here dealing. How necessary it is for us to get this thought of God's richness of mercy well rooted and grounded in our hearts--that we may never doubt his generosity, his kindness, his sympathy, his mercy toward all those who desire and seek to know and to do his will! We need great faith in our heavenly Father, and it is only as we come to a clear knowledge of his glorious plan through the Word that we can exercise such a confidence in his love and mercy. The Adversary evidently desires that we should misunderstand our Creator, and, hence, has in every way possible sought to misrepresent his character and his plan;--and so successfully has he done so that at this very moment 999

out of every 1000 of those who profess his name are moved by fear of an eternity of torture, rather than by love for him and appreciation of his love for them.

The Apostle assures us that God had great love for us, even when we were dead in sins--when we were corrupt. It is difficult for us to think of God's greatness, purity and splendor of character, and of man's fallen condition--his corruption, mental, moral and physical--and then to understand how the holy Jehovah could have love for his fallen creatures. We may be sure that it was not the love of affection, such as he has for us now, as his sons, newly begotten of the spirit, but merely the love of sympathy. He beheld our miserable condition, and realized that an offer of release from our corruption, and of return to holiness and harmony with himself, would be joyfully appreciated and accepted by some--let us hope, by many;--and it was, undoubtedly, in view of such a response to his goodness and mercy that our Creator opened up for the world of mankind "a new way of life," in and through the Lord Jesus and his redemptive work.

But although this sympathetic love was toward the whole world, it has not yet been made generally known--it has not yet been practically exercised toward the world, but only toward a comparatively small proportion of the whole. Here and there the message has been sent to a special class--to those who have "an ear to hear"--the remainder being left for the present, to be dealt with later. (Isa. 35:5.) It is to those who had the "ear to hear", and who hearing, have responded and laid hold upon the grace of God in Christ, that the Apostle is now writing. He calls attention to the blessing of such an experience. He does not here differentiate between those who have taken merely the first step of faith and obedience unto justification, and those who have gone on and taken also the second step of full consecration to the Lord, "even unto death"; but addresses the latter class only --those who, having made a full consecration to the Lord of their justified selves, have been begotten of the spirit, quickened and energized by that spirit as members of the body of Christ. The Apostle here interjects in parenthesis (2:5) a reminder that all this blessing has come to us, not of our worthiness, nor of our work, but by divine "grace are ye saved"; we reached this position in the new life, this reckonedly saved position, by faith;--delivered from the sentence of sin, saved from the darkness and delusion of the Adversary,* saved from the wrath of God, and brought, instead, into his loving favor. Oh, how great is the salvation which accompanies a complete conversion and full consecration to the Lord! What a wonderful change it brings to us, in thought, in word and in act! And yet this is only the beginning of our salvation, or what the Apostle elsewhere speaks of as being "saved by hope." (Rom. 8:24.) While thus saved by grace now, we are still waiting for a further salvation, by grace--"for the grace [salvation] that is to be brought unto us at the revelation of our Lord and Savior Jesus Christ"--the First Resurrection.

All that, by the Lord's grace, we shall ultimately have through the "change" of the resurrection as members of the body of Christ--all the heavenly things, including full fellowship and communion with the Father and with our Lord--are reckoned as having their beginning in the present life. He, therefore, who knows not such a beginning of the new life, and its holy spirit now, has no reason whatever to believe that he has been begotten of the holy spirit--that he is a new creature in Christ. These new creatures are reckoned as having been raised up out of the state of sin and death into a new condition of life, and love of righteousness. Symbolically, they are ushered into the Holy of the Tabernacle, where they have the light of the Golden Lampstand, and partake of the spiritual Shewbread, and may offer the spiritual Incense to God, and have fellowship with him "in Christ Jesus"--as members of the Ecclesia, "the Church which is his body." This is a figurative resurrection from the dead--a figure and earnest of the real resurrection from the dead which shall come to each of these if they prove loyal to God and faithful to their covenant as members of the body of Christ--to be dead with their Head, that they may also live with him, through participation in his resurrection. --Rom. 6:5,8.

Counting the new life as beginning now--counting ourselves as members of the New Creation, which by and by is to be glorified, we ask ourselves with the Apostle, What great thing must God work, then, in us and for us, eventually, if present foretastes of his goodness and grace are so superlatively grand? The Apostle answers such a query (vs. 7) assuring us that "in the ages to come God will show forth the exceeding riches of his grace through [in] his kindness toward us [who are] in Christ Jesus." He does not attempt to tell us what these riches will amount to. He would have us see that God is rich in mercy, rich in grace,

R3166 : page 90

and rich in every other grand and estimable quality, and he would have us trust that so rich a Father will

---

*The Apostle was a firm believer in a personal devil, and a Bible study of his teachings on this subject would be profitable to many of the Lord's people in the present time, when, through Christian Science and other deceptive teachings, the very existence of the Adversary is being denied, and thus many are the more exposed to his wiles and deceptions. Note the following references to Satan by the Apostles: Acts 13:10; 26:18; Rom. 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; Eph. 4:27; 6:11; 1 Thess. 2:18; 2 Thess. 2:9; 1 Tim. 1:20; 3:6,7; 5:15; 2 Tim. 2:26. Our Lord also frequently referred to the Adversary: Matt. 4:10; 12:26; 25:41; Mark 4:15; 8:33; Luke 10:18; 22:31; John 8:44; 14:30.

do for his adopted children "exceeding abundantly more than we could ask or think." Indeed, he assures us elsewhere that it is impossible for him to explain or for us to comprehend "the riches of our inheritance." "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that loved him; but God hath revealed them unto us by his spirit."--1 Cor. 2:9,10; Eph. 3:19.

Nevertheless, the revelation by his spirit is only an approximate one. We cannot clearly discern those unseen things, we cannot comprehend them with our finite natural minds. "It doth not yet appear what we shall be;" but with the new mind we can, even though but vaguely, grasp the thought of our Heavenly Father's riches of grace and love, and can draw analogies from the things of this present life, and thus gain some idea of the glorious things which await us. As we see our heavenly Father's provision for the natural man,--a little lower than the angels,--as we look at the beautiful flowers of earth, and taste of its delicious fruits, it is but another step for the consecrated heart to realize that the rich Father who planned so beneficently for his human sons, and who permits so many of these blessings to come to mankind, even in its fallen condition, is no less rich in love and mercy toward his spiritual sons, and will make abundant provision for them also. And that as he has provided harmonies of music for the natural ear, and pleasant odors and flavors and scenes for the senses of the natural man, so, only on a more exalted plane, there will be gratifications for all the high qualities of heart and of mind for the New Creation;--there will be what will correspond to the present beauties of nature, but higher and grander, for those who shall gain the new nature. There will be that which will correspond to the flowers and the birds, the fields and the trees, the mountains and the valleys. There will be that which will correspond to the most delightful gratifications of the eye, the ear, the nose and the mouth, and to the most pleasurable thrills of the heart. Thus does faith, based upon a knowledge of the riches of grace and love in our heavenly Father, enable the new creature to see the things invisible and to rejoice in the wonderful things only partially disclosed at the present time.

From this exalted position and favor and fellowship with God, associated in the heavenlies in Christ, we are enabled by faith to rejoice in those promises of our Father's Word, which assure us that we shall be permitted to cooperate with him in the great work of the next age, the Millennial Age, in showing forth his praises, in lifting up so many as will of the world of mankind out of their present fallen condition,--up to full restitution of that which was lost in Adam and redeemed by Christ.

We notice (vss. 8-10) how carefully the Apostle seeks to guard us against the thought that any of these blessings have come to us on account of our own merit. He reiterates, "By grace are ye saved through faith." And if by grace, no longer of works, as he elsewhere points out. (Rom. 11:6.) If of works it would not be of grace. As members of the fallen race we were incapable of doing any work which our holy God could accept--we were dead, corrupted, foul, under condemnation as children of wrath, when he had mercy upon us, and opened up the way of life. Our present standing, therefore, as new creatures, is not the result of anything that the old creature did, or could have done. It is not of ourselves; it is a gift of God. This lesson must be thoroughly appreciated, else we will be continually in danger of falling. The grace is not of ourselves, certainly, and we may say also that although we exercised some faith at the beginning (else we could never have come to him at all, to accept his favors), yet the faith by which we were enabled to accomplish our consecration even unto death, and thus to become new creatures in Christ, was not of ourselves--we had no such faith when God laid hold upon us. He developed in us that faith by the revelations of his love, through his promises, through his Word.

If our present standing were the result of our own efforts or "works," there would probably be some room for boasting;--it would imply that we were not so fallen that we could not have lifted ourselves out of the miry clay of sin,--on the line of the Evolution Theory. But such theories are not recognized in the divine Word and must not be recognized by any who would maintain their standing as new creatures in Christ. On the contrary, so far from considering the New Creature as an evolution of the old creature, the Apostle would have us understand distinctly that it is a new and separate creation. We were created in Christ Jesus, God's workmanship--prepared for good works, but not by good works.

The Apostle assures us that God foreordained that this New Creation should progress in good works. To become new creatures in Christ we gladly surrendered our all to the Lord, that we might know his will and do it; and having accepted us in Christ, he informs us that it is his good pleasure that our entire life should be renewed, that we should discard entirely from our hearts, our minds, our wills, everything sinful, everything unholy, and that so far as possible our mortal bodies should be brought into subjection to our new minds, and that we should walk in newness of life, even on this side the vail--thus giving evidence of our

R3166 : page 91

sincerity, developing character and becoming meet "for the inheritance of the saints in light," in glory. Whoever is not disposed to walk in the Lord's ways of holiness and opposition to sin, and in cultivation of the mind, the spirit of the Lord, the holy spirit, surely deceives himself, if he thinks he has passed from death unto life, and that he is a new creature in Christ Jesus.

===================

R3166 : page 91

REVIEW LESSON.

--MARCH 29.--

Golden Text.--"Lo, I am with you alway, even unto the end of the world!"--Matt. 28:20.

REVIEWING the lessons of the quarter, showing the missionary labors of the Apostle, and introducing to us a number of his colaborers, our principal thoughts may well be that the same gospel is still being preached--Jesus and the resurrection; --that the privilege of being ministers of this gospel, and colaborers with our Lord, is still open to us; that the rewards of such ministry may still be won by us; indeed, it is well that we get the thought that every member of the Church glorified will have been an active member of the Church militant--warring against the Adversary and his works, and influence. Whether our warfare be of the more public kind or of the more private sort, there must be warfare, and more than this, there must be progress and victory, else we can never be accepted of the Lord as "overcomers."

Another thought should be borne in mind by us all; viz., that while we have gifts differing one from the other, and are, therefore, able to contribute to the Lord's cause relatively larger or smaller amounts of energy or service or wealth, the Lord in making his estimate will take knowledge of the spirit which actuated us, rather than of the results secured by our efforts; so that of some small talent it may be said, as it was said of the poor widow who cast in the two mites into the Lord's treasury,--that the smaller gift was more appreciated by the Lord than some of the larger ones. In view of this, let us see to it, not only that we do with our might what our hands find to do, but also that our every sacrifice and gift to the Lord and his cause is so full of love and devotion that the Lord will surely approve it; as done from love for him and his, and not from vainglory.

The Golden Text of this lesson contains a precious thought,--that the Lord has been with his representatives in all their labors of love and self-denial, throughout the entire age, noting their efforts, assisting, encouraging, sustaining them, and surely watering and refreshing all who are making his service their special object in life,--ministering his grace to others, watering and feeding them. And if this has been true in the past, all through the age, how specially true we may realize it to be now, in the end of the age, in the time of harvest, in the time of our Lord's second presence! How we may realize that he is with us, in sympathy, in cooperation, in assistance, in sustaining grace,--able and willing to make all of our experiences profitable to us, and to use us abundantly in showing forth the praises of him who has called us out of darkness into his marvelous light!

Let these thoughts quicken us to fresh and greater energies, and to an appreciation of the fact that the things of this present time are but transitory (both its joys and its sorrows); and that the ambitions and hopes of the world are not worthy of comparison with these noble and laudable ambitions to serve and to please our Master, and to have his rewards--the chief of which will be fellowship with himself in glory, and the privilege of being colaborers with him in the blessing of the world,--the grand fulfilment of the heavenly Father's gracious plans for the world of mankind.

====================

R3167 : page 91

ABLE TO COMPREHEND WITH ALL SAINTS.

"PROCRASTINATION is the thief of time," is an old proverb and a true one: and time lost means opportunities lost, and the advantages and privileges which went with the opportunities, also lost. If Christian people (all the truly consecrated) could get the proper view of the divine plan, and could see clearly, with the eyes of their understanding, the great work which God is now doing amongst mankind, and could see their privileges in connection therewith, life would become much more real, much more earnest, to them than it is. We do not mention the world in general, but recognize it as having no hearing and no sight for divine things now;--being blinded by the god of this world, and deafened by the babel and clamor, which he induces and perpetuates for this purpose. Thank God for the gracious promises of the Word: that in the new dispensation, under Christ's Millennial Kingdom, all the blind eyes shall be opened, and all the deaf ears shall be unstopped. (Isa. 35:5.) But, seeing that the world is blind and deaf, we pause not to attempt a miracle with its children; but follow the Lord's injunction, and speak, so far as possible, only

R3167 : page 92

to those who have ears. "He that hath an ear, let him hear."

Those who have heard in any measure,--who have seen to any extent,--who have tasted to any degree, that the Lord is graciously extending his favor toward all those who come unto him through the Redeemer, and who have thus come into the household of faith,--are privileged far beyond the masses of our race who are still aliens and strangers and foreigners to God. But one difficulty is, that through false doctrines instigated by the Adversary, believers have gained so wrong a conception of the divine plan, and of the divine character formulating that plan, that they not only do not love God with all their heart, but, on the contrary, they desire to have as little to do with him as possible;--as little as will secure their everlasting escape from an eternity of torture, which they have been taught to believe he has prepared for the great mass of his creatures.

We cannot blame people, who view God and his plan from this false standpoint, if they take comparatively little interest in studying the Bible, which they believe is the revelation of these horrible preparations, --predetermined before the world was made. Our first effort in approaching the average Christian professor should be to anoint the eyes of his understanding with "the oil of joy," by briefly explaining to him the way of the Lord more perfectly. It is well to begin where God begins, and where the apostles begin the story of salvation; viz., with the cross of Christ. It is well to impress, first of all, that as a race we are all under condemnation through original sin, and that there is no escape for any, except through the Redeemer whom God has provided. Next, it is well to show just what the penalty is, that it is not eternal suffering,--torment; but eternal death, a death from which there could be no recovery,--annihilation. Next, it will be in order to show God's compassion in providing the Savior, who paid for us the very penalty against us-- that in his flesh he "suffered, the just for the unjust, that he might bring us to God" (1 Pet. 3:18): that he did not suffer eternal torment, but the very penalty against us; viz., eternal death. Next, it will be in order to show that although the flesh of Christ was thus given up eternally, as man's ransom price, God nevertheless raised him from the dead, giving him a new life, a new being,--making him a "new creature;" and that accordingly he is no longer a man in the flesh, but is again a spirit being, now of the divine nature, far above angels, principalities and powers.--Eph. 1:21; 1 Pet. 3:22.

Next in order it will be proper to show how the death of Christ could effect all mankind;--that it was because Jesus took the place of father Adam, and thus redeemed his life;--and because the whole race was condemned in Adam, therefore his personal redemption would imply, legally and justly, that the penalty was sufficient for the sins of the whole world condemned in him,--and not condemned on their own account. Next in order we should show that the object in this purchase of the world, was, and still is, that every member of Adam's race might have an opportunity, as Adam had, of showing the Lord his willingness to be obedient to him and to his laws, and thus to obtain at his hand the great gift of everlasting existence. To Adam only this will be really a second chance, as his race has had no chance yet;--being born in sin and under its penalty of death.

By this time your hearer should be ready to see that the trial which God proposes to give mankind is not such a trial as comes to a felon, a convict, before a criminal court,--to determine whether he is guilty or not guilty; for, on the contrary, in the case of mankind God already has determined that "all are guilty," that "there is none righteous, no not one." It is because such a trial would be a useless mockery, that nothing of the kind is proposed by the Lord, though this is the unreasonable thought common among his people. Seeing that we are hopeless as respects clearing ourselves, God has by his own plan and arrangement already paid the penalty for every man, --through the sacrifice of his Son. Hence, the whole world of mankind, when put on trial for life everlasting, will not stand trial as convicts, but as redeemed freed-men whose release from the original death sentence has been fully paid by the ransom-sacrifice of Christ. Their trial will be to determine their choice of lasting life or death--on God's terms--as Adam made choice in his trial;--to determine which they would choose after gaining a knowledge of sin and its penalty, everlasting death,--and a knowledge of righteousness and the reward of righteousness, life everlasting; --their choice being indicated by their obedience or disobedience to the divine mandates.

Whoever follows the plan thus far, is prepared to see that God has not yet given to mankind in general the great trial, or opportunity secured for all by the sacrifice of our Lord Jesus,--for testing their worthiness or unworthiness of life everlasting. All who are not grossly blinded by error and prejudice can see that a full, fair opportunity for judging between right and wrong, and for choosing the right and rejecting the wrong, has not yet come to the world as a whole. They can see that ignorance, prejudice and superstition are blinding the world still; and looking back along the aisles of history they can see that such blindness has been in the world for centuries;--since before the redemption price of the world was paid.

R3167 : page 93

If your hearer be of an inquiring mind he will now be questioning when or how a full knowledge and opportunity, or trial will, or could be extended to mankind;

and this will be the favorable opportunity for reminding him of the Apostle's words, "God hath appointed a day [still future] in the which he will judge the world [not condemn the world, for the world is condemned already, for which reason Christ died for the ungodly;--but he will judge the world in the sense of granting all a trial] in righteousness [under righteous, favorable, just, reasonable conditions] by that man whom he hath ordained [the great Messiah, the Royal Priest, whose reign is to bring blessing and uplift to whomsoever will of all the families of the earth]." (Acts 17:31.) It is of these times of blessing and restitution that the Apostle Peter declares that all the holy prophets since the world began have spoken. (Acts 3:19-21.) And no wonder, since they spoke as oracles of God; for God has had this very purpose from the foundation of the world;--knowing in advance the course that sin would take, and the course which man would take under the delusions of sin, because of experience.

BEGINNINGS OF COMPREHENSION.

As the mental eyes and ears of the believer begin to take in this fulness of God's provision for his creatures, his former fears begin to subside; and he begins to get a realizing sense of the goodness and love of God, as never before. But still he will have queries. He will want to know when this day of which the Apostle speaks will begin;--the day of the world's judgment, or trial in righteousness, under favorable conditions. He will want to know why it did not begin immediately after our Lord's death and resurrection, --if it waited for and was dependent upon his atoning work. This will be the proper opportunity for opening before the eyes of his understanding another department of our heavenly Father's gracious plan; --showing him what is so clearly set forth in the Scriptures; viz., that the Father has purposed an elect and select Church to be as a Bride joined to Christ, her Lord and Redeemer and Bridegroom;--as a special illustration of divine mercy and goodness, sharing his glory, honor and immortality;--"changed" to the divine nature in the first resurrection.

He now will begin to understand faintly what the Apostle meant when he declared, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared [in reservation] for them that love him; but God hath revealed them unto us by his spirit." (1 Cor. 2:9,10.) He will begin to appreciate the fact that when we enter the Lord's family and become members of the household of faith, we are only on the threshold, of knowledge and appreciation, and have need of progress and growth. He will begin to understand the force of the Apostle's words when he said, speaking to Christians, and not to worldly people, "I bow my knees unto the Father,...that he would grant you... that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ." (Eph. 3:14-19.) As again he says, "I cease not to give thanks for you, making mention of

R3168 : page 93

you in my prayers, that the...Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."--Eph. 1:16-18.

It requires time for heart and head so to expand as to take in a glimpse of such a wonderful blessing as this which God has provided for the "elect." But whoever gets even a faint glimpse of the greatness of God's favor toward the Church, will not be surprised that in the divine plan so liberal an allowance as nearly nineteen centuries was made for the calling and chastisement and perfecting of the saints for the great and glorious work to which they, as joint-heirs with Messiah, are called. Neither will they think strange, the fiery trials which try all of these whom the Lord our God calls, and accepts as probationary members of the elect Kingdom class. They will perceive, readily enough, that if it was expedient, yea, necessary, that our Lord Jesus, with all of his experience in the heavenly courts, must "learn obedience by the things which he suffered," and prove his loyalty to the Father by faithfulness even unto death, much more must his followers --whose previous history was that of sinners-- be tried and thoroughly tested in respect to their loyalty to the Lord.

From this standpoint, the experiences of Christians take on a totally new meaning; and those who have made consecration of themselves to the Lord realize that they are running for a mark, and for a prize; --no longer are their steps so unsteady, no longer are their hearts so faint and so careless, no longer do the world's baubles prove so enticing and ensnaring. God is thus working in them through the Word of his grace, through its exceeding great and precious promises. Through these he works in them to will to be faithful to him; and then to do;--conform their lives to the requirements of his Word. The same truth becomes also a power, a strength of God, in them, enabling them more and more to do those things which they should--the things pleasing in God's sight.

In this view, all is clear and plain; not only do we

R3168 : page 94

see that God permits evil in the world that the world may learn certain lessons of bitter experience, as to the natural rewards of evil doing, but we see also a ministry of evil in respect to the saints--in their testing and polishing and refining; making them ready, and proving them worthy, as overcomers, to inherit the wonderful things which God has in reservation for the faithful. This will be, to the intelligent believer, a full explanation of why God has not yet undertaken the blessing of the world;--of why the promises, made through the prophets, of a coming time when the knowledge of the Lord will fill the earth, and the curse be rolled away, have not yet been fulfilled. They can see that it is the rolling away of this curse, the wiping away of all tears, the bringing of blessings to mankind, that is the very work for which God has commissioned his glorified Son, and for joint-heirship in which he is selecting the Bride, the Lamb's wife.

From such a vantage point of view, the most sluggish intellect will catch wonderful and refreshing glimpses of glory and blessing that are to follow, as soon as the present "ministry of evil" shall have accomplished its work. Looking into the future they begin to realize something of the lengths and breadths and heights and depths of the divine plan, and they will be ready to exclaim, "Oh, if God's plan is so great that it has required such a broad foundation, such great preparation, in the person of our Lord, and in the persons of his people who will be joint-heirs with him in the Kingdom, how very great must be the blessing that shall be ministered to the world through these, when the appointed time shall come!"

At first, the thoughts of the blessing coming to the poor groaning creation, and of the glories coming to the faithful and loyal and suffering saints, will overwhelm your auditor; and he can see and think of nothing else, for a while, than the stupendous grace of God manifested in this wonderful plan of human salvation. But, by and by, he will begin to think of himself, and what part he is privileged to have under the divine arrangement; and, as he sees a possibility of joint-heirship with the Lord amongst the faithful overcomers, he will find that all the exceeding great and precious promises of God's Word, and the new hopes inspired thereby, will be an energy and a power in his soul which he never before knew;--a purifying energy, a sanctifying power. "He that hath this hope in him purifieth himself, even as he is pure." Instinctively he will begin to heed the Apostle's exhortation, to "lay aside every weight, and the sin that doth so easily beset us; and to run with patience the race that is set before us in the Gospel."--Heb. 12:1.

Soon after, various exhortations of the Word will have a new and a deeper meaning to him. As for instance, when he reads the Apostle's exhortation, "Let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord" (2 Cor. 7:1), his words, his thoughts, his actions, his clothing, his personal appearance, will all come under inspection from a new standpoint;--he is no longer a condemned sinner, but a justified and sanctified son of God;--his representative;--his ambassador. It will be a new thought to him, to some extent, that cleansing the flesh is a part of the sanctifying work; and that a cleansing of the spirit or mind or thoughts or intentions, is equally necessary,--in order to the attainment of a condition of heart pleasing and acceptable to the Lord. And although he will never attain the perfection in the flesh, because of inherited blemishes, he will, nevertheless, assuredly make considerable progress in this direction; and not to see some progress should be a cause of disappointment, and should lead to self-examination at the mercy-seat. (Heb. 4:16.) He will hear, moreover, the Apostle Peter's exhortation to the same class, saying, "Add to your faith virtue [fortitude]; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. ...For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:5-8,11.

R3169 : page 94

LIFE AND DEATH.

So he died for his faith; that is fine--
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth;
Did his life do the same in the past,
From the days of his youth?

It is easy to die; men have died
For a wish or a whim--
From bravado or passion or pride--
Was it harder for him?

But to live--every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt;--

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led--
Never mind how he died. --Ernest Crosby.

===================

R3168 : page 95

LETTERS OF INTEREST.

DEAR MR. RUSSELL--

My sister and I are forwarding our subscriptions for the WATCH TOWER for the ensuing year. You must get many letters of the sort that I am going to write to you, but you can never tire of hearing how our loving Father uses you for emancipating and feeding burdened and hungry souls such as we were before we read your books. We daily bless God for raising you up to be such an unspeakable blessing to us. The feast spread before us and the light shed upon God's Word almost overwhelms us at times. If you had known us two years ago! We were brought up with the doctrine of eternal misery of some sort for the vast majority, and only a few to be saved, drilled into us. We never really accepted it complacently, and in consequence we were in bondage for the struggling masses,--but I am sure you must understand all that we went through. For years we prayed that God would reveal himself in love to us but did not understand in the least how he would do it; and now he has; and how fully only those who have read and love your books know. We love the TOWERS and look for them.

We both do what we can to spread the glorious gospel of the love of God, but are most surprised to find that professedly Christian, consecrated people will not search the Scriptures to see whether these things are so, and have simply repudiated the subject. We cannot understand it. We have been used of the Lord for ordinary professors of religion and for people of the world, and have found some of them really hungry. We understand our Lord's words now, "Ye shall know the truth, and the truth shall make you free." Yours in our Redeemer and Lord,

(MRS.) E. NEWTON,--England.

DEAR BROTHER RUSSELL:--

Greetings to you in the Lord! My heart is filled with joy over the remarkable attention the Truth has drawn in the Carnegie Hall meetings, and what a joy it must be to you to be the instrument in the Lord's hands to convey the wonderful message to "whosoever hath an ear." May God's blessings continue to rest on you richly and abound, and on your noble coworkers in the Allegheny Church.

Just a few words about the class here. I think it is because the Lord has been opening my eyes more and more each month and filling my heart with heavenly blessings that I am able to see the wonderful growth of the others in our class. The spirit of love and unselfishness is growing very rapidly, for which we greatly rejoice in the Lord. We meet every Sunday afternoon for Bible study, and Sunday night we use our new Bibles and DAWNS and TOWERS. Wednesday evening we have a prayer and testimony meeting, and the last Friday evening of each month we meet for a song service and a general good talk along the lines of the truth.

There are quite a few getting interested and we feel quite encouraged. One of these was a very worldly man, and a chance (?) sentence or two of mine one day in the

R3169 : page 95

shop raised a question in his mind which I was only too glad to answer. The seed seemed to light on good soil, and I gave him the first volume to read, then the second and third. Of course profanity had to go, and then tobacco and so on, and he is really making remarkable progress. Your brother in the Lord,

C. B. SHULL,--Ohio.

DEAR FRIENDS:--

Our Volunteer report is tardy, but the churches have comparatively few in attendance until the weather begins to be unfavorable at the Beaches, at which time also the tourists begin to reach here, making it more favorable to await.

We received 14,000 TOWERS for distribution, only 400 of which are on hand; these remaining ones we will see are properly disposed of.

Our Volunteers have manifested more love and zeal, I think, than in the past, and feel they were disappointed to find the work completed for this time. We meet more opposition than ever in the past. One minister came out the church and said he would see to it that there were laws passed which would stop this distribution of literature. When he left his church his farewell sermon was against this truth. In private, this same man said he thought he would do God a service to take the lives of such people who held such devilish doctrines.

We served about 110 churches in L__________ A__________ and about 21 churches in surrounding towns. The friends at P__________ served their churches alone this year.

We thank you all for your share in this work, your labor of love, and are grateful for the privilege we have in service, and trust we may receive more ammunition for future work. Sincerely yours in Him,

ROBT. NAIRN,--California.

DEAR BRETHREN:--

I received box of tracts some time ago with joy. It gives me joy to read the report in the TOWER at the last of the year--to know of the tons of glad tidings going forth in search of wheat grains. I have filled out and mailed all the addressed wrappers you sent me for India and other foreign countries, without the loss of one. I have, by the Lord's help, mailed over forty-seven thousand tracts since March 26, 1901, including the India and foreign mail, besides about twelve thousand before that date, while I was not so deeply interested. As I am appointed by the community of this place and the Post Office Department to hold the office of postmaster, the Lord, I think, has opened a way for me to work. I wish to use it, so long as it will be opened, for the good work, as I fear soon we will not be permitted to distribute the glad tidings. The Lord said, "Work while it is day, for the night cometh when no man can work."

Your unworthy servant in the Lord,

J. L. FREED,--Pennsylvania.

====================

SEMI-MONTHLY.
VOL. XXIV. APRIL 1, 1903. No. 7

CONTENTS.

Views from the Watch Tower........................ 99
  The Groaning Creation......................... 99
  Newer Methods in Winning Souls................ 99
  The Observance of Lent........................100
  Socialists Thank Morgan for Aid...............101
  Recent Allegheny "Chart Talks"................102
  Changes in the European Itinerary.............102
  Bro. Henninges Goes Abroad....................102
The Responsibilities of Eldership.................102
"Your Labor is Not in Vain".......................106
Interesting Questions Answered....................111

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

MISSIONARY ENVELOPES.

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace,--the gospel in a condensed form. Price, 25c per hundred, postpaid.

MISSIONARY LETTER PAPER.

A new lot of the blue bond letter paper is also ready. Size 8-1/2 x 11 inches, with Scriptural heading, and WATCH TOWER publications notices on back. Price, 25c per lb., postage extra, 15c. A pound contains about 100 sheets.

VOLUNTEER AMMUNITION FOR 1903.

We are preparing two million tracts for this year's work: paper is already ordered and we will be ready to ship the tracts we hope in April. Let the captains get ready the forces and notify us during March the amounts they will be able to use advantageously.

===================

R3169 : page 99

VIEWS FROM THE WATCH TOWER.

THE GROANING CREATION.

THE greatest affliction of the world is discontent: the great prosperity of the few causes the masses to "fret," and the more so as knowledge increases. Individually and nationally the world is restless. Yet statesmen especially are fearful of war--fearful, too, that despite their desire to avoid it something may enkindle the blaze which may involve all Europe. (1) Trouble is feared in Macedonia, an eastern province of Turkey, peopled by socalled Christians who are in a state of ferment because of various oppressions. The country under the misrule of Turkey is, according to apparently reliable accounts, so infested with robbers, "brigands," that neither life nor property is safe. The Turkish tax-gatherers oppress the people. The result is discouragement, and anarchy is expected in the spring. This will call for Turkish soldiers and a general and terrible slaughter is expected.

(2) The further fear is that Russia will seize such an occasion and join in the war;--either because of the sympathy of the people of Russia for all Greek Catholics or with a desire on the part of their government to seize more territory. (3) It is generally admitted

that this might lead to further strife between the great powers of Europe. This might start a flame of war which might be difficult to extinguish; for (4) Austria-Hungary is in a bad way--almost ready for civil war. (5) Italy has a grudge against Austria of 37 years' standing, which one of her chief ministers of state recently referred to publicly. (6) France still nurses her grudge against Germany and wants back Alsace and Lorraine. (7) Germany is approaching some kind of a crisis: Socialism there is growing so rapidly that all the other political parties have been compelled to unite to oppose it. The three old parties have just entered into an agreement that whichever party polled the largest vote in each district at the last election shall have the support of the others as against Socialism. This will probably keep the Socialists from gaining full control until the subsequent election,--1908. Then they and the Kaiser will have a settlement.

NEWER METHODS IN WINNING SOULS.

Under the above caption the St. Louis Globe-Democrat publishes the following account of a recent discourse:--

"Dr. David F. Bradley, president of Iowa College, Grinnell, Ia., occupied the pulpit of the First Congregational church yesterday morning and evening. At the morning service Dr. Bradley spoke from John 12:32: 'And I, if I be lifted up from the earth, will draw all men unto myself.'

"Dr. Bradley asked if Jesus expected the fulfilment of the prophecy that all men would be drawn to him, and if the present indications pointed to its fulfilment, answering both questions in the affirmative.

"The Christian powers, he said, were dominating the earth, and this was especially true of the last century. St. Louis, with the vast territory of which it was the center, a hundred years ago was in savagery, but was now dedicated to Christianity. This condition was true not only of America, but of other countries.

"Africa, the dark continent of a few years ago, was now dominated by Christian countries, and slavery in all its hideous forms was rapidly being eliminated by the onward march of the Christian religion.

"The emancipation of Egypt by the occupation of the English, and the control of India, with its 250,000,000 of people, by a monarch who is the sworn defender of the faith, were indications that all men were being drawn to Christ.

"Russia, which had reclaimed northern Asia;

Japan, which had joined the family of Christian nations, and the recent opening of China to the outside world, thus bringing one-third of the population of the earth in direct contact with the progressive peoples of other nations, showed that the fulfilment of the prophecy was near at hand.

"There was a closer unity of the nations of the world now than ever before. The introduction of the railroad, the telegraph and other facilities which bring all parts of the world into closer contact with one another, had done much toward spreading the teachings of the Christian religion.

"These facilities had also caused a wider dissemination of the English language, which was essentially the language of purity. This had done much to counteract the effects of the teachings of the native languages which were corrupt and unclean. All these things had worked for the inculcation of Christian ideas.

"The conditions at home were also more favorable than ever before. There was a greater unity among the churches. They were working not only independently for the regeneration of the world, but acting in concert for the same great end.

"In conclusion, Dr. Bradley said that everything was in favor of the optimist's view of the text, and pointed to its fulfilment. The time was not far distant when all men would be drawn to Christ."

* * *

"Live and learn" is an old proverb; but it will take some of us a long time to learn that soldiers, steamboats, telegraphs, railroads and other modern conveniences are the new missionaries of the cross of Christ. It will be a long time before some of us learn that Civilization is merely another name for Christianization. If it is still true that there is no other name under heaven, given among men, whereby we must be saved than the name of Jesus--through faith in his name and obedience to his Word--then some of us will be hard to convince that the millions who are receiving the blessings and conveniences of our day are thereby receiving Christ.

How blinding must be the education and title of a Doctor of Divinity;--"deceiving and being deceived." Others of far less opportunity can see clearly, that love of money, selfishness and discontent are devouring true religious instincts in all classes, and in all quarters. Others can see that, while benevolences are increasing and "a form of godliness" is maintained, vital piety, sanctity, consecration to God's will, as well as faith in the inspiration of the Scriptures, are waning rapidly in every direction.

If the whole world were civilized--as highly as the most civilized nations of "Christendom"--how far from the true Christian standard of saintship its millions would still be. How much need there would still be for us to pray: "Thy Kingdom come! Thy will be done!--on earth, even as in heaven!"

THE OBSERVANCE OF LENT.

The following is from the Pittsburg Post:--

"The observance of Lent, formerly confined to the Roman Catholic, Episcopal and Lutheran churches, now extends to the religious public very generally; and for the society of fashionable gaiety quite universally it has become a period of relative asceticism.

"This extension of regard for the Lenten fast has been coincident with an actual or supposed loosening of the hold of religious doctrines on a large part of Protestantism, more especially. Whether there has been a diminution in the attendance on religious services generally during that period of declension we have no comparative statistics to enable us to determine, though it seems to have been proved that in New York at present the great majority of the population do not go to church on Sunday--something like two-thirds.

"A similar census in London shows that in 12 of the boroughs with a population exceeding two millions, only about one in five are church attendants, counting the number at both the morning and evening services, and only one-half of them at the Anglican churches. In New York, out of a total attendance of about four hundred and fifty thousand, nearly three-fourths were found in Roman Catholic churches; and of the rest of the attendance, about 30 per cent. was in Episcopal and Lutheran churches.

"It appears, therefore, that of the people of New York who pay heed to religious observances, something like four-fifths frequent the churches which hold to the celebration of the Lenten fast. But, as we have already suggested, some special regard for that season is beginning to be paid by Protestant denominations which used to look on it as a detestable relic of 'Popery.' For example, we find in the Christian Intelligencer of the Reformed Church, an appeal by the 'National Central Committee of the Twentieth Century Gospel Campaign,' a distinctively 'Evangelical' enterprise, that Ash Wednesday be observed by the churches as a special day of humiliation and prayer, 'That the praying may not be general and indefinite, the committee suggests the following topics:--

"'1. For a return of absolute faith in the Bible, as the inspired, authoritative Word of God, and as furnishing the churches their only credentials and message; and for an immediate revival of earnest and systematic study of that

Word in order to learn what God would have us to do in the present conditions.

"'2. For a quickened sense of the sinfulness of sin, and of man's lost and hopeless condition as a sinner in time and eternity.

"'3. For a new vision of the greatness, sufficiency and efficacy of the atonement of Jesus Christ wrought on the cross, and to be universally proclaimed as the only hope for lost man.

"'4. For an overwhelming sense of the obligations and responsibility on the part of every professed follower of Christ, for witnessing to the lost soul nearest him--and to all lost souls he can reach--of the dying love and saving power of Christ, and urging the immediate acceptance of salvation by his blood.

"'5. For an immediate entrance of all Christians upon a campaign of personal work in seeking and winning

R3170 : page 101

lost souls, "beginning at Jerusalem"--at home--and reaching out to the uttermost parts of the earth.

"'6. For a mighty outpouring of and enduement with, the holy spirit, that the church throughout the entire nation may, by his enlightening influence, be brought to understand these life and death truths and be guided in meeting these awful and inescapable responsibilities.'"

* * *

We read the above six topics with interest amounting to amazement. Whoever drafted that list was either "not far from the Kingdom" and "an Israelite indeed," or else he was a hypocrite. We should be glad to learn that the entire committee agreed to the topics heartily and intelligently--appreciating specially the features which we have italicized. Our best wish for all the people of New York and of the whole world would be that all or at least some of them, may observe Lent and join in such petitions heartily: if but one in a hundred of those who will observe the Lenten season will do so, it will surely mean a great revival in their own hearts.

To us who observe the Memorial Supper on its anniversary only, the occasion is one of the greater solemnity, and may well be approached with the greater reverence. We commend to all of "this way" (Acts 9:2) that the interim between now and the Memorial (April 10th) be specially a season of prayer and fasting--drawing near to the Lord. (1 Cor. 7:5.) True, the Lord's consecrated people are continually to live as separate from sin and from the mind of the flesh as possible, and are to "pray without ceasing"; but, as the Apostle intimates, there may profitably be special seasons of this kind; and surely none more appropriate than this Memorial season. The fasting which we urge may or may not affect the food and drink, according to the judgment of each, respecting what diet will best enable him to glorify God and to keep his "body under." We refer specially to abstention from all "fleshly lusts which war against the soul"; these appetites always under restraint with the saints, may well be specially mortified at this time.

SOCIALISTS THANK MORGAN FOR AID.

The following we clip from the North American, a thoroughly reliable journal:--

"The State committee of the Socialist party of Pennsylvania has instructed its secretary to send a letter to J. Pierpont Morgan to thank him, as the representative of the trusts, for the aid which monopolies are giving to the Socialist movement in the United States.

"According to the letter, Mr. Morgan does not know anything about Socialism, and does not see what propaganda work he is doing in furtherance of the cooperative commonwealth--the Socialist ideal.

"The great trust-maker is frankly told that he cannot help his actions as a Socialist agitator, being moved thereto by certain inevitable laws of economic development over which he has no control. The letter says the trusts have demonstrated the wastefulness of competition and the practicability of combination on a large scale. While the Socialists say they press forward toward that goal where the nation will own the trusts, they are careful to say that they are not adverse to taking remedial measures, en route, such as shorter hours, more wages, factory regulations, etc.

"Following is the letter in full:--

"'J. Pierpont Morgan, New York City.

"'Dear Sir:--As a preface to this letter and as an excuse for the liberty we take in addressing you, we desire to say that we consider you one of the most notable characters the world has seen. At the same time we cannot forbear adding that we are of the opinion that you are an unconscious tool in the hands of natural forces, a chief factor in certain social and economic tendencies, whereof

R3171 : page 101

you know not the meaning and of which you cannot see the end. You are the leader of the great modern so-called trust movement, which is doing more to prepare civilized countries for the advent of Socialism than all the feeble efforts of us working-men. We know, or at least have good grounds for supposing, that you honestly dislike Socialists without exactly knowing why. We cannot blame you for this, because you unwittingly manifest the feeling of your class. As your friend, Emperor William, frankly said, you know nothing about Socialism--"the great question of the day"--but then a man in your position does not, in the nature of things, have time to study social science.

"'Political economy, as taught in all the schools today is an anachronism, holding that competition is the best means of advancing the welfare of society; whereas the successful operation of the trust has demonstrated at once the practicability of cooperation and the impossibility of a continuance of competition. The Socialists have maintained this for the last fifty years, in proof of which we refer you to the predictions of Karl Marx in Das Kapital.

"'For years the recognized intellectual class has told us that production on a national or world-wide scale was impossible; that one man or group of men could not conduct such vast enterprises; that they would break down of their own weight--in short, that they were an ephemeral phase of economic development. We could not convince the intellectuals to the contrary; but the stern logic of events has proved the correctness of our position. The trust convinces the most obtuse.

"'Our position, in brief, is as follows:--

"'In the United States, as in all other civilized countries, the natural order of economic development has separated society into two antagonistic classes--the capitalistic, a comparatively small class, the possessors of all the means of production and distribution (land, mines, machinery and the means of transportation and communication), and the larger and ever-increasing class of wage-workers who possess no property at all. This economic supremacy has secured to the dominant class the full control of the government, the pulpit, the schools and the subsidized press. It has thus made the capitalist class the arbiter of the fate of the workers, whom it is reducing to a condition of dependence, economically exploited and oppressed, intellectually and physically crippled and degraded. Under these conditions their political equality is a bitter mockery. The present government is a conspiracy of organized and incorporated wealth, hiding behind and secretly manipulating the political machine.

"'The contest between these two classes grows ever sharper. Hand-in-hand with the growth of monopolies

R3171 : page 102

goes the annihilation of small industries and of the middle class depending on them. Ever larger grows the multitude of destitute wage-workers and of the unemployed, and ever fiercer the struggle between the class of the exploiter and the exploited.

"'Socialists demand that this struggle shall cease, but it will cease only with the elimination of its causes. To eliminate these causes it is necessary to abolish the private ownership of the modern tool of production--the trust--and place its ownership in the hands of the people. To accomplish this, it is necessary to arouse the wealth producers to a recognition of their class interest and weld them into a compact political force. This Socialists are doing, and the development of the trust constantly accelerates the movement.

"'Our ultimate goal is the cooperative commonwealth, but in striving for it we do not hesitate to seize any opportunity to improve the condition of the working class, such as securing a shorter workday, increased wages, child labor laws, factory regulations, employers' liability acts, etc.

"'The Socialist vote in the United States now numbers one-third of a million; in industrial Pennsylvania, 28,000; in intellectual Massachusetts, 40,000. These few facts, Mr. Morgan, constrain us to acknowledge our indebtedness to you and your class for demonstrating the practicability and inevitability of Socialism.

"'Yours truly, FRED LONG, Secretary.

"'By direction of the State committee."

RECENT ALLEGHENY "CHART-TALKS."

Replying to many letters of inquiry, we report to all friends of the cause that the six meetings held here recently in Carnegie Music Hall--instead of in our usual chapel--to afford opportunity for the public --were quite successful, so far as human judgment can determine. The attendance was good; at the first meeting at least 600 and at the others 800 or over, each. The audiences were not aristocratic, but very intelligent, and almost exclusively of the middle aged and elderly. The closest of attention was given, although the discourses were three or four times as long as many of the auditors were accustomed to.

We cannot doubt that some prejudices and misconceptions were removed; and we certainly trust that some were led to clearer views of our gracious heavenly Father and his plans for man's salvation. Let us hope also that some who heard will be drawn by the cords of love nearer to the Lord. We can only do our best and leave all results with the Lord. It is his work specially, and ours only as his mouthpieces and representatives. The speaker and all of the Allegheny Church were surely blessed in the efforts put forth to reach with the truth "brethren" still in "Babylon."

CHANGES IN THE EUROPEAN ITINERARY.

We are advised by our Swiss brethren that arrangements have been made for a General Convention of German and Swiss friends, to be held at Zurich, Switzerland, May 31 and June 1, at which a large number of friends is expected. We, therefore, change the date of the Editor's visit in that vicinity to conform with this arrangement, and announce that he will be at Zurich May 31 and June 1, instead of Thun, May 23 and 24.

In view of increasing interest in Ireland, we have decided to include that country in the visit, and, if the hoped-for arrangements for public meetings are made, they will be as follows:--

Dublin	May 21, 22.
Belfast	May 24.

In all these places he will be very pleased to greet the interested, and trusts that as far as practicable, these will make themselves known to him.

BROTHER HENNINGES GOES ABROAD.

Believing that the general interests of the work hoped to be accomplished through the Editor's visit abroad will be thereby advanced, it has been decided that Brother E. C. Henninges shall go, too. Indeed, he goes before--hoping to assist in making arrangements for the meetings and in gathering information necessary to the determining of the further course of operations in various parts of Europe. He is sure of a cordial welcome, and looks forward with pleasure to meeting the friends of present truth in London on April 5th, and also on the Memorial occasion, April 10th, and to accompanying the Editor, as above.

===================

R3171 : page 102

THE RESPONSIBILITIES OF ELDERSHIP.

--ACTS 20:28-38.--APRIL 5.--

"Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive."

THE Apostle Paul, on leaving Ephesus after the rioting there, determined to visit Jerusalem again, but first would visit the European churches--of Macedonia and Greece. It was while in Macedonia that he is supposed to have written his second letter to the Corinthians; and, on this tour, while in Corinth for about three months, he is supposed to have written his epistle to the Romans. At this time Nero, aged 21, was Emperor of Rome, and the Apostle Paul was about 56 years of age--in the full prime of his Christian life and experience.

Our lesson finds the Apostle en route to Jerusalem, on a trading vessel which was detained at the port of Miletus, about thirty miles distant from Ephesus. The number of days the vessel would be detained, changing cargo, etc., was uncertain; hence, the Apostle, instead of going to Ephesus, sent word to the elders of the Church there that they might come to him at Miletus

R3171 : page 103

--that thus he might have as long as possible with them, without missing his vessel when it would be ready to start. The elders came, and our lesson records the Apostle's address to them. They may have stayed several days in his company, and probably he said much more, but the final words evidently, in the mind of Luke, who chronicled them, were an epitome of the entire address, which is generally esteemed as both eloquent and touching. It is an address from a general overseer to local overseers, and to be appreciated must be viewed from this standpoint.

"Take heed unto yourselves": well did the Apostle realize that those who do not keep guard over their own hearts can not faithfully serve the interests of the Church in general. Piety, as well as charity, should begin at home. Along this line John Calvin said, "No one can successfully care for the salvation of others who neglects his own, since he himself is a part of the flock." This thought is brought out by the Apostle,

R3172 : page 103

also, saying, "And [take heed] to all the flock, over the which the holy spirit hath made you overseers" --more properly, "in the which," as in the Revised Version; for the overseers are not to be considered lords over the flock, but members in it who have a responsibility respecting fellow-members. The care of the overseer should not be confined to the well-favored members of the flock, financially, socially, educationally or otherwise; but as the Apostle declares, should be general "to all the flock"--including the poorest as well as the most uncouth naturally.

The elders were not necessarily aged men, according to the flesh; for in the Church of Christ the flesh is reckoned as dead;--their age, their maturity, their eldership, is as New Creatures. Although the chosen representatives of the Church, they were to esteem their responsibility as coming from on high;--however earthly influences had been associated with their appointment, their obligation was really as representatives of the Lord, through his holy spirit. The word "Elders" here is the same as Presbytery in 1 Tim. 4:14; and the word "overseers" is the same elsewhere in the Scriptures rendered "bishop," signifying one charged with a duty respecting others. We thus see that this word bishop, or overseer, has in modern times been divested of its original simplicity. The elders of the Church of Christ are its overseers, and should realize the responsibility of the position they have accepted. The Apostle Paul was an overseer in a general sense; as he himself expresses it, he had "the care of all the churches"--particularly of all those which, in the Lord's providence, he had been the means of establishing in the truth, or who accepted his ministry, either in person or by letter. While the holy spirit has the supervision of such matters, it, nevertheless, remains for the congregation of the Lord's people to note the leadings of the spirit in the appointment of overseers, and to accept such, and only such, and so much overseeing and supervision as they believe to be of the Lord's providence.

Mr. Thompson-Seton, the renowned student of wild animals, relates in his work, "Lives of the Hunted," that "the leaders of the flock gain and hold their position as leaders, not from any authority over the flock, but from the fact that they have shown themselves wisest in finding the best pastures and the most successful in guarding against enemies,--the flock having learned to trust them." This furnishes a good illustration of what the attitude of the Lord's people should be toward those whom they accept as superintendents, overseers, elders,--according to the Scriptures. But alas! we find in the church nominal many leaders who seem to be nearly devoid of the proper qualities of leadership here referred to by the Apostle: (1) to oversee, or look out for, the interests of the flock in general; and (2) to feed them. It should be observed that the position of a bishop gives no authority over the Church, except that which properly comes from great piety, wisdom and experience. The flock is to be guarded against errors of doctrine, and from false teachers, and to be guided into the richest pastures of the Word of God, and into the brightest Christian experiences, and into the fields of greatest usefulness.

A prominent writer on this subject says:--

"Mr. Ruskin, in his Sesame and Lilies, commenting on the strange phrase, 'blind mouths,' in Milton's Lycidas, says: 'Those two monosyllables express the precisely accurate contraries of right character in the two great offices of the Church--those of bishop and pastor. A bishop means a person who sees; a pastor means one who feeds; the most unbishoply character a man can have is, therefore, to be blind; the most unpastoral is, instead of feeding, to want to be fed. Nearly all the evils of the Church have arisen from bishops desiring power more than light. They want authority, not outlooking. It is the king's (Christ is our King) office to rule: the bishop's office is to oversee the flock, to number it sheep by sheep; to be ready always to give full account of it.'"

The Apostle states the grounds for so earnest an exhortation: (1) The Church which they were overseeing and feeding was to be recognized as God's Church, "purchased with the blood of his own [Son]."*

---

*This is not be understood as conflicting with other Scriptural statements to the effect that our Lord Jesus "bought us with his own precious blood." Both thoughts are correct: though they view the subject from two different standpoints. From the larger standpoint, God is the originator of the entire plan of salvation--from start to finish he is thus the Savior. But he accomplishes the salvation through the Son: he laid help [for us] upon one who was mighty to save--fully qualified. (Isa. 43:11; 1 Tim. 2:5; 4:10; Psa. 89:19.) Thus every feature of our salvation is of the Father, though by the Son, as the Apostle clearly points out.--1 Cor. 8:6.

That which God so highly valued, and purchased at so great a price, is to be esteemed very precious by all who would be his servants and its servants. (2) Because dangers and foes would arise; and while these could not come without divine permission, it is a part of the divine will that they shall serve as tests of faith and loyalty of the entire flock, including the elders, overseers, pastors. The energy necessary to such resistance of evil would tend to develop character which God desires each member of his flock to have. God would not suffer them to be tempted above that they were able, but would with every temptation, or trial, provide a way of escape; but he would have them learn to trust him, to exercise faith and obedience and vigilance and resistance of evil.

The Apostle evidently knew by inspiration of some kind that he would never see these dear brethren again --that his mission in this field was at a close, and as a true under-shepherd he was looking out for the interests of the flock. He knew, probably from the prophecy of Daniel, that a great falling away was to come;--that the Adversary was to be permitted to develop a great antichrist system,--as he subsequently wrote to the Church at Thessalonica; and he wished the local overseers to realize the responsibility of their position, and to be vigilant. "Grievous wolves shall enter in amongst you, not sparing the flock;"--ambitious for power, influence, etc., they would not hesitate to barter the interests of the flock for their own advancement. Another source of danger would be from within--"of your own selves" some would rise up--be puffed up with ambition, to have followers, adherents, and would lead them into false doctrines, to the injury of themselves and those misled by them.

The knowledge of these things was to keep them on guard continually, not only as against wolves from without, but against the rising of ambitious ones amongst their own number--not necessarily watching each other merely, but rather each specially watching and guarding his own heart against the insidious attacks of the Adversary along the lines indicated,--too great self-esteem or desire to be great. The Apostle, we may be sure, was glad to be able to point to his own course in their midst, as an example of proper humility of spirit, and of zeal for the interests of the flock. "Remember that by the space of three years I ceased not to warn [admonish] everyone day and night with tears." The secret of the Apostle's zeal lay, evidently, in his appreciation of the fact that he was God's ambassador, and that the work of the Lord in which he was privileged to be a coworker, is a most important one--relating first to the salvation and perfecting of the saints, the elect, and ultimately through them to the blessing of all the families of the earth. Had the Apostle, during those three years, been neglecting the spiritual interests of the flock, he could not have made such an address as this to the elders. It would not have done to have said: Ye remember how many entertainments of a frivolous character I attended with you and helped to arrange; the oyster suppers and peach-and-cream festivals; the private theatricals, charades and tableaux, and general fun- and money-making schemes which we entered into. The Apostle's appreciation of the fact that he was an ambassador for the King of kings, was ever present with him and lent a force and earnestness to his entreaties on behalf of righteousness and spirituality, which, with his tears, were much better backing than frivolities of any kind.

Turning from the darker picture of coming trials and difficulties, the Apostle commended the brethren to the Lord, who loved his Church so as to purchase it, who watches over its interests, so that the Adversary cannot harm those who faithfully follow the Captain of their salvation,--assuring them that this grace of God might be expected to come to them through his Word. The Apostle had nothing to say against colleges and seminaries and worldly sciences of themselves; but when he would mention the power that is to keep the Lord's people against the wiles of the Adversary it was not to these that he pointed his colaborers, but to the sword of the spirit, which is the Word of God. We of the present time may well lay this testimony to heart; for today we see foes assaulting the Lord's flock on every hand; wolves who, in the name of science, would not spare the flock, but dash to pieces the faith, the hope, the trust, of the Lord's people, giving them nothing substantial in return; "higher critics" vaunting themselves upon their superior learning and their ability to distinguish between inspiration and non-inspiration, and who offer to select for the sheep an occasional blade of grass from the Word of God, which, however, they assure the sheep, requires much scholastic learning to make nutritive.

Today, also, we see in every direction this same tendency on the part of some amongst ourselves to arise and to seek to draw away disciples after them; and we need to remember that the defense of the sheep is not to be found in worldly wisdom, but in the power of God, as represented in the Word and plan of God. As the Apostle said to these elders of Ephesus, so we may hear him say to us, that the Word of God is able to build us up substantially, to make us "strong in the Lord and in the power of his might," and to give us eventually

R3173 : page 105

"an inheritance amongst all them which are sanctified."

It is worthy of note here that all the inheritances and eternal rewards held before the Lord's people in the Scriptures are to the "sanctified"--none of them are promised to any other class. One of the Society's colporteurs recently wrote us that when about to deliver a volume of the DAWN series to a person who had subscribed, the lady made objection, and declined to take the book, saying that she understood it denied that the Scriptures taught a hell of eternal torture; and that she was sure to the contrary, and that if there is no such place there ought to be. The colporteur replied by inquiring who she believed would be saved, and she answered, "The holy, the sanctified," the ones mentioned by the Apostle in this lesson. The colporteur asked the lady if she claimed to be one of the consecrated saints of God. She answered, "No." He then replied, "You are expecting, then, to spend eternity in torment?"

The lady saw at once the force of the erroneous argument, and said she would take the book, concluding that if all were to go to eternal torment who were not of the sanctified class the outlook for the future would be horrible, for almost the entire race. What a relief we find in the clearer knowledge of the divine plan, which shows us that the inheritance of the sanctified is to be the Kingdom, at the second advent of our Lord; and that the Kingdom then to be established is to be the divine agency for blessing the world of mankind with a clear knowledge of God, and a full opportunity to accept his grace and mercy and blessing unto sanctification and everlasting life through our Lord Jesus.

Having commended them to the Word of God, the Apostle draws attention to his own mode of life, while with them, as a proper illustration of the effect of the Gospel in a sanctified heart--as a proper example of an overseer and elder in the Church, which they should seek to copy. He could speak of these things now, to these fellow-elders, in a manner that he probably would have hesitated to speak of them to the Church at Ephesus while still ministering to them, as, by some, it might have been considered boasting. He would have these brother-elders and overseers note that in his ministering to the Church at Ephesus he had not coveted their silver or gold or apparel, but instead had labored with his own hands, and had thus in all things set before them an example of how they also as elders (presbyters) and overseers (bishops, episcopos) ought to help the weak and to remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

The Apostle could point thus to himself as an example of a proper servant of the Church, because he had so closely followed the example of the great Head, Jesus. It is blessed to receive, but still more blessed to give. God himself is the great Giver, continually bestowing favors upon us, and not upon the good only, but also upon the evil--even providing a ransom for all, to be testified in due time. These words of our Lord ("It is more blessed to give than to receive") are not recorded in any of the Gospels. Dr. Philip Schaff tells us that "outside the inspired memories of the Gospels we possess the record of some twenty sayings of Jesus which have floated down to us." This quotation by the Apostle Paul is one of these, of whose authenticity we can have no doubt; and surely it is in full accord with our dear Redeemer's conduct. He emulated the Father in that he continually gave, gave, gave to others. He did not selfishly see how much comfort and ease and honor he could secure for himself, but made himself of no reputation, for our sakes, daily giving his life for the assistance of others in matters temporal, as well as spiritual, until finally he completed the sacrifice at Calvary, having given on our behalf all that he had.

If all the elders of the Church of Christ could thoroughly take to heart these noble examples of Jesus and of Paul, and could become so thoroughly enthused with the Gospel message and with the privilege of being coworkers with God that they would entirely forget themselves, it would be a great blessing for them as well as for the various little companies of the Lord's people over whom, in the Lord's providence, the holy spirit has made them overseers, to watch out for the interests of the flock and to feed them. We are not meaning to say that there are no earnest brethren today. Quite to the contrary. But we do mean to say that it is well for us to lay to heart the Apostle's earnest exhortation, that we all may be more and more faithful, more and more copies of God's dear Son, more and more like the great Apostle as regards self-sacrificing devotion to the interests of Zion.

At the close of the conference, when we may suppose the sailing of the vessel was announced, the Apostle knelt with the brethren from Ephesus, in prayer, the tenor of which may well be imagined. Then the parting took place, and doubtless the dear brethren began to realize more fully than they had ever done before what great blessings God had bestowed upon them through the Apostle's ministries, and the thought that they should never see him again filled them with sadness, and they wept as they accompanied him to the ship.

Doubtless the Apostle consoled them with the reflection that the time of partings would soon be over and the blessed eternity of union and fellowship soon begin, when they would meet not only one another,

R3173 : page 106

but above all meet the Redeemer himself and all the faithful in Christ Jesus. So our Lord also expressed himself on this matter, "a little while." The eighteen centuries intervening would have seemed a long while had any lived from then till now,--but since their "sleep" would be an unconscious interval, it was well that God kindly veiled their eyes and merely comforted them from his own larger standpoint of "soon," "quickly," "a little while." But now that the Kingdom is nigh, even at the door, our hearts no longer cry, How long, O Lord? but, Hallelujah! the day star is risen--the morning is here!

===================

R3173 : page 106

"YOUR LABOR IS NOT IN VAIN."

--1 COR. 15:20,21,50-58.--APRIL 12.--

"Now is Christ risen from the dead, and
become the first-fruits of them that slept."

VERY appropriate to its date, this is a lesson on the resurrection. There are few features of truth on which Christian people in general seem to have greater need for Bible study than that of the resurrection. There are many systems of religion in the world, but none but Christianity teaches a resurrection of the dead. We mean true Christianity--the Bible teaching; for alas! with deep regret we write it, Churchianity does not believe in the resurrection of the dead: it has adopted the heathen theory that the dead are not dead, but alive; hence, whatever resurrection it teaches is along that line--of a resurrection of the living. Its claim is that at death something leaves the body (although they have not the slightest evidence of such departure, except that breath and vitality leave it); they claim that dying is a release, a benefit, an advantage; an unprisoning of the one who appeared to die, but who, they claim, is really more alive than ever. However, finding the doctrine of resurrection in the Bible, they do not wish to ignore it entirely and, hence, teach that its beneficiaries, whom we will call "shades" or "ghosts" have hankerings after their bodies--which continue persistently after centuries of experience without bodies--although they perhaps had only a few years' experience in bodies. This hankering for a body (which they claim is unnecessary to existence and happiness) God proposes to gratify, and by and by the resurrection of the bodies will take place. They anticipate a grand, glorious time in getting back into bodies which they describe much after the manner of present bodies, which they say are "prisonhouses." Surely there is inconsistency enough in such a theory to nauseate almost anybody, and it is not surprising that great confusion prevails throughout Christendom on this subject which, as we shall see in examining our present lesson, finds so prominent a place in the Scriptures.

The Scripture teaching is most explicitly to the contrary of the above, but seems obscure, because of certain doctrinal errors which the great Adversary has introduced. One of these is a confusion of thought respecting what constitutes a soul. Churchianity's view of a soul was expressed by a Methodist bishop in these words: "It is without interior or exterior; without body, shape or parts--and you could put a million of them in a nutshell." The bishop's definition of a soul would be a proper definition of nothing, and one could just as readily put ten thousand millions of nothings in a nutshell,--and have room left. In the Bible, the word "soul" is used to signify being, or person; and a human being, or human person, is made up of two parts; viz., a body and its vitality, otherwise called the spirit of life, or breath of life. The body is not intelligent of itself, neither is vitality intelligent; but when the two are brought together, intelligence, being, or soul, commences. So it was with Father Adam: the Lord formed his body, but it was not a soul,--it was merely so much organized matter in good form. Next God "breathed into his nostrils the breath of lives"--the vitality common to all living creatures, but

not a soul. It was when these two things, organism and vitality, were properly united that man came into existence, a living, thinking being--"man became,--a living soul." (Gen. 2:7.) We must notice carefully that the lesson is not that man has a soul, but that man is a soul, or being.

Let us take an illustration from nature--the air we breathe: it is composed of oxygen and nitrogen, neither of which is atmosphere, or air; but when the two combine, as they do in proper chemical proportions, the resulting thing is atmosphere. Just so with soul. God speaks to us from this standpoint, of our being each a soul. He does not address our bodies nor our breath of lives, but he does address us as intelligent beings, or souls. In pronouncing the penalty of violating his law, he did not address Adam's body specifically, but the man, the soul, the intelligent being: "Thou!" "In the day that thou eatest thereof thou shalt surely die." "The soul that sinneth it shall die." --Gen. 2:17; Ezek. 18:20.

When we perceive, then, that it is the soul that dies, we perceive also that it is the soul that will need the resurrection from death. Death is the dissolution of the union between organism and vitality, whether it be in man or in beast, in fish or in fowl. Scientists agree that a general repair of the tissues of our bodies is continually in progress; some elements constantly

sloughing off, and new ones as constantly being added; they assert that this process renews the body every seven years. If, therefore, God had pronounced the death sentence merely against Adam's body, it would have been paid within seven years. But the penalty was not against Adam's body, but against Adam himself, the soul, the ego, the being, and hence, the sloughing off of the atoms of his body did not pay the penalty. It required the sacrifice of another soul to redeem him. Hence, we read that our Lord Jesus made "his soul [being] an offering for sin"; that he "poured out his soul unto death."--Isa. 53:10,12.

The Apostle Peter points out that the soul of our Lord Jesus was not left in death--in hades--and he quotes from the Prophet David in corroboration. David declares, "Thou wilt not leave my soul in sheol [Greek, hades--the death-state]." The Apostle explains that David was a prophet, and spoke, not of himself, but of the Lord Jesus, that "his soul was not left in hades." (Acts 2:25-32.) This constituted the Apostle Peter's argument regarding the resurrection of our Lord--that his soul was not left in hades--in the death-state; that God raised him up by his own power. And this is the proper thought respecting all death and all resurrection from death. It is the soul that dies--the being is dissolved by death. Then the body, subject to corruption, returns to dust. If it was our Lord's soul that died and was raised, and if he gave himself a ransom, a corresponding price, for soul-Adam (and his race in his loins at the time of his transgression) the thought now must be that all the souls of Adam's race are to be recovered from that death penalty;--and that the resurrection is for the purpose of restoring these souls of Adam's race, who have been bought back from destruction by the soul of the Redeemer.

Let us now look at the words of our lesson, and see that they are in full accord with what we have here set forth to be the Scriptural teaching. Vs. 20 mentions the dead as asleep, and declares that Christ was the first one to experience a resurrection from death. Let us note these two points: (1) In what sense is death a sleep? We answer that really, actually, death is an extinction of the soul; but that God, having purposed our redemption from before the foundation of the world, purposed also, as a result of that redemption, the calling of us back to being again in his own due time, by a resurrection of the dead: as it is written, "Thou redeemest my life from destruction." Psa. 103:4; 34:22.) In view of this the Lord speaks of death as a sleep, and his people are similarly justified in using this term "sleep." Abraham, Isaac and Jacob and the prophets, and the kings, good and bad, are all declared to have "fallen asleep," "slept with their fathers," etc.

The New Testament records our Lord's words respecting the maid whom he called back from death: he said of her, "The maid is not dead, but sleepeth." So of Lazarus he declared, "Our friend Lazarus sleepeth," and when his disciples understood not the meaning of his words "then said Jesus unto them plainly, Lazarus is dead." The plain statement is death; the proper figure of death, in view of the divine purposes and promises, permits it to be called by the more comforting term, sleep, which expresses at the same time both our hope for the dead and our faith in God. The record of Stephen's death is that "he fell on sleep;" and the apostles, in writing to the Church regarding, not only the brethren of the household of faith, but all their dear friends who go into death, speaks of them as "them that sleep in Jesus," while of the Church he declares that they are "dead in Christ." Only the members of the "body" can be said to be in Christ, or to have any hope of sharing with him in his resurrection. (Phil. 3:10.) But, it was "the man Christ Jesus, who by the grace of God tasted death for every man," and thus, in harmony with the divine plan, turned what would have been death for every man, into a sleep from which all will awaken at Christ's second advent,--after he shall have established his Kingdom. Respecting this awakening, and the place from which the dead will come forth, he says, "All that are in the grave shall hear the voice of the Son of man and shall come forth."--John 5:28.

(2) This statement that our Lord was the firstfruits of them that slept is in general accord with the testimony of the Word, "that he should be the first that should rise from the dead"; and also that he should be the "first-born [from the dead] among many brethren." (Acts 26:23; Rom. 8:29.) Our Lord, as the Head of the Church which is his body, was raised from the dead by the Father's power, on the third day after his crucifixion; but the body, the Church, will not be raised up until the time of its completion, in the end of the Gospel age. When raised up it will, as his "brethren," or the members of "his body," share in "his resurrection"--his kind of a resurrection--a chief, or superior resurrection; not a resurrection in flesh

and as human beings, but, as we shall see shortly, to a spirit nature, with a spirit body. Our Lord was not only the firstfruits from the dead amongst the brethren, the Church, but the first to arise from the dead in every sense of the word, none having preceded him.

What, then, becomes of the theory that the dead are not dead, or that their resurrection to a higher life took place at the moment of their dying? We answer that these theories have no foundation whatever in Scripture. They are the vaporings of those who have learned in the school of Plato science falsely so-called,

R3174 : page 108

and who have not on this subject, at least, been taught of God in the school of Christ. Mark the words of the Apostle Paul on this subject. He did not claim that our Lord arose from the dead the next instant after he expired on the cross, but plainly declared that he "rose from the dead on the third day." Incidentally, too, Peter refers to the prophet David, and while speaking of him in most respectful terms, as a prophet of the Lord, he declares, "David is not ascended into the heavens."--1 Cor. 15:4; Acts 2:34.

The Apostle balances this question of life and death in the 21st verse, declaring that death passed upon all by a man's transgression, and that the resurrection provision is for all, through the obedience of the man Christ Jesus,--who "poured out his soul unto death" on behalf of our race. There could have been no resurrection without this redemptive work, the substitution of our Lord's soul for the soul of Adam. It was a man who had sinned; and only the life of a man could meet the penalty prescribed; hence, as the Apostle says, the blood [death] of bulls and of goats could never take away sin (Heb. 10:4); and we might add that likewise the death of angels or archangels could never take away sin,--because of this divine arrangement of a life for a life, a man for a man. (Exod. 21:23-5; Lev. 24:12,17-22; Deut. 19:21; Matt. 5:38.) Hence, the necessity that our Lord should leave the glory of his spirit condition, which he had with the Father, should humble himself, and take a lower nature, --the human,--in order that he, by the grace of God, should taste death for every man. He gave his soul, his being, all that he had as the man Christ Jesus --he kept nothing back--the price has been paid fully and satisfactorily. The evidence of its satisfaction to God is doubly attested, (a) by the fact that he raised our Lord Jesus from the dead--giving him a new life, --life on a new plane of being, far above angels, and principalities and powers. (Eph. 1:20,21.) (b) It is also attested by the giving of the holy spirit at Pentecost, after our Lord had ascended up on high and had presented the merit of his sacrifice on our behalf.

Having thus established the general principle of a resurrection, and its applicability to all mankind, because the redemption was "a ransom for all" (1 Tim. 2:6), the Apostle proceeds to discuss particularly the First Resurrection, in which the Church is specially interested (he was not addressing his words to the world, but to the "sanctified in Christ Jesus"--1 Cor. 1:2). His words, found in vss. 42-44, describe, as clearly as it is possible for us to understand things so far beyond our plane of existence, the grandeurs and perfections of being which shall be ours when we shall have experienced this great change of the First Resurrection: we shall no longer be weak and imperfect, with dying tendencies and with animal bodies; but shall be incorruptible, powerful, and have spiritual bodies. "We shall be like him, for we shall see him as he is." (1 John 3:2.) We will not discuss these

R3175 : page 108

verses particularly here, as they are not made a part of this lesson, and as we have treated them at length previously.

When, in the 50th verse, the Apostle declares that flesh and blood cannot inherit the Kingdom of God, we are not to delude ourselves, as some dear Adventist friends are inclined to do,--by saying that "flesh and blood" cannot inherit the Kingdom of God, but flesh and bones can. We are to recognize that the Apostle, in the use of these words, "flesh and blood," signifies human nature, as when our Lord Jesus, for instance, said to Peter, "Flesh and blood [humanity] hath not revealed it unto thee." The Apostle's declaration thus properly understood, is that human nature cannot inherit the Kingdom of God. This is in full accord with his own statements and the statements of other apostles, to the effect that we must become "New Creatures in Christ"--"partakers of the divine nature," if we would be sharers with our Lord in the coming Kingdom, and its great and glorious work. Our Lord's words to Nicodemus are in full accord with this, when he declared, "Except a man be born again [begotten now to a new nature, and born in the resurrection] he cannot enter the Kingdom of God," and cannot even see it. (John 3:3.) Earthly beings of human nature, flesh and blood, can see earthly beings, but as "no man hath seen God at any time, likewise no man can see the glorified Son of God; and for similar reasons none will be able with the natural eye to see the glorified Church--for all these in their resurrection change will be spirit beings, and like their Lord, "the express image of the Father's person." We must keep in memory the fact that the Church is entirely separate and distinct from the world; and that the hopes of the Church are to be differentiated from those of the world in every particular.

"Neither doth corruption inherit incorruption":

this word "incorruption" (aphtharsia) is the same that is rendered "immortality" in Rom. 2:7, and in 2 Tim. 1:10. It is rendered incorruption in vss. 42,53,54 of this chapter. The thought is that our flesh is subject to decay; but that the new body which all who participate in the First Resurrection shall receive, will be an incorruptible one--one that cannot decay, that cannot die. This incorruptibility, or immortality, to be attained in their resurrection by the faithful of the Lord's disciples of this Gospel age, is to be applicable to all who will have a share in the Kingdom; and now the Apostle notices what might be a difficulty in the minds of his readers. He imagines them asking the

R3175 : page 109

question, How will it be with those who will be alive and remain at the time of the second coming of the Lord and the setting up of his Kingdom, and the awakening of these sleeping brethren to immortality? Will the living ones pass over into the Kingdom with flesh and blood and inferior bodies?

The Apostle undertakes to clear up this mystery; but although he handles his subject with lucidity the matter is not clear to the majority of the Lord's people. We may presume that the Lord intended it to remain more or less of a "mystery" until now, in the due time for its fulfilment, it should be understood. The Apostle's plain declaration is that "we shall not all sleep," but this is misunderstood by many to mean, "We shall not all die." There is a vast difference between dying and sleeping. We die in a moment, in an instant; it is the period of unconsciousness that is styled sleep, and the Apostle's declaration, therefore, is that we shall not all pass through a period of unconsciousness, "but we shall all be changed." It will be as impossible for the human nature, flesh and blood, of those living at the close of the Gospel age, to participate in the spiritual Kingdom which Christ will then establish, as it was impossible for any of the brethren of the past to do so. How, then, will these get rid of their flesh and blood, their human nature? We answer, that the Scriptural declaration is most explicit, that all who will be partakers with Christ in "his resurrection," must be sharers with him in "his death." As he himself expressed it, "Be thou faithful unto death, and I will give thee a crown of life." It was not sufficient that our Lord should merely consecrate himself, nor that he should merely sacrifice portions of his time and energy in the service of the truth;--it was necessary that he should complete the matter of sacrifice in literal death. And so it must be with every member of his body; as it is written, prophetically of the Church, "I have said, Ye are gods, all of you children of the most High; but ye shall die like men, and fall like one of the princes"--not like Prince Adam, a convict, but like Prince Jesus, in sacrifice--filling up that which is behind of the afflictions of Christ.--Psa. 82:6,7; Col. 1:24.

The change from corruptible to incorruptible, from mortal to immortal, from weakness to power, from ignominy to glory, from human nature to divine nature, in the case of these last members, will be so sudden as to occupy no appreciable space of time, and to be illustrated only by the twinkling of an eye;--the instant of their dying will be followed the next instant by their "change."

The thought of some, that resurrection "change" has come to each individual at the moment of dying throughout the Gospel age--that resurrection has all along followed the dying of all, is abundantly contradicted again, when the Apostle definitely fixes the time of the First Resurrection of the Church, the body of Christ, to be "at the last trump"--when the seventh trumpet shall sound--then "the dead [in Christ,--his members] shall be raised incorruptible, and we [of them then living] shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality"--there can be no doubt that the present bodies would be wholly out of place in, and unpermissible, --impossible, to the Kingdom.

After this change of the Church has been completed --after this First [or chief] Resurrection has been accomplished--"Then shall come to pass the saying that is written, Death is swallowed up in victory." Here again the Apostle's statement is generally misunderstood: most readers get the impression that he means that the victory over death and the grave is already accomplished; and a few nearer the truth infer that the "victory" will be fully accomplished in the "change" of the Church, the body of Christ, in the First Resurrection. However, neither of these views meets the scope of the statement. On the contrary, the First Resurrection, the "change" of the Church, will be but the beginning of the great victory which Christ is to achieve over death and the grave. This will be merely the bringing forth of the "first-fruits," as the Apostle declares: "A kind of firstfruits unto God of his creatures." (James 1:18.) This is the force of the Apostle's expression, "Then shall be brought to pass;"--that is to say, then this prophecy of victory over death will begin to have its fulfilment. It will require all of the Millennium to accomplish the victory over death; and Christ and the glorified Church will be the victors, as it is written (vss. 25,26), "He must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death." To accomplish this complete victory over death and the grave will be the very object of the establishment of the Kingdom, and will require a thousand years; as it is written again, respecting the reign of those who have part in the First Resurrection, "They lived and reigned with Christ a thousand years."--Rev. 20:4.

This First Resurrection glorifies the Kingdom class; and forthwith the Kingdom will be set up--"The mountain [Kingdom] of the Lord's house" will be established in the earth. This agrees with the statement of the prophet, from which the Apostle quotes, "In this mountain [Millennial Kingdom] shall the Lord of hosts make unto the people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; and he will destroy in this mountain [Kingdom] the face of the covering cast over all people, and the veil that is spread over all

R3175 : page 110

nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." (Isa. 2:2; 25:6-8.) How much of the beauty and fulness of the divine Word has been hidden from our eyes by reason of the errors introduced into the creeds of Christendom by the great Adversary for this very purpose!

The Apostle, glancing down to the grand culmination at the close of the Millennium, exclaims with poetic fervor (vs. 55), "O death, where is thy sting? O grave, where is thy victory?" The thought is: Death has been stinging our race, blighting it for six thousand years, and sending it ignominiously to the tomb; but God, who justly condemned us as a race, has looked down in compassion, and beheld our impotence, and has provided a Savior and a great one--Jesus, the Head, his only begotten One, our Redeemer, and the Church, his body, whose Kingdom shall destroy, at one and the same time, death and the grave, and their power over all who will obey the requirements of the Kingdom--completely delivering such from their power. Adamic death is to be utterly destroyed--not a soul of Adam's posterity is to be left therein,--for those who will not accept the grace of God when offered to them will be destroyed utterly, not for Adam's transgression, but for their own transgression,--not, therefore, by Adamic death, but by Second Death.--Ezek. 18:2-4,20.

This utter destruction on account of personal, wilful sin is Scripturally known as the Second Death, which is nowhere denominated an enemy. On the contrary, it is the friend of God,--his servant, to "destroy those who [would] corrupt the earth." It is the friend of all who love righteousness, and desire peace, joy, blessing, in harmony with the divine will. It is not even the enemy of those whom it will destroy--the wicked--because it is better that they should be destroyed

R3176 : page 110

than that they should be permitted to institute another reign of sin and death out of harmony with the Lord's righteous arrangements. It is Adamic death that our Lord Jesus will destroy; and it is denominated an enemy, because it came upon Adam's posterity contrary to their wills, and because some, at least, of the thousands of millions under its control, are disposed to be perfect and righteous, and are hindered by the weaknesses and restraints imposed by the great enemy in whose clutches they were born. It will be the "last enemy" to be destroyed, because other evils will be brought into subjection early in the Millennium; but men will get the victory over death only in proportion as they obey the voice of the great Teacher, Priest and King, and gradually rise, inch by inch, through restitution processes, up, up, up, out of death, until finally, at the close of the Millennial age, they shall reach life in its full, perfect degree. When all shall have become thus released from death to life, or else transferred to the Second Death,--then this enemy, death, --Adamic death,--will have been vanquished; its victory over all who long for righteousness and life eternal will be at an end.

It will be noticed that the translators of the Revised Version have usually avoided the use of the word "hell" throughout the Scriptures, substituting therefor in the Old Testament the Hebrew word "sheol," and in the New Testament the Greek word, "hades." Evidently, in view of the meaning attaching to the word "hell" the translators could not conscientiously so render sheol and hades and, therefore, avoided any translation; --not wishing to translate these words "grave," for fear, perhaps, that the public should quickly see that they had been hoodwinked on this subject for many years. We much prefer not to think ungenerously of men of such great scholarship, but circumstances certainly point in this direction. One of these pointers is found in vs. 55, where, instead of translating hades "grave," as in the old version, or leaving it untranslated, hades, as in most other places in the Revised Version, they have translated it "death."

What was the object of this deviation from the general usage? We can only surmise that it was to help keep the public in the dark respecting the true sentiments of the Word of God. Had they rendered the sentence, "O hades, where is thy victory?" it would have given some, doubtless, the thought that hades, whatever it is (hot place of torture, or the cold grave), would finally yield to this triumph of the Lord Jesus, which will begin as soon as his Church shall be "changed" and his Kingdom established.

The Apostle continues his argument and shows that the victory will not be completely brought to pass until the end of the Millennium. He declares that the sting of death is sin, and the power of sin is in the law. Under Christ's Millennial Kingdom the sins of the past will be forgiven, because of the atonement accomplished; and the perfect Law of God, having been met by the Mediator, will be applied to the ransomed race only in such proportions as they can receive it--in proportion to their knowledge and ability to obey. Thus the Mediator of the New Covenant will ultimately bring off conquerors all who will obey him.

The Apostle next turns back the line of his argument from the future time, when men will be actually lifted up out of sin and death and imperfection, to the present time in which this is reckonedly accomplished for the Church, the body of Christ, through faith. His words are, "But thanks be to God, which giveth us

R3176 : page 111

[now] the victory through our Lord Jesus Christ." Although as yet we see none of these things accomplished; although we have not our spiritual bodies, incorruptible and powerful; although we still have the treasure of the new mind in the earthen vessel; although we see nothing of the Kingdom's establishment; --nevertheless, God giveth us victory through Christ, by faith; so that even now we can "rejoice with joy unspeakable," and can so confidently look forward into the future as to claim a share in the victory over sin and death and the grave, through him who loved us and bought us.

The closing argument is that on this account--because we see these things so clearly with the eye of faith, we should be "steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord";--realizing that it is God who is working out this great plan of salvation, through our Lord Jesus Christ, and supporting all those who are seeking to walk in his steps, and to come off conquerors through him. Death and the grave may still seem to be gaining victories over us. But faith sees the matter from the other side, from the standpoint of accomplished victory in the future; and even now it exults and rejoices in the privilege of colaboring with the Redeemer, and realizes that time and energy and life so spent are spent "not in vain," because we confidently hope for, expect and wait for the glorious First Resurrection "change" and the glorious privileges of association with our Master in his Kingdom and work.

===================

R3176 : page 111

INTERESTING QUESTIONS ANSWERED.

HOW SHALL WE VIEW SUICIDE?

Question.--How shall we view suicide? How serious is this matter? Should it be considered a crime?

Answer.--Suicide should be considered a very serious crime, unless it be the act of a deranged mind whose responsibility in the sight of God and men would, thereby, be considerably lessened.

Since the greatest gift of God is eternal life, through Christ, we may reason that life in any measure is an inestimable boon, privilege. For any sane mind, enlightened by present truth, to contemplate suicide would be unthinkable. We, above all others, realize the value of the present life: we see through it a special opportunity for the development of character along the lines of divine instruction. We see that the development of such character is essential to a share in any part in our heavenly Father's plan; we see, then, that whatever would prematurely take away our life privileges would be that much working against us, and our highest and best interests. We have faith to believe that our heavenly Father will even protect our lives so that nothing could happen to cut them off up to that point where we shall have had the full privilege and opportunity of character-development--making our calling and election sure. Any attempt on our part to cut short our own privileges would mean not only a rebellion against the divine will, but a folly as regards our own interests, incomprehensible, as we have just said, except under some mental delusion.

The Lord's people, especially in the light of present truth, should be overwhelmed with the privilege of living at such a time as this, as well as with the privilege granted to us of making our calling and our election sure to a share in the Kingdom honors.
There is no antidote for despondency so good as the medicine of the Lord's Word--its assurance that our Savior loved us so as to purchase us with his own blood, and his assurance, in turn, that "the Father himself loveth us," and the additional assurance that "all things shall work together for good to us because we love God and have been called according to his purpose."
"He that hath this hope in him purifieth himself," and has with the hope a ground for joy and peace and trust and contentment which the world can neither give nor take away. Alas, poor world! We wonder that more of its number, without God, without hope, without intelligent knowledge of the divine plan working out blessing for the groaning creation, should not be tempted to do away with the present life--seeing in it no special value, no special blessing, no special opportunities, such as we see and enjoy and hope to realize.

"WHO IS BLIND, BUT MY SERVANT?"

Question.--To what or whom does Isa. 42:19-21 refer? Is it applicable to our Lord Jesus?

Answer.--This Scripture seems to apply to our Lord Jesus, and incidentally to the Church which is his Body. These are to be blind to some things--blind to earthly ambitions and prospects and worldly wisdom, to the intent that they may the more diligently render obedience to their high calling which leads them to ignore present advantages,--to sacrifice them all, laying down even life itself in the service of the truth. It is not the blindness of ignorance, as is indicated by verse 20, "Seeing many things ["but" omitted], thou observest not [heedest not: it is not that we do not see earthly advantages, but we purposely reject, close our eyes, to all such earthly allurements.]" The word "perfect" in v. 19 has the significance of surrendered or devoted. With this blindness Jehovah is well pleased; he accepts it as the atonement sacrifice, and thereby his law is proven to be reasonable, possible to be kept by a perfect man; yea, indeed, it is multiplied and shown to have a still higher and deeper scope than was ever previously comprehended.

===================

SEMI-MONTHLY.
VOL. XXIV. APRIL 15, 1903. No. 8

CONTENTS.

Views from the Watch Tower........................115
  Kaiser William's Theology.....................115
  Religious Freedom Granted by the Czar...................................116
  Trust Methods in Church Work.................117
  Gen. Chaffee Startles Methodists..............117
The Memorial Supper...............................118
"Lest Ye Enter Into Temptation"...................118
Obligations of a Christian........................119
"Love as Brethren"................................124
An Interesting Letter.............................127
General Conventions, Etc..........................128

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

CONCERNING CORRESPONDENCE.

During the Editor's absence in Europe our friends will remember that he cannot be reached by correspondence, and that matters intended for his special consideration should be deferred until his return.

In general, communications concerning business, subscriptions, orders, Tract Fund remittances, Pilgrim visits, etc., should be sent to "Watch Tower Bible and Tract Society," and letters concerning doctrinal and personal matters to the Editor.

THE EMPHATIC DIAGLOTT.

Many friends have overlooked our previous announcement that our stock of this work is entirely exhausted, and orders are continuing to pour in. We are entering these in order of receipt, and all will be filled in rotation when the new editions are ready. We hope to have both leather and cloth editions on hand in about eight weeks.

ABOUT PILGRIM VISITS.

Our friends are again reminded that routes for Pilgrims are made up months ahead, and that we cannot insert places after announcements have been made. If you desire a visit, answer the questions of Dec. 15 TOWER (or so many as you can) and send us word promptly.

====================

R3177 : page 115

KAISER WILLIAM'S THEOLOGY.

ABOUT a year ago, at the German Emperor's instance, Professor Delitzsch delivered an address at the palace. He spoke on recent excavations in Babylon; attempting to show that the findings entirely discredited the Bible and proved that the Hebrews' intelligence of religious things came to them from the Babylonians. The impression went out that the Emperor was much pleased with that discourse, and evidently had lost his respect for the Bible. This greatly distressed some of his orthodox subjects, and encouraged the Socialists, many of whom are reputed to be unbelievers--agnostics. To offset this, the Emperor has recently invited Prof. Harnack to address his court on the same theme;--Prof. Harnack being rated as "orthodox."

(We, however, could not rate the Professor as orthodox or Biblical. He holds that the Babylonian findings confirm the Bible records in some respects; viz., that there is a sufficient agreement between these witnesses and the Bible to prove that the Bible is not a fable,--that it records some facts of actual occurrence. However, Prof. Harnack does not accept the Bible as of divine origin as do we and, hence, discredits its dates, and accepts instead the uncertain decipherings of hieroglyphics relating to many dynasties (which may have existed contemporaneously) and by stringing these out one after the other, he and his associates count thousands of years which the Scriptures do not allow.)

Additionally, the Emperor prepared a letter which, as was intended, has been made public. In it he sets forth his religious views and, it is said, has quite satisfied his people. In this connection it should be remembered that the Emperor is summus episcopus of the Prussian Protestant Church--its chief bishop, or overseer.

Commenting on the Emperor's action, the London Times correspondent says:--

"Orthodox Protestants seem to have apprehended that the foundations of the State, as well as the Church, would be undermined if the summus episcopus encouraged heterodoxy. The question has a deep political bearing also, because the Social Democrats are professedly anti-Christian in a doctrinal sense, and because nearly all the Liberals are freethinkers. The Conservative press is satisfied that the Kaiser holds to the essentials of orthodox Protestantism, and the Liberal press is pleased because the Kaiser's statement upholds the freedom of research and speculation for scholars.

"The Catholic Kolnische Volks Zeitung sees danger in this distinction between the learned and the 'people,' and the Radical Berliner Tageblatt comes to the far-fetched conclusion that the Kaiser's fearless initiative will produce the greatest and most triumphant impression in England and America, and may help to inspire friendlier feelings there for 'our Germanic cousins.'"

The "orthodox" are evidently easily satisfied. We trust that readers of ZION'S WATCH TOWER have a much more distinct idea of the inspiration of the Bible writers--the apostles and prophets--than has the Kaiser. We cannot with him count Moses in along with Shakespeare and the Kaiser's grandfather and Homer and Charlemagne. Moses was both a prophet and a type of the great Prophet and, hence, to us, belongs to an entirely different class from the worldly-wise and great. We quote a portion of the letter:--

"I distinguish between two different kinds of revelation--one progressive, and, as it were, historical; the other purely religious, as preparing the way for the future Messiah.

"Regarding the former it must be said, for me it does not admit of a doubt, not even the slightest, that God reveals himself continuously in the race of men created by him. He breathed into man the breath of his life and follows with fatherly love and interest the

R3177 : page 116

development of the human race. In order to lead it forward and develop it he reveals himself in this or that great sage, whether priest or king, whether among the heathen, Jews or Christians. Hammurabi was one; so was Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant and Emperor William the Great. These he sought out and endowed with his grace to accomplish splendid, imperishable results for their people in their intellectual and physical provinces, according to his will. How often my grandfather pointed out that he was only an instrument in the Lord's hands....

"The legislative act on Sinai, for example, can be only regarded as symbolically inspired by God. When Moses had to reburnish well-known paragraphs of the law, perhaps derived from the code of Hammurabi, in order to incorporate and bind them into the loose, weak fabric of his people, here the historian can perhaps construe from the sense of wording a connection with the laws of Hammurabi, the friend of Abraham. That is perhaps logically correct. But that will never disguise the fact that God incited

Moses thereto and in so far revealed himself to the people of Israel."

The Emperor has evidently become quite tinctured with higher-critic infidelity. If Moses concocted the Law with the assistance of a heathen legend which had been extant several centuries before he was born, he perpetrated a fraud at Mt. Sinai,--a stupendous fraud--when he represented that it was directly God-given. Was our Lord also deceived respecting Hammurabi's law, palmed off by Moses as of divine origin? And were all the Jews, including the apostles, deceived? Hear our Lord's words, "Did not Moses give you the Law?" (John 7:19.) When our Lord, after his resurrection, would establish the faith of the disciples on the way to Emmaus, we read: "Beginning with Moses and all the prophets he expounded unto them the Scriptures," etc. (Luke 24:27.) Did he begin by quoting a fraud, a deceiver who had palmed off Hammurabi's law for a new divine code? Whoever believes so, cannot believe in our Lord's claims to Messiahship; for surely Messiah could not be inspired to know what was in man and yet be deluded as present-day wise men claim.

If these men are right Stephen, the first martyr to follow the Lord in death, for his sake, was deceived also. See his testimony concerning Moses in Acts 7:35-44, noting specially vss. 38 and 44.

Who that believes Moses a deceiver and a fraud could longer accept the inspiration of the words of the Apostle Paul on any subject, after noting his eulogy of Moses and the Law of God given by his hand? He says: "It is written in the law of Moses." (1 Cor. 9:9.) Again he recites an incident of Moses' presence in Mt. Sinai, not as a part of a stupendous fraud, but as a fact; saying, "Moses...put a vail over his face." (2 Cor. 3:7-13; Ex. 34:29,30,35.) Again he ascribed that law to God, declaring it so "just and holy and good" that no fallen man could keep it. (Rom. 7:9-12.) He even recites circumstantially the giving of the Law Covenant at Sinai, pointing out that this was a type of the ushering in of the New Covenant. --Heb. 12:18-26.

"The Law was given [of God] by Moses, but grace and truth came by Jesus Christ." "Moses verily was faithful, as a servant over all his house"--he was, therefore, not a fraud.--John 1:17; Heb. 3:5.

The great and worldly-wise are all to stumble into just such unbelief respecting God's Word, but the faithful are to be kept by the power of God through faith and by assistance divinely granted in this "evil day." "A thousand shall fall at thy side, but it [the pestilence of infidelity] shall not come nigh thee." The elect will stand on a sea of glass, as it were mingled with fire, and be able to sing intelligently "the song of Moses, the servant of God [not a fraud], and the Lamb."--Rev. 15:3.

Quoting further from the war-lord-bishop we are touched to sympathy by his "blind unreason" in the following "most orthodox" sentence,--in which he attempts to discuss what he, evidently, in no sense understands. How true that "the natural man receiveth not [comprehendeth not] the things of the spirit of God: neither can he know them because they are spiritually discerned." (1 Cor. 2:14.) He says:--

"Christ is God, God in human form. He redeemed us and inspires us, entices us to follow him. We feel his fire burning in us. His sympathy strengthens us. His discontent destroys us. But, also his intercession saves us. Conscious of victory, building solely upon his Word, we go through labor, ridicule, sorrow, misery and death, for we have in him God's revealed Word, and he never lies."

RELIGIOUS FREEDOM GRANTED BY THE CZAR OF ALL THE RUSSIAS.

St. Petersburg, (Press Cable).--The Czar has issued a decree providing for freedom of religion throughout his dominions, establishing to some degree local self-government and making other concessions to the village committees.

Among the measures outlined by the Czar for the attainment of these ends is reform of the rural laws, which is to be effected with the advice of persons who possess the confidence of the people. The system of administration in the various governments and districts is to be examined by representatives of the different localities concerned, with the view of effecting the necessary amendments. Measures are also to be taken to relieve the peasantry of the burdens of forced labor.

The decree, which was issued in commemoration of the anniversary of the birthday of Alexander III., is considered to be the most significant act of state since the emancipation of serfs. The public hails it as the proclamation of a new era, opening up bright

R3178 : page 117

prospects of the early improvement of Russian internal administration.

* * *

All who love righteousness and freedom will rejoice in the news conveyed by the above dispatch. However, it would not be wise for us to expect great and speedy changes as a result of this decree. It is almost forced upon the Czar by the poverty and discontent of the people; and it may be a considerable time before the promised reforms are realized. Powerful nobles are opposed to reform, and many of the evils are deeply entrenched in the customs of the land. As yet it is only a paper reform; but it is an illustration of the melting of the mountains [kingdoms] predicted by the prophet.--Psa. 97:5.

The extent to which this decree will affect the political or religious liberties of Jews is doubtful; we expect little from it to their advantage.

TRUST METHODS IN CHURCH WORK.

We quote below from the Chicago Inter-Ocean. Where the matter may end is difficult to determine now, but that it is along the lines of higher-criticism, and therefore opposed to real Bible study, from the standpoint of faith, is never to be forgotten. Extracts follow:--

"The purpose of the new organization, which will be known as 'the Religious Educational Association,' is to bring about a greater unification of religious interests, irrespective of denomination or creed, and to disseminate religious education through the various mediums outlined in the constitution and by-laws adopted by the convention at the afternoon and closing session of the conference.

"President William R. Harper of the University of Chicago, in his address before the convention, gave a comprehensive and detailed outline of the real scope and purposes of the new organization. All of Dr. Harper's suggestions concerning the new work were adopted by the convention.

"'The new organization will be something of a clearing house for religious thought and work,' said Dr. Harper in his address. He urged the necessity of cooperation among the various religious bodies in stimulating and carrying on the work of the Sunday school and church.

"'There is a great waste of effort for the lack of co-relation,' declared Dr. Harper. 'The new organization will undertake to render service in stimulating present agencies to greater effort, such aid being furnished through suggestion, through the publication of information concerning the work at large, through the provision of larger and better opportunities for these agencies to confer together, and through the help derived from personal contact with each other of those interested in the same divisions of work.'

"Departments and committees represented in the various organizations were named in the constitution adopted by the convention to carry on the work of the organization:--Universities and colleges, theological seminaries, churches and pastors, Sunday schools, secondary public schools, elementary public schools, private schools, teacher-training, young men and young women's associations, young people's societies, the home, libraries, the press, correspondence instruction, religious art, and music.

"Three classes of members are to be admitted. These are active, associate and corresponding.

"The new organization will include the establishment of a central board of trustees or directors, which will constitute the executive body of the association, and as such arrange the programs of special and general conventions, secure by proper means the coordination of the work of the departments, and carry into effect the decisions of the association.

"The members of the board will represent the various countries, states, territories and districts furnishing the membership of the association; also the various religious denominations and the various schools of opinion recognized as Christian; and still further, the various divisions of Christian activity, educational, evangelical and philanthropic.

"The principal address of the afternoon was made by the Rev. Frank Gunsaulus. He declared it was not the intention of the new organization to interfere with the work being done by the various lines of religious organizations, but to aid these in securing better results. He said that the field was sufficiently wide to permit the exercise of the very best energies of all who desired to engage in the work. He predicted a useful future for the new organization, and closed his address with an eloquent plea for church unity in educational work.

"President Charles J. Little of Garrett Biblical Institute said he regretted that the Catholics and Jews were not included in the new organization. 'They exclude themselves from conferences of this kind, but I sincerely hope that the day will soon dawn,' declared Mr. Little, 'when we can all get together on common ground.'"

GEN. CHAFFEE STARTLES METHODIST SOCIAL UNION.

New York, March 20.--Maj. Gen. Chaffee told the members of the Methodist Social union tonight that he never met an intelligent Chinese who expressed any desire to embrace the Christian religion.--Pittsburg Gazette.

* * *

General Chaffee has been in China for a considerable time, and is widely recognized as a moderate man, whose general sympathies are with the Christian religion; hence, his opinion is weighty. It attests the wisdom of God in passing by the Chinese and sending the gospel to the European barbarians eighteen centuries ago. Evidently there will not be many representatives from China in the "elect Church," "the bride, the Lamb's wife."

Thank God for the good hopes inspired by the great oath-bound promise made to Abraham, of which we, the Church, are heirs (Gal. 3:29)--that all the families of the earth shall yet be blessed with a knowledge of the Lord and with an opportunity for applying that knowledge, so as to return to God's favor and life everlasting.

===================

R3179 : page 118

THE MEMORIAL SUPPER.

ON Friday evening, April 10th, we celebrate the greatest event of this world's history: the death of our Lord Jesus, the Redeemer of Adam and his race from the death sentence of the violated law of God. "Christ our Passover is slain, therefore let us keep the feast...with the unleavened bread of sincerity and truth." Elsewhere we have explained why this Memorial supersedes the typical Passover lamb, etc., and on the same date annually; and the meaning of the bread as the emblem of our Lord's body, "holy, harmless, undefiled, separate from sinners," and the "cup" as representing his sacrificial death, etc.--See our issue of March 1, 1898.

We earnestly desire that all interested in the divine plan of the ages, trusting in the precious blood and consecrated to the Lord's service,--even unto death--may appreciate the great privilege and blessing of this service;--wherever they may be and however few may be their collective number. Surely nothing shall separate us from the love of Christ our Lord and, likewise, nothing shall hinder us from thus confessing his great work for us and our great reliance upon him and our respect for his words, This do ye [as often as ye do it] in remembrance of me;--annually.

The Allegheny Church cordially invites all of the class described who can make it convenient to celebrate the Memorial with us in the Bible House Chapel at 7:30 p.m. on the date named. However, we urge that so far as possible each little group usually meeting together do so on this occasion,--after the custom of our Lord's time,--each family by itself,--each group of the Lord's children by itself.

We trust for a great blessing upon us all in connection with this service, and are praying for it as one of the things that the Father would be pleased to have us ask for. We hope to hear from the various gatherings by postal card as quickly as possible after the celebration;--the number present and the degree of blessing experienced.

====================

R3178 : page 118

"LEST YE ENTER INTO TEMPTATION."

"Watch ye and pray, lest ye enter into temptation."--Mark 14:38.

IT seems peculiar that there should be greater liability of falling into sin at one season than at another; but, nevertheless, we have noticed for several years, and have before called to the attention of others, the peculiar force of temptations at the time of the Passover, every Spring. Year after year at this season we have noticed special liability of many or all to stumble, or "be offended." Let us, therefore, take earnest heed to our Lord's words, and earnestly watch and pray for others and for ourselves; and let each one be on his guard not to cast a stumbling-block before his brother.--Rom. 14:13; Heb. 2:1.

It was at the Passover season that our Lord said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Then many of his friends and followers said, "This is a hard saying; who can hear it?...and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" --John 6:4,51,60,66,67.

It was at the Passover season that Judas bargained for the betrayal of our Lord,--and a little later on accomplished it.

It was about the Passover season that our Lord said, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38.) "I have a baptism [death] to be baptized with, and how am I straitened till it be accomplished!"--Luke 12:50.

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death (Matt. 16:21); and then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke him, saying, "Be it far from thee, Lord. This shall not be unto thee." Thus also he tempted our Lord to repudiate his sacrifice, and brought upon himself the rebuke--"Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those things that be of men."-- Verses 22,23.

It was while met to eat the Passover that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord's just rebuke, and induced the illustration of humility on his part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover that our Lord used to them the words at the head of this article, "Watch ye, and pray, lest ye enter into temptation;" while he himself was in an agonizing battle, and with bloody sweat submitting his will to the will of God; and, praying earnestly, was strengthened.--Luke 22:39-46.

It was but a little later that the emissaries of the High Priest came upon them and the eleven all forsook the Lord and fled (Mark 14:50): the temptation, the fear they could not resist.

It was but a little later that Peter and John, bolder

than the others, went with the crowd into Pilate's court to see what would befall the Master; and Peter, being recognized as one of Christ's disciples, was tempted to deny the Lord with cursing.--Mark 14:68,70,71.

It was at the same time that our Lord was tempted before Pilate, but victoriously "witnessed a good confession."--1 Tim. 6:13.

The temptations of our Lord followed rapidly. When his foes spat upon him, and crowned him with thorns, and reviled him, saying, "Let him save himself, if he be Christ, the chosen of God," he could have smitten them with disease or death; but, as a sheep before her shearers is dumb, so he opened not his mouth. He overcame, and prayed for those who despitefully used him.--Isa. 53:7; Luke 23:33-37.

He might even have concluded that he would not be the Redeemer of such thankless beings; but, while realizing that he could even then ask of the Father and receive the assistance of twelve legions of angels and overcome his enemies, he resisted the temptation. He gave himself a ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their old fishing business, and neglect the fishing for men.--John 21:3-17.

Paul and the other apostles subsequently had special trials at this special season also. See Acts 20:16; 21:10,11,27-36.

In view of all this in the past, as well as in view of our own experience since the present harvest began in 1874, we feel specially solicitous for the Lord's sheep every Spring; and this Spring is no exception. What may be the character of the temptations, we may not clearly discern until they are upon us; for if we knew all about them in advance they would be but slight temptations. Watch, therefore, and pray always;

for the only safe way is to be prepared; because your adversary, the devil, is seeking whom he may devour. He knows your weak points, and is ready to take advantage of them. We will each need the graces of the spirit in our hearts, as well as the Lord's "grace to help in time of need" if we would overcome. "Watch ye, and pray, lest ye enter into temptation!"

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

* * *

"Whosoever will live godly shall suffer persecution."

"They have called the Master of the house Beelzebub. ...The servant is not above his Lord."

Our Lord said to Pilate, "Thou couldst have no power at all over me except it were given thee from above." The same is true of every member of his body.

"A man's foes shall be they of his own household."

"They shall say all manner of evil against you falsely for my sake....Rejoice and be exceeding glad, for great is your reward in heaven."

"The god of this world...now worketh in the children of disobedience."..."We are not ignorant of his devices."

===================

R3179 : page 119

OBLIGATIONS OF A CHRISTIAN.

--ROMANS 13:7-14.--APRIL 19.--

"Love worketh no ill to his neighbor; therefore,
love is the fulfilling of the law."

SOME one has well denominated this 13th chapter of Romans "The Christian Citizen's Chapter."

We might consider it remarkable, almost to the extent of amazement, that every feature of Christian life, duty and character is set forth somewhere in the apostolic writings, did we not remember that the apostles, as the stars, or bright ones, of the Church, were specially held in the hand of the Lord; specially guided in their utterances, that they should set forth the whole counsel of God, that the man of God might be thoroughly furnished unto every good word and work.

There is a vast difference between the governmental conditions of the present time and those which prevailed at about the time of the writing of this epistle. Monarchs are no longer absolute; and it is difficult for us to conceive the condition of things in which an emperor had authority not only to set apart culprits as victims for death in public spectacles, but after these had been destroyed, had the authority also to instruct his servants to select further victims from amongst the audience. It is when we get before our minds this view of atrocious government which prevailed in the Apostle's day that we get the full scope of his injunction, "Let every soul be subject to the higher powers; for the powers that be are ordained of God." It is comparatively easy to be subject to the higher powers in civilized lands today, for although absolute justice might not be meted out in every instance, there is at least an endeavor to render a show of justice, such as the world has never before known. We should be very thankful that our lot has been favorably cast in this respect. In declaring that "the powers that be are

R3179 : page 120

ordained of God," we are not to understand the Apostle to mean that they are endorsed by God, nor that their decisions, rules, etc., are approved by him or are in harmony with his rules and laws. The Apostle's intimation means simply that in divine providence things are as they are, and our God, who knows all the circumstances and conditions, permits them to be as they are, though he could overthrow and overturn and substitute his own Kingdom of righteousness. Nevertheless, this is not his plan; but rather for the time being he permits the kingdoms of this world, whose rulers are under the prince of this world, and largely blinded by his deceptions, to take much their own course--subject only to certain limitations by which the Lord hinders Satan and any of his misguided dupes from doing real injury to the best interests of the Lord's people or to the thwarting of the divine plan. His divine power overrules the wrath of man and makes it to praise him, and the remainder, which will not accomplish anything of good, but which would be subversive of the divine arrangements, he will restrain.--Psa. 76:10.

"Render, therefore, to all their dues"--to all men as well as to all rulers--in financial as well as political matters. A great mistake, we believe, is being made along these lines today. The general sentiment amongst Christian people is that Christian citizenship implies engaging in political strife--and endeavoring to determine who shall be the rulers, striving to better the laws and have them obeyed, and putting forth efforts to oppose and rebuke bad laws. It will be noticed that the Apostle gives no such advice. On the contrary, he elsewhere declares, "Your citizenship is in heaven." (Phil. 3:20, R.V.) We are strangers and foreigners in the kingdoms of this world. Our Kingdom is yet to come; it is promised, and we are praying for it, "Thy Kingdom come; thy will be done on earth," and we are expecting it; but meantime, as foreigners, "not of this world" (John 18:36), it is our business to render obedience to the laws, customs, usages, of this world, in so far as these do not infringe upon our conscientious obligations to the Lord and the truth; but this does not mean that we are to become partizans in political strifes, and contentions amongst men. Let the world elect its own rulers in whatever way it sees best; we put up with whatever it provides with thankfulness, with gratitude to God for whatever may come, with the realization that he will guide and care for us under all circumstances, and that in any event our highest interests are being conserved. Obedience to the laws of the land might at some time oblige us to bear arms, and in such event it would be our duty to go into the army,

R3180 : page 120

if unable in any legal and proper manner to obtain exemption, but it would not be our duty to volunteer.

We are soldiers in another army, which battles not with carnal weapons, and whose contests are from an entirely different standpoint and in an entirely different spirit. There could be nothing against our consciences in going into the army. Wherever we would go we could take the Lord with us, the Captain of our salvation, and wherever we would go we could find opportunities to serve him and his cause. If it came to the point of battling we above all others need have no fear of death, but we, assuredly, would be obliged to draw the line when commanded to fire, and we could not, in harmony with the divine program, fire upon a fellow-creature with the intention of taking his life. If we fired we should be obliged to fire either into the air or into the ground. All this army service would come in under this heading, "Render to all their dues."

The governor of the state has the right, under the laws, to call for and to conscript, if necessary, soldiers for the defense of the state and of the nation; and if such requisition be enforced upon us we must render our dues and take our share in the trials and difficulties of the service, whatever they may be. The Apostle, however, stipulates more particularly what he means by dues, showing that he does not mean that we owe it to others to vote, to participate in political strifes. He had particularly in mind the paying of tribute, custom, fear, honor, to whom these are due. Tribute was the tax payable by a subject nation to the principal power, as, for instance, by the Jewish nation to the Roman Empire while its vassal. Custom is a tariff duty, or tax, levied in one form or another for the support of government, by a tax upon imports or exports or by direct taxation. Fear, or reverence, is differentiated from honor, or respect, in the sense that it may be the duty to salute an officer or representative of the government, by baring the head or bowing the knee, or otherwise, thus showing him honor or respect, not necessarily as a man, but as an officer, regardless of his personal character. The fear that is to be rendered is in the sense of obedience, as we elsewhere read, "Fear the judge." The commands of the judge or court are to be obeyed --whatever others might be disposed to do, Christians are never to be found in contempt of court, but are to obey its rules to the very letter, whether they consider them just or unjust, because the judge is the representative of the law, and God permits the law and the judge, and commands us to be subject to whatever he permits. If, therefore, as our Lord explained, some one shall sue us at the law, and take away our coat, or if it include our cloak also, all that we had, we are not to resist; we are to be obedient to the powers that be. This does not mean, however, that we shall willingly submit to the coat or cloak or other articles being taken from us illegally or unjustly without process of law.

R3180 : page 121

Having thus considered the Christian's obligation to the government, the Apostle next passes to the consideration of the Christian's obligation to his neighbors. He is to owe no man anything. This does not necessarily mean that he must not, under any circumstances, borrow, but that if he borrows with a specific understanding respecting the time of return of the money or goods, he shall be prompt to meet the obligation. And unless he is absolutely certain of his ability to meet the obligation, or can give security such as a mortgage, he should not borrow. There is, however, the standing advice of the Word of God that the children of the great King should be lenders, and not borrowers. "Do good and lend." Indeed, we believe that it would be to the advantage of every child of God if he would put in practise the Apostle's words in this lesson in the most absolute sense, and never borrow anything; never owe anything; paying for what he needs at the time of purchase, or else waiting for it until, in the Lord's providence, he is able to pay for it in advance.

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this, under the divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if he is to do good unto all men, as he has opportunity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren--he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner, to put on the whole armor of God, and to stand in the evil day.

The Apostle calls attention to the comprehensive statement of the Law set forth by our Lord; viz., that love is the fulfilling of the law, and that, therefore, love for the neighbor signifies that the law of God is fulfilled toward our neighbor. It will be remembered, however, that the law of love is divided into two parts; first, love to God; second, love to our fellows; and the loving of our neighbor would, therefore, be only a part of the fulfilling of the entire love to God. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect the first feature of this law; viz., that we should love God more than our neighbor and more than ourselves, so that every human interest and matter would be sacrificed gladly in response to our conviction of the divine will.

Going on to speak of the fulfilment of this second part of the Law of Love--the duty toward the neighbor, --the Apostle enumerates the essence of some of the commandments respecting murder, adultery, false witness, theft, covetousness, and all other commandments that relate to our fellow-creatures--they are all met by the Law of Love to our neighbor. The commandments of the Decalogue were all of a negative character, "Thou shalt not" do this or that which would be injurious to thy neighbor. But the new Law of Love is positive, and declares, upon the other side of the question, "Thou shalt love" thy neighbor. Love, therefore, meets all the requirements of the "shalt nots" of the Ten Commandments and much more. For whosoever, in obedience to this Law of Love, is seeking to do good to his neighbor, will surely not slander him nor murder him nor steal from him nor covet his goods, nor otherwise do, or wish to do him injury, or even to think of him with unkindness.

Having considered these two points; viz., duty to rulers and duty to neighbors, the Apostle next turns to the Christian's duty toward himself, declaring, "Knowing the time, that now it is high time to awake out of sleep." The Christian is to realize that he, and in general the whole world, has been asleep in a sort of stupor, in respect to the highest and best and noblest things. Now having gotten the eyes of his understanding opened, and being, at least, partially awake to righteousness, he begins to weigh and measure matters after a fashion different from his previous course. He begins to estimate rightly the things of this present life, as not worthy to be compared with the glorious things which belong to the eternal life. He begins to realize that the world has now been six days (a thousand years each--2 Pet. 3:8) under the reign of sin and death, and that the morning of the great Sabbath of refreshment and blessing and rest is at hand. As he realizes this he should feel disposed to arouse himself and shake himself thoroughly from the dust of ignorance, superstition, blindness and sordidness, and to live in harmony with the glorious hopes he now entertains--living for the new era, the new dispensation, which he sees is approaching, realizing that day by day since first he believed, his salvation is drawing nearer. Instructed by the Word of God, he will not expect his salvation except in connection with the second coming of our Lord Jesus and the establishment of his Kingdom; as the Apostle in another place declares, "The grace that

R3180 : page 122

is to be brought unto you at the revelation of our Lord and Savior Jesus Christ."--1 Pet. 1:13.

The thought of the second coming of the Lord was continually before the Apostles; and our Lord evidently designed that it should be constantly an incentive to all the members of his Church throughout the age. This, undoubtedly, was one reason why he did not particularly explain the length of time that would intervene--it would be a short time, from God's standpoint, and even from the human standpoint it would be a short time to each individual who would have only the few remaining years of life wherein to make ready for the glorious things of the future; since "in death there is no remembrance of thee; in the grave who can give thee thanks?"--Psa. 6:5.

Looking back, and perceiving that about 4178 years had already passed in sin and gross darkness upon the world, the Apostle realized that the night was surely far spent, and the day not far distant. And now we, living eighteen centuries nearer to the day, are highly favored by the Lord in this due time, in that we are permitted to see the particulars that were obscure to some extent in the Apostle's day. We believe that the day is actually at hand; that we are now living in the early dawn of the new dispensation, and that as soon as the harvest of this Gospel age shall be gathered, the work of change, or transformation, by which the kingdoms of this world shall, in a great time of trouble, become the kingdom of our Lord and his Christ, is nigh, even at the door.

What is the force of the Apostle's argument to those who see as he did the approaching Kingdom of light, that shall banish all the darkness of sin, ignorance, superstition, etc.? It is expressed in his words, "Let us, therefore, cast off the works of darkness, and let us put on the armor of light." The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approval in the light of the new dispensation, if it were already fully ushered in. Let us remember that we belong to the new dispensation, and not to the old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of light and in opposition to the prince of darkness, his works and his ways.

We have elsewhere considered this matter of putting on the armor of light; and the necessity, as expressed in the Apostle's statement, that the particular period of time in which the change from the dominion of the prince of this world to the Kingdom of God's dear Son will be a specially evil day--a day, a period, in which all the children of light will be crucially tested; such a day as will try every man's work and faith what they are; a day and a fiery trial through which only the gold, silver and precious stones will pass unscathed, and in which all the hay, wood and stubble of error and sin and human tradition and falsehood will be entirely destroyed. No wonder, then, that the Apostle repeatedly urges us to put on the armor of light--preparation by the Lord's people for the trials of this particular time, which we perceive is now just upon us--in fact, we are already passing into these very fires of this day of trial. We are already in the time when the wood, hay and stubble is being consumed, and when Higher Criticism, Evolutionary theory, Christian Science, Hypnotism, under its own name and known as Mind Cures, etc., are devouring as a flame all that are not fully devoted to the Lord, and, therefore, specially kept by his power through his Word and providence.

Let us walk honestly, as in the day. We are not yet fully in the day, but we belong to the new era, and are, therefore, to live even in this present time as nearly as possible up to the perfect standards of the future. So to live will signify self-denial--will imply that we will be misunderstood by the world; will imply that we will be thought foolish, and that we will be considered enemies, not only by those who are in gross darkness, but particularly by those who profess to be the Lord's people, children of the light, but who really prefer darkness and error rather than light and truth. We are inclined to lay special stress on this word "honestly," and to believe that the Apostle used it advisedly and in a particular sense.

As we look all about us we find that dishonesty is very prevalent; not merely in the world, where we expect a certain amount of duplicity and misrepresentation and deception, and people passing for what they are not, but we find this kind of dishonesty very prevalent amongst professing Christians; yea, we have known ministers to boast of their dishonesty--to declare that they never did believe the creed which they had professed to believe and vowed they would teach to others. Intelligent ministers are today preaching in all denominations what they do not believe, standing for creeds and theories which misrepresent their true sentiments. They are acting dishonestly; they are searing their own consciences; they are putting themselves into a condition where they cannot make progress into the light of the truth; for surely God does not want dishonest people in his elect Church. Surely, unless they become honest, they will have their portion with the hypocrites, for the hypocrites are the dishonest. "Let us walk honestly," appeals to every true child of God.

Each one should see to it that he is honest, not only in matters of dollars and cents, but honest in his treatment of his neighbors, in his treatment of the brethren, in the Church, and above all, honest in his

confessions respecting his God and his faith. The test is being made along this line, and those who love the favor of men rather than the favor of God, and who dishonestly are willing to confess and profess a lie, will be given up to their lie, will be permitted to blight their eternal interests, will be proving themselves unfit for the Kingdom--whatever else they may ultimately become fit for. This is the very essence of the Apostle's declaration in his letter to the Thessalonians (2 Thess. 2:11), when speaking of this evil day, and the great trial that would come upon the Church, he declares that God will send them strong delusions that they might believe a lie--because they were not honest --because they did not obey the truth in the love of it, but acted deceptively, hypocritically, two-facedly.

Our translators seem to have forgotten that these epistles were written to "the saints" (Rom. 1:8), and not to the world, hence, when speaking of certain sins they used English words, which would be applicable to the most depraved class in describing the crimes and wrong course--instead of using such language as would properly represent the misdemeanors that might be expected amongst the saints. There is an illustration of this in our lesson (verse 13), where the Apostle is represented as saying to the saints that they should not indulge in rioting, drunkenness, chambering and wantonness. It is true that the saints should not indulge in any of those things; but it is true also that no saints would think of indulging in such orgies.

The Apostle's meaning, to our understanding, is a much more refined one than these words would represent.

He urges us that in view of the time, and that we are children of the day, that we should not engage in worldly revelries, time-killing pleasures, harmless though they be, and that we should not be intoxicated with the spirit of this world. As, for instance, some have an intoxication for money, wealth; others an intoxication for business; others for dress; others for music; others for art; but as the Lord's people, who have got a glimpse of the new day, and the great work of God which is to be accomplished in that day, our hearts should be so absorbed in the work of God that these matters, which would be thought proper enough and right enough in others, worldly people--because they are not awake as we are, and because they see not the future as we see it--should be far from our conception and our course.

In urging the saints to avoid chambering and wantonness, we are not to understand the Apostle to mean fornication and adultery, and general lasciviousness, as he might warn the most depraved and most benighted of the children of this world. We are to understand him to address these words to the saints, urging them to continence in their social relations--urging that the thoughts of the Kingdom shall lift their minds and disengage their affections to a large extent, at least, from the earthly affections and the lawful sexual congress. This is a statement to the Romans of the same thing that he mentions to the Corinthians (1 Cor. 7:29); "Brethren, the time is short; it remaineth both that they that have wives be as though they had none, ...and they that use this world as not abusing it." The Apostle, however, puts limitations to this counsel, as expressed in vss. 5-7 of the same chapter. This interpretation of the Apostle's sentiments is fully corroborated by the concluding words of this verse (13). By the general rules of language he would not begin his argument with the grosser sins, and end with the less, but reversely, conclude with the stronger argument. Here he concludes with the exhortation that the saints, in watching as in the day, shall avoid strife and envy.

The other difficulties would be comparatively their own concern--their participation in revelries might do no harm to others, their being overcharged with a spirit of intoxication for wealth or fashion or art or music, might do no injury to others, their inordinateness in lawful sexual matters might do no injury to the cause in general; but when he comes to strife and envy he notes two qualities which reach out and would not only imply a wrong condition of heart on the part of the transgressor, which indulged would ultimately bar him from the Kingdom, but would represent also elements of character which would be injurious to the whole body of Christ, which is the Church. And be it noticed that these various dispositions, carelessness of life, the overcharged, or drunken condition, as respects earthly affairs (Luke 21:34), and lack of self-restraint in connubial relationship, would be very apt to go hand in hand with a wrong spirit in the Church--a spirit of strife, contention, wilfulness--not submitting to the divine Word and providence, but, on the contrary, the arousing of jealousies, ambitions, on behalf of self or others, for prominence in the body.

To the contrary of all this, the saints are to seek more and more to put on the Lord Jesus Christ--to take each to himself the characteristics of the Lord Jesus --his meekness, his patience, his gentleness, his forbearance, his love, his willingness to be servant of all, his temperateness and moderation in all things, his complete devotion to the Father, his complete submission to the holy spirit in all of his affairs.

In thus seeking to be like the Lord the saints are to "make no provision for the flesh, to fulfil the lusts thereof." They will find the flesh continually insisting that it be recognized, that it be not mortified, that plans and arrangements shall be made for its comfort, pleasure, gratification. The saints, however, are to

R3181 : page 124

make no such provision; they are to ignore the flesh, to the extent they are able; they are to consider its tastes, appetites and preferences, as generally depraved and improper to be gratified. They are to do this so thoroughly that they will make no provision for it, but merely provide for the doing of the will of the Lord in all things, whether the will of the Lord be pleasant or unpleasant, agreeable or disagreeable to the flesh.

===================

R3182 : page 124

"LOVE AS BRETHREN."

--ACTS 21:1-12.--APRIL 26.--

Golden Text.--"The will of the Lord be done."--Acts 21:14.

BROTHERHOOD in Christ is the closest of all relationships, and many incidents in the Apostle's journey from Ephesus to Jerusalem illustrate this brotherhood relationship most beautifully. In a preceding lesson we had the account of the parting of Paul and his company from the elders at Ephesus, and of their loving demonstration and tears and prayers. The first verse of this lesson says, "After we were gotten from them," etc.,--the words "gotten from" signifying, torn ourselves away, as though the hearts of all were so thoroughly united that the separation meant the breaking of very tender ties. And so we find it to be today, with the Lord's similarly consecrated people. They become attached to each other in a manner that formal creeds and confessions in earthly bundles, or denominations, do not bind. Each one who is united to Christ feels a special interest in, and sympathy for, each fellow-member, so that, as the Apostle says, if one member rejoice all are glad, and if one member be in trouble or affliction or sorrow all are sympathetically affected. This will be noticeable in proportion as the law of love develops and abounds in each member. The little love in the beginning of Christian character will expand and deepen, filling all the avenues of the heart, and sanctifying them in a pure, unselfish, holy love.

The voyage from Miletus to Patara was probably in a small coasting vessel. At the latter port they found a larger seagoing vessel, on which they made the through journey to Tyre. At the latter place the Apostle and his companions hunted up some believers, whom they previously knew resided there. This is another evidence of affection and interest. Apparently the number of the interested was small, just as today; the twos and threes, sixes and sevens, are much more numerous than larger companies. The fewness did not hinder the Apostle from seeking them out, that he might encourage and strengthen them. Rather, we may say that in some respects the appreciation of the fact that the Lord's jewels are not numerous makes them all the more precious. In this little church were some who evidently had the gift of prophecy, as it was granted in the early church--foretelling future events, just as with the prophets of old, Isaiah, Jeremiah, etc., except that those of the earlier dispensation spoke evidently in a more public manner, while these latter had messages especially for the Apostle and the Church. The message that came to them was to the effect that the Apostle at Jerusalem would be caused to suffer; would be imprisoned, maltreated, etc., and on this account they urged him not to go. The Apostle tells us previously, that the spirit witnessed in various places that bonds and imprisonment awaited him; but, nevertheless, he understood it to be the divine will that he should go to Jerusalem, and that, hence, he would not hesitate, knowing that the Lord was able to work out his own good purposes, if he were obedient. We are not to understand this testimony of these local prophets to be a contradiction of the Apostle's understanding of the same holy spirit's leading; the one teaching him that he should go to Jerusalem, the other teaching that he should not go to Jerusalem. We are rather to understand that these prophets merely had from God a revelation to the effect that Paul would suffer violence in the city of the great King, and that on the strength of this information they themselves advised the Apostle not to go. But Paul, without disrespect, or in any degree impugning the truthfulness of their message, drew a different lesson from it--understood the Lord's message differently. He saw that this meant a trial of his faith, his zeal, his perseverance, and that for him to yield to these suggestions, through fear, would have been an evidence of his lack of confidence in God, since the Lord had himself revealed to him that he should go up to Jerusalem.

It may be wondered why the Apostle would feel so urgently desirous of going to Jerusalem, knowing in advance what to expect. We reply that he evidently realized that the work amongst the Gentiles was growing considerably, and that there was a feeling that there was a more or less clearly defined separation of interest and sympathy as between believing Gentiles and believing Jews, and that part of the Apostle's object in this visit was to counteract this tendency and to help cement the Church as one. He was taking with him contributions from the various churches amongst the Gentiles to the poor of the larger congregation at Jerusalem, a thank-offering to the Lord for the good things which had been sent to them through their Jewish brethren. These offerings would attest the love and fellowship of the Gentile

R3182 : page 125

believers, and help to convince the brethren at Jerusalem that those abroad had one and the same spirit as those with whom they were better acquainted in Palestine. Then again, in Paul's company were several Gentile representatives, as it were, of the grace of God amongst the Gentiles--noble brethren, whose meekness, patience, gentleness, long-suffering; brotherly kindness and various fruits of the spirit fully attested the work of grace amongst the Gentiles to be the same as amongst the Jews. Furthermore, the Apostle realized that some had, intentionally or unintentionally, misrepresented his position--claiming that he was an opponent of the Law and of the Jews. He was an opponent of neither; he loved the Jews as his brethren, and he loved the Law of Moses, realizing that it was just, perfect and good, and so great and wonderful a law that no fallen human being could possibly live up to all of its requisites, and that, therefore, whoever would be justified could not be justified by the Law, through obedience to it, but must be justified according to God's arrangement--justified by faith. During this visit he hoped to be able to show that he had no disrespect for the Law, but that as Jesus magnified it, held it up, and showed how great and wonderful a law it was, he, Paul, magnified the Law of God, the Law of Moses, and showed that it could be kept only reckonedly, by any of the fallen race, and then only by those who could have imputed to them the righteousness of Christ to make up for their blemishes and shortcomings.

Furthermore, he foresaw the complete fall of his nation from all divine favor into unbelief and a great time of trouble, just at hand, and he, doubtless, desired to make one further effort amongst the Jews to give a final testimony that might be helpful to some, hoping that his experience in the many years amongst the Gentiles might have brought him greater wisdom in knowing how to present the gracious message. We know that these were his sentiments respecting the condition of the Jews, because his Epistle to the Romans had already been written--after he left Ephesus, presumably at Corinth,--and in that Epistle to the Romans it will be remembered that in the ninth, tenth and eleventh chapters the Apostle clearly sets forth the stumbling of the whole Jewish nation, only a remnant taking hold upon the Lord Jesus, the rest being blinded until the fulness of the Gentiles should be come in. We remember his explanation of the olive tree, whose root was the promise made to Abraham, and whose branches were the individuals of the Jewish nation. The breaking off of these branches from divine favor left opportunity for grafting into this olive tree--of divine favor and participation in the covenant made with Abraham--of all of the Gentiles who should heartily accept the Redeemer. The Apostle had all these thoughts, then, clearly in his mind. He had no expectation of being able to turn Israel as a nation, but he did wish them to discern his love for them, and his earnest desire to assist them, that peradventure he might remove from the minds of the Apostles not only any prejudice they might, as Jews, have had against the Gentile converts, but that, additionally, he might assist some who had not yet made a decision, not yet gone into the condition of darkness, stumbling, etc. Here again love as brethren is manifest. The Apostle loved the Jewish nation with an intense love, as is witnessed by his declaration, "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:3.) Not that he would wish to suffer eternal torture for them, nor yet that he would wish to be cut off in the Second Death for them; but that he was willing to be cut off from participation in the glories of the Kingdom, as a member of the body of Christ, if thereby he could have brought his nation into that glorious position, the first right to which belonged to them as a people, until they rejected it.

The stay with the little company at Tyre lasted seven days, while their vessel was unloading its cargo and reloading another. As we read the account of how the disciples at Tyre, with their wives and children, accompanied the Apostle and his companions to the ship, and all kneeled in prayer on the shore, we say to ourselves that the spirit of discipleship was evidently the same everywhere in the early Church--just as warm and just as expressive among these probably less cultured ones at Tyre, as it was with the elders of the Church of Ephesus at Miletus. And we are glad to say that the household of faith today has many of the same characteristics of intense love for the brethren, even though they have not previously seen each other. We frequently think of this striking likeness when some of the friends, and sometimes their children, accompany us to the railway station to say "Good-bye." Truly by one spirit we are all baptized into the one body, and whoever lacks this spirit of fellowship, of oneness, is quite likely to become more and more cool and indifferent, until he loses the truth entirely; and whoever cultivates this spirit of fellowship and love for all the members of the body of Christ will find it growing, intensifying.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Mrs. M. J. Preston has put into poetic form the thought that we should speak our kind sentiments, and look them, and perform our kind services to one another, while we have the opportunity--and not let these

R3183 : page 126

opportunities go by, and leave our expressions until our friends are cold in death. She says:--

"What use for rope if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle blast
When the peril of Alpine heights is past?
What need that the stirring paeon roll
When the runner is safe within the goal?
What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?
No, no! if you have but a word of cheer
Speak it while I am alive to hear."

Leaving Tyre their vessel soon came to Ptolemais. There were a few friends at Ptolemais, and the day was spent in their company, and probably the partings again were full of expressions of sympathy; and then Caesarea, the Roman capital of Palestine, was reached. Philip the evangelist, one of the seven deacons originally appointed at Jerusalem, and who did a good work, it will be remembered, with the Ethiopian eunuch and at Samaria, was at this time apparently making Caesarea his home. We have no definite statement respecting the number of believers at the place, but evidently most of these groups of the Lord's people were few in number. Five of the Church, at least, were of Philip's own family, for he had four daughters, who are spoken of as unmarried sisters which did prophesy. It is difficult for us to determine whether or not they prophesied of future events, because this word "prophesy" is also used to designate public speaking without reference to foreseeing. Apparently the Apostle's company tarried more days at Caesarea than they had intended, for finding that they would not be in time for the Passover the Apostle and his company were not in special haste to reach Jerusalem before the Pentecost season. It was while they tarried in the latter place that Agabus, a brother in the Lord, who had delivered important prophecies of future events, came to Caesarea and finding Paul took his girdle and therewith bound his own feet and hands, and declared that thus Paul would be bound and delivered to the Gentiles. This form of prophecy, illustrating by signs, was not uncommon to the Jews. It will be remembered that Isaiah and Jeremiah and others of the prophets similarly acted out parts of their messages--thus, doubtless, making them more impressive.

This last testimony from Agabus seems to have affected all of Paul's companions who, taking a view similar to that taken by others, now joined in a general appeal to the Apostle not to go further on the journey --to give it up, not to run foolishly into danger. His reply shows us how thoroughly convinced he felt that it was the Lord's will, and that his dear friends were conscientious, he does not for an instant dispute. His words are most touching: "What mean ye to weep and to break mine heart?" Here again we are reminded of the words of the poet:--

"We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

But the Apostle was firm. He had not started on this journey without the full conviction and assurance that it was in the Lord's providence that he should take it; and he was not to be daunted by any of the circumstances that might arise. He well knew that all the powers of darkness would assail him in vain, except as the Lord should permit, and he well knew also that the Lord would permit nothing to occur that would be to his real disadvantage. He would, therefore, go on conscientiously and courageously, and finish the work that the Father had given him to do. He would be sustained by his faith in the divine supervision of all his affairs, just as our Lord Jesus was; who, we remember, said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." --John 19:11.

There are few such noble characters as Paul's, unmoved by threats or fears, strong in the Lord and in the power of his might, and ready not only to be bound for Christ's sake, but to die, if such should be the arrangement of the Lord's providence on his behalf. Let us each and all emulate this noble example of one who followed so closely in the footsteps of our Lord and Master. Let us be strong, not only in our consecration, but also in the taking of all the steps that the Lord's providence may lead us to take.

The Apostle's argument was successful. He infused new courage into the hearts of his colaborers, and they apparently resolved that if he were about to die or suffer they, too, would rejoice if the will of God respecting them eventuated in their death; and if they did not suffer personally they would, at least, have the honor of being companions of those who were misused for Christ's sake, and thus be to some extent the sharers in the blessing promised. (Heb. 10:32,33.) The Apostle's companions saw the matter as he did, that it was the Lord's will; and they resolved to bow to it, notwithstanding that the Lord had given them information in advance which would have permitted them to turn back, or seek to save their lives. There is a very valuable lesson for all of the Lord's dear people in this word, "The will of the Lord be done." We should each seek to know the will of the Lord. If first of all our consecration be complete, even unto death, it will mean that we are seeking to know what the will of the Lord is respecting us, and it will mean that as we learn his will we will do it at any cost. It will mean that we will be on the outlook for the Lord's providences in all of our affairs, realizing that nothing happens by chance to those who are in covenant relationship with God, as members of the body of Christ,--that all

R3183 : page 127

things must work together for good to them. A fuller realization of the divine care over the elect would, doubtless, often guide our steps aright by directing the eye of faith to expect the Lord's leadings and to look for them in all matters that are of any importance.

===================

R3183 : page 127

AN INTERESTING LETTER.

DEAR BRO. RUSSELL:--

In the late fall of 1899 a young woman stopped in my house long enough to sell my wife a Volume I., M. DAWN, for which she was canvassing. My wife, being of the Roman Catholic faith, hesitated to read the book, and, knowing my irreligious disposition, feared to inform me of her purchase, thinking I might ridicule her action; so the book lay untouched for some months. After Christmas my wife, while engaged in making up a parcel for my relatives in a distant city, bethought herself of the book and an easy way to dispose of it, by sending to my grandmother, and thus also relieve herself one of the perplexities of Christmas giving, the religious nature of the book appealing to her idea of an aged person's disposition. I came into the room at this juncture, and, noticing the book, questioned her concerning it. On learning her intention, I explained to her the conception she had of my grandparent's disposition was erroneous, and that, instead of appreciating the gift, an opposite effect would be the case, as, to one of the old lady's temperament, it would imply that as she was now in the evening of life we felt it were best for her to prepare for the end by becoming religious. My wife saw the point, and the book was not sent, its pretty cover alone saving it from destruction as useless.

During the long winter evenings, being a voracious book-worm and tiring of the mechanical and scientific works which were my usual bent, I took up the volume of DAWN, more out of curiosity and want of something else, apparently. On reading the preface I was very favorably impressed by the utter absence of the ego most authors infuse into this portion of a book, and naturally desired to read further in the writings of so unusual a person. My mind must have been in relation to the volume in about the same condition that a soft veinless piece of marble is to a sculptor, for each statement left an impression, each opposing thought being readily and reasonably answered and dispelled. I read on long past the usual hour for retiring, not heeding repeated admonitions from my wife that I would be late to work next morning. This continued each evening as opportunity offered, taking up each volume, (having meantime procured the same), to the entire neglect of my usual studies, and becoming more deeply impressed and enlightened as I progressed. It was truly a coming "out of darkness into his marvelous light," and the thoughts and feelings inspired in me by the reading of these volumes cannot be described; they are beyond words. It was all so grand, so reasonable, so completely filling my heart with love for the great One who alone could devise such a wonderful plan; it was so natural to believe these writings, and in all my studies from Vol. I. to V. not once did a serious doubt arise in my mind but that each statement was absolutely true, for the God of the writer was different from the horrid monster my childhood's teachers had told me of, who

could torment eternally those he loved, and was otherwise so contrary and inconsistent.

Meanwhile Satan had endeavored to draw me aside, and, by the conciliatory efforts of a Roman Catholic clergyman to induce me to join myself to that faith, as well as the promise of family peace and worldly prosperity, lure me from the high calling toward which I was progressing. But I can with much fervor thank my heavenly Father that I had read enough from M. DAWN, as well as some timely advice from yourself, to be ably fortified against Satan's advances, and, with the "spirit of a sound mind," I could combat his sophistry. Now, since the light has become brighter to me, I can clearly see that God's overruling power was exerted in every instance just where I could not help myself further, and would have fallen but for his aid. Praises to his love!

Of course I could no more keep to myself these glorious tidings than a freshly opened bottle could retain the effervescent liquor that fills it. I must tell someone, and, as my dear wife not only refused to listen but opposed me, I had to try elsewhere. In a fellow-employee, Sister Kestner, I found a ready listener, and the volumes sold to me were of double service, for her experience was but a repetition of my own. Each now was alert to spread to others the knowledge we enjoyed. Bro. Bird we found hungering and thirsting after righteousness and we proceeded to cooperate in filling him, while he, on imparting to his sister Mary what he had learned, was surprised to find that she had a set of the DAWNS, but being somewhat bound by sectarianism had not as yet mustered sufficient courage to make a bold stand for the truth and put into practice the suggestion of complete independence pointed out to present day footstep followers of Jesus as scriptural and necessary.

Sister Grebe became a fellow-employee, and it was but a short time till Sister Kestner had succeeded in bringing her into a study of God's Word as made clear by the DAWNS. We five, now all fully consecrated to God, and having publicly signified such fact by water baptism, acknowledging no Head but Jesus, are gladly working in his harvest field at whatsoever our hands find to do under his guidance; and we can with certainty attest that having tasted and seen that God is good, there is no peace or blessedness except in him; and within sound of our Shepherd's voice there is only gladness.

We have another young student with us now, and we six have been banded together in the Volunteer work this year. God's blessing has been with us and we have succeeded in reaching all the churches assigned to us, 62 in all, as well as giving our help in other parts of the city after our district was finished. We have received abundant evidence of our Master's kind approval of our feeble efforts to spread the glorious message of our Redeemer's second presence and to call his little ones out of Babylon, by the growth in Christian characteristics of love and forbearance, through the experiences while serving the brethren, also in the occasional permission to view some of the good results of our labors.

By the gracious permission of our heavenly Father we were last summer enabled to inaugurate mid-week meetings at my residence (we being so situated that it is not possible to attend the uptown meetings except on Sundays). Each one of our little class can testify to the wonderful help we receive in our daily walk up the narrow way, as a result of following the kindly suggestions which are given in the WATCH TOWER, and it is a sore trial if one of our number misses a meeting.

I close with a prayer for God's blessing on your every effort, through our blessed Redeemer's name.

Yours in Christ, JAS. LOCKWOOD,--Missouri.

===================

SEMI-MONTHLY.
VOL. XXIV. MAY 1, 1903. No. 9

CONTENTS.

Views from the Watch Tower........................131
  An Astrologer's Outlook.......................131
  Preparations for the Millennium...............131
  Only a Form of Godliness......................131
  Peculiar Views of Heathens....................132
A Seasonable Word on Christian Science.....................................132
  A Christian Science Prayer....................136
  A United Presbyterian View....................136
Suffering as Christians...........................137
"The Lord Stood by Him"...........................140
Interesting Questions Answered....................142

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3185 : page 130

THE ATLANTA CONVENTION.

This Convention was, we feel sure, a great blessing to many. One dear old brother, when bidding the Editor

"Goodbye" at the train, said, "This Convention has been a great blessing to me: I am a poor man, Brother Russell, but if it had cost me $1000 to attend I would not begrudge it." All faces told much the same story of appreciation of brotherly fellowship. We trust that the result will be permanently beneficial, not only to those who attended, but also to those at their homes whom they represented, and to whom they carried back some of the Convention's fullness of joy.

The attendance from outside Atlanta was good, especially for the South,--about 100. The largest attendance was on Sunday afternoon, when about 600 were present at the Grand Opera House. Nineteen symbolized their immersion into Christ on Saturday.

CONCERNING CORRESPONDENCE.

During the Editor's absence in Europe our friends will remember that he cannot be reached by correspondence, and that matters intended for his special consideration should be deferred until his return.

In general, communications concerning business, subscriptions, orders, Tract Fund remittances, Pilgrim visits, etc., should be sent to "Watch Tower Bible and Tract Society," and letters concerning doctrinal and personal matters to the Editor.

===================

VIEWS FROM THE WATCH TOWER.

AN ASTROLOGER'S OUTLOOK.

WE seriously question all the claims of Astrology; yet the following--from whatever source the suggestions come, even though of the Adversary himself--seem remarkably true to our expectations based upon the Word of the Lord. For this reason alone we present them here,--as follows:--

"Saturn is the representative of the great motive power that has dominated the mind of man up to the present time. The great organizations of Capital, attracting now so much attention, are in reality the last great struggle of this Saturn-god to save his throne. But his efforts will be futile, yet far from useless, for he is blindly doing service for a still greater God in the same way as the other planets have contributed blindly to Saturn's glory.

"Jupiter, representing law, religion and morality, has been perforce subservient to Saturn's greater and more potent force. It explains why the church, the law, the charitable and educational institutions have contributed to increasing the power and prestige of the worldly and material Saturn, whose selfish monopolizing material nature must be disposed of and made tributary to a higher, nobler force that will carry out the work of human evolution.

"Jupiter must also transfer his allegiance from the grasping Saturn to the newly discovered factor that stands for universal brotherhood; namely, Uranus. When Uranus and Jupiter meet in the humane sign of Aquarius in 1914, the long-promised era will have made a fair start in the work of setting man free to work out his own salvation, and will insure the ultimate realization of dreams and ideals of all poets and sages in history.

"Uranus is preparing the way for Neptune, who symbolizes Love in its very highest form--the fulfilling of the law. By this, we see that Socialism, or whatever the new order may be called, will not and can not be the rule of the common or ignorant masses, but the leadership of the very highest developed members of the human family.

"In 1903 Jupiter will be in the Sign of Pisces--sign of the feet, or understanding, and the synthesis of the new religion is Love;--Love, that words cannot define. We are nearing a condition where "masters" will be unknown--where humanity will instinctively conform to the injunction, 'Call no man master, neither be ye called master.'

"Note--Uranus: Great commotions are expected when it shall take its ascendancy over Saturn."

PREPARATIONS FOR THE MILLENNIUM.

Polar ice, both arctic and antarctic, seems to have been steadily decreasing, and it may be that these frigid deserts shall once more blossom as the rose--Isa. 35:1--literally.

The ice from both poles seems to be drifting toward equatorial regions, to such an extent that, in the north, it has become a menace to commerce, and it may be a work preparatory to the "times of restitution."

ARCTIC ICE A MENACE TO OCEAN STEAMSHIPS.

"Philadelphia, March 18.--(Press dispatch.)--Navigators of the North Atlantic are worried about the manner in which the arctic floe ice is drifting south, directly in the pathway of steamships. Captain Beavis of the Philadelphia Trans-Atlantic line steamship East Point, which arrived here today from London, reports passing tremendous quantities of field ice in latitude 43 deg. 43 min., and longitude 49 deg. 21 min. Owing to the obstruction Captain Beavis found it necessary to alter his vessel's course and steam 60 miles to the southward to avoid contact with it."

ONLY A FORM OF GODLINESS.

Rev. J. B. Hastings, D.D., of Edinburgh, Scotland, explained not long ago his views respecting the generally acknowledged loss of religious interest, as follows:--

"Our worship in many cases has become a mere form. There is little apparent hungering for the

R3184 : page 132

bread of life; and only in rarest instances a crying out of the heart and flesh for the living God. Not that there is an open antagonism to religion. There have been periods within our own recollection when there was much more of direct opposition. But there is an alarming deal of that subtler, deadlier quantity known as simple indifference, which is playing melancholy havoc among ever-enlarging sections of the population. Outside our churches there is a great army of men and women who have become sadly estranged; who have been so long away from the ordinances of public worship that it will be next to impossible, by ordinary methods, to bring them back. And inside our churches there are many who feel that something needs to be done to make our public worship more interesting and edifying and directly helpful to the religious life....

"I believe that the root of the whole matter lies in a widespread practical disbelief in the supernatural. There is no realization, on the part of the multitudes, of the spiritual world, and of the God with whom they have to do. There are so many interests in this material life that the things of the spirit are simply given the go-by. The whole atmosphere of God's house has become so foreign to the experience of their everyday lives, that they are no longer interested, and, as a matter of course, have ceased to attend. It is sad to

R3185 : page 132

think that so many young men and women in our populous cities are in this position. With churches galore, of all sorts and conditions (in one of which they could surely find congenial worship), they are yet standing without, spiritual starvelings, children merely of time, practical unbelievers in God and immortality, moving on their light-hearted way to the judgment throne and the eternity beyond."

PECULIAR VIEWS ON HEATHENS.

"Munich.--(Press cable.)--The papal nuncio at this court has ordered the Catholic papers to stop publishing an open letter by Bishop Pelkman, Lahore, East India, as it would 'distress the holy father very much to see the right reverend gentleman's peculiar views in print.'

"The paragraph in the bishop's letter to which exception is taken reads as follows:

"'Twenty-one thousand three hundred and eighty-nine persons have died of the plague; wonderful are God's ways! One is almost persuaded to think that the Lord sentenced the heathen adults to die that their children might fall into the hands of the missionaries and be educated as good Christians. The last two famine periods brought us several thousand new adepts.'"

===================

R3185 : page 132

A SEASONABLE WORD ON CHRISTIAN SCIENCE.

--FROM BRO. W. E. PAGE.--

DEAR BROTHER RUSSELL:--Meeting so much "Christian Science" out this way, I was led to investigate the basis of its claims by the lamp of the Word, and I find it a most noxious weed. First, for my own profit, I wrote out what I found, and have since remodeled and chiseled it down. You may find good use for it as it is, or can use it as a foundation for a criticism in the TOWER upon this most manifest perversion. I send it to you for such use as you deem best. Put it in the waste basket if that is the best place for it, and do not hesitate a moment to tell me so, if these articles bother more than they help. I only want to do good work, but with our weak judgments we cannot always discern where we help and where we hinder.

The Lord is gracious to us, bearing with us in our infirmities, and ever and anon giving us deep draughts at the fountain of truth, and its blessings of peace and love in justification and sanctification. Oh, that this year may prove the one of most sincere consecration and abundant zeal to us all, who are of this way!

May grace and mercy and peace be multiplied to you and your household, the brethren and sisters with you.

Yours in fellowship, W. E. PAGE.

When presenting various features of the Father's great "Plan of the Ages," we have not infrequently met professed believers in Christ who seemed to accept the truth, and apparently warranted expectations of full fellowship. However, as the acquaintance grew, an almost indefinable barrier to communion would arise; and being anxious to receive those whom the Lord sends (Matt. 10:40), and desiring to esteem all professed brethren as most worthy (Phil. 2:3), we have often been perplexed and in straits as to what course we should pursue in our association with them. The grounds of the older sects are so well defined that we have but little difficulty in understanding our proper attitude toward them; nor is there particular danger of confusion from those forms of error which plainly and fairly present their teachings in well defined terms. Since our eyes were anointed that we might understand present privileges and labors (Rev. 3:18), we have been most perplexed and confused by the newer forms of doctrine which, on investigation, we find deny the Lord that bought them (2 Pet. 2:1), while with much feigned reverence and humility they profess allegiance to him, thus falsely presenting themselves as angels of light--messengers of truth. (2 Cor. 11:13-15.) However considerate we may desire to be, when we meet such false, seductive teaching, we must, without strife and to the best of our ability, unmask it (2 Tim. 2:24-26), and be careful neither in word nor deed to wish it God-speed (2 John 9-11), remembering that it is required in stewards that a man be found faithful.--1 Cor. 4:2.

One of the most widespread of these later forms of subtle error that we meet is "Christian Science."

R3185 : page 133

Many of its votaries are kind, well-intentioned people, but they are completely blinded by the perversions of the system; and we believe that many such will gladly free themselves from this dominion of the Devil, when the shackles of ignorance and prejudice, which now bind them, are stricken off in the advancing light of this dawning day. As our conclusions and the grounds for them may be of use to some others of the brethren who may be perplexed as to the proper attitude they should assume toward this heresy, we have decided, with the Lord's help, to present what we have found. Our quotations on the subject are wholly from the writings of Mrs. Eddy, who is the chief apostle of the various forms--which are legion--of this doctrine.

When setting forth to those entangled in this doctrine, our faith regarding the "restitution of all things," and God's wonderful plan for selecting the "Seed" which is to bless all nations, we almost invariably meet with the claim, "That is just what we believe; you must be a Scientist." The claim is so sincerely made that we are led to hope that we have met with another grain of wheat. To make sure of our ground, we present the ransom and its necessity, which seems to meet with their approval, yet from various remarks, especially those made in a general way, we are conscious of a vital disagreement, somewhere, on the fundamental principles of the Lord Jesus' work. A short investigation into Mrs. Eddy's work disclosed the cause for this, and developed the fact that her teachings are based upon private meanings put upon words. Hence, when we present our views to one of her followers, the words we employ do not convey our meaning to them, and until we learn this, and find out what interpretation they put upon our words, we are sorely perplexed. Mrs. Eddy very cunningly lays the foundation for her master-piece of word-jugglery as follows:--

"Aside from the opposition to what is new, the greatest difficulty in introducing our metaphysical system is to express metaphysics in physical terms and then be understood physically. This difficulty is overcome by teaching the student the metaphysical meaning of terms in common use."

What a preparation to deceive! Surely any teaching that must rest on special meanings placed on "terms in common use," should arouse the suspicions of those who are sincere and pure in heart. The Master did not find it necessary to employ so questionable a course, but so taught that the "common people heard him gladly."

In examining Mrs. Eddy's teachings, we do not follow the order of her books, but take up the essential truths she perverts, as seems best. Among Webster's definitions of person we find, "A self-conscious being;" and being is defined as "existence, opposed to non-existence; that which exists in any way, whether it be material or spiritual;" and we submit that the universally accepted meaning of person today is a "self-conscious being." Again, we submit that to the unprejudiced and candid reader the unqualified teaching of the Bible, in language in common use, is that God is the great and only self-existent, "self-conscious being."

But Mrs. Eddy says, "Jehovah is not a person. God is principle." How elusive and vague this is! The first meaning in Webster given to principle, and which is marked obsolete and rare, is, "beginning, commencement;" second, "hence, a source, or origin; that from which anything proceeds; fundamental substance or energy;" and third, "an original faculty or endowment of the soul." Ah, yes! "The serpent was more subtle than all the beasts of the field." (Gen. 3:1.) How this cunningly-laid perversion illustrates his full subtlety! While we stand aghast at the bold belittling of the great Jehovah, we cannot but wonder at the consummate skill shown. (Read Ezekiel 28:12-19.) We know that God is the source of all good things: he from whom every right thing proceeds: the self-existent, "self-conscious being," possessing and originating all qualities of moral perfection. Owing to the inexactness of language, the wedge of error here introduced (if, as common people, we follow Webster) is very slim, and not readily detected at first glance. If not detected, the next step will entangle the unwary very seriously. To the alert, however, the danger is not so great as it seems; for Mrs. Eddy does not accept the common meaning of the word principle, but proceeds to put a private

R3186 : page 133

interpretation upon it. Following her statement regarding Jehovah, she defines principle as, "life, truth, love, substance and intelligence." These (in language in common use) are all qualities or attributes of beings; and thus God is reduced to the position of the sum of certain qualities of conscious existence, and is dethroned from his rightful position as the Creator of all these qualities. Those misled by these teachings are speedily so befogged that they are utterly unable to discern between honest treatment of the Scriptures and this woful perversion of them.

Having dethroned God, the next natural step is the deification of man; and this work these teachings do in a less subtle form, and in one more easily followed, although the word-twisting is dexterously kept up. Webster defines entity as "a real being, whether in thought or in fact: being, essence, existence." Mrs. Eddy says, "Entity signifies the particular nature of being; and God, without the image and likeness of himself, NAMED MAN, would be nonentity"

R3186 : page 134

--without existence. Following this we give from her book a series of quotations deifying man.

"God cannot destroy man, because he is the reflection of God." "The science of being reveals man perfect, even as the Father is perfect." "If man went out for a single instant in death, or sprang from nothingness into existence, there was an instant some time without man, when Jehovah was without entity, and there was no reflection of Mind, or Soul, and Principle had no idea." "God, Soul, is and was, and ever will be; and man is coexistent and eternal with this Soul." "The science of man, understood, would have eradicated sin, sickness and death in a less period than six thousand years."

Surely pride and boastfulness could assume no more than is here claimed. None of the "meek" would arrogate such position and virtue to themselves. To show the foolishness and the fruit of such exaltation of man, we quote the following:--

Man is "the infinite idea of infinite Spirit,... the spiritual image and likeness of God,...the full representation of Mind; hence, the idea of Principle, not person. [Man is] the compound idea of God, including all other ideas, the generic term for all that reflects God's image and likeness....Woman is the highest term for man....[Man is] the conscious identity of being as found in Science, where man is the reflection of God, Mind, and, therefore, is eternal; that, which hath no separate mind from God; that which hath not a single quality underived from Deity; that possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his Maker."

"'And God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth' (Gen. 1:26)--what is incapable of sin, sickness and death, in so much as it derives its esse from God, and possesses not a single original, or underived power: hence, cannot depart from holiness. Nor can God from out himself, whence man was evolved, engender a capacity or freedom to sin. In divine science God and man are inseparable, as PRINCIPLE AND ITS IDEA."

Of course the enthronement of man necessitates a perversion of the entire Scripture teaching regarding his creation and fall. To allay the suspicions that might arise if this work were too abruptly done, the approach is very gradually made, and the error introduced under high pretentions to spirituality and learning. As a sample we quote the following:--

"As crude forms of mortal mind yield to higher significations, the metaphysical Genesis of the Scripture will be hailed with head and heart. The following brief comments are the spiritual, or scientific, version of the text."

Space forbids full quotation, and we simply give the "spiritual, or scientific, version" of the fall, set forth by Mrs. Eddy as the true meaning of the account in Genesis 3:1-5, as follows:--

"The serpent is introduced into the Scriptural record without any specified origin; but some maintain he was a veritable demon, even the climax of subtlety and falsehood, created by a perfect and divine spirit....Adam, or error, even the belief of mind in matter, began this reign of mortal man somewhat mildly, increasing in jealousy and falsehood until his days were numbered by the law of Truth, and the mortality of error made manifest. The garden was a term used to signify the body, in the first records of Mythology; sexuality and self-abuse the forbidden knowledge. Man was not to presume upon the prerogatives of his Creator, but to recognize God, the Father and Mother of us all.--Compare with Genesis 3:4,5.

"This Allegory represents error in every one of its beliefs, always asserting itself as Truth and over Truth: and giving the lie to Truth, saying, I can open your eyes, I can do more for you than God (good) has done. Bow down to me, have other gods, admit I am right, and more real to the senses, pleasant to the eyes and more to be desired than Truth. The history of Adam, or error, is a dream without a dreamer; first, a supposition of assertion; secondly, that nothing says, I am something; and third, that something springs from nothing, and is life, substance and intelligence. The order of the allegory describing the mythological creation, even a creation springing from dust instead of Deity, is maintained in about this form. Mortal man, starting from chaos, or old night, from the lowest propensities; non-intelligence becoming intelligence; the basal portions of its formations of mind indicating the appetites and passions; its upper portions the sentiments, implying the hope that mind will sometime escape from matter, giving a material sense of things as the sense of mind, and matter having dominion over mind: body originating in non-intelligence, and mind afterward inserted, the creation a propagating principle in vegetable and animal, alias God in matter, or matter without God: a man's life consisting of the things that he eateth, and having no connection with God, Spirit; his senses unable to perceive Spirit, and matter dooming them to die. This mythological history of man, so unlike the scientific record of man as the image and likeness of God, having dominion over the earth, and whose Mother is Spirit, first creates man of dust, and without a Mother, afterwards giving him a Mother, who is governed by mesmerism, controlled by a belief called serpent, her origin a rib, her capacity for knowledge gathered through material sense and from the tree of knowledge, whereof if a man eat he shall die, and her progeny, self-constituted suicides, hastening towards death in pursuit of life. The word Adam, divided into two syllables and reading A-damn, indicates more closely the character and the curse of the divine spirit, or Mother of man bestowed upon it."

The fall being "spiritualized" out of existence, and man being "perfect even as the Father," there is no necessity for a man, Christ Jesus, to give his "life," a ransom--a corresponding price--" for the life of the world," and to redeem the race with his precious blood. Hence, Christ Jesus, the Anointed Savior, simply becomes a fine example, a "good man." We quote again from Mrs. Eddy:--

R3186 : page 135

"Jesus was the son of a virgin mother by whom scientific being was so far understood that she knew that God was the Father of man, and man the offspring of a divine Principle. Jesus was the name of the man, and Christ but another name for God, the Principle and creator of that man. The signification of God being 'good' (?!), the term Christ Jesus may be rendered as good man, or God-man."

Christ not being a ransom-sacrifice, no atonement work was done by him, and a new signification must be found for the Scripture teaching that he is the "propitiation [satisfaction] for the sins of the whole world." (1 John 2:2.) To keep the case clearly before us we will give Webster's definition of atonement, and then its "spiritual" signification as given by Mrs. Eddy.

"Atonement (Webster): Reconciliation after enmity or controversy. Satisfaction or reparation made by giving an equivalent for an injury."

"Atonement (Mrs. Eddy): The teachings, demonstrations and sufferings of the man Jesus, when showing mortals the way of salvation from sin, sickness and death....Soul's triumph over material sense. The supremacy of spirit asserted, man reassuming the image and likeness of God in his scientific atonement with him. Jesus of Nazareth gave the all-important proof that when God is understood, it will be seen that Soul creates its own body, and cannot for the smallest instant do without a body. This divine Science overcame death and the grave, and was Jesus' final demonstration that the body is the same after as before death: hence, there is a state of probation and progress, whereby to grow out of a material and into the spiritual sense of existence beyond the grave. The meek, mighty Nazarene exhibited a material body after the crucifixion, to show his followers the great need there is of spiritualizing thought and action to make man God-like before death, that after it he may be fit for the higher school of the just made perfect. Not death, but the understanding of Life, God, spiritualizes man, and determines forever his progress and the state of his body. Mortality disappearing and immortality coming to life. Self-abnegation and love blessing its enemies. Not blood flowing from the veins of Jesus, but his out-flowing sense of life, truth and love, so much higher, purer and more God-like than mankind's, shedding its hallowed influence on the whole human race and marking out the only way to heaven. Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it."

Salvation from the present "evil world" Mrs. Eddy thus makes a matter of works, and is not through faith in Jesus, as taught by the apostles. Thus the Adversary again undertakes to set forth "another gospel, which is not another."--Gal. 1:8,9. Again she says:--

"The way is strait and narrow that leads to the understanding that God is life. It is warfare with the

flesh whereby we conquer sin, sickness and death, now or hereafter; but certainly before we can reach the goal of Spirit or Life, which is God. The truth of man makes a new creature. Old things have passed away, behold all things become new. Passions, selfish appetites and every sensuality yield to spirituality, and the balance of being is on the side of God. Christian perfection is won on no other basis. The scientific unity between God and man must be wrought out in demonstration."

Man being "coexistent and co-eternal with God," death must be an illusion, and is so set forth:--

"Death: an illusion; there is no death. Matter has no life, hence, it cannot die, and mind is immortal. The flesh warring against spirit frets itself free from one belief only to be fettered by some other one, until all belief yields to the understanding of God. Any material evidence of death is false, for it contradicts the spiritual facts of life. The unreal and untrue. The opposite of God, or life."

The fall and death being done away with, there cannot, of course, be any resurrection from among the dead, or raising of the race up to something lost in Adam. Hence, in this new "Science" resurrection becomes mere development. We quote her definition of resurrection as follows:--

"Resurrection: spiritualization of thought; a new and higher idea of immortality, or spiritual existence. Material belief yielding to spiritual understanding."

Those taught of God can have no difficulty in tracing the sinuous course of that "old dragon," in these unstable and unlearned perversions of Scripture, which soon cause their teachers to become "raging waves of the sea, foaming out their own shame." Those who have watched the effect of these doctrines upon those proclaiming them readily discern that the "evil tree" is yielding its proper fruit.

Again, Mrs. Eddy sets forth her claimed many miracles of healing as the basis of her religion, and the proof of its divine origin. To those uninstructed in the way of truth, this claim is very weighty, and many are ensnared by it. These, seeing no wisdom in the permission of evil, and having no conception of the great things God has in store for those who, under the severest tests, maintain a love for righteousness and a hatred of wickedness, quickly fall in this evil day of subtle sophistries. Supposing "Godliness to be gain"; i.e., a means to secure present temporal ease in finances or social life, freedom from aches and pains, etc., some, in their eagerness to escape from the hardship of enduring unfavorable conditions, are blinded to the opportunity for discipline thus offered, and rush headlong into any specious promise of relief that is made, without applying the rules and tests provided in the "sure word of prophecy," and are quickly ensnared by the Adversary. Being one of the highest order of God's created beings, who wilfully left his first estate and does iniquity (Ezek. 28:12-15), the devil can loosen the bonds of suffering on those

R3187 : page 136

who give heed to his seductive teachings, until he gains full and complete control of their moral powers, and can thus use them as his pliant, even if unsuspecting, tools, simply releasing them temporarily to gain his own purposes. When these are served, or when the time for binding him has fully arrived (Rev. 20:2,3), he will execute his full malignity, not only upon his own willing coadjutors, but also upon those who have been his dupes. We unhesitatingly brand this whole system of Christian Science, so-called, as another form of spiritualism put forth by the father of lies, who was a liar from the beginning. That there is a power, even superhuman, in it, we admit; but we believe it is the power of Satan, the great deceiver of men, which will be used only for the destruction of man.

[Satan's dominion is a dominion of death, and he undoubtedly has the power slightly to relieve the sick when his delusive purposes and doctrines would be best served thereby. (Heb. 2:14.) The fact that Satan's kingdom and its methods are thus divided and in opposition--working evil, sin and death, as ever, and at the same time turning in to heal the sick in order the more securely to bind and blind his dupes in subtle errors--shows that the "god of this world" realizes that his reign of sin, ignorance, superstition and death is nearly at an end.--EDITOR.]

Let God's children beware lest they be entangled by this siren song. The system perverts everything it touches, and not even the Lord's prayer escapes its contamination. For the information of the brethren, we give the following "spiritualized" version of it:--

"Principle, eternal and harmonious,
Nameless and adorable intelligence,
Thou art ever present and supreme.
And when this Supremacy of Spirit
Shall appear, the dream of matter will disappear.
Give us the understanding of truth and love;
And loving we shall learn God,
And truth will destroy all error,
And lead us into the life, that is soul,
And deliver us from the errors of sense,

Sin, sickness and death.
For God is life, truth and love forever."

Trusting completely in our Lord, the Anointed Savior, who has bought us with his precious blood, we can quickly escape this evil, and enter into and retain a present rest in Christ, and be prepared for that perfect and everlasting rest that "remaineth for the people of God."--Heb. 4:9,10; Isa. 26:3; Psa. 91.

A CHRISTIAN SCIENCE PRAYER.

The Insurance World says:--"It seems almost incredible that the following formula called a prayer, repeated by a person sick of dyspepsia is alleged by Christian Scientists to have a curative effect. The exact words read:--

"'Shining and Glorious Verity, we recognize the great and splendid FACT that the moment we really believe the Truth, Disease ceases to trouble us; that the Truth is that there is no Disease in either real Body or Mind; that in the mind what seems to be a disease is a False Belief, a Parasite, a hateful Excrescence, and that what happens in the Body is the shadow of the LIE in the Soul. Lord help us to believe that All Evil is Utterly Unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say, 'I am sick.' Help us to stoutly affirm with our hand in Your hand, with our eyes fixed on Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, and that there never will be any such thing. Amen.'"

A UNITED PRESBYTERIAN VIEW.

To what extent the Adversary's messengers in garments of light can deceive, note the following by Rev. A. K. Duff, a U.P. minister, published without criticism in the United Presbyterian. He says:--

"In forming our judgment of Christian Science, the Savior's question will be suggestive, 'Think you that they are sinners above all others?' There is a basic principle of truth in the pope, faith cure, Christian Science, mind cure, osteopathy, etc., and only the wilfully blind, or unfair and dishonest writer will attempt to conceal it. If it were entirely false there could be no danger. To say that Christian Science is the work of the devil because it is the revival of black art, is all rot. It degrades the ministry in the eyes of well-thinking scholars of today that such utterances emanate from the pulpit. To assume that faith has no power in the healing of disease is to discredit a cardinal principle of the gospel. Distinction against Christian Science must be finely woven, and in argument cautiously drawn out.

"This school of faith was organized in 1879 and now numbers 800 churches, 80 educational institutes, one million members and another million adherents. They have eight churches in New York city, and all are crowded Sabbath mornings and evenings. Last year they built one church in New York city costing $500,000, and every dime was raised before a pick was struck in the ground. This year they are building another in the same city, costing $600,000. They openly boast that they have no poor people, and we all know that hundreds of the ripest scholars in the land are among them. College graduates, lawyers, physicians, popular authors and even clergymen join them.

"Here is the leading error. They say 'the Bible does not sanction physicians, nor recognize the beneficial effect of medicines,' when the opposite is true. 'They that be whole need not a physician, but they that are sick' is positive endorsement of medical treatment. The many references to the healing virtues of plants and herbs, the 'balm in Gilead and the physician

there,' prove beyond a peradventure our practice of medicine."

* * *

Note the fact that these shepherds (preacher and editor) in Israel nominal are either ignorant of "the doctrines of Christ," "the faith once delivered unto the saints," or else are blinded by the "dust" of falsities and meaningless language. Note the words--their "leading error" is the denial of physicians! How about their denial of sin,--of a fall,--of a redemption from sin and death by the precious blood of Christ;--their practical denial of God except as general and particular goodness or utility--as there is good or usefulness in a tree, in that it bears fruit or yields shade or can be used to construct a house?

These blinded men close their exhortation by implying that Christian Science would benefit all U.P's. and add,--

"I have studied them for five years, and I never found such a uniformly good people in my travels. They are purely Christ-like. They are all willing to endure stripes, and go naked and hungry, if by any means they may save some."

The befogged writer forgets, evidently, that in a previous paragraph he has set forth "that they have

R3188 : page 137

no poor people." How, then, did this gentleman, after studying them for five years, learn about their willingness to endure hunger and nakedness on behalf of others? Their efforts have evidently been chiefly among the well-to-do; and thus they have avoided their burdens and been rather un-Christ-like.

Let us not be entrapped by Satan's deceptive garments of light intended to deceive, if possible, the very elect. Let us remember how our Lord associates his Word and doctrine with true discipleship, saying, "If any man will do his [the Father's] will, he shall know of the doctrine;" and again: "Ye shall know the truth and the truth shall make you free;" and again: "If they speak not according to this Word [but handle the Word of God deceitfully] it is because there is no light in them."--John 7:17; 8:32; Isa. 8:20.

===================

R3188 : page 137

SUFFERING AS CHRISTIANS.

--ACTS 21:30-39.--MAY 3.--

"If any man suffer as a Christian, let
him not be ashamed."--1 Pet. 4:16.

WHEN the Apostle Paul and his companions arrived at Jerusalem they were cordially received by the brethren--they had further manifestations of the same loving brotherhood specially noted in our last lesson. The Church was called together that the Apostle might make a general and public report, and might turn over to the proper authorities the funds donated for their poor by the churches amongst the Gentiles. Apparently several of the Apostles still resided at Jerusalem, "James, our Lord's brother," being in some particular sense the leader or chief spokesman. Tradition tells us that the different apostles ultimately scattered in different directions, preaching the Gospel--Andrew to Cythia, Jude to Assyria, Thomas to Persia and India, Peter to Babylon and Rome. We infer, however, that they had remained at Jerusalem up to this time, since Paul seems to have been the leader in the work amongst the Gentiles; quite probably his report of the Lord's blessing upon his efforts, in conjunction with the subsequent persecutions at Jerusalem, led the other apostles to go into the foreign fields of service.

It was now but twelve years before the destruction of Jerusalem, and less than half that time before the beginning of the factionalism and anarchy which led up to that destruction. The apostles quite probably in due time bethought themselves of the Lord's injunction that they must ultimately flee out of Jerusalem before it would be encompassed with armies and escape be impossible. We today are living within a corresponding twelve years of utter overthrow of churchianity, and must not be surprised if in the Lord's providence the bitterness and opposition against the present truth should become more and more open and violent, thus hindering our efforts amongst the professed people of God today, and compelling us to go more particularly to those who make less boast of their loyalty to God.

The apostles and brethren at Jerusalem were fully in sympathy with the Apostle Paul, though evidently their minds did not grasp so clearly as did his the complete breaking down of "the middle wall of partition" which previously had separated Jews from Gentiles, nor did they appreciate so fully as he that the Law was merely a pedagogue, a servant, to lead to Christ--to his school. Practically the Jerusalem friends said to the Apostle: We are in full accord with you and the noble work which you have been prosecuting, and we perceive the Lord's blessing upon it, and recognize the true Christian spirit in these brethren who have come with you, as representatives of the work of the Gospel amongst the Gentiles. However, you know how great is the opposition here; how bitter is the hatred of the Jews, and that they have heard of you. Jews who have come from Ephesus and Corinth and other places, evidently misunderstood some things that you taught there, or

R3188 : page 138

at least misrepresented your teachings. They have heard that you are an enemy of the Law, while we know that you believe that "the Law is just and holy and good," and full of shadows of better things to come. But now, as an offset to their pernicious presentations, and as an object lesson to some of our own brethren who are not just strong along this line, and for the benefit also of some whom we are endeavoring to interest in the Gospel of Christ, we have something to propose to you, and to these brethren: it is that you go into the Temple, as a worshiper, and associate yourselves with some of the rites and ceremonies there in progress, that thus all may know that you are not disrespectful toward Moses or the Law or the Temple,--that their misapprehension and evil-speaking may be counteracted. Amongst us are three brethren who have made certain vows to the Lord, called the vows of the Nazarites, and we suggest that you show your sympathy with them and with the arrangements, acting as sponsor for them--paying for the sacrifices which, according to the Law, they must offer, etc. Thus you will be seen with them, and in performance of certain ceremonies, for about a week, in the court of the Temple known as the Court of the Women, and we hope that much good will result therefrom, and much misapprehension be abated.

We can easily imagine that the bold champion of the truth in foreign lands would never have chosen such a course of his own volition, and that when the suggestion came to him it was not enthusiastically received. Nevertheless, since it seemed to be the judgment of the apostles and brethren in general--seemed to be in their interest and according to their view of advantage to the general cause, the Apostle yielded his own preference. We cannot suppose that he yielded to that which was wrong, yet we can easily imagine some one inquiring, Would it not be sin for the Apostle or other Christians to participate in any measure in sacrifice in the Temple?--were not all these sacrifices done away in Christ, and henceforth abominations in the sight of God,--sacrilegious?

We answer, No, not at all. The sacrifices which pointed to Christ, and which he fulfilled, were no longer proper, but these sacrifices which the Nazarites offered in connection with their vows did not typify Christ's sacrifice, but rather the consecrations and devotions of the people, the antitypes of which will prevail during the Millennium. It was no sin, therefore, on the Apostle's part to join in this procedure, and yet we incline to doubt the wisdom of the course pursued. We incline to believe that it was rather a temporizing acknowledgment of the dignity of the Temple and its services; whereas by this time the real Temple and the real service had been inaugurated;--for the Church itself is the antitypical Temple in which God has been present by his holy spirit since Pentecost. Although it is not distinctly so stated, we incline to believe that the Apostle Paul and all of his associates in this matter took a different view of it subsequently, as being a compromise which, without being sinful, was not advantageous, and reflected no special credit upon any connected with it. Perhaps such a lesson was needed by the apostles and the Church at Jerusalem, that they might learn to be the more courageous in their presentations of the truth--that they might be less fearful of the Jews, more bold in their presentations of Christ and the New Covenant arrangements in his blood--the better sacrifices, better vows, etc.

It was while the Apostle and these brethren, who were really Jews by nature, but who saw beyond the types and symbols, and appreciated the antitypes, were engaged in the performance of the typical, or symbolical rites, that the Jews recognized Paul and one of his companions, and became furiously incensed, either believing or claiming to believe that the Apostle was attempting to do the very reverse of what he and the Jerusalem Church intended--that he was attempting to discredit the Law and dishonor the Temple by violating, and getting others to violate, its holy precincts. As the excited shouts arose in the air a mob was quickly gathered; and as in Ephesus "the mob ran together, the greater part not knowing wherefore," so here again the mob merely knew that some of its leaders were frantically indignant at the Apostle Paul, and believed that he should be killed. He was dragged out of the Temple, and immediately the great doors of the Beautiful Gate of the Temple were closed--that no rioting or bloodshed might occur within the sacred enclosure.

The Tower of Antonia was close by the Temple Court, and steps connected the two. In this castle a band of Roman soldiers was quartered--evidently several hundred, because each centurion was a commander, or captain, of a hundred men. The riotous commotion brought forth the garrison, which appeared at just the proper time to deliver Paul from his enemies, who were beating him.

The chief captain, Claudius Lysias (Acts 23:26), caused the arrest of Paul and commanded that he be chained to two of the Roman soldiers--much after the manner in which now a culprit is sometimes handcuffed to an officer. Each Roman soldier carried, as a part of his outfit, an iron chain and a leather thong, for use in just such an emergency. While this handcuffing, which fulfilled the prophecy of Agabus, was in progress, Lysias made inquiry respecting the Apostle and the crime which had occasioned the commotion and indignation of these religious people. As a Gentile, he would naturally suppose that such a commotion

R3189 : page 139

amongst religious worshipers must have been incited by some atrociously evil conduct, some villainy or sacrilege, or that a disguised robber or assassin had been discovered. The multitude shouted out its various conjectures, and, it being impossible to judge the case at the time on such evidence, he commanded that Paul be brought into the prison.

Lysias, the foreign officer, had probably a very imperfect knowledge of the language spoken by the Jews, which was either Hebrew or Syriac, his own language being the Greek. Knowing this, the Apostle spoke to him in the Greek language, and with such fluency as to cause the commander great surprise. From the account, he evidently had confounded the Apostle with an Egyptian leader of an insurrection of some time previous. Paul's request was that he be permitted to speak to the people, who were in such commotion and crying out, "Away with him!" He evidently thought that he might correct some false impressions and pacify the multitude. At any rate he would lose no opportunity for declaring the gospel of Christ. The Lord influenced the heart of Lysias to grant the request. The people quieted as they perceived that the commander had permitted the prisoner to make them an address from the stairs leading to the castle. Here was a most excellent opportunity for presenting Christ before a large number of seemingly devout people--Temple worshipers. Undoubtedly there were some grains of "wheat" in that multitude, though evidently the great mass was "chaff." The Apostle's words would be a blessing to the wheat, and serve to test, prove, demonstrate, that the others were without the real kernel of truth in their hearts, although they had the outward appearances of being devout worshipers of the true God.

It is worthy of remark that the Apostle never allowed opportunities to pass by him without doing all in his power to use them in the Lord's praise and for the forwarding of the truth. The majority of us, probably, would have been so affected by the excitement of such an incident and by the bruises resulting from the beating, that we would perhaps have forgotten all about the greatest and most important work of all committed to our care, and might have been much less prompt than the Apostle to seek an opportunity to testify to the Lord's praise and for the opening of the eyes of any who might be his people amongst our assailants. Let us learn this lesson: let us be instant in season and out of season, so far as our own convenience and feelings are concerned, if only we can find opportune seasons for reaching others. The Apostle here illustrated his advice to Timothy, "Be instant in season and out of season,--preach the Word." It was in season for the multitude, because they were gathered there, and their attention was riveted upon him. Had he consulted his own convenience he would have said that it was very much "out of season" for himself;--that he was in no condition to speak, his nerves were excited and his body was bruised. But thinking of the convenient opportunity he spared not himself. In this he had the spirit of the Master, that he himself admonished us to have, saying that as Christ died for us we ought also to lay down our lives for the brethren--in season or out of season, so far as our own convenience is concerned.

In a few well-chosen words he told the people the story of his own experience: he had, like themselves, been an opposer of Jesus, a persecutor of all the followers of the Lord; how he had been miraculously interrupted in this work, and led to consider the claims of Jesus from the standpoint of the Word of God--the Law and the Prophets; how he had become fully convinced that Jesus is indeed "the Lamb of God, who taketh away the sin of the world," the deliverer who should come out of Zion, and through whom a blessing should come to all that would receive his message. He then proceeded to tell them what should have brought joy to their hearts; viz., that the Lord sent him to be a messenger to the Gentiles, to tell them of the good tidings, that they also might participate, as well as the Jews. But their hearts being evil and selfish, this mention of divine favor and mercy going to others incensed them; they heard the Apostle in peace and with profound attention up to this point, and then all their prejudices seemed to be aroused with the thought that this man claimed and taught that Gentiles could have favor with God equal to that bestowed upon the Jews. They cried out against him in much the same language that they had used against the Lord, "Away with such a fellow from the earth, for it is not fit that he should live;" and while they thus cried out and threw dust in the air, and gesticulated with their arms, and threw their garments about, they made a wild, weird picture. The Roman commander, not understanding the Hebrew language, had not been able to follow the Apostle's discourse, and considering it evident that after he had had so quiet and orderly a hearing for a time, and now there was such a wild burst of indignation at what he said, it implied something very deep and treacherous and evil in the man, else his words would not thus arouse the passions and malice of religious people. He, therefore, ordered the Apostle to be scourged to make him tell a true story of his differences with the Jews.

Matters are somewhat the same today, though on a different plane. A stranger or worldly person, hearing some sectarian Christian animadvert against some one who has been preaching the true gospel of the Lord Jesus, would be inclined to suppose that the message

R3189 : page 140

must contain something very vicious, very terrible indeed, else it would not so arouse those who have outwardly so much "form of godliness." And if, as in the case of the Roman officer, an audience be granted, and the truth be presented in their hearing, they cannot understand it;--that is to say, "the world by wisdom knows not God," knows little of his plan, understands little of the language of his Word--it is a different language from that to which they are accustomed. And when, after a presentation of the truth, they find bitter opposition and invective against it on the part of religious teachers--modern scribes and Pharisees and doctors of divinity--we must not be surprised if they are the more inclined to side with those who represent popular theology--so-called "orthodoxy," and assume that the true gospel, because believed and taught by so few and opposed by so many of influence, must necessarily be something very evil.

Nevertheless, it is for us to take the Apostle for our guide, and to be faithful in the use of every opportunity to let the light shine forth, even though it arouse the bitter opposition and persecution and prejudice of darkness. The darkness hateth the light, because it is reproved thereby, is our Lord's explanation. Nothing seemed so much to incite the scribes and Pharisees of eighteen centuries ago as the reasonableness of the true gospel. The common people heard it gladly, unless intimidated by their religious rulers, and led to doubt those who had been teaching them to the contrary. Hence, the rulers were incensed against the gospellers: "They were grieved because they [the apostles] taught the people." They held, on the contrary, that only the scribes and Pharisees, the doctors and leaders, should be taught, and that the people should simply follow them blindly, and without requiring a reason and a "Thus saith the Lord" for their faith.

Our Golden Text for this lesson is well chosen. Paul's experience illustrated it; he was suffering as a Christian--because he was loyal to the Lord and his Word. He was not suffering because of having followed the admonitions of the brethren in going into the Temple, for very evidently the hatred that was against them in the hearts of his enemies would sooner or later have manifested itself anyway, and they would have sought his life, as on previous occasions. We merely see in this incident that the attempt of the apostles to create a favorable impression toward the Apostle Paul and his work amongst the Gentiles failed, and probably brought the matter of his arrest, etc., more quickly to the front than would any other course have done.

The Apostle was not ashamed of his sufferings, because he realized that they were endured for Christ's sake. Any man or woman would feel and should feel deeply pained at a public arrest and imprisonment as a felon, as a violator of the law. But when these things are experienced, and we can realize that they are coming to us because of our faithfulness to the Lord, in following in his footsteps, we may rejoice in ignominy, rejoice in things which otherwise would be shameful and detestable. If, therefore, in the Lord's providence, arrest or imprisonment or scourging should come to any who read this article, and if they can directly or indirectly trace their tribulation to faithfulness to the Lord and his truth, let them not be ashamed; let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that even thus also it was with our Lord Jesus. He was placed under arrest; he was bound; he was scourged; he was publicly insulted; he was even crucified as a blasphemer against God.--1 Pet. 4:16.

Another lesson which we may learn here is, not to trust too implicitly in the voice of the multitude, and if we find the rabble shouting against any one, either orally or through the press, we should not unquestioningly accept their verdict. We should remember the experiences of Jesus, the experiences of Paul, and of the other Apostles, and how the multitude cried out, "Away with them!" The Christian whose mind is thus relieved of prejudice is the better prepared to judge wisely respecting whatever may properly come under his observation or criticism. And then, if he have similar experiences himself, he will be the better prepared for them.

====================

R3190 : page 140

"THE LORD STOOD BY HIM."

--ACTS 23:11-22.--MAY 10.--

"The Lord stood by him and said, Be of good cheer."

AFTER the exciting experiences of our last lesson the Apostle must have felt somewhat depressed in spirit and discouraged. True, he had passed through equally great trials amongst the Gentiles, but here, amongst his own people, and in the City of the Great King, the opposition to the gospel would be much more inclined to make him heart-sore. Besides, he evidently had come to Jerusalem full of the thought that under the Lord's providence he might accomplish a considerable work amongst his kinsmen according to the flesh, and rescue some of them before the great overthrow which he realized was impending. It was in this time of great mental stress that the Lord so graciously communicated with him by a dream,

R3190 : page 141

as declared in the first verse of our lesson. What an encouragement it must have been! and the fact that it was given is an assurance that it was needed; for the Lord very rarely indeed interposes miraculously in the course of events unless there is special necessity. On two other occasions, when the Apostle was in straits, the Lord manifested his favor and encouraged him in like manner.--Acts 18:9,10; 27:24.

How much the Apostle must have felt strengthened by this vision, and assurance of divine care, we can well imagine. Nevertheless, the Lord was as truly with him and as fully caring for his interests as on other occasions, when no vision attested the fact: and he is with us, his followers of today, in like manner; and doubtless the visions granted to the Apostle were destined of the Lord to be an encouragement for "all who should believe on him through their word." The Apostle's visions serve us as they served him--assuring us also that the Lord is with his people, and is able to care for and protect and guide and bless our efforts today, as eighteen centuries ago. But to have the Lord thus with him and to feel good cheer in the Lord's presence implied the fullest sincerity and zeal on the part of the Apostle to do and to be all that would please the Master; and similarly we can enjoy his presence and appropriate to ourselves the message, "Be of good cheer," only in proportion as our hearts can realize that, however imperfect our labors for the truth and for the brethren, they are done "as unto the Lord" and to the best of our ability.

The day before this vision, by order of the Roman commander, the Apostle was brought before the Jewish Sanhedrin, of which the high priest, Ananias, was president. The Apostle was permitted to address the Sanhedrin, and began by declaring himself a Jew, who had always lived in full harmony with the laws of his country--an honorable citizen. It was at this time, it will be remembered, the high priest, possibly thinking this language a reflection against himself (for he had an unsavory reputation), ordered an attendant to smite the Apostle on the mouth--an insult not at all uncommon in the East at that time, and, to some extent, even to this day. The Apostle, justly indignant, exclaimed, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" One who stood near him replied, "Answerest thou God's high priest so?" and the Apostle replied, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." It is uncertain what the Apostle meant by this language. It may be his defective eyesight did not recognize Ananias. Or, possibly, he meant to be understood as questioning the right of Ananias to the title of high priest. Or, in view of the fact that the antitypical high priest is the Lord Jesus, and that the typical priesthood came to an end at the time of Christ's glorification, the Apostle may have had that in mind. However, he acknowledged the teaching of the law in respect to the officers of the government, to render honor to whom honor is due; and there is a lesson here for all of us in this day, when we find so many disposed to "speak evil of dignitaries," and bring railing accusations against them. The attitude of the Lord's people should be a very conservative one in such matters--in harmony with Michael's words to the Adversary, "The Lord rebuke thee!"

Reasoning that he would have scant courtesy from such a tribunal, and knowing that its members were about equally divided as between Pharisees and Sadducees, and that the high priest was a Sadducee, the Apostle appealed to the Pharisees that it was a case in which the Sadducees were trying to do him injury because of his religious faith, much of which was shared in by the Pharisees; and that a Sadducee, in violation of the Law, had just caused a Pharisee to be smitten in the mouth. He thus to some extent gained the sympathy of the Pharisees by declaring that he was a Pharisee, the son of a Pharisee, and that the real animus of the opposition against him was on the score of the resurrection of the dead--for the Pharisees believed in a resurrection of the dead, but the Sadducees denied it. Immediately there was a contention in the Sanhedrin, the Pharisees to some extent espousing the Apostle's cause, as against their adversaries, the Sadducees. The meeting broke up in disorder, the Roman commander, Lysias, rescuing Paul and removing him, and thus causing the excitement to abate.

The honesty and propriety of Paul's claim to be a Pharisee has been questioned by some, but we regard their contention as without foundation. The Apostle was a Jew; so were the Pharisees, and a Jew may have either more or less piety without its affecting his nationality. The Pharisees claimed to be strict believers of the Law of Moses--believers in all that Moses and the Prophets did write, the name Pharisee signifying holiness or completeness in the observance of the Law. Paul had all his life been zealous for the Law of God and for its complete observance, and he was no less so as a Christian. Indeed, he was more so, for, having realized his own inability and the inability of all men to keep the Law, he had laid hold upon Christ, the sent of God, as the one through whom alone he would be able to keep the Law perfectly, wholly: as he expressed it, "The righteousness [the full, whole, complete meaning] of the Law is fulfilled in us [holiness people, complete in Christ] who walk not after the flesh, but after the spirit." All true Christians today could make a

R3190 : page 142

similar claim to that of the Apostle--that we are Pharisees --holiness people--keepers of the divine law--observers of it in every particular to the extent of ability, and with all shortcomings and deficiencies made up for us by our Lord Jesus. We are not under the Law Covenant, for it has given place to a better one, the original one; but as for the Law itself, it is God's Law, "holy, just, good," and can never pass away. It is recognized by us as much as it was recognized by the holiness people of old, and more so; for we discern, not only its letter, but its spirit--love for God and love for fellow-men.

The Jews must have realized that their case against the Apostle would appear very poorly in the eyes of the Roman commander, seeing that they were doing the rioting on both occasions, that the Apostle was the more sedate and willing to reason his cause, and that some of those supposed to be his accusers had turned to his defense. Meantime the sympathy of the Pharisees for Paul doubtless cooled off. At all events, during that night more than forty of the deluded religious enthusiasts bound themselves to God with a curse that they would kill Paul. Such an anathema was in effect, "May the divine curse be upon us if we do not effect the death of this man, whom we believe to be an enemy of God and of our religion, and whom we believe it to be our duty to destroy."

They laid a plot, as follows: They would have the high priest send word to the Roman commander that the Sanhedrin desired a fresh examination of the prisoner on some other charges, the intention being that while the soldiers would be bringing him these forty men would assault and risk their lives to assassinate Paul. The matter was evidently not kept as secretly as they supposed, for one of Paul's relatives learned the particulars. Indeed, we know that it is impossible to keep anything from God, and that the most secret engagements are, therefore, powerless to do injury to the Lord's people. Nevertheless, when the information reached the Apostle he did not say to himself, God knows all about this matter and will take care of me, and, therefore, I have nothing to do in respect to it. On the contrary, he arranged matters so far as he could to defeat the plot--just as though the entire responsibility for his preservation rested upon himself. There is a lesson in this which many of God's dear people need to learn, viz., that each of the Lord's followers is a colaborer with the Lord in every good work. It is our duty to do all that we know how to do in proper self-defense and in protection of one another from the wiles of the Adversary and in the defense of the cause we serve; but, having done all in our power, having exercised all the wisdom and prudence we can command, we are to rest our hearts in the knowledge that the Lord will take care of all that is beyond our power to control, so that all things shall work together for good to them that love God.

There is another lesson for us in the fact that, although the Lord promised Paul that, as he had been faithful in testifying of him at Jerusalem, he must also preach the Gospel at Rome, nevertheless this latter prediction was long deferred of realization. It was over two years before he reached Rome, and then as a prisoner. We also need certain lessons of faith. We not only need to believe that the Lord is with us, and has the care of our affairs, but have need of patience and perseverance in faith and hope and love; and ofttimes with us, as with the Apostle, the Lord defers for a long time to complete our deliverance from adverse conditions--defers for a long time the opening of the desired door of opportunity in his service. We are to remember his wisdom as well as his love and power, and to rest contentedly therein after doing

R3191 : page 142

all within our power. In Paul's case it may be that conditions at Rome would be more favorable to his ministry later than they were at this time. It may be also that the Lord had a work for him to do in the interim as a prisoner at Caesarea,--amongst the Romans. And so in our affairs: we are to look for the opportunities of service as they come, and leave to our Lord the supervision of our life as a whole.

As a result of the communication of the plot to the Roman captain, he sent the Apostle under a strong military escort to the Roman capital of Judea,--Caesarea. There the Apostle, although kept a prisoner, was doubtless made comfortable, awaiting the trial before the Roman governor, Felix. The essence of this lesson as a whole, in its application to us, is expressed in the Apostle's words, "If God be for us who can be against us?"

===================

R3191 : page 142

INTERESTING QUESTIONS ANSWERED.

WHICH WERE THE MORE RESPONSIBLE; JUDAS OR ANANIAS AND SAPPHIRA?

Question.--What difference should we recognize as between the condition of Judas Iscariot and his crime, and Ananias and Sapphira and their crime? The one sinned before the holy spirit was dispensed at Pentecost; the others subsequently. If Judas' case merited the verdict of Second Death, would not the others merit the same? If Ananias and Sapphira did not sin the sin unto death, how should we regard the case of Judas?

Answer.--There would appear to be considerable

R3191 : page 143

difference between these two cases. Both crimes were committed against much light; both were reprehensible; but that of Judas seems to us to be much the more serious of the two. While he lived prior to Pentecost, we are to remember that he was one of the twelve upon whom Jesus had specially conferred a measure of his spirit--such a measure as permitted him, with the others, to perform miracles of healing, casting out of devils, etc., as recorded. His position was one of special closeness to the Lord and his personal instruction, both by precept and example. We remember our Lord's words to the disciples, "To you it is given to know the mysteries of the Kingdom; but to them that are without these things are spoken in parables." All this privilege, opportunity, knowledge, contact, made Judas specially responsible. Then, too, his crime would have been bad, wicked, had it been against any ordinary person; but was seriously intensified by being a crime against him who spake and acted as never man spake or acted before. It is from this standpoint that our Lord's declaration, that he was the son of perdition, seems to have special weight, or import, as implying that he had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the Second Death.

In the case of Ananias and Sapphira they were beginners; they had not been long in the Church; they never met the Master, and had not known the apostles a great while. They saw others consecrating their goods and noted that they were correspondingly appreciated in the Church. They wished to have such an appreciation, and wished to do some good with their means; but a selfish feeling, combined, perhaps, with a feeling of caution, ensnared them into a wrong course of conduct which the Apostle Peter denominates "lying unto the holy spirit." We do not positively say that they will have any future or further opportunity for gaining everlasting life; we know of no Scripture which guarantees to us that they will have any such; yet it seems to us not improbable that they will have a further opportunity in which they will have greater light, and greater knowledge of right and wrong, and of the results attaching.

SHALL WE USE THE TERM "EVOLUTION," ETC.?

Question.--I note your opposition to the Evolution theory; yet in MILLENNIAL DAWN, Vol. I., page 31, you remark the possibility that something of an evolutionary development was used by our Creator in bringing the various species of animals each to its own perfection. Let me ask, then: Cannot we Christians hold to the word "evolution" with propriety? and may we not even think of Adam as having reached human perfection by a process of development as one of the species animal?

Answer.--No; to both questions. We regard the words Evolution and Evolutionist as now definitely attached to a particular theory. These words belong wholly to those who invented and now have them, and we believe that, as Christians, we would do well to avoid them thoroughly, as the thought connected with the word is a mechanical one, pure and simple, as in opposition to a creative one. We would hold that God did develop different species, each to its perfection, and that he developed these, either by a long or a short process, from the earth itself; but we cannot admit, as evolutionists would claim, that this was merely a development which needed not the Life-giver to start it, and to maintain and direct it. We would claim that God is the director of all the forces of nature, and that they are all of his own creation, and results, therefore, of his direct creation in every instance --fish, fowl, brute, man.

It would not strike us as reasonable to suppose a gradual development of a perfect man by an evolutionary process without his having some measure of responsibility added at some stage of his career before he reached perfection. Neither would it be reasonable to suppose the evolution of a man from a lower order of being to absolute perfection of his own kind, without a history, literature, etc., etc.; neither would it be reasonable to suppose a human being so evolved from a lower order of being to human perfection, as being in ignorance of good and evil up to the time that he reached perfection. If we who are in a fallen condition are held to be responsible to divine law, would not those of the human family who had not yet reached full perfection, but who had considerable intelligence, be reasonably amenable to law also?--supposing your theory to be true.

From whatever standpoint we would view the matter we can find no ground whatever for supposing that Adam ever had a human father, either perfect or imperfect in the flesh. Much more would we disbelieve that he ever had a father of a lower order of being, who could give him life in the divine likeness, in heart and head. Furthermore, to suppose such a possible evolution of a man to perfection from a condition of imperfection, would be to suppose that man, in the present-time imperfect condition, is his own savior, and could re-commence a process of evolution just as well as he could have carried on such a process before reaching perfection. If such a proposition should be considered true, it would negative all the Scriptural teachings we have respecting the necessity for a Redeemer and for his interference in order supernaturally to bring about times of restitution of all things.

===================

SEMI-MONTHLY.
VOL. XXIV. MAY 15, 1903. No. 10

CONTENTS.

"Looking for that Blessed Hope"...................147
- They Knew Not and Received Him Not...147
- The Hidden Mystery............................148
- Errors Becloud Truths.........................149
- This Hope Purifieth...........................150
- Few Know of our Lord's Parousia...............150

The Memorial Celebration..........................151

Volunteer Work for 1903...........................152
Paul Before Felix.................................153
"Almost Thou Persuadest Me".......................156
Public Ministries of the Truth....................160
Special Items.....................................146

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THE EDITOR IN EUROPE.

Bro. Russell has arrived in Europe, having left New York on April 15. We are sure the prayers of all the friends are with him for the divine blessing upon his efforts to establish a larger work in foreign lands. Bro. Henninges reached London in good season to celebrate the Memorial.

THE ARTICLE ON "CHRISTIAN SCIENCE."

We have issued a specially large edition of our May 1st number, in view of the special need for dissemination of the Scriptural view of Christian Science error, which is rapidly growing. Order as many free sample copies of this issue for your friends as you can make use of judiciously.

THE NEW EDITION OF DIAGLOTT.

We have just received a consignment of 1,000 copies of the cloth edition of the Diaglott, and will fill all orders at hand promptly. Further orders will have immediate attention. The leather edition is promised within another month.

===================

R3191 : page 147

"LOOKING FOR THAT BLESSED HOPE."

"I will come again and receive you unto myself;
that where I am, there ye may be also."--John 14:3.

WHAT joyful hopes, what exuberant anticipations, cluster around this promise, in the hearts of the Lord's faithful! In a few words it sums up all the good things that God hath in reservation for them that love him. But not all mankind have such feelings in respect to this subject;--not all are aware of the gracious blessings held in store for the world, awaiting that auspicious time for their dissemination; and not all mankind are in such a condition of mind and heart as to be able, with joy, to anticipate meeting the Lord. We can readily surmise that not only a large proportion of nominal Christendom, but a comparatively large proportion of true Christians, are not living in that attitude of heart and daily life which would permit them to anticipate this meeting with sentiments of pleasure.

Not only do false doctrines hinder a joyful anticipation of this great event, but sin, likewise, hinders such joyful anticipation, induces shame and fear,--knowing that even those conditions of heart which may be hidden from fellow-servants cannot be hidden from the Master. We pray with the prophet, "Cleanse thou me from secret faults, keep back thy servant also from presumptuous sins," and to the extent that this is the desire of our hearts, and the effort of our lives,--to the extent that the testimony of God's Word dwells in us rightly, and enables us to recognize the lengths and breadths of divine love and compassion covering unintentional shortcomings,--to this extent the Lord's faithful ones are able to rejoice in this promise, and to look forward with joy not only to the meeting with the Lord, but also to their abiding everlastingly in his presence and companionship. But to all others --to all who are not living up to their privileges as children of God and joint-heirs with Jesus Christ

R3192 : page 147

their Lord,--to all who are not seeking to walk circumspectly in the footsteps of Jesus, the words of the text come bringing only a measure of joy, a measure of hope, and not an exuberant overflow.

THEY KNEW NOT AND RECEIVED HIM NOT.

Looking back to the harvest of the Jewish age, we readily perceive that the difficulty in the way of God's ancient people--the direct cause of their stumbling --lay in their failure to appreciate the fact that the coming of Messiah, for which they had so long waited and prayed, was a compound event, having its beginning in their day in the advent of Jesus in the flesh, and having its consummation now, in our day, in the advent of Jesus, a spirit being in glory. The prophecies do not clearly distinguish between the sufferings of Christ and the glory to follow; and it is not for us to blame unduly the poor Jews for seeing with hope and joy the ultimate blessings which Messiah would bring, and overlooking the trials, sufferings and death which must necessarily precede the glory. The Apostle assures us of their expectant attitude; saying, "Unto which promise our twelve tribes, instantly serving God, hope to come."-- Acts 26:7.

We inquire, Why were they permitted to stumble through the misconception of the prophecies? Why was it not explained to them clearly and definitely that the Messiah should first come as a man of sorrows and acquainted with grief, to be a sin-offering for the sins of the whole world; and that subsequently he would come as the King of Glory to deliver and bless the possession purchased with his own precious blood? We answer, Because the Lord did not wish to draw all Israel into the Gospel Church. He wished

R3192 : page 148

to draw only a certain special class; hence, as the Prophet foretold, he spoke unto the people in parables and dark sayings, that hearing they might hear and not understand, and seeing they might see and yet not believe--lest they should receive Jesus, lest they should accept him as their King. God's dealings in this matter would be inscrutable, unjust, unloving, unfair, were the ordinary conception of his plan the correct one;--if, for instance, all those who rejected Jesus were to be sent to eternal torment.

But we have already seen that this was not a part of the divine plan, and that while only the elect class of Israel received the Lord, or were able to appreciate him and to accept his invitation, the remainder of that people were merely blinded, and that, as the Apostle tells us, for a time only,--until the elect class should be completed by selections from the Gentiles also, and then divine favor shall return to them, and all Israel shall be saved from that blindness which there came upon them. The eyes of their understanding shall be opened, and the Lord in glory, speaking to them at his second advent, will no longer hide his meaning under parables and dark sayings, but, on the contrary, shall cause the knowledge of the Lord to fill the whole earth, so that no man will need say unto his neighbor, Know the Lord--because all shall know him, from the least of them unto the greatest of them. --Jer. 31:34.

If such were God's dealings with the natural Israelites --if the matter of the sufferings and glory of Messiah, and the relationship of these two features of his coming were hidden from natural Israel, how has it been with nominal spiritual Israel?--with those who from amongst the Gentiles have to some extent accepted God and Christ? Has this subject of the manifestation of Messiah been clearly discerned by nominal Christendom throughout this Gospel age? We answer, No; although the blindness to the subject is from a somewhat different standpoint. The Jews through their traditions were blinded to the sufferings of Christ, and looked only for the glorious empire which he would establish for the blessing of the world; while Christians, generally, see matters only from the reverse standpoint--see merely the first advent of Christ, its sufferings, the redemptive work, and fail to discern the Kingdom and the blessing of all the families of the earth, which are to result from its establishment at the second coming of our Lord.

What is the source of this error, this blindness to the facts so clearly enunciated in prophecy, that the Apostle could declare that the times of restitution which shall come at the second coming of our Lord, had been "spoken by the mouth of all the holy prophets since the world began"? Why do not Christians see this? We answer, Because they are blinded in the same sense that the Jews are blinded, although with a different form of blindness. But as the "Israelite indeed" amongst the Jews was not suffered to be blinded on the subject, but was clearly instructed by the Lord, guided into the truth, so that all the wheat of that nation were brought to a knowledge of Messiah, and only the chaffy element failed to discern him; so now, amongst the wheat and tares of this Gospel age we find the Scriptures clearly teaching that all who are of the wheat class will have the light of life; and all who are of the tare class will, just as surely, be left to grope and stumble in darkness, as did their prototype in the end of the Jewish age. Why? For the very same reason. Because the Lord is still seeking not for masses; not for numbers; but for peculiar characters--for those who are in heart-harmony with him;--for the pure in heart, in motive, in intention--the honest, the sincere. These will as surely be guided by the Lord into a knowledge and appreciation of the second advent of Messiah and of the Kingdom glories, as were those of the similar class in the end of the Jewish age--even though, as in the case of Saul of Tarsus, it should be necessary to strike them down in the way with some exhibition, or demonstration, of the truth.

THE HIDDEN MYSTERY.

There is a secret connected with this subject which the Apostle repeatedly calls the "Mystery" of God (Rom. 16:25,26; Eph. 3:9; 5:32; Col. 1:26; Rev. 10:7). This mystery, as he explains, relates to the Gospel Church;--the peculiar relationship between the Gospel Church and its Head and Lord is not intended to be understood by the world or by the nominal Christian nor by even the true Christian who is not in a proper attitude of heart and fully consecrated to the Lord.

When we catch a glimpse of this "mystery" it explains the whole situation. It shows us that from the divine standpoint, the promised Messiah, the Deliverer of the world from the bondage of sin and death --the Restorer, the great Prophet, Priest and King, whose Millennial reign as "the seed of Abraham" is to bring blessing to all the families of the earth--is not our Lord Jesus alone, but also with him, and under him as its Head, the entire Church of God--the faithful in Christ Jesus--the "little flock," whom God is selecting from amongst men during this Gospel age, --these, unitedly, are the Christ, the Messiah which God promised and is providing for the deliverance of the world.

Grasping this "mystery," it shows us that the first advent of Christ--in the flesh--for the suffering

R3192 : page 149

of death--has been in progress for nearly nineteen centuries. First came "the Lord Jesus, the only begotten of the Father, full of grace and truth," who was the forerunner; none could precede him, all who would be associated must be followers and under his control and direction, for he is the "Head over all, God blessed forever." (Rom. 9:5.) He learned certain lessons which would qualify him to be the great High Priest for the world, as the Apostle declares, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." --Heb. 2:17.

Additionally, through the sacrifice of himself, this Chief of a Royal Priesthood bought the world, thus making possible the restitution of as many as will in due time receive the blessing of God at his hands, and at the same time making possible the invitation of some of them, some of the redeemed, to become joint-heirs with himself in his Kingdom. But if it was necessary that the Head of the priesthood should be tested in all points, and should learn obedience by the things he suffered, it was certainly not less necessary that all who would be members of the Kingdom class with him, after being redeemed by his precious blood, should be exercised, tried, tested, proven--"made meet for the inheritance of the saints in light." So how plain it is, that the Head having been manifested in the flesh, seen of men, testified of angels, etc., all the members of his body should likewise be manifested in the flesh; because, as the Apostle declares,--"As he was, so are we in this world." --1 John 4:17.

Looked at from this standpoint, we see that the first advent of Christ--in the flesh--has been a gradual one, covering a period of nearly nineteen centuries. We see that the Master has acknowledged these members of his body, made them his ambassadors, and through them has borne witness to the world, and in their sufferings he has suffered; for, as the Apostle declares, "We fill up that which is behind of the afflictions of Christ." (Col. 1:24.) The Apostle Peter declares, that the prophets "spake of the sufferings of Christ [which, as we have seen, have extended over a period of nearly nineteen centuries] and of the glory that should follow"--as soon as the sufferings are completed. (1 Pet. 4:13.) The sufferings evidently did not end at Calvary, else the glory would have begun long ago. The words of our text are in full harmony with this; for the Master addressed not the world, but this very class, his brethren, his Church, the members of his body, "you." His declaration implies that when all of this "you" class shall have been found, tested, tried and approved--when the elect company shall be complete, the Head, who meantime passed into glory, will reappear to be then and ever afterward associated with the members of his

body in glory--"in power and great glory"--a spiritual company. And for what purpose?

We answer that God is "the same yesterday, today and forever"; and his plan is an unchangeable one; hence, all this preparation of the Messiah, Head and body members, is part and parcel of the original plan. This implies that when this great Messiah, Head and body, changed and glorified, no longer in the flesh, but in the spirit, no longer of human nature, but of divine nature, shall be complete,--then shall come the time in which all the gracious promises of ancient times shall have fulfilment,--"times of restitution." Then Israel's blindness shall be turned away, and the blindness of the Gentiles also; for is it not written that "all the blind eyes shall see out of obscurity" and "all the deaf ears be unstopped," and that Satan, the god of this world, shall be bound, and deceive the nations no more? The Apostle declares that he has blinded the world; and doubtless Satan supposes that he is interfering with the divine plan; but behold, as the mists clear away, we perceive that the Almighty has made use of his unwitting servant, to keep secret the mystery which he did not intend should be understood except by the faithful, until the great day of revealing. Then the whole world, released from its bondage of ignorance, superstition and blindness, shall be again made to see, and assuredly many will shout for joy, "Glory to God in the highest,"--giving thanks for the gracious plan of God in which they will be participators, and which will be carried out through the agency of the glorified royal priesthood of which our Lord is the Head and Chief and Redeemer.

ERRORS BECLOUD TRUTHS.

False doctrines have beclouded this subject of the second coming of the Lord in the minds of many. (1) First came the wrong thought that the Church in its present condition, in the flesh, was to accomplish the promise of God made to Abraham,--to bless Israel and all the families of the earth. How false this conception! It is true that some blessing has followed the promulgation of the Gospel, even when sadly mixed with the traditions of men; it is true also that a measure of civilization and enlightenment has followed in the wake of the testimony of Jesus, even when uttered through imperfect lips and in distorted form; but this is not the blessing which God has promised; this is not the "restitution of all things spoken by the mouth of all the holy prophets." In no sense of the word is it the blessing of all the families of the earth.

R3193 : page 150

At no time has even this measure of blessing reached more than a tithe of the living generations and nations --to say nothing of the generations of all nations which have passed into the great prison house of death. What a shortsighted interpretation it is that could apply to the Church in its condition of humiliation, of the past nineteen centuries, all those glorious promises of power and glory and majesty, and earth-filling knowledge, and victory over evil, sin and ignorance, and Satan; and the blessing and uplifting of all mankind; --so clearly stated by all the holy prophets since the world began!

(2) Another false doctrine which has helped to becloud the minds of many is the theory that those who die do not die, but are, on the contrary, when dead, more alive than ever before--that they merely seem to

die--that in reality they are in the moment of dying clothed upon with immortality, and as spirit beings, pass into an eternity of either bliss or torment. This unscriptural teaching makes void the Scriptural promise of a resurrection of the dead by claiming that none are dead; and it makes void also the lesson of our text and hundreds of others like it; for why should those who believe such things have any interest in such a promise as this text presents--"I will come again and receive you unto myself"?

In proportion as the doctrine of the second coming of Christ, and the resurrection of the dead then to take place, have been lost sight of from either of the above causes, in that same proportion blindness and darkness and lack of spiritual life have surely resulted. By the lack of spiritual life we do not mean lack of excitement, "revivals," "vanity fairs," "church work," etc.; but we do mean lack of piety, lack of deep Christian experience, lack of the fruits of the spirit and the joys thereof. And be it noted now, that those Christians who hold this hope of the second coming even though bound with various false doctrines, receive a blessing from it that is not fully counteracted by the false traditions of men which they have wrongly associated with it. Indeed, this must be true in respect to every feature of divine truth;--every item of it has its power as a sanctifying medium, as explained in our dear Redeemer's prayer--"Sanctify them through thy truth, thy Word is truth." Whoever has even one item of truth to nine items of error, has to the extent of that one item, a sanctifying power; whoever has five parts of truth and five parts of error has a considerable measure of sanctifying power; and whoever, by the grace of God, can get rid of all the error, will have the tenfold power of the truth working in him to will and to do God's good pleasure--sanctifying him.

These ten various points of truth are not alike powerful either, and amongst them all we know of none which has greater purifying influence than this one referred to in our text--"that blessed hope"--the appearing of our glorious Lord.

THIS HOPE PURIFIETH.

"He who hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.) He who has not this hope in him may purify himself in some measure from other motives, but is not at all likely to be purified to the same degree as he would be purified by this hope. Indeed we may be sure, on the other hand, that none but the pure in heart can honestly and truly entertain this hope; to the impure of heart it must rather be a dreadful thought that, shortly, he who can read the very thoughts and intents of the heart will be present; and that all shall appear before him--that all shall be open and naked before his sight. The illiterate and uncultured and morally impure would feel sadly out of place if found in the midst of the pure, the noble, the refined, even for an evening; much more would the matter be distressful to them if the prospects were that they must be thus associated forever. And so it is with the immoral and impure of heart in respect to the second coming of our Lord, and the prospect that all the pure in heart shall be there with him,--the impure cannot covet a place in such a gathering, nor could they rejoice in the hope of such a companionship. Indeed the thought of such associations everlastingly would to such be unendurable.

When we speak of the pure in heart who alone can rejoice in this promise, we are not to be understood as meaning perfect men and women according to the flesh, in every word and act acceptable to the Lord. We have God's own assurance that there are none such--"There is none righteous, no not one"--all come short of the glory of God, the majority very far short. But the Lord knoweth our frame, he remembereth that we are dust, that we were born in sin and shapen in iniquity, that all the children's teeth were set on edge by the sour grapes of sin of which our first parents partook. Those who rejoice in the promise of our text were "children of wrath even as others," and the difference now is that they have been reckonedly justified--their sins are covered by the merit of the great redemptive sacrifice, they have a new standing with the Lord as "new creatures"--not sinners, but friends--accepted in the Beloved; accepted not according to the flesh and its imperfections, but according to the new mind, the new heart, and its new divine aspirations and endeavors.

FEW KNOW OF OUR LORD'S PAROUSIA.

Let us, dear brethren, keep well before our minds the Master's promised return, and now in the time of

his "parousia" (invisible presence), let it have its full weight and influence upon our every word and act; yea, upon our very thoughts. Let the hope that we shall soon experience our resurrection change, and be made like our dear Redeemer, and see him as he is, and share his glory in the great "epiphania," or shining forth of the Sons of God in the glory of the Kingdom, enthuse us;--let this energize our hearts, loose our lips, and strengthen us for every duty, privilege and opportunity--to serve our Master and the household of faith. If this hope has been an anchor to the Lord's people for so many centuries, how much more does it mean to us who are living now in the very time of his presence, waiting for his "apokalupsis"--his revealing in the glory of the Kingdom!

It is only in accordance with what we have seen respecting the heavenly Father's dealings in the past, that we now perceive that there are various matters connected with our Lord's second advent which are inscrutable to the natural man, and can only be perceived by the faithful, and that under the guidance of the spirit in the understanding of the Word. As we saw previously that the Jews failed to grasp the facts connected with our Lord's presence at the first advent --except those who were Israelites indeed, and they but a handful in comparison with the nation,--so here, may we not expect that even amongst those who today are hoping for the Master's return, only a comparative remnant, a handful, will be in such a condition of heart as to permit them to discern clearly and distinctly the manner of the second advent? The presence of our Lord, invisible to men, is for the gathering of the wheat into his barn and the tares for burning; and, subsequently, the manifestation of the complete Christ, Head and members, in the glory of

R3194 : page 151

the Kingdom, as the Sun of Righteousness will be for the healing and blessing and restoring of all mankind then willing to accept the blessings of the Lord on the terms of righteousness.

===================

R3194 : page 151

THE MEMORIAL CELEBRATION.

GOOD, heart-cheering reports are at hand from various quarters, showing that the Memorial Supper was this year an occasion of great interest and spiritual profit to the Lord's people scattered abroad. It surely grows in meaning to us as we grow in the knowledge of the divine plan, and as we come closer and closer into accord with the great Fount of every blessing.

Three hundred and thirty devoted souls gathered at the Bible House Chapel, Allegheny, and after a review of the meaning of the emblems, the bread and the cup, partook of them with hearts overflowing with gratitude (1) for the forgiveness of sins and reconciliation to God, already effected for all of the "church of the firstborn"; and (2) for the inestimable privilege of participating with our dear Redeemer as members or parts of the "one loaf"--the one body;--and as participators in the "one cup" of our Lord's sufferings, even unto death, as the Apostle explains. (1 Cor. 10:16,17.) Three baptism services witnessed to the consecration of eighteen, and made deep impressions upon those who had already witnessed the same good confession.

We have reports before us which indicate that a much larger number participated this year than ever previously. All report showers of refreshing. Some of the leading companies numbered as follows:--Boston, 142 communicants, 32 baptisms; Philadelphia, 130 communicants, 14 baptisms; Chicago, 125; New York, 71; Indianapolis, 80, immersions 11; Washington, D.C., 67; Toronto, Ont., 57; Cleveland, O., 54; Columbus, O., 25; Houston, Tex., 30; Toledo, O., 37; Richmond, Va., 35; Brantford, Ont., 28; Tiffin, O., 35; Atlanta, Ga., 22; Buffalo, 27; Cincinnati, 46; Baltimore, 26; Dayton, O., 32; Lynn, Mass., 27; Auburn, R.I., 35; Scranton, Pa., 33; Minneapolis and St. Paul, 37.

We give below a few sample reports:--

DEAR BROTHER:--The Philadelphia friends enjoyed a blessed meeting together to commemorate our Lord's death. There were one hundred and thirty present, and fourteen immersions.

Your brother in Christ, H. P.,--Philadelphia.

DEAR FRIENDS,--This has been a blessed Memorial season to the Church at this place. Sunday, April 5, we had a grand discourse by Bro. O. on baptism, followed by the immersion into Christ of 11 brothers and sisters, Bro. W. officiating. After a season of study, prayer and praise on Thursday afternoon and night, we met to partake of the emblems of our Savior's blessed broken body and shed blood. Owing to age and sickness the sacrament was administered at two homes to four. At our regular meeting seventy were present. Such a solemnly sweet festival! The holy spirit was manifest and we were blest indeed.

With love and prayers, E. W.,--Indianapolis, Ind.

MY DEAR BROTHER:--In compliance with your request I report our deeply interesting service of last night. You will rejoice with me in that, instead of nine or ten, as before this, we had around the table last night thirty-five --one not in present truth, but we do not exclude any who think themselves Christians; so, to be accurate, say thirty-four--who we trust discerned the Lord's body. The service was deeply interesting and strengthening, especially to the new brethren. There appeared to be unusual oneness and flow of love. I regard the service as being the means of the greatest blessing the Church has ever received here at the Memorial Supper, and others are almost persuaded to take hold of present truth.

Lovingly, M. S.,--Richmond, Va.

DEAR FRIENDS:--Sixty-seven persons here partook of the emblems of sacrifice this year as against fifty last year and twenty-six the year previous to that. We were spiritually blessed by this service and remembered you and all the dear ones everywhere likewise assembled in our prayers. It was indeed good to be present to share each other's sorrows and the joys combined.

Faithfully yours, J. B.,--Washington, D.C.

DEAR FRIENDS,--The Church in Denver celebrated the Memorial of our Lord's death last evening; thirteen were present, six sisters and seven brethren. Some were hindered on account of sickness. The occasion seemed to be greatly beneficial in a spiritual way to all present, and the absent ones were remembered in our petitions to the throne of the heavenly grace.

Yours in Christ, F. H.,--Denver, Colo.

DEAR CO-WORKERS:--Twelve in Chetopa commemorated that great event, the celebrating of our dear Redeemer's death. Very much interest was manifest. Our dear Lord's presence was felt forcibly as our dear Brother Draper spoke briefly of the significance of the loaf and the cup, after which we partook of the emblems. With Christian love to all from the Church here, I am,

Yours in the love of the truth, P. Z.,--Chetopa, Kan.

PRECIOUS FRIENDS:--Christian greetings to all! The household numbering 20 (all could not attend on account of illness) assembled here at 8 o'clock last night to commemorate the Passover; and how truly can we say, "Sweet the moments rich in blessing"! Oh, the sweet precious moments we experienced, each one feeling greatly repaid for coming and renewing our consecration vows, and each feeling more fully determined to press on. Pray for us, dear brethren, that we may grow much fruit.

Truly, your colaborer, I. Z.,--San Antonio, Tex.

DEAR BRETHREN,--Thirteen of us met last evening to partake of the emblems of bread and wine, symbolizing the broken body and shed blood of our dear Lord and Savior, Jesus Christ. We pledged ourselves anew to be "broken with him," to "drink the cup" which he drank, asking a continuance of his blessed love and care, that at all times "his grace might be sufficient for us," and oh, dear brethren, what a rich blessing he poured out upon us, filling our hearts with a blessed sense of peaceful calm and rest and fortitude for the trials which are yet to come! We do most gratefully testify to the fulness of that grace and blessing. "What shall separate us from the love of God?" With love,

Your fellow-members of his body,
THE CHURCH AT DUBUQUE,--Iowa.

Following is a sample of many of the reports received. The solitary ones fellowshiped in spirit with the groups everywhere:--

Have just partaken of "the Memorial" alone, in my room. What untold joy is ours, to know the soon fulfilment of "drinking it new in the Kingdom" with our Lord.

Your brother, J. C. E.,--Wyoming.

FROM GREAT BRITAIN.

DEAR BRETHREN:--It is with much gratitude to our heavenly Father that we report at this time general evidences of his favor. The Memorial season has been a time of blessing, of encouragement and realization of the grace of God. Reports from various gatherings have been received, each telling of progress made, both in the deepened spiritual life in the Churches, and in the numbers of those who are rejoicing in the truth. In London, E., 104 partook of the emblems of our Lord's death and our participation therein, and 26 were immersed; in Sevenoaks 16; in Sheffield, 17; in Manchester, 100, while 30 were immersed; in Glasgow, about 70, and in Liverpool, 63. Besides these there were many other gatherings of both large and small numbers, particulars of which have not yet reached us. As we, here in London, were gathered together we remembered all the dear brethren of like precious faith, especially those lonely ones who were "alone with the Lord." With love,

Yours sincerely in Him, J. HEMERY.

===================

R3196 : page 152

VOLUNTEER WORK FOR THE SEASON 1903.

FOR several years the dear friends of the cause in all parts of the United States and Canada have industriously circulated on Sundays, at church doors, various of the WATCH TOWER publications. Good results have come--though far less than we hoped for from the vast quantity of printed matter thus circulated. We can only trust that some of the seed has fallen into good ground, and is bringing forth fruitage quietly, which will later be manifest. We believe that on the whole a general modification of the views of Christendom is in progress, and that the tendency is in two directions--the majority toward infidelity, higher criticism, etc., and animosity toward the truth; and a minority toward a proper appreciation of the Word of God and its teachings. We are thus encouraged to go on in the good work while it is called today, realizing that a dark night of unbelief is rapidly settling over our dear brethren and sisters still in Babylon, and that those whom we would rescue must be reached speedily, if at all, before the great time of trouble shall have closed the door to the high calling.

We propose that the Volunteer work this year be varied a little from the methods of previous years--to the extent that the tracts we are expecting shortly to furnish be circulated from house to house, on Sunday forenoons, instead of being circulated at church-doors. We advise that foreign quarters, and especially Roman Catholic quarters, be avoided, as the circulation of tracts there would mean a loss of time, effort and means. Our thought in making this change for the current season is that there may be people who would

R3196 : page 153

thus be reached who have not been reached by the church distributions of the past. We find that there are today quite a number of thinking people who rarely go to church, sometimes for one reason and sometimes for another. Amongst these are some of the most conscientious, God-fearing and well-disposed, who should be amenable to the influences of present truth. We have found it so.

Our arrangement with the printers is that the two tracts which shall constitute the "ammunition" for this year shall be put up, mixed alternately, in bundles. The thought is, not to give two at each house, but one, that neighbors may possibly exchange with each other, and thus a greater variety of reading matter be utilized.

This new method of distribution will render useless the information secured by the various captains during former seasons, but will, nevertheless, give them plenty to do in districting their cities and towns so that every house in proper districts shall be reached and served, and so that the workers shall not lap upon each other's territory. We recommend that the circulation take place on Sunday mornings, at such hour as seems to the friends at each place the most convenient one, least likely to inconvenience those who rejoice to give their time in this service.

It may be possible that some of the friends will find a week-day more convenient than a Sunday, and if this be so we advise that their wishes for territory and tracts be granted. On the whole, however, we rather think that Sunday will be the most advantageous and convenient day. We are not to think of this, nor will other right-minded people think of it, as being "labor," and in violation of Sunday rest. The walking will be no more than would ordinarily be done in going to church, and the labor would be considerably less than in the preaching of a sermon, while the printed sermons thus delivered will, in the judgment of the distributors, be superior, of course, to what would be generally obtained.

FOR THE GERMAN WORK.

We are preparing this season to do some Volunteer work amongst the German Protestant churches, and will be pleased to fill requisitions for "ammunition" in that language. We advise that this material be served on Sunday in the way the English churches were served in previous years, as it would be difficult to locate the Germans otherwise.

We hope that all orders will be with us promptly, and as soon as possible we will have the tracts shipped. We remember daily in prayer the dear brethren and sisters engaged in this, as well as in every branch of the service of the Lord, that his rich blessing may go with the efforts put forth, to the awakening of the true ones of the flock. May grace, mercy and peace abide with all in your loving efforts to cooperate in the spread of the glad tidings.

===================

R3194 : page 153

PAUL BEFORE FELIX.

--ACTS 24:10-16,24-26.--MAY 17.--

"I will fear no evil: for thou art with me."--Psa. 23:4.

FIVE days after Paul's arrival a prisoner at Caesarea the Chief Priest, Ananias, accompanied by a public advocate and a deputation from the Sanhedrin, also appeared in the city to make charges against Paul, and the trial at once took place. The advocate, Tertullus, began his case by making very flattering allusions to the governor--very hypocritical allusions, as we know from secular histories of the time. "Both Josephus and Tacitus represent him as one of the most corrupt and oppressive rulers ever sent by the Romans into Judea."

Flattery of this kind, undeserved praise, is extremely reprehensible; totally contrary to the principles which govern the Lord's followers. It is dishonesty, hypocrisy. Nevertheless, flattery is a very powerful weapon, which the unregenerate have little scruple in using, and it frequently gives them a decided advantage in worldly affairs, in opposition to the Lord's faithful, who are restrained from such flatteries, being obliged to consider truth and honesty in all their words and dealings. Some of the Lord's people are, on the other hand, inclined to carry honesty in such matters to an extreme: many in Paul's stead would have felt it their bounden duty to have upbraided Felix roundly. It is no more obligatory upon the Lord's people to denounce every wrongdoer whom they may meet in the street than it is for them to tell all homely persons they may see of their lack along the lines of beauty. The Apostle's course in this case is an illustration of the possession of the spirit of a sound mind. When it came his turn to address the governor he neither upbraided nor reproved him, nor did he utter any words of flattery. The introduction to his defense was every word true in the fullest sense, and yet it was framed and presented in courteous and agreeable language.

Politeness is always a part of Christian character. In the world it may be polish, but in the Christian it is not merely a veneer, but represents the true sentiments of the heart, developed along the lines of the spirit of life--love. Love leads to gentleness, patience,

R3194 : page 154

kindness, etc., and even in the case of disobedience it will hesitate to utter an unkind word, and will avoid the same so far as duty will permit.

The advocate, or attorney, Tertullus, made serious charges against the Apostle. He would have him appear to Felix as more or less a conspirator against the Roman government--at least a raiser of tumults and seditions amongst the people. This charge was made broadly, applying not only to the present instance, the tumult at Jerusalem, but that everywhere, throughout the provinces of Rome, wherever he went, tumults arose amongst the people. It did not seem to occur to this attorney that the tumults might be caused by evildoers in their endeavor to stop the progress of righteousness and truth; the thought he endeavored to present to Felix was that whoever occasioned tumults, regardless of his plea, was to be considered an enemy to good government, law and order. The same arguments are powerful today with those who do not appreciate the true principles of justice and liberty. It will not surprise us at all if by and by the enemies of present truth take a similarly unjust stand against us, who are seeking to walk in the footsteps of the Apostle--seeking to present the truths of a new dispensation to our brethren in Babylon, who are not only themselves unwilling to hear, but are easily aroused to anger, vituperation and persecution, that they may prevent others from receiving the good tidings of great joy which shall be unto all people.

When the charges had been preferred, Paul was permitted to speak for himself, and did so to good effect. He showed (1) that he had but recently arrived in Jerusalem; that he had raised no riot or commotion, but that, on the contrary, at the time of his arrest he was quietly worshiping God in the Temple--disputing with nobody and interfering with nobody's rights. (2) He challenged his accusers to produce proofs of the truthfulness of their charges--denying their ability to prove them; and thus in a most reasonable and legal way showed that the burden of proof was upon his accusers, and not upon himself. (3) He did confess, however, that there was some ground for the animosity manifested against him, and this was that his fellow-Jews charged him with believing and teaching heresy--a split-off from the Jewish religion. It was his answer to the charge that he was a ringleader of the sect of the Nazarenes; he denied that it was heresy against the Jewish religion, and a sect, or split-off party. It was his enemies who called Christianity heresy, and separation from Judaism, but their charges were false from the Apostle's standpoint. Christianity, instead of being split off from Judaism, was the natural outcome and proper development of it--the fulfilment of the promises of God upon which the hopes and prospects of Judaism were all built. The Apostle shows this matter most distinctly in his letter to the Romans (chap. 11), where he pictures the Jewish nation as the olive tree whose root was the Abrahamic promise, and whose branches were the people of Israel. He does not picture Christianity as another tree, nor yet as a new shoot out of this original olive tree, but he does picture it as the fuller development of this tree, representing all Jews refusing to progress and to accept of Christ, as branches that were broken off--all the true Jews who continued to be recognized of the Lord,--all the Israelites indeed,--were the Christians who from Pentecost onward have been known as spiritual Israelites.

Progressing, the Apostle justified the claim which he made at his hearing before the Sanhedrin; viz., that a serious part of the objection raised against him by his countrymen was his belief in the resurrection of the dead, which some of them also allowed, or believed,--"that there should be a resurrection of the dead, both of the just and the unjust."

That the Apostle preached a gospel in many particulars different from the general belief of our day, is quite evident from this presentation of it--the making prominent of the doctrine of the resurrection of the dead. True, some might claim that it is unnecessary to make this doctrine prominent, because there are few Sadducees today--few who deny the resurrection of the dead. We answer that there are few who believe that there are any dead. The vast majority of mankind, Christians as well as heathen, have adopted the theory that none are dead--that those who appear to die really become more alive than ever. Not believing in anybody's being dead it would be impossible for them to believe in the resurrection of the dead. Instead, another thought prevails now; viz., a resurrection of the body--the person or soul, it is claimed, does not die, but merely sheds the body as an old garment, and at some future

R3195 : page 154

time is to have it back. But it will be conceded that if this were all that the Apostle meant by the resurrection of the dead,--if he really meant a "resurrection of the body," his argument was a weak one. It would be foolish to waste much time or breath or energy in discussing such a proposition as would have no particular advantage or merit, even if it were proven.

The Apostle had a totally different thought: his preaching was to the effect that death is a real penalty for sin, and that there never could be life or consciousness, except by a resurrection of the dead, and that a resurrection of the dead could only come by divine favor in the accomplishment of a redemption of all that had been condemned to death. In preaching the resurrection, therefore, he was declaring not only his faith that Christ Jesus was not dead, but also his faith that God would in due time grant the world a resurrection.

R3195 : page 155

Thus Jesus and the resurrection constituted the sum and substance of the gospel hope from the Apostle's standpoint and--because we take his--from our standpoint also.

The question may occur to some--if resurrection (anastasis) means a full, complete raising up out of death conditions into perfection of life conditions, how could the Apostle here speak of the resurrection "both of the just and unjust"?

How shall we understand this, and harmonize it with other Scriptures which declare that only the justified shall attain full perfection of life?--that he that hath the Son may have life, and he that hath not the Son shall not see life--in its perfection?--that he that will not obey the great Prophet shall be cut off from amongst his people--cut off from life, in the Second Death?

We answer that the Apostle is not carrying his argument down into the future, declaring that in the future the just ones shall attain to the full perfection of life and the unjust ones also; he is merely referring to those who in the present time are just and unjust. The just of the present time are "justified by faith," and if faithful to the conditions of the call are to have part in the First Resurrection. The unjust of the present time are the unjustified, the unbelievers, and the Apostle explains that they believe not because the god of this world hath blinded their minds. (2 Cor. 4:4.) However, as the Scriptures distinctly show, it is to be the special work of the next age to open all the blind eyes and to unstop all the deaf ears, and to cause the knowledge of the Lord to fill the whole earth, to the intent that those now unjustified, unjust, may be just before God, and thus share in the resurrection which is provided for all, and which will accomplish the resurrection of all except as its gracious provisions are individually rejected.

Having stated thus his belief in a future life, by a resurrection, the Apostle declares that his present life was being used in accordance with that hope of a future life--with a conscience that controlled his thoughts and words and deeds in relationship to God and men.

Can we wonder that Felix, perverse though he was, himself felt disinclined to yield so noble a prisoner to death, even to accommodate and please the flattering attorney and the influential high priest, whose favor he would undoubtedly prefer to hold? The record leads us additionally to infer that Felix considered that in Paul he had a good opportunity for receiving a bribe for the performance of justice; for in his narrative the Apostle proceeded to show that so far from seeking to do injury to his fellow-creatures, he had brought with him from foreign cities large sums of money. Felix thus perceived that the prisoner, who had liberal education and talent and Roman citizenship, had friends not only in Jerusalem, but abroad. He doubtless concluded that they would be quite willing to make him a handsome present to effect the Apostle's release. This is the suggestion of the 26th verse.

Apparently Felix was considerably interested in his prisoner, and mentioned him to his wife, a Jewess: he was called before them, that they might know further respecting this new teaching. His curiosity was evidently soon more than satisfied, as the Apostle proceeded with his subject, showing the plan of God, the righteousness of the Law, the inability of fallen man to fully meet its requirements, that Jesus became the Redeemer of those condemned by the Law, and that now salvation and life eternal are open to as many as will obey the gospel--forsake sin and lay hold by faith upon the Redeemer. The Apostle proceeded to show that righteousness was the reasonable requirement of the divine Law, and that the acceptance of God's favor in Christ led to self-restraint and opposition to natural tendencies, and that there is a judgment day to come, in the which all deflections from righteousness will be rewarded with stripes proportionate to knowledge. The governor trembled; his own wicked life and licentious course stood out before his mental gaze, and he realized that, according to the standards presented, he would have many stripes to bear in the future. His wife, Drusilla, was really the wife of King Azizus; but her conscience, evidently more seared than his, seems not to have been in the least agitated. Felix suggested that at a more convenient season he would hear further of the gospel; but we doubt if ever he called for any further explanations--he already had enough, more than he was willing to obey. His course is one too frequently imitated since. Many who tremble as they think of their sins, hope that a more convenient time for breaking off may come to them; but a convenient season for abandoning sin--when sin indulged in our members will make no objection to being ousted--will never come. He who would become a follower of the Lord Jesus, must courageously accept of Christ, the power divine for the breaking of the shackles of his slavery to sin--must first love the liberty wherewith Christ alone can make us free. Those who have not this craving will remain slaves of sin until the glorious Millennial morning shall break, until after the completion of the election Church of "overcomers"--until the dawning of the Millennial morning, when the overcomers, with Christ at their head, shall break all the shackles of sin and set all prisoners free, and command all to render obedience to the laws of the Kingdom of God, inflicting stripes of punishment proportionate to their present wilfulness in sin, with a view to their recovery,

R3195 : page 156

and for restitution to all that was lost in Adam and redeemed with the precious blood.

A good lesson may be learned from the Apostle's method of presenting the truth to Felix. He did not attack the governor's character, nor berate him for his sins. He did better than this. Ignoring the individual entirely, he lifted the mirror of the perfect law of love and liberty and righteousness before the governor, and let him see for himself how far short he came of the perfect standard which alone God can approve. Would that all of God's children could learn thus to reprove sin--by letting the light of truth and the corroboration of the same in their own conduct shine out --their words, and no less their conduct, being epistles of the grace of God and his gracious arrangements, both for rewarding those who seek him and for chastening and correcting those who require it!

The courage of the Apostle in holding up the truth before one who so largely had to do with the decision of his own case is remarkable and commendable. It is in full agreement with the declaration of our Golden Text. Those who are on the Lord's side, and who, therefore, have the Lord on their side, in all of life's affairs, need fear no evil. This absence of fear, however, should not in us, any more than in the Apostle, lead to bravado or discourteous manner or language. The divine rule is, as expressed by the Apostle, that we should speak the truth in love.--Eph. 4:15.

Another lesson taught us by the Apostle's experiences, yea, by all of the Lord's notable children, from the Master down, is that the assaults of calumny, slander, etc., can do them no lasting harm. Look at the Captain of our salvation, against whom all manner of evil was said and done falsely, even to the extent of calling him the prince of devils, and crucifying him as a blasphemer of God. How those assaults of the great Adversary, through his deluded children of disobedience, serve now to make the Lord's character and conduct the more transparent and resplendent! So also it is in respect to the Apostle Paul's experiences--they all reflect grandly upon his character today. Bunyan's "Pilgrim's Progress" gives a scene which illustrates this feature of our lesson and encourages all of us to disregard the slanders and evil speakings of the present time, if so be that we can continually realize the divine favor and blessing with us and upon our efforts to serve the Lord. We give an extract from Bunyan's writings as follows:--

"Then the shepherds had the pilgrims to another place, called Mount Innocence, and there they saw a man clothed all in white, and two men, Prejudice and Ill-will, continually casting dirt upon him. Now behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clean as if no dirt had been cast thereat. Then said the pilgrims, 'What means this?' The shepherds answered, 'This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.'"

===================

R3196 : page 156

"ALMOST THOU PERSUADEST ME."

--ACTS 26:19-29.--MAY 24.--

"Having therefore obtained help of God, I continue unto this day."

PAUL remained a prisoner at Caesarea two years --until the recall of Felix to Rome. According to history, the latter had given ground for much complaint by the use of his office, and in order to placate the Jews, and to avoid further animosities, he left Paul a prisoner, instead of doing him the justice of acknowledging that he had committed no crime and, therefore, had full right to his liberty. It is impossible for us at this distance even to surmise with any accuracy what may have been the Lord's object in permitting his faithful representative to be thus isolated, and debarred from the privileges of service. On the one hand, it may have been to give the Apostle rest, quiet, opportunity for further study of the truth. On the other hand, it may have been to teach him a lesson of patience, submission and confidence in God;--that his services were not indispensable; that while the Lord had not let go of him, and would ultimately deliver him, he was not indispensable to the divine plan. These are important lessons for all of God's people to learn, and particularly all who are in any prominent way identified with his service.

On the other hand, it may be that the Lord had a work for the Apostle to do at Caesarea, where possibly he had contact with the officers of the garrison-- and where they would have opportunities for observing the man and appreciating the power of God to uphold him in his adversities. We may be sure that the Apostle let his light shine on every proper occasion, and we may be sure also that his labor was "not in vain in the Lord," whatever it was, and however it was accepted or made useful in the interests of others. If, even, he had no opportunity for serving others, and the work of grace were accomplished in his own heart, it was not

R3196 : page 157

in vain, and faith commands us to accept the matter without doubt respecting the wisdom of the arrangement.

Festus, the successor of Felix as Roman governor, was of a totally different character from his predecessor. The Apostle styles him "noble Festus," and history confirms the appellation. The Jewish rulers, taking advantage of the fact that a new governor would naturally desire to make a favorable impression in respect to prompt dealing with prisoners charged with sedition, rioting, disloyalty, etc., quickly brought Paul's case to the attention of Festus. Doubtless their charges were the same as those made before Felix, coupled with suggestions, perhaps, that Felix had been rather lax in his dealings, and that they doubted not that the new governor, appointed by the emperor as a more capable person, would, on the contrary, show his thoroughgoing character by bringing all such offenders to justice. Apparently, however, they realized that it would be useless to attempt to try the case before the governor, since they had no witnesses to any wrong-doing which he could recognize as against Roman law or the privileges of a Roman citizen. Apparently their explanation was that the Apostle's conduct had been an assault upon their religion, along lines which the Roman governor, unacquainted with their religion, would not be prepared to appreciate. They therefore asked that the prisoner be tried before the Sanhedrin. The governor acknowledged his ignorance of the religion of the Jews, and made no objection to the trial of the prisoner by the religious court of his countrymen; but the Apostle was a Roman, and since he claimed Roman citizenship it was not permissible to turn him over to his countrymen for trial unless with his consent. The matter, therefore, was appealed to the Apostle: was he willing to be released as a Roman prisoner, and to be turned over to his countrymen for trial, according to their usages in religious matters? The Apostle promptly replied that he would not consent to this; that as a Roman citizen he had a right to Roman privileges, and therefore appealed his case to Caesar's court at the capital city. He well knew the animosity of his countrymen, and that those who were ready to assassinate him two years before were probably still unchanged in heart. The Apostle's course furnishes a good example for all of the Lord's people in similar circumstances. It is a mistake, made by some well-meaning members of the Lord's family, to suppose that the Master's teaching of nonresistance means that they should put forth no efforts on their own behalf. It is our privilege to avail ourselves of every right granted to us by the laws of the country in which we live. It is proper for us to appeal to higher or better courts if we can, to obtain that justice which might not be obtainable in lower courts. But having exhausted all such legal resources and remedies,

R3197 : page 157

the Lord's people are to be submissive to the results--not anarchists, not grumblers, not resisters of the decisions of the law. Another matter worthy of notice is that, so far as the records show, the Apostle did not berate or calumniate his people, the Sanhedrin or others associated as his prosecutors and persecutors. The lesson for the Lord's people today is to speak evil of no man; take advantage of every legal right and privilege and opportunity, and accept the final results as the providence of God.

Festus was placed in a peculiar position; in sending the Apostle to Rome, as he was obliged to do in the case of appeal of a Roman citizen, he must of necessity send some charges, and being a just man he desired that the charges should be truthfully stated. Confessing himself to be ignorant of the Jewish religion, he asked King Agrippa and his wife, Bernice, who were nominal Jews (really Edomites), to hear the Apostle's explanation of his case, that he might advise him respecting how serious were the divergencies between Christians and Jews in doctrine.

The invitation was accepted, and the Apostle began his address before the king and queen and the Roman governor, and, doubtless, quite a retinue of officers and soldiers. Here was an opportunity for preaching the Gospel to the people, whom the Apostle could otherwise never have expected to reach. He appears to have appreciated the occasion thoroughly, and made a stirring address, his text being the circumstances of his own conversion--narrated here for the third time. We cannot doubt that he was guided of the Lord in the matter, and it offers the suggestion to all ministers of the truth that nothing is apt to appeal more quickly to others than those things which have appealed to ourselves. Every minister of the truth, to speak heartily and forcefully, should speak from conviction, and the conviction should be backed by reasonable and positive evidences. Nothing could appeal to his hearers more strongly than the fact that he admitted that he had been a persecutor of the Christians himself, before he saw the way of the Lord more perfectly, and that now, seeing the Lord's way, he was sacrificing all that man could hold dear in his service of the truth.

The fact that the Apostle was addressing royalty did not hinder him from bringing out the salient features of the gospel, and these are, we fear, too frequently forgotten by many. (1) Repentance from sin; (2) turning to God to seek his favor, to know and to do his will; (3) the doing of good works, and thereby showing that repentance was sincere. Because our present work is very largely that of "reaping" rather than "sowing," we have less need to appeal to those who are living in sin and alienation from God, and needing

R3197 : page 158

reformation of life; but whenever we have occasion to present the message of the Lord to some or to any whom we have reason to believe are not living in harmony with the requirements of the gospel along these lines, we should be careful, as the Apostle was, to leave no room for misunderstanding--no room for thinking that the gospel of Christ is sympathy with uncleanness, impurity of heart or life, sin, selfishness or evil deeds.

We are here informed, though not elsewhere, that the Apostle had at some time in his experience preached the gospel throughout all the country of Judea--evidently before he went to Antioch and engaged in the general work amongst Gentiles--possibly during the two years prior to his first going to Antioch. The

Apostle thus showed his auditors that his work had not been exclusively to the Jews nor exclusively to the Gentiles, but to both according to opportunity. It is for this cause, he declares--because realizing the change of dispensation by which God's grace was not confined any longer to the Jews only--that the Jews specially hated him and seized him in the Temple, and attempted to kill him. It was the selfishness on the part of the Jews that made the Apostle specially obnoxious to them. They were opposed to Jesus, but specially opposed to the giving of his gospel to the Gentiles--the teaching that the Gentiles might now, in any sense of the word, enjoy equal privileges with the Jews in respect to God's favor, etc.

In referring to the preservation of his life, the Apostle does not give credit to Lysias, the commander of the garrison at Jerusalem, but declares that he obtained help of God, by whom he had been sustained to the time of his speaking. Doubtless on a proper occasion the Apostle would have been quite willing to have given Lysias full credit for promptness in preserving his life; but speaking from the highest standpoint of his own appreciation and ours, he gave the credit for his deliverance to the Lord. There is a good lesson in this for all of the Lord's people. How apt many are to give credit to "luck" or "chance" or human instrumentality, overlooking the fact that the Lord's saints are the special objects of his care, and that the angel of the Lord encampeth round about them and delivereth them.

The next sentence intimates that during the two years of the Apostle's imprisonment he had been witnessing, preaching the gospel, both to small and great --such of the soldiers or servants or commanders of the camp as seemed to have a hearing ear undoubtedly were communicated with. We may be sure that the Apostle slackened not at any time his endeavors to serve the great Master, the Captain of our salvation, as a true soldier and faithful servant. So, too, should we continue to serve, even when apparently the most favorable opportunities are withheld from us. "Thou knowest not which shall prosper, either this or that." --Eccl. 11:6.

We should notice what the Apostle specially testified, and consider it a clue to our most favorable testimonies in the interest of the same cause. He doubtless presented the subject from various standpoints at different times; but the essence, the substance, of his message on all occasions was the death and resurrection of Christ, as the one in whom were fulfilled the types of the Jewish Law and the declarations of the prophets. He did not stop with declaring the death and resurrection, but pointed to the ultimate legitimate results of these--that they meant that eventually the true light should shine unto all the Jewish people and also to the Gentiles--"This is the true light that lighteth every man that cometh into the world." It is in vain that we attempt to preach any other gospel--no other will be considered acceptable by him whom we would serve. We find, on the contrary, some today preaching a coming blessing of a new age and its light and favors to mankind, but denying the Scriptural foundation for such hopes--the death of Christ as our redemption price, and his resurrection, that he might be our Helper and Deliverer. Others, too, state the matter from a different standpoint, claiming that the favor of God and the blessing of forgiveness through Christ is to extend even to the heathen--but without light; that they will be saved in their darkness and heathenism. Let all who would ultimately hear the Master's words, "Well done, good and faithful servant," be careful to preach the same gospel that the Apostle proclaimed; viz., the one based upon the ransom sacrifice of Christ, attested by his resurrection, on account of which the Lord is yet to be (during the Millennial age) the true light that will lighten every man, every member of our race, and bring to each and to all not only the blessings of opportunity but also tests and proportionate responsibility.

King Agrippa was evidently considerably informed along the lines of the teaching of the Law and the Prophets, for the Apostle appealed to him as able to corroborate his presentations respecting the Law and the Prophets; but Festus the Gentile, who had no knowledge of Jewish hopes and promises, was astounded as he heard the Apostle's line of argument--doubtless much more extended than is presented in the record. Interrupting the Apostle by speaking still louder than he, Festus cried, "Paul, thou art beside thyself! Much learning doth make thee mad!"--your head is turned; you are painting fancy pictures when you tell us of a great God, our Creator, and that he cares for us, his creatures, and has provided for our redemption through the sacrifice of his Son, and that

R3197 : page 159

he has raised him from the dead, and is ultimately to send a blessing to every member of our race. Surely this is your own imagination! It is a wonderful picture, astounding to me who, as a Gentile, never had so connected a presentation respecting any of the deities of whom I have heard by the thousand.

Truth is stranger than fiction, and it is no wonder that some today, like Festus of old, find it hard to believe in the goodness and wonderful provision that our heavenly Father has made for his creatures. Today, if some of our worldly friends note our enthusiasm for the Lord, his brethren and his truth, it all seems very different from any religious sentiments or feelings, hopes or ambitions they have entertained, and they are inclined to say of us also that our heads are a little turned. They think it not strange if men become enthusiastic about politics or money-making, because such enthusiasm is common to men; everybody is more or less excited and interested in money-getting and in politics. But when it comes to religion, they say to themselves, no one knows anything about this matter; it is all pure speculation, and these people must be crazy when they think of their religion as being tangible, worthy of self-denial and the enduring of persecutions. We admit that no romance of earth ever equaled this one of the divine arrangement for man's salvation:--the fall; the calamity of death and disease, mental, physical and moral; the sending of God's own son; his offering of himself as the sin-offering on our behalf; his resurrection and ascension to glory, honor and power; the gathering of a little flock to be his Bride and joint-heir in the Kingdom; and, by and

R3198 : page 159

by, the establishment of a Kingdom for the blessing and enlightenment of all the families of the earth. No novel, no plot of human concoction, could ever equal this one. It is the Lord's doing, and it is marvelous in our eyes. We cannot wonder if those who see from the outside--who do not see the strength and beauty and consistency and harmony from the inside standpoint --consider that we who see matters from the right standpoint are too much enthused. They cannot appreciate the fact that we accept gladly the privilege of self-sacrifice, in order thereby to attest our love and devotion to the Lord and to be accounted worthy a share with him as members of his Church, his Bride.

The time will come, and it is not far distant now, when many who are now highly esteemed amongst men for their wisdom, will be seen to have been foolish, and many who are now esteemed fools for Christ's sake and for the gospel's sake, will be seen to have been truly wise in choosing the heavenly things and in being willing to surrender the earthly things for the attainment of the heavenly, because it is impossible to serve God and Mammon.

The Apostle's answer to Festus was not flattery, but Christian courtesy. Festus was a noble man, and it is not improper to speak the truth in reasonable language, and to give a merited compliment. "I am not mad, most noble Festus, but speak forth words of truth and soberness." So, when we answer the world, let us remember the difference of standpoint, and that our privilege of seeing the deep things of God is the result of our having been accepted of him through consecration and obedience, receiving the spirit of the Anointed, whereby we can know the things freely given unto us of God.

The Apostle appealed to the king for corroboration of the things he declared, evidently well assured that the declaration of the gospel had created so much commotion amongst the Jews that the king had heard thereof repeatedly. The thing was not done in a corner; it was a public matter of general knowledge, and had Festus been living in the country he would not question the facts.

The Apostle appealed to Agrippa in a most earnest and dignified tone. "King Agrippa, believest thou the prophets? I know that thou believest." The intimation is that the Apostle had in this discourse set forth the fulfilment of the prophecies so fully, so explicitly, that anyone believing them to be inspired could not doubt that Jesus was the Messiah. This led to the notable words of Agrippa, "Almost thou persuadest me to be a Christian."

The New Testament revisers evidently considered this language ironical, but it does not so seem to us. The Apostle's rejoinder seems to contradict that thought, "I would that thou wert not only almost but altogether such as I am--except these bonds." It is presumed upon reasonable grounds that, although Agrippa did not become a Christian, this knowledge of the principles underlying Christianity remained with him and influenced him during the remainder of his life. History tells us that in the subsequent persecutions that arose in connection with the trouble coming upon the Jewish nation Agrippa received and kindly entreated the Christians who fled to him for protection.

How many there are in Christian lands who have heard the gospel message more or less distinctly, and have been "almost persuaded" to lay hold of the grace of God, but neglect opportunities of action and have lost the appreciation of the privilege. These, like Agrippa, will have comparatively small conception of the wonderful things they came so near to grasping and yet missed. When they shall come forth from the grave and enjoy the great privileges of the Millennial Kingdom it will amaze them to know what great opportunities they had to become members of the little flock, the Lord's associates on the throne.

===================

page 161

SEMI-MONTHLY.
VOL. XXIV. JUNE 1, 1903. No. 11

CONTENTS.

The Editor on His European
Journey....................................163
The Royal Priesthood.............................164
No Condemnation and No
Separation.................................167
"The Body is Dead"...........................171
"Thy Kingdom Come" (Poem)........................173
"God Moves in a Mysterious
Way"......................................173
Public Ministries of the Truth...................176
Special Items:
Volunteers, Attention!.......................162
Zion's Glad Songs............................162

page 162

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

VOLUNTEERS, ATTENTION!

The new ammunition is now being sent to all who have ordered consignments. Larger orders go by freight and the smaller ones will reach you by express or mail. Remember that we prepay all charges, and that you should not pay anything to the railroad or express company delivering. Those who have not ordered should write us at once.

ZION'S GLAD SONGS.

We have this booklet of spiritual songs in large supply again, and orders can be filled promptly. While it is not expected that the "Songs" shall take the place of the noble hymns in the book POEMS AND HYMNS OF DAWN, they will be found appropriate for social meetings and praise services. The price is 5c each, postpaid; 60c per doz.

POEMS AND HYMNS OF DAWN.

This work contains a very choice selection of 160 poems and 333 hymns, purged, we trust, from much of the too common hymn-book theology. In cloth binding only, 50 cents. TOWER subscribers supplied at the wholesale rate, 25 cents. This price now includes postage.

===================

R3198 : page 163

THE EDITOR ON HIS EUROPEAN JOURNEY.

U.S.M.S. "NEW YORK."

GREETINGS to "the Children of the Morning" --of the Dawn--of the Light:--

On board the Steamship "New York" I am nearing Great Britain and the dear brethren there whom I know by correspondence and so dearly love, and whom I hope soon to greet personally. Nevertheless, all the dear readers of the WATCH TOWER are before my mental vision, and I take this opportunity for sending you a message of love and fellowship. It is a source of great pleasure and encouragement to me to realize that your love and prayers are with me on my journey; and I well know that every feature of my experiences will be of interest to you.

Just a week ago (on April 14th) I bade farewell to a goodly company of the Church at the railway depot in Pittsburg. On the previous Sunday I said "Goodbye" to the Church at Allegheny as a whole, shaking hands with about 300 personally; but I was cheered, nevertheless, by the final parting at the train. Next morning I was met at New York depot by representatives of the Churches of New York, Brooklyn, Yonkers, Jersey City, Perth Amboy and Philadelphia, who saw me on board my steamer and tarried until the starting of the vessel,--then from the pier waved me their love and good wishes as they assured me previously that I had their prayers.

I was not so vain as to accept these love-tokens as personal tributes; but received them, on the contrary, as expressions of devotion to the Lord and appreciation of his truth, with which in his providence I had become associated as a servant;--a minister of the Lord, a minister of his Word, a minister of his people. All may be sure that my heart fully reciprocated the kind wishes and blessing accepted from these dear friends, who in a still larger sense represented to me all of the dear WATCH TOWER readers of America who rejoice to send me, with their prayers and love, as their representative for a few weeks to those of like precious faith in Europe.

Our steamer has had a quiet voyage, and in many ways I have been "kept" by divine providence--so that I have had no seasickness since the first two days out, and was able to respond to the invitation of our captain to assist in conducting the usual Sunday morning services of the vessel--including an address of about thirty minutes on the Hope that is the anchor to our souls, both sure and steadfast.--Heb. 6:19.

I had no reason to hope that among the passengers would be many with "an ear to hear"; nor could I expect, in so brief a space, to do more than sound one chord on our precious Harp (the Bible). Committing results to the Lord, I pointed out the great Covenant Promise which our heavenly Father gave to Abraham and his seed: that it was, "In thy seed shall all the families of the earth be blessed"; that the natural seed, Isaac and Jacob and the nation of Israel, held fast the promise but never inherited it; that the true Seed only began to come in the person of the Lord Jesus; that the true Church, the true members of the body of Christ, are members of this "Seed" and heirs according to that original promise which has not yet had its fulfilment, but awaits the completion of the Seed--the completion of "the Church which is his body." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

Briefly noting that this is the Christian's hope of our text, and that it is still unfulfilled, we saw that it is still to be striven for by all who would make their calling and election sure; and that in the light of this

R3198 : page 164

promise and hope all true Christians should recognize present experiences, trials, etc., as so much of their education in the school of Christ,--in preparation for their work in the coming age--the work of blessing the families of earth during the promised Millennial Kingdom.

Only five of the passengers have had either interest or curiosity sufficient to lead them to converse with me on the subject,--and only two of these with earnestness; but if two or even one should ultimately develop as a ripe grain of "wheat" how glad and thankful we would be. So far as I can ascertain, about one-half of the passengers are professing Christians, and about two-thirds of these Episcopalians--of whom not one has seemed interested. Of the two manifesting interest one is a Baptist, the other a Methodist. A Baptist minister aboard declared himself an Evolutionist and in full sympathy with "higher criticism" --denying that the Lord bought us. When pressed with Scripture he denied the authority of Paul and the other Apostles, and claimed to hold to the life and words of Jesus only. When confronted with our Lord's own words to the effect that he came to "give his life a ransom for many" he avoided further discussion.

More and more it becomes evident that we are in the great trial-day of the Christian faith, and that it is not so much a question of Who will fall? as of "Who shall be able to stand?" (Rev. 6:17.) The prophet declared, "A thousand shall fall at thy side" (Psa. 91:7), and so we find it. So far from glorying in the evidences that many are falling from the fundamental

R3199 : page 164

faith, and that many have already fallen, we are pained. Nevertheless, recognizing this as one of the signs of the close of the present dispensation, we can rejoice that the Millennium of blessing will ere long be ushered in;--when dim faith will be swallowed up in the sunlight of truth;--when "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep;" when "the wayfaring man though a fool need not err." --Isa. 9:11; 35:8.

I seal and mail this when near the British shore, where (Southampton) Brother Henninges is expected to meet me and accompany me to London. Continue to remember me in your prayers, that our Father and Elder Brother may direct our every word and act to his glory and to the profit of our dear brethren on this side of the world--of various tongues but of one spirit --in as well as outside of Babylon.

Faithfully, your brother and servant in the Lord,

CHARLES T. RUSSELL.

===================

R3199 : page 164

THE ROYAL PRIESTHOOD.

"Ye are a chosen generation, a royal priesthood, an holy nation, a
peculiar people; that ye should show forth the praises of him who hath
called you out of darkness into his marvelous light....Ye have
tasted that the Lord is gracious, to whom coming as unto a living
stone, disallowed indeed of men, but chosen of God and precious,
ye also as living stones are built up a spiritual house,
an holy priesthood, to offer up sacrifices* acceptable
to God by Jesus Christ."--1 Pet. 2:9,3-5.

AT no time in the Church's history has our great Adversary been so active in multiplying false doctrines and in diverting attention from the truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to to beguile them of their reward and to frustrate this feature of the divine plan. To really frustrate any part of the divine plan is impossible: God has purposed to take out from among men a "little flock," "a people for his name," a royal priesthood; and such a company is assuredly being gathered; but whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11.) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing you are called and are privileged to do as prospective members of that Royal Priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us.

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of his Kingdom.

----

*Sinaitic MS. omits spiritual before sacrifices.

This is what is meant by the presenting of our bodies living sacrifices in the divine service. To be really in this service involves: first, the careful and continual study of God's plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing. The Apostle warns us "to shun profane babblings, for they will increase unto more ungodliness;" but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--2 Tim. 2:15,16; 1 Tim. 1:3,4.

Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as divine truth? and how fully capable am I, therefore, of handling the sword of the spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer--a "Thus saith the Lord"--for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the divine plan, quote the divine authority for each successive step of it, and, if need be, point out its place in the divine system of types. To gain such proficiency in the Word is indeed the work of a lifetime; but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the truth.

If all the consecrated were thus busily engaged putting on the armor of God, and in proving it by actual use in zealous endeavors to herald the truth and to help others to stand, there would indeed be no time left for disputings on the Anglo-Israel question, or whether the earth is a plane instead of a globe, or whether the principles of socialism would be advisable among Christians in the management of their temporal affairs. Nor would there be time for politics, nor even for the good temperance-reform work, nor the work among fallen women, nor among the slums of the great cities, nor even for preaching the doctrine of divine healing. All this is work which can and will be effectually accomplished in "the Times of Restitution," now in the near future; and, besides, there are others interested in these works (and we are glad of it and bid them Godspeed), while we recognize and seek to accomplish the work set before us in the divine plan. And if, indeed, we have no consecrated time for these things which are only side issues and not harmful in themselves, except as they divert attention and consume valuable time which has been consecrated to another and higher use, surely there is none whatever for giving heed to false doctrines such as so-called Christian Science and the various no-ransom or Evolution theories, all of which are attempts to show men how to climb up to everlasting life by some other way than that which the Scriptures point out; viz., by faith in the precious blood of Christ shed on Calvary for our redemption. He that climbeth up some other way, the same is a thief and a robber (John 10:1); and we are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them.--Eph. 5:11.

How narrow this way! say some, contemptuously, of those who, like Paul, devote their energies to the one thing--the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all the vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's plan and those who are willing to discard all other plans and projects and questionings and to devote themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. The very object of our being called into this light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed

R3200 : page 166

we have received the light and have consecrated ourselves fully to God, let us ask ourselves. What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence? --a workman indeed that need not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus--
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days and all my hours"?

If so, then we are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and helping others into his marvelous light. And to this end I cultivate and use what talents I possess as a wise steward of my heavenly Master.

Dearly beloved, we impose no vows or bondage upon each other, but the call has its own limitations: the Master has directed us, saying, "Go ye and teach all nations [for the gospel is no longer confined to the Jewish nation], baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all things"--concerning our (questionable) Anglo-Israelitish origin? No.--All things concerning the shape of the earth? No.--All the vain philosophies of men who have erred from the truth, and all the subtle sophistries by which they make void the word of God? No.--"Observe all things whatsoever I have commanded you."-- Matt. 28:19,20.

This is just what the apostles did. There were plenty of errors and side issues in their day; but, ignoring them, they resolutely devoted themselves to the promulgation of the truth. Paul paid no attention to his fleshly genealogy, because he recognized himself as a new creature in Christ Jesus. It was easier for him to prove his fleshly origin as an Israelite than for any of us to do it; but he cared nothing for that. He did not care whether he was of the ten tribes or of the two tribes; for he had on none of the tribal righteousness of the Law. His only ambition was to be found "in Christ, not having on his own righteousness, which is of the Law, but that which is through the faith of

Christ--the righteousness which is of God by faith." (Phil. 3:9.) He says (verses 3-7), "We [new creatures in Christ] are the [real] circumcision, which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh [or the fleshly relationships], though indeed I have had confidence also in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I had more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the Law, blameless. But what things were gain to me, those I counted loss for Christ."

Hear him again in his zeal for this one thing to which he had devoted his life: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and him crucified. [I riveted your attention on this one thing! I kept this one thing continually before you.] And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and power [of the truth], that your faith should not stand in the wisdom of men, but in the power of God."--1 Cor. 2:1-5.

Paul was a plain uncompromising teacher. When he knew he had the truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be established in the faith and to know, on the evidence of God's Word, why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them.

There is among Christians today a great lack of established faith on any point of doctrine. They say, "I think," "I hope," or "Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man's opinion; for who knows which is right? I'm sure I cannot say; but, nevertheless, I have great faith and charity (?). I shake hands with every body and call him brother if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all Godspeed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them."

All this passes among Christians generally for large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle John, recognizing this ability, says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10.) We ought to know what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for "if the trumpet give an uncertain sound who shall prepare himself to the battle?"

Again says the Apostle (1 Cor. 2:6-10), "However, we speak wisdom among them that are perfect [developed; we are not to cast our pearls before swine]; yet not the wisdom of this world, nor of the princes [the popular leaders and teachers] of this world, that come to naught. But we speak the wisdom of God, which was hidden in a mystery, which God ordained before the world unto our glory; which none of the princes of this world knew....Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit [or mind of God in us, is so anxious to know his truth, that it] searcheth all things; yea, the deep things of God."

The princes of this world do know something of astronomy and geology, and have their ideas of the shape of the earth, etc., but they have not known this hidden wisdom of the divine plan, which maps out a destiny so glorious to the faithful saints who will constitute the royalty of the age to come. Let the world speculate as it may about its own themes of interest, but let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions, ...for they are unprofitable and vain. (Titus 3:9.) Let us be faithful to our commission to preach this gospel to the meek who are ready to hear it. (Isa. 61:1.) Let the bride of Christ be diligent in making herself ready (Rev. 19:7), for the marriage of the Lamb is the event of the very near future.

===================

R3200 : page 167

NO CONDEMNATION AND NO SEPARATION.

--ROM. 8:1-14.--MAY 31.--

"For as many as are led by the Spirit
of God, they are the sons of God."

THE chapter of which this lesson forms a part is unquestionably one of the most precious in the entire Bible. It begins with the assurance that condemnation has passed, and concludes with logical proofs of everlasting divine favor toward those who become "New Creatures" in Christ Jesus. In the preceding chapter the Apostle specially points out condemnation and imprisonment upon the whole race of Adam as sinners under the divine Law--and especially upon the Jew, additionally under the Mosaic Law. He points out the utter hopelessness of those who attempt to escape the penalty of death by self-justification through "works of the Law." After thus showing the bondage of all, he points to the door of salvation--the redemption in our Lord Jesus: saying, "I thank God, through Jesus Christ our Lord." It is to this class, which gets the victory through Christ, that there is no condemnation, and can be no separation from the divine love and favor, so long as they abide in him as the branch in the Vine.

This lesson is well fitted in, as giving us a glimpse of the Apostle's spiritual liberty and relationship to God at the time of his imprisonment at Caesarea. Once he had had his liberty according to the flesh, and in his ignorance and blindness had done many things contrary to the Lord, not properly appreciating his liberty

R3201 : page 167

nor knowing how to use it aright. Now, although a prisoner and outwardly restrained, he had gained great liberty and blessing, and also freedom from divine condemnation, with assurance of hope toward God, not only respecting the present life, but also the one to come.

In the first verse the word "therefore" carries us back to the preceding argument, and shows us that our freedom from present condemnation is the result of our Lord's sacrifice on our behalf. (Rom. 7:25.) It is because we appreciate the fact that justice provided a redemption price for our sins, and because we have availed ourselves of the terms offered its beneficiaries, that we realize that the condemnation of the divine Law no longer holds as against us. In his preceding argument the Apostle had clearly shown that the difficulty did not lie in the Law itself; that God could not give an imperfect or, in any sense, an evil Law. The Law was just, perfect and good; the difficulty was in us, that through the inheritance of sin and its weaknesses we were unable fully to comply with the requirements of the divine Law. How, then, do we escape its condemnation?

R3201 : page 168

The Apostle answers that we reached the present standpoint of release--freedom from condemnation --when we came into Christ. Others, out of Christ, are still under the condemnation. It is an important question, therefore, for each to decide for himself, whether or not he has taken the step which alone can bring him into this happy condition. The Apostle, in a previous chapter (5:1), marks the first step out of condemnation and into Christ as being justification, which brought peace with God, the covering of the sins that were past; but this was not enough, for if all the sins that were past were cancelled, and no arrangement was made for our daily imperfections of word and deed, we would quickly be again condemned. Hence, to those who would be entirely freed from condemnation, another step was necessary--a step into Christ. These two steps should not be confounded; it is one thing to get out of responsibility for past sins, and quite another step to get into Christ, and under the full covering of his merits as respects all the remainder of life. The two steps are mentioned in Rom. 5:1,2: faith in the redemption brings justification from past sins and peace with God; but by it also, as the Apostle explains, we have access into this grace (the favor of sonship, membership in the body of Christ) wherein we stand, rejoicing in hope of the glory of God (because glory and honor and immortality are promised to every member of the New Creation--every member of the body of Christ).

The last clause of this verse, "who walk not after the flesh, but after the spirit," is properly omitted by the Revised Version, because not found in ancient MSS. The thought, however, is correct enough, and these very words are found in the conclusion of verse 4. The words do not properly apply in verse 1, for that describes those who are in Christ, as members of his body, and none are counted as in him except those who are walking after the spirit--not after the flesh.

The Apostle calls our attention (vs. 2) to two laws in operation. We were under one of these, which sentenced us, as sinners, to death. We got out from under that law entirely when we got into Christ Jesus, as members of his body. Our Redeemer kept the Law, was blameless; then gave his blameless life as a redemption price to purchase us who had been the slaves of sin and death from that slavery. We were redeemed by his precious blood. As he was raised to a new nature by the Father's power, we now are invited to become associates with him in that new nature--to be counted in as members of his body, under him as the Head. The whole transaction is one of faith; faith first in his sacrifice, and God's acceptance of it, and our justification thereby. Secondly, faith in our call to membership in his body; faith that our consecration in response to that call made us acceptable with the Father and recorded our names in the Lamb's book of life as children of God upon this new plane. All who can realize that they have taken these two steps may, therefore, realize that from God's standpoint they are no longer thought of nor treated as members of the human family, but as members of the new order--members of the body of Christ.

Hence, they may realize themselves as entirely freed from the condemnation that was against them as human beings, and as having come under a new law, a new arrangement, which in Christ guarantees them life everlasting. The new law judges us as new creatures in Christ, according to the spirit, the mind, the intention, in righteousness, and not as human beings, according to the flesh and its weaknesses and imperfections.

The Law of God,--strict justice without mercy,--represented in the Mosaic Law and its covenant, could not help the weak, fallen race, because the easiest requirement it could make would be perfection toward God and toward men, and our race being fallen was unable to comply with its demands. It was, therefore, "weak" (powerless) for our deliverance, because we were weak on account of the imperfect, fallen flesh. But God, through Christ, made an arrangement for us which does not violate his own Law--sending his Son to accomplish our redemption--the payment of our penalty. God's Son was not sent in sinful flesh, but "in the likeness," or nature of our flesh, which had become sinful,--he, the while, being holy, harmless, separate from sinners. The object of his coming in our likeness is set forth; viz., as an offering for sin--a sin-offering and atonement-sacrifice on our behalf.

This course in no sense of the word justified sin--in no degree made sin right, or declared it proper. On the contrary, the very means which God adopted for our relief, at the same time "condemned sin in the flesh." Thus at the same time that the door of salvation was opened to us we were most emphatically assured that there was no hope in any other direction.

Notwithstanding the great clearness and explicitness with which this doctrine of the necessity for a sacrifice for sins is set forth in the Scriptures,--in the Old Testament as well as in the New--it seems remarkable that some still stumble over it. There is no avoiding the conviction that there is something wrong with their hearts, else their heads would not thus become confused respecting a matter which is so explicitly set forth in the Word. The Apostle points out that it was so with the Jews as a nation. They stumbled over the cross of Christ;--they then admitted and still acknowledge that Jesus was a great Teacher. Rabbis all over

R3201 : page 169

the world today are claiming Jesus as a great Jew, whose teachings have blessed the world in great measure. Their dispute is with the cross of Christ,--that they were sinners who have no way of escape except through an atonement on their behalf, and that Christ's death constituted the sin-offering, through faith in which alone any may become acceptable to God--justified. The same objection exists in the heart of the natural man who is not a Jew. He prefers to climb up some other way, rather than to go through the door; he would use the teachings of Jesus as a ladder to get into the sheepfold; but declines to enter through him as a door, and to acknowledge himself condemned of God and irretrievably lost, except as the great sacrifice for sins and the merit of the Redeemer are applied on his behalf. Nevertheless, those who refuse God's way will find that it is unalterable, and that "there is none other name given under heaven or amongst men whereby we must be saved." Those who will not enter by this door, those who will not accept the forgiveness of their sins through the merit of Christ's sacrifice, cannot have the divine favor, cannot be considered members of the body of Christ nor heirs with him--they are not in Christ Jesus--they are yet in their sins, because they believe not God's testimony. Some are now in this attitude who were once in the light of truth on this subject; who once had on the wedding garment, but took it off--rejected the robe of Christ's righteousness, and are attempting to stand before God in their own righteousness, merely accepting Jesus as a Teacher and not as a Redeemer. We consider the condition of such to be most dangerous. We cannot feel sure that they will ever have an opportunity to accept again the merit of the precious blood which they once enjoyed and spurned, "counting the blood of the covenant [the death of Jesus] wherewith they were [once] sanctified an unholy [common] thing," thus doing despite unto the spirit of grace--despising, disdaining, repudiating the favor of divine forgiveness through the blood. So rejecting the Redeemer, they take their cases out of the hands of the Mediator of the New Covenant. Thus they fall at once into the hands of the living God, and are subject to the full requirements of the absolute Law without mercy--because all of God's mercy extended to sinners is in and through him who loved us and bought us with his own precious blood. We do not say that all who reject the blood of the covenant do so thus to their everlasting loss, but are glad to believe, on the contrary, that many of them have been so blinded by the god of this world that they have never seen clearly and, hence, never rejected entirely the blood-bought robe of righteousness. For all such we shall expect that the light of the new dispensation will show them the divine plan clearly, and we shall trust that many of them will be ready humbly to accept God's grace upon his own terms.

The Apostle points out (vs. 4) that this Law of the spirit of life in which we as new creatures in Christ rejoice is really the same Law that once condemned us--that the change from condemnation to death to justification to life signifies no change in the Law, but a change in our position. It is a law of life to us, because, by God's grace through Christ, we have come into a place where we are able to comply with the requirements of the Law and to fulfill them. It is not our flesh that has been changed, so that it is perfect and able to obey the Law, but that as New Creatures the flesh is reckoned dead, and we are reckoned according to the spirit or mind; and with our minds, or spirits, or wills, we are able to keep God's Law perfectly--that is to say, we can will to do right, we can endeavor to do right, we can strive to please God, and so long as God accepts

R3202 : page 169

the will, the intention, the endeavor, and ignores our flesh and its uncontrollable weaknesses, that long we can realize that the divine Law approves us; and that will be just so long as we abide in our present position as members of the body of Christ, and we are privileged to remain members of the body of Christ just so long as our desires are for righteousness and in opposition to sin. The New Creature does not love sin, but, instead, loves righteousness, the very reverse. If the will, the heart, should turn again, so as to love unrighteousness, so as to desire to do the things that are contrary to the Lord's will, it would mean that we had died as New Creatures, and become alive again as fleshly creatures, to mind the things of the flesh, to have its hopes, its aims and its objects. In that case we should come again under the law of sin and death, and be judged again according to the flesh, the sentence, as before, being, "The wages of sin is death." Moreover, such a turning, as a sow to wallowing in the mire, and as a dog to his vomit, would, in the case of those who have become New Creatures in Christ and so passed out of Adamic death, mean the Second Death--the result of their own wilful rejection of God's favor through Christ, which they spurn after having once enjoyed. It will be seen, then, that there are two ways of rejecting God's grace; one by turning to sin (not merely by being overcome of the weaknesses of the flesh temporarily, but by a deliberate choosing of sin, and intentional abandonment of righteousness); the other by a mental rejection of the conditions of favor--a mental repudiation of the blood of the New Covenant. These two forms of committing the sin unto death--unto Second Death--are clearly set before us by the Apostle in Heb. 6:4-6; 10:26-31.

There is force, then, in the Apostle's explicit definition of the class justified under the Law of the spirit

of life--that it is those who are in Christ, and who walk not after the flesh, but after the spirit--who are not seeking to satisfy the cravings, appetites and desires of the flesh, but are seeking to control these, and to keep them in subjection to the new mind, to their utmost ability. Walking after the spirit does not necessarily mean walking up to the spirit. Only the Lord Jesus could walk up to the spirit of the perfect Law of God; but all the members of his body, all who are in Christ Jesus, may walk after the spirit--as nearly up to it as may be possible for them to do. Such a walk is acceptable to God, in the case of all those who are abiding in Christ, through faith in his blood. If, by reason of weaknesses of the flesh, through an unfavorable heredity, they be very degraded and weak, and able merely to hobble along with difficulty and slowness after the spirit, they are nevertheless counted as though they walked up to the spirit perfectly. In other words, God's arrangement for accepting the will, the intention, of the members of the body of Christ, instead of their actual performances, meets every requirement, and justifies freely, fully, completely, all who are in Christ--not one of whom could have been justified by the Law under the Jewish covenant or otherwise.

The Apostle answers a supposed question as to how we may know those who are New Creatures in Christ and walking after the spirit, from others. This is a difficult question. There are some not in Christ whose flesh is much less depraved than that of some who are in Christ; hence, if they were measured by the deeds of the flesh, the one in Christ might appear to less advantage than the one out of Christ. The Lord, therefore, exhorts his people to judge not by outward appearance merely, assuring them that some are hypocritical, and that God looketh on the heart, the intention. So again the Apostle enjoins us, saying, "Henceforth know we no man after the flesh." He did not mean that we should pay no attention to the shortcomings of the flesh, either in ourselves or in other members of the body. All fleshly weaknesses should be striven against, and they may frequently demand rigorous treatment in the interest of the New Creature; but, nevertheless, we are to distinctly differentiate between the New Creature and his weak mortal body, and are to love and sympathize with the brother, while it may be necessary for us, in his interest, and also in the interest of the Church, to reprove or rebuke or otherwise correct his wrong course. The Apostle's definition of how we are to know the two classes apart is (vs. 5) that the unregenerate will mind the things of the flesh, while the regenerate will mind the things of the spirit. There is a great gulf fixed between these two classes, and there should be no need that any one should long be in doubt on the subject of whether he is or is not a member of the Church, the body of Christ. If he is in Christ he has the new ambitions, the new hopes, the new aims, and however short he may at times come of realizing these aims and ambitions, his heart being right it will always revert to the divine standard. His affections are for the things that are just and pure and good, however he may find the law of sin and death assailing him, through the weaknesses of his mortal body. He is not to be content with merely this condition of mental preference for the right and having his heart solicitous for righteousness, experiencing grief if he finds himself overcome by temptation; but, as the Apostle elsewhere enjoins, he is to be so deeply in earnest about the matter that he will not only do his best to right every wrong, but will continue seeking for grace at the heavenly throne, that he may be more and more able to overcome, that he may grow stronger and stronger in spirit, and that the power of his flesh may be correspondingly weakened. The Apostle exhorts such to make straight paths for their feet, for their weaknesses, for their lameness, according to the flesh--to avoid the ways of temptation and weakness as they discover them, and thus show their hearts' desires for righteousness. He urges again that all keep continually setting their affections on things above, so that the things of the earth may have less and less influence and control over them to hinder them in their course. He urges that the heart, the mind, the lips, the conduct, that are filled with the Lord's truth and service, will be thus sanctified and separated so that the Wicked One will find less and less opportunity to take the advantage.

The matter is set forth in still different terms in vss. 6,7. We are to distinguish the mind of the flesh from the mind that is in accord with God, for the one is at enmity with God and the other in harmony with him. The mind that is in harmony with God finds delight in his Law, in righteousness, purity, goodness, peace, faith, through the promises of God, and looks forward with joy to the glorious realization of all the wonderful hopes inspired through those promises. The fleshly mind (however polite or polished or well educated and decorous and under control of the mortal body) is not in accord with God; it has its own ambitions, its own plans, and takes pleasure in these, and is grieved if they are thwarted; builds its hopes and aims chiefly upon what can be attained in this present life; is not in accord with God, nor disposed to accept with gratitude whatever he may be pleased to send; but rather is full of choice and self-will--not subject to divine control, nor can it be, because it is fleshly, and because, at the present time, all mankind is in a state of sin, alienation from God, etc. These two conditions of mind are contrasted, and the Apostle assures us that

R3202 : page 171

the one is death; that it means death; means that the person who has that mind is still in the death condition, has not received Christ as the Life-giver. "He that hath the Son hath life," and may have, too, a joy and peace of the new mind in Christ; but he who has not the Son, he who has not surrendered his will, is still in death, still under condemnation, still an alien from God.

This does not mean that those whom we are unable to bring now under the scope of the gospel of Christ may never become amenable to it. It does not mean, either, that the flesh itself is opposed to God, and God opposed to the flesh. The word "flesh" here is used in the sense of sinful flesh, because all mankind, through the fall, has become sinful. Originally, however, as represented in Father Adam before the fall, the flesh was pronounced very good, and God's own workmanship, in his own image, was not opposed to the Law of God, but in full accord with it. The divine Law was written in the very organism of our first parents; the difficulty is that through the fall this divine Law has been very considerably obliterated, and instead the law of selfishness--which includes all evil --has been engraven upon the hearts of their posterity. Hence the proposition of the Lord for the world is that he will restore all mankind to that primeval condition, for which times of restitution have been provided and promised by the mouth of all the holy prophets. (Acts 3:19-21.) It is in full accord with this that the Lord, speaking of the operation of the New Covenant, declares that under it (Christ being the minister of that New Covenant and its administrator during the time of its operation) he will take away the stony heart of selfishness, and will make a new heart of flesh, tender, sympathetic, generous, God-like. In other words, he will re-write in the organism of mankind, by the processes of the Millennial age,--the times of restitution,--all the original character and God-likeness and law which he possessed as originally created. When perfection shall have thus been accomplished for so many as will receive the Lord's favor on his terms of love and hearty obedience, it will no longer be true that the mind of the flesh will be at enmity with God, as it was not true originally, when Adam was in accord with God.

To understand the Apostle it must be kept clearly in mind that he is writing these words, not to the world nor about the world, but to the saints and about the saints. He is describing the condition of those who have passed from death unto life, who have become New Creatures, contrasting them with the world, still in sin and divine disfavor. They that are in the flesh, living according to their own wills, who have not heard, or, hearing, have not accepted God's grace in Christ, cannot please God, cannot be said to be acquitted, cannot be considered as under divine favor.

R3203 : page 171

Turning to the Church, the Apostle points out, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you." The Apostle here indicates what it is that constitutes us New Creatures. We are New Creatures because begotten again; because begotten of the spirit of God. We were not thus begotten until first we had been justified by faith in the blood of Christ, and then had heard the invitation to present our bodies living sacrifices, and then had complied with that invitation and consecrated our all upon the Lord's altar. Then we received the spirit of God; then we were recognized as New Creatures in Christ--as no longer flesh beings, but as spirit beings.

Here, then, is the test. Those who have the spirit of Christ must have been begotten to it; those who have not the spirit of Christ are not his. Thus we are to judge ourselves, and thus we are to judge of the brethren--by the spirit, the intention, the will, and not by the success, not by the flesh. Oh, how generous this would make us in our judging of the brethren! If they profess and give any evidence of loving the Lord, trusting in the precious blood, loving holy things, loving the brethren, loving the word of grace and truth, and of seeking to develop the fruits of the spirit, they are surely brethren, surely "in Christ." If they have not this spirit, love the world, prefer worldly company, give themselves wholly to worldly ambitions, pride of life and self-gratification, we have strong reason to doubt their relationship to the Lord, no matter what they may profess. And this feature of the matter should be especially applied by each one of us to himself, as an individual test of his relationship to the Lord, and each one who finds the spirit of worldliness growing upon him should feel that he is losing ground, should seek afresh to set his affection on things above and to grow in grace.

"THE BODY IS DEAD."

The Apostle explains that in the case of these New Creatures in Christ, from the divine standpoint the body is treated as dead, but the spirit, or mind, is treated as alive. It is the New Creature which God recognizes, to which he purposes to give a new spirit-body in due time--in the first resurrection. It is necessary that this thought be clearly fixed in our minds, in order that we may continually realize our peace toward God and his favor and sympathy toward us in Christ. If we lose sight of the fact that God regards us from the standpoint of the will, if we get to thinking of ourselves and God's estimate of us as according to the flesh, we are sure to get proportionately into darkness and confusion and discouragement. But let us not forget, on the other hand, that the spirit, or will, is counted alive

because of its righteousness, because it is in harmony with God. Let us, therefore, never be slack in respect to the will, or intention, governing the conduct of our lives, but remember that any laxity will mean the proportionate loss of spiritual life. To will right is always possible to us, and nothing less than an absolutely loyal will could be acceptable to God in Christ.

However, as the Apostle explains in vs. 11, if God's spirit animates us, the result will surely be that these bodies which we reckon dead, and which God graciously reckons dead, will be so quickened, so energized, so controlled by the new mind, the holy mind, the spirit of our new nature, that they will become actively "quickened"--toward righteousness, toward the service of the Lord, the service of the truth--in doing good unto all men as we have opportunity, especially to the household of faith. This is only what we should expect, too, for the spirit of God is powerful in whatever way it be applied. As an illustration of its power, the Apostle points us to our Lord Jesus and his literal death, and how God's holy spirit raised Jesus from the dead in his resurrection. The thought is that this power of God thus exercised on behalf of the Lord Jesus, and which he promises so to exercise in the close of this age on behalf of all the faithful members of the body of Christ, indicates a power of God by which, if we avail ourselves of it, the new nature will find strength to conquer, to keep the flesh under, and, more than this, to make it active, energetic in the service of righteousness. The Apostle is not here speaking of the future resurrection of the just--the completion of the first resurrection as spirit beings. He is speaking of the figurative resurrection, which the Lord's consecrated people experience in this present time. As he elsewhere expresses it, "If ye then be risen with Christ, seek those things which are above;" and again, "You hath he quickened [made alive, resurrected figuratively] who were dead in trespasses and sins,...and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus."--Col. 3:1; Eph. 2:1,6.

The sum of the matter, then, is that we who are New Creatures find that we do not owe anything as New Creatures to the flesh; that all of our advantages and blessings have come to us along other lines. We ought, therefore, to ignore the flesh and its desires and appetites, and ought to walk as strictly after the spirit as possible in all of our affairs. Do we ask why? One answer is here given (vs. 13), "If ye live after the flesh ye shall die." We who have received the grace of God, who have heard of his mercy and love, and have been accepted in the Beloved, have counted all our earthly interests as sacrifices, that we might have share with Christ in the sufferings of this present time and in the glory that shall follow. For us to live after the flesh would mean to die in the most absolute sense --the Second Death--because we have had the full benefit of the ransom already imputed to us. There is hope for the world, which knows, as yet, comparatively little or nothing of the grace of God, which has not tasted, has not seen, etc.--there is hope for the members of this class that under the Kingdom rule they will be caused to see clearly, and may then respond obediently to the divine arrangement; but if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins for us--therefore, there would remain no future hope for us. But, on the other hand, let us hope that few of those who have accepted the grace of God are disposed to draw back unto perdition; but are rather disposed to go on and to secure the end of their faith,--glory, honor and immortality, joint heirship in the Kingdom. To us who are thus minded the Apostle's words are encouraging, when he says, "If ye, through the spirit, do mortify the deeds of the body, ye shall live." The condition upon which we may continue our relationship to the Lord, and our hope for a share in the glories of the first resurrection are thus definitely stated to include mortification of the deeds of the body--restraining the fleshly inclinations, putting them to death, crucifying them, using them up in the service of the Lord and his cause. Such mortification of the deeds of the body, such a battle against the weaknesses of the flesh, is what the Apostle elsewhere speaks of as the "warfare," when he tells us that the flesh warreth against the spirit, and the spirit in turn warreth against the flesh, for the two are contrary, and will be opponents to the end of life; and if the spirit has been willing, and has fought to the best of its ability against the weaknesses of the flesh, the Lord will count the victory complete, through the merit of the Redeemer.

We are not to think of this as being the warfare of a fleshly will against a spiritual will, nor the battling of the old nature against the new nature. These are erroneous conceptions, not in accord with the Scriptural delineations. We cannot have two wills and yet be in Christ. We cannot serve two masters. The matter must be decided--it must be settled before we are accepted to membership in the body of Christ. Hence it is, that a full consecration of all that we have and are is necessary to membership in Christ. Henceforth there is only the one will, the will of Christ. As for the will of the flesh, we do not own it to be ours; we ignore it, we oppose it--we are the New Creatures; the will of the flesh and, in general, the flesh, are contrary, and thus reckoned by the Lord as well as by us as dead; we must keep the body under--keep it dead; we must not allow a fleshly will to assert itself in us. This does not mean that we can hinder a fleshly desire, but

R3203 : page 173

there is a vast difference between a desire and a will. Our flesh may desire various things which we believe the will of God would oppose, but our wills will not consent. Even though through weakness of the flesh an error might have been committed, the will could not have consented so long as it was loyal to the Lord. The new will may have fallen temporarily into a stupor and so have come under the power of the flesh for a time, but as surely as it was the new will it never consented to sin and never approved of it.

This, then, is the guide by which we may know our true position, not only at the beginning of the race, but to the end of it; viz., if we are led by the spirit of God--if that is the direction in which we are following, if that is what we are seeking--then we are sons of God; he owns and accepts all who have come unto him through Christ, and who are trusting in the merit of the wedding garment, and who continue in this attitude of heart. These will continue to be owned of the Lord as sons to the end of the present journey, to the end of the present time of sacrifice; and beyond he will own them as his sons in the first resurrection, giving them the suitable spirit bodies he has promised them.--Rom. 8:14; 2 Tim. 2:11,12; 1 John 3:2.

R3204 : page 173

"THY KINGDOM COME!"

"For as the earth bringeth forth the bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."--Isa. 61:11.

Thy Kingdom come! Give ear, O King of ages!
    This earnest prayer is knocking at thy door;
The Church of God with one accord engages
    In hopeful pleading till the night is o'er.

Thy Kingdom come! We wait the promised glory
    That, like the sea, embraces every shore.
We wait the time proclaimed in psalm and story,
    When strife shall cease and nations war no more.

Thy Kingdom come, and bring its feast of gladness
    To groaning creatures wasted by despair;
To dry all faces with the breath of gladness,
    And soothe our sorrows with thy love and care.

Thy Kingdom come! To darkened minds revealing
    The blissful springs of gratitude and praise.
Come, Sun of righteousness, with beams of healing;
    Dispense thy light in universal rays.

Thy Kingdom come! O, haste the Bride's appearing;
    Let every soul her wand of healing feel,--
While all the ransomed of the Lord, revering,
    Adore Jehovah, and in homage kneel. --G.M. Bills.

===================

R3204 : page 173

"GOD MOVES IN A MYSTERIOUS WAY."

--ACTS 27:33-44.--JUNE 7.--

"Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."--Psa. 107:6.

NOT long after Paul's discourse before Festus and Agrippa, opportunity offered for sending him a prisoner to Rome, in accordance with his own appeal. He was not sent alone, but in company with other prisoners and under a strong guard. The journey from Caesarea to Rome was by water on merchant vessels, and was probably in the fall of the year, when the storms on the Mediterranean are frequently very severe, sometimes lasting for several days, as in the case mentioned in this lesson. The storm lasted for fourteen days, and was evidently unusually severe. The dangerous season for navigation was reckoned from September 14 to November 14, at which time all navigation in the open sea was suspended for the winter. It is presumed that this storm occurred about September 25.

Doubtless, were we able to look at affairs from God's standpoint, as we will be able to view them by and by, we should see more reason than we now are able to discern why the Apostle's journey to Rome should have been attended with such trying experiences, mental and physical, as were incidental to the shipwreck, wintering on the island of Malta, etc. Possibly the Apostle's faith was being tried; possibly it was being rooted and grounded by these experiences. The Lord had distinctly informed him in a vision that he should go to Rome as his ambassador. He was now on the way, and on several occasions matters looked serious; it seemed as though he would never see the capital of the world; never have the privilege of presenting the truth to the brethren residing there, to whom he had already sent the Epistle to the Romans; never have the opportunity of laboring in their midst, as he had hoped and promised to do.

When in port at Crete a conference was held respecting the wisdom of wintering there or of going on, and the Apostle gave his opinion that it would be unsafe to go on. This may have been the result of some inspiration, but quite possibly was merely the result of his own judgment of the weather, etc. He had already had large experience in seeing disasters, as we are informed in one of his epistles written previous to this time: "Thrice I suffered shipwreck, a night and a day I have been in the deep." (2 Cor. 11:25.) Besides, his trade as a sail-maker would naturally bring him in contact with sailors, and interest him in all matters pertaining to the craft. Those in command, however, decided to proceed on the journey, and encountered the disastrous storm of our lesson. During those fourteen days the Apostle had

R3204 : page 174

abundant opportunity to fear and doubt and question the Lord's providences, and apparently it was not until the night of the thirteenth day of the storm that the Lord sent an angel to the Apostle, with the consoling message that he should not fear--"Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee." (Vs. 24.) We may safely assume that the Apostle, during these testing days, remained heartily loyal in faith toward God, and that this message at the close was in the nature of an encouragement and an expression of approval.

We may draw a good lesson from this incident, not only in respect to our own affairs in life,--that the Lord may lead in mysterious ways regarding our temporal matters and our service for him and his cause;--but we may additionally apply the lesson in a general way to all spiritual testings and trials. The Lord gives us, for instance, assurances of his love and care, and of the ultimate outcome of the narrow way to all who faithfully follow in the steps of Jesus; but meantime he may permit trials and difficulties of various kinds to come as storms upon us, threatening our very destruction, threatening the overwhelming of our spiritual life, darkening the sky of our hopes with the thunderclouds of our enemies' threats and Satan's roarings. Our duty is to let the eye of faith be undimmed by these various terrible conditions,--to let our hearts be firmly fixed upon him who has promised, and who is able also to perform. Thus,

"When the storms of life are raging,
Tempests wild on sea and land,

I will seek a place of refuge
    In the shadow of God's hand.

"Enemies may strive to injure,
    Satan all his arts employ;
God will turn what seems to harm me
    Into everlasting joy."

The expression, "God hath given thee all them that sail with thee," is very meaningful. It reminds us of Abraham's prayer for Sodom--peradventure there were even five righteous persons, God agreed to save the city. There is no suggestion in these words of the "fatherhood of God, and brotherhood of men," as that false teaching is now advocated by many who have a noble impulse. The thought, on the contrary, is that there was only one man on that ship who was in personal relationship to God. The others, whatever their natural traits of character, had never come into personal relationship with the Father. Another thought from the words is that the divine care going with the saints may prove a great blessing to their companions, even though, as in this case, they be worldly and unregenerate. This thought is particularly applicable in the earthly families of God's people. The believing consecrated father or mother is the direct subject of divine care; for of the angels it is written, "They are ministering spirits, sent forth to minister unto those who shall be heirs of salvation," and, in ministering to these, very frequently (indeed, we may suppose generally) those of their families who have not come into full relationship with the Lord are to some extent included under the protecting care. Elsewhere the Apostle points out that in some respects the believing wife has a blessed influence over her husband; or the believing husband a favorable influence over the wife in regard to the children, else the children would be accounted unholy. (1 Cor. 7:14.) This is another illustration of the same general lesson that divine care, though specially for the saints, includes all of their interests of every kind. This does not necessarily imply earthly prosperity, wealth, preservation from accident, shipwreck, etc., as in Paul's case, and yet it does always mean, in some sense and in some degree, an advantage. Let us take from this thought all the comfort we can. All things shall work together for good to the Lord's saints, and those who are nearest and dearest to them will surely be participants to some extent in their interest and in the divine care.

Promptly after receiving the assurances of the safety of all on board, the Apostle made the matter known to the ship's company, and manifested his own faith in the message by cheerfulness and breaking of his fast, and advising all the others to do likewise. His spirit was contagious; they were all cheered, and doubtless they were all impressed not only by the fact to which the Apostle called their attention--namely, that this disaster had come upon them by their failing

R3205 : page 174

to follow his advice--but also by the evidence of God's special favor toward him in connection with the knowledge of their ultimate rescue. So it should be with us: whatever we know that is good or comforting or refreshing to ourselves, we should dispense to others.

Had the Apostle kept this good news to himself, it would have implied one of two things; either that he did not have faith in its fulfilment, or that he was selfish; but having the Lord's spirit of generosity, as well as large trust in the Lord, he did not hesitate to make known the coming deliverance; and he glorified God in that he did not claim to have this knowledge of himself, but credited it to a revelation. Evidently the prisoner had produced a deep impression upon many of the soldiers and sailors. Who can say that at some future time the Apostle's brave and noble conduct may not have influenced some of his two hundred and seventy-six companions--possibly eventually drawing some of them to the Lord? So it should be with each of us; we should be prompt to tell to others the best tidings we have; sympathy with the groaning creation in the

R3205 : page 175

various trials of life should lead us to point to the Lord's promises respecting the coming Kingdom and the blessings that should then be to all the families of the earth. Whoever does not thus proclaim daily, on every suitable opportunity, gives evidence either of lack of knowledge or of faith in the revelation or of selfishness, which the Lord can not approve, and which, persisted in, will ultimately debar him from a share in the Kingdom.

Another thought properly connected with this lesson is the absence of any suggestion of a revival service being held on board the boat. Neither Paul nor Luke nor Aristarchus are reported to have made the slightest effort, except as their lives were living epistles. It is barely possible that religious services may not have been permitted on the vessel; but, anyway, we know from the Apostle's general course of conduct, that he did his fishing for men amongst rather different classes. As we understand the matter, the seamen of that day were of a coarse and ignorant class. We cannot doubt that the Apostle would have been glad indeed to have served any of his companions had he found in them the hearing ear--according to the Master's words, "He that hath an ear to hear, let him hear." That the sailors were not in a condition to receive or appreciate the gospel is evident from the lesson; because they were selfishly intent upon using the only small boat available for their escape, and premeditated leaving the soldiers and the prisoners on the vessel. We mark the spirit of selfishness as totally unbecoming in anyone begotten of the spirit of God, and contrast it with the spirit of the Apostle, as generous, loving, considerate of others. A similar test shows us that the soldiers in general were not of a class likely to have a hearing ear, because, when perceiving that the vessel would go to pieces, and that thus some prisoners might escape, they counselled their destruction. "The liberal heart deviseth liberal things," and all of the Lord's consecrated people should not only have the noble impulses coming to them because they are the Lord's and because they have tasted of his grace, and been made partakers of his spirit, but, additionally, they should see to it that this spirit prevails in them; that it is manifest in all the affairs of life. They should see to it that they do not crush out the noble impulses which would properly come to them; that, on the contrary, they foster them and encourage them and develop them more and more. Thus we grow in grace as we grow in knowledge, by obedience to the things which we learn.

The centurion alone seems to have profited by the experiences. He alone seems to have read the Apostle's living epistle to any advantage, and upon him it did make an impression, for while he would not have objected so much to the killing of the other prisoners, who probably were seditious characters and worthy of death, he saw no way to make an exception of Paul, and for Paul's sake, therefore, all the prisoners' lives were spared.

Notwithstanding the Apostle's assurance of the Lord that the lives of the entire ship's company were given him, that all would be saved, he realized the propriety of using all proper diligence in cooperation with the promise. Hence, when he discerned the evident intention of the sailors to escape in the small boat, leaving the passengers, unable to guide the vessel, at the mercy of the sea, he communicated the facts to the centurion, pointing out the necessity of compliance with reasonable precautions to insure the fulfilment of the divine promise. So we all should understand that we have something to do in realizing the gracious promises of God to us. In connection with the affairs of this present life he has promised that our bread and water shall be sure, but this does not imply that we shall neglect reasonable opportunities for securing these. He has promised us also a share in the Kingdom by and by; but it is for us to make our calling and our election sure. God is thoroughly capable and thoroughly willing to perform all of his part in connection with every matter, but it is to our advantage that he calls upon us to show our faith by our works--by our cooperation with him in all reasonable ways. He does not expect us to perform miracles; but he does expect us to do what we are able to do both in respect to present things and eternal matters. By and by the Apostle's predictions were fulfilled, and the entire ship's company, some by swimming and others by floating on wreckage, reached the land. We notice again that the Apostle did not propose, on reaching land, to have a general revival service; he was not bent on exciting men's minds, but was practising the same gospel methods which the Master taught him; viz., "Let us reason together"--sit down first and count the cost of discipleship, and, if willing to pay the price, "Come, take up thy cross, and follow me." If this, the Lord's method for gathering his people from the world, were still pursued, there would be many fewer nominal Christians; but we believe there would be no smaller number of the genuine ones. The time for bringing in the world is not yet; hence the Master's words in prayer, "I pray not for the world, but for those whom thou hast given me out of the world, that they all may be one... that [ultimately, 'in due time'] the world may believe." The gathering of the elect class for the Kingdom is under disadvantageous conditions which will thoroughly test them, and make their way so narrow that few will find it, and still fewer make progress in it. When God's time for dealing with the world shall have come, the powers of heaven and of earth will cooperate with the glorified Church in making the gospel so plain that a wayfaring man, though a fool, need not err therein.

So far as the record shows, the Apostle and his companions did no mission work amongst the barbarians of the island on which they were wrecked, nor amongst the soldiers and sailors, their companions during that winter. They left no Church there;--we may safely presume that they found no hearing ears. The lesson to us from this should be that we are not to expect the conversion of the world nor anything akin to it. We are to expect that the Lord will find with the truth a sufficient number to complete the elect Church, and then, with the power and the authority of the Kingdom, establish righteousness and cause the knowledge of himself to fill the earth and bless the whole world through the Church.--Gal. 3:29.

===================

SEMI-MONTHLY.
VOL. XXIV. JUNE 15, 1903. No. 12

CONTENTS.

Conventions Across the Sea........................179
The Editor on His European

Journey....................................179
The Apostle Paul at Rome..........................183
Paul's Charge to Timothy..........................186
Quarterly Review..................................191
Public Ministries of the Truth....................192
The Editor's Return...........................192
General Conventions, Etc......................192
Special Items:
Corrected Bible Prices........................178

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

CORRECTED BIBLE PRICES.

We are obliged to announce that the two cheap Teachers' Bibles mentioned in our list in Dec. 15 issue as Nos. 8301 and 04403 have advanced in price. They will hereafter be sold at 90c. each; postage, 25c. extra. Thumb Index, if desired, 25c.

ZION'S GLAD SONGS.

We have this booklet of spiritual songs in large supply again, and orders can be filled promptly. While it is not expected that the "Songs" shall take the place of the noble hymns in the book POEMS AND HYMNS OF DAWN, they will be found appropriate for social meetings and praise services. The price is 5c each, postpaid; 60c per doz.

POEMS AND HYMNS OF DAWN.

This work contains a very choice selection of 160 poems and 333 hymns, purged, we trust, from much of the too common hymn-book theology. In cloth binding only, 50 cents. TOWER subscribers supplied at the wholesale rate, 25 cents. This price now includes postage.

===================

R3205 : page 179

CONVENTIONS ACROSS THE SEA.

--THE EDITOR ON HIS EUROPEAN JOURNEY.--

DEAR WATCH TOWER READERS:--

I posted my previous letter just as our vessel, the New York, reached Southampton. As I stepped ashore I was met by Brother Henninges, and a little later, on arrival at London, by a delegation representing the London Church. Assuredly our greetings all around were most cordial, and unitedly we thanked God for a safe journey and asked divine blessing upon our mission.

Five meetings were held in London. The first on Saturday afternoon was a greeting and salutation meeting, and in the course of my remarks I mentioned the cordial greetings sent with me by the brethren of the Allegheny congregation; assuring the friends that those greetings well represented the sentiments of all the dear brethren and sisters of America. They in turn wished me to tell you all of their love and to give you their greetings in the Lord, and to testify to you that the Lord's people, though separated by oceans, are of one spirit--begotten of the one Father.

The evening session lasted from 7 to 9; the attendance being about 400 (about the same as in the afternoon). My text was Heb. 6:13-17--respecting the hope that is an anchor to our soul and that is based upon God's promise to Abraham, which he confirmed with an oath; so that not only Abraham might have "strong consolation," but we also who look back to that oath-bound Covenant, expecting its fulfilment and trusting by God's grace that we may be heirs of that Covenant's provisions--as Abraham's spiritual "seed." Our hearts rejoiced in the Apostle's assurance, "If ye be Christ's (members or bride) then are ye Abraham's

R3206 : page 179

seed and heirs according to the promise." (Gal. 3:29.) We saw clearly that if we are heirs of that promise it is still unfulfilled, and our faith laid fresh hold of the promise and oath of God, and we assured ourselves not only that it could not fail of fulfilment, but that our Lord's glorification as the Head of the "seed," as the antitypical Isaac, was an additional guarantee that soon the Church, as the antitypical Rebekah, would be united to him and the promise proceed to complete fulfilment--the blessing of all the families of the earth under the Millennial Kingdom.

On Sunday we had three sessions: at 11 a.m., 3 p.m. and 7 p.m. The attendance in the morning was estimated at 400, in the afternoon at 600 and in the evening at 800. The dear friends of the N. London congregation provided a bountiful luncheon at 6 p.m. on Saturday as well as Sunday: all were cordially invited to partake. The number participating on Sunday evening--about 300--fairly represented the deeply interested of London and surrounding cities and towns.

Our text on Sunday morning was Phil. 4:8,7. The Church rather than the public was addressed, and the "way of the Lord" made as plain as possible: (1) The way in which we first saw ourselves to be sinners. (2) Our first view of Christ as our Savior, and our justification through Christ in his blood. (3) Our consecration, begetting to the new nature as members of the elect. (4) Our experiences after we thus as New Creatures entered the school of Christ. (5) The trials and polishings by the way to fit and prepare us for the Kingdom--to polish us as the Lord's jewels. (6) The assistance of the brethren in the good way by words and example--our Elder Brother's being first and Brother Paul's next.

The afternoon session was devoted to questions: this being deemed the most practical way of reaching topics in which the brethren were most deeply interested. Two hours were thus spent--profitably, we

trust, to all. Many of the questions indicated deep thought on the subjects dear to us all.

The closing session of the London Convention was well attended--notwithstanding an all-day rain. The interest was excellent, as indicated by the close attention given for two hours by people of whom nearly one-half had little or no previous knowledge of the truth.

Our topic on this occasion was: "Millennial Hopes and Prospects." At the close nearly an hour was spent giving and receiving cordial farewells and good wishes. Would that our pen were capable of delineating the words of earnest greeting--the loving glances of the eyes and the earnest pressure of the hand. We assured the dear friends that we accepted their warm words and many kind acts as first of all to the Lord, who has given us all the precious truths which so rejoice all who have the hearing ear of faith. That, secondly, I was welcomed and loved as a representative of the Lord's people rejoicing in present truth--not only in America but throughout the world. That, thirdly, I accepted a portion of their love and greetings personally--as a servant and representative of the Lord and his people. (And this is uniformly my course and view.)

On Tuesday (April 28) we took up our journey for Denmark and Sweden--a journey of over two thousand miles--to meet our dear Scandinavian friends, whom not having seen we loved as brethren in Christ. Representatives of the London assembly escorted us to the railway depot and bade us Godspeed, hoping to see us yet again before our return to America. Brother Henninges accompanies me and is a real comfort and true yokefellow in every way. The Lord reward him!

Our first stop was at Copenhagen: We were met at the depot with a most cordial welcome and escorted to comfortable lodgings. The notice of our coming had brought brethren and sisters from various directions who awaited our coming and, with the local brethren, almost overwhelmed us with the evidences of their love and fellowship. Although our communications were through a brother who served as interpreter, yet eyes and hand-clasps added emphasis.

We had three meetings in this great city--two of these were semi-public, including not only the friends of the truths represented by ZION'S WATCH TOWER publications, but their Christian friends whom they had been endeavoring to interest. The largest attendance was about 200--very good indeed for a mid-week meeting.

Continuing our journey we reached Stockholm on Sunday morning, May 3--the dear leader of the Danish meetings accompanying us. As we alighted from the train we were met by about ten Swedish brethren--amongst them the two dear brethren who for some time past have been colporteuring in these parts and whose efforts God is blessing. A hasty wash and we were off for the meeting place, where we found a crowded roomful of Swedish brethren and sisters singing most heartily an old and familiar tune in words which we could not understand. But the circumstances and earnestness and illuminated faces all told us that the unknown tongue gave praise to the same God, inspired by the same hopes built upon the same promises. We began at once our address--a dear brother (once a minister in the Swedish State Church) serving as interpreter, repeating our words in Swedish, sentence by sentence.

For two hours we discussed the oath-bound covenant, hope in which constitutes the anchor of our faith as the Lord's brethren and joint-heirs. The moist eyes and nods of assent told clearly that the truths were recognized and appreciated and that many of those present were sincerely desirous of making their calling and election sure as "heirs according to the promise," as joint-heirs with Christ Jesus our Lord.--Gal. 3:29.

Our second public meeting was at 5.30 p.m. Sunday, and lasted until nearly 8 o'clock. About 250 were present and the closest attention was given to our presentation of the "Millennial Hopes and Prospects." Some of the audience--about one-half--were outsiders not fully committed to present truth. They were seemingly sincere Christians, however, and we may reasonably hope that some of them may yet be blessed by the Lord through these or other instrumentalities;--that they may be enabled to "comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all knowledge."--Eph. 3:18.

Monday's meetings at 11 a.m. to 1, and 3.30 to 6, were attended by about 100 each. These doubtless are all deeply interested, even though some may not as yet be fully committed. The topics of these meetings related to the steps of discipleship; the conditions for entering and continuance in the narrow way to "glory, honor and immortality." Our heart was much encouraged by hearing from two, who could speak English, that they had discerned the way they had long been seeking, and had made a full consecration of their all to the Lord and were rejoicing accordingly.

We may hope that there were more, for some of the dear friends spoke most eloquently with their eyes, and by all their actions indicated that they longed to talk with us. One dear brother caught our hand in both of his and looked us in the face with moist

R3206 : page 181

eyes, and then, pointing to his mouth, shook his head; then he pointed to his eyes and then to his forehead; --then he looked heavenward, then pressed our hand afresh in both of his. Thus he told us, as forcibly as could words in any language: I cannot speak to tell you of my joy of heart, but the eyes of my mind have been opened and now I can see our heavenly Father in his true light and can understand his wonderful plan, and I want to thank you because it was through your instrumentality that our Father sent me this priceless blessing.

We have just left these dear brethren and sisters on our return journey to fill appointments in Great Britain. About 25 or 30 came to the depot in the rain to see us off. Impressive were the handshakes of these dear friends who, though poor, purchased railway tickets so as to get on to the platform to see the last of us. Through the interpreter they said, We fear that we do not and cannot show you how much we love you in the Lord and how much we appreciate the privileges of this Convention.

One dear Swedish sister, a school teacher (able to speak English), who has had the truth for only about one year and a half, but during that time has done much to present it to others, came to meet us at Copenhagen, went with us to Stockholm and returned with us to Copenhagen and went home after seeing us off. As we finally parted, she handed us some flowers, saying, "These are not from me but from all the dear Swedish friends of the truth. I was the first of them to meet you and now I am the last of them to bid you farewell and Godspeed--so accept these flowers, please, as a token of our Christian love for you and the work the Lord has given you to do." This dear sister, a hard worker, traveled in all over 700 miles to enjoy and feast upon the truth and to show her love for it. Can it be wondered if I write now: I shall never forget my visit to Scandinavia, and shall ever pray and seek for the Lord's blessing upon his work there.

* * *

Journeying from Stockholm by rail to Malmo (375 miles) and by sea (15 miles) brought us back to Copenhagen, where we again bade good-bye to our Danish friends. Thence by rail we reached Korsor (70 miles), where we again took ship for Kiel (100 miles). Here we saw the German Emperor's war yacht and about 24 German war vessels, and rejoiced in spirit that ere long they will be remelted, that their tons of metal may be used in peaceable pursuits under the administration of the great Prince of Peace. From Kiel a rail journey (500 miles) brought us to Flushing,

R3207 : page 181

where we again took steamer (115 miles) to Queensboro pier and were again on British soil. The rail journey to London (50 miles) was through the most highly cultivated country we saw on our entire journey or anywhere. It seemed a picture of what Paradise restored will shortly be.

On our first arrival in England we added to our itinerary several intermediate appointments. One of these was Leeds, our next stopping place, which we reached after a journey of 250 miles. The dear friends met us at the depot, greeting us most cordially; --our arrival was delayed, and they had waited all afternoon. The weather was damp and chilly, but not so their ardor, nor ours. We felt at home with them at once. After tea we proceeded to the Y.M.C.A.

hall and for an hour and a half addressed a very intelligent audience of about 125 on "The Oath-bound Covenant" of Heb. 6:17. A special supper had been arranged, at which a goodly company gathered, and after a refreshing night's rest we started for Glasgow (200 miles)--a happy party escorting us to the train and sending kindest greetings to the "brethren in America."

Glasgow was one of our stopping places in 1891, when we hunted up some six TOWER subscribers. Now, on the arrival of the train, 30 dear brethren and sisters were on the platform and greeted us most enthusiastically--assuring us of the love of others not able to be present. We had heard that the Scotch were undemonstrative, and very averse to "wearing their heart on their sleeve," but the warmth of our reception convinced us that the Scotch had been misrepresented, or else that the "love of the truth" had greatly transformed these dear friends, who, by their hands and faces, no less than by their words, so enthusiastically welcomed us. We were most hospitably entertained, and pray for the divine blessing upon our hosts and their families. This was Friday evening, and the Church's committee of arrangements (8) called on us to submit suggestions of details for the Convention, not previously arranged by mail. Our fellowship was most pleasant and both opened and closed with prayer.

The Saturday morning program consisted of interesting reports from various little companies of believers in Scotland presented by representatives. They were most interesting and showed clearly that not only in Glasgow, but in every direction thereabouts, the truth is extending and under God's blessing is finding the Israelites indeed. We addressed the dear friends briefly on this occasion, congratulating them on the many evidences of God's favor and blessing upon them, pointing out that the keynote of the present movement is, "Gather together my saints unto me: those who have made a covenant with me by sacrifice." We rally not around a sectarian standard or

name or creed, but to the Lord. We who are united to Christ need not creeds or other human bonds to unite us--our union with the Head means union with all united to him and love for all such in proportion as each has or attains the Lord's spirit. We assured the dear friends that we brought greetings to all of like precious faith from brethren in America, and that your thoughts and prayers were surely with us.

The afternoon discourse was on "The Oath-bound Covenant" (Heb. 6:13-17), and that of the evening on "The exceeding great and precious promises." (2 Pet. 1:4-11.) These we showed to be the Church's share in the Abrahamic Covenant. The attendance for a week-day was excellent--about 400 at each session.

Sunday was the great day of our spiritual feasting with our Lord (in prayer and praise and the study of his Word) and with each other as fellow-heirs of the promises. The opening session was a general testimony meeting. One after another told the story which we all know from experience, but which we are always glad to hear afresh--of God's grace and providential leading into the clearer light of present truth. Several of the dear Colporteurs were heard from at this meeting, and their testimony was like that of all others,--of their own blessing, and of their joy in the service notwithstanding occasional discouragements. We took occasion again to express our joy that the Lord had been pleased to use our humble efforts, but gave the glory to the Lord, pointing out that "of his fullness have all we received, and favor upon favor;"--that the due time had come for the fuller light to illuminate the divine Word and therefore it was sent of the Lord for all Israelites indeed; and that any little trials and sufferings and sacrifices which had come to us incidentally to the serving of the truth to the household of faith had been far more than compensated for in the blessings and favors and privileges granted us in the present time, besides the promised share in the Kingdom glories. The discourse following was on the greatness of God's power working in his saints. (Eph. 1:19.) We saw the divine power exercised through the Word of promise and his grace sufficient for all trials and to bring off conquerors all his faithful. We saw also his power to do for us and with us in the future --raising us up to glory and using us then to bless the world.

At the Sunday afternoon session Brother Henninges addressed the Convention, his topic being "Consecration," from Prov. 23:26. Close attention was given while he pointed out the consecration of Abraham and the other worthies of the past, and then that of our Lord and his apostles, and brought home the lesson to all that only by full self-surrender to the Lord can any hope to attain divine favor and everlasting life.

The Sunday evening service (from 6.30 to 9 p.m.) was the most largely attended session of the Convention and its closing one. About 1,000 were present, and the close attention given by many for so long a session leads us to hope that some hearts and heads were reached by the truth. We cannot hope that all or even many of those who heard had an "ear to hear" or "an understanding heart"; but we do hope that audiences so remarkable for intelligence as were these of Glasgow received some thoughts respecting the divine plan of salvation which they will never forget, even though but few of them may be finally of the very elect who shall eventually as "overcomers" "make their calling and election sure." Quite a number of medical men were present, doubtless through respect to one of the brethren, who is a very prominent physician--a professor in the medical college here and one of the two chief surgeons in the Glasgow hospital.

Monday was spent with friends in the suburbs of Glasgow most delightfully, resting and attending to correspondence. In the evening we were joined by over sixty of the Glasgow Church, who spent three hours with us--a sociable and farewell visit which closed with prayer for the Lord's continued favor upon the Church here and upon us in our further journeying and ministering and upon all the dear Israel of God--known to us and unknown. The dear friends requested us to extend their greetings and hearty good wishes to the Allegheny Church and to all the "brethren of like precious faith." About 28 of the Glasgow friends intend an (80 miles) excursion to Edinburgh to visit the Church there at the time of our visit--there to bid us a final goodbye. They urge, however, that we come again when the seventh volume of DAWN shall have been prepared,--for we assured them that we could not at present consider it the Lord's will that we should make so long a journey until the DAWN series is completed. Having a day at our disposal, we have accepted an invitation north, at Dundee, prior to our Edinburgh engagements --Wednesday and Thursday, May 13 and 14.
En route to the railway depot we met "Aunt Sarah," who wished us to visit her "shop," in the rear portion of which the Glasgow Church had its start in a Dawn Circle of about four to six persons. We took a cup of tea there and ate some of a fruit cake baked for us by another sister upon the first TOWER announcement of our visit. Some who could not come to Edinburgh gathered at the depot to bid us farewell (30). As the train started they were still singing-- "God be with you till we meet again." Our hearts

R3207 : page 183

and theirs were full. We remembered our Lord's promise in Matt. 19:29, and realized its fulfilment afresh. Praise his name!

At Dundee station we were met and heartily welcomed by six of the friends--just one-half of the total number interested. Sixty-one gathered for the one meeting which our time permitted there. Close attention was given us for two hours while we endeavored to show the exceeding riches of God's grace to usward, set forth in the Oath-bound Covenant. We hope later to know of some fruitage. We were most hospitably entertained and started early the following morning, May 13th, for Edinburgh.

We reached Edinburgh shortly after noon and were met at the station with a most cordial welcome by representatives of the Church. The grand city was in commotion and gala dress in honor of a state visit of the King; nevertheless our first evening session was well attended and close attention was given to our presentation of "The Oath-bound Covenant." The meeting on Thursday at 3 p.m. was chiefly for the deeply interested. Our topic was, "The Losses and Gains of Christ's Followers," from Phil. 3:7-14. Then followed a luncheon--sandwiches, cakes and tea --served by the Edinburgh Church and shared by nearly a hundred. Next came our closing public service, the topic being "Millennial Hopes and Prospects." At 9.45 we were at the railway station with a delegation of the local church to bid farewell to the 34 visiting Glasgow brethren and sisters. This was a general farewell and again "God be with you till we meet again" was sung with zest. We will never forget our Scotch brethren and their urgent request that we come again. As evidencing the zeal of dear friends here we mention that quite a number came as much as 400 miles journey to attend this convention;

R3208 : page 183

and one dear sister (from Shetland Islands, north of Scotland) when bidding us good-bye, said, "I am sure that not many came so far to see the King as I have come to meet you; I have travelled by land and sea for two days and two nights to get here, and now it will take two days and two nights to reach home again." We assured the dear sister of our deep appreciation of her Christian love, and that we accepted the compliment not personally, but as a mark of her love for the great King of kings, who has honored us in permitting us to dispense present truth--the harvest message--now in its due time.

Faithfully, your brother and servant in the Lord,
CHARLES T. RUSSELL.

====================

R3208 : page 183

THE APOSTLE PAUL AT ROME.

--ACTS 28:16-24,30,31.--JUNE 14.--

Golden Text.--"I am not ashamed of
the Gospel of Christ."--Rom. 1:16.

DOUBTLESS the favorable impression made by the Apostle Paul upon the centurion who brought him prisoner to Rome--the evidence which the latter had on the journey, in the storm, in the shipwreck, and subsequently during the stay at Malta--combined with the favorable letter sent by Festus to Caesar explaining that the charges against the Apostle were evidently the results of religious hatred, etc., secured for him very different treatment from that usually accorded to prisoners sent to Rome. He was treated as a prisoner to the extent that he was continually chained to a guard, a Roman soldier, responsible for his appearance whenever demanded. These guards were changed every few hours, so that, on the whole, probably a considerable number of the garrison had personal contact with the Apostle, knew his manner of living most intimately, and many of them must have heard his teaching and preaching to the numbers of Jews and Christians who visited him. It is surmised, --not without grounds, we think,--that some of these soldiers, who were subsequently sent to Great Britain, carried the gospel thither. Certain it was that the Apostle's life was a living epistle which cannot have been without its effect, either for the blessing or the hardening of those with whom he came in contact--to some a savor of life unto life; to others a savor of death unto death--according as they received or rejected the knowledge and light. The same should be true of all the Lord's followers to the extent of their abilities and opportunities; each should let his light so shine as to glorify the Father. Business acquaintances, social friends, neighbors, relatives,--all should know exactly where we stand on all questions of righteousness, as well as what is the foundation for our faith and hopes.

We are informed that Paul dwelt in his own hired house--more properly apartments, not necessarily an entire building. The expenses of maintaining such a residence, where numbers of people could be invited, must have been considerable, and evidently the Apostle did not here continue his trade of tent-making. It is possible that his necessities were supplied by his friends at Rome and elsewhere: it is possible also that by this time, in the Lord's providence, he had inherited a considerable patrimony from his father's estate. The lesson in this particular is that God is able to supply all of our real needs in one way or another. It is for us to do with our might what our

hands find to do, using our time and strength and talents in the Lord's service to the best of our judgment, and leaving all arrangements as well as results in his hand. No doubt it was to the Apostle's advantage that for a time he was left in penury and found it necessary to labor, working with his hands for life's necessities while he was preaching the good tidings. Thus he demonstrated his loyalty to the Lord, to the truth, to the brethren, to principle; and thus he set us an example along these lines which, doubtless, has since been profitable to many of the Lord's followers.

Paul had a considerable number of kinsmen and acquaintances in Rome, the number of whom we know was at least over thirty-two according to the salutations of his epistle written to them previously at Corinth. (Rom. 16:1-15.) Doubtless these were informed of the Apostle's arrival and visited him speedily. But our lesson calls our attention particularly to the Apostle's energy in seeking to be about the Master's business, --seeking to make known the good tidings to those who as yet had not heard it. Three days after his arrival in Rome he sent forth an invitation requesting the leading Jews there to visit him. We can learn a good lesson from this in harmony with the Apostle's words, "Not slothful in business, fervent in spirit, serving the Lord." Our chief business, like his, should be the Lord's service; the comfortable fixing of our abode and our fellowship with our friends and relatives should not occupy the most important part of our time. We should remember the Apostle's words, "This one thing I do"; and applying them to ourselves we should be "instant [unceasingly] in season and out of season [when convenient and when inconvenient to ourselves]" in our service of our Lord and his cause.

The Jews accepted the invitation and visited the Apostle: doubtless they came readily for several reasons. First, all the Jews residing in Rome had been subject to persecution, which had some three years previously driven Aquila and Priscilla from the city. This persecution had now to some extent abated, but doubtless it had left the hearts of the Jews in a much humbler condition than they would otherwise have been. Persecutions certainly have their value to the Lord's people; they help to make us tender-hearted, compassionate and sympathetic with others, as well as help to polish and develop us in Christian character. Secondly, the Jews were, doubtless, interested in a fellow-countryman in distress, and specially interested in one whom they found to be so peculiarly treated by the Roman government--one granted so great liberty as Paul enjoyed. The Lord's providence was certainly in this matter, and the Apostle's peculiar form of restraint was evidently favorable to the cause he represented. The Jews would certainly beware how they would raise a commotion against one who, though a prisoner, was treated with such consideration, and one who was under the direct protection of a soldier, and for violence to whom they would be directly responsible to Julius, who is supposed to have been the perfect of the Praetorium, or "captain of the guard," of that time--a man of good repute. It was while a prisoner in his own house that the Apostle found favorable opportunity for writing several of his epistles--to the Philippians, to the Galatians, to the Ephesians, to the Colossians.

Doubtless the two years spent in prison in Caesarea were valuable to the Apostle himself, as giving him more abundant opportunity for further study of the divine plan than he could have enjoyed while engaged continually in the mission work. Now this added experience and grasp of the gospel found their expression in the epistles referred to, and were communicated to the Church at Rome. We should remember, too, that Rome was the very center of influence at that time, that from its influences radiated in every direction. Thus we see the Lord's guidance in the Apostle's affairs, and applying the lesson to ourselves it impresses upon us his assurance that "all things shall work together for good to those who love God, to the called ones according to his purpose." Consoled with this promise we can endure trials and disappointments, even though at the time we cannot see how such experiences will ever work good. Thus we learn that

"Faith can firmly trust him,
Come what may."

To the chief Jews who visited him the Apostle explained briefly the cause of the opposition of the Jews, the necessity of his appeal to Caesar and the assurance that he had naught whereof to accuse his own nation. His nobility of character is prominently before us at every turn of his affairs. How many less noble minds would have felt embittered against their own nation! How many would have charged the rulers of it in immoderate terms for their injustice, hypocrisy, etc.! We love the Apostle all the more because we discern in his course the true, noble, Christian spirit and principle. Let us seek to emulate his example, not only in respect to what we shall say of earthly laws and rulers, but let us also apply the same rule to all who seek to do us injury; let us not render evil for evil and railing for railing, but let us remember how it is written of our Lord that "when he was reviled he reviled not again."

Mark the wisdom of the Apostle in handling his subject: He not only showed no unkindness of sentiment toward those who had been the cause of his imprisonment, but he declared to his hearers that he was bearing his bondage because of the hope of Israel. He

R3209 : page 185

was not seeking for their sympathy; he was seeking to turn their hearts to the Lord. Hence, as soon as possible in his narrative he directed their attention to this central fact, that Israel had a hope, and that it was because of his loyalty to Israel and Israel's hope that he was suffering imprisonment.

Kindness often begets kindness (though not always), and the Jews responded in most considerate terms that they knew nothing against the Apostle and that they would be pleased to hear his story from his own lips. They admitted, however, that they had some prejudice against the doctrines he advocated because they had heard unfavorable reports concerning Christianity--that "everywhere it is spoken against."

The nearer we approach to the truth the more likely we are to find numerous enemies. Good men and bad men may have both friends and enemies, but it is reserved to the pure gospel and those who uphold it to be everywhere spoken against--to have few zealous friends outside its own little consecrated band; but it will not always be so. It is so now because we are still living in an epoch known spiritually as "this present evil world" (Gal. 1:4), and because Satan is the god of this world, who now worketh in the children of disobedience, blinding their eyes to the truth and constraining them to hate the light and oppose it. By and by Satan will be bound, and his deluded subjects will have the eyes of their understanding opened (Isa. 35:5; Rev. 20:1): "then shall ye return"--turn about--see things from the divine standpoint, and discern between him that serveth God and him that serveth him not--discern a marked difference from the present time--that evil doers will suffer, and that those who do the will of the Lord will be greatly blessed and no longer be everywhere spoken against.

The Apostle did not attempt to preach the gospel at this first interview, but simply introduced himself and his message and made an appointment for a future meeting, at which, according to the Greek text, a great number gathered, to whom he expounded the matter, testifying the Kingdom of God and persuading them concerning Jesus--from morning until evening. We can imagine the substance of this long discourse: it evidently was along the same lines as our Lord's words to the two with whom he went to Emmaus after his resurrection, when he opened unto them the Scriptures--showing the types of the Law, the necessity for an antitypical sin-offering and the necessity for an antitypical Prophet, Priest and King; the predictions of the Prophets concerning these things; the words of David, of Isaiah, of Jeremiah, of Zechariah, Joel, etc., etc. Doubtless, too, the Apostle gave an account of the purity of our Lord's life and teachings, and narrated the facts proving his resurrection, and his own witness that the Lord was no longer a man, but a glorious being, whose presence when seen by the Apostle shone above the brightness of the sun at noonday. Doubtless, too, he pointed out the high calling of the Church, and that this opportunity for becoming spiritual Israel was accorded first of all to fleshly Israel; and that the Gentiles, nevertheless, according to the words of the prophets, would be called in to fill up, to complete the elect number that God had predestinated to this glory. Doubtless he showed that the call involved suffering, sacrifice and self-denial now on the part of those who would share in the glories of the heavenly Kingdom as it will be established at the second coming of Messiah, and the resurrection of the Church, which is his body.

As is always the case, the truth proved a separator, and we are not surprised to find that among those who were interested enough, and curious enough, to desire to hear the Apostle, some believed and some disbelieved. The truth in the harvest time of this age has a similar effect: it is a sickle which both gathers the wheat to the garner and separates the tares. Paul was not responsible for the effect of the truth upon his hearers. He earnestly desired to do them good, and used his very best endeavors to present the truth wisely, but the responsibility lay then with the hearers, not with Paul, nor with the Lord. It is the Lord's intention that the truth shall attract only the one class --the pure in heart, the Israelites indeed--and that it should separate and antagonize those who are not in the right condition of heart, but are moved even in their religious devotions by selfishness. So we find matters today; not all are ready for the present truth. Some who are noble and generous in many respects have a prejudice of mind, or heart, which hinders them from being able to receive the good tidings. With some it is love of the sect, or party, with which they are identified, and whose teachings must be more or less antagonistic to the truth because of the error they contain; with others the difficulty is the fear of man, which bringeth a snare--the fear of greater unpopularity and the realization that faithfulness to the Gospel of Christ would mean self-sacrifice. The Lord is using just such testings now as then to separate the wheat from the tares, the gold from the dross. We can not expect that he will do otherwise for us or for any, and our prayers and endeavors must be in the direction of thorough honesty with the Lord, with the brethren and with his truth--the love of the truth being above all things else. The Lord's declaration respecting the class that will fall in this time of testing is that he will send them strong delusion, that they will believe a lie, because they received not the truth in the love of it.--2 Thess. 2:10,11.

R3209 : page 186

The good work thus promptly and thoroughly begun, we doubt not, was continued by the Apostle with fervency during the remainder of the two years he was a prisoner. He was not privileged to go out and make public discourses in Rome, for at that time the Emperor was not only the head of everything social and political, but also the ecclesiastical head of the world, and any new religion would be under special restraint in Rome, the seat of the imperial government. Hence, in all probability Paul's condition as a prisoner --at liberty to receive all who would come to him--

was the best not only for him, but for the cause he represented. We are reminded here that some are kept prisoners at home by family duties, or illness, or other bonds of obligation or necessity, and that where such conditions prevail the Lord's people should both pray and expect that the Lord would bring to them such as might be benefitted by their ministries of the truth. Let us each be zealous to use our opportunities, whether our advantages be great or small, and let us rely upon it that the Lord knows our condition and is able to change it according to his good pleasure and wisdom. Under the existing conditions, no one was able to forbid the Apostle, or to restrain him, from speaking with the utmost confidence and boldness the truths pertaining to the Lord Jesus and the Kingdom of God which he would establish at his second advent--the present Gospel age being for the selection and polishing and testing of those who will be joint-heirs with him in that Kingdom. Let us be faithful and let us see to it that our ministries, both public and private, be along these lines--that we do not permit any other gospel to take the place of this one which the Lord has committed to us. We note incidentally that we are living in a day of many gospels--the gospel of socialism, the gospel of health by proper living, the gospel of faith cures, mind cures, hypnotic cures, etc.; the gospel of various sciences; the gospel of the power of the will, etc., etc. Whatever their advocates may say about these gospels, let us remember that none of these is the gospel which the Lord and his apostles committed to us; let us inquire for the old paths and let us keep them faithfully until by and by we shall hear the Master's words, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Then we shall know as we are known; then we shall understand much better than the various theories of the present time could possibly instruct us. If we win the great prize it must be, in any event, at the cost of our present earthly lives; and, hence, the gospel of health is in some respects in direct antagonism to the gospel of sacrifice which we preach. By this we do not mean that the Lord's people should be negligent of health; but we do mean that it should in their estimation be so secondary to the gospel of God's dear Son and the glory to be attained through him and through association in his sacrifice, that earthly life and earthly health and earthly physical development should be loss and dross in comparison.

Here the narrative of the Apostle's work ends. Tradition tells us that the Apostle was liberated at the end of the two years; that he again visited the churches of Asia Minor and, subsequently, made a visit to Spain, preaching the gospel; and that later on he came to Rome again a prisoner without favor, and that he suffered martyrdom after spending a considerable time imprisoned in the Mamertine prison, a dread dungeon in Rome. Tradition says that his Roman citizenship saved him from crucifixion, and that he was, instead, decapitated. St. Paul's Cathedral at Rome is said to have been built near the site of his execution.

It was probably during this latter imprisonment that the Apostle wrote his epistles to Timothy and Titus, in one of which (2 Tim. 4:7,8) he declares, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also who love his appearing." As we note the noble character of this dear brother in the Lord, we all desire to emulate it and thus to be copies of the Lord Jesus. And now we have approached, we believe, close to the termination of the narrow way, close to the time when we hope to hear the Master's "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Let us, therefore, be encouraged the more to buckle on tightly the armor, and to fight the good fight faithfully to the close, that we may with the Apostle share the crown of rejoicing which the Lord has promised to all who love him supremely--even unto death.

===================

R3210 : page 186

PAUL'S CHARGE TO TIMOTHY.

--2 TIM. 3:14-4:8.--JUNE 21.--

"There is laid up for me a crown of righteousness."

A DREADFUL conflagration burst forth in the City of Rome a few months after Paul was set at liberty, which laid waste a large area of the city during the six days it continued. Nero, the Emperor, "enjoyed the dreadful sight from a turret of his palace, singing and dancing the mime of the 'burning of Troy' during the progress of the national catastrophe." It was rumored that Nero himself caused

R3210 : page 187

the fire, and to avert suspicion he had it charged to innocent Christians, of whom, it would appear, there was a considerable number by that time. Christians, being unpopular with their heathen as well as their Jewish neighbors, were made the scapegoats, and they suffered dreadfully. One very careful account says: "Multitudes of every age, of every sex, were arrested. They were slain with the sword; they were exposed in amphitheaters; they were covered with the skins of wild beasts to be torn to pieces by dogs; they were wrapped in sheets of pitch, tied to stakes and set on fire. Nero drove among the people in his chariot, lighted by the flare of these hideous human torches."

The Lord's faithful of today ought to be prepared to suffer similarly for the truth, whether called upon to do so or not. It seems improbable that anything so dreadful should occur in our enlightened day; and yet we have various Scriptural reasons for expecting that within ten years all who stand faithfully and boldly for the truth will suffer to a considerable extent--some of them quite probably even unto death. What charge could be brought against them? We answer, the same charge that could be brought against their brethren of Paul's day--they are unpopular; the world hates them; their loyalty to truth and principle will hinder them from being highly esteemed among men, and probably make them the scapegoat of evil-doers.

It was about two years after this conflagration and persecution that the Apostle was arrested, imprisoned, and, very shortly after, beheaded; and it was while waiting in his prison that he wrote his second epistle to Timothy, who was, apparently, at the time with the Church at Ephesus--where tradition says he remained until his own martyrdom, which probably occurred about thirty years later, in A.D. 96. Our lesson is based upon extracts from this letter to Timothy; it urges him with Mark to visit him at Rome, but he was beheaded before they reached there. The grandeur of the sentiments expressed, the confidence and hope, can be appreciated only when we remember the circumstances bearing upon the Apostle at the time they were written. Realizing that he had come to the end of his own course, he sought to impress as much as possible of his own spirit and zeal upon Timothy--that he might be the more faithful and efficient servant of God. The exhortation is specially applicable to all who seek in any manner to minister to others--and this really includes all of the Lord's people, each one of whom should be a living epistle showing forth and speaking forth the Lord's message as his ambassador. Let us each apply to himself the words of this lesson.

Timothy is first reminded of how great his privileges had been--that he was well born, under religious instruction from his infancy. He is reminded, too, in a most modest manner, of how he had received his understanding of the Scriptures through the Apostle, and had been assured that the instructions were of God--that the Apostle spoke as an oracle of God; "He that heareth us, heareth God." The Apostle points to the Word of God as a great light, or lamp, able to make wise unto salvation. He must have referred chiefly to the Old Testament, since the New Testament was not yet completed; but no one will doubt that if the Old Testament is valuable for the instruction of the Lord's people, the New Testament is still more valuable as its key and elucidation. The Apostle's words give the thought that these divine instructions are for the purpose of making the Lord's people wise unto salvation, --of showing them how they may please God and be acceptable to him under the terms of his covenant. However, the Apostle carefully guards the matter by indicating that such wisdom cannot be unto salvation except through the faith that is in Christ Jesus. Christ Jesus must be recognized as the antitypical Prophet, Priest and King, and must have reverence and obedience as such to the extent of our ability, else there can be no salvation. Ours is not a gospel of works merely, but a gospel of faith, which acknowledges that we cannot perform the works which we recognize to be perfect, but must needs have the merit of our Redeemer imputed to us.

We live in a time when the Bible is more generally in the hands of the people than ever before, but in a time when its inspiration is more generally doubted than it has been for centuries. Only a short time ago the opponents of the Bible, Paine, Voltaire, Ingersoll, et al., were called infidels; but today its opponents and traducers are found in the majority of the pulpits of Christendom, and in the Professors' chairs of nearly all its colleges and seminaries. This recent view holds the Bible to be worthy of reverence because of its age, but not as a revelation from God; it places the Bible alongside of Shakespeare, and draws comparisons in favor of the latter; it attempts to question not only the inspiration of the book, but even its reliability as history. So virulent is this attack that the faith of all Christendom is being shaken to its foundation, and our expectation is that within ten years there will be a distinct cleavage between those who accept the Word of God and those who reject it, and that amongst those professing the name of Christian the unbelievers will be an hundred-fold more numerous than the believers. This will form a part of the great falling away predicted for that day: "Let him that thinketh he standeth take heed lest he fall."

The best proofs respecting the inspiration of the Scriptures are to be found on the inside--in the divine plan of the ages which it records with such grand harmony.

R3210 : page 188

The trouble with the higher critics is that they do not see this internal evidence, but, on the contrary, have accepted the incongruous and unreasonable theories of the dark ages which misrepresent the real teachings of the Bible, and these higher critics are now showing the book (which they believe to be full of inconsistencies) from the outside--endeavoring to prove that it was not written by the people whose names are attached to its various parts. To those who see the divine plan which the book contains, these arguments of the higher critics respecting the authorship of the parts are of little weight; for it matters not to us who wrote the books, so long as we see they contain the elements of a divine plan so stupendously grand that we are confident no human mind conceived it or could have depicted it.

That the Apostle was a firm believer in the inspiration of the Scriptures is evidenced by his declaration, found in this lesson, to the effect that "all Scripture [holy writings] given by inspiration of God, is profitable for teaching, for reproof, for rebuke, for correction, for instruction in righteousness, that the man of God may be perfect [complete], thoroughly furnished unto all good works."

In harmony with this testimony of Paul respecting inspired writings, we have the words of the Apostle Peter assuring us that holy men of old spoke as they were moved by the holy spirit. (2 Pet. 1:21.) It seems difficult for some to understand how this inspiration could be, and yet the individuality of the writer be maintained. The matter, however, becomes very clear and simple when we consider that God was able to inspire the sentiments and leave much of the clothing of those sentiments to the judgment and taste and mannerism of the prophet, merely overruling where necessary to hinder any misstatement which might prove injurious, and to secure an exactly proper statement of a necessary item.*

How true are the Apostle's words that the teachings of this wonderful book are profitable! What other book ever so inspired us with hopes and joys eternal, and of newness of life in order to attain this? What other book ever proved valuable to so large a number for reproof, for correction, for instruction in righteousness? --None. The value of all other books is in proportion to their fidelity to the teachings of this Book of books. What is true of teachers is true also of books written by teachers: "If they speak not according to this Word, it is because there is no light in them."--Isa. 8:20.

Not only can no man of God be "complete and thoroughly furnished unto every good work" without the assistance of the Bible, but it is admitted even by worldly men that no man's education is complete without a considerable knowledge of this wonderful Book. The Lord's people who are growing in grace and in knowledge are daily becoming more convinced of their need of the instructions which flow from this Book, by whatever silver tongues and helping hands of explanatory writings the interpretation may come.

After thus laying down the foundation of Timothy's established faith, and after thus urging him to abide, or continue, in those things which he had learned, the Apostle proceeds to deliver his dying charge. He sets the matter forth in a most solemn form, according to the Greek--"I adjure thee [I most solemnly urge upon you, therefore] before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom." We may accept these urgent words from the Apostle as applicable to ourselves. We, also, stand before God; we,

---

*We refer the reader to MILLENNIAL DAWN, Vol. I., especially to Chap. 3, "The Bible as a Divine Revelation, Viewed in the Light of Reason."

R3211 : page 188

also, are trusting in his favor for eternal life; we, also, are adopted into his family, and as sons are hoping to have such experiences as will fit and prepare us for the glorious things the Father has promised to them that love him. We, also, have respect to the Lord Jesus and his appearing and Kingdom--hoping to have a share with him in those future glories and grand opportunities. We, also, remember that that Kingdom is to judge the world, and to judge the fallen angels--the latter, the quick, the living, who have never passed into death, but are restrained by chains of darkness unto the judgment of the great day; the former, the race of mankind to which we belong by nature, children of wrath even as others, all of whom are dead, under sentence of death. Hoping for a share in all these glorious privileges, what manner of persons ought we to be! Let us hearken to the charge further:--

"Preach the Word!" All of the Lord's people are teachers; as it is written, "The spirit of the Lord God is upon me, because he has anointed me to preach the good tidings," etc. This anointing of the spirit which came upon our Lord, the Head of the Church, comes down to, and covers every member of the body, anointing each one similarly to preach the good tidings, the Word of God's grace and mercy and peace through Jesus--to all who have an ear to hear. The Christian washerwoman is to preach this message; so is the Christian business man and laborer and housewife, each according to his opportunities--and there are surely some opportunities for all. All should be able to show forth the praises of him who hath called us "out of darkness into his marvelous light" (1 Pet. 2:9); --should be living epistles known and read of all men. We are to consider the preaching of the Word

R3211 : page 189

to be the chief business of life, and the earning of a living and keeping ourselves in comfort to be secondary and incidental to the one vocation to which we are called of the Lord. He who would hold back the word of truth must surely do so for a reason, and the reason cannot be a proper one. If he has received the truth in the love of it, he will love to tell it forth; and any restraint will, therefore, indicate either that he is subject to the fear of man or ashamed of the Lord and his Word; and the Master has declared that such are not fit for the Kingdom--not fit to be of the Bride class, whatever else they may be fit for.--Luke 9:62.

"Be instant in season and out of season." This cannot mean that we are to violate the laws of reason and decency by intruding the good tidings upon others at times inconvenient and unseasonable to them; but it does mean that we are to have such a love for the truth, such an earnest desire to serve it, that we will gladly accept the opportunity to do so, however inconvenient it may be for ourselves. It is the chief business of our lives, to which life itself even is subservient, and hence, no opportunity for service must be laid aside.

"Reprove, rebuke, exhort, with all long-suffering and doctrine." This part of the exhortation is not alike applicable to all; too many feel at liberty to reprove and to rebuke. Doubtless many need reproofs and many need rebukes, but how few are able to administer these to profit and not to injury! The Apostle addressed these words in a particular sense to Timothy as an experienced elder in the Church of Christ, and to some extent an overseer amongst the elders. It would be a great mistake to apply these words in general, and for each of the Lord's people to see to what extent he could administer reproofs and rebukes to his brethren. Rather should sympathy go out to such an extent that reproofs and rebukes would be avoided, except as duty, because of responsibility in the Church of God, should necessitate this. Even so experienced an elder and overseer as Timothy must see to it that his reproving and rebuking and exhorting should be done with all longsuffering--with patience, gentleness and forbearance, and with doctrine (2 Tim. 4:2); showing clearly wherein the principles of righteousness were infringed and pointing out distinctly the Word of the Lord concerning the same. This duty still rests upon those who occupy places of prominence in the Church to which they have in the Lord's providence been appointed; and in proportion as they are filled with the Lord's spirit of love and gentleness and meekness and patience and forbearance, they will strive to perform this delicate and unpleasant business of reproving and rebuking, where necessary, in most modest language and under the most favorable conditions.

Without knowing how long it would be from his day until the harvest, the end of the age, the Apostle did know distinctly from the Scriptures that a great falling away would come and that the end of the age would be a period of special trial amongst the Lord's people, when every man's work would be tested; as he elsewhere wrote, "The fire of that day shall prove every man's work of what sort it is." In verses 3 and 4 of our lesson he describes the conditions which prevail today in the nominal churches. The time has come when sound doctrine is not endured, when the faithful ministers of the Word are considered back numbers, and when up-to-date higher critics are wanted for all the high-salaried pulpits. The Revised Version says, "Having itching ears will heap to themselves teachers after their own lusts [desires], and will turn away their ears from the truth and turn aside unto fables." How true to the facts! In scarcely any of the pulpits of Christendom are the truths of God's Word set forth. The great mass of preaching is largely composed of anecdotes or delineations of science, often falsely so called, or essays on politics, social uplift, etc. The preaching of the Lord is obsolete because the hearts of men have been turned largely from the Word of God to the great Adversary's deceptions--putting darkness for light and misrepresenting the Bible through the creeds of the various churches.

But what should be the attitude of the true soldier of the Cross at such a time? The faithful ministers of the truth, whether they teach merely by example or precept, or by the printed page or orally,--what should be their attitude? It is clearly pointed out by the Apostle saying, "Watch thou in all things, endure affliction [suffer hardships], do the work of an evangelist, make full proof of thy ministry"--demonstrate what you have professed and what you know to be the truth, that you are a servant of God and not of man, that you are loyal as an ambassador of the great King in delivering none other than the message he sends.

As clinching this earnest appeal for faithfulness to the Word of the Lord, the Apostle refers to himself--that he must give up the fight; that the end of his life course was apparently in sight; the time of his departure from life was at hand. How we can rejoice that he could and did write the burning words of verses 7 and 8, "I have fought the good fight, I have finished the course, I have kept the faith," etc. As we glance through the Apostle's history we concur with his judgment, and see that he was not boasting; but was a faithful follower in the footsteps of Jesus; that he did make a good fight for right, for principle, for truth, for the Lord against sin and selfishness; that notwithstanding its narrowness and ruggedness, he did run faithfully over the course from the time that he started in

R3211 : page 190

it; that he did keep the faith to the close, at the cost of self-denial, of self-sacrifice, hardships and persecutions. And here we must remember that keeping the faith is not merely keeping it in us, but is in the sense of faithfully declaring it; for whoever does not declare the good tidings to others will soon lose the faith himself.

Let us press along the line toward the same mark for the same prize of joint-heirship with the Lord; and if when we come to the close of life we can say, as did the Apostle, that we have fought well all along the course and kept the faith, the Lord will not say to us that we did not do as much as the Apostle Paul or as much as the Lord Jesus, but having done what we could, having been faithful in the few things and in the small talents entrusted to us, we will hear the welcome words, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

These joys of the Lord the Apostle refers to as a crown of righteousness. The Apostles James and John speak of the same crown and call it the crown of life. (Jas. 1:12; Rev. 2:10), and the Apostle Peter speaking of the same calls it the crown of glory. (1 Pet. 5:4.) The thought at the bottom of each of these expressions is evidently the same; namely, the custom in olden times of running races and the giving of a crown to the successful runner at the end of the course. As it was not sufficient to enter a race, or start to run, but it was required that the race be run faithfully and perseveringly to a conclusion, so with this race which we are running as followers of Jesus, it is essential not only that we shall make consecration to the Lord, but that we persevere to the end, and our reward will be the crown of life in the sense that we will get life on the highest plane, inherent life, immortality. It will be a crown of righteousness in the sense that only those who are approved of God as righteous will thus be rewarded and glorified; and our hope is, therefore, that we may be accepted in the Beloved; that the righteousness of the Lord may be fulfilled in us who walk not after the flesh but after the spirit; and that the rewards which God has promised to those who love him and serve him will be granted to us. The crown of glory is another name for the same grand reward--the glory of the Kingdom, the glory of immortality, the glory of the Father's favor, the glory of being joint-heirs with Christ in his Kingdom.

The Apostle declares that his crown is laid up for him; he did not claim to possess it at the time, except by faith, and he had never seen it except by the eye of faith. This laying up of crowns is an expressive figure. The Scriptural thought seems to be that when justified

R3212 : page 190

believers make a full consecration to the Lord and are accepted as members of the body of Christ, their names are written in the Lamb's book of life, and crowns are set apart for them. If they are faithful their names will never be blotted out and their crowns will never be given to others, but if unfaithful others will be permitted to take their places upon the roll of honor and attain to their inheritance to the crown, their share in the Kingdom.--Rev. 3:11; Rev. 3:5.

The Lord, the righteous Judge, will determine the matter of unworthiness for the crowns. The Apostle's language elsewhere in this letter seems to imply that some who did have confidence in him had lost their confidence, and in the heat of trial had deserted him. "At my first defense no one took my part, but all forsook me: may it not be laid to their charge." (2 Tim. 4:16.) He here intimates that he cannot even accept the judgment of the brethren respecting his faithfulness, but that he has appealed his case in the fullest sense of the word to the great Lord and Judge who shall finally determine these matters for him and for all. He is a righteous Judge and, therefore, will not condemn any who are seeking, to the best of their ability, to serve and praise him. He will approve such, but being a righteous Judge none may venture to hope that he will approve that which is evil, unrighteous, unfaithful; hence, if our hearts condemn us not we may have peace with God.

PETER AND PAUL.

"In the Vatican library at Rome is preserved a bronze medal with the heads of Peter and Paul, which was found in the cemetery of Domitilia, one of the Flavian family, and if genuine is no doubt the earliest portraiture known of the two great apostles. The medal is referred to the close of the first century or the beginning of the second, and at this early period the features of the two apostles must have been faithfully preserved. Both heads are full of character, and that of Paul in particular is distinguished by solemnity and dignity, and the thoughtful and wrinkled brow indicates the high intellect that so remarkably characterized the man."

The Apostle was not expecting his crown of righteousness, the crown of life, the crown of glory, at the moment of death; but pointed Timothy forward to the

second coming of Christ, and the general giving of rewards, as the Lord has promised, "at that day." We rejoice to believe that we are living "in that day," and hence that the Apostle is no longer waiting, but has received his crown during this harvest time, and we expect that those who are now alive and remain need not wait, but that when the hour of death shall come to them there will be no need of sleeping to wait for a future time, but the death change will mean the immediate entrance into the glorious conditions referred to by the Apostle.

The Apostle distinctly points out that although he, with the other apostles, occupied a high position in the Church of Christ, this did not signify that only the Lord and the apostles were to be crowned as victors; on the contrary, he includes all of the faithful ones of this Gospel age; saying that the crown of righteousness is not for him only, but "for all those who love his appearing." Ah! the loving of his appearing is indeed a close test, whether applied now or in the Apostle's day! The Apostle himself could not have looked forward with joy to the day of Christ's revelation in Kingdom power and glory, if he had not felt that he had fought a good fight and kept the faith courageously; and so it must be with all others who have named the name of Christ and started to run in this Gospel race for the heavenly prize. If they are overcharged with the cares of this life and the deceitfulness of riches in any sense, they will put far from them the thought of the Lord's presence and Kingdom; they will not be looking for it and longing for it; they will not be loving it. Those who love the Lord's appearing must of necessity love the Lord himself, and this will mean that the love of Christ will constrain them to endeavor to serve him and those who are his. John Calvin remarks, "Paul excludes from the number of the faithful those to whom Christ's coming is a source of terror."

===================

R3212 : page 191

QUARTERLY REVIEW.

--JUNE 28.--

Golden Text: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."--2 Tim. 4:18.

IT will, undoubtedly, be advantageous to us to glance back in review over the wonderful experiences covered by the Sunday School lessons of the ending quarter. They extend over a period of about thirty years--from the resurrection of Jesus to the end of Paul's imprisonment in Rome, about A.D. 62. The dominating thought through these lessons is the earnestness of the early Church in the service of the Lord, that earnestness being based upon the strong conviction that Christ's death had been the redemption-price for mankind; that the Church was now being called out to be members with Christ in his Kingdom; that the necessary experiences for participation in the Kingdom would be such loyalty to the Lord and to the truth and to the brethren as, under present conditions of sin, would lead to suffering and self-sacrifice on the part of all the faithful; and that the Kingdom to be especially for the blessing of all the families of the earth would bring to the faithful suffering ones of this present time, glory, honor and immortality, which would much more than compensate them for every sacrifice, every trial and every sorrow.

Another of the important lessons of this quarter, repeatedly clinched in the various experiences of the Apostle Paul, is expressed clearly in the Golden Text--namely, the Lord's ability to deliver his people from all the machinations of the Adversary and his blind emissaries. He who was faithful in the Apostle's case is none the less so today in respect to our affairs. Furthermore, the Golden Text suggests to us the very happifying thought that our Lord is not only able to deliver us from all these human enemies and from the Adversary, but that he is able also to preserve us from the last enemy--death. The Apostle at the time of writing these words was in almost hourly expectation of martyrdom--that he would go down into the portals of the tomb--yet he had confidence in the Lord that he would not leave his soul in Hades; he had confidence in our glorious hopes in respect to all the members of the Church, expressed in the words, "The gates of hell [Hades--the state of death] shall not prevail against it." The grave has prevailed against the Church, not only against the great Head of the flock, but against all the members of his body, and the Adversary has seen to it that many of them came to death ignominiously, as malefactors, as deceivers, although true. But we have the Lord's assurance for it that this was not the end--that in due time, in the resurrection morning, all who have gone down into death will be delivered; that he, the Son of Man, would take unto himself his great power, and open the prison doors and set at liberty the captives of death, his own loved ones being the first to participate in the First Resurrection to glory, honor and immortality, and then being used of him as his co-laborers in the great work of delivering all the captives of the tomb, bringing all to the knowledge of the truth, and permitting as many as will to come back to life everlasting, perfection.

In this way the Apostle expected the Lord to preserve him, to keep him unto his heavenly Kingdom: he had no thought of death being an utter extinguishment of life; he had full confidence in the resurrection promise, and that the Lord was able to keep that which he had committed unto him against that day--that

R3213 : page 191

glorious Millennial morning--that glorious resurrection morning when the Kingdom would be established, and when the blessings of the Lord would be conferred first upon his faithful, as shown in the parables, and that subsequently all the families of the earth should be blessed through that Kingdom.--Matt. 25:1-30; Luke 19:11-27.

====================

SEMI-MONTHLY.
VOL. XXIV. JULY 1, 1903. No. 13

CONTENTS.

Conventions Across the Sea........................195
  Completion of the Editor's
    Journey....................................195
"Grow in Grace"...................................199
Unfavorable Answers to Prayer.....................201
Choosing a King..................................204
Interesting Questions Answered....................207
God's Providence Over the World...................207
Who are our Brethren?.............................207
General Conventions, Etc..........................208
Special Items:
  The New Volunteer Method.....................194

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THE NEW VOLUNTEER METHOD.

Evidently it will not be wise to adopt the proposed new method of house-to-house Volunteering in all cities. The old method will evidently still be the best for such cities as New York, where a number of families reside in one house, and for places where the population is not generally English-speaking and Protestant.

ZION'S GLAD SONGS.

We have this booklet of spiritual songs in large supply again, and orders can be filled promptly. While it is not expected that the "Songs" shall take the place of the noble hymns in the book POEMS AND HYMNS OF DAWN, they will be found appropriate for social meetings and praise services. The price is 5c each, postpaid; 60c per doz.

POEMS AND HYMNS OF DAWN.

This work contains a very choice selection of 160 poems and 333 hymns, purged, we trust, from much of the too common hymn-book theology. In cloth binding only, 50 cents. TOWER subscribers supplied at the wholesale rate, 25 cents. This price now includes postage.

===================

R3213 : page 195

CONVENTIONS ACROSS THE SEA.

--COMPLETION OF THE EDITOR'S TOUR.--

DEAR WATCH TOWER READERS:--

At Edinburgh was our last stop in Scotland, our next Convention having been arranged for Liverpool, England. On our arrival we were met by six representatives of the local Church, who greeted us warmly in the name of our King, and made us comfortable. After a refreshing sleep, we were ready for the Convention sessions of Saturday and Sunday (May 16, 17)--five well-attended sessions, beginning with 300 and ending with 600, and averaging 400. Of these, probably 80 were friends from cities we did not have the time to visit--some of them coming considerable distances. Our topics were the same as at other points, except that on Sunday afternoon we had a Question and Answer meeting, lasting from 3 to 5. A free luncheon was served between the afternoon and evening sessions on both days, and was enjoyed by about 150. It is our hope that some good was accomplished by this Convention also; that some who came from curiosity were deeply interested; that some already established were encouraged to "press on"; that some partially convinced were helped to full conviction respecting the great divine plan and the grand privilege of participating in it--now, in sufferings and reproaches, and hereafter in glorious services in the Kingdom; and that some of those already clear in the truth were encouraged and more firmly established, and incited more than ever to "lay aside every weight, and the sin which doth so easily beset us [in some, one weakness; and in others, another]," and to "run with patience the race that is set before us in the gospel." If kind words and fervent wishes and earnest hand-shakes speak of love and zeal, then surely we had abundant testimony of the devotion of the Liverpool Church. The next morning thirty gathered at the depot, leaving other concerns in order to bid us a final adieu and to urge that we come again before long. Again, as we parted, the song-prayer was lifted heavenward--"God be with you till we meet again!"

Our next appointment was Birmingham, where we arrived about noon, and were met and welcomed at the depot by representatives of the local Church. We could stay but the one day here; but had two sessions --3 to 5 and 7 to 9. At the afternoon session we spoke of the oneness of the Church, the body of Christ, and the terms of our relationship to our Head; and saw that in no sense are we gathered to men or organizations, but to the Lord himself. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." About 20 WATCH TOWER readers from outside cities attended. After a free luncheon, in which 55 participated, came the evening session--more particularly for the public--the topic being, "The Oath-bound Covenant." Next morning we bade final farewells and resumed our journey.

Manchester was our next appointment. We reached there by noon and at 2.30 p.m. began another happy Convention, in the usual Salford meeting room. The attendance (about 125) represented the deeply interested of that vicinity and of neighboring towns. The closest attention was given us while we endeavored to stir up the pure minds of all, by pointing out the oneness of the Church as the members of Christ's body, and that we must all be "beheaded"--must all lose our own headship and self-will, in order that we may be acceptable as members of Christ's body, over which he is the only Lord and Head, and his will the only law or control. A free luncheon was then served--participated in most joyously by about 100. Then came our public meeting in the Town Hall, 6.30 to 8.45. Here a very intelligent audience of about 500 gave close attention for nearly three times as long as is their custom. We trust that some received the lesson of "The Oath-bound Covenant" into good and honest hearts, and that thus started, they will begin to read and to study the literature, without which there is little hope for full development under the blessings and privileges of the Lord's people in this "harvest" time.

The next day we had three sessions. At 11 a.m. and 3 p.m. we addressed the Church on the necessity for putting on the whole armor of God, that we may be able to stand in this evil day. We pictured the race-course, called attention to its various degrees of progress in the fulfilling of the law of the New Creation --namely, Love. Our evening session at 6.30 was again a public one in the "Pendleton Town Hall." Again we had the intelligent audience of the previous night, and again they gave closest attention till 8.40, when we were obliged to close with prayer, without taking time for a closing hymn, and to hasten to our train, connecting with the steamer for Dublin, Ireland. But the audience was loth to leave even then, and, while we put on our wraps to leave, stood singing:

"God be with you till we meet again!
By his counsels guide, uphold you;
With his sheep securely fold you;
God be with you till we meet again!

"God be with you till we meet again!
'Neath his wings protecting hide you;
Daily manna still provide you;
God be with you till we meet again!

"God be with you till we meet again!
When life's perils thick surround you
Put his arms unfailing round you;
God be with you till we meet again!"

Before the train started, fully sixty of the friends had gathered around our "carriage" door. For the third and fourth (and, by some of them, for the sixth) time, our hand was clasped in a fervent good-bye, and the hymn-prayer went up from all our hearts, as with bared heads we unitedly sang:

"Blest be the tie that binds
Our hearts in Christian love."

Dublin was reached in due course--May 21st. Our first meeting was a public one the same evening, 8 to 9.40, in Rotunda Hall. Our audiences were very attentive, though less enthusiastic than those of England and Scotland--owing, no doubt, to the fact that "present truth" is newer there, has been less studied and is less clearly comprehended. Our first topic was "The Oath-bound Promise," and it is our hope that some of the dear people who listened so intently may be awakened to the necessity of studying the divine plan as set forth in MILLENNIAL DAWN. Some so resolved, and made the start the same evening, as we happen to know.

Friday's meetings were held in the same place from 4 to 6 and 8 to 10. Some interest was awakened, but how much or how deep, who can say? We are hopeful, however, of the future work here--especially if the city can be systematically colporteured. We hope that two or three of the brethren will see their privilege and undertake the work. We know of no service open to so many of the Lord's people and offering such abundant return of sheaves, as well as of joy to the reapers.

Saturday morning started us for Belfast, where an evening meeting with an interested group of fifteen was enjoyed. Our hearts burned with love for the Lord and for the brethren, as we called to mind that "The secret of the Lord is with them that fear him, and he will show them his Covenant." (Psa. 25:19.) We noted also the words, "None of the wicked shall understand," remarking the impossibility of interesting such in present truth; and that any once sanctified and blest are sure to lose their interest in the deep things of God if they "return to their wallowing in the mire" of sin. We called attention to the fact that murderers and criminals in general profess faith in the eternal torment doctrine, and have mostly been trained to it from infancy, while we who know the Lord and his plan of mercy and love are constrained, not to license sin, but, reversely, to copy the divine character.

Sunday's public meetings in Belfast were from 3 to 5 and from 7 to 9.15. The interest, indicated by the close attention given for lengthy sessions, was excellent. Here we parted company with Brothers Hemery (the London representative, who joined our party at Glasgow) and Henninges, who returned to London, via Liverpool, where the latter met Sister H. on her arrival from America. The Editor took ship next morning for Glasgow, bidding good-bye on the wharf to six very earnest brethren who assured us of their full consecration to the Lord and the truth, and their intention to serve it henceforth with renewed energy. They urged us to return, as the Lord's providence might lead, and wished us to remember them to those of like precious faith in America. Our duties required but a brief stay in Glasgow, and we took the night train for London, en route for Germany, etc.

At London we parted company with Brother Hemery and were joined by Sister Henninges from the U.S.A. She brought us the kind greetings of the Buffalo and the New York City Churches, which were greatly appreciated.

About 65 of the London friends had gathered at the railway station to bid us a final adieu--too many to gain admission to the train platform, so we bade them "Good-bye" in the station, where we joined them in the well-known verse:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above!"

The scene was one long to be remembered, for our hearts felt the meaning of every word we uttered. In answer to queries we again promised to return whenever the Lord's providences seem so to direct.

A rail journey to the sea, a night on the boat and then seven hours by rail, brought us to Elberfeld, Germany --already decided upon as the most appropriate location for the Watch Tower Bible and Tract Society's branch for Germany, France, Switzerland, Italy, Denmark, Sweden, etc. We made this selection because of the character of the population--religious and independent. Our contact with the people has seemed to confirm this.

Our first attention was given to searching for suitable apartments. We obtained from a renting agency the addresses of eight places, and on going to the first of these we felt that the Lord's providence had directed us to it; and after looking at the others we felt convinced of this, and rented it. It has a large room, suitable for meetings, with three smaller rooms connected, suitable for light housekeeping, one of which can be made into one with the large room (by opening four large doors) should this ever become necessary. It would thus accommodate 150 persons. There is also a basement for the storage of tons of tracts, DAWNS, etc. The location is fine--near the post-office and railway station, and with an electric car service to every part of the city. And, an important item, the rent is cheap.

The next day we met with the dear friends of Barmen-Elberfeld and vicinity. In the afternoon we had a social and question meeting with the deeply interested numbering about 35. In the evening we had a public meeting, attended by about 100, of whom probably one-half were in sympathy with present truth, and the remainder their friends who are inquiring. We spoke on "The Oath-bound Covenant," endeavoring to stimulate the faith of all in that promise, and urging all to lay firm hold of the great promise and to seek earnestly to make their calling and election sure to a membership in the Church, the Body of Christ-- the Seed of Abraham that is so soon to engage in the grand work of blessing all the families of the earth, distributing the divine favors legally secured by the sacrifice of God's dear Son, our Lord.

After a night's rest we arose at 5 a.m. and took an early train for Mulhausen (in company with three brethren, also bound for Zurich). We arrived at 5 p.m. and received a hearty greeting at the station. Being thus refreshed in spirit, and subsequently with substantials, we were pleased to address 50 brethren and friends from 8.15 to 10.15--speaking, as at the previous place, on the Oath-bound Promise, which cannot fail, and which means so much to us, the Church, and also to the world.

At noon on the next day (May 30) we left for Basle, Switzerland, where during three hours between trains we made the personal acquaintance of the brethren there, and sought to encourage them to run the heavenly race with patience. Our arrival at Zurich was late at night, but a dozen of the brethren awaited us at the depot and gave us hearty greetings, which we as heartily reciprocated. Our stay of two days at Zurich was interesting and, we trust, not without profit. We got personally acquainted with 170, previously known only through correspondence, mostly Swiss, but a goodly number from France and Germany, besides two from Hungary and two from Italy.

Our stop at Thun was only a short one, but gave us the acquaintance of still others of the household of faith. Here we parted company with Brother and Sister Henninges, who returned to Elberfeld and the new work there, while we hastened on--stopping at Neuchatel, Switzerland between trains. Here the friends, as per previous arrangement, met us at the depot and escorted us to a nearby park, where we had a twenty-five minutes talk, through two interpreters, on the things pertaining to the Kingdom. Two of the fourteen present were Germans.

By appointment with Bro. Hemery, the Society's British representative, we stopped two days in London--not to meet the Church, but to seek a new location for the Society's London office. The matter is not yet settled, but the splendid prospects for the work in Great Britain appeal to us strongly for a more central location than the one which has served us so well for the past three years. We are looking for the leadings of divine providence in this matter and will report on it later.

Our return journey was by the same splendid steamer in which we went away,--the "New York." The Lord furnished an opportunity for the distribution of tracts and also for a Sunday afternoon service (in the second cabin)--as a result of which we hope for the garnering of at least two grains of "wheat." On board was a polite minister of the Episcopal church, but conversation revealed the fact that, like the one we met when outward bound, he is not a Christian--not a believer

R3214 : page 198

in the fall and, consequently, not a believer in the redemption from the "curse," or condemnation, of the fall--not a believer in the atonement. The evidences multiply that the falling mentioned by the prophet is well advanced: "A thousand shall fall at thy side." Evidently the leaders of Christian sentiment and ceremony have already fallen from the faith.

We were amazed at the lack of interest in religious themes amongst the passengers. An extensive library on board was well patronized for works of fiction, but no one seemed to care for religious matters--especially amongst the upper class. They have lost their fear of eternal torment, and neither have, nor seek, anything to take its place. The rejection of "hell" means to them a rejection of absolute faith in the Bible as God's inspired Word. (What a great injury that unscriptural theory has worked!) They satisfy the cravings of their minds with morality and forms of godliness. We are glad that it is so, rather than the reverse,--that they should be steeped in immorality and ungodly practises. But how we long for ability to open the eyes of their understanding that they might rejoice with us in the divine "plan of the ages" and in the love toward God which it inspires! Thank God the powers of darkness will soon be scattered by the glories of the Millennial morning, when many of these fine, noble people will see out of obscurity, and rejoice to avail themselves of the restitution privileges then prevailing!

As our vessel reached its dock we were greeted by thirteen of the dear friends of the New York Church--first with waving handkerchiefs and hats, and later with fervent hand-clasps. The busiest afternoon of the week was sacrificed to do honor to the cause we represent. The Lord, we are sure, will reward their love. (Heb. 6:10.) One dear brother remarked, "Brother Russell, we remembered you in prayer every day; and I believe it was so with the dear friends everywhere. I am confident that no pilgrimage ever made was accompanied by so many prayers." We answered that we had greatly enjoyed and been encouraged by the thought that at least 20,000 of God's people were thus remembering us almost daily.

As we neared Pittsburg on Sunday morning, two of the brethren boarded our train at an outer station to be first to welcome us home, and later at the depot we were cordially welcomed by a delegation from the Allegheny Church. One of these dear brethren had come all the way from Canada to participate in this greeting. We were escorted to the large sitting-room of the Bible House (Allegheny). Entering, we found the office-workers gathered--each with a red rose on his bosom, emblematic of Christian love. After greetings, a rose was pinned to our coat lapel, too, and then the entire company joined in a hymn of welcome composed for the occasion, after which one of our number rendered our united acknowledgments and thanks to God. The hymn follows--the first verse

representing the sentiments of the returning one:--

"Home again! Home again!
From a foreign shore,
And oh! it fills my soul with joy
To meet you all once more.
Here I left the friends so dear,
To cross the ocean's foam;
But now I'm once again with those
Who kindly greet me home."

Welcome home! Welcome home!
This our happy strain;
For God in love has overruled,
And brought thee home again.
Day by day our earnest prayers
Were with thee o'er the sea,
That God would bless his work abroad,
And gently care for thee.

Happy hearts, happy hearts,
Join in grateful praise
To him who guides and guards his own
Throughout their earthly days.
Cords of love our hearts entwine,
Sweet love that shall not fail;
'Twill firmly bind us while on earth,
And reach beyond the vail.

Happy hearts, happy hearts,
Join in grateful praise
To him who leads the happy throng
To everlasting days.

Notwithstanding the fact that it rained, and that it was generally expected that we would not arrive until Monday, and a reception had been arranged for Monday night, the Bible House Chapel was full (about 300) for our usual Sunday afternoon service. For this occasion, and for the Monday night reception, many of the dear friends had sent in floral offerings, and the Chapel platform was resplendent as never before with roses and lilies and ferns. At first our "bump" of economy was disposed to chide our dear friends for their generosity, and to say, "Wherefore this waste! The money represented in these flowers might have been better spent in publishing tracts, etc., to assist our poor blinded brethren." But we remembered that it was Judas, and not our Lord, who voiced those sentiments. So we accepted all as done unto him who loved us and bought us with his own precious blood (Eph. 4:2), and said not one word to mar the joy of the dear company, who, after our discourse on Isaiah 55:8-11, pressed our hand, assuring us of their joy in welcoming us home. We assured them that, although we had met and become personally interested in many dear brethren and sisters on foreign shores, our heart was proportionately enlarged, so that it meant

R3214 : page 199

no diminution of our love for the dear saints in America, and, in an especial sense, the Church at Allegheny.

Monday night's reception brought together a splendid company of the Lord's consecrated children --adorned with the fruits and graces of the holy spirit, "the ornament of a meek and quiet spirit, which in the sight of God is of great value." (1 Pet. 3:4.) Quite a number came from surrounding cities and towns--and more flowers came, too; "alabaster boxes" of sweet odor to the Lord, because really rendered unto him, and to us merely because he had been pleased to use us as his mouthpiece in proclaiming his great plan of the ages in this his due time for revealing it. It is not possible to describe the pleasures of our fellowship in Christ that evening, and we will not try. But it is safe to say that with all the secret of joy was in the Lord's great plan and in what we can see of its prosperity.

Faithfully, your brother and servant in the Lord,

CHARLES T. RUSSELL.

===================

R3215 : page 199

"GROW IN GRACE."

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. To him be glory both now and forever. Amen."--2 Pet. 3:17,18.

THERE is a touching tenderness in the epistles of the aged Apostle Peter to the household of faith, showing that, while he realized that the time of his departure was drawing nigh (2 Pet. 1:14; John 21:18,19), his solicitude for the growth and development of the Church was increasing. Accordingly, he writes two general epistles, not so much to advance new truth, as to call to remembrance truths already learned and fully received (2 Pet. 1:12-15), and to counsel all to faithfulness and to growth in grace and in the knowledge of our Lord and Savior Jesus Christ.

In the preceding verses he has been calling to mind some of these truths, and he recognizes the fact that those addressed are already established in them; but, in view of his knowledge that false teachers would arise to pervert the truth, he counsels special watchfulness against being led away from their present steadfastness by the error of the wicked. That this counsel of the Apostle has a special fitness to the Church in the last days, our days, and was evidently so designed by the Spirit of God, is clear from verse 3--"There shall come in the last days scoffers," etc.

Let us observe the manner in which the Apostle would have us guard against being led away by the error of the wicked. Is it by a careful investigation of all the claims which every new false prophet that arises may intrude upon our attention, thus giving heed to every seducing spirit (1 Tim. 4:1)? No: that would be quite contrary to the teaching of "our beloved brother Paul," to whom Peter so affectionately refers, and whom he so fully endorses; for Paul had given no uncertain counsel on this subject; saying, "Shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker;" and "I entreat you, brethren, to mark those who are making factions and laying snares contrary to the teaching which you have learned, and turn away from them; for they that are such are not in subjection to our anointed Lord, but to their own appetite [for honor and praise among men, as great teachers--1 Tim. 1:6,7]; and by kind and complimentary words they deceive the hearts of the unsuspecting. ...I wish you to be wise with respect to that which is good, and harmless with respect to that which is evil."--2 Tim. 2:16,17; Rom. 16:17-19.

Peter felt the force of Paul's wise and earnest counsel, and with emphasis re-echoed the same sentiments. To give heed to such seducing doctrines, contrary to the doctrine which we have already received from the Lord and the apostles, argues a lack of faith in those doctrines. Such a one is not established in the faith. And indeed there are those--and such is the general sentiment among the teachers of false doctrine--who think that it is not either necessary or advisable to be established in the faith. To be established is to be a bigot, is the idea they advance. And so it is, if one is so unfair in mind as to accept and tenaciously hold that which he has never proved either by sound logic or Bible authority. But he is not an unreasoning bigot who, in simple faith, on the authority of God, accepts the Word of God. And such, and only such, as do so are established in the truth. The difference between the strong and steadfast Christian and a bigot is that the one is established in the truth, while the other is established in error. The former knows the truth, and the truth has made him free from all doubts and misgivings, and from all desire to delve into the muddy pool of human speculations. To all such Paul says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught [by us, the apostles], abounding therein with thanksgiving."--But, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ."--Col. 2:6-8.

With these sentiments of "our beloved brother

Paul," Peter's counsel is in fullest harmony, his advice being, not to waste valuable time in investigating "the errors of the wicked;" but, on the contrary, to endeavor the more earnestly to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ," who is the way, the truth and the life. The more thorough our knowledge of the Lord and the more intimate our acquaintance with him, the more secure we are in our own steadfastness.

But what is it to grow in grace? It is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. It implies, first, a knowledge and recognition on our part of our redemption through his precious blood and a personal faith in and dependence upon all the promises of the Father made to us through him, and then an intimate communion with him in our daily life of prayer, and of observation of his will and obedience to it. If such be our constant attitude of mind and heart, there must be a constant ripening of the fruits of the spirit, rendering us more and more pleasing and acceptable to our Lord. A sense of the divine acceptance and favor is given to us from day to day in increasing measure, in fulfilment of that blessed promise of our Lord, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."--John 14:23.

This, as nearly as words can express it, is what it is to grow in grace; but the full and blessed understanding of it is best appreciated by those who from day to day walk with God in faith and obedience and love.

To grow thus in grace and not grow in knowledge is impossible; for the very object of such communion is to build us up in a more perfect knowledge and acquaintance with the Lord--to bring us into closer fellowship with the divine plan, and to give us the privilege of being "workers together with him" in executing that plan. If, therefore, we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study; and thus we grow in knowledge: not, however, by finding out each year that what we learned last year was false, but by adding to what we learned last year, by putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error (Eph. 6:10-13), being established, strengthened and settled in the faith (1 Pet. 5:10.) But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the Divine Architect,

"And still new beauties shall we see,
And still increasing light."

Our beloved brother Peter, zealous for our growth in knowledge, endeavors to inspire us thereto, by calling our attention to the wonderful events and the close proximity of the day of the Lord; saying,--

"The day of the Lord will come as a thief [unobserved by the world], in the which the heavens [present ecclesiastical powers] shall pass away with a great noise [tumult and confusion], and the elements [the various parties and sects composing it, split and torn by discordant views] shall melt with fervent heat [the heat of public discussion and investigation]: the earth also [society as at present organized under civil and ecclesiastical authority] and the works that are therein shall be burned up" (destroyed, in the strife and friction caused by increasing knowledge combined with selfishness. This will not be a literal fire, but, as described by the prophets, the fire of divine jealousy--Zeph. 1:18; 3:8). (2 Pet. 3:10.) Already the noise and tumult, which shall thus eventuate in world-wide anarchy, are distinctly heard in every nation: for the day of the Lord has indeed begun, and the heat of human passion is growing more and more intense daily, and the great time of trouble is very near.

"Seeing then that all these things shall be dissolved [seeing that present arrangements and institutions shall all go down], what manner of persons ought ye to be in all holy conversation and godliness, looking for the coming of the day of God, wherein the heavens [the present ruling powers] shall be dissolved, and the elements shall melt with fervent heat?" Let us indeed lay to heart this solemn question, for we stand in the very presence of the Judge of all the earth. These words, while addressed to God's people eighteen centuries ago, and serving a purpose for good all along down this Gospel age, are specially meant by the spirit for us, who are living in this very Day of God.

"Nevertheless, we [we who have come into covenant relationship with the Lord--we, unlike the rest of the world, know of the divine plan and], according to his promise, look for new heavens [the Kingdom of God--to be established in power and great glory] and a new earth [a new organization of society under the rulership of Christ and his glorified bride, the Church] wherein dwelleth righteousness." Blessed assurance! how favored are we above the

R3216 : page 201

people of the world who have not this knowledge!

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3:11-14.) And Jude (24) reminds us that the Lord, in whose grace and knowledge Peter desires us to grow, "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Amen.

===================

R3216 : page 201

UNFAVORABLE ANSWERS TO PRAYER.

--1 SAM. 8:1-10.--JULY 5.--

Golden Text:--"Prepare your hearts unto the
Lord, and serve him only."--1 Sam. 7:3.

THE International Lesson course now turns again to the Old Testament. Six months ago we considered the child Samuel, his parentage, training, acceptance with God, etc. The present lesson takes up the thread of history in Samuel's old age. There is not a suggestion anywhere of disloyalty to the Lord or to the people of Israel on the part of this great prophet Samuel; the Lord's love and favor continued with him to the very close of his life and made it useful to the very end. As he advanced in years, and as the nation of Israel advanced in numbers, it seemed a proper thing that, in addition to the court of justice presided over by the prophet, there should be another court, especially on the southern boundary of Palestine, at Beersheba; and having sons, it was but natural that the prophet should expect of them considerable ability, discretion, wisdom and integrity in serving the Lord and his people according to the example which he had set them. Where could he expect to find more competent assistant judges for service in Beersheba than his own sons?

We perceive that integrity of character, although transmissible to a certain degree, cannot be fully relied upon in the children, however noble and God-fearing the parent. The heart, the will, of each individual, is independent; training may indicate to it the proper course, but full consecration to the Lord is essential to the full, ripe development of character. Samuel's integrity is shown by the fact that when it was proven to him that his sons were guilty of accepting bribes to pervert justice, he promptly removed them from their positions of influence. Doubtless he had in mind the course of his predecessor, Eli, who was too lax in his dealings with his own sons, and thus permitted great calamities to come upon them and upon the people. The nobility and integrity of Samuel's course, which so commends itself to all lovers of righteousness, was no doubt to some extent guided by the lessons of the Lord exemplified in Eli's case. Certain it is that Samuel continued in the divine favor to the end of his course.

As we have already seen, there were elders, or judges, in all the tribes, whose business it was to conduct and adjudicate the smaller matters of the people of their own tribe. It was probable, therefore, that only the larger questions were brought before Samuel and his sons, who constituted, we might say, a kind of superior court--Samuel, as a prophet and judge of divine appointment, representing the Lord. The government of Israel was different from that of every other government in the world. God was their real King, and in his providences, according to the covenant he had made with them, he supervised their affairs--whether by permitting them to go into temporary captivity to their enemies, because of sins and unfaithfulness to him, or by prospering the nation and delivering them and guiding their efforts favorably when living in obedience to him. Under the judgeship of Samuel they had no king, no emperor, no one except the Lord, to hold an autocratic position, and whose word would be law--the judges raised up for them from time to time being providentially guided by the Lord. The government was not a republic in the present day understanding of that term. The people did not choose their own head, or president, or judge; they merely looked for the leadings of divine providence and accepted such judges as the Lord raised up for them. Their condition was a most happy one in many respects: how much better to have the Lord's providential guidance in all our affairs than to trust in our own wisdom or in the wisdom of some other man or some royal family!

As the Elders of Israel perceived that the sons of Samuel were not to be relied upon to follow in the steps of their father, and to be faithful and impartial judges, seeking to know and to judge amongst the people according to the divine will, they became fearful; they forgot--or perhaps never fully recognized--that God was their real Judge, their King, and that Samuel was only his representative and mouthpiece. They forgot that although Samuel was growing old, the Lord was "the same yesterday, today and forever," unchangeable, and able to raise up for them, in his own due time, a judge of the kind best suited to their necessities. The anxious Elders of Israel consulted together and concluded that they would feel better satisfied if they were permanently tied up to some autocratic ruler--if they became the servants of some one of their number, and permitted his family in a line of succession to be their masters, their kings. Doubtless, too, they did not

R3216 : page 202

realize that, personally and nationally, they were on a higher plane than the nations around them that had kings; they felt, on the contrary, that they were "out of style"; and, as people are very apt to do, they concluded that the majority must be right, and probably felt somewhat ashamed to speak of their tribes as a nation without a king, without a master, without a visible lord, claiming allegiance merely to the invisible Jehovah. Kitto tells us of a somewhat similar sentiment springing up amongst the Dutch when the latter had a republican form of government:

"When the English and Dutch were plotting for power and influence in the East, the English, in order to damage their rivals, industriously circulated the dangerous secret that the Dutch had no king. The oriental mind was puzzled and perplexed by the indication of a condition so utterly beyond the scope of its experience and comprehension. The Dutch, alarmed for the effect of this slur upon their respectability, stoutly repelled the charge as an infamous calumny,--affirming that they had a very great king, and exalted, for the nonce, their Stadtt to the higher rank."

Influenced by this servility to custom, the Elders of Israel brought their petition, or prayer, to Samuel that he, as God's representative, would anoint for them a king--a special ruler over them, and make them as a whole a nation of servants to one of their own nation. It is hard for us to sympathize with such ignoble sentiments, such prayers for their own degradation. Samuel seems to have viewed the matter from this standpoint, and, perhaps, also regarded it as a personal slight to himself. However, he very properly took the matter to the Lord in prayer. It was not for him to decide what and how--he was merely the Lord's mouthpiece and representative to speak to the Israelites in the name of the Lord whatever message he should receive. Ah, how grand it would be if the whole world could be under such a rule,--heavenly wisdom directing, and incorruptible earthly judges communicating and enforcing the divine message and law! And this, the Scriptures inform us, is what will come to pass eventually, the Lord's declaration being, "I will restore thy judges as at the first, and thy counsellors as at the beginning." (Isa. 1:26.) However, before that grand condition--of which the Jewish law-givers and judges were merely the crudest types--can be realized, it will be necessary for the great King Immanuel to take his great power and reign and subdue all things unto himself. Then, "Thy people shall be willing in the day of thy power"--they will be ready to hearken to the voice of the Lord through those whom he will eventually appoint and recognize as his mouthpieces.

The Lord's answer to Samuel was that the prayer or petition of the people through their elders would be granted; but directed that he should, nevertheless, explain to them what this answer to their prayers, this fulfilment of their desires, would mean--that it would mean the surrender of their liberties and rights; that the rule of a king would be more or less despotic, tyrannical and selfish; that their sons and daughters would be taken to be servants in various capacities; that a large portion of their substance would be taken as taxes for the support of royalty, and that they would be subject to the whims of these masters whom they were desiring, whose pride and ambition would some time lead to rivalries and warfare, in which the whole people, as their servants, would suffer with them.

The elders heard all this delineation of the unwisdom of their course, but were, nevertheless, well satisfied to make the experiment--they wanted to be like the nations around them. How strong is the influence of imitation in all mankind! how necessary that all should have before their minds true standards, true ideals of greatness of liberty or of righteousness,--of

R3217 : page 202

that which is really advantageous! Herein the Lord's people have his wisdom, his spirit--have a standpoint of observation superior to that of others, and possess the spirit of a sound mind proportionate to their education in the school of Christ. He has an education in the school of the Lord which gives him a finer acumen in respect to all the things of this present time, which seem comparatively insignificant to him in comparison with the things of the future--the eternal things. As the Apostle says, "He that is spiritual judgeth [understandeth] all things, yet he himself is judged [understood] of no man."--1 Cor. 2:15.

The Lord pointed out that the people were not rejecting Samuel, but were rejecting him. Indeed, that they had not rejected Samuel was evident from the fact that they came to him with the request. It was their lack of faith in the Lord that led them to fear what would happen after Samuel should die, or when his usefulness should become impaired through old age. The Lord points out that this had been the attitude of Israel from the first--"all the works that they have done since I brought them up out of Egypt even unto this day, wherein they have forsaken me and served other gods,--so do they also unto thee." They, of course, forsook Samuel as their judge; for the king whom he would anoint would be the judge instead. But the discredit to Samuel was nothing in comparison to their discrediting and rejecting the One whom he represented.

The Lord's people of today may draw from these incidents a valuable lesson in connection with the divine supervision of spiritual Israel. The Lord organized the Church very much along the same lines as he organized natural Israel. He is the Head of the Church--the guide and director and instructor of the Church. He guarantees that all things shall work together for good

R3217 : page 203

to those who love him and follow his guidance. For a time the Lord's people were content with such leadership as he raised up for them in his own way, content that the Lord should direct through the leaders of Zion and that no man should be called lord, or master, or king. For a time spiritual Israel looked only for such instructors, lawgivers, judges, teachers and assistants in the spiritual way as the Lord in his providences raised up for them. But, by and by, there came a time when they said, Let us make us a king--let us have a head in the Christian Church such as there is in all the heathen religions around us. The Lord had already pointed out to his people a great Leader by whom he had made them free; that they all were brethren, and that only one was Lord and Master; that they should recognize no man as lord, and should recognize each other only as servants; and that the one who served most thoroughly--through the Lord's supervision--was to be esteemed as raised up and provided by divine providence for the service, and to be esteemed in proportion to his humility and loyalty to the Lord and his Word.

The spirit of subserviency and the desire to have a head led, first, to a division amongst the Lord's people into two classes called clergy and laity, a division not recognized nor sanctioned in the Word of the Lord; and, secondly, amongst the clergy it led to the exaltation of some, called archbishops, to the position of lordship over districts; and, thirdly, it led to the choice amongst the archbishops of one to be a chief, or pope; and ultimately it led to this chief being considered infallible and a divinely appointed king over spiritual Israel. As there were some better and some worse amongst the kings of natural Israel, so there were some better and some worse amongst the popes who ruled in spiritual Israel for centuries. Finally, as there was a split in the kingdom of Israel between the ten tribes and the two tribes, so there came in time a split in spiritual Israel nominal, and Protestantism arose, no longer recognizing the popes as kings in spiritual Israel. However, the spirit of subserviency being still present, and the spirit of liberty wherewith Christ had made his people free being still lacking, the Reformation movement led to the appointment and recognition of numerous petty kingdoms in spiritual Israel--the Lutheran house and the Episcopal house and the Presbyterian house and the Methodist house, etc., etc., with their various ecclesiastical princes and potentates, doctors of divinity, etc.--lording it over God's heritage.--1 Pet. 5:3.

It is time for the establishment of the true kingdom --it is just at hand. It is time for the gathering of the elect out of every quarter, every district of this figurative Babylon in which the Lord's people are captives to these devices of Satan; it is time for a reassertion of the liberty wherewith Christ has made us free; it is time that the Lord's people should recognize him as their only King and Director; it is time for them to hear the words, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. 2:22); it is time for the Lord's people to realize that the Lord is entirely competent to conduct his own work in the way most pleasing to himself, and most advantageous to those who are truly his; it is time for them to look to the Lord to see what agents, what channels of truth, what ministries of service in spiritual Israel he has provided or is providing. When we come to realize the situation, we find that all this matter of recognizing popes, cardinals, bishops, doctors of divinity, etc., is contrary to the divine arrangement--in direct antagonism to the same; but that, nevertheless, it has not hindered, and will not be permitted to hinder, the accomplishment of the Lord's work and the gathering of the true Israelites, the elect, the precious, the Lord's jewels, out of nominal Israel. This work of the Lord is going gradually on, regardless of what the people in general may do.

We have considered this lesson under the head of "Unfavorable Answers to Prayer," because it furnishes an excellent illustration along this line. What might have been the condition of Israel had they not prayed for a king, we cannot know particularly; but we can know, on the strength of the Lord's Word, that it would have been more favorable to them if they had been in a condition of heart which would have led them to thank God for his care, and to rejoice in him as their King, and to have made no such petition for an earthly monarch as is here recorded. The Lord through the Prophet Hosea (13:9-11) intimates that the answer of this prayer for a king was disadvantageous to the nation; saying, "O Israel, thou hast destroyed thyself;

but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath." The king whom the Lord intends to give to Israel and to the world is Messiah. In due time the Lord will set his king upon his holy hill Zion; the law shall go forth from Mount Zion, and the word of the Lord from Jerusalem; in his day the righteous shall flourish and evil doers shall be cut off. The Lord took away the kings of Israel when the people went into captivity to Babylon; there have been no independent kings of their nation since. Today, after centuries of experience without a king of their own, and under various kings of various nations, they are probably in a better condition of heart than ever before to receive the great blessing which God intends to bring to them first amongst the nations of the

world. The prophet declares of them respecting Messiah's Kingdom, that they shall be ready to hail it and shall say, "This is our God, we have waited for him and he will save us." They certainly had serious experiences, not only under their own kings, but under all the kings of the earth; they certainly should be glad that the time shall again come when the Lord will be King over them--and over all the earth; when he shall restore to them a system of lawgivers and judges, and bless all the families of the earth through the seed of Abraham,--Messiah and his bride, the overcomers of spiritual Israel.--Gal. 3:16,29.

What we thus see exemplified on a large and national scale we may see exemplified in a small way closer to us. How many of us in our ignorance and blindness have at some time in life prayed for the various systems of bondage, for the various sects of Christendom, and labored, too, for their upbuilding, only to find ourselves injured spiritually by that which we prayed for and labored for. We asked amiss, as did the Elders of Israel, while, instead, our hearts as well as theirs should have inquired continually for the ways of the Lord, for his leadings, not asking to have him favor and bless that which we ignorantly and mistakenly supposed to be for his glory and our own good.

Let us learn to pray aright, as well as to labor and to hope aright; and in order so to do let us be swift to hear, slow to speak, swift to hearken to the Word of the Lord and to the lesson which he has already given us, and to his method of instructing us and guiding us and blessing us. Let us be slow to tell him what our preferences are; indeed, let us seek to attain that development of Christian character which will permit us always not to seek our own wills, but the will and way of our Father in heaven.

The same principle will apply in the more private affairs of our daily lives. Several parents have told us, with aching hearts, of prayers answered which subsequently they could have wished never answered; they have told us of companions and children on their deathbeds for whose lives they had prayed with importunity and without either the words or the sentiment, Thy will be done, and how the Lord answered those prayers, and what terrible evils had come to them through the answers. All cases may not be alike, but the properly exercised and heart-developed children of God should expect to attain to the place where all of their prayers are answered, and answered in the best possible way, and most satisfactorily, because the Lord's Word dwells in them richly. They would not ask amiss--would not ask anything contrary to the divine will and providences; but rather, trusting to the divine wisdom, their prayer would be, "Lord, thy will, not mine, be done."

===================

R3218 : page 204

CHOOSING A KING.

--1 SAM. 10:17-27.--JULY 12.--

Golden Text:--"The Lord is our king;
he will save us."--Isa. 33:22.

ALTHOUGH the people of Israel were self-willed in the matter of desiring a king like the nations about them, it is to their credit that they desired the Lord, through his prophet Samuel, to make the selection of the one who should fill the office. Undoubtedly, however, men of the various tribes were ambitious for the office. To suppose otherwise would be to disregard our knowledge of and experience with human nature. If the petty offices of ward and town politics are eagerly sought and almost fought for at the primaries and polls today, what wire pulling might we not expect if it were determined that a king should be chosen? We fear that a contrast between the people of Christendom and the Israelites on this subject would result unfavorably to the former. In all the countries constituting "Christendom" how few there are who, when choosing their officers, give any consideration whatever to the Lord's choice for the position! Even when we think of the choice of ministers in the denominations of the Church nominal, we find the contrast rather unfavorable; for the choice of a bishop or minister is indeed, apparently, very rarely referred to the Lord exclusively, with the desire to have his will and his choice, and none other, selected.

Guided by the Lord, Saul, a young man from an influential family, of the tribe of Benjamin, was anointed to be king. He was brought to the prophet for the anointing by a peculiar train of circumstances. His father owned a valuable herd of asses which strayed away, and Saul, after seeking them in vain, appealed to the prophet for assistance in locating them, and thus he showed his confidence in God, and in Samuel as his prophet. Nothing is recorded respecting the young man's interest in religious matters up to this time; but he is mentioned favorably as a "goodly" young man. After his anointing he kept the matter secret with becoming modesty, waiting for the Lord's plan to develop more fully and to bring him ultimately into prominence before the nation. It is quite probable that this secretiveness was at the instigation of Samuel.

In due time Samuel sent word to the Elders of Israel to meet him at Mizpeh (watch-tower), and upon their arrival the matters of this lesson followed. Samuel rehearsed to them the Lord's favor as it had been

R3218 : page 205

with them during the previous centuries, beginning with their miraculous deliverance from Egypt. He impressed upon them the fact that all of the Lord's care over them had been for their good; that no king could have done them better service than their great King; and that no government could have been more to their happiness than that they had enjoyed and which they were now rejecting in their request for a king, which petition the Lord had determined to grant. In harmony with this they had assembled--not all the people, but representatives from all the tribes and from the various families of each tribe. Ignoring the anointing of Saul already accomplished, Samuel proceeded to cast lots, that the people might thus know that the choice to be made was the Lord's choice and not Samuel's. It was the custom at that time to have the High Priest's ephod in use on such occasions, and a pocket in the ephod was made the receptacle for slips of paper, or sometimes for the precious stones representing the different tribes and families. First, a choice was made amongst the tribes to determine in which one would be found the man whom the Lord had chosen to become their king. Doubtless the princes of the tribe of Ephraim remembered the good promises prophetically given by Jacob respecting them, and probably thought that the Lord's choice would fall upon their tribe. The princes of Manasseh may also have remembered the good promises respecting their tribe, and may not have been without hope respecting the lot. The men of Judah, unquestionably, would call to mind the promise that a lawgiver should come from Judah, and would have strong hopes respecting the result of the lot. But when the lot was cast, when the hand pulled forth from the ephod pocket the stone representing the tribe of Benjamin, the matter was decided, and in general the people bowed to the Lord's decision. Next, the leading families, or clans, of the tribe of Benjamin were representatively placed in the ephod, and the hand drew forth as the Lord's choice the name representing the family of Matri; and again, the various members of the family of Matri were representatively placed in the ephod bag, and the hand drew forth the name of Saul, the son of Kish. Thus was publicly demonstrated the Lord's choice, which the prophet and Saul himself already knew. We can imagine the stir and commotion to find the man thus chosen to be the king, respecting whom but few of the people seemed to have the slightest knowledge. They sought him everywhere, but could not find him, and again the inspired oracle was sought to indicate whether he would be found, and where. The Lord's answer was that he had hidden himself amongst the stuff--the baggage which, as was the custom, was probably piled up, surrounding the camp as a barricade. Saul evidently had full confidence in the Lord's foreknowledge and that the lots drawn would confirm the prophet's declaration to him and his anointing. The modesty which led him to hide and, to some extent, to shrink from the honor to be conferred, is very gratifying to all right-minded people. Would that we could see more of this modesty amongst the chief ones of this world and also amongst the chief ones of nominal spiritual Israel! We should each mark the beauty of such humble-mindedness, and seek to cultivate the same quality in our own hearts and lives--however different this may make us from the majority of the world.

When Saul stood amongst the people he was head and shoulders above them, probably seven feet tall. His natural qualities would thus appeal strongly to the people of his time, who even in picturing their rulers represented them as many times larger than the average man. Then Samuel introduced him, saying, "See ye him whom the Lord hath chosen, that there is none like him among all the people?" and the responsive shout of the people was, "God save the king!" or literally, Lord, let the king live--the usual greeting to their kings.

We are reminded of the fact that God is now about to establish a Kingdom in the world and is choosing a King. The Millennial kingdom might not be necessary in the form in which it will be introduced, were the people in the right attitude of heart to desire and to obey the divine will; but they prefer to have the laws of righteousness enforced rather than voluntarily to submit themselves to the Lord. In due time they shall have a king, Immanuel--like Saul in some respects, but very unlike him in others. The Lord is now selecting this King Immanuel. He is passing by the great tribes, the prominent people, and choosing the little and the humble--not many great, not many wise, not many learned has God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom. (1 Cor. 1:26-28.) The selection is going on in the sight of all the people. They will be witnesses, when all the steps of the election of God have been taken, that the choice is the Lord's without peradventure; and yet the Lord foreknew his choice in advance of this public selection. He foreknew Jesus as the Head of the Church, the Head of the great King; he anointed him in advance "with the oil of gladness above his fellows," to be King; yet, so far as the people in general are concerned, they know not the Lord's anointed--the matter is kept secret for a time. The members of the body of Christ must all be like the Head. As the Apostle declares, God has predestinated that every one who shall become a member of that body shall be "conformed to the image of his Son." (Rom. 8:29.) By and by, when the outward election is complete, when

R3218 : page 206

the world shall come properly to feel its need for a great King, search will be made to find the Lord's Anointed, and he will be found at his second advent. "The desire of all nations shall come"; the Christ of God will be the desired one of all nations. (The name Saul, singularly enough, signifies Desired.) As the men of Israel gave a shout when they recognized Saul's stateliness, so the world of mankind will shout for joy when they shall realize the presence of the Christ of God, the great King, their deliverer from Satan, from misrule, from every enemy--the Lord who "must reign till he hath put all enemies under his feet--the last enemy that shall be destroyed is death." Not only shall it be true that the Lord's Anointed One shall be head and shoulders above all others, "the chiefest amongst ten thousand, the one altogether lovely," but it should also be true to a considerable extent that all those who are intimately associated with the members of the body of Christ in the present life--before he is proclaimed King of the whole world--should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus, should see their largeness of heart, their moral heights--should discern in them the spirit of a sound mind.

The record is that a band of Israelites, a bodyguard, at once attached themselves to Saul--men "whose hearts God had touched." They were touched with the realization that the Lord had made this choice, and with the desire to be in accord with the Lord and to support the divine will as it concerned the chosen one, and to cooperate therewith. This is a proper lesson to all of the Lord's people now. It is because we see Jesus to be the Father's choice that we unite ourselves to him; because we see the Father's character manifested in him that we leave all to follow him. Similarly, if we lend our aid, our support to any human being in connection with the divine plan and service, it should be simply upon

R3219 : page 206

this ground--not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with a realization of the leader being of his appointment. Thus our loyalty will always be to God and not to men. Nevertheless, we shall find ourselves co-laboring in a manner most useful and most helpful in the Lord's service; coworkers with God and coworkers with all who are his servants under his appointments. So, doubtless, it will be in the future when the great King complete has taken the reins of government; the best of mankind will flock to him, anxious to know and to do his will and to be in full accord with him as the representative of the heavenly Father and his Kingdom.

The expression "Sons of Belial" signifies children of the Devil, or wicked persons--persons out of harmony with God and not submissive to his arrangements and selections. There are also such in the present time, who are speaking evil directly or indirectly of such members of the body of Christ as they have contact with; being out of sympathy with the Lord they are out of sympathy with all of his arrangements. Their influence either in the nominal church or out of it is, therefore, against the true interests of the Lord's cause. There will be such in the Millennial age when the Kingdom shall have been established, and of these the Lord speaks in the parable, "Those who would not have me to reign over them." Again they are mentioned by the Apostle (Acts 3:23) saying, "It shall come to pass that the soul who will not obey that prophet shall be cut off from amongst the people." However, we may be sure that they will not be cut off until they have had a full exhibition of the divine power and mercy;--only such as resist after all these opportunities and privileges will be counted worthy of the Second Death.

Very shortly after Saul's appointment to the kingdom he had opportunity to show his ability in delivering the people, for a neighboring king advanced upon Israel with a considerable army. Saul gathered his troops from the various tribes, to the number of 330,000 men, and totally routed Nahash and his army of the Ammonites. This victory cemented the hearts of the people of Israel to their king, and they in their loyalty demanded the execution of the sons of Belial who had spoken against him; but the nobility of King Saul is shown in his refusal to accede to this suggestion, and his saying, "There shall not a man be put to death today." So when the power of the glorious King of the Millennial age shall be manifested in the routing of the enemies of righteousness, the general sentiment of the world toward him will be loyalty, and then he will have an opportunity of showing his mercy and forbearance toward those who during the darkness of the present time have spoken evil of him and sought to oppose his Kingdom. The declaration shall then go forth that none shall die the Second Death on account of Adamic weaknesses, blindness and insubordination; --that none shall die the Second Death except as the result of personal and wilful sin after having been brought to a knowledge of the truth.

Our Golden Text is one the sentiments of which should be deeply impressed upon the hearts of all the Lord's people. The world may cry out, saying, "We have no king but Caesar," but the Lord's people, the Israelites indeed, will feel the reverse of this,--that "the Lord is our king." In harmony with his command, we will honor earthly kings and obey earthly

R3219 : page 207

laws in every particular in which they do not conflict with the divine law; but, nevertheless, above earthly kings, our esteem, homage and obedience must be to him whom the Lord hath appointed, King Immanuel. If he be enthroned in our hearts it will be comparatively easy for us to be loyal to him in our conduct and in our words, wherever we may be. If we deny him, he will also deny us; but if we confess him he will also confess us before the Father and the holy angels--he will save us and ultimately through us as his Church, his body, he will, according to the original promise, bless all the families of the earth which we, with him, will then inherit.--Gal. 3:29.

===================

R3219 : page 207

INTERESTING QUESTIONS ANSWERED.

GOD'S PROVIDENCE OVER THE WORLD.

Question.--I have recently lost a friend by death, and notice that your teaching seems to be that the Lord's providential care is over the consecrated ones. Am I to get the thought that God had no providential care over the interests of my friend?

Answer.--"His tender mercies are over all his works." (Psa. 145:9.) Hence, in a certain sense, God's providential care attaches to every creature.

"The whole creation is his charge,
But saints are his peculiar care."

When thinking of your friend, consider him as one of the many children of Adam whom God so loved as to give for them his only begotten Son. The redemption price has been paid by our Lord, and the time of deliverance draws near. When it shall have arrived, all the families of the earth will receive a blessing at the hands of him who loved us and bought us with his precious blood. Viewing the matter from this standpoint, there is no human creature that is not a subject of divine providence and care. In speaking of God's providences being over only the consecrated, we referred to his special providences of this Gospel age in respect to the calling and election of the Church, the body of Christ. Divine providence deals with this class alone in this Gospel age, favoring them by the call and by the adversities which will polish and fit them as jewels for the Kingdom. For these, all things shall work together for good, because they love God in an especial sense--better than they love self or family or houses or lands --yea, better than their own lives.

WHO ARE OUR BRETHREN?

Question.--What should be our attitude toward professing Christians of the various denominations who give evidence of but slight knowledge of the truth, and but slight appreciation of the ransom? Should we consider them brethren in Christ? and should we fellowship them as such? or should we treat them as heathen men and publicans?

Answer.--All who profess love to the Lord Jesus Christ and have faith in him as their Savior--even though their knowledge of his redemptive work be but limited and vague--and whose general conduct is noted as indicating their desire to walk after the spirit and not after the flesh, should be considered and treated as brethren. But when we use the word "brother" we are to remember that amongst believers there are two classes of brethren: (1) Those who have merely pledged themselves to the Lord for a reformation of life, and who are to some extent trusting in the Savior; and (2) those who have gone on and who have consecrated their lives even unto death, and have been begotten as new creatures by the holy spirit. These are brethren of a different order; the first were typified in the Levites, the last in the priests. Both are our brethren, and both should be treated courteously, kindly, helpfully; but it would be impossible to fellowship the first class in the same manner or degree that we would fellowship the second class. In considering the Church, only the latter should be counted, because the Church is the body of Christ, the Royal Priesthood. Only the latter, therefore, should be expected to participate in the Memorials of the Lord's death, and the pledge of consecration to be dead with him. It is to the first of these classes of brethren (typified by the Levites) that the Apostle addressed the exhortation, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices," etc. (Rom. 12:1.) Those who follow this exhortation and make the sacrificial consecration, thereby become brethren on the highest plane of the spirit, and thus become members of the highest degree of fellowship as members of the body of the Anointed One.

Knowledge is to be highly esteemed in the Church, and to be regarded as an evidence of progress, of growth; for none can grow strong in the Lord and in the power of his might--in grace--unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by zeal in the study of his Word, and whose favor with God is evidenced by their being guided more and more into the deep things of God. Nevertheless, as in the earthly family we love and care for the babes and immature, so also in the household of faith the little ones and the dwarfs are to be cared for and loved and helped that they may grow strong in the Lord and in the power of his might.

===================

SEMI-MONTHLY.
VOL. XXIV. JULY 15, 1903. No. 14

CONTENTS.

Views from the Watch Tower........................211
Varying Degrees of Unbelief...................211
How Shall We Understand Them?.......................................212
Misled by Their Evolution Theories....................................214
"Lord, What Wilt Thou Have Me to Do?" (Poem)...........................215
Samuel's Farewell Address.........................215
"To Obey is Better Than Sacrifice"..................................218
The Lord Looketh on the Heart.....................221
General Conventions, Etc..........................224

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3219 : page 210

TABERNACLE SHADOWS IN GERMAN.

This valuable little booklet is now in stock--a complete translation of the English edition. It is supplied at rates uniform with the English, 10c each, 50c per dozen.

page 210

WATCH TOWER BINDERS.

Remember, that we have these in good supply at 50 cents each, delivery free. Each Binder will hold two years' issues, and they are very convenient for easy reference and preserving the papers from injury and soiling.

MISSIONARY ENVELOPES.

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace,--the gospel in a condensed form. Cheap, too,--25c per hundred, postpaid.

THOSE TOO POOR TO PAY FOR THIS JOURNAL SHOULD NOT FORGET TO REQUEST IT YEARLY. SEE TERMS.

===================

R3220 : page 211

VIEWS FROM THE WATCH TOWER.

VARYING DEGREES OF UNBELIEF.

THE "higher critics" differ considerably. It would be amusing, were it not so serious a subject, to note how the one class upbraids the other for "destructive criticism of the Word of God," and then in the same article proceeds along the same lines,--only a little less destructive of the faith. For instance, note the following from the Presbyterian Standard:--

"On Sunday last Dr. Josiah Penniman, dean of the University of Pennsylvania, delivered an exceedingly interesting address or lay sermon from the pulpit of the Asheville Presbyterian Church at the morning hour, in which he told of the remarkable revelations made by pick and shovel in excavating the site of the ancient city of Chalneh in the valley of the Euphrates. This city is mentioned in Gen. 10:10, and the work of digging it out has been done by the University of Pennsylvania during the last thirteen years. The destructive critics say that the art of writing was not known at the time of Abraham. But the University of Pennsylvania has exhumed more than forty thousand burnt clay tablets full of written records dating back 4,000 years before the Christian era, and so 2,000 years before the time of Abraham. The destructive critics say that the war of the kings as recorded in Gen. 14 is all a myth, as at that early age of the world such armies could not have been collected. But on some of the 40,000 tablets in the possession of the University of Pennsylvania taken from the site of this ancient city, the names of the very kings who carried on this war are given just as they are recorded in Gen. 14, and some of the spoils which they carried off from Chalneh have been found in excavating the ancient city of Susa.

"These excavations have upset the already tottering chronology of Usher and have put the existence of man on the earth back some 10,000 years before the Christian era, and they show the existence of a high civilization at that early period. The work of exhuming Chalneh began on what seemed to be merely a mound of sand in a desert of drifting sand. The dome of a building was soon reached, which proved to be a magnificent temple of Baal, of whose worship this city was the center. The temple had been covered to the depth of more than forty feet from its base by the drifting sands. Among other curiosities found in adjacent buildings was the strong room of a real estate and banking house, containing certificates of deposit, title deeds, tax receipts and the like, all on baked clay tablets and beautifully written in cuneiform characters, and they read very much like similar 'papers' in a modern real estate dealer's office.

"Dr. Penniman had beautiful photographs of the buildings in the city, which were strong, massive and imposing, and very much like the best buildings in our modern cities. The names of the various kings and dynasties are given, with the dates of each, which extend back to a period 2,000 years before Abraham, or to the time of Adam, according to our common chronology.

"But the pick and the shovel went deeper, and the very surprising discovery was made that this ancient city of Chalneh was built on the site of a still more ancient city beneath it, of which there seems to have been no memory or tradition at the founding of the city of Chalneh. This city dated back at least 4,000 years more, or to a period 8,000 years before the Christian era. Its inhabitants, whoever they were, were very skilled builders, and had massive stone houses and temples several stories high, in which the arch is freely used. The arch was unknown to the Egyptians or to the Greeks or to any of the peoples whom we call 'the ancients,' and is considered a Roman invention. But the modern pick and shovel unearths it where the sands of the desert had buried it so deep that all memory and tradition of the mighty builders who invented it and used it some 8,000 to 10,000 years before Christ had passed away from among men; and what has been considered an invention of the Romans was really one of the 'lost arts' of a highly civilized people who lived and built and wrote and thought and perished, and the record of them and of their doings has lain for probably a hundred centuries so deep beneath the sands that their burial place was used by other men as a place

for their building; and these in turn were buried in the sand, the removal of which shows that the Bible record is accurately true in its minute details, for while man must come and man must go, the Word of God abideth forever."

* * *

All should recognize clearly and distinctly what is implied by the foregoing. It means that the lecturer wholly disagrees with that open form of infidelity which denies the Bible in toto, claiming that the books of Moses, as well as the books of the prophets of the Old Testament, were written only a short time before Christ--after the return of the Israelites from the Babylonian captivity. The claim is that these books are pious frauds, having little, if any, foundation in truth. Dr. Penniman, the lecturer, was not in sympathy with such open infidelity. He was glad, therefore, when the excavations he mentioned disclosed certain outside information, corroborative of some of the statements of Genesis. We are glad that the Doctor is with us thus far; but we regret to note that he is so tinctured with the spirit of higher criticism that the researches which he mentions have not convinced him that the Bible is of divine origin, and, therefore, unqualifiedly true. He merely admits that it is not unqualifiedly false--that these findings prove that there is some reliability in the Scriptural account;--but he evidently is as far from accepting the Bible narrative as it stands, as are the most destructive of the higher critics.

The chronology of the Bible is so thoroughly interwoven with its narrative that the two are bound up together as web and woof: to destroy the one destroys the other; to invalidate the one invalidates the other; to corroborate the one corroborates the other.

There is no question whatever that the Bible contains a chronological chain down to the Babylonian captivity--even the captious find it impossible to disagree more than 128 years with what we have presented as the chronology of the Bible;--and then they must make that period shorter than we do instead of longer. No kind of reasoning or figuring based on the Bible statements of chronology can extend the period from the creation to the birth of our Lord beyond 4128 years which we have assigned to the period. Dr. Penniman, as the Dean of a University, and a lecturer upon this subject, is, of course, thoroughly aware of these facts. Yet how strange it is that he should address an audience as a champion of the Bible, and at the same time discredit the Bible by asserting, as he does, that man had been on the earth some ten thousand years prior to the Christian era! If this gentleman is a friend of the Bible, the latter has good reason to cry out, "Save me from my friends!"

If the Doctor is a disbeliever in the Bible, and is posing as its friend and champion, he is occupying a dishonest and dishonorable position. In any event, the Bible is far better off without such friends and such champions. Whether intentionally or unintentionally, they are serving the cause of infidelity--they are overthrowing faith in the Word of God. True, we are to expect just such things at this particular time, for the Apostle assures us that every man's faith-structure shall be tried so as by fire; and that all the wood, hay and stubble shall be destroyed. We are, of course, sure that those who have built their faith according to the direction of the Lord's Word, upon the proper foundation, and with the proper materials, the gold, silver, precious stones of divine truth, the Word of God,--these will never fail, will never be stumbled, but will come off conquerors. But we also know that this class is a remarkably small one, out of the millions of Christendom. Let us not be surprised, then, that the "fire of this day shall try every man's work, of what sort it is." Let us, on the contrary, take the more earnest heed and the more firmly hold on to the things which we have received of the Lord, which in the end will shine forth gloriously bright and convincing to the whole world of mankind.

HOW SHALL WE UNDERSTAND THEM?

The question naturally arises, if honorable men, students "learned in all the learning of the Egyptians," find in the ruins of ancient civilization evidences satisfactory to them that man has been on the earth at least six thousand years longer than the Bible records teach, how shall the average person of medium ability and intelligence and opportunities determine what is the truth on this subject? If he cannot rely upon the savants, upon whom or upon what can he rely?

We answer, that the savants base their estimates on their guesses,--and their guesses vary according to their mental makeup. Many of them guess that man has been on the earth for millions of years; others, like Dr. Penniman, congratulate themselves upon getting their faith down to a difference of only six thousand years from the Bible standpoint; but the humble child of God, who has made a proper use of the opportunities now within his reach, has learned to have little confidence in the guesses of the savants and higher critics, in proportion as he has learned to have great confidence in the Bible as a divine revelation. Those who will be easily moved to doubt the reliability of the Scriptures, under the instructions of its injurious friends (?), will, generally, be those who have never come to a clear appreciation of the divine plan of the ages, revealed in that wonderful Book and in it alone. Those who have been for any considerable

R3221 : page 213

time in the school of Christ, and have been faithful to the instructions there received, have learned that the Bible contains a plan so wonderful that it is not possible that man could have conceived or originated it;--a plan which fits into all the features of past history, and is as fully in accord with the declarations of the Old Testament as with those of the New Testament, --though in many things out of accord with the teachings of Churchianity.

As we open the old Book, which some one has said is an anvil upon which numerous hammers of infidelity have worn themselves out, we find its declaration respecting our day,--"The wisdom of their wise men shall perish; the understanding of their prudent men shall be hid." (Isa. 29:14.) Dr. Penniman and other D.Ds. and LL.Ds. and Professors corroborate and fulfil this divine testimony today. Their difficulty is not so much a dishonesty of mind which hinders them from receiving the truth, but rather that they approach the subject from the wrong standpoint. Instead of approaching geology and scientific research from the standpoint of faith in the Bible, and a desire to find and prove it correct, they approach these from the reverse standpoint, with a conviction that the Bible is certainly wrong in some measure, great or small. Imbued considerably with the spirit of higher criticism, even when resisting its conclusions, they approach their investigations with a view merely to reduce the discrepancy between the Bible statements and the extreme position of infidelity. And it is needless to say that in such matters, where it is the mind that is concerned, and opinions that are to be formed, one usually finds corroboration in line with the sentiment of his search.

"Common people," in reading such statements as the foregoing by the Doctor, should not forget to take them with the proverbial "grain of salt." It is natural that the Dean of a college which has spent several thousand dollars in scientific research--partly with the laudable object of securing information, and partly with another laudable object of advertising itself --should feel disposed to inflate the results of these investigations and expenditures, and to parade them just a little.

Surely it is neither ungenerous nor unwise to conclude that Dr. Penniman's statements magnify considerably the service accomplished for the world by his college. The evidences of this, in the foregoing account, are numerous. For instance, it is not beyond the province of reasonable judgment to believe that the exploration committee found something of the ancient city of Chalneh. It is not beyond conception that this was buried as much as forty feet below the surface. It is quite believable that a palace and a temple were found, and that under the temple was found the ruins of a structure somewhat older still. But this is as far as reasonable judgment can follow the Doctor's narrative. We cannot take as literally true the statement that a whole city has been unearthed, or even any considerable portion of it, nor that another whole city under it was found--built, buried and forgotten thousands of years before the upper one was built, and yet the upper one accidentally built exactly on top of it--one temple over the other, etc. Neither can we take literally the statement that the buildings in these cities were "strong, massive and imposing, and very much like the best buildings in our modern cities." There are numerous reasons why we should not take these statements literally;--unless prepared to write ourselves down as credulous simpletons;--"common people" of the dark ages. The most forceful of these objections is the financial one. Any one of experience in the cost of grading, excavating, etc., can see at a glance that the few thousand dollars and the few representatives of the Pennsylvania University could accomplish practically nothing under such conditions as are implied. It would require millions of dollars to accomplish anything like what may be understood from taking the foregoing too literally.

If we analyze the above report, on this literal basis, we find that it contradicts itself. It declares that the principal building was the temple, whose dome, covered by sand, evidently constituted the chief eminence of the sand-hill excavated. How deep the sand may have been on the top of this dome, completely obscuring it, we can only surmise. We will suppose it to have been covered to a depth of five feet only, for the report declares that it was "soon reached." When, then, we read that the top of this sand mound was "more than forty feet" above the foundation of the temple, we will allow an extra foot, and say forty-one feet, and then deducting the five feet above the dome we find that the entire height of the temple, dome and all, was about thirty-six feet. And this was the principal edifice in the city--far out-topping the other buildings, evidently, according to the description given. How, now, does the statement appear, that the buildings were "massive and imposing, and very much like the best buildings of our modern cities"? The best buildings in our modern cities range in height from fifty to four hundred feet or more, while in this city the chief building, dome and all, was about thirty-six feet high. We have need to keep well before our minds such evidences as these that the language is not literal, but highly figurative, hyperbolical, and then we need to flavor the remainder of the Doctor's statements with the same kind of salt of reason and cool judgment if we would not allow them to interfere

R3221 : page 214

with the process of our mental digestion, when studying God's Word. "Salt is good!"

When we come to examine the findings in the libraries of these buildings, we are to appreciate them for what they are worth. We do appreciate them highly. They give evidence most conclusively that evolutionists are entirely wrong in their theory that man evolved from a monkey, and that present-day civilization is proof of this. These findings corroborate the Scriptural statement that there was a civilization in the past, though of a somewhat different kind from that of the present--that there were wise men in the past without present-day advantages, which belong to the period called "the time of the end," which we hold are incidentals of this day of preparation for the Millennium. That those people had some knowledge of justice, equity, business regulations, etc., is evident from the records found in these rooms. But nothing has been found in conflict with the Bible, nor in conflict with the chronology of the Bible. The conflict is wholly in the minds of the learned gentlemen whose wisdom in such matters has perished, as the Scriptures declare--because they have abandoned the true foundation, and are no longer seeking to harmonize archaeological findings with the declarations of the Bible--especially as respects chronology.

MISLED BY THEIR EVOLUTION THEORIES.

They predetermine that because there are these good evidences of so pronounced a civilization in Abraham's time, there must have been long, long periods preceding that for the development of man from a monkey condition up to that degree of intelligence. Thus, in supporting their theories respecting evolution, they have an incentive to make the records as favorable as possible to a long period prior to Abraham. They find names of kings and dynasties, and attempt to separate them out in chronological sequence, but seem entirely to overlook the fact that conditions which prevail today in Europe may also have prevailed to some extent in Egypt, and in Babylonian times. For instance, suppose that some city in Bavaria, Germany, had been buried today from the world, and that the civilization of the present time in all other cities of Europe were completely blotted out. Suppose, too, that general world histories of the present time were not kept, but that, as in ancient times, every nation and city kept records and a chronology of its own, paying no attention to the year of the world, A.M., B.C. or A.D., or any other arrangement but simply reckoning by its own dynasties. Suppose also that some one should uncover the Bavarian city mentioned, and should there find records of the Bavarian line of kings, and in connection with it a record of the German emperors, and references to the many other lines of German kings and princes. He would there find records of the Napoleonic dynasty, and of the present Bavarian dynasty, and of the present imperial dynasty. How much likelihood there would be that, with nothing to guide him except Frederick I., William I., William II., William III., he would become all confused, and fail to realize that there are kings in Bavaria at the same time that others reign as emperors of the whole German empire. Thus he might allow so many years for the emperors, and so many years for the kings, and be doubling his count every time. Our savants look over a pile of ancient clay tablets, written in a language they do not fully comprehend; they see in them names of hundreds of kings, princes, etc., and string them out to support their theory of a long and slow development from monkey-man to the degree of intelligence witnessed in our day.

This seems to fairly represent the tangled and unsatisfactory records of these ancient civilizations unearthed by explorers. They give some evidence, but nothing in a chronological order that will in any sense of the word compare with the Bible record. The Bible gives us the only chronological record from Adam down to the Babylonian captivity that is worthy of calling history or chronology. Our wise men in universities, colleges, theological seminaries, etc., in passing by this only reliable record, and attempting to construct chronology from other sources, are doing the impossible thing, as well as the unwise thing. The Christian who recognizes the Bible as the Word of God, because of its internal evidences, and who harmonizes its statements with themselves, accepting the conclusions with implicit faith, is the only one who will stand the shakings and siftings of this present time. Such will be found to be right when that which

R3222 : page 214

is perfect is come, and when all matters will be fully revealed.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!"

* * *

The South-Western Presbyterian of March 27 quotes Rev. J. P. Peters, director of the Nippur Expedition, as follows:--

"An immense mass of inscribed material has been secured from Egypt, Babylonia, Assyria and Persia. We have a very fair picture of the advanced civilization prevailing in the ancient civilized world in and from the latter half of the third millennium B.C.

"These records discredit the extravagant claims of China and India in regard to the antiquity of the civilization claimed by them. It was only in the latter half of the third millennium B.C. that civilization spread to China, and shortly after this India was occupied by a civilized race.

"These records, so far discovered, confirm the

R3222 : page 215

statements and the historical representations of Samuel, Kings and the Prophets. Hebrew history, as recorded in these books, is proved by the comparison to be honest and trustworthy.

"The statements of the earlier books of the Old Testament in regard to a high civilization, advanced religious development, and literary activities, which but a little while ago were held up as a proof of the inaccuracy and untruthfulness of the Bible record, are now proved to be literally true."

R3222 : page 215

"LORD, WHAT WILT THOU HAVE ME TO DO?"

--ACTS 9:6.--

Anxious soul, dost thou inquire
How thou mayst thy fealty prove?
In this day of "thine espousal,"
In the dawn of thy "first love,"
While thy heart is now o'erflowing
With a new-found peace and joy;
Where wilt thou, a willing servant,
In his service find employ?

Listen! Wouldst thou tell the story
Of the Father's wondrous plan,
And its consummation-glory
Now appearing unto man?
Wouldst thou be a faithful witness
To the truth thou hast received?
Seek "his fulness" for thy portion;
Empty souls have naught to give.

Hear the Master's voice directing,
As to him thou drawest nigh,
"Tarry till endued with power
Of the Spirit from on high."
Learning first, thyself, the lesson
Which thou wouldst have others know;
Eating daily at his table,
Thus in "grace and knowledge grow."

Following close in Jesus' footsteps,
That whate'er you say or do,
It shall be "your Father's spirit"
That shall speak and act through you.
Seeking the divine direction,
Blessings rich thou mayst expect;
As thou dost his ways acknowledge,
He thy pathway shall direct.

Thus in trials that await thee,

In the way, so rugged, steep,
God's own peace which passeth knowledge
Shall thy heart through Jesus keep.
Then thou mayst go forth and comfort
Those beneath affliction's rod,
With the comfort wherewith thyself
Hast been comforted of God.
--John La Dow.

===================

R3222 : page 215

SAMUEL'S FAREWELL ADDRESS.

--1 SAM. 12:13-25.--JULY 19.--

Golden Text:--"Only fear the Lord and serve him in truth with all your hearts."

SAMUEL the Prophet stands out on the pages of sacred history a very noble character--very similar in many respects to Moses. He had served the Lord and the people faithfully for a long period, and then, at the urgent request of the people and with God's assent, he had anointed Saul their king. The latter had been received rather half-heartedly, but the battle with the Ammonites and the great victory which the Lord granted to his people on that occasion united their hearts to him who had been the visible leader in that victory, and Samuel perceived that the right time had come for a public coronation of the king, and the formal transfer of allegiance to him as the Lord's representative in the temporal affairs of the nation. Accordingly, a general convocation of the people was called to meet at Gilgal--one of the several prominent places for public gatherings--one of the places at which Samuel was in the habit of holding court when, as a kind of supreme judge, he went at different seasons of the year to various parts of the territory of Israel to hear and to decide causes and differences which the elders of the tribes could not adjudicate satisfactorily.

Upon the assembling of the people, the prophet Samuel opened his address (vss. 1-5) by calling upon God and the people to witness to his own rectitude of character in all of his dealings with them for the many years in which he had served them; to his justice in seeking to decide their various questions righteously; to his honesty, in that he never received even the smallest bribe, nor permitted anything to vitiate his judgment; neither had he been an oppressor of his people, but had always sought their good. With united voice the people concurred in the excellence and purity of his administration--a wonderful tribute, one which would be almost inconceivable in our day, in which we find that even the best and noblest officials are sure to have enemies, traducers, backbiters, slanderers. We are not to suppose that Samuel was merely eulogizing his own administration, but are, rather, to attribute to such a noble character a nobler object. He wished to make a lasting impression with this address and this transfer of authority to King Saul; and, to make his words more impressive and more effective in the interests of his successor and in the interests of the Lord's people, he impressed upon his hearers the fact that his

R3222 : page 216

entire life had been one of devotion, and that they might well understand that his words now were in full accord with all the course of his previous life. They would thus realize that he had their best interests at heart, that he was thoroughly loyal to the Lord, and that his example, as well as his advice, would be beneficial to them. Perhaps, too, he would thus set before the people a standard of what they might look for and hope for from their new king, and before the king a standard of the ideal after which he should pattern his rule.

Next, he called attention to God's faithfulness to them in the centuries past, from the time that he adopted them as his people and made a covenant with them through Moses and became their heavenly King. He recounted to the people the many deliverances which the Lord had wrought for them through various agents whom he had raised up. He would not wish them to think of the recent victory over the Ammonites as being the only one; but he desired that they recognize it, in common with all previous victories, as from the Lord, by whatsoever hand they were effected. He would have them discern that they exercised great ingratitude in forgetting that the Lord had all this time been their King, and in preferring an earthly king to the government he had established. Nevertheless, now that God had granted their request and given them an earthly king, they must not fail to recognize that he was only the representative of their real King, the heavenly One. Otherwise, their condition would be deplorable in every way. They had the king of their choice and God had set him over them: let the matter thus stand, and from this new standpoint they should go on to make the best of their condition; and to do this, would

R3223 : page 216

be to give close attention to the commandments of the Lord.

Obedience to the Lord would bring blessings both to the people and their king, and disobedience and rebellion or any measure of irreverence toward the Lord and his commandments would bring upon them divine disfavor and injury. Not that the Lord would vindictively render evil for evil, but the hand of the Lord would be against them in the same sense that the current of the river is against the persons who attempt to go contrary to it. Divine justice has its steady flow. It is irrepressible; it opposes anything that comes against it, and favors anything that goes in harmony with it. We can recognize something of this principle in various laws of nature; as, for instance, gravitation. Let us also recognize that the principles of divine government operate in a very similar manner. As fire burns the evil or the good when they come in contact with it, and as the law of gravitation operates in respect to all, whether good or bad, who come into the line of its influence, so the principles of divine justice operate automatically.

The correctness of the foregoing statement may be questioned by some, who may say that in the majority of cases justice does not seem to operate; that those who tempt God are set up, and those who work wickedness and deceit often prosper. We reply that in order to understand our position it must be remembered that God's government has never been established in the world except over the one nation of Israel; and, hence, only in that one nation should we expect to find the laws of retribution operating automatically. The Lord said of Israel, "You only have I known [recognized] of all the families of the earth." (Amos 3:2.) Again, the Apostle asks, "What advantage hath the Jew?" and, answering, declares, "Much every way; chiefly because to them were committed the oracles of God." God entered into obligations with Israel that if they, as a people, would obey his laws and keep his statutes, they would be blessed in proportion to their faithfulness and obedience; and if they should fail of obedience, they would be correspondingly punished; that he would permit to come upon them various chastisements--diseases, etc.--as the natural results of the violations of the principles of his government. But such an arrangement has not been made with other nations at any time in the world's history. With spiritual Israel God's blessings and chastisements are spiritual, and do not extend to temporal affairs. In proportion to their faithfulness they grow spiritually strong and beautiful; and in proportion to their unfaithfulness they grow spiritually weak and receive chastisements and lose divine favor. It is not true with the spiritual Israelite as it was with the natural Israelite, that by obeying the Lord he would be blessed temporally in all his undertakings. On the contrary, to the spiritual Israelite the Lord gives the express declaration and encouragement: "All that will live godly in Christ Jesus shall [in this life] suffer persecution"; "Marvel not, my brethren, if the world hate you"; "Ye know that it hated me before it hated you"; "Blessed are ye when men shall say all manner of evil against you for my sake: rejoice and be exceeding glad; for great is your reward in heaven" --in spiritual things, not in temporal matters.--2 Tim. 3:12; 1 Jno. 3:13; John 15:18; Matt. 5:11,12.

When the Millennial Kingdom shall be established, and, in harmony with the petition of our Lord's prayer, God's Kingdom shall come, and his will be done on earth as in heaven--then the laws of righteousness will work automatically again, and "every transgression shall receive its just recompense of reward," and every proper endeavor will bring its meed of blessing and uplifting influence--restitution. The divine

R3223 : page 217

regulations operating toward fleshly Israel in the days of Samuel differ from those to operate toward the whole world in the Millennial age, in that the latter will have a greater prophet than Moses, a greater priest than Aaron, a greater king than Saul. The Lord's Anointed will include all the graces, powers and qualities represented in these types, but on a perfect scale and backed by divine wisdom, justice, love and power, and will put down all insubordination and permanently establish righteousness upon a proper basis throughout the world, eventually destroying all who will not come into accord with its principles.

Samuel proceeded to do a miracle before the people --to cause a thunder shower in the middle of harvest. In Palestine they have the early and the latter rains. The spring rains usually end in April, and the fall rains begin in October or November. A writer on the subject says, "In ordinary seasons, from the cessation of the showers in spring until their commencement in October or November, rain never falls, and the sky is usually serene." The wheat harvest which the prophet pointed out to them as just in order, must have been the first of June and, hence, nothing could have been further from the expectation of the people than a thunder-shower at that time. The bringing of it at the prophet's announcement, was to remind the people how completely their affairs and interests were in divine power. They were to discern that the recent victory need not have been theirs except as the Lord had been pleased to favor them and grant them the victory; and that simply by bringing unfavorable showers upon their harvest the entire fruitage of their labors of many months might be quickly spoiled and they be reduced to starvation, and in that way become more thoroughly subdued than by any foreign invasion. The prophet calls their attention to the wickedness of their course in the rejection of God as their King, and to this power of God, which could easily be exercised did he wish to requite them according to their dealings with him.

The people saw the point. They discerned that if it were to rain a few days they would lose their all; they recognized that they were wholly in the power of God, and entreated Samuel to pray for them, confessing not only the wrongs they had done in seeking a king, but also their sins; "We have added unto our sins."

As the Lord's mouthpiece, the prophet assured the people that they need not fear God's taking vengeance upon them, notwithstanding their wrong course. On the contrary, they should more fully than ever determine to turn to the Lord whole-heartedly, and let their mistake and the trials and difficulties that would come to them as a result of it prove a blessing to them in drawing their hearts nearer and nearer to the Lord, their true King, who never sought anything but their highest welfare. So it should be with us. If at any time we find that we have taken a wrong course which is irretrievable, we may expect it to bring the disappointments as the Lord foretold; but he may permit it to bring, as well, some blessings in the way of contrition of heart, and humility toward the Lord, and greater zeal, watchfulness and faithfulness for the future. Thus, even some of the blunders of life may become stepping-stones to higher planes of grace and truth.

The sentiment of verse 22 is very beautiful, and, doubtless, was very encouraging to the Israelites in assuring them of God's continued love and favor toward them because of his having adopted them as his people. Applying this verse to spiritual Israel, we may take great comfort from it, too. If it was a favor to natural Israel to be adopted as the Lord's peculiar people, as the house of servants, how much greater is the blessing to spiritual Israel, adopted of the Lord as the house of sons under the chief Son, Jesus; "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end!" (Heb. 3:6.) It is well that the Lord's people be called upon to fear, to reverence, the Lord; but if the Scriptures were entirely made up of commands and reproofs, the Lord's people would all surely have been discouraged long ago. On the contrary, with the reproofs and corrections, the Lord gives us very precious testimonies respecting his love and mercy, his goodness and long-suffering kindness, to encourage us. All the members of the body of Christ laboring against the course of this world and against public opinion and against the weaknesses of their own flesh and against the great adversary Satan, need spiritual encouragement--assurances that the Lord is for them. The Apostle points this out, saying, "If God be for us who can be against us?" --what will all the opposition against us amount to if God be on our side? He again encourages us with precious words, reminding us of the unchangeableness of God and of the fact that he has already done great things for us and is preparing to do still greater things. If while we were yet sinners Christ died for the ungodly, much more shall his favor be with us now that we are adopted into his family and are seeking to walk in his ways as members of the body of Christ.

The grandeur of the Prophet's character shines out in the twenty-third verse again: he seems to have none of the petty animosities which some smaller creatures might have under the circumstances, and was a patriot to the core of his heart, as well as a faithful representative and ambassador of the Lord and mediator of his people. He says, practically: "Nothing that you have done toward me--rejecting me in choosing King

Saul--shall in any manner or degree hinder my love for you and my prayers on your behalf. God forbid that it should! I should consider this a sin against the Lord who has placed me as a kind of representative of him to you, and of you to him; and I certainly would be failing of my duty and privilege did I neglect this important office of mediator. You may rely upon it that I not only will refrain from pleading against you with the Lord, but that I will petition him on your behalf."

The nobility of Samuel's course may well be copied by the Lord's people under various circumstances in life. When those who are near and dear to us flag in their love and devotion, they need all the more our sympathy and our prayers; and, as our dear Master showed us, even our enemies are to be prayed for and have our good wishes--that the Lord would grant them in his providence such opening of understanding, such experiences as in divine wisdom would be for their highest welfare to bring them into full accord with himself, and thus back into harmony with us and all who are in harmony with him. The prophet indicates that, although he was ceasing to be their judge and ruler, he would not cease to be their instructor in the good and right way so long as the Lord's providences might permit him to serve them, and so long as they would accept his aid.

Recurring, however, to the principal point of his instructions, he points out that reverence for the Lord, serving him in truth with all their heart, was not only a proper course, but a course which would bring them the Lord's blessing. And as a help to our flagging zeal, we should continually remind ourselves of the Lord's great blessings to us. As we learn to appreciate the goodness of the Lord, if rightly disposed at all, the influences will be to strengthen us and to make us more and more loyal to him. Failing to seek with our whole heart the Lord's service after we have become his people and entered into covenant relationship with him, receiving of his favors and blessings in this life, and also, by promise, in the life to come, would mean wickedness which, persevered in, will surely bring destruction.

Faithfulness to God should be the keynote of all our desires. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."--Psa. 19:14.

===================

R3224 : page 218

"TO OBEY IS BETTER THAN SACRIFICE."

--1 SAM. 15:13-23.--JULY 26.--

THE words of our caption, the Golden Text of this lesson, are the Lord's rebuke to King Saul by the prophet Samuel, in connection with the announcement that Saul, by disobedience to the heavenly King, had forfeited his privilege of representing him on the throne of Israel. The rending of the kingdom from the hands of Saul meant more than his own displacement: it meant that his son and successive heirs should not continue the Lord's representatives in the kingdom.

For a number of years Saul seems to have prospered fairly on the throne, and the people of Israel prospered with him. It was several years after his coronation, noted in our last lesson, that his first severe testing in respect to his obedience to the heavenly king came to him. At that time a war was instituted against the Philistines, who had been encroaching upon the Israelites to the east. Saul waited several days for Samuel to come to offer the sacrifices of the Lord previous to the beginning of the battle. Samuel was providentially hindered, and Saul, after waiting for a time, offered the sacrifices to the Lord himself, contrary to the arrangement, and then proceeded to battle, the result being a considerable defeat to his forces. Apparently he was not evilly intentioned, but lacked proper respect and reverence for the Lord and his arrangements. This may be said to have been the beginning of Saul's rejection by the Lord. Samuel's words were, "Thou hast not kept the commandment of the Lord...now thy kingdom shall not continue. The Lord hath sought him a man after his own heart."

The lesson of this incident is as applicable to spiritual Israel today as it was to Saul and natural Israel in their day--"Obedience is better than sacrifice." In how many ways we may see expressions of this same condition amongst many who profess the Lord's name today! Many are "workers" in the Lord's cause in the various denominations of Christendom, and many are their sacrifices of time and money; but inasmuch as they are not obedient to the Lord, they fail of the blessing they would have, and, indeed, in a considerable measure cut themselves off from greater privileges and opportunities. Yea, many of them, we fear, are cutting themselves off from the kingdom, from glory, and from joint-heirship with the Lord in that Kingdom. We should learn from this lesson, given us in Saul's experience, that our heavenly Father wishes us to be very attentive to his Word, and not to think for a moment that we can improve thereon, or that times and circumstances will alter the propriety of our obedience to him. Had Saul been obedient and the results disastrous, he would at least have had a clear conscience; he could have said that he had been obedient to God and was not responsible for the results. But if

R3224 : page 219

he had been obedient God would have been responsible for the results, and we know that divine power would have brought about the proper results. Let us apply the lesson to ourselves in respect to our daily conduct in every matter of life: let us hearken to the Word of the Lord and keep close to it, not fearing the results, but having faith that he who keeps us never slumbers nor sleeps and is too wise to err, as well as competent to meet every emergency that could possibly come upon us as a result of our obedience. How many of the Lord's people in Babylon would be blessed by following the instructions of this lesson. They have said to themselves, time and again, "I see that present institutions and arrangements are contrary to the simplicity of the Gospel of Christ and the practice of the early Church, but what can I do? I am identified with this system and am engaged in sacrificing for its upbuilding; if now I withdraw my hand it will mean more or less disaster. I wish I were free from human institutions and that I had my hands filled with the Lord's work along the lines of his Word, but I cannot let go, for necessity seems to be upon me. I must perform a sacrifice and this seems to be my most convenient place for so doing." The Lord is not pleased with such argument. His message to us is that to obey is better than sacrifice: leave the matter of your sacrifice in my hands;--it will amount to nothing anyway unless I accept it, and I accept sacrifices only from those who are first obedient. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

Although the Lord announced the rejection of Saul, the prediction was evidently not executed for several years after; perhaps ten years the decree stood, as it were a dead letter, for quite possibly Saul was properly exercised by the rejection and became more attentive and more obedient to the divine will, and David, who was probably anointed about this time, was not yet sufficiently developed to be the Lord's representative in Saul's stead.

Saul's next severe trial was in connection with the Amalekites--a nomadic and fierce people who, on several occasions, had done injury to the people of Israel. In sending the message the Lord gave special instructions that the Amalekites should be destroyed, saying, "Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Without mentioning other of Amalek's transgressions, he specifies here that the destruction is on account of Amalek's opposition to Israel in the way when they came up out of the land of Egypt several centuries previously.

This narrative is seized upon by sceptics to prove either one or the other of two things: (1) That God sent no such message; that it was either the imagination of Samuel or Saul or of some one writing fictitiously in their names. (2) If it were accepted as being the command of the Lord, it would prove him to be a monster--lacking in justice, pity, sympathy and love --that he should thus command the wholesale slaughter of human creatures and dumb animals. There is but one answer to make to this matter, and it should be and is satisfactory to all who understand it. It is this:--

First, the slaughter of the Amalekites did not mean, as is usually inferred, that they, being admittedly wicked, went forth to eternal torture. Death had the same meaning to the Amalekites that it had to their cattle--a termination of whatever was desirable in the present life, and the desirable things in the present life were probably not more to the Amalekites than to their herds. The Amalekites suffered far less, slaughtered by the sword, than if they had been made the subjects of famine or a pestilence, and had died of hunger or disease--the ending of life with little pain to themselves or trouble to others--the ending of comparatively uneventful lives anyway. They all went down to the great prison-house of death--sheol, hades--the tomb. God foreknew and had already arranged a great redemption not only for them but for all mankind, and that redemption, secured by the great sacrifice of Christ centuries after their death--will by and by secure to them release from their imprisonment, an awakening from the sleep of death. They will be amongst the class mentioned by our Lord, saying, "All that are in their graves shall hear the voice of the Son of man and shall come forth." They will come forth under much more favorable conditions, to learn of the grace of God in Christ and to be amongst the families of the earth who shall be blessed by the seed of Abraham, spiritual Israel. They will not be in the chief or life resurrection, but will be awakened unto the privileges of restitution by judgments, corrections in righteousness.

Second, it is quite true of the Amalekites, as it was true of the Amorites, that they would have been cut off sooner but that their iniquity was not yet come to the full. One lesson to be learned from this is that even though those nations may not be under special covenant relationship with God, there is a certain divine supervision--that their iniquities go not too far, and that, when they have reached their full, punishment is to be expected. We know not the particulars respecting the Amalekites, but, knowing the character of God and his justice and mercy, we may be sure that, in some particular sense of the word, their iniquities had come to the full and running-over measure before this order

R3225 : page 220

for their execution was committed to King Saul.

Saul's error in this trial was his failure to carry out the command of the Lord explicitly. He slew all the Amalekites, old and young, except the king, whom he kept alive, possibly thinking to exhibit him in some kind of a triumphal display; but as for the flocks and herds, he consented with his people to spare all that were goodly and desirable--"The best of the sheep and of the oxen and of the fatlings and of the lambs, and all that was good,...but everything that was vile and refuse, that they destroyed utterly." (Vs. 9.)

It is at this juncture that the Prophet Samuel came to him and the colloquy of our lesson ensued. The general narrative--the indignation of Samuel and the Lord's positive announcement--clearly indicates that Saul had not misunderstood his instructions, but had with considerable deliberation violated them. Consequently we must understand his words addressed to Samuel to have been to a considerable extent hypocritical. He first salutes the Prophet with blessings, and assurances that he had performed the commandment of the Lord successfully. But immediately the prophet replies, "What means, then, this bleating of the sheep in my ears, and the lowing of the oxen which I hear?" The prophet understood at once that the work of destruction had not been complete, that Saul and the people of Israel were anxious to take a spoil. This was wholly contrary to the Lord's direction. They were not to destroy their enemies to their own advantage, but simply to act as the agents of the Lord in thus executing his decree, the sentence of justice. They were not to take booty and thus to become like the nations about them--a robber nation, profiting by the troubles they inflicted upon the enemies of the Lord. This is in full accord with the Lord's character and the foregoing explanation of it.

Saul, seeing that the prophet was not likely to sympathize in any measure with his violation of the command, began hypocritically to represent that all those fine sheep and oxen had been captured from the enemy to be sacrificed to the Lord, and incidentally this would have meant a great feast for the Israelites, because the flesh of animals so sacrificed was eaten by them. Samuel stopped the king in his explanation and told him of the Lord's words of the night preceding (which, in Jewish counting, would be "this night," because their day began in the evening). The message of the Lord calls attention to the fact that Saul was humble when he was chosen as the Lord's representative upon the throne, and at that time he was very willing to give strict obedience to the heavenly voice, but the intimation is that now he had grown more self-confident and therefore less reliant upon the Lord and less attentive to the Lord's commands; getting into the wrong attitude of heart, he had failed to properly execute a very plain specific direction. Knowingly and in violation of the Lord's command he had the spoil separated, and spared the best when the Lord had commanded the reverse.

If, in applying the principles of this to the Lord's people of today, we think of the Amalekites as representing sins and of how the Lord's command comes to us to put away sin entirely, utterly destroying everything that is related to it, we may get a good lesson. Like Saul, many are disposed to destroy the vilest things connected with sin, but to save alive the king sin, merely making him a prisoner. Many are disposed, too, to seek out the things which they realize to be condemned of the Lord to destruction--such things as would be choice and desirable to their taste--and frequently, like Saul, they claim that even these sins of the less obnoxious kind are held on to for the purpose of sacrificing them and thus honoring God. How deceitful above all things is the heart! How necessary it is that all who would be in accord with the Lord should be thoroughly true-hearted, thoroughly sincere, and that under the Lord's direction we should seek to take away the life of every sinful principle, evil teaching, evil doctrines, evil engagements, unholy words and thoughts and deeds.

Saul sought to defend his course, to put as good a face upon the matter as possible and to lay the responsibility for the saving of the spoil for the sacrifice upon the hosts of Israel, who, with himself, were so desirous of offering sacrifices to the Lord. Samuel's answer is the pith of this lesson and contains its Golden Text. He clearly points out to Saul what the latter should have known, and what all should recognize, namely, that offering sacrifices is far less pleasing to the Lord than obedience to his Word. No one could offer an acceptable sacrifice to the Lord unless obedient in his heart and unless the sacrifice represented that obedience. So with the Lord's people today. It is not so much of ill-gotten wealth that we may sacrifice to the Lord; it is not so much the proceeds acquired directly or indirectly by wrong doing that we may sacrifice acceptably. Our sacrifice must be from the heart, and, first of all, must be the will. He who gives his will, his heart, to the Lord, gives all; he who gives not his will, who comes not in obedience of heart unto the Lord, can offer no sacrifice to the Lord that could be acceptable. "Behold, to obey is better than sacrifice," is a lesson which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. To have the spirit of obedience is necessary, too, and whoever has the spirit of obedience will not only obey the divine will, but will seek to know the divine will more and more that he may obey it. It is of this class that the

R3225 : page 221

Scriptures declare, "His word was found and I did eat it;" and again, in the words of our Lord, "I delight to do thy will, oh my God; thy law is written in my heart."

Saul had been very diligent in his opposition to witchcraft and idolatry throughout the land of Israel, and in so doing was accomplishing a good work in accord with the divine plan, the divine will; but the prophet calls his attention to the fact that his energy in such matters would not prove an offset to his deliberate wilful neglect of the divine injunction. The Lord's commands against sin and every evil thing are to be executed to the very letter, no matter how highly exalted the sin may be in dignity and place, and no matter how precious or valuable or desirable or toothsome the sin may be to our fallen natures. Though it be as dear as a right hand or as a right eye, there is no course open to the Lord's followers but to be obedient--even unto death.

Although fully rejected, Saul's removal was not yet due. Samuel associated himself with him in a public sacrifice, commemorating the victory over the Amalekites, and on this occasion he slew Agag with his own hand--departing then to his own home. He never afterward saw Saul, yet the Scriptures declare, "Nevertheless, Samuel mourned for Saul"--thus again showing us the beauty and strength of his character. He was ready to do the command of the Lord in any and every particular, yet was not without a feeling of compassion for those who were out of the way;--not a compassion which would make them his friends and lead him to cooperate with them in their wrong course, but a compassion which would have been glad to have cooperated with them at any time in a righteous course.

===================

R3225 : page 221

THE LORD LOOKETH ON THE HEART.

--1 SAM. 16:4-13.--AUGUST 2.--

Golden Text.--"Man looketh on the outward appearance, but God looketh on the heart."

SAUL'S rejection by the Lord because of disobedience meant not only his own ultimate removal from the kingdom, but that his family, his sons, should not succeed him in it. It meant, also, the Lord's selection of another man, another family, for the office of ruler in Israel and representative of the Lord upon the throne. The Lord's choice was David, to whom Samuel indirectly referred, saying, "The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou [Saul] hast not kept that which the Lord commanded thee." (1 Sam. 13:14.) David, at the time of this lesson, was about twenty years old; consequently, the words of the prophet just quoted must have been uttered about the time of David's birth. Thus we have another illustration of God's foreknowledge and design, in respect to those whom he specially uses in his service, from their very earliest moments. Similarly, God's choice of Jacob was declared before he was born; and similarly, the Apostle Paul tells us that he (Paul) was chosen of God from his mother's womb. We are to separate from this declaration any false thought respecting the divine choice, and note that none of these were chosen to eternal life, but each of them, all of them, chosen and fitted for special service. It gives us a suggestion of the possibility of paternal and maternal influences affecting the natural disposition of a human being from before his birth. He still has a will, and even though favorably endowed, it remains with himself to determine, to will, whether or not he will walk in the Lord's ways, and to what extent he will be obedient. There is no coercion of the will, for the Lord seeks such to worship [serve] him in spirit--willingly, heartily--and in truth.

R3226 : page 221

David's grandmother was the gentle Ruth, who gleaned grain probably in the very fields with which David was familiar. His grandfather's name was Boaz, a page of whose history is recorded in the book of Ruth. His father Jesse, like his grandfather, was doubtless one of the elders of the city of Bethlehem, respected and honored as a noble man. Of his mother we know little, except that he mentioned her twice as "a handmaid of God."

Samuel mourned and prayed for Saul, and was apparently disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated great prosperity for Israel, should be rejected. Quite probably fearful forebodings of a civil war to result from the installation of a new king perturbed the prophet's mind. He knew that Saul would not quietly submit to lay down the scepter which he had taken up with so great modesty in obedience to the Lord's arrangement; his mental eye could see the probability of civil strife which might rupture the nation and cause great trouble. He should have had greater trust in the wisdom and power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people even today. The lesson from this to our hearts should be that we will implicitly trust the Lord to manage his own affairs: that we will trust him where we cannot trace him, and be obedient to his directions, and, so far from mourning at the execution of his plans, will rejoice, knowing

R3226 : page 222

that all things are working together for good to them that love God--that all things will ultimately work blessings for those who are in accord with the Lord--blessings for the future life if not for the present.

When sent to anoint David, Samuel exhibited a power not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life--that Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the intention to make the matter known at once, and directed him that he should go to Bethlehem and make a sacrifice there, and, incidentally, improve the opportunity of finding and anointing the one who, in due time, would be made known and exalted to the throne. At the time, he was merely to perform the initial work, which David's father and brethren would not understand, thinking, perhaps, that the anointing meant special blessing or a commission from the Lord to engage as one of the members of the school of the prophets or something else of this kind. Quite probably, however, the prophet privately informed David of the meaning of the anointing, just as he had privately informed Saul when he secretly anointed him to the office of king.

The lesson takes hold of the subject at the point when Samuel had arrived at the town of Bethlehem. The Elders were in fear, thinking that his presence signified some sin on their part or on the part of some of their fellow-citizens which God had sent him to reprove and to punish; hence, their inquiry whether or not he came peaceably--whether or not his presence meant a blessing or the infliction of a penalty. Their fears were allayed when they heard that his mission was a peaceable one--to offer a sacrifice there unto the Lord. Some time before this the ark had been captured by the Philistines, and the tabernacle services thus discontinued had not yet been reestablished; for this reason this sacrificing was performed by the Lord's specially appointed prophet. The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice, signified that they should wash their persons and put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represented that justification and sanctification which the Church of this Gospel age enjoys. Samuel seems to have taken supervision of the family of Jesse to the intent that he might without public display find the man whom the Lord had chosen and anoint him to the office and give him the divine blessing in preparation for it. Jesse properly introduced his sons to the prophet according to the order of their birth, his eldest, Eliab, first; and as he was of fine appearance Samuel naturally assumed that he was the Lord's choice; but as he looked to the Lord for direction in the matter he got the response (in what manner we know not) which constitutes the Golden Text of this lesson. Judging from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation; but not so in the Lord's sight. The Lord was looking at the heart and had already selected David as a man after his own heart, although at this time being under age, etc., his father had not thought worth while to send for him to be present at the feast. As one after another appeared, and the prophet found not him whom the Lord's spirit indicated as the one to be anointed, he inquired, "Are all thy children here?" when Jesse suddenly remembered that he had another boy, his youngest, in the field with his sheep.

Our Golden Text appeals to all in connection with the high calling of this Gospel age, and year by year experience shows us its general applicability. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the holy spirit, that they may be kings and priests unto God in the Kingdom he is about to establish, which will supersede present kingdoms. We too, like Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the elect of the Lord, which is now in progress, is a secret work which the world cannot understand. Indeed, none understand this matter of the sealing, the anointing of the holy spirit, except those who have received it, and they are all of the David class. The name David signifies "beloved," and as it applied specially to our Lord and Master, of whom it was said by Jehovah, "This is my beloved Son," so also it applies to all the members of his body, each one of whom must be beloved, else he cannot be acceptable as a member. The Head says of such, "The Father himself loveth you," and again he says that we should love one another as he has loved us. It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character--the spirit of love must be in them, love for the Lord and love one for the other, else they are none of his.

In seeking for the Lord's anointed who shall by and by reign in Millennial glory for the blessing of the world, as antitypes of David, we notice that as he was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for his heavenly Kingdom. Our Lord Jesus was disesteemed of his brethren, and when the suggestion was made that he should be the Lord's anointed, his people hid, as it were, their faces

R3226 : page 223

from him--disdained him, despised him, and considered him hopeless in respect to anything great or glorious, --"as a root out of dry ground." The same has been true respecting the members of his body, the true elect Church; they also have been despised and rejected of men, and of them the Apostle declares, We are counted the filth and offscouring of the world; we are counted fools all the day long for Christ's sake.--1 Cor. 4:13.

Again he declares that "not many great, not many wise, not many learned, hath God chosen; but chiefly the poor of this world, rich in faith, to be heirs of the Kingdom." And this principle of the divine selection of things that are not [esteemed amongst men], to bring to naught the things that are [esteemed by men], is noticeable all throughout this Gospel age. Often have we, like Samuel, looked about us amongst men seemingly eligible to a place in the Kingdom--upon those who are high in position,--socially, intellectually, morally, educationally,--and in the esteem of men, and expect that surely the Lord would sanction their anointing with the oil of gladness, and grant them a knowledge of the truth pertaining to the Kingdom, etc., only to find ourselves mistaken, and to get a fresh lesson that God looketh not on the outward appearance but upon the heart. We concede that we are unable to read the heart, but we are fully satisfied to accept the divine decision in such matters, and to trust that when in due time all the secrets of this present time shall be disclosed, we then shall be able to understand the meaning of the Lord's selections more completely than we do now--we shall then be able to see what a difference there was between the hearts of those the Lord accepted and the hearts of those outwardly humble, whom he did not so highly favor in respect to the Kingdom call. Meantime, we must simply wait and trust the Lord and accept his decisions, as expressed by our dear Redeemer when he said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight.--Luke 10:21."

Instructed respecting the Lord's methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of his spirit and the "ear to hear." Rather, while making known the message to all as we have opportunity, we are to rejoice specially with those upon whom the Lord's favor is manifested, regardless of their earthly surroundings, etc. The Lord knoweth them that are his, and it is for us to recognize, to honor and to cooperate with all such, as the ambassadors and representatives of our Lord and Master.

Often have we thought as we have looked over a congregation of the Lord's people and beheld some not prepossessing in personal appearance, some not well educated or refined, some ignoble, but, nevertheless, bearing the marks of the anointing of the Lord, the

R3227 : page 223

light of the truth shining in their faces, the confidence and hope of the truth inspiring them, and their lives indicating a transformation from the kingdom of darkness into the kingdom of God's dear Son,--often have we thought of such, that had the Lord sent us forth to seek his bride, we might have ignorantly passed by some of his choice jewels and have gathered in some whom he rejects as unworthy--because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much inclined to look for his leading in respect to our labors as his servants, just as Samuel looked to the Lord in connection with the anointing of David.

Samuel's words, "We will not sit down until he come hither," referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present and those in spirit sharing in the sacrifice might join in a feast, eating the flesh, and thus celebrating a communion with the Lord. It was this feast that Samuel decided should not be commenced until David's arrival; --indeed, by reason of his being the Lord's anointed, he would be the most important one present at the feast. Perhaps in this also we can see a figure of the Lord's blessing in the divine plan. A great feast of fat things has been designed for the whole world of mankind, but it cannot be participated in until the justifying and sanctifying sacrifice has been killed-- and, more than this, the feast cannot be commenced until first the Anointed One shall come and shall receive the anointing. The anointing began with our Lord, the Head of the Church, and has throughout the Gospel age been flowing down upon all the members of his body, the Church. The sacrifice has been killed, and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will be accomplished and then, as the Lord's anointed, the feast of fat things will be spread,--the Anointed One--Head and body, being the principal in that great antitypical feast.

The blessing and power of the Lord accompanied David's anointing in some manner--just how we may not understand, because the manifestation of the spirit was not the same in that time as it is with us, the Church, since Pentecost, respecting which the Apostle declares, "The holy spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) However, in some manner God's blessing and power were with David, enabling him to progress in knowledge, etc., and fitting and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal character: it is as New Creatures that we are anointed; as New Creatures that we grow in grace and knowledge and love; and as New Creatures that, by and by, we shall be perfected in the First Resurrection and come to the throne with our Lord and Master as our Head.

===================

SEMI-MONTHLY.
VOL. XXIV.   AUGUST 15, 1903.   No. 16

CONTENTS.

Views from the Watch Tower........................323
  Peculiar Views of the Death of Pope Leo XIII...............................323
  Character of Next Two Popes Prophesied..................................325
  Out of Thine Own Mouth........................325
  Anxious to Check German Socialists..................................327
Our Sufficiency is of God.........................327
Strong Characters in Contrast.....................330
A Remarkable Friendship...........................332
Interesting Letters...............................334

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WANTED--WIDE MARGIN BIBLES!

Friends who have several copies of our special Wide Margin Tower Reference Bible, and who would like to dispose of one or more, are requested to write us, stating number available and style of binding of each.

EMPHATIC DIAGLOTT, LEATHER EDITION.

The printers have had much delay in connection with this special edition of the Diaglott, but we trust the better workmanship, as a result, will more than compensate for the disappointment. We expect to at once begin mailing this edition to all whose orders are now in, and all new orders will have prompt attention. Remember that the price of this book, in leather, on thin paper, is $2.50--a year's subscription to the TOWER being given free with each when desired. In cloth binding, the price is $1.50, a year's subscription being given free with each.

TABERNACLE SHADOWS IN GERMAN.

This valuable little booklet is now in stock--a complete translation of the English edition. It is supplied at rates uniform with the English, 10c each, 50c per dozen.

===================

R3227 : page 323

VIEWS FROM THE WATCH TOWER.

SINGULAR VIEWS OF THE DEATH OF POPE LEO XIII.

THE death of Leo XIII. at the age of ninety-three years is said to have created "a profound impression throughout Christendom." The President of the United States even felt it his duty to dictate a message to the Associated Press as the representative of seventy millions of people, more than one-seventh of whom were the pope's followers:--

"The president expressed his profound regret at the death of the venerable pontiff, whose long career, no less than his exalted character, has commanded the respect of all Christendom. The president said that in uttering these sentiments he was giving expression to the feelings of all the people in the United States, wholly without regard to their religious faiths."

We have no desire to say one word against any man, and surely have no grudge against this one of the more than fifty thousand millions of the dead; but we admire consistency, and fail to see how the deceased is worthy of all the adulation heaped upon him. We doubt not that he had an "exalted character," as the President intimates, but we have had no opportunity for judging of this, as we had not his personal acquaintance--as the President may possibly have had. We certainly should expect good morals and good character generally from one making the high claims that Leo XIII. made. We personally know some very humble people who have "exalted character," and therefore should not be surprised that a man claiming to be Christ's personal representative as King of the World should be given at least a decent reputation by his supporters, who claim that he was infallible. The fact that some of his predecessors on the papal throne were admittedly infamous, morally and otherwise, perhaps should, by contrast, lead all to proportionately greater respect for this man, whose gross immoralities, if he had any, are unknown. Yes, we may well rejoice that the deceased was not so viciously disposed as some of his predecessors on the "throne of Christendom," who deluged the world with the blood of martyrs--in their endeavor to enforce the same false theories which this pope as tenaciously held but more covertly advocated.

But while thanking God that the fallen representative of the great Antichrist* was much less ferocious than many of his predecessors, let us allow also that all this change is not due to the man who died, but in great measure to the changed conditions--Papacy's loss of civil power, together with the greater enlightenment of the masses, incident to the new conditions which have prevailed since A.D. 1799. In this "time of the end," as foretold by the Prophet Daniel (Dan. 12:4), many are running to and fro, and coincident with this commingling of the people has gradually come the equally predicted dissemination of knowledge amongst the masses of so-called "Christendom" (Papacy's kingdom); and as a result the "bulls" and "thunders" of Antichrist dare not be of the same character as previously. Times have changed greatly since Papal bulls instructed the kings and princes of Europe that they must persecute heretics to the death through the Inquisition if they would maintain favor with the pope, who was proclaimed "A very God on earth." Otherwise their subjects would be released from obedience to them and enjoined to favor and fight for some "more worthy" "son of the Church." In view of these known and widely recognized facts, let us thank God rather than Leo XIII. for the beneficence of Antichrist during the last few pontificates.

---

*See "Great Swelling Words," MILLENNIAL DAWN, Vol. II., page 304.

R3227 : page 324

It is not necessary for us to suppose the pope to have been evil intentioned because he was for a time the head of the Antichrist system; rather we may well give him the benefit of any doubt on the subject and suppose that he belonged to the vast throng of those mentioned by the Apostle as "deceiving and being deceived." Satan, himself, is the great Antichrist who, by his wiles and arts, has deceived almost the whole world into one form or another of misbelief and opposition to God and his great plan of the ages. Thanks be to God for the blessed hope of the Scriptures, that the true Messiah shall shortly take the throne of earth and subdue all things unto himself, bind Satan and illuminate the whole world. "This is the true light which lighteth [shall enlighten] every man that cometh into the world."

* * *

Telegraphic reports told how before the pope's death he received at the hands of a fellow-mortal "absolution," freeing him from sin and its penalties, and how, when he did not die as expected that day, he asked for its repetition the next day, when he seemed to be sinking. Yet for all this, according to Roman Catholics, Leo XIII. went straight to purgatory. Evidently they doubt that his "exalted character" or his claimed high office as Christ's vice-gerent on earth, or his "absolution"--any of these or all of them--were acceptable to God, and so the poor old man, they think, went to "limbo" to expiate his sins.

R3228 : page 324

How do we know this to be the Catholic view of the matter? Because, as usual everywhere throughout Papacy's kingdom, "pontifical requiem masses for the repose of his soul" are being performed--for the stilling of his soul's anguish in purgatory. Surely this would not be done for him if he were believed to be in heaven--in glory! Poor old man! Time after time, during his long career, he had fresh sacrifices of the mass said for his sins, and thus, theoretically, had thousands of years of purgatorial suffering remitted, and finally had all sin absolved, and yet to be obliged to go to purgatory to suffer and scorch--for how long no Catholic knows! He and his followers surely have our sympathy in the calamity of so unsatisfactory a faith.

We inquired of a more than ordinarily intelligent Catholic how these seeming inconsistencies were harmonizable, and got the reply--"Well, you know, in matters of such importance we feel like using every precaution." Poor things! It is all a matter of doubt and uncertainty. Blind faith in the words of men (proclaimed infallible by men but not by God) can never give "strong consolation" nor "full assurance of faith." As the poor Romanist thinks of his pope ("a very God on earth") in purgatory, he shudders for his own fate and that of his friends. Nor are Protestants much better off. By rejecting the doctrine of purgatory and making the rewards of the present life to be heaven or hell--eternal bliss or eternal misery--they in some respects increase the difficulty. They must admit that only "saints" have the heavenly promises of the Scriptures, and few of them claim saintship. Besides, even the saintly must concede that but few of their neighbors and kin are saints. They are thus driven to doubt, or to the unreasonable hope that those who were unkind, dishonest, unneighborly, or brutal and bestial and savage are the kinds God is taking to heaven. In which case their reasonable hopes of heavenly bliss and harmony and joy would be rudely shaken.

* * *

How refreshing to turn from all this unscriptural nonsense--from all this darkness of the dark ages--and to glance at the reasonable and plain teaching of the Bible on this subject of sin, its punishment, and the divinely provided salvation from these. Death, the penalty for sin, is comprehensible--reasonable, Scriptural. The resurrection hope, based upon the fact that "Christ died for our sins" (paid the penalty against us), is also reasonable. That God is now calling and electing a "little flock" of "saints" out of every nation, people and tongue to be associated with Christ in the Kingdom work of the Millennial age, is also reasonable. And that all others than the saints must wait for the Kingdom of God (of which Papacy's kingdom was but a counterfeit)--wait in the tomb (where Pope Leo XIII. is now waiting), in which there is neither wisdom nor knowledge nor device, until the Kingdom time--is also reasonable.

It gives us pleasure to know on the strength of God's Word that Leo XIII., and all the millions of the dead Catholics and Protestants, are waiting in the great prison-house of death until, at the command of the Redeemer, "all that are in the graves shall come forth."

In due time Leo XIII., and all the other popes and peoples of the world, blinded by Satan, "the god of this world," will come forth to a purgatorial condition, but a very different one from that preached by Romanists. The Millennial Kingdom will be a purgatorial kingdom--established for the very purpose of blessing all the families of the earth by binding Satan and destroying his blinding influence, and by chastisements (administered in love) purging from all people (or from so many as will submit joyfully) all their sins and weaknesses and blemishes. This purgatorial kingdom will last only one thousand years and will accomplish its designed purpose (Isa. 55:11.) At its close all not in fullest heart-harmony with the Lord

R3228 : page 325

will be "destroyed from among the people" (Acts 3:23), and throughout the whole of the cleansed world praises shall ascend to God and to him who loved us and redeemed us with the one sacrifice of himself, which needed no addition of repeated mass sacrifices. And thereafter there shall be no more sorrow or dying or crying, because all the former things of sin and darkness and error shall have passed away.--Rev. 21:4; Isa. 35:10.

VIEWED FROM ANOTHER STANDPOINT.

Evidently others view the above matters quite differently, for, according to newspaper reports, prayers have been ascending to God all over the land, from Protestants as well as Catholics, that the aged pontiff might not die. Evidently many good people are of opinion that 93 years was too young for this man's death rate. They seemed to consider their opinion on the matter worthy of divine consideration, but God was unmoved by their numbers and influence. Again the Apostle's words are verified: "Ye ask and receive not, because ye ask amiss."

However, one error always leads to another when the fault is with the heart, and hence, so far from realizing divine disapproval in the rejection of their prayers, we may expect that Protestants thus carried away with admiration for the head of Antichrist will be still further misled. Indeed the indications are that "mother" System (Rev. 17:5) and her daughters are surely coming into fuller harmony than has ever before existed between them. This will be recognized as in perfect accord with what we have already pointed out to be the teaching of Revelation,--that in the close of this "harvest" time Papacy and Protestantism will cooperate to arbitrarily coerce the people of Christendom and thereby lead to the great catastrophe of anarchy;--"a time of trouble such as never was since there was a nation."--Dan. 12:1.

The following from the Sun (N.Y.) is to the point:--

"On Sunday prayers for the dying pope were offered up in several Protestant churches, of whose services we have particular reports and, probably, in many more as to which we have no such information.

"They were indicative of a change in the attitude of Protestantism toward the Roman Catholic church which is one of the most remarkable religious developments of recent years. Even not more than a quarter of a century ago that church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the Pope in the Westminster Confession, in which he was described as 'that Antichrist, that man of sin and son of perdition,' represented the prevailing Protestant belief.

"Twenty-five years before, this whole country had been stirred by a political agitation against the Roman Catholic church which seemed to some prophets ominous of a religious war. That church, then comparatively feeble, has now grown into the strongest in the Republic, yet, instead of the bitterness of hostility against it, proclaimed and predicted by the old Know-Nothingism, there have come harmony and respect. In Protestant churches prayers were offered up for the suffering and dying pope. The Roman pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the services he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as 'a leader of the great army of the Lord's hosts,' a 'spiritual commander-in-chief,' a 'champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas,' 'who has done much for the progress of civilization,' who 'has restored the golden age of the Papacy in its best sense.' ...It cannot be denied, however, that frequently this new spirit of toleration is due to lessened partizanship because of lessened religious conviction."

THE CHARACTER OF NEXT TWO POPES PROPHESIED.

Long ago, a Catholic whose name even is lost, affected to prophesy the characters of future popes. He did this by giving to each a "motto." And so accurate have some of his predictions been that Catholics respect them greatly. For instance, the Pope Leo XIII. motto was "Lumen in caelo" (Sunshine in heaven). His motto for the next pope is "Ignis ardens" (A burning fire), and that for his successor is "Religio depopulata" (Religion laid waste).

The reign of Leo XIII. certainly has been a very sunshiny one for papal interests, and it would be well in accord with our anticipations of the future should his successor have a brief and strenuous experience, to be followed by the general collapse of Daniel 12:2.

"OUT OF THINE OWN MOUTH."

A sister in Christ, once a Presbyterian, handed us a copy of the Central Presbyterian of February 18th, with several items marked, saying: If ZION'S WATCH TOWER contained such caustic criticisms of "Babylon" and her methods, they would be thought severe and uncharitable, even if admitted to be true. We present four extracts; the last going far toward sustaining the true gospel of "good tidings of great joy, which shall [yet] be to all people":--

"Dr. J. M. Buckley, the renowned editor of the New York Christian Advocate, at the meeting of Methodist ministers in that city, disputed the statement of Dr. Thompson of Chicago that a million and a half converts had been made by the Methodist Church in the last four years. He declared that statistics showed that Methodism was actually declining, at any rate in some of the Eastern conferences.

"Dr. Buckley added that many ministers will plainly state in public their frank doubt as to the truth of the Pentateuch. He continued:

"'Some of our ministers even do not hesitate to state in their pulpits that in a few years Abraham will be generally regarded as a name, and not as a person.

"'For twenty years I have not heard a real sermon on such a topic as the new birth. I do not say there have not been such sermons, but I have not heard them. I have heard but one sermon on sin properly presented. Now, I wish to say that if the gentlemen of the press report me as saying there is no such thing as a real revival and real converts, they will be wrong. But I do say that the predicting of a great revival tends to prevent its coming.'

"Again, we say to the Christian ministers of the South, 'Stand firm, brethren, declaring the whole counsel of God!' A touch of the modern departures will make your sermons and all your ministry fruitless of anything but apples of Sodom!"

* * *

"Certain so-called religious magazines and papers are constantly saying we need a higher state of morals in politics, in business, in social and civil life; saying, Preach moral duties, put high ideals before men; yet they fail to inculcate those very truths by which only high morals can be sustained--the regeneration of the soul by the Spirit of God, as the only reliable ground for good morals and upright living. They are trying to make men better by some other way than God's way. Dr. Chalmers tells us how, before his own regeneration, he preached all this sort of doctrine with God's power on the soul left out; but it was only when he became converted himself and fell back on the great truths of Scripture that his pulpit became a power. No preaching has ever really changed society deeply--made men earnest men, thoughtful men, holy, God-fearing--that has not dealt in the great primal truths of Revelation. The men whose preaching ignores God's grace, God's power in the soul, do not make Christians. That preaching which says develop your own natural virtues into piety, which does not proclaim the absolute necessity of being born again, is trying to warm up the frozen by painted fire, not by the real, burning flame. In much preaching in these United States God has as little part in what is preached as if we possessed no Bible. There is really no Savior in it at all. Men are not taught there is no salvation possible except through faith in Christ."

* * *

IRREVERENT WORSHIP AND PREACHING.

"From a letter in the Nashville Christian Advocate:

"The editor of this paper well asks in a recent issue, 'When shall we have done with the abusive evangelist?' and he might easily have added a number of other adjectives similarly descriptive of that brother's preaching. By permitting in our pulpits and worship any and every sort of spectacular displays we are only cultivating in our people a lack of reverence for things the most solemn and sacred. There ought to be in none of our churches any sort of sham or catchy shows. Deliver us from fads in religion, from slang and sensationalism in the pulpit, and from cant and claptrap in revival services!

"For one I wish to enter my most earnest protest against our preachers and people taking stock in these characters who advertise themselves as 'converted clowns,' 'cow-boy preachers,' 'boy preachers,' 'escaped nuns,' 'ex-priests,' and others of that ilk. Let us have holy living, plain, honest, quiet piety, faithful performance of duty, and fearless preaching of a pure gospel.

"In closing an announcement not long since regarding a sermon to men only, the significant statement was made: 'There's no filth in this sermon.' That is a sad commentary on the character and contents of many sermons to men only. If there ought to be no double standard in morals, there ought to be none in preaching. What a pure woman may not hear, no self-respecting man ought to hear, much less ought it to be spoken in the pulpit. Can we imagine Christ or Paul excluding women from their meetings because they are too refined and delicate to hear some things which it is deemed advisable to say only to men? May God speed the day when our ministry will cease entirely from pandering in any way to the morbid curiosity of people for the irregular, the grotesque, the tragical, the irreverent, and, too often, the disgusting in affairs pertaining to our religious life and work and worship.

"I heard one of the strongest thinkers of our church, and a man of deep and sincere piety, remark a few years ago: 'It disgusts me to hear some man say in simpering tones, "My Jesus keeps me sweetly."' To which remark my heart responded Amen. It is a weariness to hear the easy and flippant phrases sometimes used in addresses to God or in statements about him.

"It is shocking and humiliating to those who love the church to see the advertisements and descriptions which frequently appear in the secular papers of all sorts of freaks and abnormalities in the way of church entertainments and services. 'A Talent Lunch,' 'Freezing a Mother-in-Law,' 'Lap Socials,' are some that have of late come under our observation as 'church entertainments,' while some of the subjects announced for sermons fall little short of blasphemy. Besides the sad feature of lack of reverence in these things, they contain another feature equally as hurtful, for in them is a tacit confession of our skepticism as to the power of the gospel to attract people, and also a confession of weakness on the part of church and ministry. We seem to have gotten hold of the false idea that we shall have more hold on the sinful world by conforming a little more to their ideals and standards. The world has never been made better by low ideals. It expects and has a right to demand of the church the very highest ideals in matters pertaining to things holy and religious. Let us have done with sensationalism in the pulpit, with sacrilege in our songs, with undue familiarity in our testimony and conversation, and with irregularities in our worship."

* * *

GOD IS LOVE.

"We recognize electing love as the hope of man; but we see clearly that the love of compassion for all the perishing is coextensive with the earth. The commission of our Lord is an unmistakable declaration that 'his tender mercies are over all his works.'

Every creature of our race is included in the provision. We do not remember any one of our leading theologians who has ever suggested a single exception. Our Savior never manifested, even to Judas, a particle of malice.

"The gospel is now, and ever has been, a proclamation of the Lord's love to sinners. It is a misrepresentation to say that this love is only for a secret number of sinners. Our Lord was not conscious on the cross of expiating the sins of the reprobate, but he was conscious of a mercy fully capable of that redeeming act. The heart of the glorious victim was capacious enough and unselfish enough to save any number of such worlds.

"Calvinism has suffered very much from its nominal friends, as well as its open enemies. The ardor of discussion has sometimes involved them in apparent views liable to misconception, but we cannot understand any of our representative men as imputing to God anything less than an infinite degree of benignity.

"'God is love.' That is his nature. He takes no pleasure in retributive severity. Endless torment is inflicted by his enemies upon themselves. Irreconcilable antagonism to such a God clearly deserves the curse of its own perpetuation and appropriate misery. Fixed aversion to piety is the sin that destroys all who perish. They are incurable enemies of a God of love. That enmity toward such a Creator is the ground of perdition. It makes sin "exceeding sinful." It was honorable from the first that God was infinitely worthy of the love of man, and when the creature chose a bodily appetite in preference to him, the awful change occurred and the race of enemies began. But God did not become the enemy of man. He continued to be his best friend. 'He so loved the world' as to provide, by a divine sacrifice, for its salvation. The heart of the Creator was ready to forgive sin in Eden, and has been so ever since; and the olive branch of remission hangs high upon the cross wherever Christian missions have erected it in the view of men."

ANXIOUS TO CHECK THE GERMAN SOCIALISTS.

It will be remembered that the salient feature of the parliamentary elections which were held in Germany a few weeks ago was the enormous success of the Socialists. They polled 3,008,000 votes, as compared with 2,120,000 in 1898, and they increased their representation in the Reichstag from 58 to 81. Those figures indicate a gain which is most significant, and which is all the more remarkable because the Government had done everything it could to prevent it. It reveals the prevalence among the masses of the people of a feeling of profound dissatisfaction with existing conditions, and the growth of a determination to bring about a more or less radical and sweeping change in the circumstances of German life.

Naturally, the situation thus presented is regarded with alarm by those who, either through their ownership of property or their official position, make up the ruling classes, and there is much discussion as to what shall be done to stay the rising Socialistic flood.

"If the ruling classes have good sense, if they are acquainted with the teachings of history and are sufficiently intelligent to apply the experience of others to themselves, they will perceive the wisdom of meeting the Socialists at least half way and of placating them with some timely though moderate concessions.
--The North American.

A SMALL CONCESSION TO ZIONISTS.

While refusing thus far the appeal of Zionists for some sort of autonomous government for Palestine, the ruler of Turkey has recently sold to them a tract of land said to be capable of supporting a colony of 70,000. Presumably this sale carries with it some right of residence not granted under present restrictions. Zionists rejoice in this crevice of an open door and hope for more. So do we hope for them--in accord with the divine Word. Official information is hoped for at the next Zionist Congress, Basle, Aug. 23-29.

===================

R3230 : page 327

OUR SUFFICIENCY IS OF GOD.

--1 SAMUEL 17:38-49.--AUGUST 9.--

Golden Text:--"If God be for us
who can be against us?"--Rom. 8:31.

THE Philistines occupied a considerable portion of the seacoast fronting the land of Canaan at the time the Israelites took possession, and their rights seem to have been respected by the Israelites, for even when the land was divided by lot, before it was subdued, the portion occupied by the Philistines was not included in that recognized as given by God to the Israelites. Indeed we remember that the Lord used this powerful nation as his rod in chastening the chosen people when the unfaithfulness of the latter required it on more than one occasion. Thus in the time of Samson the Philistines were the masters of Israel, Samson being used of the Lord as one of his agents in the removal of their yoke--although the work begun by Samson was not completed until the days of Samuel, the prophet.--1 Sam. 14.

Our lesson shows us another invasion of Israel's borders by the Philistines, Saul at this time being king, though David had already been privately anointed but not publicly proclaimed as his successor. The Philistine hosts had advanced a considerable distance into the territory of the Israelites, and had reached the more mountainous country, where Saul gathered the army of Israel to meet them. A valley lay between the two hosts, and in the center of this valley there was a ditch about ten feet deep, cut through the rock by a mountain stream. The place was favorable for a battle of the kind usually fought at that day. Neither army seemed to be anxious to attempt to cross the steep banks of the brook in the face of its opponent, for under such conditions the attacking party would be considerably disadvantaged. Besides, the Philistines--knowing that Israel's king stood head and shoulders above his fellow-Israelites--had pitted against him a giant Philistine, Goliath, still taller, about ten feet high and probably stout in proportion, as indicated by the weight of his armor, spear and sword. The challenge set forth that the disputes between the two nations, of many years' standing, should be settled, not by a general battle, but by a duel between the Philistine giant and the most competent Israelite who could be found to come against him--who undoubtedly would have been Saul, the king.

For forty days this challenge was made every morning, and the king of Israel and his chief mighty men practically confessed that they feared the giant and would not respond to his challenge. It was at this juncture that David, a young man of about twenty-one, was sent by his father to his brethren in the army of Israel to see how they fared, to take them some delicacies from home, and to bring back word respecting the prosperity of the Lord's hosts. The infidel is prone to twit the Lord's people upon the statement of Scripture that David was a man after God's own heart--referring to some of his weaknesses and shortcomings; but in this lesson we see clearly the feature of David's character which God so highly esteemed, and which he has always esteemed in everyone to the extent that he possesses and manifests it. This quality which God esteemed in David was his faith--the same quality that he esteemed in Abraham and in all the faithful of the past. Of all who had "this testimony that they pleased God," it is written that by faith they did thus and so, "and it was counted unto them for righteousness." --Gal. 3:6.

David's faith in the Lord being great, he was surprised to learn when he came to the army that the Philistine had been boasting himself for forty days against Israel and Israel's God, and that no one of his nation had possessed sufficient faith in God to accept the challenge. He at once proposed that he would accept it himself and asked to be taken to the king that he might be thus commissioned. Those who mentioned him to the king spoke of him as a "mighty, valiant man," yet when Saul looked upon him he perceived that he was but a youth and was physically no match for the giant. However, he was the only champion who had arisen, and he was full of confidence in his own success as an instrument in the Lord's hands for delivering Israel from the boastful heathen. Saul finally consented, and proposed to loan Israel's champion his own armor; but, unused to such accoutrements, David found when he had donned them that he could not feel properly at home in them. It would require considerable time to learn how to use such armor and implements advantageously and without discomfort, and he decided to go in his usual garb as a shepherd, armed only with his shepherd's club and sling and the scrip or leather bag in which to carry the stones which he selected from the bed of the brook as he passed.

Goliath could scarcely believe his own eyes when he saw that the ruddy youth who approached him had come out to do him battle with a club, for he probably did not notice the sling. He felt indignant and inquired whether he--the great, the mighty, the strong, the well-armed --was regarded as a dog to be attacked by a club; and, cursing David by his gods, he declared that he would make short work of him, and that the fowls should have his flesh.

David's retort shows clearly that he appreciated the situation in all its bearings. He was aware that his opponent was armed with sword and spear and javelin, but, as he states the matter, he was approaching the conflict strong in the strength that God supplies-- strong in his faith in the Lord as the decider of battles, as the one who would be able to give him the victory and deliver his people from all their enemies. David noted, and counted well upon the fact, that the issue was not between the two armies, not between two men, but between the God of Israel and the false gods of the Philistines. Faith in God had doubtless been increasing amongst all the Israelites within the twenty years preceding this event. They were gradually coming to learn that, having been punished for their sins and idolatries and having returned unto the Lord, his favor was now with them because of his people, but David seems to have had confidence in God in more than an ordinary degree. Doubtless his own anointing to be Saul's successor in the kingdom gave him assurance that it was God's will that the kingdom of Israel was to be continued, and that God's favor was to be with them still as a nation, notwithstanding the transgressions of the divine commandment by Saul, noted in a previous lesson.

The Jews have a tradition that it was while Goliath threw back his head in laughter at his stripling opponent that David's sling-stone struck him in the temple. The helmets of that time were not nearly so complete as those used extensively in the middle ages, and apparently the neck and a portion of the head were generally exposed, so that David's stone might have struck the vital spot of the forehead even though Goliath's head had not been thrown back in laughter.

Neither was David's marksmanship so extraordinary as to be considered wholly miraculous. We have the Scriptural record that many in the tribe of David could throw such sling-stones to a hair's breadth. (Judges 20:16.) Xenophon mentions the expertness of certain

R3230 : page 329

Persian slingers, and Livy speaks of slingers so expert that they could send a stone from a distance through an ordinary wreath or chaplet, and could not only strike their enemies in the face, but in whatever part of the face they chose.

We cannot call this little incident a type, but we may properly see in it a figure and a lesson respecting spiritual things applicable to all who belong to the anti-typical David--Beloved--the Christ. Goliath fitly pictures the great Adversary, Satan, and all who are on his side of any controversy, seeking to bring the Lord's consecrated people into bondage either to errors or sins. Satan, as the prince of this world, found no one either willing or able to dispute his supremacy of power until our Lord Jesus, the antitypical David (Beloved), became the champion of God and the truth and such as love righteousness. As David risked his life for the deliverance of his people Israel, so our Lord Jesus not only risked, but sacrificed, his life for the deliverance of antitypical Israel; as David, after being anointed, encountered the lion, so Jesus, after he had been anointed by the holy Spirit at Jordan, was led of the Spirit into the wilderness and endured a great fight with the Adversary. He conquered him with the Word of God, answering each of Satan's propositions for his overthrow with the words, "It is written." The Apostle explains,--For this purpose Christ was manifested, that he might destroy the bondage of death and "him that hath the power of death, that is the devil"--eventually delivering all the people of God.--Heb. 2:14.

David's conquest in some respects illustrates battles which all of the Lord's people must engage in. Goliath and the hosts supporting him may well illustrate to our minds various foes of God and truth and righteousness which challenge us and all of the Lord's people.

(1) The hosts of doubt and scepticism are today led about by the great giant of unbelief, whose size, armor, sword and spear are over all the hosts of nominal Christendom--all except the David class--the body of Christ. This giant is the evolution theory, and his armor-bearer is higher criticism. The records

and promises of Israel's God are disdained, and the David class who stand forth in their defense are treated with contempt and their pebbles from the brook of truth disregarded. But science, falsely so called, though it boasts itself today and creates so great an impression that few would think of opposing it, will, nevertheless, meet its Waterloo. It shall fall before the Lord's anointed--David, "Beloved"--and its own sword of truth shall eventually complete its destruction in the morning of the new dispensation: at the same time all the hosts of error shall flee, and many of the people of God, aside from the elect body of Christ, shall be blessed by these deliverances.

R3231 : page 329

(2) Goliath may properly represent pride, backed by a host of worldliness. One of the severe ordeals of the New Creature is the conquering of the love of the spirit of worldliness under the leadership of pride. Worldly pride challenges faith in God and obedience to him, and only those who are of good courage and full of confidence in the Lord can overcome this giant. It is necessary, too, that the victory should be made complete --that pride should be thoroughly humiliated, killed, so that it can never rise up again to destroy us. It is an individual battle, and the only proper armament against this giant is a stone from the brook, the message of the Lord, showing us what is pleasing and acceptable in his sight, and assuring us that he that humbleth himself shall be exalted and he that exalteth himself shall be abased. As the poet has expressed it:--

"Where boasting ends, true dignity begins."

(3) Another giant which will sometimes challenge the people of God is fear, distrust. Mighty, imposing and terrifying indeed is the influence of fear, except upon those who have learned to know the Lord through previous experiences, and to trust him even where they cannot trace him. The giant of fear and despair must be met with the pebble from the brook, "It is written." The sling of faith must propel the word of promise with such force as to slay the adversary and to deliver us from his domination.

(4) Another giant which assaults the Lord's people, but which in the present time can be overcome only by the David class, the body of Christ, is the giant of sectarian influence. How strong, how majestic, how well-armed, how influential is this great giant, whose powers are exercised in a large measure in intimidating the Lord's true children, so that all their lifetime they are subject to bondage and fail to attain the liberty with which Christ makes free indeed! To meet this giant and to resist him successfully and to gain the victory over him, thoroughly armed as he is with the haughty voice, and large and strongly organized and

equipped with worldly power and influences and boycotting opportunities, requires great grace, such grace as is to be found only in the little flock, the overcomers, the body of Christ--the David class, the "Beloved." Thus armed only with the Word of God, and trusting in his rod and staff, we may well be courageous and answer imposing sectarianism as David answered the Philistine, "Thou comest to me with a sword and with a spear and a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied."

Let us all remember the meekness and humility of

R3231 : page 330

David, note that his conduct was utterly devoid of boastfulness, and that we are to copy this. Like him our confidence is to be in the Lord, and not in ourselves.

By whom was David taught to aim the dreadful blow,
When he Goliath fought, and laid the Gittite low?
No sword or spear the stripling took,
But chose a pebble from the brook.
'Twas Israel's God and King who sent him to the fight,
Who gave him strength to sling, and skill to aim aright.
Ye feeble saints, your strength endures
Because young David's God is yours.
--Cowper.

===================

R3231 : page 330

STRONG CHARACTERS IN CONTRAST.

--1 SAMUEL 18:5-16.--AUGUST 16.--

Golden Text:--"God is our refuge and strength, a very present help in trouble."--Psa. 46:1.

SAUL and David were both men of strong character, but the former neglected the divine word and counsel and undertook the management of his own affairs, while the latter accepted the Lord and his leadings and by faith sought to follow him. The results showed in both cases: Saul came to an ignominious end. David was prospered and exhibited a wisdom and strength of character quite beyond his times. We are not to forget in this connection that David's discreetness and obedience to the Lord kept him from the throne of Israel for years--years of trouble, privation and wandering, whereas the following of worldly methods might have led to much greater prosperity so far as outward appearances would be concerned. Nevertheless, we are to remember also that the nation of Israel had been adopted by the Lord as his chosen peculiar people, with whom he would deal, whose course he would supervise, and in respect to whose rulers he would decide. Neither are we to forget the great difference between the Jewish age, with the divine arrangements and regulations of the same, and this Christian or Gospel age, with its different regulations and its law of love, patient endurance and spiritual instead of carnal warfare. Those who consider the course of David and other faithful ones of the Jewish epoch to be patterns for the Church, the body of Christ, show thereby that they have a total misunderstanding of the divine Word on this matter. To their mind David's battles and victories and slaughters are figures illustrative of spiritual battles and victories on the part of the antitypical David, the Beloved,--head and body--the Christ.

Although Saul had already been notified by the Lord through the prophet Samuel that the kingdom should be taken from his family and given to a neighbor more worthy of the trust than he, more faithful to the Lord, nevertheless he had been given to understand that the kingdom might endure in his hands for a considerable time. We may assume, therefore, that Saul was on the lookout for one to rise to prominence who should ultimately become his successor,--although we have no reason to think that he understood that David had already been anointed to this position, for David's anointing was kept secret.

Saul, although appreciative of David's prowess, was, nevertheless, jealous of him because of the prominence to which his noble course brought him in the eyes of the people. This jealousy was accentuated as he heard the praises of David sung in grander terms than his own were lauded. Jealousy is always an evil quality--no part of the Lord's Spirit, the holy Spirit, but a strong ingredient in the spirit of evil. Hatred, envy, malice, strife, works of the flesh and devil, are all closely related to jealousy, and often spring from it. Saul should have resisted the envious suggestions which came to his mind: he should have allowed his mind to rise above all personalities and to rejoice most sincerely, most heartily, in the praises of his young general. Doubtless it was in part his remembrances of the Lord's declaration that he should be bereft of the kingdom that made him look with jealous eyes upon David from thenceforth.

Jealousy is one of the great foes that confront every Christian. It should be slain on sight as an enemy of God and man and of every good principle; and to the extent that its presence had defiled the heart even for a moment, a cleansing of the spirit of holiness and love should be invoked. Jealousy is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others, as well as to bring general woe and, ultimately, destruction upon those who harbor it. Jealousy is sin in thought, wickedness in thought, and is very apt to lead speedily to sin and wickedness in action, the probable result being the defilement of men. The mind, if once poisoned with jealousy, can with great difficulty ever be cleansed from it entirely, so rapidly does it bring everything within its environment to its own color and character. This sin, when it is finished, if it is allowed to grow, if it is not routed, if it is not overcome, bringeth forth death. All of the Lord's followers should be on guard against this sin, and none need it more than those whom God has greatly honored as his mouthpieces or servants in any capacity. Had David and Saul not been in such high positions, jealousy and rivalry and enmity would have been comparatively impossible.

Under the circumstances we are not surprised to read (v. 10) that jealous Saul was troubled with an

R3231 : page 331

evil spirit--an evil disposition. Perhaps the language should be understood as meaning that an evil spirit--in the sense of a fallen spirit, a demon--troubled him. We certainly know that as love, patience, joy and peace are elements of the holy Spirit--God's disposition--so a spirit of hatred and jealousy is an evil spirit or disposition "from God,"--that is, away from God, to the contrary of God. We may recognize the fact, too, that such an evil spirit as here took possession of Saul was not only a spirit far from God, or anything that he could approve, but we may even assume that, since Saul was God's anointed representative in the throne of Israel, the evil spirit could not have gained control over him without at least divine permission. As holy men of old were moved by the holy Spirit to speak and write matters of divine inditement, so men have been moved and are sometimes moved today by evil spirits to speak and to write perverse things. This is the thought contained in the word "prophesied" in this verse. Saul spoke unwise things, improper things, spoke foolishly while he had his javelin in his hand. The spirit

R3232 : page 331

of evil was upon him, leading him to make a motion with his javelin as though he would do violence to his faithful and humble young general who, as a friend and companion, played for him upon the harp with a view to dispelling his melancholy. The word "cast" (v. 11) is a stronger one than is borne out by the original, which seems simply to signify a motion--although subsequently he did actually hurl the weapon.--
1 Sam. 19:10.

David seems to have been quite intrepid, fearless, and again and again exposed himself to Saul's power when the latter was under the influence of his melancholia. There is no mention of David's fear, for although he felt it to be propriety and duty to escape as he did, he seems to have had continually the memory of God's power for his preservation, and the fact that God had already anointed him to be the king in due time. Such faith and courage points a good lesson to all the members of the antitypical David. Nothing shall by any means hurt us. Things may interfere with our fleshly interests or comfort or course of affairs; but when we remember that we are not in the flesh but in the Spirit, that it is as New Creatures that the Lord has promised us the Kingdom in his due time, we can realize that no outside influence can interfere with our real interests, our spiritual interests, nor hinder our attaining to the glories of the Kingdom which the Lord has promised to his faithful ones. Only our loss of confidence in the Lord and our unfaithfulness to him could separate us from his love and his promises.

Saul's jealousy of David was supported by his fear of him. Doubtless he wondered often that the fearless youth who attacked the lion should spare himself--even when he, Saul, had manifested openly his hatred and opposition toward him. He perceived that the Lord was with David and not with himself. David's presence became distasteful in the palace, and, as he could not be ignored, he was put into the army and various commissions given him in connection with the interests of the kingdom, Saul evidently hoping that through some indiscretion David would give an excuse for a turning of popular sentiment against him--perhaps hoping also that in some of the forays he would be wounded or killed. But the Spirit of the Lord, as the Apostle explains, is the "spirit of a sound mind," and in proportion as David trusted the Lord and was guided by that trust he was enabled to do his part with wisdom, winning the approval of the people and all the more the fear and awe of Saul.

This lesson to some extent illustrates the relationship between the Lord's consecrated people and the world at the present time. The worldly are in power, in influence, and yet they are conscious of the fact that divine favor is no longer with them; that a change of dispensation is about to be determined in the divine program; that the Laodicean stage of the church is to cease to be the Lord's mouthpiece, and to be spewed out; that the faithful little flock--of whom not many are wise or great or noble according to the course of this world--are to inherit the Kingdom with much power and glory. They do not indeed realize that the anointed class is in their midst and mingling with them day by day; nevertheless they feel a jealousy in respect to those who have more of the Lord's Spirit than themselves, and hate that which is purer and higher and better than they themselves possess. At times their jealousy would almost lead to murder; but they fear and hate the David class because of their closer relationship to the Lord, and because of his blessing manifested in their hearts and lives. Our Lord referred to such a condition of things in the end of the Jewish age, which was certainly a type of the end of this age. He said of the religious people of that time: "The darkness hateth the light, neither cometh to the light, lest its deeds be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Thus, as a separation was made between Saul and David, and between those who loved the darkness and those who loved the light at the Lord's first advent, so a separation is rapidly going on today between those who love the light, the truth, and who are guided by the holy Spirit, and those who are of a different mind or disposition.

Our Golden Text should be borne in mind as a comforting and sustaining power to the Lord's faithful. It is in full harmony with the words of the Apostle in the New Testament, who declares that "all things are working together for good to them who love God, who are the called according to his purpose."

===================

R3232 : page 332

A REMARKABLE FRIENDSHIP.

--1 SAMUEL 20:12-23.--AUGUST 23.--

Golden Text:--"There is a friend that sticketh
closer than a brother."--Prov. 18:24.

HISTORY relates many instances of intense friendships between great men in ancient times, but it tells us of none surpassing the friendship between Jonathan and David, referred to in this lesson. Jonathan's love for David, evidently thoroughly reciprocated by the latter, shines out not only as a friendship that was unselfish, but as one that was apparently injurious to Jonathan's interests--though not really so.

As the son of King Saul, Jonathan was the recognized heir to the throne of Israel, and was at this time about thirty-five years of age. David, the country youth of about twenty-one years of age, had suddenly sprung into prominence before the nation, had been appointed a captain of a thousand men, and was just recently married to Saul's daughter. Saul himself viewed David as a rival in the affections of the people, and everything foreboded that some day he would be Saul's successor. From the standpoint of fallen manhood, therefore, Jonathan had every reason to consider David an opponent and rival, and the envy and jealousy of the fallen nature might be expected to breed in Jonathan's heart hatred and enmity instead of friendship and love. These circumstances constitute the remarkable friendship between these two young men one of the most wonderful on the pages of history.

We read of how Jonathan's soul was knit unto the soul of David--their affections, confidences and loves were interwoven. Jonathan giving to David certain parts of his own apparel when the latter came to live at the court of Saul, was merely an outward manifestation of the other precious sentiments which prompted this and other manifestations of affection--all of which, dignifying David and promoting his honor, were derogatory to the natural interests of Jonathan, who, as the heir apparent, might not improperly have aspired to the maintenance of his own place of honor at the court. Small minds are apt to make the mistake of supposing that the crushing down of others is essential to their own honor and exaltation; but it was because Jonathan was not thus small-minded, but noble-hearted, that his character has been beloved by all who have known it from then until now.

There is a reason for everything, and there must have been a reason for this love between these two noble souls. We are to love and esteem whatsoever things are just, true, pure, noble, honorable, says the Apostle, which implies that the love of the reverse of these would be improper. True, there is a difference between loving principles of righteousness and goodness and loving individuals, but what we wish to notice is that the love for individuals should be based upon their possession of noble and love-worthy characters. Neither of these men could have loved the other had he been bad, ignoble; for only the mean can love the mean, and only the perverse can love the perverse.

What was there in David's character that attracted Jonathan's love? Undoubtedly it was his nobility, his courage, his honesty, his faithfulness to the king and to the nation, and, above all, his trust in God, his reliance on him. What was there in Jonathan which drew forth the responsive love of David? There were many of the same qualities: Jonathan was also courageous and had already demonstrated this; he was sincere, honest, humble-minded, generous, faithful to a friend, and above all faithful to his God.--1 Sam. 14:1-15,27-30,43; 23:16-18.

While these two men had certain natural qualities of heart which commended each to the other's love, the great bond of union was the faith and devotion of each to God. Some one has said that those who would be the best friends need a third object in which both are interested, and that then, like the radii of a circle, the nearer they come to this center the nearer they approach to one another. So with these men: their loyalty to God and to the principles of truth and righteousness exemplified in God, was the strong bond of their friendship which hindered the diversity of their earthly interests from alienating their affections.

This same principle is exemplified in all true, unselfish love: there must be something mutually attractive to draw and to hold the interest and love of each to the other. The breaking of vows of love and friendship

R3233 : page 332

or the breaking of marriage vows implies that one or other had a selfish love and not a pure love, which the Lord's Word inculcates and which is so nobly illustrated in this lesson. Selfish love may indeed admire that which is brilliant, that which is good, that which is noble, that which is generous; but not being equally noble and generous, it will be sure at some time to be assaulted with the temptation to abandon the friendship where it believes it could better serve its own interests. Jonathan's love was not of this selfish kind, consequently it was unchangeable--indeed, grew the firmer and the stronger in proportion as it triumphed over the propositions of any selfish suggestions. In this respect it well represents the love of our Lord Jesus for his people. As Jonathan loved David at the cost of his own position, our Lord Jesus left the glory which he had with the Father that he might become the Redeemer of his people, to whom he declares, "Ye are my friends if ye do whatsoever I command you."

"One there is above all others
Well deserves the name of friend;

R3233 : page 333

His is love beyond a brother's,
Costly, free, and knows no end."

Our lesson introduces these two friends at a time when the life of David was in danger. Our preceding lesson showed that Saul was disposed to do violence to David. The threatening action mentioned in that lesson was repeated several times, and finally the javelin was thrown at his musician David, but the latter escaped it. It was in view of this hostile feeling that these friends decided that it would be unwise for David to again appear at court unless King Saul manifested some change of mind toward him. The coming feast would be an important one; Jonathan and others of the household would be present, but it was not considered prudent that David should hazard his life by attending, and it was arranged that Jonathan should make his excuses to the king and should subsequently let David know the king's attitude of mind, so that if necessary he should flee out of the country. Jonathan found Saul full of bitterness of heart toward David, so much so that he was angered at his son for making excuses for him and threw his javelin at him as an evidence of his displeasure, though probably not with the intention of killing him. Jonathan resented the indignities and wrong of his father, and at once communicated the matter to David by the prearranged signal related in this lesson. However, the two friends could not part without a personal interview, in which they kissed each other, and wept, and bound each other in promises, and called upon God to witness the sincerity of their devotion to each other. Jonathan was evidently fully convinced that David was the Lord's choice for a king to succeed Saul, and, being full of faith and devotion to God, he had not the slightest thought of opposing the divine arrangement. Quite probably, too, in their confidences, David had already told Jonathan of his anointing, assuring him, however, that he would not consider this anointing a proper excuse or ground for any interference with King Saul; that on the contrary, as the Lord had sought him and anointed him, the Lord himself was able in his own due time and in his own way to instal him in authority and power without his stretching forth his hand to do injury to one who already had been anointed of the Lord to this office of king.

We have already noticed that friendship implies like qualities of mind and of heart. The generous love the generous, the noble love the noble, the honest love the honest, the meek love the meek, etc.; but now we call attention to the fact that amongst the Lord's people are not many great, wise or noble--naturally speaking --and that God loves and accepts as his covenant people, friends, children, chiefly those who are not noble by nature. We notice also a love and friendship amongst the Lord's consecrated people stronger and deeper than any earthly tie or relationship--notwithstanding the fact that amongst the Lord's people are "not many great or noble," but chiefly the poor of this world, rich in faith. How comes this seeming contradiction of a general rule of friendship? We reply that God's love toward us as sinners was not that of friendship but of compassion, and similarly the love of his people for sinners is not that of friendship but of compassion, sympathy, the desire to help them out of their degradation. Not until after we had ceased to be sinners, through acceptance of Christ, were we privileged to become the friends of God and to realize him as our friend. Not until we had ceased to be sinners, and had been accepted in the Beloved, would we become the friends of others similarly transformed, and begin to grow in this quality of friendship--love for one another as brethren, partakers of the holy Spirit.

In a word there are two planes of friendship--a natural plane, on which men of like natural qualities would be drawn together; and a spiritual plane, on which those unlike in natural qualities, but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but their hearts in Christian love and unity.

These New Creatures in Christ Jesus know each other not according to the flesh but according to the

Spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure--whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away and all things have become new.

This does not signify, however, that a parent must have exactly the same love for other children as for his own;--he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all be loved to the same degree. Our Lord, we are told, specially loved some of his disciples. By and by, when perfection shall have replaced imperfection, all "brethren" will be perfect and all neighbors will be brethren beloved. Until then, however, we must love all, but "making a difference"--according to natural obligations and spiritual development.--Jude 22.

As there are nominal Christians and real Christians,

R3233 : page 334

so there is a nominal love as well as a real love amongst those who profess the name of Christ, and it should be more and more the aim of the Lord's true people to cultivate his spirit, his character, his disposition, his love, his friendship; and that they may be able to cultivate these he has caused the Apostle to present to our attention a most graphic description of the love which is from above. This description is given in 1 Cor. 13. It must be enjoyed to some extent by all who are New Creatures, for if any man have not the Spirit of Christ he is none of his; but it will be increasingly enjoyed and appreciatingly understood in proportion as the Lord's people each become stronger in the Lord --copies of God's dear Son--like him who is the friend above all others.

One writer says, "The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served....The self-centered cannot keep friends even when he makes them."

Another remarks, "Behold, what gross errors and extreme absurdities many do commit for want of a friend to tell him of them."

"True criticism does not consist, as so many critics seem to think, in depreciating but in appreciation. More lives are spoiled by undue harshness than by undue gentleness."

"The centered love of any one person tends toward universal good-will, the love of all. The candle not only shines on him who lights it, but on all within reach of its rays."

"Every power for good in true friendship is a power for evil in the false.

"'Was it friend or foe that spread these lies!
Nay, who but infants question in such wise?
'Twas one of my most intimate enemies.'"

===================

R3233 : page 334

INTERESTING LETTERS.

page 334

DEAR BRO. RUSSELL:--

Enclosed find order for WATCH TOWER. It is indeed a welcome visitor. I only regret not having learned of its true value sooner; and am sure that I cannot be without it again so long as I live and it is published.

It is beyond my power to express my appreciation of the fact that God, through your instrumentality, has called another poor, weary, Truth-hungry soul out of darkness into his marvelous light. Realizing that your work is stupendous, I know your time is very valuable, yet I cannot but trust that you will bear with me while relating some of the instances in which a gentle, unseen hand has been leading in my case, hoping in that way to let you know something of my deep gratitude to our loving heavenly Father and yourself for the truths set forth in DAWN publications --"meat in due season for the household of faith."

At the age of fourteen my Christian life began, and almost immediately the impression came that my life work must be that of a missionary, but I knew not whether it would be in a home or foreign mission field; would trust the Lord's guidance in that particular later. But this I knew, that my life must be devoted to the study of his Word and the service of the same. Preparations were then made for me to continue my school work, and in connection with this I tried to take advantage of every opportunity to aid in the different works connected with the Methodist church, believing that to be the first effort of what I then thought would be my life work. I was permitted to attend and aid in several revivals also, and was asked to aid in another when the president refused to excuse me from my school work. This I could hardly bear, especially when the pastor returned from the meeting and remarked that perhaps a great many more would have been saved had I, or some one else, been there to help him. None save God knew the weight of those words upon my poor heart. For, to view God's plans for the salvation of the world as I did and as most of those in the nominal churches do, causes a burden that our loving Savior did not intend for us to bear when he said, "My yoke is easy and my burden is light." On the contrary, Babylon teaches that all who are not saved during this age are doomed to eternal misery, and that, if they are not saved, we, to some extent, will be responsible for them; at the same time realizing that hundreds are dying daily without so much as hearing the only name whereby we must be saved, while great congregations in our own civilized country listen, unmoved, to sermon after sermon on the everlasting misery prepared for all except the saints.

Soon the burden of these souls became so great that I could hardly take time to eat and sleep for fear that I would lose an opportunity to warn some one of this horrible place. I could not understand why those who knew of it could refrain from talking about it all the time. But, thanks be to God, he hath recently shown me that his plans for their salvation are far above ours. It required some time and many trials to reach the place where I could lay aside my impatient zeal long enough to hear the "still, small voice," one of the greatest trials being that of failure of health to such an extent that my school work could not be continued even at home. I could not understand why I should be losing (as I thought) so much valuable time, so I first prayed for a restoration of physical health, but no relief came; rather, I grew worse. The burden upon my heart increased daily also until, in utter helplessness, I once again fell at the feet of Jesus longing and pleading for an understanding heart.

How comforting it would have been to have appreciated at that time the following words of our Lord, uttered a short while before his ascension, "Father, I pray not for the world, but for those which thou has given me out of the world."

In a short while a dear sister in Christ who had previously given me some of the DAWN literature (though I was unwittingly postponing my own joy, waiting for God to show me by some miraculous power whether or not I should read it) told me of the chapter in the third volume of the DAWN series on the "Great Pyramid in Egypt" and at the same time called my attention to the fact that the words of our Lord as recorded in Luke 19:40 are now being fulfilled; that while many of his professed living witnesses fail to recognize his second presence and power, therefore are dumb, the very stones of this Great Pyramid are "crying out" in no uncertain tones. This being the first beam of light upon my dreary pathway, and proving such a wonderful blessing, I immediately began to read the "Plan of the Ages," and now, having read all five volumes and the first and second ones twice, suffice it to say that its teachings are far more to me than my daily food. Though the way has been difficult and the trials severe, they are nothing when compared with the joys and comfort of the present, and then there is "more to follow"--"when we shall be like him and see him as he is." O, "Haste along ye ages of glory!"

While feasting upon the fat things of God's Word, as harmonized in MILLENNIAL DAWN, the burden that had been such a weight upon my heart disappeared. Now, how thankful to know that in "due time" all the precious promises contained in the blessed Book, which none save the Lamb is worthy to unseal, shall be fulfilled!

Remember me at the throne of grace that I may yet be prepared as a missionary in the truest sense of the word, --that I may have power to proclaim the "good tidings of great joy which shall be to all people," briefly summed up in these words, Behold the Bridegroom, King and Reaper!

I have been out of school two years, but no longer regret it; rather rejoice in that I have been permitted to enter the school of Christ and to know that he will cause all things to work together for good to those that love him. My physical health is improving also. Oh, that the way may soon be opened up for me to enter the harvest field to be spent in his service! I long to pass the cup of refreshment on to others.

May our dear Lord continue to strengthen and bless you to the end.

Sincerely, yours in the blessed hope,

M. MUNDY,--Georgia.

DEAR BROTHER RUSSELL:--

As I have been reading and carefully studying the books entitled MILLENNIAL DAWN for nearly five years, and have never written to you to tell you or to acknowledge my thoughts concerning this wonderful plan, I must say, dear brother, from the purest motives, it is a great and wonderful work, full of harmony and divine grace in every expression. In my estimation it far surpasses and is the crowning work of all I have ever read or studied. The unfoldings of this beautiful plan, as it gradually reveals its heavenly splendor, is almost beyond our feeble comprehension, and yet it is made so clear and plain in MILLENNIAL DAWN that all may understand. When I read it I felt sometimes almost dazzled with exceeding rapture, yet conscious of deeper humility than I have ever before experienced, and I have long wished to express my humble thanks to you for revealing to me through these books what is in every way "meat in due season," and for being the instrument through which God has given me the joy and happiness of seeing his word correctly interpreted. From the first I ever read of this wonderful work my interest has deepened every day, and new joys unfold themselves as I understand more clearly our heavenly Father's goodness and love for mankind.

I have been for many years a member of the Christian church at this place, but must confess that there were some subjects on which I never felt entirely satisfied, but since studying God's teachings as set forth in MILLENNIAL DAWN I have become entirely satisfied and am no longer in harmony with the doctrines as taught in our nominal churches. Consequently I have withdrawn my membership from that church, and intend to devote myself to this blessed truth.

I might write for hours and yet be unable to express the pleasure the Truth has given me, so I will not take any more of your valuable time.

Your sister in the Present Truth,
(MRS.) C. R. BUSBY,--Virginia.

DEAR BRO. RUSSELL:--

In one of our Bible study meetings some time ago, some one expressed the thought that it is the duty of the saints to distribute their back numbers of the WATCH TOWER, instead of keeping them on hand unused. Thereupon I began giving them out, one by one, as I had opportunity. In doing this I generally re-read each number before giving it to the person selected; and thus it came about that in nearly every case I would find something that I wanted to keep. Hence the fact that I have quite a stack of old WATCH TOWERS on hand, but not "unused." No, they are very precious to me. Sometimes a number ten years old contains something that just exactly fits my case, and I read it as though I had never read it before--and, in a certain sense, that is really the fact, for ten years--yes, even two years--ago, I did not understand what consecration meant, and was satisfied with the prospect of "human perfection." Well, the other day WATCH TOWER No. 11, '99, fell into my hands and I read again your article under the title, "The New Life in Christ." I read it very studiously twice, before laying it aside. It is indeed food in due season to me. I have already written to a very dear brother directing his special attention to it, and I am sure he will be blessed in the reading of it.

"Finishing Touches of Christian Character," No. 20, 1901, is another "nugget" I have just found--grandly instructive and edifying.

Referring to a remark contained in one of your letters of a year ago I wish to say: Yes, dear brother, I am learning --slowly but surely--and can assure you that I am more willing now than a year ago to serve to the utmost of my little ability, even unto death. And my daily prayer is that I may be used of the Lord as one who has no will of his own, and therefore no disposition to dictate terms, time, place or kind, as to the work the Lord may be pleased to direct me to.

Your brother in Christ our Lord and Redeemer,
J. D. GEHRING,--Kansas.

R3233 : page 335

MR. CHARLES T. RUSSELL:--

Dear Sir: I have had the pleasure of reading one of your books and have become very much interested in it. I am a young man who, having lost both father and mother at the age of 4, was sent to a Catholic institution in New York State. There I had the fear of hell so pounded into me that often I was afraid to go to bed for fear the devil would take me by the leg. That may sound simple, but it is a fact. After being there ten years, they gave me one dollar and sent me on to New York to make my living. I did not have a friend in the world and could not get work, so before I would starve I stole, and was sent to the penitentiary. When I came out I had no money and nowhere to go, so I went back to prison. That went on till at the age of 21 I landed in Sing Sing prison for five years. Now if I had had some one to tell me how Jesus loved me and would care for me, I would have been a different man; but my life has been blasted and today I am an inmate of an ex-convicts' home; but as I said in the beginning I have read one of your books and it has given me a clearer and a brighter view of God and a better hope in life.

I remain, your brother in Christ,

JAMES BURK,--Pennsylvania.

====================

SEMI-MONTHLY.
VOL. XXIV. SEPTEMBER 1, 1903. No. 17

CONTENTS.

Views from the Watch Tower........................339
  Death of Christ a Puzzle to Dr. Morgan......................................339
  A Naval Officer on Personal Religion....................................340
Our Memorial Number...............................341
Followers of Jesus: Crossbearers..................342
Overcoming Evil With Good.........................347
Great Opportunities Misused.......................350
Public Ministries of the Truth...................352
Special Items.....................................338

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the Colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 35 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed, few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

EMPHATIC DIAGLOTT, LEATHER EDITION.

We are mailing this edition to all whose orders are now in, and all new orders will have prompt attention. Remember that the price of this book, in leather, on thin paper, is $2.50--a year's subscription to the TOWER being given free with each when desired. In cloth binding, the price is $1.50, a year's subscription being given free with each.

===================

R3234 : page 339

VIEWS FROM THE WATCH TOWER.

DEATH OF CHRIST A PUZZLE TO DR. MORGAN.

THE Rev. G. Campbell Morgan preached on the life of Christ to a large congregation at the Fifth Avenue Presbyterian church yesterday. "In the light of the revelation of the life of Christ, I come face to face with a great moral mystery," said Dr. Morgan. "There is some infinite meaning in the death of Jesus, and it is the stumbling block of my faith. At the cross of Christ I must be either an infidel or a believer. In the presence of the death of Christ I am compelled to deny the existence of a moral governor and admit his death a most terrible blunder or the presence of the most wonderful love that man has known. Notwithstanding the wonderful teachings of this man, God permitted him to die at the age of thirty-three. Humanly speaking, his work was undone --just commenced, as a matter of fact. Not a volume written, not a school founded, but just as he reached the commencement of his career he was foully murdered. I want an explanation of this. My mind demands it."--Exchange.

* * *

It is astounding that any man should consider himself competent to preach the Gospel who does not know why Christ died. It is still more astounding that a body of Christians should appoint, engage and salary, as their teacher, a man who gives us every reason for believing that he needs that some one teach him the first principles of the doctrine of Christ. We can only conclude that the people recognizing and employing such a teacher are similarly ignorant of Christian fundamentals.

To what advantage is it that thousands of church edifices are built every year, and that millions of money are spent on theological seminaries, and on salaries for preachers, organists and choristers, if this is the net result;--ignorance of the fundamentals.

Are such people, who know not why Christ died, to be considered Christians? Certainly not. It is not good clothes, nor Sunday observance, nor even good morals that constitute men and women Christians, but faith--faith in the very thing that these people confess that they know nothing about. A Buddhist or Mohammedan or Confucian may have, and some of them do have, everything that a Christian has except this one all-important essential to Christianity--faith that Christ died as man's sin-offering, as his ransom-price, in order that God might be just and yet be the justifier of sinners who believe in this sacrifice and by faith accept forgiveness of sins and become on this basis followers of Christ.

How plain the whole matter from the standpoint of the ransom, its necessity and results. How clearly we can see that all the sermons and books imaginable would have been of no avail until first of all the New Covenant had been sealed with the precious blood. Hearken to our Lord's words, "The Son of Man came ...to give his life a ransom for many." (Matt. 20:28.) He came not to preach and write books. Others under divine power and inspiration could do and have done those things, but he alone had an unforfeited life "to give for the life of the world." As he said again, "O fools, and slow of heart to believe all that is written in the prophets: ought not Christ to suffer and to enter into his glory?" (Luke 24:25,26.) He did suffer death--"the just for the unjust"--and thus made atonement for our sins, paying the death penalty against us. He did enter into his glory and is fully prepared to give forth the vivifying blessing so much needed by the whole groaning creation.

Why then did he not at once--as soon as glorified --begin the Kingdom work of rescuing Adam and his children from the grasp of sin and its penalty, death? Because in the divine plan it was arranged that first a church-bride should be selected as his companions in

R3234 : page 340

sufferings and future glories. Soon the testing of those called to this joint-heirship will be completed and then our prayer, "Thy Kingdom come," will be answered, and the blessing of the world at the hands of the Good Physician and his bride will begin. The great uplift of that blessed Millennial day will be not merely physical but mental and moral--not partial and temporal, but to those who will to obey it will be made complete and everlasting.

A NAVAL OFFICER ON PERSONAL RELIGION.

Captain Mahan, of the U.S. Navy, evidently knows something else than naval warfare. He delivered an address worthy of being considered by a larger audience than heard it. He said:--

"In my judgment the Church of today, laity and clergy, have made the capital mistake in generalship of reversing the two great commandments of the Law; the two fundamental principles of her war, established by Christ himself. Practically, as I observe, the laity hold, and the clergy teach, that the first and great commandment is 'Thou shalt love thy neighbor as thyself.' Incidentally thereto, it is admitted, 'Thou shouldst love the Lord thy God.' It is of course too egregious an absurdity to openly call that the second commandment. It is simply quietly relegated to a secondary place.

"You may perhaps dispute this deduction as a matter of fact or remind me of St. John's words, 'He who loveth not his brother whom he hath seen, can not love God whom he hath not seen.' It is evident, however, on reflection that St. John is in no sense inverting our Lord's order. He simply appeals to evidence. This man says he loves God. Very well, where is the proof of it? Does he love his brother? If not, he certainly does not love God, for the love of the brethren is the sure, inevitable fruit of loving God. In fact the whole missionary spirit, and much that is not narrowly missionary, involves love for brethren whom we have no more seen than we have seen God. The love of God is the one sure motive and source of the love for man."

Is it not true, Captain Mahan inquires, that within the last thirty years the Church has been teaching that "a man's personal piety is of small consequence alongside of his external benevolent activities"? Has not the Church come to stand for the idea that "external activities, outward benevolence, are not merely the fruit of Christian life, but the Christian life itself"? He continued:

"Is not the judgment of the world expressed, and is it not a true judgment, in the words of indifferent contempt for a man who is trying to save his own soul--his miserable soul, as I have sometimes read? And yet what is a man's soul? It is the one thing inexpressibly dear to God, for which, if there had been but one, he was content to give his Son, and this he has intrusted to man as his own particular charge. I do not say his only charge, but the one clearly and solely committed to him to make the most of. It is the talent which he is to multiply by diligent care; not that he may delight in it himself, but that he may present it to God through Jesus Christ....Because care of one's own soul, by internal effort and discipline, seemed selfish, men have rushed to the extreme of finding in external action, in organized benevolence, in philanthropic effort, in the love of the neighbor--and particularly of the neighbor's body, for the neighbor's soul was naturally of not more account than one's own--not merely the fruit of Christian life, but the Christian life itself. That the kingdom of God is within you, an individual matter primarily and in essence, and only in consequence, and incidentally external, as all activity is but a manifestation of life and not life itself--all this was forgotten. This I conceive to be the state of the Church now, I mean as an organization; for I doubt not the multitudes of earnest cultivators of their own souls for the glory of God--perfecting holiness, as St. Paul says, in the fear of the Lord."

There is but one remedy, declares the Captain, and that is the restoration of "personal religion"--"the direct relation of the individual soul to God--to that primary place in the Christian scheme which it has momentarily lost. In conclusion he said:

"Within this generation there has been given much vogue to a secular phrase, the prevalence of which seems so indicative of the temper of the day as to point just where the sagacious Christian warrior, crafty as St. Paul was to seize opportunity and capture men with guile for Jesus Christ, may lay hold upon men's hearts and minds. Self-culture--we have all heard much of it; sweetness and light, and all the rest of it. No new thing. The Stoics cultivated themselves, their personality, that they might reach self-sufficingness, which, being attained, could be presented to themselves in the form of self-contentment. Let this human conception receive consecration. What is self culture, but deliverance from evil unto good--salvation from sin? And who shall thus save his people? Who but Jesus Christ? And what is Personal Religion but the cooperation of man's will with the power of Jesus Christ, that man's soul, man's whole being, may be saved; not for his own profit chiefly, but that he may lay it, thus redeemed, thus exalted, at the feet of him who loved him and gave himself for him."

* * *

The "salvation" of the philosopher is the growing one today, everywhere; because faith in the Bible is giving way to Higher Criticism and Evolutionism, which are mere human philosophies. A living faith must have a foundation in the divine revelation, the Bible. It alone shows what righteousness is and that "there is none righteous, no not one." It alone shows how sin came into the world (Rom. 5:12) and that personal faith in a personal Savior is the only ground for hope of a personal salvation.

"Truth people," as well as others, need to be on guard on this subject. Some of them seem to get the false impression that head-knowledge is the basis of brotherhood. While encouraging Bible study

R3235 : page 341

and growth in knowledge we must still recognize heart-salvation as the aim and object of all our proclamations of the Gospel. Knowledge is merely the lamp which guides the way toward heart-salvation,--"sanctification of the spirit [mind] through the belief of the Truth."

With some, the thought that "our salvation is to be brought unto us at the revelation of our Lord and Savior" at his second advent seems to mean that it would be a mistake to speak also of a present heart-salvation translating us, even now, out of the kingdom of darkness into the kingdom of God's dear Son. We may be sure that none will attain the "great salvation" promised to the elect who does not in the present time experience heart-regeneration or salvation from the love of sin.

====================

R3235 : page 341

OUR MEMORIAL NUMBER.

OUR subscribers have recently received Vol. I. of the MILLENNIAL DAWN series as a number of this journal. This cheap edition we are supplying at 5c per copy postpaid to any address you please in the United States and Canada, or 9c per copy to any foreign address, except Canada. Confident that our readers will want to send these out to their friends in large quantities, we have given an order for 300,000 copies, and of these we have already received 100,000. Thus you see we are prepared for your orders and ready to execute them promptly--20 copies for $1, or more or less at the same rate.

The experience of our readers we are sure agrees with our own, viz., that tracts and sample TOWERS and conversations and sermons are valuable in spreading the Present Truth only in proportion as they lead up to a study of the DAWNS. Whoever will not give time and attention to a careful reading of the DAWN, will apparently never become thoroughly rooted and grounded in Present Truth. And those who are most clear in the Truth have re-read the books several times. These books stand re-reading, because they are practically the Bible put in another form--Bible topics treated systematically,--the testimony of the various prophets and apostles, etc., being gathered together and arranged under the various appropriate heads. We could wish that our readers would all begin afresh the study of these volumes. It is noted sometimes how rapidly beginners now make progress, and occasionally seem to outstrip others who have been much longer in the way. The reason generally is that they have studied the DAWNS more recently, and therefore have the various features more distinctly before the mind, with their strong interlocking and corroborative testimonies.

Our readers are aware from the annual reports that large numbers of DAWNS are continually going out, but very few, perhaps, are aware that the first volume has passed the one million (1,000,000) point, and is rushing along more rapidly than ever before. The new WATCH TOWER edition at 5c per copy may be considered a memorial of the one million copies already in circulation. The Lord's hand seems very markedly manifest in connection with this great sale; for booksellers, under the influence of denominational prejudice, will not handle the DAWNS. The Lord seems to intend that it shall be circulated only by those who are consecrated to him and his service; and he is raising up evangelists--colporteurs--who are carrying this message of the divine plan of the ages to all parts of the world. We are continually finding, too, that some of these have borne fruit without our knowledge--some coming into the light of Present Truth without learning of the WATCH TOWER and getting into our list. We trust that all of the dear brethren and sisters who love to serve the Truth will be more and more on the alert to introduce the WATCH TOWER to all of the consecrated, who have a deep interest in the things of the Kingdom. We want their names on the list, and that they should have the regular visits of the TOWER, whether they can afford to pay for it or not. We have a fund for the very purpose of paying the subscriptions of those who cannot afford to pay.

We cannot say that all who purchase the DAWNS are deeply interested in them. Quite the contrary. Some are prejudiced by misrepresentations so that they will not read, even after having purchased them. However, we do find indications which lead us to believe that, when the great time of trouble shall be upon the world, many of the sincere-hearted who now are prejudiced by misrepresentations will look up these books and study them earnestly, and receive both comfort and profit from them under the trying conditions in which they will then be placed.

When we inform you that over 14,000 DAWNS (quite apart from the new cheap edition) went out during June, as many more during July, and that the August output bids fair to be still larger, you will get an idea of the growing magnitude of the harvest work. It keeps us busy urging our printers and binders up to the notch, thus to keep the colporteurs in every quarter properly supplied; and all hands connected with the service here are endeavoring to do with their might for the service of the Lord and his cause. The WATCH TOWER office force consists of twenty-five persons

R3235 : page 342

engaged in various parts of the service, yet we do not do any printing or binding of our own. Five printing establishments are turning out papers, books and tracts, so that the total number employed in the work, directly and indirectly, must be very considerable.

Incidentally, we note that the Volunteer work, this year, is progressing remarkably. The two million Volunteer tracts prepared in the Spring are practically all in circulation, and another million is ready for delivery now. These are aside from our ordinary tracts, which are going out freely also. Order all you can use judiciously.

Pray for the divine blessing upon our service, and join to the extent of your ability in the reaping work of this time, and thus add to your joy, both now and everlastingly.

===================

R3235 : page 342

FOLLOWERS OF JESUS: CROSS-BEARERS.

"If any man will come after me, let him deny himself and take up his cross and follow me."--Matt. 16:24.

OUR Lord's invitation to forsake all and follow him is presented in very different language from the usual invitations given in his name today;--the thought, the sentiment, is wholly different. The general thought today, in connection with an invitation to "Come to Jesus," might be expressed thus:--"We invite, we urge upon you to escape an eternity of torture, of misery, by accepting Jesus as your Savior. It is a question of eternal happiness or eternal misery, and, therefore, you have practically no alternative, but must accept him." How different from this is our Lord's presentation of the matter in this text. He says nothing whatever about there being no choice, nor about an eternity of misery for those who do not elect to become his followers. His words imply that it is a matter of choice with the individual, and not a matter of compulsion in any sense of the word.

Our text contains no urging, no insistence that there is no alternative. On the contrary it presents to the mind obstacles which must be encountered by those who become the Lord's followers--the crosses they must expect; and thus it invites them to consider well what they are doing, before taking the step. The invitation contains neither rant nor cant, but is, in every sense of the word, logical and reasonable, and so stated as to avoid any misunderstanding. In this respect it corresponds with our Lord's other utterances on the subject; as, for instance, when he gave the parable of the man who proposed to build a house and laid the foundation, but afterwards was not able to complete the structure. On this parable the Lord builds the teaching that his followers should count the cost of discipleship, in the same cool, methodical, calculating manner in which they would count the cost of the erection of a building; and that they should make sure that they sufficiently desire the result to carry forward the conditions necessary to attain them. His words are, "Then said Jesus unto his disciples, Whosoever doth not bear his cross and come after me, cannot be my disciple." He explains, further, that this implies that he will love the Lord more than father and mother and wife and children and brethren and sisters--yea, more than his own life.--Luke 14:26-30.

Furthermore, it is proper that we notice the class of people to whom the Lord addresses these searching requirements of discipleship. He addressed not vile sinners, not aliens, strangers, foreigners from God's covenants and blessings; but those who were already the recipients of these--Israelites. Our text shows that his invitation was addressed to those who were already, in some sense of the word at least, our Lord's "disciples"--believers in him and, to some extent, already cooperating with him. And so, still, we understand

R3236 : page 342

these words to be applicable, not to sinners but to those who have accepted of God's grace in Christ to the forgiveness of their sins. The Lord is seeking a very special class of followers, separate not only from the world in general, but separate and distinct from the ordinary class of followers or disciples. Without prejudice to the general interests of the world, the blessing of which will come in due time; --without prejudice to the general disciple or believer, who will experience some blessing, some favors more than the world;--our text is pointing out the conditions of that highest degree of discipleship, the reward of which will be to be with the Master, see him as he is and share his glory as joint-heir with him in the

Kingdom which the Father has promised him--through the instrumentality of which Kingdom all the ordinary disciples and the world in general shall be eventually blessed.

Our Lord wished, evidently, to draw a sharp line of distinction between all other classes and those followers who would walk in his steps, bearing their crosses after him. It is of this class that he declares, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." (Luke 9:62.) This special class must be thoroughly imbued with a zeal for God and for righteousness; must gain some reasonable conceptions of the good things which God has in reservation for them; must have some appreciation of the Kingdom privileges, else they will not be persevering enough, nor zealous enough, to "fight the

R3236 : page 343

good fight of faith" and overcome the spirit of the world, with the Lord's assisting grace. It will require these qualities of heart, in addition to the grace, mercy and strength which the Lord has promised, to enable them to take up their cross and follow the Lord in the narrow way of self-sacrifice. And it was not only a kindness on the Lord's part to make clear and definite the terms of the sacrifice, but it was reasonable also that he should not inveigle any into taking such a course contrary to the true zeal of their hearts. It was eminently proper that he should put the matter just as he did put it and that we, as his followers and mouthpieces, should present the matter to each other and to all who purpose to become his disciples in the same straightforward manner.

Some might be inclined to think that urging to accept the Lord and to seek to be his follower, with the thought that any other course would mean eternal torture, might be considered a deception which would work out benefit to the deceived ones--a deception which would do good rather than harm. We dispute this. We hold, on the contrary, that the erroneous teaching has done great injury in various ways.

(1) Its misrepresentation of the divine methods and arrangements has caused many to doubt not only the love but the justice of God.

(2) While people have theoretically claimed that only those who follow closely in the footsteps of Jesus and take up their crosses, following him in self-sacrifice, will be saved, and all the remainder of mankind be damned to eternal torture, nevertheless few believe it, few act upon such a belief, few are making an effort to be followers of the Lord as if they believed it; and extremely few of the many who are not trying to take up their crosses and follow the Lord give evidence of any fear of an eternity of torment because of neglecting his words.

(3) As a consequence there is a nominal church of professed followers of Christ, extremely few of whom are followers in the sense comprehended by the Lord in the text.

(4) As a result of this, nominal Christianity and nominal discipleship having crowded out the true condition of discipleship which our Lord specified as necessary to joint-heirship in the Kingdom, we find that nearly all the preaching and other religious efforts and services of today are going in another direction entirely--to produce merely justified believers, and not to produce the sanctified followers described.

(5) As a consequence, present conditions, teachings, etc., are extremely unfavorable to the development of the very class which this Gospel age was intended to select and perfect as joint-heirs with their Lord in the Kingdom.

It is because, under the Lord's providences, the mists of the dark ages are scattering and the light of the Millennial morning creeping in, that we are privileged to see the inconsistencies and falsities of the traditions of men which have beclouded the inspired records; and, therefore, we are led to inquire for the "old paths," and to listen, not for the confused babel of error, but for the clear words of the great Shepherd of the flock and his inspired representatives, the apostles. Listening to these--listening to the voice of God through these--the inspired plan of God is becoming clear and luminous to us, and its every feature reasonable, harmonious and beautiful.

It is from this standpoint that we are enabled to view our text with pleasure; and seeing the grand designs of our Almighty Father, are enabled to rejoice that we are accounted worthy, through our Redeemer's merit, to be invited to walk in his footsteps and to take up our crosses and to follow him through evil and through good report. And we are assured of his sustaining grace by the way, and of final victory and joint-heirship with him in the Kingdom, if we thus continue steadfast to the end.

"If any man will come after me," signifies, If any man desires to be a follower of mine, to walk in my steps of obedience to the Father's will, and to share with me in the Father's reward. Such are to know that the cost of such discipleship will be cross-bearing. Cross-bearing signifies endurance of trials, difficulties, disappointments--the crossing of the human will and preferences by circumstances and conditions permitted of the Father. Our Lord's will was fully submitted to God, so that it was his delight to do the Father's will, and this must be our attitude to commence with; but after this consecration has taken place comes the trial and testing. If we were in heaven, where all is in full accord with the divine will, we could have no crosses from the time we fully consecrated to the Lord; because our wills being in accord with the Father's will and with all righteousness, and there being nothing in heaven contrary to that which is right, we would be in accord with everything, and everything would be in accord with our newly consecrated minds. Our crosses come because we are living in "this present evil world," because the spirit of the world is contrary to the Lord and his Spirit of righteousness and equity, and because our Adversary, Satan, seeketh continually to stumble and ensnare us; because, also, our new wills are circumscribed and hindered and opposed by the desires of our natural bodies, which are more or less in accord with the things of this present time, its conditions, its aims, its sentiments; and because the new will strives to use the body in a manner and in a service which, under

R3236 : page 344

present evil conditions, continually causes it annoyance and suffering. These things are to be taken into consideration as the cost of discipleship--the cost of a share in the Kingdom and its glory, honor and immortality, promised to the "called, chosen and faithful."

"GOD KINDLY VEILS OUR EYES."

It is fortunate for us that in the outstart we do not, can not, estimate or appreciate the full meaning of the words, sacrifice, cross-bearing, etc. If we could look into the future and see from the start the various trials and difficulties to be encountered in the "narrow way," doubtless few of us would have the courage to make the consecration and the start--if we could not see or appreciate, beforehand, the rewards and blessings which under divine providence come to us in connection with every trial--more than compensating us for every earthly self-denial and endurance. Nor can we in advance appreciate how the Lord wishes to test our zeal and our faith, by letting us come to the crosses of life one at a time, and letting us see their ruggedness, --hiding from us the assisting hand by which, as soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it, so that we have no more at any time than we are able to bear. So careful is he of all those who thus become his footstep followers and cross-bearers, and prospectively his joint-heirs in the Kingdom, that he will not "suffer them to be tempted above that they are able, but with the temptation will provide also a way of escape."--1 Cor. 10:13.

SACRIFICING PRECEDES CROSS-BEARING.

The first step in following the Lord is properly designated in the Scriptures a sacrifice; but it is not a taking up of the cross. When we sacrifice our wills, when we submit ourselves fully to the Lord, it is the sum of all sacrifice--in the sense that the giving up of the will means the surrender of our all to the Lord, that his will may be done in respect to all our affairs. The will is the individual, the ego, and holds the command, the rulership of our time, influence, abilities, and every talent; hence the surrender of the will to God means a surrender of all these things to him. All subsequent sacrifices which we may make in the Lord's service are included in and represented by this sacrifice of the will. If the will changes, draws back, ceases to be obedient to God, ceases to be submissive to his arrangements, the whole condition changes and the relationship to God as a member of the body of Christ terminates. But if the will continues faithful to God and desirous of serving him and his cause, though the service and cross-bearing be not done faithfully, the Lord will carry such through, and by chastisements and corrections in righteousness they shall

R3237 : page 344

ultimately be "saved so as by fire"--by tribulation. This is the essence of the doctrine of "the final perseverance of the saints." So long as they continue to be consecrated--to have their wills sanctified to the Lord--they continue to be his, even should they, from lack of zeal, fail to win the prize offered to the zealous, the "overcomers."

But if the will remain loyal to the Lord, and the crosses are approached and lifted and borne in faith and trust, not only will the Lord's grace suffice, but his comfort and assistance will be given in the narrow way;--so that its trials and difficulties may be esteemed as "light afflictions, but for a moment." Eventually this class shall be the victors, joint-heirs with the Master in his Kingdom, because by his assisting grace they shall have walked in his footsteps faithfully, even unto death--and that with greater ease and peace and joy and satisfaction than others who with less zeal seek to avoid the crosses of their consecration.

The statement that the consecration of the will --its surrender, its sacrifice, that the Lord's will may be received instead--is not one of the crosses we are called on to bear, may need further explanation. In order for the sacrifice of our wills to be acceptable to the Lord at all, it must be no cross to us; the desire to give up our own will and to accept God's will must be a joy, a pleasure. Our wills must be sacrificed willingly, else the sacrifice will not be accepted of the Lord, and we shall have neither part nor lot with him. Unless the will be joyfully resigned to the Lord's will, all subsequent sacrificing or cross-bearing will count nothing whatever to our advantage. Our Master's expression respecting the surrender, the sacrifice, of his will to do the Father's will, illustrates this matter clearly; and it will be noticed from the language that there was no cross connected therewith.

Our Lord's sentiments were, "I delight to do thy will, O my God; yea, thy law is within my heart." (Psa. 40:8.) And so all who would be his disciples must not only count the cost of cross-bearing because of the opposition of the world, the flesh and the devil, but they must have a somewhat similar spirit to that of our Lord in connection with the sacrificing of their wills; they, too, must delight to have God's will done in them--delight to surrender or sacrifice their own wills. Let us see this clearly, and if there is anything lacking in respect to the sacrifice of our wills let us give it our first attention. He who has completely sacrificed his will to the Lord's will has gained the victory at the start which will make all the remainder of the "narrow way" comparatively easy. He who has merely hacked and mutilated his will

R3237 : page 345

instead of killing it outright, will find extra difficulty at every step of his journey, and can never gain the victory until he has finished the sacrifice which he imperfectly began.

IN WHAT DOES CROSS-BEARING CONSIST?

The Master's cross-bearing did not consist in fighting the weaknesses of the flesh, for he had none; nor are these weaknesses of the flesh our crosses. Because all our weaknesses of the flesh are fully covered by the merit of our Lord's sacrifice; our standing before God is as New Creatures and not as imperfect fleshly creatures--the imperfections of the flesh, which are contrary to our wills and opposed by them, being fully pardoned by the Lord. The Lord's cross-bearing consisted in the doing of the Father's will under unfavorable conditions. This course brought upon him the envy, hatred, malice, strife, persecution, etc., of those who thought themselves to be God's people, but whom our Lord, who read their hearts, declared to be of their father, the devil. We are not able to read the hearts of those about us who profess to be the Lord's people, yet we may be sure that there are plenty still who profess the name of God and of Christ and who have none of his Spirit and are not his children, but are the children of the Adversary,--begotten of an evil spirit.

Since we are walking in the same "narrow way" that our Master walked, we may reasonably expect that our crosses will be of similar kind to his--oppositions to our doing the will of our Father in heaven--oppositions to our serving his cause and letting the light shine out as our Master and Leader directed. It is a pleasure for us to do the Father's will--no cross about that. We delight not only to consecrate our wills, but the Lord's law of righteousness is in our hearts to such an extent that we delight to serve the right, the Truth. Our cross-bearing comes when we find that the Truth, so beautiful to us, so charming, is hated by others and draws upon us their anger, malice, hatred, as the same truths drew the same opposition upon our Master. Our faithfulness in cross-bearing consists in our willingness to stand up for the Truth and for every principle of righteousness; --meekly, humbly, yet firmly, speaking the truth in love, no matter what the cost of friendships broken or enmities enkindled, or evil words spoken against us falsely for the Truth's sake.

Our Master forewarned us of just such experiences when he spoke of our crosses in following him. He was explaining the matter more fully when he said, "Marvel not if the world hate you, ye know that it hated me before it hated you." "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If they have called the Master of the house Beelzebub, --prince of devils,--think it not strange if they will call his followers by evil names also. Yea, he forewarned us, "They shall say all manner of evil against you, falsely, for my sake." He even implied that some who are not children of the devil would be found amongst the persecutors of the cross-bearers, and assured us that some of these would verily think that they were doing God service. And are they not doing God and us also a service in the sense that Satan is serving God's purposes in the present time, in the persecution of the Church;--in making her path a "narrow" one, and filling it with difficulties; that thus the Lord's faithful cross-bearers might be tested and proven, and that he might thus select and purify unto himself a peculiar people, zealous of good works and zealous of the Truth?

CROSS-BEARERS MUST BATTLE WITH THE FLESH, ALSO.

While we pointed out, foregoing, that cross-bearing is quite separate from battling with the weaknesses of the flesh, nevertheless whoever has the mind of Christ, whoever is seeking to be a cross-bearer and to stand up as a representative of the Lord and the Truth in the midst of a wicked and perverse generation, as an ambassador of God, will surely realize that he could not be an acceptable ambassador and could not claim that his will is sacrificed to the Lord's will, if he did not strive against the weaknesses and imperfections in himself as well as stand for the general principles of righteousness and truth everywhere.

The Apostle included this thought and much more in this expression,--"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6.) He is to walk as our Lord walked, in his general deportment and relationship to everything that is good; and correspondingly to avoid everything that is evil. He is to walk as nearly as possible in the footsteps of Jesus.

This, however, does not mean that he either should or could, in an imperfect body, walk up to all the perfection of his Lord, who even in the flesh was perfect. It means just what it says, that we should walk as he walked--in the same way, in the same direction, toward the same mark and standard that he recognized and established. The Apostle Paul gives us a suggestion along this line, very helpful when rightly understood. His words are, "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit." (Rom. 8:4.) To walk after the flesh is to walk after sin--to knowingly, willingly, intentionally, do those things which we

R3237 : page 346

recognize to be contrary to the divine will, even though we should not go to the extreme of wickedness. So, likewise, to walk after the Spirit does not mean to walk up to the standard of the Spirit, which would be impossible for us who were born in sin, shapen in iniquity, and thus blemished by sin according to the flesh. As "New Creatures" we are living in the earthly tabernacle, which is imperfect; and so long as we are thus limited, we cannot do all that we would. As "New Creatures," begotten of the holy Spirit, we desire to do perfectly. We desire that every thought, word and act should be perfect in the sight of our heavenly Father,--as perfect as were those of our dear Redeemer; but this we know from the Scriptures and from experience is impossible. We are glad, therefore, that the Lord shows us, as in this statement of the Apostle, that what he requires is that we should walk after the Spirit;--that he does not require of us that we should walk up to it, which would be an impossibility.

It is because we could not walk up to the Spirit, up to the perfect standard of the divine requirement, that God has mercifully provided an arrangement of grace on our behalf. By this grace, those who start as members of the body of Christ, to walk in the footsteps of Jesus--to walk henceforth not after the flesh, but on the contrary to walk after the Spirit, and as nearly as possible up to the Spirit's requirements--have their deficiencies made up for them by their Redeemer's meritorious sacrifice. The divine arrangement for this is a unique one, which adapts itself to the various conditions and circumstances of each and all called to walk in this narrow way. If one by reason of being well born and having a good environment has for this reason a better balanced and equipped mortal body in which the new mind can exercise itself with the greater freedom;--and if such a one by reason of these advantages be able to walk nearer to the Spirit's standard than a less favored brother, whose will, however, is equally loyal to the

Lord, the divine arrangement is that each shall have imputed to him grace sufficient,--so that both may be counted perfect--counted as having walked up to the Spirit's requirements.

This matter may be more clearly before our minds if we imagine a scale marked off from naught (0) to one hundred (100)--a scale on which we will suppose moral stamina to be measurable, one hundred representing the full, complete character which God requires. On this scale imagine five brethren with different degrees of physical imperfections, yet all fully consecrated to the Lord, all seeking to the best of their ability to "walk not after the flesh but after the Spirit"--as nearly up to the full (one hundred) standard as possible. One has ten points of character, another twenty, another thirty, another forty, another fifty. From the Lord's standpoint, because they are all trusting in Christ and walking in his way, and seeking to do his will, they are all counted as up to the full standard, one hundred--all acceptable with the Lord--the weakest as well as the strongest of them. This wonderful divine arrangement for man's necessities tells of the wisdom of God as well as of his mercy and love. Who else could have devised such an equitable plan, by which whosoever cometh unto the Father through the Redeemer, with full consecration of heart, of will, and full intention of life, might be acceptable --nothing short of perfection being acceptable.

It is for this reason that we are told that we are reckonedly justified--"justified by faith." Mark now the words of the Apostle, "Where sin abounded, there did grace so much more abound." He here expresses a general principle of the divine arrangement. Those hearing the invitation in this present time, and desiring to accept God's grace and call, are all thus put on an equality: he who has little character with many weaknesses and imperfections, has accredited to him of the Lord's grace and merit proportionately; he who has more of character naturally and who needs, therefore, less of grace, gets also according to his needs. But let it be clearly noted that there is "none righteous, no, not one"--none who can come up to the divine standard. All need to have the Lord's merit imputed to them, and hence the Lord makes this arrangement for all who would approach him and accept his favor, his call to joint-heirship with his Son. They can have neither part nor lot in the matter until they have acknowledged their own imperfections and have accepted the imputed merits of our Redeemer, "In whom we have redemption through his blood."

All of the Lord's people--not all of the nominal church, not merely nominal disciples, but the true followers mentioned in the text--are not only walking in the same pathway, but similarly all find it narrow and difficult. Similarly all in this pathway have the same spirit, mind or disposition--to do the Father's will and to serve his cause. This is the Spirit of Christ, and by it all men may take knowledge of his disciples; they, like him, will be loyal to the principles of righteousness and truth. They will be willing to suffer opposition and persecution for the Truth's sake, for righteousness' sake, and thus with him to be cross-bearers.

The Apostle Paul brings out this thought when, writing to the Corinthians respecting Titus, he asks, "Walked we not in the same spirit? Walked we not in the same steps?" (2 Cor. 12:18.) Assuredly Paul

R3238 : page 347

and Titus must have been walking in the same spirit and the same steps if they were both walking in the Spirit and steps of the Master,--taking up life's crosses and following him. And this, dear brethren and sisters, will be true of each and all of us. While we each have our individual peculiarities and differences of temperament, conditions, surroundings, opportunities, etc., the same spirit and the same steps can be noted in all who are followers of the Lamb. "If any man have not the Spirit of Christ, he is none of his." If any man walk not in the footsteps of Jesus he is not one of his followers, in this special sense pointed out by our text, and consequently would not be one of the joint-heirs in the Kingdom. But let us keep in memory the Lord's assurance that his grace is sufficient for us, and that his strength is made perfect in our weakness, and that this is the victory that overcometh the world--even our faith.

====================

R3238 : page 347

OVERCOMING EVIL WITH GOOD.

--1 SAM. 26:5-12,21-25.--AUGUST 30.--

Golden Text.--"Love your enemies,
do good to them that hate you."

THIS lesson concerns the seven years of David's experiences as a fugitive from the envy and hatred of King Saul. The latter, though still the nominal representative of the Lord upon the throne of Israel, had lost the divine blessing and power which, in considerable measure, had been transferred to David after his anointing to be Saul's successor. The lesson brings before our minds in sharp contrast the king, whose better judgment was overcome by evil impulses, and David, the "man after God's own heart," who, although far from perfect, strove successfully for mastery over himself, and overcame promptings of evil under the guidance of principles of righteousness. We are not to think of David as perfect. Neither are we to be blind to his faults and sins, nor to excuse them nor to copy them. David was not one of the "saints" in the New Testament sense. He lived at too early a date to share in the high calling, nor could he follow in the footsteps of Jesus, since the Captain of our salvation and our forerunner in the narrow way had not yet come. David was a man after God's own heart, in the sense that he was full of faith in God and aimed aright. At heart he desired to do the Lord's will, and wherever he failed of this it caused him grief and led him to repentance. He lived before the time of God's revelation of his own character and plan and perfect will concerning his people. All things considered, David's attainments in faith and obedience were quite remarkable, so that although as a whole he was not to be considered as a model or pattern by the Church of the Gospel age, nevertheless many beautiful illustrations of proper faith and obedience may be drawn from his career, and some of them are noted in the lesson before us.

The seven years from the time David fled from the wrath of Saul until Saul died must have seemed to David a peculiarly long period of trial of faith and patience. His own course had been a noble and true one. He had served his king and his nation most loyally, yet he suffered as a reward. He was for a time an exile in a foreign land, and his father's family was obliged to remove to Moab for protection. It must have seemed peculiar to David that the Lord should permit him, anointed to succeed King Saul, to be thus delayed from coming into his kingdom, and instead to be hunted and persecuted as an outlaw. This, however, was a valuable test of his faith, and doubtless helped to strengthen its roots, and thus to make his character stronger and his trust in the Lord firmer. But besides this, we may readily see that those seven years were valuable to David as a preparation for his kingly office. They made him intimately acquainted with the people and their usual manner of life and general sentiments --acquainted also with the neighboring peoples. Above all, he became intimately acquainted with the Lord, and, we may be sure, learned to trust his providences even where he could not trace them. Several of the Psalms were either written during this period and describe David's experiences on the spot, or written subsequently describing the lessons learned from those experiences. Amongst these Psalms may be mentioned numbers 34, 52, 56, 57, 63.

Spiritual Israelites who have already received the adoption and anointing of the Lord to future service as kings and priests, who shall reign on the earth with our blessed Lord and Head, to bless all the families of the earth, can easily trace valuable lessons in the trying experiences of David at the time of this lesson. The Prince of this world is our enemy, not because we have done evil, but because he realizes that he has but a short time, and because he has a spirit that is opposed to the Lord's Spirit in us. We too, at times, may wonder why the Lord--having anointed us and assured us of the glory, honor and immortality in the Kingdom--permits us to have such trying experiences and such severe conflicts with the world, the flesh and the devil. The reason becomes evident as we learn the way of the Lord more particularly--as we learn that the present "afflictions which are but for a moment [comparatively] are working out for us [fitting

R3238 : page 348

us for] a far more exceeding and eternal weight of glory." We have need of patience, and that can only be gained by trials. We have need of faith, and that can only be developed by necessities. We have need of experience for our future work, which can be gained only by such experiences, which permit us to be touched with a feeling of the infirmities and difficulties and trials of those about us, to whom we shall be ministers and representatives when we reach the throne. For us, then, as for David, the lesson of present experiences is to resist evil,--and not with evil but with good.

In considering the story of David and other Bible heroes we are impressed with the candor of the narratives --that the evil things of their conduct are told with the same frankness as their good deeds. This is one of the peculiarities of the Bible and one of the internal

R3239 : page 348

evidences of its truthfulness. How easy it would have been to have glossed the history of David so as to have avoided everything that would be to his discredit; and how surely this would have been done, especially in the case of a king, had the preparation of the Bible not been under divine supervision. Some, we are sure, incline to the thought that the Bible would have been much better reading had some of the faults of its prominent persons been omitted; we, however, are not sure of this. The story of the trials and failures and repentances of some of these noble characters have been no less blessings than the records of their noble deeds and sentiments. As some of the Lord's people have realized their own weaknesses in the flesh, having at times come short of their ideals in the battle against sin, they have found encouragement in the experiences of others related in the Scriptures--not to delve further into sin but to realize that "there is forgiveness with the Lord that he might be feared." As such have noted the failures of David on various occasions and his repentance, contrition and restoration to the Lord's favor, it has given them courage to similarly repent and to similarly trust in God's mercy and in their own forgiveness, and similarly to be encouraged to arise from their dejection and sin and start afresh in the battle for righteousness, truth, purity, etc.

Our lesson deals with one of David's experiences when pursued by Saul. The erratic course of King Saul under the control of an evil spirit doubtless led him to deal unjustly with other men, as he did with David,--with some for one cause, with some for another. Such people as incurred Saul's enmity, and those that were forced to become fugitives and to be ranked with outlaws, sought out David and put themselves under his superior control. These numbered at one time 400 and later on 600. (1 Sam. 22:2; 25:13; 27:2.) These men, hindered from engaging in the ordinary pursuits of life by reason of the king's erratic course, moved about from place to place, and, since they must eat, their presence was doubtless an affliction upon the farmers wherever they went. Their foragings may have been carried on in harmony with the Jewish law, which provided that any hungry persons might enter any farm, orchard or vineyard and eat to his satisfaction without molestation.

Doubtless it was because the people of the village of Ziph desired to curry the king's favor, and also because they feared the foragings of so many men, that they sent word to King Saul that David and his company could be found in their vicinity. The king hurriedly gathered a troop of 3,000 and went to the place, probably anxious to capture David and his followers. The latter, however, were not so easily caught; indeed they were much better used to scouting than the regular army would be. They readily ascertained all about the king and his army, while the king knew little or nothing of them.

The story shows how David with one trusty companion went into Saul's camp. King Saul and the whole army were sleeping without tents, clothed in their outer robes, as is frequently the custom in Palestine even yet. The king lay not in a "trench" but in a space or corral formed by the army wagons; and at his head, to distinguish him from the rest of the army, his spear was erected near his head-rest, as is still the custom among the chiefs of the Bedouins of that country. Secure in the thought that David and his handful of followers would be afraid of the king and his army and would not think of coming nigh them, no provision had been made for pickets or watchmen, so that David and his companion readily found the king, and could have murdered him in his sleep and escaped without detection had they chosen so to do. It was not that David was so obtuse that he could not see the advantage that would come to him that he refrained from killing the king, but because of his respect for God and his loyalty to him. David recognized fully that God was the King of Israel, and that God had set Saul in the position he occupied and anointed him as king; and that it was the duty of the people to honor the king as God's representative. (Kings among the Gentiles are not thus divinely set.) He did not have so weak a conscience as would have permitted him to reason that as God had anointed him to be Saul's successor he had now providentially put Saul's life in his power. On the contrary he reasoned properly that God was still King and that he had all the power necessary to dethrone Saul and to bring him to the throne in his own way; and that the Almighty needed not the assistance of murder on his part for the accomplishment of his plan.

R3239 : page 349

To make the test still stronger David's companion suggested all this, and proposed to carry it out; so that the entire matter might have been done without David saying a word or lifting a finger. To a weaker mind this would have been an extremely strong temptation --he would have argued with himself that the crime would not be his,--that by merely keeping silent and refusing to interfere the whole matter might be accomplished by another. But David knew that his companion would not act without his consent, either formal or implied. He recognized that the responsibility still would be his, whoever might be the tool in the murder. He decided that he would not meet Saul's envy, malice, hatred and murderous spirit with the same spirit,--returning evil for evil,--but, instead, he would requite his evil and murderous intentions with mercy. This was not merely a matter of policy, but evidently David never had in his heart any murderous spirit towards Saul, for this was now the second time he had him in his power and might have destroyed him. We are not to suppose that David loved Saul with an affectionate love any more than he would have loved any other person of such a character. He loved him in the sense referred to in our Golden Text--with the kind of love it is proper to feel toward our enemies; --the love of sympathy and compassion which, however it might disapprove the character, etc., of the enemy, would neither do him injury nor encourage others to do so, but would spare his life and be ready in any manner to do him a kindness.

There is a good lesson here for all spiritual Israelites. We are to recognize the Lord's appointments and permissions, not in respect only to earthly governments, but also, and particularly, in respect to those whom God has set in the Church. Even though such should become enemies of righteousness, it is not for us to accomplish their destruction. The Lord, who called us to the Kingdom and who has promised to give it to us in his own due time, declares it his will that in the present time we should live peaceably, and to exercise patience, moderation and kindness even toward our enemies--toward those who would destroy us or who are pursuing us with the intention of assassinating our characters, or what not. We are not to render evil for evil, nor railing for railing, nor slander for slander; but contrariwise, are to speak as kindly of our enemies as we can, and to think as generously of them as possible --in no sense of the word either physically or with our tongues or otherwise may we retaliate or manifest their spirit, but return good for evil, mercy and compassion for malice and injury.

After David and his companion had reached a position of safety, and when the proper time had come, they hailed the king and his chief general, and called their attention to the fact that the king's life had been in jeopardy, but had been spared; and as proofs they showed the spear and water bottle and informed the king that these would be returned to a messenger whom he might send for them. It was not improper that David should let all know the spirit of magnanimity which had controlled his conduct in this matter. The king at once recognized the situation, and had manhood enough to confess it promptly and to apologize for his own contrary course. David's procedure conquered him.

The results of well-doing are not always so apparent as in this case, because some evil-doers have less character and principle than had Saul,--unappreciative, envious and malicious as he was. But even if our rendering of good for evil fail to bring the acknowledgment of the evil-doer it nevertheless is right, and becomes a blessing to us. It is the evil-doer who loses by his failure to be conquered by our kindness. Although Saul evidently repented, David knew better than to trust himself to his power; and there is a lesson in this for us also, viz., that while generous toward our enemies, returning them good for their evil, we should not be too readily convinced of reformation on their part, but should realize, as David did in Saul's case, that he was under control of an evil spirit, and that therefore any acknowledgment of wrong or profession of reformation should be esteemed a passing emotion rather than a change of disposition until reasonable time should be given for a demonstration of a change of heart.

David's answer to Saul, under all the circumstances, was a model of truthfulness and forbearance. He neither affirmed nor denied Saul's guilt, nor did he solicit the king's favor and mercy. On the other hand he declared his confidence in God--that he would deal with every man according to his righteousness and mercy--and showed that it was his respect for God and his standards that spared the king's life. He declared that as he had shown mercy toward the king he was trusting in the Lord to show mercy toward him, and that in the Lord--not in the king--he trusted for compassion and help, to deliver him from all tribulations. To what extent David appreciated the high standard of his own expression we do not know. Being a prophet, he frequently typified the Christ, Head and body. His words are certainly more appropriate for the Church than they were for him personally. David was still under the Law and must therefore be judged by the Law, which, as the Apostle declares, proves that there is none righteous, no not one. In our day, however, we may be covered with the robe of Christ's righteousness, so that "the righteousness of the Law may be fulfilled in us who are walking not

R3240 : page 350

after the flesh but after the Spirit." Our heart intentions for righteousness are acceptable to the Lord under the merits of Christ's sacrifice. Our desires and endeavors to be faithful to him and to his Word are accepted instead of perfect works, and hence we may expect that in due time the Lord will accept us in the Beloved, to the glory of his Kingdom. Again David's sentiments are ours and his principles those which appeal to us when he declares that God would have mercy upon him as he had mercy upon Saul. This is the very essence of our Master's teaching--"If ye forgive not men for trespasses against you neither will your heavenly Father forgive your trespasses"--he who shows no mercy shall obtain no mercy.

As Saul recognized the spirit that was in David as being more righteous than his own, and declared that ultimately David would be prospered greatly, so do the enemies of spiritual Israelites realize the difference between their conduct and that of those who are guided by the Lord's Spirit--although they do not often candidly acknowledge the matter as did Saul. The class represented by Saul is a numerous one. It discerns and acknowledges righteousness but follows unrighteousness: it discerns the good but opposes it with evil. Let us, in respect to faith in God and desire to please him, be like David, whose name signifies Beloved, and who, as already intimated, in many respects was a type of the Beloved--Christ, Head and body.

====================

R3240 : page 350

GREAT OPPORTUNITIES MISUSED.

--1 SAM. 31:1-13.--SEPTEMBER 6.--

Golden Text:--"There is a way that seemeth right unto a man; but the end thereof are the ways of death."--Prov. 14:12.

KING SAUL'S life as a whole was a blunder and a failure. It opened with grand possibilities and opportunities under divine favor and the love and adoration of his countrymen. Not only his personal qualities were in many respects estimable, but even his physical proportions--head and shoulders above his fellows, goodly to look upon, and attractive to his people --had added to his influence. Yet he failed. A valuable lesson may be drawn by each of us from the causes of his failure. A contemporary sums up his case thus:

"Saul had many noble and lovable qualities, such as bravery, promptitude--in his earlier days modesty and generosity. All these he had by nature, but there is no sign that he ever sought to cultivate his moral character or to win any grace that did not come naturally to him; nor is there any reason to suppose that religion had ever had any strong hold upon him. From the baleful influence of his selfishness, as before some hot poison-wind, all the flowers of good dispositions were burned up, and the bad stimulated to growth. His earlier virtues disappeared and passed into their opposites. Modesty became arrogance, and a long course of indulgence in self-will developed cruelty, gloomy suspicion and passionate anger, and left him the victim and slave of his own causeless hate. He who rebels against God mars his own character. The miserable last years of Saul, haunted and hunted as by a demon by his own indulged and swollen rebellion and unsleeping suspicion, are an example of the sorrows that ever dog sin; and, as he fell by his own sword in his final battle at Gilboa, the terrible saying recurs to our memory: 'He that being often reproved hardeneth his neck, will suddenly be destroyed, and that without remedy.'"

Saul's difficulty, which led to all this disaster, was his selfishness--and he was not unusually selfish either. The great majority of mankind are equally selfish--self-willed; and the great majority, like him, make a failure of whatever possibilities were before them at the first. As David's career illustrates the wisdom and advantage of an early consecration to the will of the Lord, and the blessing which must surely attend such a course--even though those blessings be accompanied with trials and difficulties--so Saul's course in a general way illustrates the error of those who measurably ignore the Lord and attempt to direct their own paths. Such will surely find themselves misled by their selfish ambitions as Saul was by his. Saul's two special transgressions were: (1) his offering of sacrifice, which, according to divine arrangement, he had no right to offer (1 Sam. 13:1-14); (2) his disobedience of another direct command of the Lord, as recorded in 1 Sam. 15:1-13. It may be argued that King David also erred and did contrary to the Lord's will on several occasions, but we are to notice the wide difference between these two characters, in that David's heart was apparently always loyal to the Lord, and that when overtaken in a fault his sorrow therefor was sincere and led to greater carefulness in the future. With Saul, on the contrary, the difficulty seems to have been with the heart--that at heart he was not submissive to the Lord's will but was guided by his own will, and merely repented and apologized through fear of consequences and not from sorrow at having deviated from the Lord's way.

Herein we may note a great difference between people nominally the Lord's today: The truly consecrated may stumble, may err, but at heart they are ever loyal to the Lord and wish to serve and please him. These are spiritual Israelites indeed, and the blessing of the Lord is upon them. The other class professes to be the Lord's people, but at heart are far from him, and merely draw nigh with their lips and outward ceremonies. They have neither part nor lot

with the others, and will surely reap the results of their own self-will so far as any opportunities under the present call are concerned. Another writer has well said:

"When Saul forsook God there necessarily was a separation between him and God; and an evil spirit took possession of his heart. We see no sign of God's doing anything direct to hasten Saul's doom. He was left to work out the natural results of an evil heart, and a life guided by passion and selfishness, without the help and direction of God. He spent his time in hunting David instead of overcoming his enemies. His kingdom was thus neglected, his people discontented, many of his best men abandoned him and went over to David, and together were driven into the enemies' country. His army lost courage, and in the last great battle he was weakened and worn by spending the night in consulting a witch instead of preparing for his work. So that he perished miserably by suicide at last. 'He ate of the fruit of his own way, and was filled with his own devices.'"--Prov. 1:3.

Our lesson concerns the closing days of Saul's experiences. The Philistines with an army had penetrated the kingdom of Israel, and Saul, with an opposing army, went forth to engage them in battle. The two armies encamped not far from Nazareth. We can easily imagine the dejection of mind which led King Saul on the night before the battle to consult the witch at Endor. In his self-will he neglected the Lord's will in general and was filled with hatred for David, because he realized that it was the Lord's will to ultimately bring the latter to the throne of Israel. He realized, therefore, that in opposing David, who did him no harm, but was really one of his most loyal subjects, he was in fact fighting against God. And now, on the eve of battle, it is no wonder that he felt downcast and dejected, because when he sought to inquire of the Lord he got no response. He bethought him of the witch of Endor and concluded to inquire of her respecting the outcome of the battle on the morrow. Here again he knew that his course was in opposition to the divine will; for he himself had given instructions for the execution of the Lord's command of Deut. 18:10,12; Exod. 22:18. His course in this matter illustrated the quality of his disposition which the Lord disapproved. Knowing that communication with the evil spirits through mediums was disapproved of God, he nevertheless pursued the wrong course. Similarly some of God's people today, notwithstanding the instruction of the Scriptures that they should not seek those having familiar spirits, etc., have attended Spiritualistic seances "just to see how it is done." Such a disposition to be careless of the Lord's instruction, self-willed, was the one which got Saul into trouble and surely will make trouble for those who have it today. God is not pleased with those who are careless of his commands: he lets them take their own way as he permitted Saul to take his own way; but, however wise such a self-willed way may appear at the time, the end is sure to be disastrous so far as peace and fellowship with the Lord are concerned. Only those who are fully committed to the Lord and who love the Lord's will better than their own can expect to have fulfilled toward them the promise, "All things shall work together for good to them that love God."

The narrative of the lesson is very simple and requires very little comment. Saul and three of his sons and his entire bodyguard perished in the battle, in which the Philistines seemed to have specially pursued the royal party. Saul committed suicide, lest falling alive into the hands of his enemies they would have tortured him, as was not infrequently the custom in that day. The Philistines, of course, rejoiced in his discomfiture, and as an evidence of their victory his head was sent as a trophy to one and another of their cities. They were worshipers of the goddess Ashtaroth,

R3241 : page 351

and as a memorial of their victory Saul's armor was hung in one of her temples. The bodies of Saul and his sons were fastened to the outside wall of the city of Bethshan as a mark of special indignity, but they were soon recovered by men from the tribe of Manasseh, who, probably to prevent further desecration to the bodies, burned them, and subsequently buried the ashes, unconsumed bones, etc.

The Golden Text is worthy of being committed to memory by all. Its lesson is that we are not competent to guide and direct our own affairs; that we need divine counsel. Human judgment would be unreliable even if supported by absolute knowledge; but in view of our deficiency in knowledge as well as in judgment, very evidently to man many ways seem right and wise and advantageous and desirable which, pursued, lead to disappointment and chagrin and ultimately would lead to death--second death. The wise, proper course for all, therefore, is to realize and acknowledge our own insufficiency, unwisdom, and to look to our great Creator for guidance. Happy are those who heed the Scriptural injunction, "Remember now thy Creator in the days of thy youth." The earlier this right course is begun the better will be the results every way, the easier will it be for us to bend our wills to the will of the Lord; and the lessons and satisfaction and peace coming to us through the Lord's guidance will be the more precious. A full consecration of the heart and life and all our interests to the Lord, that his will may be done in us in all things, is the consecration necessary to the bringing of every justified believer into fellowship in the body of Christ, which is the Church.

===================

SEMI-MONTHLY.
VOL. XXIV. SEPTEMBER 15, 1903. No. 18

CONTENTS.

Views from the Watch Tower........................355
  Lynchings Precursory to Anarchy...............355
  Lawlessness on the Increase...................356
  War in Macedonia, Bulgaria and Turkey.....................................357
  Dancing Preferred to Devotion.................357
Your Righteousness................................358
St. Luke as Artist................................359
Waiting Patiently on the Lord.....................361
The Gospel Preached to the Dead...................363
"The Lord is My Light and My

Salvation....................................364
Interesting Questions Answered....................364

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--131 GREEN ST., FOREST GATE, LONDON.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR, AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the Colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 35 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed, few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

EMPHATIC DIAGLOTT, LEATHER EDITION.

We are mailing this edition to all whose orders are now in, and all new orders will have prompt attention. Remember that the price of this book, in leather, on thin paper, is $2.50--a year's subscription to the TOWER being given free with each when desired. In cloth binding, the price is $1.50, a year's subscription being given free with each.

====================

R3241 : page 355

VIEWS FROM THE WATCH TOWER.

LYNCHINGS PRECURSORY TO ANARCHY.

THE prevalence of an anarchous spirit has for some time past been manifesting itself in the lynching of reputed criminals. The law-supporting and law-defying elements seem to clash in some men's minds, and the lynchers merely try to gratify both at one time. They gratify their desire to violate law and still their consciences with the thought that they are meting out justice. Doubtless the same mixture of sentiment accompanied the religious stake-burnings and rackings of the past; the victims were declared by high Church dignitaries to be "heretics," propagators of "monstrous doctrines," "injurious to the Church and the State." To the ignorant these charges justified any and every torture in their destruction. Doubtless there would again be danger to those dubbed "unorthodox" were it not for the Babel of doctrine now prevailing, which renders it difficult to determine where the lines of "orthodoxy" could be drawn to the satisfaction of a great majority. Who knows that in the near future, under the proposed consolidation of Christian religions (which we have for the past twenty years predicted from the Scriptures, and which comes closer yearly), this condition may not be reached--that mobs may not burn "heretics"? The Scriptures lead us to expect some such anarchistic conditions now,--preceding the establishment of the Kingdom.

THE PRESIDENT'S VIEWS ON MOB VIOLENCE.

Governor Durbin of Indiana not only called out the state militia to suppress a lynching, but under his commands the mob was scattered with considerable loss of life. The President of the United States, in an open letter, thanked him for his vindication of the law. We make liberal extracts from his letter as follows:--

My Dear Governor Durbin:--

Permit me to thank you as an American citizen for the admirable way in which you have vindicated the majesty of the law by your recent action in reference to lynching. I feel, my dear sir, that you have made all men your debtors who believe, as all far-seeing men must, that the well-being, indeed the very existence, of the republic depends upon that spirit of orderly liberty under the law which is as incompatible with mob violence as with any form of despotism. Of course mob violence is simply one form of anarchy; and anarchy is now, as it always has been, the handmaid and forerunner of tyranny.

I feel that you have not only reflected honor upon the state which for its good fortune has you for its chief executive, but upon the whole nation. It is incumbent upon every man throughout this country not only to hold up your hands in the course you have been following, but to show his realization that the matter is one of vital concern to us all.

All thoughtful men must feel the gravest alarm over the growth of lynching in this country, and especially over the peculiarly hideous forms so often taken by mob violence when colored men are the victims--on which occasion the mob seems to lay most weight, not on the crime, but on the color of the criminal. In a certain proportion of these cases the man lynched has been guilty of a crime horrible beyond description; a crime so horrible that as far as he himself is concerned he has forfeited the right to any kind of sympathy whatsoever.

The feeling of all good citizens that such a hideous crime shall not be hideously punished by mob violence is due not in the least to sympathy for the criminal, but to a very lively sense of the train of dreadful consequences which follow the course taken by the mob in exacting inhuman vengeance for an inhuman wrong. In such cases, moreover, it is well to remember that the criminal not merely sins against humanity in inexpiable and unpardonable fashion, but sins particularly against his own race, and does them a wrong far greater than any white man can possibly do them....

Moreover, every effort should be made under the law

to expedite the proceedings of justice in the case of such an awful crime. But it cannot be necessary in order to accomplish this to deprive any citizen of those fundamental rights to be heard in his own defense which are so dear to us all and lie at the root of our liberty. It certainly ought to be possible by the proper administration of the laws to secure swift vengeance upon the criminal; and the best and immediate efforts of all legislators, judges and citizens should be addressed to securing such reforms in our legal procedure as to leave no vestige of excuse for those misguided men who undertake to reap vengeance through violent measures....

But even where the real criminal is reached, the wrong done by the mob to the community itself is well nigh as great. Especially is this true where the lynching is accompanied with torture. There are certain hideous sights which when once seen can never be wholly erased from the mental retina. The mere fact of having seen them implies degradation. This is a thousand fold stronger when instead of merely seeing the deed the man has participated in it. Whoever in any part of our country has ever taken part in lawlessly putting to death a criminal by the dreadful torture of fire must forever after have the awful spectacle of his own handiwork seared into his brain and soul. He can never again be the same man.

This matter of lynching would be a terrible thing even if it stopped with the lynching of men guilty of the inhuman and hideous crime of rape; but as a matter of fact lawlessness of this type never does stop and never can stop in such fashion. Every violent man in the community is encouraged by every case of lynching in which the lynchers go unpunished to himself take the law into his own hands whenever it suits his own convenience.

In the same way the use of torture by the mob in certain cases is sure to spread until it is applied more or less indiscriminately in other cases. The spirit of lawlessness grows with what it feeds on, and when mobs with impunity lynch criminals for one crime, they are certain to begin to lynch real or alleged criminals for other causes....

The nation, like the individual, cannot commit a crime with impunity. If we are guilty of lawlessness and brutal violence, whether our guilt consists in active participation therein or in mere connivance and encouragement, we shall assuredly suffer later on because of what we have done. The corner stone of this republic, as of all free governments, is respect for and obedience to the law. Where we permit the law to be defied or evaded, whether by rich man or poor man, by black man or white, we are by just so much weakening the bonds of our civilization and increasing the chances of its overthrow, and of the substitution therefor of a system in which there shall be violent alternations of anarchy and tyranny. Sincerely yours,

THEODORE ROOSEVELT.

LAWLESSNESS ON THE INCREASE.

On this subject the Jewish Exponent says:--

"'The earth was filled with violence.' (Gen. 6:11.) Are these words less true today than they were in the days of which the Bible speaks? Mob violence, race hatred, the subjugation of weaker nations --these things are accepted almost as matters of course by a large section of humanity. Each outbreak of lawless violence furnishes the fuel to kindle anew the flames of passion and of hatred, until respect

for law and authority is derisively mocked at and whole communities bow in helpless impotence before the cruel, brutal instincts of the unbridled mob.

"The truth of the matter is that all good men must have the courage of their convictions and their religious professions in instilling the lesson of respect for the law. The mob that burns a negro at the stake, even though he be guilty of the most heinous crime; the officer of high rank who ruthlessly orders his subordinates to burn and kill, even when a state of insurrection prevails; the private soldier who applies the fiendish water-cure to an uncommunicative prisoner--all these are alike enemies of human society. To condone their offense is simply an invitation for the inauguration of the reign of lawlessness, which in the end must result in the triumph of anarchy and the rule of the unreasoning mob. Failure to visit condign punishment for such offenses must eventually result in the paralysis of legal and orderly forms of government. 'Cruel and unusual punishment' is forbidden by the Constitution of the United States, which therein speaks not only the language of governmental authority, but voices the divine protest against man's inhumanity to man.

"The questions arising out of these recurrent exhibitions of lawlessness go to the root of all religious and ethical principles. To ignore them is the worst form of religious cowardice. To excuse or defend outbreaks against the fundamental law is the most dangerous because it is the most insidious form of treason. Civilized society cannot exist where offenders against the laws of the state are not tried calmly, fairly, dispassionately; nor can religion exercise its proper influence over the consciences of men unless it teaches them imperatively to yield a ready obedience to the constituted authorities. This is a lesson that all sections of the people must learn. Unless they learn it speedily, dark and sorrowful days are in store for those who love their fellow-men."

* * *

The Apostle foretold that evil men and seducers would wax worse and worse, and that disobedience to parents, headiness, boastfulness, and love of pleasure more than love of God, would mark nominal Christian sentiment in the end of this age. And if so, what wild excesses may we not anticipate from those who have not even "the form of godliness"? The Scriptures clearly indicate that the result will be world-wide anarchy --lawlessness.

For three reasons all who are of the Truth should be specially on guard that the influence of their every word and act should be in accord with law and order and peace. (1) It is the command that each shall so far as possible "live peaceably with all men" (Rom. 12:18), and be not a "brawler" nor a "striker" nor a "busybody." (Titus 3:2; 1:7; 1 Pet. 4:15.) (2) Such "moderation" (Phil. 4:5) will commend the gospel we preach and give us the greater influence in its service. (3) The time may come when the mob spirit will be incited against us as it was incited against the apostles and other early Christians. And although

R3242 : page 357

we should rejoice in a martyr's death if God so willed, we should do nothing to encourage or abet such lawlessness. The Master's word is, "In your patience possess ye your souls!"

WAR IN MACEDONIA, BULGARIA AND TURKEY.

Present appearances are that war has started in earnest in the Balkans, and no human being can say where it will end. To us it appears wholly political, and not a war against Christians by Mohammedans. So far as we are able to judge the Christianity of that region is of a merely nominal sort. The Gazette gives a fairly good summary of the situation as follows:--

"Bulgarian and Macedonian agitators have perpetrated continuous outrages in the hope of inflaming the masses, and apparently they have succeeded in exhausting Turkish patience. The Turk has only been restrained up to the present time by the order of the Powers to keep hands off Bulgaria and to introduce prescribed reforms in Macedonia. The cables now indicate that the Turk has thrown off this restraint and proposes to at once inaugurate a campaign of pillage and slaughter, inciting fanatical Mohammedans to exterminate the Christian trouble-makers.

"This war of extermination is exactly what the Bulgarian agitators have been trying to bring about. They do not believe that Russia and Austria will permit the Turks to annihilate the Christian population of the Balkan states. Their program is first to have Bulgaria declare war in behalf of the Macedonians and to keep the turmoil going until Russia or Austria, or possibly both, shall intervene. Their ultimate object is to have the Balkan territories taken from Turkish rule, and it is not improbable that Turkey's resolution to begin active operations will lead to that result. The Powers have not wanted to be mixed in the matter, but they may find it impossible to stay out, for once the Turk is started he knows neither reason nor humanity.

"If Russia becomes involved, there is little doubt it will endeavor to make Turkey pay as the price of hostilities the surrender of Constantinople and the Bosporus. That will let Russia down to the Mediterranean. It has long desired to reach that goal. It was prevented from securing it at the conclusion of the last war with Turkey by the interference of the other Powers of Europe. Since then it has avoided conflict in order to develop its financial position and industrial resources. But if Russia is forced to fight for the restoration of peace on its Balkan borders it will not be cheated again. It will take over the direct management of the turbulent territory, and it will take along with that troublesome charge its coveted outlet to the southern sea. Hence the situation may fairly be regarded as a very serious one."

BURNED LIVE KITTENS.

HUMANE SOCIETY CHARGES A WOMAN WITH A HORRIBLE ACT OF CRUELTY.

Mrs. Fannie Salmosky of No. 1534 Pike street is charged with cruelty to animals by Humane Agent Edward Thompson before Alderman G. F. Oyer. It is said that on Wednesday some boys put a grape basket in her yard containing five small kittens. The woman heard the kittens crying, and after locating them in the basket ordered her little son to put the basket in a fire that was burning in the street. The boy took the basket and threw it in the flames. The kittens began to feel the heat of the basket burning and set up a loud cry. The woman was arrested and gave $300 bail for a hearing--Pittsburg Gazette.

* * *

Does it not seem remarkable that, in our day, when such anti-cruelty sentiments so generally prevail and the cruelties of the dark ages are so generally condemned, that the creeds of those times still have their votaries, who somehow consider that they honor God in ascribing to him a character for cruelty and cruel designs against his human creatures such as quite overshadow the meanest cruelties known to the most depraved of earth? Oh, shame! Let God be true though it prove every creed of men a lie! Let us get back to the Bible and assure ourselves that the Lord is truthful when he says: "Their fear is not of me, but is taught by the precepts of men."--Isa. 29:13.

A reexamination of the subject will show that misconceptions of the Bible's teachings are built upon an unconscious violation of language which makes of such words as perish, lost, lose life, destroy, death, etc., mean their very opposites, viz., preserve in torture everlastingly. When we learn to give words their true meaning, and learn that in parables the fire is as symbolic as the sheep and goats and wheat and tares; and that the Book of Revelation is wholly symbolic, and that its "lake of fire and brimstone" is explained to mean "the Second Death" (Rev. 20:14), then our eyes will begin to see out of the smoke and confusion of mystic Babylon. Then we can see God's true character, and love and praise him with our whole heart.

"DANCING PREFERRED TO DEVOTION."

Prof. Goldwin Smith, whose repute as a man of letters is world-wide, remarks as follows:--

"Methodism in England is downcast at finding that the increase of the Church has only been one per cent. Leaders complain that zeal is growing cold, that whist is preferred to class meetings, and dancing to devotion. The original enthusiasm, which wrought such wonders in its day, has done its work and is now spent. There is no use and there is considerable danger in struggling to keep up the hollow forms of it. The ordinary man must have pleasure, whist, valsing or whatever it may be; without it not only would life be dreary, but character would sour. A reasonable share of it in innocent forms is almost as necessary as food. Nor does it interfere with spiritual life, if by spiritual life is meant a life of aspiration to a character superior to our animal wants and desires. The

R3242 : page 358

Methodist Church on this continent seems to have recognized the fact, and to be cultivating in various ways the element of social enjoyment in the religious union. Its danger here, and a serious danger, is that into the place of spiritual aspiration may creep social and political ambition."

===================

R3243 : page 358

YOUR RIGHTEOUSNESS.

"Ye are the light of the world;...let your light shine....Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all shall be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in nowise enter into the Kingdom of Heaven."--Matt. 5:14-20.

OUR Lord's sermon on the mount, from which these words are chosen for our present consideration, was a discourse remarkable for its simplicity and its weighty import. From beginning to end there are in it no attempts at literary embellishment nor oratory nor flights of fancy to please and entertain. His object was to instruct, and he did so in the most simple and forcible language. It will be observed, too, that he did not on this occasion seek a public place where the largest audience could be gathered; but, on the contrary, he chose a place of retirement where he could be alone with his disciples. The multitudes had thronged about him to witness his miracles and to hear his words, and he had healed their sicknesses and taught them many things, but this discourse was one specially designed for his disciples, the household of faith. And here it has been faithfully recorded, that its instructions may extend to the entire household, even to the end of the age. So while we consider these words of our Lord, we may almost realize that in company with Peter and James and John, and many of the brethren and sisters of the early Church, we, too, are sitting on the grassy slopes of the mountain side and hearing the words as they fall from the lips of the greatest preacher the world has ever known. And as we turn away from the hallowed spot, let us not be forgetful hearers, but let us treasure up the words of life; let them sink deep into our hearts and bring forth their rich fruitage unto eternal life.

This fragment of our Lord's discourse indicates a responsibility toward the truth received which it is feared many Christians do not carefully observe and consider. Mark the expression, "Ye are the light of the world;...let your light shine." And again he said, "As long as I am in the world, I am the light of the world;...he that followeth me shall not walk in darkness, but shall have the light of life." (John 9:5; 8:12.) And now, instructed and enlightened from his Word, he would have us remember that we, as his representatives, are the light of the world, and that we should keep our light constantly trimmed and burning--that we must let our light shine so that those following us may not walk in darkness.

Light is a symbol of truth, both in the Scriptures and in common parlance. So the expression, "Ye are the light of the world;...let your light shine," is equivalent to saying--"You are now so illuminated by the truth that you yourself have become a living representative of the truth. So do not in any way obscure it, but let it shine out more and more, that others may be similarly blessed by it." This truth is "the light of life"; it is what the world needs--what all must have before they can attain unto everlasting life. Men must know the truth before the truth can make them free from the bondage of sin and death; they must know the truth before the truth can cleanse and sanctify them. It is the will of God, therefore, that all men shall come to an accurate knowledge of the truth. (1 Tim. 2:4.) And therefore it is the duty of every child of God to be very active in the dissemination of the truth--in letting his light shine, and in keeping it trimmed and burning.

"'Trimmed and burning!" 'trimmed and burning!'" says some thoughtful soul. "I have often sung with fervor those words, 'Let the lower lights be burning,' 'Trim your lamps,' etc., but what does it mean?" It means that we must give very close attention to the words of life that we may come to an exact knowledge of the truth, and that we must carefully and faithfully trim away every vestige of error as fast as it becomes apparent to us--whether it be an error in doctrine or in our daily walk and conversation --so that the pure light of divine truth may shine out with as little obstruction as possible through the medium of a clear and transparent character.

It is a lamentable fact that many of the Lord's children seem very indifferent to this matter of trimming their lights. They get some truth and with it a great deal of error; and instead of trying to eliminate the error, they hold and teach the two together, so that the light they shed is not a pure light, but is colored and distorted by the shades with which it is mixed. And again, even when much pure truth is held, there are those who fail to let it have its cleansing effect upon the character, and so the light is obscured and misrepresented by the unclean medium through which it passes. Any who continue thus to hold the sacred trust of truth are really unworthy of

it, and must eventually lose it; for it is written, "Light [truth] is sown for the righteous"; and such indifference to the claims of the truth is unrighteousness.

In our Lord's day there were those who openly professed to be teachers and representatives of divine truth. The scribes and pharisees professed to be very zealous for the truth, and thought themselves very creditable manifestations of its cleansing power. They claimed to have the light and to be letting it shine. "God," said the pharisee, "I thank thee that I am not as other men....I fast twice in the week, I give tithes of all I possess." But the Lord said, "Woe unto you;...ye outwardly appear righteous unto men, but within ye are full of hypocrisy and deceit." So they appeared in the Lord's sight; but they were reverenced and honored of men and esteemed as holy, and as guides in the way of truth and holiness. To God's law they presumed to add their own vain and foolish traditions, which made void the law of God, and they were very zealous in teaching these traditions to the people.

In so doing those teachers were inexcusable. The law of God was open before them, and it was their privilege and their duty to be correctly informed with reference to it. And especially after Christ had come, and by his teaching had made the truth so manifest, and the absurdity of their vain traditions so apparent, they were without excuse. And our Lord's accusation of hypocrisy well fitted their case when they resolutely determined to hold and teach the traditions of the Elders and to oppose the increasing light of truth which made their absurdity so manifest.

The scribes and pharisees had much truth: they had the whole law of God and claimed to believe and teach it; but they miserably colored and distorted it by their traditions and their really ignoble, though whitewashed, characters. And consequently their efforts, professedly to convert men to God, resulted only in making more hypocrites like themselves.

"I say unto you," said the Lord to his disciples, "that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

Let us beware of that kind of righteousness which to men may indeed appear fair and praiseworthy, but which, in God's estimation, is mere sham and hypocrisy. God, who reads the heart, quickly discerns the motives with which we receive or disseminate the Truth; and foolish indeed is the man who attempts to make merchandise of this divine treasure for the paltry gains of this fleeting life, who prefers to hold and to teach error and becloud or oppose the truth of God, or to sell it after having once accepted it, for money, or influence, or popularity among his dying fellow-travelers on the way to the tomb, or for any consideration whatever.

And yet there are some who, though they do not thus hypocritically make merchandise of the Truth, do in a measure undervalue it, and who, both in the present and in the future, will be the losers thereby. If we permit prejudice, or some measure of self emulation, or of pride, or of combativeness, or any other thing, to interrupt the freedom of artless candor and simplicity and that spirit of meekness which alone befits the searchers after truth, we will find ourselves approaching the pharisaical spirit which, when fully ripe, becomes glaring hypocrisy. Those who avoid such a disposition, and who, therefore, in meekness and sincerity fully accept the Truth and zealously teach it at any cost or sacrifice, shall, the Lord says, be called great in the kingdom of heaven; while those who hold and teach a measure of error when it was their privilege to have clear Truth, had they been in the right condition of heart to receive it, shall be called least in the kingdom of heaven.--Matt. 5:19.

Prejudices and various old deformities of disposition often greatly retard the progress of some of God's sincerely consecrated children; and in consequence their efforts, which are verily meant to be in God's service, are misdirected, and they are found both believing and teaching contrary to the Truth on points where God's Word is very explicit. Let us beware of these things, and, diligently casting behind us every hindrance to our personal progress in the way of truth and to our usefulness in the Master's service, let us run with patience, with meekness and diligence the race set before us, looking unto Jesus, who has said, "My grace is sufficient for thee. My strength is made perfect in weakness."

===================

R3244 : page 359

ST. LUKE AS ARTIST.

ST. LUKE, the Evangelist, physician and historian, is said by tradition to have been a painter, and perhaps in the picturesque qualities of his writing we may trace the origin of this pious opinion. There is a legend that he painted the portrait of the Virgin, and certainly the greater part of the little we know of our Lord's mother is due to St. Luke, who preserved for us the Magnificat, and drew in words that poetic picture of the Nativity, adorned with the Nunc Dimittis and the Benedictus, which pictorial art has never ceased to reproduce. There is just now a widespread desire to discover the

R3244 : page 360

personalities of all great writers, and surely there is no one who has any feeling for Christianity but must regret our ignorance about the four Evangelists. St. Luke is the only one of whose character it is possible to form any definite idea. Even in his case we must rely mainly upon conjecture, for the modest chronicler of the Acts of the Apostles has purposely withdrawn himself from the gaze of his readers. He never tells us who he was, nor asks for our sympathy or our praise for the many hardships which he and St. Paul bore, and the many heroisms they displayed together. He never even betrays his presence except by the use of the pronoun "we." All we know for certain is that the "beloved physician" never failed his friend, but was alone with him when he made "ready to be offered." There is no direct evidence as to whether he was a Jew or a Greek, but many authorities, including Renan and Professor Ramsay, adhere to the latter conclusion. To the ordinary reader their view would appear the more plausible. St. Luke shows little sympathy with the Jews as a nation, and always paints them as hindering the work of the Church. On the other hand, he betrays some tolerance for the heathen religion around him, and a just and sympathetic comprehension of the attitude of the Roman Governors towards the new faith.

But whether he belonged to "the people" or "the nations," the historian was an artist,--a man of great literary genius, whose heaven-instilled purpose, while it inspired his work, never for a moment obscured his artistic skill. The object of the book of the Acts is, as we read it, twofold. First, the author desires to draw a picture of the early Church while it was still but an offshoot of Judaism; and secondly, to describe the bursting of the Judaic bonds by the real hero of the book--St. Paul. Inspired by his wonderful --we are tempted to say his Greek--love of beauty and happiness, St. Luke begins with an exquisite picture of the early Christian community. An ideal social life prevailed among the brethren. "No man lacked anything," for "they had but one heart and one mind." No one "called anything his own, but they had all things in common," and "breaking bread from house to house, did eat their meat with gladness and singleness of heart." We are told that "a great peace was upon them all," and that they possessed singular gifts of healing. Their increasing influence with the people disquieted the high priests, who, "doubting how far this would grow," summoned the apostles to appear before them and tried to bind them over to silence. Peter and John, however, replied to their accusers with light-hearted courage, saying, "Whether it is right in the sight of God to hearken unto you more than to God, judge ye," and so far impressed the learned Gamaliel with their assurance that he begged his brethren to let them alone lest they themselves should be found fighting against God. When persecution threatened them St. Luke shows us the disciples assembling themselves together and praying that God, seeing their peril, would "grant unto his servants that with all boldness they might speak his word by stretching out his hand to heal, that signs and wonders might be done by the might of his holy child." In the next picture which St. Luke puts before us the state of the Church is somewhat changed. The brotherhood has been greatly enlarged, and we trace some diminution in the early simplicity and joyousness. There arose, we are told, a murmuring among the Christian poor because some were better cared for than others;--evidently there is no longer community of goods. Certain men are chosen for the work of practical philanthropy, among them Stephen, who, by giving offence to the orthodox Jews, became the first martyr. In presenting Stephen to his readers St. Luke departs a little from his ordinary method of character-drawing. Generally he adheres strictly to the dramatic method, and allows his characters to reveal themselves by their own words. But in the case of Stephen it is not so, and the world knows Stephen better by what St. Luke tells us about him than by the long discourse which is reported as his. We are convinced by his biographer rather than by his eloquence that "he was full of faith and power," and that his hearers "were not able to resist the wisdom and power by which he spake," so that "all that sat in the council looking steadfastly upon him saw his face as it had been the face of an angel." By the description of his actual martyrdom this impression of spiritual fascination is confirmed in the reader's mind, and perhaps the picture of Stephen "looking into heaven," seeing the "glory of God," and forgiving his enemies, while they, "cut to the heart, gnashed upon him with their teeth," is for mere beauty of depiction the finest passage in the Acts. This moment of tragedy is the one which St. Luke chooses as the one in which to present St. Paul. "The witnesses laid down their clothes at the feet of a young man whose name was Saul."

Once more the scene changes. Henceforward the reader's interest centers round Paul,--his conversion, his perils, his trials and his defences. As we read St. Paul's words as recorded by his friend it is impossible not to wonder to what extent they have been modified by passing through the medium of another mind. Was St. Luke's report always accurate? Verbal accuracy was surely impossible. It is out of the question. If a speech took some hours to deliver it is not possible to compress it into a short paragraph and

maintain verbal accuracy. All the same, the short report may be a true one. A man may give in ten minutes an account of a speech he has heard in the House of Commons, and may convey truly both the subject matter of what was spoken, and also the manner and mental characteristics of the speaker, though he give up all attempt at a literal repetition of the sentences. Such a report could not be called imaginary, though it makes of necessity some tax upon the understanding and imagination of the reporter. The account would remain essentially true, and in this matter of essential truth, so far as St. Paul is concerned, every reader of the Bible who has the smallest grasp of character is in a position to check St. Luke. Is the Paul whose adventures we follow in the Acts the same perfectly original character who reveals himself to us so unreservedly in his letters? Undoubtedly he is. No one could fail to recognize the Great Apostle.

Nevertheless, every portrait reveals the painter in some degree, and in all St. Luke's sketches of character we see the same aversion to dogmatism, and the same fair attitude toward "those of the contrary part." He dwells particularly upon any sympathetic allusion to the classical standpoint made by the apostles, repeating with evident sympathy the words spoken by St. Paul suggesting the nearness of God toward those philosophers who had "felt after him"; and again, when Paul prevents the populace from worshiping him, we catch a glimpse of St. Luke's artistic appreciation of the joyousness inherent in a point of view which, however erroneous, bore testimony to the goodness of God, "who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without a witness in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

All through his book St. Luke shows the characteristics of a man of much education. He seems almost to share the high priest's surprise at the eloquence and force of Peter and John, "seeing that they were unlearned and ignorant men," and he displays that distrust of the multitude so common in men of exceptional gifts exceptionally cultivated. Witness his allusions to "fellows of the baser sort," and his account of the mass meeting of the Ephesian silversmiths, where "some cried one thing and some another, for the more part knew not why they were come together." The sudden changes of mind observable in crowds strike the historian's notice. He describes how the barbarians of the island on which Paul was shipwrecked, on seeing him bitten by a snake, concluded that he must be some murderer flying from justice whom vengeance had overtaken. "They looked that he should have swollen and fallen down dead suddenly; but after they had looked a great while and seen no harm come to him, they changed their minds and said he was a god." Again we see a trace of the same feeling in the almost satirical account of the behavior of the Jewish rabble before Gallio, when with utter inconsequence they beat Sosthenes in the Judgment Hall because they could not be revenged on Paul, and we feel St. Luke is not wholly out of sympathy with the supercilious Gallio, who looked on at what he considered a quarrel "about words and names and their law," and "cared for none of these things." To Gallio himself it can never have occurred that his name would be known two thousand years later solely in connection with a petty riot he hardly noticed, any more than it occurred to Festus how bitterly the course of history would satirize his contemptuous summing-up of Christianity as a question of Jewish "superstition," and of "one Jesus who was dead, whom Paul affirmed to be alive." Man has a treacherous memory. It is hopeless to say what he may remember, or to gauge how much he will forget. Agrippa, Felix, Festus, Gallio, would have been as dead men out of mind but for St. Luke's pencil. St. Luke showed wherein lies "the artist's vantage o'er the king."--London Spectator.

====================

R3245 : page 361

WAITING PATIENTLY ON THE LORD.

--1 SAMUEL 2:1-10; 5:1-10.--SEPTEMBER 13.--

"Behold, how good and how pleasant it is for
brethren to dwell together in unity!"--Psa. 133:1.

"YE have need of patience," writes the Apostle. "In your patience possess ye your souls," instructs our Lord. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," the Apostle explains. Very evidently patience, therefore, includes other graces of character--implies their possession to a certain extent. Amongst the Lord's people patience surely must be preceded by faith, and the degree of patience very generally measures the amount of the faith. The Christian who finds himself impatient and restless evidently is lacking in faith toward the Lord; for otherwise he would be able to rest in the Lord's gracious promises, and wait for their fulfilment. After using reasonable diligence and energy he should be content to leave the results and the times and seasons with the Lord.

Our lesson deals with David's attainment to the kingdom to which he was anointed, while a shepherd boy, by the Prophet Samuel. His patient trust in the Lord, and waiting for his time and way to give him the

R3245 : page 362

kingdom, are worthy of note, and constitute the most striking feature of this lesson. As a youth he exercised patience until the Lord's providence brought him the opportunity of meeting Goliath, and being advanced to the position of a captain in the army and made King Saul's son-in-law. Then came the check in his career, when for seven years he was treated as an outlaw by the king, and more or less so regarded by his fellow-countrymen. We have seen his patience under these trying circumstances, and noted his unwillingness to hasten the Lord's arrangements, in which he fully trusted, his unwillingness to raise his hand against the king, or to sanction his death at the hands of another. This lesson shows us that even after the death of Saul David still waited patiently on the Lord to give him, in his own way, the honors and powers promised.

For some time before Saul's death David and his six hundred followers had been living in the country of the Philistines, and been treated by them as allies; and when the Philistines went to war with Israel--to fight against King Saul, who had been the enemy of David and his companions--it would have appeared strange had the latter refused to join in the war. In the Lord's providence they were very graciously spared from either fighting against their brethren or seeming unappreciative of their hosts, the Philistines, by the decision of the latter that they would prefer not to have David and his company go with them. After the defeat of

R3246 : page 362

Saul and his army the Philistines took possession of a considerable portion of the land of Israel, and it became a question for David as to what should be his proper course--how would the Lord give to him the throne of Israel, as promised? That David's heart was loyal to the Lord, as the needle to the pole, is evidenced by the fact that he did not conclude for himself what his course should be, but made inquiry of the Lord. This was probably done through the medium of the High Priest, Abiathar. He got the Lord's answer and followed it to the letter, locating, with his companions and their families, at Hebron and the adjacent towns. David was of the tribe of Judah, and thus settling in a central city of that tribe, where he and his family were well known, he was safe amongst friends;--besides, the Philistines were his friends. It was not long before the people of his own tribe chose him for their king, and anointed him accordingly--thus falling into line with the Lord's choice and anointing, already expressed years before.

This was seemingly a good start toward the fulfilment of the Lord's promise of the kingdom, but again the matter was deferred for another seven years, during which time David patiently saw Ishbosheth, Saul's surviving son, anointed to be king over one province after another of Israel, and, with his general, Abner, gaining victory after victory over the Philistines,--seemingly establishing himself firmly in the power of the kingdom which David had certainly supposed was to come to him at the death of Saul. The experiences of these seven years surely were as strong tests of David's faith and patience as any in his career. To a man of his courageous temperament and energy the disposition must have been to assert the dominance of Judah over the other tribes, and to have declared them to be in rebellion, and to have attempted their conquest in the name of the Lord, with the assertion that he was the Lord's choice, anointed by Samuel, etc.

David's course during this time shows forth distinctly the true character of the man. He trusted that the Lord, who had been with him as a boy, and had delivered him from the lion and the bear, and had used him as Israel's champion in the battle with Goliath, and had guided him thus far, would continue to guide and direct, if he would continue to be submissive, and to act only along the lines of the Lord's direction. The wisdom of this course is manifest from the narrative. David showed, not only in his dealings with the men of Jabesh Gilead, but on other occasions, that he entertained no animosity toward those who were Saul's friends, and the friends of his family. A man of smaller heart would have done very differently, but would not have been "a man after God's own heart." David's course was defensive. The tribe of Judah he knew was acting in accord with the divine program, and hence, when Ishbosheth and his army attempted to coerce the people of Judah and compel them to recognize Ishbosheth, David and his supporters resisted this intrusion, though we have no evidence that David attempted to extend his authority over the other tribes --except as they might voluntarily choose to accept him as their king. This they finally did, at the end of seven and half years, and a grand coronation made him king over all Israel. His patient waiting for the Lord's time and the Lord's way evidently was very much better than any other course he could have pursued. The Lord's wisdom is always superior; though in the midst of their trials, his people, being unable to see the end from the beginning, may have too much confidence in their own schemes and methods and too little faith in the Lord.

The Lord's people of today should take well to heart this lesson of faith, obedience and patient waiting on the Lord. We, too, are waiting for a Kingdom, and for the peace and blessing which the Lord has promised shall come therewith. We, too, see Philistines in the way, and rival brethren, who, though really the Lord's, do not see so clearly as we the Lord's program for the establishment of his Kingdom. It is for us to wait patiently on the Lord, while he uses the wrath of man to praise him, and to make straight the way of the

R3246 : page 363

Lord, and to usher in eventually his Kingdom under more favorable conditions than would be possible if we were to attempt to act for ourselves, or in any manner or sense to hasten his arrangements.

The Golden Text is an excellent one, and applied to this lesson we see it illustrated in David's course. Although he was a man of war, courageous and aggressive toward the enemies of the Lord and of Israel, David was most emphatically a man of peace toward his brethren of all the tribes;--careful to treat them as brethren, and to do all in his power to maintain unity and brotherly love and friendship. Although misunderstood and persecuted by them for a time, he finally was appreciated and proclaimed king of all Israel, with the result that all the brethren, thus united by his wise counsel and conduct, did dwell together in unity, and Israel had peace and prosperity, whereas by a different course on David's part a fierce and long-lasting civil war might readily have been enkindled.

We are reminded, too, of the fact that it was the Lord's own brethren who persecuted him, but that, as the Apostle explains, "in ignorance they did it." We rejoice to know that when the Lord shall have fully established his Kingdom, all who are the Lord's people, all desirous of being on the side of righteousness, will hail him gladly as their King; and that the unity and peace and blessing of that glorious Millennial age will far exceed anything that our minds can grasp or our tongues express. Like our Lord, let us seek to be peacemakers, and to dwell together with all the brethren in the unity of the Spirit, in the bonds of peace. Let our activities, our combativeness, etc., be engaged against the great enemy and all the works of sin,--including those in our members, our own fallen flesh. We, and all the brethren, will thus find sufficient engagement for every combative element of our nature, in ways well pleasing to the Lord, and employment for every lovable and helpful quality we possess, in building one another up, and doing good unto all men as we have opportunity, especially to the household of faith.

===================

R3246 : page 363

THE GOSPEL PREACHED TO THE DEAD.

--1 PET. 4:1-11.--SEPTEMBER 20.--

"Be not drunk with wine, wherein is excess."--Eph. 5:18.

THE Apostle's argument is that dead people cannot sin; and that the Lord's consecrated ones, having devoted themselves even unto death, already reckon themselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) We have become followers of him who, realizing the sinfulness of sin, and that the whole human family was hopelessly under its control, gave himself even unto death, that he might redeem us from sin and its wages--death. If we appreciate our Lord and his work, his love for righteousness, and his sacrifice on our behalf; and if we desire to be truly his disciples, followers in his footsteps, it will mean that we will "arm ourselves with the same mind" that he had--the same opposition to sin, the same determination to lay down our lives in opposition to it, and in endeavors to assist in delivering those who are under its control. Not that any sacrifice of ours could effect the cancellation of the divine sentence, but that our Lord's sacrifice, being quite sufficient to accomplish this, we are privileged to show our devotion to him and to the principles governing his conduct: the inducement being held out to us that those who suffer with him shall share also his glory, his Kingdom, his immortality.

Those who have made such a consecration unto death, in opposition to sin, will certainly not commit sin wilfully, for to do so would prove that their wills had changed--that they were no longer begotten of the new will, the new mind, the holy Spirit or disposition, but had become alive again as the servants of sin. Such a course would prove that such persons had ceased to be New Creatures, and the loss of this new life to them would mean the Second Death. But so long as they remain willingly faithful to their vows of fellowship with Christ in his sufferings, in his opposition to sin--so long as they remain thus reckonedly dead to sin and reckonedly alive as New Creatures, they have no sin. As the Apostle John expresses it, "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him;...whosoever is born [begotten] of God doth not commit sin, for his seed remaineth in him; he cannot sin because he is born [begotten] of God."--1 John 3:6,9.

The thought here is not that any of the Lord's people become perfect in the flesh, so that they never err in thought, word or deed. The thought is that the new will is counted the New Creature, separate and distinct from the flesh, so that while the will, the heart, is fully loyal to the Lord, in opposition to sin, the flesh is reckoned dead to sin, and hence any of its weaknesses and imperfections which are unintentional, not assented to by the new will, the New Creature, are not counted by the Lord, who knows us not after the flesh, but after the spirit. Thus, as the Apostle Paul declares, "The righteousness of the Law is fulfilled in us who walk not after the flesh [desiring to serve it], but after the spirit [endeavoring to do the Lord's will]."

The "time past of our lives," referred to in vss. 3 and 4,

R3247 : page 364

was the time when we were natural men, before we became New Creatures, begotten of the Lord's Spirit. That time past, and that past experience of life, sufficeth us--we want no more of it, we have found a better life. We would not return to the former condition of natural-mindedness and alienation from God under any consideration. The list of excesses mentioned by the Apostle--lasciviousness, lusts, excess of wine, revelries, carousings and abominable idolatries--were not the same with all of us; and yet there is a certain amount of correspondency in every case. Some of the early Christians were lifted by the Lord's grace out of very deep degradation of mind and body, and some of the Lord's people of today have been similarly lifted from the depths of Satan and sin, while still others, never having been so deeply degraded, were not lifted from such great depths. However, all who have the new mind of full consecration to the Lord can realize a great change from the mind or disposition which was theirs naturally.

Even those born of Christian parents, who therefore were born on the plane of justification, realize that their natural hearts had more or less affinity for the things of sin, even including idolatries--idolizing themselves or others or money or fame or influence or whatnot. A change takes place in all, but the degree of change is necessarily marked by the degree of degradation preceding our consecration. How thankful some of us should be that in the Lord's providence we were born of Christian parents and under Christian influences! How careful all of the Lord's people should be that any children which they have brought into the world, or may yet bring, shall come under the most favorable influences to make them the more amenable to the "reasonable service" of a full consecration of their all to the Lord!

The idolatrous companions of those who once lived in sin doubtless spoke of the latter as hypocrites, when they turned from these things, becoming dead to them and alive toward the Lord and his service. Their disposition would be to attribute such a change to some ignoble motive. It would be beyond their comprehension that anyone should voluntarily make such a change, for truly they would say that the course was "unnatural"! Likewise, in our day, those who step out of churchianity, with its forms of godliness without the power, with its social revelry, intoxication with the spirit of this world and of false doctrines (Rev. 17:2), and its idolatries of money, influence, etc., are considered peculiar people, and not infrequently their sanity is questioned. The natural man understandeth not why any should seek for more than that which would be outwardly respectable and honorable. The world knoweth us not, even as it knew not the Lord.--Rev. 18:3.

The fifth verse according to our Common Version seems to refer to those who speak evil, and to say that they will be obliged to give an account in the day of judgment--in the Millennial Day, when they will be on trial. This is undoubtedly true. As our Lord declared, every act and word done in injury of the Lord and his faithful will receive a just recompense of reward --justly proportionate to the amount of their wilfulness in the matter. But there is another way of viewing this verse, equally true, viz., by connecting it with the preceding verse, so as to have it read, "Speaking evil of you who shall give an account to him that is ready to judge the quick and the dead." This last thought seems more fully in accord with the entire testimony of the Word on the subject. It is we, the Church, who are expecting shortly to give such an account. It is we who are being specially tried and tested during the present time, because to us the light and knowledge and opportunity have come in advance of the world. This is our trial time, and the Lord's judgment or decision with reference to who shall constitute the very elect, and respecting who shall be accounted worthy of joint heirship with the Lord, is the very decision that is to be rendered.

The Apostle continues with this thought, saying that it is for this reason (because we who are dead to the world and alive toward God are being called out now, as the Lord's elect class, therefore) the Gospel is preached to us who are (thus) dead, so that while the world judges us as in the flesh, like all other men, the Lord may judge us as in the spirit, begotten to a newness of life. This is in exact accord with what we saw in the first two paragraphs of this lesson. The world discerns not that the New Creatures are any different from other men; hence it wonders at their devotion, calls it folly or hypocrisy, and discerning the imperfections of the flesh may not at all times be able to see so great a difference between the New Creatures and the world. But God, who knoweth the heart, and who has from the moment of our consecration counted the flesh as dead, and who charges nothing against us as New Creatures, begotten spirit beings, except that which is wilfully wrong, is the One with whom we have to do, and in whose favor and love and promises we rejoice. God is "for us"! None can prevail against us; all things must work together for good to us, because we are his, because he has called us according to his purpose, because we are seeking to walk in his way, not after the flesh, but after the spirit.

The end of all present things is near. Present institutions, under the supervision of "the prince of this world" (Satan), and controlled largely by his spirit, must soon, according to the divine promise, give place to the new conditions of God's Kingdom, when the great Redeemer shall take to himself his great power

and reign--binding Satan and putting down all insubordination and everything contrary to the righteousness which is of God. We who so believe can look with great equanimity upon the changing conditions of this present time; and the evil-speaking of the world and its antagonism manifested toward us in various ways, because we are New Creatures, walking after the spirit to the extent of our ability, need not alarm us, for greater is he who is on our part than all that be against us. Hence it behooves us to be sober-minded --to take this reasonable and proper view, which does not overlook the future to see the present, but rather overlooks the present to see the future, held up before us in the Lord's Word. It behooves us also to watch unto prayer, to remember that we are not of ourselves sufficient for these things, that "our sufficiency is of God."

"Above all things," urges the Apostle, these who are dead to the world, and misunderstood by the world, but alive toward God and accepted through Christ as God's sons (despite all the blemishes of the flesh), these should be fervent in love amongst themselves. Such as realize the true situation, such as are standing for the principles of righteousness and truth and loyalty to the Lord, and enduring hardness as good soldiers, must have a deeply sympathetic love for all others who, like themselves, are battling for the Lord, and for the same principles of right. Whoever has not a fervent (burning) love for his fellows has reason to question to what extent he is one with the Lord and with the little flock whose experiences the Apostle is here delineating.

True, there are some of the Lord's accepted ones whom he counts dead as respects the flesh and alive as respects their spirit, their new natures, who are less lovely naturally (in mind and body) than some who are of the world, less fallen naturally: but wherever the true love of the Lord prevails it will indeed cover a multitude of sins, a multitude of blemishes, a multitude of imperfections, in those whom it will recognize as fellow-pilgrims in "the narrow way," "brethren" of the one family of God. This proper love, the love of God, will enable those who possess it to consider one another from the divine standpoint, not according to the flesh, but according to the spirit, the heart, the intention.

Amongst those who are dead to the world and alive as New Creatures, there should be a special exercise of hospitality, and that without grudging. It should be hearty, and not merely because the Lord commends and commands it. Hospitality, indeed, is, as the Apostle points out, an element of character which should be cultivated toward all men: We should "do good unto all men as we have opportunity, but especially to the household of faith." There are some who can recognize this principle of hospitality quite keenly, and who, if hospitality be denied them, will be inclined to berate the brethren for their lack of the proper spirit. Such and all should inquire of themselves to what extent they have ever exercised hospitality and generosity to others; and anyone who realizes that he has received more from the brethren than he has given them should feel ashamed, and should seek of the Lord wisdom, that he may know wherein is his weakness, that he has so far come short of the great privileges of the Lord's followers, all of whom are to be givers rather than receivers--except under special conditions of distress. But let none of us forget that "it is more blessed to give than to receive." Let each of us seek to enjoy the blessing which comes from a liberal interpretation of this word hospitality.

The Lord's grace and bounty are manifold; they come to us in numberless forms, in things both spiritual and temporal. Some of us may receive a larger number of these favors than others, but in that event the responsibility or stewardship is proportionately increased; and the Apostle urges (vs. 10) that we should seek to serve out to others whatever gifts we possess. He who waters others shall himself be watered. This principle applies to everything, both temporal and spiritual.

Still speaking of this Church class, dead to the world, and judged by the world as though they were men, but alive toward God, and judged by God as New Creatures, spirit beings merely sojourning in these fleshly bodies, as in a tent, and waiting in this wilderness condition to learn the lessons necessary before entering the land of promise, the heavenly Canaan, by sharing the First Resurrection, the Apostle proceeds to point out that these, when they speak, should be as "God's oracles," absolutely truthful, wholly reliable. If they serve they should do it with all the ability

R3248 : page 365

which they possess, recognizing that the ability is God-given as well as the talent. These exhortations to truth and faithfulness in utterance and service are applicable first of all to believers (the Church) amongst ourselves, but applicable also to all with whom they come in contact. We may be evil reported of and slandered, but all who know us, who have dealings with us, should find from experience our loyalty to principle, our endeavor that the words of our mouths as well as the meditations of our hearts and the conduct of life should be pleasing to the Lord and an honor to his name and cause, that God may be glorified through Christ, to whom belongs the glory and the Kingdom forever. His Church alone, in the present time, recognizes fully and properly the right and dominion of the Lord as the King. We alone have the

R3248 : page 366

blessing that comes from this recognition and relationship, but we look forward with joy to the time when his Kingdom shall be established amongst men; when the time shall come for which we are praying, "Thy Kingdom come"; when the knowledge of the Lord shall be made to reach every creature, and when many shall come to know and to love and to obey him whom now we rejoice to honor as our Redeemer and King.

As is indicated by the Golden Text, this lesson was designed by those who selected it to be a Temperance Lesson. We have not dealt with it after the manner they intended, but according to the Apostle's meaning. It certainly is a total abstinence lesson in one sense of the word, viz., in the sense that the class who have become dead to sin and alive toward God will desire to abstain from "every appearance of evil," which certainly will include intemperance, concerning which the

Lord's Word is very explicit, in declaring that "No drunkard shall enter into the Kingdom of heaven."--1 Cor. 6:10.

===================

R3248 : page 366

"THE LORD IS MY LIGHT AND MY SALVATION."

--PSALM 27:1.--SEPT. 27.--

A REVIEW of the Quarter is appointed for this date, and our caption is the Golden Text. The four characters brought to our attention by the lessons of the past quarter have been Samuel the Prophet, Saul--Israel's first king,--Jonathan, his son, and David, successor to the kingdom. Three of these were grand characters, but one of them ignoble--Saul. The contrast before us has been chiefly as between Saul and David. Both were of good character in many respects; the differences between them we may safely credit to the fact that the one early gave his heart to the Lord, and the other kept his to himself. The secret of David's greatness is the Golden Text of this lesson. The Lord was his light and salvation--guiding his heart and overruling his affairs for good. But we should never forget that David was not only a great and good man of himself, because he chose the Lord for his portion and was always loyal at heart to him, but additionally because the Lord chose David, whose name signifies Beloved, to be a type of Christ, the well-beloved, --Head and body.

The grand lesson of this quarter to spiritual Israel is reverence for the Lord, faith in him, courage, the result of that faith, and patient endurance, another fruit of the same. The members of the body of Christ cannot fail to be profited by studying closely and deeply the character of the man after God's own heart, and learning from his experiences;--always remembering, nevertheless, that King David belonged to the house of servants, that he lived at too early a date to belong to the house of sons, of which our Lord Jesus was the first-born and fore-runner; that consequently David did not have the begetting of the holy Spirit, nor the privileges and advantages of the same; that he was not running in the race for the great prize, was not a member of the Royal Priesthood, consecrated to death.--Heb. 3:2,5,6; 11:40; Luke 7:28.

For these reasons, although drawing valuable lessons from David's experiences, we of this Gospel age, members of the house of sons (John 1:12) are not to regard David as our sample or pattern in consecrated living or self-sacrificing service. While we draw lessons from the experiences of David and other noble characters of the past, our patterns are Jesus and his apostles, whom we are to copy--walking in their footsteps in the narrow way of self-sacrifice even unto death.

We commend to all a careful reading of Psalm 27 entire. It is profitable, capable of an application to every member of the body of Christ, the Church, the house of sons.

===================

R3245 : page 366

INTERESTING QUESTIONS ANSWERED.

Question.--In what condition will those be who have been justified by faith in this age, and who yet refuse to consecrate because they think restitution blessings good enough for them, who feel afraid that they could not carry out their consecration vows, and, therefore, hold back and do not make them? Is it possible for a person to be justified in this age and then be justified again in the next age? Or does justification count only when it is used as a stepping stone to consecration?

Answer.--We are to remember the meaning of the word justification; it signifies a righteous condition, acceptable to God. God's provision for the world through Christ is justification--that so many as desire may come back to righteousness,--to harmony with the Creator. The time for this return to divine favor, as respects the world in general, will be the Millennial age; and the way of return will be through restitution processes, physical, mental and moral, up to perfection. Meantime, before the Millennial age, God designs the selection of a Church to be associated with Jesus in the work of restitution; and wishing to deal with these before the restitution times, he grants them a faith-justification, or reckoned righteousness, a

R3245 : page 367

reckoned reconciliation and harmony with God, based upon their exercise of faith in him, and in his arrangements and promises. Thus we read in the New Testament that we who believe in Jesus are justified by faith--justified freely from all things--treated as though we were all right, in full accord with God, although really we are physically, mentally and morally unright, in that we are not absolutely perfect.

God's object in providing this reckoned, or faith-justification during this Gospel age is to permit the justified ones to present themselves living sacrifices, holy (justified) and acceptable. Whoever fails to take this step of consecration--sacrifice--fails to use his faith-justification in the manner and for the purpose intended. He receives that much of the grace of God in vain, as respects God's intention and the only use for this justification in the present time. Failing to use this justification now within a reasonable time would, we understand, vitiate it, and the person would cease to maintain his justified standing before God;--but just at what juncture of his Christian experience he might be thus set aside, we will not always be able to judge. We would understand that those who thus receive God's favor in vain are not necessarily debarred from all opportunities for the future, though we may be sure that the failure to use privileges seen and enjoyed, will not work any special advantage to such, but rather probably the reverse.

Question.--Could Adam have developed a character without the knowledge of good and evil? What kind of character did he have prior to the disobedience and fall?

Answer.--A participation in sin is not essential to the development of character; otherwise God the Father and our Lord Jesus Christ and the holy angels would have to be classed as amongst those destitute of character. Surely God himself is to be considered as possessing character of the very highest class, and hence, his creature Adam, made in his own likeness, must have possessed a good character. So must a faultless character belong to all the angelic sons of God, and to his first-begotten. Character may be tested and buttressed and supported by experience or by observation. The holy angels who kept their first estate have evidently strengthened their characters by observation. Seeing sin in others and noting its evil fruit, they have doubtless been made the more strong in their determination for that holiness in which they were created and which they have maintained. But had sin never been permitted, this buttressing of character by the holy angels through observation would have been impossible.

Adam, in the divine image, and, therefore, of excellent character, was subjected to a peculiar temptation, to which probably he would not have yielded had he been granted the same acquaintance with righteousness and with his Creator that the holy angels enjoyed. God left him in this condition, knowing in advance how it would result, and prepared for the rescue of the race in advance, in that feature of his plan which foresaw "the Lamb slain from the foundation of the world." God chose to give Adam and his race an experience in character-development through contact with sin and in overcoming it by the assistance he renders through the Redeemer. While, therefore, a certain degree of strong and good character may be created, the testing and proving and buttressing of that character and its everlasting insurance could not be accomplished without some lesson of either experience or observation. It pleased God to give man his lesson and testing through experience, and the angels the same lesson and testing through observation, and all his ways are perfect.

Question.--Were the ancient worthies begotten to life by the heavenly Father or our Lord Jesus? and if by the latter, how could it be, since he had not yet come, in their day, and had not yet offered the sacrifice for sins, nor taken any of the steps seemingly necessary to his assuming to them the relationship of "the everlasting Father"?

Answer.--The words "beget" and "born," as used in the Scriptures, apply specially to the Gospel Church, to illustrate the small beginning of the new life, its gradual development and its final birth in the resurrection to the full perfection of the heavenly nature. This figure would not apply to the ancient worthies, for the reasons you have mentioned and for other reasons. They were inspired with hopes toward God respecting future life, but had no promises of, and, therefore, could not properly have any hopes respecting a change to spiritual nature in the resurrection, or at any time. They could not, therefore, be said to have been begotten to any such spiritual hopes, nor ultimately to such condition.

The fact that Christ had not yet paid the penalty for sin precluded not only the possibility of his being their life-giver, but likewise precluded the possibility of anyone being their life-giver up to that time. They are not, therefore, spoken of as having a new life begun in them, but merely as having discerned the new life in the distance, "having seen the promises afar off, and were persuaded of them, and embraced them," by faith; but they had the new life neither actually nor reckonedly; they must wait for Messiah, because in him all the promises centered. They hoped for his birth of their lineage according to the flesh, and yet had they understood the divine Word and plan, they must have known that, instead of being the fathers of Messiah, they must in due time, in order to have life at all, become his children--receive life from him as the Everlasting Father.--Psa. 45:16.

Instead of its being said of them that they were begotten to the future life, it is said that they were justified to a future life through faith in the divine promises.

===================

SEMI-MONTHLY.
VOL. XXIV. OCTOBER 1, 1903. No. 19

CONTENTS.

Views from the Watch Tower........................371
  Baptists Bound as Truly as Others.....................................371
  Zionists in Perplexity........................372
  Uneasiness in Germany.........................373
General Conventions Report, 1903.................373
"Christ in You, the Hope of Glory"......................................374
A Proper Seeking of Divine Favor.................377
King David's Repentance...........................380
Public Ministries of the Truth...................384
Special Items.....................................370

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

CHANGE OF BRITISH BRANCH ADDRESS.

We call special attention of our British friends to the new location of our London office, noted above--24 Eversholt St., N.W. Eversholt St. is a continuation of Seymour

St., which runs alongside Euston Station. The new location is four minutes' walk from Euston Station. All will be glad to know that the increasing importance of the British work rendered the change desirable.

PLENTY OF VOLUNTEER LITERATURE.

Friends are advised that we have plenty of the Volunteer literature for 1903 on hand, and are able to fill all your orders promptly. Great blessing has been experienced by all engaging in the service, and we have reports of considerable interest being aroused. A good supply is now on its way to Great Britain.

WATCH TOWER BINDERS.

Remember, that we have these in good supply at 50 cents each, delivery free. Each Binder will hold two years' issues, and they are very convenient for easy reference and preserving the papers from injury and soiling.

===================

R3248 : page 371

VIEWS FROM THE WATCH TOWER.

BAPTISTS BOUND AS TRULY AS OTHERS.

WE quote from the Texas Baptist-Herald as follows:--

"Prof. M'Glothlin of the Louisville Seminary, in an address at Savannah on 'Ecclesiasticism,' spoke these timely words:

"'Ecclesiasticism tends constantly to increase the amount of machinery and centralize it in the hands of the clergy. Now the whole tendency of the times, among most other denominations as well as the Baptists, is to magnify the importance of the layman in the denominational life. We delight to make him moderator of our associations, our State conventions and even the Southern Baptist Convention. We are beginning to put him at the head of our denominational colleges, and the only reason he does not play even a larger part in our Church affairs is our inability to induce him to do so. There is no disposition among our preachers to usurp authority or even to retain what they have. They labor to bring forward the layman. No ecclesiasticism here.

"'But what of the increase in machinery? Here we have a different tale to tell. The early churches were the only Christian organizations so far as we know. They were wholly independent of each other, having no connection except that which comes through unity in faith and practice. The same was true of the Baptist churches in America for nearly a century. The first Baptist Church in America was founded in 1639 and the first Association in 1707. The movement to organize the churches into associations met with determined opposition, but the work progressed, and by the beginning of the 19th century there were few churches which still stood outside the associations. The chief motives to these organizations had been the desire to better resist the State churches, to secure doctrinal agreement and to prosecute local missionary work.

"'With the 19th century came the great foreign mission movement and with it the need of larger organizations. In 1814 the first national organization, the present Missionary Union, was formed. Later two other national organizations, the Home Mission Society and the American Baptist Publication Society, were organized. As a result of this same movement, combined with the great educational movement, State organizations began to be formed about 1820. The present Baptist organization was completed by the formation of the Southern Baptist Convention in 1845. All, or nearly all, these organizations met with the most determined opposition on the ground that they were not scriptural and endangered or destroyed the independence of the churches. It is not strange that there was fear. Never in the history of Christianity was there such rapid progress in organization as in the 138 years from 1707 to 1845. Baptists have existed in the United States for about 264 years, and it must be admitted that we have far more ecclesiastical machinery than the Christians had 264 years after the death of Christ. Out of the simple Baptist Church at Rome has grown the great Roman Catholic Church which encloses the world in its embrace! Are we on the same road? We have gone at a very rapid pace so far; will we stop, or will the organizations go on increasing? We have rapidly increased our organizations, but two things are to be observed which make the situation less serious than it at first appears. Before the year 294 A.D., infant baptism had been introduced and the churches had been greatly corrupted; and in the second place the local Church had lost its significance and independence. We Baptists, with all our increase of machinery, have stood true to the apostolic conception of an independent Church of regenerate people. The New Testament ideal is our ideal. And herein is our safety for the future.'"

* * *

We cannot agree with the editor of the Baptist-Herald that these words are timely. They are quite behind time. Our dear Baptist friends have already lost their liberty in ecclesiasticism. For all practical purposes they are now bound as much as the people of other denominations, but they do not realize it and love their chains. Is it asked, How so? We reply that the bondage came through the error of ministerial

ordination. Instead of recognizing, as we do, that "all ye are brethren," and that all anointed with the holy Spirit are anointed to preach,--each to the extent of his talents and opportunities,--Baptists recognized, as additionally necessary, a human ordination. The preachers took this into their own hands, implying that the Church was competent to express God's will in selecting its own pastor, but as "brethren" were so inferior that their commission or appointment or recognition of him would not do without a clerical sanction or ordination.

This key in the hands of Baptist ministers has made them the masters and lords of the Baptist Church,--much to its injury. Under their Ministerial associations numerous independent congregations, such as the apostles organized, have been welded into a denomination which these ministers control--creed and all. How so? Because any Church not a member of the Association would have no standing as a Baptist Church. And if a member of the Association, it can have no one for its minister unless the other ministers accept him. Hence, pastors must be chosen from the ministerial clique and must be acceptable personally and doctrinally to the other Baptist ministers.

The preachers, having all the vital power and authority, can, therefore, well afford to push forward their inferiors, the "laymen," to committees, chairmanships, etc. The preachers only reinforce their own power by securing the loyalty of the leading men of the denomination, financial and otherwise, at so cheap a price. Evidently the writer scents danger in the future, but just as evidently he rejoices in the Baptist bondage and hugs her chains as very precious. Baptist liberty is an empty boast--as meaningless and untrue as that other claim, that the early Church sailed under the name Baptist. The Church founded by our Lord and the apostles took no sectarian name. Baptists, as well as others, need to heed the Master's final command of Revelation 18:4.

ZIONISTS IN PERPLEXITY.

At the last Congress of the Zionists the President of the Society submitted two important communications. One was from the British Government, proffering the Society land, etc., in East Africa under favorable conditions, similar to those enjoyed by Canada --the suzerainty of Great Britain being understood. The proposition was favorably considered by a majority of the Congress and a committee of nine was appointed to examine into the feasibility of accepting the proposition. However, a goodly and influential minority stoutly opposed even the consideration of the question, declared that the Society's funds were secured with the understanding that they were for reestablishing the Jews in Palestine and not elsewhere, and that they should object to the use of a single penny in other colonization schemes, no matter how roseate. They temporarily left the Convention as a mark of their strong sentiments on the subject.

The other important communication was from the Russian Government. It distinctly avowed sympathy with the Zionist movement as originally inaugurated, because it hoped that thus Russia might be relieved of its Jewish population and the troubles, disturbances, etc., connected therewith. It, however, as distinctly disavowed sympathy with the later development of Zionism into a national or political movement; because this had a disturbing effect on Jews living in Russia and tended to make them enemies of their home government and neighbors. The views of a Jewish writer and prominent Zionist are interesting, and follow:--

MR. ISRAEL ZANGWILL'S VIEWS.

"Viewed merely on its prosaic side, Zionism is by no means a visionary scheme. The aggregation of Jews in Palestine is only a matter of time--already they form a third of its population--and it is better that they should be aggregated there under their own laws and religion and the mild suzerainty of the Sultan than under the semi-barbarous restrictions of Russia or Roumania, and exposed to recurrent popular outbreaks. True, Palestine is a ruined country, and the Jews are a broken people. But neither is beyond recuperation. Palestine needs a people; Israel needs a country. If, in regenerating the Holy Land, Israel could regenerate itself, how could the world be other than the gainer? In the solution of the problem of Asia, which has succeeded the problem of Africa, Israel might play no insignificant part. Already the colony of Richon le Zion has obtained a gold medal for its wines from the Paris Exposition-- which is not prejudiced in the Jew's favor. We may be sure the spiritual wine of Judea would again pour forth likewise--that precious vintage which the world has drunk for so many centuries. And, as the scientific activities of the colonization societies would have paved the way for the pastoral and commercial future of Israel in its own country, so would the rabbinical sing-song in musty rooms prove to have been but the unconscious preparation of the ages for the Jerusalem university.

"But Palestine belongs to the Sultan, and the Sultan refuses to grant the coveted Judean charter, even for dangled millions. Is not this fatal? No; it matters as little as that the Zionists could not pay the millions if suddenly called upon. They have collected not two and a half million dollars. But there are millionaires enough to come to the rescue once the charter was dangled before the Zionists. It is not likely that the Rothschilds would see themselves ousted from their familiar headship in authority and well-doing. Nor would the millions left by Baron Hirsch be altogether withheld. And the Sultan's present refusal is equally unimportant, because a national policy is

R3249 : page 373

independent of transient moods and transient rulers. The only aspect that really matters is whether Israel's face be or be not set steadily Zionward--for decades and even for centuries. Much less turns on the Sultan's mind than on Dr. Herzl's. Will he lose patience? For leaders like Dr. Herzl are not born in every century."

* * *

It will be vain for Zionists to hope to establish an independent government in Palestine. None of the civilized nations would favor putting the Land of Promise wholly into their control; and if they did God would not favor it. Palestine will be "trodden down of the Gentiles, until the times of the Gentiles be filled full"--viz., October, 1914, A.D. By that time the heavenly Kingdom will be in power and the ancient worthies--Abraham, Isaac and Jacob, and all the holy prophets--will be resurrected and constitute the earthly representatives of the spiritual and invisible Kingdom of Christ and his Bride--the Gospel Church.

Then Israel will be saved from its blindness (Rom. 11:26,27); and God will "pour upon them the spirit of prayer and supplication" (Zech. 12:10); and this, their true conversion to the Lord and the Truth, will be the start of the world's conversion (Rom. 11:15), when "Many peoples shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths."--Micah 4:2.

UNEASINESS IN GERMANY.

The Kaiser has recently proposed an increase in the German army, already considered a heavy burden financially and otherwise. The press declare that there will be danger of a revolution if the matter be urged. German government bonds experienced a sharp decline immediately on the announcement.

The significance of this year's parliamentary elections in Germany cannot be fully appreciated without taking into consideration the fact that all men are not equal before the law in the Kaiser's Empire. Certain classes of voters have greater rights than others, and are permitted to cast two, three or more ballots, according to their rank or wealth. Needless to say, the privileged franchise holders are mostly adherents of the government and members of the conservative parties. The official returns showing that the Social Democrats polled 3,008,000 votes mean that they constitute more than one-half of the total number of electors in Germany, and that under a "one-man-one-vote" system they would sweep everything before them. They have gained 900,000 recruits since 1899, and their ultimate control of the Reichstag is a certainty. The Kaiser's enmity seems to help them. He will be forced to change his attitude or assume a dictatorship. He affects to treat the matter lightly, as one of chance, which may be reversed at the next election.

===================

R3249 : page 373

1903.--GENERAL CONVENTIONS REPORT.--1903.

WE have had three splendid General Conventions this year, and each of them very successful in all respects. The first one, on April 4,5, was in the South, where the "Truth People" are much less numerous than in other quarters of our land. It was held in Atlanta, Ga., which for many reasons may be styled the principal city of those parts. The gathering of friends was estimated at 150, while the meeting advertised to the public had an estimated attendance of 450. Nineteen symbolized their consecration by water immersion. The listed speakers were Brothers Stevens and Wilbor, representatives of the Atlanta Church, Pilgrim Harrison and Pastor Russell.

The spiritual power of the Convention was great, and we trust still abides in those who attended, and extends to their home-comrades who could not attend. The sentiments of the majority, we believe, were voiced by one old brother who boarded the train on which the writer departed. Shaking our hand warmly he said, "Brother Russell, I would not take a thousand dollars for the good I have received from this Convention; --and I am only a poor man, too." He is a mountain farmer who knows well what it means to combat the thorns and thistles and to eat his bread

R3250 : page 373

by the sweat of his face; yet he prized the spiritual blessings above all compare because of such were his treasures--heavenly.

THE DENVER CONVENTION.

The second Convention, at Denver, Colo., on July 10-12, was central to a large district not previously favored with Convention privileges. The friends in attendance were chiefly of Colorado, and from California, Nebraska, Dakota, Iowa, Kansas, Arkansas, Texas, Oklahoma, Utah, Indian Territory, Illinois, Indiana and Ohio and numbered about 350 earnest, zealous brethren and sisters, in about equal proportions. Thirty-six availed themselves of the opportunity offered and symbolized their burial into Christ's death by immersion in water.

The principal public service was attended by about 900, and it is to be hoped that our Master's name and cause were honored and blessed by the grand seasons of refreshing here enjoyed. The listed speakers were Brother Hall of the local congregation, Pilgrims Williamson, Draper, Barton, Howel and Pastor Russell. "It is good to be here," seemed the general sentiment of all in attendance. Not by any

R3250 : page 374

means the least important of its sessions were the Testimony Meetings and the final Love Feast, at which many eyes were filled with tears as the company sang,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

All seemed to have in mind the great Convention of the future which the Apostle designates "The General Assembly and Church of the Firstborns," in which we hope to participate and which will not break up forever. What a hope,--forever with the Lord and those who are his!

THE TORONTO CONVENTION.

The last Convention of the season has just closed at Toronto, Canada,--Sept. 5-7. We surely had a blessed season of spiritual refreshment. Many said, "This is the grandest we have ever had!" Yes! This is always the sentiment at every Convention, and it is really difficult to determine superiority when everything is so soul-satisfying and heart-uplifting. The listed speakers were Bro. Stovel of the Toronto Church and Pilgrims VanAmburgh, Hay, Harrison, McPhail, Barton, Streeter, Samson and Pastor Russell; but many others were heard from effectively in the Testimony Meetings, which continue to be amongst the most effective sessions of all Conventions.

The attendance was chiefly Canadian, and from New York, Ohio, Indiana, Michigan, Illinois and Pennsylvania; the latter being the most prominent numerically. The number of "Truth people" was estimated at 800, while the attendance at the two public gatherings averaged about 1800 each--some estimating the number much higher. At the baptism service fifty-eight symbolized their burial into death with our Lord, and it surely was a solemn funeral occasion, yet one in which all rejoiced, remembering the promise, "If we be dead with him we shall also live with him." (2 Tim. 2:11.) The concluding session was a Love Feast long to be remembered. In some respects surely this last Convention deserves to rank chief of all Conventions thus far held under the auspices of the Watch Tower Bible and Tract Society. Central to a large population and to the homes of a large number of the interested, the attendance of the Church and the public was larger than at any previous Convention. The attraction to the people of Toronto was thorough advertising and the best public auditorium.

The generous arrangements connected with these Conventions deserves a word of appreciation. The brethren of the entertaining Churches recognized the fact that hundreds of the Lord's brethren were coming at considerable cost, and concluded that no reasonable expense should be spared to make their stay pleasant and spiritually profitable. It is safe to say that the friends of the entertaining Church spent pro rata as much or more time and money than did those who came to them long distances. However, all was so cheerfully and heartily done, "as unto the Lord," that they evidently shared the great blessings of the Conventions also, proportionately.

NEXT YEAR'S CONVENTIONS.

It is too early to decide upon these definitely, but as the Grand Army Encampment will secure special railroad rates to Boston, and the World's Fair will probably secure special rates to St. Louis, these two cities will probably have next year's General Conventions if the churches at each desire this arrangement.

===================

R3250 : page 374

"CHRIST IN YOU, THE HOPE OF GLORY."

--COLOSSIANS 1:27.--

LANGUAGE is but a medium for the communication of thought, and words are but symbols of ideas. When words are so framed in sentences as to express an impossibility or an absurdity, when considered literally, but do forcibly illustrate a known truth when symbolically interpreted, we instinctively recognize the figure, and are instructed by it. In this way many of the deep things of God--the spiritual things--are expressed to us, since they are often forcibly illustrated by things familiar to us on the natural plane. Thus, for instance, the resurrection, both natural and spiritual, finds an illustration in the processes of vegetation (1 Cor. 15:35-38); and the processes of the beginning, development and final perfecting of the spiritual sons of God find a remarkable illustration in the begetting, quickening and birth of the natural man. (James 1:18; Eph. 2:1; John 3:3.) But if, when we read these symbols or illustrations of spiritual things, we pervert and dishonor our God-given reason by accepting palpable absurdities as their interpretation, we deceive ourselves, and in so doing are not blameless. In parables and dark, symbolic sayings our Lord opened his mouth and taught his disciples, expecting them to use their common sense in either interpreting them themselves, or in judging of the correctness of any interpretation offered by others as they should become meat in due season. And when on one occasion, instead of using their brains to draw from it the implied lesson, the disciples asked for the interpretation

R3250 : page 375

of a parable, Jesus suggestively and reprovingly replied, "How then will ye know all parables?" (Mark 4:13.) He would have us think, consider and put our God-given mental faculties to their legitimate use.

Bearing in mind these wholesome reflections, together with the fact that the Scriptures abound in these symbolic expressions of truth, let us consider the Apostle's meaning when he speaks of "Christ in you, the hope of glory." He uses the same figure again in his letter to the Galatians (Gal. 4:19), saying, "My children, whom I am bearing again, till Christ be formed in you," etc. Here the Apostle is likening his care and labor and endurance for those who had been begotten by the Truth to the new nature, to the physical endurance of a mother in nourishing and sustaining the germ of human life until the new human creature is formed and able to appropriate for itself the life-sustaining elements of nature, independent of her life. So the Apostle sought to nourish and sustain those germs of spiritual being with his own spiritual life until, apart from his personal work and influence, they would be able to appropriate for themselves the God-given elements of spiritual life contained in the Word of Truth;--until the Christ-character should be definitely formed in them.

In no other reasonable sense could the Apostle bear those Galatian Christians; and in no other reasonable sense could Christ be formed in them, or in us. The thought is that every true child of God must have a definite individual Christian character which is not dependent for its existence upon the spiritual life of any other Christian. He must from the Word of Truth, proclaimed and exemplified by other Christians, draw those principles of life, etc., which give him an established character, a spiritual individuality of his own. So positive and definite should be the spiritual individuality of every one, that, should even the beloved brother or sister whose spiritual life first nourished ours and brought us forward to completeness of character fall away (which the Apostle shows is not impossible--Heb. 6:4-6; Gal. 1:8), we would still live, being able to appropriate for ourselves the spirit of Truth.

Paul feared, and had reason to fear, that the Galatian Christians had not yet come to this condition of established character--that the Christ-life was not yet definitely formed in them. He said, "I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:11); for already they were giving heed to seducing teachers and departing from the faith, showing that they were not established in the Truth, and consequently not established in the spirit of the Truth, which is the spirit of Christ, and, hence, that Christ was not yet formed in them.--Verse 19.

Alas, how often we see among those who bear the name of Christ, and who have truly received the spirit of adoption as sons of God, that Christ is not yet formed in them! that they have not yet reached that degree of development which manifests a distinct spiritual individuality! They depend largely upon the spiritual life of others, and if their spiritual life declines these dependent ones suffer a similar decline; if they go into error, these follow, as did many

R3251 : page 375

of those Galatian Christians to whom Paul wrote. How is it, beloved, in your several cases? Apply the question to yourselves--Is Christ formed in you so fully that none of these things move you? that, however they may grieve you at heart, they cannot affect your spiritual life? This is what it is to have "Christ in you, the hope of glory."

A cloak of mystery and superstition has been thrown around this expression of the Apostle, evidently by the great Adversary of the Truth and the Church, to the effect that in some secret way, known only to the initiated, Christ personally comes into the consecrated soul and uses that soul simply as a machine; and that, consequently, the machine is about infallible, because Christ is using it; that for them to speak, or think, or act, or interpret the Scriptures, is for Christ to do it, in whose hands they are merely the passive agents. With this idea they generally go further, and claim that Christ personally talks with them and teaches them independently of his Word; and some go so far as to claim that they have visions and special revelations from the Lord. Some speak of this presence as Christ; some as the holy Spirit; and some speak of them interchangeably.

While there is a semblance of truth in all this, and while we remember that Jesus said, "He that hath my commandments and keepeth them...shall be loved of my Father, and I will love him, and will manifest myself to him;...and we will come unto him and make our abode with him" (John 14:21,23), it is true that a more serious error could scarcely be entertained than this idea of personal infallibility because of the supposed mysterious presence of another being within.

Notice that this promise of the abiding presence of the Father and the Son is to those who have and keep the commandments of the Lord Jesus. Those, therefore, who ignore the Word of the Lord and have not his commandments--who do not know what they are, and hence cannot keep them, but who hearken to the voice of their own imaginations and note all the changing states of their own feelings, mistaking them for the voice of the Lord and follow the impressions

R3251 : page 376

arising from this source, instead of the commandments or teachings of the Lord--are quite mistaken in claiming this promise. Under their delusion they are following another spirit than the spirit of Truth; and unless recovered from the snare they must inevitably plunge deeper and deeper into superstition and error.

The first difficulty we meet in attempting to dispel this delusion from the midst of those infatuated with it, is the claim that this is a higher attainment in the spiritual life, up to which we have not yet measured. If the testimony of the Scriptures bearing on the subject is brought forward they say, "Oh, I see you have the head-knowledge, but you have not the Spirit, you have not Christ in you." They then proceed to tell how Christ is in them, and that he is "teaching them wonderful things," which we shortly discover to be quite out of harmony with the Word of God. The case is indeed a sad one when all Scripture testimony contrary to their belief is set aside with claims of superior revelations of Christ or the holy Spirit which other children of God do not enjoy, and that Christ personally dwells in them, etc., etc.

Who but these deceived ones cannot see that, if their theory be true--if God talks with them and answers all their queries aside from his written Word, the Bible, through mental inspiration, or by dreams, or by audible sound--then the Bible is to such a useless book, and time spent in its study is so much time wasted. Who would "search the Scriptures" as for hid treasures, as the Lord enjoined and as all the apostles searched, if they could shut their eyes, or kneel, and have God make a special revelation to them, respecting the information desired. Surely any sensible person would prefer a special revelation on a subject, rather than to spend days and months and years examining and comparing the words of our Lord and the apostles with those of the prophets and the Book of Revelation ("searching what or what manner of time the spirit did signify"), if they could ask and have an inspired and infallible answer in a moment. None of God's consecrated ones should be thus misled of the Adversary. It is the stepping-stone to pride and every evil work;--to pride, because those who are thus deceived soon feel themselves honored of God above the apostles, who even in conference judged of the mind of the Lord as read in his Word and in his providential leadings in harmony with his Word (Acts 15:12-15); to every evil work, in that those thus puffed up fancy themselves infallible, and, separated from the anchor of truth, the Bible, Satan can soon lead them rapidly into the outer darkness of the world, or into yet darker delusions.

But the testimony of the Scriptures is quite contrary to this vaunting spirit. Paul says, "Know ye not...that Jesus Christ is in you, except ye be reprobates?" and then he exhorts that we examine ourselves whether we be in the faith, or whether we have rejected the faith and thus become reprobates--no longer acceptable to God. (2 Cor. 13:5.) Every true child of God has respect to the commandments of God: he searches the Scriptures that he may know them, and is not left in ignorance of them; and, learning them, he endeavors to keep them, and the abiding presence of the Father and the Son is with all such so long as they continue to hold and to keep (obey) his commandments--to hold the Truth in righteousness.

To have the Truth and to keep it is not merely to accept it on the recommendation of some friend, and because it gives some comfort and costs nothing, and to hold it until some other presumed friend dazzles the unsettled mind with some fanciful theory. The promise of the abiding presence of the Father and the Son is not to such. Christ is not in them; Christ is in the humble and sincere ones. He and the Father love and abide with them.

But how? To illustrate--a friend accompanying another to a railway station said, as he was about to board the train, "Remember, I will be with you all the way." He meant that his thoughts would be with his friend and that he would be concerned for his welfare, etc. In a similar, and yet in a fuller and broader sense, the Lord is ever present with his people. He is always thinking of us, looking out for our interests, guarding us in danger, providing for us in temporal and spiritual things, reading our hearts, marking every impulse of loving devotion to him, shaping the influences around us for our discipline and refining, and hearkening to our faintest call for aid or sympathy or fellowship with him. He is never for a moment off guard, whether we call to him in the busy noon hours or in the silent watches of the night. And not only is the Lord Jesus thus present, but the Father also. How blessed the realization of such abiding faithfulness! And no real child of God is devoid of this evidence of his adoption. Sometimes it is more manifest than at others; as, for instance, when some special trial of faith or patience or endurance necessitates the special call for special help, and forthwith comes the grace sufficient with a precious realization of its loving source. Thus

"E'en sorrow, touched by heaven, grows bright,
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

Every true child of God has these precious evidences of sonship, and the roughest places in his pathway are so illuminated with divine grace that they

R3251 : page 377

become the brightest, and memory continues to refer to them with thankfulness; and faith and hope and love grow strong and inspiring.

Our Lord always links the progress and development of our spiritual life with our receiving and obeying the Truth, and every child of God should beware of that teaching which claims to be in advance of the Word, and that Christ or the holy Spirit speaks to such advanced Christians independently of the Word. The snare is a most dangerous one. It cultivates spiritual pride and boastfulness, and renders powerless the warnings and expostulations of the sacred Scriptures because the deluded ones think they have a higher teacher dwelling in them. And Satan, taking advantage of the delusion, leads them captive at his will.

These symbolic expressions of the Scriptures must be interpreted as symbols, and to force any unreasonable interpretation upon them manifests a culpable wilfulness in disregarding the divinely appointed laws of our mind, and the result is self-deception. When we read, "He that dwelleth in love dwelleth in God, and God in him" (1 Jno. 4:16), the only reasonable interpretation is that we dwell in the love and favor, and in the spirit or disposition of God; and that his spirit or disposition dwells in us. Thus God by his indwelling spirit works in us to will and to do his good pleasure (Phil. 2:13); and we are reckoned as not in the flesh, but in the spirit, if the Spirit of God dwells in us.--Rom. 8:8,9.

Let us endeavor to have more and more of the mind, the Spirit of God--to have his Word abide in us richly (John 15:7; Col. 3:16)--to have and to keep his commandments, that the abiding presence of the Father and the Son may be with us; and that, realizing that the Christ-character and life are definitely formed in us, the hope of glory may be ours; for our Lord said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) How careful then should we be in

seeking both to know and to do the will of God. Many indeed will come forth with the plea of their wonderful works, hoping to be admitted into the Kingdom, but only those will be recognized who have done the will of the Lord, and who have no theories or works of their own whereof to boast.

===================

A PROPER SEEKING OF DIVINE FAVOR.

--2 SAM. 6:1-12.--OCTOBER 4.--

"Blessed are they that dwell in thy house."--Psa. 84:4.

AFTER David had been voluntarily chosen king of all the tribes of Israel, not as a result of his conquest, but as a result of his patient waiting for the Lord's time to put him into the position of king, he took possession of Jerusalem and made it the capital city of the kingdom. Then followed wars with the Philistines, who again sought to invade the land of Israel. In these wars, under the Lord's blessing, the Israelites were successful. It was after seven years had passed under such conditions--after the kingdom of Israel had become quite settled, and was not likely to be molested by enemies--that the scene of this lesson opens. King David, at this time about forty-four years of age, recognized the fact that religious matters had been at a low ebb in the nation for many years, and that the Lord having now blessed them by reuniting them and giving them peace, an appropriate time had come to do what he could in the way of reviving the religious sentiments of the people. His own heart ever loyal to the Lord, he desired that others should more fully appreciate the Lord as their light and their salvation. So it is with all who truly reverence the Lord and trust in him; they are desirous of telling their joys abroad, and helping others into the same condition of peace and rest in the Lord.

The Ark of the Covenant, it will be remembered, was the chief article of furniture in the Tabernacle service which the Lord instituted at the hand of Moses in the wilderness. We have no certain knowledge of the regularity of the Tabernacle worship during the period from Joshua to date. Quite probably the services were maintained with more or less regularity. It is possible that since the Ark was the chief center of interest in connection with that service, its movements, etc., may have included the movement of the other articles of furniture of the Tabernacle, its boards, curtains, lamp, table, altars, etc.

Shortly after Israel entered Palestine Joshua located the Ark at Shiloh, twenty miles north of Jerusalem. (Josh. 18:1.) That it was still there at the close of the period of the Judges, and while Samuel lived with Eli, is shown by 1 Sam. 1:3. The sons of Eli took the Ark with them into battle against the Philistines, thus evidencing their faith in the divine institutions, although their lives were corrupt; but as a result of this misuse of the Ark, the Lord permitted it to be captured by the Philistines. However, while they possessed it a curse seemed to accompany it. In the temple of their god, Dagon, his image fell down before the Ark, and the people of the cities in which it was located were afflicted with plagues. The Philistines were glad to get rid of the Ark, and loading it upon a cart

R3252 : page 378

started the oxen in the direction of the Israelites. From the time of its return the Ark was in the custody of Abinadab, the priest, and his sons, one of whom was Uzzah. The Ark had thus been with the house of Abinadab in the hill Gibeah and Kirjath-jearim, otherwise called Baale, seventy years.

Any religious movement amongst the Jews must necessarily center in and about the Ark of the Covenant, for it was the symbol of the Lord's presence and of his mercy and grace toward them as a people. We remember that when in its place in the Most Holy of the Tabernacle a bright light, called the Shekinah glory, represented the Lord's presence between the two Cherubim of its golden lid, which lid was called the Mercy Seat, because upon it the blood of atonement was sprinkled each year, which covered the sins of that people for a year, and was repeated year by year continually, as a foreshadowing type of the blood of Christ, by which the real atonement is made. In the box under this lid or Mercy Seat was the golden pot of manna, Aaron's rod that budded and the two Tables of the Law, symbolizing the gracious arrangements and promises of the Almighty to his people. Spiritual Israel, thank God, has inherited the realities which were thus typified. Christ is the Ark of the Covenant. In him the Law has full satisfaction. In him is vested the priestly office, represented by Aaron's rod, and in him is provided the heavenly manna. All these things are made ours by the Mercy Seat, and we have access to and are accepted before the Mercy Seat as members of the High Priest's body, by virtue of the blood of atonement shed by our Redeemer as a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

King David realized that the Ark of the Lord, representing his presence, should be in the capital city of the nation, making it the city of the great King, and directing the minds of Israel, not only to their earthly king and his laws and regulations, but through him to the heavenly King whom he represented. To have this event notable--to arouse the religious sentiments of the whole people--the king realized that they must all to some extent participate in the movement, and hence he gathered from all quarters thirty thousand of the chief men of the nation--not only its military representatives, but the heads of the tribes. There is a good lesson here for all spiritual Israelites who have any prominence in the carrying forward of religious work. It is not sufficient that a leader, a representative, shall attempt some prominent service for the Lord and for the Truth. It is wiser, better every way, that all of the Lord's people be invited to join directly or representatively in any prominent matter connected with the Lord's service. Even in the affairs of a small congregation it will be found disadvantageous to have one person do all the speaking, all the leading, all the serving. Far better, far wiser is it, far more in harmony with the Scriptural direction, that each should endeavor to take a part in the service, and be encouraged so to do along the lines of his natural talents and in proportion as he shall be found humble, faithful and helpful.

The holy joy and rejoicing of the journey with the Ark from Kirjath-jearim toward Jerusalem was suddenly interrupted by the jolting of the cart, which Uzzah, who had it in charge, feared would overthrow it. When he put forth his hand to steady the Ark he was smitten dead for his error. Consternation took the place of rejoicing. The thirty thousand who had come together specially to honor the Lord, and David himself also, were alarmed. Fear fell upon all, and David at once determined that this was either a mark of divine disfavor concerning the bringing of the Ark to Jerusalem, or that increasingly disastrous experiences might come to him and to the city by reason of the presence of the Ark. All were in fear, and the question now was, what to do with the holy oracle. A courageous man of the tribe of Levi, Obed-edom, was willing to receive the emblem of the Lord Jehovah's presence into his premises--probably the Ark was set up with the Tabernacle, etc., in his yard or court or appropriate place.

"David was displeased because the Lord had made a breach upon Uzzah"--not displeased with the Lord, we may be sure, from what we know of the man, for David's reverence for the Lord and his confidence in his righteous dealings are clearly manifest in all of his writings. We may properly understand this to mean, then, that David was displeased with his former determination --to take the Ark to Jerusalem; displeased that his good intentions respecting the revival of religion and the honoring of the lord had thus gone astray through a lack of particularity on his own part and on the part of the priests who had charge of the movement, in that they did not obey the direct and explicit instructions of the Lord concerning the manner in which this sacred emblem of his presence should be moved. See Num. 4:15; 7:9, where it is specified that the Ark was to be carried upon the shoulders of the Levites by poles running through certain rings arranged for the purpose. That this was David's attitude of mind is evident upon the reading of the ninth verse: "David was afraid of the Lord that day, and said, How shall the Ark of the Lord come to me?" We can imagine the disappointment and chagrin, not only of David, but also of the thirty thousand representative Israelites, when they scattered to their homes, disappointed respecting their good intentions, which apparently had not been fully approved by the Lord.

R3252 : page 379

The statement that "the anger of the Lord was kindled against Uzzah" is not to be understood to signify violent passion on the Lord's part, but evidently is an accommodated expression to bring down to human comprehension the fact that the Lord was displeased with the action of Uzzah, and thought proper to punish him for his neglect. Quite possibly long association with the Ark had bred in Uzzah a familiarity and loss of respect for it as representative of God; and his open violation of the divine regulation on the highway, and in the sight of the representatives of all

Israel, would have brought the divine commands and threatenings respecting the Ark and the various holy things of the Tabernacle into disrespect. The Lord resented this in the interest of his people, and incidentally took the opportunity to teach all Israel, through their representatives there assembled, a great lesson on the propriety of reverence for the Lord and for the particularities of his commands.

R3253 : page 379

The reverence of the Lord is the beginning of wisdom. Whoever has not learned this primary lesson in reverence has not made a proper start in his worship and service. Unless he learns this lesson he is not likely to accomplish anything that will be pleasing to the Lord--he is apt to be a stumbling-block, rather than an assistance in the Lord's service. Indeed, those who are the Lord's consecrated people, and who have been privileged to handle holy things, and to enter into the Most Holy by the blood of Jesus, approaching the throne of the heavenly grace in prayer, have continual need to remember the appropriateness of reverence as they approach the Lord or engage in any service for him. All such should learn from this lesson how they touch holy things, and to do so according to the divine direction and not otherwise. The poet has noticed this tendency of some to "rush in where angels fear to tread." Such irreverence sometimes manifests itself conspicuously in prayer, where the one who should be a worshiper, overflowing with thanksgiving for mercies received, undertakes to give direction to the great King of kings concerning the management of his work far and near and in all particulars. The Lord does not smite down such today, and make public examples of them for their irreverence, but we may be sure that, as the Apostle says, such petitions will receive no consideration of the Lord. (James 1:7.) A lesson in this matter to us is that obedience is better than sacrifice. The carrying of the Ark upon the shoulders of the four Levites might not have been as majestic a procedure as the one attempted with the cart; it would nevertheless have been more pleasing to the Lord, because it was according to his directions. Let us apply this lesson carefully, and see to it that we not only desire to do the Lord's will, but that we so desire to do it in his way that we will give close attention thereto, hearkening to the statements of his Word, or, as the prophet expresses it, let us be amongst those who tremble at his Word--who are extremely careful to note and particularly follow the Word of the Lord in every matter.

"They shall be mine, saith the Lord, in that day when I come to make up my jewels."

To those who discern the Scriptural teaching that death is the cessation of life, and not an entrance into life more abundant, there will be no need to explain that Uzzah's conduct not only justified the Lord in making him an example before the nation, instructing the whole people in reverence, but also that no injury was done to Uzzah's eternal future. He lived before the redemption price had been paid, and before any door to eternal life had been opened. He was one member of the human family for which Christ Jesus our Lord gave his life a ransom. As a consequence, he will be one member of the human family who shall ultimately hear the voice of the Son of Man and come forth from the sleep of death--to have it testified to him, in that his "due time," that God has been gracious to our entire race, and has redeemed us with the precious blood. (1 Tim. 2:4-6.) It is to those who have gotten the mistaken idea which ignores the resurrection and claims that there are no dead to be resurrected, but that the dead are more alive than they ever were before, and who, therefore, think of Uzzah as being dropped immediately into the hands of devils for eternal torture--it is to these that this narrative seems perplexing and unjustly severe. Thank God for the clearer light now shining upon his character and plan!

During the three months that the Ark was at the home of Obed-edom the Lord's blessing was specially with the family, to such a degree that their neighbors took knowledge of it, and the matter eventually reached the attention of the king. We think it not unreasonable to assume that there was something in the character of Obed-edom, and the conduct of his home, in his reverence of the Lord and his confidence in him, that had to do with the blessing accompanying the possession of the Ark; because we have no record of any special blessing coming to the house of Abinadab during the seventy years that the Ark remained there. We might draw a lesson from this applicable to spiritual Israel. The Bible in some respects represents the Lord to us, as the Ark represented him to natural Israel. To it we go for the settlement of our questions. From it we hear the message of the Lord speaking peace to our souls, the forgiveness of sins, etc. The Bible has been in many homes in Christendom for more than seventy years without bringing any special blessing to those homes; yet to some, even in a few months, it

has brought inestimable favors. What is the difference? We reply that very much depends upon the genuineness of the Israelite and the degree of reverence he has for the Lord and his Word, and his carefulness to consult that Word in respect to all his affairs, and the affairs of his home. Those who have the blessing of the Lord's Word, and especially those who have any light upon its pages in this dawning of the Millennial morning, if they are not receiving great blessing from it in their own hearts, peace, joy, comfort, courage, strength, and finding such blessings also upon the members of their households, have reason to inquire to what extent they are responsible for their failure to profit thus.

Hearing of the blessing of the Lord upon the home of Obed-edom, King David took fresh courage, and realized that these different experiences of Uzzah and Obed-edom taught the lesson that those who reverently and carefully sought to know and to do the will of the Lord would have a blessing in proportion to their nearness to him, while the careless and the irreverent only need be in fear. Again the king assembled the representatives of the nation from all quarters, the chief men of the tribe and the chief representatives of the army, etc., and apparently this day of the bringing of the Ark to Jerusalem was the most joyful and the most notable day in David's entire experience. See an account of this in 1 Chron. 15, 16. On this occasion care was taken to follow the divine direction, and the Ark was borne on the shoulders of the Levites, frequent stoppages being made, during which sacrifices were offered to the Lord.

On the whole we discern that the Lord's dealing in this matter taught David and all Israel a great lesson, and was very advantageous to the nation as a whole. Thus it is with all the corrections in righteousness which the Lord may at any time give to those who are truly his; rightly received they will bring forth peaceable fruits of righteousness, reverence and obedience.

===================

R3253 : page 380

KING DAVID'S REPENTANCE.

--PSALM 51:1-17.--OCTOBER 18.--

Golden Text.--"Create in me a clean heart, O God."

PROSPERITY did not work to King David's personal advantage. After years of phenomenal success under the Lord's blessing, when his kingdom was mighty and his name honorable, and the necessity for his personal participation in wars was passed, and his heart had begun to gravitate towards earthly pleasures and was less zealous for the Lord and the Law than at first, the king fell into very grievous sins, which appear all the more black in contrast with the high moral character shown by him in his earlier life, when he was the man after God's own heart. The story of his sins, how he became enamored of Bathsheba and committed adultery with her, and subsequently, to shield himself, caused her husband Uriah to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrong-doing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly on the king's head. Whatever excuses may be offered on his behalf must come from the reader of the account. We may suggest some thoughts along this line: In that day the kings of the world exercised a despotic authority, and it was a theory among the people that the king could do no wrong--that whatever he pleased to do was proper to him because of his high position as the head and ruler of the nation. We could in no sense of the word agree with such a thought. Nevertheless we can reasonably suppose that a sentiment so general would have more or less influence upon the mind of the king. He who respected Saul's life, because he was the Lord's anointed, may have to some extent fallen into the misconception that his own anointing by the Lord relieved him in some degree from the responsibilities resting upon others of his nation.

For about two years after these crimes were committed the king sought to stifle his conscience, and to consider that he was only using kingly liberties in what he had done. Nevertheless his conscience smote him, and he felt an alienation from God and a condemnation under his law such as he would not have felt had he been of a different stamp of character. God was not hasty in reproving him, either. He allowed him to have a full taste of heart bitterness--allowed him to feel the darkness of soul, absence of joy, resulting from the cloud which had come between him and the Lord. It was at the appropriate time, after David had passed through secret mournings and travailings of the soul, that the Lord sent him a reproof through Nathan the prophet to bring the whole matter clearly before his mind. Nathan, under the figure of a parable, excited the king's sympathies and declaration of a very severe judgment--a death sentence--against the person offending, and then the Prophet brought home to him the lesson saying, "Thou art the man!"

King David, we are to remember, did not belong to the spiritual house of sons, and hence had a far less clear view of such matters than that which would properly

belong to every member of the house of sons, begotten of the spirit and "taught of God." We are not, therefore, to expect to draw a lesson to ourselves along similar lines. Rather we of the spiritual house, under the clearer conceptions of the divine will, are to remember the higher interpretation of adultery and murder set forth in the New Testament: that whoever desires adultery, and is merely restrained from it by outward circumstances or fears, is really an adulterer in his heart (Matt. 5:28); that he that is angry with his brother, he who hates his brother, is a murderer--because the spirit of anger is that which, unrestrained, would lead to murder (Matt. 5:22); and that the person who covets the things of another and is merely restrained from taking them for lack of opportunity or fear of consequence, is at heart a thief. If these principles be applied by the New Creation in the examination of their hearts, it is entirely probable that some of the "house of sons" today may find themselves very near the plane of King David as respects sin, and so viewing matters they will exercise proportionately greater compassion in their judgment of the royal transgressor. Such, too, will find great consolation in the Lord's compassion, provided they are exercised in respect to their offences as David was concerning his. "There is compassion with thee that thou mightest be feared," is the prophet's expression. If God were wanting in compassion, as are many of our fellow creatures, there would be nothing to hope for under such circumstances. It is when we realize that there is forgiveness with the Lord for all who are penitent at heart, and who, therefore, give evidence that their sins are not wilful, but rather of the weakness of heredity and under the pressure of blinding temptations, that we are moved to repentance by a hope for better things.

The 51st Psalm is generally recognized as being the one in which the Psalmist expresses to God his contrition for his sins, and the fact that it is dedicated to the Chief Musician implies that it was the king's intention that it, in common with other of the Psalms, should be chanted in the Tabernacle services, for which he had set apart a large number of singers. We thus perceive that if the sin was flagrant and gross, the atonement which the king endeavored to make was a most public one. Probably many of the nation had felt more or less of the king's condemnation, and its influence must have been very injurious; and now in his public view of it as sin, and his prayer for divine forgiveness, the king would undo so far as possible not only the injury which he had inflicted upon his own conscience, and which as a cloud hung between the Lord and him, but he would undo also the evil influences as respects the conscience of the nation--on the subjects of adultery and murder.

Here again we see why David was described as a man after God's own heart. His sins were not pleasing to God--quite the reverse; but the after appreciation of the enormity of the sins and the hearty repentance therefor to the Lord, and the desire to be cleansed from every evil way, were pleasing to the Lord. Here we have an illustration of how all things may work together for good to those who love God. By reason of his heart-loyalty to the Lord, and the principles of righteousness, even these terrible sins resulted in bringing a great blessing to David's own heart--humbling him--giving him an appreciation of his weakness and littleness, and of his need to abide close to the Lord, if he would have the Lord's fellowship and compassion and be safe from the temptations of his own fallen flesh. So, too, with the New Creation. How many of them have realized profitable lessons and blessings out of some of their stumblings--not that the stumblings were good nor of the Lord, but that the Lord was able to overrule such circumstances for good to those who are of the proper mind--rightly exercised by them to repentance and reformation.

The first three verses of the Psalm express David's appreciation of his sin and his trust in the Lord, without any attempt to apologize for his shortcomings. He trusted to the Lord to make whatever allowances could be made and merely appealed to his great "loving-kindness." In calling to mind the multitude of God's tender mercies in the past, he expressed faith and trust that in some way the Lord could blot out these grievous transgressions and forgive them. The Lord had not yet clearly defined the way in which he could be just and yet be the justifier of sinners. Only vaguely through the shadows of the Day of Atonement sacrifices had he intimated that he had some way of his own by which in due time the guilty but repentant ones might be cleansed. David grasped the thought of mercy as understood in the types and shadows of the Law, and much more may we of the house of sons grasp the thought of our Father's forgiveness when we see that it is exercised towards us by the Lord Jesus Christ, who already has given himself a ransom for all, to be testified in due time, and whose sacrifice has been accepted of the Father,--as manifested by our Lord's resurrection from the dead, and by the descent of the holy Spirit at Pentecost. If, therefore, David could trust the Lord for loving-kindness and tender mercies and forgiveness of sins, the members of the house of sons should be able to exercise full faith in the divine character and plan of salvation from sin.

The fourth verse would seem to ignore the fact that wrong-doing had been done to fellow-creatures, but we may preferably understand it to mean that while this wrong to fellow-creatures was recognized by the king,

R3254 : page 382

he recognized a still higher responsibility to God, whose laws he had broken and whose kingly office, typifying that of the Christ, he had dishonored. Hence, in contrast between what man might think of his crime as against man and his own still higher consciousness of his sin as against the Lord, the latter seemed so much greater as to practically obscure the former. The greater sin as against the Almighty quite overshadows the wrongs to humanity. David declares his recognition of the fact that God is the great Judge, and that whatever his judgment would be he knew in advance that it would be right.

In the fifth verse he introduces an extenuating thought, as though reminding the Lord that he was born in sin and therefore that perfection was not possible for him. But he does not use this fact as a screen behind which to hide his own responsibilities. Free to will, though a sinner by nature, he was necessarily responsible for yielding as he did to temptation, but he was confident that the Lord would give him the benefit of every mitigating circumstance.

It will be noted that David expected punishment from the Lord for his sins, and was here expressing his confidence that the Lord would send no punishment which would not be reasonable and within the limits of justice. What he was praying for in this Psalm was not a remission of proper punishment, but rather for the cleansing of his heart in the sight of the Lord and for his restoration to the divine favor. As a matter of fact we find that the Lord did send a severe punishment upon the king, and that he restored the sinner to his favor, granting him to experience again the joys of his salvation. According to the sentiments of other kings of his time, evidently acquiesced in by the people of Israel, the king had taken an extremely moderate course in sin, in that he had not directly taken the life of Uriah but merely connived at his death in battle; but the king appreciated the fact that God was looking deeper than this and desired truth--righteousness in the inward parts--in the heart. Outward crime and a crime allowed in the mind are alike heinous in God's sight: his experience had taught the king wisdom. Now he wished to be thoroughly cleansed, and poetically says, "Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow." Hyssop was used in the sprinkling of the unclean under the Law. David, grasping to some extent the significance of the symbol, desired the antitypical cleansing of his heart. His appreciation of the Lord's thoroughness in dealing with sin and of his compassion in forgiveness are good lessons for some of the still more favored members of the "house of sons." Many of the latter, although having seen with "the eye of faith" the great Atonement for sins made by our Lord Jesus, are still unable to appreciate the fact that the application of the merit of his sacrifice is quite sufficient to cleanse us from all sin and perfect us, that we may be recognized as absolutely pure in the Father's sight and dealt with accordingly--not as sinners, but as sons.

From the statement of verse 8 we may reasonably infer that during the year that preceded this repentance King David was in so miserable a state of mind that even the music of the singers and of those who played skilfully upon the harp and all the joyous songs of Nature were sore to his heart--had no gladness in them to comfort his heart when it was barred from the Lord's presence and fellowship. This is the thought of our hymn, which says of the soul which enjoys the light of the Lord's favor:--

"Sweet prospects, sweet birds and sweet flowers
Have all gained new sweetness to me;" and
"His presence disperses all gloom,

R3255 : page 382

And makes all within me rejoice;" and
"While I am so happy in him,
December's as pleasant as May."

King David was longing for the joy and gladness which he had experienced in times past, and figuratively he likens himself to one whose bones had been broken. He knew that his joy and comfort would return if he could but have back again the Lord's favor. He knew, too, that the Lord could not look upon sin with any allowance, hence his prayer: "Hide thy face from my sins and blot out mine iniquities [unrighteousness]. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy Spirit from me. Restore unto me the joy of thy salvation: and uphold me with thy free Spirit."

No true Christian can read these words without feeling a deep sympathy with the different expressions; and even though as New Creatures in Christ Jesus we have had no experience with such terrible sins as those which weighed upon the heart of David, nevertheless our higher responsibilities and higher conceptions of sin under the "new commandment" and under the instructions of the holy Spirit, as sons of God, cause us to feel with proportionate weight transgressions which in the sight of the world would appear nothing--such, for instance, as we have just mentioned: covetousness, hatred, slander, which are thefts and murders from the higher standpoint of the divine view appropriate to the New Creation.

In verse 13 the prophet proposes to the Lord that his discomfiture in divine disfavor was used for the instruction of others,--to show transgressors the Lord's ways and to turn sinners from the evil of their course. How appropriate this thought to us! Not until we know experimentally through faith in the blood of Christ that our sins have been put out of the Father's

R3255 : page 383

sight, not until we have experienced the joys of his salvation and forgiveness, are we in any condition to be servants to the truth or illustrations to others. Hence we see that it is only those who have been begotten of the holy Spirit who are anointed to preach the gospel.

To others the Lord says, "What hast thou to do to take my word into thy mouth, seeing thou hatest instruction and castest my words behind thee?"--refusing to submit to the divine requirements.

The 14th verse repeats the same thought in a different form. If the Lord will deliver him from his guilt in connection with his sin, his tongue shall thereafter sing loudly the Lord's righteousness--not David's righteousness. This is the song that all the blood-washed may sing, "True and righteous are all thy ways, Lord God Almighty. Thou hast redeemed us from amongst men." None of us have any right to sing our own righteousness, for as the Apostle declares, "There is none righteous, no, not one." The mission of the cleansed ones is to accept and use the Lord's mercy towards them, to extol his righteousness, to acknowledge their unworthiness and to call upon others to recognize this fountain of righteousness and forgiveness.

"O Lord, open thou my lips: and my mouth shall show forth thy praise." This expression implies that none need expect to have a proper opening of their mouths to show forth the Lord's praises, and give the call from darkness into his marvelous light, unless the Lord shall first have opened their lips with his mercy and truth; for otherwise how could any expect to tell the glad tidings of great joy which shall be unto all people? This equally implies that all who have had forgiveness of sins should be in a condition of spirit to make a full consecration of their all to the Lord, and then all such should expect an unsealing of their lips, that the message of God's truth and grace may flow out from them for the instruction and blessing of others--as it is written, "Grace is poured upon thy lips." "Thou hast put a new song in my mouth, even the loving-kindness of our God." While these are appropriate specially to our dear Redeemer, they are appropriate also to every member of "the Church which is his body," and all claiming to be of "the body," who have never had their lips unsealed to confess the Lord to the extent of their opportunity, have reason to question everything pertaining to their relationship to the Lord.

In verses 16 and 17 the King shows that he had acquired a deep insight into the meaning of some of the typical sacrifices;--though probably, by inspiration, he wrote more wisely than he understood. As we have seen in our study of Tabernacle Shadows of Better Sacrifices, only the Day of Atonement sacrifices were sin offerings, the burnt offerings and peace offerings of the remainder of the year representing the consecration to the Lord and his service. Grasping this thought prophetically, to whatever extent he also grasped it intellectually, King David expressed his realization that the Lord is pleased rather with a broken and contrite condition of heart than with burnt offerings, which were but types. So, too, we learn that nothing that we can give the Lord, even after our acceptance in Christ, has any value in his sight until first of all we have given him ourselves,--our hearts, our wills.

Let us ever keep in memory that a broken and contrite heart the Lord never despises, will never spurn. Therefore into whatever difficulty any of the Lord's people of the New Creation may stumble, if they find themselves hungering for the Lord's fellowship and forgiveness, if they find their hearts contrite and broken, let them not despair, but remember that God has made a provision through the merit of Christ which enables him to accept and justify freely from all sin all that come unto him through Jesus--through faith in his blood. There is a sin unto death--a sin unto the Second Death--from which there will be no recovery, no resurrection; but those who have broken and contrite hearts on account of their sins may know that they have not committed "the sin unto death," for their condition of heart proves this, as the Apostle declares: "It is impossible to renew again unto repentance" any who have committed the sin unto death--wilful sinners against full light and knowledge. Let all, therefore, rejoice in the grace of our God, who is able through Christ, his accepted way, to save unto the uttermost all who come to him, laying aside sin and its desires.

"Now, if any man [of the Church stumble into] sin [through weakness and temptation--not intentionally] we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) Such, therefore, may come with faith to the throne of the heavenly grace that they may obtain mercy and find grace to help in every (future) time of need. (Heb. 4:16.) But, like David, their prayers and hopes should be for a restoration of divine favor and not for escape from chastisements needful to their correction. God forgave David, but also chastened him.--2 Sam. 12:11-14.

Surely King David must have learned a great lesson in mercy from this sad experience. How many times must he have called to mind his response to Nathan's parable, "The man that hath done this thing is worthy of death: and he shall restore the lamb four fold, because he did this thing and because he had no pity!" Alas, poor David! these words showed that he had a mind, a heart, that was no stranger to justice and pity in other men's affairs, and hence that he was the more guilty in his much more serious violations of justice and compassion. "Blessed is he that is not condemned in that which he alloweth,"--who is not condemned by his own declarations in respect to the affairs of others. Oh, how merciful to the failings of others it should make us when we remember our dear Redeemer's words, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses"; and when again we remember that we may not even pray for forgiveness of our sins unless we from the heart forgive those who have injured us and again desire our fellowship.

===================

SEMI-MONTHLY.
VOL. XXIV. OCTOBER 15, 1903. No. 20

CONTENTS.

Views from the Watch Tower........................387
  Falling From the Faith........................387
  Church Communism Arguments....................389
  Higher Criticism's Wide Influence.............390
  The Awful Problem of Future Retribution.................................390
A Theological Discussion..........................391
The Davidic Covenant..............................392
The Joy of God's Forgiving Love...................394
Absalom's Shameful Disloyalty.....................397
Rev. Dr. Morgan Says He is Not an Infidel.................................399
Public Ministries of the Truth....................400
Special Items.....................................386

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3255 : page 386

TO OUR GERMAN FRIENDS.

Our dear Brother Otto A. Koetitz has just left us for Germany, his wife and child accompanying him. He goes to take the place of Brother Henninges as manager of the Elberfeld Branch. Brother Henninges, with his wife, will proceed to Australia, where he will open another Branch Office. Let us all join in prayer for divine blessings upon these brethren in their new fields of labor.

page 386

The German translation of DAWN, VOL. V. is about ready, and orders will soon be promptly filled.

The German edition of ZION'S WATCH TOWER it is proposed shall be a monthly from and after January 1904.

A new edition of TABERNACLE SHADOWS in German is now ready and in good supply.

R3255 : page 386

TO FOURTH CLASS POSTMASTERS.

We should be pleased to hear from all of our friends who hold positions as Fourth Class Postmasters, and who would enjoy the privilege of serving the truth. We are aware that there are a number of such, and we should be glad to have word from them at as early a date as possible.

===================

R3256 : page 387

VIEWS FROM THE WATCH TOWER.

FALLING FROM THE FAITH.

NOT content with showing from the Scriptures that we are living in the "harvest" of this age, when the Lord as reaper will separate thoroughly between the genuine and the nominal, imitation "wheat," gathering all of the former into the Kingdom "garner," we have endeavored from time to time to point out the fulfilment of this all around us. As already indicated, this "falling" appropriately appears first among the teachers in Churchianity--the masses readily following their blind leaders into the ditch of unbelief.

One of the notable evidences of this growth of unbelief in God's Word and in the entire plan of salvation which it alone sets forth, is found in the following extracts clipped from a recent issue of The Ram's Horn. Not because the writer, Rev. R. F. Horton, D.D., of London, is higher in position than others who have taken the same stand (or rather have similarly lost their standing and fallen into unbelief); nor because The Ram's Horn is the only or even the leading religious paper to publish such open defiance to the Word, but because the journal was started as an opponent to infidelity--as a champion of the Bible and of faith in "the blood of the cross" as the only ground of forgiveness of sins--the only basis of the sinner's justification before God.

The matter is presented in the Question and Answer form, and is given the full indorsement of the journal. It follows:--

"Do you believe that man was evolved from the lower forms of life, or created as related in Genesis?

"I believe that man was slowly evolved from lower forms, and that evolution is even now not complete; but I also believe he is being evolved into the likeness of the image of God. Men as individuals are in all degrees of evolution. The image of God is what logicians used to call the final cause of man, the goal and purpose for which man began his adventurous career. The goal explains the means. Man is here with his face towards the goal, and the goal is the measure of the stature of Christ. Evolution cannot explain causes, cannot explain life itself, but must draw on a region of truth beyond itself to explain its own processes.

"Do you believe in the fall as related in the Bible?

"Yes, exactly as related--as an allegory, a parable in order to explain the mystery of moral and spiritual evil, remembering that Adam is but the Hebrew word for man, and Eve the Hebrew word for life. The story is the pictorial presentation of that alienation from God which is the constant experience of human life, caused by disobedience. We disobey and know it, reach out our hands, and in strange inflation of our little godless minds we set up ourselves, and by self-exaltation are ruined because we have left our God.
The fall is strangely illustrated by the writings of atheists."

The Ram's Horn's editor properly calls these "great questions" and their answers "clear cut and definite." We are glad to have the truth clearly and definitely presented, and when error is stated we prefer to have it definitely proclaimed also; there is less danger that it will deceive ordinary readers. We only wish that Rev. Horton had been still more explicit: some of the Lord's unsuspecting sheep will still be in danger of being deceived by these answers, and it shall be our duty and privilege to help them get clearer light upon the full meaning of the explanations.

The reply to the first question is clear cut in its denial of the Bible's account--that God created man in his own image; a very different thing from creating him either as a higher order of monkey or as a microbe, and expecting him to attain the divine image by his own efforts. Indeed, Dr. Horton totally ignores God's

R3256 : page 388

creative work in man when he speaks of "the goal and purpose for which man began his adventurous career." The Bible teaches that it is God's purposes and not man's that are being worked out, and that God gave man his start--and a good start at that--in an Eden whose every condition was fit for the testing of one already in the divine image and on trial to determine his obedient loyalty to his Creator's commands: the reward of obedience being a continuation of the divine image and favor unto life everlasting, and that of disobedience the loss of that image and favor in death.

Dr. Horton declares that "the goal explains the means." By this his readers are to understand that the past six thousand years have marked such progress amongst men as to imply that the process, continued, will result in man's attainment of God's image. Evolution is the "means" this eminent D.D. credits for all the progress of the world--Evolution is the Savior he lauds for raising man from lower planes of existence; and still uplifting him will, he hopes, ultimately make him an image of God. He does not tell us if he has any hopes for those now dying and for those who have died for centuries past without attaining God's image. He leaves us to wonder whether he expects that such will never have God's image, or whether he believes that a process of Evolution continues beyond the tomb, and that it will ultimately "save unto the uttermost." If he carries Evolution into the heavenly conditions, would not consistency require him to claim that the angels are evoluting? and that God himself is evoluting? And if so, if God is not yet perfect, how can Dr. Horton or anyone else speak of man's becoming an image of a God who has not yet evoluted into a definite, fixed character?

When considering that man is imperfect, and that his proper aim should be perfection, we are not to take Dr. Horton's Evolution theory as the only one that will explain the situation. God's Word, through his chosen mouthpieces--his Son, the apostles and the prophets--is more trustworthy than Dr. Horton. God's explanation of present conditions is that, "By one man's disobedience sin entered the world, and death by [as the result of] sin; and so [thus] death passed upon all men." (Rom. 5:12.) The Apostle explains the lesser degradation of some and the greater depravity of others by saying that, while all sinned and fell, some indulged more wilfully and fell more deeply than others.

When they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools,... wherefore God gave them up to uncleanness through lusts of their own hearts...who changed the truth of God into a lie....And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient,--being filled with all unrighteousness.--Rom. 1:21-29.

This is the Bible side of the question--not that monkeys set for themselves as a goal an imaginary image of God, and have gotten so far along toward it as is represented by present-day civilization, but that man in God's image was disobedient to his Creator's commands and sought out many inventions and degraded himself (Eccl. 7:29), and God has permitted him to set low standards and ideals before himself to his own ruin. The Bible accredits the high ideals which are doing so much to lift man out of degradation not to anything in monkeys or fallen men, but to God's revelations of his plan of salvation, which, however imperfectly understood, is "the power of God unto salvation, to every one that believeth," and indirectly a power for good upon the heathen as well as upon the people of civilized lands who believe not, in the proper and specific sense of that term. The promises of the Redeemer, and his work of redemption and restitution, lighted the hopes of natural Israel and lifted that nation above the other nations, which more or less caught its spirit of hope; and since the Redeemer's death and resurrection, and his outpouring of his spirit upon Spiritual Israel, his Church, a "little flock," has been the light of the world, which in a small degree has uplifted the civilized nations to a semi-decency which in many is but a thin veneer of "form of godliness."

The second answer deserves careful scrutiny, for it is an evasion instead of an answer. It is evident that the answer should not have been Yes, but No, I do not believe in the fall as related in the Bible. Adherence to the theory of Evolution forces this man, and everyone else who reasons logically, to deny the plain Bible narrative--not only the Genesis account but also the New Testament records, and to falsely teach that Adam and Eve were myths, that they never existed, that the record is merely an allegory--a fable. What, then, did our Savior mean when he said that he "came to seek and to save that which was lost," and to "give himself a ransom for all"? (Matt. 18:11; 1 Tim. 2:6.) What did the Apostle Peter and all the holy prophets mean when they spoke of the "restitution of all things" if our race did not fall and need restitution? (Acts 3:19-21.) What did the Apostle Paul mean when he said, "In Adam all die," and "By one man's disobedience," and "As by a man came death," and "The first man was made a living soul"? If the Bible record respecting Adam is unreliable we have no record of a first man, and if unreliable in this matter it could not be depended on at all. If left without an Adam and a fall and a Paradise lost we should have no

R3256 : page 389

use for a restitution, and a Paradise restored, by a Redeemer. If no fall no sin, and no need of redemption.

Thank God for the good hope set before us in the Gospel, so different from the Evolution delusion. "This hope we have as an anchor to the soul, sure and steadfast," and reasonable and consistent and Scriptural in every particular. It acknowledges the fall, the need of the redemption accomplished by our Lord at Calvary, and the Church's need of full deliverance from sin and death in the First Resurrection, and the world's need of the great Millennial Kingdom for its restitutional uplift opportunities for "the whole world."

Dr. Horton contradicts his first reply in his second. In the first he says, "Man is here with his face towards the goal," which implies that man is doing finely along

R3257 : page 389

Evolution lines; but he contradicts this in his second, saying,--"We [including himself] disobey and know it, reach out our hands and, in strange inflation of our little godless minds, we set up ourselves, and by self-exaltation are ruined because we have left our God."
--Where, then, is the face toward the goal and the Evolutionary power in man? Does not the gentleman's reasoning rather confirm the Apostle's words than his own?--See Rom. 1:21-29.

CHURCH COMMUNISM ARGUMENTS.

An exchange says:--

"We declare that the germs of divine communism were planted in the Church nineteen hundred years ago, and that in the harvest of the dispensation, divine communism must characterize the economics of those who awake to a realization of the genuine science of the Lord's coming. He who denies the principles of communism as it obtained in the early Church in obedience to the law of love to the neighbor, cannot consistently lay claim to acceptance of the apostolic doctrines and practices."

* * *

We consider that the writer of the above item erred in saying that the germs of communism were planted nineteen centuries ago. Such of those germs as were proper for man were planted six thousand years ago, when God created man perfect, in his own image. The conditions resulting from the fall made communism impossible--injurious, and therefore unwise. The Lord's people, in proportion as they become heavenly minded, should be better prepared than others for a return to proper communism; but experience teaches what the Apostle Paul proclaimed, namely, that the treasure of the new heart, the new mind, can exercise itself only through our earthen vessels--all of which are more or less twisted and cracked, "so that we cannot do the things that we would."

It is far from the truth to claim that our Lord and his disciples dwelt together on communistic lines. On the contrary, the very terms of discipleship were that Jesus should be the acknowledged Lord and Master. To his disciples Jesus' word was law. They certainly did not have a commission of authority. True, Judas was treasurer of the funds, not, however, by vote or general appointment, but by the Lord's permission; for the moneys contributed were given to Jesus (Luke 8:3) and not to the disciples. He voluntarily shared with them. Clearly, however, he personally cared for his mother, Mary; and evidently, too, his disciple John had separately a home and means of his own.--John 19:27.

After Pentecost, under the impulse of the new mind, the Lord's people evidently did attempt what every true Christian feels considerably drawn to, namely--a limited form of communism. But communism was not taught as proper Christian usage, and not one word can be found in the Bible inculcating it. It was purely a voluntary movement, which the apostles neither aided nor opposed, and which speedily proved itself impracticable under present conditions. The Lord permitted his people to experiment thus as a valuable lesson--teaching the need of the resurrection-change to transform their bodies.

When the lesson had been given the Lord permitted a fierce persecution to scatter the Jerusalem Church, and we hear nothing more of Christian communism in the Bible. Quite the contrary. The Apostle writes to "them that are rich among you," and took up collections for the poor, and exhorted each Christian to lay aside for benevolent purposes according as the Lord had prospered him--showing thus that neither the labor nor its monetary result were considered common property. The exhortation to "do good unto all men as we have opportunity, especially to the household of faith," and the exhortation that, seeing a brother have need, we should not content ourselves with giving him our good wishes but should share with him the gifts which we by God's grace enjoy;--these, and many other Scriptures we might cite, show clearly that communism was not practised and that the apostles did not improve such opportunities to inculcate or even commend communism. Doubtless many of God's blessings will be common to all men during the Millennium and after it;--yet this surely will be far from the anarchous kind of communism advocated by some today. The Millennial Kingdom will be a monarchy --a theocracy. Similarly the heavenly Kingdom is not communistic in government, for grades are recognized --angels, principalities and powers, etc. And, as now, in the Church, the Apostle declares that God sets the members as it pleaseth him. So we find him

R3257 : page 390

teaching that after the First Resurrection shall have brought the entire body of Christ to perfection of the divine nature, there will still be no communism of authority, but there shall be least and greatest in the Kingdom, even as star differeth from star in glory.

HIGHER CRITICISM'S WIDE INFLUENCE.

A German scholar and editor of a religious journal says:--

"We are at the beginning of a new epoch in the life of the Church. The seventy-year war between mythology and theology in the domain of the Old Testament has seemingly ended in a complete defeat of the traditional views. The critical views practically control Protestant thought everywhere and have assumed international proportions. Not one university man in Germany holds to the Mosaic authorship of the Pentateuch, and all make concessions to the newer views.

"And yet when a person coolly and deliberately looks at the so-called 'certain results' of the critical investigations of the last century and a half, what are these 'results'? Nothing else than the conclusion that most of the books of the Old Testament are literary frauds; that they do not correctly teach the historical development of the religion of Israel, and, to make matters worse, intentionally and purposely misrepresent this history, especially those books that have been 'revised' in harmony with the spirit of the Deuteronomist. The whole Mosaic code, in its real essence, at any rate, is held to be a later fabrication, and its claim to have been given in the wilderness is regarded as an historical falsehood. Its whole historical background, it is asserted, is a fabrication, and the Law is but the outcome of a struggle between the advocates of the local cults and the hierarchical tendencies of the Jerusalem priesthood.

"There is only one other religious book that, in its origin and development, can be compared with the Old Testament, as the critics regard it, and that is the Book of Mormon. A mere glance at this parallel must convince the earnest Christian that he can have no share in the radical criticism of the times. The strongest argument against the hypothesis is to state it in its simple and naked truthfulness."

"THE AWFUL PROBLEM OF FUTURE RETRIBUTION."

In the New York Christian Advocate Rev. G. Jackson treats a timely topic thus:--

"I close these brief notes on Methodist doctrine with a reference to the dark and awful problem of future retribution. In Dr. Dale's summary of the characteristic doctrines of the evangelical revival, 'those which its preachers were constantly reiterating, and on which they insisted most vehemently,' he names as the fourth and last, 'the eternal suffering to which they believed that those are destined who have heard the Christian Gospel in this life and rejected it.' He then goes on to point out in words which I could wish to transfer bodily to my own pages, the great change which the belief of large numbers of persons now belonging to evangelical Churches has undergone in relation to this subject. There are some--their number is probably small--who have accepted what is commonly known as the theory of universal restoration, who believe, that is, that all men will certainly at last reach the blessedness and glory of eternal union with God. Others again there are--and it is well known that Dale himself was one of them--whose study of the New Testament has led them to the conclusion that men possess immortality only in Christ, and that consequently those in this world who have rejected him are destined to eternal destruction, to a second death from which there is no resurrection. Others again can reach no definite and positive position; they find in the words of Christ and his apostles apparently conflicting teaching. Such, according to Dale, is the present position of the doctrine in our evangelical churches. How far are his words true of Methodism? That we have been greatly influenced by the modification of belief it is impossible to deny, though how far the change has gone it is not easy to say. So far as I am able to judge, dogmatic universalism has no place among us at all. A few, perhaps, especially since the publication of Dr. Joseph Agar Beet's work on 'The Last Things,' have been looking toward 'conditional immortality' for relief from the agonizing burden of the old belief. But the overwhelming majority of those to whom a restatement of their faith has become a necessity would probably prefer to class themselves amongst those who can reach no definite and positive conclusion. I am told on the highest authority that the late Dr. Moulton, who held an unrivalled position in Wesleyan Methodism as a saintly scholar, was wont in private to describe his own attitude as one of 'reverent agnosticism.' The phrase not inaptly describes the state of mind of multitudes of his younger brethren today. On the one hand, they can receive neither universal restoration nor conditional immortality, for they are resolved to be loyal to the New Testament, and they do not find either of these doctrines there. On the other hand, they dare not speak as did many of their fathers of the doom of the lost, for neither can they find warrant for this in the words either of Christ or his apostles. Therefore they are agnostics."

R3258 : page 390

CHURCH UNION IN NEW ZEALAND AND CANADA.

A Canadian journal says:--

"Signs are not wanting that Christian religions await only the coming of a Morgan to be fused into a gigantic trust, if such an ill-omened word may be used to describe Church union. New Zealand Presbyterians have taken the lead by appointing a committee to wait on the Methodists and Congregationalists of that country to consider the merging of all three denominations. Encouraged by this example, the lay conference of the Methodist Church at Winnipeg has passed a resolution heartily indorsing the action of the New Zealand workers and instructing a special committee to make inquiries with a view of definite proposals of a similar nature to Canadian Presbyterians and Congregationalists."

===================

R3258 : page 391

A THEOLOGICAL DISCUSSION.

THE following, copied from the Program for a debate arranged between the Editor of this Journal and a prominent Methodist minister of Allegheny City, will be self-explanatory:--

HISTORY OF THE PROPOSITION.

On March 10, 1903, Rev. E. L. Eaton, D.D., pastor North Avenue M.E. Church, addressed a letter to Pastor C. T. Russell, of the Arch Street (Bible House) Chapel, in which he said:

"Believing that nothing helps so much to get at the exact truth of a fact or doctrine as a full and free discussion of it; and that any legitimate thing that will attract the attention and arouse the interest of those who are indifferent to Scriptural truth is commendable; I have thought that a public debate of some of those questions about which you and I differ, and which we both believe to be vital to the Christian system, would be of immense interest to the public, and perhaps of great spiritual profit to those who heard, provided that the discussions be carried on--as I feel sure they would be--in a Christian spirit and with moral and spiritual earnestness. Therefore I have decided to call your attention to the matter, and to inquire whether you would be willing to engage with me in a joint discussion, at some suitable time and place in this city.

"The questions which I have in mind, but which I have not exactly formulated, are concerning the following:

"1--The Second Coming of Christ.

"2--The Millennium.

"3--Post-Mortem Probation.

"4--State of the Dead Between Death and the Resurrection.

"5--Eternal States of the Saved and the Lost.

"6--The Doctrine of Salvation."

The Christian, brotherly spirit of the communication was responded to in like manner by Pastor Russell on March 12 in a letter as follows:

"I assure you that your courteous expressions and Christian sentiments are fully reciprocated by me. I agree with you that such a public discussion as you suggest--of our divergent views on the teachings of the Bible--ought to be profitable, stimulating to Bible study on our part as well as on the part of all Bible students hereabouts. I therefore accept your proposition, and join you in mutual assurances that the 'Golden Rule' shall be observed, which will insure Christian courtesy of the very highest standard."...

Other engagements and appointments hindered an early consummation of arrangements, but on June 27 the gentlemen concerned appended their signatures to a joint letter embodying the general conditions which should regulate the discussion, viz.: that in debate the first speaker should have fifty minutes, the second speaker fifty minutes; and that each should have ten minutes for reply; that the meetings should be absolutely free to the public, and should be held in Carnegie

Hall, Allegheny, on October 18,20,22,27,29, and November 1.

PROPOSITIONS.

SUNDAY AFTERNOON, OCTOBER 18, THREE O'CLOCK.

Proposition 1.--The Scriptures clearly teach that divine grace and power, full and free, have been constantly exercised toward mankind since the fall, to the intent that all, if they would, might be saved. Hence there will be no probation after death, nor need of any. Dr. Eaton will affirm. Pastor Russell will deny.

TUESDAY EVENING, OCTOBER 20, EIGHT O'CLOCK.

Proposition 2.--The Scriptures clearly teach that the souls of the dead are unconscious while their bodies are in the grave. Pastor Russell will affirm. Dr. Eaton will deny.

THURSDAY EVENING, OCTOBER 22, EIGHT O'CLOCK.

Proposition 3.--The Scriptures clearly teach that all of the saved will become spirit beings, and after the General Judgment will enter heaven. Dr. Eaton will affirm. Pastor Russell will deny.

TUESDAY EVENING, OCTOBER 27, EIGHT O'CLOCK.

Proposition 4.--The Scriptures clearly teach that only the "saints" of this Gospel age will share in the "First Resurrection;" but that vast multitudes will be saved in and by the subsequent resurrection. Pastor Russell will affirm. Dr. Eaton will deny.

THURSDAY EVENING, OCTOBER 29, EIGHT O'CLOCK.

Proposition 5.--The Scriptures clearly teach that the second coming of Christ will precede the Millennium; and that the object of both--the second coming and the Millennium--is the blessing of all the families of the earth. Pastor Russell will affirm. Dr. Eaton will deny.

SUNDAY AFTERNOON, NOVEMBER 1, THREE O'CLOCK.

Proposition 6.--The Scriptures clearly teach that the divine penalty for sin--actual transgressions of God's holy law--eventually to be inflicted upon the incorrigible, will consist of inconceivably great sufferings, eternal in duration. Dr. Eaton will affirm. Pastor

Russell will deny.

* * *

We bespeak the prayers of the dear friends of the Truth, that in connection with this opportunity for presenting the Scripture teaching concerning the wonderful plan of God we may have wisdom from above; and that the name and character of the Lord may be glorified.

R3258 : page 392

HOW TO SECURE REPORTS OF THE DEBATES.

Anticipating your interest in the proposed discussions, we have negotiated with the leading Pittsburgh daily, The Gazette, to publish reports of each session in their issues of the following days.

Our arrangement follows:--

Eight copies of each issue containing the debate reports (with one copy each of the intermediate issues, as required by law to secure cheap postage) to one address, postpaid for 55 cents; or the same, with one year's subscription to ZION'S WATCH TOWER, for $1.50. All remittances should be sent direct to the WATCH TOWER office.

Believing that many of the friends will consider these six reports desirable for circulating amongst their friends and neighbors we have felt no hesitation about guaranteeing The Gazette 1250 subscriptions. Order at once, as, otherwise, the number printed may not be sufficient to fill all orders.

====================

R3258 : page 392

THE DAVIDIC COVENANT.

--2 SAMUEL 6:4-16.--OCTOBER 11.--

"Thy throne shall be established forever."--2 Sam. 7:16.

DAVID, during the first six years of his reign over all Israel, was kept actively engaged in resisting the enemies of Israel and enlarging the borders of the nation, in harmony with the original divine grant. Having to a considerable extent accomplished these things, and having built for himself a palace in Jerusalem, the reverential elements of his nature noticed the inconsistency of his dwelling in a palace while the typical residence of Israel's great King, Jehovah, was but the Tabernacle tent. His reverential impulses promptly suggested the building of a temple to replace the Tabernacle, and properly enough he consulted the Prophet Nathan, who rejoiced in this manifestation of the King's loyalty to the Lord, and indorsed the program. That same night, however, the Lord gave the prophet a message for the King, which, although it showed appreciation of David's intentions, forbade their execution, explaining that the reason that the Lord's presence was manifested in a tent, and not a permanent structure, was not because the Lord had not thought of this, nor because others of his servants would not have been glad to have erected such a structure at his bidding, but because the divine plan was otherwise. The Tabernacle was for the time being preferred, for certain reasons not explained at the time. The Lord, however, did assure David that by and by he would have a permanent temple, and that David's successor and son should erect it.

The Lord's people may learn a valuable lesson from this incident. We are not to conclude that, because our plans and projects are reverential and designed to be for the glory of God, therefore they must have the divine approval. With spiritual Israel, as with David,

R3259 : page 392

it is frequently true that "My ways are not as your ways, nor my thoughts [plans] as your thoughts [plans]; for as the heavens are higher than the earth, so are my ways higher than your ways, saith the Lord." Those who are of David's disposition--"after God's own heart"--will not only consult with those whose judgment they would consider helpful, as David consulted with Nathan, but if subsequently the Lord rejects their best judgment, and does not cooperate in the execution of their plans, will do as David did in this instance: they will unmurmuringly acquiesce in the Lord's plans, and cooperate therewith, and thus further attest that they are of the kind the Lord loves to honor and call Beloved. To these also the Lord will grant other special blessings and favors, as he did to David.

The spirit of David in this matter--his desire to honor the Lord and to build him a great house or temple --finds its parallel in the heart sentiments of every true Christian. We do not refer to those who merely take pleasure in erecting grand temples of stone, but specially to those whose ambition it would be to organize the Church of the present time--to glory in its grandeur and completeness of organization and function and service for the Lord. Those not in the right condition of heart, heady, self-willed, confident that their good intentions must be pleasing to the Lord, have proceeded to build various structures, each claiming his to be the temple of the Lord. As they have neither sought nor received divine instruction on the subject, but are following their own ideals, there is necessarily considerable diversity in these buildings, each seeming to its builders to be the right, proper and appropriate temple of God. These temples now number hundreds, the larger and more imposing ones being the Roman Catholic temple, the Greek Catholic temple, the Church of England temple, the Methodist temple, the Lutheran temple, the Presbyterian temple, the Baptist temple, the Congregational temple, etc., etc.

But a small class follow the example of David, and receive instruction from the Lord to the effect that the present is not the time for temple-building; that he could have built his temple heretofore, and found many willing to serve him in this respect, but that he prefers that his representation in the world in the present time shall be extremely simple and unostentatious. Such

R3259 : page 393

receive of the Lord assurances, however, that in his own time and way, under a succeeding form of the kingdom, a much more glorious temple shall be constituted than would be possible for us to build at the present time--an enduring temple which shall be filled with the glory of the Lord. All who are of the Davidic character, of the disposition beloved of the Father--acceptable members of his dear, beloved Son--will, as soon as they learn of the divine purpose, promptly submit themselves, and cooperate in the divine plan. That plan in the type was that David, as the man of war, battling for the right, and severely tried and disciplined, should represent the saints of God in the present militant condition, warring with the world, the flesh and the devil, and becoming in their own hearts and faith strong in the Lord and in the power of his might. According to the same type it is the mission of the present time to prepare the gold, silver and precious things for the future temple--ready for its construction. In the type these were literal things, but in the antitype, as the Apostle shows, the Lord's saints are the gold, silver and precious stones, which very shortly now, in the establishment of the Millennial Kingdom, will be all thoroughly organized on the plane of glory, honor and immortality, and filled eternally with the life and glory of the Father. As David and his work of preparing for the temple, typifies the Church in this present time, and our work of preparing ourselves and each other for the glories to follow, so Solomon's Kingdom which followed represents the Kingdom of the glorified Christ--the real Kingdom, of which the present is but the embryo, and the construction of Solomon's Temple typifies the resurrection of the Church, in which all the members shall come together in glorious completeness, in the morning of the Millennial day. "Weeping may endure for a night [in connection with our fightings with foes without and within, and suffering for righteousness' sake], but joy cometh in the morning [when that which is perfect shall have come, and when that which is in part shall have been done away]." (Psa. 30:5.) "God shall help her [the Church, the Bride of Christ], and that right early"--in the morning.--Psa. 46:5.

In connection with this refusal of David's proposition the Lord gave him very gracious encouragement, reminding him that every step of his onward way had been guided from on high, and that it was because he had faithfully looked to the Lord as his guide and counsellor that he had now reached the degree of development and relationship to the Lord and to the Kingdom occupied. So the Lord encourages all who are of this David class in spiritual Israel today. All who are looking to the Lord, and hearkening to his Word, are reminded that the Lord is attending to his own work in his own way, and that it is a far superior way to anything which we could devise. We are pointed to the low estate we occupied on the animal plane, and how the Lord by his grace has advanced us step by step, until now we are children of God, heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him. It is for us to appreciate the lesson of past experiences, and to trust that he who took us from the horrible pit and the miry clay, and placed our feet upon the Rock, and put the new song into our mouths, is able to bless us still further, and that in proportion as we hearken to his Word, through his prophet, the Scriptures.

The succeeding verses of the lesson mingle and commingle the natural blessings upon David and his literal posterity and upon natural Israel, with the still greater blessings that are to uplift all who will come into covenant relationship with God through the antitypical Son of David, the glorified Christ and his Millennial Kingdom. Vs. 10 undoubtedly had a measurable fulfilment in literal Israel, in that for several hundred years they remained in their own land, under their own covenant--an experience very different from that preceding under the rule of the Judges. But the time when the Lord will plant them, and when they shall be moved no more and afflicted no more by the wicked, must apply to the grander restoration of the future, when, as he has promised, he will gather them out of all nations and peoples whither they are now scattered, and bring them into their own land. This later prophecy is in full agreement with the one made to David by Nathan. Then, as another Scripture declares, the Lord will restore to Israel her lawgivers as at the first, and her judges as at the beginning. Then it will be, too, that the house of David will be firmly established in great David's greater Son, the glorified Christ. Here the promises to the natural and to the spiritual seeds are more or less intertwined, just as they were in the Abrahamic promise. The seed of Abraham was both an earthly seed and a heavenly, as the sand of the sea and as the stars of heaven--the natural seed and the spiritual--and as the Apostle declares, the promise is sure to both of these, its proper part to each.--Rom. 4:16. Compare Rom. 11:25-32.

David's throne was perpetual through the line of Solomon down to Zedekiah, and when the Lord rent the Kingdom from the hands of Zedekiah he did not give it to another family, but proclaimed an interregnum --a suspension of David's Kingdom, which might not go to another. The language of the prophecy concerning Zedekiah is, "O thou profane and wicked prince, whose time is come that iniquity should have an end: remove the diadem, take off the crown; this shall no more be the same. I will overturn, overturn, overturn

R3259 : page 394

it, until he come whose right it is, and I will give it unto him." (Ezek. 21:27.) There has been no King of Israel, from Zedekiah's day to the present--the overturning of the Kingdom has been very thorough. The kings who reigned over Israel at the time of the first advent, and previously and subsequently, were not Israelitish kings, nor of Israelitish birth, but were appointees of Gentile governments, which, from Zedekiah's day to the present, have trodden under foot the sacred land. The fulfilment of this promise to David is nevertheless secure, sure as the word and oath of the Almighty; and we who were by nature Gentiles, but who have been betrothed to Abraham's great Son and David's great Son and Lord, are still looking forward to and praying and patiently waiting for the fulfilment of this promise, saying, "Thy Kingdom come; thy will be done on earth as it is in heaven"--even as our Lord taught us to do. As soon as this antitypical David, "Beloved," shall have assumed the reigns of government at the time appointed of the Father, he, as the antitype also of Solomon, on the natural plane, will build the Lord's house, and his throne shall be established forever--for it is the throne of the Kingdom of Jehovah: and although in its mediatorial sense it will terminate at the close of the Millennial age, yet in a still higher sense it will continue to all eternity, because David's Son and Lord has been associated with the Father in his throne, and his Bride shall be with him where he is, and share his glory, according to his promise.

Much of this promise was applicable to Solomon. The Kingdom of David, or rather the Kingdom of the Lord, was established in the hands of Solomon. He did build a typical house or temple in the name of the Lord. God did deal with him as with a son, chastening his iniquity, yet continuing his mercy with him: he did not suffer the kingly power to depart from David's natural seed, as he took it from Saul.

The 14th verse may properly be applied to those begotten of the Spirit to be Sons of God and joint-heirs in the coming Kingdom. "For what son is he that the Father chasteneth not?" Even the Head of the body, although in him there was no sin, needed the experiences

R3260 : page 394

called chastisements for his preparation, for his great position in the coming Kingdom. Indeed, he bore the stripes of the children of men, as the Prophet declares, and we, as members of his body, will not be spared by the Father from the needed corrections in righteousness, which would make us meet for the inheritance of the saints in light--so long as we receive them in the spirit of sonship, seeking to know and to do the Father's will.

===================

R3260 : page 394

THE JOYS OF GOD'S FORGIVING LOVE.

--PSALM 32.--OCTOBER 25.--

"Blessed is he whose transgression
is forgiven, whose sin is covered."

THIS Psalm will be quickly recognized as King David's exultant acknowledgment of God's forgiveness of his sins against Uriah. The first verse is the keynote of the entire Psalm. Verses 3-5 record the King's mental distress during the period in which his sins had come as a cloud between him and the sunshine of divine favor which he previously had enjoyed. His distress of mind naturally affected his physical health to such an extent that all of life's duties became burdensome and practically all of its pleasures died. In this fact we perceive that the King was far from the condition of a hardened criminal. His heart had been set for right and for the Lord, and was still set in that direction, even though under temptation he had grossly violated the simplest laws of justice and friendship. The fact that he had gnawings of conscience, that his soul was not at ease under the burden of divine disapproval, were the hopeful signs in the case.

Since David was not a wilful sinner--since he did not at heart approve and rejoice in sin, but despised it, mourned for it--the Lord very graciously guided his affairs so that the lesson became more and more severe to him, until finally he could not bear it longer. Then, when the boil of contrition was fully ripe, the Lord sent his message through Nathan the Prophet to lance it, and his sharp reproof and severe sentence marked the culmination of the King's terrible mental distress and brought him to the point of confession to God and before the nation--to the point of prayer for divine forgiveness and restoration of divine favor, without which he realized that his agony of mind would continue.

The King's prayers were heard--God was gracious to him, his transgression was forgiven, his sin was covered, his iniquity was no longer imputed to him, because his heart was repentant--in it there was no guile. His repentance was sincere, full, thorough. The Psalmist exultingly sings of his own restoration to divine favor, and, doubtless under divine guidance, represented his as being a sample or illustration of what God is willing to do for all who similarly have sincere sorrow for sin, true repentance, who confess their faults and make fresh acknowledgment of their faith. It is safe to say that in thousands of God's people, not only in David's own nation but in every nation, kindred, people and tongue familiar with God's Word, the King's experiences and the lessons of this Psalm, showing his reconciliation with

R3260 : page 395

God and the exercise of divine favor toward him, have inspired faith and brought peace and rest to those cast down through weaknesses of the flesh--some of them as grievous or more so, if possible, than David's, and some of them for sins less great in the sight of men but realized as being great in the sight of God--sufficient to separate the sinner and his Lord.

As a picture or illustration this does not specially relate to the sinner coming from the alien world and seeking entrance into God's family: it rather represents one who had already enjoyed divine favor and lost it--one who had gotten from the light into darkness. The Scriptures clearly point out to us that even after we have become children of God it is possible to "fall away." They show us two classes of those who fall. One class is described in Heb. 6:4-7; 10:26-31: these we may have no hope for, because at heart they have become sympathetic with sin; they are wilful sinners, as the Apostle here describes. It would not be appropriate that God should exercise his mercy toward those who, after having come to a clear knowledge of the Truth, wilfully, preferably, approvingly delight in sin. The only thing remaining for these, as the Apostle declares, is judgment which will devour them as adversaries of God and adversaries of righteousness. Of this class the Apostle declares, "There is a sin unto death: I do not say that he shall pray for it."--1 John 5:16.

It is of the second class that the Apostle says there is a sin not unto death--one which may be repented of, which may be forgiven, and out of which the transgressor may come with valuable lessons which may ultimately result in blessings of knowledge and experience which will be helpful to him in future conflicts and triumphs. David's sin was of this latter class--not wilful, not approved by him, but of the class of sins referred to by the Apostle when he says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) Of the same class of sins the Apostle says, "He is just to forgive us our sins and to cleanse us from all unrighteousness," and again, "Though he fall yet shall he not be utterly cast down." The fact is that transgression that is wilful and approved by the heart means an utter fall from divine favor in every sense of the word, while stumbling into sin contrary to the will, through weakness of the flesh and temptation, is to be considered a stumbling from which there is every hope of recovery.

Some one will perhaps argue that practically every transgression is a wilful one, because the Lord's people, however weak in body, have still the power to will aright if they would. Such are inclined at times to accuse themselves of wilful sin, and to fear that they are under the ban of the second death. We point, however, to David's case as an illustration of what is not esteemed of the Lord to be a wilful sin. King David deliberately planned for days and weeks and months in connection with his transgression. It cannot be denied that there was a measure of wilfulness in it, but there was a measure of something else also: namely, of weakness of the flesh, inherited as a member of the race from father Adam. Only divine judgment could clearly, distinctly discern how much of David's sin should properly be accredited to wilfulness and how much to weakness. That it was not wholly weakness or ignorance is evident, and that it was not wholly wilfulness is equally evident. It was therefore what we might term a mixed sin. The proof that it was not wholly wilful is found in the fact that David's conscience afterward, before being reproved by the Lord through the Prophet, recognized his sin and realized the barrier which it had raised between the Lord and his soul. Had the sin been wilful, instead of feeling sorrow and contrition the King would have felt disposed to go on in the course of sin still farther, and would have had no longings for divine forgiveness and reconciliation. His desires for these prove to us that, although he had deviated so grievously from the proper paths, his heart, his will, was still on the side of the lord and of righteousness. Let this serve as a lesson and illustration for all who have fallen into sin and who long for divine forgiveness and reconciliation. Let such accept the mercy of the Lord by faith and rejoice therein as did King David. Let them remember that those who have sinned the sin unto death it is impossible to renew again unto repentance --impossible to bring them back to a condition where they would be truly contrite and repentant for their evil course.

True repentance implies a rectification of the wrong to the extent of one's ability. David's sin being a public one, known to the nation, it was appropriate that the repentance should be as public as was the sin, and we have reason to believe that David would not have received restoration to divine favor had he not been thoroughgoing in his confession and his endeavors to make good the wrong he had done. His course had led some to blaspheme God's name (2 Sam. 12:14), and it was appropriate that his repentance should, so far as possible, offset this. And so the story of David's repentance has come down the ages with the story of his crime; and while the one has given occasion to blasphemers, the other has given hope and encouragement to many overtaken in faults, who, like David, at heart were loyal to the Lord.

We are to distinguish sharply between forgiveness of sin and remission of penalties. In this case we see that David's sin was forgiven, yet the punishment which the Prophet had foretold came upon him in due time. Thus we see that forgiveness here stands not for judicial

R3260 : page 396

forgiveness, which would have exonerated the forgiven one from all punishment, but it stands merely for the removal of divine disfavor which had come upon the King as one of the results of his transgression. We are to notice also that the King had not in his mind the thought of escaping the punishment which God had foretold and described; his joy was in respect to the restoration of communion between himself and the Lord --the removal of the sin-born cloud which had hidden from him for a time the light of the divine countenance, the smile of heaven, the fellowship of God. And so it will be today with all who, falling into sin wilfully, repent thereof and seek a renewal of the fellowship of the Father and of the Son from the right standpoint. Their moving desire will not be simply escape from punishment, but specially a renewal of communion of soul

R3261 : page 396

broken by transgression. It is in full accord with this that the New Creation at the present time rejoices in forgiveness of sins and reconciliation with the Father through the Son, yet live under practically the same conditions as the world, subject to the aches, pains, trials, difficulties and disappointments which belong in general to the fallen race because of original sin. The blessings of our new relationship to God consist not in our release from the burdens and difficulties of the groaning creation, but in the realization that we are no longer under divine condemnation, no longer children of wrath even as others, but brought nigh unto God in fellowship and communion through the blood of Christ. Our hope of deliverance from the burdens which afflict the whole groaning creation are centered in the promised Kingdom blessings at the second advent of our Lord. Inspired by these hopes and promises we sorrow not as do others, but are enabled to rejoice in tribulation and to wait patiently for the Lord's time and for the Lord's way--the First Resurrection.

This thought, namely, that in the present time our sins are merely covered from divine notice through the merit of our Lord,--that they are merely forgiven or given over or set aside, are hidden and not actually blotted out--is very clearly stated by the Apostle Peter (Acts 3:19-21) when, preaching under the influence of the holy Spirit, he declared that his hearers should repent and be converted to the Lord, so that their sins might be blotted out when the times of refreshing should come--the times of restitution--the Millennial age and Kingdom.

In that glorious Millennial day the Church, now reconciled, will first pass inspection, and those counted worthy will share in the first resurrection, and the bodies they will then receive will be perfect, without blemish and without flaw--very different from the mortal bodies of the present time, all of which are more or less marred by sin, mentally and physically. The receiving of the new bodies perfected will mean that all the blemishes, all the marks of sin for this class, were blotted out in the tomb, in the flesh, their spiritual bodies being perfect, even as it is written of this first resurrection class: "It is sown in corruption, it is raised in in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body."

The world not having received reconciliation, not having received forgiveness of sins, will not receive the blotting out of sins in the Millennial morning. The great blessing that will come to the world of mankind as distinguished from the Church, the body of Christ, the little flock, the elect of the present time, will be the blessing of forgiveness--full, free. The great atonement day (the Gospel age) will then have closed, its better sacrifices will all then be in the past, its blood of atonement will then have been presented before the Father and will have been accepted on behalf of the whole world. As a result of this acceptance, the divine forgiveness will reach the whole world through Christ--a remission of the sentence pronounced upon the world in the person of Adam. This is specifically stated by the Apostle, saying, "As by the offence of one judgment [sentence] came upon all men to condemnation; even so by the righteousness of one the free gift [will come] upon all men unto justification of life." (Rom. 5:18.) But as forgiveness to David did not mean a repudiation of such penalties as were due him because of the measure of wilfulness contained in his sins, and as forgiveness in this Gospel age to the Church does not mean an immediate release from the penalties that are upon the race, so likewise the forgiveness of the world's sins at the dawn of the Millennium and the beginning of Messiah's reign will not mean the removal of all the marks of sin, the disabilities, death conditions, which come upon all men partly through their own wrongdoing. As with the Church now, forgiveness of sins means a covering of those sins, that we may be treated as though we were not sinners: so with the world in the next age --the forgiveness of the world's sins will mean that thenceforth Christ stands for the whole world before God as the covering of their sins, and that on account of the sacrifice paid by Christ on behalf of the world the sentence of everlasting death upon them is annulled. The work of Christ and of the Millennial Kingdom will be to lift up all who will of the world of mankind to the full perfection of their human nature, so that at the close of that age they may be perfect and entire as human beings. The work of the Millennial age will therefore be a work of blotting out sins--blotting out the evidences and traces of sin in body and mind. The weaknesses and impairments which sin has brought upon humanity will be thus overcome, and it is for this

reason that that age is called the times of restitution, the times in which gradually the original likeness of God will be brought back to all those who will accept the divine favor through the great redemption.

In verse six King David suggests that his own experience should be helpful to others who at heart were godly--desiring God's way of righteousness, but who had stumbled in the way. He advises that they pray to the Lord promptly--that they should seek him while he may be found. David's own experiences seemed to teach him that every day removed him farther and farther from fellowship with the Lord. His exhortation is that in order that the floods of great waters of trouble should not reach such an one, he would be spared much by going promptly to the throne of heavenly grace to make confession and to obtain mercy and grace to help in future times of need.

In verse seven the King reverts to his own experiences and how he had found peace in the Lord--a hiding-place in which he could have rest; and although he knew to look forward to the prescribed punishments, his heart now being in fellowship with the Lord he could realize that the Lord's presence would be with him in those punishments and preserve him in that trouble, and that he would be, so to speak, enabled to hear the heavenly messengers singing songs of his deliverance even whilst in his affliction.

The concluding verses of the Psalm represent the Lord as the speaker, instructing David and all of his people who, like David, desire the Lord's guidance and feel wretched and troubled when any earth-born cloud intervenes between the Lord and their souls. The Lord engages to be the teacher, the instructor of all such; he will overrule their affairs, he will make all things to work together for good. Even their stumblings shall not prove disastrous; but because they maintain the spirit of devotion to the Lord and to the principles of righteousness, he will make even their missteps to become valuable lessons, that they may be henceforth less liable to stumble, and learn to look unto the Lord and to be guided in their goings by his eye.

Those whom the Lord instructs, and who will receive his instruction, will not be like the horse or mule that must be turned and guided by force. Their hearts will be so in sympathy with the Lord that he can deal with them otherwise, to their blessing and joy. The wicked shall have their sorrows, but the Lord's people will not be counted in among these; for his mercy shall be with them, restoring their souls. Therefore this class, through the Lord's mercy, will be counted righteous --not that they were righteous of themselves, but counted righteous through the divine provision in Christ. These may be glad in the Lord, though they could not be glad in themselves. These, because upright in heart even though prone to sin and full of weaknesses according to the flesh, may be brought off conquerors through him who loved us and bought us with his precious blood--may shout for joy as they realize the abundance of the divine provision "for the propitiation of our sins; and not for ours only, but also for the sins of the whole world."--1 John 2:2.

===================

R3261 : page 397

ABSALOM'S SHAMEFUL DISLOYALTY.

--2 SAM. 15:1-12.--NOVEMBER 1.--

GOLDEN TEXT:--"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."--Ex. 20:12.

THE closing years of King David's life included a series of very trying experiences, which, however, under the Lord's providential care, apparently worked out for him a ripeness of heart and character exhibited to us in the Psalms of his later writing. These disastrous experiences date from the time of his sin, and to a considerable extent they were used of the Lord as punishments for that sin. Although in the case of Absalom's rebellion we may trace the evil which there culminated to circumstances which occurred long previous to David's sin, we are also to remember that it was quite in the Lord's power to have shielded the King so as to have prevented the success of Absalom's deceitful machinations. Amongst these earlier influences may be mentioned David's marriage to Absalom's mother, who was not a Jewess but a foreigner, the daughter of a heathen king. The counsel of the Lord is to the effect that his people should not be unequally yoked together with unbelievers, and this counsel applied to the typical Israelite as it still applies to spiritual Israel. This disregard of the divine wisdom was

R3262 : page 397

sure to produce unfavorable results in some manner at some time. Children born to such a mismated marriage are sure to inherit certain elements of character and disposition from the unbelieving parent which will eventually show themselves. In the story of Absalom we see an illustration of this. His vanity, insubordination, disloyalty, went hand in hand with an ambition which seemed to hesitate at nothing. It killed a half-brother who stood between himself and the throne, and later on stimulated a usurpation of his father's throne, and the seeking of his father's life.

Absalom is a distinguished example of dishonor to a father, and the resultant cutting off in the prime of life. The story of his unfilial conduct is told in this lesson. For the murder of his half-brother under provocation he fled from his father's dominions, and was three years an exile in the king's (his grandfather's)

R3262 : page 398

country. Then in intrigues in official circles his father's love for him was prevailed upon to such an extent as permitted his return to his home land, and eventually to all the privileges of the heir apparent to the throne. It is at this time that our lesson opens. The young man, remarkable for his handsome appearance, introduced a custom from his grandfather's court, a custom which still prevails in Egypt, namely, that a prince should have a special chariot and a bodyguard of fifty trained men. King David seems to have had so much love for his son that he practically let him have his own way in these matters. The people were pleased with the display, etc., of royalty in the person of their prince, and for several years a great and sobering change had come over the King, who was also advancing in years and who no longer showed himself amongst his people as much as formerly.

The vain young prince was quick to see that his spectacular course pleased the people, and quite probably he heard that his young brother Solomon was David's choice for his successor in the kingdom, and he concluded to make a bid for the royal honors of his father. His method was a crafty one: he would steal the hearts of the people from his father to himself. He had no filial affection; only selfish ambition is manifested in his course. He would use his father's indulgence, which had shielded him from the penalty of his crime, to undermine his father's influence. Surely, if it is wrong to render evil for evil, it is a despicable crime to render evil for good--to a father or a friend or to anyone.

The King in these days acted as a superior court, so that cases not satisfactorily adjudicated before the regular judges were appealed to him. As the nation grew these cases of appeal became more and more numerous, and doubtless the King's advancing age and his greater attention to religious things, writing of Psalms, etc., interfered to some extent with his conduct of this court business. Absalom perceived all this and turned it to his own account. Meeting those persons who had appeals and who were delayed, he expressed sympathy for them, assuring them that if he were a judge in their case justice would be speedily meted out--of course implying that his hearer had justice on his side and would therefore be pleased with the results. As a prince it was the order of that day that he should receive homage from the people of the realm, and feigning a love and humility which he evidently did not really feel, he lifted up and kissed these people. A royal kiss would be a matter to be boasted of. To have the fellowship, nay the affection, of a prince would mean to many a complete perversion of their judgment and a binding of them to him as his obedient servants.

Not only was this conduct unfilial, dishonoring to his parent, but it would have been disloyal to any ruler, ignoble toward any benefactor. Indeed the word "stole" is none too strong. In stealing the hearts of the people the theft was not less, but even greater, than if he had stolen money or merchandise. There is a point of morality here which is but faintly discerned by many in our day. We regret to be forced to believe that quite a good many are very willing to steal the affections of another and to misrepresent another to their own advantage. The Lord's people of the New Creation need continually to be on their guard against any such tendency in their flesh, which might disguise itself so that its real character would not be discerned readily by the new mind. The Golden Rule should be applied by the saints to all the affairs of life every day. It is a safe rule, and those who use it freely and are obedient to it will assuredly grow in the fruits of the Spirit, all of which are branches of the one great spirit of Love.

This conspiracy against his father may be considered as having begun immediately on Absalom's return from exile, or as dating from his full acceptance back to fellowship with his father and a princely position. In the latter case it was four years in progress, in the former case six years. When he considered that matters were properly ripe for action, in order not to excite the suspicion of the King or others he asked of the King permission to go to Hebron, there to offer a great sacrifice unto the Lord in harmony with a vow made years before, and the occasion was thus made so important that the taking with him of many of the chief men of the army and of the city would not be considered remarkable, but rather an honor to the King through his son.

Meantime spies had been sent throughout the twelve tribes, and trumpeters were posted in various quarters, so that when the appropriate time would come and Absalom should proclaim himself king at Hebron, these trumpeters, being heard by others, the whole line of trumpeters throughout the twelve tribes would sound almost simultaneously, and the spies in Absalom's secret service as well as the trumpeters would explain the meaning of this to be that Absalom was now king. The people, who had learned to love Absalom because of his mock meekness, would thus gain the impression that the revolution of the kingdom was complete; that King David was certainly thoroughly vanquished, and that their personal prosperity with the new king would depend upon the prompt manifestation of their loyalty to his cause. The matter worked remarkably well, and as a result practically the entire nation was turned to Absalom in a day.

Some of those who went from Jerusalem to Hebron were totally ignorant of the use that was being made

of them, yet their influential names being associated with Absalom would affect the populace; and they in turn, being with him and favored by him as his friends, and their future being dependent upon his grace, had everything to gain by adherence to his cause and everything to lose by its repudiation.

The conspiracy was successful to a degree that could scarcely have been anticipated. Practically the whole nation gave allegiance to Absalom, and that in so outward and marked a manner that it was necessary for them subsequently, after his defeat and death, to publicly request the King to return to the head of the government of all the tribes. If we wonder that a nation should so quickly forget the valuable services of so eminent a ruler, to whom it owed so much of its prosperity, let us remember that the King's confession would not be viewed by the populace as it is now viewed by God's holy ones. Doubtless some appreciated him in a measure, but more would disesteem him for "showing the white feather," and many would be inclined to consider him an "old hypocrite." His seclusion during those eleven years and his accumulation of treasure for the building of the Temple--perhaps involving taxes upon the people--could all have been viewed from an evil standpoint and have assisted in his unpopularity. It is the fortune of all of the Lord's people to be misunderstood by the worldly, even when conduct and words and intentions are the very best. How careful, then, we all should be to walk circumspectly, and to avoid every appearance of evil!

Here, too, we may have an illustration of how God is able to overrule the affairs of the world in such a manner as to execute his designs without interfering with the free agency of any. Had it not been for David's sin and the penalty prescribed for it, Absalom might have had the same evil designs upon the kingdom,--might have made the same effort to accomplish his designs; but the Lord would not have permitted the matter to reach so successful a climax. An example of this is found in the subsequent attempt by a younger brother of Absalom to take the throne. He proceeded in many respects as Absalom did and under more favorable conditions, in that at that time the King had grown quite feeble with age and was unable to administer the interests of the kingdom personally or to take the field in battle. However, in due time the Lord brought the matter to the attention of David, so that the revolt was nipped in the bud before it had time to take effect, and Solomon instead of Adonijah was anointed king.

Just so it is with the Lord's people today. Conspiracies may arise to threaten the interests of the Truth, but the Lord is at the helm, and will permit these to go no further than in his judgment is wise--only so far as they will work for the Lord's glory and the accomplishment of his plans, for the instruction and disciplining of his people, and for the sifting out of those who at heart are enemies of the cause. The general lesson for us is confidence in the great King of kings and Lord of lords; implicit obedience to him and loyalty to the principles of his government; the law of love in our dealings with all the true Israel of God and with mankind in general. The Lord is able and willing to make the things which would seem to harm us work out for our everlasting good and work disastrously to those who essay the injury of his people and his cause.

The Golden Text is well illustrated in our lesson. Absalom, the disrespectful, ungrateful, disobedient son,

R3263 : page 399

selfish, avaricious and grasping, came to a disgraceful end in the prime of life, and marks a lesson to his kind. On the other hand Solomon, the peaceful, the good, the wise son, attained to the kingdom, and attained to it, too, with his father's blessing and the divine favor.

===================

R3263 : page 399

REV. DR. MORGAN SAYS HE IS NOT AN INFIDEL.

"I preached this summer in Fifth Avenue Church, New York, a series of sermons on some of the saying of the Gospel of John. When I came to deal with the death of Christ, I began by saying that it brought me face to face with a moral mystery; that unless there was some explanation of that tragic ending of a pure life, it was the most terrible reflection on the government of God, and would make me an infidel. The whole sermon was to answer that position and to show how the death of Christ reveals the infinite goodness of God. But next morning I saw in the New York Journal a flaming headline:

"'DR. MORGAN PUZZLED ABOUT THE DEATH OF CHRIST: SAYS THAT THERE IS A MORAL MYSTERY IN IT, AND IT MAKES HIM AN INFIDEL.'

"This was copied into religious periodicals, and ever since I have been receiving letters explaining the death of Christ. In fact, the cutting has been sent to me three times within the last two weeks by people in England."

* * *

ZION'S WATCH TOWER, having circulated the error, takes pleasure in correcting it. It is always difficult to choose words which the worldly cannot misconstrue, and doubtless this illustration will make Doctor Morgan, and us all, more careful than ever to avoid expressions subject to such distortion. On the other hand we are glad that in this day of "falling away" from the faith there were still numerous religious journals ready to protest against such teachings in pulpits dedicated to God.

===================

FAVORABLE METHODS OF SERVICE.

The chiefest service we could commend, open to all who are unencumbered and in active use of their faculties, is the Colporteur work. It is an honorable form of ministering the truth from house to house, as the apostles served. It is a service which the Lord seems to have blessed as much or more than any other for gathering the "wheat." It is apparent at once to all that to sell such books as the DAWNS at 35 cents each, cannot be for money-making: that it is merely another way of preaching the truth. No other religious books are sold at any such price. Indeed, few subscription books sell for less than two to three dollars each. Any who can serve in this work are invited to write to us for "Hints to Colporteurs."

===================

SEMI-MONTHLY.
VOL. XXIV. NOVEMBER 1, 1903. No. 21

CONTENTS.

Views from the Watch Tower........................403
A Bible League................................403
General Unrest Prevails.......................403
A Prominent Man's Views.......................404
"Ye Know Your Calling, Brethren"..................405
"O Absalom, My Son, My Son".......................409
"The Lord Is My Shepherd".........................411
"Wine Is a Mocker"................................414
Public Ministries of the Truth....................416
Special Items: Pastor Russell's
Weekly Discourses...........................402
The "Debate" Reports..........................402
Increased Price of Dawns, 4,5,6...................402

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3265 : page 402

PASTOR RUSSELL'S WEEKLY DISCOURSES.

The Pittsburg Gazette proposes to print Brother Russell's sermons every Monday hereafter, until further notice. Thinking that some of our readers would like to have these we have arranged to club the "Gazette" and the WATCH TOWER at $3.25 per year,--beginning as soon as you like. This will give the WATCH TOWER semi-monthly and the Gazette daily postpaid at less than one cent per copy. Send all subscriptions to the WATCH TOWER address.

But this does not apply to territory within 100 miles of Pittsburg where the Gazette may have an agent, as the agent must be protected. However, there are many places near at which there are no agents, and where agents can be found the Monday papers can be obtained from them.

R3264 : page 402

THE "DEBATE" REPORTS.

Responses to our notice that the Pittsburg Gazette would publish lengthy reports of the Doctrinal Discussions between Doctor Eaton and Pastor Russell almost overwhelmed our office force as well as the Gazette's. Orders have come in for more than twice the number we guaranteed and more are still coming.

Friends will please accept the arrival of the Gazettes as evidence of our having received their letters, and not expect other acknowledgment. Indeed, as may be surmised, all of our correspondence is greatly belated on this account, and it will require considerable time to get caught up;--and the less important letters may need to be wholly neglected, much as we should like to reply to them all.

The Gazette's supply of the first report becoming exhausted, that journal reprinted the debate reports under another date, and request us to explain the reason, and to assure subscribers that all orders received will be filled promptly. Should any of our friends not receive the papers ordered by them, they should report to us by postal card. Later orders will be filled at once by a special edition containing the six debates. These latter we will supply postpaid on order --at the rate of 2 cents each. In lots of 50 or over one cent each, express prepaid.

page 402

INCREASED PRICE OF DAWNS IV., V., VI.

In consequence of raise of prices for printing and binding just after we had reduced our price on cloth-bound DAWNS, we have been selling all volumes of the series at a loss for the past six months. The loss has been specially heavy on the thicker volumes, and we now feel compelled to increase the price on these to 40 cents, plus 10 cents postage. Subscribers' wholesale rate 20 cents plus 10 cents postage. These prices take effect Nov. 1, 1903.

Volume VI. will have over 700 pages and is hoped for in December. Those who have already paid for it at old prices need not send additionally.

===================

R3263 : page 403

VIEWS FROM THE WATCH TOWER.

A BIBLE LEAGUE.

A "BIBLE LEAGUE" has been organized in the Methodist Episcopal Church, with the avowed purpose of driving out destructive Higher Criticism. Its president is Bishop Mallalieu, and the promoters hope to establish branches in every Methodist Conference in the country."--Exchange.

We are glad to see that the situation is being partially realized. It is much more dangerous than many might be willing to believe. No words can more graphically describe the results than the words of Scripture themselves, viz.: "A thousand shall fall at thy side." (Psa. 91:7.) A thousand to fall to one who will stand means a great "falling away" from faith. Our Master's question is pertinent here, "When the Son of Man cometh [at his second advent] shall he find faith on the earth?"

The cleavage or separation on this subject can only result favorably so far as the gathering of the Lord's "jewels" is concerned. Those who will cling to the Bible honestly and intelligently will give it more careful examination than ever. And their longings will not be satisfied by the interpretations and creeds of the dark ages, ruled by superstition and the spirit of persecution. Nothing short of "the faith once delivered to the saints," which now rejoices our hearts with its lengths and breadths and heights and depths of divine love and provision, will satisfy them. These will be but a "little flock" in all, however. We will be glad to greet Bp. Mallalieu among them, but we do not forget the Apostle's words, that not many rich or great or noble are being chosen now, but chiefly the poor and ignoble, rich in faith, to be heirs of the Kingdom.

That the battle above referred to has commenced is shown by the press dispatch:--

"CHICAGO, September 10.

"The Outlook, an official publication of the Methodist denomination, has made a sensational attack upon the Methodist universities. That the doctrines of "Tom" Paine are being taught by Dr. Milton S. Terry, professor of Theology in Garrett Biblical Institute, and by Dr. Hinckley G. Mitchell, of the Boston University School of Theology, is the charge. Methodists are advised not to send their sons and daughters to schools 'where such teachers are allowed to remain on the faculty.'"

GENERAL UNREST PREVAILS.

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plow shares into swords, and your pruning hooks into spears; let the weak say, I am strong."--Joel 3:9-16.

The whole world is growing restless--preparing to fulfil the above prophecy, of which we quote only the introduction. The people of Macedonia and Bulgaria are impatient of the Turkish rule, and fomenting rebellion and bringing upon themselves the brutal vengeance of their rulers--the only kind of reprisal and suppression known to the Ottoman.

France is still in a warfare with the secret orders of the Roman Catholic Church, in an attempt to free the rising generation from the incubus of superstition, which it realizes has for years been opposing the Republic by misrepresentations of the facts of history. In a word, the French Government is seeking to turn the religious schools built by the people into free public schools, similar to those of the United States. They refuse to have these taught by garbed nuns and priests, and the golden hours of childhood given specially to studying the Roman Catholic Catechism. In no sense is it a movement to curb the freedom of the Roman Catholic conscience to believe and teach as it pleases outside the public schools. This warfare is so absorbing to the French that other questions are no more than secondary. The clerical party would even favor war in hope of reviving monarchy.

In England a very similar question is before the public mind. Parliament has recently put the control of public-school education into the hands of the Church (Episcopal), and other denominations are fearful of the results.

In Austro-Hungary partisanism runs high. Both nations desire to exercise controlling influence, yet both realize that division would injure both dreadfully. They maintain a union of hatred and bitterness

R3263 : page 404

that bodes an open warfare at the opportune moment.

Russia, according to the London Times, is keeping from general publicity her dreadful internal disorders, which may eventually force her into war to offset the restless spirit and give it employment. It says in part:--

"The murderous assault made on Prince Urussoff by the peasants of his estate, in the province of Tchernigoff, has its parallel in the similar crime perpetrated on the person of Prince Gagarin, his wife, and their guest, Prince Sherbatoff, in the province of Riazan, hundreds of miles further north. The governor of the province of Ufa has been murdered under the shadow of the Urals; and the prisons of St. Petersburg are filled with political prisoners, who largely belong to that most dangerous of all classes, the intellectual proletariat. The very forces of the state are not themselves untainted. There were military trials at Moscow not many weeks since for revolutionary agitation in the army, and it is even alleged that several members of the crew of the imperial yacht, including some non-commissioned officers, are at present in detention in the capital for being in possession of forbidden literature on board the Standart, (the Czar's yacht) herself.

"The government appear to have been attempting to practise a double policy toward the labor movement, which now for the first time is growing conscious of its strength. On the one hand, M. Witte seems to have attempted more than two years ago to solve the problem by discovering the real wants and wishes of the artisans and factory hands. As the result of a conference instituted on his suggestion, the men obtained the right to elect spokesmen who might confer with the manufacturers and government inspectors. But the new scheme has not been fairly applied, while a childish attempt has been made by the reactionaries to convince the workingmen that their best friends are the bureaucrats and their worst enemies the enlightened middle classes. In several cases the men have elected their representatives, only to see them subjected to summary arrest, while any combined action by the men employed in different factories is severely punished. On the other hand the secret police of St. Petersburg have been endeavoring to educate the workmen in loyalty to the existing institutions of the country by telling them that the French Revolution led merely to the triumph of the bourgeois, bought by the blood of the proletariate, and that the Government are eager to meet them half way. Naturally these devices have not produced much effect, but neither, so far, have the repressive measures of M. de Plehve. The problem remains unsolved and perhaps insoluble, and the fact may not

R3264 : page 404

be without its influence on the foreign policy of the empire, both in the Balkans and elsewhere. In the face of such enigmas foreign adventures have been undertaken before now as a diversion, but history shows that the remedy has often merely aggravated the disorder."

It is thought by some that the chief danger of war between Russia and Japan lies in the internal unrest of Russia, the supposition being that war might be esteemed an advantage if it would serve to unify the nation or give excuse for radical measures as war necessities, giving malcontents the appearance of open rebels.

Germany is so full of the factional spirit and so verging on to socialism that some are sighing for war to unite and cement them as was the case thirty years ago. The Deutsch Wacht says:

"No inglorious (faul) peace! And inglorious to the core has become that peace which, armored in steel and bristling with weapons, now lies upon our portion of the globe and beneath the weight of which we Germans have had to endure so much. The eternal repetition of peace twaddle has unmanned our ears; love of peace, emphasized on all occasions, has inspired in our enemies an impression that we are weak, and has already robbed some part of our nation of its confidence in our strength. The campaign in China was a flaming forth of the old warlike fire, but the blaze was soon extinguished. When we now make a movement to display our fist in faraway Asia, the feminizing breath of peace is felt with enervating effect in Europe in order to make the sword drop nimbly from the hand.

The peace that we now enjoy has damaged us because we value it above everything else, and have forgotten that readiness for peace brings honor only to those of whom it is known that they can be strongly stern, and are in a position to strike and make the splinters fly.

"The peace of this post-Bismarckian period has made us inglorious at home as well. We Germans can not maintain our sense of strength without the impulse of pressure from above, without a sharp, powerful summons at the moment we are to stand united. Such a summons has been wanting. Under Bismarck we were constantly being roused. We knew that honor might require us any day to grasp the sword again and fight foes outnumbering ourselves. This knowledge united us, or at least suppressed the divisions among the German people. We have no such influence at work now. Ever since the adoption of the policy of obsequiousness, the Philistines have evidently nothing to fear from a foreign foe. We are, in fact, good friends with everybody, as fine speeches and flattering telegrams have testified a hundred times. And the same tone prevails as regards German unity. Mighty has been the upstart growth of Ultramontanism under the protection of inglorious peace. It has already divided Germany into two camps, between which there is such total alienation of sentiment as makes concord impossible. Daily widens the rift made by Social-Democracy between the classes among our population, aided by the circumstances of the inglorious peace. Daily the blind masses are more and more set on by agitation. To our people this peril, which has a foreign intellectual origin, grows more dire, and it could carry out its mission of destruction only beneath a rule of inglorious peace.

"He only fashions a sword who has never felt fear. But the German people, God save us, have been made fearful since 1888. Then may Heaven make us see the dread perils which glower down upon us from within and without. Thus may we free ourselves from the enervating, inglorious peace, and once more, in unity and strength, win the proud self-consciousness which inspires our saying 'Many enemies mean much honor!'"

A PROMINENT MAN'S VIEWS.

Hon. Whitelaw Reid, for many years editor of the New York Tribune, speaking to the graduates of Vassar College and their friends, said in part:

Of specific excesses toward which our Democratic institutions seem to be tending, perhaps we do not need now to speak in any great detail. It may be enough to recognize that the American who colonized the Atlantic Coast and the great Middle West, who framed the Constitution, started the Government, developed the country under it, and fought a gigantic civil war to preserve it, is not the American who leads the popular movements of today. The type is changing; the beliefs are changing, and the aims.

He is neither Puritan any longer, nor Cavalier. He may outwardly deny the decay of faith, but he inwardly feels it. Nothing is more noticeable at the great centers of population and of national activity, or in any large section of what calls itself, and is often called, our best society, than this disappearance of the old foundation of character and action; this loss of profound, enduring, restful faith in anything. It is a laissez-aller age; an age of loosening anchors and drifting with the tide; of taking things as they are, with cordial readiness to take them hereafter as they come; of an easy indifference, whose universal attitude toward each startling departure from old standards is "What does it matter, anyway?" --an age, in short, marked by a refined, "up-to-date" adaptation of the old Epicurean idea that there is nothing in this world to do but to eat, drink and make merry, for tomorrow we die.

The loss of faith brings us by this short cut straight to the loss of purpose in life--of any purpose at least beyond purely material ones. To those who need money, the duty of getting it first, and above anything else, becomes the gospel

of life. To those who feel the need of position, whether in society, business or elsewhere, their gospel drives them to all means within the law to obtain that. To those who have both money and position comes the only remaining purpose in life, that of using them for an existence of amusement and enjoyment. Is it too much to say that never before in our history have such aspirations so completely dominated and limited such large classes?

WHAT MANY FIND LEFT IN LIFE.

But this craze for mere amusement and enjoyment, like other perverted appetites, grows by what it feeds on. The amusement soon becomes wearisome, the enjoyment soon palls, unless constantly more and more spectacular and bizarre. Perpetual change and constantly increasing variety of extremes seem to be the ever-rising price of keeping amused. One never is for long where one wants to be, or doing what one desires; there must be incessantly a rushing to and fro, and a change of pursuits, all under the glare of electric lights and the blare of brass bands. If in the country, one must hasten to the city, where something is going on; if in the city, one must fly to the country, where the crowd is not so mixed and where pleasanter house parties can be gathered; if in one's own land, one longs for the boulevards or the Alps; if abroad, one is eager to try the new steamer back; if at the seashore, one wants suddenly to know what the mountains are like, and can only find amusement in going to see when clothed in leather jackets, protected by masks and goggles, and powdered with dirt, rushing through the dusty air on the highways at forty or fifty miles an hour in a Red Devil, and leaving the luckless rustics in the way to go to a fiend of any color they like.

Even then this vehement vacuity is not amusing unless it is talked about. One must be forever before the footlights and if possible, in the center of the stage. Privacy is deadly dullness. Not to have your name every other day in the newspapers is to be out of the world, to be bored to death. Not to see every intimate fact about yourself or your friends thrust naked and shameless under the public eye is to feel that you are dropping out of the swim.

* * *

The public seems to be slowly awakening to the realization that the far-sighted Jesuits have been working their representatives into the Associated Press, which supplies general news to many newspapers all over the world. The effect seems to be to give prominence and good tone to things Roman Catholic and to suppress as much as would be wise of contrary news. Young Catholics are trained to this service and quietly and unostentatiously pushed into controlling positions--unsuspecting Protestants often unwittingly assisting in the scheme.

===================

R3265 : page 405

"YE KNOW YOUR CALLING, BRETHREN."

"But ye are a chosen race, a royal priesthood, a holy nation,
a peculiar people; that ye should show forth the praises
of him who hath called you out of darkness
into his marvelous light."--1 Peter 2:9.

"VOCATION" is the term that describes the special business of any person, while the word "avocation" describes an occasional business; as, the Apostle Paul's vocation was that of a minister of the Truth, while his avocation, or occasional employment when necessary to provide things honest and decent in the sight of God and men, was tent-making. Similarly all of the Lord's people should consider that their vocation or calling is of God, and relates to the special or spiritual ministry in which he privileges us to engage as fellow servants of our Lord Jesus Christ. In order to provide the necessities of life for ourselves and those dependent on us, it is necessary that we should have some earthly employment also; but this we should always regard, not as our vocation--not as our chief or principal business in life--but merely as our avocation, or temporary engagement incidentally necessary to our chief business. Of course it would not be wise for the Lord's people to speak of spiritual things from this standpoint to worldly people. Our Lord warned us against so doing, saying, "Cast not your pearls before swine"--attempt not to tell the deep and precious things that belong to you as spiritual New Creatures in Christ, and which you only can understand and appreciate through the holy Spirit (1 Cor. 2:14), to those who have not the Spirit and who cannot comprehend your teachings and who would be disappointed in the matter, as swine would be disappointed if you gave them pearls which they could not appreciate, instead of corn which they could appreciate. In our own hearts, however, and amongst the "brethren," this thought should always be uppermost; namely, that our calling, or business, or vocation is of God, --that we are called to be members of the Royal Priesthood.

We are viewing our text just now specially from the standpoint of the Priesthood, or new race, or new nation, different from the remainder of mankind in that God has invited them to become joint-heirs with his Son in the great Royal Priesthood which he designs shall ultimately bless all the families of the earth. The royal feature of the matter belongs to the future; we have no royalty yet. It is only in prospect; it will be attained after we have faithfully performed the service which belongs to this present time and have thus proven ourselves worthy, according to the divine terms, to be members of the glorified Priesthood through our Lord Jesus' merit, and under him as our Head. Meantime it behooves us to learn distinctly what is expected of us as respects our vocation in the present time; what obligations attach to us as those who have made the consecration and have been respectively accepted to this Royal Priesthood and anointed with the holy Spirit in anticipation of our attainment of the goal.

The Apostle Paul (Heb. 8:3) declares that "Every High Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man [the man Christ Jesus] have somewhat also to offer." The thought is that the High Priest serves,--is as an offerer or sacrificer to God. True, the Apostle is speaking here of our Lord Jesus and not of us, but from his own words elsewhere we will know that it is expected of all the members of the body that they shall be joint sharers with their Lord and Master in the sufferings and sacrifices of this present time, that they may be counted worthy to share with him the glories of the future. And the same Apostle explains

R3265 : page 406

that he (Christ) is our Head, and that we are, as members of his body, "filling up that which is behind of the afflictions of Christ," walking in his footsteps. The lesson, then, to each member of this Royal Priesthood, is that the special mission of their office, vocation, calling in the present time, is to sacrifice.

In the light of the Apostle's explanation we can see that our Lord Jesus as the Head Priest had something to offer to God, and that he did offer it in that he offered up himself a sacrifice. (Heb. 7:27.) We can see how his sacrifice could be acceptable to God, because in him was no sin--he was holy, harmless, undefiled, separate from sinners. But how can we, who "by nature are children of wrath even as others,"--how can we fulfil our mission as priests to present some offering to God when we have nothing which is our own that would be acceptable, because all we have and are is by nature tainted with sin and under divine condemnation? The Scriptures answer that "that which God hath cleansed," his people are no longer to consider common or unclean; they tell us that God has justified us freely from our imperfections through the merit of Christ's sacrifice; they tell us that we are acceptable to God "in the Beloved."

The Apostle carries this same thought further, and emphasizes it, saying, "I beseech you therefore brethren, by the mercies of God [no longer aliens, strangers, foreigners, but redeemed and accepted of the Father], that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Here the entire matter is summed up. We are not to consider any longer that, after being justified by faith, the Lord esteems us unholy and unacceptable, but are to understand that the very object of our present justification by faith was to make us acceptable to the Father, to make us to be priests, to furnish us opportunities to do the work of a priest in this present time; namely, to sacrifice--to sacrifice ourselves --to present our bodies living sacrifices to God through Christ's merit. What a wonderful plan! what a wonderful privilege to be permitted to be priests! what a gracious arrangement! It gives us opportunity of completing the priestly service of sacrificing now, to the intent that by and by we may enjoy the privileges of the other part of the priest's work, connected with the glory and royalty of the Millennial Kingdom.

If then God ordained the High Priest to offer sacrifices, and that was the particular feature of his calling while on earth, so likewise it is the particular feature of the calling of all those who would walk in his steps--ordained to offer gifts and sacrifices to God. The Apostle Peter calls this same matter to our attention in a verse preceding our text (v. 5), where he declares the Church "A holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Ah, but, says one, the Apostles differ respecting what shall be our sacrifices. The Apostle Paul declares, "Present your body a living sacrifice," while the Apostle Peter here declares that we should offer up spiritual sacrifices, and our bodies are certainly not spiritual bodies. We reply that the word "spiritual" in this text is not found in the oldest Greek manuscript, known as the Sinaitic. Apparently some scribe of about the fourth or fifth century must have concluded that the Apostle had left his statement of the matter incomplete, and that there would be danger of some understanding him to mean that the Royal Priesthood should offer bullocks and goats; and to hinder such a construction of the Apostle's language, the no doubt well-meaning copyist added the word "spiritual."

But in the light of Present Truth we can see that he erred in attempting to assist the inspiration which guided the Apostle to a proper statement of the matter. We can see most clearly that our Lord Jesus did not offer a spiritual sacrifice, but a human sacrifice for sin--that for this reason it was necessary that he should leave the spiritual condition in which he previously existed and should take upon him human conditions,--become a man,--that he by the grace of God might taste death for every man. Adam was not a spirit being when he sinned, hence God's sentence was not against a spirit being, but, "Dust thou art, and unto dust shalt thou return." Hence it was necessary that the Lord Jesus should become the man Christ Jesus; that as by a man came death, so also by man should come the resurrection of the dead. And as our Lord's sacrifice was not a spiritual sacrifice but a human one, so it is also with our sacrifice: we are not to sacrifice our spiritual natures nor our spiritual interests nor anything else that is spiritual; but we are to sacrifice our justified human natures, our justified flesh, as the Apostle urges, "Present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service."

The question should now properly arise in the minds of all who realize themselves as consecrated to the Lord, as members of the Royal Priesthood, to what extent am I fulfilling my present priestly office, and performing daily as I may have opportunity my appointed work of sacrifice--laying down my life for the brethren? Too many, alas! under the false teachings of Babylon, both in word and in custom,

R3266 : page 406

have come to consider that money getting and honor getting and ease getting and general self-preservation constitute the reasonable service of the Lord's people. Sacrificers are looked upon as deluded fanatics--especially in proportion as the sacrificing is done for the Truth's sake in the interest of spiritual things. We are not, however, to be taught of the world, nor by a cold worldly-wise churchianity; but we are to hearken to the voice of the good Shepherd, to hear his Word, to learn of him if we would be prepared by him in the school of Christ for the glorious things promised us as his joint-heirs in the future. "If we suffer with him we shall also reign with him," is the message.

We can see how the Apostle, even though finding it at times necessary to engage in the business of tentmaking, might be considered as a priest whose time, energy, talents were all sacrificed to the Lord and given freely in serving his people--in doing good unto all men as he had opportunity, especially

R3266 : page 407

unto the household of faith: but how can others who have not the opportunity, not the talents, not the open door for such special service as his--how can those who must provide for their own household according to the Lord's Word, be sacrificing priests, when as a matter of necessity nearly all of their time must be given to tent making, shoe making, housework, or whatever other employment providence seems to have opened before them as their avocations? When it is necessary to spend nearly all of eight to twelve hours per day continuously in the service of our avocations, how can we consider or serve the interests of our vocation, the priesthood?

The Lord has very graciously made arrangements adapted to this very condition. He assures us in his Word that it is not the amount we shall accomplish in his cause, but the spirit, the desire and the effort which we manifest that in his esteem would indicate the degree of our self-sacrifice. He graciously declares that if our hearts be given to him, whatsoever we do may be done as unto the Lord, and if done as unto him will be accepted by him. From this standpoint we can see that the work which the Apostle Paul did upon the tents passed to his credit as a part of his priestly sacrifice, just as much as the other part of his time which he spent in more congenial methods of proclaiming the gospel. Similarly, we can see that the shoemaker working at his bench, or the tinner at his labor, or the butcher in his shop, or the housekeeper, if at heart fully consecrated to the Lord, would be seeking to do their work as unto the Lord, and that if careful to use his opportunities for proclaiming the Truth, for serving the brethren, for doing good unto all men as opportunity afforded, the improvement of the few opportunities coming to them and their willingness to sacrifice personal tastes and convenience for the service of the Truth and for the brethren, would be counted by the Lord as a full sacrifice, because such a disposition in respect to little things would imply an equal faithfulness in the presence of larger opportunities. Luke 16:10.

This does not mean that the Lord's people are to be content with the usual routine of daily life in the home or in the shop, and are to say to themselves, "God accepts my labor as thoroughly as though it were given directly to him in some other more desirable form," but it does mean that each person so situated should day by day carefully scan his earthly duties and obligations to see in what manner he could justly and properly cut off moments, hours or days from the service of earthly things and earthly interests, that now might be given to sacrifice for spiritual things and spiritual interests of himself or others. The consecrated heart, the sacrificing priest, is the one who will improve the moments as they swiftly fly, using them as far as possible in the Father's business. For instance, a workman may not take his employer's time to talk religion to his mate, for that would be unjust and contrary to the divine arrangement; but in the noon hour he may improve opportunities, and instead of engaging in worldly or foolish conversation or rude jest, he will seek to use opportunities to tell the good tidings to others; or if he have no such opportunities, finding no hearing ears, he will use the time in spiritually uplifting himself by study of the teachings and principles of the divine Word. In the evening he may not neglect duties of a social nature toward his wife and children, but will remember that under the divine arrangement he has some obligation toward them in respect to their mental and spiritual development as well as for their temporal necessities, and he will seek to use a part of his time in their service, perhaps sacrificing an inclination to read some story or light literature, or to indolently while away the time doing nothing. In addition to thinking of his obligations toward his family, he will think beyond them of his own spiritual needs and of the Lord's family and their necessities, and will endeavor to judge of the mind of the Lord in respect to how each moment shall be used. He consecrated every hour, every moment, when he presented himself a living sacrifice to the Lord; and the opportunities of laying down moments and hours in the interests of his New Creature and in the interests of spiritual brethren, etc., are coming and going daily, and the Lord is looking to see to what extent he was a sincere covenanter, sacrificer. These sacrifices on behalf of neighbors, friends, wife, children, husband, parents, are accepted of the Lord if done as a result of consecration to him, and as a result of the believing that these are the opportunities which his providence has opened for exhibitions of the self-sacrificing spirit.

The same opportunities, though in a different form, come to the youth who is under age and subject to his parents, and to the wife surrounded by family cares and duties. If the consecration be to the Lord, then every sacrifice of our just rights and interests on behalf of ourselves as New Creatures, on behalf of husbands or children, father or mother, neighbors or friends, brethren in Christ, is counted of the Lord as so much done to him; whereas if the very same services were rendered from any other standpoint--by any one unjustified, and not consecrated to the Lord, or merely done to the individuals and not as a sacrifice unto the Lord--these things would not count to us as priests, as our sacrifices; but when viewed from the standpoint of consecration to the Lord, and faithfully performed as being our best judgment of what would be the Lord's will concerning our use of our time, interests, talents, etc., they are sacrifices wholly acceptable to God, our reasonable service.

We are to remember that abstaining from immoralities, from sins, is not sacrificing. Nothing can be acceptably sacrificed to the Lord that is not of itself right, just, proper. It may be imperfect, as all that we have and do are necessarily blemished by reason of our share with the race in its fall; but unintentional blemishes of proper things are all covered by the merits of our Redeemer's sacrifice, as we have just seen. Another form of sacrifice frequently not discerned by the Royal Priesthood is the opportunity of renouncing our own ways or plans, our own methods or preferences, and in the interests of peace

R3266 : page 408

accepting instead the plans, the preferences of others --where it is merely a matter of personal preference, and where we believe the Lord will be as willing to have the matter one way as another. We can in the interests of peace sacrifice our preferences to the wishes of others if we see some good can be gained by such a course; as, for instance, the preservation of the peace of the home or the opportunity of winning our opponent to the Truth, or any good cause. Such sacrifices are pleasing to the Lord, who instructs us through the Apostle that, so far as in us lies, we should live peaceably with all men; and that we should rather suffer wrong and take injury from a brother in Christ than take the matter before the world of unbelievers and thus risk a general odium upon the Lord's cause.--Rom. 12:18; 1 Cor. 6:7.

We have known cases, however, where dear brethren in the interests of peace and harmony yielded their rights--and properly enough where no principle was involved--but who, nevertheless, held a kind of grudge against those to whom they had yielded, feeling that somehow or other they had been defrauded of their rights. This is wrong, and indicates that the sacrifice was not fully made. If the matter in dispute had been fully sacrificed, as unto the Lord, there would surely have been no room for feeling that it had been taken from them. Under such circumstances the Lord's dear followers would do well to make haste to cast out of their minds anything akin to resentment and the feeling that they had been deprived of their just rights, and, instead, to take into their hearts that they had fully, freely, absolutely given up the matter in the interests of peace and it was dead, buried forever, with no resentment toward any one, but, on the contrary, with the feeling of joy and rejoicing that this matter had been sacrificed to the Lord, to the interests of the home or the Church or what not, because they believed that it would be pleasing, acceptable to him, and, therefore, their reasonable service.

We are to remember that we have each but one sacrifice; that it is to be rendered to the Lord day by day in the improvement of every opportunity, as it comes to us, to serve him and his. We are to remember that while it consists of many little sacrifices, some of them too small to mention or even to consider, nevertheless it will require all of these to complete the one sacrifice which we made at the beginning of our induction into his family. When we gave our wills, our hearts, we gave our all; and any holding back in any of the little affairs of life--any refusal to sacrifice that which we think would please the Lord--is a keeping back of that much of what we have devoted to him.

The Lord is very patient toward us, and gives us repeated opportunities to accomplish the work of sacrifice; but it must be accomplished, our wills

R3267 : page 408

must be slain, must be submitted to the Lord's will, else we shall never attain to joint-heirship with him in the Kingdom--never become members of the overcoming Royal Priesthood. He graciously gives us line upon line, lesson upon lesson, respecting this subject; shows it to us in his Word from different standpoints, impressing upon us the necessity of being dead to self and alive toward God through Jesus Christ our Lord--the necessity of developing the various graces of the Spirit which are implied in this sacrificing work. Every one who will be a sacrificer must of necessity be meek, humble, teachable, else very shortly he will get out of the way. He must also learn to develop the grace of the Lord along the line of patience, because it certainly requires patience to deny ourselves and to submit at times to injustice where there is no proper means of avoiding it without doing injury to the Lord's cause or to some of his people. It also implies a cultivation of brotherly kindness and, in a word, the development of the whole will of God in our hearts and lives; namely, love, which must be attained in a large and overcoming measure ere we shall have completed our earthly work of sacrificing.

In our studies of the "Tabernacle Shadows of Better Sacrifices," we saw that every one who took part in the priesthood was required to wash his hands and feet at the laver. We saw that the laver represented the Word, or message of God, and that the water, therefore, represented the Truth; and thus it is the Truth which is to cleanse the Royal Priesthood from the defilements of the flesh. As a whole we are clean, being covered with the robe of Christ's righteousness; but in our contact with the world we are to seek to put away the defilements of earth which come to us in connection with our daily walk and service, represented by our feet and our hands. And the Apostle, in the verse preceding our text, is not forgetful to mention this cleansing which all must have in order to be acceptable as members of the Royal Priesthood. In the verses 1 to 3, inclusive, he mentions that those who would be Royal Priests must lay aside "all malice and all guile and hypocrisies, and envies and all evil speakings." As the sacrificing requires all of the present life, so the washing requires all the present life; and only those who both wash and sacrifice will be accepted into the glorious Royal Priesthood of the future.

It will be noticed that the Apostle does not represent that these priests will wash themselves from murders and gross sins, for those who have been begotten of the holy Spirit are necessarily far removed from any sympathy with any of the grosser forms of sin. What he does show is the more refined forms of evil which still infest the flesh, even of those who have the new mind, and which require to be mortified, rooted out, cleansed away. How "close girdling" are these sins that are mentioned--how many of the prospective members of the Royal Priesthood find that they have defilements along this line, malice, guile, hypocrisy, envy, evil speaking! It is safe to say that every one has some, if not all of these weaknesses in the flesh to contend with--especially at the beginning of his entrance upon the priestly vocation. How carefully all should seek to put all these away! how each should scrutinize, not only every act of life and every word and every thought, but, additionally, every motive underlying his words, thoughts and actions, so that they may be more and

more purified from the earth defilements and be more and more acceptable to the Lord!

With our very best endeavors we may never get entirely free from all of these "close girdling" sins while still in the flesh; but one thing is sure--the heart must be free from them, else we can never be accepted as members of the glorious priesthood. The heart must be so completely filled with the love of God that it will feel a repugnance to all of these evils, which are repulsive to the divine mind; and happy for us it is that God has promised to accept such a condition of our hearts, and that knowing the imperfections of the flesh with which we contend, he is not requiring that we shall attain to absolute flesh perfection, but that we shall be pure in heart in order to see him and to share in the glory which he has promised to his people.

What we have seen respecting the perfect love which must dominate our hearts in order to enable us to complete our sacrifice in the Lord, is not so different from the Lord's requirements respecting all his creatures. There could be no angel of heaven acceptable to the Father without this spirit of love, of devotion, which, if the conditions in heaven were similar to the conditions now in the earth, would prompt and inspire all of the Lord's faithful angels to do good to the needy ones even at the cost of self-sacrifice and inconvenience. We can see that the same law of love must ultimately be required of the world of mankind who shall be developed under the training of the Millennial age, the world's school time. They also must ultimately reach that degree of love which, if the conditions were similar to those which now prevail, would lead them to sacrifice in the interest of the needy. Nothing less than this could be considered as a recovery on man's part of that which was lost--the image and likeness of God.

The peculiarity, then, of this present time and of the Church's position in it, is the fact that we are begotten to the new mind, the new will, the new spirit and law of love, while still sin and death prevail around us. Hence to us living under present conditions, in contact with the weaknesses and imperfections and trials of others, it becomes, necessarily, an evidence of the new mind that, seeing these conditions, we should be permitted to make sacrifices on behalf of the brethren and on behalf of all men as we have opportunity. These indeed are severe testings and trials, which will come to the world of mankind during the Millennial Age, when all conditions will be favorable to the development of the new mind of love. They are more severe testings also than are brought to bear upon the holy angels, who, although possessing this love, have not the weaknesses and imperfections of the flesh, the fallen nature, to contend with in its exercise, and who, therefore, can gain no such victory as the Church of Christ is called upon to fight for and by the grace of her Lord to win.

It is on this account that the Lord has attached to this "little flock," now being selected under these self-sacrificing conditions, so great a reward; as it is written,--"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) Even though God hath revealed these things to us by his Spirit, which searcheth all things, even the deep things of God, nevertheless it is not possible for us to comprehend, know fully. As the Apostle says, we now see these glorious things of the future through a smoked glass, obscurely; but by and by we shall see face to face and know as we are known, and appreciate fully the wonderful things which God has declared to us through his Son and his faithful apostles. Then the royal feature of this priestly office will be added, and they shall be indeed priests, royal, sons of the Highest, and shine forth as the sun in the Kingdom of their Father.

This royalty, while it will have great dignity, majesty and power, is not attracting us by any illustrations we have in earthly royalty, with its pride and often selfishness and pomp and show. It is attracting us, however, by the glorious things which God hath spoken respecting the work of these Royal Priests--the work of ruling, blessing and uplifting the world of mankind. This glorious hope inspires, encourages and revives the fainting priests who are now sacrificing, and the Lord has so intended. In view of these things let us remember our calling, brethren, and not mistake the avocations of life for the great vocation which God hath set before us in the Gospel. Let us see to it that every day shall witness our faithfulness to our priestly ordination of cleansing, priestly sacrificing, and thus preparing ourselves under the direction of the great High-priest for the glorious work that the heavenly Father has arranged for us in his wonderful plan.

====================

R3267 : page 409

"O ABSALOM, MY SON, MY SON!"

--2 SAM. 18:24-33.--NOVEMBER 8.--

GOLDEN TEXT:--"A foolish son is a grief to his father."--Prov. 17:25.

UTTERLY surprised and unprepared for Absalom's unfilial conduct was King David, when he learned of his son's rebellion and realized its extensiveness and how the hearts of the people had been stolen from him by his son's perfidy. He at once perceived that no other course was open to him than that of flight. It was a time of peace, and he had not a large retinue of soldiers at the Capital, but merely what might be termed a body guard. With these and the loyal officers of the court he fled across the Jordan, where he had time and opportunity to gather a few reinforcements and where he might feel comparatively secure in the small but strongly fortified city called Mahanaim. Meantime Absalom displayed his contempt for his father and his household and thus, so to speak, showed the people that the rebellion was one in which no quarter or reconciliation was to be expected. With a large army which had cast in their fortunes with the rebellious prince and expected

R3268 : page 410

under his patronage to reap large results of honor and influence and power as successors to the officers of the kingdom, Absalom pursued King David with haste. There seems to have been no doubt whatever that he was bent on capping the climax of his disgraceful course by the murder of his father. His pursuit with a large army meant this.

Although King David's army was much the smaller of the two, they probably had the advantage in that many of the King's guard were men of special ability and large experience as warriors, according to the methods of their time. The King was persuaded not to go with the army, whereupon he divided it into three parts under three of his ablest adherents. These met Absalom's army, and attacking it from different quarters, the battle resulted in the slaughter of 20,000 of Absalom's forces and the routing of the remainder, including Absalom himself, who, being caught by the "head" in the low branches of a tree, was unhorsed and left helpless, and was slain by Joab, the chief of King David's generals.

Here our present lesson opens. Near the watch tower of the wall of Mahanaim King David awaits news of the battle, while the watchman in the tower reports that he sees a messenger running, and, later, another. The first he recognizes as the son of his friend the priest, and according to the custom of the times he interpreted this to mean that the tidings were good, because a good man had been sent with them. This custom should still be in force amongst the Lord's people--that a good man would always seek to bear a good message. The words of the mouth and the meditations of the heart of all who are loyal to the Lord should be good--only good, ever good. Thus it is that God chooses not the worldly wise neither the worldly great, but those who are loyal at heart to him as his mouthpieces; and it should more and more be recognized that the bad tidings of great misery are not of the Lord, that those who bear them are not bearing the Lord's message, and that if they had the right attitude of heart toward the Lord, and the right spirit of love, they would not have the disposition to bear an evil message which maligns the divine character in a manner that even the depraved would resent if it were charged against them.

When the first runner arrived he announced in a general way the success of the King's army. Then the King--in harmony with his parting words to the soldiers, that they should spare Absalom in any event--inquired first of all, "Is the young man Absalom safe?" As we are shocked with the unfilial conduct of Absalom toward his father, we are deeply impressed with the father love of David for his erring son, who sought not only his throne but his life. What was the difference between the two characters? which was the more noble, the more honorable, the more admirable? There could be but one answer from any quarter on this subject; even David's enemies could not read this record without an appreciation of his grandeur of soul. He was more anxious for Absalom than for his throne apparently --yea, and for his own life. The difference between the two characters can be accounted for in only one way, namely--that David was a man after God's own heart, one who had passed through trying experiences and learned profitable lessons, one in whom the spirit of love had been considerably developed. Absalom, on the contrary, is an illustration of selfishness and ambition which stooped to anything to accomplish its ends. David, although not a member of the house of sons of which Christ is the head, was one of the noble members of the house of servants of which Moses was the head.--Heb. 3:5,6.

Some have esteemed that the answer of Ahimaaz was an untruth, intended to soften the facts so as not to wound the feelings of the King; but we cannot agree to this. We hold that, according to the record, the young man told the truth, and we believe that it would be much better for everybody if all mankind similarly confined themselves in their replies to important questions to the strict meaning of the word "know." The reply was that he had seen a commotion, knew that the battle was ended, knew that the victory was on the King's side, but knew nothing more. True, he had heard Joab say something about the King's son, but that was hearsay and not knowledge, and the young man answered the King properly when he said that he did not know the answer to the query about Absalom. The Lord's people above all others should be particular to discriminate between knowledge and belief and hearsay, etc.

The second runner, Cushi, or literally a Cushite --that is, a negro--was probably one of the king's household servants who engaged in the battle. He quickly told the whole story, and it was upon hearing thus of Absalom's death that the King was moved to violent grief, and gave utterance to words which stand as amongst the most pathetic on the pages of history. "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

The pity is that the King's love for his son did not take a more practical course at the proper time. He was an indulgent rather than a wise father. Evidently the flash and glitter of the young man's natural talents not only charmed the people but charmed his father, so that he practically had whatever he wanted of everything, the King failing to apply to his son the valuable lessons which he himself would learn, to the effect that the reverence of the Lord is the beginning of wisdom, and that true happiness and true prosperity are only to be found in this path, which wisdom indicates. His unwise love for his son led him to feel that the young man must sow his wild oats and should not be much restrained, and now when he witnessed the reaping of those wild oats his heart was convulsed with sorrow. And so it has been with many a father and many a mother who, although truly the Lord's fail to apply to their children the lessons which the Lord has taught them by distressing experiences. It is unnecessary to comment upon the unwisdom of such love and to

R3268 : page 411

point the moral to Christian parents. It points itself, and Solomon the wise son expresses it tenderly when he said, in the words of our Golden Text, that "A foolish son is a grief to his father," and noted again that "He who spareth the rod hateth his son." From the practical standpoint, however the matter may appear to the superficial observer, the essence of wisdom is contained in his further observation, "Train up a child in the way he should go, and when he is old he will not depart from it." Parents seem not to fully appreciate the fact that in the training of their children, either in the right way or in the wrong way, they are laying out for themselves either joys or sorrows for the future.

King David's inquiry respecting his son, "Is the young man safe?" should be the inquiry of every father and every mother respecting their sons and their daughters; but let them not do as David did --wait until sin has sprouted and blossomed and brought forth evil fruitage. Let them begin by realizing their duty toward their posterity in their earliest infancy. The duty of Christian parents toward their children is next to their duty to the Lord,-- indeed the Lord has indicated that parental duty ranks first among all the earthly obligations of the saints.

===================

R3268 : page 411

"THE LORD IS MY SHEPHERD."

Psalm 23.--Nov. 15.

JEHOVAH is my Shepherd, is the Prophet's sentiment, and our Lord's explanation of the matter further is that the great Shepherd's Son has been given full charge of the sheep. (John 10:1-16.) Not all mankind, however, are sheep, or have the Shepherd's care. In the present time only those who have heard the Shepherd's voice and responded to his call to become his sheep are of his flock, and his word on the subject is that it is a little flock, to whom it will be the Father's good pleasure eventually to give the kingdom in joint-heirship with his Son, their "Chief Shepherd." Then will come the time referred to by our Lord when "other sheep" will be found. The entire Millennial age, with all the forces and blessings of the heavenly kingdom, will be devoted to the finding of the other sheep. Our Lord's words are,--"Other sheep I have, which are not of this fold [not of the little flock of this Gospel age]; them also I must bring [in due time to a knowledge of the Truth and to the full privileges of sheep], and there shall be one flock and one shepherd." (John 10:16.) Eventually all of God's creatures on various planes of being shall be recognized as one family of God, as it is written of our Lord, "In whom the whole family of God both in heaven and in earth are named." (Eph. 3:15.) And again, "He shall gather together in one all things in Christ both in heaven and on earth." (Eph. 1:10.) However, though it may be interesting and helpful and profitable to understand something of our great Shepherd's generous plans for the future, our interest centers chiefly in the little flock of the present time, to which alone this lesson refers in many of its particulars.

Professor George Adam Smith gives the following interesting description of the difference between the shepherds of sheep in olden times in Palestine and the care of sheep as is known to us of the present day. This is an important point to be remembered, as it was the eastern shepherd who illustrated our heavenly Shepherd's care for his little flock. Prof. Smith says:--

R3269 : page 411

"An Eastern pasture is very different from the narrow meadows and dyked hillsides with which we are familiar at home. It is vast and often practically boundless; it has to be extensive, for the greater part of it is barren--in fact the Hebrew word for desert and for pasture is the same. The most of it consists of dry, stony soil, out of which, for the great part of the year the sun has sucked all life. In this monotony the breaks are few, and consist of paths more or less fitful, gorges or thickets where wild beasts lurk, and oases of pleasant grass and water. Now in such a landscape of mirage, illusive paths, lurking terrors, and infrequent herbage, it is evident that the person and character of the shepherd must mean a great deal more to the sheep than it means to sheep with us. With us a flock of sheep without a shepherd is a common experience: every day we may see them left to themselves in a secure field or scattered over a side hill, with a far-traveling wire fence to keep them from straying. But I do not remember ever to have seen in the East a flock of sheep without a shepherd."

Doubtless as the Prophet David penned this Psalm, his mind went back to his father's flock and to his own experience as its shepherd, concerning which we incidentally have the mention that while protecting it he slew a lion and a bear. Under heavenly inspiration the prophet pictures the Almighty One as the great caretaker watching over and protecting from harm all whom he recognizes as his "sheep." Nothing can be farther from the sentiment of this prophecy and illustration than the growing prevalent sentiment which recognizes Jehovah God as the shepherd and father of all mankind, and which is frequently voiced in the words, "Fatherhood of God, and brotherhood of man." This view ignores man's will and also ignores the Lord's Word, which declares that there are goats and wolves as well as sheep; that while some have become children of God, it is through faith and "adoption," and that many from the divine standpoint, so far from being recognized as children of God, are referred to as "of your father, the devil, for his works you do." (John 8:44.) Originally our race, represented by father Adam in sinless perfection, was recognized as related to Jehovah, but the breaking of this relationship by man's wilful disobedience and departure from God is clearly recognized in the Scripture, so that none are recognized as sons of God today unless they have been begotten again, begotten from above. Nor is it our hope that any in the future will be recognized as sons of God or as sheep of the Lord's fold except as they shall heartily renounce sin, and, being granted knowledge of divine grace, shall heartily accept the same and "follow on to know the Lord."

Applying the psalm to the little flock, all of its provisions fit most minutely. Because the Lord is our Shepherd, we shall not want. Those who are proper sheep will submit their wills to the shepherd's will and trust wholly to his guidance, and so doing are relieved of that anxious craving so common to the children of the world and which is never satisfied, but the more it gets the more it wants. The Lord's sheep appreciate the heavenly things more than the earthly, and their wants in this respect are more than supplied when they accept by faith the divine assurance that

"No good thing will He withhold
From sheep which stray not from His fold."

They have given up every earthly interest in exchange for the heavenly, and, realizing their own insufficiency and lack of judgment, they are trusting to the Lord to grant them such experiences, leadings, trials, difficulties, blessings, etc., in this present life as will be for their highest good, and as would work out for them a share of the glorious things of the future to which they have been called. The wants of this class are not of the kind after which the Gentiles seek, and for which they are anxious and strive. They in their hearts rejoice in the sentiment expressed by the poet, "Jesus has satisfied, Jesus is mine." Matt. 6:32.

Although the experiences of the Lord's sheep include many trials in the parched wilderness of sin, yet he graciously gives them restful experiences in oases of divine favor. These are not always accompanied with immunities from trial, as the world would view the matter, but certainly are seasons of rest and refreshment--to such an extent that the Lord's sheep may truthfully say that they have "the peace of God which passeth all understanding" ruling in their hearts, notwithstanding outward trials, difficulties, perplexities and adversities. Which of the Lord's sheep has not found such green pasturage of spiritual refreshment in his private devotions and studies of divine things? which of them has not experienced similar refreshment and rest and nourishment from the Master's provision that his sheep shall not forsake the assembling of themselves together as the manner of some is--for the study of the Word, for prayer, for testimonies of the Lord's goodness and mercy? All these opportunities and privileges, whether personally experienced or whether they are yet only in the mind through the medium of the printed page, are provisions made for the sheep by the great Shepherd. Those sheep which find no enjoyment in such privileges and blessings and refreshments have reason to question their faithfulness in following the lead of the Shepherd. And those sheep which, finding such opportunities, decline to use them, thus give evidence of lack of harmony with the Shepherd's gracious intentions and wisdom.

The "still waters" are contrasted with the rushing torrent of the mountain slope--still, not in the sense of stagnancy, but rather smooth flowing. At the latter only could the sheep receive proper refreshment. So applying the thought to the little flock, we find that the great Shepherd leads us away from the strifes of worldly ambition, from greatness and power and riches and honors highly esteemed amongst men, but does not lead us to stagnancy--rather to spiritual ambitions which bring with them a restfulness and refreshment of soul obtainable from no other source. The streams of truth and grace are living, but comparatively quiet, waters. As the Prophet intimates, these are not to be found by the sheep alone; to find them requires the leading of the Spirit. Let us give diligence to his voice, remembering his Word--that his sheep hear his voice and follow him. Let us discriminate, discern his voice, with its truthful accent, so different from the voice of error. Strangers true sheep will not follow, for they know not the voice of strangers. They do not like its money ring, or its worldly ambition ring, or its priestcraft tone, or its contradiction of the spirit of the divine message and method.

"He restoreth my soul." The prophet does not refer to a restoration of body or of physical health, but a restoration of soul, being. Some of the Lord's most precious saints have been weary and faint and troubled--even the dear Redeemer fainted under his cross, and was neither kept whole or made whole miraculously on the occasion. The application of the Prophet's words to the Christian experience would make these experiences, called restoring of soul or being, to correspond with our justification to life. All our lives were forfeited under the divine sentence, and by faith a complete restitution or restoration of soul is granted to the believer, that he might have something to offer in sacrifice to the Lord, "holy, acceptable" (Rom. 12:1), and that in this sacrifice service he may walk in the footsteps of the great Shepherd who lay down his life for the sheep. Thus are the true sheep led in right paths, in proper paths, advantageous to their spiritual development, though frequently trying and difficult to them according to the flesh. This favor and blessing and opportunity comes to them not for their own sakes or worthiness but through the Lord's grace--"for his name's sake."

The whole world is walking in the valley of the shadow of death. Mountain tops of life, of affection, were left by the race six thousand years ago, when Father Adam fell from his harmony with God to the plane of sin and death. The valley of sin carries with it the shadow of death, the penalty of sin. In the broad road the whole human family still walks; and even though the Shepherd leads his flock upward, and in the reverse direction from the course of the world, nevertheless, according to the flesh, they are still in the world, in this valley of the shadow of death. However, the true sheep, hearing the voice of the good Shepherd who gave his life for the sheep, have learned to be neither careless and

indifferent as are some, nor to be in fear and doubt and perplexity as are the majority. These on the contrary fear no evil. They realize indeed that the penalty of sin is upon the race, but they realize also that divine love has provided a redemption. They realize that the whole world is going down to sheol, to hades, but that God has made provision that the good Shepherd shall deliver his little flock from the power of the grave in the First Resurrection, and that subsequently all that are in their graves shall hear the voice of the Son of man and shall come forth to a full, fair, reasonable, proper judgment--the testing respecting their willingness to be his sheep and to follow him and to attain everlasting life through him. The sheep of the little flock fear no evil because of the Lord's favor, because he is with them, on their side, and has shown his favor in the redemption price already paid. He is with them, too, in his word of promise--his assurance that death shall not mean extinction of life, but merely, until the resurrection, an undisturbed sleep in Jesus. What wonder that these can walk through the valley of the shadow of death singing and making melody in their hearts to the Lord, calling upon their souls with all that is within them to praise and laud and magnify his great and holy name, who loved us and bought us with his precious blood, and has called us to joint-heirship with our dear Redeemer.

"His rod and his staff, they comfort me." As the Shepherd's crook was used to assist the sheep out of difficulties, to defend it from its too powerful enemies and to chasten it when inattentive,

R3270 : page 413

and as all of these uses of the rod were for the sheep's interest and welfare, so with the Lord's little flock and their Shepherd and his rod of help, defense and chastisement. The true sheep learn to love the providences of the Shepherd and are comforted by them. Knowing the Shepherd's power and his watchful care, they realize that all things are working together for good to them because they are his sheep. Why should they not be comforted, strengthened, encouraged?

The Psalm diverges here and leaves the figure of the sheep and the Shepherd, adopting instead the illustration of a mighty lord who spreads a sumptuous feast for his humbler friend. In olden times an active hospitality meant much, and for a nobleman to receive one as his guest meant responsibility for his safety; and so the thought is that we, as the Lord's people, are accepted of him, counted as friends, are made to sit down to a bountiful feast, secure from the enmity of those who would injure us--secure from the great Adversary and all the wicked spirits in high places mentioned by the Apostle (Eph. 6:12)--secure so long as we are under the care of our great friend, our heavenly Father. The bounties of our table may indeed include some earthly good things, better or worse than those of the natural average man; but all of these, whatever they may be, accepted with joy and thanksgiving, are appreciated by those who recognize them as part and parcel of the bounties of the Friend above all others.

All religious people make more or less claim to spiritual food, and the various parts and factions of Christendom especially boast that they have much advantage every way, and that their tables are spread with divine truth, promises, etc., food from which they claim to receive their strength. But what a variety of these tables there are and how different are the viands, doctrinally. The food on most of them seems to have been spoiled in the preparation. Some of it is sad, some of it is sour, and much of it is musty. For the most part it originated in "the dark ages," and the dear friends who sit down to these tables find that they have little appetite for such food, and we do not blame them. Rather, we would attract their attention to the generous, bountiful supply of divine Truth which the Lord himself is dispensing to the household of faith, "things new and old," but all of them pure, sweet, delicious, grand. This table is open to all those who love the Lord with all their heart, mind, soul and strength--better than they love houses or lands, parents or children, husband or wife, lodge or society or sectarian system or self.

Is it strange that those so highly favored of the Lord and recognized as his guests and fed at his table should be hated by enemies? It would seem strange to us if it were not for the assurance of the Master himself, that whosoever will live godly will suffer persecution in this present time, and for the illustration of this in the Master's own experience, that it was the professedly godly, influential, great and nominally religious that persecuted him to death. We are not surprised, then, to find that our table is spread in the midst of enemies that now surround us on every hand.

The anointing of the head of the guest with oil was a part of the hospitality of olden times. The antitype of this with us is the outpouring of the holy Spirit upon all this class--this little flock, the body of Christ, of which he is the Head, Chief, the Shepherd, the Leader.

The fulness of the cup, running over, has a double signification. It is a cup of joy and a cup of sorrow, and in both respects it overflows. He who would partake of the joys of the Lord must also partake of his cup of suffering; we must suffer with him if we would reign with him. But we count the sufferings of this present time as not worthy to be compared with the glories that shall be revealed in us, and hence we are enabled to rejoice in tribulation, so that as the tribulations will overflow the rejoicing likewise overflows, and with the Apostle we can say, Rejoice, and again I say rejoice!

The goodness and mercy which we anticipate beyond the veil has its beginning here already and is thus to be appreciated. Whoever knows nothing of the joys of the Lord in the present time will evidently not be prepared for the joys of the Lord in the Kingdom, whatever blessings and joys he may attain to under the administration of the Kingdom during the Millennial age. There is then joy and rejoicing granted to the Lord's faithful ones, not a momentary matter connected with their first acceptance of the Lord and their consecration of themselves

R3270 : page 414

to him. The goodness and mercy of the Lord is not to be looked back to as a thing of the remote past, but is to be recognized and appreciated as a thing of the present. Day by day God's goodness and mercy follow us, refresh us, strengthen us, bless us.

The highest hope to which we dare aspire is that of final union with our great Shepherd, our heavenly Father, and the good Shepherd his Son, in the heavenly state, in our Father's house on high, one mansion or plane of which is intended for the little flock, separate and distinct from the mansion or plane provided for the restitution class of the Millennial age. The end of all our highest ambitions will be attained, and far more than realized, when we shall be like our Lord, see him as he is, and share his glory in the Father's house.

===================

R3270 : page 414

"WINE IS A MOCKER."

Prov. 20:1; 23:20,21,29-35.--Nov. 22.

IN THIS LESSON wine personifies alcohol, which in one form or another mocks every man who becomes its friend and companion. Realizing this, surely it is true that "Whosoever is deceived thereby is not wise." Evidently many of our race are not wise, for millions are thus deceived, notwithstanding the illustrations they have on every hand of wine's deceived friends, wrecked socially, morally, physically and financially.

The Department of Labor in Washington recently issued a bulletin showing the returns made by employers in various industries in the United States regarding the drinking habits of their employees. Of seven thousand employers who answered the question whether, in engaging employees, they discriminated against men who drank, forty-four hundred replied in the affirmative and only sixteen hundred in the negative. The returns divided according to industries were as follows:--

	Discriminated against	Not discriminated
Mining	56 per cent	44 per cent
Agriculture	72 per cent	28 per cent
Manufacturing	79 per cent	21 per cent
Trade	88 per cent	12 per cent
Transportation	97 per cent	3 per cent

About two thousand employers forbade any use of intoxicants by employees of certain grades, and fifteen hundred forbade it when employees were on duty. We quote:--

"It is worthy of note that the grades of work in which employers require that no liquor shall be used are always those entailing responsibility. For example, in agriculture it was the foremen, managers, etc., who were required to be abstainers; in manufacturing it was the engineer, fireman, etc.; in transportation, the trainmen, motormen, etc., conductors and the like. It will be perceived that the trades most highly organized show the most disposition to prohibit the use of liquor. Railroads, for example, stand at the top of the list, and agriculture very nearly at the foot, though the temperance sentiment among farmers is vastly stronger than among railroad managers."

The liquor question seems to be less a dispute respecting the wisdom of intoxication and its unprofitableness and more a question of personal liberty. A love of liberty is born in every man, no matter how depraved he may be otherwise, and yet it cannot be disputed that liberty can be used properly only under perfect conditions or under restraints. If all men were perfect, well balanced mentally, and without depraved appetite, and if the surroundings were all perfect, they would need no restraints of any kind, though they would still be subject to divine laws. Under present imperfect conditions all lovers of liberty should appreciate the necessity of self-control, restraint of liberty--especially those who, as New Creatures, have voluntarily placed themselves under divine instruction. Even those who feel the greatest possible confidence in their strength of will should remember that the will grows stronger by its exercise in opposition, and that where it is not thus actively engaged habit is apt to supplant it and become the master. Furthermore, seeing as we do the large proportion of the human family who admittedly are weak in will power and self-control, and realizing the force of example upon such, those who feel themselves strong, in proportion as they love their neighbor as themselves will feel disposed to forego the exercise of liberties which would have the effect of stumbling their weaker neighbors. A noted writer has said:

"My reader, beware of habit! Habit is the most significant word to be found in the English vocabulary. Get an artist to paint it in letters of fire and hang it on the walls of your chamber, where your eye shall catch its message when you retire and where it may greet you again with the rising sun. Gaze upon it until it is deeply cut into the sanctuary of your inner being, just where the lamp of life may cast its ruddy light over it. Habit is to be your curse or benediction; it is either to conquer you or enable you to conquer. Today it is transforming you into a sycophant or a prince of freedom. Today you are either girding your soul with fetters of sorrow or building a chariot that will conduct you to paradise. Good habits are as potent for emancipation as vile ones are for slavery and anguish. One may resolutely form habits of purity, honesty, fidelity, till he breathes the air of divinity as his native air;--as he eventually becomes expert and master in melody, by years of inexorable drill."

The power of habit is unquestionably a great one either for good or evil, but let us not forget that the human will, however strong or persistently exercised, can only reach its highest attainment and most favorable results when placed under discipleship to Christ--to be taught of God.

R3271 : page 415

The Christian Endeavor World gives the following information regarding the use of liquors in various civilized countries. From this it appears that although the liquor habit has reached terrible proportions in this land and is blighting millions of lives annually, nevertheless the United States is fifteenth in the list. We thank God that it is no worse, and yet long for the time when our prayer, "Thy kingdom come, thy will be done on earth," shall be answered in the establishment of the Millennial kingdom under which Satan shall be bound, and all necessary restrictions be put into operation, to the intent that the world of mankind may be uplifted everywhere and brought to a knowledge of the salvation made possible for all through the dear Redeemer's death. The quotation follows:--

"A table recently published showing the amount of all kinds of liquors consumed per capita in twenty-three nations, throws startling but not astonishing light on the much-talked-of commercial invasion of European markets by America.

"At the head of this list of nations, the heaviest in drinking in the world is the Argentine Republic. Close after it comes France, Italy, Belgium, Germany, Austria, Great Britain,--the nations that are feeling most keenly the commercial aggressiveness of the United States. Fifteenth in the list comes the United States, the commercial rival whose success is making all Europe uneasy. In other words, the difference between successful competition and failure lies largely in the difference between the 6.4 gal. of pure alcohol in all kinds of liquors consumed per capita in France, the 2.63 in Germany, the 1.96 in Austria, the 3.47 in Belgium, the 2.52 in Great Britain, and the 1.26 in the United States."

"At a recent meeting in Birmingham, England, addressed by the Archbishop of Canterbury, the presiding officer, Mr. Edwin Smith, said:--'If we spent on alcohol the same per capita as America, our drinking bill would be about L.66,000,000 less than it now is. We cannot succeed commercially while we are handicapped in this way to the extent of forty-eight per cent.'"

The wise man does not say that a moderate use of alcoholic liquors brings woe, sorrow, contentions, complainings, wounds, redness of eyes, etc., and we are not to add to his words. We are to remember, however, that those who tarry long at the wine probably reach that condition through habit, that most of such begin with a fear of the consequences and the intention of becoming moderate drinkers only. Let us beware of the slavery of habit! Even the force and weight of the exceeding great and precious promises are not sufficient to hold our fallen appetites where they are being constantly fed and the chains of habit being forged; hence the wisdom of the exhortation to turn our eyes away from the smooth-flowing wine, to engage our attention and thoughts in some other direction, knowing that wine is a mocker, and that whatever it may promise of rewards and blessings at our first introduction, "at the last it biteth like a serpent and stingeth like an adder." Its tendency is to pervert the judgment in general, so that the eyes will see strange things, as in delirium tremens, and the heart will utter through the mouth perverse things. Surely the new nature could not thrive under such conditions, which tend even to deprave further the old nature. Hence, every New Creature must beware of this seductive influence, and resist it faithfully, as he would make his calling and election sure.

Those who give way to the drinking habit become sottish, careless, as though a man were to lie down to sleep in the sea and not expect to be drowned, or as though he were to lie down upon the top of a mast and not expect to fall and be injured. To such ultimately the only desirable thing is oblivion, to be stupidly insensible to the reproof of friends and the blows of enemies. The waking idea seems to be to seek further intoxication.

A well known temperance worker, when asked to address a Sunday School, desired to bring out the fact that the drunkards of the future must come from the ranks of the boys of today. "Boys," said he, "these men that we see all around us on the street, in the stores, in this church, grow old and feeble and sooner or later will die. Who will take their places and be the men then?" After a moment's pause they answered, "We boys."

"Very true," answered the speaker. "Now, boys, you have all seen men who drank too much,--drunkards we call them. After a while they will die too. Now, boys, tell me who do you think will take their places and be the drunkards then?" Promptly came the answer, "We boys!" The thoughtless answer roused the whole school. Could there possibly be any truth in it? Alas, yes--not true of all these boys, but true of some of them.

With this thought in mind, what child of God could feel indifferent in respect to his example and instruction to all boys over whom he exercises any influence; how carefully his own boys should be guided, counselled, assisted in the formation of correct principles, correct habits.

A number of young men were one day sitting around the fire in the waiting room of an English railway, talking about a total abstinence society. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation but did not give any opinion. Mr. McDonald, a minister of the gospel, was also in the room, and hearing what the young men were saying, stepped up to the policeman and said aloud, "Pray, sir, what have you to say about temperance?" The policeman replied, "Well, all I have to say is that I never took a teetotaler to York Castle prison in my life, nor to Wakefield House of Correction either."

===================

MOTTO CARDS FOR HOME EMBELLISHMENT.

When in London Brother Russell selected some very desirable motto cards; but the astonishing increase in every department of the office work has hindered us from attending to these. Even now we cannot fill orders for particular mottoes nor attempt a description of their styles, prices, texts, etc. They are of every variety and price and size;--all beautiful, all faith-inspiring, all helpful. Even after paying 35 per cent. duty these are cheap. We can supply them at one-half the usual prices or less.

For convenience we put them up in assorted $1 and $2 packets,--postage included. Some of the old desirable styles we have duplicated, as they could not be better; and some are strictly new. We assort them in the packets; but for the sake of some who may have gotten several lots of the old and now want none but the new we have prepared packets of the new only. Such as desire the new should so stipulate when ordering; but the average person will be as well or better pleased to get the ordinary assortment.

===================

SEMI-MONTHLY.
VOL. XXIV. NOVEMBER 15, 1903. No. 22

CONTENTS.

Views From the Watch Tower........................419
The Battle of the Great Day...................419
Making Hades too Hot..........................420
Bishop Fowler on Money and Salvation..................................420
Prize-Fighting Commended..........................420
"I Have Chosen Him"...............................426
"The Fear of the Lord is the Beginning of Wisdom..................................429
What a Triumph of His Grace it Will Be....................................429
Public Ministries of the Truth....................432
Items: The Pittsburg Gazette......................418
Increased Price of Dawns....................415

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

WORDS TO BE REMEMBERED.

"Blessed are they that are persecuted for righteousness sake."

"They shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."--Jesus.

THE PITTSBURGH GAZETTE.

In our last issue we mentioned the engagement of the Gazette to publish Pastor Russell's Sunday Sermons every Monday, and proposed a clubbing rate for the Gazette and the Watch Tower for a year at $3.25 (13s. 7d.) We now add, that those who have already subscribed for the WATCH TOWER need be at no disadvantage on this account: they may send us if they choose $2.25 (9s. 5d.) more, and we will see that they get the Gazette. If for any reason the publication of the discourses should be discontinued, the pro rata amount will be refunded.

Our British friends may send their subscriptions to the London office, in the usual way, from whence they will be transmitted to us.

The British Branch will also be able to supply the special edition containing the complete report of the recent debates at the same rate as supplied here, viz., 1d. per copy, or 1/2d. each for 50 copies and over.

Our own stock of the special issue of the Gazette containing all the debates is large enough to supply any quantity ordered. Friends are using these reports to good purpose amongst denominational people, whose prejudices sometimes hinders their acceptance of a tract. A perusal of the two sides presented leads to further inquiries concerning the Truth. We already have quite a number of reports along this line.

MISSIONARY ENVELOPES.

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the truth, even on its outside by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and often the curiosity, to read their message of peace,--the gospel in a condensed form. Cheap, too,--25c. per hundred, post paid.

INCREASED PRICE OF DAWNS IV., V., VI.

In consequence of raise of prices for printing and binding just after we had reduced our price on cloth-bound DAWNS, we have been selling all volumes of the series at a loss for the past six months. The loss has been specially heavy on the thicker volumes, and we now feel compelled to increase the price on these to 40 cents, plus 10 cents postage. Subscribers' wholesale rate 20 cents plus 10 cents postage. These prices take effect Nov. 1, 1903.

Volume VI. will have over 700 pages and is hoped for in December. Those who have already paid for it at old prices need not send additionally.

WATCH TOWER BINDERS.

Remember, that we have these in good supply at 50 cents each, delivery free. Each Binder will hold two years' issues, and they are very convenient for easy reference and preserving the papers from injury and soiling.

====================

R3271 : page 419

VIEWS FROM THE WATCH TOWER.

THE BATTLE OF THE GREAT DAY.

As illustrating the progress being made toward the condition described in the Bible as that of the immediate future, when "every man's hand shall be against his neighbor" (Zech. 14:13; Ezek. 32:21), we give below without comment copies of two circulars being widely distributed among manufacturers--urging them to organize for mutual protection against the "unreasonable" demands of organized labor. These purport to go forth from The Press of the National Association of Manufacturers. The two circulars follow:--

WHITHER ARE WE DRIFTING?

At the late meeting of the American Federation of Labor, held in New Orleans, the following resolution came within four hundred votes of being adopted:

Whereas, Capital being the product of all the toilers of the human race, and as wages can never be regarded as the full equivalent for labor performed, and since it is the mission of the trades-unions to protect the wage earner against oppression, and to fully secure the toilers' disenthrallment from every species of injustice; therefore be it

Resolved, That this twenty-second annual convention of the American federation of Labor advise the working people to organize their economic and political power to secure for labor the full equivalent of its toil and the OVERTHROW OF THE WAGE SYSTEM, AND THE ESTABLISHMENT OF AN INDUSTRIAL CO-OPERATIVE DEMOCRACY.

This resolution was introduced by delegate Max Hayes, one of the radical socialists from Cleveland, Ohio. In the final action on this resolution the socialistic element almost secured control of the convention. The struggle lasted a full day. The debate on the resolution was the most exciting of the meeting. John Mitchell's United Mine Workers' organization cast one thousand eight hundred and four votes solidly for this resolution. This is the organization which evoked so much maudlin sentiment and brought the whole country to its knees in the Anthracite strike. It is confidently prophesied that the socialists will be in full control of the Trades-Union movement in the United States by the time of the next A. F. of L. Convention.

Max Hayes' resolution means that there is to be an attack upon the productive wealth of the country. Productive wealth, as interpreted by the socialists, means capital, factories, plants, machinery, railroads, etc. The socialists mean to take possession of all the money and private properties. Not content with getting their share of the consumable wealth of the nation, clothing, food, etc., which is being distributed more generously and cheaply to the people than ever before in the history of the world, the followers of Hayes are determined

R3272 : page 419

to seize upon all the productive wealth. It has been estimated that if all the productive wealth of the country were to be divided up equally among the inhabitants of the United States that there would be but Two Hundred dollars for each person. Yet Hayes and his followers are determined to seize this two hundred dollars if they can get the backing. The basis of this movement is human greed and envy. Unless this movement is checked, it will lead to enormous industrial damage to the United States, for nothing but chaos and anarchy can come from a proposition to seize the private property of individuals. These are the people who are demanding that the political and commercial destinies of the United States be intrusted into their hands!

Is it time to organize?

ANTI-INJUNCTION LAW OR REBELLION.

The special committee which reported on President Gompers' annual report at the recent American Federation of Labor meeting at New Orleans, said in connection with the anti-conspiracy bill now pending in Congress:

"The use of injunction in labor disputes is becoming more and more general; its value to the employer and its danger to the workmen is becoming better and better understood. It is an effort to retain through judicial decisions and orders, the power over the working people, which has long been legislatively surrendered, and seems to have as its governing cause the concept that the ownership of a mine, a factory or a means of transportation, carries with its ownership so much of the working power of the laboring class as will make such factory, mine or means of transportation profitable to its owner. This concept has in it an idea of peonage (the word "Peon" is of Spanish-American origin, meaning a debtor held by his creditor in a form of qualified servitude, to work out a debt), which, if permitted to grow, will re-establish peonage in its most objectionable form. If through the use of the equity power vested in the Courts, our rights as workers to quit work at will, and to induce others to quit with us, can be taken away, then the peaceable evolution toward industrial democracy is cut off, and the workers will be compelled to look to more REVOLUTIONARY measures for redress of existing grievances, and the obtaining of better conditions in the future. If we are permitted to withdraw our labor in unison from any establishment where we have grievances to be redressed, then the development may go on the lines of the development in England toward political democracy, through parliamentary control over taxation and appropriation. If it is to be taken away, then we might as well now realize that PEACEABLE DEVELOPMENT will stop, and the POLITICAL HISTORY

R3272 : page 420

OF FRANCE WILL BE THE INDUSTRIAL HISTORY OF OUR COUNTRY. For these reasons your Committee recommends that NO EFFORTS BE SPARED TO INDUCE THE LEGISLATIVE POWER TO CURTAIL THE JUDICIARY BRANCH OF OUR GOVERNMENT BY THE ENACTMENT OF THE ANTI-INJUNCTION BILL."

The report of this Committee was enthusiastically concurred in, and so well pleased were the delegates with the President's attitude towards employers, that immediately thereafter, upon proper motion, Gompers' salary was increased $500 a year.

Thus it will be seen that Organized Labor never intends to stop, until it can secure class legislation by which the BOYCOTT and the PICKET are to be LEGALIZED, and every employer in this country be placed at the mercy of agitators, who hold for the employing class nothing but envy and hatred. This program of terrorization and despoliation can only be met with an organization which will embrace every manufacturer in the United States.

Is it not time to organize?

RELIGIOUS BASEBALLISTS.

Six Washington City Churches formed a Base Ball League, and during the past season contested every day, except Sunday, from May 18 to July 25. Let us hope that this liberal attention to "bodily exercise" did not trench too heavily upon the hours usually set apart for prayer and the study of the divine Word. The following Churches composed the Association:

Calvary Baptist Church,
Fourth Presbyterian Church,
Gunton-Temple Presbyterian Church,
Sixth Presbyterian Church,
Temple Baptist Church,
Wesley Methodist Episcopal Church.

MAKING HADES TOO HOT.

A passion for accuracy seems to beset a revivalist in Texas. His idea of the best way to get people to heaven is to frighten them about hell, and he gives them exact facts. For instance he tells them that the temperature of hell is four hundred and fifty-three degrees Fahrenheit. On what he bases his calculations we do not know. But this we do know, and we wish to state it for the comfort of his hearers: If they fell into such a heat they would not know whether it was hot or cold, and there would be absolutely no feeling of any kind, but instantaneous annihilation.

It is a comfort to think that today the man who talks about the temperature of hell seems simply a humorous creature and is taken no more seriously than an old nurse with ghost stories. As to the man who tries to preach the hideous theory that in frightful torments of heat human beings are kept alive and constantly tortured by a "merciful Creator," his statements are now considered blasphemous. No man would dare to make them, save to the most ignorant and degraded audience.--Exchange.

BISHOP FOWLER ON MONEY AND SALVATION.

"Salvation is reduced to a question of dollars and cents." "Now, don't misunderstand me. The goblins'll get you if you do."

These were the characteristic words of Bishop Charles H. Fowler in his address to the ministers and laymen of the Cincinnati Methodist Episcopal Church Conference Saturday morning. Bishop Fowler said further: "We have the doctrine, the Redeemer, the experience, the schools; we have the railroads, the steamships; we have masters of languages--all we need is money. We have everything else. A famous New York layman once said, 'If you will give me enough money, I will make a Christian city of New York in thirty years.' I say to you, 'Give me money and I will make a Christian city

of Cincinnati in thirty years.' I would let the old sinners go anywhere they please, but I would save the young ones and the little ones. You can't make a Christian city of Cincinnati on one-half a cent per person. The world must be conquered, and money is needed with which to do it. I want you laymen of the Cincinnati conference to be diligent in business. Get the money. The more you have the easier it will be to get still more. A soul set on fire for the Infinite God can't get money enough. I want you to believe all I have said. Do as much as you can without utterly disrupting your moral natures."
--Daily News.

ANOTHER WAY OF "COUNTING THE COST"

Discussing the cost of "soul saving" as between the expenses of large and small churches the Brooklyn Standard Union says:

From 248 churches, evenly divided into large and small, it is shown that the cost of new converts is almost twice as much in the former as in the latter, ranging from $262.22 to $150.14, though the average annual expenditure of each member when safely in the fold is much more nearly equal--$14.09 against $13.05.

Of course the inevitable question, Does it pay? must be met by the churches, as well as by every other form of human organization and activity, and as with all other forms of the higher and better types, the attempt to answer it would be idle. One might as well ask, Does the family, the State, society at large, pay? There are fortunately some equations of life in which the factors are not convertible, and where to ask the question is to admit that its answer is impossible. A better form of the inquiry may be found in a book once read more than it is today, "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" It may be just as well once in a while to admit that there are some things which cannot be expressed in the terms of daily business, that cannot be measured by dollars and cents, and that the institutions, no matter by what name called, which go to make the world better worth living in, even though they require money and a good deal of it, are worth all they cost. The little churches, particularly, and those who love them and work for them, may well take heart.

===================

R3272 : page 420

PRIZE-FIGHTING COMMENDED.

"LIFE is a battle," some one has truly said. We see amongst the brute creation a constant struggle for existence, and it is the same with humanity. In business competition it is a battle; in politics the strife goes on continually; in the family, between the parents and the children, there is frequently strife for mastery; and throughout the world it is largely each family for itself and each individual for himself, all this strife being along the lines of ambition and selfishness, sometimes almost to the extent of necessity.

The Lord's soldiers were recruited from these miserable conditions, but to another and different warfare --a war against selfishness, avarice, covetousness and all unrighteous, all unloving methods, all sin.-- The Captain of our Salvation is our exemplar, whose methods of warfare we are to copy. Although he was holy, harmless, undefiled and separate from sinners,

R3273 : page 421

he was an inveterate foe to sin, and laid down his life in opposing it. All who would be accepted as followers of the cross must follow his example--"faithful even unto death"--if they would have the great prize, the crown of life.

As we look at the world of which we once were a part, "Children of wrath even as others," we see that all of its strife is for some purpose. The politician strives for emoluments and sometimes for honor; the merchant strives for affluence and wealth; the struggles in the social arena are for place and influence. These are their prizes, and in their efforts to attain their ideals many are the sacrifices that are endured, many are the risks that are run, many are the night vigils and careful plans and schemes and plottings. Nevertheless, few of those who strive ever attain to their hearts' desires. The prize eludes their grasp; and the more fortunate ones who do grasp the prizes find that there is much bitterness connected with the success, much disappointment as to the real pleasure accompanying them. The Apostle compares these earthly ambitions of the world with the higher ambitions of the soldiers of the Lord's army. He points out that those who strive in earthly matters, either as race runners or as prize fighters in any department of the strife of earth, put themselves to certain tests of patience, endurance and self-denial in their endeavors to attain their ambitions; and he indicates that much more the soldiers of the cross should highly esteem the great prize for which we are called to fight the good fight--the prize of life eternal. The Apostle says, "Every man that striveth is temperate in all things: now they do it to attain a corruptible crown [reward], but we an incorruptible."

These who strive for earthly prizes do so in the face of much uncertainty. Every politician admits the strong probability of his defeat; every one who seeks

wealth will acknowledge a strong probability that he will fail in his fight for it; but not so with the soldiers of the cross. The prize is not only superlatively great and grand and incorruptible, but it is a certainty, as the Apostle adds, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."
We know that faithfulness as followers of our Captain will bring results not only blessed to ourselves, but results which will be under the Lord's providences a blessing to all the families of the earth. It is in view of this certainty on our part as to the results and the grandeur thereof that the Apostle intimates that we, as soldiers of the cross, should be willing to endure much greater hardness and self-denial and buffeting for the sake of the cause we represent than would those who strive for the earthly crowns and prizes. And if they practice self-denial and disciplines late and early, in season and out of season, when convenient and when inconvenient, whether of food and drink if preparing for some physical contest, or of comforts and conveniences and pleasures if for political or business contests, much more should we not be slothful in our business, fervent in spirit, serving the Lord, fighting the good fight of faith, laying hold on eternal life as a sure thing, not an uncertainty. The Apostle applies this thought too, saying, "I keep my body under [its ambitions, appetites, desires], and bring it into subjection [to the new mind]: lest by any means when I have preached to others I myself should be a castaway [rejected from being a member of the little flock]."--
1 Cor. 9:25-28.

The first essential in becoming a soldier of the cross is a proper understanding of the only terms of enlistment--that it is not for an occasion, nor for a year, but for life. Many err on this point, and after fighting faithfully in a few skirmishes they seem to have the impression that they have fulfilled the conditions of their enlistment, and drift into some other service, some other kind of fighting, or into a slothful, indifferent ease in the presence of the enemy and the evil against which they pledged themselves to war a good warfare even unto death. Such occasionally get revived under the stimulus of the Gospel or mental excitement, and for a time fight a little more, only to relapse again into indifference and slothfulness. Some even plume themselves upon these repeated reenlistments and purpose further reenlistments before they die, not discerning that this is a wrong view of the situation --that no volunteers are accepted save upon the terms of the Captain: "Be thou faithful unto death, and I will give thee a crown of life." Such need to see that participation in a few battles is not the condition of our call and enlistment, and that the rewards--glory, honor and immortality--which the Lord has promised to the faithful cannot be expected by those who do not fight the good fight faithfully and continuously. We are not here discussing what portion will come to those who are careless in respect to the terms of their enlistment. We are not saying whether their portion will be in the "great company" or elsewhere; but we are seeking to make clear that none can be counted worthy of a place in the little flock, in the glory of the Kingdom, unless he shall have the proper appreciation of his enlistment, and have been, at heart at least, thoroughly loyal to and active in the defence of the principles for which his covenant stands committed--the principles of righteousness at any cost, even unto death.

It will be found a great help to the weaknesses of the fallen nature to have understandingly made a full consecration of the will,--a full enlistment of every power and talent of mind and of body. He who takes this proper view of his consecration to the Lord and

R3273 : page 422

enlistment in the Lord's army, realizes that he has nothing more to give to the Lord, and hence, whatever struggle of the will he may have is all ended when he has finally decided--"As for me and my house, we will serve the Lord." The others, who do not so recognize the matter, have continually a battle with their wills before they can engage in any measure in defence of the Truth. How important it is, therefore, that all the soldiers realize that the term of the enlistment is until death, and that there is no room for even considering any suggestion to withdraw from the battle and cease even for an hour to fight the good fight of faith.

The new recruits to the Lord's army frequently have difficulty with themselves because of the very different kind of fighting to which the Lord's soldiers are called. Used to fighting in the battle of life as members of the fallen race, a battle for the Lord along the same lines is the natural tendency--with carnal weapons, carnal objects, actions, methods, etc. Such, however, are to heed the voice of the Captain, to fight only as he directs--for righteousness instead of unrighteousness, for love and generosity, and against selfishness instead of for selfishness. They may not even take the suggestions of certain moral reformers and begin a battle for pure politics nor for total abstinence nor for social uplift--because the Captain's commands have not been along these lines. They may, nay they should, feel a deep sympathy with all of these commendable efforts, and should smile rather than frown upon them; but their time, their influence, their talents may not go in these directions, however much their sympathy may go toward them, because they are under the orders of the Captain. They are not fighting at their own charges nor to accomplish their own wills; they are not the heads of the army, but the subordinate members, and thus look for their directions to the Captain. He has called them for a special purpose, and has given them particular instructions respecting the same, and their every energy and talent, not absorbed in procuring the necessities of life, must be considered as devoted and beyond their control.

After enlistment each soldier should expect his share of the provided armor--helmet, breastplate, sandals, shield and sword; and his first work must be to put on this armor--to prepare himself. The armory from which these articles can be obtained is the Word of God, which is so well stocked that "The man of God may be thoroughly furnished unto every good word and work." (2 Tim. 3:17.) He who rushes into a fight without waiting to hear the Captain's command and without waiting to put on the armor provided, is certain to meet with measurable defeat and a disaster more or less consequential. Would that every soldier who enlists could realize the necessity for hearkening to the Word of God, and appropriating to himself the armor of Truth which it provides. The helmet, representing the Truth, which would fortify the Lord's soldiers intellectually by giving them a clear and intelligent appreciation of his plan, is necessary; the breastplate, which represents the knowledge of righteousness and an appreciation of God's provision for our covering in the great redemptive sacrifice, is also essential as a covering for our hearts, for our spiritual protection; the sandals, representing our expectation of trials and difficulties in the narrow way and our readiness to accept them all, with the assurance that they would all work for our good, are indispensable; also the shield of faith, which grows larger and larger in proportion as it is handled and used, is very important; no soldier can possibly acquit himself acceptably to the Captain except he have such a shield--without it he would be exposed to the darts of the enemy. Notwithstanding his having on the whole armor, the sword of the Spirit, the Word of God, sharper than any two-edged sword, must not be forgotten. He who has not on part of the armor will be unable to keep the foes of righteousness at a respectful distance; and this sword becomes stronger and larger in the hands of the soldier as he

R3274 : page 422

grasps it firmly at the hilt and uses it in his battles for the Lord and the Truth.

Many soldiers in the Lord's army are surprised to learn that the Captain's name is the Prince of Peace, and that all the enlisted ones are expected to battle for peace. The matter seems at first to be contradictory. Battling is warfare, peace is the result; we are called to be soldiers and called to be peacemakers. Many of the soldiers, without waiting to learn the rules and commands of the Captain, without waiting to study the proper use of the sword of the Spirit, spring courageously into the fight and begin to wound their neighbors, their friends, and sometimes their fellow soldiers in the Lord's army. This is a great mistake: this is an attempt to use the spiritual weapons in a carnal manner and is contrary to the example and word of our Captain. All such would do best to put up their swords again--to refrain from using the word of God in a belligerent manner, in a smiting way against those with whom they have to do. We must learn who is our foe, and not recklessly and blindly smite down any and everything opposing us.

But some one inquires, Are we not to smite down error, and does not this mean the smiting of those who uphold the error? We answer that those all about us who are upholding error, and those who despitefully use us and persecute us because we are on the Lord's side, are blinded by ignorance, and it is not the Lord's intention that we should fight against them;--rather we would fight for them to lift them out of their ignorance and blindness, their superstition. So the Lord expressed it when he said, "The Son of man came

not to destroy men's lives," but that they might have life, and that more abundantly. He has not changed in the interim; he still has the same generous sentiment toward the poor world that he had when he died, when he tasted death for every man. The Apostle will instruct us who are our foes. He says, "We wrestle not against flesh and blood, but with principalities and powers and wicked spirits in exalted positions." --Eph. 6:12.

Ah, then, our real opponents are the fallen angels, the demons; and our poor fallen fellow creatures who oppose us and who oppose righteousness do so because they are under the power of Satan, more or less blinded by his sophistries and deceptions,--as it is written, "The god of this world hath blinded the minds of them that believe not"--has deceived the whole world.--(2 Cor. 4:4; Rev. 20:2,3.) Our sentiment against all opposers of righteousness amongst men should therefore be that of benevolence and compassion, realizing that they are under the Adversary's power, though they know it not. And if we suffer at their hands as soldiers of the cross, our sentiments should be, "Father, forgive them; they know not what they do."--"Lord, lay not this sin to their charge." As the Apostle Peter explained respecting those who crucified the Lord Jesus, that in ignorance they did it, so we should regard that present oppositions to righteousness and to those who are on the Lord's side are largely the results of ignorance and superstition, and of the blindness which comes from the great deceiver against whom we are enlisted and seeking to fight a good fight.

Our good fight of faith, as the Apostle explains, consists in a considerable measure in our defense of the Word of God, which includes also our defence of the character of God. This is implied in the Apostle's words, "Contend [fight earnestly] for the faith once delivered unto the saints." This will mean our willingness to stand for the Truth at any cost and against any number of assailants--against the creeds and theories of men, which would misrepresent the good tidings of great joy which the Lord and the Apostles have announced, and which shall, thank God, yet be unto all people. As the Apostle again says, "I am set for the defence of the Truth." We can do no less than defend the Truth. The Truth is God's representative, Christ's representative, and hence our standard, and as true soldiers we must defend our standard, even unto death. Not every truth, however; for although we may feel in sympathy with all truth yet we are enlisted under a Captain whose command indicates that it is one special line of truth that we are to defend with our lives--the truth of divine revelation --the divine message, the Gospel, the good tidings of redemption through the precious blood, forgiveness of sins, and in general the divine plan of salvation as set forth in the inspired Word. It will be noticed that his measurably ignores truth on other lines, on mathematics, on astronomy, geology, not to mention other sciences falsely so called, respecting which the Lord has given us no revelation--respecting which, therefore, his sword of Truth has never been sent offensively nor defensively. It is for the "faith once delivered unto the saints," and that only, that the soldiers of the cross are to battle.

We have already noticed that the contesting is not to be with carnal weapons, even when it is for the faith once delivered unto the saints; and by carnal weapons we understand more to be meant than many at first surmise. Not merely are swords, spears and guns carnal weapons, but anger, malice, hatred, strife and a general contesting and combative spirit are all carnal weapons; and whenever these are used in defence of the Lord's good cause they do it injury instead of benefit, whatever the users may intend. It is important to remember that all the soldiers fighting in this battle for the Truth win not by injuring others, but by showing to others such noble examples of fidelity to the principles of righteousness (truth) even unto death, as will commend to them the Lord and his cause. Those who fight with anger and malice and strife, who fight carnally, misrepresent the Captain, however unintentionally, and do injury to his cause. There are many of these fighters who are not warring a good warfare, not fighting a good fight, and who will consequently fail of the chief reward--the glory, honor, immortality and joint-heirship with the Lord in the Kingdom.

It may be inquired, then, How can these soldiers expect to have any battle if they abstain from carnal warfare either with their hands or their tongues, speaking only that which is good, and endeavoring so much as lieth in them to live peaceably with all men? How can such soldiers have any battle at all? who would contend with them? Surely, says one, it is not supposable that the world would battle or in any wise injure or oppose those who seek only its good, its welfare, its blessing, its peace. Nay but, we answer, the Master suffered for his fidelity to the faith once delivered, and forewarned us, saying, "Marvel not if the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "The world loveth darkness rather than light." Guided by the Master's words, we look to see what constituted the world from his standpoint. We perceive that he could not have meant that the enemies of the saints would be wholly nor chiefly the hoodlum element of society, the thieves and thugs and murderers. Not from these are we to expect the

R3274 : page 424

hatred and persecution which, the Lord forewarned us, all true soldiers would experience from the world. When the Master said that the world hated him, we perceive that it was not the heathen or Gentile world, but the religious world as we might term it--the churchianity of his day--the chief priests and scribes and Pharisees who took counsel against him and who finally secured his execution. It was the same professedly religious world that through the dark ages persecuted the light and the Truth even unto death, and it is the same nominally religious world, deficient in the Spirit of the Lord surely, and more or less blinded by the god of this world, which will continue to be the persecuting power against the soldiers of the cross down to the very close of this dispensation--until the last soldier of the cross shall have proven faithful unto death and the elect company shall be finished.

Here we get the broad view that the heathen religions are all of Satan, that he has misled the heathen people into gross darkness, and that whatever measure of superstition and darkness still clings to Christianity is so much the power of Satan working in and through those who are nominally and professedly the Lord's people. The soldiers of the cross all down through this Gospel age, following the example of the Captain and of his lieutenants, the apostles, have held up the banner of Truth, the light, not aggressively but defensively, and have been considered faithful in proportion as they have endured hardness with meekness and patience and long-suffering, brotherly kindness and love, not rendering evil for evil, slander for slander, reviling for reviling, but, like the Master, when reviled reviled not again, but blessed their enemies, and did good to those who despitefully used them and persecuted them, praying for them and hoping for them divine mercy in the future, to the opening of the eyes of their understanding. So also we must expect it to be today.

Doubtless, in harmony with the Scriptural declaration, we may expect that in the near future all the soldiers of the cross will be exposed to much more severe attacks from the great Adversary and those whom he has blinded. The attacks are to be so severe that, according to Scriptural declaration, a thousand shall fall at our side to one who will stand--the merely nominal soldiers will fall. Only the faithful, the overcoming ones, the very elect, will be able to stand in that evil day, and they because they will have on the whole armor of God provided for their protection. The Apostle mentions all deceivableness of unrighteousness in the perishing ones as being one of the characteristics of Satan's manifestation in our time. We see some of this deceivableness manifested in the many wonderful works, healings, etc., performed by Spiritualists, Mormons, Christian Scientists and others --calculated to deceive if possible the very elect. But it will not be possible to deceive this overcoming

R3275 : page 424

class, because the true soldier will take careful heed to the instructions of the Captain and will have on the whole armor of his Word for their defence and protection from all the wiles of the Adversary, who, now that his kingdom is tottering to its fall, is forced to bolster it up by feigning works of mercy and goodness as a garment of light.--Matt. 12:26; 2 Cor. 11:14.

Foregoing we have considered the outward battlings of the Lord's soldiers; let us now notice the more secret drillings and battlings which come to each individual soldier, to test his loyalty and to develop his character.

We have already noticed that the soldier is the New Creature and not the flesh, that the enlistment was a surrender of the fleshly will and the acceptance of the headship or captaincy of the Redeemer. From that moment of full surrender to the Captain, enlistment under his orders and in the service of righteousness, the New Creature has experienced a conflict with its mortal body and its weaknesses, passions and tendencies for sin. The new will cannot free itself from the fleshly body, and although the reward promised by the Captain is a new body, perfect and in full harmony with himself and with righteousness, nevertheless the new will is required to demonstrate its loyalty to the Captain and to righteousness by its faithful combat with the flesh--with the desires and propensities of its own mortal body.

Here is the great and continual battle, for although the new will asserts itself and puts the body under and compels its subjection to the new mind, nevertheless the mortal body, not being actually dead, is continually coming into contact with the world and the Adversary and is continually being stimulated by these and reinvigorated with earthly cares, ambitions, methods, strivings, conflicts and insubordination to our new will. No saint is without experiences of this kind--fightings without and within. It must be a fight to the finish or the great prize for which we fight will not be gained. For although the New Creature masters the mortal body by the Lord's grace and strength repeatedly, nevertheless until death there can be no cessation of the conflict, for the "flesh lusteth [desireth, striveth] against the spirit and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."--Gal. 5:17.

The Apostle urges that we do not seek for the cooperation of the flesh, but rather anticipate in advance its opposition and proceed at once to mortify [put to death] the flesh with its affections and its desires, assuring us that as the death of the flesh will result in our begetting to the new nature, so the death of the flesh actually will be a precedent to our attaining

the birth of the Spirit. The Apostle's words along this line are comforting to us. He says: "For which cause we faint not [in our battlings]; but though the outward man perish, the inward man is renewed day by day [we become stronger in the Lord and in the power of his might], for our light afflictions [trials, etc., which may include these battlings with our own flesh], which are but for a moment [as compared with the eternity we hope to gain], work out for us a far more exceeding and eternal weight of glory."--2 Cor. 4:16-18.

It is because the Adversary works in the hearts of the children of disobedience, and because the children of the light, the soldiers of the cross, are in contact in the flesh with the children of this world, that thus the Adversary is able to work powerfully against them and repeatedly to resuscitate their flesh, so that all need to follow the Apostle's course as expressed in his words, "I keep my body under"--the thought being that there is a tendency for the body, the flesh, to arise from its condition of reckoned deadness, and that hence the new nature needs to be continually on the alert to maintain its ascendency, to fight the good fight of faith and to gain the prize as an overcomer. These battlings of the new mind against the flesh are a good fight in the sense that they are fightings against sin and weaknesses that belong to the fallen nature.

They are a fight of faith in the sense that the entire course of the New Creature is a course of faith as the Apostle says, "We walk by faith and not by sight." The New Creature has faith in the Word of God, in the promises therein contained, and with the eye of faith sees the heavenly city and the crown of righteousness which the Lord has in reservation for the overcomers, joint-heirship with the Redeemer. It is a fight of faith in the sense that no one could keep up this battle against his own flesh and its propensities and desires, and come off conqueror, except as he can exercise faith in the promises and in the Lord as his helper.

Considering particularly what some of these battles of the new nature are, we suggest that many of them pertain to the weaknesses of the flesh through heredity --sin working in our mortal bodies and seeking to bring us more and more into captivity and to separate us from the Lord and the righteousness which he in every way represents. In proportion as the Lord's people receive the new mind, the gross sins of the flesh become distasteful to them--for instance, robbery, dishonesty, murder, filthy communications, etc., and when these are put away unquestionably a large victory has been gained--a great advance over what was in some hearts when first they heard the voice of the Lord. But the spirit of murder and the spirit of dishonesty often lurk in the hearts of those who have become thoroughly the Lord's people, and these dispositions hide themselves, cloak themselves in such a manner that they frequently deceive the new will, which indeed needs to be educated up to an appreciation of principles.

It is an advance lesson in the school of Christ that gives us to understand that he that hateth his brother is a murderer, and hence that those who enlist as soldiers of the cross are not only to hate murder but are to hate the murder spirit and to cast it out entirely, so that they would have nothing but love in their hearts for any, even their enemies. Only the more advanced and better drilled of the soldiers of the Lord see clearly and distinctly the meaning of the Apostle's words when he denominates anger, malice, hatred, strife, envyings and evil speakings to be all works of the flesh and of the devil.

As soon as this is perceived, the true soldier starts a campaign against these well-intrenched evils and weaknesses of his own fallen flesh, and he needs to keep continually before his mind the thought that perfect love must rule in the hearts of all who in the end will be esteemed of the Lord overcomers, worthy of a share with him in the Kingdom. He must see that perfect love worketh no ill to his neighbor (Rom. 13:10); he must see that evil speaking comes from evil thinking, because "out of the abundance of the heart the mouth speaketh;" consequently he must see that there is an evil condition still intrenched which needs eradication, and only in the name and with the assistance of the Lord can he hope to conquer fully and completely all such evil heart conditions. True, the Lord reckoned us pure in heart from the moment we made full consecration to him, and his mercy covers all the blemishes that were in us, ignorantly and unwillingly, and thus he receives us into his school, into his army--but receiving us meant our education, our instruction, our drill. As the instruction progresses, the obedience must also have made progress, else we will not have been considered in the Lord's sight as pure in heart, pure in intention. Evidently it is the divine purpose that all in this school of the Lord shall ultimately come to the place where their hearts will approve nothing but that which is approved of the Lord --noble, pure, good--however perfectly or imperfectly they may be able to express all this in their mortal flesh.

If once the soldiers of the cross could get the proper thought that slander and evil speaking are assassinations of the character of another, and that defamation is the robbery of another's good name, the sooner they will see this matter in its truly awful light as it must appear in the Lord's sight, and once seeing the matter from this true, divine standpoint must awaken the new creature to the greatest activity possible in the overcoming of such works of the flesh and of the devil. Each will seek to purge out the old leaven of malice and envy and strife and crookedness and evil speaking, that he may be pure in heart, a copy of the Lord.

R3275 : page 426

The Scriptural declaration is "Speak evil of no man," and all who can see the matter in its true light as above set forth will feel a zeal for God and for righteousness that will burn against all such iniquity wherever it may be found, especially in his own flesh.

But if it be reprehensible to speak evil of any person, if that be contrary to the spirit of love, the Spirit of the Lord, how much more evil in the Lord's sight must it be if any of the Lord's brethren should speak evil of one another--speak evil of a member of the Lord's body! How terrible is the thought, how surely an evil-doer would lose the Captain's favor and ultimately be cut off from all relationship with him and with the body. The Lord refers to such, saying, "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son [all of the house of sons, brethren of Christ, are figuratively represented as being the children of the Sarah covenant, the Abrahamic covenant.] These things thou hast done, and I have not kept silence; Thou thoughtest I was altogether such an one as thyself: but I will reprove thee."--Psa. 50:19-22.

Many have the thought that the evil speaking which the Scriptures forbid refers to false witness; but not so. The Lord certainly does not expect any of his people to have any sympathy with lies. If we might speak of sin in a cumulative way, we might say that to speak evil is a sin, and that if the matter were untrue it would be doubly sinful in the Lord's sight. The principle which underlies the matter should be clearly discerned by all of the Lord's people. It is this: The law of the New Creation is love, and whoever loves another would not only not lie to his injury,

R3276 : page 426

but would not even speak to his injury if the thing were the truth. Whoever, therefore, finds in his heart, in his own disposition, a love to tell about others something that is to their detriment, to their discredit or injury, should see that he is proportionately deficient in the spirit of love, in the Spirit of the Lord. Love worketh no ill to his neighbor, justly or unjustly; it is ready to believe all that is good, and anxious to disbelieve and avoid mentioning anything that is discreditable. Only duty would move it to speak at all of that which is to the discredit of another, and then it would be spoken only in such a manner as the Scriptures and the spirit of love would approve to those who ought to know, and with a view to the assistance of the wrong-doer.

Let us then as New Creatures be encouraged with every better understanding of the Captain's word and will respecting us, full of confidence in his wisdom and in his grace--that he is willing and able to bring us off conquerors in the full sense if we are obedient to him. Let us strive that we may be able to say with the Apostle at the close of our experiences, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day."--2 Tim. 4:7,8.

===================

R3276 : page 426

"I HAVE CHOSEN HIM."

--1 CHRON. 28:1-10.--NOVEMBER 29.--

GOLDEN TEXT--"Trust in the Lord
with all thy heart."--Prov. 3:5.

WE have already noted the fact that in King David's seventieth year, when it was evident that he was nearing the close of life, one of his elder sons, Adonijah, following the example of Absalom, attempted to seize the kingdom, evidently surmising or perhaps knowing that his father had already determined that Solomon, his younger brother, should be the successor to the throne. We saw how, under the Lord's guidance, Adonijah's plans were frustrated and Solomon was duly anointed and proclaimed King of all Israel before the conspiracy had hatched. Solomon at this time was about twenty years old, a very young man to succeed to the throne, but evidently the best qualified of all. Of his elder brothers Farrar says, "They were men of fierce passions and haughty temperament, and would be singularly unfitted to carry out the peaceful and religious designs which David wished to bequeath to his successor." King David had evidently been an over-indulgent parent, and, occupied with the larger affairs of the kingdom, he probably had neglected the training of his children in the ways of the Lord. Solomon, born after his legal marriage to Bathsheba, and at a time when the King's misguided course had brought him to a very humble position before God and man, and educated at a time when Absalom's rebellion had perhaps taught the King a great lesson, we may reasonably suppose that the education of Solomon and his younger brothers was along different lines from those previously pursued with their elder brethren. In line with this thought we find that Solomon's education was under the care of the Prophet Nathan and in every way characteristic of him.

R3276 : page 427

Not content with his own appreciation of Solomon as the most suitable heir to the throne and the one approved by the Lord, the King gathered a great assembly of the chief men of the nation to, so to speak, ratify Solomon's appointment and anointing. These princes represented (1) the heads of the families, in the twelve tribes; (2) the captains of industry and their subordinate officers; (3) in a word he gathered all the influential representatives of the nation, civil, military, and commercial. This was evidently a wise course, and points a lesson to the Lord's people of the Church of this Gospel age. It is not sufficient that those who serve the Lord's flock shall be sure that they understand the divine will in respect to the general interests of his work; it is expedient that they seek the cooperation of the entire congregation either directly or through their chosen representatives. David's assurance that God had chosen Solomon was a guarantee to him that the Lord would so overrule and influence the nation that they would gladly accept the divine choice. At the same time, the course would have been the wisest one in any event, because it is an element of human nature to prefer to be considered rather than to be ignored.

Notwithstanding the King's age and decrepitude, and the fact that it was usual to sit in such assemblages, he stood upon his feet as implying the importance of the matters to be dealt with. His salutation to the officers and representatives of the realm was a gracious one: "Hear me, my brethren, and my people!" King David was not evidently of the dictator class, and all noble men and women will appreciate him all the more because of this. Notwithstanding his greatness, his success as a soldier in establishing and enlarging the kingdom, and his eminence as a poet, and his evident favor with God, he was not by any or all of these things made haughty, domineering, tyrannical, but even in speech was a faithful, humble shepherd to the people over whom God appointed him. No wonder his name is reverenced to this day not only by the Jews, his countrymen, but by all who love the Lord and the principles of righteousness.

With full candor the King related to his princes his own desires for the glory of God and the nation in connection with the building of the Temple, and with equal candor he explained why the Lord rejected the work at his hands--because he had been a man of war and had shed blood. Herein we see a wide distinction between the character of our God and his Temple and that of other gods and their temples. The gods of the heathen are gods of war and their mighty ones are their bloody ones. One is impressed with the same thought in connection with some of the homage given to war heroes in the nominal Christian church. For instance, in Westminster Abbey the names of generals and admirals and men of the world in general are almost the only ones made prominent. Nor was this an exceptional matter in David's case: we see the same principle pointed out in the Law. (Num. 31:19.) Those who participated in battle were unclean and required purification for seven days before participating in the privileges of citizenship.

David called attention to the fact that the Lord had chosen him to be their King; that he had decreed that he should be their King forever--that is, that the kingship should be in the line of his posterity. He called their attention to the fact that the tribe of Judah was the tribe of royalty by divine appointment, and that in the tribe of Judah the house of Jesse had been chosen by divine direction through the Prophet Samuel, and that in the family of Jesse, above all of his sons, the Lord had chosen David to be King over all Israel.
In this speech the King was not attempting to defend his position on the throne, for that was conceded by all the tribes; but he did wish that the people should recognize the matter in a still higher light--that it was God who was their real King, and that God had taken the supervision of the affairs of the nation and had ordered and directed matters up to that juncture. It is well that spiritual Israelites should refresh their memories similarly; that they should call to mind that God, who was the King of typical Israel, is specially the King

of spiritual Israel, and that being our King the affairs of his Church are not left to chance or haphazard, but are, in their largest interests at least, under divine supervision and care. The Apostle points this out in respect to our Lord, the great High Priest, saying, "No man taketh this honor unto himself, but he that is called of God." So our Lord Jesus called not himself to a position of headship in the Church, but was evidently appointed to that position by the Father, as the Apostle declares, "God hath given him to be the head over the Church, which is his body."--Eph. 1:22,23.

Likewise throughout the Gospel age we may be sure that the affairs of God's Church have not been overlooked by him--that at all times during this age he has had the care of the interests of his people, and has raised up for them such helps and teachers as he saw best. Similarly, we may know that he still has the supervision of Zion's interests, as the Apostle declares, "God hath set in the body the various members as it hath pleased him." (1 Cor. 12:18.) If this thought were more in the mind of the Lord's faithful they would be more on the lookout to note the will of the Lord in respect to the affairs of the Church--whom he sets and where. With this thought in mind the choice of elders would not be conducted along lines of earthly preference or family kinship or selfish ambition, but instead the Lord's preference, the Lord's choice,

R3276 : page 428

would be sought. And, so far as the Lord's mind would be discerned, none other than his choice would be recognized by any of his faithful ones.

David had no doubt whatever respecting the Lord's choice for his successor. How he knew the mind of the Lord on the subject we are not informed, but evidently he had assured Bathsheba years before that her son Solomon should fill the throne, and now he probably announced the matter, declaring that God had given him assurance that Solomon should build the great temple which King David had not been permitted to build, but for which he had accumulated great stores of gold, silver, iron, marble, precious wood, etc. The word of the Lord, "I have chosen him to be my son and will be his Father," we are not to understand as meaning that Solomon was lifted up from the house of servants, of which Moses was the head, and made a member of the house of sons, of which Christ is the head--"Whose house are we if we hold fast the confidence of our rejoicing

R3277 : page 428

firm unto the end." According to the Scriptural record, the first opportunity for any members of the house of servants to become sons of God was granted at the time of our Lord's first advent, and in view of the fact that he had already made consecration of his life as man's redemption price. (John 1:12,13.) Solomon was God's son in a typical sense--he typified God's great Son, the Christ.

That Solomon was a model young man at the time of his induction into the kingdom, is evidenced from the statement of verse 7: "If he be constant to do my commands and my judgments as at this day, I will establish his kingdom forever." Here again, however, we see how the Lord, while making certain definite promises sure to be fulfilled, attaches them to certain individuals only upon conditions of their loyalty to him. As a matter of fact we know that Solomon did not continue in divine favor, but was led astray by the dangers of his lofty position and forfeited for his posterity their share in the Levitic promise. Hence it is that our Lord is not of Solomon's line, but a descendant of another son of David, Nathan.--See MILLENNIAL DAWN, Vol. V.--pp.145-150.

Having thus set forth the reasons guiding him to the anointing of Solomon as his successor in the kingdom, the King charges responsibility upon the chief men of the nation--that they should maintain their relationship to the Lord and his arrangements faithfully; that they should not only observe the commandments of the Lord as already understood by them, but that they should continually seek to know the divine will in all things. He points out that as a nation this would be necessary to them if they would continue to possess the goodly land of Palestine. We know that they did not continue faithful to King David's exhortation, and that as a result the goodly land was lost, first by ten of the twelve tribes going into captivity, and subsequently by the two tribes being transported to a foreign land as prisoners. Nevertheless, God's promise to David still stands sure, and, like the promise made to Abraham, can have its fulfilment only when the greater than Isaac, greater than David, greater than Solomon, the antitype of these, shall take the throne and inaugurate the Millennial reign.

Turning to Solomon his newly appointed successor, the King exhorted his son, "Know thou the God of thy father and serve him with a perfect heart and with a willing mind." Here knowledge is given its proper place. First, it is only in proportion as we come to know God that we can properly trust him or faithfully serve him, and the Christian's course should be a progressive one in these respects. To the first knowledge of God and the first faith on that small knowledge and first obedience following, come in God's order increased knowledge, increased faith and increased obedience. We are to remember, however, that the range of knowledge and faith is limited to natural things until the full consecration of heart is made and the begetting of the holy Spirit received, because "the natural man receiveth not the things of God neither can he know them, for they are spiritually discerned." God hath revealed them unto us [begotten of the Spirit] by his Spirit, which searcheth all things, yea the deep things of God.

Solomon is exhorted to remember that God not only knows the outward things which man can see and of which they can imperfectly judge, but that he knows also the heart, the intents, the thoughts. The antitypical children of God need continually to have this in mind, for we walk by faith and not by sight. To us, too, the exhortation applies that we are to keep continually seeking the Lord if we would be continually finding him more and more precious, and that if we forsake him and break our covenant with him he will cast us off forever.

The last verse of the lesson refers to the typical Temple which Solomon did build as God's sanctuary. He was strengthened in wisdom and in power and did accomplish that work. The antitype of Solomon, the Christ, has been strengthened, has been faithful, has been an overcomer, has been approved of the Father. He already has nearly prepared all the living stones which will constitute the living Temple of God for the coming age, through which the divine blessing will be administered for the restoration of the groaning creation. The building of the house, the growing together of the living stones, is already in progress; soon the capstone will be brought on with shoutings of grace, grace, unto it!

R3277 : page 429

WHAT A TRIUMPH OF HIS GRACE IT WILL BE.

What a triumph of his grace it will be
When the King shall take me home, even me;
Lifting me from low estate,
Passing by the wise and great,
What a triumph of his grace it will be!

What a triumph of his grace it will be
When at last he saves, through faith, even me;
Faith that he, the work begun,
Will watch o'er me till 'tis done,
What a triumph of his grace it will be!

What a triumph of his grace it will be
When, my sad mistakes all ended, I am free;
Free at last to do the right,
All my weakness turned to might,
What a triumph of his grace it will be!

What a triumph of his grace it will be
When he says, "Well done!" at last to even me;

When in glory he shall own me,
And with my Lord enthrone me,
What a triumph of his grace it will be! C. J. W.

===================

R3277 : page 429

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM."

--1 KINGS 3:14,15.--DECEMBER 6.--

SOLOMON began to reign when he was twenty years of age, and under unfavorable conditions in several respects. His elder brothers were ambitious for the throne, and the chief General of King David's army, Joab, had been deflected from the course of fidelity to the King. So had Abiathar, one of the chief priests, so that the young King had not a path of roses before him. The loyalty of his heart to the Lord and to the duties imposed upon him by his divine appointment to the kingship are remarkable for one so young. They clearly indicate the good training he enjoyed, and his father's wisdom in putting him under the tuition of the Prophet Nathan. Amongst the earliest acts of Solomon's reign was the calling of a religious convention, to which was assembled the chief men of the nation at Gibeon. Solomon realized the importance of religion to himself and to the people--that God must be first; and this assemblage was doubtless intended to stir up the religious enthusiasm of the nation, as well as to convince all that Solomon acknowledged the Lord, and that the course of the new kingdom would be after the same pattern as that of his father--loyalty to the Lord as the great King, and recognition of himself as merely his servant and representative.

It is generally understood that the thousand burnt offerings sacrificed on this occasion were burnt offerings only in the sense that they were offered in connection with a religious ceremony in acknowledgment of God, that certain of the inward parts were burned upon the altar, and that the shoulder of each was devoted to the priesthood. It is generally understood that the multitudes feasted upon the remainder of the flesh of these sacrificed animals. This custom was not only recognized in Israel but in various heathen nations, each acknowledging its own gods. Thus Croesus, King of Lydia, "offered up three thousand of every kind of sacrificial beasts," to the god of the Delphian oracle, as Herodotus relates. Xerxes, according to the same authority, "made an offering of a thousand oxen to the Trojan Minerva." Whether the heathen nations copied these sacrifices from the Jews or not cannot be positively stated, but the earliest and most authentic histories seem to so indicate.

It was while Solomon's mind was active in religious matters at Gibeon that the Lord appeared to him in a dream and asked him to choose what he would of any gift. We are not from this to infer that all dreams are of the Lord, but simply to understand that God is able to use dreams when he so chooses to convey lessons and instructions to his people. Many illustrations of this might be sighted--for instance, Joseph's dream Nebuchadnezzar's, Daniel's, Paul's, Peter's. We have the best of inspired assurance that these were really messages from the Lord, and hence are justified in attaching importance to them, believing in their fulfilment, etc. It is well to remember, however, that many dreams are simply operations of nature; that by reason of indigestion, or some other abnormal condition, one department of the brain seems to be awake while other departments are benumbed with sleep. Such dreams are apt to be inconsistent and unseasonable, because the judgment and counterpoise of reason from various standpoints and various sides are lacking. Such dreams are inconsistent and meaningless. Another kind of dream or vision should be mentioned, namely, those which are quite evidently inspired by evil spirits and which not infrequently represent the Lord as speaking to the individual, directing, commanding, etc.; these are in line with trance-medium development of spiritualism. The authorship of dreams being so much in doubt, as well as the fact that with the death of the apostles plenary inspiration ceased and the inspired class canonized, should make us very dubious, very skeptical, in respect to dreams that might come to any

R3278 : page 430

of us. Hence every dream and the lesson which it would seem to inculcate should be considered quite subordinate to the written Word of God. If they speak not in harmony with this Word, it is because there is no light in them. Those who are misled by dreams ascribe to them authority of a special revelation, and in so doing are not wise, but are greatly in danger of being side-tracked by our wily Adversary.

Solomon was living in a time before the Scriptures were completed, at a time when it could not be said that the Scriptures are able to make wise, sufficient that the man of God may be thoroughly furnished. (2 Tim. 3:17.) Besides, the declaration is that his dream or vision was from the Lord. Even then we see that the Lord was not operating contrary to the freedom of Solomon's will, because had the young King's mind been full of ambition for power, for victories over his enemies or for great riches, undoubtedly in the dream he would have responded by asking the things uppermost in his heart. His reply shows us that he was full of appreciation of the great work which God had committed to his care, that he recognized that his father's success had been of the Lord and not of his own power, and that whatever others thought of his father's real sentiments. Solomon recognized his loyalty to God, to truth, to righteousness, to uprightness of heart. In acknowledging the Lord's kindness in raising him to the throne he was acknowledging that God was the real King, that he merely sat upon "the throne of the kingdom of the Lord." This is further evidenced by the words, "God, thou hast made thy servant King instead of David my father." What a strength it gave this young man to realize that he was in God's hands; that it was not merely to his father's foresight and wisdom that he came to the throne, nor by the superior prestige of his father's influence over the army and the majority of the people, but of the Lord's providences.

Similarly, this should give strength to all of the Lord's consecrated people who realize that they have come into the present grace and Truth not by their own wisdom nor by the wisdom of others, but through the wisdom and grace of the Lord. The same thought should be entertained by all who serve the Church of God as ministers, servants in any department, in any manner responsible to the Lord for their position in the household of faith, and their opportunities to serve as the Lord's mouthpieces should be felt and confessed. But failure to confess it even implies a failure rightly to appreciate it.

The humility of the king is beautifully indicated by his declaration, "I am but a little child and know not how to order my course in life, my outgoings and incomings," and yet he was in the midst of the Lord's people, the center or head of the nation--though he felt himself incapable of the proper management of these high and responsible duties. He did not say "my people," but "thy people which thou hast chosen." We feel like suggesting a lesson here to some of the elders of the Lord's flock, who, after the manner of the Babylonians, are inclined to speak of the congregations to whom they minister, as "my people," "my flock," "my church." They probably do not realize how inappropriate are such expressions; that if natural Israel was the Lord's people, whom he had chosen, how much more the antitypical Israel should be thought of and spoken of as the Lord's people, the Lord's flock. The very fact that any one would speak of the congregation of the Lord's people as his own indicates a dangerous condition of mind and a tendency to be heady, high-minded, injurious, detrimental to the interests of spiritual Zion. Those who have had such a tendency of mind should correct themselves with fasting and prayer, peradventure their wrongdoing may be forgiven of the Lord and they may be kept from stumbling into further self-assurance. And the Lord's flock everywhere should be quick to resent any such human ownership or control. A failure to quickly discern and properly resent such self-assurance on the part of leaders is an indication that the flocks to whom they minister are not fully appreciating and enjoying the liberty with which Christ is pleased to make free all who are truly his sheep and who acknowledge him as their chief Shepherd.

In speaking of the numbers of Israel, Solomon used a form of expression common in his day for a large multitude --namely, a great people that cannot be numbered or counted for multitude. It is estimated that the numbers at this time were about 6,000,000, and probably without the conveniences at hand for taking an enumeration it was actually impossible to determine the number of people--the facilities for keeping track of births and deaths being much less convenient and much less accurate than at the present time.

With this preamble as showing his estimate of his own incapacity and of the greatness of the work, and that the people were the Lord's people, and that he himself was the Lord's appointment to be the King, Solomon now comes to the expression of his choice, namely, "an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?" Solomon recognized that the most necessary thing for the welfare of the nation was righteous judgment of the various questions pertaining to the nation's welfare as well as those affecting individual matters. Doubtless he had come to realize, as his subsequent written proverbs clearly indicate, that selfishness is a foe to justice, and that the very wisest and best of governments need to be carefully guarded lest the selfish interests of some should work injury to others--to many. The whole world realizes this today, and if we would ask civilized humanity in

R3278 : page 431

general what is the one great need of the world, the answer unquestionably would be, We need to have righteousness established between nations, between individuals, and we need wisdom to discern the right from the wrong, the false from the true, the pure from the evil. Many of the wisest people of the world, although realizing the needs of the present time, have reached the conclusion that it is useless to attempt to secure evenhanded justice in all particulars, amongst all classes; and those who are best informed respecting the teachings of the divine Word have been led to pray with greater earnestness than ever before, "Thy kingdom come, thy will be done on earth as it is in heaven." They realize that earthly beings are all more or less fallen, more or less selfish, and that a crying need of the world today is for a perfect government, backed up by full power to enact, and to execute as well, laws of righteousness which shall control the whole world, subduing evil, exalting good. The antitype of Solomon, the Prince of Peace, Messiah, is to accomplish this in the world in the Father's good time, in the Millennial age.

The Lord was pleased with Solomon's choice; he could not have chosen better. Some have suggested that he might have chosen spiritual things, and thus have made a still wiser, better choice; but such forget that the spiritual things were not open to be understood or to be chosen or to be acquired in Solomon's day, nor until the great atonement for sin had been made--until the call went forth inviting believers who had fled from sin and who had laid hold on the hopes set before them in Christ to become self-sacrificers with him, joint-participators with him in the holy Spirit of adoption and ultimately to be joint-heirs with him in the kingdom. Solomon, therefore, chose as wisely as was possible for him to choose of the things that were known to him and attainable in his day.

It was just like our heavenly Father to give Solomon the riches and honors which he had not asked as a reward of his appreciation of wisdom. Indeed it is Solomon himself who expresses the thought that riches and honors are in the right hand of wisdom as her reward. It is thus implied that the Lord in giving to anyone wisdom, grants also the rewards which wisdom brings--namely, riches and honor. Some one then may inquire, How comes it that those who now seek the wisdom from above, the highest of all wisdom, first pure, then peaceable, easy to be entreated and full of mercy and good fruits--how is it that such very rarely get earthly riches and honors? We reply, that in Solomon's time the Lord was dealing with natural fleshly Israel, and his promises were along natural fleshly lines, but that during this Gospel dispensation he is dealing with spiritual Israel and his promises and blessings are along spiritual lines. The wisdom that his people are to seek and to enjoy, the wisdom that cometh from above, is not the wisdom of this world, as the Apostle clearly points out that the riches and honors which are in the hands of this heavenly wisdom, which comes to the Lord's consecrated Church, are spiritual riches and spiritual honors which the world sees not and appreciates not in this present time--which, like the wisdom itself, can be appreciated only by those whose eyes of understanding have been opened and who can and do thus discern the riches of God's grace toward his elect Church, which "eye hath not seen nor ear heard, neither hath entered into the heart of [the] natural man, but which God hath revealed unto us by his Spirit."--1 Cor. 2:9,10.

The riches and honors which came to Solomon incidentally with his wisdom are world-renowned, and the blessing of long life which was made conditional was partly fulfilled. Solomon lived to be sixty, whereas, we believe, under this promise he would have lived until eighty had he been more obedient to the divine will, but with him as with many others, prosperity was much more difficult to stand than adversity.

When Solomon awoke and realized that these things had been a dream, a visitation of the lord, he returned to Jerusalem, the Capital city where the ark was located, and presented himself as a sacrificer, offering burnt offerings and peace offerings and making a feast for his servants, and realizing that the Lord was

R3279 : page 431

prospering him in the matter to which he had called him, he evidently was full of joy and satisfaction and peace. So it should be with all the Lord's people who have been called to be heirs of God, joint-heirs with Jesus Christ their Lord, for "an inheritance incorruptible, undefiled and fadeth not away, reserved in heaven for you who are kept through faith and by the power of God unto salvation, ready to be revealed in the last time." They, too, should realize that the proper way to show their appreciation of the Lord's promised blessings is by a manifestation of faith in him, confidently trusting and rejoicing in these. Wherever we find fear, trepidation, unrest, we may know that these are symptoms of some spiritual malady; because whatever may be the outward disturbances, troubles, vexations, it is the privilege of those who are the Lord's to have the peace of God which passeth all understanding continually ruling in their hearts. It is their privilege to realize fully, thoroughly that all things are working together for good to them because they love the Lord, and with this thought of their call to the Kingdom and of the Lord's willingness that they should serve therein, and with the assurance that he will give grace and glory and no good thing withhold from those who walk uprightly, we certainly have reason for thankfulness and heart-rejoicing before him.

===================

Nov. 15 insert

Bibles, Testaments, Students' Helps, Etc.

SUPPLIED AT WHOLESALE COST PRICES.

Our Society does not supply Bibles free, but it justifies the Bible feature of its name by supplying Bibles, Testaments and Bible Study Helps at wholesale rates. Additionally we give our readers the benefit of our experience and judgment respecting which Bibles are the best value at the wholesale rate. When ordering large-size Bibles always name your express office and company as well as post office. Letters containing money or stamps accompanying order should always be registered.

BAGSTER TEACHERS' BIBLES.

CONTAINING ALL THE IMPROVEMENTS--LARGE TYPE (LONG PRIMER).
SIZE, 5-5/8 X 8-5/8 INCHES.

No. 8701 French Seal, Divinity Circuit, Red under Gold	$1.15
No. 8709 Egyptian Seal, Divinity Circuit, Red under Gold, Leather Lined	1.65
No. 8721 Norse Morocco, Silk Sewed, ditto	2.75

Postage, 25c each extra; Thumb Index, if desired, 25c.

THE CHEAPEST TEACHERS' BIBLE IN THE WORLD.
MINION TYPE EDITION.

No. 8301 French Seal, Divinity Circuit, Red under Gold	.90

Postage, 25c each extra; Thumb Index, if desired, 25c.

HOLMAN TEACHERS' BIBLES.

PICTORIAL EDITION.

COMBINES ALL THE "HELPS" FEATURES,
ALSO EIGHTY SPLENDID FULL-PAGE PHOTO-VIEWS OF BIBLE LANDS.
BOURGEOIS TYPE--5-1/4 x 7-3/4 INCHES.

No. 4810 French Seal, Red under Gold	$1.25
No. 8816 ditto, ditto, Linen Lined	1.35
No. 8838 Alaska Seal, Calfskin Lined to Edge, Silk Sewed Red under Gold Edges, Divinity Circuit	2.35

Postage, 25c each extra; Thumb Index, if desired, 25c.

COMBINATION TEACHERS' BIBLES.

This Bible shows the variations of the Revised Version at the foot of each page. Otherwise it is an ordinary "Teachers' Bible" with maps, concordance, etc.

No. N.A.	French Seal,	Divinity Circuit		$1.10
No. N.B.	do.	do.	Linen Lined	1.25
No. N.C.	do.	do.	Leather Lined	1.45

All Red under Gold Edges.
Postage, 25c each extra; Thumb Index, if desired, 25c.

CAMBRIDGE INDIA PAPER BIBLES.

No. 8635 Divinity Circuit, References, Minion Type, Red under Gold Edges	$1.25
No. 8636 Leather Lined, Red under Gold, Divinity Circuit, References, Minion Type	1.75

Postage extra, 25c; Thumb Index, 25c.

OXFORD INDIA PAPER BIBLES.

The merits of these wonderful productions of the book maker's skillful art are so well known as to render detailed comment unnecessary. By special arrangement we can save our friends one-third of the list price on these Bibles, and have selected the styles which in our opinion are most desirable. All but No. 01157x contain References, and are Silk Sewed. No. 03554 is Self Pronouncing. All are bound with Divinity Circuit, are Leather Lined, have Red under Gold Edges and Round Corners. The type increases in size as follows: Pearl, Ruby, Emerald, Minion, Bourgeois and Long Primer. No. 03581x contains Concordance and Maps, and Nos. 0863x and 0865-1/2x contain full Teachers' Helps. Thumb Index on any of these 25c extra.

No. 03009x Pearl Type, Persian Levant, postpaid.................$2.25
No. 01157x Ruby Type, French Morocco, postpaid.................. 1.45
No. 03114x do. Persian Levant, postpaid.................. 2.50
No. 03229x do. do. postpaid.................. 2.65
No. 03265x Minion Type, Levant Morocco, postpaid................ 3.25
No. 03485x Minion Type, Persian Levant, postpaid................ 4.60
No. 03554x Bourgeois Type, Alaska Seal, postpaid................ 4.20
No. 03581x Long Primer Type, Persian Levant, postpaid........... 4.60
No. 0863x do. do. Alaska Seal, postpaid.............. 3.50
No. 0865-1/2x do. do. Levant, postpaid.................. 5.00

VARIORUM TEACHERS' BIBLES.

We can supply any of these at publishers' list prices less 25 per cent. discount.

THE LINEAR TEACHERS' BIBLE.

Hitherto this Bible has been sold by "Subscription Agents" only. Its special feature, differentiating it from other "Teachers' Bibles," is that it shows the readings of the Common and Revised Versions side by side in the same line.

(This is the Bible of which we procured a special edition with wide margins and Dawn & Tower references thereon; and of which edition we have no more.)

No. 350 French Seal, Divinity Circuit, Red under Gold Edges, list price $6, our price.......................$2.10
No. 355 French Morocco, Divinity Circuit, Red Leather Lined, list price $8, our price....................... 3.15
No. 360 Levant Morocco, Divinity Circuit, Red Kid Lined, list price $10, our price...................... 4.20

Thumb Index, if desired, 25c extra; Postage, 25c.

Other Desirable Bibles, New Testaments, Etc.

The Students' Hand Bible.

No. 04403 Minion type, French Seal, Divinity Circuit, Selected Helps, including Concordance	$ .90
Post extra	.20

Oxford Self-Pronouncing Teachers' Bible.

No. 0823 Bourgeois Type, French Seal, Divinity Circuit, Round Corners, Red under Gold Edge	$1.25
Postage	.25

This is a wonderful book for the price, and its self-pronouncing feature is on a new plan preferred by some.

Holman Lap Bibles for the Aged; References; Very Light.

No. 2002 Pica Type, Cloth, Red Edges	$ .90
Post extra	.25
No. 2014 Pica Type, French Seal, Limp	1.50
Post extra	.25
No. 2022 Pica Type, French Seal, Divinity Circuit	1.85
Post extra	.25

New Testaments for Aged.--No References.

No. 212 Small Pica Type, Roan, Square Corners	.35
Post extra	.12
No. 283 Same as No. 212 with Psalms added	.45
Post extra	.15

Pocket Bible with References.

No. 03008 Pearl Type, Fr. Seal, Divinity Circuit	.65
Post extra	.07

Pocket Bibles without References.

No. 01103 Diamond Type, India Paper, Divinity Circuit, Red under Gold Edges	$1.00	.03
No. 178 Pearl Type, Cloth, Red Edges	.18	.07
No. 010 Pearl Type, French Seal, Red under Gold	.45	.05
No. 013 Pearl Type, French Seal, Divinity Circuit, Red under Gold Edges	.55	.05
No. 038 Pearl Type, Padded, Red under Gold	.55	.05
No. 035 Pearl Type, Padded and Clasp, Red under Gold Edges	.60	.05
No. 01150 Ruby Type, French Seal, Red under Gold	.50	.07
No. 01153 Ruby Type, French Seal, Divinity Circuit, Red under Gold Edges	.60	.07

No. 01327 Minion Type, French Seal, Divinity Circuit, Red under Gold Edges.......................... .75 .12
No. 01329 Minion Type, French Seal, Divinity Circuit, Leather Lined................................ 1.10 .12
No. 215 Nonpareil Type, French Morocco, Divinity Circuit, Red under Gold Edges................. .80 .12
No. 0602x Thin Vest Pocket Bible, Persian Morocco, Limp, Round Corners, Red under Gold Edges.. 1.50
No. 02002x Ditto--Divinity Circuit, Leather Lined, Silk Sewed, References....................... 1.85

(CONTINUED ON NEXT PAGE.)

OTHER DESIRABLE BIBLES, TESTAMENTS, ETC.

Childs' Bibles, Profusely Illustrated.

No. 252 Minion Type, Fr. Seal, Limp.............$ .80 post extra, .10
No. 254 Minion Type, Fr. Divinity Circ.......... 1.00 post extra, .10

Pocket New Testaments.

No. 801 Ruby Type, Limp Cloth...................$ .05 post extra, .02
No. 030 Ruby Type, French Seal.................. .17 post extra, .02
No. 033 Ruby Type, Fr. Seal, Div. Circuit....... .28 post extra, .02
No. 0130 Same as No. 030 with Psalms added...... .25 post extra, .03
No. 0133 Same as No. 033 with Psalms added...... .35 post extra, .03
No. 287 Brevier Type, Roan, Gilt Edge, Psalms............................... .35 post extra, .05
No. 010 Diamond Type (very small), Limp, Morocco, Red under Gold Edges............................ .35 post extra, .01
No. 014 Diamond Type (very small), Fr. Morocco, Divinity Circuit, Leather Lined, etc.................... .65 post extra, .01

Self-Pronouncing Family Bibles.

At one-half list prices. Publishers' catalogue sent on application.

"Bible Talks in Simple Language."

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "present truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and

corners, gilt edges. A subscription book at $3. Our special price 75 cents, plus 25 cents postage.

"Daily Food."

Two texts and a verse for every day in the year. Have one on your breakfast table with the natural food. Appoint one of the family reader, and call for questions and comments. Feed the soul as well as the body. Small, neat, cloth bound, gilt edges. 15 cents, 2 for 25 cents, including postage.

Concordances and Other Bible Study Helps.

First in this list we mention the several volumes of

MILLENNIAL DAWN SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids,--putting the concordances last, though they are not by any means least important.

THE EMPHATIC DIAGLOTT.

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to Z.W.T.

THE TISCHENDORF NEW TESTAMENT.

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price 40c, including postage.

THE NEW ROTHERHAM TRANSLATION OF THE NEW TESTAMENT.

Mr. Rotherham's previous translation was good, but, so far as we are able to judge from a hasty examination, this one is better. Our price, in cloth binding postage included, is $1.50.

THE SYRIAC-PESHITO NEW TESTAMENT--MURDOCH'S.

This, too, is a valuable work, and an aid in critical study. It is translated from the Syriac instead of from the Greek. It is claimed by some that it was the language in which our Lord and the apostles spoke and wrote, and that the Greek was translated from this. Our price, in half leather binding, postage included, $1.50.

LEESER'S TRANSLATION OF THE OLD TESTAMENT.

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

REVISED VERSION TESTAMENTS.

No. 0100 Cloth Binding, pocket size, postage included...........	.20

REVISED VERSION BIBLES.

No. 040 Pearl Type, Cloth Binding...........	.30,	postage extra, .10
No. 060 Minion Type, Cloth Binding..........	.75,	postage extra, .20

AMERICAN COMMITTEE'S REVISED (OXFORD) BIBLE.

No. 03750 Bourgeois, Cloth, References............	$ .80,	postage, .25
No. 3752 Ditto, in Morocco, Div. Circuit.........	1.70,	postage, .25

AMERICAN STANDARD REVISED BIBLE.

No. 260 Long Primer, Cloth, References............	$1.15,	postage, .30
No. 272 Long Primer, Fr. Seal, References.........	2.20,	postage, .30
No. 160 Bourgeois, Cloth, References..............	.80,	postage, .20
No. 172 Bourgeois, Fr. Seal, References...........	1.55,	postage, .20

PROF. YOUNG'S TRANSLATION OF THE OLD AND NEW TESTAMENTS.

Many regard this as a valuable aid; but we do not specially recommend it as such, as some of its peculiarities are liable to mislead those who have no conception of the Hebrew idiom. In cloth binding, including postage, $4. This is the regular retail price, and the publishers do not permit us to make any reduction. We are at liberty, however, to prepay the postage free and to give as a premium two volumes of the DAWN series in cloth binding.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any four volumes of the MILLENNIAL DAWN series in cloth binding with each Concordance.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Price, in cloth binding, $6; half leather, $8; full leather, $10. We will pay mail or express charges on these, and in addition give as a premium all six volumes of the DAWN series in cloth binding, with each Concordance.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES.

A valuable work, but scarcely necessary to those who have either one of the above mentioned. English only. Cloth binding, $1, postage included.

SMITH'S BIBLE DICTIONARY.

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

--WHEN ORDERING ALWAYS NAME YOUR EXPRESS OFFICE AND COMPANY AS WELL AS POST OFFICE.--

ADDRESS ORDERS WATCH TOWER BIBLE AND
TRACT SOCIETY, BIBLE HOUSE, ALLEGHENY, PA.

For Prices in Great Britain, Address us at
24 EVERSHOLT STREET, LONDON, N.W.

===================

YOUR "GOOD HOPES" 1904.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of...............per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

(Name)..

(Post Office).....................(State)..............

====================

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

We aim to have a good supply of these very choice cards constantly on hand, and for particular description of some (not all) of the styles would refer you to our illustrated list, which will be sent on request. We still recommend the dollar packages as the most satisfactory way, all things considered, of acquiring these texts. They are sent carriage paid for $1.16, by prepaid express whenever feasible.

OLD THEOLOGY TRACTS.

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized, and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE.

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 17,000; but it should be at least 25,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

===================

VOL. XXIV. DECEMBER 1, 1903. No. 23
SEMI-MONTHLY.

CONTENTS.

"Hallelujah! What a Savior!"......................435
  Christ Our Wisdom.............................435
  Christ Our Justification......................435
  Christ Our Sanctification.....................437
  Christ Our Redemption or
    Deliverance.................................440
  Whom God Did Predestinate.....................440
The Dedication of the Temple......................441
A Greater Than Solomon............................444
Interesting Letters...............................446
Public Ministries of the Truth....................448

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

PASTOR RUSSELL'S DISCOURSES EVERY MONDAY.

By a special arrangement with The Pittsburgh Gazette a stenographic report of Pastor C. T. Russell's discourses will be printed on Mondays. We will send you "The Pittsburgh Gazette" (daily) and ZION'S WATCH TOWER twice a month for a period of 12 months for $3.25, which is about the price of The Gazette alone. The subscriptions must be paid in advance and sent to us.

NOTICE.--Where Gazette agencies are established the issues desired can be readily obtained through them. The Gazette refuses to mail papers to towns where they would interfere with the agents already located.

THE LORD'S POOR SHOULD WRITE NOW.

Those receiving the Watch Tower free and desiring its continuance on same terms for 1904, should send postal-card request now. By so doing they will save us much trouble. When a name has been dropped from the lists, it causes extra labor to reinsert it. This advice applies also to any who need to ask credit. Each year stands for itself. You are very welcome. What more can we say than "Ask that ye may receive"?

R3282 : page 434

SUBSCRIBERS FOR DAWN VOL. VI.

We hope to fill all orders up to date, about December 15th. Any who have changed their address since sending their orders should notify us at once by postal card, lest the book go to old address and be lost.

INCREASED PRICE OF DAWNS IV., V., VI.

In consequence of raise of prices for printing and binding just after we had reduced our price on cloth-bound DAWNS, we have been selling all volumes of the series at a loss for the past six months. The loss has been specially heavy on the thicker volumes, and we now feel compelled to increase the price on these to 40 cents, plus 10 cents postage. Subscribers' wholesale rate 20 cents plus 10 cents postage. These prices take effect Nov. 1, 1903.

Volume VI. will have over 700 pages and is hoped for in December. Those who have already paid for it at old prices need not send additionally.

----

page 434

Mottoes on the walls of the earthly homes of the Lord's people are very helpful. We have a larger stock this year than ever before. Our prices are less than one-half the usual. We are putting them up in assorted packages. Ma, Mb and Mc, are three $1 assortments; My and

Mz are $2 packages,--all different. Some may want all of these for $7, while others may be content with a 25c or 50c package of the less expensive sorts. We are pleased to co-operate and to supply your wants as best we can.

Colporteurs who have no formal, written assignments of territory should write for such, expressing their preferences, --which will be granted so far as possible. Otherwise they, we, and others who have regularly assigned territory will be greatly inconvenienced at times. We cannot, hereafter, recognize any as colporteurs who do not comply with this rule, which is essential for the good of all. Changes of address should be sent us in advance.--on separate slip of paper or on postal card.

===================

R3279 : page 435

"HALLELUJAH! WHAT A SAVIOR!"

CHRIST, THE INSTRUCTOR, JUSTIFIER, SANCTIFIER AND DELIVERER OF HIS PEOPLE.

"Who of God is made unto us wisdom, and righteousness, [justification], and sanctification, and redemption [deliverance]."
--1 Cor. 1:30.--

CHRIST OUR WISDOM.

SINCE God's dealings with his creatures recognize their wills, the first step in his dealings with them, therefore, is to give them knowledge, or "wisdom," as it is translated in the above Scripture. It is for this reason that preaching was the first command of the Gospel age. To the worldly minded the preaching of forgiveness on account of faith in the crucified Jesus did not seem the wise course. To them it would have seemed better for God to have commanded something to be done by them. But, as Paul says--"It pleased God to save those who believe by [knowledge imparted through what the worldly consider] the foolishness of this preaching."--1 Cor. 1:21.

The first gift of God to our redeemed race, therefore, was knowledge.

(1) Knowledge of the greatness and absolute justice of the God with whom we have to do. This knowledge was prepared for by the Mosaic Law, which was a "schoolmaster," or pedagogue, to lead men to Christ.

And Christ, by his obedience to that law, magnified the Law and showed its honorableness, its worthiness; and thus honored God, the author of that Law, and showed his character.

(2) Knowledge of his own weakness, of his fallen, sinful and helpless condition, was also needful to man, that he might appreciate his need of a Savior such as God's plan had provided for him.

(3) Knowledge of how the entire race of Adam fell from divine favor and from mental, moral and physical perfection, through him, was also necessary. Without this knowledge we could not have seen how God could be just in accepting the one life, of Christ, as the ransom price for the life of the whole world.

(4) Without knowledge as to what is the penalty for sin--that "the wages of sin is death"--we never should have been able to understand how the death of our Redeemer paid the penalty against Adam and all in him.

(5) Knowledge, in these various respects, was, therefore, absolutely necessary to us, as without it we could have had no proper faith, and could not have availed ourselves of God's provision of justification, sanctification and deliverance through Christ.

Most heartily, therefore, we thank God for knowledge or wisdom concerning his plan. And we see that this wisdom came to us through Christ; because, had it not been for the plan of salvation of which he and his cross are the center, it would have been useless to give the knowledge, useless to preach, because there would have been no salvation to offer.

CHRIST OUR JUSTIFICATION.

That Christ is made unto us righteousness or justification implies,--

(1) That we are unjust, or unrighteous in the sight of God, and unworthy of his favor.

(2) That, in view of our unworthiness, God had in some manner arranged that Christ's righteousness should stand good for "us," and thus give "us" a standing before God which we could not otherwise have because of our imperfections--our unrighteousness.

(3) This scripture does not imply that Christ's righteousness covers every sinner, so that God now views every sinner as though he were righteous, and treats all as his children. No, it refers merely to a special class of sinners--sinners who, having come to a knowledge of sin and righteousness, and having learned the undesirableness of sin, have repented of sin, and

R3279 : page 436

sought to flee from it and to come into harmony with God. This is the particular class referred to in this scripture--"who of God is made unto us justification," or righteousness.

(4) How God has arranged or caused Christ to be our "righteousness," or justification, is not here explained; but what we know of divine law and character assures us that the principle of Justice, the very foundation of divine government, must somehow have been fully satisfied in all of its claims. And other scriptures fully substantiate this conclusion. They assert that God so arranged as to have the price of man's sin paid for him; and that the price paid was an exact equivalent, a ransom or corresponding price, offsetting in every particular the original sin and just penalty, death, as it came upon the original sinner and through him by heredity upon all men. (Rom. 5:12,18-20.) He tells us that this plan of salvation was adopted because by it "God might be [or continue] just, and [yet be] the justifier of him [any sinner] that believeth in Jesus"--that comes unto God under the terms of the New Covenant, of which Christ Jesus is the mediator, having sealed it, or made it a covenant, by his own precious blood.--Heb. 13:20,21; 10:29.

(5) While the benefits of this gracious arrangement are only for "us," for "believers," for those who come unto God by Christ--under the provisions of the New Covenant--these benefits are, nevertheless, made applicable to all; for God's special provision for the whole world of sinners is that all shall "come to a knowledge of the truth," that they may, if then they will accept the conditions of God's covenant, be everlastingly saved. A knowledge and a rejection of error--of false doctrines which misrepresent the divine character even though they be mixed with a little misconstrued truth--will not constitute grounds for condemnation; but a knowledge of the truth and a rejection of it will bring condemnation to the Second Death. The Greek text states this much more emphatically than our common English translation. It says, "come to an accurate knowledge of the truth."--
1 Tim. 2:4.

(6) The provision made was sufficient for all men. Our Lord gave himself [in death] a ransom--a corresponding price--for all; he was a "propitiation [or sufficient satisfaction] for the sins of the whole world." (1 John 2:2.) As a consequence, he is both able and willing "to save unto the uttermost [i.e., to save from sin, and from divine disfavor, and from death, and all these everlastingly] all that come unto God by him." (Heb. 7:25.) And inasmuch as God's provision is so broad, that all shall come to an exact knowledge of the truth respecting these provisions of divine mercy under the terms of the New Covenant;--inasmuch as the provision is that all the sin and prejudice-blinded eyes shall be opened, and that the devil, who

for long centuries has deceived men with his misrepresentations of the truth, is to be bound for a thousand years, so that he can deceive the nations no more; and that then a highway of holiness shall be cast up in which the most stupid cannot err or be deceived; and in view of all this provision God declares that all men will be saved from the guilt and penalty incurred through Adam's sentence. Because, when all of these blessed arrangements have been carried into effect, there will be no reason for a solitary member of the human family remaining a stranger and alien from God's family except by his own choice or preference for unrighteousness, and that with an accurate knowledge that all unrighteousness is sin. Such as, of their own preference, knowingly choose sin, when the way and means of becoming servants of God are clearly understood by them, are wilful sinners on their own account, and will receive the Second-Death sentence as the wages of their own opposition to God's righteous arrangements.

R3280 : page 436

The world's salvation will be complete the moment all have come to an accurate knowledge of the truth concerning God's great plan of salvation; because then they will know that by accepting Christ and the New Covenant which God offers to all through Christ, they may have life everlasting--salvation to the uttermost. Whether they will hear (heed) or whether they will forbear (refuse to heed) will not alter the fact that all will thus have been saved from Adamic sin and death --will have had a full salvation tendered to them. Thus, the living God will be the Savior of all men--especially or everlastingly, however, the Savior of only those who accept his grace and become "his people" under the New Covenant.--1 Tim. 4:10.

(7) It is only to "us" that Christ is made justification or righteousness. Though all men are to be saved in the sense of being brought to the knowledge and opportunity of salvation, none have Christ as their justification, the covering of their imperfections, imputing his righteousness to them, except "us"--the household of faith. "Unto you, therefore, which believe he is precious." (1 Pet. 2:7.) He of God is made unto us justification, righteousness, covering and cleansing from the unintentional weaknesses and shortcomings of the present, as well as from the original sin and its sentence. Who is he who condemns us? Will that Anointed One who died; and still more who has been raised, who also is at the right hand of God, and who intercedes on our behalf? Nay, he has been made our justification; it is the merit of his great sacrifice that speaks our justification.--Rom. 8:34.

Justification signifies to make right, or whole, or just. And from the word "whole" comes the word "(w)holiness," signifying soundness, or perfection, or righteousness. None of the fallen race are either actually or reckonedly whole, sound, perfect or just by nature. "There is none righteous [just, sound, holy], no, not one; all have sinned." But all who come unto God by Christ, whom he has accepted as the justification or righteousness of all who accept the New Covenant, are from that moment accepted and treated as sound, perfect, holy. Although we are actually unholy or imperfect, we are made "partakers of God's holiness;" first, reckonedly, in Christ, and, second, more and more actually by the eradication of our sinful tendencies and the development of the fruits and graces of the Spirit, through chastisements, experience, etc. (Heb. 12:10.) God not only begins on the basis of holiness, imputing to us Christ's merit to cover our demerits, but he continues on the same line, and ever urges us to "be holy [to strive after actual soundness and perfection], even as he is holy." (1 Pet. 1:15,16.) And he promises the faithful strivers that they shall ultimately attain absolute holiness, soundness, perfection --in the resurrection, when they shall be made actually like Christ, as now their wills are copies of his. For "without holiness [thus attained] no man shall see the Lord." (Heb. 12:14.) Hence, "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure"--seeking to be as much like him as possible now, and by and by to be fully in his image. --1 John 3:3,2.

Justified persons and no others are Christians, in the proper use of that term.

CHRIST OUR SANCTIFICATION.

The term "Sanctification," used in this text, means, set apart, consecrated, devoted to, or marked out for a holy use or purpose.

Christ by God is made unto us sanctification. That is to say, God through Christ sets apart or marks out for a special share in his great plan "us"--the Church.

Many make the serious error of supposing that God is sanctifying the world,--sanctifying sinners. As a consequence of this error, many are seeking to copy Christ's example, and thus be sanctified before God, while they repudiate the doctrine of the ransom, or justification by faith. They confound sanctification and justification in their minds, and suppose that if they consecrate or sanctify or set apart their lives to God's service and to deeds of kindness they are thereby justified.

This is a serious error. Justification is entirely separate and distinct from sanctification; and no one can be sanctified in God's sight, and in the Scriptural sense, unless he has first been justified or cleansed from all sin.

Consecrating a person or thing to God's service does not cleanse that person or thing. On the contrary, God always refuses to accept anything imperfect or unclean. This is distinctly and repeatedly shown in the typical arrangements of the Law given to typical Israel. The priests were obliged to wash themselves and put on new, clean linen garments before consecration to their office and work as God's typically set apart, or sanctified, priesthood. Their cleansing and new clothing represented justification, the appropriation of Christ's righteousness instead of the filthy rags of their own unrighteousness, as members of the fallen race.

The seal or mark of their consecration was a totally different one, and followed the cleansing ceremony, as consecration should in every case follow justification. The sign or mark of consecration or sanctification was the anointing with the holy oil, which symbolized the holy Spirit.

The anointing oil or symbol of consecration was poured upon the head of the High Priest only, but the under-priests were represented in the members of his body, even as Christ is the Head over the Church which is his body, and all together constitute the Royal Priesthood. So the holy Spirit given without measure to our Lord and Head applied to us (his body) through him. The Father gave the Spirit to the Son only: all of the anointing oil was poured upon the Head. At Pentecost it ran down from the head to the body, and has continued with the body ever since, and whoever comes into the "body" comes thereby under the consecrating influence--the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the Truth.--Acts 2:4.

But in consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot, thus showing that the hearing of faith, the work of faith and the walk of faith must all be touched and made holy by an appreciation of the precious blood of atonement--the blood of Christ--the blood of the New Covenant. And then the garments of all the priests--their clean linen garments --were sprinkled with a mixture of the blood and the oil, implying that both justification through the blood and sanctification through the possession of the spirit of holiness are necessary in our consecration.

To what end or service are God's people, the Royal Priesthood, consecrated or set apart?

Some would be inclined to answer: To live without sin, to practice the graces of the spirit, to wear

R3280 : page 438

plain clothing and in general to live a rather gloomy life now, hoping for greater liberty and pleasure hereafter.

We reply, This is the common but mistaken view. True, God's people do seek to avoid sin; but that is not the object of their consecration. Before consecration, they learned the exceeding sinfulness and undesirableness of sin, and saw Christ Jesus as their sin-bearer and cleanser. Consequently, they had fled from sin before consecration. When consecrated they will still loathe and abhor sin, and that more and more as they grow in grace and in knowledge; but we repeat that to seek to live free from sin is not a proper definition of consecration or sanctification.

It is true also that all of the consecrated will seek to put on the graces of Christ's spirit and example; but neither is this the object of our call to consecration under the Gospel high-calling.

It is true, also, that our consecration may lead to plainness of dress, and bring upon us sufferings for righteousness' sake, in this present evil world (age); but, we repeat, these are not the objects of our consecration. They are merely incidental results.

The object of God in calling out the Gospel Church, and providing for the consecration or sanctification of its members, is a grand and worthy one; and when once clearly seen by the eye of faith it makes all the incidentals which it will cost, such as self-denials in dress, loss of friends and companionships, and even persecution for the Truth's sake, etc., to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration, which is that we may become "partakers of the divine nature" and "joint-heirs with Christ," and together with him bless the world during its day of judgment--the Millennium --as we will show.

God in his wisdom and foreknowledge knew that sin would enter this world and bring its blight,--sorrow, pain and death. He foresaw that after their experience with sin, some of his creatures would be, not only willing, but anxious, to forsake sin and return to his fellowship and love and the blessing of life everlasting. It was in view of this foreknowledge that God formed his plan for human salvation.

In that plan Christ Jesus our Lord had first place, first honor. As he was the beginning of the creation of God, so he was the chief of all God's creatures thus far brought into being. But God purposed a new creation--the creation of a new order of beings different and higher than men, angels and archangels --higher than all others, and of his own divine essence or nature. The worthiness of any one accepted to that great honor should be recognized not only by God himself, but by all of his intelligent creatures. Hence God, who knew well the character of his first-begotten Son (our Lord Jesus), decided to prove or test his well-beloved Son in a manner that would prove to all of his intelligent creatures, what they all now recognize in the new song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing."--Rev. 5:12.

R3281 : page 438

But the exaltation of our Lord, who already was the chief of all creation, was even less remarkable than another feature of the divine plan, foreordained before the foundation of the world (1 Pet. 1:2; Eph. 1:4); namely, that he would make to some of his human creatures (of the race sentenced as unworthy of any future life, but redeemed from that sentence by Christ's sacrifice) an offer of joint-heirship and companionship with his beloved Son, in the order of the new creation (of the divine nature), of which he has made the worthy Lamb the head and chief, next to himself.--1 Cor. 15:27.

This offer is not made to all of the redeemed race, but to many--"Many are called." The called are only those who in this age are justified by faith in Christ's atoning sacrifice. Unbelievers and scoffers are called to repentance and faith; but none are called to this high calling of participation in the divine nature (2 Pet. 1:4) until they have forsaken sin and laid hold upon Christ as their Redeemer.

If the worthiness of the Lamb was necessary to be shown, the worthiness of those whom he redeemed to be his joint-heirs (called also the bride, the Lamb's wife) would also need to be shown, proved, manifested before angels as well as before men, that God's ways may be seen to be just and equitable.

It is for this reason that God calls upon those whom he does call, to consecrate themselves to him--not in dress or word merely, but in everything. It is not a consecration to preach merely, although all the consecrated will delight to use every opportunity in telling to others the good tidings of God's love. It is not a consecration to temperance reform, social reform, political reform, or any other work of reform, although we may and should feel a deep interest in anything that would benefit the fallen race. But our devotion should be as that of a maid to her mistress, or of soldiers to their officers, or, better yet, as that of a dutiful child toward a beloved parent--swift to hear, quick to obey, not planning or seeking our own wills, but the will of our Father in heaven. Just such an attitude is implied in the words sanctified, or consecrated to God. It takes hold of the will, and therefore rules the entire being, except where uncontrollable weaknesses or insurmountable obstacles hinder. And since our call and acceptance are based upon the New Covenant, which accepts a perfect will on the part of those

R3281 : page 439

trusting in the precious blood, and does not demand perfection of deeds, it follows that all of us, no matter how degraded by the fall, may be acceptable to God in the Beloved, and make their calling and election sure.

Nor is this arrangement of the New Covenant (by which those in Christ whose wills and efforts are right toward God are not held responsible for the full letter of God's law, but for the observance of its spirit or meaning, to the extent that they have knowledge, opportunity and ability) a violation of Justice, as some have assumed. God's law was designed for perfect creatures, and not for fallen ones; but under the New Covenant in Christ, God has adapted his law to the condition of the fallen ones without interfering with that law itself or even with its spirit. The perfect law, dealing with the perfect man, demanded a full consecration of his will to the wisdom and will of his Creator, and an obedience to that Creator's Word to the extent of his ability. But since man was created "upright" (and not fallen), in the moral image and likeness of God (and not born in sin and shapen in iniquity), it follows that his perfect will, operating through a perfect body and under favorable conditions, could have rendered perfect obedience; and hence nothing less could be acceptable to God.

How just, how reasonable and how favorable is God's arrangement for us! Yet he assures us that, while he has made all the arrangements favorable for us, he must insist on our wills being just right,--we must be pure in heart, and in this respect exact copies of his Beloved Son, our Lord. (Rom. 8:29--Diaglott.) Of those who learn of and accept God's grace in Christ, in the forgiveness of sins under the New Covenant, all of whom are called to this high calling of joint-heirship with Christ in the divine nature and its honors, only a few will make their calling and election sure (or complete), because the testings of their wills and faith are so exacting--so crucial.

Nor should either of these God-declared facts surprise us: it is not strange, but reasonable, that God should test severely, yea, with "fiery trials" (1 Pet. 4:12), the faith and love of those invited to so high a station. If they be not loyal and trustful to the last degree, they surely are "not fit for the Kingdom," its responsibilities and its divine honors. Nor should it surprise us to be informed by God's Word that only a "few," a "little flock," will gain the prize to which many are called and for which many consecrate. Few are willing to "endure" a great fight of afflictions;

partly while being made a gazing stock, both by reproaches and afflictions, and partly as companions of those who are so abused for Christ's sake and his Truth's sake.--Heb. 10:32,33.

In a word, the trial of the justified and consecrated consists in the presenting to them of opportunities to serve God and his cause in this present time, when, because of sin abounding, whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will rejoice in their privilege of serving God and his cause, and will count it all joy to be accounted worthy to suffer in such a cause, and thus to attest to God the sincerity of their love and of their consecration to him. Such consecrated ones, pure in heart (in will or intention), realizing the object of present trials, glory in tribulations brought upon them by faithfulness to Christ and his Word, realizing that their experiences are similar to those of the Master, and that thus they have evidence that they are walking in the footsteps of him who said, "Marvel not, my brethren, if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Be thou faithful unto death, and I will give thee a crown of life."--1 John 3:13; John 15:18,19; Rev. 2:10.

Furthermore, they glory in tribulations because they realize that the Lord will be near them while they endure faithfully, and that he will not permit them to be tempted above what they are able to bear, but will with every temptation provide some way of escape; because they realize the necessity of forming character, and that tribulation worketh patience, and patience experience, and experience hope--a hope that maketh not ashamed; and because they realize that all these favorable results of tribulation follow, on account of a genuine consecration in which the love of God has been shed abroad in the heart, displacing the spirit of the world, the spirit of selfishness.--1 Cor. 10:13; Rom. 5:3,5.

"He that committeth sin [wilfully] is of the devil." "Whosoever is begotten of God...cannot sin [wilfully]." (1 John 3:3-10; 5:18.) And we have seen that all of those acceptable to God in Christ were obliged to come unto him under the New Covenant, whose first condition is faith in Christ; and whose second condition is an entire consecration of their wills to God's will and service. Hence, any wilful sin would mean that they had repudiated the New Covenant and were no longer recognized as begotten of the Truth, but under the influence of sin, and hence begotten of the devil--his children.

If any justified and consecrated child of God commit sin it will be, at most, only partially wilful--

largely of weakness or deception. He may feel his shame and weep bitterly, as did Peter; but all such

R3281 : page 440

penitence would but prove that his sin was not of the wilful kind that would make him as "of the devil." No: so long as the seed of the Truth, and of his consecration, remains in him, he cannot sin (wilfully).

But if any trespass under deception or weakness, and not wilfully, he has an advocate with the Father,--"Jesus Christ the [absolutely] righteous" one, whose merit is applicable for all unwilful errors of such as abide under the shadow of the New Covenant. If he confess his sin, God is just to forgive him--because Christ died. (1 John 1:7,9; 2:1.) But if we should say that we have no sin, no imperfection, we deceive ourselves, make God a liar, and disown the Advocate whom God provided; for we are weak through the fall, and liable to deception and error at the hands of the world, the flesh, and the devil.--1 John 1:8,10.

Having seen what Sanctification is, its object or result and its present cost, we note that Christ by God is made unto us Sanctification--in that we could have no such call and could experience no such work of grace, under the divine plan, except for Christ and the work he did for us;--justifying us before the Law of God, sealing for us the New Covenant and making us fit for this call to "glory, honor and immortality."

CHRIST OUR REDEMPTION, OR DELIVERANCE.

Many readers confound the words redemption and redeem, found in the New Testament, whereas they refer to different features of the work of Christ. The word redeem in its every use in the New Testament signifies to acquire by the payment of a price, while the word redemption in its every New Testament use signifies the deliverance or setting free of that which was acquired by the payment of a price. "We were redeemed [purchased] with the precious blood [the sacrificed life, the death] of Christ." We wait for "the redemption [the deliverance] of our body" (the Church) from present imperfections and death. We wait for "the redemption [deliverance] of the purchased possession.--1 Pet. 1:18,19; Rom. 8:23; Eph. 1:14.

In Christ is our redemption, or deliverance; for so God has ordained. He who redeemed, or bought us with the sacrifice of his own life, gives us, as our Prophet or Teacher, wisdom by his Gospel, to see our fallen state and himself as our helper; as our Priest, he first justifies us and then sanctifies or consecrates us, as his under priesthood; and, finally, as King, he will fully deliver the faithful from the dominion of sin and death, to the glory, honor and immortality of the divine nature;--for "God will raise up [from the dead] us also, by Jesus." If faithful to our call and covenant, even unto death, we shall at the second coming of our Redeemer, receive "an inheritance, incorruptible, undefiled, that fadeth not away, reserved in heaven for us who are kept by the power of God [His Word and Providence] through faith unto salvation, ready to be revealed in the last time."--Jas. 1:12; 1 Pet. 1:4,5; Rom. 1:16; 2 Cor. 4:14.

"Hallelujah! What a Savior!"

Truly he is able and willing to save to the uttermost all that come unto God by him.--Heb. 7:25.

WHOM GOD DID PREDESTINATE.

In the light of the foregoing, now read a hitherto obscure passage of Scripture: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate must be conformed to the image of his Son, that he might be the first born among many brethren. Moreover [the class] whom he did predestinate [must be copies of his Son], them he also called [or invited to that honor through the gospel]; and whom he called, them he also [previously] justified [because he could not consistently call to honor and glory those who were under his own sentence of death as sinners]; and whom he justified them he also [previously] honored [by sending to them the gospel message]."--Rom. 8:28-30.

Thus the Apostle continues his argument concerning the favor of God toward the Church, asserting that God had a purpose to fulfil, and that the call of the Church is in accordance with that purpose. (Peter declares the same thing.--1 Pet. 1:2.) And he asserts that all of God's dealings and arrangements correspond with that purpose, and cooperate for its accomplishment. God's predestination was, (1) that he would have a class of beings of the divine nature; (2) that each one of that class must have a fixed character, like that of his ever-faithful, Beloved Son. To get such a class, the Apostle reasons and declares, God must call or invite some (just as we see he is doing), because "no man taketh this honor to himself." (Heb. 5:4.) But whom would God call or invite? None were worthy; all had gone out of the way; none were righteous, no not one. Hence it was necessary that God provide for the justification of those he would call. But he could justify only such as believed in Jesus; and how could they believe on him of whom they had not heard, and without a preacher sent of God? (Rom. 10:14.) Hence it was necessary that these be honored with the Gospel message in this age, in advance of its general revealing to every creature during the Millennial age.--Rom. 1:16; 2 Cor. 4:6; 1 Cor. 15:1.

True, many more were called than will be acceptable --many more than will acquire the likeness of the Beloved Son; and many were justified who did not,

R3282 : page 441

after believing, consecrate themselves, and whose justification consequently lapsed; and many were honored with a hearing of the Gospel who, after hearing a little of it, rejected the message of mercy and favor. But all the preaching, justifying and calling of this Gospel age has been to the intent that the foreknown class of the predestinated character might be selected and made joint-heirs with Christ.--See also 2 Tim. 1:8-10.

"What shall we [who have been so highly favored by God, and for whose successful running of the race every necessary arrangement and provision has been made] say to these things? If God be for us, who can be against us?" And in view of this let each say,--"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows [fulfil my covenant of consecration] unto the Lord, now, in the presence of all his people." (This will mean, as in our Lord's case, faithfulness dying daily, 1 Cor. 15:31--even unto death, but)--"Precious in the sight of the Lord is the death of his holy ones." --Psa. 116:12-15.

===================

R3282 : page 441

THE DEDICATION OF THE TEMPLE.

--1 KINGS 8:1-11,62,63.--DECEMBER 13.--

Golden Text: "I was glad when they said unto me, let us go into the house of the Lord."--Psa. 122:1.

VERY INTERESTING is the story of the great Temple of God purposed and largely prepared for by King David and built by King Solomon the wise. It was commenced in the fifth year of Solomon's reign and finished in the twelfth. The story of its cost seems fabulous, the gold and silver employed in its construction being estimated at from $1,000,000,000 to $2,500,000,000. We are inclined to think the smaller estimate nearer to the truth, or that the ancient standard of values, a talent, possibly, experienced a change of values, as for instance was the case in the English pound sterling, which originally meant a pound of silver in value but subsequently a quarter of a pound of silver, and to-day, by reason of the change of standard from silver to gold, it has a still different meaning not at all connected with silver. Similarly the Jewish talent may have experienced changes of value in the long centuries of its use. However, regardless of the aggregated value of the gold, silver, brass, precious stones, constituting the Temple, we have every reason to conclude that it was a wonderful structure for its day--one of which King Solomon in all his glory and wisdom, and the people of Israel with him, had good reason to rejoice and not feel ashamed.

The context shows that King Hiram of Phoenicia not only contributed largely to the Temple as a friendly gift, but also supplied skilled workmen under Solomon's pay, who in various ways assisted in the preparation of the brazen columns for the porch, utensils for the court, etc. etc. Thirty thousand Israelites were drafted to serve in the Temple construction one month out of each quarter. Besides these there would appear to have been 150,000 laborers, apparently foreigners, hired from outside (1 Kings 5:13-16; 9:21,22), or they may have been aliens residing in the land of Palestine--Canaanites. The overseers would appear to have been 550 chiefs and 3,300 subordinates, of whom 250 were Israelites, and 3,600 Canaanites. (2 Chron. 2:17; 8:10.) This preponderance of the Canaanites amongst the overseers seems to imply that the laborers were Canaanites, and also reminds us that "the Canaanite was still in the land." The fact that the Canaanites, strangers from the Commonwealth of Israel, were the chief laborers in the construction of the great Temple, seems to have been typical of the fact that aliens, strangers, foreigners, and enemies of the Truth have the larger share in the work of preparing the antitypical Temple. Their hammering, their chiseling, their melting and casting, under divine providence, serve to make ready the living stones and the glorious pillars for the spiritual house. Verily they know not what they do. Their work is greater, better, than they comprehend, as the glories of eternity will demonstrate.

The lesson opens with the Temple's construction finished, and the chiefs of Israel gathered with King Solomon at Jerusalem for its dedication, at the time we call October, corresponding to the Jewish New Year feast, held in connection with the great day of atonement. The Atonement Day was probably past, the sacrifices of atonement having been made in the Tabernacle and the blessing of the Lord, as usual, dispensed upon the people for the new year. While they were thus legally cleansed, reconciled to God typically, was the most appropriate time for the dedication of the Temple, which represented the spiritual hopes and aims of the nation.

The Ark, representing typically the divine covenant with Abraham, the fulfilment of which centered in the Christ, must be transferred from the Tabernacle to the Temple, that thus the latter might supersede the former as the meeting place between God and his covenant people. The thousands of sacrifices offered during the procession of the King and priests and the celebrities of the nation, besides evidencing their devotion to God and their willingness to sacrifice, had a typical significance as representing the consecration even unto death of the whole company thus engaged in transferring the emblem of their faith and hope. In some respects, therefore, the King and the chiefs of the nation represented typically our Lord Jesus and the overcomers, and the chief priests and under priests represented the same from another standpoint. The

R3283 : page 442

procession was the meeting place between the sacrificing emblems of the present age and the typical representation of the kingdom glories and honors of the next age. The Lord's people to-day seem to be following this type. The Great King, antitypical of Solomon, has about finished the Temple construction and has sent forth the invitation of the heads, the chiefs of spiritual Israel, to attend and share in the great dedication. These chiefs are not the great of this world, but the Lord's very elect. From the four quarters of the spiritual heavens they are gathering, the procession has already commenced; but as the Temple was not complete until the Ark, its most important part, was placed in position, so the glorious Temple will not really be finished until every member of the body of Christ has been changed from the Tabernacle condition to the Temple or permanent condition in the first resurrection.

The declaration that there was nothing in the Ark save the tables of stone on which was inscribed the Law, seems at first to be in conflict with the Apostle's statement in Heb. 9:4, where he mentions also the golden pot of manna and Aaron's rod that budded. We are to remember, however, that this description related to the Tabernacle and not to the Temple. The golden bowl of manna which did not corrupt was a type of illustration of the immortality or incorruptibility which the Lord has provided for the Royal Priesthood, and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types both of these will end in the present dispensation. They met with the Tabernacle conditions; they will not be needed in the future conditions of glory, honor, and immortality represented by the Temple, because there the glorious things typified by these will have been fully entered into by the overcomers of the Church. But the law will still be an integral part of the divine covenant. As the Apostle explains the fulfilling of the law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings connected with the divine favor represented in the Ark of the covenant.

While the priests proceeded with their work of placing the Ark, the Levites, "arrayed in white linen, having psalteries and harps, stood at the east end of the [brazen] altar, and with them an hundred and twenty priests sounding with trumpets. It came to pass that the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord saying, 'For he is good; for his mercy endureth forever,' that then the house [Temple] was filled with the cloud"--the peculiar pillar of cloud which symbolized the Lord's presence through the wilderness journey, and subsequently in connection with the Tabernacle, and now in the Temple, for the first time rested upon it. This, which outwardly had the appearance of a cloud in the sanctuary on the mercy seat, represented an extreme brightness--so great that the priests could no longer remain in the Holy.

But meantime the King explained to the people the significance of the Temple, that it was the house of God and built under divine direction, given to himself and to his father David. Then standing near the altar of the court, spreading forth his hands toward heaven, he prayed a most beautiful prayer, and one which we recognize as prophetically directed, and as teaching us the purpose and object of the great antitypical Temple constructed by the antitypical Solomon. The literal Temple was to be the place toward which all the Israelites should look as God's dwelling place, the center of his power, authority, forgiveness and blessing and help in every time of need. So in due time, when the spiritual Temple shall have been constructed and dedicated and filled with divine power, it will be the center toward which all who would approach God shall look for help and assistance and blessing and forgiveness, toward which they shall make their prayers, and in which they shall realize the manifestation of divine power and blessing on their behalf.

After Solomon's dedicatory prayer was finished, the Lord openly manifested his favor toward the King and all the people by accepting their sacrifices with fire from heaven, as we read: "When Solomon had made an end of praying the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of Jehovah filled the house [the Temple]....And when all the children of Israel saw how the fire came down and the glory of the Lord was upon the house, they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the Lord, saying, 'for he is good, for his mercy endureth forever'"--probably joining with the Levites in singing Psalm 136.

It is noteworthy that the Levites and the people did not sing of divine wrath never ending, but of divine mercy forever. This, however, according to the strict significance of the Hebrew word, does not mean "without an end," but "to an end",--that is to say, that divine mercy shall be exercised to its completeness, to its fulfillment, until every creature shall have been brought to a knowledge of the Lord and his goodness and to an opportunity of knowing him and of benefiting by the great promise made to Abraham and symbolized in the Ark of the covenant, through which all the families of the earth shall be blessed. Similarly in the last book of the Bible we read of the song of Moses and the Lamb, sung by the antitypical priests, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not reverence thee, O Lord, and glorify thy name? For thou only art holy: for all peoples shall come and worship before thee, because thy judgments [righteous dealings] are made manifest." (Rev. 15:3,4.) This is the song which none but the overcomers can truly appreciate and sing at the present time, but by and by--when the glory of the Lord shall have filled the Temple--the peoples, the multitudes, shall learn that song, shall learn of the divine mercy, and as a prophecy it shall be fulfilled and all peoples shall bow to the Lord to confess his goodness and his love and to enjoy at the hands of the antitypical Solomon (the Christ), as prophet, priest and king of the new dispensation, the opportunity of full reconciliation to God and full return to the perfect conditions of mind and of body, and to life everlasting, lost by Adam's disobedience, and brought back by the great Redeemer for as many as will receive it upon God's terms.

R3283 : page 443

Naturally and properly our chief interest centers in the antitypical Temple, the antitypical Solomon, the antitypical priests and antitypical people. There is a sense in which every member of the New Creation may be said to be individually a temple of the holy Spirit now, a sense in which every individual should build up his own faith and character from the divine promises and by compliance with the divine requirements, but this is not the larger antitypical view of the Temple. In its antitypical sense Solomon's Temple certainly represented the glorified Christ, head and body, built up of living stones, as the Apostle Peter explains. Under the supervision of the anointed the work of gathering the various stones for the Temple has been in progress throughout the Gospel age. As not any and every stone was taken for Solomon's Temple, but only those of specific dimensions and peculiar pattern, in accordance with the plan, so it is with the antitypical, the living, stones. Only a certain class are approached at all, and only those which being cut out are first roughly quarried out and found suitable in character and dimensions are tooled at all, and only those which under the tool yield proper results and become conformed to the intended pattern will ultimately find their place in the glorious Temple which our Lord as the great master-builder is constructing. As before intimated, this accounts for the fact that various agents, even Satan himself, may be used of the Lord as servants for the chiseling and polishing and fitting and preparing of these living stones for their future glorious position. Viewed in this light what a satisfaction may come from the trials and difficulties which all the Lord's people are sure to experience, and without some of which they would be justified in fearing that they are not sons but bastards. (Heb. 12:8.) Only those who have some such insight into the divine program can ever reach that position to which the Apostle Paul attained, who claimed that he could also rejoice in tribulation, knowing that tribulation worketh patience and patience experience and experience hope, which will not be put to shame, but which will be rewarded eventually in the glorious joint-heirship in the kingdom promised by our Lord to his faithful.

To our understanding of the teaching of Scripture, the fact that the materials for Solomon's Temple were prepared before its construction began, and were so perfectly fitted that no iron tool needed to be used in the construction, indicates that the antitype, this Gospel age, has seen the preparation of the various living stones, which when ready were marked of the Lord to their positions in the Temple, and fell asleep in Jesus until the time for the first resurrection, the time for the construction of the Temple. To our understanding we are now living in that time and have been in it since 1878. The living stones of the past have been brought together and the Temple is merely waiting for the few living stones which are still under process of trial and disciplining, chiseling and polishing. The resurrection

R3284 : page 443

"change" coming to each of these in turn places him with the fellow-members of the grand Temple of the Lord. The picture of the bringing of the Ark would seem to be another illustration of the same lesson--the bringing of the members of the body of Christ from the Tabernacle or earthly condition to the heavenly or Temple condition. Soon the Ark will be in place, and priests and Levites and people are generally learning to sing of the Lord's mighty love and that his mercy endureth to completeness--to the full limit to which mercy could be of service, benefit or advantage, to the completion, when every ear shall have heard, every eye shall have seen and every heart shall have shown appreciation, shall have come to a knowledge of the grace of God in Jesus Christ our Lord. Let us, as day after day rolls by, remember our threefold relationship then to this Temple: (1) We are still in process of preparation as living stones. (2) As members of the Royal Priesthood carrying the Ark we are marching from the Tabernacle into the Temple condition; some of our number have already entered in and some are still on the way. (3) As the Lord's people the time has come for us to know, to sing with the spirit and understanding, the new song of divine mercy, justice, love and truth. Let us be faithful in each of these respects, fulfilling our parts, and ere long our course will be ended and the glory of the Lord will fill the Temple. It will be after this that the people will take up the refrain,--for his mercy endureth forever--to completeness.

Our Golden Text is in line with the foregoing. Those who hear the invitation to become members of the house of God, the house of sons, the antitypical Temple, and who receive the invitation into good and honest hearts, are indeed made glad, "Blessed are the people who know the joyful sound." We couple with this a similar expression by the same poet prophet, who declares, "I will dwell in the house of the Lord forever." Not in earthly houses, not in earthly temples, do we hope to dwell forever; but those who become members, living stones in the spiritual house, the heavenly Temple now under construction, will indeed dwell in the house of the Lord forever. For them to go out would mean the destruction of the house, for of it they will be members in particular; as the Lord declares they will be pillars in the house of the Lord,

R3284 : page 444

and the ministers of his grace and truth to all the people. This text will be true also of the world during the Millennial age. All mankind will then be invited to approach the Lord in worship, to approach the spiritual Temple, the Christ, and through the Christ to approach the Father; and all who shall hear that message and who shall obey it will be glad indeed, even as the message brought by the angels at the birth of Jesus intimated that eventually the tidings of great joy shall be unto all people.

===================

R3284 : page 444

A GREATER THAN SOLOMON.

--1 KINGS 10:1-10.--DECEMBER 20.--

Golden Text: "When the righteous are in authority the people rejoice."--Prov. 29:2.

BY THE TIME Solomon had reached his fortieth year, under the blessing of wisdom which he craved of the Lord, he had made the kingdom of Israel famous throughout the then civilized world. His kingdom connected with Egypt on the south, with the desert on the east and the Mediterranean Sea on the north and west, except that small portion known as Phoenicia, whose king, Hiram, had made a league with Solomon and assisted him greatly in the materials and workmen for the temple. Solomon's ships and those of Hiram were known to all the nations of that time as far east as Judea and as far northwest as Britain. The account of the wealth which flowed to him is astounding. His table dishes were made of gold, a thousand shields for his mighty men were of gold, and other things in proportion were magnificent in the largest degree. The brilliancy of his mind found expression not only in financial channels, but his army was equipped on a scale of equal magnificence. Fourteen hundred chariots were imported, and thousands of horses for these and for a cavalry detachment for his army. Literary matters were not neglected; he wrote many sonnets and spoke 3,000 proverbs, and his fame in respect to these matters had extended to all parts of the world.

Our lesson deals specially with the visit of the Queen of Sheba to Solomon's court. She herself declares that she had heard of his fame and had come to see him with her own eyes, and that notwithstanding her great expectations she found that not one-half of his greatness had been told her. The distance she came is estimated at 1,500 miles, and as the means for traveling was by camels, and their average speed twenty miles per day, it is estimated that the journey to Jerusalem and back to her home consumed five months; besides whatever time she spent at Solomon's court. Unquestionably it would be much less inconvenient to-day to journey around the earth than it was for the Queen of Sheba to visit Solomon.

Tradition tells us that the Queen sent her ambassadors with a letter to King Solomon before she went herself. With them she sent 500 youths dressed as maidens, with instructions that they were to behave accordingly in the presence of Solomon. She sent also a thousand costly rugs inwrought with gold and silver, and a crown composed of finest pearls and gold hyacinths; also camel-loads of musk, amber, aloes and other precious products of South Arabia. She added a closed casket containing an unperforated pearl, a diamond intricately pierced and a crystal goblet. A letter accompanied these gifts as follows: "As a true prophet thou wilt no doubt be able to distinguish the youths from the maidens and divine the contents of the enclosed casket, to pierce the pearl and thread the diamond and to fill the goblet with water that has not dropped from the clouds nor gushed forth from the earth."

The legend declares that when this embassage reached Jerusalem King Solomon told the bearers the contents of the letter before they presented it, and made light of their mighty problems. He caused the thousand slaves to wash their hands and faces and from the manner in which they applied the water detected their sex. He directed a fiery young horse to be ridden through the camp at the top of speed, and on its return caused its copious perspiration to be collected in a goblet. The pearl he pierced by some process known to him. The threading of the diamond with its crooked perforation puzzled him for a moment, but at length he inserted a small worm, which wound its way through, leaving a silken thread behind it. He dismissed the ambassadors without receiving their presents. When the emissaries reached the Queen of Sheba, their reports of these matters determined her to visit King Solomon in person. The account of her visit and her astonishment are recorded in this lesson.

We are not informed as to the character of her questions, many of which quite probably were in the nature of conundrums, after the custom of that time. Everything connected with this story, however, assures us that Solomon was truly a wonderful man, that his mental powers were great and active. Nothing illustrates this better than the useful and expensive water works and arrangements which he provided for the capital city. So far as is known these were the first of the kind in the world and very much resembled the superior arrangements of our day. The fact that, although constructed 2,500 years ago, they have recently been partially put into operation again, indicates clearly the solidity of their construction. Truly we see that the Lord's promise to the King was abundantly fulfilled, that he was wiser and richer than all others of his day and subsequently. The Queen was attracted specially by the sumptuous and methodical arrangements of the King's palace, his provision for the ministers of the realm, their uniform, etc., and the grand stairway which led up to the Temple. The expression "There was no more spirit in her," corresponds very

R3284 : page 445

closely to an expression of our day--it took her breath away.

Our Lord indicated what otherwise would not have been quite apparent--namely, that Solomon's wisdom and glory, prosperity and peace, were typical; that the antitype of the Solomon is the Christ. Our Lord spoke as never man spoke, the people marveled at the gracious words that proceeded out of his mouth, and his fame during the three and one-half years of his ministry spread abroad;--yet so far from being recognized by his own people he was crucified as an enemy of their nation and an enemy of God. Referring to the matter he says, "The Queen of Sheba shall rise up in judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here."--Matt. 12:42.

By these words the Lord indicated his approval of the desire for wisdom evinced by the Queen. Indeed this is the spirit of the Scriptures--growth in knowledge, grace and love, knowledge being essential to the development of character. Here we have set before us a lesson which our Lord taught in the words, "Blessed are they that hunger and thirst after righteousness, for they shall be filled"--blessed are they who hunger and thirst for wisdom, for knowledge, for understanding of the good and true, knowing that they shall be blessed of the Lord and shall find that which they seek. The Lord's words were a reproof for his own nation and indicated that they were careless, indifferent respecting the Truth. It is still more important for us of to-day to notice that the same spirit of

R3285 : page 445

indifference prevails in nominal spiritual Israel. As the slightest suggestion of the heavenly wisdom manifested in our Lord's words and deeds should have kindled enthusiasm and zeal in nominal Israel, which would have hungered and thirsted for the Truth and by seeking would have found the Truth, so likewise to-day what confidence we have respecting the Lord and his character and plan should awaken every spiritual Israelite and lead him to seek the great fountain of wisdom.

And as at the first advent the "Israelites indeed" were attracted to the Lord and learned of him, so in spiritual Israel those who are Israelites indeed are attracted to the Lord and are taught of him to-day; but as the Israelites at the Lord's first advent were few in number as compared with the professing nation, so the Spiritual Israelites of to-day are few in number compared to the millions of nominal Christendom. But as it was not until after Solomon had built the great Temple of God at Jerusalem that his fame was spread abroad and his greatness manifested, so with the antitype Christ; not until he, the antitypical Solomon, has erected the great Temple of God, which is the Church--not until it shall have been filled with the divine glory as the New Creation--not until the new Jerusalem shall shine resplendently with the riches of divine grace and the brilliancy of the Lord's polished jewels, will the fame of Emmanuel reach to the uttermost parts of the earth. Then, as the Scriptures declare, "Many peoples shall go and say, Come, let us go up to the mountain of the Lord, to the house of the God of Israel; he will teach us of his ways and we will walk in his paths; for the law shall go forth out of Zion and the word of the Lord from Jerusalem."--Isa. 2:2,3.

All the ends of the earth shall see the salvation of our God. The whole world shall have its eyes opened to behold the riches of divine grace and wisdom embodied in Christ, head and body, reigning in the New Jerusalem for the blessing and uplifting of the entire race of Adam--whosoever wills. The knowledge of the Lord shall fill the whole earth as the waters cover the face of the great deep, and there shall be no need to say every man to his neighbor and every man to his brother, Know thou the Lord, because all shall know him from the least even unto the greatest. (Isa. 11:9; Jer. 31:34.) The wisdom of the great King, the antitype of Solomon, will be exercised on behalf of not merely the one nation of Israel but on behalf of all those who shall come into covenant relationship with the heavenly Father, typified by this people which entered into a covenant with the Lord, and which because of that covenant was the object of his mercy and care. In Revelation a little glimpse of the New Jerusalem is given and of the greater than Solomon who will be the light of it, and we are told that the nations shall walk in the light of it and the kings of the earth shall bring their glory into it.--Rev. 21:22,24.

The Queen's astonishment at what she found, and her declaration that the half had not been told her, reminds us of the Scriptural declaration respecting the greater than Solomon and the wonderful kingdom glories in reservation for his faithful. We read: "Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him." Now we know in part and see as through an obscure glass, but then we shall see as we are seen and know as we are known, and be like our Lord and share his glories.--1 Cor. 2:9; 13:12.

The Queen's exulting remarks at the conclusion of her visit were, "Happy are thy men, and happy are these thy servants, which stand continually before thee and hear thy wisdom. Blessed be the Lord thy God which delighteth in thee to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee King to do judgment and justice."

The greater than Solomon, in harmony with the divine arrangement, has prepared to have his faithful servants of the present time with him to share his glory and his Kingdom, and the blessings of that time will be specially theirs. Happy those men who will be in his presence, who will see him as he is and be like him, and be the recipients of his favors. O blessed thought! O words with heavenly wisdom fraught!

And although the blessings of the Millennial

R3285 : page 446

kingdom will come first and chiefly to the Church of this Gospel age, which will be associated with the Lord in the kingdom glory and sit at meat with him and participate in his honors and be blessed by his presence and wisdom, yet indeed a great blessing will remain for the world. As the Queen expressed it of the typical King, that God's blessing upon Israel was manifested in choosing him for King, so God's blessing to the world of mankind will be manifested in the establishment of Messiah's kingdom, which is to bless all the families of the earth and to grant them an opportunity of coming back to covenant relationship with God, and thus eventually, if they will be obedient to his judgments and justice, back to all that was lost in Adam, with superadded favors and mercies.

By faith some of us have heard of the Lord's fame in advance of the establishment of his Kingdom; by faith some of us have come from afar and offered him our treasures, laying our all at his feet; by faith these have been accepted of him, and instead he has given us exceeding great and precious promises and hopes far outweighing and outvaluing the little all that we gave to him.

Although Solomon's wisdom and greatness and riches and honor as the king typified the greatness of the Christ in the Millennial kingdom, his subsequent manifestation of weakness, causing the decay of his greatness, is not to be esteemed as typical, for of the antitype it is declared that of the greatness of his kingdom there shall be no end. Nor is this type alone in this particular. Similarly David was a type in some particulars; so was Moses a type in some particulars and not in others; so was Adam a figure of him who was to come, yet not a figure in his transgression and condemnation. Our Golden Text can only have a partial application to any kingdom of man during "this present evil world," of which Satan has attempted control as the prince thereof. Owing to the inherent weakness of our race even its best specimens are far from absolute righteousness, and consequently no government of the present time, no government under imperfect men, can fulfill the predictions of our Golden Text. This is implied throughout the entire Scripture, in which the Lord promises that he will establish his kingdom amongst men, and that under Emmanuel's government all the families of the earth shall be blessed. It is for this reason that the Lord's people still pray, "Thy kingdom come, thy will be done on earth as in heaven;" it is for this reason that the Apostle declares that the "whole creation groaneth and travaileth together in pain until now"--waiting for the manifestation of the sons of God.

The sons of God, the little flock with their Head the Lord Jesus, will by and by constitute the righteous who will be in authority, in power, in governmental control of the world by divine arrangement, based upon the great atonement sacrifice. Of that time and of that great ruler, head and body, it is written, "In his day shall the righteous flourish." In his day Satan shall be bound a thousand years to deceive people no more, and all the influences of righteousness and truth shall be let loose, that the world may be flooded with the light and knowledge of the glory of God. Under those blessed conditions whosoever will may take of the water of life freely and live forever.

===================

INTERESTING LETTERS.

DEAR MR. RUSSELL:--

I received Millennial Dawn from a dear sister who is a Colporteur, and I have received so much light and am just rejoicing in the Lord so much that I feel constrained to write and thank you. Thanks cannot express my gratitude to you. Oh, the joy I have got in the Lord! I realize how highly favored of the Lord I am that I am counted worthy to share in his sufferings and to follow in his footsteps. It is going eight years since I became the Lord's, but I never got any farther than justification until I got the Dawn and "Shadows," and the Lord has brought me rapidly into the light. I felt I must write you, for I know it is right you should enjoy the fruit of your labor. If you knew how much darkness I have been in during the past years as a Christian you would know much better how I feel toward you. You are a spiritual father to me. From you, under God, I have got my greatest blessing.

I am, your sister in Christ,

MAGGIE OLIVER,--Scotland.

R3285 : page 446

DEAR BROTHER RUSSELL:--

It was my privilege to have an interesting conversation with an Adventist preacher a few months ago. The brother referred to, being at our home on business, I handed him several "Old Theology Tracts." The next day he called again, and the conversation which took place was in substance as follows:

He said to me: "My dear brother, I have come to your house this afternoon to try, if possible, to rid you of the terrible errors which the tracts you gave me yesterday support."

I replied that I certainly appreciated the brotherly intention, but assured the visitor that his attempt would be fruitless.

"Well," said he, "you will at least talk with me upon the subject."

"Certainly," I replied; "but since I have been in the Truth but a few months, and since I am your junior by many years, and not wishing to seem disrespectful, I ask one 'handicap.'"

On being asked what it was, I told him that I preferred him, instead of attacking my views, to question me concerning them and allow me to give a reason for the hope within me. He readily acquiesced, stipulating that all views must have a "Thus saith the Lord."

He then asked me concerning our erroneous (?)

R3285 : page 447

idea of future probation. I read Acts 3:20; Jno. 1:19; 1 Tim. 2:5,6; 4:10; Heb. 2:9; etc., and he tried to refute these testimonies by argument and a feeble attempt at quoting Scripture. Then taking his own standpoint I quoted Isa. 65:17-20, and asked him how sinners (according to his belief) could be in the new heavens and earth.

"My dear brother," he replied, "when you reach the 20th verse you should know that God goes away back in his dates hundreds of years."

I replied, "There is one thing sadly lacking in your argument--namely, your stipulated 'Thus saith the Lord.'"

After a painful pause, he said, "I simply cannot quote Scripture today, and my ideas do not seem as clear as usual. I hoped to convince you of your

R3286 : page 447

error, but I see you are too well established in it to be moved."

(Oh, how I thanked our heavenly Father for the encouragement thus brought to my heart!)

I asked him if he had ever read the Divine Plan of the Ages. He replied that he had done so, and that its author crossed the Bible, human reason and common sense, besides crossing his own arguments.

"If that is so," I replied, "I want to know it. Here is the book. Please show me his first error."

He nervously turned the pages of the book and said, "I don't seem to see any place now." I urged him to hunt, or, if he was very busy, to take the book home, and when he found such a place to show it me. After a few more spasmodic attempts he turned to me with a distressed look and said he was not familiar enough with the work to really find such places. After begging his pardon if anything in my manner was not becoming to my youth, I urged him to either become sufficiently acquainted with the book to warrant such assertions, or else be very cautious about bringing such accusations. He left me very soon, and despite the fact that he insisted to our neighbors that I was possessed of the devil, I rejoiced in the privilege of thus serving our Master. I truly realized that the brother's defeat was not occasioned by his inferiority as a student, for I am sure that he was recognized, and doubtless justly too, as a Bible scholar; and I realized then my own insufficiency, but perceived that God allowed the Truth to triumph, to encourage me at that time. This fills my heart with joy, and I can indeed say with the Apostle, "I am not ashamed of the gospel of Christ."

Yours in him,

W. H. B.--Rhode Island.

MY DEAR PASTOR:--

The great wave of spiritual power and joy which it was our privilege to experience during your visit here last spring will long remain in our memories. The blessing of the Lord attending all the proceedings was manifest, and much beyond the little faith mingled with fears as to the result. Truly the Lord is good, and we have felt his goodness, and the hearts of all the dear saints here are verily overflowing with gladness since hearing the joyful tidings proclaimed, and the Truth so lovingly and charitably presented to their minds.

We are very hopeful of good results. Certainly many are less prejudiced after hearing for themselves the unadulterated Word of Life.

Oh, for the word of God, so pure,
Sweet and refreshing to the mind;
A constant draught from heavenly springs
Within the Scriptures we can find.

Free from adulterating creeds
The soul true progress then can make;
When strengthened by the Word of Truth,
Man's faith in God no foe can shake.

The lessons I was permitted to learn during your stay,--"beholding your order and steadfastness in Christ"--I trust will greatly instruct me to be more qualified for the responsible position as leader of such an honorable cause in the service of him "Whose I am and whom I (desire to ever) serve."

The present commences a new epoch in our Christian history, which, by the Lord's help, will chronicle a larger sphere of influence, a more faithful declaration of the Present Truth, deeper spirituality of life, and fitness for the high honor of being joint heirs in the great future assigned for the faithful. It is the earnest desire of all our hearts, particularly that of my dear wife and self, that you may ever realize the needed supply of the holy Spirit to use you in "confirming the churches," and to be spared in furnishing the Lord's Table (through the Watch Tower and the remaining volumes of Dawn) that his people may continue being nourished "with the finest of the Wheat." With kind remembrances,

Yours in the Redeemer's service,
JAMES HAY,--England.

MY DEAR SIR AND BROTHER:

I do not wish to burden you with much writing, but I know how you must be interested in the human family or you would not devote so much time and labor for their good. I only wish that I could devote my time in the same way.

I meet with a great many traveling salesmen in my business, and it has been my pleasure to get some of them interested in God's Word and its real value to us. One of them was an infidel, or, if not altogether one, he was at least an unbeliever of the Word of God--and by insisting on a promise from him to read the 'Plan of the Ages' if I would loan it to him, I succeeded in getting him to read; and now he is much interested in it, and, using his own words to illustrate his feeling, "It makes me glad to the ground."

Another traveling man has become very much interested and has already distributed quite a number of tracts which I gave him.

Yours very truly,
J. D. HENDERSON,--Iowa.

===================

SEMI-MONTHLY.
VOL. XXIV. DECEMBER 15, 1903. No. 24

CONTENTS.

Views From the Watch Tower........................451
Humility at a Discount........................451
Hebrew, Infidel, Preacher.....................451
Watch Tower Bible and Tract Society Annual Report...............................452
Christmas Review..................................456
The Boyhood of Jesus..............................457
Requests for Pilgrims, 1904.......................460
John the Baptist and the Promised Elijah......................................460
In the Winepress Alone (Poem).....................462
Special Item: Vol. VI. Not a Special Tower Issue................................450

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.

GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3293 : page 450

VOL. VI. NOT A SPECIAL TOWER ISSUE.

Owing to the postal ruling which deprived us of the privilege of mailing paper-bound DAWNS at second-class rates, as special issues of the WATCH TOWER, we cannot send Vol. VI. to our WATCH TOWER subscribers in the same manner as formerly. There will be no paper bound edition issued, and all subscribers who want the sixth volume should remit at the rate of 30c per copy for cloth-bound books. This price covers postage.

R3294 : page 450

VOL. V. IN GERMAN.

This translation is in good stock, and orders will have prompt attention.

page 450

MOTTOES IN GERMAN.

We can fill orders for German mottoes. A packet of three large and two small mottoes of pretty design will be sent for $1.00, postpaid.

"WHAT SAY THE SCRIPTURES ABOUT HELL?"

We can supply this effective booklet in the Swedish language at 10c per copy, $1.00 per doz., postpaid.

The English and German booklets still remain at the price of 50c per doz., postpaid.

===================

R3286 : page 451

VIEWS FROM THE WATCH TOWER.

HUMILITY AT A DISCOUNT WITH CLERGY.

THE louder a man boasts of himself and the more domineering over others he becomes the more will he be reverenced. This is true in all religious circles to-day amongst the "clergy." It was so, too, in St. Paul's day. He pointed it out to the Corinthians, saying, in substance: The more a religious teacher brow-beats you and the more he exacts from you of money and reverence, the more you will esteem him. (2 Cor. 11:20.) This still seems to be the trend of unbalanced human nature. It is exemplified in every church organization except the true one, where alone meekness, gentleness and patience are recognized as the proper adornments of Christ's representatives.

As an extreme example note the following proclamation of John Alex. Dowie to his deluded followers, clipped from his own publication:

"The time has come when the world shall no longer make money out of Zion investments, for Zion can now invest more profitably in Zion industries, through Zion's own Financial Institutions. Therefore I say to you, are you loyal to Zion when you are backing up worldly institutions outside when Zion needs your resources and your strength and can use these to God's glory, and to your increased prosperity? I say to you, and I say to Zion everywhere, that you will have to recognize fully the tremendous fact that I was within my rights and only fulfilling my Divinely imposed and positive duty when I issued the Command of September 21st. After due time given for the prayerful consideration of that Command, every man or woman throughout the world who says, 'I will not obey,' is asked to send in his or her resignation. If you will not obey, then I will know that you are outside of Zion. My responsibility as your leader, under God, will cease; for you will have found another leader, or be a 'wandering star.'...I do not want you in Zion. You are a curse to Zion and the quicker you get out the better off Zion will be."

HEBREW, INFIDEL, PREACHER.

Felix Adler, rabbi and D.D., has been discoursing on prayer to New Yorkers. He said,--

"Prayer also gives vent to that instinct in the human heart to worship God. But here, too, in regard to worship, I cannot sympathize with the kind of worship of which we do so much nowadays--characterized by the posture in praying --by kneeling. When a congregation falls on its knees I recoil. I find it repugnant to my whole nature.

"Prayer is said to have the effect of putting before us a divine model. But the idea of God, when it rises in the mind, fills it with a kind of nebulous light, but doesn't present the clear outlines of a model.

"I think men are really better and abler examples for behavior and serve us better as models than deity--such men, for instance, as Socrates, Brutus and Lincoln. They furnish definite models, not a vague notion of perfection; they do us good. Let us have moral heroes, human exemplars."

* * *

Mark how vain Evolutionists speedily become. Pluming themselves on their humility in acknowledging protoplasm, jellyfish and monkeys as their progenitors, they pride themselves on having attained so high a dignity that it causes a shudder to see others bow to him whom they acknowledge as their Creator.

As for Mr. Adler's preference for a human rather than a divine model, let us remember that he rejects the human model provided by Jehovah--"the man Christ Jesus." Let us remember, too, that the horrible "doctrines of devils" promulgated by Satan (through Heathen, Jewish and Christian "Doctors of Divinity") so misrepresent the plan and character of God as to make any half-decent man a "model" of justice in comparison.

Thank God that Satan is soon to be "bound," that he may deceive the nations (peoples) no more. Then Felix Adler's eyes and all the other blind eyes shall be opened, and they shall see the glorious character of the great Creator. Then Felix Adler and all others will bow the knee: as it is written, "Unto me every knee shall bow." If he bow willingly and adoringly he may then go up the "highway of holiness" to everlasting life under the guidance of the wonderful teachers of the Millennium. If he refuse to bow his heart he, with all such, will "perish" in the Second Death.

REV. DR. DIX WARNS THE GREEDY RICH.

In the pulpit of the richest church in America

R3286 : page 452

Dr. Dix preached a Thanksgiving Day discourse of which the following is an extract:

"The account between God and man is still open, our debt to Him still unpaid. True, there is ample material whereof to bring a thank offering to Almighty God.

"Peace is within our borders. The horrible nightmare of the past winter induced by the coal strike no longer makes heads sick and hearts faint. The spirit of anarchy has done no more murder in high places. The state is secure from foreign assaults and domestic disaffection. For these and countless other instances of the Divine favor and goodness we do give thanks."

Then the eloquent preacher drew the other side of the picture and surprised his hearers with these words:

"Still, shadows fall, and under them we add intercession to thanksgiving. What casts some of those shadows? Class alienation. The insolence of wealth and the angry discontent of the poor, the growth of riotous living, the misuse of money and its reckless squandering on pleasure and pride; education without religion; the steady breaking up of homes by divorce and remarriage; the appearance of vast systems of religious imposture and their success in making converts; the spirit of gambling in every place where it can be practiced.

"Others are the cold-blooded assaults on private property by those who attack corporations and drag them down to bankruptcy in order to enrich themselves; the insecurity of life through contempt of the law, and the freedom of assassins, whether sane or insane, to wreck their will upon their innocent victims; the steady decline of womanhood from its old ideals and its deterioration through copying the ways and invading the sphere of men. These are some of the things that cast a shadow on the years. No one sees how they are to be stopped, and no one who thinks it over from a Christian standpoint can doubt that if they are not stopped the harvest will be frightful beyond telling."

HIGHER CRITICS CONTRADICT EACH OTHER.

Rev. Sheraton of Wycliffe College, Canada, recently, defending the Pentateuch, said:

"One good reason for rejecting the radical theory of the higher critics is that their criticisms have been nothing less than a series of speculations since their inception, each one contradicting all those that preceded it. Originally the crude objection was made that Moses could not have written the Pentateuch, because of the illiterate character of the age in which he lived. Discoveries in Bible lands, however, make it abundantly plain that there was a regular mania for writing and recording in ancient Egypt; and that tablets were erected and correspondence took place in

R3287 : page 452

Canaan before the Exodus. Moreover, recent research makes it evident that such an accurate knowledge was had by the sacred writer of the geography, arts, social and religious customs of Egypt, that no one but an eye-witness could have so described the conditions. No one living at a remote age could have drawn upon his imagination for the facts.

"It was objected at a later date, in 1866, that the body of laws in the middle books were placed there after the Babylonian exile; and this was a portion that the critics had hitherto declared to be the oldest. No unanimity was shown on their part. Objection was also made to the diversity of style appearing in Deuteronomy and by a process of vivisection thirty-six verses in that book were actually attributed to 32 authors. Almost all great literary works have been attacked in the same way, and in just as plausible a manner. Homer's authorship of the Iliad and Caesar's production of Commentaries were disputed for years because of the diversity of style. Sir Walter Besant, who finished a novel commenced by a dead friend, said no one had ever pointed out the place where he took up the work. The critics were captious and magnified differences, as the result of their restless analyses was fruitless, tedious and repulsive.--Toronto News."

===================

R3287 : page 452

WATCH TOWER BIBLE & TRACT SOCIETY.

--ANNUAL REPORT.--DEC. 1ST, 1902, TO DEC. 1ST, 1903.--

"ONWARD, Christian Soldiers," seems to be our Great Captain's command to our Society--in its every department. When recording the year's results each December we have been amazed at "what God hath wrought," so great results from so imperfect instrumentalities. We are continually reminded of the feeding of the five thousand on five barley loaves and two small fishes, and the twelve baskets full of fragments left over. Each yearly report we have feared would be our best; not seeing how the following year could be a favorable. And just so is this year's report: Excellent, splendid, better than we could have surmised. The Lord be praised! We do not see how 1904 can equal or surpass 1903, but past experiences lead us to expect greater and still greater blessings from the great Chief Reaper in his service.

One of the encouraging features of the work is, that the newly interested seem to grasp the Truth quickly, thoroughly, and with a self-consuming zeal which stimulates afresh those who have been longer in the way. As an instance we mention a young woman of less than twenty years who, during the Eaton-Russell Debates in October, fully consecrated her life to the Lord, set about a systematic study of the Dawn volumes, and so on, resolutely sacrificing the comforts of an elegant home, became a Colporteur, and began to carry the water of life to others fainting by the way. She realized herself to be an "eleventh hour" laborer, and besought the Lord for privileges and blessing in the vineyard. The language of her heart was expressed in the words of the hymn:

"The hour is come to do and dare,
To win a heavenly prize."

Did she succeed, you ask? Surely; where faith and zeal go hand in hand to the Lord for service he rarely if ever rejects them; guidance, direction, alone was needed,

R3287 : page 453

and we were privileged to supply it. As a result that sister is circulating from fourteen to forty volumes of Millennial Dawn daily--delivering from 200 to 600 sermons daily, reckoning each chapter a sermon.

Some seem to get a worldly view of this matter of Colporteuring, and think of it as unworthy the time and service of the well-to-do and educated;--well enough for those who have no other business or trade, or who have no capital wherewith to engage in "something better." The contrary view is the proper one, namely, that this in God's esteem is one of the most honorable services rendered in his name to the household of faith. As the "Pilgrim" brethren do the service of Elders, so the "Colporteurs" and "Volunteers" are doing the service of Deacons and Deaconesses. And the more education, refinement and natural ability are brought to the service, the greater number of talents invested, the greater are the possibilities of grand results to the glory of our King and the assistance of his "brethren." Those who feel that their talents are too many or too valuable to be used in the Lord's service, but not too valuable to be used in law or medicine or merchandising or other money-winning employment, do not properly value the privilege of laboring in the Vineyard --do not rightly value the great rewards promised to those who forsake all to have the privilege of Kingdom service and self-denial now, and of Kingdom glory by and by.

True, many long for such service, but are so handicapped by earthly obligations that they cannot do as they would--cannot engage in colporteuring--should not so engage. We doubt not that with these the Lord, who knoweth the heart, reckons to their credit all the self-sacrifices of this sort they would be glad to make if the conditions favored. But such will be active along some other lines of service for the Truth and the Brethren. Faithfulness in all possible ways will doubtless bring them eventually new doors of opportunity.

While increase of interest is to be noted all along the line, we accord first place to the Colporteur branch of the service. The figures given in the summary following will no doubt astonish all of our readers, the total sales of Dawns being nearly three times last year's total. These were nearly all in cloth binding, too, whereas last year the majority were in paper covers. The cloth binding is much better appreciated, better cared for and displayed; and thus does more good.

We have one hundred and forty-three Colporteurs at work now, with many additions promised as soon as they can arrange their affairs. They are a noble band, laboring not for the meat that perisheth merely, but specially for the present and the prospective joys of the Lord.

Many of the great men in history, who won fame and renown as statesmen, soldiers, authors and scientists, or gained a world-wide reputation in commercial life, laid the foundation of their greatness, perhaps gained that knowledge of men and human nature which is such a factor in great minds, by acting as canvassing agents. Napoleon Bonaparte, when a poor lieutenant, took the agency for a work entitled "L'Histoire de la Revolution." In the foyer of the great Palace of the Louvre can be seen to-day the Emperor's canvassing outfit, with the long list of subscribers he secured. George Washington, when young, canvassed around Alexandria, Va., and sold over two hundred copies of a work entitled "Bydell's American Savage." Mark Twain was a book agent. Longfellow sold books by subscription. Jay Gould, when starting in life, was a canvasser. Daniel Webster paid his second term's tuition at Dartmouth by handling "De Tocqueville's America," in Merrimac County, New Hampshire. Gen. U. S. Grant canvassed for Irving's "Columbus." James G. Blaine began life as a canvasser for a "Life of Henry Clay." Bismarck, when at Heidelberg, spent a vacation in canvassing for one of Blumenbach's handbooks. None of these, however, labored thus for the King of kings. None of these carried to their fellow creatures so precious a gospel. None of these invited saints in the name of the Lord to prepare for a share in the throne with their Redeemer, or sought thus by faithfulness to make their own calling and election sure by attesting their loving devotion to the Lord and his cause, to the sacrifice of some earthly privileges;--esteemed in comparison as but "loss and dross."

ZION'S WATCH TOWER CIRCULATION INCREASING.

While the work has increased greatly during the past year and the Watch Tower's regular issues are now over 20,000, this, although very gratifying, seems less important to us, as we believe it is less important in the Lord's esteem than the evident increase in deep spirituality witnessed in so many ways--by the letters we receive, by the energy displayed, etc. We remark, by the way, that we continually receive evidences that there are thousands of interested Dawn readers who are not on the Tower list. Surely this ought not to be so. We should be in constant touch with all who are of like precious faith. Generally the reason given is scarcity of money. We know not how to tell these dear brethren and sisters that they are as welcome to the Watch Tower as to the air they breathe; but they must request it, even as they must inhale the air. Those who do not like to ask for it as "the Lord's poor," may, if they prefer, ask it on credit year after year, and if never able to send the money they may at any time so inform us and have the debt cancelled. What can we say more than this? We merely add that we are convenienced by those whose renewals (whatever their kind) come to the office before January 1st each year.

We are expecting great things for the next few years in the spread of the Truth. We expect that the regular issues of the Watch Tower will be 40,000 copies (representing 80,000 readers) before 1908. We want the cooperation of all of the Lord's people to this end. As the editor can do a part in this not open to others, so others can do a part which is not open to the editor. Let us continue to co-labor, hoping by and by unitedly to hear the Chief Reaper say, "Well done! good, faithful servants. Enter into the joys of your Lord."

THE VOLUNTEER WORK.

If space permitted we would enjoy giving details respecting this great work--explaining the practical methods adopted, by which in some large cities practically every house was visited--especially in Boston, Washington, Pittsburg and Allegheny, and their suburbs, for ten miles or more in every direction. Over three millions of tracts were thus used; besides the ordinary circulation of about two millions of other assorted tracts. Great as this work is, and far beyond all other tract distribution in the world, it can be more than doubled next year, if the

R3288 : page 454

friends in all other cities can arouse the same zeal displayed by some of those mentioned. For instance, at Washington practically the entire church, of about sixty engaged in the work. The trouble there was that with so many hands this much enjoyed service was too quickly accomplished. We are preparing "ammunition" for next year, and hope to be ready to supply orders in April. Let all prepare carefully and prayerfully for the opportunities of 1904. Remember that much depends on the selection of earnest-hearted and wise-headed captains and lieutenants, as well as on the zeal of the Church. Surely those who know no better way to use their time or to render service to the Truth, should be careful how they disregard this grand opportunity. The tracts are provided free;

and the more of respectability, education and good address anyone can put into the service, the greater is likely to be the favorable impression to read and consider these messages from our King to nominal "Christendom" to select the "wheat" class.

THE TOWER-DAWN A SUCCESS.

The special issue of Dawn I. in Watch Tower form has been well received. Its price (5c per copy, including postage) is so cheap that it permits many to send it to their friends. One brother has sent about 300 to his friends and is still sending us large lists. A fund has been provided, by means of which this edition may be sent to every English-speaking minister and missionary in the world. We already have the lists, and about 50,000 have been sent out.

The cheapness of this edition and also of the handsome cloth-bound edition makes unnecessary the old paper-bound edition, which will be discontinued soon as present stock is exhausted.

OUR CORRESPONDENCE BIBLE SCHOOL.

Letters come to us from all parts of the world making inquiries on the lines of Bible study and for assistance in applying the teachings of the Word to the affairs of daily life;--as well as business correspondence. We take pleasure in replying to these as lengthily as the questions seem to demand--frequently referring the inquirers to the more convenient and elaborate treatises of Dawn and the Watch Tower. We rejoice in such opportunities for service, and trust that any of the Lord's children who so desire will freely appeal to us for willing assistance along these lines.

Letters and cards received from Dec. 1, 1902, to Dec. 1, 1903	41,079
Letters and cards sent out from Dec. 1, 1902, to Dec. 1, 1903	37,810

THE PILGRIM SERVICE INCREASED.

The Lord's guidance in regard to the "Pilgrim" service is continually in evidence; not only in the words of appreciation coming constantly from those who have been blessed, but also in the evidences showing an increasing zeal and spirituality in their wake. This is not merely the result of the excellent discourses delivered by the "Pilgrims," but also, and, in large part, a result of the exercise of energy necessary to the making of the arrangements for the "Pilgrim" and for the meetings. The activity and comminglings incident to the preparations, bring a blessing, according to the divine promise that he who assists in watering others gets watered also himself.

Elsewhere we ask for brief postal card answers to questions useful to us in connection with this service, from those desiring visits during the year 1904. Please respond promptly.

During the past year 25 persons took part in this "Pilgrim" work; 2,647 parlor meetings and 1,702 public meetings were held;--total 4,349. The distance traversed in connection with these services (the editor's trip to Europe included) was 154,214 miles. The expense was $7,956--a very modest amount for so extensive services. The One Day and Annual Conventions are also reckoned in account; but not the convention expenses, which are borne by the inviting churches.

CONVENTIONS OF THE YEAR.

These we have reason to believe were appreciated and profitable. The One Day Conventions are chiefly for the benefit of those "brethren" yet in Babylon, who are hungering for and seeking Present Truth; the General Conventions are chiefly for those already fairly established in it. Both are proving so helpful that we consider it the Lord's will that they be continued, as per regular announcements.

THE SOCIETY'S FOREIGN MISSIONS.

"Darkness covers the earth [civilized] and gross darkness the heathen." Our Society is making no effort to reach those in grossest darkness, believing that to be the work designed of the Lord for the Millennium. We have more than enough to do in dispelling the darkness prevalent in Christendom. For these are our labors and prayers, as were those of the Apostles.--Eph. 1:13.

The British Branch is well established, though by no means self-sustaining yet. A splendid work is in progress everywhere in Great Britain, and it is extending and broadening and deepening. Evidently, the Lord has "much people" in those islands. (Acts 18:10.) The editor was much refreshed by the manifestations of love and zeal everywhere encountered during his brief Pilgrim trip thither last Spring. Indeed, we know that all Watch Tower readers shared this through our reports, as was abundantly testified by your letters to us subsequently. A separate report of the British Branch is subjoined.

Work is commenced at Copenhagen and Stockholm for the benefit of our Scandinavian brethren;--to put into their hands the Present Truth and to co-operate with those who have already been blessed with the opening of the eyes of their understanding. We hope to have more to report in the way of works a year from now.

The German Branch has opened under fairly prosperous conditions, yet not what we had hoped for. The oneness of the "body" and of the "harvest" work does not seem to be sufficiently appreciated by the German brethren. It is proposed, however, to continue the mission during 1904, giving the field a fair trial and looking to the

Lord for guidance as to whether or not there are more favorable fields for the use of consecrated time and money. Meantime Brother Koetitz has succeeded Brother Henninges as the Society's representative at Elberfeld, and the latter has passed to a new field, as below.

The work in French and Italian now centered at Yverdon, Switzerland, is being given a push, and promises well for the time. We are spending considerable money for free reading matter to be scattered all over Germany,

R3288 : page 455

Switzerland, France and Italy, as the Lord may stir up the hearts of his people to co-operate in the "harvest" work. We will do some witnessing. The Lord will use the Truth to gather the "wheat" and permit Satan to sift it clean. Experience seems to teach that the principal crop of ripe "wheat" will be gathered in Great Britain and America, where freedom has more or less prepared the way for the Truth amongst all nationalities. We must "harvest" while it is called day and where the wheat principally is.

THE AUSTRALIAN MISSION.

Little has yet been accomplished in Australia, yet everything we are able to learn about it seems to imply that it should be ripe for the sickle of Truth. Its population is chiefly British and we believe intelligent and liberal-minded. Its claims appealed to us as being in line with the leadings of the Lord, and accordingly Brother Henninges has been dispatched thither to open a Melbourne Branch or Mission.

Brother Henninges has had a large experience in Allegheny, and later in London, and is, we believe, every way competent to push the work there. He will doubtless make it a success if the conditions are as favorable as we hope--if the Lord has "much people" there. Although this is in the nature of an experiment, we have already shipped nearly eight tons of literature there--chiefly Dawns--so great is our confidence.

We bespeak for all the dear "Yoke-fellows" (Phil. 4:3) in foreign fields, as well as in the home Pilgrim service and in the Colporteur service afar and near, the prayers and co-operation of all who recognize the one Lord, one faith, one baptism, and one harvest work, and who see that the time for co-operation is short. Yea, as we see how few there are loyal to the Truth, and how many are their opponents, "within and without," let it draw us the closer to all whom the Lord has counted worthy to receive the Truth and worthy to permit to remain in its light. Let us pray for one another and in every way assist one another to "stand" and to "fight a good fight." Love of the brethren is classed in Scripture as one of the evidences of the new life--with what propriety each who has this love can judge.

Our continued prayers ascend daily, for all the dear co-laborers and for all the Lord's true sheep--known to us as well as unknown. Brethren, pray for us. Under the Lord's providence our position in this "harvest" work specially draws the fire of the great enemy and his blind and misdirected servants. It is a comfort to us to know of your Christian love and prayers in behalf of the editor and his faithful co-laborers. And amongst these do not forget the 32 loyal office helpers at Allegheny.

THE FINANCIAL END.

With the opening of wider ranges of labor and influence the Lord sent an increase of the necessary means;--our money receipts for the past year will surprise you.

R3289 : page 455

This is another evidence that the Lord's hand is guiding the "harvest" work;--grace sufficient to endure added trials; and money sufficient for the increased expenses, and that without either direct or indirect appeals for money. The Truth stirred the willing-hearted to do what they could, and the Lord gave the increase. We dare scarcely hope for as large opportunities or as ample means for next year, but we leave all in the Lord's hand and will seek to do with our might according to the opportunities and means the Lord will supply. All who have participated in the results summarized below, either through active service of the Truth or by money contributions in its aid, or both (and this includes almost every Watch Tower subscriber), may well join us in giving thanks to the Lord for the showing.

It will be noticed that while the work more than doubled the expenses did not double. We believe it to be a part of our stewardship to see that not one dollar of these consecrated funds is wasted. The dear co-laborers join heartily in this spirit. None here receives wages--merely expenses--and all rejoice to keep these at the lowest notch, and each feels that he cannot do too much for our King and his "brethren." We are entirely safe in saying that no such work was ever before done, nor at so relatively small a cost. But then neither was such a gospel ever before proclaimed. "What manner of persons ought we to be?"

SUMMARY OF THE YEAR.

Receipts.

Surplus on hand Dec. 1, 1903	$ 3,938.11
From Good Hopes and all other sources	39,526.08

Total	$43,464.19

Expenditures.

For "Pilgrim" expenses	$ 7,956.65
For publishing matter circulated free,--tracts, etc	21,678.02
For expenses, postage, etc., on same	5,026.49
For loss on Dawns incidental to rise in cost and our desire to keep retail price low and give Colporteurs every opportunity	2,014.71
For Foreign Mission accounts, on which there may be partial returns later on	5,694.21
	$42,370.08
Surplus remaining	$ 1,094.11

SUMMARY OF LITERATURE CIRCULATED FREE.

Old Theology Tracts sent out, 5,487,700, representing 81,211,600 tract pages,--various languages.

Sample copies of Zion's Watch Tower, 198,590.

BOOKS AND BOOKLETS SOLD AT COST OR LESS.

Millennial Dawns, all volumes and languages	210,961
Sundry booklets	63,057

MISCELLANEOUS.

Letters and cards received	41,079
Letters and cards sent out	37,810

"Pilgrims," regular and special, 25. Visits, 1,411; Public meetings, 1,702; Parlor meetings, 2,647; Miles traveled, 154,214.

* * *

Praising God for past mercies, let us begin the service of the New Year with a renewal of our consecration vows; and with the thought that we are a year nearer to the glorious "change" and "well done" for which we hope. "Now is our salvation nearer than when we first believed."

REPORT OF BRITISH BRANCH.

We give below Brother Hemery's Letter and Report. We all rejoice that the British Branch prospers, and hope

R3289 : page 456

that in another year there will be something to report respecting the "harvest" work in the lands afar.

Lest there should be some misunderstanding, we note the fact that the Financial Report takes no account of the cost of the tons of tracts sent from Allegheny, but merely of its circulation. We propose having the reports next year include cost of paper, printing, etc.

DEAR BROTHER RUSSELL:--

We are gratified in being able to send a report showing increase in the various branches of the work. The sale of Dawns has advanced upon last year's figures by 3,000, while that of the lesser booklets also shows an increase. But notable progress is shown in the account of tract circulation--we have sent out 1,033,000 free tracts and Towers. Of this number 700,000 represent the Volunteer matter; the new method of distribution lending itself to more extended opportunities of service than the previous one did. But while much has been done, much more remains. The increases plainly indicate further possibilities, telling us that "The fields are white unto the harvest." We pray the "Lord of the Harvest that he will send more laborers into His vineyard."

We believe your visit to us in the Springtime has, in the Lord's providence, done much to give a general impetus to the work in this part of the field. The brethren were stimulated to further assurance and zeal, and many new friends were made. Indeed, in view of the possibilities in these countries, it would appear that your early return is desirable. You will be glad to know that the work prospers in Ireland: the friends in Dublin especially were enthused by your visit there, and have, since then, sold a good many Dawns. The change of the British depot to its present address--brought about in harmony with your thought that this locality would be more desirable --already promises much advantage.

It has been our pleasure to have a Pilgrim visit from Brother Henninges this fall. He reports that the meetings have been well attended, and the usual good interest maintained. We are sorry to have to say "good-bye" to him and Sr. Henninges, though we are glad the work in Australia is to be helped forward by them. We are grateful to the Lord for all His favors to us--for the privilege of knowing His Truth, and for that of serving each other. We thank Him for all that He has done, and are hopeful concerning that which remains. Continue to pray for us here, as we do for you, that His purposes may be worked out in us and that we may all be good "laborers" in the vineyard.

Your fellow-servant, in the Lord,
J. HEMERY.

EXPENDITURES.

	L.	s.	d.
Deficit from last year..........................	542	18	8
Postage, Rent, Labor, Gas and sundry expenses......................................	105	1	5
"Pilgrim" work expenses.........................	86	4	9
	734	4	10
Tract fund receipts from Great Britain..........	411	2	0
Deficit.......................................	323	2	10

Dawns sold, chiefly by colporteurs...........	20,590
Booklets sold, chiefly by colporteurs..........	3,851
Tracts circulated free, chiefly by "Volunteer" method.......................................	1,033,700
These represented in pages.....................	18,368,600
Letters and cards received.....................	4,649
Letters and cards sent out.....................	9,842

===================

R3289 : page 456

CHRISTMAS REVIEW

--READING LESSON, PSALM 103.--DECEMBER 27.--

THE lessons of the last quarter, dealing with Saul, David and Solomon, are fresh in our memories. Saul's great but wasted opportunities have impressed us with the thought that we also have great opportunities, and need to be on guard lest these should be wasted. Saul's opportunities were of an earthly kind, in connection with an earthly kingdom; ours relate to the everlasting glorious Kingdom. His mistake was in failure to give his heart entirely to the Lord. Instead of doing this he sought to serve the Lord but to maintain a will of his own. Seeing how great was his mistake impresses upon us the importance of making our consecration full, complete, and then seeing to it that, by the Lord's assistance, we faithfully carry out the provisions of that consecration.

In David, Saul's successor, we have a man after God's own heart--not in respect to all the affairs of his life, but in respect to his heart, his intentions, his holiness of will, of purpose. Seeing what God appreciated in David helps us to understand the better what he appreciates in all those who would please him. Not that we could hope to please God of ourselves,--but having accepted his grace in our hearts, having come under the robe of the Redeemer's imputed righteousness, and having realized ourselves accepted in the Beloved, then it must be the desire of our hearts to attain as nearly as possible to the divine standard in thought, word and deed. By so doing we are making our calling and election sure, for the Lord seeks only those to be his servants who worship him in spirit and in truth. He accepts us under Christ's merit because we have declared that we desire to be like Christ and to fulfil the Father's will. Our acceptance is with the view of giving us an opportunity to demonstrate the truthfulness of our assertions--to fulfil the covenant of self-sacrifice in obedience to the principles of righteousness. Failures surely will from time to time mark our very best endeavors, but so surely as we are of the David class, the beloved of the Lord, so surely our failures will cause us regret and pain, and lead us to the Lord to entreat his forgiveness in the name and merit of him who loved us and bought us with his precious blood.

David's warfare with the enemies of the Lord, and with the enemies of the Kingdom and Law which the

Lord had established in Israel, were continued through David's career, and these very properly represent the warfare which all the Lord's beloved ones must endure faithfully if they would abide in his favor. Loyalty to the principles of the divine government is of prime importance; the royal banner must be lifted high; our lives must be risked and be given in defence of the divine character and teachings if we would be counted worthy of the Kingdom of glory, if we would belong to the house of David, the beloved, which the Lord has promised shall be established forever--the house of Christ, the house of sons.

We review Solomon's peaceful reign and note how its opening years were typical of the blessings of the noontide of the Millennial Kingdom. The glories and wisdom and wealth of Solomon were but trifles in comparison to the wisdom, honor and riches which God has promised to those who love him. Respecting the faithful overcomers, we remember it is declared that they shall know even as they are known by God, that they shall share the glory, honor and immortality of their glorious Head and Master.

We remember, too, the typical temple, and its construction from materials previously prepared during the Levitic reign, and how this prefigured our preparation as living stones for the glorious temple of the future, in which God shall make his presence known to all the families of the earth for their blessing and uplifting, and for the joy of all those who shall respond to the blessed influences of the Millennial Kingdom. The thought of the preparation of these stones causes us much comfort and joy respecting the trials and difficulties of this present time, as we realize that they are working out for us and in us preparation for the far more exceeding and eternal weight of glory which will be ours if we are faithful when we shall be brought together in glory as the spiritual temple of the Lord.

This review is perhaps as appropriate a lesson for the closing Sunday of the year as any, especially when we remember that all of these glories and blessings and privileges are ours because of the great redemptive work accomplished by him whose entrance upon the work is celebrated by Christmas day. Although we cannot agree that this is the proper day for celebrating the birth of our dear Redeemer, but must insist that it was about October first, nevertheless since he did not intimate his desire that we should celebrate his birthday it is quite immaterial upon what day that event, of so great importance to all, is celebrated. Upon this day, so generally celebrated, we may properly enough join with all whose hearts are in the attitude of love and appreciation toward God and toward the Savior.

The habit of giving little remembrances one to another at this time of year seems to us specially appropriate. God is the great giver of every good and perfect gift. He is continually giving and we are continually receiving from him; but amongst all his gifts the one of greatest importance to us is the gift of his Son to be our Redeemer. While, therefore, thanking the Lord for this great gift and for the great plan which centered in it, it is appropriate that we cultivate in our hearts the spirit of liberality, generosity, and that we allow this spirit to exercise itself to some extent--according to our conditions and circumstances--toward those with whom we have contact, especially to the members of our own households. We recommend that every little gift on this occasion should, so far as possible, represent or be accompanied by some little remembrancer of the great gift--something to draw the mind of the recipient to the fact that the great gift of God in Christ is and should be in the minds of all who give or who receive the trifling exchanges of the season.

===================

R3290 : page 457

THE BOYHOOD OF JESUS.

--LUKE 2:40-52.--JANUARY 3.--

FOR the first six months of the new year the International Lessons turn again to the New Testament, beginning appropriately enough with the childhood of Jesus.

The more we think of it the more marvellous it seems that the Gospel narratives record so many of the particulars of our dear Redeemer's ministry--miracles, teachings, etc.--yet never once descend to the discussion of commonplace events, nor of our Lord's sayings or doings other than those directly connected with his ministry. This is one of the strongest internal evidences that these books were written under divine supervision. Our experience with the writings of men in all ages assures us that it would be almost impossible for four men to write biographies of one person, such as these four Gospels are, without entering into social features and events. Our Lord's mother is barely mentioned, and this only where her life touched particularly with that of Jesus. Her husband, Joseph, was probably dead at the time our Lord's ministry began, yet no mention is made of this fact either.

Respecting our Lord's life, previous to his consecration at thirty years of age, we know scarcely anything. The four Gospels merely bring to our attention his miraculous birth, Herod's jealous fury, and the escape of the child before the massacre of the innocents, followed by the little incident of our lesson, which occurred in his twelfth year, and the declaration that he increased in wisdom and stature and favor with God and man. How brief the record, yet how suggestive!

R3291 : page 458

It would have been no part of the Gospel to have explained the details of his life as a boy, as a young man, etc. It might, indeed, have satisfied the curiosity of some to have told us whether he was a farmer or a fisherman or a carpenter, matters about which people seem inclined to dispute. Undoubtedly the Lord's way in this matter was the better one. Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of his earthly life and interests.

The important thing for us to know is simply stated, namely, that he was the beginning of the creation of God--the first born of every creature; that in his preexistent condition he had glory with the Father before the world was, and was the Father's instrument in the creation of angels, principalities and powers and men, everything that was made. (John 1.) The necessary particulars are also given us respecting the transference of this great spirit being to earthly human conditions--that he might become man and redeem man, the world; that he might be born under the Law and thus redeem those who were under the Law, the Jews. Let us then thank God heartily for the simplicity of the narrative, and for the fact that no item necessary to our comfort and peace and joy has been omitted therefrom, and that no needless items pertaining merely to earthly things have been permitted to intrude themselves and thus to dim in any measure the glorious record of the great love wherewith the Father loved us and the great redemption effected thereby.

Coming more particularly to the appointed lesson: We see that the boy Jesus, although miraculously begotten, not of the will of the flesh, nor of man, but by the holy Spirit, was permitted to grow after the ordinary manner, gradually getting stronger physically and mentally, being filled more and more with wisdom, and giving evidence that God's favor was upon him. Quite probably Joseph, his foster father, was a carpenter, and if so the boy Jesus unquestionably, like other boys, would have more or less association in the carpenter shop, its tools, etc. It has been wondered by some that our Lord never referred to carpenter tools or work in any of his teachings or parables, and this has been urged as an objection to the thought that he was reared in contact with such work and tools. It matters not, so far as we can see. Our Lord addressed, not classes, but the masses; and quite probably the majority of the people at the time knew little about the carpenter's trade, tools, etc., even less than in our day. Hence it was not necessary or appropriate that our Lord should use as figures and parables that which would not be common to the experiences of all or nearly all of his hearers.

In verse 41 Joseph is evidently referred to as one of his parents. This is not in conflict, however, with the previous statements of the same writer, to the effect that Jesus was begotten, not by Joseph, but by the holy Spirit. (Luke 1:30-35.) We would consider it proper enough today that any child should speak of his foster-father or stepfather as father without explaining the particulars of the relationship, and likewise it would be proper for the friends to speak of both father and mother as the parents of the child, as in this verse under consideration and previous verses.--Vs. 27.

The narrative passes over the twelve years of Jesus' earthly life to tell of the incident of his tarrying behind after having been with his parents at the Passover Feast. The religious Jews from all parts of the country went to Jerusalem upon these feast occasions according to the directions of the Law, and naturally enough close relatives traveled in each other's company considerably. Thus it was that in the large concourse returning from Jerusalem after the feast a whole day elapsed before the boy Jesus was missed by those who properly had guardianship over him. Although admonished by the angel Gabriel that Jesus would in due time be greatly honored of God, and that he was born differently from others of the human family, nevertheless neither Mary nor Joseph seemed to have caught any considerable view of the greatness of the one whom they called their son Jesus. The prophecies spoken respecting him, like all the prophecies of olden times, were more or less vague, and could not be comprehended except by the aid of the holy Spirit, which had not yet been given. His mother Mary, however, we are told, kept all these things pondering in her heart, wondering what would be the consummation--little dreaming, we may be sure, how great her son must ultimately be made, according to the divine arrangement.

The story of the boy of twelve amongst the Doctors of the Law, discussing the various types of the Law and what these probably signified, and what would be expected to be their antitypes, furnish us a very interesting picture, especially when we remember that the one who was asking the questions was the one who ultimately would give correct answers to those questions in his own experiences. We are not to assume that this precocious boy of twelve was unduly bold or forward; we are not to presume that he undertook to teach the Doctors of the Law. He was not yet anointed to preach, and was therefore not yet qualified.

R3291 : page 459

The narrative is that he was found hearing the doctors and asking them questions, and not attempting to teach them. There is a good suggestion here--especially for such as are not permitted to teach, by reason of sex or insufficient years--namely, that even a child can ask questions, and in asking the questions may suggest wonderful and powerful answers.

We may reasonably assume that Jesus had previously, after the manner of the Jewish boys, attended the synagogue worship at his home, and that hearing there the Law and the prophets, the Scriptures of the Old Testament, read Sabbath after Sabbath, and having a perfect memory and an active mind, because not blemished by sin and the fall, the various questions of the Law and the various declarations of the prophets would greatly interest him--especially as he realized that he had left the Father and had come into the world to do a redemptive work.

The Doctors of the Law doubtless remarked that they had never had such pointed questions asked them respecting the Law and the prophets, even by wise men of their day and by each other; hence they evidently noticed the precocity of this boy. As he asked questions which apparently showed that some of their interpretations were faulty and inconsistent, they in turn considered it not beneath themselves to ply the boy with questions. Doubtless they thought that after his questions had confounded them their questions would likewise confound the boy, but, according to verse 47, so far from confounding him they got their questions answered in such a manner as amazed them. Nevertheless we are to remember that our Lord Jesus could not have himself understood the full meaning of the Law shadows and the prophecies at that time--nor until after his anointing with the holy Spirit. (1 Cor. 2:14.) This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy. It gives us a suggestion respecting what we may expect of the ancient worthies when they shall be resurrected to human perfection, and the same suggestion also of what we may expect of the perfection of the Church in the glorious condition promised in the First Resurrection.

It was natural enough that after missing the boy for four days his mother should upbraid him somewhat, and, taking Jesus' answer in its simplicity, we must suppose that he had been so absorbed with the opportunities and studies that the time had passed without his appreciating the trouble and inconvenience he was causing to others.

"Wist ye not that I must be about my Father's business?" must have seemed strange enough even from so remarkable a boy. His parents did not fully comprehend the meaning of the words, but Mary set these apart with the other peculiar things to treasure up, hoping ultimately to see something that would fully justify the words, as she did afterwards see. After making this protest respecting his desire to be engaged in the heavenly Father's mission, studying his Word and teachings, and realizing that his sentiments were not understood or appreciated, and that really he was still properly under subjection to his parents, Jesus said no more, but went quietly with them to Nazareth and doubtless to his accustomed vocation.

Our Lord could not begin his ministry because he was under the Law and bound by its every restriction. We note, however, his promptness to engage in his heavenly Father's business at the very earliest moment, as we read, "Now when Jesus began to be about thirty years of age he came to Jordan to be baptized." We who are not under the restraints of the Law Covenant but, on the contrary, are under grace, are not thus limited as to the time we may present our bodies living sacrifices upon the Lord's altar to be used in his service; hence we rejoice the more if we can find that at an early date we can give our hearts and our all to him who loved us and bought us with his precious blood.

It was not the babe of Bethlehem that was to bless the world, nor the boy of Nazareth, nor the young man of Capernaum, but it was to be a full-grown man, a mature one, whose sacrifice would offset the sin of Adam, redeem him and his posterity and satisfy the demands of divine justice against the condemned race. So, then, while interested in everything pertaining to the divine character and plan, while interested to know how Jesus grew in stature and in wisdom as he approached the maturity of manhood at thirty years, while interested to know about his miraculous birth, our chief interest in all of these things is that they established our faith in him as the man Christ Jesus--that he was holy, harmless, undefiled and separate from sinners, and therefore able to make the atonement sacrifice--to give his own life a ransom, a corresponding price for the life of Adam, and thus for the life of the whole race of Adam, in his loins at the time of his transgression and thus sharers with him in his condemnation.

We do well, therefore, to dwell less upon the birth and infancy of Jesus and more and more to grasp the precious themes set before us in the Gospel, of which the cross is the great point or center of interest. Similarly we regard all the followers of the Lord--not according to the flesh but according to the Spirit. True, we are glad to know of some that even before their consecration and baptism of the Spirit were noble minded, virtuous and irreproachable, and we have a measure of regret when we hear of some who had a contrary disposition to this; nevertheless our interest centers around the fact that they did turn from sin, did become the Lord's followers and that they have been begotten of his holy Spirit. In this we rejoice.

R3292 : page 460

Thus we know each other according to the Spirit as New Creatures in the Lord, and thus we know our Lord as the New Creature, as the Apostle suggests, "Though we have known Christ after the flesh, henceforth know we him so no more." Our special interest centers in our Lord from the moment of his anointing of the Spirit until he completed the work there begun three and one-half years later on the cross, crying, "It is finished." Our interest still holds beyond that point in the resurrection of our Lord from the dead, and the evidence thus given us that the begetting of the Spirit at his baptism became the birth of the Spirit at his resurrection, and that he was thus the first born from the dead, born of the Spirit to spirit conditions. Then our hope is to follow in his steps, and thus realize the promise that if we suffer with him we shall also be glorified together and share his Kingdom and his nature in glory.

===================

R3290 : page 460

REQUESTS FOR PILGRIM VISITS, 1904.

THE following information is very important in connection with arrangements for "Pilgrim" services. There is no charge for these services, nor for the traveling expenses; nor are collections ever to be taken up. We expect that all friends of the Truth will be glad to entertain the "Pilgrims," during their brief stays, with "such things as ye have;" but where circumstances do not permit this, the "Pilgrims" are prepared to pay their way. If you desire to be remembered by us when we lay out the routes for these "Pilgrims," please answer the following questions--on a postal card or on separate paper from your letter. You need not repeat the questions, but merely number the answers, thus: No. 1--Yes (or No). No. 2--Twice a week--Sunday and Wednesday (or whatever may be the truth). No. 9--Sunday at 3 p.m. at Bible House, 610 Arch Street; Wednesday 8 p.m., same place (or whatever may be the facts of your case). And thus with each question.

If you cannot answer all the questions reply to as many as possible. Neglect to send in such requests will be understood to mean that the "Pilgrim" visits of 1903 were not appreciated, and that you think it undesirable to have them continued so far as possible in 1904. Requests of 1903 hold good until Jan. 31, '04. "Pilgrim" routes are laid out sometimes several months ahead and cannot well be altered; hence the necessity for our having full information and in time.

ANSWER AS MANY AS POSSIBLE OF THESE QUERIES.

(1) Are regular meetings now held in your vicinity?
(2) How frequently?
(3) What is the present average attendance?
(4) Is request for Pilgrim visits the publicly expressed wish of those who usually attend meetings?
(5) Will suitable places be secured for parlor meetings?
(6) Can suitable room for a public meeting be secured?
(7) At what date are leaders or elders chosen?
(8) Give full name and address of regularly elected elders,--that arrangements for Pilgrim visits may be committed to them.
(9) Give addresses of meeting-places and hours.
(10) To whom should the Pilgrim be referred for entertainment?
(11) If no regularly chosen elders, give at least one address in full, beside your own.
(12) Give your own name and address in full (state if colored) and any other information likely to be useful.
(13) If not on the railroad give name of proper station and your distance from it, and the direction. State also if a conveyance would meet the Pilgrim at station and return him to it.

===================

R3292 : page 460

"JOHN THE BAPTIST AND THE PROMISED ELIJAH."

--MATT. 3:1-12.--JANUARY 10.--

Golden Text:--"Repent ye: for the Kingdom of Heaven is at hand."

IN the first three verses of our lesson are summarized the mission and work of John, our Lord's cousin, respecting whom the Master said, "Verily I say unto you, there hath not arisen a greater prophet than John the Baptist: and yet I say unto you that the least in the Kingdom of heaven is greater than he." John's mission was to announce that Kingdom, but it was not his privilege to become a member of it. He was the friend of the Bridegroom, as he expressed it. He heard his voice communing with the prospective betrothed, and he rejoiced as his friend, but not as a member of the betrothed class--the bride, the church of this spirit dispensation, the least one of whom enjoys a higher privilege and station than did this noble prophet: because even hereunto were they called and he called not.

John from his birth was specially prepared to be a servant of the Lord in the capacity he filled, and on reaching the age of maturity he, being fully consecrated, at once began the service. He was six months older than our Lord, and hence began his ministry that much sooner. Abstaining from earthly comforts, he subsisted on the plainest of food, and was attired merely with a camel's hair girdle about his loins. His entire time and attention were thus left free for the mission before him.

We do not advocate that all the Lord's people follow the example of John the Baptist in respect to their food and raiment, but we do believe that a good lesson of simplicity, consecration and zeal may be drawn from his course. We do believe that our Lord's faithful followers might copy John's example to the extent of avoiding the extremes of social custom, not only in their clothing but also in their food. We advocate "things decent" and "things honest," as the Apostle expresses the matter--a simplicity of diet and wardrobe. Those who have consecrated their time and energy and influence to the Lord, and to the service of the Truth, will do well for their spiritual interests to be on guard against the fashions and follies of this world in these matters; and whether they eat or drink, or whatsoever they do or wear, that all may be done to the glory of the Lord--with a view to their own greatest usefulness in the divine service and in the service of the household of faith.

R3292 : page 461

John's mission was heaven-directed, and exactly at the right time to introduce the Lord Jesus to the Jewish nation, which had been waiting for him for centuries to fulfil in and through their nation the promise made to Abraham, "In thy seed shall all the families of the earth be blessed." Under divine guidance the affairs of Israel were, outwardly at least, more prosperous than they had been for centuries, and they were as a nation hoping that this return of God's favor might culminate in the sending of the promised King for the exaltation of their nation, and through its establishment in power the blessing of Israelitish rule in the name of the Lord should be extended to all the families of the earth. We are told that amongst the Jews "all men were in expectation of the Messiah."--Luke 3:15.

No wonder then that so striking a figure as John the Baptist made an impression when he announced that God's Kingdom was soon to be established, and that he had been sent as an advance minister to proclaim it and to sanctify the hosts of Israel, that they might be prepared to be the hosts of the Messiah in the fulfillment of the long-expected promise to Abraham. By a new method those who accepted John's teaching were required to mark their reformation of life, namely, by an immersion of water, which symbolized their putting away of sin, their return to full covenant relationship with God, already established through Moses, the mediator of the Law Covenant. All who did this with true sincerity of heart, and not merely an outward form, undoubtedly were Israelites indeed, of the very kind that the Lord would be pleased to accept and own and bless under the spirit dispensation soon to be inaugurated.

And thus we find that not only many of the disciples of Jesus were previously disciples of John, but also that many of those who received Jesus had previously received John. Nevertheless the majority of those baptized by John evidently had not been touched to the heart by his preaching, but merely nominally repented and instituted some slight reform.

The movement became a popular one, and drew to it many who loved publicity and notoriety, and who are always foremost in the promise of godliness but are without its power, therefore without the sincerity, without the heart interest. John recognized the hypocrisy of many of the leading Pharisees and Sadducees who came to his baptism, and by some prophetic power was enabled to read their hearts in a manner which would be improper for us to do. This prophetic insight not only permitted John to call these false ones a brood of vipers, but permitted him also to intimate to them the great day of wrath that was soon to come upon that nation; "wrath to the uttermost," as the Apostle Paul speaks of it (1 Thess. 2:16)--the wrath of God which entirely swallowed up the nation and left the land almost desolate, scattering the people amongst all the nations. John would not baptize these until they showed by outward conduct a change of life, a change of heart and not merely a changed profession. He realized that this class in particular was stumbling over the promise made to Abraham, because they were his natural children without having Abraham's faith. John inspiredly warned them to the contrary, that God was quite able to establish his Kingdom in due time and to ignore them entirely.

Verse 10 is a further part of his prophecy, declaring that fruitage was necessary on their part, and that any who did not bear the fruitage required would be cut off from divine favor and cast into the fiery trouble with which the Jewish age ended.

Prophetically John realized that his mission was merely a preparatory one, and that somehow--how he could not understand--the coming one would have the power to immerse the faithful in the holy Spirit, in holy power, and the unfaithful with a baptism of fire, of trouble. Again he likened the ministry of Christ to that nation as that of a reaper who, with a winnowing fan, would separate the true wheat from the chaff, gathering the wheat to the garner of the Gospel age at Pentecost and in due time thereafter permit the fires--confusion, anarchy and the Roman legions--to entirely consume the chaff of that people in an unquenchable fire, a trouble that would not be extinguished, that the Lord would not help them out of, but that would utterly destroy their national polity.

ELIJAH THE ARCHETYPE.

Elijah the Tishbite, who in the days of King Ahab was used of the Lord to produce a reformation in Israel by which the priests of Baal and their power over the people were overthrown, was declared to be a type or likeness of a greater reformer who would precede Messiah to announce him and to make ready for his reign. Our lesson (verse 3) declares that John the Baptist was an antitype to Elijah. We see that he did do a work of reformation amongst the Lord's people at the first advent, the work of introducing the Messiah. Moreover, we remember that the disciples asked Jesus respecting this very prophecy saying, If you are the Messiah what answer should we give to the Jews who say that Elias (Greek for Elijah) must first come? Our Lord's answer was that Elias had already come (John the Baptist, the antitype of Elijah), and that the Jews knew him not, recognized him not, but had done to him whatsoever they pleased--imprisoning him and ultimately beheading him in prison. Our Lord further added "likewise shall also the Son of man suffer of them." "Then the disciples understood that he spoke unto them of John the Baptist."--Matt. 17:10-13.

As it was a surprise to the disciples that John, the Lord's forerunner and the antitypical Elijah, should be put to death, so likewise it was a surprise to them that the Master himself, instead of reigning, should be crucified. It took them some little time to understand that the Lord's coming as Messiah had two phases--one in humiliation, a suffering ending in death and apparent defeat, the other to follow later in power and great glory, to reign, to uplift, to bless Israel and all nations, thus fulfilling on the richest possible scale all the precious promises through all the holy prophets since the world began. It was appropriate also that the Lord should explain that there should be a second coming of Elijah--an antitypical Elijah on a still higher plane, of as much larger proportions than John the Baptist as the second coming of Messiah will be grander and more glorious than his first coming.

R3293 : page 462

John the Baptist himself understood that he was not fulfilling all the features of the antitypical Elijah--he evidently understood that there would be still a larger fulfilment by an archetype. This is evidenced from his own words when asked, Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. (John 1:21.) Our Lord's words explained the matter, showing that he was the antitypical Elijah in a certain measure, to a certain extent, to that the nation of Israel. Jesus said "This is Elias if ye will receive it." That is to say, to those who recognized his message and who obeyed it and who became the Lord's disciples, to these John fulfilled the work of Elijah (Matt. 11:14.)* Likewise Jesus is already the Christ, the Messiah, the King, to those few who have ears to hear and hearts to receive the message--the household of faith, the Church; but as John was not the Elijah promised to the world in general, so Jesus was not yet come as the Messiah. This coming of Jesus to the world as the world's King, to take unto himself his great power and reign, is the grand event toward which all prophecy points, and before that event takes place the antitypical Elijah of still larger proportions than John the Baptist must bear a witness and message to the world.

As we have already pointed out, Christ, the Messiah of the divine plan, includes not only Jesus glorified, the Captain of our salvation, the High Priest of our profession, Head over the Royal Priesthood, the glorious Church, but it includes also the Church which is his body, the under priests, the faithful which shall sit with him in his throne, be like him and share his glory and his divine nature. And as the anointed Christ of glory is a composite one of many members under one glorious Head (Eph. 1:18), so the antitypical Elijah is a multitudinous one. Jesus in the flesh was the Head of this great Elijah, bearing witness to and preparing the way for the coming of the great Messiah and Deliverer in due time. The Church, the body of the Christ in the flesh all down through this Gospel age, has been the body of the antitypical Elijah bearing witness all down through these centuries to all the families of the earth that God is to set up a Kingdom, and urging preparation therefor, urging a repentance from sin and reformation toward God, and being used of God as the instrumentality for the anointing of the most holy ones. Soon this work of the Church, of announcing the Kingdom and calling upon men everywhere to repent and reform, will be at an end, and the Kingdom will be introduced with power and great glory. Soon the work of baptizing the anointed ones and witnessing to their relationship to God will be at an end. Soon this antitypical Elijah, like John, will be restrained from further proclamation--and ultimately be cut off. Soon thereafter the Kingdom will be revealed. The faithful overcomers, as the wheat gathered from the sowing of this Gospel message of the Kingdom, will be gathered into the Kingdom, glorified with their Lord and Head, and soon thereafter the Kingdom itself will be manifested--"revealed in flaming fire"--in judgments, in troubles, distress of nations, etc. Soon the Messiah, Head and body, in glory, will so overrule in the affairs of men, that the nations of earth shall be broken to shivers as potters' vessels; and soon thereafter, on the ruins of the present reign of sin and selfishness under Satan, who shall be fully brought to naught and bound for a thousand years, all the blessed influences of righteousness, justice, truth and love will be set at liberty amongst the people, that the whole world may be blessed according to the divine promise. --Gal. 3:16,29.

That the Church is the true antitype of Elijah is beyond question to those who have an understanding of the divine plan. As the Christ is composed of many members, and as the man of sin is a system of many members, so the antitypical Elijah is composed of many members. The three years and a half of no rain under the prophesying of Elijah the Tishbite are shown in Revelation to have their larger fulfillment in connection with the great Elijah archetype, the Church in the flesh. Those three and one-half years, a time, times and a half-time, or forty-two months or 1260 days, represent just that many years in the archetype, namely, the 1260 years that the true Church was persecuted and in a wilderness condition because of the power of papacy, which, in Revelation, is likened to the woman Jezebel who persecuted Elijah.--Rev. 12:14.

----

*Millennial Dawn, chap. 8, Vol. II.

R3293 : page 462

"IN THE WINEPRESS ALONE."

In the dusk of the sorrowful hours,
The time of our trouble and tears,
With frost at the heart of the flowers,
And blight on the bloom of the years,--
Like the mother voice, tenderly hushing
The sound of the sob and the moan,
We hear, when the anguish is crushing,
"He trod the winepress alone."

And, therefore, he knows to the uttermost
The pangs that the mortal can bear:
No mortal has pain that the Master
Refuses to heal or to share.
And the cries that ascend to the Loving,
Who bruised Him for us to atone,
Are hushed at the gentle reproving,--
"He trod the winepress alone."

How sudden so e'er the disaster,
Or heavy the hand that may smite,
We are yet in the grace of the Master,
We are never out of his sight.
Though the winnowing winds of temptation
May forth from all quarters be blown,
We are sure of the coming salvation--
The Lord will remember his own!

From him, in the night of his trial,
Both heaven and earth fled away;

His boldest had only denial,
  His dearest had only dismay.
With a cloud o'er the face of the Father,
  He entered the anguish unknown;
But we, though our sorrows may gather,
  Shall never endure them alone.

====================

SEMI-MONTHLY
VOL. XXV. JANUARY 1, 1904. No. 1.

CONTENTS.

Views From the Watch Tower........................ 3
Pray for the Reapers.......................... 4
The Financial Storm........................... 5
The World's Outlook........................... 5
Special Trials Follow Consecration................ 5
The Teacher and His Message
Rejected................................... 11
The Earth Shall Yield Her Increase................ 15
General Conventions, 1904......................... 16
Public Ministries of the Truth.................... 16
Special Items:
Dawn Vol. VI Further Delayed................. 2

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

VOL. V. IN GERMAN.

This translation is in good stock, and orders will have prompt attention.

DAWN VOL. VI. FURTHER DELAYED.

Volume VI. seems to be unfortunate. Our printers have disappointed us further. However, it is on the press and a short time will see copies in the hands of the patient watchers. Wholesale rates are granted to our subscribers on single copies or more.

PASTOR RUSSELL'S DISCOURSES EVERY MONDAY.

By a special arrangement with The Pittsburgh Gazette a stenographic report of Pastor C. T. Russell's discourses will be printed on Mondays. We will send you "The Pittsburgh Gazette" (daily) and ZION'S WATCH TOWER twice a month for a period of 12 months for $3.25, which is about the price of The Gazette alone. The subscriptions must be paid in advance and sent to us.

NOTICE.--Where Gazette agencies are established the issues desired can be readily obtained through them. The Gazette refuses to mail papers to towns where they would interfere with the agents already located.

===================

R3295 : page 3

VIEWS FROM THE WATCH TOWER.

FROM the standpoint of the Truth and its prosperity --its victory over error--no year in the past, in our experience, has ever offered so grand a prospect. During the past year the Lord has done great things for his people, whereof we are glad. Viewed from some standpoints it is difficult to imagine that the coming year could equal the past one, much less excell it. However, as we are learning more of the Lord's ways we are coming to have greater confidence in his almighty power, which is able to make all things work out his glorious plans as the due time of each item arrives.

But our hopes have circumstantial foundations supporting our faith. We will mention some of these, that we may hope and rejoice together. (1) The number of the interested is greater than ever before;--the WATCH TOWER list is nearly twenty thousand, which represents about 40,000 readers and colaborers. (2) The consecration of all seems to be deepening. (3) These furnish nearly one thousand "Volunteers," and guarantee a circulation of at least three millions of tracts which we may hope will find and enlist other earnest, consecrated heads, hearts and hands. (4) The Colporteur brigade is now nearly 150 strong, and many of them well tried and experienced soldiers of the cross, whose zeal increases as they realize that "now is our salvation nearer than when we first believed." (Rom. 13:11.) These will surely put into the hands of the Christian people many thousands of volumes of Millennial Dawn--which, in turn, should assist much in breaking down prejudice and superstition in thousands and in bringing hundreds into fellowship with the Truth. (5) The Pilgrim service will, we trust, be blest of the Lord to those already fully committed. (6) The Pittsburgh Gazette each week publishes the editor's sermon to from 70,000 to 85,000 readers far and near. This should prove a help to some. Many will read in a secular journal what they would refuse to notice elsewhere. (7) The "Good Hopes" prospects are favorable so far, and encourage us to lay our plans broad and deep for the year beginning.

The above prospects relate to the "machinery" which the Lord seems to have provided and blessed in connection with the "harvest" work. Now let us look to the conditions in the world outside our influence. We find that an increasingly large number of pious, Christian people are losing their prejudice and getting their eyes opened, little by little, to the beauties of the Divine Plan of the Ages. It may be that the millions of tracts and hundreds of thousands of DAWNS which we have unitedly circulated, and the other efforts put forth to proclaim the truth, have been used of the Lord to break down the prejudice and to anoint the dim eyes. We are glad to hope so: we would feel discouraged indeed with any other view.

However, we are inclined to think that the results are largely the operation of forces at work in an opposite direction. While we are busy heralding the Truth and endeavoring to show the real meaning of God's Word and its sureness of fulfillment, Satan is no less busy and has powerful influences at work. For the past twenty years he has been carefully sowing and watering the seeds of unbelief--"Evolution" and "Higher Criticism"--in all the colleges and theological seminaries of Christendom. As a result the "leaven" --the corruption of faith--abounds in every direction. To such an extent is this true, that the term "orthodoxy" practically stands for this modern form of "rationalism" or unbelief.

The effect of this growing skepticism, or "falling away" from the faith, is two-fold. To a large class it is infectious: never well established or convinced of the truth of God's revelation, they needed only the word of some one "highly esteemed among men" (Luke 16:15), D.D., to turn them away from the truth to fables. Soon they plume themselves upon their "advanced views," and learn to look down upon those who hold fast to the precious Word (Titus 1:9), and to think of them and speak of them as "credulous" and "old fogy."

These "snares of the Adversary" will, we doubt not, entangle the great mass of professing Churchianity. They shall indeed be snared and taken. A thousand will fall to one who will stand. (Isa. 28:13; Psa. 91:7.) But the Lord's truly consecrated people will be kept by the power of God through faith. At first they are sure to be bewildered as they hear their trusted under-shepherds advance the very arguments once set forth by Ingersoll, Paine and other opponents of the Word. They wonder whether or not they heard correctly, and finally they wonder if they have been too slow and stupid and too credulous.

Alas! many of these dear sheep have relied too much on the creeds and traditions of men, and have not sufficiently "proved all things" before acceptance, with the standard of God's Word. And so their faith may be sadly shaken and their peace and joy in the Lord destroyed. But as surely as they are the Lord's sheep he will not abandon them, but if they cry unto him he will deliver them from the Evil One.

Deliverance will come to them just in time;--just when they have learned to deplore their loss of faith and its connection with the joys of the Lord. We are rapidly approaching a time of famine for the hearing of the Word of the Lord. Those who have always fed on the husks of human theory and tradition will not be aware of this famine; but those who do know the Lord will begin to feel the pangs of hunger. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The Lord will hear their cry for the bread of Present Truth and will send it to them by the hand of some of his willing servants. Verily they shall be fed and led into green pastures; because they are true sheep and under the care of the true Shepherd.--Psalm 23.

It is, therefore, in the interest of the Lord's true sheep that the Evolutionists and Higher Critics should become more and more bold and aggressive soon. So much the sooner will the Lord's true followers discern that Babylon has been rejected--that instead of the name meaning longer the Gate of God, it now stands for Confusion. When once they get their eyes open on this subject they will listen more carefully than ever for the true Shepherd's voice, and seek for the flock he is feeding, that they also may feed in pastures green and be refreshed by the still, deep waters of Present Truth.

Our view in this direction is most encouraging. The leaders of Babylon are nearly all Evolutionists and Higher Critics, and their numbers and influence are making them more and more bold and outspoken. We welcome this progress of error in this class, realizing that it is the Lord's way of letting error and all

R3296 : page 4

things work out good to those who really love him;--the called ones according to his purpose. Thus God will cause the pride and worldly wisdom and wrath and boastfulness of Satan and his deluded ones to praise him, to serve his cause, to deliver his true sheep from the bondage of Churchianity. Let us be vigilant to use every opportunity to serve these and to do good unto all as we have opportunity; but let us not forget that the "strong delusions" the Adversary is now permitted to bring upon Christendom will not be permitted by the Lord to deceive "the very elect."--Mark 13:22.

PRAY FOR THE REAPERS IN THE HARVEST.

--MATT. 9:28--

Seeing that the fields of Christendom are thus white for harvesting, that everything is ripe for the gathering of the "wheat" class, what should be our attitude toward the Lord's work? The Lord arranges matters so as to place opportunities for his service within our reach--such opportunities for printing and circulating the Truth as never before fell to the lot of the Lord's people. Are we doing all that we can for the Lord's honor, and for the assistance of brethren both in and out of Babylon? Some are doing heroic service and are being blest. It is our duty to stimulate all as best we can to seize and use the opportunities as they are daily passing us. If we fail so to do some in the future might reproach us with not having done all we could to bring them into the place of greatest blessing and security; for it is the zealous that are least likely to be ensnared by the Adversary--if their zeal be born of love.

This time of great opportunity for the Lord's service is likewise a time of great opportunity for self-service--for "money-making," etc. It is a time of general activity, and the question is--In what direction shall our energies be expended? Whom will we serve? The Lord, his Truth and his brethren? Or self, or the world, or the flesh, or the devil?

This is the hour of trial for the consecrated. We have solemnly told the Lord that we love him more than we love houses or lands, or father, or mother, or self, or any other creature, and now he is putting our professions to the test. The measure of our sacrifice of earthly privileges for spiritual ones will mark the degree of our love, our devotion, to the Lord; and

R3296 : page 5

our favor with the Lord, our growth in him, in his character-likeness, will be proportionate.

We all see the issue squarely. Let us each resolve that by the Lord's grace we will yet hear his voice declare of us, as members of his Bride,--"She hath done what she could." This will mean more energetic and more persistent service. It will mean more "Volunteers," and a still greater area of the wheat-field attended to. It will mean more WATCH TOWER subscriptions (free or paid--for you know that the interested poor are as carefully served and as much esteemed as those who can and do pay). It will mean daily watching and praying, that neither fear of man, nor pride, nor sloth, nor any form of selfishness, shall hinder us from attesting to the Lord our love and loyalty, nor deprive us of the present and future joys and rewards of his service.

We have specified labor in the circulation of our Society's publications, because we know of no others giving the "harvest" message--no others which the Lord is using so specially and peculiarly; and because we address those who we believe view the matter in the same light. We urge your cooperation, not only for the good that may thus be done to others, but also for the spiritual profit sure to come to your own souls. The work as we view it is one--the Lord's, and hence yours and ours, in proportion as we are the Lord's and are colaboring with him. TOWER subscribers now number 19,000; let us see what, under the Lord's blessing, we can make it by this time next year. In our last issue you saw the circulation of tracts and DAWNS for the past year; let us see what we each can do to increase those large figures for the year now commencing. The way to accomplish large results is not to hope that some one else may do and bear and get a blessing in this service; but for each to resolve to do what he can. Ask yourself,--What more can I do to increase the circulation of the WATCH TOWER and the DAWNS? How many more DAWNS can I put into circulation than I did last year? How many more WATCH TOWER subscriptions can I influence than last year? Remember, however, that our desire for the list is that it shall represent the interested, whether free or paid subscriptions;--especially are we desirous of having the Lord's saints on this list.

Pray for reapers! And ask the Lord to help you more and more as one of them, to gather much fruit. But in all this labor for others let us not forget that our first duty is the cultivation of the graces of the Spirit in our own hearts. "He that reapeth receiveth wages, and gathereth fruit unto eternal life."

THE FINANCIAL STORM.

Whether the financial storm is over, or only begun, no man knows; but appearances seem to indicate a clearing financial outlook for 1904. In any event, care and conservatism, "moderation," is the proper course for the Lord's people to pursue. Seek first (i.e., chiefly) the Kingdom of God (to be joint heirs in it with our Lord), and seek its righteousness, --the righteousness it will uphold; and so far as possible get out of debt and keep out of it.

We still think, as a year ago, that the next few years will be very favorable ones for the propagation of the Truth. This may be by the continuation of "good times," permitting the purchase of DAWNS by all classes: or it may be by a curtailment of prosperity which may give some the time for thought and study as well as the inclination now lacking.

THE WORLD'S OUTLOOK.

There are strong indications of war between Russia and Japan, and there would be no knowing where the matter would end if once begun. Alliances might involve other nations. We look for a great war in which the whole civilized world will be involved (Joel 3:10), but know not if the time for it is very near.

Our confidence is that the Lord is at the helm of national affairs in a special sense now, and that all things permitted will work favorably to the establishment of the Kingdom for which we long and pray.

===================

R3296 : page 5

SPECIAL TRIALS FOLLOW CONSECRATION.

--MATT. 3:13-4:11.--JANUARY 17.--

Golden Text:--"And lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased."--Matt. 8:17.

THIS lesson, relating to our Lord's baptism unto death and his temptations in the wilderness, which immediately followed, illustrates the experiences of all who follow in his steps. In order to become Jesus' disciples at all, we must take a step which he did not take, namely, that of justification from our sins to divine favor and relationship through faith in the blood of Christ. Having taken this step the call of the Gospel age has been for such as are of right condition of heart to forsake all and follow the Lamb whithersoever he goeth--in trials, difficulties, oppositions and persecutions in this present life and into the glorious honors and divine favors of the life which is to come. Our Lord's experiences, therefore, furnish a good basis for reflection respecting what is to be expected and endured by all of his faithful.

Our Lord's baptism was more than "John's baptism." The latter was merely for sinners against the Mosaic Law, and indicated a return to harmony with that Law and to the relationship with God which that Law Covenant through Moses established. Our Lord Jesus needed no such repentance and reformation, being holy,

R3296 : page 6

harmless, and separate from sinners; hence it was that John was astonished when he presented himself for baptism. At first John declined, asserting that of the two he himself rather than Jesus needed that baptism, since they were both heartily obedient to the divine arrangement and had not at any time been open transgressors of the Law.

LIKE A DOVE.

Without explaining to John what the latter would not have understood respecting the new dispensation and the appropriateness of water immersion as a symbol of his consecration unto death, our Lord merely said, Permit the service to proceed, John. I have a reason for so desiring it, and it is proper that I should do it in the fulfilment of certain things which I recognize to be right. Then John baptized him, and immediately after Jesus' baptism was finished and he had come up from the water John beheld and heard peculiar things, which apparently others thereabouts knew nothing of. He saw as it were an opening in the heavens, and something which he understood to represent the holy Spirit, the power of God, descending upon Jesus. This was possibly a stream of light, which came not violently, like the lightning, but gently, like a dove, and he heard a voice saying, "This is my beloved Son, in whom I am well pleased."

Whatever sentiments John entertained toward his cousin Jesus previously, he was now convinced by what he witnessed that his cousin was the Messiah. Then he bore record, saying, "Behold the Lamb of God, which taketh away the sin of the world," and testified that when he was sent with the mission to baptize, and to preach the Kingdom of heaven at hand, he was distinctly informed that in due time he would know the Messiah by seeing the holy Spirit from God come upon him. Nothing in the account

R3297 : page 6

indicates that others than John saw this vision, nor was it necessary for others to see it. John was to bear record, and those who heard him had the same opportunity that we today have of knowing about this matter.

CONSECRATION AND BEGETTING.

To Jesus this was a great moment--the moment of his begetting of the Spirit. He had left the spirit condition that he might fulfil the Father's will and plan by becoming man's representative, substitute, ransom price; but he had been promised that the faithful performance of this would bring to him again the spirit nature, with added glory and greatness and divine favor. Now at thirty years of age, as soon as was possible for him to begin his ministries under the Law, he had made a full consecration of himself as a man--to give his time, his influence, his energy, his life, "all that he had," to purchase the forfeited life and inheritance of father Adam and his entire posterity. The consecration made by our Lord at the moment of his baptism is represented in the Scriptures in these words, "Lo, I come (in the volume of the book it is written of me) to do thy will O my God; thy law is written in my heart." This full consecration to death involved every human power, and there--as sealing the engagement--the Father gave him the holy Spirit as a firstfruits of the new spiritual nature, which he would receive completely in his resurrection. That anointing of the holy Spirit was the begetting which, in due time, our Lord being faithful, would bring him to the birth of the Spirit in the resurrection. We know from the Scriptures that he was faithful and thus became the firstfruits of them that slept, the firstborn from the dead.

Immediately he was led into the wilderness--Mark expresses it "driven into the wilderness"--by the Spirit, the holy Spirit, which was now his own spirit or mind or will. We can readily understand why the spirit thus forced him away from the society of others. Jesus realized that he had a special mission in the world, different from others; that he had left the spirit plane of being and had become a man, that he might accomplish a work for mankind. He realized that this work was an important one in the Father's sight, and that already for centuries his coming and the great work he was to do had been foretold in the types of the Law and in the words of the prophecies. Even at the early age of twelve years he had felt anxious to be about the Father's business, and as soon as the legal age for his engaging in the Father's business had arrived, he had hastened to make his vow of consecration to do the Father's will in everything. As a man he could not understand and comprehend clearly and fully the meaning of the various prophecies, even as the prophets did not themselves understand these; and, although familiar with the letter of the Scriptures, he had been obliged to wait for a clear understanding of them until the time of his anointing of the spirit;--because "the natural man [however pure and perfect] receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."--

1 Cor. 2:10.

"LORD WHAT WOULDST THOU HAVE ME TO DO?"

Jesus then hastened into the wilderness, away from friends and acquaintances and every distracting thing, that he might make use of the power of the holy Spirit that had come upon him, that he might use the new sight. The eyes of his understanding had been opened to comprehend the lengths and breadths and heights and depths of the divine love and plan which he was to fulfil. He must not confer with flesh and blood respecting his future course, even if there had been any one perfect like himself with whom he might have conferred. He must confer with the Father. He must take the Father's words through the prophecies, and the lessons through the types, and must hear and see in these the great work mapped out for him. He must make no mistake at the beginning of his mission. He must not hastily conclude that the suggestions of others respecting the course Messiah would pursue were correct. He must not even take his own previous conceptions of his work. He must look at everything from the new standpoint of the spirit. No wonder he wished to be alone with God, and with the Word of God, which he had treasured up in his heart from infancy, and which, having a perfect mind, he unquestionably had before him as plainly as though he had the printed book.

Forty days passed, yet so intent was he upon the study of the work the Father had given him to do, and so perfect was he physically, that he did not hunger until then, as it is written, "He afterward hungered." The season had been a precious one, and undoubtedly the close of that forty-day period saw the Lord fairly well equipped in an understanding of the divine arrangement respecting the necessity for his death. He understood

that the payment of the ransom price for the world was a prerequisite to his coming reign of glory and to its privilege of blessing all the families of the earth with an opportunity for attaining all that had been lost through father Adam's disobedience. But just at that juncture, when he was weak from his long fast and probably also from lack of sleep--for he probably was so deeply engrossed respecting the study of the divine plan that he neither ate nor slept those forty days--at this juncture of his extreme physical enervation came the adversary's chief besetments. True, through the forty days, while thinking of the divine arrangements, there were opportunities for questioning the wisdom of the divine arrangement; but these apparently were all nullified in the Lord's zeal to know and do the Father's will, and hence the temptations that are recorded are those following the fasting.

"HE WAS A MURDERER FROM THE BEGINNING."

We may well suppose that the great Adversary--through whose deception mother Eve fell into disobedience, which brought in its train the wreck and ruin of the race--was an interested spectator in everything pertaining to the divine plan. Of course he knew the prophecies. Of course he knew of our Lord's birth and the annunciation of the heavenly hosts that the babe born at Bethlehem was to be the Savior of the world, the one whose coming was intimated to mother Eve--the seed of the woman who was to bruise the serpent's head. No doubt Satan had watched Jesus in all of his course up to this present time, had seen his baptism of consecration and had seen the Father's recognition of him by the anointing of the Spirit. No doubt he had kept track of him while in the wilderness. All this is intimated in the words of one of the fallen angels or demons, who subsequently said, "We know thee who thou art, the Holy One of God." It may be noted here, however, that the Greek word daimonion (demons) is the word generally translated devils when speaking of the evil spirits which our Lord and the apostles cast out of many, but in the narrative of our lesson this is not the word used. Here we have the word diabolus, preceded by the Greek article thus making it the diabolus, the devil, the one whom the Jews sometimes called Beelzebub, the prince of the devils--the one referred to in the Hebrew as Satan, an opponent of God and of righteousness.

Satan realized that the most favorable time for an attack upon the anointed Jesus would be when he was weak from his long fast and vigilance, and hence it was at the close of the forty days that the temptations mentioned in this lesson were set before the Lord. It may be wondered by some why the Father would permit temptations, or why they would be necessary, or how they could be temptations to a perfect one. There is a difference between temptations which the Father considers proper and the temptations which come of the adversary. The former are tests of loyalty to God and to the principles of righteousness, and are intended to be a blessing and a help to all those who withstand them, and who thus demonstrate their loyalty to righteousness. The temptations of Satan, on the contrary, are in the nature of pitfalls and snares in evil and wrongdoing, temptations to make right appear wrong and wrong right, putting light for darkness and darkness for light. In this sense of misrepresentation and ensnarements in evil, God tempteth no man. (Jas. 1:12,13.) It was necessary that our Lord should be tested, and he was tested all through the three and one-half years of his ministry. Since he had consecrated himself and entered upon his work, it was necessary that these testings should begin at once, for if he manifested disloyalty to the Father, if he had a will of his own, a will that was not fully submitted to the Father's will in all points, he would not be worthy to be the Leader, the Captain of salvation to the many sons God intended to bring to glory. And unless proved perfect by testing his death should not have been accepted as an offset, the ransom price for the sin of Adam and for the sins of the whole world. To experience temptation does not imply sin, but it does imply liberty and freedom of will.

The three temptations here recorded practically illustrate all the temptations that came to our Lord during his three and a half years of self sacrifice, and likewise they illustrate all the trials and temptations that come to his followers. We are not to think of the Lord Jesus as being tempted by the weaknesses of the flesh, for he had no such weakness. We are not to think of his being tempted as a father, for he was not a father. We are to remember the statement that he was tempted in all points as we are--not we the world, not we believers merely, but we the consecrated believers, who are likewise begotten of the Spirit and therefore subject to the besetments of the adversary along the lines in which the interests of the Spirit clash with the interests of the flesh, however good and pure the latter may be.

"COMMAND THAT THESE STONES BE MADE BREAD."

The first of these temptations related to the Lord's hunger. He had possibly been hungry before, but not until endued with the holy Spirit after his baptism had

he that divine miraculous power at his command which would have permitted him to turn stones into bread. This temptation, therefore, did not signify that it is wrong to eat nor that bread is an improper food, but merely that the method of obtaining the food would not have been a proper or legitimate one. But why not, if he had the power, if he were the Son of God and God had given him this ability--why not use this power to satisfy his legitimate cravings? We reply, that the power that was given him was to enable him to carry out the consecration which he had made, and which involved the sacrifice of his flesh instead of its preservation. He might use this holy power upon others, to demonstrate his mission and to draw the attention of the people to the glorious restitution times prefigured in his miracles; but he might not use this holy power in any selfish manner for anything personal. To have done so would have been to misuse it and would therefore have meant sin.

Let us stop here and notice the lesson there is in this temptation for the Lord's followers. We also have received of the begetting of the Spirit; and although we have the Spirit in less measure than our Master, it is for the same purpose--not to be used selfishly for the feeding of our material bodies nor for the healing of our bodily ailments, but simply and only for the service of the Lord, the brethren, the Truth. As our Lord declared

R3298 : page 8

in the garden, he could have asked the Father and have had twelve legions of angels to protect him; and so he could have asked the Father and have had the stones turned into bread, which would have nourished his body; but as our Lord declined to do both of these possible things, so should his followers, having consecrated their lives to the Lord, refuse to ask for divine interference for their own personal and temporal convenience or advantage. To do so would be to ask amiss, to ask selfishly, to ask what would be in opposition to the consecration made.

"THOU SHALT NOT TEMPT THE LORD."

Satan then tried another plan, suggesting a use of our Lord's divine protection which would bring him suddenly into notoriety amongst the people, and demonstrate that he was not an ordinary person but a special object of divine care. The suggestion was that he should go to the highest part of the temple structure, which overlooked the Valley of Hinnom, at a height of six hundred feet from its bottom--that he should leap from this prominent place in the sight of the people, and thus demonstrate his own faith in the Lord and in his mission as the Messiah, and attach to himself the awe and reverence of the people who would see the transaction or hear about it;--for all would know that without divine protection such a leap would mean certain death. The temptation had its plausible side. It seemed to imply great faith in the Almighty, and a refusal to follow the thought would seem to imply doubt on our Lord's part respecting his Messiahship and lack of faith in the divine power. It was a shrewdly put proposition. Additionally, it was backed up by Scripture texts: for Satan can quote Scripture when it suits his purpose just as, under his guidance, Spiritualists and Christian Scientists and other rejectors of the Word of God are ready at times to quote what they think will serve their purposes. The Scripture quoted was a very able one, "He shall give his angels charge concerning thee, and in their hands shall they bear thee up lest at any time thou shouldst dash thy foot against a stone." (Psa. 91:11,12.) It would almost appear that this Scripture implied that our Lord was to make such an exhibit as Satan proposed.

First we inquire wherein such a course would have been an improper one--what Scriptural injunction or righteous principle would have been violated? We reply that if our Lord had been pushed from the pinnacle of the temple, or if he had been in a dangerous position in discharge of duty and his foot had slipped, and he thus had been precipitated to the valley below, he would have been quite right in assuming that the divine power could protect his interests and cause that all things should work for his good according to promise. But to deliberately place oneself in danger and to call upon or expect God to offset the deliberate act with divine protection would be a mistake. It would be tempting God. And this was our Lord's reply to Satan, "It is written again, Thou shalt not tempt the Lord thy God."

We are here furnished a practical lesson in the interpretation of Scripture. Where two Scriptures seem to conflict we must examine the principles which underlie them, and the spirit of a sound mind, the holy spirit of loyalty to God and reverence for him, must assist us in determining the proper relationship of these Scriptures, or which one should be followed when they seem to be in conflict. It is quite possible that the time had not yet come for the Scripture which Satan quoted to be rightly understood. It is possible, therefore, that our Lord at that time did not know the proper interpretation of the words quoted by Satan; for if he had there would have been little temptation in the suggestion. He was guided by the principles of righteousness as well as by the Scriptural testimony which he quoted. He perceived that it would be wrong to do a foolish act and to tempt the Lord to shield him from the natural consequences of the act. This conclusion of our Lord's mind was fully backed up by the Scripture which he quoted.

RIGHTLY DIVIDING THE WORD OF TRUTH.

The Scripture quoted by Satan we may now understand clearly, and this proves that the due time for its comprehension has come. We now see that the Psalm from which this is taken refers to the whole Church of this Gospel age--Jesus the Head, and his faithful, the members of the body. We now see that while there have been feet members in some respects all the way down through this Gospel age, yet in a particular sense the Lord's people of this present time are the "feet of him that bringeth good tidings of peace." (Isa. 52:7.) We see that as the feet, the last members of the Jewish house, stumbled over Christ as the stone of stumbling and rock of offence in the end of the Jewish age, so now we see the feet members of the spiritual Israel in the harvest or end of this Gospel age will be in danger of stumbling over the rock of offence. As it is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel"--the fleshly and the spiritual. (Isa. 8:1,4.) We see that as the fleshly house stumbled over the cross (1 Cor. 1:23), so the spiritual house is to stumble over the same obstacle--the cross.

We see this stumbling now taking place, that higher criticism is undermining true faith in all denominations, and that the Evolution theories are making the cross of Christ of none effect--implying that Jesus and the sacrifice for sins was wholly unnecessary, that men have been evolving and progressing upward under a natural law of progression and evolution, that he needed no redemption, and that restitution to a former estate (Acts. 3:21) would be the worst thing which could happen to him. We see that in fulfilment of this promise the Lord has given his ministers a message for the feet class, designed to be helpful to them and to assist them over these peculiar stumbling stones of our day--to enable them to "stand" (Eph. 6:13); and this we see corresponds exactly to the assistance rendered to the feet members of the Jewish house--the Israelites indeed of that time. We remember how the Lord's dark sayings were not for any except those in a special attitude of heart, so that others hearing might hear and not understand, and seeing they might not perceive. So it is now: the great mass of Churchianity hear not, see not, and rejoice in conditions which they fail to recognize as stumblings and in falling away from the faith once delivered to the saints.

"TEMPTED IN ALL POINTS LIKE AS WE ARE."

Coming back now to the temptation, let us see whether

R3298 : page 9

or not there are temptations before the body of Christ similar to this one recorded of our Head. There are. Temptations continually assail the Lord's people--suggestions to do some wonderful works in his name, and to thus prove to themselves and to others that they are heaven's favorites. The lesson for us to learn is that the work which the Father has given us to do is not a work of convincing the world of showing his favor toward us and our greatness in him, but rather--"Hast thou faith, have it to thyself," as the Apostle says. Rather that we should quietly and humbly, yet as effectively as reason and propriety will permit, let our lights shine, and show forth the praises of him who hath called us from darkness into his marvellous light, and from a desire to be wonder-workers to the reasonable position of servants, ministers of the Truth. Let us fix our Lord's answer clearly in our minds, "It is written, thou shalt not tempt the Lord thy God." Let us as members of the feet of Christ not accept outward deliverances from the trials and difficulties and responsibilities of life, but expect that our protection, our upholding, will be along spiritual lines--that we shall be kept from falling and from injury as New Creatures in Christ Jesus, because our faith is stayed on him.

We do not know that Satan was personally visible to our Lord during these temptations: we must assume that he was not visible, that he did not appear as a man, nor in any other tangible form. Undoubtedly, as the holy angels had power to appear as men, Satan and the fallen angels at one time had the same power or privilege. But the divine sentence against them after the flood is distinctly recorded in the Scriptures. They are "restrained in chains of darkness" until the judgment of the great day, until the dawning of the Millennial morning. However, it matters not to us in what way Satan communicated to our Lord these tempting suggestions. In the third temptation, however, it is evident that the taking of our Lord to a high mountain and showing him therefrom all the kingdoms of the

R3299 : page 9

earth, was not a literal taking, but a taking in spirit or in mind or in thought. There is no mountain in the world from which all the earth could be seen, and even if the Roman world were understood there was no mountain anywhere in Palestine from which any considerable portion of the Roman world could be seen. But the mind can be projected to any part of the world in an instant or to any part of the universe in imagination.

Satan called to our Lord's mind, imagination, a great mountain or great kingdom, having supervision of the entire world. He suggested to our Lord that his mission would be accomplished if he should succeed in thus establishing a kingdom over all the kingdoms of the earth. This to some extent is the spirit of prophecy; namely that it is God's purpose to establish through Christ a world dominion which will rule all the people of the earth to their blessing and uplifting from sin and degradation to life, joy, and peace--or so many of them as will respond to the blessed influences of that Millennial Kingdom. Our Lord certainly understood that this was his mission--to lay the foundation for such a Kingdom: we cannot, however, suppose that he as yet fully understood or comprehended all the steps incidental to that Kingdom's establishment. Had he understood this, there would have been no temptation in Satan's presentation.

SATAN AS AN ANGEL OF LIGHT WOULD MISLEAD.

Having stated the proposition in a form that would at once appeal to our Lord as being largely in accord with the Father's plans he had come to execute, Satan would have our Lord feel that he sympathized with Jehovah's project and with our Lord Jesus in the execution of it, and was willing to render co-operation and assistance. In effect he said, Such a universal Kingdom, for the civilization, enlightenment, uplifting and blessing of all the world I know is your proposition, and I am fully in sympathy with it; but there are different ways of getting at the matter. If you attempt this great work in the wrong way you will merely bring disaster upon yourself and failure to your plans, but if you get at the matter in the proper manner you will succeed. I am the master of the situation--the whole world is under my influence. I admit that in many respects it is a painful influence, and I shall be very glad indeed to have it rectified and the world's government made righteous. My leading of mankind into sin and rebellion and superstition was not so much because I wish them evil as because I knew that only in this way could I hold my power over them. Now all that I ask for co-operation with you in this scheme of a great kingdom to bless the world is that I receive a share of the dignity and honor with you--that you recognize me. Let us be partners. I will recognize you and you will recognize me, and together we will effect this great work of reformation for the whole world, for which you have so grandly and nobly sacrificed every interest up to this moment. Now be wise, for I assure you that any other method will meet only with disaster and bring needless and fruitless pain upon yourself.

As already intimated, the Lord had been studying the Scriptures from childhood; his perfect memory had grasped every detail of the prophecies, and now, since his anointing with the holy Spirit, he had come into the wilderness to determine this very point--how the great object of his coming into the world was to be made effective to the blessing of mankind--how he must proceed in order to fulfil the divine projects and become King of kings and Lord of lords amongst men for their blessing and uplifting. He heard Satan's proposition carefully, he noted the weight of the argument, he realized the truthfulness of much that Satan had said; but he saw in the Scriptures enough to indicate to him that the Father's plan was not the smooth one that Satan had suggested. He noticed in the Scriptures suggestions not only about glory, honor, dominion and power, and the bowing of every knee, and the confessing of every tongue, and the desire of all nations coming, and the knowledge of the Lord filling the whole earth, and the time coming when there would be no need to say to one's neighbor and to one's brother, Know thou the Lord, because all should know him from the least even unto the greatest; but he noticed also Scriptures and types which clearly intimated that there was to be a sacrificing work accomplished. All the sin-offerings implied this, and the testimony, "he shall be led as a lamb to the slaughter," etc.

Reasoning on the question he could readily see that this sacrificing, slaughtering, etc. could not come after

R3299 : page 10

the glory and blessing and enlightenment of the world, and hence that it must precede the glory; for, as the Apostle Peter points out, the prophets "spake of the sufferings of Christ and the glory which should follow." Doubtless by this time the Lord had come to see that it was a clear teaching of Scripture that without the shedding of blood there could be no remission of sins, and that this meant that in some manner he should die for the people. Supposing that he saw this at the time, it meant that the temptation he experienced was all the stronger, because here Satan was proposing to him a method for dealing with the question from the opposite standpoint, without suffering, with exaltation and honor from the very commencement.

COMPLETE CONSECRATION ESSENTIAL TO VICTORY.

Our Lord was saved from any vacillation or manifestation of weakness on this subject by reason of the fulness, the completeness of his consecration, which he had symbolized at Jordan. There he had said, in heart at least, "I delight to do thy will, O my God, thy law is written in my heart." This desire to please the Father, to obey the divine law in his heart saved our dear Redeemer from any yielding to Satan's wiles, and similarly our consecration as members of his body must be thorough if we would hope to stand the testing which must come to each one of us as we pass along the narrow way, following in his footsteps, seeking the glory, honor and immortality which he has promised us. Our Lord's prompt and allsufficient answer was, Leave me, Adversary; for it is written, the Lord thy God shalt thou worship and him only shalt thou serve. I cannot be a co-worker with you in any sense of the word; to do so would be disloyalty to the great Jehovah. I must be loyal to the Lord and to the commission he has given me and to the doing of his will in his way whatever the cost.

Members of the body of Christ following in his footsteps have temptations from the Adversary along similar lines. Not that he offers to divide the kingdom of earth with us, for so great a proposition would not appeal to us, being incredible; but to us he does propose deviation from the close following in the Master's footsteps. He suggests continually to the Lord's followers easier ways by which as much or more good can be accomplished and without sacrifice and self-denial. These ways of avoiding sacrifice and yet of seemingly attaining good ends always imply more or less of co-partnership with the Adversary directly or indirectly, an acknowledgment of him, a bending to evil--to evil men or evil principles.

Under such circumstances we should note carefully the Lord's method and walk in his steps. We should refuse to have any partnership with sin or evil influences or methods in our endeavors to serve the Lord and his Truth. Satan does not approach us in human form nor in diabolic form, but generally through human agencies, through human ambitions, parties, sects, etc. If our Lord had made inquiry of Satan as to what would be the program, doubtless he would have advised him to become a Pharisee of the Pharisees at once, and through such steps gradually he would have proceeded to elevate our Lord over the Jewish people and ultimately over the world--if indeed he who was a murderer from the beginning and abode not in the Truth could be trusted in respect to any promise.

Similarly, today, he proposes to the Lord's followers identification with nominal Churchianity. He flatters them with some trifling office larger in name than in fact or service; he persuades them that they have a large influence and that to withdraw from Babylon would be to incur suffering upon themselves and their families and to do general injury to the work which they seek to forward. By this means, if he cannot lead them onward step by step to full co-operation with him in the blinding of others, he at least can hinder those who yield to his propositions from ever stepping out boldly and courageously on the Lord's side and in opposition to superstition and error. He can hinder them from being more than conquerors and having a place in the body of Christ. What shall our answer be to his suggestions? Let us answer with our Lord that we can enter into no partnership, be members of the institution, nor co-operate with any along lines that would be either dishonoring to the character of our heavenly Father or in any measure contrary to those which he has marked out as the pathway for those who love him--the pathway of self-denial, and incidentally of suffering for the cause of right and truth.

"ADD TO YOUR FAITH, FORTITUDE."

Another thought: one great difficulty with the Lord's people is that, even when determined for a right course and thus resisting the temptation, they do not take sufficiently positive action. Many say to the tempter, I have concluded not to yield at this time. Thus they leave in their own minds an opportunity open by which the tempter may return. Our Lord's course was the proper one: we should dismiss the tempter once and forever. We should take our stand so firmly that even the Adversary would not think it worth while to come back at us along that line; "Leave me, Adversary," I will worship and serve my God alone.

Our Lord's temptations thus terminated. Henceforth he had Satan for his Adversary, but the Father his protector and ultimately his deliverer. Had he not reached this final decision we may presume that Satan's temptations would have continued for days or weeks or years, and would have been a hindrance to the Lord in the work he had come to do. So with us, we must settle it if we would be on the Lord's side; we must decide that in no

R3300 : page 10

sense of the word will we yield to the Adversary, either from policy or to enter into any transaction either to protect life, name or fame. Our decision must be a firm one, somewhat as expressed by the poet:--

"Vain, delusive world, adieu,
With all thou callest good!
To my Lord I would be true,
Who bought me with his blood."

"MARVEL NOT IF THE WORLD HATE YOU."

When the Lord's followers take a firm stand on this subject as their Leader did, the results are the same. Satan is their implacable opponent; he will see to it that they do suffer, that there will be opposition not only by himself but by the world, which is largely under the influence of his spirit and in various ways. Taking this stand they must not marvel if the world hate them, and if all manner of evil be said against them falsely for Christ's sake. And the more prominent they may be, as

R3300 : page 11

in our Lord's case, the more virulent we may expect attacks against them to be--the more interested will the great Adversary be in overcoming them. This thought of Satan's opposition to us, and that we are contending not merely with flesh and blood but with principalities and powers and wicked spirits in high positions of power, would be appalling to us did we not on the other hand realize that by this same positiveness of decision we acquire great helps and assistances by other unseen powers. From that moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his might, and greater is he that is for us than all that be against us.

It was so in our Lord's case. At once he was ministered to by the unseen messengers of Jehovah, and whatever terror lay in the intimated opposition of the Adversary was more than counterbalanced by the assurances of divine favor and assistance. So it is with us. If God be for us who can be against us--what will all the oppositions of the world, the flesh and the devil amount to since God declares that we are his and all things are ours, for we are Christ's and Christ is God's?--1 Cor. 3:21-23.

====================

R3300 : page 11

THE TEACHER AND HIS MESSAGE REJECTED.

--LUKE 4:16-30.--JANUARY 24.--

Golden Text: "He came unto his own and his own received him not."--John 1:11.

OUR LORD began his ministry in Judea, and is supposed to have spent a year there before going to Galilee, the province in which most of his life had been passed. And even when he did go to his home province he chose to visit Capernaum before going to his native city, Nazareth. This was a wise course, considering the fact that a prophet is generally less esteemed at home than abroad. As it was, his fame in Judea and still later at Capernaum had aroused quite an interest in the people of Nazareth, where he had lived from about three years of age until thirty. A certain amount of pride in their fellow-townsman had thus been awakened, and we may be sure that there was a large attendance at the synagogue on the first Sabbath day after our Lord's arrival in Nazareth.

But while it was an object of our Lord's ministry to awaken and draw the interest of the people of Palestine to himself and to the message which he had to deliver, nevertheless it was not the object of that message to gather all the people to the Lord, but rather to separate the wheat from the chaff--to gather the wheat to Jesus and, naturally, to array the chaff class in opposition. This foretold result of the Lord's ministry we see was fully accomplished. "He came unto his own [people] but his own received him not, but to as many as received him, to them gave he liberty [privilege] to become the sons of God"--to be transferred from the house of servants, of which Moses was the head, to the house of sons, of which our Lord Jesus is the Head. We remark incidentally, however, that although faithful servants were gathered during our Lord's ministry, they were not begotten again until Pentecost. Pentecost brought the begetting of the Spirit to such of them as were then ready--the begetting necessary to a spirit development of character, necessary to an ultimate birth of the spirit in the First Resurrection.

The first verse of our lesson shows distinctly that it was our Lord's custom to attend the synagogue meetings every Sabbath day, and his custom also to be the reader for the congregation. The synagogue services were not at all like the temple services. The latter was the house of prayer, and the place where typical atonement was made for the sins of the people with the blood of bulls and goats, etc. The synagogue more nearly resembled present day Bible classes, where the Scriptures are read and freely discussed, not only by the leader but also by all in attendance as they may feel disposed. There are certain good features connected with this arrangement, one of which is the opportunity it affords for bringing out discussion on any Scriptural topic. We warmly commend the Bible study and Bible-class methods as still appropriate to the Lord's people and still beneficial for the elucidation of Truth.

RIGHTLY DIVIDING THE WORD OF TRUTH.

The Jews had a certain order in which the Scriptures were read in the synagogue, and apparently the book of Isaiah was the appropriate one for this occasion. The Lord turned to what we now call the sixty-first chapter of Isaiah and read the first verse and part of the second, and closing the book he sat down and made certain comments upon the passage read. We find that our Lord read discriminatingly, or, as the Apostle expresses it, he "rightly divided the Word of truth." He read the part appropriate to the time, but did not read about the day of vengeance. His teaching was to test the people: if his message were received no day of vengeance would be necessary; if not received the day of vengeance would follow, as it did follow upon that nation after it had rejected him. There is a lesson for the Lord's people in this: it is better that we should read one verse understandingly and appreciatingly than that we should merely read chapter after chapter of the Lord's Word in a formal manner.

Our Lord brought home to his audience the meaning of his text, saying, "This day is this Scripture

R3300 : page 12

fulfilled in your hearing." It had been written centuries before and read hundreds of times, but now, in the harvest of their age, for the first time it could be said that it was fulfilled. The holy Spirit had come upon the Lord Jesus about a year before, after his consecration at Jordan. It constituted his anointing. The Jews were accustomed to this thought of anointing: their high-priests were anointed, as representing the Lord's power or spirit upon the priest, to authorize him to perform the sacrifices and to mediate between God and the people. Their kings were anointed, representing that divine power and guidance was upon them, and that they were specially authorized to represent the Lord in the government of the people.

The promise was that the Lord's anointed, the Messiah, should by and by come and establish a reign of righteousness in the earth, and now our Lord announced himself as the anointed of the Father. He did not do this in any coarse or rude manner, saying, "I am the Messiah. I am the anointed of Jehovah, with authority as priest and king;" but he did it in a quiet, unassuming manner, by calling attention to the prophecy and declaring that its fulfilment had now taken place. The announcement was not that the Lord had anointed him to rule, but that the first part of his mission was to preach, to declare, to be the mouthpiece of God to humanity. He had a great message, which should ultimately be unto all people, but which at that time was only for so many as had ears to hear.

It would undoubtedly be disappointing to many to have the royalty feature passed by, and to find that Messiah's work as herein delineated by the prophet and announced by the Lord, was one of preaching a good message rather than of raising a great army--of preaching to the meek and poor, rather than of rallying round himself the rich and wise and proud. They would be disappointed, too, at the part of the message which says that he was to bind up the broken-hearted. They had expected, perhaps, that, like the great warriors and leaders amongst the other nations, their deliverer would be the one who would cause the loss of many lives and the breaking of many hearts with sorrow and with trouble. Even those whose hearts were somewhat broken were probably disappointed because of their wrong expectations.

The proclaiming of liberty to the captives and the opening of the prison doors to them that are bound, our Lord's hearers probably did not understand. Their thoughts may have gone out to John the Baptist, who at this time was in prison, and they may have wondered whether Jesus would take any steps for his release. They probably had little conception of the real meaning of this Scripture--that it signified the liberation of Satan's captives from the bondage of sin, and ultimately the release from death and its bondage of the millions who have gone down into that great prison-house, the tomb. Even the Lord's disciples, who had ears to hear his message and hearts to respond thereto and become his followers at any cost, could not at this time have appreciated the greatness of the Lord's work. Little by little he needed to make known unto them the meaning of the prophecies and explained that the hour is coming in which all that are in their graves shall hear the voice of the Son of Man and shall come forth.

R3301 : page 12

THE ACCEPTABLE TIME.

"The acceptable year [time, period] of the Lord" mentioned by the prophet was not understood either. Blessed are our eyes that we now see that this acceptable year or acceptable time or acceptable period is the entire Gospel age, during which God is willing to accept all that come unto him through Christ--willing to accept them as joint sacrificers with Jesus, as members of the great Royal Priest. True, by and by, at the close of the Millennial age, the Lord will be willing to accept so many of the world of mankind as the great Redeemer shall have brought into heart-harmony with him, and, by restitution processes, back to the image of God. But that acceptance of the world, after restoration by

Christ, is a very different one from the acceptance of the Church in this present time.

Our acceptance now means our change of nature, our begetting to the new nature, the spiritual; and the terms or conditions of this acceptance are, as expressed by the Apostle, that having been first justified freely by God's grace through the redemption that is in Christ Jesus, we should, secondly, "present our bodies living sacrifices, holy and acceptable to God and our reasonable service." This acceptable day, then, means the day in which our heavenly Father is willing to accept the sacrifices of the anointed. He had only accepted Jesus' initiatory sacrifice of consecration, which later our Lord fulfilled and finished at the cross. It was the ground upon which the heavenly Father gave him the exceeding great reward of the First Resurrection blessing--to glory, honor and immortality. So with all the members of the body following in the footsteps of the Savior, justified by his blood--their sacrifices are counted in as acceptable to the Father during this antitypical Day of Atonement; and by its close all of these "better sacrifices"--then the typical bullock and goat sacrifices--will have been offered and will have been accepted, and thereafter no sacrifices will be either needed or accepted.

This wonderful prophecy which our Lord declared was being fulfilled in his own person is still in process

R3301 : page 13

of fulfilment in the persons of his truly consecrated followers--the members of his body. This was shown in the type. The holy anointing oil was poured upon the head of Aaron, but ran down even unto the skirts of his garments, thus anointing in the figure each member of his body. So it is with us. We are members of the Anointed One, and that which was true of our Head is true in a measure also of each one of us. We are all anointed to preach, all authorized of the Lord to declare the good tidings of the coming Kingdom to all the meek and broken-hearted. It is a mistake to suppose that our commission and the Gospel message given us is intended of the Lord to break men's hearts. It is a mistake to suppose that we are commissioned to go especially to the froward. Our message, while given out broadcast, must not be expected to attract any except the meek and broken-hearted. True, the light shining in the darkness will reprove the darkness and convince of sin, of righteousness and of coming judgment, or discrimination between the righteous and the unrighteous; but this is an incidental feature. The real mission of the Gospel is to the meek and to the broken-hearted.

As respects the world our general message, so far as they are able to hear it, is liberty to the captives and ultimately opening of the prison-doors of death, that all the families of the earth may in due time receive from the Lord through his Anointed the great blessing of the knowledge of the Truth, the opening of the eyes of the understanding, opening of the deaf ears, that they may know their God and be able to return by way of holiness and the restitution processes which will ultimately be at their disposal during the Millennial Kingdom. We can do still more for those who have ears to hear now. We can tell them of their liberty, of their freedom from the domination of Satan and sin and the weaknesses of the flesh. We can assure them in God's name, and through the merit of the great sacrifice for sins given by our Savior, that their past sins are forgiven and that their present weaknesses and imperfections are covered, if so be that they are trusting in Jesus and seeking to walk not after the flesh, but after the Spirit to the extent of their ability. This justification by faith is for the Lord's servants and handmaidens now, but an actual justification or release from the bondage of sin and Satan is the glorious provision for the world in general during the coming age, when Satan shall be bound, when he will deceive the nations (peoples) no more.

GRACIOUS WORDS TO UNGRACIOUS HEARTS.

The Lord's discourse is not given, but unquestionably it was a grand one based upon so grand a text. The record is that all present bore witness to the words of grace which proceeded out of his mouth--words of favor, of blessing, of comfort, of peace. We know not to what extent the Lord may have described the blessings yet to come upon the world through his Millennial Kingdom, secured by his work of redemption. His old neighbors and friends were beginning to think very highly of him, and apparently the old proverb that a prophet is without honor in his own country and amongst his own kin was about to be disproved. Apparently, also, the people of his home city were about to receive him as indeed being a great prophet, and rejoice in him and be proud of him because he was of their city--Jesus of Nazareth.

But how short-lived was their appreciation of him! How quickly the natural mind and perverse reasoning turned everything upside down, and turned his admirers into enemies, hating him and seeking his life! They began to say, Is not this the one we have known as Joseph's son? And then they began to wonder what mighty works Jesus would do in their midst, having heard of the great miracles wrought by him in the province of Judea and in the nearby city of Capernaum. Our Lord interpreted their thoughts and said, "Ye will surely say unto me this proverb, 'Physician, heal thyself: whatsoever we have heard done in Capernaum, do here in thine own country.'"

We know not why our Lord refused to perform miracles in Nazareth. We may surmise, however, that this being his home city, where he was well known and where undoubtedly he had previously read in the synagogue, the people being in a right condition of mind should have been ready to accept the good tidings without any attestation of miracles; whereas in the other cities, where the Lord was not known, the miracles were more or less necessary as his credentials, and none might have been expected to receive him and to accept his teachings without having either a personal acquaintance with him or the attestation of miracles. The thought would be that the miracles of our Lord were not intended to be restitution blessings, because the restitution times had not yet come--that the miracles performed were merely to witness, to attest, to substantiate, fortify and clinch our Lord's teachings. Secondly, the people of Nazareth should not have expected miracles, did not need miracles, having another attestation instead, namely, their acquaintance with Jesus.

HAVE WE NOT DONE MANY WONDERFUL WORKS IN THY NAME?--MATT. 7:22,23.

A lesson may be drawn from this circumstance applicable to our day. Miracles are not necessary today amongst the Lord's people, and hence they have passed away. Not that the Lord has any the less power, but that the time for restitution has not yet come, and the necessity for miracles as introductions

R3301 : page 14

to the Gospel message is no longer manifest. Hence, although not for a moment doubting the divine ability to heal all manner of diseases today, we are inclined to look with suspicion upon the miraculous healings of the present time, whether done by Mormons or by Christian Scientists or by Christian Alliance people or by Spiritualists or by Mr. Dowie and his followers or others. We are inclined to look upon miracles as some of the "wonderful works" mentioned by our Lord, to the performers of which he will say, I do not recognize you as my faithful disciples.

Satan and his work are undoubtedly opposed to life and healing, etc.; nevertheless, he is quite able and willing to reverse his processes and to become either a preacher or a healer, as may best suit his convenience. Our Lord in speaking on this subject implied such a course on the part of Satan, but intimated that it would mean the fall of Satan's kingdom--that it would imply that such efforts were necessary in order to perpetuate the superstition and blindness which he has been exercising over mankind, necessary in order to distract attention from the glorious light of Present Truth, gradually breaking in upon the hearts and minds of those who are the Lord's truly consecrated people.

The present time, so far as the Lord's people are concerned, is a time for sacrifice and not a time for restitution --a time for laying down their lives and not a time for saving them. It is a time for the binding up of their broken hearts, though not a time for the repairing of their marred bodies; a time for a reckoned deliverance from sin and death, but not a time for actual deliverance. As for the world, it has now a sufficient witness on every hand to the greatness of Messiah and to his merit as a teacher, it needs no temporary healing of the sick for this purpose, and as for the permanent healing of the world's sickness, the time has not yet come for this; but, as the Apostle Peter points out, it will come at the establishment of the Lord's Millennial Kingdom at his second advent. "The times of restitution of all things spoken by the mouth of all the holy prophets since the world began" shall follow, and they will indeed be "times of refreshing."

The people of Nazareth were interested in Jesus from the standpoint of selfishness--pride in him as the representative of their city--and hoped that the great miracles that he had wrought in other cities would be more than duplicated at his home. And so when he intimated that he would do no such miracles there they were chagrined. His citation of previous similar

R3302 : page 14

dealings in no measure placated their anger. They were filled with wrath and rose up and thrust him out of the city in the direction of a precipitous hill about forty or fifty feet high, with the evident purpose of killing or maiming him by pushing him over the brink.

"MARVEL NOT IF THE WORLD HATE YOU."

What a picture we have here of the natural man in his fallen condition! At one moment rejoicing in the Master's gracious words, at another desiring to destroy him because of the failure of their selfish hopes and ambitions. So it has been with the Lord's people since, and particularly is this true in the present time, the harvest of this Gospel age. Many hear the good tidings of great joy for all people, and while declaring it to be the grandest Gospel message conceivable, yet selfish interests--especially sectarianism, and the feeling that instead of this message building up their favorite sect or party it will have the effect of discrediting the same--seem to evilly influence those who rejoiced in the gracious message but a short time previously.

Apparently our Lord permitted the matter to go far enough to show the real spirit of his opposers, and then, turning himself, he overawed them with the glance of his eye and passed through their midst unmolested. He exercised this power because his time was not yet come. So, too, we may suppose it will be with all the members of his body. As the Father had a due time for the Son in which to accomplish his work, so, doubtless, divine providence is overruling and guiding the affairs of each member of the body of Christ so that not even a hair of their heads could fall without divine notice; and so, their lives being precious in the Father's sight cannot be taken from them in any manner until their time shall have come--until they shall have finished the work which the Father has for them to do --until they shall have experienced the chastening and polishing necessary to fit them for the Kingdom, or until by their own wilfulness they shall have taken their affairs out of the Lord's hands or have refused to walk in his steps.

"HIS OWN RECEIVED HIM NOT, BUT--"

Our Golden Text was fulfilled not by the above rejection of our Lord at Nazareth, but by his rejection by the whole nation of Israel. The Apostle, however, points out that, while the nation as a whole rejected the Lord, there were individual exceptions; and hence, while the nation as a nation was rejected by the Lord, these faithful individuals who became his disciples were received of him, were granted liberty to become members of the house of sons, and at Pentecost received the spirit of adoption, the spirit of begetting to the new nature.

A parallel to this experience of fleshly Israel is to be sought and is readily to be found in antitypical Israel--nominal spiritual Israel. At our Lord's second advent he comes to Christendom as his professed people; and, in harmony with the prophets, he is again rejected--yet not by all. As there were some amongst the Jews ready to receive him and to follow in his steps, so, today, there are some to whom his words are applicable, "Blessed are your

R3302 : page 15

eyes for they see and your ears for they hear." Those of the spiritual house now accepting the Lord are in due time to receive a great blessing--the antitype of the Pentecostal blessing--it will be glorification. Soon shall the wheat class of this Gospel age be blessed and changed that they may "shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) Thus we see that the Lord will be for a stone of stumbling to both the houses of Israel, but for a blessing to some, the faithful of each. They shall become as the very elect, his body members, his Bride, and be associated with him not only in the anointing and sufferings of this present age, but also in the glories of the future work of blessing all the families of the earth with a knowledge of the Lord and with an opportunity to return to favor if they will.

====================

R3302 : page 15

"THE EARTH SHALL YIELD HER INCREASE."

THE following is a letter from a brother in the Truth illustrates well how all that the Lord has promised respecting food for the restored millions of our race now in death can be fulfilled:

DEAR BROTHER RUSSELL:--

I have recently learned of a matter which I believe will be interesting to you. It is this:

About ten miles from Philadelphia there is a small farm of fifteen acres, the owner of which has brought it to an extremely high state of cultivation. The results are almost past belief. The matter has been attracting the attention of the United States' officials, who have been keeping tab on the wonderful doings of this farm for the past four years.

I visited the farm and met the owner personally. He is a Minister in the nominal Church, and manages this little farm additionally. On the fifteen acres he was supporting, at the time of my visit, twenty-nine head of cattle and three horses. He raised all the feed for this stock on the fifteen acres, and sold additionally considerable hay and grain which he was unable to use. He has a good-sized house and barn on the premises, and last year, besides maintaining himself and family from the proceeds of the farm, cleared from it a profit of twenty-one hundred dollars. He has brought his farm to a condition where it produces three crops annually without expending a dollar for fertilizers of any kind. The vegetation is so heavy and luxuriant that weeds are completely choked out. There is scarcely a weed to be found on the place. All this has been done on an ordinary clay soil in only twenty years. About him on every side are farms many times as large where the owners use large quantities of imported fertilizers, gather only one crop a year and only just manage to get along comfortably.

I at once thought to myself, this is an illustration of how the wilderness shall blossom as the rose and the earth yield her increase, and it is coming to the attention of mankind at just the proper time --at the beginning of the millennium. I suggested this thought to the minister, but to my sorrow he replied that he had no faith along that line; that he was in accord with Henry Ward Beecher's view that the fall of man must have been upward, and that we are gradually attaining by evolutionary processes the perfection of our race.

I replied that my loyalty to the Scripture teaching that man passed under Divine condemnation through disobedience, so that he needed the redemption which our Lord Jesus accomplished as a ransom for all, and that he still needs the blessing of restitution to bring him back to the image and likeness of God in which he was created, forbade me to accept any such view.

The minister replied that he once held similar views regarding the atonement until he went to college, and that there he learned to view matters very differently. Seeing that he discarded the foundation doctrines of the Divine Word, I felt that it would be useless to make further effort to interest him in the glorious Plan of the Ages. I said to myself, "Here is one of those mentioned by the prophet when he said, 'A thousand shall fall at thy side.'" This friend has fallen. Doubtless many others are similarly falling away from their relationship to our Heavenly Father through a loss of faith in the Redeemer he has provided. I at once applied to myself the words of the Apostle, "Let him that thinketh he standeth take heed lest he fall"; and while rejoicing that I still stood firm on the ransom, I uplifted my heart in prayer to the Lord that he would ever keep me loyal to himself and the great Plan of the Ages of which our dear Redeemer's sacrifice is the center and foundation.

Returning to the subject of the farm, I made a little calculation as follows: In a little country village a total annual income of two hundred and fifty dollars, used carefully, will easily maintain for one year five adult persons who enjoy good health, even under present unfavorable conditions as respects the quality and prices of commodities. Thus this little farm of fifteen acres would maintain the minister's family of say five persons and forty-two other individuals or forty-nine in all--an average of about three per acre or one thousand nine hundred and twenty persons per square mile.

The total land surface of the world is 52,299,431 square miles, and doubtless under the Divine government nearly all of this will be reclaimed for purposes of cultivation; but let us suppose that one-third of it will always be waste land. This leaves 34,866,287 square miles for cultivation, and, on the basis I have suggested, would support an army of 66,943,271,040 people.

It seems to me that the preacher's little farm comes pretty near making a basis for a mathematical demonstration of the earth's ability to yield crops sufficient for the support of all who will be found worthy of lasting life at the conclusion of the millennial age: even without allowing for supernatural power and bettered conditions.

CLAYTON J. WOODWORTH.

====================

page 17

SEMI-MONTHLY.
VOL. XXV.   JANUARY 15, 1904.   No. 2.

CONTENTS.

Views from the Watch Tower........................ 19
  Employers of Labor Agitating.................. 19
  Fertilizing Soil with Bacteria................ 20
Our Year-Text for 1904............................ 21
Fishers of Men.................................... 25
The Good Physician................................ 27
The Pilgrim's Wants (Poem)........................ 31
New Arrangements for Pittsburgh Gazette..................................... 31
Public Ministries of the Truth.................... 32
  General Conventions, 1904..................... 32

page 18

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

VOL. V. IN GERMAN.

This translation is in good stock, and orders will have prompt attention.

THE MUSICAL TOWER.

A new edition of this choice selection of 12 numbers of Music, with words appropriate to our Scriptural hopes and aims has been issued. We supply them in any quantity at 2c per copy, post-paid.

PASTOR RUSSELL'S DISCOURSES EVERY MONDAY.

By a special arrangement with The Pittsburgh Gazette a stenographic report of Pastor C. T. Russell's discourses will be printed on Mondays. We will send you "The Pittsburgh Gazette" (daily) and ZION'S WATCH TOWER twice a month for a period of 12 months for $3.25, which is about the price of The Gazette alone. The subscriptions must be paid in advance and sent to us.

NOTICE.--Where Gazette agencies are established the issues desired can be readily obtained through them. The Gazette refuses to mail papers to towns where they would interfere with the agents already located.

===================

R3303 : page 19

VIEWS FROM THE WATCH TOWER.

EMPLOYERS OF LABOR AGITATING.

THESE ARE THE CONDITIONS WE HAVE BEEN ANNOUNCING SINCE 1875, AS EVIDENCES THAT WE ARE IN THE GREAT "DAY OF THE LORD" AND THAT ITS BATTLE OR STRUGGLE IS IMPENDING.

IN December last two important meetings of manufacturers and labor employers were held; one in Dayton, O., the other in Chicago, Ills. The proceedings at Dayton and the object of the meeting are thus described in the daily press--

A resolution was adopted asking Congress not to indorse the eight-hour bill, when that document comes up for action. Another resolution requests all employers' associations throughout the country to affiliate with the national body.

AGAINST UNION LABEL.

The determined stand to be taken by the association is indicated in the passage of a resolution instructing all members of employers' associations affiliated with the national body not to place the union label on any of their output.

It is proposed also to establish a labor information bureau, where will be kept a tabulated record of all law-breaking and undesirable workmen.

The present methods employed by unions in conducting a boycott were bitterly denounced.

A bureau of organization, publication, and education will likely be located at Dayton, although the headquarters will be at Indianapolis.

PLATFORM ADOPTED.

The following platform was adopted as an open letter to the public and affiliated associations:

Resolved, By the executive committee of the Citizens' Industrial Association of America, that the present industrial conditions have become so deplorable by reason of the indefensible methods and claims of organized labor that the time has come when the employing interests and good citizenship of the country must take immediate and effective measures to reaffirm and enforce these fundamental principles of American government guaranteeing free competitive conditions.

"In its demand for the closed shop organized labor is seeking to overthrow individual liberty and property rights, the principal props of our government. Its methods for securing this revolutionary and socialistic change in our institutions are also those of physical warfare. Because of this warfare the industrial interests of the nation during the last years have been injured to an irreparable degree. Many firms have been driven into bankruptcy, and the cases are innumerable in which workingmen have been disabled and even murdered, while numerous families have been rendered destitute by reason of the tyranny and seditious attacks upon society by the strike organizations.

"CONDITION OF ANARCHY."

"A condition of anarchy has existed continuously in some States for months past, and, in fact, the acts of lawlessness committed under the sacred name of labor are of such frequent recurrence that the public sense of their enormity has become blunted. The period of great prosperity brought about by the unrestricted operation of the law of supply and demand is also being destroyed by the acts of violence of organized labor, and as a result we are now confronted with the possibility of a period of depression.

"While we most emphatically object to being classed as enemies of organizations of labor that are conducted upon lawful and beneficent lines, yet we are unalterably opposed to the present programme of violence, boycotting, and tyranny now being carried out by the majority of labor unions.

"We therefore urge the rapid organization of those who believe in the maintenance of law and order and the perpetuation of our free institutions, to the end that they may wield their full and proper influence upon the destinies of the nation. Since organizations exist for the apparent purpose of defying law and common sense, and are able to intimidate and influence public men and municipal authorities, there is no alternative left to those who desire to preserve bearable conditions in our body politic than that of forming counter organizations.

ORGANIZATION THE ONLY MEANS.

"It is only through the machinery of organization that we can hope to exercise a potent and salutary influence over public thought and the conduct of public officials, to the end that the rights of American citizenship can be assured to free and independent labor, the rights

R3303 : page 20

of property protected and legislation of a socialistic nature prevented from being enacted into law.

STRONG WORDS AT THE CHICAGO SESSION.
BLOODSHED PREDICTED.

"If the fight for the closed shop is allowed to continue there will be scenes of bloodshed in this country that will surpass the days of the French revolution. The closed shop is un-American, unrighteous, a restriction of the liberties of our people, and a death blow to the individualism that makes for success."

The foregoing sentiment, expressed by W. B. Brinton, president of the Peru Plow Company, was cheered by 600 members of the Illinois Manufacturers' Association at their annual banquet.

"Our rights," declared Mr. Brinton, "are dependent on the settlement of the question once for all as to whether an employer can hire whom he pleases without being subject to the dictation of any organized body. The Chicago City Railway has won a great victory in establishing its right to engage its own employees. Without this right, which is becoming recognized by the great mass of people, the commercial supremacy of the United States will be at an end."

FERTILIZING SOIL WITH BACTERIA.

Because we are in the dawning of the Millennium, the Lord is graciously lifting the curtain and letting in the light upon one subject after another,--to prepare for the great blessings of that glorious time and its re-awakened billions of humanity. From this standpoint the following article from the Literary Digest will be read with interest. It shows one of the ways the Lord's promises may be expected to be fulfilled and cause the wilderness to blossom as the rose. And every evidence of the kind adds to our general faith in our Father's willingness and ability to do all that he has spoken by the mouth of all his holy prophets since the world began.

The article follows:--

Soil that will not bear crops is suffering from starvation. This may be remedied by properly "feeding" it with fertilizers; but in certain cases the trouble may also be cured, like some diseases, by inoculation. In other words, soil deficient in nitrogenous matter may be treated with cultures of certain bacteria that enable plants to absorb and utilize atmospheric nitrogen, as has been shown in Germany by Professor Nobbe. Fertilizing material sufficient for an acre may now be purchased in a small glass bottle. Ray Stannard Baker tells in Harper's Magazine just how this discovery was made and how it has been utilized. According to Mr. Baker, it had its beginning in the earlier discovery that plants are fed largely from substances in the air and from consequent study of the problem of how the plant is able to appropriate this aerial food. Says the writer:

"The chief chemical elements in all vegetable substances are oxygen, carbon, hydrogen, and nitrogen. ...Nitrogen is the all-important element. Potassium and phosphorus are usually present in abundance, or they can be easily supplied in the form of wood-ashes and other fertilizers; but nitrogen is more expensive and more difficult to restore. Nitrogen is what makes the muscles and brain of a man; it is the essential element of all elements in the growth of animals and plants....If the world ever starves, it will be from lack of nitrogen; and yet if such starvation takes place, it will be in a world full of nitrogen. For there is not one of the elements more common than nitrogen, not one present around us in larger quantities. Four-fifths of every breath of air we breathe is pure nitrogen--four-fifths of all the earth's atmosphere is nitrogen. If mankind dies of nitrogen starvation, it will die with food everywhere about it and within it.

"But unfortunately plants and animals are unable to take up nitrogen in its pure form as it appears in the air. It must be combined with hydrogen in the form of ammonia or in some nitrate. These facts have been well known to science for many years. At the same time it has been known, as a matter of experience among farmers, that when land is worn out by overcropping, with wheat or oats, for instance, both of which draw heavily on the earth's nitrogen supply, certain other crops would still grow luxuriantly upon it, and that if these crops are left and plowed in, the fertility of the soil will be restored, and it will again produce large fields of wheat and other nitrogen-demanding plants. These restorative crops are clover, lupin, and other leguminous plants--a classification including beans and peas. Everyone who is at all familiar with farming operations has heard of seeding down an old field to clover, thereby restoring its fertility in a degree."

That this property of clover, beans, etc., is due to small nodules growing on their roots, and that these are produced by so-called "nitrifying" bacteria, is now known to all students of scientific agriculture. Acting on this knowledge, Professor Nobbe has developed his plan for soil-inoculation. Says Mr. Baker:

"If these nodules were produced by bacteria, then the bacteria must be present in the soil; and if they were not present, would it not be possible to supply them by artificial means? In other words, if soil, even worn-out farm soil--or, indeed, pure sand, like that of the seashore --could thus be inoculated, as a physician inoculates a guinea pig with anthrax germs, would not beans and peas

planted there form nodules and draw their nourishment from the air? It was a somewhat startling idea; but all radically new ideas are startling, and after thinking it over, Professor Nobbe began, in 1888, a series of most remarkable experiments, having as their purpose the discovery of a practical method of soil-inoculation. He gathered the nodule-covered roots of beans and peas, dried and crushed them, and made an extract of them in water. Then he prepared a gelatin solution with a little sugar, asparagin, and other materials, and added the nodule extract. In this medium colonies of bacteria at once began to grow--bacteria of many kinds. Professor Nobbe separated the radiocola--which are oblong in shape--and made what is known as a clean 'culture'--that is, a culture in gelatin consisting of billions of these particular germs and no others. When he had succeeded in producing these clean cultures, he was ready for his actual experiments in growing plants. He took a quantity of pure sand, and in order to be sure that it contained no nitrogen, nor bacteria in any form, he heated it to a high temperature three different times for six hours, thereby completely sterilizing it. This sand he placed in three jars. To each of these he added a small quantity of mineral food--the required phosphorus, potassium, iron, sulphur, and so on. To the first he supplied no nitrogen at all in any form; the second he fertilized with saltpeter, which is largely composed of nitrogen in a form in which plants may readily absorb it through their roots; the third of the jars he inoculated with some of his bacteria culture. Then he planted beans and awaited the results--as may be imagined, somewhat anxiously.

"The beans in the first jar, we are told, starved for want of nitrogenous food, exactly as a man would starve under the same conditions. Those in the second jar grew about as they would in the garden. But the third or 'inoculated' jar showed really a miracle of growth.

The soil in this jar was originally as free of nitrogen as the soil in the first jar, and yet the beans flourished greatly, and when some of the plants were analyzed, they were found to be rich in nitrogen. Nodules had formed on the roots of the beans in the third jar only, thereby proving that soil-inoculation was a possibility--at least in the laboratory. Mr. Baker goes on to say:

"Having thus proved the remarkable efficacy of soil-inoculation in his laboratory and greenhouses, where I saw great numbers of experiments still going forward, Professor Nobbe set himself to make his discoveries of practical value. He gave to his bacteria cultures the name 'Nitragen'--spelled with an a--and he produced separate cultures for each of the important crops--peas, beans, vetch, lupin, and clover. In 1894, the first of these were placed on the market, and they had a considerable sale, altho such a radical innovation as this, so far out of the ordinary run of agricultural operation, and so almost unbelievably wonderful, can not be expected to spread very rapidly. The cultures are now manufactured at one of the great commercial chemical laboratories of the river Main. I saw some of them in Professor Nobbe's laboratory. They were put up in small glass bottles, each marked with the name of the crop for which it is especially adapted. The bottle was partly filled with the yellow gelatinous substance in which the bacteria grow. On the surface of this there was a mossy-like gray growth, resembling mold. This consisted of innumerable millions of the little oblong bacteria. A bottle cost about fifty cents, and contained enough bacteria for inoculating half an acre of land. It must be used within a certain number of weeks after it is obtained, while it is still fresh. The method of application is very simple. The contents of the bottle are diluted with warm water. Then the seeds of the beans, clover, or peas, which have previously been mixed with a little soil, are treated with this solution and thoroughly mixed with the soil. After that the mass is partially dried so that the seeds may be readily sown. The bacteria at once begin to propagate in the soil, which is their natural home, and by the time the beans or peas have put out roots they are present in vast numbers, and ready to begin the active work of forming nodules....

"Prompted by these experiments, a valuable series of tests has recently been made by the United States Department of Agriculture, and an improved method for distributing the bacteria has been devised. Instead of a moist culture in glass tubes the bacteria are put up in a small dry mass that resembles a yeast-cake. These may be sent anywhere without deterioration; a little soaking is all that is needed to prepare them for use in the soil. The Department is now formulating a plan for introducing these cultures extensively in localities in this country which are deficient in nodule-forming germs."

===================

R3304 : page 21

OUR YEAR TEXT FOR 1904.

[Reprint from Pittsburgh Gazette.]

PASTOR C. T. Russell of the Bible House chapel, Allegheny, yesterday afternoon spoke on "A Text for the New Year." He said:

I choose for my text the exhortation of the Apostle Paul to the Church at Philippi--appropriate to us also. I suggest that we each make it our year-text, and trust that our minds, continually recurring to it, may be profited, strengthened and assisted in the right ways of the Lord. The words are:

"Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue and if there be any praise, think on these things."--Phil. 4:8.

Few seem to realize the power of the mind, the power of thought, as an element in the formation of character. "As a man thinketh so is he." How important, then, it is that we should think properly--that our minds should be rightly directed. The Scriptures assure us, and the experiences of the noblest people of the world convince us, that we have all so inherited degeneracy from our father Adam, that "there is none righteous, no not one; all have sinned and come short of the glory of God." This degeneracy affects us physically--we are a dying race under the Creator's sentence, "Dying thou shalt die." And this dying affects us not only physically but mentally and morally. "We are prone to sin as the sparks to fly upward." The taint is in us from our birth, for were we not "born in sin and shapen in iniquity"?

HUMAN REGULATIONS NECESSARY.

There are various methods of appealing to humanity, the success of each varying with the individual. Some need imprisonment and "stripes," others can be profited by moral suasion, by appeal to their reason, by appeal to the better elements of their natures, even though tainted or tarnished through original sin. Both of these methods of appeal are recognized in the world to-day. Pulpits and newspapers are appealing to the minds of men with more or less propriety and with more or less success; but nevertheless society protects itself by penal institutions --reformatories, jails, penitentiaries, etc. So it is with the divine government. Nature has some general laws by which the whole world of mankind is dominated --laws of retribution, by which every virtue brings a certain degree of reward, satisfaction and peace, and every crime brings a certain measure of chastisement, pain, trouble and unrest.

Nevertheless, the course of nature is so disordered in the present time by the prevalence of sin and its penalty and the operation of the laws of heredity that we cannot say that the laws of nature are at the present time absolutely just as respects each individual, whatever we may say of their general justice in respect to the race as a whole. Hence, as the Scriptures declare, "some men's sins go before to judgment and some they follow after."

In the coming millennial age, when Christ's Kingdom shall administer justice amongst men, the rewards and punishments will be equitable. No longer will the child suffer for the sins of the parents. No longer will the righteous suffer; but only the evil-doers, for thus it is written. (Jer. 31:29; Psa. 72:7.) In that blessed time the Lord will use both methods of appealing to the world. (1) An appeal will be made to their hearts and consciences, with inducements and rewards for obedience to the principles of righteousness--the reward of physical, mental and moral restitution or uplift, which will bring the obedient gradually back to the full image and likeness of God enjoyed by father Adam before his fall. (2) This appeal to the hearts and consciences of mankind will be supplemented by stripes, judgments, chastisements "upon every soul of man that doeth evil." We can to some degree realize the great advantage that will accrue to mankind under such dealings--how great will be the assistance.

R3304 : page 22

THE LORD'S METHOD AT THE PRESENT TIME.

In the present age the Lord does not use this double method of appeal, but merely the first. He appeals to our hearts, our reasons, saying, "Come, let us reason together." But those who will not reason with the Lord now are not chastised, even if they go into grievous sins. The worldly are permitted to take their course; they receive no particular stripes or corrections from the Lord, because the day of the world's trial or judgment has not yet come. As the Apostle says, "The wicked shall do wickedly and none of the wicked shall understand;" and so we have on every hand sin, wickedness abounding, and that without interference from the Lord. Only with one class is the Lord now dealing, namely, the Church. We recognize, of course, that there is a divine supervision over the nations; that the Lord has kept in his

R3305 : page 22

own power more or less of the times and bounds of the nations, as the Apostle expresses the matter. (Acts 17:26.) However, these dealings with the nations have little to do with the world as individuals, and nothing to do with the world's trial, which belongs to the next age. "God hath appointed a day [the millennial day--a day with the Lord is as a thousand years] in the which he will judge the world in righteousness by that man whom he hath afore ordained"--the Christ, head and body.--Acts 17:31; I Cor. 6:2.

We repeat, then, that the Lord's special dealings at the present time are with those who believe and not with unbelievers. He sends his message, "speaking peace through Jesus Christ," to him that hath an ear to hear and a heart to receive the message--and these are very few, comparatively. The appeal of the evangelist who follows the scriptural pattern is an appeal to the heads and the hearts of the people who have the ears to hear. He is not privileged to mete out stripes or other judgments or corrections to those who disregard his message. Those who have the ears, and who receive the word with gladness, get a great blessing--and that in proportion as they receive it into good and honest and obedient hearts. Those who do not hear at all, whose hearts are not in the condition to respond to the Gospel message, suffer a loss--a loss of the joy and peace and blessing and "comfort of the Scriptures" which the believers enjoy.

"BY THE FOOLISHNESS OF PREACHING."

Not only does the Lord begin the work of grace among his people with the above-described message, speaking forgiveness and peace through Jesus, but, to those who do receive the message and who are exercised by it he continues the same process of dealing--still appealing to their hearts, heads and consciences. This is what the Apostle means when he says, "It pleased God by the foolishness of preaching to save them that believe."--I Cor. 1:21.

To the world this method of appealing merely to the heads and hearts seems like a weak and unsatisfactory method of dealing. The world finds it necessary to resort to force, and wonders that the Almighty does not resort to force to compel obedience to His laws rather than merely to exhort obedience to them. We have just seen that in the millennial age the Lord will use both methods, and the question properly arises, Why does he not use both methods of appealing to mankind in the present time--first, appeal through the intellect and heart, and second, appeal through force?

We answer, that the reason lies in the fact that God is now selecting a peculiar class--to use scriptural terms, he is now electing "a peculiar people." The class he is now seeking needs no stripes or punishments to constrain their obedience. They are constrained by love--love for God, love for the Redeemer, love for the principles of righteousness and a sympathetic love for the whole world of mankind, even their enemies.

If force were introduced in the present time it would be a hindrance to the development of this particular class which the Lord is now seeking, each of whom must be in heart, in intention (not in flesh) a copy of God's dear Son. Those who require stripes, punishments, etc., to enforce obedience to the divine requirements cannot be of the "very elect," whose disposition of heart is represented by the words of our Lord expressed through the prophet: "I delight to do thy will, O my God; thy law is written in my heart."--Psa. 40:8.

HOW GOD WORKS IN US TO WILL AND TO DO.

It is in harmony with this thought that God is now operating in the Church along the lines of appeal to our sentiments and not along the lines of force. As the Apostle says: "It is God that worketh in you both to will and to do of his good pleasure." God works in this class through the intellect and heart. He makes known to them "the riches of his grace" little by little as they are able to appreciate and willing to respond.

The first effect of this upon the proper heart is to induce a responsive sentiment, expressed by the Apostle thus: "The love of Christ constraineth us: for we thus judge, that if one died for all, then were all dead; and that we who live should henceforth live not to ourselves, but to him who died for us." (2 Cor. 5:14.) The class represented in this text have experienced the Truth working in them as the power of God up to the point of willing--willing to do the Lord's will; willing to renounce self; willing to follow in the footsteps of our Lord Jesus; willing to be copies of God's dear Son. The power of God continues to operate in such and unfolds to them more and more of the lengths and breadths and heights and depths of the love of God which passeth all understanding, and which is expressed to these in the "exceeding great and precious promises" of the divine Word.

These promises operate upon the heart and mind and lead to works--obedience, self-denial, self-sacrifice--even unto death. It is such as are thus rightly exercised by divine grace and truth who may now hope to attain to all the great and wonderful things which God hath in reservation for them that love him.

Not only does God thus appeal to our minds, our thoughts, our reasoning faculties, with his explanation of right and wrong, truth and untruth, righteousness and sin, and promises of his continued favor unto life eternal, or for the disobedient his disfavor unto cutting off from life in the second death; but he urges upon us co-operation with him along the same lines--that we take hold of our minds, of our thoughts, and shape them into conformity with the divine mind, with the divine will.

This is the signification of our text: On the principle that every thought has its influence upon our words and conduct, the Apostle urges that our thoughts be the special objects of our solicitude, care, watchfulness. Our Redeemer expresses the same sentiment in different language saying, "Out of the abundance of the heart [mind] the mouth speaketh." And out of the heart (mind) proceedeth envies, malice, strife, etc.,--or contrariwise kindness, gentleness, goodness, love.

IMPORTANCE OF A RIGHT HEART.

It is all important, then, that we have right hearts; for as a bitter fountain cannot send forth sweet waters, neither can a heart that is in the bitterness of sin send forth blessing to those in contact with it. We admit that a certain amount of refinement and grace belonging to the children of God may be copied by the unregenerate, but it has no depth, it fails easily, it quickly discloses the real bitterness, selfishness and acrimony of the natural heart which underlies.

In the present time, therefore, the Lord does not appeal to these bitter hearts to send forth sweet waters. The appeals of the Scriptures are to the regenerated hearts of consecrated believers, addressed in all the epistles as "saints," "children of God," "the sanctified in Christ Jesus," "the Lord's brethren," etc. These having new hearts, new wills, sanctified or set apart to the Lord, to righteousness, to truth, to goodness, need nevertheless to keep watch over their every deed, word and thought.

Our text is the apostle's appeal to this class along this line. It is well that we should scan our outward conduct, to take note that our good intentions may not be so exhibited to others that they will misapprehend our real sentiments--"Let not your good be evil spoken of." It is right, too, that we should "set a guard upon our mouth lest we should sin with our lips," lest our words be such as would not be honoring to the Lord or edifying to the brethren or to the world. But the number of watchmen or pickets doing duty and standing guard over our actions and words will be fewer in proportion as the picket line guarding our minds, our thoughts, is a strong one. It is here that we need to be especially on the alert.

"Out of the abundance of the heart the mouth speaketh." This general truth is particularly exemplified in the regenerate, who are more open in their conduct and language, proportionately, than others. Having the right sentiments at heart they are less on their guard in respect to their manner of expression perhaps than previously; but all the more, they need to remember the words of the Apostle. "If any man sin not with his lips, the same is a perfect man."--Jas. 3:2.

LIKELIHOOD OF ERROR.

The inference is that even the most advanced of the Lord's people are liable at times to err with their lips. Hence the appropriateness, to all of the Lord's people, of the prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."--Psa. 19:14.

Before coming more particularly to the items of our text let us briefly glance at the preceding context; for we notice that the Apostle introduces the text with the word "Finally." What comes before Finally? Let us see. His words are, "Rejoice in the Lord alway; and again I say, Rejoice! Let your gentleness be known to all men. The Lord is at hand: be not worried about anything; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and minds [thoughts] in Christ Jesus."

What a wonderful exhortation this is! Those of us who are able to do so will do well to take the entire four verses for our Scripture text for the new year. The Christian is not to be sorrowful and moping. If he is a true Christian and understands the Father's message he must rejoice. True, as the Apostle elsewhere remarks, through manifold trials, discouragements, weaknesses, etc., there may be moments of dejection and sorrow; but these are only like the sun-showers of the summer-time. To the true followers of the Lord, instructed through his Word, the light of the Lord's kindness shines through all

R3306 : page 23

earth-born clouds and troubles, to bring him joy and peace and blessing.

FORGETTING THE THINGS BEHIND.

At the present time, at the close of the old year and the dawning of a new one, it is especially appropriate that the Lord's people should clearly apprehend the great lesson which the Apostle is here inculcating and which he also taught in another place, saying, "Forget the things which are behind, and press forward to things which are before." In the year that is past every enlightened and proper-minded child of God will be able to discern both weakness and success, defeats and victories. We know this because "There is none righteous, no not one"--none that come fully up to the mark of perfection.

Hence all may look back and find in the year that is closing sources of regret as well as sources of joy and comfort. Are we to mourn over the failures of the past? Is this the will of the Lord concerning us--that we should stop, because we find that we have not been able to walk perfectly in every particular--not even up to our own imperfect standards? Nay, verily! With the Apostle we exclaim, "Let us go on to perfection."

Perfection is not a thing of the past, but of the future. We cannot be satisfied with the past but we "shall be satisfied when we awake in his likeness," sharers in the glorious first resurrection. For this we are pressing along, forgetting the things that are behind.

We forget the things that are behind, because it is right that we should do so. Because God forgets them, and declares that he has cast all of our imperfections behind his back; that our imperfections are all covered from his sight, by the merit of him who loved us and who died for us, and whom we love, and in whom we are trusting, and in whose steps we are seeking to walk with more or less of imperfection according to the defects we have inherited in the flesh. We are not meaning to suggest that slips or failures should be lightly esteemed or quickly forgotten; they should be rectified to the extent of our ability, and Divine forgiveness should be sought for these defects daily.

It is for this very purpose that the Lord has provided access to the "throne of heavenly grace, where we may obtain mercy and find grace to help in every time of need." We merely mean that it is the Lord's will respecting us that, having corrected errors to the best of our ability, and having appealed for Divine forgiveness, we should believe the word of the Lord and accept his forgiveness and start afresh with rejoicing with each new day--and now, as we near it, start afresh for the new year, 1904.

CULTIVATION OF GENTLENESS.

"Gentleness," the forbearance or moderation mentioned in the context, is to be cultivated by each of us to such an extent that it will not only be manifested to ourselves and to the brethren, but to others. This may not

R3306 : page 24

mean the same amount of gentleness in each of the Lord's people, because the treasure of the new mind is in earthen vessels in every instance; and the possibilities for one may exceed the abilities of another. But, in any event, this quality of gentleness (moderation or forbearance) should be increasingly an outward manifestation of the grace of the Lord, dwelling in us richly and abounding, so that those who have known us in the past will at least be able year by year to see in us progress, development along this line.

We have already referred to the necessity for prayer, supplication, mentioned by the Apostle. We now observe that those who are dwelling in close fellowship with the Lord will be so appreciative of the favors and blessings already enjoyed that they will not feel like asking for greater blessings, but rather like giving thanks with a realization that they have already received not only more than they deserved at the Lord's hands, but more than they could have asked or thought. And what has already been received is only a foretaste of the promised coming blessings.

Our requests should be, increasingly, for grace and wisdom and the fruits of the spirit and opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son.

Under these conditions who can doubt that the promised "peace of God beyond all understanding" would "guard" such "hearts" and their "thoughts"? This peace would of itself dispel one of the great evils that afflict the hearts of many. Selfishness and ambition would find little room in a heart so filled with gratitude. God's peace, and not merely the peace of the world, would reign in such a heart, controlling ambitions and energies. Divine peace can dwell in our hearts and rule in them, so as to keep out the worry and turmoil of the world, even when we are surrounded by these disadvantageous conditions--even when the adversary himself is besetting us through deceived agents.

EMPTIED OF THE OLD; FILLED WITH THE NEW.

Then comes our text, suggesting that, with this peace ruling in our hearts, and keeping guard over our thoughts, so that they are spared from many of the intrusions of the world, the flesh and the devil, we should see to it that our hearts are not merely barren and empty of evil, but should give our thoughts food even as we provide sustenance for our bodies. We should see that their exercise is in a proper direction to produce proper and helpful conditions.

We all know how easy it is to allow the old natural mind to assert itself, to allow envy, gossip, backbiting, malice, strife, pride, vain-glory, to enter our minds and to absorb time and attention. We all know that these need to be continually repelled; but all do not know how necessary it is that, while repelling these, we invite into our minds proper thoughts that will fill them and thus effectually bar the way and hinder the coming again of evil thoughts.

It is along this line that the Apostle exhorts, that we believe it will be profitable for us all to specially exercise our attention during the year just at hand. While thanking God for the forgiveness of sins and for the new hearts, new wills, which we have attained by his grace, let us keep guard over our thoughts--let us exercise them upon the lines the Apostle lays down in this text.

"Whatsoever things are true." The Lord's people are to be so in accord with righteousness that everything that is false or unjust or untrue in word, thought or act will be offensive to them--cause them pain. Truthfulness, then, must be the first test to apply to any matter that will be accepted by our minds. It is not for us to waste our time and attention chasing imaginary matters, errors, fictions, etc. First of all, we want to know, Is it true? While this truth will apply in a general way to everything in life, and to everybody, and promote a love for the right and the true, and a heart-opposition to all that is adulterated, yet the principle is specially applicable to the affairs of the new creation and to their spiritual food.

In respect to the latter, our first inquiry should be, Is this the truth or is it to any extent contaminated with traditions of men, calculated to "make void the Word of God"? as our dear Redeemer expressed it. The prophet declares, speaking of God, "Thou desirest truth in the inward parts"--sincerity of heart. It is remarkable how many people would shun to tell an open falsehood, who nevertheless appear not to have a heart-love for the truth. Let us during the year beginning cultivate a love for the truth wherever we may find it, and at any cost. Let us take time to "prove" everything we receive as truth.

THE THOUGHTS WE SHOULD ENTERTAIN.

"Whatsoever things are honorable." This is a second test of what our thoughts should be permitted to rest upon. We cannot avoid the intrusion of thoughts which our judgments would disprove, but we must scrutinize and test our thoughts, as they present themselves, and must refuse to entertain or harbor those which are ignoble, dishonorable, unworthy of us as human beings, and especially as members of the new creation, "the body of Christ." Many things may be true which are not honorable, and their truthfulness must not give them a resting-place in our minds if they will not stand this second test.

"Whatsoever things are just," or equitable. This is the third test which the Apostle would have us apply as we scrutinize suggestions made to our minds from any quarter. Things might be true and might be honorable so far as the principles were concerned, and yet not be just or equitable to others. A story might reach us of an honorable exploit of some friend; we might know it to be true, and yet it might reflect against some one else unfavorably, unjustly, inequitably. If so, the thought must not be entertained, but must be repelled.

"Whatsoever things are pure." This is the fourth test which the Apostle urges us to apply to our thoughts as they present themselves from any quarter. Many things are true, just and perhaps not dishonorable that are not pure--calculated to awaken impure desires. Such things are strictly barred according to this inspired rule.

"Whatsoever things are lovely." This is the fifth test. Amongst true, honorable, just, pure things which we may properly consider, there is a variety, some more and some less lovely, some more and some less admirable; and our thoughts, the Apostle suggests, should give preference to the lovely and loveable as being more ennobling, more calculated to lift us and profit us, and hence more inclined to help others through us; because our influence with others is on a parity with our mental status.

"Out of the abundance of the heart [the mind] the mouth speaketh;" and hence those who follow this

R3307 : page 25

counsel of the Apostle will be found more and more speaking nothing but the truth, and avoiding truths that are not honorable, or not just and equitable, or not pure; and preferring especially those topics for meditation that are lovely. What a lovely character would be assured in one who could strictly and completely follow the Apostle's advice herein given. He would be a copy of Jesus--just what we all wish to be. None of us can attain this.

"Whatsoever things are reputable, possessing any virtue or any praise." By this expression the Apostle seems to throw out general lines of test and examination. His words imply that we should have a scrutiny of our thoughts to the intent that only things that could be profitable to us and to others should be entertained, considered, discussed. Frivolous things would be excluded also by this test. Who will not admit that a mind thus freed from rubbish and evil and allowed only to entertain true, good, clean, profitable thoughts would be a mind which the Lord would be pleased with and which would conduce to the development of the character-likeness of our Lord Jesus, which is demanded of us if we would be his joint-heirs in the kingdom.--Rom. 7:29.

"PERFECT AS YOUR FATHER IN HEAVEN."

The standard which the Apostle has here raised resembles the standard which our Lord raised before us when he said, "Be ye perfect even as your Father which is in heaven is perfect." We cannot be perfect as the Father is perfect, but we can and do aim at that perfection; and whatever we come short in while thus endeavoring is made up to us of the Lord's grace through the merit of the precious blood. Likewise we cannot hope to attain so complete a control of our thoughts as the Apostle's words in this beautiful text suggest, but we can make that our standard; and in proportion as we view this standard and daily strive to measure up to it, in that sense and proportion no doubt we will have a blessing every day throughout the year, and at its close find ourselves considerably strengthened in mind, and advanced along these lines, which the Apostle elsewhere speaks of as "bringing every thought into captivity to the will of God in Christ."--2 Cor. 10:5.

The scriptural proposition is that even the most saintly of the Lord's people, the most developed in character, will need the merit of Christ's righteousness imputed to them until they are made perfect in the first resurrection. Only in our minds, in our wills, have the old things passed away and all things become new. Actually, this great change will be accomplished when this mortal shall have put on immortality, when this corruptible shall be raised in incorruption--raised in glory, in power, spirit beings. But meantime, in order to be counted worthy of a share in the first resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire to be all that the Lord would have us be; and in no way can this be better demonstrated to the Lord and to ourselves, or prove more helpful, than by keeping a strict surveillance of our hearts and of our thoughts. The Lord's blessing will surely be upon all who shall seek to follow this word of his grace during the new year.

===================

R3307 : page 25

FISHERS OF MEN.

--LUKE 5:1-11.--JAN. 31.--

Golden Text:--"If ye continue in my Word, then are ye my disciples indeed."--JOHN 8:31.

CAPERNAUM lay near the shore of the Sea of Galilee, a beautiful little lake of world-wide honor and distinction because of our Lord's association with it, and well stocked with fish, as we may judge from this lesson. It was to this lake shore near Capernaum that Jesus came after his rejection at Nazareth. He had a different reception here: the people pressed upon him to hear of the word of the Lord, and for convenience to himself and to them Jesus got into the fishing boat belonging to Simon Peter, that he might from the boat more effectually address the people, who doubtless sat or stood on the shore.

We are inclined to wonder frequently that more of our Lord's discourses have not been preserved for us in the Gospel accounts. What we have are fragmentary, the sermon on the Mount being the principal one. As for the other references to Jesus' preaching, they are merely brief extracts--his parables and dark sayings. As an illustration of the latter, note his declaration that he was the bread that came down from heaven, of which if a man eat he should never die. Many of those who heard said, This is a hard saying, and walked no more with him. Our chief instruction in the great doctrines of the Gospel--respecting the ransom, our justification through faith in the precious blood, our adoption, begetting, resurrection, and the difference between the First Resurrection and that of others subsequently, etc., --comes to us through the epistles of the apostles and through the record of their discourses as given in the book of Acts.

At first we would be inclined to wonder why this should be so, why we should not get our chief instruction on matters pertaining to the future life and godliness from the words of our Lord. But we understand the matter clearly since we discern that it was necessary that our Lord should pay the ransom price before any of our race could be adopted by the Father and receive the spirit of adoption. This explains the whole situation; for without the spirit of adoption we could not understand spiritual things, and consequently the things of a heavenly character which Jesus declared were parables and dark sayings to those of his time who heard them; for instance, his discourse on the new birth to Nicodemus, who could not understand. Our Lord remarked in this connection the fact that he taught merely earthly things and not heavenly things, saying, "If I have told you earthly things and you understood not, how would you understand if I should tell you of heavenly things?" (John 3:12.) Seeing that his hearers were not prepared to understand the heavenly things, our Lord gave his attention chiefly to discourses on earthly things, and to parables and dark sayings, which the Spirit would subsequently make known to his faithful ones.

THE NATURAL MAN APPRECIATES NOT SPIRITUAL THINGS.

This gives us a larger view of our Lord's ministry:

R3307 : page 26

first, teaching the natural man such things as the natural man could understand; secondly, healing the natural man's ailments, and thus laying a broad foundation for the spiritual work which he would begin at Pentecost and carry out during this Gospel age through his representatives the apostles, and those who should believe on him through their word. Throughout this Gospel age the Lord himself has been the teacher of the Church, which is "his body"--"his brethren": he has been attending to every feature of our instruction, feeding us upon the Truth --"things new and old." He is still the instructor, and whatever we receive through the apostles is merely his message through them and not their own messages. And whoever now speaks in the Lord's name is authorized to speak merely as a representative and ambassador, who must refer for his authority back to the words of the Lord himself, or to the words of those whom he inspired or directed in a plenary manner--the twelve apostles, Paul taking the place of Judas.

Our Lord had been probably a year engaged in preaching, first in Judea, and latterly in Galilee, at the time this lesson opens. He was evidently already acquainted with these fishermen mentioned in our lesson, Peter, Andrew, James and John. It was probably at an earlier interview that our Lord gave Simon his surname of Peter, as it occurs in this lesson. These fishermen had probably met with Jesus and heard his preaching on other occasions, and were his disciples in a general sense of the word--that is, followers of him, believers on him, advocates of his teachings. Now, however, the time had come for our Lord's selection of the twelve apostles who should be with him continually and see his miracles and hear his teachings and be witnesses of all things said and done: and they in turn might in due time serve as his special representatives and be able to give to us, and to all of his subsequent followers accurate and truthful records of the principal events of his ministry.

After preaching to the company on the shore from his seat in the boat, Jesus proposed to Simon and Andrew, the owners of the boat, that the boat be taken into deeper waters and the nets cast for fish; but Peter informed the Lord that this would be useless as the day was unfavorable, or for some reason the fish were not in that quarter of the lake at that time, for he and his companions had toiled all night and caught nothing. Nevertheless, to please the Lord, they did as he suggested. As they began to gather in the net they found it to be heavily laden with fish, more than their boat could hold. Their partners in the other boat were beckoned to, and gave a helping hand to save some of the fish. The lesson had its designed effect; Simon Peter at once fell on his

R3308 : page 26

knees before the Lord, recognizing that no ordinary human being could have produced such results under such circumstances.

THE LORD LOVES ZEAL AND ENERGY.

There is something very noble about Simon Peter: his impulsiveness by itself is an attractive trait. The zeal and energy with which he was disposed to take hold of any matter considered worthy of his attention is admirable. Indeed we know that Peter, James and John were the three whom the Lord specially loved of the twelve--the three who seemed to have the zeal, energy and vim which the Lord appreciates. They were practical illustrations of the admonition, "Whatsoever thy hand findeth to do, do it with thy might." Peter's words to the Lord, "Depart from me, O Lord, for I am a sinful man," represented his acknowledgment of the great difference between himself and the Master. He caught the true situation, that he was a sinful, imperfect man, while the one before him, the Master, was perfect and in full accord with the Father, and therefore permitted to be the dispenser of the Father's mercies.

Peter's real sentiment was probably the reverse of his expression. He meant, "O Lord, although I am a sinful man, permit me to be near thee, that I may be blessed by contact with thee." This was the proper attitude of heart and the real prayer, which Jesus answered in making him one of his chosen twelve.

The narrative breaks off suddenly and does not tell us whether it was the same hour or the next day that Peter, Andrew, James and John forsook their fishing business--their boats and nets--that they might be specially the companions of our Lord and ultimately his representatives, his apostles. We may reasonably suppose that the partnerships in this fishing business were family affairs, and that Peter left his boat and implements in the hands of brothers or sons or other partners or associates; and that likewise the sons of Zebedee left their paraphernalia in the hands of their father or others who had previously been interested with them in business. Indeed this thought is fully borne out by the fact that after our Lord's death, about two years later, these same men proposed returning to the fishing business, and apparently had some interest still in the boats, nets, tackle, etc. It was on the last-mentioned occasion that Jesus again gave a great draft of fishes, and that Simon Peter was the first again to recognize that the power to perform such a miracle could belong to no other than the crucified but risen Lord, whom he then recognized as the one upon the shore.

CALLED TO A HIGHER VOCATION.

Our Lord's words to Peter were, "From henceforth thou shalt catch men." These words were applicable also to Peter's associates, and doubtless were applied to them later as an invitation that they should with Peter join the Lord as his disciples or apostles. The account in Mark 1:17 mentions Andrew the brother of Simon Peter, and his partner in business also, and gives the invitation in slightly different language, namely, "Come ye after me and I will make you to become fishers of men." Probably the Lord made use of both expressions, but in any event they are of similar import.

All of life's affairs will teach us lessons profitable throughout its future, if we will receive them. Ordinary affairs and business of every kind, in proportion as it is conducted along honest, proper and reasonable lines, will give valuable instruction and preparation for spiritual usefulness in the Lord's service, if they be properly received and wisely improved. Perhaps, however, there was something peculiarly helpful in the fishing business--something peculiarly like the great work in which the apostles were to engage the remainder of their lives. Our Lord intimates this in his call. Fishing requires energy, tact, proper bait, and that the fisherman keep himself out of sight. And these four things are requisites in the spiritual fishing in which the Lord privileges us to engage. Thus he admonished, "Be ye wise as serpents and harmless as doves." The Apostle Paul,

R3308 : page 27

speaking along this same line of the wisdom he used in presenting the Gospel tactfully, says, "Being crafty [wise] I took you with guile"--with bait. The Apostle took advantage of the natural tendencies and inclinations of his hearers to present the Gospel in the most practical form without, however, shunning or refusing to declare one single feature of it. In this his course is a model for us. We are to remember that as fish are easily alarmed when they find that any one wishes to take them, so humanity is shy of being captured by anything--especially if they have the least suspicion that they may lose their liberties: and thus consecration appears to the world.

The apostles were not, as fishers for men, representing men or human institutions. They were not trying to get disciples into some sectarian bondage. They were fishers of men for the Lord and as the Lord's representatives; as though God did beseech men through them. Their mission was to catch men with the glorious hopes and prospects of the Gospel; to bring them into such relationship with the Lord that they would fully and gladly surrender their all to him. And this is the same course that is properly before the Lord's representatives to-day. We are to catch men for the Lord and for his service, not for our personal profit or gain,--not for sectarian upbuilding. We are not to give our own liberties to men, nor to seek to take away the liberties of others at the behest of men or sects. The message that goes forth from the true fishers of men whom the Lord commissions is nevertheless a message which implies a loss of liberty and a loss of life to those who are successfully caught. However, the fishing business does not fully illustrate the matter, because all who are of the Lord's catch must be willingly his, else they will not remain caught, but be cast forth: and their loss of personal liberty and life means a gain of glory, honor and eternal life.

Our Lord used this fishing business as the basis of one of his parables, saying that the Kingdom of heaven is like unto a net cast into the sea which after gathering fish of every kind will be finally brought to shore. That net undoubtedly represented this Gospel age, and a general catch of all classes of people, suitable and unsuitable for the Lord's purpose as respects the Kingdom. The bringing of the net to the shore properly represents the "harvest" time of this age--the reckoning time, the time when this catch is concluded. The parable proceeds to say that the suitable fish were gathered into baskets and the unsuitable were cast away,--cast back into the sea. So the Gospel call, the Gospel net, the Gospel fishermen of this Gospel age are gathering out of the world of mankind a peculiar class of people suitable to the Lord's purposes in the Kingdom, and though others may get into it they are not desired and will relapse again to worldly conditions. The fishing of the next age will be different and on a much larger scale.

APOSTLESHIP MORE THAN DISCIPLESHIP.

There is a difference between apostleship and discipleship. There are but "twelve apostles of the Lamb" (Rev. 21:14), but the number of disciples is considerably larger. The word disciple signifies pupil or learner; and all who are now being called of the Lord, all who are now being caught as acceptable fish under the present arrangement are those who desire to be taught of the Lord and willingly respond to his teachings. Our Golden Text sets forth the conditions upon which we may be disciples, namely, that we not only accept the Lord but that we continue in his word--continue to be taught of him--continue to learn in the school of Christ. Before we enter his school we must learn that we are sinners by nature and that we need just the washing or the cleansing that he prescribes as necessary before we can enter his school or become his disciples. After we accept the word of counsel respecting the need of washing in the precious blood, and after by faith accomplishing this cleansing of sins, and after we have started as pupils, we find that there are various lessons to be learned, all necessary to our progress.

It is the Teacher who is to be the decider of what lessons we need, what experiences, what trials, what difficulties, what encouragements, what assistance are necessary to us. The promise is, that no good thing will he withhold. He will give the warnings, the corrections, the encouragements, the blessings and the promises, according as we need them and are in a condition to make profitable use of them. Not everyone who starts to be a disciple will win the great prize as a graduate from the school of Christ into the Kingdom of glory and joint-heirship with the Master; but he who faithfully and patiently continues in discipleship--continues to learn the lessons which the great Master teaches, until he shall have finished his course, will surely receive his crown at the hands of the Lord.

===================

R3309 : page 27

THE GOOD PHYSICIAN.

--MARK 1:21-34.--FEBRUARY 7.--

Golden Text:--"He laid his hands on every one of them, and healed them."--LUKE 4:40.

ALTHOUGH Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum (Jno. 1:44), they had evidently settled down in the latter city, perhaps because larger and more favorable to their business. When Peter, Andrew, James and John accepted the Lord's invitation to become fishers of men they did not immediately depart from home. Some hours if not some days elapsed between the fishing experience and the narrative of this lesson. The Sabbath was come, and Jesus with the four disciples went into the synagogue where he was recognized and given an opportunity for teaching. In the synagogues of olden times there was great liberty to anyone who had the necessary education and faith in the holy Scriptures, to discuss their messages.

In some respects that greater liberty was more favorable to the Truth than the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's people should jealously guard Lord's day opportunities, so that they be not occasions for the overthrow of faith by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of Truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

R3309 : page 28

In very few Church gatherings of today would our Lord Jesus be granted opportunity to set forth his doctrines. He could not and would not accept authority from any of the denominations of Christendom, because he could not and would not indorse any of their creeds as a whole; hence he would be deprived of any opportunity for promulgating the Truth in this manner in this our enlightened twentieth century. Likewise those who follow his word closely, and who for similar reasons cannot indorse fully any of the creeds of Christendom, are deprived of opportunities for presenting the Truth in the synagogues of today; and are obliged to adopt other methods of reaching the Lord's sheep with the message of the great King, now due to be understood. However, the Lord has greatly blessed and used these efforts outside the synagogues--especially the printed page, DAWNS, Tracts, WATCH TOWERS, etc.

Our Lord's teaching impressed his hearers as being reasonable and positive; and this is one of the characteristics of the Truth today. The Lord's message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and Pharisees and Doctors of the Law, and as now held by the various denominations of Catholics and Protestants and their Doctors of Divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH GOER.

The devil went to Church then as he not infrequently does now, and he was as opposed to having the Truth preached then as he is now. The attendants of the Capernaum synagogue, however, were seemingly of a nobler type than that of Nazareth, which gnashed upon our Lord and sought to take his life. In this case the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit." We know nothing of our Lord's discourse, but from the fact that this demon became so excited under the preaching, we may draw the inference that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, how all these downward tendencies were more and more injurious to men and should be resisted, how divine fellowship and communion should be sought, and how repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon--one of the fallen angels from the time of the flood, mentioned by Jude and by Peter (Jude 6,7; 2 Pet. 2:4)--believed that the Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time, have contact with each other and are well aware of procedures in general. As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming and reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the divine times and seasons, though we need not suppose that they had a particular or definite knowledge, for our Lord declared that at that time neither himself nor the holy angels knew of the day and the hour of his coming in glory and the establishment of his Kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

"BE YE CLEAN THAT BEAR THE VESSELS OF THE LORD'S HOUSE."

The testimony of the demon seemed to be reverential, and might by some have been construed to be a testimony in the Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed woman, who declared of Paul and Silas, "These be the servants of the Most High God, which show unto us the way of life." (Acts 16:17.) The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the Truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the good tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidences of being in heart-union with the Lord. "Unto the wicked God saith, What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and casteth my words behind thee." (Psa. 50:16.) Spiritualists, Trance Mediums, Hypnotists, Christian Scientists, etc., would fain associate themselves more or less with the name of Jesus and seem to be servants of the light; but all children of the light should be on their guard against these, who, however sincere they may sometimes appear, are undoubtedly the tools of the prince of darkness, who would array himself as an angel of light that he might deceive and mislead the children of the light--the children of God.

But some one will say, Did not Jesus surely say, "Greater works than these shall ye do because I go unto my Father," and are not those words genuine? Yes, we answer, they are genuine, and most precious words; but how have they been fulfilled? Have any of the Lord's disciples done any greater miracles than Jesus did so far as healing physical ailments are concerned? Assuredly not. We have no record of greater works of this kind than are recorded in the Gospels. Have any of the Lord's disciples at any time done as great works according to the flesh as Jesus did? Have any of them ever awakened the dead? Surely none except the apostles have done this wonderful work. What then could our Lord have meant by this expression?

"GREATER WORKS THAN THESE SHALL YE DO."

We answer that in our last lesson we saw that Jesus in his ministry dealt only with the natural man, and could not communicate to natural man respecting spiritual or

R3309 : page 29

heavenly things except in parables and dark sayings, which could be but imperfectly comprehended until after Pentecost gave the enlightenment of the holy Spirit. To our understanding, therefore, the greater works that have been done by the Lord's followers since the ascension have been such works as related to the hearts of men rather than to their bodies. The whole creation is groaning and travailing in physical discomfort, but the worst of all groans and pains comes from the anguish of the soul--broken hearts.

The Lord's followers, even the humblest of them, in proportion as they receive of his Spirit, may communicate it through his word and bring to wounded and broken hearts peace and joy and blessing, regardless of physical conditions of discomfort, so that as the Apostle explains they may rejoice even in tribulation, knowing what the tribulations are working out for them in the way of greater glory and blessing and association with the Lord in his Kingdom. (Rom. 5:3.) Would not he who has had the eyes of his understanding opened, that he might see with clearness the lengths and breadths and heights and depths of the love of God, esteem this blessing as of much greater value and importance than simply the restoring of natural sight? Who that has tasted that the Lord is gracious has not participated in a greater miracle than did those who tasted of the loaves and fishes which our Lord so miraculously increased that they fed the five thousand? It is true indeed, then, that the Lord has made it possible for his humbler servants in the humbler walks of life and with few natural abilities, but possessing his Spirit and his Word, to do mighty works

R3310 : page 29

even today--"Mighty through God to the pulling down of strongholds" of error and of sin.

THE NECESSITY FOR MIRACLES IS PAST.

There was a reason why miracles were necessary at the beginning of this Gospel dispensation. Had our Lord Jesus performed none of the miracles recorded in the Scriptures how could we today feel the confidence, the assurance, that we do feel respecting him? Had he gone about as a preacher of righteousness and expounder of the divine Word merely, and had he then died just as he did die, would the proof have been as sufficient as it now is that he was indeed the Son of God and that his death was indeed the sacrifice of a perfect one for the imperfect one and his progeny? Would our Lord in preaching to the Jews have accomplished any work without the use of miracles? Were they not necessary to him as a demonstration of his right to take the place of Moses as the antitypical leader of the Israelites indeed? Assuredly this is true. But we have no necessity for such manifestations of miraculous power today. On the contrary, we behold Christianity already too popular with the world. As it is, too many tares are pretending to be wheat. The conditions, therefore, seem to be the very reverse of those which at the first advent demanded miracles for the establishing of the Church on a proper faith basis.

"WHO HEALETH ALL THY DISEASES."

But some one will urge, Does it not seem more reasonable that the Lord's people should go to him in prayer or go to the elders for healing by miraculous power, than that they should use drugs or medicines or surgery? Yes, we reply; it is very natural. That is just what the natural mind would expect and crave, but the Lord is not dealing with his people of today as with natural men. We are not natural Israelites, but spiritual Israelites. It is to the New Creature that the Lord now appeals; it is the New Creature that now has the privilege of experiencing healing at the Lord's hands, forgiveness of sins, covering with the robe of Christ's righteousness, so that we have the standing before the Father of absolute righteousness, without spot, wrinkle, or any such thing; we know no man after the flesh, we know no perfection after the flesh, but we do know the perfection and miracles after the spirit; and many a time have the Lord's people marveled at the wonderful healing of mind and faith and hope, and the wonderful refreshments, with joy unspeakable, --the holy anointing oil received from our spiritual and glorified Head.

"WE ARE TO WALK BY FAITH AND NOT BY SIGHT."

Not only is this the clear statement of the Word, but the logic of the proposition must be evident to any one. As for the Lord's saints, have they not taken their physical, human, earthly rights and privileges, secured through the death of Christ, and exchanged these with the Lord for heavenly things, the heavenly body that is to be received at the First Resurrection, the heavenly hopes and heavenly joys which are already the first-fruits of the Spirit in us? Yea, verily, they have. Have they not sacrificed thus the earthly interests, hopes, rights, privileges, for the heavenly ones? How then can we who have thus devoted or consecrated our earthly advantages for the heavenly ones ask to have again the earthly advantages? Would not such a prayer, such a request intelligently made, signify a withdrawal of our consecration --signify our preference for the earthly rather than the heavenly gifts, privileges and advantages? And would we as spiritual Israelites be willing to make such an exchange again if the Lord were willing to let us do so? Surely not. Would one who appreciates the privilege of sacrificing earthly interests with Christ, of laying down the earthly life and its privileges in participation with the Lord and in hope of joint-heirship with him in the divine nature and Kingdom, wish for a moment to have the Lord cancel this arrangement and give him back earthly rights, restitution privileges?

As for the world we grant that the Lord has secured for them restitution privileges and blessings, and that in due time they will have them--that in due time Satan will be bound and all of his coadjutors be restrained, and that then the good Physician, with his whole staff of co-laborers, the members of his body, his Bride, will participate in the great uplifting of the millennial age, in administering the blessings of restitutions, mental, moral and physical, to all the willing and obedient of that glorious time. (Acts 3:19-23.) But the time of restitution has not yet come. It will not come until the close of this Gospel age--until the Church shall have finished her course, walking by faith and not by sight, enjoying the spiritual miracles and not the natural ones.

The demon came out of the man, tearing him--that is to say, causing a convulsion, a fit. Luke, describing the event, says that he threw the man in the midst--that is, he fell on the floor of the synagogue in the midst of the people in a fit, but was otherwise unhurt, the demon not having power to do him injury, under the Lord's command. The assembled company was astonished, and

R3310 : page 30

inquired, What new teaching is this which has authority to cast out the evil demons? Our Lord's enemies, it will be remembered, subsequently charged him with casting out demons by Beelzebub, the prince of demons, Satan; hence we see the wisdom of his having refused to receive testimony from this demon. To have received their testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession today --obsession. The custom of our day removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons; but that many of them are. So far as we are able to form a conclusion on the subject, it would be that probably more than half are demon possessed, and less than one half are insane through disease of the brain. In all parts of the world this demon possession seems to prevail, and the tendency seems always to be downward--they are unclean spirits, delighting not in holy, pure and good things, but in impurity and unholiness. Their influence is exerted not only upon the possessed ones but upon others, in an evil direction.

WE ARE NOT IGNORANT OF SATAN'S DEVICES.

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, to maintain a self control to a certain extent, to yield themselves to the control of these spirits only in a definitely limited degree lest they become obsessed, because the evil spirit obtaining full control, the human will is therefore powerless to expel the intruder and they are at the mercy of the demon, and from man's standpoint are denominated crazy--more particularly so if several demons gain possession of the same person and thus several wills seek to control the one organization. In proportion as a knowledge of God and the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions, and proportionately the Lord's people need the protection which the Lord has provided for them, namely, the holy Spirit, the spirit of a sound mind, the spirit of love, joy and peace in the holy Spirit of the Lord.

Apparently, however, the masses of the people were less deceived on this subject at that time than they are today. Today Satan, acting more skilfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons and that our Lord performed no such miracles as are here recited. They claim that the poor ignorant people of our Lord's day did not understand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc. Christian Science is one of Satan's latest fads, which, under the guise of morality, is seeking to destroy both common sense and Christianity amongst the Lord's people. It is one of Satan's latest devices, disproving himself and thus turning attention away from the powerful influence which he exercises in the world. "We are not ignorant of his devices." (2 Cor. 2:11.) "We wrestle not with flesh and blood, but with principalities and powers, and wicked spirits in high places." (Eph. 6:12.) "But greater is he that is for us, than all they that be against us." (2 Kings 6:16.) The revised version translation of the 28th verse is preferable. It reads, "And the report of him went out straightway everywhere in all that region of Galilee round about." This fame of Jesus subsequently aided greatly in his ministry, when he went to all the towns and villages throughout Galilee.

ST. PETER'S MOTHER-IN-LAW CURED.

After the synagogue incident our Lord went to the home of Simon Peter and Andrew, James and John accompanying him. Peter's mother-in-law lay sick of a fever, and one of the evangelists intimates that it was a violent form of fever. For the first time it seems to have occurred to the disciples that the Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus and he took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe

fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and other household matters. This demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) that it would be during the cooler time of the day in which the diseased could come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews, however irreligious and even devilish some of them were, were all strict Sabbatarians. We remember how on another occasion the Pharisees found fault with Jesus because he had healed a man on the Sabbath day, and how our Lord exposed their hypocrisy in the matter by showing that if it had been an ox or an ass that had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be more correct. Our Lord, however, seems to have preferred the Sabbath days for his healing work: at all events some of his most notable miracles were done on the Sabbath days. His reason for so doing was not, we believe, to exasperate the Pharisees and Scribes or merely to show the hypocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that is to come, the Millennium, in which all the families of the earth shall be blessed by this good Physician, who has already given his life for the redemption of the life of the world, and who during the millennial age (his Bride, the Church, cooperating) will bless and heal all the willing and obedient of the human family--lifting them up, up, up out of Adamic sin and death conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

SATANIC POWER CAN AND DOES NOW CURE.

Many of the Lord's consecrated people of today,

R3311 : page 31

noting the cure of diseases by spirit mediums, mind curists, hypnotists, Christian Scientists, Mormons, etc., are inclined to think of these cures of our day in much the same light as we think of our Lord's cures recorded in this lesson and its Golden text. This is a natural tendency --it is natural for us to seek to walk by sight and not by faith. Some of these dear friends inquire of us, Is not our Lord Jesus as able to heal the sickness of our bodies today as he was able to heal the sickness of the Jews at Capernaum? We answer, Yes, unquestionably. More than this, we hold that our Lord has more power today than he had then.

It was after our Lord had finished his sacrifice, after he had risen from the dead, a life-giving spirit, that he declared to the disciples, "All power is given me in heaven and in earth." We have not a question, therefore, respecting the ability of our Lord to perform today and through his people of today any miracles that he performed at the first advent in person. We are asked, If this be so, should we not expect such healings? Did not our Lord say, "These signs shall follow them that believe: In my name shall they cast out devils and heal the sick, and if they drink any deadly thing it shall not harm them, etc."? (Mark 16:18.) We answer, that these words are spurious,--that they are not found in any of the old manuscripts, that all scholars admit that they are forgeries, and that no part of the 16th chapter of Mark, after the 8th verse, is genuine.

R3311 : page 31

THE PILGRIM'S WANTS.

I want that adorning divine,
  Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
  Which distinguish thy household below.

I want--Oh! I want to attain
  Some likeness, my Saviour, to Thee,
That this longed for resemblance I at once may attain,
  Thy comliness put upon me!

I want to be marked for Thine own,
  Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone
  Which none but thyself can declare.

I want so in Thee to abide
  As to bring forth some fruit to Thy praise.
The branch which thou prunest, though feeble and dried,
  May languish, but never decays.

I want Thine own hand to unbind
  Each tie to terrestrial things--
Too tenderly cherished, too closely entwined,
  Where my heart too tenaciously clings.

I want, by my aspect serene,
  My actions and words, to declare
That my treasure is safe in a country unseen--
  That my heart's best affections are there.

I want, as a traveller, to haste
  Straight onward, nor pause on my way;
Nor forethought, nor anxious contrivance to waste
  On the tent only pitched for a day.

I want--and this sums up my prayer--
  To glorify Thee till I die;
Then calmly to yield up my soul to thy care,
  And breathe out, in faith, my last sigh!--Selected.

===================

R3311 : page 31

NEW ARRANGEMENTS FOR PITTSBURGH GAZETTE.

MANY of our readers have been anxious to procure the Pittsburgh Gazette on account of its containing Pastor C. T. Russell's Sunday discourses in each Monday's issue. About 1000 of our readers have accepted the arrangement for a clubbing rate, which would make the Gazette cost them for the year $2.25. Many of these desire extra copies of the Monday issue only, but the Gazette people refuse to supply the papers by mail in this way. We have arranged with them, however, that those who wish may subscribe for three months for 60c. or for six months for $1.15. These prices they would not accept direct from the subscribers, but will accept from us on the clubbing principle. Some may desire to subscribe for the shorter periods, and if so we will be pleased to hear from them at once.

In the interest of the friends who desire to circulate numbers of these Monday papers amongst their neighbors, and who believe that matter thus printed is more likely to be read than if conveyed in some other form, we have made an arrangement with the Gazette and a news agent by which ANY ONE WHO IS A SUBSCRIBER FOR THE Gazette (either for three months, six months or a year) shall have the privilege of ordering extra Monday copies of the discourse sheet through us at the following rates, viz.:

Seven copies every Monday for 10 weeks, by mail,	$1.00
Fifteen copies every week for 10 weeks, by mail,.	2.00
Fifty copies every week for 10 weeks, by express, prepaid..	5.00

In sending orders for extra Monday issues, the writer must state explicitly that he is a regular Gazette subscriber, or must include an order for a regular subscription.

We are bound to consult the wishes of the Gazette publishers, because only upon condition of their securing a good list of regular subscribers do they propose to continue the publication of these discourses. The arrangement, however, is, that in the event of their discontinuing a proportionate amount of the subscription money will be returned.

By this new arrangement one regular subscriber can act as agent for the others of the friends in his vicinity, and thus all who desire may be supplied for their own reading, as well as have such supply as they desire for giving or loaning to their friends and neighbors. We believe that good is being accomplished in this manner, and trust for a still larger fruitage. Some of the friends have interested newspapers in their vicinity, and thus secured a re-publication of the discourses. The daily circulation of the Gazette is about 70,000, amongst the most intelligent and religiously inclined people of this city and Pittsburgh.

We are not at liberty to order for the Monday issues under this arrangement for less than ten weeks to any one person.

We have still special issues of the Gazette containing reports of the entire six debates. These can be supplied at 2c. each, postpaid, or 50 or more at 1c. each by express prepaid.

====================

SEMI-MONTHLY.
VOL. XXV. FEBRUARY 1, 1904. No. 3.

CONTENTS.

Views from the Watch Tower........................ 35
  Cost of Christianizing the World............. 35
  Science Falsely So Called..................... 36
Entered Into His Rest............................. 36
"My People Do Not Consider"....................... 36
"Power on Earth to Forgive Sins".................. 39
The Sabbath Was Made for Man...................... 41
Who are Real Christians?.......................... 43
"Filling Up That Which is Behind"................. 46
Public Ministries of the Truth.................... 48
Memorial Supper, 1904............................. 34

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3308 : page 34

1904.--MEMORIAL SUPPER.--1904.

On the evening of Tuesday, March 29th, after six o'clock, will be the proper time for the celebration of our Lord's Memorial Supper;--on its anniversary according to the Jewish system of reckoning in vogue in our Lord's day and still. The Jewish Passover, lasting a week, begins the next evening at six o'clock. We do not celebrate the Passover, but the killing of the antitypical Passover Lamb. "Christ our Passover (Lamb) is slain for us, therefore let us keep the feast."--I Cor. 5:7.

PASTOR RUSSELL'S DISCOURSES EVERY MONDAY.

By a special arrangement with The Pittsburgh Gazette a stenographic report of Pastor C. T. Russell's discourses will be printed on Mondays. We will send you "The Pittsburgh Gazette" (daily) and ZION'S WATCH TOWER twice a month for a period of 12 months for $3.25, which is about the price of The Gazette alone. The subscriptions must be paid in advance and sent to us. For terms for extra copies of the Monday Gazette, see our issue of January 15th.

NOTICE.--Where Gazette agencies are established the issues desired can be readily obtained through them. The Gazette refuses to mail papers to towns where they would interfere with the agents already located.

===================

VIEWS FROM THE WATCH TOWER.

IT takes $300,000,000 a year to "keep up the work of Christianizing our own land," says the Central Christian Advocate (Kansas City, Mo.), while "fully 1,000,000" is annually absorbed in the Christianization of the whole world. "The money is almost wholly voluntary." Of the sum required for the United States, the same paper says:--

"The sum of $31,000,000 was laid on the altar by Catholics, $26,000,000 by Methodists, $20,000,000 by Presbyterians, $14,000,000 by Episcopalians, $12,000,000 by Baptists, $75,000 by the Salvation Army. In addition to these expenditures noted above, there were also paid out, under church supervision, funds estimated as follows: For new buildings, $27,000,000; for hospitals $28,000,000; for education, $21,000,000; and for Sunday schools $7,000,000.

"The progress and wealth of church institutions in this country can be impressively illustrated by a single comparison. In 1800 there were 2,340 churches, valued at $1,500,000; to-day there are 178,481, valued at $724,971,372. These figures speak not of selfishness, but of the truest altruism, of philanthropy, and of the willingness to pay the price of enthroning Christ in the world."

Fifty years ago, we read further, the annual outlay for church purposes throughout the entire world was but half as much as it is to-day, or $500,000,000. The $1,000,000,000 of the present year, moreover, will be wholly inadequate in the years that are to follow, because "the resistless advance of Christianity is accompanied with an increasing cost," which can be met only by "the free-will offerings of men, women and children." "This cost is in a sense the measure of the increasing determination of good people that Christ shall be enthroned king."

"The philosophy of the ages is the Christianizing of the world. That is the key to the evolution going on everywhere. Christianity is making its steady and resistless advance, now here, now there, now everywhere, like the rising waters of a universal tide. It explains the past achievements of the best in the race, and inspires our hope for the future of the race. What will be, ultimately, will be well, because it will be Christlike.

* * *

A blessing surely comes to everyone who conscientiously sacrifices time or money in the laudable effort to help fellow-creatures. We rejoice to give credit for some measure of unselfishness being represented in these figures, but reflect that some of this money may have been drawn, threatened or coaxed from rather unwilling givers, and that the collectors of some large benevolent societies receive one-half of their collections for their services, which are not perhaps wholly unselfish. However, even if we were uncertain that present compassing of sea and land to make a proselyte were no better in its result than in the olden times missions (Matt. 23:15) we should still agree that the stirring of men's hearts to sympathy and giving does good to the givers: another demonstration that it is "more blessed to give than to receive."

On the other hand we are not so sure either that this money was given to "enthrone Christ in the World." A strong evidence to the contrary is that when our Lord's second coming and kingdom are referred to, even amongst preachers, the subject falls flat, if indeed it does not arouse angry opposition. These things and others lead us to fear that it is self-enthronement in the world that is sought. Sectarian or Churchianity enthronement, we believe, is greatly coveted by Protestants as well as Catholics. They could almost ignore their differences and combine--so anxious are they to conquer the world.

But we are glad that even though the Lord may permit them again to get a measure of control, as Papacy had it during the dark ages, we have the assurance of his Word that it shall not again triumph to the same extent, but be cut short by the great time of trouble which will usher in the real reign of Messiah, which they do not desire.

We are glad, too, to believe that their opposition is largely the result of blindness, and that with the later opening of the eyes of their understanding they will rejoice in the new heaven and new earth conditions (the new social and ecclesiastical conditions) introduced by that long-promised Kingdom of heaven, which will surely prove to be "the desire of all nations."--Isa. 65:17-25; Hag. 2:6,7.

Meantime now, as during the dark ages, God

R3312 : page 36

has "a peculiar people" whom he is calling out and educating for his coming work. These bend their energies, physical and financial, to the work they see directed in the Lord's Word:--the preaching of the gospel of the Kingdom and the gathering of those having hearing ears, not to sectarian "bundles," but to the Lord himself. Though insignificant in name and fame amongst the worldly wise and mighty, these are mighty now in the Lord's hands to the pulling down of the strongholds of error. And in the future, glorified as the "Lamb's wife," they shall be joint heirs with their Lord in the glorious Kingdom work of blessing all the families of the earth with the true light and assistance. These can afford to be peculiarly like Christ and the apostles now, that by and by they may be like them in glory.

SCIENCE FALSELY SO CALLED.

Our wise men, anxious to disprove the Bible record of the Creation, "prove" much by the stone formations of the earth's crust; and freely talk about millions of years being necessary to produce the stone conditions which are everywhere apparent. Their long arguments and wise conclusions were made to look very silly recently by an accident near East St. Louis. A car of lime and a car of potatoes were partly submerged together in the river. The slacking lime fired the car and the astonishing result was that every potato was turned to flinty stone in less than twenty-four hours. The Lord's people have no need to feel ashamed of the old Book.

===================

R3314 : page 36

ENTERED INTO HIS REST.

PILGRIM Brother Henry Weber has passed beyond the vail, to be forever with the Lord. We rejoice on his behalf. He finished his earthly course on Thursday, January 21st, at 2.15 p.m., at his home --Oakland, Md.--and was buried on Saturday, the 23rd. A large gathering, composed of his family, friends and neighbors, was addressed by the Editor of this journal, from the text, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, they shall rest from their labors, but their works shall follow them."--Rev. 14:13.

The dear Brother's faithfulness as a servant of the Lord and the Brethren and the Truth is too well known to our readers to require comment. He had been a true Christian for many years. At first an active Episcopalian and Y.M.C.A. worker, he was counted of the Lord worthy to know of Present Truth, and from then until the day of his death, he was "not slothful in business, fervent in spirit, serving the Lord." Very many now rejoicing in the light of the divine plan of the ages have good cause for thanking God for the efficient services of this dear Brother,--either as the planter or the waterer of the good seed of the Kingdom.

As we believe that we are now living in the time indicated in the text by "henceforth"--the time of the Lord's second presence for the setting up of his Kingdom,--and as we believe that our dear Brother was one of the faithful of the Kingdom little flock, so let us believe that, his labors (toil and weariness) having ceased, his work nevertheless continues--beyond the vail.

We are not Scripturally informed what is the character of the work of the Church beyond the vail (the Lord and the risen and "changed" saints), but we may be certain that in some way it pertains to the "harvesting" of the "wheat" and the binding of the "tares," etc. Hence, although we will sadly miss our dear Brother, as a friend and as a Pilgrim and as Vice-President of the Watch Tower Bible and Tract Society, nevertheless we sorrow not as others who have less substantial hopes. Rather we rejoice with him and hope soon to see him and the dear Redeemer and all the Royal Priesthood, and to participate in the heavenly service. But meantime it behooves us to remember that our remaining days in the flesh are further opportunities for running toward the mark for the prize, or for standing fast thereat, that no man take our crown--but that we make our calling and election sure, so that an abundant entrance into the Kingdom may be granted us by our Lord, with the words, "Well done, good, faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things!"

Brother Weber left a very interesting family--his wife and one of his sons being confessors of the Lord and his Truth. For the remainder of the family we have strong hopes that the good influence of the father's character in daily life may be still stronger with them since his death--drawing them also to full consecration to the same Savior and his "reasonable service."

====================

R3312 : page 36

"MY PEOPLE DO NOT CONSIDER."

"Consider what I say, and the Lord
give thee understanding."--2 Tim. 2:7.

CONSIDER--reflect, think, study, ponder. Whatever may be said of the heathen religions and of churchianity in respect to their requiring little thought, little study, this is not the case with the religion of the Bible. It is not a religion of credulity--"shut your eyes and open your mouth," and swallow what is put therein. True, it is a religion of faith;--but a faith based upon reasonable evidences--a knowledge of God, whose plan and character it reveals. Hence it is that the Scriptures invite the faithful to consider, to search, to prove, saying, "Come, let us reason together." And it is worthy of note that all the false systems of

R3312 : page 37

religion and churchianity, misnamed Christianity, to a large extent reverse this scriptural order, endeavoring to obtain harmony, union, on a basis of comparative ignorance, rather than on a basis of growth in grace and in the knowledge of the Truth.

As we see this to be true today in nominal spiritual Israel, so we find it was true in olden times in fleshly Israel, to whom the Lord declares,--"The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people do not consider." (Isa. 1:3.) We are not to understand the Lord to mean that the Jews had no knowledge of him whose sacrifices and ceremonial law and worship had their daily attention: neither should we be understood to imply that nominal Christians, who in various ways manifest some respect and reverence for the Lord, are wholly ignorant of him. The thought is rather that God's professed people today, as in olden times, while knowing something about their Creator and Redeemer, do not know him in the sense of being really acquainted with his character. In many respects they worship a strange God, because they have failed to get rightly, thoroughly, acquainted with him. Such an acquaintance can only be obtained along the line suggested in our text: by giving heed, by considering, reflecting, studying the revelation which God has made respecting himself. Not that the Scriptures give us a detailed description of our Creator; but, rather, by revealing to us his plans, they permit us through an understanding of the divine plans to have an understanding of the divine character which those plans exemplify and illustrate. As a man is known by his works, so God is known by his works. Whoever, therefore, would know God--appreciate the divine character--must come to such a knowledge through an acquaintance with the divine plan which God is outworking.

Satan, the great adversary, seems to understand this matter thoroughly, and employs his arts of deception to hinder men from appreciating the divine plan, and thus to hinder an appreciation of the divine character --to prevent a real knowledge of God. He has been successful, marvelously so, as the Apostle declares, along these lines. The God of this world has blinded the minds of them which believe not,--lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ, should shine into their hearts. (2 Cor. 4:4,6.) It is impossible for him to hinder all knowledge and all appreciation of the Creator, because the quality

R3313 : page 37

of reverence is deeply engraven in the natural man who, though fallen and deranged, nevertheless instinctively looks for a God to worship. Satan's work, therefore, is and has been the blinding and deceiving men,--many of whom, as the Apostle declares, are feeling after God, if haply they might find him.--Acts 17:27.

The adversary's success in blinding mankind would not be so easily accomplished were it not that he persuades men not to reason upon religious subjects;--that upon every other subject than religion, thought, consideration, reasoning, are advisable, but that on religious subjects, credulity, mistaken for faith, is the safe, the wise, the acceptable course. So great has been his success that we find not only the heathen world in ignorance, and superstitious upon religious matters, but that the same principles, in a lighter form, prevail in Christendom --not only amongst Catholics but also amongst Protestants. The remedy for this general evil must be sought and found by all who would be saints, overcomers, --every one of whom must know the Lord not merely theoretically but actually, through a knowledge of his character by a knowledge of his plan.

Let us note how the Scriptures urge God's people to consider. They are to consider the natural things of the Lord's provision, as they touch with these in the course of human life, and are to read in them certain great lessons respecting the Creator. For instance, notice our Lord's statements, "Consider the lilies of the field." (Matt. 6:28.) "Consider the ravens." (Luke 12:24.) Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint, of faith in the Creator, and a realization that he is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive;--that he is perfect in Justice, perfect in Wisdom, perfect in Power, perfect in Love. From this standpoint of faith we can learn a great lesson from considering the lilies. Their beauty teaches us that the Lord has a keen appreciation of the beautiful, and the fact that it comes to them without their toiling or spinning, teaches us that God is abundantly able to produce the beautiful without our aid, and that if necessary he could likewise clothe us miraculously. It teaches, further, that since he has not thus made provision for our necessities, it must be because he has seen (as the Word declares) that the experiences of life in the development of the resources of nature, in providing for our own needs, will be helpful to us.

As we consider the ravens and sparrows, and note how the Lord has made provision for their necessities without barns for the winter time, it teaches us that his power and wisdom could similarly, if necessary, provide for the necessities of his people, miraculously or otherwise; and that in leaving humanity more subject to the vicissitudes of life than the little birds, the Lord doubtless intends thus to instruct mankind and to develop its reasoning faculties in respect to life's interests and necessary provisions, and in a manner that will be more

R3313 : page 38

helpful to him, better calculated for his development than would such a provision as is made for the dumb brutes. Faith can learn in all the affairs of life lessons of divine wisdom, and may assure itself reasonably, in harmony with the Lord's suggestion, that human beings are much more valuable than many sparrows, many ravens, many lilies, in God's sight; and that we may therefore more reasonably trust to his goodness and his interest in human affairs.

Thus considering, and looking through the little affairs of life, and noting the divine character as revealed in them, the mind is prepared for the still greater revelation of God's goodness set forth in his Word, which assures of his sympathy for humanity in its fallen condition, and of his willingness to assist in man's recovery from sin and death along lines in harmony with justice and love. Considering, from this standpoint, the love of God revealed through his Son Jesus commends itself at once to our hearts as being in full accord with what we find to be his general character--justice, wisdom, love. The heart that thus considers makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things fails to be able to appreciate the larger things, and thus is hindered from a proper consideration of God and from a proper appreciation of his plan, and thus from a proper appreciation of his character.

It is David, the prophet, who exclaims, "When I consider the heavens, the work of thy fingers!" (Psalm 8:3.) To the Prophet, whose mind was rightly directed and who considered these things, "day unto day uttered speech and night unto night showed forth knowledge;" and as a result King David--before the Gospel dispensation, before the giving of the holy Spirit of adoption, before the coming of the inestimable blessings which are ours today--gained a large appreciation of his Creator, which became to him an anchor of the soul, both sure and steadfast. The large conception of the divine character gained from the consideration of the divine work, even as seen in nature, brought the prophet-king near to God, in humility, in veneration, in love.

But if such a consideration of the heavens and the things of nature are profitable and helpful, how much more profitable is the consideration of the still higher things revealed to the Gospel Church through the holy Spirit since Pentecost. The Apostle Paul calls our attention in this direction saying, "Consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1.) But how few of those who read the Scriptures have ever followed the Apostle's suggestion? how few have ever considered Jesus from the standpoint suggested, --as the Church's Apostle or special teacher sent of God to specially guide and instruct the Church, and as the church's High Priest to whom the faithful occupy the relationship of under priests? Had more consideration been given by the Lord's people to these matters, a larger number would undoubtedly be much farther advanced than they are today, in the knowledge and love of God. They would have seen that if Christ is a special teacher, a special High Priest of the Church, and the Church his special pupils, brethren and under priests, then there must be, according to the Scriptures, at some future time, a still greater blessing in which both High Priests and under priests will be the agents of God in blessing all the families of the earth.

Again the Apostle speaks of the high spiritual things which we are to consider, after we have taken our first lessons in considering the natural things, the lilies, ravens, heavens, etc., saying, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:3.) Alas, how many of God's true children become weary and faint in their minds, and are in danger of losing the chief prize because they have failed to think upon, to study out, to comprehend, to consider the Lord and what he faithfully endured of opposition. As they would consider his perfection and how, as represented in him, the light shined in darkness and was not appreciated, so they would expect that the light shining from them would not be appreciated either.--(John 1:5.) As they would consider how the Lord suffered in every sense unjustly and for righteousness' sake, and then would reflect that their own conduct, even though well meant, is imperfect, it would strengthen them to endure hardness as good soldiers, and not to be weary in well doing, and not to faint under opposition. It would enable them to realize what the Scriptures plainly declare, namely, that experiences and testings are necessary to the Lord's people and if rightly received these all work out everlasting blessings.

Such consideration of the Lord and what he endured and the reflection and realization of their own imperfections while seeking to walk in his footsteps, would tend to bring them not only to appreciation of the Lord's sympathy for his people and his grace toward them in covering from his sight their unwilling imperfections, but additionally, this consideration would lead to sympathy for their fellows in the narrow way. The Apostle intimates the propriety of such reflections, saying, "Consider one another to provoke [incite, inspire] unto love and good works."--(Heb. 10:24.) Oh, how much the Lord's people need to remember this injunction, if they would have proper forbearance and love one toward another,--to consider one another's sacrifice, to think of each other's imperfections, peculiarities or good qualities, as the case may be. With the Christian brother consideration always means to think kindly,

R3313 : page 39

charitably, even of the blemishes which love cannot hide. These blemishes are not to be considered lest they sour our hearts and arouse in our minds an opposition to one another; nor are they to be considered as an excuse for gossip or slander. The Apostle explains that we are to consider one another with a view to ascertaining how we can be most helpful to each other in the narrow way, most edifying, most strengthening, most inspiring.

But now another matter: Looking back to our text we find that the Apostle has united in it two thoughts: first, the necessity of considering; second, the necessity of having divine assistance in order to the reaching of a right understanding. "Consider what I say; and the Lord give thee understanding."

The natural man may assent to a great deal of what we have here written; yet in some particulars it will be beyond his grasp. It is only for those who approach the study of the divine will from the right direction--only for those who consider from the standpoint of the school of Christ, learning of him--only such have the divine assistance which the Apostle mentions, the understanding which comes from the Lord. It requires faith in God and his Word in order to be able to rightly appreciate either the natural or the spiritual things which are ours, and to feed thereon in our hearts and to grow strong thereby in our characters.

===================

"POWER ON EARTH TO FORGIVE SINS."

--MARK 2:1-12.--FEBRUARY 14.--

AFTER the busy experiences of the Sabbath day, referred to in our last lesson, our Lord withdrew from Capernaum to a desert place for private communion with the Father. Later his four disciples joined him, as also others, who urged his return to Capernaum, but instead he went for a time to other cities and villages of Galilee. Our lesson marks his return to Capernaum, where the people soon learned of his presence and gathered in large numbers to see and hear him.

It was probably at Peter's house, which in construction was

LIKE OTHER ORIENTAL HOUSES,

that the gathering was held. Many of these houses are built with a central court or yard, from which access is gained to the various rooms, which receive their light and ventilation from the yard and are usually one story in height. Oft-times a part of this yard is covered with a tile roof, making of it a kind of veranda. The outside wall extends two or three feet above the roof, which is reached by an outside stairway and in summer is the usual sleeping place. Some of the incidents of this lesson imply that this was the arrangement of the house in which our Lord was stopping, the multitude coming around by the door in the courtyard, and our Lord probably addressing them from the further end of the veranda or covered part of the court.

"He preached the Word unto them." How we would have enjoyed hearing him! how we would like even now to have a stenographic report of his "Wonderful Words of Life"! His text must have been from the Old Testament, as the New was not yet written. Quite probably his message was respecting sin and the defilement which comes to humanity through sin, and the penalty which God has prescribed, namely, death. We can mention many excellent texts for such a discourse, as, for instance, "Though thy sins be as scarlet, they shall be as white as snow." Or the types of sin and its cleansing, as represented in the treatment of the lepers under the Mosaic Law; or the types of the Law showing the necessity for the sin offerings and the work of the atonement day, as being the blotting out of sins and the reconciliation of the people to God; or the type of sin represented in the fiery serpents of the wilderness and the cure for their venom in a look at the brazen serpent on the pole, typifying our Lord. In any event we may be sure that the grand truths of the Gospel were gloriously set forth by him who "spake as never man spake."

While the preaching was in progress, four men bearing on a stretcher a palsied companion approached the house;

but the throng at the door, intent upon hearing and seeing, would not make way, even in the prospect of seeing a miracle performed. Full of faith, the bearers carried the stretcher up the stairway to the top of the low roof over to the veranda: some of the tiling was lifted and, apparently without ropes, the stretcher was handed to those below, immediately in front of the place where the Lord stood preaching. Of course

THE PREACHING WAS INTERRUPTED.

However, the Lord evidently interwove the circumstances of the interruption with the lessons of his discourse. He quietly waited and mentally reflected upon the faith of the man and his companions while the sick one was thus being lowered before him, and then said to the sick, "Son, thy sins be forgiven thee." We doubt not that in the Lord's providence this declaration of the forgiveness of sins came in opportunely with Jesus' previous discourse. Here was an opportunity to show that the great difficulty afflicting the whole human family is sin, without which there would be no sickness, no pain, no death, no separation from God. The Lord did not ask the man respecting his previous course in life, nor wait for him to express sorrow for sin, but handed him a pardon as a gift or benefaction. One thing, however, he did have--a condition indispensable to pardon--he had faith, faith in the Lord as the sent of God; and at that time he could have had no greater faith than this, no more particular understanding of how the grace of God extends toward us through Jesus.

R3314 : page 40

This teaches us several lessons: First, how important faith is in the Lord's estimation--he asked for faith, not for works--though of course he knew, and we all know, that if true faith were exercised corresponding works would naturally and unavoidably follow. Another lesson it taught is the willingness of the Lord to forgive sins, to ignore them, to deal with us as though we were free from sin. This, however, does not mean a total blotting out of the sins, so that they could not be revived by our loss of faith or misconduct. The parable of the two servants who were forgiven a large debt, and one of whom was subsequently cast into prison for the very debt he had been forgiven, because he did not exercise mercy toward his fellow-servant, is a proof of this. Forgiveness extended to us now on account of faith is of the nature of a covering or hiding of our sins. As the prophet expresses the matter, "Blessed is the man whose sin is covered--unto whom the Lord imputeth not iniquity." (Psa. 32:1,2.) Our sins are not imputed so long as we would renounce them and seek to follow the Lord in faith and in sincerity. The time for the blotting out of sins, their complete eradication, is future, as the Apostle Peter declared. Our sins will be blotted out when we receive our new perfect bodies, in which there will remain no trace of the weaknesses, imperfections and maladies that came upon us because of original and subsequent sin.--Acts 3:19-21.

"WHO CAN FORGIVE SINS BUT GOD ONLY?"

Our Lord perceived the thoughts in the hearts of some of his hearers in connection with this declaration that the sick man's sins were forgiven him, and he answered the objection--not specifically and in detail, but in a general way. He asked them to bear witness as to which would be the easier thing to do, and which therefore would be the more complete test of his divine authority and powers. They had thought that the forgiveness of sins would represent greater power and authority than the doing of miracles, but our Lord illustrated how much easier it is to declare the forgiveness of sins than to perform a cure, and then he did perform a cure as proof that he did have the authority to forgive sins. He said to the palsied man, "Arise, take up thy bed and go thy way." And immediately the miracle took place; the sick man was cured and able to bear away his couch on which he had previously been carried.

The question of the scribes may arise in some minds today

R3315 : page 40

and we confess that it is not entirely answered even by the miracle. The miracle shows us that the Lord did have the power to forgive sins, but it does not explain to us the philosophy of the arrangement by which our Lord Jesus was permitted to suspend the condemnation of sin which the Father had imposed. We suggest that he had authority to do this, to pronounce the forgiveness of the sins, because he had come into the world to be the Redeemer of mankind--because he had already made a covenant of consecration unto death at the time of his baptism--because at the very moment when he made this declaration he was in process of giving his life, "laying down his life," for man's redemption. Our Lord's authority, therefore, is well established. He had already done much of the work necessary for the blotting out of sins; he had left the glory which he had with the Father; he had become a man; he had consecrated his life; he had partially given it, and very shortly the sacrifice would be complete at Calvary. On the strength of all these facts, our Lord was evidently justified in declaring the man's sins forgiven.

CAN OTHERS FORGIVE SINS?

We may perhaps put an old thought in a newer and more startling form when we say that others besides Jesus can forgive sins. We do not refer to the claim of power by Catholic priests that, through the operation of forms and ceremonies and the sacrifices of the mass, they are commissioned to forgive sins; but we do refer to the commission of God's consecrated people, the Royal Priesthood. These, as the members of the body of Christ, as ambassadors for God, as mouthpieces of the Lord, are fully qualified to declare to people today--to all true believers in Jesus--the very words which he addressed to the paralytic of this lesson. We have said, and do say, and will continue to say to all penitent believers in Jesus--to all who have come to a knowledge of God's grace in Christ, and accepted him and his Word--to these we are privileged to declare, Thy sins are forgiven thee;--thy sins are covered by the sacrifice of Calvary, and if thou wilt continue steadfast in faith and in obedience, thy sins shall ultimately be completely blotted out, and thou shalt have a share in the glories of thy Lord, in resurrection power, free from every sin and stain and blemish.--Acts 3:19.

Which is the greater power, to work miracles upon the natural body or to work a miracle of grace in the heart?--to straighten crooked limbs or to straighten out moral characters?--to heal those palsied and benumbed in body or to apply the vitalizing current of Truth, which will vivify and quicken those who are morally comatose, benumbed by sin, deadened to righteousness, truth, goodness, etc.?--to open blind natural eyes or to open the eyes of men's understanding, that they may see the lengths and breadths and heights and depths of the divine character and plan?

Again we hold, as in our last lesson, that the great Head of the Church has given to the members of his body greater works to do than those which he did; because under his blessing and guidance we are living in the time when, under the anointing of his Spirit, it is possible to do these higher and greater works.

THE LESSON OF HELPFULNESS.

Several other lessons may be drawn from this narrative. One of these is the propriety of helping to bring one another to the Lord, to the Truth, to the influences and benefits and blessings sure to come from the contact with Jesus

R3315 : page 41

or the members of his body. A very large proportion of the blessing which has been bestowed upon the Lord's people through the Gospel has come through individual and private effort. In saying this we do not make light of preaching, studying, tract distribution, etc., etc.,--we are glad to believe that the Lord uses all of these to carry forward the Truth and to make it known,--nevertheless, we believe that there is an individual work also to be done, a personal work. We advise that all of the Lord's people, while giving diligence to use opportunities for general service of the kinds mentioned, do not forget nor neglect to look for opportunities for individual service in bringing their friends and neighbors to the Lord and into contact with the Truth.

Many in the world hear about Jesus, hear about the great Jubilee times of restitution coming, hear about the blessing of all the families of the earth through the Seed of Abraham, hear about the call and the election of the Seed of Abraham at the present time, and have the desire to approach the Lord and to make consecration and to obtain a share in the blessing that is now being offered, yet they are morally paralyzed. They need some one to help them into the Lord's presence, to help them to the point of making a consecration of their all to the Lord. They have faith to some extent, yet they are weak in other respects, and they need others who are stronger than themselves to assist them.

To what extent are we each and all zealously using the opportunities which the Lord has put in our power to glorify his name and to bless our sin-sick neighbors, not only by telling them about Jesus and his wonderful words of life, but to what extent are we additionally helping them to come to him? There are various ways in which we may assist, by word, by letter, by invitation to meetings, etc. However, one necessary element in all help is that our own course of conduct must be in accord with that which we commend to others. If we ourselves have been to Jesus and learned of him and caught some of his self-sacrifice and love, we will be the better able to help others who desire to come to him. They who would be the ambassadors of the Lord in telling men of the forgiveness of sins and the privileges of sonship in the present time, must themselves manifest not only a faith in their own forgiveness but, additionally, must show a transformation of life in progress, evidencing the fact that they are now the friends of God, that they have been with Jesus and learned of him.

It is one thing to "bore" our friends and children with our religion, and quite another thing to manifest always such an interest in their spiritual welfare as would draw them to us for assistance when, under divine providences, they might desire to seek the Lord. Our experience teaches that many parents, otherwise loving and careful, neglect this matter, and hold themselves too much aloof from their children, particularly on religious matters. Furthermore, there is a delicacy on this subject with the sincere, lest they should be thought hypocritical, that makes them more diffident than on most other subjects. And many desirous of a word or two of encouragement and sympathy, have approached friends for advice, and have been repulsed by a joke or a worldly spirit. Every member of Christ, every Royal Priest, should remember that his first business in life, aside from his own development, is to help others to the Redeemer. Let us each strive this year, more earnestly than ever, to let our lights shine out, so that those seeking the Lord may be drawn to us as his representatives; and that in coming to us they may not be repulsed by our words or manners, but find us anticipating, sympathetic, helpful.

====================

R3315 : page 41

THE SABBATH WAS MADE FOR MAN.

--MATT. 12:1-13.--FEBRUARY 21--

Golden Text:--"It is lawful to
do well on the Sabbath days."

FOR A TIME our Lord's ministries were attractive. The "common people heard him gladly," and "wondered at the gracious words that proceeded out of his mouth." But by and by the scribes and Pharisees, the prominent people, socially and religiously, of that time and country, began to feel envious of him. Our Lord's conduct and teachings were in sharp contrast with their own, which were largely tinctured with hypocrisy. The more popular the Lord became with the people the more envious were those who considered themselves the religious, the intelligent, the God-respecting Jews. They despised others, calling them publicans and sinners. They evidently realized that although the promises were made to their nation as a whole, yet when the time would come for the establishment of the Kingdom only the true Israelites would be accepted as participants in it. They flattered themselves that they would be this favored class and correspondingly held aloof from the "common people."

There is a considerable similarity between the classes of scribes and Pharisees in our Lord's day and the so-called orthodox Christians of our day. In some denominations particularly there is evidenced this same spirit of despising others outside the favored cults. We are not meaning to say that there were no good Pharisees, nor are we meaning to say that there are no good people amongst those professing "orthodox" views today. Quite the contrary: but we do claim that orthodox and social and financial lines do distinctly mark and separate the people. We hold that the Lord is no respecter of wealth or of men's persons, but that he looketh at the heart, and that the pure in heart and the sincere in consecration are acceptable to him regardless of color or social or other standing amongst men. We see at the present time that the Truth is gleaning in every quarter--gathering some from amongst the wealthy

R3316 : page 42

and intelligent, some from amongst the outwardly pious and strict, some from amongst the poor, and some "publicans and sinners."

NOT MANY GREAT, WISE OR SELF-RIGHTEOUS.

It is noteworthy that quite a good many WATCH TOWER subscribers are prisoners in penal institutions. These men became culprits under the traditions of men taught by the scribe and Pharisee classes of today, who have since found the Lord precious to their souls, and his Truth sanctifying to their heads and hearts. Reports received from the Columbus, Ohio, penitentiary from a Brother who is serving a life sentence there for crimes committed before his eyes were opened to the Present Truth, tells of the work done in that prison during the past year. Over one hundred and fifty copies of Volume I. DAWN (and some of succeeding volumes) have been in circulation in the prison, besides thousands of tracts and sample WATCH TOWERS. We have now thirteen regular WATCH TOWER subscribers in the institution. Four public meetings were held during the year, besides numerous private conferences on the precious Gospel of God's dear Son.

"THERE WAS A DIVISION OF THE PEOPLE CONCERNING HIM."

Thenceforth, during our Lord's ministry, the scribes and Pharisees and doctors of the law continually opposed him. And it is noteworthy that it was their attacks upon him that brought forth some of the most precious truths of our Lord's ministry. As some one has said on this subject, "The flint of opposition struck out divine fire that has never ceased to burn. It was like the cannon ball from the enemy at Sebastopol, which opened a spring of cold water for the besieged garrison." And thus it is still: those who today make an attack upon the Truth only cause its beauties and harmonies to be the more clearly discerned by those whose eyes of understanding are opened and whose hearts are in a proper attitude to appreciate the Truth. Thus our Lord's ministry and the ministry of all his faithful people since has been in the nature of a testing. The light shined in the darkness and the darkness opposed it and comprehended it not, but was nevertheless reproved by it.

Our lesson tells us some of this opposition. Pharisees who were unjust in their dealings in daily life, and who our Lord declared were ready to devour widows' houses, by taking advantage of circumstances to buy them in cheaply at forced sale, etc., and who he declared made long prayers in public for show, that they might be thought religious--these same people were great sticklers for the Sabbath day, and being amongst the Lord's most violent opposers they found fault with his more reasonable interpretation of the Sabbath law. Our Lord's conduct and language respecting the Sabbath show that he dealt with the matter from the standpoint of principle rather than of technicalities.

GOD'S LAWS ARE MEANT FOR BLESSINGS.

The Sabbath was made for man--was made for the benefit of mankind, for men's physical, mental and moral rest and recuperation and strengthening. The Pharisees viewed the day as though God specially desired to have the Sabbath day observed, and had created man for that particular purpose. Evidently they were in error, and our Lord had the proper conception of the Law and fulfilled it accurately.

As the disciples with the Lord walked through the field of grain, feeling hungry, they rubbed some of the kernels in their hands to separate the chaff, and blowing the latter away they ate the grain. Under the strict divisions which the Pharisees had framed this would be counted as threshing and winnowing the grain, and would be forbidden as violating the day of sacred rest. Our Lord defended the disciples against the charge, and in proof pointed out to these Pharisees how David, when pursued by King Saul, had procured from the priest the unleavened cakes on the Sabbath day, and that this was a clear violation of the Law, which forbade any other than the priest to eat that bread. Our Lord wished his hearers to see that the emergencies of the case justified the deviation from the rule. It was a case of necessity--it was to preserve life.

Another illustration he gave was that of the priests serving in the temple every Sabbath day, and how the Law specifically provided for the labor which they would perform, and hence that such labor could not be considered a profanation of the Sabbath. He then called attention to the fact that these disciples who were with him and serving him were doing still more consecrated work than the priests and Levites in the temple, because he--the representative of the Father--was greater than the temple; hence anything made necessary in the service of the Master should not be considered a violation of the Sabbath Law.

Turning the matter upon the accusers our Lord declared that they did not understand the principles underlying the divine arrangement, else they would not have been seeking an accusation against persons who were innocent. He would have them see that the whole difficulty lay in their own hearts. They had evil thoughts and wished to find fault and had erred, whereas if their hearts had been in the proper condition they would have been full of feelings of mercy and compassion.

THE SPIRIT OF GOD'S REQUIREMENT IS MERCY.

This fault-finding disposition, that is ready to accuse and condemn everybody, indicates a wrong condition of heart--one which all the Lord's people should be on guard against. It is not the spirit of mercy and kindness and love which, as the Apostle explains, thinketh no evil. It is a spirit out of harmony with God's disposition, for, as our Lord explains, God desires mercy rather than slaughter; and those who are ready to condemn others give evidence that they lack the Lord's spirit of mercy and forgiveness.

R3316 : page 43

This was the offense which our Lord charged against two of his noblest disciples in the early part of their discipleship. When the people of Samaria refused to sell the disciples food, because the Lord did not stop with them and perform miracles amongst them, as he was doing amongst the Jews, the disciples, James and John, were indignant, and said to the Lord, "Wilt thou that we command fire to come down from heaven and destroy these men and their city?" but Jesus answered, "Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them." So with all of the Lord's disciples: their continual study should be to avoid that hypercritical disposition to sentence and to destroy other people while desiring mercy for themselves. The rule which the Lord establishes is that we must expect from him mercy only in proportion as we shall exercise this grace toward others.

LOVELESS CRITICISM PERVERTS THE MIND.

As illustrating this tendency to fault-finding and how it grows upon one, a story is told of a young lady who once expressed to Hogarth, the great satirist, a wish to learn to draw caricatures. Hogarth replied, "Alas, it is not a faculty to be envied. Take my advice and never draw a caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted, and have never the satisfaction to behold the human face divine." So it is with those who unsympathetically practice fault-finding and criticising others' faults; they become so proficient in the matter that they never see good qualities, but merely the deficiencies. Their own happiness is thus injured, as well as the happiness of others. It is well that we should be able to note defects--that we should not be blind to them entirely; but we may here well apply our year-text, and remember that we ourselves are most profited in noticing in others whatsoever things are true, whatsoever things are just, whatsoever things are reputable, whatsoever things are pure, whatsoever things are lovely, rather than by noticing and thinking upon their defects and ignoble qualities.

"THE SON OF MAN IS LORD OF THE SABBATH."

We do not understand this to mean that our Lord claimed authority to set aside the Sabbath day, which God had appointed to the Jews in the Law--in the ten commandments. We do understand it to mean that as the Father's representative, as the great Teacher, he was competent to expound what constituted the proper observance of the Sabbath. To as many as received him his word on the subject would constitute the highest law--the highest interpretation of the divine law, far exceeding any dignity, rules and regulations of the Jewish Talmud or system of law interpretations and definitions. To his followers his words still constitute the highest law, and by his grace we are able to comprehend the meaning of his statement that the entire ten commandments are comprehended in the one word, Love--love for God supremely and love for our fellow-man.

This talk about the Sabbath and our Lord's defense of his disciples doubtless occurred while they were on the way to the synagogue. It was a part of the Pharisaic interpretation of matters that no food should be eaten by any true Jew until after he had gone to the synagogue and worshipped. This probably accounts for the disciples being hungry and eating of the ripe grain en route.

In the synagogue was a man with a withered hand, and the Jews wishing to find ground for an accusation against the Lord before the congregation, the latter was asked the question whether or not it would be lawful to heal on the Sabbath day. Since our Lord's healing was not done by manual labor, but merely by the word of his mouth, the captiousness of his adversaries is most evident. Their hearts were wicked, even while they were apparently arguing for a more strict observance of the divine law. Let us learn from this that the heavenly Father is not pleased to see us even defend what we believe to be right in a captious and unjust attitude of mind. Mercy, goodness, love, are the elements of character which he desires to see in the spiritual Israelites, and without which we cannot long continue to be his children.

Our Lord soon answered the query and showed the weakness of his opponents. They knew well enough that nothing in the Mosaic Law could be construed by them to

R3317 : page 43

interfere with pulling an ox or an ass out of a pit on the Sabbath, even though it might require considerable exercise, --a good deal of labor for several persons. How foolish then for them to find fault with our Lord, who by one word could rebuke the disease and help one of their brethren of the seed of Abraham. After thus rebuking them and explaining that it was lawful to do good on the Sabbath day, our Lord healed the cripple.

We have no space here to enter into a discussion of present-day Sabbath observance--to point out the distinction between the seventh-day Sabbath, which was given by the Lord to the Jewish nation and to it only, and the Christian privilege which we enjoy at the present time, of worshipping and praising the Lord and studying his Word and being free from business cares and responsibilities on the first day of the week. This subject, however, is treated quite at length in MILLENNIAL DAWN, Vol. VI., which we trust will soon be in the hands of all the interested readers of this journal.

===================

R3317 : page 43

WHO ARE REAL CHRISTIANS?

--MATT. 7:21-29.--FEBRUARY 28.--

Golden Text:--"Be ye doers of the Word,
and not hearers only."--James 1:22.

FOLLOWING our Lord's course, we reach in this lesson a more particular stage in his work. After the example of Peter, Andrew, James and John, others became disciples or followers of the Lord, until we may presume that his company was of considerable numbers. It was about this time that, after prayer in solitude in the mountain, our Lord made choice of the twelve who should be his special representatives or apostles; and whether it

R3317 : page 44

was before or after this selection from amongst the other disciples or followers that he gave the Sermon on the Mount, we may not be too positive, but evidently the two events occurred about the same time.

Our lesson is really a portion of the Sermon on the Mount--a conclusion to it. Supplementing Matthew's statement with that of Luke 6:43-49, we find that our Lord gave several illustrations of true discipleship at this time: (1) The straight gate and narrow way by which any might become his disciples; (2) the fruit-bearing test of being his disciples; (3) the difference between words and deeds in the Lord's estimation; (4) the vital results as illustrated by the two buildings, the one on the sand and the other on the rock.

THESE TESTS IGNORED BY CHURCHIANITY.

In our day, when the public teachings of the ministry of nearly all denominations is so different from the teaching of the Scriptures, we believe that the degeneracy of faith and practice would be much more rapid than it is were it not that very many feel it a duty to read a portion of the Scriptures daily, even though they think little about their meaning. In such readings lessons like the one we are now considering occasionally present themselves; and the lines of true discipleship are here so distinctly drawn, that the mere nominal professor is made to shudder while the true Christian is profited in proportion as he determines by the grace of God he will seek to so conform his life that he may become more and more a copy of God's dear Son.

The general thought of today in the pulpits and in private conversation and at funerals seems to be that in civilized lands everybody is a Christian and sure to go to heaven eventually, except such persons as are moral reprobates --such as are to be found in penitentiaries and prisons --and even for them hope is entertained that ere they die they may express some regret for their misdeeds. Such regrets are seized upon by their friends as evidence that they have become Christians, and gone to heaven too.

FALSE DOCTRINE IS CHARGEABLE FOR THIS.

While condemning the foregoing as wholly wrong, we nevertheless sympathize with those whose confusion of thought is thus manifested. Their unscriptural views of what constitutes a Christian is the result of two things: (1) Teachings of the dark ages handed down through the creeds of Christendom from the "mother of harlots" to her "daughters"--creeds inspired by the teachings of those who, in centuries gone by, persecuted one another to the death for differences of opinions on doctrinal subjects--tortured one another with rack and sword and fagot. (2) To this bad foundation of error there has come within recent years a larger spirit of enlightenment and generosity in which we rejoice. But the two qualities--the errors of the past and the generosity of the present--produce a very bad combination of doctrine for modern Churchianity--a doctrine which seeks to be reasonable with itself, and which, in so doing, runs counter to a great many teachings of Scripture. The present lesson is an illustration of this.

From the standpoint of orthodox Churchianity and its teaching of eternal torture for all except those who become Christian, our Lord's words in this lesson seem very unreasonable, very unsatisfactory, very heart-rending. From their standpoint a strict application of this lesson would mean not only that the heathen world is without hope in the future, but also the civilized world and the vast majority of those called Christians have nothing to expect in the future except tribulation--eternal torment, because rejected of the Lord and not recognized as Christians, not recognized as members of his Kingdom, his Body, of his Church.

THE TRUTH ALONE IS CONSISTENT.

It is only when we get rid of the smoke and darkness and confusion of Babylon and the dark ages and their creeds, and get back to the pure, unadulterated words of the Lord and apostles and prophets, and by the grace of God are granted some opening of the eyes of our understanding, only then can we see these matters in their true light. Our Lord's discourses continually reiterated that he was seeking for some who should be counted worthy to constitute his Kingdom, to sit with him in his throne, to be his joint-heirs, to rule and to judge Israel and all the nations of the world. Not until we learn to differentiate between the Church, his Bride, the members of his Body, the Kingdom class, and the world that is to be judged or ruled by this Kingdom class in due time, can we get a clear conception of the divine purposes progressing throughout this Gospel age.

From this standpoint we can see most clearly why none can be of the Kingdom class unless they shall develop faith and character above and beyond that of the world in general. We can see why these should be called upon to bear the good fruits; we can see why they must walk the narrow way of self-denial, self-sacrifice and character development in order to be fitted and prepared for the great work the Lord has for them to do for the world in the coming age--in the Millennium. It seems to be peculiarly difficult for the majority of people long blinded by false doctrines to see that the heavenly Father has

SPECIAL TIMES AND SEASONS FOR THE VARIOUS DEVELOPMENTS OF HIS WORK.

The world is getting a certain kind of experiences in the present time which will be valuable to it in the future --when God's due time shall come for blessing all the families of the earth to be on trial for life or death everlasting. Meantime, with those present experiences come the disciplines of the laws of nature--under which poverty, sickness and mental and moral derangements follow excesses of evil doing as pain follows contact with fire. And it is not an unreasonable hope that with the lessons of the present time before them, the world during the Millennial age will act more wisely than at present; that under

R3317 : page 45

the favorable conditions prevailing then many will not only rejoice in the great plan of salvation, but will avail themselves of it--many who are now careless in such matters, partly because they cannot see or walk by faith.

It is when we realize that the present time is one for schooling, discipline, chastening, proving the characters of those who hear and accept the divine invitation, that we see the reasonableness of all the restrictions and requirements attaching to such special discipleship. No longer do we wonder that our dear Redeemer said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it"; no longer do we wonder that it is recorded that he spake in parables and dark sayings to the intent that the majority should not understand his message --to the intent that only Israelites indeed might appreciate and accept his call. No longer do we wonder that he declared that only those who would forsake all could become his disciples; no longer do we wonder that discipleship means self-sacrifice even unto death. Now we see that our heavenly Father could make no easier terms than these in connection with the peculiar high calling to joint heirship with his Son in the Kingdom to which he is now calling a little flock.

"NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN."

The point of this lesson is specially for those who have named the name of Christ, and who are professing to be his disciples. It is not enough that we profess discipleship; unless the matter goes deeper than this we will be rejected. Our professions of discipleship must be sincere, and the Lord knoweth the heart and will. Although he will judge us leniently so far as unwilling and unintentional weaknesses and imperfections are concerned, he will judge us most strictly in respect to our purposes, the intentions of our hearts. Our Lord is not here referring to the Church in her present condition as the embryo Kingdom: he refers to the glorified, actual Kingdom to be established at his Second Advent. His faithful will enter into

R3318 : page 45

that Kingdom by the resurrection change--by participation in the First Resurrection, which is to include only the blessed and holy.--Rev. 20:5,6.

While the Lord's people of the present age are not to be judged by their works but by their faith, as the Apostle Paul distinctly points out, saying, "By the deeds of the Law shall no flesh be justified in God's sight," but we are justified by faith, nevertheless, works will be required. By our works we must demonstrate our faith, and, thank God, imperfect works can demonstrate to him the loyalty of our intentions, our wills. Hence the Apostle James says, "I will show thee my faith by my works," and to this all the Scriptures agree. If our works demonstrate to the Lord the sincerity of our faith, that faith will be acceptable to him and we will be counted perfect and be granted a share in the Kingdom, great and precious things which the Lord has in reservation for those who love him--not merely in word but also in deeds--for those who strive by the deeds of life to show forth, to demonstrate, their love.

The Lord carries this illustration to a considerable length, showing that he does not merely refer to people who are nominally called Christians en masse. From the Lord's standpoint the great majority of these would be merely classed as Gentiles; because they have never entered into any covenant relationship with God. The reference in this passage is evidently to those who have outwardly made a consecration of themselves to the Lord-- to those who have outwardly professed a change of heart and vital relationship to the Lord. More than this, he includes not only a few, but "many," who in their outward course of life have in some measure acknowledged the Lord publicly and as here expressed.

"IN THY NAME HAVE CAST OUT DEVILS, DONE MANY AND WONDERFUL WORKS."

This represents a class claiming relationship to the Lord and public ministry in his name--far above the ordinary masses of Churchianity. Our Lord declares that unless our consecration shall lead us to more than miracle-working and calling ourselves Christian, and preaching to others in the Lord's name, it shall profit us nothing. In order to have his approval "in that day" it will be necessary that we shall develop characters in conformity with the Father's will--in conformity to the Lord's Word. Nothing but character will stand the final tests.

All about us in so-called Christian lands we see and hear many in public prayer and hymns of praise call repeatedly Lord, Lord, yet whose conduct, so far as we can see, bears no good fruit, but rather evil fruitage. Many of them are like the thorns and briars to which the Lord likened them. They reach out with helping hands to lift man up, to bless and to ennoble, but the thorns and briars tear and do injury. We live in a day when little of this injury is done physically, because the laws of civilization would take cognizance of such evil deeds and punish the evil doers. Nevertheless, the thorny and briary people find abundant opportunity for injuring others with their lips, with their tongues. Slandering, backbiting, malice, hatred, envy, strife, proceed from them because this is their nature. These bramble and thorn bushes may indeed tie on clusters of grapes and figs to deceive, but the thorny and brambly character will be sure to manifest itself to those who come near them in the contact of daily life.

No wonder that our Lord determines that such are unfit for a share with him in his Kingdom and its great work of judging and blessing the world of mankind. How could busybodies and backbiters and slanderers be fit for the Kingdom of God's dear Son? Saying, Lord, Lord, or performing some miracle in his name, does not warrant them in expecting the great blessings which the Lord has in reservation for those who love him and who in turn are controlled by the spirit of love toward him and toward all the household of faith.

R3318 : page 46

OUR FAITH STRUCTURE MUST HAVE PROPER FOUNDATIONS.

We are aware that in our day the confused and confusing doctrines handed down from the dark ages have become so obnoxious to reasoning people that they are inclined to say, Away with doctrines! it matters not what a man believes; it matters everything what he does. We sympathize with those who hold this sentiment, although we cannot at all agree with it. We hold to the contrary that doctrine is all important both to faith and works. If it were not so the Lord would not have given his doctrines so important a place in his teachings and in his parables as in the one now under consideration. No man can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. We believe that the important thing is that we should have a proper foundation, a proper faith, a proper doctrine upon which to build character and good works.

Our Lord's illustration shows the possibility of building upon two kinds of foundation--a worthy and unworthy sort. But let us notice before we go further that this parable does not represent the heathen in any sense of the word, nor does it represent any who, living in civilized lands, have the eyes of their understanding so beclouded by ignorance and superstition, and their ears so dulled by the god of this world, that they do not hear distinctly the Lord's message. The parable is addressed to him "that heareth these sayings of mine"--who understands my teaching. The heathen have no place under this designation, neither have the great majority of those who profess Churchianity.

The parable then most clearly finds its two classes in those who have heard the good tidings and who have received them who outwardly have made consecration to the Lord, and who outwardly are building their hopes upon his promises. The hopes built upon the Lord's promises and unaccompanied by works are hopes built upon the sand. It is only a question of time until the great testing time shall come and such hopes will be shown to be worse than useless. They will be shown to have deceived their possessor, who thought himself safe in his assurances of a share in the Kingdom. Such hopes, such faith, as fail to obediently strive to do the Lord's will, such faith and hopes as consider that obedience is not essential to a place in the Kingdom, are falsely founded; their overthrow will come with great disaster.

On the contrary, those who build with obedience, their hearts as well as their tongues confessing and honoring the Lord, their deeds corroborating their faith, and their fruits bearing testimony of their vital relationship with the Lord --these shall pass through all the storms of life and shall never be moved, never be shaken, because they are on the foundation. No wonder that his hearers thought that our Lord's teachings were different from those of the scribes and Pharisees. There was a positiveness in his teaching not to be found elsewhere. And so it is today: the Word of the Lord is reasonable, logical and satisfying in a manner and to a degree that nothing else is.

"SAVED SO AS BY FIRE."

The Apostle Paul (I Cor. 3:10-15) uses this same illustration in a slightly different manner. His illustration shows only those who are built upon the rock, Christ Jesus, but shows that two classes are building upon the rock and that while all such builders will be eventually saved, gain everlasting life, there will be nevertheless two classes of them--some saved abundantly in the Kingdom and others "saved so as by fire"--by passing through great tribulation. The Apostle's explanation is equally possible, whether we apply the gold, silver, and precious stones of the proper building to true doctrines, in contrast with the wood, hay and stubble to false doctrines, or whether we apply these symbols of gold, silver and precious stones as signifying character development, the results of sound doctrine, and the wood, hay and stubble the deficiency of character development.

The general tenor of all these lessons is that all those who think worth while to be on the Lord's side at all in this present age will do wisely if, after counting the cost, they completely lay aside not only their besetting sins but their ambition and their hope and every desire of an earthly kind--that their entire interests may be devoted to the Lord, to knowing his will, to serving him. These are they who really love the Lord more than they love houses or lands or father or mother or children or self; these are the Lord's Jewels, who shall be joint-heirs with him in the Kingdom and in the great work of blessing all the families of the earth in due time. "They shall be mine, saith the Lord, in that day when I make up my jewels."

===================

R3318 : page 46

"FILLING UP THAT WHICH IS BEHIND."

Question.--(1) What significance should we attach to the Apostle's words, that the heavenly things are cleansed by "better sacrifices" than those offered by the Jewish priesthood for the cleansing or atonement in the typical system? (2) When did those better sacrifices begin and when did they end? (3) What will follow the completion of those better sacrifices? --that is, what will be the outward manifestation or blessing that will follow their completion?

Answer.--The better sacrifices are the antitypical ones begun by our Lord Jesus, and participated in by his faithful footstep-followers, who are invited by the Lord, through the Apostle, to present their bodies living sacrifices, holy, acceptable unto God, and their reasonable service (Rom. 12:1); and assured that in so doing they are filling up that which is behind of the afflictions of Christ for his body's sake, which is the Church (Col. 1:24), those antitypical sufferings occupying the entire Gospel age. They began when our Lord consecrated himself to death at baptism. They reached a large degree of accomplishment when he finished the sacrifice at Calvary. The finished sacrifice represented in value all that Justice did, or could, demand as the ransom price for Adam and his

R3319 : page 47

entire race. Consequently our Lord, when he ascended up on high, was fully prepared to present his sacrifice to divine Justice as in full offset for the sins of the whole world.

But the divine plan contemplated an Anointed One composed of many members, under the headship of Jesus; and in harmony with this arrangement those who would be invited to be members of the anointed body were granted the opportunity of participating with the Head in his sacrifice, that they might also in due time be participators with him in the divine nature and the glorious work of the Kingdom, the restitution work. For this reason alone, and not because of any lack of sufficiency in our Redeemer's sacrifice, his work before the Father when he ascended up on high was merely applied for the household of faith and not for the world.

True, certain passages of Scripture speak of our Lord's work as "a propitiation for our sins [the Church's sins] and not for ours only, but also for the sins of the whole world." This, however, according to the clear showing of the type, is an accommodated expression, referring to all the work which will ultimately be accomplished by our Lord as the result of his atonement sacrifice. Nothing is more clearly taught in the Scriptures than that atonement has not yet been accomplished on behalf of the world, but as yet only on behalf of believers.

All this is most beautifully typified in the Day of Atonement sacrifices.* These are shown to be one, in the sense that they are all performed by the High Priest and in the one day, and as parts of the one great atonement; but they are distinctly divided into two as respects the sacrifices: (a) the bullock, which represented our Lord sacrificed, and its blood applied specifically for the priest's members, and his house, typical of the body of Christ and the household of faith; (b) following this came the sacrifice of the goat, not for the same class--not for the members and household of the priest--but "for all the people." The blessing of God resulting from the sacrifice of the bullock was merely upon the priestly tribe, representing the Church, and the household of faith of this Gospel age. Only by reason of our Lord's sacrifice would any of us have any standing whatever before the Lord, or any privilege whatever in the way of sacrifice. Not until the sacrifice of the goat had been complete, and its blood had been sprinkled upon the Mercy Seat, was there a passing over or remission of the sins of the people. And so, in the antitype, the blessing of the Lord has come to the household of faith during this Gospel age, granting us the great privilege of becoming joint-heirs with the Lord, while the foretold blessing of the world, "all the families of the earth," waits--waits until the sacrifice of the goat shall have been finished--waits until the High Priest shall thus, by the sacrifice of his body-members, make atonement for the sins of mankind in general. As soon as that work shall have been accomplished we may be sure that the blessing of the Lord, the manifestation of his forgiveness, etc., will be made known to the whole world of mankind, and the curse still resting upon the race as a whole will then be lifted from every creature, and instead the light of the knowledge of the glory of God shall flood the earth.

"Ye see your calling, brethren"--your invitation to the priesthood--the Melchisedec priesthood. We see our Lord Jesus as the great High Priest, and his faithful ones of this Gospel age, as a Royal Priesthood, under his headship. We thus consider the High Priest of our profession, order, Christ Jesus. Only the High Priest could offer the blood of these atonement sacrifices at the Mercy Seat. He offered first himself, and during this age has been working in his members to will and to do, enabling them thus to sacrifice, and giving merit and character to their sacrifices, making them acceptable as a part of his own. He will shortly finish the work and present the whole before the Father, and this will signalize the closing of this Gospel age of sacrifice; for there will be no opportunity of participating in this sacrifice after the elect members shall have filled up the measure assigned to them by their Lord.

When we think of our priesthood, let us call to mind the statement of the Apostle, that every priest must have somewhat to offer. (Heb. 8:3.) Our Lord had himself, the Perfect One, to offer--a sacrifice well pleasing to the Father. No other soul in all the world could have presented this sacrifice, for no other was worthy, and any addition to it would have been not only a superfluity, but an insult to him who arranged the plan. But the redemption having been guaranteed in our Lord's death, Justice could make no objection, and did make no objection to his appropriating a portion of this merit to those who, believing in him and being justified by faith in his blood, and thus accounted righteous, should desire to follow in his steps of sacrifice, and be counted in with him, and have their sacrifices, counted in as a part of his sacrifice on behalf of the sins of the whole world. In order to be members of this Royal Priesthood, then, it was necessary that we offer something, and we offer ourselves. We offer ourselves, not as ourselves, but as those justified through our Redeemer's merit, and desirous of being counted in as members of his body, and having whatever sacrifice we may perform counted in as a part of the general sacrifice of our Lord. The heavenly Father is pleased to accept the matter in this way; more than this, he planned it and foreshadowed it in the typical sacrifices of ancient times.

This is in full agreement with the Apostle's statement, "By man came death, and by man came also the resurrection of the dead." The first man, who brought death, was Adam; the second man, who brought life is our Lord; but our Lord has accepted a little flock as members of his body--"one new man." This is in harmony with the statement, also, that "there is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." It was for all in the most absolute sense--because without that sacrifice all could not have received the intended blessing, and because all are to receive the blessing as a result of that sacrifice, in God's due time. The fact that the Church is associated with the Lord as his members during this Gospel age alters the matter not one whit. It is still of him and by him and through him, and not of us nor by us nor through us, that the blessings are to come to mankind.

---

*See "Tabernacle Shadows of Better Sacrifices."

====================

SEMI-MONTHLY.
VOL. XXV. FEBRUARY 15, 1904. No. 4.

CONTENTS.

Views From the Watch Tower........................ 51
  Selfishness Rules Both Sides.................. 51
  What U.S. Commissioner of Labor Thinks..................................... 51
  "Find a Hell and Preach It".................. 52
  Can the Ethiopian Change his Skin?............ 52
  New Law Pleases Catholics..................... 53
"Behold the Goodness and Severity of God!".................................... 53
"He Maketh the Storm a Calm"...................... 58
Bargains that Were Costly......................... 60
Sunday Discourses in Gazette...................... 50

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the Tower, will be supplied FREE, if

they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

R3321 : page 50

SUNDAY DISCOURSES IN PITTSBURGH GAZETTE.

Friends write that they can get people to read these published discourses who would not read the same from the WATCH TOWER or a tract. One brother tells that his friend who would not agree to read the debates, did finally agree to read Dr. Eaton's side only. But after reading that, he wanted to read our side, and did so. Since then he reads the Gazette reports regularly, and wants more and more--TOWERS, DAWNS, etc.

It is to permit a general use of these reports that we have arranged for quantities of them at the low rates quoted in our recent issue, which for the convenience of all we here repeat. We can supply you the Pittsburgh Gazette daily (except Sunday) for:

A year (313 issues) postpaid, for...............$2.25
Six months (156 issues) postpaid, for........... 1.15
Three months (78 issues) postpaid, for.......... .60

Anyone thus a regular subscriber for the daily Gazette is privileged to receive extra copies of Pastor C. T. Russell's weekly sermons at the following rates:--

Seven copies every Monday for 10 weeks,.........$1.00
Fifteen " " " " 10 " 2.00
Fifty " " " " 10 " 5.00

For 20 or 30 or 40 weeks, or for 100 or 200 or 500 copies at proportionate rates.

====================

R3319 : page 51

VIEWS FROM THE WATCH TOWER.

SELFISHNESS RULES BOTH SIDES.

WE hear much about the selfishness and tyranny of capital, and how it at times is unjust, unless restrained by law. We even hear claims made that the laws favor the rich. We could expect nothing else under the present course of this world, under the law of selfishness. We have often wondered that our laws are so just, so equitable toward all classes as they are.

But while longing for the reign of love, let us not look for it in any other than the one direction: let us not look to man, but to God, and wait and pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Some are inclined to look for the reign of equity and love under Socialism. They are sadly deceived. The poor, if they had the power, would be no more equitable than the rich, no more generous, no more loving or gentle. As an illustration, take the following account of the operation of Socialism in Australia, where it has achieved great influence, but is not yet in absolute control of the government, courts, etc. Judged by its fruits there, it would be a long time in bringing "peace on earth, good will to men." We quote:--

The Philadelphia Public Ledger publishes some correspondence from Sydney that throws additional light on the Australian labor situation, as reviewed the other day in the editorial columns of The Journal. The article says that New South Wales appears destined to lose much of its shipping trade because of the exactions of labor unions. A case in point is cited.

The American ship Andromeda arrived at Fort Jackson loaded with lumber. The vessel had a union crew and proceeded to discharge its cargo, when the captain was informed he must employ only members of the Sydney Wharf Laborers' union, and that his donkey engine must also be run by members of the Sydney Donkey Enginemen's union. The captain, finding it impossible to unload otherwise, finally consented to employing the Sydney laborers, although his own sailors were union men and were being paid to do the work. However, he refused to employ the Sydney donkeymen, and the result was that he was taken into court and fined in all $350, the money to go to the members of the Sydney Wharf Laborers' union.

WHAT THE U.S. COMMISSIONER OF LABOR THINKS.

Speaking recently before the Society of Ethical Culture, Col. Carroll D. Wright said:--

"The wages system will pass away. In its stead, I believe, there will come a system which will be composed of the profit-sharing and the co-operation ideas. The great labor question means the struggle of humanity for a higher standard of life. The employer must consider

R3320 : page 51

his employe, as well as the stockholder, as an investor."

Of scarcely less interest than his prediction of a new labor system was Col. Wright's approval of a plan to insure labor against incapacity resulting from accident, illness or advancing age. The German idea was quoted, under which the employer pays one-fourth the cost of a sick and death benefit policy, the employe one-fourth and the government one-half. "England," said Col. Wright, "has taken up this question, and we of the United States are steadily approaching it."

Continuing, Col. Wright said: "Capital charges to the consumer the depreciation of property and machinery. Why should not the depreciation of labor's machinery, its hands, its brains, its body, be included in the final cost? We see in every progressive community that the demand of the workingman is no longer for a wage sufficient to enable him to keep body and soul together.

"Labor has been taught to feel that it is a social as well as an economic power in the community, and this educating process has gone on until the demand of labor is for a reasonable margin beyond that fixed by the iron law of wages.

"The wages system will pass away. It has, as has been shown, unsatisfactory conditions in many of its applications. It depends too largely for its equities upon the generosity and greatmindedness of employers. That there are many such who would scorn to influence the votes or actions of their employes and who would be incapable of taking petty advantage of their workmen is happily true. That there are others that will make use of these opportunities proves the weakness of the system and argues for a greater measure of independence for those who labor.

"The system that will take the place of that under which mere wages are paid probably will be composed of the profit-sharing and co-operation plans. The work

people will then acquire the interest of investors, the more capable will rise to their opportunities and the less worthy will find their level."

* * *

The Commissioner is a fore-seer. He reasons out from observation what God's people know from the Scriptures. We see, however, what Col. Wright does not see, viz.: that the change of program is not coming about peacefully, but by a great time of trouble such as was not since there was a nation, which will introduce the Golden Rule of Immanuel's Kingdom.

FIND A HELL AND PREACH IT.

We clip the following from a daily:--

"We must find a hell and preach it," declared Rev.

Dr. Burt, of Nottingham, presiding at the monthly meeting of Methodist ministers at the Y.M.C.A. building Monday morning.

"I was never reminded of this so strongly as this morning," he said, "when I read of the devilishness of a man who could calmly write to a friend of his intentions, then go home, greet his wife lovingly, rise up in the night, murder her, murder his three children, lie down beside his wife's body and kill himself.

"Such a man ought to be damned; he must be damned. If such a murderer's punishment is not swift and awful there is no just God. It would be a good text for all of us--to preach of this terrible crime and the justice of God."

Dr. Burt's remarks came in a discussion of a paper on revivals, read by Rev. Dr. Warner and discussed by Revs. Mitchell, Moore, Cory and others. The paper regretted the tendency to preach less of an actual hell than of subjects more pleasing to the congregations. Dr. Warner believed churchgoers thought more of good worldly appearance than of salvation and said many a church was dying for need of a spiritual revival.

* * *

Poor blind guide! The abundance of his ignorance betrayeth him. He wants a man damned and tortured who already is suffering from the damnation, curse or sentence pronounced upon father Adam! Does this "Doctor" of Divinity not know what ails our poor race? Does he not know that "By one man's disobedience sin entered into the world and death as a result of sin,--and thus death has passed upon all men"? Does he not know that this murderer's ailment is that he was mentally, morally and physically more than nine-tenths dead when he committed the crime,--else he would not have committed it?

What the man needed was a release from the curse he was under. He needed to have the Good Physician take him in charge mentally, physically and morally. He needed the very thorough, drastic treatment which the Lord tells us he proposes to give during the Millennium to all of our race who do not in the present age hear his voice and voluntarily enter his school.

Had this Doctor of Divinity and others done their duty, this poor man might have been released from some measure of his malady. They should have informed him respecting the teachings of God's Word. Those who look to them for bread should not be given stones! The unscriptural traditions of the dark ages respecting eternal torment are no longer believed by the people any more than by the clergy. Consequently, those lacking in moral stamina or in intellectual balance no longer have anything to restrain them. Such conclude that--as "orthodoxy" includes them when computing the Christians of the world, and teaches that all

Christians are bound for bliss the next moment after death--they will exercise faith in God and go sooner than some of their neighbors.

Who is to blame for these misconceptions? We answer, The Doctors of Divinity, who promulgate such false teachings. How differently this poor man would have felt on the subject of death had he been Scripturally taught, that death is the extinction of life, that life itself is most precious, and that in proportion as it is wisely used in harmony with the divine regulations; that an eternity of life and joy unspeakable has been made possible for all through the great sacrifice at Calvary; that it is attainable only through the acceptance of the Savior and obedience to his instructions. Who can say that the truth, thus presented to this weak mind might not have sobered it and steadied it; or, as the Apostle expresses the matter, it might have given this man the spirit of a sound mind.

This poor murderer and suicide was merely deliriously intoxicated with false doctrine, and we have no suspicion that the Great Judge will feel toward him as Dr. Burt expressed himself. The case is analogous to that of the saloon-keeper who kicked out the poor drunkard after he had taken his money for the vile stuff that robbed him of his senses. In our opinion the Great Judge will most severely arraign those who for the sake of money and popularity have dealt out the intoxicating errors. (Rev. 18:3.) He will have greater compassion upon their dupes, we are sure. "Ye know not what spirit ye are of: the Son of Man came not to destroy men's lives but to save them." (Luke 9:55,56.)
Thank God for the coming Kingdom and its righteous judgments and assistances to all who are now blinded by the god of this world. (2 Cor. 4:4.) "Thy Kingdom come! Thy will be done on earth, even as it is done in heaven."

"CAN THE ETHIOPIAN CHANGE HIS SKIN?"

We answer, No. But all will admit that what the Ethiopian cannot do for himself God could readily do for him. The difference between the races of men and the differences between their languages have long been arguments against the solidarity of the human family. The doctrine of restitution has also raised the question, How could all men be brought to perfection and which color of skin was the original? The answer is now provided.

R3320 : page 53

God can change the Ethiopian's skin in his own due time.

Prof. H. A. Edwards, Supt. of Schools in Slater, Mo., has written for the public press an elaborate description of how Julius Jackson, of New Frankfort, Mo., a negro boy of nine years, began to grow white in September, 1901, and is now fully nine-tenths white. He assures us that this is no whitish skin disease; but that the new white skin is as healthy as that of any white boy, and that the changed boy has never been sick and never has taken medicines. Realizing that his story would be doubted, he interested Dr. F. A. Howard, chief division surgeon of the Chicago and Alton Ry., who corroborates the statement in the following published extract from a letter:

"I am obliged to you for an opportunity of seeing and examining the negro child, Julius Jackson.

"I found his heart action, respiration and temperature perfectly normal and his mental faculties seem acute for one of his age.

"The white skin now covering at least 90 per cent. of his body is, so far as I am able to judge, in full possession of all its organs and those organs seem to be performing their natural functions--no roughness, chalky, or ashen appearance is present.

"It seems to me that the conditions warrant your opinion--the change is certainly caused by chemical conditions of the blood. Very truly,

"F. A. HOWARD."

NEW ENGLISH LAW PLEASES CATHOLICS.

The common schools of England are under religious control, and henceforth the dominant sect in each district will largely have control. Referring to this an exchange notes the following:--

"The Pope received an English pilgrimage, which, with the British residents of Rome, including the Duchess of Newcastle, numbered over three hundred persons.

"They were introduced by the Most Rev. Francis Bourne, archbishop of Westminster, and presented an offering of "Peter's Pence," besides an address containing

R3321 : page 53

the following passage:

"'Next year a great measure in support of the freedom of religious teaching in education comes into force in England, Catholic children and teachers being gradually put on an equality with the most favored children and teachers of the nation. Your Holiness will welcome for us such a great act of justice, since it shows that among the English the last shadow of bigotry is dying out.'

"The Pope thanked and encouraged the pilgrims for their faith and loyalty to Rome and imparted the apostolic benediction."

===================

"BEHOLD THE GOODNESS AND SEVERITY OF GOD."

"Know ye not that the unrighteous shall not inherit the Kingdom of God. Be not deceived."--1 Cor. 6:9,10.

GOD'S SEVERITY consists in his insistence upon absolute righteousness--his refusal to approve sin in any sense or degree. The very first statement of the divine law is that death, destruction, must be the wage or penalty for transgression against his righteous regulations. For six thousand years the Lord has maintained this original position --has refused to sanction sin or permit sinners to live. Such an unchangeable attitude at first seems severe, especially when we consider that we were born in sin and shapen in iniquity, infested by weaknesses and surrounded by evil influences. It seems severe on God's part to insist upon perfection, when all of our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness in word and deed and thought. Indeed the Scriptures confirm our experiences, declaring, "There is none righteous, no, not one."--Rom. 3:10.

The goodness of God is not seen in the severity, but, wholly separated, it stands side by side with it. God's goodness, his generosity, his mercy, kindness, love, which are not manifested in the sentence and in the execution of its penalties, are manifested in the great gift of his love--the Lord Jesus and the Redeemer provided in him--a redemption coextensive with the fall and with the condemnation. The Apostle expresses the matter pointedly in the words, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (I John 4:9.) God's love was not previously manifested; for over four thousand years only the severity, the justice of the divine character was manifested, though a hint was given to Abraham and subsequently through the prophets, that God had kind sentiments toward the fallen and tainted race, which in due time would bring blessings to all the families of the earth.

THE GOSPEL AGE A PARENTHESIS.

The period between the first advent of our Lord and his second advent is in some respects a parenthesis in the divine plan, during which the Church is specially dealt with, as we shall see later. The redemption of the world and its reconciliation with God, based upon divine goodness expressed in the death of the Redeemer, wait for its further expression to the world until the end of the Gospel age and the opening of the Millennial age--"the world to come." When the morning of that new day shall dawn, the goodness of God will be seen more distinctly than ever by mankind. Indeed it may be said that the world as yet has seen nothing of the goodness of God; it has merely seen his severity, his justice, executed against the entire human family for the last six thousand years. A comparatively small proportion of humanity has ever heard of the grace of God in Christ, the "only name under heaven given among

R3321 : page 54

men, whereby we must be saved." And even those who have heard to some extent have been measurably deceived by the great Adversary in respect to the nature of the penalty for sin and the fullness and wideness of the mercy extended to men in the person of the Redeemer.

In that new dispensation the facts will all be made clear. The blessings then coming to the world --peace, righteous government, helpful influences, the restraint of evil, the knowledge of the Lord and understanding of his gracious arrangements and purposes --these will all be most convincing proofs to mankind of God's sympathy and mercy in Christ. The Adversary who now deceives mankind will then be bound, that he should not deceive the nations any more until the thousand years be finished, and the Word of God, which is in general now a sealed book to the world, will then be opened, and as a result the knowledge of the Lord shall fill the whole earth as the waters cover the great deep.

Nevertheless, we are not to understand that this triumph of God's mercy and goodness then displayed will in any wise imply a change of his character or of his attitude towards sin. God never changes; "He is the same yesterday, today and forever." (Heb. 13:8.) When we come to understand the matter thoroughly, this unchangeableness on God's part is a guarantee that the blessings to be bestowed under his arrangements will be everlasting, unending blessings.

The goodness and severity of God will be displayed side by side throughout the Millennial age to every creature. All must learn the lesson that God is kind, generous and full of blessing to all those who are in harmony with him and his principles of righteousness, but that he is and always will be like a consuming fire to all who are not in accord with righteousness.

REDEMPTION ONLY THE FIRST STEP TOWARD SALVATION.

The redemption of the world by the sacrifice of our Lord merely entitled humanity to a reawakening from the sleep of death, to be granted an opportunity of full reconciliation to the Father. Not a reconciliation in sin, however, but a reconciliation in righteousness. It is manifest that no change takes place in the character of any during the sleep of death: the awakening must be to the same conditions of heart and mind that went down into death. The awakened ones will, therefore, find themselves at first in the same attitude of rebellion against God and the principles of righteousness that they were in when they went into death. But there will be this difference--that when awakened under the Kingdom conditions they will find their surroundings totally different from those of the present life: themselves the same, all things surrounding them will be changed. The powers of evil to tempt their fallen tendencies will be absent; temptations to selfishness, covetousness, etc., seen in the dominion of the prince of this world, shall find no part in the dominion of the prince of light, in the world to come--in the new dispensation. Indeed the awakened ones will find love and righteousness and kindness the laws in general force throughout the world.

And if their fallen tendencies shall still grasp after the selfish things as before, they will steadily learn the lesson that under the changed arrangements selfishness will not be advantageous to them but disadvantageous, bringing to them shame and contempt. Gradually they will learn the rules of the Kingdom, the laws of righteousness based upon justice and love. Gradually they may come into accord with these if they learn the lessons of experience during that golden age under the great Teacher, the Christ, Head and body, and under the immediate supervision of the earthly ones appointed to be their instructors and helpers in the good way and their correctors in respect to their fall. Instead of the rule which now prevails in the Church, namely, that "whosoever will live godly will suffer persecution," etc., they will find, instead, that whoever will live godly shall prosper and have increasing evidences of divine favor. In that day the ungodly shall suffer "stripes," "corrections in righteousness," "judgments," a prompt and just recompense of reward for every good and every evil deed.

R3322 : page 54

THE FATHER HATH COMMITTED ALL JUDGMENT TO THE SON.

The world then will be entirely in the hands of Christ, in whom the Father has centered all his mercy and all his provisions of grace. Only those who will then come into accord with the Son, the glorified Christ, and continue in accord with the laws of the

Millennial Kingdom--and none others--will be prepared by the close of the Millennial age to be delivered over directly to the Heavenly Father and the operations of his absolute law of justice without mercy. This is the period spoken of by the Apostle in I Cor. 15:24-28, when Immanuel shall have put down all sin, all unrighteousness, all insubordination to God; when he shall have raised up as many of the redeemed human family as would hear his voice, as would obey him--raised them up, up, up, to the very top notch of human perfection--to all that was lost in Adam, with, additionally, the large stores of knowledge gained through the fall, the redemption and the uplifting processes.

Nor need we fear the fact that the world will then be turned over to the Father's judgment and law of justice without mercy, because having reached perfection

R3322 : page 55

they will need no mercy. God's laws are not impossible to the perfect, but only to the imperfect, and by that time all the imperfections of all the willing and obedient will have been removed--all the blights and marks of sin in mind and in body will have been "blotted out."--Acts 3:19.

The angels who kept their first estate in obedience and perfection needed not an exercise of clemency toward them, needed no mercy, because they were not transgressors of the divine law. The law of the Lord is just and perfect and good, and every way desirable to and for those who are perfect. The difficulty of mankind under that perfect law, and their need for a Mediator and for clemency, all rest on the fact that as an entire race we are sold under sin through disobedience, and that we are all imperfect and prone to sin because of imperfection.

Thus seen God's law and exhortation to mankind in due time will be, "He that doeth righteousness is righteous; he who committeth sin is of the devil," the Adversary, and opposed to the divine being by being opposed to the divine regulations and arrangements of righteousness. God's attitude toward all wilful sinners during the Millennial age and at its close will be in full accord with the same severity which has always marked his attitude toward sin--a destructive severity --not a torturing severity, delighting in the anguish of the victim, but a just severity which has decreed, and will never alter the decree, that only those who love righteousness and hate iniquity shall have everlasting life on any plane.

THE OPERATION OF GOD'S GOODNESS AND SEVERITY TOWARD THE CHURCH DURING THIS GOSPEL AGE.

Having traced the operation of God's plan toward the world, as he instructs us it will be carried out during the Millennial age, we now return to the still more important matter respecting the operation of God's goodness and severity toward ourselves--toward the Church during the present time. Why the Lord should make a difference between his dealings with the Church in this Gospel age and the world during the Millennial age can only be appreciated by those who accept the Scriptural declaration that during the present time God is making special selection of a special class, possessed of special characteristics and for a special service both now and hereafter. It is because of all these special features that the Church has a different experience from that which the world will have by and by.

All will agree that the reasonable, fair test that could justly be applied to mankind is the one which will be applied during the Millennial age to all the human family--a test under fair conditions, as favorable to righteousness as to sin, and more so, a test as to loyalty to principles of righteousness. But in the present time God makes a test which might be considered a severer one than would be fair, and hence this testing is not a general or world-wide test, but is confined to a limited number, who are assured in the Scriptures that in being granted this extra severe testing God is showing them a great favor. The favor belongs mainly to the future, and hence, as the Lord and the apostles everywhere pointed out, the inspiring incentive presented to this favored and specially called class is a hope, a future hope of glory, honor and immortality, joint-heirship with our Lord in the Kingdom privileges and blessings of the Millennial age and subsequently to all eternity.

"THINK IT NOT STRANGE CONCERNING THE FIERY TRIALS WHICH SHALL TRY YOU."

To this class are given fiery trials, temptations, etc., more than justice, equity, would call for. It is required of this class in its call that they not only love righteousness and hate iniquity, but that they shall do so at the cost of the sacrifice not only of the pleasures of sin but also at the cost of many reasonable pleasures, comforts, joys, etc., which are not of themselves unrighteous. This class are called to be sacrificers, and are distinctly told that if they would come up to the requirements of their call they must be prepared not only to resist sin and weaknesses of their own flesh and temptations from others, but additionally to suffer for their well-doing, to suffer for godliness, for righteousness--to be evil-spoken of falsely for the Lord's cause' sake. They are even informed that unless they suffer chastisements, trials, persecutions, oppositions of some kind in the present time, they lack the evidences of adoption into God's family as new creatures: "For what son is he whom the Father chasteneth not? If ye be without chastisement then are ye bastards and not sons"--not new creatures. Heb. 12:8.

It is with this class that our text especially deals; for while the whole world is blind to the precious things of the Word of God, nevertheless, when the new dispensation shall have been fully ushered in and the Sun of righteousness shall have shed forth his beams and scattered all the night of darkness, evidently the Lord's Word, which is now our lamp, will not be the only instructor and guide of the world--having been supplanted by the full light. That which is perfect having come, that which is in part will be esteemed only as a precious friend, whose testimony will be in full accord with all the gracious manifestations of divine love, wisdom and power then resulting.

The Apostle is addressing the Church when he speaks of the goodness and severity of God, and it is highly important that we apply his words correctly. The Church has perceived the severity of divine justice, and has also been granted the opening of the eyes

of understanding to discern the Goodness of God in the provision of the Savior and the blessings which flow to us through him. The Church has tasted of the good Word of God and been made partaker of his holy Spirit, has come to some knowledge of the powers of the age to come and the blessings then to be actually conferred. Now she rejoices in all these things by faith--faith in God, faith in Christ, faith in the grand outcome as delineated in the Scriptures. The words of our text are specially applicable to this very class in this very time, as we have just seen. They will also be applicable to the world in its trial-time in the coming age.

Now, the Lord speaks to the New Creation, saying, "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived." At first we are inclined to stand amazed and say, God has made no provision for our attaining actual perfection, all the provisions for such restitution belonging to the next age! How then can he require righteousness of us, who still have the blemished bodies, imperfect judgments, etc., resulting from the fall? After telling us that there is none righteous, no, not one, how shall we understand the declaration that the unrighteous shall not inherit the Kingdom of God--not be joint-heirs with Christ in the Kingdom--not inherit the glorious things which we have hoped for by the Lord's grace? The answer is that God has made special provision for the Church of this Gospel age. Instead of making us perfect in the flesh, and then requiring absolute perfection in word, deed and thought, as will be required of the world at the close of the next age, the Lord deals with us in an imputed manner. To those who exercise the requisite faith he imputes righteousness, which offsets the unrighteousness or natural blemishes of their flesh. But only to those who exercise the faith is there such an imputation of Christ's righteousness; those who cannot exercise the faith are still in their sins, aliens from God until the coming of the new dispensation, when the blotting out of sins will begin in an actual way. But to those who do believe and to whom the righteousness of Christ is imputed because of faith, there is still a testing of the heart.

It would be useless for the Lord to offer the prize of joint-heirship in the Kingdom to anyone perfect in the flesh when there are none such--our Lord Jesus being the only one, and he because he was not of the Adamic stock. God's provision, therefore, is that the justified by faith shall be counted perfect, counted righteous so long as their hearts, their wills, their best endeavors, are for righteousness. How simple and yet how sublime this arrangement, how it adapts itself to all the circumstances and conditions of the Lord's people! It is respecting this justification by faith, this "righteousness of God by faith," that the Apostle, says, "Being justified by faith, we have peace with God through our Lord Jesus Christ"--being justified freely from all things.--Rom. 5:1.

SEE THAT YE RECEIVE NOT THE GRACE OF GOD IN VAIN.

There is danger, however, here: some are disposed to take advantage of God's grace and kindness and mercy, and while willingly, knowingly indulging

in sin, to hope for justification in sin instead of from sin. The Apostle is bringing this matter to our attention, and implies that there is great need of care. He says, "Be not deceived." God knoweth the heart: we might deceive ourselves but we cannot deceive the Lord. It behooves us, therefore, to be on our guard respecting righteousness, justice, to see that the sentiments of our hearts are continually in opposition to unrighteousness, to sin, to all in-equity. The Apostle proceeds to point out that faith in Christ, and the acceptance of the divine law as our regulation principle in life, mean more than faith in the Lord Jesus. They mean our very best endeavors to speak and act and think in accord with the divine will--namely, in accord with righteousness.

THE "MARK" MUST BE ATTAINED, ELSE THE PRIZE WILL NOT BE OURS.

There is no standstill for the New Creature. He must go on and reach a certain standard of perfection, else he cannot be counted in as one of the Kingdom class. The Apostle does indeed speak of the New Creatures as at first being babes in Christ, but the Kingdom will not be made up of babes in Christ, but of overcomers, and the overcoming is not, as we know, a matter of age or physical stature, but a matter of spiritual development, of growth in grace and knowledge and love. We are to grow in love, and love is the principle thing, but before we can make much development in the cultivation of love, we must learn to be just, right, righteous. It is a proper presentation of the matter that is given in the proverb, that a man should be just before he is generous.

It behooves the Lord's people, therefore, the New Creation, that they study this subject of justice continually, and daily put into practice the lessons inculcated in the divine Word. All of the saints must be the foes of sin. Wherever sin is they must wage a warfare against it, and see to it that in their hearts at least they are free from sin, that in their hearts they do not countenance sin but oppose it, that sin finds no harboring place or sympathizing weakness in their hearts. This will make them radical as respects the words of their mouths, the conduct of life and the meditations of their hearts, that all of these shall be in absolute accord with the divine Word and its spirit

of righteousness, holiness, truth, etc. Such as get this proper foundation of character before they begin to build love will find that they are making progress properly. All love that is founded upon injustice or wrong ideas of righteousness is delusive, is not the love which the Lord will require as the test of discipleship.

"BE NOT DECEIVED."

The Apostle's words in our text, "Be not deceived," imply just what we see all about us: that many profess to be the Lord's people, profess to love him, profess the golden rule as their guide in life, and yet are blind to justice (righteousness) in many of the affairs of life. They exercise too much mercy in dealing with their own shortcomings and too little when examining the faults and weaknesses of others.

The Apostle proceeds to specify some of the unrighteous, unjust things to which the Lord's people should find themselves opposed. As these are examined individually they are all found to contain a weakness in favor of self at the expense of others; they all imply an injustice to others for the pleasure or advantage of self. Some of these unrighteous things specified are very gross, and one might suppose would be recognized as unrighteous even by worldly people; yet the Apostle intimates that some who profess to be the Lord's people have such lax ideas of justice that they do not perceive how abominable these unrighteous matters are--fornication, adultery, thievery, drunkenness, etc. Those who find themselves in any degree of sympathy with these evil qualities, these unrighteous acts, are deceived if they think themselves to be the Lord's people. "God is not mocked: he that doeth righteousness is righteous."--Gal. 6:7.

In other words, it is in vain that we profess to be the Lord's people, profess to be the servants of righteousness and truth, and love these principles, if our conduct clearly demonstrates that we love unrighteousness. For such persons to profess to be the Lord's people is to mock God by assuming that he cannot read the heart, and that what may be hidden to some extent from earthly beings is equally hidden from the Almighty with whom we have to do. He that doeth righteousness is not necessarily he only who is perfect, but rather he that doeth righteousness to the extent of his best ability and who is trusting in the Redeemer's merit to compensate unintentional shortcomings--he is righteous in God's sight--he is approved.

VARYING MANIFESTATIONS OF SELFISHNESS, SIN.

The Apostle proceeds to specify other unrighteous conduct, not so gross as the sins already enumerated, but nevertheless wholly inconsistent with membership in the Kingdom class. These are specified as covetousness, revilings, extortioners, etc. Those who have made any advancement in the Christian way, we may surely trust, are far from having sympathy with the gross evils; and they may therefore have special need to examine themselves carefully in regard to these other more subtle evil qualities, deleterious to their interests as prospective heirs with Christ in the Kingdom. What is covetousness but selfishness--the desire to have, possess, enjoy something at the expense of another? What is idolatry but selfishness, the idolizing of money or fame or influence or child or self or some other creature, exalted to and receiving the honor due to the Almighty?

What is reviling but an exhibition of selfishness again, which takes this method of doing injury to the feelings or to the reputation of another?--evil speaking is classed by the Apostle in another place as one of the works of the flesh and of the devil. It is wholly out of harmony with justice and the golden rule,--for who would like to be reviled or evil spoken of?--it is therefore injustice, unrighteousness, and cannot be the disposition of those who are in any degree begotten of the Spirit and growing in grace. What is extortion but selfishness, injustice, unrighteous dealings with others?--accepting from them, either because of ignorance or stress of circumstances, such money or valuables as are not fully, justly, righteously due.

SOWING AND REAPING--TO THE FLESH OR TO THE SPIRIT.

The Apostle in another epistle repeats these words, "Be not deceived;" and adds, "Whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8.) He is not addressing the world; it is the New Creation that is either sowing to the flesh or sowing to the Spirit, and that either will reap of the flesh or reap of the Spirit. We sow to the flesh every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives, and each sowing makes easier the additional sowing and makes more sure the end of that way which is death--Second Death. On the contrary each sowing to the Spirit, each resistance to the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, in spiritual directions toward the things that are pure, the things that are noble, the things that are good, the things that are true, is a sowing to the Spirit, which will bring forth additional fruits of the Spirit, graces of the Spirit, and which, persevered in, will ultimately bring us in accord with the Lord's gracious promises and arrangements--everlasting life and the Kingdom.

"LET NO MAN DECEIVE YOU."

The Apostle John has a word to say also about

the danger of being deceived after we have become New Creatures in Christ. His words are, "Let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the devil." (I John 3:7,8.) The Apostle is not speaking here of some one whose heart is loyal to the Lord and who is momentarily overtaken in a fault, for he declares respecting such that there is forgiveness for them because of the weakness or the ignorance which permitted them to be ensnared. He is, however, speaking most distinctly of a willingness of the heart to sin, to do unrighteousness. He indicates a great truth when he suggests that there are but two sides to the question,--that

Satan is on the side of sin, and that all who love and with willingness practise sin are on his side. On the other side of the question are the Father and the Lord Jesus Christ, who gave himself as the Redeemer of mankind, that he might destroy Satan and all who sympathize with Satan in their opposition to God and his righteous arrangements.

"LET US EXAMINE OURSELVES."

The Apostle continues, "Whosoever is born [begotten] of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born [begotten] of God." The thought is that those begotten of the good seed of Truth, begotten of the holy Spirit, cannot, so long as that seed of Truth and the Spirit of the Lord is alive in them, wilfully, deliberately turn to sin to practise it. If such should turn to sin wilfully and deliberately it would be conclusive evidence that the seed, the holy Spirit with which they had been begotten as children of God, had perished.

The Apostle adds, "In this the children of God are manifest from the children of the devil: whosoever doeth not righteousness is not of God--neither he who loveth not his brother." Here again the question is sharply drawn as between the children of God and

R3324 : page 58

the children of the devil. All who are on the side of righteousness are on God's side. These will love justice and oppose selfishness, and sin which is related to selfishness, in every sense and in every degree compatible with their opportunities and commission. But this is not enough: they must do more than love to do what is right; they must have such a love for the truth as would even lead them to sacrifice their rights on behalf of the Lord or any of his "brethren." If we have tasted that the Lord is gracious, is good, we have tasted also that he is just, and in that sense of the word, severe. Let us then, while rejoicing in divine favor, see to it that we walk circumspectly, and that our walk in life is not after the flesh, which leads more or less directly to death, but after the Spirit, after righteousness, after Truth, all of which lead, under the Lord's blessing and guidance, to everlasting life and the Kingdom honors and glories with our dear Redeemer.

===================

R3324 : page 58

"HE MAKETH THE STORM A CALM."--PSA. 107:29.

--MARK 4:35-41.--MARCH 6.--

OUR Lord's ministry is supposed to have covered two years at the time of the miracle of the calming of the sea, recorded in this lesson. After the selection of the twelve apostles and the Sermon on the Mount, etc., our Lord returned to Capernaum and soon after began his second tour of Galilee. It was during this interim that he awakened from the sleep of death the son of the widow of Nain--the first recorded instance of its kind in our Lord's ministry. Then came teachings by parables, and in the afternoon of a busy day of teaching--after three o'clock, while still sitting in one of the boats as on a former occasion, having concluded his teachings--he directed that the boat be taken to the opposite side of the lake. The multitude, after being informed that the discourses were ended, were dismissed, and without delay the boat was started. From the various accounts we judge that all the twelve disciples were with him, and apparently other "men"--seamen, as Matthew's account implies.

Travelers tell us that the Sea of Galilee is quite subject to wind storms. Dr. Thompson, describing his own experiences on this little sea, says: "The sun had scarcely set when the wind began to rush down toward the lake; and it continued all night long with constantly increasing violence, so that when we reached the shore the next morning the face of the lake was like a huge cauldron. The wind hurled down every wady from the north-east and east with such fury that no efforts of rowers could have brought a boat to shore at any point along that coast. To understand the causes of these sudden tempests, we must remember that the lake lies low, 600 feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of Hauran, and upward to snowy Mt. Hermon; that the watercourses have cut out profound ravines and wide gorges, converging to the head of the lake, and that these act like gigantic funnels to draw down the cold winds from the mountains."

"WE ARE NOT IGNORANT OF HIS DEVICES."

Our own opinion is that "the prince of the power of the air" (Eph. 2:2) had something to do in the development of this storm--that it had more than natural causes, although the latter might have assisted or even been sufficient. We remember that the Adversary had

already endeavored to induce our Lord to leap from the pinnacle of the Temple, but had not succeeded. Apparently now he would drown him in the sea. But the Lord, who declares himself able to make the wrath of man to praise him, caused the wrath of Satan or the wildness of the elements, whichever it was that induced the storm, to praise him--to show forth his mighty power.

During the storm our Lord lay asleep in the hinder part of the vessel on a cushion. Evidently he was thoroughly exhausted from the labors of his journey and ministry. Meantime, as the storm increased, the boat with its precious load began to fill with water more rapidly than it could be bailed out. No wonder the disciples, fishermen and experts at sea though they were, were alarmed. We cannot avoid the thought that in some manner the Lord's providence had something to do with his prolonged sleep under such circumstances, and that the intention was to put the faith of the disciples to the test. They had seen his mighty works, his healing of the sick, and his awakening of the dead, and they had heard his teachings and had taken a miraculous catch of fish under his direction where they had failed before, and by this time they should have had considerable faith in his power everyway. The fact that they approached him at all indicates that they did have faith to some degree, though not implicit faith.

The slightly different accounts of the event given by Matthew, Mark and Luke, some one has paraphrased as follows,--Matthew: "Save, Lord, we perish;" Mark: "Teacher, carest thou not that we perish?" Luke: "Master, Master, we perish." All three accounts are correct --one disciple cried out in one way and others in different words. Some one puts it thus: "Little Faith prayed, 'Save us;' Much Fear cried, 'We perish;' Distrust urged, 'Carest thou not?' More Faith said, 'Lord;' Discipleship cried out, 'Teacher;' Faint Hope cried, 'Master, thou with authority.'" Jesus arose (awoke) and commanded peace and quiet, which immediately followed. The record mentions the cessation of the wind and additionally the calming of the sea. Some one might claim that a storm which came up suddenly might happen to stop with equal suddenness, but this would not account for the calming of the sea. Waters thus lashed to a fury could not be calmed thus quickly except by superhuman power. This, indeed, we may assume to be a prominent feature of the miracle.

It is rather peculiar that the Greek word used for "Be still" in this text is the same word used by our Lord to the demon. (Mark 1:25.) This rather corroborates the suggestion foregoing respecting the storm being the work of the Adversary. In any event this miracle shows clearly that storms should not be accredited, as they frequently are, to divine malevolence; for if the Father had caused the storm the Son would not have interfered with it. We do not wish to intimate, either, that every storm is of Satanic origin; we do not dispute that many of them arise from natural causes; but we do hold that some of them are supernatural and of the Adversary, and as a Scriptural evidence along this line we cite the whirlwind raised up by Satan, which smote the house in which Job's children were feasting.--Job 1:13,19.

That our Lord intended this experience to be a lesson to the disciples, along the line of faith in him, seems to be borne out by verses 40,41. He said unto them, "Why are ye fearful? Have ye not yet faith?" Has your faith not yet developed to such a degree that you can trust me, and realize the Father's favor and power ever with me for my protection, and that while with me no harm could possibly overtake you--nothing that is not wholly under my control? No wonder the apostles gained additional reverence for the Lord as a result of this miracle. Apparently it came just in the right time and order to be their appropriate lesson. In fact we may conclude that every item of their experience and every item of our Lord's conduct, teaching and mighty works was especially for the instruction of these twelve, who were to be his witnesses to us and to the nations of the earth respecting that ministry.

SPIRITUAL LESSONS FOR THE SPIRITUAL HOUSEHOLD.

There is a precious lesson in this miracle for all of the Lord's followers outside of the apostleship, too. We also have need of faith and need of tests to our faith. Our daily experiences since we became the Lord's followers have been guided and guarded apparently by the power unseen, to the intent that as pupils in the school of Christ, we may all be taught of him and develop more and more of the graces of the Spirit, and particularly more and more faith. How important this item of faith is we probably cannot fully appreciate now. It seems to be one thing that the Lord specially seeks for in those now called to be followers. "Without faith it is impossible to please God." "With faith all things are possible." Proper faith is understood, of course, not credulity, not reliance upon the words of men, but implicit faith in the Lord for all that he has promised. "According to thy faith be it unto thee."

So important a grace must of necessity require many lessons for its proper development, and it does not surprise us that in our individual experiences as Christians we find those which correspond to the experiences of the apostles noted in this lesson. How suddenly the Adversary may at times bring against us a whirlwind of temptation or of opposition or of persecution. How at such times our sky seems overcast, dark, foreboding; how the waves of adversity or affliction have almost overwhelmed us, and how the Lord seemed

R3325 : page 60

asleep and heedless of our distress and indifferent to our necessities! Such experiences are tests of our faith, as this one was a test to the faith of the apostles. If our faith be strong enough under such circumstances, we would keep on with our proper endeavors to adjust matters corresponding to the bailing of the boat and the working of the oars; but meantime, with an implicit faith in the Lord's promise that "all things shall work together for our good," we would be able to sing as did the Apostle Paul and Silas after being beaten while in the stocks for their faithfulness to the Lord. They rejoiced that they were accounted worthy to suffer for the name of Christ. So according to our faith will we be able to rejoice even in tribulation. We cannot enjoy the sufferings; we can enjoy the thought which faith attaches to them, namely, that these are but light afflictions working out for us a far more exceeding and eternal weight of glory.

Each experience of this kind should be helpful to us. If at first we were fearful and cried aloud, by and by we received the succor, with perhaps the reprimand, "O, thou of little faith;" but as lesson after lesson has come to us, the Master will expect--and we should expect of ourselves--greater faith, greater trust, greater peace, greater joy in the Lord, greater confidence in his presence with us and his care over us, and in his power to deliver us from the Adversary and from every evil thing, and to bring us eventually in safety to the port we seek--the heavenly Kingdom.

THE CHURCH'S EXPERIENCES PREFIGURED.

Some one has suggested, apparently on reasonable grounds, that this experience of Jesus and the Apostles in the boat during the night pictured the experiences of the Church during this Gospel age. The Lord assured his people, saying, "Lo, I am with you alway, even to the end of the age," and "I will come again and receive you unto myself, that where I am there ye may be also," and "nothing shall by any means hurt you," etc. The Lord's faithful people all through this age have realized with more or less distinctness the certainty of these precious promises; they have felt that the Lord indeed is with his Church; yet it has seemed at times as though he were asleep, inattentive to the prayers of his faithful, and inattentive to their cries and groans. For eighteen centuries his dear ones have been tempest-tossed by the Adversary, persecuted, afflicted, buffeted--all through this dark night, in which the only light available has been "thy Word a light to my feet." The experiences of others in the past are our experiences in the present.

We of today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc.; and as the Apostle declares of his day, so it is still true that "we wrestle not with flesh and blood, but with principalities and powers and spiritual wickedness in high positions." The storms may seem to come from the world, but really beyond the world is the Adversary. "We are not ignorant of his devices;" our hearts would be at times dismayed except as faith is able to see the Lord with us in the ship, and able to grasp the thought of his mighty power in his own time and way to speak peace to the world.

Soon the time will come for him who careth for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, Peace, be still. Then will follow the great calm, the great rest from the evil one for a thousand years, for he shall be bound that he shall deceive the nations no more. Then will come the eternal rest of the heart to all who are now in the boat with the Lord, and then will come the opportunity for all these to be co-laborers with him in the great and glorious work of blessing the world. It must not surprise us, however, if a dark hour is before us--if the time will come when the stormy winds will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us--so that in the darkest hour we shall be able to sing and to rejoice in him who loved us and bought us with his own precious blood, and to sing the song of Moses and the Lamb.

===================

R3325 : page 60

BARGAINS THAT WERE COSTLY.

--MATT. 14:1-12.--MARCH 13.--

Golden Text:--"Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

JOHN THE BAPTIST had been imprisoned about a year when he was beheaded, as narrated in this lesson. He had preached only about a year, but in that time evidently made a profound impression throughout Palestine--an impression, however, which signally failed to accomplish the purpose intended by him--failed to prepare the hearts of the people, through repentance and contrition for sin, to receive Jesus as the Messiah. Josephus supposes that he was confined in a dungeon connected with the castle Macherus. Geike gives us his opinion of the kind of dungeon in these words: "Perhaps a cage of iron bars like one I saw at Gaza, to which friends of the prisoner could come with food or for gossip, but with no conveniences or provision of any kind for living or sleeping, and only a bare stone floor." This would account for John's ability to send his disciples to Jesus, inquiring, "Art thou he that should come, or look we for another?" We cannot wonder that his experiences were in some respects disappointing to him, though from our standpoint

R3325 : page 61

we can see that he did the work which the Father intended. This may serve as a lesson to us. We, too, should do our parts faithfully as unto the Lord and leave all the results in his hands, assured of his wisdom and power to overrule all things to the final accomplishment of his gracious purposes. The words of the poet are appropriate to John and to many other faithful souls,--

> "We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial. He most lives
> Who thinks most, feels the noblest, acts the best.
> That life is long which answers life's great end."

As there is a striking resemblance between John and Elijah, his type, so there is a strong resemblance between the experiences of John and those of the faithful Church,--the great antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered and will yet suffer further at the hands of civil power, yet the real persecutor behind the civil power has been the antitypical Jezebel mentioned in Revelation 2:20--the antitypical Herodias--the nominal Church adulterously allied to the kingdoms of this world while nominally espoused to Christ. All Bible students will recognize the various pictures of this apostasy in Revelation, whether they understand the resemblance distinctly or not.

HEROD, HERODIAS AND SALOME.

Herod the Great left several sons ambitious to be his successor. Herodias married the eldest of these, anticipating that thus she would become the queen. The Roman Emperor decided otherwise and chose Antipas, the Herod of this lesson. Thereupon Herodias, still strong-willed and ambitious to be a queen, brought her captivating influences to bear upon Antipas, induced him to repudiate his former wife, and to accept her as queen instead. John the Baptist, preaching against sin, had evidently declared in public against this unlawful union--declared that Herod and his wife were living in adultery--the king separated from his own wife and improperly associated with his brother Philip's wife. We cannot wonder that such haughty, ambitious, and lawlessly disposed persons as Herod and Herodias must have been should feel resentment against any preacher who would dare to call in question the conduct of the regal pair. The result was the imprisonment of John. Evidently this course was instigated by Herodias, who had everything to fear from John's preaching. If Herod should feel conscience-stricken, or if the people should become aroused to such an extent as to influence his course aside from his conscience, the results would surely be disastrous to her interests. She would not only lose the high social position she had sacrificed her life to attain, but she would lose everything and become a homeless wretch. Evidently she strove to incite her husband to put John to death at the time he was imprisoned; but her influence was offset by Herod's fear of the effect of such a course upon the people, who esteemed John to be a prophet.

The queen, still plotting, determined to take advantage of the king's birthday festival. She knew the king's disposition, and that on such occasions it was customary to have great hilarity and to use intoxicating beverages with more than usual freedom. It was the custom of the time for such gatherings of men to be entertained by dancing girls in more or less transparent garments, executing voluptuous dances; and the queen arranged that the king's party, as a special honor, on this occasion should be served by her daughter by her former marriage, Salome. Her scheme was extremely successful: the king and his courtiers were charmed, and instead of the paltry gift usual on such occasions, the king, under the heat of wine and his admiration for his adopted daughter, told her to ask whatever she desired--even to the half of his kingdom (Mark says).

THE KING'S BAD BARGAIN.

Only a judgment unbalanced by excitement and alcohol could have made so rash a promise, and bound it with several oaths, as the original indicates. Here is one of the advantages possessed by the Lord's people. They are not only protected from such excesses and the distortions of natural judgment caused thereby, but additionally, as the Apostle intimates, they receive the "spirit of a sound mind." (2 Tim. 1:7.) The mind of Christ, the disposition of Christ, lifts the heart from such follies and places it upon more reasonable things. It gives us a truer estimation of values. Whereas

R3326 : page 61

the spirit of the world, the spirit of pride, the spirit of ambition no less than the spirit of envy, tends to pervert the judgment, to give false conceptions of value.

Along this line we call to mind various bad bargains: amongst others that of Esau, who for a mess of pottage sold his birthright as the first-born of Isaac, the natural heir of the Abrahamic promise. We call to mind Judas' bad bargain, by which he received thirty pieces of silver, sold his Lord, and lost everything. Herod's was one of these bad or costly bargains. He lost his peace of mind as the lesson records--"The king was sorry." We may be sure that his mind was frequently disturbed with the thought of his injustice, and the further thought that quite probably his crime was against one of the Lord's special favorites--against a

R3326 : page 62

prophet. The popularity of Jesus did not evidently become so general until after John's death. Herod, hearing of the matter about that time, was perplexed, and wondered whether or not there might be some truth in the Grecian theories that the dead were not dead, but had power to communicate through other living persons, after the manner of spirits through mediums in the present day. His mind was troubled, yet he was not penitent.

Similar conditions prevail today: people do those things which they recognize to be wrong, they violate their consciences, they feel sorry; yet this is not the godly sorrow, for, as the Apostle explains, a godly sorrow --a sorrow of the kind which God recognizes and appreciates--leads to repentance. Every other sorrow is apt to have an injurious effect merely, but a godly sorrow is profitable. It leads to repentance, to reformation, to reconciliation with God through his appointed provision in Jesus. Let us as the Lord's people seek to be filled with the Lord's spirit, and proportionately emptied of the worldly spirit, the spirit of intoxication and the spirit of self-will, and have the spirit of a new mind, of a sound mind. Yet if any find himself in sin through yielding to the desires of the flesh, let him remember that each step in the downward way is a step to be retraced if ever any good shall result, or is to be attained in the future. Let such make haste at any cost to seek the Lord, and to be purged, washed, cleansed, in the merit of the precious blood, and henceforth more than ever be on their guard against sin.

DID JOHN ACT IMPRUDENTLY?

It is not for us to sit in judgment upon the course of John the Baptist, to determine whether or not he exceeded his duty in his criticism of the king and queen. We are inclined, however, to think that he did exceed his duty. So far as we may be able to judge, there were many officials at the time against whom serious charges might have been brought by Jesus and the apostles, yet we have no evidence that any of these ever took the course which John took. Jesus was before Pilate, and, later on, was before this very Herod, yet we have no record that he ever said a word on the subject concerning which John felt free to speak; Paul was personally before Agrippa and Felix and others prominent in that time, some of whom, according to history, were disreputable men, yet he made no personal attack upon them, and his only appeal was to Agrippa, "I would that thou wert altogether as I am, except these bonds," and this was in reply to Agrippa's remark, "Almost thou persuadest me to be a Christian."

In our understanding of the teachings of the Scriptures it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. It is the Gospel, which we preach by our words and by our lives, that is the "power of God unto salvation to every one that believeth." We emphasize this, because it is our observation that some of the Lord's people feel it their duty to copy John's course in such matters rather than to copy the Lord Jesus and the apostles, and we believe that herein they err. The Gospel is not sent to break men's hearts but to bind up the broken-hearted--to heal those whose hearts are already broken. Sin and its natural penalties are the sledgehammers which are breaking men's hearts. The great time of trouble which is approaching is God's method apparently for the breaking of the hearts of the whole world--to prepare them for the balm of Gilead and the general blessings of the Millennial age which shall follow it. He who uses the Gospel as a hammer has mistaken his commission, which for the whole Christ reads, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek, to bind up the broken-hearted," etc.--Isa. 61:1.

A PARENT'S INFLUENCE, FOR GOOD OR EVIL.

The power of Herodias over Herod is illustrated by her power over her daughter Salome. The king's generous offer must have carried weight in the mind of a young girl. Riches, splendors, apparel, palaces, apparently flitted before her mind; but as her previous course had been under her mother's direction, she now sought the mother's advice, "What shall I ask?" (Mark 6:24.) Here we have an illustration of parental influence. Evil woman as she was, Herodias evidently had retained the affection of her daughter and her absolute confidence and obedience. It was hers to direct the young mind into good or evil channels. To some extent this is true of every parent, particularly of every mother. How great, then, is the responsibility of fathers and mothers for the course of their children! The spirit of a sound mind in the Lord's people will certainly prompt them to use this mighty influence, which is theirs by natural relationship and opportunity, so as to guide those under their direction into right paths.

Alas, how some, even Christian mothers, fail to seize such opportunities and to direct their children in the heavenly ways. They seem to have so much of the worldly spirit themselves that, even while desiring to sacrifice their own earthly interests for the cause of the Lord and to lay up treasure in heaven, they shrink from having their children participate, failing to realize that wisdom's ways are ways of pleasantness and that all other paths lead to present and future trouble. They fail to appreciate the Apostle's words, "Present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service." Every other course is unreasonable, irrational, unwise.

R3326 : page 63

Some one has put these words into the mother's mouth in answer to the daughter's desires for the great things proffered her by the king: "Little fool, you know not what you ask: what would all these things be to you and me unqueened and outcast, as we may be any day if John the Baptist live?" The mother's thought evidently was that with the Prophet out of the way all other advantages were accessible to herself and her daughter. She bade her daughter ask for the head of the Prophet and that at once, here, now, on a charger (one of the large platters used at the feast). Haste was deemed necessary lest the king's ardor should cool and his better judgment take control--while the flush of excitement and liquor was upon him, and while his counselors were present who had heard the oath, and before whom any indecision in respect to a prisoner would stultify himself. The king yielded, yet Herodias was not saved from the fate she dreaded; for history records that within ten years her ambition prompted Herod, against his better judgment, to solicit at Rome an additional dignity. The request was refused, and Herod was deprived of his dominion and banished to Lyons in Gaul, where he died.

POSSIBILITIES OF THE FUTURE TO US.

We have already referred to the fact that John the Baptist was an antitype to Elijah, and to the fact that the Gospel Church, Head and body, the Christ in the flesh, is still the higher and grander antitype. For eighteen centuries or more this grander Elijah has been preaching righteousness in the world and calling for repentance, etc., announcing the coming of the Christ, the glorified Church, as the Kingdom of God to judge and to bless the world. As Elijah only found a few loyal to God in Israel, so Elijah the second found only a few ready to meet Jesus in the flesh, and similarly the great antitypical Elijah (the Church in the flesh) has found only a few, a little flock, to heed and to properly prepare for the Kingdom. Nevertheless it is the work designed, and, as foretold by the Prophet Malachi, the failure to accomplish larger results means that the Kingdom will be introduced not peaceably but forcefully; that in order to the establishment of the King of Glory as the Prince of the earth it will be necessary to smite the nations with the rod of iron, to break them in pieces as a potter's vessel, that all the Gentiles may seek unto the Lord, and that the knowledge of the Lord may fill the whole earth, that his Kingdom may come, and his will be done on earth as in heaven.

Another point here: The first Jezebel persecuted the first Elijah so that he fled into the wilderness, and even after his coming again and performing a great miracle and turning the hearts of some to the Lord, he was a second time obliged to flee from Jezebel, who sought his life. In the case of the second Elijah, John the Baptist, the experiences were somewhat similar, and the Herodias Jezebel succeeded eventually in accomplishing the destruction of the Prophet. In the case of the third Elijah (the Church in the flesh) the woman Jezebel is mentioned by name (Rev. 2:20); and her pernicious work, the flight of the Church into the wilderness (Rev. 12:6), and her return from the wilderness condition since Reformation times are all known. Now we are to anticipate a second attack upon the true Church (not upon the nominal system), and this may mean, as in the case of John the Baptist, a second and a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the body of Christ in the flesh. We shall certainly not be surprised if the matter so results; but this and all things must work together for good to those

R3327 : page 63

who love the Lord. We must all die to win our heavenly prizes beyond the veil. The Elijah class this side the veil must and will be vanquished, but the apparent defeat only hastens the Kingdom glories, powers and blessings promised. "Be thou faithful unto death and I will give thee a crown of life."

GO TELL IT TO JESUS.

The disciples of John knew where to go with the message--where to find sympathy and consolation in respect to their loss. There is a lesson for us in this. To whom shall we go with trials, difficulties, sorrows, troubles, disappointments? The Lord invites us to come to him with everything which is too heavy for ourselves, with every care. He cares for us and will grant the blessing to trusting souls. Doubtless those who went to Jesus became his disciples, and thus their trials in connection with their leader and teacher brought them into closer knowledge and fellowship with the great Teacher. And so it will be doubtless with those who are the friends of the Lord's people at the present time: the vengeance of the antitypical Jezebel upon the antitypical Elijah will move their friends and associates to still greater love and interest, and will be the means of attracting more closely to the Lord the "Great Company."

OUR GOLDEN TEXT.

Those who prepared the lesson evidently did not see that John the Baptist belongs to a separate class of the saved from those addressed in the text. No promise was made to John of a crown of life. That promise belongs to us, the Gospel Church--called chosen, and faithful. John, however, will have a great blessing, for we mark again our Lord's words, "There hath not arisen a greater prophet than John the Baptist--and yet I say unto you that the least in the Kingdom is greater than he."

====================

SEMI-MONTHLY
VOL. XXV. MARCH 1, 1904. No. 5.

CONTENTS.

Views From the Watch Tower........................ 67
"Wars and Rumors of Wars"..................... 67
Ten Thousand in Israel Who Have not Bowed the Knee to Baal.................. 69
Justice Woodward on Republic's Peril....................................... 70
A People's Palace............................. 70
Bibles Printed but Not Read................... 70
"Do all in the name of the Lord Jesus"............ 71
"Under His Wings"................................. 74
"Give Ye Them to Eat"............................. 76
Quarterly Review.................................. 79

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

DAWN, VOL. VI. IS READY!

This long-delayed volume has at length reached our friends who have waited so patiently for it. We can fill all orders for it now promptly--in cloth and leather bindings. There will be no paper-bound edition.

REMITTANCES IN POSTAGE STAMPS.

We are pleased to receive small remittances in postage stamps of with orders for books, etc., if that is more convenient, but we request our friends to use great care in sending them. If carelessly inserted in letters so that the stamps are folded in the middle they are broken and become absolutely valueless. Fold them only on the perforations. Remember that the 25c and 50c packets sold by post offices are only worth 24c and 48c to us!

1904.--MEMORIAL SUPPER.--1904.

On the evening of Tuesday, March 29th, after six o'clock, will be the proper time for the celebration of our Lord's Memorial Supper;--on its anniversary according to the Jewish system of reckoning in vogue in our Lord's day and still. The Jewish Passover, lasting a week, begins the next evening at six o'clock. We do not celebrate the Passover, but the killing of the antitypical Passover Lamb. "Christ our Passover (Lamb) is slain for us, therefore let us keep the feast."--I Cor. 5:7.

===================

VIEWS FROM THE WATCH TOWER.

"WARS AND RUMORS OF WARS."

IN using the above words (Matt. 24:6) our Lord indicated by their connection that the mere fact of war should prove nothing to his people respecting the consummation of the age. They were to be otherwise guided in their discernment of the signs of the times. Whatever therefore we have to say respecting wars is based on some knowledge of the divine plan, aside from these frequently occurring disturbances.

Our expectations respecting a war have been realized. We based that expectation not on any private information, nor on prophecy, but upon the thought that unless war intervened to prolong the commercial prosperity of Christendom a great financial depression would be sure to come speedily; and because we could not see time enough for such a depression and a recovery from it and a subsequent depression, all before October, 1914, when prophecy teaches us to expect the great climax of earth's troubles. We have in the Scriptures what we think is clear testimony respecting that date, but no particulars or dates for the intervening time. It is not our intention to enter upon the role of prophet to any degree, but merely to give below what seems to us rather likely to be the trend of events--giving also the reasons for our expectations.

The present outlook is that the success of the Japanese over the Russians thus early in their war will prolong the conflict and quite probably draw into it many other civilized nations. The Russian character is badly damaged by the fall, and, as a result, haughtiness, pride and contempt for others, are among the unenviable characteristics of their ruling classes,--and the peace-loving Czar is under their control. This will make it doubly difficult for Russia, as a great nation, to accept defeat at the hands of a small nation like Japan, which they have scarcely been willing to acknowledge as civilized, or in any degree a factor in the world's affairs. It would, we believe, be wisdom on Russia's part to propose terms for peace; but remembering the proverb, "Pride goeth before destruction and a haughty spirit before a fall," we incline to think that Russia will blunder into a prolonged war, disastrous to her prestige, finances, etc.

Meantime Great Britain is seemingly disposed to use the opportunity of Russia's distraction to add Thibet-China to her empire, either directly or as a suzerainty. Thibet is a rich country, adjoins India on the east, and its people are peaceable--unskilled in modern warfare and could be easily subjugated if no European nation interfered--and Russia alone could or would interfere. The present, therefore, is England's auspicious moment for satisfying her "land-hunger"--for opening up a new market for the products of civilization.

Turkey will be restless, too, when she sees her chief opponent, Russia, busy afar off.

France, Russia's ally, will feel keenly for Russia, and were it not for the alliance between Great Britain and Japan she most surely would back her ally and send her powerful fleet against the Japanese. She well knows, however, that this would bring England to the assistance of Japan, and that the British fleet is the most powerful in the world. Still, pride and "honor" are powerful factors with the French, who are a very excitable people, and there is no knowing when she may conclude that "French honor" demands her participation in the war.

The German Emperor, we may be sure, could scarcely remain quiet at such an auspicious moment as the present one for "cutting a dash" that would bring himself and Germany into prominence before the world. He will probably seek to befriend Russia, his powerful neighbor on the east, to secure her friendship and also to, if possible, break the tie now uniting France and

R3327 : page 68

Russia. Thus Germany and France may yet vie with each other for Russia's friendship and may both be led into the war.

Even the United States may become involved, improbable as that may at present appear. If the Great Powers of Europe become involved, as above suggested, it would be very difficult for this nation to remain neutral. The seed for trouble is already planted in the "Note" sent by the American Secretary of State to the Great Powers, proposing that the war be limited so as not to involve the independence of China. The "Note" is simple enough and well intentioned, and beneficent, and has been generally assented to, but it may not be lived up to by all, and the United States may yet feel "honor-bound" to insist on the terms of that agreement, and this may mean participation in war.

We do not say that the foregoing will take place, nor that it is likely to occur: we are merely outlining bare possibilities. Nevertheless, there is something behind it worth considering; because the Scriptures seem to imply some sort of a general war preceding or connected with the great time of trouble--anarchy--with which this age will close and usher in the Millennial period. For instance Joel (3:9-16) calls on all the nations to prepare for war; to beat plowshares and pruninghooks into swords and spears, to cause pursuits of agriculture to give place to pursuits of war, and for even the weak among the nations to feign strength. The connection shows this to be at about the present time, and mentions that the "harvest" is ripe (also Rev. 14:15-20) and the Lord's holy ones as about to "come down." This may be fulfilled in the anarchy in which "every man's hand shall be against his neighbor," but we incline to expect its fulfilment in a general and worldwide call to arms.

Another reason why we incline to expect a general war is, that at present the nations are so strong that a successful anarchous uprising against them would be little short of a miracle. But such a general war would increase taxation and breed general discontent alarmingly and quickly, causing the seeds of Socialist propaganda to shoot up and blossom and bring forth red-handed anarchy speedily. The credit of the nations would be weakened also by their increased debts; money would become proportionately scarce and interest rates proportionately higher, with corresponding effects influencing the general welfare and prosperity of Christendom.

ANOTHER FACTOR--RELIGIOUS AMBITIONS.

It may appear strange to consider religious ambitions a factor provocative of war; but it is true, nevertheless, that misguided emotions, supposedly religious, have been potent factors in many wars. Just now the apathy of the public of Christendom on religious subjects is noted as a result of the love of money and the cares of business. All the more those of religious proclivities are looking for another issue more popular than personal repentance, faith in the precious blood and consecration to divine service. They have been seeking it in "social uplift" schemes which have been more or less successful; and now the "civilization" of the uttermost parts of the earth is the popular scheme amongst them. They tell us that the conversion of the world is merely a question of dollars and cents, but do not explain to us why it is that the lands of dollars and cents are the lands of discontent and murder and suicide, etc., more than others. As an evidence of this spirit of aggression "for Christ's sake," note the following:--

R3328 : page 68

EXTRACT FROM (METHODIST) BISHOP FOWLER'S "GREAT MISSIONARY SERMON," GIVING HIS VIEW OF THE POWER WHICH WILL WIN THE WORLD FOR CHRIST.

"If the storm breaks upon the world too suddenly, and all the other Powers stand back and leave the contest to the English-speaking peoples, we even then can defend our rights, save the world from Russian absolutism and meet the high obligation thrust upon us by a friendly Providence; provided that the strife is like the old Talke-knife strife of the Swedes, where the contestants were bound together by a rope around their waists and, each armed with a stout knife, fought the mortal combat to the finish; provided that we understand its decisive character and have but one argument, and that war to the bitter end; that we have but one plan, and that victory or death, and that we have but one purpose, the absolute control of the Pacific, cost what it may. With such convictions and purposes we can help Liberty to her last and final triumph, and secure civil and religious freedom for mankind forever....A wise and sleepless Providence has cared for us, even before our cradles were made, and furnished defences for our use.

"So God has made ready his channels, and can easily cut the leashes of storm and tempest about the centers of English-speaking peoples, these homes of liberty and Christianity. It is for us merely to use the defences offered us."

The Bishop then proceeded to say to the assembled mission-workers that "the great Methodist Church is only playing at saving the world;" that if an earnest effort were made to straighten the traces, the M.E. Church alone, instead of struggling to raise one million and a half could raise more than three hundred million dollars a year for missions. "But even with one-third of that amount of holy, consecrated money what could we not accomplish?" exclaims the Bishop, and adds: "The world's salvation is reduced to a question of dollars and cents! We have the blood of the atonement; we have the resurrection of the Son of God; we have the Gospel; we have the experience of saving grace; we have the theology and a host of scholarly believers; we have the material agencies, Bibles, presses, steamboats, railroads and an open world--everything ready and waiting--all we lack is money." And yet he concludes,

R3328 : page 69

"This generation of believers will see the salvation of this generation of sinners, and the kingdoms of this world will become the Kingdoms of our God and of his Christ."

TEN THOUSAND IN ISRAEL WHO HAVE NOT BOWED THE KNEE TO BAAL.

Quite a furor of excitement has been aroused in Presbyterian circles in Canada by the action of the congregation known as "Cooke's Presbyterian Church." This Church, in company with others, has been in the habit of taking up yearly collections to assist in maintaining Knox College, Toronto. At the usual time for voting the money this last year, the pastor called attention to the fact that if the money were donated as usual, it would be in effect the rendering of assistance to the enemies of God's Word. He set forth that the teachings of the college were along the lines of higher criticism, especially arraigning Professor McFayden. He pointed out that higher criticism was really the worst form of infidelity that had yet attacked the Lord's people, and recommended that the donation be not made until the congregation had some assurance from the college authorities that such donations would not hereafter be used against the Word of God, but for the reverent expounding of it.

We are glad to note this evidence that some are still on the side of the Lord and of his Word. The majority are rapidly falling away into unbelief, and day by day the cleavage, the separation between these two classes, believers and unbelievers, in all the churches of Christendom is becoming wider and wider.

Prof. McFayden is unquestionably a full-fledged higher critic, otherwise an agnostic. But he is one of the wise ones who, instead of attacking the Bible, has written recently what might properly be termed AN APOLOGY FOR HIGHER CRITICISM. His book, while avoiding higher criticism most explicitly, is written to show that higher criticism is honest, is candid, is truthful, is necessary, that it will do no harm, that ultimately it will do much good, and, to use his own expression, "while removing the old landmarks, it will not remove the land." These subtle leaders and teachers are the most injurious of all. They pretend a reverence for the holy things and a disinclination to mar them, but assume superiority of wisdom and of honesty which compels them to take the stand they do in opposition to their own preferences. We have no right to question the honesty of Prof. McFayden, and other college and seminary professors and ministers, any more than we have a right to question the honesty of Voltaire, Thomas Paine or Robert Ingersoll. We assume that these men were all honest, but they were none the less enemies of the Lord's Word, adversaries in the most absolute sense, as the Lord used that word concerning Peter when the latter opposed the Truth. The difficulty with all of these professors and free-thinkers is that they are natural men and not New Creatures--that they were never begotten of the holy Spirit, and hence cannot see and understand spiritual things. Besides, their position in society and professionally has made them arrogant and self-conceited. From their standpoint the words of the Book have become to them foolishness. As the Scriptures declare, the world by wisdom knows not God. The Word of God is to be understood from its internal testimony. "If any man will do my Father's will, he shall know of the doctrine." To us who believe, the Gospel of Christ, as expressed by Jesus and the apostles, and their reference to and corroboration of the prophecies, is the power of God and the wisdom of God. But these are evidences only to those who can see them, and none can see them except the eyes of his understanding be opened that he "may be able to comprehend with all saints the lengths and breadths and heights and depths, and to know the love of God which passeth all understanding." (Eph. 3:18.) As our Lord said on the same line to his faithful followers, "To you it is given to know of the mysteries of the Kingdom of God, but to them who are without all these things are done in parables and dark sayings, that hearing they might hear and not understand." Again he said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and revealed them unto babes: Even so, Father, for so it seemed good in thy sight."--Luke 8:10; 10:21.

We wondered to what extent the action of "Cooke's Presbyterian Church" would meet with the approval of other Presbyterians, and a Toronto journal, dated January 23, before us, gives us the desired information.

A reporter for this paper called upon the other Presbyterian ministers of Toronto to ascertain how the question appealed to them, and their replies are given. So far as we observe, every one of the seventeen ministers either avowed their sympathies with higher criticism, or dodged the question, and thus implied that they were to some extent at least ashamed of the Lord and of his Word. One of the ministers, Rev. T. R. Robinson, said that he was amused at the course of Cooke's Presbyterian Church, and did not think it would likely have many imitators. He added that he thought the chief danger to Knox College was not so much the loss of financial support, as a possibility that Professor McFayden might become weary of the treatment he was receiving from his opponents, and leave.

How clear are the evidences that the falling away from the faith is upon us, and that, as the prophet foretold, a thousand shall fall to one who stands. (Psa. 91:7.) How necessary that we should have well in mind the words of the Apostle, "Take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand."--Eph. 6:13.

R3328 : page 70

JUSTICE WOODWARD ON THE REPUBLIC'S PERILS.

Speaking at a secular gathering in Plymouth Church, Brooklyn, N.Y., recently, Justice Woodward said in part:--

"Ours is a democratic government founded on ideas of equality and simplicity, but nowhere is there more of ostentation or of enervating luxury. Fundamentally, also, we are opposed to war and to the entangling diplomatic complications, yet we have forsaken the policy of the Fathers and have chosen a road whose end no man can see.

"In no country is the Church so strong as in America, yet in no civilized country is there so much of robbery and of murder. No other land has so excellent a school system, so free a press, and so just and equitable a law, yet no modern nation has suffered so much from the violence of the mob.

"We all recognize also the absolute perfidy of the citizen who, chosen to public office, proceeds to plunder the community that has invested him with the seal of its confidence; yet of such malfeasance in office we hear almost every day.

"Every true patriot--that is, every man who has the future of his country at heart--must, during the last year, have been brought to an intense realization of the fact that we are face to face with a crisis--a crisis whose results no man knows, and which it is our supreme duty to meet like men.

"We are not now confronted with an alien foe; neither are we menaced by rebellion. But the dangers that threaten us today are no less to be feared. Far more insidious, they threaten the very life of the Republic. How shall we stem the money madness of the time? How shall we combat the growing canker of official dishonor? How shall we overcome the menace of the mob? These are the evils that suck the very life-blood of our liberties, these are the sins that tarnish our national honor with deep stain....

"We have enlarged the sphere of our influence in Europe, in Asia, and on the seas--until today we are hailed as the foe of tyrants and the friend of the oppressed.

We stand ready, if need be, to conquer the wide world--but alas, like the great Alexander, we have failed to conquer ourselves."

A PEOPLE'S PALACE.

The New York Tribune, says:--

"The largest Congregational church of New Jersey has begun the erection of a people's palace, in which there will be rooms for dancing and card games as well as for Church meetings and Sunday School. The corner-stone of the structure was laid yesterday on Jersey City Heights.

"In the words of the pastor, the Rev. John L. Scudder, 'the People's Palace' will sanctify all legitimate amusements, and not let the devil have a monopoly of them. It will keep boys off the streets, young men out of saloons and young women out of the dance halls." Accordingly, beneath the roof of this building, there will be bowling alleys, pool and billiard tables, rifle ranges, a theatre, a ballroom, an armory, a gymnasium, together with accommodations for many more amusements, and on the roof there will be a garden for summer recreations.

"Above the auditorium, on the fourth and top floors, will be situated the gymnasium, which is also to be used on certain occasions as an armory. Among other innovations, Mr. Scudder has established a cadet corps, composed of 175 boys, and in this room they will be drilled in the use of weapons of war. A large adjacent room is to be devoted to the quartermaster's department, and will be fitted up with gun racks, drums, cannon and other military paraphernalia. The armory floor will be of hard maple and the walls will be lined with maple sheathing.

"The entire basement will be devoted to popular amusements. It will contain six regulation bowling alleys, and individual and club lockers will be furnished those who prefer private tenpin balls and a place to keep their bowling slippers. Other space will be devoted to shuffleboards, pool and billiard tables and table tennis. Separated from these amusements by a heavy brick wall there will be a rifle range with an adjustable counter to increase or diminish the shooting distance. Near by there will be a smoking room which may, by means of folding doors, be connected with a restaurant, and thus furnish a large hall for diners or smokers. From an elevated platform spectators will be able to watch the games."

* * *

Evidently the old idea that a change of heart--a full consecration of the life to the Lord--is a prime necessity for the production of a true Christian, is rapidly giving way to the thought that a Christian is just the same as others, except that he avoids grossness and offensiveness. Morality is now the standard and not, as previously, Faith and Morality. We are in the "harvest" time and both the "tares" and "wheat" are ripening, and daily it becomes easier to distinguish the one from the other. Now is the time to thrust in the sickle of Present Truth and gather the wheat to fellowship with the present Lord.

BIBLES PRINTED AND SOLD BUT NOT READ.

Dr. N. M. Butler, president of Columbia University, discussing the subject of Religious Education recently, said, as reported in the N.Y. Journal:--

"One of the most pathetic sights in America is the ordinary Sunday School, taught by untrained persons not properly co-ordinate; text books the poorest; ideals the most vague; yet to that we are supposed to trust the rising generations for their systematic religious teaching."

"Public opinion in the United States is overwhelmingly in favor of secular education," he declared, "for men will agree on the history of everything of the past or the present except religion."

Dr. Butler said that the place for the religious education was in the family and in the Church, but that "the trouble with the Church is that it preaches too much and does not teach enough." He then spoke of the teaching in the Sunday School, and said that there was next to no religious teaching in the home. He said that every time he had said that, he was told that the Bible Society had sold many more Bibles this year than the year before. "I don't care how many Bibles are sold," said the Doctor "I want to know what becomes of them. I am pretty sure they are not read."

* * *

We fear that Dr. Butler's opinion is too true--that Church-going, Sunday-School attendance, Bible-owning, and participation in the exercises of Epworth Leagues, etc., are forms of godliness which to the majority are without the power of the holy Spirit--the power of consecration.

R3329 : page 71

A NEW DOGMA: THE "ASSUMPTION" OF VIRGIN MARY.

It is nearly fifty years since Pope Pius IX. decreed the dogma of the Immaculate Conception of our Lord's mother. The present pope, Pius X., it is said, purposes soon to decree that it shall be the faith of Romanism that the Virgin's flesh did not corrupt in death--that she was received direct into heaven. It is conceded that the place and time of her death are not certainly known. On the strength of this lack of knowledge the Pope assumes that she experienced "Assumption."

The dogma of the Virgin's immaculate conception is not only contrary to the Word of God--that condemnation passed upon all of Adam's posterity--but it reflects against the divine character and plan thus: If God could justly and properly so arrange that one of Adam's race should be born sinless he might have done the same for us all. And if our birth in sin is God's fault, to that extent he is responsible for all the deformity, mental and physical, with which we are born. In that event Christ's death as the ransom-price for Adamic sin was unnecessary. Let God be true--let his Word stand, though it make every creed and dogma of men appear foolish.

Similarly the dogma of the Assumption is unscriptural. Ascension to glory is to come by resurrection. Our Lord himself was the first-born from the dead, and no member of his Church was to be received into glory with him until he would "come again and receive us unto himself."

SAMSON'S BEE-STORY PARALLELED.

The account of Samson's slaying a lion by tearing it open, and of his subsequently finding honey in its carcase, has been very widely discredited; because bees are particular and generally seek very different storehouses for their honey. However, the workmen in the J. W. Goodwin lumber camp in Ovid Township, Branch County, Michigan, have recently come across a parallel instance. On cutting down a black ash tree recently they found it hollow, and in the cavity the carcase of a large raccoon full of wild-bee honey and apparently preserved by the sweets, though some of the hair of the hide had fallen off. The curiosity was sent to the Smithsonian Institute, Washington, D.C.

CONSOLIDATIONS SAVING $5,000,000 A YEAR CAUSE HARDSHIP TO MANY.

Following its announced policy of centralization, the International Harvester Company has decided to lay off 7,500 of its 19,000 employes, and thus save $5,000,000 a year. Already 1,500 employes of the Deering division have been informed that their services were no longer required, and as many more are to be laid off. In the McCormick division 1,500 employes are slated for dismissal. The other 3,000 workers to lose positions are employed in the mills in Milwaukee, Springfield, Ohio, and Plano.

====================

R3329 : page 71

"DO ALL IN THE NAME OF THE LORD JESUS."

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."--Col. 3:17.

WHETHER he realizes it or not, each one who professes to be a Christian speaks and acts in the name of the Lord Jesus. The thought of our text therefore must be that we should endeavor to keep this fact continually before our minds, to the intent that our actions and words may properly represent our Lord and honor the name which he has permitted us to bear. Imagine a maiden from the lower strata of society married to a prince of royal blood. We can imagine a true wife under such circumstances extremely careful of her every word and action, seeking to have these as nearly as possible comport with her new station in life--her new relationship. We can well imagine that from the moment of her espousal the thought of her husband's high position and of her responsibility as his helpmate and family representative, would lead her to guard particularly her every action and word. From the time that she assumes his name, or acknowledges that she is espoused to him, whatever she does or says must of necessity be either to the credit or the discredit of his name. Elsewhere the Apostle wrote respecting the Lord's people, likening them to a "chaste virgin espoused to one husband, which is Christ;" hence this picture very accurately represents our present responsibilities to the great name which our heavenly Bridegroom has granted us permission to use as his espoused. What an honor to be his representatives in the world! and what a responsibility to bear his name!

Another scriptural illustration well represents the manner in which our words and conduct--good or bad--are all done in the name of the Lord Jesus from the time we formally confess him. The Apostle's words are, we are "ambassadors for Christ," "who also hath made us able ministers of the New Covenant." (2 Cor. 3:6; 5:20.) The United States appoints ambassadors or ministers of state to foreign countries. These are all supposed to be persons of good, reputable character before they are chosen, but we can well suppose that the most honorable and discreet amongst them, after realizing the dignity of such an appointment, would feel doubly impressed with the responsibility of his position. Previously he acted in his own name, and because of his own self-respect and personal love of justice, truth, honor, etc., he was careful of his words and conduct; but now he has not only the same personal responsibility but, additionally, an appreciation of

R3330 : page 72

the fact that the nation he represents will be either honored or dishonored by his course. If he were careful about his language and conduct before, his carefulness would be increased many fold. And then, because of his official position as the representative of a great nation, his words and actions would be more critically weighed than previously by those who know him to be the American ambassador; and we may be sure that morning, noon and night a realization of his position as representative of a great nation would be with him, prompting him to prudence. He would realize as never before that, whatsoever he said or did, all would be either to the credit or discredit of the nation whose general character and policy he represents--in whose name he speaks and acts.

If it is an honorable matter to represent one great civilized nation of earth before another, how much more honorable it is to represent the heavenly Kingdom and its King of kings and Lord of lords before the "children of this world." If we as Christians could keep this thought always prominent before our minds what a dignity it would add to our character! what a transforming power it would be! what an assistance to the new nature in its battle with the low and groveling tendencies of the old nature now disowned by us and reckoned dead! "Our citizenship is in heaven," says the Apostle. "Ye are not of this world, even as I am not of this world," says our Master, Jesus. While still living in the world we are not of it, but have transferred our allegiance and citizenship to the heavenly Kingdom,--set free through the merits of "him who loved us and bought us with his precious blood." And now as the appointees of our Kingdom, while still living in the world amongst aliens and strangers, we as representatives and ambassadors should feel both the dignity and the honor of the position and the weighty responsibilities, and ever keep in memory the Apostle's words, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus."

Another scriptural figure represents us as the "members of the body of Christ" under our Lord Jesus as our Head. "As he was so are we in this world." When Jesus was here in the flesh he suffered, the just for the unjust, that he might bring men to God. Since his exaltation according to the divine plan such of the redeemed ones as now enjoy the hearing ear and understanding heart, and as are in full sympathy with the Lord's great plan, are called to be joint-heirs with him in his Kingdom--to be changed from human nature to spirit nature in a resurrection like that which highly exalted our great Head. But all such are called upon to demonstrate their loyalty to the Lord by walking in his footsteps. Because of their ignorance, superinduced by the great Adversary, the world hated our Master, opposed him, said all manner of evil against him falsely; and he requires that those whom he shall ultimately recognize as members of the glorious Kingdom class shall now attest their loyalty by being so faithful to him, and to the principles of righteousness for which he suffered, that they will draw upon themselves more or less of the same opposition of the world which he endured.

As his was a most honorable position as the ambassador and representative of the Father, so ours is the same, for he counts us as members of his body, his flesh and his bones. But he forewarns us not to expect worldly appreciation of the high standards of his teaching, but contrarywise, in proportion as we are faithful unto him and the heavenly Kingdom of light--in proportion as we let our light so shine that men may see our good works and glorify our Father in heaven--we will, nevertheless, draw against ourselves the opposing forces of darkness. Our Lord explains this, saying, that the darkness and those who are of the darkness hate the light, and therefore oppose all who are children of the light in proportion as they are faithful representatives of it.

We see, then, that when the prophets spoke "beforehand of the sufferings of Christ and the glory that should follow," those sufferings included not only the tribulations upon the Head, Christ Jesus, but those also to be endured by all the members of his body before the ushering in of the Kingdom glories--before the change of all the members of the body to the spiritual nature--before their shining forth as the sun in the Millennial Kingdom glory, for the blessing of all the families of the earth with the true light and opportunity for return to harmony with God.

As ambassadors, therefore--as representatives of the Lord Jesus, members of his body, bearers of his name--we are not to expect under present conditions that our embassage will be highly esteemed among men; rather we should "marvel not if the world hate us, for we know that it hated him before it hated us." (John 15:18; I John 3:13.) But we are also to remember that an ambassador of a hated government is more critically and unsympathetically watched than under other circumstances, and that such ambassadors would endeavor to be all the more careful as respects their every word and action.

This subject may be viewed from still another standpoint. With some the tendency is that, whatsoever they do, whether in word or deed, they shall do all in their own name--for their own credit, for their own glory. This is a spirit and disposition contrary to those which the Lord is seeking, and he who maintains such a disposition will surely not be accounted worthy of any place in the Kingdom, whatever may be his ultimate end. The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him. Not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to render to any. They will be glad to be able to do something in his name--to the glory of him who did so much for them.

R3330 : page 73

Their sentiment of heart is well expressed in the Apostle's words: "We thus judge, that since one died for all, all were dead, and that we who live should not henceforth live unto ourselves but unto him who died for us"--"doing all things in the name of the Lord Jesus."

Another erroneous custom amongst those who have named the name of Christ is that of ignoring his name in favor of some sectarian name. Such as are thus misled consecrate themselves, devote their lives, talents, etc., and spend these talents and opportunities in seeking to glorify the names of human institutions. One does all in the name of Methodism; another in the name of Presbyterianism; another in the name of Lutheranism; another in the name of Roman Catholicism, etc. This is all a mistake. None of these names were ever authorized by the Lord; and who can confidently depend upon it that even the best of works done in these names and for the upbuilding of these institutions, which the Lord and his apostles neither instituted nor authorized, will be accounted of the Lord as just the same as though his admonition through the Apostle had been heeded,--"Do all things in the name of the Lord Jesus"?

Another view of the subject is this: many are unauthorizedly using the name of the Lord Jesus in combination with the name of some earthly institution. Mark the words:--"Unto the wicked God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and casteth my words behind thee?" The wicked here are not the worldly wicked, but those who have a form of godliness and deny the power thereof--those who draw nigh unto the Lord with their lips while their hearts are far from him. These covenant-breakers are the wicked of this text. These the Lord reproves, telling them that they have no right to take his name--to attempt to speak in his name and call themselves Christians, to advertise themselves before the world as his representatives and ambassadors, when as a matter of fact he disowns them.

If a sharply dividing line were drawn in the Church, which would place on the one side the sincere believers in the precious blood, begotten of the holy Spirit, and thus recognized of God as his ambassadors,--and on the other side of the line all those who are merely nominal Christians and without either ability or authority to act as representatives of the heavenly Kingdom, what a small number it would leave on the Lord's side amenable to the Apostle's words in our text and ready to be influenced by the presentation of them we are here making! There are some who are anxious to get the worldly to sing the song of Zion, to get the worldly to name the name of Christ in religious profession: but we are not of these. We are anxious to recognize as brethren in the Lord all who hold "the faith once delivered to the saints"--faith in the Lord and in the salvation which he is yet to bring to us at his revelation--and who on the strength of such faith have presented their bodies living sacrifices to God, and are therefore commissioned of the Lord to be his representatives and to bear his name; but we would be glad indeed to see all others than these discard the precious name which they misrepresent.

Would it seem like a great falling away? We answer that it would affect only the "tare" class, and that all the true "wheat" would be much better off separate from the

"tares." It is only the holy class the Lord recognizes as his, anyway. The great mass of professors have neither part nor lot in his present grace. The sooner we learn that at the present time the Lord is choosing out of the world a peculiar people, zealous for his name and delighting to do his will, and that the hope of all others lies in the Millennial Kingdom, with its chastisements and corrections of righteousness and uplifting influences, the greater will be the benefit to ourselves who are seeking to make our calling and election sure to a place in that Kingdom.

One of the ten commandments given to the Jews forbade their taking the name of the Lord in vain; and although this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us. The spirit of that commandment applied to us would not relate to profane swearing, cursing, etc., but rather to a misappropriation of the Lord's name. We have taken the name of Christ as our name. We are counted as members of the body of Christ. The holy name of the Head belongs to all the members of the body. The honored name of the Bridegroom belongs to his espoused. What carefulness the thought of this should give us, and how appropriately we should say to ourselves:--"I must see to it that I have not taken the Lord's name in vain,--that I appreciate the honor, dignity and responsibility of my position as his representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed."

Nothing in this should be understood to mean that our Lord expects from us absolute perfection. He merely expects us to do all in our power to glorify him "in our bodies and our spirits which are his." Nor are we to consider the Apostle to mean that whatsoever things we do, in word or in deed, are all to be done in the name of the Lord Jesus--with the hope that by thus doing things well we shall obtain salvation. The thought is really the reverse of this. Those whom the Apostle is addressing are the "saints at Colosse," and the words are applicable today only to a similar class--"saints." Only the "saints" are authorized to take the Lord's name and act as his ambassadors and representatives. And this honorable position came to them because their sins had already been forgiven by the grace of God--through faith in the precious blood; and because on the strength of this forgiveness of sins they had been called to membership in the body of Christ which is the Church;--and because they had accepted this invitation and presented their bodies living sacrifices to the Lord.

Having thus properly, legally, officially taken the name of Jesus upon us, and having been acknowledged by having

R3331 : page 74

had his Spirit shed abroad in our hearts, and having been promised in addition the completion of this work of grace at the close of this age, we seek to speak and to act to his name and to his glory, not in hope of obtaining forgiveness of sins, but because we have obtained divine favor and because we appreciate the same and love him who first loved us. This loving devotion to him whose name we bear must with all "saints" be the power of God, working in us to will and do his good pleasure;--to honor his name and to serve his cause to the best of our ability. And the best of our ability, thank God! is accepted in the Beloved as perfection. How gracious are the divine providences! The more we realize these things the more careful and circumspect they will make us,--that whatsoever we do, in word or deed, it shall all be done in the name of Jesus and to his glory.

===================

R3331 : page 74

"UNDER HIS WINGS!"

"He shall cover thee with his feathers, and under his wings shalt thou find shelter."--Psa. 91:4.--Leeser.

IN the midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand--and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils--how precious to the saints are the assurances of divine protection and care and personal love!

We call to mind the gracious promises of our Lord --"The Father himself loveth you;" "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom;" and "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him;...and my Father will love him, and we will come unto him and make our abode with him.... Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid." --John 16:27; 14:21,23,27; Luke 12:32.

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the cross needs to heed the Apostle's warnings--"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand;" and again, "Let us fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it;" and fear also "lest, as the serpent [Satan] beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ;" "for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." "Behold," said our Lord, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves."-- Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29,30; Matt. 10:16.

It is necessary for the discipline, trial and final proving of the Church of God that they should be subjected to these adverse influences; for to him that overcometh them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same tests of loyalty to God, of faith in his Word, of zeal for the Truth, of patient endurance of reproach and persecution, even unto death, and of unwavering trust in the power and purpose of God to deliver and exalt his Church in due time. To such faithful ones are the blessed consolations of Psa. 91. Hearken--

Verse 1. "He who abideth in the secret place of the Most High [typified by the Most Holy or Sanctuary] shall rest under the shadow of the Almighty." We thus place ourselves under the divine protection when, having come to a knowledge of God's willingness to accept us as his children, we gratefully accept the invitation and approach in his appointed way, through Christ our Redeemer, and consecrate ourselves fully to his service. Such may sweetly rest in the precious promises of God, all of which are "yea and amen in Christ Jesus." (2 Cor. 1:20.) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

Verse 2. "I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses his body, his Church] will say of Jehovah, who is my refuge and my stronghold, my God in whom I ever trust" (John 20:17)--

Verse 3. "That he will surely deliver thee from the snare of the fowler, [from the deceptions of Satan, in which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive the very elect. But this is not possible, for those who are making their calling and election sure abide under the protection of the Almighty] and from the pestilence of destruction." [Not from the destructive pestilences of physical disease, but from the moral and spiritual pestilences of destruction--from the sinful propensities of the old nature, which, in unguarded moments, are liable to assert their mastery and overwhelm

R3331 : page 75

the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful. Such pestilences are already abroad in the shape of so-called Christian Science, Spiritualism and the various no-ransom theories which take the name of The Larger Hope, and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting sweetly under the shadow of the Almighty.]

Verse 4. "He shall cover thee with his feathers, and under his wings shalt thou find shelter. [So close to his heart does Jehovah gather his loyal and faithful children that they feel the warmth of his love, and the responsive language of their hearts is, "I will abide in thy tabernacle"--under thy protection --"forever: I will trust in the covert of thy wings; for thou hast been a shelter for me and a strong tower from the enemy; for thou hast heard my vows"--my consecration--"thou hast given me the heritage of

R3332 : page 75

those that fear thy name."--Psa. 61:4,3,5] His truth shall be thy shield and buckler"--thy protection. Yes, his Truth--that grand system of truth comprised in the divine Plan of the Ages--is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God which the Apostle urges all the faithful to put on--to appropriate, to meditate upon and to store up the Truth in mind and heart--that they may be able, by its use, to withstand error and evil in every form presented to them in this evil day.

Verse 5. "Thou shalt not be afraid of the terror of the night [the dark night of which the Prophet Isaiah and also the Lord spoke, saying, "The morning" --the Millennial morning--"cometh, and also the night"--the great time of trouble which shall immediately precede it, the night "wherein no man can labor" for the dissemination of divine truth: so great will be "the terror," the tumult and trouble and persecution of that night.--Isa. 21:12; John 9:4]; nor for the arrow ["even bitter words" of the opponents of the Truth--Psa. 64:3] that flieth by day" [at the present time, which, in comparison with the dark night that is coming, is called day].

Verse 6. "Nor for the pestilence [moral and spiritual] that walketh in darkness [that spreads and makes its victims among those who are ignorant of the Truth, or who are unfaithful to it and hence unworthy of it, and who therefore lack the divine protection and are subject to the "strong delusions" of error--2 Thes. 2:11]; nor for the destruction [caused by these pestilences] that wasteth at noon-day" [that subverts the faith and hope of many, just when the light of divine Truth is shining clearest upon the faithful, as it is shining upon us today.]

Verse 7. "A thousand shall fall at thy side, and ten thousand at thy right hand [so great will be the falling away from the Truth, even among those who, like ourselves, received it once with joy and who did for a time run well]; but it shall not come nigh thee." --Because of thy loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, thou shalt stand and not fall.

Verse 8. "Only with thine eyes shalt thou behold and see the recompense of the wrongdoers"-- who reject the Truth or who prove unfaithful to it.

Verses 9,10. "Because thou hast said, 'The Lord is my protection;' because the Most High thou hast made thy refuge, no evil shall befall thee" [no evils of the kind above referred to; and any other seeming evils shall, under divine providence, work together for your good--Rom. 8:28].

Verse 11. "For he shall give his angels [messengers] a charge concerning thee, to guard thee in all thy ways. [That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give an account." True, there shall arise false teachers, perverting the Word of the Lord and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart God's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able to distinguish readily the true from the false. And having done so, the Apostle Paul (Heb. 13:17) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep.]

Verse 12. "They shall bear thee [all the members of the body of Christ, individually and collectively] up in their hands [using their strength], lest thou dash thy foot against a stone"--any stumblingstone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ;--that "rock of offense and stone of stumbling" to both the houses of nominal Israel (fleshly and spiritual). (Isa. 8:14.) The "feet" of the body are its last members; the saints now living are members of the "feet of him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end or harvest of the Jewish age.

How do such messengers of the Lord bear up the feet of Christ? By helping them to a clear understanding of the Truth, and teaching and encouraging

R3332 : page 76

them by word and example how to be faithful to the Truth, and how to run so as to attain to the mark for the prize of our high calling.

Verse 13. "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."--Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or beguile them--whether he boisterously goes about as a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

Verse 14. "Because he hath set his love upon me [saith Jehovah], therefore will I deliver him [from the pestilence, etc.]: I will set him on high [exalt him to joint-heirship with Christ, make him a member of the "Royal Priesthood," and a "partaker of the divine nature"], because he hath known [appreciated] my name."

Verses 15,16. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life [eternal life--John 10:28,29; Rom. 2:1] will I satisfy him, and show him my salvation"--make him understand my plan.

Praise the Lord for such assurances of his loving care! "Bless the Lord, O my soul; and all that is within me, bless his holy name!"

===================

R3332 : page 76

"GIVE YE THEM TO EAT."

--MATT. 14:13-23.--MARCH 20.--

Golden Text:--"Jesus said unto them,
I am the Bread of Life."--John 6:35.

ON hearing of the death of John the Baptist, Jesus crossed the Lake of Galilee,--out of the dominion of Herod. Possibly his thought was that his ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with his labors and the completion of his ministry. Or possibly he feared that a rebellious spirit might be aroused amongst the people--and his teachings would seem to foster this. An intimation of the kind is given in the fact that after the miracle the people sought to make Jesus king. To have encouraged any such matter would be to have opposed what he recognized to be the divine arrangement.

Possibly, as some of the epistles seem to intimate, Jesus sought privacy with his apostles that he might contemplate the character of the work he was to do. Evidence of his growing popularity at this time is given in the fact that so large a multitude went afoot for many miles around the shore of the lake that they might be with him and hear his precious words of life--parables, etc., respecting the Kingdom which he proposed to establish, and in which all his apostles and all his faithful were to share.

INSTANT IN SEASON AND OUT OF SEASON.

When Jesus saw the multitude his heart was filled with compassion, and he could not withhold himself from them. In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life inch by inch, hour by hour. We read that "he had compassion on the multitude," for they were as sheep without a shepherd. They had a heart-hunger, although they knew not what it was really, for they longed for higher, better, nobler conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them--words of hope, of reconciliation with God, of divine providence and care. Those who sat in Moses' seat (scribes and Pharisees, Matt. 23:2) were so filled with a misconception of their proper attitude toward

God, misled so, that they merely banded themselves together to enjoy the divine promises and to appropriate them to themselves, and give up the remainder of their nation as publicans and sinners, considering them too lacking in piety to have divine favor or any part or lot in the Kingdom privileges. Jesus, however, passed by these self-righteous ones who rejected him and the only way of approach to God, and showed his special favor to the humbler poor, who heard his message gladly and wondered at the "gracious words that proceeded out of his mouth"--words telling them that God despises not the imperfect and weak if they are sincere and consecrated to him.

It was after three o'clock in the afternoon, in the early evening, that the disciples suggested that it was time for the multitude to be dismissed that they might find food and lodging in the surrounding villages. John and Mark record a dialogue on the subject between Jesus and Philip, the home of the latter being in the adjoining town of Bethsaida, and who was therefore acquainted with the region, its resources, etc. Jesus inquired of Philip, "Whence shall we buy bread that these may eat?" Philip replied that it would require two hundred pennyworth of bread to give each of them a little. This would mean about two hundred dollars' worth of bread according to our present day reckoning. All of the apostles then seemed to join in with the suggestion that the multitude be sent away that they might buy their own provisions as well as secure lodging--though as a matter of fact the people of the East make little ado about lodgings. They will camp almost anywhere, and, wrapping their cloaks about them, lie down in the fields or by the roadsides to sleep--in any place not supposed to be dangerous.

R3333 : page 77

SEEKING FIRST A NATURAL SUPPLY.

It was then Jesus said to his disciples, "Give ye them to eat." Mark says that they inquired, "Shall we go and buy them 200 pennyworth of bread and give them to eat?" Jesus asked, "How many loaves have ye? Go and see." It was the Apostle Andrew who returned with the word that a lad of the company had five loaves and two small fishes which he had put at their disposal. Jesus accepted the situation and instructed that the multitude be directed to be seated in companies. It is supposed that they arranged themselves in groups of fifty, and that there were 100 groups, making in all 5,000. Apparently they adopted the form of a three-sided square, after the shape of a Roman reclining table, the disciples who served them passing in at the open side and thus being able to reach the entire company. We are not informed how the five barley loaves and two small fishes were increased so as to be sufficient for the five thousand people with a remainder of twelve baskets full. Quite probably the increase was while being broken in the Lord's hands, though possibly also the increasing continued at the hands of the apostles as they in turn distributed the food to the people.

If such a story were told us respecting an ordinary person we could not believe it. Indeed it would be not faith but credulity on our part to believe it. So it is with those who deny the heavenly origin of our Lord Jesus: they do not believe that he could or did do such works as are recorded in the Scriptures. Neither could we believe the matter from their standpoint. It is because we believe that Jesus was the only begotten of the Father, who came into the world to be our Redeemer--because we believe that the Father poured upon him the divine spirit or power that we can also believe that he had power to still the tempest or thus increase the food by his blessing.

EVERYDAY MIRACLES OVERLOOKED.

But, after all, the greatest skeptics in the world do believe in miracles: they see them all about us, in all the affairs of life. They well know that the same amount of barley that composed those five loaves, if planted, might have brought forth a harvest sufficient for the five thousand; they also know that the two fishes in the ordinary course of nature in a short time might have brought forth a sufficient supply of fish for the five thousand. It is easy to be seen that he who arranged the provisions of nature had full control of the situation, and could as easily supply the needed food in the way he did as by some other method. Who will deny that it is a miracle from man's standpoint to have the grain grow and the fishes produce their kind? These miracles of nature are going on about us every day, and hence they are common to us and we forget that they are miracles. It is a fact, nevertheless, that while we can analyze the fish and determine exactly its component elements, and could bring these same elements together in a dish and could form them into shapes of fish, we could not give life to the fish or cause them to bring forth of their kind. That to us would be a miracle.

It is also true that we can analyze the barley and determine definitely its component elements and could bring them together in the same proportions and shapes, yet it is beyond our power to cause the products to germinate or to increase. Let these standing miracles that surround us every day convince all those who trust in the omnipotent God that he is able to do all that he is recorded to have done through his Anointed One. And let us remember that these things which Jesus did, as the Apostle declared, "manifested forth his coming glory"--illustrated and exemplified the coming power and glory of the great King of the world, who is to bless and feed and uplift the race of Adam and give life everlasting to as many as will receive it upon his terms.

If we could not accept these Scriptural testimonies respecting the power of Jesus over natural things, neither could we accept the declarations of the prophets and apostles respecting his coming power in the Kingdom. If we can accept the Scriptural declaration respecting him as the great Restorer of all things, God's representative, Emmanuel, who in the future shall bless the whole world of mankind, then with equal propriety and with the same kind of faith we can recognize him as the one in whom the Father's power operated in a small way in connection with the miracles under consideration and others at the first advent.

CAREFUL USE OF DIVINE BOUNTIES.

The whole lesson was intensified by the Lord's direction that the disciples should gather up the fragments; and, besides, another lesson was given, namely, that however great and bountiful are God's provisions for people, none of them are to be wasted. We cannot see wastefulness in any of the Lord's consecrated people without feeling that, however great progress they have made in understanding the mind of the Lord in some respects, they are still deficient in this particular. An appreciation of the gift and respect for the Giver implies a carefulness and a stewardship in respect to all that comes to us from our heavenly Father--things temporal and things spiritual. According to our Lord's parables he is measuring our love and zeal in a considerable degree by our use or abuse of the talents, opportunities, blessings, temporal and spiritual, now bestowed upon us.

We may be sure that in this miracle as in the others our Lord intended to inculcate some important lesson of faith or practice--not so much for the public as for his special followers, his disciples. We may presume, therefore, that he had a twofold purpose in sending them away by ship while he remained and dismissed the multitude, telling them that his discourses and miracles were at an end. One of these purposes doubtless was private fellowship and communion with the Father in the mountain--apart from the multitude--apart even from his beloved

R3333 : page 78

twelve apostles. There are times when we love to join our hearts and voices with others at the throne of heavenly grace, and come as a company of the Lord's people into fellowship and communion with him, and there are other times when we seem to need individual, personal, private communion with God, as our Lord seemed to have required on this occasion.

Our Lord's second object was, doubtless, to give his disciples opportunity for thinking over the miracle and talking it over by themselves in his absence. They might thus speak more freely one with the other, and get more benefit than if he had been with them, and they would have been under a certain degree of restraint in his presence.

The Lord wished this great lesson to be thoroughly impressed upon their minds: it would be helpful to them in future years to remember how he had power to increase their temporal food without human interference and independent of human conditions. It would be a lesson also respecting the spiritual food, that they should not despise the day of small things; that if sent by him to break the bread of life to the people, they should not be fearful and hindered by reason of unpropitious conditions prevailing, but should have full confidence in him that he had the power to overrule in all the affairs of life, that all his gracious purposes might be accomplished.

WE MAY DISPENSE THE BREAD FROM HEAVEN.

There is a lesson for us of the present day, too, in this matter, as there has been a lesson for the Church all the way down throughout this Gospel age. We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. We may be inclined to say here, we have such and such things, but "what are they among so many?" Let us hearken to the Lord's Word, "Give ye them to eat." It should be sufficient for us to know that any one is present who is hungering and thirsting after righteousness. "He that hath an ear to hear, let him hear." Tell him the good tidings, no matter in what form they must be presented, no matter how intolerable the conditions. The important thing is that here are some who are hungry for the Truth, and that if we will the Lord will bless us in ministering it to them.

We have been reminded of this parable sometimes as we made out our annual reports of the work done by the WATCH TOWER BIBLE & TRACT SOCIETY--and endeavored to realize the immense amount of spiritual food borne to the people all over the civilized world, and our privileges connected with its dissemination. We have marveled how the Lord blessed the comparatively small amount of money so that it reached so far;--it seemed to multiply under the Lord's blessing. The matter is with us as it was with the apostles. The Lord himself raises the question of how much it will require. We look about us and see how few are hungering and thirsting for the Truth, how many grasping after multitudinous errors, false gospels, new lights, etc., and we hear the Lord's word, "Give ye them to eat." It requires faith to go forth and to hope to accomplish the great harvest work under present limited conditions, but so surely as the Lord is the Chief Reaper, his blessing upon what he has given us to dispense will make it sufficient, so that all who are really hungry may be fed.

Let the lesson sink deeply into our hearts; let us have the more confidence in him who not only provided the temporal food centuries ago, but who now according to his promise has come forth a second time and is dispensing again spiritual food, meat in due season, things new and old from the treasury of his Word. Let us be swift to appropriate these promises to our hearts, seeing to it that we are still hungering and thirsting after clearer views of the divine character and plan. Let us be on the alert to give to all who are hungering and thirsting the blessed food which has so greatly refreshed and strengthened us.

R3334 : page 78

If they do not get it they will faint by the way as they go looking for other provisions. We have the very thing which all of the household of faith need; without it they cannot maintain their standing, they cannot press on, they shall surely become discouraged. A thousand shall fall at our side and ten thousand at our right hand without this needed nourishment. Let us be alert.

THE USE OF MEANS--THEN AND NOW.

The lad who had the loaves and fishes and who put them at the disposal of the Lord, we may be sure was greatly blessed, although we hear nothing further of him than is here mentioned. It was a case of opportunity, and we may be sure that the boy thus willing to put his all at our Lord's disposal, instead of attempting to sell it to the hungry at famine prices, received a corresponding blessing. The lesson for all is that whatever we may have of financial means for sending forth the bread of life to others, or whatever we may have of knowledge of the Truth, is neither to be selfishly hoarded nor selfishly partaken of by ourselves. It is to be consecrated to the Lord, and out of that consecration the Lord will bring blessing to others and increased blessings upon our own heads and hearts.

The Golden Text of our lesson may be said to be the very heart of it in some respects. It was after Jesus had spent the night in prayer and toward morning came to his disciples still on the lake in the boat--stormstayed--and after they had come to the landing safely, that some of those who had been with him and who had partaken of the miraculous bread and fish had returned to the vicinity of Capernaum and sought Jesus again, that he upbraided them and accused them of seeking him more for the loaves and fishes than on account of the truths which he proclaimed; and using this as a text, proceeded to tell them of himself as the Bread of Eternal Life that had come down from heaven, of which if a man eat he would never die--the bread of life everlasting.

Blessed are our ears for we have heard! blessed are the eyes of our understanding for we have seen him! blessed are we for we have tasted of this Bread of Life! Blessed

R3334 : page 79

are we if we are still hungering and thirsting after righteousness, and day after day being more and more filled according to the promise.

A FAMINE FOR THE WORD OF GOD.--AMOS 8:11.

We live in very stirring times, in times when there is a greater hungering for knowledge, for wealth, for influence, for power, for everything, than there ever was before. Everybody seems to be hungry. Yet our day is so full of philosophies, inventions, sciences (true and false), moneymaking schemes, financial schemes, theological schemes, etc., etc., that the whole world is absorbed in attempts to satisfy these various hungerings of the soul. Yet these things do not satisfy even the worldly;--they still hunger and thirst; and nothing will ever satisfy them but the living bread--the Truth. Now is the time for us who have become "new creatures in Christ Jesus" to see to it that we dispense to others the true bread and water of life; and that our own earthly hunger for earthly things shall not be prospered or gratified at the expense of our spiritual hunger for spiritual things, but that the latter shall have our special attention and care and provision.

The more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things the less of appetite will we have for the earthly things. The new nature flourishes at the expense of the old nature, and the new ambitions, hopes and desires at the expense of the old. Likewise when the old nature flourishes, it is at the expense of the new in all of life's affairs. Let us then, realizing the difference between the food that perisheth and the food that brings divine blessing--eternal life--let us choose the latter, let us feed more and more upon the Lord and upon his Word and thus grow strong in the Lord and in the power of his might, and be more and more weaned from the world, its spirit, its hopes, its ambitions. We seek a heavenly country, a heavenly Kingdom, a heavenly nature, and heavenly qualities, fitted and prepared for that heavenly nature. We have found the great Lifegiver, the one who can and does supply this bread from heaven. It is our great privilege to be the dispensers of this bread--"Give ye them to eat." "He that hath an ear let him hear."

===================

R3334 : page 79

QUARTERLY REVIEW.--MARCH 27.

Golden Text:--"Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness."--Matt. 4:23.

THE Sunday lessons for this quarter have given us numerous profitable pictures and studies in the life of Christ. Beginning with his birth we have traced his life from boyhood to manhood, and there noted his consecration even unto death and his consequent begettal of the holy Spirit as the beginning of the New Creature of God--the Head of the Church. We have followed him through the various steps of his ministry, noted many of his wonderful miracles on the sea and on the land, and in every particular have seen him faithful to his mission, "Wist ye not that I must be about my Father's business?" his expression as a boy, seemed to be with him through all the affairs of life.

We are to remember that while Palestine at the present time has a population of about 600,000, it had about ten times as many in our Lord's day. Galilee, where most of his miracles were performed, as recorded in this quarter's lessons, is supposed to have had over 100 towns of 15,000 population, or a total population of over 3,000,000. The people of Galilee were evidently thrifty, prosperous work people. The aristocracy centered more about Jerusalem, and the explanation is given that Jesus could no more walk in Jewry because the Jews sought to kill him. Hence, as we have seen, much of his time was spent in Galilee, and evidently with the people best prepared to receive his teachings. We remember that he was called the "Galilean," and his disciples were "men of Galilee."

The essence of this quarter's lessons to the Lord's consecrated people should be specially that of discipleship--following the footsteps of this great Teacher and Savior. He has called us also to be fishers of men, and we have responded to his call and left all to follow him, to be his disciples, to share his experiences and whatever ignominy may come as the result of faithfulness to him and the truths which he proclaimed. To us also he has displayed his powers, permitting us to see and know things which are kept secret from those without. To us he has given the good tidings of the Kingdom to encourage us, to inspire our hearts with love and loyalty. Blessed were those disciples of old, and blessed are the disciples of today! The blessing then was largely dependent upon the nearness of the disciples to the Lord, and the nearness was marked largely by the degree of zeal and devotion; and thus we must expect it to be today. It was Peter, James and John, who were the most zealous of the apostles, that had the special favors when such were to be given. And so it is today; those who most cheerfully, most zealously forget self and earthly ambitions, aims and projects, and who most fully give themselves to the Lord and to his service, these may walk nearest to the Lord at all times; these may go with him to the Mount; these may be special witnesses of his powers, and these in special times may be close to the Lord. Some, like John, may not only sit at meat with him, but sit next to him--in his bosom. In proportion as our lives are copies of the Lord's, all the time and influence at our disposal, outside of necessary obligations for things needful to ourselves and families, will be spent as he spent his time--in doing good unto all men, especially unto the household of faith.

===================

page 81

SEMI-MONTHLY
VOL. XXV. MARCH 15, 1904. No. 6.

CONTENTS.

Views From the Watch Tower........................ 83
  The Era of Religious Toleration............... 83
  Views of a Cleveland D.D...................... 84
  Russia and the War............................ 84
  Noah's Ark Well Proportioned.................. 85
  Mental Toxin and Anti-Toxin................... 85
"His Way Is Perfect".............................. 86
"Christ Brought Life and Immortality to Light Through the Gospel"................ 87
"What Think Ye of Christ?"........................ 91
Interesting Questions Answered.................... 94
Public Ministries of the Truth.................... 96

page 82

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5C (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

The Pittsburg Gazette publishes one of Pastor C. T. Russell's sermons each week. See terms on last page.

VOLUNTEER MATTER FOR 1904.

We are ready for your orders for Volunteer matter for this year. Please observe the following rules: (1) Write us what will be the full number required. Where these orders amount to over 2,000 we expect to send them in four equal parts; where less than 2,000 in two equal parts. (2) State when you will be needing and ready for each separate installment. (3) Give particulars readdress, to which they should be sent.

R3342 : page 82

THE AUSTRALIAN BRANCH.

Brother Henninges reports that he and his wife have arrived safely at destination after a pleasant voyage. They have secured suitable quarters and the Melbourne Branch is an accomplished fact. May the Lord's blessing be with the work and workers there as elsewhere we surely all pray.

AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE

page 82

MARKED NEW TESTAMENTS.

We have a good stock of these on hand--cloth binding, red edges, minion type. Convenient for the pocket. The special feature is the marking in red and black of the passages which refer to salvation through Christ. Price, 15c; 2 for 25c, postpaid. They are not our publication, nor marked exactly as we should have preferred.

====================

R3334 : page 83

VIEWS FROM THE WATCH TOWER.

THE ERA OF RELIGIOUS TOLERATION.

DR. ALEXANDER McKENZIE, pastor of the oldest Trinitarian Congregational Church in Cambridge, and Dr. DeNormandie, pastor of the ancient Unitarian Church of Roxbury, exchanged pulpits recently; and the next Sunday the Rev. Dr. George A. Gordon of the Old South (Third) Church and the Rev. James Eells of the First Church (Unitarian) exchanged pulpits, and, later in the day, Drs. Gordon and Eells officiated together at the communion service in the First Church, to which Dr. Gordon invited his people.

These facts have much significance when locally appraised, but they are only part of a movement by no means sectional or denominational. The pastor and pastor emeritus of the leading Trinitarian Congregational Church in the State of Iowa have just refused, on conscientious grounds, to belong to the Ministerial Association of Des Moines, "so long as fellowship is denied

to Jews, Catholics and Unitarians," and this because, "in their opinion, the action of the association in withholding fellowship from the ministers of these churches does not represent the Christian sentiment of the churches; does not measure up to Western standards of hospitality, and finds no justification in the ideals of modern civilization." Notwithstanding the Rev. B. Fay Mills still affirms that he is a Unitarian in theology, he is being welcomed to the pulpits of more than one Orthodox Congregational Church in Wisconsin, and is being accepted as a teacher of social Christianity. So that this new mood of fellowship between two long-alienated wings of the one denomination is not confined to Massachusetts or to Connecticut--as the recent State conference's action with respect to the church in Plymouth proved--but has extended to the interior, hitherto deemed unreservedly conservative."
--Boston Transcript.

* * *

PILATE AND HEROD MADE FRIENDS.

The very occasion of our Lord's rejection and crucifixion was the same in which Pilate and Herod were reconciled. Similarly, as the foregoing shows, we have now reached the time when the wide extremes of Trinitarianism and Unitarianism are reconciled; but in this the very moment when both should be harmonized by the Truth, both unite against it. It seems a trifling thing that Unitarians, who utterly repudiate our Lord's pre-existent state and his leaving the glory of the Father and that he was our Redeemer, should be fellowshipped by those who go to the opposite extreme and claim that Jesus was one in person, in substance, with the Father and his equal in power and glory.

Why, under the circumstances, should the view which harmonized all the Scriptures on the subject--that shows our Lord's pre-existence next to the Father and above all others, which shows him while on earth to have been "the man Christ Jesus," "holy, harmless, undefiled, separate from sinners"; and which Scripturally presents him as now "highly exalted, far above angels, principalities and powers--be opposed in every way imaginable?

The secret reason is that all these ministers have become Higher Critics and Evolutionists;--in plainer terms Agnostics or Infidels. The Trinitarians no longer believe in the trinity and have repudiated the Bible as a divine light. They are fulfilling prophecy, unwittingly, and fancy that they are making a great advance. (Isaiah 29:14). Truly they are ridding themselves of unscriptural traditions received from the dark ages, but at what a cost! They are discarding cardinal truths which their errors obscured and which alone kept them at all in touch with the Lord. We want none of their union in unbelief: but the "One Lord, one faith, one baptism," and one God and Father of our Lord Jesus, who is above all.

Now is the time for true soldiers of the cross who have put on the "whole armor of God" to wisely, carefully, loyally help the dear "brethren" who are still loyal to the Lord and confused by present-day developments. Let us not hesitate to "lay down our

R3335 : page 84

lives for the brethren"--our time, talent, influence--doing all as unto the Lord, the Captain of our salvation.

VIEWS OF A PROMINENT CLEVELAND D.D.

Evidently some ministers realize their true situation. Note the following plain statements, clipped from the Cleveland Plain Dealer:

"In speaking yesterday of his recent utterances regarding the surprisingly small number of persons who joined Cleveland churches last year, Dr. Wood said:

"'The arithmetical phase of the church problem today, I believe, can be explained in no other way than by the expression, "Old things have passed away, all things have become new."

"'The old systems of thought and expression, and the corresponding action, are working today, and there is abroad in the world a deep-seated conviction that something better is needed--a crying out of the soul for something that the church has not yet been able to supply, but is earnestly reaching after. The apparent decay of, and lack of interest in, the present religious life, instead of being discouraging and disheartening, ought to be considered in the light of truest optimism.

"'There is a marked transition. Yet I believe that out of all the debris of the present will come a new way of thinking, which will be more in accord with the divine plan for the uplifting of the race.

"'Preachers today are conscious that the message they bring to the people is not a message which supplies the heart's demands, and many of us, I believe, would be glad to become prophets of the Higher Truth were it not for the fear of losing our positions as safe leaders among men. But the time is near at hand when, if the voice of the Christian ministry is to be heard, clergymen must take their stand for those things which are true, as against those things which they have been trying to make themselves and the world believe are true.'"

RUSSIA AND THE WAR.

Russia in Manchuria is thus described by Senator Beveridge, who has recently visited there:

"Although the Russians are slothful, their course in Manchuria has been wonderfully modern. By the side of every filthy, reeking Chinese town has arisen a clean, orderly Russian town, with wide streets, often paved, handsome residences, public buildings, amusement halls, churches, parks with band-stands, drives--in every respect like the modern small cities of our Middle West. Thus is the Chinese population of Manchuria being taught, not by precept but by example.

"One of the great services Russia has rendered Manchuria and all the countries of the globe which sought to trade with that province was the destruction of the thriving bands of brigands who invested the country, and whose power had so grown that they captured every shipment of goods across the country not previously protected by insurance in an office established by the bandits for that purpose. The Russians, it seems, in a short war on these marauders, slew over two thousand, and hunted the remainder to the far corners of the empire."

Senator Beveridge finds the Russian to "have more understanding of the Oriental temperament and Oriental conditions than is possessed by any other European people, and scarcely less than the Japanese themselves have. Because of this fact Russia has succeeded so well in eastern Asia. It is feared and hated in war, but liked in peace. The Russian never retreats from ground once occupied, and when he makes war he is terrible. He never parleys. In peace he is quiet, orderly, just. He minds his own business, and is kind, untiringly patient and conciliatory. But when he makes war he makes it so thoroughly that he never needs do the same job over again. This is the keynote, as sounded by Skobeleff, the hero of all Russians: 'My system is this--to strike hard, and keep on hitting until resistance is completely over; then at once to form ranks, cease slaughter, and be kind and humane to the prostrate enemy.'..."

"Holy Russia looks to the regeneration of the world as one of her great, if, indeed, not her greatest historic mission. Of course, even the most fanatical Russian churchman does not consider this a thing of the present day or the present decade or the present century. Indeed, the centuries, to the thought of the Russian churchman (or, for that matter, the Russian statesman), are small matters. 'All in God's own time' is the motto of the Russian peasant. If 'the mills of the gods grind slowly' to us, they do not grind slowly to the Russian. He sees no particular reason for hurry. Let the processes of evil and good work out their distinct results naturally. Let the world's age-old battle between darkness and light not be waged in the flash of a spark struck from the meeting of swords of single combatants in some portion of the universal field. It is a gigantic struggle, in which the decades are but moments and the centuries but hours. In the end light will conquer darkness, thinks the Russian; and, to his mind, the Christian faith is the all-conquering light and the Greek Orthodox Church the only true bearer of that sacred torch."

The New York Press contains the following interesting item on the war:

"A United States naval officer of high military reputation gave The Press his opinion at the outbreak of the war that the Russian war-ships, guns and torpedoes would be of no value to the Czar, because his 'people do not know how to use their tools.' Since the Russians have so abundantly confirmed his judgment of their navy--blowing up their own ships on their own mines, firing into their own lines and generally doing more harm to themselves than to the enemy--it will be of interest to see if his views are also well founded as to the Russian army. This officer believes that the Russian army will be proved far inferior to its efficiency of thirty years ago, for the reason that the Russian in the ranks is not a thinking man or capable of independent action. In the old manner of fighting in mass one man was as good as another so long as he had a strong stomach for combat, since he could be directed and controlled by the officer standing near him, even flogged (literally with whips) into quick and soldierly action.

"In the fighting line of today, however, the men of the ranks, strung out at great distances, in 'open formation,' taking ranges where the enemy cannot even be seen, and in return being fired at by those they cannot see and whose position they cannot locate (thanks

R3336 : page 85

to smokeless powder) without intelligent deduction, must all be capable of independent action and thoughtful action or they will fail to perform any useful function in a battle. A subaltern cannot be near all his men. He cannot give them commands except for general formation and maneuver unless by signal. If a soldier does not find the right range, there is no one to give it to him, if he is firing to the right when his enemy is to the left of him, no one will discover the fact for him. On the firing line today every man who carries a rifle, to be an efficient soldier, must be capable of self-command, his own sub-lieutenant, lieutenant and captain when necessary. And he must know something of the science of war, of which, the American officer declares, the Russian in the ranks, having an extremely low intelligence and absolutely no education (ninety-six per cent. of the Russians cannot read), is totally and densely ignorant.

"However brave the Russian is, therefore--and the American officer concedes him the greatest amount of sheer animal courage--he is not expected by military men of the modern school of war to make much better use of his fighting tools on land than on sea. If this opinion should prove to be a fact in the land campaign which is now following the brilliant performances of the Japanese afloat, the Czar, with his hope of military ascendancy utterly crushed, will begin to think, no doubt, of educating his millions on millions of subjects who have never been permitted even to see a printed letter; and in such event the Russian war, terrific defeat though it should be, would come to be a blessing to the Russian people gaining this boon, and to the world."

RUSSIA'S AWAKENING.

"Russia's behavior since war with Japan was declared, and especially in the interval since the Port Arthur engagement and the sinking of two Russian warships at Chemulpo, is suggestive of anything but a power flushed with confidence. The studied and insistent appeals to Christendom that are proceeding from St. Petersburg, setting forth the respects in which Japan has violated, or seems to Russia to have violated, the law of nations since the beginning of hostilities may be warranted or not, in the judgment of competent international lawyers. But at any rate it is apparent that Russia has been surprised, and that she is beginning to realize poignantly the difficulties by which she is confronted. Her complaints are a plain confession of physical weakness. It would be no marvel if Russia should succeed, by the diplomacy which has for many decades been her chief reliance, in so enlisting the sympathies of France and Germany as to complicate affairs in the gravest manner."--Pittsburg Press.

NOAH'S ARK WELL PROPORTIONED.

The New York Tribune credits to the Syren and Shipping the following comparison of the ark with modern vessels:

"Within the last ten years the general dimensions of the ark have been closely followed by cargo steamship builders for deep sea and the American Great Lakes service. According to the Bible, the ark was 480 feet long, 80 feet wide and 48 feet deep. Her tonnage was 11,413, and she had plenty of room for pairs of all the distinct species of animals that are classed by Buffon--244--and she could have accommodated a thousand persons, and then have had plenty of room for the storage of supplies. In the seventeenth century Peter Jansen, a Hollander, built a vessel of the exact proportions of the ark, and she was successful, as the records of the time show, in making money for her owners. Noah, 'the Father of Naval Architecture,' is held in profound respect by naval architects of today, who know how immeasurably the Phoenicians, Greeks and Romans and all other shipbuilders fell short of the excellence of the type of the ark as a commodious, safe and economical vessel."

MENTAL TOXIN AND ANTI-TOXIN.

That thoughts may poison is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing the nutrition of the cells and nerve centers. The result is that the organs and tissues manifest lost or impaired function--loss of general nutrition follows--and a break-down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts, reflect themselves most disastrously in the human system. Fear has paralyzed nerve-centers, and turned hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and hate--father and son --have produced insanity, idiocy, paralysis, cholerma, jaundice, sudden decay of teeth, fatal anaemia, skin diseases, erysipelas and eczema. Epidemics owe their rapid spread and heavy death rate to fear and ignorance. Epidemics may kill their dozens--fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and psychology.

Professor Gates, of the Smithsonian Institution of Washington, D.C., in his investigations of the effect of mental states upon the body, found that irascible, malevolent and depressing emotions generated in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions generated chemical compounds of nutritious value, which stimulated the cells to manufacture energy. He says:

"Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably."

Remember, this is not "the airy fancy of some enthusiastic mental scientist," but is the testimony of a leading scientific investigator in the laboratories of the Smithsonian Institution, one of the best known scientific institutions of the world. "Chemical analysis," mind you--not "transcendental imaginings."

R3336 : page 86

Now I have said enough about the toxin and a little about the anti-toxin of the mind. I might go on for hours, stating example after example, illustration after illustration; but the tale would be just the same. Now, what are you going to do about it? Are you going to keep on poisoning yourself and those about you with vile, malignant thoughts reeking with the miasmatic effluvia of hate--emitting the noxious exhalation of fear and worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your mind? And after getting rid of all the microbes of fear and worry and the bacilli of hate, jealousy and envy, open wide the windows of the mind and admit the bright sunshine of love, and the bracing air of confidence and fearlessness.

Come, friends, let us get out of this habit of poisoning the air with fear, worry and hate thought. Let us join the ranks of the Don't Worry company--the fearless brigade, the invincible, conquering army of Love. Let us be bright, cheerful and happy--the other things are not worth while. Let us be confident, expectant, hopeful and cheerful--these things are winners. Let us be filled with love for all men and God, and we will find that life is one sweet song. Love, faith and fearlessness are the ingredients of life's great antitoxin. Try it and be blessed.--Selected.

===================

R3336 : page 86

"HIS WAY IS PERFECT."

"As for God, his way is perfect: the Word of the Lord is tried; he is a buckler to all those that trust in him. For who is God, save the Lord? or who is a Rock, save our God?"--Psa. 18:30,31.

GOD'S way is his plan or purpose, that which he purposes to accomplish and which he is steadily working out according to the counsel of his own will. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Some men purpose to amass a fortune; some to acquire a liberal education and vastly to increase their mental capacity and power; others to gain fame and popular applause, or social or political preferment, etc., etc. But to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way to another; and even when they pursue one way to the end they realize that it has been an unprofitable way--that the end was not worthy of the strife necessary to gain it.

Then again men have their various ways or theories as to how God will or ought to accomplish the world's salvation. Some claim that it will be accomplished by a process of evolution, and that it is due to the race by right. Some of these blasphemously claim that the present degradation of the world is directly chargeable to God, who, they say, is the real author of all the sin and wickedness we see in the world--that he made men so, and is therefore bound IN JUSTICE to bring them up to a better condition. There are others who claim that God has predestinated the vast majority of mankind to eternal torment without any will or choice of their own, their doom having been unalterably sealed before they were born, while a small minority were likewise unalterably elected to eternal salvation and happiness.

But these and various other incongruous theories are only the ways of men, and have no foundation in the Word of God, except as men pervert that Word. It is a serious matter for any of God's children to accept or entertain such views of his character and plan when they are so clearly stated in his inspired Word; and

R3337 : page 86

any one who can hear our heavenly Father's character thus traduced without feeling or expressing his righteous indignation is disloyal to God and unworthy to bear the name of Christ. If we have so much regard for the friendship of those who advocate such views of God's character that we cannot reprove their course, we also rank ourselves with the enemies of the Lord, and he will surely so regard us. Such indifference to God and his Truth shows clearly that there is something wrong at heart; and sooner or later such will drift into the outer darkness unless they promptly repent and resolutely determine to make no compromises with error, and to cultivate no friendships with the enemies of the Lord.

But, "As for God, his way is perfect;" and his Word clearly sets forth his way to all the simple-minded ones who take him at his word and who have no fine-spun theories of their own to establish. In coming to God's Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. Such an attitude is itself a long step in the direction of a knowledge of the Truth; for it is written that God resisteth the proud, but giveth grace to the humble. (James 4:6.) If we come to his Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor, imperfect brains that can warp and twist the Scriptures to suit our own ideas. If we put on the colored glasses of prejudice we can read God's Word as seen through them only.

And this is what the Psalmist implied when he said, "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the humble people, but wilt bring down high looks." (Psa. 18:25-27.) And again we read, "A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth;" and, "There

is a way which seemeth right unto a man, but the end thereof are the ways of death."--Prov. 14:6-12.

Oh, how we need to beware of "high looks" and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! (Prov. 16:18.) For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by the error of the wicked, so that God's way or plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to our obscured vision as the Psalmist describes--unmerciful, impure and perverse, instead of what it really is--merciful and holy and righteous altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambitions to be great or to be thought well of by others. If we are ambitious to be more generous than God, and go about to establish the idea of the absolute certainty of the everlasting salvation of every individual, when God plainly speaks to the contrary;

or if we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavor to climb up to life by some other way, and to teach others to make the same effort; or if we repudiate the doctrine of the original perfection of man, who was created in the image of God, and also that of his own free will he fell into sin and thereby incurred its just penalty--DEATH, and not eternal torment; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it be not promptly humbled it will surely and shortly end in complete alienation from God.

Dearly beloved, let us fear lest a promise being left us of entering into God's rest--into the rest of abiding faith in his way, his glorious plan--any of us should come short of it, and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confusion and doubt upon the whole subject.

But if you have thus far stood firmly in the faith of God's way we are persuaded better things of you; and if, with the Psalmist, you can say, "My heart is fixed, O God, my heart is fixed" (Psa. 57:7); if your heart is established in love and reverence and faith in the sure Word of God, then you may also say, "For thou wilt light my candle: the Lord my God will enlighten my darkness." (Psa. 18:28.) Yea, has it not been even so? Surely hitherto the Lord hath led us. The language of the prophet applies to all those humble and faithful ones whom the Lord has been leading --"For by thee I have run through a troop [of opposing enemies]; and by my God have I leaped over a wall" [of bondage, into the glorious liberty of a son of God].--Psa. 18:29.

Beloved, have you been thus overcoming? have you been following the Lord's leading? have you found, and are you still abiding in the sweet rest of faith in his plan, in his way, and not your own? "As for God, his way is perfect": it is just and merciful and benevolent and wise and practicable, and sure of a glorious termination. "The Word of the Lord is tried": when fully understood it will stand the test of every argument that could be formed against it as to its justice, its wisdom, or its benevolence. Of this we are fully assured by our Lord, who prophetically declared that the testimony of those who come to a full knowledge of God's plan will be--"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."--Rev. 15:3.

"The Lord is a buckler [a defense] to all those that trust in him; for who is God [is mighty] save the Lord? or who is a rock [a safe anchorage to our souls] save our God?" There is no other one to whom we may anchor our faith and hope; but securely anchored to him we may trust and not be afraid, and may sweetly rest under the shadow of his wing. "The Lord liveth; and blessed be our rock; and let the Lord of our salvation be exalted."--Psa. 18:46.

===================

R3337 : page 87

"CHRIST BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL."

--MARK 7:24-37.--APRIL 3.--

Golden Text:--"Without faith it is impossible to please him."--Heb. 11:6.

WITH this lesson we start a new quarter in studies of the earthly life of Christ. Since it falls on what is generally observed as Easter Sunday, those who have arranged the lessons suggest, without breaking the narrative of Christ's ministry, that this lesson be treated from the resurrection standpoint. The thought is a good one, especially for those whose eyes of understanding have been opened to some realization of the glorious things of the Millennial Kingdom, for which the whole creation is groaning and waiting. These and not others can properly get a connection between our Lord's miracles and the resurrection life of the Millennial age.

LIFE-RIGHTS FOR THE WORLD SECURED BY THE PRECIOUS BLOOD.

From this standpoint we perceive that while our Lord Jesus came into the world to die on man's behalf, to redeem Adam and his race from the sentence of sin--

R3337 : page 88

namely, death--he did, additionally, two other important works. The redemptive work was the principal one, without which there could be no future life of any kind. The laying down of life daily until the sacrifice was finished at Calvary may, therefore, be designated the principal or foundation work accomplished by our Lord. Without that nothing else could have been of any avail, but on that foundation the other two works could proceed. The Apostle declares that the Lord brought life and immortality to light through the Gospel. This means that no clear and definite hope respecting eternal life had ever previously been given to any one--even to the Jews. While other nations were without God, having no hope, the Jews did have a sufficiency of divine revelation to inspire a hope in the resurrection; though the philosophy of it--how God could be just and yet release those whom he had justly sentenced to death--they could not see, because it was not time, and therefore was not yet revealed.

Christ brought LIFE to light by explaining to those who had ears to hear that he had come into the world to "give his life a ransom for many." (Mark 10:45.) He explained further that the time would come when all in their graves should hear his voice in kingly authority, and awaken from the sleep of death--come forth from the prison house of the tomb. The people even then might have wondered what advantage there would be in such a release from the tomb if they would still be subject to the pains and aches and demon oppositions of the present time. Our Lord fortified the testimonies of the prophets respecting the Millennial age, which they declared would be a period of universal blessing, with nothing to hurt or destroy in all the holy Kingdom. He showed how this could be by the various miracles which he performed; for he not only preached the Kingdom of God, taught his disciples to look forward to it and to pray for its coming and blessing and power, but in the various miracles which he performed he illustrated that its powers would prevail amongst men for their blessing.

He healed all manner of diseases and cast out demons, and thus gave evidence that in God's due time, as the great Physician, he will be armed with the abundant

R3338 : page 88

power which will completely restrain Satan and all the fallen angels from all work of evil in respect to the human family, and when he will lift up the poor, the lame, the deaf, the blind, the dumb, out of their present tribulation. And moreover, this temporary release which he brought to those who by faith accepted his favor, illustrated still higher blessings, labors and privileges--the opening of the eyes of the understanding, the curing of the leprosy of sin, the returning of the withered powers, as well as the awakening of the dead--that all might see and hear and know of the righteousness which God approves and of the life everlasting which will be its reward, and that all might be helped out of the present bondage to sin and imperfection, etc., into the full liberty of the sons of God. Thus the Lord brought life--everlasting life--to the view, to the knowledge, of those who hear his message of the Kingdom and the blessings to flow from it.

IMMORTALITY OR DIVINE NATURE ONLY FOR THE ELECT.

He brought IMMORTALITY to light also. In addition to everlasting life for the world, he opened up a way by which a special class of footstep-followers might share with himself the glory, honor and immortality of the divine nature. The world in general was not expected to understand or appreciate this. On the contrary, the natural eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them who love him --for the New Creatures--for those who are begotten of the holy Spirit, and that make their calling and election sure to joint-heirship with him in the Kingdom.

Our Lord's ministry and teachings can only be rightly appreciated when viewed from these three standpoints:--(1) His own sacrifice as the redemption price for Adam and his race--laying down his life day by day until he cried, "It is finished." (2) His general teachings --which in due time will be applicable to the whole world--respecting the outcome of the redemptive work, the reconciliation of the world to God, the complete forgiveness of the world's sins, the great trial or judgment or opportunity then to come to the world through the Kingdom which the Redeemer, as the Mediator between God and man, will establish for the deliverance of mankind from the adverse conditions within and without, and for the assistance of all who desire to return to harmony with the Creator. (3) The call to special discipleship, to walking in the narrow way, to be baptized with the baptism of death that he was baptized with--and thus by divine grace through this arrangement to be fitted and prepared for a share in the heavenly Kingdom--to sit with Christ in his throne, and participate in the dispensing of all the wonderful blessings of the Millennium to all the families of the earth.

It is with this thought that we follow the lesson before us. Jesus and his disciples, after the feeding of the five thousand and the stormy night upon the sea of Galilee, spent some time in Capernaum. There the Lord gave the sermon which illustrated that his hearers should think less about the loaves and fishes which he had given them, and should appreciate more the higher things. They should recognize him as the Bread of Life that came down from heaven; they should feed upon his words and thus gain life everlasting. The time had not yet come, however, for the general dispensing of this life everlasting--that work belongs to

R3338 : page 89

the Millennial age. He therefore was seeking specially for such as were particularly hungering and thirsting after righteousness. Of this class were the apostles, whom he was now training for the future work which he would accomplish through them after the new dispensation, to begin at Pentecost.

GOD'S FAVORS FOR HIS CONSECRATED PEOPLE.

With his disciples our Lord traveled north-westward to the borders of the country called Tyre and Sidon, so named because of the prominent cities by these names which were there situated. He did not announce himself publicly to the people there, but his presence soon became known, showing that the fame of his miracles and teachings had spread throughout the whole of Palestine. A Canaanitish woman living as a Greek was amongst the first to hear of his presence, and coming before him she cried or wailed for assistance for her daughter. Our Lord on this occasion acted very differently from his custom, and doubtless for the purpose of imparting a lesson. Although usually so prompt to hear and to sympathize and to heal, on this occasion he paid no attention to the woman, according to Matthew's account, who tells us that the disciples came to the Lord and urged him to send her away--either grant her request and send her away or refuse her request and authorize her expulsion.

The poor woman's importunities were not for herself but for her daughter, who was possessed of a demon, an unclean spirit; and, so far as we have any knowledge, most of these fallen spirits, demons, are unclean, depraved, and their influence upon those possessed by them is an unclean, injurious one. Sometimes they do indeed simulate purity, and on numerous occasions we have heard of their attempts to personate holy ones--even the Lord; nevertheless the whole tendency of these evil spirits seems to be toward impurity of thought and conduct on the part of those possessed and through them upon others.

Finally, in answer to the woman's cries and to the expostulations of the disciples, our Lord did speak, but very differently from his usual message. He merely intimated to the woman that his miracles and services were not intended for the world in general but for God's covenanted people, the Jews. He followed the Jewish custom of the time, of speaking of the Gentiles as dogs, yet he modified the matter, for instead of using the word which would signify the detestable brutes which infest the Orient and are the scavengers of the streets, he used another word signifying the little or pet dogs of the family. The woman, strong in her faith in the Lord's power, was equal to turning the unfavorable answer to her own benefit, and to urge that as the little pet dogs got some of the surplus from the table of the children, so she as an outsider might be granted some of the Lord's favors without in any degree working disadvantage to the Jews, to whom our Lord's ministry was specially sent and given.

WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM.

This shows the earnestness and faith of the woman. Such an exhibit would surely be pleasing to the Lord. Indeed we can see in our own experiences as Christians that many of the Lord's dealings with us are along the lines of developing and testing of our faith. He is good and gracious of heart, however we may have misunderstood him in the past, and however his character and plan may have been maligned and misrepresented by the Adversary. It is impossible for us to come near to the Lord except as we shall exercise faith and trust in him, in his goodness, in his power, in his wisdom, in his love. All things are possible, only believe--is the lesson which the spiritual Israelite of today needs continually to learn, as the apostles of old prayed, "Lord, increase our faith." Along this line it were well that we should pray, and that we should seek continually to accept the lessons of life from this standpoint--as lessons or instructions in faith. We are not in this ignoring the necessity of obedience to the divine Word, but are holding that wherever faith exists the works will correspond to it and be proportionately large or small. Hence the stronger our faith, the more our works are sure to be under the divine arrangement. Our Golden Text well says that without faith it is impossible to be pleasing to the Lord.

Faith is a matter of cultivation, of development. The same apostles who cried out in terror when the storm was upon the Sea of Galilee gradually grew stronger and stronger in faith until, as the records show, they could and did trust the Lord in his absence and where they could not trace him. Similarly it should be a part of our daily lesson to cultivate trust in the Lord, and to think of the experiences in the past in our lives and all of these lessons in his Word, that thus our faith in him may become rooted and grounded.

FAITH REWARDED AFTER BEING TESTED.

The Lord said unto her, "O, woman, great is thy faith." (Matthew.) Her faith was strong in its love for her daughter, in its perseverance and persistency, in its humility, recognizing matters just as the Lord recognized them, and not according to the general sentiments of the Greeks and Gentiles--that the Jews were merely pretentious and not more in divine favor than other peoples. It was strong in overcoming great obstacles, --even our Lord's apparent repulsion. We would not consider this heathen woman's conduct to be in every sense of the word a pattern for the Lord's consecrated and enlightened people. The strength of faith is the only one that we should copy. As for us who have become the Lord's people, and are no longer strangers,

R3338 : page 90

foreigners, dogs, but children adopted into the Father's family and recognized by the Lord as "brethren," it would be no longer appropriate that we should cry or entreat or beseech in any wise for things which the Lord is not pleased to give us.

The Master himself represented the difference between the things which the Gentiles might do and the things which we as his disciples might do, saying that our petitions and seeking should not merely be for the bread that perisheth, for after such things do the Gentiles seek--merely the earthly things and with importunity; but seek ye first, chiefly, the Kingdom of God and the righteousness which is appropriate thereto, and all these things of an earthly kind will be added unto you--in such measure as will be for your best interests. Our petitions, our requests, our cries to the Lord, therefore, should be for the holiness of heart, for the filling of his Spirit, for the spiritual food, refreshment, strength; and as for the natural things, he knoweth the way we take and what would be to our best interests as New Creatures. We are to leave this to him: he would not be pleased to see us importuning him for things

which he did not give us, for to do so would not be an exemplification of faith in him, but the reverse--an exemplification of doubt, a manifestation of fear, that he was forgetting or neglecting his promise to give us the things needful.

Our Lord informed the woman that the faith manifested in her saying was sufficient, that her request was granted, that the demon was gone from her daughter. The woman's faith was further manifested by her immediate withdrawal. She took the Lord's word implicitly; if he were what he claimed and had the power that she believed, he would not lie to her. Many of the Lord's people today seem to lack faith along these lines--to have less than this poor heathen woman. Many of them hear the Lord's word assuring them that those who come to him have their sins forgiven, yet Little Faith bids them doubt and keep on bemoaning their sins and requesting forgiveness, which the Lord has assured them would be accomplished from the time of their acceptance of it. They fail to exercise the faith and they fail proportionately of the blessing and peace and joy.

So far as the record goes our Lord did nothing in that quarter except for this poor woman, and the spiritual lessons connected with it were evidently less for her than for the disciples, for we have no record that he taught her or taught anyone of that vicinity. Departing thence, our Lord took an easterly course along the northern borders of Palestine, and crossing the river Jordan began to come southward toward the Sea of Galilee. Matthew says that he made a stop in the mountain, and that a great multitude brought their sick to him; the lame, blind, dumb, maimed and many others they led to Jesus' feet and he healed them, and the multitude wondered and glorified the God of Israel.

Our lesson gives one particular instance from this multitude of healings. A man who was both deaf and dumb was brought to Jesus, and his treatment was peculiar; the Lord took him apart privately, perhaps to impress upon him the lesson. The man could not hear, and hence the Lord imparted the lesson through signs, touching his tongue and touching his ears, and then with a sigh he glanced heavenward, as indicating that the sympathy of heaven was moved for the man's assistance, and immediately the blessing came and he was healed. This may have been the first miracle in that region, and possibly the multitude coming, as Matthew records, were attracted by it. Our Lord's injunction that it should be kept quiet seems to have been understood, not as a command, but rather as a suggestion that he was not seeking publicity. Nevertheless, when the faith was manifested and the poor afflicted ones were before him the Lord never refused to give the blessing. Thus we are taught that when the due time shall come for the blessing of all the families of the earth, the Lord will not withhold a blessing from any; all who desire to be blessed may then have his favor.

BLESSED ARE OUR EYES AND EARS OF UNDERSTANDING.

As New Creatures who have already in a figurative sense risen with Christ to walk in newness of life, to walk in his footsteps, we have our eyes opened and our ears unstopped and our tongues loosed, so that we may not only see and enjoy the grace of God ourselves, but we may speak of his goodness and love to others. In many respects those to whom the Lord grants the special knowledge of the Truth in this present time have a suggestion that it is not for everybody, that we are to be discriminating in our endeavors to dispense the Truth, and that some of these great blessings of the Lord which are to us like pearls are not meant for all; that we should not cast our pearls before swine, or before those who manifest no disposition to know of or receive the Lord's favors. But with us, as with the healed one in this lesson, the message is too good to keep; we love to tell the story, it did so much for us; we desire that all who are blind and deaf may come to the great Physician and be healed; we desire that all who are stammering in their endeavors to tell the good tidings may have their lips touched by the Master and henceforth speak plainly the glorious things of the Gospel of Christ. And as the Master would not reprove this one in the lesson, neither does he reprove us if in our zeal we go sometimes to the extreme of trying to tell the good tidings to those who have no ear to hear, or endeavor to make disciples of those who are swinish and not at all inclined to spiritual things, or of following the Lamb whithersoever he goeth.

R3339 : page 91

The heart of this lesson is that we who are risen with Christ in the spirit of our minds should walk in newness of life while still in this mortal body and still amongst men; that we should look forward to the glorious change of the First Resurrection, when we shall be actually in the Lord's likeness and see him as he is, sharing his glory and participating with him in dispensing all these blessings of life and healing to whosoever will accept these favors in the glorious Kingdom time which we rejoice to know is near at hand.

===================

R3339 : page 91

"WHAT THINK YE OF CHRIST?"

--MARK 8:27-38.--APRIL 10.--

Golden Text:--"Thou art the Christ, the Son of the living God."--Matt. 16:16.

IT was probably toward the close of the third year of our Lord's ministry that the incidents of this lesson transpired. In all this time of now three years from the beginning of John's ministry, we have no record that either John or Jesus had publicly proclaimed the Messiahship of the latter. There was wisdom in this. When we remember the expectations of the Jews for eighteen centuries, that the coming of the Messiah was to be the great event for their nation and for the world, and that his Kingdom was to accomplish the blessing of all the families of the earth, we can readily see that their ideas of the glories connected with this heavenly King were such that had Jesus announced himself the Messiah at the beginning of his ministry, the effect would have been disappointment to the degree of disgust. Without political or social influence, without wealth or name or fame as a leader and commander of the people, or a general of armies, he would have been regarded as mentally unbalanced to have made such a claim.

He merely took the position of a religious teacher with whom divine power was specially present, divine power manifested in the dignity of his manner, the grace of his lips, the authority of his teaching, and his wonderful works--healing diseases, casting out devils, walking upon the water, stilling the storm, etc. It would appear that John the Baptist knew more than anyone else respecting our Lord's mission. This is indicated by the sending of the query to Jesus, "Art thou he that should come, or look we for another?" John's knowledge apparently came less through Jesus than through the spirit of prophecy, which indicated to him that the one upon whom he saw the holy Spirit descend was the special ambassador of Jehovah. Even John's faith was staggered by the absence of the glory and prosperity he had anticipated for Jesus. What, therefore, the sentiment of the masses would have been, had Jesus been publicly proclaimed the Messiah, we can readily imagine.

BE YE WISE AS SERPENTS, HARMLESS AS DOVES.

But now, after his disciples had been intimately associated with him for three years, and after John the Baptist had been dead for a year, the time had come for Jesus to prepare the disciples for the ignominy and death which he knew to be in store for him. But even then the matter was approached in a wise and careful manner. O, that all of the Lord's dear people could learn the value of wisdom in connection with their endeavors to serve the Truth! Our Lord not only taught us to be wise as serpents and harmless as doves, but he exemplified this lesson in his own course, saying on another occasion to the apostles, "I have many things to tell you, but ye cannot bear them now." We, too, should learn that there are opportune and inopportune times for mentioning certain truths, and that there are wise and unwise methods of presenting them. It is not enough that we do not speak untruths, it is not enough that we speak the truth; additionally we should see to it that we speak the truth in love, and love that is trained uses wisdom that it may accomplish the more good.

Our Lord would draw out the apostles and seek to crystalize in their minds the thought which he knew already was forming or formed. Leading up to his intention he inquired respecting the general voice of the people as to who he was. The answer that some thought him John the Baptist risen from the dead, and others thought him Jeremiah or one of the other great prophets risen from the dead (Matthew's account), showed that the public mind was being exercised--was noting that he was not an impostor. As we read later on, some of the people were ready to inquire, "When Messiah cometh, will he do greater works than this man does?" All of these sentiments indicated the wisdom of the course pursued by our Lord, and that it was taking effect--that instead of being ridiculed, he was respected by the people, some of whom even thought to take him by force to make him their King.

Now the Lord addressed his disciples as implying that they were separated in his mind from the rest of the people, and should have a clearer knowledge of him than others, and his question is. "Whom say ye that I am?"--with the intimate acquaintance that you have had, what is your opinion? Peter, probably the eldest of the disciples, and in general a leader and spokesman amongst them, answered for them all,--"Thou art the Christ [God's Anointed One: Hebrew, the Messiah], the Son of the living God." This answer proved that Jesus had rightly judged that the time was ripe for such a confession of him amongst his apostles, and for the first time he intimated to them that their surmises on the subject were correct--that he was more than Elijah, Jeremiah, or any of the prophets--that he was the long-promised Messiah.

THE HUMILITY OF OUR LORD.

Our Lord's answer, given in another account, distinctly acknowledges the correctness of Peter's statement, and declares that flesh and blood had not revealed it unto Peter, but the Father in heaven. We are struck with the modesty of our Lord Jesus in respect to this proclamation of himself as the great Messenger of the Covenant. How beautiful a lowly mind is! and if it was beautiful and appropriate in our Lord, how much more appropriate it is for us who are his followers and who have nothing of ourselves--nothing that we have not received through him. How appropriate the Apostle's words, when, after speaking of how Jesus humbled himself to become a man, and to be obedient unto death, he exhorted us saying, "Humble YOURSELVES, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Indeed, we may be sure that none will share with the Lord in his exaltation who do not learn at heart this lesson of humility. "The Lord abhorreth the proud but giveth grace to the humble."

Jesus charged his disciples that they should tell no man that he was the Messiah. This was an item of truth intended only for themselves as yet; and to have proclaimed it in a general way might have created more or less of insurrection, and might have hindered the carrying out of the divine arrangement respecting his ignominious death. They could still proclaim the Kingdom of heaven at hand, they could still speak of Jesus as the great Teacher and man, they could still wonder as to whom he might be; but the proper time for making him known as the Messiah would be after he had finished the work of sacrifice which the Father had given him to do. Indeed he could not be the Messiah except by accomplishing this work. He must purchase the world of mankind before he could become its Lord and Life-giver, its Restorer, its Messiah.

Now for the first time Jesus began to teach his disciples to expect his ignominious rejection by the Jews, his ultimate death, and his resurrection on the third day. Matthew's account makes this still more explicit, saying, "From that time he began to teach them these things." What a sifting, what a testing of the hearts of his apostles, and yet how wisely it was done! They must be prepared in advance for his shameful death, else it would prove such a shock to their faith that they could not recover from it, neither believe in his resurrection. But now, after nearly three years of experiences, and when they had just confessed him to be the Messiah, and by so confessing had crystalized the thought in their own minds, it must have been a severe blow to all their hopes and aspirations to be told of his ignominious death. How could he be the Messiah, and yet suffer death at the hands of his enemies? How could he bless all the families of the earth, and yet be put to death as a malefactor?

These things must at first have appealed to them as inconsistent; but all the more the announcement would prepare their hearts for the explanation of the Scriptures which Jesus was ready to impart. The statement that he began to tell them about his coming death implies that thereafter this was frequently a subject for discussion and consideration between him and them. The same Lord, with no less wisdom, is still guiding in the affairs of his Church, and still teaches us line upon line, precept upon precept, as we are able to bear the Truth, and our preparedness for it will be proportionate to our nearness and fellowship with him.

It is worthy of note, also, that the deep things of the divine plan are revealed to us only as we have confessed Christ. To this class it is given to know the mysteries of the Kingdom which are withheld from others. Only if we have fully confessed Christ are we granted a knowledge of the fact that all who would be his disciples must take up their cross to follow him, must suffer with him if they would reign with him, must be dead with him if they would live with him.

SLOW TO SPEAK AND SWIFT TO HEAR THE GREAT TEACHER.

Our Lord uttered this statement respecting his rejection and death openly--before the entire twelve apostles; but Peter, possibly elated by our Lord's words of commendation that the Father had revealed the matter to him, took our Lord aside privately to whisper to him that such sentiments should not be introduced nor expressed before the apostles--that it would be discouraging to them all, and that anyway there was certainly a mistake about the matter, for such things could never happen to him--must not happen; he must so order his speech and his conduct that these things would not happen. He must not violently antagonize the chief priests or elders, to thus lead them to conspire for his death. Allowance must be made for Peter, in that he was not only the eldest of the apostles, but quite a good deal older than our Lord, and that he was of a very ardent disposition, strong and impulsive. However, Jesus--who had a few moments before commended Peter for his appreciation of the fact of his Messiahship--now rebuked him, not privately, but in the presence of all the apostles. He probably knew that this would be the best method of correcting Peter's sentiments, which, should they spread amongst the apostles, would be very injurious to them all. Hence,

R3340 : page 93

our Lord's rebuke was pointed, sharp, and made known to all the apostles. He said, Get thee behind me, Satan --adversary; thy words are not in accordance with divine wisdom, but in accord with human wisdom. We are not to understand that Peter was turned into Satan, nor that Satan got possession of him, but rather in taking such a position he was becoming an opponent of the divine arrangement, as Satan was and still is.

There is a great lesson in this for us. Even though we be the Lord's disciples, and honored ones at that, we might very easily reach such a position as would be antagonistic to the divine arrangement and thus put ourselves unintentionally on the side of Satan, and become his ministers or servants. Our Lord emphasized this again on another occasion, saying, "His servants ye are to whom ye render service." It is not enough that we have named the name of Christ and have placed ourselves under his banner, and called ourselves by his name, and rejoiced to be accounted his servants; it is necessary that we see to it that we are rendering him service, and that our energies are not being spent in opposition to him and really in cooperation with the Adversary.

It is our opinion that a great many are in this very position today. Unwittingly they are on the Adversary's side of many questions connected with Churchianity and sectarianism, and especially does this seem true of many ministers in the nominal Church. We may assume that some of them, at least, have made a full consecration to the Lord, yet as a whole they are standing in opposition to the Truth--supporting the errors of the dark ages and helping to blind and mislead the people. Let us each be careful, let us each see to it that we be not disposed as Peter was to be wiser than the Lord, and to attempt to tell him how matters should be conducted. In everything connected with the Lord and his service, let us, as the Apostle exhorts, be slow to speak and swift to hear and to obey the divine plan.

THE MILK OF THE WORD--THEN ITS STRONG MEAT.

The foregoing special lessons were to the apostles apart from the multitude; but later on Jesus began to teach the multitude as well as his disciples some of the deep things pertaining to his mission and the conditions upon which any might become his disciples. There is a lesson in this also for us: We are not to put tests of discipleship to the forefront in the preaching of the Gospel. We are not to meet inquirers with the announcements of the "straight gate and narrow way" and the lessons of self-sacrifice, as they come to us to hear something about the Gospel of God's dear Son. There are primary lessons for them to learn first. They should be instructed respecting the goodness, love and mercy of God, respecting the redemption accomplished through the blood of Jesus and that it is free and for all, respecting the glorious times of restitution which God hath spoken by the mouth of all the holy prophets since the world began, and respecting the call of this Gospel age to association in the Kingdom. They should know these things with considerable clearness before being informed of the cost--the self-sacrifice even unto death which is the price of joint-heirship in the Kingdom. This appears to have been the Lord's method, and we cannot do more wisely than follow it.

The time had come when not only the twelve apostles but all of the people, who were deeply impressed with the teachings of Jesus, should know what it meant to be his followers. In other words, a time of sifting had come--the time for presenting doctrines that would shake off, sift out, from close sympathy, fellowship and discipleship, all except the Israelites in whom there was no guile. We remember that while there were thousands who attended the Lord's ministry and were miraculously fed by him--amongst all the thousands upon thousands who heard him and profited by his healing, his teaching, and the wonderful words which proceeded out of his mouth, only "about five hundred brethren" (I Cor. 15:6), true disciples, remained faithful to the end. The remainder were all sifted out by such teachings as these that were now for the first time promulgated.

The substance of these discourses is briefly stated to have been that, if any man would be the Lord's follower or disciple, he must practice self-denial and cross-bearing. Of course these words are used in a figurative sense: they signify that all who will be the Lord's disciples and share his Kingdom and glories, will be tested in faith and obedience to such an extent that they will fall out by the way unless their faith and interest are so deep as to lead them to ignore themselves, their own earthly interests, pleasures, appetites, and to seek chiefly for this joint-heirship with the Master in

R3341 : page 93

the Kingdom. They must regard the pearl of great price as worth more than all else, so that they will be willing to dispose of, to give in exchange for it, every earthly interest and thing--houses or lands, parents or children, the love and esteem of friends and neighbors --choose obedience to the divine arrangement at any cost, else they will not be worthy of the Kingdom. They must count upon such crossbearing, such a crossing of their own wills, submission to the divine will.

CHOOSING BETWEEN GOD AND MAMMON.

Emphasizing this lesson, the Lord says that it amounts to a question as to whether we love the present or the future life. He who sets great store by the present life, in whose heart the joys promised in association and joint-heirship with our Lord in the life to come does not overbalance present interests and hopes and aims, that person would lose the life which the Lord was proposing to give to his disciples--the life eternal, in the Kingdom, with "glory, honor and immortality." While our Lord used these words particularly in reference to the elect class which he is seeking as joint-heirs in the Kingdom, and therefore particularly in respect to immortal life of the Kingdom class, nevertheless there is a large sense and degree in which his words will always be applicable to all men--in the next, the Millennial age, as well as in the present age. Whoever will attain eternal life, either as member of the Church which is being elected now or as members of the restitution class which will be developed during the Millennial age, can only have the eternal life by a full submission of himself and every interest to the will of the Lord. Whoever self-willedly refuses such complete submission will thus prove himself unworthy of eternal life on any plane, for the terms of life-eternal are full obedience to the divine will.

R3341 : page 94

From this standpoint the force of our Lord's words is manifest: it would profit no man if he should succeed selfishly in gaining the whole world, and as a result of that selfish will, which is opposed to the divine will and its law of love, bring upon himself the utter destruction of the Second Death. What would compensate a man for the loss of his soul--his existence? Assuredly nothing would compensate, for without existence there could be no possession or pleasure.

The lesson then is that if we are granted hearing ears and understanding hearts in this present time, and a knowledge of the exceeding great and precious things which God is offering during this Gospel age, we would be without excuse before the Lord if we were to despise his offers and selfishly choose self-control and a share in the world rather than joyful submission to the divine will and a participation in the sufferings of the present time and the glories which shall follow when, as members of the Kingdom, it will be our privilege to participate in the showering upon the world of the blessings secured by our dear Redeemer's sacrifice. (Gal. 3:29.) Similarly, those who will live during the Millennial age, after the present offer of the Kingdom shall have been withdrawn, and when the offer of restitution will be made to every creature, those who then selfishly refuse to submit their wills to the Lord's will fail to make progress in the highway of holiness toward perfection, and instead of gaining life eternal they will fail and fall into the Second Death. In other words, there will never be any other way of attaining life than a full renouncement of every selfish aim, object and desire, and the full acceptance of the divine will.

A SAVOR OF LIFE UNTO LIFE OR OF DEATH UNTO DEATH.

Our Lord sums up this lesson respecting the necessity for self-denial and cross-bearing by showing what it would really mean--that to confess him and the great truths of the divine plan for which he stands as the representative, would surely mean at the present time to bring upon one's self the opprobrium of the world, for whosoever will live godly in this life shall suffer persecution. To live godly will mean not only to abstain from crimes, but to live up to the light which God gives us, to be faithful to the principles of truth and of righteousness. Those who are blinded by the god of this world so that they do not recognize Jesus as the Messiah, the sin-bearer and coming King, are proportionately irresponsible at the present time. Their responsibility will come when this knowledge reaches them, and ultimately the knowledge of the Lord shall fill the whole earth.

The time, therefore, will come when they will be responsible, and when the Truth will be to them either a savor of life unto life everlasting, or a savor of death unto death everlasting--the Second Death. But those who know the Truth, and who allow shame to hinder them from espousing it, may be sure that they are not disciples of Christ, that they cannot share in the life which he is now holding out as the reward of the overcomers --immortal life. All those who will be acknowledged before the Father and before the holy angels at our Lord's second advent will have proved so loyal to the Lord and to the principles of righteousness that he will take pleasure in acknowledging them, and the Father will also acknowledge them as being copies of his dear Son, their Lord.

The Lord has given us examples of those who are bartering the glorious hopes and opportunities of participating in the Kingdom for the things of this life. The type in the Old Testament mentioned by the Apostle Paul is that of Esau, who for a mess of pottage sold his birthright. Foolish as was that transaction, it was only a type: much more foolish is it for those who are now having the opportunity by the Lord's grace of becoming joint-heirs with the Lord Jesus, in the glory, honor and immortality of the Kingdom, to lose all these privileges and advantages and favors--to trade them, as it were, for a mess of pottage--for a more favorable condition in this present life, for greater honor amongst men, or for wealth, or for the affection and sympathy of husband or wife, parents or children. The prize is of so great value that nothing is comparable to it.

====================

R3341 : page 94

INTERESTING QUESTIONS ANSWERED.

Question.--Why did the Jews ask the question recorded in John 1:25, evidently surmising that Christ would do a baptizing work?

Answer.--They recognized that John was doing a great work in reformation outside the nominal church system of their day, and they assumed him to be a messenger of God; and as all were in expectation of Messiah and of an Elias to precede him,

R3341 : page 95

they inquired of John as to the matter; and when he very humbly disowned any great authority or position, they raised the question of your text, which implies: If you are a person of no special authority, neither the Messiah himself, nor his forerunner, nor a special prophet, why do you start in to do a special reformatory work, and introduce as a symbol of cleansing this baptism, which is known as John's baptism, and wholly without precedent among the Jews?

Question.--What hope will there be for the progeny of the fallen angels? (Gen. 6:1-4.) Have we any reason to hope that they share in the redemption accomplished by our Lord, or that they will be participators in any measure in the restitution and resurrection processes of the Millennial age? If not, why not? Would they not stand related to the human family in much the same way as our Lord Jesus stood related to the same through the mother and not through the father? Would not this seem to imply that they should be sharers, therefore, in the redemption and restitution?

Answer.--You will find this subject very fully treated in DAWN, Vol. V. See Chapter 4, on "The Undefiled One," and page 115, respecting the Nephilim, children of the fallen angels by the daughters of men. In connection with the fuller treatise on this subject we link the two together as your question does, and repeat that we find no hope for these Nephilim, since they were not of Adamic stock. We call your attention to the fact that our Lord Jesus, not being of Adamic stock, was not a sharer in its condemnation and curse, and hence, similarly, would not have been a sharer in its blessings. We are to remember that the way in which he profits our race is not by being one of us in sin and imperfection, but because he was not one of us he was able to give his separate and uncontaminated existence as our ransom-price.

The blessing upon Adam and his family, coming, as it will, through Jesus, as its purchaser, who gave himself instead of Adam, thus redeemed him and all who were in him at the time of his transgression and condemnation. This clear-cut distinction most positively shows us that the fallen angels and their progeny were in no sense of the word Adamic stock, and, hence, were in no sense of the word covered by the ransom.

Please consider a few questions along the line of practical life. (1) Is it sinful to compose or sing secular songs?

Answer.--We would not consider it sinful to compose secular songs so long as the moral tone of them would be good and helpful to mankind. We are to use our talents in the highest and best manner known to us. In respect to attending theatres of high class: We think that very generally this question may be decided by the aid of the following questions: (a) Have I the means to spend in this manner, and is it the best use I can make of those means to the Lord's glory? (b) Would my influence be helpful to others if thus spent? (c) Could I make a better use of my time--to make it more beneficial to myself or to others in personal upbuilding?

(2) Is levity improper in Christian life? Answer. --The Apostle urges us to sobriety. This, however, need not mean moroseness of disposition, conduct, language, etc., but rather earnestness. We

R3342 : page 95

have as Christians undertaken a great contract--a death-contract as regards the flesh; and levity is not to be very much expected in such a funeral, and especially not from the corpse. We may say, however, that we differ constitutionally; and while the Lord has said, "Blessed are those who weep," he certainly has not forbidden us to laugh. Quite probably, experience tends to bring sobriety, and sobriety is, generally speaking, the most proper condition for the representatives or ambassadors of the great King.

(3) Is it sinful to dress well? Answer.--It is not sinful; but many things that are not sinful are still not expedient. We are to consider ourselves stewards of the Lord's means, and whether or not he would approve of rich and extravagant clothing. We are to consider, secondly, whether or not such clothing would be helpful to us in our influence in favor of the Truth. We are to consider whether or not such dressing would be calculated to have a very good influence or a very bad influence on those who cannot afford rich clothing. These things would seem to indicate modesty and simplicity, yet they need not signify coarseness nor carelessness nor mean appearance.

(4) Is dancing improper? Answer.--Not in itself.

That is to say, the mere exercise of dancing might in some respects be beneficial, especially if gentlemen danced with gentlemen and ladies with ladies. But with such limitations we fancy that dancing would lose much of its charm. We reason, therefore, that its charm is not morally helpful and that Christians would do well to avoid it, and to take their exercise in some other manner, better calculated to stir up heart purity.

(5) Is it wrong to eat meat? Answer.--The eating of meat is not sinful, if the meat be honestly obtained and of good quality and healthful to the system. Our Lord ate meat during his ministry and also, on two occasions, at least, after his resurrection. This is a sufficient answer to those who claim that the eating of meat is sinful. "In him was no sin."

====================

page 97

SEMI-MONTHLY.
VOL. XXV. APRIL 1, 1904. No. 7.

CONTENTS

Views From the Watch Tower........................ 99
    Religious Aspect of the War................... 99
    Russia's Internal Troubles.................... 99
    Crime Threatens National Life.................100
    The Gold in the Vatican.......................101
    For Organic Church Union......................101
Joshua's Long Day.................................102
A Vision of Coming Glory..........................103
"He that Heareth You Heareth Me."..105
Letters...110
Public Ministries of the Truth....................112

page 98

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.

PRICE, $1.00 (4s.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

VOLUNTEER MATTER FOR 1904.

We are ready for your orders for Volunteer matter for this year. Please observe the following rules: (1) Write us what will be the full number required. Where these orders amount to over 2,000 we expect to send them in four equal parts; where less than 2,000 in two equal parts. (2) State when you will be needing and ready for each separate installment. (3) Give particulars re address, to which they should be sent.

PASTOR RUSSELL'S DISCOURSES EVERY MONDAY.

By a special arrangement with The Pittsburgh Gazette a stenographic report of Pastor C. T. Russell's discourses will be printed on Mondays. We will send you "The Pittsburgh Gazette" (daily) and ZION'S WATCH TOWER twice a month for a period of 12 months for $3.25, which is about the price of The Gazette alone. The subscriptions must be paid in advance and sent to us. For terms for extra copies of the Monday Gazette, see our issue of January 15th.

NOTICE.--Where Gazette agencies are established the issues desired can be readily obtained through them. The Gazette refuses to mail papers to towns where they would interfere with the agents already located.

====================

R3342 : page 99

VIEWS FROM THE WATCH TOWER.

RELIGIOUS ASPECT OF THE WAR.

THE SUCCESS of Japan bids fair to make of her a "Christian Nation"--for are not the successful fighting nations Christian nations? And are not the unsuccessful fighters the barbarians? As a matter of fact the heathen masses of the Japanese are tractable and obedient to their rulers, economical and industrious and very poor. The leaders of that nation have adopted the civilization of Europe and America, but very little Christianity, except as it appeals to them as indispensable to foreign relations and the advancement of their own nation's interests. So far as we can ascertain, the majority of those rated as Christians are no more worthy the name than are the Evolutionists and Higher Critics of Europe and America,--they are Agnostics. The name Christian is a respectable one now-a-days, and many good fighters and brilliant thinkers prefer and adopt it as in contrast with Heathen.

We even hear that the "Anglo-Israelites" have about concluded that the Japanese must be part of what they are pleased to term the "ten lost tribes." Why? We presume because they are successful fighters! Alas, that the professed disciples of the Prince of Peace should measure the affairs of earth by such carnal rules!

The New York Independent contrasts the paganism of Japan and the Christianity of Russia thus:--

"Russia claims to be fighting the battle of Christendom against a pagan nation. It is not so easy to say which is the Christian nation. Japan allows liberty of conscience. There are members of Christian churches who command her battleships, who sit in her cabinet, who preside over her parliament. There is the full civilization that has grown out of Christianity: public schools, the best education, the institutions of business and benevolence which are the product of Christianity. This has been given to Japan under the tutelage of Christian nations, frankly adopted from this and other countries. There is a constitutional government, elected rulers, courts and freedom.

"But what do we see in Russia? An absolutely autocratic government, with no local self-government, no congress, no constitution, no public-school system, no religious liberty, the Dukhobortsi, the Jews and the Lutheran Finns equally forced into exile, and the Armenians in the Caucasus driven to frenzy by the robbery of their churches and schools. Which is the Christian country?"

RUSSIA'S INTERNAL TROUBLES.

Geneva, Switzerland, March 13.--Japan is not all that is worrying the Russian government at present. As a matter of fact, the opinion prevails in revolutionary circles here (and this is headquarters for the whole revolutionary movement in Europe) that St. Petersburg is in far greater dread of the work of the revolutionary party at home than of the legions and warships of the Mikado in the far east.

Geneva swarms with Russian spies, and the movements of known Nihilist leaders are watched as closely as possible; but despite all the efforts of the Czar's police, the presses are busily turning out revolutionary literature and most of it finds its way across the frontier and is distributed throughout Russia.

There is no doubt that plans are being made for a series of demonstrations against the government at the first favorable opportunity. A decisive defeat of the Russians in Manchuria would unquestionably be regarded as the opportunity.

One of the leaders of the Russian revolutionists here said recently:

"We don't propose now to make war on the Czar. Our efforts will be directed against the creatures who use him as a cloak for their reactionary designs. I believe that if the Czar were freed from the influence of such men as Pobiedonestzeff, Plehwe and those they represent, the nobles who think more of their privileges than of the good of the country, that his majesty would ultimately be willing to go as far in the direction of liberalizing Russia as is desirable at this time. We realize that there is a vast population in Russia, the

R3342 : page 100

descendants of former serfs, who are not ready for a full measure of self-government, but we believe the day for the autocratic government of Russia in the name of the Czar by an oligarchy of noble grafters is nearly passed.

"Russia's defeat by Japan would be the very best thing which could happen to the fatherland, and the revolutionary party will spare no means to encompass it. This is not a war for Russia. It is a war for the nobility, and the defeat of the nobility means that the people will come to their own. That there will be 'removals' of high officials when the time comes is altogether probable.

"All reforms in a country like Russia must be accomplished by agitation, and the dagger and bomb properly applied are potent agitators. Even the most radical revolutionary, however, will not move against the Czar. His danger lies not with the Nihilists, but with the oligarchs whose power is threatened. His liberal ideas and predilection for peace may cost him his life, but if he is slain it will be by the men who have dragged Russia into this predicament.

"That the Nihilists will be blamed in case the Czar is assassinated is altogether probable, but you may say that those who wish to see Russia enter a new era of greatness under a constitutional government look upon the present Czar as more likely to bring this about than any man living, and would regard his death as a national calamity."

* * *

It is well for those who are followers of him who is the Way, the Truth and the Life to avoid extreme views and positive assertions respecting the Russo-Japanese war. The new King, Immanuel, has taken the helm of earth's affairs--Michael has assumed command (Dan. 12:1) and matters will no longer be allowed to "drift." The outcome will be favorable to the preparation for and the establishment of the Kingdom of the Lord under the whole heavens, however disappointing the intermediate steps may be to those with whom "the secret of the Lord" is not. Let us not forget that the Lord is preparing for "his act, his strange act," utterly incomprehensible to those not acquainted with his "secret," revealed through his Word only to his "little flock":

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

page 100

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
His Word will yet be plain.

"Ye fearful saints, fresh courage take;
The clouds men so much dread
Are big with mercy, and shall break
With blessings for the 'dead'."

R3343 : page 100

CRIME THREATENS NATIONAL LIFE.

In an address on "Suggestion and Crime," delivered before the members of the Patria Club last evening, President Henry Hopkins of Williams College declared that the prevalence of crime in this country was greater at the present time than ever before, and that the very foundations of the national life are seriously threatened. He said:--

"The heart of the American people is sound and its head is level. Our business interests still rest upon a basis of honesty and honor. The sacredness and integrity of the family as the foundation of domestic, social and civil institutions are still our cherished faith. Reverence for law and a willingness to make any sacrifice to maintain the law continue to be national characteristics.

"Nevertheless the foundations of personal character and our national life are threatened. There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime, of crime of every sort, but especially of the kind that undermines honesty, chastity and respect for law. Statistics of crime are for several reasons unreliable. Prof. Commons, ten years ago, said that crime would indicate degeneracy and danger of collapse. The blood of the body politic may become vitiated and the whole tone of public health lowered.

"We have been discussing and revising penal codes, improving our houses of correction, and correcting our prison discipline, and in the meantime crime has been multiplying. In philanthropic work we have been seeking to rescue the fallen rather than to prevent a man from falling. It is a thousand times better to stand in the way of his fall and ten thousand times more hopeful than to raise him broken, bruised and defiled after he is down.

"This is an era of scientific philanthropy, and under this head no more important work has been done than in the department of penology. Indeed the hopeful sign of our time is the number of trained minds which are carefully investigating our social problems. It is at last almost true that the watchword of modern reform is prevention, and it is beginning to be recognized that its true method is displacement versus repression.

"The causes of crime have only begun to be scientifically studied. These causes are of course complex and diverse--density of population, economic conditions, family circumstances, the character of the Police Department. For forty years crime has increased five times as fast as population. Whatever value we may place upon this estimate, the facts for the last ten years have been worse.

"Leaving out of consideration the ghastly growth in the number of murders and suicides, we are compelled to admit that there is a growing infidelity to financial trust in the business world, so that there is a visible loss of confidence of man in his fellow man. Defalcations continue and multiply in disheartening succession. The proportion of divorces to marriages is astonishing and sickening, not only in the newest States, but in the oldest Commonwealths. Disintegration, decadence, and often destruction of the family and lowering of the ideal of the home goes on unceasingly; and back of it all is a vast and swelling volume of dishonesty, unchastity and crime.

"But most startling and disheartening of all is the progress of the spirit of lawlessness in our towns and cities, where there have grown up crowds of idle hoodlums, where there is an increasing population who

break out into reckless violence at times of strikes and lockouts...

"Lynch law as we have lately seen it is a defiance of all moral order, a denial of free civil government, a crime against the life of the State itself. Considering society as an organism, the extensive prevalence of the luxury, artificiality and materialism of our life, the get-rich-quick craze, alcoholism, the drug habit, cigarette slavery, the social vice, and disease, all tending to weaken the brain tissue, to destroy moral fibre and to bring on not only neurosis, but insane or semi-insane neurosis."--New York Times.

* * *

We prefer now and again to quote expressions like the foregoing from men of national repute rather than make the same statements ourself. Were it our statement many would claim that we were pessimistic, --that we saw the world through spectacles colored by our understanding of the teachings of the Scriptures. But how well the facts do correspond to the predictions of the Bible respecting the characteristics of nominal Christendom of our day! The fulfilment is marked--remarkable:

"Men shall be lovers of their own selves, money-lovers, boasters, proud, railers, disobedient to parents, unthankful, unholy, trucebreakers, slanderers, without self-control, fierce, despisers of those that are good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."--2 Tim. 3:2-5.

THE GOLD IN THE VATICAN.

The gold contained in the medals, vessels, chains and other objects preserved in the Vatican would make more gold money than the whole of the present European circulation.--Pittsburg Dispatch.

* * *

If true, is not the Vatican, as well as the demonetizing of silver, responsible for much of the financial stringency? And may not this have an important bearing on the fate in store for Papacy?--Rev. 18:21.

FOR ORGANIC CHURCH UNION.

Should the Presbyterians, Methodists and Congregationalists of Canada unite to form one Church? That was the subject of an informal conference of representative ministers and laymen of those churches held in this city (Toronto, Canada) yesterday. The answer to the question, according to the sentiment and resolution of the conference, was affirmative, and the question of organic union of these three denominations will in consequence be raised in a more formal way and with practical ends in view.

Dr. Carman explained that this conference was both informal and unofficial. He reviewed the history of the present movement, touching upon the efforts in the direction of union previously made, the action of the last General Conference of the Methodist Church at Winnipeg in approving with confidence and hope of an effort looking to the cooperation and organic union of the Methodist, Presbyterian and Congregational denominations, and the action of both Presbyterians and Congregationalists along the same lines. Committees had been appointed to correspond and confer on the question of such union and to report to their respective Church courts. Yesterday's informal conference was merely introductory to the formal meeting of those denominational committees.

Dr. Carman further expressed his own personal sympathy with the movement and his confident belief that such a union is not only possible but necessary, if the pressing religious needs of Canada are to be met. He presented the attitude of the Methodist Church, and, despite the difficulties, urged wise, progressive, confident action.

Dr. Warden, convener of the Presbyterian Home Mission Committee, was even more hopeful of organic union than was Dr. Carman, and instanced the experiences of the union of the various branches of Presbyterianism and of Methodism in Canada in support of it.

Dr. Sutherland, Missionary Secretary of the Methodist Church, corroborated Dr. Warden's testimony as to the good effects of the action taken last year looking to cooperation in Western Canada, and indicated the necessity for union and marked the increasing conditions favorable to it.

Mr. O'Hara, President of the Congregational Union, was heart and soul in favor of such a union as would conserve the best in doctrine, polity and life in the three denominations, secure reasonable liberty for individual peculiarities and preferences, and guard against the waste of overlapping and competition.

Rev. J. W. Pedley saw in the movements of recent years the way being prepared for the larger Church unions. Theological controversies are of the past.

Said Chancellor Burwash: "It would be the fulfilment of my life-dream, the answer to my life-prayer, to see these three Churches one in organization as well as in spirit. And the barriers are breaking down. There is no insurmountable obstacle either in the theology or in the organization of the denominations.

Dr. Cleaver read a letter from Rev. Dr. Rose of Hamilton, in which he confessed himself to be an out and out unionist, and declared that the continued separate and competing existence of the three Churches named had ceased to be regrettable, and had become criminal. Dr. Cleaver expressed sympathy with those sentiments and urged action. He believed the people would become enthusiastic if the ministers were in earnest and would lead the way.

The conference passed a resolution favorable to the calling of the several denominational committees by their respective conveners, after which a joint meeting for the more formal discussion of the questions involved will probably be held and such steps be taken as further conference may warrant. Dr. Carman, Dr. Warden and Mr. O'Hara were appointed a committee to arrange for any further conference meetings.--Toronto Globe.

PRESBYTERIANS PROPOSE UNION.

St. Louis, Feb. 19.--After three days' conferences the Committee on Church Cooperation and Union of the Presbyterian churches of the United States and the Committee on Fraternity and Union of the Cumberland

R3344 : page 102

Presbyterian Church unanimously adopted an agreement as a basis of the union of the two churches. It is in the shape of a report to the general assemblies, and will have to be ratified by both before it becomes operative. Both general assemblies meet May 19, the Presbyterian branch at Buffalo, and the Cumberland branch at Dallas, Tex.

This action of these committees will make the Presbyterian church national in character with a membership of 1,250,000.

===================

R3344 : page 102

JOSHUA'S LONG DAY.

HERE is another suggestion respecting the so-called "long day" of Joshua,--namely, that it was a dark day, notable for its manifestations of divine power against Israel's enemies. We quote as follows:--

"I have read that Adam Clarke, the commentator, wrote that Joshua's 'sun standing still' had 'kept him going' three weeks. Of course he had other work in those weeks besides writing his commentary; but it has been a passage which has received much attention, and yet the explanation of it is very simple.

"Our English word 'sun' has more than one meaning. We speak of 'sitting in the sun,' which does not mean in the orb around which the planets revolve, but in the sunshine; and probably we oftener use the word 'sun' for sunshine than for the orb itself.

"Our English word 'stand' also has several shades of meaning, and one of them is 'to remain'; and 'still' sometimes means 'silent.' These words are given in Joshua 10:12-14 as the equivalents of the Hebrew words of Joshua, and they may be understood in a sense agreeing with the Hebrew; or they may be, and generally are, taken in a sense which contradicts the words of Joshua and actually convey a meaning the very opposite of that of the inspired record, as interpreted by common sense.

"The Hebrew, though a language of very few words, has two words for sun: chammah and shemesh; this in Joshua is shemesh, 'the servant of the sun,' that is, sunshine, the sun's rays. There are also two words for moon: levonoh and yareach; and this in Joshua is yareach, 'the scent of the moon,' the moonlight. In Deut. 33:14, we read: 'For the precious fruits brought forth by the shemesh, sun'; not the body of the sun, millions of miles distant, but the light and influence sent forth by that body; 'and for the precious things put forth by the yareach, moon'; not the orb, but its shining; (indeed the word is plural here, 'moons').

"Now, what concerned Joshua, and what is spoken of, was not the two bodies called sun and moon, it was simply light, sunlight, or, more properly, direct sunshine, and moonlight. So we say, for example, 'The moon's on the lake.'

"A 'dark moon' would not have concerned Joshua in the least, therefore the moon was not then near its 'change'; in other words that day was not when sun and moon were near 'conjunction,' as astronomers call new moon; so Professor Totten cannot locate this miracle on a day when there would have been 'no moon.'

"Now we had better turn to the chapter, Joshua 10th, and read the history; and perhaps you have a map of Canaan also, which you can look at. There seem to have been several 'Gilgals.' The word means 'circle,' and places were so called where circles of memorial stones were set up (Joshua 4:20); but there is no proof given that Joshua's headquarters were not still at the Gilgal between the Jordan and Jericho.

"Joshua and all the mighty men of valor 'went up from Gilgal all night' (v. 8), to the relief of Gibeon, which was besieged by the five kings of the Amorites (or hillside men); the Gibeonites having beguiled Israel into making a league with them. Now what happened?

"'And the Lord discomfited them'--mark this, and do not give the credit to Joshua when it reads, 'Jehovah doth crush them before Israel.' (--Young.) 'Jehovah rageth at them [or, 'useth violence upon them'] before [literally, to the face of] Israel, and slew them with a great slaughter.'

"Before an Israelite sword was drawn, while yet the two armies were apart, 'The Lord cast down great stones from heaven upon them, unto Azekah, and they died; there were more which died with hail stones than they whom the children of Israel slew with the sword.' The words rendered 'hail stones' signify 'stones of congelation;' probably they were not meteoric stones, but great hail of frozen water. Such hail, 'every stone about the weight of a talent,' is spoken of in Rev. 16:21; and the smallest Greek talent was fifty-seven pounds, avoirdupois weight. See also Job 38:22; Rev. 8:7; 11:19.

"The artillery of heaven turned upon the Amorite host, probably while drawn up in order of battle to meet the attack of Joshua's men, and certainly before the two armies had met and mingled in hand-to-hand combat with swords, else the Israelites must have suffered from the great hail equally with the Amorites.

"The formation and discharge of such hail implies a dense, dark cloud, and much electrical disturbance. Thunder and lightning would not be absent. The Amorites, having known of the dividing of the Jordan and the falling of the walls of Jericho, now perceived that the God of Israel was fighting against them; and they fled in terror at the blackness of the heavens above them, and from the slaughtering hail. What does Joshua now wish for? is it that the darkness may pass away, the sun shine forth bright and clear, ending the terror of the panic-stricken fugitives, and perchance giving them opportunity to rally and make a stand and fight?

"No such thing! He desired the darkness and terror to continue. 'Then spoke Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Shemesh, be-Gibeon dum."' That word DUM is the identical word which we spell 'dumb;' the margin informs us that the Hebrew means 'be silent.' We apply it to not giving forth sound; the Hebrew with its much fewer words applies them to things analogous. Here it is used for not giving forth light. We use the same word with this application, but then we spell it 'dim.' The Hebrew DUM is the origin of both our 'dumb' and 'dim.' Observe, we are not speculating on what Joshua meant, we are giving the very words of Joshua; and what he said was 'Sun [or sunlight] in Gibeon be dumb [or dim]. He called not for light, but for darkness; and the Amorite host was broken by Jehovah before Joshua called for a continuation of the gloom to continue their panic, and enable him to annihilate their cowed and fleeing remnants.

"'Sun in Gibeon.' This preposition, be, is the first letter of the Bible--'In the beginning.' It has some latitude

R3344 : page 103

of meaning: 'in, at, to, by,' etc., but it does not mean 'over,' or 'on the meridian of Gibeon;' another preposition would have to be used to express that. This prepositional prefix is just our English prefix 'be,'--used in 'be-fore'--in the front; 'be-hind'--in the rear; 'be-low;' 'be-side,' etc. We can thus easily see what it means. The position of the orb of the sun in distant space--although it is on the meridian of Gibeon at noon there, every day in the year--is not, and cannot be denoted by Joshua's words; and the sun never was in the zenith at Gibeon or any other place outside of the tropics, since the earth had its present position. But let us go on.

"We-yareach be-emeg, Ajalon--'And the moon [or moonlight] in the valley of Ajalon.' Here is the be, 'in,' again. The shining of the moon has been in that valley, but the orb itself, never.

"'And the sun stood still': literally, 'And DUM is the sun.' Not a word of the orb pausing in its apparent course. 'The sun stood still [that is, remained silent, dumb, dim], and the moon stayed [amad, stood, continued, "dim" as it was] until the people had avenged themselves upon their enemies.'

"If we bear in mind that the Canaanites worshiped the sun and moon, we will see more force in this incident. Had Jehovah's cloud passed away and the sun shone out bright and clear, they would have been likely to think that their god Baal (who was associated with the sun) had vanquished Jehovah in the heavens, and would assist them to vanquish Jehovah's people; and their leaders would not have failed to attempt to rally them by appealing to them to see how the sun-god had scattered Jehovah's cloud and silenced his artillery. What Joshua asked for was not a bright day nor a long day, but for a continuation of the darkness and gloom which had terrified the Amorites.

"So the sun stood still [amad, stayed, as it was] in the midst of heaven, and hasted not [literally, 'pressed not'--the sunshine did not press through the pall of cloud] to go down [bo, literally meaning either 'to go,' or 'to come,' or 'to come in,' 'to arrive'--there is no word here for 'down'] about [literally, as] a whole day.' The sunshine, usually so bright in Syria, did not pierce through the clouds all that day.

"I see not a word here, or elsewhere, of the day being

R3345 : page 103

lengthened. The battle began at Gibeon and by the grape-shot of Jehovah's hail the Amorite army was soon routed; up to Upper Beth-Horon they fled, the hail continuing upon them and driving them over the crest of land down to the Lower Beth-Horon, and on in a distracted, huddling mass down to the bottom of the descent in the valley of Ajalon: that is, those of them who could get so far. This remnant of them were as it were in a trap; and if the darkness might last for the day and the coming night, and no shining of sun or moon give heart to them to rally and fight their way out, Joshua thought he might finish his work and cut them to pieces to the last man. The command was, 'Thou shalt save alive nothing that breatheth.'--Deut. 20:16.

"That is what the Book says. The versions may be twisted to say that the central body of the solar system ceased its motion; or ceased to emit that electric or other influence which causes the earth to rotate on its axis, so that the fact of the case was that it was the earth which stopped, and this caused the sun to appear stationary.

"But, supposing that it is an influence from the sun which causes the earth's daily rotation upon its axis, were that power withdrawn, the earth would spin on till it gradually slowed down, and such a slowing down would not at all meet the requirements of the case. And an instant and forcible stoppage would have given a tremendous jar to everything. What a jerk it gives when a car stops suddenly;

everything is thrown forward. Suppose an express train running fifty miles an hour is suddenly checked by some obstacle, as in a collision; the passengers will be violently pitched to the forward end of the cars; but the earth's rotation is twenty times the velocity of an express train, and such a stoppage is not supposable or reconcilable with the narrative.

"The fact is, there was no 'long day' there; and all figuring as to when it was, or when it was not, is a waste of time.

"There was indeed a day when the five Amorite kings were defeated; 'And there was no day like that before it or after it,'--for its length? no--'that the LORD hearkened to the voice of a man: FOR THE LORD FOUGHT for Israel.'

"Hab. 3:11 may be thought to sanction the idea of the stoppage of the sun in Joshua's day; but see the R.V. The shining of the sun and moon are poetically represented as standing abashed,--

"'At the light of thine arrows as they went,
At the shining of thy glittering spear.'

"And it is not historic but prophetic."--A. Armour.

===================

R3345 : page 103

A VISION OF COMING GLORY.

--MARK 9:2-13.--APRIL 17.--

Golden Text:--"A voice came out of the cloud, saying, This is my beloved Son: hear him."

SIX DAYS after Peter's confession that Jesus was the Messiah, and after our Lord had explained to the apostles that instead of immediate honor and glory in the world he would meet with contempt, persecution and death, and that the conditions of discipleship were willingness to suffer with him and joy in proclaiming his message, Jesus took the three leaders of the apostles, Peter, James and John, up to a high mountain--presumed to be Mt. Hermon. Luke tells us that he went there to pray, and we may reasonably suppose that the three apostles joined with him in prayer. This little prayer meeting, small in number, and the glorious result or answer to the prayers --the vision of coming glory in the Kingdom--may well be accepted as an encouragement to us all, and stimulate us to a remembrance of the Lord's injunction that we watch and pray lest we enter into temptation, and that where two or three are met in his name he will meet with them, which will insure a blessing. Frequently the blessings received are mental visions of the glorious things which the Lord hath in reservation for those who love him.

Luke says that it was while they prayed that our Lord's features and garments were transfigured: Matthew says that his face shone like the sun. Two others appeared on the scene, Moses and Elias, of radiant appearance, though evidently less so than our Lord. It was a vision: our Lord was not actually changed to spirit conditions until after his resurrection from the dead, but now by a miraculous power he appeared so transformed--transfigured. Moses and Elias (Hebrew, Elijah) were not actually present on the mount, for their resurrection had not yet taken place, and, as the Apostle very clearly points out, it will not take place until after the resurrection and change of the Church, the body of Christ. His words are, "They without us shall not be made perfect."--Heb. 11:40.

We have two testimonies to the effect that this entire matter was a vision, after the same kind that John had on the Isle of Patmos, recorded in the Book of Revelation. As John saw horses, beasts, angels, men, and heard them talking, and talked himself, so in this vision the Apostle heard conversation going on about the Lord and those who appeared with him in the vision, and the words were in reference to our Lord's death at Jerusalem, of which he had already informed them six days previously. The circumstances all corroborated the thought that it was a vision; but we are not left to circumstantial evidence, for we have our Lord's plain statement to this effect. As he came down the mountain side with the three apostles, he charged them straitly, saying, "Tell the vision to no man until the Son of man be risen from the dead."--Matt. 17:9.

PICTURING GLORY TO FOLLOW.

The Apostle Peter, one of the three who saw the vision, refers to it in his epistle, saying, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."--2 Pet. 1:16-18.

What was the object of this vision? We answer that it was to establish the faith of the apostles. The Lord took the three who saw the vision from amongst the strongest of the number, and that it did make a deep impression is evidenced by Peter's reference already quoted. It was a heart lesson for them to learn --that Jesus, the Messiah, the great King, who was to rule and to bless Israel and through Israel the world, and who was to establish them with him as associates and joint-heirs in the Kingdom, was about to die and apparently thus to frustrate all their hopes, and about to disprove his own claims of Messiahship. The time that elapsed between the breaking of the news to them and the vision, six days after, was just about enough to permit them to discuss matters and digest the meaning of our Lord's words. Then came the vision on the mount which corroborated our Lord's testimony in both respects--the conversation of the vision corroborating his statement that he would suffer a martyr's death at Jerusalem; and the glorious vision itself, as well as the words from heaven, indicated that our Lord was indeed what he claimed to be--that they were safe in accepting him as the Messiah, that they were not being deluded by "cunning fables." The vision evidently answered its divine purpose.

"THY KINGDOM COME."

The vision itself represented the Lord's Kingdom: Moses was the representative of the Jewish dispensation, the house of servants, as in a previous lesson Elijah was shown to represent the Gospel Church in the flesh. There was glory and honor attached to the Jewish dispensation and to the Gospel dispensation, but a still greater glory was manifested in the presence of Jesus, who represented the Millennial dispensation and the divine Kingdom in glory, which shall indeed bless the whole world. Not many heard, understood, appreciated, obeyed, or sought to obey the Law given by Moses. Not many have heard, understood or obeyed, or even sought to obey the Gospel invitation; but when the glorious Millennial age shall come, when "the glory of the Lord shall be revealed, all flesh shall see it together." (Isa. 40:5.) In his day the righteous shall flourish and all the families of the earth shall be blessed. In that day it shall be the will of God that all shall hear the voice of the Son of man, as expressed in the vision, "This is my beloved Son: hear ye him." Thank God, we can look forward to such a glorious time and anticipate with confidence such a glorious consummation of the ages. Thank God, also, that as those who have heard and obeyed during this Gospel age, we are privileged to be the members of this glorious one whom the world will soon hear and by whom it will soon be blessed and every creature be granted an opportunity for the attainment of life everlasting.

The vision vanished as suddenly as it appeared, as John's visions vanished and changed from time to time. One account says that the apostles were heavy with sleep, and yet the vision seems not to have been a dream, but rather, as already stated, of the kind given to John on Patmos. The vision had a great lesson for the apostles, and as they followed Jesus down the mountain side to rejoin the waiting remainder of their number, they questioned one another respecting the rising from the dead, and what that signified. Our Lord had already mentioned to them that after he had been dead three days he should rise again, and now in the vision this had been repeated. It was evidently the divine intention

R3346 : page 105

to impress the matter of the resurrection upon their minds. Nevertheless, when the resurrection of our Lord did take place on the third day, we perceive that it was with great difficulty still that they comprehended the situation. How great would have been their difficulty had it not been for this previous instruction of our Lord and through the vision!

"HE KNOWETH OUR FRAME."

One lesson to us in this connection is that divine wisdom notes our weaknesses and needs and in advance makes full and thorough preparation for them. How comforting it is to us that the same Lord who then so carefully supervised the interests of the faithful ones, is the same yesterday, today and forever, and is equally caring for us now. This thought is brought out in the ninety-first Psalm, "He will give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." There will be no danger of the stumbling of the feet members so long as we abide faithful to the Lord. His care will be over us and we will continue to be recognized as his members, and, as such, no provision for our interests will be neglected.

The apostles were gradually getting the thought that the Kingdom was to be deferred, and that the King and his associates in the Kingdom were to be of a higher order than the humanity they would rule and bless and uplift. They were seeing distinctly, too, that Jesus was the Messiah, and this led them to ask of the Lord whether or not the Doctors of the Law were correct in saying that the Scriptures taught that Elijah would come before the Messiah. The Lord corroborated the teaching of the scribes that Elijah must first put in an appearance for the purpose of restoring all things--for the purpose of making ready the world for the Kingdom. But the Lord pointed out that John the Baptist had served in a sense as Elijah to those who received him as the Messiah, and that instead of accomplishing a work of restoration, John as the antitype of Elijah had been slain, and that likewise Jesus himself would suffer.

Our Lord did not go on to explain to them how he and they and all of the faithful of the Church would, while in the flesh, represent the higher antitypical Elijah, and, as the Gospel Church, would endeavor to do a restorative work preparatory to the Second Advent, but without success; and that hence the inauguration of the Kingdom at the Second Advent will not be peaceable, as of happy subjects receiving a glorious kingdom, but forceful, as of a King taking possession of a realm in disobedience, in rebellion, who by force will subdue all things unto himself and reign until he shall put all enemies into subjection, the last enemy being death. It was not yet due time for the disciples to understand that from the human standpoint it would be a long period between the suffering of the Head of the body and the suffering of the last members of the body, though this same period, from the divine standpoint of a thousand years being but as yesterday, would, as Scripturally referred to, "shortly come to pass." This was one of the many things that the Lord had to tell them which they could not bear then, but which the holy Spirit has brought to light in due time through the words of Jesus and the Apostles and the prophets. --John 16:12,13.

Let us accept the Golden Text as the very essence of this lesson, and apply it each to himself. Let us each learn to listen particularly for the heavenly direction. Let us remember that we are to hear the Lord and his chosen mouthpieces rather than to follow our own imaginations or the imaginations of other uninspired men. We may accept assistance from any one able to give it, but we are to scrutinize every helping hand and every voice to know that it is of the Lord and leads us to him and is in accord with his instructions. "My sheep hear my voice, and they follow me. A stranger will they not follow, for they know not the voice of a stranger."--John 10:5.

===================

R3346 : page 105

"HE THAT HEARETH YOU HEARETH ME."

--LUKE 10:1-16.--APRIL 24.--

Golden Text:--"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

THE HARVEST work during the three and a half years of our Lord's ministry seems to have been crowded chiefly into the last nine months of that period. We have followed the course of the gradual unfoldment of the Truth, then due, and now, about five months before our Lord's crucifixion, we take note of his statement that the fields were white for harvesting, and the laborers few. The first verse of our lesson records the sending forth of the seventy men, two by two, as advance missionaries to proclaim the Kingdom of God near at hand, and thus to prepare the people for the later arrival of Jesus in the various cities of Israel east of the Jordan.

These seventy were not apostles in the special sense. They were additional to the twelve apostles--they were evangelists; they had not as large experience with the Master and his teachings, nor so important a work to do as that assigned to the twelve. Nevertheless, any service to the Lord is an important service, and to the extent that they did the Lord's will they represented him. They were undoubtedly a part of the "five hundred brethren" mentioned by the Apostle as having seen our Lord after his resurrection. (I Cor. 15:6.) As the twelve apostles corresponded to the twelve tribes of Israel, so the seventy evangelists corresponded to the seventy elders of Israel appointed by Moses in the wilderness and afterward represented in the Jewish Sanhedrin, which numbered seventy.

As the seventy elders appointed by Moses, and their successors, the Sanhedrin, were the elders of Israel, so in a general way these seventy whom the Lord sent forth in the end of the Jewish age represented all the leaders or elders amongst his people today. Elsewhere we have shown what are the present duties and responsibilities of elders as respects the Lord's flock;* and have also shown how at the present time these are chosen or set apart under the Lord's direction where his guidance is sought and the instructions of his Word followed. We have also shown that in a general way all of the people are fully commissioned in the same sense or degree to speak officially or as the mouthpieces of his body. To the extent of their abilities and time-given opportunities all are privileged to tell the good tidings of great joy to all who may have the ear to hear. But special blessing and special privileges in connection with the service of the Truth attach to those who in any particular manner are selected through the Lord's instrumentality for the service of the Truth--either as chosen elders of local companies of the Lord's people or as chosen pilgrims or accepted colporteurs. Each may serve according to opportunities and the divine blessing.

THE JEWISH HARVEST AND OURS.

We see that the Lord designated the end of the Jewish age as the "harvest" time, for the reaping of the wheat of that people and the gathering of them into the garner of the Gospel dispensation, and for the rejection and symbolical burning of the chaff of that people in the great time of trouble which came upon them gradually after the rejection of Messiah, and was fully accomplished in the destruction of their nation in A.D. 70. We are specially interested in everything connected with that harvest time after learning that it was a figure or type or foreshadowing of the harvest time in the end of this Gospel age--the harvest in the midst of which we now find ourselves. Our Lord called attention to these harvest conditions at the same time that he sent forth the laborers, possibly indeed before commissioning them. Sympathizingly he drew the attention of the believers of that time to the ripeness of the conditions around them, and urged them to pray to the Lord for laborers to assist in garnering the true wheat.

Apparently it was those who prayed to the Lord and felt an earnest desire for the prosperity of the Lord's work, and the finding of the Israelites indeed who consecrated themselves to this service, this evangelistic ministry. But no matter whether they were taught first and prayed first and gave themselves to the work afterward, or whether they gave themselves first to the work and prayed afterward--the praying and engagement in the service were associated in the Lord's mind and evidently in the minds of those who participated in that harvest work. And so it is today. As we look all about us we see nominal Christendom like a great wheat field, ripe and ready for the reaping. The true children of God greatly need the message which would gather them to the Lord

---

*See MILLENNIAL DAWN, Vol. VI., chap. 6.

R3347 : page 106

out of all sectarian bondage, and all who have the Lord's Spirit feel drawn to render the assistance necessary, at any cost of personal inconvenience, etc.

As we think of our dear friends groping in darkness and stumbling into Higher Criticism, Infidelity, Evolution theories, Theosophy, New Thought, Christian Science, etc., etc., we cry out to the Lord for more laborers for the vineyard, knowing that he delights to see us thus interested in the work he is carrying forward. In response he is pleased to send a full company of laborers, represented by the seventy of our lesson. We may be sure that those who are most earnestly sympathetic and most earnestly praying are those who are most earnestly laboring in this harvest--whether they are permitted to labor in a public manner or are restricted to more private means of personal conversation, tract distribution and mail correspondence, whether they have the larger opportunities of the volunteer work on a systematic scale, or whether they have the still larger opportunities of the colporteur service or pilgrim work, etc.

"HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

Our Lord intimated that it would be a great honor for any to be sent forth, and intimated also that none could engage in the service unless they were sent forth by him--the Lord of the harvest. We are not then to consider that any and everybody may engage in this work today any more than in the harvest of the Jewish age. We are to pray for the privilege and opportunity of service, and when it comes to us are to seize it and use it with zeal, as appreciating the privilege of being co-workers together with the Lord in the greatest and grandest work imaginable. There is a distinctly drawn line as to who are privileged to engage in this work. The harvesters acceptable to the Lord can surely be none others than those who are fully consecrated to him and accepted as members of the body of Christ. If others engage we cannot expect for them the success and blessing that we are authorized to expect for such as the Lord sends forth. In harmony with this suggestion we find that unbelievers, book agents and book stores are not successful in handling our publications. The blessing seems to go only with those who are consecrated to the Lord and with those of their families who are pleased to cooperate with them in this harvest under their direction.

AS LAMBS AMONG WOLVES.

Our Lord's illustration, that his representatives sent forth would be as lambs among wolves, seems a very strong and almost overdrawn statement of the case until

R3347 : page 107

we get the proper standpoint of observation. Those represented as wolves were Jews, Israelites, nominally God's favored people for centuries--the natural heirs of the Abrahamic covenant and promises. They were the people who according to the flesh were the Lord's sheep, as represented in the twenty-third Psalm, "The Lord is my Shepherd." Yet how grievously they had lost as a whole the proper sheeplike characteristics is clearly indicated by our Lord's words likening them to wolves. The sheep is an innocent and almost a helpless creature, harmless; the wolf is ravenous, destructive, selfish. Doubtless, our Lord's words seemed harsh even to his disciples, who, accustomed to the selfishness of the world, failed to see it from the same standpoint as viewed by our Lord, who was holy, harmless, undefiled, separate from sinners, in the most absolute sense and degree. Our Lord, however, "knew what was in man" and judged not by the outward appearances. What, therefore, might have been an uncharitable judgment and saying on the part of the apostles was not so on our Lord's part. His own experiences less than six months afterward, and the experiences of his faithful disciples, all attested the wisdom and justice of the term "wolves" as applied to the self-righteous, Sabbath-keeping, street-corner praying, tithe-giving scribes and Pharisees, who had the form of godliness but not the power of it in their hearts and lives.

Continuing to draw lessons from the Jewish harvest and to apply them in this harvest, we begin to realize that nominal Christendom of today is likewise wolflike rather than lamblike, and that those who receive the Lord's message and go forth in his name now are similarly as lambs amongst wolves. The Apostle draws a picture, not of the heathen world, but of the nominal Christian Church of today, when writing to Timothy he prophetically described the conditions in the end of this age. His words are, "In the last days perilous times shall come." "For the time will come when they will not endure sound doctrine; but having itching ears will gather to themselves teachers after their own desires; and they shall turn away their ears from the truth, and shall be turned unto fables."--2 Tim. 3:1-5; 4:3,4.

A GREAT WORK SOON DUE.

As the principal part of the Lord's work at the first advent was crowded into the closing six months, so we anticipate that the principal work of the present harvest will be crowded into the last six years. Already we see evidences that the work of harvest here is broadening. Many more have the hearing ear for the Truth than had it a short time ago, and many more are praying for the outcome of the harvest and cooperating with their prayers by presenting themselves, all of their opportunities and talents available, to the Lord's service in the various departments of the work. It should not surprise us, therefore, if in the closing six years the evidences would be far stronger than ever before of the wolfish disposition of many who have a form of godliness and outwardly claim to be the Lord's sheep. Should the sheep suffer at their hands, we may be sure that it will not be permitted until the due time. It will not be permitted to interfere with the harvest work, and none can be seriously molested except by the permission of the great Chief Reaper, and until his time shall be fully come. All such trained in the school of Christ will be ready, we trust, to say as did the Master at the close of his career--"The cup which the Father hath poured me, shall I not drink it?"--and rejoice to be counted worthy to suffer for the name and for the cause we love.

"THIS ONE THING I DO."

The seventy were sent out without baggage. They took no changes of clothing, they wore only sandals, and took no house shoes or slippers; their journey was to be quickly made and all attention was to be given to their missionary duties; they were not to attempt to make themselves specially comfortable. It was the custom of the time to entertain travelers, and especially such as had a religious mission, prophets, etc.; and these evangelists were not to take up any collections, and hence were to take no pocket-books with them. They were to ask nothing for their services, but wherever they went they were to heal the sick, cast out devils, and proclaim their mission to the people as heralds of Jesus, declaring to them that the Kingdom of God was near at hand, soon to be established. The command to salute no man by the way did not signify that they might not say "Good morning," but that they were not to follow the custom of their time of stopping by the way to discuss whatever matter of news might be carried from one village to another. They were not news-gatherers, nor news heralds, but the heralds of the Lord, ambassadors of the Kingdom, and were to give their time and attention specially to that one service.

We might draw a parallel between these representatives of the Truth in the end of the Jewish age, and similar ministers of the Truth in the present harvest time. We might note that the Pilgrim brothers go from place to place, taking up no collections, engaging in no other business, and declaring the same message--that the Kingdom of God is near at hand. We might note the same in regard to the colporteurs: they, too, have the one mission, and while their message is delivered through the printed page, it is the very same message--the King, the Kingdom, are at the door. And although the message is sold for a price that price is no more than the seventy received as they went from place to place. Neither do these laborers lay up treasures on earth, but are content merely to meet their daily expenses, and glad that thus doing they can feel that they are giving more than material value for every penny that they receive, besides the incalculable spiritual blessings which will go with the matter they are circulating to those who

R3347 : page 108

have the ears to hear and the hearts to appreciate the tidings of the Kingdom. The volunteers who scatter the tract matter in every city and village similarly are bearing the message that the King is at the door, and similarly are laboring without remuneration, and similarly are content with such things as they have and are not seeking for earthly reward. The spirit of the work now going on and that which was carried on in the close of our Lord's ministry have a noticeable correspondence.

BLESSED THE PEACEMAKERS--CHILDREN OF GOD.

Each laborer in the present harvest should note well the Lord's instruction in verses five and six. Wherever the Lord's representatives go peace should go, not strife, confusion, turmoil, quarreling. True, the Truth will prove to be a sword that will arouse opposition, yet it should be the Truth that causes the opposition and division and not any rudeness or unkindness of word or action on the part of the Lord's representatives. There are plenty of things to aggravate mankind in this our busy day, and all who have received the Truth should receive also its spirit, "speaking peace through Jesus Christ." The "peace of God which passeth all understanding" should have control of each one who would represent the Lord and his message, that a hallowing influence should go with each, especially in every service and word spoken in the name of the Prince of Peace. The true character of his people is described by our Lord: they who would be properly termed the children of God should be peacemakers and not peace disturbers. "So far as lieth in you live peaceably with all men." It is not possible to live peaceably with all and yet be true to principles, but the interest of peace should be conserved in any and every proper way by the Lord's representatives.

According to the customs of our day it might be considered extreme if we were to apply the Lord's words literally and say "Peace to this house," before entering; and so also it would be considered extreme today if, not being welcomed, we were to stamp the dust from our shoes in departing from the house. However, the spirit of both these matters should be with us. On entering any house our thought should be to do good, to carry blessing, to exercise a favorable influence for peace, joy and blessing to those within; and if we, as the Lord's ministers, were rebuffed and disdained, not wanted, we should be careful not to intrude ourselves further, and, in that figurative sense of the word, we should wipe off the very dust.

"If a son of peace be there, your peace shall rest upon him." If at any place we find one having the same spirit of the Lord, desirous of knowing and doing the Lord's will, we should rejoice to meet him as a brother and communicate to him the harvest message as he might have ears to hear it, and thus a blessing would be his; otherwise we should not remain. The Lord's people should never intrude themselves further than to make known briefly their message and work. If these be properly presented and meet with no response, the Lord would not have us violate the proprieties of courtesy by imposing ourselves or our teachings upon those who are unappreciative. Our Lord set us a good example in this matter.

BEGGING FOR THE LORD NOT AUTHORIZED.

The disciples were not to go from house to house as beggars, to get a meal here and a lodging there but were to expect that if the Lord had guided them providentially to those who had received them, the Lord meant to give their hosts through them a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms, for as the Lord's representatives they were there to confer blessings more than they would receive, and as common laborers even the service they rendered should be worth at least their keep. This principle was to apply not only to a house but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one that would receive them and their message more cordially.

Verse 9 might at first appear to be a special message applicable in the Jewish harvest yet not applicable to the Gospel harvest; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors of today should consider it to be their mission, their business, to open blind eyes and unstop deaf ears, and generally heal the sick in a spiritual way with the balm of Gilead, the good tidings of great joy now due to be understood. Moreover, it is our privilege now as it was their privilege then to declare, "The Kingdom of God is come nigh unto you." This announcement has not been a proper one all down through the age but merely in the ends or harvests of the two ages. After our Lord's death and resurrection the apostles no longer preached, "The Kingdom of God is come nigh unto you." On the contrary, they declared that the Kingdom of God, which had been offered to Israel, had passed away from them now to be given to a spiritual Israel which should be selected from all the peoples and kindreds and nations. But now we have come to the end of this period of selecting spiritual Israel, and in the harvest time of this age the proclamation again goes forth, Behold, the King is at the door, the Kingdom is at hand, and the wise virgins are preparing and will enter into the marriage, as the Lord represented in the parable of the wise and foolish virgins. (Matt. 25:1-12.) It is still true that in some places the Lord's representatives will be unkindly received no matter how wisely and kindly they seek to proclaim their message, and they should heed this same injunction.

A MERE "FORM OF GODLINESS" WORSE THAN NONE.

Then the Lord calls the attention of his disciples to the cities in which his principal works were done, Chorazin, Bethsaida and Capernaum, declaring that if the same works had been done in the heathen cities of Tyre and Sidon, or even in the city of Sodom, which was destroyed in Abraham's day, such works as he did would

R3348 : page 109

have been sufficient to have aroused the heathen inhabitants of those cities to repentance and seeking the Lord's favor. He then points out that when the great judgment day shall come it shall be more tolerable for Tyre and more tolerable for Sidon and more tolerable for Sodom than for those who had received favor in so large a measure and yet were not moved to repentance and obedience. These words suggest several important thoughts.

(1) Why was it that these Jewish cities, so long under divine instruction through the Law and the prophets, should be more dull, less ready to hear the good tidings than the heathen? We can only account for it on the general lines suggested by the Apostle when he declared that all the knowledge any of us may receive is either a

savor of life unto life or a savor of death unto death--either affects us favorably to draw us into accord with the Lord and the principles of righteousness, or unfavorably, so as to alienate us the more from him. This is a general principle, and we can readily see that the Truth coming to the fallen man under present conditions would to the few work a great blessing, and to the many would in a measure result in hardening of heart.

(2) We say to ourselves, What is to be the fate of the people of Chorazin, Bethsaida and Capernaum in the day of judgment, in the Millennium? We see that, so far as the present life is concerned, they have shared the same fate as the cities--all of the six cities mentioned are utterly destroyed and their inhabitants are all totally dead. Will those people have an awakening in the future--will they arise from the dead? Our Lord answers the question, saying, "All that are in their graves shall hear the voice of the Son of man and come forth." Well, then, we ask, for what will they be brought forth? Our Lord answers that their coming forth will be in that day--the Millennial day, the day of the world's judgment, the thousand years of Messiah's reign--when Satan will be bound and when, as the seed of Abraham, Christ and the Church will reign as Kings and Priests to bless all the families of the earth.--Rev. 5:10.

"MORE TOLERABLE FOR SODOM."

Our Lord's declaration is that it will be more tolerable for Tyre and Sidon than for the cities of Galilee in that Millennial time. What can this mean? It means that under that blessed arrangement conditions will be favorable or tolerable even for those people who witnessed the Lord's miracles and yet were not moved by them to repentance and discipleship; and it will be still more tolerable for the heathen peoples of Tyre and Sidon--yes, for the degraded ones of Sodom, who never heard of the grace of God, who never tasted of the divine favors, or witnessed divine healings, or had opportunities of being taught of the Lord, or being accepted as disciples of Christ.

The Apostle tells us that as soon as this Gospel age is completed, the Lord's favor will turn again to natural Israel, and that as a result blindness shall be turned away from them--Israel shall be saved from their blindness. (Rom. 11:25,26.) He goes on to explain that this will not be for anything of merit on their part, but because of the Lord's mercy, compassion, forgiveness through Christ. The prophet takes up the matter at the same point and declares that Israel shall look upon him whom they have pierced and shall all mourn because of him, and that the Lord will pour upon them the spirit of prayer and of supplication in connection with that mourning. Thus the blessing shall come again to those who rejected the Lord and crucified him, and with eyes opened still wider under the favorable conditions of the Millennial age, under the wise administration of the Lord himself as the great King over all the earth in that day, and with the influences of Satan bound and restrained that he may deceive the nations no more by "putting light for darkness and darkness for light," the people of Chorazin, Bethsaida and Capernaum shall have a further blessing, though a somewhat different kind from that which they rejected. They rejected the privilege of becoming disciples and joint-heirs in the Kingdom. That will never be offered to them again, because when next divine favor is exercised toward them it will be with the privileges of restitution to human nature --to that which was lost in Adam and redeemed by the death of the one whom they crucified.

"THUS IT IS WRITTEN."

The Lord through the Prophet Ezekiel (16:48-60) tells us particularly about the Sodomites, explaining the reason why they and their city were blotted out, and explaining also why the Israelites were rejected from his favor; but further explaining that when he shall have compassion upon Israel for the fathers' sake, and, according to his promise, bring them back again to their own land and to greater privileges under the Millennial Kingdom, then also he will have compassion upon the people of Sodom and recover them also to their former estate, to all that was lost,

R3349 : page 109

to restitution privileges. O, how grand are the divine arrangements and plans! Some may say, these are blessings that are coming; but our Lord intimated that certain great tribulations were coming upon the cities of Galilee. What were they? We have already referred to these. The people of the cities of Galilee and of all Palestine were involved in the great time of trouble with which the Jewish age was wound up and that nation blotted out of existence as a nation, its members being scattered amongst all nations. This was a great tribulation and sore loss to the people of Chorazin, Bethsaida and Capernaum--especially when compared with what they might have enjoyed if they had become obedient to the Lord's message--had they become disciples and thus attained joint-heirship with the Lord and the apostles and all the saints in the Kingdom.

But how will it be more favorable in the Millennial age for those people of the heathen cities named than for those of Galilee? Will not the terms of the Millennial age be equally open to all the world of mankind? We answer, Yes, but all mankind will not be in equal

R3349 : page 110

readiness to profit by those blessed conditions of the Kingdom. It is a law of nature that a blessing having been once despised, and Truth having been once rejected, is on that account more difficult to be grasped if offered again. This our Lord intimated when he said of the efforts of the Jews to make proselytes amongst the Gentiles, "Ye compass sea and land to make a proselyte, and when he is made he is twofold more a child of destruction than he was before." Truths received under unfavorable conditions and into unready hearts are not really blessings but are sometimes injurious. When the Kingdom conditions shall be made known to the people of Sodom and Tyre and Sidon, they will doubtless be more ready to bow to them, accept them and conform to them than some who already have had a measure of light but have been unfaithful to what they did see. Hence we may expect it to be more tolerable in the Millennial age for many of the heathen peoples--more favorable for them to fall in line with the Lord's gracious arrangements--than it will be for some who have enjoyed high place and position in the Jewish and Christian systems, but whose hearts have been far from appreciative of the principles of righteousness, etc., involved.

"AMBASSADORS FOR CHRIST."

The last verse of the lesson is most impressive, most encouraging, most stimulating. The Lord would have us know that when sent out with his message and under his direction we fully represent him, so that he that heareth us heareth him. What a wonderful honor is thus conferred upon the most humble of the Lord's mouthpieces, "He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me." If as the Lord's people we could always have this thought with us, it would certainly be a blessing to us in two ways:

(1) It would prompt us to feel the dignity of the smallest service rendered to the Lord's cause. It would banish fear of man and all feelings of weakness and trepidation. Recognizing ourselves as the Lord's representatives we would be courageous to go anywhere, to do any service called for in his commission and providential leading.

(2) This thought would bring to us such a sense of our responsibility that all the affairs of the present life would seem trivial and insignificant in comparison to the one great thing that we do--our heavenly mission and commission. We would be more dignified in manner, more earnest in our service as well as less careful of what man might say of us. Our whole concern would be that we might please him who hath chosen us to be soldiers in his Royal Legion, to be ambassadors and heralds of the Kingdom and of its terms and conditions.

===================

R3349 : page 110

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BRO. RUSSELL,--

Enclosed herewith I send our application for the continuation of Pilgrim visits for 1904.

We greatly appreciate the privilege of these visits and the rich blessings with which they are always accompanied. Our hearts are full of gratitude to our dear heavenly Father that he has seen fit, in his wonderful condescending goodness, to thus supply us with the help we so much need.

The work at this place has made very slow progress, it seems, to our waiting hearts, nevertheless there have been some results. When Bro. Draper was here this month we had one "new" sister at our little parlor meetings who eagerly drank in the sweet, blessed truths brought out in Brother Draper's Bible talks. She seemed to be greatly blessed and benefited, and our own hearts throbbed with tenderest love and sympathy for her in her new-found joy. Praise God for one addition to our number.

I have just read, through tears of joy, your annual report. I cannot express what I feel when I ponder the glorious harvest work now going on in the dear Master's wheat field, while the tares are sleeping in ignorance and indifference. I am constantly saying to myself, Who am I that I should be permitted to share in this the greatest work ever given to mortal man for accomplishment? I am so glad our heavenly bodies will have the capacity of expressing what the heavenly mind will feel, and not be so limited that they will simply ache for want of such capacity. Thank God for the assurance that every want of the perfect New Creation will be abundantly supplied. I have just returned from a visit at L__________. While there I heard a sermon from a man who was my pastor twenty years ago. His text was from the fourteenth chapter of Job, "If a man die shall he live again?" His theme, "Immortality." Almost the entire time devoted to the subject was given to the labor of attempting to show that immortality was proven from nature, reason, science and philosophy. About ten minutes were devoted to revelation and the resurrection of Jesus as additional proof. The number of Scripture references used was three, beside the context. I was sitting between one of my sisters and her husband, who is a Baptist preacher, and when the speaker declared that by the resurrection of Jesus "life and immortality was brought to light," I could not resist giving expression to an emphatic little "Amen," realizing that he had spoken the truth without meaning to. As I listened to all he had to say, and summed it all up, my heart was stirred with unspeakable pity for my dear old friend and all my other loved ones who had such scanty fare. I watched very closely for some indication of unsatisfied hunger, but they all seemed full. Oh, the pity of it! All noble hearted and clean handed before the world, and all seeming to have real love for our dear heavenly Father and all believing they are loyal to him!

Dear brother, I have wanted to tell you how greatly

I rejoiced that our sweet and comforting belief--the truths that we greatly prize above life itself--were presented to so many people during your debate with Dr. Eaton, and presented in such a lovely Christlike way. All my Christian life I have longed to see my blessed Lord and Master so represented before the world.

May his blessings continue and increase throughout the coming year upon you and all the dear brethren who labor with you.

Yours in fullness of joy,
(MRS.) AUGUSTA KENT,--Texas.

R3349 : page 111

MY DEAR BROTHER,--

It is with deep and inexpressible gratitude to the great "Giver of all good gifts," and to you, his honored servant, that I take up my pen this morning. I have read and re-read your dear Christmas letter [of greeting to the Colporteurs] and my heart echoes every sentiment expressed.

How truly "unspeakable" are our heavenly Father's gifts, not for one day only, but for every day, and for "ages to come," for he will show unto us "the exceeding riches of his grace (favor) in his kindness to us through Christ Jesus."

The year just past has been one of great blessing to me. The Lord's "table" never seemed so bountifully spread as it is now--perhaps my appreciation is increasing, too--and our standing in Christ Jesus, and our present privileges in the service of his Truth, never seemed more grand. Angels certainly would esteem it a pleasure to be in our places.

The dear Chief Reaper has permitted us to see some results of our feeble efforts, and this has caused our hearts to bubble over with joy, and has more than compensated for all the trials incident to our work.

Our prayer is that we may be given grace and strength to continue in this glorious harvest work as long as the door of opportunity stands open. We realize also that the time is growing very short, and we desire to be diligent in his service, and pray also that the "Lord of the harvest will send forth more laborers into his harvest."

We rejoice more and more in the knowledge of the "good tidings of great joy which shall be to all people." It is the one thing which makes life worth living, and even makes it a pleasure. And "our hearts up-leap in fond anticipation"--knowing that our "union with the Bridegroom draweth nigh," and soon the blessing of the "groaning creation" will begin. Oh, that we may "walk worthy of him who hath called us to glory and

R3350 : page 111

virtue," that we may be ever in the attitude of our dear Brother Paul, who rejoiced that he was "counted worthy to suffer shame for his name," who did so much for us!

"For him, I count as gain each loss,
Disgrace for him, renown;
Well might I glory in the cross
While he prepares my crown."

May these be the sentiments of each dear "footstep follower (I Pet. 2:21) until they "finish their course with joy" and see their dear Redeemer face to face.

With true Christian love, I remain yours in the "one hope of our calling,"

M. M. SPRINGER,--Colporteur.

DEAR BRO. RUSSELL,--

I have been long wanting to write to you. Since August last year when the Lord graciously called me, I have been by his gracious help holding steadily on to the faith. Your books, together with ZION'S WATCH TOWER, (to which I look forward eagerly) and other interesting tracts, etc., have been a valuable help to me, so instructive have they been.

It has helped to give the daily reading of the Holy Word an additional delight. Many passages having struck me as being peculiarly beautiful, I have learned them by heart, and while at my work (being an engine driver) I love to repeat them over and over to myself amid the roar and rattle of the revolving machinery. I have tried, oh, so hard, with, I hope, the blessing of the Lord, to interest some of my fellow-workmen in the great Truth, and as you know have caused two of them at least to become subscribers to the WATCH TOWER. As a child of God, wholly consecrated to Him, I am anxious that all around me should partake of the blessings and peace of mind that a child of God has amid the numerous distractions of life. My eyes have been opened to the fact that there are many blessed privileges I can live up to even in this life, and my Father has been surpassingly good to me. I am a simple man and do not know very much, but the good fortune that has come to me, and in which you have, under God, taken a part, impels me to write to you, repeating my thanks with a rejoicing heart.

With much Christian love, yours very sincerely,

W. R. CONYERS,--India.

DEAR BRETHREN,--

Some weeks ago I received (as a Presbyterian minister, I suppose) a free copy of your "Divine Plan of the Ages." Before acknowledging it, I have taken time to read it. I now ask that you will send a cloth-bound copy of it to a friend and send your bill to me. You can also put me down as a subscriber to ZION'S WATCH TOWER. I expect later to order the MILLENNIAL DAWN series in leather. It is needless to say that the "Divine Plan of the Ages" has both interested and comforted me. I am anxious to follow up the series and to exchange a personal letter or two on some points.

Yours very truly, A. W. N.,--Missouri.

DEAR BROTHER.--

Regarding the article in the Feb. 1 TOWER, "Can the Ethiopian Change His Skin," allow me to say, that I have ascertained by inquiry, from different colored people, that in this small town there are several instances of this change taking place. It usually begins with a small spot on some part of the body and gradually enlarges, and, strange to say, the individuals are loath to speak of it. My information extends to other communities, and the same experiences are occurring there. This appears to be general amongst the race all over the country. If a general inquiry was made amongst the colored people throughout the country it would be found that this is generally the case. I think that this is one of the many indications of the great changes that will soon take place when our dear Redeemer assumes his power and reigns.

Yours in the service of the loving Master,

C. C. SEABROOK.--Kansas.

GENTLEMEN,--

Being in possession of the first three volumes of the MILLENNIAL DAWN series, through a rather peculiar circumstance, I request information in regard to the succeeding volumes, and prices.

I may as well inform you that heretofore I had been a skeptic in regard to the Bible until I got hold of the books mentioned.

No person of intelligence can read these books and not be convinced. They are truly wonderful and show that God would surely raise up men who can and will interpret the Scriptures harmoniously.

Yours respectfully,

H. C. MITCHELL.--Ohio.

===================

SEMI-MONTHLY.
VOL. XXV. APRIL 15, 1904. No. 8.

CONTENTS.

Views From the Watch Tower........................115
Could the Heathen Do Worse?...................115
Dr. Russell Conwel Says Church is Dying, Slowly but Surely................116
The Trial of Faith............................116
The Memorial Celebrated..........................116
"Pray Without Ceasing"............................117
"Like Unto Men Who Wait for their Lord".................................122
"To Obey is Better Than Sacrifice" (Poem).....................................126
Interesting Questions Answered...................126
Los Angeles General Convention...................114

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

GENERAL CONVENTION, LOS ANGELES, CAL., MAY 7,8,9.

All sessions of the Convention will be held in Elks Hall, 231 S. Spring St. Visiting friends who desire accommodations secured for them should write in advance their intention to attend, stating the number in each party, the name, color and sex of each individual, and the price of accommodations desired. On account of long distance from Allegheny, applicants for accommodations should address the chairman of Committee direct, viz., Brother F. P. Sherman, 211 N. Spring St., Los Angeles, Cal.

Accommodations can be secured at 50c each for three or four persons in a room and $1.00 each for rooms for single persons or couples.

Reduced rates are available over the railroads on account of "M.E. General Conference." From points within the State of California the rate is one fare and a third for the round trip. Very Low Rates are granted from outside the State. Travellers should enquire for "General Conference Excursion Ticket." Friends arriving over the Santa Fe Railroad can reach hall by Washington St. car; and those arriving by Southern Pacific, should board yellow car marked "Arcade Depot."

Going and returning the Editor will hold several

ONE-DAY CONVENTIONS, AS FOLLOWS:

DALLAS, TEX., MAY 1.--A morning rally at 10 o'clock will be held in the Woodmen's Hall, 349 Main St. The public afternoon meeting will be held at 3 o'clock in Carnegie Hall, Public Library. Subject: "To Hell and Back! Who are there? Hope for the return of many." An evening meeting specially for the interested will take place at 7.30 in Woodmen's Hall.

HOUSTON, TEX., MAY 3.--All meetings will be held in the Auditorium; at 10 a.m., a rally, and at 2.30 p.m. a meeting for the interested. A public meeting will be held at 7.30 p.m. Subject, "The Oath-bound Covenant."

SAN ANTONIO, TEX., MAY 4.--Morning rally, at 10 o'clock, and afternoon meeting, specially for the interested at 3 o'clock, will be held at Red Men's Hall, 219 St. Mary's St. Public meeting at 7.30 p.m. at Beethoven Hall, 418 S. Alamo St. Subject, "To Hell and Back."

SAN FRANCISCO, CAL., May 12. PORTLAND, ORE., May 15. ST. PAUL, MINN., May 19. ALLEGHENY, PA., May 22.

GAZETTE SERMON REPORTS FOR THE POOR.

"Blessed is the man that considereth the poor." A dear friend of the cause, interested in the weekly published discourses by Brother Russell, has handed the Society a sum of money to be used in purchasing Gazettes every Monday and mailing said discourses to such as may request them amongst the WATCH TOWER readers too poor to purchase for themselves. We will do this and stamp each one, using the money so far as it will go. Send in your orders: postal cards will do. If samples of the paper containing the six Eaton-Russell debates are desired, say so.

Others who can pay for their papers are referred to the special "clubbing" rates granted by the Gazette on 3 mos., 6 mos. and yearly subscriptions, etc., in our issue of Feb. 15, page 2.

===================

R3350 : page 115

VIEWS FROM THE WATCH TOWER.

COULD THE HEATHEN DO WORSE?

GENERAL Alexel Nicolaevitch Kouropatkin, the famous soldier, upon whom Russia depends for the success of her army in the far east, is said to be the most popular officer in the Russian service, and is recognized as the Czar's best general. He was a boy of eighteen when he began his military career under Skobeleff and participated in all the brilliant engagements in the war against the Bokharans. Kouropatkin did not become well known in the Russian army, says Ernest Haskell in the New York Evening Post, until years afterward, when he was Skobeleff's favorite captain and chief of staff at Plevna, Turkestan, in the conquest of Khokand. Here is a picture of Kouropatkin as presented by the Indianapolis Journal:

"It has been twenty-two years since the capture of Geok Tepe; perhaps Kouropatkin has become less sanguinary with age. But if he should live to be a hundred and in that time should become as mild-mannered and soft-hearted as any humanitarian of the age, he could never live down the memory of that dreadful day. Geok Tepe was a fortress in Central Asia held by the Turkomans and besieged for a month by Russian forces under Skobeleff. Kouropatkin was the active commander, and when at last the stronghold fell he gave orders to give no quarter on account of age or sex. And here he added the crowning touch to the unlovely reputation as a human tiger which he had gained in the Russo-Turkish war.

"The words of an eye-witness give a faint idea of the glories of civilized warfare as exemplified by this famous general. He says: 'The whole country was covered with corpses. The morning after the battle they lay in rows like freshly mown hay, as they had been swept down by the mitrailleurs and artillery. Hundreds of women were sabered, and I myself saw little babies bayoneted or slashed to pieces. Many women were dishonored before being killed. The troops, mad with drink and the lust of fighting, were allowed to plunder and kill for three days after the assault.'"--Literary Digest.

FROM TALK TO ACTION.

"Hitherto Socialism has been a theory. It has been debated by doctrinaires; it has sometimes been applied in microscopic experiments, but never until now has it captured the government of a State as important as Saxony. There is no parallel to it in the history of civilization.

"It would seem to be good policy for the German Socialists to concentrate their efforts on making Saxony an object lesson in the value of their theories. Of course their road is not yet clear. The lower house of the Saxon Parliament is chosen by a complicated system of double election, and most of the members of the upper are appointed for life. Still these paper barriers cannot long stand against a determined popular majority of a hundred thousand. If the Saxon people really want Socialism they can get it.

"Like the other German States and the Empire itself, Saxony has advanced some distance in this direction already. The railroads and telegraphs are public property. The business which in this country is done by express companies, insurance companies and private savings banks is done there largely by public agencies, municipal, royal or imperial. If we should begin now to socialize our business affairs it would take us twenty years to reach the point at which Germany stands today.

"Since the State in Germany now does everything that it can do consistently with the maintenance of the present social system, the advocates of a new social system have no preliminaries to dispose of before putting their own theories to a complete test. They have waded through the shallows of public ownership of public utilities, and the next move must be to strike out into the deep waters of Socialism.

"It seems to be 'up to' the German Socialists to try this experiment in Saxony. A kingdom as populous as Ohio furnishes an ample field for a fair test. The great cotton mills of Chemnitz, the machine shops of Zwickau, the type foundries of Leipzig, the mines of the Erzgebirge, would be impressive examples of socialized industry if they were worked successfully by the State. Probably the success of such an experiment would complete the triumph of the Social Democrats in the German Empire, and it would certainly give a powerful impetus to their agitation throughout the world. On the other hand, its failure would, of course, have a dampening effect on the movement everywhere. But the Socialists must believe that their theories would

R3351 : page 116

work well or they would not hold them. They have been talking for a good many years with great effect. Now is their opportunity to act."--Literary Review.

DR. RUSSELL H. CONWEL SAYS CHURCH IS DYING SLOWLY, BUT SURELY.

"In an address which was the feature of the fourth annual meeting of the Baptist Social Union of New York, Rev. Russell Conwel, D.D., pastor of the Baptist Temple of Philadelphia has declared that modern churches are dying slowly but surely, because of indifference of pastors and congregations.

"'The modern Christian Church,' he said, 'is becoming submerged because of laxity. Pastors are growing indifferent, and congregations are all the time becoming smaller. There are too many movements, too many office holders and differing phases of creed. The result is that the parent Church is dying. The only reason that a young man goes to Church nowadays is because he knows that his best girl is there.

"'The Y.M.C.A. is more prosperous than the Church, because it is made attractive by its books and gymnasiums, with a true Christian spirit. With hospitals and colleges the sectarian spirit is waning. Men who make large endowments, as a rule, stipulate that the institutions they help shall be non-sectarian. If the Church is to live we must get back to the first teachings of Christ.'"--Exchange.

THE TRIAL OF FAITH.

"The Edomite saint must have looked into birds' nests when he used the comparison, 'I said, I shall die in my nest.' That is what a good many people say. They build each a nest for himself, and not for a summer, but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. 'As an eagle stirreth up her nest,' she mixes the thorny outside with the downy inside. So God, by his testing providences makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to his care and guidance over untried ways. And so he brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a stronger grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proved a man's salvation. Sickness has brought many highest health.--Dr. G. Hallock.

====================

R3351 : page 116

THE MEMORIAL WIDELY CELEBRATED.

REPORTS of the observance of our Lord's Memorial Supper on March 29th, its anniversary, have come in quite promptly this year--much to our pleasement. We rejoice to be able to announce that the interest and the numbers reported show quite an increase over those of last year and previously. In a sense the present is the opening of the year to us, as it was to typical Israel. Our remembrance of the Master's sufferings--"the just for the unjust"--and of our debt to him, and of our consecration to die with him in the battle of righteousness against sin, all press home on our hearts and serve to reinvigorate us for a fresh start in the service we love to render, even at the cost of afflictions and self-denials which, with the Apostle, we count but "light afflictions, working out for us a far more exceeding and eternal weight of glory."

The letters received from every direction breathe the same spirit of love and devotion, with resolves for the future year, and prayers for the prosperity of the work centered here at Allegheny. We also remembered you all and continually do so in our daily worship. Brethren, continue to pray for us. As the work widens and deepens we need more of heavenly wisdom in connection with its general direction.

Of those already reported the following are those showing the largest attendances: Allegheny, Pa., 366; Altoona, Pa., 36; Boston, Mass., 197; Cleveland, O., 68; Dayton, O., 39; Los Angeles, Cal., 112; Lynn, Mass., 34; New York City, 62; Philadelphia, Pa., 170; Toronto, Ont., 68; St. Louis, Mo., 69; Washington, D.C., 67. We append a few of the letters, remarking that they are samples of all as respects sentiments.

The Church at Allegheny had a most enjoyable season of fellowship with the Lord and fellow-members on the 29th ult. The attendance, 366, was the largest we have ever had--overcrowding our conveniences--and so far as we can judge all but fifteen partook of the Memorial emblems. The Spirit of the Lord was richly with us at the afternoon session, also, when a baptism service was held. Owing to the fact that at Allegheny we have given opportunities for symbolic baptism on the first Sunday of each month there were fewer baptisms on the 29th than some above reported. That day there were thirteen.

* * *

DEAR BROTHER RUSSELL:

Sixty-seven brethren and sisters met tonight in Bro. M__________'s studio and partook of the spiritual privileges of the Memorial, as well as the emblems thereof. The number is exactly the same as last year, but since January 1st no less than five faithful ones have entered other fields of usefulness, colporteuring or otherwise. Besides, several were unable to be present. It was a blessed occasion of refreshment as our hearts feasted together in faith upon those verities which the emblems so beautifully symbolize.

We were happy to adopt the suggestions made in Vol. VI. pertaining to the order of the service, in which I enjoyed the privilege of being the leader. Brothers F__________ and R__________ respectively offered our prayers of thanksgiving and praise for the "bread" and "wine," and various brethren shared in other portions of the service, while all were enabled to share in the heart-communion with the Lord.

Your brother in Christ, E. T.,--Washington.

DEAR BROTHER RUSSELL:

The Church in this place and vicinity met last night in our home and celebrated the Memorial Supper, and thus we remembered him who redeemed us by his blood. 26 were present, who all partook. We rejoiced together that the "unspeakable gift" of everlasting life was reckoned to us by the sacrifice of our dear Lord, appropriated to us by faith, and we pledged ourselves afresh to serve him faithfully, even unto death, saying: "O for such love I would make some return," and realizing that "my humble offering I know he'll not spurn." Within the past year--from Memorial to Memorial--ten have been immersed and in about a year four of our number have entered the harvest work as colporteurs. The spiritual health of the Lord's people here seems good, if one may judge by the thoughtfulness and loving consideration which all seem to manifest one toward another, and it seems correct to think of Love as the golden reed by which God measures us. Oh, that we may come up to this mark of perfect love!

Your brother in this blessed hope,
D. K.,--Springfield, Mass.

CHAS. T. RUSSELL:

Dear Brother in Christ,--It gives me great pleasure to advise you of the blessed privilege extended once more to the Church at New York of commemorating the death of our dear Redeemer. Sixty-two partook of the emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, which sacrifice I am sure we appreciate much more than we did one year ago. May the feast continue until by his grace we shall celebrate it anew with him in his Kingdom. Our dear Brother R-- ably set forth the Truth in detail; the service altogether was very impressive and of great blessing to many.

No doubt you will be pleased to know that fourteen of like precious faith symbolized their consecration at the baptismal service Sunday, the 27th.

Yours in the faith, fellowship and service,
S. Y.,--New York.

DEAR BROTHER RUSSELL:

The Lord's Memorial Supper was celebrated last evening in the vestry of the People's Temple with 197 adults and three children present. The season was, as it has always been, a blessed and impressive one. All or nearly all of the thirty-seven dear ones who were immersed symbolically into Christ last Sunday were present--an object lesson and illustration to the Church of Boston and vicinity of the truth that "he that reapeth receiveth wages." No one had any idea that so many as sixteen brothers and twenty-one sisters were to be baptized, the number being the largest we have ever had, as was also the number partaking of the emblems of our dear Lord's body and blood.

Our hearts are touched as we think of the suffering of our Head and Elder Brother, yet we glory in his great victory o'er the grave, the redemption bought thereby, and rejoice that we are one year nearer, if faithful, to drinking anew with him of the fruit of the vine in our Father's Kingdom. One of our beloved and faithful Elders served the Boston assembly, while the other served friends in another city. A number of the brethren were also with smaller companies in neighboring towns.

With new courage and zeal for the Master's service, I am, as ever, and in behalf of all of the brethren,
Yours in the Beloved, H. A.,--Boston.

DEAR BROTHER RUSSELL:

The friends at this place met at our hall in commemoration of our Lord's death. Each year seems to make this season dearer to us and we can truly say that this one has been the most blessed of all.

We feel more keenly the responsibilities as well as the blessings that come to us through participation in the loaf and cup. There were thirty-four present and the emblems were sent to some who were unable to be present. We are looking forward to that time when we shall drink the "new wine" in the Kingdom with our dear Master.

With Christian love, I am, as ever, yours in the faith, C. B.,--Lynn, Mass.

DEAR BROTHER RUSSELL:

About 170 of the friends gathered in the Church at 10th and Dauphin Sts. this evening to commemorate the death of our Lord. Seventeen symbolized their consecration by immersion at an earlier hour.

All the friends send you Christian love and greeting.

Your brother, H. P.,--Philadelphia.

===================

R3351 : page 117

"PRAY WITHOUT CEASING"

--LUKE 11:1-13.--MAY 1.--

Golden Text:--"Ask, and it shall be given you; seek, and ye shall find."

WE ARE NOT to suppose that the disciples had never prayed up to the time mentioned in this lesson, when they asked the Lord to instruct them in the matter. On the contrary, we are to suppose that they had, in common with the Jews in general, and in harmony with our Lord's example, been accustomed to go to God in prayer. They seem to have realized that, as our Lord's teachings were considerably different from those of the Scribes and Pharisees on various points, so also his conception of prayer was probably different, and they desired to have instruction on this subject along the lines of his advanced teaching. Several instances are recorded in which our Lord Jesus prayed in the presence and in the hearing of his disciples --a sufficient number to preserve us from the error of some who claim that public prayer is improper. Nevertheless, apparently our Lord's usual method was to go to the Father privately, after the manner he described to his disciples when he said, Enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret.

The spirit of this injunction was carried out by our Lord when he withdrew from his disciples into a mountain alone for prayer, and we have several records

R3351 : page 118

of his spending a considerable portion of the night thus in communion with the heavenly Father. One lesson to us from our Lord's example would be that if he in his perfection needed to have spiritual fellowship and communion with the Father in order to carry on the assigned work, we, his disciples, imperfect according to the flesh, and every way lacking the wisdom, etc., which he possessed, have much more need to look continually to the Lord for the guidance and comfort, the sustenance needed in all the trials and difficulties of life in the narrow way. It is in accord with this that the Apostle exhorts, "Pray without ceasing,--in everything giving thanks."

THE SECRET OF A HAPPY DAY.

We do not understand the Apostle to mean that the Lord's people are to be continually upon their knees, but rather that their hearts are to be constantly in an attitude of prayer, mentally, spiritually, looking to the Lord for guidance in all the affairs of life, and to see that their conduct has the divine approval. This thought of perpetual communion with the Lord, continually looking to him for his smile, continually watching that no earth-born cloud arise and hide from us the Father's face and blessing, is the attitude of the advanced Christian. To such an one every day and every hour is a time of fellowship with the Lord. Whenever business cares, household worries, etc., interfere with such communion it is an evidence that we are being overcharged with the cares of this life, and the difficulty should be corrected: either we should rectify matters by diminishing our business responsibilities, etc., or, if this be impossible, we should counterbalance the cares of life with the more earnest and more repeated turning of our hearts to the Lord for guidance in even the trivial affairs of life, much more in the great ones.

It was probably on our Lord's return to his disciples from such a season of private fellowship with God that they asked him respecting prayer, as recorded in our lesson. Had he been much in the habit of praying with them audibly we may presume that they would have known to take his style of praying as proper copy for their own.

The account of this prayer, as given by Luke, differs considerably from the account given by Matthew, the latter, apparently, being much the more complete statement (Matt. 6:9). We are not to understand that our Lord meant, Say ye, but rather, as it is elsewhere given, After this manner pray ye. In other words, our Lord gave, not the words for our prayers, but a general sample of style. We incline to think that our Lord's followers have, to a considerable degree, neglected the style, and, instead of the brief, orderly petition, all seem inclined to adopt more or less of the mannerism which our Lord ascribed to the improper prayer; namely, vain repetitions, as though it were expected that the prayer would be accepted only if it were of certain length. We are not to suppose that our Lord spent hours in prayer, and yet used so brief a form as the one here given to the Apostles, but we may reasonably expect that the order which he here set forth would be the one which he observed, namely--(1) The address,

"OUR FATHER, WHICH ART IN HEAVEN."

The term, Our Father, would necessarily be a new one to the Jews, for they were a house of servants. By this the apostles were to understand that, having become identified with the Lord Jesus, they were now privileged to consider themselves sons of God, and he their Father. Perhaps that was one of the particular points on which they desired instruction. They may have heard the Lord Jesus addressing God as his father, and may have wondered whether or not they would be so privileged to address him. This prayer would assure them that God recognized them, not as servants merely, but as sons. This is in accord with the statement made by the Apostle John (John 1:12), "To so many as received him, to them gave he the privilege to become sons of God." The term is one of special endearment.

The affection of a true father for his child, being one of the most precious in the world, is used to illustrate the relationship of the Lord's consecrated members to the Creator. It is necessary to be some time in the school of Christ as disciples, learners, before we are able properly to appreciate the meaning of this word Father as applied to God, but the more we come to know of the love of God, which passes all understanding, and the more we are enabled to draw near to him through faith and obedience, the more precious will this term Father become.

(2) "HALLOWED BE THY NAME."

This expresses adoration, appreciation of divine goodness and greatness, and a corresponding reverence. In addressing our petition to the Lord our first thought is to be, not a selfish one respecting ourselves, nor a thought respecting the interests of others precious to us, but God is to be first in all of our thoughts and aims and calculations. We are to pray for nothing that would not be in accord with the honor of our heavenly Father's name; we are to wish for nothing for ourselves, or for our dear ones, that he would not fully approve and commission us to pray for. Perhaps no quality of heart is in greater danger of being blotted out amongst professing Christians today than this thought of reverence for God. However much we have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian's position of today over that of a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many

of the members of the one "Church of the living God, whose names are written in heaven." Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy.

The difficulty is that ignorance and superstition were the foundation for much of the reverence of the past, and, as the light of Truth dispels the error, only the few receive the precious Truth instead of the error, and real reverence of love instead of reverence of superstition and fear--and even with these the transition sometimes involves loss of considerable reverence. The Lord's people will do well to cultivate this quality, and they will be helped so to do by following the order of prayer which our Lord has here laid down--considering first the will and honor of God as superior to their own and every other interest.

(3) "THY KINGDOM COME."

As God and his glory and honor are to be first in the minds of his children, so their next thought should be for the glorious Kingdom, which he has promised shall bless the world. However much our own personal interests and affairs may be pressing upon us, and however much we may desire to have the Lord's blessing and guidance in them, they are not to outrank our appreciation of his beneficent arrangements which he has so clearly promised in his Word. We are to remember that the Kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious Kingdom and the blessing upon all the families of the earth, which our heavenly Father has promised shall yet come through the seed of Abraham.

This thought respecting the Kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own high calling to joint-heirship with our Lord in this Kingdom. And in proportion as that hope is clearly before our minds it will be, as the Apostle explains, as "an anchor to our souls, sure and steadfast, entering into that which is within the vail." This anchorage of hope in the future, in the Kingdom, will enable us to pass safely, and with comparative quiet, through the trials and storms and difficulties of this present evil world. More than this, our thoughts respecting the Kingdom will remind us that if we are to be heirs of the Kingdom it will be necessary that we have the appropriate discipline and training. And so, while praying, Thy Kingdom come, our hearts will naturally think next of the fact that our hopes are that when the Kingdom comes we shall be participators, with our dear Redeemer, in its glory, and in its great work of blessing the world. And in proper order then will come the thought that we must now have the necessary trials, difficulties and disciplines to properly fit and prepare us for the duties of the Kingdom. This thought in turn will make all the afflictions and trials of this present time seem to us light afflictions, knowing that they are working out for us a far more exceeding and eternal weight of glory. Thus the very offering of this prayer in its proper order will bring us a measure of relief from our perplexities, trials and disappointments before, in their proper order, we reach these to mention them at the throne of grace.

(4) "THY WILL BE DONE ON EARTH, AS IT IS DONE IN HEAVEN."

This petition offered from the heart implies that the one offering it has made a full consecration of his will, his heart, to the Lord, and that as he hopes for the Kingdom by and by to come and subdue all unrighteousness and to establish the divine will from sea to sea, and from pole to pole, so now, the petitioner being thus in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart--that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom. No one can intelligently and honestly offer this petition and not desire and endeavor to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others. The mere thought of the divine arrangement brings a blessing, a peace, a rest, a sanctification of heart.

(5) "GIVE US DAY BY DAY OUR DAILY BREAD."

Matthew's statement is, we think, preferable on this point also: "Give us this day our daily bread." The thought seems to be that of continual dependence upon the Lord, day by day, for the things needed--accepting for each day the Lord's providential care and direction of our affairs. Daily bread should here be understood in the broad sense of food and raiment--things necessary. The Lord's people, who recognize him as their Father, must trust him as children, while seeking to use the various instrumentalities and opportunities within their reach. They are to provide the things necessary for themselves, yet to recognize the divine provision and care which has pre-arranged matters so as to make their present conditions and blessings attainable. Agnosticism and higher criticism in general may deny, if they please, divine providence in connection with the grains and other supplies for man's necessities; but the eye of faith sees behind these supplies the love of God, and the wisdom of God, and the power of God, making ready for man's necessities, and

R3352 : page 120

giving the things necessary in such a manner as will be for the advantage of mankind--through sweat of face, etc.

The petition does not warrant us in asking for particular kinds of food and delicacies. Whether our energies and carefulness in respect to life's affairs shall result in temporal prosperity, accompanied with the comforts and some of the luxuries of life, or whether we shall barely have sufficient, and that with unceasing toil, we are to leave to the Lord's providence to direct. The Scriptures admonish us that we are not to be avaricious, but, while "not slothful in business, fervent in spirit, serving the Lord," we are to "be content with such things" as divine providence may grant us.

The child of God on common fare and in common clothing may really be much happier than are some much more prospered in temporal matters. His contentment with inferior conditions arises, not from a less ambitious mind, but rather from his faith and hope and love, which, under the guidance of the Lord's Word, discern that the present life is merely a vestibule to eternity, and in realizing that the Lord is supervising the affairs of his people. So the trials, persecutions, discouragements and disadvantages in the present time will work in them and work out for them preparation of heart, development of character, which will make them meet for the inheritance of the saints in light.

(6) "FORGIVE US OUR SINS."

Those who come to God in prayer acceptably must approach him with a realization of their own insufficiency and unworthiness: they must realize that they

R3353 : page 120

are by nature sinners, and that their flesh is both fallen and weak ("so that they cannot do the things which they would"). Not the Adamic sin, but personal transgressions are here referred to, for Adamic sin, unrepented of and unforgiven, would stand as a barrier so that the supplicant would have no right to go to God in prayer at all until he had thus repented and been forgiven through the merit of the Mediator. He would have no right whatever to call God his Father, but would still be one of the Adamic race--unregenerated. Our coming to God in prayer and calling him Father imply that we have accepted the mediation of the great Redeemer, through the merit of his sacrifice--imply that our sins have been forgiven, that we have been covered with the robe of Christ's righteousness, and that the Lord is no longer dealing with us as sinners.

What sins, then, have we to confess? We reply that all should recognize that their very best efforts in the flesh necessarily come short of perfection--short of the glory of God. Although the forgiveness of sins is not here mentioned as being through the merit of our Lord Jesus Christ, yet other Scriptures clearly show us that this is the only ground of our fellowship with God, --that there is no other name given under heaven or amongst men whereby we must be saved from our sins.

To petition the Lord for forgiveness of sins implies that we are at heart opposed to the sins, and that any sins committed have not been wilful ones; and the Lord, according to his covenant of grace with us, agrees to accept the intention of our hearts as instead of the actual, full, complete, perfect obedience to the divine requirement in thought and in word and in act. This petition, then, signifies that we recognize that the robe of Christ's righteousness granted to us has become spotted or sullied, and that we desire to be cleansed, so that we may again be without spot or wrinkle or any such thing. On the contrary, this cannot refer to wilful sins, because, as the Apostle explains, if we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, and hence no more a basis for forgiveness; and the end of wilful sin is Second Death. It is, however, proper to remark that there are what might be termed mixed sins--sins in which a measure of wilfulness may have combined with a measure of ignorance or inherited weakness.

In the case of such sins the Lord expresses his willingness to cancel the wrong upon its being properly repented of, but he reserves to himself the giving of stripes, or chastisements appropriate and necessary to his child as an instruction in righteousness, and correction of weaknesses, etc. Happy are they who, with growth in grace and knowledge, find their hearts so fully in accord with the principles of the divine arrangement that they will never transgress with any measure of wilfulness; but blessed also are those who, finding some measure of wilfulness in their deflections from the divine rule, are pained thereby, and who, as the Apostle says, are led to discipline or correct themselves that they may the more quickly learn the lessons, and bring their bodies more completely into subjection to the new mind--"I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." "For if we would judge ourselves, we should not be judged."

(7) "FOR WE ALSO FORGIVE EVERYONE THAT IS INDEBTED TO US."

Again Matthew's rendering is better: "Those who trespass against us." As we are imperfect and cannot keep the divine law, so likewise others are imperfect. As the degrees of deflection from the divine law vary with the degrees of the fall, so also we must expect that the trespasses of ourselves and others, one against another, will vary, according to natural temperament, weakness, etc. As we realize that we have received, and will still need, divine compassion and mercy in respect to our shortcomings, so the Lord teaches us that

R3353 : page 121

we must exercise similar benevolence toward our fellow-creatures, both in the Church and outside. Elsewhere he lays down this rule very stringently, that if we do not from our heart forgive those trespassing against us, neither will our heavenly Father forgive our trespasses. Thus the Lord would develop in his consecrated people the spirit of the Father, even as he instructed us, saying: "Be ye holy, even as your Father which is in heaven is holy."

That is to be the standard. However far short of it we may come, we can have no lower standard than that; and in proportion as we are striving for that standard and realize our own weaknesses and imperfections, we should have proportionate compassion upon fellow-creatures and their shortcomings toward us. This is love, sympathy, compassion,--and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready to forgive them and glad to forgive them; and whoever does not succeed in this matter to the extent of being able to love his enemies, so as to even pray for them, that person fails to reach the mark of character which the Lord demands, and he may be sure that his own deviations from perfect rectitude will not be overlooked, because he is lacking the one important quality of love, which covers a multitude of sins of every kind. None, surely, will gain a place in the Kingdom class, in the Bride class, except they have this forgiving quality, this quality of love.

(8) "BRING US NOT INTO TEMPTATION."

We are to remember the words of the Apostle (Jas. 1:13) to the effect that God tempteth no man, and we are to apply this thought to the prayer. So doing our prayer will not signify that we fear God will tempt us, but that we entreat him that he may guide our steps, our cares in life, so that no temptation, no trial, shall come upon us that would be too severe for us; that he may bring us by a way in which we will not be tempted above that we are able, and provide a way of escape. when we are sore distressed. The Apostle assures us that this is the divine will, and that such a prayer would be in accordance with it. He says God will not suffer us to be tempted above that we are able, but will with every temptation provide also a way of escape. The temptations are of the Adversary, and of our own fallen natures--through our own flesh, and through the weaknesses of others. God is not responsible for these, but he is able to so guide the way of his people that they shall not be overwhelmed in these natural difficulties, weaknesses, besetments, nor by the wiles of the Adversary.

(9) "BUT DELIVER US FROM EVIL."

These words are not found in the original, but corresponding words are found in Matthew's record: "Deliver us from the Evil One." There never was a time when there was greater need of this petition than at present. The Evil one is specially seeking to trap and ensnare the Lord's people in the present time, and the Scriptures inform us that God is permitting this, and, in that sense of the word, that he is sending strong delusions--permitting the Adversary to bring strong delusions upon the world and upon the nominal church. Our Father is permitting this because the time has come for a complete separation of the wheat from the tares. He has promised, however, that those who are truly of the wheat class--the sanctified in Christ Jesus, who are seeking to walk in his steps--shall not be stumbled, shall never fall, but shall have an abundant entrance ministered unto them into the everlasting Kingdom. The question, then, is one of loyalty of heart to the Lord.

The trial of this day shall try the work of every man [in the Church] of what sort it is. It will be so severe that if it were possible the very elect would be deceived; but this will not be possible, because the Lord will specially care for these. Nevertheless the Lord will be inquired of by his people in respect to these matters which he has already promised, and as they pray, Deliver us from the Evil One, they surely will labor in the same direction. It is our expectation that very shortly now the forces of evil will gain much greater strength than at present, with all deceivableness of unrighteousness; and meantime the Lord is staying the adverse forces that his true people may put on the armor of God and be able to stand when the evil day shall come.

FAITH AND HOPE DEVELOPED BY DELAY.

In verses 5-8 our Lord gives us a parable, showing how importunity might bring an answer from an earthly friend who at first declined a request. Our Lord uses the illustration in respect to the heavenly Father, not by way of implying that God is averse to his people's requests and will only grant them when their comings become tedious to him, but by way of showing what patient persistency men will have in connection with some slight earthly favor desired, and as illustrating how the Lord's people need to be much more solicitous and earnest in respect to the heavenly blessings they desire. Our heavenly Father has good things; he has promised them to us; he takes delight in giving them to us, yet some of them are afar off. For instance, he has allowed his dear people to pray, Thy Kingdom come, thy will be done on earth as it is done in heaven, for nearly nineteen centuries. Why has he not answered the petition sooner? Why did he suggest that we should so pray, if the answer were to be so long delayed?

We reply that the Lord had a plan, including the time for the Kingdom, already mapped out before he taught us to pray for it; and that the prayer of now

nearly nineteen centuries, going up from the hearts of his people, have been blessings to their hearts, and have led them to appreciate and long for the Kingdom far more than if they had not thus prayed. The longing for the Kingdom has been a blessing of itself and has been an encouragement, and so we are praying today, more earnestly perhaps than ever before, Thy Kingdom come, because we appreciate the need of God's Kingdom more and more as we get down to the time when it will be ready to be given to us.

ASKING, SEEKING, KNOCKING.

Our Lord's words in conclusion of the lesson are very soul-satisfying to those who have faith: "I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." We have the Master's words for this, but we are to remember the order as already expressed to us in prayer; we are to ask nothing that will not be hallowing and honoring to our heavenly Father's name; we are to ask nothing that would be an interference in any measure or degree with the coming of his Kingdom, or the doing of his will on earth as in heaven; we are to ask in harmony with the divine plan, and to be assured that that divine plan, revealed in the Word and prayed for by us, will ultimately be fully accomplished, and that it will be a most heart-satisfying portion when we do receive it.

The asking, seeking and knocking are to be done by us individually. We may ask the Lord for a share in the Kingdom, and may labor for it, praying his blessing upon our labors; but we may not attempt to direct the divine arrangement and to ask the Lord to specially favor others in connection with the Kingdom. Because some one is related to us and very dear according to the flesh, is no reason why we should conclude that the Lord would necessarily choose such an one for a member of his Bride. On the contrary, we are to preach the Word to such an one, to tell him of God's goodness and grace, and of the Kingdom, and of the blessing, and to encourage him to make a consecration of himself to the Lord; and, in connection with that consecration, we are to urge him to ask for himself, to seek for himself and to know for himself that he may receive and find and enter into the blessed favors of the Lord.

EVERY GOOD AND PERFECT GIFT COMETH FROM THE FATHER.

Our Lord appeals to the fatherly spirit in man, reminding his hearers of how they would delight to give good gifts of food to their children, how they would not only not give them something poisonous or injurious when they asked for good blessings, but they would not even give them the injurious things when asked for. Much more is our heavenly Father good, kind, benevolent, and disposed to bless his children. Much more will he give to us the right things. We have thought of this frequently when hearing some of our dear friends praying that the Lord would baptize them with fire, as he promised in the Scriptures. We are rejoiced to think that God, in his goodness, would not answer that prayer, would not take advantage of the misunderstanding of the matter, and answer a prayer which would be so injurious to the petitioner. What they desired was a measure of divine blessing; what they were asking for was the curse, or trouble which came upon the chaff in the end of the Jewish age, and which is again to come upon the tares in the end of Gospel age.

We trust that the Lord's people will more and more cultivate a spirit of prayer, and that so doing they will more and more appreciate their relationship to God as children, and come to him as to a father, with simplicity, with sincerity. We are not at all advocating the thought that is today so prevalent, of the fatherhood of God and the brotherhood of man. That false doctrine finds no place in the Word of God. God does not stand sponsor for the depraved race as it now appears. He was the father of Adam in his perfection, but these imperfections, which have come to have so prominent a place in the children of Adam, the Lord declares to be of the Adversary, and to some he said, of his day, Ye are of your father, the devil, and his works ye do. In order to get back again into the family of God, as Adam was, a son of God, before he sinned, it is necessary for us to go by the appointed way--through the merit of Jesus, the merit of his sacrifice for our sins. More than this, having been thus justified as sons on the human plane, we have been accepted in the beloved one to sonship, as New Creatures in Christ. It is from this standpoint that we come to the Father, from this standpoint that we have our fellowship, and from this standpoint that we are hoping, trusting, believing that all things are working together for good to us, because we love God and have been called according to his purpose.

===================

R3354 : page 122

"LIKE UNTO MEN WHO WAIT FOR THEIR LORD."

--LUKE 12:35-48.--MAY 8.--

Golden Text.--"Blessed are those servants whom the Lord when he cometh, shall find watching."

FOLLOWING up his instruction respecting his approaching death and resurrection, and after the transfiguration vision which emphasized this lesson to the apostles, our Lord began to explain to them something respecting his second coming and what their attitude should be in the interval. The present lesson

R3354 : page 123

emphasizes this matter. During the Lord's absence his people were to be continually on the alert; their loins girded would represent that they were to be ready for service all the time--actively engaged in promoting the interests of the Kingdom. According to the custom of that time, loose, flowing garments were used, and the girdle at the waist drew these into proper place so as to permit of the ordinary services of life. When rest was sought the girdle was loosed. Consequently the lesson of the figure is constant activity on the part of the Lord's people during his absence from us. We are not to become charged with the cares of this world and slumber and sleep, and thus refrain from attending to the duties properly devolving upon us.

Each one of the Lord's servants is represented as a light bearer, and instructed to let his light so shine before men that they, seeing his good works, may glorify the Father in heaven. The picture is that of general darkness, ignorance, superstition and sin in the world, while the Lord's disciples have been granted the light of divine revelation and wisdom and understanding, which not only transforms them and makes of them New Creatures, but also shines through them unto all with whom they come in contact. "Ye are the light of the world." A suggestion is here in place, namely, that the Great Light, the glorious sunrise of the Millennial morning, has not yet taken place; the Lord's people are still in the world as little lights, shining in the midst of general darkness and watching and waiting for the morning. The Prophet's words were in line with this when he said, "Weeping may endure for a night, but joy cometh in the morning." This night time of darkness and ignorance and sin began with the curse of death, which came upon our race through father Adam's disobedience, and the whole creation is groaning and travailing together, waiting for the morning, waiting for the manifestation of the sons of God --Christ Jesus and his brethren, his joint-heirs in the Kingdom.

Our Lord gave a parable to illustrate the alertness and attentiveness that should characterize his followers. Amongst the Jews there would be no occasion on which the servants of the household would be expected to be more alert or to manifest more interest in the welfare of the household than on the night or morning on which their master would come to his home bringing with him his bride. And so the Lord chooses this as an appropriate illustration of the alertness that should characterize his followers while waiting for his second coming. As a matter of fact, the servants in this parable are the bride of another parable, but represent the matter from another standpoint. The sole lesson here is that diligence in service, that watchfulness for the interests of the Master's cause, that faith in his promise to return and expectancy of the event, serve as an aid or stimulus to proper service. When the master of the house should arrive with his company it would be a reflection against the interest of his servants and their love and devotion for him if on such an occasion they were found asleep or otherwise than ready to open the door at the Master's intimation of his arrival.

IF THOU WILT NOT WATCH THOU SHALT NOT KNOW.

The parable implies that at our Lord's second coming he will have arrived before any of his faithful servants will be aware of the fact. His presence will be made known by the knock, and the knock would correspond to an announcement, through some special servant or servants, either orally or by the printed page, setting forth the evidences of the Master's presence. For instance, the publishing of time prophecies showing that the time is fulfilled--that certain prophecies marking events belonging to the close of the Gospel dispensation and the opening of the Millennial dispensation are accomplished, and that certain signs mentioned in the Scriptures are fulfilled--such testimonies are in the nature of a knock, which would be heard by such of the servants of the Lord as would be awake at that time. It is not for the servants in general to do the knocking, but for the Master himself to set in operation the forces and agencies he may choose to use for producing this knock and the announcement.

A blessing is promised to those servants who at that time shall be on the alert and hear the knock and understand it, and welcome the Master. Verse 39 shows quite distinctly that none except the servants are to appreciate the knock--that the world in general will not know of the time of the Master's return, but only his servants. No particular time for the Master's coming is set, but the intimation is clearly given that it is not for them to know the times and seasons, but

for them to be on the alert continually, not only during the first watch, but during the second and during the third, that at whatever time the Master's knock may be heard they may respond promptly. It is not the thought, let it be noticed, that the servants are never to know when the Master will come: it is the thought that on his arrival he will cause such a knocking to be made as will be appreciated by all of his servants who are awake and waiting and watching.
Wherein would be the use of the knock if the servants were not to know when they heard the knock? The knock is to be the evidence of the presence, and the servants are not to know in advance, but are to know at the time of the arrival and that without seeing.

THE MASTER WILL SERVE HIS SERVANTS.

What will be the special reward of these servants? The parable states it: their Master will "gird himself [he will become their servant] and will make them to

sit down to meat and will come forth and serve them."
This implies that at our Lord's second coming he will be present before any of his servants know of his arrival. He will knock or cause announcement of his presence to be made. Those who will hear the knock will be such only as are awake and ready, expecting him and on the alert for the knock. These will receive a special spiritual feast. It will be special because it is on a special occasion and intended as a special reward for their manifestation of interest and devotion.
It will be special also, because the Master of the household, turned to be its servant, would have all the keys to all the riches of grace and blessing, and, as elsewhere explained, will bring forth from his treasuries--his pantries --things new and old, substantials and delicacies.
The faithful ones will surely have a royal feast, such as never before was granted them.

These things, we hold, have already been fulfilled. The knock, or proclamation of the Lord's presence, as indicated by the Old Testament prophecies, has been given since 1875 and is still being given. The knock of the parable might appropriately be but for a few seconds, but the fulfilment would properly cover a period of years. The servants of the household are taking notice, and each one as he opens his heart and mind to the fact of the Lord's presence receives a fulfilment of the blessing promised--receives a feast of fat things, spiritual--an understanding and appreciation of the divine plan and a soul nourishment and strengthening such as was never his before. That this serving of the servants by the Master should be understood to be an individual work and not merely a collective service and feast, is evidenced by the Lord's statement in Revelation 3:20. Here the Lord represents the same event in connection with his message to the last phase of his Church nominal, the Laodicean phase. He says, "Behold, I stand at the door and knock: if any man [individual] hear my voice [knock] and open the door, I will come in to him and sup with him, and he with me."

"A THOUSAND YEARS...ARE AS A WATCH IN THE NIGHT."

According to the ancient Jewish method of reckoning the night time, the second watch would be from ten to two o'clock and the third from two to six o'clock. The parable does not state in which watch the Master may be expected. That question was left open; the faithfulness of the servants would be tested in proportion to his delay. Many would find it easy to keep awake and alert during the first watch, not so many during the second watch and still fewer during the third. It is in accord with this implication of the parable that we find today general lethargy prevailing amongst Christian people respecting the return of the Bridegroom and the glorious things of the Kingdom then to be brought unto his faithful household. Many are asleep in Zion, many are overcharged with the cares of this world and the deceitfulness of riches. Not only have worldly people made a god of business, money and pleasure, but many who are at heart lovers of righteousness and who desire to be considered servants of the Lord, are seriously overcharged--absorbed in worldly things. Their hearts are so filled with these and their minds so occupied with dreams of Churchianity and pleasure and personal interest that they cannot hear the knock. They know not of the Master's presence; they open not their hearts to this wonderful announcement, for which the Lord's people have waited so long and prayed so earnestly, "Thy Kingdom come." They are missing, as a consequence, a great blessing implied in our Lord's parable, and definitely stated in Daniel's prophecy--"O, the blessedness of him that waiteth and cometh to the thousand three hundred and five and thirty days."--Dan. 12:12.

HIS PRESENCE UNKNOWN TO THE WORLD.

"But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken through."

The reference here is to a thief-like coming, and the Greek word, translated broken through, would mean literally "dug into." Many of the houses of olden time were not built of stone or bricks but of dried mud, somewhat like what are known as adobe houses in some parts of the West and in Mexico. Entry into such houses could be gained more quickly by digging through the wall than by forcing the door. The goodman of the house or its master does not refer to the Lord, for the house referred to is the "present evil world"--the social structure as at present organized. It is not necessary to conclude that Satan is meant, although he is in a general way the master of present institutions, "the god of this world," the "prince of this world." We may properly enough understand the goodman of the house to here signify earthly governments, the powers that be, the representatives of the ten toes of Daniel's image and of his fourth beast.

This matter of the second coming of the Lord and the knock which will be heard by those of his servants who are awake, but not heard by his servants who are asleep and overcharged, will be totally unknown to the world. To them his presence will not be that of a master longed for and served, but that of an opponent whose house they have in his absence taken possession of and used contrary to his interests. These, if they knew the time of his coming, would have fortified themselves in some manner and have sought to defend present institutions and to perpetuate them.

The coming as a thief upon the world signifies a

quiet coming, unostentatious, unknown, without heralds or any commotion likely to disturb. The breaking up of the strong man's house--the breaking up of present institutions, civil, religious, political, financial--is already under way, just as the knocking for his servants is in process. The entire social structure is under control of the new Prince. He is marshaling his forces, and will cause even the wrath of man to praise him and to work out his purposes in the overthrow of every known institution built upon selfishness. Great will be the fall thereof--"a time of trouble such as was not since there was a nation"; but upon the ruins the King of kings and Lord of lords will rear the grand Kingdom of the Lord, for which all who are his already pray, "Thy Kingdom come," and which, when it shall come to be instituted by the Lord, will be indeed the "desire of all nations."--Haggai 2:7.

"IN SUCH AN HOUR AS YE THINK NOT."

The essence of this lesson is summed up in the 40th verse, "Be ye also ready; for in an hour ye think not the Son of man cometh." No one will be aware of the hour of the Son of man's coming; it is not a matter that is left in such a form as to be speculated upon in advance. His knock will be the first intimation of his presence. And so it has been fulfilled: none of us knew in advance when the Lord's coming would take place; it was after it had occurred that we heard the knock--his voice through the prophets of the Old Testament, declaring to us that we are already in the harvest time and in the days of the presence of the Son of man. Here we have fulfilled the words of the Lord in Matthew 24:37, "As the days of Noah were, so shall also the parousia [presence] of the Son of man be." The text shows that the thought is that as the world was ignorant of coming events in Noah's days, and, being ignorant, was eating and drinking and planting and building, so it will be in the days of the presence of the Son of man: the world will be ignorant of the fact of his presence, and the ordinary affairs of life will be progressing as usual. Only "ye brethren" who hear the knock will discern the presence and get the blessing.

Peter inquired whether or not this parable was applicable only to the twelve apostles, or to all those who were disciples in a general sense. Our Lord measurably ignored the question in his reply, "Who then is the faithful and wise steward whom his lord shall set over his household, to give them their portion of food in due season?" The implication seems to be that when the right time should come for understanding the parable, it would be clearly set forth: that at the time of the parable's fulfilment the Lord would appoint a servant in the household to bring these matters to the attention of all the servants, and that certain responsibilities would rest upon such a one respecting the dispatch of his duties. If faithfully performed a great blessing would be his reward, and if unfaithful to his charge severe penalties would be inflicted. The implication would be also that if faithful the servant would be continued in his service, and if unfaithful he would be dismissed and another take the position and its responsibilities.

"THE FAITHFUL AND THE WISE STEWARD."

We would naturally enough endeavor to interpret our Lord's words as signifying a composite steward--that is that a certain number or class of brethren together would constitute the steward of this parable.

In endeavoring to make such an interpretation we are

R3356 : page 125

met with several difficulties, however.

(1) To suppose such a class in the Church would be to recognize what is elsewhere denied--to recognize a clerical or authoritative class as distinct and separate from the remainder of the Church, because this steward is to dispense the meat in due season to the household, to the fellow-servants. The Church of Christ, we hold, is not composed of clergy and laity, but "ye are all one in Christ Jesus, and one is your Master, even Christ." There would be no violation of principle, however, in supposing that the Lord at the time indicated would specially use one member of his Church as the channel or instrument through which he would send the appropriate messages, spiritual nourishment appropriate at that time; because at various times in the past the Lord has used individuals in such a manner. For instance, Peter used the "keys" of the Kingdom of heaven at Pentecost, and again at the home of Cornelius, and in both places he was used as a special servant in connection with the dispensing of special truths. This did not constitute Peter a lord over the other apostles or over the Church, but merely a servant.

(2) However much we might endeavor to apply this figure to the Lord's people collectively, the fact would still remain that the various items stated would not fit to a company of individuals. For instance, in the 42nd verse, in the common version it is rendered, that faithful steward; the revised version, the faithful steward; as though a particular one were meant and the term not used indefinitely for a number. Turning to the Greek text we find that the emphasis is there also and in double form--the faithful, the wise steward. If it were a case in which we could apply this text to Christ, there would be no difficulty, or if it were a case in which it could be applied to the whole body of Christ, there could be no difficulty, in harmonizing the one with the many members of the one body of Christ; but since the servant mentioned is to dispense food to the other members of the body, his fellow-servants, the term seems to be limited to some particular individual. However, just as we said of Peter, that he was not by reason of special use made a lord over the brethren, so we say of whoever is meant

R3356 : page 126

in this passage, that in no sense of the word would this constitute him a lord, or dictator or master, or imply his inspiration. All that we could say would be that it would be one who would be privileged to be a servant, and not many seem anxious to fill such a position in the true sense of the word. This servant, if found faithful, would be intrusted more and more with the distribution of every feature of Present Truth as represented in the parable, by his being given the dispensing of the food in due season to the household. Unfaithfulness on the part of this appointed one would mean his degradation from this service, and presumably the service would go on at the hands of another, his successor.

The expression, "Verily I say unto you, He shall make him ruler over all his goods," should not be understood to apply to future glories and honors, but merely to a more general charge or stewardship as respects the dispensing of the Lord's "goods" or truths due to be protected or disbursed during the remainder of this "harvest" time. In other words, the steward through whom the Lord will dispense Present Truth in this "harvest," will, if found vigilant, humble, faithful, be continued in the stewardship and be used of the Lord more and more in the service of the household--down to the close of the "harvest."

"NOT AS LORDS OVER GOD'S HERITAGE."

That this servant must not act or be regarded as a lord is clearly indicated in the 45th verse, which shows that such a misuse of his appointment would work his downfall. At no time has the Church ever had need to be on guard against its servants who really endeavored to serve it and to hand forth from the Lord's treasure house the meat in due season. The Church's dangers have always arisen from those who sought to lord it over God's heritage, and to dispense their own wisdom or the wisdom of other men instead of the Word of the Lord.

Verses 47,48, seem to imply that the servant's responsibility to the Lord will be in proportion to his knowledge of the Lord's will; and that the Lord will deal with him on the principle that having had much knowledge and opportunity, the requirements at his hands will be proportionately large.

While this exhortation in general seems to apply to one particular servant through whom the other servants are to be supplied (see Matt. 24:45-51), we can see that the same principles in a general sense would apply to each servant in turn, as he would receive either food or stewardship. His responsibility would be in proportion to what he received or had opportunity to receive, and to the manner in which he used the blessing. We of today, living under such great favor from the Lord, enjoying the light of Present Truth as we do, have every reason to give thanks and more and more to appreciate the things new and old from the Master's storehouse of Truth that he is now dispensing to us, and which each in turn is privileged to dispense to others and has responsibility for in proportion to his knowledge. The Lord help us each to be faithful, and to remember that our Lord was a servant as well as a Son, and that our highest privilege as sons is to be faithful servants, stewards of the manifold grace of God.

R3357 : page 126

"TO OBEY IS BETTER THAN SACRIFICE"

Obedience to the Lord our God
  Is what he doth require;
He looketh not for sacrifice
  Without his Spirit's power.

The light of Truth that shines from God
  And shows to us his way,
Reveals the path wherein to walk
  While in this house of clay.

If God's great plan in vision speaks,
  As prophets said it would,
Oh, may we heed its welcome voice
  And be among "the good."

Pray, do not compromise the Truth;
  Oh, sell it not, my friend:
Obedience doth our God require
  Until our course shall end.

If faithful to our trust on earth
  And hold "the faith" once given,
Then will our Master say, "Well done!
  Come thou, and enter heaven."

--James Hay.

===================

R3356 : page 126

INTERESTING QUESTIONS ANSWERED

CONCERNING BAPTISM OF JEWS.

Question.--Would a Jew coming into Christ today symbolize consecration just as do Gentiles, or would his baptism signify repentance for remission of sins, as per Acts 2:38?

Answer.--The special favor of God toward natural Israel as a nation ended at the time of Christ's rejection when their house was "left desolate." A personal favor continued with the true Israelites for a further 3-1/2 years to the end of their covenanted 70 weeks of years. It is possible that some sort of special favor continued with this class until the full end of the Jewish "harvest," A.D., 69, but certainly no longer.

The Apostle Paul refers to this change, saying that

R3356 : page 127

"the middle wall of partition" between Jew and Gentile had been broken down. It follows, therefore, that Jews could not now come into relationship with Christ on any other terms than could Gentiles. As natural branches they are "broken off," and would require re-engrafting just the same as would the wild-olive branches.--Rom. 11:19-24.

Question.--Was there any difference between the immersion of John and that mentioned by Peter (Acts 2:38)?

Answer.--Yes; John's preaching of repentance was merely an exhortation to renounce sin and prepare for a coming Messiah. The exhortation of Peter was to repent of sin, because the Messiah had come, and the sin to be repented of included the national sin of rejecting Messiah and crucifying him; hence, of the latter it is said that it is a baptism in the name of Jesus.

Question.--In Eph. 4:5 we read that there is "One Lord, one faith, one baptism." How does this agree with the thought that the Jews were immersed for the remission of sins, whereas the Gentiles were immersed into Christ?

Answer.--The one baptism is not the symbolic one, but the actual one, viz., the burial into Christ. This, in the case of those who are Gentiles, signifies a full consecration and full burial into the will of Christ; but this same baptism to the Jew would mean a transfer from Moses to Christ, from being dead in Moses to being dead in Christ. The sin of violation of the Jewish Law Covenant being repented of and forgiven, the Jew who was under that covenant is thenceforth counted as being under the New Covenant, and to him the outward form or symbol of baptism would mean a repentance from the works of the Law and his failure under the Law Covenant, and his acceptance in Christ, the new Mediator of the New Covenant. To us who are by nature Gentiles there can be no such repentance from the dead works of the Law, for we were never under that Law, and there can be no such transfer from Moses to Christ, because we never were in Moses.

Question.--Does Rom. 10:12 have any bearing on this question? "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Answer.--It has a bearing, but not as contradicting the foregoing. There is no difference between the Jew and the Greek when both have come into Christ--thenceforth they are on the same plane, on the same footing; but there was a difference in the way the Jew and the Greek properly attested their coming to Christ at the opening of this Gospel age.

Question.--Was the re-immersion mentioned in Acts 19:3-5 made necessary because the persons were Gentiles, and had symbolized their baptism in a manner appropriate only to the Jews?

Answer.--We think it was, for the latter reason.

HOW DOES THE ANTITYPICAL SCAPEGOAT CLASS BEAR THE SINS OF THE PEOPLE?

Question.--What is represented in the typical confession of sin by the high priest over the "scapegoat" in the Tabernacle sacrifices, as recorded in Lev. 16:20-22.

Answer.--We understand that this goat represents a consecrated class which fails to perform sacrifice; and that its being sent into the wilderness at the hand of the "fit" man represents that all the consecrated who have not sacrificed their lives according to covenant, but who

have, nevertheless, not repudiated the Lord, will be brought, in the time of trouble approaching, into such straits that they will be forced either to deny the Lord or to lay down their lives for the Truth. But since this laying down of life will be in a sense compulsory, it is not reckoned as being a "sacrifice" but a "destruction of the flesh." Here your inquiry comes in, Why does the high priest confess over this class certain sins which have already been atoned for by the blood of the bullock and the blood of the goat? We reply that sin may be considered from two standpoints: First, as the divine condemnation, which cannot be liquidated by the sufferings of the transgressor, but which must be met by the atonement sacrifice of the great High Priest, Head and body. Second, there is a retributive operation of divine law amongst men which brings upon the sinner a measure of suffering for sins. This latter, we believe, is represented in the sufferings of the scapegoat in the wilderness. As the Lord charged up against the living generations of Jews at the first advent, who had the light and knowledge peculiar to their own day, and who sinned against this light and knowledge, and required at the hands of that generation all the blood shed from Abel down, so we understand that, similarly, there is a great responsibility in God's sight resting upon those who today constitute nominal Christendom, who are nominally children of the Lord and tethered at the door of the tabernacle. At the hands of nominal Christianity today will be required much, for if nominal Christendom entire were consecrated to the Lord there would be no necessity for the time of trouble to come at all, but the Lord might come and set up his Kingdom amongst a willing people without the necessity of overturning present institutions in a day of wrath. Consequently, when the day of wrath comes, it will be but the just recompense, and the divine wrath should be fully manifested upon and toward this nominal class.

RESPECTING DEUTERONOMY 29:29.

Question.--Please make some comment on Deut. 29:29.

Answer.--We understand this to mean that the Lord's people are to be careful to study and obey all that the Lord our God has commanded, searching diligently to appreciate it as it may become due to be understood. There are questions, nevertheless, respecting which the Lord has made no particular revelation, and we are to avoid the waste of time in considering those things, and to realize that had they been important for us to know the Lord would have revealed them in his Word. This is in harmony with the Apostle's statement, "All Scripture that is given by inspiration of God is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." These assurances of sufficiency of the meat in due season to the household of faith should not only relieve us from anxious thought on outside lines, but should make us suspicious of anything and everything that is being taught that is additional to the Scriptures, as well as contrary to them.

====================

SEMI-MONTHLY
VOL. XXV. MAY 1, 1904 No. 9.

CONTENTS

Views From the Watch Tower........................131
College Education Anti-Christian..............131
The Search for God............................131
Calls Scriptures Intolerant Lies..............132
A Minister's Indictment of His Profession..................................133
France Freeing Herself from Romanism....................................134
When Did the Stone Strike?....................134
"Bring Forth the Best Robe and Put It on Him"..............................135
Only the Humble Shall be Exalted..................138
The Last Supper...................................141

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

GENERAL CONVENTION, LOS ANGELES, CAL., MAY 7,8,9.

All sessions of the Convention will be held in Elks Hall, 231 S. Spring St. Visiting friends who desire accommodations secured for them should write in advance their intention to attend, stating the number in each party, the name, color and sex of each individual, and the price of accommodations desired. On account of long distance from Allegheny, applicants for accommodations should address the chairman of Committee direct., viz., Brother F. P. Sherman, 211 N. Spring St., Los Angeles, Cal.

Accommodations can be secured at 50c each for three or four persons in a room and $1.00 each for rooms for single persons or couples.

Reduced rates are available over the railroads on account of "M.E. General Conference." From points within the State of California the rate is one fare and a third for the round trip. Very Low Rates are granted from outside the State. Travellers should enquire for "General Conference Excursion Ticket." Friends arriving over the Santa Fe Railroad can reach hall by Washington St. car; and those arriving by Southern Pacific, should board yellow car marked "Arcade Depot."

Going and returning the Editor will hold several

ONE-DAY CONVENTIONS, AS FOLLOWS:

DALLAS, TEX., MAY 1.--A morning rally at 10 o'clock will be held in the Woodmen's Hall, 349 Main St. The public afternoon meeting will be held at 3 o'clock in Carnegie Hall, Public Library. Subject: "To Hell and Back! Who are there? Hope for the return of many." An evening meeting specially for the interested will take place at 7.30 in the Maccabees' Hall, 373 Main St.

AUSTIN, TEX., May 2.--Meeting for the interested at 1401 E Ave., at 7.30 p.m.

HOUSTON, TEX., MAY 3.--All meetings will be held in the Auditorium; at 10 a.m., a rally, and at 2.30 p.m. a meeting for the interested. A public meeting will be held at 7.30 p.m. Subject, "The Oath-bound Covenant."

SAN ANTONIO, TEX., MAY 4.--Morning rally, at 10 o'clock, and afternoon meeting, specially for the interested at 3 o'clock, will be held at Red Men's Hall, 219 St. Mary's St. Public meeting at 7.30 p.m. at Beethoven Hall, 418 S. Alamo St. Subject, "To Hell and Back."

SAN FRANCISCO, CAL., May 12.--Meetings will be held in Alcazar Building, O'Farrel St., between Stockton and Powell. At 2.30 a meeting specially for the interested; at 7.30 a public service--subject, "The Oath-bound Covenant."

PORTLAND, ORE., MAY 15.--All meetings in Elks Hall, Marquam Building, Sixth and Morrison Sts. Morning rally at 10 o'clock. Meeting for the interested at 2.30;

and for the public at 7.30--subject, "The Oath-bound Covenant."

ST. PAUL, MINN., May 19.--Meeting place, Central Hall. At 3 p.m. for interested friends, and 7 p.m. for the public. Subject, "The Oath-bound Covenant."

MILWAUKEE, WIS., May 20.--Meeting for the interested at 2.30 p.m. at Christ Chapel, 465 Superior St.

====================

R3357 : page 131

VIEWS FROM THE WATCH TOWER.

COLLEGE EDUCATION IS ANTI-CHRISTIAN.

WHAT we have already pointed out,--that the whole trend of college training is along the lines of skepticism as respects the revealed religion of Bible, along the lines of "higher criticism"--is well sustained by the following statement of the matter by Doctor J. A. Leavitt, President of Ewing College, Ills. Among other things he says in the March Homiletic Review:--

"Every observant person has known of numerous instances of believers who have had their faith unsettled by their scientific studies....Can studies so pursued as to atrophy one's spiritual nature be said to tend toward Christ? Can an education be truly Christian that does not increase one's powers to apprehend God and to make him known?

"It will hardly be supposed by any one that the study of the ancient classics tends toward Christ. Few thoughtful parents will entertain for a moment the idea of having their children study for years modern authors, however beautifully written, which are based upon the amours of characters like Paris and Helen, and such corrupt beings as pagan gods and goddesses. It is known that the rites and practices in the worship of some of them were prohibited by the heathen themselves. White, in his 'Mythology,' says: 'There can be no doubt that the stories concerning them had an unfavorable influence on the pagan world, and they contributed to weaken whatever respect remained for public or private virtue.' Is it reasonable to suppose that the imagination of our youth can dwell for years upon the vices of the pagans and their gods and remain untainted?

"Students should be grounded in the fundamentals of morals. Christian evidences should have a larger place. Psychology should be Biblical and emphasized on the spiritual side....

"The ancient classics should be greatly curtailed. In its place we should have much of the oldest and purest history, the most exalted poetry, and the profoundest thought found in the Bible; the most productive of originality, the most fertile in ideas, the most disciplinary of any work given to man. It is a misnomer to call any college Christian which studies pagan authors six or eight years and gives the Bible only a nominal recognition....

"The sciences should have a large place. God has given us three books, each one revealing himself. The first is external nature, the second is the nature of man, and the third is the Word of God. It is absurd to suppose that these three works by the same omniscient Author are not in perfect accord. Wherever a lack of harmony appears, there is a lack of the truly scientific. ...Our education should be Christocentric. In so far as any education is not Christocentric, it is partial, inadequate and unscientific."

THE SEARCH FOR GOD.

We extract the following from the public press. The more we perceive the blind, unsuccessful groping of the worldly-wise after truth, the more do we value it; and the more do we appreciate the Scriptural declaration that "the secret of the Lord is with them that fear him"--the humble.

"The era in which we live has often been called an age of religious doubt. Perhaps it could more correctly be described as one of religious hesitation and helplessness. The bewildering changes of recent years have created for us a new world, but we have not discovered a heaven to match it. The old conception of God has become impossible, and we have not found another to take its place. So has come about what a recent writer regards as "one of the most wonderful phenomena in the history of religion,"--the withdrawal of multitudes of good men from affiliation with the Church. They have turned their backs upon Christianity, not at all because they are out of sympathy with the religious impulse, but because they are intellectually unconvinced. They have lost faith in God.

"Such is the train of thought suggested by a perusal of the Rev. S. D. McConnell's new book, entitled "Christ"; and the significance of the "phenomenon" disclosed is best indicated in his own words:

"'This is the situation of modern men by the thousands. 'Where is now my God?' they ask in every mood,

R3358 : page 132

from flippant contempt to moral despair. Nothing less than the rediscovery of God will serve the occasion. Most of the medicaments offered to the spiritual malady of the times must avail little or nothing because the diagnosis has not been sufficiently searching. It is no mere phase of superficial skepticism through which we are passing. Half the men we meet are 'agnostics,' and this whether they call themselves that or call themselves Christians. As Professor Flint truly says: "As regards knowledge of God, religious and irreligious men take up the same attitude. Both endeavor to persuade men that there is and can be no such knowledge, that the best attainable is to be content with unreasoned and unenlightened belief."

"'But that sort of belief is becoming more unsatisfying every day. Belief in a God about whom the believer avowedly knows not anything may be sustained for a time as a sort of religious obligation, or as a surviving habit, but sooner or later must be given up. One cannot stand on tiptoe forever stretching up his hands to the inane. He gets tired, settles down upon his feet, and goes about his every-day business. This is what men are doing. Numbers of them have given up all idea of ever getting hold of anything coherent in the realm of religion, and disturb themselves but little about the matter. Still larger numbers yet join with the worshipers and listen to the preachers, hoping that they may yet, somehow, be converted and enlightened.'

"'If we would understand the religious restlessness of our age, we must remember,' says Dr. McConnell, that 'the idea of God, as it floats in the mind of the average man, is compounded of three or four inherited conceptions, each of which has to a large extent ceased to fit in with the other portions of his mental furniture, and all of which have grown to be impossible.' There is, first of all, the conception of the 'Kingly God,' called into being by a Hebrew people who believed implicitly in absolute monarchy, and who regarded the earth as the center of the universe. There is, secondly, the conception of a God of Justice--a Roman God, worshiped by Calvin and Augustine and Tertullian. Thirdly, we have to deal with the idea of God considered purely as the Creator--an 'infinitely skilful Architect and Engineer,' who may awaken awe, dread, wonder, or curiosity, but who 'has no commerce with the conscience or the heart.' Fourthly must be mentioned the quasipantheistic conception of a 'God Immanent,' which appeals to the mystic sense, but is 'too incoherent and evasive to serve the every-day uses of the average man.' Dr. McConnell continues:

"'At this point speaks the philosophy which controls the thought of our time. Its word is, "God is Unknowable." This is not the judgment of evil or shallow men. It is the deliberate conclusion of the earnest-minded and best men. Nor is it an excuse offered by intellectual laziness or moral indifference for declining a painful and difficult task. It is the sober judgment of those who have tried by "searching to find out God," and have failed. It is the conclusion of Christian and non-Christian philosophy alike. When Mr. Herbert Spencer had arrived at this conviction for himself, he preferred to state his conclusion in the words of Dr. Mansel, a dignitary of the Church of England. Spencer, the master in philosophy, formulates the dictum; Mansel, the master in theology, phrases it; Huxley, the master in science, gives it its name--Agnosticism; Balfour, a Christian prime minister, indorses and extends it. "Who by searching can find out God?" To the challenge of Job comes the reply of today, No one.'

"But Agnosticism, in spite of all the forces ranged on its side, is not, according to Dr. McConnell's view, the final word. It has failed to reckon with the strongest argument of all, the argument of Christ. It has overlooked the words of one who said: 'Ye have not known him, but I know him....I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'"

THE WORLD BY WISDOM KNOWS NOT GOD

The discovery of the new element which has been named Radium, is remarkable, not only as pointing to the existence of hitherto unsuspected forces in creation, but also as exposing the folly of the dogmatism of scientists. How frequently have we been told that much of Bible statement has collapsed before the tests of science, and that some finite theory of the universe has superseded the inspired narrative. Yet here we have the unexpected discovery of an element possessing the quality of developing illimitable heat and light without combustion, and which throws off "spontaneously" minute particles traveling at the rate of 186,000 miles per second. It is said the discovery "will be of vital interest to the future of humanity." Meanwhile, it would not be without value if it inspired some of our scientists with a little more humility in the presence of the handiwork of God, "when he appointed the foundations of the earth." (Prov. 8:29.)--The Christian.

CALLS SCRIPTURES INTOLERANT LIES.

London, April 9.--Canon Hensley Henson of Westminster, one of the most distinguished of Anglican militant divines, has aroused a terrific storm by his outspoken declarations on the future of the Bible. He says:--

"The very fact that so many of our people are prepared to acquiesce in what they hear from the lectures, and even believe that, in some way or other, what they hear is divinely true, makes the present indiscriminate reading of the Bible in public an extremely perilous proceeding.

"Educated men have at their disposal a means of escape from the perplexities stirred in their minds by the incredible, the puerile, or the demoralizing narratives which the Old Testament contains. But the transition is prompt and obvious in untutored minds from a sacred volume--too sacred for discussion--to a pack of lies too gross for tolerance.

"What will be the place of the Bible in the future? It cannot be questioned that many causes have conduced to work something like a revolution among educated Christians throughout the world with respect to the sacred writings of Christianity. In time there will be a great revolution in current teaching with respect to the New Testament. Three broad considerations justify in the future the paramount place which the Bible has traditionally held in the life of Christian society:

"(1) The Bible remains the best manual of fundamental morality which experience has any knowledge.

"(2) It is the best corrective of ecclesiastical corruption.

"(3) It is, perhaps, the most effectual check on the materialistic tendencies of modern life."

The Bishop of Norwich, the Rev. Dr. Sheepshanks, commenting on these remarks, says:

"There is not at the present time that bright, hopeful feeling among churchmen which prevailed until within the last few years. Religion is by no means gaining ground throughout the country. Definite belief in the Bible is on the wane, and the forces of indifference and irreligion are gaining strength."

"Sir Oliver Lodge asks, 'Now that religion is becoming so much more real, whether the formal statement of some of the doctrines we have inherited from medieval and still earlier times cannot wisely and inoffensively be modified?' He shocks many of his coreligionists by declaring that he regards the 'doctrine of atonement in its concrete form as a survival from barbarous times,' repudiating the belief in 'an angry God appeased by the violent death of Christ,' and maintaining that human nature now is 'rising to the conviction that we are part of nature and so part of God. In this sense the union of divinity is what science some day will tell us is the inner meaning of the redemption of men.'

"These outspoken utterances have caused public and private appeals to be made to the Archbishop of Canterbury, but so far no action has been taken."

* * *

The duplicity of the leading ministers respecting current doctrines of Christianity, the inspiration of the

Bible, etc., is giving way. Increasing numbers of them dislike the dishonesty they have long been practising, and are publicly expressing the unbelief that for so long has possessed them--engendered by "Higher Criticism" and "Evolution." The above are samples. As the clergymen find that the public in general will stand it, they will in larger numbers and in more explicit terms avow themselves.

We are glad of it. The more outspoken the error the more clear and the more precious the Truth will appear to those who have it and love it. Those who are appealing to the Archbishop to have such utterances squelched little realize that the Archbishop and nearly all prominent ecclesiastics really sympathize with the views, and merely think such men as Canon Henson, Lodge and others too outspoken for public appreciation--yet.

It will soon be evident that only the few know or care much for such matters--that the vast majority merely draw near to the Lord on Sunday in a formal manner with their lips, while their hearts are immersed in other things.

Ere long the prediction will be fulfilled, "A thousand shall fall at thy side"--a thousand shall thus fall into unbelief to one who will stand firm for the Lord and his Word. "Who shall be able to stand?" Those who have on the whole armor of God, St. Paul explains. (Eph. 6:13.) Our Lord says that those who will stand will be the "very elect."--Matt. 24:24.

A MINISTER'S INDICTMENT OF HIS PROFESSION.

The New York Independent publishes anonymously an article from a clergyman under the title: "Why

I Gave Up the Ministry--a Soul's Tragedy." The writer claims that "every man in the ministry today" is "in much the same condition" as himself. He declares in this article, that of thirty men who were graduated with him from a theological seminary six years ago, ten have already abandoned the ministry. He says:

"I am thirty-two years old--at that point where I should be most active in that profession for which I have spent my life thus far in fitting myself, and just now ought to be most happy in it. Instead, I am deliberately resigning it and leaving all behind me. My purpose here is to set forth a statement of my motives, to analyze a situation, and to search for reasons why other men along with myself are doing this....

"The church has sent its clergy out, or at least has allowed them to go out, to do many things in the name of religion which have nothing whatever to do with it. The clergy today are busy? Yes. But busy doing what? Not things they ever were ordained to do. They are busy as managers of institutions, as members of committees, as representatives on boards, as trustees of asylums, orphanages, schools, and hospitals, dispensaries and colleges, and builders for themselves of parish-houses, where they organize and execute affairs of clubs and guilds, societies and institutes. They were not 'ordained' to do these things, nor did they need years of professional training to become able to do them. Thus it would seem that those men who are busiest in the ministry today are busy only doing things which lie wholly outside of that especial sphere, so far as there ever was a special sphere for work in which they were specially trained, in so far as they ever were specially trained. For my own part I must either find for myself some work in the Church which is sufficiently unique to justify my continuing in the unique position of a 'calling,' or I must abandon the latter here to find the former somewhere else."

ADVANCING TOWARD CHURCH FEDERATION.

The Christian Observer (Presbyterian) says:--

"In Britain, all the non-conformist churches have formed a 'free church union' in the interest of their common cause over against the established Episcopal Church. In Scotland, the United Presbyterian Church and the Free Church came together after years of negotiation to form the United Free Church of Scotland.
In Canada, a good many years ago, the Methodists and Presbyterians, both of whom had several branches in the Dominion, united, so that there is only one Presbyterian and one Methodist Church in the wide domain north of us. In Australia the Presbyterians have gotten together, and now the Congregationalists and Presbyterians are talking of some sort of federal union.
For some time there has been talk of union between the United Presbyterian and the Associate Reformed Presbyterian bodies in this country. And most of our readers are aware that union between our Church and the Reformed [Dutch] Church has been mooted more than once."

R3359 : page 134

FRANCE FREEING HERSELF FROM ROMANISM.

The work of breaking the shackles of Priestcraft in France continues. Priests and nuns are no longer permitted to teach in the public schools; no private schools taught by them or others are licensed where government inspection is not permitted; the court houses are being stripped of crucifixes and other religious emblems; the army and navy are being freed from bondage to Romanism. The new conditions are roundly denounced by Catholics as high-handed, infidel and anti-christian; but thus has Papacy ever fought Protestantism and liberty until they got free from her power; then she was propitious toward them, and, as in this country, would pose as a leader in the crusade for Liberty and Truth.

HIGHER CRITICS AND THE BIBLE.

If the press report is correct, another College president has spoken--Dr. Samuel Plantz of Lawrence University. He said: "The fact is that men have overlooked the great truth that the Bible is literature, and put hard mechanical interpretations on what is to be regarded, and what was conceived and executed in the free and flowing spirit of imagination." It cannot be that a university president believes, if he believes anything, that men have not noticed that the Bible is literature. It must mean merely literature uninspired, like other "literature [fiction] conceived and executed in the free and flowing spirit of the imagination." He adds: "We must not feel that the Bible is worthless because Job is not a historical character; is Hamlet worthless because there never was a real Hamlet?"

If the Bible be "free and flowing imagination" is Christ historical or only an imaginary character? Would the Gospel be worthless with its Hamlet left out? What an "imagination" the imaginary Christ had! We need not now hesitate to term much higher critical literature as "conceived and executed in the free and flowing spirit of imagination."

WHEN DID THE STONE STRIKE THE IMAGE?

We quote with approval the following clipping forwarded to us by one of our friends:--

"The image is the symbol of the world power in its whole future development and of its final destruction.

"The transfer of political power from Judah, now a captive of the nations, to the Gentiles, is also indicated by it.

"The image measures the duration of the times of the Gentiles--Luke 21:24.

"The Stone is symbolic of a supernatural power, 'not made with hands,' heavenly, divine; the mountain is the Messianic Kingdom; all is symbolic of Messiah and his Kingdom.--Gen. 49:24, Isa. 2:1-4; Matt. 21:44; Luke 20:17,18.

"The toes of the image correspond to the ten horns of the Beast of chapter seven, i.e., the horns are kingdoms, the toes are kingdoms.

"Now, when did the Stone strike?

"I. The Stone struck when there were feet and toes to be struck.

"There were no feet in the Babylonian day, none in the Medo-Persian, none in the Graeco-Macedonian, and none in the Roman, when the iron legs of a Western and Eastern Empire did not yet exist in a divided form; in other words, toes and feet of iron and clay must be looked for at a time later than the twelve Caesars, and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together [We should say--the iron of civil power and the clay of ecclesiastical power]; and not until then does the Stone strike.

"It is evident, therefore, the Stone cannot have struck at the birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

"II. The Stone struck when the whole image went to pieces 'together;' i.e., suddenly and simultaneously.

"It did not strike repeatedly, but once, and so shattered all together. The image did not decrease gradually, but 'together;' all became like chaff and was swept away that no place was found for them.

"Such total and final ruin of all the kingdoms that once composed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached, or since; the world power of the Gentiles is still a reality, and will be until the Stone falls and grinds it to powder.

"It is therefore evident that such a crushing, annihilating blow is utterly unlike the peaceful power of the Gospel.

"III. The Stone struck before it began to grow and not while it was growing into a great mountain.

"It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but it is the popular idea that the Stone is growing while the kingdoms are shattering.

"In a certain volume of 'Messianic Prophecy' by a 'Higher Critic,' it reads: 'The living stone rolling down from the mountain, growing as it descends in strength and power, is a simple but appropriate symbol of the Kingdom of God.'

"This is even worse, for here the Stone is said to be growing in strength and power before it strikes.

"Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms.

"There is not the least hint that as the Stone increased the image decreased. The two are not seen side by side, one gradually encroaching upon the other's ground; but with mighty blow on its brittle feet, the colossal form crushes into shapeless ruin, and is swept away like the chaff of the summer threshing floor, and for it no more place was found.

"It is therefore evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone Kingdom has not yet begun to grow and the mighty Stone is yet to fall.

"In other prophetic language 'the times of the Gentiles' are not yet fulfilled; Jerusalem is still trodden under foot of the Gentiles; their God-defying and man-defying governmental power is to meet its crisis and

R3359 : page 135

catastrophe in a day still future; the nations are yet to become angry against Jehovah and his Christ; the winepress of the wrath of God is yet to be trodden, and not till then will the Son of man set up his Kingdom, of whom it is written: 'And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'--Daniel 7:14."
--W. J. Erdman.

===================

R3360 : page 135

"BRING FORTH THE BEST ROBE AND PUT IT ON HIM."

--LUKE 15:11-24.--MAY 15.--

Golden Text: "Come and let us
return unto the Lord."--Hosea 6:1.

OUR Lord gave three parables illustrative of God's grace: (1) The parable of the hundred sheep, of which one was lost and carefully sought. (2) The parable of the ten pieces of silver, of which one was lost and carefully sought. (3) The parable of the two sons, the lost one of whom was so eagerly welcomed back on his return.

The Pharisees "trusted in themselves that they were righteous and despised others." They had forms of righteousness, ceremonies, outward obedience to God and his laws, and reverence, piety and sanctity in outward appearance. We may assume that with some these matters were genuine--of the heart and not merely of formality; but the evidences are strong that there were few of this professed "holiness people" who were really at heart holy, as judged by the Lord's standard. The harvesting of the Jewish age surely found all of the true wheat, all the truly holy; and, so far as we have knowledge on the subject, comparatively few of these were found amongst those who outwardly made the profession of special sanctity --the Pharisees.

PUBLICANS AND SINNERS.

There was a measure of truth in the assertion of the Pharisees that the majority of people were living in sin, neglecting the divine Law, and thus living much after the manner of the Gentiles, who were without God and had no hope in the world. But our Lord wished them to see that they took a wrong attitude in the matter. Instead of holding aloof from their fellow Jews, their brethren, they should have been deeply interested in them and ready to do anything in their power to help them back to harmony with God and fellowship with themselves. Instead, the Pharisaical class rather delighted to proclaim that they were the heirs of God's favor and that the others were estranged from God. These estranged ones were called publicans and sinners. The sinners were the more or less immoral, who made no professions of keeping the Mosaic Law, observances of the more sacred rites and ceremonies, holy days, etc. True, they took part in some of the festivals, but largely from the standpoint of the merchant and trader and sightseer rather than from the standpoint of worship offerer. The publicans were Jews who had become somewhat estranged to their laws and to the patriotic sentiments of the nation, and who accepted service under the Romans as tax-gatherers. They were looked down upon by those who held that the seed of Abraham, heirs of the great Oath bound Covenant, should never, in any sense of the word, become the servants of a foreign master, and particularly should not serve the foreign master in collecting taxes from his brothers; for they held that it was not proper that they should pay taxes to Caesar's government.

Our Lord, though attentive to all of the duties of the Jew under the Law, was out of touch with such Pharisaism, and instead of holding himself aloof from the publicans and sinners, "the common people," he preached his message to everyone who had ears to hear, making no distinction as between scribe and Pharisee, publican and sinner. For this the Pharisees scorned him, considering that thus he acknowledged himself and his teachings to be on a lower plane--more closely allied with the common people, the sinner class. The three parables already referred to were spoken particularly as a reproof to the Pharisees-- to show them the impropriety of their attitude toward the masses, "the common people."

Our Lord did not deny that the publicans and sinners were in the wrong, were in some respects further estranged from God than the Pharisees; but he wished the latter to see that their hearts were not in accord with the mind of the Lord, else they would not feel so indifferent toward their brethren. The three parables were lessons drawn from the common affairs of life--which man of you having an hundred sheep, if he lose one would not go after it? or which woman of you having a bracelet with ten pieces of silver ornaments, prized as a marriage memento, would not search diligently if one of these pieces were lost? and if so, why should they not consider a brother of much more value than the sheep or a coin, and why not seek for the brother and endeavor to bring him back again? As capping the climax came the parable of the prodigal son, which constitutes our present lesson. It represents our heavenly Father and his attitude toward the two classes. The elder son represented the Pharisees; the younger man, the prodigal, represented the publicans and sinners; the father represented God. The parable showed God's willingness to receive back again the penitent one, and forcefully represented the impropriety, the inconsistency, of the Pharisees in objecting to the recovery of their brothers from the ways of sin and their return to the family of God.

THE YOUNGER SON OF THE PARABLE.

The wrong course of the publicans and sinners is graphically illustrated: they had been in God's favor under the Mosaic Covenant, but feeling released from the restraints of home, the restraints of the Law of Moses,

they had wandered from God into the ways of sin and suffering, looking for pleasures and prosperity in the wrong direction. They should have been glad to remain under divine protection and care and to have enjoyed the Father's house and all of its blessings. They should have realized the blessed privilege they enjoyed of being separated by the Lord from the world in general; but they did not appreciate this, and had gone off into sin, and, though really Israelites, had been living after the manner of the Gentiles, and worse than some of them. They had been serving Satan, and many of their sicknesses were the result, as well as much of their destitution and especially their moral degradation. God's covenant with them as Jews was that, if obedient to his arrangements, they should have temporal prosperity. In this particular their position was the reverse of ours, to whom the Lord promises temporal adversity and spiritual prosperity under the Gospel dispensation.

Satan may be said to be master of this far country--afar from God and his love and protection and care. He it was who degraded them to the level of swine, and in his service they starve for any satisfying portion. The swine in the parable represented the worldly, those engrossed in the things of the present time and wholly indifferent to spiritual matters, and this prodigal is represented as having nothing more for his sustenance than have the worldly; yet there was a difference between him and the swine, for while the swine could fill their bellies and grow fat on the bean pods of the locust or carob tree, the prodigal found it hard to subsist on that diet. He realized his degradation. "He came to himself," he realized that he had been insane, stupid, dreaming, when he left so gracious a father's house and so great blessings as he had once enjoyed and come down to this degraded position, where his whole being hungered and thirsted for the blessings of the home he had left. The first thing he did was to resolve to will, and then he proceeded to do. The willing would have amounted to nothing had it not been followed by the doing, but the doing could not have preceded the willing.

The picture drawn by the Lord of the beggared and tattered prodigal, with a look of shame and fearful forebodings of what reception he might have from his father and from his brother, is graphically set forth in the Lord's parable. His elder brother, represented by the Pharisees, was not on the lookout for him; but the father, representing God, saw him a long way off--was looking for him, was compassionate toward him, and, lest he should be discouraged in his fearfulness, the father ran to meet him, to welcome him. His reception was as though he had never sinned: the best robe, the shoes, the ring, all were his, and the feast proclaimed the father's joy to the entire household. This is given by our Lord to show the Pharisees how God viewed the returning of these publicans and sinners who were hearing the Gospel message and coming back to lives of righteousness and harmony with God.

SCRIBES AND PHARISEES THE ELDER SON.

The majority of our Lord's followers were of this class, and the Pharisees, instead of hating the Lord and hating the message which was attracting these former wanderers back to love and service and hope and of fellowship with God, should have been glad. Then, picturing the Pharisees and their attitude in the matter, the Lord showed them that they were angry with the Father because of his goodness, and were refusing to go into the feast to which they were made welcome by the Father, and which they should have enjoyed with these returning prodigals. The loss would be theirs, the gain would be that of the more humble minded. The Father, who was pleased to give them his blessings in every way and pleased to continue with them, would not force them to have his favors, even though by nature they were his chosen ones. If they would not come in to share the Father's hospitalities with the returned prodigal they could not share them at all. The Gospel feast is but one feast, and all who participate in it must come in under the Father's terms and arrangements.

While the parable is thus seen to be, strictly speaking, a Jewish parable which in none of its features includes the Gentiles, we may nevertheless draw from it an illustrative application to our day. As we have frequently noted, fleshly Israel was a type or foreshadowing of spiritual Israel, and the harvest of the Jewish age a pattern of foreview of the harvest of this Gospel age. In a broad sense of the word the whole world may be viewed in the light of this parable. Those who have sought to remain in harmony with the heavenly Father--those who have striven to walk in holiness of life and in obedience to the divine will--may be considered the elder brother; while the younger brother represents those described

R3361 : page 136

by the Apostle in Romans, first chapter, "Who when they knew God glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God," etc. "Wherefore God gave them up to uncleanness, to the lusts of their own hearts," etc. "For this cause God gave them up unto vile affections ...and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness," etc.

From this standpoint nearly the whole world of mankind is still in a far country, in the land of the enemy, under the blinding influences of the god of this world. And now by the grace of God we learn in advance that ultimately an opportunity is to be given to all of these everywhere to come to themselves, to realize what they have lost, and come to realize the Father's willingness to receive them back again--an opportunity for reformation during the Millennial age under the ministry of him who loved us and bought us with his precious blood. To those

R3361 : page 137

who are in the right attitude of heart this message gives joy and rejoicing, while to another class today the very thought of the estranged world being granted an opportunity for returning to the heavenly Father and to have the robe of Christ's righteousness placed upon them, and to be accepted to sonship to God again, is a repulsive thought, just as the thought of the favor of God going to the publicans and sinners was repulsive to most of the Pharisees of our Lord's time.

The first returning prodigal under the new dispensation will be the poor Jew--for thus it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins. As concerning the Gospel they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." (Rom. 11:25-30.) The Prophet describes the experiences of the Jew as a prodigal returning to the Father's house, saying, that the Lord will pour upon them the spirit of prayer and of supplication, and they shall look upon him whom they have pierced and shall mourn because of him. Neither will they be the only ones upon whom the Father will pour his Spirit, as it is written, "After those days [after the Gospel age, the time of dealing with the servants and handmaidens only] the Lord shall pour out his Spirit upon all flesh."--Joel 2:28,29.

MANKIND IN GENERAL PRODIGALS.

The same thought is brought to our attention in Nebuchadnezzar, who in a general way represents the madness upon the world. At the end of the days--at the end of his period of bestial degradation--he came to himself, and we read, "At the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and my understanding returned unto me, and I blessed the Most High and I praised and honored him that liveth forever...my reason returned unto me; and for the glory of my kingdom, my honor and brightness returned unto me." (Dan. 4:33.) So at the end of the Gentile times, after 1915, reason will begin to come back to the prodigal ones, and the light of the Lord Jesus will begin to shine in every quarter, and a blessing will come to the whole human family released from the blinding influences of the Adversary. The Prophet again describes this coming blessing to the whole world saying, "At that time many nations shall go and say, Come, let us go to the mountain of the Lord's house; he shall teach us of his ways, and we will walk in his paths; for then the law shall go forth from Mount Zion [the spiritual Kingdom, the glorified Christ] and the word of the Lord from Jerusalem [earthly representatives of the Millennial Kingdom and glory]."

"THE SAME YESTERDAY, TODAY AND FOREVER."

It is remarkable how some people can see a little yet are unable to grasp the glorious vision of divine wisdom and power. For instance, Rev. Alex. McKenzie, writing along the lines of divine compassion and the open door for those who will return to the Father's house, couches his thought in the following words:

"It would not be amiss to say that the Gospel of Christ is the Gospel of the second chance. Men have curiously wondered if there was a second chance in another world. There is something much better than that, a second chance in this world. 'Now,' cries the great Archer, 'now is the accepted time to try again! Now is the day to hit the mark.' Repentance is a new opportunity. So the prodigal came back to his father, saying, 'Father, before heaven and in thy sight I have missed the mark. Let me be as one of thy servants to make bows and arrows for better men.' But his father understood the confession. 'Bring out a new bow and give it to him.' The brother said, 'But, father, he has had his bow and missed the mark.' 'Bring out the best bow and give it to him. My boy has come back to try again.'"

We are glad that our heavenly Father gives us and our brothers and sisters and children opportunities to recover themselves after they have wandered into sin--opportunities to profit by the lessons of life and the sad experience of being strangers, aliens from God. It is well for us that we can see this. Fortunate it is that so few have gotten the thought that one failure, one mistake, would seal their destiny. Glad we are that so many are able to realize the divine compassion and forgiveness manifested through Jesus, which makes allowances not only for our original estrangement but for various missteps subsequently. But shall we limit the grace of this God when he himself has expressed no limits? Shall we say that it is only to those who have heard his voice and come into his family in the present time that his grace shall be extended at all? Why is it that so many find it difficult to realize that the same God who has had compassion on their weaknesses and failures and has accepted them back as prodigals, without any violation of justice, may not be equally generous toward those who as yet have not even had an ear to hear or the eyes to see his grace and goodness in Christ?

It is passing strange that now, in the dawning of the new dispensation, as the Lord brings to our attention the glorious features of his plan, which shall surely make for the uplift of the world of mankind and their complete restitution if they are willing, back to all that was lost in Eden--purchased for them by the Father through the gift of his Son at Calvary--these blessings should arouse the opposition and anger of any who have ever named the name of Christ, or have ever been made in any measure partakers of the Father's spirit. How is it that such close their ears to the message respecting our dear Redeemer--"This is the true light that lighteneth every man that cometh into the world"? How is it that they refuse to give credence to the message which the Lord sent by the angel choir on the plains of Bethlehem--"Behold, we bring you good tidings of great joy which shall be unto all people"?

NONE BUT REPENTANT PRODIGALS RECEIVED.

In the parable there was joy at the return of the

R3361 : page 138

prodigal from the fields of sin and disloyalty, and this was explained by the Lord to mean that there is joy in heaven over the return of every one who, after being a child of God, has wandered from the Father's house. The same principle now holds true in this Gospel age, and any who, having been accepted in Christ, shall wander away and return again in true humility, as represented in the parable, may again experience God's favor and have their past forgiven, and the robe of Christ's righteousness shall cover their blemishes. They shall have the evidences of divine favor and mercy again. We can see that God's heart is large enough to have made a provision for the world of mankind through the same Redeemer and through the same precious atonement sacrifice; and not only do we rejoice to see this unfolding of the larger features of the divine plan, but we are sure that the angels in heaven likewise rejoice to see the lengths and breadths and heights and depths of the love of God as exhibited toward his fallen creatures.

Nothing in the above is meant to intimate in any sense of the word that any will be received of God at any time on any other terms than are represented in this parable, in the case of the prodigal. The prodigal must will to return, the prodigal must strive to return, but the Father will meet him on the way to encourage him, to receive him, to bless him, to bring him into all the glorious things which he has in reservation for those who love him and his righteousness. There is a part, however, in all such reformation which belongs in some measure to divine providence--it is that represented by the words, "When he came to himself." Sin and degradation have brought unreason, unbalanced judgment, and have made the good to appear bad, the light to appear darkness, the true to appear false, and contrariwise. It is of divine providence that the eyes of our understanding open to see just where we are, and to realize our need and our loss. And so, as we have shown above, divine promises reach out for the world of mankind and attest to us that in due time God will cause reason to come to mankind that they may appreciate their lessons and desire to return to the Father's house. The will and the effort, however, they must exercise, else the results will not be attained. All through the Millennial age mankind will be brought to a discernment of their needs, and as they respond they will have the Father's provision in Christ for meeting them on the way and helping them back through the provisions of restitution to a condition that will be full of peace and blessing in accord with the Almighty.

The eye of some prodigal may rest upon this article, and he may feel a longing for the Father's house,

R3362 : page 138

the family association and the gracious blessings and spiritual fellowship which belong there and which he in the past enjoyed and has left. If so, we remind him that this thought is the beginning of the return to reason--he is coming to himself. Let him arise immediately and go unto the Father through the appointed way, the Lord Jesus; let him be assured of the Father's willingness to receive him; but let him not return in any self-righteous or self-excusing attitude of mind, which would be sure to frustrate the blessing hoped for. He must go back as did the prodigal, with contrition of heart, with full confession of his error, and with a willingness to take the very lowest place in the Father's family as a servant. It is to such that the Father is pleased to give a full restoration of the privileges of sonship.

===================

R3362 : page 138

ONLY THE HUMBLE SHALL BE EXALTED.

--MARK 10:35-45.--MAY 22.--

Golden Text: "For even the Son of man came not to be ministered unto, but to minister."

SEVERAL weeks intervened between the incidents of the last lesson and the present one. In that time the Lord had crossed over Jordan in answer to the request of Mary and Martha that he should come and heal their brother Lazarus, who was sick. Jesus arrived intentionally too late for this, but awakened Lazarus from sleep, and thereby aroused a great storm of opposition, especially amongst the scribes and Pharisees, who sought to put him to death. Knowing that his time was not yet come, he retired into a mountain of northern Judea, but at the time of this lesson he with his twelve apostles was en route for Jerusalem. He had just explained to them more particularly the ignominy, shame and death which he would experience, and repeated his assurance of his resurrection. The rich young ruler had just visited him, and gone away sorrowful upon learning the terms of discipleship. Jesus had just said, How hardly shall they who have riches enter into the Kingdom; the apostles had inquired what they should have since they had left all, and Jesus assured them that they should have a hundred fold more in this present time, with persecution, and in the world to come everlasting life.

The context says that Jesus was walking in advance of the twelve, who were discussing matters amongst themselves, overawed by the stupendous things which the Lord had declared to be imminent. The courage of our Lord in the narrow way fills us with admiration. What a strong character was his! He had no thought of turning back; he was intent upon accomplishing his Father's will--upon sacrificing himself in the interest of others. A noble pattern the apostles saw before them--greatness in humility, victory through service.

A GOODLY HERITAGE DESIRED.

It was at this time that James and John approached the Lord in a private manner. Matthew tells us that their mother Salome was with them and really made the request

R3362 : page 139

for them in their names. Salome is supposed to have been the sister of Mary, the aunt of Jesus, in which event James and John were his full cousins. Realizing that matters were drawing to a crisis they sought of the Lord an assurance that they two might be very close to him in the Kingdom, one on his right hand and one on his left, the two positions of chiefest favor.

Our Lord did not reprove them, for doubtless he read in their hearts a great love and loyalty toward himself; and the desire for the positions indicated not merely the desire for the honors and authority implied, but specially because this would bring them closer to himself. Had the Lord seen in their hearts an evil form of ambition, undoubtedly he would have reproved it on the spot. His answer, however, was so framed as to impress these brothers and all of his followers since with what is implied in joint-heirship with the Lord in the Kingdom. Very forceful is the expression, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

The cup signifies experiences--as, for instance, when our Lord said, "The cup which my Father hath given me, shall I not drink it?" (John 18:11.) Our Lord wished his disciples to see clearly that the Father had poured for him a special cup of experiences, and had required of him special baptism into death, as conditions precedent to his glory and Kingdom; and that whoever would become his associates in the Kingdom must become also his associates in the sufferings of this present time--in the ignominy and whatever experiences the Father might see best to permit as tests of faith and devotion and character. Our Lord did not refer to the Memorial Supper cup, but to the experiences which it symbolized, even as he did not refer to water baptism, but to the baptism into death which is symbolized by the water immersion.

How heart-searching was this question! It meant, Are ye willing? because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God that he would give the ability to those who had their wills thoroughly subjected to his. This is illustrated in the symbolical baptism, in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and he by his Word and grace works in us to will and ultimately to do his good pleasure--expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

"MY GRACE IS SUFFICIENT FOR YOU."

That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord's searching question and later on evidenced by their faithfulness even unto death. They said, "We are able"--that is, "We are willing. God helping us, we will sacrifice everything to follow in your footsteps; we will count nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." This we may assume to be a larger statement of their devotion.

Our Lord's love and sympathy went out to them afresh as he answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the Kingdom. What a comfort this is to even the weakest of the Lord's followers who are sincere.

The Lord looketh at the heart, and if he sees there full devotion to himself, he is pleased to grant to such his blessing, his aid, saying, "I will never leave thee nor forsake thee." "My grace is sufficient for thee--my strength is made perfect in weakness." We, too, are desirous of sharing the Kingdom with our Lord, yet not from love of exaltation above others, but from a desire to have this evidence that we please our Father and our Lord Jesus--to have this closeness of relationship to him, and to have the privilege of participation with our dear Redeemer in the great work of blessing all the families of the earth in due time. It is well that we should have the Lord's answer clearly before our minds, and know that unless we partake of his cup and are immersed into his death, we can have no share in his Kingdom of glory. Let us then count all things else as loss and as dross to obtain this necessary experience. As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with him.

As for the particular place to be occupied in the Kingdom by the sons of Zebedee or by us, our Lord pointed out that the assigning of such positions was in the Father's hands--the choicest positions shall be given to those for whom they have been prepared by the Father. Not that we are to understand that the Father prepared the places in advance by any arbitrary divisions, but rather that the Father's pre-arranged plan is that each of the followers of Jesus shall have positions of honor in the Kingdom proportionate to the zeal of their faithfulness in the present time--for none shall have any part in the Kingdom who do not now prove faithful.

THE MEEKEST AND MOST ZEALOUS.

It is not for us to decide the zeal and faithfulness of the apostles--to say which two would better fill these positions of chiefest honor. The Father will make no mistake. It will not surprise us, however, should we find the Apostle Paul in one of these two positions. His faithful, loving zeal and loyalty seem to shine out conspicuously even amongst those who were also faithful and loyal. It is not for us to have any ambitious feelings respecting this matter, except that we desire always to serve the Lord and be pleasing to him, and eventually to be as close to him as possible. When we remember that the closer we come to him in the present trials and experiences and

R3362 : page 140

suffering with faithfulness the closer we will be to him in the future, it explains to us the meaning of the Apostle's words when speaking of his severe trials: he called them light afflictions but for a moment, working out a far more exceeding and eternal weight of glory.--2 Cor. 4:17.

We recall that there had been, a little while before, some rivalry amongst the apostles as to which should be greatest in the Kingdom. At that time Jesus took a little child as an exemplification of candor and guilelessness, and assured them that unless they became as little children--simple-hearted, honest, candid, they could in no wise have any part in his Kingdom. Now, when the

R3363 : page 140

ten other disciples learned the special mission of Salome and the request made by and for James and John, they were indignant at them. Possibly some of them, Judas included, were very anxious for the authority and power and dignity of the throne, but without the very special love and longing to be near the Master himself which seem to have influenced James and John in their request. But Jesus set matters straight with them all, and turned their displeasure into an opportunity for another good lesson, by the assurance that the chief positions in the Kingdom would be given along the lines of meritorious service, and that thus each one of them would have his opportunity to strive for the chief position by striving to render service to the others.

Amongst the Gentiles the rulers are lords, who do no serving but are served, but among the followers of Jesus the rule is to be reversed; he who would serve most was to be esteemed most highly. What a beauty there is in the divine order of things! how thoroughly all who are right minded can sympathize with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. Truly, the Lord's followers will in this sense of the word be a peculiar people in their zeal for good works--for serving one another and for doing good unto all men as they have opportunity. The Apostle Peter emphasizes this point (I Pet. 5:6), "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."--Luke 14:11.

OUR LORD SERVANT OF ALL.

The Lord did not have one standard for his followers and another standard for himself. Consequently, when they heard him say, Whosoever of you will be chief shall be servant of all, they could promptly recognize that this was the course that he had pursued--that he had been servant to them all; and it was on account of the services that he was continually rendering them that they delighted to serve him, to acknowledge him their Master and to walk in his steps. Indeed they had seen only a small fragment of the Lord's sacrificing and of its far-reaching influence as a service to others. We can see this as we recognize the fact that our Lord was about to die, not merely for his disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing--a blessed opportunity for coming to life eternal through the merit of his service. Our Lord called this to their attention, saying, "For verily the Son of man came not to be ministered unto [served] but to minister [serve], and to give his life a ransom for many." This is one of the very explicit statements of Scripture respecting the object of our Lord's death--that it was not for his own sins that he died, that on the contrary it was for ours, and that in thus dying he gave himself a ransom price--a corresponding price for the sins of the whole world.

No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. It has to do with the very humblest of the flock, as well as with those who are teachers and elders and pilgrims, etc.; but the degree of force that seems to come with the besetment or temptation seems to multiply in proportion to the position and attainments of the individual. Pride and ambition may be in those who have no official position in the Church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic--that his wisdom and ability only wait for opportunity to manifest his greatness above his fellows. We are not objecting to a kindly brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunteth itself and seeks to do injury to the reputation of another occupying a preferred position.

"BE NOT MANY OF YOU TEACHERS."

As the Apostle intimates, however, this besetment bears chiefly upon those who have some talent, some ability, and whom their fellows have to some extent honored as teachers. Little men, like little ships with broad sails, are in great danger of being capsized if too strong a wind of popularity play upon them. Not only so, but we believe that even the most humble, the most faithful, the most zealous to be servants of the cause, have continual need to be on their guard lest their good intentions should be used of the Adversary as a trap for their ensnarement. Let us remember the Apostle's words, "Be not many of you teachers, my brethren, knowing that a man [who is a teacher] shall receive greater condemnation"--he is exposed to greater trials and temptations as a result. This must not hinder any who have talents from using them, but it should make each one very careful that he does not think more highly of himself than he ought to think, but to think soberly. If the judgment of the majority of the congregation does not recognize his adaptation to the service of a teacher, he should humbly accept its conclusion as correct, no matter how highly he had thought of himself previously. And even if the majority should conclude that he is worthy of a position as a teacher in Zion, he should tread very softly before the Lord, very humbly, realizing that those who in any degree attempt to impart instruction in spiritual things to others are to that extent

R3363 : page 141

acting as representatives and mouthpieces of the Lord himself, the Head of the body; and all should keep in mind the Lord's words in this Golden Text and his own exemplification of the matter--that he who serves most and not he who lords it most should have the chief respect of the Lord's people.

===================

R3363 : page 141

THE LAST SUPPER

--MATT. 26:17-30.--MAY 29.--

JESUS and the apostles came to Bethany, near Jerusalem, that they might eat the Passover Supper in the holy city, and that our Lord might suffer at the hands of his enemies, as he had foretold his disciples--that thus he might accomplish an atonement for the sins of the people. His arrival was just a week before his crucifixion. The following day at the supper Mary anointed him. On the next day he rode on the ass into Jerusalem, was not received, wept over the city, and said, "Your house is left unto you desolate." On the following day he visited the temple, driving out the money changers with the scourge of cords. The next day he gave his last public teaching in the temple, declaring himself to be the light of the world. Every night he seems to have returned to Bethany to the house of Lazarus and Martha and Mary, which was also the home of himself and the apostles whenever they were in that vicinity. The next day, Wednesday, the Lord remained in Bethany in retirement, and on Thursday sent two of his disciples to make ready the Passover, which was eaten by himself and the twelve that night--"the same night in which he was betrayed."

The feast of Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement. During that week, leaven, as a type of sin, was carefully put away from all the food and destroyed in every house, in intimation of the holiness and purity, the unleavenness, of the Lord's people--spiritual Israel --typically represented by natural Israel. The whole week was a festival of rejoicing because of God's deliverance of Israel from the bondage of Egypt. The feast-week began on the 15th day of the first month, Jewish reckoning, but it was preceded on the 14th by the killing of the lamb, and the sprinkling of its blood upon the doorposts of the houses, as a memorial of what took place in Egypt on the night in which the Lord spared the first-born of Israel under the blood and slew the first-born of the Egyptians, and thus made the latter willing to let his people go free. It was for the eating of this memorial lamb on the night previous to the beginning of the Passover feast-week that our Lord sent his disciples to make ready, as explained in our lesson.

Luke tells us that it was Peter and John who were sent on this mission, and Mark tells us that they were to know the man at whose house the feast would be held by his carrying a pitcher of water. It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus used was the same one in which the apostles subsequently met and where the pentecostal blessing was poured out upon them. We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was a "large upper room" and was already prepared with a suitable dining couch of proper dimensions. It has been surmised that Jesus took this indirect way of indicating the place that Judas might not be informed until the time for the gathering, so that there might be no interruption of the feast and our Lord's subsequent discourses, recorded in John 14:17, on the part of those who were seeking his apprehension. Peter and John made ready the Passover in the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs and the fruit of the vine, and in the evening at the appropriate time the entire company gathered for the celebration.

A LESSON IN HUMILITY.

Luke only records (22:24-30) that there was strife amongst the apostles on this occasion, though John (13) also implies this. We are not to suppose that the apostles were actuated wholly by ambition and selfishness. We may well suppose that the strife was for position of nearness to the Master because of their love

R3364 : page 141

for him. The Lord improved the opportunity to give them a most wonderful discourse, which doubtless lasted them through the remainder of their lives. They had arrived late in the afternoon, over dusty roads, and, not being of the wealthy class, no servants were there to receive them and to wash their feet; and instead of thinking to do this one for another, to their mutual comfort, they had been striving with one another for favored positions at the table, John evidently gaining the most desired position next to the Master--possibly accorded him because he was not only a relative, and one whom Jesus specially loved, but also because he was the youngest of their number.

The customs of olden times differ from those of the present in many respects. In eating they reclined on a couch surrounding a table. They leaned on their left elbow and used the right hand for conveying food to the mouth; thus their heads were brought comparatively close together, while their feet extended out behind over the couch. Apparently permitting the dispute to run its course and the supper to begin, Jesus arose, and going behind them began to wash the feet of one after another of them. Such a service rendered to

them by the Master was of course a severe reproof. They should have thought of washing his feet and each other's and now probably wished that they had done so, but at the time each was apparently intent upon establishing the fact that he was in no degree inferior to the others. They had forgotten so soon the lesson of a short time before--that he who would be greatest amongst them should be servant of all. Our Lord here had the opportunity of illustrating this very matter: he was willing to serve them all, was continually serving them all in the spiritual things, and hence they regarded him truly and properly as their Master; but now he showed them his humility to the extent that he was willing to serve them in the most menial capacity also. Valuable lesson! May it never lose its import amongst the Lord's true followers. Some, however, have erred in supposing that this became an institution or ordinance similar to the Lord's Supper and baptism: to our understanding the lesson to be conveyed by this symbol, and its application to each of us at any time and at any place, would be that we should seek to render some useful service to the brethren regardless of how menial it might be, and that so doing to them it would be reckoned of the Lord as though done unto him.

"BETTER THAT HE HAD NOT BEEN BORN."

It was while they were at supper that Jesus, appearing very sorrowful, gave as an explanation that it would be one of his own chosen twelve that would betray him and thus become accessory to his death--one of those who dipped with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then he pointed out that although this was all written, and thus no alteration would be found in respect to the divine plan, nevertheless it signified a very gross breach of friendship--one sad to contemplate. It really made no difference to the Lord, so far as his intention and consecration were concerned, whether he were apprehended by the rulers without any betrayal or whether the betrayal were by a comparative stranger or by a disciple: the fact would make no change in the divine arrangement; but it was a cause for great sorrow that it should be one who had been a bosom friend and disciple.

"It had been good for that man if he had not been born," implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. We will certainly have no objection to it if the Lord should find some excuse for granting Judas a further opportunity for correcting his character, but we see no Scriptural reason for thinking there will be such further opportunity. From our standpoint it appears as though he sinned against great light, experience and knowledge--contact with the Lord and under the power of the holy Spirit--one of those commissioned to heal diseases and cast out devils in the name of the Lord, and as his representative, and using his power. His end was a sad one: every suicide by his act confesses his wish that he had never been born.

"LORD, IS IT I?"

Another account tells us that each of the disciples inquired of the Lord. "Is it I?" and last of all Judas. The others felt sure that they had nothing to do with it and wished the Lord to confirm their innocency, and the eleven having asked and no response from the Lord indicating their culpability, the implication would be that Judas was the one; yet such was his spirit of bravado that he also asked the Master, "Is it I?" Jesus answered him, "Thou hast said," or "It is you." How noble was the Lord's reproof; he could have scarcely said less--not a threat, not an imprecation, not a manifestation of bitterness, but merely an expression of sorrow and of pity. What a lesson for us! Our enemies are to be pitied, not hated; to be blessed as far as we are able, but never to be cursed. It is well for all of Jesus' disciples to watch and pray against any Judas-like disposition to sell the Lord or his Truth or his brethren for money or other selfish considerations. Knowing that there will be others of the Judas class, let us guard our hearts and ask, "Lord, is it I?"

While they were eating the Passover Supper prescribed by the Jewish Law, or rather while they were still at the table after they had finished the supper proper, Jesus took some of the remaining bread--which in shape at least more particularly resembled what we today would call crackers--he blessed it, broke it and gave it to his disciples saying, "Take, eat, this is my body." Another evangelist adds, "broken for you." Romanists and some Protestants claim that in consequence of the form of this statement, "this is my body," and the next statement, "this is my blood," we should understand that whenever the memorial bread and fruit of the vine have been consecrated they are changed from being bread and wine and become the actual body of Christ and his actual blood. We dissent from this as being most unreasonable and most untrue; the bread and the wine merely symbolized or represented the body and blood of our Lord. In absolute proof of this note the fact that our Lord at the time he used these words had not yet been broken and his blood had not yet been shed. Hence to have used these expressions in any other way than the way we do use them, namely, as meaning that the bread and the wine represented his body and his blood, would have meant to misrepresent the truth--to have falsified; and we cannot perceive that this was done or would have been proper to have been done by the Lord or any of his followers.

R3364 : page 143

The bread, as our Lord explained, represented the bread from heaven--his flesh which he sacrificed for the sins of the world. He invites all of his followers to eat of it, and we partake of his flesh when we appropriate to ourselves the blessings, the mercy, the grace secured by the breaking of his body. We thus appropriate to ourselves the benefits of the sacrifice which secures to us the forgiveness of sins and reconciliation with the Father.

"THE BLOOD OF THE NEW COVENANT."

He took the cup and gave thanks and gave it to the apostles, saying, "Drink ye all of it, for this is my blood of the New Covenant which is shed for many for the remission of sins." This represents my blood--it will continue to represent my blood with you and with all my dear followers at all times, and will be to you on such occasions a reminder of my death and of the covenant which was thus sealed between God and sinners by myself as the great Mediator between God and man.

The New Covenant or New Testament sealed by the blood of Christ is the one that is mentioned throughout the Old Testament and referred to by the Apostle in his letter to the Hebrews (8:6-13; 10:29; 12:20). It supersedes the Law Covenant. The latter, mediated through Moses, provided that whosoever would do the commandments of the Law should have everlasting life; but the New Covenant provides for mercy, and, recognizing the fact that in our fallen condition we cannot do the things we would, the Mediator of the New Covenant, by his death on behalf of the people, is able to keep Justice whole and yet deal with us according to our intentions instead of according to our actual accomplishments, and meanwhile to lift mankind up, up, up, out of degradation to that plane or condition of being where they will be able to do perfectly all the good desires of true and honest hearts.

The Apostle Paul shows us that this bread and cup had a still further and broader signification. He it was who had so clear an understanding of the "mystery"--Christ in you--that we are members of the mystical body of Christ, participators now in his sufferings, and, if faithful, to be members of his glorious body and participators also in his glory. From this standpoint, as the Apostle explains, the broken loaf represents not only the breaking of the Lord Jesus personally, but the breaking of all his mystical members throughout this Gospel age; and the drinking of the cup was not only his own participation in death that he might thus seal the New Covenant on behalf of mankind, but that his invitation to us to join with him in partaking of the cup, "Drink ye all of it," implied that we could have participation with him in the sufferings and death in the present time--participation with him in the inauguration of the New Covenant conditions during the Millennial reign. How grand is the thought, how deep, how broad! What a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ and to look forward to a participation in his glories in the future. From this standpoint we see fresh force in his word to the apostles noted in a previous lesson, namely, "Are ye able to drink of the cup that I shall drink of, and be baptized with the

R3365 : page 143

baptism that I am baptized with?" As not every one is worthy to be invited to such participation, so also not every one who is invited will so appreciate the privilege as to participate in this matter joyfully and gratefully. Let us each resolve and say to the Lord, as did James and John, "Lord, we are able"--we are willing. By thine aid we will come off conquerors and more than conquerors.

THE NEW WINE--THE JOYS OF THE KINGDOM.

Our Lord declared that he would no more participate in the fruit of the vine until he would drink it new in the Kingdom. The thought is not that he would drink new or unfermented wine in the Kingdom with them, but that until in the Kingdom the new or antitypical thing represented in the wine would not be fulfilled. When the Kingdom shall come all the sufferings and trials of the present time will be past, the treading of the winepress, the wine making, will all be over, and instead the wine shall be that of joy and exhilaration, representing the joys and the blessings beyond imagination or expression that will be the portion of all those who truly have fellowship with our Redeemer in the sufferings of this present time and also in the glories that shall follow. The Kingdom time is very close at hand now--certainly 1800 years and more nearer than it was when our Lord spoke these words--and the evidences of its steady inauguration are multiplying on every hand. Our hearts should be proportionately rejoicing in anticipation and we should proportionately be faithful in the present time in the drinking of the cup of sorrow, suffering, shame and contumely, and thus testifying of our love and our loyalty.

Following this was the discourse which has blessed so many of the Lord's people down through intervening centuries recorded by John (chapters 15, 16, 17). Then they sang a hymn and went out to the Mount of Olives--to the Garden of Gethsemane and to fresh trials upon all of the disciples. So it has seemed to us that with every recurrence of the Memorial season, and every fresh symbolization of our pledge to the Lord, come fresh trials, fresh testings, fresh siftings upon the Lord's people. Who shall be able to stand? Let us hold fast the confidence of our rejoicing firm unto the end, hold fast the faithful Word, hold fast the exceeding great and precious promises, hold fast to our Passover Lamb, our Deliverer!

===================

SEMI-MONTHLY
VOL. XXV. MAY 15, 1904. No. 10.

CONTENTS

Views From the Watch Tower........................147
    Possibilities of a European War...............147
    The Essential Unity of all Religions..................................147
Volunteer Work, 1904..............................149
"Choose Ye This Day"..............................149
How and Why Christ was Crucified..................................155
Public Ministries of the Truth....................160
Special Items:

Editor's One-Day Conventions..................146

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

PORTLAND, ORE., MAY 15.--All meetings in Elks Hall, Marquam Building, Sixth and Morrison Sts. Morning rally at 10 o'clock. Meeting for the interested at 2.30; and for the public at 7.30--subject, "The Oath-bound Covenant."

ST. PAUL, MINN., May 19.--Meeting place, Central Hall. At 3 p.m. for interested friends, and 7 p.m. for the public. Subject, "The Oath-bound Covenant."

MILWAUKEE, WIS., May 20.--Meeting for the interested at 2.30 p.m. at Lincoln Hall, Sixth St., off Grand Ave.

ALLEGHENY, PA., MAY 22.
INDIANAPOLIS, IND., MAY 29.
HAMILTON, ONT., JUNE 12.

OUR MOTTO STOCK EXHAUSTED.

We are unable to supply more mottoes until our stock is replenished. We are ordering a new lot from Great Britain, which will be in place about November. Hold your orders until further announcement.

====================

R3365 : page 147

VIEWS FROM THE WATCH TOWER.

POSSIBILITIES OF A EUROPEAN WAR.

NEWSPAPERS and magazines are discussing the possibility of the Russo-Japan war eventuating in a world-wide war. It is generally conceded that it would be the part of wisdom for Russia to back down and sue for peace proposals, but equally certain that the pride of that great nation will hinder such a course. If, therefore, the land fighting should go against Russia it is surmised by many that her diplomacy would manage to bring on a general war, in which her own defeat by little Japan would be measurably lost sight of in the glare of still more momentous conflicts. Matters have this appearance, though they may not reach such a culmination very soon.

Meantime the great nations are preparing for emergencies--especially Great Britain, France and Germany. Naval warfare is steadily undergoing a radical change: the prospect is that the great battleships will soon be of little value under the new conditions. The new models of fighting craft are the auto-boats and the submergible-boats. The latter can be sunk completely under water--100 feet if desired--in six seconds, and can thus travel toward their opponents unobserved, and can discharge torpedoes at close range and be gone. England has about twenty of these boats nearly completed and a large number ordered. France has more, and by the close of this year she will have at least thirty. These boats carry gasoline for fuel--enough for a 400-mile journey, and require but small crews. They would, of course, operate near a harbor or in conjunction with larger vessels. The auto-boat can be operated by one intrepid man, can travel 20 miles an hour and in the dark could creep close to a great ship and attack her with a torpedo. A large, swift ocean liner could carry twenty or thirty of these little auto-boats and make great havoc--in the night or in a fog.

Experts are speculating on the possibilities of these two new craft and conclude that no port would be secure against them--that four million dollar battle ships with hundreds of men aboard could be sunk almost instantly and without a sight of their enemy. Others still believe that air-motors will soon come into prominence and be used in dropping explosives upon ships and cities and armies.

We are to expect great things--shortly. The passions as well as the ingenuity of men will ere long wreck present civilization according to the Scriptures. We recall our Lord's prophecy of the days now near at hand, "Except those days were shortened there should no flesh be saved." But, for the elect's sake, they shall be shortened;--the "elect," Head and body, will assume the Kingdom control at the right time to stay the awful anarchy which will follow the great war.

The prospects for the immediate future are conceded on all sides to be more favorable for peace, because of the recent amicable settlement by Great Britain and France of differences between them which have long been a source of friction. The large navies of these two nations far outweigh all the combined navy power of the world.

THE ESSENTIAL UNITY OF ALL RELIGIONS.

Rev. R. Heber Newton, D.D., of New York City (Episcopalian), in a recent article in The North American Review, proves to his own satisfaction, and doubtless to the satisfaction of many of his readers, that all the religions of the world are really one;--that they differ merely in proportion to their degrees of evolution. This is the view of "higher critics" and

R3365 : page 148

Evolutionists the world over. It ignores and laughs to scorn the Bible teaching of Adam, Eve and the fall (Rom. 5:12 and 1:21-28). It has no place for Jesus except as a great teacher like unto Confucius, Moses, Darwin, Spencer, and others. His work as Redeemer--as the sacrifice for man's sins, by which alone reconciliation to God was possible--it entirely discredits, but ignores because a few "good people" still so believe.

Doctor Newton likens the religion of the world to a great tree with many branches and sub-branches. Buddhism is a branch, Brahminism is another, Confucianism is another, Mohammedanism is another, Christianity is another--its various shoots and smaller branches representing the various sects and denominations of Catholicism and Protestantism.

As usual, the wisdom of this world misses the mark it thinks it hits. It is Devildom that the Doctor sees as a tree with these many branches. In every branch it has a "form of godliness" to deceive men--to satisfy the craving originally a part of man's nature when he was in the image of God--a craving which since persists notwithstanding the fall, though now through the blinding influences of Satan deteriorated into superstition and formality. Let us ask the Apostle Paul's inspired judgment on the subject. He tells us respecting these heathen worshipers that they worship devils and not God. See his testimony in I Cor. 10:20,21; I Tim. 4:1.

When the Apostle would use a tree to illustrate the Church, he pictured a very different tree and very different branches. This inspired account is found in Rom. 11. There his olive-tree represents not all nations, but the one nation of Israel, each Jew a branch, drawing strength and vitality from the root, namely the oath-bound covenant made with Abraham and his seed. The Apostle shows plainly that no other tree is recognized in the divine plan, and tells us that when the Jews rejected Jesus all the rejectors were broken off from the relationship the tree represented, and that only believers in Jesus were privileged to be engrafted to take the places of the broken-off branches, as members of the spiritual seed of Abraham. --Gal. 3:29.

Our position as Gentiles he distinctly pictures as "children of wrath even as others"--strangers and aliens and foreigners--without God and having no hope in the world. (Eph. 2:3,19,12.) How different the view of this modern Divinity Doctor from that of the great Apostle to the Gentiles! Mark the agreement of the Apostle John's testimony. He says of the Christian believers and all the world outside,--"We know that we are of God, and the whole world lieth in the Wicked One." (I John 5:19.) This reminds us of our Lord's words to some of the nominal Israelites: "Ye are of your Father the devil." (John 8:44.) Doctor Newton says:--

"Religion develops the same great institutions in different lands and ages which the varying religions of man vary indefinitely.

"The Church, spelled with a capital C, was an institution of Chaldea, India and Egypt, millenniums ago, as it is of Italy and England and America today. The Buddhist felt toward his 'order' much as the Romanist feels toward his church. A sacred ministry, a class of men set apart for the divine offices of religion, would have been found of old in Babylon and Thebes, as it is found now in Rome and London. The pagan temple was the Christian basilica and cathedral, baptized with another name. The altar

stood in the sacred spot of the heathen temple, as it stands in the holy place of the Christian minister. Monasticism developed in the East long before it arose in the West. Monks and nuns and hermits would have been found along the Nile valley ages before Christendom poured its host of sad souled ascetics up the sacred river, peopling the hills for thousands of miles. Good Father Huc was utterly astonished to find in the Far East tonsured priests bowing before splendid altars, while acolytes swung the fragrant censers by their side. His naif explanation was, that the devil had counterfeited in advance the mysteries of true religion, in order that the elect might be deceived into perdition. A less heroic solution of the problem finds in these resemblances hints of the oneness of religion, generating the same sacred institutions among different religions."

"Good Father Huc," in recognizing the similarity between the Catholic and the heathen ceremonies, was not astray in attributing the heathen ceremonies to Satan's instigation. He should have gone farther and have realized that he and his associates had likewise fallen into the "snares" and "wiles" of the adversary.

Doctor Newton proceeds to prove that all religions are shown to be from one source because related in worship. We agree that all world-religions are of one spirit--the spirit of "the prince of this world." But the true Church, "whose names are written in heaven," is in all but a "little flock,"--not of the world, but separate from it. "I have chosen you out of the world." Of the world's worships the Doctor says:

"The sacred symbolisms through which art ministers to worship meet us in the temples of paganism as in the churches of Christendom. The circle, the triangle, and the trefoil were graven by pagan chisels on the walls of the sacred buildings reared by religions which thought of themselves only as aliens and foes one to the other, for the unity of God, signed by the circle, and the triunity, the oneness in variety, of God, signed by the triangle and the trefoil, were truths known to no one religion alone, shared by all great religions in the same stage of evolution."

R3366 : page 149

The beliefs of men, though seemingly wide apart, Dr. Newton finds to be substantially one:

"All great religions pass through one general course of evolution. In the same stages of development, all alike will bring forth, as the same institutions and worships, so also the same beliefs. Arrange these different religions synchronously, in respect to their evolution, and the same ideas will be found in all, more or less modified. As they grow, they grow together; over all differences of environment and heredity, the forces of the common life of man asserting the oneness which exists under black skins and yellow, red skins and white. In their higher reaches they strain toward each other. The flowering of all beliefs is in one faith--all religions seeding down one religion. So, beneath the variant and discordant beliefs of the present the germs of the future universal religion can even now be traced.

Coming to the contrast of the Christian's life with the life of the heathen, Doctor Newton says:

"Goodness knows no native soil. Virtue is at home in every land. The Ten Commandments form the law of Egypt and of Persia as of Christendom. The Golden Rule proves the rule of Hindu and Chinaman, as the Christian. It waited not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish Hillel and Chinese Confucius, and great spirits of well nigh every land. The Beatitudes exigently call upon the Buddhist as upon the Christian, 'Sursum corda.' Saints are of blood kin the world over. There is nothing alien to the truly devout Christian in the devoutness of the Hindu Guru, or of the yellow-robed saint of Japan or of the mystic worshiper among the Iranian Mountains. When the soul of man fronts the infinite and eternal Spirit, beneath the bo-tree of India or amid the rugged fastnesses of Tibet or in the cloisters of the Christian abbey, it is one and the same God who is seen. Wherever we overhear the communings of a soul with God, we hear in our own tongue. In the presence of the man of the spirit, be his name what it may, we know that he is of our family and household of God."

Could evidence be more clear than the foregoing to prove that the Doctor does not know what constitutes a Christian--that he does not know that, according to Christianity as taught in the Bible, acceptance of God rests not upon perfection of life, for "there is none righteous, no not one"? (Rom. 3:10.) Its teaching is not, either, that none are justified by doing the best they can, but that none are justified except by faith in the Son of God--"faith in his blood" --our ransom-sacrifice. If these, justified by their faith, do the best they can, such obediences and efforts are acceptable to God as though they were perfect.--Phil. 3:9; Rom. 4:7,8; 8:4.

===================

R3366 : page 149

VOLUNTEER WORK, 1904.

THE Free Volunteer Tract Distribution reached larger proportions last year than ever before: more friends than ever engaged in the service and the quantity circulated was greater. This year bids fair to see the work carried forward with the same zeal and possibly to a still greater extent--though at some points seemingly no more would be possible. For instance, in Allegheny, Pittsburg and suburbs 112,000 tracts were placed in as many houses --practically every house was reached.

We urge cooperation,--that each little church unitedly take charge of its own district, elect a Captain for supervision and Lieutenants for sub-districts, and that all who can shall volunteer and serve under such beneficial regulations. A few of the Captains sent us reports at the close of last year's campaign, in November, showing the number of tracts distributed and giving the names of all participating. We request that all Captains follow this course this year.

As for the method this year: We urge that the careful house-distribution be continued, except in neighborhoods where there are many foreigners or Catholics, where it would best be done near (but not at) the churches, as their congregations are dismissed. The house-to-house circulation has reached some who do not attend public worship. Many good, moral people are becoming so confused on religious subjects that they attend no services.

===================

R3366 : page 149

"CHOOSE YE THIS DAY."

--MARK 15:1-15.--JUNE 5.--

Golden Text:--"Then said Pilate to the chief priests and to the people, I find no fault in this man."--Luke 23:4.

HOW MUCH depends upon our proper decision of the questions of life as they come before us day by day is well illustrated in this lesson. When our Lord and the eleven apostles left the upper room for the garden of Gethsemane, Judas--who earlier in the evening had reached a decision--had left their company to conspire with the chief priests, etc., and to guide their followers and servants to where Jesus could be apprehended quietly in the night, without the knowledge of the multitude in the city at that time for the Passover occasion. For the friends of Jesus, it was anticipated, might arouse a commotion amongst the throng of people, which might make the religious rulers of the Jews appear to be seditious, the Romans always being very much alert at such times for the suppression of any indications of revolt against the Roman authority. Judas doubtless had already conferred with the chief priests, and was probably present at the Passover Supper,

R3366 : page 150

partly for the purpose of learning the direction which Jesus and the others would take after the Supper. Our Lord's words to him, "What thou doest do quickly," seemed to imply that the matter was already arranged, and that Jesus by supernatural power was aware of it. That was the moment of final decision for Judas. He was a money lover, and decided to sell his Lord for money. Perhaps indeed he surmised that Jesus could deliver himself, and possibly he thought to gain the money without our Lord being injured; but in any event it shows a baseness of character and willingness to do evil for selfish reasons that remind us very much of the Prophet Balaam, who so greatly desired Balek's rewards of iniquity.

BARTERING THE TRUTH FOR POTTAGE.

This matter of selling the Lord for money cannot be practised today in the same manner in which Judas practised it, yet we believe there is somewhat of the same ignoble spirit manifested by some in our day. It perhaps does not go to the same extent, but it is of the same kind, and who knows but that under favorable conditions it might be willing to go to the same length? We refer to some who are willing to sell the Truth for financial profit, for social advantage, for money; and others willing to sell the members of the Lord's body as Judas sold the Head, for earthly advantage, to deliver one another up to evil, to assist in bringing evil, tribulation, adversity, reproaches, etc., upon the members of the body of Christ. Yet with each of these, as with Judas, there was a time when they were perfectly innocent

R3367 : page 150

of such base ingratitude and wicked designs; there was a time when neither self-love, nor money love, nor any other consideration would have moved them to do injury to members of the anointed body. Let us beware of the little things which, like a switch upon a railway, turn a train into an entirely different track, and may let us off far from the goal we at first desired to reach. We cannot be too careful in the way we meet the trials and testings of character which come to us daily, and whose determination means so much to us respecting the present and the future life.

Our Lord, as he went with his disciples from the upper room and crossed the brook Cedron to the Mount of Olives, to the garden of Gethsemane, was likewise entering--a trial. His trial was from the opposite standpoint to that of Judas; his hour was fully determined, his consecration was completed, he wavered not in respect to the work he had come into the world to accomplish, he had no thought of anything else than dying for our sins. But as he stood upon the brink of death and realized that in a few hours the whole matter of his consecration, his "baptism into death," would be "finished," two matters presented themselves forcefully to his attention. One was that he perceived clearly that his arraignment would take place before the Roman tribunal--that his death would be according to the Roman form, by crucifixion--that, in order to secure his condemnation by the Roman government, the chief priests and scribes, his enemies, would misrepresent his character and teachings, and that his record before the world would stand as that of a blasphemer against God and an evil worker amongst men.

We have no doubt that there are characters in the world who would measurably gloat over an opportunity to suffer as outlaws and desperadoes; they would feel themselves more or less heroes, and would be regarded more or less as heroes amongst their own class, similarly depraved in mind. But for those of more refined temperament--for the upright and honorable and pure in design--to pass through the same experiences would be a terrible ordeal. We may well imagine that our dear Redeemer, perfect, and with sentiments not in the slightest degree degraded, would feel the shame and ignominy of his position in such circumstances more than any of us could do. It was this shame, this reproach of being executed as a blasphemer against God and an injurious person amongst men, that we believe our Lord referred to as the cup which he prayed might, if possible, pass from him, saying at the same time, "Nevertheless, not my will but thine be done."

"OF THE PEOPLE THERE WAS NONE WITH HIM."

That sad hour in Gethsemane's garden, his disciples asleep, unable to appreciate the situation as he did, was the most trying hour of our dear Redeemer's experience. Added to the cup of grief and shame and ignominy came the thought that it is written in the Law, "Cursed is every one who hangeth on a tree," and thus he would be held up and marked amongst all the people of God as being accursed. A further thought was: "Is it possible that I have failed to meet the entire demand of the Law perfectly? Is it possible that I have failed in some little particular, and that thus the curse of the Law of God is to rest upon me, and that I shall lose life entirely after having striven to do the will of the Father and the fulfilment of perfect manhood under the divine Law?"

The strain upon the nervous system became so intense as to produce a bloody sweat, a form of illness very rare indeed and yet not unknown to medical men. This was the greatest agony of all. If he had failed in the slightest degree he had no future, but all of his bright prospects of returning to the Father's love and favor and heavenly conditions by a resurrection would all be vitiated. The Apostle refers to this saying, how in the days of his flesh he offered up strong cryings and prayers unto him who was able to save him from [out of] death, and who was heard in that he feared. (Heb. 5:7.) He was heard in respect to that he feared: he was delivered from death by a resurrection. More than that, he was delivered from the fear of death, from all doubt

R3367 : page 151

as respected his faithfulness to the Father's will and his acceptance of the Father down to that very moment. An angel, a heavenly messenger, appeared and strengthened him, comforting him and assuring him of the Father's love and care, and that he was well pleasing in his sight. Such an assurance to the loyal heart of Jesus was all that was necessary. He could go through any experience courageously while confident that the Father was well pleased with his course, and that the result would be his reattainment of the glories he had left when he came into the world to be our Redeemer, and the attainment also of all the other joys set before him in the Father's promises. Here was a trial upon a great heart that resulted in great blessing to himself as well as to others. The result of his trial was the peace, joy and confidence which, during that night and the next day, kept him the most calm of all, even to his dying moment, and which, as the Apostle declares, led to his glorification in the resurrection, and which eventually shall bring blessings to every member of the human family in the lifting of the curse, the right to lift which was secured by his faithfulness even unto death.

BETRAYED BY A PROFESSED FRIEND.

Presently Judas arrived on the scene with a company of the high priest's servants--not followers in the ordinary sense of the term, but court followers, resembling more the police of the present time. Some of them carried swords and some carried clubs, as our Lord's language to them indicates. Peter and another of the apostles had swords with them--a not unusual matter in those times, though unusual for the apostles, as the context shows. They doubtless had the swords with them to demonstrate that our Lord was not taken contrary to his own will. He had with him eleven able-bodied men, willing to lay down their lives at his command in his defence. One of these, Peter, drew his sword and smote off the ear of the high priest's servant, and doubtless the defence would have been carried on vigorously if our Lord had said the word, or rather had he not interfered by intimating to Peter that what he had done was enough. He bade him put up his sword --he was not to battle for his Lord with carnal weapons --and meantime healed the wounded ear. Our Lord, in surrendering himself, stipulated that his apostles were not included in the arrest.

Thus awakened, surprised, dismissed by the Lord, his disciples saw him taken from them, and were bewildered and confounded, notwithstanding our Lord's words to them on several occasions previously, intimating that some such calamity might be expected. It was a trial to them at the time, as the Master had already intimated, saying, "Watch and pray, lest ye enter into temptation." They had not sufficiently appreciated his words, had slept while the trial hour was coming on, and were, therefore, the less prepared for it.

Our Lord, his hands bound, was led away to Annas and Caiaphas. Although it was night time, about one o'clock, some of the chief officers of the Jews and the Sanhedrin had gathered, being informed that the arrest would take place that night, that one of his disciples would pilot the officers to take him, and the matter was urgent, so that his death could take place as quickly as possible on the next day, before the people in general learned about the matter and before the Passover week would begin. It was not lawful to try a man for any capital offence between sundown and sunrise, and hence this trial was in one sense an informal one--it would be required to be ratified by the Sanhedrin after sunrise. They were willing, however, to come as near as possible to breaking the Law that thus they might accomplish their purposes.

THE VILE CHARGE OF BLASPHEMY.

As he stood before the high priest, and as his enemies brought witnesses and the trial progressed, our Lord may be said to have made no defence; it would have been useless anyway, as they were intent on finding a charge of some kind--they had murder in their hearts. The charge they sought to establish was blasphemy, one of the few charges the penalty of which under the Law was death, and it was his death they wanted. The blasphemy against God was declared to be proven in that he claimed to be the son of God, and blasphemy against the Temple was claimed to be proven in that some had heard him say that if the Temple were destroyed he could rear it again in three days. A decision was reached, but nothing could be done until day light. Meantime the petty officers of the court spat upon the Lord, blindfolded him, and struck him, saying, "Prophesy, now, who is he that smote thee?" and thus the weary hours passed till daybreak. The Jews thought it a trial of the Lord, but his trial was all in the past. It was the trial of their high priests, of the court officers and of the members of the Sanhedrin and of the Jewish nation. It was a trial of whether they loved truth or a falsehood, righteousness or unrighteousness. They decided for unrighteousness.

Meantime the Apostle Peter was having a great trial, too. He had gained access to the outer room of the court and could probably hear or see something from where he stood and warmed himself at the fire. The first instinct of nature, self-preservation, overpowered him. It flashed upon him that if he were recognized as one of Jesus' subordinates he might be treated in the same manner as the Master, and in his desire to avoid the troubles that had come upon Jesus he denied that he knew him, and on a second occasion of the same kind he even swore that he did not know him. Poor Peter! It was a time of severe trial, and, alas he failed. How he might have gloried afterwards if he had suffered something for Christ's sake and for his

R3367 : page 152

acknowledgment of being his follower! But had he done so, all of the Lord's followers since would have lost a very valuable lesson conveyed to us in Peter's experiences.

Peter's weakness on this occasion, afterwards so bitterly lamented and acknowledged and forgiven, has in some respects been a great blessing to all of the

R3368 : page 152

Lord's followers as they found that they, too, had weaknesses, and that sometimes they were overtaken in a fault as was Peter. They have learned from Peter to weep bitterly for these shortcomings, and have not been utterly cast down when they have found that Peter was received again by the Lord and heartily forgiven, and that the lesson thus learned made a deep impression on his life and resulted evidently in his favor. It is related of Peter that ever after this he arose every morning at cock crowing, made a fresh remembrance before the Lord of his weakness on that occasion, and accepted divine forgiveness. It was a testing time to Peter, and so similarly testing times come to all of us. Let us see to it that under no circumstances shall we ever deny our Lord. More than this, let us remember that the Lord places himself and his Word and his brethren on a par, and assures us that those who deny his Truth deny him, and those who deny his Word of prophecy are thus denying him.

TREASON AGAINST ROME.

With sunrise the Sanhedrin met officially, and, accepting the testimony of the high priest, that he had examined witnesses and that it had been proven that Jesus had blasphemed God and the Temple, the verdict was reached that he should die. Then, as related in our lesson, they held a private consultation respecting how they should present the matter before Pilate, the Roman governor. They well knew that he would pay no attention whatever to their charges of blasphemy and would tell them that was not a crime under the Roman law.

They determined that the charge against our Lord before Pilate should be treason against the Roman government. In support of this charge of treason they said that he declared there was another king besides Caesar, namely, himself, the Messiah; and to seemingly corroborate this they declared falsely that he had forbidden to pay taxes to Caesar's government, whereas when they tried to catch him on this very subject two days before he had answered to the contrary, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Moreover, he had paid taxes himself, Peter being sent for the fish to pay the tax for them both. But this false allegation would seemingly prove the truth of the original charge of treason.

Now Pilate's time had come for trial. He stood as judge, and the principles of right and wrong, truth and untruth, righteousness and unrighteousness, in this case were for him to determine. What a wonderful chance he had! Suppose he had refused to connive at the malice of the high priest when he recognized that it was "for envy they had delivered him." Suppose that Pilate had dismissed the high priest and Sanhedrin and the multitude and had set Jesus free, and had cautioned them that if any of them did him injury they would be answerable with their lives! What a noble picture it would have been before the eyes of history! But, instead, his course and reputation have been anything but commendable and admirable. Nevertheless, while recognizing that he thus had a test and that he failed to take the noble part, we are far from sharing with the majority in their very ignominious view of this governor.

We are to remember that Pilate was neither a Jew nor a Christian, but a heathen man--without God and having no hope in the world. We are to remember that he did not believe in the Jews' religion, whatever he may have believed. He did not believe in Jesus, nor had he any respect for the Messianic promises. He was filling the office of governor as the representative of Caesar's government at Rome. He had his own pleasures and self-gratifications distinct from the Jews and their festivals, etc., for which he cared nothing. He was amenable not to our God, for he knew him not, but merely to Caesar, and Caesar expected nothing of him except that he would preserve the peace and quiet of the city and maintain the dignity and authority of Rome. Rome cared not if one or ten or hundreds of innocent persons were put to death, if only the peace of the country were maintained. It was, therefore, Pilate's first duty as Roman governor to keep the peace in Jerusalem.

ART THOU THE KING OF THE JEWS?

From this standpoint we can say that Pilate's course was noble and just--though not the noble and just one which we would have preferred for him. Pilate did not readily accept the charges of the Pharisees: he knew them to be hypocritical, and really we may here say that the worst wickedness in the world at any time, at every time, in its history has been that form of wickedness which parades under the cloak of religion, which does evil in the name of that which is right, true, good. Pilate asked for specifications respecting the treason, and this seems to have surprised the chief priests, who presumed that their word would be taken on that subject without proof. If they thought a Jew had been worthy of death for treason then Pilate should certainly so suspect and so believe, for they were not supposed to wish the destruction of any fellow-Jew on such a charge. Pilate looked at Jesus and saw in him no criminal appearance, saw that he did not look at all like one who would become a leader of sedition; that, instead, meekness, gentleness, patience, long suffering, love, were marks of his features. Pilate inquired of Jesus respecting this charge, "Art thou the king of the Jews?" Our Lord's answer was not quite equivalent to yes, and yet it intimated

R3368 : page 153

that he did not wish to dispute the charge. To have attempted to explain the Kingdom of God under such circumstances would have been improper, for none there were prepared to hear and appreciate or understand; to have done so would have been in conflict with our Lord's own instruction on the subject, not to cast pearls before swine. Those present were not prepared to understand that the Kingdom would come a spirit Kingdom, that it would have earthly representatives, etc.

Meantime the chief priests accused him fiercely, Jesus saying nothing--"He was led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he opened not his mouth." He was not there to defend himself, nor to protest against his execution. On the contrary, he was there to sacrifice his life, to lay it down, to permit it to be taken from him without resistance. Pilate himself marveled that anyone could be so indifferent to the results of his trial. All this, however, proved the more conclusively that there was nothing dangerous to the interests of Rome in connection with our Lord's life or teachings: it all disproved what the chief priests were charging, and demonstrated that they had some ulterior malevolent spirit of opposition to Jesus.

PREFERRING BARABBAS TO JESUS.

There had been a real sedition, a genuine movement against the authority of Rome, at a previous time, and Barabbas and others had been made prisoners on account of it. Some one in the crowd started a call on the governor to do as was his custom every year at this time--to release some prisoner as a matter of clemency and favor. Soon the whole mob took it up, and Pilate inquired, "Shall I then release unto you the king of the Jews?"--Jesus. His thought evidently was to arouse in them to some extent an enthusiasm in favor of his liberation of Jesus, for we read that he perceived that it was the chief priests and not the multitudes that were against Jesus. He hoped to turn the rabble to the side of Jesus and to release him on their request. But the chief priests, who had accused Jesus, stirred up the multitude to request the release of Barabbas, the seditionist, the rioter. One wonders that they were not ashamed in the presence of even a heathen governor to manifest their perfidy in this manner --to accuse Jesus of being a traitor to Rome and asking to have him crucified and in the same breath to urge the release of one about whose rioting there was no question.

Pilate evidently heard something said about Jesus' work being largely done in Galilee, and thought to be rid of the matter by turning the case over to Herod, the ruler of Galilee, who was present in Jerusalem at the time. He therefore sent Jesus bound to Herod, with the explanation that, as he was a Galilean, Pilate was pleased to acknowledge Herod and to submit the case to his adjudication. Really he was glad to be rid of the case, for he preferred not to put to death an innocent man, yet he perceived that the chief priests could make very violent charges against him if he refused to put to death one whom they charged with treason against the Roman government. At Rome such conduct would have the appearance of favoring rebellion; and if Pilate should reply that there was no danger of rebellion, that the man was merely a quiet, innocent man, they would have probably responded that he was entirely too particular anyway, that he should be prompt in the execution of anybody and everybody charged with the slightest degree with rebellion in word or act against the Roman power. Thus, no doubt, he would have lost his position and would have been degraded for the remainder of life. Pilate was in a very trying position.

HEROD'S OPPORTUNITY AND FAILURE.

The coming of Jesus to Herod meant a trial for Herod. How would he receive Jesus? What would be his conduct toward righteousness and truth and justice and purity and goodness? This is the same Herod who about a year and a half before had beheaded John the Baptist, and who, hearing of Jesus, had suggested that he might be a reincarnation of John. Herod, we are told, was glad to see Jesus and hoped to see him perform some miracle of which he had heard so much; but the Lord was absolutely silent before him, not a word had he to say before such a man. Such a course was probably the most striking rebuke he could have administered to Herod, and was entirely in line with the whole conduct of our Lord--his determination to do nothing that would hinder the accomplishment of that which he knew to be the divine purpose--his death that very day.

Finding that Jesus would not even reply for him, nor perform any miracles for his entertainment, Herod suggested to his men of war that they robe him as a king and have some sport with him, as it seems was a custom of that time in respect to criminals--the soldiers were granted opportunity to give them mock homage and then to buffet them, etc., before they were executed. This done to Jesus he was returned to Pilate, Herod in turn expressing his appreciation of Pilate's course, but declining to interfere in Pilate's territory. From that time Pilate and Herod were friends, though previously they had been adversaries.

R3369 : page 153

"DO NOTHING AGAINST THIS JUST MAN."

The case returning to Pilate, and the chief priests evidently fearing some slip of their plans, were very persistent in demanding the death of Jesus and in inciting the multitude to clamor for it. Some six times in all Pilate declared the innocence of Jesus, yet under the circumstances already narrated he hesitated to absolutely refuse the demand of the Jewish priests and multitude: especially did he feel the point of the argument made by the priests, "If thou let this man go, thou art not Caesar's friend," which meant, You are an enemy to Caesar and to the government of Rome. Pilate realized that such a course would not be understood by his superiors, and hence he tried every method to get the Jews satisfied in the matter. One step in this proceeding was to order that Jesus should be scourged. He hoped that the scourging would satisfy his adversaries' thirst for blood. Meantime Pilate's wife sent a message to him urging that he do nothing against this man, for that she had had a dream in the night to this effect. Under the circumstances Pilate evidently did everything that could be expected of a worldly man in the times and under the conditions in which he lived. The only exception to such a procedure that we could expect would be on the part of a Christian, or of some one who under Christian influence had gained a much more than ordinary love for justice, and willingness to sacrifice every interest in its behalf.

R3369 : page 154

It was in connection with his endeavor to free Jesus from those who sought his life that Pilate stood Jesus forth so that they might see him, exclaiming, "Behold the man!" The impression we get is that

Pilate himself was struck with the quiet dignity of our Lord in his facial expression, in his composure under trying conditions. His words seem to mean, Look at the man you are talking about crucifying! Why, Jews, you have not such a man in all your land. I doubt if there is any man his equal anywhere! But it was all of no avail; the multitude had become excited and were clamoring for our Lord's blood. In the expressive symbolic language of the time, Pilate, before delivering Jesus for crucifixion, indicated that he was averse to the sentence they were compelling him to pronounce, and that wherever the responsibility lay he was not the guilty party. He did this by washing his hands with water in the presence of the people, exclaiming, "I am innocent of the blood of this just person."--Matt. 27:24.

THE RESULT OF THESE TRIALS--RETRIBUTION.

What a number of trials, testings and provings we have found in this lesson--and now let us briefly glance at the results. Judas, as a result of failure in his trial, died soon by his own hand. Pilate, the unwilling instrument of the condemnation and not one hundredth part as guilty as the Jews, shortly afterwards lost his commission as governor and in despondency committed suicide. Annas, the high priest, was subsequently dragged through the streets, scourged and murdered. The multitude who cried out, "Crucify him!" and who in answer to Pilate's declaration that he was innocent of the blood of Jesus, declared, "His blood be upon us and upon our children," experienced a baptism of blood not many years after when the entire city of Jerusalem was a scene of most horrible atrocities, which culminated in the utter destruction of their city with great loss of life, in the overflow of the entire Jewish polity in Palestine, and the scattering of the survivors amongst all nations and peoples. The curse they thus brought upon themselves still remains to some extent; his blood is still upon them, and from that day until the present time the Jews have suffered greatly; and although the divine disfavor has been passing from them as a nation since 1878, it will continue in some measure until nearly or quite 1914. The curse will be remitted because of its being forgiven through the grace of God in Christ.

On the other hand, note the blessings which came to those whose testings were received in the proper manner, demonstrating their loyalty to the Lord. Our Lord Jesus was highly exalted, far above angels, principalities and powers and every name that is named--because faithful unto death, even the death of the cross. Peter the Apostle, although partially overtaken in a fault, nevertheless through repentance and bitter tears was accepted back again to the Lord's favor, profited by his sad experience, and became one of the noblest of the apostles, one of the most honored, and is yet to be honored in the Kingdom as joint-heir with his

Redeemer.

THINK NOT STRANGE YOUR FIERY TRIALS.

We are not to expect similar trials, in all respects like those of our lesson, but we are to expect fiery trials, and we are to note that the results will be in accord with the manner in which we meet them. The lesson to us is that we should follow in the footsteps of Jesus and resolve to be faithful to our heavenly Father, to do his will at any cost, at any sacrifice of earthly interests --not grudgingly, but, as expressed prophetically of our Lord, "I delight to do thy will, O my God; thy Law is written in my heart." Another lesson is that if temporarily we should stumble in following the Master we must not be discouraged, but turn the failure and stumbling into a blessing by permitting it to bring us into closer relationship to the Lord and to make us more and more careful and more faithful in our walk with the Lord henceforth.

Some one has said: "This scene has often been alleged as a self-condemnation of democracy. Vox populi, vox Dei (The voice of the people is the voice of God), its flatterers have said; but look yonder. When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas. If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes and nobles behave any better than the mob? It was by their advice that the mob chose Barabbas." This is a very wise and a very truthful suggestion. The voice of the people can be relied upon in some matters, and, on the whole, the republican form of government is probably the best of any in the world for civilized peoples under present conditions; but as respects religious

R3369 : page 155

things the voice of the people is far from being the voice of God. On the contrary, the Apostle declared, "The world by wisdom knows not God." It must not, therefore, prejudice our judgments to find the popular voice against us. What we seek for and listen for is the voice of the Lord through his Word. With this let us be satisfied as was our Redeemer, content whatever lot we see since it is our God who leadeth us. It is possible that the closing scenes of the Church's experience may in some respects resemble that of our dear Redeemer; it is possible that some of the Lord's people may be branded as blasphemers and hailed before governments on the charges of preaching Christ as another King. Should it ever come to such a pass, we should have no doubt whatever respecting our position. It should be that of full confidence in the Lord, and through faithfulness to him, to his Word, and to all the brethren. Let us leave the outcome of these trials and testings in the hands of the Lord, assured by his Word that he will make these afflictions to work out for us a far more exceeding and eternal weight of glory.

===================

R3369 : page 155

HOW AND WHY CHRIST WAS CRUCIFIED.

--MARK 15:22-39.--JUNE 12.--

Golden Text:--"Christ died for our sins according to the Scriptures."--I Cor. 15:3.

VICTOR HUGO wrote, "Waterloo is the change of form of the universe." Another amends the statement thus, "Calvary is the change of form of the universe." The story of our Lord's crucifixion is related with a pathos which stirs our souls with sympathy, and begets in us a responsive love from the moment we truly recognize the purport of our Golden Text. Others have died just as cruelly, and a few have gone to death voluntarily and composedly. The Lord's death, however, was the first one in which the victim was entirely innocent, entirely unworthy of the death sentence,--the only one, therefore, in whose case the matter of dying was wholly voluntary, the only one who needed not to die had he not so willed.

CROSS-BEARING EXEMPLIFIED.

The evangelists relate the incidents of the crucifixion with very slight variations, and the whole matter is before us when we group together the various statements, each of which is true. From Pilate's Judgment Hall, after the governor had consented to Jesus' death because unable to stem the tide of Jewish prejudice and vociferous demands, the centurion, with three Roman soldiers, took Jesus to Calvary to crucify him. As was the custom, the culprit--in this case the victim--bore his own cross, which must necessarily have been a terrible task. Our Lord apparently was overcome by the weight of the cross, when a countryman named Simon coming along was forced to assist him. The statement of Luke 23:26 implies that Simon did not carry the cross entirely, but merely assisted Jesus, carrying the hinder part of it, which usually dragged.

We have often wondered, Where were Peter and John and James that they did not see the Master's burden

R3370 : page 155

and run to proffer assistance? If disposed to envy Simon his privilege of assisting the Master in the bearing of the cross, let us reflect that many of the Lord's brethren are daily bearing symbolic crosses, and that it is our privilege to assist them, and that the Lord agrees to reckon any service done to his faithful followers as though it were rendered to his own person. Yet if no brother sees the privilege of giving a helping hand let not the burdened ones lose heart. The Lord knoweth the need and will send the aid necessary, even though it be impressed, and that because of the sympathy of the worldly--as in Jesus' case, when the soldiers provided the aid. As the wooden cross was not our Lord's heaviest burden, so, too, his followers have crosses which the world sees not, but which the "brethren" should understand. "Bear ye one another's burdens and thus fulfil the law of Christ."

Sympathetic Jewish women walked near, weeping. Quite probably these included Mary, our Lord's mother, Martha and Mary of Bethany, and Mary Magdalene. The particulars are not given us, but the sympathy of woman is markedly testified to. Our Lord was full of composure, though weak and fainting, not only because of the expenditure of his vitality previously in the healing of the sick, etc., but additionally because he had been under a most terrible nervous strain throughout the entire night, without sleep or food. It was now nine o'clock of the day of his crucifixion, and he had wearily borne a share of the weight of his cross for about three-quarters of a mile, from Pilate's Judgment Hall to Calvary. Golgotha, the name usually given to this place by the people of the vicinity, signified "the place of a skull," because that particular slope of the hill very closely resembled a skull in shape and in color, dark crevices in the face of the rock corresponding to the eye sockets, nose cavity, etc.

The offering of wine mingled with bitter myrrh, otherwise styled gall, was not an indignity as is usually supposed, but an act of kindness. A Women's Society for the Relief of the Suffering furnished sour wine with bitter narcotics with a view to deadening the sensibility to pain, and it was customary to provide this draught for all the poor unfortunates to reduce their terrible sufferings to a minimum. Our Lord tasted the wine, Matthew informs us, doing so probably to assure himself

R3370 : page 156

of what it was, or as a token of his appreciation of the kindness expressed by it. But he refused to drink of it, evidently preferring to experience the full measure of the pain and suffering which the Father's wisdom and love and justice had prepared for him--had permitted to come upon him as a test of the full measure of his loyalty and obedience.

The crucifixion must have been a terrible ordeal. The cross was laid upon the ground and the victim stretched upon it, while the nails were driven through the feet and hands; and if possible a still more trying moment came when the cross, lifted by sturdy men, was allowed to drop into the socket prepared for it in the rock. Very properly the evangelist did not stop to detail or comment upon the extreme suffering experienced by the Lord, and very properly we may similarly leave the matter. Nevertheless, our hearts can but ache still when we think of what this part of the redemption price paid for our sins cost the One who bought us with his precious blood. He who grasps the situation clearly will be the more willing to suffer something for the Lord's sake and for his cause' sake--thus to testify in return his love and his appreciation of the great things done for him by the Son of God. Indeed we should esteem it a deprivation if not permitted to "suffer with him," for otherwise we could not hope to "reign with him."

TWO PROPHECIES FULFILLED.

It was the custom to count the personal property of an executed person the perquisites of the soldiers performing the execution, and in Jesus' case we read that, having divided his garments amongst them, his outer robe, his head dress, sandals and girdle--enough to give one piece to each--they assigned by lot "what each man should take." One piece remained, namely, his tunic or under garment, reaching from the neck to the feet, "woven throughout and seamless." This they could not divide advantageously, and hence "for his vesture they did cast lots."--Psa. 22:18; John 19:23,24.

The crucifixion took place at the third hour, Jewish reckoning, or nine o'clock, our reckoning. Over his head was his accusation written in three languages--the Latin, the official or governmental language of Rome; in Greek, the classical language of that period; in Hebrew, the language of the Jews. The charge was that upon which the chief priests had laid special stress in their arraignment of Jesus, that he claimed to be the king of the Jews. Elsewhere we are informed that the prominent Jews objected to Pilate's inscription and endeavored to have it altered, but he refused, saying, "What I have written, I have written." The Jews would have written, "This is an impostor claiming to be the king of the Jews," but in the Lord's providences the true title was put above his head, "Jesus, the King of the Jews." Those of us who are not Jews have reason to rejoice that he is more than this--that by God's providence he is heir of the world and is surely to be the King of the world, and is already King of saints.

How it happened that two robbers were awaiting execution at the same time is not stated in the account. We may presume, however, that they had been in custody for some time under sentence, and that the chief priests may have suggested their execution at the same time. Their thought may have been to detract from the injustice of their own course and to throw a measure of justice into the proceedings as a whole, or their object may have been to demean Jesus in making him a companion of outlaws. But whatever the circumstances the matter was foreseen by the Lord and foretold by the Prophet--"He was numbered with the transgressors." --Isa. 53:12.

"WE DID ESTEEM HIM STRICKEN, SMITTEN OF GOD."

Near the cross stood the Apostle John and Jesus' mother and others who loved him, and whose hearts were breaking with sympathy as they beheld his ignominy and suffering and were unable to fully appreciate the necessity for this, as we shall shortly see it. Some few idlers were standing by probably, while travelers were coming and going, because Golgotha was on a frequented route. Apparently many of these, who had heard much about Jesus and his miracles, were now satisfied that his claims were false, and that probably his miracles were deceptions wrought, as the Pharisees said, by the power of Beelzebub, the prince of devils. These reasoned from analogy that if the Lord had done the works ascribed to him by the power of God, as he claimed, he would not need to be at the mercy of his enemies, for it never occurred to them that any one would voluntarily lay down his life for his friend-- neither did they have the slightest conception of the necessity or object of the Lord's death.

A similar mistake is made by the world in respect to the Lord's followers. Those who have sorrows and trials and persecutions and poverty they esteem to be under divine disfavor. Thus it was prophesied of our Lord, but is true of his Church, his body as a whole-- "We did esteem him stricken, smitten of God and afflicted," and we were ashamed of him. The world cannot discern, as we do, that God's favor toward the elect is manifested in letting them have those experiences necessary to their preparation for Kingdom honors.

"NONE OF THE WICKED SHALL UNDERSTAND."

Our Lord's statement of a few days before was remembered by some, but either misunderstood or deliberately falsified in their raillery. He had not spoken of destroying their Temple, but had said that if they destroyed the Temple it would be reared again within three days (antitypical). The Temple construction had

R3370 : page 157

required about forty years, and our Lord's declaration they considered bombastic, and said, It will be much easier for him to show his power by coming down from the cross. The fact that he did not do so was esteemed an evidence of the falsity of all that he had previously said and done. To a sensitive mind, like that of our Lord, we can readily suppose that such a charge of falsification and misrepresentation would be a severe burden upon his heart; yet he bore it patiently. O, we are so glad that Jesus did not come down from the cross, and thus leave us in our sins--the whole world unredeemed!

The chief priests and scribes pursued their victim to the cross--neglecting, doubtless, important matters in their eagerness to make sure that he did not escape them. They were more blameworthy than the common people, yet they sought to justify their course in the same manner. Strangely enough, they admitted that "he saved others;" and the fact that he did not save himself out of their grasp seems to have been to them conclusive evidence of the falsity of all of his claims as respected relationship to Jehovah God. They were satisfied that his blood should be upon them and upon their children. Poor men! they thought themselves wise, yet, as the Apostle Peter pointed out a few days subsequently, the whole matter was done in ignorance. Peter's words are, "I wot, brethren, that ye did it in ignorance, as did also your rulers." It is fortunate for these--yea, for the great majority of mankind--that the Lord our God is not the resentful One he is represented to be; that on the contrary he is "long suffering and of plenteous mercy." In full accord with this is the glorious prophecy that eventually those who crucified the Lord shall look upon him whom they pierced and mourn because of him, and that "the Lord will pour upon them the spirit of prayer and supplication and they shall mourn for him."

WHEN REVILED HE REVILED NOT IN RETURN.

The Apostle points out our Lord's patience under this reviling as an example to us. When he was reviled he reviled not in return. How many cutting things our Lord might truthfully have thrown back at his persecutors. The secret of his patience was expressed in his

R3371 : page 157

words to Pilate: "Thou couldst have no power over me at all except it were given thee of my Father." The same thought is expressed in the words: "The cup that my Father hath poured for me, shall I not drink it?" Likewise our ability to take reviling and persecution patiently and unresentfully will be in proportion as our consecration to the Lord is full and complete, and in proportion as we realize that "All the steps of the righteous are ordered of the Lord."

One of those crucified with Jesus reviled him also--perhaps both, but probably only one--the other for a time keeping silent, but afterward speaking in defence of Jesus, as is related in another Gospel. The morning, which had opened very bright, became very cloudy, and the darkness from the sixth hour (12 o'clock noon) until the ninth hour (3 o'clock), when Jesus died, was quite noticeable.

It was at the close of his experiences, at 3 P.M., that Jesus cried aloud with a strong voice, indicating considerable vitality still. His cry was, "My God, my God, why hast thou forsaken me?" Throughout the entire experience of the night and the morning, from the time he had the assurance, in the Garden of Gethsemane, that he was pleasing to the Father, our Lord was most cool and tranquil of mind. Why was it, then, that at the very close of his experiences he should have so dark a cloud, a shadow, between his heart and the Father? Why should the Father permit any cloud to come between on an occasion when his dear Son, well beloved, so much needed more than any other time the comfort and strength and sustenance of a clear appreciation of his love and favor? This we must answer later, when considering why our Lord was crucified.

It was at this time that our Lord had said, "I thirst," and that a sponge fastened to a hyssop stock and saturated with sour wine (Jno. 19:29) was lifted to his lips. From it he sucked some refreshing moisture, for by this time under such conditions his wounds must have developed a raging fever in his blood. Then Jesus cried aloud again. What he said is not recorded in Mark's account, but Luke gives it as, "Father, into thy hands I commit my spirit"--my life. This indicated that his faith in the Lord was absolute and that the thing he chiefly thought of was life. He was laying down his life most loyally, most nobly, in accord with the Father's arrangement. The Father had promised him as a reward to raise him up from the dead: he trusted in this promise, and now in his dying breath he expressed his faith.

"IT IS FINISHED."

Various things are recorded as taking place at the moment of our Lord's death--an earthquake shook the ground in the neighborhood of the cross, and in the Temple at Jerusalem the great vail which separated between the Holy and Most Holy was torn, not from the bottom toward the top, as would be the expectation if it were the result of wear, but from the top to the bottom, as indicating that it was a manifestation of divine power. The vail or curtain is described as being sixty feet long and thirty feet wide, and its thickness about four inches. Josephus describes it as "of Babylonish texture, a wonderful stretch of white, scarlet and purple." The rending of this curtain represented symbolically the opening of the way between heaven itself and the heavenly condition of those in the world. Christ has opened to us a new and living way through the vail--that is to say, through the sacrifice of his flesh. True believers are represented as being now

R3371 : page 158

associated with Jesus as priests in the Holy, or outer apartment of the two. Here we have fellowship with God through the light of the golden candlestick, through the bread of the golden table, and through the incense that we are permitted to offer on the golden altar, and from this standpoint we can now by faith see beyond the vail--catch glimpses at least of the heavenly estate which God hath in reservation for them who love him, for the called ones according to his purpose, for the Christ, Head and body.

WHY JESUS WAS CRUCIFIED.

One of the most puzzling matters connected with Christianity in all minds, including the hypercritical of the Lord's professed followers, is why the sufferings and death of our Lord at Calvary were necessary. We answer that they were necessary because God made them necessary--because he so arranged his plan that they would be indispensable. That he could have devised another plan of salvation is beyond question, for the whole matter was in his hands, but that he did choose the best plan is equally indisputable. Whoever attempts to solve this question in his own mind or with the human philosophies of the natural mind will be sure to err. The only safe, proper course is to give heed to the wisdom that cometh from above respecting this matter.

Hearkening to the voice of the Lord, we perceive that he knew the end from the beginning, and that his plan is designed to be a lesson respecting his attributes of justice, wisdom, love and power, not only to men but to angels, not only to the unholy, but to the holy. When the divine plan shall have been fully accomplished, all shall see the lengths and breadths and heights and depths of wisdom and love and justice and power exemplified in the divine arrangement. At the present time, however, only a few may see: "The secret of the Lord is with them that fear him; he has covenanted to show it unto them."--Psalm 25:14.

With full knowledge that he could not retract his own sentence, God pronounced death to be the penalty for sin--knowing at the time that Adam would sin and that he and his entire family would come under the death sentence. To Adam and to all who understood the matter the case must have appeared hopeless, since, first, God could not revoke his sentence; and, second, the sentence deprived man of everything in depriving him of his life. It would not occur to man that God might have in his purpose a substitute: and even if it had occurred to him, looking about amongst his fellow men he could have found no one capable of serving as a substitute for Adam, because all were sinners through their inherited share in the results of the fall. It surely never would have occurred to man that God, looking down upon the fallen race of Adam, would have such pity for the transgressors of the law as to provide for them a way of escape from the penalty at such cost as was entailed. For God to provide a substitute for Adam meant the creation of another man, his equal in every particular, or the transfer of some holy being to a condition in nature similar to that of Adam before he fell. It would not have been supposable to man that Almighty God would be so considerate of the interests of his human creatures. Furthermore, they might have reasoned that for God to have created a man similar to Adam would have been merely to have duplicated the transgression; while for him to have transferred some glorious spirit being to human conditions would have appeared but a violation of justice--a punishment of a holy and obedient creature in the interest of unholy and sinful ones.

But behold the wisdom of God, as well as his love and justice, manifested in the course arranged for. He would provide a ransom for Adam and thus for his race; he would provide a perfect man to be the Redeemer of the fallen one and those who lost life in him, yet he would do no injustice to any. Rather he would so arrange the plan that the one who should become man's redemption would himself be greatly advantaged by the sufferings and deprivations incidental to the work. No doubt had God offered the proposition in a general way to all of the heavenly hosts there would have been many ready and willing to render joyful obedience and to trust for whatever reward and blessing the Father might think best to give them; but he did not make the offer general--it was made to but one.

"LO, I COME--TO DO THY WILL, O MY GOD."

Amongst the heavenly hosts was the only begotten of the Father, he who in the beginning was called the Word and who was with the Father, and who himself was a God or a Mighty One, and who had been used of the Father as his instrument in the creation of all the angelic and human beings. To this one, highest of all, the Father would first make the proposition of the great sacrifice, the great test of faith in the Father's love and the Father's power--that he would restore him again when the work was finished, and that with added glory. True, the Only Begotten might have declined, and, so far as we know, without prejudice, in which event the offer or opportunity would have been given probably to the one next in honor and glory and power amongst the angels. But the Only Begotten did not decline, but joyfully accepted the offer of being a co-laborer with the Father on behalf of mankind. He carried out the project; he left the heavenly courts, laid aside the heavenly conditions, spirit body, etc., was transferred to the womb of Mary, and in due time was born a man amongst men, "the man Christ Jesus."

At thirty years, the proper period under the Law, he made his full consecration unto death and symbolized it in baptism. For three and a half years the

R3371 : page 159

death was being accomplished by him, until at Calvary he cried, "It is finished." Thus his first great humbling of himself in becoming a man was a preparatory step, while his giving of himself as a sacrifice, as a substitute for Adam, covered a period of three and a half years, ending in his death on the cross. He finished there the work which the Father had given him to do so far as redeeming the world was concerned. His life was the ransom price for Adam's; and since the world had lost life through Adam, because inheriting his weaknesses, his imperfections, therefore justly, legally, actually, Christ's death not only redeemed Adam, but redeemed the world of mankind. It was because Adam as a sinner was cut off from fellowship with God that our dear Redeemer, as his substitute, was obliged to have a similar experience for a little season before he died. It was his hardest moment and called forth the cry, "My God, my God, why hast thou forsaken me?"

In due time the Father's promise toward him was fulfilled in his resurrection from the dead, a spirit being;

R3372 : page 159

in due time he ascended up on high to appear in the presence of God on our behalf--to apply to each believer a share in the merit of his sacrifice. This work has progressed throughout this Gospel age, and every consecrated believer has been accepted in Christ; and, being accepted in him as a member of his body, these believers in turn have been privileged to present their bodies living sacrifices and thus to fill up the measure of Christ's sufferings. Soon the entire Atonement Day sacrificing will be finished, soon it will be accomplished, soon the promise will be fulfilled, "If we suffer with him we shall also reign with him: if we be dead with him we shall also live with him." From that time onward the redemptive work takes on a larger scope. As soon as the last members of the body of Christ shall have suffered with him he will apply the full payment to Justice on behalf of all the remainder of mankind not believers, and the penalty, the curse against the world, will thus be cancelled--not through faith, not merely for those who shall have exercised faith, but regardless of faith.

THE RESULTS--THE GRACIOUS EFFECTS.

Then will begin the work of uplifting the world--those who have not yet gone into the tomb, and gradually those who already have gone down into the prison-house of death. The prison doors shall be opened, all the prisoners shall show themselves; as the Prophet declared, they will all come forth to trial. (Isa. 61:1.) Not to a new trial on account of the first offence by Adam, neither to a trial on account of things done while more or less affected by the penalty upon Adam, but to a new trial for life on their own responsibility. The responsibility of each shall be according to the measure of character and strength which he possesses,--it will be a righteous judgment that will make full allowance for every inherited imperfection and weakness, and that will expect from the world only that which mankind will be able to render.

The result will be an uplift of the world of mankind, an opportunity for each to come back gradually to all that was lost in Eden by Father Adam's disobedience, --including Paradise restored. The obedient of heart shall then be accounted worthy of the blessing of the Lord, to continue with them eternally. They shall have everlasting life, all contrary minded being cut off in the Second Death.

Thus seen the death of our Lord Jesus was necessary for man's release from the death sentence. Christ died for our sins, as our Golden Text expresses it. He died in order that, by paying our penalty of death, God might be just and yet the justifier of him that believeth in Jesus, and release him from the death sentence. Our Lord's death was necessary for another reason also, as the Apostle explains: it is expedient that he who shall judge the world during the Millennial age shall have full ability to sympathize with the world of mankind who will then be on trial--one able and willing to succor those beset by sin and weakness and to have compassion on them, having been tempted in all points like as we are, yet without sin. Thus not only the Lord Jesus, the great King and Judge of that time, but also the Church--his joint-heirs in the judgeship and in the Royal Priesthood--will be able to sympathize with those whom they will be judging and trying, sustaining, assisting and uplifting.

We perceive, then, that the plan which God adopted is in the broadest sense of the word the wisest and best imaginable, and that under this plan nothing else than death was possible in order to man's redemption from the sentence of death, and that nothing else than severe trials were appropriate for the one who would be intrusted with so high a dignity, honor, responsibility, as that which the Father had apportioned to the Christ. We see also that it behooved the Father, in bringing the Church to glory and subsequently testing the world, to prove the Captain of the salvation perfect through suffering; that he who was chief of the universe next to the Father, and whom he purposed to make so much greater still as to give him a participation in the divine nature, glory and honor--he might reasonably be expected to demonstrate before every creature his absolute loyalty to the Father; and this he did in the days of his flesh when he suffered the just for the unjust that he might bring us to God. As a consequence "him hath God highly exalted and given him a name above every name; that at the name of Jesus every knee should bow and every tongue confess to the glory of the Father"--during the Millennial age.

====================

SEMI-MONTHLY
VOL. XXV. JUNE 1, 1904. No. 11.

CONTENTS

Views from the Watch Tower........................163
  Denominational Union is the Cry...............163
  A Moderator Awakening Late....................164
  The Jonah Story Corroborated..................164
  "Preach the Word."............................165
  The Trend of Socialism........................165
En Route to Los Angeles...........................165
Enoch, Elijah and the Sentence....................166
Importance of Jesus' Resurrection.................167
"What of the Night?" (Poem).......................173
The Life of Christ in Review......................173
Cheering Words from Australia.....................174

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

OUR MOTTO STOCK EXHAUSTED.

We are unable to supply more mottoes until our stock is replenished. We are ordering a new lot from Great Britain, which will be in place about November. Hold your orders until further announcement.

SUNDAY DISCOURSES IN PITTSBURGH GAZETTE.

It is to permit a general use of these reports that we have arranged for quantities of them at the low rates quoted in our recent issue, which for the convenience of all we here repeat. We can supply you the Pittsburgh Gazette daily (except Sunday) for:

A year (313 issues) postpaid, for..................$2.25
Six months (156 issues) postpaid, for............. 1.15
Three months (78 issues) postpaid, for............. .60

Anyone thus a regular subscriber for the daily Gazette is privileged to receive extra copies of Pastor C. T. Russell's weekly sermons at the following rates:--

Seven copies every Monday for 10 weeks,............$1.00
Fifteen " " " " 10 " 2.00
Fifty " " " " 10 " 5.00

For 20 or 30 or 40 weeks, or for 100 or 200 or 500 copies at proportionate rates.

===================

R3372 : page 163

VIEWS FROM THE WATCH TOWER.

DENOMINATIONAL UNION IS THE CRY.

THE following from the Toronto (Canada) News well illustrates the trend of public opinion throughout Protestant Christendom. The spirit of union, or confederacy, is in the very air, as foretold by the prophet, who says: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."--Isa. 8:12.

Fear, a realization of weakness, is at the bottom of this desire for union at the expense of the Truth. A union would give prestige to doctrines which cannot be sustained either by reason or Scripture. A union would give greater political power, and lead ultimately to the suppression of the Truth as unsettling and antagonistic to the peace of error and errorists. But the Truth has naught to fear, and the Truth people see clearly that only the Truth can produce that real heart-union which the Lord referred to in his prayer for his people--"that they all may be one." Another part of our Lord's petition was, "Sanctify them through thy Truth." Wherever the sanctifying of the Truth goes, there true union goes, proportionately.

Not worldly union, however; not denominational union, for the Truth separates from the world and from denominationalism and unites all developed children of the Truth to each other, by uniting each to the Head--our Lord. Such are taught of God; such hear their Head; such are thus made one in Him and in his Truth.

We quote the popular and erroneous view of the question, as follows:--

"One of the most encouraging features of the present religious condition of the world is the increasing prevalence of a desire for Christian union. The arguments in favor of union are numerous and weighty. But the most powerful of them all--the consideration that should be kept in the forefront of the whole discussion--is that the object aimed at is very dear to the heart of Christ himself.

"The union that most Christians desire is not a vague, unsubstantial thing, but a solid, practical reality --not a mere spiritual unity of aim and motive, but an external, visible union, which will remove the reproach of unseemly rivalry that Protestant Christianity has too long been compelled to bear. Such an organic union constitutes the only real answer to the great intercessory prayer of our blessed Lord--the solemnly suggestive petition offered up amid the deepening shadows of the last night of his earthly ministry: 'That they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.' How much conviction of the divine mission of Christ is likely to be aroused in the heart of the world by the sight of the scores of rival sects into which the Church of Christ has been split up?

"Of course, the situation is improving. In our own country, nearly thirty years ago, Presbyterians led the way in the matter of closing up their denominational ranks, and consolidating their forces for the performance of their common work; and the example thus set was followed a few years later by the Methodists. The last quarter of a century has witnessed, too, a most gratifying advance in inter-denominational fellowship. Ancient asperities are being softened; denominational bigotry is slowly disappearing; in Christian utterances the irenic is being substituted for the polemic; mutual misunderstandings and recriminations are giving place to mutual appreciations and commendations, and from almost every branch of the divided Church of Christ many a 'God speed you' is heard, addressed to Christian brethren of other communions. All this the world can see, and the force of all this the world can hardly fail to feel.

"But how immeasurably more impressive would be the spectacle of one magnificent united Church! How irresistible would be the appeal to the world's conscience, if all the scattered companies of the Lord's

R3372 : page 164

army were united in one grand battalion, 'endeavoring to keep the unity of the Spirit in the bond of peace!'

"In so far as the Congregational, Methodist and Presbyterian Churches are concerned, this desirable consummation seems to be within measurable distance, the question of their corporate union having now come to be a question of practical church politics."

* * *

Sentiment in the United States is similar, as voiced by the New York Independent, as follows:

"Federation is one of the crying needs of our Protestant Churches. Some of our denominations in their national meetings have pronounced in favor of it. It would maintain the separate entity of denominations that are not ready to consolidate, and yet would be an evidence to the world of their essential and spiritual unity. We understand that it ought to

R3373 : page 164

be the business of such an organization as the National Federation of Churches to seek such a federation of denominations. It might be invidious for any one denomination to take the lead in inviting a conference for federation, for we have in this country no one confessedly preeminent denomination, as they have in England. But this Federation of Churches, which has hitherto labored to secure fellowship in labor in cities and towns, might well send a proposal to the national body of every Protestant denomination in the country, asking it to appoint representatives to meet in Washington in 1906--which will give time--with a view to the establishment of a federate union of the entire body of churches. If this existing Federation of Churches does not thus present the matter generally, why should not the various national conferences, conventions, assemblies, synods and councils independently make the proposition and appoint committees? We commend this proposition to those of every denomination who are interested in the visible unity of the Christian Church."

A MODERATOR AWAKENING LATE.

"New York, May 4.--'Look at Andover! What honest man can look at that institution and not be ashamed?' said Rev. Dr. Robert Russell Booth, moderator of the Presbyterian General Assembly and pastor emeritus of Rutger's Presbyterian Church, speaking at the Bible League in the Marble Collegiate Course to-day. He was participating in a discussion 'On the Practical Consequences of the Attack on the Bible.'

"'What honest man can see endowments saved by the toil of the believing and the earnest used in the propaganda of those who say that what is recorded in the Bible is untrue?' continued Dr. Booth, and there were cries of 'amen' from the pews.

"'For nineteen centuries the Christian Church has been the Church persecuted and the Church militant,' declared the speaker. 'Now we must fight treason in our very midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, endowments are being used to support those who talk Higher Criticism and to spread heresies.

"'A minister in this city, as prominent as there is in the land, reads the Apostles' creed: 'Jesus Christ, who, they say, was born of the Virgin Mary.

"'Jesus, who, they say, was raised after the third day.'

"'No wonder men find excuse for easy virtue when ministers, ordained of God, insert "they say" in the Apostles' creed. We are living in a time of financial immorality according to old fashioned men. There has come a change over our ministers which makes people suspicious of their honesty.

"'If this continues, if the Word of God as given to our fathers is whittled away by the ministers of our Protestant denominations, the time must come when to those always faithful to God there will be but one refuge and that will be the Roman Catholic Church, which, whatever it has added to the Word, has taken nothing from it.

"'We of this league expect that Archbishop Farley and Bishop Potter will join in this movement, if not by enrollment, in heart and spirit.

"'It is an imaginative and fictitious concensus of opinion, for which the journalists are to blame, that scholarship is all on the side of the critics. I say that the ablest scholars will line up on our side, five to one.'"

* * *

The Moderator of the Presbyterian General Assembly is just awakening to the fact that the Higher Critics have possession of the so-called religious colleges and seminaries. The gentleman will ere long discover that the "prominent" religious people have almost unanimously forsaken the Bible as an inspired work and now use it merely as a text-book, useful because of its influence with the "common people" --but not inspired. Now is the time for us to find those not yet contaminated and assist them to the Truth, which alone will show the Bible to be both inspired and reasonable.

THE JONAH STORY CORROBORATED.

The progress of the pulpit above that of the pew --away from the Bible and into infidelity--is well illustrated by articles recently published side by side in a secular journal. One of the articles quoted one of the most prominent and venerable ministers of our day-- Rev. Lyman Abbott, D.D.--as denying the Bible story of Jonah, quoted as fact by our Lord. (Luke 11:30.) Dr. Abbott said: "I do not believe that the great fish swallowed Jonah, because there is nothing to attest the story," etc.

The reverse side of the question is an account of a Bible class teacher's discussion of the same subject with his large class of adults. The teacher, a prominent business man of Pittsburgh, Mr. James I. Buchanan, averred his faith in the Jonah story. He said: "The Bible is sufficient evidence for me, but occasionally I get interested in comparing the miracles with modern phenomena which remain unexplained."

R3373 : page 165

Then he drew the attention of his class to the account of a seaman's similar experience during a whaling voyage, reported in the public press about eight years ago and referred to in these columns.

The published account told how the whale's nose broke the small boat to splinters, and how one of its occupants was swallowed. Subsequently the whale was killed and the man found unconscious in its stomach. Later he told that he could breathe there, but found it intolerably hot. His skin was very red, probably the result of the action of the acids of the whale's stomach. In other words he was in process of digestion.

The story is so similar to that of Jonah as to be well worth remembering, and we were specially interested in some verifications which Mr. Buchanan related to the reporter. He said:

"Not long after that George Jarvie, a cousin, and a Scotch sailing master, happened to be a visitor at my home. One day I mentioned the New Zealand whale story.

"He said he had read the story, had heard it among the seamen of the islands, and the story was generally believed and vouched for among the seafaring men. He explained to me how the sailors of that region considered the fish story. His version tallied with that of the newspaper clipping, which Mr.

Jarvie had never read.

"The fish prepared for Jonah's residence was apparently not common in Jonah's time, because no name is given for the fish. Almost a thousand years later someone conceived it was a whale that had swallowed Jonah."

"Mr. Buchanan said that his sister, who had visited the New Zealand islands, had also been told the modern whale story, as she had heard it from people who claimed to know the sailor who had been swallowed by the whale and men who had served on the ship at that time."

"PREACH THE WORD."

"The true pastor, being a messenger of Jehovah of Hosts, and not a messenger of Byron, Milton or Shakespeare, is bound by the most solemn of all his obligations to preach 'Jesus Christ, and Him crucified.' The gospel preacher is a minister of the New Testament, which became of force on the death of the testator, our Lord and Savior Jesus Christ. In this Testament is recorded the following statement of our Savior: 'The words that I speak unto you, they are spirit, and they are life.' This cannot be truthfully said of science, or of popular literature, or of the writings of the wisest men not inspired of God. In His command to His disciples to teach all nations, Christ's language is specific: 'Teaching them to observe all things whatsoever I have commanded you.' No mention is made of human doctrines, and no authority given for teaching them. 'The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' The Word of God is 'the sword of the Spirit.' One armed with this sword for destroying evil is required to use it. A sword needs no stronger proof of what it is than the effects of its use. No learned argument is necessary to prove that a hammer is a hammer. Use it, and it proves itself. Fire proves its own character when applied. God's Word is 'like as fire.' It cleanses away evil. 'Preach the Word.' A pastor who substitutes anything else for the faithful preaching of God's Word--and this is all he is authorized by Christ to preach--is trifling with the eternal destinies of men, and bringing guilt upon himself. The writer has in recent months heard much chaff in sermons, and noticed a conspicuous absence of the 'one thing needful.' It is the holy Spirit who commands, 'Preach the Word.'"--The Interior.

* * *

It is not often that such an item as the above can be clipped from the "Religious Press." We rejoice to find it and to commend it.

THE TREND OF SOCIALISM.

"We openly war against God, because he is the greatest evil in the world."--Schall, German Socialist leader.

"It is our duty as socialists to root out the faith in God with all our might, nor is anyone worthy of the name who does not consecrate himself to the spread of atheism."--Liebknecht, German Socialist leader.

"We have simply done with God."--Engels, German Socialist leader.

Bebel, another prominent socialist, perhaps the greatest living authority on the subject, leaves "heaven to the angels and the sparrows." The same authority confessed that "Christianity and socialism stand toward each other as fire and water."

"Modern socialism is without religion and its tendency is atheistic."--Henry George.--Houston Chronicle.

===================

R3374 : page 165

EN ROUTE TO LOS ANGELES.

ABOUT twenty of the Bible House family accompanied us to the Pittsburgh depot on our departure on April 28 for the Los Angeles Convention. As announced, we left in time to make four stops with the friends in Texas. We reached Dallas, Texas, on Saturday evening, and had a pleasant social gathering with the friends and a good rest before the Sunday, May 1st, services.

The morning service was well attended--friends being present from many surrounding cities and villages. The first hour was devoted to praise and testimony and was very profitable, showing great progress since our last visit. One Brother testified that he was the only one at his place at the time of our last visit and that now thirteen were in attendance and rejoicing in the Truth.

R3374 : page 166

The Testimony meeting was followed by a fine discourse on Baptism by Brother Barton, and later several symbolized their consecration by water immersion.

The principal session of the day was at 3 P.M., addressed by the Editor--the topic being, "To Hell and Back!--Who are There?--Hope for the Recovery of Many of Them," as published in the Gazette of May 2. The attendance was large. The house was crowded to the doors, about 700 being present, and about 500 were unable to gain admittance. There was close attention and a great demand for free literature at the close.

The evening service was held in a smaller hall and was not advertised, but kept for the interested friends. Brother Russell spoke at that session from the words, "The Lord your God doth prove you, whether ye do love the Lord your God or no."

Early on Monday, May 2d, we started for Austin, where we arrived at 6.30 P.M., and, after a good supper, met a very intelligent audience, one of whom reported that he had come 68 miles by wagon and then 100 more by rail to attend the meeting and grasp the hand of the author of MILLENNIAL DAWN. The audience gave excellent attention, and we trust that some have been stimulated to a more earnest endeavor to follow the Lord and to study the divine plan. The friends of the Truth remained for a later meeting and some accompanied us to the train.

Next morning found us at Houston, where we had a hearty welcome from the local Church and visiting friends from various quarters. The morning session was a Rally and Testimony meeting, while the afternoon service, addressed by the Editor, was composed chiefly of believers. The discourse was from the words, "Cast not away therefore your confidence, which hath great recompense of reward."

The evening session was for the public and was well attended--about 1200 being present. The subject, "The Oath-Bound Covenant," received the closest attention. The literature was in great demand and the friends hope that the Truth has received a fresh impetus. We left by night train for San Antonio.

Wednesday, May 4th, was devoted to a One-Day Convention at San Antonio. The morning session was addressed by Bro. Currie. The afternoon meeting, also for the Church, was addressed by Bro. Russell. We had some very enjoyable interchanges with the dear friends here also: our hearts flowed together as we communed one with another respecting our experiences and prospects.

The evening session, for the public, was held in Beethoven Music Hall. It numbered about 1200 very intelligent people, who gave great attention and in various ways manifested deep interest. Our hope is that the Colporteurs there may find many grains of ripe "wheat." It is our experience that careful study of the literature is necessary to development. Talking and preaching are good to awaken interest, but reading is essential to development.

We are writing while en route to Los Angeles, where we hope for a splendid season of fellowship with the household of faith.

===================

R3377 : page 166

ENOCH, ELIJAH AND THE SENTENCE.

THE answer to the following query may interest others than the inquirer:--

"Since 'death passed upon all men,' because of Adam's sin; and since all had to be redeemed before they could escape from that death sentence, how came it that Enoch and Elijah escaped from it before the redemption-price was paid?

We answer, that they did not escape, but were still under the sentence of death until the ransom was paid. The execution of the sentence was deferred in their cases, and their lives prolonged; but they would eventually have died had they not been redeemed. After Father Adam was sentenced he lived nearly a thousand years, but under his particular sentence he could not have lived more than a thousand years; because the sentence read, "In the day that thou eatest thereof, dying thou shalt die." And since "a day with the Lord is as a thousand years" (2 Pet. 3:8), his death was fixed to take place within that "day." But God left the way open to make types of Enoch and

R3378 : page 166

Elijah, and hence, so far as they and the remainder of the human family were concerned, no limit of time for the execution of the sentence was fixed. If, therefore, it pleased God to have it so, they might have continued to live for thousands of years, under the death sentence, without dying. In Elijah's case, although he was translated, it is not said that he did not die afterward. His translation made a type, as we have seen (MILLENNIAL DAWN, Vol. II, Chapter viii.), and he may have died and been buried afterward, unknown to men, as was Moses.--Deut. 34:6.

But with Enoch the case was different, as we are expressly told that he did not die. In his case, therefore, it is evident that the execution of the sentence was deferred, but there is no evidence that it was annulled. He, therefore, remained under that sentence of death until he was ransomed by our Lord's death. As a member of the fallen race, he was an imperfect man, and although redeemed, and although a restitution to human perfection is provided for him in the divine plan, we are not certain that he is yet a perfect man. For the Apostle seems to teach that none of those whose faithfulness was attested before the Gospel call was made will be made perfect until after Christ and his bride are made perfect. He says (Heb. 11:39,40), after enumerating many of the ancient worthies, Enoch included, verse 5, "These all, having obtained witness through faith, received not the promise [everlasting life, etc.], God having provided some better thing [priority of time as well as of honor and position] for us [the Gospel Church], that they [the ancient worthies] without us [apart from us] should not be MADE PERFECT." And since the Church, the body of Christ, has not yet been perfected in glory, it is but a reasonable inference that wherever Enoch is and however happy and comfortable he may be, he is not yet made a perfect man, and will not be until all the members of the body of Christ have first been made perfect in the divine nature.

As to where God took Enoch, we may not know, since God has not revealed that. Should we speculate as to whether God took him to some other world, and for what purpose, it would be but an idle speculation. We may not be wise above what is written. We may be certain, however, that Enoch did not go to heaven --the spiritual state or condition--for such is the record: "No man hath ascended up to heaven but he that came down from heaven--even the Son of man." (John 3:13.) Elijah is said to have ascended to heaven; but, from our Lord's statement above quoted, that must be understood to refer to the air--as, when it is said that "the fowl fly in the midst of heaven" it certainly cannot refer to the heavenly condition, which flesh and blood cannot enter nor even see without a change of nature, which change has been promised only to the Gospel Church.

Understanding, as above shown, that Enoch was preserved from actual dissolution in death--although, already under that sentence, legally dead (Rom. 5:12; Matt. 8:22) until the ransom-price for all was paid by our Lord's death--we can see that there will now be no necessity for his dissolution, but that when the due time shall have come he may be fully and completely restored from even the measure of human imperfection he had inherited to full, perfect manhood.

So, too, it will be with those of the world who will be living when the "times of restitution" are fully ushered in: it will not be necessary for them to go into the tomb. For although they are already legally dead, in that condemnation (or sentence) to "death passed upon all men," yet their penalty has also been legally met by another, Christ. He now holds the judgment against all, but graciously offers to cancel it entirely for each one who will accept restitution to life and perfection on the conditions of the New Covenant.

====================

R3374 : page 167

IMPORTANCE OF JESUS' RESURRECTION.

--MATT. 28:1-15.--JUNE 19.--

Golden Text: "Now is Christ risen from the dead, and become the first-fruits of them that slept."--I Cor. 15:20.

FEW seem to realize the importance of our Lord's resurrection --its bearing upon the entire Gospel message. The Apostle indicates how much depended upon it when he wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain.... They also who are fallen asleep in Christ are perished." (I Cor. 15:14,18.) The numbers of the Lord's professed followers, clergy and laity, who fail to appreciate the resurrection --who really do not believe in it--is very large. The number who really do believe in it is very small. The majority, under the teachings which have come down to us from the dark ages, fail entirely to realize that death means a cessation of life, and, as the Scriptures declare, "In that very day their thoughts perish." On the contrary, the masses of Christendom have come to believe that there is no death, that the dead are more alive than they ever were before they died. Applying this thought to our Lord, as well as to others, they do not appreciate the Scriptural declaration that "Christ died for our sins and rose again on the third day." They think of him as being alive during that time, and that it was merely his fleshly body that was inanimate in the tomb, and that the resurrection which occurred on the third day was not his resurrection to life, but merely the reanimation of his dead body.

ERROR LEADS TO CONFUSION.

Confused thus by the errors of medieval times, which were adopted by the reformers and are engrafted upon the minds of the civilized world today, the majority of Christian people cannot appreciate the Scriptural declarations respecting the importance of the resurrection of our Lord. Instead of believing the Apostle we have just quoted, to the effect that our faith is vain, our preaching vain, if Jesus did not rise from the dead, the majority of Christendom would be inclined to say just the reverse of this: "What difference would it make to our dead loved ones, what difference would it make to our preaching, what difference would it make to our faith, if Jesus' body had been left in the tomb?" Hence, only those who realize that the dead are dead--that they can have no conscious existence until awakened from the sleep of death-- can really appreciate the importance of the resurrection.

If Jesus had not been raised up from the dead, we have no basis for the preaching of the Gospel--for the Gospel message is that, by the grace of God, Jesus' death

R3374 : page 168

was the ransom price for father Adam and his posterity, and that because Jesus has thus paid the penalty for the whole race and redeemed all from the sentence of death by his own death, therefore, in due time, in God's appointed time, Adam and all of his posterity are to be released from the death sentence, and Christ as the great King is to establish his Kingdom in the world, and through it lift from mankind the burden, the penalty of death, and that then all who are in their graves shall hear the voice of the Son of man and come forth to the glorious opportunities of the Millennial Kingdom--opportunities for reconciliation with God, and release from all the imperfections of the fall. To preach such a Gospel, with the fact before us that Jesus had died and without any proof of his resurrection, would be vain preaching, foolish preaching, deceiving the people. To believe such a Gospel, under such circumstances, would be to brand ourselves as foolish simpletons; and to have any hope that our dead friends could ever be benefited by a dead Christ would be absurd.

Seeing, then, the importance of the Lord's resurrection, and how every feature of the Gospel is dependent upon this great fact, we understand why it was that the apostles, preaching forgiveness of sins and a future blessing, based everything upon the fact that Jesus not only died for our sins as our ransom price, but that he rose again for our justification, for our deliverance from the sentence, the guilt, the penalty, that is upon us as a human family--the death penalty. No wonder, then, that our heavenly Father arranged that we should have so explicit an account, so detailed a statement of everything pertaining to our Lord's resurrection; no wonder that the evangelists recorded matters with such minuteness, no wonder that in all the preaching of the apostles this great fundamental truth, which was the basis of their own faith toward God, was set before the Church as being all important. From this standpoint the present lesson must be of deep interest to all of the Lord's people for all time--until the outward manifestations of the Kingdom shall attest the things which the household of faith must now accept by faith built upon this testimony.

HE AROSE ON THE THIRD DAY.

We concur with the generally accepted--and, we believe, well-attested--view, that our Lord's crucifixion on the 14th of Nisan, Jewish time, corresponded to the sixth day of the week, which we now call Friday. According to the records, our Lord died at three o'clock in the afternoon. Calvary was but a short distance from the gate of

Jerusalem, the Temple and Pilate's residence. Hence, Nicodemus and Joseph, members of the Sanhedrin, evidently friendly to Jesus, but not sufficiently convinced of the truthfulness of his claims, or else not sufficiently courageous to lay down their lives with him, had not far to go after noting his death to secure consent for his burial; and the tomb in which it is supposed he was buried is within a stone's throw of the supposed location of the cross. It has been presumed, therefore, that our Lord was buried about four o'clock on the afternoon of that day, corresponding to our Friday. The next day, which we call Saturday, and which the Jews called the seventh day or Sabbath, began--Jewish time--Friday evening at sundown and ended on what we call Saturday at sundown, and our

R3375 : page 168

Lord's resurrection took place early in the morning of the first day of the week, which we now designate Sunday.

Thus our Lord arose from the dead on the "third day." He was in death from three o'clock until six on Friday, all of the night following, all of the next day, Saturday, all of the next night, which, according to Jewish reckoning, was the forepart of the first day of the week. This would not make three days and three nights full, complete--seventy-two hours--but we believe it did constitute what the Lord meant when he declared that he would rise from the dead on the third day. Some, desirous of counting full three days and three nights, have been led to claim that our Lord was crucified on Thursday; but neither would this make three days and three nights--seventy-two hours. In order to have three full days and three full nights we would be obliged to suppose that the Lord was crucified on Wednesday. But all the testimony is against such a supposition and the weight of it decidedly in favor of Friday, and the counting of a part each of three days and nights as being what our Lord referred to. But if any one have a different view from ours on this subject, we will not contend with him: it is a trifling matter, of no importance whatever. Nothing was dependent upon the length of time our Lord would be dead. The important items were that he should actually die, that he should be dead long enough for it to be positively known that he was dead, and that he should rise from the dead.

DESTROYING THE TEMPLE AND RAISING IT UP.

When our Lord spoke in advance, saying, "Destroy this Temple and in three days I will raise it up"--"he spake of the Temple of his body." (John 2:21.) But of which body did he speak--of the flesh?--of the body which he took in order that he might be the sacrifice for sin, of the body which he consecrated to death? Was it that body that he meant would be raised on the third day? We answer that that body was not his temple, but merely his tabernacle. Our Lord's resurrection body was not the one which the Jews destroyed, but a spiritual body which they had never seen, but which was revealed to the Apostle Paul as "one born out of due time" when, on his way to Damascus, Jesus appeared unto him "shining above the brightness of the sun at noonday."

It is much more reasonable to suppose that our Lord spoke of his body which is the Church and of which he was and is the Head. The Jews destroyed the Head, and all down through the Gospel age the various members of the body of Christ have been called upon "to suffer with him," "to be dead with him," "to lay down their lives for the brethren." The body has been in process of destruction from Jesus' day until now, and very soon, we believe, the last member will have proven himself "faithful unto death." Now, let us see how the Lord will raise up this Temple of which he was the great foundation stone, and of which the Apostle Peter declares, each of his faithful disciples is a living stone. (I Pet. 2:4) Considering the time from the Lord's standpoint--"A day with the Lord is as a thousand years"--our Lord died in the year of the world 4161--after four days had passed and the fifth day had begun.

R3375 : page 169

The destruction of the Temple of God, which is the Church, began there in the destruction of the chief corner stone and has progressed since--during the remainder of the fifth day, all of the sixth day, and we are now in the beginning of the seventh day--"very early in the morning." And the promise of the Lord is that the Lord's resurrection shall be completed about this time--"The Lord shall help her early in the morning." (Psa. 46:5.) Thus we view the matter, that the Lord was a part of the three days dead and rose on the third day, early in the morning, and that likewise the First Resurrection will be completed--the entire body of Christ will be raised on the third day, early in the morning.

Evidently the matter of the resurrection was beyond the mental grasp of the apostles themselves at the time it occurred. Jesus had foretold that he would rise again on the third day, but they had not comprehended the meaning of his words: None of them for a moment thought of his resurrection, but merely of what they could do in the way of embalming his body, and showing to it, as his remains, the same sympathy and love which they would have shown to the remains of any dear friend or brother or sister. Thus it was that being hindered from coming to the sepulcher on the Sabbath day by the Jewish Law, which forbade labor of any kind on that day, the Lord's friends began to gather at the sepulcher, probably by previous appointment, about daybreak, after the Sabbath, --on the first day of the week. There were a number from Galilee, and probably they were lodged with other friends in different parts of the city, and possibly with some at Bethany; hence they went by different routes. The accounts vary, and are yet in perfect accord and all true. They are told from the different standpoints of each writer, and are all the more conclusive to us as evidences in that they show that there was no collusion between the writers of the Gospels--no endeavor to state the matters in exactly the same terms, as there surely would have been had the account been a manufactured one, a concocted story.

ARGUMENTS AGAINST THE TRUTH ARE WEAK.

Before the arrival of any of the disciples, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of an earthquake was experienced, and the guard, or "watch," became as dead men--almost swooned or fainted--but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. The chief priests induced them to circulate the report that the body had been stolen by his disciples while they slept, and this report was evidently current for quite a time subsequently, as we read, "the saying is commonly reported among the Jews until this day"--up to the date of writing Matthew's Gospel, which is supposed to have been written some nine years after the event. Like all arguments against the truth, it was a weak one, but the best they could do. How foolish would be the testimony of men who would say what took place while they were asleep! A bribe was given to the guard as the price of this false statement, and they had the assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty; but then they were not on duty for the Roman government; they were merely a complimentary guard furnished in the interests of the priests and at their solicitation.

Meantime, while the guard was on its way to the priests to report matters, the Lord's friends began to gather, with their love and spices, etc. The women of the company arrived first, and in so doing attested for all time the love and sympathy of their hearts, and honored, yea glorified, their sex in so doing. The three mentioned in our lesson have since had noble mention by the poets of all nations. One has written:--

"Three women crept at break of day,
    Agrope along the shadowy way,
Where Joseph's tomb and garden lay.

"Each in her throbbing bosom bore
    A burden of such fragrant store
As never there had lain before.

"Myrrh-bearers still, at home, abroad--
    What paths have holy women trod,
Burdened with votive gifts to God!

"Rare gifts whose chiefest worth was priced
By this one thought, that all sufficed:
Their spices had been bruised for Christ."

During the forty days which began that morning, and which ended with our Lord's ascension, he appeared at most eleven times, sometimes to one and sometimes to another, and on one occasion to above five hundred brethren at once. It is quite probable that instead of eleven times there were only seven, and that the other four records were merely differences of description of four of the seven manifestations.

"HE SHOWED HIMSELF BY INFALLIBLE PROOFS."

Our Lord's first appearance was to Mary Magdalene, she out of whom he had cast seven demons and who, from thenceforth, became one of our Lord's most earnest followers. She had much forgiven her; she loved much, and her love had brought her early to the sepulcher. Apparently, Mary Magdalene was the first of the women to arrive at the sepulcher, and immediately on finding that Jesus was not in the tomb, she hastened to announce the fact to John and Peter. Returning to the sepulcher, later

R3375 : page 170

she apparently reached it after the other women had been there and had gone their way, and it was while she was still near the tomb that Jesus appeared to her first of all, as described by John--20:11-18.

Subsequently the Lord met the other women as they were en route to make known the news to the household of faith. He addressed them, "All hail!" which in the Greek was the usual salutation, practically signifying, Rejoice! They fell before him, worshipping him and grasping him by the feet, and appeared afraid that anything henceforth should separate them from him. Our Lord, however, reminded them of their duty toward the brethren --that they should spread the good tidings of his resurrection. The same lesson comes to us, that after we have found the Lord, have come to realize the Truth, we have a great privilege in being permitted to serve it, and a great duty toward the brethren who as yet know not what has caused our hearts to rejoice. We are not to assume that we are to merely hug the Truth to our own hearts, but are to remember that it is also for others, and to take pleasure in dispensing it to them. He who thus serves the Lord and the household of faith is sure to have the greater blessing in the end.

Our Lord's message was to tell the disciples that he would meet them again in Galilee. Thus it was that, after

R3376 : page 170

five or six appearances in the vicinity of Jerusalem, our Lord abstained from further appearing to his followers, and they returned to their home country, Galilee, where he met them, as he had engaged to do. We must remember that the most of our Lord's ministry was spent in Galilee and that the majority of the believers were Galileans. It was to be expected that all of the household of faith should have some opportunity for witnessing to our Lord's resurrection, and so the Apostle Paul tells us that in one of these later manifestations in Galilee, "Our Lord was seen by above five hundred brethren at one time; of whom the greater part remain unto this present [the time the Apostle was writing], though some are fallen asleep."--I Cor. 15:6.

It is necessary that we should note carefully the two objects our Lord had in view in the various manifestations he gave his followers of the fact that he had risen from the dead. The first of these was a demonstration that he was no longer confined to earthly conditions, as they had known him to be during the previous years of acquaintance, but was now, like all spirit beings, able to go and come like the wind--invisibly, secretly. Like all spirit beings he was now glorious. The Apostle explains the resurrection of the overcomers of the Church in I Cor. 15:51,52, and the Scriptural assurance is that in our resurrection we shall be like the Lord, see him as he is and share his glory. The Scriptures also assure us that our resurrection is really a part of his resurrection, a part of the First Resurrection,--that Jesus the Head of the glorious Christ was raised from the power of death, was glorified on the third day after his death, and that early in the morning of the new dispensation the Church will come forth from death in his likeness, sharers in his resurrection. --Phil. 3:10.

OUR LORD'S RESURRECTION CHANGE.

This being true, we know that the time when our Lord received his spirit body was at his resurrection and not subsequently; as the Apostle declares, "He was put to death in the flesh, but quickened [made alive] in spirit." Speaking of our Lord's humiliation and his subsequent exaltation at his resurrection, the Apostle assures us that our Lord left the glory which he had with the Father and humbled himself to become a man, and that in due time he humbled himself unto death, even the death of the cross--"wherefore God hath highly exalted him and given him a name that is above every name." The exaltation came to him in his resurrection change. It was true of him then, as it will be true of all the members of his body in due time, that he was sown in weakness, raised in power, sown a natural [animal, human] body, raised a spiritual body.

This spiritual body of our Lord was just as glorious in the moment of his resurrection as it was at any time afterward or is now. It had all the powers properly granted to spirit beings in harmony with the Lord. He was not, as previously, merely the man Christ Jesus, but was now the Lord of glory. As such he was able to associate himself with his disciples, either visibly or invisibly, or to appear as a flame of fire in the burning bush, or as a wayfaring man, as he appeared with others to Abraham, or in any manner he might see fit. He was the same glorious being who subsequently appeared to Saul of Tarsus, shining as the lightning, much as the angel appeared when the Roman guard was overcome and fled.

Some, then, may inquire, Why did he not appear to the women and apostles in the same glorious manner, with shining features? We answer that to have so done would have been to hinder the very object he had in view. How could his followers, who were not then begotten of the holy Spirit and consequently were unable to understand spiritual things (I Cor. 2:14)--how could they have understood that a being shining like an angel was the Lord Jesus they had seen crucified three days before? And even if they could have associated the two in some manner, what evidence would there have been for others since? The removal of the remains of our Lord Jesus from the tomb was an essential to the faith of the disciples of that day, and of all who would believe on him since through their word, and manifestations of his being alive from the dead were necessary also to all these. The instructions which our Lord gave, and his expositions of the prophecies, and his application of these to himself, given at that particular time, were necessary as a firm foundation for faith. None of these objects could have been so well served in any other manner as the manner in which they were performed. Our Lord's first appearance to Mary was as a gardener. She recognized him not; neither his clothing nor his features were the same as those she had

R3376 : page 171

previously seen, as those she had previously recognized. His clothing was divided amongst the Roman soldiers, his grave clothes were still in the tomb, the body which she saw was a special body and the clothing which he wore was special clothing prepared and used for this special occasion. She knew not her Lord until he adopted a tone of voice which she recognized.

It was the same with the two on the way to Emmaus, later on the same day. Jesus walked with them, but they knew him not; his clothing was different, his features were different, they saw no prints of nails in his hands or in his feet. They asked him, "Art thou a stranger in these parts?" He improved the opportunity for discussing with them calmly, deliberately, carefully, the prophecies relating to himself, expounding these to them so forcefully, so clearly, that their hearts burned within them as they thought of the possibility that the story which they had heard from the women might have been really true--that Jesus was to rise from the dead. Our

Lord did not reveal his identity until he was ready to vanish from their sight. When he vanished, his flesh and his clothing vanished, too. The same evening he appeared to the company in the upper room at Jerusalem, the doors being shut. They were doubtless talking about the events of the day and of the preceding day, when, suddenly, Jesus appeared in their midst. He materialized--that is to say, he, a spirit being, came into their midst and there assumed flesh, bone, a complete body clothed. Does some one ask, How could he do this? We cannot answer, but whoever can understand the miracle of the change of the water into wine can as easily understand our Lord's appearance in the upper room, the doors being shut; and how, after the interview, he just as mysteriously vanished from their sight, flesh, bone, clothing, all--the doors still being shut and doubtless carefully barred for fear of the Jews, in anticipation that the hatred which had pursued the Lord to death would fasten itself upon his followers.

BE NOT FAITHLESS, BUT BELIEVING.

A later appearance was in the same upper room probably a week later--again on the first day of the week. Thomas was present: he had been absent on the previous occasion and he could not believe the testimony of the others. Thomas had expressed his doubts most forcefully and had insisted that the others were too easily convinced, but he was satisfied finally when Jesus, appearing to him with the others, requested him to put his finger in the prints of the nails. Did Thomas really see and put his finger into the nail prints of that body of our Lord which three days before had hung upon the cross. We answer No; that body of flesh and bones could not have come through the door while it was shut. The body which appeared in the upper room was a materialization--actual flesh and actual bones as our Lord said to them, "Handle me: a spirit hath not flesh and bones as ye see me have." What they saw was not the spirit body, what they saw was the actual flesh and bones. He, the spirit being, was hidden from their sight; he assumed this body of flesh and bones in their midst--created it there and created the clothing also.

Whoever disputes the power of the Lord to create flesh and bones has an equal difficulty in accounting for the clothing; for who will say that it would be more difficult to create the body than to create the clothing inside that room, the doors being shut? Who will say that it would be easier to make clothing vanish into thin air than to make flesh and bones vanish into thin air? The power to do these things is not natural to us, nor can we fully comprehend the matter. Now we see through a glass obscurely, by and by we shall understand how our Lord can do the wonderful things that he is continually doing. For do we not see miracles all about us in nature, in the transpirings of every day? The kernel of wheat--how is it possible that out of that little grain should come a stem, a sprout, a stock and a head full of grain? It is a miracle --something wholly beyond our power to accomplish and beyond our power to even understand. We could make a grain of wheat, we could combine the various elements necessary to it, and could shape them as a grain of wheat is shaped; but our grain, while analyzing the same as that which nature would put forth, would not send out shoots, would have no stock, would bear no grain.

"HIS FLESH SAW NOT CORRUPTION."

It is not for us to say what became of the natural body of Jesus--the one that was pierced. God has not revealed particulars respecting it, except that it did not corrupt. Where then is it? We know not; but he who hid the body of Moses so that none could find it, was likewise able to hide the body of Jesus. (Deut. 34:5,6.) Who can tell but that the uncorrupted body of Jesus is yet to be produced by the Lord as an evidence or testimony of the truth of this whole transaction for the world in all future time. We do remember that the manna with which Israel was fed was wont to corrupt on the second day, except on the Sabbath; but we remember also that a golden pot of this manna was preserved in the Ark incorruptible, as a witness or memorial of the great miracle of the desert. What shall we say, then, respecting this bread which came down from heaven, which is also likened to manna? Is not the Lord equally able to preserve the body of Jesus as a witness, and, although other bodies of flesh are wont to corrupt, may not this one be preserved incorruptible? There is a certain statement in the Scriptures which seems to imply that this same body, spear-marked and nail-marked, is somewhere kept for future exhibit--as it is written, "They shall look upon him whom they have pierced."--Zech. 12:10.

The first five of the Lord's appearances apparently took place during the first eight of the forty days' presence. Thus there was a long wait in which there was no manifestation, and the apostles had abundance of time to think over and discuss the situation. As the majority of them were from Galilee, they probably did not remain in

R3377 : page 172

vicinity of Jerusalem more than two weeks after our Lord's last appearance on the eighth day, but betook themselves to their homes, wondering whether or not they would ever see the Master again, whether or not he might appear to them again on their homeward journey or in some other upper room when assembling in Galilee. Perhaps, too, they remembered the message sent to them by the women, that he would go before them into Galilee and meet them there.

A little longer waiting in the vicinity of the old haunts, visited frequently by our Lord and themselves, and the practical affairs of life began to press upon them.

Simon Peter was the first to declare his intention of re-entering the fishing business, and others of the apostles, accustomed to the same craft formerly, joined him, and practically the old partnership arrangement was revived as it existed two years or so before, when Jesus called them to apostleship. This was the very condition of things which our Lord foresaw, and we believe that his tarrying forty days after his resurrection before he ascended was in great measure for the purpose of giving the very lessons which now were called forth. He knew just how discouraged they would feel; that all the hopes and prospects of the Kingdom, as they had previously viewed it, would seem vague and indistinct under the new conditions, and how his followers would not be prepared to go out in the work he intended without further instruction. He was present with them, but invisible, a spirit being, during all these weeks; he heard and noted their queries and explanations, suggestions and conclusions, and was ready to apply the proper lessons at the proper moment.

"LOVEST THOU ME MORE THAN THESE?"

The Lord permitted the partnership in the fishing business to progress and a fresh start to be made. They toiled all that night and caught nothing, and doubtless were still further discouraged, concluding that failure was attending them in temporal matters as well as in spiritual. The opportune moment had come, and Jesus--standing on the shore in another form, in a body of flesh and with clothing, though not his own flesh and not his usual clothing, but specially prepared flesh and clothing--called to the apostles inquiring if they had fish; they shouted back that they had been toiling all night and had found nothing. He suggested the casting of the net on the other side of the boat, although it must have seemed to them foolish, because it would be but a few feet away from where it had already been, and indeed the boat itself was continually turning. Nevertheless something about the stranger on the shore impressed them and they did cast their net on the other side, and immediately the net was filled with great fish. So far as Peter was concerned the lesson was learned already. He remembered a very similar experience they had had at the time the Lord called them to apostleship, and quickly he perceived that the one on shore was the Lord--in another manifestation. Without waiting for the boats, the net or the fish, Peter sprang into the water and swam ashore in his anxiety to be soon with the Lord, and in his realization that this manifestation like the others might terminate suddenly. Besides, Peter was anxious to manifest his love and faithfulness, remembering how not a great while before he had denied his Lord.

It was in connection with this manifestation that Jesus specially directed his words to Peter: "Simon, son of Jonas, lovest thou me more than these?"--these boats, nets, etc. The question addressed to Peter was applicable to all, but of special weight and force to Peter as the elder and leader of all, and the one who had particularly said but a short time previously, "Though all forsake thee, yet will not I." Peter declared his love for the Lord, and was told to feed the sheep and to feed the lambs. The lesson was a timely one and never needed to be repeated. Peter and the other apostles, so far as we know, never subsequently doubted the importance of their mission as apostles, but gave their entire time and energy to the feeding of the sheep and lambs. The miracle witnessed convinced them of the Lord's power either to bless or hinder them in temporal matters, and that equally he will provide for their every interest as his apostles and representatives. The lesson was given at exactly the right moment. Had it been given earlier in their experience it doubtless would have had much less weight: it was the part of wisdom to permit them to become perplexed and to decide on the fishing business, and then on the very first day of their experience to give them this forceful lesson. It was a lesson respecting the resurrection of our Lord and also demonstrated the fact of his change, that he was no longer the man Christ Jesus, no longer subject to human conditions. Again he vanished out of their sight, but made an appointment for the meeting of all at a certain place.

This meeting by appointment was doubtless the one mentioned by the Apostle Paul--the one in which about five hundred brethren witnessed a materialization and manifestation of the Lord. We know not the full tenor of the various lessons taught, but incline to think that the lessons were more of the practical kind than in words--that these manifestations were for the purpose of convincing them of the Lord's resurrection and of his change from earthly to spiritual conditions.

HE THAT DESCENDED IS THE SAME THAT ASCENDED.

The next appearance probably was the one on the Mount of Olives at the time of our Lord's ascension. Apparently all of the apostles and perhaps others returned to Jerusalem and to the Mount of Olives, their instruction being to tarry at Jerusalem until they should be endued with power from on high. It was while they were present with him receiving final instructions that he was parted from them; the form that they beheld gradually receding into the clouds was received out of their sight. In this arrangement the Lord did the best thing possible to be done for those who had not yet been begotten of the

R3377 : page 173

Spirit and who, therefore, could not understand spiritual things. He represented in the flesh the things which really transpired in the spirit. Then the apostles could understand after they had been begotten of the Spirit, and it is from the standpoint of the begetting and not from the standpoint of the natural man that their records come down to us.

The essence of this lesson is as expressed in our Golden Text, "Now is Christ risen from the dead, and become the first fruits of them that slept." Others have been awakened from the sleep of death temporarily merely to relapse into it again subsequently, but our Lord Jesus was the first "born from the dead," the "first-fruits of them that slept"--as the Apostle declares, "He was the first that should rise from the dead." His resurrection was the life resurrection--to perfection on the spirit plane. In that he was the first-fruits of them that slept, the implication is that the others slept similarly and are to come forth in the resurrection as spirit beings after the same manner. To be the first-fruits implies that the others will be of the same kind, for although our Lord was the first-fruits of all that slept in the sense that his resurrection preceded all other resurrections, in another sense he is the first-fruits of the Church, which is his body. It is in a still larger sense that the Christ, Head and body, is the first-fruits brought up to life of the whole world; as the Apostle James expresses the matter, "Of his own will begat he us with the Word of Truth, that we should be a kind of first-fruits of his creatures."--Jas. 1:18.

Thus we see a first-fruits in two senses of the word: as, for instance, we see that strawberries are the first-fruits in the largest sense of the word in that they come before other fruits in the spring--so the expression that the Church is the first-fruits unto God of his creatures does not imply that all will have the same nature. Then again we may speak of the first ripe strawberries as the first-fruits of the strawberries. It was in this latter sense that our Lord Jesus was the first-fruits of the Church; and since the Church is the first-fruits of the whole creation, it follows that Christ keeps this place of primacy, not only in the Church, but in respect to all who will ever be raised up fully out of death into the fulness and perfection of life.

===================

R3378 : page 173

"WHAT OF THE NIGHT?"

"Watchman! watchman! what of the night?"
"Shadows and darkness encircle me quite;
Earth is enshrouded in midnight gloom,
Black as the pall that envelopes the tomb;
Watchers are few, and mockers are bold--
The heavens are starless--the night-air is cold.
I am weary; O would that this night were gone."
I will watch for the day till the morning dawn."

"Watchman! watchman! what of the night?"
"In the east appeareth a glimmering light;
Faint it gleams--but 'tis rising now,

And streaming afar--'tis the morning's brow.
Shadows are passing--the Day Star is out,
The glory is flashing and leaping about,
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth."

"Watchman! watchman! what of the night?"
"Day rushes onward all cloudless and bright.
And warmth, and light, and beauty are driven
To the farthest bond of the far-off heaven.
Flashing flames from the throne of God
Are bathing the world in a golden flood.
Seraph and cherub are crowding it on,
And the pure in their rapture are skyward gone."

"Watchman! watchman! what of the night?"
"Bursts on my vision a ravishing sight:
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns.
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more.
Pilgrim and stranger, haste to thy home,
For the morning, the beautiful morning, has come!"
--D. T. Taylor.

===================

R3378 : page 173

THE LIFE OF CHRIST IN REVIEW.

--JUNE 29.--

Golden Text: "Wherefore God also hath highly exalted him, and given him a name which is above every name."--Phil. 2:9.

THIS lesson is appointed, in the International Series, as a review of the Bible studies for the preceding six months--all of which have related to our Lord Jesus' birth, life and experiences from boyhood to his resurrection. We trust that our readers have followed the studies connectedly, and we can only wish that they have received as much benefit as we from this course of studies. We will not again go into details, but will suggest that it may be profitable for each reader to review this series of lessons, and to seek to have and to hold well in mind the main thoughts therein developed.

Our Golden Text is a very precious one. It assures us that our dear Redeemer, whose faithfulness to the Father's will and whose sympathy for the dying race, led him to endure the cross, despising the shame, was not permitted of the Lord to suffer a permanent loss through his generosity and obedience. If there were no other text of Scripture pertinent to the subject in the Bible, this one alone would be convincing to us that our Lord Jesus is no longer a man. Man, we are to remember, was created very good, an image of God--but an image on a lower plane than angels, and on a very much lower plane, therefore, than our dear Redeemer before he humbled himself to take the human nature. "What is man that thou art mindful of him?...Thou madest him a little lower than the angels, thou crownedst him with glory and

R3378 : page 174

honor"--in his Edenic perfection. Our Lord as a perfect man would be grand and far above men, but as a perfect angel he would be a still grander being, still farther above man. Hence, if our Lord were a mighty angel now, it would still mean that he had suffered a great loss as a result of his atonement work for man; and if he were a perfect man, it would mean still greater loss on our behalf. But this was not necessary, not purposed, and is not the fact. He left the glory, humbled himself, came down and accomplished the work necessary, paid the price--a man's life for a man's life--and our Golden Text gives the result: "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Another Scripture, speaking of our Lord's present exaltation, declares that he is exalted "far above angels, principalities and powers, and every name that is named." (Eph. 1:21.) We believe these Scriptures, and in harmony with them we believe that God's character for justice and benevolence is demonstrated by this high exaltation of him who was faithful unto death as the man Christ Jesus. He is now a partaker of the divine nature, a spirit being of the very highest order--of the same order with the Father himself. This thought of our dear Redeemer not losing eventually by the great sacrifices he endured for us must be gratifying to all who are truly his and who love him. But, additionally, we have another source of satisfaction in thinking of our Master's glorification, and that is that the promise is to us who are faithful to him, that we may yet share his nature, share his glory, share his name, share his exaltation, share his divine nature. O, wonderful wisdom and grace and goodness of our God! We call upon our souls with every power within us to praise and laud and magnify his great and holy name, honored before his people through his great and wonderful plan, revealed to his people through his wonderful Word!

===================

R3379 : page 174

CHEERING WORDS FROM AUSTRALIA.

DEAR BROTHER RUSSELL:--

You will be pleased to know that the work of this Branch is opening up; not rapidly, as yet, but we are hoping the velocity will soon be considerably increased.

Some of the dear friends here are exercised concerning their opportunities in the Colporteur service, and are going ahead to make the effort. May the Lord's grace be with them! But the field here is very great, and there is plenty of room for many more laborers in it; besides, the time is short. We shall be most happy, therefore, if those in America who contemplate coming out will do so without delay.

Herewith are extracts from interesting letters lately received at this office, also further TOWER subscriptions, among which are some new names.

With much Christian love to you and the Allegheny co-workers, and asking an interest in your prayers on behalf of this corner of the field, I am,

Yours faithfully in Christ,

E. C. HENNINGES,
Manager Australian Branch.

DEAR BROTHER:--

Your letter duly to hand. We were very pleased to hear from you, and can imagine how thankful you are to be comfortably settled. I wish I could run down to see you and help in the grand but difficult task you have undertaken. We have just returned from a holiday in the country. Spent a good time with Brother L., a TOWER subscriber, who, I am sorry to say, is having a hard time of it. He has been a great worker in the Methodist Church (local preacher, etc., etc.), and, of course, a "good fellow," as we say; but having given this all up, it is different now. Still, we expect this, and rejoice with all those who walk the narrow way.

I shall soon be wanting a fresh supply of DAWNS, so let me know when you receive your big consignment. This looks like business, and no doubt it is the right thing to do; there is nothing like having plenty of faith. It is wonderful the amount of matter Bro. Russell and his staff are sending out; God bless them! We are anxious to get No. 6 DAWN, feeling sure there is a treat for us, though I still read the others with the same interest.

Hoping you will soon get a company of sincere lovers of the Truth around you, and that the work of the WATCH TOWER office will make great progress in all the colonies, and that God will bless you with his presence and guidance, I remain,

Yours in Christian love, in which my wife joins,

__________., New South Wales.

DEAR BROTHER:--

Many thanks for your kind letters and enclosures. My husband and I will make an attempt, with the help of the Lord, for a few weeks, to secure orders for MILLENNIAL DAWN. We pray we may succeed. Hitherto we have given away, instead of selling, but we shall try your plan, and hope to send you cheerful news. Enclosed is P.O.O. for three subscriptions and an order for cloth-bound DAWNS. We trust, dear Brother, we may be able still further to help on so good a work and so glorious a gospel. We are grateful to be vessels for use in His service.

Yours faithfully in Christ.

__________., New South Wales.

DEAR SIRS:--

I received the parcels of DAWNS, Bible, etc., and thank you very much for them. I have been reading them, and there is not the least doubt about their being correct. I have not the time for continual study, but intend acquiring all the Bible knowledge I can; it is better to get it late than never. I am only sorry I did not get these works before; they are clearing up all my doubts on Christianity as clergymen could never do.

I have handed some of the tracts to friends, and two or three of them are very much interested. I think it will not be long before they withdraw from Babylon. One of them wants the DAWNS in cloth, and a Bible the same as you sent me, and I wish to ask whether you will send him the same for the same money, or whether mine was sent for the same price because it was all I remitted? You see, the Bible is such a splendid one that I am almost afraid to tell him the amount it cost,

for fear when he sends he will have to pay more. [The brother's fears are not surprising, for Bibles are very expensive everywhere in Australia, except at our Depot. For example, we have the Holman No. 8836 with patent thumb index, for 10s.10d.; in the Sunday School Union Depot in Melbourne the same Bible is priced 21s.6d.--E.C.H.]

I intend doing my best to spread the Truth around here, though do not expect to make much headway, as most people are bound to their various creeds, and are "full." However, what time I have to spare I intend to use studying the glorious Truths, and helping others to the same knowledge. I remain,

A co-worker for Christ,

__________., New South Wales.

DEAR FRIEND:--

Yours of 10th inst. duly to hand. My time has been so much taken up since receiving your first communication, about a month ago, that I have not had sufficient at my disposal to give your letter that consideration it deserves, and to answer it as promptly as I otherwise would.

Business pressure upon me is very great, and absorbs most of my time, but you can rely upon me to do all I can for the sale of MILLENNIAL DAWN as time will allow. Have received orders today for six volumes, which please send. Enclosed is remittance.

Yours faithfully, __________., South Australia.

DEAR BROTHER:--

I received your kind letter of the 10th, intimating that a Branch of the Society had been opened in Melbourne. Was glad to hear of it, and trust it will prove of great service to the dear brethren throughout Australia. I, for one, have felt considerable drawbacks at having to wait three months for an answer from America.

For several years I have been trying to help Christian brethren by lending them volumes of MILLENNIAL DAWN, but have as yet met with no hearty response from any one (one dear brother excepted), the majority of those I have tried to reach being very indifferent, and a few quite hostile. Years before hearing of Mr. Russell's books I was deeply interested in the themes of which he so ably treats, and since reading them have continued to be so, praying and wishing from my heart that others might be led to receive their heavenly teachings, but, sad to say, without success, so far as I know, with the above exception. Still, I do not despair, nor wish to allow myself to get discouraged, remembering whose work it is, and the many precious promises he has given us in his holy Word.

I shall be glad to receive some tracts for distribution, also full information regarding the Colporteur service. I may be able to devote one or two hours daily to this kind of work, later on.

Sincerely yours in Christ Jesus,
__________., Tasmania.

DEAR BROTHER IN CHRIST:--

Tracts to hand; many thanks. I have given quite a number to those who I think will be interested, and have already received some interesting accounts from those who have gotten them. But I think it will take some time before they enter fully into the depths of the truths therein contained. My wife has become interested in reading "The Plan of the Ages." Please forward the six volumes in cloth, which I will lend to friends.

Yours in the Lord, __________., Victoria.

DEAR BROTHER:--

I was very pleased to receive your letter, and to know that you are established. I trust that God's richest blessings may rest with you in your labors, so that it will be a permanent Branch, and that you may long be spared to labor in the Harvest work.

I have been in this colony only three years this month. I nearly entered into Present Truth prior to leaving England, while you were in charge of the British Branch, through some one giving me a WATCH TOWER in Canning Town one Sunday morning. As it was, it was left over until I arrived in W.A., and at that time there were only two or three here who knew anything about it. About a fortnight after my arrival, I happened to go to Fremantle on a Saturday night and heard some one speaking in the open air. I went up to listen, but, being hard of hearing, I hardly caught anything, though I managed to hear something about 1914. I stopped till the brother finished, and then went up to ask him where he got his 1914, and that is how I was led into Present Truth. Shortly after, I was shown a WATCH TOWER. Well, I said, I had one similar to that given me in England!...

With kindest wishes, believe me to be,
Yours in the Lord's service,
__________., Western Australia.

DEAR BROTHER:--

Yours of the 10th to hand. We were very pleased to hear from you and to know that you were getting settled in your new home. The Lord sustain you by bringing you in contact with true brethren and congenial friends!

There is little to tell you of our affairs. We have meetings twice a week for Bible study and prayer in which we always remember you. We could wish the Lord had left you with us, but we humbly submit to his will in this as in all other matters. I should be glad

of any word of instruction or exhortation from you.

Please deliver one set of DAWNS in cloth to the address of the enclosed note, which will recommend you to my friends in Melbourne, where I hope you will find many who love the Lord and are hungering for the Truth. Give my love to all of like mind in the Lord, and let us "work, for the night is coming."

Your brother in Christ,
__________., Western Australia.

DEAR BROTHER:--

Yours came to hand in due time, and I was glad to receive news of you and your welfare. I am pleased with the choice of position for headquarters, so far as the Australian States are concerned. I should have written you sooner, but have been very much engaged of late; you both and the work under your care are not forgotten, the same being remembered by me in prayer.

Our meeting at Fremantle was very profitable to me; I was glad to be there. Though I had to make a sacrifice to do it, I was indeed glad to meet you, and sorry to leave you, but the Lord's will had to be done. I shall be pleased to hear of the progress of the work with you later. The Lord bless and prosper you as it pleaseth him, and in due time he will exalt you.

Yours in His service,
__________., Western Australia.

====================

SEMI-MONTHLY
VOL. XXV. JUNE 15, 1904. No. 12.

CONTENTS

Views from the Watch Tower........................179
- The Outcome of the War........................179
- Zionists Encouraged...........................179
- Church Must Do Some Fighting..................180
- Rev. Dr. Burt on Romanism.....................180
- Denominational Union..........................181

Immortality in the Early Church...................182
- Some Modern Views.............................183

The Los Angeles Convention........................184
Studies in the Old Testament......................186
Selfish Expediency Misled Them....................188
Interesting Questions Answered....................190

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE

FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES AND TERMS FREE.

==========

MISSIONARY LETTER PAPER we no longer furnish. The Missionary Envelopes (25c per hundred) seem to us quite sufficient.

R3382 : page 178

A SPECIAL WORD TO AUSTRALIAN FRIENDS

We trust that the opening of our Australian Branch office noted above will prove a great convenience to the friends of Present Truth there. We have stocked it well with DAWNS, Booklets, Tracts, Bibles, etc., for their accommodation and for cooperation with them and for the further spread of the "good tidings of great joy." Avail yourselves of these advantages: join with us in seeing to what extent ripe "wheat" may be expected in that quarter of the field.

page 178

INSTEAD OF FOREIGN TRACTS, hereafter use Foreign TOWERS. Orders all the sample copies you can use judiciously, FREE.

The Pittsburg Gazette publishes one of Pastor C. T. Russell's sermons each week. See terms in our last issue.

===================

R3380 : page 179

VIEWS FROM THE WATCH TOWER.

THE OUTCOME OF THE WAR.

VARIOUS are the speculations on the outcome of the present war in the far East. Russia's prime minister has surprised Europe by declaring that Russia will neither accept any mediations for peace, nor be willing at the close of the war, should it end in her favor, to allow other nations to have any say in regard to the terms of peace. The journals of the world generally agree that this is an early boast, and that when the end of the war comes, even if Russia win, she will be so weakened by the struggle as to be in poor condition to resist the will of the Great Powers, all of whom are deeply concerned in the future of China and Japan.

The Japanese, pardonably intoxicated by their success over one of the greatest nations of Europe, are speculating on what they will do when the war ends favorably to them, as they expect it will. Some of their leading papers counsel moderation, but others picture Japan as the head and leader of all Mongolia --of China, Korea, etc., some even thinking of Siberia as ultimately a part of Greater Japan.

Russia includes numerous subjected peoples--Finns, Poles, etc., all of whom have been treated with great harshness, which they have been powerless to resist. The failure of Russian ships and armies in the present war emboldens these peoples to hope that some kind of relief for them may be part of the outcome of the war,--either through open rebellion or through the change of the general government of Russia from a despotism to a more liberal government in which they would have some share. We quote from one of their journals, as follows:--

"The roar of the bombs shattering the Russian vessels at Port Arthur must resound with a double echo in the heart of every Pole. It proclaims to us not only the defeat of our foe, the executioner of our fatherland, who for a century and a quarter has been torturing so many millions of our countrymen, but it announces something else. Out there in the Far East wedges are being driven into the granite, into the apparently indestructible might of Russia. There, amid the whizz of the balls and the groans of the dying, conditions are forming by means of which all upon whom Russia has laid her heavy hand may derive advantage. The name of these sufferers is legion. There is perhaps no corner of the Russian empire in which feelings of hatred have not thus accumulated, in which there does not seethe in the hearts of the people the desire for liberation, for the final removal of the cause of so much misery and of so many wrongs....Rendered especially audacious in recent times by her diplomatic successes, convinced that her external foes would not dare attack her and that her internal foes would be subdued the more easily the more severity she displayed in oppressing them, Russia discarded all restraints. She created one enemy after another. After the workingmen and the students came the turn of the peasants. Next the Jews learned the meaning of Russian rule. After the Jews, Russia laid her iron hand upon the proverbially loyal Finns. Finally came the turn of Armenia, which only recently was turning a yearning eye to Russia, the deliverer from Turkish chains. Of the Poles there is no need to speak. With the exception of the conciliationists, there is no one who does not long to cast off the hated yoke. Any action having that object in view would certainly meet with the approval of the Poles."

In any event the war means a wakening of the nations--a preparation for the general and awful anarchy which the Scriptures forewarn us will wind up the present Gospel age and be the forerunner of the Millennial age. During the next ten years many of the great nations will become similarly weakened.

ZIONISTS ENCOURAGED.

Whatever price for Jewish liberty in Palestine might be acceptable to the Sultan of Turkey, its actual

R3380 : page 180

ruler, the matter would require the acquiescence of Great Britain and Russia, and Germany might like to be consulted. Negotiations between Dr. Herzl of the Zionists and the Sultan of Turkey were reported satisfactory some time ago, but nothing could be done without Russia's consent--Great Britain and Germany being understood to have been favorable all along.

Now, under date of May 26, press dispatches report that just as the Zionist Congress at Hamburg, Germany, was closing, the announcement was made by Dr. Klee that the Russian government had replied favorably to the request of the Zionists that it would use its influence with the Sultan of Turkey in favor of Jewish colonization of Palestine.

CHURCH MUST DO SOME FIGHTING.

At the City Ministers' Union meeting yesterday, Dr. Charles A. Eaton spoke on "The Relation between Churches and Men." He said in part:--

"Seven million young men in this country are alienated from the Christian churches, according to Dr. Cressey. To this number a vast army of older men must be added. I do not attribute this condition to the preacher; nor do I attribute it to the innate depravity of these 7,000,000 and more men.

"We can refer this alienation to a deeper cause. Biological science, for one thing, is at the root of the evil. We eliminate the supernatural revelation. We burrow ourselves in nature. Each man becomes his own god. The idealistic philosophy, as taught today, is that God and man are one. That's the plain English of Monism."

Following another detail of this line of thought, Dr. Eaton said: "I don't believe the world today could produce Jesus; I don't believe the United States could produce Jesus; I don't believe the city of Cleveland could produce Jesus; not even the

Church--could it, Dr. Jackson?"

"We'd crucify him, probably, if he came among us," shouted Dr. Jackson.

"Yes," Dr. Eaton went on; "we'd find him the most inconvenient member of our Church, and the hardest to get along with. His doctrines would stagger us.

"We have failed to use our scientific heritage, but we are better off than we were ten years ago. We have had our scientific deluge. We have discovered that a man can have a thorough knowledge of science, and yet die of a broken heart. We have discovered that science is not infallible.

"We're beginning now to feel hungry for some meat and some milk, something that will sit well on the stomach. We have tried all the isms, all the new things, and now we are about ready to turn to the truth."--Cleveland Plain Dealer.

* * *

How strange such confessions sound to the well-nurtured children of God. While realizing that science, falsely so called, has done great harm--has destroyed the faith of many--Dr. Eaton is seemingly oblivious to the fact that his own faith is undermined. Otherwise how could he talk about our day being unable to produce a man the equal of Jesus. Evidently Dr. Eaton believes that our Lord Jesus was a mere man, a sinner, "born in sin and shapen in iniquity," even as others. Evidently he rejects the Biblical teaching that our Lord had a preexistence, and that his life was transferred, and so peculiarly born that he was "holy, harmless, separate from sinners." And yet this gentleman has accepted and avowed a creed which declares that Jesus was Jehovah. Alas, such inconsistency! Is it any wonder that the "world" is gradually seeing through such theological deceptions and double dealings? How hard theologians sometimes seem to struggle in their endeavor to be honest with themselves and their hearers. Years of systematic

dishonesty with their own consciences has put them now at great disadvantage in any attempt they may make to grasp or to tell the Truth.

REV. DR. BURT ON ROMANISM.

A DESCRIPTIVE VIEW OF CONDITIONS IN ITALY.

The following is from the Geneva Daily Times:--

"Rev. Dr. William Burt of Rome, Italy, spoke to a large audience in the First Methodist Church last evening. So closely did he hold the attention of the people that when the fire alarm sounded only the firemen present withdrew.

"Dr. Burt gave a concise review of the history of Italy, leading up to the events of 1870, when the Romish Church lost its temporal power. He showed that the growth of education and of liberal thought, as represented by Protestantism, had resulted in the fall of the temporal power of Papacy. He gave an eloquent portrayal of the work of Garibaldi in establishing freedom and uniting the petty states of Italy into one strong kingdom.

"Mr. Burt contended that the Papacy of Italy is essentially pagan; that its influence upon personal character is pagan; that it places responsibility not upon the individual but upon the Church; that it teaches that salvation depends not upon faith in Jesus Christ but upon some external ceremony. He declared that the rank and file of the Italian priests are ignorant and helpless, so far as practical notions of life are concerned; that many of them are anxious to escape from their positions as they come into contact with the liberal ideas of Protestantism.

"There are two great classes in Italy--the poor, ignorant people, who are idolatrous and superstitious followers of the Papal Church, and the educated class, who are agnostics and infidels. The young men of Italy, he said, are bitter and intense in their hatred of the Romish system. The popular estimate of the Papal hierarchy is that the names of cardinal, bishop, priest, are synonyms for deceit, hypocrisy, lust, avarice and intolerance. The press of Italy deals constantly in charges of corruption and lust against the clergy, such as would be considered too indecent for public utterance in America.

"Dr. Burt declared that the present pope is considered

R3381 : page 181

only a figurehead by the authorities at Rome; that within the Vatican there is a representative of the Associated Press, whose business it is to see to it that the world gets a favorable impression of the pope, while the Jesuitical powers that elected him are really guiding the policy of the Church. The pope turns one face to France, another to Austria, another to Italy and another to America.

"Mr. Burt closed with an earnest appeal to Americans to be more on the alert against the encroachments of Romanism in politics and their interference in our schools. He said, 'If you want to know what Romanism really is, look at Mexico, look at Spain, look at South America, look at Porto Rico! Look at them!'

"One of the most surprising statements of the speaker was, that much of the detailed description of the imposing scenes connected with the burial of Pope Leo XIII, was prepared and sent out from Rome two weeks before the pope died."

BIBLE STUDY.

Chancellor MacCracken, of the New York University, at the recent opening of that institution, complained of the gross ignorance of the Bible on the part of students. He spoke as an educationist, looking to the production of noble and effective manhood and womanhood. Ignorance of the Bible is to all a great loss; in Jews it is a disgrace. If the clubs and classes formed for the study of Browning and Shakespeare are evidences of culture, what shall be said of those who neglect the study of the Bible?

It is not inopportune to present some reasons for the study of the Bible:

1. It is the charter of our religion.
2. It is the storehouse of its principles.
3. It has essentially moulded our civilization.
4. It is an ancient classic.
5. It is the inspired Word of God.
6. It is the history of our people.
7. Its language is worthy of study.
8. Its characters are striking and original.
9. Its principles are exemplary and most powerful.
10. It is an ethical force.
11. It unveils an ancient civilization to the world.
12. Its fundamental ideals are yet far from realized and its declarations unexhausted mines, yielding ever fresh treasures.
13. Its facts and principles and characters pervade all literature, which is unintelligible to those ignorant of its contents. ("The Bible in Shakespeare," "The Bible in Browning," are two recent books.)
14. It is the battle-ground of a great science.
15. It is the basis of three great religions.
16. It is culture-building.
17. Ignorance of it is gross stupidity.
18. Knowledge of it is presupposed in every educated man and woman.
19. It enables men to reach and move the heart of all.
20. It is faith-giving.
21. A great comfort in time of sorrow.
22. An ever-present help in temptation.
23. A great stimulus to noble living.
24. Its view encompasses heaven and earth, opens a path in this life to walk in, and a hope for the future.

--Jewish Exponent.

REFORMED PRESBYTERIANS DECRY THE SPECTACULAR.

Holding fast to the "faith of the fathers," a movement has been inaugurated by the Philadelphia Presbytery of the Reformed Presbyterian Church for concerted interdenominational action to "correct abuses in the forms of worship" among Protestant churches. The first steps in the movement were taken this week at a meeting of the Presbytery, and arrangements are under way for a joint meeting of representatives of several denominations in the near future.

The resolutions, among other declarations, state as follows:--

"Churches in general, in the present day, have departed far from the apostolic system and method of divine worship.

"The existing tendency is to lower and degrade the holy and solemn service of God's house to a sensuous and spectacular entertainment.

"The preaching of the Word of God has been quite generally reduced to soul-starving brevity.

"The churches, by will-worship, are endangering their religious inheritance won in the great Reformation at the cost of much precious blood.

"Let all bear testimony against the presumption of men who attempt to improve upon God's own plan and system of divine service. The law of God relating to the matter and manner of worship, as revealed in his Word is, in our judgment, a foundation stone of primal importance in a basis of union for all the churches of Christian faith."

WANT TO CLASP HANDS.

At the closing session of the recent Baltimore (Md.) conference of the Methodist Episcopal Church the following resolutions pertaining to the unification of the Methodist Episcopal and Methodist Protestant churches of the country were adopted:--

"Whereas, Providence evidently plans the union of Methodism, and negotiations are now progressing between the Methodist Protestant and other communions; therefore be it

"Resolved, That the Baltimore annual conference of the Methodist Episcopal Church invite the Maryland annual conference of the Methodist Protestant Church to join with us in requesting their delegations to their respective general conferences to memorialize to appoint commissioners to confer upon the terms of union."

PRESBYTERIANS FAVOR UNION.

Buffalo, N.Y., May 27.--The General Assembly of the Presbyterian Church in the United States, by an overwhelming vote, today adopted the report of the committee on union with the Cumberland Presbyterian Church. The resolutions adopted included not only favorable action on the report but recommends certain other steps to be taken to secure the union of the churches and to make plain the position of the Church.

The question of proposed basis of union will now

R3381 : page 182

go to the presbyteries of the General Assembly. If it be approved by two-thirds of them, the necessary steps will be taken at the next General Assembly to effect the union. The announcement of the result was received with great cheering.

METHODISTS FAVOR UNION.

Washington, May 27.--The Methodist Protestant Conference today completely cleared the way for union between itself and every one of the four denominations with which negotiations are pending, by the adoption of a supplemental report from its committee on union.

The report provides: First, that the annual conferences of the denomination should vote on the proposition of union with the Primitive Methodist denomination. Should a two-thirds vote for union be recorded--the same action being taken by the Primitive Methodists--the union will have been consummated. Second, the memorial from the Baltimore Conference of the Methodist Episcopal Church was received "in a most heartily reciprocating spirit."

===================

R3382 : page 182

IMMORTALITY IN THE EARLY CHURCH.

IT is not our practice to quote the "early fathers" on any subject, but all the more some of our readers may be interested in what Rev. J. Agar Beet, D.D., Professor in a Methodist college in England, has found on Immortality. We quote liberally, as follows:--

"In chapter 1 we saw that Plato taught that the soul of man is immortal, i.e., that for good or ill, immortality is its inalienable attribute; in contrast, as we saw in chapter 2, to Christ and his apostles, who taught that incorruptibility--i.e., a state without decay --and eternal life are the reward awaiting the righteous, whereas destruction awaits the wicked. We shall now consider what the early Christian writers, living in an intellectual environment greatly influenced by the teaching of Plato, said about the immortality of the soul and about the eternal life promised by Christ to the righteous.

"The earliest Christian writers reproduce the thought, and in large measure the language, of the New Testament, and say nothing about, or reject, the immortality of the soul. Clement of Rome, in his epistle to the Corinthians, chapter 35, speaks of 'life in immortality' as a gift of God to the righteous. So Ignatius to Polycarp, chapter 2: 'Be sober, as God's athlete; the prize is incorruptibility and life eternal.' He writes to the Magnesians, chapter 20, about 'the medicine of immortality, an antidote so as not to die, but to live eternally in Jesus Christ always.'...

"Theophilus to Autolycus, book ii. 27, writes: 'But some will say to us, Was man by nature mortal? Certainly not. Was he then immortal? Neither do we affirm this. But one will say, Was he then nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For, if he had made him immortal from the beginning, he would have made him God. Again, if he had made him mortal, God would seem to be the cause of his death. Neither then immortal nor yet mortal did he make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandment of God, he should receive as reward from him immortality, and should become God; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself. For God made man free, with power over himself. That, then, which man brought upon himself through carelessness and disobedience, this now God bestows upon him as a gift, through his own kindness and pity when men obey him. For as man, disobeying, drew death upon himself, so, obeying the will of God, he who desires is able to gain for himself life eternal. For God has given us a law and holy commandments; and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruptibility.'

"Somewhat later Irenaeus writes, in book ii, 34, 3, that 'the Father of all imparts continuance forever and ever on those who are saved. For life does not arise from us nor from our own nature, but is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed upon him and give thanks to him that imparted it, shall receive also length of days forever and ever. But he who shall reject it and prove himself ungrateful to his Maker, inasmuch as he has been created and has not recognized him who bestowed the gift upon him, deprives himself of the privilege of continuance forever and ever. And for this reason the Lord declared to those who showed themselves ungrateful to him, If ye have not been faithful in that which is little, who shall give you that which is great? indicating that those who, in this brief temporal life, have shown themselves ungrateful to him who bestowed it, shall justly not receive from him length of days forever and ever.'

"On the other hand, in book v.4.I (cf. ch.7.I), Irenaeus speaks of the soul as one of the things 'which are by nature immortal, and to which it belongs by their own nature to live.' This apparent contradiction reveals the influence of two contradictory lines of thought.

"At the close of the second century Clement of Alexandria writes: 'Let us observe God's commandments and follow his counsels: they are the short and direct way that leads to eternity,' i.e., to eternal existence; and again, 'When baptized, we become enlightened; enlightened, we become sons; as sons we become perfect and immortal.' See Paed. I.3,6.

"Up to this time, so far as I know, except the passing references in Irenaeus just quoted, and two writers now to be mentioned, no Christian writer speaks of the soul of man as immortal, or as continuing in endless existence, or of immortality as other than a reward of righteousness.

"In the middle of the second century Tatian writes, in his 'Address to the Greeks,' ch. 13: 'The soul is not in itself immortal, O Greeks, but mortal. Yet it is possible for it not to die. If indeed it knows not

the truth, it dies and is dissolved with the body, but rises again at last at the end of the world with the body, receiving death by punishment in immortality.' About the demons he says in chapter 14: 'That which is now their chief distinction, that they do not die like men, they will retain when about to suffer punishment: they will not partake of everlasting life so as to receive this, instead of death, in a blessed immortality. And as we, to whom it now easily happens to die, afterwards receive the immortal with enjoyment, or the painful with immortality, so the demons who abuse the present life to purposes of wrong doing, dying continually even while they live, will have hereafter the same immortality, like that which they had during the life they lived, but in its nature like that of men, who actually performed what the demons ascribed to them during their lifetime.' The phrases 'punishment with immortality' and the 'painful with immortality' deviate from the phraseology of the New Testament. For there the terms immortality and its equivalents, incorruptibility and eternal life, are used only to describe a state of blessing. Thus Tatian approaches the language of Plato, with whose writings he was familiar...."

After referring to Athenagoras, a philosopher of Athens who accepted Christianity, to Tertullian and to Origen as advocates of the Platonic teaching concerning the immortality of the soul, Dr. Beet says:--

"To sum up: The phrase, the soul immortal, so frequent and conspicuous in the writings of Plato, we have not found in pre-Christian literature outside the influence of Greek philosophy; nor have we found it in Christian literature until the latter part of the second century. We have noticed that all the earliest Christian writers who use this phrase were familiar with the teaching of Plato; that one of these, Tertullian, expressly refers both phrase and doctrine to him; and that the early Christian writers never support this doctrine by appeals to the Bible, but only by arguments similar to those of Plato. We have learnt that by this phrase Plato and the earliest Christian writers who use it asserted the endless and essential permanence of all human souls, and appealed to this doctrine in proof of retribution beyond the grave. But we have failed to find any trace of this doctrine in the Bible. On the other hand, Christ and his apostles teach clearly and frequently retribution beyond death, and eternal life with God for all who put faith in Christ. The hope of immortality, however, rests in the New Testament, not on the nature of the soul, but on the 'promise of life in Christ Jesus.'

"The doctrine of the immortality of the soul differs further from the immortality promised in the New Testament in that this last is not for the body only, as Plato taught, but for the whole man, body and soul.

"Doubtless the doctrine before us was welcome in the early Church, as in a still earlier day to some devout Jews, because of the support it renders to the all-important doctrine of retribution beyond the grave. But, as we have seen, it is altogether alien, both in phrase and thought, to the teaching of Christ and his apostles."

EPISCOPALIAN TESTIMONY.

It is sometimes argued that the immortality of the soul is a truth so generally accepted that any direct statement of it in Holy Scripture was unnecessary; and a parallel to this silence is thought to have been found in the fact that none of the sacred writers have felt obliged explicitly to state the proposition. There is a God.

But notice the wide difference between these two cases. The existence of a God, even if it be not distinctly asserted, is yet on almost every page of Scripture as plainly implied as it possibly can be. Everywhere the Almighty confronts us. Take his name and presence out of the Bible and the book shrivels into nothingness in a moment. Can any such thing be said of the doctrine of the natural immortality of the soul? Where is it taken for granted? In what single sentence is it necessarily implied?--W. R. Huntington, D.D. Sermon, "The Hypothesis of Conditional Immortality."

R3383 : page 183

NEW VIEWS OF THE AUTHOR OF "IN HIS STEPS."

I have come to believe myself in the probable annihilation of those who never respond to God's offer of forgiveness, those who never believe in Christ and take him as their Savior. It seems probable that the Bible teaches that the word "death," as applied to the soul that always refuses to repent, is a death that means total extinction. I cannot interpret the use of such a text as we have today, to mean anything less than that "the wages of sin is death." What do these words mean, if not plainly what they say?--the extinction of life, the utter going out of the flame that was meant to ascend higher and brighter and purer on the alter of man's worship of his Creator and Redeemer.--Chas. M. Sheldon, in Sermon reported in "The Christian Herald."

HENRY WARD BEECHER'S VIEWS.

He that lives to the flesh shall of the flesh reap corruption--shall. It is sure to come. What shall it be? Future torment? No, I do not mean that; I mean that he that cultivates his lower nature, mere animal nature, with the animal perishes....It is to my mind a relief that if a man never rises any higher than the animal life, the universe will never see a God enthroned that looks down upon the infinite and prolonged torments of an unconceived number of men shut up simply for the purpose of suffering. If there be anything more infidel than that I do not know what it is, or anything which more effectually blots out the possibility of respecting and loving any God than this--continuing to create men with some foresight of their perpetual suffering.--From Sermon on Gal. 6:7-9.

FROM DR. LEONARD BACON.

"Let it be fairly understood, on all hands, that the doctrine of future existence as conditional upon the act of God, is not incompatible with any of the theories of the future life current in modern Christendom --with Universalism, Restorationism, with the opinions called orthodox, or even with the wretched

R3383 : page 184

despair of those who know no life to come at all. The one thesis to which, if I were a disputant on the subject, I should try to stick and to compel all my diverse antagonists to stick, until it was decided one way or the other, is this: That whatever future existence men shall have after death, be it blissful or miserable, be it unending or transient, be it the lot of all souls or only of a part, they will have it as being conferred by the act of God who raises from the dead, and not by the soul's intrinsic tenacity of life."

===================

R3383 : page 184

THE LOS ANGELES CONVENTION.

OUR greeting on arrival at Los Angeles depot was most cordial. Probably thirty of the dear friends awaited us, though the train was many hours late and it was Saturday night--May 7th. Words are not adequate to describe our mutual joys as we realized that our long-looked-for pleasure of meeting was at last fulfilled. It made us think of the waited-for "General Assembly of the Church of the First-born" in the Kingdom glory. Indeed it was in many respects a foretaste of it. We were made glad when we learned that the opening sessions of the Convention had been joyous and profitable, and by midnight we were safely abed at the home of our dear Brother and Sister Sherman, with a "Rest" motto at the head of the bed and others on the walls, and all wrapped in the perfume of roses. We gave hearty thanks to the Lord for his care and bounty and slept refreshingly after our tedious two-days' journey through the desert.

Sunday was the principal day of the Convention. Its morning hours were for all--a Testimony and Praise Meeting. It was good to be there. Many of the testimonies were remarkable as tributes of praise and thanksgiving to the Heavenly Father for the "meat in due season" received in various ways, often peculiar and unexpected. After this session we were privileged to shake the hands of the dear friends of the Los Angeles Church and about as many more--visitors from abroad, far and near--the total being about 250. The writer greatly enjoyed this, and the words and tones and looks and hearty hand-grasps assured us that many had their cups of joy full to the brim.

The afternoon discourse was specially for the public, from a platform covered with flowers--surely a thousand of them--on the topic, "Salvation--from what are we saved and to what are we saved?" We had a house full, estimated 750, who gave very careful attention. A full report of the discourse appeared in the Gazette, which so many of our readers now receive regularly.

The Sunday evening meeting was designed to have been a Question Meeting, but as we decided to remain over an extra day we spoke on "Cast not away therefore your confidence."

The sessions of Monday forenoon from 10 to 12 o'clock were occupied by Pilgrims Draper and Van Amburgh, who spoke ably to attentive listeners. Monday afternoon the discourse was on "Baptism and its import." This was followed by the symbolic burial in water of twenty-two, who witnessed a good confession of their faith, devotion and obedience.

The evening service was, as per our program, a "Love Feast." After a few remarks explanatory--showing that there is no relationship between such "breaking of bread" and the Memorial Supper--we made brief reference to the blessings which by the Lord's providence the Convention had brought to us all, and exhortations that we each strive diligently to make our calling and election sure so as to be participants in the joys of the great Convention in glory--"the General Assembly of the Church of the Firstborn, whose names are written in heaven." Then with the Elder of the local Church, Brother Sherman, and Pilgrim Draper at one end and Pilgrim Van Amburgh and the writer at the other end, and intermediately elders of other churches and colporteurs (about 25 in all), we bade good-bye to the dear brethren and sisters, greeting each with a hearty hand-shake. The first-named four each had on a plate a loaf of bread cut into strips, that the passing friends might break bread with each as representatives of all present, and indirectly, in the writer's loaf, with all absent members of the Society--who also were remembered in our prayers. Thus the Convention proper closed.

However, further pleasures and privileges were open to those who could and did remain over. Tuesday morning we had a most interesting gathering of colporteurs and those meditating engaging in that fruitful and blessed service. In the afternoon we addressed many of the Convention friends and others in a suburban village in a Presbyterian Church on the occasion of the funeral of a dear sister who for weeks had been hoping to see us in the flesh, and whose death occurred just in season to gratify another wish of her heart,--that her neighbors should hear from our lips respecting the hopes built upon God's Word, common to us both.

In the evening we met in the W.C.T.U. rooms and had the postponed Question Meeting, about 150 being present. Some very interesting queries were propounded and answered. Then final greetings and partings and hopes for the future, when we shall be forever with the Lord and all who are his. A goodly

R3383 : page 185

company, however, was on hand at the depot as we left next day for San Francisco.

SAN FRANCISCO, PORTLAND, SEATTLE, ST. PAUL AND MILWAUKEE ONE-DAY CONVENTIONS.

Each of these precious gatherings had its own special and peculiar features of interest; but we must not detail them all lest we weary you, for however distinctive they each were to us and to those met at the different points, the accounts must needs be in similar language.

At San Francisco dear brethren awaited us at the depot and saw to our comfort and refreshment. Two meetings were held, dear friends being present from various quarters and introducing themselves--Brother A-----from B-----ville, Sister C-----from D-----ville, etc. Some said they had come 60 miles, some 100, some more and some less. And their radiant faces and hearty grasp told the same story as their lips: that the occasion was one of the grandest experiences of their lives--long to be remembered as an encouragement in the "narrow way." May it be so: we all need each other's help, sympathy and prayers. Attendance about 150.

Saturday night (May 14) we reached Portland, Oregon, and were greeted at the depot by about twenty of the dear friends most enthusiastically, and you may be sure we reciprocated the joy. We were most comfortably entertained at the home of "Grandmother" Baker and the Sunday convention began and ended most enjoyably.

The morning session was devoted to general testimony, interspersed with praise and prayer. It was good to be there--to hear the thanksgiving of many overflowing hearts acknowledging God's goodness in "so great salvation," and for the knowledge of his grace coming to us now as "Present Truth." About 125 were present.

The afternoon session for the public was on "The Oath-bound Covenant." About 300 attended, some of whom were obliged to stand throughout. Our hope is that some good was done--some glory brought to our God and Savior, and some blessing and refreshment to his hungry flock. The evening discourse on "A night of weeping and a morning of joy" appeared in the Pittsburgh Gazette of the following day and thus

R3384 : page 185

many of you already have it in full. After this service we took the train for our next appointment at

Seattle, Washington, which we reached next morning, Monday, May 16. A group of seven brethren awaited our arrival at the depot, giving us a most cordial welcome and greeting. An afternoon and an evening session were held, and from the latter quite a group accompanied us to the 10.30 East-bound Express, on the N. Pac. R.R. Their earnest expressions of good wishes, requests for our prayers and hopes for our return will long be remembered.

Spokane, Wash., we reached on Tuesday (May 17). We deeply regret our inability to spend a few hours with the loyal little band of "fellow-soldiers of the cross" at this place. But as the train stopped here for five minutes we had opportunity for greetings and found seventeen of the dear friends awaiting our arrival at the depot. The love and enthusiasm and zeal manifested everywhere by those who know and love Present Truth is very encouraging indeed. With the Apostle we thanked God and took courage, accepting a bouquet of flowers as a love token. Most of the dear friends here were no longer young, but all had the bright, joyous look so general among the "Truth people."

Constant riding day and night brought us on Thursday to the dear ones at St. Paul and Minneapolis, whom we had met before, but who were none the less beloved on that account. True love, begotten of the Spirit through the word of grace never grows cold but goes on increasing.

We were met at the train by Brothers Thori and Dickinson, who conducted us to the meeting place, where the friends were already assembled. We had time for personal greetings before the advertised meeting hour and enjoyed the privilege greatly. Some of the dear friends had come considerable distances, and fully one-half we had never met before. They had the family likeness, namely earnestness and fulness of the Truth, and beaming faces. The afternoon discourse was chiefly for the interested, and in the evening, to which the public was invited, the topic was "The Oath-bound Covenant." At the close of the meeting we bade all adieu, being accompanied to our train by nine of the friends.

Milwaukee, Wis., was reached the next forenoon, and there we were cordially welcomed and entertained by Bro. Page and his family. Our time permitted of but one meeting here; it was not publicly advertised, but afforded a most enjoyable opportunity for meeting eighty dear friends of the Truth--about half of whom had come from other points in Wisconsin and thirteen from Chicago. Our text was, "Cast not away therefore your confidence, which hath great recompense of reward." --Heb. 10:35.

We reached Chicago the same evening and had an hour and a half before train-time to spend with a surprise party of seventeen of the Chicago Church who met us in the depot and with whom we had supper near by. The love for the Truth, manifested here as everywhere, was most refreshing. How often the Lord has thus comforted us, and how such comfort

R3384 : page 186

offsets the adverse conditions incident to the present pilgrim-way! As the Apostle expresses it:--

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort by which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation [comfort] also aboundeth by Christ. And whether we be afflicted it is for your consolation [comfort] and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation [comfort] and salvation."--2 Cor. 1:3-6.

We reached Allegheny safely the next morning, where two of the Bible House family met us at the depot and escorted us to the sitting room, in which were gathered the office helpers--about 30. We united our hearts and voices in praise and then in prayer, when on behalf of the whole a few words of greeting and welcome-home were expressed by one of the brethren. We responded that though greatly pleased and refreshed by recent meetings with the dear friends in various places, nevertheless none could have a warmer or a closer place in our heart than the dear fellow-laborers of the WATCH TOWER office.

===================

R3384 : page 186

STUDIES IN THE OLD TESTAMENT.

--I KINGS 12:20--JULY 3.--

Golden Text:--"Pride goeth before destruction and a haughty spirit before a fall."--Prov. 16:18.

THE International Sunday School lesson course changes again to the Old Testament. Six months ago we concluded a study of Israel's experiences down to Solomon's time: today we consider the conditions which followed the death of the wise king. And, by the way, while crediting King Solomon with great wisdom, we should not ignore the fact that his life in many respects was a contradiction of his wise utterances. Under the Lord's blessing his rule brought great prosperity to the nation of Israel. Peace ruled within its borders during his lifetime, and those borders were extended so that they included adjoining nations.

The fact that discontent was rife throughout a considerable portion of Solomon's kingdom, so that it was all ready to break out in open rebellion at his death, does not necessarily prove that his subjects were badly governed --oppressed. We find today that many of the best governed and most prosperous peoples are discontented, while many of the badly governed and less prosperous are contented. Thus in our own nation the blessings and privileges of liberty are not appreciated by all. There is perhaps more complaining under the wisest and best governments in the world today than under the more despotic ones. It may have been the same in respect to Israel. Indeed it would appear to have been the same in some degree, because we find that Israel never prospered to the same extent subsequently. After their rebellion against what they considered tyranny and oppression, they seemed to be less prosperous than under that which they considered to be oppression.

Solomon's son who succeeded him in the kingdom was Rehoboam. The twelve tribes, while uniting under David and subsequently supporting Solomon, nevertheless preserved tribal liberties and called a council of all the tribes except the one to which the royal family belonged (Judah--Benjamin being a small tribe attached to Judah). This gathering of the ten tribes was in the capital city of the principal one, Ephraim, in the city of Shechem. The representatives of the ten tribes made no secret of the fact that they wished assurances from the new king that there would be an abatement of the royal demands in the nature of levies of men for public labor, of taxes, liberties, etc., and that their loyalty to him as their king was more or less in the balance. The king was invited to attend this meeting.

WHAT BETTER COULD BE EXPECTED?

The king was really a better man in some respects than might have been expected when we call to mind that his mother was a heathen woman, and that to please her

Solomon had erected a sanctuary to Moloch on Mount Olivet. With such a mother and a royal father whose time was necessarily largely occupied in other ways, it would have been a wonder if Rehoboam had been more godly than he was. The older councillors advised that he yield to the demands of the tribes as gracefully as possible, but the young men expressed the thought that to yield a little would mean a pressure to yield more and would show weakness. They advised that he speak out boldly and bully his subjects into loyalty. He followed their advice and sent as his reply, "My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions (whips with metal lumps on the strands)." The answer was a foolish one and precipitated the separation of the ten tribes from the two. That separation lasted for centuries: the only healing of it that ever took place was that, after the captivity in Babylon, so many as desired of all the tribes gathered back again into Canaan and were henceforth one little nation.

We are to view the affairs of nations and the affairs of individuals as separate and distinct, though the individuals make up the nations. Things may be working advantageously to the individuals, but disadvantageously as respects the nations, or vice versa. The Lord's people are to learn to trust him in the guidance of the great affairs of

R3384 : page 187

life--that he is overruling in the affairs of nations in the interests of his loyal servants. This was so in respect to Israel's affairs. The split in that nation must have seemed to many of the people a woful disaster, reducing them as a nation from a high place as one of the principal nations of earth to a much lower level. To some it may seem even to intimate a failure of the divine purposes--that God never wished the nation to be divided, but wished the Jewish people to become great, mighty, powerful, so that he might accomplish through them the promise that in the seed of Abraham all the families of the earth should be blessed. But those who took such a view erred. God wished the nation to be divided--he wished to humble them, to weaken them. This is distinctly stated in the lesson, as we read the cause was from the Lord, that he might establish his word

R3385 : page 187

through the prophet Ahijah. Some time before the Lord had sent a message through this prophet to Jereboam to the effect that the latter should become king of the ten tribes, and now the answer of Rehoboam paved the way to the accomplishment of that prophecy.

PROPER VIEWS OF ISRAEL'S EXPERIENCES.

As in the lessons of the next six months we shall study the history of Israel, let us view it from this standpoint.

Let us not think of the matter as being wholly the result of unwisdom on the part of kings and rulers, but as being a matter entirely overruled by the Lord with a special object in view.

The object in view--indeed the entire object of the Jewish dispensation--was the purifying of Abraham's descendants, so that the Lord might find in that people the most holy, the most devoted, the most obedient, to the intent that when the time should come for the presentation of Messiah, the nation should be represented by its very best people under the most favorable conditions. This was attained. In the time of our Lord, notwithstanding the fact that many of that nation who heard him were called hypocrites and many others were professedly publicans and sinners, nevertheless the moral and religious conditions of the nation were never better. This is evidenced, we think, by the fact that, in addition to the disciples and the five hundred brethren who received our Lord during his ministry, there were several thousand ready to receive him on the day of Pentecost, and more thousands subsequently. It is doubtful if as many thousands of "Israelites indeed, in whom there was no guile," could have been found in any other period of Israel's history. The finding of them at that time was by no means accidental, but was the result of divine providences in their national experience.

The Lord sifted the nation time after time to take out of it the classes possessing less faith and to bring more closely together those possessing more faith, until the best results were eventually found, as we have shown. The experiences narrated in our lesson were the beginnings of a sifting process. The nation of Israel was more or less honeycombed with idolatry, though still the religion of Abraham, Isaac and Jacob was their national faith. The Temple at Jerusalem was the center of this faith, and the tribe of Judah--through which the Lord had foretold Messiah should come, and in which, therefore, the kingly authority was vested--became on this account the most religious of all the tribes, because thus closely identified with this hope and its fulfilment, and because in their king Messiah's kingdom was typified, as in their sacrifices his sufferings were typified. Both the sufferings and the royal glories, therefore, were more vividly and specially impressed upon the people of Judah than upon those of the ten tribes, whose territory was more or less remote from the capital city, the Temple, etc.--especially in a time when there was no rapid means of communication.

During the period of the union of the tribes under David and Solomon, some of the most devoted people of all the tribes had removed to Jerusalem, partly through their religious convictions and for the privilege of prayer in the Temple, and for more frequent association in the religious festivities. With the political rupture came the tendency to cast off all faith in the promises made to the fathers to the effect that a deliverer should rise out of Zion and that this great king should be of the tribe of Judah.

Patriotism on the part of the ten tribes would naturally tend to alienate them from these religious promises. They must have remembered that the Lord had said that his law-giver would not depart from Judah until Shiloh should come --until the Messiah. In harmony with this we shall find, as we progress during this series of lessons, that idolatry began to come into the ten tribes more and more after their separation from Judah, and that likewise those who respected the Lord and his promises and were dissatisfied with idolatry, were disposed to leave their own tribes and to emigrate to the land of Judah. This division of the tribes, therefore, tended to sift the Israelites indeed out of all the tribes into the land of Judah.

SIFTINGS OF SPIRITUAL ISRAEL.

Spiritual Israelites studying this lesson should take special note of this feature--should notice that the Lord overruled in all the affairs of the typical people for the welfare of the true-hearted. Applying this lesson to spiritual Israel, we learn not to feel disappointed at what to others might appear to be unfavorable turns in national or temporal affairs, realizing that the Lord is wisely directing, not according to man's wisdom but according to his own plan and in the interest of his own cause, which means also in the interests of his own people. From this standpoint the Lord's consecrated people may seem less patriotic than others, but they may continually have joy and peace in all the vicissitudes of life, knowing that all things are cooperating for good to them that love the Lord.

Verse 16 briefly tells that the ten tribes revolted from Rehoboam in a quiet and peaceful manner, advising the king that he must look to his own tribe for support. Verse 17 refers to the Israelites from all these tribes which dwelt in the cities of Judah, and who from religious or

other considerations were not moved to join with their tribes in rebellion, but preferred affiliation with the tribe of Judah, in which God through the prophet had declared that his blessing should come, and the worship divinely instituted at the Temple, built under divine direction.

The king, uncertain to what extent the dissatisfied ones would carry their threat, sent to them Adoram, the Secretary of the Treasury, the one having charge over the assessments, etc., the same mentioned in I Kings 4:6, called Adoniram, who presided over the forced labor. He was probably commissioned to do as previously, call for levies of laborers to serve the king as troops and for general national services. The people promptly resented it, and after the manner of their time the king's messenger was stoned. At this, the king realized that the people were not only sullen but angry and determined, that a rebellion was not only threatened but accomplished, and that his own life would probably be in danger unless he got back into the boundaries of Judah. The ten tribes chose Jereboam for their king and supported a separate government. King Rehoboam, loath to lose so large a part of his empire, at first thought to compel the union by putting down the rebellion, but the Lord warned him to the contrary--this also being in accordance with what we have heretofore seen, that it was part of the divine plan that the nations should be divided, and that, as we have seen, for the greater blessing of the Israelites indeed.

THE LORD ABHORRETH THE PROUD.

Our Golden Text fits well to the king. He had evidently overlooked, as many others have done, his father's words of wisdom, "Pride goeth before destruction, and a haughty spirit before a fall." We will not claim that if the king had taken a less haughty course he would not ultimately have lost the ten tribes from his kingdom; on the contrary, we believe that would have been the result anyway. Nevertheless, the Lord has a peculiar way of causing fore-intended events to come to pass in accordance with natural laws, etc.

The force of the proverb is still greater to us who are spiritual Israelites than to any others in the world at any time, for by the grace of God we who have received the high calling have reached a position, a standing, never previously granted to any, and the higher the standing the more serious would be the fall, and the greater the blessing the more serious would be the loss by destruction. Let us, dear brethren, as those who have tasted of divine favor, as those who have been made recipients of so great blessings, let us walk humbly with the Lord; let him that thinketh he standeth take heed lest he fall. Let us remember that pride leads to destruction; that a haughty spirit, a domineering, self-satisfied disposition, tends to undermine the character, and ultimately to precipitate the haughty one from his vantage position into degradation--in some cases into death, the Second Death.

===================

R3385 : page 188

SELFISH EXPEDIENCY MISLED THEM

--I KINGS 12:25-33.--JULY 10.--

Golden Text:--"Keep yourselves from idols."--I John 5:21.

JEROBOAM, by divine arrangement the king of the ten-tribe kingdom of Israel, trusted not in the Lord. To some extent he must have recognized that God had given him the kingdom; nevertheless he proceeded to establish himself in it, leaving the will and power of God out of his consideration. He was a worldly-wise man: expediency was the law which governed his course. He concluded that to make the separation between the ten tribes and the two tribes lasting, and thus to insure his own throne, the religious arrangements of the people must be changed. By divine order Jerusalem was the center of religious service, and all the people, individually or representatively, were expected to be at Jerusalem three

R3386 : page 188

times a year--at the feast of Passover in April, feast of Pentecost in June, and the feast of Tabernacles in October. Jeroboam feared that this recognition of Jerusalem as the center of the religious interests might ultimately lead the ten tribes to long for union with Judah; hence one of his first arrangements was to break the religious tie.

This was done by the establishment of two religious centers favorably located in the ten-tribe kingdom--one at Dan, in the most northern part, where an altar had long been maintained contrary to divine arrangement, where certain descendants of Moses had long officiated and continued to officiate under Jeroboam's arrangement. The other sacred place established was Bethel, the place where Jacob had his dream and saw the ladder with angels ascending and descending. This place on this account had always been somewhat sacred in the minds of the children of Israel. Jeroboam thus showed worldly wisdom in selecting places for the new religious movement that were already sacred to his people.

EVIL GARBS ITSELF AS ANGEL OF LIGHT.

Thus error and everything pertaining to it is always crafty, insidious. Temptations to wrong doing are rarely presented in an open, blunt manner--usually they come clothed in the garments of light and associating themselves with something sacred, claiming to be for spiritual advancement. So Jeroboam claimed that the ten tribes had long enough gone to the farther part of the country, to Jerusalem, to worship; that it was time that Israelites should recognize that their God was accessible from other quarters as well. It was time that they should feel a kind of national pride and patriotism in connection with their religion. Craftily he did not tell them his real reason, that he feared ultimately his own rejection and was merely strengthening his power over them and feathering his own nest.

R3386 : page 189

The two bulls or calves of gold were probably made of wood overlaid with gold; as we would say, they were golden calves. One was located at each of the sacred cities appointed, and at each a house was built dedicated to the worship of God, and the golden bull installed as God's representative--as representative of him who brought Israel out of Egypt. We are not to think that Jeroboam and the people turned quickly to worship the bull as a god: they surely would have indignantly denied anything of the sort, just as today the Roman Catholics and Greek Catholics deny that they worship images, pictures, crucifixes, etc., and for the same reason. The claim is that these things represent spiritual truths and help the mind. We find to the contrary, however, that the scriptural declaration alone should be followed, and that any other course is sure to lead to idolatry; and so in this lesson it is stated that, "This thing became a sin" unto the people. It was not only a sin in that it was contrary to the divine arrangement to have any other place for a general convocation for worship except at Jerusalem, but it became a sin in that it led them gradually into idolatry. God was forgotten, and the worship attached more and more to the image.

TO RESIST EVIL IS PROFITABLE.

Not content with changing the arrangement, the king changed the priesthood also. The priests and Levites lived in various countries of Palestine, yet had certain seasons of the year at which they went to Jerusalem to take part in the services there, thus unifying the people and the religious sentiment and continually keeping it fresh. It is probable, though not so stated, that the Levites refused to join with the king, refused to cooperate in the establishment of these unauthorized religious services mixed with idolatry. If so, it was to their credit. But the king would have no difficulty in finding others willing to take the services, and quite probably to these would go the tithes of the people. This in turn would mean temporal deprivation to the Levites as a reward for their fidelity to the Lord and the Truth. As a consequence many of them removed to the kingdom of Judah. Thus, as we suggested in our last lesson, the sifting of the noblest, truest and best people from the ten tribes was gathered into the nation of Judah, and was evidently a part of the divine program for preparing that people for the reception of Messiah in due time.

Jeroboam's scheme was far-reaching. In addition to changing the place of gathering and the priesthood, he changed also the date for one of the gatherings, which, instead of being held on the seventh month, he appointed for the eighth. However, craftily he perceived that by taking the high priest's position to himself and being both priest and king he would attach to his own person more of the reverence of the people. This was the very matter which God had stipulated for the Israelites as being more favorable to their liberties, as putting less power into the hands of their rulers, as keeping their religion on a separate basis from their politics. But Jeroboam's plan evidently was to take the very step that would forward his personal ambitions. Similarly the emperors of Rome took to themselves the priestly office, in order that they might the more effectually bind the people to them and appear to be not only great military heroes, but the representatives of the gods.

LESSONS WE MAY DRAW FROM THIS.

Let us apply to our own hearts the lessons that evil is insidious, and that every parting of the ways, every leaving of the divine path, signifies a separation from righteousness to a degree we are unable to estimate at the beginning. Let us learn that the only safe course to pursue is to trust in the Lord and to be glad to have whatever his providences may mark out for us, and to refuse to have anything contrary to his will, however desirable it might be, however gratifying to human ambition. Let us learn the lesson that ambition is a dangerous thing--especially in our present imperfect condition, where our judgments are more or less warped from the fall, where our knowledge is imperfect and where Satan is sure to put light for darkness and darkness for light. Our ambitions must be curbed, yea, every thought must be brought into subjection to the will of God in Christ, if we would be on safe ground as New Creatures in Christ Jesus.

MAMMON WORSHIP IS IDOLATRY.

Let us not too quickly suppose that we are not in danger along the lines of Jeroboam's fall. Let us note carefully the Golden Text applied by the Apostle, under divine guidance, to the New Creatures of this Gospel dispensation, "Keep yourselves from idols." On every hand policy suggests the setting up of idols--that we love or respect or serve some one or some thing or some system in an improper spirit or degree, and allowing such to take the place in our hearts which properly belongs to the Lord only. Some have their chief temptation from one quarter and others from another quarter. Some are disposed to idolize husband or wife or child, and really, in their affection and interest and devotion, give these a place superior to that accorded to the Lord. Others are inclined to idolize wealth and to devote themselves to it, continually serving it, seeking it as though it were the most important thing in the world. Others are disposed to worship fame, desiring to be thought some great one either in the Church or in the world, to attain a position, a pre-eminence; they hunger and thirst more after the pre-eminence than after righteousness--they worship it, it becomes their idol; in their hearts and time and affections it takes to a considerable extent the place belonging to God, whose will and service is correspondingly neglected. Others set up selfishness pure and simple as their idol; they serve self, minister to self, comfort self, please self, etc., instead of God. In many respects this idol of self is the most horrible one of all--the meanest looking. Others, disdaining personal ambition and selfish consolations, take on in some respects a nobler thought, yet are deceived by

R3386 : page 190

the Adversary in worshiping a sect, a party, a faction. To it they will sacrifice, to it they will yield their lives, for it they would yield their reputations, and the while--like the Apostle, before his name was changed from Saul to Paul --they would verily think that they did God service.

Let us, dear brethren and sisters, keep ourselves from all idols, and, as the Apostle exhorts, sanctify the Lord God in our hearts. "The Lord your God will prove you, to know whether ye love the Lord your God with all your heart and with all your soul.--Deut. 13:3."

===================

R3386 : page 190

INTERESTING QUESTIONS ANSWERED

IN THE SAME BODY.

Question.--When our Lord appeared to the eleven apostles in the upper room and invited Thomas to thrust his hand into his side and put his finger into the nail prints, was it the same body that was buried in Joseph's tomb a few days before? If not, was it a deception practised upon Thomas?

Answer.--No: it was neither the same body nor was there a deception. Our Lord's body, buried in Joseph's tomb, was composed of flesh and bones, and could not have passed through the door into the room in which the disciples were met--"the doors being shut." To have dissolved it into gases, and to have thus brought it into the room and reorganized it there, would have been to destroy one body and to make another. Nothing of this kind was necessary, and we have some reason for supposing that the body which lay in the tomb is hidden away by the Lord as

R3387 : page 190

was the body of Moses, though for a different purpose. Possibly it is preserved incorruptible as a great object lesson for the future, that men may actually look upon him whom they have pierced, actually see the remains of him who died for them. The man Christ Jesus gave himself a sacrifice for our sins completely and forever; and that sacrifice was never taken back. To have taken it back would have meant the cancellation of our redemption. Instead, the heavenly Father gave to our Lord Jesus a spiritual body, glorious, honorable and immortal. Thus, as the Apostle declares, the Father exalted him far above angels, principalities and powers, and every name that is named. As we have already shown (MILLENNIAL DAWN, Vol. II., p. 123), there was a special reason why our Lord appeared at all to his disciples after his resurrection.

As a spirit being he would, of course, be invisible to them, and a miracle was performed every time they saw him;--he appeared to them at different times, in different places and in different bodies, forms and appearances. As the writers declare, he "showed" himself. At any other time than when he thus showed himself he was hidden from human sight, as are other spirit beings. One of these manifestations was to the disciples in the upper room. Thomas, not being present, was informed, and inquired of the others whether or not they had noticed the nail prints or seen the wounded side. Apparently they had not, and Thomas declared his incredulity, saying that they might believe if they chose that Jesus was risen from the dead, but he would not believe unless he saw the nail-prints and the spear-mark.

When our Lord appeared in the upper room, the doors being shut, and Thomas present, the body in which he appeared must have been created or materialized inside the room; and when he subsequently vanished out of their sight it was merely a dissolution of the body. Not only so, but the clothing must also have been created or materialized in that room. Our contention with spiritualists is not that there is absolutely no foundation to their claim of materialization, for we believe that their seances are not all fraudulent; but our contention is that the materializations which they show are deceptions, in that they appear like deceased friends while in reality they are the fallen angels, the "demons" of the Scriptures. The Scriptures show clearly that the dead could not thus materialize, for they know not anything and will not know anything until the awakening on the resurrection morn.--Eccles. 9:5.

In our Lord's case the matter was different. "He was put to death in the flesh, but revived a quickening spirit," and it was quite within his ability as well as his rights to appear in any manner he might choose for the purpose of instructing his disciples,--teaching them that he was no longer deceased, but alive; and no longer man, but a spirit being--"Now the Lord is that spirit." Before he became a man he appeared to Moses in a flame of fire, in what appeared to be a burning bush, yet there was no deception in it; and he appeared unto Abraham as a man on the way to Sodom. So after he had again became a spirit being by resurrection he appeared to Mary as the gardener, and to the two on the way to Emmaus as a traveler, and in the upper room to Thomas and others in a body similar to the one in which he had been buried.

LIFE AND EVERLASTING LIFE.

Question.--Is there any difference between life in its perfection, as Adam enjoyed it before he sinned, and everlasting life, which the Lord purposes to give eventually to the worthy of mankind, and as expressed to the sheep in Matt. 25:46, "These shall go away into everlasting life"?

Answer.--Death is the opposite, or antithesis of life. Man was created a living soul, a living creature,

R3387 : page 191

and death had no power upon him until after he sinned: then he came under its power, as the divine sentence expressed it, Dying thou shalt die. Where the dying began life in its perfection ceased. From this standpoint not a soul of humanity has life--neither perfect life nor a right to perfect life. All rights have been forfeited and death is reigning over all.

Adam before he sinned possessed everlasting life, a life which would have lasted forever had he remained obedient to God. As is well known to our readers, the word "everlasting" in our English language has a stronger meaning than any word either in the Hebrew or the Greek language: the strongest Greek or Hebrew word would properly be translated lasting. Adam had the lasting life and lost it; Jesus has redeemed for mankind that which was lost by Adam, and the Millennial age is to be the time of restoration --restitution. What men will get eventually through Christ's redemptive work and their acceptance of it and obedience to its terms will be the same lasting life which father Adam lost--human life, unimpaired either by sentence or by disease.

This Gospel age is the anti-typical Day of Atonement, in which the Church, typified by the goat, fills up or participates in the work of sacrifice with her Lord Jesus, who in the type was represented by the bullock. The entire Gospel age is devoted to the sacrificing of these--Christ Jesus, the Head, and the Church, the members of his body, who "fill up that which is behind of the afflictions of Christ." With the close of this Gospel age the Atonement Day will be ended, and, as expressed in the type, an atonement will have been accomplished for the sins of the whole world, and forthwith the forgiveness of all sins under the original curse will be decreed for men. As the Apostle expresses the matter,--As by the offence of one [Adam], judgment [sentence] came upon all men to condemnation, even so by the righteousness of one the free gift will come upon all men to justification of life. For as by one man's disobedience the many were made sinners, "even so through the obedience of one shall the many be made righteous"--that as sin has reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

With the completion of the "better sacrifices" (Heb. 9:23) the Atonement will be complete and the sentence will be removed from mankind. Thenceforth no man will be under sentence of death for Adam's transgression, but whosoever then shall die will die for his own sins. The Life-giver, the merit of whose sacrifice accomplished all this, will be present with his associated Church, his Bride, as the great Physician, to heal and to bless and to uplift all who will to be blest.

From the moment the sentence of death shall be lifted the dying processes will cease to reign, and the living processes will begin to reign in mankind. More and more throughout the thousand years life will reign, will become ascendant in mankind, and more and more the weaknesses and imperfections resulting from the death sentence will abate, until at the close of the Millennial age life in its perfection will be attained by mankind--any unwilling to progress, by obedience to the great Prophet, having been cut off from amongst the people from time to time. (Acts 3:23.) Thus righteousness will be reigning--unto life--during the Millennial age, as sin has reigned--unto death--during the past 6,000 years, under the curse.

Thus seen, life will begin in mankind in a small way, but will be in the ascendancy: all will live, except as they shall wilfully reject the provisions of life. Thus every man will get lasting life at the hands of his Redeemer at his awakening, and the measure will increase according to his obedience until he shall have attained it in its fullest measure at the close of the Millennium, and then standing trial to see whether or not his heart is fully loyal to the Lord. If determined that he is in full loyalty his testings will be at an end, and the same life will be his in perpetuity--so long as he remains in accord with the spirit and laws of his Creator.

Thus seen, our confidence that the future life will be an everlasting one, is not based upon any immortal quality which mankind possesses, or will ever possess, but based upon the principles of the divine arrangement revealed to us in the Word, namely, that God was pleased to create and is pleased to continue everlastingly those of his creatures in harmony with himself--that there is no penalty nor suggestion of death to any intelligent creature of God, except upon condition of sin--the soul that sinneth, it shall die.

IT WAS "FINISHED" AT CALVARY.

Question.--One of the preaching brethren suggested in my hearing that our Lord's sacrifice was not finished until he ascended up on high and appeared in the presence of the Father, and that the evidence of its being finished was the sending of the holy Spirit at Pentecost. Is this the correct thought?

Answer.--No. The correct thought is that the Lord's sacrifice was completed at Calvary, where he cried, "It is finished!" Possibly you misunderstood the conversation referred to, and the speaker may have said, or probably intended to say, that satisfaction for our sins was not accomplished at the cross, but when our Lord Jesus appeared in the Father's presence and offered the merit of his sacrifice on our behalf--appropriating to believers their share in his Atonement work. That the Atonement work at Calvary was satisfactory to the Father was demonstrated by our Lord's resurrection from the dead. That he had offered the merit of the sacrifice as a covering for the sins of believers, and that it was so accepted of the Father, was witnessed by the holy Spirit at Pentecost.

===================

SEMI-MONTHLY
VOL. XXV. JULY 1, 1904. No. 13.

CONTENTS.

Views from the Watch Tower........................195
  Arguments for Christian Unity.................195
  The Judgments of the Lord.....................196
  Effect of the Eastern War.....................196
The Hamilton Convention...........................197
Universal Anarchy--Just Before or After October, 1914......................197
The Atonement for Sin--A Scientist's View..199
Praying for Help in Time of War...................202
A Good King's Error...............................205
Report of British Convention......................207

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

PASTOR RUSSELL'S DISCOURSES EVERY MONDAY.

By a special arrangement with The Pittsburgh Gazette a stenographic report of Pastor C. T. Russell's discourses will be printed on Mondays. We will send you "The Pittsburgh Gazette" (daily) and ZION'S WATCH TOWER twice a month for a period of 12 months for $3.25, which is about the price of The Gazette alone. The subscriptions must be paid in advance and sent to us. For terms for extra copies of the Monday Gazette, see our issue of January 15th.

NOTICE.--Where Gazette agencies are established the issues desired can be readily obtained through them. The Gazette refuses to mail papers to towns where they would interfere with the agents already located.

MARKED NEW TESTAMENTS.

We have a good stock of these on hand--cloth binding, red edges, minion type. Convenient for the pocket. The special feature is the marking in red and black of the passages which refer to salvation through Christ. Price, 15c.; 2 for 25c., postpaid. They are not our publication, nor marked exactly as we should have preferred.

====================

R3388 : page 195

VIEWS FROM THE WATCH TOWER.

ARGUMENTS FOR CHRISTIAN UNITY.

RECENTLY at a Protestant Ministers' Meeting in the Y.M.C.A. building, St. Louis, Mo., the following argument was presented by Rev. Gilbert Dobbs, of the Coliseum Place Baptist Church:--

"The churches of Jesus Christ are confronted by a gigantic problem. Nineteen centuries have passed since our Lord came in the flesh, and taught and wrought and died; nineteen centuries since he arose from the dead and said, 'Go, disciple all nations,' and yet the nations are still stumbling on the dark mountains. Only the apex of the great pyramid of humanity has thus far been brightened and transformed by the Gospel light, a diamond point flashing in the sun. But what about the great pyramidal base, the black carbon of ignorance and superstition and sin and all the marks of a lost and benighted race?

"Nineteen centuries, and only 390,000,000 nominal

Christians in all the world, and only 116,000,000 of these belonging to all Protestant denominations. That leaves more than one billion souls absolutely destitute of the bread of life. What a sad commentary on the sloth and strife of Christendom! This is the problem: How shall the great black pyramid be transformed by light? What concentrated energy and fervency must be displayed before the black can be burned out, and the huge mass become, as it were, a colossal kohinoor of divine splendor and glory?

"You remember the part of that remarkable prayer of Jesus recorded by the Evangelist John, where he prays: 'That they all may be one, as Thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me,' and again he repeats it, 'that the world may believe that thou hast sent me and hast loved them as thou hast loved me.' The great utilitarian purpose of Christian unity is, therefore, that the world may believe....

"We must get closer together. We must cease looking at our denominational difficulties through the magnifying microscope of bigotry and prejudice, and at our essential agreement through the inverted telescope of indifference and selfishness. Of course Christian unity does not mean uniformity. The latter is perhaps not desirable; and at present it is certainly not feasible. It is not one form that we need, but one spirit, a spirit of brotherly kindness and a broad Christian charity. All arbitrary and coercive methods of attaining uniform religious observances are anti-Christian. God's children are freemen, and their service must be rational and voluntary. There is nothing more uniform than penitentiary life. The same shaven face, the same cropped pates, the same stripes, the same dull, slavish tasks. It is not the unity of the prison that we covet, but the unity of the family, where each preserves his individuality, and yet where all dwell together in love, sharing a common life and hope and purpose.

"And just as there cannot be any uniform ritual, so there cannot reasonably be any uniform creed. Of course, we all admit that God's Word is our all-sufficient guide in matters of faith and practice, an infallible and inerrant standard by which we must be led; but as each man must interpret that Word as his mind and conscience shall direct, we cannot expect that all will see alike. The domain of God's truth is so wide, and the various paths of interpretation are so numerous and intricate, and the human understanding is such a complex matter, that all of us may not be expected to traverse the same paths. Perhaps God has so ordained it that every part of his divine truth shall have due emphasis by raising up different schools of interpreters.

"You know the parable of the blind men and the elephant. In describing the elephant one felt his leg and said, 'He is like a tree.' Another felt his trunk and said: 'He is like a huge snake.' Another his ear: 'He is like a blanket.' And still another said: 'He is like a rope,' as he felt his tail. They were all right and all wrong. The part is never equal to the whole. Let us not suppose that our distinctive views are of more importance than the sum total of accumulated knowledge which the whole body of Christian theology sets forth. I think, however, that an occasional ecumenical council for the purpose of discussing in a brotherly manner our doctrinal differences with a view of arriving at a clearer conception of the truth, and the bringing of the various

denominations into a closer sympathy and affiliation, would have an admirable effect....

"The most inspiring utterance on the subject of Christian unity, aside from the beautiful prayer of our Savior, to which we have made reference, is from Paul. Writing to the saints at Ephesus, he says: 'I, therefore, the prisoner of the Lord, beseech you to walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.'

"The argument is this: As the body of Christ is one, and all of God's people are members of that body, made members by the divine Spirit, whose sovereign call they have heard and obeyed; as they all have the selfsame hope of eternal life and the glad expectation of entering into the joys of their Lord, whom they love and serve in common; as they acknowledge but one Lord and master, Jesus Christ, and have exercised the same saving faith in him, and have been brought into his Church through baptism, the one symbol of their renewed nature; as there is but one God who rules over all, everywhere guiding and directing his people by his loving providence, and who has made his habitation in every renewed heart; then ought not all his people endeavor to recognize and preserve this spiritual unity, and live and labor together in peace?

"The Indians speak of friendship as a golden chain. So may all God's people be linked together in the closest ties of fraternal love, and by keeping the golden chain forever bright, we will the best be able to bring a captive world in loving servitude to the feet of our God and Savior."--Times-Democrat.

* * *

The above shows how easy it is to have "a form of godliness and deny the power thereof;" how easy it is to have a form of sound doctrine, but to misapply it!

Neither our Lord nor the Apostle Paul referred to a union of denominations. They preached an individual union with Christ, and a consequent relationship of all justified and consecrated believers to each other in the one Lord, one faith and one baptism.

This union already exists, except to the extent that denominational creed-fences and social usages separate the Lord's sheep. Wherever and whenever the Lord's sheep meet they may and do quickly identify themselves to each other, and the heart union and fellowship and joy in the Lord they experience cannot even be imitated by creedal bonds.

The union of the Church to which our Lord referred in his prayer, "That they all may be one," was this union of heart already and always experienced by the true members of the "one body,"--and additionally he referred to the actual union of all such with himself by the resurrection "change" from flesh and blood to spirit being--to be with him and like him and to share his glory and power and great work for the world, which he mentions just following, viz.: "that the world [during the Millennium] may believe."

THE JUDGMENTS OF THE LORD.

The Scriptures declare that "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9), and the coming Millennial age is pointed out to us as the world's Judgment Day; and our Lord tells us that the dead world will be awakened from the death-sleep --"come forth" unto a resurrection [anastasis, an uplifting out of sin and death] by judgments.--
John 5:28,29.

Now we have an illustration well authenticated by the Chicago journals, showing one kind of judgments which will prevail during the world's Judgment Day, as follows:--

Julian Renfro, 21 years old, while engaged with three chums at a game of cards, declared his unbelief in a God. He was a "higher critic" of the Ingersoll school and said: "Fellows, if God would demonstrate himself to me in some way--for instance, if he would strike me deaf and dumb, or blind--I might admit his existence." One of the young men was about to reply to the argument when he noticed Renfro turn pale. The next moment the skeptic threw his arms out before him as if warding off a blow, then he convulsively placed his hands before his face. An instant later he fell forward off his chair, and on to the floor. Since that time he has been unable to speak or hear. In writing he afterward expressed faith in the Lord and declares his intention to study the Scriptures, and if the Lord should grant a recovery he hopes yet to preach Christ.

When the time shall come that the Lord's judgments of rewards and punishments will be promptly meted out, and in no uncertain manner, the whole world will be speedily converted and, like this young man, be glad to preach the One once blasphemed. But we must wait for this to become general until the Kingdom class shall be completed and the general "Judgment day" or age fully inaugurated.

THE EFFECT OF THE EASTERN WAR.

The London Spectator, commenting on the recent successes of Japan, in the battle on the Yalu river, says:--

"It is the moral effect upon the world at large which is, and will be, so tremendous as to modify, possibly for all time, the relation of Europe to Asia. Until that battle had been fought the white race, though deeply impressed with the capacity of the Japanese and the devoted courage of Japanese sailors, was still unconvinced that a Japanese army could rival or defeat a European force of anything like adequate dimensions. The pride of the white continent had for three centuries

seemed to be justified by history, and it created, consciously or unconsciously, a mass of belief which was perhaps the cause of many of its victories, and certainly of much of its daring. The struggle on the Yalu provides precisely the concrete evidence needed to dissipate this confidence. A Japanese army has crossed a mighty river in the teeth of European defenders, and then has marched upon those Europeans entrenched in a splendid hilly position; has driven them out by the close fighting which we still call fighting with the bayonet; has overwhelmed the European fire by the superior weight of cannon and shells made in Japan itself; has captured whole batteries of European guns; has driven European artillerymen in what seems to have been headlong rout: and--most notable fact of all--has taken hundreds of European prisoners, who have surrendered, not by a capitulation, but while fighting on the field. In other words, an Asiatic Power has arisen which, besides defeating a European war-fleet, is proving itself able to use three great armies of invasion, each sixty thousand strong, with the careful provision, the strategic skill, and the clenching courage of armies directed by the great masters of European warfare."

===================

R3389 : page 197

THE HAMILTON CONVENTION.

THE One-Day Convention held at Hamilton, Canada, was quite a success in its way. Delegations were present from every quarter of Ontario--sixty-seven from Toronto, thirteen from Buffalo, about the same number from Brantford, and ones, twos and threes from many points.

The morning session was for the interested only and was not advertised. The attendance was about 400. A praise and testimony meeting for 45 minutes was followed by a discourse on the divine promise,--"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the people of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54:17.) A full report of this discourse appeared in the Pittsburgh Gazette of the day following, and many of our readers thus have it. We still have a few copies of the Gazette and will be pleased to send a sample on request.

The afternoon session at 3 o'clock brought out a closely packed house, chairs being crowded in the aisles and probably fifty persons were seated on the platform behind the speaker. The friends estimated that at least 1,100 were present. Profound attention was given to our discourse on "God's Oath-bound Covenant to Abraham and His Seed." (Heb. 6:17-20.) This discourse appeared in full in the Hamilton Times of the next day, and thus reached many more than were able to hear it.

The "Truth" people all looked and felt joyful in the Lord, and, as our train pulled away from the station, about fifty of us joined in singing, "God be with you till we meet again."

===================

R3389 : page 197

UNIVERSAL ANARCHY--JUST BEFORE OR AFTER OCTOBER, 1914 A.D.

WHAT seems at first glance the veriest trifle and wholly unrelated to the matter, has changed our conviction respecting the time when universal anarchy may be expected in accord with the prophetic numbers. We now expect that the anarchistic culmination of the great time of trouble which will precede the Millennial blessings will be after October, 1914 A.D.--very speedily thereafter, in our opinion--"in one hour," "suddenly."

Our readers familiar with the presentation of the subject given in MILLENNIAL DAWN, will recall that the date, October, 1914 A.D., is very sharply defined by two lines of evidence: (1) The Times of the Gentiles--2,520 years from the overthrow of the government of Zedekiah, the last typical king of the Jews, in 606 B.C.; and (2) the Parallels, both the length and various features of the Jewish and Gospel ages. We have found no flaw in either of these prophetic testimonies, nor do we believe that fault can be found with them along Scriptural lines by anybody. The matter that has just come to our attention is that in counting the forty years' harvest of the Jewish age, from October, A.D. 29, to October, A.D. 69, where the year 70 in Jewish reckoning began, we spoke of that harvest time as ending A.D. 70. This is a correct enough statement, because the full end of 69 A.D. is up to the beginning of 70 A.D. We pointed out that the parallels of time in the harvest of this Gospel age began October, 1874, and will end October, 1914--at the beginning of 1915, Jewish time.

All these matters stand just as they were--we have nothing to fault or to alter. But in a recent examination of the closing of the Jewish harvest, with a view to closer scrutiny as to what might be expected in the end of the present harvest of Christendom, we noticed that the actual fall of the Jewish polity was not at the beginning of A.D. 70, but towards its close, and at once we perceived that the forty-year harvest ending 69 A.D. closed before the destruction in its fullest sense came upon the typical people. Instantly we thought of the parallel here and perceived, as above stated, that our forty years' harvest, ending October, 1914 A.D., should not be expected to include the awful period of anarchy which the Scriptures point out to be the fate of Christendom. The matter seems so plain and simple now that we wonder that we or our many critical readers did not notice it long ago. The only plausible explanation is that in the divine will our eyes were holden for the time respecting this matter--possibly

R3389 : page 198

with a view to our expectations that the harvesting opportunities would sooner close, causing our consequent greater zeal in the service.

Looking back to the prophetic testimony respecting the Times of the Gentiles, we perceive that, although the Lord did not give to worldly governments a definite lease of power until 1914, nevertheless our Lord's words, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be filled full," gives the intimation broadly enough that the determined times or years in which the empire of earth would be in the hands of Gentile governments was a fixed one from the divine standpoint. And if, as we believe the Scriptures to teach, Gentile domination was provided for up to October, 1914, it would seem but a reasonable interpretation that divine power for the overthrow of the kingdoms of this world would not be exercised to their dethronement until after the time allotted for their reign had ended--October, 1914.

True, it was to be in the times of these kings that the God of heaven would take from the mountain, without hands [not by human power], the little stone which should eventually smite the image in its feet. True, also, it was to be in the days of these last kings--represented in the toes of the image--that the God of heaven should set up his Kingdom, which should break in pieces and consume all; but the setting up of that Kingdom we understand has been in progress throughout this harvest time, especially since 1878, since which time we believe that all the overcomers of the Church who die faithful are changed "in a moment, in the twinkling of an eye," and are immediately constituted members of the set-up Kingdom on the other side the veil. Quite probably this setting up will consume nearly or quite all of the forty years of harvest time apportioned to it; but in any event, the time for the smiting of the image in its feet will not come until October, 1914 A.D., however much trouble and distress of nations may result from the prior awakening of their peoples under the enlightening influences of the dawning of the Millennial morning. Already such distress or perplexity is felt in quarters national, financial and religious.

Our previous expectation was that the anarchistic period would last some three or four years, and in our mental calculations of the opportunities for harvest work, we naturally cut off those years, and the time thus appeared shorter to us. Now, however, we see clearly that for some of the Church there probably remain fully ten years of experience, opportunities, testings, victories, joys and sorrows. Each year, however, we may expect that the signs of the times will more and more demonstrate the accuracy of our expectations both for the Church and for the world. As already pointed out, the harvest dates shown us in the Scriptures are October, 1874, as the beginning of the harvest; April, 1878, as the parallel to our Lord's death; October, 1881, as the parallel to the termination of the special favor to natural Israelites in the sending of the Gospel to the Gentiles, Cornelius being the first; and October, 1914 A.D., as the end of the forty years' harvest. Any other dates than these are purely speculative. We have never set forth any other dates as being presented by the Scriptures. We did indeed call attention to the date suggested by one of the measurements through the upper step of the Great Pyramid's "Grand Gallery," but in conjunction with the suggestion we particularly intimated that it was merely speculative.

R3390 : page 198

Our estimate of what may be reasonably looked for as the order of events in the next ten years is, of course, based upon what the Scriptures indicate to be coming, and is the result of our endeavor to put together these coming events in their seemingly logical order or sequence. We have already pointed out that the "symbolical image of the beast" began 1846.* We are now anxiously looking for the vitalizing of that image as foretold in Rev. 13:15. Our expectation is that this causing of the image to have life, speech and power will have its fulfilment in some pact or union or agreement amongst so-called Protestant denominations, with a sympathetic alliance and cooperation with the Church of Rome. Our expectation is that the spark of life to the organic union begun in the Evangelical Alliance will come from the Episcopal Church, which claims divine authority through apostolic succession--a claim which other Protestant denominations would be glad to be able to make. The Episcopal Church is quite ready to confer the spark of authority and vitality, and we opine that three or four more years will so greatly increase the tendency toward union and toward power amongst Protestants that they will be willing in some form to accept the so-called apostolic ordination and authority. If this be not accomplished by 1910, or evidently be very near to accomplishment at that time, we shall feel a measure of disappointment.

Meantime Socialism (which, although not so intended by its best and ablest leaders, is incipient anarchy, because even its best propositions would prove unworkable under present selfish conditions) will be making strong headway throughout Christendom, and will be causing more and more perplexity to the great, the rich, the mighty, the wise, the influential, according to the course of this world. The quickened "image" will be closely related to the chief captains

---

*See Millennial Dawn, Vol. III., p. 119.

R3390 : page 199

of industry, finance and politics, and the dread of Socialism and irreligion and anarchy will draw them more and more closely together and make each the more energetic in support of the other.

As a result of these conditions we may expect an increasing disregard of the rights and constitutional prerogatives of all who are not directly active supporters of the powers that be, political, financial and religious.

The freedom of speech and freedom to circulate literature will be greatly abridged, under the plea that such abridgment is necessary for the public welfare, which in some respects will be the truth. Anything not fully in line with the rulers of that time will be reckoned as in opposition; and notwithstanding our disposition for peace, and our good will toward all men of all classes and stations, the WATCH TOWER publications will probably come under the ban with those of Socialism--though their teachings be as opposite as the poles. The period following will seemingly be the time when the door will be closing --and opportunities for service will be increasingly diminished, though opportunities for suffering for the Truth's sake may increase.

The lesson to us each and all seems to be that during the next five or six years we should labor with intensified zeal, because we know that the night is coming wherein no man can labor. How glad we are that in divine providence our lot has fallen in the present time! How glad we are that our eyes have seen and our ears heard the precious messages peculiar to this time! How glad we are that we are permitted even at this "eleventh hour" to engage in the harvest work! How glad we are for the prospect of continued opportunities for service--a little longer than we had previously supposed! How glad we are that, no matter how infinitesimal our talents and opportunities may be, the great Reaper deigns to use us still as his co-laborers, and has provided various instruments by which even the smallest, the weakest, the humblest, may through tracts or books or otherwise engage in the wonderful opportunities of the harvest of this age.

In answer to many inquiries respecting the progress of the work, we take this opportunity of assuring the dear co-laborers that it is progressing greatly. The Volunteers are very energetic and we are continually noting favorable results: some of the Lord's truth-hungry sheep are being found and revived; the Colporteurs are finding more and more a readiness to hear as the people awaken to the fact that their theological professors and ministers and many of the membership of the various denominations are drifting farther and farther from faith in God and in his Book. As the chasm between faith and unbelief widens and deepens, as the higher critics become more and more bold, and the evolutionists more and more assertive, the true sheep are getting to listen more and more attentively for the Shepherd's voice, and to realize that they have been following to some extent false guides and have been too careless of the voice of the Shepherd. Now is the time for reaching these hungry sheep, who if not speedily nourished with the Truth will fall into the evolution theories and the higher critical pit of infidelity.

===================

R3390 : page 199

THE ATONEMENT FOR SIN.

--A SCIENTIST'S VIEW.--

SIR OLIVER LODGE, F.R.S., D.Sc., of Birmingham University, England, has recently expressed his views on the above fundamental feature of the Christian religion. Such gentlemen in the past have kept their unbelief somewhat secret, but now they are encouraged, emboldened, by the temerity of the "higher critic" infidels in pulpits and seminaries, and are speaking their minds more freely.

This man learned in worldly lore, and the trusted educator of many good people's sons, expresses his unbelief in the first proposition in his published article, thus:--

"In the days when the vicariousness of sin could be accepted, and when an original fall of Adam could be held as imputed to the race, it was natural to admit the possibility of a vicarious punishment and to accept an imputed righteousness. In the days when God could be thought of as an angry Jehovah who sent pestilences until he was propitiated by the smell of a burnt-offering, it was possible to imagine that the just anger of an offended God could be met by the sacrifice of an innocent victim....

"As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing, and in so far as he acts wrongly or unwisely he expects to suffer. He may unconsciously plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will any one but a cur ask for the punishment to fall on some one else, nor rejoice if told that it has already so fallen.

"As for 'original sin' or 'birth sin' or other notion of that kind, by which is partly meant the sins of his parents, that sits absolutely lightly on him. As a matter of fact, it is non-existent, and no one but a monk could have invented it. Whatever it be, it is not a business for which we are responsible. We did not make the world; and an attempt to punish us for our animal origin and ancestry would be simply comic, if any one could be found who was willing to take it seriously.

R3390 : page 200

"Here we are; we have risen, as to our bodies, from the beasts; as a race the struggle has been severe, and there have been both rises and falls. We have been helped now and again by bright and shining individual examples--true incarnations of diviner spirits than our own--notably by one supremely bright Spirit who blazed out nineteen hundred years ago, and was speedily murdered by the representatives of that class whose mission it appears to be to wage war against the prophets, and to do their worst to exterminate new ideas and kinds of goodness to which they are not accustomed. Fortunately for the race, they are only able to kill the body; the soul, the inspiration, the germ of a new and higher faith seems forever beyond their grasp."

* * *

Here we see the wretched effect of false doctrine: we see a noble mind poisoned against the Bible and its grand plan of redemption through the death of Christ. The time will come when grand men like this one will be relieved of their blindness. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Thank God! Now we cannot hope to influence such: we cannot hope to antidote the poison of error in those already poisoned, but we do hope to forewarn and forearm and put on guard those not already prejudiced and poisoned. This is our constant aim in this "evil day."

Sir Oliver Lodge will not deny that "pestilences" and other forms of disease--death--have reigned over the world for centuries. He may deny that there is any personal God, and call Nature his God, and thus charge to irresponsible Nature all the evils that afflict men: but so surely as he admits a personal and intelligent Almighty God he must also admit that this Almighty being causes "pestilences," diseases, death, or else that knowing of these he is careless or indifferent to the interests of his creatures. This issue cannot be honestly dodged. The answer is one of the keys to the argument.

The spiteful animosity against the Biblical teaching of vicarious atonement by Jesus for the sin of Adam is undoubtedly engendered by the labyrinth of hateful and unscriptural errors which ever since "the dark ages" has been associated with the doctrine of the vicarious atonement in all the creeds of Christendom.

This wrong view (which has misled many honest minds into opposition to the true view) is briefly stated thus: God became enraged at Adam and Eve for their disobedience and damned them to an eternity of torture, and, still not satisfied, he included all their children

R3391 : page 200

that should ever be born. Later on Jesus, by his sufferings, caused a cancellation of part of the sentence so far as part of the people were concerned. Or, as some view it, God declared that he would never recede from his anger, would never forgive any, but let all roast forever unless Jesus would suffer for some and release them. No wonder every true man would reject such a conception of God, or if he accepted it would refuse to worship him or to regard him as even an equal with honest manhood. This is not the view of "vicarious atonement" which we defend, nor the one which the Bible presents.

HOW DIFFERENT AND HOW REASONABLE IS THE BIBLE VIEW OF THE MATTER!

The divine decree is, that absolute obedience to the divine commands shall be required of all and for the good of all. Because all unrighteousness is sin, therefore the decree, "The wages of sin is death"--to the intent that sin and its attendant misery may not be eternal--to the intent that perfection in holiness, perfection in life and perfection in happiness may forever be indissolubly connected.

With such a righteous indignation against sin, with such a just and holy desire that it might not be perpetual, God made his law and explained it to Adam, and, when the latter had violated that law, pronounced the sentence, and has for six thousand years backed up the forces of nature which executed that decree, "Dying thou shalt die."

Who can find fault with the sentence for original sin as it is expressed in the Bible--a death sentence. No reasonable man could deny that God has the right as well as the power to destroy in death any creature who will not conform to his just and wise law. This is the case as stated in the Bible, exactly. "The sting of death [the sting, or virus, which produces death and all its attendant sufferings] is sin; and the power of sin [to thus sting to death] is the Law,"--"The wages of sin is death."--I Cor. 15:56; Rom. 6:23.

The dying processes affected the first perfect pair in every way--mentally, morally and physically. Degeneracy began at once, and once, and of course affected their offspring according to the laws of nature. Nothing can be charged to the dishonor or injustice of the Creator. In every particular he was well within the rights of his position--yea, he was in duty bound to make the condition such that the sinful and imperfect would not live on forever. And so it was that father Adam died "in the day" (the thousand year day--2 Pet. 3:8) in which he became a sinner, and none of his posterity ever lived more than 969 years.

Now, let us not complicate the question by theological "smoke" from the "dark ages," but standing by the simple narrative of the Scriptures,--that "by one man's disobedience sin entered into the world, and death by [as a result of] sin, and so [thus] death passed upon all men, because all are sinners" (Rom. 5:12), let us inquire respecting the vicarious atonement

R3391 : page 201

and its necessity under the conditions set forth in the Scriptures as above.

Granted that God did pronounce a just sentence of death upon Adam, the question is, How could he get rid of that sentence so as to ever grant mankind a resurrection from death to life, and all that was lost by the disobedience under its sentence? God is "unchangeable," he assures us; hence this sentence of the great Supreme Court of the Universe is unalterable, unless it can be shown to be unjust or unwise. Neither of these could be acknowledged and hence the sentence is unalterable.

But could not God devise some method for the rescue of Adam if he so desired? Although human wisdom could see no way, could not divine wisdom and love aid and find a way out of the dilemma? The Scriptures say, Yes; and proceed to tell us that it was in order "that God might be just and the justifier of them that believe in Jesus" that God provided a vicarious atonement (blood atonement) for Adam's sin. Blood-atonement means atonement by the sacrifice of a life to pay for the condemned life.

Now, Professor Lodge acknowledges Jesus to have lived and to have died--there is no dispute as to the facts. The question at issue then is, Did the fact that Jesus died for Adam's sin make his death any the more severe or unjust or improper?

We concede at once that God could not have justly demanded that his Son become a man, and then as a man die for the sins of the one man, who had been sentenced to extinction because of sin, and whose race in his loins at the time of his transgression shared his penalty and would equally share anything done for his relief. However desirable such a result, or however impossible to reach that result otherwise, Justice would forbid such an exaction.

But the case is otherwise stated in the Scriptures, --and their testimony respecting the divine program must be taken as a whole. The Bible account shows that, so far from compelling the great sacrifice, God induced it: he offered the Only Begotten Son a great reward as compensation for the faithful performance of the service. The statement is, that "for the joy that was set before him [Jesus] endured the cross, despising the shame." Read carefully the context also.--Heb. 12.

As to what the reward or "joy" consisted of, we may draw from the Scriptures very satisfactory conclusions. (1) "Lo, I come to do thy will, O my God. Thy law [will] is written in my heart." This undoubtedly would be the first moving impulse. (2) "He was moved with compassion for the multitude," and said, "The good Shepherd giveth his life for the sheep." "I lay down my life of myself,--no man taketh it from me." (3) At his resurrection the Father gave him a still higher form of life than he had ever previously enjoyed--life on a higher plane--"far above angels, principalities and powers;"--although he had always been the first and highest of all the heavenly sons of God--"the First-begotten," "the beginning of the creation of God," and who in all things had always had preeminence over others and been next to the Father. Henceforth, as a reward for his obedience, love and zeal, he was made a "partaker of the divine nature" with "life in himself"--a life inextinguishable and needing no supply or sustenance --immortality, in the strictest meaning of that word.

What fault can be found with such a substitution, with such a vicarious atonement for the sinner? Had Jesus been compelled to "suffer for us, the just for the unjust," we might plead injustice. Had he even willingly died for us, but never been raised from the dead, we might have murmured that he was more obedient than the Father was kind. Had he been raised from the dead a man, and not as the Apostle declares, "a life-giving spirit," it would have meant the taking back of the "price," and would have implied also his perpetual degradation to a lower plane of being, because of his obedience to the Father's will. But, as the matter is outlined in the Scriptures, neither of these objections can be urged, for our Lord was raised from death "to die no more--death hath no more dominion over him." He could not die now because made possessor of immortality, "the divine nature," which cannot die, being death proof.

SUFFERING FOR UNWISDOM ONLY?

If it were only the foolish and the wicked that suffered now the Professor's logic would be more apparent: but if a man should expect to suffer for wrong and unwisdom should he not expect to prosper for well doing? But we all know that the wicked often prosper most, and that the good and the pure and the wise frequently suffer; witness the cases of the prophets of old and of our Lord and his apostles, and of all his faithful followers, of whom it is written: "All that will live godly in this life shall suffer persecution." (2 Tim. 3:12.) Indeed, is not almost all of the wickedness of the world practised at the expense of the innocent?

How about the pains and death of infants, who constitute nearly one-half of our race: are they suffering for their wrong-doing? If not, for whose error do they suffer? Who gives a better answer to this query than the Bible gives--that they die because they have inherited the weaknesses and blemishes of Adam? The fact is that sin and death are upon our race, and that we are born to their influences.

R3391 : page 202

Men who think have indeed, as the Professor declares, ceased to concern themselves about "original sin" or "birth sin," but not because a monk invented the thought. They know that they were "born in sin," "prone to sin," and that its bonds are fast upon their every power. They know, if they will but think, that Moses, who first told of original sin, was not a monk. Neither was our Lord, who declared that he "came to seek and to save [recover] that which was lost." Neither were the apostles monks: least of all that logical man the Apostle Paul, whose words we have quoted foregoing.

EVOLUTION THEORY THE PROFESSOR'S SNARE.

The Professor's difficulty and how he fell into it are clear from the paragraph last above quoted. He was too logical to be held long by false conceptions of the atonement as a means of rescue from eternal torture, and in discarding that he discarded the Bible which he believed so taught. Next he was ensnared by human speculation and science, falsely so-called, into the Evolution theory. This is shown by his words, "Here we are. We have risen, as to our bodies, from the beasts."

Illogically and without evidence the Professor is led into Theosophy--into the belief that each man is the incarnation of a previously unknown spirit being. This is evident from the words "true incarnations of diviner spirits than our own." Alas! how liable all of us would be to fall into confusion of thought if we were to reject the divine Word of revelation. How quickly such folly manifests itself, no matter how learned or brilliant the individual!

R3392 : page 202

The Professor's closing reference to "the germ of a new and higher FAITH" seems peculiar in view of the fact that he appears to have no faith in the Bible, very little confidence in a God of Nature. We are forced to the conclusion that the Professor's "germ of a new and higher faith" is self-faith or self-confidence respecting "reincarnations," and a gradual evolution from microbes to beasts and from beasts to men and from men to gods. Those who can be satisfied with such faiths are welcome to them. As for us, we prefer "the faith once delivered to the saints;" but we want it pure--free from traditions of the dark ages, which dishonor God and insult reason and lead on to such darkness of worldly wisdom as we are here criticising.

===================

R3392 : page 202

PRAYING FOR HELP IN TIME OF WAR.

--2 CHRONICLES 14:1-12.--JULY 17.--

Golden Text:--"Help us, O Lord
our God, for we rest on thee."

OUR lesson relates to the two tribe kingdom of Judah under its good king Asa, the great grandson of Solomon. We have already noticed the tendency to idolatry stimulated by Solomon's marrying heathen women, and then, to please them, introducing their heathen religions. We have seen how only a small portion of the kingdom was left in the hands of Solomon's son Rehoboam, and that true religion for a time was stimulated by the adversities of the government. Nevertheless, idolatry flourished, not only in Israel under Jeroboam, but also in Judah under Rehoboam, and also under the reign of his son Abijah, mentioned in the opening verses of our lesson.

CONFLICT BETWEEN LIGHT AND DARKNESS.

Under all the circumstances one is inclined to wonder whence Asa received his aspirations for righteousness and loyalty to God. We are to remember, however, that the gathering to Judah of many of the religious people of the ten tribes and the Levitical tribe gave true religion a strong foundation in Judah. The heathen religions were fascinating to the people, not only because they were showy, but because they contained a large element of licentiousness, and it is a weakness of the fallen human nature to want to be right and yet to be wrong at the same time --to pretend to be doing good and serving righteousness and exercising the religious elements of human nature, while at the same time gratifying the lower and baser instincts. The entire human family is weak in this direction, as is evident by all the heathen religions of the world. The religion of the Bible is the only one that lifts its standard far above all baseness, and which demands of its followers the highest ideals, as represented in our text for the year,--"Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue, or any praise, think on these things."--Phil. 4:8.

Our Lord, in telling us to let our light shine before men, informs us that the darkness will hate the light, that there will be continually a conflict between the two, and that this will cause the "children of the light" continually to walk in the narrow and difficult way. Nevertheless the light reproves the darkness wherever it shines. We may be sure that some such conditions prevailed in the kingdom of Judah when the best people of the whole twelve tribes had gathered in Judah and were letting the light of their faith in God shine before their fellows. The influence of the Truth took hold upon the heart of Asa, and upon his reaching the throne, at the death of his father Abijah, he promptly availed himself of the opportunity to strike a blow at idolatry--to take his stand on the side of the Lord and his Law, which the nation centuries

before had accepted as the basis of their government with God through Moses.

ASA'S COURSE NOT A PATTERN.

The work of reform consisted in the destruction of the altars erected on various hilltops, at which the orgies of heathendom were practised. These altars were surrounded by groves for the worship of Baal and Ashtaroth by those who affected to be in a large sense worshipers of nature, and groves of trees on hilltops were their temples. Asa not only destroyed these unlawful accessories to a false worship, but he caused a proclamation to be made throughout the kingdom calling the attention of the people to the true God Jehovah, the God of their fathers, and to his Law and all the commandments connected therewith.

Such action on the part of Asa has been misunderstood by many well-meaning Christian people to imply that other kings and rulers in other countries should similarly take active measures for the destruction of all false religion and for the establishment of what they conceive to be the true religion. This has meant religious persecution throughout the past. For instance, in Great Britain, Germany, France, etc., time and again Roman Catholics coming into power have overthrown Protestant worship and persecuted Protestant worshipers, and, reversely, Protestants coming into power have endeavored similarly to persecute Catholics. Sometimes the persecution has been between various sects of Protestants, sometimes between Mohammedans and Christians, etc. Of late years a more tolerant spirit has disposed intelligent people to let each other worship different gods or the same God according to the dictates of the conscience of each. Nevertheless there are many today, who, if they had the power, would feel it to be their duty to emulate the example of Asa, and destroy any and every religion disapproved by their consciences.

Such misapprehensions of proprieties are built upon misunderstanding of the course of Asa and others of his time, who had God's approval in their course of opposing false worships. In order to grasp the situation thoroughly and to see the principles underlying it, we should remember that no nation in the world today occupies the same position toward God that Israel occupied in its day. God chose Israel--the natural descendants of Abraham and Isaac and Jacob--to be his peculiar people, to be his nation. They were thus separated from all other nations of the world, which were accounted heathen. In this his chosen nation God established his Law, and made a covenant with that people by which they were to be obedient to certain directions and to receive from him certain blessings, protection, guidance, etc. It was in harmony with this special arrangement that Asa was properly doing his duty in destroying any and every religious system in his nation contrary to the divine Law and Covenant.

"YE ARE A HOLY NATION."

However, Israel has ceased to be God's people since the time of their rejection of Messiah, and God has not adopted any other nation of earth to be his nation instead of Israel, and he is no longer in covenant relationship with any other nation. Believers in the Lord Jesus, consecrated followers in his steps, are, from the Lord's standpoint, his "holy nation," his "Royal Priesthood"--spiritual Israel. But these do not constitute a nation from the worldly standpoint. They are the embryo members of the coming nation, the Kingdom of God's dear Son, which will be established in power and great glory at the second coming of the Lord and the establishment of his Kingdom. For this reason it would be entirely improper to any king or governor or president or emperor of earth today to attempt to use any such power as that exercised by Asa with divine approval. During this Gospel age the Lord's plan is that his people shall be as lights in the world in the midst of the darkness of sin and error, and that the light which they let shine shall reprove the world of sin, not nationally but individually, so that those who experience conviction of sin and who go on to repentance may become associated with the light-bearers, the Lord's people, and while still in the world and still of the world, according to the flesh, and still bound to it by certain obligations and laws of men, nevertheless as our Lord expressed it, such, from the time they become members of the Royal Priesthood, the holy nation, are not of the world even as Jesus was not of the world, because he has chosen them out of the world.

King Asa built fortress cities in the highways connecting the land of Judah with the outside world, as a protection against attack from Egypt on the south and west, from Syria on the north and east, and from the ten-tribe kingdom on the immediate north. He organized also a militia army subject to call. These preparations for war had the divine approval, but in no sense of the word indicated that we, the antitypical Israelites, should take a similar course. On the contrary, as the Apostle points out, we are to have on the armor of God, the armor of righteousness; we are to fortify our hearts against the attack of spiritual enemies in every direction; we are to note the quarter from which the enemies are to be expected--the world, the flesh, the Adversary. The battles of typical Israel represented or prefigured and illustrated the battles in which we spiritual Israelites are to engage and the victories which we are to win on a higher plane, for we contend not with flesh and blood, but with principalities and powers and wicked spirits in places of influence.

The ten years of quiet mentioned in verses 1,5 and 6, in which Asa instituted reforms amongst the people and equipped them for defence, were evidently all needed for the struggle recorded in verse 9. Zerah, the Ethiopian, with an army of 1,000,000 men, is supposed by some to have been Osorkon II. of Egypt, who was of Ethiopian descent. Others suppose that Zerah was the general of this king. In the days of Rehoboam the king of Egypt had invaded Judah and conquered it, and had taken away from it an immense treasure in gold accumulated by King Solomon, including the solid gold shields which Solomon had hanging from the pillars of the Temple. It is assumed that Judah became practically a vassal nation to Egypt as a result of this war, and that Asa's organization of the nation on a military basis and the erecting of fortifications meant a declaration of independence and a refusal to pay tribute to Egypt, and that Zerah's army was sent to punish him, to bring away more spoil and to reduce the nation again to the condition of a vassal.

R3393 : page 204

KING ASA'S PRAYER FOR VICTORY.

Asa called into requisition his army, which numbered only about one-half that of the invading foe, but his confidence was in the Lord, and he cried unto him in prayer for help that the war might result favorably to the Lord's people, the Jews. His recorded prayer is beautiful for its simplicity of faith:--

"Asa cried unto the Lord his God, and said, Lord, there is none beside thee to help between the mighty and him that hath no strength: help us, O Lord our God; for we rely on thee, and in thy name are we come against this multitude. O Lord, thou art our God; let not man prevail against thee."

The Lord blessed the forces of the Jews. The enemy was discomfited, scattered, routed, and pursued through the land of the Philistines, who evidently were in league with them as enemies of the Jews. This was one of the most remarkable victories ever achieved by the Jews over any foreign nation.

Following the custom of Asa and David and Moses, and others of bygone times in Israel, it is the habit of Christian peoples of our day to offer up prayers for success in war. We recall well the prayers that were offered for the armies during the civil war of this country; we remember the accounts given of the prayers of the British and Boers during the recent British war; we remember in the Spanish war the prayers of the Catholics of Spain and of Italy for the success of the Spanish forces, and how the Pope's blessing was given to the Spanish war vessels. We have heard lately of how the Czar of Russia, on learning of the outbreak of the war, repaired to the Cathedral for prayer to God, and how the leading Russian generals have similarly gone to confession and to prayer and for other public recognitions of the Almighty and appeals to him for success to the Russian arms in the present war with Japan. We have seen pictures in the public press of how the regimental standards, flags, are blessed by the Czar and assisting priests, and the telegraphic reports declare that an image of the Virgin Mary, which was taken with the army in wars of long ago that were successfully waged, is to be taken to the far East as a kind of talisman to give good luck to the Russian side of the warfare. How shall we view these appeals? Shall we view them as others do as being on a parity with the appeal of Asa in our lesson? Shall we consider that they are equally appropriate in God's sight and that they are bringing a blessing and victory? We answer, No. The prayers offered for the success of the Confederate armies did not bring them victory; the prayers and blessings upon the Spanish forces and vessels brought them no victory; the prayers of the Boers brought them no victory; the prayers of the French in their war with Germany brought the former no victory; the prayers of the Russians have in no sense of the word stayed or turned the tide of battle as yet.

GOD'S INTEREST AND CARE AND OURS.

We would not be understood as declaring or even implying that God has no interest in the affairs of the world, and that he does not in any measure take a hand in the results of the wars of our time. Quite the contrary. We believe that the Lord's power, especially in this day, especially in this time of "harvest," is supervising and shaping the affairs of the nations with a view to bringing about the grand consummation of the age so long foretold in the Scriptures, which will result in a great time of trouble through a social, political and financial upheaval which will prepare the way for the Kingdom of God's dear Son in its due time. But we deny the propriety of Christians attempting to pray or otherwise direct the Lord in connection with these matters, and the outworking of the divine program, which we cannot fully and clearly comprehend. No nation in the world today is God's nation in the sense that Israel was his people. With no nation in the world today has God made a covenant such as that which subsisted between himself and Israel for the centuries between the giving of the Law at Sinai and the rejection of the Lord at the time of his crucifixion. No nation or kingdom in the world can claim divine authority or right or backing. The title, "Christian nations," is entirely a misnomer, unauthorized by anything in God's Word. All these nations, from the Scriptural standpoint, are "kingdoms of this world," Gentile kingdoms. The Lord acknowledges none of them, but describes them unitedly as great Babylon, which in due time would fall and give place to the glorious kingdom which the Lord has promised--the antitype of the Jewish kingdom under a still more favorable covenant, under a still better Mediator, under a still more grand and glorious king than David or Solomon or any other.

The proper attitude, therefore, for the Lord's consecrated people to occupy is that of neutrals. "Ye are not of this world, even as I am not of this world; for I have chosen you out of the world, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." The fruit which the Lord's people are to bear is not strife and enmity and vain glory, but love, joy and peace in the holy Spirit. This does not mean either that we are to quarrel with the world and seek to bring all mankind to the same position that we occupy. On the contrary, we are to realize that the

R3393 : page 205

world is of one nature and the Lord's consecrated and accepted ones are of a new nature; that the Lord has not given to the world the same law that he has given to his consecrated ones, and that he is not expecting of the world the same course of conduct that he is expecting of the house of sons begotten of his Spirit, adopted into his family and guided by his Spirit and his Word.

Let the world fight its fight: the Lord will supervise and the results will be glorious eventually. Let us who belong to the new nation, to the new Kingdom that is not of this world, who use no carnal weapons, but the sword of the Spirit--let us fight the good fight of faith, lay hold upon the glorious things set before us, and not only stand ourselves, but help all those begotten of the same Spirit and members of the same heavenly army corps to stand, complete in him who is the Head of the body, the Captain of our salvation. By and by God's loving care over all his creatures will be manifested in the glorious Kingdom of his dear Son, which shall bless and rule, instruct and uplift mankind in general. "The groaning creation" will then be delivered from the bondage of corruption into the glorious liberty of the sons of God--so many of them as will then accept the blessing. Then all will see that God so loved the world as to give his Son to die for us and to thus open the way for his Kingdom blessings.

===================

R3393 : page 205

A GOOD KING'S ERROR.

--2 CHRONICLES 19:1-11.--JULY 24.--

Golden Text:--"Deal courageously,
and the Lord shall be with the good."

JEHOSHAPHAT is noted as one of the best kings in the history of Judah. He was the son of Asa, of our last lesson. He had been reigning twenty years at the time of the events narrated in this lesson. He was a still more vigorous reformer than his father Asa, his record being that he utterly destroyed all the groves where idolatry was practised, the implication being that his father had permitted some of them to remain. Additionally he established the true religion throughout his kingdom, and evidently was zealous for righteousness in every sense of the word. The record certainly shows his reign in the most favorable light.

He got into error through ambition. He made a marriage alliance for his son with the daughter of Ahab and Jezebel of the ten-tribe kingdom--Israel. Doubtless his ambition was that ultimately through this union the two nations might become again united as one under his son. Alas! how many good men and good women have been injured by ambition and expediency. How many parents think more of the earthly prospects of their children than of their real happiness and spiritual prosperity. However good and noble and well intentioned such parents may be, their course in such matters indicates lack of faith in God or lack of submission to his will, without the realization that his arrangements faithfully carried out will mean greater blessing than any other.

ALLIANCES WITH EVIL DANGEROUS.

The ambition which led to the intermarrying with the royal family of Israel led also to fellowship and sociability between the two royal families, and the effect, as might have been expected, was an evil one. "Evil communications corrupt good manners," says the Apostle. A son once asked his mother why she did not permit him to play with certain boys of the neighborhood. She replied

R3394 : page 205

that she feared their influence over him would be for evil. He inquired why she should not expect that his good example would influence these neighbor boys rather than that their example would influence him unfavorably. By way of illustrating her thought, she requested her son to bring her a tumbler full of clean water and a bottle of ink and a pen. When he had brought these she asked him to put a drop of the ink into the tumbler of water. He did so, and she asked him to notice the clouded effect that even a drop of the ink produced; and then suggested that he put one drop of the water into the ink bottle and note how little change would be manifested. The lesson is a good one: there is a corrupting power in evil, a downward tendency to which nothing in righteousness corresponds, and reversely.

The lesson to us is that we need to "keep ourselves unspotted from the world," and, more than this, to seek divine aid in so doing--to appropriate to ourselves the instructions and encouragements, the reproofs and exhortations of God's Word. A little leaven of sin can affect a whole community; it has a power of self-development in fallen human nature that righteousness does not possess. The more we realize this the more we are led to look to the Lord for the great relief that the world needs, and the more we are inclined to pray as well as to labor that the Lord's Kingdom may come, and that through it righteousness may be established in the world, and the divine will be done eventually on earth as it is done in heaven.

The sociability between the king of Judah and the king of Israel led the former to visit the latter, and on such an occasion the host proposed that he would attempt to retake from the king of Syria a certain city that had once belonged to Israel. He requested his guest, the king of Judah, to accompany him to the battle, which was evidently expected to be a victory. Out of courtesy, and from his desire to cultivate the friendship of Ahab, Jehoshaphat yielded and accompanied him, the result being a disastrous battle from which the king of Judah barely escaped. The Lord, through the prophet Jehu, sent him a message on his return from the battle, saying, "Shouldst

R3394 : page 206

thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee"--indicated by his ignominious return without any evidence of divine favor especially promised to the kings of Judah so long as they were in harmony with God.

BE YE SEPARATE, SAITH THE LORD.

This whole matter teaches an important lesson for the Lord's people: it is for us to seek first the Lord's will in every matter and to leave to him the direction of our affairs and interests. We should be specially on guard against associations with the ungodly--against fellowships, matrimonial alliances, etc., as between them and ourselves and families. We are not to wonder so much that one of the best kings of Judah should commit such an error, but we do wonder that members of the Royal Priesthood, begotten of the holy Spirit, could ever be so negligent of their relationship to the Lord and responsibility to him and to their children, that they should to any extent follow the course of Jehoshaphat; and yet we well know that those who thus attempt to take the guidance of their own affairs and the affairs of their children into their own hands, and hence to ignore the Lord in the matter, are a considerable number. As we grow in grace and in knowledge, and sometimes profit by our mistakes, we should be more and more free from them and therefore more and more pleasing to the Lord.

The Lord's instruction to the new creation is that we should not only love righteousness, but hate iniquity; we should not only love and fellowship with all who are the Lord's people, but we should strictly avoid the fellowship of those who are not his people, who are enemies of righteousness. This does not mean that we are to hate the wicked, but that, hating the wickedness, we will avoid any fellowship with those who are in sympathy with it, realizing that they are either blinded to the right or ensnared and influenced by the Adversary. What fellowship hath light with darkness, truth with error, righteousness with sin? Let all who love righteousness depart from iniquity: "Be ye clean that bear the vessels of the Lord's house."

While thus reproving Jehoshaphat, the Lord graciously mentioned his approval of his course in destroying the idolatrous arrangements and the tendency of the king's heart to seek the Lord. Evidently the experience was a profitable one and led Jehoshaphat to still greater zeal for righteousness, for he went out amongst the people, either personally or through heralds and representatives, and effected a religious revival, bringing the people back to a higher appreciation of the Lord and observance of his statutes. Evidently the king had a very high sense of justice and honor, as indicated by his judicial appointments in all the cities of his kingdom. His message to the judges, "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore, let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts." These are grand sentiments, worthy of a saint of this Gospel age! Surely such a king would be a blessing to any people because of his approximation to the divine ideal of righteousness. What may the world hope for when the great king Immanuel--whose right the kingdom is, and who shortly will take it in the name of Jehovah--shall exercise the powers of the kingdom, and with superhuman knowledge and wisdom shall order the affairs of the world in the highest interests of every creature, in accord with the principles of righteousness.

JUSTICE IS THE FOUNDATION OF GOD'S THRONE.

Very evidently the majority of people--even Christians, "saints"--have not sufficiently high ideals respecting justice. The more we realize what a detestable thing injustice is in the sight of the Lord, the more must we strive to exercise ourselves continually along this line. Justice is not so high an attribute in some respects as love, but it is of primary importance, for the adage is a true one that we should be just before we are generous. The Lord's people should make sure that they render to no man in any respect less than is due him in business transactions, in social affairs, in private conversation, in every way. The saint is to go beyond this, and not only be just but generous--to render nothing less than justice to any, and to be willing to accept from others less than he might justly demand if they seemed not so highly to appreciate the principles of Justice.

We are to remember the wide difference that exists between the Lord's people and the world, and are not to measure ourselves with others in this respect. The majority of the world have not been in the same school as we--the school of Christ--as it is written of the Lord's people, "They shall all be taught of God." As we have been learning in the highest school from the best of teachers for years, it would be strange indeed if we did not have a higher standard both of justice and of love than that which generally prevails amongst men. Let us learn to cultivate justice, let us be diligent students in the school of Christ, that we may be fitted for the graduation tests and thus be accounted worthy to be associated with our Lord as teachers in the great Millennial age school, in which the whole world of mankind shall receive instruction along these lines.

The officers of the court were largely selected from amongst the Levites--the tribe specially consecrated to the Lord's service. Apparently the king could not have acted more wisely in all these matters; nevertheless we are not to expect the kings of Christendom to follow his example and select only consecrated men for judges, court officers, police duty, etc. The kingdoms of this world will by and by become the kingdom of our Lord and of his Anointed, and then undoubtedly during that Millennial period only the consecrated will be granted positions of power, authority or responsibility in connection with

R3394 : page 207

the government of the world. At present, however, the "god of this world," the "prince of this world," Satan, has largely to do with all the politics of the world, and sees to it that the majority in places of influence and power are faithful to himself.

True, there is today outwardly a good moral tone and a general desire on the part of the public not to be abused or defrauded by those in ruling positions, and a certain amount of decency and order must be maintained and a high standard must be claimed. Nevertheless, we are all witness to the fact that there are various standards of honesty, and that the majority of people both in and out of office have standards that are too low. It is not for us to specially pry into the present condition of things, which rather seems to us to be as good as we could expect, better than we could have hoped, all things considered. We rejoice, nevertheless, that the time is coming when absolute perfection will be secured in the conduct of the world's affairs. God is now selecting his Royal Priests to be his kings and ministers in the administration of the affairs of the Kingdom of his dear Son. Let us be faithful, and learn well the lessons of the present time, that we may be counted worthy a share in this honor.

"JUDGE RIGHTEOUS JUDGMENT."

Jehoshaphat's charge to the Levites who constituted this superior court at Jerusalem is grand also. "Thus shall ye do in the fear of the Lord, faithfully, with a perfect heart. And whensoever any controversy shall come to you from any brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren." The judging between blood and blood would signify the decision as to the degree of culpability in the event of a murder--to determine,

R3395 : page 207

as we do today, whether or not the death were manslaughter, accidental killing, or in the second degree--murder unpremeditated or incited by anger or fear--or, third, if it were murder in the first degree, intended, premeditated. Similarly they were to discern which offences were against the common law, which against the divine law, and which against the usages of society, and were to see that justice would be meted out to all. As we think over those conditions of olden time, we wonder how such matters as these--such evidences that people of thousands of years ago were just, noble, thoughtful, reverential--are regarded by our Evolutionist friends. They seem inclined to think that at that time mankind must have been near the monkey scale of intelligence, but the facts are against them. Here was a king in whose empire justice was no doubt dispensed equally as well as it is with us today in this most favored land at this most favored period.

The closing words of the lesson constitute our Golden Text--"Deal courageously, and the Lord shall be with the good." We commend these words to the Lord's faithful people. Whoever has a duty to perform let him not fear, and while seeking to do unpleasant tasks in a kindly manner, both justly and lovingly, let us fear not man, but rather fear the Lord and be intent on pleasing him. May the words of our mouths as well as the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer!

===================

R3395 : page 207

REPORT OF THE BRITISH CONVENTION.

DEAR BROTHER RUSSELL:--

Our first British General Convention has come and gone! It brought us much joy in the Lord, and left us with a greater desire to "spend and be spent" in the Master's service. With general consent it is acknowledged that the meetings have been the best we have had in this country. But this was according to expectation, for the convention brought together a larger number of friends than has hitherto been the case, and because all should have more of the holy Spirit now than ever before. The predominant feeling was the love of the brethren for each and all, and with it was the appreciation of the grace of God which produced such a grand result. Each of the meetings added its quota to the good derived from the Convention: the Praise and Testimony, and the Colporteurs' and Workers' meetings being specially helpful. Already we have heard of fresh or renewed efforts as a result of these talks with each other. On the Monday morning forty-three brothers and sisters signified by immersion their consecration to the Lord, and their desire to be accounted worthy to suffer with him. It was a most impressive time as we reviewed with each other our privilege of suffering with the Lord, as well as believing on him. And we rejoiced in anticipation of the "glory to follow."

All the meetings were well attended, and there was the usual eagerness to get as much as possible of the food the Lord provided. The largest contingent of friends came from Glasgow, the most distant place represented. Ireland was represented by Bro. Walker, while England was represented by friends from all parts. We were glad to have Bro. Koetitz with us. It was hard to part, but we all realized that the Lord had given a work to our charge, and that the King's message demanded haste. A good proportion of the Colporteurs were with us also, and to these we bade "God-speed," commending them to the grace of God. We felt the shortness of the time, and the coming of the Kingdom for which we work and wait and there was a greater determination to do all possible for the accomplishment of the work committed to the hands of those who know the Lord.

You and your work were specially remembered. We would have been glad to have had you with us, but we shall hope that, in the Lord's providence, you may be permitted and we may be privileged to have you with us in our next convention. The friends desired me to express on their behalf the gratitude they felt towards the Society.

Your brother in the Lord, J. HEMERY.

===================

SEMI-MONTHLY.
VOL. XXV. JULY 15, 1904. No. 14.

CONTENTS.

Views from the Watch Tower........................211
  Japan a Christian Nation......................211
  Toward Church Unity...........................212
  Effect of Present War
    Far-Reaching................................212
The Bible and Criticism...........................213
Heathens in Heaven...............................215
The Downward Course of Sin........................217
"He Careth for You"..............................218
Courageous and Timid Servants
  of God.....................................220
Letters..222

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

A HELPFUL SERVICE.

Realizing that bereavement prepares the mind for the Truth, some dear friends watch the death notices of their city papers and send tracts which thus reach the relatives of the deceased--sometimes opportunely. In our judgment the best tracts for such service would be two, No. 54, "A Dark Cloud with a Silver Lining," and No. 49, "Which is the True Gospel?" We commend the plan to you all. Confer together; and in large cities take weekly or monthly turns at it. If the names are written the "long way" on wrappers 6-1/2 x 7-1/2 inches, they may be mailed to us and we will wrap the tracts and paste them.

"MILLENNIAL DAWN READERS MEET," ETC.

The Cleveland friends inform us that in their announcements of meetings in the daily papers they have long been in doubt as to how to mention their meetings. Lately they have adopted the above style with good results.

We can see the advantages in it. (1) Those who have read the DAWNS will know at once what it means. (2) Some who have the DAWNS but have neglected reading them may be aroused to investigate them. People like to go where others are going and to read what others are reading.

===================

R3395 : page 211

VIEWS FROM THE WATCH TOWER.

JAPAN A CHRISTIAN NATION.

THE Japanese are such valiant fighters on sea and land that few any longer doubt that they must be "Christians"(?). They are very desirous of ranking with Europeans and Americans, and feel that to the prowess they have shown in war they now merely need to avow themselves a "Christian nation" in order to be all that any "Christian nation" could be expected to be.

The Japs are a very practical people in this as in other respects. They are quite right; they are a "Christian nation" as truly as is any other nation, for there are no "Christian nations" in the proper use of that term. The "holy nation" is only in embryo, only being formed, and will not assume its power and place as God's Kingdom under the whole heavens until the number of the "very elect" is completed and glorified. The best of earthly kingdoms are only "kingdoms of this world," as the Scriptures designate them.

The Emperor of Japan is expected to make his nation Christian by proclamation, and as a preparation to this end public meetings have been held in Japan to arouse public sentiment on the subject, and in these great enthusiasm was developed. We must not sneer at the Japanese misconception of the subject: rather we must remember that some very prominent people in these United States have for years been petitioning Congress that the constitution be changed so as to have in it somehow the name of God, and thus to imply at least that this is a "Christian nation." The whole matter shows how gross is the blindness prevalent even among the civilized.

Let no one get the idea that the Japanese are converted to Christ: they are merely bent on getting a good name among the nations; for patriotism is the chief "religion" of the Japs. Various religious journals are commenting on the situation. The Methodist Protestant Conference received a report on the subject from its Board of Foreign Missions, which said: "The opinion held by some that Japan has become a Christian nation is far from correct. Idolatry, superstition and atheism largely prevail. The great mass of the population has not become impressed with Christian teaching."

The Globe, New York, says:--

"Travelers, listing the peculiarities of the Sunrise Kingdom, have often noted that the Japanese were not so much irreligious as non-religious. The habit of personal devotion, as we understand that state, seems almost altogether absent. The Shintoism and Buddhism which exist are secular rather than sacred. Hence it is that the Christian missionaries, although the Government and the people are tolerant, have made little progress, the number of converts being pitifully small. Hence it also is (religion being deemed a public rather than a private thing and one form being thought about as good as another) that the majority of the population would probably loyally obey the edict if the Emperor, for secular or other reasons, should proclaim Christianity as the state religion. The clew to the Japanese character is patriotism. To the demands, or supposed demands, of this everything else is subordinate."

The Boston Watchman (Baptist) says editorially:

"Of course, there is no spiritual element in this movement. It does not indicate an adoption of the Christian life, or even an intellectual acceptance of the truths of Christianity. What is proposed is merely a formal adoption of the Christian name, so that Japan may be called a Christian nation and rank with England, Germany and the United States. The Japanese hate the name pagan; they have now no national religion, and there would be nothing strange in their adopting the name Christian; but how much it would really advance the interests of pure and personal faith in Christ is doubtful."

R3395 : page 212

TOWARD CHURCH UNITY.

"With the Methodist Protestant church conference enthusiastic for union with the United Brethren and Congregationalist denominations and gravely considering amalgamation with the Methodist Episcopal; with the Methodist Episcopal, south, discussing consolidation with the same denomination, north; with the Presbyterian assembly considering absorption of the United and Cumberland Presbyterians, and with a movement toward the adoption of rituals, one may well believe the churches have caught the spirit of combination so marked in the industrial world. It is no less true of the churches than of the commercial corporations that in union there is strength and in combination there is economy of operation....

"Universal church union has been broached by bold theologians. The time is not ripe for that. It may never come. But the tendency is yearly toward greater tolerance and closer fraternal relations. The time is favorable for wiping out minor distinctions and organizing upon broader lines. The signs are altogether favorable for larger conceptions of religious duty and for more concentrated effort in spreading the gospel. The war of the creeds is a

R3396 : page 212

waste of energy that might better be devoted to the conversion of the heathen at home and abroad."--Pittsburg Gazette.

* * *

The above editorial fairly represents the usual worldlywise view of this question--the view entertained by the majority of church members. All are dissatisfied with their creeds, made in or shortly after the "dark ages." All, or nearly all, regard their creeds as fair expositions of the Bible's teachings--and in thus dropping these creeds as no longer serviceable in this twentieth century they are also practically discarding the Bible. The Lord, foretelling their present discomfiture and disgust with what were once their spiritual delicacies, says, "All their tables are full of vomit" --full of matters and doctrines they have rejected. --Isa. 28:8.

How different is the condition of those whom the Lord is now specially feeding with "meat in due season," "things new and old." Of this our table it is written, "My table thou hast furnished [supplied] in the presence [sight] of mine enemies." They see our bounties and feel jealous, but refuse to accept the good things we would so freely share with them.--Psalm 23.

Well, soon we will have their "union" or "Confederacy" (Isa. 8:12), and the bitter fruits of Union in error will speedily manifest themselves in tyranny, as during the "dark ages,"--though perhaps affairs will never grow quite so black as then.

FRANCE AND GERMANY IN OPPOSITE COURSES.

It seems peculiar that France and Germany are doing opposite things for the same reason. In France the government realizes that the Roman Catholic religious orders (Jesuits and others) are the active agents of the monarchists, who seek the overthrow of the French Republic and the restoration of the Empire. For this reason--to secure the stability of the Republic--the religious orders are forbidden longer to teach in French schools, and, cut off from this revenue, many of the monks and nuns are expected to seek other homes. The strain between the Government and the Papacy is seriously increased, and the threat is made that about the beginning of next year the Government will cease to be Roman Catholic--will cease to pay salaries to Romish priests and leave to the people the support or non-support of their clerical advisers, as is the uniform custom in these United States.

Germany, on the other hand, for similar reasons banished the Jesuits and other orders in A.D., 1872; in 1894 some orders were permitted to return, but not the Jesuits. This action was forced upon the German government in its endeavor to secure votes for naval extensions--the price of the Catholic party's vote.

Now the Emperor makes the final concession--permitting the return of the Jesuits--in the following terms:--

"We, William, by the grace of God, Emperor of Germany and King of Prussia, order in the name of the Empire and in accordance with the decision of the Bundesrath and of the Reichstag, as follows: 'Paragraph 2 of the law of the 4th of July, 1872, concerning the order of the Society of Jesus, is abolished.' Given at the Palace of Berlin the 8th of March, 1904."

Why this concession, do we ask? It is wrung from the Protestant government of Germany as the price of the aid of the Catholic party in legislation. Furthermore, the Jesuits will be expected to work secretly against the Socialists and in favor of the Emperor. The Socialist gains in late years have been enormous, and their ultimate control of the German Parliament is feared.

EFFECTS OF PRESENT WAR FAR REACHING.

"A dispatch from India a few days ago said that the people of India are taking a keen interest in the Russo-Japanese war and that the victories of the Japanese are hailed with delight simply because they are Asiatics and the Russians are Europeans. This suggests the possibility that the day may come when the people of India will try to throw off the British yoke. In this connection it is interesting to learn that for eight years past, the Hindus have taken great interest in the development of Japan. Since the wonderful victory of the Japanese over the Chinese in 1894, some of the Hindu papers have maintained correspondents in Japan.

"The London correspondent of the Novoe Vremya, St. Petersburg, says that the people of India were

R3396 : page 213

further interested in the Japanese by the hundred-tongued rumor that in the operations against the Boxers the Japanese army proved superior in courage and in humane treatment of the conquered to all the European armies. 'From this time on,' says the correspondent, 'the whole Hindu mass began to be fascinated by Japan and to place upon her hopes of deliverance. Hindus began to travel in Japan, to reside in Japan and to study in her schools. At present the fashion among well-to-do Hindus is to send their boys to Japan, where they formerly sent them to England. On the other hand the Japanese began to travel through India and to stay months and even years in its cities. The English observed and rejoiced at the sympathy of the Hindus for the opponents of her rival in Asia. The Japs they thought would serve them in good capacity for the estrangement of the people of India from sympathizing with Russia. But recently the English were thunderstruck by some sufficiently eloquent facts. An article on Japan, written by an Englishman returning from travels there, evoked a whole mailbag of letters to him from editors of other gazettes, nabobs, rajahs, etc. They had taken him for a Japanese and expressed their delight that at least one of the future liberators of their country had arrived. Some even sent presents, and offered subscriptions for the prosecution of the secret propaganda. The whole correspondence fell into the hands of the Anglo-Indian government, which could not contain itself in its astonishment. Lord Curzon viewed the affair seriously, but smothered it in order to prevent its dissemination. But there is a plan afoot to prohibit Hindus from attending Japanese schools, and principally the University of Tokyo."--Exchange.

THE GERMAN WAR IN SOUTH-WEST AFRICA.

Germany has on hand a small war with some of her dependent and subject peoples in South-West Africa, in a territory twice the size of her home country in Europe. She already has soldiers on the spot who are unable to hold their own, and they are to be reinforced by 2000 soldiers and 2400 horses, which are expected to arrive at the scene of action about the middle of July.

A visitor from another planet might suppose the white race most noble, most generous, to impose upon itself "the white man's burden" of ruling the darker races. Doubtless the results will bring valuable lessons to all concerned, and prepare the way for Messiah's Kingdom, which will bless the world with an unselfish reign of righteousness, which shall "bless all the families of the earth." "The desire of all nations shall come."

ORIENTAL VIEWS OF MODERN CHURCHIANITY.

WEALTHY JAPANESE ON A TOUR OF INSPECTION.

Associated Press dispatch.--"A party of wealthy Japanese have arrived to visit the principal centers of the United States, inspect rolling mills and factories of all kinds, look into the condition of the poor, examine the practical working of the laws, and ascertain, if possible, whether religion enters to any appreciable extent into the actual daily life of the people.

"One of the party, a graduate of Tokyo University, said that after most careful examination, absolutely unprejudiced and free of preconception, the Japanese had unanimously and unhesitatingly rejected the religion of the Europeans as something they did not want and did not need."

AUSTRIA-HUNGARY PREPARES FOR WAR.

Without claiming to anticipate any war near at hand, but evidently determined to be better prepared for war should it come than was Russia, Austria has decided that she should devote $75,000,000 (seventy-five million dollars) to war preparations--chiefly for naval reinforcement. As the Scriptures say, "Let all the men of war draw near. Wake up the mighty men." (Joel 3:9.) Anyway, it will increase the demand for labor--skilled and unskilled.

===================

R3396 : page 213

THE BIBLE AND CRITICISM: IS THE BATTLE ENDED?

--THE PRESENT STATE OF THE QUESTION.--

MUCH is said at the present time of the overthrow of traditional beliefs, and of the necessity under which every intelligent man now lies of adapting himself to the new condition of things. But has criticism already and finally won the battle, and has the time really come to divide the spoil? That is a question which should not fail to be asked by those who are seeking to adjust their theological bearings. If the last word has indeed been spoken, and if that word has confirmed the critical verdict, the outlook is one which we can hardly contemplate with a light heart. The Bible has made our country. The best manhood and womanhood in it have been awed, warmed, changed and cheered by its words. It has repressed what we thought was baser in us, and strengthened what we thought was nobler. It has humanized us. It has laid upon us the bands of brotherhood. It has done all this because it was received as God's Book, and because we felt that conviction of its sacred character deepened the more we studied its pages. If it is to be to our children all that it has been to us and to our ancestors, we may count upon the same national strength and honor, the same quiet reserve of power, the same hatred of wrong, the same endurance for right. But, if that belief in the Bible is to pass away like a dream, there is little to reassure us in the usual lofty talk. The ancient world had its philosophies and its culture. But the multitude was dropped as a weight which no philosophy or culture was able to carry; and the best efforts could not save the cultured classes themselves from sinking down into pollution which placed the civilization of the time infinitely beneath its barbarism.

R3397 : page 214

I am quite aware that truth has its sacrifices, and that no regard for consequences can make us keep on believing that two and two make five. But regard for consequences has its place. It enforces caution. It commends sobriety and earnestness in judgment. Is it really true that science has discredited Scripture? I know that this is confidently asserted, and that it is oftener assumed as being as much beyond argument as the Copernican theory. But I happen, also, to know that the science which is supposed to have discredited the Bible is the science of sixty years ago. I know that its indictment of the Creation history in Genesis cannot be sustained by the science of to-day; that authoritative geology has recently brought back the Flood and finds in it the great dividing line between paleolithic and neolithic man; that, in the brighter light shed by recent research, supposed differences between Scripture and science have disappeared, and left an agreement apparent which is one of the marvels of our time. The man who begins to settle his theological bearings under the belief that science has hopelessly discredited the Bible will, therefore, settle them under an unhappy delusion.

The higher criticism has worked along its own lines and has had its conclusions summarized for the reading public in a Bible Dictionary, in a couple of Encyclopaedias, and in the Polychrome Bible. In this last, which is also the most important of the critical publications, we are presented, not with the results of a discussion, but with the demands of a revolutionary junta. This thing of many colors and shreds and patches, which is really the reductio ad absurdum of critical methods, is the only Bible which is now to be left to the churches, the Sunday-schools, the educational institutions, and the homes of our country. And this is no empty threat. This "Bible in Tatters" is being handed to ministers and teachers all over the land as the new critical Revelation. It is being presented and accepted as "the truth about the Bible." It has even entered the mission field. It is easy enough to calculate the results of this movement. When the teacher's place is taken, and the pulpit is filled, by honest men who have no longer faith in a God-given Bible, how long will that faith linger among the people?

An important decision is consequently forced upon us as a nation. What is to be our attitude toward the new propaganda? Is it to be tame submission or strict inquiry? It may be asked, however, whether a choice is possible? Have not these questions been threshed out by scholars in every way competent to deal with them? Is not the discussion closed, and does not the Polychrome Bible simply gather up the now unchallenged results of a prolonged controversy? No representation could be more misleading than that. There has been, properly speaking, no controversy. The critics have evaded discussion.

There are works of undoubted scholarship which have traversed their findings, exposed their unproved assumptions, and triumphantly vindicated the universal convictions of the Christian Church with regard to the Bible. But the critics have not replied to these assailants; they have ignored them. What need is there for argument when you can quench opposition by applying the extinguisher of authority?

The lay mind knows something of the Shakespeare controversy, and has a lively sense of its inherent absurdity. But ridicule has not killed that craze. It has increased in boldness, and now questions the reality of "William Shakespeare." "There is no such historical man," says one, "no individual known who bore that name." It is quite within the limits of possibility that this craze may become fashionable, and that the tradition of the Shakespearian authorship may be given to the winds. There is an infectious exhilaration in paradox; and this is not without a respectable show of literary research and seemingly forcible arguments. Let us suppose that one professor of English literature after another is won over to the new views; that by well-directed influence those chairs are all gradually captured; that the literary class is impregnated with the new notions, and that by editors and reviewers the question is regarded as closed. History would then have repeated itself. For such has been the story of the critical movement. It has won its supposed triumph, not by scholarship or argument, but by sheer audacity and adroit manoeuvering.

Yet a temporary success of that kind is not a victory. If the views maintained rest upon solid fact, then the triumph, however achieved, may be expected to endure; but if its basis is only empty theory and mere assumption, the triumph is but the illusion of a moment. How much the imagined victors of today have to fear the future the following pages will reveal even to the lay mind.

THE LIMITS OF CRITICAL ABILITY.

The critics assume that they are able to dissect with accuracy manuscripts which are made up of the work of various writers. This is, in fact, their professed business; and it is in the exercise of it that they expect to benefit mankind. They are so conscious of their power in this matter that they assume the name of "experts." By attention to the subtleties of style, and to the peculiarities which distinguish the writing of one age and of one author from that of another, they tell us that they are able to say where the words which flowed from the pen of one writer stopped, and where the words of another writer began. It is this power which has enabled them, they say, to separate Isaiah, not merely into two, but into many portions; to break up the book of Genesis--the first of their achievements, and to partition the book of Revelation --among their last. In short, they fully confess that, without this power of what I may call literary divination, their work would never have been done, and the higher criticism could never have claimed the name of a science.

To see how unquestioningly they believe in this ability of theirs, we have only to open their "Polychrome Bible," Bacon's "Genesis of Genesis," or Addis on "The Documents of the Hexateuch." Here are some of the results gathered in this fierce light which beats upon the Bible. In a single page of "Joshua," by Prof. Bennett, besides the main divisions, I find the following instances of penetrating insight. The words: "And all Israel stoned him" (Joshua 7:25) are separated from the text, and are given to a writer who is supposed to have lived about 500 B.C. These three words, "Then Jehovah relented"

(ver. 26) are similarly selected, and are said to be the work of an author who lived about fifty years earlier. This, it will be confessed, is delicate work; but it is only an illustration of the sharp decisiveness and the firm--I might call it the sublime--assurance which marks all the productions of this "expert" school. Bacon's work is equally astonishing. The passage, "In the day that the Lord--God made the earth and the heavens, (see Genesis 2:4) is dissected as follows. A stop is made after the word Lord, thus dividing the divine name in two. The words, "In the day that the Lord"--are assigned to a writer of 800 B.C. Those which precede are said to have been written three hundred and fifty years later; and those which follow, including the word "God," the second part of the amputated divine name, are alleged to be due to a third writer, an editor, about whose exact date there is still some difference of opinion among the "experts."

But to stop even here would give the general public no adequate conception of critical self-confidence. They are not only able to judge of what they see, but they can with equal imaginary infallibility divine what they cannot see. We used to be told that, when the Genesis narrative was separated, the critical analysis justified itself in every unbiased mind. The two accounts were said to be so beautifully complete! That superstition still lingers in many quarters; but everybody has not read Bacon's Genesis. It needs some painful but pretty patching to make up "the two narratives." There we find that "The Judean Prophetic Narrative" opens thus: "When as yet there was neither earth nor heaven but only the limitless abyss, Yahweh set fast the foundations of the earth, and raised up its pillars in the midst of the waters. And over its surface he spread out the dome of the heaven, establishing there the courses of the sun and the moon and the stars; but upon the surface of the earth beneath there was neither motion nor life: all was yet a solitude."

The reader rubs his eyes. He thought he knew the opening chapters of Genesis. He casts his eye down to the foot of the page and finds that the above is a critical make-up! Here is the note which meets his glance: "Conjecturally restored from indications in the earlier literature...and by comparison with the Babylonian cosmogonic myths." One is able to comment upon many things. This is beyond me. It must be left in its naked effrontery. Let "CONJECTURALLY RESTORED" be its only inscription and its epitaph.

It will be clear, however, that everything is based upon the assumed possession of this marvelous power to say where one writer's work ends and another's begins. Without this there would have been no discrimination of "sources;" no partition of documents, and, in a word, no higher criticism. Let this supposed ability be successfully questioned, and the painfully-piled-up edifice is not merely shaken to its foundations --it lies in irremediable ruin. But it is already demonstrated that there are, and can be, no "experts" of this sort. The assumed possession of this

power has been put to test again and again, and the results have made these pretensions utterly incredible.

There exists, for example, a confessedly composite work in Finnish literature. Dr. Lonnrot, the collector of the Finnic Folk-poetry, formed a great epic, the Kalevala--by fusing together a large collection of those ancient songs. He bequeathed his manuscripts to the Society of Finnish Literature, so that what he borrowed and what he added are made perfectly clear. This work afforded too good a test of this imaginary critical power to be left unused. The critics were set to work; and with lamentable results. "While ignorant of the actual facts of the surviving songs," says Andrew Lang, "critical ingenuity could only give us, at many hands and from many sides, its usual widely discrepant results." And he adds: "We cannot trust it when the tests of facts, of documents, cannot be applied."

Not very long ago, an enthusiastic admirer of Thackeray (every characteristic and trick of whose pen he believed he knew) engaged in a search for papers which had not been embraced in that writer's collected works. He at last discovered a number in some early volumes of Punch. He had no doubt whatever as to the authorship. The mark of the master hand was everywhere; and he was certain that, to any man who knew Thackeray's style, doubt was impossible. Arrangements were made for the re-issue of the newly-discovered writings in a leading literary organ in America. Some of the papers had already appeared, when a communication was received from the Punch office, saying that the treasurer's books made it plain that the articles were not Thackeray's. The re-publication was immediately stopped, and the editor retired from an ignominious position with as much grace as the circumstances permitted. The history of literature abounds with such facts. Critics, who can be trusted to divine the authorship of documents, have never existed. They do not exist now: and a "science" built upon that assumption rests upon what is considerably less substantial than air. I say nothing of the professed ability to furnish verbatim copies of manuscripts which no man has ever seen. I believe that the records of the higher criticism contain the only example of such a pretension outside the annals of a lunatic asylum.--Rev. John Urquhart, Scotland.

===================

HEATHENS IN HEAVEN.

AT Chester Heights camp meeting Dr. Johnson [Methodist, of Philadelphia] on Thursday preached a notable sermon, in which he said: "There will be all denominations and kinds of people in heaven--even the heathen! All that is necessary to be done is to follow the true light."

We call the attention of our esteemed contemporaries to the fact that the above is true Pauline doctrine, readily provable by his epistle to the Romans. If that was sound doctrine for the Jews and converts at Rome it ought to be good, practical doctrine for us Americans of the present time. If the heathen has within himself a law of righteousness, revealed from the Creator, whereby they accuse and excuse one another, and so

living up to their truest light are admissible to heaven, why may not a man of this age, living up to the light of the gospel revealed in the life of Jesus have an equal chance for salvation and eternal life?--Atlanta Constitution.

* * *

It is remarkable that so many people of ordinary mental discernment so completely misunderstand the Apostle Paul's argument above referred to.--Romans 2:15.

What is the gist of the Apostle's logic? He was arguing with Jews who claimed that because God made a Law Covenant with their nation only, therefore they were acceptable to God and other peoples were not. The Apostle seeks to break up all such self-assurance, and to convince them that a Jew needs God's mercy in Christ the same as other nationalities. His argument is that their being the recipients of the Law Covenant could bring them no blessing (no hope for everlasting life) unless they could keep that Law Covenant perfectly. This they did not claim to be able to do. As the Apostle again declares, "By the deeds of the Law (Covenant) shall no flesh be justified before God."

The Apostle pursues the argument, and supposes that they would claim that, while none could keep the Law perfectly, they kept it much more nearly, much more fully than the heathen.

The Apostle challenges that claim, and argues that some heathen people could properly claim to be doing the best they knew how and a Jew could claim no more. He shows that this is the case by saying that the heathen sometimes try to excuse themselves (thus acknowledging wrong-doing) and sometimes to accuse themselves (again acknowledging wrong-doing). What does this prove? asks the Apostle. It proves that while the Jew had considerable light of conscience and the written Law, the heathen, though not having the latter, had the former.

The Apostle nowhere in the argument claims that the Jews were justified by the Law, nor that the heathen were justified by their light of conscience. All were imperfect, and hence unworthy of everlasting life under the divine arrangement. The heathen, with his light of conscience ONLY, could not dispute this. The Jew, with his additional light from the written Law, having all the more enlightenment should all the more realize his condemnation.

The Apostle's argument with the Jews then resolves itself into this statement: You are not justified to life because God gave you the Law any more than are the heathen to whom he never gave any special favors. Mark the continuation of the argument (Rom. 3:9), "What then, Are we [Jews] better than they [the heathen]? No; in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, "There is none righteous, no not one," etc.

After quoting the Scriptural summing up of the general depravity of mankind down to verse 18, the Apostle adds:--

"Now we know that what things soever the Law saith it saith to them that are under the Law: that EVERY MOUTH MAY BE STOPPED and all the world may become [or realize that they are] GUILTY before God. Therefore by the deeds of the Law shall no flesh be justified in his sight: for by the Law is the knowledge of sin."--Vss. 19,20.

Thus the Apostle proves to his Jewish hearers that all are sinners (Jews and Gentiles), and that all need salvation, which can be procured only through Jesus,--"through faith in his blood"--faith in his atonement sacrifice. Where, then, is the argument for the fitness of the heathen for heaven? Where does the logical Apostle Paul so teach? When we remember that the Apostle Peter declared that David the prophet, one of the most prominent Jews, did not go to heaven (Acts 2:34), it would, indeed, have astonished us if we had found the Apostle Paul teaching that the heathen had passports. We have only to remember our Lord's words to the effect that up to his time "no man hath ascended up to heaven."--John 3:13.

What a peculiar place some people must fancy heaven to be, anyway: full of infants, idiots and heathens, with an occasional "saint" from civilized lands. Thank God for the light upon his Word which frees us from such absurdities.

Well, where are the heathen, idiots, etc., if not in heaven? Should they be in torment because ignorant or non compos mentis? By no means. They are under the curse or sentence of death,--they are dead, in the great prison-house, the tomb,--in sheol,--in

R3399 : page 216

hades--the very place in which Peter declared David to be. But Christ has died for all of Adam's race, and the blessing of an opportunity or trial for life shall yet be granted to all--by Jesus as King on account of his redemptive work, his death for our sins.

The present work, the work of this Gospel age, is to gather from among men "a Royal Priesthood, a holy nation, a people for a purpose." This offer went first to natural Israel, but after a time was thrown open to Gentiles as well,--"the middle wall of partition being broken down." It was this that the Jews denied --that after God's favors had been to their nation only for over 1600 years outsiders were granted just the same privilege as they to become "Abraham's seed and heirs according to the promise." (Gal. 3:29.)

R3399 : page 217

It was this that the Apostle combated, and showed that Jew and Gentile could become sons of God and joint-heirs with Christ--not by the Law Covenant, nor by heathen ignorance, but by faith in the only name given under heaven and among men whereby we must be saved.--Acts 4:12.

===================

R3399 : page 217

THE DOWNWARD COURSE OF SIN.

--I KINGS 16:23-33.--JULY 31.--

Golden Text:--"Righteousness exalteth a nation,
but sin is a reproach to any people."--Prov. 14-34.

A PREVIOUS lesson showed us the start of the ten-tribe kingdom of Israel under Jeroboam as a split-off from the king of Judah. We noted Jeroboam's changes of the religious customs, so as the more effectually to separate the two peoples and thus to establish himself in power. We notice that although at first the holy places he established and the images he set up were to represent the true God, nevertheless these symbols led the people more and more to the general idolatry of the surrounding heathen nations. Jeroboam reigned twenty-two years, and was succeeded by his son Nadab, who reigned only two years and was assassinated. The assassin, a general named Baasha, became king and reigned twenty-four years, continuing in the course of Jeroboam and warring with the king of Judah. He was succeeded by his son Elah, who in turn was assassinated, after two years' reign, by Zimri, one of his generals. The latter ruled for only a week and suicided, chagrined that he did not have the support of his army. A civil war ensued, as the result of which Omri came to the throne, as stated in the first verse of our lesson.

Omri was evidently a shrewd king, and unscrupulous respecting the divine will and the covenant obligations of the nation to Jehovah. He followed the course of Jeroboam in seeking to alienate the people from the true religion, and went still further in the matter of introducing idolatry and licentious practices connected therewith. He was, nevertheless, what would be termed a successful king from the worldly standpoint: he strengthened his hold upon the people by the building of a new capital city, Samaria, and was generally reputed amongst the outside nations as a powerful king. Had his executive abilities been combined with reverence for the Lord and a consecration to do his will, Omri would have been a great ruler in the true sense of the word. But, instead, he led Israel into what our lesson terms displeasing "vanities"--vain religious ceremonies, that not only amounted to nothing good, but on the contrary were provocative of greater evils.

"HE SLEPT WITH HIS FATHERS."

Omri died after eight years' reign, the record being that "he slept with his fathers." This was the common form of expression in noting the death of all prominent people, whether good or bad. The Grecian theory, that when people die they become more alive than ever before, had not yet been introduced. The Israelites held the matter in its true and simple form--that death is a cessation of being, but that God had intimated a future re-living by a resurrection. In view of this hope those who died were figuratively spoken of as falling asleep--to await the resurrection morning. Abraham slept with his fathers as did Omri; and so the Scriptures teach that, when the awakening time shall come at the Second Advent of the Redeemer, all that are in their graves shall hear the voice of the Son of Man and shall come forth--those approved of God and those disapproved of him, the just and the unjust. Omri will evidently be amongst the latter class, of whom the Prophet declares that they shall come forth to "shame and lasting contempt." (Dan. 12:2.) Abraham as evidently belongs to the former class, and will be amongst those who will come forth unto the resurrection of life.

Abraham's trial is past, and we have the testimony that he pleased God. Omri, on the contrary, has the record that God was not pleased with him; but since Christ has redeemed all, Omri is to have a full and impartial knowledge of God's grace that he may thereby be tested and proven--whether, with a clear knowledge of the divine character and will, he will accept the opportunity and come into harmony with the Lord, and during the Millennial age will by obedience gain life everlasting or whether he will, with full light, still choose an evil way. If so, "the end of that way is death"--the Second Death--extinction. The measure of Omri's knowledge of right and his perversion of that knowledge will proportionately measure disadvantage to him when he comes to trial during the Millennial age; and so it is with every human being. In proportion as right and conscience are obeyed, character for good is formed that some day will be helpful; and in proportion as sin and wilfulness in wrong doing have control, in that same proportion will character be undermined and the course of repentance and reformation in the future be difficult.

JEZEBEL AND HER HUSBAND.

Omri was succeeded in his kingdom by his son Ahab, the notorious. He also was an able man, skilled in state-craft and unscrupulous. He was helped along in the downward way of his father and predecessors by marrying the daughter of the king of Tyre, Jezebel, who in the Scriptures is noted as a desperate character, and in the book of Revelation is used to symbolize the great mystery of iniquity which persecuted spiritual Israel during the dark ages. Jezebel's father was a priest of Baal, who murdered his father, the king of Tyre, and then succeeded him.

R3399 : page 218

Thus Jezebel inherited in a natural way her perverse and idolatrous disposition, and in marrying her Ahab secured an able accomplice in evil. Indeed, the woman may be said to have been the prime mover and instigator of much of the evil later developed in that kingdom.

Ahab built a temple to Baal at Samaria, and established in it an altar where sacrificing was done. Four hundred and fifty priests of Baal attended the altar and services, clothed in special priestly vestments. Thus was the true Temple at Jerusalem, the true altar of God, and the true priesthood appointed of God in connection with the same, counterfeited by Ahab at the instigation of Jezebel. Similarly we have in nominal Spiritual Israel a great counterfeit system misrepresenting the true on a gorgeous scale. We shall say more along this line in succeeding lessons.

The Golden Text is the pith of this lesson, illustrated on all the pages of history. The kingdoms of this world are not the kingdoms of our Lord--he is not their ruler; nevertheless the general principle expressed in the Golden Text prevails. In proportion as any nation conforms to principles of righteousness, justice, in that same proportion the nation is exalted; while in proportion to the prevalence of sin in any nation will be its tendency to downwardness in every respect.

When we look about us in the world and perceive that national policies are shaped by absolute selfishness, and that the rulers amongst men are very generally consecrated to doing their own wills so far as possible, we may well be astonished to see to what extent the influence of the righteous, the salt of the earth, exercises a preservative effect upon them. So far from wondering why the kings of earth are not better than they are, we are inclined to wonder that the laws and regulations of Christendom are anything like as good as they are. Undoubtedly there is in the great majority of the human family, at the bottom of their hearts, a respect for righteousness and truth and goodness; and were it not that this is overbalanced at the present time by prevalent selfishness and evil influence from every quarter, we might have hope for such reforms as many seem to expect, but which the Scriptures do not warrant us in expecting. Our hope, on the contrary, is that the Lord, according to promise, will establish his own Kingdom in power, superhuman power; that the great King Immanuel will subdue all things unto himself; that thus released from present bonds of selfishness, evil surroundings and Satanic deceptions, the great majority of mankind will choose righteousness--choose obedience to the Lord--that their experiences under the blessings of the Kingdom shall, in the majority of cases, fix character in accord with the principles of righteousness.

All of the Lord's people, in proportion as they see the downward and degrading influence of sin, become more and more strong in their determination to uphold righteousness in their every thought, word and act, and to throw their influence upon that side of every question in every appropriate manner. In so doing they will be seeking first, primarily, the Kingdom of God and its righteousness, and be in process of training for the great privileges of the Kingdom time, that they may be associated with the Lord in the bestowment of the blessings of that Millennial Kingdom upon all the families of the earth.

===================

R3400 : page 218

"HE CARETH FOR YOU."

--I KINGS 17:1-16.--AUG. 7--

DURING the period of Ahab's prosperity in his wicked course, leading the people of Israel further than ever into idolatry, the Lord sent him and the whole nation a rebuke and chastisement through Elijah the prophet. In order to thoroughly appreciate the Lord's interposition in the affairs of Israel--the sending of famines, etc.--we must remember that he entered into a special covenant with that nation at Mount Sinai when the Law was given them. According to that covenant, the obedience of the nation to the Lord guaranteed it earthly blessing and prosperity, while disobedience, idolatry, etc., insured it tribulation, chastisement, famine, etc. It is necessary to remember this special relationship of Israel to God, that we be not confused in supposing that every famine in the world's history, every pestilence, every war, etc., has been similarly of special divine imposition in chastisement, etc. God's relationship to that one nation was peculiar, as expressed by the Prophet, "You only have I known [recognized] of all the families of the earth."--Amos 3:2.

THE DROUTH PROPHESIED

Elijah went to the capital city, Samaria, and presented himself in the presence of the king as the Lord's mouthpiece, as expressed in the first verse of our lesson by the words, "before whom I stand"--or whose representative I am. The announcement was respecting the dearth of rain, which, to people in that part of the world, meant famine and death; and this dearth of rain and dew was to last for years. The Lord might have withheld rain without using Elijah as his mouthpiece in the matter, but in that event the lesson would have been measurably lost upon the people. By sending the message in advance of the drouth it would be evident to Ahab and to all who should ever come to know of the circumstances that the drouth was a judgment from the Lord, a punishment for sin. The drouth and the consequent famine lasted three and a half years, and it is difficult to imagine how the people could have subsisted for that length of time had no rain whatever fallen, as would seem to be implied by the language of the Prophet. However, it is remarked that of the four

Hebrew words used to represent rain, the one here used is the one which is generally understood and translated to mean the early rain, the principal rain, which usually came in the fall of the year.

After the delivery of his message the Lord directed his Prophet to go eastward beyond the river Jordan to a brook which cannot now be accurately located. The Prophet was to hide himself--to keep his identity secret, his whereabouts unknown to the king. This was probably for two reasons: (1) To preserve him from special persecution as the one who had brought the trouble, and the one who, if he would, could remove it. (2) The inability of the king to find the Prophet, whose word alone could, under the Lord's arrangement, revoke the drouth and famine, should cause the king and the people to appreciate the matter as a judgment of the Lord and lead them to look to the Lord for relief from their chastisements.

RAVENS GOD'S MESSENGERS.

It is estimated that the Prophet spent about a year in the vicinity of the brook Cherith--miraculously supplied with food by ravens and with water from the brook until it dried up. There have been various speculations respecting these "ravens"--whether or not the word raven is here used in a figurative sense to represent various assistances, or whether ravens literally fed the Prophet. It is a matter of fact that the highland country to the east of the Jordan is just such a place as the ravens usually inhabit, and that bird is noted as "the most highly developed of all birds, quick-sighted, sagacious and bold." In defence of the thought that the Prophet was supplied by ravens, just as the account reads, the following stories are told as illustrating not only the sagacity of this bird and its natural disposition, but also as illustrating the Lord's providences in respect to other persons than Elijah.

A missionary writes to the S.S. Times respecting ravens that they had frequently snatched food from his children while they were eating. He tells the following story: "Our nurse one day prepared a fowl to be grilled, and, standing in the doorway, plate in hand, called the cook to come for the fowl. When the man came the nurse discovered that her plate was empty. A kite or crow had carried away the fowl without her knowledge." The same journal relates a story of an English nobleman, imprisoned and nearly starved, fed by a cat which "appeared at the window grating every day with a pigeon from a neighboring dovecote, and dropped it there for his benefit; this act was repeated day by day during his imprisonment." Stanley's History of Birds tells of an injured Newfoundland dog which was visited at his kennel constantly by a pet raven that brought him bones.

The child of God will have no difficulty whatever in accepting the fact that our heavenly Father was quite able to use the ravens in supplying the needs of his servant. The lesson to the Lord's people in this connection is expressed in the inspired words, "He careth for you" (I Pet. 5:7), "My God shall supply all your needs." (Phil. 4:19.) The Lord did not supply Elijah with luxuries, but with the absolute necessities. And so it may be at times with us. We may not have the superfluity and delicacies of the king upon our tables nor in our wardrobes, yet it may be well with us because of our relationship with the Lord, our realization that we are his servants and that he careth for us, and is making trials and disciplines of present experiences to work out for us much advantage every way for the future, as well as rest and peace of heart for the present. Let us remember in this connection the words of the Apostle, "Be content with such things as ye have." (Heb. 13:5.) We would not be understood as meaning that we should not note and avail ourselves of any providential doors that the Lord might open before us for a betterment of our condition, but we would impress the thought that contentment with godliness is great gain, and should always be the portion of the Lord's faithful people, as expressed by the poet, "Content whatever lot I see, since 'tis my God that leadeth me."

HEATHEN FAITH HONORED.

Those who neglect thus to look for the Lord's leading and guidance in their affairs are not only missing a blessing to their hearts in the present time, but are failing to be prepared for the glorious things which the Lord has in reservation for his people in the future. The Lord could have continued the miracle wrought in Elijah's case--supplying the water and the food indefinitely had he so chosen --but in due time he permitted the drying up of the brook and sent his servant elsewhere, and the facts show and the words of our Lord Jesus prove that he was specially sent to the other location in the interest of a poor widow. This widow lived at Zarephath near the sea coast, in about the same locality as the Syrophenician woman whose daughter our Lord healed. Zarephath was outside the kingdom of Israel, and the widow was evidently not an Israelite, but a godly Gentile--like the Syrophenician woman, of greater faith than many in Israel. Our Lord's miracle, giving some of the crumbs of divine favor to the "dogs," Gentiles, indicates to us the Lord's appreciation of well-intentioned people outside of Israel, although under his covenant with that nation they were considered strangers, aliens, foreigners from God and not heirs of the promise made to the children of Abraham.

The widow to whom Elijah was sent had a little son, and the famine, which was heavy upon the land of Israel, naturally extended also to the land of Sidon, which lay along the Mediterranean seacoast. Doubtless the wealthy, both in the land of Israel and in the land of Sidon, could procure the necessities of life, and the burden doubtless fell specially upon the very poor. The widow in question was gathering some firewood when the Prophet met her and requested a little water. The streams of that vicinity from the mountains of Lebanon had evidently not completely

R3400 : page 220

dried up, as had the brook from which the Prophet had just come, and the widow was able to supply him refreshment; but when he asked her for bread she was compelled to tell him the truth, that she was nearly as poor as himself--that the earthen pot in which she kept her store of meal (called in our text a barrel) was nearly empty, and that she was just preparing to cook the last of it, expecting thereafter that herself and her child would die of famine. The Prophet suggested that she first of all make a little cake for him, and that afterward he would guarantee as a Prophet of the Lord that her meal should not decrease nor her bottle of oil diminish until the Lord would send rain upon the earth, which would break the famine. It required great faith on the woman's part to accept this statement and give to the Prophet of her little store of food. No wonder the Lord was pleased to bless such an one--pleased to send his servant to her, though in going to her he passed by many widows in Israel, as our Lord indicates. No wonder her faith is mentioned as a memorial of her.

THE LORD LOVETH THE CHEERFUL GIVER.

There are several lessons in this connection for the Lord's people: First, the spirit of generosity--readiness to give to those who are worthy and are in need. We are not attempting to hold up the case as one having a parallel every day. We are to remember, on the contrary, the famine stress of the times, for, had it been otherwise, quite probably the woman would have been justified in asking the Prophet why he did not labor for his own food instead of asking to share her bite. It was, however, a time of distress, of general lack of employment, etc., and the woman showed forth a noble sentiment of heart. Neither would we advise that the word of every stranger be taken so implicitly as this widow accepted the Prophet's word. Nevertheless, faith in humanity and faith in God and generosity

R3401 : page 220

of heart--willingness to divide our little all with those whom we believe to be the Lord's people and in need--will surely today as then bring a divine blessing, and we hold that it is better to err on the generous side than the reverse. Our heavenly Father is generous, giving continually of his substance to us all, and we are exhorted to be like unto our Father in heaven--kind even to the unthankful--generous to those who are not generous to us. Whoever cultivates this spirit cultivates the God-like quality, and thus is drawn nearer to the Lord and closely into fellowship with him, and is prepared for greater blessings to come.

It is estimated that Elijah's stay at the home of the widow, and their mutual participation in her little store of meal and oil, lasted about two to two and a half years. The Lord continually worked a miracle for their sustenance, and he is equally able to work such a miracle today in our interest if in his judgment it were necessary. But such miracles are unnecessary today and under present conditions, and should not be expected. Rather the hearts of the Lord's people should look for divine interposition in their interests as New Creatures in Christ Jesus. How often has the Lord used figurative ravens and wolves to bring to his children needed spiritual nourishment! How often have the trials and difficulties and persecutions of the evil one and his blinded followers been overruled of the Lord for good to those who trust in his name. This thought is expressed by the Psalmist in that beautiful twenty-third psalm, in which he represents the Lord's consecrated ones as his sheep, led by green pastures and still waters: then changing the figure he says: "Thou preparest for me a table in the presence of mine enemies --my cup [of joy, spiritual refreshment] runneth over."

The Prophet's experience at Zarephath also represents spiritual experiences of the Lord's people today. How often has the Lord provided his people with spiritual refreshments, encouragements, etc., through those who are not his children! As such experiences bring blessings to the Lord's people, they also bring blessings to those who are used to minister them, and thus the same lessons of experience today are continually ours as they were those of the Prophet twenty-five centuries ago. The lesson for us is the Lord's care and the propriety of confidence in him, and the realization that he is able to use any means he may desire in sending us his favors.

===================

R3401 : page 220

COURAGEOUS AND TIMID SERVANTS OF GOD.

--I KINGS 18:1-16.--AUGUST 14.--

"I thy servant fear the Lord from my youth."

IN the third year of Elijah's sojourn at Zarephath--the fourth year without rain--really three and a half years after Elijah's pronouncement to King Ahab (Luke 4:25; James 5:17)--the Lord sent his Prophet back into the land of Israel to Ahab. A less courageous man than Elijah might have hesitated, for he doubtless had knowledge of the fact that the king had instituted a search for him in every direction, probably with the intention of securing his revocation respecting the cessation of rain--of having him break the spell upon the weather and bringing rain--or to put him to death in the event he did not do so, or both. Elijah seems to have been a most courageous servant of the Lord in executing whatever commands he received from the great King, and in the present instance he would be encouraged with the thought that his mission to Ahab would be a most acceptable one, since the Lord had assured him that the due time had come for the sending of rain. Doubtless the Prophet, too, as a lover of humanity and particularly of his nation, would have both a humane and appropriate sentiment that he would be pleased to serve in such a manner.

The famine, which was over all the land of Israel, was

R3401 : page 221

keenly felt at the capital city, Samaria. The king was finally aroused to an appreciation of the fact that something must be done or soon all the cattle would die of thirst. Apparently he was more solicitous for his beasts than for the poor of the people. The dying of his herds and the dying of his horses and mules would impair his power and dignity as a king as well as his wealth. Hence the proposition to seek for springs or brooks not yet dried up, where water could be found for the king's beasts. He sent the chief servant of his palace, one in whom he had absolute confidence, in one direction, while he himself, probably with a good retinue of servants, etc., went in another direction.

OBADIAH, THE TIMID SERVANT.

Obadiah, who was intrusted with this service, we are informed, was a true worshiper of the Lord--not only so, but one who at the risk of his own life had protected the lives of a hundred of the prophets of the Lord on an occasion when the Queen, Jezebel, had ordered the slaughter of all such. Obadiah, therefore, should be reckoned not only as a true and noble, but also as a courageous servant of God in some respects, and yet we note a wide difference between his disposition and courage and that of Elijah. That he maintained his position in the king's family not only implies that his loyalty to the Lord made him a trusted and useful man in the king's service, but it implies also that in a household so given up to idolatry, he must have in large measure put his light under a bushel and avoided the advocacy of the Truth, else he never would have been acceptable and retained his position. We may be sure that the king, and specially the queen, never knew that their chief servant had negatived the commanded death of one hundred prophets.

Comparing the characters of these two servants of the Lord, Elijah and Obadiah, we can find items to commend in both, but especially in Elijah. It is not for us to condemn Obadiah, and, indeed, we have no doubt that the Lord gave him in his life-time a blessing or reward for his service to his cause, and that he will give him a still further blessing and reward in the future. But if we would have before our minds the proper example to be followed, the proper courage to be exercised, our pattern would be Elijah, whose loyalty to God was so thoroughly attested on every possible occasion. There are Christians of both of these types today, but Elijah stands for or represents the little flock with whom the Lord is specially pleased and who will with the Redeemer constitute the Kingdom class by and by. We rejoice also with the believers, the partially consecrated ones, represented by Obadiah, yet we could sincerely wish for them the blessing of greater zeal in the Lord's service--less care for the friendship of those who are God's enemies and greater boldness in the advocacy of the Lord's cause and in proclaiming themselves in every proper manner his servants. We fear for such that being ashamed of the Lord to some extent, preferring advantages as respects the present life--to be in a prominent position, in good society, and surrounded by luxury maintained at the expense of a failure to properly confess the Lord--will mean to such eventually the loss of the great prize for which we are called to run in this present life. As already intimated, our expectation would be that such a class would eventually get a blessing from the Lord and a good position; but such a class surely, unless they turn about and become more courageous, will lose the great prize for which we have been called to run--joint-heirship with God's dear Son in the Kingdom.

ELIJAH, THE COURAGEOUS.

While en route in quest of the springs, etc., Obadiah met Elijah and at once recognized him as the special servant of the Lord and prostrated himself at his feet, saying, "Is it thou, my lord, Elijah?" and he answered, "It is I. Go tell thy lord Ahab that I am here." Immediately Obadiah's fear and caution came upon him as he thought of how Ahab would be anxious to find Elijah, and he surmised that Elijah would in some manner disappear during his absence and that in consequence the king's anger would be against his servant Obadiah, believing that he had deceived him in the matter or because he had not insisted on bringing Elijah as a captive to the king, knowing that he was searching for him. He feared that Elijah was thus inclined to do him injury, and related to the prophet that he was a servant of the true God and not an idolater, and that he had protected one hundred young men of the school of the prophets, delivering them from death because of reverence for the Lord. Elijah assured him that this was not his intention, and that he would without question meet Ahab. His word was believed and the meeting of the king and the Prophet resulted.

When the king arrived where Elijah was he saluted the latter in a bold manner, implying that all the trouble that had come upon the nation was properly chargeable to him, and that he should feel guilty of it. The king ignored the Lord's hand in the matter and ignored his own responsibility. He was a very different type of man from either of the others discussed in this lesson. Elijah was courageous for the Lord and for the Truth; Obadiah was less courageous and in some respects weak-kneed--lacking many of the qualities approved of the Lord; but Ahab was bold and defiant of the Lord and his Prophet, and after all the experiences through which himself and his nation had passed for three and a half years, his salutation to Elijah was, "Art thou he that troubleth Israel?" Elijah met him on his own ground exactly and replied, No, it was the king who troubled Israel through the institution of idolatry. The king's boldness appears to have wilted in the presence of the Prophet's lance-like thrust of the Truth, and the latter, assuming the place of command as the Lord's representative, ordered the gathering of the chiefest of the people of Israel from every quarter and with them all of the prophets of Baal, to meet at Mount Carmel. This evidently was a challenge as between the forces of Baal, represented

by the king and government and all the heads of the ten tribes and all the prophets of Baal, and the one Prophet representing Jehovah.

Evidently King Ahab was considerably humbled by the experiences through which he had passed, and was now hopeful that at last the difficulties were to reach a conclusion. Doubtless the Prophet had told him that this was his mission, to bring blessings and refreshment through rain. At all events, there seems to have been no parley on the king's part, but a prompt compliance with the Prophet's demands.

The principal lesson we see in this narrative is that of character and positiveness on the part of those who profess to be the Lord's people. It is not sufficient that we should not sympathize with Ahab's course of violence and opposition to the Lord and subserviency to his wife Jezebel, the head and leader of the idolatrous worship. It is not sufficient for us, either, to copy after Obadiah's course and to serve and fear the Lord in secret, even though in secret also we strive to do good to some of the Lord's people. Obadiah's course is very much more honorable than that of Ahab, but still it is not sufficient. We all want to copy the general courage and loyalty of Elijah, and in a subsequent lesson we shall see that he is particularly a type of all the Lord's favored ones of this Gospel age.

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:

I write to tell you an incident which lately took place and which shows the DAWNS are exercising more influence than appears on the surface. At one of our meetings a short time ago a lady came who had never before been amongst us. She told us she was a member of a missionary society in connection with the Baptist Church. At a recent meeting she had asked the opinion of the other ladies present as to the future state of the heathen who had died without believing in Christ. All admitted that they had at one time believed they were lost, but now believed that in some way God would give them a future opportunity. On inquiring further as to what had caused them to change their opinions they said it was through reading Volume I, MILLENNIAL DAWN. There were seventeen ladies present.

Yours in the one Faith, W. HOPE HAY, Pilgrim.

DEAR BRETHREN:

I received "The New Creation" a short time ago and have read it over half through now. It is very precious indeed. I am sure it is just what I need, as well as all who "see eye to eye" in Zion. It has answered and settled a number of questions for me that I have been bothered about. I thank God for the rich spiritual food he is giving me and others in the present time, and that the world's supply is coming soon. It is my desire, and I believe the Lord's will, that I should enter the Colporteur work.

Your brother in Christ,
JOHN W. TREMAIN, JR.--Washington.

DEAR BROTHER RUSSELL:

You will doubtless have so many letters of thankful appreciation for Vol. 6 that my poor words will not be needed. Nevertheless, I want to thank you for it. Surely the Lord's hand directed the pen that wrote it, for it is truly "meat in due season," not only to individuals but also to the Churches of God. It will help many of the separated brethren in different communities to see more nearly "eye to eye," I believe, and thus we shall all be more closely knit together in the "unity of the faith in the bonds of peace." The book will also enable you to use more time for further study of the divine Word, and less in replying to perplexing questions from the brethren.

I finished the reading Sunday evening about eight o'clock. Oh, for that blessed day when with our resurrection bodies we can love and praise him as we ought!

With much Christian love to yourself and all the other dear friends at the Bible House, I remain as ever,

Yours in the hope of "the First Resurrection,"
GERTRUDE W. SEIBERT,--Pennsylvania.

DEAR BRO. RUSSELL:

I am sending you five dollars for the Tract Fund--the money that I received for a pair of gold bracelets. I don't think that I could use it in a better way than to give it to the dear Lord, to be used in his service.

I am studying his plan and I want to know more and more day by day of his precious Truth. I can fully appreciate what he has done for me, and all I am and have is consecrated to him. I am only twelve years old, but I know that he will take me under his care.

This small offering may help some in the Pilgrim service. With love,

Your little sister in the Lord,
A.V.B.,--New Jersey.

DEAR MR. RUSSELL:

Have great pleasure in thanking you for sending along the things asked for, especially the favor of receiving the 6th volume, "The New Creation." I have read it right through while most round here are hanging their tongues out, as it were, to get a taste, and the privilege is still in anticipation.

If commendation is allowable, should say that this your last labor of love will prove a most effective thirst quencher. The tenth chapter particularly interested me and think that you have dealt beautifully with the subjects in the entire book. God bless and keep you and all workers in Allegheny for the strengthening of the brethren is my earnest prayer.

Yours very sincerely, ALEX. MILES,--England.

DEAR BROTHER RUSSELL:

To the glory of God and his dear Son be it known to the participators in this harvest work for their encouragement that also here, far north in Norway, we have received the illuminating beams from the Sun of Righteousness through his Word by the instrumentality of the books MILLENNIAL DAWN. We have now indeed tasted the sweet influence of a pure doctrine in Christ. Heartily and intelligently five of us (seven were present) partook of the emblems representing our Lord's broken body and considered the cost with our privileges

R3402 : page 223

as members to suffer with him and for each other.

Receive this as an expression of our praise to the

Lord that we have received fruits from your ardent labor, love and defense for pure doctrine, in this evil day.

THE CONGREGATION IN T__________, Norway.

DEAR SIR AND BRO.:

The sequel to the Eaton-Russell Debates, which you so kindly sent me, is carefully read, and has indeed proved "meat in due season" to me. Having been an active worker in Church and Sunday-school work, a sample copy of the WATCH TOWER, February edition, 1901, was handed me for examination, which I read in part and then threw away as poisonous stuff, contrary to Christian principles and detrimental to the Church. But thinking myself cowardly not to read it, I picked it up again and read it carefully, determined to give my decision when through. The themes being backed by so many Bible quotations, present phenomena and my own Christian experience, with so many blighted hopes for the future--eternity appearing at times synonymous with misery and woe to the majority--my decision was slow in coming, and the opposite of what I thought. I handed the same copy to Prof. W__________ and told him of my experience with it. He approved of its Scriptural and logical reasoning. Brighter hopes began to animate my soul. I subscribed and my "poison" became a "light to my feet." But it cost me dearly. Naturally I told the "good news" to the most conscientious of the brethren. They "knew it all," and, of course, my sails were turned against the current. My church standing was threatened; they pitied me and denounced you. Finally I was considered on the verge of infidelity, and by some declared a free thinker. I pitied them, for I could appreciate their fears, but they could not or would not understand me. Feeling that I could do no good in the Church, I left it. I am persuaded that some are meditating, and I would be obliged if you would send me more copies of the Sequel and any other literature you deem fit.

Fraternally yours, G. S.,--Pennsylvania.

PASTOR C. T. RUSSELL:

Dear Sir,--I read your sermons weekly; that is, I cut them out and read them carefully. Often it takes me two or three days to read and meditate on them. I am and always have been a Bible reader. Am middle aged. Always have been in business, taking up all my evenings and Sundays. Never having the pleasure of hearing you or seeing you...I have felt it my duty to tell you how much your sermons have done for me, in giving me great spiritual light, bringing me nearer to my Maker and Master. I could never tell you how much inward joy and gladness a spiritual truth brings to my whole being, and I find so many in your discourses on any subject.

Your explanations of the Scriptures are delightful to my heart and mind. I feel it would be almost theft to receive so much from you and not tell you or acknowledge to you with heartfelt thankfulness how much spiritual food I am receiving daily from you. With the spirit of prayer and supplication I pray our Father and his dear Son to perfect you in all things.

Pray the Father that he will give me more and more light, that I may love him and his dear Son more and more. Pray for me. The Father and Son will know whom you are praying for. __________, Pittsburgh, Pa.

DEAR UNCLE:

I know that you will be glad to learn that I have consecrated my all to the Lord on my twenty-fourth birthday, June 12th. Believing on him as my Savior, having faith in his promises, knowing his grace will be sufficient in all times of trials, and truly repenting of my sins, I made my covenant with him and now wish to do only that which is his pleasure. I feel that he has already strengthened me and I rejoice to have been privileged to come and join in the grand forming of the "little stone" out of the mountain. I have almost finished the first volume of DAWN, and it is so grand! I think I will go over it again before taking up the second.

I feel that the Convention here was such a help to me, and I praise the Lord that he has led me to a knowledge of my need of a Savior, and I will by his grace spend the remaining years of life for him.

I would ask an interest in your prayers and in those of all the Bible House friends, that I may grow in grace and patience and love. I am glad to say that I have received much contentment of heart already and I rejoice to be one of the brothers.

May the Lord abundantly bless and comfort you is my prayer.

With love, your nephew,

JOS. R. LAND,--California.

DEAR FRIENDS:

I greatly desire again to join in the blessed work of distributing tracts from house to house this summer. I believe this service has been the channel of bringing quite a few into the light of Present Truth.

We heard a few days ago of some results of our last year's service, in which a tract placed under a door was the means of leading a man and his wife to send to the TOWER office for five volumes of DAWN. And the fact that they were interested came to us in a very peculiar way.

One day last week a neighbor of ours--a woman of the world--asked Sister C. for some of the tracts that we give away. Sr. C. inquired for what purpose she wished them. She replied that she was going out calling, and desired to take some to a friend. Sr. C. then inquired if her friend was religiously inclined, and learning that she and her husband were both religious people, gave the neighbor three or four tracts for them.

When the tracts were handed the lady she said: "Why, we have five volumes of MILLENNIAL DAWN, and there

R3403 : page 223

are no books in the world like them! They are just what we need!" This so surprised and delighted our neighbor --to think that she had found some who held to our belief--that she could hardly wait until she reached home to tell us about it. "Why," she said, "I invited them right over to your house, and told them that a man (meaning Bro. Samson) was to be at your house, and that they should come out to the meetings."

This incident has encouraged us that our labors are not in vain in the Lord; and another thing it has demonstrated to me--that the Lord uses various agents in gathering together his elect.

I have been myself greatly blessed giving out the healthful food. May the dear Lord grant us grace to continue in his service to the end.

JOS. COOCH,--Indiana.

===================

SEMI-MONTHLY
VOL. XXV. AUGUST 1, 1904. No. 15.

CONTENTS

Views from the Watch Tower........................227
  Mixing Worldliness and Godliness.............227
  The Vanishing Sense of Sin....................227
  Chinese View of Christian
    Civilization................................228
  Russian Peoples in Ferment....................229
Fear Not, O Zion!................................229
"Go, Ye Swift Messengers!"........................230
"If the Lord be God, Follow Him"..................232
Out of Babylon the Great (poem)...................235
"Faint Not Because of Evil Doers".................235
Interesting Questions Answered....................238

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

"MILLENNIAL DAWN READERS MEET," ETC.

The Cleveland friends inform us that in their announcements of meetings in the daily papers they have long been in doubt as to how to mention their meetings. Lately they have adopted the above style with good results.

We can see the advantages in it. (1) Those who have read the DAWNS will know at once what it means. (2) Some who have the DAWNS but have neglected reading them may be aroused to investigate them. People like to go where others are going and to read what others are reading.

ZION'S GLAD SONGS.

We have this booklet of spiritual songs in large supply again, and orders can be filled promptly. While it is not expected that the "Songs" shall take the place of the noble hymns in the book POEMS AND HYMNS OF DAWN, they will be found appropriate for social meetings and praise services. The price is 5c each, postpaid; 60c per doz.

====================

R3403 : page 227

VIEWS FROM THE WATCH TOWER.

MIXING WORLDLINESS AND GODLINESS.

THE secular press informs the world that recently The Pastime Club of Knightsville, Ind., was opened by prayer by the pastor of the Methodist Church of that place--as a compromise with the young folks who were members of his church and also of the club. The pastor and older members attended the dance to see that the "fun" did not go too far, and to stop it if it did. "There was no interruption."

Three days later, in the basement of St. Paul's Episcopal Church, Toledo, Ohio, a different kind of "fun" was witnessed. The press account says:--

"The participants were Clark Crawford and Edward Gendon, two local boxers of some note, and the affair was given under the direction of the Young Men's Club of the church. William Parker acted as referee and declared the fight a draw at the end of the third round, but it was in fact "a fight to a finish," as neither one of the fighters would have been able to have finished the bout. While the authorities of the church had given their consent to an athletic entertainment, they were surprised this afternoon to learn that the fight had been the fiercest ever held in Toledo. Another six round bout was given, aside from two wrestling matches."

* * *

We mention these matters, not by way of intimating that no godly people remain in these churches, nor in the denominations which they represent, but as illustrations of the misconception of what a church is and what its mission in the world is.

Under the impression that eternal torment is the future portion of all not in some manner connected with "some church," goodness of heart, benevolence, constantly suggests greater and greater compromises to secure the interest and attendance of young men and women. To get the unconverted interested at all requires worldly attractions, and hence every concession is made that conscience will allow, and some that it does not approve but "winks at."

The lack of a knowledge of God's great plan for the world's salvation, and of his separate and distinct plan for the selection and salvation of the "little flock," the Church, first, has warped all judgment, and is rapidly devitalizing all the denominations of Christendom. Should we labor to combat these worldly tendencies? No, it would be useless: it is the logical result of the errors of doctrine. The whole system--"Christendom"--is full of worldlings: many of them very moral and respectable, but thoroughly unregenerate, unconverted,--ignorant of the principles of Christianity and inclined to regard the few "saints" as fanatics.

The divine plan is the one we should follow--the one with which we should cooperate. God declares that "Christendom," "Babylon," is rejected and now calls on all who are Israelites indeed, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."--Rev. 18:3.

THE VANISHING SENSE OF SIN.

Evolution doctrines and "higher criticism" of the Bible have for years been gradually impressing upon the people that there was no original sin in Eden--no fall from righteousness into the horrible pit and miry clay of sin. Their teaching is that men were at first close akin to monkeys and have been grandly climbing upward. This seed is bringing forth fruitage throughout Christendom, and especially amongst the more intelligent. Let us quote the words of Rev. R. F. Coyle at the General Assembly of the

Presbyterian Church, recently held in Buffalo, N.Y. He said:--

"Not only are they largely alienated from the

R3403 : page 228

Church, but from alienation they have passed to animosity. Next to this, one can but note the drift of the people in general away from lofty ideals. It is something that should give us pause when conservative journals and conservative public men are constrained to characterize this as an 'age of graft.' Warnings have recently sounded out from both pulpit and bench against the money madness of our times. The President of the United States, in view of the public land frauds and postal peculations, has been forced to say, '"Government of the people, by the people, and for the people" will perish from the earth if bribery is tolerated.' A distinguished prelate of the Roman Catholic Church declares that of all our sins as a people that of dishonesty is most pronounced.

"Linked to this (the fading out of conviction), its fruitage indeed is the vanishing sense of sin. It is winked at and glossed over and condoned. There are no sinners any longer, and especially in the high places of respectability. If there are any lost people, they are down in the slums."

* * *

Another matter which assists in the causing of a realization of sin to vanish from the public conscience is the fact that the creeds unscripturally uphold the thought that the wages of sin is eternal torment. And since the meanest specimens of humanity are instinctively recognized as too good for such a fate, the only rational course left is to depict as sin only the most brutal conduct.

Thus does error act and react injuriously, lowering the moral standard, universally and increasingly. Only the Truth sanctifies. "Sanctify them through thy Truth," was our Master's prayer.

THE DIFFERENCE AND THE REASON FOR IT.

Four Protestant ministers--D.D.'s--recently participated in the dedication of a Jewish synagogue at Columbus, Ohio. All of them made felicitous remarks. One of them, Dr. Lewis, amongst other things, said: "He believed that all creeds should strive together for the abolition of atheism and idolatry. The combination would be invincible. In the past the Jewish creed was strong for the right; in the future it would be strong for right in union with the religions that were followers of Jesus Christ."

Such utter blindness to the fundamentals of Christianity is truly lamentable. The essence of this statement is that any kind of a religion will do except idolatry.

And yet every one of these gentlemen would oppose the real gospel message of the Bible, whose foundation is the "ransom for all" and an opportunity for every child of Adam to learn of the only name given under heaven and among men whereby we must be saved. Every one of them would denounce MILLENNIAL DAWN. Why? Because they are blinded by error; because "the darkness hateth the light."

A CHINESE VIEW OF CHRISTIAN CIVILIZATION.

"A remarkably keen and trenchantly written characterization of Western civilization from an Oriental point of view has been published in a little book entitled, 'Letters from a Chinese Official' (McClure, Phillips). While originally written for an English hearing, the significance of these letters (the anonymous author believes) 'should appeal with a peculiar force to Americans.' Their interest, he says, and justly, depends, 'not upon topical allusions, but upon the whole contrast suggested between Eastern and Western ideals. And America, in a preeminent degree, is representative of the West....What is at stake in the development of the American republic is nothing less than the success or failure of Western civilization.'

"It is not flattering to Occidentals, the comparison drawn between the two civilizations by this Chinaman, who contends that Eastern 'profound mistrust and dislike' of Western ideals are based upon reason. The antiquity of Asiatic civilization, he says, has given a stability to its institutions not found in the West,--it 'embodies a moral order, while in yours we detect only an economic chaos.' 'You profess Christianity, but your civilization has never been Christian; whereas ours is Confucian through and through....Among you, no one is contented, no one has leisure to live, so intent are all on increasing the means of living....We of the East measure the degree of civilization, not by accumulation of the means of living, but by the character and value of the life lived....And we would not if we could rival you in your wealth, your sciences and your arts if we must do so at the cost of imitating your institutions.

R3404 : page 228

...While we recognize the greatness of your practical and scientific achievements, yet we find it impossible unreservedly to admire a civilization which has produced manners so coarse, morals so low and an appearance so unlovely as those with which we are constantly confronted in your great cities.'

"Irony of ironies--it is the nations of Christendom that have come to teach us by fire and sword that Right in this world is powerless unless it be supported by Might! Oh, do not doubt that we shall learn the lesson! And woe to Europe when we have acquired it! You are arming a nation of four hundred millions! --a nation which, until you came, had no better wish than to live at peace with themselves and all the world. In the name of Christ, you have sounded the call to arms! In the name of Confucius, we respond!" --Review of Reviews.

AN UNFORTUNATE GERMAN.

We clip the following from the daily press:--

"A sharp watch over the tongue is necessary in Germany nowadays, where a careless remark easily brings the speaker under the heavy hand of the law. A workman attending his father's funeral not long ago was overcome with grief as he turned away from the grave and sobbed out: 'Farewell! We shall never meet again!' His words were reported to a magistrate, who summoned the workman for an outrage against public morals by denying the immortality of

the soul and sentenced him to fifteen days' imprisonment."

* * *

The above does not surprise us. Indeed it would not surprise us if similar conditions should yet prevail in these United States. The trend is in that direction, and once the federation of churches is more positively effected, much more arbitrary proceedings may be looked for.

RUSSIAN PEOPLES IN A FERMENT.

News of internal conditions in Russia are difficult to obtain because of the rigid censorship by the Government. Some things leak out, however, which indicate that the great empire composed of various peoples, all more or less oppressed and maltreated, are greatly disaffected and hoping that Russian reverses in the far East may somehow result in their greater liberty--either through a general insurrection or through compelling a more liberal government. The London Standard says:--

"There is a general similarity in the intelligence from all parts concerning the exceptional activity of the secret police, and the frequent disappearances of persons presumably suspected of implication in political plots. In Kronstadt, where an attempt is reported to have been made to injure the forts, there have also been executions under military law. In Moscow recently an eye witness reports that eighty coffins, under military escort, were taken out of the town at dead of night by an unfrequented road which was picketed with soldiers, and buried, presumably in the woods, where soldiers had previously been observed maintaining an inviolable cordon. There is a nervous feeling in the very air, and even the most sober-minded are drawing ominous conclusions from the significant fact that the regiments stationed in European Russia are being retained in their places, and only the reservists called up under the mobilization orders are being forwarded to the front."

A SOCIALIST BISHOP.

Addressing a big congregation of men at Blackburn yesterday on social delusions, Bishop Thornton, vicar of Blackburn, and formerly Bishop of Ballarat, referring to the submerged masses said it was inconceivable that God sent men into the world to exist under such conditions.

A great shaking of the social system was impending, but no remedy would last which divorced sacred from secular things. No wise man could possibly help being both a socialist and a Christian.

He wanted the possession of land and money treated as a trust, the gradual taxation of wealth for the common good, and municipal life slowly and wisely extended, particularly in regard to intemperance and the housing of the people.--Daily Express, London.

===================

R3405 : page 229

FEAR NOT, O ZION!

IN a recent issue we showed that the universal anarchy should not be expected before October, 1914 A.D. We have recently heard of two dear brethren who, not grasping the subject very clearly, got the impression that we in that article were declaring, "My Lord delayeth his coming." Other new readers, not well informed, may possibly need a further word to show them that neither the time of the coming of our Lord, nor of the establishment of his Kingdom, are in any degree involved in the date of the final anarchy.

Our Lord's presence, as shown in MILLENNIAL DAWN, Vol. II., dates from October, 1874, where the forty years' harvest began, of which he is the great Chief Reaper. The date for the final anarchy in no sense affects it. April, 1878, marks the date of the establishment of the Kingdom, as shown in the same volume. At that date was due the resurrection of the sleeping saints who died "overcomers." Thus the establishment of the Kingdom commenced: it has since progressed as one after another of the same class have since died and been "changed" in the moment of death. The Kingdom will be fully established or "set up" by October, A.D. 1914, as already pointed out; for that date closes the forty years of "harvest" and accomplishes its design--the gathering of all the wheat into the garner of the heavenly condition.

The separating of the "tares" is now in progress while the "wheat" is being garnered, but the symbolical burning of the "tares" should not be expected until the wheat is all safe in the "garner." Our Lord, addressing the wheat class, says,--"Watch ye that ye may be accounted worthy to escape all those things coming upon the world [including the "tares"] and to stand before the Son of Man."--Luke 21:36.

But while the "wheat" class may thus expect to escape the world's trouble, it will have its own trouble before; for "judgment must begin with the house of God." (I Pet. 4:17.) And speaking of this, the Church's judgment, the Apostle declares: "Every man's work shall be tried so as by fire," etc. (I Cor. 3:13.) From some of the presentations of Revelation we are inclined to the belief that when Church-federation shall have enabled it to considerably control politicians it may again be the privilege of some of the "members" to again suffer violent deaths for their loyalty to the Truth. But this will not be severe experience for those who, like the apostles, rejoiced that they were counted worthy to suffer for the name and cause of our Lord. "Rejoice and be exceeding glad,

for so persecuted they the prophets before you," are our Master's words.

So then, dear friends, it is evident that the coming of universal anarchy after the "harvest," after October 1914 A.D., has nothing whatever to do with either the presence of the Reaper or the setting up of his Kingdom. Indeed, the guidance and overruling of that anarchy will be under the control of the glorified Church--the Christ. Thus those days of anarchy will be shortened and not permitted to go on to their reasonable end--a general strife, "every man's hand against his brother"--which would in the end mean "no flesh saved." On the contrary, the glorified Christ will permit the trouble to go only so far as to teach the world a great lesson: that its rule of selfishness means in the end destruction--to be devoured one of another. It too will teach the foolishness of human boastings in re present wisdom, civilization, etc.

Just another word on this subject. We find that some have concluded that because anarchy destroyed the Jewish nation in the one year following their "harvest," therefore we should expect that the one year, from October 1914 to October 1915, following the Gospel age "harvest," would measure the period of universal anarchy coming. We cannot agree to this conclusion, because the type or parallel goes

R3406 : page 230

no further than the end of the forty years' "harvest" in both cases--October 69, where the year A.D. 70 began, and October 1914, where the year 1915 A.D. will begin (Jewish reckoning). The anarchy period lies entirely outside of any dates or reckonings furnished us. It may be one year or more. The "elect" are not to be in it, and as for their interest in friends who may experience its sorrows we now know our Father's character and plan so well that we dare trust our friends as well as ourselves to his loving care, assured that God's provisions will be the wisest and best.

===================

R3404 : page 230

"GO, YE SWIFT MESSENGERS!"

SEVERAL inquiries and suggestions have been sent to us lately respecting the interpretation of Isaiah 18th chapter. One of these, from our dear Pilgrim-Brother Barton, seems remarkable in several respects. The below interpretation is his, elaborated a little. It will be interesting to all of our readers, and if flaws or objections occur to any of you, we will be pleased to have them called to our attention. We are anxious to set before the Lord's family all that the Master provides as "meat in due season," yet we hesitate specially when the interpretation seems to bring into prominence the work of our Society. We must not, however, shun to declare the whole counsel of God. We submit the following as the most reasonable interpretation known to us of the chapter in question.

The latter part of the chapter--verses 3 to 7--

seem to apply to our day only, thus justifying a similar application of verses 1 and 2. In other words, it is evidently proper for us to expect a fulfilment of this prophecy at the present time. Whatever it refers to, we should be able to discern now or soon, as applicable to events now transpiring.

The first word of the chapter, "Woe," should more properly be translated "Ho!" Thus Prof. Young's translation reads, "Ho! to the land shadowed with wings." This is by many supposed to refer to the United States of America, and the wings are supposed by some to represent the eagle wings so conspicuous on its coins, seals, bank-notes, etc., in its emblem of liberty. To us, however, the wings would more particularly symbolize divine providence caring for this land. Bible students will remember that God frequently uses the eagle and its wings as symbolical of divine care and protection. True, the promise "He shall cover thee with his feathers and under his wings shalt thou trust" (Psa. 91:4), is not made to the United States nor to any earthly nation, but to the Church, the "holy nation": nevertheless, in a sense the affairs of earthly nations are supervised in the interest of the "peculiar people" whom God is now gathering out of all nations, peoples, kindreds and tongues to be the Bride of Christ.

Glance briefly at the facts. This favored land was unknown to civilization, kept hidden, as it were, until the due time--until it was needed as a home, an outlet for the rapidly overcrowding masses of Europe. More than this, it opened at a time when the Reformation movement was agitating "Christendom" so called, when the study of the Bible was awakening conscience and character and Christian common sense. The awakened class was not generally the rich or the titled or the very comfortable, neither was it the very degraded and ignorant and helplessly poor, but the middle class of European society. These did the thinking and the protesting, and in turn endured the suffering under the persecution engendered. And these were the ones who needed an asylum and who found one in this land shadowed, cared for, by the "wings" of divine providence.

What has been true of the "Pilgrim fathers" and their reasons for settlement here has been true also of others. Of course all have not fled from religious persecution. On the contrary, the majority

R3404 : page 231

have sought a new home for the betterment of their temporal interests. But were not even these seeking escape from social and financial oppressions more or less burdensome? Although many feared the influx of so many of the middle and lower classes, yet natural laws and legislation have hindered the coming of the most degraded; and under divine providence the assimilating process has kept pace with the immigration, so that the vast improvement in the manners and appearance is phenomenal, and suggests to us what may be expected on a still broader and deeper scale under the blessed "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

Look, too, at the history of this nation. We are far from claiming that it is perfect: we can see much room for improvement in every direction, and are willing to admit that Americans can still learn some things from other parts of the world--particularly from Great Britain; nevertheless no other nation on earth has such a history. We, as Christians, are opposed to war on general principles, and yet we must acknowledge that some causes of war are more just than others, and of this more just class the wars of the United States seem to have been. True, selfishness has its firm hold upon all the people, and no doubt certain ignoble aims have actuated some of the people in connection with these wars, yet in general, as wars go, they have been, so far as the masses were concerned, just wars--wars having some apparent necessity and not undertaken purely for conquest. In every instance the victory has been with this favored nation, and in no instance has she treated the vanquished ignobly. On the contrary, millions of money were paid to Mexico and Spain when it need not have been paid, but large indemnities might have been forced.

The prosperity of this land is so phenomenal as to be the constant surprise of the world. The poor from all nations have become the wealthiest nation on earth. And, whatever may yet become true, under the changing conditions by which the trusts are

R3405 : page 231

obtaining so great a control, this land hitherto has certainly been well illustrated by the statue of "Liberty Enlightening the World" in the harbor of New York City--the gift of that clear-sighted Frenchman, Bartholdi. The great truth thus symbolized is appreciated by but few, however. Few see that the influence of liberty in the United States has been a potent factor in breaking the shackles of serfdom throughout the world. The practical illustration of people governing themselves so successfully, so prosperously, excited the admiration and the envy of their relatives and friends in every part of Europe, and led to the concession of greater liberties everywhere. Great Britain long gave partial suffrage to her people, but only recently, under that influence of Liberty enlightening the world, she gave universal suffrage. The same was the lesson and its results in Germany, Belgium, Italy, Austria and elsewhere in Europe. Even Russia liberated her serfs and will yet be forced by the increasing light to give her people the ballot. On the whole, then, dear friends, we say that no other land could so well lay claim to being shadowed or protected by the wings of divine providence as can these United States--including Canada, really the same people in character, in interest, in freedom, in prosperity, and in divine favor.

"BEYOND THE RIVERS OF ETHIOPIA."

This is the second statement of the prophecy. In ancient times little was known of the world's size, etc., and Ethiopia was called "the ends of the earth." As for instance, the Queen of Sheba came from Ethiopia, "from the ends of the earth," to hear the wisdom of Solomon. Interpreting the text from this standpoint it would mean: "beyond the waters of the ends of the earth"--a very fitting manner in which to describe America, as yet unknown and not intended to be pointed out particularly at that time. We have, then, the prophecy thus: "Ho! to the land shadowed by wings [divine providences], which is beyond the waters of the ends of the earth." And the next declaration is,--"That sendeth ambassadors by the sea, even upon the waters,

IN VESSELS OF BULRUSHES."

No one ever heard of a vessel of "bulrushes," or rather (literally) of "papyrus" or paper as the Revised Version renders the word. Are we to expect the fulfilment of this prophecy in the future--that the steamships of the future will be built of paper? We think not. The tendency is rather toward greater strength, so that wooden vessels are rapidly giving place to those built of steel. Rather we should interpret the language as symbolical--as representing books and tracts going out in every direction bearing messages as God's ambassadors to all who have an ear to hear their message. By these paper-messages, these divine embassies, all inhabitants of the earth who can see and hear are called upon to note the Lord's ensign about to be set up in his Kingdom, and the trumpet of Jubilee now sounding and to grow more and more distinct as the Jubilee morning ushers in. See verse 3.

"GO, YE SWIFT MESSENGERS."

This language is much more reasonable when

R3405 : page 232

applied to God's message going forth in literature than to worldly ambassadors in paper boats, surely. It is astonishing to those who have any knowledge of the facts how the WATCH TOWER literature, OLD THEOLOGY TRACTS, MILLENNIAL DAWN, etc., are going out as "swift messengers" to all parts of the earth and in many languages. These originate in the land shadowed by the wings of divine providence. Indeed, it is certain that from no other land could they so well be sent: and tolerably certain, too, that had it not been for "Liberty enlightening the world" other nations would not permit the publication of so glorious a "gospel of good tidings of great joy which shall be unto all people."

"TO A NATION SCATTERED AND PEELED."

To what nation does the message go? We answer, it goes to the "Holy Nation," the Royal Priesthood. (I Pet. 2:9.) Many people of various nations may handle and read these messages, but they are only for the one; and it is doubtful if others will be able to fully understand their message in the present time. Besides, the description fits no other nation. It is "a nation scattered and polished [R.V. "smooth"] --to a people terrible [in their experiences] hitherto; a nation meted out [whose course and experiences in life the Lord has measured out for them for their highest welfare] and trodden down [as a part of their necessary experience] whose land the rivers divide [R.V.]." The reference to the rivers may be taken either as suggesting that the river of death separates this "Holy Nation" from its inheritance on the other side of Jordan; or as in Psalm 46:4.

The swift messengers [or "light messengers"--Young] have a message of special comfort and consolation, of interest to every member of this "holy nation" of terrible experiences hitherto; a message that the time of Zion's travail is nearly ended--that soon the birth of the "New Creation" in the "first resurrection" will be complete and that forthwith all the nations of earth will see the Lord's standard and hear the trumpet of Jubilee. This "holy nation" shall "at that time" be brought as a present unto the Lord [Jehovah] of hosts"--to Mount Zion, the Heavenly Kingdom.--Verse 7.

Let us show the Lord more and more our zeal, our love for himself and his wonderful message by our cooperation in the sending forth of his swift paper messengers. "Go, ye swift messengers!" Every year adds to the number who by word and deed say, "Go!" and also adds to the number of these messengers sent forth. God speed them to the accomplishment of his glorious service--present and future--and God bless also the dear Colporteurs and Volunteers engaged with us as his ambassadors in this ministry!

====================

R3406 : page 232

"IF THE LORD BE GOD, FOLLOW HIM."

--I KINGS 18:21,30-46.--AUGUST 21.--

ELIJAH'S requirement of King Ahab, that the principal representatives of the ten tribes should gather at Mount Carmel, and with them the 450 priests of Baal, was promptly complied with. Ahab seemed to lose his bravado, and to realize that he was, in a general sense at least, subject to Elijah as the Lord's representative, and that the claim of the latter that the three and a half years of drouth was the penalty for idolatry seemed reasonable. He evidently understood that the test of the two religions was about to be made; but since Elijah was only one in contrast with so many priests of Baal, with the heads of all the tribes, and with the king and his courtiers, and since this seemed the only course open to secure the coveted rain, the king seems to have offered no objection.

The top of Mount Carmel, the place of meeting, was about seventeen miles from the palace at Jezreel. It was an ideal place for just such a spectacle as occurred there. It was probably a few days before the invited persons assembled, but when they were come together Elijah, in the audience of the people, proposed to the 450 priests of Baal a test to demonstrate whether Baal or Jehovah was God. Under the circumstances these men could evidently do nothing else than assent to the test, and it was an especially appropriate one, too; for Baal was noted for being preeminently the sun god, the god of nature, fertility, etc. The three and a half years of drouth already testified against Baal's power to bless the fields and flocks of his devotees with fertility and fruitfulness, and now, additionally, Elijah proposed that the god who would answer by fire should be esteemed the real one. The priests of Baal made ready an altar and laid upon it the sacrifice in the morning; then, after their custom, they prayed and importuned, sometimes in a loud voice and sometimes softly, that Baal would answer and demonstrate his power by fire from heaven consuming the sacrifice.

CALL LOUDLY ON BAAL. OUR GOD "HEARETH IN SECRET."

As the noon-day sun shone out scorchingly in that climate, not only the stones of their altar became hot, but the fat of the slain sacrifice must have been sizzling with heat, and it would have seemed to require very little to have accomplished their object. Tradition says that, after the manner of many of the deceptions of heathen religions, a man was placed inside of the altar with a view to his setting on fire the wood under the sacrifice at the appropriate moment; but the legend declares that he was subsequently found suffocated. At all events, according to the Scriptural account, as the day advanced beyond the time of noon, the priests of Baal became more and more desperate, calling, O Baal, hear us! hear us! As they cried aloud, Elijah made the scene still more impressive

R3406 : page 233

upon the minds of the elders of Israel by ironical remarks, suggesting that their god, Baal, was perhaps on a journey or perhaps asleep or what not, and he exhorted them to call still louder upon him. Chagrined, frenzied by their defeat, they called still more wildly, and ran about the altar after the manner of heathen priests in some parts until this day, yelling and cutting themselves, claiming that they had committed sins, that they would chastise themselves for these sins, and that Baal should thus be propitiated and hear and answer them. This continued until three o'clock in the afternoon, when Elijah proposed that in the cool of the evening he would make his test, assuring the people that Jehovah, who had withheld the rain, would demonstrate his power by sending the fire to burn the sacrifice offered in his name.

Elijah built an altar in the name of the Lord--that is, consecrated by prayer to the Lord. Presumably he had all the help necessary in its construction, and he added to it a feature not common to altars, namely, that it had a trench round about which he caused to be filled with water from a never-failing spring which is to be found on the slope of Mount Carmel. Four earthen jars (misnamed in the text barrels) were filled and emptied three times, until the whole altar, wood and sacrifice were saturated and surrounded by water. This would be a demonstration to the heads of the nations that the miracle to be performed would be genuine. Then Elijah prayed to God, "O Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

The prayer is beautiful in its simplicity, manifesting that the Prophet had no boastful spirit in connection with his mission, but that humbly he recognized that he was merely a servant of the Lord. It showed, too, that his desire was not personal display of power, but the blessing of his nation and the drawing of their hearts to the Lord. The Lord responded, and fire from heaven came down in the sight of the people and consumed the sacrifice, the wood, the stones and the earth with which the altar had been constructed, used as mortar, licking up the water in the trench. The people were convinced and gladly acknowledged the Lord Jehovah, thereby correspondingly denying Baal. It was a great victory for the cause of right, and would carry through the leaders of all the tribes full information to every quarter of the kingdom.

ELIJAH'S COURSE NOT OURS.

At Elijah's command the 450 prophets of Baal were caught ("Let not one of them escape") and at Elijah's direction they were executed at the foot of the mountain --at the brook whence the water had been brought for the sacrifice. Infidels have been inclined to comment upon this slaughter of the priests of Baal as representing persecution and religious fanaticism. We are to remember, however, what we have already called attention to, namely, that God had peculiar dealings with this nation of Israel, and that Elijah, as the divine mouthpiece of the occasion, was fully commissioned to carry out the divine execution against these men, who had been exercising so baneful an influence among his people, leading them from light to darkness, from the worship of God to idolatry. This would give no right or authority to anybody at the present time to execute fellow creatures because of difference of religious belief, because the world in general today is not under an arrangement such as that which prevailed in Elijah's day between God and the one nation of Israel. Today civilization frames laws and has courts of justice which decide on penalties for violations of those laws-- the death penalty being usually reserved for murder or treason. We are to remember that in the peculiar relationship between God and Israel, under their covenant made at Sinai, God himself was the King, the ruler of that nation; consequently these priests of Baal were traitors against him, and, according to the laws of our time, from this standpoint would be worthy of death.

However, there is a higher law than ours which we must recognize. It must be admitted that God is the proper judge of the whole world: that it is with him to say who may live and who may not. Were the world living today under the direct government of the Lord, and were there today a properly certified Prophet of the Lord whom, as the mouthpiece of God, we had no reason to doubt, it certainly would be entirely proper for us to hear the word of the Lord and execute his sentences on any and every subject to the fullest extent. But during this Gospel age--from the time God gave up the fleshly house of Israel and began the establishment of spiritual Israel-- he has not claimed or exercised kingly authority in the world. On the contrary, he tells us that present governments, although they call themselves Christendom, are really "kingdoms of this world." He tells us to look forward to the future, to the second coming of Christ in power and great glory as the time for the establishment of the Kingdom of God under the whole heavens. He tells us that the Kingdom thus established will be the antitypical kingdom, and assures us that when that time shall come a great blessing will come to the whole world--a blessing of knowledge of the Truth and of opportunity to serve it; and that whosoever will not heed the message at that time, whosoever will not avail himself of the glorious opportunities of that time, will be "cut off from amongst the people" in the Second Death.--Acts 3:22,23.

SIN SHOULD BE ACKNOWLEDGED.

It was customary in olden times that when a general sacrifice was offered it should be followed by a feast, and apparently while the sacrificing was in progress throughout the day a feast also had been prepared on the mountain top, and it is in reference to this that Elijah said to

R3407 : page 234

the king, "Get thee up, eat and drink, for I hear the sound of an abundance of rain." The Prophet may have been speaking figuratively, or possibly his words might be understood better, "I hear from the Lord the message of an abundance of rain coming." Ahab and his associates might much better have spent the time in fasting and prayer for divine forgiveness for the idolatry which had brought upon them the drouth, and which now had led to the execution of the priests of Baal. Nevertheless the Lord, through the Prophet, did not urge upon them any avowals of sorrow that they did not volunteer themselves. Herein is one of the distinct differences between those who are at heart the Lord's people and others. Imperfections and failures each one finds in himself continually, but those who are the Lord's true people feel so aggrieved at their failures that they are promptly led to the throne of grace that they may obtain mercy and find grace to help in future time of need, but others take their failures lightly and fail to profit by them accordingly.

As for the Lord's people, some of them can testify that their failures have really resulted in great blessing to their own souls and great advancement in overcoming weaknesses. The sentiment of the consecrated is well expressed by the poet, who says:

"O! may no earth-born cloud arise
To hide thee from thy servant's eyes."

While the king and the heads of the tribes were feasting Elijah was praying for the rain and waiting for it. Seven times in all he sent his servant to look in the direction from which the rain storms usually came, to see whether or not anything in the nature of a cloud was visible in the clear sky, and only at the last did he get the favorable report that his servant saw a cloud about the size of a man's hand rising in the west. Here we see beautifully blended the part of God and the part of man in respect to prayer. Elijah did not pray for rain until he understood that the Lord's time had come to send rain: then he prayed with all earnestness and expectancy--with confidence; for we cannot doubt that the one who built the altar and flooded it with water and expected and witnessed the consuming of the sacrifice by fire from heaven would be full of confidence respecting the sending of rain, for which, nevertheless, he prayed. Just so it is with the Lord's people today in the matter of prayer. God has definitely promised us certain things, and these we may as positively expect and may appropriately request; other things, however, not promised, we are not to expect.

WHERE CHRIST IS HIS WORD IS STUDIED.

This is the key to our Master's words, "If ye abide in me and my Word abide in you, ye shall ask what ye will and it shall be done unto you." For us to have the ear of the Lord it is requisite that we shall abide in Christ --as members of his body, and through him children of the Father. It is necessary also that his Word abide in us--that we study the Lord's promise, that we know what he has promised, so that we may ask only those things which he has already declared to us he is pleased to grant. Just another suggestion respecting what we may ask and what we may not request in prayer, leaving the fuller examination of the subject to another time. We may not ask the conversion of our friends, because the Lord has not told us thus to pray. He set us no such example, neither did the apostles, and the entire teaching of the Scriptures is to the contrary. We may, however, with propriety pray for wisdom and grace upon our hearts and upon our lips, that we may know how to present the Lord's message clearly and forcefully and convincingly to those we love and desire to see brought under the influence of the Truth. The Lord's arrangement is, "Ye shall know the Truth, and the Truth shall make you free."

God's arrangement is, further, that the Truth shall not be injected into our minds in some miraculous manner when this is unnecessary, but that it shall be proclaimed by those who already have learned it. Hence the preaching of the Gospel is the Lord's means by which he is pleased to grant the blessing of his Truth and through his Truth his grace, during this Gospel age, to those who are in a proper attitude of heart to receive the same. Take another illustration: We are not taught to pray for money or luxuries, but we may labor and ask the Lord's blessing upon our labors, and such guidance of them as would be best, with a heart ready to receive with thankfulness much or little as the Lord may see best for us. Our only request may be for the absolute necessities as expressed in our Lord's prayer, "Give us this day our daily bread." We may also pray with propriety, "Thy Kingdom come; thy will be done on earth as it is done in heaven," and may be sure that in the Lord's due time this petition, which has gone up for eighteen centuries to the throne of grace, shall be answered, and showers of blessing shall come from the presence of the Lord during the second presence of our King, flooding the world with times of restitution of all things.

When the little cloud was seen and reported to Elijah, a message was at once sent to the king to hasten his return to the palace before the great downpour of rain should come. The king evidently believed Elijah implicitly and made haste homeward. Elijah, apparently endued with supernatural power, ran ahead of the king's horses as an act of courtesy, and as showing that he as a servant of the Lord nevertheless recognized Ahab as the king of the nation. Thus to some extent the shame and confusion of the king's position throughout the day was offset on his return home.

BE OF GOOD COURAGE.

A general lesson may be drawn from these incidents by the Lord's people of the New Creation today. The Elijah-like class have the lessons of courage and faithfulness and trust. Let us be strong in the Lord and in the

power of his might; let us speak his word plainly and show forth on every suitable occasion and by every proper means the glories of him who hath called us from darkness to light. It is not for us to vanquish the enemies of the Truth and put them to death as did Elijah, but it is for us to slay and utterly expose the errors and follies which are deceiving the people. The Lord's little ones, as the Scriptures declare, may be mighty through his power to the pulling down of the strongholds of error and to the turning back of the tide of deception and sin from those who are in the reasonable attitude of mind to receive the Truth --those who are merely deceived into error and not willingly and wilfully its followers and beneficiaries.

There is a great lesson here, too, for those who are today more or less bound by error, and confused and thereby led to render worship to that which is false. Infidelity in our day is calling upon many to worship the god of nature; and, through higher criticism and evolution theories, the priests of error are misleading and deceiving many in spiritual Israel who really desire to know the Truth. The Lord is making an exhibit today as between Truth and Error, which is in many respects as astonishing and miraculous as the demonstration made at Elijah's hands. The Truth today is shining out clearly, the sacrifice of the Lord's people is being accepted, demonstrations of the Truth and of the servants of the Truth are everywhere being manifested. It is time for all who have been in any measure of darkness on the subject to scrutinize the evidences carefully and to decide as did the representatives of Israel, "The Lord he is God"--and to decline henceforth to recognize the errors of Babylon and the messages of her prophets, which are being demonstrated to be false. It is time for all to come to a decision whether they are for the Lord or whether they prefer to worship false systems and errors. In the language of our Golden Text, If the Lord be God let us follow him--thoroughly, completely. Let us not only be sincere, but earnest in our religion. Let it take hold upon all the affairs of our lives, and, as the Apostle expressed it, not only let it direct our conduct and words, but back of this, our very thoughts. To use his language, "Let us bring even our thoughts into captivity to the will of God in Christ."

===================

R3409 : page 235

OUT OF BABYLON THE GREAT.

A sinner, lost, and in my guilt I lay,--
Although a son, devoted son of Rome;
But Jesus in his love pass'd by that way,
And now I am a child of God become.

My soul was famish'd, till I found my God:
Rome gave me nothing to supply my need.
But since I've known the merits of Christ's blood,
My soul is with the richest dainties fed.

Confession to a priest ne'er gave me peace,
But lull'd my soul to sleep in carnal ease,
Till God awoke me, in his sovereign grace,
And taught me not myself but him to please.

And, now, my peace doth like a river flow,
Since I have known redemption, through that blood
Which makes the sinner whiter than the snow,
And constitutes him, now, a priest with God.

The rock on which my peace with God is built
Is Christ, who is God's righteousness for me;
His precious blood, for sin, on Calvary spilt,
Is all my trust, and my security.

Lord Jesus! Thou the mighty work hast done!--
Hast vanquish'd death and hell and set me free:--
Hast glorified thy Father, and art gone
A place, in heaven, to prepare for me.

Thou art my only Mediator there,
The one High Priest,--by God thou wast ordain'd,
Nor Mary--mother of our Lord--may share
That office, which by Thee alone is claim'd.

My prayers and praises I present through thee,
My only Priest! my only Saviour Thou!
From Romish bondage Thou hast set me free,
Nor need I fear her maledictions now.

My Lord will soon his injur'd name defend,
And all corruptors of his word shall find,
When he in clouds of glory shall descend,
That they have been blind leaders of the blind.

Oh! give me grace to praise thee more and more,
That light e'er shone on my benighted soul;
Thee, only, would I love, and Thee adore,
And pray that light may shine from pole to pole.

Lord! bring Thine own from 'neath her blinding power,
Her superstitions, and her priestly thrall;
Ere Thou on her thine indignation pour,
From earth sweep Babylon--both great and small.
--London Times.

===================

R3407 : page 235

"FAINT NOT BECAUSE OF EVIL DOERS. FOR IN DUE TIME THEY SHALL BE CUT OFF."--PSA. 37:1,2.

--I KINGS 19:1-8.--AUGUST 28.--

Golden Text:--"In my distress I cried
unto the Lord, and he heard me."

ELIJAH, flushed at the victory over the priests of Baal, was not thereby made haughty or boastful toward the king, though evidently he anticipated that the drouth and now finally its abatement, with abundant rain and with the attendant manifestation of divine power, would work a reformation in Israel. King Ahab and the rulers of Israel were evidently converted, at least temporarily, from Baal to Jehovah,--as evidenced

R3408 : page 236

by their willingness to permit the execution of the 450 priests of Baal. There was one person, however, on whose condition of heart Elijah had not counted, and that was Jezebel the queen, who really was at the bottom of the false religious system in which, as we have seen, her father had been at one time a chief priest in Zidon.

When the queen heard the result of the day's procedure she was angry--angry with God, angry with the Prophet Elijah for having shown up the falsity of Baal, angry with her husband the king for having permitted the demonstration to proceed to the disadvantage of Baal, and for permitting his priests to be executed. She was furious, and sent a message to Elijah--according to the customary form of those times--declaring that he would be as dead as the priests of Baal within twenty-four hours. Canon Farrar thus graphically pictures the queen, her message, etc. He says: "We can imagine the bitter objurgations which she poured upon her cowering husband for having stood quietly by while her prophets and Baal's prophets were being massacred by this dark fanatic, aided by a rebellious people. Had she been there all should have been otherwise!...The oath shows the intensity of her rage--like that of the forty Jews who bound themselves by the oath that they would not eat or drink until they had slain Paul--and the fixity of her purpose, as when Richard III declared that he would not dine until the head of Buckingham had fallen on the block. She presents the spectacle so often reproduced in history and reflected in literature, of a strong woman completely dominating a feebler consort."

GOD'S REPRESENTATIVE INTIMIDATED.

The message sent to Elijah was evidently a boast and threat designed to intimidate him and to cause him to flee the country, the very effect it did produce. Jezebel was quite probably at heart afraid to have an encounter with the man who, as God's representative, was able to produce the results testified to by her husband and by the rain: she was too shrewd to risk a defeat, and her course prospered. Poor Elijah, so courageous previously, so ready to risk his life, was now panic stricken and fled to Beersheba, the farther part of Judea. Even then he did not feel himself safe, because Jehoshaphat, the king of Judah, was a close friend to Ahab, king of Israel; so leaving there his boy servant, who is supposed to have been the son of the widow of Zarephath, he continued his flight southward through the wilderness to Mount Sinai--Horeb.

It is useless for us to speculate how Elijah might have done otherwise than he did--how he might have boldly stood up for the Lord, denounced the Queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. We are to remember that Elijah was a type, and hence that his doings as well as his words were in a particular sense and degree ordered of the Lord--beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah and Ahab and Jezebel from the standpoint of a type of more wonderful things coming afterward on a larger scale--only then can we grasp in any measure the force and meaning of the lessons taught through these types.

ANTITYPICAL FEATURES.

Although we have already noticed this matter, we cannot pass the story now without brief reference to the antitypes. We see in John the Baptist the repetition of the type, he being a fresh type corresponding to Elijah, as Herod corresponded to Ahab, and Herodias was an advanced type of Jezebel. Similarly John the Baptist, like Elijah, sought to effect a reformation in Israel, and similarly he failed. Let us glance very hastily at the antitype of these things portrayed in the book of Revelation. There the antitypical Jezebel is distinctly pointed out, and, in harmony with commentators since the Reformation time, we understand the antitype to be the apostate

Church, the Papacy,--the civil government of the Roman empire in its decisions corresponding to King Ahab, consequently the agent of the antitypical Jezebel in accomplishing her desires, in propagating her system and destroying the prophets of the Lord. As had been predicted, so it was fulfilled: "She wore out the saints of the most high God," and "was drunken with the blood of the saints."--Rev. 17:6; 18:24.

In the antitype, if Papacy represents the woman Jezebel, and if the civil power was the antitype of Ahab, where is Elijah? We answer that the antitypical Elijah all through this Gospel age has been made up of the Lord's faithful people, the saints--a body of many members, yet in all a "little flock." We have already shown that the antitypical Elijah, who must first come and do his work before the second advent of Christ in the glory of his Kingdom, is the true Church of Christ in the flesh --of which Jesus was the Head, of which the Apostles were prominent members, and to which number all the true saints of the Lord from then to the end of the Gospel age, while in the flesh, must belong. This Elijah class was invisible during a large portion of this long period of nearly nineteen centuries. As Elijah the Prophet disappeared just prior to the drouth and was not seen and could not be found during the drouth, so with the antitypical Elijah class. As a class they disappeared about the year 300 and were not seen for about three and a half symbolic years, namely until the time of the Reformation, about 1550, even as Elijah disappeared after announcing the drouth and did not reappear until nearly the conclusion of that period of three and a half literal years. The drouth really began about 539 A.D. and the copious showers of refreshing came three and a half symbolic years later in 1799 A.D.

This period of three and a half years, equaling forty-two months of 1260 days, is particularly mentioned in all three of these different forms in Revelation. (12:6,14; 13:5)

R3408 : page 237

The whole world is witness to the great drouth that prevailed throughout Christendom from the year 300 until the time of the Reformation. It is particularly known as the period of the "Dark Ages." With the reappearance of the Elijah class prominently before the world, represented in the reformers of Luther's time, we have some measure of reassertion of the proper worship of God. The Reformation work up to the year 1799 was preparatory, just as the work of Elijah on Mount Carmel and with the priests of Baal was preparatory. Then followed the great shower of blessing, scattering the Word of God throughout the whole world in every language under heaven. Nearly all of the present Bible Societies were organized between 1803 and 1815. There has been a great and refreshing shower of Grace and Truth come to the world. The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter, but they are more or less closely affiliated with and under the influence of the Jezebel system, and alas! as Revelation clearly points out, Jezebel today has daughters --systems termed Protestant--which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias--Jezebel. This, however, is looking down to a period in the future.

ELIJAH IN THE SLOUGH OF DESPOND.

Elijah under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship, is almost amusing when we think of the fact that the Prophet had fled panic stricken a few days before to escape Jezebel's threat against his life. Why thus flee from death and yet pray the Lord for death? The Prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic stricken, fearful. For the moment they seem to forget whose servants they are, and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones.

The fact of the matter is that all of the Lord's consecrated servants devoted their lives to sacrifice when they became followers of the Lamb, and if they could but realize their consecration continually, they would be ready for the consummation at any moment at the Lord's pleasure and by whatever means or channel his providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their Father's knowledge and permission, and the attitude of their hearts should be that expressed by our dear Redeemer--the Head of the Elijah body--"The cup which the Father hath poured for me, shall I not drink it?" The language of their hearts should be that expressed by the poet:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

Doubtless the Prophet's discouragement of heart was but a natural consequence of the tension under which he had been for some time laboring in his zeal for the Truth and the exciting conditions attending his fear and flight. He slept under the juniper tree, but was awakened that he might partake of specially provided refreshments: further rest and further supplies of food brought him strength for a farther journey. We may take from this two lessons: First, a natural one, that however earnest and zealous the Lord's people may be, they need rest and food, and these cannot be neglected with impunity if we would be strong and courageous in mind and heart. Second, the feastings and fastings of the typical Elijah may well represent special blessings and refreshments of the Truth in the experiences of the Church during the past centuries, and also represent certain fastings. Elijah's reaching Horeb, the Mount of God, would seem to typify the Kingdom in its incipient establishment in the end of this age--which various Scriptures teach us was reached in 1878. There certain lessons, refreshments, etc., were evidently due to come to the Elijah class, and so we have found it. Of this we will learn more in our next lesson.

The Golden Text suggests a personal application of Elijah's experiences to all of the Lord's people at any time. Whatever our distresses, whatever our discouragements, whatever may be our Ahabs and Jezebels, we may find consolation by carrying our every trial and difficulty to the Lord in prayer. No affair of life that comes to the

R3409 : page 237

Lord's people, sorrow or anguish or distress of mind in any sense, is too small to bring to the Lord. "Cast all your care upon the Lord, for he careth for you," is a very consoling and very encouraging suggestion from the Word. However, the Lord's people are to learn more and more distinctly, as their years of membership in God's family and tutelage in the school of Christ go on, that they are not to ask the Lord to guide their efforts according to their wisdom, that they are not to request that their wills shall be done either on earth or in heaven, but rather, telling the Lord their burdens, great and small, they are to realize and appropriate to themselves his sympathy and love, and to apply to their own hearts as a balm the consoling assurances of his Word, that he is both able and willing to make all of their experiences profitable to them if they abide in him with confidence and trust. His grace is sufficient for us, his strength is made perfect in our weakness.

===================

R3409 : page 238

INTERESTING QUESTIONS ANSWERED.

THE LENGTH AND BREADTH OF RESTITUTION.

Question.--Is it proper to say that Restitution will bring to the obedient of the world a higher condition than that in which Adam existed before he fell? In other words, Will the development resulting from an experience with evil be something beyond a restoration of Adam's position?

Answer.--The word Restitution fixes the answer to this question; no man could be restored to a condition not previously enjoyed. Adam was the representative of his race, and the privileges and rights and opportunities granted to him belonged to his posterity as well. Through Adam's sin all of these rights, privileges and blessings were forfeited--for himself and for all of his posterity--death being the sentence covering the loss.

Restitution will mean the recovery of all these things that were lost. The "Restitution Times" are clearly shown to be the thousand years of Christ's reign. The Restitution work is most evidently the bringing back from both sin and death, degradation and depravity, from "the curse," of Adam and his children and all that he possessed before the curse came. Properly enough, this will be accomplished with each individual in a full, free and understood offer, such as every member of the human family must ultimately have. If, with a clear understanding of right and wrong, they wilfully and intelligently reject the right and choose the wrong, their condemnation to the Second Death will be wholly a matter of their own responsibility, and not because of Adam's transgression, nor because of any failure on the Lord's part to proffer them the Restitution he has provided, through Jesus, for every man.

Undoubtedly the world will attain to lengths and breadths and heights and depths of knowledge of God and his plan, and of his love and of his wisdom and of his power, such as Father Adam never enjoyed. But such attainments will be no part of Restitution, for they never were lost. However, we are to remember that had Father Adam remained obedient to the Lord all of these things would have been his privilege, pleasure and opportunity; and hence, while not directly a part of Restitution work, they are indirectly associated with it: as the privileges of these things were lost, so the privileges of returning to them are to be granted.

WERE ADAM AND CHRIST REPRESENTATIVES OF THE RACE?

Question.--Were Adam and Christ in any sense representatives of the race?

Answer.--Adam, as the federal head of his family, was its representative in Eden. This is demonstrated by the fact that we, as his posterity, are involved in every matter affecting him. Thus the sentence or curse of death coming upon Adam affected and impaired as a curse every member of his offspring.

Christ was not a representative in this same sense. He was Adam's substitute--his Redeemer--the one who paid for Adam the penalty demanded by divine law, thus releasing Adam from the original sentence of death. Since Adam was our representative, therefore we have a participation or share with him in the benefits accruing to him through his redemption by Jesus, his substitute. Thus Christ's death is efficacious to the cancelling of all of its effects upon all of his posterity. As we have already seen, the opportunity for return to divine favor, which is to come to every member of Adam's family, is his release from the curse. So far as the sentence is concerned, this will be accomplished at the very beginning of the Restitution work; but the blotting out of all of the effects of the curse will be another matter. The effects of the curse have become very extended and are represented in the impairments of mankind, mentally, morally and physically. After the curse shall have been legally cancelled it will require long years under the Lord's arrangement for the wiping out, or blotting out of Sin's records in the human mind and body. Thus the lifting of the curse and the blotting out of its effects will be seen to be two different matters: the first was accomplished for all mankind by the death of Christ; the second he proposes to accomplish for as many as will be obedient to his voice during the Millennial age.

HOW TO REPLY TO UNIVERSALISTS.

Question.--What answer should be made to Universalists, who claim that Christ's death purchased everlasting life for all who lost it through Adam's

R3410 : page 238

transgression, and therefore guaranteed a restoration to perfect and everlasting life to every man?

Answer.--Very few Universalists of this kind are to be found. Generally, they either directly or indirectly deny the Ransom--deny that Christ's death purchased everlasting life for anybody. Their theory generally rests upon the assumption that there was no divine sentence to be met; that divine mercy could exercise itself without meeting the demands of divine justice; that our Lord Jesus died, not to purchase us, not to pay the ransom price, not to redeem us, not as a substitute for Adam, but merely, they say, as an example to us of full obedience to righteousness, even at the cost of life.

To such we answer that if Jesus was merely our example, and not our Redeemer, then our only hope would be to keep his example to such an extent that we would be individually pleasing to the Father as he was; and this would mean that we must keep the whole law blameless as he did. Those who understand this proposition must see clearly that, if that be true, there is no hope for any of us, for, as the Apostle declares, "By the deeds of the law shall no flesh be justified in God's sight." Christ was justified by the deeds of the law, but perfect deeds were possible to him, because he was born holy, harmless, undefiled, separate from sinners. Perfect deeds, perfect fulfilment of the divine requirements, are absolutely impossible for us who were born in sin, shapen in iniquity. If, therefore, Jesus be merely our pattern, our exemplar, and not also our Redeemer, we are of all men most miserable, for seeing salvation we shall be wholly unable to attain it. Our whole hope is in the declaration of the Lord's Word that the righteousness of Christ is imputed to us, that his death was to meet the penalty against us as a race--for Adam's sins and ours. Our hope is that, being covered by faith with the robe of his righteousness, our imperfect attempts to follow his example in obedience to the Father's will will be accounted as though they were perfect--"through the merit of him who loved us and bought us with his own precious blood."

But if there be Universalists who take the position implied in this question, our answer would be as heretofore, that Christ's death did purchase lasting life for all who lost it through Adam's transgression, and that God has guaranteed a full restoration of all that was lost "to every soul of man that believeth" --in the Scriptural sense of obedient believing. Nothing in this implies that they will get all these things at the moment of their awakening from the tomb. At that time they will get a beginning of perfect life if they are obedient to the voice of the great Physician, which will eventuate in their absolute perfection in the close of that Millennial day. Our Lord, describing the matter in John 5:29, declares that the dead will come forth unto a resurrection by judgment. They will come forth from the tomb, from oblivion, to physical conditions somewhat similar to those enjoyed before they died, with surroundings in every way much more advantageous; with Satan bound that he can deceive them no more; with the good influences of righteousness and Truth let loose in the world to such an extent that ultimately the knowledge of the Lord shall fill the whole earth; with judges and law givers under the supervision of the Royal Priesthood to look after their best interests, to reprove and correct and chastise their failures, and to encourage, reward and bless their endeavors, and thus, by judgments, of rewards and punishments, they would be gradually brought up step by step, up, up, up to the highway of holiness, to the absolute perfection at the farther end, which the Lord is pleased to grant to all who will have it upon these his terms, obedience to his Son. "But it shall come to pass that the soul that will not hear [to obey] that Prophet shall be cut off"--in the Second Death, from which there will be no redemption and no recovery.

THE SPIRIT AND BRIDE SAY COME.

Question.--When will the Spirit and the Bride say, Come?--Rev. 22:17.

Answer.--This will be fulfilled in the future for several reasons:

(1) There is no "Bride" now. The Church, the "little flock," is now the "chaste virgin" "espoused" to the Lord. She will be the Bride at marriage, and for long centuries she has been looking forward to that great event at the close of this Gospel age.

(2) The context refers to the river of the water of life of verses 1 and 2 of the same chapter. There is no such river now, nor will there be until the establishment of the Kingdom; for this is the picture: the New Jerusalem (the Church in glory, the Kingdom) comes down from God out of heaven, adorned "as a Bride" and then from its throne will proceed the "river of the water of life" of which all may drink freely, and to which the Spirit and the Bride will invite all. Now the prospective members of the Bride class have the Lord's Spirit in them, "a well of water springing up unto everlasting life."--John 4:14.

By and by these well-springs brought together in glory with the Lord shall constitute the source of the great river of life which shall bless and heal all nations. "In thy Seed shall all the families of the earth be blessed." (Gal. 3:29.) By and by the prophecy will be fulfilled: "He that believeth in me, out of his belly shall flow rivers of living water."

(3) Now the call is a different one and is not open to mankind. Our Lord declared, "No man can come unto me except the Father which sent me draw him." The Apostle declares that now many are blinded by the Adversary and hence could not see even if there were a river of life flowing, and could not hear even if there were a Bride to say, Come.

HE SHALL "POUR OUT HIS SPIRIT UPON ALL FLESH."

Question.--Does Joel's prophecy concerning the pouring out of the Lord's "spirit upon all flesh," apply to the present or to the future age?

Answer.--It applies to the coming age--the Millennium. God is now pouring out his spirit only upon the Church--"his servants and handmaidens." See MILLENNIAL DAWN, Vol. v., p. 179.

===================

SEMI-MONTHLY
VOL. XXV. AUGUST 15, 1904. No. 16.

CONTENTS

Views from the Watch Tower........................243
- Disbelief in Future Life Dangerous...................................243
- Church and State in France....................244
- Antagonism Against Socialism..................244
- The Stability of Zionism......................245

A Word to our Dear Colporteurs....................246
Elijah Instructed and Encouraged..................248
The Harvest and Gentile Times.....................250
Elijah Taken in a Whirlwind.......................251
Justified and Called..............................255

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, BOSTON, MASS., AUG. 19,20,21

FOR PARTICULARS REGARDING CONVENTION ARRANGEMENTS,
SEE LAST PAGE, THIS ISSUE.

NOTE THE DATES BELOW.

This Convention takes place in connection with the G.A.R. Encampment, for which the railroads have made very low excursion rates. For rates and routes inquire of your nearest Railroad agents. Tickets will be on sale as follows:--

In "Central Passenger Association" territory--west of Pittsburg, Buffalo, Parkersburg and Wheeling, to Chicago and St. Louis, etc.--from Aug. 12 to 14.

In "Trunk Line Passenger Association" territory--east of Pittsburg, Buffalo, etc., to New York City, Albany, etc.--from Aug. 13 to 15.

In "New England Passenger Association" territory--east of Albany, New York City, etc.--from Aug. 13 to 16, except from points within 150 miles of Boston; from the latter places the purchasing dates are Aug. 15 to 18.

In each case journey must begin before midnight of last date named.

Anyone residing within the "New England Passenger Association's" territory unable to take the "G.A.R. Excursion" above mentioned at the dates named, should ask for an "Excursion Certificate to the Watch Tower Bible and Tract Society's Convention at Boston, Mass." He will pay full (one way) fare for the certificate but will be entitled to a return ticket at a reduction, provided 100 such tickets can be shown. So, then, get the cheaper "G.A.R. Excursion" tickets if possible; but otherwise get the "Certificate" mentioned, and thus help others as well as yourself to lower rates than regular fare.

UNUSED "WATCH TOWER BIBLES."

Any of our readers having copies of the Linear Bibles with wide margins containing references to DAWNS and TOWERS, in good condition and not being used, which they desire to sell, will please advise us. There were only 5,000 of these Bibles published and since then many new readers have become interested in the "Berean Bible Studies," mentioned in the front part of those Bibles who would be glad to have the helps which those Bibles afford. We have constant requests and would have more if it were known that the Bibles were obtainable. The printing of a small new edition would be too expensive to be considered, and we doubt if there would be sufficient demand for another edition of 5,000.

VOLUNTEER AMMUNITION.

The Volunteer distribution of tracts this year has been immense, and only now have we succeeded in filling all your orders. We have a reserve in stock now: if any of you find yourselves short, order all you can judiciously use.

====================

R3410 : page 243

VIEWS FROM THE WATCH TOWER.

DISBELIEF IN A FUTURE LIFE DANGEROUS.

PROFESSOR GOLDWIN SMITH notes the fact that the tendency of our times is to destroy faith in a future life, or, as the Professor states it, faith in immortality. (We need not quarrel over terms, especially when the Professor's use of the word immortality, though less exact than our own, is the usual, the customary one in our day. In his use of this word, he is in accord with the teachings of the Scripture,--that God has provided a future life, through a resurrection, for every member of Adam's race.) We give extracts from his article, which was published in The North American Review, as follows:--

"It would seem that we have come practically to a point at which--evolution and the higher criticism having between them done the work of demolition, and the work of reconstruction, if it is ever to be done, being still in the future--no small part of educated mankind has renounced or is gradually renouncing the hope of a future life and acting on the belief that death ends all.

"A general contraction of views to the man's own life must apparently be the consequence of the conviction that this life is all. A man of sense will probably be inclined to let reforms alone, and to consider how he may best go through the brief journey of life with comfort, if possible with enjoyment to himself and in pleasant intercourse with his fellowmen. High social or political aspirations, or high aspirations of any kind, will hardly survive the disillusion.

"We have an interest in our own children. But otherwise what interest have we in the generations that are to come after us on which a religion of humanity can be founded? It is not a very lively interest that we feel even in the remoter members of the human race, to say nothing of those in the next street. Yet these exist; and of their existence we are conscious, and are reminded by the electric cable. Of the existence of future generations, supposing there is no future life, we shall not be conscious, and, therefore, for us they will not exist. We cannot even say with absolute certainty that they will exist at all. The end of man's dwelling-place and, therefore, of all human progress, science tells us, will be a physical catastrophe; and there are even those who seem to think that this catastrophe may be forestalled by a recurrence of the glacial era. Natural law, which science bids us venerate, departs, it must be remembered, with the lawgiver. Nothing remains but physical forces without a guiding mind, the play of which it is impossible to forecast. As to posthumous fame, it would be an arrant delusion, even if one man in a million could hope to obtain it.

"Whatever conduces to the enjoyment and prolongation of this life will probably be sought more energetically than before. Material progress, therefore, may quicken its pace. Nor is it likely that men will be quite so ready as they are now to throw away their lives in war. At present the soldier in facing

death is probably sustained by a notion, however dim and vague, of a reward for the performance of his duty.

"It can hardly be doubted that hope of compensation in a future state, for a short measure of happiness here, though it may have been somewhat dim, has materially helped to reconcile the less favored members of the community to the inequalities of the existing order of things. The vanishing of that hope can scarcely fail to be followed in the future by an increased impatience of inequality, and a growing determination not to put off the indemnity to another world. In fact, this is already visible in the spirit and language of labor agitation. Serious problems of this kind seem to wait the coming generation.

"It would not be surprising if in this dissolution of the ancient faith and failure of familiar supports, there were to be a partial reaction in favor of churches which, like the Roman Catholic or the Eastern Church, can pretend to offer the assurance of authority and to still the disquieting voice of reason while they lap the disturbed soul in the soothing element of

R3411 : page 244

religious esthetics. A tendency of this kind is already seen in ritualism, which bids the doubting take refuge in the sacerdotalism and sacramentalism of the Middle Ages. But such a back-stream of opinion and sentiment would, of course, not be lasting."

He concludes, "After all, great is our ignorance, and there may be something yet behind the veil."

* * *

The Professor is an astute thinker and reasoner. He sees the trend of our times; he sees the advancing wave of unbelief which as a flood is even now increasingly sweeping over Christendom.

The Lord's Word has forewarned us of present conditions (Isa. 28:14-20; 29:9-16; Psa. 91:7) and has cautioned us to "put on the whole armor of God that we may be able to stand in this evil day" (Eph. 6:11); and now, as predicted, the "fire" of this day is trying every man's work. (I Cor. 3:13.) Alas! how many have been building up in themselves and others faith in human traditions and creeds which now are "wood, hay and stubble" in the devouring flame of "higher criticism." Alas! how few have built up their own faith and that of others with the "gold, silver and precious stones" of divine Truth.

However, in this also "we sorrow not as others who have no hope." As we behold many falling away from a position they occupied only nominally anyway, and from a faith that was never more than superficial, and from a worship in which they drew near the Lord in lip service without the heart, we rejoice that for such the present "shaking" (Heb. 12:26) means not eternal torment nor even "Second Death," but an awful experience in this life which, under divine Providence, may work out for them a blessing during the Millennium.

Prof. Smith sees what the Scriptures so clearly show,--that the loss of faith at the end of this age will have much to do with the precipitation of the great time of trouble and anarchy with which this age is to finish. He sees this selfishness already manifesting itself as the Scriptures foretold it would do.--I Tim. 3:1-5.

CHURCH AND STATE IN FRANCE.

Under the "Concordat," of long standing between the French government and the Papacy, France out of revenues and taxes has paid salaries to the Roman Catholic priests, bishops, etc. It is generally conceded that this arrangement will be dissolved about the first of next year. If so the support of religion will probably depend on voluntary contributions, as in this country. Roman Catholics assume that this will be a great blow to religious institutions: they seem to have little confidence in voluntary religion.

Nor are the Roman Catholics alone in their fears for the future; for as Protestants and Jews received like treatment in France the cancelation of the Papal "Concordat" is expected to mean a similar cutting off of Jews and Protestants from financial support. The twelve Jewish consistories of France and Algeria receive 220,000 francs ($44,000), or from 1800 to 5000 francs to each rabbi or minister. The Hebrews are, of course, somewhat agitated respecting this loss, and as to how fully it would be compensated for in voluntary donations.

The various Protestant ministers are perturbed even more than the rabbis and are calling for some kind of federative union among themselves, and the "Fraternal Committee" has been appealed to--to see that the interests of the Reformed churches be taken care of in the parliamentary action on the proposed separation. France has been paying annually to Protestant ministers 1,500,000 francs ($300,000).

A few Protestants seem to take the proper view of the matter--that such support from the world is contrary to the best interests of true religion. Thus, gradually, France is getting ready for the great wave of "trouble such as was not since there was a nation."

THE ANTAGONISM BETWEEN CHRISTIANITY AND SOCIALISM.

"M. Anatole Le Roy-Beaulieu, in a recent lecture delivered at Harvard, one of a series dealing with religion and democracy, commented on the antagonism between Christianity and socialism. Socialism, he admitted, is founded upon a love of humanity, and many of its elements are to be found in Christianity. Their ideals have much in common. 'The aspiration of the socialist is the renovation of society: that is also the Christian ideal. Montesquieu, in the eighteenth century, marveled at the fact that Christianity, preoccupied as it is with the affairs of the other world, has contributed so evidently and so much to the improvement of the life upon earth.' Yet, in spite of these analogies, M. Leroy-Beaulieu discovers differences so radical between the spirit of Christianity and the spirit of socialism that he believes their conflict to be vital. On this subject he said further, according to the report of his lecture in the Boston Evening Transcript:--

"'Christians and religious men in general have as their object the improvement of conditions. Communist ideas are indeed found in the Church--as we have seen in an earlier lecture. But until the present collectivist ideas have succeeded in the Church only in monasteries, in convents, in sects which are founded upon contempt for the world. So Saint Francis of Assisi, for example, might be cited as a kind of socialist or democrat. But what was his ideal? The conquest of riches? On the contrary, poverty was the first article of his profession and the virtue that he chiefly preached. This is far indeed from the idea of modern socialism. What the socialist of to-day

wants--if not for himself, then to divide among others --is the world's money.

"'Again, there is a vast difference in the methods as well as in the ideas of socialism and Christianity. We mean, of course, the general spirit of Christianity. We do not include all Christians in our generalization. The spirit of Christianity's method is one of love toward God and man. Charity is the great idea--did not some one say the only innovation? --of Christianity. Christ's words were, 'Peace be with you.' This was no working formula, no catch-word. It was genuine. Christ toiled for peace. Not so the modern socialist. Peace may be their ultimate object, but it is a peace which can be attained only by means of war. In the modern socialist's conception of the word, Napoleon himself fought for peace. None of the socialists tend to any other method. French, Italians, Germans, Russians--so they be socialists-- are unanimous that the only way to establish the peace they aim at is through a war of classes. M. Jaures, the poet-politician, is a type of the class.

"'It follows that socialists as a body oppose the doctrines of love and of long suffering that characterize men of religion. The calming of class strife, the appeasing of civic tempests by the oil of charity does not appeal to them. Religion, according to Jaures, is 'une vieille chanson'--the cradle song that lulled the restlessness of old. It is not the martial music which is needed for the battles civilization has to fight today.

"Far deeper than appears at first sight lies the gulf that separates Christianity and socialism. The socialist has his religion, but it is neither Judaism nor Christianity. These faiths place their ideal in another world--to turn men's eyes to the treasures in heaven was the object of their teaching. Socialism--the religion of positivism and materialism--pins its faith to the treasures of earth. It is not hard to appreciate the reasons why a man who regards his life on earth as a brief trial is willing to submit with patience to injustice. For the socialist it is different; for him this world is everything. It is manifestly incumbent upon the socialist leaders, then, to snatch from the masses every semblance of belief in a world to come. There is but one expedient for them: if they are to remove the hope of a heavenly paradise, they must compensate, they must offer an earthly paradise in its place.'

"The religious plan, the lecturer continued, is to develop not war, but love among men, and by means of that love for the fraternity, which is the proposed aim of the socialists themselves. 'Christianity, then, has the better methods for attaining the socialistic ideals; and thus, after all, socialism, if it means what it professes, makes a serious mistake in its warfare upon Christianity."--Literary Digest.

THE CONFLICT BETWEEN CATHOLICISM AND SOCIALISM.

"It is an indubitable fact that, notwithstanding appearances to the contrary, Europe is now decatholicizing herself. One might even go further with safety and say that she is dechristianizing herself. Slowly but surely, with the irresistible movement of a geological subsidence, faith is waning among the industrial workers, and even among the peasants. In Belgium,

in France, in Germany, the workmen who follow no particular creed number hundreds of thousands--yes, millions--and as their hopes of any heavenly kingdom dissolve other hopes assert themselves with a growing intensity. Wherever free thought penetrates Socialism enters also.

"Frightened by the socio-industrial consequences of free thought, an increasing section of the rich class leans toward the church, and especially toward the Roman Catholic Church, which is regarded by all as the strongest bulwark of the capitalists' interest. The apparent clerical reaction is thus shown to be in fact a corollary of the decline of faith amongst the masses. But it is nevertheless true that the alliance of priest and capitalist, the coalition of spiritual and temporal power, against Socialism and free thought, furnishes the conservative and reactionary parties with formidable means of action and constitutes the most redoubtable threat against the immediate future of European civilization. It is a contest between the Black International and the Red International. On the one hand are all those who hold that authority should descend from above, and who find in the Roman Catholic Church the most perfect expression of their ideal, the most inflexible guardian of their class privileges; on the other hand are those who insist that authority shall come from the people, and who, by the logic of circumstances, can found their hopes on nothing but Social Democracy."--New York Independent.

THE STABILITY OF ZIONISM.

The death of Dr. T. Herzl, the principal leader of the "Zionist" movement among the Jews, is seemingly a serious loss--calculated to hinder the progress of the movement for the reestablishment in Palestine of a Jewish State under the protection or suzerainty of Turkey or the great powers of the world. However, from another standpoint it may do good--teaching those interested that they must trust not in man but in God. The time for regathering of faithful Jews to Palestine is due, according to the Scriptures, and it will not be long until the "door" of opportunity opens to them. The Lord is the real leader of the movement and he will guide in his own way. It is understood that Dr. Herzl looked with considerable favor upon the British Government's offer of all that the Jews at present desire, in a location far south of Palestine, in Africa. Dr. Herzl's continuance at the head of the movement might have proved inimical to the interests of the divine arrangement centered in Palestine. "Behold I will gather them out of all countries whither I have driven them....Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."--Jer. 32:37-42; 31:27-40.

===================

R3412 : page 246

A WORD TO OUR DEAR COLPORTEURS.

WE want you each and all to realize that you are continually, daily, in our thoughts and prayers.

We know exactly what your general experiences are, and are anxious to assist you in every possible manner. Firms that prosper in the subscription book business --in expensive books yielding large profits--drill their new agents for about a week on just the words to say and just the tone and emphasis to give them to make the best impression. We regret that this is impossible with us; but neither is it as necessary as with "book agents." Our Colporteurs are in the work "for the love of it"--for the love of the Truth--and the animation and emphasis of their presentation are not "put on," but are the spontaneous utterances of their hearts. Over three hundred are now actively engaged in this blessed service in this country alone, and not one of them follows it as a business,--all recognize it as a ministry of the Truth and themselves as "ambassadors for God" to his true children.

But zeal requires knowledge to make it the more effective. Knowledge on the subject of colporteuring comes from experience, and our experience covers years and is world wide. Hence it is both our duty and our pleasure to assist the dear devoted Brethren and Sisters engaged in the Colporteur service.

We perceive that some full of zeal and enthusiasm on entering the work soon become discouraged from lack of success, while others, who start timidly and fearfully, do well. The reason for these peculiar conditions evidently is that the latter give the more careful heed to the printed instructions, while the former, too self-reliant, fail to profit by the experiences of others thus supplied. None should attempt a "method of his own" until he has been in the work at least three months, using one of the successful methods presented in Hints to Colporteurs.

We have found that some Colporteurs get poorer results with larger experience; and we have learned to attribute such a retrogression to a gradual change of "method" to a poorer one, often unconsciously. All these reasons lead us to present below four of the most successful methods now in use amongst our dear Colporteurs. They are all alike in that they are brief, and do not discuss or even mention the doctrines, nor attempt to prove or argue Scripture. Many of the dear friends err in not observing this point. To attempt to tell the plan of God in a few words is to spoil matters and neither you nor your auditors have time for a lengthy discussion. The six volumes of DAWN treat the plan in the proper order and as briefly, we believe, as it can be clearly expressed.

Make note of the interested ones and call back to see them after they have had time to read. Then you can talk as far as they have read, but if "wise as a serpent," you will not talk much beyond that point, but deepen their interest in their reading by continually referring their questions to the books which they then will have.

When referring to the price, usually say, "Only thirty-five cents;" in contrasting say that "books on such topics usually sell for a dollar and a half each." But when referring to the price of a set say "only two and a quarter," making no mention of "dollars" this time because, unconsciously to the person, the price appears more trifling than if the word "dollars" be used.

The fourth method mentioned below is intended specially for use in a new edition of these books which will have the general title, "Studies in the Scriptures." instead of "MILLENNIAL DAWN." Some sets of these will be ready (for trial by Colporteurs to test whether or not the new name will help in effecting sales) about October

1st. Whether or not the new name will later be abandoned, or ultimately supersede MILLENNIAL DAWN we leave to the Lord's providence to determine.

METHOD A.

Good morning! I am doing a little Christian work in this neighborhood; may I have a moment of your time? [If an opportunity is given enter the house.]

The Bible and Tract Society of Allegheny, Pa., which I am representing has prepared some systematic studies of the Bible, which have been a great blessing to many of the Lord's people, and we are endeavoring to place them in the hands of all who will appreciate them. I have a copy of the book, which I would like to show you. [Show book, preferably in your own hands.] It is a "Helping Hand" for Bible students, entitled, "The Divine Plan of the Ages."

This, the first volume of the work, takes up sixteen very interesting studies, all "meat in due season" for thinking Christians. The object of the work is to teach the study of the Bible systematically. All know that in studying the Bible a great many things are found that are hard to understand; this work takes up those difficult parts. For instance [pointing to the seventh chapter], "The Permission of Evil." We all have often wondered and asked why God permits evil, sin, sickness, suffering, death, and these awful and terrible disasters, etc., and why he does not prevent them when he has the power to do so. All this is beautifully explained and answered from the Scriptures, in this seventh chapter. It shows just why God has permitted sin and evil for now six thousand years, since the fall of our first parents in the Garden of Eden. It also points out God's promises for the final overthrow of evil in his own due time; when Satan will be bound, and the knowledge of the Lord will fill the earth as the waters cover the great deep.

The sixth chapter treats of our Lord's return, and shows the object of his second coming--his work at that time,--that it will be a restoring of all that was lost in the Garden of Eden. In proof of this it gives the testimony of "all the holy prophets since the world began."

[I do not always bring in the next paragraph.]

The fifteenth chapter treats on "The Day of Jehovah" --the time in which we are living, and shows that the ever-growing conflict between Capital and Labor is clearly foretold in the Scriptures, and what the final outcome will be.

Chapters two and three I must tell you about; they are so helpful, especially if you have young friends inclined to be skeptical. The one gives evidences, aside from the Bible, that there is an all-wise Creator; the other thoroughly answers "higher criticism" and infidelity by the internal proofs that the Bible is inspired. These chapters alone are worth many times the cost of the entire set of books. As one reader has well said, "These helping hands to Bible study are worth more dollars than they cost in cents."

We have six volumes of this work, beautifully bound in cloth, similar to this first volume I am showing you, but averaging 500 pages. We sell them all for the very low price of $2.25, the usual price of one volume on such a topic. The title of the second volume is, "The Time is at Hand;" the third, "Thy Kingdom Come;" the fourth, "The Day of Vengeance;" the fifth, "The Atonement Between God and Man;" the sixth, "The New Creation."

I am only taking orders today, and will deliver next Monday [or whatever day you decide on].

[If this does not secure the order, give a brief outline of the Chart; and refer them to the Apostle's statement (2 Tim. 2:15), "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly

dividing the Word of truth." Show them from the Chart how to apply and rightly divide the Word of truth:--]

This Chart shows the past dealings of God as related in the Scriptures, and also the future development of his plan; and it shows us just where we are on the stream of time. It is fully explained in the twelfth chapter.

[If an order for the set of six volumes cannot be obtained, urge that the first volume at least be taken and read--over a million and a quarter of them already issued.]

METHOD B.

Pardon me. I represent the Bible and Tract Society. I thought you might be interested in the "Plan of the Ages." It explains why evil is permitted--sickness, wars, crimes, etc.,--something we are all interested in, and want to know more about. It shows that the Bible, when rightly understood, is in perfect harmony with itself and with reason, from Genesis to Revelation. More than a million copies of this book are now in circulation. It is unsectarian. The book is extremely interesting and makes plain so many points that have troubled us all our lives. It is truly wonderful how it opens up the Scriptures!

Aside from this it treats satisfactorily the important subjects and questions of the day, such as, What is the world coming to, into what are we drifting, religiously and socially.

This Chart is fully explained in the book, and shows how to "rightly divide" the Scriptures, in order to have perfect harmony from first to last. It awakens an absorbing interest in the Bible, and develops reverence and love for the Creator. Every presentation is abundantly substantiated by Scripture. I am sure you will enjoy reading it. The type is large, the chapters short. It has good paper and contains 380 pages. A cloth-bound book for thirty five cents! Think of it! Such books usually sell for a dollar and twenty-five cents.

If you prefer the entire set of six volumes, the cost is just two twenty-five for the lot. I am merely taking orders today; my delivery will be on__________day. You can pay then. Let me see--What are the initials? How do you spell your last name? Now,--Shall I bring you the complete set; six volumes for two twenty-five? Very well. I thank you, and you will thank me. I bid you good day.

METHOD C.

Good morning! Excuse me, please, for troubling you. I am representing the Bible and Tract Society of Allegheny, Pa., and think you will be interested in our work. This Society sends us out to call the attention of Christian people to the MILLENNIAL DAWN, or PLAN OF THE AGES. Perhaps you have heard of it. There are already over a million in circulation, and the exceedingly low price of thirty-five cents per volume places it within the reach of all. The object of this book is to teach us to study the Bible systematically, so that we can understand it. No doubt you have noticed in studying the Bible that you often come to passages you cannot understand. This has been my experience, and I have often felt discouraged in trying to study the Bible without a system. However, I have found a great blessing through carefully studying the Bible in connection with this book. The author takes up matters that have never before been satisfactorily explained or understood; for instance, "THE PERMISSION OF EVIL AND ITS RELATION TO GOD'S PLAN." We have all wondered why God permits evil--sickness, death, calamities, murders, wars, etc. This book explains why these things are permitted, and does it from the Bible standpoint. The book also explains "THE OBJECT OF OUR LORD'S RETURN," "THE RESTITUTION OF ALL THINGS," and "THE DAY OF JUDGMENT," subjects in which we are all interested, but which very few understand to their satisfaction. In this work the Scripture texts are given, so that you can refer to them as you read, and all can understand if they will.

There are in this volume sixteen chapters on the most interesting and important subjects in the world;--380 pages; nice paper; large, clear type; ALL FOR THIRTY-FIVE CENTS! There are six volumes of the work, averaging 500 pages each, all for $2.25, about the usual price of one volume on such subjects. I am merely taking orders today, for delivery next__________day. May I enter your name for a set?

[If purchase is declined proceed to show Chart.]

This Chart gives an outline of the whole plan of God, as revealed in the Bible, from Genesis to Revelation. Beginning with the creation of man, it shows us just where we stand on the stream of time, and the progressive steps each one must take to become like our Lord. It gives the Divine Plan in order, and makes the Bible so plain that even a child can understand it. [Have memorandum book ready, with pencil in hand.] I am only taking orders today, and will deliver next__________day; you pay for the book when delivered. [Whether the other volumes should be further mentioned or not, depends upon interest and circumstances.]

Vol. II., "The Time is at Hand," treats of the manner of our Lord's SECOND ADVENT; it also gives a complete Bible chronology, which is very important in order to help us to understand something of the times in which we are now living. It has a long chapter on The Anti-Christ.

Vol. III., "Thy Kingdom Come," treats on various important themes also. It has one long chapter on The Great Pyramid in Egypt, with seven full-page illustrations of it. It shows that it is mentioned in the Bible, and is truly called "The Stone Bible."

Vol. IV., "The Day of Vengeance," takes up the affairs of the Church and the world in general; shows us the meaning of all the trouble and confusion around us, as explained in the Bible,--that the times we live in are a fulfilment of the Word of God. It shows what the outcome of the impending trouble will be, and also gives the only remedy, set forth IN THE SCRIPTURES! One chapter is an itemized explanation of our Lord's great prophecy, in the twenty-fourth chapter of Matthew, and is worth more than the price of the set of books.

Vol. V., "The At-one-ment Between God and Man," explains everything connected with the ransom--why it was necessary; how it was accomplished; the separate and related works of the Father, Son and holy Spirit in connection with our salvation--with the Scriptures bearing upon these interesting themes. One chapter on "The Undefiled One" deserves special mention. It shows how Jesus was born of a woman without partaking of her sins or weaknesses as a member of the fallen race.

Vol. VI., "The New Creation," deals with everything pertaining to life and godliness affecting the Lord's consecrated people from start to finish--Church duties, home duties, family duties--everything. It has also one chapter on the natural creation, showing the harmony of the Genesis accounts with the facts of nature.

It is the most wonderful work that has ever been published on these subjects, and you get the complete work--SIX VOLUMES--for only two twenty-five, the usual price of one such volume. These six volumes are a whole Christian library in themselves, and all for only $2.25, payable on delivery. May I take your order? This is the noblest cause in the world, and we all want to have a share in it.

R3413 : page 247

METHOD D.

Pardon me if I intrude. May I ask, Is this a Catholic or a Protestant home? [After answer proceed.] Very well then. I am doing a little Christian work, in which I believe you will be interested.

Christian people are becoming more and more awake to the fact that a great tidal wave of unbelief is sweeping over Christendom;--not the blasphemous atheism voiced by Thomas Paine and Robert Ingersoll, but the cultured kind represented in the scholarship of our day, which makes the danger all the more insidious.

Not only are the great Colleges and Seminaries undermining the faith of the better educated, but the Common School books, and especially those used in the High Schools, are similarly inculcating a distrust in the Scriptures, a contradiction of its teachings. For a college graduate of to-day to declare his faith in the inspiration of the Scriptures would bring upon him the scorn of his companions--a scorn which few would court, or could endure. At very best, a few will be found to claim that they believe that Jesus and his Apostles were sincere, though they blundered in quoting from the Old Testament as inspired.

Such a belief in Jesus and his Apostles is no belief at all; for if present-day "higher critics" are wise enough to know when and where our Lord and his Apostles erred in their quotations from the Old Testament, then these wise men of our day are our proper guides,--more inspired than Jesus and his Apostles.

Our Society, realizing the need, is seeking to do all in its power to stem the tide and lift up the Lord's "standard for the people." It has prepared six sets of Scripture Studies (of which this volume is one) for the Lord's people of all denominations to use in lending a helping hand to all perplexed inquirers with whom they may, by God's providence, come in contact. These are supplied at bare cost, and can be had direct from the Society's warerooms or of its colporteurs, who are gradually reaching forth these helping hands far and near. These valuable "studies" are supplied at little more than two cents each;--16 of them well

bound in a cloth case, embossed in silver, for 35 cents.

The thought is this: As a Christian man or woman you have children or relatives or neighbors or friends open to your influence--perhaps, indeed, seeking your counsel--asking, "How do we know that there is a God?" or, "What proofs have we that the Holy Scriptures are inspired?" It is no longer wise to call these silly questions, nor to ask, "Are you an infidel?"

However competent you might be to prepare answers to these and a score of other questions, you may not have the needed time and opportunity to do so. How convenient then to step to your book-case, take down the proper study on the subject, and to say to the inquirer, Sit down and read that short study, and the whole matter of your question will be fully and satisfactorily settled; and if your doubts ever again arise come over and read the same again.

Possibly you may be a member of an Epworth League or Christian Endeavor Society, or of a Baptist Young People's Union, and may be called on for an essay on some Scripture topic. How convenient to select one among these numerous studies (covering almost every topic) and to find therein the appropriate Scriptures cited. Ministers use them thus when composing special sermons and addresses.

Ministers who have large libraries touching every conceivable religious topic--many volumes costing $6 to $8 per volume--may not feel their need of these "Scripture Studies" but to others they are almost indispensable. Indeed, in addition to the price feature, which brings them within the reach of everybody--six volumes of over 3,000 pages for $2.25--the usual price of one such volume--they are written in pure, but simple English, whereas the "scholarly works" are replete with technical terms and only for the few.

We invite Christian people of all denominations to join us in our work of extending these "helping hands" to the rising generation. A single friend or relative helped--rescued from doubt or unbelief--would repay the cost of these studies a thousand times.

[Note.--Catholics seem to prefer the term Scriptures to Bible.]

===================

R3414 : page 248

ELIJAH INSTRUCTED AND ENCOURAGED.

--I KINGS 19:9-18.--SEPTEMBER 4.--

Golden Text:--"Fear thou not,
for I am with thee."--Gen. 26:24.

ON Mount Horeb, Mount Sinai, is a cave called the cave of Moses, and it was toward this apparently that Elijah bent his steps, still heart-sore and discouraged, as he fled from Jezebel. It was here that the Lord appeared to him inquiring why he was there. His answer was that he was there because of his zeal for the Lord, because he was discouraged that the true worship in Israel had been set aside, that his reformation work had apparently been a failure, and, after all the miracles that the Lord had wrought through him, the people were seeking his life. In answer the Lord gave him illustrations of different ways of accomplishing results: First he caused a fierce wind to tear the mountains and break the rocks, but Elijah recognized that the wind was not the Lord but a manifestation of his power. Then an earthquake came, shaking the foundations of the mountains; but similarly the earthquake was not the Lord but merely a part of his power. Then came a fire; but the fire was not the Lord. Then a still small voice, and this voice, when Elijah heard it, he recognized as being the Lord, and in humility and fear he covered his face.

"NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT."

The antitypical Elijah, the saints, as they look about them and see the world in general in idolatry, and even the Lord's professed people largely given up

R3414 : page 249

to the worship of fashion and the idolatry of wealth and fame, are very apt to feel discouraged--to feel as Elijah did, that they are quite alone. They are very apt to wonder why God seems so indifferent to the matter which so greatly concerns them. Why does he not overthrow all the altars of Baal? Why does he not overthrow Mammon? Why does he not bring in by his supreme power the great Kingdom of righteousness, which he has taught us as his people to expect? Why should we be more jealous for the Lord than he seems to be for his own name and cause? We need a lesson such as Elijah got, and we are getting that lesson.

We are learning that while God could have spoken to the world with force and power, as represented by the wind and earthquake and the fire, yet all of these would not have expressed to the world the Lord's real character. To know the Lord they must be permitted to hear the still small voice--the voice of truth, the voice of love, the voice of wisdom. Moreover, we see that the Lord is about to bring upon the world of mankind just such experiences as might be symbolized by these matters displayed to Elijah. The strong winds of war are to be let loose upon the world--indeed quite probably they are already being let loose. The effect will be the rending and tearing of earth, society, the nations. Then will follow a great earthquake, symbolical--a revolution--referred to in Revelation as so mighty an earthquake as had never before been known amongst men. (Rev. 16:18.) It will be a revolution which will affect all the governments of the world, socially, politically, financially and ecclesiastically. Following this will come the fire--symbolical fire that will symbolically consume the earth, consume society. "The elements [society] shall melt with fervent heat, the earth [society] also and the works that are therein shall be burned up." Such is the symbolical description given by the Apostle Peter.

The same symbol of fire is used by the Prophet Zephaniah and is located at the end of this age in the words, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, that I may pour upon them my indignation, even my fierce anger: for the earth shall be devoured with the fire of my jealousy." The very next sentence shows us that the fire of God's jealousy is a symbolical fire, and other Scriptures show us that it is anarchy that is thus figuratively brought to our attention; for it is to be followed by a time of blessing as the Prophet says, "Then [following the fire --the anarchy] will I turn unto the people a pure language, and they shall all call upon the name of the Lord, to serve him with one consent."--Zeph. 3:9.

This "pure language" or pure message of God's Word, which the Prophet shows as following the fire of anarchy, is the still small voice of our lesson. Elijah recognized this to be the power of God for bringing blessings and fulfilling his promises to the seed of Abraham, and through it to all the families of the earth in due time. And so the Lord's people today, as the antitypical Elijah class, are learning that God will do his great work through the still small voice of the Truth in due time, and that the due time for it will not be until the storm, the earthquake and the fire shall have passed. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."--Isa. 26:9.

"BE STILL AND KNOW THAT I AM GOD."

These same thoughts are brought to our attention in the 46th Psalm, in which the Lord, through the Prophet David, sets forth a picture of the time of trouble which belongs to the day of the Lord into which we have already entered--the day of trouble which will prepare the world for the great day of blessing, the Millennial day. In this Psalm the Lord represents the earth being moved, the mountains being carried to the midst of the sea, its waters roaring, its mountains shaking, etc. These things picture the commotions that are about to take place in the social, political and religious systems of the world. The Lord's people, the Elijah class, are represented in the Psalm as not fearing these things, because they constitute the Lord's holy city or holy Kingdom. Then in verses 6 to 10 the Lord gives an interpretation of the shaking and melting mountains, etc., as signifying the raging of the people, anarchy, the unsettling of the kingdoms, the melting or disintegration of society. As a result there will be great desolations in the earth: as another result all wars are to cease unto the ends of the earth, and then (vs. 10) comes the message which will be enforced throughout the Millennial age, "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth."

This command, Be still, corresponds to the still small voice which Elijah heard--to what we as the antitypical Elijah are now hearing from the Word of God, namely, that not by earthly might nor by earthly power will the Lord establish his rule, but that in the coming time his King shall reign in Zion and execute judgments in the earth, rewarding the righteous and punishing the evil doer, with the result that all shall come to a knowledge of the Lord from the least to the greatest; that the knowledge of the Lord shall fill the whole earth as the waters cover the sea; and with the further result that the Spirit of the Lord shall be

R3415 : page 250

poured upon all flesh, as the mouth of the Lord has promised. This is the glorious message which the Prophet declares results from the great atonement sacrifice made by our Lord; his statement is that the Lord gave himself a ransom for all--"to be testified in due time."--I Tim. 2:6.

After Elijah learned this lesson respecting the Lord's methods of bringing about the blessing, he was quite ready to follow the divine direction and to return to the land of Israel to make ready for (1) his own departure; (2) to appoint Elisha his successor as prophet and to instruct him for the service; (3) to outline the changes soon to come in the governments of Israel and Syria. He was further consoled and doubtless surprised by the Lord's declaration that he had yet 7,000 in Israel who had not bowed the knee to Baal nor kissed the image--which was the custom. Similarly the Elijah class has been encouraged of the Lord by an unfolding of the divine Word, that the blessings and reformation of the world will all come about in God's due time and manner--through the establishment of the Millennial Kingdom. Similarly the Elijah class has come to understand that there is an important work yet to be accomplished by it in the world: that there are thousands in the nominal systems who are not in sympathy with the errors there taught, who are merely confused and blinded by the misrepresentation of the divine character.

"BE OF GOOD COURAGE."

Elijah returned to the land of Israel, and apparently paid no attention whatever thereafter to Jezebel and her threats, but prosecuted a work of arousing true faith in the true God and obedience to his Law. He not only called Elisha, as directed of the Lord, but following out further directions or the spirit of the directions, he re-established what were called "schools of the prophets"--gatherings of young men desirous of studying the Law and appreciating the divine will. Thus we see that the awakening at Mount Carmel, witnessed by the heads of all the ten tribes of Israel, bore its fruit--that idolatry was at a discount thereafter, that Jezebel and Ahab evidently did not have it in their power to oppose or destroy these schools of the prophets, and, in general, the reformation work which Elijah was prosecuting. He is supposed to have continued this reformation work for some ten years or more after his return from Mount Sinai before he was taken up in the whirlwind.

The Golden Text of the lesson fits well to the antitypical Elijah class. These should realize that one with the Lord is a majority, and should not fear the words nor the deeds of humanity so long as they can realize themselves the Lord's servants, cooperating, serving, active in the line of his direction. The message to these is, "Fear not their fear, nor be afraid;" "Let not your hearts be troubled; ye believe in God, believe also in Christ"--the Head of the body--and trust to his guidance and overruling according to his promise, which assures us that all things shall work together for good to them that love him. Why should we fear? What should we fear? "If God be for us who can prevail against us?" True, evil doers do seem to prevail at times--do really prevail against us--as, for instance, the Jewish Sanhedrin prevailed against our Lord to his crucifixion; but such prevailing is only seemingly against us. In reality, as the Apostle declares, it is working out for us a far more exceeding and eternal weight of glory. We are to view matters from this standpoint, and to rejoice in whatever tribulation divine wisdom may see fit to permit to come against us, anxious only that our union and relationship with the Lord may be maintained.

===================

R3415 : page 250

THE HARVEST AND GENTILE TIMES.

QUESTION.--If the "Times of the Gentiles" can be changed as suggested in the July TOWER, so that the anarchy will follow 1914 A.D., instead of preceding it, might not similar changes be made in respect to all the various lines of prophetic time-proof set forth in MILLENNIAL DAWN, Vols. II. and III?

Answer.--You are entirely in error. Not a figure, not a date, not a prophecy is in any sense or degree affected by the article to which you refer. Indeed the harmony and unity of the whole is the more fully demonstrated. Read again the article you refer to, "Universal Anarchy, etc." (July 1 issue), and you surely will see this. If it is not apparent to you upon a further study let us know the particular point of your difficulty and we will endeavor to make it plain.

The harmony of the prophetic periods is one of the strongest proofs of the correctness of our Bible chronology. They fit together like the cog-wheels of a perfect machine. To change the chronology even one year would destroy all this harmony,--so accurately are the various proofs drawn together in the parallels between the Jewish and Gospel ages. It would affect the ending of the Jubilee Cycles, the 1335 days, the 2300 days and the Times of the Gentiles, throwing out of gear all the wonderful harmonies of these in the "Parallel Dispensations."

R3415 : page 251

We commend to you a fresh and careful study of the presentations of DAWNS, Vols. II. and III., on these points. Evidently the time features of Present Truth all stand or all fall together, and we see no weakness or signs of their falling: on the contrary everything throughout the world is confirmatory of them.

And while it is true that the great mass of Present Truth is in many respects entirely independent of our "times and seasons," nevertheless they are so related that the latter are almost necessary to explain the former. For instance, without recognizing that we are now living in the "harvest" of the Gospel Age and in the parousia of the Son of Man, how could we account for our great increase in knowledge respecting the various features of the divine plan?

The easiest and best explanation of the "feast" now spread before us as the Lord's "household of faith" (indeed the only reasonable one) is that the Lord is now fulfilling his promise recorded in Luke 12:37: "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself [as their servant] and make them to sit down to meat, and will come forth and serve them." While these "things new and old" are handed from one servant to another and to the entire household, can any of us doubt that the Master himself is dispensing the delicious viands which so refresh us?

And if this be so it is a proof that we are in the "harvest" or end of this age just as surely as similar blessings marked the "harvest" of the Jewish age. And the times when these blessings have reached us corroborate the prophetic testimonies respecting when the harvest began (Oct., 1874 A.D.) and when it will end (Oct., 1914 A.D.), a period of 40 years, just as was the Jewish harvest. Unlike error, these things stand investigation and the more searching the investigation the more satisfactory will the results be, we believe, to those who are in the right attitude of heart

--to those who seek not to cavil, but to know the mind of the Lord. To the "Israelites indeed" it is now "given to know" these things which are still mysteries to the world. Only "the pure in heart," the thoroughly sincere, the honest, are in the position to have the "ear to hear" this "knock" of the heavenly One (Rev. 3:20); only those who have the eyes of their understanding opened can discern the presence of our King; only those who hunger and thirst for the Truth can properly relish things new and old, now so bountifully provided. These privileges are now restricted to the "meek and lowly of heart," and these conditions must be maintained or else this special hearing, sight and taste will be lost. Such loss in the Scriptures is styled "outer darkness" --the darkness and confusion in which we see the whole world now to be; but from which, thank God, there will be a rescue "in the morning"--when the Sun of Righteousness shall shine clearly forth, turning the outer-darkness into outer-light. But for such, meantime, there is necessarily a great "shaking" and "horror of great darkness" and trouble.

===================

R3415 : page 251

ELIJAH TAKEN IN A WHIRLWIND.

--2 KINGS 2:1-11.--SEPT. 11.--

Golden Text:--"He was not,
for God took him."--Gen. 5:24.

THE words, "When the Lord would take up Elijah," suggest that Elijah had a specially protected life--that it was not subject to the power of his enemies--that he was wholly under divine control. And this is true also of the antitypical Elijah class of this Gospel age. It was true, we remember, of the great Head of this class, Jesus in the flesh. The scribes and Pharisees made many attempts at his life before the successful one, but could not harm him previously because "his hour was not yet come." So with every member of his body in the flesh, every member of the Elijah class--not even a hair of their heads could fall without divine notice and permission. These are not to esteem that any of their affairs are accidental, for being fully consecrated to the Lord and fully accepted by him, all of their affairs, great and small, are under divine supervision--their health or sickness, their rights or privileges, their joys or sorrows.

We are not in this wishing to intimate fatalism, but rather a divine supervision. If trials and disciplines and corrections, either of poverty or sorrow or ill health, be necessary for the correction of these they will surely have them; and some or all of these may

R3416 : page 251

come to them even though not as chastisements, but as lessons of experience necessary for their development for places in the Kingdom or for their usefulness in the Lord's service in the present time--as was the case with our Lord. Those who are of the Elijah class, fully consecrated to the Lord, will be glad to have this divine supervision of their affairs and will rejoice in it. This, however, would not mean that they may not and should not do whatever would appeal to them as being wise and reasonable for the maintenance of their health or its recovery, for the satisfying of their hunger or thirst, or for the betterment of their temporal interests. But while using what to them may appear to be reasonable means,

R3416 : page 252

they will consider that these also are all in the hands of the Lord, and, if successful, that they are his provision, to be accepted with thankfulness; while, if unsuccessful, they will be willing to accept the results without murmuring--with full assurance of faith that God is able to make all things work together for their good.

AT THE SCHOOLS OF THE PROPHETS.

Elijah and Elisha were at Gilgal, one of the cities at which was located a "school of the prophets," where piously inclined young men sought instruction respecting the divine Law under the supervision of those who were recognized as prophets, and with a view to become doctors or expounders of the Law of God in the various cities in which they lived. Elijah and Elisha had been at this place for some time, and now Elijah proposed a journey, suggesting that Elisha go not with him. The latter, however, would not forsake the older prophet, whom he styled his master, and toward whom he performed the duties of a body-servant. So they went together to Bethel, at which was located another "school of the prophets." We are not told how long was the stay at Bethel, nor what the prophets did or said at the school, but we do know that the pupils, known as the sons of the prophets, came privately to Elisha and in confidential whispers asked him if he was aware that the Lord was about to take from him his master Elijah.

Elisha's answer was that he did know it, but did not wish to discuss the matter. Evidently he was filled with sorrow at the thought of the loss he was about to sustain, for everything indicates that during the ten years or more that he had been Elijah's servant and co-laborer in the prophetic office, a deep personal attachment had sprung up between the two men, who in some respects were very dissimilar. Again Elijah suggested that Elisha should tarry while he would go on to the city of Jericho; but again, with strong vociferations of his earnestness, Elisha declined to leave his master. When they arrived at Jericho Elisha had a similar experience, the sons of the prophets again asking him whether or not he had heard of the Lord's intention to take up the prophet, and again he refused to discuss the matter. For the third time Elijah suggested to him that he tarry while he would go farther under the Lord's direction, not to a city but to the river Jordan, but Elisha would not tarry and they went on.

These visits to the schools of the prophets before Elijah was taken away doubtless had a beneficial effect upon these students of the Lord's Word, who well knew the aged prophet and his allegiance to God and God's power manifested through him. This last visit would be impressed upon their minds and go with them to the various cities of Israel in due time. Meanwhile the revelation which had been made to them, that God intended to take Elijah by a whirlwind, would prepare them for this final miracle and attestation of him as a servant of the Almighty. Apparently the prophets of this last school, fifty in number, while modestly refraining from following with Elijah and Elisha, nevertheless were deeply interested in the event they knew was about to take place. They went to a prominent point near Jericho, high above the river Jordan and overlooking it, and there witnessed what transpired. In the distance they beheld Elijah take off his mantle and roll it into the form of a club, and therewith smite the waters of the river Jordan, dividing them so that the two passed over as the Israelites had previously done by the miracle which the Lord wrought through Joshua at very nearly the same point. On the prophets went, up the steep hillside beyond Jordan--quite possible Mount Nebo, where Moses died.--Deut. 32:49,50.

HARVEST SIFTINGS TYPIFIED.

There has been considerable speculation respecting this account of the three times and places at which Elijah invited Elisha to part company with him: that Elijah was too modest to desire many witnesses of the final manifestation of God's favor toward him, or that he wished to spare Elisha the sadness of the later parting; but these suggestions are not satisfactory to us. To our mind these were a feature of the type whose antitype must be expected in this present time. As Elijah represented the consecrated ones who will as overcomers constitute the body of Christ and become participants with our Lord in the glories of the Kingdom in the first resurrection, so apparently Elisha would represent a consecrated class of this time, in some respects inferior. These will have an acquaintance with the Elijah class, will minister to them in various ways, yet not be identified with them as members of the same death-devoted company.

In harmony with this illustration or type we shall expect that, as the present age draws to its close and the Elijah class passes away entirely, there will come various siftings or testings to this class of inferior consecration to separate them from the company and fellowship of the Elijah class. Whoever will fall away in this sifting will cease to belong to the Elisha class. Those who endure the siftings and testings will thus maintain their position in the Elisha class, and some will thus continue according to the type down to the very close of Elisha's experience, and will then in consequence of this faithfulness receive a great blessing--a double portion of the Elijah spirit.

As the two prophets went on Elijah said to Elisha,

R3416 : page 252

Make request what I shall give thee, as I go from thee shortly. Elisha's request for a double portion of the spirit of Elijah is not to be understood as meaning twice as much of God's power as Elijah possessed, for this would have constituted Elisha a prophet of double the power of Elijah. Besides, how unreasonable a request would it have been for him to make--that Elijah should give more than he himself possessed. We must understand him, therefore, to mean that if Elijah's spirit or power would in any wise be remaining with any prophets in the earth who would represent the Lord, that Elisha desired that he might have twice as much as any other one--not selfishly, we may assume, but that he appreciated Elijah's disposition and position as a servant of God, and desired that as far as possible he might enter into a similar work of service. His request was granted conditionally, but he was told that it would be dependent upon his own watchfulness.

The lesson which we draw from this request of Elisha and the conditions of its fulfilment is that the consecrated class whom he represents in the end of this age will need to be on the alert if they would discern the passing away of the Elijah class, and that only in proportion as they do discern the completion of the Elijah class and its passing into glory will they become the recipients of a proportionately large measure of the spirit and zeal of the Elijah class. From the Scriptures we get the thought that after the Elijah class shall have been completed, tested, proven and glorified, there will still remain a period of time before the full ending of the "present evil world" or dispensation--before the full inauguration of the Millennial glories. During that period the class which we believe Elisha represented--namely, a consecrated class, but lacking in some measure the full spirit of devotion exhibited by the Elijah class--will be quickened and energised by the change of dispensation and the evidences of the fulfilling of the divine plan, so that thereafter they will be practically as devoted and self-sacrificing and zealous every way as the Elijah class had been.

The receiving by Elisha of power from the departed Elijah seems to correspond in considerable measure to the "foolish virgins" getting their oil and being able to trim their lamps after the "wise virgins" have gone in to the wedding and the door is shut. As the foolish virgins were not evil but good--"virgins" --so Elisha was not an evil man but a good man and a prophet: as the foolish virgins lacked something that the wise virgins possessed, so Elisha lacked something of what Elijah possessed, and that lack, which was supplied to the foolish virgins in the oil, is represented in Elisha's case in the mantle and blessing.

As the Parable of the Virgins does not go on to show what happened to the foolish virgins except that they failed to enter into the marriage because the door was shut, so the Elisha picture merely shows that Elisha did not accompany Elijah, but on receiving his benediction and power he continued for a while the work that Elijah had been doing. So it is our thought that during the great time of trouble there will be a consecrated class who had not a sufficiency of zeal in self-sacrifice to be counted of the Lord as members of the Elijah class or body of Christ, who nevertheless will experience a great time of refreshing and become thoroughly devoted after they realize that the Church has been glorified--after they begin to see also the fulfilment of various Scriptures respecting Babylon. This class, whom we understand to be represented in the Scriptures as the "great company," whose number no man knows, who wash their robes and make them white in the blood of the Lamb, and eventually come up to spirit conditions, though not to be of the Royal Priesthood in the throne (Rev. 7:9-17)-- these are represented as recognizing by and by that the little flock, the Bride class, the Elijah class, have

R3417 : page 253

passed beyond the vail and they are shown to rejoice accordingly, saying, "Let us be glad and rejoice and give glory to God, for the marriage of the Lamb is come and his wife hath made herself ready!" This class in turn, though not worthy to be the Bride, the wife, is invited to participate in the great marriage feast which is to take place shortly after the glorification of the Church.--Rev. 19:7-9.

ELISHA, IF A TYPE, A DOUBLE ONE.

We might here remark that although we are treating Elisha as a part of the type as well as Elijah, yet there is nothing in the Scriptures that positively intimates that this is the case--it is a mere inference. In Elijah's case, as we have already pointed out in a previous lesson, there is no doubt; beyond peradventure Elijah was a type of the elect Church in the flesh. But if Elisha was a type, we believe that we are justified in considering him a type of two classes. First, of the class already suggested, who are with the Elijah class and who maintain relationship to the close of Elijah's period and who then become partakers of his spirit. And this type would seem to extend as far as Elisha's re-crossing the Jordan, smiting it with the mantle of Elijah. If the crossing of Jordan into the land of Canaan be taken to represent death, then the picture should be read as indicating that this "great company" will all pass through death, which is just what the Scriptures elsewhere seem clearly to show--that in order to be on the spirit plane at all it will be necessary for them to "all die as men."

In this view of the matter we assume that Elisha,

after crossing the Jordan and entering Canaan, would represent another, a different class, namely, the earthly phase of the Kingdom--Abraham, Isaac and Jacob and all the prophets, the beginning of the restitution class. Elisha's work after crossing Jordan was restitution work in many respects, and in this particular would well correspond to what we may expect of the earthly phase of the Kingdom after its establishment --after the great time of trouble. But again we remind the reader that the typical character of Elisha is not beyond question, as it is nowhere affirmed in the Scriptures, but merely inferred by us because of his association with Elijah.

CHARIOTS OF FIRE AND HORSES OF FIRE.

The record is that Elijah and Elisha were separated by chariots of fire, but that Elijah was taken up not by these but by a whirlwind into heaven (margin). We might draw different inferences from this, but feel safer to adhere closely to the wording of the text. The fiery chariots and horses we infer to be a part of the type, and shall not be at all surprised to find the fulfilment in severe persecutions which will come upon the last members of the Elijah class--persecutions unto death possibly. If this be the correct interpretation of the type there would be a special significance attaching to Elisha's seeing the departure of Elijah. It would seem to signify close personal friendship and loyalty between them down to the very close, and that the effect of these fiery trials would be to energize those who had previously been less energetic in the carrying out of their consecration.

The whirlwind in the type should be interpreted, in harmony with general Scripture usage, as signifying a fierce trouble--a trouble, too, which would agitate the heavens or ecclesiastical powers as an earthquake would represent disturbances of the social conditions. Thus read in advance of the fulfilment the type seems to imply that the end of the Elijah class will occur amidst great ecclesiastical commotions, accompanied by fiery trials--thus we think probably the change will come to the last members of the elect "body."

"HE WAS NOT, FOR GOD TOOK HIM."

Our Golden Text relates to Enoch, but is not inappropriately applied by the Lesson Committee to Elijah, for what was true of one was apparently true of the other also. Enoch, the faithful prophet of old, whose only prophecy recorded is his announcement of the second coming of the Lord to execute righteousness in the earth and to convince the gainsayers (Jude 14,15), suddenly disappeared from amongst men, and the inspired record is that he was not found because God had taken him; and so likewise Elijah, having served his mission, disappeared from amongst men for God took him. True, the sons of the prophets suggested to Elisha afterward that perhaps the Spirit of the Lord, which had taken him up, would drop him down to some other portion of the world, but there is nothing to confirm such a supposition. "He was not found, for God took him."

The question arises, Where did God take these two prophets of old? and there is no answer to the question. True, in Elijah's case it is stated that the whirlwind took him up into heaven, but the word heaven here is used to represent the sky, the circumambient air, and has no reference whatever to the heaven which is God's dwelling place. That neither of these prophets went to the latter place we have the very best evidence in our Lord's words, "No man has ascended into heaven save he which came down from heaven, even the Son of man."--John 3:13.

We can only conjecture respecting these two prophets, and our conjecture is that they were not only taken away in order that their disappearance from the earth might be typical, but that possibly the Lord has taken them to some other suitable habitation, perhaps some other world, that in due time he might bring them back to earth and possibly thereby impress upon mankind some lessons which could not otherwise be so forcefully taught. For instance, he might thereby give the lesson of his abundant ability to fulfil any and every promise ever made to mankind. We have no thought, however, that Elijah has ever yet returned to this earth--we have no thought that he was present on the Mount of Transfiguration with the Lord and the apostles as already shown; we accept the Lord's testimony respecting the spectacle on the Mount--that it was a vision merely.--See our issue of April 1, 1904.

"DEATH PASSED UPON ALL MEN."

Some may be inclined to argue that Enoch and Elijah must have died, because the penalty of death was against them as well as against all the other members of our race, and because the Apostle reiterates this penalty, saying, "By one man's disobedience sin entered the world and death by sin, and so death passed upon all for all are sinners." (Rom. 5:12.) We reply that nothing in our view, in our judgment, is in discord with this sentiment of the Apostle. The death sentence passed against Enoch and against Elijah as well as against the remainder of Adam's children, and wherever they are they must still be under that death sentence; they cannot be released from it until the full close of the antitypical atonement day--which will close synchronously with this Gospel age, which is its antitype. Wherever these two venerable prophets may be they are not perfected

R3417 : page 255

because, as the Apostle points out (Heb. 11:38,40), God has provided for us--the Gospel Church, the body of Christ,--some better thing than he provided for any of the ancient worthies, and they without us shall not be made perfect. We are confident, therefore, that Enoch and Elijah, wherever they may be, are not yet made perfect--they have not yet escaped from the bondage of corruption. They are still under the sentence of death and will be until that "curse" shall be lifted in the dawn of the new dispensation.

From the divine standpoint every one is dead who is either under the sentence or whose life to any extent has been impaired as a result of the curse. The whole world in this sense of the word is dead, and Enoch or Elijah can only be thought of or spoken of as alive from the standpoint of faith, even as we speak of ourselves who are accepted of the Lord as members of the body of Christ and as having passed from death unto life--namely, by faith, by hope. As we speak of ourselves and each other as alive toward God through faith in Christ, so we may speak of Enoch and Elijah as alive through the merit of the great sacrifice at Calvary, of which they shall partake actually in due time, becoming actually alive and being made actually perfect.

"CHANGED IN A MOMENT, IN THE TWINKLING OF AN EYE."

As for the change of the Church, the Elijah class in the flesh--precursors or forerunners thus of the anointed body in the Spirit--the change of these members at this time the Scriptures clearly indicate to be one which the world will not recognize. As the Scriptures declare, although we are sons of God, sons of the Highest, nevertheless we must die like men--we must go down like the great Prince, Jesus, into death, and must be raised to the newness of life, to spirit conditions, to the divine nature. The Apostle assures us that those living in the end of this age, during the parousia of the Son of man, will not need to sleep--to tarry in the death condition--for the moment of their death will be the moment of their change to glory, honor and immortality, the divine nature.

===================

R3417 : page 255

JUSTIFIED AND CALLED.

QUESTION.--Can any one be justified and yet not be called? or are all the justified ones called?

Answer.--It is possible for one to be justified and yet not be called. All justified persons are not called.

Abraham and others of the past were "justified by faith," but living before the ransom was given, before the Captain had been perfected, before the Gospel age "call" began, before the new and living way (or new way of life) had been opened up, those grand

R3418 : page 255

ancient worthies were not called to be members of the Bride class.

"Justification by faith" throughout this Gospel age is merely the first step in the ways of the Lord, now opened to whosoever hath an ear to hear. The second step is consecration, a full surrender of our all to the Lord. We may safely conclude that all who took the first step were welcome to take the second one, and that it would appear the "reasonable service" to all sincere ones who properly appreciated God's mercy in forgiving their sins. Those not thus influenced usually found their faith grow as cold and lifeless as their love, and thus losing their faith were without justification again--part of the unjustified world.

Whoever of the justified were of the right spirit and made consecration of their all during the period of the call, were of the "called ones" mentioned by the Apostle and urged to make their calling and election sure by obedience to their covenant. This same class now, since the end of the "call," are not thus called, but are in a waiting attitude. Knowing from the Scriptures that "many are called but few chosen," they are waiting for an opportunity to take places amongst the "called" as substitutes for some not found worthy.

It would not be unreasonable to suppose that there are hundreds in just such a waiting condition, although the present-day preaching is not very favorable to either justification or consecration: justification through faith in the ransom-sacrifice of Jesus, the only kind, is little understood or taught.

On the other hand there are doubtless thousands in all the denominations of Christendom who have taken both steps (justification and consecration) who are overcharged with cares of this life and whose periods of opportunity gradually expiring leave places for those who seek and pray and hunger to enter into the favor of the "called" class. We have no positive means of knowing who are thus accepted as substitutes, but we think it reasonable to consider three conditions as indicative of such acceptance. (1) A growth in the fruits of the spirit. (2) Activity in serving the Truth to the extent of talents and opportunities. (3) An ability to grasp prominent features of the Truth with considerable clearness.

The question then arises, What about justified believers who have consecrated and who may never find a chance as substitutes? We incline to consider these to be few,--that the Lord will give the hearing ear to comparatively few except as there may be an opening for them. However, if any of said class do fail of an opportunity to become substitutes we would be sure that divine love and care would be over them just as surely, and that failing a place in the elect Church through no fault of theirs, these would be given some good portion which would much more than reward and satisfy them.

===================

SEMI-MONTHLY.
VOL. XXV. SEPTEMBER 1, 1904. No. 17.

CONTENTS.

Views from the Watch Tower........................259
- Bishop Potter and the Saloon..................259
- Danger from Higher Criticism..................260
- Leaguing Against Higher Critics...............260
- Politics in Religion..........................261

"Oppositions of Science Falsely So-Called"..................................261
A Doctor's Examination of Christian Science.....................................266
"Seek the Lord and Ye Shall Live".................267
Quarterly Review..................................270
Interesting Letters...............................270

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

FOR RAILWAY INFORMATION, RATES, TICKETS, ETC., CONCERNING BOSTON CONVENTION, SEE OUR LAST ISSUE.

INTAGLIO SCRIPTURE TEXT CARDS, ETC.

This year we determined to lay in a large stock of the newest motto and text cards earlier than usual. Four large orders have already come to hand and the fifth is en route. Some of the older styles cannot be surpassed and these we have re-ordered; but the line of new styles of new texts this year is so large that we can send you all new ones, if you so request when ordering. Our facilities for importing these from London (their principal market) is unsurpassed, and our prices are about one-half those usually charged; namely, from 1c to 25c each--according to size, etc. For your convenience we will put these up in packages assorted for $1.00 and $2.00, including postage;--from 15c downward in the $1.00 packages and from 25c down in the $2.00 packages. We will also make up some packages containing mottoes at 10c and downward, for 50c, including postage.

These beautiful cards should be in all the rooms of all of our homes. The help, comfort and rest thus brought to our hearts continually from the Master's Word are of inestimable value as aids and stimulants in the "narrow way" we seek to walk. The texts are admirably selected --about one-half of them for the consecrated, some suitable to any one, and a few suggestive of the Lord's willingness to bless all who, hearing his voice, come unto him. Some are on dark cards stamped in silver, others on light cards in colors. All are very tasteful,--fit for any wall.

SCRIPTURE STUDIES IN LEATHER BINDING.

Many of the friends desire copies of "The Divine Plan of the Ages" (Vol. I.) for holiday presentations, so we give timely notice that we are now preparing a special leather-bound edition, with gilt edges, under the general title, "Studies in the Scriptures" instead of "Millennial Dawn." These will be ready November 1st and will cost WATCH TOWER subscribers 65 cents each, including postage,--to any address.

R3419 : page 258

POLISH TRACTS can now be supplied to all who have special opportunities for using them. They are published by our Society, although our name and address does not appear on them, because of prejudice of Catholics against everything like Bible Societies.

ITALIAN DAWN, VOL. I., and sample TOWERS have now arrived. Send us your orders.

GERMAN AND SWEDISH TOWERS can now be supplied regularly.

===================

R3418 : page 259

VIEWS FROM THE WATCH TOWER.

BISHOP POTTER AND THE SALOON.

BISHOP POTTER, of the Episcopal Diocese of New York, has created quite a commotion in all circles by giving his sanction to a newly-opened "tavern" in New York City. The saloon and cafe are described as having fine appointments: in one end is a soda fountain at which beer is sold for the accommodation especially of ladies, who are not admitted to the saloon proper, at the bar of which liquors of all kinds are dispensed with free lunch at noon. Of the enterprise, the New York Sun, after recounting Bishop Potter's address and his leading in the singing of the doxology to the tune of "Old Hundred," says: "The idea of the tavern originated in the mind of Joseph Johnson, Jr., the Great Oak of the Order of Acorns. Mr. Johnson has always believed that rum is a curse, but he holds that the evils of intemperance must be combated by practical men and not theorists. If there must be saloons he wants them to be as ethical as possible. So he organized the Subway Tavern Company with a capital of $10,000--subscribed by prominent men whose names are given. The managers of the company have decided that not more than five per cent. shall be paid as dividends on the stock, whatever the profits may be; the surplus is to be used in starting other similar taverns."

We have no doubt that the gentlemen connected with this innovation have benevolent intentions: Their thought evidently is to fight fire with fire; to fight the doggerel saloon with a better one, to furnish purer liquors and better surroundings. We believe that they are making a great mistake. Nevertheless, the affair shows the extremity to which well-intentioned people are driven by present conditions, that the Apostle calls "the present distress." How evident to the instructed Christian that the one thing needful is the establishment of the Kingdom of God, for which we pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Nothing short of this heavenly power can cope with the present downward tendencies that afflict the whole human family, the "groaning creation."

These gentlemen in New York City are copying a plan adopted a few years ago in Great Britain by some of the Episcopal clergy there. These established taverns where liquors of all kinds were obtainable, as well as "soft drinks," the latter being given the preference in that the bartender is paid a commission on the soft drinks, making nothing on the intoxicating liquors. The effect has been good in Great Britain, it is claimed. Nevertheless we have no such expectations in respect to the introduction of this system into this country. Conditions here are totally different. Here the majority are opposed to liquor drinking, and the business and all things associated with it are more or less tabooed, and thus many are protected from the degrading influences. We fear that the tendency will be to break down this barrier and to make drinking more general and more fashionable, and thus to increase the evil effects of this most terribly degrading practice.

Bishop Potter's course has brought upon him very severe criticism from many quarters: yet it will make him popular with a certain very respectable class. The chief difficulty seems to lie in the fact that the true Church is not understood and its rules do not fit when applied to the world and its wisdom. Recognizing the Church as the "little flock" of "saints" fully consecrated to the Lord, we do not suppose for one moment that Bishop Potter would claim to be a member of it nor to be bound by its precepts and ideals. But many others, who take the same unsanctified stand, and who patronize saloons of the

R3418 : page 260

worst class, are chiding the Bishop, rebuking him, because they think of him as one of the "saints," and perceive that his course is not up to the ideals of the New Testament for such.

The sooner the world realizes the truth on this subject the better it will be for all concerned: that fully ninety-nine per cent. of the nominal Church (preachers included) are merely well-intentioned worldlings, who have never consecrated their wills, never been begotten of the Spirit and have not, therefore, "the mind [Spirit] of Christ."

DANGER FROM "HIGHER CRITICISM."

Dr. David J. Burrell, pastor of the Marble Collegiate Church, Fifth avenue, New York, says:--

"It is indeed true that there is sore danger from this critical movement, but it is not the Bible that stands so much in danger--it can take care of itself--as it is the dictionary that is assailed.

"Words that have a specific and clear meaning to us, used by the exponents of the critical propaganda, have a different meaning entirely. It is one of the calamitous consequences of this criticism. It means a complete overturning of definitions as we understand them. And to coin a spurious word is worse than to issue a spurious coin.

"Men preach from the pulpit and talk with you and me about the inspiration. Their terms to them have not the dictionary definition which they know you put on them. I won't mince words, for I know friends of mine who do this. It's not honest. We are fighting for Webster's and Worcester's dictionaries, just as we are fighting for God Almighty in this contest.

"There are men preaching the gospel of Christ who do not know what the little word "is" means, using it instead in the most outre and outlandish way. I know a man who will say 'The Bible is the Word of God,' yet he doesn't mean what people think him to mean. 'Is' to him means 'is not.'

"In days of old, when the gods of the Pantheon had lost their powers, the priests laughed to themselves before the altar as they went through the ceremonies. That is an effect, too, on the Christian ministry of the higher criticism.

"I make no charge against any man, and I say it with a deal of charity and lamentation, but some men in some pulpits are smiling at the words they have to preach.

"I walked with a man from a church one day--he being a friend of mine, though he is one of the critical ones--at the close of a sermon he had preached on the incarnation. He had hardly gone a hundred steps from his pulpit when he turned to me and said

R3419 : page 260

with a smile: "It isn't of any great difference to me whether Christ was the son of Joseph or was conceived by the holy Spirit.' The fine edge of honesty was worn off there, as it is elsewhere. But the mass of people in the pews, notwithstanding the teachings they hear, are honest to the Word of God.

"People won't go to church to hear hypotheses. There is more good in a Sunday newspaper than there is in a man who preaches the vagaries of the 'higher criticism from the pulpit.'"

* * *

True, but not strongly enough stated. The harm done by the "higher critics" exceeds all other sources of harm, including infidel publications and dime novels, because it breaks down all true faith and confidence toward God and sets at nought "the only name given under heaven and amongst men whereby we must be saved." It makes the "blood of the covenant a common thing."--Heb. 10:29.

LEAGUING AGAINST "HIGHER CRITICISM."

"The American Bible League" held its first convention lately in New York City. It has our best wishes, but we fear it will find far less sympathy and support amongst ministers and laymen than it should naturally expect. The fact is that the entire body of Christendom has been thoroughly inoculated with this poisonous infidelity of the refined Sadduceeic sort. For years the colleges have been turning the stream at its head waters. Today the studies and school-literature of the public high schools are completely under this same influence. We have no thought, therefore, that the American Bible League will meet with any degree of success. We do, however, hope that its course may have the effect of arousing some true believers and separating them from nominalism and thus preparing them to search for and to find "the old paths"--the old theology--"the faith once delivered to the saints."

Unless we greatly err the "League" will find even among its own members some who are half poisoned on this subject by evolutionary ideas. We quote extracts from several of the speakers and from commentaries on the first session. Mr. William Phillips Hall, the president of the "League," said:--

"That the Bible is now being subjected to a scholastic assault of unparalleled danger; that the practical consequences of this assault are in evidence in the demoralization of conduct and education, and in evil influences on the ministry and missions; that the assault is based upon groundless claims of a false scholarship, and that the methods proposed by the league will fully meet the imperative needs of the situation and lead to a recovery of faith in the Bible as the Word of God and to the enthronement of our Lord Jesus Christ in the hearts of men.

"Fascinated by a strange scholarship, multitudes among the leaders in the Christian ministry and educational work have turned aside in large part from the faith which was once for all delivered unto the saints, to worship at the shrine of a destructive criticism that destroys individual faith in the divine origin, integrity, inspiration and authority of the Scriptures of the Old and New Testaments, and that sooner or later, logically, and inevitably, leads to the denial of

R3419 : page 261

the incarnation, omniscience, atonement and supreme authority of our Lord Jesus Christ."

Dr. Francis L. Patton, president of Princeton Theological Seminary, said, respecting the views of "higher critics:"--

"To them there was no primeval innocence, no fall, no redemption, no incarnation. They hold these things not to be doctrines, but pretty teachings, making up what is really nothing more than a metaphysic philosophy. Ask them straightforward questions and they begin to dodge the issue. Ask them, 'Did Jesus Christ have a preexistence? Did he rise from the dead? Was he ever really dead? Was he God of very God?' They begin to shift. They begin right away to talk sentimentalism and say, 'We want the moralities.'

"'All right, we'll talk morals;' but they don't. They dodge them, too.

"It all comes around to the question of judgment of fact and value. If you can discard the former and retain the latter, what is the good of Christianity? You can then preach just as good a sermon from Aesop's fables as from Holy Scripture."

Dr. Daniel Gregory, General Secretary of the League, is reported to have said:--

"The league believes this to be one of the most serious crises in the history of Christian faith, and has taken up its task with a twofold object: it takes its stand for the Bible and the old view, and yet with open vision for any new light, and it challenges these claims of radical criticism, the baselessness of which it purposes to show. We have no fault to find with real criticism. We do not challenge the new views because they are scientific, but because they are unscientific.

"The second object of this league is to help the people to see the Bible as it is and to find out what is in it."

The New York Sun editorially notes that the League describes the present as a "crisis" in the history of Christianity. The Sun agrees that the term "crisis" is none too strong and adds:--

"If this subversive and destructive criticism was confined to avowed opponents of religion and the Church, as it was formerly, it might not be an enemy dangerous enough to require the formation of a Christian league against it; but now it has affected profoundly the thought and radically changed the view of a large part of Christendom itself. It has entered into theological seminaries to a very great extent, and is influencing the sentiment and modifying the points of view in many pulpits of even the most nominally orthodox churches."

Most of the prominent journals that comment at all treat the League respectfully, but clearly imply their "higher critic" predilections, and imply that the most the League will do will be to sow discord and rancor and controversy. Thus the "wise" always deprecate any battle with Satan.

POLITICS IN RELIGION.

"People with old-fashioned ideas concerning the relations between the churches and the Deity, whose cause they are presumed to set forth here on earth, are often somewhat dismayed at the very practical way in which the machinery of the churches work. The present quadrennial conference of the Methodist Church at Los Angeles has been styled by some members of the faith the biggest political event of the year of presidential nominations.

"Questions of creed, of the form of Church government and the selection of Church officials are settled in all Church assemblages in a highly practical and thoroughly human manner. Church politics differs from the ordinary kind most in subject matter.

"The methods are the same, very largely because in not a few instances they are employed by the same kind of men, but most of all doubtless because they represent the working out of divine purpose in other fields. In the Presbyterian and Episcopalian and other general religious gatherings, the men whose influence counts for most are not infrequently those who stand high in political and business circles.

"It shocks people who believe that the churches are exclusively divinely guided to see so little difference in ecclesiastical strategy from those which prevail in more worldly gatherings. Yet there should be no dismay or surprise even. For while we all know that the churches are under divine guidance we are wholly wrong in supposing that other of the vast concerns of men are not equally under the same influence and direction.

"Creeds and churches are all man-made out of material furnished him by his Maker, but expressions of man's recognition of his obligations and opportunities lies in the spiritual plane. Though inspired by the Creator since they are not universal, they are all manifestly imperfect, and so doubtless because transmitted through erring man. Creed and Church discipline and law have no more foundation of authority or guarantee of stability than do political platform declarations. They are all always subject to revision as men progress in religious understanding and to meet new contingencies of moral perversion as they arise.--Toledo Sunday Times-Bee.

* * *

This editor sees only a part of what he points out. God has given his Church explicit directions, but the plans, schemes and traditions of men ignore the Word, the counsel of God, and hence the similarity of political manipulations.

===================

R3420 : page 261

"OPPOSITIONS OF SCIENCE FALSELY SO-CALLED."

AND so it seems that even in Paul's day science was a name to conjure with. The aged Apostle had to exhort his "son Timothy" to stand guard over the truth of God that had been committed to him, especially by avoiding "oppositions of science falsely so-called." The danger to faith arose not from real science, but from that baseless and pernicious gnosis, unworthy

R3420 : page 262

the name of science, that was already on the way to its full fruitage in the Gnosticism of Marcion and Valentinus that at a later day so cursed the early Church.

Nor is this juggling with "science" yet over, as a recent experience convinced the writer. The colloquy was with--or rather the "setting down" came from--a product of the "New Thinking." He had been made at Harvard, and had entered upon the study of divinity there, but finding no definite basis for his "divinity," he had given up the ministry as a bad job. A respectful word about the Bible was what precipitated the explosion: "You don't pretend to say that you believe the Bible to be anything but a mass of Jewish myths and legends? In these days no one but a mossback ever thinks of it as a revelation from God! Why, it has been so completely discredited by science in every form and from every point of view, that no self-respecting man of culture can afford to give it even a moment's attention!"

What could one say when dazed by such an outburst? How could one help feeling that science embodied had finished the business, and that it was useless to gainsay its authority? As for reasoning with such a reckless asserter, that was out of the question. He was beyond the reach of reason. For a moment the poor "mossback" felt as one might imagine the old-fashioned tallow candle of seventy-five years ago felt when the great "extinguisher" was brought down upon it. But recovery came in due time, aided by some knowledge of real science gained at the feet of the masters; and the conclusion ultimately reached shape in Paul's phrase, "oppositions of science falsely so-called." This man was monumentally ignorant of real science. Indeed, he was merely conjuring with a name of the contents of which he knew nothing except at second hand; and even that second-hand knowledge was "science falsely so-called," in other words, pseudo-science.

Has science really discredited the Bible as the Word of God, so that there is nothing left of it on which one can depend? We answer, By no manner of means. The assumption that it has done so is the supreme Satanic lie of this age, originating in the consummate conceit which is the very essence of the zeitgeist, and made use of by the Devil for the overthrow of the religion of Christ. True science has never contradicted the Bible; has never touched it but to confirm. The same God made both the world and the Word, so that there can be no contradiction. It is only false science that has seemed--or been made to appear--in conflict with Christianity.

To make this clear beyond possibility of gainsaying, one needs only to inquire what science is, what constitutes a scientist, what the scientific method is, what the scientific processes are; and then to test by these the claims of the so-called science that has pretentiously arrayed itself against the Bible.

That is the question at bottom, "What is science?" The mischief has come from its having been answered superficially. The jaunty "New Thinking" hesitates to go beneath the surface. That might wear out the soul, if it be only matter in brain form! It will never do to overwork it!

Science has been defined to be "knowledge gained and verified by exact observation and correct thinking, especially such knowledge when methodically formulated and arranged in a rational system,"--systematic construction being thus a principal factor in science in the largest sense.

There are properly two distinct scientific methods, the inductive and the deductive. The former is applicable to matters of fact only; the latter to truths or relations of ideas only. The former proceeds from facts to general principles which embrace and group them; the latter from general truths or principles to particulars embraced under them.

Science, as we have to do with it in connection with Christianity, deals with matters of fact,--God, the soul, sin, redemption, all the great essential things found in the Bible and in our religion, are matters of fact. The science that deals with them, in order to be true science, must, therefore, conform to the principles or processes of the inductive method. As it departs from these, or fails to come up to them, it ceases to be science.

What are these principles or processes? There is, first, exact observation, by which one is to learn what the facts in the case really are. The principle of exact observation is all-important at the foundation. Sir William Hamilton sets forth the three laws that govern it: The law of parcimony requires that no fact be assumed that is not a fact; the law of integrity, that all of the essential facts be embraced in the observation; the law of harmony, that if inferences from fact are admitted they must be legitimate deductions from the facts and used in subordination to them.

So from this point of view the science may be vitiated by ignoring facts, misrepresenting or misinterpreting facts, adding alleged facts to or substituting them for the real facts, using the facts as mere points of departure in wild speculation. Alfred Wallace's recent fascinating book, on the question whether there are other inhabited worlds, is an example in point. The book is a book in which, in consequence of the absence of actual and universal observation, assumptions and speculations are made to take the place of facts. Possibly there is more reason for concluding that there are no other worlds that are possibly habitable, than for concluding that the man in the moon is made of green cheese.

The use of the second principle, that of correct scientific interpretation, must follow the observation, in order that the scientific investigator may know precisely what the observed facts mean. Before they can be wrought into science, the individual facts must be understood, in themselves and in their relations to one another and to their causes. Hence, the three laws that govern the process of interpretation. The first requires that the investigator shall determine the exact content of each of the facts; the second that he shall properly generalize and classify his facts and ascertain the laws governing them; the third that he shall trace back the facts and laws to the appropriate and adequate causes that account for and explain them. Causation is thus the fundamental principle that makes science possible, and to which all true science must conform itself.

So from this point of view science may be wholly vitiated by a superficial knowledge of the facts, by

R3420 : page 263

false generalizations from them, by irrational and unwarranted explanations of them, or by failure to make proper application of the principle of causation in dealing with them. Of this order are the defects that destroy the scientific quality of the thinking of such men as John Stuart Mill, Charles Darwin and Herbert

Spencer. It is vain to talk to them of facts. They are able to laugh at facts as a ghost would at a musket.

The first two principles of induction lead up to the third, the principle of scientific construction, which must be conducted with a view to the grasping, grouping and presentation of the facts in their entirety, by proper coordination and correlation, and making the thought system match the natural system to which it attempts to give expression. Science in the highest sense is something far beyond incoherent facts or bits and scraps, however accurately observed and interpreted, beyond classes and strings of generalizations, however logical they may be made; it consists of facts and generalizations and causes, and all the rest, wrought into a rational system, and so constituting a connected and constructed thought-system that expresses and matches some region of reality, in the soul, in nature or elsewhere. In order to reach such science, all the great facts, as observed and interpreted, with all the laws and principles, must be taken into the system, none added and none omitted; these must be set forth in their logical relations of succession and interdependence; and the system so constructed must be shown to agree with the natural system which it represents.

So at this point science may become false by the narrowness that fails to take in all the range of facts involved, and thus leaves it incomplete; or by the incoherency that shows itself incapable of grouping facts into unity, and thus results in merely a disjointed mass; or by reason of a weak or lawless imagination that cannot grasp the whole range of facts in rational scientific system, thereby falling below science in its highest and broadest sense.

Such knowledge, resulting from exact observations, correct interpretation and scientific construction, and such alone, is science in any strict and proper sense. It is whole diameters removed from opinion, guesswork, imagination, speculation, assumption, assertion and all the other easy going processes.

The scientist is one who, in his observations, investigations, conclusions and constructions, conforms to these principles of scientific method. He is one who seeks, obtains and verifies knowledge in any department by these processes, which alone are properly called scientific. His special task may, of course, require him to devote himself chiefly to the investigation and verification of facts; or he may give himself to applying the inductive method to facts; or he may be employed chiefly in combining all his established facts and reasoned conclusions in any department of knowledge into a scientific system that shall embody and set forth a whole region of reality in its unity and totality. But whatever may be the particular department to which his attention is given, his work therein must be done conformably to the principles of scientific method that have just been outlined.

In the region of physical science, from which the main objections to the veracity of the Bible have been brought, the exact scientist is the man who reduces his scientific conclusions to mathematical formulae, thereby taking them entirely out of the range of the speculation and conjecture to which so much of the popular so-called science is devoted. It is the portion of the field of physical science that has been reduced to this form of mathematical thought that constitutes the settled and permanent science,--the other so-called science of this region being in state of constant flux.

Against all comers the Christian may safely make the claim that no true science, no knowledge that can stand these rational, scientific tests, has ever been shown to be in conflict with the revelations of God's Word. It is only science falsely so-called that has ever been made to appear to discredit the Word of God,--Positivism, Darwinism, Spencerism, et id omne genus.

Modern science, as embodied in August Comte, is said to have blotted a personal God out of existence. There is nothing new in that. "The fool" of the Psalmist did as much long ages ago. It is written in Psalm 14:1, "The fool hath said in his heart, there is no God." As one has remarked, it is evident that no one but a fool would have said it; that is, a man afflicted with mental weakness and moral obliquity. Even "the fool" says it to himself, as it were, or in his heart; it is not the conclusion of reason, but an expression of a wish. He is anxious to get rid of God, in order that he may freely exploit his folly.

Modern science, under the lead of Comte, has taken the same method of sweeping God out of existence; only he claims to have done it by the scientific method. But how did he do it? Where is the science of it? It is simply assumption and assertion with which he lays the basis. "There is nothing in the universe of which we can have scientific knowledge except bare, dead facts. There is no spirit, finite or infinite, no cause, no God." Now this so-called science violates every principle of induction, ignoring all the chief facts of the universe, and those that are best known. How do I at all know material things, forces, science, etc.? It is only as I am a mind, acting in thought, that I am able to find and interpret any thought in the material universe. It is only as I am a will, acting with power, that I am able to find and investigate any of the forces of the universe with which science deals. This presentation of the case by

Comte, by which such stimulus has been given to modern loose thinking, has not a particle of science in it.

In the name of science, Charles Darwin, under the inspiration of Comte, has swept God and religion out of existence in these later times. How much of science is there in his system, so far as it antagonizes the teachings of the Bible? Take a single passage from one of the earlier editions of his "Descent of Man," a passage that sums up his argument from the beginning of that belauded and epoch-making work:

"The early progenitors of man were, no doubt, covered with hair, both sexes having beards. Their ears were pointed and capable of movement, and their bodies were provided with a tail....The foot...was prehensile

and our progenitors, no doubt, were arboreal in their habits, frequenting some warm, forest-clad land....At an earlier period the progenitors of man must have been aquatic in their habits."

Although, because of its absurdity having been exposed, this paragraph was dropped or modified in a later edition of the same work, the "scientific" presentation of the book, of which this is an accurate summary, was not changed.

When men laud this as "advanced science," we have to say that it is simply a double "no doubt" and a "must have been," resting on a hypothesis which is conceivable, but has not a fact to support it. There is no science about it, and, indeed, no basis for science. We protest, in the name of sound thinking, against the almighty must be-ity with which the system is constructed; and we do it for the same reason that we protest against the equally potent must-be-ity and per-se-ity of the speculative philosophers and theologians. This is sham science, not true science. A system built up in that way violates every principle of the inductive scientific method. It is absurd to claim that the teaching of the Bible, that God created man in his own image, is to be set aside for such baseless speculation masquerading in the garb of science. It may be well to remember that even Professor Huxley, who was so much of an agnostic regarding religion that he invented the name agnostic to express his negative creed, always protested against the fundamental principles of Darwinism. It is now being generally admitted, especially in Germany, that Darwinism is dead. Notwithstanding the false science the Bible still lives.

Following up the same trend of thought, the late Herbert Spencer constructed his vast system for the unification of all knowledge, pushing God out of sight. The postulates of Mr. Spencer, in reaching his conclusion that evolution is the universal science, contain all the basal errors of agnosticism, positivism, sensationalism, with Spencerism added. Neither science nor common sense will permit of the acceptance of his conclusions. There is no exact science about it. The men of breadth and depth, who are masters of the scientific process, and who push out their investigations into the regions beyond, are the authorities in science; and almost to a man they have opposed the scientific pretensions of Spencerian evolution. Louis Agassiz, Joseph Henry, Sir John William Dawson and Arnold Guyot, in this country, pronounced the doctrine of evolution unscientific and false. Exact science on the other side of the waters has protested with equal weight of authority against confounding evolution with science. Mivart, the most accomplished naturalist in Great Britain, pronounced it a "puerile hypothesis;" Lionel Beale, the authority in biology, rejects it entirely, declaring that "correlation, its assumed principle, is the 'abracadabra' of mechanical biology."

The late Professor Virchow, "the foremost chemist on the globe," a man, in the phrase of The London Times, "opposed to every species of orthodoxy, and altogether innocent of faith," affirmed that "Since its announcement, all real scientific knowledge has proceeded in the opposite direction;" and styles the circles of materialistic evolutionists, "bubble companies." Prof. Tait declared that evolutionists are "not in the slightest degree entitled to rank as physicists," i.e, they are excluded from the ranks of exact science. Lord Kelvin, by his investigations in mathematical physics, has taken away from the evolutionist the ages upon ages absolutely essential to the maintenance of his hypothesis. These are the characteristic views of the scientific authorities abroad, the men who have a right to say something on this subject.

When we turn from scientific authorities to facts, we find that Mr. Spencer violates all the principles of the inductive method. His scheme has no solid basis of carefully observed facts. It does not correctly interpret the facts it adduces. He constantly applies the a priori or deductive method to such facts as he may select as suited to his purpose. As a so-called scientific system it is not the product of the consistent logical embodiment of the results of observation and rational explanation of facts. In other words, it is not science. The late DuBois Reymond showed that there are at least seven chasms impassable to the evolutionist. Not to enumerate these, it is enough to say that not a fact has ever been observed in all the universe in favor of the essential postulates of evolution--spontaneous generation and transmutation of species.

Why, then, do men accept such things as science? Perhaps it is because they are overwhelmed, as Malcolm Guthrie has suggested, by the immensity of the system, making one feel as if in the presence of omnipotence. Or is it because they are dazed and made incapable of thinking by the dreamy use of grand words, by means of which many of the essential statements are so presented that even ordinarily accurate thinkers are sometimes surprised into the acceptance of what they do not understand? One has characterized Mr. Spencer's definition of the law of evolution as his most pompous and sublime employment of such language:

"Evolution is a change from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, through continuous differentiations and integrations."

This, as one has translated it into simple English, reads:

"Evolution is a change from a no howish, untalkaboutable all-likeness to a some-howish and in-general-talkaboutable not-all-likeness, by continuous something-elsifications and stick-togetherations."

Now such words as differentiation and integration have in mathematical science distinct and precise meanings, which are impossible in this definition.

To one who knows the origin of the evolutionary scheme, and has tested its scientific pretensions by the principles of induction, it seems incredible that men of sense should feel compelled, for no better reason than that, to give up the plain teaching of the Bible, that it is a revelation from God, and substitute for that the view that it is a natural evolution. It is science falsely so-called, again, that has been made to discredit the Bible.

The same thing might be shown to be true of the claims that the sciences of geology, astronomy, etc., all through the range of physical sciences have discredited the Bible. It is only as the so called scientists

have contradicted the fundamental principles of inductive science that these sciences have been made even to seem to be in conflict with the Bible.

The writer well recalls the impression made upon him just after he had entered upon the work of the ministry, by the geologist Lyell's book on "The Antiquity of Man," a book which in the name of science was full as possible of violations of scientific principles. Fortunately, he had the privilege of taking it to his old teacher and friend, Arnold Guyot, who let the light shine in upon the dark places, showing how utterly unscientific were the claims based upon the imperfectly observed and investigated facts and causes connected with the delta of the Mississippi and with the recession of Niagara Falls.

One typical case will show the quality of much of the science involved in such matters. About 1854 some excavators brought up some burnt brick and pottery from the depth of sixty and seventy-two feet, in the valley of the Nile. Assuming that they were found where they were made, and that the alluvium had been deposited upon them at the rate at which the Nile now makes its deposit, and that this was the only cause at work, it was calculated mathematically that the relics must be from 12,000 to 60,000 years old. One causal element omitted was the weight of the brickbats, in connection with the fact (also causal) that all the region is a vast quagmire during the inundation which covers it with water for a large part of the year. Sir Robert Stephenson afterwards found in the Delta, near Damietta, at a far greater depth, a brick bearing the stamp of Mohammed Ali (1808). Some one said satirically that the main question in the first case should have been, not "How long will it take for the Nile to deposit sixty or seventy-two feet of alluvium?" but "How long will it take a brick to sink seventy-two feet in a quagmire?" And we are expected to believe that this kind of science has discredited the Bible teaching concerning the comparatively modern date of the creation of man and the origin of the human race! It is science falsely so-called.

One of the latest agents in this work of discrediting the Bible as the Word of God--of which the utmost possible has been made by the secular press, and, we might add, by the religious press, too--is the so-called science of Assyriology. The case of Professor Delitzsch, with his "Babel and Bible," is still fresh in the minds of all. His utterances were put forth in the name of science, and the Professor took himself seriously as a scientist. A week after his utterances, he said to a correspondent of the American press:

"From a scientific point of view, I am glad that my lecture made such an impression. I am glad that the teachings of the Church relating to the Old Testament have been given up; among other questions, the theory that the Covenant on Mount Sinai was a personal revelation of God to Moses."

The correspondent cabled that "The Emperor undoubtedly felt that it would never do for the head of the Prussian Church to endorse a scientist who denies the theory of revelation." And the great secular journals flung out as headlines: "The Bible in the Furnace of Science;" "The Bible Fails to Stand the Test of Science;" and the whole world seemed to be turned upside down over this juggling with the terms "science" and "scientific."

The editor of The Open Court wrote of it: "The dogmas of Christianity are formulations of the truth as interpreted by our forefathers. Let not Athanasius with his limited knowledge bind the conscience of a Delitzsch!"

And so, in the name of science, Professor Delitzsch becomes infallible! Meanwhile, the poor old

Bible is demonstrated to be fallible, and, as made up of myths and legends, it goes up in smoke from the "crucible of science"; and lo, Babylon is wheeled into the place of Jerusalem!

But what about the science of all this? How do the claims of Professor Delitzsch stand the test of the principles that govern scientific observation, interpretation and construction?

Both of the Professor's lectures are taken up, perhaps necessarily, not with the presentation of established facts, but with the dogmatic assertion of what he regards as scientifically established facts. Blank assertion takes the place of science. Four things doubtless lent abnormal importance to the Professor's pronouncements: the fact that he was confounded with his father, the late Dr. Franz Delitzsch, the great theologian, commentator and Hebraist, a man of quite another order from the son; his connection with the German Emperor; his attractive rhetorical presentation of the commonplaces of Biblical knowledge; and the outrageousness of some of the utterances themselves.

The statement of M. Halevy, the French Orientalist, to whom Assyriologists would probably accord the leading place--the French having unquestionably distanced the Germans in this department, as witness their discovery of the Code of Hammurabi--may be taken as representative. After praising the general character of the lecture, so far as it deals with commonplaces, he is constrained to add:

"Sincerity, nevertheless, compels me to point out certain inapt, inaccurate and redundant statements which disfigure the otherwise beautiful lecture."

And after pointing out some of these things he further remarks:

"The same predisposition to rest content with superficial appearances shows itself in the interpretation which is put upon the figure assumed to represent the chariot of Ezekiel, but it has no points of resemblance with it."

Other archaeological specialists showed the unscientific character of the claim of Delitzsch that the Biblical Sabbath had its origin in Babylon, as also the doctrine that Jehovah is God; these "scientific" conclusions being based upon the merest etymological guess-work.

It is after presenting all this matter, to much of which all the authorities object as baseless or irrelevant, that Professor Delitzsch, speaking from his top-lofty pedestal of science, concludes:

"These are facts which, from the point of view of science, are as immutable as rock, however stubbornly people on both sides of the Atlantic may close their eyes to them."

"Heaven save the science!" one is almost ready to exclaim. Do "facts" and "science" mean anything

R3422 : page 266

in this age to the average exploiter of the latest speculations? And are we to believe that the sane and exalted statements of the Bible are to give way before such pseudo science?

Manifestly Professor Delitzsch has a very slender conception of what is meant by science--extraordinary as are the claims he makes in its name. The time has not yet come for constructing the department of Assyriology, either in itself or in its relations to the Biblical records, into a consistent scientific system. That will require a grasp of approximately all the established facts, and verified, reasoned conclusions, covering the whole region, when the whole region has been investigated. The establishment of the correct hypothesis of the relation of Babel and the Bible, so that it shall become scientific theory, may be realized in the future; but in the meantime while the critics speculate, let it not be forgotten that, in the court of sound logic and reason, the Bible view of the origin of religion by divine revelation to Adam, Noah, Abraham, and the line of Israel, has the presumption in its favor as against all comers.--The Bible Student.

===================

R3422 : page 266

A DOCTOR'S EXAMINATION OF CHRISTIAN SCIENCE.

DR. JOHN W. CHURCHMAN, of the Johns Hopkins Hospital, Baltimore, contributes to The Atlantic Monthly (April) a searching analysis of Christian Science. His article, while in course of preparation, was submitted to the criticism of some of the foremost authorities both in philosophy and medical science that the country contains, and it is regarded by the Boston Transcript as "perhaps the most thorough and reliable examination which has yet been made of the basis of Christian Science."

The fundamental propositions upon which Christian Science may be wrought into a system, and at which any criticism of that system must be directed, are stated, at the outset of the article, in these terms:--

"1. God, the Ego, is All in All, the only Life, Substance and Soul, the only Intelligence of the Universe. He is Mind, and fills all space.

"2. Man is the true image of God; he has no consciousness of material life or death; his material body is a mortal belief; he was, is, and ever shall be perfect.

"3. Knowledge. Knowledge gained from the material senses is a tree whose fruits are sin, sickness and death. The evidence of the senses is not to be accepted in the case of sickness any more than it is in the case of sin. The physical senses are simply beliefs of mortal mind.

"4. Matter cannot be actual. God being all, matter is nothing.

"5. Evil. (a) Sin. Error is unreal. All that God made is good; hence there is no evil. (b) Sickness. Health is not a condition of matter. Human

mind produces organic disease as certainly as it produces hysteria. (c) Death is an illusion. (d) Cure. The cure for sin, sickness and death--since all are illusions --is the destruction of the illusion.

"Christianity is a demonstration of divine principle casting out error and healing the sick. Soul cannot sin nor being be lost. Scripture must be interpreted spiritually."

Four great highways of evidence, according to Dr. Churchman's view, lead to a demonstration of the "essential unsoundness" of Christian Science. In the first place, he says, it defies the canons of history, when it comes to us claiming a revealed origin. "Men who have read history have learned to suspect such claims. They know that thousands like it have been made before." Moreover:--

"Only in rare instances has any new Truth been brought to light by a flash; the rule that history teaches is--a slow stumbling in the dark until the light is reached. The presumptive evidence, as the great laws of life working themselves out in history have made it of value to us, is against Christian Science. The system fails to align itself with the past. It fails emphatically to exhibit the premonitory symptoms of truth. And, apart from all other considerations, these are strong counts against it."

Dr. Churchman proceeds to a consideration of Christian Science as a system of philosophy:--

"The uncompromising idealism which Mrs. Eddy offers us...poses as an explanation, and is in reality a total evasion. To deny that matter exists, and assert that it is an illusion, is only another way of asserting its existence; you are freed by your suggestion from explaining the fact, but forced by it to explain the illusion...I smell a rose, and that night I dream of what I have done. Both acts, says Mrs. Eddy, are dreams. Then, I answer, how do you account for my recognition of the two activities as different in kind? If all psychic phenomena are dreams, why do I recognize only certain psychic phenomena as dreams? To equate illusion and sensation is to balance inches with pounds; and it explains neither. The great ideal philosophers recognized this inadequacy; though it was Berkeley's weakness that he failed to recognize it clearly. Kant, Leibnitz, Fichte and Hegel were idealists with a qualification; and this qualification was their salvation. But Mrs. Eddy has strengthened her position in no such way. For the testimony of the senses is, to her, absolutely unacceptable: not because it fails to be final, but because it is, essentially false. She quite ignores the fact that while, so long as we have no extrinsic standard, it may be impossible to demonstrate the reliability of the senses' reports, it is equally, and for the same reason, impossible to prove their unreliability."

If Christian Science is unconvincing as philosophy, it is even more so, declares Dr. Churchman, as science. He writes on this point:--

"To deplorable inaccuracy is added a looseness of statement and of argument that is simply laughable.

'Longevity is increasing,' Mrs. Eddy tells us, 'for the world feels the alternative effect of truth.' Is this guessing or statistics? Does she seriously mean to tell us that since 1865, or thereabouts, the slight hold that Christian Science has had on the world has really lengthened life? Could statistics culled in a period covering only thirty-eight years really prove anything as to longevity and its cause? Has she any scientific understanding of the meaning of statistics and of the tremendous periods they must cover in order to be of any value?...

"Again, notice the absurd explanation of the action of drugs. 'When the sick recover,' we are told, 'by the use of drugs, it is the law of general belief, culminating in individual faith, which heals; even if you take away the individual confidence in a drug ...the chemist...the doctor and the nurse equip the medicine with their faith, and the majority of beliefs rules.' Acetanilid, then, reduces temperature, by action on the heat-coordinating nerve-centre, because the majority of men, or the patient himself, believes this to be the case. Well, the fact is that the majority of men have never heard of acetanilid, or the heat-centre...and that its action, so far from being dependent on the patient's belief, is observed in animals, which may reasonably be assumed to have no belief on the subject whatever!"

The last item in the indictment is that Christian Science is "fundamentally unchristian:"--

"Mrs. Eddy's philosophy is more blasphemous than her exegetical mutilation. The Bible has little or nothing to say as to the origin of evil; for the account of the fall is, after all, not an explanation, but a description. But it has a great deal to say on man's attitude toward the problem....From Genesis to Revelation the word is, Endure; and Christ himself never attempted to treat as anything less than fact the sorrow of the world, before his share of which even his own bravery almost flinched. There is nowhere the slightest Scriptural warrant for expecting immunity from pain. No rosy picture is anywhere drawn. The only solution of the problem from first to last is the old-fashioned trust of intelligent resignation. But for Christian Science the opposite is the truth. With a flare of bravery that is nothing more than bravado, a foolish claim of certainty is substituted for a majestic and triumphant faith. Suffering is no longer a mystery, and trust is impossible. The grim philosophy of Job, which has seldom failed in history to lead to the sturdy faith that makes men, is swept away at a blow; and in its place we have the effeminate bravery of a vulgar creed of certainty. Essentially it lacks nobility. If it had been regarded as truth from the first, history would have lost its chapter of heroes. It stands condemned by rational philosophy and shamed by Christian faith; and by its fundamental opposition to the Scriptural theory of the solution of the problem of evil, it brands itself as criminally inconsistent. It is nothing less than blasphemy --and blasphemy of the most insidious kind-- to distort the plain philosophy of the Bible, until it offers men the pathetic delusion that they are to escape completely the suffering, without a relatively large share of which no human being has been known to pass his three score and ten. The essential unsoundness of practical Christian Science lies here; that a philosophy is proposed which assumes man made purposely for perfect happiness in this dispensation, --an assumption at once gratuitous if observation base philosophy, and groundless if Holy Writ be the standard."--Literary Digest.

===================

R3422 : page 267

"SEEK THE LORD AND YE SHALL LIVE."

--AMOS 5:4-15.--SEPTEMBER 18.--

OUR lesson has to do with the prophecy of Amos, who is noted as being one of the earliest prophets to write down the message which he delivered. True, Moses was a prophet, and his teachings we have in written form--and David was a prophet, and we have his in the Psalms; but Moses' prophecies were chiefly through the types which, under divine direction, he instituted, and David's prophecies were in poetic form, which were not discerned to be prophecies until our Lord and the apostles so pointed them out. Samuel, the Prophet, seems not to have written any of his inspired messages, neither did Elijah, nor Elisha, nor others of their time. Amos belongs to a period about a century after Elijah and nearly a century before Isaiah, and about two centuries before Jeremiah, Ezekiel and Daniel. Amos declared himself to have been of humble birth; his parents were not illustrious, neither was he educated amongst the sons of the prophets. Like David he was a sheep tender, a farmer, upon whom the Lord poured his spirit with mighty power, sending him to proclaim the disasters sure to come upon Israel unless a change of course should turn aside the deserved punishment for their iniquities.

The brunt of the Prophet's message fell against the ten-tribe kingdom of Israel, but the divine method of presenting the matter is noteworthy. The Prophet's message began with the adjoining nations: (1) Damascus, the capital of Syria on the north, is mentioned as being in line with the divine retributions; (2) the Philistines on the west; (3) the nation of Tyre to the northwest; (4) the Edomites to the south; (5) the Ammonites nearly on the east; (6) the Moabites to the south; (7) Judah to the south; lastly, the center of the Prophet's message, Israel --the ten-tribe Kingdom. We can fancy the attention which would be given to his message by the people of Israel as they would hear fall from his lips words descriptive of the troubles coming upon surrounding nations which were their enemies; but as the circle grew narrower and narrower, and the weight of the Prophet's testimony was found to be specially against themselves, we may be sure that there was intense indignation. If they at first shouted,

R3424 : page 268

"A true prophet!" they probably subsequently gnashed on him with their teeth. This denunciation of Israel occurs chiefly in chapters 3-6 and in chapter 7:9-17. When the Prophet had gone so far as to tell openly of the fall of the reigning dynasty, Amaziah, the prince of Bethel, interfered, bidding Amos return to his own country. But under the special power of the holy Spirit, using him to deliver a particular message, Amos refused to return home until he had accomplished his errand, and added to the retribution of Israel some prophecies respecting the prince's own household.

CHANGED CONDITIONS--CHANGED METHODS.

In drawing a lesson from these experiences of Amos applicable to ourselves of today, we must remember that the Lord no longer sends his messages after this manner. Conditions have changed, circumstances have changed, and prophecies of the kind inspired by the Lord in early days are no longer his method. Respecting these prophecies, the Apostle Peter tells us, "Prophecy came not in olden times by the will of man: but holy men of God spake as they were moved by the holy Spirit" (2 Pet. 1:21), "Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel

unto you with the holy Spirit sent down from heaven."--
I Pet. 1:12.

In view of the changed conditions and difference of operation of the divine power, it is for us to preach the Word to whomsoever hath an ear to hear, to call attention to the application of the prophecies and testimonies of ancient times, and thus to make known the divine plan as it becomes due to be understood by those for whom it is intended--the Israelites indeed in whom there is no guile. For any one to undertake at the present time to copy either Elijah or Amos or others of the ancient prophets would indicate a total misapprehension on his part respecting the divine will and message--it might even be surmised to indicate a mental unbalance. As the Apostle declares, we speak the things that we know and testify to the things spoken aforetime for our admonition. There is a good lesson for us, nevertheless, in the method which the Lord guided the Prophet to take in delivering his message.

Our Lord leaves to us of this Gospel dispensation considerable latitude in the choice of means for serving his cause, exhorting us, however, to be wise as serpents and harmless as doves, and promising us rewards in proportion as we exercise such carefulness in his service as he can specially bless and use. Those who use wisely the talents and pounds intrusted to them are to have proportionate rewards when the Kingdom shall be set up. Let us then, in the exercise of our liberty and in accord with the Master's injunction to be wise as serpents, notice how the Prophet's message respecting unpleasant and direful things, all true, began in such a manner as to rivet the attention of his hearers. The Apostle Paul practiced this same wisdom, and mentioned it subsequently to some whom he had brought to a knowledge of the Lord; he said, "Being crafty, I took you by guile"--that is, I presented the matter to you in the form that would be most attractive to your hearts. He presented nothing untrue, however. Truth can be stated in a more or less palatable or unpalatable form.

"NOT ALL THAT SAY LORD, LORD."

Another lesson in connection with Amos' message is that his opponents rose up from amongst those who were professedly religious--the priests; and so it was with our Lord and the apostles. The priests and religious teachers of their day were the chief opponents of the Gospel in its truth and purity, and we must expect the same in our day. The Truth, in proportion as it has been declared in its purity, has always aroused opposition, and has always found its chief opposers amongst those who have a "form of godliness"--but generally amongst those who lack its power.

Our lesson is a part of the Prophet's pleading with the Israelites that they return to harmony with God and avert the calamities which must otherwise be expected. The history of the time shows us that it was a very prosperous period, not only for Judah but also for the ten-tribe kingdom. The prosperity was of the earthly kind. Riches were accumulated, but these were in the hands of the rich and the great, and the Prophet proceeds to warn the rich that the poor are being unjustly dealt with, and he intimates that it would be from this source that the trouble would ultimately come--the only terms upon which they could hope to live as a nation would be by seeking the Lord. It would be in vain for them to seek help at Bethel or in Gilgal or in Beersheba, the centers of their religious institutions, which were corrupt. These religious institutions would all go down in the trouble which the Prophet predicted. The Lord himself must be sought with an honest heart else he would cause destruction to break out like a fire to devour the house of Joseph. The ten-tribe kingdom is here called the house of Joseph, because the tribes of Ephraim and Manasseh were of preponderating influence in the nation, and these two tribes sprung from Joseph; hence the fire breaking out in the house of Joseph meant destruction which would come upon the ten-tribe kingdom unless they repented.

The Prophet proceeds to particularize some of the wrongs on account of which they were in danger: Justice was not rendered in their courts. Instead of the sweets of Justice, those who appealed to their courts, if they were poor, got wormwood--that is, bitterness, disappointment. The Prophet declares that they cast down righteousness to the earth; equity was not a matter of primary consideration; but, as he proceeds to point out, bribery was rife, and wealth and power and influence could accomplish almost anything. There must be a turning from this condition, and relief could only come from turning to the

R3424 : page 269

Lord. The Prophet refers to divine power in somewhat similar language to that used by Job (9:9; 30:31). Pointing his hearers to the group Pleiades in the constellation Taurus, and to Orion, he would have them see that the one whose assistance they needed was the one who was able to create the earth and the heavens also--the one who was able not only to gather the waters into the seas, but able also to call the waters back from the seas to the clouds, and to pour it down again upon the earth in its seasons. This great God was the one that they needed, and all others assisting them would be powerless against him.

THE LORD CARETH FOR THE POOR AND NEEDY.

In verse 9 he intimates that God's power would be with the poor and oppressed for their deliverance, and that this would mean destruction against the strong and powerful, those that hate reproof and abhor the upright, that are in opposition to any who reprove unrighteousness.

Verses 11 and 12 specify and particularize the nature of the injustice practised and which needs to be renounced and discontinued. Verse 13 implies that there were amongst the Israelites some who did not approve of the general course, but being helpless and in the minority they kept silence from prudential reasons, because the time was an evil one, and to have espoused the cause of the oppressed would have brought them trouble without bringing relief to the oppressed. But Amos was specially commissioned of the Lord to give this very reproof, and hence he must not keep silence because of prudence or for any other consideration, but must speak his message with boldness. Similarly, it is not the duty of every one of the Lord's people today to take the place of Amos and become public reprovers of public officials, etc., even though they may see unrighteousness practised. Prudence, wisdom, is to be used in connection with whatever we do. Our commission today is not that of reproving nations, but that of letting our lights so shine that others may see our good works and glorify the Father which is in heaven. Our Lord declares that he will rebuke the nations, he will humble their pride, he will cast down the mighty from their positions, he will exalt the humble in due time; and to his people he says, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey."--Zeph. 3:8.

The lesson closes with an exhortation from the Prophet that his hearers should make a thorough reformation--seek good and not evil, love righteousness and hate sin. If they would do these things then indeed they might apply to themselves the promises of God, as they were already disposed to do, claiming that they were his people. Such claims would be appropriate enough if they would conform to the divine requirements, but not otherwise; the Lord would be gracious to them if they would come into line as a people with his regulations and requirements, but otherwise they must expect the chastisements and punishments already foretold.

Remembering that the Israelites were a typical nation, we properly enough scan the text and context to see whether anything connected with Amos' prophecy was of larger application than it appeared to him and the people of his day. We are justified in expecting this from the words of the Apostle Peter already cited, and from other examples in the prophecies. For instance, in David's prophecies how little the utterer of the words, "not a bone of him shall be broken," understood of the real fulfilment of his declaration. Again when he said, "Thou wilt not leave my soul in sheol, neither wilt thou suffer thine holy One to see corruption," how little David or the people of Israel understood the import of those words--that David was a prophet, and in this language was unwittingly speaking of Christ and his resurrection from the dead--from sheol. So while realizing the appropriateness of Amos' words to the people to whom they were particularly addressed, we find certain items in connection with this prophecy which imply a still larger fulfilment of his predictions upon nominal Israel in the end of this age.

GIANTS IN THE EARTH FOREBODE EVIL.

It is not for us to claim that today Justice is fallen in the streets and Righteousness cannot enter; it is not for us to claim that the poor are inordinately taxed or crushed

R3425 : page 269

or robbed. On the contrary, we freely state that there is a great deal of righteousness meted out in the courts of "Christendom." We have sometimes wondered how natural men have ever brought together so many wise, just and reasonable laws and regulations. Nevertheless there is a sense in which injustice, inequity, is now operating, not so much through any individual evil as through the changed conditions under which we are living. The blessings of the new dispensation, coming to us under social conditions which are based upon individual selfishness, are tending to make a few very rich, and before very long we fear will be found to so operate as to make many very poor.

The appropriating of the advantages of our day, while legally done, under laws that at one time were equitable, is bound apparently to work a great hardship--putting the power and financial control of the world in the hands of comparatively a few. True, those few giants are as yet very moderate in their requirements and dealings, some of them even generous; but the Scriptures seem to clearly imply that it will not be very long until their power, willingly or unwillingly, will be so exercised as to bring great distress upon the mass of humanity, grinding them as between two millstones. From this standpoint the Prophet's words might well be appropriated by Christendom; but we may be sure that those in power and position are not disposed to hearken to Amos or to any one else, and hence we must expect what the Scriptures everywhere point out, that the overthrow of Christendom will come suddenly, in a time of trouble such as was not since there was a nation; and that in this conflict the Lord, who made Pleiades and Orion, will be he that will strengthen

R3425 : page 270

the spoiled against the strong, so that the spoiled ones shall rise against the strong ones in anarchy--Verse 9.

The close of Amos' prophecy tells of the recovery of Israel and the blessing of the Lord that will be upon all mankind, including the Gentiles, at that time. It is this prophecy that the Apostle James quoted in the Council at Jerusalem, saying, "After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:16,17.) We are living at the time when this prophecy is about to be fulfilled. The recovery of natural Israel is about to take place under the reestablishment of God's Kingdom in the world--the one that was once typically represented in King David, but which is to be actually established in the greater David--the "Beloved One." Under that Kingdom, reestablished under more favorable conditions, a heavenly Kingdom, the residue of men will be given an opportunity to seek the Lord, for the knowledge of the Lord shall fill the whole earth.

===================

R3425 : page 270

REVIEW.---SEPT. 25.

Golden Text.--"The Lord is
merciful and gracious."--Psa. 103:8.

TRULY the Lord's mercy and grace are in the International Lessons of the quarter which closes with this review. With great patience and long suffering the Lord had mercy upon the typical people, the house of servants, called to constitute and to make types illustrating his gracious purposes for the house of sons which would follow it, and, incidentally, to prepare the "Israelites without guile" for the spiritual blessings to result from their transfer to the "house of sons." And not only preparing this remnant, but also all those who were faithful as members of the "house of servants," attesting their loyalty to the Lord, whose reward is to be the privilege of representing the heavenly Kingdom as its human agents on the earth. But while this is true, how much greater is God's mercy as seen and experienced by us who are of the house of sons, accepted in the Beloved One! How merciful is the Lord toward all those who are seeking to walk in the footsteps of the Captain of their salvation! How bountiful are the provisions made, not only for their ultimate reward, but also for their encouragement during the sojourn toward the heavenly city, with provision also for the passing over, the covering and the ultimate blotting out of their weaknesses by and through him who loved us and bought us with his own precious blood.

===================

R3425 : page 270

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

BELOVED FRIENDS:--

Since writing you last I have enjoyed a number of days in happy service of the Truth. An incident somewhat unusual in the general colporteur experience you will perhaps be glad to hear. In soliciting orders for our glad tidings in the town of B__________ some days ago I was addressing a merchant when he turned and said, "Brother L__________, what do you think of this book?" (I have since learned that this Bro. L__________ is one of Southern Arkansas' most prominent Baptist ministers.) In reply he said, "Buy it and read, and if you don't like it I will pay your money back," and before I left he sold several books for me. One of the gentlemen present said, "Stranger, why can't you preach for us here?" I replied I would be pleased to do so, if house and congregation could be had, whereupon this dear old Bro. L__________ proffered me the use of the Baptist Church. Their pulpit was occupied at 11 a.m. and 8 p.m., so they gave me 3 p.m. At their 11 o'clock service the minister announced the afternoon service, and his words were about as follows: "The subject this evening will be 'God's plan of saving man.' The man who is to preach is selling one of the most wonderful books of the nineteenth century and if you haven't got one I insist that you do so at once and read it carefully and prayerfully. The book will teach you more in one week than you have known in all your life about the Bible."

The Society had sent this dear Baptist brother a "Plan of the Ages" in TOWER form. Think of what this five cent investment has done in mightily arousing one of God's sleeping ones yet in Babylon; next in selling four or five volumes, which doubtless will spread; next it led to our three o'clock service, which I learned later put two to reading--and so the good work goes on, and, hallelujah! we know it will be completed to the glory of the Father and the good of his creatures.

Yours faithfully in Christ,

E. Z. JOHNSON,--Colporteur.

DEAR BRETHREN:--

Enclosed find my report covering some very precious seasons of fellowship and service with friends by the way, and also marking some very bitter antagonism to the Truth. The hardest conditions that I have met since beginning the work I think I found at N__________. The feeling there is quite bitter. We had a very quiet meeting in the hall the first night, but on the second night the Episcopal Church people had a garden party (whatever this means) about a block from our meeting place. That of course brought to the village many from the surrounding country. The spirit of hilarity contingent upon the gathering of a crowd, together with expressions of contempt or disapproval of our faith by those in authority, I presume, led some of the "baser sort" to show by acts bordering on violence the contempt which others were content to express in words. During our service a large stone was hurled into the midst of the hall. Other stones were thrown against the house, showing the animus of the community. We continued the service to the end of the discourse

R3425 : page 271

and rejoiced that we were counted worthy to suffer such things for the Truth's sake.

With Christian love and greetings to all, I am as ever, Sincerely yours in the faith,

JOHN HARRISON,--Pilgrim.

DEAR BROTHER RUSSELL,--

I have long since felt it my duty to write you and say that I have laid aside the terrors that I have heretofore held in my heart for the MILLENNIAL DAWN literature (for terror it was before I knew it for myself). I only knew that the very best of our Church members were being lured away from the Church by reading your literature. I once bought the first DAWN from a Colporteur without knowing what it was. When it was delivered I said, "I have the money for you, but I want you to understand that I will not read the book; it is different to what I thought it was. I will pay you for it, but the book will go in the stove. I will burn it." How could I read a book the influence of which would lure me from the Church in whose cradle I had been rocked, and in whose cradle I had lulled my children to sleep. Now I have no such dread or fear, but am willing to give up not only my Church but loved ones

R3426 : page 271

also and flee into the wilderness for the Truth's sake.

I am anxious to withdraw from the Church, and would also like some tracts suitable for Methodist people. Your sister in Christ,

SARAH E. CASE,--Illinois.

DEAR BROTHER RUSSELL:--

I received your last letter and appreciate the kind greetings. My receiving two extra blessings close upon one another prompted me to write these few lines that you may share them with me. Yesterday morning while "delivering," I met a lady to whom I had delivered Vol. I. some weeks ago, in the back of which I had inserted a tract on "What is the Soul?" She told me she had read both, and said she had read quite a good deal of Biblical literature on the soul question, but out of it all, nothing gave her the satisfaction afforded by the tract. She has already loaned the volume to an old gentleman, who also has read it and is much interested. I received orders for Vols. II. and III. from the lady and she desires to get the whole set.

The other case is also that of a lady to whom I had delivered Vol. I. At the time I received her order I noticed that she was more than ordinarily interested in Bible topics; so I put a mark beside her name in my order book, with the purpose of calling some time, which I did. On inquiring how she liked the book she said, "Just grand, and I want the next one! Before you leave call and receive my order for a number of the first volume, to be used as Christmas gifts." She informed me that she had been thinking on the subjects contained in detail in the "Plan of the Ages" for a number of years past, and indeed she seemed happy for having received the book.

I thank God for being permitted to receive such privileges and pray that I may become more and more a faithful "steward." With Christian love, I remain,

Your brother and servant in Christ,
CARL F. HAMMERLE,--Colporteur.

MY DEAR BROTHER, PASTOR RUSSELL:--

I am writing to you to express my deeply-felt gratitude to God and to you his servant, that through reading your books and studying the Word of God in connection with what you have written I have been brought into the clearer sunshine of his blessed revelation, and rejoice to see it from what I firmly believe is God's standpoint. God has indeed been good to me in guiding me into the Present Truth. I was very much prejudiced at first, as I had wrong notions concerning your teaching. The idea of the millennium starting from the year 1874 was a stumbling block to me until it was explained, and I tore up the tracts which had been handed to me and refused to read them. I had never heard of MILLENNIAL DAWN until about nine months ago, when my attention was called to the WATCH TOWER by a dear saint, a patient slowly dying of cancer, and my first idea about it was a glorification of so-called Christendom, because it placed the dawn of the millennium at the present time. Thinking it could easily be refuted by the Word of God, and with a desire to help others to ward off error, I promised to read one of the tracts, "The Hope of Immortality." I was simply amazed with the reasonableness, the wisdom, of it. It never occurred to me before that the all-wise God would certainly not have committed the silly blunder of making man an imperishable being, an "immortal soul," knowing beforehand how he would fall. I read through the tract, praying to God to guard me against being influenced by error. When I finished it I tore off on my bicycle at once to get "The Plan of the Ages" and "What Say the Scriptures About Hell?" I was so impatient that I did not like waiting a moment and eagerly devoured the books when I got them.

I have now read carefully and thoughtfully all the DAWN volumes several times and each time I learn more. Soon after beginning to read them we had a month's mission in Liverpool held by Messrs. Torrey and Alexander. Dr. Torrey was very much opposed to the DAWNS and warned the people against them. He advised the people to "take the tracts; By all means take them, and take them home and burn them." This seemed to me like the R.C. priests who say, "By all means take the Bible given to you and then burn it." His sermon on "Hell" was simply awful for its bitterness and nightmare misery, and he defined eternal punishment as "every second suffering infinite agonies throughout unending billions of years." One poor woman who knew I was reading the DAWNS said to me after one of the meetings, "Oh, Dr. Hughes, do burn those books, do burn those books!" and I was told that I would be done for if I read "those awful books!" So you see that it has been in the teeth of prejudice all along, and if it had not been that God had given me "Truth hunger" I should have neglected this glorious opportunity and lost the great blessing.

At a mission Sunday School in connection with the Presbyterian Church I joined some years ago I have a Bible Class for working men on Sunday afternoon for the last four months. I have been giving them MILLENNIAL DAWN teaching, and one or two of the young men have spoken about bringing the matter of my teaching before the minister. Some of them listen very attentively and seem to be greatly blessed.

Believe me to be, dear brother, yours very lovingly in our glorious and risen Savior,

E. LUCAS HUGHES,--England.

===================

SEMI-MONTHLY.
VOL. XXV. SEPTEMBER 15, 1904. No. 18.

CONTENTS.

Views from the Watch Tower........................275
  Arguing Against Denominational Union.......................................275
  Bishop Foster Too Old Fogy....................276
  Misleading Young to Hate God..................277
  Defied God and Died...........................278
Elisha the Prophet................................278
The Boston Convention.............................281
According to thy Faith............................281
Hospitality and Faith Rewarded....................284
Interesting Questions Answered....................286

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3428 : page 274

TRACTS FOR COUNTRY FAIRS.

Country Fair Time is upon us. These fairs furnish favorable opportunities for reaching the farming communities with morsels of spiritual food;--a class more difficult to reach than city folk;--a thoughtful, reading class, too. We will be glad to supply the tracts freely, but urge that judgment be used in distribution--wherever possible.

THE TITLE OF THE DAWNS.

It is not our thought to abandon the now so well-known title, MILLENNIAL DAWN. But since many of its enemies have misrepresented it in public and in private the new title is proposed to save colporteurs (in some quarters) the time and trouble of explaining away the lies--of showing that it not only is not "an infidel book," against the

Bible, but the very reverse, a Bible Key or Studies in the Scriptures. The books under the new title will not be ready for some time, but meantime colporteurs preferring this edition may order it and get the old edition until we get caught up.

===================

R3426 : page 275

VIEWS FROM THE WATCH TOWER.

ARGUING FOR DENOMINATIONAL UNION.

AT a meeting held in Washington City not long since, to favor the union of Methodist Protestants, Congregationalists and United Brethren, one of the speakers said:--

"Lutherans are divided into 16 different bodies, Baptists into 13, Presbyterians into 20 and Methodists into 17. Who is wise enough to show us how and to what extent the Kingdom of God is being profited by all these divisions? Does Presbyterianism have 20 and Methodism 17 different messages to the world? How ridiculous the thought of having 16 varieties of Lutherans and 16 Baptists in the same town or mission field. The fact is we are over-organized. Our machinery is too ponderous and complex. It requires so much energy and money to keep it going that we have but little to use beyond the machinery itself. Just think of the missionary and church extension organizations, of the publishing plants, colleges, theological seminaries and the great number and variety of other benevolent institutions which are fairly piled upon each other! No wonder there is friction and great waste. Nor need we be surprised that level-headed laymen are getting tired of seeing their money wasted and are beginning to seek a remedy.

"Away with the delusion that the God of all wisdom and grace has planned for the continued existence of these ecclesiastical divisions and sub-divisions, with 100 more that might be named, whose presence cannot be explained on any rational grounds or in harmony with the spirit of the gospel.

"Mere federation will not accomplish what we want. We must go further. The call of God at this hour to husband our resources and to unify our forces, to the end that we may conquer and win, is loud and clear.

"How humiliating the thought that very much of the money raised in this country ostensibly to save the heathen is spent in keeping up ecclesiastical distinctions and consequently the most shameful rivalries. Why should a town of only a few hundred people be burdened with a half dozen churches, when two at most would answer every purpose? Yet we have scores and hundreds of such over churched towns. Christian work, so called, degenerates into a mere scramble for existence.

"In concentration we will find a solution of many of the problems which confront and annoy us; and this centralization is impossible where a multiplicity of similar organizations exist. It is a sin to waste God's money in duplicating agencies, and yet this is being done all the time."

* * *

It seems remarkable that some of the most earnest and intelligent Christian people in all denominations are so misled by the present cry of denominational union. The majority seem to be entirely blind to the real issues: they are all carried off their feet mentally with enthusiasm for a united Church. They fail to see that such a union must be disadvantageous along the lines proposed, namely, the ignoring of doctrine, the ignoring of conscience, the ignoring of truth. In the union of Christendom which prevailed for over a thousand years before the Reformation, the basis of union was false doctrine supported by tyranny and force, persecution and fire. The Reformation movement was a breaking up of those evil influences, and practically every denomination into which Christendom split represented further endeavor to get to the truths taught in the Lord's Word. The union or federation of all denominations now proposed is to be one in which not only false doctrines will be considerably ignored, but also the true doctrines of the Lord's Word. Among those to be retained as fundamental will be some of the gross errors that dominated Papacy during the Dark Ages, and much of the Reformation blessing will be entirely lost.

The union of the true Church is amply provided for in the Scriptures without any outside patent fastenings, bolts, rivets, cords, etc. The Scriptural proposition is that the Lord's people, instead of being united to him by sects and parties called "branches,"

R3426 : page 276

should be united to him individually--as individual branches. As he declares in his Word, "I am the true vine, ye [individually] are the branches." As the Reformation led to the splitting off from Papacy and its errors various large composite branches or denominations, so we need still further reformation that will split every sect up into individual units, so that each individual Christian will have his own individual faith and his own personal relationship to the Lord as a "branch." Union of denominations, instead of favoring this proper condition which the Lord designed for his people, will be in opposition to it. But the true people of God will gradually be guided of him and separated from the Babylonian bundles, leaving therein only the tares. Thus the separation of this harvest time is progressing.

The tare element in the nominal Church sees matters only from the worldly natural standpoint and hence, influenced by pride, etc., favors size and bulk rather than truth. The Lord is taking advantage of their worldly spirit and favoring their organization, that the gulf between the tares and wheat may daily, monthly, yearly become more marked. Meantime through the Truth and its various mouthpieces and ministers the Lord is calling the attention of the true saints to the bright shining of his glorious plan, now visible as never before; and as they perceive it and compare it with their surroundings in Babylon, it becomes to them the voice of God saying to them, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."

R3427 : page 276

More and more, as the present "harvest" draws to its close, the uniting of the tares will progress and the liberty of the wheat will likewise progress: "Whom the Son makes free is free indeed." The wheat will more and more give heed to the words of the Apostle, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

But while the wheat class are to be thus free, are not to be bundled like the tares, there will be, nevertheless, among them a union, not of bondage and creeds and disciplines, etc., but a union of hearts, accomplished by and through the Truth. Each one of this class, being united as a branch to the vine, will thus have a relationship to every other branch in the vine. This is the true union which the Lord desires amongst his people--union in Christ. Those thus united to the Head are his members or branches, and as they come to realize this relationship they will discern that they are not Lutherans, nor Calvinists, nor Russellites, nor Wesleyans, nor Campbellites, but are all one in Christ Jesus.

The secret of this individual liberty, individual faith, individual responsibility toward the Lord, yet complete union with all who are his, is found in the fact that these are all "taught of God," taught of his Word, guided by his Spirit. We do not by this mean that the teaching element in the Church is to be ignored, of which the Apostle declares, "He that is of God heareth us," and again, God hath set in the body the various members as it has pleased him, pastors, teachers, evangelists, etc. The point to be kept in mind is that evangelists, teachers, apostles are not to be given in our minds the place that belongs to the Lord, but at very most are to be esteemed as his servants and mouthpieces, and as such are to be critically examined by each believer to see that the teachings are in harmony with those of the Lord and the Apostles--"If they speak not according to this Word, it is because there is no light in them." Thus the true saints are all to be taught of God in that they will lovingly and critically examine every teaching and every teacher in the light of the divine message. This is the union which the saints should desire and which the Lord is gradually accomplishing amongst his people, the wheat, while outward union is being favored by him as a means of separating the tares from the wheat.

BISHOP FOSTER TOO OLD FOGY.

Bishop Foster of the Methodist Episcopal Church has been dropped from the lists--superannuated. The gentleman took a too pessimistic view of Methodist progress. His views are lightly dismissed as childish and old fogy. Our readers can judge of these matters for themselves and form their own opinions. The Bishop's views, as expressed by himself and published in the Methodist Journal, are as follows:--

The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and Church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's Word

R3427 : page 277

and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury and worn by Hester Ann Rogers, Lady Huntingdon and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist Church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball-goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion. Now the class meeting is attended by very few, and is in many churches abandoned. Seldom the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits."

* * *

As respects the Methodist Church, past and present, we are inclined to concede much of what the Bishop presents as truth and not as childishness. We are inclined to think that higher criticism and evolution theories, etc., have turned the minds of the Methodist leaders as well as of the leaders in other denominations, so that they take a more worldly view of all affairs of life than was customary in the past. We are not by this meaning to say that Methodists and others are less moral or less benevolent than in former times, but we do incline to say that they and others of our day have less faith in God, less faith in his Word, less faith in Jesus and the merit of his precious blood for the forgiveness of sins, and less consecration to his service than in times past.

The great sifting, the separating work of this harvest time, is in progress: the tare class of nominal Christians are being separated from the sincere and consecrated wheat class. The latter will be found largely in the minority and will be considered "old fogy," and their faith and hopes will be greatly at a discount in the nominal system, but at a premium in the Lord's estimation. The Lord is gathering out his jewels and will leave none of them in Babylon. "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."

The Bride of Christ, the true members of the great High Priest, are not falling away in this time of general worldliness, unbelief, skepticism and forms of godliness without the power, but are growing in grace, growing in knowledge, growing in love and in the fruits of the Spirit. The difficulty with the world is that they see the nominal Christians and see not the true Church: "The world knoweth us not because it knew him not."

MISLEADING THE YOUNG TO HATE GOD.

Before us is an advertisement of "Books for Children and Young Persons--Book 10, THE SIGHT OF HELL," by Rev. J. Furniss, C.S.S.R., published by J. Duffy & Co., Dublin, Ireland. The advertisement gives two extracts which we reproduce below with a deep sense of shame that in this twentieth century and under the British flag there should be people to publish and others to buy and circulate such terrible, blasphemous misrepresentations of divine providence. How we long for the binding of Satan and the opening of the eyes of human understanding promised in the Millennium. Surely, when some of the poor, deluded ones come forth from the tomb they will rejoice to know the true God and to participate in his glorious plan of salvation at present understood by so few. The extract from page 19 reads thus:--

THE RED HOT FLOOR.

"Look into this room. What a dreadful place it is! The roof is red-hot, the walls are red-hot, the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot floor stands a girl! She looks about sixteen years old. Her feet are bare. She has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this

room has never been opened since she first set her foot on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! she speaks. She says: 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment that I might forget the horrible burning floor. Look, she says, at my burnt and bleeding feet! Let me go off this burning floor for one single moment, only for one single, short moment! Oh, that in this endless eternity of years I might forget the pain only for a single moment!'

"The devil answers her question: 'Do you ask,' he says, 'for a moment; for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor!'

"'Is it so,' the girl says with a sigh that seems to break her heart, 'Then, at least let somebody go to my little brothers and sisters who are alive and tell them not to do the bad things which I did, so they will never have to come and stand on the red-hot floor.'

"The devil answers her again: 'Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen even if somebody should go to them from the dead.'

"Oh, that you could hear the horrible, the fearful scream of that girl when she saw the door shutting, never to be opened any more. The history of this girl is short. Her feet first led her into sin, so it is her feet most of all which are tormented. While yet a very little child she began to go into bad company. The more she grew up, the more she went into bad company, against the bidding of her parents. She used to walk about the streets at night and do very wicked things. She died early. Her death was brought on by the bad life she led."

THE RED-HOT OVEN.

"See! it is a pitiful sight. The little child is in this red-hot oven. Hear how it screams to come out! See how it turns and twists itself about in the fire! It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you can see on the faces of all in hell--despair, desperate and horrible! ...God was very good to this child." (!!!)

* * *

To know that such things are believed and taught today helps us to comprehend that once they were almost the exclusive teachings of Europe;--helps us, too, to understand that people who held such erroneous ideas of God's arrangements could and did prepare similarly diabolical tortures for those who differed with them, and might do the same again if circumstances favored it. It is difficult for humanity to rise in conduct above its conception of God and his conduct.

DEFIED GOD AND FELL DEAD.

Baltimore, Aug. 20.--Consternation reigns in the little town of Allen, in Southern Maryland, over the strange death of Walter H. Whitney, a pronounced atheist, but one of the most popular residents of the place. On Sunday night Whitney was conversing with some friends, when he suddenly exclaimed: "I defy the Almighty to strike me dead!" Instantly Whitney fell to the floor, and when those about him picked him up he was dead.

* * *

Not long since we called attention to the case of a young man whose challenge that if there be a God he might be assured of it by being stricken deaf and dumb. He was stricken instantly and is reported to have recovered about a month later. The above is on the same line. The clipping was handed us during the Boston Convention, and we read it to the large audience as an illustration of divine judgments in execution, and the awe and obedience they would quickly inspire throughout the world.

Imagine the Millennial reign inaugurated, with its prompt rewards for right doing and prompt and just punishments for wilful sins, and we can see that a wonderful change in the morals of the world would speedily be effected. Such will be the judgments of that thousand year judgment day. "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."

Of course, the death of the young man mentioned in this dispatch is not to be considered lasting death or Second Death, because he was really ignorant and showed it. Undoubtedly he will be awakened during the Millennial day of judgments, and be granted a clear knowledge of the Lord before he could be liable to the final penalty--the extreme penalty--"The soul that sinneth, it shall die"--the Second Death, from which there is no hope of recovery.

===================

R3428 : page 278

ELISHA THE PROPHET.

--2 KINGS 2:12-24.--OCTOBER 2.--

Golden Text:--"Let a double portion of
thy spirit be upon me."--2 Kings 2:9.

THAT Elisha was the son of a wealthy Israelite is evidenced by the fact that his father's farming was done on a large scale. At the time that Elijah, under divine direction, first approached him and indicated his call to special service by symbolically laying his mantle upon Elisha's shoulders, the latter was plowing his father's fields with twelve separate yoke of oxen under servants, he accompanying the twelfth. That he was of a religious family not affected by the idolatry introduced by Jeroboam is evidenced by the name his parents gave him, Elisha signifying "God is deliverer." His call through Elijah was not to a place of honor and distinction but to become a servant of the Prophet, but he entered upon the service joyfully, esteeming it as done unto the Lord. He was thus with Elijah for more than ten years, until the latter was separated from him by the chariot of

R3428 : page 279

fire and was taken up by the whirlwind. His relationship was really that of a serving son, and between the two a deep affection had evidently sprung up, for he seemed not only to reverence Elijah as the Prophet of the Lord but also to love him as a father.

It is at this point that our lesson opens. Elijah had asked Elisha what blessing he would most desire at his hand before their separation, and in the language of our Golden Text the latter had requested a double portion of Elijah's spirit. This does not signify his desire to have twice as much as Elijah enjoyed, but rather was the familiar way of expressing an elder son's portion--a double portion as compared with other members of the family. Elisha aspired to have of the Lord a recognition as the Lord's special representative instead of Elijah when the latter was gone. The answer was that his request would be granted if he should see Elijah at the time of his taking: this seemed to imply that circumstances or conditions would tend to separate the two, and if they were separated from any cause Elisha would fail of the blessing desired. We remember that after this promise, when the Lord would take up Elijah, he led him by a circuitous route, and at the various stopping-places suggested that Elisha tarry; but to have suffered anything to have separated him from Elijah would have excluded him from the desired blessing, and we recall that Elisha clung closely to the Prophet, allowing nothing to detain him or hinder his being with him to the very last.

Doubtless there is a typical significance in this, for although the Scriptures do not conclusively show that Elisha was a type, we have definite, positive assurance of this kind respecting Elijah; and, again, the lesson through both these prophets seemed to be typical so far as the Gospel Church is concerned. It was not until after their day that the Lord provided for the written prophecies, such as those of Isaiah,

R3429 : page 279

Amos, Malachi, etc., which have come down to us with important teachings applicable to spiritual Israel.

When Elijah was taken up in the chariot Elisha did recognize the fact and shouted, "My father, my father, the chariots of Israel and the horsemen thereof." This was his good by salutation, and indicated that he fully recognized that the God of Israel had taken his servant by his own mighty power. As a prophet he probably expressed more than he himself understood. We have already seen that the translation of Elijah taught in a typical or pantomimic way the change of the last living members of this Gospel Church, the antitypical Elijah.* The taking of Elijah was the matter of a moment, but the change of the living members of the Church, which is the body of Christ and the antitype of Elijah, is a work of years, already in progress since 1878. Since that time we understand the Scriptures to teach that the overcomers of the Church in dying do not sleep, but are changed in a moment, in the twinkling of an eye, to the heavenly glory, the spiritual conditions of the first resurrection. Ours is the real deliverance by chariots of victory and divine power from death, from weakness, from imperfection, to glory, honor and immortality. Elijah's experiences were merely typical. He was not changed to the spiritual or divine nature, for he was not an heir of the heavenly promises, living before the time of their promulgation; but he was an honored servant, and used of the Lord for the setting forth of a typical lesson representing the experiences of the Church of the First-born down to the very end of its journey, including its change.

Elijah's mantle, symbolical of his authority and dignity, did fall to Elisha, as was prophetically implied ten years before when he was invited to become Elijah's servant. Elisha took off his own outer garment or mantle and tore it in two parts, an act in that day symbolical of grief, sorrow, mourning, and then instead of his own he appropriated Elijah's mantle.

These incidents took place "on the other side Jordan"--on the eastern side, presumably not far from the river, possibly on Mount Pisgah, or in the neighborhood of the place where Moses took his last view of the promised land. Elisha, calling upon the name of the Lord, returned by the same route which they had come, arriving at Jordan, and used Elijah's mantle as a rod to smite the waters of Jordan, knowing that if the power of God was with him, as it previously was with Elijah, then the same results would follow in his case and the waters would divide at his command as they previously had done at Elijah's. His faith was undoubtedly made stronger by the manifestation of divine favor in connection with the separation of the waters, while he passed across to the western side of Jordan where the "sons of the prophets" awaited him.

As already stated, nothing in the Scriptures positively assures us that Elisha was a type; but if his experiences from the time Elijah was taken away were typical, it would appear to us that they were in some sense double--that he represented two classes.

(1) He would seem in the first part of his experience, accompanying Elijah and serving him and yet being separate from him, to represent what we designate as the second company, the class that in Revelation 7:9-14 is described as a great multitude whose number no man knoweth, who are--not the Royal Priesthood but the antitypical Levites--consecrated to service but not going on to share in the Priesthood by sacrificing all the interests of this present life. If Elisha be a type of this class, it would appear that there should be a close affinity of heart, of spirit, between these and the sacrificing Royal Priesthood, so that nothing will shake their devotion nor hinder them from fellowshiping with and serving the Elijah class down to the time of their change. The spirit of devotion

---

*See MILLENNIAL DAWN, Vol. II., Chap. viii.

R3429 : page 280

previously manifested by the little flock would thereafter be manifested by those who had hesitated and refrained from a consecration of themselves and all their interests in the fullest degree. This would imply that the remainder of their lives would be of the same character as that of the little flock, although it would then be too late to gain a part and place in the Elijah class, or a share in the glory, honor and immortality which the Lord has prepared for them. With this view, Elisha's recrossing Jordan might be understood as representing their faithfulness, their testimony, and their passing over the Jordan of death without being overwhelmed by the waters--that is to say, that the death of this Elisha class would be a passing over without "sleep," a change from human to spirit conditions, though not to the conditions to which the Elijah class will attain.

From this standpoint we would be inclined to view the remaining experiences of Elisha after he had crossed Jordan as typifying still another class--a restitution class amongst men under the restitution conditions which we believe will begin to obtain from October, 1914 A.D., and onward, represented probably in the ancient worthies, who will then, as the earthly representatives of the heavenly Kingdom, begin to exercise a guiding and controlling influence in the affairs of mankind.

The suggestion of the sons of the prophets that messengers be sent to see whether or not Elijah had been dropped down somewhere on the mountains, would, from this standpoint, represent an expectancy on the part of the well-meaning but uninstructed people of the time that the Gospel Church would be reinstituted. It would indicate on their part a slowness of perception of the change to the new order of things, in which the ancient worthies (represented in Elisha) would have the guidance and direction of earthly affairs and through whom blessings must thereafter be expected. The wait and search for Elijah may represent a period of three years, in which the world may fail to receive the blessings it might enjoy by reason of a failure to exercise faith in the new institutions of that time.

As soon as Elisha was recognized as beyond all question the successor of Elijah, his work--totally different from anything Elijah had done--began. It was in many respects a restitution work--and a judgment work. An illustration of both these phases of his ministry are furnished in the present lesson.

Jericho was quite a prosperous city and favorably located, except that it had a poor water supply. The spring of water which supplied the city, and from which apparently the surrounding country was irrigated, was brackish--contained some mineral property that had the effect of causing the products of the land to drop off before they reached maturity, so that the land brought no fruit to perfection. The word

Jericho signifies "his moon" or "month," and this in turn reminds us that the moon was a symbol of Israel, as the sun in the Scriptures is the symbol of the Gospel Church. There is this bare hint that the people of Jericho perhaps in this picture represented natural Israel, and the fact that they will be the first to recognize the restitution class and to look for relief to those ancient worthies who will then be in control under the guidance of the glorified Church, the heavenly Kingdom. From this standpoint we can see that natural Israel, for now over eighteen hundred years, has been striving to bring forth fruitage, but has been unable to do so. That people indeed have clung to the promise of God and have attempted to bring forth the fruits of obedience, worship, reverence, etc., but they have brought forth no fruit to perfection because by the deeds of the Law can no flesh be justified in God's sight. The Law, represented in the symbolical picture by the brackish water, was in itself just, perfect, good, yet it lacked something necessary to make it a blessing to that people. That something was the work of Christ in fulfilling the Law and thus removing its curse or condemnation from those who were dependent upon it.

From this standpoint the appeal of the men of Jericho to the restitution Elisha would represent the appeal of the Jews to the ancient worthies to know why the blight had been upon them so long as a people, and what would be necessary to the correction of their difficulty that they might have the full blessing of the Lord. As the request of the people of Jericho was granted, so the request of Israel will be granted, for the ancient worthies (the restitution Elisha) will take a new earthen vessel with salt therein--representing the new institutions, the new conditions, the new views respecting Christ and the glorified spiritual Israel ("Ye are the salt of the earth"). And this construction placed upon Israel's Law, this application and instruction and showing of its true import and fulfilment, etc., will mean to those who desire that knowledge and blessing the healing of their stream, and henceforth to Israel the Law will have a new meaning and bring forth in their hearts fruitage acceptable to the Lord, the righteousness of the Law being reckoned to those who accept the Redeemer who recognize him in connection with the Law and seek to obey his voice.

It was following this that Elisha on the way to Bethel was disdained and insulted by a mob of young lads [Leeser] who shouted after him, "Go up, thou bald head," etc. It is claimed by some that this expression, "bald head," was a particularly opprobrious epithet at that time, and that the lads were from the city whose waters had been healed; and if the matter be typical it would seem to indicate that amongst the people of natural Israel will be some who would appreciate the new condition of things while others would despise it. Elisha looked behind him and declared them "evil in the name of Jehovah" [Young's translation], and forthwith two she bears attacked them and more or less scratched or tore forty-two of them. So far as the literal incident was concerned, it served to teach a lesson of respect for the Lord through his representatives, not only to the boys but also to their parents, who had failed of their duty either by misinstructing them or failing to instruct them. If viewed prophetically, symbolically, it would typify the judgments of the future upon any who will disregard the instructions of the earthly representatives of the Kingdom, or fail to render to them a proper appreciation of the dignity of their office as chosen agents of the heavenly Kingdom.

These two incidents illustrate well the conditions

R3430 : page 281

which will prevail throughout the whole world during the Millennial age. Those desiring a blessing will be granted it, and those despising the Lord's arrangements and violating proprieties will receive judgments or punishments. Thus we read that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.

We can readily see that when God shall thus interpose his power to reward every good deed and to punish every transgression it would not take the world a great while to learn the difference between right and wrong, and very speedily the majority surely would be prompted to render obedience to the right and to abstain from the wrong. At first this might only be an outward obedience and loyalty to the Lord and to the principles of righteousness; but as years and centuries roll around and the benefits and blessings of righteousness are manifested and the evils and punishments of unrighteousness are seen, the lessons would touch the hearts of all such as the Lord purposes may have eternal life, so that at the great harvesting at the end of the Millennial age all who love righteousness and hate iniquity in their hearts would be able to stand all the testings of that time, and thus would be accounted worthy of the eternal life and blessedness beyond the Millennium throughout eternity; while the others, demonstrating that they had refrained from evil merely because of the fear of punishment, would in the Lord's judgment have had a sufficient experience with his mercies and would be cut off in the second death--as unworthy of any further opportunity or blessing.

===================

R3430 : page 281

THE BOSTON CONVENTION.

THE friends everywhere will be glad to learn that the Boston Convention was a most excellent one. The Lord greatly blessed the systematic efforts put forth by the dear brethren of the Boston Church in connection with the various arrangements made--the arrangements effected for lodging the visiting friends, the commodious and well located auditorium for the Convention meetings, etc. We cannot think how the dear friends could possibly have done better than they did do. All the arrangements passed off smoothly, happily. The Convention was a great success, not only in number, but specially in spirit, earnestness, love, fellowship.

Some previous Conventions probably had as large a number of visiting brethren and sisters in attendance, but none that we recall have passed off more satisfactorily, more profitably. The limitations of the railroad people touching the date of purchase of tickets was rather disadvantageous, and doubtless hindered some from attending who would otherwise have been with us. As it was, the number of visiting brethren and sisters was estimated at 600, and the attendance, including the public, at the public service of the session was estimated at 2,400. Of course, New England contributed by far the largest proportion of the visitors, some coming from Ontario, Nova Scotia, New York, Pennsylvania, New Jersey, Delaware, Virginia, District of Columbia, Florida, Georgia, Ohio, and one, at least, from as far off as the Pacific coast. It is needless to say that, although many had never met before, they were not strangers. The bond of Christian love bound all our hearts together, and it required a remarkably short time to become thoroughly acquainted.

The programme was carried out, and apparently to the pleasure and profit of all in attendance. Various of the brethren led the praise and testimony meetings, and the regular services were addressed by Brothers J. D. Wright, J. Harrison, H. Samson, R. E. Streeter, A. E. Williamson and the Editor. Sixty two professed a full consecration--immersion into Christ's death--and symbolized the same by water immersion, the average of age being about 40 years.

We feel sure that while met in Convention we had with us the love and prayers and interest of thousands of the Lord's dear people in every direction. We also remembered all the absent ones, and especially such as would have loved to be with us had their matters and interests so favored. We have no doubt that the blessings received by those in attendance were shared also by those whose hearts were with us; such surely was our petition on your behalf. We trust that not only those present received a great blessing, but that they have carried it to their homes and that thus it has spread abroad, filling many hearts after the manner of the widow's cruse of oil, which continually poured forth until every empty vessel had been filled.

We look forward to a still larger attendance at the St. Louis Convention, though we cannot hope for a more successful session, nor to have a greater blessing from the Lord. St. Louis is centrally located, has a large population, and the World's Fair excursion rates will favor us there considerably.

===================

R3430 : page 281

ACCORDING TO THY FAITH.

--2 KINGS 4:1-7.--OCTOBER 9.--

Golden Text:--"Trust in the Lord and do good: so shalt thou dwell in the land and verily thou shalt be fed."--Psa. 37:3.

ELISHA, recognized as Elijah's successor, and thus as a special prophet of the Lord, was naturally looked to by all the "schools of the prophets" as their leader and chancellor. Just the exact nature of these "schools of the prophets" we may not clearly discern. Apparently they were started in the time of the Prophet Samuel, and undoubtedly their members were Israelites who had a firm trust in God, and who, as the nation went more and more into idolatry, felt the need of fellowship one with another and of holding up a divine standard in their nation. It is quite probable that their gatherings were after the manner of what we to-day call summer schools--at times which did not conflict with their farming, husbandry, etc. From the fact that the principal actor in our lesson was the widow of

R3430 : page 282

a member of the school of the prophets indicates that they were not a monastic order, but rather, as we have intimated, that they attended ordinarily to the duties of life and had certain periods for assembling for religious study and worship.

The widow found herself distressed by her husband's debt and naturally appealed to Elisha for advice and assistance, as he might deem proper. She recited her case--that her husband had been a member of the school of the prophets; that he died, leaving her with two children; but so far from having left an estate, her husband had bequeathed a debt, and according to the customs of the Jews, in common with all other nations of the time, the families of the debtor could be called upon to render service equal to the debt, and that thus she was threatened with the loss of her two sons. Some have wondered that the divine law given at the hand of Moses should have sanctioned servitude for debt, which is esteemed to have been partial slavery. We reply that God's dealings with Israel contained many lessons beyond what they fully comprehended. For instance, such an indebtedness represents how, as the Apostle expresses it, the whole world of Adam's family was sold under sin and obligated to pay the wages of sin, death, as the offspring of Adam. This permission of an attachment of persons and possessions for debt gave ground also for the arrangement of the Jubilee year of emancipation, freedom from all debt and release of all property--illustrating the glorious times of restitution coming, when, by the grace of God through Jesus Christ our Lord, the great Atonement Day ending the grand year of Jubilee (the Millennial age) will be ushered in and witness the freedom of every creature from every liability and restraint now resting upon the world through the disobedience of Adam.

Josephus claims that this woman was the widow of Obadiah, Ahab's steward, and that the borrowed money mentioned in the text was that which he had expended in supporting the hundred prophets whom he hid from the wrath of Jezebel as he related to Elijah. (I Kings 18:4.) We know not by what tradition Josephus was guided in this statement, but nothing in the Scriptures connects the two incidents except the fact that the woman described her husband in much the same language as is used respecting Obadiah's faithfulness to the Lord. He said of himself, "I thy servant fear the Lord from my youth:" that is to say, he reverenced, worshipped and sought to serve the Lord and to live true to the Lord in all the conduct of life, and the widow gave just such an account of her deceased husband.

Elisha upon hearing the story took immediate steps for the widow's relief, and inquired what she still had in her possession. The reply that she had nothing but olive oil shows clearly that this was a genuine case of distress--that the woman, loyal to principle, had not appealed for aid until it was absolutely necessary. Undoubtedly this had something to do with the case--with the miracle which was wrought for her relief. Had she asked while she still had the wherewith to pay the debt, we might doubt that her petition would have been responded to as it was. There is a lesson here for the Lord's people: we should do with our might what our hands find to do,

R3431 : page 282

and having done all in our power and being in extremity should consider that the proper time to appeal to the Lord, either directly or through his servants and representatives. Human necessities seem to be the occasion for divine aid. It was so with our Lord's miracles also, and we believe that this same rule still holds good.

The Apostle speaks of some whose prayers were not answered, saying, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your desires." (James 4:3.) Our hearts should be so full of appreciation, thankfulness and gratitude for blessings already received at the Lord's hands, temporal and spiritual, that we would hesitate to ask more than his wisdom has seen fit to provide--hesitate to ask more than the bare necessities, "daily bread." If, in the Lord's providence, we are permitted to come into straits, into actual want, we should cry unto the Lord without stipulating what help or what kind or degree of assistance we should have. We must learn to trust the Lord's wisdom as superior to our own, and if we were to be granted wealth or even competence it might not be the best thing for us. Our petition, therefore, to the Lord should be, Give what is best! And faith should firmly trust him, come what may.

This is in full accord with our Golden Text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Luxuries and dainties are not included in the promise, though these may be granted to us according to divine wisdom. We are not to set our hearts upon them nor to expect them, but, rather, to be content with such things as we have, and very thankful and specially zealous to do good--to use time, strength, energy and every blessing and opportunity in the service of the Lord and the household of faith, and in doing good to all men as we have opportunity.

A pot of olive oil would be an unusual thing in the home of a poor family of today amongst us, but it was different in Palestine, where oil was one of the indispensables, not only for light and for cooking, but

R3431 : page 283

frequently used also after the manner in which we use butter. The immense quantities of oil produced in Palestine in those days is well illustrated by the fact that King Solomon sent as a present to Hiram, king of Tyre, about 200,000 gallons every year during the period of the building of the Temple. (I Kings 5:11.) It was to the people of Palestine a household necessity and an article of ready sale.

Under the Prophet's direction the widow sent her sons in every direction amongst her neighbors to borrow vessels that would hold oil, and was instructed to secure many of them. The fact that she was able to borrow from her neighbors implies a good reputation among them for honesty, for they must have known that she was poor. When the vessels had been gathered under the Prophet's direction she and her two sons went into an inner room and shut the door and began pouring oil from her pot of oil into all those vessels, the sons assisting her; and the supply of oil miraculously increased until every vessel was full. The fact that there was sufficient oil to pay the debt and to leave a comfortable sum of money for her further aid, implies that the woman's faith was great and the vessels she borrowed were indeed "not a few."

It is proper that we should notice the great difference between the miracles of Scripture and those of fiction, such as are recited in "Arabian Nights," etc. The miracles of Scripture are not merely frolics and freaks but useful and full of meaning. Whether we take the miracles of our Lord and the apostles or this miracle of Elisha and others of Old Testament times, they had a reasonable and proper purpose and illustrate as well a great truth.

In the case under consideration we can see that the woman was helped and blessed by the processes of this miracle. Her faith in the Lord was called out by the extreme condition in which she found herself--in poverty and threatened with the loss of her sons. Her cry to the Prophet of the Lord was a cry to the Lord himself, and the answer through the Prophet was undoubtedly accepted as a direct answer from the Lord himself. Her faith was tested and developed by the Prophet's requirement that she and her sons should cooperate in the borrowing of vessels. Again her faith and that of her sons was tested in respect to the pouring of the oil into the vessels beyond the closed door, without even the Prophet's presence with them. The lesson so learned we may be sure was a great blessing both to the widow and her sons for the remainder of life, and it has been a blessing to many a widow and orphan since as they have remembered that the same God, who was able and willing to help the poor in olden times, is still willing to hear the cry of those who have confidence in him and entreat his favor in times of like distress.

The Lord uses olive oil in the Scriptures as a symbol of the holy Spirit, the source both of spiritual nourishment and enlightenment to his people. The anointing which we receive of him comes down from our Head and Master and Redeemer, our Lord Jesus. The pot of oil and the pouring out into all the vessels that could be secured remind us of the Lord's testimony through the Prophet Joel that while in these days--during the Gospel age--the holy Spirit is poured out only upon the Lord's servants and hand-maidens, only upon the specially favored ones, nevertheless by and by, during the Millennial age, his Spirit shall be poured out upon all flesh, every vessel fitted for its reception shall be filled with the Spirit to its full--the whole world shall be brought under the influence of the Spirit of God, the spirit of holiness, the spirit of righteousness, the spirit of Truth. And under the influence of that Spirit, and under the teachings of the great glorified Teacher and his earthly representatives, the ancient worthies, a blessing of release shall come to the whole human family, releasing from the sin-and-death conditions which have prevailed during the six great thousand-year days of evil.

As we thus think of the Lord's goodness promised to the world in general in his own due time, in the sweet by and by, and as we look back also and see his gracious care over those of ancient times who trusted him, what shall we say respecting ourselves of this Gospel age, who have much advantage every way over those of olden times as well as over those of the age to come, in that we have the special favor and blessing of the Lord in the knowledge of his gracious plan and an adoption into his family? Shall we not reckon that he who was careful in the past, who will delight in giving blessings in the future, is now ready and willing to pour out to each of us as his children blessings, specially spiritual, to the extent of our willingness and faith to receive? If while we were yet sinners God loved us so as to redeem us, much more now that we are forgiven and accepted into his family, and adopted and made joint-heirs with our Lord Jesus prospectively, may we not expect of the Lord continually, day by day, the blessings and favors which he assures us he is well pleased to bestow upon us. Surely faith can trust him, come what may.

While the Lord is now pouring out of his Spirit upon his servants and handmaidens, it is for them to see that they are emptied vessels--empty that he may fill them--enlarged more and more that they may be more

R3431 : page 283

and more filled with the Spirit of God. The poet has beautifully said:--

"Pour forth the oil, pour boldly forth; it will not fail until
Thou failest vessels to provide, which it may freely fill.

"Dig channels for the streams of love, where they may broadly run;
And love has overflowing streams, to fill them every one.

"But if at any time thou cease such channels to provide,
The very streams of love, for thee, will soon be parched and dried.

"For we must share if we would keep that good thing from above:
Failing to give, we cease to have--such is the law of

Love.

====================

R3431 : page 284

HOSPITALITY AND FAITH REWARDED.

--2 KINGS 4:25-37.--OCT. 16.--

Golden Text:--"The gift of God is eternal life through Jesus Christ our Lord."--Rom. 6:23.

ELISHA'S ministry as a prophet covered many years. Apparently his home was at Mount Carmel, but from thence he probably made visits to the various schools of the prophets and to the city of Samaria, the capital of Israel. The route by which he traveled led him near to the village of Shunem, where lived a woman described in the Scriptures as "great." She was evidently widely known as a good and wise woman, and probably, judging from the records, she possessed a large estate, which may have been of her birthright rather than her husband's. In those days there were no hotels, nor even what are now known as khans, in those parts--stopping-places at which travelers might rest, but usually without any arrangements for refreshments. This Shunemite woman, whose name is not given, but the story of whose hospitality and faith in the Lord have reached and blessed many of his people in many ages, noted the passing of the Prophet and urged upon him the hospitality of their home, desiring that Elisha and his

R3432 : page 284

servant Gehazi should stop and eat bread with them as he passed them in his journeys. Apparently this hospitality was partaken of on several occasions, and the woman's next step was to propose to her husband the building of a small guest chamber for the use of the Prophet and his servant, located upon the roof of their house, accessible from the outside stairway and furnished with a bed, a table, a stool and lamp. It was thus arranged, and thereafter the Prophet apparently made it one of his stopping-places in his journeys to and fro.

The Scriptures everywhere commend hospitality as exemplifying a condition of heart pleasing to the Lord. Thus in the New Testament the Apostle urges that those esteemed worthy of serving the Church as elders shall be given to hospitality, and again urges all, saying, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares," referring, doubtless, to Abraham's experience in this line. Our Lord also remarks that he that receiveth a prophet in the name of a prophet shall receive a prophet's reward. (Matt. 10:40,42; Rom. 12:13; I Tim. 3:2; Heb. 13:2.) Present-day arrangements for public hotels, lodgings, etc., are calculated to hinder the development of the spirit of hospitality: few would think to-day of entertaining strangers, nor would it be generally wise so to do. But the people of Israel were in a particular sense one family, much after the same manner that all who are the Lord's people to day are one in Christ Jesus. It is toward these brethren of Christ that we should be particularly careful to exercise hospitality, even though they be strangers to us, if we recognize in them the Master's likeness, his Spirit. No service or kindness rendered to one of the least of these will fail of his notice and appreciation and reward. Nevertheless the hospitably inclined may find it necessary to exercise prudence in their hospitality according to the natural disposition of the person entertained, as we have already suggested in DAWN, Vol. VI., Chapter xiv.

In the present case the woman recognized Elisha, not only as a brother Israelite, but specially as a consecrated man of God. She perceived, doubtless, that his life was given to the Lord's service, and hence whatever she attempted to do for him was done as unto the Lord. Her wisdom, too, was exemplified in the moderation and simplicity of the arrangements provided--they were comfortable, but not extravagant. It was during one of these visits that the Prophet sent his servant Gehazi to speak to their hostess and inquire whether or not he could render her some kindness in return--mentioning her favorably to the King or to the chief of the army if she had any favors to request from either quarter, but she had none. Elisha then queried his servant as to what they could do for the woman that would show their appreciation, and the latter remarked that he had noticed that the home was childless and that the husband was in advanced years, intimating that, in harmony with the general views of the East, there could be no greater blessing come to the woman than to have a

R3432 : page 285

son; that otherwise her home was like the city of Jericho, beautiful for situation, but, nevertheless, having a great dearth or lack.

Elisha grasped the thought instantly, and sending for the Shunemite assured her that within a year she would clasp a son to her bosom. She could scarcely believe it, even though she had full confidence in the Prophet, but in due time the promise was fulfilled. It was years after this, the Prophet still using the guest chamber provided, that the son was with his father and the servants in the harvest field, and apparently had a sunstroke and was sent home in the care of a servant. Shortly after he died, and the mother, making known the fact to no one, laid him upon the Prophet's bed in the guest chamber and hastened to the Prophet's home on Mount Carmel. The boy was not really dead from her standpoint, for she had faith in God and in his Prophet Elisha. She reasoned that he who was able to give her the son was able now to restore him to her again, but she would communicate only with the Prophet. Avoiding the questions of his servant, she fell at Elisha's feet, her heart full of her sorrow, which, nevertheless, was well mixed with faith. Her inquiry was, "Did I desire a son of my Lord? Did I not say, Do not deceive me?"

The Prophet understood that her son was ailing or dead, and sent his own staff by the hand of his servant to lay it upon the child's face--much after the same style that the Apostle Paul sent napkins and handkerchiefs to the sick. But the woman would not leave the Prophet, not having full confidence in the results of the servant's doings, possibly realizing that the servant was not such a man as his master in any sense of the word, as later on was manifest in his conduct. The woman's faith had its reward; the Prophet went with her.

We are not of those who claim that sickness and pain, sorrow, suffering and dying, are indispensable or in any sense of the word blessings. On the contrary we hold that all of these things are parts of the "curse," which affect more or less every member of the human family; but we do hold that the Lord frequently gives experiences of this kind, sickness, pain, sorrow, death, to those of his people who trust him,--as agents by which to develop meekness, patience, faith. Apparently it was so in the case of the Shunemite. Had her son not taken sick, had he not died, she would have lacked that chapter in life's experiences which we doubt not proved to her a great blessing, which developed in her more and more of faith in the Lord and appreciation of his favors. While deeply agitated at heart, her faith in the Lord's goodness through his Prophet preserved her from excessive grief, and apparently from all outward manifestations such as tears, and thus the Apostle exhorts us who are of the household of faith in this Gospel dispensation, saying, that we should sorrow not as those who have no hope.

This woman had faith and hope that the Lord through the Prophet would restore her son. We well may have stronger and better hope that our dear ones going down to the tomb will in due time be recovered from it, because from our standpoint we perceive that Jesus died for our sins according to the Scriptures, and a redemption has been accomplished for the sins of the whole world; and that it is the purpose of God, the plan of God, that in due time those who sleep in Jesus will be brought by him and through him from the tomb, from the prison-house of death. The Shunemite's faith in the Prophet corresponds very well to our faith in the Lord Jesus, as God's power and instrumentality for our relief. And so we read that in answer to the prayer of the Prophet and the instrumentalities he used in harmony therewith, the child was restored to life and to its mother.

The fact of this miracle does not prove that it is the will of God to grant a miracle of recovery in every case. In Elisha's long experience this is the only case of the kind. We may even suppose that this woman's husband died shortly after this without any interposition of divine providence on his behalf, for we find the Prophet instructing the woman that there would be a seven-years' famine in the land of Israel and advising her to sojourn for the time in another country. On her return seven years later with her son she found her property in the possession of others, and called upon the king to repossess her of it, and her husband is not mentioned in connection with the going or the return. It was at this time that the blessing of the Lord through Elisha served her a secondary reward for her hospitality and her faith, because the king had just been talking with Elisha's servant respecting the mighty works which his master had performed in the name of the Lord, and when the woman cried to the king, the servant immediately informed him that this was the mother of the boy whom Elisha restored to life. Thus her case was brought directly to the king's notice and she received again the possession of her property.

Hospitality and faith may not always be thus promptly rewarded in the present time; the Lord's people may even suffer evil for good and be persecuted and hated by those whom they seek to serve and benefit. But a blessing, nevertheless, is sure to be theirs--not only a blessing at the Lord's hand in the future for what they did or endeavored to do, that will more than compensate them, but even in this present life they receive a blessing with the persecutions

R3432 : page 286

in that their own hearts are enriched and refreshed, made more Christ-like, and they are thereby better prepared for the heavenly Kingdom and glorious things which the Lord has in reservation for all who shall be copies of his Son.

Our Golden Text in connection with this lesson gives us the suggestion that while the heavenly Father may not be pleased to grant us either for ourselves or for our children immunity from pain, suffering and death, nevertheless he has made a still grander and more glorious provision for us through our Lord Jesus Christ--a provision for our eternal life. But this gift is reserved for those who either now or in the future shall cultivate and exemplify hospitality, generosity, faith, love toward God and man. Blessed are we whose eyes and ears of understanding are now open to know the grace of God, to appreciate the same,--we who are now in the school of Christ to develop the fruits and graces of his Spirit, the likeness of our Lord. For such is the Kingdom, the joint-heirship and blessings and privileges not only of eternal life, but of joint-heirship with Christ. As for the world in general, it will be required of them during the Millennial age that they also shall develop the fruits and graces of the Lord's Spirit if they would be accounted worthy of his gift of eternal life. Sonship implies likeness, and none are to have eternal life except those acceptable as sons.

====================

R3433 : page 286

INTERESTING QUESTIONS ANSWERED.

THE APPLICATION OF JOHN 5:25 AND REV. 20:12.

Question.--If lasting life (on conditions) is accorded to all the world at the moment of awakening, in what sense are we to understand the expressions: John 5:25 and Rev. 20:12.

Answer.--John 5:25 reads, " Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of man, and they that hear shall live."

This verse is applicable both to the present time and to the future age. Now we who were dead in trespasses and sins and who have been justified freely by God's grace, through faith in the redemptive blood, and who have made a consecration of ourselves to the Lord, are counted as "alive unto God"--alive from the dead. He that believeth on the Son hath everlasting life. The life which is to last forever has begun in him as a New Creature, and will be perfected, or completed, in the First Resurrection change to glory, honor and immortality. As the Apostle explains respecting this overcoming class who now have the treasure of the new nature in the earthen vessel--imperfect, ignoble, corruptible:--he says, "It is sown in corruption, it is raised in incorruption; it is sown in weakness, raised in power; it is sown an animal body, raised a spiritual body."

With this fulfilment of the Lord's words and our own experiences before us we are guided to an understanding of that fulfilment which will belong to the world in general in the Millennial age. First will come the awakening; second, the voice of the Son of man; the message declaring the terms on which the life enjoyed may be continued everlastingly will be declared throughout the world, that every creature may hear and clearly understand; the knowledge of the Lord's grace and abundant provisions shall fill the whole earth. Some may refuse to hear--refuse to obey. Such will receive chastisements and stripes; and if they still refuse to obey, the declaration through the prophet is very explicit, that the sinner shall die an hundred years old. At an hundred years old he shall be cut off, and yet he shall die as it were in childhood, because under the favorable conditions then proposed each might by obedience live at least to the end of the Millennial age--then to be tested respecting his worthiness or unworthiness of heart to go further. After the Millennial Kingdom shall have expired the world will be directly answerable to God the Father. To those who will hear, obey, the voice of the Lord, the great Teacher, the voice of the Bridegroom and the voice of the Bride, say Come; and whosoever will say, Come, and take of the water of life freely--these will progress step by step to the attainment of all that was lost, and beyond this to the attainment of those things which God had in reservation for Father Adam, and to which he might have attained had he remained in obedience to God.

Rev. 20:12 reads, "And I saw the dead, the great and the small, stand before the throne, and the books were opened: and another book of life was opened, and the dead were judged out of those things which were written in the books according to their works."

This is a brief description of the work of the Millennial age. The whole world will be on trial before the throne--the Millennial throne--the throne of Christ. Our common version says, stood before God, but this is not in agreement with the reading of the oldest manuscripts, from which we have quoted above. The world will be standing on judgment before the throne of Christ throughout the Millennial age in the same sense that the Church has been standing on judgment during this Gospel age. A picture of the

R3433 : page 287

world's judgment is given us in Matt. 25, where the two classes that will be found amongst men are to be separated into sheep and goats, and the division between them is to be the work of the Millennial age--to separate the true sheep, who will be accounted worthy of divine favor everlastingly, from those of the goat nature, who, refusing to come into subjection to the Lord's will, shall be estimated unworthy of any favors beyond the Millennial age, and will be destroyed with Satan, as described in Rev. 20:9,10.

The judgment, or trial, of these will not be along some new lines, but along the same lines that God has already made known to us through his Word. The Bible is now a sealed book to the world, understood only by those who are his, and by them because revealed to them through his Spirit. "The secret of the Lord is with them that fear him; he has covenanted to show it unto them." During the Millennial age these books of the Bible--Genesis, Exodus, Matthew, Mark, Luke, etc., will be opened to the whole world, will be understood fully, clearly, and the great lessons therein taught will be emphasized; and, as our Lord declared to the Jews, so it will be--my Word shall judge him in the last day--the Millennial day.

In the present time the Church is judged, not according to her works, but according to faith, and works are required merely as a test of the sincerity of the faith; but when the world's judgment, or trial time, shall come it will not be so. The things now mysterious and dark and hidden will be made plain and simple and easily understood, and the rewards now offered for faith will no longer be given, for faith will in large measure have turned to knowledge,--"the knowledge of the Lord shall fill the whole earth." Moreover, Satan being bound and all the conditions favorable, it is proper that the Lord, the King of that day, should require of each human being who receives the knowledge such works as he is able to render--"they shall be judged according to their works." Advancing experience, increasing knowledge and increasing strength, under the blessing of the Lord's Kingdom, will make possible increasing good works of obedience, and these good works will measure the progress of each individual, mentally, morally and physically. Under the judgment rewards of that time the faithful in good works will attain to the full perfection of life, while those who do not come into hearty obedience will be judged unworthy to retain the life that was within their grasp and will be condemned to the Second Death.

From the very beginning of their blessing and hearing of the voice of the Son of man their new life will be, so to speak, in their own hands, either to strangle it or to increase it under the Lord's blessing and direction. The other book of life then to be opened is in contrast with the book of life now open. The book of life opened during this Gospel age is the one in which the names of the Church are written, and from which the Lord will not blot out our names, if we continue faithful to our covenants. This book of life will be complete and no additions made to it after the close of this age, but another book of life will be opened for the world; and whosoever resolves, by the grace of God, to make use of the lasting life which the Redeemer will put within his grasp at the beginning of the Restitution times may never have it blotted out, but by obedience to the voice and judgment of the great King he may attain to all of the blessings of restitution and perfection.

EXPLANATION OF ROMANS 9:22.

Question.--Please explain Rom. 9:22.

Answer.--God is not averse to manifesting his wrath, his indignation, against sin and sinners, after the manner he has indicated in his law, the penalty of which is death (not eternal torment). Nevertheless, while having this willingness to execute his law, he has endured or permitted a continuance of sin and sinners in apparent contradiction to his law, thus manifesting much long-suffering toward those who were properly subjects of destruction. The Lord has done this at various times, but particularly in connection with the nation of Israel, which came under the Law Covenant at Sinai, and which proved itself unworthy of continued favors by repeated falling into idolatry. But he kept that nation together, the evil as well as the good, the sham Israelites as well as the "Israelites indeed," up to a certain time--the time when, according to his purpose, the true Israelites would be called out from the chaffy ones, to be the nucleus of the Gospel Church. These were the vessels of mercy, upon whom the Pentecostal blessings came, and who were accepted of the Lord out of the house of servants into the house of sons. (John 1:11,12.) Forthwith, as soon as all of the worthy had been selected, destruction came upon Israel's polity; as the Apostle expresses it, "Wrath to the uttermost against this people;" and the vessels fitted for destruction met with their destruction--the chaff was consumed in that fire. (Mat. 3:10-12.) Not all of the individuals were destroyed, but their existence as a nation was blotted out. Henceforth divine mercy, ignoring the natural Israelites who were not Israelites indeed, has been blessing with mercy those whom the Lord is calling out--Gentiles as well as Jews.

===================

SEMI-MONTHLY
VOL. XXV.   OCTOBER 1, 1904.   No. 19.

CONTENTS

Sons and Daughters of
Consolation--Comfort........................291
Comfort and Comforting Needful................292
Comforted and Taught to be
Comforters..................................293
The Time of Harvest...............................296
"Where is the Promise of His
Presence?"..................................297
"O the Blessedness--the 1335
Days".......................................298
Naaman Healed, Gehazi Smitten.....................299
Our Unseen Guardians..............................302

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

INTAGLIO SCRIPTURE TEXT CARDS, ETC.

This year we determined to lay in a large stock of the newest motto and text cards earlier than usual. Four large orders have already come to hand and the fifth is en route. Some of the older styles cannot be surpassed and these we have re-ordered; but the line of new styles of new texts this year is so large that we can send you all new ones, if you so request when ordering. Our facilities for importing these from London (their principal market) is unsurpassed, and our prices are about one-half those usually charged; namely, from 1c to 25c each--according to size, etc. For your convenience we will put these up in packages assorted for $1.00 and $2.00, including postage;--from 15c downward in the $1.00 packages and from 25c down in the $2.00 packages. We will also make up some packages containing mottoes at 10c and downward, for 50c, including postage.

GERMAN AND SWEDISH TOWERS can now be supplied regularly.

====================

R3434 : page 291

SONS AND DAUGHTERS OF CONSOLATION---COMFORT.

"Joses, by the Apostles, was surnamed Barnabas; which is, being interpreted, the son of consolation [comfort]"--Acts 4:36.

COMFORT! Consolation! What rest and refreshment and peace and joy these words imply! That the name, "son of consolation," or comfort, should be given to any one of mature years tells a whole volume in itself respecting the general character of the person. We know little about Barnabas, but if this one sentence of holy writ comprised the sum of our knowledge we could not fail to love and appreciate him.

In one sense of the word the Church is spoken of as a mother, Zion, and all the true people of God are thus represented as her children--sons and daughters. Some of these are sons of comfort and daughters of comfort, while others are sons and daughters of pain, continually causing more or less of distress and discomfort to others and to themselves. We want to see this subject in its true light, in order that we may each act accordingly;--that a larger and an increasing number of the children of Zion shall be sons and daughters of comfort to all with whom they come in contact, and thus in a general way comforters to the

Church as a whole. Some may be inclined to query, Does the true Church need comfort? Are not the majority too comfortable already? Do they not rather need to be stirred up, to be reminded of their sins, to be chided and made generally as uncomfortable as possible, to the intent that they may thus be helped onward and upward?

We would not ignore the fact that there are occasions when reproofs and corrections in righteousness are proper, as the Apostle advised. But we have no sympathy at all with the thought so common with some good people; viz., that they should always be feeling miserable with themselves and making other people miserable, by continually nagging and faultfinding upbraiding and terrorizing. We believe that such well meant but mistaken efforts have done much harm, have driven away from the family circle of Zion many who could not, without hypocrisy, claim that they were the vilest of sinners, nor properly appreciate prayers in which they were represented as saying, "Lord, be merciful unto us, miserable sinners!" when they realized divine favor and forgiveness--justification from all things.

Those needing reproof, rebuke, etc., are such as are walking after the flesh and not after the Spirit--in violation of their covenant. Those who should be warned to flee from the wrath to come are such as have never yet fled for refuge to the hope set before them in the Gospel,--such as are without God, and have no hope in the world--no relationship to Christ, through faith and obedience. But the true "wheat," the true members of the body of Christ, the consecrated, are, however imperfectly, continually seeking to walk after the Spirit; though they are well aware that because of imperfections of the flesh they do not and cannot walk up to the spirit. These, instead of needing reproofs and rebukes and smitings and upbraidings for their shortcomings, which they admit and deplore and strive against, need sympathy, assistance, comfort.

Few probably have noticed to what extent the Scriptures administer this very "balm of Gilead" to the true children of Zion; but the Scriptures are full of comfort, and there is great need that all who are truly the Lord's people should see to it that they are more and more sons and daughters of comfort in the Church, administering to one another the helpfulness and encouragement and refreshment which the Lord intended. Our Lord spoke of the holy Spirit as the Comforter, and he mentions himself also as a Comforter, saying, "I will pray the Father, and he shall give you another Comforter." (John 14:16.) To what

R3434 : page 292

extent our Lord Jesus was a Comforter we may judge as we look back to the three and a half years of his ministry, and at its close hear him say to his faithful ones, "I will not leave you comfortless"--orphans, bereaved of a caretaker. And as respects his care over the apostles while with them, we have a suggestion from his prayer to the Father, "Of those whom thou has given me I have lost none save the son of perdition," as the Scriptures foretold.--John 17:12.

It had been foretold of our Lord in advance through the prophets, that he would be a Comforter, as we read, "The Spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted;...to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."--Isa. 61:1-3.

All this means that our Lord Jesus was a Comforter in Zion above and beyond all other comforters. He entered into sympathy with the meek and lowly and right-intentioned in all of their weaknesses and trials and difficulties; and this is the hold that the character and words of Jesus have to-day upon our hearts, and also upon the hearts of many who are not his people in the full consecrated sense. It was not by continually chiding the apostles, and accusing them, but because, instead, our Lord sympathized with them, assisted them, and interpreted their heart-intentions liberally, generously, that they became more and more his faithful followers, even unto death. Note the case of the woman taken in sin, and our Lord's failure to make any pharisaical tirade against her. Mark his reproof to those who stood by: "He that is without sin, let him cast the first stone." Mark how, when they were all thus convicted of imperfection in some particular themselves, our Lord said to the woman, "Neither do I condemn thee; go and sin no more." (John 8:3-11.) Notice his dealing with the Apostle Peter, after he had denied him, cursing and swearing. Many of the Lord's followers, if in his stead, would have felt it their bounden duty to rebuke Peter publicly before all the apostles, and to have required public confession and some sort of penance; and on every possible occasion afterward to have thrown in his face his weakness and disloyalty. Such have not rightly interpreted and copied the Lord's spirit, and hence are not sons and daughters of consolation in the Church. They are, on the contrary, strife-breeders, vexatious hinderers of the work they desire to forward. They should hear the Master's voice, "Take my yoke upon you and learn of me." In proportion as we learn of the Lord we become, not mouthpieces for the Law merely, but mouthpieces specially for mercy and love and helpfulness and comfort.

So far as the record shows, our Lord did not once mention to Peter either his profanity or his disloyalty. Peter knew about these without being told; he had already wept over them; a mere word from the Lord in chiding, reproof, might have discouraged him,--perhaps hopelessly. The nearest thing to a reproof in our Lord's conduct and language was the inquiry, "Lovest thou me?" Let all who would be true sons and daughters of consolation in Zion learn this lesson from the great Teacher--not to strive to punish and correct and reprove and rebuke; but to avoid these so far as possible, and to inquire, not so much about the past as about the present--What is the offender's present attitude toward the Lord and toward his flock?

COMFORT AND COMFORTING NEEDFUL.

It was with the full appreciation of the fact that the Church would need comfort rather than chiding and reproof that our Lord said, "If I go not away the Comforter [the holy Spirit] cannot come." The ransom must be paid, must be presented in the "Most Holy," to the heavenly Father, before his blessing could be bestowed. That blessing would yield the comfort of the begetting of the Spirit and the comfort of the exceeding great and precious promises to those who had accepted Jesus,--and to those who would believe on him through their word. True, our Lord spoke of the holy Spirit as reproving--but not as reproving the Church; he said, "He shall reprove the world of sin, of righteousness, and of a coming judgment." The nearest suggestion to reproof in respect to the holy Spirit's dealing with the Church is that given by the Apostle, when he says, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." And again he says, "Quench not the Spirit."--Eph. 4:30; I Thess. 5:19.

The grand provision made for the comfort of the Lord's people clearly indicates a necessity for such comfort; nor is this necessity difficult to find. The Lord's people are beset on every hand with adverse conditions--the world, the flesh, the adversary--seeking to intimidate or discourage or entrap the new creature, so as to hinder its development in grace, knowledge and love, and ultimately to hinder it from the attainment of the perfection and glory to follow, which God has promised to the faithful only. What we need, in order to make us sons and daughters of consolation in the Church, is a larger measure of love and sympathy in our hearts. In proportion as sympathy and love come in, they will crowd out the spirit of strife and contention and judging and fault-finding; even as they crowded out at first the spirit of the flesh, --anger, malice, hatred, strife, vain-glory.

As a rule (there probably are exceptions to all

R3435 : page 293

rules) those who have the spirit of helpfulness, of comfort, of consolation, and who are able to pour this balm into the wounded hearts of others most liberally, are those who themselves have passed through severe trials, difficulties, disciplines, and who have thus been touched with a feeling of the infirmities of our race, and, more than this, have been touched with a feeling of sympathy for the weaknesses and oppositions which assail the "brethren" in their endeavor to walk after the Spirit--not after the flesh. Those who have not "bowels of compassion," who have little of sympathy, little of desire to lend a helping hand to the weak or the stumbling or those who are out of the way, have much yet to learn respecting the real meaning of the word love, in its higher senses--perfect love, love for the brethren, yea, love that extends to all mankind, even to enemies, as it has opportunity, but "especially to the household of faith."

The holy Spirit comforts the Church in various ways. (1) It comforts us by enabling us to come into such unity with the Truth and with the Lord that we can to a considerable extent see matters not only from the divine standpoint but also can appreciate and feel from the same standpoint. For although the spirit of the Truth is in the Word of Truth, there is, nevertheless, a necessity that the eyes of our understanding should be opened, that we may be enabled to comprehend the Word of Truth; and this double comfort is ours through the possession of the holy Spirit,--in proportion as it abounds and is shed abroad in our hearts. It, of course, abounds and is shed abroad in the Word, but this is not sufficient. It must also be in our hearts a living power. Thus we read of the early Church, "Walking in the fear [reverence] of the Lord, and in the comfort of the holy Spirit."--Acts 9:31.

(2) It comforts us through the Scriptures, and through the promises of God, the Truth--for is it not the spirit of the Truth? The Word of God, as the channel of the Truth, is to comfort us in proportion as the holy Spirit guides us into an understanding of it; as we read, "Whatsoever things were written aforetime were written for our learning [instruction], that we through patience and comfort of the Scriptures might have hope."--Rom. 15:4.

(3) The Church, the brethren, in proportion as they become imbued with the holy Spirit and with the knowledge of the Truth, which it brings to their appreciation and comprehension, thereby become representatives of the holy Spirit in the Church--comforters. This is the thought of the Apostle when he says, "Now the God of patience and consolation [comfort] grant you to be like-minded one toward another, according to Christ Jesus."--Rom. 15:5.

COMFORTED AND TAUGHT TO BE COMFORTERS.

Reversing the foregoing order, and considering the way in which the brethren are to comfort the Church, we note that it is as the channels of the holy Spirit, and as the mouthpieces of the Word of God. No one is competent to be a comforter unless he already has received comfort from God. So to speak, the Lord's people begin receiving their comfort from the time they accept the assurances of God's Word respecting his love and mercy, as exhibited in Christ Jesus, in that he died for our sins. In their appropriation of this divine favor to themselves by faith, they had their first taste of comfort--peace, joy, blessing. As they then proceeded and learned the way of the Lord more perfectly, the door of access into a still further grace was opened unto them--the grace of invitation to joint-heirship with Christ in the Kingdom, and its glorious work of comforting and uplifting mankind in general. (Rom. 5:2.) And as this door of favor was entered, additional comfort, additional joy, additional peace and blessing were added and understood and appreciated. And then, as the favored ones progressed under the ministries of the Truth, supplied by the holy Spirit, and became more and more able to rightly divide the Word of Truth, and to appreciate the different features of it, in the same proportion their faith grew stronger, and their comforts and joys multiplied through increasing and deepening knowledge of the Lord and of his plan.

Furthermore, as they behold in the glass of the divine Word the glory of the Lord, the reflected light of his glorious character illuminating their hearts and enabling them to comprehend with all saints the lengths and breadths and heights and depths of the divine love, it brings still increasing confidence and comfort. And every one of these steps of progress, rightly received, and every additional element of character developed prepares the favored one for the exercise of his privilege of being a comforter to others. True, it was his duty and privilege to begin to comfort others as soon as he received the first elements of comfort himself, and to continue distributing the comforts as they came to him. Indeed, we know both from experience and from the Word that unless he thus made use of the favors and blessings, and showed his appreciation of the grace of God by shining it forth upon others, his light thus being obscured would grow dim and eventually be extinguished. But the point we wish to impress is that ability to be a comforter depends upon growth in grace and knowledge, for none but those who themselves are comforted can dispense this grace to others.

Notice the Apostle's exhortation on this subject, and along the lines just marked out. In his second letter to the Corinthians (1:3-7), he says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation [comfort] also aboundeth by Christ. And whether we be afflicted it is for your consolation [comfort] and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation [comfort] and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings so shall ye be also of the consolation [comfort]."

Ten times in these verses does the Apostle use this word "comfort." He evidently had a keen appreciation of how much the Church needed such consolation, and how much the God of all comfort wished to have his faithful ones comforted, and how even the strongest in the Church, the apostles, needed comfort. What better evidence could we ask than that the spirit of comfort and of consolation, which the heavenly Father manifested, which the Lord Jesus manifested, which the apostles manifested and which all the faithful in Christ Jesus are called upon to exercise, is indeed the very Spirit of the Truth, the holy Spirit! Consequently, those who are making greatest progress in this direction, as comforters in Zion, are growing most in grace; and so we may be sure will be best able to grow also in knowledge, and to be helpful to the Church in every sense of the word, and to be used of the Lord as mouthpieces in the ministry of his Truth.

A little further along in the same epistle (7:4-13), the Apostle uses this word, "comfort," seven times, saying, "I am filled with comfort; I am exceedingly joyful in all our tribulation. For when we came into Macedonia our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation [comfort] wherewith he was comforted of you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoice the more.... Therefore, we were comforted in your comfort." Here we see illustrated, in the Apostle's language, the mutual helpfulness of the Church in this matter of comfort. Titus had a part in it, Paul had a part in it, the Church at Corinth had a part in it--every member possessing the holy Spirit and exercised by it had a share; and the Apostle declares that all this comfort was of God. And he expresses it as though this were God's general disposition, in every such circumstance of his people, when he speaks of him as "the God of all comfort," and "the God that comforteth them that are cast down." We may safely understand, therefore, that wherever we find one of the Lord's followers, however great his weakness, however much cast down, we have in his case presented to us an opportunity of serving the Lord, of being channels of his mercy, and carrying to the downcast one something of comfort and consolation and helpfulness.

Speaking respecting his own course, the Apostle, in his first letter to the Thessalonians (2:11), gives us a little insight to his methods, and shows us that he neither domineered nor tyrannized over the Church, nor continually harassed, threatened and upbraided them. On the contrary, he says, "Ye know how we exhorted and comforted and charged every one of you as a [proper] father doth his children." This familiar spirit in the apostles, which enabled them as fathers and as brethren in the Church to comfort and assist, should be a guide now to all who would be servants of the Lord and helpful children of comfort--sons of consolation.

It is those who enter into this real Spirit of God, the real spirit of his Truth, who are thereby proportionately prepared to comprehend the meaning of the prophecies and revelations of the Lord which are hidden to the worldly wise,--hidden to all who have not the spirit of Christ, the spirit of consolation, of helpfulness, of sympathy, of love. Possibly this is one reason why so few of the professed expounders of the Word of God meet with any success in interpreting it; probably this is one reason why so many are in darkness. They have not received the spirit of comfort and love, and therefore cannot appreciate the loving, gracious plan which the Word of God upholds. It probably was not by accident that the Apostle, when stating that we are to "grow in grace and in knowledge," put the grace first.

We have seen what it is to have the comfort of the brethren through the holy Spirit; let us inquire now what it is to have "the comfort of the Scriptures," which we are enabled to comprehend by the possession of the holy spirit of comfort. We note again the prophetic statement of Isaiah (61:1), and that while

R3436 : page 294

this applied primarily to our Lord, the Head of the body, it must, therefore, necessarily also apply to every member of the body of the anointed. The Spirit of the Lord God is upon all the members, coming down to them from the Head, upon whom the holy oil of anointing was poured; and it must be true of every member as of the Head,--"The Spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings; to bind up the broken-hearted [not to break hearts, but to heal the broken ones]; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for

R3436 : page 295

ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

As it is not our commission to break men's hearts, even the worldly, hard-hearted ones, but to leave them for the Lord to break through various disciplines and judgments; so likewise it is not appointed unto us to comfort those who do not mourn; nor is it our commission to specially cause mourning that we may comfort it. Our commission is to seek out the meek and the mourning ones, who have appreciated their own shortcomings and weaknesses, and who are looking for refuge and deliverance. It is part of our commission to point them to the Lamb of God, who taketh away the sin of the world, to point them to the beauty of the resurrection for the ashes of death, and the glories which the Lord has promised by and by to take the place of the spirit of heaviness and disappointment and sorrow and trouble of this present time. It is our commission to tell such that "Joy cometh in the morning," and to assist them to arise and at once put on the garments of praise, and begin to walk in newness of life, with "a new song in their mouths--even the loving kindness of our God."

It is the wrong thought which some good people get, that the Lord's children in this present time should be gloomy, morose, sad,--mourners for sin. Whoever has heard the Gospel message has cause for rejoicing. When the Lord said, "Blessed are they that mourn, for they shall be comforted," he said it in the Jewish age --under the Law which condemned all imperfection, on account of which, therefore, all who were hungering and thirsting after righteousness and seeking to walk uprightly were necessarily in mourning for their sins, because of their inability to come up to the grand standard of the perfect law of God, and hence their inability to gain everlasting life under the conditions of that Law. The Apostle represented not only himself but all sincere Israelites, groaning under the Law, when he cried out, "O wretched man that I am! Who shall deliver me from this dead body?" (Rom. 7:24.) He was mourning, and the Lord appointed that all the mourners in Zion should be comforted--comforted with the assurance that, while they were sinners and imperfect and could never justify themselves before God under the Law, nevertheless, God himself had found a ransom, had redeemed his people. It is in view of this comforting assurance of the Gospel that the Apostle, after representing himself as the Jew, under the Law, groaning and travailing, and crying for deliverance, in the next breath represents himself as the Christian who has found the deliverance, and exclaims, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!" Shall the victors mourn, even though the victory be not entirely their own, but primarily bought with the precious blood of Christ? Nay, verily. We neither sorrow nor mourn, as do others, because of the good hope which is as an anchor to our souls, sure and steadfast--the hope of the mercy of God through our Lord Jesus Christ.

The Lord's people, having embraced the Truth, find themselves beset on every hand with oppositions from the Evil One and his servants; and were it not that they have the comfort and consolation of the Scriptures, and the joy and peace which the world can neither give nor take away, theirs would be a sad lot indeed. But under conditions, as the Lord has arranged them, it is their privilege, even while suffering the loss of earthly things for righteousness' sake, to rejoice in tribulation, and in everything give thanks.

What is the secret of this rejoicing in tribulation? Whence comes so great a comfort as this? We answer, it comes through the comfort of the Scriptures, made luminous by the holy Spirit. For instance, take the inspired prophecy respecting Rachel weeping for her children, refusing to be comforted, because they are not,--because they are dead. (Jer. 31:15-17.) The Lord's message of comfort to Rachel, and thus to all who have suffered loss through the great penalty of death, is, "Refrain thy voice from weeping, and thine eyes from tears; for thy little ones shall come again from the land of the enemy." Does this speak peace and comfort to the wounded heart of the parent, thinking of his child that is dead? Yes, verily; it brings a consolation, a comfort, with which no error can compare. There are, indeed, various delusive fancies which picture themselves before the minds of the bereaved, in which they fain would trust and hope; but they are weak, they are intangible, they have no foundation in the Word of God. Hence they cannot give real rest or peace in such a time of trial.

But when we hear the voice of the Lord assuring us of the resurrection, assuring us that the grave is indeed the land of the enemy, assuring us,--not that our little ones are more alive than ever, but that, having gone to the land of the enemy, they are secure, because Jesus has prevailed, has bought the world with his own precious blood. Jesus has "the keys of death and of the grave," as he declares (Rev. 1:18), and will shortly open and bring forth all the captive prisoners of death from the prison-house, the tomb. There is a comfort, a consolation, in this message, which can be applied with profit to every heart bleeding under such wounds.

All "the comfort of the Scriptures" is along this line. They show us that the present reign of sin and death is not to be an everlasting one; that a new dispensation is to be ushered in as the result of the great Redeemer's sacrifice, and that in this new dispensation a blessing shall come to all the families of the earth, and a special blessing to the Church. Favored now

R3436 : page 296

with a knowledge of the Lord, the faithful of this time shall be made heirs with Jesus in the great Kingdom work of blessing the world. Unquestionably this is a comforting assurance, not only for those who are striving to attain to the great prize of our high calling, but also for them in respect to those--their friends and neighbors--who shall be lifted up and blessed under that Millennial Kingdom.

It is of this deliverance that the Apostle speaks, saying, that the Lord's people should not sorrow as others who have no hope, because if we believe that Jesus died and rose again, let us believe also the record of the Scriptures, that his death was a sacrifice on our behalf, and on behalf of the sins of the whole world,--so that them which sleep in Jesus will God bring from the dead by and through him. (I Thess. 4:13,14.) What a blessed, comforting thought it is that the whole world of mankind, which went down into death in Adam, has been bought, so that the death penalty shall be repealed, and thus their death be turned into a sleep, from which all shall be awakened in the Millennial morning, to have an opportunity to learn of the goodness of God, and, if they will, to accept of his favor unto eternal life, by obedience.

Finally, we notice that the Apostle implies, in some of his statements, that the comfort and peace of the Church are dependent largely upon unity of the Spirit of the Lord in the various members: and that we from experience should note that this is the case. He says, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11.) And again (Phil. 2:1,2), "If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." What exhortations these are to unity, peace, brotherly kindness! How they suggest to us patience, forbearance, gentleness, helpfulness and comfort one toward another in the Church; that thus the Spirit of the Lord may abound in all, that each may make the greatest possible progress in the right way. Dear brethren and sisters, let us more and more be worthy of the name Barnabas--Comforter of the brethren. Let us have the holy Spirit abounding in us more and more, for this is the Lord's good pleasure; that with it dwelling in us richly we may be all sons and daughters of comfort in Zion, representatives of our Father, and channels of the holy Spirit, as well as of the Truth.

====================

R3436 : page 296

THE TIME OF HARVEST.

AUTHOR of MILLENNIAL DAWN and Editor of ZION'S WATCH TOWER:--

Dear Sir,--Since you have changed your views respecting Gentile Times let me suggest the possibility of still another error. You count the seventy years Babylonian captivity of the Jews as beginning with the overthrow of Zedekiah, Judah's last king, but I notice that "Bishop Usher's Chronology," given in the margins of our Common Version Bibles and based on "Ptolemy's Canon," begins that seventy-year period nineteen years earlier--namely, in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute. Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B.C. 587, instead of B.C. 606;--and this in turn would make those times end nineteen years later than you have reckoned,--in October, A.D. 1933, instead of October, 1914. What do you say to this? Are you humble enough to acknowledge that I have struck some new light, and that you and all DAWN readers have been "all wrong," walking in darkness?

* * *

R3437 : page 296

We reply that there are too many ifs in the proposition, and that they are all abundantly contradicted by facts and Scripture, and are therefore not worthy the slightest consideration.

(1) The brother errs in supposing that we have changed our view of "Gentile Times." Those "times" or years are 2520, with a definite beginning in B.C. 606, and a definite ending, A.D. 1914. We know of no reason for changing a figure: to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel ages. The only "change" in view is that the anarchy to follow the ending of those "times" will not shorten them; and that the forty years "harvest" of the Church will be complete and not be interfered with by the world-wide anarchy to follow it. This, as we have shown, makes the parallel with the Jewish age still more accurate; for the Jewish harvest of forty years ended in A.D. 69--prior to the complete anarchy amongst the Jews which came

the year following.

The brother seems to further misunderstand us to teach that no great trouble will come before October, 1914 A.D. This is incorrect: we expect the great trouble of Rev. 13:15-17 before that date; but it will not be the world's trouble, the anarchy which will cause the "earth," society, to melt with fervent heat. It will be a trouble peculiar to the Lord's consecrated ones. In the past these two distinctly separate troubles were less clearly discerned than now. And this is just what we should expect--that the light shining more and more unto the perfect day would not be contradictory, but establish and clarify the truths already shown us, including the times and seasons.--Dan. 12:4,10; I Thes. 5:1-4.

THE ERROR LONG SINCE EXPOSED.

(2) In MILLENNIAL DAWN, Vol. II., pp. 36,37, we were careful to note the unreliability of all ancient histories, and, after quoting various authorities conceding this, we added, last paragraph:--

"The Bible, our God-provided history of the first three thousand years, is the only work in the

R3437 : page 297

world which--beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of whose creation and death, are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years--furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B.C. 536, a well-established and generally accepted date. There the thread of Bible chronology is dropped--at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time....The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be like rivers flowing from unknown sources to unknown seas."

On page 52 of the same volume we said: "Usher dates the seventy years' desolation eighteen years earlier than is shown above--that is, before the dethronement of Zedekiah, Judah's last king--because the king of Babylon took many of the people captive at that time. (2 Chron. 36:9,10,21; 2 Kings 24:8-16.) He evidently makes the not uncommon mistake of regarding those seventy years as the period of captivity, whereas the Lord expressly declares them to be seventy years of desolation of the land, that the land should lie 'desolate, without an inhabitant.' (Dan. 9:2; Jer. 26:9.) Such was not the case prior to Zedekiah's dethronement. (2 Kings 24:14.) But the desolation which followed Zedekiah's overthrow was complete; for, though some of the poor of the land were left to be vine dressers and husbandmen (2 Kings 25:12), shortly even these--'all people, both small and great'--fled to Egypt for fear of the Chaldees. (Verse 26.) There can be no doubt here; and therefore in reckoning the time to the desolation of the land, all periods up to the close of Zedekiah's reign should be counted in, as we have done."

From the foregoing it is evident that at the time of writing DAWN II. we were fully aware that "Ptolemy's Canon" and "Usher's Chronology" cut short the "seventy years" "desolation of the land," and counted them as but fifty-one years, Usher endeavoring to make the Bible account agree with "Ptolemy's Canon." We, however, have followed the Bible record exactly and persistently, and took secular history only where Bible history ended. We cannot make seventy years' desolation of the land into fifty-one years' desolation for the sake of harmony with Ptolemy. (Dan. 9:2; 2 Chron. 36:21.) Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 A.D.--the farther back it goes, the greater its errors.

"WHERE IS THE PROMISE OF HIS PRESENCE?"
(2 PETER 3:4.)

(3) Note the confusion that would result all along the line from the one change above suggested. It would extend the Jubilee antitype nineteen years, making the Lord's presence and "times of restitution" not due in any sense until A.D. 1874 plus 19--1893 A.D. On the contrary, it would shorten the Jewish age nineteen years, and thus, according to the parallels (MILLENNIAL DAWN, Vol. II., Chap. vii.), would shorten the Gospel age also, and show the harvest as due (19 plus 19) 38 years before October, 1874,--that is to say, it would involve the idea of the Gospel "harvest" beginning 1836 A.D. and ending 40 years later, in 1876 A.D. And this would involve the thought of the Lord's presence in A.D. 1836, instead of 1874, the gathering of the sleeping saints in 1840, instead of 1878, and the end of the harvesting of the "wheat" in 1876, instead of 1914 A.D., as the time when the burning of the "tares" in the world's "time of trouble" would have been due.

All this confusion would result from an abandonment of the Bible narrative in favor of Ptolemy's Canon. Let those who want the darkness take it. Let those of us who have had our eyes of understanding opened rejoice in the true light more and more. As we have already seen, the "harvest" is a time for winnowing the "wheat"--a sifting, a separating time, and it is for each of us to prove our characters: "Having done all, stand!"

The tests of this "harvest" must be like those of the Jewish or typical "harvest". One of them is the cross, another is the presence of Christ, another is humility, another is love. The Jews were reproved because they "knew not the time of their visitation." (Luke 19:44.) The matter is doubly distressing for those who have once seen the light of present Truth, and afterward go into the "outer darkness" of the world. It implies unfaithfulness. "If the light that is in thee be(come) darkness, how great is that darkness."--Matt. 6:23.

Remember, dear brother, our Lord's words in the context: "If thine eye be evil, thy whole body shall be full of darkness." An "evil eye" represents a mind perverted by anger, malice, hatred, envy, strife, ambition, etc. Such a mind's eye is sure to mislead the judgment which seeks to be guided by it. Those who have such an "eye" never would be drawn to the Truth. But some drawn to the Truth with a true eye --a true, honest, guileless heart--may become perverted through the cultivation of a wrong spirit, through selfishness, ambition or what not, and lose the true eye and soon lose the beautiful vision which enchanted them previously. The Lord explains the philosophy of the thing in the words, "Light was sown for the righteous, Truth for the upright in heart."

HOW TO TEST THESE THINGS.

First of all, go to the Lord in prayer, desirous of

R3437 : page 298

knowing the Truth. Ask for the pure heart, for humility, for the wisdom which cometh from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (Jas. 3:17.) Next take up your DAWNS--the medium through which God has already blessed your study of his Word--with the Scriptures, and afresh prove all its teachings. In such an attitude of study we feel sure that you will be more firmly convinced than ever that the Lord's providence has specially guided in the preparation of those books for the present time--for the Israelites indeed, in whom is no guile.

Coming to Chapter vii. of Vol.II., on the "The Parallel Dispensations," you will find it one of the most convincing proofs of the whole presentation. This is one of the tenfold cords of evidence which your suggested change, or any change whatever, would render useless, nonsensical.

Turn to page 232 of DAWN II. There you will see the reckoning showing the period of Israel's history from the death of Jacob to the death of Christ to be 1845 years. You will perceive that the seventy years' desolation are counted in the calculation. But if we were to accept "your theory," or rather the common theory built upon Ptolemy's and Usher's chronology, it would reduce this 19 years, and instead of 70 make it 51 years' desolation. This would reduce the result so that the entire length of Israel's history, being 1845 years, would be 19 years less, namely, 1826 years from Jacob's death to Christ's death in A.D. 32, where their "house" was left desolate, and forty days later at Pentecost, when the "house of sons" was instituted.

Now, then, notice that if the Jewish age was a type or pattern of the Gospel age the latter would be 1826 years long (1845 less 19) to the point corresponding to Christ's death, the point where Israel's "Mishneh" began to count, as pointed out by the Prophet, "Even today do I declare I will render double unto thee"--that "day" being clearly marked by the prophecy of the riding on the ass and the "shout." Now count 1826 years since A.D. 32 to find the Gospel age parallel. It would be 1858 A.D. What occurred then to correspond to the rejection of nominal Israel? Nothing!

Three and a half years prior (1854) would in this calculation correspond to or be the parallel to the beginning of our Lord's ministry, and should here represent the Lord's presence and the harvesting time for

gathering the elect "wheat" into the "barn." What occurred in 1854 to meet these requirements of the parallels? Nothing!

Forty years from the beginning of our Lord's ministry saw the full end of the Jewish harvest in A.D. 69--followed by anarchy and destruction in A.D. 70. So the parallels demand that forty years from the beginning of the harvest and parousia here, the Gospel age should be fulfilled and the "wrath" be poured upon the nations. This would in this argument be 40 years from 1854, namely in 1894 A.D. What occurred at or before or since that date that would parallel the awful calamities that befel natural Israel, and what evidence is there that "the harvest is past, the summer ended and we are not saved?" None whatever!

On the contrary, how grandly all the prophetic periods agree with these parallels, and how irresistible is their "voice" to those who have "ears to hear." Frequent restudies of these testimonies of the Lord's Word will be profitable to us all; and none is grander, more faith-inspiring, more convincing than this Chapter vii. of Vol. II. on Parallel Dispensations. At best, as the Scriptures declare, we are leaky vessels, and the multitudes of cares of this life tend to crowd out the "Wonderful Words of Life" to such an extent that many on re-reading declare that they received as great, if not greater blessing than the first time. The DAWNS are merely the Scriptures in rearrangement, with connecting comments; and hence it is no wonder that some write to us that they have read them as much as a dozen times and appreciated their lessons more each time. God's Word is new every morning and fresh every evening to those whose hearts are attuned to it, in the song of Moses and the Lamb.

"OH, THE BLESSEDNESS--THE 1335 DAYS."

A move of nineteen years, as the brother suggests above--or for that matter a change of even one year--would affect all the time prophecies of Vol. III. of the DAWN. The 1260 days, the 1290 days, the 1335 days, the 2300 days of Daniel, would all be thrown out of gear, out of the beautiful relationship shown in the Parallel Dispensations.

We all remember how we were thrilled when first studying we found that the parallels of dispensation showed that our Lord was due to be present in October, 1874, as the exact parallel of the beginning of his ministry and the "harvest" of the Jewish age; and how this thrill was intensified when we found the same date exactly marked by the Jubilee type; and how we almost shouted for joy when we found that Daniel's "1335 days" ended at precisely the same date; and, finally, how we repeated over and over the Prophet's words, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days."

What a blessedness indeed! As the Apostle intimated it would be, so we have found it, "Times of refreshing!" Take away these parallels, disjoint this testimony by changing any part of the chronology, and you have a still mightier work before you;--the

R3438 : page 299

work of accounting for the rich spiritual food the Lord has been supplying to us since October, 1874--since the time of his presence, and in full accord with his promise that he would gird himself and become the servant of his true ones at his second presence and serve them "meat in due season," sending it at the hands of his faithful servants. We have dealt with this subject at greater length than it may seem to deserve, believing that it may stimulate some to follow the Apostle's exhortation, "Let us give the more earnest heed to the things which we have heard, lest we let them slip."--Heb. 2:1.

===================

R3438 : page 299

NAAMAN HEALED, GEHAZI SMITTEN.

--2 KINGS 5:1-14.--OCT. 23.--

Golden Text:--"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."--Jer. 17:14.

THE KINGDOM of Syria bordered the land of Israel on the north and east, and at the time of our lesson was quite influential amongst the nations of the earth. Sometimes it was in conflict with Israel, while at other times these two and other nations combined in their opposition to the Assyrian empire, a still more influential neighbor farther east. Naaman was the general in chief of Syria, noted for his personal ability as a soldier, and especially recognized by the King of Syria because at his hand the Lord had granted deliverance to Syria and Israel in combination against Shalmaneser II.

Naaman's victory is credited by this verse to Jehovah. (Jehovah is the original word wherever "Lord" is spelled in small capital letters throughout the common version of the Old Testament). We are not to gather from this that God has supervision of every war and every battle of earth, and that those who win have his favor and those who lose his disfavor. The Lord's favors were with the one particular nation, Israel, from the time of their adoption as the children of Abraham down to the time that, in our Lord's words, their house was left unto them desolate--divine favor withdrawn from them. The Scriptures, however, explain to us that the Lord did interfere with the affairs of outside nations to some extent--to use them as servants or tools for the accomplishment of his purposes. For instance, we are particularly informed in the Scriptures that on several occasions the Lord brought nations against Israel for the chastisement of his peculiar people, leading them captive into foreign lands, etc., as in the Babylonian captivity.

These interferences on the Lord's part were not by way of bringing salvation or the Gospel message to the heathen lands, but merely part and parcel of his dealings with Israel--the preparing of Israel to be his peculiar people, to be ready for the coming of Messiah. Again we see from the Scriptures that the Lord, while granting a certain lease of dominion to the kingdoms of this world, in the interim between the overthrow of the typical kingdom of Israel and the time for the establishment of the antitypical kingdom of spiritual Israel under the headship of Christ in Millennial glory, has, nevertheless, had a general supervision and figuratively has held operations under control--"Thus far shalt thou go but no farther"--the remainder will he restrain. When the Lord's time shall come for a full interference with the rule of this world, for the full putting down of all antagonistic authority and for the enforcement of righteousness in the world, it will be on a very different scale from anything that has ever yet transpired: Messiah, clothed with all power and authority, and having associated with him the overcomers of this Gospel age, will be the great King who, as Jehovah's Vicegerent, shall rule the nations with a rod of iron, laying righteousness to the line and justice to the plummet.

THE LITTLE BOND-MAID.

On the occasion of one of the conflicts between Syria and Israel, the Syrians, being successful, carried away some spoil and loot, including young Israelites, who thus became bond-servants to the Syrians. One of these, a maid, became a servant in the home of Naaman, Syria's greatest general. Seeing him afflicted with leprosy--an incurable disease then as now--she suggested that in Israel was a great Prophet of God, Elisha, of whom she had heard wonderful things, miracles, and who she was sure could heal her master, Naaman. We are not informed how serious Naaman's ailment was, but we do know that lepers, even under unfavorable conditions, often live long,--they have been known to live as long as forty-five years under the affliction. It is a repulsive disease, a wasting away or rotting of the part affected, an eating of the flesh, somewhat like a cancer, yet it is not generally painful until in the latter stages. It was just such a disease as a man of ability and activity like Naaman would be specially anxious to get rid of. His grasping at the suggestion of a little girl was possibly of the Lord's oversight, for ordinarily a man of his ability would pay little heed to such a suggestion of miraculous power in a neighboring country less in extent and influence than his own. Naaman evidently brought the matter to the attention of the king, who quite enthusiastically grasped the hope for the recovery of his favorite general. So a royal letter was written to the king of Israel, saying, "Now, when this letter is come unto thee, behold, I have herewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." We are to remember that the King of Israel, while professedly making some acknowledgment of Jehovah, was really an idolator, fostering in the kingdom false worship such as the Lord had not commanded. We are to remember that under these conditions he had no dealings with, and we may say scarcely any knowledge of, the Prophet Elisha, who made his home in the capital city of Samaria.

When King Jehoram read the letter he saw that it was expected of him that a miracle should be performed, and, rending his garments as an indication of despairing trouble, he declared that the King of Syria was merely making a pretext of this letter, seeking another occasion for war and to invade Jehoram's weaker dominions, to carry off more spoils and captives.

R3438 : page 300

The news of this incident spread throughout the city, but possibly aside from this Elisha had a divine revelation respecting the status of the matter. Evidently conscious of God's power with him for such an emergency--perhaps directly instructed to this effect--Elisha sent word to the king, Wherefore hast thou rent thy clothing?--wherefore be in despair? Let the Syrian stranger come now to me, and he shall know that there is a prophet of the Lord in Israel. King Jehoram was glad in such an emergency to direct General Naaman to the Prophet, and doubtless did

R3439 : page 300

so with many assurances that the healing of lepers was not in the power of kings or princes or ordinary beings; but here was the man the little captive maid had evidently referred to, and that he wished for Naaman the best results. So General Naaman's cortege of horses and chariots drove over to the door of Elisha's house and there received a message from the Prophet, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean of thy leprosy."

We cannot wonder that Naaman was angry and indignant that a person of his rank should thus be lightly dismissed. It would be just like any worldly-minded person to be indignant under such circumstances: it requires the grace of humility to accept slights and indignities without appearing to notice them. We feel sure that it would not be the Lord's will that we, as his followers, should in any sense of the word duplicate or copy the manner Elisha displayed on this occasion. On the contrary, the very essence of Christian grace is declared to be love, which is kind, long suffering, patient, gentle, and which renders honor to those to whom honor is due, etc. The better the Lord's people can keep this in mind as a rule for daily life the larger generally will be their success in serving the Truth. Meekness, gentleness, patience, kindness, are all elements of Christian character, and must be cultivated if we would by present experiences be made fit for the heavenly Kingdom.

We are not in this criticising Elisha and his course, for Elisha was not a Christian, having lived several centuries before the great Head came, before the redemptive work was accomplished, before the new and living way was opened up for us to walk in his steps. Elisha, as a Prophet, occupied a special position, and we do not know but that his conduct in this case was specially directed of the Lord and was particularly wise and suited to the conditions. Naaman did not comprehend that in calling upon Elisha he was really calling upon God, of whom Elisha was merely the servant. It was appropriate, therefore, that Naaman should learn the lesson, and he probably did learn it by the experiences referred to. In fact Elisha's course declared, "I am greater than you, because while you are the servant of the king of Syria, I am a servant of the King of kings, the Almighty; while, therefore, in harmony with my King's wishes, I shall grant the boon requested, I will do it in such a manner that you shall learn the lesson that you receive it as a favor and not, as you expect, in exchange for the expensive presents and rewards which you have brought with you."

As a general we might suppose that Naaman had considerable combativeness, and it manifested itself in his indignation at Elisha's course. To his companions and servants he expressed that indignation, declaring that he need not have come on a long journey to be told to go and wash himself, and that anyway the rivers of Syria were superior in sparkling purity to the Jordan. The latter was true, for the river Abana is noted for its crystalline, pellucid purity. Of its waters a writer says: "The Abana is no doubt the modern Barrada, the river to which the delightful oasis of Damascus owes its beauty and very existence; the Greeks called it the 'Golden Flowing.' It has the clearest waters possible, and singularly bright in color; in the morning a full, deep, emerald green, in the evening a sapphire blue. It was impossible not to think of the two jewels, so exactly did it resemble their clear gem-like lines at times."

The offended Naaman offered none of the presents he had brought for the Prophet, but indignantly started with his chariots homeward. Naaman's servants were able to take a calmer and more deliberate view of the situation than himself, because not so acutely interested. To them it seemed as though the Prophet had indeed exercised a great deal of dignity, as though he were the servant of a very great king indeed; to them this seemed all the more to support his claim of ability to heal the disease. Doubtless they reasoned, too, that the Prophet's home was not an extravagant one and he evidently was not greedy of filthy lucre, and asked no compensation for the receipt given. As the chariots rode homeward these matters were discussed, and Naaman greatly cooled off and began to take the more reasonable view of the situation, and was finally persuaded that while they had to pass the river Jordan anyway in the homeward journey he would follow the Prophet's directions, which could do no harm if they did no good. He did this, dipping himself seven times as directed, and with the seventh dip his flesh was healed of the leprosy, and his flesh and skin not only became healthy but fresh as that of a child--better than ever before. He was clean, his leprosy was gone.

LEPROSY A SYMBOL OF SIN.

Leprosy is used in the Scriptures to symbolize sin, and was sometimes inflicted by the Lord as a punishment for sin, as, for instance, in the case of Miriam, Moses' sister, who was smitten with leprosy because of her improper attitude and disrespectful language to and about her brother Moses, in answer to whose prayer she was healed. Sin is an incurable disease, and therefore well represented by leprosy; like leprosy it doth eat like a canker and all having it are "unclean." There are many suggestions as to how sin can be gotten rid of: there are philosophies which deny its existence, others which tell us that a moral life atones for sin. But these various philosophies, theories, suggestions, resemble the waters of Syria, which Naaman well knew could not make him clean, could not restore his health. The Word of God has pointed out to us the only cure for this malady of sin, the only channel through which forgiveness can be had--"There is none other name under heaven given amongst men whereby we must be saved, but by the name of Jesus." However man may philosophize about the matter, sin is undeniable and its cure impossible except as the Lord will grant relief.

Another thought in connection with this: the likeness of the healing of Naaman's leprosy to the healing of sin is that the former required seven dippings into Jordan. We may well presume that each time Naaman dipped himself he looked for results, to see whether or not the leprosy was departing; but we may be sure there were no results until the seventh dip, and had he desisted with the fifth or sixth, saying, "It is useless, there is no improvement manifest," he would have failed of the blessing. The seven may well represent to us perfection: not that we are to either believe into Jesus seven times, not to be converted seven times, nor to consecrate ourselves by baptism into death seven times; but that as seven represents perfection,

R3439 : page 301

the thought would be that our belief must be perfect or complete, our obedience must be perfect or complete, our baptism into death in Christ must be perfect or complete, otherwise there is no remission of sins, otherwise we would fail to get the blessings desired and promised. Let us impress this upon our hearts and minds and upon all with whom we have influence--that half-hearted consecration and obedience are not what the Lord is pleased to honor and to bless.

Several things connected with Naaman's experiences show us that the Lord's blessing of healing was conferred upon a man of naturally noble traits. First amongst these was the fact that his wife's maid, a servant, was interested in him and solicitous for his welfare. The love of the young, the innocent, the pure, is not always a sure test of character; but it should be given its weight when thinking of persons of whom we have not the fullest knowledge. Secondly, when Naaman found that his disease was gone he might have said to himself, "Well, I have received a great blessing and I have gotten it cheaply. If the Prophet had come down to me in a courteous manner and assured me of these results, or proffered to come with me, I fully intended that he should have a liberal gift, if not all the rich treasures which I have brought with me; but now, seeing that he did not put himself about so much as to come down to my chariot, I certainly need not put myself about to return many miles to Samaria and proffer him a gift. Perhaps, indeed, he would refuse it. I will go upon my journey and keep the stuff." Such a course would have shown us that Naaman was not a noble man, however successful he had been in winning the confidence of his king, and however much the Lord had used him in delivering Syria and Israel from the power of the Assyrians. Noble minds are not seeking selfishly to get all they can of this present life and give as little as possible to others. The truly great take pleasure in being just, yea in being generous. We may be sure that a generous heart is appreciated in the Lord's sight as well as in the estimation of truly noble men and women. In proportion as we see this let us each watch his own heart and mind and conduct, that each may thus bring himself nearer and nearer to the noble standard which the Lord and the best of his children approve.

We remember that during our Lord's ministry ten lepers cried to him as he passed, "Have mercy upon us, thou Son of David." They by this expression acknowledged him as the Messiah, the Root and Offspring of David, and they desired of the Lord healing from leprosy--very much Naaman's situation, only that in the former case most of them were Jews. We remember that the Lord sent them on a journey during which they were all healed, but that only one of them returned to give thanks, to acknowledge his blessing. Our Lord commented on the fact and seemed to be deeply grieved with the ingratitude of the nine, and even pointed out that the one who did return and praise the Lord was not a Jew but a Samaritan--not an heir with Israel in the promises, but one of those outside the covenant favors of the Lord. Similarly Naaman was outside the covenant promises, a fact which is mentioned in the New Testament also as an evidence of God's mercy. We are told that there were many lepers in Israel at the same time that this noble Syrian was, by the Lord's favor, healed.

Let us, dear friends, see to it, being Israelites indeed, "heirs according to the promise," and having received of the Lord healing, forgiveness and blessing, that we are full of thankfulness, full of gratitude, and that we

spare no pains to express this, and that we do not seek to have it at no cost to ourselves, but rejoice to be able to render unto the Lord a fruit of his blessing and mercy and thank-offering--even as Naaman desired to do on this occasion, returning to Samaria to the Prophet and tendering him the gifts that he brought for the purpose. They were consecrated beforehand when he was hoping for blessing. Would he, after receiving the blessing, withhold any part? To have done so would have proven him unworthy of the blessing. Similarly the Lord's people, fleeing from sin and desiring forgiveness, reconciliation, etc., are generally disposed to make full consecration of everything to the Lord; but after receiving of his grace, if they attempt to keep back any or all of the consecrated earthly things, how would their course appear to the Lord and to all who had his light and the spirit of Truth. Let us each measure our own hearts by this rule.

The silver and gold taken by Naaman as a present is estimated to have been the equivalent of $77,540.00, and additionally ten costly or state-occasion robes of considerable value. This was not considered too large a gift for the object desired and for the station or rank of the giver. The gift was proffered to Elisha with the words, "Behold, now I know there is no God in all the earth but in Israel: now, therefore, I pray thee, take a present of thy servant." But Elisha answered, "As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." Had Elisha accepted the money he doubtless could have used it in connection with his mission as the Lord's Prophet, or amongst the poor of Israel; nevertheless he evidently did better in refusing it. Thus also it is with those servants of the Lord who give of their time and talents to his service. It cannot be said that it would be wrong of them to receive compensation, salary: it could not be said that as servants of the Lord they were worthy of no compensation; yet we believe that as a rule the Lord will be more glorified if those serving him were more particular to keep the ministries of the Truth entirely separate and distinct from all mercenary considerations. The Lord, who owns all the gold and silver and the cattle on a thousand hills, is able to provide for his work and for all of his servants, and we believe that he is more honored in their looking to him and trusting in his providences than in accepting anything in the nature of pay for the dispensing of his grace.

Naaman's acknowledgment of the God of Israel as the only true God was evidently not merely bombast, for forthwith he requested enough of the consecrated soil of Palestine for the building of an altar to the Lord, that he thus might in Syria present an offering on consecrated earth. Moreover, his mind had grasped the situation that now as a follower of the Lord, whose understanding had been opened, he could no longer with propriety do the things formerly done by him in false worship in association with his king. He inquired of the Prophet how the Lord would regard it if he went with the king of Syria into the Temple of Syria's heathen god, Rimmon, the king leaning on his shoulder, and he be expected to bow himself with the king; --would the Lord pardon such conduct on his part or must he take still more decided grounds, utterly refusing to accompany the king?

The intimation seems to be given through the Prophet that Naaman would be justified in taking the usual course, as formerly, while in his own heart he would be serving the Lord and offering worship to him only. The point at issue seems to be that Naaman was not in all this an Israelite but still a Syrian--still a stranger to the covenant and promises of Israel, still without God and having no hope in the world. He might, therefore, do things with the king that would have been improper for an Israelite to have done, because the latter was under special covenant relationship to the Lord. We are here reminded of Cornelius, the first Gentile convert, mentioned in Acts 10. He was a man who feared God, gave much alms, sought to live righteously, soberly, and still--not being a Jew--he was an alien and a stranger so far as the covenant of Israel was concerned, as he could not be received into fellowship with the Lord until after the atonement sacrifice, until the end of the "seventy weeks" favor upon Israel, and even then only by hearing and believing the "words" of life and being begotten of the Spirit: so Naaman the Syrian, not living in so favored a time, could not be received at all into covenant relationship.

The noble conduct of this man, his candor, his apparent willingness to sacrifice everything for the Lord, puts to shame the course of many who by God's grace have become "Israelites indeed" and have been adopted into the divine family as sons. Many of them have very much less conscience on such subjects--many are much less careful about sailing under false colors, misrepresenting the Lord and the Truth. Many, for the sake of earthly fame or position or present prosperity, are willing to sacrifice practically everything. Let us, dear readers, see to it that we place the Lord first in all our calculations, and that if we acknowledge and admire such honesty and sincerity in the heathen general, Naaman, much more should we find it in our own hearts, in our own conduct, and much more should the Lord expect of us in the way of obedience even unto death, obedience to right, to principle, to truth, to Him.

GEHAZI'S DUPLICITY PUNISHED.

On the other hand note the ignoble Gehazi, Elisha's servant, who though a witness to God's power through the Prophet had not been really and truly blessed by a proper character development. His heart was full of selfishness, and he grieved that the presents had not been received. He hastened after Naaman's chariot, and, by misrepresentations and lies in his master's name, received presents of considerable value--but he received more. The Prophet of the Lord, discerning the entire matter, pronounced against him as a penalty for his wrong course the leprosy of Naaman. So, we are sorry to say, there are some in daily contact with the Truth and with the Lord's consecrated servants who do not partake of the spirit of the Truth, nor of the spirit of the servants,--in whom selfishness is the ruling passion and who will, therefore, eventually not only fail to receive the great blessings, such as came to Naaman, but additionally will receive the divine disfavor, the second death.

Our Golden Text is not particularly related to the lesson, but, nevertheless, is very appropriate in connection with some of the inferences we have drawn from it. Those afflicted with the moral leprosy, sin, are here represented as calling to the Lord for the necessary healing, for the necessary salvation. The Lord heard our calling before we uttered it. Before we were born, yea, before the foundation of the world he had prepared an answer for our crying; he had prepared to answer the cry of all those who truly seek through him release from sin and its penalty, for Christ Jesus our Lord is declared to have been the Lamb slain from before the foundation of the world. Our salvation begins in the moment of our full acceptance of the forgiveness, but it continues through the remainder of the present life and will be completed with our participation in the glorious resurrection of the Millennial morning. Whoever, meantime, goes back voluntarily to sin, to "wallowing in the mire," or whoever meantime rejects the great Mediator, the only avenue of salvation, loses all --for there is no other name given under heaven or amongst men whereby we must be saved, no other way than by hearkening to his voice, his Word.

===================

R3440 : page 302

OUR UNSEEN GUARDIANS.

--2 KINGS 6:8-23.--OCTOBER 30.--

Golden Text:--"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psa. 34:7.

OUR LESSON is based upon a miracle which the Lord wrought through Elisha the Prophet. As already noted, the kingdom of Syria lay to the north and east of the kingdom of Israel, and the two were not separated by natural boundaries, such as mountains, seas, etc. Consequently wars between the two countries were not infrequent. We recall that in one of these raids of the Syrians upon the Israelites, Naaman's wife's maid was taken captive. We recall that when Naaman came to the king of Israel the latter thought his coming merely a pretext for another war. Our lesson calls our attention to a later determination upon the part of the king of Syria to invade Israel, get spoil, etc. Several plans of attack were devised to raid one city or another, but each time these raids were frustrated, for the Syrian army found the cities they attacked freshly prepared for defence. The king concluded there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel, and instituted a search for the traitor. His counsellors, however, had heard of Elisha--perhaps through Naaman or those who accompanied him at the time of his healing. These explained to the king of Syria that a more likely interpretation of the matter was that the Prophet Elisha revealed to Israel's king all plots and schemes against the interests of the nation.

Although the king was evidently a man of force, he was not wise in his determination to ascertain the location of Elisha and to capture him first, and thus to secure a free hand in looting the cities of Israel. He might have known that if Elisha could inform the king, he could be equally well informed in matters respecting himself. But thus it is with all who leave the wisdom of God out of their calculations. The Apostle sums up the matter for

R3441 : page 302

them, saying, The wisdom of man is as foolishness with God, for the world by its wisdom knows not God and does not take into consideration the boundlessness of his wisdom and power. The Christian, on the contrary, recognizing divine power and wisdom and coming into accord with the same, is thereby blessed. Whatever was the measure of his wisdom and prudence as a natural man, this would be certainly intensified by his participation in the wisdom which cometh from above--"the spirit of a sound mind," the Spirit of the Lord.

As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure of capturing the Prophet. The latter doubtless understood in advance, but working in harmony with the Lord's arrangement he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed--he thought of the Prophet and himself being carried prisoners to Syria to thenceforth be bondmen, etc.

R3441 : page 303

Elisha, however, comforted him with assurances respecting the divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, but also doubtless intended of the Lord as a lesson for his people all the way down through the ages, Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation. At once the servant perceived that all around the city the entire hill was amply protected against the surrounding hosts--"horses and chariots of fire" around and about Elisha and himself. We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us, as illustrative of the divine power and protection given. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation--serving the intended purpose most thoroughly, most completely, and giving to the eyes of his understanding a proper conception of the divine power present with the Prophet.

DIVINE PROVIDENCE ALL ABOUT US.

This is the center of our lesson and is in full accord with other Scripture statements, as, for instance, the Golden Text, the latter giving a picture, not of horses and chariots representing power, but an encampment representing a continued and abiding presence of the divine representatives, safely guarding all the interests of the Lord's faithful ones. The Apostle assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age--not only the overcomers of the little flock, but also the overcomers of the great multitude. All of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his Spirit, are the special and happy objects of his grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in his declaration, "Their angels do always behold [have access to] the face of my Father." (Matt. 18:10.) The Master's words seem to imply at least one or more angels having charge over the consecrated ones, the very elect. He uses a still different figure of speech in illustrating the matter, as though he would assure us that these messengers would not be delayed in caring for our interests, would not be hindered by more important heavenly business, but would at once have direct access to the divine presence and attention, so that our interests would have all needed consideration.

Gathering together these various pictures, we have as a whole before our minds something like this: Our great all-wise, all-powerful heavenly Father has numberless messengers at his command, and has deputized and appointed many of these to care for the interests of his cause on earth--especially to watch over and minister unto the very elect. Nothing can by any means, therefore, harm these, except as the heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the Lord's general cause. This is in full accord with his general assurance that all things shall work together for good to them that love him.

Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one to the other. Indeed we may be assured that the invisible messengers or servants, generally if not always, are required to act through human instrumentalities--preferably through the very elect. Of this kind of service done by the brethren one for the other under the supervision of divine power and messengers, we have illustrations in the harvest work: for instance, supervised by our present Lord and his heavenly hosts, yet in the main carried on by the members of his body still in the flesh. Again we have illustrations of the same in the declaration of Psa. 91:11,12, "He shall give his messengers charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Doubtless the heavenly messengers are connected with this work, yet nevertheless the work itself is apparently, we may say surely, done through human instrumentalities--the Church in the flesh. For instance, the Lord in this present harvest time has given his messengers, the leaders of his consecrated people, "a charge," a message, a word of warning, counsel, advice,--an opening of the Word of Truth, an enlightenment of their understandings,--that they should bear up all the members of the "feet" class, all of the very elect in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled: the harvest message in its various features, bearing on every phase of Truth now due and every phase of error now being brought forward, is God's keeping power by which, according to his guarantee, we know that nothing shall by any means hurt the "feet" members of the true "body of Christ."

It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and the lesson under consideration is a help in this connection, as showing us how even before the house of sons was organized, the Lord had power and exercised it in the house of servants in a way that illustrates to us the abundance of that power.

With the morning light the Syrian soldiers drew near to the village of Dothan, making inquiry for the Prophet, who, by prayer, brought upon them "blindness." The original word, however, does not signify total blindness, but rather a visual indistinctness, somewhat akin perhaps to mesmeric or hypnotic conditions as they are known today. The Prophet proposes to lead them to Elisha and his home, the latter being in the city of Samaria and thither he led them. When they were within the walls of the city and completely, therefore, at the mercy of the king of Israel and his warriors, the Prophet dispelled the illusion, and, opening the eyes of their understanding, made himself known to them and introduced them to the king of Israel, etc. The latter inquired of the prophet whether he had led them there to be smitten, to be destroyed as the enemies of the Lord and of the kingdom, but his answer was, No; that he should set a feast before them of royal bounties and send them back to their king and friends--in a word, that he should figuratively "heap coals of fire on their heads." This was done, and the result is given us in a few words, "So the bands of Syria came no more into the land of Israel."

The closing incident of our lesson is worthy of appropriation by spiritual Israelites. So long as we are the Lord's we may have absolute confidence respecting the results in all of life's affairs, and this confidence in God should tend to make us more generous and kind toward our enemies--to all those who would despitefully use us or persecute us. So far from seeking to do them injury in return or to speak evil of them in return, the admonition of the Lord is, "If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." "A soft answer turneth away wrath." A return of good for evil may not at once make a friend of an enemy, but it will at least bring blessing to our own hearts, and is much more likely to bring blessing to the enemy than if we should return him evil for evil.

===================

SEMI-MONTHLY.
VOL. XXV. OCTOBER 15, 1904 No. 20.

CONTENTS.

Views from the Watch Tower........................307
  Russian Official Prayer for Aid..............307
The St. Louis Convention.........................310
Archaeological Verification of Bible Records...................................310
Christianity vs. Modern Culture..................311
The Rank of the Ancient Worthies.................312
The Great Company................................313
Stumbling Stones or Stepping Stones (Poem)..............................314
Joash, the Boy King..............................315
Repairing the Temple.............................316
Interesting Letters..............................316

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45 ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

A DESIRABLE GIFT.

We have prepared a choice edition of "The Divine Plan of the Ages," as "Scripture Studies," bound in full Morocco with gold edges. Price, $1.00, postage or expressage, 10c; to WATCH TOWER subscribers at wholesale rate, 60c., carriage prepaid. We feel sure that many of these will be used as Holiday Gifts to friends. The usual price of such like books would be at least $2.00.

THE EDITOR'S ST. LOUIS DISCOURSE OF SUNDAY, OCT. 2.

This discourse seems to have been quite widely published. The World's Fair Commissioners secured copies of it and mailed it to journals all over the country, requesting that they publish the discourse--or extracts from it. The Brethren and Sisters, we feel sure, will be glad to help circulate any paper publishing these discourses. Reflect, too, that such circulation carries the Truth to places and people not to be reached by the tracts and TOWERS. Openings of this kind we may accept as part of the Lord's providence, and we should accordingly make as full use of them as possible. Let each of us, while praying for the prosperity of the Lord's cause, watch also for opportunities to secure it--no matter how humble.

===================

R3441 : page 307

VIEWS FROM THE WATCH TOWER.

THE OFFICIAL PRAYER OF RUSSIA FOR DIVINE AID AGAINST JAPAN.

THE Official Messenger of St. Petersburg, Russia, published the following prayer appointed by the Holy Synod.

"By virtue of an imperial ukase to the effect that during the present trials of our dear country more ardent prayers should be offered for the victory of the Russian troops, who are worshipers of Christ, over a cruel enemy, full of guile, the Holy Synod pronounces the time ripe for special prayers to be offered in all of the churches in the empire on Sundays and holydays, after mass, beseeching that heavenly aid should be sent to the Russian army, which is sacrificing its life for its faith, its emperor and its country, for long life for the victorious troops and for the repose of the souls of the warriors who fall."

The following prayer has been specially ordained:

"Although unworthy, we implore thee who art strong in battle for aid, and humbly beseech thee to

R3442 : page 307

accept our weapons in thy cause, to give thy Christ-loving army victory, and to permit it to subdue the enemy.

"Send from on high thy hand and touch the hearts of the enemy so that they shall make supplication to thee, the God of peace, who loves his creatures.

"Strengthen us with thy might, defender of the orthodox faith, send thy arrows to confound the enemy.

"Strike them as with lightning and give them into the hands of thy faithful troops.

"Thou who hearkened to Moses, bless the emperor's doings, multiply his glory and confirm his empire. By thy almighty hand preserve his army. Send thy angel to fortify his troops and give them salvation.

"Send peace upon us. May thy invisible finger defend thy servants, show them the right path, forgive them their sins, and bestow upon them the crown of glory.

"Grant the emperor peaceful life and well-being, the fulfilment of his desires and a conquest of his enemies."

The prayer also appeals to the virgin, and concludes by beseeching eternal rest for the dead and for all those who have laid down their lives for their faith and their country.

A secular journal editorially comments on the prayer thus:

"Those who remember the horrid barbarities of the Russian troops on the way to Pekin will shudder at the blasphemous bigotry and assurance which calls the Russian army Christ-loving. If they were Christ's they would do his works. Moreover, instead of a prayer for divine guidance, these mistaken ones call on God for reenforcements. They do not ask him to guide the Czar aright, but merely to endorse his policies. There is one tiny clause, evidently an afterthought, which asks that the Russians may be shown the right path, but its position, following as it does an appeal to the Deity to smite the enemy and to deliver them into the hands of the suppliants, shows they don't want this asked-for guidance until they have settled with the Japanese. They seem to forget that the same God made both the Japanese and the Russian."

* * *

Poor, blind priests and people! although nominally "Christians" how sadly they need the true eyesalve! How glad we are for them and for the whole world that God's promise is soon to be fulfilled: "All the blind eyes shall be opened"--"the blind shall see out of obscurity."

The Apostle says that "the god of this world [Satan] hath blinded the minds of them that believe not." We see this illustrated in the present instance. False doctrine is blinding the Russians just as it does other nominal "Christian nations."

That false doctrine had its start in the third century, when faith in the coming Kingdom of Christ began to fade;--when the Millennial Kingdom promises

R3442 : page 308

began to be interpreted as signifying the Church's control of world power. Under this error the Papal hierarchy rose into power until it controlled practically every nation in Europe. These nations have since broken away from her, except Austria-Hungary, but the Popes still claim temporal power, assert that they represent Christ and that his Millennial reign has been in process of fulfilment in Papacy.

Russia coalesced with the Greek Catholic Church which, through the Holy Synod, recognizes the Czar as the head of the one and only true Church of Christ. From the Russian standpoint, therefore, the success of Russia in conquering China and Japan means the prosperity and spread of Christ's Kingdom, which ultimately, all-conquering, shall fill the whole earth.

The same error poisons all the remainder of Christendom; for although the casting off of the Papal yoke seemed to mean the overthrow of this error amongst the masses of Europe it really meant nothing of the kind: the error merely took another form. At first each sect of Protestants proposed that it was the Kingdom of Christ and must prevail and conquer the world. But as splits and factions increased the number of these spiritual kingdoms of Christ, and demonstrated that none of them could conquer the world single-handed, a truce was called in 1843, when the Evangelical Alliance was formed. Since then the theory is that "all the sects as well as their Papal mother" constitute the Kingdom of Christ which must conquer the world.

This thought still dominates, and under it every civilized government which favors the Church styles itself a kingdom of God. The union spirit grows, and soon, according to the Scriptures, will bring to Protestantism and Catholicism, cooperating, the old-time power over secular affairs formerly exercised by Papacy during "the dark ages."

It is time for all of God's true people to discern this error, which in various ways has misled, is misleading and will yet further mislead all those blinded by the Adversary on this subject.

What is the antidote for this poisonous blinding error, do you ask? We reply that the remedy is a return to the primitive faith of the Church; namely, a recognition that all these man-made institutions are pseudo kingdoms--false, deceptive misrepresentations of Christ's Kingdom; that Christ himself will be the great King in that Millennial Kingdom, and that his true saints of the entire Gospel age, after sharing in the First Resurrection, will constitute the Holy Synod or Royal Priesthood promised. How this truth frees us from the blindness which once afflicted us even as it still afflicts others! and how it inspires us with true ideals and the best and most powerful aspirations! The faithful all down these eighteen centuries have waited for God's Son from heaven and for his Kingdom, for which we still pray: "Thy Kingdom come, thy will be done on earth even as it is done in heaven."

TOLSTOI'S SERMON ON THE WAR.

"All over Russia, from the palace to the remotest village, the pastors of churches, calling themselves Christians, appeal to that God who has enjoined love to one's enemies--to the God of Love himself--to help the work of the devil to further the slaughter of men.... Christian pastors continue to invite men to the greatest of crimes, continue to commit sacrilege, praying God to help the work of war, and, instead of condemning, they justify and praise that pastor who, with the cross in his hands on the very scene of murder, encouraged men to the crime. The same thing is going on in Japan.... Japanese theologians and religious teachers no less than the military in the techniques of religious deceit and sacrilege, but distort the great Buddhistic teaching by not only permitting but justifying that murder which Buddha forbade. The Buddhistic scientist Soyen-Shaku, ruling over eight hundred monasteries, explains that, although Buddha forbade manslaughter, he also said he could never be at peace until all beings are united in the infinitely loving heart of all things, and that, therefore, in order to bring into harmony that which is discordant it is necessary to fight and to kill men.

"It is as if there never had existed the Christian and Buddhistic teaching about the unity of the human spirit, the brotherhood of men, love, compassion, the sacredness of human life.

"Stupefied by prayers, sermons, exhortations, by processions, pictures and newspapers, the cannon's flash, hundreds of thousands of men, uniformly dressed, carrying divers deadly weapons, leaving their parents, wives, children, with hearts of agony, but with artificial sprightliness, go where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no harm. And they are followed by doctors and nurses, who somehow imagine that at home they cannot serve simple, peaceful, suffering people, but can only serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by news of the murder of men, and when they learn that many Japanese have been killed they thank some one whom they call God....

"The frightful work commenced is continued. Loot, violence, murder, hypocrisy, theft and, above all, the most frightful fraud--the distortion of religious teachings, both Christian and Buddhistic--continue....

"This evil which is leading men to inevitable destruction has manifested itself with special power in our time, because, having lost all rational guidance in life, and having directed all efforts to discoveries and improvements, principally in the sphere of technical knowledge, men of our time have developed in themselves enormous power over the forces of nature; but, not having any guidance for the rational adaptation of this power, they naturally have used it for the satisfaction of their lowest and most animal propensities.

"Bereft of religion, men possessing enormous power over the forces of nature, are like children to whom powder or explosive gas has been given as a plaything.

R3442 : page 309

Considering this power which men of our time possess, and the way they use it, one feels that, considering the degree of their moral development, men have no right, not only to the use of railways, steam, electricity, telephones, photography, wireless telegraphs, but even to the simple art of manufacturing iron and steel, as all these improvements and arts they use only for the satisfaction of their lusts, for amusement, dissipation and the destruction of each other....

"Man has no choice; he must be the slave of the most unscrupulous and insolent among slaves, or else the servant of God, because for man there is only one way of being free--by uniting his will with the will of God. People bereft of religion, some repudiating religion itself, others recognizing as religion those external, monstrous forms which have superseded it, and guided only

R3443 : page 309

by their personal lusts, fear, human laws and, above all, by mutual hypnotism, cannot cease to be animals or slaves, and no external efforts can extricate them from this state, for only religion makes a man free. And most of the people of our time are deprived of it."

Again he says: "Christian nations are all in one and the same condition of having rejected religion; and therefore, notwithstanding dissensions among themselves, they are all united and form one confederate band of robbers, among whom theft, plunder, depravity and murder, individually or collectively, go on without causing the least compunction of conscience, and even with the greatest self-complacency, as occurred the other day in China. Some believe in nothing, and are proud of it; others pretend to believe in what they for their own advantage hypnotize the common folk into accepting as a faith; while others, again--the great majority, the common people, as a whole --accept as a faith the hypnotic suggestions to which they are subjected, and slavishly submit to all that is demanded of them by the dominant and unbelieving hypnotizers."

THE NEW PROTESTANTISM.

From the following it is apparent that the cleavage or split which we have predicted is already under way in Germany. Infidelity, masquerading under the name of Higher Criticism, has for a time deceived many and will continue to appeal to all the "tares" and to confuse some of the "wheat"; but the time is at hand when the latter must recognize the deception and not be bound with the tares in their "bundles" or organizations. Alas that the wheatfield is so overgrown with "tares" that the "wheat" is but a small minority. We quote from the Christian Intelligencer (N.Y.) as follows:--

"That there is a reaction from the rationalistic and critical character of the Protestant Church in Germany is apparent, not only from the attitude of some of the leaders of thought in the empire, but from the rapid increase and growing influence of an organization known as 'Association Agitation.' Pastor Zeller of Stuttgart describes it as to all intents and purposes a pietistic agitation, and directed against the type of theology that prevails in the universities and in the pulpits. It is a protest of the heart against the head, and is accordingly one of the ever-recurring reactions that put in their appearance in the ups and downs of the Church history. It is not positively new, but its earliest beginnings date to the days of Professor Christlieb of Bonn, and it has largely been influenced by the ideals of the practical Christianity of England and America, especially of the latter. It is largely a movement of the laity, who find that the pastors, with their intellectual university training and their views, do not reflect the piety and the positive

Christian convictions that the 'associations' consider as belonging to the essentials of Christianity. The prejudice against the Church and its pastors has extended so far that in some circles pastors are prohibited from membership or participation in the meetings of the association. The associations are largely controlled by a remarkable religious enthusiasm. The agitation is undoubtedly healthful, and betokens the vital hold the Bible as an inspired authority has upon the common people in the land of Luther. The evil and danger of the movement is in the disposition apparent in some quarters to cut loose from the Church and regard all theological studies as useless, if not harmful."

ST. PAUL MINISTERS DISCUSS PRAYER.

"'I don't want to make a sensational statement, but I will say, and I won't qualify it, that in your congregations not more than half the people believe in prayer.'

"Rev. John Copeland, pastor of the East Presbyterian Church, was not contradicted when he declared this opinion yesterday afternoon at the rooms of the Bethel association before two dozen members of the St. Paul Ministers' association. Mr. Copeland said he knew that people didn't believe in prayer when they assumed irreverent attitudes during invocations. Only last Sunday he had been obliged to announce that no child would be allowed thereafter in a Sunday school class unless he would bow his head during prayers.

"Mr. Copeland was commenting upon a paper entitled 'The Problem of Prayer.' Rev. R. M. West, of the First Baptist Church, who read the paper, thought that people that didn't believe in prayer didn't have the proper conception of prayer. 'Prayer,' he said, 'is not a mere petition, a mere asking for something, but it is the spiritual communication between man and God. Yet many persons are so sure that God's will and that Christ's name is a blanket privilege covering everything those people happen to want, that they seem to regard God as an unthinking being whose chief happiness is to do what they'd like to have done. Other persons pray with a view to assisting God in the government of the universe. That's a bigger burden, I fear, than the average supplicant can carry. Sensible Christians will remember always the limitations of prayer as fixed by the divine order, by the sovereignty of God, and by his fatherhood; they will never fail to add, "Thy will be done."'"

"Rev. David Morgan, of the Bethel, agreed that laymen, even ministers, are losing some of their faith in prayer. 'It's a fact,' said he, 'that ministers in

R3443 : page 310

this city have said they didn't want any more revivals, which were only attended by hired girls and by people that didn't pay anything.' Mr. Morgan himself remembered the time when he felt himself hanging over hell-fire by a hair--'a hair ready to break any instant,' was the way he expressed it. His thought used to keep him awake nights, 'but it doesn't disturb my rest now,' he said."--St. Paul Globe.

===================

R3444 : page 310

THE ST. LOUIS CONVENTION.

BRETHREN and sisters from every State in the Union and from Canada gathered in a big crowd at St. Louis in answer to the Convention Announcement published in these columns. All classes and conditions of life were represented, but as usual, not many rich, not many great, not many wise, according to the course of this world: chiefly the poor of this world, rich in faith. It was a joyful gathering, a kind of foretaste of the Kingdom, and seemed to direct all hearts to the General Assembly of the Church of the Firstborn, whose names are written in heaven. The general testimony was, "It is good to be here." Some said, "If fellowship of kindred minds is so precious under present limitations and imperfections what will the heavenly fellowship be when we all shall have been clothed upon with our perfect and complete spirit bodies; when we shall see as we are seen of the Lord and know as we are now known of him." The thought gives great refreshment to the "pure in heart," who, however weak and stumbling their flesh and efforts, are at heart desiring and seeking the Lord's will in all things.

The three days allotted to the Convention were crowded full of spiritual refreshments with brief intervals for temporal food and rest. Various brethren from various quarters participated in the social meetings in prayer, testimony and singing--as leaders and otherwise. The preaching services were conducted by the following "Pilgrim Brethren": McPhail, Raymond, Draper, Hay, Barton, Johnson, Bundy and Van Amburgh. The Editor spoke on two occasions, besides conducting a Question Meeting.

The Monday (Oct. 3) sessions were all held in the "Disciple Church," Locust St. Following the afternoon discourse on Baptism, 148 symbolized their consecration by water immersion. There were adults, 65 males, 79 females, and 4 minors.

The Love Feast of that evening closed the Convention, and it was surely an inspiring occasion. The dominant thought of the hour was the blessed privilege of being accounted worthy to suffer with Christ now and the glorious prospect of reigning with him in the near future, and the necessity for trials and tests and faith in him who has promised us grace to help in every time of need.

The Convention was the largest yet held by our Society. About ten to twelve hundred "believers" were present. The Sunday afternoon service was the most largely attended, about 2,000 being present. If these gatherings continue to increase in size what will we do for accommodations? But who knows?--the Lord may permit some "snare of the Adversary" to sift and test these, and thus thin out our ranks. Who shall be able to stand all the "harvest siftings?"

===================

R3443 : page 310

ARCHAEOLOGICAL VERIFICATION OF BIBLE RECORDS.

CERTAIN findings of the higher criticism are assailed in a volume from the pen of the Oxford professor, A. H. Sayce, on "Monument Facts and Higher Critical Fancies." In this volume the author marshals the facts of recent archaeological discovery, and points out their bearings upon the conclusions of Old Testament critics. So high a value does he place upon the character of his evidence as to lead him to affirm that "the more archaeological and the less philological our evidence is, the greater will be its claim to scientific authority." The reason for this claim is given as follows:

"For purposes of history, philology can be only accidentally of service, so far as it throws light on the meaning of a literary record, or assists in the decipherment of an ancient inscription. It is the linguistic sense of the record, and not the history it embodies or the historical facts to be drawn from it, with which alone philology is properly concerned. We must not go in for dates or for the history of the development of civilization and culture.

"Still less can we look for help to what has been called 'literary tact.' 'Literary tact' is but another name for a purely subjective impression, and the subjective impressions of a modern European in regard to ancient Oriental history are not likely to be of value. It is quite certain that an ancient Oriental author would not have written as we should write, or as we should have expected him to write; and, consequently, the very fact that an ancient Oriental document does not conform to our modern canons of criticism is an argument in favor of its genuineness....So far as the historical side of the question is concerned, the philologist, pure and simple, is ruled out of court.

R3443 : page 311

It is the archaeological evidence of Egyptology and Assyriology, and not the philological evidence, which can alone be applied to the settlement of historical disputes."

One of the first strongholds of the philological critic assailed by archaeologists was the assumption, current for more than half a century after the publication of Wolf's "Prolegomena," concerning the late use of writing for literary purposes. But the clay tablets found at Tel-el-Amarna, says Dr. Sayce, establish that:

"The Mosaic age, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East. Not only was there a widespread literary culture in both Egypt and Babylonia which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more specially by Syria and Palestine."

Furthermore:

"Moses not only could have written the Pentateuch, but it would have been little short of a miracle had he not been a scribe....Egypt, where the Israelites dwelt so long and from which they fled, was a land of writing and literature, and the Canaan which they invaded was even more so, for here three literary cultures met, as it were, together--the culture and script of Egypt, the culture and script of Babylonia, and the culture and script of the Philistines from Crete."

Another discovery, that of the Babylonian code of Khammurabi, has overruled the denial of the critical school that a legal code was possible before the period of the Jewish kings. The position which the archaeological critic is enabled to take is that "the Mosaic code must belong to the age to which tradition assigns it, and presupposes the historical conditions which the Biblical narrative describes. Not only has the code of Khammurabi proved that the legislation

R3444 : page 311

of Moses was possible, it has also shown that the social and political circumstances under which it claims to have arisen are the only ones under which it could have been compiled."

From the papyri and temples of the Nile valley come other corroborative evidence; this evidence, Professor Sayce claims, establishes the fact that "the story of the Exodus, as it is set before us in the Old Testament, must have been derived from contemporaneous written documents, and must describe events which actually took place." It is no fiction nor myth, no legend whose only basis is folklore and unsubstantial tradition, but history in the real sense of the word.

Driven from the first assumption of the late use of writing for literary purposes, the "higher critics" began to apply the theory of evolution to the religious and moral ideas, the political conceptions and theological dogmas of the ancients, and then declared that they knew "precisely how religious ideas must have developed in the past," and could "consequently determine the relative age of the various forms in which they are presented to us." They decided that "certain conceptions of the priesthood or the sanctuary are older than others," and, consequently, where "there are books or passages which do not conform to the critic's ruling," the critic "forced them to do so by an alteration of the traditional dates." The fallacy of such procedure lies in the inability of the European critic to think in common with the Oriental mind.--Literary Digest.

===================

R3444 : page 311

CHRISTIANITY VS. MODERN CULTURE.

PROFESSOR BOUSSET'S views on the essence of religion are thus epitomized by the Digest:

"Modern culture is worldly. It is marked by a decided self-consciousness and a feeling of strength and a joy in life. It is positive and aggressive and keenly feels its own importance and value. Its typical representatives are such characters as Goethe and Bismarck. The former has made it clear that modern culture, while it involves depth of feeling and calls into activity the higher powers of life, is rooted in the interests and concerns of this world. Bismarck, too, though a model of modern manhood, was entirely concerned in the affairs of this earth. The dominant ideals of our age are reflected in such phrases as "the duty of self-preservation," "self-assertion," "the struggle for the control of the world." Everywhere we find a strenuous life, a pushing forward, a struggle for existence, a contest of the classes.

"Over against these ideals Christianity in its traditional form stands out in decided contrast. Christianity is at heart a religion of salvation, and is controlled by the idea of a redemption. It proceeds from the standpoint that the whole human race has been corrupted from Adam onward; that it is sunken in the darkness of sin. It centres around the two ideas of sin and grace, and came into existence to meet the universal longing for salvation.

"It is clear that these two forces represent opposite tendencies of thought. To insist upon the principles of traditional Christianity is to rob modern culture of its very life; it opposes a pessimism to the optimism of modern thought. And yet a reconciliation between the two is not absolutely impossible. It can take place, however, only as the result of a modification of the current view of Christianity. A new conception of religion must make itself felt, and this change can be readily effected. It must center around the person of Jesus and must abandon its dogmatic system. In the person and in the preaching of Christ, as an historical phenomenon, we have the basis for an understanding between Christianity and the culture of our day. Jesus himself never accepted the total corruption of man as the basis of his preaching. Rather it was an ideal of moral perfection that he held

R3444 : page 312

up to his hearers--of life in God and activity according to his will. Such we find to be the kernel of the Gospel proclamation. Deliverance from sin and forgiveness of sin were indeed emphasized in his preaching; but his dominant thought was that of struggle toward an ideal moral life. This is the idea that must take possession of modern Christianity, if it is to be reconciled with modern culture and civilization and to win for itself the educated classes. Not as a dogmatic system, but as a moral power, based on the powerful personality of Jesus, must Christianity be proclaimed to the thinking people of our times.

* * *

Thus is illustrated the desire of many to unite the Church and the World. They desire to retain some faith in Christ and some hold upon him, but at any cost must "win the educated classes," and must drop every feature of the doctrines of Christ that would interfere with "modern culture." Union, numbers, honor of men are prized above Truth: and the latter is sacrificed--almost to the death--for the former, though not without pangs of regret.

It is of the divine ordering that matters are thus: "The Lord would judge his people." He would apply to them the very tests which he declared during his ministry, saying--"My word shall judge [test] you in the last day" [in the dawning of the new Millennial Day.] "Ye cannot serve God and Mammon;" "Ye are not of the world, even as I am not of the world." "If ye were of the world the world would love his own, but now ye are not of the world even as I am not of the world: therefore the world hateth you." "If any man would be my disciple let him deny himself and take up his cross and follow me."

As in the Jewish "harvest" "there was a division of the people concerning him," so it must be in this

Gospel age "harvest." As in that testing time only a remnant were found to be "Israelites indeed in whom was no guile," so it will be found here--the great masses of professed followers of Christ are insincere; they love self and the world and its things more than they love God and his spiritual favors.

But is not this a serious charge?--that the masses are insincere. Yes, it is serious, but it is also true. They show their "guile" by their willingness to sacrifice the Truth for almost anything--any mess of

R3445 : page 312

pottage. However, "the Lord knoweth them that are his," and will keep his own who "love not the world," who love the Lord himself supremely, who love the Truth, whose consecration is sincere. "They shall be mine, saith the Lord, in the day when I come to make up my jewels."

Note, too, how love of the error is willing to compromise the Truth, and really blinds itself to it to have its own way. In the above Prof. Bousset says, "Jesus himself never accepted the total corruption of man." We presume this means that Jesus never taught the Adamic fall and the consequent depravity of the entire race. We reply, that he surely did teach that all are so undone that the divine sentence rests upon all as unworthy of everlasting life, hence as all "lost." Hark to his words: "The Son of man came to seek and to save that which was lost." And again he indicates that all are under the ban of death, saying, "Ye will not come unto me that ye might have life." "The Son of man came...to serve, and to give his life a RANSOM [a corresponding price] FOR ALL." "I am come that they might have life." "I am the resurrection and the life--no man cometh unto the Father but by me." "Without me ye can do nothing." If these Scriptures do not teach that all men were lost, helpless, undone without the great sacrifice for sins which our Lord offered, pray then what do they teach?

Let us, dear friends, lose no opportunity for serving the Truth to the brethren, even to the extent of laying down our lives for them and it; but let us not compromise with the world nor with error to gain numbers. Let us rather be co-workers with the Lord, and knowing that now is the "harvest" time let us expect the very separations which we see taking place. We could not frustrate the Lord's plans if we would, but we could do injury to our own interests by disloyalty to him, his Word and his brethren.

===================

R3445 : page 312

THE RANK OF THE ANCIENT WORTHIES.

IN DAWN, Vol. VI., there appears to some of us to be a confusion or contradiction respecting the relative order of resurrection and honor attaching to the Ancient Worthies and the Great Company. The passages in question are found at top of page 121, first paragraph on page 129, and at top of page 131. Kindly help us over our difficulty.

We are pleased to show the accord of these statements. On page 121, at top, we are discussing the natures, and show that the Little Flock, of the divine nature, will be above all others; that the Great Company will be next, of the spirit nature, not divine; and that the Ancient Worthies will be next in grade of nature--"a little lower than the angels."

On page 129, first paragraph, we are endeavoring to show the relative ranks of these classes--in dignity, in honor of position. Here we rank the Ancient Worthies higher than the Great Company. This seems to us the logical order, since the Ancient Worthies --in their overcoming more particularly--resemble the Little Flock, who voluntarily lay down their lives for the Truth. This logical order seems to be supported, too, by the Scriptures--not only the type of the order of the Levites referred to on page 129, but additionally we have the Scriptural declaration that these Ancient Worthies are to be "Princes in all the earth," which implies a special dignity, or honor of position as the earthly phase of the Kingdom. Again, in Rev. 20:9, these Ancient Worthies seem to be marked as still a special, separate and distinct class in the earth, represented by the camp of the saints [holy ones], and the beloved city. The fact that at that time, at the close of the Millennium, they will have reached perfection, and the fact that these Ancient Worthies will be still a markedly separate class, implies to us a higher honor of rank, over and above the perfection of human nature. What the Lord may have of special reward for these in the everlasting future, beyond the Millennium, we are not told; but as we consider the heavens, the work of God's hands, and the innumerable worlds therein under preparation for inhabitants, we may reasonably suppose that these Ancient Worthies, who were faithful during the reign of evil, even unto death, will have some further honorable service, not only during the Millennial age, but subsequently. For various reasons, therefore, we rank them higher in honor than the Great Company, though of a lower nature.

On page 131, at the top, we are discussing the time order of resurrection for these three classes, and present the thought that the Ancient Worthies will be perfected in resurrection next after the Little Flock --that they will be the first to share in the general resurrection. For be it remembered that only the Little Flock share in the First Resurrection. "They shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.) Without any positive Scripture to fix this matter, it is our expectation that the resurrection of the Ancient Worthies will occur about 1914, or shortly thereafter, while we understand that the Great Company will not be complete for at least a little while after these--some of them passing through the great time of trouble, of anarchy, following the end of Gentile times.

We trust a careful examination of the above, and with these suggestions, will make the matter clear to all.

===================

R3445 : page 313

THE GREAT COMPANY.

HAVE any members of the "Great Company" class existed prior to the harvest period of the Gospel Age? If so, how can we apply Rev. 7:14 to such?

We reply: This class is composed of consecrated believers who fail to go forward in the narrow way of self-sacrifice and who, failing to sacrifice, fail to attain joint-heirship with the Lord as members of the Bride company: nevertheless, having been sincere in their consecration, the Lord in much mercy does not count their lack of courage in turning back in the sense of denying him, for those who so draw back, the Apostle explains, "draw back unto perdition and destruction," Second Death. In mercy the Lord brings upon such persons trials and difficulties which they uncourageously attempt to escape. Since they have consecrated unto death and God has accepted their covenant and granted them the first-fruits of the Spirit, and since they neglected to sacrifice the flesh, the only alternative for them is the Lord's providential interference in their affairs, leading to the "destruction of the flesh," or failing this their portion will be the Second Death.

Why not grant them a share of restitution, do you ask? We reply that that which is begotten of the Spirit cannot be born flesh; it must be born of the Spirit or not at all.

These conditions which prevail today have prevailed in some measure since the beginning of the Gospel age. The Apostle speaks of such a one. Writing to the Church at Corinth, he says, I, being absent in person and present with you in spirit, judge such an one, and have delivered him over to Satan for the destruction of the flesh, that the spirit may

be saved in the day of the Lord Jesus.--
I Cor. 5:3,5.

It is safe, however, for us to assume that the proportion of the consecrated unworthy of a place in the Bride Company is greater today than it was in past times, because in the past the line of demarcation between wheat and tares, between the children of God and the children of this world, was much more marked than at the present time, when many have a form of godliness without its power--many have Christian mannerisms who do not claim to have been begotten of the Spirit. Today, therefore, it is more difficult than ever for the consecrated to see where duty lies and to follow its course of self-sacrifice, when so many good, noble and moral people are taking the opposite course. The narrow way is, therefore, more difficult to walk in today than it was some time ago. Hence, while the number of consecrations has increased rather than diminished, the number who appreciate the real meaning of their consecration and who joyfully lay down their lives in the service of the Truth is probably smaller. It therefore follows that the mass of

R3445 : page 314

the "Great Company" belong to the closing end of the Gospel age.

Respecting your last question concerning the proper applicability of Rev. 7:14 to this class, if it has existed throughout the age, we suggest that the majority of the class being here may be spoken of properly enough as though it were the whole, since the treatment it receives will represent the treatment accorded to all others of this class in the past, only in a more intensified form. All such have surely been called upon to pass through troubles--forced through them as it were because they did not freely sacrifice and lay down their privileges, interests, etc., in the service of the Truth. Similarly in the same chapter we have the entire 144,000 of the Little Flock spoken of as though it were filled and made up in this present time, whereas these also have been in process of development throughout the Gospel age. That is to say, the original Abrahamic promise descended to the twelve tribes of Israel, but those twelve tribes were

R3446 : page 314

typical of spiritual Israel. At the first advent spiritual Israel was started with those of each tribe who were Israelites indeed in whom there was no guile. There were not enough of these to fill the elect number, 144,000, and hence the Gospel call was extended to the Gentiles to bring in from the Gentiles a sufficient number to complete 12,000 to each tribe.

This filling up of the tribes from those who were by nature Gentiles is similar to reenlistments made in the United States to fill up vacancies in military regiments in the Philippines. Thus a man from Ohio or Illinois might enlist in a New York or Pennsylvania regiment and become a regular member of the same, though the regiment would still be known by its original name. So with our incorporation into the elect twelve tribes. We know not to which tribe the Lord assigns us when we become his.

This is the same thought which the Apostle develops in Rom. 11, where he speaks of the original promise of God made to Abraham as the root of the olive tree, and the twelve tribes of Israel the tree itself. The branches of this tree are the individuals, and the Apostle explains that all except the Israelites indeed were broken off when that tree became spiritual at our Lord's first advent. He further explains that we who were by nature Gentiles are being engrafted into membership into this Israelitish tree, and are partaking of the richness of its root, the Abrahamic promise.--See Galatians 3:29.

===================

R3446 : page 314

STUMBLING STONES OR STEPPING STONES.

I have been sorely tried, dear Lord, been sorely tried today,
The sun has veiled his brightness and a cloud hangs o'er
  my way.
Why is my heart so heavy, and the daylight cold and gray?
I've tried to please thee; I have striven to faithful be and
  true;
I've sought for heavenly wisdom in the thing that I should
  do,
Yet I've been "put to grief;" and oh, can I have grieved
  thee, too?
A fellow pilgrim on the road a wound has given to me,
Its sting and smart I keenly feel,--its need I cannot see.
Stumbling stone or stepping stone, O Lord, which shall it
  be?

A sorrow came to me today--a grief so dense and deep,
The shades of deepest darkness about my heartstrings creep;
The tears have flowed unceasing till no power is left to
  weep.
I bow beneath my weight of woe, speechless and stunned;
  my heart
Sinks down like lead within my breast; its bitter ache and
  smart
Seem almost more than I can bear. A sharp and cruel dart
Has pierced me, and I prostrate lie. O Father, speak to
  me!
Thy hand lies hard upon me: can this trial come from thee?

Stepping stone or stumbling stone, which shall this sorrow
be?

A blessing came this day to me, a joy surpassing sweet.
A glad way opens up to me, wherein my willing feet
Turn joyfully; how blest am I within this dear retreat!
My way had dark and lonely been for many a weary year;
My Lord has brought this gift to me when all was sad and
drear;
Now, where my path was bleak, the flowers of love and
bliss appear.
And yet, dear Lord, this blessing which thy love has given
to me
May fill my heart too fully, and may wean my soul from thee.
Then, stepping stone or stumbling stone, my God, which
shall it be?

Momentous question! on its answer my eternal joy
Hangs trembling; shall I be refined as gold without alloy?
These woes and blessings potent are to save or to destroy.
The time flies on! the "harvest" wanes, the glorious end
is near!
O, Master, shall I lose e'en now the "prize" I hold so
dear?
Shall I be lured by siren song, while strains of heaven
break
On ears attuned? Oh, guide me, Lord and keep me still
awake.
May I rejoice to walk with thee, and suffer for thy sake.

But I am weak; O, Master dear, do thou my spirit thrill,
Grant me thy grace, and strength impart to do thy perfect
will,
And in affliction or in joy obey and love thee still.
Almighty Lord, to thee I fly--no other help I know;
Oh, aid me in my need, I pray, and make my heart to glow
With holy fire, and on me, Lord, thy precious love bestow.
I hear thee speak, I will obey, I stretch my hands to thee,
In every providence of thine thy changeless love I see,
And stepping stones to heavenly heights each pain and joy
shall be. --Alice G. James.

===================

R3446 : page 315

JOASH, THE BOY KING.

--2 KINGS 11:1-16.--NOVEMBER 6.--

Golden Text:--"When the righteous are in authority, the people rejoice."--Prov. 29:2.

THIS LESSON of itself contains very little of the spiritual "meat" for the household of faith. Nevertheless historical portions of the Scriptures, such as used in this lesson, have their special place and render service to the general cause. The connections of history are as necessary to the Bible as bones are to the living body. For this reason let us give special attention to the connecting history, that we may have before our minds a general view of the conditions in Israel at the time of the incidents of this lesson.

Going back, we remember Elijah's great work as the Prophet combating the influence of King Ahab and his heathen queen, Jezebel, and the Baal idolatry which they introduced. Although Elijah did not succeed in making a complete reformation in Israel, he did succeed in turning back to a considerable degree the influence of Baalism. As we have seen, not only did true religion prosper more in the kingdom of Judah but also in the kingdom of Israel, and it was respected during the period of Elisha's ministry as the Lord's Prophet. Although it was not the religion of the court it was the religion of the Israelites indeed. The prosperity of the cause of Jehovah in Elisha's day is best seen in contrast with the conditions which prevailed in the earlier part of Elijah's ministry.

Meantime the influence of Baalism extended from the court of Israel, and especially from the heathen queen, to the court of Judah: the son of the king of Judah marrying the daughter of the heathen queen, who, in character, evidently had a strong resemblance to her mother, Jezebel. From the time of her association in the kingdom of Judah the idolatrous influences there began to gain strong foothold and a Baal temple was built, and under the royal protection the licentious worship of Ashteroth found favor with many of the people.

Upon the death of her husband, the king of Judah, his queen, Athaliah, daughter of Jezebel, continued her influence in the kingdom with her son, who then became king, and at his death, contrary to the law and usage of the Jews, she determined to make herself sovereign, and, to accomplish this, caused all of her grandsons to be put to death. That is, she supposed that she had accomplished this end; but her daughter, who had become the wife of the high priest and was evidently under his influence, saved the life of the youngest of the king's sons--her nephew, Joash--secreting him with a nurse in one of the apartments adjoining the Temple set apart for the use of the priests.

Our lesson relates to this boy, the heir of the throne of Judah, who at seven years of age, under the guidance of his uncle-in-law, the high-priest, was anointed and proclaimed the king of Judah. The lesson gives the particulars of the transaction by which the Temple guard became the king's guard--how the king's grandmother, the usurping queen, was first attracted to the Temple by the commotion amongst the people, and then quickly realizing the situation, cried, Treason, Treason, and fled to the palace, where she was executed.

A few years before the incident of this lesson, under the Lord's direction, Jehu had been anointed king over the sister kingdom of Israel, and although in many respects himself a bad man, he served as the sword of the Lord to execute retribution

R3447 : page 315

upon King Ahab and Queen Jezebel, who had wrought so much injury to the cause of true religion in the kingdom of Israel. Now, by the death of the usurping queen, Athaliah, the daughter of Jezebel, the same pernicious influence was overthrown in Judah: that is to say, the reign of Jehu in Israel and of Joash in Judah marked a period of backset to Baalism.

Students of history, not seeing the divine plan of the ages, have been perplexed at the prosperity of evil doers in individual affairs as well as national, and the perplexity of such is increased when they consider the fact that Israel and Judah were nations with which God had made a special covenant and over which he exercised a certain measure of control. If heathen nations were allowed to go as they would into idolatry, etc., why was it that evil doers, evil practices, false worship, etc., were permitted to prosper in the nations over which God claimed oversight, control, etc.?

The answer and the only answer is that God's time for taking active control of the affairs of the world, subduing evil and advancing righteousness, had not yet come. The entire Law dispensation, from Moses to Christ, was introduced during a period when nothing else could have been brought in. The Gospel could not have been proclaimed at that time because the foundation for it had not yet been laid--the foundation being the redemption accomplished by the death of Christ. Nor could the death of Christ have been properly accomplished sooner, or the Gospel age and its work been begun sooner, because in the divine plan and foreknowledge that great event was arranged to take place just long enough in advance of the Millennial Kingdom to permit of the gathering out the Church of the First-born, the Bride class, Christ's joint-heirs in the Kingdom.

For these reasons God introduced the Law dispensation, as the Apostle declares,--"The Law was added because of transgressions, until the promised seed should come." The Law Covenant made with Israel served two particular objects: (1) In its laws and Atonement Day sacrifices, typical jubilees, etc., it foreshadowed or typified glorious and great things to be fulfilled during this Gospel age, some of them during the Millennial age. (2) It served to show the constantly downward tendency of sin, and how impossible it would be for the world to lift itself out of present degradation and sin and weakness even if God should release the whole world from original sin

R3447 : page 316

and the original death penalty. Moreover, we are to remember that although Israel and Judah exhibited great weakness along the lines of idolatry, nevertheless they were by no means as corrupt in these respects as were the nations round and about them--the remainder of the world. Whatever peculiarity there was consisted in the fact that they still maintained some reverence for the invisible Jehovah, some semblance of worship for him whom other nations regarded not at all.

The whole history of Judah and Israel shows us that, notwithstanding the trend of the majority towards sin and idolatry, there were still amongst them Israelites indeed whose hearts were sincere towards God. We have examples of this in Elijah and Elisha, the sons of the prophets, the Shunamite, and others. Nevertheless, in thinking of all these we are to remember that they were still in the dark as respects the divine plan. No revelation of God's great salvation had yet been made: only a dim light of a hope of the resurrection of the dead and everlasting life for those obedient to God had reached even the wisest and best of them. In harmony with this is the statement of the Apostle, "The Law came by Moses, but grace and truth by Jesus Christ," and again his declaration that "Christ brought light and immortality to light through the Gospel," and again the statement that this "salvation [in which we now rejoice] began to be spoken by the Lord." --John 1:17; 2 Tim. 1:10; Heb. 2:3.

We are not, therefore, to compare present-day conditions amongst those who profess to be spiritual Israelites, with the old-time conditions referred to in this lesson, because in the meantime the true Light, the Lord Jesus, has come into the world; and although the world as a whole has not recognized him, the Israelites indeed have had the eyes of their understanding opened, so that they are blessed and benefited by this true Light, which in God's due time shall lighten every man that cometh into the world--when the Millennial day shall dawn and the Sun of righteousness arise with healing in his beams. Then, in the fullest sense of the word, the righteous shall be in authority--Christ, the great King, and the Church, his Bride and joint-heir in the Kingdom--and then the people will rejoice. They will rejoice in a manner not possible at present, for now, as the Apostle declares, even under the best of rulers, while Satan is at the helm, "The whole creation groaneth and travaileth in pain together." --Romans 8:22.

===================

R3447 : page 316

REPAIRING THE TEMPLE.

--2 KINGS 12:4-15.--NOVEMBER 13.--

Golden Text:--"We will not forsake
the house of our God."--Neh. 10:39.

THE DEATH of Athaliah, the usurping queen, quickly following the anointing and proclaiming of her grandson, Joash, as the proper heir to the throne of Judah, was noticed in our last lesson. Joash, the new king, being but eight years of age at this time, was properly under the care of his uncle-in-law, the high priest, who had secreted and protected him from infancy. The choosing of this particular time for bringing forward King Joash was no doubt influenced by the affairs of the neighboring ten-tribe kingdom of Israel. In the latter, by the Lord's direction, Jehu had been anointed as the king to supplant the weak and wicked Ahab and to punish the wicked and idolatrous Jezebel, his queen--thus to rid the ten-tribe kingdom of iniquitous rulers, whose influence seems to have been evil continually to the extent of their opportunities. No doubt the success of Jehu encouraged the high priest, Jehoiada, to overthrow the usurped dynasty of Jezebel's daughter and to re-establish the line of David upon the throne. More than this, we may properly assume that as the Lord directed in the anointing of Jehu to succeed Ahab, so he directed in the anointing of Joash to succeed Athaliah, and that the priest was guided by the Lord in the matter, though perhaps unconsciously.

The high priest Jehoiada, as sponsor, made the coronation the occasion for a general revival of interest in true religion and for the reviving of corresponding opposition to the idolatrous worship of Baal, which the pseudo queen had introduced. Inspired by the counsel of the priest, inspired also by the circumstances surrounding the coronation in the Temple court with its reminder of Jehovah, the true God, of their past history as a nation under his care, the assembled people reached such a fervor of excitement for the Lord and against idolatry that they surged forth, and as a mob tore down the adjacent temple of Baal, slaying its chief officiating priest, breaking its statuary, etc.

Mobs are rarely if ever to be encouraged, but in the present case we are to remember that, under special divine arrangement, just such a course of opposition to idolatry was directly commanded, and that, besides this, the people were keeping under and obeying the direction of the lawfully constituted government of the Lord, in the hands of his representatives, the king and the priest, which government had been illegally suppressed for a long time, and was now merely assuming its proper position and overthrowing its illegal opponent.

The new government, seizing upon the newly awakened religious fervor of the people, proposed the immediate repair of the Temple and the re-instituting of its service by the true priests of God, who during the period of Baal worship had been unable to give their time and attention to the religious services of the Temple and to the instruction of the people in the matters of the Law. Because, being opposed by the usurping government, and the revenues of the people being directed to the support

R3447 : page 317

of Baal worship, the true priests of God and the services of the Temple had been neglected and practically out of commission.

All this was now to be changed, and the government gave commands for the raising of the money necessary. (1) There would be the tax which the Law of Moses enjoined, a poll tax, a half shekel. (Exod. 30:13.) (2) "The money every man is set at," possibly the tithes--one tenth of all the profits of the year. (3) "Money that cometh into every man's heart to bring"--voluntary donations above those required under the Law. The priests were to collect this money, each in the neighborhood and from the persons with whom he was acquainted.

The good intentions of the king and the high priest failed, for fifteen years after this, when the king was twenty-three years of age, the Temple had not yet been repaired, as our lesson shows. The reasons we are left to surmise, but the inference seems to be either that the people did not trust the priests with the money, fearing that they would use it upon themselves and not upon the Temple, or that the moneys paid and donated were largely

R3448 : page 317

consumed, and perhaps not improperly, in the maintenance of the priests, their families, etc. At all events, at the time mentioned, the king called for the high priest and the under priests to make report why the commission given to them fifteen years before had not been accomplished.

The result of the conference was that the priests in general agreed that the repairing matter should be taken out of their hands and left wholly under the care of Jehoiada, the high priest. The latter arranged a method by which the people of Israel might know that the money contributed by them for Temple repairing would not be diverted to other uses: he prepared a chest securely locked, with a slot in the top, into which donations for Temple repairs could be put. This plan worked successfully and the repair of the Temple proceeded in the hands of competent workmen and faithful overseers. The repairs and their cost must have been considerable, for the Temple was now more than one hundred and fifty years old and had long been in disuse, and it is presumed that many of the stones from it had been taken and used in the construction of the Temple of Baal near by. Verse 13 merely signifies that none of the money was used for furnishments of the Temple until the Temple itself had been thoroughly repaired, because 2 Chronicles 24:14 shows that ultimately a sufficiency of money was donated to furnish the Temple utensils.

CONSIDERED AS A PARABLE.

The foregoing is all interesting to us as an item of history and as an illustration of the sameness of human nature in all periods amongst all peoples. But now let us see what lessons we can draw from these experiences of natural Israel, beneficial to us as spiritual Israelites.

One lesson is that while the High Priest, our Lord Jesus, can be thoroughly trusted in connection with the entire work, nevertheless some of the under priests have less of the self-sacrificing spirit and are more or less inclined to use upon themselves for their own comfort and pleasure means which otherwise might have been better used in the repairing of the house of God--the true Temple, the true Church.

The spiritual Temple and its doctrines, hopes, practices, etc., have become seriously deranged during the long period of the triumph of sin, the "mystery of iniquity," the "mother of harlots," during the dark ages. The Reformation movement of the sixteenth century was bold and courageous, and promised great things in the way of repairs needed in the spiritual Temple. But, alas, the Protestant clergy have used the means and opportunities connected with this reformation for their own personal advantage. Considerable has indeed been done, considerable stir has been made amongst the people, considerable money has been raised, and yet withal comparatively little has been done in repairing the faith and hope and love of the Church, the true Temple--comparatively few of the gross errors have been eradicated.

But here, as in the lesson, the Temple shall be repaired --the High Priest has taken full charge of the matter. The people of God, when they once see the need of repairs and the safety of the channel, will be encouraged to do everything necessary on their part for the accomplishment of the work, and in this work the clergy of nominal Christendom, who should have been active in the service, are being ignored--our great High Priest can do his work without them.

Another lesson we may learn is the association between faithfulness to the Lord and the service of the Lord. As soon as the people of Israel had consecrated themselves to the Lord, and in proportion as they did so, their every source of income would gladly cooperate in the building up of the interests of the Lord's cause. And just so with spiritual Israelites: in proportion as we realize in our hearts a fulness of consecration to the Lord, in the same proportion everything that we possess is subject to corresponding responsibility. There are the proper taxes or demands upon our time, talents, influence and means for the service of the Lord, and then each may give additionally, over and above this responsibility, a free-will offering to the Lord, according to the abundance of his love, according to the zeal of his heart. And this love, this zeal, and the self-sacrifice to which it leads, measures our devotion to the Lord. Thus the Lord is gauging all who have named his name and professed a full consecration to him --he is gauging their love not merely by the dollars and cents contributed to his service, but also by the time, influence, etc., which they possess and their willingness in the use of these in his service and in the opposition to Satan, and to all the errors of which he is the father and author.

Another harmony in this illustration is that the work mentioned in our lesson was done for and upon the Temple;

R3447 : page 318

and so any work we may now do as spiritual Israelites, and any sacrifices which we may now make, are to and for the Church, which is the Temple of God. The work of the present age is the preparation of this Temple; the work of the next age will be the blessing of all the families of the earth through it and its then glorified Royal Priesthood. It is in harmony with this thought under a different figure that the Lord declares, "His wife hath made herself ready." Her chief energy or self-sacrifices are to be on behalf of the Church--as the Apostle declares, we may "do good to all men as we have opportunity, but especially to the household of faith."

It will be noticed that we are not using this lesson as an occasion for the solicitation of money. But while we never solicit, we do realize that there is a special blessing of the Lord upon the voluntary giver, as the original signifies, "The Lord loveth a hilarious [merry] giver." He appreciates, he loves to see in us such an interest in him and his cause that everything else in comparison seems worthless, that our best talents and powers of every kind we will delight to use, not grudgingly but heartily, joyfully, in association with himself and under his guidance and direction, according to our best understanding of his will, in the service of his Truth and his brethren.

===================

R3448 : page 318

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

page 318

GENTLEMEN:--

I am in possession of a copy of the first volume of the Millennial Series entitled, "The Divine Plan of the Ages," and I believe you will be pleased to know that I am delighted with the work. I never have seen anything before that has shed so much light on the meaning of the Bible as it does. I have been a close Bible student all my life since a boy, but I have been wandering in the dark most of the time until now. The scales have fallen from my eyes at last, thank God, before it was too late. I was born of Christian parents who belonged to the Presbyterian Church, was baptized in that faith, and lived all my life in the belief of the doctrines connected therewith. But of late years I have had some misgivings in my mind. I never could see how to reconcile some of the teachings of the church with some passages of Scripture. But I rejoice to say that is all made clear now. I cannot think of anything that expresses my true sentiments so well as four lines of poetry that I committed to memory more than fifty years ago but never saw their beauty till now. Here they are:--

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

Now, having received so much good myself, it is natural that I should like others to be partakers also; and I would like to make some arrangement if I could see my way clearly to engage in some way to help spread the Truth so that others might receive some benefit.

Yours respectfully, JAMES KING,--Mass.

R3448 : page 318

DEAR BROTHER AND HONORED SERVANT OF GOD:--

It is with gratitude that I acknowledge the blessing the Lord has seen fit to bestow upon me through your last labor of love, DAWN VI. I wish to thank you as the instrument used of Him and pray you may have the grace sufficient to keep you faithful even unto death.

With so many chapters of good things, it would be difficult to say which is best; but I believe, to me, the chapter on Judgment has been as helpful as any, giving me a keener sense of the repulsiveness of the evils of the tongue, and I hope I may learn to be dumb until I can use my tongue only to sound His praises and honor His name.

The beautiful clearness with which you have shown us the type of man and woman has also helped me much. It was a new thought to me that approbativeness was more peculiar to women, and I trust I may set a double picket on that line, so that I may use it without abusing it. I also hope hereafter, when privileged to sit in a congregation of saints, to do so with more reverence. I thank you also for mentioning the covering of the head.

It has been my privilege to be with the Los Angeles Church for two years, and I wish to tell you something of the showers of blessing that have come to me through them. Their fervent love and unceasing efforts on my behalf have helped to teach me the way of God both by precept and example.

I have learned something of the narrowness of "this way," and I would ask an interest in your prayers that I may more fully appreciate the privilege of walking therein.

With Christian love from one who hopes ever to be able to subscribe herself.

Your Sister in Christ,
HATTIE L. WOODWARD,--Cal.

FRIENDS:--

I received the tracts you sent me. Thanks be to the Lord and you for all they have revealed to me. Let me tell you how it all came about: I picked up a tract on the stairs one day when I came home from work, called "The Hope of Immortality." I never knew who put it there, but I know it was the Lord who sent it. I read it and it showed me very clearly my need of a Savior, and through it I have given my heart to the Lord Jesus and am now trusting in his finished work.

At the bottom of the tract it said that if the reader was interested he could by making application have "What is the Soul?" which you sent me, and a few more with it which looked as though they were especially for me. I took great pleasure in reading

R3448 : page 319

them, for I do hunger and thirst after righteousness.

Yours in Christ, C. WATT,--R.I.

DEAR FRIENDS:--

I enclose a copy of a letter I addressed to about sixty ministers of St. Louis. As yet I have received no returns, as they are so wrapped up in World's Fair entertainments and civic reforms that they have no time to spare to point the inquirer the way to life:

* * *

R3449 : page 319

DEAR SIR:--

Some time since I mailed to your address a copy of the Pittsburg Gazette, special edition, containing reports of the Eaton Russell debates. I have also come into possession of some pamphlets bearing on these subjects, printed at Allegheny, Pa., one of which I am mailing to you.

I am an ardent student of the Scriptures, and am associated with a small number of others who, like myself, love the Lord and seek always to increase our knowledge of his Word and revealed wisdom, to the end that we may become more able to do that which is pleasing to him. We are not connected with any particular denomination, but we realize that many earnest and well-informed disciples of Jesus are members of each, whose intellectual capacity is far greater than our own, hence this request, which I feel you will not consider presumptuous,--that, if agreeable and convenient to you, I may be privileged to have an expression of your views on the questions involved in these debates, either briefly or at length, as pleases you, and your opinion as to what methods would be best to pursue in order that a Truth-hungry child of God may reach a proper conclusion on these and other doctrines which seem to clash, and, while each claims a Biblical basis of proof, run counter to each other.

I can assure you that, knowing you to be a leader of thought among professing Christians, any assistance to further light on God's revealed Word will be greatly appreciated and your words will receive respectful consideration, should you deign to reply.

Awaiting your convenience, I am, in Christian hope and love,

Sincerely yours, J. LOCKWOOD,--Mo.

DEAR BROTHER RUSSELL:--

Each Pilgrim brother sent to us seems more capable of presenting the Truth and more humble and loving than the one preceding. Are they improving in ability to proclaim the glad news of salvation, and our call to glory, as likewise in spirituality and meekness, or are we developing Christian love and character so that daily we are enlarging our capacity for appreciation of the old, old story, which each time repeated becomes, as we sometimes sing, "more wonderfully sweet," or are both they and we making progress in the heavenly way, so that everything said and done touches the chords of harmony within and thus thrills our hearts with ever-increasing delight? On each visit of a Pilgrim we find ourselves congratulating each other and declaring "he is the best of them all," not merely as one capable of presenting the Truth--a forceful speaker--but one whose character conforms more closely to our ideal of a perfect life.

These Pilgrim brethren are truly in a great work, a work that affords splendid opportunity for ennobling those they visit. They have great responsibility, which perhaps they do not fully realize as yet. They doubtless also have many temptations to pride and self-esteem and must constantly be on their guard against self-exaltation. Not only in the words they utter but in their actions they minister to us either favorably or unfavorably. A Pilgrim returning a second time impresses us with his experiences and we can see where he has gained in spiritual things since his previous visit. I am glad so many are now in this good work. We of the Washington congregation may not so much need the frequent Pilgrim visits, but we want all we can get and as many as can be sent, though not more than our rightful share. Our heavenly Father has through your instrumentality been very gracious to us, and especially in the immediate past. There is much we have for praise, and thanks to you in serving us so well. The Lord bless you richly for your works and earnest effort for all his people.

Your brother in Christ, J. A. BOHNET.--D.C.

R3449 : page 319

DEAR BRETHREN:--

Enclosed please find report. I must tell you that we have encouraging experiences by the way, with an occasional rebuff. In an out-of-the way place I saw two men by the roadside. As I introduced the work, one man broke in with the remark, "Did you ever read that great debate by that man Russell and Dr. Eaton? He is a smart man but he could not stand before Mr. Russell." He spoke in a very enthusiastic way. When informed that the book I sold was by Bro. Russell, he took it, and I trust it will become a great blessing to him.

In showing the Plan of the Ages to the M.E. minister at G__________ he remarked, "I have that book. I did not read it much, as I did not find it as definite as I expected." I began to read page 224 in explanation of the Chart, "The Path of Glory." I had not read far when he said, "We have found out that is not so; Adam was never perfect." We then brought the ransom to his attention, and having acknowledged that Jesus was perfect as a man, he could not well resist the force of this grand Bible truth. He said he was glad to have met me, would read the book, and asked could I speak for him some time I was that way. He seemed very sincere and desirous of the Truth, and now that he has it I trust it will be received into a good and honest heart.

We hope to add to the great blessing received at the Convention at Boston and be more successful in the harvest work.

In the Lord's name and with Christian love,
A. N. MARCHANT,--Colp.

====================

SEMI-MONTHLY
VOL. XXV. NOVEMBER 1, 1904. No. 21.

CONTENTS

Views from the Watch Tower........................323
  Signs of Degeneration.........................323
  The Prayer-Meeting Test.......................323
  The Panic of 1913.............................324
  Japan and Christianity........................325
Watch Tower Special Bibles........................325
Great Pyramid Measurements........................326
A Search for Atoning Blood........................326
Cease to Do Evil, Learn to Do Well...............327
Spiritual and Animal Intoxication.................331
Interesting Questions Answered....................334
Publishing Bro. Russell's Sermons.................322

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3450 : page 322

PUBLISHING BROTHER RUSSELL'S SERMONS.

Word has come from many brethren and sisters of their efforts to secure the publication of Brother Russell's Sunday discourses in papers published nearer to them than the Pittsburgh Gazette. Many have sent postal cards to their favorite local papers, saying that they would gladly subscribe for a year if assured that these sermons would appear regularly and in full.

Our advice on the subject might not in every instance be the best: you know some of the conditions better than we do. For instance, the friends near St. Louis may think better of the Republic than of the Democrat; and The Kansas City Star, a weekly; near Chicago the Inter-Ocean may be preferred to the American, etc. Canadian friends assure us that the Toronto Mail and Empire or the Montreal Family Herald would be more likely to publish them than others there. Our general advice is that papers of large circulation and good character be preferred in every case. If you have written a postal card to one paper and it has not responded, it could do no hurt to write similarly to another, --to whichever you prefer. Where papers are obtainable regularly at a news-stand it is not necessary to promise a year's subscription: it would be enough to say that you would get the papers of your newsdealer and extra copies of those issues containing these discourses.

From time to time we will mention the papers proposing the publication of the sermons regularly. Friends in the neighborhood of each journal will, we are sure, be glad in some measure to show their appreciation by patronizing such journals and using among their friends extra copies of the issues containing the sermons. In cases where the papers can be purchased of the newsman a card of appreciation

R3451 : page 322

might be sent to the editor: in cases where subscriptions are sent in for a journal it would be well to say that the sermons are one of the attractive features, or that it is sent on the understanding that the sermons will appear regularly. So far the following journals have intimated that they will probably publish these sermons regularly:--

The Commercial Appeal, - Memphis, Tenn.
The Oregonian, - - - - - Portland, Ore.
The State, - - - - - - - Columbia, S.C.
The Sunday World, - - - New York City.

page 322

"SCRIPTURE STUDIES, SERIES I." FOR GIFTS.

This is another title for Vol. I. DAWN, preferred by some, though we prefer the old title, which will continue. We have these in special leather binding with gold edges, intended for holiday tokens. At cost to TOWER subscribers, viz., 60c, including postage to any address.

R3451 : page 322

POLISH TRACTS can now be supplied to all who have special opportunities for using them. They are published by our Society, although our name and address does not appear on them, because of prejudice of Catholics against everything like Bible Societies.

====================

R3449 : page 323

VIEWS FROM THE WATCH TOWER.

SIGNS OF DEGENERATION.

"LOVERS OF PLEASURE MORE THAN LOVERS OF GOD."--2 TIM. 3:4.

DR. HALL, President of Union Theological Seminary, New York, declared recently:--

"We all rejoice in the remarkable growth and the excellent features of American civilization, and we are pleased at the relatively good state of the commonalty of the people, but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction.

"It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activity we have astonished the world, but morally we are rapidly going astern--so rapidly that one is dumfounded at the contrast of a visit to some of the countries of the Old World.

"I am an optimist through and through, but I am not a stoneblind optimist. I feel and I know from observation that religion has little, if any, part in our American civilization today. This is a lamentable state of affairs, and it behooves each and all of us to do all we can to help stem this tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

* * *

Doctor Hall should have expected just such results from the teaching of Evolution and Higher Criticism in "Union" and other Theological Seminaries. And it is only beginning, too. For twenty years the Doctor and his coadjutors have been sowing the seed of unbelief: now they are surprised at the first samples of the crop. They have failed to gauge up the ordinary layman as more honest than their clerical brethren: when they lose faith in the Bible and supernatural religion they will soon drop the forms and ceremonies associated therewith. Some clerical higher critics and agnostics would do the same were they not looking for honor and "gain every one from his own quarter," or denomination.--Isa. 56:11.

THE PRAYER-MEETING TEST.

"It is a common thing in village and rural districts to find churches where the prayer meeting has not even a name to live. It is just as common to find in towns and cities among the larger churches where the membership goes up into the hundreds to find, comparatively speaking, a handful of people, mostly women, gathered in the weekly prayer-meeting, when scores if not hundreds might reasonably be expected to be present. The situation is one of concern, if not of alarm, and unless a remedy is soon found, that meeting of the Church which above all others is vital to its life and work will have gone out of existence. We do not believe that either the necessity for the prayer meeting or its genuine usefulness has gone, but we are persuaded that many of our people need to be reconverted regarding its responsibility and value to themselves and the community in which they live."--Canadian Baptist.

* * *

Yes, the prayer-meeting test is a good one. Wherever true Christians find it possible to meet for mid-week communion with the Lord and with each other, they will surely have pleasure in so doing. The Spirit of the Lord will constrain them and his Word will encourage them,--"Where two or three of you are met in my name, there am I in the midst."

We are glad to say that the Allegheny congregation has this evidence of spiritual life. Six meetings of this nature are held every Wednesday evening in the various districts contiguous to Allegheny. The attendance ranges from seven to thirty, and those most regular in attendance are usually the most earnest and most spiritually alive. Our hope is that this love of prayer and praise and communion with each other on spiritual themes and experiences of the week may be more and more a characteristic of all of "this way"--of all WATCH TOWER readers.

CONGREGATIONALISTS ALARMED.

"Congregational leaders, especially those in the West, are alarmed over the showing just reported made by their body in the states of Illinois, Iowa and Michigan. In all three states Congregationalism lost in membership last year, and in two of them in Sunday-school attendance. The leaders referred to are pointing out to their brethren that in these states conditions are best fitted of all states, New England not excepted, for Puritan growth. Yet there has been less. The membership in all states is 120,000 in round figures, or a little more than one-sixth of the entire Congregational membership, and almost exactly the membership of the same body in Massachusetts. These leaders are asking the cause and the remedy. The former they give as too much higher criticism and too little real religion. They point out that these states are filled with educational institutions."--Secular Press.

* * *

The thing which seems to strike the alarm bell in religious clerical circles is any sign of falling off in numbers. That is a sore spot. It means fewer preachers or less salaries, and naturally awakens alarm. The numbers and wealth are too great now. If the "wheat" could only get together and study God's Word and learn something of the lengths and breadths and heights and depths of the great divine plan of the ages and the love which it exemplifies, they would be blest richly, and the great bulk of well-meaning but unconsecrated and unbelieving tares could better be dispensed with. "Fear not, little flock." "Not many great or wise or noble hath God chosen"--to be heirs of the Kingdom which shortly now will be set up in power and great glory to bless the "tares" and "all the families of the earth."

THE PANIC OF 1913.

"There is something almost uncanny in the thought that panics in the financial and commercial world have a habit of recurring at such regular intervals that, if not prevented, we, here in the United States, are doomed to suffer another cataclysm in the business world in 1913. It would seem that, given

R3450 : page 324

nine years' warning, we ought to be able to forestall such a catastrophe. Yet we are stared in the face by the fact that during the last one hundred years the United States has been visited by periodical convulsions of the kind described, at intervals of almost exactly twenty years, with premonitory symptoms of derangement at or about midway intervals. The first real panic in the domestic commercial world in the nineteenth century was in 1814--the outcome of the war of 1812, the exclusion laws and the embargo; the next was in 1837-39, following the United States Bank convulsion, wild-cat banking and speculation in land, with 33,000 resultant failures, more than three times the average annual total today; after that came the big reversal of 1857, consequent on over-expanded banking credits and tariff legislation; and next, the disturbance of 1873, caused by over-speculation following the civil war; and finally, the most serious panic in our history, in 1893, due to over-extended credits in commercial and other lines. Punctuating these five plunges into the region of unreasoning fright there were minor panics: those of 1818, 1826 and of 1829, due to tariff legislation upsetting business; that of 1848, which was a reflection of the disturbed conditions in Europe; one in 1864, which was lost sight of by the turmoil incident to the closing year of the War of the Rebellion; the Eastern commercial and banking credit derangement in 1884, the echo of the Barings' failure in 1890, and last, but not least, among these disturbances of a so-called minor class, the wrenching liquidation or deferred panic of 1903. This brief review makes it plain that some not well-understood psychological or sociological law has, for a century past, exercised an unerring influence to produce the cycles of prosperity, panic and liquidation which have scared the domestic business world. It likewise emphasizes, in a way that should come home to every banker and business man, that in 1913 it is certain that the twenty-year variety or major panic will be due. There was not much in the Mississippi or South Sea Bubble enterprises which was not duplicated in kind at least in that which underlay the violent liquidation in prices of securities that so marred the fortunes of millions in the year just elapsed. The theory has grown apace, in view of the liquidation without panic in 1903, that with stronger and bigger banks, chains of banking houses, clearing houses, combinations of industries and mercantile enterprises, panics may be prevented, just as civilization has found panaceas for various ills to which the flesh is heir. But fright, which is the basis of panic, is like a thief in the night. It may seldom be foreseen. No solvent bank or merchant could meet all its or his obligations if asked for peremptorily, at the instant. The undue expansion of credits, by either, in proportion to reserves, in an emergency, is always likely to precipitate a crisis, after which the house of cards falls. The dangers of company promotion, over-capitalization, undue expansion of credits have been and still are too often overlooked. Nine years is a long while in which to prepare to avoid a given contingency. It also furnishes time in which to grow prosperous and careless, and in which to forget."

* * *

The above clipping, we believe, is from The Saturday Evening Post. We print it not for its own sake as an item merely, but also because it so closely coincides with our expectations, based on the divine Word --regarding the ending of "Gentile Times" in October, 1914, when will follow the "time of trouble such as was not since there was a nation;"--the anarchous period which will in divine providence be followed by the Kingdom rule of everlasting righteousness.

Our readers will recall that for the past two years we have expressed the opinion that there would not

R3450 : page 325

be time for a general panic and its following years of depression and then another gradual rise and another panic before 1914, and that we therefore looked for only a temporary lull of the world's prosperity now (such as is now being experienced) followed by a period of reasonable prosperity of growing proportions lasting for some years. We advise the consecrated, however, to take heed not to be overcharged by cares of this life and the pursuit of riches. Seek first the Kingdom. So long as we can realize ourselves heirs of it we can feel "rich toward God." "All things are yours, for ye are Christ's and Christ is God's."

THE TREASURES OF ETHIOPIA.

It has long been known that King Menelek of Abyssinia, Africa, claims to be a lineal descendant of Solomon through the Ethiopian Queen of Sheba; but the evidences of this have only recently been discovered by H. LeRoux, a French scientist. LeRoux obtained permission to visit the islands of the Sacred Lake, where he discovered, in a semi-ruined monastery, documents written on ancient paper parchments (papyri) dating back to the time of the visit of the Queen of Sheba to King Solomon and ascribing to him the paternity of the first King Menelek.

Our informant declares that LeRoux is in great favor with the king, or negus, Menelek, and has been granted permission to negotiate the construction of a railroad into Abyssinia and to make further explorations on the islands of that sacred lake, Zonai. These islands, which, until the day when visited by LeRoux, had never been seen save in the distance by any white man, are dotted with ancient monasteries, most of them in ruin, and only a few of them inhabited by ignorant monks, who have no knowledge or power to comprehend the importance of the treasures that are contained within the walls of their abode. For it is known that at the time of the great Mohammedan invasion about 400 years ago, all the sacred relics and the treasures of the nation, all the historical records and, in fact, everything of value, was bundled off to the monasteries on the island of Zonai and concealed therein order to protect them from being carried off and destroyed by the Moslems.

It is a matter of tradition in Abyssinia and of belief in the scientific world of Europe that the original Jewish Ark of the Covenant, containing the Mosaical stone of Tables of Law and all the other treasures of the Temple of Solomon, which disappeared from Jerusalem at the time of the so-called Jewish captivity, were despatched by the Jewish high priests for safety to Abyssinia. It is generally believed that the Ark of the Covenant, along with all the other relics contained in the holy of holies of the Temple of Solomon, will be found in some of these monastery islands of Lake Zonai.

JAPAN AND CHRISTIANITY.

That the Japanese are not becoming Christianized but merely civilized, note the views of a Japanese university professor, quoted in the Booklovers' Magazine as follows:--

"Our empire has salted all the seas that have flowed into it. The West cannot hope to Christianize Japan when our ambition is to Japanize Christianity, and to carry the new doctrines, the gospel of rational ethics, to the millions of Asia, and, in time, to all the world. We shall go to China--in fact, we are already there--with a harmonious blending of the best precepts in Buddhism, Confucianism, Bushido, Brahmanism, Herbert Spencer, Christianity and other systems of thought, and we shall, I think, have little trouble in awakening the naturally agnostic mind of the Chinese to the enlightenment of modern free thought. What the Far East needs is a religion as modern as machinery. We have had more gods than were good for us. We believe that a cosmopolitan gospel, tolerating the existence but minimizing the potency of prayers, offerings, shrines, temples, churches, litanies and gods, and dwelling more on the time that now is and the relation of man to man, will create a wonderful reformation in Asia. We confidently believe that it has been assigned to Japan to lead the world in this new intellectual era in the progress of mankind."

===================

R3451 : page 325

WATCH TOWER SPECIAL BIBLES,

WITH WIDE MARGINS, CONTAINING DAWN AND TOWER REFERENCES.

ONE brother, noting our recent call for these Bibles, writes us that if we will issue a new edition he would gladly purchase eight copies. We note the fact, and if 3,000 more were thus wanted we would lose no time in arranging for them. We fear that many have only partially learned the value of the special features of this remarkable work.

For the benefit of new readers we explain that the Bible is printed from the regular Linear Bible plates, showing Common and Revised Versions at once. It has wide margins, in which, aside from the usual references, are special ones which direct to the volume and page of TOWER or DAWNS treating the passage.

Notwithstanding the advance in the cost of paper and leather, we believe that we could duplicate the special prices, too. They were:

French Seal,	divinity circuit,	gold edges,	$2.00.
Genuine Morocco,	"	"	3.00.

The matter is with you. We will undertake the labor, etc., if a sufficient number desire the Bibles to make the new edition practicable.

===================

R3451 : page 326

THE GREAT PYRAMID MEASUREMENTS.

ARE we quite sure of the accuracy of the measurements of the Great Pyramid's passages as given in MILLENNIAL DAWN, Vol. III.? I have seen another measurement of the downward passage (3465 inches instead of 3416 inches), said to be from Prof. Piazzi Smyth's writings, says a reader.

* * *

We have no reason to question the accuracy of the figures given in DAWN III. They were all secured from Prof. Piazzi Smyth's work entitled, Our Inheritance in the Great Pyramid. Moreover the manuscript of that chapter was submitted to Prof. Smyth by a friend before it was published and no flaw in its figures was noted. The illustrations are of Prof. Smyth's preparation, too.

We remark, however, that Prof. Smyth's interest centered in the upper chambers of the Pyramid, and the passages leading upward to these. Much less care and precision are manifested in his dealings with all other parts of the Pyramid than with this. As an evidence of this note the difference in the two drawings in VOL. III. which show this downward passage and the "pit" at its terminus. In the frontispiece the lower or level portion of the downward passage is shown as running to the axis line of the Pyramid, nearly one-half the length of the "pit." The illustration showing "The Passage System" of the Pyramid (MILLENNIAL DAWN, Vol. III., page 333) shows this totally different--it shows the depressed and broken floor commencing before the vertical axis is reached. Examine the illustrations carefully and note what we refer to.

The cut of page 333 is to a scale, and, being prepared by the one Astronomer Royal of Scotland, it should be accurate, yet the figures we have given (3416 inches) reach (into the "pit" of this diagram, --to the "pit" in the frontispiece) to the vertical axis of the Pyramid. We cannot therefore see how any longer measure for the passage could be possible. Measure for yourself, using the scale given on the diagram, page 333. If you have not the proper calipers use a piece of stiff paper as your measuring line and then apply it to the scale.

At the time of the Editor's visit to the Pyramid in 1892 the downward passage was filled full of debris and evidently had been long in that condition, as only one Arab was found who had any knowledge of it. He was quite an old man who many years before had assisted Prof. Smyth. The Editor, therefore, like other measurers of recent years, could ascertain nothing new respecting the "downward passage."

===================

R3454 : page 326

A SEARCH FOR ATONING BLOOD.

THE following will prove interesting reading to many of our subscribers. It is a report of remarks made by an old Hebrew at a "mission" meeting. We note that God has so overturned natural Israel that even if they had possession of the holy places where sacrifices were appointed to be offered, they have no priest qualified to make the offerings. No Jew living in the world today could prove his right to the priest's office by showing his pedigree back to Aaron. Jews named Levy and Cohen are supposed to be of the Levitical tribe, but could not prove it so as to qualify for the office according to their Law. With the true Priest and the offering of the "better sacrifices," the types were obliterated most effectually by the Lord. By and by fleshly Israel will realize the truth--they will "look upon him whom they pierced"--they will recognize him as the great Priest who "offered up himself." Thank God for the assurances of his Word on this subject in Rom. 11:25-33.

The testimony follows:--

"This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the motsah--unleavened wafers--and the roasted lamb. You will attend the synagogue services and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see you eat the motsah or the lamb, or go to the synagogue;' but his word was, 'When I see the blood I will pass over you.' Ah, my brethren, you cannot substitute anything for this. You must have blood, BLOOD, BLOOD!"

As he reiterated this word with ever increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word, that, for one who reveres the ancient oracles and yet has no sacrifice. Turn where he will in the Book, the blood meets him, but let him seek as he may, he cannot find it in the Judaism of the present. After a few minutes' pause the patriarchal old man went on somewhat as follows:

"I was born in Palestine nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently I was struck with the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears, 'It is the

R3454 : page 327

blood that maketh an atonement for the soul.' I knew I had broken the Law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!

"In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with his people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was why there was no blood. God had himself closed the way to carry out the solemn service of the great Day of Atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the Law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without atonement at all. This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question--Where can I find the blood of atonement?'

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins. One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that, 'Without shedding of blood is no remission,' but that he had given his only begotten Son, the Lamb of God, to die, and all who trusted in his blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah; this was the suffering of Psalm 22. Ah, my brethren, I had found the blood of atonement at last! I trusted it, and now I love to read the New Testament and see how all the shadows of the Law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied Justice, and is the only means of salvation for either Jew or Gentile."

===================

R3451 : page 327

CEASE TO DO EVIL, LEARN TO DO WELL.

--ISA. 1:1-9,16-20.--NOVEMBER 20.--

ISAIAH was one of the grandest of the Lord's prophets. Not only is his message couched in kindly, sympathetic terms, but it is most comprehensive, including, with the rebukes and exhortations appropriate to his own day and nation, sublime glimpses of the glorious future which the Lord in his own due time will bring to pass for the blessing not only of Israel, but of all the families of the earth. This variation in the style of the prophets teaches us that although all the holy prophets spoke and wrote as they were moved by the holy Spirit, nevertheless the Lord was pleased to permit his messengers to throw into their words a certain amount of their own personality. We may assume, too, that the Lord in choosing his messengers had in view their personal characteristics as well as their willingness to be used as his mouthpieces. While, therefore, we appreciate all the prophets and all their messages as being from the Lord, we may properly enough discriminate amongst them, loving most those who most abundantly manifested the Spirit of the Lord. So today, while loving all the Lord's people and appreciating all whom he uses as servants of the Truth for its public and private ministry, we are bound to appreciate most those who with greatest constancy and fullest measure illustrate the teachings of the divine Word--who manifest most the Spirit of the Lord and the wisdom which cometh from above, which is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits."

The first verse of our lesson simply informs us that the book of Isaiah, the prophecy of Isaiah and what he saw and foresaw, was prepared during the times of certain kings--altogether a period of about forty years.

His prophecy opens with a stirring appeal, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken." The message was not to be considered as the wisdom or exhortation of Isaiah, but as the Lord's message through the Prophet. It is the Lord who declares, "I have nourished and brought up children and they have rebelled against me." The original signifies, "I have caused children to grow up and have lifted them high in greatness and they have rebelled." All familiar with the history of natural Israel can appreciate the truth of this statement. From the little obscure beginning the Lord brought that people forward to the most prominent place in the world's history and gave them much advantage every way, chiefly in that he communicated to them his will through Moses and the prophets, promising them additional greatness in the future. Notwithstanding all these favors of God they were a rebellious people, as both the Old and New Testaments agree. In saying this we do not wish it to be understood that the Israelites were worse than the other nations, to whom God extended no such favors and privileges: we have no reason for so thinking. Quite probably the other nations under the same circumstances would have followed a similar course; but it was a wrong course, an ungrateful course, a sinful course, nevertheless.

A FORM OF GODLINESS WITHOUT ITS POWER.

In Israel was illustrated the natural tendency of humanity towards sin--the downward tendency resulting from the fall. In that nation was illustrated the fact that if God had not imposed the death penalty and separation

R3452 : page 328

from his favor, the result anyway would have been downward, and more seriously so because of the continuance of life and the increasing opportunities for delving into sin. In other words, we can readily see that had God not interposed with the death sentence, the condition of the world would today probably have been much more terrible than it now is. Even with the brevity of life staring the world in the face, and disease blighting every pleasure and comfort, and fear clouding every hope, the tendency is to forget God and to go every one after his own schemes and selfish plans: how terrible would have been the condition without this constraining influence, with perfection of health, with the fruits of the garden and perpetual life. As it is we see that even the part of the penalty which refers to sorrows and labor with sweating of face, incidental to present "cursed" conditions, is a great blessing, a great restraint to the downward tendency of sin. Those who must labor here and have much of tribulation are thereby led to look away from present conditions to the Lord and to the relief which he offers.

God proposed to adopt the children of Abraham according to the flesh for his children, and the nation of Israel was hoping to attain this glorious station, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." Since they were "cast off" when they rejected Messiah, this same hope has still been before all of their nation who believe in Jesus and the gracious things of the Kingdom which he has promised to all called and found faithful to him. (Acts 26:6,7.) We are to distinguish between the few and the many. There was a remnant in natural Israel who did not rebel against the Lord, but who, like the prophet Isaiah, sought to walk in his ways. And so likewise in nominal spiritual Israel, there are two classes in both cases. The masses, however, now as then, are in an attitude of rebellion against the Lord. Not that they rebel openly, but while outwardly affecting obedience and reverence, in their hearts they are far from the Lord and his requirements.

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people do not consider." The brute recognizes an obligation to the one who cares for him, while often those gifted with bright intellects, as, for instance, the masses of Christendom today --like the masses of the Jews in Isaiah's day--seem not to realize their responsibility to the Lord, their dependence upon him and their proper obligations to him. A "remnant," a handful as it were, appreciate the situation. The Apostle Paul refers to this class saying, "Ye are not your own, ye are bought with a price," "even the precious blood of Christ"--therefore glorify God in your bodies and spirits which are his. The masses do not consider, they have no time to consider; they are too busy with their own plans and schemes--honest and dishonest; selfishness and pride have full control of them.

The Prophet addresses Israel as sin-laden and corrupt through having forsaken the Lord. He tells them that their course implies that they have despised the Lord--his promises of blessing to the obedient and his threats of retribution to evil doers; then he inquires what would be the use of any more stripes or chastisements, what hope would there be of effecting a reformation?--"Ye will revolt more and more: the whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores." This picture probably referred to the people as a whole and to their land, which had been desolated by their enemies from the north and from the south. These chastisements had not wrought reformation, and apparently the only thing to do with the nation was to wipe it out, and this the Lord did about a century later, permitting their enemies to lay waste and make utterly desolate the land, without inhabitants for seventy years. The Prophet Isaiah was probably looking down into the future rather than describing events of his own day when he said, "Your country is desolate, your cities are burned with fire: your land, strangers devour it...and the daughter of Zion is left as a booth in the vineyard, as a lodge in the garden." The booth and lodge were very unsafe, unsatisfactory, temporary shelters, a dwelling whose occupant was continually on the alert against depredators, spoilers. Thus the Prophet pictures the condition of the Jewish nation--thus he shows to what their course would lead unless they turned from it.

NOMINAL SPIRITUAL ISRAEL ASTRAY.

We may draw a lesson applicable to Christendom, the civilized world, and see that so far as spirituality is concerned Christendom is in a deplorable condition. The enemies of the Truth, boastful higher critics and powerful evolutionists, have invaded all the territory of faith and hope and are laying waste the heritage of the Lord's people, and the majority are going into captivity to these enemies. Those who remain loyal to the Lord are in straits, and, like those who dwell in the booths and lodges watching against depredators, merely on the defensive, and that in unfavorable quarters in many respects.

As for the Lord's dealing with Christendom as a whole, it would be useless to prosecute the matter, as the increased knowledge and opportunities and blessings are seen to bring more of worldliness, selfishness and corruption:

Why should they be stricken any more? Why should they be dealt with a view to correction? As a matter of fact we know that Christendom will not be much longer dealt with under present conditions: already we are in the time of the fall of Babylon, already the message is being proclaimed in every quarter of the spiritual heavens that the harvest of the age is come, that great Babylon is no longer to be esteemed God's representative in the earth, and that his people should all come out of her. (Rev. 18:3.) The light of Present Truth showing us the errors of Babylon is the divine voice to all who are of the Truth, to all who love the Truth. Such will hear and will obey.

R3452 : page 329

In verse 9 the Prophet declares that, except for the small remnant left to the Lord, the nation and its hopes would have been like Sodom and Gomorrah--would have been utterly destroyed. Because of this faithful remnant in natural Israel to whom God's promises and favors belonged, he specially cared for that nation even after he permitted the full overthrow and desolation of their land to come upon them. His providences were with them still even in their captivity in Babylon, and he brought them back again, in due time, to their own land and perpetuated in that remnant the promises of which the nation as a whole had proven themselves unworthy. So it was again with natural Israel in the end of their age when Messiah appeared. He found only a remnant worthy of the Kingdom, and the great mass were cast off and the time of trouble destroyed them nationally. The faithful remnant, however, were accepted of the Lord to be the nucleus of the house of spiritual Israel, and to this number he has since been adding out of every nation, kindred and tongue.

Similarly also in the end of this Gospel age, at the second advent of Christ. The Scriptures assure us that only a remnant will be found Israelites indeed, while the majority, the great mass of Christendom, will be rejected. To these remnants the oppositions of their evil surroundings serve as polishing instruments to prove them, to test them, to prepare them for future services and honors. Otherwise, had there been no faithful ones found, all hopes of Kingdom privileges and blessings, so far as the people are concerned, would have failed, and Messiah alone, without his Church, would have been the King of the Millennial age. Had God not foreseen these remnants, Israel and Christendom would have received no more consideration than did the other nations of the earth.

To be as Sodom and Gomorrah, therefore, does not signify to be in an utterly hopeless condition as respects the future, though it would have implied hopelessness as respected the Kingdom opportunities of the Jewish and Gospel ages; because even to the Sodomites a blessing shall yet come through the glorified Christ Jesus, the

Head, and the remnant Church, the little flock, his body. Our Lord mentioned this future hope of the Sodomites in one of his discourses, and the Prophet Ezekiel has stated it further in considerable detail, showing that as natural Israel will be reclaimed in due time from her cast-off condition and be dealt with by the great Messiah during the Millennial age, so also will the Sodomites come back to their "former estate," and if obedient they as well as others may yet return to all that was lost in Adam and redeemed, bought back, by the precious blood of Christ.--
Ezek. 16:48-63; Matt. 10:15.

"WASH YOU, MAKE YOU CLEAN."

The latter part of our lesson was addressed primarily to the well-intentioned Israelite of Isaiah's time. As an exhortation it reminds us of the words of John the Baptist and his disciples and of Jesus and his disciples when appearing to the Jewish nation in the harvest time of their age. It is a plea for reform to a people already justified, consecrated. We are to remember that the whole nation of Israel was baptized into Moses in the sea and in the cloud, and that, as the mediator, Moses, by divine arrangement instituted a covenant between God and Israel by which that nation was recognized as under special divine care, and by which their sins were typically atoned for every year in advance on the Day of Atonement with the blood of bulls and goats. These sacrifices, as the Apostle points out, could never really cleanse them from sins; they were merely temporary coverings of those sins, and typical lessons respecting the necessity of blood atonement for the sins of the whole world, into which they were precipitated by Adam's transgression. It was for the Israelites to learn later in God's due time, about the better Mediator than Moses, about his better sacrifices for sins, and concerning the eternal redemption effected thereby.

Meantime they were to recognize their responsibility for such sins as they could have avoided, and they were to cleanse themselves from these and to seek the Lord with their whole hearts. The exhortation, therefore, of verse sixteen does not mean a washing away of original sin, which they could not effect, which was only figuratively

R3453 : page 329

done on the Day of Atonement and will only be actually accomplished by the Lord Jesus' work.

Hence this entire exhortation is as appropriate to spiritual Israel as it was to natural Israel. As they had their typical cleansings in their typical atonement sacrifices, we have our real cleansing in the better sacrifice of Christ. It is appropriate, however, that we remember that if we would be of those who will constitute his elect, if we would be of those who would be used of him as kings for the blessing of all the families of the earth, we must not only be justified from all the evils of the past but we must develop character by putting forth effort against evils which are natural to us, by overcoming those evils. The command is, "Cease to do evil." We can keep this command so far as our hearts, our intentions, are concerned. To be acceptable to God our wills must be firmly established in opposition to sin of every kind, and this will mean that to the extent of our ability all our words and conduct will be free from evil, free from sin; but since our new wills must operate through imperfect bodies, we cannot hope to be absolutely free from sin, from blemishes, from imperfection.

Similarly we are to strive continually to "learn to do well." Perfection must be our aim, and in our hearts it must be continually the criterion. But experience corroborates what the Scriptures set forth on the subject, namely, that in our imperfect condition and unfavorable surroundings we cannot do the things that we would--we cannot live fully up to the grand standard which our hearts appreciate and desire to meet. This reminds us of our Lord's words, "Be ye perfect even as your Father in

R3453 : page 330

heaven is perfect." The Lord knew that this would be impossible except in our minds, in our hearts, in our intentions; we cannot be his and be anything else than pure in heart, pure in intention. But he knew that we could not under present conditions measure up to the heavenly Father's perfection, nor could he set for us a lower standard than that. There is only the one standard, and we must attain to that as nearly as we can in our conduct and approve it fully in our hearts.

JUSTICE, EQUITY, A CHRISTIAN QUALITY.

But we should explain what is meant by "doing well." We are exhorted to "seek judgment [always be on the side of right and justice, desiring to do justice to all with whom we have dealings]; relieve the oppressed [be of generous spirit, be willing and anxious to lift some of the burdens from the groaning creation to the extent of our ability]; judge the fatherless [see that the orphans and those not properly capable of looking out for their own welfare shall suffer no loss at our hands, but on the contrary we shall do what we can to secure to them their just and reasonable rights]; plead for the widow [feel a sympathy for the helpless and plead their cause with others, which would imply generosity on our part as well as justice to them]."

It would appear that Christian people spend a good many years of their experiences as New Creatures without making great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to realize that we must not under any circumstances or conditions infract the rights, interests or liberties of others--that to do so would be wrong, sinful, contrary to the divine will, and a hindrance to our growth in grace. Secondly, we must learn to esteem love as next to justice in importance in the divine code. By love we mean not amativeness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in him, it must be along the lines of these elements of his character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the household of faith. All the graces of the Spirit are elements of love. God is love, and whoever, therefore, receives of his Spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil --that we must not speak a word or do an act that would work injustice to another, nor even by look imply such injustice; we must be as careful of his or her interests and welfare as of our own. Justice must cover all of our dealings with others. Love may permit us to give them more than justice would require, but justice demands that we must never give them less than due, no matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice--no matter, our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not his Spirit or who are more or less blinded and disabled thereby from dealing justly.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demand that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh but also in their judgments. Furthermore, we see that the great mass of the world has not received the Spirit of the Lord at all, and therefore cannot fully appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor or friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

LOVE AND JUSTICE BOTH CONTROL.

This does not mean that we must be blind and oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings --that we should remember that they are fallen and that they have not received the grace of God as we have received it, and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the rule of justice, the Golden Rule.

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in his judgment of ourselves, in harmony with his statement, "With what judgment ye judge, ye shall be judged." A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation,

R3453 : page 331

many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Verses 18-20 apply specially to natural Israel, though we shall see that an application is also possible to spiritual Israel. Without telling the Israelites how he would accomplish the complete cancellation of their sins in due time through the great antitypical sacrifice, the Lord merely assures them of the fact that such a result would come, and that if they would accept this by faith they would see how reasonable were the Lord's requirements in every particular. If they would thus seek to walk in the Lord's ways they would eat the good of the land, they would have blessings upon their herds and flocks and crops, for this was the Lord's covenant with that nation; while on the contrary it was equally a part of the covenant that if they would be disobedient to him they would go into captivity, fall by the sword, have famine, pestilences, etc.--See our Lord's statement of this matter in Leviticus 26:3-33.

The application to spiritual Israel is that we should continually remember that we were bought with a price, even the precious blood of Christ, and that his sacrifice and not any works that we could do are the basis of our acceptance with God--that by his stripes we are healed. Another lesson is that no matter how gross or dark our condition was before we thus came to the Lord, no matter

how sinful we had been in ignorance and darkness, the merit of the great Atonement Sacrifice covers all these blemishes and makes us from the moment it is applied absolutely clean, "whiter than snow." We are to remember that those sins do not cling to us afterward, that we will not be held responsible for them even though some weakness of the flesh resulting from sin may be with us even until the day of death. The New Creature accepted in Christ is counted as being without spot or blemish.
We are to appreciate this standing granted to us as sons of God, and not, like the prodigal, eat the swinish husks nor walk carelessly in life, so as to have the robes of our justification sullied by contact with the world and the flesh.
We are, as the Apostle declares, to "keep ourselves unspotted from the world."

R3454 : page 331

Thus appreciating our standing, relationship and favors, we are to enter willingly and obediently into all the good will of God, seeking to cultivate in ourselves the principles of his righteousness--justice and love. The assurance is that under these conditions we shall "eat the good of the land." To us this would not refer to natural good things, but to spiritual good things, for have we not exchanged our interest in all earthly things for the heavenly, the spiritual? Thus it is fulfilled: the Lord's true followers have the best there is so far as heart and mind, peace and rest and joy are concerned--the "peace of God which passeth all understanding," and a realization that "all things are ours, for we are Christ's and Christ is God's."

If, on the contrary, the spiritual Israelites of today refuse to walk in harmony with the Lord's direction and rebel against him, they would surely bring upon themselves the "destruction," the Second Death which the Scriptures indicate as the proper portion of those who, after having tasted the good Word of God, the powers of the world to come, and have been made partakers of the holy Spirit, fall away in unappreciation--unthankfulness.

We might remark, too, that amongst those who maintain their relationship to God as willing and obedient, there is a difference: Some are willing and obedient when the matter comes to a crisis and they must decide as between the Lord and the world, as between the Lord and the Adversary. They are loyal to the Lord to the extent that they would never oppose him. Such will be overcomers, but will constitute the "Great Company" class.
Others of this class, more zealous, more faithful, more willing and more obedient, will be brought off more than conquerors and get more than the spiritual new nature. Their reward will be the glory, honor and immortality, joint-heirship in the Kingdom, as the Bride, the Lamb's Wife.

===================

R3454 : page 331

SPIRITUAL AND ANIMAL INTOXICATION.

--ISAIAH 28:1-13.--NOVEMBER 27.--

Golden Text:--"They also have erred through wine,
and through strong drink are out of the way."

THIS date has been for years observed throughout England as "Temperance Sunday," and the International S.S. Lesson Committee of the United States has appropriated the date for the conservation of temperance interests in the United States also.

We yield to none in opposition to intoxicating beverages and in abhorrence of the terrible results they entail. We acknowledge also that the Scriptures everywhere favor temperance, and nowhere favor intemperance. We agree also that those of humanity who are entrapped by this snare are either very weak or very foolish, with the numerous evidences all about them showing the bestiality which intoxication induces and in general the evils entailed. We agree further that no saint should ever be intoxicated, and accept the Lord's word that "no drunkard shall inherit the Kingdom of God." (I Cor. 6:10.) Nevertheless, we find very little in the Scriptures addressed to the saints on this subject, and would be surprised if matters were otherwise. Why should those who have received the spirit of a sound mind, the wisdom that cometh from above--why should such require special exhortation not to be intoxicated, not to be intemperate? In harmony with

R3455 : page 332

our expectation we find the Apostle's exhortation to the Church is to be temperate in all things--in eating, in drinking, in clothing, in pleasure, in sorrow. "Let your moderation be known unto all men," says the Apostle.--Phil. 4:5.

THE DRUNKARDS OF EPHRAIM.

We are aware that our lesson could be viewed with some degree of reason as a temperance lesson--as an exhortation against the use of natural intoxicants. We agree that the Prophet might possibly have referred to the drunkards amongst the people of the ten-tribe kingdom known as Ephraim or as Israel, but we do not understand that this was the Lord's object in giving the message of which our lesson is a part. We believe that he was rather giving a lesson to us, his spiritual house of sons of this Gospel age. The lesson surely is either a literal statement respecting literal intoxication, or a figurative one respecting figurative intoxication. If literal, the whole connection should bear this out by being similarly literal; if figurative, the whole connection should bear it out as figurative.

We cannot think that the drunkards of Ephraim were so numerous or so highly esteemed as to be "the crown of pride" of that nation, nor that those drunkards lay "at the head of every fat valley," nor that the Lord paid so much more attention to those drunkards than he does to drunkards of our day as that he would make a special demonstration against them. On the contrary, we must assume that while intemperance may have been one of the faults of the people of Israel, pride was another and perhaps a greater one. They were intoxicated with pride and self-sufficiency, and did not properly appreciate their dependence upon the Lord. Hence it was that a few years after the date of this prophecy that proud people were carried captive by their enemies into Syria. It was the coming of this enemy that is figuratively referred to as a tempest of hail, a destroying storm, a flood of mighty waters that cast down the crown of pride of those people intoxicated with self-conceit.

THE LESSON TO NOMINAL SPIRITUAL ISRAEL.

In previous studies we noted that, in harmony with the Apostle's words, nearly all the Old Testament prophecies were written for our admonition upon whom the ends of the ages have come, and in many instances those who uttered the prophecies and those who heard them comprehended them not. (I Pet. 1:12.) The prophecy at present under consideration we understand to be of this kind--specially applicable to spiritual Israel, though not without a meaning to natural Israel at the time of this writing. Today we see the Christian world intoxicated, bewildered and confused with the wine of false doctrine mentioned so explicitly in our Lord's last message to his people. There it is clearly set forth that the great mother of harlots would make all the nations of Christendom drunk with the wine of her fornication. The crown of pride and the fat valleys of her possessions are easily seen from this standpoint. Churchianity today is intoxicated with its material prosperity, its increasing power and dignity in the world. It wears a crown of pride and self-sufficiency, and in a stupid and maudlin way is blinded to its real condition. Thus our Lord pictures nominal Israel of the present day as the Laodicean Church, and declares, "Thou art wretched, miserable, blind and naked," though "thou sayest, I am rich, and increased with goods, and have need of nothing." The prosperity of Churchianity is, however, like the fading flower--its beauty and fragrance will soon pass away; it will soon be swallowed up like a first ripe fig.

But at the same time that the glory passes away from the nominal system a proportionately special blessing will come to the residue of the Lord's people who are not of this class, drunken with the wine of false doctrine, but, as the Apostle declares, "Sober, girding up the loins of their minds, and pressing along the narrow way for the prize."

This will mean to this class a spirit of judgment, or what the Apostle calls the spirit of a sound mind, enabling them to comprehend the divine plan, and enabling them to be strong in the defense of the Truth and to "turn the battle to the gate;" that is to say, the citadel of Truth will be preserved notwithstanding the fall of the masses of Churchianity. This is in accord with the prophetic statement,

"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."--
Psalm 91:7-10.

Where do we find ourselves, dear brethren and sisters, as we investigate this picture, so applicable to our day. Are we amongst those intoxicated with the spirit of the world, the spirit of Babylon, the spirit of Antichrist, the spirit of false doctrine, that has "a form of godliness but denies its power"? Or are we classed with the Lord and more and more being filled with the spirit of a sound mind? and are we standing faithful as good soldiers in the defense of the Truth and turning the battle at the gateway; not suffering that any false doctrine shall intrude upon us, but insisting that every doctrine shall be decided by the Word of the Lord, and be squared by the Golden Rule and by the Scriptural presentations on the subject of the Ransom? We trust that the more we examine ourselves the more we can assure ourselves that we are with the latter class.

Verse 7 seemingly pictures these drunkards of Ephraim as the leaders of the people, their priests and prophets, their religious instructors, who have all been misled through the strong drink, the false doctrine of the dark ages, and who are all erring in vision and stumbling in their judgment respecting the Truth, the Divine Plan.

TABLES FULL OF VOMIT.

The statement in verse 8 that all their tables are full of vomit and filthiness so that there is no place clean could

R3455 : page 333

hardly be understood to apply literally to the millions of Israelites of Isaiah's day, but it does apply spiritually to the millions of nominal Israel of our day. We need scarcely say that the table of the Lord's people signifies their spiritual supply of food, nourishment; and as we look about us we find in Churchianity many such tables, one to each denomination--its creed. The creed of each denomination represents what it claims God has set before it as the truth for its spiritual nourishment and refreshment; and for centuries each denomination has been busily inviting each other and the world to come to its table. Now, however, these tables are measurably deserted. Very few want to talk about the doctrine or creed of their sect; they generally prefer to ignore creeds.

Why? Because creeds are nauseating; they are spread with doctrines which the preachers and laity have rejected --"vomit"; they are full of filthiness; there is no place clean, as the Prophet describes. Not a solitary creed in Christendom will stand examination in the light of common sense; not a preacher in any "orthodox denomination" --that is, in any denomination that is recognized by the Evangelical Alliance--would be willing to discuss the church creed which he accepted and outwardly professes and vowed to teach.

On the contrary, how is it with the remnant mentioned in verses 5 and 6? Have they any table? Yes, indeed! They have a table spread with divine bounties, and it is referred to prophetically in the 23d Psalm, "My table thou hast furnished in the presence of mine enemies." Having gotten free from the wine of the false doctrine of Babylon, these have sought the Truth of the Divine Word unadulterated, and have drawn nigh unto the Lord with their hearts and not with their lips merely; they have gotten mercy and found grace to help in time of great need. The Lord has bountifully supplied their wants with truths both new and old, and thus he fulfilled the promise he made when leaving us, saying to those servants who would be ready to hear the knock, indicating his "presence" at his second coming, that he would open the door, enter in and sup with them. Furthermore, he promised that he would gird himself and become our servant, and bring forth to his faithful ones things new and old from the larder, from the treasure house of truth and grace. We found it so! We have a table spread with the most wonderful bounties, "riches of grace, mercy and truth."

Taking up the matter from a little different standpoint, verse 9 throws out a suggestive inquiry in full harmony with the foregoing,--"Whom shall he teach knowledge? and whom shall he make to understand [pure] doctrine?" Here is the key for the foregoing. The difficulty with Churchianity is a superabundance of mysticism, ignorance and superstition and a dearth of knowledge--"My people perish for lack of knowledge." The question is asked in order to suggest something in connection with the answer, as though the question were, Why does not the Lord instruct those who are drunken with ignorance and error? Why does he not teach them the Truth?

The answer is that those who will be ready for the pure doctrine must first be weaned from the milk and drawn from the breasts. So long as the Lord's people are babes to the extent that is here indicated, they will be dependent upon the systems and sects and false doctrines with which the Adversary has so much to do in developing. Those who are the Lord's true people in these various sects must get strong enough to be weaned from them before they can be in the proper attitude of mind to receive the Lord's instructions from another quarter. To all who are thus weaned from Churchianity the Lord will very graciously grant precept upon precept, line upon line, here a little, and there a little, that they may grow thereby, that they may become strong in the Lord and able to partake eventually of the strong meat which he so abundantly supplies to those of His table--His Word.

R3456 : page 333

WITH STAMMERING LIPS.

Verse 11 tells of the stammering lips with which the message is being told, little by little, line upon line. Is it not so? Those who are proclaiming Present Truth by the printed page and orally are for the most part quite unqualified for the work from the standpoint of the world. Just as in the Jewish harvest the Lord's people were mostly from common people as now--not many great, not many wise, not many learned has God chosen, but chiefly the poor of this world,--but rich in faith and heirs of the Kingdom.

Through these stammering lips of the Lord's consecrated humble ones a proclamation is made throughout Christianity, saying, "This is the rest wherewith you may rest, and this is the refreshing." There is no doubt at all that this brief description of the harvest message is very appropriate to the divine plan of the ages. It is indeed to those who can receive it a message of rest and refreshment, but, as the Prophet pointed out, the majority will not hear. Nevertheless, the message of the Lord is to be sent forth, line upon line, precept upon precept, tract upon tract, here a little and there a little, that every true child of God may be reached and be gathered out of Babylon. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

The Prophet points out that the result will be that the nominal system will go and fall backward, and be broken, and snared, and taken. We see that this is already approaching. Higher Criticism and Evolutionism is undermining the faith of the great body of Christendom; unbelief is ensnaring them, and their fall backward is near at hand. How appropriate it is that those who have the privilege of being the Lord's mouth-pieces now shall cry aloud, not with the view of awakening or converting, or reforming Churchianity as a whole, but to arouse the few --all amongst them who are the Lord's true sheep.

R3456 : page 334

It will be remembered that the Apostle quoted the last verse of our lesson and applied it also in the end of the Jewish age--pointing out that because of unbelief the nation of Israel stumbled and fell from divine favor. We have already seen on previous occasions the parallel between the Jewish and Gospel dispensations, and are therefore to expect in nominal spiritual Israel something to correspond to the stumbling and falling which took place in nominal natural Israel in the end of their age.

Who shall be able to stand? Let us abide under the shadow of the Almighty, and stand firmly for the righteousness of Christ, the standard that the Lord has set up; and let us put on the whole armor of God, and having done all, stand.

===================

R3456 : page 334

INTERESTING QUESTIONS ANSWERED.

JUSTIFIED OR CONDEMNED

Question.--If lasting life is the portion of all when awakened, are they justified? If not justified, are they still under condemnation? If neither justified nor condemned, what is their condition?

Answer.--The condition of the world on trial during the Millennial age will be neither one of justification nor of condemnation. The "curse" of the whole world under divine condemnation, or sentence to death on account of Adam's sin, will cease thoroughly and completely with the close of this Gospel age, with the close of the antitypical Day of Atonement. But if, when awakened, all past sins were fully and freely forgiven, and the world were on trial before the bar of the Heavenly Father, they would be subject to instant condemnation as unworthy, unfit to live, because the divine law is that only that which is perfect shall live. Hence God has provided the mediatorial Kingdom of Christ to deal with the poor world in its wretched and undone condition, after the divine sentence against mankind has ceased, has been cancelled, has been revoked. The revoking of the sentence of death effects no restitution--the two things are entirely separate and distinct.

Take an illustration: Suppose a man, justly condemned to death for murder, had already served twenty years of imprisonment, and in that time he had become bald, lost half his teeth and to some extent his eyesight. Suppose that in some manner the cancellation of the sentence against him was accomplished and that he was set free, would the cancellation of the balance of the sentence restore to the man his teeth or his hair or his eyesight or anything else? Surely not. But if a kind friend had in some manner effected a settlement of his sentence, we may be sure the same friend would be glad upon his release to assist him in any manner in his power--to make good so far as possible his loss. He could procure for him glasses that would aid his sight, false teeth and a wig, and that would come as near as the friend could go to doing that which the Lord Jesus proposes to do for the human family by restitution processes.

The Millennial Kingdom will have full charge of the human family. He who bought the race with his own precious blood, he who effected a cancellation of the sentence, is to be granted a thousand years to effect the restitution of so many of those whom he bought as choose to come back into harmony with God and his laws.

We have seen they will not be in a condemned condition, because their sins will be forgiven. For the same reason they will not be justified by faith, because it is better to be forgiven than to be merely "covered," or reckoned forgiven. Their condition and relationship to Christ under the New Covenant provisions of mercy will be all that could be desired for them. A little confusion is apt to prevail in our minds for a time on this subject of justification. Realizing how important is our justification, how indispensable to our relationship to the Father and our joint-heirship with Christ, we are now inclined to feel that a similar justification process would be necessary for the world by and by. But not so. If the world were to be on judgment before the Father they would need justification, that is, a reckoned imputation of righteousness, a covering with Christ's merit, etc.; but they are not to stand before the judgment seat of the Father until the close of the Millennial age. They are to be on judgment and trial before Christ, not as sons of Adam, under his condemnation, etc., but as individuals, taken just for what they are, judged according to their several abilities for obedience. At the close of the Millennial age, when Christ's Kingdom shall be delivered up to God, even the Father (1 Cor. 15:24), these will not need justification by faith in order to stand before him, because during the Millennial age they will have been tried according to their works, and only those justified by works will have any standing before the Father; and they, being perfect, will need no covering for imperfections, but be in just such a condition as the Father could approve and declare worthy of continued lasting life.

WHAT IS REPENTANCE?

Question.--How would you define repentance from the Scriptural standpoint?

Answer.--Webster's definition merely gives the views of mankind in general on this subject. We are

R3456 : page 335

not to choose which we prefer, but are to choose the definition which the Scriptures substantiate; namely this, "Godly sorrow worketh repentance." People may be sorry, without being repentant, in matters in which they have failed where they had wished to succeed. This is not a godly sorrow, but merely a sorrow of disappointment and regret; just as the thief who attempted to steal and was caught was, of course, sorry that he was caught. The godly sorrow is that which is sorrow for the sin rather than for the penalty, and sorrow for the sin produces repentance and reformation of character--the only kind recognized in the Scriptures.

Let us not be misunderstood in this matter. Sorrow for sin does not necessarily mean a certain amount of tears and agony: it does mean a contrition of the heart, a regretful heart on account of sin, with a full determination to do to the contrary. We mention this, because some of our Methodist friends hold that unless there be manifestations of agony there has been no true repentance. To this we cannot assent. The sorrow or regret respecting the past is manifested by a radical change of life.

We are not competent to pass upon the case of Cain, to determine whether or not he had a proper repentance or merely a fear of punishment. "Judge nothing before the time." Cain's own particular sentiments would have nothing to do with the fact that in a general way he represented the world, with its evil spirit, while Abel represented Christ and the Church, with the sacrificing spirit. Assuredly, if we abhor evil and grieve upon doing that which is wrong, and cleave to that which is good, it must be because we have learned "the exceeding sinfulness of sin." This implies regret for any measure of wilfulness in any sins we may have committed.

In re justification; we believe that quite a good many Christians were born in a justified condition, and that the sentiments of their hearts always were for righteousness, and that therefore they cannot accuse themselves of having sinned wilfully, nor feel such great contrition as those who have been living in sin--in alienation from God. Nor should they. They are already the Lord's, and for them to be converted (turned round) would mean to turn away from the Lord. The Editor is one of this class.

R3457 : page 335

SITTING WITH ABRAHAM, ISAAC AND JACOB IN THE KINGDOM.

Question.--Who are meant when it is said, "Many shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the Kingdom of heaven"?--Matt. 8:11.

Answer.--As already pointed out in the DAWN series, the Gospel Church only will constitute the Kingdom in its highest and strictest sense; but Abraham, Isaac and Jacob and all the ancient worthies will be the chief ministers of that Kingdom in the world of mankind, and all mankind will be invited to come into harmony with the spiritual Kingdom, that God's will may be done in this, as an earthly class, as it is done in the heavenly class. In this sense of the word, all who shall accept of the terms and conditions of the Kingdom will sit down, or be at rest and at peace with God, with Abraham, Isaac and Jacob and all the faithful of the earthly class. Thus it will be seen that the Lord is pointing to a large class of the world of mankind who will ultimately become citizens of the earthly phase of the Kingdom. This same thought is represented in Revelation, where it is intimated that all the worthy will enter into the city --the Kingdom--while without will be all the unworthy, who love and serve sin, subjects of the Second Death.

"CHILDREN OF DISOBEDIENCE"

Question.--Who are the "children of disobedience" of Eph. 2:2?

Answer.--Since father Adam was created in God's likeness, and is designated a son of God, it follows that all of his children, had they remained in harmony with God, would have been sons of God,--earthly sons. But since Adam became disobedient, and all of his children shared in his fall, all of the race of Adam are children of disobedience, children under punishment, under wrath, except those who have "escaped the condemnation that is upon the world," by acceptance of the divine provision of favor and return to harmony with their Creator. Those who return to harmony with God through the appointed way become children of obedience; those who do not, even though they have not yet had the full opportunity which God designs they ultimately shall have to discern good from evil, and though they may choose the good, are, nevertheless, even now denominated "children of disobedience" and "children of wrath."

DEAD TO THE LAW BY THE BODY OF CHRIST

Question.--In Romans 7:4 we read: "Ye also are become dead to the Law by the body of Christ that ye should be married to another, even to him who is raised from the dead." What body is meant--the body of Jesus' flesh or "the Church his body"?

Answer.--It refers to the flesh of Jesus, whose death cancelled all claims of the Law against a believing Jew--made free to become united to the risen Christ (the Lord of Glory) as new creatures, as his Bride.

====================

SEMI-MONTHLY
VOL. XXV. NOVEMBER 15, 1904. No. 22.

CONTENTS

"Baptist" Views Changing..........................339
  Old and New Views of Sin......................339
  The Atonement................................340
  Restricted Communion..........................341
Further Corroboration of our Chronology.................................342
"Like Unto the Angels"............................344
  Did the Ransom Secure Full Resurrection?...............................345
  Shall We Know Each Other?.....................346
"Them That Honor Me I Will Honor"......................................347
The Captivity of Ephraim..........................349

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

HOME EMBELLISHMENTS CHEAP.

We remind the friends that we have laid in a large stock of Scriptural Motto Cards. These are our own importation and are supplied at about one-half what they usually sell for. Our assortment is very large and if you have already had some and wish to have all new patterns, please say so. We put them up in $1.00 packages, of which we have five different assortments,--only about one of the five containing some old patterns--all good.

For those who cannot afford $1.00 we have put up 50c and 25c packages of the smaller and cheaper styles. These prices include postage.

On these Mottoes, as on Bibles and Bible study helps, we aim to make no profit--merely to cover cost and labor.

INSTEAD OF FOREIGN TRACTS, hereafter use Foreign TOWERS. Orders all the sample copies you can use judiciously, FREE.

====================

R3457 : page 339

"BAPTIST" VIEWS CHANGING.

TESTIMONY OF AUGUSTUS H. STRONG, D.D., LL.D.

DOCTOR STRONG is an authority among Baptists, the President of their principal theological seminary located at Rochester, N.Y. His public discourse, delivered at the "General Denominational Meeting" held in Cleveland, Ohio, last May, had the approval of that assembly as indicated by its "request" that the sermon be printed for general use. The changes of doctrinal views to which he calls attention may therefore be regarded by the public as endorsed by Baptists in general.

We are by no means opposed to changes of views, believing heartily in the old worldly adage, "A wise man changes sometimes, but a fool never." We were glad when our Presbyterian brethren displaced their old creed with a new one, but sorry they prevaricated on the subject by telling the world that they still retain the old creed--merely made a new statement of it.

Of course we agree with much that Dr. Strong has to say. Like other men of talent, he is able to state some matters in such terms that even his enemies and doctrinal opponents could not wholly dissent, and to so gloss other matters with sophistry as to mislead the uncritical and confiding of his hearers --whether educated or illiterate. We regret to note that such tendencies--called "diplomacy" in politics, "shrewdness" in business circles, and "falsehood" in common parlance--are more and more creeping over all prominent theologians. Their excuse, we presume, would be "necessity."

Christendom is admittedly in a time of creedal upheaval and transformation, and quiet deception of the "old fogies" is considered a virtue, preventing a serious commotion. The hope is that the rising generation will by these deceptive phrases be kept in line until the "old fogies" are all dead, and then it can be pointed out that "our denomination changed its views slightly in your fathers' days and without their protest, and hence with their indorsement," and thus the most radical changes would pass unchallenged by the masses.

All this is a great mistake--a seriously wrong course, even though pursued with good intentions. It amounts to--"Let us do evil that good may follow: let us continue to dishonor God and practise double-dealing on our too-confiding flocks, that our denominations may maintain their standing, numbers and influence, and that we may preserve our dignity, honor of men and light and remunerative employment."

But let us examine these Baptist changes and note whether or not they mark advances or retrogressions, as viewed from the Biblical standpoint. We begin with their--

"OLD AND NEW VIEWS OF SIN."

"But our fathers did not see, as we do, that man's relation to Christ antedated the Fall and constituted an underlying and modifying condition of man's life. Humanity was naturally in Christ, in whom all things were created and in whom they all consist. Even man's sin did not prevent Christ from still working in him to counteract the evil and to suggest the good. There was an internal, as well as an external, preparation for man's redemption. In this sense, of a divine principle in man striving against the selfish and godless will, there was a total redemption, over against man's total depravity; and an original grace, that was even more powerful than original sin.

"The great Baptist body has become conscious that total depravity alone is not a sufficient or proper expression of the truth; and the phrase has been outgrown. It has been felt that the old view of sin did

R3457 : page 340

not take account of the generous and noble aspirations, the unselfish efforts, the strivings after God, of even unregenerate men. For this reason there has been less preaching about sin, and less conviction as to its guilt and condemnation. The good impulses of men outside the Christian pale have been often credited to human nature, when they should have been credited to the indwelling spirit of Christ. I make no doubt that one of the radical weaknesses of our denomination at this present time is its more superficial view of sin."

Here we find a new error introduced as an antidote for an old one. There is not one word in the Bible about "total depravity." Baptists, Congregationalists and Presbyterians got this phrase and conception from Calvin. It is an absurdity on its face. The proper, Scriptural thought is this, Man is so depraved as to be totally unable to recover himself, so as to regain perfection and divine fellowship. This is the Scriptural proposition--substantiated by all the New Testament writings.

Why are all the creeds which contain this "total depravity" feature gaining in disrepute? Because it fixes matters for the heathen and infants--negativing the idea that these could pass into heaven acceptable to God without faith and regeneration. All along, these qualities of faith and regeneration in the parent have been counted as sufficing for his children dying in infancy; but, with the eternal torment idea still latent, modern thinkers with any heart repudiate the thought that all but regenerated believers and their children, the great mass of humanity, are rushing into such an awful eternity at the rate of over 80,000 every twenty-four hours.

But note the new error, that it is worse than the former in that it is more subtle,--sophistry less likely to be detected by the average mind. Think of it! "Humanity was naturally in Christ!" Either the learned gentleman is sadly confused on the subject or else he is trying his best to confuse others. If the gentleman meant to say that divine grace planned a universal redemption before the fall occurred and that in due time and in some manner all the race will get a share of that blessed provision, he would be in full accord with us respecting the Scripture teaching. If he meant this we assume that he would have said it.

We deny that "humanity was naturally in Christ." When Adam was perfect he needed not to be in Christ, for being sinless and in the divine image he had relationship with his Creator without a mediator. It was sin and its sentence that made necessary a Mediator and his work of (1) atonement for our sins, and (2) the deliverance of the willing and obedient from the penalty of sin, death.

Has Dr. Strong forgotten the words of the Apostle, pointing to the work of the cross as a previous essential to the return of sinners to God? Hearken--"When we were enemies we were reconciled to God by the death of his Son." (Rom. 5:10.) "The friendship of the world is enmity against God." (Jas. 4:4.) "The world by wisdom knows not God." (I Cor. 1:21.) "Holy Father, the world hath not known thee, but I have known thee." (John 17:25.) "The whole world lieth in the wicked one." (I John 5:19.) "Ye are of your father the devil, for his works ye do." (John 8:44.) "Ye are children of wrath even as others." (Eph. 2:3.) "Condemnation passed upon all because all are sinners." (Rom. 5:12.) Ye were "without God and having no hope in the world." (Eph. 2:12.) "If any man be in Christ he is a new creature; old things are passed away and all things are become new." (2 Cor. 5:17.) Does Dr. Strong think that all Baptists are so unfamiliar with their Bibles that they will fail to remember these and scores of other pointed statements to the same effect? Or does he think that, remembering these, the Baptist people will take his declarations as more inspired than those of our Lord and his apostles? We are in doubt --which?

Mark the Apostle's argument respecting Christ's relationship to the world and the universe. So far from intimating that the world is already in Christ, the Apostle declares that, "In the dispensation of the fullness of times [the Millennium]" God will "gather together in one all things in Christ."--Eph. 1:10.

Let us next note the new Baptist views on "The Atonement." Dr. Strong says:--

"THE ATONEMENT.

"We must acknowledge also that our conceptions of Christ's atonement have suffered some change. Yet that change has been in the nature of a more fundamental understanding of the meaning of atonement, and its necessity as a law of universal life. To our fathers the atonement was a mere historical fact, a sacrifice offered in a few brief hours on the cross. It was a literal substitution of Christ's suffering for ours, the payment of our debt by another, and upon the ground of that payment we are permitted to go free. Those sufferings were soon over, and the hymn, "Love's Redeeming Work is Done," expresses the believer's joy in a finished redemption. And all this is true. But it is only a part of the truth.

"The atonement, like every other doctrine of Christianity, is a fact of life; and such facts of life cannot be crowded into our definitions, because they are greater than any definitions we can frame. The atonement is a substitution, in that another has done for us what we ought to have done but could not do, and has suffered for us what we deserved to suffer but could not suffer without loss of holiness and happiness forever and ever. But Christ's doing and suffering is not that of one external and foreign to us. He is bone of our bone and flesh of our flesh; the bearer of our humanity; yes, the very life of the race. The life that he lived in Palestine and the death that he endured on Calvary were the revelation of a union with mankind which antedated the Fall. Being thus joined to us from the beginning, he has suffered in all human sin; in all our affliction he has been afflicted; so that the Psalmist can say: 'Blessed be God, who daily beareth our

R3458 : page 341

burden, even the God of our salvation.' So we add to the idea of SUBSTITUTION the idea of SHARING; and see in the cross, not so much the atonement itself, as the revelation of the atonement.

"The sufferings of Christ take deeper hold upon us when we see in them the expression of the two great truths: that holiness must make penalty to follow sin; and that love must share that penalty with the transgressor."

* * *

We cannot escape the conviction that the author of the above words did not want his hearers to understand his meaning;--that he desired to repeat the words atonement and substitution so as to give the impression that he still held the thoughts covered by those words, but that he now had more, along the same lines. The contrary is, we feel sure, the truth. This D.D., like all under the influence of "higher criticism" and Evolution theories, has lost faith in the Bible narrative of a primary sinless condition in Eden, when our first parents were in God's likeness, from which they fell into sin and its death penalty, from which they were redeemed by the precious blood of Christ as man's substitute, effecting an atonement before God for original sin.

The gentleman seems to twist the plain word atonement, and as though he would have us understand that God and his creatures have always been at-one or in harmony, and that man did not know this and improperly supposed himself under a "curse" and needing a Redeemer. This view seems to be that the cross of Christ was not necessary to secure divine favor, but was expedient as a showing to man that God always had loved him, that God never had "cursed" or "sentenced" him and cast him off from divine favor. This is the new view common amongst clergymen of every school and denomination--the no-ransom view, which denies that the Lord bought us. --2 Pet. 2:1; I Cor. 7:23.

The italics of above quotation are ours; note them. The arguments are cunningly framed and deceptive. The Doctor does not come out courageously and say, Our new theories entirely ignore and cast aside the doctrine of atonement for sinners by a ransom-substitute, and offers you instead the thought that our race never was perfect, hence never did fall from perfection and divine favor, hence never did sin any more than God expected they should, hence needed no redemption from sin and no release from a special sin-penalty, because there is none; and the story of Genesis about a fall and a sentence, and all the reiterations of the Lord and the apostles along the same lines are mere fudge, as all we learned "higher critics" have recently discovered.

Instead of thus telling the people plainly, the reverse policy, as usual, seems to be pursued--the policy of confusing the people by complex statements. Yet it may be that Doctor Strong is confused and is merely doing his best. The following statement from his sermon gives us a gleam of hope, though it leaves the presentation as a whole the more obscure. He says:--

"The moral influence of the atonement has taken deep hold upon our minds, and we are in danger of forgetting that it is the holiness of God, and not the salvation of men, that primarily requires it. When sharing excludes substitution, when reconciliation of man to God excludes reconciliation of God to man, when the only peace secured is peace in the sinner's heart and no thought is given to that peace with God which it is the first object of the atonement to secure, then our whole evangelical system is weakened, God's righteousness is ignored, and man is practically put in place of God."

RESTRICTED COMMUNION OF BAPTISTS

On this topic Dr. Strong said:--

"If I am asked whether Baptists still hold to restricted communion, I answer that our principle has not changed, but that many of us apply the principle in a different manner from that of our fathers. We believe that baptism logically precedes the Lord's Supper, as birth precedes the taking of nourishment, and regeneration precedes sanctification. We believe that the order of the ordinances is an important point of Christian doctrine, and itself teaches Christian doctrine. Hence we proclaim it and adhere to it, in our preaching and in our practice. But we do not turn the Lord's Supper into a judgment-seat, or turn the officers of the church into detectives. We teach the truth and expect that the truth will win its way. We are courteous to all who come among us, and expect that they in turn will have the courtesy to respect our convictions and to set accordingly. But there is danger here that we may break from our moorings and drift into indifferentism with regard to the ordinances. The recent advocacy of open church membership is but the logical consequence of a previous concession of open communion. But I am persuaded that this new doctrine is confined to a very few among us.

"There is but one army of the living God, even though there are many divisions. We can emphasize our unity with other Christian bodies, rather than the differences between us. We can regard them as churches of the Lord Jesus, even though they are irregularly constituted."

* * *

Here we see well-meant confusion. The Baptist contention of the past is either right or wrong. Their standpoint in years past was the Scriptural one that there is but one body of Christ--one Church, of many members, in many places. Now Dr. Strong tells of "other Christian bodies." Are there other heads to those other "bodies"? The Apostle wrote of "one body," the Church, and one "head," the Lord. (Rom. 12:5.) Have matters changed since that inspired record was given us? We think not. Each head and each body must claim to be the Christ; but as there

R3458 : page 341

is but one, the claims must be false and the claimants must be deluding themselves.

Evidently Baptists are drifting farther and farther into sectarianism--and that to their injury, though they are disposed to glory in it. The Scriptures denounce Papacy as a false "body" under a false "head"--as being Antichrist or a counterfeit of the true Head and his body, the true Church. Baptists once saw this point distinctly. Why can they not see, too, that every system or body except one must be spurious, must be an imitation of that one? And that the head of every such system, whether Pope or Presbytery or Conference or Ministerial Union, is a false

R3459 : page 342

head over a false or spurious body, and constitutes one of the many antichrists or false Christs which our Lord's great prophecy predicted for the harvest of this Gospel age.--Matt. 24:24.

The difficulty with our Baptist brethren on this subject is their error in confounding water baptism with the real baptism, and the Church whose names are written on earth with the true Church, "whose names are written in heaven"--Heb. 12:23; DAWN Vol. VI., chap. 10.

BAPTISTS AND THE COMING OF CHRIST.

On this subject Dr. Strong's remarks call for our hearty endorsement. He says:--

"The faith in a second coming of Christ has lost its hold upon many Baptists in our day. But it still serves to stimulate and admonish the great body, and we can never dispense with its solemn and mighty influence. Christ comes, it is true, in Pentecostal revivals and in destructions of Jerusalem, in Reformation movements and in political upheavals. But these are only precursors of another and literal and final return of Christ, to punish the wicked and complete the salvation of his people. That day for which all other days are made will be a joyful day for those who have fought a good fight and have kept the faith. Let us look for and hasten the coming of the day of God. The Jacobites of Scotland never ceased their labors and sacrifices for their king's return. Their passionate devotion to his cause led hundreds of them to exile and to death. They never tasted wine without pledging their absent prince; they never joined in song without renewing their oaths of allegiance. In many a prison cell and on many a battle field they rang out the strain:

"'Follow thee, follow thee, wha wadna follow thee?
Lang hast thou lo'ed and trusted us fairly:
Chairlie, Chairlie, wha wadna follow thee?
King o' the Highland hearts, bonnie Prince Chairlie!'

"So they sang, so they invited him, until at last he came. But that longing for the day when Charles should come to his own again was faint and weak compared with the longing of true Christian hearts for the coming of their King. Charles came, only to suffer defeat, and to bring shame to his country. But Christ will come, to put an end to the world's long sorrow, to give triumph to the cause of truth, to bestow everlasting reward upon the faithful.

"'Even so, Lord Jesus, come!
Hope of all our hopes the sum,
Take thy waiting people home!

"'Long, so long, the groaning earth,
Cursed with war and flood and dearth,
Sighs for its redemption-birth.

"'Therefore come, we daily pray,
Bring the resurrection-day,
Wipe creation's curse away!'"

====================

R3459 : page 342

FURTHER CONFIRMATION OF OUR CHRONOLOGY.

WHENEVER any point of Present Truth has been attacked the result seems to be to bring out its greater strength and beauty. This has happened again, in the matter of the recent questioning of the correctness of the Chronology presented in MILLENNIAL DAWN, Vol. II., referred to in our October 1st issue, page 296.

The diagrams presented herewith and the explanations attached are from three different brethren--two in Glasgow and one in London. Each has peculiarities of its own, yet all show parallels additional to those presented in DAWN, Vol. II., and all serve the one purpose of confirming the Chronology presented in that volume, as the only possible and consistent Bible Chronology, on which alone all the various lines of prophecy are harmonizable. As stated in DAWN, Vol. II., the Bible Chronology presents a sufficiency of difficulties to require faith that God meant to give us a time measurement.

The lesson of the accompanying diagrams is that no such parallels would be possible were a single one of our prominent dates altered. For instance, the two years' difference between the end of the 6,000 years, 1872 A.D. and the beginning of the antitypical Jubilee period, 1874 A.D., which in DAWN II. we explained as implying that Adam was about two years sinless in Eden, these diagrams show as necessary to fill out the measurements. Our date for the beginning of A.D., and the events connected with our Lord's birth and death, are

R3460 : page 343

confirmed by these parallels, too. These are one year and three months different from the Bishop Usher dates of our common version Bible, and two years and nine months different from the revised dates of today's scholarship. This is accomplished by the marking of the year A.D. 36 as the end of the "70 weeks" of Israel's favor and the date when the Gospel reached Cornelius.

* * *

DIAGRAM NO. 1 shows that the period from the time of the Fall to A.D. 36, 4162 years, was marked exactly at its center by the Oath bound Covenant made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." This not only corroborates the correctness of our placing of the birth of our Lord, but also the correctness of all the chronology leading up to that date: for it seems incredible almost that such an even division could happen by accident. DIAGRAM No. 2 is another illustration of the same lesson. See also DAWN, VOL. II.

MATHEMATICAL DEMONSTRATION.

(SEE DAWN, VOL. II., PP. 42-54.)

Creation to the Flood	1656	years
Patriarchal Age (i.e., Flood to Death of }	427	"
Jacob) }	232	"
Jewish Age to End of Favor, A.D. 36	1849	"

	4164	"
Less "Innocent Years"	2	"

	4162	"

The middle of the period, viz., one-half	2081	"

I. PERIOD.

Creation to the Flood	1656	years
Flood to Covenant	427	"

Creation to Covenant	2083	"
Less years of innocence	2	"

	2081	"

II. PERIOD.

From Abraham to the Law	430	years
Israel in the Wilderness	40	"
To the division of Canaan	6	"
Period of the Judges	450	"
" " Kings	513	"
" " Desolation	70	"
" thence to A.D. 1	536	"
" " " 36	36	"

	2081	"

DIAGRAM NO. 3.--This diagram presupposes that in the divine plan the day of Adam (Gen. 2:17) and the "day of Christ" were each one thousand years long: as the Apostle declares, "a day with the Lord is a thousand years." Adam's "fall" into death was fully accomplished seventy years before the end of his "day," and presumably Christ will accomplish the full lifting up of Adam and his race (or all of them willing to obey the righteous conditions necessary) before the end of the millennial day.

This diagram views the Millennium as beginning with the end of "Gentile Times," October, 1914, and shows that the intervening space, 5040 years, is exactly twice "seven times;" and more than this, it marks the turning point as B.C. 606, as well as the ending point A.D. 1914. Does it not appear that the Lord so arranged this matter, and that he has now brought it to our attention, to be distributed to the household of faith for their comfort and encouragement at an opportune time? It surely does. It will be observed also that all of these calculations include the same two years of Edenic purity. The "fall" is kept prominent: everything measures from it. Compare DAWN, Vol. II., chap. 4.

DIAGRAM No. 4 in some particulars resembles No.

R3460 : page 344

3, yet it is quite different as a whole. It views matters from another Scriptural standpoint, taking A.D. 1874 for the date of the Millennium, as shown by the Jubilee cycles and various other prophecies.--See DAWN, Vol. II., chap. 6, and Vol. III., chap. 5.

Our readers are already familiar with the presentations of this from its middle at 625 B.C. to the right extremity. (DAWN II., p. 185, 186.) The new features are at the left of the center: not new in the sense of contradicting or altering anything already seen, but new in the sense of bringing to our attention great harmonies of the divine plan not before observed, and which fully corroborate our previous findings.

The last line on the figure is interesting, too, showing the division of the whole period of 7,000 years in its center at 625 B.C., the date of the last typical jubilee ever observed by Israel--just nineteen years before the "seventy years' desolation" of the land, since which they have had no opportunity to observe the jubilee, even had they desired to do so, since their land has always been under the suzerain control of alien governments. How grand the thought that the Grand Antitypical Cycle did not fail--that it counted until its fulfilment in A.D. 1874, and that there the real Jubilee of jubilees actually began--that the Lord's people are even now blowing the Jubilee Trumpets, announcing the "time is at hand" and the change of possession is due October, 1914. Do not these dove-tailing figures prove (as nearly as faith could expect proof) that we are right respecting the chronology on which these matters are based--this one proving the date 625 B.C., as the previous one, No. 3, proved the date 606 B.C.?

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

There is nothing forced or fanciful about these diagrams, their deductions and conclusions. They are almost cold in their matter-of-factness. Yet how meaningful and soul-cheering to us who believe and appreciate their significance. They come, too, at a time when "science, falsely so-called," is making special attacks on the chronology of God's Word, and making those attacks applicable to the Bible as a whole--at a time when thousands at our side are falling into skepticism. Let us give reverent thanks to the Giver of all good, and more and more sound the praises of him who has "called us out of darkness into his marvellous light," and more and more appreciate and use our privileges as his ambassadors and servants in handing forth the "meat in due season" to all the members of "the household of faith."

====================

R3461 : page 344

"LIKE UNTO THE ANGELS."

AMONGST the Jews were three particular parties. The largest and in every way most important of these were known as Pharisees, who believed in a future life, to be attained by a resurrection at some future time, for which they waited. Second to these in importance, yet very much smaller, were the Sadducees, who boasted of their intellectual acumen, claiming that a man when he died had no preeminence above a brute, except in the honors done to his corpse--disbelieving in a resurrection or future life of any kind, disbelieving also that there are angelic beings of a spirit order, holding extremely materialistic views, believing nothing that they could not appreciate with their natural senses. The third party, Essenes, accepted the heathen teachings of Plato, disbelieving in a resurrection, and claiming that when a man died he was more alive than before. This sect or party, although mentioned by Josephus a little later than our Lord's time, was so small in the days of our Lord and the apostles that they are not so much as mentioned once in the New Testament.

The Pharisees, the numerous party, the orthodox at that time, were our Lord's chief opponents in argument and otherwise; yet, as the records show, they uniformly failed to entrap him, though their ables men were put to the fore with this end in view--that they might show our Lord's teachings to be illogical or unreasonable to some degree, and thus to break his influence with the common people; or, failing to do this, that they might catch him in his words and have opportunity for a charge against him before the Roman governor, and thus bring political pressure to bear to stop his ministry. It was on such an occasion, after the discomfiture of the Pharisees, that the Sadducees stepped to the front with a question which they had every confidence would confuse our Lord in the presence of the people, and not only show his position to be illogical, but gain a feather for their own caps as philosophers and teachers superior, not only to Jesus, but also to the Pharisees.

R3461 : page 345

WHOSE WIFE SHALL SHE BE?

The Jewish Law provided certain inheritances for each son, and it was the ambition of each to perpetuate his own family. This the Law inculcated, by providing that upon the death of any man childless, his brother, if he had one, should perpetuate his inheritance for him by taking the widow to wife. The skilfully arranged question of the Sadducees supposed seven brothers, the first one of whom married and died childless, the wife being taken by his brother, and so likewise until the entire seven had been husbands to the one wife. Lastly the wife died. Which of these seven could claim the wife in the resurrection? The question seemed to show an absurdity in the doctrine of a future life, implying that there would be such a muddle that all eternity would not straighten it out.

Our Lord's answer was, "Ye do err, not knowing the Scriptures, neither the power of God." That is to say, the difficulty of the Sadducees arose from the fact that they had not understood the Scriptures relating to the future life beyond the resurrection, neither did they give proper weight to the power of God, which is quite able to surmount every difficulty that could be imagined. Our Lord might have stopped there, giving the not unreasonable inference that his hearers lacked the proper knowledge of the subject to permit them to clearly comprehend anything he might say about it. But rather than appear to avoid the question, and, indeed, with a view to giving light upon the subject to us who would come afterward, our Lord explained the matter, saying, "The children [people] of this world [age] marry and are given in marriage; but they which shall be accounted worthy to obtain that world [age] and the resurrection from the dead neither marry nor are given in marriage."

True the glorified Church will not marry, but there is no reference here to the Church class, the Bride class. The question did not refer to saints, but to any ordinary Jews under the Law, to whom the illustration might be in any degree applicable.

Nothing in the illustration implied that either the woman or any of her husbands were followers of the Lord or in any sense of the word "saints." Our Lord's answer should be understood from this standpoint, therefore. He did not say, My disciples will neither marry nor be given in marriage, nor that those who are faithful in following me will have such experiences, but he made his answer as broad as the Sadducees had made their question: he made the answer applicable to all Jews. True, also, the Greek article occurs before the word resurrection in the question and also in the answer, but this would be no positive proof that a special or chief resurrection was meant except two resurrections were referred to in contrast. Indeed the distinction between the resurrection of the Church and that of the world was not yet taught by our Lord--was not set forth until after Pentecost. Hence the Sadducees could not know to refer to it. They did probably know that our Lord had awakened some dead ones, as had the prophets of old, and so probably referred to the anastasis of the future as in contrast and distinction from any temporary awakening of the present time.

DID THE RANSOM SECURE FULL RESURRECTION?

We ask then, what did our Lord mean by limiting his answer to "they which shall be accounted worthy to obtain that age and the resurrection"? Will not the whole world be accounted worthy to obtain full resurrection? Did not our Lord's death purchase full resurrection for all the race? We answer, No. Our Lord's death was the propitiation, the satisfaction, whereby the sins of the whole world shall be cancelled, and whereby, therefore, the whole world may be awakened from the sleep of death and brought out of the great prison-house, the tomb. But such awakening and coming forth is with a view to their enlightenment, that they may all come to the knowledge of the Truth to the intent that by such knowledge and by obedience to it they might be saved, recovered, delivered completely out of all weaknesses and imperfections--brought gradually step by step, up, up, up, out of sin and death-conditions to full perfection and life-conditions; and this condition of absolute perfection or life from the dead is resurrection "out from among the dead" who will refuse to use those opportunities.

The raising up will proceed during the thousand years from the time of the awakening of the individual until he shall have attained to the full perfection of manhood--all that was lost in Adam. Then he will be resurrected--that will constitute his resurrection. Thus he will attain unto "that world," that perfect dispensation which God has designed shall be the ultimate and everlasting condition of all who love and obey him. But some will be awakened from the tomb who will not be accounted worthy to attain such a lifting up to perfection, mental, moral and physical, because of their failure to respond to the blessed privileges and influences of that time.

Now, as respects those who, at the close of the Millennial age, will have demonstrated their obedience to the Lord, and who shall be accounted worthy of that perfect state, and to be made perfect themselves, lifted clear out of death--such will neither marry nor be given in marriage. The Lord does not say what will be the

intermediate conditions during the Millennial age, and this leaves us to infer that mankind and womankind, being awakened from the tomb in precisely the same conditions in which they went into it, will possess the same sex distinctions as at the present time. What will be the regulations of that time we are not told, but we have confidence in the Lord that he will be abundantly able to direct the course of mankind wisely for their benefit, instruction and uplift.

The end of the uplifting process, the end of the Millennial age, will mark a change in the human constitution by gradual development, a change so great that by that time those who will be ready to pass beyond the Millennial age into the everlasting conditions will not only be perfect in the sense and degree that Adam was perfect before he sinned, but also before mother Eve was taken from him and made a separate being. That is to say, sex conditions will gradually pass away, and be no more in mankind, even as it is not found in angels, and as it was not in man before the separation into sexes was effected in Eden for the purpose of propagating the race and filling the earth.

SEXUAL DISTINCTIONS TEMPORARY.

It will be remembered that during the first thousand years after the fall, not only was life much longer than at present, but births were much less frequent than now; and so we presume that during the Millennial age the propagation of the species will gradually diminish until toward its close it will finally stop, mankind gradually losing the sex functions. Sex will no longer be necessary; for man will no longer be alone, as he was at first, to need a companion, for the whole earth will then be filled with perfect beings, and all the wicked, the incorrigible, will be destroyed. It is to this we understand that our Lord referred, saying, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being children of the resurrection." As the angels do not die, neither will the perfected human beings die.

Eternal life is the gift of God through Christ for all of Adam's race who would receive it upon conditions of absolute obedience, and the test which will take place in the close of the Millennial age (Rev. 20:7-9) will guarantee that none remain to pass beyond into the perfect dispensation except those who, like the angels, having been tested, will be in no danger of falling, and will therefore die no more. Those who pass that inspection at the close of the Millennial age will be accepted of the Father as his children, and the intermediary or mediatorial Kingdom of Christ over them will terminate. They will become God's children by the resurrection--by the raising up processes

R3462 : page 346

of the Millennial age, administered through the glorified Christ--the same that elsewhere is called "the resurrection by judgments," because the rewards and penalties of obedience or disobedience will follow promptly, having the effect of constraining to righteousness and uplifting from sin-and-death conditions.

In applying this Scripture thus to the world of mankind, and its raising out of death conditions during the Millennium and its attainment to life everlasting and to the condition where there will be no further marrying, we have no desire to imply that there will be marrying in the glorified Church. On the contrary the Church is married to the Lord. As old creatures they are dead; as New Creatures they never will be married to any but the Lord; and when in the resurrection they come forth to glory, honor and immortality it will be to conditions like to their Lord, "far above angels, principalities and powers and every name that is named."

WHAT MOSES SHOWED AT THE BUSH.

Continuing to level his argument against the Sadducees--continuing to prove the general resurrection of mankind, and not merely the resurrection of the Church--our Lord adds, "Now that the dead are [to be] raised even Moses showed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob, for he is not a God of the dead but of the living; for all live unto him." Had there been no provision in God's plan for the raising of Abraham, Isaac and Jacob, he never would have spoken of himself as being their God, but rather would have treated them as non existent, having no being, no God, and never to have any. Likewise the fact that God speaks of the coming blessing through Abraham upon all the families of the earth proves that from the divine standpoint, although the billions of earth are dead, they all live unto God--in his purpose, in his plan, in his arrangement, to be accomplished and fulfilled through Jesus during the Millennial age.

SHALL WE KNOW EACH OTHER THERE?

The questions are frequently asked us, What knowledge of one another will there be in the next life? and Will there be communication between the heavenly and the earthly classes?

We reply that the acquaintance of the present time will be prolonged into the next life, and revive and increase. As for those who will attain the spirit plane of being, viz., the Bride, the overcoming class, and "the virgins, her companions, which follow her," otherwise in Scripture known as the "great company," all being upon the spirit plane will be able to see and know each other, because in those respects they will be alike, spirit beings. True, the Bride class, with her Lord Jesus and the Father, will all be on the divine plane, while the Great Company, like the angels, will be

on a lower plane of spirit being. But all spirit beings may see and know and have intercourse with each other--those on the divine plane being superior not only in rank and position but also in that they will possess inherent life, immortality, while the others will possess a life that will be eternal because of its continuous supply.

The world of mankind will know each other as they do now--some by previous acquaintance and some by introduction. Thus, none of the ancient worthies who will be present as perfect men will be known by any of the world today, and they would need, therefore, some kind of introduction, either by divine miracles attesting them and their authority or by some other means. It may be easily enough imagined how the world will gain introduction one to the other, just as such introductions are now accomplished amongst men. Similar introductions will doubtless be necessary to the glorified saints beyond the vail, since the majority of them have never seen the Lord, the Apostles, nor each other.

COMMUNICATIONS BETWEEN SPIRITS AND HUMANS.

Coming now to the last feature, we answer that undoubtedly there will be communication between the heavenly and the earthly beings, not only throughout the Millennial age but subsequently. To our understanding the Father and the heavenly angels will have nothing to do with mankind during the Millennium, until the delivery up of the Kingdom of God's dear Son. But there will be communication between the Kingdom class, the Church, with Jesus at its head, and the world of mankind under their supervision and uplifting influences. Looking back into the past, we see that God communicated with Abraham, and numerous of his natural descendants, through spirit beings, who assumed human form for the purpose. But we are not to expect such manifestations in the future, because we find in the divine arrangement a different preparation.

We find that the ancient worthies as a class have been prepared of God in advance to serve this very purpose; that they, rewarded with human perfection, might serve as the intermediaries between the spirit Kingdom and the world of mankind. As it is written, "The Law shall go forth from Mount Zion and the word of the Lord from Jerusalem." The instruction will go from the spiritual Kingdom to the earthly princes, its representatives, and be communicated from these princes to all the families of the earth, with full power and authority in the name of the Kingdom to enforce every regulation, to reward the well-doers and to punish all who fail of obedience.

With the end of the Millennial age, wilful evildoers having been cut off in the Second Death, the world of mankind will be, like the angels, possessed of lasting life, and without sex. They will all be perfect men, like to and equal to the condition of the ancient worthies during the Millennium. When the Kingdom of Christ shall be delivered to the Father we believe that a similar communication will be established between the perfect men and the heavenly courts that was in vogue before the first disobedience and its penalty came upon men. True, we do not know very particularly about the character of the communion which prevailed in Edenic times, but it was sufficient for every purpose, we may be sure, and such will be the communion of the future between the perfect God and his earthly image, the perfect man--similar communion to that which during the Millennial age will take place between the glorified Church and its earthly representatives, the ancient worthies.

===================

R3462 : page 347

"THEM THAT HONOR ME I WILL HONOR."

--2 CHRONICLES 29:18-31.--DECEMBER 4.--

HEZEKIAH was reckoned in the Lord's sight as one of the three most acceptable kings who ever sat upon the throne of Judah--David and Josiah being the other two. (2 Kings 18:5.) His case was the more remarkable in that he was the son of King Ahaz, one of the most reprehensible kings that ever occupied that throne--one so disesteemed that he was not even buried in the sepulchers of the kings. King Ahaz had fostered idolatry in its worst forms, and under his reign the kingdom had sunk to a very low condition every way. At the age of twenty-five years Hezekiah, on his father's death, had succeeded to the throne, and his entire reign was one of reformation and indicated a hearty desire to please the Lord.

The secret of the difference between the father and the son is found in the fact that the mother was a godly woman, and no doubt this is one particular reason why her name, Abijah, is mentioned in the Scriptures. The name signifies, "My father is Jehovah," and implies that one or both of her parents were reverent and God-fearing. How she came to be the wife of so ignoble a king we do not surely know, but evidently the irreverence and idolatry of her husband had no contaminating influence upon her mind. This is intimated by the name given to her son Hezekiah, which signifies, "Strength of Jehovah." In this we have another illustration of the Apostle's words, "For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband, else

R3462 : page 348

were your children unholy." (I Cor. 7:14.) So far as parentage is concerned the intimation is that the Lord is pleased to recognize the child as the offspring of the believing parent, and thus it comes under divine providence and care, similar to that of its believing parent, up to the age of discretion.

What a lesson we have here respecting the power of a mother for good. True, in this case as a wife she did not succeed in influencing her husband to divine reverence and righteousness, but she evidently did exercise a moulding, controlling influence in the formation of her son's character. The influence of the wife and mother rightly exercised is very highly to be appreciated, but some, failing to properly value their privileges and opportunities in the home, have launched forth in public efforts to the neglect of home duties--a serious mistake.

CLEANSING THE TEMPLE.

The lesson recounts the opening of the Temple and the cleansing of its various parts, which apparently required sixteen days. This probably included the restoration of certain brass plates and borders which we are informed King Ahaz had removed from the altar and tables for use in other places; but sixteen days would be none too long for a proper cleansing of the building anyway. We recall that history says that before the reign of Queen Elizabeth, while Great Britain was under the power of Rome, St. Paul's Cathedral in London was used as a kind of market place, donkeys with burdens passing up and down the aisles (previously and subsequently used for

R3463 : page 348

worship), huckstering and servant hiring, etc., being a part of the regular routine. Evidently it is very easy for any people to lose its reverence for God and holy things, and such a loss is not only to be deprecated in a nation, but particularly in the hearts of individuals, for with the loss of reverence goes one of the mental qualities most helpful to a moral and religious life.

The restoration of the Temple to the service of God was celebrated by King Hezekiah and the rulers of the city and the princes of the nation with great zeal, for indeed the whole nation seems in some measure to have come to a realization of its low condition and need of an uplift. Our lesson proceeds to describe a special sin offering for the sins of the people. The fact that seven bullocks, seven rams, etc., were sacrificed instead of one of each would merely mean that it was to intensify the matter, seven being a symbol of perfection or completeness.

This was not the regular Atonement Day sacrifice, because it was in April instead of in September, but we may be sure that no Atonement Day sacrifice had been offered in the Temple for many years,--so thoroughly had the king and the nation under his guidance rejected the Lord and the gracious arrangements he had made for their forgiveness and fellowship with him. The proper date for sin atonement having passed, it was no doubt proper enough that the sacrifices should be offered in the middle of the year rather than wait for the beginning of the new year;

but the atonement effected would not be good for twelve months, but merely for the remainder of the year in which it was offered. The generous spirit of Hezekiah is exhibited in his instruction to the priest that the same atonement should be effected not only for the people of the kingdom of Judah but also for those of the ten tribes which had separated from them.

SPIRITUAL TEMPLE CLEANSING.

Spiritual lessons for the Church may be drawn from this narrative. The antitype would not be the cleansing and care of church buildings, chapels, cathedrals, etc., although it is certainly proper enough that any building used for the Lord's worship should be respected and kept in decency and in order. The antitype of the Jewish Temple is the spiritual Temple of which the Apostle speaking says, "Whose Temple ye are if so be that the Spirit of God dwelleth in you." Applying the lesson in an individual manner it would mean that if any of the Lord's people have in any measure fallen into worldliness, sin, the worship of Mammon--idolatry--the neglect of the worship and service of the true God in any measure or degree, there should be first of all a cleansing to the best of our ability, a reformation, and secondly an appeal to God for at-one-ment with him, for forgiveness of sins. It is not necessary that we should offer bullocks, goats and rams, but it is necessary that in such a reformation, such a preparation for divine forgiveness, we should come before the Lord in the merit of the great sacrifice for sins which he has appointed and which already has been made--"once for all."

Applying the lesson on a larger scale to the Church as a whole, we look back in history and see the time that the Temple of God was completely given over to idolatry, when the "continual sacrifice" was set aside, and masses, fresh sacrifices, "abominations" in God's sight were substituted, and even the form of godliness was almost obsolete and supplanted by heathen festivals and carnivals and image worship, wholly misunderstanding the divinely arranged faith worship. In the Lord's providence a great reformation came in the days of Luther, Melancthon and others, and this cleansing of the Lord's Temple is still in progress, because, alas, all of the debris of Antichrist has not yet been removed.

R3463 : page 349

A PART IN THE SERVICE FOR EACH.

Much of superstition, false doctrines and mummery still remains. With many the "mass" is still reverenced, but, thank God, with the few the precious blood shed once for all for the remission of sins has come back again into a proper appreciation. Let all of the Royal Priesthood, the consecrated followers of the great High Priest of our profession, be on the alert to do all in their power for the cleansing of the Temple of every defilement of error, and let all of the antitypical Levites, the household of faith, lend willing hands in this same direction, cooperating for the one great end which at last will be secured--not by our efforts, but by him who declared that his influence will be as fuller's soap and as a refiner's fire to purify all of the sons of Levi--to purify all of the true believers, that ultimately they may be acceptable sharers in the heavenly Kingdom and its glorious work of uplifting all the people and shedding forth the blessings of the great atonement upon all the families of the earth.

The work of reestablishing the true religion recounted in our lesson was not to be accomplished in a doleful manner, but with joy and rejoicing. The priests and Levites proceeded with the various departments of the work, and musical instruments and the psalms of David expressed the joy of those who rejoiced in the new order of things. The king and the people bowed before the Lord, giving the worship of their hearts to the invisible one instead of to idols and the work of their own hands. King Hezekiah, evidently addressing the people, said, "Now have ye consecrated yourselves unto the Lord: come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings, and as many as were of willing heart brought burnt offerings."

Thus it is with the Lord's truly consecrated people today. Rejoicing to be free from the errors and sins of the past, they rejoice to worship the Lord with thank offerings and praise and true worship. Let this be more and more the attitude of those who have been blessed of the Lord with the opening of the eyes of their understanding and a return to his favor.

===================

R3463 : page 349

THE CAPTIVITY OF EPHRAIM.

--2 KINGS 17:6-18.--DECEMBER 11.--

Golden Text:--"The face of the Lord is against them that do evil."--I Pet. 3:12.

EPHRAIM was the name of the ten-tribe kingdom of Israel, as Judah was the name given to the two-tribe kingdom of the same people. Our lesson recounts how, at the divinely appointed time, Ephraim was utterly overwhelmed by the kingdom of Assyria. The people, deprived of weapons, although otherwise well treated, were deported to the lands under Assyrian control, while other peoples conquered by the Assyrians were settled in the land of Israel. The object of the conqueror evidently was to break the national spirit and reduce the various peoples conquered to a kind of serfdom, the better to collect taxes or revenues for the Assyrian treasury. Probably the people were not worse off as respected their material welfare, for they were not treated as slaves but as emigrants and settlers.

For many centuries Ephraim, the ten-tribe kingdom, especially after Solomon's death, was extremely perverse: not more degraded, we may presume, than the surrounding nations, but their perversion was more wicked, more reprehensible, because of greater privileges, blessings, knowledge and opportunities which the Lord had granted to them as the posterity of Abraham, Isaac and Jacob, and the inheritors of the great Oath-bound Covenant made to Abraham and confirmed to Isaac and Jacob. One is amazed, in reading of the Lord's dealings with Ephraim and Judah, to note their general tendency toward idolatry, and this in spite of the divine chastisements, corrections, etc., which evidently influence only the few. In thinking of these matters we are to remember that the surrounding nations were still more grossly steeped in idolatry and its lustful orgies, practised in the name of worship. These other nations were not specially chastised for idolatry as was Israel, but were allowed to practically take the course they chose, as the Apostle explains in Rom. 1:28: God gave them over to a reprobate mind and to doing those things which were not proper because they had not wished to retain him in their minds.

The captivity of Ephraim should be viewed from this same standpoint. It was God's abandonment of the ten-tribe kingdom, his permission for them to have their way, and henceforth be treated of him as the heathen--without special chastisement. It was in this sense and in this sense only that those tribes were "lost." Located in various parts of Assyria they gradually assimilated with the population surrounding them, and lost identity as Israelites, intermarrying with their neighbors.

It was because of their failure to appreciate him, because of hankering after false gods and false worship and the more or less mingling of these false worships with the true worship, that God withdrew his

R3463 : page 350

favor. It is pointed out that God did not cast them off without reproving them, chastising them and sending them messages by prophets and seers. To the seers the Lord gave prophetic visions and messages built upon these, and by the prophets he sent them instructions and warnings, encouragements and threatenings. Elijah and Elisha had been amongst them, and later Jonah and Amos and Hosea. Through all these the Lord had warned and cautioned. Through Hosea the Lord had made especially kind and loving appeals to them as a father to children--"How can I

R3464 : page 350

give thee up, Ephraim? How shall I make thee as Admah?"--a desolate room. Again we read, "Ephraim feedeth on the wind"--"I will heal thy backslidings, I will love thee freely." These messages had indeed some effect upon a few individuals in the nation, but did not affect the people as a whole, neither did it lead to a reformation. As our lesson declares (vs. 14), "They would not hear, but hardened their neck like to the neck of their fathers...And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity," etc. Hardness of neck here is a figure of speech doubtless drawn from the stiffness of neck of a yoke of unruly bullocks--unmanageable, self-willed, resenting every effort to turn them in the right way.

The wrong course of the people is further declared in the statement that they not only worshiped false gods but made their sons and daughters pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord. They became the slaves of their passions and self-deceptions, and were so misled of the evil spirits as to consider this burning of their own children as acceptable sacrifices to false gods. It was well that all pretensions on their part to be people of God should cease; it was well that they should be removed to new scenes, amongst strangers, where under new conditions their minds would be otherwise engaged, even though it should be an entire alienation from God.

VIEWED FROM THE DIVINE STANDPOINT.

There is but one standpoint from which the history of Israel can be properly understood and appreciated: namely, Israel's inheritance in the Abrahamic Covenant. All of God's dealings with the children of Jacob were with a view to a selection of the two seeds of Abraham--a natural seed and a spiritual one. To this end their national experiences conspired--to find in that nation certain noble, loyal, reverential souls, such as David, Jonathan, and all the holy prophets, and to prepare that people by disciplines, prunings, etc., to be the people to whom Messiah would first present himself and among whom he would find a goodly "remnant" prepared to be his followers.

The separation of the ten tribes from the two tribes at the death of Solomon was an important step in this selection. The Lord had distinctly stated in advance that the Law-giver whom he had promised should come out of Judah, and hence any Israelites indeed in the ten-tribe kingdom must have looked with longing interest toward Judah as the ultimate end of their hopes--the Messiah, and the fulfilment through him of the Abrahamic Covenant. Throughout the varying history of these two kingdoms the greater religious faith and zeal was always to be found in Judah, and gradually many of the more religious in Ephraim removed to Judah and identified themselves therewith, because of the greater religious privileges and blessings there enjoyed. Thus Judah eventually represented the cream of the nation, and the records show that not only Hezekiah, the king of Judah, was favorably disposed toward his brethren of Ephraim and made them welcome to the religious assemblies, but that other kings, his predecessors, had done similarly. Thus seen the captivity of Ephraim was merely the rejection of the skim milk of the nation, and as we have already seen was really not at all to their injury so far as temporal interests were concerned. It was their cutting off from divine favor in respect to the Abrahamic Covenant that was specially regrettable.

When a good while afterward the kingdom of Judah was overthrown and its people similarly taken into captivity and similarly scattered amongst the nations composing the Babylonish empire it was merely a carrying out of a further development of the divine plan. By this last stroke the Lord would put away all the more grovelling, sensual and worldly-minded of his people. The desolation of the land for seventy years permitted all who would to forget the original covenant of which they were heirs, permitted them to intermarry with the nations around them if they would, permitted them to settle and prosper and be content in their new homes; and then the Lord in his providence opened up a way for all who were not satisfied with the good earthly portion they were enjoying to return to their own land--a desolated land.

We can readily see that none of them would come back under such conditions except those who had strong faith in the Lord and in the original Oath-bound Covenant made to Abraham and confirmed to Isaac and Jacob and the nation. All without faith and all of weak faith, all lacking in zeal, would surely find it much to their advantage every way to remain where they were. And so we find that only 55,000

R3464 : page 351

out of all the millions of those two nations cared to return to the land of promise--for in the Lord's providence the proclamation of King Cyrus permitted all Israelites of every tribe to return to their own land. The faithful people who did return were the very cream of that nation, and their successors, to whom our Lord Jesus presented himself as king, represented, in many respects, the noblest and best people in the world. We should not be misunderstood: while the majority of Ephraim and Judah commingled with the heathen, others preserved their identity as Israelites without returning to Palestine, just as we see the Israelites today in every part of the world preserving their religious institutions and faith. But then each preserved his tribal identity, whereas now all tribal lines are lost and obliterated. It is of these that the Apostle sometimes spoke as "our twelve tribes scattered abroad"--not lost but scattered, as today. The only ones lost are those who have become Gentiles, by utter disregard of the peculiar characteristics of the nation, of which by divine arrangement circumcision was one.

Our lesson viewed from this standpoint is profitable. It shows us that God is working out his great and wonderful plan. Those favored in that plan are not coerced, though graciously dealt with and appealed to; neither does their neglect or rejection of divine favor estop the development of the divine plan.

"God moves in a mysterious way
His wonders to perform."

ANALOGIES IN SPIRITUAL ISRAEL.

We may reasonably expect analogies in spiritual Israel, and we find them. The first epoch of the Church's history in the days of the apostles was quickly followed at their death by the great "falling away" from the faith and simplicity of the original establishment; chastisements followed, persecutions, etc., and finally the great majority went into captivity to the world--to Babylon. To these the worship of images and shrines and pictures and the offering of incense and burning of holy candles were associated with a great false sacrifice--the "sacrifice of the mass"--the "abomination that maketh desolate."

Gradually the Lord separated from that system of confusion and error the few who were spiritual Israelites indeed. Protestantism thus gradually grew, and in some respects represented more nearly than did the Greek and Roman churches the true hopes and prospects of the Christian; and yet in Protestantism much was found that was reprehensible in God's sight, many who had only a form of godliness without the power, but some--a proportionately larger number than in Papacy--were found at heart loyal to the Lord and desirous of knowing his will and plan.

These dealings with nominal spiritual Israel for the past eighteen centuries are gradually separating to the Lord an overcoming class and preparing a remnant for him in his second presence. The Reformation movement gathered out of Papacy the majority of the loyal souls indeed at that time: and now in the harvest time of this age the ripe wheat is being garnered from "all Israel," from Catholicism as well as Protestantism, though because of previous siftings, etc., much the larger proportion, as might be expected, will be gathered from Protestantism--Israelites indeed in whom there is no guile.

"KEEP YOURSELVES FROM IDOLS."

The Apostle's words, "Keep yourselves from idols," are not by any means meaningless to spiritual Israel. All around us we see idolatry--not on the same low plane practised in olden times, but idolatry nevertheless. Some worship the idol of wealth, others at the shrine of fame, and in a general sense the spirit of worldliness is swallowing up the time and talent and influence of the civilized world, which professedly claims to be Christendom--Christ's kingdom --spiritual Israel. As natural Israel had its groves and totem-posts, some plain and some carved, so many spiritual Israelites today have for their totem-posts the various creeds of the various denominations set up in the past. To these the masses bow with reverent thoughtlessness, largely neglecting the Almighty One and the Word of his testimony, which Word rebukes all such misrepresentations of the divine character and plan.

We have not today in nominal Christendom a literal Moloch of brass, heated red hot by internal fires, with arms open to receive the children to his embrace, as ancient Israel had, but we have instead a Moloch on a much larger scale--a much worse misrepresentation of the only true God, whose character is wisdom, justice, love and power. We have today in the minds of people, reverenced by many, mental imaginations of a god red hot with the flames of hell or purgatory, and visions of millions agonizing in his embrace. How terrible the thought! How God-dishonoring! How manifestly the work of the Adversary and totally contrary to the gracious messages which the Lord has so repeatedly sent, not only through the prophets of old but also through his Son and through the apostles, "speaking peace through Jesus Christ," and assuring us of his love, as manifested in the great redemptive

R3465 : page 351

sacrifice, and of his intention to bless the world through the glorified Christ by appointing "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."--Acts 3:21.

====================

SEMI-MONTHLY
VOL. XXV. DECEMBER 1, 1904. No. 23.

CONTENTS

Christendom's Anxious Situation...................355
Outlook of Congregationalists.................356
Rationalistic Seminaries......................356
New Missionaries Infidels.....................357
No "Trumpet" in Christendom...................357
An Illustration in Hypocrisy..................358
A Giant Specter...............................358
Price List of Bibles, Helps, Etc..............359-362
"Thou Shalt Worship the Lord thy God"..363
The Prince of Peace...............................364

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3465 : page 354

CLUBBING ARRANGEMENT FOR 1905.

As usual, all WATCH TOWER subscriptions for the United States for 1905 will include subscriptions to the Old Theology Quarterly. And this year we have effected a special arrangement by which all paid WATCH TOWER subscriptions for 1905 will include without extra charge, a subscription to the Solon Journal (monthly) for four months. It is a secular journal of good tone; price with privileges $2 a year. Its claims for public recognition we heartily endorse, having profited thereby ourselves. Its advantages apply only within the United States, hence this offer is thus limited. All U.S. subscribers may look for their first number in January.

BROTHER RUSSELL'S SUNDAY DISCOURSES

The following journals are now publishing Brother Russell's sermons regularly, viz.,--

The Schenectady Union, - Schenectady, N.Y.
The State, - - - - - - - Columbia, S.C.
The Pittsburg Gazette, - Pittsburg, Pa.

The arrangement with the latter was for one year, and expires with the present month. Should it not be renewed all of its unexpired subscriptions sent to us for it will be placed in other journals publishing the discourses.

===================

R3465 : page 355

CHRISTENDOM'S ANXIOUS SITUATION.

BY REV. E. F. BURR, D.D.

WE SEE, in many pleasant respects, just what the Fathers saw. The old Christian flag is still waving; the old Christian creeds still maintain their places; the old Christian sanctuaries are still open every Sabbath; ministers preach and pray in them still; there are still prayer meetings, and sacraments, and Sunday Schools, and Bible Schools, and Salvation Armies, and Northfields, and Bible Leagues, and Christian Endeavorers. It is not a surface Sahara by any means.

And yet the condition of things among us is very serious--so serious that it would be the height of unwisdom to blink it. Beneath the fair crust of Christian forms and professions boils and tosses an amazing amount of un-Christian and anti-Christian thinking. We do not know exactly how much; but that it is formidably great we do know. Every now and then eruptions occur which startle us as with a blow. Latterly, these outbreaks have sometimes come in groups and with almost volcanic violence; and the impact on us has been as when the smith with both hands smites the anvil. We are shocked--shocked at the mass of destructive material belched out from most unexpected quarters; from pulpits noted for orthodoxy; from seminaries supposed to be bound to the old Gospel by more than seven green withes, which not even a Samson could break; from Associations, Presbyteries, Conferences where grey heads listen patiently to attacks on the Bible, which a few years ago would have raised a storm of astonishment and protest.

Lo, the new departures of a few years ago have expanded into the "New Christianity" of the Higher Criticism, the destructive criticism of the Bible. Under the aegis of the Christian name this unwelcome immigrant has come to great estate among us. Its shadow covers and chills great denominations, great presses and great educational institutions. To multitudes the Old Testament is gone and the New Testament is either gone or going. Not a few deny or question fundamental Christian doctrines--the Messiahship of Jesus, his miraculous birth and incarnation, his miracles, his atonement, his resurrection and ascension, and even his reliability as a religious teacher. Many whose standing in the ministry is still unchallenged question all these doctrines; and very many more are plainly feeling their way to the same depths at various stages of descent. These men, even the most radical of them, are preaching their views without hindrance in our churches and presses. They occupy chairs in our colleges and seminaries. The defection is so great that no ecclesiastical discipline is attempted. Courts, civil and ecclesiastical, have been appealed to in vain to prevent the perversion of trust funds defended by oaths and creeds as strong as human ingenuity could make them. In spite of ironclad creeds and quinquennial paths rationalism has appropriated many strategic positions in the high places of the field. The leading colleges of New England invite to their chairs and pulpits the most radical Unitarians, Universalists and Rationalists; and, as if the home supply was not large enough, are at the trouble of importing them. Whole Associations, Presbyteries, Conferences are dominated by views of the Bible which defy all the Protestant confessions and which would, a few years ago, have been met by storms of protest and excommunication.

In view of this general situation the friends of the old Bible naturally look with anxious eyes to see where stand their Missionary Societies. What do they find? I will speak only for Congregationalists. Other Protestant denominations must speak for themselves.

Just now they may find themselves much better off than their neighbors; but they will, at least, find that they are being menaced by like conditions. We should at least serve as a warning.

OUTLOOK OF CONGREGATIONALISTS.

What do Congregationalists find? They find that the higher criticism now sits at the council board and swarms in the constituency of each of their three missionary societies. Whoever sees that much sees reason for grave apprehension. All these societies are on the brink--liable to be crowded over it at any moment by the pressure from behind....

Is there not cause for uneasiness? Have not evangelical churches reason to fear that as little discrimination is made in the laborers sent into the home mission fields as exists among the men sending them? Is it not certain that men who think that higher critics of an extreme type are suitable persons for the championships and directorships and presidencies of missionary societies will think them suitable for mission work in the field? Our misgivings are very great. Our fears are stronger in the battle than our hopes. We are willing and even anxious to contribute to send the old Gospel into all fields, believing it to be the power of God unto salvation; but we are not willing to do as much for another Gospel. It is forbidden us. So we feel obliged to query with our two home missionary societies: "What are you doing with our contributions? What sort of men are you sending into the mission fields in our names? Let us know. It looks more and more as if you must be sending forth men whom it is against our consciences to send and support. Is it so?"

Again our three missionary societies are so linked to a fourth that whatever patronage is given to one is measurably given to all. They present themselves for patronage in a lump, make a common appeal, have a common publication, divide among themselves certain common expenses and receipts, and are thinking of a common anniversary. We cannot bless one without blessing all; cannot help the American Board of Commissioners for Foreign Missions without helping the Congregational Sunday School and Publishing Society.

And yet this latter society, acting in the name of all our churches, and at the expense of all of them, is engaged in publishing books and Sunday School helps and a weekly newspaper notoriously and grossly in the interest of the Higher Criticism--the newspaper presumably bought and supported, in part at least, by denominational funds and claiming denominational authority. Moreover, this society has just come into avowed alliance with a well known organ of the Higher Criticism; namely, "The American Institute of Sacred Literature," for the purpose of capturing in its interests our Sunday School teachers.

Such is the society which all our churches are now being urged to support liberally--urged by the common voice of all our denominational societies, as expressed in innumerable circulars, in a plan for having a special agency for each society in each church, and in the actual appointment of a field secretary to give his whole time to the work of swelling the contributions of all the churches to all the societies--not excepting the most objectionable. Is this tolerable? Do not the other missionary societies see that their working in harness with such a society, and even helping to gild and draw its special chariot, is fitted to disturb confidence in themselves? Would not all evangelical churches feel wronged at having their contributions so used if they were aware of it?

R3466 : page 356

But they are not aware. For some reason the shepherds have not spoken, or have spoken the wrong thing. Even watchmen who have clearly seen the enemy entering the gates in force, and have deplored the fact, have not seen their way clear to put trumpet to their lips. Wonderful silence! And so the churches do not know that the Philistines are upon them. Are not misgivings (or more) in order under such circumstances? Unless something is done, in due time our whole city will be taken, our whole lump will be leavened with unbelief, at the expense, largely, of believers. Are believers ready for this?

"RATIONALISTIC SEMINARIES."

Another fact gives us even profounder concern--gives vast weight and exasperation to our other sources of anxiety. If all our educational institutions were in the hands of believing and faithful men, backsliding missionary societies would not mean so much. They must soon retrace their steps or die. But, as matters now stand, they threaten to go from bad to worse by endless reinforcement from behind. All the leading colleges in the East, and all our technical Congregational seminaries both East and West, are in active sympathy with the principles and methods of the Higher Criticism--as is shown either by the position of those who control them, or by publications of their professors, or by the reports of their students, or by the radical critics invited to their lectureships and decorated with their honors.

This is the condition of things which actually exists among Congregationalists, and threatens all our

Protestant denominations. It is a very serious condition --so serious that to realize it almost takes one's breath away; only leaving breath enough to exclaim, "When the foundations are destroyed what can the righteous do!"

Of course rationalistic seminaries must be expected to produce, mostly, rationalists. Here and there, one heavily reinforced by a sound conversion and a sound home training, will resist the influences of the seminary; but such cases will be few. Practically, the entire output of our seminaries at present is higher critics. What becomes of them? Somehow the Congregational public absorbs them all. Some, by grace of easy-going councils, become pastors of self-supporting churches. The rest are being sent forth by our missionary societies. How can it be otherwise? From what other sources than their seminaries can these societies draw their recruits? They must take higher critics or none. As matters now stand they must do it or go out of business. But they have not gone out of business. They are still busy at sending out appeals and missionaries--sending them out at the expense of all the Congregational churches, nearly or quite all of whom, in the older States, have evangelical creeds and histories. Are we content with this? Ought we to be?

R3456 : page 357

NEW MISSIONARIES INFIDELS.

Just now, on all the mission fields, are many men to whom no exception can be taken--men of an earlier and better training. But they are becoming fewer every year, and their places are being filled with their opposites. If the present condition of our seminaries continues, and our missionary societies continue to do as they are now doing, and have been doing for some time, what but the Higher Criticism, with its eviscerated Bible, will occupy the field at home and abroad? Can evangelical churches be reasonably asked to assist such a result by their contributions? It is asking them to commit suicide.

Are we invited to bear in mind that all the forms of Higher Criticism which the seminaries are engaged in teaching, and the missionary societies are engaged in distributing, are not equally gross? We do bear it in mind. We remember that some higher critics are standing on the crumbling edge of the precipice; that others are clinging to its ragged sides at various stages of descent, and that very many are lying on the jagged rocks at the bottom, all broken to pieces. No --all are not as yet broken to pieces; but all are in imminent danger of being so. For, they all decline to treat the Old Testament as Christ treated it, and, in the treatment of both Testaments, all approve and act on those general principles and methods of Biblical criticism whose logical and historical terminus is a Bible without supernaturalism and without authority.

"THOROUGH-GOING INFIDELS."

And, somehow, the most broken of these critics manage to do their work under shelter of the old creeds, and while wearing the purple robes of Christian professors and ministers. We do not see how they can put this and that together. To us the man seems like a thorough-going infidel. He talks like an infidel in private; he writes like an infidel; he is doing the work of an infidel; and infidels rejoice over the work he is doing and call him Brother. But he denies the kinship. He says that he is a Christian and doing Christian work. Does he not subscribe to a Christian creed, hold a high Christian office, draw a Christian salary, sometimes praise the Christian Bible to the skies? Though he rejects all the fundamental Christian doctrines and tears the Bible to tatters, he says to all the azimuths that he is the best of Christians. It looks to us extremely like saying that black is white; that falsehood is truth, that sin is holiness, that infidelity is Christianity. We tremble for the dictionary as well as for the Bible. Have words no meaning that can be depended on? Are we all at sea in the use of the English language? The Son of Man was betrayed with a kiss--perhaps our friend, the enemy, will take it hard that we remind him of that ancient tragedy. In war, the soldier who, being in command of a fortress for his king, busies himself in making breaches in its walls and hewing down its gates in the presence of the enemy is not called a loyal subject though he continues to fly the king's flag and wear his uniform and eat his bread.

NO "TRUMPET" IN CHRISTENDOM.

In view of the foregoing facts, are not the friends of the old Bible justified in grave misgivings, even anxieties, as to the future of their missions and churches? But these anxieties may well be enhanced when they consider that the churches in general do not as yet fully realize their danger. Individual laymen, here and there, have come to know and feel the peril; but the churches, as such, are not awake. No trumpet has sounded--at least none to which they are tuned. They are not given to reading controversial theology, bristling with technicals and subtleties and dead languages. In a dim sort of way they may know that the Bible is under fire; and they experience that lowering of spiritual tone and activity that naturally comes from living in an atmosphere largely charged with impurities of doubt and cavil, but they do not realize the extent to which ministers and institutions have fallen away from the Fathers and the Mayflower. They are still relying on certificates of church membership, of seminary training, of licensures and examinations and approvals by councils and associations, to protect their pupils from fundamental errorists. Once these were reliable safeguards. They are such no longer. But the laymen are not awake to the fact; do not understand that now, at least in New England, there is little or nothing to hinder errorists of the most radical sort from appearing in their pulpits. The doors are wide open--wide open.

R3466 : page 358

AN ILLUSTRATION IN HYPOCRISY.

A man enters. Who is he? Possibly, a higher critic of the grossest kind. He has no Old Testament at all. As to the New Testament, he has little of that left--no incarnation; no miracles; no resurrection; no ascension; no atonement; no infallible teacher --nothing but a poor sort of Buddha loaded down with blasphemous pretensions and speaking a bit of the Sermon on the Mount. If his parishioners could hear him talk in private, or in ministerial circles more or less sympathetic, they would be astonished and dismayed. They would say, "This man is an infidel --as much so as Tom Paine." And they would say the truth. An infidel is what he really is. But it is not what he appears to his hearers. He appears at first to them as a devout Christian. He comes to them in the name of Christ and his Christianity. He marches under a Christian banner and wears a Christian uniform. He wears clerical clothes and manners, stands in what has long been an orthodox pulpit, has orthodox looks and tones and words in preaching and praying, has actually joined their local church with its Puritan creed. Must he not be all right? Being victims of appearances, his hearers are likely to say Yes; are likely to receive the man for what he appears to be--a teacher come from God, an angel of light. They will have open ears for what the angel will have to say.

What will he say? The people expect serpents to hiss, dogs to bark, lions to roar and infidels to advertise themselves with a trumpet. This infidel will do nothing of the sort. Nothing startling nor disturbing will come from him at first. He has been taught better. His teachers have shown him by example, if not by precept, a more excellent way. It is a prudent way, a cautious way, a way of preparation and education by littles and littles. He will introduce a new newspaper. He will recommend a new book. In due time he will confess that he does not think so highly as some do of creeds and dogmas and heresy trials. So he proceeds by easy stages from hesitations to insinuations, from insinuations to plain doubts, from doubts to denials--at last the whole camel follows the nose. He has prepared his way just as his teachers did theirs. He has walked in velvet slippers for a while; for a while has been careful not to tread on ancient and rheumatic toes. To the last he continues to pose as a true sheep whose fleece is of the finest and heaviest; as a warm friend of that Bible whose integrity and authority he is engaged in shredding away. Is it to be wondered at that he meets with a measure of success; perhaps warps over a majority of his church into rationalism--all but the impossible elect?

R3467 : page 358

Behold a church stripped of all safeguards and then exposed to the sharp practice of a supposed friend! No wonder if it falls an easy prey. Caesar, without his shield and cuirass and mail, easily falls when friend Brutus strikes.

The fact is that the misgivings and anxieties warranted by the present condition of our colleges and seminaries and denominational societies, great as these anxieties are, should be much enhanced when we consider that our churches generally are not aware of the extent of the ministerial apostasy, have lost the ancient safeguards against it, and are now being attacked from within by enemies who swear by all the evangelists that they are best friends.

"A GIANT SPECTER."

Such is the state of things in the constituency of our Congregational Missionary Societies. It is at least a condition that threatens all the Protestant denominations. One part of the people have lost all faith in the Bible as a supernatural book; and they are largely the leaders of the people. Another part is uncertain what to believe. And still another part that believe as firmly as ever have, at the very least, great misgivings as to what their societies are actually doing; whether they are not sending forth another gospel, and sending it at the expense of the evangelical churches. All parts are breathing an unwholesome atmosphere, misty with doubts and cavil and venturesome speculations. Is not this sufficient cause for almost any amount of falling off in missionary contributions and ministerial supply?

And yet the managers of our missionary societies ignore the anxious situation altogether. They express surprise that their operations are so poorly supported. What can be the matter with the churches! Why are they giving rills instead of rivers! Not an audible word comes from officialdom to show that they understand the situation. Neither in their official organs, nor in the formal reports and appeals at anniversaries, is there anything to show but that they have before them the public of fifty years ago. They do not even recognize the presence anywhere in their fields of such a thing as the Higher Criticism. Is it possible that their eyes are holden so that they do not see a giant SPECTER stalking through the Protestant world and smiting the very foundations of Christian Missions? It is not possible. They are aware of "the pestilence that walketh in darkness and the destruction that wasteth at noon day;" but, for some reason, they think it best, on the whole, not to manifest their knowledge. They may be right. But if all friends of the Bible should do the same--should neglect to give the plague its true name, to warn the public against it, and to take measures for quarantining and suppressing it--common sense would be outraged, the Truth and Christ betrayed, and the whole land become a charnel house. Which may God and his people forbid!

===================

page 359

BIBLES, TESTAMENTS, STUDENTS' HELPS, ETC.

SUPPLIED AT WHOLESALE COST PRICES.

IN presenting our list of Bibles this year we have dropped a number which we have previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently large to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from we shall be pleased to mail publishers' catalogues upon postal card application.

Divinity Circuit Teachers' Bibles.

No.	(Add Postage on these 25c each.)	Pub. Price	Our Price
8701	Long Primer, French Morocco, div. cir., red under gold, full teachers' helps 8-3/8 x 5-1/2......	1.95	1.25
8709	Same as 8701, leather lined...........................	2.75	1.80
	(Add Postage on these, 20c each.)		
8301	Minion, French Morocco, div. cir., red under gold, full teachers' helps, 7-3/4 x 5-3/4...........	1.45	.95
04403	Minion, French Seal, div. cir., selected helps, 7-1/4 x 5....................................	1.20	.84

Combination Teachers' Bibles.

These Bibles show the variations of the Revised Version at the foot of each page. Otherwise it is an ordinary "Teachers' Bible," with maps, concordance, etc., illustrated.

(Add Postage on these 25c each.)

610	Bourgeois, French Seal, div. cir., red under gold, 8 x 6 x 1-3/4	5.00	1.25
612	Same as 610, linen lined	5.50	1.38
614	Same as 610, leather lined	6.00	1.55

Linear Teachers' Bibles.

Hitherto these Bibles have been sold by Subscription Agents only. Its special feature, differentiating it from other Teachers' Bibles, is that it shows the readings of the Common and Revised Versions side by side in the same line. (This is the Bible of which we procured a special edition with wide margins and DAWN and TOWER references thereon; and of which edition we have no more.)

(Add Postage on these 25c each.)

350	Small Pica, French Seal, red under gold, full teachers' helps, 8-3/4 x 6 x 1-1/2	6.00	2.10
355	Small Pica, French Morocco, div. circ. red under gold, leather lined, full teachers' helps, 8-3/4 x 6 x 1-1/2	8.00	3.15
360	Small Pica, Levant Morocco, div. circ., red under gold, kid lined, full teachers' helps, 8-3/4 x 6 x 1-1/2	10.00	4.25

Pocket Bibles.

(Add Postage on these 15c each.)

01327	Minion, French Morocco, div. circ., red under gold, text and maps, 5-3/4 x 3-3/4	1.00	.70
01329	Minion Arabian Morocco, div. circ., leather lined to edge, red under gold, text and maps, 5-3/4 x 3-3/4	1.45	1.00
01150	Ruby, French Morocco, limp, round cor., red under gold, text only, 5-5/8 x 3-7/8	.65	.46
01153	Same as above, div. circ	.75	.53
194	Minion, French Seal, div. circ., red under gold text only, 5-3/4 x 3-5/8 x 1	1.10	.75
03008	Pearl, French Seal, div. circ., linen lined, 5-3/4 x 3-3/4, references	1.00	.60

India Paper Pocket Bibles.

(Add Postage on these, 8c each.)

03114x	Ruby, Persian Levant, div. cir., leather lined, silk sewed, red under gold, 5-5/8 x 4-3/4, refs	3.25	2.15
01157x	Ruby, French Morocco, div. cir., leather lined, 5-5/8 x 3-7/8 x 1/2	2.00	1.35
01103x	Diamond, French Morocco, div. cir., red under gold, 4-1/2 x 2-1/2 x 1-1/2	1.40	.98

(Add Postage on these 4c each.)

0602x Brilliant, Persian Morocco, limp, round cor.,
red under gold, 3-5/8 x 2 x 5/8 (Vest Pocket

Bible)... 2.25   1.55
02002x Same as 0602x, div. cir., leather lined, silk
sewed, references................................... 2.50   1.70

India Paper Bibles.

(Add Postage on these 15c each.)
0865-1/2xLong Primer, Levant, div. cir., calf lined to
edge, silk sewed, round corners, red under
gold, full teachers' helps, 7-3/4 x 5-1/4...........$8.00 $5.20
03554x Brevier, Alaska Seal, div. circ., leather lined
to edge, silk sewed, red under gold edges,
full teachers' helps, 8-1/8 x 5-1/2................. 5.50   3.60
9635x Brevier, French Morocco, div. cir., red under
gold, 7-1/8 x 5, 1 in. thick, references............ 2.75   1.93
9636x Same as 9635, leather lined, references............... 3.75   2.50
03265x Minion, Levant Morocco, div. circ., calf
lined, silk sewed, 6-7/8 x 4-5/8 x 11-16, refs...... 4.50   2.90
03274x Minion, Alaska Seal, div. cir., leather lined
to edge, silk sewed, red under gold, with
maps and concordance, 7-1/4 x 5..................... 4.50   3.00
8635x Minion, French Morocco, div. cir., red under
gold, 7 x 4-3/4, only 5/8 in. thick, references..... 1.75   1.13
8636x Same as 8635x, leather lined, references.............. 2.70   1.89

THE FOLLOWING THREE ARE NEW AND SPECIALLY DESIRABLE BECAUSE
TYPE IS VERY LARGE AND CLEAR FOR SIZE OF BOOK.

3596xA Bold Face Brevier, Alaska Seal, calf lined to
edge, etc., (specimen type on next page),
full teachers' helps, 7-1/4 x 5..................... 4.70   2.50
2596xB Same type and binding as 3596x, with Maps
Biblical Gazetteer and Concordance.................. 4.70   2.40
2596xC Same type and binding as 3596x, with Maps
and Biblical Gazetteer.............................. 4.70   2.30

Revised Version Bibles.

(Add Postage, 10c.)
040   Pearl, Cloth, red edges, 5-1/2 x 4-1/2................ .40   .30
(Add Postage, 20c.)
060   Minion, Cloth, red edges, 8-1/4 x 5-1/2............... 1.00   .75

Oxford Revised Bibles (Am. Com.)

(Add Postage on these 25c each.)
3750   Brevier, Cloth, round cor., red edges, maps,
8 x 5-5/8... 1.00   .70
3752   Brevier, French Morocco, div. cir., red under
gold, 8 x 5-5/8..................................... 2.00   1.30

American Standard Revised Bible.

(Add Postage on these 20c each.)
160   Bourgeois, Cloth, References.......................... 1.00   .80
172   Bourgeois, French Seal, References.................... 2.00   1.60

(Add Postage on these 30c each.)

260	Long Primer, Cloth, References	1.50	1.15
272	Long Primer, French Seal, References	3.00	2.25

Lap Bibles for the Aged--References, Light Weight,
Large Print.

(Add Postage on these 25c each.)

2002	Pica, Cloth, red edges, 9-1/4 x 6-1/2 x 1-1/4	2.00	.90
2014	Pica, French Seal, limp, size same as 2002	2.75	1.37
2022	Pica, French Seal, div. cir., size same as 2002	3.50	1.75

Children's Illustrated Bibles.

(Add Postage on these 6c each.)

252	Minion, French Morocco, limp, red under gold, 32 illustrations, 5-3/4 x 3-5/8	1.20	.80
254	Same as 252, French Morocco, div. cir.	1.40	1.40

Testaments.

(Add Postage on these 5c each.)

030	Ruby, French Morocco, limp round corner, red under gold, 4 x 2-3/4	.25	.18
033	Same as 030, div. cir.	.40	.24
0130	Same as 030, with Psalms	.35	.24
0133	Same as 033, with Psalms	.50	.35
010	Diamond, Venetian Morocco, limp, round cor., 3-3/4 x 2-1/4 x 1/4	.50	.35
014	Diamond, Arabian Morocco, div. cir., leather lined to edge, red under gold, 3-3/4 x 2-1/4 x 1/4	1.15	.75
2142px	Nonpareil, French Seal, limp, leather lining, round corners, red under gold, Psalms, self-pronouncing	1.00	.50
2142x	Same as above, without Psalms	.80	.40
287	Brevier, Roan, gilt edge, Psalms	.35	.35

New Testaments for the Aged.

(Add Postage on these 10c each.)

212	Small Pica, Roan, square cor., 5-3/4 x 8-1/4	.35	.35
283	Same as above, with Psalms, 8-1/4 x 5-1/2 x 3/4	.55	.55

Revised Testaments.

000	Nonpareil, Divinity Circuit, leather lined, red under gold, refs., 5-1/4 x 3-7/8 x 1/2 (job lot)	2.00	.45
0100	Brevier, Cloth, red edges, 16 mo., including postage, 23c.		

Thumb Index on any Bible, 25c Extra.

===================

CONCORDANCES AND OTHER BIBLE STUDY HELPS.

First in this list we mention the several volumes of

MILLENNIAL DAWN SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids,--putting the concordances last, though they are not by any means least important.

THE EMPHATIC DIAGLOTT.

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to Z.W.T.

THE TISCHENDORF NEW TESTAMENT.

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price 40c, including postage.

THE SYRIAC-PESHITO NEW TESTAMENT--MURDOCH'S.

This, too, is a valuable work, and an aid in critical study. It is translated from the Syriac instead of from the Greek. It is claimed by some that it was the language in which our Lord and the apostles spoke and wrote, and that the Greek was translated from this. Our price, in half leather binding, postage included, $2.00.

LEESER'S TRANSLATION OF THE OLD TESTAMENT.

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any six volumes of the MILLENNIAL DAWN series in cloth binding with each Concordance, or six volumes if purchaser pays the expressage.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Price, in cloth binding, $6; half leather, $8; full leather, $10. We will pay mail or express charges on these, and in addition give as a premium all six volumes of the DAWN series in cloth binding, with each Concordance, or nine volumes if purchaser pays expressage.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES.

A valuable work, but scarcely necessary to those who have either one of the above mentioned. English only. Cloth binding, $1, postage included.

SMITH'S BIBLE DICTIONARY.

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE."

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "present truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special

price 75 cents, plus 25 cents postage.

HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH

This is a new publication of our own which we believe will be in great demand as soon as known. It is a text-book for each day in the year--and good year by year continuously. Sister G. W. Seibert has selected the texts, which is assurance enough that they are appropriate.

But this is more than a text-book; it has an appropriate comment under each text selected by the same dear Sister from the columns of back issues of the WATCH TOWER. You will surely agree with us that our dear Sister has exercised excellent judgment in making these selections,--and more, that she was, in harmony with prayers offered, specially guided of the Lord in the selections.

The pages will be of same width as those of DAWN, but a little shorter. The paper, etc., are good and the cloth binding is neat and attractive; 190 pages, price 35c postpaid;--to WATCH TOWER subscribers at the wholesale rate, 20c each, postpaid or in quantities, charges collect, 15c. Free to any WATCH TOWER subscriber too poor to pay for it, on request. We hope to begin filling orders January 1.

We hope that this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

SPECIMEN LINES OF VARIOUS SIZES OF TYPE REFERRED TO ON REVERSE PAGE:

This line is Brilliant type. This line is Diamond type.

This line is Pearl type. This line is Ruby type.

This line is Nonpareil type. This line is Emerald Minion.

This line is Emerald type.

This line is Minion type.

This line is Brevier type.

This line is Bourgeois type.

This line is Long Primer type.

This line is Small Pica type.

Specimen of Boldface Brevier Edition (No. 3596x).

Christ purges the temple. ST. JOHN 3. Necessity

R3470 : page 360

THE SOLON ASSOCIATION.

What the WATCH TOWER BIBLE & TRACT SOCIETY does for its patrons in the matter of securing them wholesale rates on Bibles, etc., the SOLON ASSOCIATION does for its members in all lines of goods; and on many lines there is a still greater discrepancy between the wholesale and the retail prices than on Bibles. The managers of the Solon are well-known to us as in every way honorable and reliable and we give this announcement without solicitation for the benefit of WATCH TOWER readers,--that they all (as well as the Bible House force) may benefit by the wholesale purchasing arrangement, effecting large savings in our purchases yearly. See notice on page 2.

===================

page 361

YOUR "GOOD HOPES" 1905.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of..............per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

(Name)..

(Post Office)....................(State).............

====================

page 362

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

We aim to have a good supply of these very choice cards constantly on hand, and for particular description of some (not all) of the styles would refer you to our illustrated list, which will be sent on request. We still recommend the dollar packages as the most satisfactory way, all things considered, of acquiring these texts. They are sent carriage paid for $1.16, by prepaid express whenever feasible.

OLD THEOLOGY TRACTS.

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized, and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE.

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 17,000; but it should be at least 25,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

====================

R3467 : page 363

"THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE."

--LUKE 4:8.--DECEMBER 18.--

THIS is the Golden Text of a review lesson intended to refresh our minds respecting the Lord's dealings with Israel, as portrayed in all the lessons of the present quarter. It is placed before the end of the three months, that the last Sunday of the period, being Christmas, may have a more suitable topic.

We recommend a general re-examination of the lessons of the quarter as a good means of refreshing the mind and the heart. Others see in the Lord's special dealings with Israel his general supervision of the nations of the world and a general responsibility of all peoples, similar to that of the Jews; but we see in all these things the very reverse lesson, namely, that the children of Jacob, called Israel, subsequent to the division into the two kingdoms known as Ephraim and Judah, were God's specially covenanted people, and were dealt with in a different manner from other nations. The Word of the Lord on this subject is very explicit. Through the Prophet he declares, "You only have I known of all the families of the earth." (Amos 3:2) This nation alone had special divine supervision of its affairs and the promises and instructions, through the Prophets, the Law, etc. The Gentile nations, as the Apostle explains, were "strangers, aliens and foreigners from the commonwealth of Israel"--"without God, having no hope in the world."--Eph. 2:12.

Very true, the Lord did in a general way exercise toward all nations a law of cause and effect which we still see in operation in every quarter of the world, and he did supervise the affairs of the other nations to the extent of not permitting them to interfere with the general outlines of his plan and his times and seasons. For instance, we see that at the appropriate time for the exodus God specially raised up Pharaoh to the throne of Egypt because he was a particularly headstrong man, who would resist the exodus of that people and thus bring down upon the nation the ten plagues which they well deserved and which would be typical of certain plagues in the end of this age against the antitype of Pharaoh, namely, Satan, who shall be ultimately overwhelmed, and all people desiring to be God's people shall be delivered from his yoke of bondage.

Similarly, at the time for the removal of the typical diadem from Israel, God's providences favored the exaltation of Nebuchadnezzar as a world emperor, the head, the first of a series of universal empires whose united reigns he foreshowed would constitute the "times of the Gentiles," the beginning and ending of which times are clearly marked. Evidently divine power had to do with the beginning of these times of the Gentiles and will have even more to do with their closing, at which time Immanuel shall take the reigns of government, the result being the dashing to pieces of the nations by the iron rod of his authority.--Rev. 2:27.

It is interesting to note that although the higher critics of today take precisely the same grounds as the open infidels of a century ago, so far as an attempt to discredit the Bible is concerned, nevertheless they have been obliged to alter and amend those arguments to fit the new conditions. Modern excavations in Babylon and in Egypt have brought to light many interesting matters which all tend to corroborate the Scripture records which infidelity of a century ago held as unauthentic and totally misleading. But while forced to acknowledge that in a general way they corroborate the Scriptures, these modern infidels do attempt to prove by these old records that the scriptural chronology is wholly at fault. They attempt to stretch out history so as to prove that some of the records were written earlier than the date which the Scriptures assign to Adam. Their reasonings are specious, false, but nevertheless they are deceptive to some who do not discern that these learned gentlemen are striving hard to make these ancient records contradict the Scriptures.

There is a deceptive plausibility in their reasoning, too: they attempt to count up the many kings, assigning each his period, and the sum of these reigns would indeed extend back a long distance; but do we not see that they are manifestly and willingly ignorant of the fact that probably many of these "kings" were merely under kings and princes, just as we have today an illustration in Germany: the emperors are one line of monarchs in Germany while the kings of the various states of Germany have so many other lines of ancestry. To string these all together and treat them as one dynasty would mean confusion, blindness to the truth; it would imply a quadrupling of the length of German history. We may be sure that in due time, when all the facts shall be opened up, the Bible record will be substantiated, as it has been substantiated in every contest in the past. A little history of some of the findings referred to may not be amiss here. We quote:--

SUCCESSFUL RESEARCH IN ANCIENT LANDS.

"Many discoveries in the temples of Egypt and the ruins of Assyria, buried for twenty-five hundred years, throw great light on the Old Testament Scriptures. There has been discovered at Karnak, near Thebes in Egypt, a splendid structure erected by the very Shishak, king of Egypt, who conquered Rehoboam (I Kings 14:25-28; 2 Chron. 12:1-12), for the purpose of commemorating his victories. On the walls is sculptured the giant figure of the great conqueror, standing erect among the thirty-eight kings and rulers he has subdued. Among these captives stands a Jewish figure, distinguished by his beard, with a rope around his neck to indicate that he has been conquered. The Egyptian king is represented as striking down the Hebrews with a colossal club. The name of Judah appears on the sculptures.

"The Moabite stone, discovered in 1868, in Dibon, east of Jordan, and now in the Louvre, Paris, contains an inscription by Mesha, king of Moab, recording events in the reigns of Omri and Ahab, and reads almost like a chapter of 2 Kings. The black obelisk discovered by Mr. Layard in Nineveh, describes the campaigns of Shalmaneser, and mentions Jehu and his tribute to Assyria. Royal tablets from the stone libraries of Nineveh mention Uzziah,

R3468 : page 364

Pekah and Hoshea. On one slab from his palace Sargan tells the story of the capture of Samaria. The Taylor Cylinder, found in Nineveh in 1830, and now in the British Museum, describes Sennacherib's conquest of Judah in the time of Hezekiah. The stone records of Assyrian history, called the 'Eponym Canon,' discovered in 1862, in Nineveh, by Sir Henry Rawlinson, help us to gain a more exact knowledge of the dates of this period."

Our Golden Text, which constitutes the caption of this article, contains a valuable thought for any occasion, but one especially suited to this review. Looking at the history of God's earthly people, Israel after the flesh, we can readily see that all of their difficulties and failures to attain to the blessings that were before them, were closely associated with neglect of the truth set forth in our Golden Text. They did not sufficiently sanctify the Lord God in their hearts and let him be the only fear and only dread --fear to displease him, dread to come under his reproof. On the contrary, they were prone to forget the Lord and all the blessings and mercies they had received from him and the obligations they were under to him.

They forgot, too, that a part of the Covenant entered into between the Lord and them was that if as a people they would honor him and serve him he would bless and honor them, but if as a people they rejected or neglected him, they were to have special disciplines and corrections. Their neglect of the Lord, their seeking without the Lord to establish themselves and to have the assistance and co-operation, and to adopt the manners, customs, etc., of foreign nations, all these were a part of their failure to properly worship the Lord and serve him alone. How great was their mistake! And yet we are to remember that a remnant did not make this mistake, though they were few. This remnant already received a blessing in the present life and are to have a still greater share in the favors of God in the coming age.

Similarly nominal spiritual Israel has neglected the counsel of this Golden Text, and, instead of having the Lord first, has been disposed to forget the Lord and to affiliate with the world, to seek worldly favor and co-operation. Fear to displease the world has largely controlled Churchianity; desire to have the world's favor and approval has apparently been more important before the mind of Churchianity than the approval of the Lord and a fear of the loss of his favor.

As a result we see today worldly customs in the professed Church of Christ, and note that these worldly customs have drawn into the nominal Church, as they were intended to do, large numbers of the world, unjustified, unsanctified, "tares," and that these now quite overwhelm the few who are loyal to the Lord and the spirit of his Truth. Nevertheless there is today, and has been all throughout the Gospel age, a "little flock," a "remnant," which did indeed trust the Lord, and which did indeed sanctify the Lord God in their hearts and make him alone their fear and him alone their dread --fear to displease him, dread to lose the light of his kindness, his favor. We trust, dear friends, that the majority of those who read these words are of the latter class. If so all things are working together for good to such, because they love the Lord and have been called according to his purpose, and are seeking to make their calling and election sure by so running as to obtain the prize.

===================

R3468 : page 364

"THE PRINCE OF PEACE."

--ISAIAH 9:1-7.--DECEMBER 25.--

Golden Text:--"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."--R.V.

EVEN though Christmas day is not the real anniversary of our Lord's birth, but more properly the annunciation day or the date of his human begetting (Luke 1:28), nevertheless, since the celebration of our Lord's birth is not a matter of divine appointment or injunction, but merely a tribute of respect to him, it is not necessary for us to quibble particularly about the date. We may as well join with the civilized world in celebrating the grand event on the day which the majority celebrate --"Christmas day." The lesson for the occasion is a most happy choice, fitting well to the series of lessons it follows.

The first verse seems much better translated in the Revised Version, thus: "But there will be no gloom in her that was in anguish. In former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by way of the sea, beyond Jordan, Galilee of the nations." The Prophet penned these words probably shortly after the ten-tribe kingdom known as Ephraim had gone into captivity to Assyria. Zebulun and Naphtali were the names of the principal districts of Ephraim; and Isaiah, prophetically looking from those desolated lands of his time, under the guidance of the holy Spirit, points out that in the latter time a great blessing is coming to those very lands.

It was centuries after Isaiah's prophecy that our dear Redeemer appeared among men and spent most of his time, did most of his mighty works, and performed most of his mighty miracles in these lands of Zebulun and Naphtali, called Galilee, which in the time of Isaiah had been denuded of its Jewish population and had been settled by Gentile emigrants, "Galilee of the Gentiles." Subsequently these Gentiles gathered more particularly in the vicinity of the city of Samaria, and became known as Samaritans, and, noting the hopes of the Israelites, were inclined to claim a certain share in the blessings belonging to the people into whose lands they had been introduced. The Jews, however, disowned them as being still Gentiles, and would have no dealings with the Samaritans, as the Apostle pointed out.

Our Lord himself instructed the apostles to go not in the way of the Gentiles nor into any city of the Samaritans

R3468 : page 365

to announce him, declaring that he was not sent to any but the lost sheep of the house of Israel. He again declared to one of these Samaritans, "Ye worship ye know not what: we [the Jews] know what we worship: for salvation is of the Jews." (John 4:22.) Outside of the Samaritan districts all of Galilee became repopulated with Jews, though they represented generally the less noble class, so that it was rather as a mark of disrespect that our Lord and the apostles were called Galileans, Nazareth of Galilee being our Lord's home in his youth--a dis-esteemed city, as in the expression, "Can any good thing come out of Nazareth?" Our Lord indeed was born in Bethlehem, a more honorable city. Under divine providence he was taken to Nazareth, to the intent that a certain amount of odium might attach to him and to his cause. Thus often the Lord permits some unsavory influence to attach to the Truth, to the intent that none may receive his message except from the love of the Truth--that none should be influenced to receive it from any earthly consideration.

THE LIGHT SHINED IN THE DARK VALLEY.

The second verse of the lesson fitted well to Galilee: "The people that walked in darkness have seen a great light." As our Lord declared, "The light shined in darkness and the darkness comprehended it not." He was the light of the world and was in the world and the world knew him not. But there is a higher and deeper and broader sense in which these words are to be understood --they apply to all peoples who have been favored with the opening of the eyes of their understanding during this Gospel age.

The people of Galilee in the day of our Lord's personal ministry, and other parts of the earth since with a similar humble class of people, have more or less had amongst them representatives of the true light, and in every case the light has shined in darkness and the darkness comprehended it not, as our Lord declared to be the case. Only a few appreciate this shining now because, as the Apostle declared, "The god of this world hath blinded the minds of them that believe not"--the eyes of their understanding are so darkened by false doctrines, misunderstanding and superstition that they cannot see those glorious things which can now be seen only by the eye of faith, the eyes of their understanding being opened.

That the prophecy was not confined to the people of Galilee is evident from the last clause of the second verse, "They that dwell in the land of the shadow of death, upon them hath the light shined." The land of the shadow of death is the whole world, for the shadow of death has been on the whole world ever since the first transgression in Eden, ever since the curse or sentence of death was pronounced against our race. As the Prophet David describes it, the Lord's true people are blessed even while in the present valley and under the shadow of death: he says, "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." It is to this class who walk with the Lord, who trust him, that the true light now shines--not as the glorious Sun of Righteousness, as it will shine by and by when the Millennial Kingdom is established, but merely as the little lamp, "Thy Word is a lamp to my feet, a lantern to my footsteps."

This lamp shines not for the world but for those who are the Lord's special people, to whom the light of his revelation, the lamp of enlightenment is granted. All these thus walking in this valley, under the guidance and care of the great Captain of our Salvation, have indeed seen a great light in him, have seen a light which the world sees not. But, thank God, the world's time to see the great light is shortly coming, drawing nigh. As soon as the present work of selecting the Church, the Bride, the

body members, is complete, these--changed, glorified--shall constitute the great Sun of Righteousness to shine forth upon the world, the light of divine Truth, the message of divine love and mercy and instruction in righteousness. These--Christ the Head and the Church his body--shall be the great Teacher of the world, who shall instruct all, and shall bring as many as are willing into full fellowship and perfection--destroying the unwilling and unworthy in the Second Death.

JACOB'S RESCUE NEAR.

But evidently the Prophet's vision, while it glanced upon the preaching of our Lord and the apostles in Galilee, and glanced down through the Gospel age and noted how this light glinted here and there as a wonderful "lamp," nevertheless rested not until it reached the very end of this age. There in prophetic vision Isaiah seems to see the end of Jacob's trouble--Israel's deliverance from the blindness that has been upon her, her acceptance of the Lord as the Messiah at the time mentioned by another Prophet, when the Lord would pour upon them the spirit of prayer and supplication and they should look upon him whom they had pierced and mourn for him--at the time mentioned by the Apostle Paul, when the fulness of the Gentiles having come in (the full number of the Gentiles to complete the elect number of the Church), divine mercy shall go forth from the Church to bless the world and shall rest first of all upon Israel according to the flesh, "They shall obtain mercy through your mercy."--Rom. 11:31.

The third and fourth verses of our lesson, we believe, are near fulfilment. In the Revised Version it reads, "Thou hast multiplied the nation, thou hast increased her joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For the yoke of his burden and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian." The nation of Israel is much increased today, the estimate at the present time being between ten and twelve millions. Their joy is not yet accomplished because this great deliverance here mentioned has not yet been accomplished. It is to be accomplished in the day of trouble, shortly after October, 1914, we believe. The reference here to their deliverance being similar to that in the day of Midian signifies that, as in the days of Midian the Lord specially manifested divine

R3469 : page 366

power by which Gideon and a handful with him smote an immense army and delivered Israel from the oppressor, so here in the end of this age the glorified Lord and his glorified Church, the little flock, the antitype of Gideon and his band, will deliver Israel with a similar mighty manifestation of divine power.

This coming deliverance is mentioned particularly in the prophecy of Zechariah, as follows:--"Behold, the day of the Lord cometh and thy spoil shall be divided in the midst of thee. I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled and the women ravished: And half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle [the ancient time when the Lord worked miracles for Israel's deliverance as at Midian]. And his feet shall stand in that day upon the Mount of Olives."--Zech. 14:1-4.

The fifth verse seems to be more intelligently rendered in the Revised Version thus: "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." The thought seems to be that at that time will come the end of warfare, as the Scriptures have declared. The time of trouble with which the Millennium will be introduced will be the means by which the Lord will overthrow all the powers of evil, as it is written, "He shall cause wars to cease unto the ends of the earth." Under the righteous reign which will then follow men will learn war no more, but will beat their swords into plowshares and their spears into pruning hooks. At the present time the reverse of all this is in operation, nor can we hope for a change such as the Lord's Word here and elsewhere predicts by any other power than that from above. Hence our prayer as our Lord instructed and in harmony with our hopes, "Thy Kingdom come and thy will be done on earth as it is done in heaven."

THE GOVERNMENT UPON HIS SHOULDERS.

As the verses three to five indicate the coming joys and blessings and cessation of war, verse six points out how this would be accomplished. This is shown by its introduction with the word "for." This verse is the Golden Text of our lesson, its center, its pivot point. It goes back of the promised blessings to point out how they will be introduced. (1) A child will be born--a Son will be given--a gift from God. (2) Passing over his earthly ministry and faithfulness, whereby the Lord Jesus was tested and proven worthy of the favors here prophetically assured him as the overcomer, we have the declaration that the government will be upon his shoulders. This is an old-style figurative way of declaring that the authority and honor will be laid upon the Lord Jesus. The same thought is still carried out in the armies of the world, whose generals have upon their shoulders epaulets in which the dignity of their rank is noted, is indicated. So upon our Lord Jesus the heavenly Father has placed the dignity and responsibility of being the great King who in due time, as the Father's representative, as the great glorified Mediator, shall reign for a thousand years to restore order in the world, to put down all insubordination, to destroy every enemy of righteousness and truth and to exalt every one who is the friend of these divine principles.

It is worthy of note that this authority or government is conferred upon our Lord before he assumes the various offices subsequently made: remarkably few recognize the authority of this great Captain of our Salvation whom God has set forth. Only comparatively few recognize him truly and render him obedience and refuse not him who speaketh from heaven. These few have the eyes of their understanding opened and see what the others do not see, and the ears of their understanding opened that they hear and comprehend what others do not comprehend. To them the Master is the Father's representative and all in all even now--even before the time has come for him to take his great power and reign, even before he has established truth and righteousness in the world. By the eye of faith they see him, recognize him, worship, adore, obey and follow him.

KNOWLEDGE OF HIS GLORY WORLD-WIDE.

But our lesson implies much more than such an acknowledgment of our Lord Jesus by the Church. It implies a world-wide knowledge, as it is written, "Unto him every knee shall bow, and every tongue confess, to the glory of God the Father." The government or authority is not laid upon his shoulders in vain, and the fact that he has not exercised this authority in now nearly two thousand years' triumph and ascension up on high is merely in accord with the scriptural declaration that the Father has a due time set at which the Son shall take unto himself his great power and reign, and in association with himself the Church, the little flock, now being gathered out from the world during this Gospel age.

The time when the Lord shall manifest to the world his government, his authority, his rule, is represented in Daniel 12:1,2, by the words, "stand up." "At that time shall Michael [another name for our glorious Lord] stand up, and there shall be a time of trouble such as was not since there was a nation; and at that time thy people shall be delivered, every one found written in the book." Our Lord will not have the authority in vain. When he shall have the authority he will use it, and one of the first works, we are assured, will be the suppression of evil--not only the suppression of Satan, the prince of this world, who now worketh in the hearts of the children of disobedience, and who, we are assured, will be bound at the beginning of that Millennial reign, but additionally all the works of the devil, all institutions of evil, moral, social, financial, that are now injuring the world of mankind and co-operating in effecting the groaning and travailing of the whole creation. All these will be suppressed as soon as the proper time shall come, and he upon whose shoulders the power and authority have been placed shall take unto himself

his great power and shall begin his reign. No longer, we may be sure, will any evil be licensed; no longer will the making of spirituous liquors be permitted, authorized and licensed, nor the sale of these nor any other harmful thing be allowed to do injury in God's holy Kingdom.--Isa. 11:9.

It will be then, at that time, that the whole world shall begin to recognize the great King whom God will thus set in the throne of the world's dominions to rule it, to order it to subdue it, to lift it up out of sin and degradation and to bring it into harmony again with God as it was before sin entered.

"COUNSELLOR," MIGHTY ONE, FATHER.

The great Mediator, the Christ, "Prophet, Priest and King," Judge, the Seed of Abraham in whom all the families of the earth shall be blessed, shall have various names; his character and work shall be recognized from various standpoints. He will be the Wonderful in that in himself he will manifest more than others the Father's character and likeness and nature; he will be Counsellor, Teacher, Instructor, Helper, Guide, for the whole world of mankind; he will be Mighty God--the one with all power and authority to deal with mankind throughout the Millennial age.

There will be no appeal from his righteous laws, regulations and decisions because the Father hath committed all judgment unto the Son: the whole matter will be left in his hands. From another standpoint he will be the Everlasting Father; having purchased the life of Adam and his race with the sacrifice of his own human life, our Lord having been granted a new life in his resurrection, will have at his disposal the life which he bought in the

sacrificing of his own in such measure as will be sufficient to supply every member of Adam's race. Each member of our race as he shall respond to the knowledge that shall then be filling the whole earth, may receive life more and more abundantly from the glorified Christ--everlasting life, the life that was lost in Adam's disobedience and that was redeemed by Christ's sacrifice of himself.

The one from whom all life for the world must proceed is fitly called the Father of the world, since the word father signifies life-giver; and since this Father gives life everlasting, it is eminently proper that he should be called the Father of everlasting life or the Everlasting Father. Prince of Peace is another of his titles, but this one evidently will not be appropriate to him until, toward the close of the Millennial age, he shall have accomplished the putting down of everything obnoxious to divine righteousness, the subjugation of all things to himself--until he shall have finished the use of the iron rod in smiting the nations in dashing them to pieces as a potter's vessel. Then it will be seen that the motive beyond all this activity against unrighteousness was the bringing in of everlasting righteousness, the bringing in of everlasting peace, and it will be seen that the title well fits our great King, Prince of Peace.

NO END OF RIGHTEOUS GOVERNMENT.

The seventh verse of our lesson gives another precious assurance, and that is that this Kingdom once being attained by our Lord will never be surrendered to another, never pass into other hands. Of his government and of his peace which he will establish there will be no end. Not only Israel, but all mankind have been witnesses that the best of kings as well as the worst of kings have at times surrendered their dominions, and that the best of kings might be followed by the worst. How appropriate then the suggestion that when the Kingdom of this great King of kings and Lord of lords shall have conquered the world and have subdued all things unto him and brought all things into harmony with the divine will, it shall never again be overturned by evil.

The expression, "upon the throne of David, and upon his kingdom to establish it and to uphold it with judgment and righteousness from henceforth even forever; the zeal of the Lord shall perform this," signifies that this great Kingdom which our Lord Jesus at his second advent will establish--his Church as members of his body, members of his Kingdom class, his Bride associated with him --will be the outcome, the antitype of that which was typically presented to Israel in the kingdom, the government of David. As previously seen, the name David signifies "Beloved," and the David who was the first king on Israel's throne, and of whom it was said that he sat upon the throne of the Lord, was merely a type, a figure of the greater David, the Anointed, the Messiah. Jesus Christ, the first Lord of all, and the Church his body associated with him, constitute the antitypical David, the antitypical Beloved of the Lord, whose kingdom shall be an everlasting Kingdom "henceforth even forevermore."

UNENDING KINGDOM TRANSFERRED.

The Apostle points out (I Cor. 15:28) that, at the close of his thousand-year reign, our Lord (his Church associated with him) will abdicate the throne of earth. Having accomplished the work which the Father has set apart to be accomplished by the Anointed in this Millennial reign, at its close the entire authority, with the world in complete subjection to the divine law and fully restored to the divine likeness and all wilful transgressors cut off, will be surrendered to the Father's hands, and in accordance with his pre-arrangement will be redelivered to mankind, that the perfect human family, in the image and likeness of God, may rule the world in harmony with the divine regulations. But the government will never cease, because the government which Christ establishes is the divine government, and having given up this special work, the Christ will be even more particularly associated with the Father in his throne in the general government of the universe; and since the government of earth is merely a part of the government of the universe, it will still be in that particular sense under the supervision of the glorified Christ.

The zeal of the Lord shall perform this. It will not be the arm of man nor the zeal of man, however good or well meaning, which could bring to pass such wonderful changes as those which the Lord has pointed out. The Lord himself will accomplish it; he will put all things into subjection to the Son--all things, the Apostle explains, except himself, for he is excepted who thus puts all things under the Son.--I Cor. 15:27.

From this standpoint, looking back over the history of the world, we get a grand view of the divine power and wisdom and justice and love. We see how God has been continually overruling in respect to the efforts of man, to the intent that ultimately, without interfering with the free moral agency of any, every man of the whole race of Adam shall be fully and thoroughly tested and proven respecting his loyalty to the Lord, and thus respecting his worthiness of life eternal. How glorious is the divine plan! What wonder is there that with its accomplishment every voice in heaven and in earth shall be heard expressing praise and thankfulness, glory, honor, dominion and might to him that sitteth upon the throne and to the Lamb?

====================

page 369

SEMI-MONTHLY.
VOL. XXV. DECEMBER 15, 1904. No. 24.

CONTENTS

Watch Tower Bible and Tract Society's Annual Report..............................371
  Brief Reports from Some of the Branches...................................374
The Life and Light of Men.........................376
  "He was the True Light".......................378
  Jews Not Sons of God..........................379
Witnessing for Jesus.............................380
  John Not the Elijah...........................381
  Water Baptism vs. Holy Spirit Baptism....................................381
  "This is the Son of God".....................382

page 370

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3474 : page 370

BROTHER RUSSELL'S DISCOURSES.

The year's contract with the Gazette having expired the Pittsburg Dispatch has taken up the publication of the Discourses for an indefinite period with the agreement to refund to us pro rata of money paid on subscriptions should they be discontinued.

The Dispatch ranks as Pittsburg's "best" paper and sells at 2c per copy or $6.00 per year. We have made a clubbing arrangement by which a year's subscription to the WATCH TOWER and to Solon Journal and any four volumes of DAWN will all be included in the $6.00, which price the Dispatch will not permit to be broken. This extraordinary combination is made possible only by the willingness of the Dispatch to cooperate in the spread of our Society's work.

Where the Dispatch agencies are established the issues desired can be readily obtained through them. The Dispatch refuses to mail papers to towns where they would interfere with agents already located.

SOLON JOURNAL

In our last issue we erred in regard to the price of the Solon Journal. It is not $2 per year, but $1. Arrangements are effected by which all WATCH TOWER subscriptions will, on the clubbing plan, include a four months subscription to the Solon Journal, or it and the WATCH TOWER together will cost you $1.50 for the entire year. See our last issue, pages 354 and 360.

====================

R3470 : page 371

WATCH TOWER BIBLE & TRACT SOCIETY.

--ANNUAL REPORT.--DEC. 1, 1903, TO DEC. 1, 1904.--

YEAR by year the Lord's work through our Society seems to be increased, and with joy we recognize it and tell it to each other. It is so great a privilege to be associated with our wonderful Redeemer-Lord in the harvesting period of this Gospel age. And every now and then we see the Chief Reaper's personal care over the work--turning aside and making void some of our well intentioned efforts to serve him, and guiding and giving success in another direction. Such experiences are not disappointments in the proper sense of that word--rather they are causes for fresh rejoicing, because we desire the Lord's will, not our own; and because they give fresh evidences that we are not fighting our own battles merely but his; and because they give added assurance that he will continue to guide us and his work to the glorious victory foretold by all the holy prophets.

The year past has not been free from disappointments and heart-aches and testings of faith, perseverance and patience; but now it is gone and we may well rejoice that it finds us a year nearer to the Kingdom glories, and by faith we already sing with the poet:

"How light our trials then will seem
How short our pilgrim way!"

The reports we are rendering will surprise many of you, in that they show but 1,024 increase in the output of DAWNS, and that the subscription list of this journal, ZION'S WATCH TOWER, instead of increasing greatly as we had so confidently expected, has not much more than maintained itself at the 20,000 mark of last year; and that our expenses have exceeded our receipts quite considerably.

On the other hand, however, you will be surprised to note the tremendous circulation of free literature, tracts, etc., distributed--so greatly in excess of all our past records, and so greatly beyond any other tract work ever done by any or all peoples or societies. And when you scan the expense columns we are sure you will be amazed at the low cost of all this work.

R3471 : page 371

The Lord seems to bless the consecrated dollars as of old he blessed the loaves and fishes.

ZION'S WATCH TOWER.

We are publishing 25,000 copies of our journal regularly now, and this leaves about 5,000 copies for surplus, samples, etc. This, counting two readers for each paper, represents a considerable number, but it is not enough--we ought to have double this number. Experience teaches us that, in these busy times, those who do not receive the TOWER every two weeks to stir up their pure minds, are apt to become "overcharged" with the cares of this life, and lose their interest,--fail to make progress.

We must look to the dear friends of the Truth, everywhere, to effect the increase in the TOWER'S circulation, and thus to do something to deepen and fix the interest of those they love and desire to see well established and well developed spiritually.

What can and will you do, dear brethren and sisters, to push forward this part of the work? This, like every other part of the service, is a great privilege and will bring to you a great blessing. Inquire of the brethren and sisters and friends of the Truth, whether or not they are regularly on the TOWER lists. Tell them of its worth to you and remind them that if too poor to pay they are perfectly welcome to it free. We want that the TOWER list shall be nearly as possible a list of all "the sanctified in Christ Jesus"--the Lord's jewels. This is your part of the work! Do it faithfully and let us have a better report next year. In sending in new subscribers' names for 1905, number them when writing to us--say, This is my first, or second or fifth, as the case may be.

THE COLPORTEUR WORK.

We have had a great increase in the number of Colporteurs during this year. We now have about 300, but to our surprise the number of DAWNS sent out is not much greater than reported last year. Some of the new laborers have excellent success, too, and all seem very earnest, very loyal to the Lord, to his Word and to his brethren whom they seek to serve and to deliver from the thraldom of Babylon's errors. Let us hope for still greater things in the year before us. Some of these dear Colporteurs have merely learned

R3471 : page 372

how to do the work recently, and will doubtless have greater results to show soon.

CORRESPONDENCE DEPARTMENT.

This feature of the work shows a great increase over all previous records. We have been cheered and comforted many times by your letters telling us of your love and zeal and efforts and triumphs and failures, etc. And we in turn have endeavored to encourage and strengthen you, with, we trust, some good results, of which we shall know more fully when we reach the Kingdom and have plenty of time to talk matters over and recount present blessings and crosses.

During the year we received letters and postal cards to the number of 52,065, and sent out 50,254. No small labor is represented in these figures, viewed from the earthly side; but when compared with our debt to the Lord it is nothing--very small interest; we can never pay the principal. As we can do nothing for the Lord direct we are glad to pay the interest to his Brethren in this and other ways.

THE PILGRIM SERVICE.

More and more we perceive the Lord's leading in connection with this branch of the harvest work. The supply of funds more or less regulates its extensiveness, and the Lord's program seems to be to have the Pilgrims encourage his people without taking from each little gathering the responsibility of its own affairs. In other words, it preserves the order of meetings usual in the primitive Church, as described in I Corinthians, twelfth chapter, and does not foster the idea of regular preaching and paid ministry common today. The little companies, thrown upon their own resources, are getting more and more free from the entanglements of Babylon, which exercise one man on every occasion and force all others to idleness as listeners.

The "Berean Bible Studies," outlined on the third and fourth pages of the WATCH TOWER BIBLES, bring all to the point of careful thought on the subjects discussed, and all who do think on the divine plan grow stronger and stronger in the Faith. The Lord's plans are always the best, and blessed are those who most carefully follow them. If WATCH TOWER readers were numerous enough to form large congregations and then were to adopt Babylonian methods it would mean great spiritual loss. Each should to the extent of his ability take some part in some of the meetings of "the household of faith."

The Pilgrim visits are far better, therefore, than if protracted stays were made. They can assist and encourage without relieving the friends from personal responsibilities which are properly theirs and to their advantage. Excellent reports have come in respecting this branch of the service. We will continue it and add to it as divine Providence seems to direct and make possible.

Our records show that twenty-seven brethren took part in the Pilgrim service during the year. This record includes Brother C. T. Russell's travels, etc. Over 140,000 miles were covered, sixteen hundred and ninety-five public services and twenty-six hundred and twenty-three parlor meetings were held.

We consider this an excellent showing of a great work which the Lord is directing. As the friends generally know, these ministries are wholly free--not one penny of collections having been solicited. The Lord supplies the workers and the means for the work. We have only the one general fund--the Tract Fund--supplied by voluntary contributions and used for the various departments and services according to our judgment of their needs and usefulness, as the Lord gives us wisdom.

The total cost of this service was $6,837.86. The "miracle" of so great service for so proportionately small a sum is partly explained by the fact that some of these "Pilgrims" not only served without compensation, but actually paid their own traveling expenses--donating the same to the Tract Fund. None of them receive more than their "expenses"--this in a very few cases including small allowances for dependent families. But all other things being equal we give a preference to the "free"--the unmarried.

THE WORK ABROAD.

This is our Foreign Missions account. The labor for the Truth amongst benighted Christian brethren in Europe and Australia and Jamaica is certainly a better work than any we could have done among the heathen; and surely the results, though not great, are superior to any we could have hoped for amongst the degraded of heathendom. As in the beginning of the Gospel age the apostles went to the Jews and most intelligent and most religiously inclined with the message of divine mercy, so the same course should still be pursued.

We have put forth a great effort in foreign fields during the past year, and have spent $16,354.00 in connection with it, we hope and trust under divine guidance and approval. What the fruitage or harvest will be the Lord alone knows. We trust that to you and the dear colaboring friends abroad, and to us, the Lord may ultimately say in connection with this and our other services, 'Well done, good and faithful servants, enter ye into the joys of your Lord. Ye have been faithful over a few dollars and talents; I will make you rulers over larger opportunities in my Kingdom." About one-third of the above sum is represented in DAWNS still on hand at the foreign branch depots.

The largest expenditure was made in Germany, amongst whose people over a million tracts and sample German TOWERS have been circulated free. No great results should be looked for immediately; but we are getting into touch with some of the Truth-hungry who "have an ear to hear."

In the French and Italian languages, too, many thousands of tract-papers were circulated free, besides work being done by Colporteurs. Some fruit is showing; yet faith in the Lord is constantly necessary or we should be discouraged. Our confidence is that "The Lord knoweth them that are his;" and that he desires us thus to sound the great trumpet of Jubilee from one end to the other of the nominal "heavens." --Matt. 24:31.

The Swedish and Danish friends have joined also in the free circulation of the Truth through the use of sample copies of the Danish and Swedish TOWERS. Some excellent heads of "wheat" are ripening there.

The British Branch received from us tracts to the value of $2,739.82, and did a splendid Volunteering work. This branch is growing and bids fair ere long

R3471 : page 372

to be self-sustaining. The Lord has many true children there and we are gradually finding them through the various channels in active use;--colporteuring DAWNS, tracts, preaching and TOWERS.

The Australian branch is our latest foreign work on a considerable scale. In money and printed matter it received during the past year $3,453.75 out of the total mentioned above. We trust that it will soon get so under way as to be nearly self-sustaining. Several of our American Colporteurs (among the best) have gone to Australia at their own expense,--to endeavor to give the work there a good start.

Jamaica was the center of a good work during the past year. The interested are nearly all blacks, and Brother Browne (colored) has apparently been doing excellent service there; not so much in awakening new interest as in crystalizing and rightly directing and deepening that already started.

R3472 : page 373

SUMMARY OF YEAR'S OUTPUT.

Total number of DAWNS sold at cost,............... 211,985
These were of various languages and volumes and all in cloth binding. DAWN I. in magazine form is included in statement of TOWERS.
Booklets sold at cost,........................... 68,438
Copies of English WATCH TOWER sent out free,...... 293,542
Tracts of various kinds sent out,................. 4,589,300
These tracts and TOWERS represent in tract pages, the usual form for stating such matters,.......................................129,588,258

These figures are really astounding, far beyond any tract distribution ever before accomplished. May the Lord's blessing go with these messages of his love and mercy to their readers, and abide also upon all of you, dear readers, who joined in their circulation, either by distribution or by financial assistance in their preparation.

The dear friends in every quarter entered into the "Volunteer work" with great zeal during the past year, and experienced divine blessings accordingly, we believe. As examples of the four Churches most actively engaged we note the following:

Boston Church had 84 workers engaged and served Boston and 28 adjacent towns with tracts. Total tracts, 84,431.

Washington Church had 46 workers and served 33 towns adjacent. Total tracts, 64,876.

Chicago Church did much more Volunteer work than ever before, distributing 73,000; but we have no report as to the number of laborers who engaged. All, we are sure, received rich blessings.

Allegheny Church made a wonderful record this year--over 304,960. These, however, were not all distributed in the usual manner: a thorough distribution in this and adjacent cities used about 100,000 and the remainder were sent out by mail, some sending in the addressed wrappers and some wrapping them. About fifty participated and much pleasure and profit resulted.

So far as heard from there is a fervent zeal to begin afresh next spring, as soon as new Volunteer matter is ready.

NEWSPAPER GOSPELLING.

Many will read a Gospel message from a newspaper who would not so readily hearken to the message from other quarters. Some of these are "disgusted" Christians, confused by the jargon of Babylon. Some are worldlings, whose parents were Christians, and who have never seen anything attractive in the so-called Gospel they have heard preached. During the past year the Lord has opened a door to many of these through the publication in the secular press of "Brother Russell's" discourses. Millions of sermons have thus been scattered far and near; and some at least have done good. If the Lord wills we shall be glad to see this "door" keep open, or even open still wider. The dear friends in various quarters were prompt to encourage the journals which thus published the "meat in due season," by purchasing extra copies and circulating them amongst their acquaintance.

THE FINANCIAL OUTLAY.

Naturally the outlay for so great a work has been considerable; and it will be seen that we have miscalculated to some extent and spent more than we received. Some who sent us "Good Hopes" for the year have written us of their inability to do as they desired. We of course reminded them that their

"Good Hopes" were merely suggestions of what they hoped and would have liked to do; but that God accepted the good intentions and so do we: and that they must not grieve as if this meant the breaking of a pledge, for it was nothing of the kind. This has occurred before, but never for so large an amount. We must guard our expenditures during the coming year, for our Lord's commands prohibit our going into debt, except, as in the present instance, temporarily.

Receipts.

Surplus on hand, Dec. 1, 1903,	$ 1,094.11
Receipts from "Good Hopes"	26,159.89
" Tract Fund from other sources,	12,345.93
Total	$39,599.93

Expenditures.

For "Pilgrim" expenses,	$ 6,837.86
" Publishing matter circulated free--tracts, etc.	25,908.04
" Foreign Missions account, on which there may be some later returns,	13,614.18
Total,	$46,360.08
Deficit,--receipts less than expenditures,	$ 6,760.15

* * *

Praising God for his mercies, we have started on our new fiscal year with good courage and a realization that never before have we had so many evidences that the crisis of Babylon is approaching--that the division between "wheat" and "tares" was never more marked, and that very soon the harvest work will witness a great impetus from the repellant force of "higher criticism" or scholastic infidelity. The fields are white for harvest and laborers shall receive abundant wages, not only in the life to come but also in the joys of the Lord in the present time. Be of good courage, dear brethren--our Lord's reign will soon be due, and if faithful we shall share his glory, honor and immortality.

R3472 : page 374

BRIEF REPORTS FROM SOME OF THE BRANCHES.

BRITISH BRANCH REPORT.

Sale of Cloth and Leather DAWNS,	23,640

" Paper DAWNS,..............................	1,364
" TOWER DAWNS,..............................	3,844

	28,848
Sale of Booklets,.................................	4,213
Tracts circulated free,--pages,...................	24,169,200
Letters and cards received,.......................	4,282
" " sent out,.......................	5,256

DEAR BROTHER RUSSELL,--

It is again my privilege to send you a report of the work of the British Branch so far as the circulation of the various publications and the receipts and expenditures of the Tract Fund are concerned.

We are pleased in being able to say that the work of the past year has been one of continued progress. The circulation of the DAWNS has increased quite considerably. We report increase of 4,000. Last year the increase was 3,000, the year previous 2,000; so that not only is increase going on, it is growing proportionately. Besides these sales we have sent out about 5,000 of the special DAWNS in TOWER form. Then the booklets are increased in numbers, though at a rather slower rate. Most of this work was the result of the labors of the Colporteurs, and we thank the Lord for their zeal in the harvest field. This service has hitherto been confined to a few zealous ones who have held on to the privilege of serving the Lord and his people, but during this year some others commenced the work, to their own joy and to that of those to whom they have been privileged to minister. However, from one cause or another, the total number of active workers has not been greatly increased. Some of these who have been in the work for a time are now resting; we hope to see them back soon. There is still a large portion of this country untouched with the harvest message, and the inquiries which come in tell us that there are yet many waiting for the Truth. We continue to pray that "the Lord of the harvest will send more laborers into his vineyard."

The Volunteer work has gone on well, though the number of tracts delivered this year is less than last. However, as the tracts are double the size, there has been much more reading matter distributed, as well as much more weight. The tracts are bringing in evidences of the distribution. The TOWER list continues to grow, as you will have noticed: however, it does not grow as fast as your very liberal terms would lead us to expect; the friends do not appear to appreciate fully the offers which have been made--free to the Lord's poor.

The receipts of the Tract Fund are less this year, by a considerable item; but as last year's were made large by two special donations and as there is this year an increase of the average, there is even in this a cause of satisfaction.

You will be glad to know that Wales is now getting its share of the harvest blessing: several colporteurs have been working in South Wales, and they find the books sell there readily. In Ireland, too, the Truth spreads: the dear brethren in Dublin continue to scatter the message of love, with much joy to themselves. Scotland still keeps in the vanguard, though most of its towns are now well colporteured. Since writing my last report we have lost the fellowship of some dear brethren, gone to be with the Lord; but the knowledge that they are with him helps to enforce the fact that the time for the establishment of the Kingdom draws very near. We pray that we may be faithful to the end, that we also may hear him say, "Well done."

I am sure the British friends would think this report incomplete if I did not make mention of their love to you, and of their desire that you may find it convenient to come to this country again very soon, and the sooner the better; and so, dear brother, please take this from them and from me, and do your best to come.

About seven years ago there were only about three or four regular meetings held in this country--now there are over forty in England, Scotland and Ireland.

I trust that the record of the work accomplished, and the signs that much is waiting to be done, will prove the needful stimulus to us all to "do" with our might what

R3473 : page 374

our hands find to do.

Praying the Lord's blessing upon all his people, including you, and all the colaborers, I am, dear brother,

Yours affectionately, in him, J. HEMERY.

GERMAN BRANCH REPORT.

Sale of DAWNS cloth bound,	3,479
" " in TOWER form,	5,600
" Booklets,	3,471
Tracts and TOWERS distributed free, stated in tract pages, and not included in general report,	34,344,000
Letters and cards received,	1,355
" sent out	2,025

DEAR BROTHER RUSSELL:--

I have the pleasure of handing you herewith a report of the work here during the year past. It has seemed a short but eventful year, and we are grateful to the Lord for all his sustaining grace. We feel that without him we could have done nothing--nothing that would have been worth mentioning. As it is, though well aware of weakness and inabilities, we may mention with pleasure evidences of some fruit of labors. We feel confident that the Society's sacrifices on behalf of the household of faith of the German tongue are not in vain, neither will the witness to the German nation be without avail. Evidences have reached us within the last two weeks showing that weapons prepared against the Truth are rapidly increasing. At least a dozen different papers have issued articles against the DAWNS and TOWERS: some repeatedly. The latest step is taken by the national church authorities in publishing leaflets of a warning, and causing them to be scattered abroad. Of course, these "weapons" of misrepresentation, etc., will not prosper against the Truth and the "very elect," but they are prejudicing a great many so that they will not prove "our gospel" (the old gospel)--whether the things said about it are true or false. But we are not dismayed, "whether they hear or whether they forbear," the witness being given as the Lord directed, "in every city," "in all nations."

However, encouraging features of the work are not wanting. The German TOWER is now being sent to from five to six hundred regular subscribers in Europe, many of whom are quite zealous in spreading the good news, though most of them are poor and cannot, as they would like to do, support the work financially. But these "brethren" are learning to appreciate more and more the fact that the Lord, the Head of the one body, is fulfilling his good pleasure toward them through some of the "stronger members" of the same "body." They think with gratitude of those "brethren" whom the Lord has made "rich" in faith and love and "good works,"--good works in the laying down of their lives and giving of their substance to "do good, specially to the household of faith." But these younger members in the knowledge of

R3473 : page 375

Present Truth need also your prayers--yea, we feel that your prayers are with us.

In several places Bible Study meetings are now regularly held where the number of those deeply interested in the DAWNS is gradually increasing. I might mention fifty to sixty in Barmen and Elberfeld, thirty to forty in Konigsberg, thirty to forty in Wermelskirchen, twenty to twenty-five in Weidenau, etc. Having very few Colporteurs and Volunteers to start with, the progress made with the spread of the good message was naturally slow. But within the last three weeks, since we have been sending the Volunteer TOWERS to newspaper lists, the inquiries for further reading are coming in quite encouragingly. I doubt not that, the Lord willing, another year of faithful effort to gather the elect will be well rewarded with "gathering fruit unto eternal life."

Germany is well supplied with false teachers of great influence and popularity, who are "shaking" the powers of ecclesiastical "heavens" of all denominations. This fact seems to make it timely indeed that the Lord should send his message to bear up the "feet" members who are in danger of falling into doubt, infidelity or other snare of the devil. We know of some who have already been so helped. Are these not also our "brethren," for whom we should lay down our lives?

Our assurance is in the Word of the Lord: "Your labor is not in vain in the Lord."

With much love, your brother, O. A. KOETITZ.

AUSTRALASIAN BRANCH REPORT.

DEAR BROTHER RUSSELL:--

I have the honor to hand you herewith the report of the Tract Fund receipts and expenditures for the Australasian Branch of the WATCH TOWER BIBLE & TRACT SOCIETY for the period beginning Feb. 10, 1904 (when our first consignment of DAWNS, etc., arrived) and ending Oct. 31, 1904, being eight and one-half months.

Expenditures.	L.	S.	D.
Freight and postage	77	15	6
Pilgrim work	19	16	11
Rent, gas and other expense,	42	11	3
Total	140	3	8
Receipts from Australasia	19	6	11
Deficit, supplied by the Home Office	120	16	9

Report of Literature Circulated.

Copies of DAWN and TOWER DAWN	3,132
" Booklets	1,004
Total	4,136
Tracts sent free	214,150
These represent tract pages	5,108,800
Letters and cards received	1,135
" " sent	2,300
Total	3,435

The work of harvest, as we have the privilege of being associated with it in Australasia, though not large, has shown considerable to encourage. For example, the TOWER list in this state of Victoria has increased eighteen-fold during the period covered by our report, and we have reason to believe that most of these are intelligently and deeply interested, some of the names representing more than one interested person. Fresh interest is continually coming to light, not only here but in all parts of the commonwealth and New Zealand.

Hundreds of TOWER-DAWNS are being read from North Queensland to Southern Tasmania, and from the west coast of Australia to the east coast of New Zealand, with highly gratifying results in respect of interest taken and activity developed by those who have read. The influence of these TOWER-DAWNS will be making itself felt for some time to come.

Another encouragement has been afforded by a brother resident in this state. He donated L.10 to the Tract Fund, requesting that it be used to pay postage on packets of tracts to be sent to addresses in Victoria. For this sum we can post 4,800 packets; part of them have been sent.

The Spirit is moving on the face of the waters, and there may be accessions to the Colporteur ranks from our Australasian brethren and sisters, besides the courageous souls coming from America.

In response to invitations, I made a Pilgrim tour of about 4,500 miles. The brethren in South Australia and Western Australia made us heartily welcome. Interesting meetings were held almost every evening, with double duty on Sundays, and we were cordially invited to come again, which we hope we may do in the course of the next twelvemonth.

The volunteer work is going on in the largest cities of this part of the world, also in some of the smaller towns. And there has been a considerable demand for other tracts, all of which is indicated in the report of literature distributed. If these were to be charged against the Tract Fund of the Australian Branch, as might appropriately be done, our deficit would be much larger than it is.

In Melbourne some hundreds of DAWNS and a good many thousands of tracts have been put into circulation. These are having an effect, as is to be expected. Some few souls are being drawn to the Truth; they hear the Lord's voice and recognize it, as the sheep do that of their Shepherd. Public warnings have been given against the DAWN literature. The Universalists decry it, because they consider it too narrow; others object that it is too broad. What are we to do? "I am in the place where I am demanded of conscience to speak the Truth, and therefore the Truth I speak, impugn it whoso list." Oh, may our "speech be with grace, seasoned with salt;" may we be able clearly and meekly to give a reason for the hope that is in us; may we be workmen that need not to be ashamed, "rightly dividing the Word of Truth!"

An incident which occurred not long ago will interest you. Of itself, it was a small matter; yet it illustrates perfectly the spirit which now possesses some who professedly serve the Lord. A minister came to secure Vol. I and booklet about hell for a friend. He himself had been reading it and agreed with much of the teaching. To the writer he said, "Doesn't the author err in associating the eternal torment doctrine so closely with the ministers? Very few believe it now." Said I, "Mr. Russell is aware that very many ministers disbelieve that doctrine and avoid teaching it; the point is that under those circumstances they allow their congregations to believe it without

R3474 : page 375

trying to teach them otherwise." Said he, "Perhaps it is as well that the people believe it." I was so astonished at hearing such a sentiment actually expressed in living words that it took me some moments to recover. Then I said, "That won't do; if the doctrine be true, it should be preached by all means; if it be false, it is too awful a misrepresentation of God to allow the people to remain under." He came down, so to speak, and saying, by way of excuse, "Perhaps the ministers wish to be sure of their ground," he departed. Is it surprising, in view of such things as this, that the Lord has spewed out the Laodicean

R3474 : page 376

(present) state of the nominal church, and that he has deprived them of the honor of declaring his Truth as it becomes due?

Public meetings are now being held regularly in Melbourne in the interest of the Truth. Excellent attention has been given to the opening series of Chart Talks, and we believe genuine interest is being aroused, notwithstanding the opposition.

Discouragements there have been, both locally and in connection with the work at large; but they are behind, and we need not trouble you with details. Let us class them with the "light afflictions." The Lord has been very good to us and we are thankful for his great mercies. Our thanks are due our Australasian friends who have put their shoulders to the wheel. A continued interest in your prayers, and those of the saints generally, is earnestly solicited.

Your servant in Him, E. C. HENNINGES.

Special reports from Danish Swedish, French and Italian depots not received in time for this report.

===================

R3474 : page 376

THE LIFE AND LIGHT OF MEN.

--JOHN 1:1-18.--JANUARY 1.--

"In him was life; and that life
was the light of men."--Verse 4.

OUR lesson is an epitomized statement of the entire plan of God in most comprehensive form, reaching from long before the creation of the earth down into the future to the grand consummation of the divine plan at the close of the Millennial age. The subject is wide enough, deep enough, high enough to furnish food for thought for a score of lessons. In considering it as a whole, therefore, we can touch only briefly on its various points at this time.

"In the beginning": These same words introduce us to the Bible as the record of the world's creation in the book of Genesis, but here the reference is to a beginning long before the creation of this earth. At the beginning mentioned in Genesis, Job tells us that the morning stars sang together and all the sons of God shouted for joy. There were then at that time angelic beings, sons of God, previously in existence, who rejoiced at this further manifestation of divine power in the creation of this world. There must have been a beginning, so far as they were concerned, long before. It is to this original beginning that our text refers, a beginning before the angels were created. To what beginning, then, could it refer--a beginning of what? We answer that it was not the beginning of the divine being, for respecting the heavenly Father, Jehovah, the Almighty, we have the distinct statement that from everlasting to everlasting he is God--he had no beginning. Hence the beginning mentioned in our text refers neither to man, nor to angels, nor to the Father: it does refer to the "beginning of the creation of God" (Rev. 3:14), a name or title given to the only begotten of the Father, who subsequently became our Redeemer and Lord, Jesus. With this thought in mind all is clear: the Apostle's explanation has settled the matter.

This original or beginning or first creation of God in our text is called the Word of God--the Logos. History tells us that in olden times it was customary to regard the person of the king as too sacred to be seen by the common people except on special occasions, and that when certain great laws or edicts were to be announced it was customary for the king to be screened by a lattice from the gaze of the multitude assembled, while before the lattice stood a person who enjoyed the king's favor and confidence and who became his representative and was called the king's word, because he spoke in a loud, audible tone the commands and directions of the king, who communicated with him in a low voice from beyond the lattice work. This illustration gives us a clue to the use of the Word as one of the titles of the only begotten Son of God. It suggests to us what the Scriptures variously declare, namely--that all of the Father's dealings with all others of his creatures are done indirectly through the Son, his mouthpiece, his Word, his representative.

A GOD, WITH THE GOD.

In the beginning the Word was alone with the Father, the Apostle declares. But the whole matter is still more clearly seen when we take the literal reading of the Greek, because in it the Greek article appears before the word rendered God, which would make the translation into English properly read, "And the Word was with the God." Here we see most clearly and beautifully the close relationship existing in the very remote past between the heavenly Father and the heavenly Son, between the Almighty God and his only begotten Son, in whom centered all the divine purposes and through whom he was pleased to manifest every feature of the divine power and glory.

The next statement, "And the Word was God," is not to be understood as contradicting the statements previously and elsewhere made, but the distinction is considerably lost in the translation. We explain, therefore, that here the Greek article does not appear before the word translated God, and hence the thought in the statement is a God, as in contrast with the previous statement, the God. Thus understood the passage would properly read, "The Word was with the God and the Word was a God." Ah, now we have it clearly! The word god signifies mighty one, and in the Scriptures is used not only respecting the Father but also respecting the Son, also in reference to the angels, and in one instance when referring to men, influential men--the seventy elders of Israel whom Moses appointed or designated elohim, that is gods, mighty ones. The thought in our text, then, is that the Word of God, the Only Begotten of the Father, the beginning of the creation of God, was created on a nobler and higher plane of being, endued with grand qualities, so that he was in very fact a god--not the Father, not the God, not Jehovah, but "The Son of the Highest." The Apostle Paul clearly sets forth this matter, saying, "To us [Christians] there is one God the Father, and one Lord Jesus Christ."--I Cor. 8:6.

The second verse reiterates and thus emphasizes the statement that the Word, which was a God, was in the beginning (before the creation of others) with the God. If anyone were in danger of misunderstanding the statement of the first verse that the

Word was a God, if in any danger of thinking of this as signifying that the Word was the God, the second verse would correct the error by showing that the Word as a God was with the God, and that therefore they were two and not one in person.

The third verse is a grand, comprehensive statement, which gives us a glimpse of the great honor and dignity of the Son of God, "the Only Begotten" of the Father, the "beginning of the creation of God." "All things were made by him," by the Word--angels, worlds, mankind--all things: "Without him was not one thing made that was made." How grandly, how gloriously, the dignity and honor and position of our great Lord looms up before us as we think of how highly the Father honored him, even before he came into the world, even before he manifested his obedience to the Father's will even unto death.

"HE IS EXCEPTED WHICH DID PUT ALL THINGS UNDER HIM."

--2 COR. 15:27; EPH. 4:5,6.--

We are not from this statement to get the inference that the Son was superior to the Father, that the Father had created nothing previously because of lack of ability to create, but that the Father was pleased thus to recognize, honor and use this particular channel in his great work. The Apostle sets the whole matter straight, saying, "To us there is one God of whom are all things, and one Lord Jesus Christ by whom are all things." This explains the matter. The power all resided in the Father--everything is of him, from him, through the Son, by the Son as his honored instrument and representative, "that all men may honor the Son even as they honor the Father also." (John 5:23.) It will be noticed from this last quotation as well as in all the other statements here examined that there is no suggestion whatever that the Father is the Son and that the Son is his own Father, but quite to the contrary--that there are two persons, both Gods, both Creators, but the one the superior, the other his honored representative in glory and in power.

Verse four transports our thought from the glorious Only Begotten, the Word of Jehovah, creating angels, worlds and man, to his work as man's Redeemer --present among men. Elsewhere we get the particulars of how he who was rich became poor for our sakes; how the Only Begotten, the Word, left the glory of the Father to carry out the Father's great and wonderful and loving plan of salvation toward man. Briefly the Apostle assures us that when Jesus was amongst men "in him was life." There is a great force and meaning in this expression when we understand it. When our Lord was amongst men he was the only man who had life in him. Father Adam once had life, but he lost it through disobedience in Eden, and instead the curse, the sentence of death, rested upon him and was inherited by all of his children, so that not a man in all the world of Adam's race had life--except this Son of man of whom John was writing. Of all others the Apostle Paul wrote, "By one man's disobedience sin entered into the world, and death as a result of sin; and thus death passed upon all men, for all are sinners." (Rom. 5:12.) Our Lord's words respecting those about him were, "Let the dead bury their dead." True, not all were dead in the sense of having lost every spark of life, but all were more than nine-tenths dead and the other tenth fast ebbing away. But in him, in this Only Begotten of the Father when amongst men, there was life, absolute life, perfect life, because his life had not come from Adam through an earthly father but was directly transferred from his prehuman state or condition to the womb of Mary. Thus born he was indeed partaker of a human organization but without any impairment of his life rights; hence, as the Scriptures declare, he was holy, harmless, separate from sinners--separate and distinct from all the race of Adam, peculiarly different because of his different begetting.

"AND THE LIFE WAS THE LIGHT OF MEN."

Needless to say light is here used in a figurative sense: it signifies hope, intelligence, instruction. Our Lord's life as the "man Christ Jesus," his holiness of heart, his full obedience to the Father's will, his loyalty to every principle of righteousness, his manifestation of divine character, no less than the words of instruction that he spoke as never man spake--all these attest that indeed he was a great light amongst men--a light which ever since has been shining, not only through his recorded discourses and instructions but also through the lives of his disciples, and that in proportion as they were and are truly his.

"And the light shined in darkness; and the darkness appreciated it not." How true! not only of the Jews of his own day, but how true still in respect to the world in general. How few grasp, comprehend, appreciate the light of divine truth and grace which shone out through the words and deeds of the man Christ Jesus. True, we are informed that about four hundred million, nearly one-fourth of the world's population, are named by his name--Christians, --yet how impossible it would be to close our eyes to the great fact that the vast majority of these are in nearly as great darkness as the remaining three-fourths of the world's population, the heathen. Into how few hearts and minds has this true light shined! The Apostle's explanation is the only one that covers the case. He declares, "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God shining in the face of Jesus Christ our Lord should shine into their hearts."--2 Cor. 4:6.

How sad! Three-fourths of the world in total darkness, while nearly all of those who say, We see, are "blind also"! (John 9:40.) If by the grace of God our eyes have been opened to some degree to appreciate this great light, let us not be highminded but fear lest the light should pass from us, lest we should ever get into darkness again, lest pride of heart or the cares of this world or the deceitfulness of riches, or any other thing should again blind us to the goodness and grace of God in Christ. Even Christians, the Apostle intimates, see only in part, but may see increasingly in proportion as they come into line and accord with the divine plan respecting them. Let us keep in memory how he wrote respecting some true followers of the Lord in his day, saying, "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom

R3475 : page 378

and of revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."--Eph. 1:16-18.

In verses six to eight the Apostle begins to particularize respecting the Lord's earthly ministry, and shows us that John the Baptist was divinely commissioned to bear testimony and witness to the Lord, to this great Light, the object being the giving of a ground for faith in Jesus as the Light, the life of the world. John was not the Light, but merely the messenger of it, one to point out the true Light. And we remember, indeed, that John was particular not to take any honor in respect to these matters to himself, but declared plainly that his mission was to introduce the Messiah; and as soon as he received from the Father the witness that Jesus was indeed the expected one he made haste to proclaim the Lord, declaring himself unworthy to even be his servant to unfasten his shoes. So faithful was John's testimony that many of his own disciples at once forsook him and became followers of Jesus, as the record shows.

"HE WAS THE TRUE LIGHT."

As he was the Father's Word or Messenger he was also the Father's Light, whose mission it was to reveal, to make known, the Father's love, that thereby those who had eyes to see might be attracted, drawn, blessed. Alas, how many were blind! Eyes had they but they saw not, and understanding had they and appreciated not. Those who did see, who did appreciate, what a blessing they received!--not only those who saw the Lord personally but those who have since seen his glory, his light, through the words of his faithful messengers under the guidance of his holy Spirit. "Blessed are your eyes for they see and your ears for they hear." What a blessed thought lies half hidden in the Apostle's words--in the declaration that this true Light shall enlighten every man born into the world! What a ray of hope this lights up in the sympathetic and Christian heart! All who have the Spirit of God, who so loved the world as to give his only begotten Son to be its Redeemer, are sure to be sympathetic with the world in its lost and blinded condition. To such this promise is a reassurance of all the glorious privileges and messages sent by the Lord through the prophets telling of the age of glory, when the Messiah shall be the Sun of Righteousness to scatter the darkness and miasm of sin and death and to bring in everlasting righteousness and life to the world--to whomsoever will accept the same.

Nothing is plainer than that our dear Redeemer has not yet enlightened those born into the flesh four thousand years before he was made flesh and died for our redemption. It is equally clear that not more than one in ten of those born into the world during the past two thousand years since he redeemed us have ever heard of that great transaction or had the opportunity of thus being enlightened and blessed. This, then, is the glad message, the good tidings of great joy which shall yet be unto all people--our dear Redeemer is not only the Redeemer of the Church and the light of the Church, but the Redeemer of the world, the light of the world, that shall ultimately enlighten every man born into the world, every son and daughter of Adam. In this connection we are reminded of the words of the Apostle to Timothy, "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all --to be testified in due time."--I Tim. 2:5,6.

"TO BE TESTIFIED IN DUE TIME."

Ah, yes! there is a due time for every feature of the divine plan, and not until all of these various features have been developed will its glory and beauty fully appear. For two thousand years the world was

R3476 : page 378

left practically without hope of any kind; during the next two thousand years Abraham and his seed alone of all the families of the earth enjoyed divine favor and a partial knowledge of the glorious plan of salvation which would be outworked by Messiah, who according to the flesh would be of the seed of Abraham; during the last two thousand years the knowledge of Messiah has been largely hidden from the Jews and from the majority of other nations, but has gone nevertheless hither and thither, selecting a peculiar people, a Royal Priesthood, a holy nation--spiritual Israel. Each of these features has its due time: in due time God revealed the outlines of his plan to Abraham; in due time Christ died for the ungodly; in due time his second coming will usher in his Kingdom and with it the blessing of all the families of the earth, when the true Light shall lighten every man.

"He was in the world, the world was made by him and the world knew him not. He came unto his own [nation] and his own [people] received him not." Thus briefly the rejection of Christ by the blind world and blinded Israel is recorded. But this blindness, which God foreknew and had left provision for in his plan, did not hinder our dear Redeemer from accomplishing the gracious purposes intended. He came not to reign, not to be ministered unto, but to serve Israel and the world as their Redeemer--to purchase them with his own blood, and to draw them out from under the condemnation that rested upon all because of disobedience to the divine law. Grandly he finished the work that was given him to do.

But not all rejected him: a small remnant as compared with the whole nation believed on him, trusted him and obeyed him, and were blessed by him in a special manner. These were the apostles, and other faithful brethren to the number of about five hundred. (I Cor. 15:6.) To these by divine arrangement a special favor or blessing was extended--the privilege of passing from the house of servants to the house of sons. Moses was the head of the house of servants--natural Israel; Christ is the Head of the house of sons--spiritual Israel. This the Apostle points out, saying, "Moses, verily, was faithful as a servant over all his house; but Christ as a son over his own house; whose house are we if we hold fast the confidence of our rejoicing firm unto the end."--Heb. 3:5,6.

JEWS NOT SONS OF GOD.

The Jews never claimed to be sons of God, neither are they referred to in the Scriptures as such. No greater dignity than that of being servants of the Most High God could possibly have been dreamed of up to the time when our Lord himself announced the privilege of adoption to the new nature. In evidence of this we remember that the Jews sought to stone our Lord simply because he claimed to be a son of God.

(John 5:17,18.) The place and time of adoption for these believers was in the upper room at Pentecost, when the spirit of adoption was granted unto them--the holy Spirit, the anointing: and similarly the spirit of adoption is granted to all the followers of the Lord during all the centuries since, although not accompanied by the same miracles and manifestations granted and necessary in the beginning. It is this begetting of the spirit to a newness of life on the spiritual plane to which the Apostle refers, saying, "Which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." The word born, as used both in the Common and Revised Versions, is erroneous and misleading; begotten is the proper translation of genao in this case. We note also that Westcott bears out this thought, saying, "Literally begotten, as in I John 2:29; 3:9."

The Apostle is very particular to show that this begetting to the new nature is as necessary to the new creation as begettal of the flesh is necessary to human generation. Furthermore, he hedges the subject all around to prove that the begetting power is not of heredity, not of blood, not of the will of the flesh directly or indirectly, not of the will of man in any sense of the word: God alone does this begetting, God alone accepts to membership in this new creation, God alone imparts the seal of his adoption; and hence those so begotten, when born in the resurrection, will be in the highest sense of the word children of the Highest, "heirs of God, joint heirs with Jesus Christ our Lord."

Coming back to our original topic to view our Lord's advent amongst men from the standpoint of the faithful disciple, he says, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Note first the statement that he was made flesh, a totally different thought from that expressed in some of the creeds when they speak of the Lord as "incarnate." To be incarnate would signify to get into flesh as though the flesh were merely a covering or garment. This is not the statement nor the significance of the Scriptural testimony, which is very explicit, "made flesh." The Revised Version, following the original still more exactly if possible, gives it, "The Word became flesh." This is in accord also with the statement of Romans 1:3, that our Lord was made "of the seed of David according to the flesh;" and again, the statement of Galatians 4:4, that "God sent forth his Son made by a woman."

WE BEHELD HIS DIGNITY.

The apostles and all believers who had intercourse with our Lord in the days of his flesh experienced, "beheld, his glory." They beheld the grandeur, the nobility, the perfection of the "man Christ Jesus"--a perfection and glory seen in no other because all others were sinners, while he by virtue of special birth was holy, harmless, separate from sinners. The Word glory here represents the same thought as in Psalms 8:5, where, speaking of Adam and his perfection and God likeness as the perfect man in the image of God, it is declared that God "crowned him with glory and honor." Similarly our Lord Jesus was crowned with glory and honor of human perfection in the days of his flesh, and his disciples beheld this dignity of human perfection, which marked him as separate and distinct from all others; and they recognized it as differentiating him from the world of sinners, marking him as the only begotten of the Father, full of grace and truth--abounding in every proper and desirable quality and characteristic.

Another thought is somewhat covered by our translation in the word dwelt. In the Greek this signifies tabernacled or tented, as if it read, "The Word was made flesh and tabernacled amongst us." A tabernacle was intended to be a temporary residence or dwelling, and thus the Scriptures point out that our Lord took the human nature, "was made flesh," not that he might forever be a fleshly being, a human being, but merely temporarily. Other Scriptures fully corroborate this thought, and it seems strange indeed that Christian people should have so generally received the erroneous thought that our Lord is now a human being, a flesh-and-blood being in heaven. Quite to the contrary--flesh and blood cannot inherit the Kingdom of heaven. Our Lord was changed in his resurrection and is now, as the Apostle declares, "a quickening Spirit," and again "Now the Lord is that Spirit." Again he declares that all of the Lord's people who shall be joint-heirs with him in his Kingdom must be "changed," because "flesh and blood cannot inherit the Kingdom."

It would be too bad indeed to think that our Lord had made the great stoop from heavenly conditions to earthly conditions, laying aside the glory which he had with the Father before the world was, being made flesh and suffering on our behalf, and that then, after thus being obedient to the Father and serving us so graciously, he should be obliged to remain forever upon the lower fleshly plane of being. It would indeed be a distressing thought. But not only do the Scriptures cited above prove the contrary of this, but in harmony with the statement of the text we are considering, namely, that he merely tabernacled with us for a little while, the Apostle distinctly explains the object of our Lord's coming into the world and shows that it was all accomplished at his death: he says he was made flesh that he by the grace of God should taste death for every man. (Heb. 2:9.) That was the object, the only object, the only necessity for our Lord's becoming a man, and when he had finished that work which the Father gave him to do he was glorified, and, as we are distinctly told, he was highly exalted and given a name above every name--"far above principalities and powers and every name that is named." Phil. 2:9; Eph. 1:21.

The Apostle John proceeds to show that John the Baptist fully proclaimed the Lord as the Messiah, and doubtless he notes this fact because many of the Jews evidently had great confidence in John the Baptist though rejecting Jesus. The Apostle proceeds to say that the fulness of Christ, the grace and merit which were in him, have been conferred upon all of his followers, his true disciples, "grace for grace," or, more literally, favor upon favor. This last expression seems to be a statement of what all the Lord's people recognize in their own experiences, namely--that the blessing coming to them first in their relationship to the Lord is by no means all of his favor; that they may grow in grace, grow in knowledge, grow in the fruits of the Spirit, and possess favor upon favor additionally,

R3477 : page 379

continuously to the end of the course; and then--in the resurrection morning--that which is perfect shall come as the climax of God's favor, and we shall be like our Redeemer and see him as he is and share his glory.

Proceeding, the Apostle contrasts Moses, the typical mediator, the head of the typical house of Israel, with Christ, his antitype, the Head of Spiritual Israel. The Law Covenant communicated and mediated by Moses was a great blessing to that nation in many respects; but the grace and truth, God's favor and the knowledge of his wonderful plan, came not through Moses but came through Christ, and not to the followers of Moses but to the followers of Christ.

Our lesson concludes by pointing out that our Lord Jesus was the only begotten Son of his Father's bosom, and that his mission in the world was to declare the Father, to make him known, to reveal the Father first to the Church, and ultimately, in due time, to the world. The Father, standing as the embodiment of perfection and righteousness, could not properly and justly recognize sin and sinners, for they are wholly contrary to the best interests of the universe and contrary to the divine purposes: they can not be recognized by God. Hence, if he would exercise mercy it must be through another--a mediator. His love and mercy, therefore, are revealed to us in Christ, and are none the less his because exercised toward us in this circuitous manner, and with the reservation that no man cometh unto the Father but by him, and that there is no other name given under heaven and amongst men whereby we must be saved. Thus the entire work of the Son in man's redemption, in the instruction of his followers, and ultimately in the judgment and blessing of all the families of the earth--all of these will be but the revelation of the Father, the showing of his real character both for love and justice, wisdom and power.

===================

R3477 : page 380

WITNESSING FOR JESUS.

--JOHN 1:18-34.--JANUARY 8.--

Golden Text:--"Behold the Lamb of God,
which taketh away the sin of the world."

JOHN THE BAPTIST had the great honor and distinction of being the first of God's witnesses amongst men respecting God's only begotten Son. John was a grand character, from whatever standpoint we view him, and all of the Lord's people now seeking to witness faithfully may draw some valuable lessons from his course, in addition to which we shall show that he was a type of all the faithful witnesses of the Lord throughout this Gospel age. He was not an example to us in respect to his manner of speech or dress or general methods; nevertheless his peculiarities in these respects especially adapted him to the witnessing which the Lord designed him to do. Living in a time of increase of wealth and luxury, John was all the more attractive as the prophet of the Lord by reason of his peculiar disregard of the conventionalities of the time, and the evidences these gave of his complete separation from the world, his complete devotion to his special ministry. The people of Israel, as our Lord pointed out, carefully cherished the memories of their great prophets and garnished their sepulchers, although they were not sufficiently careful to heed their teachings. Amongst the ancient prophets Elijah was one of the most revered, and the fact that John the Baptist simulated him in his apparel and general demeanor and forceful teaching attracted the people much more than otherwise would have been the case.

Little is told us respecting John except that he was a cousin of Jesus and six months older, beginning his ministry at thirty years of age. Therefore he had been teaching and baptizing just six months before the Lord came to him for baptism. His ministry continued for a year after Jesus' baptism; then he was shut up in prison for about a year before he was beheaded. Our lesson opens with a reference to John's witnessing --calling upon the people to repent because God's Kingdom was about ready to be established, urging them that they would not be fit for a share in it unless their hearts were fully turned to the Lord and away from sin.

Other Scriptures show us that for some time the nation of Israel had been looking for Messiah and that false Messiahs had arisen from time to time, and one record is that "all men were in expectation of him." Under these circumstances it is not surprising that the Jews urged the leaders of their nation, priests and Levites, to go to John and interview him and advise them respecting his message. Our lesson recounts the visit and the testimony John gave. Apparently it was the expectation of the questioners that John would claim to be the Messiah himself, and it was probably with surprise that they learned from his own lips that he made no such boast--"he confessed and denied not." Their next question was, "Art thou

Elias?" (the Greek form of the word Elijah), and he replied, "I am not." Remembering the prophecy of Deuteronomy, "A prophet shall the Lord raise up unto you like unto me [Moses]," they next inquired whether or not John were that prophet, and he answered, No.

Surprised they then asked, "Who art thou, then? We must make some report respecting you." Humbly and faithfully John declared that he was merely a nameless voice calling attention to the great Messiah, heralding his coming: he was like a voice in the wilderness declaring that a way must be prepared for the coming of the Kingdom, for which Israel had been hoping and longing and praying for centuries.

JOHN NOT THE ELIJAH.

It will be noticed that John distinctly declared that he was not the Elijah, and some have felt perplexed over the matter because our Lord, on referring to John and in answer to the query of the disciples about Malachi's testimony that Elijah must first come, declared of John, "This is the Elijah if ye will receive it." The explanation already given we repeat: As Jesus in the flesh was the forerunner of the Messiah in glory and power, who will take his great power and reign in the opening of the Millennial age, and as the Apostle shows the Christ will be of many members, Jesus the Head and the Church his body, in the Kingdom glory, so, similarly, John the Baptist was a forerunner

to a greater one than himself, a more important witness composed of many members, witnessing over a period of nearly nineteen centuries, preparing the way for Messiah's Kingdom and announcing it. John in the flesh introduced Jesus in the flesh; but the greater than John, the Elijah of many members, will introduce the greater, the glorious Christ of many members.

The real Elijah, who for nineteen centuries has been fulfilling the predictions of Malachi, the prophet, has been composed of the many faithful witnesses for Christ throughout this Gospel age. Jesus himself in the flesh was the first of those who witnessed a good confession before Pilate and before the Jewish nation; the apostles witnessed similarly, and all down through the Gospel age the Lord's people in the flesh have witnessed--have witnessed against sin and in favor of righteousness, have witnessed the necessity for turning from sin to righteousness in order to be prepared for a share in the Kingdom, have witnessed that the Kingdom of the Lord is to be established in the hands of the glorified, and that it will bring in everlasting righteousness and fulfil the Lord's prayer, "Thy

Kingdom come, thy will be done on earth as it is done in heaven."

Hence we see that the words of Jesus and the words of John the Baptist are in full accord; John was not the Elijah mentioned by the Prophet, and yet he did a work of Elijah to those amongst the Jews who received his message. As it is the work of the greater Elijah to draw attention to the great Christ and the great work to be accomplished by him, so it was the mission of John in the Jewish nation to call attention to Jesus in the flesh, and in this sense of the word he was the Elijah to those who received it because to them he did the work of Elijah. From this standpoint we see a grand antitypical Elijah, the Church in the flesh, doing a great work of witnessing throughout this Gospel age, and preparing for the establishment of the Kingdom in the end of the age; and we see the great work of Messiah, Head and body, Bridegroom and Bride, which will immediately follow this testimony.

The Prophet Malachi declared that one of two things would follow the work of the true Elijah, either it would turn the hearts of the fathers to the children and of the children to the fathers--that is, bring into full accord and loving harmony the people --or else it would result in the bringing of a great curse upon the people and great tribulation. The world must be made ready for Messiah's Kingdom either by repentance and true conversion to the Lord or by judgments of the Lord. Malachi does not state which way the results will be accomplished, but other Scriptures clearly indicate that the work of the antitypical Elijah would not succeed, would not convert the world, and that as a result the establishment of Messiah's Kingdom would come in connection with a time of trouble such as was not since there was a nation --the curse mentioned by Malachi, the great tribulation mentioned by our Lord.

From this standpoint, recognizing John the Baptist as a part of the typical Elijah and the Church in the flesh as the antitypical, we must draw lessons of humility as well as of zeal and faithfulness from John's course: not only did he make the preaching of the Gospel the chief object of life, to the extent of carelessness respecting all interests of this life, but additionally he boasted nothing of himself. His main mission in life was to prepare the people for the Messiah and to point them to him; and our success as members of the antitypical Elijah will be in proportion as self is ignored and Christ is made the theme of our discourses, the center of our teachings.

R3478 : page 381

"WHY BAPTIZEST THOU, THEN?"

It is the worldly idea and the nominal Church idea that all associated with religious teaching should make some great boast or claim respecting themselves --that they are wonderful prophets, or reverend, or doctors of divinity, or something else above the ordinary: no wonder then that the Priests and Levites, accustomed to this sort of thing, were surprised to find John making no such boasts and basing his preaching upon no such claims. They inquired what right, then, he had to be baptizing at all, if he were merely a servant, not a lord over God's heritage. The same thought prevails today; and unless some boastful title or position or authority is claimed, the right to preach, the right to witness for the Lord in public, is called in question by many. Let us who have followed carefully the scriptural proprieties in such matters boast nothing, but rather as John and, later, Jesus did, let our boasts be that we are merely servants, not lords; merely witnesses, not great or honorable or reverend, not priests. By and by, when the Master's views of matters shall be expressed, he will show that those who sought to exalt themselves failed of his approval, while those who humbled themselves, seeking only the privilege of service, have his approval. Directing their minds away from himself to Jesus, John declared, "There standeth one in your midst whom you do not recognize: him I declare, him I introduce as so great, so honorable, that I am not worthy even to be his servant, to loose the strings of his shoes." Similarly humble feelings should pervade the hearts and testimonies of all who are true members of the antitypical Elijah, witnessing to the Lord of glory, who is about to establish his Kingdom. Alas, that self love and self-pride should at times hinder the testimony. Alas, that some seem to draw attention to themselves rather than to the King. Let us, dear brethren and sisters, in proportion as we have opportunity for witnessing, be careful, be faithful. Our faithfulness in witnessing to the Lord shall be the test of our worthiness to be members of his glorified Body.

WATER BAPTISM VS. HOLY SPIRIT BAPTISM.

In bearing witness John called attention to the fact that what he did in the way of water baptism was insignificant, unimportant in comparison to the work of Messiah and his baptism of the holy Spirit. Jesus baptized none with the holy Spirit during his ministry. The baptism taking place at Pentecost, after he had died for our sins and ascended up on high, had appropriated a portion of the merit of his sacrifice to the credit of believers--then the latter received the baptism of the holy Spirit. There is a similarity between the work of John and that of the Church in the flesh in respect to this feature also. We can witness to the Lord and perform the symbol of baptism into

R3478 : page 382

his death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the blessing and favor of the holy Spirit; and later on, when all the present witnessing has been finished and when the Atonement Day sacrificing shall all have been accomplished, the glorified Christ shall pour out his Spirit upon all flesh, as during this Gospel age he pours it out upon his special servants and handmaidens.

"BEHOLD THE LAMB OF GOD!"

This was the first formal proclamation of Jesus by John to his disciples and to the public. It occurred at least forty-two days after our Lord's baptism, for immediately following that he was forty days in the wilderness being tested. After the wilderness temptation, probably very soon, he returned to John's company at Jordan. Shortly after this proclamation by John, our Lord departed from his vicinity, so that a simultaneous work by John and by Jesus was for a time in progress in different localities, for we read that Jesus and his disciples baptized more than did John and his disciples--though Jesus himself baptized not.

Our Lord was variously represented in the sacrifices of the Jews at their festivals: for instance he was typified by the peaceful lamb at their spring festival, and he was the antitype of the bullock of their Atonement Day sacrifices. It was with full propriety, therefore, that John announced Jesus as the "Lamb of God"--meek, gentle, patient, unassuming, the passover sacrifice for Israel and for the whole world. In the ears of the unregenerate such a title as lamb would not sound very dignified: amongst the coats of arms of chivalry, wolves' heads, bullocks' heads, lions' heads, serpents' heads, etc., are freely used to represent the strength and the prowess of the families, but where will we find anyone taking a lamb as a symbol of dignity? To the Lord's consecrated people, however, the lamblike quality of our dear Redeemer and his patient and willing sacrifice on our behalf are beautifully represented in this symbol of a lamb--the Lamb of God, God's Lamb, provided by him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. This must be our witness, too, "Behold the Lamb of God." The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received him as the Lamb, acknowledging their sins and need of his precious blood, then they will be ready to hear his words, to be taught of him;

but no instruction can be rightly received until first our Lord is accepted as the Lamb of God which taketh away the sin of the world.

It is worthy of note that although our Lord's sacrifice had begun at this time, John did not say the Lamb of God which took away the sin of the world. The entire sacrifice of Christ was necessary as the offset price to justice for the sin of Adam and his race. That price must be laid down before any of the sins of the world could be cancelled. And we remember, too, that it was necessary that our Lord should be raised from the dead and should ascend up on high, there to appear in the presence of God on our behalf. After his resurrection as the great High Priest he appropriated of the merit of his sacrifice "on our behalf," but not yet on behalf of the world. Only believers are included in the appropriation of the precious blood already made.

Our Lord is the Lamb of God which taketh away the sin of the world and not merely the sin of the Church, but his work is not yet finished. It begins with the appropriation which clears believers; it will reach its full accomplishment after the glorification of the Church, when the sins of the whole world will be cancelled. The merit or value of the entire transaction was in the sacrifice of our dear Redeemer, but in the divine plan the arrangement was made as it is, so that we who are now justified in advance of the world might have fellowship with our Lord and share in his sufferings, share in his sacrifice and share also in his glory by and by, and in the dispensing of the blessings incidental to the taking away of the sins of the world. None should overlook the fact that it is the divine intention not to stop in taking away the sins of the Church and the household of faith, typified by the Priests and Levites, but that ultimately our Lord's sacrifice shall be appropriated to bringing blessings unto all the families of the earth.

"THIS IS THE SON OF GOD."

Proceeding, John explained that Jesus was the one to whom he had previously referred in his preaching --the one who would come later and take the more honorable place because of his being so much the greater. John's statement that he knew him not should not be understood to signify that he did not know that Jesus was his own cousin nor that he was unacquainted with him previously, but that he knew him not as the Messiah previously. John then explains that when he was himself commissioned to preach and to baptize the Lord informed him that he would see a better witness to the Son of God, the Messiah, and that he would know him by a certain sign by seeing the holy Spirit descend upon him like a dove, remaining upon him. John says that he did see this sign in Jesus' case just following his baptism, and that he was, therefore, fully qualified to give this witness that he was the Son of God.

So it must be with us, dear fellow-witnesses: We must see for ourselves that Jesus is the Son of God, the Lamb of God which taketh away the sin of the world, before we can be God's witnesses respecting him. Alas, that it must be said that many of those who today in prominent pulpits are claiming to be God's witnesses are thoroughly unqualified to give the witness, since, according to their own confession, they know not Jesus as the Lamb of God which taketh away the sin of the world. The higher criticism and evolution doctrines have so undermined the faith of the majority of those who claim to be ministers and ambassadors and witnesses for God and for Christ that they cannot give the forceful witness such as alone will carry weight on this subject. We who have seen, we who have tasted, we who have to some extent appreciated the merit that is in the Lamb of God, may well rejoice in our privilege of being his witnesses; and it is to these faithful witnesses in the flesh, begotten of the holy Spirit, that the blessed privilege shall shortly be granted of being sharers with the Lord in his Kingdom and glory and work.

====================

page 1

SEMI-MONTHLY.
VOL. XXVI.   JANUARY 1, 1905.   No. 1

CONTENTS

Views from the Watch Tower........................ 3
  Happy New Year, 1905.......................... 3
  "They Will Accuse Me of Heresy.".............. 4
  Is an Atheist a Heretic?...................... 4
  Higher Criticism Affecting Romanism........... 5
  Lack of Candidates for the Ministry........... 5
  Assaults on St. Paul.......................... 6
"We Have Found the Messiah."...................... 7
My Beautiful Secret (Poem)........................ 10
Filled and Transformed............................ 10
Essentials to a Share in the Kingdom.............. 13
Public Ministries of the Truth.................... 16
Brother Russell's Discourses Weekly............... 2

page 2

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.--1 Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; John 1:9; 1 Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

BROTHER RUSSELL'S DISCOURSES WEEKLY.

In our last issue we announced that the "Gazette" discontinued the publication of these sermons, and that the DISPATCH, Pittsburg's principal newspaper, had taken them up, with the understanding that should they be discontinued balances of subscription SENT IN BY US would be refunded.

The DISPATCH rate is 2 cents per copy, $6.00 per year. By a special clubbing arrangement we are enabled to supply the DISPATCH, ZION'S WATCH TOWER, the "Solon Journal" and any four volumes you may choose of MILLENNIAL DAWN, all for the price of the DISPATCH alone. Those who prefer may subscribe for six months at same rate, $3.00, or for three months for $1.50. Those who have already sent in WATCH TOWER subscriptions for 1905 may deduct the amount from the $6.00 and send the balance.

Those who reside at points where the DISPATCH has agents can better be served by them, at times and in quantities desired. It is well to advise New Agents of why you desire several copies and how many you will want regularly, so that they can procure extra supplies for Monday.

EXTRA COPIES OF MONDAY'S DISPATCH.

We are privileged to send extra copies of the Monday's DISPATCH to anyone who is a REGULAR SUBSCRIBER. Thus many friends at one place can get supplies through one of their number. Such papers, however, require extra wrapping and postage. The following will be the rates:--

7 copies Monday's DISPATCH for 12 weeks, $1.50
15 " " " " 12 " 3.00
50 " " " " 12 " 9.00

Parties previously getting such packages of "Gazettes" now get DISPATCHES, the remaining portion of their subscriptions being shortened proportionately, to correspond with the double price of the DISPATCH.

WRITE ALL ORDERS CAREFULLY.

Save our time, please, by writing orders SEPARATELY from letters, with FULL address. If you live in the country and the article is such as might go best by express, give name of express office as well as R.F.D.

WATCH TOWER BINDERS.

Remember, that we have these in good supply, at 50 cents each, delivery free. Each Binder will hold two years' issues, and they are very convenient for easy reference and preserving the papers from injury or soiling.

INSTEAD OF FOREIGN TRACTS, hereafter use Foreign TOWERS. Order all the sample copies you can use judiciously, FREE.

===================

R3479 : page 3

VIEWS FROM THE WATCH TOWER

HAPPY NEW YEAR, 1905.

GREETINGS, dear fellow Watchers! The great clock of Time marks another cycle, and shows us another day's march nearer Home--nearer to our "change," and contact fellowship with our Savior --nearer to the Kingdom and its blessings for all the families of the earth.

"How light our trials then will seem!
How short our pilgrim way!"

But, though thus rejoicing in the flight of time, it is not with us as with many of the poor world when they would express themselves similarly, perhaps at the moment meditating suicide. No, indeed! The love of Christ makes fresh our hearts, as a fountain ever springing, so that to the true children of God every day has the Christian's secret of a happy day and every year the same. We are greatly enjoying the present, with its songs and sighs, its pleasures and disappointments, its joys and discouragements, while waiting for and with the eye of faith looking for "That blessed hope, the glorious revelation of our Lord and Savior Jesus Christ," and the wonderful riches of divine grace and blessing then to be showered upon the world of mankind under the New Covenant.

"It makes each trial blest" to realize that it is one of the "all things" promised to work for good to the Lord's Spirit-begotten children, who are being prepared for joint-heirship with their Lord in the great Kingdom which soon is to bless and uplift Adam and all his race. This is the secret which none but the blood-washed and consecrated, the spirit-begotten, can "comprehend." (Eph. 3:18.) These alone are able truly to sing:--

"Yes, happy every day has been
Since I am His and He is mine.
He leads me and I follow on
Directed through the Word divine."

Not that we are absolutely pure and perfect, any of us (except "pure in heart," pure in our intentions and desires), but that we by faith realize that our Redeemer's merit covers us, and permits us, if overtaken of a fault unwillingly, to apply for a share of the merit of "the blood" to cleanse our wedding garment from spot or wrinkle or any such thing, that our communion and fellowship with our Lord be never hindered except for a moment as it were.

Let us start the New Year properly, remembering the Apostle's words: "Set your affections on things above;"--not on earthly things. If they slip away through earthly attractions reset them, time and time again. Gradually they will become more strongly attached to the heavenly things;--gradually we will come to appreciate both more truthfully and find that--

"The joys of earth of little worth
Should not confine our thoughts to earth.
Why grasp at transitory toys
So near to heaven's eternal joys?"

Many adopted our suggestion of a text for 1904 with great profit, and now we suggest one for the year 1905 as follows:

1905--MOTTO TEXT--1905
"Wisdom is the Principal Thing:
Therefore get Wisdom."--Prov. 4:7

* * *

"The Wisdom that is from Above
is first Pure,
Then Peaceable, Gentle, Easy of Entreatment,
Full of Mercy and Good Fruits."--Jas. 3:17

Let us as "Children of the Highest" give earnest heed to the heavenly counsel as the essence of Wisdom. No matter how far advanced we may be in Christian character it will make us better to give earnest heed to this wisdom;--better husbands and wives, better parents and children, better colaborers, friends and neighbors! Let us be wise toward God, whatever fellowmen may consider us.

R3479 : page 4

"THEY WILL ACCUSE ME OF HERESY."

These words are becoming quite familiar to those who get a glance at the public press reports. Yesterday it was Rev. S. T. Carter, D.D., who thus feared as he addressed the Nassau Presbytery, telling them that he no longer believes the Bible narrative of the fall in Eden, and a divine curse in consequence, and the need of a Redeemer to effect atonement for the sin and to again open to man a way of life: today it is Rev. Lyman Abbott, D.D., a Congregationalist, who expresses the same fear to Harvard College students, while telling them of his abandonment of the very same doctrines. How it shocks us to hear these aged veterans tell that they are no longer soldiers of the cross and followers of the Lamb. The cross to them was needless and the Lamb's blood was unnecessary.

But there is a ridiculous side to this serious question. These aged Christian ministers intimate to us that for a long time they have had their unbelief;--for a long time they have been too cowardly to confess it;--for a long time therefore they have hypocritically posed as believers when they were unbelievers! Alas that such a view of their course is the only one possible. Alas that we must fear that there are others in the pulpits of Christendom, many of them, equally pharisaical.

Rev. Carter feared that the Nassau Presbytery would accuse him of heresy! Is that meant as a joke? Does not this learned doctor of divinity know the meaning of the word heretic? Did he claim that he is not an heretic and fear that the Presbytery would be falsely accusing him by calling him one? Let us see what the word heretic means, in plain English. We take the Standard Dictionary's definition:--

"Heretic (theological def.) An actual or former member of a Church, or one whose allegiance is claimed by it, who holds religious opinions contrary to the fundamental doctrines or tenets of that Church."

R3480 : page 4

This fits Dr. Carter's case exactly. He admits that he no longer believes the fundamental teachings of the Presbyterian Church, and that he no longer believes the fundamental teachings of the Bible respecting sin and its atonement, etc. He is a heretic, therefore, not only to the Presbyterian Church but also, and more important by far, he is a heretic toward God and "the Church of the first-born, whose names are written in heaven."

But Dr. Carter's fears were groundless: Nassau

Presbytery by a good majority decided that to brand him a "heretic" would be to brand the Presbytery the same. To say that Dr. Carter had been acting the hypocrite for years would be to charge themselves with the same dishonesty. So Dr. Carter's practical endorsement by Nassau Presbytery (one of the most influential in the land) must be understood by thinking people to mean that Nassau Presbytery is either totally or by majority composed of heretics who do not stand for the fundamentals of religion, neither as expressed in the Bible, God's standard, nor as expressed in the Presbyterian Confession of Faith, which they have vowed to uphold and teach.

IS AN ATHEIST A HERETIC?

Dr. Lyman Abbott's pronunciamento has been published broadcast, but we give a liberal extract from it from the Pittsburg Dispatch, as follows:--

CAMBRIDGE, Mass., Dec. 18.--Leaning far out over the pulpit in Appleton Chapel, his long white beard and flowing gown making him look like a veritable patriarch, Dr. Lyman Abbott, in a sermon to Harvard students to-night, broke away from the theology which to-day forms the basis of the faith of millions of orthodox Christians, and sounded the keynote of a new religion founded, not on the Bible, but on science and the out-reachings of the human heart.

"I wonder," he said, "if you students in Harvard will understand me when I say that I no longer believe in a great first cause. To-morrow the newspapers will get hold of this and brand me as a heretic. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature.

"I believe in a God who is in, and through, and of, everything--not an absentee God, whom we have to reach through a Bible or a priest or some other outside aid. Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature, not a creation."

* * *

If we grasp Dr. Abbott's language it means, what all atheists hold, that there is no God, that in some unexplainable sense all nature is God, and that we are all the children of nature, God, by processes of evolution. Voltaire, Thos. Paine, and Robert Ingersoll never did such slight to justice and religion as this. They were too honest to wear a cloak of religion to conceal the poisoned dagger of infidelity for a close approach to permit spiritual assassination. Oh shame, shame! That a greyhaired man should wear the livery of a Christian minister, and the decorations of "Reverend" and of "Doctor of Divinity" to maintain his honor among men, and then, stealing into the Christian Chapel of one of the foremost colleges of the world, should seek to assassinate the Bible and its God and Christ, and to put the poison of infidelity into the streams of culture where they would be most effective in poisoning the entire household of faith!

Dr. Abbott, also, is afraid he will be found out as a "heretic," but--wiser on the subject than Dr. Carter--he does not anticipate trouble from the ministry, who he well knows are generally "tarred with the same stick," --he fears that the newspapers will find him out. He is still more shrewd, for knowing that the newspapers would discern his heresy he doubtless wrote out the newspaper statement above with his own pen! Why? To deceive! To give the impression--this is not heresy, but the newspapers

R3480 : page 5

will know no better than to consider it so. What abominable hypocrisy in the name of Christianity! And yet at one time in our estimation Dr. Abbott was one of God's most sincere servants: we judge from his writings of thirty years ago. Verily a star, a bright one, is thus seen to have "fallen from heaven."

Surely we are witnessing the masterstrokes of Satanic craft as no time since the dark ages witnessed them. Then the Adversary used ignorance and superstition and priestcraft as his tools: now he transforms himself and poses as an angel of light. Taking advantage of the recoil of civilization against the monstrous and unscriptural errors of the past, he takes the torch of higher criticism and becomes leader, that he may attract attention to the opposite extreme--equally far from the truth.

But we are neither surprised nor dismayed by such "falling of the stars from heaven," and the consequent "shaking" of the foundations of society as respects religious things. No; the Master foretold it all, and, as our older readers well know, we have been expecting these things for thirty years, and noting their gradual approach.

So far as the Lord's cause is concerned we would not even change matters; for although it will soon produce demoralization in nominal Christendom, it will result to the advantage of the Lord's true people, "Israelites indeed." We are in the "harvest" of the Gospel Age, and while "wheat" and "tares" have grown together in the past, the Lord is seeing to it that now they must be manifested as totally different, that the "wheat" may all be reaped with the sickle of Truth and be gathered into the heavenly "garner." In proportion as the eyes of our understanding open and we see these things, we may indeed lift up our heads and rejoice, knowing that our deliverance draweth near!

HIGHER CRITICISM AFFECTING ROMANISM

It would appear that Romanism also is seriously affected by "modern scholarship," otherwise "higher criticism" or refined infidelity. Papacy's claim of Infallibility makes her specially vulnerable. The following from the higher critical viewpoint appeared in the Fortnightly Review:

"The conclusion--painful as it is--that one is compelled to draw is that Rome regards the maintenance of her absolute authority, unlimited in its sphere and exercise, as the one thing to be fought for at all costs, even at the cost of the loss to the church of the great majority of her children. This is the spirit, and this the temper, which brought about the Reformation; it does not spring from 'ineradicable confidence' in the future of the church, but rather from a well-grounded fear that the claim of Rome to absolute, infallible, and unlimited authority in all matters will not stand the test of history, and can not be maintained except by the rigorous repression of individual initiative and independent thought.

"The position in which the individual Catholic is placed by the policy of his rulers is one of grave difficulty, and nowhere is the situation more acute than in France. In the English Catholic body few of the laity, and fewer still of the clergy, take any interest in intellectual matters; but there are signs of grave mischief among the younger laymen even in England. They have been trained to draw no distinction between the Catholic faith and its scholastic expression, or the insecure historical basis upon which their teachers have founded it.

"The natural consequence is that, in so far as those who have been educated in this way become convinced of the strength of the critical position, their hold on the faith is likely to be weakened. Rome has weakened it still more by declaring that any attempt to find a synthesis between the critical position and the faith is unlawful for Catholics."

* * *

But Rome will not be as much shaken as Protestantism in this respect. She has her grip upon the people through priestcraft and superstition, and it will hold to the "bitter end," when anarchy will down all. Meantime it will be all the more trying upon intelligent Protestant Christians, loyal to the Bible, to find the great Antichrist system on their side, defending the Bible, with all the "worldly wise" in opposition. The Lord, however, knows how to sift and shake his professed Church so as to gather out of it all things that offend and they that do iniquity.

LACK OF CANDIDATES FOR MINISTRY.

Two conventions of Christian workers have been held recently to consider the dearth of Ministerial candidates. The WORLD'S WORK says on the subject:--

"There is no real 'dearth' of students for the ministry. There is a slight back-set at the present time, but it is not so great as has occurred in other years, and reports of attendance of students in the theological seminaries, when compared with similar reports twenty-five years ago, show a marked and marvelous increase.

"In some quarters there is a deterioration in the quality of students, but the reports are not altogether unanimous. Methodists and Episcopalians report a decided increase in numbers and in quality, and other religious bodies vary in localities and colleges in this respect.

"There is a marked change in the sources of supply. The West and South provide a much larger proportion of students than the East. The response is greater in the newer regions than in the old, in the country than in the city, in the small churches than in the larger."

* * *

It would seem, however, that there is a danger even more serious than that resulting from a lack of proper candidates for the ministry. Mr. Tomlinson wrote to twenty "successful pastors," asking whether, if they had their lives to live over again, they would select the work they are now doing. Seven replied "Yes" enthusiastically, three were undecided, nine gave emphatic negatives, and one declared that if he could avoid being "ordained," he would be glad to take up the work.

R3481 : page 6

Reading between the lines it would appear that the consciences of the majority of ministers are causing them pain which they would be glad to be rid of if they knew of an equally honorable and remunerative engagement open to them. Having lost their faith they are not happy in their unbelief, and are ashamed of the hypocrisy of their position. Why do they not follow the examples of Drs. Carter and Abbott, you ask? Oh! their case is very different: Dr. Carter is on the superannuated list and not in contact with nor dependent on the public. And Dr. Abbott is quite independent as the editor of a prosperous journal. The others, many, many, are waiting to see how the public stands the heretical utterances of the independents, hoping some day that it will be safe for them to follow the same course without loss of position and income and honor of men. The general public does not comprehend the situation--"None of the wicked shall understand" (Dan. 12:10)--they call it "theological hair-splitting anyway." But the Lord's true sheep, who have believed in him as their Redeemer, will know and will understand, and the coming cleavage will awaken them and prepare them for the Light and Truth in fuller measure than they have yet received them.

* * *

"If these twenty men be fairly representative," says the New York Evening Post, "the problem is not only how to get men to preach, but how to keep them preaching." The editor, evidently a "higher critic," proceeds to say:

"The causes that deter men from becoming clergymen are today pretty obvious. The old prejudice, that 'learning hath always been an enemy to the gospel,' is still alive. Indeed, the struggle between rigid ecclesiastics, on the one hand, and scientists and scholars, on the other, first over evolution and then over the higher criticism, has dealt a severer blow to the Church than the gentlemen who now so gracefully acquiesce in the new doctrines imagine....The old contest is not forgotten, especially while the reactionary religious press keeps up its din about the higher criticism. Young men, viewing the past and the present, scrutinize the ordination vows, and frankly say they will not put their necks into the noose."

ASSAULTS ON ST. PAUL.

Higher Critics and Evolutionists find serious obstacles in the clear statements of the great Apostle Paul in the New Testament. No wonder then that he is discredited by them. It is their frequent claim that they take Jesus' statements and not St. Paul's--that the latter and not the former taught concerning Adam's fall and the consequent "curse," and the need of an atonement for sin, etc.

Seemingly they are willingly ignorant of our Lord's statement that all were "lost"--that he "came to seek and to save that which was lost." They also ignore his statement that the Son of man came "to give his life a ransom for many." (Matt. 20:28.) They forget that it was our Lord who said to the unregenerate, "Ye are of your father the devil, for his works ye do;" and "Ye will not come unto me that ye might have life." They forget his declaration, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life." They seem not to see that this teaches that all except believers will perish and that the thing to be believed is the ransom effected through our Redeemer's death on the cross.

The above utterances by our Lord are remarkably clear and explicit when we remember how few of his utterances are recorded; and that because it was not due time until Pentecost to pour out the holy Spirit, so it was not due time until then to clearly explain the "mysteries of the Kingdom," and hence it is written that our Lord opened his mouth in parables and dark sayings, leaving to his Apostles, later, under the ministration of the Spirit, to understand and explain to others "all things whatsoever he had spoken" darkly,--"the deep things of God."

Recently a German professor made a bitter attack upon Paul along lines above indicated, and another, Professor Feine, answered him quite well. We below quote from that answer:--

"It must be regarded as the settled conclusion of honest research that Christianity, from the outset, was a religion that aimed at man's redemption. Not Paul, but the founder of Christianity, put this stamp upon the faith. It is true that the great apostle, in his elaboration of the doctrine of justification, nowhere directly appeals or refers to an utterance of Jesus on this subject. Even in his discussion with Peter at Antioch (Gal. 2:14-21), we do not find that Paul recalls for the benefit of Peter any particular word of Jesus on the topic under discussion. But notwithstanding all this, the germ of Paul's doctrine of justification is to be found in the teachings of Jesus himself.

"Jesus recognized the universal depravity, and was constantly calling men to repentance. He preached, as John the Baptist did before him, not that certain classes, or a few, must enter into the Kingdom of God through repentance, but that all, without exception, must do so. (Matt. 18:23 seq.) In this thought lies the foundation of Paul's doctrine of justification, altho he developed this doctrine more emphatically than Jesus himself did.

"Again, the fundamental, Pauline doctrine that the call to Christianity and, indeed, our entire Christian life, are a gift of God's grace, has also been taken from Jesus. The latter spoke of the Kingdom of God as a gift from on high, to be given to all for whom it had been prepared.

"According to Jesus, the Kingdom of God is something already attainable in the present life, while Paul maintains that judgment by justification has already been determined. But even in this apparent contradiction may be recognized two sides of one and the same doctrine.

"The essential contents of Paul's doctrine of justification

R3481 : page 7

can be traced back to Jesus himself. It was not Paul who raised up the cross of Christ as the only means of salvation. Jesus himself had declared his death to be necessary for the salvation of mankind."

===================

R3481 : page 7

"WE HAVE FOUND THE MESSIAH."

--JOHN 1:35-51.--JANUARY 15.--

"Thou art the Son of God: thou art the King of Israel."

JOHN'S Gospel was written after the other three, and quite evidently with a view to setting forth matters not set forth in the other Gospels. Thus we find that it does not attempt to give a full history of the Lord's ministry in all particulars, but chiefly deals either with matters omitted or with details not given by the others. Our present lesson furnishes details respecting the gathering of the first apostles to the Lord. Much of its interest centers in the fact that it well illustrates the diversity of the Lord's dealings and providences as these are still exercised in the world in the drawing of others to himself, some in one way and some in another.

While the Scriptures inform us that at the time of the Lord's presentation "All men were in expectation of him," of Messiah, nevertheless we are to remember that all were expecting something totally different from what the Lord presented. They were expecting a personage of high rank, of great influence, of striking and commanding character; and our Lord, if he had been an impostor, would have sought to fill this public expectation. Either he would have given them to believe he controlled wealth and influence, or he would at least have been boastful and heady, thereby making up for any deficiencies along the line of their expectation. By a studied exclusiveness of manner, and haughty disdain of the poor and the sinful, an impostor would have sought to rank himself in the public estimation by claiming the possession of every noble and lofty sentiment above others. He was of the royal tribe of Judah--more than this, he was of the royal family of David--and had he been an impostor we may be sure that this relationship to the kingly line, and references to divine prophecy respecting the same, would have been flaunted on every possible occasion. On the contrary, we find our Lord "meek and lowly of heart"--not bombastic, not boastful, not self-obtrusive. Bearing these things in mind we see all the more clearly why he attracted special characters for his disciples, and why he failed to attract the masses: we see that it was the Father's design that he should attract to himself as disciples the meek and lowly of heart, the reverential, the sincere, and that he should more or less repel the worldly wise, the rulers, and the masses who subsequently crucified him. Let us note, too, that these same principles of attraction and repulsion have persisted throughout this Gospel age and are still operative. The masses may be temporarily influenced, and even say "Never man spake like this man," or again, "When Messiah cometh can he do greater works than this man doeth?" But the masses will not be attracted, because the Lord does not wish to attract those whose hearts are not in the proper attitude of consecration and faith. Consequently, all down through the Gospel age, those who have been the Lord's followers in the highest and truest sense of the word, "forsaking all to follow him," have been comparatively few, and, as described by the Apostle, "Not many

R3482 : page 7

great, not many wise, not many learned, not many noble according to the course of this world, but the poor of this world, rich in faith"--shall be heirs of the Kingdom.

LOVE BOASTETH NOT--VAUNTETH NOT ITSELF.

Notice the quiet, unostentatious, meek manner in which our Redeemer began the announcement of his mission. Quietly he presented himself to John for baptism, and after receiving there the anointing of the holy Spirit he went into absolute seclusion in the wilderness for more than a month, for forty days studying what the divine plan had arranged to be his course. True, he did not have the Bible, but he had the perfect memory, and for thirty years he had heard the reading of the Law and the prophets in the Synagogue and was thoroughly familiar with them. He had the entire matter before his mind, and under the light of the holy Spirit he weighed the various declarations of the Law and prophets, noted the course of sacrifice which these meant, his temptation lying in the suggestion that easier, less sacrificing courses seemed to present themselves as feasible. He triumphed over all the Adversary's allurements and blandishments--determined not to do, Satan's will, nor even follow his own judgment, but strictly and implicitly follow and obey the outlined program which the Father had laid down in the Word. He returned to John, seeking companionship with those who were nearest to the Lord and waiting for divine providence to guide in his affairs.

It was at this time, in the presence of his disciples, that John prophesied of Jesus, saying, "Behold the Lamb of God which taketh away the sin of the world." Andrew and John were disciples of John the Baptist, and when they thus heard his testimony respecting Jesus and the declaration that he had a witness from God that Jesus was the Messiah, they sought the Lord's acquaintance. They followed after him, overtook him, and inquired where he was stopping. Apparently their object was to learn of him, to ascertain what further blessings the Lord had, and what further service than that they had engaged in with John the Baptist. They wanted the best that was to be had. They had not the partisan spirit to say, "We belong to John the Baptist and must stand up for him," as some of the Lord's dear people are inclined to do in respect to the various denominations. There were some of John's disciples who heard his testimony who did not seek to become followers of the Lamb of God, but who were quite content to remain John's disciples. We may properly enough suppose that being content with the lesser blessing and privilege implied that they were not so worthy of the higher privileges and blessings. They doubtless never became apostles, though some of them, probably, became followers of Jesus after the imprisonment of John.

John does not mention the other disciple that went with Andrew on this occasion, but this seems to have been his modest style of omitting special mention of himself. The two spent the remainder of the day with

R3482 : page 8

the Lord, and doubtless "learned of him," much to their comfort and joy and the establishment of their faith. The record is "They abode with him." This may refer to the temporary stay of one day, but it may with equal propriety be understood to mean that they remained with the Lord as his disciples thereafter--to the very end of life. We remember on one occasion, when some took offence at certain teachings of our Lord which they did not understand, how our Lord addressing the twelve said, "Will ye also go away?" But Peter answered, "Lord, to whom should we go? thou hast the words of eternal life," we must abide with you. So it should be with all of us who have become the Lord's followers. We are not his disciples for a day, but for all eternity. We abide with him in loyalty of heart whether we go to seek others or whether we listen to words at his feet, and he abides with us, as expressed in his own statement, "Lo, I am with you always, even to the end of the age."

"Not a brief glance I beg, a parting word;
But as thou dwell'st with thy disciples, Lord;
Familiar, condescending, patient, free,
Come, not to sojourn, but abide, with me!"

On the basis of that brief acquaintance, John and Andrew started forthwith to find others and bring them to the Master. The intimation of the Greek text is that Andrew and John both started out, each to find his own brother and bring him to the Lord, and that Andrew found his brother first, implying that John found his brother, James, a little later.

There are some points here that are well worthy of our attention:

(1) Andrew and John were not content to have the great blessing of fellowship with the Lord alone; they desired to make known their great find.

(2) They did not attempt to influence others until they were fully satisfied themselves and could give a definite, positive message, saying, "We have found the Messiah"--the Christ. (Messias is the Greek spelling of the Hebrew word Messiah, and is the equivalent of the Greek word Christ, which means the Anointed One.)

(3) They did not go to benighted heathen, speaking a different language. They did not say, "Our brethren and all the Jews here are already God's people and good enough and instructed enough by the scribes and Pharisees, and we will go and hunt up some outside Gentiles." They did not even say, "We will go and look up some of those sinners who are coming to John for baptism, and who ought to know about Messiah, the great Sin-Bearer." They did better than either of these things --they thought first of all about their own brethren, brethren according to the flesh, and in this case brethren also in religious faith and effort. There is a lesson here for us, easily applied: Our first duties lie toward those who are near to us as neighbors, friends, and especially as members of our own family circles. We should begin the proclamation of the Messiah whom we have found with them; then, after they fail to hear, or after they have heard the way of God, proclaim it to the next in turn, and so on and on.

This is the very plan we are pursuing at the present time, and to which some of our dear friends in the various denominations object. They say, "Take your tracts and books to the sinners, or go to the heathen." We reply that the message ought to go first of all to those who ought to be the most ready for it. They answer us that they have Moses and the prophets and the doctrines of the Dark Ages, but we reply that these only obscurely disclose the real character and the plan of God, and the real Messiah and his great work. We fain would tell all of them who have ears to hear and hearts to appreciate the lengths and breadths and heights and depths, that they may appreciate with us the love of God which passeth all human understanding. This is our proper course, too, whether they hear or whether they forbear, and as the testimony goes on the circle will widen. It is widening, as reports in our last issue show. The knowledge of the King of kings and the Kingdom which he is about to establish is scattered throughout Great Britain, Scandinavia, Germany, France, Italy, Australia, etc. We seek to cultivate the best fields and find them nearest home, but as the numbers and implements increase we extend operations in the name of the Lord, and with the firm conviction that ultimately in this harvest time he will find every true heart, every one fitted to be a disciple.

KNOWING JESUS AS THE MESSIAH.

Many have seen or heard of Jesus as those who were with John the Baptist heard of him, but have not learned to know him as the Messiah--the Christ. This word Messiah covers a particular thought that to-day is very generally ignored amongst the Lord's professed followers. Remarkably few Christians know Jesus to be the Messiah at all. The word Messiah as already pointed out signifies the Anointed. The Jews, under the great promise made to Abraham, had been expecting a Messiah, a King, a Deliverer, who would exalt them as his special people and assistants, and use them in presenting the law of God to all peoples, nations and languages, and as authorized and empowered co-laborers to enforce those laws with rewards and penalties.

The word Messiah, or Anointed, thus signifies the great King who was looked for--the great Prophet, Priest and King--for prophets, priests and kings under the divine arrangement were anointed to their offices, and thus signified that in due time Christ would combine all three of these qualities in himself, and associate his Church with himself in the exercise of the various offices as joint-heirs in his Kingdom. The Scriptures show us that Israel as a nation was found unworthy to enter into all these blessings and privileges, and that, after selecting the Israelites indeed from that nation, the Lord has been gathering to himself and associating with him as his Church, as his spiritual Israel, the faithful ones who have ears to hear and hearts to obey the same message from every nation, kindred, people and tongue.

Thus we see that to recognize and speak of Jesus as the Messiah means to speak of him as the great King who ultimately shall reign to bless the whole world, as the great King whose joint-heirs in the Kingdom we hope to be,--members of his Bride. This grand work of the Redeemer and the grand privileges to which the elect are being called have been lost sight of under the delusions and misrepresentations of the Dark Ages, which have worked the minds of many of the Lord's people into a frenzy of confusion and fear of eternal torment, and led them to believe that escape from that torment was the salvation offered, causing this erroneous

R3483 : page 9

idea to take the place of the gracious hopes set before us in the Gospel, that if faithful we shall be heirs of God, joint-heirs with Jesus Christ our Lord in the great Kingdom for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

JESUS FOUND PHILIP.

Note the varying methods of bringing the blessing to different persons. John the Baptist announced Jesus. Andrew and John heard him and sought the Lord. In turn they sought Peter and James, and now note a third method in Philip's case--the Lord himself found Philip. Particulars are not given, but we may be sure that in all these various findings the Lord had a hand, he was supervising. We are not to imagine that the Gospel work is left to chance. The Lord knoweth the heart, the Lord knoweth them that are his, and the Truth is specially sent to the Truth-hungry. We may safely say, all of us, that the Lord found us, else we should not be where we are or what we are. The poet has expressed this, saying,

"Yet he found me; I beheld him bleeding on the accursed
tree;
And my wistful heart said faintly, 'Some of self and
some of thee'."

Nathanael's case was still different. Philip found him, but he was naturally sceptical, fearful that his friend was being led astray by a false hope to follow a false Messiah. Philip's message to him briefly summed up was, "We have found him of whom Moses in the Law and all the prophets did write." His name is Jesus, and he comes from a place called Nazareth. Nazareth did not have a very savory reputation for wisdom and piety. On the contrary, the Nazarenes were looked upon as rather a fanatical people, and Nathanael sceptically answered his friend Philip, Did you ever hear of anything good coming out of Nazareth?--what you say of this man seems to contradict any reasonable hope or expectation you may have.

All along, in every sense of the word, the Lord has allowed his Truth and his plan to come through channels more or less impaired. Our Lord Jesus seemed to have something of this kind in mind when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21.) The Lord hides his Truth in the sense of permitting it to come through unpopular channels. Sometimes the unpopularity is deserved and sometimes undeserved, but it always serves to keep away those who are not in the right attitude of heart. They are not, however, stumblings to the pure in heart, because the Lord will help them over these difficulties as he did in the case of Nathanael, under consideration.

A WORTHY MAN'S CHALLENGE.

Philip's answer was, "Come and see;" test the matter for yourself if you are not satisfied--I have nothing more to say. Although nothing is said specially respecting Philip's character, we may reasonably assume from this incident that he was a man whose word and manner and general character had weight, that he was not given to foolishness of thought or word or conduct, otherwise Nathanael would have said within himself, if he had not said it to Philip, "I know you anyway to be rather flighty, always going off at a tangent," or, "I know you to be a man of poor moral character, and the thing which would commend itself to you would be discredited in my judgment in advance."

Alas, that such arguments should be forceful as against some of the Lord's followers who presume to invite others to him. In several instances we have known of the Present Truth being much injured by being advocated by some who were not of good character as well as by some not wise. It would be in the interest of the Truth that any such who have given their hearts to the Lord, and therefore have passed from the foolish and sinful condition to the justified relationship, should make well known the fact of their radical change, of their thorough conversion from sin to righteousness, from folly to wisdom, before they begin to invite their neighbors and friends to the Lord.

Repentance and reformation are therefore placed in the forefront in the instructions given us through the Lord's Word respecting our coming to him and our discipleship and service. "To the wicked [the unrepentant, those not seeking to live according to the Lord's way, those walking after the flesh and not after the Spirit] God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and castest my words behind thee."

"THE MEEK WILL HE GUIDE IN JUDGMENT."

When Jesus saw Nathanael he made the way very clear for his faith to accept. His salutation was, "Behold an Israelite indeed, in whom there is no guile." This gives us a suggestion that it is entirely right for us to express at proper times our confidence in the religious character of those with whom we are conversing. We are neither to say, neither to think, nor in any sense of the word to manifest a doubt of the sincerity of all who are not fully with us in every point of faith and doctrine. On the contrary, we are to realize that any one whom we may expect to find interested in the message we have to present must beforehand be an Israelite indeed, without guile, without hypocrisy--otherwise the Truth would not appeal to his heart and the Lord would not bless him in connection with our service and message.

Nathanael evidently took it that the Lord was flattering him, and he rather repelled at first this forwardness on the Lord's part to speak of him in such praiseworthy terms without a knowledge of him, and he answered, "Whence knowest thou me?" Our Lord's answer shows clearly the divine care over all who are in the right attitude of heart, and how the Lord himself has the direction of his message and his ministers that they may find all the true wheat. With this in mind we have every assurance that not a single grain will be left with the tares in the field--that all will be gathered into the "barn" condition of glory.

The Lord's answer was, "I saw thee under the fig-tree before Philip called thee." How much that meant to Nathanael! He doubtless had already heard about his friend Philip having accepted one who was proclaimed the Messiah, he doubtless was fearful for himself as well as for Philip; and under these circumstances went to a fig-tree as a closet for prayer, for the fig-tree has foliage which hangs low and would constitute it quite an arbor or shelter and a very suitable place for privacy and prayer.

R3483 : page 10

We are not told of what took place under the fig-tree, but we are at some liberty to imagine that an Israelite indeed in whom was no guile there prayed to the heavenly Father for wisdom, for guidance, for instruction, for protection from deception, whether it came through his friend Philip or however it might come, that he might not be misled into following a false Messiah. And now to hear this one refer to his very prayer, his very petition, of which not a soul in the world had knowledge, and to tell him that this was before Philip had called him, meant to Nathanael that the Lord had supervised in the matter and had full knowledge of all his affairs, and therefore he had the assurance that the one he had come to under the guidance of Philip was none other than

"THE SON OF GOD, THE KING OF ISRAEL."

Addressing Nathanael and the other disciples incidentally, our Lord said, "Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater works than these," than this sure evidence of my Messiahship. As an Israelite indeed you are in the attitude of heart which would permit you to receive the Lord's blessing and to have the eyes of your understanding opened wider and wider to an appreciation of the lengths and breadths and heights and depths of the Lord's great plan of salvation which centers in me. "Verily, verily I say unto you, hereafter ye [all of my disciples, all who will follow me in the narrow way] shall see heaven opened and the angels of God ascending and descending upon the Son of man."

Our Lord evidently by this expression called the attention of his hearers and of all his followers back to the days of Jacob and the vision which he had at Bethel, in which he saw a ladder reaching from earth to heaven on which angels of God were ascending and descending. Our Lord would have us understand that Jacob's vision was a pictorial illustration of the methods of divine grace: that our Lord himself was the ladder upon which communication between heaven and earth would be reestablished. And so, as our eyes of understanding open, we increasingly see this is the case. Upon this ladder, upon this connecting link between heaven and earth, between God and man, have descended to us the angels of divine favor, messages of love and mercy, forgiveness and adoption, and on this same ladder are messages returned to the Father, our prayers. We are accepted in the Beloved, we enter into the holies by faith, we receive the incoming and send back again the outgoing messages and messengers, and all of them upon the ladder, the connecting link, the Son of man, our Lord and Master, through whom alone we have access and relationship to the Father, and receive from him the exceeding great and precious things not only of this present life but also of that which is to come.

R3487 : page 10

MY BEAUTIFUL SECRET.

"I have learned a beautiful secret,
I know not how or where--
But I know it is sweet and precious,
And true, and glad, and fair;
And that God in heaven reveals it
To all that have ears to hear.

"And I know that ere I learned it,
My way was weary and hard,
And somewhere in life's music
There was always that which jarred--
A hidden and dreary discord,
That all its sweetness marred.

"But my harp of life was lifted
By One who knew the range
Of its many strings--for he made it,
And he struck a keynote strange;
And beneath the touch of the Master
I heard the music change.

"No longer it failed and faltered;
No longer sobbed and strove;
But it seemed to soar and mingle
With the song of heaven above;
For the pierced hand of the Master
Had struck the keynote--Love.

"Thy heart's long-prisoned music
Let the Master's hand set free!
Let him whisper his beautiful secret
To thee, as he hath to me:
'My Love is the Golden Keynote

Of all my will for thee.'"
--E. D. Cherry.

===================

R3484 : page 10

FILLED AND TRANSFORMED.

--JOHN 2:1-11.--JANUARY 22.--

"Whatsoever he saith unto you, do it."

CANA of Galilee was the home city of Nathanael, one of the latest additions to the number of our Lord's disciples. He was one of six who had now given their adherence to Jesus as the Messiah. Apparently Nathanael had invited our Lord and the other disciples to be his guests at Cana, where a marriage feast was about to be held. Mary, the mother of Jesus, was present at the feast, doubtless as a very close friend of the family, as indicated by her knowledge in advance that the wine supply was running short. The customary hospitality of the Jews on such occasions would make it a serious breach of etiquette not to supply an abundance for their guests, as well as for neighbors and passers by, who, in the name of the bridegroom, would be urged to enter and partake of the hospitalities freely. Jesus and his disciples were amongst the specially invited guests.

Our Lord's mother brought to his attention the shortage of wine, and from this it has been assumed that she anticipated the miracle. We cannot agree to the reasonableness of this suggestion, because it is particularly

R3484 : page 11

stated that the miraculous creation of wine on this occasion was the beginning of Jesus' miracles. We must suppose, therefore, that Mary's long acquaintance with and dependance on her son had made her aware of his superior judgment and resourcefulness in all events and on all occasions. The matter was beyond her control, and, as was often the case with those in moderate circumstances, the bridegroom had probably spent all that he could afford to expend in preparations. Probably also, in anticipation of our Lord's presence at the marriage feast, a larger number of neighbors called on his account--to see the stranger of whom they had heard more or less through Nathanael and others.

JESUS SOCIABLE IN THE HOME.

This narrative gives us a little glimpse of the social side of our Lord's character, and convinces us that the asceticism illustrated by monks and nuns was not a part of his teaching either in word or example. His consecrated life was lived in the midst of the ordinary social conditions bearing upon any member of a moral and religious community. There is no suggestion of revelry or foolishness in our Lord's conduct, but it is reasonable to assume that he participated in the proper joys and fellowships and social amenities of such an occasion. This was in harmony with his own injunction to his followers, "Rejoice with those that do rejoice, and weep with those that weep."

What every home needs is not only a visit from Jesus, but that it should be his home, his abiding place. It would be a safe rule of life for all of the Lord's followers to desire to go to any place they would have reason to believe the Lord would go if he were again present in the flesh; it would be a safe rule for us to do or say such things as we would have reason to expect that our Lord would do or say were he present in our stead. Blessings, we may be sure, went with the dear Master wherever he went, specially to those who like Nathanael were Israelites indeed, in whose hearts there was no guile.

When we remember that the word disciple means pupil or learner, and that all of the Lord's people are his disciples (though not all apostles), it gives us a suggestion that each disciple represents the Lord--that where we go he goes, that we are his representatives or "ambassadors." With this thought before our minds how careful we each should be to properly represent our glorious Lord;--to "show forth the praise of him who hath called us out of darkness into his marvelous light." To this end how we need to pray, not only with our lips but also with our hearts, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Verily "as he was so are we in this world." (1 John 4:17.) "The world knoweth us not, even as it knew him not," but our duty on all occasions is just the same: his message is that we shall let our light shine before men, that they seeing our good works may glorify our Father in heaven.

"PEACE BE TO THIS HOUSE."

A suggestion respecting the influences accompanying the Lord's disciples--which influences, we believe, surely accompanied his own presence on all such occasions --is represented by his commission to his apostles when he sent them forth. They were to say, "Peace be upon this house," before entering. We do not take it that this is a command that we should openly and formally make such a declaration before entering any building, but we do believe that this should be the heart sentiment of every one of the Lord's consecrated people --their desire, their effort, their aim--that peace and blessing may accompany them wherever they may go, resting, refreshing and uplifting the hearts of the poor groaning creation with whom they come in contact.

There are plenty of strife-breeders in the world whose entry of the portals of any home means, Strife be within these walls, whether they realize it or say it or not. Full of anger, malice, hatred and strife, their hearts speak forth of the abundance within, breeding discontent and unhappiness. With others who have passed that condition of bitterness of soul in malice and strife, and who have set their faces to walk in the Lord's footsteps, after the Spirit and not after the flesh, and who therefore are putting away those works of the flesh and the devil, some time will surely elapse before they are filled with the spirit of love: and in that interim, before they are so filled with peace and joy and the fruits of the Spirit as to overflow these in blessings wherever they go, there is apt to be a period in which evil speaking, back-biting, evil insinuations, evil surmisings, unkindnesses, ungentleness of word and conduct, impatience, etc., will be manifested.

The influence of such, even though they be pupils in Christ, is a carnal influence, highly injurious to spiritual development, calculated to stop growth in the various graces and to disturb the peace and joy of their own hearts and the hearts of others who are seeking the right ways of the Lord. The lesson for us of the Lord's followers is not only to turn from sin to righteousness and from anger and envy and malice to love, but to keep the heart fully filled with the latter, so that out of its abundance of love and joy and peace our mouth may speak and our conduct may show our relationship and likeness to our Lord, that men may take knowledge of us that we have been with Jesus and have learned of him.

"HONOR THY FATHER AND THY MOTHER."

Our Lord's reply to his mother's suggestion appears rather cold and harsh, but this is largely the result of the translation. While the word "woman" is a proper translation, it does not give the elegant shading of the Greek original, which would more nearly signify lady. The word is the same, for instance, that the Emperor of Rome used in complimentary address to the Queen of Egypt, "Take courage, O woman." We may be sure that neither by word nor act did our Lord violate the commandment of the Law, "Honor thy father and thy mother." We may be sure that in all his words and conduct he was a very model of the meekness and gentleness, patience and love which his doctrines inculcated.

The expression, "What have I to do with thee?" would seem more properly to signify, "Do not attempt to dictate to me--I will know what to do when the appropriate time comes." Mary probably was intent upon hiding the fact of the shortage of the wine: Jesus on the other hand recognized that the miracle he was about to perform was less for the assistance of the bridegroom of the occasion than for a great lesson which, through the servants, probably became known to the entire company. Jesus therefore waited until the supply

R3484 : page 12

was not only running low but exhausted, until there was no wine, so that the miracle would not be minimized by the admixture of the new with the old.

Mary's word to the servants, "Whatsoever he saith unto you, do it," was a further evidence that she was on terms of very close intimacy in that home. The servants properly enough would need such instructions, for otherwise they would not be prepared to take orders from one of the guests. Mary probably had no knowledge of what the Lord would command the servants to do, but, as before suggested, she had confidence in her son's resourcefulness and wisdom, and that as one of the guests whose entertainment had helped to exhaust the wine he would be pleased to take some steps to assist in replenishing the supply.

Here a question arises respecting the kind of wine provided by the bridegroom of which Jesus and his disciples evidently partook, and also respecting the kind of wine which the Lord subsequently produced and of which he probably partook. We know of nothing to indicate that this was merely grape juice unfermented. Everything seems to teach the reverse of this, that it was slightly alcoholic--the alcohol being produced in the wine through the processes of fermentation, resulting in what is known as "light wines." The remark of the governor of the feast that the wine which Jesus made was better than that at first supplied would, we think, support this theory, but it would not imply that the people were drunk, intoxicated, and that they had thus lost their taste or judgment.

In our view there is a great difference between present conditions and those of our Lord's time. Those people of a warmer country were accustomed to drinking light wines, in very much the same manner that we to-day drink water, tea, coffee, etc., and they had no

R3485 : page 12

deleterious effects, and the same may be said of the people of some parts of Europe to-day. Besides, it was in a slower age and amongst people more moderate in every way. In our day, with everything done under pressure and nervous excitement, alcoholic stimulants of every kind seem to be poisonous to very many; it seems to be next to impossible for people to use such stimulants moderately.

It is for this reason alone that total abstinence may be recommended--because of the "present distress," because of the increased expenditure of nervous energy and consequent increased danger of inebriety, and not because the Scriptures specially enjoin total abstinence.

It is our conviction that if the Lord were present in the flesh to-day under our present conditions, circumstances, etc., he would rank amongst the most abstemious, because if such abstention were not necessary for himself, we believe that his love and sympathy for the weak, fallen race would impel him to avoid being anything like a stumbling-stone in the way of any of them.

WATER-POTS FILLED FULL.

In those days they did not have hydrants, pumps, etc., but kept the water for family use in large earthen vessels called water-pots. On such an occasion as this an extra quantity would be needed, and quite probably water-pots had been borrowed from neighbors. They were of different sizes but all quite large, two firkins represented by eighteen gallons and three firkins by twenty-seven gallons, or nine gallons each firkin. It was the custom to use this water supply specially for washing the vessels of the household and the hands and feet of the guests, hence the need of so great a supply.

When the proper time came for the performance of the miracle our Lord instructed that water be fetched and that these six water-pots be filled to the brim. This use of the ordinary water-jars would prevent any suspicion of their containing any powders or mixtures that might constitute a basis for the miracle, and the filling of them to the brim would likewise hinder anyone from thinking that something was added to the water by our Lord. Besides, the water thus rising to the surface where it could be seen would show its own clearness and purity.

The change from water to wine was evidently instantaneous, for our Lord at once directed them to draw the wine and serve first the governor of the feast, who would thus have a knowledge of the fresh supply. The latter commented upon the new wine as superior to the first, and remarked to the host that usually the best was given first, when the palate would be the more keen to detect the quality. This was a testimony to the excellence of the wine which Jesus made. We cannot think that at an ordinary feast simple grape-juice would be regarded as superior wine, nor on the other hand need we suppose that the wine which Jesus made contained such a proportion of alcohol as would make it injurious to the users.

But there was another reason why the vessels were filled to the brim with the pure water: they were symbolical, they represented the Lord's people in this present time. Water is used in the Scriptures as a symbol of life, the "water of life." It particularly figures or illustrates natural or human life, as, for instance, in Revelation 22:17, where the symbol is given of the Spirit and the Bride during the Millennial age saying to the world of mankind, "Come, partake of the water of life freely." It represents the restitution work, the revival of mankind from the power of death, the infusion of the restitution life.

OUR TREASURE IN EARTHEN VESSELS.

In these earthen vessels the water had been considerably exhausted, there was very little remaining in each vessel. So with us as members of the human family, our life forces are well exhausted through the fall. The Jews, as God's favored people under the typical Law Covenant, were justified to a certain extent, but not in the full sense of the word--not justified to life--and the filling up of the water-pots with water to the brim represented or foreshadowed the full and complete justification to life, to all human rights and privileges reckonedly granted to all who become the Lord's followers. As the Apostle expresses it, "Being justified by faith we have peace with God."

But the figure or illustration goes further and shows us the transforming of these justified lives, the impartation of a new nature by miraculous change. The thought is expressed by the Apostle when he says that we are transformed by the renewing of our minds, we become New Creatures.

The change of the water to wine, therefore, represents the change of the justified being, constituting him a new creation in Christ Jesus. As the water will represent the justification, so the wine will represent the

R3485 : page 13

superior joys of the Spirit granted to those who through faith and a full consecration attain to the begetting of the Spirit--an adoption into the spiritual family. True, these joys at present are not as real as they will be by and by--they are joys of hope, of anticipation, which we have in earthly vessels, as the Apostle declares. By and by, however, according to the Lord's promise, a share in the Lord's resurrection will give us the new vessels, the golden vessels, the perfect conditions in which our joys and favors will be realized and appreciated to the full. There is a hint of this in our Lord's declaration at the last supper that those who would drink of his cup of suffering and self-sacrifice in the present time would by and by share with him the new wine, the divine nature and life and joys in the Kingdom.

This discernment of a spiritual signification in the wine is in full accord with the statement of our last verse of the lesson, which assures us that our Lord's miracles, etc., manifested forth--that is, beforehand--his coming glory and the blessings which he will then bestow upon his faithful.

"The best is yet to be,
The last of life, for which the first was planned."

====================

R3485 : page 13

ESSENTIALS TO A SHARE IN THE KINGDOM.

--JOHN 3:1-16.--JANUARY 29.--

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

THE visit of Nicodemus, a Jewish ruler, to our Lord was evidently early in our Lord's ministry. We know little of the man, except that on various occasions he manifested sincerity and considerable faith in our Lord and sympathy with his cause. It was this same man who defended our Lord in a discussion amongst the Pharisees and priests respecting him. He said, "Does our Law judge any man before it hear him?" whereupon his fellow-rulers said, "Art thou also one of his disciples?" Nicodemus was not ready to affirm discipleship even then, but that his sympathy continued with the Lord is evidenced by the fact that he was one of the prominent men who requested the privilege of burying our Lord's body after the crucifixion. We know not what may have been the end of his course, but we fear that while he was too good to be an opponent of the Truth he had not enough stamina of character to be one of the Lord's disciples. Herein we have a lesson which each should apply to himself. The Lord is seeking disciples who are willing to take up their cross and follow him, after having counted the cost. Such as shrink from paying the cost of discipleship cannot be disciples, cannot share the Kingdom, whatever blessings the Lord may have in reservation for them in connection with or under the Kingdom.

We cannot reasonably find fault with Nicodemus for coming to Jesus by night. Throughout the day our Lord was busy teaching, and a visit then would have been more or less an interruption; besides, Nicodemus had no right to cast the influence of his presence and office on the side of our Lord until he had in some degree satisfied himself on the subject. Nevertheless, the entire character of Nicodemus seems lacking in courage, for even at the time he presented himself to our Lord on this occasion he declared his conviction that he was a teacher sent from God and that he believed the miracles to be genuine. With that much evidence in hand he would have been fully justified in going to our Lord in a public way, acknowledging as much as he saw, and asking for further proofs.

BEGOTTEN AGAIN--BORN AGAIN.

Nicodemus had the Jewish hopes, and evidently was one of those in expectation of Messiah, and the Kingdom which Messiah was to establish for the blessing of Israel and the world. The entire conversation is evidently not given, but the Lord's answer implies that the inquiry of Nicodemus was along these lines--the Messianic Kingdom and the conditions of membership therein.

Our Lord promptly put the matter in a very plain light, assuring his visitor that no one could have the Kingdom unless born again. A little later in the conversation he added that no one could enter into the Kingdom except by being born again. (v. 5.) The word "born" is properly enough used in both these instances, and thus we learn that the Lord had reference to the future--reference to the resurrection birth described by the Apostle in 1 Corinthians 15:42-44--born from the dead to the glory, honor and immortality, and a share in the Kingdom, assured to those who have part in the first resurrection. These all will be spirit beings, and with their Lord will constitute the spiritual Kingdom, which will be invisible to mankind in general--invisible to all its earthly subjects, as Satan the prince of this world is invisible to mankind.

R3486 : page 13

Nicodemus discerned that there was something here far beyond anything he had contemplated. As a Jew he had been looking for and waiting for an earthly kingdom and an earthly King, but now he was informed that only by passing through a change, a begetting and a new birth to a new nature, could he hope ever to participate in or even to see the Kingdom of God. No wonder he was astonished and inquired further respecting the new birth. Would it be like the first birth? Would those who would be heirs of the Kingdom be born again as they once had been born of a mother?

Our Lord's answer to the query is given. To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also--that which is begotten and born of the flesh is flesh. There is, however, a likeness between such an earthly birth and the new birth necessary to a share in the Kingdom. There must be a begetting, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13.) There must also be a period of gestation for this spiritual new creature that will precede its resurrection birth. Thus all who will share in the spiritual Kingdom as spirit beings must first be begotten of the Spirit and subsequently be developed of the Spirit, growing in all of its fruits and graces, and ultimately be born of the Spirit, born from the dead a spiritual being like the Lord and a sharer in his glory, honor

R3486 : page 14

and immortality. That which is begotten and born of the Spirit is spirit, is not flesh--"flesh and blood cannot inherit the Kingdom of heaven."

Nicodemus still marveled at such teaching. Could it be possible that himself and all the great teachers of the Jewish nation had such a misconception of the Kingdom! This was indeed true, and similarly we might say that a great many to-day have equally erroneous conceptions of the Kingdom, although not in every particular the same errors that beclouded the mind of Nicodemus and others of the prominent Jews. The difficulty to-day in this harvest of the Gospel age is that our Lord's words above quoted and which seem so plain are misunderstood, and supposed to refer not at all to the resurrection but entirely to the begetting of the present time.

This is in part at least the fault of the translators of our common version Bible, who, knowing that the same Greek word is translated both "begotten" and "born" in our English language, have not properly distinguished between these, nor given English readers the proper knowledge that there are two thoughts behind this one word--the thought of begetting and, after gestation, ultimately birth. Few enough of Christian people have any clear conception of what begetting of the Spirit signifies, and their confusion is doubled when they are told that they are now born of the Spirit. No wonder that the majority of Christian people are in such perplexity on this subject, and would not know what to say if asked whether or not they were begotten of the Spirit, or what they mean when they express the hope that they have been born of the Spirit.

Every Christian should know of the Lord's promise to accept him to a new nature through begettal of the holy Spirit;--should know that his justified heart has been fully consecrated to the Lord, should know that he has been begotten of the holy Spirit, which is the earnest or begetting to the new nature, which, if maintained, will ultimately be born of the Spirit in the resurrection.

AN ILLUSTRATION OF A SPIRIT-BORN BEING.

Our Lord admonishes Nicodemus that he must not be too much surprised at the great mistake he and others had made in regard to the terms and conditions which would qualify them for a place in the Kingdom; they should marvel not, but realize the necessity of being born again--of attaining to the first resurrection if they would be members of the Kingdom class.

Our Lord's illustration respecting such Spirit-begotten ones is very clear and explicit. Nicodemus could understand about the blowing wind, which had power but was invisible. Our Lord explained to him that this illustrated the character of the beings born of the Spirit; they will be like the wind, which can go and come, can be heard and to some extent felt, but which cannot be seen--"Thus is every one that is born of the Spirit." Likewise Nicodemus, or whoever else would be an heir of the Kingdom, must experience such a great change or transformation, such a birth of the Spirit, which would make them like the angels, invisible, able to go and come without being seen of men.

Nicodemus, marveling still more at this explanation of the first resurrection and the character of those who would have part in it, exclaimed, "How can these things be!" Is it possible! Our Lord's answer was that a ruler in Israel should have comprehended these things. Evidently, therefore, a proper study of the matter from the scriptural standpoint might have led true Israelites indeed to more or less of an appreciation of the character of the Kingdom in advance of its coming. While they would not have been able to appreciate any of its details, they might have understood better than they did. They were content to live on too low a plane; they did not enjoy all the knowledge available because probably too self-satisfied, because they did not sufficiently hunger and thirst after the Truth.

This our Lord declares is the reason why Nicodemus and his fellow officials, the Doctors of the Jewish Church, were not ready for his message, not ready to receive the Truth--"We speak that we do know, and testify that we have seen, and ye receive not our witness"--our message.

Our Lord continues: You would like to have me explain about this spiritual Kingdom, its operations, etc., but this I cannot do; you are not in condition to receive my word. "If I told you earthly things and you believed not, how shall you believe if I tell you of heavenly things?" The person who cannot grasp with clearness and distinctness the features of God's plan which relate to the world in general, certainly need not expect that he would be in any condition to understand or appreciate the things which pertain to the spiritual conditions, which are higher and therefore more difficult of comprehension.

NATURAL VS. SPIRITUAL THINGS.

Evidently Nicodemus was inquiring particularly respecting the heavenly Kingdom to which the Lord had referred. He was desirous of measuring with his judgment the probabilities of such a Kingdom as our Lord had announced. Many of our day look at the matter similarly, and refuse to believe the things beyond the range of their natural senses--they lack the sixth sense of faith, or spiritual apprehension. As our Lord explained, the difficulty lies in the fact that they have not thoroughly believed the Lord's testimony in respect to earthly things--they have not thoroughly subjected their minds to him. Only after faith and obedience respecting earthly things, and a full consecration of our hearts to the Lord, need we expect the begetting of the Spirit, which would enable us to grasp mentally by faith some of the exceeding great and precious things which God hath in reservation for them that specially love him--for the Church as the Bride, the Lamb's Wife.

Neither need those who have the spiritual sense expect to understand spiritual things with the full comprehensiveness with which they grasp earthly matters. The things not seen as yet--which "eye hath not seen nor ear heard, neither hath it entered into the heart of man"--are "revealed unto us by his Spirit," as the Lord declares. He does not go into particulars with us, but in general terms tells us of glory, honor, immortality and joint-heirship with his Son as Kings and Priests and Judges of the world. In a general way we may grasp this matter after we have come into proper relationship to the Lord; we grasp it as a whole and not in its details, which are not revealed. What we do see, however, is almost overwhelming in its grandeur, and with the Apostle we assure ourselves that these are indeed exceeding great and precious promises, by which we may attain to the divine nature.--2 Peter 1:4.

NO MAN HATH ASCENDED UP.

Continuing his argument, that Nicodemus must receive by faith whatever he would know about heavenly things and that he would be entirely dependant upon Jesus' word, our Lord remarked that no man ever ascended

R3486 : page 15

up to heaven, and that himself, the Son of man, who alone had come down from heaven, was alone able to speak with knowledge and authority respecting heavenly matters. This is still the case. There is but one testimony respecting these heavenly things--our Lord's own words while in the flesh and his subsequent revelations through the holy Spirit by the apostles. We must accept this testimony, for there is no other.

Here we note the peculiar and unsatisfactory condition of the world in general--not only of the heathen but also of the learned professors of Christendom, who deny our Lord's prehuman existence and deny the revelations he has since made through his apostles. (John 16:13,14; Rev. 1:1.) The heathen believe things pertaining to an invisible realm, a spiritual or heavenly state, but without evidence except such as comes to them through the fallen spirits. In civilized lands those who reject our Lord's revelation on the subject have nothing whatever to base their faith upon, except such unsatisfactory evidences as they obtain through Spiritualists

R3487 : page 15

--whose knowledge and manifestations we hold, according to the Scriptures, are from the same evil origin as those of the heathen--the fallen angels who personate the human dead. Respecting the latter our Lord in this verse distinctly tells us that they have not ascended to heaven: elsewhere (John 5:29) he tells us that they are in their graves--that they are dead, and will so remain until his power and authority shall call them forth again to being. The Apostle Peter's testimony respecting the Prophet, David, one of the ancient worthies, is along the same line. He declares, "David is not ascended into the heavens."--Acts 2:34.

The last three words of the 13th verse are spurious. They were not in the original manuscript, and are not found in the oldest Greek manuscript discovered about half a century ago, the Sinaitic. These words were doubtless added by some well-meaning person who wished to express his faith that the Lord had risen and ascended on high; he did not notice that the addition of these words makes nonsense as they are placed--they would make Jesus say that he was in heaven at the time he was talking to Nicodemus. How important it is that we have a knowledge of the unadulterated Word of God. We must neither add to nor take from it; and when we find, as in this case, that some one either intentionally or unintentionally added these words to the original text, we should cancel them and thus free ourselves from the confusion they would otherwise create. A similar instance of an improper addition to the Lord's Word is found in the last verse of John's Gospel, which is a most palpable untruth, and is omitted from the oldest Greek manuscript, the Sinaitic. Another similar case is the first sentence of Revelation 20:5. Concerning this latter see MILLENNIAL DAWN, Vol. I., page 288, foot note.

UPLIFTED LIKE MOSES' SERPENT.

Our Lord did not stop with a mere answer to his visitor's questions about the Kingdom being heavenly, but proceeded to give him in brief form an outline of the entire plan of salvation. He reminded him of the Israelites bitten by the fiery serpents in the wilderness, and that God had directed Moses to lift on a pole a copper serpent, to which the Israelites who would exercise faith might look and receive healing. Our Lord announced that he was to be the antitype of this; that he would be lifted up on the cross and thus made to appear as the sinner--to take the place of the sinner--so that the whole world of mankind, bitten by sin and dying as a result, might look unto him by faith and be healed.

What a wonderful condensation of a great truth the Lord here expressed! It was the typical lesson of his own substitution as man's Redeemer and sin bearer, and clearly taught that faith in him as such is essential to a recovery from the fall and its results. This blessed privilege of looking to the Lord and being healed is already accorded to such as hear the message and accept it--"Look and live!" Believers who now by faith can realize their sins forgiven are thrice blessed.

But we thank God that his provision is not merely for those who now have the hearing ear and the eye of faith, but that eventually all the blind eyes shall be opened and all the deaf ears unstopped, and the message, "Look and live!" and again, "Partake of the water of life freely," will be heard by every member of Adam's race, that each may have a full and fair opportunity of acquiring his share of the blessings secured for Adam and all his race by Christ's death.

Thus eventually it will be not only whosoever believeth, but all who will have the necessary conditions to permit them to believe, to permit them to enjoy their share of the gift of God, eternal life through Jesus Christ our Lord.

THE GOLDEN TEXT.

Our Golden Text is a wonderful verse, and all the more wonderful the more we understand of the lengths and breadths and heights and depths of the divine plan of salvation. Luther, who grasped the Gospel message more fully than many of his day, and yet less fully than we see the reality to be, called this verse the "little Bible." We would express the same in the words, "the Gospel in a nut shell." The whole message of God is contained in a condensed form in these words:

(1) Man's need is shown--his perishing condition, his need of divine help.

(2) God's love is declared, and the proof of it is pointed out to be the gift of his Son.

(3) Our Lord's willing cooperation in the Father's plan is evidenced.

(4) The lengths and breadths of this love and redemption are declared to embrace the whole world, and not merely a section, a family or class.

(5) The limitations of divine grace are plainly stated: only through a true acceptance of Christ can any obtain this great blessing--release from the perishing conditions of the curse and full reinstatement in the divine favor and its blessed reward of life everlasting.

Thus this Gospel statement assures us that there is no hope for the heathen in their ignorance, and points us, as do other Scriptures, for all hope respecting them to the future, when the voice of the Son of man who redeemed them shall call all from the grave, to the intent that all may attain to resurrection perfection under the judgments of the Millennial age. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness;" and many who have gone down into the tomb under the curse, and in ignorance of the only name given under heaven and amongst men, shall ultimately be blessed as they shall hear of the great salvation God has provided, and if they shall accept it upon God's terms.

===================

SEMI-MONTHLY
VOL. XXVI. JANUARY 15, 1905. No. 2

CONTENTS.

Views from the Watch Tower........................ 19
  Jewish Comment on Mr. Zangwill's Mission..... 19
  The Scotch Presbyterian Church................ 19
  The New Hell.................................. 20
  British Workmen Criticized.................... 21
  Church Federation Within Ten Years............ 21
  Poor Russia's Pitiable Plight................. 21
Election vs. Free Grace........................... 21
Increasing Influence of Spiritism................. 23
The Purpose of Miracles........................... 28
The Satisfying Water of Life...................... 30
Public Ministries of the Truth.................... 32
Special Items..................................... 18

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2 1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

YOUNG'S CONCORDANCE IN GREAT BRITAIN.

By a special arrangement we can for a limited time make a very special price for Young's Concordance to friends residing in Great Britain. We can supply the cloth edition for 3s.6d.; the same in half leather binding for 12s.6d. Any of the British friends wanting these books should order them at once, as the price may be advanced on us any day. These prices are less than half the regular retail rates and include carriage. All orders should be sent to British Branch, 24 Eversholt St., London, N.W. These books cannot be imported into the United States on account of copyright laws. Prices on the American edition, for friends in this country, will be found in issue of Dec. 1, '04.

PILGRIM REQUESTS.

In our issue for Dec. 15, 1903, a series of questions was given for use of those desiring Pilgrim visits for last year. A new set of questions will appear in April 1st issue. All requests for Pilgrims filed last year will hold good until new questions are published.

"HEAVENLY MANNA" IN STOCK.

This new Table-Talk Text Book was somewhat delayed in printing, but is now in stock, and all orders are being promptly filled. Besides the cloth edition at 20c postpaid, we have a leather edition--full gilt, side, back and edges--very handsome also, 60c postpaid.

Heavy correspondence at this season has hindered us somewhat in promptly acknowledging orders and remittances. We trust the friends will have patience until we are fully caught up again.

SOLON JOURNAL DELAYED.

All fully paid TOWER subscriptions for 1905 will include 4 months' issues of the Solon Journal, with every privilege accorded to "Solons" for same period. The Solon Journal publishers, we understand, are being hindered from mailing their issue for January by Post Office official who do not understand the large increase in the Solon lists occasioned by our liberal "clubbing" arrangement. We feel sure that our readers will appreciate our zeal for their interests.

LOOK AT YOUR ADDRESS LABEL.

DO YOU WANT YOUR WATCH TOWER CONTINUED?

If so write to us at once, as we are about to free our list of the names of the uninterested, so far as possible.

If poor you are welcome to it free, paid for out of a special fund provided for the purpose. If you are short of money now and want it on credit say so. Postal card requests will do. The address shows the date at which we should have heard from you at least by card.

INSTEAD OF FOREIGN TRACTS, hereafter use Foreign TOWERS. Order all the sample copies you can use judiciously, FREE.

====================

R3487 : page 19

VIEWS FROM THE WATCH TOWER.

JEWISH COMMENT ON MR. ZANGWILL'S MISSION.

ISRAEL ZANGWILL, the author and playwright, has come to this country to interest leading Jewish citizens in the establishment of a Zionist colony in British East Africa. The plan he advocates was projected at the last Zionist congress in Basle, and has a practical interest, in view of the British Government's declared willingness to set aside a large tract of land on the Nandi Plateau, Uganda, for purposes of Jewish colonization. As Mr. Zangwill explains (in an interview reported in the New York Times):

"This is not merely a dream in the air. It is an actual offer of the Government, made under the auspices of Joseph Chamberlain.

"The first Jews who went to Palestine did not go there straight. They wandered for forty years in the

R3488 : page 19

wilderness, and the old and feeble dropped away. Those who arrived were the strongest and fittest. The striking thing is that the Jews have not possessed an inch of land for nineteen centuries. This tract on the Plateau of Nandi is the first thing that has ever been offered."...

The Jewish papers in this country do not look at all kindly on Mr. Zangwill's plan. The American Hebrew (New York) says: "We doubt very much whether Zionists will subscribe to Mr. Zangwill's new definition of Zionism. It sounds like Hamlet with Hamlet omitted." To this The American Israelite (Cincinnati) adds:

"Of course he will succeed in getting more or less money; there never was a scheme so wildly foolish that a glib talker could not get some support for it. That this money will be absolutely wasted there can be no question, and if this were all there would be no great harm done."

Jewish Comment (Baltimore) says:

"Our English correspondent thinks that Jewish East Africa would become an ordinary English colony with a Jewish governor, and this seems to be all that is in it at present....It may turn out to be quite as successful an enterprise as the colonies in Argentina (and that is a modest hope), with the great advantage of being under the supervision of the English Government, the colonizing power par excellence. If the whole aim of the Zionists were to get a legally assured home, East Africa offers a prospect of an early realization of their fondest dreams; but if at the same time they hope for reinvigoration, intellectual and moral, through the influence of the spiritual glories and memories of Zion, East Africa will be as impotent as New Jersey or Winnipeg. Badly as the Jews need a place to rest in peace, they need an influence that will make for culture and for the awakening of the instincts that we are so ready to believe lie at the basis of Jewish character."

THE SCOTCH PRESBYTERIAN CHURCH.

The fact has been already referred to that the House of Lords, the court of last resort in Great Britain, decided that the United Free Church did not acquire right in the property of the denomination and gives title to all to what is termed "The 'Wee' Free Church," which still holds fast to the original creed, refusing modification necessary to union with others. The House of Lords as a court decided that the moneys and properties accumulated for centuries for the propagation of a special faith or creed should not be diverted at the wish of any majority, however large. Doubtless this will be a spoke in the wheel of Church Union and turn the attention more to federation as easier, quicker and less hazardous.

How this matter marks the error of all the denominational creed fencings! None of them are of such a size as to permit all true Christians and only such to stand upon them. A writer in the Independent Review truly says: "The pious citizen of Antioch who lent his house for the assembling together of

R3488 : page 20

those first called Christians would be much startled could he see and hear the mass as it is performed today either in St. Peter's, Rome, or St. Paul's, London." The Duke of Argyle remarks that thus the recent decision affects "all British churches that do not by their constitution formally allow their members to 'agree to differ,' a liberty seldom given to churches in words, though nearly always practised in action." A writer in The Contemporary Review sees the error of present creedal methods, but evidently does not see that the Apostolic Church was free and different in these respects. He says:--"The position of all churches which use or acknowledge doctrinal standards or maintain a collective policy is affected by the judgment. They are told, in effect, that the law does not recognize churches where property is concerned, but only beneficiaries under a trust, powerless to alter its terms, incapable of declaring the purposes for which they exist, restrained from taking any step which may even be held by a civil court to involve a change of doctrine. Churches that exist on such terms, bound to the intellectual methods of the past, forbidden under ruinous penalties to think out the issues of Christian faith for themselves, place themselves, surely, in a position of fatal inferiority and disability."

The decision is just, as respects the donors of the past, and works hardship only in proportion as unscriptural creedal fences have been erected. The fellowship of the early Church was built doctrinally on faith in Jesus as the Son of God and Redeemer of men, in the justification of true believers who forsake sin to "follow the Lamb," and who through a full consecration of everything are begotten of the holy Spirit. All the Lord's true people could stand on that platform today and to add to or take from it is ungodly and the constant cause of trouble, as it has ever been. The Quarterly Review sums up the loss of "United Free Church" in these words:--

"A large and flourishing church, comprising nearly a quarter of the population of Scotland, with a national influence even greater than her numbers represent, and prosecuting extensive missions in Europe, Asia, and Africa, has been suddenly decreed to have lost her identity, through her union with another church and certain changes in her formulae which this union required; and to have forfeited in consequence all her invested funds and the bulk of her real estate."

THE NEW HELL.

The professor of Christian Theology in Tuft's College (Prof. G. T. Knight) not long since, in The North American Review, said:--

"As for Protestants, there is still to be heard on occasion a thorough-going expression of the old doctrine, but a more common opinion, even among conservatives, is reported in the words attributed to Dr. Patton, of Princeton. He said, according to report, that the number of the finally lost will probably be in about the proportion of those now confined in prison on earth. Dr. Briggs, who is reckoned somewhat less conservative, said that the number would be 'inconsiderable.' And it is by extending 'probation' to the future world, as Luther did, or by some substitute for the Roman Catholic doctrine of Purgatory, that provision is made and opportunity is given for doing so much more than the Church on earth can do....

"To the question whether the blessed in heaven will not be saddened by seeing their nearest and dearest ones tortured in hell, Luther answered: 'Not the least in the world." Jonathan Edwards said: 'The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven.' Andrew Welwood thought: 'The saints will be overjoyed in beholding the vengeance of God.' Samuel Hopkins expressed the opinion that the sight of hell would be 'most entertaining' to all those who love God, and would give them the highest and most ineffable pleasure. The great Dr. Bellamy capped the climax by an elaborate calculation, based on science and philosophy, in which he estimated that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the damned."

He notes a great revulsion of sentiment on this subject of late years, and in evidence quotes the expressions of several prominent clergymen as follows: Dr. Farrar said:

"These wanton exercises of the imagination assume the aspect of deadly blasphemy against him whose name is Love....We can scarcely refrain from the question which one has asked: 'What crimes of men can merit the endless tortures here set forth, except the crime of conceiving such tortures, and ascribing the malice of their influence to an all-wise and holy God?'"

Dr. Briggs said: "The preachers preach the damnation of the heathen; and the hearers hear and accept. But they do not believe it in their hearts. If they did, they would be more worthy of damnation than the heathen themselves--unless they should at once give their whole lives and property to the missionary cause."

John Wesley once said: "Calvin's God is my devil."

Dr. A. H. Strong said: "Christ always suffers with us. He (who is God) began to suffer when the first sin was committed, and he will always suffer so long as men sin."

* * *

It is profitable for us to note these comments, not as endorsing any of them but by way of calling attention again to the fact that the increase of knowledge and heart enlargement of our day are sure to lead into error unless the Bible teaching on the subject be clearly seen. How thankful this makes us for the light now shining into our hearts and upon our Bibles; and how earnest it should make us in communicating this blessing to all who have "an ear to hear."

R3488 : page 21

BRITISH WORKMEN CRITICIZED.

Rev. R. J. Campbell of London City Temple, who recently charged that British workmen are "often lazy, unthrifty, improvident, sometimes immoral, foul-mouthed, and untruthful," spending their Sundays in "idle self-indulgence or drunken rowdyism," is being criticized by Labor journals and others--among them ministers. Nevertheless, "faithful are the wounds of a friend." Among other things quite scathing Mr. Campbell said:--

"Two thirds of the national drink bill is incurred by the workingman. His keenest struggles are for shorter hours and better wages, but not that he may employ them for higher ends. He is often lazy, unthrifty, improvident, sometimes immoral, foul-mouthed and untruthful. Unlike the American worker, he has comparatively little aspiration or ambition.

"Conscientiousness is a virtue conspicuous by its rarity. Those who have close dealings with the British workingman know he needs watching, or work will be badly done, and the time employed upon it will be as long as he can get paid for. It is as Ruskin

R3489 : page 21

puts it, that joy in labor has ceased under the sun. The worker does not work for the work's sake, but for the pay's sake, and his principal aim is to work as little as possible and get as much as possible, both in money and leisure. Such a workingman's Sunday, therefore, is exactly what we should expect, a day of idle self indulgence or drunken rowdyism. He does not go to church, and the churches are blamed for it; but his reason for abstention is not because his ethical standard is higher than the churchgoer's--far otherwise. These are facts, the statement of which may be unpopular, but which there is no gainsaying. Let it be understood that as stated here they are not intended to apply to workingmen as a whole, but to large classes among them, which classes it is to be feared, constitute a majority."

The Labor Leader (London) grants that "genuine Christianity" is on the decline, but thinks that ministers and Christians in general are doing little or nothing to "turn the downward rush." It says:--

"Are we to have more ministers standing by the side of oppressed labor, or is our fashionable preacher still to offer us words, words, words, which break no bones, fill no mouths, and end no iniquities? Is the pulpit still to keep its eye upon the rich subscribers in the pews, or is it to see nothing but justice, truth and mercy? The most eloquent and convincing condemnation of drink which we have heard came from a habitual drunkard who was getting intoxicated at the time. Is Mr. Campbell's denunciation of society also to be nothing more than the eloquence of Satan reproving sin?

"Though we feel how unsatisfactory a tu quoque is in such serious matters as this, we think the dishonest plumber and the lazy bricklayer may well turn to the preachers and say: 'Prithee, sirs, do not I do my work as well as you do yours? I look after my master's interests much more loyally than you look after those of your Master: and I assure you if I disregarded the fundamental principles of my craft as much as you disregard yours, my bricks would not stand a gale and my pipes would run nowhere at all.' The preacher who gets such a rebuff, if he be a wise man, will go away sorrowing. He will then pass out of the pharisaical stage of enlightenment."

CHURCH FEDERATION WITHIN TEN YEARS.

Commenting on the recent "National Council of Congregational Churches," the N.Y. Independent says:--

"This note of unity called forth the most remarkable scene in the meeting of the Congregational Council, when the report was adopted with the utmost enthusiasm for steps looking to final complete union with the Methodist Protestant and United Brethren bodies....Already the Methodist Protestants and the Congregationalists have accepted the plan of union, and it remains for it to be accepted by the United Brethren at their general conference next spring. Then the plan will have to be approved by the local conferences of the two before it can begin to be put into operation. It anticipates, for a while, the union of the three bodies in one general council, and the union of their missionary agencies, while plans are being prepared for complete consolidation. These things take time, as there are separate interests to be cared for and protected. We may expect that within the next ten years very much of the scandal of a disunited Protestant Christendom will be removed."

POOR RUSSIA'S PITIABLE PLIGHT.

Russia's disasters in the war with Japan, followed by the insurrection of her chief cities, presents a picture of severe retribution upon a haughty nation. "Pride goeth before destruction and a haughty spirit before a fall." The fall of Russia is not yet, and doubtless in the interim the sufferings will be still more intense. The pity is that under present conditions the innocent suffer with the guilty and often more severely. Our special sympathy is for the poorly fed and but partly clad soldiers who are suffering at the front and for their poor families at home, and for the poor creatures whose unwisdom, joined with love of liberty and a desire to better their conditions, has brought them into conflict with the merciless Cossacks of the Czar's army. By and by--ere long now, it will be different. Then he who sins most shall suffer most, and the ignorant seeking the right way shall be guided to it by the great King and his joint-heirs.

===================

R3489 : page 21

ELECTION VS. FREE GRACE.

REV. DR. PATTON OPPOSES UNION.

THE Rev. Dr. Francis L. Patton, Presbyterian, President of the Princeton Theological Seminary, preached in Pittsburg recently in the Third Presbyterian Church to a congregation crowding the church, made up of representative ministers and laymen from all parts of the two cities. As was expected, he opened the active campaign against union with the Cumberland Presbyterian Church.

R3489 : page 22

Dr. Patton preached from the words, "If therefore the light that is in thee be darkness, how great is that darkness." He said:--

A SENSATIONAL SERMON.

"The minister is the attorney general of God Almighty, charged with the commission of presenting the claims of eternal truth in relation to the common things of life. He holds a brief for the supernatural. Some say that a minister must not touch secular things. I do not agree with them. It is his business to do what he can to bring men in their every thought into captivity and obedience to Christ. 'What is truth?' asked jesting Pilate, and he did not wait for an answer. If he had waited until today he would have got the answer from Chicago or from Oxford--'Any old thing is truth that works, that satisfies, that meets the exigency.' They say, 'You can convince a man if he will only be respectable and listen.' But he does not listen. If you cannot convince the one obstinate man in a jury, what is your argument worth? If Kruger could only have foreseen, do you think he would have declared war? If the Church of Scotland could have foreseen the action of the house of lords, do you think they would have gone into the union?

BAD CONSCIENCE A BLIND GUIDE.

"The worst thing that can happen to a man is to have a bad conscience. It is a blind guide leading him astray. Our Lord says we are the light of the world. If the world is ever to have a high ideal it must get it from the church. If men are ever to be lifted above the level of selfish desires, it is when they come into the house of God. The church has become corrupt in times past, and why not again? The rank and file think very much as their leaders. We are a gregarious people and go like a flock of sheep, men and women alike, and when the church follows blind guides, and the blind lead the blind, both fall into the ditch. You and I belong to the Presbyterian church, a great church with a great history--great moral and missionary history--a history which has marked the progress of this continent.

BEFORE "HIGHER CRITICISM."

"In 1789, when the general assembly was formed, there was no geology upon which to found attacks on the creation, no archaeology to upset early records, no higher criticism, no biology to attack statements as to the Garden of Eden, no sociology to make up a little sentiment to take the place of the old gospel. I often wonder how the old preachers got along when they had no telegraph wires nor wireless telegraph, when wars were fought and ended before they heard of them, and they had nothing to preach but the old fundamental gospel of Jesus Christ. But I had rather preach today with its magnificent opportunities when we stand face to face with great problems. There was a division in '37 on psychological lines, but the gravitating influence of good fellowship brought us together in 1870.

UNIONS WITHOUT FAITH.

"This movement for union goes on and people are making less of doctrine than polity, and they say, what is the difference, if we can come together. And the movement is for union, not with a Calvinistic body--not at all--but with an Arminian body. They say there is not enough difference between this Calvinistic confession of yours and that Arminian confession to keep the two bodies apart, and they say, 'Come together and disregard the difference, and unite on the basis of evangelical faith.' When this comes about how much broader do you want to be?

CALVINISM AND ARMINIANISM INCOMPATIBLE.

"You are morally committed to a polity that will embrace Arminianism. Great movements are going on--don't you forget it. I know what I am talking about. We are in danger of great defections in the Methodist church, in the Episcopal church, in the Congregational church, in the Baptist church and in the Presbyterian church--don't you forget it.

"We have the hard proposition--on the one side old-fashioned prayer-meeting, monthly concert, Sabbath observance religion, and on the other side out-and-out unmitigated rationalism. Men are saying this old-fashioned religion is what they want, and must hold on to, but there are intellectual difficulties, and they fear the stress and struggle and say, 'We will take the middle of the road.'

SEES THE CRISIS.

"When the great defection comes in all the churches, out of this storm and struggle a new church may arise. Before we go much further the time may

R3490 : page 22

come when the remnants of the faithful will come out and reorganize. When you get down to mere emotional subjectivity I will come around some Monday morning and ask you to let me have that subjectivity and send it off to have it analyzed by some professor of psychology, and I think you will not like to see the color of it.

"In the nation the rank and file follow the lead of the ministers, professors, editors, and if you tell what these say I will make a confession of faith. What the rich do the poor feel they have a right to do. The hope of the nation is not in big armies, big navies, new markets, but in righteousness.

"Darkness is bad enough, but blindness is far worse. What is needed is conscience in the individual, in the church and in the nation."--Pittsburg Gazette.

* * *

Dr. Patton is a theologian and sees, as many do not see, that Calvinistic theology and Arminian theology take opposite sides and are mortal foes to each other. Peace prevails for some years and neither denounces and shows up the other, but it is only for a time; the differences can never be ignored without the sacrifice of every distinctive theological principle and dogma. Nevertheless, the masses will not grasp the theological distinctions, because not taught theology in recent years; and because, for fear of a "theological war" such as formerly prevailed, Dr. Patton and others dare not speak out plainly their view of

R3490 : page 23

matters. For instance, the pith of the foregoing would scarcely be discerned by many of our readers without our added sub-headings.

Would that Doctor Patton could see with us the divine plan of the ages, in which both Election and Free Grace have their places. From that standpoint full and absolute union on the basis of the Truth would be a simple matter.

===================

R3490 : page 23

INCREASING INFLUENCE OF SPIRITISM.

FOR twenty-five years we have sought to forewarn the Lord's people against the public influence of the fallen angels, the wicked spirits in high positions. (Eph. 6:12.) The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, showing that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also amongst those who had been partially ensnared by the "wiles" of these adversaries--some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in Tartarus, our atmosphere] in lasting chains of darkness unto the judgment of the great day." (Jude 6; 2 Pet. 2:4.) As now the "great day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

"BE NOT HIGH-MINDED, BUT FEAR."

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostle cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say "let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demon trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity--a visit to a "medium," "a seance" with friends, or a "planchette" at a neighbor's home.

The Scriptures forewarn us that we are no matches intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the Apostles was referred to by the latter when reporting to our Lord--"Even the demons were subject unto us in thy name." (Luke 10:17.) So prominent is this matter in the four gospels that they contain forty-two references to these demons--mistranslated "devils" in our Common Version.

THESE ARE THE "STRONG DELUSIONS."

The Apostle points out that in the end of this age the Lord will "send," or permit to come upon Christendom, "strong delusion, that they may believe a lie,--that they all may be condemned." (2 Thes. 2:11,12.) Thank God we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the truth in the love of it." The "truth" is that the dead are dead, and cannot re-live except by divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they do not like to believe thus;--that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Genesis 3:4), these are easy marks for the demons who are constantly striving to perpetuate the lie which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."--Matt. 24:24.

HYPNOSIS, TELEPATHY,--MODERN DEMONISM.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however, it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop formerly "Teacher of Logic and Ethics" in Columbia University and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters;--not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York American thus:--

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial

---

*"What Say the Scriptures About Spiritualism?" 128pp. 10 cents.

and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing, if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

"COMMUNICATION WITH THE DEAD."

In an article over his own signature in "The World To-day," Prof. Hyslop says:--

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned, in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition

R3491 : page 24

of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

REV. I. K. FUNK, D.D. "TOUCHED."

Rev. I. K. Funk, D.D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits, and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

REV. R. HEBER NEWTON'S VIEWS.

Discussing psychical science in an address to-night before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living: that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem--the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."--Pittsburg Gazette.

The standing of Dr. Newton in the Protestant Episcopal Church will carry a weight of influence, and is being published and discussed in every quarter.

EX-JUDGE A. S. DAILEY EXPLAINS.

Great has been the interest aroused among those who are avowed Spiritualists by the statements of Dr. George Savage and Dr. Newton. The real enthusiasm has been among those who for years have acknowledged their belief in clairvoyance, clairaudience and telepathy between the dead and the living, although the word "dead" is one the true Spiritualist never uses. One man who for a quarter century has proclaimed himself a Spiritualist is former Judge Abram S. Dailey, of Brooklyn. Judge Dailey said he had read with interest the published statements by Dr. Newton, and felt that by him Spiritualism and Spiritualists had received recognition which would do more to gain for them and their creed the respect of the world at large than anything that had taken place since the founding of the Society for Psychical Research 20 years ago.

"Let me tell you a story which never has been given to the world," said Mr. Dailey. "I know that many will scoff at it, but I know it to be true, for it was told me by the man whom it chiefly concerns. It is how the Leland Stanford Junior university came to be founded. We all know it was built in memory of Leland Stanford's only son, but that is not all. It was known to me for many years that Mr. Stanford and his wife were interested in Spiritualism. They at times consulted mediums, not believing much of what they learned. In 1883, a year before their son died, they were warned by a noted psychic that if they permitted their son to remain in Florence, Italy, where he was studying, he would die. The warning was not heeded, and in May, 1884, he died. The parents for a while were numbed with grief. Then came to them the warning, and once more they engaged the services of the psychic.

"Mr. Stanford told me himself that through the medium they were able to get in communication with the son who had gone 'over the border.' I myself have been with them when a seance has taken place, and in the psychic language I have heard that boy talk with his parents. At one of these seances Mr. Stanford told me the spirit of their son came to him and made the suggestion that the great property, valued at $20,000,000, which would have come to him, be given to the founding of a place of learning. A year later, on the first anniversary of the boy's death, the corner stone of that great university was laid.

"When the university was opened, on October 1, 1891, the words of the founders were: "The idea of the university came directly and largely from our son and only child, Leland, and we hold the belief that had he been spared to advise as to the disposition of our estate he would have desired the devotion of a large portion thereof to this purpose."

HELPED CONVINCE REV. NEWTON, D.D.

"I may say without breach of confidence," continued Mr. Dailey, "that this story is known to Dr. Heber Newton, and is believed by him. When he resigned his Church in this city he went at once to Mrs. Stanford and has been with her constantly since. It is my belief this great truth that came to the founders of Stanford university was largely responsible in settling for all time any doubts that Mr. Newton had.

"That Spiritualism is gaining ground every day I know well. Only a month ago two clergymen in Brooklyn came to me late at night and said they represented 13 other pastors who secretly had been making an investigation of Spiritualism, but that they had got out of their depth in the mysteries and

wonders of it. Would I help them? That was not the first time such a thing had happened. Under the surface there is a great quest of knowledge. People to-day are afraid to be known as Spiritualists, but there will come a day when a man will be afraid not to be known as one."--Pittsburg Times.

SUGGESTIVE FACTS NOTED.

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."--Jas. 2:5.

A lady who has but recently come into the light of Present Truth, and who previously was a Spiritist, tells of how she had developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague: they should if approached thus at once turn their hearts to the Lord in prayer for aid to resist the intrusion). This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends but with the fallen angels, "demons," and finally got her to the point of reading MILLENNIAL DAWN. This displeased the "spirits," who almost for a time prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren hearing of the case called to see him, taking a copy of the "SPIRITISM" pamphlet and a copy of ZION'S WATCH TOWER. The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The darkness hateth the light." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

OFFER REFUSED--VOICE LOST.

A few years ago a lady living in Canada, a Methodist, prominent amongst that people as a choir singer, became interested in spiritism and developed the clairaudient ear. She suspected no harm until, by and by, the spirits proposed that if she would yield herself entirely to their control they would develop her voice and make her the best and most famous singer in the world. They knew of her ambition and used it as a bait to get her to surrender her will,--for apparently the human will is an impenetrable barrier.

The lady saw the bait, but was alarmed at the proposal, rightly reasoning that an evil being with an evil motive lay behind such a proposition, to sacrifice the most valuable gift of God--the will. She spurned the offer, and thenceforth would have no communion with

R3492 : page 25

what she had learned to fear without understanding. Not long afterward her fine voice began to fail and to-day she has none of it. But she has something infinitely better--she has the Truth. It was but a short time after she took her stand against Spiritism that the Lord graciously guided her to the "Dawns." She chose the better part and rejoices in it. We are not able, however, to explain to her how or why the evil spirits were permitted to spoil her voice: possibly it was through their influence that formerly she was so gifted, to the intent that it might be a snare for her. In any event, now that she understands who her tempters were, she is full of gratitude to God for her deliverance at any cost.

"EXPERIENCES IN SPIRITUALISM."

We clip the following from an exchange, "The Prophetic News." It may serve to further emphasize the foregoing.

I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the Review of Reviews about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

The spirit that came and offered me his aid forbade my praying to God, assigning as a reason that I was now under special heavenly guidance superseding the need of prayer, and that my heavenly inheritance was sure. That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

Under the pretence of aiding me I was now "interviewed" by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call ultra piety, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood--one who would certainly have counselled me in my perplexed state of mind with wisdom--but against him my "interviewer" uttered base slanders. This spirit hindered me greatly by making long discourses.

OF AN IRRELEVANT CHARACTER.

Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill, drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in

R3492 : page 26

her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written with tremulous haste and urgency were SAVE SOULS, and with a quick movement the pen was made to drop.

Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

THE SPIRITS BETRAY THEIR EVIL INTENTION.

In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian--my mother

--was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, "Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?"

A spirit answered "Yes," and added that they themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

With this startling declaration they changed their character and conduct to me.

I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in divine mercy to pardon me.

But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin--intercourse with spirits,--and would call for immediate judgment!

Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A REMARKABLE VISION.

Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the prince of darkness, and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as "O Lord, in Thee have I trusted; let me never be confounded."

I could not stop their verbal communications, their small but intensely clear voices followed me everywhere.

The spirits told me that the torments of hell, in which

I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death--or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the "King of Terrors." They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

WHY HE HAD BEEN SUMMONED TO ME.

I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

He answered in some such words as these; "You are free; you cannot come within my province. I only punish

those who will not obey God, and now I leave you."

I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subservience to it.

All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy--they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

SATAN'S SCHEME FOR THE SUBVERSION OF CHRISTENDOM.

The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate--the god of this world--had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements, I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed

R3493 : page 27

that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ--Christians--who would not practise idolatry.

It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely, in the other churches in Christendom and that these would advance in error and distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

ARREST THE PROGRESS OF EVIL.

The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis--a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced "very good" fell with the first man, so that the "whole creation"--material and immaterial --groans for deliverance.

A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me--that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and

WIN FAME AND FORTUNE.

Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of Occultism.

One spirit professed to be the originator of such systems as Theosophy and Gnosticism. They had previously declared that "thought-reading" was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

I learned, too, that in the world's pleasures Satan had set snares of almost infinite variety in order to keep men apart from God. Some persons he could degrade to the gross sins of the flesh, others of a more lofty and aspiring nature he could uplift by theosophy into a region of high and vain imagination.

I am aware that all this and much more I might write of what I gathered from the spirits was not necessarily true: but when compared with all the Scriptures have written as to the power of evil spirits to lead men astray, and when we see how marvellously successful the schemes for seducing the allegiance of the human mind from the authority of God and His Word has been, I am compelled to say that the spirits from the pit did not in their declarations contradict the experiences of the hour or the evidences of the Scriptures.

I do not pretend to be able to understand why they supplied me with this information. It may be they knew not that I was eventually to be delivered out of their hands; but they wished, nevertheless, to glory in their mighty achievements in the world at large.

I was greatly impressed with the evident truth of much that I heard from them. O how potent were and are these "world-rulers of this darkness!" These were spirits of what I may call a highly intellectual order, whose language seemed unrivalled in its beauty of expression. I could not doubt their power to initiate mortals into any earthly knowledge if God suffered it. It may be that this excellence of power and understanding in spirit exists, as a remnant, in their fallen state, of those lofty faculties which belonged to them ere they fell; but about such matters so little can be known that the less I conjecture the better.

THE TRIUMPH AND DEFEAT OF SATAN.

And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies, until it seemed as if all hell was let loose upon me for a little while.

Then the spirits used one last awful device to overthrow me, and nearly succeeded.

In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, "That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he--an angel of the Lord--had descended from heaven to bear me this command from the Lord Jesus--that I must die by my own hand to escape my persecutors, and that my soul should then find rest in heaven." I had so strong a desire for life that nothing less than a Divine command, as I believed it could have induced me to take my life.

I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the devil, and I fell into it.

I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draught and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered.

My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be

PHYSICALLY HEALED.

But, above all, I was delivered from the tormenting presence and persecution of these demons. Christ, who

R3494 : page 27

when on earth healed those who were demonized, and "healed all that were oppressed of the devil," mercifully healed me. He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that "No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out." I know of the Blood of Jesus which cleanses from all sin--of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

I beg every reader of this to fly from Spiritualism. Do not play with tools such as "Planchette," "thought-reading," etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it.

* * *

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

===================

R3494 : page 28

THE PURPOSE OF MIRACLES.

John 4:43-54.--Feb. 12.

Golden Text:--"The same works that I do, bear witness of me, that the Father hath sent me."--John 5:36.

IN a previous lesson we considered our Lord's first miracle at Cana in Galilee. A considerable length apparently intervened between that miracle and the one recorded in this lesson. Evidently our Lord in the interim had been at Jerusalem, because we read that he was well received by the Galileans, who had "seen all the things that he did at Jerusalem at the feast: for they also went unto the feast." It is evident, therefore, that the Lord performed miracles in Jerusalem at this time that are not mentioned in the direct order of their occurrence. Jerusalem was the representative city of the nation, and properly enough our Lord's principal miracles and teachings would thence reach the whole people better than from any other locality--especially as the whole nation was accustomed representatively to gather at Jerusalem at certain religious feasts every year. The Lord's principal ministry was evidently first conducted in Judea, and there aroused such a storm of opposition on the part of the rulers (vs. 1-3) that he was obliged to go to Galilee to continue his ministry. In this he illustrated his instruction to his disciples--"When they shall persecute you in one city, flee ye to another."

"A prophet hath no honor in his own country," and it may have been in recognition of this proverb that our Lord commenced his ministry at Jerusalem rather than in Galilee, which was his "own country,"--he and his disciples being recognized as "Galileans." Anyway the knowledge of his mighty works and teachings in Judea had by this time reached Galilee. He had honor amongst his own countrymen because of his fame in Judea, and hence, as we read, they received him more respectfully than they otherwise would have done. He probably now found a better opportunity for public ministry than he did on the occasion of his first visit to Cana.

Human nature is much the same in all ages and in all places: it esteems that which is distant as grander, more wonderful than that which is near. We have all seen the same fact illustrated under various circumstances. The poet, the philosopher, the teacher, the talented, are not first recognized at home. How little those who heard our Lord realized the privileges they enjoyed--that the very Son of God was amongst them, that the Teacher of Teachers was addressing them, that the special Ambassador was in their midst. To a limited extent the same thing has been true throughout the Gospel age, for the Lord's consecrated people have been all the way down his representatives, as he said, "He that receiveth you, receiveth me." The Apostle reminds us along these lines that "The world knoweth us not, even as it knew him not." The world recognizes not the Lord's humble saints as being the children of the Highest, "Heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together."--Rom. 8:17.

NONE PERFECT, NO, NOT ONE.

Some one has remarked, "When a hero or a saint is seen to eat and drink, live and dress, like an ordinary man, weak where some are strong, ignorant of some things that others know, it is almost impossible to look over these things and recognize the hero or saint." It is the ability to look over these things and to appreciate their relationship to the Lord that enables the Lord's consecrated people to recognize themselves and each other as members of the Royal Priesthood. It is the ability to see things thus from the divine standpoint, being "taught of God" to recognize each other by the heart, the will, the intention, but not according to the flesh with its weaknesses and blemishes. Such a correct view from the Lord's standpoint is necessary before we can "love as brethren," and have this love of the brethren as one of the evidences that we have passed from death unto life--that we have been begotten again as new creatures in Christ Jesus.

A nobleman whose name is not given, whose son lay at death's door, heard of our Lord's coming into Galilee, and recognized him as the one of whose mighty works in Judea he had previously heard. He at once went evidently a considerable journey to see the Lord and to request that he visit his home and heal his son, who was sick. Our Lord, by the way of testing his faith, said, "Except ye see signs and wonders ye will not believe." Apparently this was a refusal of the nobleman's request and had his faith been slight he probably would have accepted it thus. On the contrary so great was his confidence that our Lord was able to heal his son that he entreated that the Lord go in haste, lest the boy should be dead on their arrival. Having thus tested his faith and made it stronger, our Lord answered the request and healed the son, but in a manner calculated still further to strengthen his faith. He told him to return home and he would find his son cured. The fact that the nobleman at once set out for home is an evidence that he had great confidence in the Lord--a faith worthy of reward.

DIVERSE DEALINGS, ONE PROVIDENCE.

A lesson for us in this connection is that our Lord deals similarly with all of his people at times. (1) Often he does not answer our prayers immediately, but, delaying the answer, tests our faith, our earnestness, our confidence in him. He is pleased to have us hold on to him by faith, which strengthens our own hearts, by reiterations of his promises and reflections on his goodness and power. (2) When he does grant our requests the blessing frequently comes to us through a different channel or in a different manner from that we had in mind. As an illustration, a dear brother remarked to us recently that for an entire year the principal element of his prayer to the Lord had been for increase of heavenly wisdom, and that in no year had he seemed to be more unwise as respected earthly things--in no year had he been less prosperous from a worldly standpoint. Another remarked that the special feature of his prayer for a year had been for an increase of patience, and that in no year had he seemed to have so many trials and difficulties and testings of patience. The lesson is obvious--"whom the Lord loveth he chasteneth."

If the Lord would teach heavenly wisdom it must imply just such lessons as would win our hearts from temporalities and place them more and more upon the riches of his grace, the heavenly wisdom; if the Lord would teach patience it must be by showing us our own lack of this quality and permitting us to pass through trials and difficulties in which he is pleased to place us, and assist us in overcoming and gaining patience.

R3494 : page 29

Similarly with all the fruits and graces of the Spirit; they must be developed, and the school of experience is a severe one. Nevertheless we would not be without such experiences, such lessons, for unless we are taught of God, unless we learn the lessons due to be learned in the present time we would not be fitted and prepared to be the Lord's instruments in blessing and instructing the world during the Millennial age about to be ushered in. Let us learn these lessons of faith and patience and wisdom. Let us learn to look to the Lord and accept his way, and not expect him to gratify our whims and fancies. The true prayer of the consecrated is, "Thy will be done."

Another lesson for us is that while sickness, pain, sorrow and death are all parts of the great penalty for sin, yet the Lord is able to turn all these painful experiences into valuable lessons for his people--for those who trust him and seek to learn the lessons in his school. Our Lord did not heal all the sick nor awaken all the dead of the Jewish nation at his first advent. That great work belongs to the future, to the Millennial Kingdom. What he did do in these directions was merely to illustrate his power. They were miracles, intended more for the instruction they would give than for the blessings they

R3495 : page 29

contained. Had our Lord merely been intent upon comforting the bereaved, healing the sick and awakening those in the sleep of death, he might have accomplished a thousand-fold more than he did. He might at one word have healed all the sick and awakened all the sleeping ones, but he had no such purpose. That glorious work is future; and what our Lord did was merely a sign, an indication, a wonder to the people to attract their attention to him, to establish in their minds the thought that he was indeed the Son of God, and thus to prepare their hearts for the spiritual truths which he uttered in parables, and which after Pentecost were plainly stated through his mouthpieces, the apostles.

WHAT MIRACLES ARE.

There are many different views of miracles. Some call them violations of the laws of nature, and deny that nature's laws ever could be set aside. The numbers of those who deny that the Lord performed miracles or that any miracles ever were performed seem to increase daily. We are living in a very sceptical age. From the standpoint of faith, from the standpoint of the scriptural teaching, we must believe in miracles; but such belief does not imply that miracles set aside the laws of nature. In our view miracles are entirely co-operative with the laws of nature. More and more we should learn that all the forces of nature are under spiritual control. We may not understand this, but we can believe it nevertheless. We have illustrations of such mental or spiritual control all about us, as also in our own bodies for instance. The human mind, the will, is of itself invisible, yet it controls the nerves, muscles, sinews, bones, our entire human anatomy.

And if this be true, if the human will can move the human hand, the human foot, and if without the will these could not move, does that will interfere with the laws of nature either in moving or in staying the hand and the foot? Assuredly not: it is part and parcel of the laws of nature that the will should control and direct the physical system. Likewise we may see that the divine mind or will has control not only of the divine being but also of all things in the universe. How fully this is true, to what extent the divine will can control all the forces of nature, it is impossible for us to appreciate because of our weakness of intellect and our limited knowledge of the forces all about us. We may have a slight conception, however, of these matters to-day that could not have been had a few years ago. The telephone, for instance, is as nearly a miracle as could be found--an invisible agency operating in a mysterious and unseen manner at great distances, and contrary to what we might have supposed to have been the laws of nature. We are merely asserting that there are many laws and operations of nature which are not understood, all of which are subject to the divine power.

"THEN WE SHALL KNOW IF WE FOLLOW ON TO KNOW THE LORD."

Not until we shall experience our "change" and know as we are known shall we be able to fathom all the mysteries connected with the miracles of Jesus and the miracles which we see in ourselves and all about us to-day. Meantime, however, let us be on our guard against the devices of the Adversary, by which he would ensnare those who are merely looking for earthly blessings, relief from earthly troubles. We are living in a time when, apparently in order to hold his dominion, the great Adversary is going into the healing business in a wholesale manner. Through spirit mediums, hypnotists, Mormon elders, Christian Scientists and others, Satan is making a bid for power in the world. He is seeking to use such power as he possesses in a manner that will allure and ensnare those who are selfishly seeking merely for earthly blessings, ignoring the great spiritual lessons of the Lord's Word. The Lord's consecrated people should be on their guard against the

Adversary's methods and the snares of false doctrines into which he would lead them by this means.

Our Lord's remark, "Except ye see signs and wonders ye will not believe," implies that the highest order of faith would be that which would not require such ocular demonstrations of divine power--that could trust the Lord without the proofs of miracles. So we find it to-day and so we believe it has always been. A similar lesson is found in our Lord's words to Thomas, who, after having seen the print of the nails, believed in the resurrection of Jesus. Our Lord there observed, "Because thou hast seen thou hast believed; blessed are they who not having seen yet have believed." Miracles were necessary for the introduction of the Gospel message to identify our Lord with the prophecies and to prepare the nucleus of the Church for the Spirit baptism; but in later years, throughout the Gospel age, the Lord has given his people the opportunity of still greater blessing by withholding the miracles and allowing us to believe in him and to accept him without the attestation of wonders.

One of the greatest wonders, one of the greatest miracles, one that is more convincing to us than any other could be, is the change which the divine message has wrought in our own hearts--transforming us through the power of the holy Spirit. Not only do we see this transforming power at work in others, changing them from glory to glory and preparing them for the final glorious change of the First Resurrection, but additionally we experience it in our own hearts and appreciate the fact that the things that we once hated now we love, and the things we once loved now we hate. The poet gave the right thought here when he exclaimed, "I am a miracle of grace."

Our Golden Text bears out this thought, that the

R3495 : page 30

miracles which our Lord did were only intended to be sufficient to establish his identity, and were not with the view of establishing a precedent for the healing of the world nor of the Church. The Lord's great healing time is designated in the Scriptures, "times of restitution." (Acts 3:21.) When those times shall come, when the Millennial Kingdom shall be established, the healing of the nations will be the great work; and it will not merely be a physical but also a mental and moral healing, which will gradually bring all in proper condition back to all that was lost in Eden, with increased knowledge through experience.

===================

R3495 : page 30

THE SATISFYING WATER OF LIFE.

John 4:5-14--Feb. 5.

Golden Text:--"Whosoever will, let him take of the water of life freely."--Rev. 22:17.

THE SAMARITANS were descendants of those heathen peoples planted in Palestine by the Babylonian government when the Israelites were deported to the countries of Babylon. Gradually these mixed people, "Samaritans," acquired a love for the land in which they were dwelling, and its ancient history became theirs. They realized that the Jews had been God's favored people, but thought of them as rejected from divine favor and of themselves as having become their successors, not only in the possession of that portion of the Israelites' territory called Samaria, but also to some degree their successors in the blessings of Abraham, Isaac and Moses. They accepted the five books of Moses, the pentateuch, but rejected the remainder of the Old Testament Scriptures, which the Jews recognized.

There was even a greater religious antipathy existing between Samaria and the Jews than between Jews and other heathen peoples, because the Samaritan faith came closer to the Jewish faith and was, therefore, in some respects more actively antagonistic to it than were some of the heathen faiths which permitted of no competition. For these reasons there were no dealings between Jews and Samaritans--that is, they might trade one with the other but had no social fellowship. The Jews regarded the Samaritans as impostors, not the children of Jacob at all. True, a few "scalawag" Jews had mingled with the Samaritans, but in so doing they had alienated themselves from their brethren and the religious faith of the nation. The Samaritans, coveting the promises and blessings made to the seed of Abraham, strove to convince themselves that they were now the heirs of those promises, and called Jacob their father, thus making themselves the children of Abraham and heirs of the Oath-Bound Covenant.

JESUS' HUMILITY AND TACT.

Our Lord and his apostles, journeying from Judea to Galilee, passed through the territory inhabited by the Samaritans. They had probably been on their journey since early morning, and at noon time Jesus rested at Jacob's well while the disciples went to a near-by village to purchase food. Water wells in Palestine, as in many parts of the world, are comparatively scarce. Jacob's well, dug fourteen centuries before our Lord's time, was a remarkably good one, deep, abundantly supplied with water and well curbed at the top, with a small mouth about fourteen inches in diameter. It seems to have been considered almost a miracle in its day, and even at the present time it is definitely located, although much filled up and to some degree dilapidated.

A Samaritan woman came to the well for water while Jesus was resting there, and the account of our Lord's interview with her constitutes one of the most striking presentations of divine truth found in the Gospels. It is remarkable that on so many occasions our Lord said remarkable things to not very remarkable people under not very remarkable circumstances. There

R3496 : page 30

is encouragement in this for all of his followers: indeed we find that the Lord's principal communications all through this Gospel age have been with the humble--"not many wise, not many great, not many learned hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom." As then, by the grace of God, we have heard the voice divine speaking peace through Jesus Christ, let us rejoice, yet let us feel humble too, remembering that he is taking of the ignoble things of the world with a view to making of these things the noble, that will reflect his glory and show forth his praise through all eternity as marks of his grace.

Our Lord's request of the woman, that she would allow him to have a drink of the water she had drawn, was a most tactful method of approach to her heart. In so doing he put himself in a measure under obligation to her. Thus in one sentence he broke the icy barrier which had always existed between the Jews and the Samaritans. The Jews claimed superiority, and while the Samaritans did not acknowledge this, they nevertheless felt it to some degree, just as colored people are apt to feel toward the whites. The woman was now ready to talk, but, standing on her dignity, she hasted not to give the drink, but parleyed to ask why a Jew of seemingly high character should act so differently from the custom--should ask water of a Samaritan woman, be willing thus to place himself under obligation to one of those usually treated as inferiors.

Jesus, while probably thirsty, was more anxious to give the word of Truth than to receive the natural water, and instead of allowing himself to be drawn off by the woman's question into a discussion of the rights and wrongs of the Samaritans, he turned the conversation by saying, "If thou hadst known the gift of God and who it is that saith unto thee, 'Give me to drink,' thou wouldst have asked of him and he would give thee living water." The force of this expression is only partially seen until we learn that the words our Lord used, "The gift of God," were the very words customarily used by the water-carriers, who, with water-skins filled with water from such wells, went about the cities crying out in their own language, "The gift of God!" "The gift of God!" Water was thus termed the gift of God, and the woman presumed our Lord's meaning to be, If you had known about the water, the gift of God, etc.

Of course the woman did not discern any deeper meaning--how could she? She at once retorted that he had no leather bucket, with camel's-hair rope, to let down for water, and therefore he could not give her to drink--"Whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself and his children and

R3496 : page 31

his cattle?" Is there any other water as good as this? Have the Jews got as good a well in all their country?

The value of water is much more appreciated in oriental countries than with us. It means the cooling and refreshment of the blood, the cleansing of the skin, the comfort of life in every way. The poet has expressed its value in the words:--

"Traverse the desert, and then you can tell
What treasures exist in the cold, deep well.
And then you may learn what water is worth.
The gnawing of hunger's worm is past,
While fiery thirst lives on to the last.
The hot blood stands in each gloomy eye.
And 'Water, O God', is the only cry."

"Let heaven this one rich gift withhold,
How soon we find it better than gold."

Our Lord's answer to the woman was, "Whosoever drinketh of this water shall thirst again, but whosoever shall drink of the water I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life." How wonderful this statement must have appeared to the woman! How wonderful it appears to us even after we have learned its real depth and meaning. How we are continually learning more and more about this water of life--appreciating it more and more each day we live, and finding still greater refreshment in it as we continue to partake of it.

As our physical systems call for water continually and cannot do without it, so we have longings and ambitions and thirsts of a higher intellectual order. These the whole world is endeavoring to satisfy, but the thirst for wealth, for influence, for power, is insatiable. What a little farmer or merchant finds of restlessness and lack of satisfaction, the greater farmer and merchant and manufacturer and millionaire and prince and king and emperor find in their larger spheres. We remember the story of how Alexander the Great wept because there were no more worlds that he might conquer. We remember that Solomon the wise, after having tasted of all the streams of pleasure and novelty which the world could supply to the richest and wisest and most influential man of the time, cried out, "Vanity of vanities, all is vanity!" What the whole world is seeking for and failing to get, our Lord Jesus gives to his people--water of life, satisfaction. Those who receive his blessing have in them wells of water springing up in their hearts "A fountain ever springing." Their longing thirsts are satisfied as nothing else can satisfy them; they have more than ambition could ask. The divine bounties granted to them are exceedingly and abundantly more than they could have asked or thought.

"JESUS HATH SATISFIED! JESUS IS MINE!"

The whole world is seeking for happiness. The few who have truly found Jesus, and who have made a full consecration of their hearts to him, and to whom he has given the water of life--these few have found the happiness which the world is seeking in other directions in vain. They have found a heart satisfaction which is able even to offset trials, sorrows, difficulties and disappointments from other sources, and to glory in this realization, that their experiences are working to their advantage, proving them, preparing them for still greater riches of glory by and by. As the Apostle declares, this new life, this new relationship with Christ under which he furnishes the water of life, has the promise not only of the life which now is, but also of that which is to come.

Quite a good many who bear the name of Christ have a hope toward God as respects the future, but very little of the joys of his salvation in the present time. Such are not living up to their privileges--they have not properly grown up into Christ, their living Head. They need to increase their faith by adding to it fortitude, knowledge, patience, godliness, love of the brethren and love in general. As they thus comply with the terms of the school of Christ they will more and more be able to say not only that the Lord has lifted their feet from the horrible pit of sin and death and placed them upon the rock Christ Jesus, but also to add, "He hath put a new song in my mouth, even the loving kindness of our God."

THE GOLDEN TEXT.

Those who prepared the lesson evidently supposed that they were providing a Golden Text which would be a very key to the lesson, but in this they erred after a very common manner. The Golden Text is part of a picture in Revelation which represents not the conditions of the present time but those of the future--those of the Millennial age. It pictures the Church, the Bride of Christ, complete and glorified, as the New Jerusalem filled with the glory of God; it pictures the water of life proceeding from this glorified New Jerusalem, the Church in Kingdom glory--flowing as a river with the trees of life on either side of it bearing fruits, whose leaves are for the healing of the heathen. It pictures the Spirit and the Bride in the future, saying, "Come"--inviting whosoever will to come and take of the water of life freely.

That picture is future, as is evident not only from the connections of the narrative but because there is at present no Bride, but merely an espoused virgin. (2 Cor. 11:2.) The "very elect" of this Gospel age, who have striven to "make their calling and election sure," await the marriage feast at the close of this age, that they may enter then into the joys of their Lord as his Bride. This scene, then, in which the Bride in conjunction with the holy Spirit will invite to the water of life, is one which pictures the effulgent blessings of the Millennial Kingdom and its blessed opportunities, which shall be extended without restriction to every creature.

There is no such river of the water of life at the present time, and no one is commissioned to use the words of the Golden Text now. Now, as the Lord himself declared, "No man can come unto me except the Father which sent me draw him." The present, therefore, is the time for the special drawing of a special class to the Savior. It includes only those who have the ear to hear and the eye of faith to appreciate the grace and blessings which are now being offered. Blessed are our eyes for they see and our ears for they hear! We rejoice, however, that by and by all the blind eyes shall be opened and all the deaf ears shall be unstopped, and all shall then have the opportunity for drinking of the water of life to their satisfaction continually.

We who are now favored need not continually to drink at any well or river; but, on the contrary, as explained by our Lord in this lesson, they each have in them a well of water springing up unto eternal life--a "fountain ever springing." O, how rich is our condition! How wonderful are the Lord's bounties granted to those who are of humble and contrite heart and who possess the hearing of faith! Let us indeed abide in him, in his love, and in possession of the bounties he has provided for our refreshment.

===================

SEMI-MONTHLY.
VOL. XXVI. FEBRUARY 1, 1905. No. 3

CONTENTS.

Views from the Watch Tower........................ 35
  Will the Welsh Revival Spread?................ 35
  What a Famous Preacher Sees................... 35
  What Rev. Carter, D.D., Thinks................ 36
Bible Chronology and the Archaeologists........... 36
  Babel and Its Results......................... 37
  Scientific Dates Too Long..................... 39
  The Scholarly Fable........................... 40
The House of Mercy................................ 40
The Perfect Copy (Poem)........................... 43
"Ever Give Us This Bread."........................ 43
Public Ministries of the Truth.................... 48
Special Items..................................... 35

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2 1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3498 : page 34

"DAILY HEAVENLY MANNA."

This little book of 200 pages is, we feel sure, just the thing every WATCH TOWER reader will want to have on his breakfast table. It contains a Scripture text for each day of the year, and following it twelve to fifteen lines of comment by Brother Russell--pithy selections from WATCH TOWER articles, with references, so that you can turn and read further should you so desire. The selections were made by Sister G. W. Seibert and show her particularity and carefulness. They will last indefinitely, being without year date. At the Bible House breakfast table we first read the text, ask for questions on it and discuss it, and then read the TOWER extract as the closing comment.

Wholesale prices to TOWER readers: 20c cloth bound, 60c leather bound--postage included.

page 34

OUR OFFICE WORK DELAYED.

Illness of office helpers and the usual rush of our correspondence department at this season have unavoidably delayed our replies to some of our esteemed correspondents, as well as delayed several issues of the WATCH TOWER. We are doing our best and believe that the Lord accepts this, and trust that all of our dear readers will be patient also.

===================

R3497 : page 35

VIEWS FROM THE WATCH TOWER.

WILL THE WELSH REVIVAL EXTEND?

MANY earnest souls all over "Christendom" are asking this question and hoping that the answer in the affirmative may prove true. Conditions in Great Britain favor its spread. Experience shows that a time of adversity, when poverty humbles the hearts of the masses is more favorable to religious revivals than are prosperous times.

It is stated on good authority that a million and a quarter (1,250,000) of the British people are out of work and on the verge of starvation: times are depressed and there is no work for them, we are told. Collections for their aid--to barely keep them alive--are being taken up in Great Britain and in Canada. People in that condition incline to look to the Creator. This, too, gives us the thought that the great "time of trouble such as was not since there was a nation" (in which this age will terminate and the Millennial age begin) will be the precursor of the mightiest and best revival that the world has ever known. As the Scriptures declare: "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."

The Welsh revival commenced in a little country church in Cardiganshire, and at once spread through the Glamorganshire coal fields--a region noted we are told for its irreligion. Editor Stead thus describes it:--

"The most remarkable thing about the meetings which I attended was the extent to which they were absolutely without any human direction or leadership. 'We must obey the Spirit,' is the watchword of Evan Roberts, and he is as obedient as the humblest of his followers. The meetings open--after any amount of preliminary singing, while the congregation is assembling--by the reading of a chapter or a psalm. Then it is go as you please for two hours or more.

"And the amazing thing is that it does go and does not get entangled in what might seem to be inevitable confusion. Three-fourths of the meeting consists of singing. No one uses a hymn book. No one gives out a hymn. The last person to control the meeting in any way is Mr. Evan Roberts. People pray and sing, and give testimony; exhort as the Spirit moves them. As a study of the psychology of crowds I have seen nothing like it. You feel that the thousand or fifteen hundred persons before you have become merged into one myriad-headed, but single-souled personality.

"Large numbers of 'sudden conversions' are reported, and men of careless or evil lives stand up and 'testify' to their faith in Christ. In some places the public houses are almost deserted, the police magistrates find their work materially reduced, and colliery managers are surprised at the steadier work and the absence of the accustomed blasphemies from the pit galliers. In not a few cases football matches, which in Wales not less than in many regions of England have been tainted by gambling and brutality, have been abandoned because the members of the teams were ashamed of their 'former conversation.' Even if we allowed for possible exaggeration by sensational journalists, and if we take into account the emotional nature which distinguishes the Welsh even more perhaps than the Celts of other lands, there can be no doubt that an extraordinary wave of religious enthusiasm is rushing over the principality and for the time, at all events, is changing the lives of thousands of its inhabitants."

* * *

Other accounts which reach us seem to indicate a considerable degree of fanaticism and hysterics associated with the movement, and the suggestion has even been offered that it is the work of the evil spirits operating as they have done in the "holy rollers" and others who in the name of religion and the holy Spirit have caricatured these. However, we have seen no accounts that would seem to justify the latter view. It will nevertheless be well for us to watch the movement and thus "try the spirits, whether they be of God." One of the favorable features is that it has but few marks of Babylon and is carried on by the laity, rather than by the clergy.

WHAT A FAMOUS PREACHER SEES.

Rev. H. W. Thomas, D.D., formerly pastor of the People's church, now a resident of Florida, reached Chicago recently to conduct a funeral service. He remarked:--

"My travels through the country, and my study of the trend of modern movements, show me that within the lifetime of the present younger generation three former dreams of mine will work into eventualities. World peace will shortly be realized, industrial education will rapidly develop, and the unification of religion is but a matter of time. The religion of Lyman Abbott will soon be general and attract the masses to worship."

Hear, O "Christendom," the voice of another of thy famous prophets!--another of thy wise men! But

R3497 : page 36

know assuredly the word of the Lord, "The wisdom of thy wise men has perished, the understanding of thy prudent men vanished."--Isa. 29:14.

The gentleman has dreamed of a "world peace" without the second coming of our Lord and the realization of his prayer--"Thy Kingdom come, thy will be done on earth even as it is done in heaven." His dream will never be realized, but the Lord's promise will be fulfilled.

He dreams of industrial education: that we are having and will have with very different results from what he dreams. The industrial classes are indeed being educated, but not in the school of Christ; and the Bible clearly shows that they will soon be learned in all the branches of self-defence and aggression which ere long will sweep peace from the earth and involve the world in social chaos.

He dreams of a unification of religion and may live to see a unification of sects "bound in bundles for the great day of trouble."--Matt. 13:30.

He dreams of the atheistic or pantheistic views of Dr. Abbott attracting the masses, and will find that such a rejection of the Word of God has more attraction for the clergy than for the masses, who more generally will be repelled by such a cutting of all anchorage of faith within the vail.

WHAT REV. CARTER, D.D., THINKS.

Rev. Carter, not holding fast the Scriptures, has made shipwreck of his faith; but we are glad to see that his eyes are open to at least some of the inconsistencies of the creed he is still attached to. Indeed it evidently was these very errors that drove him to his present position. His wrong view of the Bible was induced by his faith that the Westminster Confession was a truthful representation of its teachings. This is the tendency of errors, and now God's people must be helped out of them--to see the true teachings of God's Word.

A few of Dr. Carter's presentations we quote below, with the comment that the Bible is in harmony with common sense and that it is the creeds that are absurd:

"I was brought up to believe that all the heathen and, in fact, by far the greater portion of all the dead generations, were consigned to a little hell of fire and brimstone, and forever and ever. How any kindly disposed man could really believe that and have another happy moment I fail to see. If the consciousness that he had escaped himself would be any consolation, then I am sorry for him.

"The Westminster confession still remains the creed of the Presbyterian church. If an effort were made to depose it from its place there would be vigorous opposition. The men who oppose the revision would oppose the retiring of the creed. The confession remaining, with its remains this terrible teaching: That for the single sin of Adam the whole race of man--remember, millions upon millions, countless millions--were condemned by God to eternal torment, and that he intervened by His election to save certain ones from this awful fate. I do not believe that this is a true statement of the facts. I think that men in general do not believe that this is a true statement of the facts. I think that nobody does, unless he has been screwed up to it, or down to it, by a stiff theological training. I have unbounded confidence in the greatness and goodness of God, but if any man could persuade me that this is the true statement of God's management of the human race I should lose my faith in God. I think such a statement makes atheists, and how delightful it is that no word of Christ's ever hints at any such terrible fact. If this be so, it is a monstrous blunder to put this as the very foundation teaching of Christianity.

"I hear men say that they are glad to live to-day because of the great modern improvements, schools, libraries, telegraphs and such like. I am glad to live to-day because our children are not taught this fire and brimstone teaching. The relief is incalculable. Neither does any sensible man believe that he can do wrong and escape the inevitable consequence. 'Whatsoever a man soweth, that shall he also reap,' is true forever. Such truths time has no effect upon. They belong to eternity. But we are practically held, in the Presbyterian church, to the endless torment theory, though the fire and brimstone part has been dropped out. If we are allowed in the Presbyterian church, to hold conditional immortality, or any other reasonable modification of the endless torment theory, then I wish some one would say so. No one has as yet, and I fear the man would find himself in trouble who would rise in presbytery and say so.

"A Presbyterian minister told me that some one put into

R3498 : page 36

the hands of the minister's daughter a catechism to learn. She came running to her father and flung the book upon the floor crying: 'I hate the wicked book.' 'Why, Susie, you don't hate the catechism?' 'Yes, I do. Hear what it says: "What are you by nature?" "I am an enemy of God, a child of Satan and an heir of hell," and it's a lie.' Fortunately the minister was a man before he was a minister. So he folded his arms and said: 'No, my daughter, you are not that.'"

AN UNCERTAIN COMPLIMENT.

"When Dr. Abbott was delivering his course of lectures on the Old Testament in Plymouth Church and printing them in "The Brooklyn Eagle," the late Bishop John F. Hurst paid the writer a visit. When asked what he thought of the lecturer and the lectures, the good Bishop said: 'What do I think of Dr. Abbott and his lectures? Why, who ever knew an Abbott that had any conception of logic or logical method, or of science or scientific method, or of anything but rhetoric? I have known Lyman Abbott many a time to become hypnotized by his own verbosity and to go kiting off into the regions of speculation and then enter his study and write it all down and send it out to the world as if it were God's truth!"--Bible Student.

====================

R3498 : page 36

BIBLE CHRONOLOGY AND THE ARCHAEOLOGISTS.

ARGUING against the theory of the "Higher Critics," that the Bible Chronology is thousands of years shorter than it should be, Rev. W. F. McCaulay says:

The genealogies of the Hebrews taken in connection with occasional definite dates, enable us to determine with a good deal of accuracy the length of various periods. The suggestion that these genealogies are not always those of father and son in direct descent, but of ancestor and descendant immediate or remote, is contrary to the ascertained method of Hebrew genealogical record as shown by examples where we know that immediate succession is meant. The occasional omission of names, through copyist's errors, or for other reasons, could not affect the result more than a few hundred years at most, nor alter the fact that the word "begat" bears no other generic meaning than that of direct generation.

The theory that dynasties are intended by the names of individuals involves us in the absurdity of translating, "And the dynasty Arphaxad lived five and thirty years, and begat the dynasty Salah. And the dynasty Arphaxad lived after it begat the dynasty Salah four hundred and three years, and begat male and female dynasties." Equally untenable is the idea that Abraham and Isaac were but the personifications of tribal

R3498 : page 37

histories, as though we should read that the tribe Isaac went out to meditate in the field at the eventide, and the tribe Rebecca alighted from her camel and put a veil over her face, and was brought by the tribe Isaac into the tent of the tribe Sarah. Would not a people gifted in producing such personifications observe also the incongruities of these statements? Evidently they understood the language to apply to individuals.

There can be no question but that the early Hebrew records were intended to be a circumstantial account of the beginnings of human history. The tenth chapter of Genesis is the great ethnological register of the world, showing that the Hebrew writers had the necessary data and the true historians' interest in the facts. The very persons are named by whom the isles of the Gentiles were divided. Gomer is mentioned, whose radical letters GMR or KMR we find used in Cymmerians, and, by metathesis, in Crimea and Germans. Ashkenaz, by metathesis, Aksenaz, may be the name of the country lying upon the Black Sea, which the Greeks called 'axenos, euphemized into 'euxeinos, or Euxine. And Javan equals Iwan and the Ionians, or Greeks; not to speak of probable references to the Scythians, Medes, Thracians, Celts, Armenians, Etruscans, and others. These are Japhethites; and the record of the Hamites and Shemites is far more extended.

The statement is made that in the days of Peleg the earth was divided. Peleg was born 101 years after the Flood, and died 340 years after. The confusion of tongues, leading to the division of the earth, therefore, occurred in his lifetime. That the early historian believed he knew the time when this division of the earth took place is shown by his associating it with this particular person. The rise of Babylonia is also clearly described. Nimrod, a Hamite, becomes a mighty hunter before Jehovah, and so ingratiates himself into the good will of the people by protecting them from the wild beasts that had accumulated in large numbers since the Deluge, that he becomes their leader in governmental affairs, and builds cities. The very names of these cities are given: Babel, Erech, Accad, and Calneh, the latter probably identical with the city now called variously Neffer, Nippur, and Nuffar. The conclusion of archaeologists that the latter city dates back to the earliest age corroborates the fact that the Hebrew Scriptures do describe the beginnings of history; and if their accounts of the remotest facts are definite and correct, why distrust their chronology?

That Nineveh and its neighboring cities were founded after the Babylonian towns, is also set forth in the Bible. The hunting instinct of Nimrod or of his descendants led to the making of new conquests from the wilds of nature and the founding of outposts of civilization far beyond the plain of Shinar. The subjugator of beasts and men and refractory nature was, according to the Revised Version, the founder of Assyria as well as of Babylonia; and this early overflowing of the population has an important bearing upon the subject of chronology.

BABEL AND ITS RESULTS.

The historicity of the confusion of tongues is corroborated by the Borsippa inscription of Nebuchadnezzar, and elaborated by the tradition that the work was stopped by lightning from heaven--a strong proof for those who accept as true whatever comes from a heathen source, however much they may deny Bible authority.

It is not necessary to suppose that every individual of the race joined in the migration from the vicinity of Ararat to Shinar. There is no evidence that Noah and Shem assisted in the building of Babel. Indeed, there is strong probability that the ancient Shemites did not suffer from the confusion of tongues as much as others. The Semitic tongues preserve to this day their general characteristics, as though symmetrically established in a remote age; but the jargon of Hamitic, or Turanian, tongues gives evidence of having originated in some such catastrophe as that of Babel. The Hebrews, with a constant language, preserved the true records, but the Hamites, losing their mother tongue, lost also the connected narrative of events and involved their history in myth and fable, producing also polytheism and idolatry.

EARLY POPULATIONS.

The claim that the dates of the Hebrew Bible do not give sufficient time between the Flood and Abraham for the rise of the great nations existent at the time of that patriarch, is based upon an assumption of the greatness of those nations. Resen is the only one of the ancient cities recorded as great at the time of the writing of Genesis. Nippur, where excavations have recently been made, was not a vast city. Its area within the walls, exclusive of its educational and religious section, seems to have included only 90 to 100 acres. The fact that Abram with 318 of his servants defeated the army of Chedorlaomer and the kings who were with him, and chased them from Dan to Hobah, (or "hiding place"), probably some forty miles, or perhaps further, if Dan in Gilead is meant, recovering Lot and his goods, with the women and people,--does not indicate that Chedorlaomer's foray was any more serious than the incursion of a marauding band of Indians upon frontier settlements. Enough people could come into existence in 150 years to attempt the building of the Tower of Babel; and it is reasonable to suppose that in 427 years, at the time of the call of Abram, the world might have had a population of 2,000,000 at least. If we assign 500,000 of these to Egypt, and an equal number each to Babylonia and Assyria, there would remain another half million for the

R3499 : page 37

beginnings of other nations. If half the inhabitants of the ancient world were gathered in cities, five cities of 50,000 might have risen in each of the three leading monarchies, and five more of equal size among the scattered populations of other nations, leaving still a million for rural districts.

The race began in the new world where it let off in the old. Tubal-cain had learned to work in brass and iron and Jubal to play upon the harp and organ. When the people journeyed from the hill country near Ararat they went west to Shinar, and finding there a country favorable for agricultural development, the building of a capital commended itself to them as an important step. There the lust of world-power found its first post-diluvian expression, of which Babylon became the symbol to this day, typifying the "Babylon the Great" of Revelation. After the confusion of tongues, the people still were Babel builders, and began to erect other works. When, by conquest, a city became a ruined heap, there they built again, kings making frequent use of the material of their predecessors. "Hundred-gated Thebes"

R3499 : page 38

seems to belong to an early Egyptian period, and Menes, the first king is credited with founding Memphis and building a dyke still to be traced. His son wrote a work on astronomy, and his grandson built a pyramid at Sakkara 394 feet square and 196 feet high. In the fourth dynasty, Cheops [?] erected the great pyramid of Ghizeh; and in the fifth, the Book of Egyptian Wisdom was composed, whose contents resemble in style the Proverbs of Solomon. Primitive man was not only a capable being but possessed sufficient literary training to enable him to record his deeds in written characters. The highest form of literary ability, as well as the highest regard for exact and truthful statement, we find among the theistic Hebrews.

RAPIDITY OF CHANGE.

Babylonia and Chaldea are studded with mounds from north to south. Mr. Layard found the whole country between the Tigris and the Khabour in upper Mesopotamia covered with mounds, the remnants of early Assyrian cities. Hilprecht says that at the time of Ur-Nina, Babylonia was divided into a number of petty states, and that first one and then another exercised hegemony over the rest. Frequent changes in government and population would thus be a natural result, and cities would be overthrown by conquest, and new ones rise in their places, with astonishing rapidity. Archaeologists follow a scientific method based upon the idea of slow processes, and overwhelm us with dissertations upon a remote past lost in the grey mist of fable.

Rapid change is to be looked for in the early days of the race, when customs were plastic, and when great migrations like that of the Israelites from Egypt were possible. To predicate slowness of change of a formative period, is contrary to natural order. The startling conquests of the old world-rulers is proof of the mobile conditions that then existed. The world had in it the hot blood of youth, that has been cooling with age.

The great antiquity claimed by heathen nations is no doubt due to their desire to trace their descent from the gods, and to appear the first of nations; but the Hebrews, having in their possession the ethnological register of the world, that showed all mankind to be of a common origin, and God to be their Creator, had no such motive, and adhered to the facts as laid down in the records. Exaggerated heathen chronologies are not relieved of oriental extravagance by being placed on monuments, or clay or alabaster tablets. Nor are the inscriptions otherwise always credible. For two hundred years after the Israelitish king Omri, Assyrian inscriptions speak of Canaan as the "land of Omri" and the "land of the house of Omri," and Jehu is referred to as the "son of Omri," though of another dynasty. We might no doubt go through the whole polytheistic polyglot of heathen tongues without finding anything reliable on which to predicate their origin. So prevalent is this tendency to fabulousness among them that some critics are misled into thinking that the origin of every nation is involved in fable, that of the Hebrews along with the rest.

The Egyptian priests mentioned to Herodotus but two kings of historic note, the second of whom had not been dead 900 years when the historian visited that country. But they had a papyrus roll containing the names of 330 monarchs, who they said were of no importance. Many of these kinglets were perhaps contemporaneous, ruling over different parts of the country simultaneously, yet the priests filled up this space with 341 generations lasting for 10,000 years. They also said that twice since Egypt was a monarchy the sun had risen where it sets and set where it rises!

It seems that the Egyptians had no era from which to date events; and, notwithstanding the frequent oriental custom of a king associating his son with him on his throne in the latter years of his reign, it seems that they did not distinguish between a sole and a joint reign. It is said that, save in a few instances, the Egyptians were without the chronological idea. Rawlinson says that it was the unanimous confession of Egyptologists that chronology upon the monuments was almost non-existent. Even Baron Bunsen says that chronology can not be elicited from the Egyptians; and he was obliged to reduce the accession of Menes, the first king, from his former estimate of 3623 to 3059 B.C. Mariette, Director of Conservation of Egyptian Antiquities, says that the Egyptians never had any chronology at all. Even if they had, it would be difficult to compute the gaps of centuries, the times of convulsion or dismemberment, of weakness and internal or external troubles, and of obscure history of kings.

Berosus, the chronicler of Chaldea, wrote about 260 B.C. Of his writings, only some fragments are extant, and these give enormous distortions of facts, condemning Chaldean sources of information and by implication confirming the Hebrew Scriptures. The remark of De Wette, that where tradition leaves blanks, imagination steps in and fills them up, is exemplified in the chronological scheme of Berosus; which is: Ten kings reign 432,000 years; eighty-six kings, 33,080 (or 33,091); eight Median kings, 224; and so on down to Pul, or Tiglath-pileser, who came to the throne 745 B.C. The whole historical period of Berosus reaches back only to about 2245 B.C.--well within the period of Hebrew chronology. The ten mythical kings, who reign an average of over 43,000 years each, correspond with the ten Hebrew patriarchs before the Flood, whom Chaldean tradition turned into fabulous characters; and the second list of kings, whose reign averaged less than four hundred years, corroborates the Hebrew account of the gradual shortening of human life subsequent to the Deluge. Comparing the modest and rational Hebrew chronology with the extravagant claims of other oriental nations, who for one moment could regard even the historical records of Chaldea as of equal credibility with those of the Hebrews?

Sargon I. took pains to have the sacred books of the earlier Accadians translated, and thus preserved the Hamite, or so-called Chaldean, tradition of the Deluge, which is part of an epic poem, "The Adventures of

Izdhubar"; but Sargon instead of being placed at 3800 B.C. is assigned by another authority to a period nearly 2000 years later. Hammurabi, of whose code we have heard lately, may possibly belong in the sixteenth century before Christ instead of being contemporaneous with, or previous to, Abraham. It was this king who overran the whole country down to the Persian Gulf, and called himself king of Sumir and Accad and the four nations. He was a builder and restorer of temples, palaces, and cities. He made Babylon his capital, and

R3499 : page 39

added to the magnificence of the worship of Bel, thus raising that idol to the chief position in the Babylonish religious system. He built the royal canal, one of the greatest in Babylonian territory. Sargon I. before him had ruled from the Persian Gulf to the Mediterranean Sea, but the country broke up into various states, affording a field for a new conqueror. This illustrates the tendencies of the times--frequent changes and conquests, the enslavement of nations, the grinding into ruin, and building again. The Book of Judges and the captivities of Israel throw additional light upon the storm-swept eras of antiquity.

The Chinese carry back the history of the world for several hundred thousand years, but those who regard their literature most favorably believe that authentic accounts go back but to the twenty-second century B.C. and only respectable traditions carry back the history four centuries earlier. One of the native accounts places Yao at the beginning of their historic records. He ascended the throne 2357 B.C. A great deluge occurred in his reign. Our date for the Noachian deluge is 2348 B.C., within the reign of Yao. His son and successor was Shum, which recalls the name of Shem. Another source of information makes Fohi, or Fuh-hi, to be the same as Yao, and makes him reign after the Flood to the very year that Noah died; while his successor reigns 146 years after him, to within a few years of the death of Shem. The correspondence between these Chinese dates and Ussher's chronology is remarkable, and amounts to much more than mere coincidence. That the Chinese preserve some reminiscences of the beginning of human history, is partly confirmed by the fact that their word-symbol for "covet" is a woman under a tree--recalling the temptation in Eden.

SCIENTIFIC DATES TOO LONG.

In addition to all these facts and inferences, is the further consideration that, if the civilizations of Egypt and Babylonia existed for 7000 years or more before Christ, those countries ought to have overflowed and carried their civilizations to every part of Europe, Asia, and Africa. We can not think of such teeming populations as must in that case have existed as being confined to the narrow limits to which every argument shows that they were confined. It was not long, as we have seen, till Babylonia did flow into Assyria. This tendency ought to have spread civilization throughout the whole Eastern Hemisphere thousands of years before Christ, had there been such extensive lapses of time. If the dates of our Hebrew Bible are too short to account for all the changes traced, the dates of the archaeologists are too long. A possible solution of the question may be in the suggestion that some of the remains assigned to post-diluvian time may in fact be ante-diluvian.

ANCIENT WRITING.

The enormous difficulty of deciphering the inscriptions may well cause us to pause before accepting the translations as final. There are three kinds of cuneiform inscriptions. The Persian is the simplest, the Scythian more difficult, and the Assyrian, or Babylonian, the most complicated of all. One group of wedge-shaped characters may represent the noun "country" and the verb "to take"; it may also stand for the syllables mat lat, sat, kur, nat. This difference in reading depends upon whether the character is an ideograph or a phonograph --that is, whether it represents an idea or is used in the spelling of a word without reference to its inherent meaning. Older than the cuneiform, we find such a language as that stamped upon bricks of Ur of the Chaldees which only three scholars in the United States can read. It may be seriously questioned whether the cuneiform is not less ancient than has been supposed. The fact that the monumental cuneiform always runs from left to right would indicate that it is comparatively modern. In general, the Semitic races wrote from right to left, and the Aryan from left to right. The Assyrians did have a writing that ran the other way, but the cuneiform seems to have been reserved for monumental purposes, as representing their idea of the best development of the art--a modern method superseding the ancient. The hundreds of characters in the Assyrian cuneiform and "the great apparent laxity in the use of letters and the grammar" make the matter of decipherment one of difficulty. The liability to error in deciphering ancient inscriptions is shown in the mistake of the learned Professor Delitzsch, who claimed that Yahveh was Babylonian because he found it combined with a Babylonian proper name, Yahveh-ilu, which he translated, "Yahveh is God"; but it has since been proved that the word should be read Yapi-ilu. The theory that Hebrew monotheism developed from a Babylonian polytheism may receive a needed check by the discovery of this error. Even if scholarship were equal to the task of making infallible translations, we would still have to make allowance for the oriental tendency to extravagance in footing up the chronologies.

HILPRECHT'S VIEWS.

Professor Hilprecht's explorations at Nippur were conducted almost entirely by Peters and Haynes, though the professor translated the inscriptions. He was on the ground eleven weeks at one time, and ten at another, and devotes considerable space in his recent book to criticisms of Haynes and Peters, the latter of whom had taken the chief initiative in the explorations. However, Professor Hilprecht says that he had ignored personal attacks, and spoke only of "fundamental differences on important technical and scientific questions." While such differences exist among the savants, the rest of humanity may well wait for more light before accepting conclusions. You may look in vain in Hilprecht's book for an explanation of the method by which he arrives at his chronological deductions, unless it be the assumption of a working hypothesis. A sentence, in which he says that it doubtless took centuries for a certain people to subjugate another, reveals the general method--"doubtless." He found above Naram-Sin's pavement thirty-six feet of accumulations, supposed to represent more than four thousand years of Babylonian history. Below the pavement were thirty-one feet, representing another period--how long? He says: "I do not hesitate, therefore, to date the founding of the temple of Bel and the first settlement of Nippur somewhere between 6000 and 7000 B.C., possibly even earlier." His method seems to be well comprehended by these two principles--"doubtless," and "I do not hesitate." It is said that to call Hilprecht, as some fulsome magazine writers do, the "foremost authority on cuneiform paleography," is some way from the truth, as he is yet too young a scholar to have surpassed certain others, among them

R3500 : page 40

his teacher, Delitzsch, who, as we have seen, is not above the possibility of error.

THE SCHOLARLY FABLE.

The disposition of scholarship falsely so-called to deny divine control in the development of the Hebrew national life and writings, and to regard all present faith as the result of a natural process of human thinking, is one of the refinements of evil. It is the application of the theory of physical evolution to the realm of mind and morals, to the practical exclusion of God from human history. Some scholars have no doubt followed the methods of this cult unconsciously, through not knowing the Scriptures and the power of God, while others have been allured by scientific mirage. Satan tried to destroy the world, first by lust, then by idolatry, next by self-sufficiency, and now by over civilization and unbalanced scholarship. (1 Tim. 6:20,21.) This scholarship does not necessarily attack the Bible, but presents a system of dogma as a substitute for it, as Gnosticism and Neo-platonism attempted to do in the early centuries of Christianity, but the effort will end only in failure, and will leave, like the buried cities of the past, only the titles of its former greatness.

===================

R3500 : page 40

THE HOUSE OF MERCY.

JOHN 5:1-15.--FEB. 19.

Golden Text:--"A great multitude followed him, because they saw his miracles."--John 6:2.

THE word Bethesda signifies "House of Mercy." This was the name given to a large structure with five porches connected with a large pool of water, situated near to the walls of Jerusalem. The pool was fed by a spring whose underground reservoirs served as a trap for certain gases. When the gas accumulated in this reservoir it would force out the water, much after the same manner that oil wells sometimes flow out their contents. These flows of the water impregnated with the gases occurred at irregular intervals, and at such times the water in the pool would be disturbed or made to boil by the inflow as well as by the gases it contained.

The phenomenon not being understood, many considered that the agitation of the pool was miraculous, attributing it to an angel from heaven. Partly by the energizing influence of faith and partly perhaps by some medicinal quality imparted to the water by the gases, cures were effected which caused the pool to have considerable fame throughout that district. Benefit from the gases is suggested by the fact that it was only those who entered the water immediately after the agitation who profited by it. The impregnating gases, when once in the pool, would be speedily combined with the atmosphere, and those entering the water first would not only have the benefit of the impregnated water on their persons but would also inhale some of the escaping gases --ozone, or what not. A number of such springs are known to-day in various parts of the world, and many of them have a medicinal quality without any suspicion of a miracle. The American Cyclopedia on this subject says:--

"Medicinal waters are very common in many parts of the world, and people come to them from long distances to be cured. Priests, especially of Aesculapius, placed their sanctuaries near them, as at the alkaline springs of Nauplia, and the springs of Dodora. Phylostricus says that the Greek soldiers wounded in the battle on the Caicus were healed by the waters of Agamemnon's spring near Smyrna."

There is a spring of the kind mentioned in our lesson at Kissingen which, after a rushing sound, about the same time every day commences to bubble, and is most efficacious at the very time the gas is escaping. There are geysers also in Iceland, Wyoming and elsewhere of the intermittent or "troubled" character.

A COPYIST'S MARGINAL NOTE.

The House of Mercy with its five porches was built for a public sanitarium for the benefit and convenience of those who desired to use the agitated pool, and this explains why a great multitude of the sick, blind, halt, withered, lay in these porches waiting for an opportunity to benefit by the agitation of the waters. In this connection it should be noted that old Greek MSS omit the last seven words of verse three and all of verse four. These are not inspired words, were not written by John the Apostle, but were added to his statement later on--quite probably as a marginal note explanatory of the views held by the people, or possibly the thought of the copyist who made the marginal note. Some later copyist, thinking the marginal note was omitted from the text, added it in, and his manuscript, copied in turn, has come down to us. Until within the last fifty years, since the discovery of the older Greek MSS, none could know that these words were not a part of the divine

R3501 : page 40

record but an addition thereto, perhaps accidentally.

Our last lesson showed our Lord in Galilee and his second miracle at Cana. In this lesson we find him again at Jerusalem, drawn thither according to the Jewish usage to celebrate one of the great annual feasts. He was passing Bethesda, the "House of Mercy," and stopped to perform the miracle noted in this lesson. That our minds may the better grasp the situation, we quote descriptions of two such institutions given by modern writers: Bovet tells us of the bath of Ibrahim, near Tiberius, on the sea of Galilee, thus:

"The hole in which the spring is found is surrounded by several porticoes in which we see a multitude of people crowded one upon another, laid upon couches or rolled in blankets, with immeasurable extremes of misery and suffering." Zola describes the crowds at the grotto of Lourdes thus, "A perfect cour des miracles of human woe rolling along the sloping pavement. No order was observed, ailments of all kinds were jumbled together; it seemed like the clearing of some inferno, where the most monstrous maladies, the rare and most awful cases which provoke a shudder, had been gathered together."

A SIGN OR SYMBOL OF HIS POWER.

Such a picture met the eyes of our dear Redeemer as he passed this House of Mercy. We can imagine better than describe the extent of his sympathy with the poor ailing ones before him. If such scenes of sorrow, pain and trouble touch our fallen hearts sensibly and deeply, how much more intense must have been the sympathy

R3501 : page 41

which our Lord experienced in the presence of such conditions. We may be sure that he who loved the whole world so much that he left the glory with the Father and assumed human nature, that he might die and redeem us and ultimately deliver us from the power of sin and its penalty, sickness and death, must have sympathized with the multitude of sufferers before him, crowding one upon another for the opportunity to receive benefit from the agitated waters. Nevertheless, despite all this sympathy, the record shows that our Lord healed but one of them. Indeed, so far as we may judge, this was his usual custom, as illustrated also in his discourse, in which he pointed out that while in God's providence there were many widows in Israel during the famine time, Elijah was only sent to the widow of Zarephath, and while there were many lepers in Israel, Elisha healed of leprosy only Naaman, the Syrian. Similarly, there were great multitudes of sick at this House of Mercy, but Jesus healed only one.

The reason for this is not difficult to find. Our Lord at his first advent was in the world not to deliver it from the power of sin and death and Satan, but to redeem it, and any deliverances which he granted at that time were only partial and illustrative--demonstrations of his power intended to awaken faith in him and his redemptive work on the part of those who had the ear of faith to hear and the eye of faith to see. These few heard, but the rest remained blinded and know not the great Messiah unto this day. Thank God for the blessed assurance that in his due time all Israel shall be saved from this blindness (Rom. 11:25,26), and not Israel only but all the families of the earth--"All the blind eyes shall be opened and all the deaf ears shall be unstopped."--Isa. 35:5.

SATAN INDIRECTLY THE OPPRESSOR.

While freely admitting that all of humanity's difficulties, mental, physical and moral, are traceable to the original deception of Satan, practised upon our first parents--while therefore willing to concede that every case of sickness is more or less directly or indirectly the work of the Adversary, and that of all the diseased ones we might properly enough say of each that "Satan hath bound him," nevertheless we are not of those who understand that the time has fully come for the binding of Satan and for the loosing of his prisoners. That time by divine arrangement is future, fixed--it is the Millennium. Since our Lord did not perform miracles for all the sick, neither are we to expect all the sick of to-day to be cured either by natural means or by miraculous power. It comforts us to remember that Satan and every evil is subject to the Almighty's power, and that in the case of the Lord's consecrated and their interests he is both able and willing to overrule, so that what ever he permits them will result in their greater blessing.

We are distinctly told that our Lord's miracles manifested forth beforehand his coming glory. They were thus lessons or pictures or illustrations of the great work of restitution from sin and sickness and death which our dear Redeemer will accomplish for the world very shortly--during his Millennial reign. Then we, his Church, associated with him, will share his power and great glory and privileges. Those who were beneficiaries of his miraculous power at his first advent evidently were but a mere handful as compared to all the sick, impotent and blinded of that time; and those miracles, aside from illustrating the future power of the Lord, were designed to testify of him and of his apostles as the representatives of the Father in the establishment of the new dispensation--the Gospel age, so different from its predecessor, the Jewish age and its law of Moses.

THE HEALING OF THE ELECT.

It is not improper for us to speak of the man who was the one favored out of a great multitude as having been elected or selected by the Lord as the person through whom he would manifest his power and coming glory. The narrative does not tell us why the Lord selected this one in preference to others. We may reasonably assume, however, that his thirty-eight years of infirmity had developed in him considerable penitence for sin, considerable desire for righteousness; that he had learned some valuable lessons during those thirty-eight years under the hand of affliction; and that it was because he had thus come into a condition where healing would be to his advantage that he was the favored one. Similarly, this is true in the favors of grace which the Lord is distributing during this age, and which are really much more valuable than any physical blessings that could be bestowed.

We may not at first see why the Lord favors some more than others with the knowledge of his grace and truth, but we may safely assume that there is a lesson, and that lesson lies in the direction of honesty of heart, repentance of sin and a desire for or "feeling after God."

When God has any special favors to bestow we may safely assume that they are not given out haphazard, but according to some partial conditions of faith or worthiness. In the case of this man who was healed let us notice that there was no record that he had more faith in the Lord than had the other ones about him. On the contrary, the context shows that he had no faith --that he did not even know the Lord, and did not learn until afterward who he was that healed him.

"WILT THOU BE MADE WHOLE?"

As already intimated, our Lord's words to his followers, "Greater works than these shall ye do because I go unto my Father," have been fulfilled throughout this Gospel age in that it is a greater work to open the eyes of the understanding than to recover sight to the natural eyes; it is a greater work to open the ears of the understanding than to recover the natural hearing; it is a greater work to heal from sin than to heal from its type, leprosy; it is a greater work to recover from the lameness and weaknesses which have come upon the entire race through the fall than to restore strength to the natural limbs. In accordance with this thought we now remark that as our Lord queried the one whom he healed, asking, "Wilt thou be made whole?" and as he thus let the matter depend upon his own will, so it is with those who are now being healed of moral ailments, of those who are now being spiritually enlightened, etc.--the assistance is with themselves. If they have the ear to hear and the eye to see, to appreciate, to understand the gift of God in Christ, the question then is "Wilt thou be made whole?"

How many there are morally leprous, mentally blinded and partially deaf, who can see and hear and comprehend a little of the grace of God, and who, by accepting this little which they understand and by desiring to be made whole, might go on from grace to grace, from knowledge to knowledge, from triumph to triumph, ultimately to the full attainment of the great blessing which the Lord has proffered to his "little flock"--to become heirs of God, joint heirs with Jesus Christ our Lord, in his Kingdom, if so be that we suffer with him, that we may also be glorified together.

R3501 : page 42

In harmony with this thought, let us all use our influence with all with whom we come in contact, with all who have no power to see or hear or understand or appreciate the grace of God, to urge upon them their acceptance of divine aid as we ourselves have experienced it--"grace sufficient for every time of need." Only with those who answer this question affirmatively is it worth our while to expend effort. The will must be pointed to the Lord or his blessing cannot come upon the heart and the life; we cannot hope that the Lord will work a miracle of grace in the hearts of the sin-sick unless they are ready to answer this question in the affirmative, "Wilt thou be made whole?" Only those who so will can be benefited in this age, for this is the divine order--the Lord seeketh such and such only to worship him in spirit and in truth. Our Lord at the first advent testified again on these lines, saying to many of those who heard his preaching, "Ye will not come unto me that ye might have life." To come unto the Lord means to accept his arrangements, to answer his query, saying, Yea, Lord, I would be made whole.

The healing of such is not instantaneous but gradual.

R3502 : page 42

They grow in grace, knowledge and love, and the completion of the work of grace will be in the First Resurrection "change," which the Lord promises to all those who in the present time answer his question affirmatively, and show that they are in earnest by seeking to walk thenceforth not after the flesh but after the Spirit. These come under the care of the Good Physician, and eventually he will make them whole, complete, perfect in his likeness.

THE GREATER HOUSE OF MERCY.

Ere long the present election of the Church, the present favor and privilege of being made whole, will reach its accomplishment in the First Resurrection, and then, thank God, a still more general blessing will be open for the world. The promise of the Scriptures is that in God's due time the tabernacle of God shall be with men and he shall dwell with them. This is not yet. The race is still under the curse, Satan is still the "prince of this world," we are still waiting and praying, "Thy Kingdom come, thy will be done on earth as it is done in heaven." The establishment of God's tabernacle or house in the world will be during the Millennial age. It will be a house of mercy, not merely for the elect few, but, according to the great Oath-Bound Covenant, God through his elect Church, the Christ, Head and body, the antitypical seed of Abraham (Gal. 3:29), shall "bless all the families of the earth."

Ah, yes; what a grand day that will be! "God shall wipe away the tears from off all faces"--yea, also, the reproach of his people shall be done away. No longer will it be a reproach to be of the Lord's people, no longer can it be said to the Lord's mouthpieces, "You tell of the love of God and his mercy and of the value of the great atonement, but we see sin and suffering, sorrow and death, continually reigning over the world." The reproach will be ended, Satan will be bound, the knowledge of the Lord will fill the whole earth and the wiping away of all tears and sorrows and aches and pains will begin. And to all who will rightly receive these favors and fall in line with them, the blessings will ultimately be completed in the full perfection of restitution accomplished at the end of the Millennial age, at the ushering in of the everlasting epoch, while for those who will then neglect, refuse the divine arrangements a merciful blotting out of existence has been arranged.--Acts 3:23.

IT WAS ON THE SABBATH.

In performing the miracle our Lord instructed the healed one to take up his bed and walk, and he did so. The bed probably was a very light mattress or comforter, after the custom of that time, and there was no real labor connected with this injunction. It was not the violation, therefore, of the Sabbath restrictions of the Jewish Law, which our Lord neither violated nor taught others to violate, for he was a Jew and subject, therefore, to all the terms and conditions of that Law as much as any other Jew. His object in instructing the man to carry the bed was probably twofold:--

(1) The act of itself would be a witness to the miracle; not only directly but

(2) Indirectly it would attract the attention of the doctors and scribes of the Law, because they had formulated certain restrictions respecting the day which were not the Mosaic requirements. Our Lord would make use of this opportunity to teach a lesson, not only respecting his power but respecting a proper observance of the Law--that it was designed of the Lord to be for the benefit of mankind and not a moral fetter. Our Lord explained this on one occasion, saying to the scribes and Pharisees that their interpretation of the Law made it burdensome to the masses of the people--that they exaggerated the small features of the Law unduly, and that the greater principles of it, pertaining to righteousness, justice, love and mercy, they overlooked entirely.

From this narrative we see that just this result was attained. The scribes and Pharisees reproved the man for carrying his bed, and he returned that he was fully justified in so doing, because the person who healed him of his thirty-eight years' ailment must have been wise enough and good enough to be an authority on this subject and he was merely following his directions. Thus our Lord's miracle was made prominent to the class that he specially wished to have recognize him, namely the leaders and representatives of the nation, who specially were on trial at this time whether or not they would receive him; and, secondly, the difference between his teaching and good works and the teaching and no works of the Pharisees would be more manifest on the other hand.

It would appear that the healed man was so astonished by the incidents connected with his relief that for the moment he forgot to look for or inquire particularly about the one who had performed the miracle: and our Lord, not wishing to refuse the great multitude of sick ones there gathered, quietly withdrew, so that by the time the miracle was known the healer was not to be found. He had performed the miracle for the glory of God, to call attention to the new dispensation, and to himself as the divine representative in it, and incidentally he had healed, we may assume, the most worthy one of that multitude. The fact that Jesus specially met this

R3502 : page 43

man again in the Temple, where he had probably gone to express his thanks and praise to the Lord for his relief, implies that he had seen in the man something of more than ordinary character, which not only led him to heal him but also to reveal himself to him.

"GO AND SIN NO MORE."

Our Lord's salutation to the healed man in the Temple must have been very significant, showing the latter that he was not only able to heal but that he had knowledge of the sins which had led up to the diseased condition thirty-eight years previously. He said to him, "Behold thou art made whole: sin no more lest a worse thing befall thee." There is a valuable lesson in our Redeemer's counsel--helpful not only for that poor man, but still more valuable and helpful to those who have by the Lord's grace been healed of sin-sickness, those who have been justified, those who have been accepted into God's family as sons of God. The penalty for original sin has been a severe one and has attached itself to every member of Adam's race; yet for this original sin God has provided a great atonement, and ultimately every creature shall have the fullest opportunity for escape from all its penalties and wages. But when thus liberated a fresh responsibility is upon us. As the apostle declares, if we sin wilfully after we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but we may surely look for judgment and fiery indignation which will devour us as adversaries. (Heb. 10:27.) The wages of original sin which the whole race has tasted is death, with its accompaniments of sorrow and pain--dying. The wages of wilful, deliberate, intentional sin, after we have been justified from all our sins--that penalty would be a worse thing, very much worse than the original penalty; for although it would be the same penalty of death, it would be the second death, for which God has assured us he has made no provision for recovery--Christ dieth no more. If after being released and justified we sin wilfully, and yet with a measure of weakness and imperfection tempting us, we may expect stripes; but if we sin wilfully and deliberately, aside from a particular temptation or weakness, we may expect nothing further in the way of divine mercy and forgiveness, because having enjoyed these in respect to the original sin we would thus come under a new and personal condemnation, for a new and inexcusable violation of righteousness whose penalty is death without hope of recovery.

R3505 : page 43

THE PERFECT COPY.

--ROMANS 8:29.--

Memory wakens mental pictures
In the calm and solemn night;
Teaching all-important lessons
In a new and clearer light.

On a scroll I see a "copy"
Chosen from "the book" divine;--
Written by a master penman
On a bright initial line.

Under it a fair creation
Of the skilled engraver's art;
Graceful lines and shades, assuming
Life and form,--a human heart!

Drawing near with deepening interest
To observe it carefully,
I discovered "words" I hastened
To commit to memory.

Imitate (they said) the "copy"
Written on the line above;
For the Golden Rule it follows
Is the perfect law of love.

Might I, heeding this instruction,
Duplicate the pattern well?
For, although my spirit's willing
Yet "the flesh," so weak, would fail.

Fearful lest I mar its beauty
I inclined to pass it by,
When the Master Artist whispered,
"I will help you if you try.

"Trusting you will e'er remember
My approval to obtain;
You should keep your copy stainless
Following closely to 'the line.'"

Need I tell of blotted pages?
Here a tear-drop, there a stain;

Or of all my clumsy tracings
That appeared below the line?

Need I here repeat the failures
Which have caused my grief and pain;
Or the kindness of my "Teacher"
When He bade me "try again?"

In His wisdom gently prompting
Lest I should discouraged grow;
"Keep your eye upon my copy
I forgive mistakes below."

Covering my many failures
With the mantle of His love;
As my "copy" grew in likeness
To the perfect one above.

===================

R3502 : page 43

"EVER GIVE US THIS BREAD."

JOHN 6:1-14.--FEB. 26.

Golden Text:--"I am the living bread which
came down from heaven."--John 6:51.

CONSIDERABLE periods are sometimes covered by the opening expression of this lesson, "After these things." How long after our previous lesson depends on which feast is referred to. If it was Purim, only a month had elapsed; if it was Passover, a year. As previously pointed out, John's Gospel, written after the others, was evidently designed not so much to give a history of our Lord's life as to mention incidents omitted in the other Gospels. The miracle of the feeding of the five thousand, which is the basis of this lesson, stands prominently before us as the only miracle that is particularly described in all four of the

R3502 : page 44

Gospels. John's account of it brings to our attention some features not so clearly presented in the others.

From other accounts we learn that our Lord's crossing of the Sea of Galilee at this time was for needed rest. His preaching and teaching and traveling were practically continuous; his hearers, going and coming from morning until night left him little opportunity for privacy and rest, and he was quite willing thus to lay down his life in feeding the sheep--not only exhausting his vitality through the healing of the diseases of the people, but also through the exhortations and public speaking, which are particularly enervating in the open air and when prolonged.

Another reason for leaving Galilee was that his disciples, whom he had sent forth two by two through the various cities to teach and to heal as he was doing, had now returned to him, and doubtless he desired rest for them also, and a measure of quiet and privacy in which he could hear from them reports and give them needed instructions respecting their work. The third reason was that at this time the news had just reached Galilee that Herod had caused the beheading of John the

R3503 : page 44

Baptist, and the further news that the army of Herod had been vanquished by that of Aretas. The news had unquestionably stirred the people and aroused their imaginations respecting the future, and to some extent had unfitted them for the hearing of the Lord's message. Some had even said to our Lord and the Apostles, "Depart from Herod's dominions, lest he slay thee as he has slain John the Baptizer." Still another reason probably was to give occasion for this miracle.

Perhaps all of these reasons combined to make the change a desirable one and several of the apostles being fishermen, whose boats were at their own disposal, and the Sea of Galilee small, the undertaking was not extraordinary. The sail across the sea brought Jesus and the apostles to a quiet secluded place, where they probably spent a day or two in rest and comparative privacy, communing respecting the interests of the work. To camp out of doors thus, without tents, etc., seems to have been not an unusual thing in that climate at that time; indeed even to-day one may find the Arabs in that country sleeping along the roadside at night, wrapped in their outer cloaks or garments and, like Jacob, with a stone for their pillow.

SEEKING THE MESSIAH.

Another account tells us that when the multitudes who had been listening to the teachings of Jesus, seeing his miracles, etc., learned that he had gone to the other side of the lake, some of them went afoot and some in small boats in the general direction in which he had gone, seeking him. At this particular season many had their arrangements so made that they were on a holiday journey, going up to Jerusalem to the feast. On such occasions there was an unusual concourse on all roads leading to Jerusalem, and the people--excited by the conduct of Herod and bewildered and wondering respecting the Messiah--turned aside from their journey to hear more from the lips of this great Prophet, Jesus, and to see for themselves whether or not they thought he possessed the qualifications that would fit him for the Messiahship, for the deliverance of their nation, for the establishment of the long-promised Kingdom of God.

Jesus was sitting on the mountain side with his disciples when this large concourse of people seeking him came along; quite probably he and the apostles taught the multitude for some time before the miracle of feeding them was performed. We must remember that the Gospel narratives are very brief and pass over small and irrelevant details.

Our Lord, who had already planned the miracle, had led the minds of his disciples up to the point by inquiring, "Whence shall we buy bread that these may eat?" This question was addressed to Philip, one of the apostles who lived not far distant. He was the proper person on that account, but probably the Lord had another reason for questioning him. Philip seems to have been of rather a calculating and business turn of mind, and although this disposition is an excellent one to have amongst the disciples of the Lord, it, nevertheless, is inclined to think of earthly means rather than to exercise faith in the Lord. Probably the Lord wished to awaken Philip's thought and specially to bring him profitable instruction and faith through this miracle. Philip's answer that it would require two hundred pennyworth of bread (about $32.00) to supply the multitude even a light luncheon, shows his business trait. While all the various casts of mind are to be found amongst the Lord's people, the business head is amongst the most useful if it be kept under proper restraints of love and faith;--love, that it may not allow business instincts to take sole charge of spiritual affairs; and faith, that it may be able to realize that although business methods are excellent in all the affairs of life, they must not be permitted to ignore faith in the Lord and the power of his might, and the loving interest which he takes in all the affairs of his Church, the New Creation.

THE USE OF MEANS.

Andrew, whose mind seems to have been less practical than that of Philip, suggested that one of the company had five little barley cakes and two small fishes, yet he had hardly offered the remark when he felt ashamed of it, and added, "But what are they among so many?" Philip was too practical, too much of a business man to have even thought of or mentioned such a morsel of food in connection with the supply of so large a multitude; but our Lord had use not only for the broader mind of Philip but also for the more simple and less logical mind of Andrew, and used the latter's suggestion by calling for the little supply. There is a lesson for us here: it illustrates what many of us have seen in connection with the affairs of the Lord's people, namely, that all the good suggestions, all the helpful suggestions, all those suggestions which make for the interest of the Church, do not always come from one quarter--that often the Lord uses the stumbling lips and illogical reasonings of some of his followers as the basis of blessings to themselves and others, just as now he used Andrew's seemingly foolish remark.

Another thought in this connection is that our Lord seems always to have made use of whatever was at hand. He could have turned the stones into bread and thereby to have fed the multitude; he could have ignored the little supply on hand as insignificant; but this was not his method. All of his followers should learn from this not to despise the little things, but to use them so far as possible. There is a principle involved, too--as our Lord expresses it, He that is faithful in that which is

R3503 : page 45

least, will be faithful also in that which is greater.

Another lesson is that miracles are only to be expected after we have done all in our power with the means at hand. The colored man had the right idea when, after expressing his faith in the Lord, some one said to him, "Now, George, if the Lord should command you to jump through that stone wall, would you do it?" His answer was that if he were certain that the Lord had commanded it, he would jump at the stone wall and leave to the Lord all that was beyond his power. If the Lord wished to make a miracle out of it he was able to do so, but the jumping part belonged to George. So it is with us in all life's affairs: we are to be sure that we are in the Lord's way, that we are following his directions, and then we are to leave all the results to him, assured of his ability to work the greatest miracles. Nevertheless, the greatest miracles which any of us have to do with are of a quiet and unostentatious kind. In nature we see these miracles in the growing grain, which, under the Lord's providences, supplies our needs in response to our labor.

The increase of the five barley loaves and two little fishes, we may be sure, was not more of a miracle than that which is continually going on in nature, only that it is a different kind, to which we are not accustomed. Nevertheless, as the Lord used the barley cakes and fishes as the nucleus for this miracle, so in nature he uses the seed wheat as the basis for the miracle of the crop gathered in harvest. In other words he always uses means to an end, and the fact that we may see and understand the means does not make the miracle either greater or less. A proper view of life connects the Lord with all the affairs of this life as well as with all that pertains to the life to come.

"WHEN THEY WERE FILLED."

The multitude sat down in groups or companies of fifties and hundreds, we are told, and the disciples distributed to them the five little cakes and two fishes in pieces, which apparently grew as they were broken, much after the manner of the widow's cruse of oil, which flowed incessantly until all the pots had been filled. So this little supply under the Lord's blessing increased, not merely to give a light luncheon to the multitude, but until all were "filled," satisfied, wanted no more. Here was a miracle which not only astounded the disciples but also the thousands; it was what John calls a sign, an evidence and proof of our Lord's supernatural power and authority--a proof that he was indeed the Sent of God, the Messiah. This was the object of the miracle--not the feeding of the multitude. At the very same time there were doubtless hungry ones in various parts of the world whom the Lord could have fed without any trouble to himself; but he came not to feed the world, he came not to stop the pain and sorrow and dying, but to redeem the world and to give evidence which would allow the apostles and all the Israelites indeed in whom there was no guile to accept him by faith as the Messiah--evidences also which, coming down to us and others of this Gospel age, have been the foundation for our faith.

Some have said, O that we could have been there and witnessed the miracle of the loaves and fishes! Our faith would have been made so strong that we could have been the disciples of Jesus under any and all circumstances and conditions. What a wonder it is that any of those five thousand should ever have doubted our Lord's Messiahship! We answer that those who are truly the Lord's people have similar miracles to-day, because he communicates to us through the Word, and because in eating of the Word we partake of the spirit of our Lord, the spirit of the Truth.

In view of this, which of the Lord's people can gainsay the fact that he is continually, in his own experiences and in the experiences of other Christians, performing a miracle greater than that recorded in our lesson? Which of the Lord's people who have tasted that he is gracious, who have hungered and thirsted after righteousness--Truth--and have had its assisting comfort time and again, could any longer feel that their preference would have been to have lived in the days of our Lord's first advent and to have seen and tasted of the miracles then performed? For our part we much prefer the higher miracles, and consider that we have a stronger basis for faith in these than the poor Jews could possibly have had in all the favors bestowed upon them, great as those favors were.

WEALTH AND ECONOMY BLENDED.

Although our Lord was rich before he came into the world, and although he realized that through the power of God in him he could still have all that was necessary

R3504 : page 45

for his well being and could provide for his followers, too, as shown not only in the miracle before us, the increase of the loaves and fishes, but also shown when, on another occasion, he granted his disciples the great draught of fishes out of the very lake before them--with all this wealth at his command our Lord was a great economist; from his standpoint nothing should be wasted. It was in harmony with this that, after the multitude had been thoroughly fed, the Lord instructed the Apostles to gather up the fragments that nothing be wasted, and they took up twelve haversacks full--each of them gathered the full of his bag or satchel or haversack, in our text called a basket.

There are two lessons in this for us, one a practical lesson on economy, that none of the Lord's blessings and mercies are to be wasted. To some this lesson may come easier than to others, but it is a usual experience in life that willful waste brings woeful want. Quite probably some of the Lord's dear disciples at the present time need to learn the lesson of economy as much as did the disciples and multitude on this occasion. This does not teach the lesson of miserliness either, for the Scriptures declare, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) The first lesson was generosity, the secondary lesson was economy. So it should be with us: our generosity should be equal to our disposition to economize. The Lord is not stingy, but generous; and none of his followers should be stingy. The Lord was economical, and that also his disciples should be.

It was those who scattered to others who had their haversacks filled in the end and gained the supply for themselves.

We can apply the same lesson to spiritual things: the Lord's people are to be distributors. We have received of the Lord's bounty, grace and truth freely; we are to distribute freely. Those who distribute will have the privilege of gathering up for themselves, that each may have more than he gave away. How true it is that those who are most intent upon feeding others with

the bread of life are themselves most bountifully supplied. Let us see to it, then, that we have generosity in respect to the spiritual as well as the natural food. Let us give forth the word of life and the water of life. While we do so from good, honest, sincere hearts, with a desire to honor the Lord and to bless the people, and without selfishness or pride on our own part, we may be sure that he will give us more and more of a rich supply for our own spiritual growth and sustenance.

The multitude took knowledge of the miracle and acclaimed our Lord the great Prophet. By many of them, however, the miracle was only partially appreciated. Doubtless they viewed it as an indication that if Jesus were proclaimed a king, he could supply his soldiers with food without a commissary department; and if he could thus supply the food to his supporters and followers he would be able also to give them the victory under all circumstances and conditions. These things are true, but not true in the way that the natural Israelites supposed. Our Lord giveth us the victory now over sin and selfishness, and leads us on from one achievement to another as we seek to walk in his steps, and all the way he feeds us with the living bread from heaven. In due time he will become the great King over the world, and his power to control and to feed and to put down Satan and all the powers of evil will be fully manifested. Then many of the blind eyes shall be opened--eyes which cannot see the things of faith, ears which cannot hear the message of faith. Let us give thanks to the Lord more and more that our eyes see and our ears hear the message which as yet the world sees not, appreciates not. While this Gospel age can bring special blessings only to those who have the hearing ear and understanding heart and eye of faith, thank God there is another age to come in which all the families of the earth will be abundantly blessed and guided and helped by those who now are able to walk by faith. Only a special class can now appreciate the bread which came down from heaven. By and by, under the blessed influences and arrangements of the Kingdom, all may have the privilege of eating of the bread of life and thus attaining the life everlasting. How our hearts go out to those who are now starving for this very bread, not only the heathen who have never heard of Christ but many in the lands of civilization who, although they have heard, know not, see not, neither do they understand, neither can they understand until in the Lord's due time their eyes of understanding and ears of appreciation shall be opened, as has been promised through the prophets.--Isa. 35:5; 42:7; 49:9.

"Only five barley loaves!
Only two fishes small!
And can I offer these poor gifts
To Christ, the Lord of all?
To him whose mighty word
Can still the angry sea,
Can cleanse the lepers, raise the dead?--
He hath no need of me."

"Yes, he hath need of thee!
Then bring thy loaves of bread;
Behold, with them, when Jesus speaks,
The multitude are fed."

====================

R3504 : page 46

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

PASTOR C. T. RUSSELL:--

I must kindly thank you for sending me from time to time new pamphlet issues, and also the copies of that most interesting debate you had with Dr. Eaton, which I enjoyed most thoroughly and which I have made some use of in reading and lending to others.

I cannot thank you enough for the new delight and pleasure I now receive in reading God's Word. Everything seems to have taken on a different view from the conceptions I had formed from teachings received as a member of the Episcopal Church of Ireland, --and if this be so in Ireland, where high ritualistic and Popish practices are not allowed, what must be the state of the poor dupes of the sister church of England, where idolatrous practices are fast displacing the simple faith in Christ? Certainly things are fast shaping for the great chaos that is to usher in the day of our Lord. Praying that God may bless you in your labor of love, I remain,

Yours in hope, JOHN M. KEAGUE,--Scotland.

DEAR MR. RUSSELL:--

Having for some time become dissatisfied with the doctrines of the Protestant Church of England of which we were members, we thought to set out to seek anew from God's Word his own Truth. For a year or more we read and studied justification by faith and came to the conclusion that all who believe must be justified from all things. Still we could not get free from belief in the doctrine of everlasting torment, but hoped that our Lord would give us light and guide us into all truth. And so he is doing. Last year a friend sent us your little book "About Hell," which greatly opened our eyes to the Truth, and afterwards the DAWN volumes, from which, thank our loving Father, we have been made wise with regard to his plan, gracious, loving, divine. Blessed be his holy name! We desire to thank you for the blessing you have brought to us in so opening up the Bible to us, and we know that you are the instrument in his hand in this "latter day" to make known his will and plan to all his languishing people. May he continue to bless you as steward of his household is our earnest prayer. In Christian love, yours very truly,

DAVID AND ISABEL MYERS,--Jamaica.

DEAR BROTHER RUSSELL:--

In the end of 1901 two Glasgow colporteurs came to this place selling the "Plan of the Ages." We got one, along with a great many others. We heard the brothers' lectures and got the rest of DAWNS. We can look back now and see how the Lord prepared us for the Truth, being weary of all church formalities and longing for light. We have been enabled to witness to several of the clergy and church elders to the Truth. We are told at times that we are giving out poison, but we tell them if they read they will find it real life giving food.

We thank God for raising you up to give us these "feasts of fat things," and we pray that you will be guided and filled by his Spirit as you go on feeding the household of faith with meat in due season.

Yours in the Lord, DON F. MURRAY,--Scotland.

page 47

DEAR BRO. RUSSELL:--

About two years ago I was put in possession of Vol. I., MILLENNIAL DAWN. Very soon after commencing the reading I realized the supply of a long-felt something wanting. I soon became so interested that the volumes in their order were secured, and not only read but studied, and some of them read many times. Now the "Plan of the Ages" is thoroughly my own. Three years ago I asked the session of the Presbyterian Church to drop my name from the roll of membership. I was reared in the Church and have always been her strong adherent, defending her position, but feeling sadly a lack which grew as years passed. Before I had finished the volumes I decided that I had no home in the Presbyterian fold and so withdrew.

If you think that I can be useful in presenting the Truth in the way of distributing tracts you publish, I am perfectly willing to be made serviceable in this line, although I shall be opposed by my wife and many of my warmest friends. I am an old soldier, sixty-four years old.

Yours in Christ, C. B. MUSTARD,--Kansas.

R3505 : page 47

DEAR BROTHER RUSSELL:--

I have been so blessed through coming into the light of Present Truth that I feel I must write to tell you about it. I can never express the joy that has come into my life through the study of MILLENNIAL DAWN. The glorious plan of God as set forth (through rightly dividing the Word of God) is grand. I have received the Truth in the love of it, and I can indeed say, God bless the Colporteur work, as it was at the door I bought Vol. I. DAWN of a dear brother of the Church here. The Chief Reaper will reward him in the harvest home. I was so delighted with Vol. I.

that I found the little company of Christians here and secured the four succeeding volumes of DAWN, and ever since that time I have proved that "the path of the just is as a shining light, which shineth more and more unto the perfect day."

This Truth was brought to me at the very darkest hour of my spiritual experience. Surely man's extremity is God's opportunity! I was for some weeks passing through a time of trial. I have for some years had a thorn in the flesh, and as I greatly desired to be released from it I was led to attend some meetings held by those who teach divine healing, was anointed and prayed for, but failed to receive healing. I was then plunged in despair and doubt, and of course was told by those people that there must of necessity be something wrong in my relations to God, and it was entirely my own lack of faith; so you see that the opening up of the Scripture which I received from DAWN at that time meant much to me, as it was the means used by my heavenly Father in causing me to see that, although earthly promise of restitution for the world was purchased by our dear Redeemer, for the Church called out from the world there are exceeding great and precious promises that by these we might be partakers of the divine nature. The Lord has anointed my eyes with eyesalve, and I can see that these Elijahs and others are, as you say in the WATCH TOWER, Antichrists also and having the same spirit as the Antichrist, the Papacy, taking to themselves the office and work of the Christ, who shall very soon take to himself his great power and reign, and then restitution blessings shall flow as rivers of water from the throne of God and the Lamb.

I have always from a child had a love for the dear Savior and a desire to bring others to know him, and that desire led me to go as an officer in the Salvation Army, as I found there was more opportunity for service in its ranks than in the Congregational Church in which I was brought up, and I did my utmost with great zeal, but not according to knowledge. Now that I have been led to see the dispensational plans and purposes of God and that in due time all shall be brought to a knowledge of the Truth, I do enter into rest and sit with Christ in heavenly places, as the spirit of the new mind rises above the circumstances of my life in the flesh, although still sharing the ills to which the flesh is heir through the fall and curse of Adam.

I remain, your sister in the Truth,
EMMA WILLIAMS,--England.

DEAR SIR AND BROTHER:--

By this time I hope you will have received the 500 volumes of the MILLENNIAL DAWN in Italian.

I hope you are satisfied with the print and binding of the volumes. We have tried to do our best, and have had experiences that will be useful in future.

Although ill, but now, thank God, a little better, I have never ceased to be occupied with the work, and the Lord has blessed it. To the many letters and cards that I could send you, there is one most rejoicing and very important of the Pastor Giuseppe Bauchetti, doctor of letters and philosophy, a very learned man, who with child-like simplicity has received Present Truth and is ready to give testimony. After reading the two volumes in French, he has bought all the other books in English, and he has so learned that tongue as to be able to understand the third, fourth, fifth and sixth volumes. Others have started to study the French, it being much easier for them than the English volumes.

Brother Bauchetti is wishing to write to you personally to express his admiration and gratitude for having freed him of many terrible doubts and made to shine in his heart such bright light and assurance and inexpressible joy.

I am busy selecting in each of the principal towns a brother who will sell the books and endeavor to spread the Truth.

I need not tell you how orthodoxy and traditionalism are making war on us, but in all humility and not trusting in ourselves, we are ready to go on, confidently trusting in him who said, "Be of good cheer: I have overcome the world."

Last week I had occasion to visit two districts of the Waldensian valleys, and I never expected to find among people that pretend to be Christians such deadly sleep as I found there. Some watchful ones, however, are to be found here and there, and they quite readily accept the food so long desired.

Expressing to you my gratitude and that of all the brothers and sisters for all that you are doing for us, I remain yours most humbly in the Lord,

DANIELE RIVOIRE,--Italy.

===================

SEMI-MONTHLY.
VOL. XXVI. FEBRUARY 15, 1905. No. 4

CONTENTS.

Views from the Watch Tower........................ 51
  The Story of Adam and Eve..................... 51
  Forecasting the Financial Future.............. 51
  A Brief Statement of Rome's Teachings......... 52

A Strange Prediction.......................... 52
The Satisfaction of Justice....................... 53
Our Lord's Sacrifice was Sufficient........... 54
Justice Deals Only with the Mediator.......... 54
The Feast of Tabernacles.......................... 55
"Ye Shall be Free Indeed"......................... 58
Interesting Questions Answered.................... 61
Our Lord as Abraham's Seed.................... 61
The Church's Relationship to Abraham.......... 62
Encouraging Words from Faithful Workers........... 62

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3505 : page 50

THE MEMORIAL SUPPER.

Those who would celebrate the Lord's supper on its anniversary date, this year, should do so after 6 p.m. on Sunday, April 16th. The day following at 3 p.m. will be the anniversary of the Lord's death, on the 14th of Nisan, Jewish reckoning. The day following will begin the Jewish feast of Passover, which lasts a week, but in which we have no special interest except as a type.

page 50

WATCH TOWER TAGS NOT YET CORRECTED.

We regret that press of work at the TOWER office has put us so far behind that the date beside your addresses on the wrapper does not show subscriptions recently received. Have patience a little longer, please. We hope to get caught up soon. This is our busy season every way.

EATON-RUSSELL DEBATE REPORTS.

The six debates in one extra issue of the Pittsburg Gazette can still be obtained from the Allegheny address, or from the British or Australian branch offices. These will be supplied while they last at 5 for 5 cents (2-1/2d.) Many who refuse tracts will read these.

===================

R3506 : page 51

VIEWS FROM THE WATCH TOWER.

THE STORY OF ADAM AND EVE.

PROF. L. T. TOWNSEND of Boston University, discussing the credibility of the account of man's creation given in Genesis, says:--

"It is possible and perhaps probable that the world is to witness shortly among nominally Christian people one of the most resolutely contested intellectual conflicts between belief and unbelief that has been known since the dawn of the Christian era."

He expresses the conviction that a return to faith in the Bible's records will be advantageous to the world at large as well as to Christianity, and declares that scientists have been obliged to make so many changes of late that it should make them more modest. His words are:--

"The readjustments of astronomical and geological theories during the last quarter of a century, which in every instance have been making for, rather than against, the beliefs of the primitive Christian Church, and the remarkable discoveries in archaeology which are affording the strongest possible defense for the credibility of the Bible, together with the fact that many of the ablest scholars are taking issue with much that is called higher criticism, ought to suggest that modesty rather than egotism and dogmatism is peculiarly becoming in those who are posing as leaders of modern thought and reformers in the theological world.

"It can no longer be rationally questioned that the sciences of anatomy, of geology, of archaeology, of philology, of ethics and of theology unite in demolishing all theories of naturalism as to the character and condition of the earliest inhabitant of the earth of whom there is any record.

"And the evolutionary hypothesis that the human race began in a savage state and slowly worked up to its present condition, consuming in this development a hundred thousand years, more or fewer, is, in the presence of established facts, an assumption as groundless as anything one can imagine. On the other hand, a sudden emergence from the savage state to one represented by the ancient civilizations of Assyria, Babylon, Egypt, and that of many other countries is not an emergence of which history shows any evidence. Hence the theory that the human family began high up in civilized and social life, but afterward suffered a decadence, has probabilities in its favor that amount well-nigh to an absolute certainty.

"What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who throughout the Bible is spoken of as an authentic person, was not the first man. There is no evidence that he did not have a perfect body and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him; there is no evidence that his son Cain did not build a city; there is no evidence that his grandson Jubal did not handle the harp and organ, and there is no evidence that Jubal's brother, Tubal-Cain, and grandson of Adam, was not a worker in brass and iron.

"But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five years or more are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect, and a brain or an intellect just as capable of working, and a language just as complete in expressing thought, as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts and reached by approved scientific methods."

FORECASTING THE FINANCIAL FUTURE.

At the last session of the Pennsylvania Bankers' Association, one of their number addressing the body expressed himself as convinced that prosperity may be expected, and said in conclusion:--

"A friend of mine has it [the financial fluctuations] all figured out on the cycle plan--he starts with the panic of 1819. I will not burden you with it all, but merely state that, according to his figuring, we will have good times from now until 1908, when prices will have reached their height and start downward until 1911, when we will have the greatest panic in our history. I quote him as follows:

"In the past, stocks have gone up and down with regularity of the ebb flow of the tide. Some stocks, even with

R3506 : page 52

the tide going out, dart higher than others, and tend to confuse the would-be buyer as to the general tendency. So with the incoming tide, some stocks tend to keep back, though the general tendency is higher, always higher."

* * *

We have seen the financial cycles outlined, and consider it remarkable. We mention it as an outside corroboration of about what we are expecting inferentially from the prophetic testimony, viz., that October, 1914, will date the cataclysm of Anarchy in a world-wide sweep, which implies that a panic, the greatest ever known, would occur somewhere about 1911 and lead up to the "time of trouble, such as was not since there was a nation."

A BRIEF STATEMENT OF ROME'S TEACHINGS.

The latest statement we have seen of the teachings of Roman Catholicism respecting Purgatory, Indulgences, etc., is the following:--

"A plenary indulgence is granted to the penitent sinner upon confession and going to holy communion. It is granted to lay Catholics who take part in the Congress, go to confession, receive communion, and on any day during the Congress visit a church, praying before the blessed sacrament for the intentions of the Pope.

"A partial indulgence of seven years and seven quarantines --that is, the reduction of seven years and seven times for sin committed here--is granted to those of the Church in the city and ecclesiastical province of New York who will unite themselves with the Congress in spirit and be interested in its proceedings, and visit a church on any day during the Congress, praying before the blessed sacrament according to the intentions mentioned above.

"A partial indulgence of 300 days' remission from punishment for sins in eternity is granted to those who assist at the Congress, as well as to all the faithful in the province who at least are contrite of heart and visit a church on any day of the Congress and pray. All these remissions of punishment for sin may be gained for the benefit of any friend or relative suffering punishment in purgatory. The duration of the suffering of the latter is thereby lessened and their advent into heaven expedited.

"None of these remissions from punishment in eternity can be obtained for unconfessed sin.

"The Church makes a distinction between the forgiveness of sin and its punishment.

"Confession and communion bring forgiveness, but sins must sometimes be atoned for in eternity, even after sacramental absolution, the remission of this punishment being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior."

ALL GO TO PURGATORY.

"Purgatory is a middle state between heaven and hell. Few, if any, are so perfect at death as to deserve immediate admission to a state of bliss in Heaven, and the Church has taught from the beginning that souls which are not pure enough for heaven nor evil enough for hell are made to suffer for a time in purgatory.

"The pains of purgatorial punishment may be as awful as those of hell, but with this difference, that the torments of the one are everlasting while the purgatorial sufferings endure only for a limited time.

"Now, as Christ in making St. Peter the head of his Church gave him the keys of heaven and of hell, the Popes, Peter's successors, have the power to absolve from sin, and consequently from much of the purgatorial punishment. And it is this that is meant by indulgences. But it does not, by any means, imply that the Pope has the power or authority to remit the punishments of hell."

* * *

Poor creatures! What a miserable prospect they look forward to when they think of death coming upon their friends or themselves. No wonder the majority of the laity have such unhappy faces. How relieved they will be when, in the resurrection morning, they awake and find that their fears were a nightmare of Satan's origination to keep them from knowing and loving the true God, whose name is Love, and whose merciful provision is that all redeemed by the precious blood of Christ shall yet come to a clear knowledge of his grace and to an opportunity for restitution to all that was lost--including lasting life in divine favor.

It may sound strange at first, but it is true, that Protestants have been blessed in some respects by adding to this error--by making the future yet more awful --by determining and teaching that there is no purgatory, no prospect of peace or joy, but only agony for all eternity, for all not fit for heaven when they die.

How is this more horrible doctrine less injurious, do you ask? Because it is so unreasonable that few believe it. Protestants well know that only saints are

R3507 : page 52

"fit for the Kingdom" (Luke 9:62) and it is to their credit as rational beings that they cannot imagine their unfit loved ones as having been consigned by a just God to everlasting tortures.

A STRANGE PREDICTION.

The following item is going the rounds of the secular press:--

"In 1849, according to the German newspapers, Frederick William, who was then King of Prussia, consulted a fortune teller, and here is the extraordinary prediction which she made to him:--

"'We are now in the year 1849,' she said, 'and if, beginning at the right, you place under each other in a vertical column the numerals which make up this number, 1849, under the number itself, you will find the year in which your kingdom will become a great empire. That year will be 1871. Now perform the same operation with 1871 and you will arrive at 1888, which is the date of the first Emperor's death. Finally treat 1888 in the same manner and you will obtain 1913, this being the year in which the empire will be overthrown and a republic proclaimed.'

"Here is the way in which she obtained the three notable years:--

1849	1871	1888
1	1	1
8	8	8
4	7	8
9	1	8
----	----	----
1871	1888	1913

"Her predictions as regards two of the years have come true and superstitious persons are now wondering if 1913 will really prove quite as fatal a year for the German Empire as she has prophesied."

R3507 : page 53

THE SATISFACTION OF JUSTICE.

LAST year we answered questions on the above subject sent in by one of the number. We have been requested to present our reply in the columns of the WATCH TOWER, that others might be profited as well. We do so as follows:--

With the first and second paragraphs of your letter I agree quite well. The first point of objection is found in the third paragraph.

(1) Your statement reads, "Now to purchase for Adam a right of release, it would be necessary for some one to pay to Justice the exact equivalent of what he forfeited, give a ransom for him." I agree to that part, but disagree to the next statement, namely, "This Jesus did." Jesus died for all, he laid down his life as a ransom for all, but he did not give it or pay it over to Justice for all. He deposited the merit or value of it all in the hands of Justice as security or guarantee for the redemption of the whole world, but he applied only a portion, not for the world, but solely for those who would now exercise faith in him. It is as though a man conducting a large enterprise went to a banking company and, after securing the said bank against loss, got it to underwrite his scheme, and in connection therewith appropriate a certain amount of his deposit, leaving the remainder to be paid in later on, according to terms and conditions mutually agreed upon.

That this is the divine plan is shown in various ways in the Scriptures:

(a) We are distinctly told that our Lord Jesus ascended up on high, there to "appear in the presence of God for us"--not for the world in general, but for believers. The Scriptures in various ways indicate a marked distinction between the divine arrangement for us and the divine arrangement for the world. For instance, "Christ was a propitiation for our sins, and not for ours only, but also for the sins of the whole world." This statement shows a distinct differentiation between our sins and the sins of the whole world. The one sacrifice is the basis of both these propitiations, yet they are separate and distinct in order--in time. The application of the Lord's grace is first to the Church, to believers, to the household of faith. He appears before the bar of Justice during this Gospel age to make satisfaction "for us."

(b) Not only have we those statements to the effect that the atonement is effected thus far only for "the household of faith," but additionally we have the demonstration of this in the fact that the holy Spirit was shed forth only upon the Church, "the servants and handmaidens." The same is attested by the statement of the Apostle that we believers "have escaped the condemnation that is on the world." The condemnation is still on the world, but it is not on us, because our High Priest has applied the merit of his sacrifice "on our behalf." Thus also the Apostle again states, "Ye are washed, ye are sanctified." Likewise he declares that the children of believers are similarly washed and cleansed, justified, and that the children of unbelievers are still "unclean."--1 Cor. 7:14.

If the atonement had been made, applied on behalf of the world, the world would no longer be unclean, children of wrath under condemnation, etc. Because the atonement was made for the household of the priest, therefore all the members of the household of faith are justified, cleansed, washed in the precious blood.

(c) It is in full accord with the foregoing that we find the Apostle distinctly declaring that it is the privilege of the Church to "fill up that which is behind of the afflictions of Christ"--to "suffer with him," to "be dead with him," etc. Thus the teachings of the New Testament agree with those of the prophets of the Old Testament, who "spoke of the sufferings of Christ and the glory that should follow." The glory has not yet been revealed. When "revealed all flesh shall see it together." We are glad to trust that we are in the dawning of the Millennial day, that the glories of the great Messiah will soon be manifested to the groaning creation. This will be a manifestation of the Son of God, and also of all the sons of God graciously counted in with him as suffering with him, sacrificing with him, dead with him as members of his body, participators in his sufferings and sacrifice, sharers with him in his glory to be revealed.

(d) In accordance with the foregoing is the testimony of the Tabernacle Shadows which fits and binds together every feature of the glorious plan and shows us that the first sacrifice of the Day of Atonement, the sacrifice of the bullock, was for and on behalf of the body of the priest and his household, the house of Levi, the household of faith. It shows us that the sacrifice of the goat, representing the sacrifice of the body of Christ, is a part of the atonement work, though the merit rests entirely upon the first sacrifice--of the bullock. From this we see how the Lord is accepting "us" as sacrificers, because we are Christ's and not on our own account.

(e) We see further that this second part of the Atonement Day sacrifices will not be complete until the last member of the body of Christ has suffered with the Head. The type shows further that when this shall have been accomplished, the full ransom-price for the world will be presented to Justice and be accepted forthwith; and that as a result the great High Priest shall come forth clothed in glory and in blessing power and that the result will be the lifting of the curse, the removal of all divine wrath and the pouring of the holy Spirit upon "all flesh."

(f) This in no sense signifies that merit of the Church has accomplished anything that could not have been accomplished without her co-operation. It shows on the contrary that all the merit was in the Lord Jesus and in the sacrifice which he gave. Any sacrifice which we make is based upon his merit imputed to us and continued in our sacrifice. It is the sacrifice of "his body," in the larger sense of the word his Church, that will thus be completed. It will be the Christ, the great Prophet, Priest and King, of many members, with one Head, raised up from amongst the brethren. It will effect all this great blessing, and all the members of the body must recognize the honor of the Head and maintain the same; and all of them will be glad to acknowledge that without him we could do nothing, and that without him our sacrifices would not avail anything, and that hence to him belongs all the glory of the great salvation.

(1) I still affirm, as in the past, that as we all shared in Adam's condemnation, any price which will avail for him must be sufficient to purchase deliverance for all that were in him--the whole human race: that the death penalty was such that if one were paid for, all would be paid for: that in harmony with this Jesus gave himself a ransom for all. But the giving of himself into death as "a ransom for all" or "a corresponding price," must

R3507 : page 54

not be confounded with the paying over of that price to Justice after our Lord arose from the dead. He has the entire merit of his sacrifice at his command, and all of it pledged on behalf of Adam and his race, but only a portion of it is applied, namely, to the household of faith.

JESUS APPROPRIATED ON BEHALF OF BELIEVERS.

(2) To say that the Lord paid over to the Father or to Justice the full amount, and that the Father accepted the same for all, would be to contradict the plain statements of Scripture which we have just examined. Justice is properly represented as being blind, and hence if the Lord's merit had been applied for all Justice would

R3508 : page 54

not be at liberty to discriminate and to select first of all a little flock and withhold for a time the blessing of the remainder. Justice must be impartial, and if she accepts the price must at once release all claim upon the captives. We have shown that this is not the case, that Justice still regards the world as "children of wrath," "under condemnation," "unclean." This proposition is, therefore, fallacious--manifestly so.

(3) When our Lord "ascended up on high" he led a multitude of captives. In the prophetic sense we might speak of the whole world as already released, but not in the actual sense. From the standpoint that our Lord's life is a sufficiency to meet all the requirements of Justice whenever applied, we may think and speak of the world as being no longer dead but merely asleep. Indeed our heavenly Father spoke of mankind from that standpoint of his purpose centuries before the ransom price was paid at all.

The entire work of redemption is properly viewed as one with a beginning and ending, just like the Day of Atonement. It was all one Day of Atonement, but there were two parts of the work of that day. And so there are various features or stages of the work of "leading captivity captive." It began with our Lord's own personal release from the captivity of death; it continued subsequently with the reckoned release of believers, and further development is found in their actual release in the First Resurrection. A still further development will be found in the awakening of the world and the restitution processes of the Millennial age. The absolute fulfilling of this leading of captivity captive will not be realized until the close of the Millennial age, when death will be literally, actually, fully "swallowed up in victory."

OUR LORD'S SACRIFICE WAS SUFFICIENT.

(4) There was no need of anything being added to the Lord's sacrifice so far as Justice was concerned; but the Apostle tells us that God foreknew us also by Jesus,--that, in the divine plan formulated before the world began, the Lord foreordained the Church, Jesus' Bride or associates; and in order for us to share with him in his glory it was necessary that we should also share with him in his sufferings. And because his sufferings were by divine arrangement applied as the atonement for the sins of the Church, therefore, by this divine arrangement, any sufferings that the Church may experience are counted in with those of the Lord as "sufferings of Christ;" and all the sufferings of Christ were atonement sufferings, not for personal sins, but for the sins of the world.

If any of the Lord's people suffer stripes as punishments for partially wilful sins, such sufferings are not part of the sufferings of Christ, but are stripes for discipline. The sufferings which we have with Christ are of the same nature as his, namely, because of our loyalty to him and the principles of righteousness for which he stands.

JUSTICE DEALS ONLY WITH THE MEDIATOR.

(5) It would not be the correct thought to say that the life of Adam forfeited through sin is to be given back to him by Justice, because Jesus redeemed us. The thought rather is that Adam and his race had forfeited their rights to life and had no such rights at the bar of Justice, and that Jesus sacrificed his human life on man's behalf, so that the dead world might receive life through him--life from the dead.

It is in harmony with this thought and in opposition to the other that the Lord speaks of himself as the Bread which came down from heaven, of which a man might eat and not die. Thus in the celebration of the Lord's Memorial Supper, in partaking of the bread we represent our faith in his redemptive work and our justification to life through the life which he laid down for us.

The same thought is also presented in the Scriptures when referring to Christ as the "Everlasting Father" of the world in the future. He sacrificed his life, and is by divine authority granted the privilege of applying its equivalent to Adam and all of his race as he may please. He does apply a portion of that merit now to us who believe, and eventually he will apply sufficient of his merit to bring a blessing to all the world of mankind. Hence we have the promise of the Scriptures of a future time of restitution: the restitution to life of Adam and his children by virtue of their acceptance of that life as a gift--which Christ secured for them by the laying down of his life on their behalf. This our Lord designates regeneration. The world was generated once through Adam and all lost life through his disobedience. Christ has died that he might assume the place and rights and privileges of headship to our race, the privilege of fatherhood. He proposes a regeneration of all the children of Adam--so many of them as will accept the terms and conditions for returning to the full life and perfection of perfect human nature.

MIGHT NOT THE CHURCH BE MERELY "RECKONED SACRIFICERS"?

(6) The "reckoning" of Scripture is merely that of justification, making up for our inherited deficiencies and weaknesses. There is no reckoning of sacrifice. Being blemished by nature we have nothing whatever to sacrifice unless first we are counted or reckoned as justified,--made whole, cleansed. Such the Apostle urges, "I beseech you, brethren, by the mercies of God [in your justification] that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." The sacrifice must be an actual one of a body reckoned perfect, but actually very imperfect. We cannot be reckoned to suffer with Christ if we do not suffer with him, and hence there is nothing in the Scriptures to this effect. On the contrary, "If we [actually] suffer with him, we shall also be glorified together." It will not do, therefore, to figure away these plain limitations of the Scriptures. Whoever does so is in a dangerous position, wresting with the Scriptures.

On the Atonement Day the blood of the bullock was sprinkled seven times, as representing fulness, completeness, efficacy--efficacy for the thing for which it was sprinkled or applied, namely, on behalf of the High

R3508 : page 55

Priest's body and household. Similarly, subsequently, the blood of the Lord's goat, the second offering of the Atonement Day, was sprinkled seven times, representing similarly perfection, fulness, completeness, efficacy, for the purpose it was applied, namely, on behalf of "all the people."

PERHAPS JESUS DIVIDES THE CREDIT WITH HIS CHURCH.

(8) It is wholly contrary to the facts and Scripture to say that Jesus divided the credit of the atonement sacrifice with his Church, but not the deed. It is the deed that he requires, and without the deed there will be no participation. It is not the less his deed, as already shown. We could have neither part nor lot in the matter except as members of his body and under the influence of him as our Head, who works in us to will and to do of his good pleasure--to fill up that which is behind of the sufferings of Christ.

(9) Yes, we use balances to represent divine Justice. Adam's disobedience forfeited his life to satisfy Justice; the unmerited death of Christ would balance or offset Adam's penalty, and when applied will give him the right to regenerate Adam's race on appropriate terms and conditions.

(10) To say that "The Church sacrifices her life-rights to become sharer in the great reward of Christ," yet to reject the clear testimony that God accepts this as a part of the sufferings of Christ, guided by him as the Head, and finally to be applied by him as a part of his own, is inconsistent and unreasonable.

===================

R3508 : page 55

THE FEAST OF TABERNACLES.

John 7:37-46.--March 5.

Golden Text:--"Never man spake like this man."

THE TWO great feasts of the Jews were the Feast of Passover, from the fifteenth to the twenty-second of the first month, and the Feast of Tabernacles (dwelling in booths), from the fifteenth to the twenty-second of Tishri, the seventh month, corresponding closely to October 1, but varying according to the Jewish calendar, which was calculated on lunar time. These two great feasts divided the Jewish year, and were the great occasions on which the people from all over the Kingdom were expected to visit Jerusalem, the capital city, to spend a week in fellowship together, in thanksgiving to the Lord and the making of vows to him. These two festivals represent the beginning of a year--the one the civil year, the other the Church year, yet both might be termed religious in the sense that the entire national government was built upon a religious foundation. Israel was God's nation, and its laws were from him.

Each of these feasts had its peculiar religious sacrifice, pointing to our Lord and his sacrifice and the Gospel Church, his body. The Passover festival in the beginning of the year was the anniversary of the deliverance from Egypt, the Passover lamb representing Christ, our Passover sacrifice, and the feast following representing the liberty and joy and blessing which come to all of the Lord's people passed over through faith in his blood. The fall festival was held in connection with the Day of Atonement and its sacrifices for sins, which typified the better sacrifices of this Gospel age and the ultimate atonement for the sins of the whole world, and the consequent ultimate removal of the curse which still rests

R3509 : page 55

upon the world of mankind. This festival was instituted at the time Israel passed from the wilderness into the Land of Promise. It commemorated the wilderness life and the entrance into Canaan, where they were privileged to enjoy their inheritance and have more substantial dwelling places. It was really the festival of the New Year, and a kind of thanksgiving occasion for the ingathering or harvest of the year.--Exod. 23:16; Lev. 23:33-44.

THE FEAST OF TABERNACLES CELEBRATION.

The usage of the people on this occasion is thus described by Edersheim and others:--

"In Jerusalem booths were erected everywhere, in court and on housetop, in street and in square. These arbors or booths were made of branches of trees--palms, sycamores, olives, pines, willows, etc. Nobody was living at home, everybody in these booths--all the people from the city and crowds from the country. All distinctions of rank, all separation between rich and poor, were for a while forgotten, as each one dwelt in as good a dwelling as his neighbor.

"Each morning a joyous procession, with music, went down to the Pool of Siloam and drew water in a golden pitcher, from which it was poured out upon the altar amid hallelujahs.

"At night, four golden candelabra, each with four golden bowls for light, were in the center of the court, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted flambeaux in their hands, singing hymns and songs of praise, whilst the Levites, who were stationed on the fifteen steps which led into the woman's court of the Temple and which corresponded to the fifteen psalms of degrees, i.e. steps (Psalms 122-134), accompanied the songs with instrumental music.

"The Temple illumination was symbolical of the light which was to shine from out the Temple into the dark night of heathendom; then, at the first dawn of morn the blasts of the priests' silver trumpets, of the army of God, as it advanced with festive trumpet-sound and call, to awaken the sleepers and to utter solemn protest against heathendom."

"It is supposed that on the last evening of the festival, when the splendid light of this grand illumination was to cease, Christ called attention to himself, 'I am the Light of the world' (John 8:12), which is to shine forever and illuminate not only the Temple and the Holy City, but all the world,"--the Sun of Righteousness.

"THAT GREAT DAY OF THE FEAST."

The last of these seven days of the feast was called the Great Day. It was in it that the entire festival ceremony and rejoicing reached its climax. Again we glean from Edersheim and others, as follows:--

"According to Jewish tradition the pillar of cloud by day and the fire by night, symbolical of God's presence and guidance, at first appeared to Israel on the fifteenth of Tishri, the first day of the feast. On that

R3509 : page 56

day Moses was said to have come down from the Mount and announced to the people that the tabernacle of God was to be reared among them. We note that the dedication of Solomon's Temple and the descent of the Shekinah glory upon it took place at this feast.--1 Kings 8; 2 Chron. 7.

"The last great day of the feast was the climax of all this symbolization. Early in the morning the people, with the Paradise apple (an orange) in their left hands and branches in their right, marched to the sound of music in a procession headed by the priest, who bore a golden pitcher to draw water from the Pool of Siloam, south of the Temple. The priest having filled the golden pitcher at this fountain, brought it back into the court of the Temple, amid the shouts of the multitude and the sounds of cymbals and trumpets. The return was so timed that the procession should arrive just as other priests were laying the pieces of the sacrifices on the altar of burnt offering toward the close of the ordinary sacrifice-service.

"On each of the seven days the priest made a circuit of the altar, saying, 'O, then, now work salvation, Jah! O, Jah, give prosperity!' But on the seventh day they made the circuit seven times remembering how the walls of Jericho had fallen in similar circumstances, and anticipating that by the direct interposition of God, the walls of heathendom would fall before Jehovah and the world lie open before his people to go in and possess it.

"The golden pitcher full of water was then poured upon the altar. This ceremony was considered of vital importance and apparently symbolized the out-pouring of the holy Spirit. Immediately following the pouring of this water the Hallel was sung. This consists of Psalms 113-118. These were chanted, with responses, to the accompaniment of the flute. As the Levites intoned the first line of the Psalm, the people repeated it; while to each of the other lines they responded, Hallelu Yah (Praise ye the Lord). Then the priests blew a three-fold blast on their silver trumpets."

JESUS AT THE FEAST.

Our lesson relates to the last feast of Tabernacles attended by our Lord--the one which occurred just six months before the crucifixion. In a previous lesson we saw that the feeding of the five thousand was at a time when many of them were on their way to Jerusalem to the feast of the Passover, so that the present lesson is at least six months later--quite possibly a year and six months later, as evidently there was a considerable time during which our Lord "could not walk in Jewry, because the Jews sought to kill him."

On the occasion of this feast, many wondered whether or not Jesus would attend it, for it seems to have been well understood by a considerable number that the chief priests were so envious against the Lord, so enmitous, so bitter, that threats had been made against his life. While our Lord realized that his life was under divine protection until his "hour" should come, nevertheless it would appear that he did not tempt providence by going unnecessarily in the way of danger, but rather shaped his course according to the conditions he found. Thus, too, he admonished his disciples, "When they persecute you in one city, flee ye to another."

The context shows that at this time some of our Lord's brethren (probably his cousins, for cousins at that time were called "brethren") seemed to doubt his Messiahship, and urged him to go up to Jerusalem and perform his mighty works there, where the most learned men of the nation would have an opportunity for seeing and criticising and fault-finding, and if possible refuting his claims and miracles. Our Lord's answer was, "Go ye up to the feast; I go not up to the feast; mine hour is not yet fully come." For our Lord to have gone up early to the feast might have provoked the animosity of the religious teachers the more. His delay in going was no injury to the publicity of his teachings either, because the people naturally inquired for him, expressed wonder, discussed his claims, told one another what they had seen and heard in their own cities, villages, etc. It was toward the latter part of the feast week that our Lord arrived on the scene and went straightway to the Temple, and when the religious sentiments of the people were at their highest pitch he called their attention to the deep spiritual things symbolized by them year by year continually.

It is presumed that it was just at the close of the pouring of the golden pitcher full of water on the altar, a libation to the Lord, and while the multitudes in the warm climate were probably thirsty and had their thirst rather aggravated by the sight of the water, that Jesus made the announcements which constitute the essence of our lesson, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture saith, Out of his belly shall flow a stream of living water."

No wonder the people said, as the Prophet had foretold, that our Lord spake in parables and dark sayings. How many, how few of the multitude who heard could gain any reasonable understanding of this message! Even under the blessed influences that are ours under the Spirit dispensation, how few have any adequate conception of what these words signify.

DRINKING AT THE FOUNTAIN.

All have some conception of what natural thirst is, and of the refreshment that comes through partaking of literal water, and to understand our Lord's words respecting the water of life which he has to give, we must carry the figure forward and realize that there are other thirsts and cravings of the human nature which need satisfaction, which without satisfaction cause unrest, distress. These cravings of the heart we briefly refer to again as thirst for rest, peace, joy and fellowship. Only those who have such thirsts are called upon--"Blessed are they that hunger and thirst." Many of our race at the present time are so depraved mentally and physically that they have no hunger and thirst for better things than they now enjoy--they already are full and satisfied with the imperfect things possessed. The Lord's appeal at the present time is not to these, but to those who hunger and thirst, "If any man thirst let him come unto me and drink."

This is the appeal of this Gospel age: the Lord is seeking for the thirsting ones and finding them, and if they will drink at his fountain of grace and truth, they will find the satisfaction, the comfort, the joy, the peace, the rest, the blessing, which the world can neither give nor take away. Blessed, therefore, are the thirsty, and favored are they who are now drinking of the waters given forth by the smitten Rock--our Lord.--1 Cor. 10:4.

R3510 : page 57

The Apostle commented upon our Lord's words, explaining the first part, but not the second. He says, "This spake he of the Spirit which they who believed on him should receive." The receiving of the Spirit is the satisfying of our thirst. All through life we are drinking at this fountain. We will not be satisfied until we awake in the Lord's likeness; then, as the Apostle declares, "I shall be satisfied when I awake in thy likeness" --when this mortal shall be swallowed up in immortality, we shall be like our dear Redeemer, see him as he is, and share his glory as members of his body.

THE HOLY SPIRIT WAS NOT YET GIVEN.

The holy Spirit was exercised upon the prophets, and under its influence they spake and wrote. But the holy Spirit granted to the Gospel Church at and since Pentecost is different; it is the Spirit of adoption, the Spirit of understanding, not the Spirit of prophecy. It was not possible for any to be begotten of the Spirit as sons of God until the ransom-sacrifice of Jesus as on our behalf had been accomplished, not until he had ascended up on high and presented the merit of that sacrifice on our behalf to the Father, not until it had been accepted by the Father. Then this blessing of the Spirit of adoption was shed forth upon the apostles. All accepted to membership in the body of Christ since, by association with the fellow-members, are made partakers of this one Spirit, by which all are sealed until the day of deliverance. Eph. 4:30.

THE OUTFLOWING STREAM.

"Out of his body shall flow a stream of living waters." This verse was not fulfilled at Pentecost, where the Lord's followers merely began to drink of the spiritual truths, and by them to be united into one body of many members, of which Jesus is the head. It is from this one body that ultimately the stream of the water of life shall flow during the Millennial age for the blessing of the whole world. Our Lord referred to this saying, "My word shall judge you in the last day"--in the great day, the Millennial day; the world shall be judged by every word that proceedeth out of the mouth of God. The water of life represents the Truth, and the amount of this water of life or Truth that shall proceed from the mouth of the Lord, from the mouth of the glorified Church, shall be such a stream, such a flow, as will reach to every part of the earth. "The knowledge of the glory of God shall fill the whole earth."

In the present time, those who drink at the fountain of the water of life, are merely the sanctified in Christ Jesus, and our Lord declares of these that his grace and truth in them shall be as a well of water springing up into life everlasting. In Revelation, Chapter 21, we are given the picture of the aggregation of the various members of the body of Christ in glory. The whole is pictured as the New Jerusalem, and from it issues the stream of the water of life which our Lord referred to in his discourses. It will be a great river of the water of life, and on either bank of it will be the trees of life, nourished and supplied by it, bearing good fruit, and the leaves of those trees will be for the healing of the nations.

Thus seen the Lord's discourse briefly pictured the blessings coming to his followers during this Gospel age, and the blessings that shall in the next age proceed from them for the comfort, blessing and uplifting, restitution, of all the families of the earth--of whosoever wills to take of that river of the water of life, which then will flow freely, and to which all will be clearly and distinctly invited by the Spirit and the Bride.

A DIVISION AMONGST THE PEOPLE.

Peace and unity are greatly to be desired; yet these are not always possible, not always advantageous. If all were perfect, peace and unity would certainly be the only proper condition, but so long as there are imperfections, errors, etc., there must be differences. In harmony with this our Lord declared that his message would not bring peace but a sword under present conditions. He will be the Prince of Peace by and by, but not until peace shall be established upon a righteous basis. Before that time he will be the King who will reign in righteousness, and dash evil systems and things to pieces as potters' vessels, with a rod of iron.

There are those who say peace, peace, when there is no peace and when peace is not possible, and the Lord's people are not to be of these. This does not mean that the Lord's people are to be breeders of strife. On the contrary they are exhorted everywhere in the Scriptures to be peaceable and peacemakers; but with all efforts for peace, and their love of peace and their peacemaking qualities continually increasing, the message that our Lord gave them will breed disturbances. Why? We answer in the words of our Lord, because there is no fellowship between light and darkness, there can be no peace nor truce between the two; in proportion as the one obtains control, the other is excluded.

In harmony with this we find in this lesson that there was a division among the people because of him--some approving and some opposing. Thus it must be with us as we lift up the standard of righteousness: if we will let the light of truth shine out, those who love the truth will be more or less attracted by it in proportion as their hearts are sincere, truth loving. Those who love the error will become antagonistic in proportion to their lack of sincerity. If this was the case with our Lord, can we think that it would be possible for his disciples to find it otherwise? Surely not. We must have our feet shod with the preparation of the Gospel of peace. Ours is the Gospel of peace, yet we will find that as we bear it to others our path of progress will be a difficult one and we will need all the protection the Lord has provided in his fore-statement of what we must expect, and his promises of blessing and glory to the overcomers.

ENVY, MALICE, HATRED, MURDER.

While our Lord was in the Temple teaching, the Jewish rulers, aware of his presence, were conspiring for his life. A meeting of the Sanhedrin was called, and officers representing the body were present in the Temple amongst the people, charged with the responsibility of finding some fault with the teaching and making it the pretext for a measure of insurrection, and further, the arrest of our Lord--under a charge either of teaching contrary to the Law of Moses or contrary to the Roman laws. On every occasion they sought to entrap him in his words, but being unable to do so, they returned to the Sanhedrin to report.

What a sad commentary it is upon the deceitfulness of the human heart, that these men, who were thus

R3510 : page 58

seeking for the apprehension and death of Jesus, were the most influential men in this, the holiest nation of earth. Not only so, they were Doctors of the Law--men supposedly the best versed in the Mosaic Law, its letter and spirit--men whose position in Judaism corresponded to that of Doctors of Divinity in Christendom to-day. We may well ask, as Pilate subsequently did, "Why, what evil hath he done?" The answer must be that there was no evil except in the hearts of these most talented, educated and nominally most religious men in the world.

We can imagine that if one were to have inquired as to their motive, the answer would have been, We are so loyal to God, to his Law through Moses and to the interests of this mighty people, over which God has made us rulers and teachers, that we are zealous to put down this man who, though he seems to be God-fearing, sympathetic with the poor, etc., is, we believe, a most pernicious man. He is pernicious in that he is representing himself to be the Messiah, and because he is really a man of ability, he has hoodwinked the people. If we let him alone, the power of controlling this nation, which now rests with us as the moral and intellectual leaders of the nation, will pass out of our grasp; this man will establish himself, and the whole people of Israel will look upon us as being foolish, and conclude that they were able to know the Messiah and that we, their intellectual superiors, were stupid or out of divine favor so we could not recognize the time of our visitation.

This would be their way of reasoning on the subject, but the Lord's view of the situation would be the very reverse, that they were hypocritical, that they were pretending to be what they were not in reality, that much of their praise and service toward the Lord were formalistic lip services, and that pride lay at the bottom of their endeavors and professions, and that this pride was touched by the success of our Lord and his wisdom, and the fact that the multitudes heeded his message: they were envious, malice burned in their hearts, they hated him without a cause--simply because he was better, holier, wiser than they, and because the people were recognizing this fact.

How dangerous a thing is envy--selfishness! How many of the Lord's people to-day are afflicted by it so that they refuse to recognize the Spirit of the Lord, so that instead of seeking to encourage one another and to add to the influence of one another and to realize that the whole work of the Lord is one, alas, how often is the spirit of strife and vain glory found! How displeasing everything of this kind must be in the sight of the Lord!

GRACE WAS POURED UPON HIS LIPS.

When the officers returned to the Sanhedrin, the question was asked, Where is your prisoner? Why did you not bring him? Were you not able to entrap him in his words? Is it possible that any man could speak in public and that keen-minded men such as you are would be unable to entrap him in anything he might say that would enable you to form a charge against him as a teacher of that which would be injurious to the people, that he said nothing that you could construe to be a violation of the Law of Moses or the law of the Romans? The answer was a volume in itself,--"Never man spake like this man."

R3511 : page 58

The Lord's people, seeking to walk in his footsteps, continually find that the world is still full of envy and malice and hatred. They still find it true that "The world knoweth us not, even as it knew him not;" they still find that amongst their opponents, amongst those who seek to do them injury, amongst those who seek to entrap them in their words and who would apprehend them and injure them in reputation, if not in person, they find some of the worldly noble, the worldly wise, the worldly religious. The Lord's message to these is, "In your patience possess ye your souls." Their proper course is to set a guard upon their lips that they sin not with their mouths, that they should not only pray but strive that the meditations of their hearts and words of their mouths be acceptable to the Lord, and in proportion as this is true of them it will also be true of them that they will be wiser and more discreet in their language than others--approximately like unto him who spake as never man spake.

But what a matter this is to guard the tongue! Truly the Apostle said that he who is able to conquer his tongue is able to conquer his whole body. It is so easy to say something that ought not to be said, it is so easy for the majority to repeat an evil rumor, to cast a reflection upon the character of another, to assassinate in this manner, or at least to wound or injure, the interests or feelings or good name of another. Let us more and more in this particular also seek to be like our Lord, seek to speak as other men do not speak, and thus show forth the praises of him who hath called us out of darkness into his marvellous light.

===================

R3511 : page 58

"YE SHALL BE FREE INDEED."

John 8:31-40.--March 12.

Golden Text: "Whosoever committeth
sin is the servant of sin."

THIS LESSON is a brief report of one of our Lord's discourses while at the Feast of Tabernacles, referred to in our last lesson--probably delivered on the last, the great day of the Feast. Many who had heard his discourse on the Water of Life that he could give and on himself as the Light of the World, were well convinced that "never man spake like this man"--convinced that he was a great prophet, or teacher at least, that he was sent of God, and, this being true, that he could be none other than the long-expected Messiah. Addressing these believers, our Lord intimated to them that they were not yet fully his disciples--that discipleship would imply a desire to hear his message further and a willingness to obey it at any cost. His words were: "If ye continue in my words, then ye are my disciples indeed; and ye shall know the truth and the truth shall make you free."

SHARPER THAN A TWO-EDGED SWORD.

The Apostle points out the fact that the Word of God is quick (living) and powerful and sharper than a two-edged sword, able to separate and divide and distinguish

R3511 : page 59

as nothing else will do, both the thoughts and intents of the heart. We see this illustrated in our Lord's words. He uttered the truth, important truth, blessed truth, helpful truth to those in a right condition of mind. Nevertheless, in those in a wrong condition of mind his noble words stirred up envy, resentment and an evil spirit. This must necessarily be the case always. Truth, as our Lord points out, is represented by the light, error by the darkness, and there is continually an antagonism between these. Where one is, the other is correspondingly lacking; where one comes in, the other departs proportionately.

Apparently many of our Lord's hearers were favorably impressed with these utterances; apparently the multitude of those who heard him were so much on his side that the officers of the Sanhedrin failed to take him; apparently the division of the people concerning him was quite largely in his favor. The expression, "Never man spake like this man," and the declarations that they "marvelled at the gracious words that proceeded out of his mouth," and that they said, "If this be not the Christ, when the Christ cometh can he do greater things than this man doeth?" all imply that there was a strong undercurrent of sentiment in his favor; and the fact that the chief priests and Doctors of the Law were jealous of him to the extent that they sought his death, also implies this attitude of the multitude. But he followed the course of duty instead of the course of worldly wisdom and self exaltation.

It was necessary that he should present the truth to those who were believing, that it might sift and separate amongst them, that those of proper attitude of heart might be brought nearer to him and to the Father, and be prepared for the great change which would date from the time of his death and resurrection and the pouring out of the holy Spirit. It was necessary, also, that others not of the right condition of heart should be repelled, "That seeing they might see and not perceive," not become disciples indeed, not be made free, because not really the children of the Truth; that they should not fully recognize the Messiah, not be prepared for the blessing of Pentecost, but, on the contrary, be left in their blindness, in which six months later they would cry before Pilate, "Crucify him," "Away with such a fellow from the earth," "His blood be upon us and upon our children."

PRIDE AN OPPONENT TO THE TRUTH.

Touch a man's pride and you arouse his whole being. Blessed, therefore, and favorably conditioned are the humble, the meek and the lowly of heart. They are not only better prepared to receive the good tidings respecting the Kingdom, but will be better prepared to follow the footsteps of the Master in the attainment of the Kingdom. Pride is generally in error and hence frequently comes into contact with the Truth, as in this case. There was nothing really or properly offensive in our Lord's words, "The Truth shall make you free:" it was the power of the Truth in the words and not any rudeness or unkindness of the sentiment that aroused the wrath of the hearers--the expression wounded their pride.

This pride seems to be a part of the difficulty of the Jew from that day to this. The Apostle intimates this in his quotation from the Prophet respecting their fall, "Let their table become a snare, a recompense unto them." The peculiar blessings of God upon that people ensnared them, for instead of appreciating the fact that they were not more worthy than others, they trusted in themselves that they were righteous and despised others--they thought of themselves as being more worthy than others of divine favors, revelations, etc. So in this case our Lord's hearers resented the thought that the Truth could make them free. If our Lord had said, You who are free, being my disciples, shall bless the heathen and deliver them from the yoke of bondage, the sentiment would have called forth approval and he would have been well thought of.

And this, indeed, would be the strict truth--the Lord's faithful disciples, the Israelites indeed, are the channels through whom the Lord will ultimately break the shackles of sin and death from off the Gentiles, the world and also from Israel. But in order for anyone to be the Lord's disciple, he himself must be made free, and it was to this the Lord referred, and it was this thought that angered those who had a few moments before believed on him. How could they regard him as the Messiah when he spoke thus slightingly of the Jewish nation and implied that in some sense of the word they were bondsmen? No; they had been bondsmen for awhile in Egypt but they now were free, was their argument.

SIN AND DEATH, SLAVE-MASTERS.

Supporting his previous statement, our Lord thrust a probe into their wounds, which had a good effect doubtless upon those in the right condition, but only an angering effect upon the majority. His words were, "He that committeth sin is the slave of Sin." In agreement with our Lord's words we recall the Apostle's expression, "Ye were sold under sin"--into slavery to Sin; and again he represents that the whole world are slaves to Sin and Death. Sin and Death are personified as cruel monarchs reigning over the world of mankind, and that the only ones freed from their galling yoke are those whom Christ has made free through the Truth, those who through the Truth have become his servants, his followers. What a precious lesson there is here for those who are in a humble attitude of heart and comprehend the slavery, longing for the liberty proper to the sons of God. All those learning this lesson, all those realizing the power of sin and death reigning, must desire freedom before they are properly prepared to follow Jesus, to walk in his steps and thus seek deliverance.

For over six thousand years Israel had been under the Law, and all of them who were of the right condition of heart found just what the Apostle Paul expresses in Romans 7, that to will to do right was present with them but not the ability to perform; that sin had such a hold in their members, in their flesh, that their best intentions were unable fully to control their words and thoughts and deeds. In other words, all Israelites indeed must have realized that through the fall, through the weakness of their flesh, they were unavoidably the servants, the slaves of sin, and all true Israelites looking up to the perfect law of God, the law of liberty, must have desired freedom from sin and ability to obey the divine command and thus to attain the great reward promised. Those of our Lord's hearers who were Israelites indeed must have seen the matter from this standpoint, and have felt the force of our Lord's words and

R3512 : page 60

have desired that the truth should make them free from the bondage of Sin and Death.

The majority, proud, boastful, conscience-seared, heady, high-minded, were incensed at the truth. They tauntingly repudiated the truth, declaring that as Abraham's seed they never were in bondage, thus rejecting the only avenue of escape from their slavery, their only channel for freedom, because there is "none other name given under heaven and amongst men whereby we must be saved," delivered, set free from sin and death, than the name of Jesus. Our Lord promptly exposed to them the hollowness of their pretensions. Pointing to the malice, envy, hatred, murder, which filled their hearts toward him as the result of his statement of the truth, he called upon them to witness that they had little of the disposition or works of Abraham, for they were even now desiring to kill him simply because he had told them the truth, because he had told them truths which Abraham could not tell, because he was proffering them assistances which their relationship to Abraham could not secure aside from him. No wonder the Scriptures declare, "They hated him without a cause," hated him because he told them the truth--the darkness hated the light. The same is true to-day as respects nominal spiritual Israel. There is a boastfulness and pride which objects to the truth because it more or less condemns all and makes manifest that very few indeed are free from the control of Sin.

"CHILDREN OF THE LIGHT."

Although they were not mentioned and probably were few in comparison to the multitude and probably made no demonstration at the time, we doubt not that there were some in the audience who were Israelites indeed, and in whose hearts our Master's words found lodgment, bringing forth much fruitage subsequently. These were Israelites indeed in whom there was no guile, no dishonesty, neither deception of others nor deception of their own hearts. They knew themselves to be sinners, unable to come up to the standards of the Law; they realized that they were indeed as the Lord had said, slaves of sin and imperfection; they desired to follow the perfect law of God as they discerned it with the eye of their understanding; they wondered and hoped if it were possible that this great Teacher had some words of truth, some message from the Lord which would relieve them from their great burden. These were in the attitude so graphically described and pictured by the Apostle Paul in his words, O, wretched man that I am, who shall deliver me from this dead body? My mind desires to serve the law of God, but I have in my flesh all the imperfections and weaknesses of heredity and I am unable to do as I would.

Our Lord did not go into the details to show how the truth would make free; he merely stated the proposition, realizing that it would attract those who were of right condition of heart as the magnet attracts steel. It was not time to explain the truth that would make free. First he must redeem the world--he must die for our sins, be resurrected, changed, received up into glory and present a portion of the merit of his sacrifice on our behalf. When this had been accepted of the Father, the due time would come for the truth on this subject to be understood by the proper class, the Israelites indeed, and then he would shed forth the holy Spirit to guide his disciples into all truth on the subject and to give their hearts a full assurance of faith and to give their intellects full understanding of how God could be just and yet be the justifier of them that believe.

Under the enlightening and guiding influences of that Spirit, we now see what our Lord's hearers before Pentecost could not distinctly discern. We see that Israel was the house of servants and could not abide in the house of the Lord, in the place of his favor forever, but only temporarily would they occupy the place to prepare the way for and make types for the Gospel house of sons. "For Moses verily was faithful as a servant over all his house [of servants], but Christ as a son over his house [of sons]." Ah! now we can appreciate that the Son makes free--free indeed those who come unto the Father through him.

TRUTH MAKES FREE INDEED.

The truth which our Lord gives us to make us free indeed has various parts, various aspects. First, we need to realize our enslavement to sin and the hopelessness of our own efforts to extricate ourselves and obtain liberty. Some learn this lesson of truth much more quickly than do others, but it must be learned before we are ready properly to appreciate the next lesson, which is that our Lord Jesus died that he might thus cancel the power of sin upon humanity--that he might thus relieve us judicially from the divine displeasure and sentence of death, and that he might thus have the right ultimately to set free the captives of Sin and Death.

The third lesson to be learned is that the time for actually setting free the world, appointed in the Father's plan, is the great seventh day, the Millennium, the seventh-thousand-year day. Then he who bought the world with his precious blood will, according to the divine plan, dissolve the curse and set in operation the various agencies and methods of the Millennial Kingdom for the mental, moral and physical uplift of the world from its dead and enslaved condition--some actually in the tomb and others hastening hither--all are to be set free from the bondage of death, all are to be granted the opportunity for coming into the glorious liberty of the sons of God, liberty of freedom from sin and its dominion and liberty of freedom from death, the wages of sin.

The Apostle points out to us that the whole creation is groaning and travailing, waiting for that day and for the sons of God, under Jesus, the great Chief-captain and High-priest, to be the deliverers. The Apostle Peter points out that whosoever at that time will not avail himself of the great privileges and blessings of liberty and return to the Father's family will be destroyed in the Second Death.--Acts 3:23.

NOW ARE WE SONS OF GOD.

Another lesson which the holy Spirit teaches us through the apostles and prophets respecting this liberty where with Christ makes free, is that those who can now exercise faith in him and who earnestly crave this liberty, may in a certain sense be made free from sin and death now--in this present life--while outwardly to all appearances subject to similar conditions with the world. This faith salvation is the one which is in operation during this Gospel age. Blessed are those who have the eyes of faith and ears of faith, for they may receive this liberty in advance of the world, in

R3512 : page 61

advance of the Millennial age, and, receiving it into good and honest hearts, may receive still further blessing.

This liberty is justification, and of its comforting and blessed effects upon the hearts of God's people, the Apostle speaks (Rom. 5:1) saying, "Being justified by faith, we have peace with God." The truth gives us this peace--believing the scriptural statement that Christ died for our sins and rose for our justification, accepting him as our Redeemer from the shackles of sin and the serving of sin and reckonedly being brought from death unto life. From this standpoint we realize that we are acceptable with God, although we are still actually imperfect, we see that God accepts our best endeavors to obey his law as instead of actual obedience, and that his justice is compensated or fulfilled by the imputation to us of the righteousness of our Lord Jesus, who died for our sins. The Apostle tells such that they are freed from the slavery of sin that they may come into the service of another--even Christ.

"ACCESS INTO THIS GRACE."

Being thus by faith released from sin, the next step proper for the believer is to realize that he cannot keep himself, that he cannot maintain his liberty for himself, and to flee to the great Redeemer, who offers protection and assistance to all those who consecrate themselves fully to him--to all those who become his disciples. By justification they are free, but still in danger of being overtaken by the snares of sin and the wiles of the Adversary. To be free indeed, positively free, securely free, they need to make an alliance at once with the Lord Jesus, to give their hearts fully and completely to him, to accept his will, his word, his guidance, in every matter. But in turn the Lord is particular and will not receive these upon any terms, but only upon the condition of a full surrender to his will. Ah, they say, that means then another slavery, a slavery to Christ Jesus, instead of a slavery to sin. True, the giving up of the will is the strongest kind of a bondage, and this is exactly what the scriptures represent as being the course and the proper course of those who would be similarly free from the dominion of sin and death. The Apostle declares that being made free from sin we became the servants [Greek, the bond-slaves] of righteousness and of Christ.--Romans 6:20.

We might well hesitate about getting free from one bondage and getting under subjection to another; but when we realize that to be the bondservants of Christ means to be the bondservants of that which is right and good and true, and in harmony with the Father, and that it is to the best interests of ourselves and all concerned, we rejoice thus to place ourselves unreservedly under the control of him who hath so loved us as to purchase us with his own precious blood. Surely we are safe in his hands! Those who seek to use liberty for themselves, those who boast they have a mind of their own, and will of their own, know not how dangerous is their position, and that surely they will succumb eventually to the wiles of the Adversary and to the ensnarements of sin. Only those who follow the course of full consecration to the Lord are wise. There is not only rest and peace, and joy and liberty for the sons of God now, but, additionally, O wonderful thought, to these the Master has proposed that they shall be his Bride, his associates in the Kingdom, his joint-heirs throughout eternity!--Romans 5:1.

====================

R3513 : page 61

SOME INTERESTING QUESTIONS ANSWERED.

OUR LORD AS ABRAHAM'S SEED.

Question (1). In view of the fact that our Lord Jesus is no longer a man, but highly exalted far above angels, principalities and powers, and every name that is named, and partaker of the divine nature, is it proper for us to consider him now to be the Seed of Abraham? Or should we think of him as having been the Seed of Abraham merely according to the flesh?

(2). If the above question be answered affirmatively, what are we to do with the Scriptures teaching that our Lord's sacrifice of himself became the basis of his high exaltation to power and authority to bless all the families of the earth as the seed of Abraham? Is it not the seed of Abraham that is to do the blessing, and would not this seem to indicate that the glorified Christ, and not the man Christ Jesus, is the Seed meant in the Scriptures?

(3). You point out in the DAWN that Melchisedec, who had neither father nor mother in the priesthood, and the beginning and ending of whose priesthood is not recorded, was a type of the risen, glorified Christ--"a priest forever after the order of Melchisedec." Would not this seem to indicate that our Lord as a man, in the flesh, as the son of Mary, was not the heir of the Abrahamic promise, and that he did not reach this position until begotten of the holy Spirit and ultimately born of the holy Spirit?

Answer. The Apostle Paul settles the matter respecting our Lord's relationship to Abraham according to the flesh. He declares that when Jesus left the glory with the Father, and humbled himself, he took not upon him the nature of angels, but the seed of Abraham. (Heb. 2:16.) This evidently refers to his birth of the flesh, as the son of Mary. Another message of similar import (Rom. 1:3) declares him to have been "of the seed of David according to the flesh," and hence of the seed of Abraham according to the flesh. This, however, does not conflict with the thought that he is still the Seed of Abraham, though highly exalted and now of a totally different nature--of the divine nature.

In this connection we must remember our Lord's own statement, "I am he that was dead, and behold I am alive forever more." He who is alive is thus declared by himself to be the same who left the heavenly courts, who took the nature of men and who died on our behalf. At no time was our Lord's life forfeited. He declared, "No man taketh it from me. I lay it down of myself. I have authority to lay it down, and to receive it again." He is the same soul or being who, in response to the Father's plan laid aside his glory and became a man, the same soul or being who, as the man Christ Jesus, gave himself into death for our sins, his sacrifice being accepted of the Father, even unto death, and the same soul or being who was restored again, only on the higher plane of being, on the spirit plane, of the divine nature.

R3513 : page 62

As our Lord forfeited nothing, as he merely tendered all to the Father, and as the Father accepted the sacrifice, and returned to him all the rights and privileges on a new plane of being, he has to distribute to them the lost life and also the lost Kingdom, but he does not propose to give to men his share in the Abrahamic promise. It is to their advantage that he shall retain this title of Seed of Abraham, and exercise it to the full during the Millennial age, in the interest of all, whom he purchased with his precious blood, and whom he then will bless by setting them free from the bondage of Sin and Death, and give them all the needed assistances, that they may, if they will, return to full fellowship with the Father and to all that man lost in Adam, and more.

This question is not at all affected by the Melchisedec type, which merely is used by the Apostle to show how the Lord's priestly office came to him without his being a member of the priestly tribe of Levi. That type has no bearing whatever upon the covenant promise made to the seed of Abraham, except that it shows us that our Lord can be the mediatorial priest on behalf of the world during the Millennial age, without in any sense of the word being connected with the Aaronic family. As the seed of Abraham he obtains his title to the throne of earth through the typical kings of Israel, as it was written respecting the last king, Zedekiah, "O thou profane and wicked prince, whose time is come that iniquity should have an end: take off the diadem, remove the crown. This shall no more be the same. I will overturn, overturn, overturn it, until he come, whose right it is, and I will give it unto him." Christ is the king, the heir of David's throne. His priestly line and authority came not through the house of Levi and Aaron, but according to another line, viz., that of Melchisedec. Our Lord, as the seed of Abraham, will exercise both the kingly and priestly office in his great work mentioned in the oath-bound covenant--the blessing of all the families of the earth, during the Millennial reign.

THE CHURCH'S RELATIONSHIP TO ABRAHAM.

Question. How can the Gospel Church be recognized as the Seed of Abraham, since only comparatively few of its members are actually members of the Jewish nation?

Answer. The Apostle gives two lines of argument; the one is represented in his words, "Ye, brethren, as Isaac was, are the children of promise." (Gal. 4:28.) In this argument our Lord Jesus is represented as being the actual seed of Abraham, and as granting to all those who become united to him through faith, and through the spirit of adoption a joint-heirship with him, as members of his body, under him as their Head.

The other argument the Apostle uses is, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) Here the Apostle's thought is that of a wife who experienced the same honors and privileges as her Head, her Husband, by becoming vitally associated with him as his wife. Thus we Gentiles are permitted to come into relationship with this oath-bound covenant by union with Christ, and similarly the Jews, who could not claim relationship to this promise because banned by their law, are made free from their union with Moses, that they also might be united to Christ, and through union with him who is the heir of all, become with the Gentiles of the same class "fellow heirs of the same promise."

===================

R3513 : page 62

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

page 62

DEAR BROTHER RUSSELL:--

The "Heavenly Manna" fills a long-time want with me, and I thoroughly enjoy it every day, 7 a.m. To-day's thought of humility, and yesterday's of time's being an important element in all of God's work, are exceedingly helpful. I thank you sincerely for your part, your large part in the book, and pray I shall daily profit by the beautiful gift and the faithful use of it.

The Dispatch of Monday, the 30th Jan., came yesterday and was greatly enjoyed. I sent the sermons after reading to a friend. The storm prevented work last week, and the cold also. But I have experienced much joy in the colporteur service.

Your Sister in the Lord,
ALICE L. DARLINGTON.

R3513 : page 62

DEAR BROTHER RUSSELL:--

It is with greatest pleasure I write these lines and thank the Lord that there is a man who will preach the truth. I cannot tell how much good you have done me. I sent for the WATCH TOWER last spring and it would do you good to have seen me "eat it." I was starving for the Truth, and the TOWER literature is the "key" that unlocks the Bible, so I can say "Blessed Book!"

I took right hold and went to work, and can say that this is the most prosperous year of my life, although the wet season destroyed all the crops and left me poorer than ever in this world's goods.

I have a son-in-law who preached for the M.E. Church, and I labored with him, and got him to come to hear one of the Pilgrims when he was in this vicinity. The result is that he resigned the pastorate and has gone to work with his hands to support his family, and preaches seven (true gospel) sermons a week, anywhere and everywhere he can get a chance. His mother heard that he had quit preaching for the denomination and she came to see him. He labored with her with the result that she accepted the Truth, and so the work goes on. Praise the Lord!

Dear Brother, I write this letter that you may feel encouraged to go on with the noble work.

Your Brother in Christ,
WM. BONE, Michigan.

MY DEAR BROTHER RUSSELL:--

It is with pleasure that I write to thank you for the "Daily Manna," received this week. I have already been blessed and strengthened by it.

How blessed and favored are we above all other people in that we are permitted to sit at the King's table in the days of His presence and feast upon the rich food so abundantly provided and served so wisely and carefully under his guidance and direction.

I rejoice more and more that I received an invitation to this feast; that it is my privilege to live in this harvest time when such wonderful light is due to God's faithful and humble children.

I am wondering often why he so highly honored me as to open my eyes that I might see the riches of his grace and become a partaker of his favor. Surely he does choose the weak and base things of this world, things not highly esteemed of men, to be his servants--"No flesh shall glory in his presence."

I am glad to say that my health is so far improved that I am able to begin work again. I have already done a little and trust I shall be able to canvass these two towns during the coming six or seven weeks and be ready to return to my work with Sr. Mason in Connecticut as soon as the cold weather is over.

I trust it may be the Lord's will for me to continue in the harvest work some time longer. I can only do a little, but esteem that a great privilege, and try to do it in a manner acceptable to Him. It is a source of strength and comfort to me, and I believe to all the colporteurs to know that we have your prayers, and you certainly are remembered day by day by us all. May God continue to use you to his glory.

Yours with Christian love,

F. L. MONER.

R3513 : page 63

DEAR BROTHER RUSSELL:--

With the last ray of light of this fast fading day, will end also the last dying spark of a once substantial bridge--the last--the last bridge has been burned, fully consumed. In other words, I have severed my connection as an electrician with one of the largest street railway companies in the world. It was something like parting with a dear old friend, as I have been with them for fifteen years.

The reason for this action will be more clearly understood when I state that it was done for the purpose of giving my time wholly to the DAWN Colporteur service, although the position was quite remunerative (my last month's salary being $200 fair average); still the Lord offered me a better position, in fact "a hundred fold" better--Mark 10:29-30.

To be sure, my friends do not understand it, and think I am very foolish, which is quite true, viewed from their standpoint. But in harmony with our motto for the year I have asked wisdom in this matter from him who giveth liberally and upbraideth not, and I feel that I have acted on the wisdom from above. We have been called to sacrifice, and sacrifice we must, if we hope to win the crown. I sometimes think the Lord's people put too much value on money and not enough on service. I am endeavoring to correct my estimates accordingly. We can search the Scriptures through, and in no place can we find any intimation even of being told to pray for money or any other temporal thing, but on the other hand, we are told how great is the

R3514 : page 63

harvest, and few the laborers. "Pray ye therefore the Lord of the harvest to send more reapers into the field." Matt. 9:37-38; John 4:35. And so in harmony with these verses I thankfully and humbly accept the Lord's invitation and say, Lord here am I, send me, send me.

I therefore await your pleasure in the assignment of territory, and by the Lord's grace am pleased to subscribe myself, A fellow servant in the Redeemer,

J. H. COLE.

DEAR BROTHER RUSSELL:--

I am just in receipt of "Heavenly Manna." It will serve to stir up the mind by way of remembrance day by day, bringing to our attention precious words of doctrine, reproof, instruction, admonition, warning, comfort, consolation and encouragement from the divine storehouse provided by our Heavenly Father, which I trust He will bless to our good, and development into the Christ character.

I pray that our Heavenly Father will continue to use you in the dispensing of "meat in due season" to the household of faith, and that he will continue to grant you abundant supplies of grace and strength to overcome all the trials and temptations and persecutions incident to so prominent an office in the Body of Christ.

With much love and best wishes for the New Year to you, Dear Brother, I am

Yours in fellowship and service,
A. E. BURGESS, Michigan.

DEAR BROTHER IN CHRIST:--

I received the "Heavenly Manna" book last evening. I am sure it will be the source of many blessings to me throughout the year.

This morning we took the January 20th text and read your words of comment, and as we realized that we were considering the same subject that you all at the "Bible House" were discussing, we enjoyed it the more, and were stirred to better thought: to a greater endeavor to get every point fully before our minds. I trust that as the year goes on we may become better able to get the full benefit of the subjects.

All the family join with me in sending you our Christian love and best wishes that the present year may be filled with rich blessings for yourself and all the brethren there.

Your Brother in the blessed Hope,
W. S. MCNAUGHT, Iowa.

----

page 63

DEAR BROTHER RUSSELL:--

I received the copy of "Heavenly Manna," for which I now wish to express my sincere thanks and appreciation.

The contents are so helpful, daily reminding us of our privileges and duties as servants of our King. Even the few days I have had the book, it has been of great help to me, and it certainly will grow more dear to me as the days slip by--if the Lord permits me to use it for yet awhile.

It will seem so good to join in the same Breakfast Table topic as the Bible House family. May the Father bless us as we do so, and help us to keep more and more in mind the Heavenly things.

May the dear Lord bless you richly throughout the New Year, is the earnest prayer of your sister in Christ.

M. B. SCHLATTER.

MY DEAR BROTHER IN CHRIST:--

"Heavenly Manna" is just received. I have read the daily readings up to date, and find it most practical and helpful. It is so beneficial to have part of our spiritual food apportioned in this way, for it gives us opportunity to digest it and act upon it.

It certainly was supervised by our Heavenly Master. Year by year he adds just the helps, to best assist the prospective bride in "making herself ready" for the glorious and much-longed-for "marriage."

How we love everything that searches the deepest crevices of the heart, and roots out whatever would not be pleasing to Him, "who has called us to glory and virtue."

We render heartfelt thanks to dear Sr. Siebert, the compiler, and yourself, the giver, and above all, our dear Heavenly Father "who planned it all." With earnest Christian love and best wishes,

Yours in His precious service,
M. M. SPRINGER.

R3514 : page 63

Dear Brethren of the WATCH TOWER:--

I want to tell you the story of one little tract. A few weeks ago I heard that an old friend, that I had not heard from for years until this fall, was in the hospital in Kansas City for treatment. I wrote to him immediately, sending him Tract No. 7. He received it just as he was starting to the doctor's office, so handed the tract to a man in the same ward, lying there with an amputated leg and swearing. When my friend returned he found the swearing man with tears streaming down his face. He said that was the best little book he ever saw, and wanted to keep it to hunt the references. He said he was done swearing.

Now, the friend is here visiting us. We found him to be a consecrated Christian, but in utter darkness as respects Present Truth. To-day he was with us in our little meeting and was much surprised to learn of our Lord's presence, but he seemed to have a hearing ear, so we rejoice and point him to the helps our Lord has provided; for our tongues are so clumsy. I do hope our Lord will some day loose my tongue, so I can tell the blessed "old, old story" more smoothly.

Yours in love of our Lord,
MRS. S. B. STRATE,--Illinois.

----

page 63

DEAR BROTHER RUSSELL:--

The friends here in the South are delighted to know that there is to be a general convention in Chattanooga sometime in 1905. They and other TOWER readers, at other appointments, will be glad to co-operate with the Chattanooga brethren, to the extent of their ability and opportunity, in making arrangements, etc.

The amount of good the conventions accomplish is simply incalculable. Since the St. Louis Convention I have met persons who came out fully for the Truth there. I don't know of anything that stimulates the "brethren" to holy living and the study of the "Word" more than the general and local conventions.

With much Christian love,

Your Brother and Servant,

FRANK DRAPER.

====================

SEMI-MONTHLY.
VOL. XXVI.   MARCH 1, 1905.   No. 5

CONTENTS.

The Great Delusion of our Day..................... 67
The Absurdity of Evolution.................... 67
Selfishness in all Men........................ 68
Moral Progress Opposes "Natural Selection".... 69
Viewed from the Watch Tower................... 71
"Watch Ye! Stand Fast in the Faith.".............. 72
Berean Studies Now Proposed................... 72
"Once I was Blind, Now I See.".................... 73
"Anoint Thine Eyes with Eye-Salve."........... 74
How Hindrances May Assist Us.................. 75
"The Hidden Cross" (Poem)......................... 76
The General Purpose of God's Message.............. 76
Ignorance Not a Savior........................ 77
Encouraging Letters from Foreign Fields........... 78

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

MOTTOES OUT OF STOCK.

Our stock of mottoes has been greatly reduced by the holiday demand. We have no more $1.00 and $2.00 packages, of assorted sizes, but have still a good supply of small cards, at 5c each and 2 for 5c, plus postage at the rate of 5c on each purchase of 50c worth.

TO OUR CORRESPONDENTS.

Friends would greatly facilitate the office work by writing with great legibility on one side of each sheet, and placing orders on a separate sheet containing full address. Re-read your letter after writing, to be assured you have forgotten nothing. Make no allowance for our remembering previous communications, but repeat previous orders in full when necessary to write about them. When you are situated in a town containing an Express office, do not forget to enquire there for package to your address, as we usually forward merchandise in that way. Foreign friends (including Jamaica, but not Cuba or the Philippines) are reminded that postage on letters is 2-1/2d. per half oz., and any deficiency is charged to us at double the amount. Unsealed letters are subject to same rate.

===================

R3514 : page 67

THE GREAT DELUSION OF OUR TIME.

--J. H. DENNISON, IN "ATLANTIC MONTHLY."--

IT would be but human if this age were a trifle supercilious, not to say deluded, concerning its own powers. Great things have been said of it, nor can it be denied that it has fallen heir to great things. At least it has enjoyed and tested beyond all other ages the fruit of the tree of knowledge. "It is an epoch," says John Fiske, "the grandeur of which dwarfs all others that can be named since the beginning of the historic period, if not since man first became distinctively human. In their mental habits, in their methods of inquiry, and in the data at their command, the men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in eighteen hundred and thirty by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors. The intellectual development of the human race has been suddenly, almost abruptly, raised to a higher plane than that upon which it had proceeded from the days of the primitive troglodyte to the days of our great-grandfathers."

This statement is so far true that it is dangerous. Doubtless there are a great many people, possibly a majority of so-called educated men, who would, without considering the limitations of scientific knowledge, accept these words literally, who have formed the habit of thinking that the light which we possess to-day is, compared with that possessed by Luther or George Washington or Socrates, as sunlight to starlight. Their view is not only that we know infinitely more than George Washington knew, but that we alone possess the final criteria of knowledge. Socrates and Washington knew a good deal, but they knew vaguely; they could not distinguish accurately between fact and delusion. Our supreme advantage is supposed to be not only that we know, but that we know we know.

This egotistic cast or vogue of thought envelops the mind of the age. It is more authoritative than Kaiser or Pope, than dogma or creed. It percolates through all classes, it penetrates our literature, it colors our judgment. It predetermines our view, shapes the outline of our facts, and is interwoven with the texture of our thought. In a considerable proportion of our typical men it has bred a sense of supreme judicial qualification. In the presence of a magisterial equipment so vast and complete, men of previous ages appear dwarfed; their efforts seem infantile. Even Jesus appears to grope. Our Scientific Judiciary does indeed reverence the purity of his spirit; but when it comes to his authority, or his views about God, they tenderly but firmly put him out of court.

"PRIDE GOETH BEFORE DESTRUCTION."

Now this sovereign attitude of the human mind has in the course of history proved intoxicating, and therefore perilous. There was a man once who said, "Is not this great Babylon, that I have built?" Too much magistracy had begun to impair the finer workings of his mind. His next step was to eat straw like an ox. He lost sight somehow of organic relations. This suggests a vital question. Does our age actually possess the equipment for a magisterial attitude? Let us apply a test:
Let us take those writers who most thoroughly represent the magisterial attitude of our times; let us see what light they throw on the social problem, what that radiance is which has caused the glory of Socrates and of Jesus to grow pale, and has made the intellectual distance between Washington and ourselves so vast that we can hardly see him. I quote from an article by Brooks Adams in the Atlantic Monthly for last November:

THE ABSURDITY OF "EVOLUTION" SHOWN.

"From the humblest peasant to the mightiest empire humanity is waging a ceaseless and pitiless struggle for existence in which the unfit perish. This struggle is maintained with every weapon and by every artifice, and success is attained not only by endurance and sagacity, but by cunning and ferocity. Chief, however, among the faculties which have given superiority, must rank the martial quality, for history teaches us that nothing can compensate a community for defeat in battle. War is competition in its fiercest form." "Human destiny has been wrought out through war." "The

R3514 : page 68

first settlers slew the Indians, or were themselves slain. ...To consolidate an homogeneous empire we crushed the social system of the South, and lastly we cast forth Spain. The story is written in blood, and common sense teaches us that as the past has been, so will be the future."

Applying this pitiless principle to our commercial relations, Mr. Adams argues that our only salvation is to maintain it to the bitter end. There is no hope of improvement; the human organism must fight or die. "The evolution of human society, like that of the brute, must be along lines of pitiless warfare." Notice in this quotation what the light of to-day is, according to Mr. Adams; it is the doctrine of Natural Selection. By its "pure white light" he discerns without any illusions the pathway of society. "Human destiny has been wrought out through war." "Dreams of peace have always allured mankind to their undoing." "Nature has decreed that animals shall compete for life, in other words, destroy

R3515 : page 68

or be destroyed. We can hope for no exemption from the common lot." Surely nothing could be more logical than this.

It ought to come with a shock to those who have never thought out in their own minds the unlimited application of this modern scientific theory to human life. It has been said by the highest authority, "Natural Selection works through death." As Mr. Adams has put it, war is Nature's decree, not human brotherhood. The latter, alas, is an illusion, a tradition handed down from the vague and inconsequential ages. Nature's real decree for mankind is war to the knife.

SELFISHNESS IN ALL MEN.

In a powerfully written article by Mr. London on the "Scab," the same view is maintained. I quote the following:--

"In a competitive society, where men struggle with one another for food and shelter, what is more natural than that generosity, when it diminishes the food and shelter of men other than he who is generous, should be held an accursed thing?...To strike at a man's food and shelter is to strike at his life, and in a society organized on a tooth-and-nail basis, such an act, performed though it may be under the guise of generosity, is none the less menacing and terrible.

"It is for this reason that a laborer is so fiercely hostile to another laborer who offers to work for less pay or longer hours....

"Thus, the generous laborer, giving more of a day's work for less return,...threatens the life of his less generous brother laborer, and, at the best, if he does not destroy that life, he diminishes it. Whereupon the less generous laborer looks upon him as an enemy, and, as men are inclined to do in a tooth-and-nail society, he tries to kill the man who is trying to kill him.

"When a striker kills with a brick the man who has taken his place, he has no sense of wrong-doing. In the deepest holds of his being, though he does not reason the impulse, he has an ethical sanction. He feels dimly that he has justification, just as the home-defending Boer felt, though more sharply, with each bullet he fired at the invading English. Behind every brick thrown by a striker is the selfish 'will to live' of himself and the slightly altruistic will to live of his family. The family-group came into the world before the state-group, and society being still on the primitive basis of tooth and nail, the will to live of the state is not so compelling to the striker as the will to live of his family and himself."

Mr. London scientifically clears up the moral character of the Scab, generously including most of us in his diagnosis. He shows that, however we may appear to the casual observer, we are all Scabs by turn, and that, though outwardly we often seem to be generous, we are really true at heart to the principle of Natural Selection. Concerning each one of us, he remarks, "He does not scab because he wants to scab. No whim of the spirit, no burgeoning of the heart, leads him to give more of his labor-power than they for a certain sum.

"It is because he cannot get work on the same terms as they that he is a Scab....Nobody desires to scab, to give most for least. The ambition of every individual is quite the opposite."

I pass over the argument by which Mr. London goes on to show that everybody, except King Edward and a few people whom hereditary advantage has rescued from the real struggle of life, is at times a Scab,--the laborer, the capitalist, the merchant, the minister of the gospel, the American nation, the English nation,--in short, every human organism which is in this competitive warfare plays by turn the part of Scab, according as the strategy of its situation requires. We work for less pay to get control of the situation, but having once got control of the situation we use it to crush the Scab, reduce competition, and secure larger returns.

SELFISHNESS IS DEGRADATION, NOT EVOLUTION.

I have quoted these two writers because they are representative. Not only have they carefully studied the organization of society, but they clearly reflect the illumination of that philosophy which, more than any other, is the distinguishing and magisterial equipment of our day. It is by light of "Evolution" that we feel qualified to test the Bible, Christianity, and, in fact, every human belief or moral position. For Evolution is to the popular scientific mind so absolutely established as to seem approximately identical with the cosmos itself. It is therefore a final and authoritative test.

It is evident at a glance that both these writers have studied our social problems by the light of Natural Selection, and that this is to their minds the only light worth considering. This fact classifies them as distinctively men of the type referred to by John Fiske. They are, according to him, separated from the men whose education ended in eighteen hundred and thirty by an immensely wider gulf than has ever before divided one progressive generation of men from their predecessors. For Natural Selection is the authoritative type of Evolution so far as living organisms are concerned, and Evolution is our distinctive magisterial equipment. Scientific observation existed before our time, but it is our peculiar glory [?] to have discovered the scientific philosophy which appears to coordinate, account for, and interpret all known facts, past and present, and which has therefore suggested the idea of an apparently absolute yet purely intellectual criterion of truth and test of reality.

Moreover, these writers are consistent: they follow their logic to the bitter end. They do not mix things up. Natural Selection, which works through death, figures in their scheme as the sole law of human development. It is Nature's decree. "Dreams of peace are an illusion."--"Human destiny has been wrought out through blood."--"Common sense teaches us that as has been the past so will be the future."--That condemns the Hague Tribunal to the Limbo of hopeless phantasms. It exposes the folly of our modern attempts to mitigate the ferocity of war. We are but trifling with an irresistible force; ferocity and murderous cunning are always Nature's tools, by which she shapes not only our physical but our ethical manhood.

R3515 : page 69

This, then, is the way in which the magisterial doctrine solves our social problems, and this is the present social status of the age which has basked in its light, which "has been suddenly, almost abruptly, raised to a higher plane than that upon which the race had proceeded from the days of the primitive troglodyte to the days of our great-grandfathers."

Let us take account of stock. We have society actually organized to-day on a primitive tooth-and-nail basis. "From the humblest peasant to the mightiest empire humanity is waging a ceaseless and pitiless struggle for existence, in which the unfit perish," a struggle in which "success is attained not only by endurance and sagacity, but by cunning and ferocity." In fact, we are, according to Mr. London's article, already passing some important milestones on the backward road toward the moral status of the primitive troglodyte. "When a striker kills with a brick the man who has taken his place, he has no sense of wrong-doing....He has an ethical sanction....The family-group came into the world before the state-group, and society being still on the primitive basis of tooth and nail, the will to live of the state is not so compelling to the striker as the will to live of his family and himself."

MORAL PROGRESS OPPOSES "NATURAL SELECTION."

Now, as Mr. Adams would say, common sense teaches us whither this points. If the family-group existed before the state-group, then family needs existed before state or religious ordinances. "Thou shalt not steal." "Thou shalt not kill." What are these belated requirements of social convention compared to the necessities of the family development! If a brother clergyman draws away your congregation, reduces your salary, and so compels your children to go barefoot, why not knock him on the head! This is troglodytism, if the present writer understands the word, and he thinks that he does. It solves the social question by disintegrating society, and the singular fact is that Natural Selection, which is supposed to be the principle operating in moral development, which is, in fact, identical with the cosmic order, should have led us back in a kind of blind-man's waltz, till we have, according to these writers, actually reached the primitive tooth-and-nail basis, from which, according to modern science, we started hundreds of thousands of years ago; and have reached the lowest point thus far under the guidance of an age whose intellectual grandeur dwarfs all others [?].

No doubt every optimist in the country will declare that this is a stalwart misrepresentation of the present facts; but if a sober-minded man considers the present aspect of the labor question, the political situation in New York, Chicago, St. Louis, and our other great cities, the enormous development of graft, the thievish character of our new methods of finance, the fact that the small investor is to-day, like the man of scriptural times who traveled between Jerusalem and Jericho, sure to fall among thieves unless personally conducted; if he reflects on the Standard Oil operations and the Turkish situation and the impotency of our modern civilization to put a stop to lynching, or to prevent such a fearful catastrophe as war between Japan and Russia, he is forced to confess that there is, after all, too much truth in this dark picture, and that our conduct is quite often on the tooth-and-nail basis.

THE FALLACY OF THE ARGUMENT.

But there is nothing new about this; it is the old story of a wicked world which always moves in a circle, which needs salvation, which cannot save itself because it cannot make steady moral advancement, which builds empires only that they may perish under the weight

R3516 : page 69

of their corruption. It is the old humanum est errare, out of which grew that conviction of sin, that cry to Heaven for help, which since the time of the Vedas has echoed out of every quarter of the globe, from the heart of burdened humanity. The Troglodyte we have always with us; like the Wandering Jew, he never dies. His characteristics are always the same; he takes a few steps forward, and then turns back toward the tiger and the ape. But he never becomes either tiger or ape. He becomes what we call a fiend, or, in modern day parlance, a degenerate. He is always arguing plausibly for the tooth-and-nail ethics, always ignoring its limitations, always confounding the lines at which a higher principle should take control. He is always putting the struggle for a livelihood before honor and right.

How many there are of him we never know, though we always try to find out before election day. Often he lives in high places, and very often he succeeds in organizing society. He always controls a great many votes. He has a kind of primitive logic which takes hold of men with a sort of cosmic force. Behind him is the stern fact that man has an animal nature, that this animal nature is without doubt engaged in a severe struggle for physical existence, that Natural Selection, like gravitation, really has a grip on him. In short, it is the old story of the world, the flesh, and the devil, apparently, though not really, backed up by the cosmos itself.

It is the same world which Socrates faced, and Jesus and Paul. Righteous men have faced it in all ages and feared not. Often it has quailed before their rebuke. It has recognized an authority higher than intellect, greater than that of physical nature, and has cried out, "We have sinned!" The only difference in our own time is that we have noble-hearted and high-minded men, not at all troglodytes as to their personal conduct or ideals, who, writing with the magisterial authority vaguely supposed to be possessed by our modern science, deliberately acquit the wicked world. True, it is cruel, it is brutal; they would be ashamed, as high-minded gentlemen, to act on such principles; yet they declare with the finality of absolute truth that the world cannot act otherwise; it is simply carrying out Nature's decree.

The peculiar feature, then, of our times is, not that the world is on a primitive tooth-and-nail basis, but that it stands acquitted, nay, justified, by a verdict apparently based upon the doctrine of Evolution, and that conscience is discredited and put out of court by the apparent authority of those standards which have given us a supreme and magisterial position among the ages. The Troglodyte now has an unassailable backer in the scholar who sits on a judgment seat higher than that of Moses, and who says to the world, "You have no grounds for

R3516 : page 70

crying, 'peccavi:' you have not sinned; you are doing just right; you are debtor to the flesh to live after the flesh. It is Nature's decree, not that you should be a brother to your neighbor, but that you should rob him and fight him for a livelihood."

Words would fail to tell how, from the time when Darwin's and Spencer's philosophies were published, this magisterial tendency has proceeded to assist the Troglodyte in cheapening character, by its judicial decisions based on the evolutionary hypothesis. It has not only enabled our primitive friend to throw bricks with greater cheerfulness, but it has made his creed impregnable; nay, it has enabled him to make all other creeds look foolish.

The Troglodyte always believed that preachers of righteousness retained the claw-foot under their shoes and stockings. He knew that prophets and apostles only waited for a chance to show their teeth. His intuition told him that generous people were really scabbing when they went about doing good. He saw by a kind of cosmic light that those great ideals upon which our higher morality fed were silly dreams. His reason told him that the power which makes for righteousness was a sun-god, or a highly developed form of ghost worship, or a fetish, due to the effect of environment. He always understood that the moral nature itself was a product of circumstances without the least atom of final authority, a kind of vermiform appendix which were best removed, since its place has been superseded by the exact knowledge of the cosmic law. Why should a man longer be punched by conscience when he has risen to an understanding of Nature's decree? What do we want of morals when reason has become supreme?

All this the Troglodyte knew in his heart, but he was a little shy of telling it because the stalwart moralists had the ear of public opinion. Now, behold a Daniel come to judgment, who has not only confirmed his suspicions, proved his creed, and made him a prophet of the cosmos, but has made the stalwart moralists themselves give up the validity of their moral perceptions, while they try to explain that their opinions were really based on Evolution.

The scientific moralists are thinking their case over; many of them are still trying to patch it up with Evolution. They have not yet dreamed of falling back upon the validity of the moral perception itself. And there are a great many people who want to be good, but have lost faith in their moral ideals, and are humbly looking to the scientists and the philosophers for their moral nutriment. As to the prophets and apostles, their voice is still and small in the ear of a moral nature whose main study is to supply practical ethics enough to make business prosperous and the governing party secure.

EVEN HUXLEY HEDGED.

Now Mr. Huxley long ago discovered the blunder that had been made in applying the theory of Natural Selection to Social Evolution. He saw that the cosmic light had failed at this point, and he introduced a variation as follows: "There is another fallacy which seems to me to pervade the so-called 'Ethics of Evolution.' It is the notion that, because, on the whole, animals and plants have advanced in perfection of organization by means of the struggle for existence and the consequent survival of the fittest, therefore men in society, men as ethical beings, must look to the same process to help them toward perfection. Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process. What we call goodness or virtue involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence.

"In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect, but shall help his fellows. Its influence is directed not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates what we call the gladiatorial theory of existence. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and interest of which he owes, if not existence itself, at least the life of something better than a brutal savage."

Mr. Huxley made this discovery just as any one of us might, by a simple common-sense observation of human nature as it works practically. He did not, however, sympathetically observe all the phenomena involved, and he excluded some of them for this reason. So that his theory of Social Evolution never could claim magisterial authority, simply because it is incomplete. It is no doubt a profound discovery that the altruistic principle conserves and builds up human society, while antagonism disintegrates it; that love conquers, overrules, and fructifies the lower competitive forces, as animal life conquers, overrules, and fructifies chemical affinity or gravitation in organic development.

But it was not original with Mr. Huxley; thousands of people had seen and applied it before he was born. Jesus was the real discoverer [revealer]; He first mastered the social or ethical principle. He found it to be universal good neighborhood or brotherhood, traced it to its source in God's fatherhood, flooded it with Divine affection, put it into his own self-sacrificing life, and showed us how we might practically attain to it through his help. Since then the idea has been symbolized by the Cross of Christ, and has for eighteen centuries been regarded as the Christian solution,--though Christendom has too often been antagonistic to it.

Mr. Huxley asserted that this ethical process must be substituted for the cosmic process. Jesus and Paul declared it to be the supreme force in the cosmic process itself. Mr. Huxley's trouble was that he, too, fell under the great delusion of fancying that this philosophic form of truth was the final and ultimate one, and, therefore, he identified Natural Selection with the cosmic process itself; but when he followed his new light he lost his magisterial authority over the high church evolutionists; and they are, to-day, barking at the same old tree up which they suppose their truth has climbed, though it has gone out of sight.

INTELLECTUAL MAGISTRACY WRONG.

But, whichever theory is correct, could there be a greater delusion than this sense of magistracy? Have we anything to back it up? Have we any theory on any subject which is universally accepted or can be reckoned as a final and absolute form of knowledge? Philosophy is surely an enormous help to both intellectual and moral perception, but is it possible to have a philosophy that can take the place of perception? And if it were possible, what would become of perception, and of individuality,

R3517 : page 71

and of genius, and of inventive discovery under such a predetermining influence? I would not be understood for a moment as holding these writers whom I have quoted as responsible for this tendency. We are all infected. We all take turns at it. Let us say that it is the Zeitgeist that has done it, and shake hands all around.

It was Count Ito who said that when he was preparing the Japanese Constitution he tried to think how Buddha would look at the matter, and he added, "I think that I did succeed fairly well in getting into his skin." It might be worth while if some of us would occasionally try to get outside the epidermis of our so-called modern thought, and take a straight look at the age from an exterior point of view; it need not be so far off as Buddha, but sufficiently remote to afford a good perspective. It is quite possible that from such a clear, cool height of vision our generation might seem to be, like Nebuchadnezzar, a little touched in the head.

I have selected these writers because they are strictly logical, and, unlike some of us, they do not straddle. They take the most authoritative type of Evolution, the one which most deserves to be regarded as Nature's decree, the one which Mr. Huxley styles the cosmic process, the only type of philosophy which could at the present day by any possibility be exalted to the rank of a final standard, and they think it out to the bitter end. If we have any clear cosmic torch, this is the one. They hold it high and wave it wide. By its illumination we see the column of humanity with reversed arms turning its back on all the great ideals toward which it has crawled upward in the space of a hundred thousand years or so, cheapening the moral nature, and marching back without conviction of sin toward the original homunculus. This is a dark picture, certainly.

True, if we remove this cosmic torch things do not look so dark. There are at least as many people to-day as ever working for the interests of righteousness and peace and human brotherhood. They make fewer practical blunders, they keep the issues clearer, they utilize the results of science, they bring to the task a broader scientific knowledge, a profounder sympathy for human conditions, a greater willingness to look at all sides. Witness President Eliot's noble contribution to a better understanding between labor and capital. These people are putting up a stout fight for the moral nature, and they meet with much success among the plain folk. They vitalize character, for the moral nature feeds upon revelations and ideals as the body feeds upon bread.

BLIND LEADERS OF THE BLIND.

But the great difficulty with these people is that they are all fools. This does not mean that they are obliged to have guardians appointed over them; in reality, many of them are guardians of the commonwealth or community to which they belong. They are not dull in practical affairs; their foolishness consists in the fact that all their high ideals and inspirations rest upon a so-called semi-mythical or subliminal basis which they cannot prove before this infallible tribunal that has endorsed our friend the Troglodyte. They cannot make their articles of faith square with any specific type of evolutionary doctrine, or prove their revelations to the latest type of scholarship. Our magisterial authorities are withholding a verdict on their case until the Society of Psychical Research has finished its investigations.

This lack of intellectual status gives them a phantasmal appearance, which probably caused Mr. London and Mr. Adams to overlook them altogether. Indeed, one frequently hears in intellectual circles the statement that no one to-day believes in such articles of faith. But it is the fools who bring practical light to the social question.

* * *

VIEWED FROM THE WATCH TOWER.

We devote considerable space to the foregoing because it treats an important subject from a standpoint with which we agree,--although it differs from our own in that it ignores the divine revelation on which we build everything. We added sub-headings to assist the elucidations. From the Scripture standpoint alone is this subject perfectly clear. From God himself we get "the white light" of absolute truth on these matters. From this our standpoint all is much more plain. Ours is the true "magisterial" or decisive view which alone can speak with authority and silence criticism. "Let God be true though it make every man a liar."

The fall of our race from the divine likeness, through disobedience explains why all men have a basis for moral sense and higher attainments, which for a time have been dwarfed by the over-cultivation of the selfish propensities. The tendency of Sin is ever downward, its offspring is Death, its Husband is Selfishness. Righteousness has for her husband Love, and the offspring by divine arrangement is Life-everlasting.

Many are the voices and influences favoring degeneracy through Sin, appealing to the powerful selfish desires. One voice from on high appeals for righteousness to our higher qualities of mind, weak and impaired by the fall and atrophied through lack of exercise.

The great appeal of the Law Covenant was made only to the Jewish nation, and its influence was beneficial not to the Hebrews only, but also to neighboring nations who took knowledge of Israel's hopes and aims. Other appeals were through the Prophets to Israel, and they too were partially effective. But the great appeal of God to men was made in due time through his Son, The Voice from Heaven. The message was not merely a law showing our woe-begone condition, but additionally it spoke peace with God, the forgiveness of sins, through our Lord's great sacrifice for our sins. This was God's true voice or message of love and mercy.

"HE THAT HATH AN EAR, LET HIM HEAR."

But alas, only a few hear at all, and still fewer hear the voice distinctly. The ears of moral and religious perception are dulled by the fall, and additionally by the confusing din of selfishness and necessity aggravated by the god of this world. Those who hear also see things invisible to others,--see with the eye of faith.

The opening of the eyes of their understanding comes to them as a result of their hearing and accepting the Voice and being begotten again to a newness of life. These are "the very elect," now being called and prepared for the Kingdom honors and services.

From these "elect" even now radiates an influence which affects many favorably--many who see not the heavenly vision open to the "elect" and who hear not the voice from heaven. These are the civilized whose

R3517 : page 72

moral perceptions are quickened, and amongst whom arise many of the moral reformers who battle nobly against the degenerate conditions common to the entire race.

Shortly, as soon as "the very elect," the Church, the "Bride" of Christ, shall have been selected and prepared by the trials and disciplines of this present evil world, and been glorified and united to her Lord, the Redeemer,--then the next great step in the divine program for the uplift of the world will begin. Then, for the thousand years of Christ's Messianic reign, He and his "elect" bride will bless the world of mankind by restraining Satan and every form of sin, and by inculcating Righteousness and uplifting to the lost image of God all who then, knowing righteousness, shall will to follow its dictates.

"THE WORLD KNOWETH US NOT."

Meantime, however, the Lord's plan is seen clearly only by the "elect." The worldly wise, although benefited by its influences, wander into labyrinths of their own confusing notions, and attribute the progress in the world not to the voice from heaven but to Evolutionary progress. Framing a theory accordingly, they are ignoring the work of God's grace and claiming "the survival of the fittest." The foregoing article explodes again the error of this theory--criticising it from its own level of human reason.

A little while,--a very little while--and the world will witness an exemplification of its God-ignoring theory, when Anarchy will prevail and anarchists will claim that they are the "fittest" type of the human family. Ah! that will be a rude shock to these philosophers and their dreams. Thank God for his Word instructing us that he has so timed matters that at that very juncture the "elect" will be glorified and take the control of earth's affairs--at the very point where otherwise selfishness would so run riot that "no flesh would be saved."

===================

R3517 : page 72

"WATCH YE! STAND FAST IN THE FAITH."

BEREAN SCRIPTURE LESSONS,--SUGGESTIONS AND OUTLINES FOR PROFITABLE CLASS STUDIES.

FOR some time past we have been receiving letters inquiring how little gatherings of the Lord's people can use the hour of their Sunday gatherings most profitably. Some of these letters are from brethren chosen as Elders or leaders, saying that they are quite incapable of getting up a "sermon" and find it impossible to prepare even a Bible Study in an attractive and interesting form, though the dear brethren, full of love for the Truth, do not complain, but rather encourage them.

Other letters are from those who take no public part and who, while sympathizing with their meeting-leaders in their endeavors to imitate nominal church purveyors, are wishing and praying for the opening of some "door" of help which will make the "assembling of themselves" more profitable to all.

It was in response to this "cry" of the Lord's people that we prepared the WATCH TOWER Bible, in the margins of which, in addition to the Scripture references, we gave DAWN and TOWER references. In the

R3518 : page 72

front of that Bible, which so many of you possess, we gave some suggestions on "Berean Bible Study," and in the back part we gave extended references and also a Topical Index. It was our hope that these would meet the requirements, but we find that they do not. Many of the Lord's earnest ones have so long been used to "swallowing" whatever was offered them as spiritual nutriment that they had never learned how to feed themselves at the Father's table. Others who knew how to get at the food properly found their time so consumed in the "things needful" and pressing that they had little time to prepare lessons of a profitable kind for themselves or others, even after the matter had been outlined as in the Topical Index.

THE BEREAN STUDIES NOW PROPOSED.

Appreciating the needs, we requested some of the "Pilgrim" brethren to give examples of these Berean Studies at the various places visited. However, even this did not serve the purpose, because the visits of the "Pilgrims" being few and more like those of the apostles of old, the friends begrudged the time of even one service--particularly since it requires several meetings of the Berean type to demonstrate its value and arouse the proper enthusiasm.

Now as meeting all these requirements we are having prepared Outline Lessons for each month of this year, beginning with March. One peculiarity about these lessons is that they do not teach, but merely question, and refer the student to the Scriptures and the WATCH TOWER publications bearing thereon. Thus thought is stimulated and the Truth the more clearly impressed.

The thirty questions of the March Lesson following might serve for thirty Sundays; but having so much good food we can afford to fare sumptuously and take several questions for each meeting. As to how many, would depend somewhat on the number in attendance, and how accustomed they are to analytical study, and how expert the leader of the meeting. It might be well for the classes to appoint several of the seemingly capable brethren to lead in turn, that the most able in this respect might be discerned. These will probably be found amongst those you have already chosen as Elders.

If the class be a small one, of say seven, it might be well to apportion to each one question for the following Sunday. The Elders, for instance, might be requested by vote to make such apportionment of the questions. A week for the examination of the one question should enable each one to bring on the next Sunday thoughts and texts and WATCH TOWER and DAWN quotations that would be helpful, interesting, profitable to all. As all are WATCH TOWER readers assignments can be made by number, thus: Brother A--, question No. 4; Sister H--, No. 5, etc.

Where the class is larger, say twenty to forty, the questions would best be apportioned to seven or eight of the most capable members of the class to present the answers to the questions. In any event, each subject or question should be open to general discussion after

the presentation of the formal reply by the one appointed to that service.

So used the thirty questions below should furnish abundant food for profitable study by the largest classes for nearly or quite a month. Our prayers go with these suggestions, that the result may bring praise and honor to our Lord and strength and victory to his people.

CONCERNING FAITH--MARCH LESSONS.

(Following each question are texts of Scripture in reply, then references to page numbers of DAWN and WATCH TOWER giving comments; the first six letters of the alphabet represent the respective DAWN volumes, and the TOWERS are designated by the letter "Z" and the year. The mark par. refers to paragraph in article containing comment.)

1. What is faith? Heb. 11:1; 1 Jno. 5:4; E.125, par. 1; F.689 (1st line).

2. Name the two component elements of faith. Z.'95-134.

3. How does faith differ from credulity? F.689, par. 1.

4. What is the importance of a proper faith? Heb. 11:6; F.315,693, par. 1; Z.'94-329 (2nd col. par. 1-3).

5. What is the relation between faith and knowledge? Rom. 10:17; A.13, par. 1; A.20, par. 2; A.21, par. 1; Z.'94-329 (1st col. par. 2); Z.'99-3 (2nd col. par. 1).

6. How is faith "the gift of God"? Eph. 2:8; Z.'98-107 (1st col. par. 2); Z.'01-156 (1st col. par. 2,3).

7. Is faith in Christ necessary to salvation? Acts 4:10-12; Jno. 3:16,36; A.102, par. 3; Z.'97-278.
(See Topical Index,--"FAITH.")

8. What is the immediate result of faith in Christ during the Gospel Age? Rom. 5:1; A.231, par. 4; Z.'00-188 (1st col. par. 3, and 2nd col. par. 1,2).

9. How is Jesus the "author and finisher of our faith"? Heb. 12:2; Z.'95-147 (1st col. par. 1).

10. Is a simple confession of faith necessary? Rom. 10:10; Z.'00-149, (2nd col.); Z.'00-180 (1st col. par. 5); Z.'02-270 (1st col. par. 1,2,3).

11. Is feeling an essential part of faith? Z.'92-267.

12. Explain the difference between faith as a basis for justification and faith as a fruit of the Spirit. F.688-692.

13. What is "the good fight of faith?" 1 Tim. 6:12; Z.'98-153,158, (2nd col.)

14. How should we fight the good fight? Z.'95-201,202; Z.'98-158, (1st col. par. 2); Z.'98-159 (2nd col.); Z.'01-72 (2nd col. par. 3).

15. For whom and against whom do we fight? Phil. 2:12; 1 Jno. 3:16; Eph. 6:12; Z.'98-153-155; F.599-658.

16. What does it mean to "walk by faith"? 2 Cor. 5:7; F.631, par. 2,3; Z.'00-57 (1st col.); Z.'95-92,93; F.142, par. 2.

17. Why are trials of faith permitted? Jas. 1:3,4; 1 Pet. 4:12,13; F.642-644; Z.'96-54; Z.'95-134,135.

18. What are some of the present rewards of faith? 1 Cor. 2:9,10; F.689 (par. 2) to 692; F.686, par. 3.

19. What is the future inheritance of faith? 1 Jno. 3:2; Rev. 2:10; F.693,694, F.721 (par. 1,2) to 729.

20. What is the "rest" of faith? Heb. 4:1-11; F.392-394; Z.'95-168,169; Z.'99-253 (1st col. par. 1).

21. Define "full assurance" of faith and hope. Heb. 10:22; 6:11; Z.'00-169, par. 1.

22. How may we attain and retain full assurance of faith? Z.'98-247; E.249,250.

23. What are the hindrances to full assurance of faith? Z.'00-169,170.

24. How may we increase our faith? F.691, par. 2; Z.'96-86

(2nd col. par. 3).
(a) By prayer. Z.'96-162,163.
(b) By study. F.315.
(c) By repeating and claiming the promises of God. Z.'00-170 (1st col. par. 4).
(d) By watching our experiences. Z.'00-170 (2nd col. par. 1,2).

25. Name some features of "present truth" which have increased your faith.

26. What is the relation between faith and works? Jas. 2:14,17,18,22; Z.'00-343 (1st col. par. 1,2); Z.'01-231 (2nd col. par. 2,3).

27. Who constitute the "household of faith"? Gal. 6:10; Z.'00-368, (2nd col.)

28. Explain Jas. 5:14-16. F.631-638.

29. What is the significance of the symbols, shield and anchor, in connection with faith and hope? Eph. 6:16; F.657, par. 5; Heb. 6:19; Z.'02-345 (1st col.)

30. What will be the relation between faith and knowledge in the Millennial Age? Z.'00-238 (2nd col. par. 1,2) to 239; F.106, (par. 3) to 107.

===================

R3518 : page 73

"ONCE I WAS BLIND, NOW I SEE."

JOHN 9:1-11.--MARCH 19.

Golden Text:--"I am the Light of the world."

OUR LORD'S miracles and parables touch almost every side of every question when rightly understood. True, our Lord's own explanations of his parables and dark sayings are not elaborate, not deep. He left the elaboration for his disciples under the guidance of the holy Spirit. The reason for this is given in his own words, "I have many things to tell you, but ye cannot bear them now." The reason for their being better able to bear them, understand them and appreciate them later on was because then the work of our Lord's sacrifice having been finished at Calvary, and he having ascended on high, presented the merit of his sacrifice as the atonement price for the sins of his Church, and thus made it possible for them to receive the holy Spirit not previously given unto them--not enjoyed even by the disciples as a begetting Spirit before Pentecost.

One of these partially expounded lessons of our Lord's ministry is found in the lesson before us. A man born blind, a wayside beggar, had drawn the attention of the Lord and the apostles, and his healing and the preparation therefor serve as an opportunity for a far-reaching lesson, only a part of which, however, the

R3519 : page 74

apostles could learn at this time. They had the thought that all the sickness and pain and sorrow in the world was the result of sin. They had this thought properly, because the Scriptures had so indicated, assuring them that if they walked in the Lord's ways they would have blessings of health and prosperity in all of life's affairs for themselves, their families, their flocks and their herds. Properly enough, then, they understood that the various evils witnessed on every hand were in some degree the result of sin, either of the individual or of his ancestors, inherited.

NEITHER THIS MAN NOR HIS PARENTS.

The man blind from his birth started a query in their minds as to the sin which led to the blindness, and being "unlearned and ignorant men" it need not surprise us that they were not very logical in their thoughts nor in the question they asked, "Whether did this man sin or his parents, that he was born blind?" Of course the man himself could not have sinned before he was born; of course, therefore, whatever responsibility there was came to him through inheritance, as the Lord had declared that "I will visit the iniquity of the fathers upon the children to the third and fourth generation of those that hate me," those who wilfully violate his laws. True, there was at this time a heathen idea respecting the transmigration of souls, which taught that all humanity had at some previous time lived in some other condition either better or worse than the present one. But it would be extremely unlikely that the apostles, "unlearned," should have any particular knowledge of these theories of the heathen, which were known chiefly to the educated; and as for the Hebrew Scriptures, not a word in them favored such a thought, but the very contrary.

This same heathenish thought still prevails in the far East, India, etc., and has been slightly introduced again in civilized countries under the name of Theosophy. It is one of the main delusions ensnaring the people known as Mormons. The Scriptural teaching is that God created man in Eden, and that all the families of the earth are the posterity of this first man, Adam; and because of this relationship to Adam as their father, and their consequent relationship to his sin and its penalty, death, therefore all in Adam die--his entire race is a dying race. The belief in the ransom settles this doctrine most thoroughly, showing that our Lord's life redeemed the life of father Adam, and thus incidentally redeemed all who lost life through him. "As by man came death, by man also came the resurrection from the dead; as all in Adam die, even so in Christ shall all be made alive." "Of one blood God hath made all nations of men for to dwell on all the face of the earth." --Acts 17:26.

Our Lord's reply, that neither the blind man nor his parents had sinned, is not to be understood as implying that these people were absolutely perfect, sinless, spotless --not to be understood as contradicting the Scriptures which declare, "There is none righteous, no not one; all have sinned and come short of the glory of God." The words simply signified that the blindness of this man was not a penalty for his personal sin or for some special sin of his parents. This need not imply either that God had specially intervened to cause blindness in this case--rather we may suppose that the blindness came through the general weakness of heredity, or by what might be termed the accidents incidental to our present imperfect condition as a race of sinners. A similar expression on our Lord's part was made in respect to those men upon whom the tower of Siloam fell, killing them. Our Lord said, "Suppose ye that these men were sinners above others? I tell you, nay; unless ye shall repent ye shall all likewise perish."

The thought is that the whole world is under condemnation to death. We are a race of convicts, and death conditions are properly, justly permitted to prevail, not interfered with, because the lives of all humanity are forfeited through original sin and disobedience, and through our inheritance of the weaknesses and imperfections and unfitness resulting. All are thus perishing, and had it not been for divine mercy, in providing the Redeemer and the great sacrifice for sins, there would be no hope for any as respects the future life; death to all would signify that they had perished. And even though all the way has been opened for the dying race, nevertheless repentance for sin, acceptance of Christ as the Savior, and obedience to his voice, are necessary to our escape from the sentence of sin--death.

Many will agree with us thus far who would fail to go further along what we believe to be logical, scriptural grounds, namely, that in God's providence not only has his love provided the redemption and the opportunity for blessing to the world, but that the same love and wisdom will ultimately provide that all shall see the great light and hear the voice of him that speaketh from heaven, and thus either accept or reject the favor divine, the life everlasting, on terms of full obedience. We hold that it is in full accord with the entire testimony of Scripture that few now have the ability to see or to hear; that the majority are both blind and deaf to this message in the present time, some completely blind and completely deaf, others partially blind and partially deaf. The glorious assurance of the Lord's Word is that in God's due time all the blind eyes shall be opened and all the deaf ears unstopped.

THE MORN COMETH AND A NIGHT ALSO.

This was the very lesson which the Lord taught from this incident--taught to the extent that his hearers were able to appreciate it. He declared, "While I am in the world I am the Light of the world; I must work the works of him that sent me while it is day, for the night cometh when no man can work." Then he proceeded to the opening of the blind man's eyes, that the latter might see him as the Light of the world. True, the opening of blind natural eyes could not give sight to the eyes of his understanding, the eyes of the heart; but it could and did figure or illustrate this which was the real essence of our Lord's teachings, of which this miracle was a part. Without in the slightest degree disparaging our Lord's many miracles upon the blind, lame, deaf, etc., we can readily see that these were incidental, and only in a secondary sense his mission.

We can see, too, that while multitudes were healed, still greater multitudes remained unhealed; and that if it had been our Lord's special mission to heal all the lepers and all the blind and all the deaf, and to have awakened all the dead of Palestine, then he failed most signally in accomplishing the work. But that was not the work which he came to do. He came to be the Light of the world in a much larger sense than this. He came

R3519 : page 75

to do the work of him that sent him; and to finish that work and the special feature of it that was then due was the sacrificing of himself, the laying down of his life in the service of his brethren, in the declaration of the good tidings, in the teaching of the people through parables, dark sayings and miracles, which subsequently under the holy Spirit's illumination would guide a certain class to the real seeing, the real understanding and the real fellowship of heart with him and his work and with the Father, that was intended.

It will be at his second advent that our Lord will be "the Light of the world" in the full, glorious sense which the Scriptures everywhere set forth:--"The Sun of Righteousness shall arise with healing in his beams." With the ushering in of that glorious sunlight begins the new day for which we hope and pray,--the "day of Christ." We now reckon the day as beginning at midnight, but God supervised the Jewish reckoning on this subject and under that supervision the day begins in the evening, progressed to midnight and then to the dawning, and by and by to the full light of day. In harmony with this God-given picture of the day we may see that our Lord's ministry was in the eventide which followed the Jewish day, the day of Moses. A little of its light still remained, and in that light the Lord personally, and subsequently through his disciples, established the Gospel Church. He well knew of the dark night that would follow his ministry, in which darkness would cover the earth and gross darkness the heathen.

The Lord's words then signified that he realized the opportunity at hand and did with his might what his hands found to do, what was possible to be done under all the circumstances and conditions prevailing, and with a realization that the night was drawing rapidly upon the Jewish people, and that not only his own work would be cut short soon by his death, but that all opportunities for dealing with the Jews would soon be at an end. The apostles after Pentecost entered fully into the Master's spirit in respect to this shortness of the time, and labored incessantly first with the Jews and only subsequently with the Gentiles, until all the elect had been gathered from the once favored nation, even though these were but a remnant, as the apostle explains. The rest were blinded, went into complete darkness, while the light of divine favor through the Lamp, the Word, was sent amongst the Gentiles to gather out of them also an elect class for membership in the spiritual Israel, for membership in the body of Christ, to be light-bearers under present conditions, through trials and difficulties and oppositions, and, by and by, to be associates with the Lord as members of the glorious Sun of Righteousness, the great Light which in the duly appointed time shall enlighten the whole world.

As we near the morning watches we have the evidence of day drawing on; and as we listen to the voice of the Prophet, we hear him declare in answer to our query, "Watchman, what of the night?" the message, "The morning cometh, but a night also," and then assures us that although we are now in the very dawn of the morning a fierce storm is to break and cause another "night" of darkness and of trouble upon the world and upon Christendom, to sift, to separate, to purify the elect. Our hearts, however, are encouraged with the assurance that with the breaking of that storm will

R3520 : page 75

come the full splendor of the Millennial morning, and with it the Sun of Righteousness blessing and illuminating the world. Moreover, in that time the assurance is that all the blind eyes shall be opened so that the whole world will be able to discern that "The Light of the world is Jesus."

"ANOINT THINE EYES WITH EYE-SALVE."--REV. 3:18.

The making of an eye-salve of the dust of a Palestine road, mixed with the saliva of our Lord's mouth, seems rather peculiar at first. We would naturally be inclined to say, "How strange! Do not put that stuff upon the man's eyes, for that will only make them worse. That dust is full of all manner of impurities; that very dust has helped to blind thousands and thousands of the people of this country." A traveller in that vicinity says,

"Blindness is common

in Palestine to a degree which we in western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one-third of the population has lost one or both eyes, and from my own observation of that city I should not hesitate to say that the statement is not exaggerated."

Why, then, did our Lord use a clay or ointment made out of that dust, apparently so unsuitable, and then send the blind man to the Pool of Siloam to wash and receive his sight? We answer that probably a deep spiritual lesson is contained in it, a lesson for all the apostles and for the followers of Jesus from then until now. As the blindness of the man was figurative of the general blindness upon the people, blindness to the Truth, blindness to the light of the world, so this method of healing the blindness will illustrate the method the Lord has been using throughout this Gospel age. The secretions of our Lord's mouth might well represent his grace and truth, while the earth used may well represent the poor earthly talents of us and his disciples. Who are we, that we should be made the instruments of God in opening the eyes of the blind--we who are imperfect ourselves, blemished, fallen? But the spirit of the Lord's lips coming upon us so transforms our energies and talents as to make them useful in his service. By the grace of God, as his mouthpieces, representatives, his followers have opened the blind eyes, not of all people, but of many, nevertheless.

What a blessing we realized when such human clay was used of the Lord for the anointing of our eyes, and what a privilege was granted in that we have been made the clay ointment the Master has used in the blessing of others. But the anointing was not sufficient, it needed more; it needed the washing at the fountain. And so after the Lord has used us, his servants, as the clay in his hands for the anointing of blinded eyes, it is necessary that we should direct them to the fountain of his truth and grace, where they may wash, where they may realize that the cleansing is of the Lord's provision entirely, and that however good the clay and however

R3520 : page 76

thorough the anointing, no blessing could come except as they obediently and in faith accepted the grace and truth as the refreshing stream of divine favor to their enlightenment.

The miracle of the opening of the eyes of one born blind was so notable that it attracted the attention of all in the neighborhood. None had ever before heard of any physician able to restore sight to one who was born blind. The matter was brought to the attention of the Pharisees and Doctors of the Law as a wonderful instance of divine power, or to see if they could offer any other solution for the matter. Evidently this was a part of our Lord's design and a part of what he meant when he declared that the man was not born blind as a punishment for sin but for the glory of God. God allowed nature to take its course in this manner and to produce an exception or freak of nature, and now the one who had been thus afflicted in the past was made the recipient of a special blessing which fully compensated him. Let us learn to view all of life's affairs from this standpoint. Whatever we may have that by nature would seem to be disadvantageous or a hindrance to us, the Lord is able to so overrule as to make of it a blessing, a proportionately greater blessing.

The Pharisees, full of envy against Jesus, perceived that his influence was gaining daily with the people, and this made them the more bitter against him. In their wrong condition of heart they had already prejudged his heart and his motive, not by the fruits of his life, but by their envious sentiments. Of course, under the circumstances, the judgment would be warped and twisted, leading to wrong conclusions. They catechised the parents, who feared to give any expression on the subject, because they had heard that the rulers of the synagogue had determined that if any one should confess Jesus he should be excommunicated, should not be permitted to attend the synagogue or fellowship with others or enjoy its religious privileges, should be counted unworthy the name and privileges of a Jew, should be treated as an outcast from God and his people. They, therefore, answered that their son was of age and that he could speak for himself.

The son was questioned over and over with an evident desire to find some fault with the procedure, to show that it was not a genuine miracle, etc. The man formerly blind became justly indignant at the special attempt to traduce the one who had so befriended him, and in answer to the Pharisees' statement that he should give glory only to God, because the one who had performed the miracle was a sinner, he demurred. As they repeated their questions he became more indignant at their evil spirit and said, Why do you ask so many questions? Are you anxious to become his disciples? He touched a sore spot and aroused their wrath, and they declared that he was a disciple of Jesus, and cast him out of the synagogue and ostracised him. It was after this that Jesus found him. We read, "Jesus heard that they had cast him out, and when he found him he said unto him, Dost thou believe on the Son of God? and he answered, I believe, and worshipped."

HOW HINDRANCES MAY ASSIST US.

In this we have a fresh illustration of how hindrances and difficulties and obstacles may become the greatest helps and aids under God's providences to those who are of the right condition of heart. This poor blind man, an ignorant beggar, seemingly most unfortunate of men, seemingly least cared for by the Lord, was evidently at heart honest and sincere. This was demonstrated by his after conduct, because character, principle, cannot be put on in a moment, but is a matter of development. It was, doubtless, because the Lord saw in his heart this sincerity that he specially favored him with the blessing of the opening of the eyes, and that it was because he was honest enough and fearless enough to confess the Lord in a proper manner that he was still further favored, and that the Lord sought him out and granted him the opening of the eyes of his understanding in addition to the opening of his natural eyes. If we could but receive this lesson fully and completely into our hearts, what a great blessing it would bring us as impressing upon us the necessity for honesty of heart, and as proofs to us of the willingness of the Lord to make all things work together for good to them who love him--even to them who are of the right attitude of heart, which would love the Lord if it knew him. To such he is willing to grant his favors and the opening of the eyes of their understanding--not suddenly, but step by step. As we follow the Lord's directions we get one blessing after another.

Let us draw further a lesson as between the experiences of this blind man and the spiritual lesson already suggested. Some of us were born blind or nearly blind as respects the ability to see our heavenly Father's glorious face and the reflection of the same in our Lord Jesus. We were born blind through no folly of our own and through no folly of our parents, perhaps. Darkness covered the earth and gross darkness the people--the darkness of idolatry and heathendom upon the majority of the world, and the darkness of the Dark Ages upon the so-called Christian world. We saw not the Lord, and our fancies, inspired by the great Adversary, were gross misunderstandings of the wisdom, justice, love and power of our Creator.

The Scriptures tell us that the darkness or blindness came from the Adversary, the god of this world, who blinds the minds of them who believe not, lest the glorious light of God's goodness should shine in their hearts from the face of Jesus Christ our Lord. In the Lord's own time and way he sent us a blessing through the poor dust of the earth, blended and tempered with the secretions of his mouth, and sent the message, too, that we should wash at the fountain. Thus washing we realized the forgiveness of sins and saw in a new light the love and mercy of our Father in heaven. Then came testings, not to destroy us but to prove us and to develop us if we were sincere at heart.

The agencies used by our Lord for our blessing were produced perhaps by our friends. The threat of ostracism was before our mind as we confessed the blessing we had received and the source from which it came. All possessed with the right spirit in the matter surely followed the course of this blind man of our lesson, and courageously confessed the blessings received and the quarter from which they came. Now as then such a confession brings repudiation, contempt, sarcasm and casting out, but now as well as then obedience and the acceptance of such experiences mean an additional manifestation to us of divine favor.

It was after we had endured something for the Lord's sake and for the Truth's sake, and rejoicing in

R3521 : page 77

our opened eyes, that the Lord found us in a particular sense and revealed himself to us in a still higher and more favorable blessing, and thus we became his disciples in the highest sense--his followers. Let us continue to follow him; let us continue to take whatever experiences come to us in the path of duty, and realize that it is a privilege to be on the side of the right and the Truth. Those who are faithful now in the present time of trials and testings will, as the Lord's disciples, be privileged in turn to be used of him in anointing the eyes of others, and thus all the members of the body under the guidance of the Lord, the Head, will during this present time work the works of him that sent us, and let the light shine out, realizing that the opportunities for service will soon now be closed--the night is coming when no man can work.

The great time of trouble just preceding the shining forth of the Sun of Righteousness is near. The little time between now and then is for the very purpose of selecting out the Lord's true people and applying to them the eye-salve of Truth and informing them where they must wash, and in general in bringing to them the blessings of joint-heirship and discipleship until the body of Christ shall be complete. Very shortly, to those thus faithful, will be the privilege also of association with our Lord and Head as the Light of the world in the blessing of all the families of the earth.

R3521 : page 77

THE HIDDEN CROSS.

The multitude saw but the cross of olive wood
The Man of Sorrows bore, nor knew how underneath,
Close pressed upon his heart, a hidden cross he wore--
A dark and bleeding weight of sin and human woe,
Made heavier with the sentence of God's broken law,
And crowned with thorns of scornful and malicious hate,--
A cross the world's Redeemer found on Jordan's brink,
Nor laid it down until he came to Calvary.

Oft times it seemed he almost craved some human aid,
Some sympathizing heart to share that cruel cross.
Jerusalem, Jerusalem, hadst thou but known
What time that cross bore heaviest on the yearning heart
Of him, thy King! And yet, O slow of faith and hard
Of heart, "Ye would not," and the King passed on his way;
And of the people there was none with him! He trod
Alone the valley of this dark world's shame and woe.

O, chosen three, had ye but watched with him "one hour"
That awful night in dark Gethsemane, ye might
Have lightened some the cruel weight of that dread cross,--
Have known and shared with him that agonizing woe.
Alas! alas! Your eyes were heavy and ye slept.
So now, "sleep on and take your rest," ye weary ones.
An holy angel's wing hath eased the hidden cross--
Your Master, strengthened, waits that other cross to bear.

Which one bore heavier on the way to Calvary?
The cross the cruel Roman soldiers laid upon
The Blessed One? Ah, no! it was the unseen cross
That crushed him to the earth, that wrung from those pale lips
The agonizing cry, "My God! my God! oh, why
Hast thou forsaken me?" In grief earth rent her breast,
The sun grew dark; "'Tis finished," and the price is paid,--
The hidden cross had pierced that loving, tender heart!

"Take up thy cross and follow me," the Master said.
Ah, yes! his faithful Bride must also bear a cross,--
The hidden cross, made not of life's vicissitudes
Alone, its ills and pains, its loss and poverty,--
The outward signs the multitude behold.
Ah, no! we follow in his steps who went before
Us in the narrow way. We, too, must bear the woe,
Be touched with feeling of the world's infirmity,
Its weary weight of sin and curse of broken law.
Let us therefore, go forth to him "without the gate,"
Lay down our lives in sacrifice, spend and be spent;
And while we clasp this cross more closely to our breast,
Press on toward Calvary, for there our Bridegroom waits
To take the cross of woe, and give a crown of joy!
--G. W. S.

===================

R3521 : page 77

THE CENTRAL PURPOSE OF GOD'S MESSAGE.

--JOHN 20:31.--MARCH 26.--

"But these are written that ye may believe that Jesus
is the Christ, the Son of God; and that believing ye may
have life through his name."

THE beautiful words of our text set forth clearly the entire object and purpose of all of God's messages during this Gospel age, and hence the object or purpose of all the preaching done in his name and by his authority. When we consider the unlimited power of God, we are at first inclined to wonder why so little of it is displayed during this Gospel age in connection with the proclamation of the great Gospel message--with the legions of angels who could communicate with mankind and instruct them respecting God and his character, who could communicate as in the olden times, as when Moses was taught from the burning bush and Abraham by the visit of strangers to his tent.

When we consider, too, how God could teach the world by signs and lessons and disciplines, without a word of instruction either from human lips or from angels --if he would punish their wrong doing and reward their right doing promptly and markedly, it would leave no question in the minds of any respecting right and wrong, respecting that which would be pleasing to the Lord and that which would be displeasing. How speedily this course would have brought in the reign of righteousness and have effected a world reformation. Again, the Lord could blazon out in letters of fire upon the sky, in every language under heaven, the messages respecting his pleasure and displeasure. No wonder that some have thought it strange that divine wisdom should adopt the plan which has been adopted and which has seemed to have been so ineffectual as respects the righting of the world of mankind--so ineffectual that now, after more than eighteen centuries of preaching, the great mass of the world are in absolute ignorance of Christ and the Father, and almost none see clearly and distinctly the true significance of the message he has sent us.

However, as we begin to get the eyes of our understanding more and more widely open to the appreciation of the teachings of the Lord's Word, we see more and more clearly his plan and the wisdom of the course he has adopted, which is briefly expressed by the Apostle when he says, "It has pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:21)--preaching which seems to be so foolish, to be so weak, to be the

R3521 : page 78

poorest way the Lord could have possibly chosen to make known the riches of his grace--a way so open to hindrance through the weaknesses and imperfections of the human channels used!

IGNORANCE NOT A SAVIOR.

Nor will it do to answer, as some have done, that not merely those who hear the Gospel message are profited by it, but that "millions are saved who have never heard of the historic Christ." The words of the Apostle quite contradict this thought: "It pleased God through the foolishness of preaching to save them that believe," implies that those who do not believe are not saved, and implies also that not the belief of anything or everything is saving but merely the believing of that which is preached by divine authority--"The faith once delivered to the saints."--Jude 3.

How closely in line with this is our text in this lesson, "These things were written"--the Gospel narrative of the words and acts of our Lord, and also the words and acts of the apostles, in order that men might believe on Jesus as the Messiah, the Son of God, and that believing they might have life through them. No hope is here held out of life without believing, and no hope held out on a vague faith will be satisfactory. It was not sufficient to believe that Jesus was the God-Man and that he died on a cross at the hands of his enemies, a notable martyr for liberty and righteousness;--more than this must be believed.

It is not sufficient to believe anything less than that Jesus was the Son of God--not the son of Joseph; it is not sufficient to believe in him in any other way than as the Son of God, and that additionally he is the Messiah--the one long promised as the seed of Abraham, whose mission it shall yet be to bless all the families of the earth: "In thy seed shall all the families of the earth be blessed." All this seems to be the Gospel; to believe anything less seems to be lacking the faith here enjoined; to believe all of this seems to be essential to discipleship. We cannot help how many of the wise and learned and good have rejected this scriptural statement of the object of this Gospel age, and have determined that it must be otherwise and prefer their own opinions,

R3522 : page 78

their own reasoning, to the message of the Lord through his Son and his inspired apostles.

If such a statement as this were held in our minds alongside some false theory--such, for instance, as the one which declares that all who are not saved in the present time pass to an eternity of torture without hope of escape--then such a blending of the truth of God with the errors inspired by the Adversary would be sure to cause confusion in our minds; and the word of the Lord, to the effect that salvation could only be had through faith in Christ, would seem to leave the way to God too narrow and to practically destroy all hope for the world in general and to make the God of love to appear to be heartless, loveless, and evil-intentioned, since he knew the end from the beginning and had the power to have brought all to the knowledge of Jesus, or to have made some other arrangement than the preaching through imperfect vessels the way of access to faith and his favor and love and the life which he will give.

But we notice that our text says nothing about the lost receiving life eternal in torture. On the contrary, it implies that they are without life, declaring that only those who believe in the proper manner can have the life which he gives. And this reminds us of our Lord's own words to the same effect--"He that hath the Son hath life, he that hath not the Son hath not life."

"THAT THE WORLD MIGHT BELIEVE THROUGH HIM."

It is a fact beyond dispute that few come under the conditions of our text. Few believe in Jesus as the Messiah, the Son of God, whom he will use according to the prophecies for the blessing of all the families of the earth, and few thus believe to the extent necessary to enter into life with him. Few believe enough respecting our Lord to bring them to the point of full faith in his blood as their cleanser from sin, or to bring them to the further step of a full consecration then to his service, or to hold them in the narrow way to the end of the journey, when the crowns of life will be given at the appearing of the Life-Giver at his second advent. And if only a few, only a little flock, thus hear the message, the preaching, and if these things were merely written for the benefit of these, where comes in the world?--the world which, according to one view, is in eternal torture or going thither; or, according to a more moderate view, is in death, the Second Death, or going thither--on the broad road to destruction.

How can the Lord Jesus ever fulfil the prediction that he is to be the Light of the world to those who have never seen him and never heard his name, either with the natural or spiritual eyes or with the natural or spiritual ears? How can the declaration ever be fulfilled that the Lord tasted death for every man, and that all the families of the earth are to be blessed through him?

We answer that there is but the one way of understanding this entire matter and that is the Scriptural way, which takes in not merely the few isolated texts, but includes comprehensively all the teachings of the Scriptures from Genesis to Revelation. It is to the effect that during this Gospel age God's purpose is merely the selection of those who have an ear to hear--of those who, when the message is sounded, have heard and to some extent understood and appreciated it, and who will go on in the understanding and appreciation to a full and grander grasp of the lengths and breadths and heights and depths of the love and mercy of God.

These "the love of God constraineth," the still small voice is heard by their hearts, they "walk by faith and not by sight," and need not to have the heavens emblazoned with the divine commands. To them day unto day uttereth speech and night unto night showeth knowledge, and the entire heavens are ablaze with messages of God's favors and blessings, which imply also his justice and his love. To these the message of salvation through the blood of Christ appeals; they are not wise above what is written; they accept divine wisdom as better than human wisdom and the divine Word as preferable to the traditions of men. These, under the guidance of the holy Spirit, are making increase not only in their numbers century after century, but also making increase of their character development individually; and when the age shall close it will be found that God's wisdom and love and power will have been exercised in such a manner that they shall have found and prepared the peculiar people of the Lord, the little flock, the Royal Priesthood, who, at the second coming of their Master, shall be received by him as a Bride company, to be his joint-heirs in the glorious kingdom for which we pray,

R3522 : page 79

"Thy Kingdom come, thy will be done in earth as it is done in heaven."

"THEN SHALL THE RIGHTEOUS SHINE."

With the completion of this elect class--chosen because they were found to be lovers of righteousness and haters of iniquity, and because they were willing to walk in the narrow way and to follow the Lamb through evil and through good report and to walk by faith and not by sight--shall ultimately come the blessing of the Lord in the First Resurrection, and they shall be made partakers of glory, honor and the divine nature. Then, the Scriptures assure us, they shall shine forth as the Sun in the Kingdom of their Father,--shine for the blessing of all the families of the earth, shine for the scattering of all the ignorance and superstition and clouds and darkness which now enslave the race, shine that all the blind eyes may be opened and all the deaf ears unstopped, shine that the knowledge of the glory of God may fill the whole earth, shine out that the willing and obedient of the world may see the right way and be drawn by the light of grace and truth of God along the highway of holiness to the end thereof, life eternal, through the merit of him who loved the world and bought it with his own precious blood.

===================

R3522 : page 79

ENCOURAGING LETTERS FROM FOREIGN FIELDS.

A TESTIMONY FROM EAST INDIES.

The following testimony is from a native East Indian, who was formerly an active ordained minister in the Methodist Church Mission there and in Jamaica. He is using this testimony amongst his former associates in ministerial work, to arouse their interest in the Harvest message:

DEAR FRIEND:--

It is with pleasure that I write to you about what I have found to be so ennobling and satisfying, and with which I am now being blessed. I cannot here attempt to give the kind of testimony I would like to give of the Lord's gracious dealings with me, to his glory and for the edification of fellow creatures.

While working for the Society of Friends in St. Thomas several religious books were put into my hands from time to time to read. Although I was conscious of justification and enjoyed more or less the joy and peace resulting from this condition since 1884, the perusal of these books led me to think that there was something yet higher, richer and more satisfying to be had which I had not attained. I made it a matter of prayer, and thought much over it.

In due time another book, entitled "The Divine Plan of the Ages," was sent to me on loan from America, in case I did not like to purchase it. I began to read this carefully and with prayer. To my surprise I found it more--far more instructive and enlightening, containing more food for the mind on almost every page of it than any other production of uninspired pen I had ever known before or since. When I reached the place where the pious and able author treats on consecration and its object, I could not resist the temptation of going down upon my knees and giving up myself to God in a particular sense, and in every respect. The act of thus yielding oneself to the Lord was a pleasurable one to me. I arose from my knees feeling that I had done the right thing, and the joy that filled my soul I could hardly contain.

Allow me to recommend to you as a duty and a pleasure, this little work of 356 pages. It contains rich messages from the "Great King," calculated to make the bad good and the good better, and so it does wherever it is rightly used. It is a real eye-opener--a veritable key of the Bible. It is more than a match for the enemies of the Bible--the "higher critic," "evolutionist," "Christian Scientist," "skeptic," and "infidel." If you wish to be aided to see things in their harmonious, consistent and soul-refreshing beauty--things that go to show what wonderful provision God has made for his Church--"the sanctified" ones "in Christ Jesus," and for the world of mankind--things which duly magnify his love, justice, wisdom and power as a harmonious whole, without contradicting each other in the least--if you wish to see these, then read this telling little book, "The Divine Plan of the Ages," which will lead you into the treasury of God's own Word--the mine of things "new and old." Read it with Bible in hand and then think of the result of your investigation. I am acquainted with the main teachings of the leading denominations or "orthodoxy" --hence I know what I am recommending to others.

"Light is sown for the righteous." The "sure word of prophesy....shineth more and more to the perfect day." It is of a growing nature--outgrows all that are fixed and stationary--the creeds of men which cannot keep pace with the verities of a progressive revelation. Faulty translations and human traditions have done much to obscure the clear and consistent teachings of God's Word. Hence it becomes us "to give the more earnest heed to the" inspired

injunction: "Prove all things, hold fast to that which is good."

I remain, dear friend,
A BELIEVER IN AND SERVANT OF PRESENT TRUTH.

CHEER FROM NORWAY.

DEAR BROTHER RUSSELL:--

You will surely be interested to hear something about the harvest work in Norway, and the progress it has made to this time. As you know, Brother G__________ has been laboring near here, and the result that can be seen by us is some thirty or forty interested in that town. During this last summer he has visited the towns in North Norway, and has noticed some evidences of interest among a few Christians in that region.

Brother F__________ has visited the towns in South Norway, and especially in Havanger (population 30,600). The Present Truth has been received with joy, so that quite a few dear Christians there are now deeply interested, especially among the members of the Free Mission Church here. Many have already seen much of the light--besides there are some interested not belonging to any denomination.

At present Brother F__________ and Brother G__________ are both in Bergen (population 72,000) where they intend to work together during this winter. There the DAWNS seem to have already set on foot a remarkable movement. In no other place in Scandinavia has harvest truth been so quickly and heartily received by so many, as in Bergen. A prominent preacher of the Free Mission Church of that town has become thoroughly grasped by the clear light, and he is now setting forth the full and true Gospel to his always large and attentive audiences. Also another prominent man there, an old teacher and editor, is strongly touched by the Truth. The testimonies of these two dear brethren seem to make a very strong impression upon the minds of other Christians.

But there is every appearance of a coming persecution also. In a letter of December 13th, Brother F__________ tells of an interested sister, who for many years has been working as a teacher in the Sunday School of "Indre-missionen," and who has been summoned to leave that post. But the friends do not fear.

The light has been spreading itself in the following way: Some time ago a few interested were arranging "reading meetings," in which one was reading from the DAWNS, and the others, with their open Bibles in hand, trying every point. When there came a point which any could not apprehend clearly, the reader would stop, that some one able might get an opportunity to make that point clear. These meetings still continue and the interest and blessings grow. I don't know how many really interested there are, but at one such meeting, held in a private family, there were twenty-three present, all seemingly being of one mind and spirit. Of course these facts bring great joy to the dear Colporteur brethren.

In spite of the financial distress the Present Truth is accomplishing its work, spreading about the light more and more. This makes us satisfied, even though we would be bound to endure many privations. With much love, your fellow servant in Christ, FRITIOF LINDKVIST.

===================

SEMI-MONTHLY.
VOL. XXVI. MARCH 15, 1905. No. 6

CONTENTS.

Views from the Watch Tower........................ 83
  The Czar's Speech to Workmen.................. 83
  Prospects of a Russian Revolution............. 83
  The Influence of Spiritism Widens............. 84
  Some Truth from Dr. Huntington................ 84
  Canadian Church Union Movement................ 85
  Rev. W. Spencer Walton's View of Nominal Christendom................................. 85
  National Federation Seems Assured............. 86
Our "Passover" Memorial........................... 86
True Shepherd, True Sheep, True Fold.............. 88
"Lazarus, Come Forth"............................. 91
Readings from the Swedish Revised Bible........... 95
Public Ministries of the Truth.................... 96
Special Items..................................... 82

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3528 : page 82

BAPTISM SERVICE, APRIL 16.

At Bible House Chapel the first Sunday in each quarter is open for appointments for symbolic immersion. This rule will be set aside next quarter. Because of the Memorial Service coming on Sunday, April 16th, the Baptism service will take place on the same date,--at 3 p.m.

ROLLING TOGETHER OF THE HEAVENS.

An article under this caption has been crowded out of two issues, but D.V. will appear in our next. It clearly indicates the approach of conditions we have long been expecting from Revelation 13:11-17.

page 82

SWEDISH TABERNACLE SHADOWS.

We have now this pamphlet in TOWER form. Tract Fund contributors, also the poor, may order these without price. Others who so prefer may purchase what they can use at 3 for 10 cents.

A NEW WALL CHART.

A new Chart, similar to the one in the front of DAWN I., five feet long, done in solar tint (blue print) has been prepared. These we can supply at $1.00 each, express prepaid.
We still have the 5-ft. Charts, painted, at $1.50 each, express prepaid. Either style is excellent for your sitting room. The explanation of it is entertaining as well as instructive to your friends who may call, and will prove very helpful to yourself; for if you learn to explain it to others you will have a good store of information for your own heart.

===================

R3523 : page 83

VIEWS FROM THE WATCH TOWER.

THE CZAR'S SPEECH TO WORKMEN.

FOLLOWING the appeal to the Czar, of the striking workmen of St. Petersburg, which was refused, and the bloodshed which resulted when the crowds attempted to enter the palace grounds after being forbidden to do so, the Czar sent an invitation to some of the leading workmen to visit him at his palace. They responded, and the following is a detailed report of their reception:--

VISITING THE CZAR, THE "LITTLE FATHER."

Emperor Nicholas adopted the traditional fatherly tone in his talk with the workmen yesterday. He chided them for allowing themselves to be misled into engaging in a movement imperiling the internal order of Russia and aiding the foreign foe, and for attempting to demand by force what he otherwise would be willing to do voluntarily.

WILL PACIFY THE STRIKERS.

This interview, face to face with their "Little Father," in whom their faith has not been shaken by the events of the bloody Sunday of January 22, has had a far greater and more reassuring effect than any number of proclamations by Ministers and Governors General, and the workmen of St. Petersburg are now generally inclined to accept the promises of Governor General Trepoff and Finance Minister Kokovsoff at their face value.

The gift by the imperial family of $25,000 to aid the families of the victims of the conflict of January 22 also has had an excellent effect; and as the news slowly permeates the laboring classes of Russia it is expected it will make them content to wait for the promised reforms.

The workmen received the royal assurances of reform with cheers, and after a lunch at the imperial table returned to St. Petersburg in the best of humor to report to their fellows, as enjoined, the words of His Majesty. No attempt was made by them to present their desires, which already are sufficiently evident.

WILL GET PAY FOR STRIKE TIME.

The action of the St. Petersburg manufacturers in placing themselves in the hands of the Government in the matter of the adjustment of the main points of the dispute, and promising to grant the men pay for the time they have been on strike, not as a matter of right, but as a favor, and their contribution in aid of the sufferers among the families of their workmen, are expected to add to the prevailing good feeling.

The workmen's deputation was accompanied to the Czar's palace by Minister of Finance Kokovsoff and Governor General Trepoff. The workmen bowed low to the Emperor, who said:

"Good day, my children."

The workmen replied:

"We wish Your Majesty good health."

The Emperor then said:

"I have summoned you in order that you may hear my words from myself and communicate them to your companions. The recent lamentable events, with such sad but inevitable results, have occurred because you allowed yourselves to be led astray by traitors and enemies to our country. When they induced you to address a petition to me on your needs, they desired to see you revolt against me and my government. They forced you to leave your honest work at a period when all Russian workmen should be laboring unceasingly in order that we might vanquish our obstinate enemy.

"Strikes and disgraceful demonstrations led the crowds to disorders which obliged, and always will oblige, the authorities to call out troops. As a result, innocent people were victims.

PATIENCE IS COUNSELED.

"I know that the lot of the workmen is not easy. Many things require improvement, but have patience. You will understand that it is necessary to be just toward your employers and to consider the condition of our industries. But to come to me as a rebellious mob in order to declare your wants, is a crime.

"In my solicitude for the working classes I will take measures which will assure that everything possible will be done to improve their lot and secure an investigation of their demands through legal channels. I am convinced of the honesty of the workmen and their devotion to myself, and I pardon their transgression. Return to your work with your comrades and carry out the tasks allotted to you.

"May God assist you."

At the conclusion of his speech the Emperor told the members of the deputation to communicate his words to their comrades, and said he would supply them with printed copies of his address.

PROSPECTS OF A RUSSIAN REVOLUTION.

The London Spectator, in an able article on Russia says:

"The probability that the dynasty will be crippled and a revolution of some kind inaugurated is very great. The true pivot of power in Russia, the mystical belief in the autocratic

R3523 : page 84

Czar, has been shaken, if not destroyed. The autocracy substituted for his is that of the elder grand dukes, who have no 'divine' claims, who are divided by incurable jealousies, spites and rival female pretensions, and who are, with one exception, men without great parties behind them. If they make, as is possible, a palace revolution, they run the risk of dividing the troops, for the baby heir and the sickly Grand Duke Michael stand between the strong Vladimir and the succession, and the army, or sections of it, might pronounce for different men. Every ambition will be unloosed, and under an autocracy fear makes all ambitions fiercer. Meanwhile Kuropatkin will be hampered by want of supplies and reinforcements, and a new discredit must fall on Russian arms, which are now employed six thousand miles from St. Petersburg, and liable to paralysis from any interruption en route. The

R3524 : page 84

great cities, Moscow, Odessa, Kieff, Riga, and perhaps others farther east, are seething with agitation; the Reservists are furious and have arms; and it is hardly conceivable that the millions of revolutionaries, all white men and most of them drilled men, should not produce a competent leader who when he appears will be recognized in a flash. Even if we discredit the very minute accounts of the mutiny of the Black Sea sailors, and the refusal of the troops to crush them, it is clear that the vastness of the empire which has so long protected the central power is turning against it, and that the authorities may be more than bewildered by the necessity of violent repression in so many places at once. Prophecy is of course, futile; but we should say that unless the imperial family produces, or can attract, a chancellor of genius who understands how to preserve the autocracy by conciliation, or to transmute it into a despotism bound by laws like the governments of India and Germany, the days of the terrible regime which has prevailed in Russia for more than two centuries are approaching to an end."

THE INFLUENCE OF SPIRITISM WIDENS.

Recently a Catholic priest (Mgr. Doane) on his death bed related a vision he had--that he was taken to heaven and saw the Lord and the throne and a great crowd in which he definitely recognized one person at least. There was some error about the matter, surely, for Catholics admit that practically none of their Church go directly to heaven--that all go first to purgatory. We doubt not masses were said for poor Doane, for the easing of his soul in purgatory. And if priests and popes know and teach that they can and do liberate such souls from time to time they surely ought to know who are there. Otherwise how could they know whom to attempt to deliver.

Our point is that poor Doane's words were taken up by a leading newspaper, and reporters sent to interview leading ministers of various denominations on the subject. These interviews were published, and several of them show a remarkable tendency toward Spiritism. As a whole they show that the leaders of the nominal Church are prepared to lead their flocks toward Spiritism. Nay, the words we quote will doubtless influence thousands in that direction. We quote the words of two of the more prominent as follows:--

REV. VAN DE WATER, D.D.

Dr. George R. Van de Water, rector of St. Andrew's Episcopal Church, said to an "American" reporter last night that he considered the vision of Mgr. Doane as direct and indisputable evidence of the belief that he had always held, that it was possible for people on earth to hold communion with the souls in Heaven.

"I have always maintained the possibility of communication with the other world. Any man with the experience of dying persons which a clergyman or a physician has cannot fail to know positively that glimpses of Heaven are often vouchsafed to persons of great faith and saintly lives on their deathbeds.

"Personally, I consider that it is just as unscientific to deny the possibility of supernatural manifestations and the meaning and significance of dreams and visions as it is unscientific to swing to the other extreme and attribute to perfectly natural phenomena occult and supernatural meaning.

"Mgr. Doane's vision has unquestionably made a wide and profound impression on the mind of the public, just as it appeared to have made a deep impression upon his own mind at the time. The fact that these things are not to be understood or explained is no reason why they should not be believed."

REV. C. H. PARKHURST, D.D.

The Rev. Dr. Charles H. Parkhurst, discussing with an "American" reporter last night the wonderful vision of Mgr. Doane, frankly avowed a deep interest in the investigation of these problems that hitherto have been regarded as entirely outside the domain of strict religious thought.

He declared that he saw nothing incompatible with Christianity in the earnest efforts that are being made by well-known scientists to reach a point of view where avowed spiritualists and devout Christians may agree on an explanation of the recurring phenomena in the unseen world.

HE SUGGESTS AN INVESTIGATION.

"I myself have been impressed recently with the belief that there are spiritual manifestations going on about us in the unseen world which might profitably be investigated by some such organizations as that which Professor James, of Harvard, Professor Quackenbos, Dr. Hyslop and others are striving to form.

"As to dreams and visions, and this one in particular, I have no word to say. The matter, I should say, belongs to the psychologists. I should say that such things might be investigated by such a jury as I have referred to, and some practical results might thereby be attained."

"According to the story told by two men to whom Mgr. Doane related his dream, he had a distinct view of heaven, and was even conducted to the foot of the throne," said the reporter. "He disclosed to his friends the fact that he recognized at least one person whom he knew on earth, and spoke with him. Will you say, Dr. Parkhurst, whether or not this agrees with your conception of heaven?"

"No, I will not discuss that," replied Dr. Parkhurst.

"There has been an awakening along these lines recently, as is evidenced by the fact that such men as Professor James are giving serious attention to it. The danger lies in irresponsible persons, or those not fitted by study and temperament for the work, taking it up and exploiting it."

Dr. Parkhurst laughed at the idea that he was verging upon a belief in spiritualism, but referred to the remarkable experience of Dr. Funk with Mrs. Pepper in the matter of the lost widow's mite and the late Henry Ward Beecher.

"These are vastly interesting problems," he said in conclusion, "which we are not yet able to explain."

* * *

VISIONS AND DREAMS IN GENERAL.

It is not necessary to claim that all visions are of evil origin. Doubtless some of the worst dreams have resulted from improper eating. We know of no reason why the Lord might not permit his people a special warning through a dream, although his proposal that we must learn to "walk by faith and not by sight" implies that such special guidances outside the Word will be very exceptional.

Visions, etc., occurring in connection with the delirium of fever or with the last flicker of life on a death-bed need

R3524 : page 85

not be considered uniformly miraculous--of a holy or of a Satanic inspiration. Bad people have had pleasing experiences of the kind, and the very best have experienced a horror of great darkness at the dying moment. Our Lord, for instance, cried aloud, "My God! my God! why hast thou forsaken me?" with his latest breath. Evidently our sleeping thoughts even more than our waking ones require supervision and rectification in the light of God's Word,--to which alone the Apostle commends us, and never to dreams and visions--our own or those of others.

SOME TRUTH HERE FROM DR. HUNTINGTON.

PHYSICAL TORTURE FOR CHRISTIANS MAY BE REVIVED.

"Readiness to suffer persecution is the supreme test of fidelity. That, perhaps, is the reason why Christ puts it at the very topmost round of his ladder of perfection. The special passion that distinguishes the persecutor is relentlessness. The figure is that of a bloodhound on the track of his victim. Earnestness turned to a bad use, describes the persecutor, for only so long as he is terribly in earnest is he to be feared. Curiously enough, the sorest persecutions that befell the early Christians befell them under the so-called 'good emperors.' The good emperors were given their epithet because they were diligent in attending to their business of governing. They saw that the new religion was eating into the very vitals of the Roman system, and that if not arrested, it would eventually overthrow the empire. Therefore, they persecuted the new religion's adherents, persecuted them to the death.

"The modern Church ought to be not a little mortified at observing how largely it is obliged to draw upon the annals of the far past for illustrations to supreme fidelity to duty. We interpret the 'faithful unto death' as meaning while life lasts, but there was a time when the words bore a sterner sense of faithful at the cost of dying. The Church of to-day is very much in the position of a man living on an inherited fortune; he may know how to enjoy it, but he has a very meagre knowledge of the toil and struggle that went to the amassing of it. The title deeds to this goodly heritage we call Christian civilization were written in blood, and in 'the place of the seal' we note, dim and faded by lapse of years, the sign of the cross.

"Whether the days of active persecution for conscience' sake have passed never to return is a question upon which only a rash thinker would venture an opinion. The time may conceivably come when a Christian minority may make itself so obnoxious to a non-Christian majority that there will be a renewal of physical pains and penalties. To-day toleration is the favorite word; it may not be to-morrow. As things are, the true reading of the Beatitude is that which applies it to those who dare to be unpopular rather than surrender what they know to be right. Under the soft condition of life as it is now lived, unpopularity is the nearest approach to persecution that is allowed.

"The age of the fagot and the axe is passed. The only flames of martyrdom to-day are those kindled by hot, burning words. It is with the breath of his lips or by the stroke of his pen that the modern lictor does his work. The desire

R3525 : page 85

for popularity is a natural instinct. The man never lived who was wholly devoid of it. The child desires popularity with his playmates, the college student with his class, the politician with his party, the man of business with the public, the seeker after social promotion with the particular set or circle in which he or she is ambitious to shine."--N.Y. Tribune.

CANADIAN CHURCH UNION MOVEMENT.

Although there seems little likelihood that definite union will be accomplished for a long time to come, the movement in Canada toward an amalgamation of the Methodist, Presbyterian and Congregational churches of the Dominion, is progressing and leading men in all three bodies are seriously working for its accomplishment. There have been several meetings of committees, and the present status of the matter is that at the last joint meeting of the committees there were appointed sub-committees to consider the subjects respectively of "Doctrine," "Polity," "The Ministry," "Administration" and "Law."

Each sub-committee has forty members (sixteen Methodists, sixteen Presbyterians and eight Congregationalists), except the committee on law, which has but fifteen members. These committees will study the subject assigned them and report to some future meeting of the full joint committee, trying to find some basis on which all three bodies may agree. There is no disposition among Canadian leaders to hurry matters, for it is realized that so large a subject needs the most painstaking consideration, and that a successful union will need the hearty approval not only of leaders, but of the entire membership of the churches.--Boston Transcript.

IS CATHEDRAL BUILDING TO BE A "FORM OF GODLINESS"

FOR OUR DAY?

Are we entering upon a new age of cathedral building? asks the New York Tribune. Not long ago it was announced that $750,000 had become available for work on the new cathedral of St. John the Divine; it is a matter of months only since the great Roman Catholic Cathedral of Westminster, in London, was finished; and it is less than a year since a bequest of $1,000,000 toward the construction of a cathedral for Boston was recorded. These facts lead The Tribune to remark: "The vast commercial structures, the luxurious hotels, must reach at last a limit beyond which men will go only for 'God and country.' Has the time come? In this period of magnificence and lavishness in building, are we at last turning some of our riches to the visible glorification of religion? If we are, we are coming indeed to a new age of cathedral building."

REV. W. SPENCER WALTON'S VIEW

OF NOMINAL CHRISTENDOM, AFTER FIFTEEN YEARS IN AFRICA.

"After fifteen years' residence as a missionary in Africa, I find upon my return to America that the Church here is dead. I find that the Church has gone away backward; I find an immense amount of empty profession. The Church for the most part is dead, and why? Because she has opened her doors to the world. The spirits of sedition that are abroad have entered in. The people are running after Dowieism, Spiritualism, and all kinds of fads which make a pretence of being scientific.

"I ask you here, do you think that if Christ walked the streets of this city to-day he would be popular? I tell you no. To be a Christian means to take up your cross and follow him. When a Christian says that he can get along with everyone it is because he is not following close to Christ."--Toronto Star.

NOAH'S ARK AS A MODEL.

Recent despatches from Denmark tell of remarkable experiments, carried on in the Sound between Denmark and Sweden, for the purpose of testing the seaworthiness of a vessel built according to the dimensions of Noah's Ark, as given in Gen. 6:15. According to the Copenhagen Daily Dannebrog: "Naval architect Vogt, who has experimented for a long time with the dimensions of Noah's Ark as given in the Bible, has recently completed a model of that ancient craft....It measures 30 feet in length by 5 feet in width by 3 feet in height, the actual measurements of the Ark of Noah being 300 x 50 x 30. The model is built in the shape of an old-fashioned saddle-roof, so that a cross-section represents an isosceles triangle. When this queer-looking craft was released from the tugboat which had towed it outside the harbor and left to face the weather on its own account, it developed remarkable sea-going qualities. It drifted sideways with the tide, creating a belt of calm water to leeward, and the test proved conclusively that a vessel of this primitive

R3525 : page 86

make might be perfectly seaworthy for a long voyage. It is well known that the proportionate dimensions used by modern shipbuilders are identical with those of the diluvian vessel."

NATIONAL FEDERATION SEEMS ASSURED.

Eighteen religious bodies, including all of the principal ones, have now responded favorably to the proposition of the National Federation of Churches and Christian Workers to come together in a representative way and effect organization through which they may, on all great problems, speak as one body. Acceptances have behind them a constituency of nearly eighteen millions of communicants. Thus it may be said that Protestant America is getting ready to act.

The National Federation, which led in suggesting the scheme, has to some extent turned the working out of the details over to representatives of these bodies, who have set to work on their own account. The aim is not union of the bodies. Neither is it one designed to interfere with forms of government, much less to frame a doctrinal standard. It is, instead, unity on all moral questions, such as laws governing divorce and remarriage, Sabbath observance, temperance, and the scores of other matters with which form of denominational government and creed have nothing to do.

It is purposed to have the supreme judicatories of all the religious bodies joining in the movement appoint a commission or delegates, to represent them in the organization, if one be effected, and authorized to speak for them, to the end that the Church may be heard in no uncertain way. The meeting to effect this organization is to be held in Carnegie Hall, New York, next fall, and its sessions are to extend over six days, with various auxiliary meetings in the same period. A committee is now at work on the programme.--Boston Transcript.

===================

R3525 : page 86

OUR "PASSOVER" MEMORIAL.

EVERY year this celebration of our Redeemer's death seems more full of meaning and more impressive. The very fact that the date changes, and must be reckoned after the Jewish method of calculation, adds to the impressiveness, and brings afresh to our minds the various details of the Passover type and their fulfilment in the death of the Lamb of God--"Christ our Passover is sacrificed for us."--1 Cor. 5:7.

The severe bondage of Israel under Pharaoh, the god or ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation groans," being burdened under the reign of Sin and Death; and Pharaoh fitly typified Satan, "the god of this world." In the deliverance of all Israel under the leadership of Moses we see the deliverance, the liberation, of all who reverence God and his Laws under the leadership of the greater than Moses,--Christ, head and body, during the Millennium. In the overthrow of Pharaoh and his hosts we see the type of the destruction, in the Second Death, of Satan and all who follow his course. These anti-typical blessings are all the pictured results of the anti-typical Passover, of which Christ is the central figure.

THE LAMB SLAIN.

The Scripture which refers to our Lord as the Lamb slain from before the foundation of the world indicates to us that all the details of this Passover were clearly in the mind and plan of God, not only since the Fall of Adam under the death sentence, but from long before Adam's creation. It thus assures us that although the Justice of God only was manifested for centuries, although divine Love was not "manifested" until the first advent of Jesus, nevertheless Love was in God's heart toward his creatures,--from the beginning.

As the Passover deliverance represented the Millennial blessing, so the Passover night represented this Gospel Age, in which all who trust in God wait for his salvation;--in which the entire "household of faith" feeds on the unleavened bread of Truth, mingled with the bitter herbs of trial and testing, waiting for the Morning;--in which the Church "of the first-born," under the protection of "the blood of the Lamb," is passed over from condemnation to justification, from death to life. Ah! there it is! For that reason we keep a continual feast of rejoicing in the Lord, feeding on our Lamb and unleavened bread and herbs. For this reason, also, we keep the annual Memorial of all this, "for even Christ our Passover is sacrificed for us, therefore let us keep the feast."--1 Cor. 5:7.

It was this that our Master enjoined upon all his disciples, saying, "As often as ye do this, [as, year by year, ye shall frequently, before my second coming, do this] do it in remembrance of me;--and no longer in remembrance of the typical lamb and the typical passing over of the typical first-born of typical Israel.

For centuries the Adversary blinded the Lord's people to this simple custom of the early Church, persuading them first of all that the Romish Mass was the same thing, and later that the quarterly, monthly and weekly celebrations of Protestants would do as well. How much we were losing under those delusions

R3526 : page 86

we never knew until graciously brought to see the truth respecting "Christ our Passover, sacrificed for us," on whose account we, "first born," celebrate.

We will no longer be defrauded of the blessing our Lord designed for us. We will "keep the feast." And so surely as the consecrated believers of this age are the "Church of the first-born," so surely will there be a deliverance later of all of the household under the lead of the first-born (Christ), even as the type showed. And that the after-born delivered by Moses will ultimately consist only of the obedient the Apostle clearly shows.--Acts 3:23.

"IN THE SAME NIGHT."

How much more impressive and inspiring it is to celebrate an important matter on its anniversary;--to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over eighteen centuries ago ended at Calvary. It even strengthens our general faith in divine providence to note that the very day, the very hour, as well as the very year of this tragedy God had predetermined, so that although previously the Jews sought to take him to put him to death, no man laid hands on him, because

R3526 : page 87

"his hour was not yet come." The precise time of this great event had not only been typified for centuries with careful precision as to the very day, but our Lord with equal exactness declared "Mine hour is come," and when instituting the bread and wine Memorial of his own death as the antitypical lamb he waited, "and when the hour was come he sat down" with his disciples to eat the Passover Supper, saying, "With desire have I desired to eat this Passover with you before I suffer."
--Luke 22:15.

"LET US KEEP THE FEAST."

With equal carefulness to that shown by our Lord and his apostles, let us keep the feast, the Memorial of his death, as he directed--not at any time, morning, noon or night, but only as a Supper--not any day, but only on its anniversary--if we would "do this," rather than commemorate something else, on some other date.

This year, Monday, April 17th, will correspond to the day on which our Lord was crucified, from 9 a.m. until 3 p.m. when he died, crying, "It is finished." He was laid in Joseph's new tomb before 6 p.m., and the next day (beginning at that hour) was the first day of the Feast of Passover celebrated by the Jews, corresponding this year to Tuesday, April 18th. We celebrate nothing in common with our Hebrew friends, but refer to their date by way of making clear the date on which we locate our Lord's death and its Memorial Supper of the preceding evening.

Our Lord instituted the Memorial Supper, which he requested his followers to celebrate, after six o'clock on the evening before he was crucified, "in the same night in which he was betrayed." This, however, as we have previously shown, was on the 14th of Nisan, the very same day on which he died--God having provided the Jews a custom for counting their days from 6 p.m. to 6 p.m., from sundown to sundown.

WASHING ONE ANOTHER'S FEET.

Jesus and his disciples, being Jews, were obligated to keep the Jewish Passover Supper, and ate together a literal lamb, with herbs and unleavened bread, and wine; but we are no longer interested in those typical matters, which have forever passed away by being fulfilled in Christ. It was after the Jewish Passover Supper that our Lord instituted the new, the Memorial Supper, commemorative of his own sacrifice for the first-borns, and of their joint-sacrifice with him, as we shall show.

Whether the washing of his disciples' feet by our Lord was after the Passover Supper and before the Memorial Supper or after the latter, we can not be too positive, but apparently it was the latter (Matt. 26:26); and was intended as an example in humility and a lesson to the apostles who seem still to have had a spirit of rivalry for preeminence. In any event the feet washing was not a part of the Memorial, nor do we understand it to have been enjoined as a custom amongst our Lord's disciples, though we have no quarrel with those who think differently and choose to wash each other's feet literally. To our understanding, the lesson was that our Lord's followers were not to shun any service, however menial, that would enable them to assist or comfort one another. Performing this service to-day is usually far from a convenience to those who practice it, whereas other comforting services are often neglected.

"THIS IS MY BODY."

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord took some of the left-over unleavened bread, blessed it, broke it into pieces, and gave them to his disciples saying, "Take, eat; this is my body given for you; this do in remembrance of me."--Matt. 26:26; Mark 14:22; Luke 22:19.

These words "This is my body" have caused endless disputes for centuries amongst the Lord's people, the basis for the dispute being the Roman Catholic doctrine of the Mass, which claims that under the priest's blessing the bread is changed into the actual flesh of Jesus, which the priest then adores and proceeds to bread (a fresh sacrifice) for the sins of those for whom the Mass is said. To have this procedure resemble that of our Lord, great stress is laid on the words, "This is my body," thereby to prove the body in the bread and the possibility of its sacrifice. But the whole matter is very quickly settled when we remember that our Lord had not yet died when he said these words. Hence he must have meant, "This bread represents my body," for any other interpretation or meaning would have been untrue,--for he was still flesh, his change not having yet come in any sense.

Taking our Lord's words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the bread from heaven, of which we may eat and have everlasting life. The next thought is that this heaven-supplied "bread" must be "broken" in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the "bread;" but necessary also that he be broken in death --sacrificed for our sins--ere we could appropriate his merit and enjoy everlasting life.

"THE BLOOD OF THE NEW COVENANT."

The "fruit of the vine" was next introduced as a part of this Memorial of our Lord's loving sacrifice. He explained that it represented his blood--"The blood of the New Covenant, shed for many for the remission of sins." (Matt. 26:28.) What a reminder this is of the ransom-price necessary and paid on behalf of the sins of the world. The broken bread taught a part of the lesson, the "cup" taught the remainder of it. We not only need nourishment, strength, assistance to come back to God and his favor, but we need the precious blood--the life of our Lord as our redemption price to release us from the condemnation of Justice.

The Lord's disciples must, by faith partake of (appropriate) both the "bread" and the "cup," or they cannot be one with him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink--who thus partake of our

R3526 : page 88

Savior's merits--are reckoned in with him as his "members," as his "body," being broken; and our lives sacrificed in his service under his direction are counted as a part of his sacrifice. The Apostle's words are: The cup of blessing which we bless, is it not the communion [common-union] of the blood of Christ? The loaf which we break, is it not the common-union of the body of Christ? For we being many are one loaf, and one body, because we are all partakers of that one loaf [Christ]."--1 Cor. 10:16,17.

Ah, yes! How deep are the Lord's lessons! and the deeper we look the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. "Let us keep the feast" in both senses, then: (1) Appropriating and feasting on the great work done for us by our Redeemer and the riches of grace granted us through him; and (2) Appreciating our privilege of joint-sacrifice with our Redeemer--laying down our lives in his service, for the brethren, etc., and thus "filling up that which is behind of the afflictions of Christ."--Col. 1:24.

Left behind, not because our Lord could not suffer enough for all, nor because his sufferings were not sufficient for all, but because he wished to have us with him to share his nature and his glory, and only by suffering with him and as his members could we be allowed to share his glory, honor and immortality.

"SHOW FORTH THE LORD'S DEATH."

We exhort all the Lord's brethren everywhere to join us in observing the Lord's Memorial on its proper anniversary, as above stated. Gather with as many as profess faith and consecration--urge not others. Let us meet in twos and threes and larger groups as opportunity permits. Take a day or two off if necessary to assemble with brethren nearest you. Do not let monetary considerations decide everything. One spiritual feast with the Lord and those who celebrate his Memorial in sincerity is worth more to us than several meals of natural food. Man shall not live by earthly bread alone, but specially by the bread from heaven.

Even the solitary ones who cannot possibly meet with even one more should celebrate. "Soda biscuits" are unleavened bread and will do very well--though if you live near a Hebrew family they will be pleased to sell you an unleavened loaf (cracker) for a cent or two. As for "fruit of the vine:" it is advisable to put away a bottle of grape juice every summer; but if you have none you can stem raisins and use the juice, which will be "fruit of the vine" as truly as any other.

But do not let us allow preparations for the Memorial to so fill our thoughts that the real meaning of the emblems will be forgotten. On the contrary, let us give as much of the preceding and the succeeding days as

possible to prayer, and to meditation on the stupendous events memorialized, and feed upon the Living Bread in our hearts with thankful joy.

We again recommend that after the season of communion, while partaking of the symbolic bread and cup, the meetings all close as did the one our Lord conducted as an example. "They sang a hymn and went out." Let us do the same. Omitting our usual greetings, etc., let us keep our thoughts with the Lord in Gethsemane, at the High Priest's Court, before Pilate, before Herod, before Pilate again--beaten, condemned to death, carrying his cross, crucified--for our sins. These thoughts are sure to make us appreciate our Lord the more and to hate sin the more, and thus will help us to realize better "what manner of persons we ought to be in all holy conversation and godliness."

We would like to have a postal card from each little company thus celebrating, stating the number present and participating. Please appoint some one, for what is everybody's business is not attended to properly. But have the appointment made a week or more before, so that it will not disturb the proper closing of the meeting.

====================

R3527 : page 88

TRUE SHEPHERD, TRUE SHEEP, TRUE FOLD.

--JOHN 10:7-18.--APRIL 2.--

Golden Text:--"The Good Shepherd
giveth his life for the sheep."

THE PARABLE of the Good Shepherd opens with the first verse of John 10, and really concludes with the incidents of our last lesson, which showed the Scribes and Pharisees angry with the blind man who had been healed at the Pool of Siloam, who had confessed Jesus, and as a result had been cast out of the Synagogue. This parable seems to be a continuation of our Lord's remarks anent that incident. From this standpoint it seems to have had special force as teaching that whatever the Scribes and Pharisees had previously done or attempted to do in the way of shepherding the sheep they were merely hirelings, seeking their own advantage, honor of men, influence, wealth, etc., and willing to sacrifice the sheep to serve these ends. This was illustrated in the treatment of the man whose eyes had been opened: his interests as a sheep were entirely sacrificed to their personal ambitions and fear of the loss of influence through the growing popularity of Jesus.

The lesson declares that the Lord is the "door" of the sheep--the door by which the true sheep entered the true fold. All who ever preceded Jesus, claiming to be the shepherds of the sheep, were deceivers, (thieves and robbers). The word here rendered thieves contains the thought of craftiness, embezzlement, while the word robbers contains the thought of open violence, free-booting. In combining these two words our Lord represents the foes of the flock, some of them being crafty, "wolves in sheep's clothing," and some of them open, bold, aggressive. The Adversary's attacks have always

R3527 : page 89

been along both lines, and the sheep still need to be on guard against both classes of deceivers, but chiefly against the deceitful foes who cloak their ambitious designs under the ministerial garb, affecting to be caretakers of the flock, while in reality their conduct shows that self interest controls them.

The late Mr. Ruskin in his book, "Sesame and Lilies," quotes from Milton's writings a characterization of these false spiritual shepherds, as follows:

> "Blind mouths: that scarce themselves know how to hold
> A sheep hook, or have learned aught else, the least
> That to the faithful herdsman's art belongs!

* * *

> "The hungry sheep look up and are not fed,
> But, swollen with the wind and the rank mist they draw,
> Rot inwardly, and foul contagion spread;
> Besides what the grim wolf with privy paw
> Daily devours apace and nothing said."

Ruskin's comment is, "These two mono-syllables ['blind mouths'] express the precisely accurate contraries of right character in the two great offices of the Church --those of Bishop and Pastor. A Bishop means a person who sees. A Pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastorly is, instead of feeding, to want to be fed--to be a mouth."

"I AM THE GOOD SHEPHERD."

The pretended Shepherd, self-seeking, is called a thief because he not only steals or misappropriates the title of Shepherd or Pastor, but in his self-seeking greed is willing to risk the destruction of the spiritual life of the sheep that the sectarian lines may be kept up, that his own personal interests may be served. We see this illustrated to-day. How many of the Protestant Shepherds of the Lord's flock in all denominations seem willing to misrepresent the harvest message, and everybody and everything connected therewith, that thereby they may preserve their hold upon the sheep, maintain their standing and influence in the denomination, and withal get goodly clippings of the golden fleece of the flock.

The Good Shepherd is the reverse of all this--his entire thought is for the sheep, their welfare. Our Lord himself was the true Shepherd, and he demonstrated his devotion to his office by the sacrifice of everything, even life itself, on behalf of the sheep. The Lord would have his true sheep to recognize the distinction between the true and the false shepherds, and he would have his sheep of to-day similarly recognize his appointees, representatives, in the flock by the same signs. Those elders in the Church to-day who manifest the blind-mouth disposition should be avoided, should not be encouraged, should be reproved; while those whose loyalty to the Lord and the flock is continually manifested should be recognized, and, because of their likeness to the true Shepherd, they should be loved "for their works' sake" as well as for their intellectual worth. The self-sacrificing spirit, blended with humility, should be recognized by all of the sheep as the spirit of the true Shepherd, and from such alone should be expected the leading which the Good Shepherd promised to the flock throughout this Gospel age.

Our Lord defended the interests of the sheep against the false spirits and the wolves of his day, and it cost him his life. And so the faithful followers of the Lord throughout this Gospel age have been obliged either to fight with the wolves in the sheep's clothing, and thus incur their hatred, malice and opposition, in synods, presbyteries, counsels, etc., or else ignominiously flee before them by silence and allowing the sheep to be starved and misled. Our Lord could have taken this course: he could have refrained from antagonizing the Scribes and Pharisees and chief priests: he could have said, "Why should I expose myself to opprobrium and persecution and all manner of reproach and death by opposing these blind leaders of the blind?" For him to have done so would have been for him to have fled responsibility and duty. His love for the sheep would not permit this, and his faithfulness demonstrated him the true Shepherd of the flock. In this he made it plain that he was not a "hireling," not merely serving for the sake of the golden fleece, but out of a true heart with true love for the sheep.

The true Shepherd thus commends himself to all who are truly sheep, and such admire this spirit of their Master wherever they find it. That is to say, whoever are the true sheep will love and appreciate such a spirit and none other, and will thus differentiate themselves from those who are merely the followers of men, partisans, sectarians. The Lord knoweth them that are his, and they know him. The Lord appreciates those who thus recognize principle, and that class recognize, know, the Lord more and more intimately day by day, and find their love and devotion to him continually increasing. Our Lord's words on this matter are more clearly presented in the revised version, namely, "I know mine own and mine own know me, even as the Father knoweth me and I know the Father." This intimacy of acquaintance, this fellowship divine, is something which cannot be explained to others, but which is certainly appreciated by all the true sheep who know the true Shepherd, and who have been, under his guiding care, led to the green pastures and still waters and also into the fold for safety.

OTHER SHEEP OF ANOTHER FLOCK.

When the Lord said, "Other sheep I have which

R3527 : page 90

are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock and one Shepherd," he was voicing the same truth which was afterward, under the guidance of the holy Spirit, elaborated by the Apostle Paul, saying that the heavenly Father hath purposed himself that in the dispensation of the fullness of times he might gather together in one all things in Christ--the things in the heavens and the things upon the earth.--Eph. 1:10.

The flock which the Lord was gathering to himself at the time of this parable was not natural Israel, but spiritual Israel. Natural Israel had existed under Moses and the Law for centuries, but the Law made nothing perfect and could not give them the liberty and blessing requisite to their attaining everlasting life. They were "shut up" under the Law Covenant, as the Apostle Paul expressed it. Various pretenders came claiming that they were proper shepherds of the sheep and able to lead them to the necessary nutriment, the green pastures and the still waters of truth, but they were all

R3528 : page 90

unfaithful, thieves and robbers, who sought their personal honor and social advantage at the expense of the sheep. Our Lord became the "door" (vs. 7,9) of the sheepfold; those who accepted him were the true flock, he knew them and they knew him, and heard his voice and followed him. They were a small flock indeed compared with the large nominal Jewish system, the majority of whom followed the false teachers because they did not have the true spirit of the sheep.

All "Israelites indeed" heard and recognized the voice of the true Shepherd and became his followers. Our Lord as the "Door" gave these true sheep that access to the blessings and mercies of this Gospel age in the fullest sense which began at Pentecost and will not be finished until all the true sheep shall have heard the Shepherd's voice and shall have entered into his rest and have been fed and refreshed by following him. Jesus as the "Door" represents all the privileges and blessings of the true sheep. By him we enter into rest in the fold or resting place provided for the true sheep --the rest of faith. By him also we may go out to enjoy the liberties and refreshment to which as our Shepherd he leads his flock. We go in and out continually, enjoying the liberties and privileges secured to us by our Shepherd. We thus enjoy "the liberty wherewith Christ has made us free."--Gal. 5:1.

This rest and liberty we obtain, first, through our justification by our Lord's sacrifice of himself; and, secondly, through our consecration as his sheep and our adoption through the holy Spirit, which brings us under his care and feeding.

"FELLOW-HEIRS OF THE SAME PROMISE."

We who are not Jews by nature, but Gentiles, when we come into Christ are members of this same flock. This the Apostle distinctly states, declaring that God hath broken down the middle wall of partition to make of the twain one; wherefore we are no longer aliens, strangers, foreigners, but are brought nigh, and are permitted to enjoy all the privileges and blessings accorded to any by the great Shepherd. We were not the Lord's sheep in any sense of the word before, but foreigners, strangers, aliens. Hence the view that some have taken that we who are of the Gentiles or "other sheep" mentioned are now being brought into the one fold is not correct. We were not the Lord's sheep at all at the time of this parable.

The Apostle in Romans 11 pictures our relationship to natural Israel. He represents the Jewish people as the olive tree, the outgrowth of the fat root of the Abrahamic promise, the Oath-Bound Covenant, and shows that the branches or people of that nation were broken off from the relationship of the root of promise except the few who properly received the Lord Jesus. He then points out that the Gentiles are being engrafted instead of these broken off branches. Thus the Jewish flock as it previously existed was not accepted of the Lord but merely those who heard the good Shepherd's voice, and with these we, who are Gentiles, are made fellow-heirs, members of the one body, the one flock. This same thought is held before us in Revelation 7 where our Lord pictures the entire elect Church as 144,000, 12,000 from each tribe. God's election was made in respect to the twelve tribes of Israel; and, when many of all these tribes were found unworthy of the highest honor and rejected, the elect number in each tribe was filled up from believing Gentiles. We may not know to which of these tribes we have been accredited, even as we do not know which crown has been apportioned to us; but we do know that all of the elect of God, the overcomers, are thus reckoned of him as Israelites indeed in whom is no guile, and these shall be heirs with the Lord in the Kingdom.

Evidently these "other sheep" mentioned in this parable are those who will become the Lord's sheep after the present "little flock" shall have been completed. The entire Millennial age will be required for the finding of the Lord's true sheep amongst the world of mankind, including those Israelites who, because blinded by sin and error, were unworthy to be sheep of the present flock and were turned aside and blinded, but whose blindness shall be put away in the Lord's due time.

The Lord refers to this other flock of sheep, and explicitly tells us about the gathering of those sheep to his favor under him as the great Shepherd. He definitely fixes the time, and shows that the parable of the sheep and goats belongs not to the present age but to the Millennial age by the declaration with which it opens, namely, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them from one another, as a shepherd divideth the sheep from the goats."--Matt. 25:31,32.

It will require all of that Millennial day, that thousand years, to demonstrate who amongst the world of mankind desire to be the Lord's sheep, to hear the voice of the good Shepherd and follow him in the paths of

righteousness and truth and to the attainment ultimately of life everlasting. Others who will not hear him shall be cut off from amongst the people--destroyed in the Second Death. (Acts 3:23.) These are the goat class of the parable, whose destruction is pictured elsewhere in the lake of fire and brimstone, which is explained to mean, the "Second Death."--Rev. 20:14.

At the close of the Millennial age all of the sheep of that age will be received into full favor with the Lord, and will be brethren to all who are the Lord's on any plane of existence. They will be brethren to the Church which is now being selected, the "elect," who will sit with the Lord in his throne during the Millennial age and be associated in the work of judging both the sheep and the goats (1 Cor. 6:2), and they will be brethren also of all the angelic hosts. When all things in heaven and in earth are brought fully into subjection to our great Shepherd, in that sense of the word all will be his sheep on whatever plane of existence they may be--the "Church" partakers of the divine nature, the angelic hosts, restored and perfected men.

"THEREFORE DOTH MY FATHER LOVE ME, BECAUSE I LAY DOWN MY LIFE THAT I MAY RECEIVE IT AGAIN."

The special love of the Father for the Son above all others is here referred to. The basis of that special love was the Son's complete trust in the Father and thorough harmony with and obedience to the divine will. We can see at a glance how such a noble, faithful character would be appreciated by the Father. Our Lord had always been obedient to the Father, but he learned the meaning of obedience, he learned to appreciate how much obedience might cost by the things which he suffered--his self-denial, humiliation, death. No wonder all noble hearts love this noble Shepherd, and what wonder that we who are his sheep, and who realize so great a blessing and advantage through his sacrifice for us, should love him in return.

No wonder, as the Apostle says, that we find such a love constraining our hearts to a responsive love. The Apostle exhorts us that we should have this same mind that was in Christ Jesus--not only the elders of the Church, who as under-shepherds, pastors, seek to safeguard the interests of the flock in every way, but all of the Church, seeking and attaining more and more of a likeness to the great Shepherd--have more and more of his spirit. The Apostle urges such, saying, "We ought also to lay down our lives for the brethren." This spirit should be manifested in all of the Lord's sheep, and should be considered as a prerequisite to recognition as one of the under shepherds.

Our Lord's commission was not merely to lay down his life, but also to receive it again. Evidently he had the promise of the Father of a resurrection from the dead. He intimates this in his prayer, "Father glorify thou me with the glory I had with thee before the world was." Doubtless the Master had been promised some still higher glory and honor, but he waived all reward and was content that he should please the Father and accomplish his purposes for mankind. The Father was not content to merely restore him to his previous high position of the past, but made him a partaker of the divine nature in the fullest and most absolute sense. The same promise, through our Lord, is open to us if we are faithful--"if we suffer with him we shall also reign with him," sharing his "glory, honor and immortality" --the divine nature.--2 Pet. 1:4.

Our Lord wished it to be understood that his life, which would shortly be given was voluntarily submitted on his part. It was necessary that his disciples should know this, not merely that they might esteem their Lord more highly, but especially that they might realize him as the Redeemer whose voluntary sacrifice for our sins redeemed Father Adam and his entire race. To have confidence in the result they must have confidence in his resurrection--that the Father had so pleased and had given his sanction or authority or power to this end. Our Lord acknowledged that all the authority, all the power in connection with his resuscitation was of the Father. He was trusting implicitly to the Father, and so doing was able to lay down even life itself on behalf of the flock. The same will be true of all who would walk in his steps. In order to be faithful in the laying down of our lives, we must have faith in the Father and in the great plan of salvation which hinges upon the sacrifice of our Lord. With this matter clearly before our minds we may have grace and strength for every time of need.

===================

R3529 : page 91

"LAZARUS, COME FORTH."

--JOHN 11:32-45.--APRIL 9.--

Golden Text:--"Jesus said unto her, I am the resurrection and the life."--John 11:25.

IT has been supposed by some that the rich young ruler who came to Jesus for advice and subsequently went away very sorrowful was his friend Lazarus, who, with his sisters Martha and Mary, resided at Bethany, near Jerusalem, and at whose home our Lord was frequently entertained--a welcome guest. Lazarus was taken sick suddenly, probably with one of the fevers common to that part of the country, similar to the one from which our Lord recovered Peter's wife's mother. The illness developed very rapidly, and about the time the messenger from Bethany reached the Lord beyond Jordan, a distance of only about thirty miles, Lazarus had died. Even then our Lord made no haste to reach Bethany, but on the contrary tarried two days. According to his own statement, this matter of Lazarus' death was a part of the divine program, as was also his subsequent awakening from the tomb.

The message sent to Jesus was, "He whom thou lovest is sick." It was not a prayer that he should come to his relief nor that he would exercise power for his recovery; it was merely a statement of the facts, submitting the whole matter to the Lord. This message alone

R3529 : page 92

tells us of a deep work of grace in the hearts of the family of Bethany--that their intercourse with the Lord had been profitable, that they had learned of him. We commend the words of their message to all spiritual Israelites as the proper form for bringing before the Lord's attention our various burdens and troubles. We are not wise enough to direct the Lord as to what should be done in respect to our affairs. If we have committed our all to him, a proper faith bids us trust him, bids us rely upon the divine wisdom and love and power, which promises to make all things work together for good to us--better than we could ask for. It was quite sufficient to say,

"He whom thou lovest is sick."

Let the Lord do as seems best to him. And so it is quite sufficient in respect to our dear ones who are sick, to comfort our hearts by going to the Lord in prayer and making mention of the facts, although we are sure that he knows them. Our burdens should be left at the Lord's feet and our faith should firmly trust him, come what may, and accept the results as of divine providence--meantime, of course, doing all that we know how to do reasonably and properly in the aid of the ailing ones or to rectify the troubles, just as we may be sure that the sorrowing sisters, while sending this message to the Lord, neglected not to do everything in their power for the relief of their brother from his illness, for the assuaging of his pain.

It speaks volumes for the character of Lazarus as a man that he had the love of the Lord Jesus. We remember that in the record concerning the rich young ruler it is written that after he had related to the Lord that he had at least outwardly kept all the commandments from his youth, Jesus beholding him, loved him--even though he was not in the condition of heart to make a full consecration and thus to become a true disciple. So we are bound to love all in whom we see the beauties of a noble character, whether they be of the consecrated ones or not--but our love and esteem for them of course increases as we see them recognizing their "reasonable service" and presenting their bodies living sacrifices to him who redeemed us.

Let us all more and more cultivate such elements of character as will make us lovely and lovable in the estimation not only of the brotherhood, who overlook our imperfections and cover them with the robe of Christ's righteousness, but also in the estimation of the world, that they may behold our good characters and glorify our Father in heaven on our behalf. It has been inferred that later on Lazarus did become a fully consecrated follower of the Lord.

"OUR FRIEND LAZARUS SLEEPETH."

Although the messenger brought word that Lazarus was sick, our Lord reported the matter to his disciples according to the facts of the case, for Lazarus had already died. He said, "Our friend Lazarus sleepeth." The disciples did not at first catch the import of these words, and thought that he referred to the taking of rest in sleep; and then, coming down to their comprehension, Jesus said to them plainly, "Lazarus is dead." Here we have the two standpoints of viewing death: actually, "plainly," death is the complete cessation or discontinuance of life, of being, and this discontinuance would have been eternal death, eternal non-existence for the whole human family, had it not been for the divine favor which provided the ransom-price for Adam, and incidentally for all of his race, in Christ Jesus our Lord.

In view of this purpose on God's part to ultimately call forth the dead from the tomb, he uniformly mentions the subject of death to his people as a sleep--a cessation of consciousness, which, however, would not be eternal but from which they would recover consciousness and being in the glorious resurrection morning which the Father had purposed in himself from the beginning. As many as exercised full faith and confidence in the resuscitation promised, spoke from the Lord's standpoint, and hence throughout the Scriptures we find death repeatedly mentioned as a sleep--Abraham slept with his fathers, so did all the prophets and kings of Israel, that nation having much advantage every way over other nations in that the Lord had revealed to them through the covenant promises and prophecies that, although weeping endure for a night, joy cometh in the morning.

Tarrying two days, in order that the miracle might be more pronounced, our Lord and the apostles spent portions of two more days in reaching Bethany. Martha learning of his coming, went down the road to meet him in advance. While greeting him, the burden of her salutation indicated a measure of disappointment. She was still sorrowing for the loss of her brother, and her heart was pained additionally with the thought that the Lord might have prevented this calamity, yet had not done so. She said, "Lord, if thou hadst been here my brother would not have died." How apt we all are, while laboring under the weight of sorrow, disappointment and trial, to look to the Lord and wonder why his omnipotent power does not intervene on our behalf to save us from some of the ordinary experiences common to the world,--feeling that because we are his special friends we should have had special consideration.

"BE NOT FAITHLESS, BUT BELIEVE."

Let us learn a lesson on this point from the experience of Martha and Mary. Let us learn to trust the Lord even where we cannot trace his providences in all of our affairs. Let us remember the love divine which already has done so much for us, redeeming us and inducting us into the divine favor, and providing for us exceeding great and precious promises respecting the things unseen as yet. "Only believe," was the keynote of our Lord's reply to Martha. And so to each of us in the many experiences which affect our interests, we must learn the lesson of faith, confidence in the Lord's wisdom, love and power. The lesson eventually learned by Martha and Mary more than compensated them for all their tribulation, and so it will be with us if we will allow our faith to firmly trust him. In the end we shall be stronger in our faith, closer to the Lord, and full of appreciation of his favors.

In answer to Martha's expression of confidence in

R3529 : page 93

our Lord's power to have preserved her brother from the tomb, our Lord suggested the great consolation he had to offer, not only to the sorrowing sisters, but to the whole world of mankind, namely, that the divine power within him was not only such as could keep the sick from dying and heal them, but a power of resurrection --a power to bring forth from the tomb and, more than that, a power to raise up out of all the imperfections of the fallen condition, up, up, up, to the original perfection, the fullness of life enjoyed before the curse of death came upon our race.

All this is in the words, "I am the resurrection and the life," the Golden Text of our lesson. These are the great lessons for all of the Lord's people to learn: (1) That death is a just penalty because of imperfection, (2) that God has had mercy upon us as a race, and has provided a ransom; (3) that the Ransomer is the divinely appointed and commissioned and empowered one who, by and by, shall, in God's due time, bid all in the tomb come forth, and he will, then, additionally grant an opportunity to all to escape entirely from all the weaknesses and blemishes of the fall, and eventually, if they will obey him, secure the perfection of life which he purposed for all at the sacrifice of his own life.

As faith is able to recognize Jesus as the Redeemer whose sacrifice is sufficient for the satisfaction of Justice --as faith discerns that this ransom-sacrifice was made to the intent that the blessing of the Lord might reach every individual of our race,--as faith is able to look forward to the second coming of this Redeemer as the Life-Giver to his people, in that proportion faith is able to rejoice and to permit even in the presence of sorrow, sighing, tears and dying, the looking forward beyond the tomb to the glorious morning of the resurrection. In proportion as faith can lay hold of the precious promises of God's Word, it is able under the most trying conditions to sorrow, not as others who have no hope, but it is able to believe that as Jesus died and rose again as our dear Redeemer, so also all who sleep in Jesus, the world of mankind, will God bring from the dead through or by him.--1 Thess. 4:14.

It has been assumed that there was a special heart-fellowship between our Lord and Mary, and it is in full harmony with this thought that we find the latter remaining at home until she received the message that the Lord had inquired for her. Our lesson opens with her response: she came to the Lord and fell at his feet, her

R3530 : page 93

burdened heart giving utterance to the same expression that Martha had used, "Lord, if thou hadst been here my brother would not have died." If the words contained a measure of chiding or suggestion of wounded hopes, it was a very delicate one.

MARY, WHO "CHOSE THAT GOOD PART."

Our Lord gave no suggestions of the kind usually offered in consolation to the mourner in our day. He said not, Thy brother is much better off than he was before; he is in heaven amongst the holy angels, etc. Nothing of the kind. Why? Because this would not have been the truth, and our Lord's message must be strictly true, and if error had even comforted more than truth he dare not tell the untruth. And so it is with all who are his followers--they must tell the good tidings of Jesus and the resurrection, and must do nothing to corroborate the false theories that have been received from heathendom to the effect that the dead are not dead, that they are not asleep--to the effect that at the moment of dying they are more awake, more alive and more intelligent than ever they were before. No! Those who are of the Truth must speak the truth and nothing else; they must tell plainly, "There is no work, nor knowledge, nor device, nor wisdom, in the grave whither thou goest." (Eccl. 9:10.) They must point as the only hope of a future life to Jesus, the Redeemer, and to the resurrection power by which he will ultimately deliver from the tomb all whose ransom price he paid in the sacrifice of himself.

FULL OF SYMPATHY, "JESUS WEPT."

Travelers in the East relate that the mourning practices for the dead are most distressing:

"At the very moment of death, a wild, piercing shriek, high and prolonged, a quavering wail announced the fact. This cry is taken up and repeated by the friends of the family near and afar. Every sympathizing woman friend hastens to share the mourning, and announces her approach by the conventional shriek and then adds her voice to the shrieking chorus.

"Oriental wailings before the funeral include a calling of the dead by name: 'O, my father! O, my glory! O, my strength!' as David wailed over his son, 'O, my son Absolom! My son, my son, Absolom!' The mourning continues violently for three days, and then for four more feastings and wailings are the prominent characteristics."

While a certain amount of this emotion was of a perfunctory kind, but, nevertheless, had in it the element of sympathy for the bereaved, it illustrated in a most forceful manner what the Apostle expressed, saying, "The whole creation groaneth and travaileth in pain together, waiting."

Such was the scene upon which our Lord entered on reaching the house of mourning on the fourth day. The grief of the sisters broke forth afresh in the Lord's presence as they thought of what might have been if the Lord had been there before their brother died. Likewise we are all more or less inclined to think of what might have been if something had been different--apt to forget that our Lord and Master has full charge of all of our affairs if we are truly, consecratedly his, and that no "if" of chance has to do with the little flock.

When Jesus looked upon the scene of sorrow, we may well suppose that it brought vividly before his mind the abject sorrow and despair of the groaning creation--"Jesus wept." Indeed we may suppose that, being perfect, all the circumstances and conditions of fallen humanity would be much more weighty and impressive upon the Lord than upon those whose minds were less acute to the situation. We are glad of those words which constitute the shortest verse in all the Bible--"Jesus wept." They tell us as no elaboration could have told of the sympathies of our Master's heart; they tell us that

R3530 : page 94

we have an High-Priest who can be touched, who was touched, who is touched still with a feeling of our infirmities, a sympathetic feeling. How unlike all the great ones of this world, whose greatness so often is represented in their coldness, stoicism, and really represents their lovelessness, their lack of sympathy. The Lord presented to us in the Scriptures is the only great and sympathetic Immanuel known to the world--"To us he is precious."

It is worthy notice, however, that the Greek word translated wept, when referring to our Lord, is not the same word used in respect to the weeping of the sorrowing sisters and the Jewish friends. Theirs was the weeping of wailing or emotion, our Lord's was the silent tear of sympathy. The friends of the sisters, who were not yet believers in Jesus' Messiahship, took note of his tears and commented, "Behold how he loved him," and these queried why he had not in some manner interfered to save him from dying.

The tear of sympathy is not to be understood as a sign of weakness. Our Master's tears proved this, and additionally we have his exhortation that we should be moved with a sympathy for others in their sorrows as well as in their joys. He himself has bidden us weep with those who weep and rejoice with those who rejoice. The cold, stoical hearts which neither weep nor rejoice are not after the fashion of our great Pattern. Let us be more and more like to him and permit our sympathies to have some reasonable measure of expression. Nevertheless let us remember that great wailing and weeping are not appropriate to us, for, as the Apostle says, "We sorrow not as others who have no hope;" our blessed hope, confidence and trust moderate our expressions of both earthly sorrows and joys as well.

"TAKE YE AWAY THE STONE."

The tomb of Lazarus we are told, was a cave, the doorway of which was closed by a large stone which our Lord directed should be removed. In answer to his call Lazarus came forth, still wrapped in the grave clothes or the winding sheet customary at that time. He was in a measure bound, although loosely--what we would call swathed. Our Lord directed that assistance be rendered for the setting of him free. This stupendous miracle, which testified to our Lord Jesus as the special messenger and representative of the heavenly Father and authorized to use divine power, was not one whit abated but rather intensified by the fact that he permitted those about him to do as much as was in their power in connection with the miracle--first the rolling away of the stone and subsequently the loosing of the winding sheet. Undoubtedly the same power that could restore the dead to life could much more easily roll away the stone and could subsequently have loosed the clothing.

One lesson to us in the matter is that we should not call upon nor expect divine interposition in matters which we are competent to control. It is ours to do whatever is in our power for our reasonable protection from sickness and poverty and accident. It is ours also to do everything in our power toward recovery from any of these, but it is also for us to look to and to trust the Lord in connection with all of our experiences, and to realize that he is able to make all things work together for our welfare; that with him our extremity becomes the Lord's opportunity, as his people have often proven by experience. Furthermore, true faith is inculcated and developed along these lines--a faith that is not merely credulity.

"IN ALL THY WAYS ACKNOWLEDGE HIM."

Before performing the miracle our Lord lifted his eyes to heaven in acknowledgment of the Father's power and that he was acting as the Father's agent and representative. What a manifestation we have in this of true humility. It was so in all of our Lord's utterances; he freely acknowledged that he had come to do the Father's will and not his own; that the Father was above all, and that what he did in the way of wonderful works was but the Father's power. His prayer was in the nature of a conversation as between a Son and his Father, "I know that thou hearest me always; but for the sake of them which stand by, I said it."

From this we may assume that it would have been entirely consistent on our Lord's part to have proceeded to speak as the Father's representative without offering prayer, but that he offered his petition in acknowledgment of the Father's power for the sake of the hearers that they might know that he did nothing of himself, that he claimed nothing of himself. We, his disciples, have in this a beautiful example of what should be our course on every occasion. In all our ways we should acknowledge the Lord--not only whether we eat or drink or whatsoever we do, to do it to the Lord's glory, and in a manner pleasing to him, but we should be careful to glorify him, to let it be known that we claim nothing of ourselves either as to wisdom or ability in the expounding of the divine plan. Our conduct should be simple, unassuming, devoid of boastfulness, in everything manifesting humility of heart and simplicity.

"Rather be nothing, nothing--
To him let their voices be raised;
He is the fountain of blessing,
Yes, worthy is he to be praised."

As might have been expected, this wonderful miracle, the revival of a man dead more than three days, created no little stir. No wonder that we read that many of the Jews seeing these things believed. It would be wonderful indeed that they could disbelieve under such conditions. We remember, too, that subsequently the Jews sought the more to take the life of Jesus because of the fame of this miracle. Verily, the truth of God is either a savor of life unto life or of death unto death.

R3531 : page 95

All we know of divine power and goodness either affects us favorably or unfavorably, to draw us nearer to the Lord or to separate us the more from him if we are not at heart disposed for righteousness but are controlled by envious or wicked motives.

"ALL THAT ARE IN THEIR GRAVES SHALL COME FORTH."

Lazarus was not resurrected--he was merely awakened from the sleep of death--resurrection would signify the complete raising up out of sin and death conditions, to perfection and life conditions. The calling forth of Lazarus, therefore, is a good picture of what may be expected early in the Millennial reign, after the living nations shall have been to some extent enlightened and brought under the influence of the heavenly Kingdom. Then all that are in their graves, order by order, class by class, generation by generation, will come forth as

Lazarus did to a measure of health and a measure of strength, but not to perfection of being. Their cases, however, will be different from his, in that his release from death was merely a temporary one: later on he died again. Those in the Millennial age, on the contrary, who will come forth under the new conditions of that Millennial Kingdom, need never die again, but instead, by hearing the voice of the Son of Man, by obeying the same, going onward step by step, they shall emerge gradually from all the weight of the curse, from all the weaknesses and imperfections of the present dying condition, to the full life and perfection and joy of the life-eternal condition, at the close of the Millennial age.

Theirs will be the resurrection by judgments, by disciplines, by corrections in righteousness--by their gradual attainment under the systems of rewards and punishments then in vogue--to all the glorious perfections of human nature, as our Lord declared, "Though dead, yet shall they live." This will include not only the dead in the tombs, but also the other dead who buried their dead--those who are now nine-tenths dead and under sentence of death, but who, contrasting themselves with those in the tomb, speak of themselves as alive. Then, whosoever living shall be obedient to the Lord at heart shall never die, but will be granted an entrance to the eternal conditions beyond the Millennial age, approved by the Father as true sheep.--Matt. 25:34.

LAZARUS NOT IN HEAVEN.

It would be preposterous to suppose that Lazarus was in heaven for four days and that the Lord in mercy and compassion called him away from blessed scenes there. The tears of Jesus and his failure to offer any such explanation of death, no less than his awaking of his friend Lazarus as a mark of his sympathy and love, all forbid the thought that Lazarus had been in heaven. Besides this, we have the Lord's positive declaration that "no man has ascended up to heaven." (John 3:13.) Again the uniform testimony of Scripture is that death is death, and further our Lord's declaration is that when Lazarus was dead he was asleep. In his sleep of death the four days were but as a moment; his awaking thought was next to the one he had when he fell asleep in death.

"GREATER THINGS THAN THESE SHALL YE DO."

Stupendous as this miracle was, we ourselves see in some respects still greater miracles. Many of the Lord's people have seen in themselves and in each other great transformations spoken of in Scripture as passing from death unto life. At our recent New York Convention one person in attendance spoke to the Editor after the meeting about consecration, and remarked that for some years she had been an infidel, estranged from the

Lord and his book by her acquaintance with some whose conduct in life caused her to lose all faith in Christianity. She explained that the remarkable conversion of her sister-in-law by the Truth had drawn her attention to it. She added, "I never saw so great a change in any human being in my life, nor did I suppose such a change possible. It led me to believe there was a power in Christianity, and I began to investigate the religious teachings set forth in MILLENNIAL DAWN which had so powerfully affected my sister-in-law. I am convinced of its truth, and am considering the subject of consecration, and trust that you will pray for me."

"So let our lives and tongues express
The glorious Gospel we profess;
So let thy glories in us shine,
That all may know that we are thine."

===================

R3531 : page 95

READINGS FROM THE SWEDISH REVISED BIBLE.

DEAR BROTHER RUSSELL:--Herewith I hand you some interesting readings from the Revised Swedish Bible. Yours, KIHLGREN.

Isa. 21:12. "The watchman answereth: Morning has come, and still it is night. If ye will ask more, [than the question in verse 11] ye may ask; come back again" [for more information?].

Isa. 28:8-13. "For all tables are full of nauseating vomits, not a clean spot is found. Who then [asks the class mentioned in verse 7?] is it he desires to learn understanding, and who can he make to give attention to his preaching?--Are we then recently weaned from the mother's milk, recently taken from the mother's breast? For it is nagging upon nagging, nagging upon nagging, prating upon prating, prating upon prating, a little here, a little there [as if this class should say: 'What does he take us for?--we are no babies either; it was not yesterday we discarded the old-fashioned theory of the fall and the redemption of man, etc.,--we are full-grown mature Higher Critics; and yet there are a few old fogies who never let us alone, but are nagging at us ceaselessly, giving out tracts, papers and books, which represent us before the public as deceivers,' etc.] Well, yes, through stammering lips and in a strange language shall he speak to this people, he who nevertheless has said unto them: 'Here is the place of rest, let the weary get rest; here is the place where refreshment is given,' but such they would not hear. And thus the Lord's Word shall be for them, 'nagging upon nagging, nagging upon nagging, prating upon prating, prating upon prating, a little here, a little there, so that they, as they walk on, fall backward and are crushed, become ensnared and captured."

[Refusing to accept God's grand plan for salvation, which would give them rest, they are annoyed by those who are pointing out its beauty, which to them is merely prating, and the result is that they fall completely into the snares of the adversary].

The context seems to favor the thought brought out in this rendering, though differing from the English rendering.

====================

SEMI-MONTHLY.
VOL. XXVI. APRIL 1, 1905. No. 7

CONTENTS.

The Heavens Rolling Together...................... 99
  Trades Unions and Religious Divisions.........100
  The Pope's Expression on the Subject..........100
  "Kaiser and Pope".............................101
  A Catholic Critic's View......................102
Perfume Very Precious.............................103
  Jesus in Social Life..........................103
  "She Hath Done What She Could"................104
  Honor to Members--Honor to Head...............105
  Let Us Do It Now..............................106
Humility and Meekness--Bible Study for April......107
"Hosanna in the Highest"..........................108
  The Time of Their Visitation..................109
  Spiritual Israel's Antitype...................110
  Terms of Discipleship.........................111

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3534 : page 98

THE NEW EDITION A LITTLE BEAUTY.

Friends having made request for DAWN Volumes split up into several parts for convenience in carrying in the pocket for reading on the cars, etc., we tried that plan, but the appearance was not satisfactory. We conceived the idea of an edition of DAWN on India paper and have gotten out an edition of Volume I. that is a beauty. These are bound in flexible leather, red under gold edges, 1/4 inch thick. Cost price, including postage, 68 cents. We have not placed orders for other volumes, waiting to ascertain what demand may spring up after Vol. I. has been seen. If published, Vols. II. and III. would cost the same money, and Vols. IV., V. and VI. would cost about 75c each. When ordering, specify "India paper, Vol. I." Foreign readers may order through Branches and books will be sent from here.

ABOUT VOLUNTEER MATTER.

Order for Volunteer matter should be in our hands before May 1st. Select your Captains and Lieutenants at once. Say how many copies you think you can use. Order too few rather than too many: more can be ordered later. We will fill a part of your order soon as possible and the remainder afterward.

VOLUNTEERING BY MAIL.

Our output of tracts free as sample copies is limited. This year please follow this plan: Procure wrapping paper of the size in which your tracts go to you, write on these the addresses of all of your friends and acquaintances of the godly sort and mail the bundle to us. Do not this year send us "all sorts" of addresses. Do "sharp shooting" rather. You may repeat the lists every quarter if you desire, indicating other tracts for same, as we would not remember which were previously sent.

====================

R3531 : page 99

THE HEAVENS ROLLING TOGETHER.

DURING the past twenty-five years we have several times called attention to the Scriptures which speak of the Day of the Lord and declare that in it the "heavens shall roll together like a scroll." (Isa. 34:4.) We have pointed out that this means a coming together of the extremes of Christianity, Roman Catholicism and Protestantism. Other Scriptures show us that the consolidation, federation and unification of Protestants is now in order. This is already well under way and constitutes in the symbolic book of Revelation the "image of the beast"--the symbolic beast itself represented by Papacy. We might here remark that nothing in this word "beast" is specially derogatory or invidious--neither in our use of the word nor in the Scriptural use. Throughout the Scriptures, in the symbolisms of Daniel and the Apocalypse, beasts are freely used as symbols for nations, governments, earthly powers, though never used as representing the divine power--the true Church, the true Kingdom, which shall ultimately prevail.

We have already pointed out a general organization of "the image of the beast" effected in 1846, and are waiting for what in the symbol is referred to as the "giving of life to the image." This life, or vital energy, which the image is to receive shortly, comes from what is described as the two-horned beast, which in our understanding is the Church of England and Ireland. Our expectations, as heretofore set forth in these columns, are that after the federative influences already begun in Protestantism shall have knit the joints and members the more closely the one to the other, the entire federation of Protestants will receive some kind of Episcopal sanction, recognition, or ordination through the Episcopal system, and that thenceforth Protestantism the world over will assume a more active and dogmatic influence in the civil and political affairs of Christendom, cooperating with Roman Catholicism as a sister institution.

These are the two extremes of the heavens or ecclesiastical powers of the present time, and our Lord's declaration that they shall be rolled together as a scroll signifies, not that they will ever become one roll, but, remaining two rolls, will be drawn together by mutual interest and necessity for cooperation. These things must be expected before the outbreak of the great tribulation, which will eventuate in the symbolical burning or destruction not only of the present social structure represented as the earth, but the burning and consuming also of the symbolical heavens rolled together as a scroll. That dreadful anarchy, which will destroy everything of our present conditions and civilization, will in so doing prepare the way for the establishment of the heavenly Kingdom. In view of these things the Lord

R3532 : page 99

bids us, even with such terrible calamities before us, to lift up our heads and rejoice, knowing that our deliverance draweth nigh, and knowing too that our deliverance, our "change," signifies ultimately the deliverance of all the groaning creation from the curse of sin and death now resting upon the race.

"ROLLED TOGETHER AS A SCROLL."

For sometime we have been wondering how this rolling together of the heavens would come about. A few years ago we witnessed a great Romeward movement on the part of the High Church Episcopalians of Great Britain, and were somewhat surprised that Pope Leo XIII. refused to recognize the movement. However, we can see now that the repulsion of the High Church Episcopals has proved the better to keep the two parts of the scroll intact. As a result, the Episcopal Church is yearning for a closer alliance with all Protestants as well as with Romanists. Now we see in Germany what seems to be the start of this rolling together of the heavens, and it is to it that we now call special attention.

The relationship between Protestants and Catholics in Germany, as is well known, has been quite strained for years, but has been gradually easing up. It was Bismarck who, discerning that Catholic influence was inimical to the interests of Germany, secured the enactment of laws expelling the Jesuits and otherwise curbing the influence of the Catholics in that empire. But with the restraint of Catholicism and with the increase of enlightenment in Germany came enormous gains to the ranks of Socialists. The representatives of the German nation, in their Reichstag or Congress, became divided along religious as well as political lines. The Roman Catholics, under the guidance of their religious teachers, formed a solid party by themselves, and used their power on every possible occasion to defeat the Emperor's plans, except as he would to some extent purchase their cooperation by granting, one after another, numerous concessions to Catholics--numerous releases from the restraining laws. The Socialists on nearly every question were opposed to the Emperor's policy, and as they have grown remarkably in numbers, the Emperor, in order to have measures passed by a proper majority in the Reichstag, has been obliged to conciliate the Catholic element of his empire more and more, until at the present time he can scarcely secure an appropriation of money for any of his favorite schemes without the aid of the Catholic party, called the Centrist party. It is indeed the pivotal party.

R3532 : page 100

TRADES UNIONS AND RELIGIOUS DIVISIONS.

Another element is unexpectedly making itself felt in the direction of union between Catholic and Protestant in the German Empire, namely, trades unionism. The common interests of the working people led them about a year ago to a confederative cooperative association between the Catholic unions and the Protestant unions. The influence of the Roman ecclesiastics was not sufficient to hinder this cooperative movement among the working men for the protection of what they esteemed to be their vital interests. Altogether matters are so shaping themselves in Germany as to draw Catholic and Protestant more closely together.

Added to this is a recent expression by the new Pope which intimates a fellowship of feeling between himself and the German Emperor, and suggests a cooperation between them for the upholding of Christianity. Since the Emperor is a Protestant, and Germany is recognized as a Protestant country, this expression by the Pope seems to imply a willingness on his part to acknowledge Protestantism as a part of Christianity, and a general disposition on his part to favor cooperation between Catholics and Protestants along lines political, social and to a considerable degree religious. This is one of the most remarkable incidents of our time, and points in exactly the direction in which we have been looking. It points to a cooperation between Catholics and Protestants for the control of Christendom, and once the power has been tasted and the authority exercised we may be sure that it will increase, reaching out after more and more of the liberties of the people and bringing them under the combined control.

Doubtless, some of the first enactments will be against anarchy, social evils, immoralities, etc., and be very gratifying to all lovers of peace and order. Subsequently, however, we may be sure that this power will be exercised against Socialists, as being of a class calculated to disturb the public peace and to unsettle the present order of things. Still further along, all who are dissenters from the Church confederation will come under the ban and under the pressure, with a realization that liberty of thought on religious subjects has much to do with all liberty, and with the thought that the repression of liberty must mean the suppression of all religious teaching along independent lines, or, as we say, along Scriptural lines. When that hour shall come --probably within eight years--it will surely mean the suppression of ZION'S WATCH TOWER and all propaganda of the Truth.

We may expect that by that time all of the "elect" will have been found, and we will incline to expect such a suppression as corresponding to the point marked by our Lord's parable when the "door was shut"--that no more might go in to the wedding. (Matt. 25:10.) So far as we are concerned these restrictions and suppressions must not move us to an abandonment in any degree of the wisdom that cometh from above, which is first pure, then peaceable, easy of entreatment and full of mercy and good fruits.

Instead of feeling even angry with those who would use restraint, we must be prepared to regard their course as our Lord regarded the course of those who suppressed him, and his answer to Pilate must satisfy us. His words were, "Thou couldst have no power at all against me except it were given thee from above." (John 19:11.) If the power for suppression is given by our Lord it will mean to us the good tidings that the Kingdom is very near at hand, and all the more we will lift up our heads and rejoice, knowing our deliverance is at hand, and that just a little further, after the great storm of anarchy, the Sun of Righteousness shall shine forth clearly and gloriously to the blessing of all the families of the earth, under the administration of the Kingdom of God's dear Son, of which, by the grace of God, we hope to be members.

THE POPE'S EXPRESSION ON THE SUBJECT.

While matters have been thus shaping themselves in Protestant Germany a very opposite condition of affairs has prevailed in Catholic France. The French, though still nominally a Catholic country, have lost considerable of their reverence for the Papacy, have expelled the clergy from being teachers in the public schools and will not even allow nuns any longer to teach in their religious garbs. Altogether, the relationship between France and the Pope is quite strained. Naturally enough, this alienation between the Church and the nation which so long has been known as the eldest son of the Church, has led the Pope and his counsellors to look for sympathy and assistance from other quarters, and no doubt this condition of things has had much to do with the greater sympathy prevailing between the Pope and the Emperor William, who is seeking more and more to conciliate the Catholic element of his empire.

Pastor Adolph Storcker, who some time ago was court preacher to Emperor William and the royal household, but who it was thought could exercise a wider influence in another sphere, resigned his pastorate, and was elected a member of the Reichstag, where he is recognized as being not only a champion of Protestantism but also of the Emperor. When recently in the Reichstag one of the members, Dr. Spahn, a leader in the Catholic party, made the demand that Catholics should have full and equal rights and liberties with Protestants throughout Germany and that this should include the Jesuits, once expelled, Dr. Storcker replied:

"Delegate Dr. Spahn has demanded full and equal rights for the adherents of both Churches [Protestant and Catholic]. To me this is not the question at issue, nevertheless I wish to answer his proposition. If this thought of his [of full equality of Catholic and Protestant in the empire] is to penetrate into and win the heart of the German people, then not only a civil but a religious toleration [of Protestants] must take place on the part of the Catholic Church. Recently some one showed me the letter of a gentleman who had interviewed the Pope in Rome. That letter said that the Pope had spoken to the writer of the decay of the Church in Catholic countries, for instance in France, and had used the words, 'I expect, in harmony and in cooperation with Emperor William, to lead the world back to Christ.'

R3532 : page 101

The words in French were, 'Restituer le monde dans le Christ.'

"This is a grand thought; who would not wish that it might be realized! But to attain this mutual religious recognition it is wholly indispensable to make an end of strife. The Catholic Church must recognize Protestantism as an authorized element of Christendom, and the Protestant Church as an authorized feature of Christianity. Without this there need be no thought of peace. Only thus can we think of placing the world again upon a Christian foundation. I know full well how difficult this is, but since certain things cannot be developed except by transplanting them to a new soil, so must it also be in the religious domain. Otherwise the wild disputations which confuse and devastate our people will not cease."

Here we have not only the suggestion of the Pope that this shall be the mutual work of a Protestant Emperor and himself, but we have also laid before the German Congress the very correct thought that such a union, such a reestablishment of a community of fellowship and interest along religious lines, must mean some recognition of Protestants as the other end of the

R3533 : page 101

scroll, and a bringing together of the two general parts for mutual well being, for mutual defence against the increasing power of Socialism. And, by the way, the expectation of the Socialists is that at their next general election, less than two years hence, their power will be so great that they can practically control Germany's affairs. It is broadly hinted, too, that if such be the case the Emperor will find some means of overthrowing popular government and holding lines of government on a more autocratic basis--as an emperor, autocrat, by divine authority. As a preparation for this emergency, we cannot wonder that he has strengthened his hands with the Catholic element of the empire and to a considerable degree will be guided by the Pope.

PASTOR STORCKER'S VIEWS ON THE SITUATION.

The above expression by Pastor Storcker in the Reichstag was some little time ago: recently he has made a much more elaborate statement of the same thought, which on December 20th, 1904, was laid before the public of Germany through the columns of Das Volk, a journal published under the Emperor's special sanction. By the way, the motto of this newspaper is "With God for the Kaiser and the Kingdom." We have secured a translation of this article, whose importance lies not merely in the phraseology but also in the fact that its writer is Pastor A. Storcker, honorable member of the Reichstag. The article, after referring to the Pope's language above quoted, proceeds to say, under the caption:

"KAISER AND POPE."

"This matter is well worthy of being made prominent for public discussion. For there can be nothing more fatal to our people than bitter strife between the two churches, and nothing more beneficial for a harmonious control of the Fatherland than through an understanding of the matter. That this desideratum is possible is proven by a coalition known as 'The Alliance of Christian National Trades-Unions,' effected at Frankfort last year. To my knowledge not the least discord has yet come forward in the Alliance between the adherents of the two creeds. Rather the Catholic working men have held their position by an overwhelming vote against the efforts of the Bishops to hinder the harmonious interchanges between the labor organizations, and they have induced the Episcopate to assent to the understanding.

"It is praiseworthy for the working classes and instructive for the others that amid the raging of the poisoned strife a plane of peace has been created upon which Catholic and Protestant have joined in practical work for the combating and overthrow of all opposers of Christianity. Why should not this event be followed in other domains?

"The thought of the Pope, unless its point be lost, can surely mean nothing else than a more moderate Catholicism and Bible-believing Protestantism, which, when the possibility of joint action is found, can do much to deliver Christianity from the condition of unrest and excitement--from apostasy and immorality--from lack of authority and piety.

"The fact that the Pope, viewing the Catholic world, especially France, acknowledges the necessity for such action, is a proof of his perception as well as his energy. The Evangelical [Protestant] world suffers also, but at different points. From different causes, more particularly in the German world, she [Protestant religion] is sharply affected by Socialism and enmity to divine revelation, and similarly needs the restraining and reconciliation of the struggling elements. Of this there can be no doubt in the minds of the friends of the Fatherland, especially such as are disposed toward our social reforms [but not toward Socialism].

"That the Pope did express those very words is certain. The man to whom they were spoken is a prominent man, sufficiently bright to rightly perceive the significations of a remark of such wide bearing, and careful enough to repeat it verbatim. The interesting question is, How deep a meaning did the head of the Catholic Church attach to this extraordinary expression?

"Such a cooperation as the Pope's words imply can never rest upon present religious and ecclesiastical foundations. Catholicism and Protestantism are too much at variance in their principles as well as in their practices, in their doctrines as well as in their lives, to come to an understanding with one another. The stimulation which the humanity of to-day needs does not lie in that which is common to both Churches, nor even perhaps in a still stronger avowing of matters pertaining to salvation as harmoniously asserted by Rome and Wittenburg in the Apostolic Creed. Our task rather is spiritual mediation respecting the divine revelation to mankind, torn by doubts and denials, confusion concerning Bible history by the laws of nature and casualty. Protestantism cannot alone undertake this mediation, much less could Catholics alone succeed with it [hence the necessity for united efforts].

"What the Pope meant can signify nothing less than a cooperation in the sphere of social and moral reawakening. And that in this some sort of partnership is possible is shown by the already existing equality of the two churches in the social and political economy of our Fatherland and in the cooperation for the suppression of alcohol, traffic in girls, immorality and bad literature. But these matters fail to reach a community of interest and action because the ecclesiastical chasm separating the two conditions prevents this, and the enmity breaking forth ever anew puts again in doubt every good result achieved.

R3533 : page 102

"For the removal of this difficulty I have made the request that the Catholic Church should recognize the rights of Protestants. In our day, when numerous members of both Churches refuse in principle the doctrines of the apostles, it is senseless to ignore and deny as true Christians such [Romanists] as do hold to the Apostolic teachings. On the other hand, it is unhistorical to refuse to recognize as parts of the great Church system the evangelical Protestant churches, which for the last four centuries have done such great things in Christian development.

"It is self evident that the present strife must continue between the evangelical and ecclesiastical; that a different position than that of conflict is not conceivable between the two churches upon German soil; but the mutual misunderstanding of one another and disregard of one another should cease.

A CATHOLIC CRITIC'S VIEW.

"The Saechsische Volkszeitung, the organ of the Catholics in the kingdom of Saxony, considers my demand obscure and unnecessary. It considers, on the one hand, that a discussion of religious toleration does not belong to the Roman Catholic; one could just as well discuss Jews and atheists. On the other hand, the recognition of Protestants as Christians is being continually conceded even by Catholicism. However, the Catholic Church being convinced that she possesses the truth, must, therefore, consider every opposing doctrine false.

"To these replies I would only say that Delegate Dr. Spahn has demanded full, civil, equal rights for Catholics, including the Jesuits; and that, as a consequence, it is absolutely necessary to discuss that which hinders equal rights, namely, the religious intolerance of at least the majority of the German people. Secondly, the discussion is not about Jews and atheists, but about churches with a Christian creed. Thirdly, it matters not that Rome calls the Protestants Christians, but that she should recognize and esteem them as such. Fourthly, I hold that Rome should not only recognize the individual Evangelicals [Protestants] as Christians, but the Evangelical Churches as well, as recognized parts of Christendom.

"We Protestants, reared as Lutherans, hold the Lutheran doctrines of the Lord's Supper as the correct one, and that of Zwingli, therefore, as being wrong; but we do not draw from this the conclusion which Rome derives from the opinion that she possesses the truth. One can argue about differences and each hold his own opinion as to which is the right one, yet need not exert a decisive influence upon the judgment of the whole.

"In religious matters we have to deal with the material world and with revelation, both of which, according to their nature, are capable of various constructions on different points. Therefore, it would only be a reasonable expectation, a self-evident matter, if Rome were to withdraw from that harsh point of view [respecting Protestants as being anti-Christian] with which Protestantism originally viewed Rome [as anti-Christian].

"At all events, the Pope's declaration shows that such a change in his point of view is not far off. Indeed, we have had times in which a mutual recognition of both stand points was evident. I remember that in my student years, the remark of the Catholic Professor Kuhn of Tubingen was repeatedly mentioned as illustrating a changed Catholic view. His words were, "Who of us Catholics could wish the Reformation had never taken place?" I fully understand his position. In Protestant countries [by reason of the divisions amongst Protestants] the Catholic Church stands out as by far the strongest, most favored and influential.

"But the considerations which cause me to urge my demands are not of a theoretical or historical kind, but that expression of the Pope which upon stern Catholic ground loses its significance. A further consideration is the expression of a still greater than the Pope--Christ--who, in his High-Priestly prayer that all Christians might be one, laid the foundation for the faith of the world. That our Lord in that prayer thought only of the Roman Catholic Church united under the Pope no intelligent Catholic will assert; consequently he must have meant and deemed possible another unity which would cause the world more rapidly to believe in the sending of the Son. A further argument is found in the Epistle to the Galatians, namely, 'If you bite and devour one another, beware lest ye be consumed one of another.'"

R3534 : page 102

The argument drawn from our Lord's prayer, "That they all might be one, that the world may believe that thou hast sent me," is an illustration of how the most precious truths may at times be so understood and wrested as to support fallacies and to hide their real meaning. Pastor Storcker considers that this Scripture favors the drawing together into a confederation the various Protestant denominations of Christendom in a sympathetic cooperation with the Church of Rome. He is blind to the facts of the case, both as respects the great anti-Christ and the image of the beast; and the great majority of Christendom are similarly blind on this subject. The Lord has indeed hidden his great divine plan from the wise and prudent and makes it known merely to the babes, the humble.

Can we think that it will be possible for Roman Catholics and Protestants ever to become one in the sense that our Lord prayed in this petition--"that they might all be one even as thou, Father, and I are one"? Surely we can not think so for a moment. What communion hath light with darkness? What fellowship hath wheat with tares? The fulfilment of our Lord's prayer will be on a much grander scale, although all who are his and who will be one with him and the Father will be but a little flock, to whom it will be the Father's good pleasure to give the Kingdom, in joint-heirship with the Messiah.

The Lord's real disciples have been one in heart, in purpose, with himself and with each other throughout this Gospel age, and they are one to-day. With fellowship of heart and with purpose true and real, they are all both justified and sanctified in Christ Jesus, who counts not in their number any of those who are tares, goats or wolves. "The Lord knoweth them that are his." Soon they shall be one in a larger and more complete and comprehensive sense, when they all shall be gathered to and united with the Lord their Head as his Bride and joint-heirs. Then they shall be one in the fullest sense, and then indeed the world shall believe, for the Millennial Sun of Glory shall then shine out, revealing fully the divine character and plan and filling the whole earth with the knowledge of the glory of God.

===================

R3534 : page 103

PERFUME VERY PRECIOUS.

JOHN 12:1-11.--APRIL 16.

Golden Text:--"She hath done what she could."--Mark 14:8.

IT WAS Saturday night, as we reckon it, the evening following the Jewish Sabbath day--after six P.M.--that Jesus and his disciples and Lazarus, whom he had previously awakened from the sleep of death, with some other friends of the family, sat down to a feast prepared in special honor of Jesus at the home of his friends, where he was always welcome and where he stopped more frequently than at any other house during the period of his ministry, so far as the records show. It was at Bethany, the home of Lazarus and Martha and Mary. It was called the house of Simon the leper, one supposition being that Simon was the father of the family, and another that he was the husband of Martha, who at this time was a widow.

Our Lord and his disciples were en route for Jerusalem, and Bethany was on the way, in the suburbs. They probably arrived on what would correspond to our Friday, or the Jewish sixth day of the week. Expecting them, Martha and Mary had provided quite a sumptuous feast, and, in harmony with the Jewish rules governing in such cases, the dishes were evidently prepared in advance, as Sabbath labor was prohibited. No account is given us of that Sabbath day at Bethany, but we can well imagine the delightful social intercourse between the dear members of that family and the Lord and his chosen apostles.

JESUS IN SOCIAL LIFE.

The Master's words of wisdom and love are not recorded, but we know on the best of authority that a good man out of the good treasure of his heart bringeth forth good things, and out of the abundance of the heart the mouth speaketh. Hence we may know that the day was not given over to frivolity of word or conduct, but to rest, spiritual enjoyment, which minister to the refreshment of all in the right attitude of heart. The same rule applies to all of the Lord's followers wherever they may be, whatever may be their vocation or surroundings. Out of the good treasure of their hearts they can bring forth nothing else but good things, and if any be otherwise minded let him beware, and correct the difficulty of the heart and not merely of the head.

We can imagine better than we can portray the loving sentiments of Lazarus and his sisters toward Jesus, the one they esteemed so highly, the one who, by calling Lazarus forth from the tomb, had demonstrated his Messiahship and that in him was the resurrection and the life power. This was probably the first visit the Lord had made to the Bethany home since that great event.

Apparently our Lord had friends in various walks of life; a few were rich, some were poor, some in moderate circumstances. The Bethany household was apparently of a comfortable class, as was evidenced by the fact that they had their own home, that they had their own tomb, and that on this occasion Mary was able as well as willing to spend a considerable sum of money in doing honor to the Lord by anointing him with the very precious spikenard. This reminds us of the prayer of one of old, "Give me neither poverty nor riches." Riches are a great snare to the many, and the Lord's word assures us that not many rich will enter the Kingdom. The attractions of the present life to them will prove too powerful and hinder their fulfilment of their consecration vows--to sacrifice their all, to lay all at Jesus' feet, to become merely his stewards in the use of their temporal opportunities and blessings, and to use these wisely in his service and in such a manner as to demonstrate the love and loyalty they have professed.

In many respects to have a moderate competency in life is very desirable, permitting a more generous treatment of others, greater hospitality, etc.; yet even moderate prosperity seems to be more than the majority can stand and yet be faithful. Consequently we find in fact what our Lord declared, namely, that the heirs of the Kingdom are chiefly of the poor of this world--chiefly of those who have little and who have little hope for getting more, and whose minds consequently are more readily turned to the heavenly things which the Lord has promised to those who love him supremely.

To whatever extent, therefore, we have comfortable surroundings, such as were possessed by the Bethany household--to whatever extent we have the good things of this present life--in that same proportion we need to be specially on guard against the cares of this life and the deceitfulness of riches and the ambitions and hopes and aims of the world, lest these should lead our hearts away from the loyalty and devotion to the Lord and his cause which full faith and trust should inspire and sustain. Evidently it is possible to be poor in spirit without being actually in poverty, but the more there is of earthly prosperity apparently more grace is needed to keep us in the narrow way.

"OINTMENT OF SPIKENARD VERY COSTLY."

The two sisters evidently had the matter planned between them: Martha served at the table and Mary served in an especial manner with the ointment. Oriental tables were a combination of couch and table, and the guests were properly described as reclining at a feast. It was customary to rest the forepart of the body

R3535 : page 103

upon one elbow while using the other hand to convey the food to the mouth, etc. Our Lord thus reclining, both his head and his feet were very conveniently accessible to Mary, who proceeded to anoint first his head and afterward his feet with the ointment.

The word ointment gives rather a misimpression; the word perfume would more nearly describe the liquid used. Its value is incidentally mentioned as more than three hundred pence (v. 5). These silver pence represent about sixteen cents each, and thus estimated the alabaster flask of perfume was worth about forty-eight dollars; but counting each penny or denarius as a day's wages at that time (Matt. 20:2), the three hundred pence would be equivalent to a year's wages of a working man, or about three hundred dollars to six hundred dollars as compared with our day.

R3535 : page 104

This was very precious ointment indeed by whichever calculation we reckon it, yet that the statement is not overdrawn is attested by ancient literature. For instance, we are told that Horace offered to give a cask of wine for a very small box of spikenard--Odes, Ovid, IV, XII, XVII. A perfume even in our day has been rated as high as $100.00 per ounce, namely, attar of roses. At this price, Mary's "pound" would have been worth $1,200.00.

"SHE HATH DONE WHAT SHE COULD."

The use of such expensive perfumes was very rare: indeed, even the emperors used it sparingly, but when used it was generally poured upon the head. Mary followed this custom in pouring it upon the Lord's head, as Matthew and Mark recount; but having done this, she proceeded to his feet and anointed them with the perfume, and then wiped his feet with the long tresses of her hair. What a picture of loving devotion is here given us! The feet, always recognized as the humblest and lowest members of the human frame--the hair of the head, especially of woman, always recognized as a special treasure and glory to her--here thus brought together in a way which signified that Mary esteemed her Lord and Master as infinitely above and beyond her. She had recognized him first as the most wonderful of men, speaking as never man spake; she had come afterwards to understand that he was a great teacher, especially sent at a special time; and finally, through the awakening of Lazarus from the sleep of death, she had evidence that the power of the Almighty was in him, that he was none other than the Son of God, and she appropriately did him the reverence due to his exalted station.

She could not put him on the throne of earth, but she would show that she was his devoted servant forever; she could not glorify him before all the people of Israel, but she could glorify and honor him in her own home; she could not tell his praises and sing his worth, but she could sing and make melody in her own heart, and pour upon him a perfume which not only filled her home with its sweet savor, but which has yielded a tender fragrance to the honor of womankind in general from her day to the present time. "She hath done what she could," said the Lord--she has shown her devotion to the best of her ability. How true the remainder of our Lord's prophecy on the subject, "Wherever this Gospel is preached, this thing shall be told as a memorial of her." A sweet memorial of a sweet character and loving heart. Considered in the light of the odor and blessing and refreshment which it has shed upon all of the Lord's people throughout this Gospel age, Mary's alabaster jar of precious perfume, very costly, has proven to be extremely cheap.

"MIGHT HAVE BEEN GIVEN TO THE POOR."

Our lesson says that Judas protested against such a waste of money, and explains that it was not because he cared so much for the poor, as that he was a thief and regretted that the amount spent for the perfume had not been handed to him as the treasurer for the group of disciples, so that he might have misappropriated it to himself. This thought is more particularly shown in the revised version, which renders it, "He was a thief, and having the bag took away what was put therein." Matthew says "the disciples"--Mark says, "There were some"--but John mentions Judas only as doing this murmuring against the expense involved in Mary's service to her Lord. Quite probably all the accounts are correct. Judas, no doubt, was the instigator of the murmuring, some more quickly and more thoroughly shared his sentiments, and the remainder of the apostles, probably influenced by the majority, were inclined to yield and to agree that the extravagance was wrong. But Jesus set the whole matter at rest in a few words, saying, "Let her alone; against the day of my burying hath she kept this. The poor ye have always with you, but me ye have not always."

Many of the Lord's disciples to-day need to reconstruct their ideas on the subject of economy. True, it is necessary for us to be provident not wasteful, and economical not extravagant. Our Lord frequently inculcated this lesson, as, for instance, when he directed the gathering up of the fragments of broken food after feeding the multitude. But there is a proper place to draw the line. The person who is economical and penurious in his dealings with the Lord is sure to be the loser thereby, as the Scriptures declare, "The liberal soul shall be made fat;" and again, "There is he that scattereth yet increaseth, and there is he that withholdeth more than is meet [proper] and it tendeth to poverty."

It is a different matter for us to learn to be economical in respect to our own affairs and to be liberal to the extent of extravagance in matters which pertain to the Lord and his service. We sometimes sing, "Thou art coming to a King, large petitions with thee bring," but he who brings large petitions to the throne of grace should be sure also that he bring with him a large alabaster box of perfume for the Lord--not hoping thereby to merit the Lord's favor nor to perfume his requests, but as a mark of his appreciation of blessings already received. Those who bring the alabaster boxes of perfume of praise and thankfulness very generally have little to ask. Rather they realize that they are already debtors to such an extent that they can never show properly their appreciation of divine favor. Properly they recognize that day by day they are receiving at the Lord's hands exceedingly and abundantly more than they could ask or wish, and that in the spiritual blessings alone they have what satisfies their longings as nothing else can do. Such more nearly follow the course of Mary and bring alabaster boxes of perfume to the Lord--their prayers and thanksgiving of heart; and asking nothing, but giving thanks for all things, they receive from the Master such an outpour of blessing that they are not able to contain it.

Those who view the matter rightly must certainly feel that none of us have anything worthy to present to our Lord--that our very best, our most costly gifts or sacrifices, are not worthy of him and but feebly express the real sentiments of our hearts. How glad we are if our humble efforts are accepted of the Lord, and how we hope that ultimately we shall hear the same sweet voice saying of us, "He hath done what he could," "She hath done what she could."

The poet Tennyson beautifully pictures the scene we have been considering in the following lines:--

R3535 : page 105

"Her eyes are homes of silent prayer,
    Nor other thought her mind admits

But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears."

THE POOR EVER WITH US.

Our Lord's prophecy that poverty would continue throughout this Gospel age has been amply fulfilled. Looking forward into the future, we rejoice to know that then, under the reign of the Kingdom, there will be no more poor, no more sorrow, no more want. "Every man shall sit under his own vine and fig tree, with none to molest or make him afraid." Those changed conditions will not be the result of human evolution, human theories, co-operative societies, unions, trusts, etc. All these various panaceas for making everybody rich and comfortable and happy have failed in the past and will continue to be failures in the future. Because of sin warping and twisting the very fibers of humanity, and through selfishness and ambition and desire working upon the warped and twisted elements of humanity, pain, suffering and want are sure to continue as long as sin continues. And sin is sure to continue until the great Messiah takes to himself his great power and reigns, and subdues sin and all that is contrary to righteousness and truth and establishes the latter upon the earth.

Until that glorious day shall come, all through the night of weeping, for now more than eighteen hundred centuries, the poor have been with us and many of them have been the Lord's precious ones. Poverty has proven itself a blessing in many ways in many senses of the word under present conditions. Not only does the fact of poverty and the fear of poverty help to keep many in line and make them active in the battle of life, and thus develop in them overcoming qualities, but, on the other hand, the fact that there is poverty, the fact that we have friends and neighbors who need our care and need assistance, is a blessing to those who are more comfortably situated themselves, in that it develops their sympathy, patience, love, their desire to do good, their desire

R3536 : page 105

to help. He that giveth to the poor lendeth to the Lord and the Lord will repay him. This promise is so rich and so plainly stated that the wonder is that there are not more willing to make investments in harmony with it, and to realize that the Lord not only repays, but gives large interest.

"ME YE HAVE NOT ALWAYS."

The opportunity for honoring the Lord was limited --a little while and his sufferings would be ended and he would be glorified, beyond the evil, beyond the power of human attention. It was appropriate then, when viewed from the right standpoint, that Mary should spend a great price upon her Lord--that the head upon which fell the slanders and anathemas of the chief priests and doctors of divinity of that day, and upon which shortly the crown of thorns would be placed, should now be honored by one amongst a few of those who realized his true worth, his true grandeur, his Kingship, that he was indeed the Son of God. It was appropriate, too, that those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, and that symbolized the feet of consecration treading the narrow, rugged way, and that so soon would be pierced with the nails on the cross, should now be highly honored by one who appreciated and trusted them, who loved them and who was seeking to walk in the Master's steps.

When we get the right view of the matter, we can indeed sympathize with our Lord's expression, "Let her alone," Trouble her not, Take it not from her--as though when the first motion was made to use the spikenard the apostles had wished to have it spared that they might sell it, and as though our Lord hindered them from using persuasion to that end, saying, Let her alone, do not hinder her.

Spikenard Mary represents one of the most beautiful elements of Christian character amongst the Lord's people from that day until the present. For be it remembered that the entire Church of Christ in the largest sense is the "body of Christ," as expressed by Jesus and also by the apostles. The Mary class, who would rather purchase perfume at a great cost whereby to serve the anointed Church, the body of Christ, than to spend the same upon themselves, is still with us, and has been of the Church for these eighteen centuries. Not only was the Head of the body anointed, perfumed, honored, comforted, cheered, but all of the members since have likewise received a blessing from this class, this spikenard Mary class. It is composed not always of the orators, the wealthy or the wise--its ministry is unostentatious and to many, especially of the world, it seems foolishness and waste--but the Lord appreciates it, and so do the members of his body who are comforted and refreshed thereby. Blessing be upon this Mary class!

HONOR TO MEMBERS--HONOR TO HEAD.

But if there have been members all the way down who have been comforted in this way, should we not expect some particular blessing of the kind in the end of this age, upon the "feet" members? According to our understanding we are now in the closing of this age --the Head has been glorified, many of the members of the body have passed beyond the veil, and only the feet are here. Perhaps this very picture of Mary's anointing the feet of our Lord as well as his head constitutes a type or picture of what we may expect in this present time. And here comes in a beautiful feature of the divine arrangement--we may all be of the Mary class as well as of the feet class. In other words, each member of the body of Christ may to some extent serve the fellow-members of the body, the fellow-members of the feet, as Mary served the feet of Jesus.

Let each one of the Lord's true people as he studies this matter conclude that by the grace of God he will join the Mary class, and purchase spikenard very costly and lavish it upon the feet of the body of Christ--the Church--the true members. This will mean love, sympathy, kindness, gentleness, patience and assistance and comfort. It will mean large and growing development in all the fruits and graces of the Spirit, whose combined name is Love.

Dear readers, let us each remember that while it is impossible for us to do as Mary did in this lesson, it is the privilege of each to do still more important things for each other, for the brethren of Christ now in the world, the feet members of his body. Hers was a literal

R3536 : page 106

perfume and in time lost its virtue; but the little acts of kindnesses and helpfulness which we may render one to another will never lose their merit in the estimation of our Lord, and never lose their fragrance to all eternity in the estimation of each other. The little things of life, the little words, the little tokens, the kind looks, the little assistances by the way, these and not great things are our possibilities, our perfumes, the one for the other.

"WASH ONE ANOTHER'S FEET."

The washing of the feet in olden times in oriental lands was very necessary to the comfort, and hence to wash one another's feet would signify to comfort and refresh one another even in the most menial services. This is the essence of our Lord's lesson to us, that we should be glad for any opportunity for serving one another, for comforting and helping one another, however menial the service. Apply this now to the expression of our lesson. Mary washed our Lord's feet with perfume, and the Mary class, the most loving and devoted class in the Church, are to help one another, to wash one another's feet; and they are to do so not in the rudest and clumsiest manner imaginable, but, inspired by love and devotion one to another, they are to wash one another's feet with the kindness and sympathy and love and appreciation symbolized by Mary's spikenard; and their comforting of one another is to be with that love and solicitation which was represented by Mary's using the very locks of her head for her Master's feet.

We see some evidence that this love, this spikenard-Mary love and sympathy, is growing amongst the members of the Lord's body; that as they perceive the animosity of the world and the flesh and the Adversary against the Lord's anointed they are all the more devoted one to another, and all the more disposed to honor one another with care and love and sympathy, and to speak and act generously and kindly one toward another. We are glad of this--we know of no better evidence of growth in grace on the part of the consecrated. Let the good work go on until we shall have filled the house with the perfume of love, until the whole world shall take knowledge of how Christians love one another--not in a narrow or partisan sense, but in the broad sense that Christ loved all who love the Father and all who sought to walk in the Father's ways.

LET US DO IT NOW.

If Mary had waited another week she might have used the perfume upon herself but not upon the Lord--within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it and there would have been no opportunity even to have poured it upon his dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest. The parallel is here: it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil "changed."

Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ, the feet of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the feet; let us do our part, let us be of the Mary class, let us pour out the sweet perfume upon others, and the house, the Church of the Lord, will be filled with the sweet odor, even though some disciples might mistakingly charge us with being extravagant with our love and with our devotion, not understanding that the Master by and by will say again, "Let her alone, she hath done what she could." Our Lord's estimate of this spikenard and anointing is that it is all that we can do--nothing could be more or better. It indicates love, great love --and "love is the fulfilling of the law."

"Let us consider one another," said the Apostle--consider one another's weaknesses, consider one another's trials, consider one another's temptations, consider one another's efforts to war a good warfare against the world, the flesh and the Adversary--consider one another's troubles in the narrow way against opposition from within and without, and as we do so it will bring to our hearts sympathy, a sympathy which will take pleasure in pouring out the spikenard perfume, very costly, purest and best, upon all who are fellow-members of the one body.

Some one has spoken of the great "Society of Encouragers" who do so much to help encourage and uplift the footsore and weary in the pathway of life. It is not a great society so far as members are concerned, but it is a great society from the Lord's standpoint and from the standpoint of all who have been helped and encouraged by it. Spikenard Mary might have been said to have been a prominent member in this society of encouragers. We may well imagine that as our dear Redeemer was thinking of the severe trials, including the cross, of the week already begun, Mary's manifestation of love and devotion would come to him as a special encouragement and refreshment of spirit. So few seemed to understand him! even his disciples did not appreciate the situation. Here was one who at least loved him, had confidence in him. No doubt it gave him courage for the remaining days of his journey.

THE TRUTH TERSELY STATED.

Respecting the propriety of using present opportunities for the comfort and encouragement one of another, a writer has pointedly said:

"Don't keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while they can hear them...If my friends

R3537 : page 106

have alabaster boxes full of the fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them....I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy. ...Flowers on the coffin cast no fragrance backward on the weary road."

Mrs. Preston's poem, "Ante Mortem," expresses the same thought thus:--

...."Had I but heard
One breath of applause, one cheering word--
One cry of 'Courage!' amid the strife,

So weighted for me with death or life--
How would it have nerved my soul to strain
Thro' the whirl of the coming surge again."

SACRIFICE OF SWEET ODOR.

The Apostle, speaking of the ministries of the

Church one for another, says that ours is a sacrifice of sweet odor unto God, but again he adds that the Gospel referred to is of life unto life to some and of death unto death to others. That is to say, good deeds, kind words and efforts will be appreciated by those who are in the right attitude of heart to appreciate them, while on the contrary the same good deeds will arouse offence and constitute a bad odor to those who are in a wrong condition of heart. How often have we seen it so, that with our best endeavors to serve the feet of Christ some have been comforted and refreshed, others have been angered--to one the effort was a sweet odor, to the others it was an offensive odor, because of their wrong attitude of heart toward the Lord and toward the body of Christ--because, perhaps, of their ambitions or whatnot that were interfered with.

It was just so at Bethany: the sweet odors that filled the house, and the blessing and refreshment that came to Mary in connection with the ministration, had a very different effect upon Judas. He was angry; his selfishness hindered his appreciation of the honor done to the Lord; he could think only of himself and what he had hoped to get out of the transaction, and how, so far as he was concerned, the whole matter was a waste. The sourness that came to his heart because of its wrong attitude is indicated by the testimony that he straightway went to the chief priests to bargain with them for the betrayal of Jesus. Let us, then, dear brethren, see to it that our hearts are in a loving attitude toward the Lord and not in a selfish attitude--that we appreciate everything done in his name and for his body, and that we be not self-seeking. Otherwise the result will be with us the savor of death unto death, as it was with Judas.

This concludes our lesson. It was the next day probably that the Jews began to gather in considerable numbers to see Jesus and Lazarus, and to take counsel respecting the putting of them to death--"for the good of the cause." And, by the way, let us remember that the "good of the cause" has nearly always been the basis for every mean and despicable act against the Truth from first to last. Let us beware of such a sectarian spirit; let us see to it that our love for the Lord and all of his brethren is sincere, and not a personal and selfish one for ourselves or some denomination, otherwise we know not into what evils we might be led.

====================

R3537 : page 107

HUMILITY AND MEEKNESS.

--BIBLE STUDY FOR APRIL--

1. What importance does God attach to these graces of Christian character? 1 Pet. 5:5,6; 3:4; Psa. 147:6; 149:4; F.90, par. 1; E.277, par. 2; A.83, par. 2; Z.'96-19 (2nd col. par. 1,2,3); Z.'00-67,68,285 (1st col. par. 1).

2. Although the Scriptures use the words interchangeably, yet, strictly speaking, what is the distinction between humility and meekness? Z.'00-68 (1st col. par. 1); (2nd col. par. 2); Z.'96-79 (2nd col. par. 2). See Webster.

3. What is the relation between humility and knowledge? Psa. 25:9; F.97, par. 2; Z.'96-18 (2nd col. par. 2,3); 19 (1st and 2nd cols.); Z.'98-25 (2nd col. par. 1); Z.'01-262 (1st col. par. 1); Z.'05-59 (1st col. par. 3).

4. How do we know that humility is the underlying principle of the divine government? Matt. 23:12; Jas. 4:6,10; Phil. 2:7-10; E.165, par. 2; E.437, par. 1; Z.'00-196 (2nd col. par. 2,3,4).

5. What does it mean to be "clothed with humility?" 1 Pet. 5:5; Z.'00-196 (2nd col. par. 1).

6. Is it possible to have too great humility? E.278, par. 3.

7. What elements of character are in direct opposition to humility? 1 Pet. 5:5; Prov. 3:34; 6:16-19; Z.'97-247 (1st col. par. 4,5); Z.'96-263 (2nd col. par. 3,4); Z.'99-80 (2nd col. par. 4); Z.'02-359 (1st col. par. 1); Z.'03-329 (2nd col. par. 1).

8. What lessons may we learn from Jesus' example of humility? Phil. 2:8; E.124,125,437, (par. 1); Z.'97-242 (2nd col. par. 3); Z.'97-296 (2nd col. par. 2) to 297, (par. 4); Z.'99-80 (2nd col. par. 1,3); Z.'05-30 (1st col. par. 4).

9. Was humility characteristic of the apostles? Eph. 3:8; Z.'95-250 (1st col. par 3); Z.'01-187 (1st col. par. 3); (2nd col. par. 1,2); F.210, (par. 2) to 212, (par. 1).

10. Why is humility a chief essential in an Elder? 1 Tim. 3:6; F.246, par. 2; F.251, par. 2; F.278, par. 4; F.296, par. 1,2; Z.'03-430 (1st col. par. 3).

11. Why should husbands cultivate and exercise humility? Eph. 5:25; F.497, par. 1.

12. How can wives exercise humility? Eph. 5:22-24; F.500, par. 2.

13. Why is it important that we teach our children meekness and humility? Zeph. 2:3; F.555, par. 1; Z.'96-82 (1st and 2nd cols.); Z.'96-192 (1st col.

par. 4,5).

14. What Scriptural promises are given to the meek and humble?

15. What notable illustrations and examples of meekness and humility do we find in the Bible? Matt. 11:28-30; Num. 12:3; Matt. 8:8; Jno. 13:1-17; Z.'01-347 (2nd col. par. 1,2).

16. Give suggestions as to the best methods for acquiring and cultivating these important graces. Z.'96-79 (2nd col. par. 2,3).

(a) By prayer. Psa. 19:12-14.

(b) By studying the divine wisdom, knowledge and power, as manifested in the Word and in Nature. Psa. 8:3,4; 1 Cor. 4:7.

(c) By comparing ourselves with our Perfect Pattern, the Lord Jesus. Rom. 8:29; 2 Cor. 3:18.

17. What additional thoughts can be found by consulting the Topical Indexes of the "New Bible" and "Heavenly Manna"?

===================

R3537 : page 108

"HOSANNA, IN THE HIGHEST!"

--JOHN 12:12-26.--APRIL 23.--

Golden Text:--"Blessed is he that cometh
in the name of the Lord."--Matt. 21:9.

THOUSANDS of people were gathering in Jerusalem, not only from every quarter of Palestine, but from Babylon, Egypt, Greece and Spain. It is estimated that at some of these Passover feasts a couple of millions assembled within and on the outskirts of Jerusalem. This was according to the divine commandment respecting the observance of the Passover feast. It is but reasonable to suppose that the majority--coming from a distance at considerable expense of time, etc.,--if not pious, were religiously inclined, although some doubtless regarded it merely as an excursion. The purely mercenary had little to expect, for there were a sufficient number so inclined already residing in Jerusalem, who would secure the best opportunities for money-making in merchandising, money-changing, etc.

Our Lord and his disciples, as we noted in our last lesson, were amongst these pilgrims to the holy city, and these, we saw, took up their abode at Bethany. On the morning after the feast at which our Lord was anointed with the spikenard, he sent two of the apostles for an ass--a donkey. On its arrival garments were spread on it as a saddle, and our Lord, riding thereon, with the company of his disciples and the friends of the family and those who had witnessed the calling forth of Lazarus from the tomb, started as a little procession for the city. En route they were met by quite a company of people coming from Jerusalem to Bethany, because they had heard that the Lord was there, and because they desired to see the one of whom they had heard as the mighty miracle-worker who had even raised Lazarus from the tomb.

BRANCHES OF THE DATE PALM.

Our Lord's fame had spread abroad, and evidently divine providence had much to do with this entire arrangement, the meeting of the two companies, etc. Many of the people broke off branches of the date-palm

R3538 : page 108

trees growing in that vicinity, fernlike in shape and sometimes ten feet long. These were symbols of rejoicing and honor, symbols representing in this case that our Lord was the hero of the hour, whom they delighted to distinguish. At the meeting, there was a joyous uproar of praise and thankfulness to God; they were carried away with the enthusiasm of the moment. They spread the palm branches before the beast upon which our Lord sat, and those who had no palm branches spread their outer garments as an honor to the one who thus rode triumphantly, and picking up their palm branches and garments after our Lord's beast had walked over them they went ahead with these and strewed them afresh, thus in every way seeking to do honor to the one whom God had so signally recognized. In doing this the people were but expressing the pent-up feelings of their hearts.

For over sixteen centuries, since they had come into Canaan, they had been waiting for Messiah and the glorious fulfilment of the Oath-Bound Covenant made to Abraham, confirmed to Isaac and Jacob and their posterity. The majestic personality of our Lord fitted to their grandest conceptions of Immanuel, and had been attested by the wonderful miracles of which they had heard, the most prominent of which was evidenced before their eyes in the person of Lazarus and those who had borne testimony that they had seen him come forth from the tomb after he had been dead four days. Their hearts were right; they had not yet been spoiled by the doubts and fears of human wisdom, which in the worldly wise insisted upon seeing the money, and the soldiers, and corresponding influence before it could believe in or accept any one as the Messiah, the Deliverer from the Roman yoke.

So it sometimes is with the Lord's people to-day. In the simplicity of our hearts we see precious promises in his Word and are ready to believe them; then the Adversary brings along objections, fears and doubts, and queries as to how, and the faith becomes diluted and loses its power to control our lives and conduct further.

Our Lord, therefore, urges upon his followers that they should have the faith and obedience of little children and not be of the worldly wise. His Word assures us that the wisdom of the world is foolishness with God, and that God's wisdom and God's plan seem to the world to be foolishness. We must take our choice as between human wisdom and divine wisdom. Blessed are they who walk by faith and not by sight, and accept the wisdom of the divine Word. The end of the Lord's plan will fully justify their confidence, and work out abundantly more and better things than they ever dreamed.

HOSANNA IN THE HIGHEST.

The word Hosanna is an acclaim of praise and confidence and expectancy and very closely resembles in thought the word hallelujah. Collecting the different exclamations of the people as given in the different Gospels we have these: "Hosanna," "Hosanna to the Son of David," "Blessed is he that cometh in the name of the Lord," "Blessed is the King," "Blessed is the King of Israel, that cometh in the name of the Lord," "Blessed is the Kingdom of our father David, that cometh in the name of the Lord," "Peace in heaven and glory in the highest," "Hosanna in the highest." Our Lord, of course, understood the whole situation--"He knew what was in man." He knew the depths of the sincerity behind these exclamations and acts of reverence; he knew, too, of the forces of evil and their power to make light appear darkness and darkness appear light.

He knew that he was to be the Passover Lamb, and

R3538 : page 109

that within five days another multitude, led by religious teachers, would be crying "Crucify him! Crucify him!" He knew that this shout now around him, gladly hailing him as the Messenger of the Covenant, would be disconcerted by the wolves--that they would be fearful of their own lives and interests as they would realize the power of the rulers and the mob under their control. He realized that with their little knowledge they would not dare to trust their own judgments as against those of their religious teachers; he knew that the Shepherd was about to be smitten and the sheep to be frightened and scattered, yet he said nothing; he allowed the divine program to be enacted; he was going as a sheep to the slaughter, but he opened not his mouth to appeal for aid, to defend himself, to explain the true situation. He could, but he would not, deliver himself out of the hands of those who sought his life; for this very purpose he had come into the world--to die, to be sacrificed for sins.

"THE VERY STONES WOULD CRY OUT."

Some of the Pharisees had come along, perhaps through curiosity or perhaps to act as spies--perhaps some of those with whom Judas was conferring, and who were endeavoring to decide when and how the Lord should be taken, not realizing that their powers were limited until his hour was fully come. These spoke to the disciples, requesting them to call to the attention of Jesus the language of the multitude, and to suggest that it was not appropriate for him to permit them to thus proclaim him the Messiah and King. We are to remember that Jesus did not sound a trumpet before him, prominently announcing himself as the Messiah, as impostors were in the habit of doing. For three years he had preached the Gospel, gathering his disciples, performing his miracles, but had said nothing about his being the Messiah. He allowed his disciples to wonder and the public to wonder.

Some said he was a prophet, others that he was one of the prophets risen from the dead, others that he was Elias, but Jesus himself said nothing until a few months before the time of the lesson, when he broached the matter to his disciples by asking whom they considered him to be, and Simon Peter, speaking under a measure of inspiration or guidance, declared him to be the Messiah. From that time on Jesus began to explain to them that although he was the Messiah he must suffer, and they understood not. To them it seemed that, so far from his death being near, the very reverse was true. Some of the people were just getting awake to his greatness and power, others were just finding out that Messiah had really come--it could not be, they thought, that their Master would be crucified. They considered this one of his dark sayings.

But Jesus would not bid the multitude stop. On the contrary, he explained that their shouts were but a fulfilment of a prophecy made centuries before by Zechariah (9:9)--"Shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly and riding upon an ass." Furthermore, by way of emphasizing the matter, by way of convincing his disciples that he was the very one mentioned by the prophet, he declared that if the multitude had not broken forth in a shout the very stones of the ground must have shouted, because thus God had caused it to be written aforetime in the prophecy, and not one jot or tittle of the divine declaration could fail. A little later on, when our Lord and his followers had reached the Temple, the shoutings of "Hosanna" were renewed; and in that connection it is particularly mentioned that the children joined in the shouting, in accord with the words of the Scripture--"Out of the mouths of babes and sucklings thou hast ordained praise."

THE TIME OF THEIR VISITATION.

How remarkable is this scene!--the people of Israel waiting for Messiah for centuries, striving to be ready to be his peculiar people, to be associated with him in his Kingdom work, in the blessing of all the nations of the earth their religious teachers, with broad phylacteries and many outward manifestations of piety, zeal for the law and for the Sabbath, and claiming to be waiting for the Messiah, were all unprepared, not in the heart condition which alone would be able to recognize the Messiah--"blind," leading the blind multitude who were too confidently trusting in them.

On the other hand the apostles, ignorant and unlearned men from Galilee, at a distance from the advantages of Judea, were the chief supporters and backers of Messiah. The crowd around him and favoring him, recognizing him, shouting his praises, were common people, many of them strangers to those parts, who had fewer advantages religiously than the people of Jerusalem. Amongst the number to give him praise were the little uninstructed children. How strange the scene appears, and yet it is no more strange than at present. Again we are in the days of the Son of man--again the doctors of the law, doctors of divinity and chief priests and scribes and learned professors and prominent church people, professing faithfulness to the Lord and praying continually, "Thy Kingdom come, thy will be done on earth as it is done in heaven," are blind to the fact of our Lord's second coming, to the fact that we are now living in the days of the Son of man."--Matt. 24:37-39.

Only a few realize the situation and they are chiefly of the Nazareth and Galilean type, not highly esteemed amongst men and in religious circles--thought to be rather peculiar at very best. These alone to-day are hailing Emanuel, shouting his praises and laying at his feet their garments of praise and the palm branches of such victories as they can gain on behalf of the Truth in conflict with the world, the flesh and the devil.

"YOUR HOUSE IS LEFT UNTO YOU DESOLATE."

The little procession was not long in passing from Bethany to the knoll of the Mount of Olives, which overlooks Jerusalem. Here the Master stopped and the multitude with him, their attention riveted upon the city and the King. They knew not the importance of the moment, they realized not that the great clock of the universe was striking, that a new dispensational change was taking place, that the favor which God had for centuries bestowed upon Israel as a nation was about to pass from them, because they were not as a nation in heart readiness to receive the blessings and privileges proffered to them.

And it is not for us to mourn that they were not ready--rather it is for us to realize that the plan of God was not thwarted nor hindered by their unreadiness; and in God's providence, as he had foreknown and foretold, the fall of natural Israel from divine favor was about to open the way for so many of the Gentiles as were ready

R3539 : page 110

for the blessing, to come into divine favor, and become with the elect of natural Israel members of spiritual Israel. The Master saw all this, and as it was the marked-out divine plan he murmured not in any particular, and yet he wept as he beheld the city, as he thought of the privileges that were about to be removed from Israel as a nation, and how instead of blessings there would come upon them as a consequence of their rejection of their opportunities a "great time of trouble," awful trouble. He felt now as he expressed himself a few days later as they wept with him on the way to Calvary, "Weep not for me, weep for yourselves."

By way of identifying the transpiring events in the minds of his followers, even in this day, our Lord uttered audibly the words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"--Matt. 23:37-39.

WHAT THE SENTENCE IMPLIED.

Our Lord's words emphasize five points:

(1) The Jews as the natural seed of Abraham had the first opportunity under the divine arrangement of becoming fully and exclusively the elect of God, the Church, the Bride, the Lamb's wife. But only a remnant of them were worthy, because only a remnant were in the heart condition of Israelites indeed. The majority were praying to the Lord with their lips while their hearts were far from him, as Jesus declared.

(2) The time had come for the end of their national favor. The "house of Israel" according to the flesh had received all the favor God intended for it up to this time, and now, being found wanting, it was cast aside--"Your house is left unto you desolate."

(3) When that typical house of servants was left desolate it furnished the opportunity for the installation of the antitypical house of sons. The Apostle expresses this, saying, "Moses, verily, was faithful as a servant over his house, but Christ as a Son over his house [house of sons]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."--Heb. 3:5,6.

(4) Our Lord's absence during the period of the selection of spiritual Israel is indicated by his statement that natural Israel should see him no more "until that day." Spiritual Israel would see him, but only with the

eye of faith, as our Lord again expressed it--"Yet a little while and the world seeth me no more, but ye shall see me."

(5) Our Lord's words indicate further that when that day shall come the blindness of natural Israel shall be turned away, their eyes of understanding shall open, and they also will see out of the obscurity, out of the darkness under which they were then laboring and under which they have been for more than eighteen centuries of this Gospel age.

The Apostle emphasizes this point, telling us that as soon as the spiritual Israel class has been completed and glorified, then favor shall return to natural Israel, and the blindness which came upon them because of the rejection of Messiah and because their house was rejected from the Lord's favor will pass away--"All Israel shall be saved" from their blindness. The Lord through the prophet tells the same thing, assuring us that in that day he will pour out his Spirit upon the house of David and the house of Judah, and they shall look upon him whom they have pierced and shall mourn because of him. He assures us that in that day he will pour upon them the spirit of prayer and supplication.

How glad we are for these assurances that God hath not cast away perpetually the natural seed of Abraham, whom he foreknew and to whom pertained the promises, and who are sure to get a share in those promises, although they have forfeited their privileges as respects the chief part, concerning which the Apostle declares, Israel hath not obtained it, but the election hath obtained it, and the rest were blinded. So, then, while sympathizing with Israel in their loss, we rejoice that in God's providence our eyes have seen and our ears have heard of the King and his Kingdom, and that we have become his spiritual Israel and are to be with him the seed of Abraham, through whom all the families of the earth will be blessed, natural Israel being the first of those who will receive the divine favor.

"Ride on triumphantly, O Lord,
Pride and ambition at thy feet we lay.
Our eyes are opening and we hear thy Word;
We are thy followers, lead thou the way
To victory over sin and death and grave."

SPIRITUAL ISRAEL'S ANTITYPE.

The Scriptures clearly indicate that spiritual Israel, as the antitype of natural Israel, will similarly have a great testing in the end of this period or age; that a harvest time for the gathering of the wheat is the consummation or closing of both the Jewish and the Gospel ages; that a terrible time of trouble, symbolized by fire upon the chaff of the Jewish age and by fire burning the tares in the end of the Gospel age, will prepare the way for the grander dispensation to follow the glorious reign of Messiah. The Scriptures declare that as our Lord proved a stone of stumbling to the great mass of nominal Israel after the flesh at his first advent, so he will be for a stone of stumbling to spiritual Israel, his second house, at his second advent.

We are, therefore, to expect that now in this harvest as in the harvest at the end of the Jewish age, the great mass of the Lord's professed people will be unready, and stumble, and go into the great time of trouble which will wind up this age. While sympathizing with the conditions, while weeping as our dear Redeemer wept over the natural house, while saying, Babylon is fallen, as he then declared, "Your house is left unto you desolate," we nevertheless learn to rejoice in the outworkings of the divine plan, realizing them to be the very embodiment of justice, wisdom, love. And the more deeply we inquire into the Word of the Lord, the more do we see that his love has still wonderful provisions in the future for many who are not found worthy to be of the very elect, the house of sons, but who may come into divine favor on a lower plan during the Millennial age.

Those who did receive the Lord at his first advent, those who were "Israelites indeed in whom there was no guile," not only were kept from stumbling over the Lord, but, instead of becoming a stumbling-stone to them, by the grace of God he became a stepping-stone to the higher and grander things of this Gospel age, to the great spiritual blessings which began at Pentecost.

And so now, while the mass of nominal spiritual Israel, Christendom, are stumbling in the time of the second presence, we need have no doubt that all who are now spiritual Israelites indeed will be found of the Lord and gathered into his garner; and that while the masses of professors will stumble, all of this class will find the Lord and the present Truth a stepping-stone to the still grander and still higher new dispensation to which we will be ushered in, not by another Pentecost, but by the glorious change of the first resurrection, which shall make us like our Lord, spirit beings, partakers of the divine nature.

This class, prepared for this blessing and exaltation, will be found--much like the class at the first advent--to contain not many great, not many wise, not many learned, but Israelites indeed, sincere lovers of the Truth, willing at heart at least to lay down their lives for the Lord and for the brethren. To them also come the Lord's comforting words, "Blessed are your eyes, for they see; and your ears, for they hear." Even in the present time they have a blessing, before the change.

THE JEWS SOUGHT SIGNS, THE GREEKS WISDOM.

John's account does not give all the details respecting the entry into the Temple, but, passing over some of these, enumerates an incident that occurred probably a day or two afterward while our Lord was preaching in the Temple. Certain Greeks, realizing that the Lord was not appreciated by his hearers, apparently thought to invite him to go with them to their homes, not realizing the plan of God in respect to his great sacrifice. They requested an audience with Jesus, and, naturally enough, went to Philip and Andrew, whose names of Greek origin implied that they had a knowledge of the Greek language. These made known the matter to Jesus, who, however, merely used the incident for an opportunity to impress still further the lesson of the hour, that the time had come for him to be glorified--not glorified in the way that his disciples and friends had expected and hoped, but glorified in the higher sense which our Lord realized. He knew that his hour was approaching in which he was to be crucified, and that his obedience unto death, even the death of the cross, was the condition upon which his high exaltation in the divine plan was made to hinge. His heart, fully consecrated, was merely waiting for the opportunity to finish the work which the Father had given him to do.

"IF A GRAIN OF WHEAT DIE."

Our Lord answered in a dark saying, in a parable, "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." No wonder that the apostles and the Jews were mystified by such statements of the truth. Indeed we know from other Scriptures that the majority of our Lord's teachings were not expected nor intended to be understood until after Pentecost--after the holy Spirit of adoption would enlighten their understandings. Now, by reason of this enlightenment, we are privileged to appreciate the rich depths of our Lord's statement.

R3540 : page 111

We see that if Jesus had kept his life, had not sacrificed it, he might indeed have maintained it forever, but he would not in that event have been privileged to bestow life upon the Church and the world. His death, the just for the unjust, applied to his believing disciples, justified them to life, "through faith in his blood." His death thus brings forth choice fruit in his Church, his Bride, his Members. And, indirectly, the fruitage will be still larger, for his disciples, justified through faith in his blood, are invited and privileged to lay down their lives with his, to become dead with him. The results or fruitage in their case as members of his body means a still larger crop in the age to come. Otherwise stated, our Lord as the one grain brings forth much fruit, an hundred and forty and four thousand, besides the "great company" whose number is known to no man. And through the hundred and forty and four thousand, his representatives, his members, the result will ultimately be a still larger fruitage, when all the families of the earth shall have the fullest opportunity of reconciliation to the Father and of life everlasting upon the divine conditions.

TERMS OF DISCIPLESHIP.

Stating matters far beyond the comprehension of his hearers, our Lord proceeded to mark out the course of his immediate followers in language which they would understand after the begetting of the Spirit, after Pentecost, saying, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." That is to say, if we esteem highly our present existence, under present imperfect conditions, we will not be willing to lay down our lives in the Lord's service in the hope of future life, seen only by the eye of faith.

We must love less the present life under present imperfect conditions in order to appreciate more the eternal life under better conditions. Whoever is satisfied with the sinful and imperfect condition in the present life is in no state of mind to become the Lord's disciple. Being satisfied with present conditions, he will be unwilling to sacrifice them for the really better ones which the Lord commends. We have no reason to think that the Lord's words apply beyond this Gospel age--in the Millennial age things will be greatly transformed, reorganized. The Lord's language limits the matter saying, "in this world,"--that is, this kosmos or order of things.

Still continuing to explain the requirements of present discipleship, our Lord declares, If any man will be my servant let him follow me; where I am there will also my servant be. By this language our Lord shows that his faithful followers shall ultimately share his divine nature in the spirit realm. Again he states the same matter in different language, saying, "If any man will serve me, him will the Father honor." The Father honored the Son because of his faithfulness even unto death; the Father accepts as sons the followers of the Son, justified through his blood; and those who are faithful in walking in his steps the Father will surely honor as he honored Jesus, the first-born, whom he raised from the dead to glory, honor and immortality, far above angels, principalities and powers and every name that is named. Let us all be faithful followers.

===================

SEMI-MONTHLY.
VOL. XXVI. APRIL 15, 1905. No. 8

CONTENTS.

Views from the Watch Tower........................115
- The Welsh Revival............................115
- Several American Revivals.....................116
- An Editor Who Sees Something..................116
- Spirit Phenomena Increasing...................117

Washing One Another's Feet........................118
- A Favorable Opportunity Lost..................119
- The Meaning of the Lord's Action..............120

The True Vine and Its Fruit.......................121
- The Vine of the Earth.........................121
- Many Illustrations of our Oneness.............122
- The Object of Pruning.........................122
- "Now Ye are Clean"............................123
- Withered Branches Burned......................124

Interesting Letters from the Antipodes............125

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

CHRISTIAN SCIENCE.

If you have friends who are Christian Scientists to whom you would like to give reading matter to help them into the light, we recommend that you give or loan them the TOWER of May 1, 1903, which contained an article on that subject. We have a quantity of that issue which we will be pleased to supply free for said purpose.

SAMPLE COPIES FREE.

Order all the sample copies of ZION'S WATCH TOWER and of OLD THEOLOGY TRACTS that you can use judiciously. We supply them in any quantity free.

We trust that all friends of Present Truth do what they can to secure DAWN and TOWER readers, and these samples will prepare the way.

VOLUNTEERING BY MAIL.

Our output of tracts free as Sample Copies is limited. This year please follow this plan: Procure wrapping paper of the size in which your tracts go to you, write on these the addresses of all of your friends and acquaintances of the godly sort and mail the bundle to us. Do not this year send us "all sorts" of addresses. Do "sharp shooting" rather. You may repeat the lists every quarter if you desire, indicating other tracts for same, as we would not remember which were previously sent.

===================

R3540 : page 115

VIEWS FROM THE WATCH TOWER.

THE WELSH REVIVAL.

CONFLICTING views of the significance of the Welsh revival abound. The movement is novel in that it seems to be outside the labors of "ministers," carried on by men and women hitherto without reputation and still manifesting "little ability." Indeed, the meetings are described as "go-as-you-please," in many respects. We rejoice that it seems well established that better morals and much less drunkenness mark the region affected.

Lady Henry Somerset writes to friends respecting this spontaneous revival, contrasting it favorably with the less successful efforts being put forth in London by the ministers and others, in cooperation with Dr. Torrey and Mr. Alexander, "American Evangelists." The latter movement has had all kinds of advertising, and every assistance that $57,000 could command. An extract from Lady Somerset's letter follows:

"Dr. Torrey spoke simple, straightforward words without any great magnetic force, although you could not but feel the earnestness of the man and the strength of his belief, and yet his words to me were a disappointment. Ten thousand men and women were there, who, speaking generally, professed Christianity. They were gathering in a city where sadness and sin abound, where the indifferent crowd the pavements, and the hopeless fill our slums and mean streets. The revivalist took for his text, 'Rejoice in the Lord alway, and again I say, Rejoice.' Joy, he said, was the characteristic of the Christian, joy overflowing filled his heart, illumined his features, welled out in his words. Does it? I thought, as I looked round the audience. Ought it to do so? was the question that rose in my heart.

"The cries of the oppressed in Russia are ringing in our ears, the cruel grasp of poverty holds our people in the iron grip of hunger, the steps of the man who is seeking work in vain beat upon our streets, the sin which mars, blights and destroys is stalking abroad at this very hour, the drink poison is inflaming men's brains and cursing their lives. Can our attitude as Christians be one of joy?

"Ought we not rather to weep with Christ over sorrowful, wayward Humanity, and humbly face the dread responsibility which rests upon us? Calm, self-satisfied we all sat there, and never a word did the revivalist say to those listening thousands to arouse them to the fact that the state of London, nay of the world, lies at the door of the lethargic church itself. We sang songs over and over again about heaven, about joining our loved ones yonder.

"A young man with a beautiful voice in the top gallery sang a solo about "Telling Mother I'll Be There," but to me the note of a real revival was missing, which should sound the call to be about the business of our Master, to be in dead earnest that God's will be done on earth, and to understand that it is the business of His Church to get it done. And as I went away after the meeting, to the slums of the East End, I felt more strongly than ever that to define our understanding of what heaven will be is an impossibility. One thing we know, however--that it must mean an eternal harmony between our will and God's, and that our present peace lies in doing His will now.

"But it is still more difficult to understand how joy can be the keynote of our Christianity if the revivalists really believe that for some an eternity of torment awaits them, without even the escape through the purifying fire which the tenderer spirit of the medieval church granted as a recognition of the mercy of God; for them it surely seems to me joy is impossible.

"It is as though one individual, with a cry of exultation and a shout of Alleluia, found the fire escape, while the rest of the household perished in the flames. But the impression produced on my mind may have been possibly heightened by the contrast presented by the wonderfully vivid realization of the simple work of the Spirit which has been blowing like the divine breath through the valleys of South Wales.

"There organization has been unknown, money has been unsought, newspaper puffs nonexistent; indeed, the revivalist has still to be found. True it is that the figure of Evan Roberts stands out strongly, and yet the revival is independent of him.

"There is no order of service, no set choir, only bursts of wonderful Welsh melody, no hymn books--the words are written in the hearts of the worshipers. The little whitewashed chapels resound with song, song exquisite in its harmony, solemn as death, and yet jubilant as a choir of angels. Then stillness, prayers, soft sobbing

R3540 : page 116

from broken hearts, confession, profession, all the wonderful gamut of the soul's experience, but all spontaneous, with no settled effect, only the greatest effect of all, the reality of human need and divine power.

"What wonder Wales has been shaken as never before since the great religious revival a century and a half ago! What wonder the drink shops are empty, that at the assizes there has been no crime!

"Everywhere as you move about you feel a great hush as though Christ walked over the mountains and into the mining towns and out through the valleys among the sons and daughters of toil, whose eyes have been opened to see Him as He came to them by the way."

* * *

This dear writer seems to be "ripe" for the message of Present Truth as are all the best hearts the world over. We trust that somehow she and all such will be reached within the next ten years. It is said to be remarkable, too, that the eternal torment idea is but seldom referred to in the Welsh movement.

The editor of Review of Reviews, Mr. Stead, has given considerable attention to the Welsh movement and predicts that the blaze there started will sweep over the world. He declares that he sees evidences of clairvoyance in connection with Mr. Evan Roberts, the leader of the revival. Mr. Stead is himself an avowed Spiritualist

R3541 : page 116

and ought to be good authority on the subject.

The "lights" which follow one of the women leaders of the revival, Mrs. Jones, we have referred to on the next page. A reader sends us the following, which purports to be an extract from a work, Luminous Phenomena, by no less a celebrity than

SIR WILLIAM CROOKS

"Under the strictest test conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than anyone present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard solid body....I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about."

* * *

When we remember how Satanic influence operated toward the work of Paul and Silas (Acts 16:16-19) and when we remember, too, the repeated declarations of the Bible, that Satan is to have great power and signs and lying wonders in the end of this age, which, "if it were possible, would deceive the very elect," we are not yet sure that Spiritism (demonism) has not something to do with these signs. We are to expect that as a last resort to gain power, Satan will in effect cast out Satan--thereby to gain and hold a greater influence against the Truth. In the temptations to our Lord, Satan practically offered everything if he might but retain his power; and doubtless he would be no less willing now to do good, that evil might follow. Without judging until more fruits are ripe, and surely without opposing good moral results, let us beware lest we fall into any of Satan's traps, for we are not ignorant of his devices.

For a week Evan Roberts would not speak one word nor attend a meeting. The latest word is that on the eighth day he broke silence and said: "I have wrestled, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, but power has been given to me, and I have obtained the victory."

SEVERAL AMERICAN REVIVALS

The newspapers tell of a remarkable revival in New York state, of one in New Jersey, which converted almost the entire population, closed the saloons, etc.; of another in Southern Illinois, where the principal minister seems to have been a professional base ball player, whose efforts for righteousness are turning many from sinful ways to sobriety and religion of a sort; and of a similar movement in a Dakota town, which has apparently awakened some to a changed course of life, "turning over a new leaf," etc.

Let us rejoice with those who rejoice! Let us be glad to note every evidence of reform in heart or conduct! But let us remember that conversion is the beginning and not the end of the Christian life. If these converts are now of "the household of faith," let us greet them as such and congratulate them and hope for their growth in grace and knowledge to the point where they will be ready for the next step,--full consecration.

The privilege and responsibility for the instruction of these lies at our door; for alas! most other Christians through lack of development are unable to assist these into right paths of faith and hope, not having found these for themselves,--being still bewildered by the fog and smoke of the "dark ages." Let us be as wise and kind and helpful as possible along these lines; and let us pray for the wisdom from above promised in our year-text.

Meantime let us stand fast in our uncompromising but kindly opposition to Churchianity, "Babylon," and our loyalty to the One Church of many members of which Christ is the Head. While repudiating sectarian systems as of the Adversary, let us fellowship as brethren all who trust in the precious blood and are consecrated to his service--no matter how imperfectly they discern

R3541 : page 117

the truth--hoping for the fuller opening of the eyes of their understanding soon.

AN EDITOR WHO SEES SOMETHING

The Methodist Advocate, of Richmond, Va., editorially notes the need of a revival of religion, but fears that the prosperity of our times is unfavorable for its development. He concludes thus:

"The South, in 1865, was the land of woe. No words have been coined to rightly represent its anguish. God in mercy gave them a divine solace. For years a revival continued. There was a million of accessions to our Church, unparalleled. But 'prosperity' spread to the cotton, cane and tobacco fields. We erected temples, hired men singers and women singers, set up sackbut, dulcimer, cornet, flute and harp, as never was seen or sought after by our fathers. We admired ourselves. And so likewise did our brethren of the "Twin Methodism," [Methodists of the North]. Such superb fanes, each with its baritone, alto, soprano and imported music master.

"There has been a dry-rot. The evolution is the 'boll weavil' of the pulpit. It has sapped the faith of the prophet. Commercialism raving in a delirium is the cut-worm of the piety of the pew. If ever this Republic had need of 'old-time religion,' it is in this era. The Trust is hatching the cockatrice eggs of Socialism. There are men living who saw 'Black Republicanism,' as then called, hooted. And presently that genius, a dwarf corked in a bottle, grew into a giant. He turned into the Demon of Civil War. Socialism yesterday cast but a handful of ballots. At last election it was a head taller than the 'Black Republicanism' of its early days. The contest, now on, is one of political economy. The Strike and the Trust are 'foot to foot, beard to beard,' at the ballot-box. And to-morrow, it will be the cartridge-box.

"America needs the inflow of the divine influence. The rainbow must arch the sky or the Deluge of Death will overwhelm this fair land."

SPIRIT PHENOMENA INCREASING.

It should not surprise us that spirit-manifestations are on the increase. In Pittsburg recently a Miss Fay gave public exhibitions of her power to read questions in the pockets of her audience, others held tightly in their own hands, etc. Her answers to the questions were said to have been remarkable everyway. True, it was claimed by some that her work was fraudulent; but others as positively declared that stolen goods were recovered by her advice and matters explained as no human being could have done without supernatural aid.

A SCHOOL GIRL'S POWER

A newspaper report tells of a school girl in the West who has just discovered that she possesses similar powers. She first found that she could "see the answers in her books" when they were closed, just as accurately as when they were open before her, etc.

"STRANGE SIGHTS" IN WALES

From London come cablegrams telling of peculiar manifestations of "supernatural lights" in the vicinity of the Revival scenes, and are regarded as signs from heaven. These follow one of the women preachers and are seen near one of the chapels. We quote further:--

"Suddenly I saw what appeared to be a ball of fire above the roof of the chapel. It had a steady, intense, yellow brilliance and did not move. Later two lights flashed out, one on each side of the chapel; they seemed about 100 feet apart and considerably higher in the air than the first one. In the distance they looked like large, brilliant motorcar lights. Just after 10:30 I was startled by a flash on the dark hillside. It looked like a solid ball of light, six inches in diameter, and was tiring to look at."

SPIRITS IN A TREE

The public press reports that a tree on the farm of W. Albert, near Paducah, Ky., called the "talking tree" has attracted much attention lately--crowds going to see and hear it. Strange noises emanate from the tree, including a crash, as though it were being crushed, and then a voice can be distinctly heard, saying, "There are treasures buried at my roots." One journal says:--

"A party consisting of the most reliable citizens of the county visited the tree to make a thorough investigation for themselves as to the noises being heard. They listened patiently for several hours, when there was a sudden crash, which has been given many times before, and the marvelous reproduction of human voice came out.

"The mystery remains unsolved, and so great has the number of people been who have gone there in the last several months that the tree is now dead, caused by the continuous tramping on the earth surrounding the tree.

R3542 : page 117

"The only theory that has been suggested is that a man was killed under the tree in 1862, and while many do not believe in "spirits," the facts are so plain and the voice can be so distinctly heard that they cannot dispute the fact."

THE OBJECT INTENDED

Evidently the time is nearing when the Lord will permit this "strong delusion" to mislead many; and we may be sure that the fallen spirits will be ready to use whatever liberty is granted them. We may expect their manifestations to increase and to deceive many more, and be one of the important influences leading up to the persecution of the followers of the Truth, and ultimately to the great world-trouble. There have been so many applications for extra copies of our issue of January 15 that we have concluded to issue its article on Spiritism in tract form at once. Order samples for your friends as you can use them to advantage.

TO FOUND AN INSTITUTE OF PSYCHICAL RESEARCH

Professor Hyslop and others recently held a meeting in New York City to take steps to found a Research institute. It was decided that it would require one hundred thousand dollars to found it properly, and fifty thousand dollars a year to maintain it. Speaking on the subject, Rev. M. J. Savage said:--

DESIRES KNOWLEDGE OF NEXT WORLD

"If the life we are leading here is all there is to it, every sensible man would wish to know it, and yet there is no use in hiding from us the fact that such a knowledge would be sad to most of us and that it would change the entire meaning and outlook of existence.

"I have been immensely interested in these investigations because I believe that if we could make people sure of continued existence and could couple with this in popular appreciation a recognition of the universal law of cause and effect, we should be able to lift the level of the moral life of the world. That is, if people could know that they must keep right on and if they could couple with this the further knowledge that as the past has made the present, so the present must make the future; that there is no magic in the fact of death to change our nature, but that we keep right on what we have made ourselves--this knowledge would seem to me the mightiest moral lever that the human mind can possibly conceive.

SOLUTION OF THE LABOR PROBLEMS

"It would become a practical motive bearing on every thought, every feeling, every action of the daily life. Right here I believe we should find the best possible solution of our industrial problems.

"If the mass of men come to believe that this life is all, it is the most natural thing in the world that people should struggle for their share of whatever good things life may seem to have for them as they go along. If we are only dogs in a world kennel whose roof is the sky, why should one smarter and fiercer than the rest be allowed to monopolize a pile of bones a thousand times larger than he can personally use while the rest simply snarl and starve?

"There is no use in my saying that this is not a practical question. It seems to me the most practical and vital of all of which we can possibly conceive. What kind of being am I? What is the rational way for me to live? On what scale shall I lay out my life? What is to be the possible outcome and what shall I try to attain? If these questions are not practical and important, then I do not know of any which are more than trifles."

===================

R3542 : page 118

WASHING ONE ANOTHER'S FEET.

JOHN 13:1-14.--APRIL 30.

Golden Text:--"By love serve one another."--Gal. 5:13.

OUR lessons can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds, and the coming of the Greeks to inquire for him, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future--respecting their identity with the Lord, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good, blessing a larger number of people, etc.

The thirteenth of Nisan apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instruction, made ready beforehand; and now, as they assembled without a host to appoint them their places at the Supper, a discussion as to their prominence and their rights to the most honorable places, nearest to the Master, is not surprising. Our Lord twice before had rebuked them on this very line, assuring them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the Kingdom. And only a week before, while en route to Jerusalem, James and John had made the request that in the Kingdom, when established, they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

SELFISHNESS EVEN IN LOVE

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather we should suppose that Peter, James and John, whom the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, but largely because of their love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, insisting that they should have the most honorable position. But however we view the matter, it is evident that a wrong spirit had been engendered, one very inappropriate to the occasion, especially inappropriate to the Memorial Supper which our Lord intended to institute after the Passover Supper.

It is difficult for us to gage our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful--that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly

R3542 : page 119

before his death. He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds--all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings--especially beyond our service for the Lord and for the brethren.

The first verse of our lesson calls attention to our Lord's love as the basis of all his dealings with "his own." Because of his love he laid aside his glory and became a man; because of his love he devoted himself as the man Christ Jesus; because of his love he was now anxious to help his dear disciples over a difficulty which, if not conquered, would hinder their usefulness as his followers both in the present and future. This love not only led our Lord to administer the reproof necessary, but led him to do it in the wisest and best and kindest manner. His example in this respect should be observed and copied by all his followers, especially those who in any public capacity or service are his representatives in the Church.

Had our Lord and his disciples been the guests of some host on this occasion, it would have been considered the duty of the host to have sent some menial

R3543 : page 119

to wash their feet. This was the custom of the country, and very necessary to comfort. The open sandals or imperfectly sewed shoes allowed the dust of the highway to soil the feet, and really made washing a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to have performed the menial service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to have volunteered this service to the others. What an opportunity they all lost!

A FAVORABLE OPPORTUNITY LOST

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself servant of all: he waited until the supper was being served (not ended, as in our common version;) then arising from the table he laid aside his outer garment or mantle and took a towel and girded himself--that is to say, tightened the girdle worn around the waist, which would hold up the flowing under-garments and keep them out of the way of his activity. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined (as illustrated in a previous lesson). The method of washing feet was different from ours: the basin was merely a receptacle for holding the soiled water, the water being poured from the pitcher in a small stream while the foot was being washed, rubbed, rinsed.

Apparently the apostles were so astonished at our Lord's procedure, and so felt the condemnation which his course implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar combination of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?--It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman." But our Lord answered that although Peter did not discern the full meaning of the matter, he would explain to him later when he had finished the washing of all. Peter's second remark was less praiseworthy than his first. He said, "Thou shalt never wash my feet."

It was hard for Peter to realize that he was the disciple and the Lord was the Teacher,--that it was for him to obey and not to dictate; but Jesus' answer, "If I wash thee not, thou hast no part with me," at once brought out the better side of Peter's impulsive nature. If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. Going even to the other extreme again, fearing to leave matters in the Lord's care, he cried, "Lord, not my feet only, but also my hands and my head." There is a lesson for us in this matter: We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways that he has not directed. This is a hard lesson for some dispositions to learn,--continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O, Lord, thy way and in thy time--"Thy will, not mine be done."

WASHING THE FEET OF THE BATHED

Our Lord's answer in our common version is somewhat obscure; the revised version is better--he that is bathed needeth not save to wash his feet to be clean every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's

R3543 : page 120

intimation, then, signified that having bathed they merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean, but not all." This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.

The Lord knew that the hearts of his disciples were loyal. He had accepted them as his disciples and had reckonedly imputed to them the merit of his sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. But there was one in the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests, and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were also his subsequent words recorded in verses 18,26,27,28. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the willful intention which marked his crime and enforced the meaning of our Lord's words when he called him the "son of perdition," and declared that it would have been better for him that he had never been born. The quotation from the Psalm was, "He that eateth bread with me hath lifted up his heel against me."

PATIENCE TO ITS LIMIT

We may be sure that our Lord's conduct in dealing with Judas is not only a proper outline of what our conduct should be to any of a similar class, but additionally we should note the lesson that the Lord is long suffering toward all who become his disciples, not willing that any should perish, but disposed to do for them until the very last, and to bring to their attention the error of their ways repeatedly, in hope that thus they may be turned therefrom. The latter lesson has associated with it the thought that those who have received the Truth, and who in spite of all the favors connected therewith encourage and develop in themselves the spirit of selfishness, are apt to become so hardened, so calloused, that not even the Master's reproofs and the words of the Scriptures will influence them. This reminds us of the Apostle's words, "It is impossible to renew them again unto repentance"--to a proper course--if once the

Spirit of the Lord has been fully subjected to the spirit of selfishness in their hearts.

In harmony with what he told Peter--that he should know later on the significance of the washing--our Lord explained the matter after he had gone the rounds of all the apostles. He said, "Know [understand] ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

THE MEANING OF THE LORD'S ACTION

Here we have the entire lesson explained. In their fear to be the least, all the disciples had shunned the opportunity of service for the Master and for each other. Our Lord, their acknowledged Head and Master, the Messiah, had humbled himself to serve them all, and had thus rebuked their inhumility, and at the same time set them an example that would apply to every affair of life, namely, that they should be glad to serve one another on every proper occasion, in the high things or in the common affairs of life. This washing of one another's feet we may readily see applies to any and every humble service of life, any and every kindness, though specially to those services and kindnesses which would be along the lines of spiritual assistances and comfort.

From this standpoint it will be seen that we do not understand that our Master here enjoined a form or ceremony as our Dunkard friends and others believe. We do not even see in the matter the groundwork for the custom of the pope of Rome, who once every year, at this season washes the feet of twelve poor men, perhaps beggars, who are first prepared by a general washing and then brought in while the pope performs the special public service in the washing of their feet. We see no such formality in our Lord's intention. Indeed so far from it being a comfort or necessity to literally wash feet in our day and under our conditions, the reverse would be true. On the contrary, the Apostle points out, to wash the saints' feet in olden times was a mark of special hospitality, and entitled the performer to a loving respect in the Church.--1 Tim. 5:10.

How many blessed opportunities we have for comforting, refreshing, consoling one another and assisting one another in some of the humblest affairs of life, or in respect to some of the unpleasant duties, experiences or trials of life. As our Golden Text expresses it, we are in love to serve one another and not through formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, we may be sure has the divine approval and blessing. Let us lose no opportunities of this kind; let us remember the Master's example; let us, like our Master, not merely assume humility or pretend it, but actually have that humility which will permit us to do kindness and services to all with whom we come in contact, and proportionately enjoy this privilege as we find the needy ones to be members of the Lord's body--the Church.

As our Lord said to the disciples, "He that is bathed need not save to wash his feet," even so we may realize that all who are justified and consecrated members of his body have already had the bath, the washing of regeneration, and are already clean through the word spoken unto them. (John 15:3.) Nevertheless, although thus cleansed and sanctified, so long as we are in contact with the world we are liable to a certain degree of earthly defilement, and it especially behooves each one not only

R3544 : page 121

to look out for himself but to help one another to get rid of earthly defilements, thus serving his brethren, helping them in the weaknesses, trials and imperfections of the flesh, assisting them to become overcomers. In these respects he is cooperating in the great work of washing the saints' feet, cleansing from all filthiness of the flesh and spirit, and perfecting holiness in the reverence of the Lord.--2 Cor. 7:1.

===================

R3544 : page 121

THE TRUE VINE AND ITS FRUIT.

JOHN 15:1-12.--MAY 7.

Golden Text:--"Herein is my Father glorified,
that ye bear much fruit."--v. 8.

FOLLOWING the institution of the Memorial Supper, the Lord and his disciples, excepting Judas, who had gone to betray him, went forth from the upper room toward the Garden of Gethsemane. It was while the disciples were troubled in heart in respect to various things the Lord had said unto them and his declarations respecting his coming death, and while the Lord, too, had in mind the parting from his disciples and their future experiences, that he gave them the parable of the Vine. Some have inferred that this, like other of the Lord's parables, was an object lesson--that something seen by them all suggested it. Some surmise that the vineyards on the route offered the suggestion, and others that their journey probably led past the golden gate of the Temple, on which there was a large golden vine, which Josephus describes as having had clusters as large as a man: another Jewish writer declares that its "leaves and buds were wrought in gleaming, reddish gold, but its clusters of yellow gold and its grapestones of precious stones." According to Jewish authorities, this vine kept growing by means of offerings of a leaf or a cluster or a branch by the wealthy, just as some to-day present memorial windows to churches. In any event the Lord and the apostles must frequently have seen this golden vine.

The Lord announced himself as the true Vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. The expression "true vine" suggests a false vine, and this thought is accentuated and elaborated in our Lord's last message to his people in the symbols of Revelation. There he speaks of the gathering of the fruitage of the "vine of the earth," and the casting of the same into the wine-press of the wrath of God at the end of this age. (Rev. 14:19.) There was, therefore, a deeper meaning in our Lord's words, "true vine," than the apostles could have possibly gathered from them. We who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity for noticing the difference between the two vines, and of noticing also that the vine of the earth is a counterfeit of the heavenly vine. In proportion as we see this matter clearly it will assist us not only in the understanding of the Lord's parable, but also in our application of it in our daily lives. We will be in less danger of misunderstanding, misconstruing and being deceived by the false vine, or by the false branches and the false principles represented in connection with its development, for it is not under the divine Husbandman's care.

THE TRUE VINE

The vine of the earth is the nominal Christian system organized along the lines of earthly wisdom. Its branches are the various sects and parties of Christendom. Its fruitage is cathedrals, temples, tabernacles, chapels, orphanages, hospitals, etc., political power, honor of men, wealth and social standing. It is great and influential in the world, and has the spirit of the world running through its branches and governing all of its affairs, and brings forth a fruitage which is not entirely bad, but which is entirely earthly, and which is relished and appreciated because it is earthly and practical rather than heavenly. This vine has grown wonderfully, has some three hundred branches and claims four hundred million adherents, and through its untold wealth of property and in its adherents it may be said to practically control the wealth of the world.

Great is the vine of the earth, wonderful in the eyes of men. But the harvesting time will show that these nominal systems are not the vine of Jehovah's right-hand planting (Isa. 60:21), and it is, therefore, the system which the Lord declares he will utterly uproot and destroy, and whose destruction is so graphically described in Revelation. In the wine-press of the wrath of God, in the great time of trouble which is nearing--which we believe the Scriptures to teach will be fully upon the world ten years from now--the blood of Babylon's grapes will mean a flood of trouble and anguish to the world. By that time, however, the true vine and its branches will all have been glorified, and the results of their proper fruit-bearing will mean blessings to all the families of the earth.

Let us consider carefully the "true Vine" and our relationship as branches of it, and the character of the fruit which the great Husbandman expects, that this last of our Lord's parables may greatly profit us, strengthen us, encourage us, assist us as it was intended that it should.

THE VINE OF THE EARTH

In the true Vine the branches are not sects, parties, and it is only by delusions of the Adversary that any who are his people recognize these systems of men. As the apostles were not Presbyterians, Methodists, Lutherans, etc., neither should any of the Lord's followers be such, and it is only because we have been blinded by the Adversary's misteachings that any of the true children of God are in such error, and so we understand this parable and other teachings of the Word. The apostles did not join each other, but each Apostle was united in heart, in faith, in hope, in love, in devotion to the Lord himself. And so we should not join the apostles, nor say, I am of Paul, I am of Peter, etc., but each should individually join the Lord as a member, as a branch; each must have the sap of the vine if it would bear fruit. Sectarian sap is of no value in producing the real fruitage which the Lord desires--it is only a hindrance. By this we do not mean that none of the branches of the true Vine are by mistake associated with the nominal Church system, the vine of the earth. We recognize that this is so, and we also recognize

R3544 : page 122

the Lord's voice calling--"Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues"--the great troubles coming upon her, mother and daughters.

As the branches do not represent denominations and sects, but the individuals who are united to the Lord, so the teaching of the parable is that our Lord does not prune sects and denominations but the individual Christians, whoever and wherever they may be--"The Lord knoweth them that are his." Our Lord's word on the subject is, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth [pruneth] it, that it may bear more fruit." Everything in the Scriptures teaches us that our salvation and our relationship to the Lord are individual, personal matters; that we are not saved by congregations and sects and parties and families, but that individually and personally we must be united to the vine if we would have the sap, if we would have the life, if we would be counted members of the Church, which is his body.

MANY ILLUSTRATIONS OF OUR ONENESS

It is remarkable how fully the Lord has covered the whole range of illustration in describing the oneness subsisting between himself and his consecrated followers. He gives us an illustration from the mineral kingdom, saying that we are living stones built together upon him as the foundation and capstone, to be the Temple of our God. From the animal kingdom our Lord drew illustrations of this oneness, likening himself to the good Shepherd and his true followers to the sheep under his care, one with him in fellowship. From the vegetable kingdom he drew the illustration of this lesson --I am the Vine, of which my true disciples are the branches. From the family relationship he drew an illustration of the true husband and true wife, and their complete, thorough union of heart and of every interest. From the family again he drew another illustration representing the Creator as the Father, himself as the elder Son and all of his followers as brethren. From the human body we have another illustration, Jesus himself being the Head over the Church, which is his body, for, as the Apostle declares, we are members in particular of the body of Christ. In proportion as our faith can grasp

these declarations, in proportion as we can realize their truthfulness, in that same proportion we may have strong faith and confidence that he who has begun the good work in us is both able and willing to complete it. Whoever of a loyal, obedient heart can exercise faith has thus provided for himself strength and grace for every time of need, for every hour of trial, for every difficulty and perplexity and for all the affairs of life--the ballast which will give equilibrium and enable us to profit by all of life's experiences, the bitter as well as the sweet.

Our Lord's declaration that where two or three of his disciples are met together in his name they constitute a Church or body of Christ, and he as the head is with them for their blessing in proportion as their hearts are loyal to him and seeking his guidance, leads us to conclude likewise that wherever two or three of his members are there we have a representation of the vine, and they may have all the blessings of branches and all the privileges of fruit bearing. Very evidently, however, the Lord did not wish us to understand that in every little company of those who have named the name of

Christ there would be so thorough a purging, so thorough a burning, that only the true branches would remain. His intimation is that he deals with us individually, as well as collectively, and that if we would maintain our personal relationship to him it must be by the receiving of the sap from the vine, the receiving of the holy Spirit, as one of the results of the union and fellowship with him.

So surely as we receive the holy Spirit into good and honest hearts the result will be a tendency to fruit-bearing, but the illustration our Lord gives teaches that some may become true branches in the vine and yet overlook and not possess the fruit-bearing disposition. Sometimes a healthy, strong branch develops from a good stock and root but has no fruit-bearing qualities. The husbandman with a trained eye discerns between buds which would bring forth grape clusters and the buds which would have only leaves. Those which do not have the fruit buds are known as "suckers"--because they merely suck the juices of the vine and bring forth no fruitage such as the husbandman seeks. These are pruned or cut off, so that the strength of the vine may not be wasted in such merely outward splendor, but may be conserved for its purposes of fruit bearing. Evidently a class of true professors resemble these suckers, who selfishly would draw to themselves as much of the righteousness of the Vine as possible, and would make a fair outward show in the world with leaves or professions, but would have no thought of bringing forth the fruitage which the Lord requires and which can only be brought forth through sacrifice.

THE OBJECT OF PRUNING

Aside from the suckers there are branches which, while having fruit buds, would never bring the fruit to a good ripe development if allowed to take their own course and to develop themselves as branches merely, and hence the wise husbandman, noting the bud, is pleased with it, and pinches off the sprout of the vine beyond the bud, not to injure the branch but to make it more fruitful. So with us who have not only joined the Lord by faith and consecration and been accepted as branches, but who as branches desire to bring forth good fruitage, which the Lord seeks in us--we need the Husbandman's care so that we may bring forth the much fruit, so that the fruit that we bear may be more to his pleasement, large fruit, luscious fruit, good fruit, valuable fruit. The methods of the Lord's prunings should be understood by all the branches, otherwise they may be discouraged and droop and fail to bring forth the proper fruitage.

It would appear that the great Husbandman prunes the branches of the Christ sometimes by taking away earthly wealth or property, or sometimes by hindering cherished schemes and plans. Sometimes he prunes us by permitting persecutions and the loss of name and fame, and sometimes he prunes by permitting the loss of earthly friendships toward which the tendrils of our hearts extended too strongly, and which would have hindered us from bearing the much fruit which he desires. Sometimes he may permit sickness to afflict us as one of these prunings, as the prophet declared, "Before I was afflicted I went astray." Many others of the Lord's dear people have found some of their most valuable lessons on the bed of affliction.

R3545 : page 123

Some have written us how they were too busy, too much absorbed in earthly matters and interests that seemed to press for attention, so that they had not the proper time to give to the study of the Divine Plan of the Ages and the cultivation of their own hearts and the bearing of the fruits of the Spirit, and how the Lord in much mercy had laid them aside for a season, and given them the opportunities which they needed for thought and for Christian development, for growth in knowledge that they might have growth in grace. So far, then, from the true branches esteeming the prunings of the Husbandman to be injuries and wounds, they should conclude that according to the good promises of the Word all things are working together for good to them that love him--to the true fruit-bearing branches of the true Vine. Such prunings, instead of causing discouragements, should be to us, rightly understood, sources of encouragement. We realize that the world is left to itself; that the vine of the earth has not special prunings of the Lord, and that when we have these special prunings it is an evidence that the Father himself loveth us and is caring for our best interests.

"NOW YE ARE CLEAN"

Applying this lesson to his disciples our Lord intimated that the proper pruning work had already been done on them up to date, and in the Lord's providences they had been purged of an unfruitful branch, Judas. He therefore said to them, "Now ye are clean through the word I have spoken unto you"--you are justified and accepted because of your faith, obedience and loyalty. What a joy the eleven must have felt when they heard those words, and what a joy we may properly feel as we realize the truth of the same words applied to ourselves. Praise the Lord for this great gift of his favor through Christ--that we have in him not only the forgiveness of sins and the covering of his robe of righteousness, but that through him we are accepted of the Father as branches of the true Vine, clean through the acceptance of the message or word sent to us. But this is not all, this is merely the beginning. The thing necessary to be remembered is that our ultimate blessing and acceptance of the Father will depend upon our abiding continually in this blessed close relationship of branches in the Vine.

If we will not bear the fruitage we may not remain in this relationship; if we do bear the fruits, if we have that spirit and disposition, and desire the Lord's grace and strength and assistance, his grace will be sufficient for every time of need and we will come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and as his fruit is born in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do nothing, have no fruit that the Father will accept.

What is the nature of this fruit-bearing? How may we know the fruitage which the Father seeks? We answer that many, under the misguidance and wrong example of the vine of the earth, incline to think of grand earthly temples, orphanages, etc., as being the fruits which the Lord desires to see well developed. We answer, No. If these were the fruits, then Jesus and the apostles bore no fruits: they built no churches or cathedrals or temples, they neither built nor founded orphanages or asylums or hospitals. If these were the fruitage which the Father seeks, then the Lord and the apostles erred totally. But we hold that they did not err, that the error rather has come from another quarter; that the vine of the earth guided by the spirit of the world has taken a utilitarian direction, and is bringing forth the fruitage of the kind which the world approves.

THE WORLD MAKES PROVISION

We are not saying a word against hospitals, asylums, etc.,--we believe them to be very good, very desirable, very proper adjuncts of society and civilization,--but we believe that the world is thoroughly capable of providing for all those things, and that the world is quite ready to provide for them; indeed we find that the world really does make provision as it is. For instance, the various St. Francis, St. James, and St. Agnes hospitals, asylums, etc., Protestant and Catholic, all seek support from the donations of the State for their maintenance and all get them, and the State might just as well, and better in some respects, have full charge of these. And indeed we are not sure but that it does have full charge of them now as fully as possible. Not that we wish to intimate that there are none of the true branches of the true Vine connected with any of these earthly institutions; but we hold that these are not their fruitage according to the Lord's parable, and that if they are members of the body as well as members of

Babylon, they must bear the fruit of the Vine of the Father's planting as well as be identified with other good fruits.

The fruits of the Spirit are sometimes taken to be activities in the service of the Truth, as, for instance, the scattering of the Truth, the talking of the Truth, the bringing of some out of darkness into the light and

R3546 : page 123

knowledge of the Truth, the expenditure of money for the publishing of the Truth,--all these are sometimes considered the fruits which the Lord expects of the branches. Not so! The fruits are something still nobler and grander than these things, and are described by the Apostle as the fruits of the Spirit. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must be in every branch. These fruits of the Spirit are enumerated--meekness, gentleness, patience, long suffering, brotherly kindness, love; if these things be in us and abound, says the Apostle, they make us to be neither barren nor unfruitful in the knowledge of our Lord and Savior.

These fruits are all one in some particulars: that is to say, the essence of proper Christian patience is love; the essence of hope and faith and joy is love for our Father, and our confidence in his love, as expressed in his promises to us. So the name of all these fruits and graces of the Spirit is expressed in the one word, Love. These are the fruits which must be found in every branch if it would retain its place as a branch and be of the glorified Vine by and by. Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without these. The other things, the good works, the seeking of the Truth, the distribution of the literature, etc., are only to be acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The Apostle expresses

R3546 : page 124

this forcefully when he says, If I should give my body to be burned and all my goods to feed the poor, and have not love, it would profit me nothing.

The same thought is true in regard to service to the Lord: if we should spend every day and every hour in harvest work, if we should give all our money to printing tracts and books, or use ourselves in any other way for the service of the Lord's cause, it would profit nothing unless it were the result of love in our hearts. We see, then, that the thought is that we must cultivate in our hearts the graces of the holy Spirit, meekness, gentleness, patience, etc., love, and that we must have these in abounding measure to be pleasing to the Lord, to bear "much fruit." The expression of these fruits, therefore, undoubtedly will be through various channels, perhaps of giving goods to the poor, perhaps of such faithfulness in the presentation of the Truth as might lead us to martyrdom, that our bodies might be burned. If the burning of the body or the loss of all our goods comes in such a course through our faithfulness to the principles of righteousness, through our love and loyalty to the Lord, then happy are we indeed.

WITHERED BRANCHES BURNED

The declaration that those who will not bear the fruit of the Vine will be cut off from being branches and will wither and ultimately be burned, seems to imply the second death, utter destruction of the class indicated. This is not the worldly class, for they were never united to Christ, never were branches in the Vine and hence never were on trial in this respect. It refers only to those who have gone the lengths of making a full consecration to the Lord, a full union with him, a thorough consecration and begetting of the holy Spirit. These words, then, seem to correspond with the Apostle's declaration, "It is a fearful thing to fall into the hands of the living God."

The world is not in the hands of the living God, but is at the present time reckoned as dead in Adam, under the Adamic sentence, not being judged by the Lord. The Church only is reckoned as free from Adamic condemnation and placed on trial or judgment, and these only, therefore, could fall out of the hands of Christ, the Mediator, and into the hands of the Father in the sense here indicated. Being cut off from Christ their case is hopeless; for such we can look forward to nothing better than the second death. Even then we are glad that the theory of eternal torment is not true; that when they die the death of utter extinction they have suffered all that God has pronounced, terrible as that loss will be to those who appreciate everlasting life.

This statement about the branches cut off, withered and burned does not seem to take cognizance at all of the household of faith class, which, though believing in Jesus, never comes to the point of becoming branches or members in the Christ. Nor does it seem to take into consideration the great company. Indeed this class is mentioned in but few Scriptures and then obscurely, the Lord thus indicating, we believe, that none were called to such a company. The Apostle speaks of some as being "saved so as by fire," and a little suggestion in this same line might be taken from the Master's words that, being cut off as branches, they wither and are burned--burned as branches, destroyed as members of the company to which they originally were by covenant attached, but not necessarily destroyed individually to all eternity. The Apostle speaks of this class saying that themselves shall be saved so as by fire, but their works shall suffer loss. Perhaps we should consider these as being included in this manner in the

Lord's statement.

FRUITS OF MEMBERSHIP IN THE VINE

Our Lord proceeds to tell us what some of the fruits of this union with him will be:--

First, such may ask whatsoever they will and it shall be done unto them. There is only one condition or limitation, namely, that before they are thus prepared to ask they must see to it that they give attention to the Lord's word that they may ascertain what is his will and what they may ask according to his will. Those who abide in Christ must have no will of their own, theirs must be the will of their Head, and their Head has already declared that his will is the Father's will. These, then, are the limitations, that we have the Father's will in our hearts and the Father's promises in our hearts; then our requests will be in conformity to these and the Lord will be pleased to grant all such.

The second fruitage or result will be that the Father will be glorified the more in proportion as our fruit increases, and on these terms our discipleship shall continue, namely, that we shall habitually seek to know and to do the Father's will and to glorify and honor him by lives obedient to his will. Anything short of this would forfeit our discipleship. Not that it would be forfeited instantly, as though the Lord would take occasion to cast us off lightly; but that it is a part of our covenant relationship that we will grow in grace, grow in knowledge, grow in harmony with God, grow in the fruits of the Spirit, and if we turn from this engagement or contract we cannot be considered as retaining our relationship as disciples, members.

The third fruit or evidence of this membership in the Vine and of our continued growth as branches is stated in verse nine, namely, that as the Father loved the Lord Jesus, the Vine, so our Redeemer loves us, his branches or members. What a wonderful thought this is, that our Master has toward us the same kind of love that the Father has toward him! Could our faith always grasp this thought and maintain this hold, we should indeed have nothing to wish or to fear--our summer would last all the year. The next thought suggested is that having reached, having attained this high position in the Lord's favor, if we are his disciples and truly appreciate what he has done for us in this respect, we will desire to continue in his love. Next in order come the terms and conditions upon which we may continue in that love, namely, that we keep his commandments.

By way of showing us that this is not an unreasonable proposition, our Lord declared that these are the same terms on which the Father deals with him, namely, "Even as I have kept my Father's commandments and abide in his love." We cannot expect to abide in the Lord's love and be careless of his injunctions. The measure of our faithfulness to him will be indicated by our obedience to him, as the measure of his love for the Father was indicated by his obedience to the Father. The Apostle intimates this same thought and adds a little to it, saying, "For this is the love of God that we keep his commandments, and his commandments are not grievous." (1 John 5:3). It is not enough that we

R3546 : page 125

keep the commandments, but that we keep them lovingly and loyally, of good pleasure, that we do not consider them grievous but rather are to be glad to be in line, in harmony, with all the Lord's righteous provisions and arrangements. Let us all more and more seek this spirit of full heart-harmony with all the principles of righteousness laid down by our Lord Jesus--his commandments.

Our Lord's commandments are not the ten commandments of Moses, but more or less according to the standpoint of expression. They are less in the sense of requirements on our flesh; they are more as respects the requirements on our hearts. Briefly summed up he tells us that his law is love with all our heart, mind, soul, and strength to the Father and for our neighbor as for ourselves. This is possible to our regenerated hearts though not possible to our imperfect flesh. The Lord's requirement, therefore, is that with our hearts we serve this law of God and with our flesh we shall do to the best of our ability, and we have the assurance that in the resurrection we shall have the new bodies in which we shall be able to serve the Lord thoroughly, completely, satisfactorily.

MY JOY REMAIN, YOUR JOY BE FULL

Our Lord concluded this little lesson, so short and yet so full of meaning and depth, by an illustration of why he gave it, saying, "These things have I spoken unto you that my joy may be in you and that your joy may be filled full." This is my commandment that ye love

R3547 : page 125

one another even as I have loved you." Wonderful words of life are these that have come down to us through the centuries, that have helped to cheer and encourage so many of the Lord's followers in the narrow way.

Many are the objections that are raised to pure and undefiled religion: Some complain that it is gloomy, joyless, a fetter upon heart and brain; that it drives men from every temple of pleasure with a whip of small cords; that it posts notice, "No trespassing here," in every field of enjoyment. Our answer must be that this is a mistake: that these are the words of those who know not, neither do they understand the things whereof they speak. Those who have truly made a covenant with the Lord, who have truly accepted him, who have truly laid down their lives at his feet and become his followers in sincerity, are filled with his joy, as he promised; and it is an increasing joy, which day by day and year by year becomes more nearly complete--a joy which will not be complete, however, until that which is perfect shall come and that which is in part shall be done away, until in the resurrected condition we shall see as we are seen and know as we are known and appreciate to the full the joys of our Lord, hearing his welcome invitation, "Enter thou into the joys of thy Lord."

We enter now into those joys through faith, through anticipation, through rest of heart, but by and by we shall enter upon them in the actual sense. Meantime it is the world, that has not submitted itself to the Lord, that has not appreciation of the joys of the Lord, that is full of selfishness and ambition and strife and envy; it knoweth us not even as it knew him not; it knows not of our joys in the Master's service even as it never appreciated the joys of our Lord in doing the Father's will, even at the sacrifice of his life.

"AS I HAVE LOVED YOU"

It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, "As I have loved you." How can we love one another with the same love which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the Spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one's own time and convenience. Thus Jesus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the Law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam's race.

Some one has said, "Do not imagine that you have got these things because you know how to get them. As well try to feed upon a cook book." There is a good and an important thought here: it is very important that we should know these things and understand the Lord's plans and appreciate the principles laid down in his Word, but though we had all knowledge it would not benefit us unless we used it. Let us not think of getting the benefit of the Lord's gracious provisions by merely learning how to get them, but let us take the necessary steps--see that we are fully his, see that we live close to him, see that we are fruit bearers, see that we abide in his love, in the Father's love, in the love for one another, which he has enjoined.

====================

R3547 : page 125

INTERESTING LETTERS FROM THE ANTIPODES.

DEAR BROTHER RUSSELL:--I have the pleasure herewith to hand you extracts from interesting letters received at the Society's Melbourne office. Accompanying are extracts from two Reviews of MILLENNIAL DAWN Vol. I., which recently appeared in Australian newspapers.

We have been made very glad by the safe arrival at Auckland of Colporteurs Brother and Sister Richardson. They had a very successful three weeks at Honolulu arriving at Auckland without a volume of DAWN in their possession. The arrival of Colporteurs Brother and Sister Nicholson and Brother Zink is expected early in March, D.V. Brother Anderson, who is laboring in Southern New Zealand, reports some interest in and opposition to the Present Truth.

Pray for us, and also that the Lord may send more laborers into the vineyard.

Faithfully yours, in the Anointed,
E. C. HENNINGES.

DEAR FRIEND:--I am enclosing 4s. for a year's subscription to ZION'S WATCH TOWER. I feel I cannot

R3547 : page 126

do without the reading. We never read such beautiful explanations of the Bible; my daughter and I think it wonderful, almost too good to be true, only that we know God is Love, and he doeth all things well.

My daughter said when I was reading to her a bit about the Millennial Age, "Why, mother, you might get your desire after all!" I always desired to be a missionary; since childhood I have wished to tell the heathen about the Love of Jesus. What a privilege that would be; may the Lord help me to be ready for His work.

If I can't keep on paying for the paper, I shall send a card at Christmas. Do not think I don't want to pay for the paper; if I had money, I should pay the people to read it.

Yours in the love of God,
__________, VICTORIA.

DEAR FRIEND:--Please accept thanks for the liberal supply of tracts for distribution, which I shall do my best to place judiciously.

It is about seven months since I first heard of these publications. The first volume of MILLENNIAL DAWN was handed to me by a friend. He said, "Now, George, here's something that will just about suit you, and when you've read it, you can tell me what it means, for I have no time. And here is some lighter reading; you ought to read something lively, for you need a change, but it seems nothing goes down with you but something religious; and if you don't alter you'll become quite mopish." In a few days I returned the light books unread, but I read the DAWN four times, carefully referring to every text quoted therein.

During the last few years I have always denied the doctrine of Eternal Torment, also the teaching that the heathen would all be lost to the Jesus who died for them; but I was quite unable to confute these matters. By some means, my reason disdained to receive such a portrait of God as the various sectarians presented to me; but I could merely affirm that I was unable, nay, that I dare not, believe these doctrines. I was not trusting in any but God, and he caused me to get that volume put into my hands, I am assured.

I have since read volumes 2 and 3, and now have a fuller comprehension of God's Plan, and feel very earnestly that it is my bounden duty to talk of God's Love; to tell of his Kingdom; to lovingly exhort people to brush aside all shadows that would intervene between themselves and the Truth, to verify for themselves all the doctrines advanced in the DAWN series, and the portion of life remaining to me I consecrate to his service, for the enlightenment of any and all such brothers and sisters as I may be thrown into contact with. I am now fully His, and in fellowship with all who believe in His Kingdom.
I am, dear Brother,
Yours in the Glad Tidings,
__________, South Australia.

DEAR FRIEND:--I received your welcome letter and the paper some time ago, and should have written before this, only I wished to read the "Plan" first, so as to tell you what I thought of it. I am indeed very glad that it has dropped into my hands, and believe it has come in answer to prayer. I have been studying the Bible deeply for the last three years, and I thank God for the day that I determined to "search the Scriptures." He has blessed me wonderfully. Although I failed in business, and am now totally deaf, God has given me something in this last three years that I would not exchange for the best business in New Zealand, or the best pair of ears in Australia. There are several things in the paper you sent me that are very different from what is generally held in the churches, but which I fully agree with, and I want some more. With kind regards,

Yours and His,
__________, New Zealand.

DEAR FRIEND:--I have much pleasure in sending payment for the valuable and interesting pamphlet you loaned me, and my most sincere thanks added, as well. I must say it not only afforded me much pleasure to read, but opened up new avenues for thought, never before dreamt of. The masterly way in which every subject is handled, one after another, and the proofs brought forward to substantiate the argument, leave the whole matter beyond contradiction.

It grieves me to think that so many to-day ignore the inspiration of the Bible. Most of our colonial youths know nothing at all about it, and the theology that is preached from many of our pulpits does not improve matters much. But I am certain that anyone reading carefully The Divine Plan of the Ages cannot but be impressed by the doctrine contained therein. Please send me the next volume.

Yours faithfully,
__________, New Zealand.

R3556 : page 126

DEAR FRIEND:--I tender you special thanks for the volume, MILLENNIAL DAWN, which I have already read, and re-read with intense interest, as it has thrown an entirely new light upon many passages of Scripture which previously were a puzzle and worry to me. I would be very glad to see any subsequent volumes by the same author, and shall be only too happy at any time to give a friendly notice of same through the columns of our paper.

Trusting that the book may be instrumental in removing many of the misconceptions regarding the attributes and plans of our Heavenly Father, I remain,

Yours fraternally,
__________, Editor, New South Wales.

DEAR FRIEND:--I thank you very much for sending me The Divine Plan of the Ages, which I have been studying at intervals ever since it reached me--as I have been endeavoring to read and study my Bible all my thinking years. The work is inestimable; it has opened the eyes of my understanding, and lifted a harrowing weight from my mind. This grand opposite arrangement, and application of the Scriptures texts is far and away before anything of the kind I have ever been privileged to see. The study of them all in their respective and most reasonable connections as now presented dispels the gloom of the stern ascetic Calvinism, in the atmosphere of which I was brought up in Scotland.

Our so-called spiritual advisers in these parts would perhaps be benefitted by the study of this book; for, alas! they don't seem to know too much about the Bible Truths they profess to preach and explain. I have resided here many years, and there seems to be far less fear and love of God in men's hearts now than even in what were termed the wild old times. We are fallen

R3556 : page 127

upon evil days; the age is throbbing with mercenary passion, and grows mad with the lust of gold; men's hearts are failing them for fear. Truly I believe and have believed for years past, that we are fast approaching the close of this dispensation.

And so, may the Lord Jesus come quickly; for with the advent of his chariot wheels and the brightness of his coming, such a rose-light will flush over the world that the tired nations will up-leap with joy.

Yours faithfully,
__________ Editor, New South Wales.

page 127

[The reviews will appear in our next issue.--EDITOR.]

===================

R3548 : page 127

THE MEMORIAL CELEBRATION

THE annual celebration of our Lord's death, rather than a more frequent one, commends itself to the Lord's people more generally every year. At Allegheny the number participating this year was much larger than ever before. Anticipating this, Carnegie Hall was secured for the afternoon discourse on Baptism, as well as for the Memorial Service of the evening of April 16th. The death-baptism was symbolized in water at Bible House baptistry by 10 brethren and 31 sisters, after their public confession of faith in the redemption accomplished by the precious sacrifice of Christ, of their renunciation of sin, and of their full consecration to walk in Jesus' footsteps in self sacrifice, even unto death.

THE EVENT AND THE DAY

At the Memorial service explanation was made of why we celebrate the greatest event of history annually--not weekly, monthly, quarterly, etc. Not that the very day or hour or moment is of special consequence, but that it was meant to be a yearly celebration, and that so observed it is more than proportionately impressive. In fact, as all are aware, it could not be celebrated throughout the world at the same moment or hour or even on the same day, so great is the difference of time. For instance, the brethren in London had celebrated, and it was past midnight and they were asleep while we at Allegheny were celebrating. And for us to have partaken at the same hour with them would have been a day too early. A similar difficulty is met with by the Jews in their celebration of the Passover. History tells us that the early Church met with the same difficulty and that it was partly to correct this that it was decided to always commemorate our Lord's death on the day of the week nearest to the Passover date--"Good Friday." This arrangement has three advantages:--

(1) It groups the events of that momentous week more accurately before the mind's eye: Palm Sunday, when our Lord rode on the ass as King of the Jews; Monday, Tuesday and Wednesday at the Temple teaching; Thursday preparing for the Passover Supper eaten that night and followed by the institution of our Memorial Supper, the lessons and prayer of John 14-17, the experiences of Gethsemane, of Caiaphas' court, and on Friday morning before the Sanhedrin, and at Pilate's and Herod's palaces. Then the scenes of Calvary and Joseph's new tomb. Saturday our Lord lay dead, hope being buried with him. Sunday, the resurrection day, with its new hopes, then comes in most appropriately --an Easter-day of new hopes and impulses.

(2) It would bring us into closer fellowship and sympathy with those who celebrate Good Friday and Easter Sunday, and our celebration of the Memorial on Thursday night would suggest the appropriateness of that date and cause them the more to question the authority for and the wisdom of more frequent celebrations.

(3) In civilized lands Good Friday is quite generally a legal holiday, and all the associations and precious memories of our Lord's death-day would find the better opportunity for exercising our minds.

Since it is impossible for all to celebrate on the same night and hour anyway, the congregation was asked to consider these arguments for hereafter having the celebration on the Thursday night before Easter Sunday. And now the same thought is offered to all the dear friends scattered abroad.

THIS DO, REMEMBERING ME

The occasion was, as usual, a very solemn one as we communed respecting our Lord, the "Bread from heaven" broken for us. Nevertheless we rejoiced as we recognized in it a token of the "Love divine all love excelling." We rejoiced afresh as we assured our hearts that if God so loved us while we were yet sinners, much more does he love us now as he sees us daily striving to walk in the footsteps of Jesus,--"not after the flesh but after the spirit."

The bread spoke to us of the human rights of Jesus sacrificed for us and of which we who believe may eat--appropriate by faith to ourselves, reckoning ourselves justified to all the rights originally possessed by Adam. Then we took the further lesson suggested by the Apostle's words,--"The loaf which we break, does it not signify the communion [fellowship] of the body of Christ? For we being many are one body: for we are all partakers of that one loaf."--1 Cor. 10:17.

The "cup" we recognized as symbolic of our Lord's blood--his life poured out during the three and a half years of his ministry and the dregs at Calvary. It was shed for us, yes, "shed for many for the remission of sins." Not the blood which flowed from our Redeemer's side when pierced by the soldier's spear. No, he was already dead then. Blood is used symbolically to represent life, and our Lord's life or being or soul was poured out unto death before the spear was thrust. We saw the necessity for this under God's law, that "without the shedding of blood there is no remission of sins." While we sorrowed we again rejoiced, singing in our hearts unto the Lord--

"His blood can make the foulest clean.
His blood availed for me."

Then we got the still deeper meaning of the "cup" from the Spirit's teaching through the Apostle's words,--"The cup of blessing for which we bless God, is it not a participating [sharing] of the blood of the Anointed One?" (1 Cor. 10:16.) Viewing it thus our Lord's words would have a deep meaning to our hearts, "Drink ye all of it;"--partake of my shame and death, walk in my steps; so shall ye be my disciples indeed and where I am there shall my disciples be.

We thanked God then for the privilege of being broken with him as part of the great loaf; and for the privilege of drinking of his cup and so filling up that which is behind of the afflictions of Christ; assured that "if we suffer with him we shall reign with him."

About 550 were present and probably 525 partook of the emblems of the broken body and shed blood. Then we sang a hymn and went out to remember the scenes of the night of the betrayal, and of the day of suffering which followed it.

===================

SEMI-MONTHLY.
VOL. XXVI. MAY 1, 1905. No. 9

CONTENTS.

Views from the Watch Tower........................131
  Socialism Spreading in the West...............131
  The German "Dome" or Cathedral................131
  Will Church and State be Reconciled in Italy?.132
The Memorial Celebration General..................133
Do You Desire "Pilgrim" Visits?...................134
Knowledge--Bible Study for May....................135
"I Pray for Them".................................136
  God's Power in God's Time.....................138
  "That They all May be One"....................139
As a Deceiver, Yet True...........................140
  "What is Truth?"..............................141
  "I Find No Fault in Him"......................142
Favorable Press Comments from Australia...........143
Chattanooga Convention............................130

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, CHATTANOOGA, TENN., JUNE 3-6

THE RAILROADS of the Southern, Central and South-western Associations will sell tickets to this Convention at one fare and one-third, plus 25 cents, on the "Certificate Plan." You purchase a regular ticket to Chattanooga, telling your ticket-agent at the time that you desire a Certificate, that you are going to the WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION, and which will entitle you to purchase a return ticket at one-third a regular fare. Hold on to that certificate, as without it you would be charged full fare when buying your return ticket. The Certificates will need to be signed, but we will publicly announce at the Convention the name of the brother who will attend to the matter for you and save you all trouble.

ACCOMMODATIONS should be secured in advance to avoid confusion and trouble to yourself and the Entertainment Committee. Therefore, if you will attend, write at once, saying briefly (a) how many will be of your party; (b) how many of each sex; (c) if colored, so state; (d) married couples desirous of rooming together should so state. AS TO RATES.--It will be safe to count that a room for one person will cost $1.00 per night in a good, respectable house, or a room for two $1.25. Unless you specify to the contrary, arrangements will be made for two in a bed and two beds in a large room at the cost of 50 cents each person. MEALS can be secured from 15 cents up, according to quantity, kind and service.

Do not write on this subject at length. Tell us about things at the Convention. Give the information briefly and to the point. A postal card will do. Address the WATCH TOWER BIBLE & TRACT SOCIETY, 612 Arch St., Allegheny, Pa.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depends.

==========

R3550 : page 130

1905--VOLUNTEER MATTER SOON READY--1905

Send in your orders for Volunteer Matter at once, please. The "ammunition" is not yet ready, but will be soon. The house to house distribution is planned for this year. It worked well last year, except in districts where the population is largely foreign and Catholic. In those parts it is still advisable to serve the Protestant English churches. Let us know how many you can use all told and how you prefer to have them addressed. We will not send all the tracts at once, except where quantity is small. We hope that we may have fresh "Volunteers" this year to join in the work of the free circulation of the Society's literature. Those who participate most freely seem to receive the greater blessing. We do not urge. It is a volunteer service. The Master says, "He that reapeth receiveth wages and gathereth fruit unto life everlasting."

====================

R3548 : page 131

VIEWS FROM THE WATCH TOWER.

SOCIALISM SPREADING IN THE WEST.

REV. CHARLES STELZEL recently appointed by the Home Missionary Society of the Presbyterian Church, was a machinist until recently, and is now appointed to look out for the welfare of wage earners and devise means for interesting them in Presbyterian Christianity on the basis of its new Statement of Faith, which quite covers and hides the doctrine of foreordained damnation of all except the "very elect," stated in the Westminster Confession still retained--sub rosa.

Rev. Stelzel visited the region of the Colorado miners' strike recently, and his report of what he found is set forth in the Boston Transcript as follows:

"In an interview Mr. Stelzel, after his return from Colorado, where he had been studying the labor situation, said that Socialism is increasing among the workingmen of the West faster than Easterners realize. In Colorado, for instance, the issue, as he discovers it, is not unionism but Socialism; and the strike has entered many churches, officials differing fundamentally on the issues involved. For thousands of workingmen Socialism has become a substitute for the Church, the idealism of the earthly propaganda taking the place of the visions and ideals of the religious faith. This Mr. Stelzel has tested not only by word-of-mouth conversations and by hearing the speeches of orators, but by a careful poll--through correspondence of the leaders among the Western labor leaders. He finds that they are sending about the country as organizers and agitators, men who were formerly ministers in Protestant churches or who were Roman Catholic priests, who will use the religious terminology and appeal to the religious motives, but to the end that an earthly Utopia may be set up, and without any reference to the life beyond the grave. He believes that the Church must begin a propaganda which must be carried on out of doors wherever wage-earners congregate; that literature, inexpensive and attractive, written in the language of the people among whom it must circulate and written to their level, must be printed and circulated lavishly."

This is significant, and points exactly in the direction and to the events portrayed in God's Word,--in its pictures of the "day of wrath" coming on Christendom.

THE GERMAN "DOME," OR CATHEDRAL.

The completion and dedication of a great Cathedral at Berlin, Germany, is an event of world-wide note. It is to be to central Europe what St. Paul's Cathedral, London, is to Great Britain and what St. Peter's is to Rome. Newspaperdom concludes that it marks the closest possible approach of the German Emperor to the position of Pontifex Maximus to Germans. The N.Y. Times considers that "under the direct and personal care of the Emperor" it as closely marks "the establishment of a State Church as the exertions of the monarch could bring it." It adds:--

"That would be the conclusion to be drawn from the establishment of the cathedral, even without more explicit explanation. But the pains that have been

R3549 : page 131

taken to secure at the opening the attendance of conspicuous representatives of other Protestantism than that of Germany shows that the intention goes much further than the establishment of a Prussian state church, in the sense, at least, of a Prussian Court church. It is almost avowedly to make Berlin the Rome of the Protestant world, in so far as the idea of an ecclesiastical center may consist with the right of private judgment as opposed to ecclesiastical control, which is at the very basis of Protestantism. And the establishment of a Protestant cathedral which aims to transcend the limits of any one communion or of any one country seems to involve the establishment, in a manner of speaking, of a Protestant Pope. Dr. Dryander, the Prussian court preacher who preached the opening discourse, did not shrink from this conclusion. On the contrary, he dotted his i's with great explicitness in setting forth 'the Emperor's desire that this building should be the center of Protestantism, and that the German Emperor should in a general sense be the protector of the faith.'

R3549 : page 132

"Without doubt, if there is to be a Protestant Pope, or in so far as there is to be one, the Kaiser fills the bill more nearly than any other earthly potentate. He has more Protestant subjects than any other, excepting the King of England. And the Anglican variety of Protestantism has always been recognized, both by its admirers and its detractors, as a variety suited only for home consumption, or at least for consumption by English-speaking persons imbued with British traditions, and not for exportation. King Edward would hardly be moved to compete with his royal nephew for the headship of the Reformed churches throughout the world. The headship of Continental European Protestantism, at least, naturally devolves upon the German Kaiser, in so far as it devolves upon anybody. We may now see that the necessity under which the Kaiser has felt himself to be, of forming and expressing opinions upon such subjects, for example, as biblical criticism, had a special root, in addition to his general necessity of forming and expressing opinions upon all matters of human concern or interest....

"It is very impressive to find such a demonstration of the essential Christian unity of Protestantism as was afforded by the ceremonies of the consecration. It is not fantastic to expect that such a demonstration may have its effect upon the religious evolution of the world."

A Catholic daily comments on the "Dome," etc., as follows:--

"The German Kaiser is a good man and certainly he has so far treated his Catholic subjects with fairness, the Catholic Poles of Posen excepted, but really can not a melancholy note be caught in the midst of this Berlin hallelujah? The Kaiser's own statisticians prove that Protestantism is perishing in Germany. The professors in his great universities so assert and even some of his own preachers so admit. Between the advance of materialism on one side and Catholicism on the other, Lutheranism is being ground to powder. If it were not for the support of the German Catholic party it is questionable if the crown would be on his head to-day. Socialism would be singularly dominant.

"Without a supporting Catholicism what would be the fate of the Kaiser's Protestant St. Peter's? It could not remain. It is environed by a perishing Protestantism, and when the latter dies the great structure must pass to other hands. Whose? It may be those of Socialists temporarily, but eventually the Catholic Church will come into possession. As a far-sighted statesman the Kaiser must foresee this. As to the English and American clergymen who lauded his purpose, why, compliments are easy to give. They knew better while they spoke."

"BOTH GOOD AND RIGHT"

The German Emperor supplements his views regarding the purpose of the great Protestant Cathedral to be built in Berlin:

BERLIN, March 8th.--Upon the Emperor's recent remark that his "Dome" should be a new place of pilgrimage, a new St. Peter's Church, a cry of indignation sounded throughout the entire [Roman] catholic world. At an after-celebration to the dedication of the Cathedral the Emperor declared:

"The theological controversies between the two churches have nothing whatever to do with its [the Cathedral's] value. The Roman Catholic Church has ever been the strongest organization and is so to this day. How the conflict will yet end rests with God. If Catholicism is the true religion, then no one can destroy it. It will become a greater power in the world than it already is. My conviction is, that both religions are good and right, and only misunderstandings do separate them.

"If in the course of developments Catholicism shall finally come off victorious, well and good. But until one or the other side has reached a clearer light, and until the overhanging cloud has been dispelled, a space of 500 years will probably have passed, and until then let us live in peace."--Translated from the German.

WILL CHURCH AND STATE BE RECONCILED IN ITALY?

Pope Pius X, and his Secretary of State, Cardinal Merry del Val, have determined to introduce a radical change in the policy of the Vatican toward the civil power in Italy. If this assurance be well founded, and many recent incidents confirm it, the upholders of the established social order in the peninsula will be immensely strengthened, and we may be sure that the royal Government will do everything in its power to satisfy the just claims of the Papacy.

On the occupation of the Holy City by Italian troops in the winter of 1870-1, the Government of Victor Emanuel strove to conciliate the head of the Church by offering to give him every assurance of independence, except the recognition of his temporal authority over any considerable section of Italian territory. It promised that he should be treated as a sovereign within the precincts of the Vatican, and to compensate him for the loss of revenues previously enjoyed the Italian Parliament voted him an annual grant of more than $600,000.

REFUSED GOVERNMENT ALLOWANCES

The Papacy has hitherto refused to touch a penny of the money, but that statute has never been repealed, and in the eyes of many Italian jurists it is a nice question of law whether the Pope might not at any moment demand the arrears of the subsidy, which now would amount to a vast sum, that, however, could easily be raised by a loan.

Simultaneously with his stern refusal of what he termed a bribe for connivance in the spoliation of Peter's patrimony, Pius IX. issued to faithful Catholics the famous injunction non expedit, to the effect that it was not expedient for them to seem to condone the wrong done to the Church by taking part in any parliamentary election held under the regime of the usurper.

RADICALS AND SOCIALISTS THE POWER TO CHANGE

That injunction was solemnly reaffirmed by Pope Leo XIII. For more than thirty years it has been obeyed, with the result that the friends of the existing social system have been deplorably weakened by the refusal of nearly one-half of the registered electors to exercise the franchise. The control of the Italian Parliament had, up to the recent general election, passed virtually into the hands of advanced Radicals and Socialists. Nowhere else in Europe have the doctrines of Karl Marx exerted so much influence on legislation, or constituted so grave a menace to existing social and political

R3549 : page 133

institutions, as they lately have in the kingdom of Italy.

We pointed out not long before the late general election in Italy that it had become a question of vital moment to the Papacy to decide whether a continued enforcement of the injunction non expedit would be consistent with a due regard for its own safety. Little cause as has the Vatican to regard the Quirinal with sympathy, it must recognize that the ominous drift of events has exposed them both to a common danger, for it has been taught that there is something worse even than a usurping monarchy by the deadly assaults to which the Catholic religion has been and is being subjected in France at the hands of the Radical-Socialist party now dominant in that country.

PAPACY LEARNING A LESSON

Pope Pius X would have shown himself but an incompetent pilot had he shut his eyes to the warning given by the resolve of Premier Combes to abolish the Concordat between the French Republic and the Papacy, the warning, namely, that the aloofness which formerly seemed expedient had become so no longer, and that the law of self-preservation required the Church and the monarchy to co-operate for defence in Italy, lest both go down in a common shipwreck.

That the warning had been heeded to a considerable extent was evident from the outcome of the recent general election, at which the party of order was rescued from possible defeat and materially strengthened by the support of many faithful Catholics at the ballot box. The full significance, however, of the part then played by a considerable section of the registered Catholic electors is brought out for the first time by our correspondent in Rome. He tells us that the injunction non expedit, though not formally lifted, will henceforth be suffered to become a dead letter.

CATHOLICS MAY NOW PARTICIPATE IN ITALIAN ELECTIONS

The proof offered for this assertion is that at the Parliamentary as well as the municipal elections that have taken place during the last year the instruction or permission given to Catholics to participate in the voting emanated directly from Cardinal Merry del Val, the Papal Secretary of State. We are further informed

R3550 : page 133

that in order to facilitate co-operation with the civil power in behalf of the established order of society, and with a view of minimizing the chances of jealousy and discord, the Vatican has decided to discourage the creation of a specifically clerical party in Parliament, and consequently will recommend Catholic electors to vote either for Government nominees or for non-militant clericals.

By this judicious course it should be possible to avoid raising in the Chamber of Deputies the inflammatory question of a partial restoration of the Papacy's temporal power, a question which plainly can best be dealt with in friendly negotiations between the Vatican and the Quirinal.--Literary Digest.

====================

R3550 : page 133

THE MEMORIAL CELEBRATION GENERAL.

FROM every quarter reports show that the numbers who celebrated our Lord's Supper on April 16th were much larger than on any previous occasion. It would appear, too, that it was a more solemn occasion and observed more reverentially than ever before. This is right. God forbid that any of us should lose any of our respect or reverence in connection with the great sacrifice or its memorial. In our last we suggested some reasons for celebrating on the anniversary day nearest to the year date, and thus keeping the more closely in touch with the days of our Lord's last week of earthly life and their great events. We hope that all of our readers will weigh the matter, that between now and the next Memorial we may be of one heart and one mind on this matter. A few years ago the Jewish mode of reckoning brought the Memorial Supper on Thursday evening. We recall that the harmony of the days of the week with those of the first celebration added special zest as well as peculiar solemnity to the days of that week.

Reports show very many small gatherings. The number celebrating at some of the principal cities follows:--

Boston, Mass., 186; Philadelphia, Pa., 99; Cleveland, O., 73; St. Louis, Mo., 75; Washington, D.C., 94; Richmond, Va., 30; Altoona, Pa., 36; Indianapolis, Ind., 67; Toronto, Ont., 58; Columbus, O., 47; Binghamton, N.Y., 37; Chicago, Ill., 170; Providence, R.I., 42; Cincinnati, O., 54; Youngstown, O., 35; Dayton, O., 40; Scranton, Pa., 42; Buffalo, N.Y., 40; Houston, Tex., 45; New York City, 109; Los Angeles, Cal., 142; Allegheny, Pa., 525; London, Eng., 190; Glasgow, 142; Liverpool, 66+; Manchester, 37+; Bristol, 29; Edinburgh, 21; Sheffield, 25; Sevenoaks, 21; Dublin, 20; Elberfeld, 64.

* * *

DEAR BROTHER:--Last evening the little company here met to celebrate the Memorial. There were sixteen present, twelve sisters and four brethren.

It was an hour of blessed privilege, into which we all heartily entered. We remembered the other companies who would be gathered together to likewise "do this" in our Lord's remembrance, not forgetting the isolated ones.

We feel assured that we, too, were remembered by the other ones who were joining in this Memorial, and that our prayers for blessing on the Body were being repeated by all its members.

May the Lord's blessing continue with you as you are still spared to serve him.

__________., Atlantic City, N.J.

DEAR BROTHER RUSSELL:--Last Sunday evening a few earnest, fervent Truth-seekers, twenty-four in number, assembled at the home of Bro. D__________ to partake of the Memorial Supper, and thus commemorate the death of our dear Lord and Master. After appropriate hymns, reading a few extracts from the sermon in March 15 Tower, and prayers, the emblems were partaken of and we dispersed, "silent, like men in solemn haste," to our homes, there to "think on these things," and renew within our hearts our covenant to die with him, to have no mind or will but his. The thought underlying all is, if we would share with him in his Kingdom we must be a part of the broken loaf--that as his blood-life was poured out for the world, so our blood-life must be poured out, even to death, for only in this way can we be worthy to drink with him of the new wine (immortal life) in his Kingdom.

Dear brother, we all share in the prayer that God may bless and strengthen you and your co-laborers for the contest ever before us, and grant that we may all drink the new wine with him in his Kingdom and share with him in blessing all the families of earth, in that glorious day which shall have no end.

With much love to all the brethren, we are, sincerely in the one hope,

THE CHURCH AT DETROIT, MICH.

DEAR BROTHER RUSSELL:--Ten brothers and sisters partook last evening of the emblems of the broken body and shed blood of our dear Redeemer. We considered the meaning of eating the sinless flesh and drinking the precious blood, as by faith appropriating its virtues and merits each for himself. We also had our attention called to the deeper significance of the loaf and the cup to us as representing our communion and fellowship in his sufferings and with those of the fellow-members which we have been so graciously permitted to have. The propriety of observing the memorial on the anniversary of its institution was entirely new to one sister, who became quite interested. It was truly a blessed hour of spiritual refreshment. Praise God, from whom all blessings flow.

With much Christian love from us all, yours in our dear Redeemer,

__________, Racine, Wis.

R3550 : page 134

DEAR BROTHER RUSSELL:--Last evening a few of us, seven in number, met and together celebrated the memorial of our dear Redeemer's death. One brother and sister came 25 miles to join with us in this most solemn feast. We realized our dear Lord's presence and felt drawn closer to him in our sincere desire to serve him better. As this was our first celebration since entering into the light of Present Truth, the partaking of the emblems was, as to their true meaning and import, keenly felt and much appreciated by each one as a great favor. We remembered at the throne of grace all who similarly met together, praying that our heavenly Father would keep each and all from falling and help us to be faithful until death.

Yours in love and fellowship,
__________, Port Jervis, N.Y.

DEAR BROTHER RUSSELL:--I am very glad to be able to tell you that five of us were permitted to assemble together to celebrate the Memorial. I feel that the Lord was with us. One of our number said it was his first participation in the observance and that he thought its influence would last him through all eternity. We all seemed to be like-minded in the desire to know the full significance of a "full consecration" and to conform our lives thereto. We were rejoiced to know that all over the world were like companies enjoying a similar blessing.

Praying the Lord's blessing upon your labors, in his name, __________, Tallapoosa, Ga.

DEAR BRO. RUSSELL:--Bro. H__________ and I met last evening at my house and partook of the Memorial Supper, showing forth the breaking of his body and the pouring forth of his blood, our passover sacrificed for us, at the same time renewing our pledge of consecration to him and to his service.

Our hearts assured us of his presence, though the eyes of our flesh saw him not. We realized somewhat of the infinite love of our Father in giving his only begotten Son, "a ransom for all," but especially of them that believe; and more, that the Son willingly, joyfully, made the great sacrifice. Shall we not then patiently endure our light afflictions in the hope of sharing with our Head an "eternal weight of glory"?

In our present state we can but faintly estimate the infinite wisdom and love that conceived the plan and bestowed this gift upon mankind, and we can only measure our love for him by the love we bear to the brethren. This is commonly called "Holy Week," and is not this season indeed holy to us? We pray its solemnizing and humbling influence may continue and grow till we drink of the new wine with our Head in the Kingdom. May his blessing continue with you and your helpers, and may your work prosper as our Head deems best.

Always yours, in the greater love begotten of the greatest of all events, that we have just been commemorating. __________, Winnipeg, Man.

====================

page 134

DO YOU DESIRE "PILGRIM" VISITS?

HEREAFTER we will invite requests for "Pilgrim" visits not at the first of the year, but about this time, when moving will be mostly past. We now inquire for the year beginning May 1, Who desire Pilgrim visits? We do not promise to grant all requests but we will surely do our best to serve the interests of the general field as the Lord shall grant us to see his good pleasure in the matter.

These "Pilgrim" visits are free--no charges are made for time or traveling expenses, and no collections of any kind are taken up by them. All of their expenses are met out of our general Tract Fund, to which many of you contribute, but for which no solicitations of any kind are authorized. The "Pilgrims" make but brief stays at each point of interest. It is presumed that those requesting their services will be glad to provide them with food and shelter. They are quite content to share with the "brethren" the blessings of the Lord's bounty as he grants them to you. They seek not your's but you.--2 Cor. 12:14.

For our assistance please answer the following questions if you desire these Pilgrim visits--as many of

page 135

them as you can--on a postal card, at once. Indicate your answers as below, (a), (b), etc.:

(a) How many DAWN readers in your vicinity?
(b) Are weekly meetings held now by these?
(c) How many are usually in attendance?
(d) Where do they meet now?
(e) Was a vote taken on this "Pilgrim" invitation?
(f) How many voted for the invitation to be sent?
(g) Did any vote against the invitation? How many?
(h) Give full address of the one who has volunteered to care for the Pilgrim.
(i) If your town is off the railroad, state proper railroad station to stop at, and how the "Pilgrim" could get from station. Would he be met?
(j) Could a suitable place be found for one or two public meetings?
(k) Could a suitable place be found for semi-private meetings for the interested?
(l) What attendance do you think could be secured for the public session by such notifications and advertising as you could give?
(m) Have the DAWN readers chosen leaders or elders

in accord with DAWN, Vol. VI., chapters v. and vi.? If so, give addresses of the two to whom notification of a Pilgrim's coming to you should be sent.

(n) Give writer's name and all addresses in full.

If you are the only TOWER reader answer such of the questions as you can.

Write very plainly, and should conditions so change during the year as to make the withdrawal of this invitation advisable, please drop us a postal card to that effect at once.

Sample of how your reply card to us may be written: (a) About 14. (b) Yes. (c) 8. (d) In Bro. Smith's home. (e) Yes. (f) 7. (g) 1. (h) Bro. and Sister Jones. (i) Clifton on P. & Ft.W.R.R. Bro. Jones will meet with "rig," if notified the hour of arrival. (j) Yes. (k) Yes. (l) 100 to 200. (m) Yes. J. Smith and W. Jones. (n) W. Jones, 804 Some St., Ourtown, N.H.

Attend to this at once, please. It may be too late after you see in the TOWER the announcement of a "Pilgrim" headed your way. The routes are made out and timed from start to finish in advance.

===================

R3550 : page 135

A BIBLE STUDY ON KNOWLEDGE.

--FOR MAY--

(For method of using these Studies and meaning of abbreviations, see our issue of March 1.)

1. What is the importance of knowledge? Matt. 4:4; Z.'02-245-248; Z.'03-166 (2nd col. par. 3) to 167.
2. In what four ways may knowledge be obtained? A.121, par. 3.
3. In which of these ways did Adam possess a knowledge of evil before he sinned? A.122, par. 2.
4. Where is the source of all true knowledge? Jno. 17:17; Prov. 2:6; Jno. 6:45; E.54, par. 1,2,3.
5. How is knowledge "God's first gift to man"? Z.'03-435.
6. What is the relation between knowledge and faith? A.13, par. 1; A.20, par. 2; A.21, par. 1; Z.'94-329 (1st col. par. 2); Z.'99-3 (2nd col. par. 1).
7. Who only are counted "worthy" to know "the deep things of God"? Psa. 25:9,12,14; Matt. 11:25; Z.'00-136 (1st col. par. 3); Z.'02-332 (1st col. par. 3,4) and (2nd col. par. 1); Z.'97-255-257.
8. Is knowledge necessary to salvation? Rom. 10:17; A.102 (par. 1) to 106; Acts 10:22; Z.'02-108 (2nd).
9. What is the difference between knowing about God and knowing God? Jno. 17:3; Z.'97-115 (1st col.

par. 1,2,3); Z.'97-117 (2nd col. par. 1;) Z.'00-136 (2nd col. par. 1).

10. Does knowledge increase responsibility? Luke 12:47,48; F.719, par. 1; A.349, par. 1.

11. What is our duty toward building up each other in knowledge? F.263, 264; Z.'03-207 (2nd col. par. 1).

12. How do we know we are accepted as probationary members of the body of Christ? 1 Thess. 1:4,5; E.249, 250; F.191, par. 1.

13. What is our present inheritance through obedience to our knowledge of God's will? Eph. 1:7,18; Z.'01-55 (2nd col. par. 1) to 56.

14. What effect does the knowledge of the Truth have upon superstitious fears? Jno. 8:32; Z.'03-62 (1st col. par. 2) and (2nd col).

15. How do we "grow in knowledge"? Prov. 2:3-6; 2 Pet. 3:18; Z.'03-61 (2nd col. par. 1 to 4) and 62 par. 1; Z.'03-70 (1st col. par. 1).

16. What is the significance of "the helmet of salvation," and is it more important now than in the past? Eph. 6:17; F.658, par. 1; Z.'01-286 ("Philosophy of the Ransom.") Z.'03-69 (2nd col. par. 1).

17. Can we give too much attention to acquiring knowledge? F.319, par. 1; Z.'99-156 (1st col. par. 1).

18. What is the relation between knowledge and love? 1 Cor. 13:2; Z.'03-56 (1st col. par. 1,2); 2 Pet. 1:8; E.259 (par. 1 to 3); Z.'00-184 (1st col. par. 2,3); Z.'03-200 (1st col. par. 1 to 3); Z.'97-234 (1st col. par. 1).

R3551 : page 135

19. What is the difference between the knowledge which precedes justifying faith, and the knowledge which we should "add to" our faith? 2 Pet. 1:5; Z.'96-221 ("Questions of Interest").

20. How are "grace and peace multiplied" unto us through knowledge? 2 Pet. 1:2,3; Z.'97-114 (1st and 2nd cols.); A.346.

21. What is the relation between knowledge and prayer? Jno. 15:7; F.679,680; F.688, par. 1; Z.'03-204 (1st and 2nd cols).

22. Do all kinds of knowledge profit us? Jno. 17:17; F.137, par. 2.

23. How can we explain the Apostle's statement, "Ye know all things," and "need not that any man teach you." 1 Jno. 2:20,27; E.304 to 311; F.260,261.

R3551 : page 136

24. Explain Isaiah 53:11. E.100, par. 1,2; Z.'95-156 (2nd col. par. 1).

25. Should we expect to have any knowledge of the future? Amos 3:7; Jno. 16:13; B.15, par. 3; Z.'02-86 (2nd col. par. 1).

26. What evidences have we that Dan. 12:4 is being fulfilled? A.337, par. 1; D.414, par. 1; Z.'02-86 (1st col. par. 1 to 3).

27. When will "the knowledge of the Lord fill the earth as the waters cover the sea," and "all men come unto the knowledge of the truth"? Isa. 11:9; 1 Tim. 2:4; A.74, par. 3; E.20, par. 2; A.105, par. 2.

28. What will be the relation between knowledge and faith in the Millennial Age? Z.'00-238 (2nd col. par. 1,2) to 239; F.106 (par. 3) to 107.

===================

R3551 : page 136

"I PRAY FOR THEM."

--JOHN 17:15-26.--MAY 14.--

ON the night of the institution of the memorial of his death, our Lord, so far from being concerned wholly with himself and his approaching crucifixion, was specially thinking of and praying for his disciples. The closing verse of John 16 records his words of admonition, "These things have I spoken unto you that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." These words spake Jesus and lifted up his eyes to heaven in prayer for his disciples, saying, "I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me."

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." Our Lord evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect to all of life's affairs, which recognized his guardian care, which trusted him, confided in him and in every distressing circumstance looked to him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder his more particular devotions when he turned aside from the affairs of life to speak to the Father in secret--sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though he loved his disciples they were not yet begotten of the Holy Spirit and could not fully comprehend matters from his standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew him the nearer and the oftener to the Father in prayer.

So it is or should be with the Lord's followers.

Proportionately as we grow in his character likeness we will similarly pray without ceasing and in everything give thanks, singing and making melody in our hearts to the Lord, realizing him as the center of all our hopes and ambitions and joys. And similarly we will avail ourselves of the privilege of more formal approaches to the throne of grace, to obtain mercy and find grace to help in time of need. Similarly also, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly Comforter from whom we will derive the greater blessing and joy.

THE CHURCH NOT THE WORLD

In this prayer, as elsewhere throughout the inspired Word, a sharp line of distinction is drawn as between the Church and the world. A great loss is sustained by those who do not see this, for it wonderfully assists in the "rightly dividing of the Word of Truth." "God so loved the world," Jesus "by the grace of God tasted death for every man," and was a propitiation for the sins of the whole world, yet he is not of the world, and those who become his disciples are not of the world. "Ye are not of the world even as I am not of the world." The losing of the clear line of distinction between the Church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the Church, and this is called civilization, and thus a large proportion of the world are to-day mistakenly recognized as part of the Church. This is to their disadvantage, for not discerning that those who are of the Church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true Church, the true followers of the Lord, whose new natures must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical, extremists. The Lord's people need to remember that, judged from the standpoint of the world and the nominal Church, they must be extremists if they would come up to the standards set for them by the Lord and the apostles--standards illustrated in the lives of Jesus and the apostles, in their self-denials even unto death.

Our Lord prayed not for the world, because the Lord's time for dealing with the world had not yet come --would not come until after the selection of the Church, the body of Christ. He prayed for the apostles especially, because they would be his special representatives in the world, and his prayer included also all of the five hundred brethren who up to that time had believed on him with sincere hearts. Not only so, but (v. 20) he extended the petition so as to cover all of a similar class even to the end of the age--all who should believe on him so thoroughly, so sincerely, that their faith would separate them from the world to be his disciples, his followers in the narrow way in very truth.

WHAT HE DID NOT PRAY FOR

As we look out over the world to-day and take a view of the nominal Christian Church, and attempt to put ourselves in the place of the nominal Christian believer

and his professed view of matters, and if, then, we suppose that the Lord prayed for the present condition of things, his prayer would be something like this:

I pray that my followers may become very numerous, very wealthy and very learned, that they may be the notables of the world. I pray that they may be divided up into great denominations, some holding one fragment of truth and some another, blending the same with much of inconsistency and error. I pray that there may be a dignified class, self-satisfied and reverential in form, who may be known as Episcopalians. I pray for another dignified class who will hold the Westminster Confession of Faith, and subsequently in 1902 supplement it with a briefer statement which, in effect, will contradict it. I pray for another great schism under the leadership of Wesley, which shall mingle with its devotions many worldly customs and attractions, and shall prosper greatly and be able to boast the building of one church every day in the year. I pray for another great sect or party of my followers, to name my name and be the followers of Luther. I pray for the great Roman Catholic Church, which will claim to be my kingdom, claim to reign in power and great dignity and honor over the kingdoms of the earth, claim that its head and representative is my vicegerent, the spiritual emperor of the world. I pray that its cunning policy may keep my Word from reaching the public, and that it may represent my great sacrifice for sins in its innumerable sacrifices of the mass, and that it may prosper and "wear out the saints of the most high God."

I pray also for all the little sects and parties and splits, that they may prosper, that each may think that they have the truth and be satisfied with their creeds, and be hindered from searching the Scriptures to know therefrom the way, the truth and the life. I pray for all these that they may be thus scattered and separated and have fences between each other. I pray further that they may not only have denominational lines to separate them, but, additionally, political lines and lines of national prejudice, so that millions of them of one party or nationality may threaten and make war upon and slaughter those of another nationality or party. I pray that these national distinctions amongst them shall run so high that it will require hundreds of millions of dollars every year for armies and weapons and battleships

R3552 : page 137

to fight each other or to threaten each other or to intimidate each other. I pray all this that the heathen world may be charmed with the glorious effect of my teachings upon Christendom, and that all the heathen may say with one voice, Let us also become partisan and sectarian. Let us also arm and fight. Let us also learn of the practices of these Christian nations that they do not have the entire monopoly of profanity and drunkenness and debauchery, that we may share in these.

WHAT OUR LORD DID PRAY FOR

Very different was our Lord's petition. His prayer represents his disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world, not many great, not many wise, not many learned, not many rich, not many noble--chiefly the poor and altogether a "little flock." The characteristics of the disciples whom Jesus personally gathered were to be expected in all who should afterward be gathered to him as his true followers.

Notwithstanding the great array of Christian nations and Christian sects, the Lord "knoweth them that are his;" and in harmony with this prayer he has not during the age separated his people from the world, but left them in the world, merely separating them so far as the heart is concerned--"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition to-day that Judaism was in when it crucified the Lord and persecuted his followers.

Then the chief sect of the Jews called themselves God's holy people (the meaning of the word Pharisee), and the whole nation stood on a plane of outward morality which the Lord declared was in his sight a farce. He called the leaders whited sepulchers, inwardly full of corruption. He told them that while they washed the outside of the cup they left it filthy within; that while they made broad their phylacteries and prayed in public, in their hearts they were far from a condition of holiness or love--so far that they would be willing to wrongfully take a home from a poor widow if the outward forms of the law permitted and if the transaction would not bring too much reproach. (Matt. 23:14,23-28.) It is much the same to-day; there is an outward gloss or veneer that in many cases is hypocritical, an outward form of worship, a drawing near with the lips while the heart is far from him, busy with fashion and dress and pleasure and money-making idolatries, if not with grosser sins.

Our Lord prayed that his true followers might be kept by heavenly power free from such conditions--out of sympathy with them, not of them. And we believe this has been true all down throughout this Gospel age. We believe that the Lord's prayer has been fulfilled, and that his scattered little flock, the branches of the true vine, have flourished in heart, spiritually, keeping up a separate life entirely from the nominal system, which is only a part of the world. We believe that the same is true to-day, and that these in the world but not of it are now, in the harvest time, being called out of Babylon, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." But as the entire number of Israelites who returned from Babylon when the opportunity offered was only about 50,000, so we may expect here that the Lord has so arranged matters respecting the popularity of error and the unpopularity of the Truth, that the number ready and glad to forsake all to follow the Truth and the right will be few.

"SANCTIFY THEM THROUGH THY TRUTH"

The prayer, continuing, points out two things-- first, how the Lord's followers will be kept, and, secondly, why they will be kept. (1) They will be kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the holy Spirit to newness of life. (2) They will be kept in the world, but not of it, by the power of the Truth in their hearts. The Truth will sanctify or separate them. Not any truth, not all truth, but the Truth --the Truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, "My

R3552 : page 138

Word is Truth"--the Truth which only sanctifies and separates my disciples from the world.

We are aware that "doctrine" has become very unpopular in every quarter of the world and in the nominal Church. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. The prophet describes the matter, saying, "All tables are full of vomit"--every creed formulated in the Dark Ages is necessarily repulsive to-day. But the Truth, "Thy Word is Truth," never becomes stale, never becomes rancid or offensive; it is still the Bread from Heaven, it is still the Word of Life; and all who are of the Truth, all who have progressed from being merely babes in Christ and by partaking of the meat of his Word have come to an appreciation of it, all who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the divine plan,

"IT SATISFIES MY LONGINGS AS NOTHING ELSE CAN DO"

The Truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the divine Word be not received into the heart to satisfy its cravings or longings, it will feed upon other things; and the world, the flesh and the devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord's parable represents a heart swept and garnished, with the devil cast out, and then that heart, still empty, is represented as being re-entered by seven devils. Our hearts need not only to be cleansed from sin through justification of life, through faith in Christ, but they need also to be filled with the Lord himself; and our Lord, who calls himself the Truth, furnishes to our hearts various truths as food, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling he sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

GOD'S POWER IN GOD'S TIME

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised Kingdom can establish righteousness; hence our hearts, as Noah's dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it. We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to the power and glory, honor and immortality, in the First Resurrection, and that then our grandest hopes and ideals will be realized in the Kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our Master's associates in the heavenly Kingdom.

Our Lord declares, "As thou hast sent me into the world, even so have I also sent them into the world." It is evident enough how the Father sent the Son, who left the glory which he had with the Father before the world was made flesh and dwelt amongst us; but in what sense are we sent into the world, we who are born of the world? Of course the apostles were specially sent once, but all the Lord's followers are sent in a sense or degree. We are not sent until we are separated from the world to be his in heart and in truth. Then he gave us a commission or a message, a work to do in the world in his name and for the cause which he represents, namely, the cause of righteousness. So, then, the true followers of the Lord are ambassadors for God, representatives for Jesus. As he was in the world, so are we in the world; hence he calls upon us to walk as children of the light, to oppose sin in ourselves, and to use our influence in all proper ways in opposition to sin and in favor of righteousness and truth and right.

GLORY SHARED WITH CHURCH

Continuing our Lord declares, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This seems to carry with it the thought, elsewhere suggested in this prayer, that our Lord had by this time come to a full realization of the Father's plan, namely, that his disciples were to be developed for the purpose of becoming his joint-heirs in the Kingdom, sharers in his glory. At first thought such a sharing of the great glory of the Kingdom might appear to be a lessening of the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses in judging Israel seemed at first to be a contraction or diminution of the dignity or authority of Moses.

But as Moses in the type was very meek, and gladly welcomed all the elders to joint-service, saying,

R3553 : page 138

"Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" (Num. 11:29), so the Lord Jesus, so far from feeling that the gathering out of the Church to be his joint-heirs in the Kingdom would diminish his glory, joined heartily in the divine plan, and declares here that he set himself apart, he separated himself from that feature of the glory and dignity of the Father's reward that his followers might have a share in it, that they might become his joint-heirs, being set apart and brought to this honor through the Truth, through the great and precious promises bestowed upon them. This same thought seems to be presented in the words (vs. 22,23) --"The glory which thou gavest me I have given them, that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The love of God pervades our hearts so that selfishness has no room there, and thus it was that our dear Redeemer, instead of feeling jealous that any others

R3553 : page 139

should be exalted to the divine nature, participators in the Kingdom, in this prayer to the Father declares his full acquiescence in the plan, his hearty cooperation, his joy to have it so. What a thought this gives to us as the prospective Bride, already espoused to the heavenly Bridegroom. He is pleased to exalt us from our lowly estate to be one with himself in his Kingdom, in his throne, in his Father's love.

Wonder of wonders! Where will the divine compassion cease! While we were yet sinners, under divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness how thoroughly it would scatter from the minds of all who are seeking to be copies of God's dear Son every thought of rivalry one with another. How it would cause us to rejoice in the growing usefulness and advancement in the Lord's service of every member of the body. How we should more and more feel what the Scriptures describe as "in honor preferring one another," and which rejoices in the prosperity of a brother, in his growing usefulness in the Church, in the growing evidences of his favor with God and man. Those who can thus rejoice in the prosperity of the fellow-members of the body have another evidence of their growth in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

"THAT THEY ALL MAY BE ONE"

The spirit of trusts and combinations which is abroad in the world and which is permeating everything has the effect of combining congregations, combining denominations, and in general is leading on rapidly to the formation of great religious trusts, whose development will be a serious menace to the liberties of the Lord's truly consecrated people, but not an injury to their spiritual interests. On the contrary, it will prove a blessing to the Lord's little flock in that it will more particularly differentiate them and confirm to them the teachings of the Scriptures, separating them the more completely from the nominal systems and the binding in bundles of the tares, giving them the while the confirmations of the Scriptures, which clearly predict this condition in the end of this age as preceding the collapse of great Babylon.--Rev. 18:21.

Our Lord's prayer, "That they all may be one," has been fulfilled throughout the age. All who have been truly his have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son--a fellowship divine which cannot be produced by earthly creeds and fetters. So it is to-day, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are my disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to him and, so far as they are able, doing his will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between himself and the Father--they are not one in person but one in spirit, purpose, will; for our Lord declares that he always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in his love and abide in him by doing his will, which is the Father's will, and thus Father and Son and the Church, the Bride, are all one--in spirit and in truth.

WITH CHRIST, SHARING HIS GLORY

Our Lord's words (v. 24), "Father, I will that they also whom thou hast given me go with me where I am, that they may behold my glory which thou hast given me." This is not a petition, but a declaration of the Lord's will, as though he were saying, Father, I understand that this is thy will in respect to these my followers, and I will it also, acquiescing in this great and liberal arrangement which thou hast made. I will be glad to have my followers ultimately on the same plane of glory with me, and that they may there be blessed by seeing and sharing the glories thou hast conferred upon me whom thou hast loved always even before the foundations of the world--even before the arrangements were made for these my disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with him. He knew the Father, and so he has declared respecting us that this is the highest evidence that could be granted us of our acceptance with the Father and of our participation in the life eternal which he has provided, namely, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our Lord declares, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." And I have made known unto them thy name, thy character, thy greatness, thy goodness, thy love, thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the Truth, that the love wherewith thou hast loved me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with him, giving him their little all and accepting from him a participation in all these blessings of his provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with him;--this love will not be lightly turned away, this love would chasten us rather than permit us to fall away into the second death; this love will

R3553 : page 140

finally deliver, either in the little flock or in the great company, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loth to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.

====================

R3553 : page 140

AS A DECEIVER, YET TRUE.

--JOHN 18:28-40.--MAY 21.--

Golden Text:--"Everyone that is of the Truth
heareth his voice."

OUR LESSON relates to the trial of Jesus in the judgment hall of Pilate's palace. He stood before the representative of the greatest empire in the world, greatly disadvantaged yet remarkably calm and self-possessed. It was still early in the morning, probably eight o'clock or earlier. There had been no intermission of the strain upon Jesus' nerves from the time that he ate the Passover with his disciples, then washed their feet, then instituted the Memorial Supper as a symbol of his own death, the breaking of the bread of life to his followers. Then he bade Judas do whatever he intended to do, knowing full well the results. Then he talked to his disciples en route to Gethsemane about the vine and the branches, and prayed for them as in

R3554 : page 140

John 17, and, reaching Gethsemane, was in an agony of prayer on his own account, anxious to be shown that his work had all been thoroughly and satisfactorily done to the Father's approval.

From the moment that he got that approval through the angel who ministered unto him, all was peace and calm. His arrest, the scattering of his disciples, the hearing before the High-priest's court, the raillery, the smiting, the pulling of the hair of his face, the spitting upon him, his being blindfolded and asked to prophesy who had struck him, all this ignominy he endured patiently, and then, it being contrary to Jewish law to condemn a man in the night, his further trial was postponed until the members of the Sanhedrin could be called at daybreak to formally condemn him. Meantime his dear followers had all scattered like sheep, and the beloved Peter had denied him even with cursing before the cock crew. After passing through all these experiences, and probably without having been furnished with refreshments, it is remarkable that our Lord--weakened through his ministries and the giving out of his vitality in the healing of others--should have been so calm and strong as he stood before Pilate.

His enemies, the members of the Sanhedrin, and the High-priests, who had before determined that he should be put to death, with murder in their hearts had still a form of godliness, and would not enter the judgment hall because, according to their tradition, this would have constituted a defilement of their holiness. Alas, how deceitful the human heart can be! How much of murder and meanness can be covered with a garment of light, with a claim of religious purity, professing to be seeking to know and to do God's will. This which is so conspicuously illustrated in this lesson is observable in our day as well in many of the affairs of life. Hypocrisy seems to be a very general failing, and sometimes the falsity is hidden from the heart of the deceiver as it probably was in this case. We remember Peter's words subsequently respecting these very men: "I wot that in ignorance ye did it, as did also your rulers." The fact that great crimes may be committed in ignorance, and even with the thought of doing God service, should make all who are children of the light, all who are lovers of the truth and righteousness, to be very careful indeed to search their own hearts and motives earnestly lest they also should be of this class--self-deceived.

THAT THEY MIGHT EAT THE PASSOVER

This expression has caused some confusion of thought. Jesus and his disciples ate the Passover Supper the evening before. Why, then, it is asked, should these fear to be contaminated lest they should thus be prevented from eating the Passover Supper, if it were in the past? We reply that their solicitation was in respect to the Passover Feast which would last the entire week, beginning that very day. We must bear in mind when using this word Passover that it is applicable both to the Supper and to the Feast week which followed it, and that the Jews thought more of the Feast week, while we as Christians center our interests specially in the Passover Supper, or rather in the Memorial Supper instituted that evening to take the place of the Passover Supper for the Lord's followers throughout this Gospel age.

Our Lord frequently reproved the Jews along this very line of making clean the outside of the cup while inwardly it was filthy--of presenting a clean outward appearance as individuals and as a nation while at heart far from pure. On one occasion he reminded them that they would fast with great solemnity and outward show of restraint of appetite, whereas in their hearts they had that lack of love, that selfishness which would permit them to appropriate anything and to figuratively devour widows' houses. The Lord said nothing against outward ceremonies of cleanliness, purity and holiness, but declared that these would never take the place of the heart purity which in God's sight is all important.

When Pilate discerned that they would not enter the judgment hall he remembered their customs, and went to an outer court and had his official chair placed there. Much to their surprise he asked them to name their charges against the prisoner.

Evidently from his previous custom they had expected that Pilate would receive any culprit that they would bring to him, and be satisfied that if they had condemned one of their own nation he must be indeed a bad man and worthy of condemnation and execution at the hands of the Romans. Their surprise is indicated in their reply: "If he were not an evil-doer we would not have delivered him up to thee"--Do you suppose, Pilate, that we would be willing to place in your hands as the representative of Roman authority any of our citizens of good repute?

R3554 : page 141

TAKE YE HIM AND JUDGE HIM

Pilate's thrusting back the responsibility upon the Sanhedrin was very proper. The context shows us that he discerned that it was because of malice and envy that they were thus dealing with Jesus--that he was not an ordinary criminal, one whose liberty would in any wise be calculated to disturb the peace of the Roman empire.

The reply of the disappointed Jewish rulers was to the effect that they would have been willing, indeed, to attend to the whole matter, only that authority to put any man to death had been taken from them. The Jewish Talmud contains this statement: "Forty years before the destruction of the Temple the judgment of capital crimes was taken away from Israel." Supposing this to be a correct statement, it follows that in divine providence the power of the Jews to punish an offender with death had been taken away that very year in which our Lord was arraigned. This is the more remarkable when we remember that the Jews never crucified any one, and that crucifixion was the legal and official method of putting to death under Roman law, and that prophecy long before had declared, "Cursed is every one that hangeth on a tree," and that our Lord himself prophesied his crucifixion, saying, "And I, if I be lifted up, will draw all men unto me." This he said signifying what death he should die. (John 12:32,33.) Only by that taking of the authority away from the Jews that very year was the matter put in such a form that Jesus was not stoned to death, but was crucified.

The real charge against Jesus according to the Jewish trial was that he was a blasphemer, that he had declared himself to be the Son of God. The Jews never claimed to be sons of God; the highest station known amongst them was that occupied by Abraham, namely, a friend of God, and that occupied by Moses, namely, a servant of God, the prophets also being servants. Not until Christ came as the Head of the new house of sons were any recognized as sons. To this agree the words of the Apostle, "Moses verily was faithful as a servant over his house, but Christ as a son over his house, whose house are we if we hold fast the confidence of our faith and rejoicing firm unto the end." This charge of blasphemy under which our Lord was convicted before the Sanhedrin was punishable with stoning to death, but the power of putting to death being out of the hands of the Jews and in the hands of the Romans altered the whole matter, and our Lord was crucified, was made a curse for us according to the forestatement of prophecy.

THE KING OF THE JEWS

Luke gives us other particulars respecting the trial (23:2), informing us that the Jews brought their charges under three counts--all of them signifying treason against the Roman government. (1) Sedition. (2) Forbidding to give tribute to Caesar. (3) That he claimed himself to be an anointed king. Doubtless witnesses were produced to substantiate these charges.

No man could occupy the position which Pilate held without possessing some degree of mental acumen and thought. And though but a heathen and a sinful man, Pilate quickly discerned the true status of the case before him, that it was a case of religious persecution, that the accusers were not interested in upholding the Roman government, and that the accused was not a menace to that government in any particular. After hearing the testimony Pilate entered again into the judgment hall to personally speak with the prisoner and to consider what he should do in the matter. Here all four of the evangelists agree that his first words to Jesus were, "Art thou the King of the Jews?"

This was a question which our Lord could not properly evade. He was the King of the Jews; he had left the heavenly glory to assume this very position; his coming had been heralded for centuries before and had constituted the basis of the divine promises and prophecies. He could not deny the fact now before Pilate; to have done so would have been to counteract and overthrow his own teachings and the very faith which he wished to establish according to the divine plan. At the same time it was due to Pilate and to us all that he should plainly show by his answer that he was not seeking to wrest the government from Pilate and the Romans at this time. The answer was along this line--"Sayest thou this thing of thyself, or did others tell it thee of me?" or perhaps we might paraphrase the answer thus: "Are you asking this question from your own standpoint as a Roman, or are you asking from the standpoint of the hopes of the Jews as religionists?"

Pilate's retort was, "You are aware that I am not a Jew and do not enter sympathetically into the hopes of your nation. It is your own nation and the chief religious rulers of the same, over whom you might be esteemed to be a prince or king--it is these very men who have

R3555 : page 141

delivered you to me, who have put you in my power, who want me to put you to death. What have you done to them? In what way have you so displeased them and angered them and aroused their fierce jealousy?"

Our Lord was calm and moderate, yet just to the point: "My Kingdom is not of this world," not a kingdom of the present order or arrangement. This was as much as was necessary to be told under the circumstances, as much as Pilate could have understood--more probably would have confused him. How brief and how wise was this answer! Our Lord proceeded to call Pilate's attention to the fact that his followers were not fighting for him, not seeking to establish his sway, his Kingdom authority by force; that if his Kingdom were thus to be established he would never have permitted himself to thus have been left at the mercy of his enemies; that his Kingdom was not from hence, was not yet due to come into power. In one of our Lord's parables he pointed out this very same lesson, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." He marks his Kingdom as beginning at his second advent.

Pilate evidently caught the thought, as is implied in his answer, "Art thou not a King, then?"--Do I understand you to mean that you are to be a King, but have not yet become a King, that your reign is in the distant future? Our Lord replied, Yes, you were right in your original assumption that I am a King. I was born a King, I came into the world for this very purpose of being a King, all my testimony is in line with this great truth; every one who is honest, everyone who is of the truth heareth my voice and is thus drawn to be my disciple or follower and to appreciate me as King. Others, however, are in the majority and do not recognize me now, and will not until the time shall come when I shall set up my Kingdom. Thus we paraphrase the record.

"WHAT IS TRUTH?"

Our Lord's reference to truth, sincerity, honesty, seemed to touch a tender spot in Pilate's conscience. Few worldly people respect insincerity. Many would not

R3555 : page 142

wish to lie or deceive egregiously or injuriously, but nevertheless deception is considered a part of the life and character and practice of every successful person in business and in society. So, catching at our Lord's last statement, Pilate, as he turned on his heel to go back to the Jews, said, Yes, but who will tell us how closely that word truth or sincerity should be or could be applied in life's affairs?

It is well for the Lord's people to have clearly in mind that as the Master designated himself the Way, the Truth, the Life, so all who are truly his disciples must be of the Truth, must be sincere. It would appear that the

Lord is during this Gospel age especially calling this class, the truth-hungry, the sincere, the honest-hearted, and that others are not apt to be much influenced by any of the hopes and promises now extended; but that even if such persons should now get a clue of the Truth they do not hold it long, not being at heart children of the Truth, children of the Light. How important, then, that we should be honest-hearted to begin with, sincere in all our words and thoughts and conduct; and while this honesty of word and deed should guide all of our relationships with the world, we should be doubly careful to have them measure our relationship to the Lord and to his people and to his Word! Only the sincere will ever be truly overcomers.

Poor Pilate, as he thought of his own disregard for sincerity in many of the prominent affairs of his life, and as he looked at the leaders and rulers of the Jewish nation, which claimed to be the most holy people in the world, feared that question of What is truth? What is it to be sincere? How true and how sincere should we be? These were questions beyond his depth, beyond his power to properly weigh, and apparently equally beyond the power of appreciation of the chiefest of the Jews. Jesus himself apparently was the only representative and exponent of the Truth--he was preaching a doctrine which evidently was too high above the heads of his own nation. We may see, however, that in the Lord's plan this preaching of the Truth is the means whereby the Lord would gather together a people for himself, his jewels during this Gospel age.

No wonder the Scriptures tell us that those whom the Lord is thus choosing along the lines of truth and sincerity are peculiar people, different from the majority, and no wonder either that they tell us that in all they will be but a little flock. Let us, dear readers, make every effort that by the grace of God we may be amongst these very elect ones. Let us prize the Truth above riches or honor of men--yea, above life itself; so shall we be true disciples, followers of him who is the truth, and who prayed for us saying, "Sanctify them through thy Truth, Thy Word is Truth."

"I FIND NO FAULT IN HIM."

In these words we have Pilate's verdict--not guilty. According to Roman law this was the proper ending of the case. But the Jews, realizing now that after all their efforts their prey was about to escape from them, were angered and threatened Pilate, not too openly so as to taunt him, but in a very effective manner. Not long before they had accused him to the emperor, and now in covert language they threatened a further accusation, hinting that this time their charges would probably be very powerful in the estimation of the emperor. They intimated that their charge would be that Pilate was fostering sedition, that he was no friend of the emperor, Caesar, that they themselves were more loyal than he; that when they found a seditious person of their own nation raising a disturbance they freely brought him to Pilate, merely asking for his execution, and that the emperor's representative was guilty of treason in refusing to execute one who claimed that he was the King of the Jews and was gathering to his standard many of the people all through the length and breadth of Palestine.

Pilate at once discerned that such a charge brought by such influential persons would be a serious matter in the eyes of the emperor; but, hearing of Galilee, he inquired if Jesus were by birth a Galilean, and receiving an affirmative answer he found a loophole and said, Then he belongs to Herod's jurisdiction and I transfer the whole matter to Herod's court; let him deal with him.--Luke 23:5-12.

We remember how the Lord was maltreated by Herod and his soldiers, crowned with thorns, invested with a purple robe and returned to Pilate. It was in the meantime, probably, that Pilate's wife told him of her dream respecting Jesus, and no doubt the governor was doubly perplexed when the prisoner was returned to his court in the gorgeous robe which made more prominent his real claims, and yet made even more ridiculous the pretensions of the Jewish priests and rulers that he was a dangerous person, a menace to the government.

It occurred to Pilate that one way to appease the Jews--to let them feel that they had not been utterly defeated--would be to allow the supposition that he was justly condemned and then to let him be the prisoner usually respited at this season every year. He proposed this, but the rabble cried out for Barabbas, who was really a seditious person and a murderer, and probably the real ideal of many of those who were hounding Jesus at the instigation of the priests. It was then that Pilate asked, "What, then, shall I do with Jesus?" and, instigated by the priests and Pharisees, the answer came, "Crucify him! Crucify him!"

"VOX POPULI, VOX DEI."

Alas, poor fallen human nature! How little it is to be relied upon! How untruthful is the proverb, "Vox populi, vox Dei"--The voice of the people is the voice of God. If we could suppose the world filled with perfect men and women, in the image and likeness of God and actuated by the spirit of holiness, then, indeed, we could suppose that the voice of the multitude would be the voice of God. But the very reverse is not infrequently the case; the voice of the people is often the voice of the demons who are deluding them, as the Apostle intimates, saying, "The god of this world hath blinded the minds of them that believe not."

In accord with this thought, that the judgment of the world is not to be depended upon under present conditions, is our Lord's suggestion to all of us, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, [blind, still servants of sin in fellowship instead of opposition to the principles of selfishness now prevailing] the world would love its own. But now ye are not of the world, for I have chosen you out of the world, that you should go and bring forth fruit and that your fruitage should be perpetual." To us, then, the voice of Jesus is the voice of God, and only his sheep hear his voice and follow him. We are glad, however, to remember the assurances of the divine promise that ultimately all the families of the earth shall be blessed and brought to a knowledge of the Truth, released from the bondage of sin and Satan, who then will be

R3555 : page 143

placed under restraint. Meantime those who stand for the right must be content to be of the minority, but their faith will be strengthened by the assurance that he that is for us is more than all that be against us. By and by, when the clouds of darkness of this present time shall have rolled away and the new Kingdom shall be in power, the Sun of Righteousness shall shine forth, and the righteous shall be in the majority, and whosoever will not obey the laws of that empire shall be destroyed from amongst the people.--Acts 3:23.

===================

R3556 : page 143

FAVORABLE PRESS COMMENTS FROM AUSTRALIA.

"MILLENNIAL DAWN is the title of a book of 350 pages dealing with the future age of peace and content to which the Scriptures point and to which the whole creation moves. The preface indicates that six other volumes are to follow, so that on the completion of the seventh volume there will be a whole library on a very absorbing and interesting study. Much in the book commends itself to us, and while some current theologies would almost reject it in toto, it is a sound exposition of Scripture along the line of pre-millennialism, a theory which, based on Scripture, advocates the view that the Millennium must be preceded by the second advent of Christ.

"We believe the positions taken up by Mr. Charles T. Russell, the author, to be in the main true, and in accordance with the Bible teaching. The chart given in the front of the volume is a help to the understanding of the subsequent chapters. There is no doubt that matters pertaining to the last things are, in the mind of the average believer, in a state of flux....In this volume much is cleared up, and a scheme of the "Ages" propounded which is both interesting and edifying, if not quite final on the subject.

"The book as a whole is most loyal to the Scriptures, and has interesting and vindicating chapters on The Permission of Evil, The Day of Judgment, Ransom and Restitution, The Existence of an Intelligent Creator, The Bible as a Divine Revelation, viewed in the Light of Reason; and in matters of eschatology would probably open the eyes of Presbyterian and Methodist divines to their profit and advantage. The book is issued by the WATCH TOWER BIBLE & TRACT SOCIETY, Allegheny, Pa., U.S.A.; it is neatly got up on good paper, has clear type, and is a marvel of cheapness."--Evening Mail, Bendigo, Vic., Oct. 7, 1904.

"MILLENNIAL DAWN," by Charles T. Russell:--Watch Tower Bible & Tract Society, Allegheny, Pa., U.S.A.

"Whenever human methods of reasoning have failed to solve the 'Divine Plan of the Ages,' whenever our system of theology has failed to harmonize in itself every statement of the Bible, we have been prone to console ourselves with the unsatisfying reflection that God's ways are not our ways. Revised versions of the Bible have helped but little, for we have been content to accept as unquestionable a system of theology based in many cases upon an erroneous interpretation of Holy Writ. The book under notice convinces us that this is so. It claims to unfold a system of theology that harmonizes in itself every statement of the Bible, and appears to thoroughly justify its claim. Where it differs from the system of theology commonly preached, it upholds its claim by the strongest scriptural evidence. It is designed to be a 'helping hand for Bible students,' and will, we believe, be hailed as a book of glad tidings, strengthening the earnest and encouraging the weakhearted. Those who have loved their Bibles and found therein comfort and help in adversity, will find new beauties revealed, and derive fresh hopes in the light of this interesting guide.

"The various creeds of to-day teach that the many hundreds of millions of Christless heathen are on the road to everlasting torment. Most Christian people appear to accept this idea with a shudder, perhaps, at the awful punishment for blameless ignorance. Missionary enterprise is not without energy, but among such countless hordes, the best missionary efforts in the world are as the drops of water that wear a stone. Then, there are those humane persons, who argue that a merciful Creator will not punish with eternal torture the blameless ignorance of the heathen. In other words, that either Christ's sacrifice or heathen ignorance will suffice for salvation. They don't mean this, but that is what the argument amounts to. When asked 'What must I do to be saved?' the Apostles answered, 'Believe on the Lord Jesus Christ.' 'There is none other name under Heaven given among men whereby we must be saved.'--

Acts 4:12.

"These difficulties have long wanted a solution in vain. Altogether it cannot be said that the system of theology commonly accepted among Christian peoples is a satisfactory one. Not only has it been repugnant to our ideas of justice that the ignorant shall be punished while salvation through ignorance is opposed to reason and Scripture; but it has occurred to many that of those who fail in the broad light of Christianity, all are not equally culpable. Some have been brought up surrounded by every influence for good, others in associations of vice and wickedness. Clearly the struggle has not been at all equal. Christ said to Capernaum, 'If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.'

"The author of 'MILLENNIAL DAWN' quotes many Scriptures to show that the day will come when all, under whatever conditions they have lived, will have equal opportunities, when any who sin wilfully against full light and ability will perish in the second death. And should anyone during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life, and will be "cut off" tho at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: 'As a lad shall one die a hundred years old.' (Isa. 65:20.) Thus all must have at least one hundred years of trial, and if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

"This is a very different idea of the Judgment than that ordinarily held by Christians, but it is a hopeful one, and tho space does not permit us to give the whole array of reasoning put forward by the author, we trust sufficient has been said on the point to induce a study of the book....We heartily commend it to all Bible readers, and hope that it will prove the boon to them we anticipate from our careful reading."--Daily Argus, Bathurst, N.S.W., Nov. 17, 1904.

===================

SEMI-MONTHLY.
VOL. XXVI. MAY 15, 1905. No. 10

CONTENTS.

Views from the Watch Tower........................147
  The Wrong-Headedness of Higher Criticism......147
  Pope Pius X. and France.......................148
  Holy Russia in the Balances...................149

Ingersoll's Chances for Salvation.............150
Rev. S. G. Lee's Dream of the Future Church...151
The Greatest Event of History.....................152
"Via Dolorosa"--the Way of the Cross..........153
Killing the Prince of Life...................154
"Sitting Down, they Watched Him There"........155
A Little Talk with Jesus (Poem)..................156
"I am Alive Forevermore"..........................156
"Many Infallible Proofs"......................157
Why the Different Forms?......................158
"Whosesoever Sins Ye Remit"..................159

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, CHATTANOOGA, TENN., JUNE 3-6

THE RAILROADS of Southern, Central and South-western Associations will sell tickets to this Convention at one fare and one-third, plus 25 cents, on the "Certificate Plan." You purchase a regular ticket to Chattanooga, telling your ticket-agent at the time that you desire a Certificate, that you are going to the WATCH

TOWER BIBLE & TRACT SOCIETY'S CONVENTION, and which will entitle you to purchase a return ticket at one-third a regular fare. Hold on to that certificate, as without it you would be charged full fare when buying your return ticket. The Certificates will need to be signed, but we will publicly announce at the Convention the name of the brother who will attend to the matter for you and save you all trouble.

ACCOMMODATIONS should be secured in advance to avoid confusion and trouble to yourself and the Entertainment Committee. Therefore, if you will attend, write at once, saying briefly (a) how many will be of your party; (b) how many of each sex; (c) if colored, so state; (d) married couples desirous of rooming together should so state. AS TO RATES.--It will be safe to count that a room for one person will cost $1.00 per night in a good, respectable house, or a room for two $1.25. Unless you specify to the contrary, arrangements will be made for two in a bed and two beds in a large room at the cost of 50 cents each person. MEALS can be secured from 15 cents up, according to quantity, kind and service.

Do not write on this subject at length. Tell us about things at the Convention. Give the information briefly and to the point. A postal card will do. Address the WATCH TOWER BIBLE & TRACT SOCIETY, 612 Arch St., Allegheny, Pa.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depend.

==========

R3563 : page 146

THE SOLON JOURNAL DISCONTINUED.

The brethren of the "Solon Association" request us to explain that its "Solon Journal" was started largely to reach and advantage WATCH TOWER readers, and that having issued the four numbers promised to our readers its further publication has been abandoned for the present, because its motive was misunderstood or not appreciated. Subscriptions paid in will be refunded. Those of our readers interested in the purposes of the Solon Association, or who desire to use it further, are promised every assistance if they will address "Solon Association," P.O. Box 1134, Pittsburgh.

===================

R3557 : page 147

VIEWS FROM THE WATCH TOWER

THE WRONG-HEADEDNESS OF HIGHER CRITICISM

EMIL REICH, a Hungarian writer, discussing and contradicting the conclusions of Higher Critics, in the Contemporary Review, says,--"The complete wrong-headedness of the whole method of higher criticism cannot fail to be manifest to anybody who bases his judgments upon the true essence of the matter in dispute, and not upon mere externals.

"Some of the latest samples of philological jugglery with which the public has been duped are too amusing to be omitted. If only read from the humorous standpoint, it is doubtful whether any book could afford a merrier half-hour than one of the latest achievements of Prof. Hugo Winckler--two volumes in which he finally dissolves into myth the small portion of Jewish history which had been mercifully left to us. Listen a while, and you shall hear how Jewish tradition is a mere flimsy plagiarism of Babylonian myths. Among the general massacre of Biblical personalities we can only mention a few of the victims. What person has hitherto been more historical than Joseph? But to Professor Winckler he is an obvious astral myth, for in the 43d chapter of Genesis, verse 25, does he not come at noon? And is not this clear enough proof that he is a mere personification of the sun? Besides, if we are disposed to doubt, we must recollect that Joseph dreamed that the sun, moon, and eleven stars bowed down to him; and who should they bow to save the sun? Joshua, too, is the sun. For he is the son of Nun, and does not Nun, being interpreted, mean fish? and does not the sun at the spring equinox issue from the constellation of Pisces? What could be more conclusive? Besides, does it not amply explain why Joshua's companion is Caleb? Now Caleb is Kaleb, and Kaleb is Kelb, and Kelb is a dog. So of course Caleb is clearly put for the dog star Sirius." This, as he suggests, is "philology run mad" and "utter misconception."

"They imagine because they have been able to trace similarities, or even identities, between the purely external phenomena of Judaism or of Christianity and the religious ceremonials of ancient Babylonia, that they have thereby proved that Christianity and Judaism are nothing but cribs of what the Babylonians long before possessed." But "within the last few weeks matter has been published which should finally turn the higher critics out of the position in which they have been so long comfortably entrenched."

Reference is here made to the recent discovery in east Africa, of an obscure tribe of negroes, whose religious myths and traditions show an extraordinary similarity to those of the Hebrew Scriptures. Herr Reich argues that this confirms the thought that Babylonia and other lands possessing such religious foundations got them from the Hebrews; contradicting the "higher critical thought" that the Hebrew ideas on religious subjects were but a rehash of what the people of Babylonia possessed long, long before Moses' day. Continuing on this line he says:

"Arabia, at all times the 'store chamber of nations,' was never able to feed her untold thousands of hardy, beautiful, gifted people. Accordingly, they emigrated in all directions, as they did in the times of Mohammed and at other times. Thousands of years before Christ a stock of religious and other legends had grown up among them about the great riddles of the world. This they carried into their new countries; and thus the Babylonians, the Hebrews, the Masai, and very probably many another now unknown tribe from Arabia, whether in Persia, Afghanistan, Beluchistan, or India, preserved, and still preserves, the legends about creation, the deluge, the decalogue, etc., in their aboriginal form. It is just as possible, with purely philological arguments, to deduce the Masai legends from Hebrew stories as it is to deduce Hebrew legends from Babylonian myths. Or, to put it in a different fashion, the same philological arguments that have served to declare the Hebrew legends as mere copies of Babylonian myths, may now be employed in proving that all the Hebrew legends are of Masai origin, or vice versa. This absolute inability of the philological method of higher criticism to decide definitely which is the parent and which the child, at once condemns it."...

"It is evident that philological reasoning which brings us to results which are so little permanent, results which are absolutely overturned by the first chance discovery, must have something fundamentally wrong in it. This fundamental and initial vice, quod tractu temporis convalescere nequit [which the lapse of time cannot heal], which can be cured neither by the moderation and

R3557 : page 148

soberness of Hommel, who together with a few other historians has not yet given in to the claims of the 'higher critics', nor by a still greater refinement of philological methods--this initial fault has vitiated and will vitiate all modern hypercriticism of ancient records. Nor is there any particular difficulty in finding out the true nature of this fault. It is this: The history of the ancient nations must be constructed not on the basis of the philological study of their records, but mainly on the basis of considerations of geography, or, as the present writer has ventured to call it, of geo-politics. What made the few tribes, 'Semitic' or other, in Palestine, Syria, and Phenicia, so important a factor in history was neither their language nor their 'race'. The Hebrews and the Phenicians have indeed played in history a role of the first magnitude. So have, even in a greater measure, the Hellenes. All the three were--and this is the capital point--border-nations proper. They lived on the great line of friction between the powerful and civilized inland empires of Assyria, Babylon, Egypt, the Hittites, the Phrygians, the Lydians, etc. All these inland empires necessarily, and as a matter of history, gravitated toward the 'Great Sea,' or the Mediterranean; all the peoples on the 'line' between the Mediterranean and the territories of the conflicting empires were then necessarily exposed to the maximum of friction, danger, and deeply agitated activity. Those nations were called the Hellenes, the Phenicians, the Hebrews, the Edomites, etc. Being in imminent danger of absorption at the hands of the empires, those nations could not but see, and did see, that they could protect themselves with success only by having recourse either to the immense leverage of sea-power, which the empires did not possess; or by energizing themselves both intellectually and politically to a degree much more intense than the empires had ever done. Accordingly some of them were forced to lay extraordinary premiums on higher intellect and spiritual growth, by means of which they resisted the more massive onslaught of the intellectually inferior empires....That gigantic intellectual struggles, such as those border nations were forced to undertake or else perish, can not be conducted without personalities of the first order, only a mere text-critic can doubt. One may deny the existence of the Jews; but once their existence is conceded one can not deny the existence of Moses. One may deny the existence of the Carthusians; but once their existence, i.e., their secular spiritual struggle with all the forces of life is admitted, one can not possibly deny the historic existence of St. Bruno. One may minimize, or doubt the Reformation; but certainly not Luther. Higher criticism has arrived at its final term: bankruptcy."

POPE PIUS X. AND FRANCE

The conflict between the French government and the Pope continues and is expected soon to result in the dissolution of the "Concordat" and thus in a complete separation of Church and State in France. The "Concordat" is an agreement in writing under which France is bound to support and defend Roman Catholicism in France and to some extent its missions, etc., in foreign lands. In consideration of this the papacy acknowledges the right of the French government to have a voice in determining who may or may not be the bishops, arch-bishops and cardinals of France.

The present trouble, it will be remembered, began with the determination of the French to put their schools on a higher level, to accomplish which, necessitated the prohibiting of further teaching by Jesuits, nuns and others of monastic orders, in their official garbs, etc. In other words France wanted such Free Schools as have so greatly profited the people of the United States. This led to wordy-strife, many ecclesiastics attacking and denouncing the Government. These in turn were opposed by the Government which speaking for the majority of the people, declared such strife to be against France, and some of the bitterest, accused of attempts to foment rebellion and civil commotion were expelled from the country.

As one bishopric after another became vacant and a successor was nominated by the Pope he was seen to be of the bitter anti-France kind and was refused under the terms of the "Concordat." The Pope has refused to nominate other bishops more acceptable to the French until now ten bishoprics or sees are vacant, and the Catholic populations of the same are, it is claimed, suffering "spiritual deprivations" as a consequence. We doubt this, but it is a cause for continued and increasing friction.

France is firm and declares she will cut the "Concordat" knot and be free to manage her own Church affairs--either paying such priests and bishops, etc., as she chooses or leaving them as in the United States to be supported by the people who desire them. The latter

R3558 : page 148

plan is not likely, however, because the French people, unused to paying their preachers, could not be expected to voluntarily contribute more than a tithe of the amount now paid to support the clergy, and because the Government and wealthier class would fear to lose a restraint over the masses maintainable through a paid ministry.

The Pope is blamed by many "liberal" French Catholics for being short-sighted and likely to do great injury to Romanism. The Pope on the contrary declares that he is quite willing that France should do her worst, declares that he will not recede, and that the breaking of the "Concordat" will furnish him the better opportunity to "purge" the French clergy amongst whom he implies there is serious unfaithfulness--the result of their semi-political appointments.

A writer in The Edinburgh Review criticizes the Pope's course as unwise and says:--

"Certain prelates of unblemished reputation, whose only offenses are their attitude of reserve toward the congregations (religious orders), their refusal to support the campaign against the republic, and--in a few cases--their sympathy with the movement toward a scientific theology, are already marked out for attack. The refusal of Rome to institute to the ten sees now vacant gives color to this belief, which is entertained in quarters usually well informed and has been encouraged by the clerical press. This process of 'purging' would be facilitated by the repeal of the Concordat."

The writer thinks that then,--

"The bishops and higher clergy would be simply nominees of Rome. Thus the rights of the laity, surviving, however faintly, under the present system, as in our own 'conge d'elire,' would be extinguished; thus the last vestige of popular election, without which the early church refused to acknowledge a bishop as legitimately appointed, would disappear. The present method of selection is not ideal. 'Le gouvernement propose un fripon; Rome un cure de campagne: on nomme un imbecile' ['The Government proposes a rascal; Rome a country pastor; an idiot is appointed'] said a cynic."

We cannot concur in this view. If the French Government shall "hire" the priests and bishops, Rome's nominations will be of insignificant force, unless

R3558 : page 149

done privately, through the people. The same writer gives the following portrait of the Pope, which at least gives him credit for sincerity.

"Everything is against him: his seminary training, his provincialism, his seclusion from the free air of the world. France--her people, her history, her language even--is strange to him: he sees 'men as trees, walking'; he misconceives the situation with which he has to deal. He sees, because he is prepared to see it, an atheist ministry kept in power by the vote of a godless majority; persecuted religious --guileless Jesuits and peace-loving Assumptionists--secularism rampant in the schools; unbelief, in the shape of criticism, invading the clergy; religion attacked from without and from within. And his singleness of purpose forbids him to take into account the motives of prudence that would have weighed with his predecessor: he is for rebuilding the walls of Jerusalem, sword as well as trowel in hand."

"As to the reasons for the estrangement from religion of so large a proportion of the French people thoughtful Catholics are pretty well agreed. They hold Rome to be chiefly responsible. The Vatican, they say, has for the last half-century and more persistently encouraged fanatics and crushed every movement that promised to bring about a revival of religion in France. There have been several such movements since the time of Lamennais, and they have all met the same fate as that with which he was identified. In the early nineties there was a great revival of enthusiasm among French Catholics; partly, at least due to the encyclical Rerum Novarum of Leo XIII. and other utterances of the late Pope which seemed to be progressive in tendency. This enthusiasm found expression in such organizations as the 'Union progressiste de la Jeunesse catholique,' of which M. Felix Boudin was the founder. The movement was bitterly opposed by the Ultramontane party in France, but it grew stronger and more influential in spite of their opposition until at last Rome, as usual, yielded to the fanatics, and the movement was ended by the letter of Leo XIII. condemning 'Americanism' in January, 1899.

"If ever a Pope had need of accurate information and prudent counsel, that Pope is Pius X. Never was the incompatibility between Catholicism, as a polity, and society more palpable; never was the opposition between Catholic teaching, as commonly presented, and science more radical or more widely felt. This incompatibility and this opposition have reached their climax in France."

In our opinion the Lord is overruling in France, as elsewhere to the intent that now in this "harvest" time his sincere truth-hungry people may be fed the meat in due season, each according to his condition and hunger. Whoever overlooks the supervision of our present Lord in the affairs of the nations and churches of "Christendom," ignores the principal factors in the momentous events through which the world is now passing, and which will culminate in anarchy, worldwide, by the end of A.D., 1914, according to our reading of the prophetic Word.

HOLY RUSSIA IN THE BALANCES

Many of the Russians are very religious. In their estimation the term "Holy Russia" is applied in all sincerity. To them (as to the Chinese) all the remainder of the world is benighted and barbarian. The Czar is their emperor and pope. God is the "Great Father," the Czar is the "Little Father." To them the fulfilment of our Lord's prayer petition, "Thy Kingdom come," means the spread of the Russian empire over all the earth.

Some time ago they were mere serfs--slaves to the Nobles. The reform movement of some time since, changing all that and making the people free, was hailed as a boon from heaven through the "Little Father." The measure was really a good one, but in selfish hands it has been perverted. Instead of the many nobles, Russia now has, besides the Czar, his close relatives, the Grand Dukes, under whom a bureaucracy has sprung up that oppresses both the nobles, used to favor, and the people who, released from slavery, had hoped for so much more liberty and prosperity. Thus it happens that Russia is full of discontent and both the upper and the lower classes are longing for a change. The Czar no doubt is doing his best, but is in a trying position. His close relatives as his advisers control the army of office-holders, who, drawn from the lower social planes, are their willing tools--each for his price, of imperial favor and financial prosperity.

The shaking which Russia is experiencing from the

Japanese is joined to the shaking and discontent at home, and the results look ominous. Where it will end none can tell. The shaking will no doubt awaken the poor, ignorant peasantry and at a great cost of pain and sorrow may prove a blessing in disguise. The N.Y. Sun gives particulars respecting a great revolutionary demonstration recently at the renowned University of St. Petersburg, participated in by the faculty as well as the students. The meeting denounced the government, tore a portrait of the Czar to shreds and displayed a red flag and a motto, "Hail to the Constituent Assembly." It voted to discontinue the work of the University for the remainder of the term and passed

RESOLUTIONS AS FOLLOWS:

"Effete Russian absolutism is drawing daily--nay, hourly--to its inevitable doom. Powerless to cope with an awakened people, in its agony it devises one measure more ridiculous than another and one method more reckless than another to delay its downfall.

"It entered upon a criminal adventure in the Far East, which has cost the people tens of thousands of lives and millions of hard-earned money. Conscious of its goal, the intelligence of the students has long conducted a stubborn fight to obtain the most elementary human rights, often falling fainting before the brutal force of an unbridled Government until at last the proletariat entered the historic arena, and at the same time, as it came to the knowledge of itself, dealt czardom the heaviest blows.

"The recent bloody events have clearly shown what absolutism is capable of in defense of its pitiful, shameful existence. The sincere, fraternal, harmonious action of the proletariat on those days of January signed the death-warrant of absolutism and without doubt insured the speedy political liberation of Russia.

"We, as a section of the educated community, conscious of our goal, welcome the solidarity of workmen and put forward the following demands:

"First--Summoning a legislative assembly on the basis of a universal, equal, and secret ballot of male and female citizens; freedom of speech; freedom of the press; freedom of organization and of striking.

"Second--Amnesty for all who have been punished for their political or religious convictions.

"Third--The fact of belonging to any particular nationality shall not prejudice political rights.

"Further, as a guarantee against interference of the Russian Government in the free execution of these demands, a people's militia must immediately be formed, in whose ranks all citizens can fight to realize our aspirations.

"Recognizing the significance of this historical

R3559 : page 150

moment, when Russia is emerging from a period of ferment into open revolt, and when every one has but one end in view, we can not pursue our studies, and therefore suspend them until September. By that time events will have furnished new material for the solution of these questions."

HOW RUSSIAN NOBILITY VIEW THINGS

The following is from the N.Y. Tribune, an editorial.

"A significant light is cast upon the state of unrest pervading all classes in Russia by the personal message of a prominent Russian to a friend in this country which we are permitted to publish. For obvious reasons it would not do to give the writer's name or furnish any hint of his identity. He belongs, however, to a wealthy family which is on terms of intimacy with the imperial household. He is related to members of the Ministry and is himself a high official. His message was written in French on one of the Red Cross picture postal cards which have been sold in large numbers to swell the fund to care for the victims of Japanese bullets. His words, literally translated, are:

"'I had wished to write thee a letter, above all, about our ideas on the war. The war is most unpopular, and we all desire our own defeat. We hope that it will open the eyes of the common people to the fraud of our government, which is universally hated. One hears on all sides that the Japanese are fighting for our freedom--there is nowhere the slightest feeling against the Japanese.'

"How this remarkable sentiment ever came to be let out of Russia is a subject for speculation, but certainly it came out by mail and was duly delivered in this country by the postal authorities.

...If on 'all sides' among the Russian upper classes it is said that the Japanese are fighting for Russian freedom and an intelligent Russian can report 'we all desire our own defeat,' on what a precarious foundation must the whole bureaucracy, with its domestic and foreign troubles, stand? However we may consider this letter, it is prophetic of important changes in Russian society."

* * *

The world is making history very rapidly. One year counts for almost as much as fifty long ago,--for more indeed. How easily all we expect of Scripture fulfilment can come about by October, 1914!

INGERSOLL'S CHANCES FOR SALVATION

A minister having expressed hope that Robert Ingersoll may be reckoned amongst the saved, the New York Herald sent reporters to interview ministers of various denominations on the subject. Some of the replies quoted below seem peculiar, to say the least. The keynote of all is that Faith is not essential; a contradiction to the Scriptural declaration that--"without faith it is impossible to please God," and many others of like import. We quote:

The Rev. William B. Bodine, rector of the Protestant Episcopal Church of the Savior, said: "I do not know why any agnostic, if honest in his beliefs, should not enter the Kingdom of heaven."

What kind of a Kingdom does this gentleman--titled, ordained, and doubtless esteemed, but Scripturally an unlearned "teacher"--imagine? He certainly does not stumble into the erroneous idea that each denomination of Christendom is a Kingdom of heaven, for doubtless, he knows that Ingersoll was not a member of any of them in his lifetime, and could not join any of them since. We are bound to suppose that he has in mind the glorious Kingdom to be established at our Lord's second advent, respecting which he said to his apostles and footstep followers: "Fear not, little flock; it is the Father's good pleasure to give you the Kingdom." Our Lord again said to his followers, "Through much tribulation shall ye enter the Kingdom;" and again, "Blessed are the poor in spirit for theirs is the Kingdom of heaven." and "Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of heaven;" and again, "Except a man be born again he cannot enter the Kingdom of heaven."

We have no unkind word or wish for Mr. Ingersoll, but we confess that we never knew him as meek or "poor in spirit," nor as persecuted for righteousness, nor as "born again," nor as one of the Lord's jewels, his "little flock." If this reverend gentleman teaches truthfully on this subject we would like very much to hear him tell us just what classes of men are outside the "little flock" and not "born again."

The Rev. Chas. W. Bickley, of the Mariners' Methodist Episcopal Bethel, said: "I cannot believe that an all-merciful Father will punish his erring children when they unknowingly disregard his divinity. Ingersoll's many good acts and strict moral life will plead with him who abundantly pardons."

Here an appeal is made to divine mercy regardless of the divine testimony that all of God's mercy is exercised through Christ--that "there is none other name given, under heaven or amongst men, whereby we must be saved." Hope built on any other foundation is false hope. And any teaching of any other hope is false teaching.

We are glad to note the sentiment of compassion expressed, but must repudiate the thought, that Ingersoll or any other member of the human family has or ever had such acts and morals as would plead his cause with God and secure his forgiveness. If that be true teaching it would follow that Christ died in vain, "the just for the unjust to bring us to God,"--then every man should be told to let his acts and morals "plead" for him.

Ingersoll's acts and morals do not need to "plead" for him; because God had compassion on him and all of our race before we were born, and sent forth his Son to redeem us all from our death sentence and to make possible to all a return to divine favor. All must learn of this favor in God's "due time," and if the present life was not Ingersoll's due time to learn of God's grace his will surely come to him in the future life. And he will have a full opportunity to profit by the "resurrection by judgments."--John 5:28,29.

The Rev. Dr. William Lyons, of the First Unitarian Church of Brookline, said that "the statement of the clergyman who said that if Ingersoll was sincere and honest in his belief he would be saved, is morally all right. We must all come to the truth, and Ingersoll, no matter what his belief, has come to the truth in the life hereafter."

This reverend gentleman's views would be amusing were the subject a less serious one. We could have agreed had he said that Mr. Ingersoll will come to a knowledge of the truth in the life hereafter, but we deny that he could come to any knowledge in death, because, as the Scriptures declare, "The dead know not anything." "There is neither wisdom nor knowledge nor device in the grave." (Eccl. 9:10.) How then can it be said that dead

R3559 : page 151

Mr. Ingersoll "has" come to knowledge beyond that enjoyed while alive? As to how he "has" attained knowledge in "the life hereafter" is not explained. The life hereafter is still future, and must be entered upon before any knowledge respecting it can be acquired.

Rt. Rev. Jas. A. McFaul, Bishop of Trenton, said: "Robert Ingersoll evidently owed his prejudice against Christianity to his early Calvinistic experience. Had he studied the doctrines and practices of the Catholic Church he would have beyond doubt regarded Christianity in a more favorable light. If he was sincere in his belief and lived a moral life we are allowed to hope that God has shown him mercy."

Like the minister first quoted, Bishop McFaul evidently thinks that an "agnostic" can be honest in his "beliefs." But here we are in trouble, for the word "agnostic" signifies without belief; and Ingersoll, a professed and boasted agnostic, could not therefore be considered "honest in his beliefs" when he had none. The gentleman must therefore be understood to mean that he was honest in his disbeliefs.

The bishop kindly says: "We are allowed to hope that God has shown him mercy." We fear that his kindness of heart led the bishop to abbreviate his statement of his "hopes," and that many readers will not accurately understand his words unless we amplify for him, as we are about to do. When he says, "We are allowed to hope," it implies that the teachings of Roman Catholicism grant the hope. Only, therefore, when we know those teachings can we properly weigh the bishop's hope for Ingersoll. Thus delimited it is--

(1) A hope that although a hell of everlasting and untellable anguish is set forth as the penalty of all heretics--all living in Christian lands and not giving adherence to the Church of Rome,--yet as a glimmer of hope is held out for all heathens and idiots, or others not knowingly and willingly opposed to Papacy, so there is such an allowance of hope for Ingersoll.

(2) But what does this "hope" amount to? This: That he has gone to Purgatory for hundreds or perhaps thousands of years, and may hope "some sweet day" to get out of it and into heaven. This is either a warm or a cold hope, according to chance, as taught by Doctor Dante in his great poem, "Inferno." He pictures some frozen solid in the ice, and others in other quarters burning in fiery ovens.

The bishop is "allowed to hope" that Ingersoll will get the full limit of punishment, hot or cold or alternated, because he left no money to pay for masses, nor has he friends who will spend their money for them thus to secure a curtailment of his sentence.

No intelligent Catholic can, on reflection, doubt that we have rightly outlined the bishop's "hope," for if bishops,

R3560 : page 151

archbishops, cardinals and even popes must tarry for a longer or shorter period in purgatory, according to Catholic doctrine, it follows, as beyond peradventure, that Ingersoll would be required to tarry quite a while in Inferno to get rid of his unbeliefs, etc.

The Rev. A. A. Berle, Congregationalist, said: "Colonel Ingersoll was a brave, chivalrous, high-hearted man, resolute in his championship of what he believed to be true, infinitely more to be respected than certain clerical infidels who discredit both the gospel and the Bible by covert insinuations. Peace to his ashes!"

We are pleased to find in the list of comments this one which we can unqualifiedly endorse. Mr. Ingersoll's outspoken opposition to the Bible is indeed to his credit as compared with the covert attacks on the Bible of so-called "higher critics," who in the name of the Lord and under vows of belief and under pay as defenders of the faith, are doing all in their power to undermine the Scriptures. Yes, Ingersoll was saintly as compared with these.

"Peace be to his ashes!" We can agree to this, too. His ashes are in the cold ground. He is suffering nothing, enjoying nothing, simply waiting unconsciously for the Lord's Millennial Kingdom, which will overthrow sin and every evil, causing the knowledge of the Lord to fill the earth, and calling forth from the tomb all of our race to test their willingness to live everlastingly, righteously, under reasonable conditions, or die the second death as utter reprobates. We have hope that Ingersoll when called forth from the tomb will be one of many to accept and obey the new government and share the blessing of the destruction of sin and all enemies, even "the last enemy" --death.

DR. S. G. LEE'S FUNNY DREAM OF THE FUTURE CHURCH.

"The Christian religion is facing the most obstinate and bewildering crisis in its history. The Church is not in a commanding position because the rest of the world is more eloquent than we are--is not so bodiless. The new Church is going to be the next feat of the Strong Man. He has attended to the other things. The iron in the ground in America--the unborn iron--is organized into a steel trust. The very coal, down in its thousands of years' sleep in the earth, is massed or nearly all massed and is getting ready to move as one body for the winter. The very ice on the ponds, before it is frozen, has a body all waiting for it, distributing it to its finger-tips in the great cities. Even sugar has a body. Millions of hens are laying eggs to-day as if they were one hen, for a syndicate out in Chicago. We are familiar enough with the fact that all powerful ideas are magnificently organized, and insist on having bodies. It is the fundamental fact that every man is dealing with, in the conduct of his business every year, and yet right in the midst of it we have the spectacle of the Christian churches still clinging to a sort of pleasant basket-picnic idea of religion, separate churches, separate denominations of separate churches, flocking feebly together on the round earth, each family bringing its own little basket of its own special food and keeping a little apart and chewing on it, looking over its shoulders at the others perhaps now and then in a sort of empty, anxious, kind-hearted way--getting together for a few remarks, or a city census, possibly. But that is all.

"As I see the Church of the future, we are not going to give anything up; we are all going to have our individual ways, our chapels, but we are all going to insist upon having a great central cathedral in every city, which shall belong to all of us. The Church of the future is going to be a great spiritual metropolis, every man going there, every man belonging there. It shall be like a great worshiping street of souls. Men shall feel in Church as in some great hushed city of each other's lives. It shall be the one place where a man can go with a whole human race and face God. It is simple enough to get people to agree if we have something big enough. It is going to be a Church where Jonathan Edwards and John Wesley and Ralph Waldo Emerson and Cardinal Newman and Luther would be able to worship in the same pew--and without having to be born several hundred years ago--to have people see that their souls belonged together. The Church of the future is going

R3560 : page 152

to give room to every man's life while he has it. If it does this, we will all get together. And if we all get together, the cathedral is inevitable. We will soon give God a body on the earth. The Church in every town at last shall be to every man and to every growing boy the greatest thing he knows. It shall be like the sky over the other things. It shall be fair to God. I am convinced that not until we have the cathedral in every community to symbolize the oneness in the churches, and the denominational chapels clustered about it to symbolize their individuality, can we expect a Church that will at once command and invite great cities and mighty men. The nations of the earth shall be seen kneeling in it, and all the institutions of the sons of men, the universities, the corporations, the very railroads, the stately lines of ships from around the sea, shall bow themselves and the great brutal mines from the hollows of the earth --all these shall come, and be seen kneeling there before the God who is the God of all that is. To say that he is the God of all that is, is what the cathedral is for. With its hundreds of voices, its hundreds of instruments of praise, its scores of preachers, its unceasing services and kinds of services, it shall enfold all men in one prayer and song. The same men will separate to be theological, perhaps. They will need to go off into different rooms and back parlors to be intellectual, and into different offices or parish houses to perform the details and to execute the business of religion; but for worship, the one thing that all Christians have in common, they are going to unite, that the worship may be worshipful, that the spirit may have a body and God be made amazing on the earth."--The Outlook.

===================

R3560 : page 152

THE GREATEST EVENT OF HISTORY

--JOHN 19:17-30.--MAY 28.--

Golden Text:--"Christ died for our sins according to the Scriptures."--1 Cor. 15:3.

CALVARY was the scene of the most wonderful event of history, the fulcrum as it were upon which divine Love and Justice operated for the rolling away of the curse resting upon humanity. Its site is not definitely known, yet the Latin word Calvary furnishes a clue, being an equivalent to the Hebrew word golgotha and signifying "the place of the skull." There is a bare knoll of a hill, with two caves in the front, which, looked at from a distance has rather the appearance of a skull, the caves and the brush growing therein representing the eye sockets. It is presumed that this was the place of the crucifixion. The same custom of describing rocks and hills by things which they somewhat resemble still prevails. Thus we have Sentinel Dome and Bridal Vail Falls in the Yosemite, Pulpit Rock and Teakettle Rock in the Rocky Mountains, the Owl's Head in the White Mountains and Caesar's Head in the Blue Ridge.

Crucifixion is a most horrible and torturous form of death, yet it was not the torture of death which our Redeemer suffered on our behalf which so much gives us a feeling of sympathy and sorrow as our minds go back to Calvary and the scenes preceding it. Two others were crucified with Jesus; many others had suffered a similar death before and since, and some, we may presume, suffered as much or more agony through longer-drawn-out torture, gradual burning at the stake, lacerations, etc. The thought which impresses our hearts most deeply is that our dear Savior's experiences not only were undeserved, unmerited by the one "who went about doing good," but that his experiences were in connection with the payment of our penalty, so that "by his stripes we are healed."--Isa. 53:5.

"THE LOVE OF CHRIST CONSTRAINETH US"

The thought that Christ died for our sins, the Just for the unjust, that he might bring us to God--that we might be restored to divine favor, released from the just curse or sentence of death which was upon us--this thought moves our hearts to loving sympathy. "The love of Christ constraineth us; and we thus judge that if one died for all, then were all dead [under just sentence of death]: and that we who live should henceforth not live unto ourselves but unto him who died for us."--2 Cor. 5:14,15.

"In the cross of Christ we glory,
  Towering o'er the wrecks of time;
All the light of sacred story

Gathers round its head sublime."

Proportionately as in our day the D.D.'s and college professors and the "wise of this world" are denying the necessity for our Lord's death and the value of the precious blood as an atonement for the sins of mankind, in that same proportion must those whose eyes have been opened by the grace of God to see the divine plan emphasize more and more the value of the cross as the basis of reconciliation between God and man. There is a great falling away in our day from this foundation

R3561 : page 152

feature of the Gospel. Jesus is presented as good, noble, a wonderful and wise teacher, whose words are suitable for texts and comments; but the sin of the world is denied when it is claimed that man is by an evolutionary process rising from the monkey condition to the divine likeness, and if there is no sin of the world to be atoned for, of course, the Scriptural record that Jesus made atonement for the sins of the world is in error, and this is the view that is rapidly spreading throughout Christendom and destroying all true Christian faith.

Any other faith is not the true Christian faith, not the faith once delivered to the saints, not the faith that is pleasing to God, not the faith that is the basis for justification and forgiveness of sins, not the faith that is to be respected and honored, blessed and rewarded by the Lord in due time. We cannot enunciate this matter

R3561 : page 153

too distinctly, even though it may offend some to be told that they are not Christians in the Scriptural sense of the word when they no longer hold the doctrine of the atonement through the blood of the cross--through the death of Jesus. Ultimately this doctrine will be seen to be the touchstone which will clearly show who are the Lord's and who are not. Those who lose this hub or center of faith, lose all part and lot in Christ so far, at least, as the present age is concerned. They are no more Christians than are Mohammedans or Jews or Confucians or Brahmins. Jews, Mohammedans and infidels believe that Jesus lived and that he died and that he was a great teacher, but this does not make them Christians and does not justify them. We are justified, as the Apostle points out, "Through faith in his blood." --Rom. 3:25.

"VIA DOLOROSA"--THE WAY OF THE CROSS

The way from Pilate's judgment hall to Calvary was indeed a sorrowful way, a doleful way. Pilate felt uncomfortable in having done the only thing he could reasonably have been expected to do under all the circumstances. The chief priests and doctors of divinity had scored a victory, and might be expected to exult as they saw their victim led as a lamb to the slaughter. Yet we must give them credit for some conscience and must suppose that they were far from happy; that although they had said to Pilate, "His blood be upon us and upon our children" they felt a mysterious dread of this wonderful person against whom they were prevailing. To suppose that their hearts were not troubled would be to discredit them everyway. On the way tender women, not disciples of Jesus, wept as Jesus passed by. Pilate had endeavored to appeal to the accusers of Jesus by having him scourged and then presenting him before them, crying, Ecce Homo--Behold the man! Look at the man whom you are asking me to crucify: no man in all your nation has such a face and form as his; not one of you for a moment considers that he is a wicked man; his face shows to the contrary. Will you not be satisfied? Will not your anger against him be appeased by the scourging which he has received? Will you not consent that I should let him go? But all these appeals were futile. His enemies were so filled with bitterness and envy that they were blind to his personal attractions. These, however, appealed to the women as he passed; they wept. Jesus was the most composed of all in that scene, because he had the assurance that he was doing the Father's will. This assurance had kept him calm and unmoved from the moment the angel appeared in Gethsemane to give him the word of divine favor and thus strengthen him. He was ready to endure anything that would be the Father's will, that would carry out the Father's plan, he had such confidence in the wisdom, the love, the justice and the power of God. To the weeping women he said, "Weep not for me, weep for yourselves"--doubtless having in mind the awful trouble which thirty-seven years after came upon that city.

"LET HIM TAKE UP HIS CROSS AND FOLLOW ME"

Jesus, bearing his cross, headed the procession, accompanied by four Roman soldiers; following came the two thieves with their crosses and four soldiers guarding each, the whole under the charge of a Centurion. Our Redeemer, less coarse by nature, less animal, more intelligent than the thieves, was probably less able naturally than they to carry the heavy timber of the cross--besides, he had been under a nervous strain and without food for about twelve hours. Evidently he was scarcely able to carry his load, and the Centurion compelled Simon of Cyrene, a countryman, to bear the cross after Jesus. Whether this means that he walked behind Jesus in the procession, carrying the cross, or that he carried the hinder part of the cross with Jesus, is uncertain; but in any event he had a most glorious opportunity, even though it was compulsory.

Many of the Lord's dear people, reading the account, have wished that they could have had a share in the carrying of that cross. Where were Peter, James and John and the others? Alas, they allowed fear to hinder them, to deprive them of a most glorious service. While thinking of this it is well to remember that our Lord has graciously provided that all of his followers may share in the carrying of his cross. The offense of the cross, the weight of the cross, has not ceased; the cross of Christ is still in the world; the privilege is still with us to bear it with him, following after him. Although the apostles lost the privilege of bearing the literal cross for Jesus, they gloriously recovered from their fear, and we have the record of their noble service, bearing the cross of Christ for all the years of their lives afterwards.

Let us love much, and let us show our love by our zeal in cross-bearing; and if at any time that zeal grows cold, let us remember the axiom, "No cross, no crown;" let us remember the Apostle's words, "If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him." Yet neither the fear of death nor the appreciation of the crown must be the controlling motive. The mainspring of our devotion to the Lord must be an appreciation of what he has done for us, our love to him, and our desire to do what would please him, and thus show a responsive love. Let us remember that while the Lord Jesus, the Head of the Church, was glorified long ago, there are still about us in the world those whom he recognizes as his brethren, as "members of his body," and that whatsoever we do to one of the least of these, whatever assistance we render to these in the bearing of their crosses, is so much that he will appreciate as manifesting our love for him, as so much that is done unto him.

"HE WAS NUMBERED WITH THE TRANSGRESSORS"

Our Lord's crucifixion between two thieves may be viewed from various standpoints. To himself it would mean the depths of humiliation. Every noble and pure man or woman prizing purity in his own heart

R3561 : page 154

would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves--accounted one of them. And if this is true with us in our imperfect condition of mind and heart, and our imperfect appreciation of justice and of sin, how much more intense must this feeling have been in the perfect one, our Lord. How he must have loathed sin, how utterly opposed to it in every sense of the word he must have been, and how much more shame he must have felt than we could possibly have felt in his position. From the heavenly Father's standpoint this permission that his Son be numbered with the transgressors was evidently to be a demonstration to angels and to men of the Son's loyalty of heart to the utmost extreme, as we read, "He humbled himself unto death, even the death of the cross."

Thus the Lord demonstrated, not only by his willingness to die, but his willingness to die in the most despicable manner, his full self-renunciation, the complete deadness of his own will and the thorough aliveness of his own heart and mind to the Father's will. In all this he became an illustration to his followers, as the Apostle suggests, "Humble yourselves, therefore, under the mighty hand of God [no matter how deep the humiliation which obedience to God may bring] that he may exalt you in due time." From the standpoint of the priests and Pharisees the Lord's crucifixion with the two thieves was specially desirable; it would help to keep the people from thinking of him as a martyr, it would demean and

R3562 : page 154

degrade him before the people, and make any ashamed to acknowledge themselves the followers of a religious teacher who was publicly executed as a malefactor, as an enemy of God and man. How could it be expected that any could ever glory in the cross of Christ? But how wonderfully God's plans overrule all human arrangements, and make even the wrath and envy and villainy of the human heart work out to his praise and in accord with his plan?

KILLING THE PRINCE OF LIFE

The distance from Pilate's palace to the Place of the Skull is not great, though the latter is outside the city wall. The spot was soon reached, the crosses were laid upon the ground, and the soldiers quickly stripped the prisoners and nailed them, probably with wooden spikes, to the crosses which they then lifted and dropped into the holes previously prepared for them, the feet of the crucified coming within about two feet of the ground. The agony incident to such a proceeding can be better imagined than described, especially at the moment when the cross dropped into the socket, and when the weight of the body together with the swinging and surging and jolting of the cross would make the pain terrible in the extreme, more to one of refined temperament and nervous system than to the coarser and more brutal--severer, therefore, to our Lord than to his two companions. Well may the devoted disciples of Jesus say to themselves, "My Lord bore this for me," and we may ask ourselves in turn what have we borne for him of shame or ignominy or pain? The very thought of this should make us ashamed to mention boastfully any trials we may have endured, and also make us more courageous to be patient and to endure all things which divine providence may permit to come to our cup because of our discipleship.

THE KING OF THE JEWS

It was Pilate's turn to get even with the envious and malicious Jewish rulers who had forced him, contrary to his will as well as contrary to justice, to crucify Jesus. It was customary to publish the crime for which the execution took place by a printed notice over the head of the victim. In Jesus' case he wrote, "Jesus of Nazareth, the King of the Jews," Mark gives the inscription, "The King of the Jews," and Luke, "This is the King of the Jews." All three may be correct, for the notice was written in three languages, Hebrew, Greek and Latin.

In his trial before the High Priest he was sentenced to death as a blasphemer in calling himself the Son of God; but, as we have seen, this charge would not stand before Pilate, since the Roman government cared nothing whether a man blasphemed one god or another. To secure his execution by the Romans he was charged with rebellion against Rome, claiming that he was the King of the Jews. Pilate's decision not to alter the writing was correct, and ultimately all the blind eyes of the world shall be opened to this great fact that Jesus was indeed divinely anointed to be the King of earth. But as he said, "My Kingdom is not from hence"--not yet. As he represents elsewhere, the time is coming when "he shall take unto himself his great power and reign." Those who acknowledge him as King now are a very small and very insignificant people in the world--"not many great, not many wise, not many learned"--"chiefly the poor of this world, rich in faith."

To some it seems to be a pleasing fiction to say that Jesus is now the King of the world and is reigning, that Christendom is his Kingdom, and that the 400,000,000 of nominal professors are his loyal subjects. Those who thus conclude are nearly as blind and prejudiced as were the doctors of divinity who secured our Lord's death. It would be as truthful to call black white as to call "Christendom" the empire of Christ and its people the servants of Christ. "His servants ye are to whom ye render service," was our Lord's standpoint, and accordingly the Lord has few real servants in the world to-day--the great majority are serving sin in some of its numerous forms of selfishness, and are glad to think that the day of Christ, the day of the Anointed, when he shall take to himself his great power and reign under the whole heaven, is far distant.

Those who "love his appearing," whose souls long for the presence of the King and the inauguration of his

reign of righteousness in the earth are a woefully small number. But all who are of the "little flock," soldiers of the cross, should specially appreciate one another's fellowship and should be ready, as the Scriptures exhort, to "lay down their lives for the brethren." And he who would lay down his life for a brother will surely be careful in all his dealings to do nothing against the Truth but for the Truth, nothing to stumble any, but everything possible to assist the members of the body of Christ, "The feet of Him."

"SITTING DOWN THEY WATCHED HIM THERE"

--MATT. 27:36.--

The Roman soldiers, ignorant of God and the principles of righteousness--their highest conception of responsibility being to obey orders--seemed to have no heart whatever; the quivering flesh of their victims seemed to have touched no tender spot. They sat down and looked at him, and straightway began to divide his garments amongst them. "The usual dress of a Jew consisted of five parts: the head dress, the shoes, the outer garment or toga, the girdle (one part for each of the soldiers) and the chiton"--the tunic, in our text called a coat--a kind of shirt fitting somewhat closely and reaching from the neck to the ankles, for which they cast lots.

As those soldiers coldly looked at the Lamb of God, who was suffering the Just for the unjust as their redemption price, and as they were dividing his raiment as their perquisites, they resembled to a considerable degree the whole of "Christendom" from that time to the present. Millions in all parts of the civilized world have heard of Jesus and his love and his sacrifice and that it was on our behalf, and are still totally unmoved, unconcerned, without thankfulness or appreciation. They are willing, indeed, to receive and divide amongst themselves day by day the various blessings and advantages which have come to them through his death, yet even these are received without appreciation or thankfulness or gratitude. The most kindly view of such an attitude of heart is that which the Apostle has expressed, saying, "The god of this world hath blinded the minds of them that believe not, lest the glorious light of God's goodness shining in the face of Jesus Christ should shine into their hearts."

WITH HIM IN HIS DYING HOUR

With the Lord in his dying hour were four of his very special friends: his mother, her cousin the wife of Cleopas, Mary Magdalene and John. We are not to think too severely of the apparent lack of courage on the part of the others of Jesus' friends. The popular bitterness which had led to the crucifixion of Jesus had extended in considerable measure to his followers. It was natural that they should be afraid; it had even been hinted that Lazarus would be put to death also. The three women with him might reasonably feel themselves free from danger of molestation notwithstanding their manifestation of interest in the suffering one; and as for John, we remember that he had a friend in the High Priest's household, who permitted him to be present when Jesus was first brought before the High Priest and when Peter was afraid to be known even in the outer apartments. Quite probably the High Priest's servant was present at the time of the crucifixion to give a report of the whole proceedings. John's courage to be present may have been influenced by these circumstances.

It was at this time that Jesus, although in great pain, commended his mother to his disciple's care--"Woman, behold thy Son;" and to the disciple, "Behold thy mother." We cannot show our sympathy at Jesus' cross, but we can lend our presence and aid to dear "members of his body" in their dark hours; and he will count it as done to himself.

Another Scripture remained to be fulfilled. The prophet had declared of him, "They gave me gall and vinegar to drink." This would be another mark or identification of him, and is given as the reason why Jesus mentioned this thirst. Doubtless, with a fever raging such as would be induced by the crucifixion, he had been thirsting for quite a while, but now the time was come to express the matter, to give occasion for the fulfilment of the Scripture respecting him. Gall and vinegar was given him, not as an injury but as a kindness. It was supposed that the mixture would assuage thirst to some degree.

Having thus fulfilled the various Scriptures relating to his career, our Lord realized that the end of his course had come. It was probably at this juncture that the Father's fellowship was withdrawn from him for a moment; that for a little space at least he should experience all that the sinner could ever experience of the withdrawal of divine favor; for he was being treated as the sinner for us that we on his account might be treated of God as righteous. Of all our Lord's experiences we believe that this moment, in which the Father completely hid his face from him, was the most trying moment, the severest ordeal, and the one apparently which our Lord had not foreseen. Bereft of every earthly comfort and favor, privilege and blessing, up to this moment he possessed a realization of fellowship and communion with the Father; but now for that to be taken away, that upon which his whole life had depended, that was the severest trial.

In agony he cried, "My God, my God, why hast thou forsaken me! What have I done to cause a cloud

R3563 : page 155

to come between thee and me? Have I not been faithful even unto death?" He probably soon realized the meaning of this experience, that it was necessary for him thus to fill up the cup of suffering and to demonstrate to the very limit his loyalty and obedience and to thus fully and completely meet the penalty against our race. Probably still under this cloud but with this realization he cried, "It is finished!" and died. We often speak of people dying of broken hearts, and use the term figuratively, but so far as can be known our Lord experienced this very matter actually. Apparently he died by the actual bursting of his heart. It is the tendency of deep grief to interfere with the circulation of the blood and to cause a pressure upon the heart. We have all felt this at times--a weight and heaviness of heart under certain peculiar nervous strains. This in our Lord's case seems to have been so intense that the heart was literally ruptured. He died of a broken heart.

R3556 : page 156

A LITTLE TALK WITH JESUS.

A little talk with Jesus
At the closing of the day,--
How it quiets every anxious fear,
And drives our doubts away.

A little talk with Jesus,--
How it soothes the aching brain,
How it rests the weary, fainting heart,
And makes us strong again.

A little talk with Jesus,--
How it lights the darkest hour,
How it keeps us "watching unto prayer,"
And foils the Tempter's power.

A little talk with Jesus,--
There can nothing take its place,--
How we long to reach our heavenly home,
And see him face to face!

--G. W. Seibert

===================

R3563 : page 156

"I AM ALIVE FOREVERMORE."

--JOHN 20:11-23.--JUNE 4.--

Golden Text:--"But now is Christ risen from the dead, and become the first-fruits of them that slept."--1 Cor. 15:20.

WHILE the death of Christ was the greatest event in history, his resurrection from death readily holds second place. The death of Christ without his resurrection would have left our race just as helpless and hopeless as before. The word death signifies the absence of life just as truly when applied to our Redeemer as when applied to others. The Scriptural statement that "The dead know not anything" applied to him while dead as truly as to others, as also the declaration, "There is neither wisdom nor knowledge nor device in the grave"--sheol, hades. No religion in the world other than that taught in the Bible teaches the resurrection of the dead. Heathen philosophies assume, contrary to the Scriptures, contrary to reason, contrary to facts, contrary to all the evidences of the senses, that the dead are not dead, but, on the contrary, more alive than ever before.

It is because so many Christian people have imbibed much of heathen philosophy on this subject of death that to many of them the resurrection of the dead is a superfluous matter, to say the least. Indeed they reason soundly when they say that if Abraham lived 175 years in this world and at death passed into the spirit world more alive than ever, where he has been enjoying himself in spirit surroundings for the past 3,800 years, they can see no reason why he might not continue to enjoy himself just as well for all eternity in that condition. Indeed they argue forcefully, logically, that if, according to their expectations, his resurrection by and by will mean a return to earthly conditions after so long an experience in spirit conditions, he doubtless would, if given his choice, prefer that there should be no resurrection.

THE INSPIRED RECORD REASONABLE

The difficulty is that the Scriptural teachings on the subject are wholly overlooked in such reasoning. According to the Scriptures Abraham has known nothing since he died, and the moment of his resurrection will mean the revival of all his previous experiences and hopes at a time and under conditions which will permit of the fulfilment to him of all of God's gracious promises.

Without resurrection he would be, as the infidel claims, "dead as a door nail." From this Scriptural point of view it will be readily seen that the resurrection of the dead is all important, that on it depends all hopes of eternal life. That this is the Scriptural teaching we shall see.

The Golden Text of our Lesson is from the chapter which explains the subject of resurrection more particularly than does any other chapter in the Bible. It assures us that Christ was dead and that he is arisen from the dead. In this it agrees with our Lord's own words (Rev. 1:18), "I am he that liveth and was dead; and behold, I am alive forevermore." How plain, how forceful are these words when given their proper weight, their true signification! Life and death are here referred to as opposites--he is not dead now, but is alive; when he was dead he was not alive. It seems strange that it should be necessary to examine so simple a statement. It surely would not be necessary to discuss the matter at all with thinking people were it not that the error of thinking of the dead as alive is so prevalent, so deeply entrenched in all our minds, in all our thoughts.

Further, our Golden Text declares that our Lord in his resurrection became the "first-fruits of them that slept." What does this mean? It means what the Apostle states in other language, saying that he "should be the first that should rise from the dead;" and again, he was the "first-born from the dead." (Acts 26:23; Col. 1:18.) None before him was ever resurrected, though a few were temporarily awakened, as, for instance, Lazarus, the daughter of Jairus, and the widow of Nain's son. Jesus was the first to be raised completely out of death's power--to perfection of life, of being, on any plane of existence. And the word "first-fruits" carries with it the thought that there are to be others who similarly will pass completely out of death conditions into perfect life conditions.

"IF THERE BE NO RESURRECTION"

In the context (1 Cor. 15:12-18) the Apostle seeks to impress upon his hearers the importance of the doctrine of the resurrection as connected with the Christian religion. He wrote at a time when the Greek philosophies were invading all parts of the then civilized world, and when many, imbued with the Platonic theory that the dead are alive, had become interested in Christ and were more or less associating the Platonic view that there is no death with the Christian view that death is the penalty for sin, but that Christ paid that penalty, and that as a result the resurrection from the dead is made possible for every member of Adam's race. Because of the prevalence of the error the Apostle was constrained to state the truth in the most positive form. He says:

"If Christ hath been preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, and

R3563 : page 157

your faith is also vain. Yea, we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not. For if the dead rise not then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

There is no reasonable ground for misunderstanding these plain statements. Only deep-seated errors have hindered us from attaching to these inspired words their true meaning. They mean what they say: that if Jesus remained dead, if he was not raised up from death to life, he did not complete the work he undertook, he did not become the Savior, the Deliverer. True, indeed, his death was necessary as the redemption price, but it was also a part of the divine plan that if he accomplished the sacrifice in a manner satisfactory to the Father, he would be raised from death to a higher plane of existence, to a higher than human nature, to the divine nature, and that thus raised he should have the opportunity of presenting the merit of his sacrifice on behalf of the Church first and subsequently for the sins of the whole world.

If he remained in death, was not resurrected, it would be a proof that he had failed to come up to the divine requirements. If he remained in death, was not resurrected, then he could never present his sacrifice on our behalf, could never appear as our advocate and mediator, could never secure our release from the sentence of death, and could never be our helper to bring us back into accord with the Father. Hence, as the Apostle says, "If Christ be not risen the teachings of the apostles are all false," for they are all built upon this central fact that "Jesus rose on the third day." Hence again, as he states it, if Christ be not risen it proves that our hope of forgiveness of sins through the merit of his sacrifice is a vain one--then he did not appear on our behalf, he did not offer the merit of his sacrifice in mediation of our sins, we are not reconciled to the Father, we are yet in our sins, yet under condemnation, without hope.

R3564 : page 157

"MANY INFALLIBLE PROOFS"

Then comes in our Golden Text, in which the Apostle reassures us that it is no fable, that Christ arose from the dead, that it was not only necessary to our salvation, but that it is a fact well attested. He proceeds in his argument to show that thus by the resurrection of Christ is ultimately to come the resurrection of the Church to full harmony with God, ultimately to be completely delivered from the power of sin and death--"As all in Adam die, so all in Christ shall be made alive"--a full release from death, which is the great enemy. He proceeds to say that ultimately, at his second advent, "Christ must reign until he hath put all enemies under his feet. The last enemy to be destroyed is death."

With this view of the importance of the resurrection of Jesus, we cannot wonder that the Scriptures lay great stress upon that fact, and deduce various proofs and demonstrations intended to establish our faith in it. All four of the evangelists give the details respecting our Lord's resurrection and manifestation to his apostles with great particularity. In the book of the Acts (1:3), the writer begins with this assurance, that Jesus "showed himself alive after his passion by many infallible proofs, being seen of his disciples [occasionally] during the space of forty days, speaking of the things pertaining to the Kingdom of God."

When the Apostle would outline the great plan of God he shows the importance of the resurrection, not only for Jesus but also for all who ever shall be blessed through him as the Savior. He begins his dissertation on the subject by saying, "I delivered to you first of all that which I also received [first of all]: how that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve, and after that he was seen of above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. After that he was seen of James, then of all the apostles, and last of all he was seen of me also, as of one born out of due time."

A VERY PREVALENT ERROR

Those who think of the dead as being alive and who still desire to apply in some manner the Scriptural teaching respecting the resurrection, have forced themselves to the thought that it is a resurrection of the body that is promised, which is a mistake. It is the being or soul that has the promise of a resurrection, and some beings or souls are to be resurrected to one plane of existence and others to another plane. For instance, the promise to the Church of Christ is a resurrection in a spirit body. The Apostle describes "the" resurrection of "the" dead as the resurrection of the Church, born again to a new nature, a spiritual, a heavenly nature. He says of the being or soul of such, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body it is raised a spiritual body."

Although not discussing particularly the resurrection for the remainder of the world, the Apostle intimates that not all will be raised celestial bodies, heavenly bodies, and he explains that there is a glory for the celestial and a glory also for the terrestrial. He proceeds to contrast the first Adam, of the earth earthy, with the second Adam, the heavenly Lord, saying, "The first was made a living soul [an animal being], the last was made a life-giving spirit." But it was not until our Lord's resurrection that he became a life-giving spirit, for as the Apostle Peter declares elsewhere, "He was put to death in the flesh, but quickened in the spirit." These two Adams are samples or patterns of what mankind may attain to in the resurrection: the Church is to attain to the likeness of the second Adam, the world the likeness of the first Adam--"as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."

Only the Church of this Gospel age has been granted the opportunity of becoming spiritual children of God, joint-heirs with Christ their Lord. Theirs is the great blessing, the privilege of the first resurrection, concerning which the Scriptures declare, "Blessed and holy are they who have part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is this wonderful hope that God has set before us in the Gospel, the hope of participation with our Redeemer in the sufferings of this present time and also in the glories that shall follow, and our hope is attainable in and through and by the first resurrection, of which the Lord was the first fruits.

R3564 : page 158

Subsequently will come the world's opportunity for a resurrection. This is elsewhere described as restitution, a return to all that was lost in Adam--a return to the likeness of God in the flesh which Adam had before he transgressed, and which all of his children are yet to attain to if they will--through the redemption which is in Christ Jesus and during the period of his Millennial Kingdom. The world's hope in Christ is a resurrection hope and a glorious one, but the hope of the Church excels in glory, honor and immortality.

MARY THE FIRST WITNESS

The honor of being the first witness to whom our Lord manifested himself after his resurrection came to Mary Magdalene, who at one time was possessed by evil spirits, but who, being freed from their domination became a faithful and loyal follower of Jesus. This was not the Mary, sister of Lazarus and Martha, neither was it Mary the "sinner," who washed our Lord's feet with her tears in the Pharisee's house. She is called Mary Magdalene, probably because her home town was Magdala.

Early on the next morning after the Sabbath--corresponding to our Sunday, the first day of the week--Mary had an appointment with others of the Lord's friends to go to the tomb with spices, etc., to embalm his body, a proceeding which had been impossible because of the lateness of the hour of his crucifixion, and because on the Sabbath intervening no such work was permissible under the Law. Their thought was to take advantage of the very earliest opportunity for the embalming before decomposition could set in. Arising earlier than her companions Mary went alone to the sepulcher, and, looking in, saw that the body of Jesus was gone. She wondered why he had been removed and where, and wept; then stooping down again, because the door of the sepulcher was low, she beheld two persons in white raiment, whom she recognized as angels, sitting at the head and foot of the place where Jesus' body had lain, as though they were keeping guard. They asked why she wept; she answered because they had taken away her Lord and she knew not where they had laid him.

Turning, Mary saw a man near her, whom she took to be the caretaker of the garden in which was Joseph's tomb. He also asked why she wept, and she appealed to him that if he had removed the body, being dissatisfied that it should remain in that tomb, if he would give it to her care she would take charge of it. Nothing about this person indicated who he was. He looked like a gardener, probably had on gardener's clothing--(his own clothing we know had been appropriated by the soldiers who crucified him, and the linen clothes were still lying in the tomb). It was not until Jesus called her by name, probably in the old familiar voice, that she recognized that the one before her was her Lord--in a different body, in another form, but still he.

Falling at his feet and clasping them she simply uttered the word, "Rabboni!" Master; but Jesus did not encourage her to thus continue, but intimated rather that, having knowledge of his resurrection, she should become the newsbearer or gospeller to the disciples, informing them that he was risen and that by and by he would ascend, "To your Father and to my Father, to your God and to my God."

ART THOU A STRANGER?

Our risen Lord evidently revealed himself to Mary only by his voice. The clothing was not such as he had previously worn nor was the appearance the same; she knew him not until he spoke. Later in the day two of his disciples were going to Emmaus and the Lord overtook them and saluted them kindly, inquiring why they were of such sad countenances and evidently in deep sorrow. They knew him not, they saw not the print of the nails in his hands nor in his feet, they saw not the features they had long known nor the clothing. They said to him, "Art thou a stranger in these parts and hast not heard about Jesus?" etc. He took occasion to open unto them the Scriptures, to point out to them from the prophecies how it was necessary that Messiah should thus suffer in order to enter into his glory, in order that his Kingdom might come, in order that mankind might be blessed, in order that an elect Church might be gathered to be associated with him in the blessing of the world.

Finally, after being with them probably for several hours, and doubtless being esteemed a very wonderful man indeed, who could thus open up the Scriptures so as to cause their hearts to burn within them with love and devotion and with faith, he revealed himself to them in the breaking of bread and immediately vanished. Something about his words or about his manner of giving thanks told them at once that this was their Lord, and accounted for all the peculiar phenomena they had noted.

The same evening he met with his assembled disciples, who, in fear of the Jews, behind fast-closed doors, were discussing their own safety and also the reports of Mary and the other women at the sepulcher when Jesus appeared suddenly in their midst. They were astounded and fearful. How could any being get into their midst while the doors were fast? Surely the being before them must be a spirit. They were in fear and trepidation, but the Master's words, "Peace," stilled their fears. He showed them his hands and his side, and he ate before them and said, "Handle me and see that it is I: a spirit [pneuma] hath not flesh and bones, as ye see me have." Then were they glad as they realized the truth, and so are all glad who realize this great fact of our Lord's resurrection from the dead and who have any conception whatever of its weighty importance as connected with the divine plan for our salvation.

R3565 : page 158

WHY THE DIFFERENT FORMS?

We may be sure that there was some good and wise purpose served by the Lord's course--by his appearing in various forms and later on vanishing from sight. Nothing, we may be sure, was done in vain; everything had a purpose, especially at such a time. It is for us to reverently examine the matter and note the purpose, the object, of such manifestations. We accept them as follows: (1) Our Lord would convince them that he was not any longer the fleshly Jesus whom they had known for several years; he would convince them that although put to death in the flesh he was quickened in the spirit, that henceforth he was a spirit being. They knew about angels--Mary herself

R3565 : page 159

had seen two in the sepulcher; they knew that angels could appear and disappear; they knew that angels could assume human form and flesh; they knew from the record that angels had appeared to Abraham and had eaten dinner with him, and that Abraham knew not that they were angels until subsequently.

Our Lord would show his disciples that not only was he not dead, but that now he could go and come like the angels, he could appear and disappear, he could manifest himself in the flesh or be present without flesh, he could create clothing as easily as the flesh for these appearances and did so, yet none of the clothing and none of the flesh were the same that they had previously been in contact with. The clothing was with the soldiers still--the flesh, we know not where it is; we simply know that Jesus was not raised in the flesh, and we know also that the elements of the fleshly body are not at all necessary to God for the creation of a spirit body.

Our Lord illustrated in his own person the very lesson he had given them on the occasion of the visit of Nicodemus. He then said that those born of the spirit could go and come like the wind, and that none would know whence they came nor whither they went. How appropriate that he should illustrate this and thus give them their first lessons in spiritual things, which, however, they would not be fully able to appreciate until after Pentecost, when the holy Spirit would be poured out.

"A SPIRIT HATH NOT FLESH"

But some, perhaps, may say, Did not Jesus contradict the thought that he was a spirit when he used the words, A spirit hath not flesh and bones as ye see me have? The two thoughts are quite in harmony: they were not seeing the spirit Jesus, they were merely seeing the flesh and bones which the spirit Jesus assumed for the purpose of conversing with them, just as the angels assumed flesh-and-bone bodies when they made certain communications as recorded in the Old Testament Scriptures. He did not say, "A spirit hath not flesh and bones as ye see I am," but "as ye see me have."

The spirit Jesus manifested himself through the flesh and bones and clothing. He saw that, if they could but realize that they were looking at flesh and bones their fear would depart, and as they would be thus calmed, Jesus would be the better able to explain to them the fact of his resurrection and to give them the initiatory lessons connected with their future work as his representatives in the world when he should be gone. This was the object of his various manifestations during those forty days, about eleven in all, and very brief in every case. The appearing in the flesh would remove their fear and enable them to hear the better what he had to say to them. Their seeing him on two occasions in a body of flesh resembling the one he had been crucified in, and perhaps in clothing resembling that the soldiers had divided among themselves, assisted them also to grasp the thought of the resurrection, that he was no longer dead; and his appearing in different forms proved to them conclusively that none of these forms was his own proper one, but that they were merely so many appearances through which he communicated with them.

Doubtless it was for this same reason that he remained forty days, manifesting himself occasionally, yet invisible to them all the remainder of that period. He would have them learn gradually not to expect him again in the flesh, but to realize, nevertheless, his presence with them and care over them, so that they might the better understand, when he should leave them, how he could still maintain his presence with them and his guardianship of all their interests. He was sending them forth as his special representatives in the world as his words indicated, "Peace be unto you. As the Father hath sent me even so send I you." Jesus Christ was the Father's representative; we are the special representatives of our Lord and Head, though of course through him and in him representatives also of the Father.

"RECEIVE YE THE HOLY SPIRIT"

The disciples had not yet received the holy Spirit. Only Jesus had ever received it in the sense of a begetting, although the prophets had received it in a mechanical sense to work in them and through them.
This is in harmony with the statement elsewhere made, that "the holy Spirit was not yet given because Jesus was not yet glorified." In other words, God could not communicate his spirit to any until after the merit of Christ's sacrifice had been appropriated to them. This was done after the Lord had ascended up on high, there to appear in the presence of God on our behalf. Forthwith the holy Spirit, in Pentecostal power and blessing, was shed forth.

The Lord would have the disciples anticipate the blessing that was to come to them; he would have them understand that the holy Spirit he would send would not be a person, but the Father's spirit and his own spirit--the breath or spirit of God, the breath or spirit of Jesus, the spirit of truth, the spirit of holiness, the spirit of a sound mind.

"WHOSESOEVER SINS YE REMIT"

Our Lord's declaration that his disciples might or might not remit sins is not to be understood after the manner in vogue amongst Roman Catholics, Greek Catholics, etc.--that a priest, by virtue of the sacrifice of the mass or otherwise, is able to remit sins. The thought rather is that these twelve apostles in particular, and less particularly all the Lord's true members while in the world, would be under the influence and guidance and instruction of his holy Spirit to such an extent that they would know the terms and conditions on which it would be possible to forgive sins, and that they might thus know so certainly as to be able to tell their hearers whether or not their sins were forgiven by the Lord.

We have this privilege still, and every true child of God should know how to exercise it, so that if brought into contact with penitent sinners he could render them the necessary assistance and indicate to them upon what particular terms they might know that their sins were forgiven of the Lord. For instance, we may assure any one who gives evidence of contrition, of heart repentance, restitution to the extent of ability, faith in Christ and obedient desire to walk according to his ways--we may assure any such person that his sins are forgiven; not that we have the power to forgive them, but we, being intimate with the Master and knowing his mind on the subject, can speak for him as his mouthpiece, to declare the terms of reconciliation. Whoever can know about his own sins, should know also how to direct and assist others in knowing of the cancelation of their sins.

===================

SEMI-MONTHLY.
VOL. XXVI. JUNE 1, 1905. No. 11

CONTENTS.

Views from the Watch Tower........................163
  Religious Liberty in Russia...................163
  The Open Shop and Socialism...................164
  The Duty of Church Membership.................164
  Scholarly Infidelity Claimed.................164
  Spiritualistic Manifestations Increasing......165
Thoughts Regarding Jonah..........................166
The Message of the Risen Christ...................167
  Seven Golden Candlesticks.....................168
  "In His Right Hand Seven Stars"...............169
The Heavenly Jerusalem............................170
  "The River of the Water of Life".............171
  "The Healing of the Nations"..................172
Bible Study for June..............................174
Encouraging Words from Faithful Workers...........174

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, NIAGARA FALLS, N.Y., JULY 8-11

THE RAILROADS of the New England, Trunk Lines, Central, Western and South-western Associations will sell tickets to this Convention at one fare and one-third, plus 25 cents, on the "Certificate Plan." You purchase a regular single-fare ticket to Niagara Falls, N.Y., telling your ticket-agent at the time that you desire a Certificate, that you are going to the WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION, and which will entitle you to purchase a return ticket at one-third a regular fare. Hold on to that certificate, as without it you would be charged full fare when buying your return ticket. The Certificates will need to be signed, but we will publicly announce at the Convention the name of the brother who will attend to the matter for you and save you all trouble.

ACCOMMODATIONS should be secured in advance to avoid confusion and trouble to yourself and the Entertainment Committee. Therefore, if you will attend, write at once, saying briefly (a) how many will be of your party; (b) how many of each sex; (c) if colored, so state; (d) married couples desirous of rooming together should so state. AS TO RATES.--It will be safe to count that a room for one person will cost $1.00 per night in a good, respectable house, or a room for two $1.25. Unless you specify to the contrary, arrangements will be made for two in a bed and two beds in a large room at the cost of 50 cents each person. MEALS can be secured from 15 cents up, according to quantity, kind and service.

Do not write on this subject at length. Tell us about things at the Convention. Give the information briefly and to the point. A postal card will do. Address the WATCH TOWER BIBLE & TRACT SOCIETY, 612 Arch St., Allegheny, Pa.

OTHER EXCURSIONS

From many points there are other Special Excursions run every summer to Niagara Falls. Some of these are at extremely low rates. It will be well for each to inquire of the railway ticket agents of his own city on this subject, and to select the excursion that will suit his convenience best. But take our own Excursion mentioned above unless you can do better.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depends.

===================

R3565 : page 163

VIEWS FROM THE WATCH TOWER.

RELIGIOUS LIBERTY IN RUSSIA.

THE CZAR has commemorated Easter by an edict granting religious freedom to all the religions of his empire except the Jewish. The principal newspapers of the world seem to consider this one of the most momentous events in Russia's history. It is presumed to be granted with a view to the conciliation of the various classes affected.

The Greek Catholic Church is still the "orthodox," the State Church however, with advantages every way over all competitors. For some time all religions have been tolerated in Russia, but hampered by various disabilities, and none were permitted to either publicly or privately proselyte. A man born a Mohammedan, for instance, might continue thus to worship, but if he ever became a Greek Catholic it would go hard with any who

R3566 : page 163

would convert him back to Mohammedanism or anything else, and in leaving the Greek Church he would forfeit all his civil rights. Indeed only the Greek Catholics had any civil rights. Others could not hold property, were debarred from certain schools, and although compelled to do military service they could not rank higher than privates. They were not permitted to erect church or school buildings nor to circulate controversial literature. Their marriages were "illegal," unless performed by a Greek Catholic priest, etc. It is estimated that about one-third of the Czar's subjects are benefitted by this "ukase" or order. The chief party of dissenters in Russia are styled "Old Believers." These, though but slightly different from the Greek Catholics in forms, have been persecuted for nearly two hundred and fifty years. After referring to these "Old Believers," The Herald says:--

"The humbler dissenters have had a much harder time, being hunted down until secretly they gave rise to a breed of sects. One preached redemption by suicide and a fiery or a bloody baptism; others worshiped images of Napoleon as the Messiah, believing that he escaped to Siberia and would return some day and establish a reign of justice and peace, and still others indulged in most licentious rites. Of these dissenters there are about 12,000,000.

"The Emperor's act will affect about forty millions belonging to alien faiths, such as the Catholics, and Lutherans of Poland and the Baltic Provinces, the Protestants of Finland and the followers of Islam and Buddha in the Urals, the Crimea, the Caucasus, Turkestan and Central Asia."

The Chicago Record-Herald says:--

"The Easter decree seems to put an end to all religious persecution. Secession from the State Church is not to be punished as a crime and is not to involve any loss or forfeiture of rights. Dissenters are to be permitted to establish monasteries and schools, print and circulate religious works and maintain missions. It is stated that the decree also affects the millions belonging to alien faiths.

"Those who know the influence of the orthodox church of Russia will regard this decree as more revolutionary even than that of March. The right--indeed the duty--of enforcing conformity and preventing heresy, within the church has been aggressively asserted by the exponents of the old policy, and even the priests, who a few weeks ago published a bold appeal for the separation of the church from the bureaucratic organization and the restoration of the independence it enjoyed prior to the abolition of the patriarchate by Peter the Great did not go so far as to include a demand for real religious freedom. As the liberals pointed out, the priests wanted more power and dignity for the church, but not more liberty for the individual subject. The Czar has declared the movement for church independence inopportune, but in conferring religious freedom on the empire he has done more than that movement contemplated. And religious liberty spells other liberty. It is an earnest as well as an achievement."

The New York Tribune remarks on the exception of the Jews:--

"The Jews, five million strong, are still outlawed, That may be because the Jewish religion is esteemed in Russia less highly than the Mohammedan. It may be because the Jews are a nation without a country, and no foreign government is inclined to champion their cause, and therefore no political end is to be served by emancipating them. Whatever the reason, this omission must be deplored as gravely marring what would

R3566 : page 164

otherwise be one of the most splendid acts in the history of Russian government."

* * *

Apparently conciliatory measures will avert any immediate collapse of the Russian government; but many of her sons are incessantly planning a complete revolution. It will doubtless come in due course within the next ten years, as a part of the great world-trouble predicted at the consummation of this age.

THE OPEN SHOP AND SOCIALISM.

A builder of large experience, a WATCH TOWER reader, sends us a clipping from The Builder, with the remark,--"This will cause a rapid growth in Socialism." We agree that it will have this effect, and that Socialism means ultimately the Bible-predicted anarchy, though we are equally sure that many of the best and noblest Socialists are totally blind to this result. We quote the article entire:--

EIDLITZ ON ARBITRATION

"At a dinner given by the Contractors' Protective Association in New York recently Charles L. Eidlitz, president of the Building Trades Employers' Association, declared, in responding to the toast, 'Arbitration,' that the next fight with the building trades unions in that city will be for 'the open shop.'

"Continuing, Mr. Eidlitz said: 'We will have peace for a year, possibly for a year and a half, and then, I am confident, trouble will break out again. But our fight then will not be along the line of union principles. It will be for the open shop--the non-union shop.

"Arbitration reminds me of the practice of taking candy with medicine in order to make the dose more pleasant. So it is with arbitration according to the theory of union workmen. They seek arbitration as candy in order to administer to us a dose which at all times is severe. The labor unions of to-day believe there is only one way to settle a labor trouble, and that way is their way.

"'Greater labor troubles within a year and a half in the building trades than we have ever had, with an "open shop" for us all at the end of the struggle, is my prediction.

"'It has been said that the only good Indian is a dead Indian. I would change that so as to say that the sentiment of the men who would erect buildings here, if they only had half a chance, is that the only good union, so far as our business is concerned, is a dead one. Arbitration has proven a failure and our only hope lies in the "open shop". That is sure to come in the building trades within a year and a half at the most.'"--The Builder.

THE DUTY OF CHURCH MEMBERSHIP.

The Pittsburg Christian Advocate publishes a query from a Methodist minister as follows:--

"Within the limits of my pastoral charge are a number of professedly Christian people who do not seem to realize it to be their duty to become members of any Church. Otherwise they give evidence of sincerity in their profession. What scriptural arguments may be brought to bear in order to convince them of their duty to the visible Church?"

The Advocate's editor proceeds to prove that every true Christian should belong to some one of the numerous man-made sects;--should get behind some one of the numerous man-made creed-fences;--should declare I am of Wesley, or Calvin, or Luther or some man;--should thus separate himself from other fellow-members of the same body of Christ;--should belong to men and not merely to Christ, as the Scriptures direct.

Of course The Advocate did not put the matter in this its true form, but, following the general delusion, argues that whoever is not a member of a sect is not a member of the Church of Christ.

As the question evidently refers to WATCH TOWER readers who stand fast in the liberty wherewith Christ makes free and avoid all sectarian yokes of bondage, we give our answer to the question very briefly, thus:--

Every true Christian, that is every believer in the atonement, secured by the precious blood, who has consecrated his all to his Savior and is striving daily even though stumblingly to walk in his steps, has a duty toward the visible Church--toward the fellow-members of the Church of Christ.

(1) He should recognize all such and that without partiality, loving and striving to serve them as "brethren" in deed and in doctrine.

(2) Should he find these "brethren" bound in sectarian "bundles" (Matt. 13:30) he should not join a "bundle" to please them and encourage them in their error; but standing fast in his liberty in Christ he should seek the deliverance of the "brethren." His duty is to lift up the standard and get the true wheat out of all the tare-bundles into the same liberty, in union with Christ, the only Head.

(3) If he cannot have full fellowship at first, he will be all the more in the position the Savior himself occupied before he got a faithful few delivered from Jewish bondage and error. He should be just as kind and helpful to opposing brethren as their wrong ideas and position will permit; and he should foster fellowship specially with those who more and more hear the voice of the Shepherd and come out of Babylon.

(4) The great mistake seems to be in what is called

a Church. As bricks and beams and stones do not make a church, neither is every assemblage of well-dressed people a Church. Christ's Church is composed only of those united to him in faith and obedience, and these will know and fellowship each other always, and need not names, badges, grips and passwords.

SCHOLARLY INFIDELITY CLAIMED.

"An educated man who would to-day quote the Bible as an authority on any physical subject would be an object of ridicule in the eyes of all educated hearers. Our Bible is but the mould of two thousand years ago into which was poured the fundamental principles of religion. Its facts are not history as they have been considered for the past nineteen centuries. Indeed, there is no history in the Bible."

These were the words of President J. Gould Schurman of Cornell University yesterday when he addressed

1,200 students from the pulpit of Sage chapel, the occasion being the first Sunday of the second semester of the university year.

His subject was "The Christianity of To-day."

President Schurman said that the Christ of the twentieth century must be admitted to be different from the Christ of the preceding nineteen centuries. The Bible, he said, can no longer be considered a textbook of science. It seems strange to us that men should ever have considered it as such.

Explaining the miracles which the Bible attributes to Jesus Christ, President Schurman said:

"We have to-day our Christian Science and our faith cure, by means of which we see one man exerting great powers over both the minds and bodies of another. Who can say what great influence Jesus Christ might have had in conformity even with the laws of nature over the minds and bodies of men.

"Altho we have broken away from the garb in which the teachings of Christ were first clothed, the principles he taught are still needed to save our race from despair, materialism and scepticism, and our young men from low standards. I know from experience that most of you who come to the university from homes where you have been taught to believe in the Bible begin to doubt its teachings when you begin to learn from science that what it states as historical facts cannot be true. I wish to help you in this stage and show you that behind the statements in the Bible, which we must cast aside, are principles of religion which we must follow to-day."--N.Y. Sun.

INFIDELITY SIMILARLY TAUGHT ABROAD.

Considerable comment and discussion has followed an address delivered by the Dean of Westminster to Sunday-school teachers. The dean declared that "our whole conception of the inspiration of the Bible has been altered." In support of this theory he referred to the first two chapters of Genesis as portions of the Bible which must be taken as parables and allegories. He went on to say that these and many other stories, such as that of the talking serpent and the talking ass, are not now regarded as literal statements of historical facts, but as imagery, clothing certain spiritual lessons. In short, the dean advanced as his view of the Bible the one that is too well known to need further description than is indicated in the above passage. It is his position in the Church that has given rise to public discussion. Many clergymen have expressed surprise, and Canon McCormick protests that this sort of thing upsets the whole foundation of belief, because it attacks the question of inspiration. He says: "We cannot believe one part of the Bible is inspired and another is not, because we believe that the compilers were inspired".--Cablegram to Globe-Democrat.

"ALMA MATER" WILL SUCCEED DOXOLOGY

The "Doxology" has been discarded at the University of Chicago. The faculty has agreed with students that college songs do more to breed a true religious and college spirit than the chanting of the tenets of Christian belief, and to-day at all chapel services in the junior college the college song "Alma Mater" was substituted for the doxology. The gist of the recommendation of the students to the professors was that a college spirit was the aim of the morning chapel service.--Toledo Times.

These items tell the tale of the rapid departure of faith in the Bible as a divine revelation. But still worse is the fact that even the public-school text-books are being remodeled, so as to affect the child-mind at its earliest and most impressive stage of development. What must be the great loss and far-reaching blight that will result? True, much that has been taught as truth is rankly unscriptural and unreasonable; but with all that, there was still an element of truth in every creed, on which some hope and reverence hung ever so tentatively.

We see in this war of Scholastic Infidelity a preparation for the great anarchistic trouble with which the Scriptures predict this age will end in a baptism of fire and blood. Thank God for its assurances of the Golden age to follow speedily.

SPIRITUALISTIC MANIFESTATIONS INCREASING.

Be not deceived said our Master. So far as we are able, we desire that all TOWER readers may be proof against the deceptions of the fallen angels, who, personating the dead, are rapidly deluding the world as they are granted more power in this "evil day," as predicted. It is remarkable that as Higher Criticism's denial of divine inspiration of the Bible finds its advocates in the Christian ministry, so Spiritism is choosing the same channel, so far as it is able, to deceive the whole world.

While the St. Louis Post-Dispatch tells of a "spirit photograph" of General Lee, taken without intention when a group was photographed on a veranda--above their heads--word comes from Chicago of a spirit-painted portrait produced in daylight in the presence of the widely known Rev. Isaac Funk, D.D., and for him; and another paper publishes a bishop's declaration of his faith in such manifestations as from the dead.

Can we not see that the influence of the demons is growing, and does not this betoken a great night of darkness so far as the light of the Bible is concerned? Yes, the forces of evil are being let loose to tempt them that, professing Christ, have received not the Truth in the love of it.--2 Thes. 2:10.

We quote below the newspaper reports referred to:

TIME COMING WHEN COMMUNICATION WITH THE OTHER WORLD WILL BE EASY, DECLARES BISHOP FALLOWS.

Chicago, Ill.--"As a Christian and a believer in the Bible, I must believe in communication between the two worlds--that in which we live and that to which our friends have gone."

Bishop Samuel Fallows of the Reformed Episcopal Diocese of Chicago, made this statement to-day.

"But," he went on, "I have a profound distrust of the mediums who are pretending to be able to call up spirits at will.

"I believe in apparitions, however, and think it possible that there are persons possessed of a certain mysterious psychic power which enables them to make

R3567 : page 166

of their spirits a channel, as it were, through which the earth-bound spirit can communicate with the friend from the other side.

"We are still in a state of groping. I believe the time will come, with the further development of those psychic powers of which we are just beginning to get an inkling, when communication with the other world will be very easy."--Inquirer.

REV. I. K. FUNK, D.D.'S EXPERIENCES.

AMAZING STORIES OF PICTURES GROWING ON CANVAS BEFORE THE EYES OF WITNESSES REVEALED IN CONNECTION WITH BANGS SISTERS

Chicago, Ill.--Details of a seance at which a $1500 picture was painted by dead masters wielding the brush in the mysterious world of spirits under the mediumship of the Bangs sisters, 654 West Adams street, have come to light.

The amazing story is given on the authority of a spiritualist, who had it first hand from Dr. Isaac Funk of New York, who paid $1500 for the "spirit painting."

Dr. Funk is one of the proprietors of Funk & Wagnalls, one of the largest publishing firms of the United States. He formerly was a Methodist minister. He is editor of the Standard dictionary.

"Funk, when in Chicago last September, visited the Bangs sisters," said this informant. "He has long been interested in spirit phenomena. But only recently he had taken up the investigation of spirit painting. This is a rare manifestation of spirit power. The Bangs sisters are among a very few mediums through whom dead artists paint."

Dr. Funk was ushered into a south room on the second floor at the end of the hall. It was barren of everything save a table and a few chairs. Light was admitted through one window. No one except the two sisters, Dr. Funk and a friend were in the room.

The sisters showed them several white canvases both on stretchers and off and asked Dr. Funk to select any one he desired. He picked out one about 20 x 24, which was already on a stretcher.

Nobody spoke or moved. In about three minutes a cloud seemed to pass over the canvas, leaving a pearl-gray effect for a background.

A few minutes more and a dull outline of a portrait appeared. Every few minutes it grew more distinct. Then followed the various colors, and in 45 minutes the picture, a perfect likeness, was completed.

AT M. E. BIBLE CONFERENCE--LOS ANGELES.

Dr. Biederwolf is reported to have answered the question, "What is the Evangelical Church?" as follows,--

very truthfully:

"I don't know what your idea is, but mine is something like the following:

"The Evangelical Church must be pure in doctrine. I mean true to the evangelical creed. The revival of the next fifty years must be a revival of doctrine. The preacher must first take his stand on the inspiration of this Book, and be steadfast, immovable, abounding in the Word of the Lord. Once give yourself up to the unsubstantial supposition that like all other good books it has its errors as well as its truth, its only superiority being that it has a little more of the latter, and you will either wreck your faith on the barren reefs of a shallow liberalism or, like a coward, will use the pulpit of the Lord Christ to minister to your pride and purse. If this book is the Word of God the only important thing for

R3568 : page 166

this world to know is, what it says, and the only call you or I ever had from God is to make clear and emphatic to the world the message it contains. Blessed Book!

"And now for the message. The evangelistic Church must above all be evangelical in its preaching. I wonder if we haven't been placing too little emphasis on the trenchant doctrines of the world in our concern for practical righteousness; science has put such a beautiful dress on man's wickedness that we have almost forgotten there is such a thing as sin.

"Never as to-day has the world been so disposed to doubt and deny the real meaning of the cross. And this finds encouragement in a two-fold tendency of the ministry, the one seeking to please the world with some weak and dilettante palliation, the other ignoring the cross well nigh altogether. Of the first class none are, I presume, here to-day; they are not usually found in such places; but, brethren, what about the other class? We hear about the wide range of the pulpit, but that is not true--its range is very limited indeed--but this is true in a sense only--it should be determined to know nothing save Jesus Christ and him crucified, and when anything crowded in means the cross crowded out both are out of their place and the preacher, too."

===================

R3568 : page 166

THOUGHTS REGARDING JONAH.

DEAR BRO. RUSSELL:--Herewith I send you some suggestions which have occurred to me in studying the Book of Jonah, and which, perhaps, may prove interesting to you.

Your brother in Christ, D. KIHLGREN.

The book of Jonah has been especially assailed by the "higher critics," and they have ridiculed the story of Jonah being swallowed by a fish, as a fable. On the other hand the prophecy of Jonah seems to have been, doctrinally at least, largely a mystery to God's people. It has, however, valuable practical lessons which no doubt have been appreciated, namely, God's love to the repentant Ninevites; His kindness in reproving the murmuring prophet, and as showing how God sometimes uses very imperfect instruments in carrying out his designs, etc.

Jonah offers a sharp contrast to the other prophets along several lines, viz.:--

1. His character: disobedient, ignoble.
2. His mission: To a heathen city.
3. His success: Unparalleled.
4. His predictions: Failed.

However, Jonah was nevertheless a prophet of God, whose predictions at another time came true. See 2 Kings 14:25. He was from Gath-Hephes, in Galilee, tho contradicted by the unscrupulous or else ignorant Pharisees when they wished to gain a point of argument. --John 7:52.

Our Lord applied Jonah's experiences in connection with the fish as being typical of himself.--Matt. 12:39,40.

R3568 : page 167

In "Old Theology" Tract No. 41, Jonah 3:10; 4:11 is referred to, as a testimony from this prophet in regard to "the restitution of all things." In view of these references being given as proof, the inference evidently is that Nineveh in some way foreshadowed the world in the Millennial age. With this view, I have wondered whether Jonah in his disobedience and fleeing from God might have represented Adam, and hence also our Lord Jesus who took the sinner's place.

Jonah's disobedient course led to the sea where he took ship. Christ's sacrificial course (taking the sinner's place) brought him in contact with the Jewish people.

The Revelator tells us that water is a symbol of "peoples, nations and tongues."--Rev. 17:15.

The agitated waters in Jonah's case find a parallel in the lawless mob, which clamored for Christ's death. The air in motion (wind) which agitated the water may represent Satan, "the prince of the power of the air" (Eph. 2:2) which then had freedom to work (Luke 23:53). The ship, being at the mercy of the sea, may represent the Roman government, and the crew might represent Pilate; for as the crew prayed to be considered innocent for casting Jonah overboard, so Pilate washed his hands, declaring his innocence, being forced to deliver Christ to death.

If these premises be true, may they not also be applicable to some extent to all the members of Christ's body, who, like Christ, have been accused of being the real sinners, "turning the world upside down," named heretics all through the Gospel age, and one government after another, like the Roman, has been compelled by God's nominal people to exterminate them, to cast them overboard.

Since Jonah in his experience with the fish typified our Lord's death and resurrection "on the third day," may he not also typify the church, the Lord's body, which is to be raised on the third thousand-year-day? --See Z.W.T. 1901, page 122.

If Jonah, then, when cast ashore by the fish, represents The Christ resurrected, then the application of the reference in tract No. 41 seem to be quite forceful, as Jonah would then represent the great prophet, and Nineveh the world.

Forty days was the length of Nineveh's trial time. The number forty seems to be associated in several instances with a time of trial, for instance, Israel's forty years in the wilderness; Christ's temptation, forty days; the Jewish and Gospel harvests, 40 years each. May it be that Nineveh's forty days of repentance indicate in this way the 1,000 years of the world's trial time?

But did Jonah's predictions really fail?

No, the old, the wicked Nineveh did perish. In its place came repentant Nineveh. So with the world in the Millennial age: The wicked shall be destroyed, but there will be opportunities for all to have the wickedness cleansed out, and thus be spared. (See the double cleansing process--"burning" and "judgment," in Isa. 4:4.)

One thing is sure, and that is that Jonah does not in his murmuring represent The Christ. May be the murmuring experiences are only practical lessons, or, may it be that Jonah in this represents a class that poses as God's mouthpieces, but who do not like this "Millennial nonsense" of having Nineveh spared? If so, would the "gourd" which pleased, and which shielded Jonah, be suggestive of the "Confederacy," the "Image of the Beast," which will grow up very suddenly and shield the gray heads of the D.D.'s for a short while from the scorching rays of the sun of truth?

===================

R3568 : page 167

THE MESSAGE OF THE RISEN CHRIST.

--REVELATION 1:10-20.--JUNE 11.--

Golden Text:--"I am he that liveth and was
dead: and, behold, I am alive for evermore."

THE messages of our glorious Lord, sent through the

Apostle John and given to us in the symbols of the book of Revelation, are as truly the Savior's messages as those uttered during his earthly ministry and those subsequently sent us through the apostles.

The book of Revelation was written at a time when severe persecution was upon the infant Church--near the close of the first century, probably A.D. 93-96, in the reign of the Emperor Domitian, though some date it nearly thirty years earlier, in the reign of Nero. No matter--in either case it was written at a time of special peril and severe persecution. For a time the Lord allowed the truth to become well planted and to take root; the gifts of miracles and other gifts in the Church at that time assisted in this matter.

For a time, although there were persecutions of individuals such as are recorded in Acts, the believers as a whole were not subjected to the severest of trials at first. It was when the truth began to spread, and had not only the enmity of the Jews but also of the Greeks, that emperors and governors found favor with the masses by persecuting the followers of Jesus. And for aught we know, so it will be in the not-far-distant future. For a long time the pure truth has been hidden from men, and worldliness in the form of godliness has had the upper hand in influential circles; but doubtless, as the troublous times the Scriptures predict for the end of this age draw closer, those who will stand firm for the word of the Lord's testimony may expect to be made the scapegoats under various pretexts. We shall not be surprised to find a considerable measure of persecution against all the children of the light, who will walk up to the light, developed within the next seven years. John, the beloved disciple, in some measure or degree typified or represented the last living members of the little flock. Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" John did not tarry, but a class whom he in some respects illustrated are represented to tarry--a class who see with the eyes of their understanding the visions and revelations which John saw in symbols in a trance.

John at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days--an island almost uninhabitable, rocky barren. The crime for which he suffered this banishment

R3569 : page 168

was his faithfulness as a mouthpiece of the Lord. At the time he must have been between sixty and ninety years of age, supposing that none of our Lord's disciples were younger than himself at the beginning of his ministry. If his exile in any degree symbolized ostracism, which the Lord's followers may expect in the close of this age--a complete isolation from others and a treatment implying that they are prisoners--we may take comfort in the thought that as the Lord's favor and revelations to John more than offset his persecutions, so the opening of the eyes of our understandings and the granting to us of greater lengths and breadths and heights and depths of knowledge and appreciation of our Lord and his plan will far more than offset the various experiences which in his providence he may permit to come upon us. His assurance is that all things shall work together for good to those who love God, to the called ones according to his purpose. Whoever rests his faith securely upon his promise may indeed with the Apostle Paul count all tribulations as loss and dross for the excellency of the knowledge of Christ Jesus our Lord.

ON THE LORD'S DAY

Presumably John referred to the first day of the week, now generally called Sunday. It is peculiarly to us the Lord's day--the day on which our Lord rose from the dead, and on which all the promises of God's Word received life and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial age, called in the Scriptures frequently, "The day of Christ." We, today, according to our understanding of chronology, are living in the early dawn of this day of Christ, and it is here and now properly that we begin to see the wonderful things of the divine character and plan. But to see these things, to understand these things, we must be in the spirit. Only those who have become new creatures in Christ Jesus can be expected to understand and appreciate spiritual things, and this is the class whom John represented. As John heard a voice behind him and looked in that direction, so we who now are having the realities find that the message is behind us, and turn and look toward the past to see the fulfilment of the various features of the divine plan and to hear and understand the message given to his people by the risen Lord. The voice said, "What thou seest write in a book and send to the seven churches"--naming seven prominent churches in Asia Minor. (The words, "I am Alpha and Omega, the first and the last," are not found in the oldest Greek manuscripts and are properly omitted in the Revised Version. These words, however, do occur in the Greek MSS. in verse 8 and again in Revelation 21:6, and a portion of them later on in this lesson.)

There are many reasons for concluding that while the messages were given to the seven churches specified and were applicable to them, they should properly have a still wider application to the whole Church of Christ, the number seven representing completeness and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church in the Apostle's days at the time of the writing of the messages, while the Laodicean

Church would represent the Church in our day--in the end of this Gospel age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now. To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they would seem to have deserved, and would have implied an ignoring of other churches more numerous and more influential than they; as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the messages given to these seven churches apply to and fit historically the one Church of the living God, over every member and branch of which the Lord has a care. This thought, that the seven represented completeness, we find emphasized in the other symbolical representations--in the seven golden candlesticks, the seven stars, etc.

SEVEN GOLDEN CANDLESTICKS

Turning and looking, John saw in symbol as we may now see with the eye of faith and understanding. He saw one like a Son of man [like a man--like a priest, as implied by the clothes described] walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with his Church throughout the past eighteen centuries and more, protecting the interests of his cause and directing in respect to all of his people's affairs, especially inspecting and caring for the Church as a light bearer, a candlestick. Alas, how poor the wicks sometimes have been, how feeble the light that has sometimes shone out into the darkness, how much of trimming has been necessary and how much more may yet be necessary!

In the Tabernacle, and subsequently in the Temple of Solomon, the golden candlesticks or lampstands were placed by the Lord's direction--not seven candlesticks, but one with seven branches, representing the whole Church, the complete Church during this Gospel age. In Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated--the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel age, including his "members." It holds forth the light of life, the light that shines in the darkness and which he directed should be so let shine before men that they might see our good works and glorify the Father in heaven. Alas! the Master evidently found but few good works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is represented by his messages, chidings, encouragements, etc., given to each of these epoch churches represented by the different candlesticks or lampstands. It is to be noted that the lampstand represents the nominal Church of Christ rather than the true. This is shown by the fact that in the Lord's addressing each of these lampstands or churches he finds fault with the many

R3569 : page 169

and approves the few, especially so in the last, the seventh, the Laodicean Church of our day.

THE APPEARANCE OF CHRIST

We are not to regard the word-picture of verses 13-16 as a portrait of our Lord in glory. It is a symbolical picture merely. He will not look as here described when we see him as he is and behold his glory. This symbolical picture, nevertheless, has precious lessons for us, more useful than an attempt to describe to our minds the appearance of our Lord as a spirit being, "dwelling in light which no man can approach unto," and which we cannot appreciate until we shall be "changed" and be like him and see him as he is.

His head and hair as white as wool and snow tell us of his wisdom, and that he is the "Ancient of Days;" they speak also of splendor and purity. His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that he is not deceived by outward forms or ceremonies, but can and does read every thought and intent of the heart. The contemplation of his glance should of itself purge and purify our hearts to the extent of ability, to put far from us everything which would have his disapproval.

Having described the head John mentions the hands and feet. The remainder of the body was covered with a garment which reached from his head to his feet. This may possibly represent the fact that the glory of Christ was manifested in his own person, in his own ministry and in that of his twelve apostles, his representatives, and that with their death the body of Truth was almost completely veiled throughout the eighteen centuries intervening until now, in the end of the age, the feet members will be illuminated by the Truth and shine forth--not like the Head, but as polished brass. When we think of the great advantage every way which we of the present age possess, we are inclined to say, What manner of persons ought we to be in all holiness of living and God-likeness. We who have the focused rays of divine inspiration and revelation from the past 6,000 years shining upon us with almost burning brightness, how it should consume in us all the dross of selfishness, how it should purify us, how humble it should make us, how we should be even in our flesh polished, bright, luminous representatives of the glorious Head and members of the Christ!

"IN HIS RIGHT HAND SEVEN STARS"

The countenance of the majestic one present amongst the candlesticks is represented as being like lightning. This reminds us of Daniel's description of the holy one who communicated the message of God to him upon one occasion; it reminds us of Paul's description of the great light that he saw on his way to Damascus, which represented to his understanding the glorified Lord shining above the brightness of the sun at noonday. So great was the splendor that John fell as dead when he beheld it, just as Daniel fell prostrated and was like a dead man in the presence of the mighty one whom he saw, and just as Saul of Tarsus fell down before the majesty displayed to him. So symbolically with us, when once we get a glimpse of the glories of the divine character through the divine plan, when once we get a true view with the eyes of our understanding of him with whom we have to do, as the great heart-searcher and caretaker of his Church, we fall before him humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of his favor and blessing. But as he touched John gently, raising him up, so he has

R3570 : page 169

spoken to us comfort, peace and love, assuring us that we have not an High-Priest that cannot be touched with a feeling of our infirmities, but, on the contrary, one who is able to sympathize and mercifully to assist, one who has bought us with his own precious blood, who has accepted us and will number us as his body members so long as we abide in him, seeking in our hearts to know and to do his will.

His comforting assurance to us is (1) "Fear not." The same message that the Father sent us through the prophet Isaiah, saying, "Their fear of me is not of me, but is taught by the precepts of men." (Isa. 29:13.) This lesson, "Fear not," is one of the first that we must learn. We cannot come into close sympathy with our Lord and be taught of him respecting other features of his plan until we learn this lesson, "Fear not," until we learn to have confidence in him as the one who loved us and bought us with his precious blood, and whose purposes toward us continually are for our welfare and, if we submit ourselves to his guidance, to bring us off conquerors and more than conquerors. (2) "I am the First and the Last." We must recognize our Lord as the one who was the beginning of the creation of God and the end of it, the one by whom were all things, the one who is next to the Father, his very representative in everything pertaining to the affairs of the universe.

(3) We must recognize him as the one who was dead, the one who really died for our sins, but who as really was raised out of death by the power of the Father. (4) We must realize that he is alive for evermore, that

death has no more dominion over him, that the work is finished, that neither sacrifices of the mass nor death in any other sense or form has dominion over him nor ever will have, nor will ever be needed; his work is perfect, and, as he cried on the cross, "It is finished."

(5) We must recognize that he has the keys, the authority, the power over the tomb, to deliver from it all who are there imprisoned. We must also realize that he has the "key," the power over death, so that those whom he liberates from the prison-house of death, the tomb, like those who have not yet gone into it but who are under the sentence of death, may all be ultimately delivered, set free from the dominion of sin and death, delivered into the full liberty of the sons of God, righteousness and life eternal.

It is this one whom we thus know, thus recognize as the instructor and caretaker of the candlesticks, the churches; whom we are to recognize also as having in his right hand, in his favor as well as in his power, seven stars--the angels or messengers of the seven churches. These stars apparently represent special ministers or servants of the Church. In Revelation 12:1 the Church is pictured as a woman crowned with twelve stars. These stars evidently represent the twelve apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in his right hand seem to represent special light-bearers in the Church--in each of the seven phases or developments. That they are held in his right hand seems to teach us that these should be considered as in some special sense under the Master's guidance and protection and care in the interest of the churches which they represented.

R3570 : page 170

It will be noticed that the messages to the various churches are all addressed to these stars or messengers or angels of the churches, as though he would have us understand that the appropriate message for each appropriate time or epoch in the Church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. Our Lord himself is represented by the great light of the sun, and his special messengers in the Church throughout the entire period are consistently enough represented as stars. The difference between the figures of the star and the candlestick is manifest: the star light is the heavenly light, the spiritual enlightenment or instruction; the lamp light is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's Church in the world and who are exhorted not to put their light under a bushel, but on a candlestick, and to let their light so shine as to glorify their Father in heaven.

A SHARP, TWO-EDGED SWORD

No part of the description could more thoroughly convince us that the description of our Lord here given is a symbolical one than does this statement that out of his mouth proceeded a two-edged sword. As a symbolic picture, however, it is full of meaning to us. It speaks of the word of the Lord as the sword of the Spirit, "sharper than any two-edged sword." It reminds us that our Lord's words are not one-sided, not merely directed against sin in one class, that his word is sharp and cutting in every direction, that sin is reproved by him as much when found in his most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without getting rid of the beam in his own eye. It assures us that if we do not show mercy to those who are our debtors we must not expect mercy from him who has proposed to extend his mercy to us.

How heart-searching is the Word of God when we get to understand it--not merely as a compendium of rules and regulations, but when we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the Father, secondly to our Lord and Head, thirdly to all his brethren, fourthly to the world in general, groaning and travailing in pain, waiting for the glorious blessings of the coming day, and fifthly, sympathetically toward our enemies also, realizing that they are warped and twisted and blinded through the deceitfulness of sin and through the machinations of the great Adversary.

===================

R3570 : page 170

THE HEAVENLY JERUSALEM.

--REVELATION 22:1-11.--JUNE 18.--

Golden Text:--"To him that overcometh will I grant to sit with me in my throne."--Rev. 3:21.

THOSE who claim that God's Kingdom was set up in power at Pentecost, and that it since has been conquering the world, and that it will proceed until God's will is done on earth as in heaven, and that then Christ's second advent will take place and he will say, Well done, I could not have done better myself, and that then he will proceed to take all the faithful to heaven and to burn up the world;--these dear friends have a specially hard task before them when they touch upon the book of Revelation, as the present International Sunday lesson does. They must admit that the first three chapters, containing the messages to the churches, imply nothing of the kind. Referring to seven different epochs in the Church's history, they suggest nothing to the effect that the Church is now reigning, but, quite to the contrary, that it will be a suffering Church down to the very last. It promises a coming reign to those who faithfully endure the trials of the present time preceding the reign. Each one of the messages closes with an exhortation, To him that overcometh, I will grant, etc.

All the intervening chapters between the third and the twentieth deal with conflicts between good and evil, and evidently cover the entire period of this Gospel age; yet in all of these presentations the evil is shown to be triumphant, and the people of the saints of the Most High God are worn out and cry from under the altar, etc. Not much a reign of righteousness that, surely! and how thinking people close their minds to all this is passing strange.

It is at the conclusion of this book of symbols, from the eighteenth to the twenty-second chapters, that the close of this Gospel age and the inauguration of the Millennial age is pictured, and the triumph of the Lord and of his saints is shown. The introduction of that reign of righteousness, Christ's Millennial Kingdom, is shown, marked by wonderful events connected with our Lord's second advent, the glorification of his Church, the binding of Satan, the rising of the Sun of Righteousness, the blessing of the world, the scattering of its darkness, ignorance, etc. One would think that, even with no knowledge of the symbols of Revelation, no thinking Christian should have any difficulty in realizing that the book portrays trouble for the Church throughout this Gospel age and the triumphant Millennial reign at its close.

Our lesson pertains to the New Jerusalem, which in the preceding context is described as "coming down

from heaven as a Bride prepared for her Husband"--beautiful, pure, gorgeous, resplendent. The City represents the Church in glory, this being indicated by the declaration that it was like unto a bride prepared for her husband, and the further demonstration is in the fact that the angel who called to John, saying, "Come, I will show you the Bride, the Lamb's wife," showed him the New Jerusalem descending, etc.--Rev. 21:9,10.

The words of the Apostle comparing the earthly Jerusalem with the heavenly corroborate the angel's testimony. The entire Gospel age has been the time for the preparation of this New Jerusalem. In one figure we are the city, in another we are the people of the city. The walls are living stones, such as the Apostle Peter describes; the foundation stones are the twelve apostles of the Lamb. The city as a whole comprises all the saints, from our Lord, the Head, down to and including the last member of the Church, which is his body. Not until all these have been chosen and found

R3571 : page 171

faithful and fitted and prepared for their places, will this city descend to earth in power and come into the possession or control of the earth. The coming of that city to the earth is the symbolical representation of the establishment of God's Kingdom in the earth, for a city is a symbol representing government, control. Thus Washington City represents the United States government, St. Petersburg the Russian government, Paris the French government, Rome the Italian, Berlin the German, London the British, etc.

"THE RIVER OF THE WATER OF LIFE"

The throne of God and of the Lamb is represented as being in this city. That is to say, the Kingdom, the government that will then be established in the world, will have as its center of authority the divine law and the divine power--every feature of the government will be in accord with the divine will. From the throne of God will proceed the river of the water of life, of crystalline purity, not muddy traditions with false doctrines. No impurity of any kind will be in it: it will be the pure message of the Lord, going forth from the Millennial Kingdom for the blessing, refreshment, rejuvenation and eternal life of the whole world of mankind or so many of them as will accept the blessed provisions. Not only will the message of peace and the offer of life thus go forth from the throne to the whole world, but, additionally, there will be trees of life on both sides of the river, bearing twelve manner of fruits and yielding their fruits every month, and the leaves of these shall be for the healing of the nations.

The symbolic picture suggests nourishment and healing for the sin-sick, starving world, which then may partake freely of all the blessings and privileges thus symbolized. No longer will it be necessary to say to men, "The weaknesses of your fallen flesh will be with you until death, for although the Lord has graciously covered your sins because of faith in the Redeemer and the desire to walk in his way, nevertheless there is no escape from the consequences of sin, there is nothing that will absolutely heal." When the new dispensation, represented by this symbolical city and its river of the water of life and the trees of life with their leaves of healing, is made available to men, it will be the beginning of the times of restitution spoken by the Lord through the mouth of all the holy prophets since the world began. (Acts 3:19-21.) The restitution will affect all the willing and obedient, not only physically but mentally and morally: the uplift will be individual and world-wide. This is the very object of providing the river of life, the trees of life, their fruits and their leaves.

"WHOSOEVER WILL MAY COME"

The call of this Gospel age is a limited one, "He that hath an ear, let him hear," and let him come, and, coming, be one of the elect. But the majority of our race cannot hear the message in the present time, hence cannot come, hence cannot be of the elect. The Scriptures clearly indicate a reserve in the matter of the Lord's grace at the present time, our Lord's word on the subject being, "No man can come unto me except the Father which sent me draw him." Again, "If I be lifted up I will draw all men unto me." This Gospel age is the period in which the Father is drawing the Church to be the Bride of Christ, but as soon as the marriage of the Lamb shall have taken place, as soon as the New Jerusalem, the Church in glory, shall have been established in the earth, the drawing of all the families of the earth will ensue. They will not be drawn, however, to the same things to which we have been drawn; they will not be drawn to the heavenly things, to the joint-heirship with Christ in his Kingdom; they will not be invited to become members of his Bride, for that Bride class, that Kingdom class, will then be completely beyond the possibility of any further additions.

This river of the water of life represents the blessed influence that will proceed to humanity from the glorified Christ, Head and body--from the Kingdom of God's dear Son. When the blessed opportunities of that time are thoroughly open to the world, when the Sun of Righteousness shall have scattered all the darkness of ignorance and sin, when Satan shall have been bound, when the river of the water of life shall flow freely, then the invitation that will go forth will no longer be a call of the elect, but an invitation to every creature, every member of the human race, to partake of the blessings and privileges which God has provided in Christ, that they may have the everlasting life and everlasting joy which is to be the portion of those who love righteousness and hate iniquity, and who avail themselves of the gracious provision in Christ.

The statement respecting that glorious time and message is, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take of the water of life freely."--Verse 17.

There will be a Bride then, but there is no Bride now. The Church is espoused, but the marriage of the Lamb is still deferred, not yet accomplished. The last members of his Church must complete their course, must pass their examination and enter into glory with him before the marriage be consummated. But after the marriage there will be not only the holy city, representing

R3571 : page 172

the Church in her official or governing capacity under Christ her Head, but there will be also the blessed work of the Church, the calling of the world's attention to the river of the water of life, to the leaves of healing, to the fruits of the Spirit; and the Spirit, the power of God, will co-operate with the message that will then be promulgated, and the result undoubtedly will be that all the world shall hear, and that all who love righteousness and hate iniquity will return again to life eternal. It will require all the Millennial age for the delivery of this message to every creature and for them to avail themselves of the privileges.

It will be remembered that the Scriptures nowhere speak of the river of the water of life now. There is none, and can be none until the heavenly city descends, because the river must flow from the midst of it, from the throne. Describing the condition of the Lord's saints at the present time very differently, the Lord declares that those who are his have in them a well of water springing up into life eternal. We know what this is, we know in what sense each individual of the Church has received of his Spirit, has in him a fountain of grace and truth for his refreshment; but there is no river of the water of life to which he could go or to which he could invite others to go.

"THE HEALING OF THE NATIONS"

It should not be overlooked that the healing and refreshment mentioned in this symbolization does not pertain to the "little flock," the Church, but to the world, the nations. The little flock will have been glorified, perfected in the first resurrection, before this offer of healing and restitution of the world is made. Undoubtedly Israel will be the first of the nations to be blessed, but subsequently all the families of the earth, as God's oath-bound covenant has promised.

The glorious blessings and favors of that Millennial period, set apart by the Lord and declared by the mouth of all the holy prophets to be times of restitution of all things spoken of, is summed up most completely in the declaration, "There shall be no more curse." In what more comprehensive language could the Lord declare the end of the reign of sin and death and the commencement of the reign of righteousness unto life eternal. There is a curse upon the world now, official, legal. It has been against us as a race for six thousand years. It is a curse or sentence of death. Although our dear Redeemer has died, the Just for the unjust, although he was made a curse for us, nevertheless up to the present time release from the curse has come to only a small proportion of the race. In the Father's plan the only ones released from the curse, the only ones who have yet escaped the condemnation which is still on the world, is the class which has accepted Christ and is trusting in him.

These are not justified outwardly, actually, but are justified in God's sight, justified by faith. The world realizes not their justification and can appreciate it only by the exercise of faith. By faith they may realize that their sins were laid on Jesus and that his righteousness is imputed to them. Those who can thus exercise the necessary faith have had the opportunity during this Gospel age of consecrating their justified lives, to have fellowship with Jesus in the sufferings of this present time, to have fellowship in his death, to be dead with him. The promise to these is that if faithful in this matter they shall live and be with their Lord, partakers of his glory and sharers in his future work on behalf of the world.

With the end of this age, when the last members of the body shall have finished their course and be glorified with him, he as the great High Priest and they as the under priests, his members, will be prepared to bless the world. Then will be presented to the Father on behalf of the world the merit which came from our dear Redeemer's death on behalf of all, shared by those who rejoiced to suffer with him and who are accepted. Then divine justice will declare the lifting of the curse from all the world of mankind, and then the work of graciously blessing and uplifting and helping them out of their sinful conditions into life everlasting will be possible and will begin. There shall be no more "curse" against humanity, but, on the contrary, they may have fellowship with the Lord, and the throne of his grace and the evidences of his favor will be theirs, and all who desire shall have the opportunity to serve him. All the night of darkness, ignorance, superstition and sin will be past; no longer will the world be dependent for light upon the imperfect shining of such little candles as the Lord's people now are.

R3572 : page 172

All who come into accord with the Lord shall see his face--that is, there will be no earth-born cloud between, no hindrances to the Father's love and favor, and his name shall be in their foreheads. They will confess him, they will have his likeness, the various elements which go to make up his glorious name and character will be theirs and will be manifest in their faces. If, even now, under present imperfect conditions, the light of grace and truth in the heart transforms the outward features and makes them more and more bright and glorious, much more, we are sure, will this be true of those who at that time shall come under the influence of the light of divine favor and have their hearts filled with the Lord's spirit and truth.

"THEY SHALL REIGN"

The developments of that Millennial age will bring the willing and obedient of the human family back to the original perfection, the image and likeness of God, and once more they will have direct communication with the Lord and not merely his written messages through apostles and prophets as now. "And they shall reign forever and ever." This does not refer to the Church, whose reign has been previously described. The reference is to the reign of those whom the Millennial age shall find worthy of life eternal--all the unworthy being then cut off in the second death. The account here is in full accord with that of Matthew 25:34 --the sheep of that age will at its close be received into the fullest fellowship with the Lord, the goats of that period being destroyed.

R3572 : page 173

The nature of the reign then to be delivered to the world we have already considered on other occasions, and shown that it will be the same reign or kingdom which at his creation was bestowed upon father Adam, as it is written in Psalm 8:6, "Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen with the beasts of the field and fowl of the air and fish of the sea." This dominion of earth was part of what father Adam lost by his disobedience, and was a part, therefore, of what our Lord Jesus purchased by his obedience even unto death, and is to be an element of the restitution to be accomplished during the Millennial reign of Christ.

At the close of that reign the Kingdom shall be delivered up to God, even the Father, by being delivered over to those for whom the Father originally intended it, and who by that time will have been fully prepared to receive it. The whole world of perfect men will be a world of kings, though doubtless one of their number will serve particularly as general or representative, just as in the Republic every individual is a sovereign and from their own number they choose a sovereign, a servant.

"SAYINGS FAITHFUL AND TRUE."

Having pictured the work of restitution down to its consummation in the delivery of the kingdom to man, in harmony with the Father's intention, the address of the revelation changes. We are assured that these wonderful promises are faithful and true, that the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass. Then the Master speaks to all of his Church who have ears to hear, saying, "Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book." The intimation seems to be that the book being symbolical, none can understand it except as its seals are loosed, as its message opens before the Lord's people; and that when its sayings, its teachings come to be appreciated, it may be recognized by those who do understand it as an evidence that the Lord's second advent and the establishment of his Kingdom are close at hand.

This thought is further borne out by the statement of verse 8. As we have already seen, John the revelator represented those favored members of the Church who, living in this end of the Gospel age, are granted the privilege of seeing and appreciating more and more the things which he saw in symbol. The revelation being complete, John fell down before the angel who had given him the revelation to offer him worship. This may signify that in the end of this Gospel age as the whole Church, the John class, comes to see the unfolding of the divine plan, there might be a spirit or disposition amongst them to do too much honor to the one used of the Lord in communicating to them the divine light now due.

The proprieties of the case are set forth to us in the conduct of the symbolical angel who talked to John and who represented some in the end of this age commissioned to present God's truths to his people. He said, "See thou do it not"--do not worship me, for I am not the author of this plan. I am thy fellow servant, a brother to all the prophets and all those who keep the message of this revelation. God alone should be worshiped: he is the Author of the great plan and will be the finisher of it. It is brought to our attention now by him because it is now "due time" for his people to come to an appreciation of his plans.

"RIGHTEOUS OR FILTHY STILL."

The same thought continues: At the time that the features of this symbolical revelation shall come to be understood and appreciated by the Lord's people, they may know that the time of the completion is near at hand. They are not to feel it necessary to hide the matter. "Seal not the sayings of this book, for the time is at hand." Furthermore, we are not to expect that the telling of this message, the explaining of the divine plan, will have the effect of converting the world. It was not intended to do this and will not do it. Notwithstanding the unfolding of the divine plan, this knowledge will only be for a special class for whom it was intended, namely, the Lord's people--"None of the wicked shall understand, but the wise shall understand." So far as the revelations of the divine plan are concerned they are not intended to turn the filthy to make them righteous, nor will they be inclined contrarywise to turn the righteous to sin. So far as these revelations are concerned they who are righteous may be righteous still, they who are filthy may be filthy still, they who are holy may be holy still.

How true it is that Present Truth, although in many respects full of comfort and encouragement to the Church in respect to their dear friends who are out of Christ, has no effect whatever upon those who love sin, who are filthy, who are unrighteous. It appeals only to those who are already righteously inclined. This does not mean that it appeals only to those who are saints, who are holy. There are some who are not saints because they have never properly grasped the conditions of the divine call of the present time, but who are, nevertheless, righteous persons, persons who desire to live uprightly, honorably, honestly, who are sincere and truthful in their own hearts and in their dealings with others so far as their knowledge permits. To these lovers of righteousness, of truth, as well as to the holy, the revelations of the divine plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the Lord.

On the other hand the unrighteous and the filthy simply ignore this message and are not moved specially by it. During the Millennial Kingdom time, however, we may expect that the vigorous processes of the kingdom will correct many of these filthy and unrighteous, and ultimately develop many of them into lovers of the Light and the Truth and the Way, bringing many of them into full fellowship with the Lord, which will secure to them life everlasting.

===================

R3572 : page 174

BIBLE STUDIES FOR JUNE.

BELOW we announce the prepared lessons for June. Word reaches us that the dear friends who have adopted these studies are growing more and more interested in them. They open up so thorough a study of the topics and give all opportunity to participate that they supply more "meat," more spiritual nourishment, than can generally be obtained in the same time.

We recommend these studies for one of the meetings you usually have or for a new meeting if those now held are all too good to be displaced. Something of this kind is surely needed to refresh the mind along lines already partly understood.

The topic is quite sufficient for one session each on the four Sundays of June--say four questions or so each. If possible have each one who can and will read distinctly take a part. For instance, five could share in the first question, three in the second, three in the third, three in the fourth, thirteen in all. If there are fewer than thirteen willing to take part, give more than one reference to the more competent. In no case should an indifferent reader be given a lengthy selection or reference. The success of the study depends greatly on the wisdom of the leader, who should apportion the references the Sunday previous to the meeting, and assist the friends every way as a true "under shepherd," seeing that ample opportunities are afforded for the reverential investigation of each topic. The leader should briefly sum up the findings of the class on each question before proceeding to the next, and in conclusion should summarize briefly all the questions and the Scriptural answers found. These are the Sunday evening lessons of the Allegheny Church at the Bible House Chapel.

* * *

TEMPERANCE--SELF-CONTROL.

----

1. What is the importance of self-control? Prov. 25:28; 16:32; E.125, par. 1; Z.'01-295 (2d col. par. 2,3); Z.'01-326 (1st and 2d cols.)

R3573 : page 174

2. Is self-control necessary in the interest of others? 1 Cor. 8:13; Z.'03-43 (1st col. par. 2) to 45; Z.'97-234 (2d col. par. 1.)
3. Are we to be "temperate in all things"? 1 Cor. 9:25; Z.'97-147, (2d col. par. 2); Z.'97-76 (2d col. par. 1 to 4.)
4. Does self-control imply purification of the thoughts and intents of the heart? 1 Jno. 3:3; Z.'99-216 (1st col. par. 1); Z.'01-324 (1st col. par. 1,2.)
5. Does temperance or self-control apply to our language? Jas. 1:19,26; Col. 4:6; Eccl. 5:2; Z.'98-250 (1st col. par. 3); Z.'99-75 (2d col. par. 1.)
6. Does self-control extend to business affairs? 1 Tim. 6:10; Z.'98-250 (2d. col. par. 1.)
7. Why is temperance necessary in our eating and drinking? 1 Cor. 10:31; Z.'98-250 (2d col. par. 2.)
8. Should we be temperate in our joys as well as in our sorrows? Z.'98-251 (1st col. par. 1,2); Z.'05-94 (1st col. par. 2.)
9. Is it possible to be intemperate in studying the Scriptures and in attending religious meetings? F.319, par. 1; F.503, par. 1.
10. What is the relation of the "new will" toward the control of the flesh? 1 Cor. 9:27; F.600, par. 1; F.488, par. 2; F.489, par. 1; Z.'01-296 (1st col. par. 1,2.)
11. What is the duty of the Church toward those "new creatures" who are lacking in self-control? F.148, par. 2; F.149, par. 1; F.150, par. 1; F.289-292.
12. Why is self-control an essential qualification in an Elder? Titus 1:7,8; F.251, par. 2; Z.'97-156 (2d col. par. 2); F.249, par. 2; Z.'99-75 (2d col. par. 2); Z.'00-195 (1st col. par. 3.)
13. Why is it important that parents exercise self-control? Col. 3:21; F.526, par. 1; F.527, par. 1; F.528, par. 1,2;

F.530, par. 1,2.

14. How can suggestion be applied in teaching children self-control? F.551 (par. 1) to 554.

15. How can we cultivate self-control? Z.'03-421 (1st col. par. 1,2); Z.'98-251 (1st col. par. 4.)

(a) By prayer, F.149, par. 1,2.

(b) By study of the Word, Z.'02-308 (1st col. par. 1,6; 2d col. par. 1.)

(c) By being filled more and more with the Holy Spirit, Z.'02-264 (2d col. par. 4,5); E.275, par. 1; E.283, par. 1,2.

(d) By fasting, Z.'98-45 (1st col. par. 2.)

16. What other most important grace will naturally be developed by attaining a large measure of self-control? Z.'98-251 (1st col. par. 3); Z.'96-222 (1st col. par. 1.)

===================

R3573 : page 174

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

page 174

DEAR BROTHER RUSSELL:--

I am seven months old in the Truth. I was one of those baptised at the Boston Convention. This blessed Truth was brought to me by one of your Colporteurs. For four years or more I had been hungering and thirsting for the true Gospel of Christ. I had been to several churches of different denominations, seeking to satisfy this soul hunger, but failed to get what I craved for, so at last I gave up going to any church, and went to God and told him I loved him and wanted to serve him, and him alone, and if he would make known to me the true way to serve him I would sacrifice my whole life in service unto him, even unto death; and there I left myself in his hands. In three months Sr. Boodry came to me with the DAWNS. When I first saw Sr. Boodry she was coming out of my neighbor's gate, and the thought came to me, if she comes to my door I will invite her in, for she may have something I want.

This was something very unusual for me, as I am generally opposed to canvassers of any description, and if I saw them first, I would lock the door and not answer them; but in this case I could hardly wait till she got in my house, I had such a strong desire to know what she had. When she came in and sat down she had not spoken a half dozen words before I knew my prayer was answered, and I recognized my dear Master's voice speaking to me through her. From that moment to this, I have never had any doubt as regards this blessed Truth, and every time I take up those blessed DAWNS tears of rejoicing and thankfulness fill my eyes for God's wonderful favor to me at the present time and for the future blessings that are coming to all mankind in due time. O, praised be God's name ever more through his dear son, amen.

I am going to do some volunteer work, taking my little boy with me to help me distribute the tracts, and he is delighted to do it.

I remain ever, your Sister in Christ,
MARGARET KELLY,--R.I.

R3573 : page 174

DEAR BROTHER RUSSELL:--

We have thought for a long time that we ought to express our gratitude to you for your service rendered to the household of faith in giving out the "meat in due season." It is a little over four years now since the light of Present Truth reached us, and well do we remember when we first received some of your literature, and through it learned of our Heavenly Father's plan. How our hearts went out to Him and you as His servant, and we are still very grateful.

We are still rejoicing and how we long to tell the good news, but with our farming work we felt that there was not very much that we could do. But through your encouragement and the much advice and encouragement that we received

R3573 : page 175

from our dear Brother Owen, wife and I entered the colporteur work, feeling that if we could sell four or five books each day, we would be satisfied.

Since that time, we have, by the help of our Heavenly Father, succeeded in selling over fourteen thousand DAWNS, and we are still rejoicing and have an increasing desire to spread the good news. We are settled here with Sister Roberts for the winter, as my health will not permit me to do much at the work in extreme weather. However, we will do some work here as opportunity offers.

Pray for us that we may continue in this way until our Heavenly Father says, "It is enough, come up higher." With Christian love to yourself and all the Bible House friends, from us both.

Yours in the one good hope,
W. H. DICKERSON AND WIFE,--Ind.

DEAR BRETHREN:--Believing it might be of interest to you, I will relate how the Truth as presented in Millennial Dawn affected a very rank outspoken Infidel, an old French doctor, 85 years old, an admirer of R. G. Ingersoll, of whom I was warned repeatedly that he was "poison" to all preachers and religious workers.

Unheeding the warnings, I called upon him. After, as a colporteur, stating my business, which seemed to nettle him, he asked if the DAWN taught that the Bible was the inspired word of God. I told him that it did. He at once told me that he wanted nothing further to do with us, and he had enough of Christianity, and that its whole foundation was a fraud and a fake from beginning to end.

I asked leave to intrude further upon his time that he might point out to me wherein the Bible was a fake, and for what purpose.

After a weak attempt to entangle the Bible account of Creation, the Levitical Priesthood, etc., he left the Bible and attacked modern theology, and the "so-called Christian governments" as he expressed it.

After being informed that our mission was not to bolster up any creed or theory as held by the several Churches, but that it was rather to show and prove the harmony of the Bible with itself, as in contrast with all man-made theologies, which are casting so much reproach upon the Bible, he began to give ear attentively, and finally ordered the first volume of DAWN.

I have called upon him several times since, and really, words cannot justly describe the wonderful change in the spirit and disposition of this man--once haughty and sarcastic, he is now friendly and docile. He has become so interested in "The Plan of the Ages," that he has solicited orders among other free thinkers, and had me leave an extra DAWN in his office for him to sell for me.

Just how he will use this knowledge of the Truth is left for time to tell. For my part I am thankful for the privilege of scattering a few, at least, of the precious seeds of Truth, even though some fall upon stony soil.

With much Christian love, your brother in Hope,

THOS. COX,--Missouri.

DEAR BROTHER:--

It will interest and gratify you to hear that I have had a reading of the six volumes of MILLENNIAL DAWN, which I got from a brother who acts as Colporteur in this locality, disseminating these works and other tracts and booklets from the branch Australian depot in Melbourne.

I had my early teaching in the U. Presbyterian school, but for long years I have severed myself from that teaching, and for some time I have been associated with believers in "Life in Christ only," known as Conditional Immortality. Much of what truth you give we have long found and accepted, but I must confess that until I have been led to carefully read your works many of the vast problems in Scripture remained mysteries. I testify that your modest offer of a "helping hand" has been more than affording some light, a ray of light, but has come as an opened door, revealing a flood of light. Thank God for this. To him be all the praise. I am now re-reading these works, and shall apply all my intellect and intelligence to grasp this teaching. I have circulated quite a number of the DAWNS and created much interest in my circle of friends. I am in my 62nd year and feel situated like one called at the eleventh hour. Yours in the faith, JOSEPH HEATLEY,--New Zealand.

----

page 175

DEAR BROTHER RUSSELL:--

The Colporteur service is indeed richly blest to me, in accord with your kind prayer in letter of Feb. 23 and the Lord's presence does lend much of bliss in the narrow way. Through pain and disease I have had to smile with inward joy (as who can help doing, no matter how we feel, if the Lord smiles on us?) and sing in heart those comforting old hymns, "How Firm a Foundation," "Close to Thee," "He Justly Claims a Song from Me," "Nearer, My God to Thee," and also "Trusting in Jesus" and "I've a Message from the Lord."

I half wondered last Thursday night whether I should live till morning, having taken fresh cold Wednesday afternoon and being in the greatest physical discomfort. But I was never more blissfully happy in my life, in the thought of the Lord's glorious presence and favor. How absurdly impossible that would seem to anyone outside the Church! And next morning your kind letter was received and the pain felt better and has been better since.

But I realize that the earthly life must necessarily fade; yet there must be for me a narrow way of assured faith even in the matter of health--a path between indolence and reckless overwork and exposure. Am tempted sometimes to great disappointment that I could do so little for the Lord in his harvest this past winter (I am so thankful that it is past), yet I surely believe that his blessing rests upon the desire and endeavor to serve faithfully just as richly as though I had succeeded in my own eyes. He may not want this city canvassed in such a hurry as I would have enjoyed. His will not mine, be done. I praise his name.

I had a dozen very pleasant little visits yesterday morning with DAWN purchasers in delivering my books. There are lovely people here. At one place, where they found they already had the book but had not read it, I left one of your printed sermons and secured a promise to read the "Plan" and permission to call after a few months to see if they would like the second volume. Another place the lady said she was a converted Catholic, had taken "Father O'Connor's" paper, and felt she would very much like the DAWN.

I think I will undertake to canvass only on warm, pleasant mornings for a while. Your sister in the faith,

ALICE L. DARLINGTON,--Conn.

R3573 : page 175

HOW THE TRUTH REACHED BRIG.-GENERAL HALL.

DEAR BROTHER RUSSELL:--

While attending the St. Louis Fair about the middle of last September, I went through a car in the Transportation Building, and there picked up two tracts, "Sequel to Eaton-Russell Debates" and "Criticisms of Millennial Hopes and Prospects Examined." I read them after a time, and became so much interested in their contents that I procured the first volume of MILLENNIAL DAWN and found it interesting beyond anything I ever read. I thank God that I have found it and after a careful study of the same, and reading the other volumes, know that I have a correct understanding of many parts of the Scriptures I never had before. I also thank the kindly hand that placed those tracts in that car, and hope that some of them appealed to many others as they have to me.

Previous to that time I had never heard of MILLENNIAL DAWN. Now I'm trying with God's help to follow the path made so plain and clear therein. The fact that this wonderful work of yours appealed so strongly to me at once is a great encouragement to me to do the best I can.

Faithfully yours in Christ, W. P. HALL, U.S.A.

===================

page 177

SEMI-MONTHLY.
VOL. XXVI. JUNE 15, 1905. No. 12

CONTENTS.

Remarkable Chronological Parallels--A Letter from Dr. J. Edgar...........................179
  Three Charts of History.......................181
  The Two Ministrations.........................186
"The Christ, the Son of God"......................186
  Messianic Hopes Inspiring.....................187
  Life Through Believing........................188
Boasters Defeated, Prayers Helped.................189
  Spiritual Blessings for Spiritual Israel......189
  Opposition Awakens Faith......................190
A Newspaper View of the Welsh Revival.............191
Public Ministries of the Truth....................192
Niagara Falls Convention......................178,192
The New Volunteer Tracts..........................178

page 178

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, NIAGARA FALLS, N.Y., JULY 8-11

The RAILROADS of the New England, Trunk Lines, Central, Western and South-Western Associations will sell tickets to this Convention at ONE FARE AND ONE-THIRD, plus 25 cents, on the "Certificate Plan." You purchase a regular single-fare ticket to Niagara Falls, N.Y., telling your ticket-agent at the time that you desire a Certificate, that you are going to the WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION, and which will entitle you to purchase a return ticket at ONE-THIRD a regular fare. Hold on to that certificate, as without it you would be charged full fare when buying your return ticket. The Certificates will need to be signed, but we will publicly announce at the Convention the name of the brother who will attend to the matter for you and save you all trouble.

ACCOMMODATIONS should be secured in advance to avoid confusion and trouble to yourself and the Entertainment Committee. Therefore, if you will attend, write at once, saying BRIEFLY (a) how many will be of your party; (b) how many of each sex; (c) if colored, so state; (d) married couples desirous of rooming together should so state. AS TO RATES.--Arrangements can be made for accommodations in boarding houses at $1 to $1.25 per day and at hotels at $1.50 per day up. These rates include meals.

Do not write on this subject AT LENGTH. Tell us about things at the Convention. Give the information briefly and to the point. A postal card will do. Address the WATCH TOWER BIBLE & TRACT SOCIETY, 612 Arch St., Allegheny, Pa.

OTHER EXCURSIONS

From many points there are other Special Excursions run every summer to Niagara Falls. Some of these are at extremely low rates. It will be well for each to inquire of the railway ticket agents of his own city on this subject, and to select the excursion that will suit his convenience best. But take our own Excursion mentioned above unless you can do BETTER.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depends.

R3581 : page 178

THE VOLUNTEER TRACTS

The Volunteer orders are being filled rapidly now. Those who have examined the "ammunition" generally agree that it is interesting. It consists of four separate sheets folded together. These need not be separated. One or more of the four topics discussed is pretty sure to find interested readers in every home.

We again commend the house to house distribution, so effective last year. In districts where foreigners predominate or where Catholics are numerous it is always best to take up our earlier method of distribution near to English-speaking Protestant churches.

This is a work in which almost all can engage every fine Sunday. The tracts are supplied free as samples of our literature. The great Chief Reaper's words still hold good: "He that reapeth receiveth wages and gathereth fruit unto life everlasting."

===================

R3574 : page 179

REMARKABLE CHRONOLOGICAL PARALLELS.

BY J. EDGAR, M.D., AN EMINENT SURGEON, OF SCOTLAND

DEAR BRO. RUSSELL:--The Lord has enabled me to see another remarkable confirmation of the Parallel Dispensations, teaching that 1914 A.D. is the date when Christendom will lose its crown, will be finally overthrown, and when he, "whose right it is," will take his power and reign.

We recognize that the kingdom of fleshly Israel typified Christendom in many respects. Two prominent events, the division of the kingdom into Judah and Israel and its final overthrow as a kingdom, were undoubtedly types, the former of the division of Christendom at the time of the Reformation, the latter of its final overthrow. The remarkable feature which has now come to light is that we have in this a time-parallel.

Under Saul, David and Solomon, the typical kingdom was undivided for the space of 120 years. DAWN II., page 50, shows that the whole period of the kings, including these three, was 513 years. The length of time, therefore, from the division of the typical kingdom on the death of Solomon till the removal of the crown from Zedekiah was 513 minus 120, equal to 393 years. The date of the division of Christendom into Papacy and Protestantism was 1521 A.D. Therefore, 393 years later, i.e., in 1914 A.D., we should expect the final overthrow of "Christendom."

The evidence that 1521 A.D. is the date when the split into Papacy and Protestantism occurred is clear. In June, 1520, Luther received from Pope Leo X. the first bull of excommunication, commanding him to confess his faults within sixty days, or be cast out of the Church. On 10th December, 1520 (the third month of the year 1521 by the Jewish mode of reckoning), Luther publicly burnt this bull with a copy of the Canon Law, and on 4th January, 1521, the second bull was issued expelling him from the Romish Church. Blackie's Modern Cyclopedia states with regard to this: "From this time Luther formally separated from the Roman Church, and many of the principal German nobles, the most eminent scholars, and the University of Wittemberg, publicly declared in favor of the reformed doctrines and discipline. Luther's bold refusal to recant at the Diet of Worms (17th April, 1521) gave him increased power, while the Edict of Worms and the ban of the Emperor made his cause a political matter."

THE TIME OF THE END

MILLENNIAL DAWN, Vol. III., proves from a study of Daniel's prophecy of the 1260 days that the Time of the End is a period of 115 years, beginning with 1799 and ending with 1914 A.D. Wondering whether there might be a time-parallel here also, I reckoned back 115 years from 606 B.C., and reached the year 721 B.C. as corresponding with the year 1799 A.D. This date I found to be exactly five years before the death of King Hezekiah. Isaiah 38:5 tells us that the date of Hezekiah's "sickness unto death," from which he miraculously recovered, was fifteen years prior to his death, and was, therefore, ten years before the date 721 B.C., or, in other words, 125 years before 606 B.C. Reckoning a similar period back from 1914 A.D. brings us to 1789 A.D., the year of the French Revolution, from which Christendom recovered, though it must have seemed to be a "sickness unto death."

We are told that, after his recovery, Hezekiah gave way once more to his vain-glory and received the Babylonian ambassadors, just as France once more favored Papacy. We also read that he afterwards led water into Jerusalem for the refreshing of the Lord's people. This seems to shadow forth the founding of the various Bible Societies at the beginning of the last century, mentioned in DAWN III., page 51.

THE SUN-DIAL OF AHAZ

What struck me in examining the above was that the year of the French Revolution, typified by Hezekiah's sickness, was ten years back from the end of the 1260 days of Daniel, the beginning of the Time of the End. Can it be that the sign of the sun-dial given to Hezekiah (Isa. 38:7,8,22) should be taken as a prophecy of this, the ten degrees (or steps, R.V.) representing ten years? Did the sign indicate symbolically that, just as the shadow on the sun-dial, on account of Hezekiah's repentance, was set back ten steps, so the date of the French Revolution would be set back ten years, i.e., that after this revolution would break out in 1789 A.D., ten years would require to elapse before the beginning of the Time of the End? The fact that the prophet Isaiah immediately proceeds (ch. 40) to refer to this Time of the End would seem to support this view.

R3574 : page 180

THE 2300 DAYS OF DANIEL

The year 1846 A.D., which ended the 2300 days of Daniel, has been shown in DAWN, Vol. III., to be the date of the cleansing of the sanctuary. The corresponding date in the typical kingdom was 674 B.C. I cannot find this date specified directly in the history of the typical kingdom, but it is significant that at this time the wicked King Manasseh had reigned 42 out of his total 55 years, 674 B.C., therefore, probably corresponds to the date of his repentance and consequent cleansing of the sanctuary.

KING JOSIAH

The period of the good King Josiah's activity extended from 651 till 641, and consisted of a cleansing and reforming work. It ended in 641 with the finding of the Book of the Law and the celebration of the Great Passover. The parallel period in the Gospel Age was from 1869 till 1879, the period when most of your cleansing and reforming work was done. So far as I can gather, it was about 1869 that you began to inquire into the teaching of the creeds and of the Scriptures, and it was in 1879 that you founded ZION'S WATCH TOWER, for the purpose of upholding the doctrine of the ransom in all its fulness against the attacks of Mr. Barbour and others, and of announcing the Great Passover, the resurrection of the "dead in Christ" in the year 1878 A.D. and the passing-over of the feet-members since that date at the moment of death.

THE NUMBER FORTY

When we turn back to the early history of the typical kingdom, we find that Saul, David and Solomon each reigned 40 years. It is clear that the reign of Saul represents the Jewish Age, that of David the Gospel Age, and that of Solomon the Millennial Age. The fact that the duration of each reign was 40 years indicates that it represented a complete period of testing and sifting. This would appear to be the thought underlying the number 40 in all the instances in which it is used in the Scriptures. For instance, there were the 40 years' temptation of the children of Israel in the wilderness, Christ's 40 days' temptation, etc. They all seem to foreshadow the 40 years of harvest at the end of the Jewish, of the Gospel, and (possibly) of the Millennial Ages.

THREE DAYS AND THREE NIGHTS

It is clear from the Scriptures that Jesus rose on the first day of the week (Mark 16:2), and also that this was "the third day" after his death (Luke 24:21,46; 1 Cor. 15:4; also Lev. 23:11). It follows that he must have been crucified on a Friday. That this is of importance in estimating the dates of Jesus' birth and death, is pointed out in DAWN II., p.60. Some object to this that Jesus in saying (Matt. 12:40) that he would be three days and three nights in the heart of the earth, contradicted the statement by the Apostle Paul that he rose on the third day. Those who reason in this way have failed to note that the phrase used by Jesus was purely idiomatic, and implied that he would be in the heart of the earth "till the third day." The proof of this is to be found in Esther 4:16; 5:1; Gen. 42:17,18; 2 Chron. 10:5,12. God is his own interpreter.

THE YEAR OF JUBILEE

I had always taken it for granted that the year of Jubilee was an ecclesiastical year; but on studying this subject recently, I noticed that the trumpet was to sound on the day of atonement, the 10th day of the 7th month (Lev. 25:9), and presumably, therefore, began on that day. Accordingly, the year of Jubilee was not an ecclesiastical year, i.e., from Spring to Spring, but a civil year from Autumn to Autumn.

As every 7th year was a Sabbath year, it follows that the 49th year was a Sabbath year. It would seem as if these were ecclesiastical years. If so, then the Jubilee year began in the middle of the 49th year. But it was called the 50th year! Should one reason from this

R3575 : page 180

TIME-PARALLELS.

PERIOD OF 393 YEARS FROM THE DIVISION OF THE TYPICAL KINGDOM TILL ITS FINAL OVERTHROW.

B.C. 999
Division of Kingdom of Fleshly Israel into
Judah and Ephraim--2 Chron. 10; 11:1-4.

PERIOD OF 125 YEARS.

B.C. 731
Hezekiah's "sickness unto death," followed by
(1) Alliance with Babylon;
(2) Supply of water to Jerusalem.--
Isa. 38, 39; 2 Chron. 32:30.

B.C. 606
Final overthrow of the typical Kingdom.
--2 Chron. 36:11-21; Ezek. 21:25-27.

PERIOD OF 393 YEARS FROM THE DIVISION OF CHRISTENDOM TILL ITS FINAL OVERTHROW.

A.D. 1521
Division of "Christendom" into Protestantism
and Papacy at Diet of Worms.

PERIOD OF 125 YEARS.

A.D. 1789
The French Revolution, followed by
(1) Alliance with Papacy.
(2) Supply of truth through Bible Societies.

A.D. 1914
Final overthrow of Nominal Christendom.

R3574 : page 180

that it was called the 50th year because it was the 50th civil year? The entrance into Canaan took place in the Springtime at the beginning of an ecclesiastical year. Six months afterwards their 2nd civil year began, while it was still the middle of their 1st ecclesiastical year. Consequently, their 50th civil year began, while it was still the middle of their 49th ecclesiastical year. If this be the interpretation, it is evident that the land had rest on these occasions, not two years, but only eighteen months.

It would seem as if this were a wise provision of the Mosaic Law. It provided that at the beginning of each

R3576 : page 181

THREE CHARTS OF HISTORY, SHOWING VARIOUS PARALLELS, ALL CONFIRMATORY OF OUR CHRONOLOGICAL APPLICATIONS.

R3575 : page 182

year of Jubilee, owing to the suspension of work on the land during the previous six months, the restitution of all things was rendered easier of accomplishment; and also after the Jubilee was over, and each had returned to his own land, an opportunity was given to him to prepare the land and get his crop ready for the Spring harvest and the celebration of the Passover and of Pentecost.

There seem, however, to be some deeper meanings in this arrangement. (1) The commencement of the Jubilee year on the day of atonement pointed forward to the time when the antitypical Jubilee would begin on the antitypical day of atonement, the end of the Gospel Age. (2) Brother Hemery of London mentioned to me some time ago that he had noticed that events which occurred in the Spring foreshadowed blessings for the Church, while those which occurred in the Autumn foreshadowed blessings for the world. This appears to me to be a natural arrangement, as Spring is the beginning of the ecclesiastical year, whereas Autumn is the beginning of the civil year. Applying this thought, we find that the Passover and Pentecost, etc., foreshadowed blessings for the Church, whereas the Atonement, the Feast of Tabernacles and the Jubilee foreshadowed blessings for the world.

I am, with love in the Lord to you and to all the dear ones in Christ Jesus,

Yours faithfully,
JOHN EDGAR.

A LATER LETTER

DEAR BROTHER RUSSELL:--

The Lord has guided me to the discovery of another confirmation of the Chronology as set forth in MILLENNIAL DAWN. In studying the Parallel Dispensations, I noted that the 70th week of Daniel's prophecy (Dan. 9:24-27) from 29 till 36 A.D. had its parallel as regards both time and events in the Gospel Age from 1874 till 1881 A.D. (DAWN II., p.219). Thinking that the events at the beginning of the 70 weeks might also have parallels in the Gospel Age, I noted your arguments in DAWN II., p.67, proving that the 70 weeks dated from Nehemiah's commission to build the walls of Jerusalem in the 20th year of Artaxerxes (Neh. 2:1), whereas usually they are reckoned as beginning at the time of Ezra's commission 13 years earlier (Ezra 7:7). I noted also your proofs that the former must have been in the year 454 B.C. Accordingly the latter must have been in the year 467 B.C.

Rollin, in his Ancient History of the Medes and Persians, agrees with this. In Book 6, sect. 18, he says that Xerxes died in 473 B.C. and quotes as authorities Ctesias, c.ii; Diodorus, Book xi. p.52; Justin, Book iii., ch. 1. He says Xerxes reigned 12 years; and in Book 7, sect. 1, he states that Artaxerxes was crowned in 473 B.C., and reigned 49 years. In accordance with this, he mentions in sect. 6 of Book 7, that Ezra's commission was in 467 B.C., and Nehemiah's in 454 B.C. Regarding the latter he states: "Artaxerxes immediately caused a decree to be drawn up that the walls and gates of Jerusalem should be rebuilt, and Nehemiah as Governor of Judea was appointed to put this decree in execution. It is from this decree, communicated by Artaxerxes in the 20th year of his reign, for the rebuilding of the walls of Jerusalem, that we date the beginning of the 70 weeks mentioned in the famous prophecy of Daniel, after which the Messiah was to appear and to be put to death."

By deducting 490 years from 1881 A.D., we get the year 1391 A.D., corresponding with 454 B.C. The year 1378 A.D., 13 years earlier, will, therefore, correspond with 467 B.C.

I. EZRA'S COMMISSION IN 467 B.C.

On consulting books on the Reformation, I was not long in discovering that the year 1378 A.D., corresponding with the year 467 B.C., is a very important date indeed. It is the year of the Great Papal Schism, when Wycliffe came out as the Reformer.

Workman in Dawn of the Reformation, p.172:-- "Wycliffe's spiritual earnestness was shocked, his theory destroyed by the spectacle of two Popes each claiming to be the sole head of the Church, each labelling the other as Antichrist. To Wycliffe, the year of the Schism, 1378, was the crucial year of his life. He first urged that both Popes should be set aside as having little in common with the Church of the Holy God. From this position of neutrality he quickly passes into one of antagonism to the Papacy itself."

Archbishop Trench in Medieval Church History:--"Gregory XI. died on 27th March, 1378, and the Papal Schism broke out. The year 1378 marked the turning-point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import, but henceforth he devoted himself exclusively to doctrinal matters and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his studies of the Bible, against Transubstantiation. The effect was immediate. The University itself turned against him. He was forbidden to teach. Ever afterwards he did, in nearly all his writings, introduce in some way a statement of his views upon Transubstantiation."

Can anything be more conclusive than that we have here a parallel, not only in time, but also in the events recorded between Ezra's commission in 467 B.C. and Wycliffe's acts in 1378 A.D.? Ezra in leading back from Babylon many of the Israelites, and bringing with him the vessels for the service of the house of God (Ezra 7:19,20) did for the literal temple what Wycliffe by his doctrinal reforms, especially by his attack upon the doctrine of Transubstantiation, did for the spiritual temple.

II. NEHEMIAH'S COMMISSION IN 454 B.C.

The year 1391 A.D. corresponds with the year 454 B.C. when Nehemiah received his commission to rebuild the walls of Jerusalem. Wycliffe died in 1384, before he could personally carry into effect all that he had longed for, but his works followed him. It was John Hus of Bohemia who more particularly took up the work of reform after Wycliffe's death. Though it was in the early years of the 15th century, up till his martyrdom in 1415 A.D., that his work attracted general notice, yet it was in 1391 that Hus might be said to have received his commission to rebuild the walls of Spiritual Jerusalem, for it was in that year that he became acquainted with the works of Wycliffe (Blackie's Modern Cyclopedia, Vol. IV., p.483).

Thatcher and Schwill in Europe in the Middle Ages, p.539:--"Political considerations, the alliance between

R3577 : page 183

Henry V. and the Papacy, led to repeated persecutions of his followers, and so all of Wycliffe's efforts at Reform came to nothing. But the cry for the reform of the Church was never again hushed in Europe. Through one of his pupils, John Hus of Prague, his teachings were carried to Bohemia, where they also caused a great uprising." "Hus condemned its (Papacy's) worldliness, its right of secular possessions, and objected to the supremacy of the Pope. The Bible, according to him, ought to be the sole rule of faith."

Professor Lodge in Close of the Middle Ages, p.207:--"The systematic teaching of Hus was for the most part derived from the great English teacher, John Wycliffe. It is important to remember that the Hussite movement had a secular as well as an ecclesiastical side."

Burnet in History of the Reformation, p.9:--"Before the end of the 14th century, Wycliffe had extended his line of attack to some of the special doctrines of Western theology: but the movement which he began, though its effects were evanescent in his own country, became in the hands of more stimulating advocates a genuine national force in Bohemia."

III. THE SEVEN WEEKS OF DAN. 9:25

Is there anything in the Gospel Age to explain the mysterious division of the 70 weeks into 7 and 62 and 1? By seven weeks is meant a period of 49 years. As the seven weeks date from Nehemiah's commission, the year under consideration will be 1440 A.D. This is the time that Printing was invented, a very important factor in the Reformation.

Archbishop Trench in Medieval Church History, p.423:--"Then while abuses were never rifer, while the lives of the clergy were never fuller of scandal, while the Papal Court was never more venal, nor could less endure the beating upon it of that fierce light which leaves nothing hid,--the invention of Printing (1440) multiplied a thousandfold every voice which was raised to proclaim an abuse or to denounce a corruption. And marching hand in hand with this wondrous invention there was the Revival of Learning."

IV. THE RETURN FROM THE BABYLONIAN CAPTIVITY (536 B.C.) AND THE CONSEQUENT LAYING OF THE FOUNDATIONS OF THE TEMPLE AT JERUSALEM

The restoration was not begun, but was finished by Ezra in 467 B.C. In accordance with the Edict of Cyrus (536 B.C.) many of the Israelites returned from Babylon and laid the foundations of the Temple. Ezra 4:24, however, states that the work then "ceased unto the 2nd year of the reign of Darius, king of Persia." The length of time from the Edict of Cyrus in 536 B.C. till the end of the 70 weeks in 36 A.D. is 572 years. Accordingly, the date in the Gospel Age which corresponds with 536 B.C. is 1881 minus 572, equal to 1309 A.D. This year is of importance as marking the first year of what is universally known as the "Babylonian Captivity" of the Papacy at Avignon, which is generally recognized as forming the foundation of the Reformation. It is curious that the year 536, which in the Jewish Age concluded the Babylonian Captivity of the Israelites, corresponds with the year 1309 in the Gospel Age, which began the "Babylonian Captivity" of the Papacy. [May we not reverse the form of this statement and say that it rather marked the first favorable condition for the liberation of the Truth, which had long been in bondage to Papacy? --Editor.]

Archbishop Trench in Medieval Church History, p.275:-- "Then in 1305 the French king contrived that the choice should fall on one who had so sold himself to carry out the wishes and policy of France that he did not feel anywhere safe from popular indignation except on the northern side of the Alps and under the protection of him whom he had engaged to serve. After a brief residence at Bordeaux and then at Poitiers, Clement V. fixed his seat at Avignon. There from 1309 to 1377 he and six following Popes resided. The 'Babylonish Captivity' is the name by which this voluntary exile in a foreign land with a servile dependence on a foreign power, which this exile entailed, is often designated, the name having been suggested by the 70 years or thereabouts for which this exile endured. The Popes could no longer be regarded as independent umpires and arbiters. Nevertheless, they advanced claims to a universal monarchy which stood in ridiculous contrast with their own absolute dependence on the Court of France, a dependence so abject that there were times when the Pope dared not give away the smallest preferment without permission first obtained of the French king."

Professor Lodge in Close of the Middle Ages, p.30:-- "In 1309 Clement V. fixed his residence at Avignon. As long as the Popes continued to live there, they were exposed to overwhelming French influence, and could hardly escape the charge made both from England and from Germany, that they were mere vassals of the King of France. It says much for the vitality of the Papal System that the 'Babylonian Captivity,' as the next 70 years have been called, did not result in the complete loss not only of the Italian Provinces, but of all spiritual authority in Europe."

Workman in Dawn of the Reformation, Vol. I, p.16:-- "The study of the Reformation should always begin with Avignon. The greatness of Luther and Calvin, as contrasted for instance with Marsiglio, Wycliffe and Gerson, does not lie so much in greater zeal, more thorough methods, more logical aim, as in their greater opportunity. The fulness of the time had come."

V. THE REBUILDING OF THE TEMPLE IN THE SECOND TO THE SIXTH YEARS OF DARIUS

As already mentioned, it was only the foundations of the temple which were laid on the return from Babylon. Building operations were not properly begun until the second year of the reign of Darius Hystaspes, king of Persia, and the temple was finished in the sixth year of his reign (Ezra 4:24; 6:15). Ussher's chronology gives the second year of Darius as 520 B.C., and the various authorities seem to corroborate this by placing the date of his accession in the year 521. According to this, the rebuilding of the temple began 16 years after the return from Babylon. The corresponding date in the Gospel Age is 1325 (equals 1309 plus 16). The greatest work about this time was the publication of a book against the Papacy by Marsiglio of Padua, but all the authorities which I consulted were unanimous in stating that the year of publication of this book was 1324, not 1325 B.C. Accordingly, I was forced to conclude that there was no time-parallel here, or, as seemed more likely, that the second year of Darius was 521, and not 520 as affirmed. I spent several days in searching all the works on the history of Persia to which I had access, and at length my efforts were rewarded. Professor Rawlinson, in his Five Great Monarchies, Vol. 3, p.404, states that Darius mounted the throne on 1st January, 521 B.C.,

R3577 : page 184

and he then adds in a footnote on page 408, in connection with the statements of Ezra 5:2 and Haggai 1:14,15, that "according to Jewish modes of reckoning" the 24th day of the 6th month of the second year of Darius, would be September, 521 B.C., 8-1/2 months after Darius' accession." There can be no doubt that this is the true explanation, as both Haggai and Ezra would reckon by the ecclesiastical year beginning in the Spring.

The rebuilding of the temple would, therefore, occupy the four years from 521 to 517 B.C., and the corresponding years in the Gospel Age would be 1324 to 1328 A.D. It was in 1324 that Marsiglio published his famous book, Defensor Pacis (Defender of the Peace), and in 1328 he died. In the autumn of the same year the Emperor Lewis, who had been induced to attempt some of the reforms advocated by Marsiglio, deprived of his (Marsiglio's) advice retired from Rome and relinquished the attempt.

Archbishop Trench in his Medieval Church History, p.280, in describing the story of the "Babylonish Captivity," says:--"As might easily be supposed, words bolder than had ever been uttered before, words striking at the root of the Papal system, and leaving none of its prerogatives unassailed, had found utterances during this time; and more ominous than all the rest, these had not come from such as stood avowedly without the Church's pale, but from those within. Foremost among the threatening births of the first half of the 14th century is a book, the "Defensor Pacis," written by a physician of Padua, Marsiglio by name (died 1328), in the immediate service of Lewis of Bavaria. No later hand has traced with a finer historical tact the mundane conditions which first made possible, and then favored, the upgrowth of the Papal power; none has searched out with more unpitiable logic the weak places of the Papal armor. An epoch-making book, Neander calls it; and certain, for good or for evil, it was far in advance of its age; so far, that it is difficult to understand how it could very strongly have influenced its age."

Workman in Dawn of the Reformation, Vol. I, p.80:--"In June, 1324, with the help of his friend, John of Jandun,--'the two pests,' as the Pope called them, 'from the abyss of Satan'--he wrote his great work in the incredible space of two months. Two years later, in the summer of 1326, he joined himself to Lewis. He became the leader in a band of visionaries who urged the emperor on in his struggle with 'the great dragon and old serpent,' John XXII. In treatise after treatise, both Marsiglio and Ockham criticised the nature of the Papal power, denied its claims and demanded the restoration of secular supremacy." Page 85:--"The works of Marsiglio give us in clear outline the ideals which now regulate the progress of Europe. The bolts which he forged have shattered the doctrine of divine right and the temporal claims of Papacy. In his emphasis of the value of Scripture, though the hand that wrote was the hand of Marsiglio, the voice seems the voice of Luther: in his call to the laity he foreshadowed Wesley: in his views as to the rights of separate congregations, he was a forerunner of the Independents."

Professor Lodge in his work, The Close of the Middle Ages, p.98, speaking about the struggle between the Emperor Lewis and Pope John XXII., says:--"No previous contest between the rival heads of Christendom

had produced so much literature, or literature of such merit and significance. Michael of Cesena, the General of the Franciscan Order, John of Jandun, and William of Ockham, the 'Invincible Doctor,' exhausted the subtleties of the scholastic philosophy in their championship of the imperial position against Papal pretensions. Above all, Marsiglio of Padua, in his great work, the Defensor Pacis, examined with equal acuteness and insight the fundamental relations of the spiritual and secular powers, and laid down principles which were destined to find, at any rate, partial expression in the Reformation. This outburst of literary and philosophical activity was due in great part to the fact that for the first time in the long strife between Papacy and Empire, the struggle involved doctrinal ideas. Hitherto, the contest had been between Church and State, and the Church had been for the most part united. But on the present occasion the Church was profoundly divided. In spite of all the advantages on the side of the Emperor, the quarrel ended, not exactly in a Papal triumph, yet in the complete and humiliating discomfiture of Lewis. Doubtless the personal character of the Emperor contributed essentially to this result. He could take strenuous measures under the influence of a stronger will, but when he lost his adviser, Marsiglio, his habitual irresolution and his superstitious dread of excommunication returned upon him. In January, 1328, he was crowned Emperor by two bishops who had been excommunicated. In May, Peter di Corvara, a Franciscan friar, nominated by the Emperor, and accepted by the acclamations of the citizens, assumed the Papal title as Nicholas V. Lewis had committed himself to an enterprise which he had neither the moral nor the material force to carry through. He retired to the Ghibelline strongholds in the north, accompanied by his Antipope. The Roman populace, with characteristic inconstancy, expelled the imperial partisans, and opened their gates to the Orsini and the Neapolitan troops."

The following extract from Poole's Age of Wycliffe, p.28, indicates some of the chief thoughts in Marsiglio's teaching. "Marsiglio's chief work, the Defensor Pacis, was written in 1324, while he was still at the University of Paris. He taught Republicanism. The community of all the citizens or their majority, expressing its will either by elected representatives or in their assembled mass, is the supreme power in the State. The people must choose a ruler, but to the hereditary principle he will make no concession whatever. The name Church belongs to the entire body of Christian men. It is intolerable that its prerogatives should be usurped by the sacerdotal order. Excommunication, for instance, cannot rightly be decreed by any priest or any council of priests. The verdict belongs to the community of the faithful. The power of the clergy is entirely restricted to spiritual affairs; it can only be given effect to by spiritual means. Of heresy as such there is but one judge, Jesus Christ, and his sentence is in the world to come. Errors of opinion lie beyond the cognisance of human judicature. In the New Testament, bishop and priest are convertible designations of the same persons, and the popedom is a later institution of which the historical growth is clearly traceable. St. Peter had no authority over the other apostles; but even supposing he had, it is hazardous to assert that he communicated it to his successors in the Roman See, since we cannot say for certain that he himself ever visited, far less was Bishop of, Rome at all. The Pope in his quality of Christian Bishop can claim no right of supreme judgment

in human things, even over the clergy. The keys of St. Peter open and close the door of forgiveness, but forgiveness is the act of God, determined by the repentance of the sinner. The Turnkey is not the Judge. Marsiglio goes through the standard arguments in favor of the Papal assumptions, and rejects them one after another, partly by his resolute insistence on a rational interpretation of the texts of Scripture, partly by the essential distinction between the sacred calling of the priesthood and their extrinsic or worldly connections. My kingdom is not of this world. The ministers of the Church should be supported by those to whom they minister, but only in the necessaries of life; but no one of the faithful is bound by Scripture to pay them a tenth or any other

----

B.C. 536
Return of the Israelites from the Babylonian Captivity to restore the Temple at Jerusalem. Only the foundations laid. (Ezra 1:1-3; 3:10.)

B.C. 521
Restoration of the Temple in 2d to 6th years of Darius (Ezra 4:24; 6:15).

B.C. 467
Ezra's commission in the 7th year of Artaxerxes to restore vessels to Temple. (Ezra 7:7,19.)

"Babylonian Captivity" of the Papacy.

A.D. 1309
The beginning of what is known as the "Babylonian Captivity" of the Papacy at Avignon. Generally recognized as the foundation of the Reformation.

A.D. 1324
Publication by Marsiglio of Padua of the "Defensor Pacis."

A.D. 1378
The year of the Great Papal Schism which caused Wycliffe in same year
(1) to come out as the Reformer,
(2) to translate Bible into English,
(3) to renounce transubstantiation.

The Seventy Weeks--490 Years.

7 Weeks
B.C. 454
Nehemiah's commission in 20th year of Artaxerxes to rebuild walls of Jerusalem. (Neh. 2:1.)
Troublous times.

A.D. 1391
Year when Hus became acquainted with Wycliffe's writings. He carried Wycliffe's teachings into effect.
Troublous times.

62 Weeks
B.C. 405
End of the 7 weeks, followed by more favorable times.

A.D. 1440
Invention of printing followed by more favorable times.

70th Week
A.D. 29
Advent of Messiah as Prince.

A.D. 33
Crucifixion and resurrection of Jesus.

A.D. 36
Beginning of the casting off of the Jews
at end of exclusive favor to Jews.

A.D. 1874
Advent of Messiah as King.

A.D. 1878
Resurrection of the Saints.
Beginning at Berlin Congress of return of favor to the Jews.
Beginning of the casting-off of the Church.

A.D. 1881
End of exclusive favor to Church.

A.D. 69
Destruction of Jerusalem and of Jews' national polity.

A.D. 1914
Full loss of favor to Christianity.

A.D. 70
Full loss of favor to the Jews, and anarchy.

A.D. 1915
Destruction of nominal Christendom in anarchy.
Full return of favor to the Jews.

----

part of his income. The clergyman might well supply his needs by other means, as by handicraft, after the example of the apostles. But now that the Church has been enriched by ample endowments, the question arises, To whom do these belong? Marsiglio replies that the property can only belong to the person or persons who gave it, or to the State. Nor can the clergyman claim the entire use of it: he is the administrator of a Trust, and what is left over after his daily food and raiment are supplied, must be distributed to the poor. Wycliffe was seen by Pope Gregory XI. to be the successor of Marsiglio."

I have given this somewhat fully, as it is so much in line with our own views, setting them down in the order in which they occurred to me in the course of my investigations. On reviewing them, I feel more certain than ever that the hand of God has been in the affairs of men. Such correspondencies could not be due to chance.

R3579 : page 185

Prior to 536 B.C. and 1309 A.D., fleshly and Spiritual Israel were completely in the power of Babylon, but these years marked the turning-point, and then step by step the Great Reform went on. The people had been punished for their sins, but now God was beginning to bestow his favor upon them for a season in order to prepare them for the Messiah. Each of the items noted above was a distinct step in the reformation of Jews and Christians. So much for the beginning of the 70 weeks. The events at the end of the 70 weeks are detailed in DAWN II.

The prophecy of the 70 weeks does not, however, indicate when the final overthrow would take place, and, except for the reference to the seven weeks, no mention is made of any events in the interval between the commission of Nehemiah and the 70th week. In line with this, we find that the historical canon of the Old Testament ends with Ezra and Nehemiah. It is evident that God did not intend to indicate the Lutheran movement in connection with this prophecy. This might have appeared strange to me had I not formerly seen that this movement was typified by the division of the Kingdom of Israel on the death of Solomon. All the above stages of reform were in the Church, but Luther's reform was a complete revolt, resulting in a division of the Kingdom, and was, therefore, best represented by the division of the typical Kingdom of Israel before its final overthrow by Nebuchadnezzar.

Dear Brother, I shall be glad to hear what you think of these time-parallels. So far as I can judge at present, they seem to me to be very conclusive, and have helped to confirm me very strongly in the opinion that your views regarding the times are correct. I feel convinced. The "Truth is mighty and will prevail."

Yours in Him, JOHN EDGAR.

R3579 : page 186

Below we give an outline chart built upon the Bible chronology presented in MILLENNIAL DAWN and embodying our original "Chart of the Ages." It presents additionally several new features, "parallels," which no doubt will be both interesting and instructive. It is by Bro. U. G. Lee.

THE TWO MINISTRATIONS

If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2 Cor. 3:9.

===================

R3579 : page 186

THE CHRIST, THE SON OF GOD.

--JOHN 20:31.--JUNE 25.--

Golden Text:--"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

OUR Golden Text is a very appropriate one for a review lesson, preparatory to a new course of studies in the Old Testament. We have been considering the testimonies of the Evangelists respecting the words and mighty works of him who spake as never man spake, and who, as the finger of God, as a small manifestation of divine power, cast out devils, healed the sick, awakened the dead. John sums up the object, the purpose, of these records, saying that they were written to the intent that we might believe on Jesus as the Christ, the Son of God.

Some in our day, totally misunderstanding the divine plan with reference to human salvation, would be inclined to say--What difference whether we believe that Jesus is the Christ the Son of God, or believe merely that he was an ordinary man, a wise and good man, the son of Joseph? Would not his conduct and teachings be just the same in either event? And is it not the teachings of Jesus and their moral influence that we seek as a power over men rather than any faith in him? What is the value of faith anyway? is it not works that we wish? If a man have good works without faith would he not be just as acceptable to God as if he had

faith? In what way would faith profit or benefit any?

We answer that this is human reasoning merely, and that it ignores the divine plan and record, which is to the effect that "without faith it is impossible to please God." It seems strange to some--impossible to believe this Scriptural declaration--to accept the fact that an imperfect man with faith is acceptable to God, while the best man in the world without faith would be unacceptable. Nevertheless, this is the divine arrangement respecting the work of God which he is accomplishing during this Gospel age.

KNOWLEDGE AND WORKS BY AND BY.

The Scriptures indicate to us that by and by the knowledge of the Lord shall be so complete, so fill

the earth, that at that time the word faith will have practically lost its present meaning, knowledge taking the place of what is now termed faith. In that time knowledge and works will be what the Lord will require of mankind. All the avenues of knowledge will be open to the human family, the knowledge of the glory of God will fill the whole earth as the waters cover the great deep, and with that knowledge obedience will be required --obedience to the extent of ability, and increasing ability will be the reward of every effort until, at the close of the Millennial age, all who will may actually have attained full perfection of human nature that was lost in Eden. That will be the age of works, as we read in Revelation 20:12. The whole world will stand on trial for life eternal, and their judgment will be in harmony with the principles already enunciated in the Word of God, and the decision will be "according to their works"--not according to their faith, as it is with us in this Gospel age.

During this Gospel age the Lord is seeking a certain class able to exercise faith, a class whose conduct will be largely influenced by their faith. It is this class that is addressed throughout the Scriptures, and their faith is continually appealed to as in our text--"These things are written that ye might believe that Jesus is the Christ, the Son of God." The Apostle declares that God's method of dealing seems foolish to the world-- "It has pleased God by the foolishness of preaching to save them that believe." The world thinks it strange that believers should be saved on account of their belief rather than from the standpoint of works. But whoever wants to avail himself of the present privileges of this Gospel dispensation must accept the Lord's terms or none. It is he and not the Evangelist who has decided that faith is an essential. First, before we can come to God, we must believe that he is and that he will reward those who seek him, those who desire to come into heart-relationship with him. Whoever cannot thus believe in advance is barred from coming to God at all in this present time. If he exercises faith to this extent he may go on to still greater and deeper and broader faith.

To him who seeks to thus approach God in fellowship, the Lord is pleased to point out that sinners can have no relationship to him except they come through the appointed Mediator who redeemed us with his precious blood and made possible our reconciliation with the Father. If the believer accepts this as the divine provision he may rejoice in the thought that Christ died for our sins according to the Scriptures, that he rose again on the third day for our justification. If he cannot believe this he must stop just where he is-- he finds no access into divine favor and fellowship. He may find access into errors and false doctrines, but he can find no fellowship, no assistance from God, no correct information respecting the divine plan. If he takes this step, accepts Christ through faith, then he may have peace with God through Jesus Christ our Lord. Still, faith will be necessary if he would go on. To the justified believers during this Gospel age God has been pleased to make known further riches of his grace, namely, the call of the Church to joint-heirship with the Lord in his Kingdom, "If so be that we suffer with him that we may also be glorified together."--Rom. 8:17.

But this inspired hope can only be ours to the extent that we exercise still further faith in God, in his love, and in the messages which he has sent us through his Son and through the apostles and prophets. Even if these be accepted, and we have thus "access into the grace of God wherein we stand, hoping for the glory of God," it will be necessary for us to still exercise faith in order to make progress in the narrow way thus entered and to ultimately attain the glory, honor and immortality promised. Thus it is written, "Be thou faithful unto death and I will give thee a crown of life," and again, "This is the victory that overcometh the world, even thy faith." So we see that faith marks every step of progress for those who are the called according to the divine purpose during this Gospel age.

PARTICULAR FAITH NECESSARY.

Another mistake frequently made is to suppose that the faith which God requires is a vague and indefinite one--anything. On the contrary, the Scriptures delineate very particularly the kind of faith acceptable to God. We have already shown as a first prerequisite a faith in the personality of God and in his willingness to be approached by his creatures; second, a faith in him, that he is the Way, the Truth and the Life, by whom alone we can approach the Father. Our text emphasizes this thought of a particular faith, declaring that the faith must be that Jesus is the Christ, the Son of the living God. What is implied in this thought, the Christ the Son of God? It means more, far more than a mere belief that Jesus lived and Jesus died, a man of Nazareth. The word Christ signifies Messiah and Messiah signifies God's anointed king. For four thousand years the Lord has been making gradually known to mankind through the prophets and apostles that he will ultimately establish a Kingdom of righteousness in the earth, "under the whole heavens." That through this Kingdom for which we pray, "Thy Kingdom come," all mankind are ultimately to be blessed and righteousness established in the earth upon a sure footing, and all sin and iniquity be overthrown, and this Kingdom is to be under the control of Messiah, the great King, the divinely appointed Ruler. The thought of our text, then, is that Jesus must be recognized as more than a man who died; he must be recognized as the long-promised King of the world and as the Son of the Highest.

MESSIANIC HOPES INSPIRING.

To be without any hope of a future would make the present existence terrible; to think of death as ending all would be to rob life of its chief blessing and hope. Fortunately but few of mankind are in this absolutely hopeless condition; but to attract attention away from the divine plan, and its reasonable and efficient hopes and promises respecting the Millennial Kingdom, and the blessing under that Kingdom of every nation, people, kindred and tongue, seems to have been the

R3580 : page 188

object of the Adversary. He has introduced false hopes which can never appear to mankind to be thoroughly reasonable because they are most unreasonable--the hope on the one hand that they do not die and on the other hand that they go to heaven when they die, the hope that death does not mean death. These fallacious hopes are delusions which may satisfy the mind temporarily, but which in the end, with all who will reason, must prove unsatisfactory.

The only faith that will stand the test and bring us off conquerors over the spirit of the world, the flesh and the Adversary, is the hope set before us in the Gospel, of which Jesus as the Messiah is the center. That is the hope of the world--the hope that Christ having redeemed the world with his precious blood will grant, in due time, a blessing of opportunity to every creature, that whosoever will may come through knowledge and obedience to life eternal and that the disobedient shall be destroyed in the second death. A further part of this hope of which Jesus, the Messiah, is the center, is that those who are now called, the obedient through faith, shall be joint-heirs with the Master in the great Kingdom which shall bless the world. No wonder the Apostle said of this Messianic hope, this Kingdom hope, "He that hath this hope in him purifieth himself even as he is pure."

LIFE THROUGH BELIEVING.

The Apostle in the latter part of the text pursues this thought of the necessity of faith, saying that the believing ones may have life through the name, through the power, through the authority of this Messiah--by virtue of the work which he has accomplished for them and the door of opportunity which he has opened to them. The unbelieving have no such door of opportunity now. Thank God there will be a glorious opportunity of another kind for them in a coming age, but they are barred by their unbelief from participation in God's favor now, because the present salvation is based wholly upon this as a condition--faith in Jesus as the Messiah.

Believing is not only the precedent to the life to come, to be attained at the resurrection, but it is also precedent to a proper life in the present time. Indeed it is a very easily discerned principle that whoever would be accounted worthy of a part in the first resurrection must begin the new life in the present time and have his trial here. In other words, unless we are begotten of the Spirit now to newness of life, unless we be risen with Christ to walk with him in newness of life, unless we develop as new creatures, we will never be fit for eternal life, which is offered to us as a reward--life with our Lord, glory, honor and immortality. How essential then it is that we have faith in Jesus as the Christ, the Son of God; how necessary that this faith work in us to will and to do God's pleasure, that our

faith be so living, so real, that it will influence the entire course of life, transforming us by the renewing of our minds and sanctifying us to the Lord and to his service, changing us from glory to glory, in the likeness of the Lord, and generally making us meet, fit, for the Kingdom which God hath promised to them that love him.

The Apostle in the beginning of the Gospel age referred to the Jews, and remarked that as a nation they had from the Lord much advantage every way over other nations and peoples, chiefly in that to them were committed the oracles of God, a knowledge of the divine plan, even though that knowledge were more or less vailed in symbols and scattered in mysterious statements. But accepting that as a fact, what can we say of Spiritual Israel? Certainly we can say that she enjoys much advantage every way, not only advantages over and above those possessed by the heathen, but advantages over those possessed by the Jews. To us the oracles of God are no longer vailed and hidden, but open by the grace of God through the holy Spirit. We can see a depth of meaning and beauty in the words of the Law and the prophets that the Jews never discerned, for we are guided into these by the inspired explanations of the Lord and the apostles and by the illumination of our minds through the holy Spirit.

And if this be true in respect to the Gospel age in general, what shall we say of the special advantages and privileges and unfoldings of the divine Word accorded to us who are now living in the end of this age--to us who now have the convenience of the Word of the Lord in printed form, with marginal references, concordances and various Bible study helps? What advantage have we? Much every way, we reply, even over the believers of the early Church.

If of these early Christians it was required that their faith should bring a corresponding life, as of those risen from the dead, seeking the things above, much more should this be true of us who now with still greater knowledge of the divine plan should have a still larger and fuller appreciation of the grace of God in Christ, and a still fuller desire to live the new life and to ultimately be accounted worthy of the new body in the resurrection, and that the new life should be made everlasting. By the grace of God, dear brethren and sisters, let us attain to this which has been placed within our grasp. As the Apostle says, let us lay aside every weight and every easily besetting sin and let us run with patience the race set before us in the Gospel: Looking unto Jesus the author of our faith who will also be its finisher. We have been studying the various experiences of our dear Master, and now we are to remember that we are called to walk in his steps, to suffer with him that we may also reign with him. Every feature of his experiences should be profitable to us and any victory of his should give us more courage, realizing that greater is he that is for us than all they that be against us.

===================

R3581 : page 189

BOASTERS DEFEATED, PRAYERS HELPED.

--2 CHRON. 32:9-23.--JULY 2.--

Golden Text:--"With us is the Lord our God to help us, and to fight our battles."--2 Chron. 32:8.

THE International Sunday School course of Bible studies now changes from the New Testament to the Old. The present lesson relates to one of the severe experiences that came upon the people of Judah under the reign of good King Hezekiah. Hezekiah's father, the notoriously wicked king of Judah, lacking faith in the true God, had introduced the idolatries of Moloch, had closed the Temple against divine worship, and in every way endeavored to lead the minds of the people into the idolatrous ways of the surrounding nations. Doubtless he reasoned that, as Israel was once a mighty nation yet had latterly made much less progress than the nations round about that were idolatrous, this should be understood to mean that idolatrous nations would prosper the more. He did not see what we see in this matter, namely, that God was not dealing with the surrounding nations, the heathen nations, but allowing them to take practically their own course, interfering with the same only as it impinged upon the features of his plan and upon the Jews, his peculiarly favored people. He did not realize that the covenant entered into between Israel and God meant great blessings for them if faithful, and implied corresponding tribulations if they were unfaithful, and that their measure of unfaithfulness had been the cause of their lack of prosperity.

SPIRITUAL BLESSINGS FOR SPIRITUAL ISRAEL.

While recognizing this truth respecting natural Israel, we should guard our minds against expecting temporal blessings as a reward now in respect to Spiritual Israel. God's promises to natural Israel were the temporal blessings on condition of their hearty obedience to his requirements. But the blessings he promises to Spiritual Israel are the spiritual kind--not temporalities. Hence, when we find that while seeking to serve the Lord faithfully we are not prospered in temporal matters, we should understand that in some way which the Lord sees he is overruling our temporal adversities for our profit in spiritual things as his Spiritual Israel, his New Creation. The failure to see the differences between the promise of earthly blessings, physical health, etc., made to natural Israel, and the blessings of spiritual favors, spiritual health, made to Spiritual Israel, has been the occasion of much confusion and stumbling to some of the Lord's people. Let us not so stumble.

Hezekiah, at the death of his father Ahaz, attained dominion over a nation already considerably impoverished; because Ahaz, failing to have the Lord for his counsellor, after making various blunders endeavored to enter into a compact with the surrounding nations. Toward the north were the Philistines, who had triumphed over him on several occasions, taking possession of much of his territory. He also feared the Egyptians, and for his protection he made an alliance with the king of Assyria, becoming a vassal king, paying tribute annually to the king of Assyria to protect him from his closer neighbors, his enemies. Thus the kingdom not only lost much of its independence, but much of its wealth and considerable of its territory; and instead of the Moloch worship advancing the national interest, as had been hoped for, the Lord, true to his covenant, had allowed troubles to greatly increase against his covenant people. We thus see that Hezekiah and the whole nation were greatly handicapped by the idolatrous course of Ahaz.

Shortly after Hezekiah took the reins of government and instituted the true worship of God at the Temple, abolishing the idolatrous worship of Moloch, etc., blessings began to flow upon him and upon the nation according to the same divine covenant. He longed to rid himself of the exactions of the Assyrian compact, and the favorable opportunity seemed to arise when Assyria was at war with Babylonia. He neglected and refused to send the annual tribute, in this going contrary to the counsel of Isaiah the prophet, and showing that although loyal to the Lord he was not without self-will. No doubt the trouble which speedily followed chastened the king and prevented his becoming

more self-willed, more
arrogant, less to the
Lord's pleasement.

The Assyrian king,
vanquishing the army
of Babylonia, turned
to punish the people
of Judah and other
surrounding nations
which had withheld
the tribute. The march
of Sennacherib's army
meant destruction and
captivity to many
small cities and towns
on his route toward
Jerusalem. Sennacherib's
own account of
this invasion was written
upon what is commonly
known as the
Taylor cylinder, now
in the British Museum.
After an account of his triumphs over Syria, Egypt
and Philistia,

SENNACHERIB GIVES THIS ACCOUNT.

"And Hezekiah, the Judaite who had not submitted
to my yoke--forty-six of his fenced cities and
fortresses and small towns in their vicinity without
number...I besieged and took, 200,150 persons,

R3582 : page 189

small and great, male and female, horses and mules,
asses, camels, large cattle, small cattle, without number,
I brought forth from the midst of them, and allotted as
spoil. As for himself, like a caged bird in Jerusalem his
capital city, I shut him up. Forts against him I constructed,
and any who would go out the city gate I
caused to turn back....Fear of the luster of my
sovereignty overwhelmed him...Thirty talents of
gold and eight hundred talents of silver,...great
stores of lapis lazuli, couches of ivory,...an immense
treasure,...to Nineveh my capital I made
him bring; and for the rendering of tribute and making
homage, he sent his ambassador."

This was the condition of affairs at the juncture
represented in our lesson. Sennacherib's army had

R3582 : page 190

prospered greatly, and Hezekiah at Jerusalem realized
himself powerless to oppose such an army. The inhabitants
awaited in dread the storming of the capital city,

with prospects of a siege, famine, etc., for Jerusalem, being hilly and fortified, was prepared to stand a siege for some little time. In great haste King Hezekiah made up a large sum of money, estimated at about $600,000, or, in proportion to the purchasing value of the present day, the equivalent of about 6,000,000 dollars in gold and in silver. This was sent to Sennacherib at Lachish as tribute money, hoping thereby to turn aside the king's wrath and to restore the conditions of peace, and to at least save the capital and the remainder of the nation. Sennacherib took the money, but slacked not to make preparation for the utter destruction of the whole country, purposing, we are informed, the carrying away captive of all the people. The coming of the Jewish representatives with this treasure money to Assyria was represented in bas-relief on the walls of his palace at Nineveh, and this portion was cut out and transferred to and is on exhibition at the British Museum. It is interesting to note the complete harmony between these records and those of the Scriptures. The Bible, we hold, is the reliable history of the world, preserved to us by divine power; but it is pleasant to have such corroboration from other sources.

Although the present was sent to Sennacherib at Lachish, that city stood a siege, and Sennacherib himself remained with the army besieging it while he sent three of his chief generals and some of his principal warriors and paraphernalia to Jerusalem to accomplish its captivity. Realizing that the city could stand a considerable siege, and desiring to hasten matters, especially as there were rumors of an Egyptian army coming against Assyria, these generals attempted by intimidation, boasts, etc., to terrorize the people of Jerusalem, so that a sedition would be formed within the walls and overcome the king and his faithful and open the gates to the invaders, hoping thereby to be spared from the terrors of a siege, and from perhaps severer treatment at the hands of the captors if the city required to be taken by force of arms.

They did not in those days have rifles or cannon, but came to close quarters using arrows, spears, etc. Many of the people of Israel gathered upon the wall, some of them no doubt soldiers armed with bows and arrows, spears, etc., to defend the walls, but in the presence of so mighty an army there was evidently a fear to attempt to arouse its ire. The generals of Sennacherib took advantage of the situation, and sought to impress upon the soldiers and others within their hearing the uselessness of such destruction of life as would be involved in a siege, and assured them that other nations round about had succumbed, and that it would be foolish to think that they could withstand so mighty an army, so great a general. They pointed out the fact that other nations had gods in whom they trusted also, but that none of these were able to deliver them, and that the people of Judah should not be deceived and be persuaded by Hezekiah that they had the slightest hope of deliverance, nor should they believe that their God could accomplish more for them than the gods of other nations mightier than they. The Hebrew language was used, in order that the people might understand the proposition, and undoubtedly a great influence was effected; yet the people remained calm and obedient to their king, to whom Sennacherib's representative sent a letter expressing the same sentiments--their hope that he was a man of sense and reason, who would not jeopardize the kingdom and his own life also by trusting in foolish hopes, railing also at Jehovah the God of Israel as being no mightier, but less mighty, than the gods of the greater nations already conquered.

OPPOSITION AWAKENS FAITH

Hezekiah had undoubtedly come to deprecate his course in ignoring the advice of Isaiah in respect to the tribute. He was thoroughly humbled now, and the more he heard of the opposition of his enemies to the Lord the more sure he seems to have felt that God would take vengeance upon those who thus railed at him, and so we read, "And for this cause Hezekiah and the prophet Isaiah cried to heaven." Their faith grew stronger the more the false gods were brought into contrast with the true.

And is not this true with all of the Lord's people today? While we are in very different circumstances every way as members of the Royal Priesthood, Spiritual Israel, nevertheless it is true that our faith is sometimes helped to shine the more brightly when it is brought into sharp contrast with the errors and falsities around us. This is the right effect of love and faith toward God, which cast out fear and enable us the more earnestly to lay hold upon the exceeding great and precious promises of the Lord. The extremity of Hezekiah and his people became God's opportunity. The blasphemy against God and the comparing him with the gods of the nations became the opportunity for the Lord to show to the contrary, to avenge his own, to deliver his people. In answer to that faith and prayer, yet in full accord with his own foreknown plans, the Lord sent his angel and cut off in death the mighty ones of the army of Assyria, so that he returned to his own land with shame. We are not told in what manner this was accomplished --here is one of the peculiarities of some parts of the divine Word, so much is told in so few words. We do not need to think that an angel of the Lord went about through the camp of the Assyrians and smote all the chief men of the army and demoralized it. We may on the contrary very properly remember that the Lord could use as his angel or messenger a flame of fire, a stroke of lightning or a breath of pestilence. The important thing is to recognize that the Lord did it and that it was in answer to prayer. This account of Sennacherib's terrible defeat is not confined merely to the Bible account, which says (2 Kings 19:35) that of officers and the bravest of the troops 185,000 perished, the remnant fleeing in wild disorder. Geikie remarks that the hills over which the Assyrians fled received the name of the "mountains of prey," so great was the disaster and so great the spoil left in the hands of the Jews. The poet Byron has given a vivid picture of this Assyrian defeat, from which we cull the following:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold.

* * *

Like the leaves of the forest when summer is green
That host with their banners at sunset were seen.
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.
And the tents were all silent, the banners alone,
The lances uplifted, the trumpets unblown,
And the might of the Gentile, unsmote by the sword,
Has melted like snow in the glance of the Lord."

Sennacherib later on was slain in the house of his god by two of his sons, as is recorded in a vailed form in this lesson. Thus did the Lord bring eventually a blessing to Hezekiah and the Jewish nation because of their faithfulness to him, at the same time permitting a chastisement because of temporary neglect of his commands. The Lord's victory doubtless became known as that of Hezekiah, and as a consequence he was honored in the sight of all the nations henceforth.

What a lesson is here for all of the Lord's people of Spiritual Israel to-day! When our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence. Indeed we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the vail, are those who have been attested through very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon. How many have found that the breaking of earthly ties has meant the strengthening of the heavenly ones, that the opposition of the world and the Adversary has meant increase of spiritual favor, because, "Greater is he that is for us than all they that be against us."

====================

R3583 : page 191

A NEWSPAPER VIEW OF THE WELSH REVIVAL.

Dear Brother Russell:--

Enclosed find a newspaper clipping that may interest you. It is from the March "Review of Reviews," and throws a little clearer light than anything I have yet seen on the "Great Welsh Revival." The statement that it is more a movement toward community reform than individual regeneration, is in line with the wholesale methods of the "New Christianity." The emotionalism which characterizes the movement is, it seems to me, indicative of Satanic influence rather than of that of Holy Spirit, which is peaceable and sane and quiet. Satan's effort among those who are reaching out after truth and godliness at this time, is not, apparently to openly thwart and oppose, but to mislead-- to carry to an excess of emotion where reason is lost sight of. That this is being accomplished by this movement is evident-- and not only among those directly concerned, but throughout nominal Christianity--whose members are pointing to this as an evidence that "the Holy Spirit" is still working in "the churches." Jeremiah foretells (2:35) "Yet thou saidst, I am innocent; surely his anger is turned away from me!-- Behold, I will enter into judgment with thee, because thou sayest 'I have not sinned!'"

If I am uncharitable, I want to be corrected--if right in above view, I thought the clipping might strengthen the faith of some (as it has mine) regarding something hard to understand--the apparent success of some nominal church movements--and so submit it to you for use as you see fit.

With Christian love to yourself and all the Bible House friends, I remain,

Yours in the King's service,
HORACE E. HOLLISTER.

SOME RESULTS OF THE WELSH REVIVAL

The weekly edition of the Times, of London, finds the whole movement finely characteristic of the Welsh people, with their emotional temperament, love for music and oratory, and warm-hearted impulsive lives. Summing up his impressions of the results of the revival, the writer in question says:

Suppose we first hear the critic. "Remember," he tells you,--and I well remember,--"the revival of 1858-59. It was as great in fire and extent as this. The chief figure in that revival himself soon lapsed into an unbroken callousness, and his name was not held in honor, while in Cardiganshire, the cradle and center of the movement, a few months revealed a trail of immorality left by the revival, and showed how closely kin are sympathy and sensuality, emotion and lust. Then, as now, the excitement threw many off their balance, and condemned them to end their days in rayless mania. The net result was bad--the people, strung up by an untrustworthy fanaticism, soon fell back into an immovable indifference, and dissent itself was left enfeebled and palsied." Such criticism is in the air. There is some truth, but not all the truth, in such an estimate of the revival, and those who know intimately the mining valleys of South Wales, and, alas, the squalid, brutal lives of many of the toilers, must be profoundly thankful for any influence that can awaken and startle them to the thought and the hope of better things. The weariness of well-doing is the strain under which so many fail. That strain is increased by the unwisdom that confounds innocent amusement with wrongdoing, and regards football and lying as equally heinous. The revival does give an impulse to better things. If its influence wanes and fails, it will be for the lack of that sustained nurture and spiritual discipline which are essential to moral growth. But in spite of all the inevitable failures and lapses, a revival which makes men sunk in ignorance and depravity feel even for one short week the spell and power of a noble ideal cannot and must not be condemned.

The Saturday Review says of it:--

It is clear that a religious conception directs the present movement to which the men of the earlier revivals were strangers. Their minds were fixed on the idea of individual conversion. They rushed to the chapels and field preachings to hang on the lips of a great orator who proclaimed salvation. In the movement of to-day the underlying idea seems to be the public confession of sin, and the salvation not so much of the individual as of the community. In a word this remarkable revival is a protest against an individualistic and sectarian conception of religion, and a struggle to return to a corporate and positive Christianity.

===================

SEMI-MONTHLY.
VOL. XXVI. JULY 1, 1905. No. 13

CONTENTS.

Views from the Watch Tower........................195
  Rev. E. L. Eaton, D.D., on the Church of Today195
  The Westminster Confession--Will our
    Presbyterian Friends Repudiate It?..........196
Berean Bible Study for July--"Patience"...........196
Make Sure of Winning in God's Election............197
  Ignorance Respecting God's Election...........198
  Other Scripture References to Election........199
A Good Man's Prayer Answered......................200
  Hezekiah's Fear of Death......................202
  Hezekiah's Praise for Deliverance............203
The World's Redeemer Pictured.....................204
  "By His Stripes We are Healed"................205
The Chattanooga Convention........................207

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, NIAGARA FALLS, N.Y. JULY 8-11

The RAILROADS of the New England, Trunk Lines, Central, Western and South-Western Associations, the C.P.R. and G.T.R. in Ontario, and the Richelieu & Ontario Navigation Co. will sell tickets to this Convention at ONE FARE AND ONE-THIRD, plus 25 cents, on the "Certificate Plan." You purchase a regular single-fare ticket to Niagara Falls, N.Y., telling your ticket-agent at the time that you are going to the WATCH TOWER BIBLE & TRACT SOCIETY'S CONVENTION, that you desire a Certificate, and which will entitle you to purchase a return ticket at ONE-THIRD a regular fare. Hold on to that certificate, as without it you would be charged full fare when buying your return ticket. The Certificates will need to be signed, but we will publicly announce at the Convention the name of the brother who will attend to the matter for you and save you all trouble.

ACCOMMODATIONS should be secured in advance to avoid confusion and trouble to yourself and the Entertainment Committee. Therefore, if you will attend, write at once, saying BRIEFLY (a) how many will be of your party; (b) how many of each sex; (c) if colored, so state; (d) married couples desirous of rooming together should so state. AS TO RATES.--Arrangements can be made for accommodations in boarding houses at $1 to $1.25 per day and at hotels at $1.50 per day up. These rates include meals.

Do not write on this subject AT LENGTH. Tell us about things at the Convention. Give the information briefly and to the point. A postal card will do. Address the WATCH TOWER BIBLE & TRACT SOCIETY, 612 Arch St., Allegheny, Pa.

OTHER EXCURSIONS

From many points there are other Special Excursions run every summer to Niagara Falls. Some of these are at extremely low rates. It will be well for each to inquire of the railway ticket agents of his own city on this subject, and to select the excursion that will suit his convenience best. But take our own Excursion mentioned above unless you can do BETTER.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depends.

THE VOLUNTEER LITERATURE

This year's "ammunition," consisting of four short tracts folded together as one, seems to please all. We advise that it be not divided up, but given out as you receive it. On the other hand we find that some dear friends give out too many tracts, etc., at once. They get from us all the various kinds and make up packages of one each and give them thus to their friends. This is a mistake. We send freely what you request, but with the understanding that you will select for your friends the most suitable to their conditions. It is a mistake to send such bundles of tracts. The person who might read one tract is likely to discard all if he receives a bundle. Use plenty of tracts, but use them wisely. Ten tracts sent separately at intervals are apt to do a thousand times as much good as those sent all at once.

===================

R3583 : page 195

VIEWS FROM THE WATCH TOWER.

REV. E. L. EATON, D.D., ON THE CHURCH OF TODAY

WE feel a keen interest in Dr. Eaton, with whom, it will be remembered, we had a friendly debate about two years ago. We keep hoping to note some influence from our Scriptural arguments showing that not the reformation and conversion of the world is the Lord's program for this Gospel age, but rather the selection or election of a "little flock," the Church, the Royal Priesthood, through whom under Jesus their High Priest all the world shall be mentally, morally and physically assisted out of present degradation and death conditions to life-everlasting privileges.

We see little sign that Dr. Eaton has fully accepted our position, but in a recent sermon he seemed to have a clear view of the nominal church, as separate and distinct from the true Church composed only of "the few precious and godly men and women that can be found in all churches," so that we may not yet abandon hope for a further opening of the eyes of his understanding. He certainly cannot hope that the nominal mass of "Christendom" can ever "save the world" to any higher standard than its own. Yet here are his own words describing Churchianity, exactly reproduced:--

"What is the exact state of the Church? I do not mean North Avenue church. I do not mean the few precious and godly men and women that can be found in all churches. I mean the entire Christian establishment in these United States. What is its condition to-day? From what I have seen during the last dozen years, and from what I constantly read, I am persuaded that the Church, with all its wealth and culture and prestige, is not leading the procession. It is not advancing as fast as our population is advancing. It is in a state of moral dearth, a spiritual dry-rot prevails all too generally. It is not winning the unsaved in great numbers. It has not seen a sweeping revival in thirty years. Its ministry--probably more than half of them --are willing to admit that the days of revivals are past, and that our only hope now is to try to save the children; that there is not power enough in the Church, the preaching, nor in the Gospel to save a grown-up sinner any more. We are not looking for great and all-inundating revivals as of yore.

"The Church has generally become a social club, so nice and respectable and so fine that the poor do not feel at home in it, and the working men have turned their backs upon it almost from one end of the country to the other. And, next to the quarter of a million of America's licensed saloons, the saddest fact in America to-day is the alienation of the poor and the laboring classes from the Church! The climax of the catalogue of Gospel blessings which our Lord sent to John the Baptist in prison to comfort his sore heart was "To the poor the Gospel is preached!" But the Church is not reaching the poor, nor the rich in great numbers, not the submerged one-tenth, nor the criminals, nor the fast young men and women that swarm in saloons and club rooms, crowding them to suffocation these Sunday afternoons and nights.

"But this state of things does not greatly disturb the Church. The majority of it is satisfied, apathetic, indifferent. It has not moral earnestness nor spiritual vim enough to attend Church, if at all, but once a day on Sunday, and prayer-meetings never. It has no testimony except a daily life that is exactly on the plane of the world. It has not fervency. It is cold. Its sentiments upon every question of morals is exactly the sentiment of the world about it. Its Bible is the daily newspapers. Its Sunday reading is the Sunday press. It is not looking for a revival. It does not want one. It don't enjoy that kind of entertainment. It prefers generally to spend its long winter evenings in the theatre. It prefers to see the half-dressed ballet dancers than to witness the wrestling of a lost soul at the altar of the Church. It prefers opera music to the song of Moses and the Lamb, and wants it brought into the Church on Sundays to crowd out the old fervent soul-stirring melodies that used to take our fathers and mothers by the hand and lead them up to the very gates of glory. That is the mental and moral state of the Church as it is represented by more than half of its members to-day. Revivals! The last thing on earth that it is thinking of, looking for, or desiring.

"But this is not all. The Church has not seriously attacked a moral reform in forty years! The social evil is spreading beyond anything ever before known. The Lord's day is desecrated until in some parts of the country it is entirely wiped out. Civic crime and municipal corruption are engulfing our cities, until every great city in this country is a cess-pool of political rottenness and crime. And the increase of saloons, drink and drunkenness for the past thirty years is appalling and phenomenal. Yet with all this, the Church utterly disclaims any responsibility, and is either indifferent or utterly unwilling to raise a protesting voice, or even to vote against it. Probably not five per cent. of the voting church will register its protest on next Tuesday against the saloon, which is the center, source, inspiration and procuring cause of seven-eighths of all this moral devastation and retrogression. The Church of Jesus Christ must wake up and

R3584 : page 196

attack these problems and lift this country out of the stark heathenism toward which we are fast drifting, as the early Church lifted the old Roman civilization out of its social wickedness and its national sins, or we are gone without hope and without remedy."

THE WESTMINSTER CONFESSION--WILL OUR PRESBYTERIAN FRIENDS REPUDIATE IT?

The General Assembly of the Presbyterian Church, which met a few weeks ago at Winona Lake, Ind., discussed the overtures made by the presbytery of Nassau, L.I., to drop the Westminster confession of faith and substitute therefor the brief statement of the reformed faith. Between the conservatives and radicals there occurred a very lively discussion.

This was recently adopted by the General Assembly as a brief statement, but not as a creed of the Church, the old confession, known as the Westminster confession, which contains many doctrines that have caused sharp controversies between clergymen, being retained.

PLEADS FOR REFORM

The Rev. Dr. Samuel T. Carter, New York City, last September sent an open letter to the presbytery at Nassau which attracted wide attention. He assailed certain doctrines "received by the Church, but not generally believed." The reading of the letter at the Presbyterian meeting at Oyster Bay precipitated a discussion over the statements it contained.

The controversy continued until the next meeting, held in December. It was believed that Dr. Carter might be tried for heresy, but after appearing before the presbytery at Nassau and making an eloquent appeal for the truth and the dropping of misstatements, however, time honored, he triumphed in that instead of trying him for heresy the presbytery voted to make overtures to the General Assembly to drop the Westminster confession.

DR. CARTER'S STATEMENT

A statement has been given out by Dr. Carter, in which he says:

"The General Assembly of the Presbyterian Church meets in the month of May. The presbytery of Nassau asks it to take the necessary steps towards dropping the Westminster confession and adopting the brief statement of the reformed faith, the simple and kindlier creed which has already been indorsed by the Church.

"The General Assembly can reject the petition more or less courteously. But can it afford to do so? It is important to rid the Church of bad creed, but still more important to dispel from the minds of men the gloomy ideas of religion which go with the old creeds and most of all the dreadful dogma of endless torment which has caused such intense suffering.

CONDEMNS BEFORE BIRTH

"The secular press has thus far treated the matter so courteously and sympathetically that I feel it to be a privilege to present my appeal before the public through it. The Westminster confession presents for the worship and allegiance of man a God who, according to the good pleasure of his will, has assigned millions of the human race to endless torment before they were born or had done good or ill.

"Of this number a large proportion died in infancy and committed no personal transgression. The whole heathen world formed another large company. By the teachings of the confession Homer and Virgil, Plato and Socrates, Cato and Antonius, Confucius and Gautama are at this moment roasting in the literal flames of hell fire and shall so burn forever and ever.

"Has the Presbyterian Church the face to make this declaration to men in this generation? The Westminster confession, in fact, says that God is a monster; modern theology says he is not. In this sentence lies the whole gist of the confession.

REJECTS GOD OF CONFESSION

"Every fibre of my moral being rises up against this God who dishonors theology; with the utmost fervor in my soul I reject this God of the confession, and as fully as I reject this God, so gladly do I receive the God of the gospel, Jesus Christ.

"The father in the great parable, who runs forth to meet his wretched, but repenting son, falls upon his neck and kisses him. Sham theology is sure to make sham religion, and sham religion is sure to lead to the horrors of the Roman empire and the French revolution, to the eruption of the human volcano.

"It has been well said, 'Repelled light becomes lightning.'

Of such a state of affairs as this, Martineau sadly says: 'Will not bad creed, then, be got rid of? Not a bit; and year after year thousands of clergymen will solemnly profess before tens of thousands of assenting people a creed which is false to the heart of them all.'

"This is what they are doing in the Presbyterian Church to-day. The General Assembly will do nothing so good as to make an end of it. It is more seriously important than sending missionaries to China. There is no use of sending truth abroad if we live a lie at home."

===================

R3584 : page 196

BEREAN BIBLE STUDY FOR JULY.

--(SEE PREFACE OF WATCH TOWER BIBLES)--

PATIENCE

1. What is the importance of Patience as an element of Christian character? Jas. 1:4; Z.'02-308 (1st col. par. 2); Z.'02-247, (2nd col. par. 2); Z.'01-119 (2nd col. par. 2).
2. What is the common significance of this word? See Webster's Dictionary; also Z.'01-115 (1st col. par. 2).
3. What is the deeper significance of this word as used in Scripture, especially in Rev. 3:10 and Luke 8:15? Z.'01-115 (1st and 2nd cols.)
4. Why is "patient-endurance" so necessary? Z.'01-116 (2nd col. par. 1,2).
5. What is the relation between patient-endurance and self-control? 2 Pet. 1:6; Z.'96-222 (1st col. par. 1).
6. How should we endure our trials and thus "possess our souls"? Luke 21:19; Z.'01-116 (1st col. par. 2,3).
7. What is the relation between faith and patient-endurance? Jas. 1:3; Z.'01-117 (2nd col. par. 1); Z.'03-361 (1st col. par. 3) Z.'03-362 (2nd col. par. 2).
8. Why should we "glory in tribulation"? Rom. 5:3; Z.'00-364 (2nd col. par. 1,2); Z.'02-380 (2nd col. par. 2); Z.'03-439 (2nd col. par. 1,2).
9. What particular thoughts constantly kept in mind will enable us to be "patient in tribulation"? Rom. 12:12; Z.'97-265 (2nd col. par. 1); Z.'98-41 (1st col. par. 1,2); F.632, (par. 2) to 634, (par. 2).
10. Does faithfulness to our covenant of self-sacrifice demand patience? Z.'03-408 (1st col. par. 3).
11. How should we meet persecution and opposition? 1 Pet. 2:20-23; Z.'03-164 (2nd col. par. 2); Z.'96-83 (2nd col. par. 2).
12. How can we be "patient toward all"? 1 Thess. 5:14; Z.'03-24, (1st col. par. 2); F.306,307.
13. Why is there special need of patience in the Harvest of the Gospel age? Z.'97-148 (1st col. par. 2); Z.'01-119 (1st and 2nd cols.)

14. Is it possible to pervert the grace of patience? Eph. 5:11; Z.'97-148 (1st col. par. 1).

R3585 : page 197

15. Why does the Apostle rank patient-endurance above even Love? Titus 2:2; 2 Tim. 3:10; Z.'00-332 (1st and 2nd cols.); Z.'01-116 (2nd col. par. 3); Z.'01-117 (1st col. par. 2,3).

16. What is the relation between patience and "enduring hardness as good soldiers of Jesus Christ"? 1 Pet. 5:10; Z.'95-202 (2nd col. par. 1).

17. How are we to run the race for "the prize of our high calling of God in Christ Jesus"? Heb. 12:1; 6:12; Z.'01-117 (2nd col. par. 3); Z.'03-54 (1st col. par. 4).

18. Why is patient-endurance the final test? Heb. 10:36; C.212, par. 1; Z.'01-115 (2nd col. par. 1); 116 (1st col. par. 1); 117 (2nd col. par. 1).

19. How is God's promise to those who "keep the word of his patience" now fulfilled? Rev. 3:10; Z.'01-118 (1st and 2nd cols.)

20. What lessons do we learn from Jesus' example of patience? Heb. 12:3; Z.'98-160 (2nd col. par. 3); Z.'01-298 (1st col. par. 1,2); Z.'00-119 (1st col. par. 1); Z.'05-120 (1st col. par. 3).

21. What other notable examples of patience are recorded in Scripture? Jas. 5:10,11; 2 Cor. 6:4-10; 2 Cor. 12:12.

22. Is patience an essential quality in an Elder? 1 Tim. 3:3; F.251, par. 2; F.298, par. 1,2.

23. How can we cultivate patient-endurance?
a. By prayer, Z.'96-163 (1st and 2nd cols.)
b. By growing in knowledge, Z.'03-24 (1st col. par. 2).
c. By increasing our faith, Z.'03-361 (1st col. par. 3).
d. By recognizing the time-element in God's plans. Z.'97-147 (2nd col. par. 3); Z.'01-118 (2nd col. par. 2).

24. What additional thoughts are suggested by reference to the Topical Indexes of "Heavenly Manna" and the "Watch Tower Bible"?

===================

R3585 : page 197

MAKE SURE OF WINNING IN GOD'S ELECTION.

"Brethren, give diligence to make your
calling and election sure."--2 Pet. 1:10.

INTEREST in the recent election of a President of the United States has been general throughout the whole world, and especially amongst English-speaking peoples: in fact, the exercise of the franchise by the public, whenever and wherever, is generally a matter of absorbing interest to "the children of this world"--whether the office be a high one, as that of President of the United States, or Member of Congress, or Member of Parliament, or whether it be a lower one, for some petty office of ward magistrate or constable. The candidates for these offices and their friends, in proportion to the dignity of the office, do not hesitate to spend money for printing, brass bands, banners, flags, banquets, traveling speakers, etc. And this is looked upon as thoroughly reasonable, and engaged in by the reputedly more intelligent and sane of all nations. But there is another election in progress--an election of a hundred and forty-four thousand to a higher position than that of any earthly magistrate or potentate; and for not a few years merely, for the elect are promised this highest of all honors for all eternity.

Does the world know about this election? We answer, No. True, many have heard something about an election--that God is "taking out of the nations a people for his name," a "little flock," who, as joint-heirs with Jesus Christ their Lord, will be given the Kingdom which God hath promised to them that love him,--the Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." But though they have heard of this Kingdom and the election now in progress, to make up the foreordained number of its kings and priests, they do not really believe it, but regard it as a fantasy, "as a tale that is told," a fairy story, which none but the simple-minded and children would take seriously. Ah, yes! and so the Redeemer-King informed us it would be; and so he prayed to the Father, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes; even so, Father, for so it seemed good in thy sight."--Matt. 11:25,26.

If the wise and prudent, the keen and the shrewd, the learned and the great, really comprehended the situation,--if they really believed in this election which is in progress under divine direction, according to the divine Word, what haste there would be amongst them to "make their calling and election sure," as the Apostle exhorts. It is not that people are not appreciative of such honors and dignities of power and influence as this Kingdom offers, that they pass by God's election and treat it with indifference; for their love of power, their love of influence, their love of position and prestige, is abundantly in evidence in connection, not only with the governments of this world, but also in connection with even the trifling offices in the nominal churches. The spirit of "Which shall be greatest?" has apparently not died out.

But while those who seek for earthly offices of a brief tenure and comparatively small dignity are willing to sacrifice time, energy, money, etc., to attain these petty offices and honors, and while they can arouse enthusiasm among their friends and neighbors, leading to the expenditure of time, money and energy to an astounding degree, and though they think it strange that we "run not with them to the same excess of riot, speaking evil of us" (1 Pet. 4:4), nevertheless, they affect to think it remarkable that we who are candidates for the superlatively high office for which God has nominated us should spend time, influence and means in making our calling and election sure, and in assisting "brethren" in their election work; they consider our time wasted. Although they spend millions of dollars in speeches, brass bands, editorials, parades, etc., to determine which of two men should hold the most honorable office of this nation for four years, they consider it remarkably strange that we should spend a fragment of the amount or make the one-thousandth part of the commotion to secure for ourselves and to all of the "elect" the great "prize of our high calling."

DIFFERENT STANDPOINT--DIFFERENT VIEW

All this only illustrates the two very different standpoints from which matters may be viewed. From the world's standpoint the Lord's consecrated people who seek to make their calling and election sure to the heavenly Kingdom are counted fools, because to

R3585 : page 198

attain that they are willing to sacrifice present temporal interests; and this sentiment of the public is the same today that it was in the Apostle's time, when he wrote, "If any man among you seemeth to be wise, in this world, let him become a fool that he may be wise." (1 Cor. 3:18; 4:10.) From our standpoint, seeing the eternal things and the glories attaching to them, we cannot avoid the feeling that it is "the children of this world" who are foolish, in that they expend so much breath and energy upon things which, if attained, last but a short time, and bring with them large measures of perplexity and trouble and criticism of opponents to their election: and sometimes untellable injury to themselves, the ruled.

But why this difference of opinion? Which party is sane, and which is lacking in sanity? We answer, that the difference is that the one class sees what the other class does not see, and that because God has specially revealed it unto the one. As it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the natural man, unilluminated by the holy Spirit] the things which God hath in reservation for them that love him; but God hath revealed them unto us by his Spirit,...which

searcheth all things, yea, the deep things of God."--
1 Cor. 2:9,10.

The fact, then, is that the Lord's consecrated people, through faith and by God's holy Spirit, have inside information respecting "the things not seen as yet." Hence we see that the two parties--the one seeking earthly honors and advantages, for themselves and each other, the other seeking the heavenly advantages, or election, for themselves and each other --are both laboring for what they see, for what they consider to be the most valuable thing they see and may attain. O, how precious, then, is the eye of faith, which the Lord's consecrated people have! No wonder our Lord said to some of his disciples, "Blessed are your eyes for they see, and your ears, for they hear." Other eyes do not see and other ears do not hear these heavenly things. And in that sense of the word comparatively few even in civilized lands have been called or nominated of the Lord for his election --comparatively few know anything about it or the terms which must be understood and obeyed in order to make the calling and election sure.

IGNORANCE RESPECTING GOD'S ELECTION

Even amongst professing Protestant Christians the majority do not know that there is an election. The leading denomination, Methodists, positively deny that there is an election; and even the large denominations which hold that an election is in progress (Presbyterians and Baptists, etc.) have totally false conceptions of its character. They regard God's call or nomination as being the election itself, and hence the words of the Apostle in our text confuse rather than help them. They think of the matter from the standpoint of divine foreknowledge and predestination; they consider the election as something done by the Almighty wholly regardless of the character and works of the elect, saying in their Confessions of Faith that it takes place without consideration of any worthiness or merit on the part of the elect, but solely of divine grace. They thus make void the Word of God

R3586 : page 198

and the election inducements which it holds out--confusing their own minds, and in the end traducing the character of the divine ruler and his law.

Would that they could see what is so plainly set forth in the divine Word, viz.: (1) That the predestination on God's part was that he would choose a Church,--from amongst those whom his grace would redeem from the curse of death through the precious blood of Christ. (2) That he predestinated that this Church should be of a fixed, positive, limited number; --we believe literally 144,000--of whom the nucleus was found in the remnant of Israel which accepted of Christ at and after Pentecost--the number being constantly added to throughout the Gospel age, and to be fully completed with the end of this age. (3) That he predestinated what must be the fixed character of each one whom he would recognize as a member of this elect Church, the body of Christ--as the Apostle says, he "predestinated that we should be conformed to the likeness of his Son." (Rom. 8:29.) Consequently the predestination meant that none could be of the elect Kingdom class (however plainly they heard the call or nomination) unless they made their calling and election sure by cultivating the graces of the Spirit and thus coming into heart-likeness of our Lord Jesus Christ--copies of him who set us an example, that we should walk in his steps.--1 Pet. 2:21.

Here we have an election which accords with every definition of the Scriptures and the Scriptural facts relating to the divine plan of the ages. It is this election which we feel justified in securing at any cost, at any self-denial, at any self-sacrifice; and these self-denials and self-sacrifices are works which must be performed if we would be of the elect; as the Apostle says, we must "work out our own salvation with fear and trembling." (Phil. 2:12; Jas. 2:22.) Yet these works are not ours (as men) but as "new creatures," members of the body of Christ. And they are God's works, in the sense that they are incited by his Word and Spirit, for "it is God that worketh in you to will and to do."--Phil. 2:13; Eph. 3:20.

Let us not be misunderstood, however. Our justification, the basis of our call or nomination to this high position in the Kingdom was secured, not by works, but by simple faith without works. We were justified by faith, and had peace with God, before it was possible for us to do any works which would be acceptable in his sight. But when we were accepted in the Beloved, having made full consecration of our mortal bodies, and every interest pertaining thereto, then the works began, the sacrificing began, the self-denials began, the overcoming of the world began, the battle with the world, the flesh and the devil began. This battle must be won in our hearts (even though we will not attain perfection in the flesh) else we will not make our election sure and receive the crown of glory, the symbol of our joint-heirship with him who bought us with his own precious blood.

So, then, we see (a) that only those who have heard something at least of the grace of God in Christ have been in the remotest sense in contact with the privileges of this election--because "faith cometh by hearing." And (b) faith, the result of hearing, rightly received, brings justification from the sins that are past, and peace with God. And (c) only those who are at peace with God (being justified by faith) are called to joint-heirship with Christ in his sacrifice, walking in his footsteps and thus attaining to joint-heirship with him in his Kingdom. And (d) only those thus called or nominated by God have the remotest opportunity of becoming the elect. And then mark, (e) the Lord's own declaration, "Many are called; few are chosen [elected--from the same Greek word]."--Matt. 22:14.

Let us not only assure ourselves of the fact that there is an elect class being selected during the Gospel age, to a special position of honor and service with the Lord, but let us at the same time note the lessons enjoined upon this class of called or nominated ones--the instructions given them of the Lord whereby they may make their calling and election sure.

OTHER SCRIPTURE REFERENCES TO THE ELECT

"I endure all things for the elect's sake," writes the Apostle Paul. (2 Tim. 2:10.) The Apostle's sufferings whereby, as he said, he sought to "fill up that which is behind of the afflictions of Christ [were] for his body's sake, which is the Church" (Col. 1:24)--not for the world. The reason for this is evident: The Apostle knew the Lord's plan to be to call and to elect during this Gospel age a little flock of overcomers of the world, faithful even unto death, as a Royal Priesthood, to share with the Lord Jesus in the Millennial Kingdom. He knew, therefore, that labor on behalf of the world before the world's day of trial or judgment would come, would be to a large extent at least love's labor lost; and hence he was not of those who would "beat the air" in the service of the Lord, accomplishing nothing; he would work according to the divine direction and thus be a co-worker together with God, that in due time as a member of the elect company, faithful to the Lord's call, he would be granted a share in the Kingdom which is to bless all the families of the earth.

ELECTION ACCORDING TO GRACE

"Even so, at this present time there is an election according to grace....Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded." (Rom. 11:5,7.) Here the Apostle is speaking of this same elect Church, and is referring to the Jewish remnant out of all the tribes with which this elect Church was started, and to which, after Israel's national rejection of the Lord, the special invitation went forth to the Gentiles, to "take out of them a people for his name [to bear the name of Christ]" to complete the predestinated number of the elect 144,000 (twelve thousand accredited to each of the twelve tribes of Israel). Thus we who are being called from amongst the Gentiles are invited to fill up the deficiency in the elect number of Israel, and will be, so to speak, divided amongst the twelve tribes, tho according to what rule of distinction the Scriptures do not show.

GOD'S ELECT, HOLY AND BELOVED

"Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering, forbearing one another and forgiving one another." (Col. 3:12,13.) Here we have an intimation of the character-likeness to God's dear Son which the same writer tells us God has predestinated respecting everyone who will make his calling and election sure.--Rom. 8:29.

God has called us with his high calling, and from the time we accept the call and make requisite full consecration of ourselves to him he gives us the earnest of our inheritance, viz., the spirit of adoption, the spirit of sonship: it remains, however, for us to be tested,--to prove the depth of our consecration, the sincerity of our professed love. If we love the Lord with all our hearts we will seek to do these things which are pleasing to him, and these the Apostle is specifying in this Scripture, showing us that God's requirements are all in harmony with his holy spirit of love; that "Love is the fulfilling of the Law," and that we must attain to this condition of perfect love in our hearts if we desire to finish our course with joy, and make our calling and election sure--making sure a share in the inheritance to the spiritual body and the Kingdom glories of which our spirit of begetting is but the earnest or foretaste.

THE FAITH OF GOD'S ELECT

"Paul, a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect." (Titus 1:1.) Here the Apostle not only reiterates that there is an elect class, but he specifically points out that this class has a special faith, a peculiar faith, that is not shared by others, neither can others know it, for "it is spiritually discerned."--1 Cor. 2:14.

AVENGE HIS OWN ELECT

Shall not God avenge his own elect, tho they cry day and night unto him?" (Luke 18:7.) Here our Lord himself testifies respecting this elect class. He gave a parable of an unjust judge, who, tho careless respecting the doing of justice to a poor widow, nevertheless was so careful of his own convenience that he would give her justice, lest by her continual coming she would annoy him. And our Lord's inquiry is, if an unjust judge would thus render justice from a selfish motive, could we expect less from the all-wise, all-loving and all-just Heavenly Father? Verily, God shall avenge the cause of his elect, altho he has permitted them to be maligned, slandered, misrepresented, for over eighteen centuries; the time will come when he will give them justice, when he will exalt them; and when those who have wilfully and maliciously injured them shall certainly be punished --in the great time of retribution in which every such evil deed of mankind shall be rendered a recompense, and every good deed receive its reward--in the Millennial day.

GATHER TOGETHER HIS ELECT

"He shall send forth his angels [messengers] and shall gather together his elect from the four winds of heaven." (Matt. 24:31.) Here our Lord not only testifies to the fact that there is an elect class, but he assures us that he himself will gather this elect class in due time; in the end of this age when he is ready to establish his Kingdom, in which, as the overcomers, the elect of God, they will be joint heirs and sharers, as in the present life they have been sharers in the sufferings of Christ.--Rom. 8:17; 2 Tim. 2:12; Matt. 13:43.

FOR THE ELECT'S SAKE

Those days shall be shortened." (Matt. 24:22.) Our Lord here refers to the great time of trouble

R3587 : page 200

with which this age shall end, "the day of vengeance," the time of retribution, the day of avenging his elect; and he assures us that the trouble then coming upon the world, and which will largely, we see, be brought about by the world's own course, would, if not interrupted by the Kingdom and its intervention with power from on high, mean the utter obliteration of the race at the hand of its own selfishness. But for the elect's sake those days should be shortened, and the time of trouble will not be permitted to run the length which otherwise it would run. As at first, "He shall speak to them in his wrath and vex them in his sore displeasure," so afterward he shall not permit their utter destruction: his Kingdom will stay the trouble, for "He shall speak peace to the heathen [peoples];" he shall say unto them, "Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth."--Psa. 46:10.

THE ELECT ARE UNCONDEMNED

"Who shall lay anything to the charge of God's elect?" (Rom. 8:33.) The Apostle is here pointing out that altho this called class accepted of God to be his elect, and to run with patience the race set before them, and make their calling and election sure, have weaknesses of the flesh, in the overcoming of which they, as new creatures, are not always wholly successful, nevertheless, God looks upon the heart, and their judgment is not according to the flesh, but according to the spirit, the will. Lest such should fear failure after all, he points out that in the great heavenly court there would be none to condemn them;--because God the judge who once condemned us in Adam has himself justified us in Christ,--accepting on behalf of the Adamic sin and the resultant weaknesses the sacrifice of Christ. He then points out that Satan, our Adversary, will have no hearing before the heavenly Court, and that there will be none to appear against us, and that on the contrary our Lord and Master, who redeemed us with his precious blood, will be our Advocate. Who then could lay anything to the charge of God's elect?--those whom God has justified, whom God has called, whom God has accepted, and who, according to the divine arrangement, make their calling and election sure. Who would they be who could find fault with these whom God accepts on his own terms? Surely none! "Yea, we are more than conquerors, through him who loved us and bought us with his own precious blood!"

THE ELECT FOREKNOWN

"Elect, according to the foreknowledge of God the Father...through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2.) The Apostle here marks out the terms of our election; none can remain in this elect company, nor make his calling and election sure, without being under the sprinkling of the blood--justification through faith in the great sacrifice; nor can any attain it without sanctification, a setting apart to God; and such a sanctification as will lead to obedience to God--to the full submission of his will to the will of the Father in heaven.

Such must be the character of those who will be of the elect, and this class of which we are seeking to become members was predetermined, foreordained by God; it was not a new thing, but the carrying out of the original divine purpose, in which also our Lord Jesus shared. This the same Apostle shows (1 Pet. 2:4-6), declaring that our Lord Jesus himself was the elect of God, and that we who are now being chosen from amongst men to be "members of the body of

Christ," members of the elect class, are chosen in him, chosen as members of his body, and as such must be conformed to the likeness of his character. He says: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen [elect] of God and precious, ye also, as living stones, are built up, a spiritual house, an holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ."

"Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth in him shall not be confounded." (1 Pet. 2:6.) Thus the Church of Christ, the elect little flock, are now being shaped, fitted and prepared for positions in the Temple of God, of which the dear Redeemer himself is the chief cornerstone, the foundation.

"They that are with him are called and chosen [elect--the same word in the Greek] and faithful." (Rev. 17:14.) Here in symbol our Lord Jesus tells John, and us through him, of the glorious exaltation of the elect in the Kingdom, when they shall be with him and share his glory as the Apostle declares, and with him judge the world;--granting trial, with gracious opportunities to every member of Adam's race to return to full harmony with God through the merit and by the assistance of him who redeemed the race.

GOD DELIGHTS IN HIS ELECT

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him. He shall bring forth judgment to the Gentiles." "I will bring forth a seed out of Jacob and out of Judah, an inheritor of my mountain: and mine elect shall inherit it." "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall make them continue long." --Isa. 42:1; 65:9,22, margin.

Here our Lord Jesus, the Head, and the Church, "members in particular of the body of Christ," are unitedly declared to be God's elect, in whom he is well pleased. The Father was well pleased in the Son, who came not to do his own will but the will of him that sent him, and by his obedience won all the gracious things promised under the Law Covenant, and redeemed Adam and his race; and the Father is well pleased also in us, whom, tho "we were children of wrath even as others," he has accepted in Christ, justified and sanctified by his Word and spirit, and who, if we abide in Christ, faithful unto death, will be fitted and prepared for his promised Kingdom.

In these statements of the Prophet reference evidently is made to the work of the Lord's anointed (Head and Body) in conferring restitution blessings upon the world of mankind during the Millennial age;

and this in full accord with all the New Testament declarations respecting the work of the elect.

---

*The word spiritual is omitted in this verse as spurious by old MSS. The flesh is sacrificed, not the new creature.

R3587 : page 201

STRIVE FOR YOUR ELECTION

"Brethren give diligence to make your calling and election sure." This our text is one of the most forceful of the many references to God's elect, and is particularly clear in marking out the conditions upon which election may be surely attained by each one whom the Lord our God shall call or nominate to this grand office--the Royal Priesthood. The Apostle has been mentioning the various graces of the Lord's spirit which those who are seeking to be of his royal and priestly class must develop in their characters. He shows us that there is more or less of an addition in the matter: we put on one grace and add to it another, and to that another, and so on; and do this repeatedly in respect to all the graces, which keep growing, developing in us and rounding out and deepening and broadening us as spiritual new creatures. And he shows that those who do not have such experiences of growth in grace and in knowledge are deficient, and cannot hope to make their calling and election sure.

But seeming to understand that some would question the possibility of their gaining so great a prize, the holy Spirit, through the Apostle, gives to this called and chosen class a word of special encouragement, saying, "For if ye do these things ye shall never fall." There may be more or less stumbling on the part of the elect, not through weakness of the spirit, the heart, the new mind, but "through manifold temptations" of the flesh, the earthen vessel, in which temporarily resides the new creature, begotten of the spirit, the elect.

The Apostle proceeds to give further assurances, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." The elect will not be received of the Lord with chidings and upbraidings for the imperfections of the flesh, which were unwillingly theirs, but on the contrary all the weaknesses of the flesh will be ignored, and the intents of the heart alone will be judged, and the heart-character formed will alone be tested and approved; and this will determine whether or not we shall stand the Lord's approval and be granted the glorious things which he has promised to them that love him--

"glory, honor and immortality" and a share in the Kingdom and its work of blessing.

THE ELECTION HOPE PURIFYING

"He that hath this [election] hope in him purifieth himself even as he [the Lord] is pure." But how is it with those who have not this hope, and who are totally ignorant of this election,--even though they be Christians, in the sense of believing in the Lord Jesus Christ as their Redeemer? Surely they are at a great disadvantage, lacking as they do the proper conception of the exceeding great and precious promises which are the channel of the power of God working in the elect both to will and to do of his good pleasure.

If we have seen that there is an elect class, it follows that there must be a non-elect class--those who are not making their calling and election sure, and it is proper in this connection that we see something respecting this class, and what provision God has made for them. This phase of the subject is treated elsewhere.*

---

*See pamphlet, Hope for the Innumerable Non-elect, sample free, this office.

===================

R3588 : page 201

A GOOD MAN'S PRAYER ANSWERED.

--ISAIAH 38:1-8.--JULY 9.--

Golden Text: "God is our refuge and strength, a very present help in trouble."--Psa. 46:1.

HEZEKIAH, known as the good king amongst King David's successors, took sick. A carbuncle or other malignant ulcer threatened his life, and the prophet Isaiah was sent to him by the Lord with the message, "Set thine house in order, for thou shalt die." There are some who are inclined to claim that all sickness is of the devil, that no good person could be sick, etc., but we find nothing in the Scriptures to this effect. We do indeed find that all sickness and all death are indirectly the results of Satan's work. It was his deception of our first parents in Eden that brought upon them the death penalty, with its adjuncts of sorrow and pain, all of which is continued in us their children. We are not to forget that some of the Lord's most earnest saints have been sick, and that thus it is written, "He whom thou lovest is sick," and again, "Whom the Lord loveth he chasteneth."

Regarding the whole race as under the divine sentence of death, we realize that as a result of our sharing in this penalty some of us are debilitated in one particular and some in another. All are imperfect mentally, morally and physically, but these imperfections take different forms according to different circumstances, heredities, etc. We are, therefore, to consider sickness in general as operating along the lines of cause and effect rather than as direct inflictions either of God or of Satan. It is well, however, to keep in mind the fact that the Jews under their covenant were subjects of special divine protection to the extent that they lived in harmony with the Lord, just as the Spiritual Israelites of this Gospel age are under special divine protection and guidance, only that the promises and blessings to the natural Israelites were of the earthly, temporal kind, while the blessings and care promised to the Spiritual Israelites are in respect to their spiritual welfare, their heavenly interests, their spiritual health, etc.

"SET THINE HOUSE IN ORDER."

Assuming then that Hezekiah's sickness was neither of divine nor satanic inflictions (as in the case of Job), and assuming that it was the natural effect from some natural cause, we see Hezekiah sick unto death but not without hope of recovery up to the time he received the message from the Lord at the mouth of Isaiah, "Set thine house in order, for thou shalt die." By this evidently was meant, Make such preparations in respect to the interests of the kingdom, the disposition of your property, arrangements for your funeral and for your successor in the throne as would be proper. We may each stop here to draw a practical lesson in respect to our affairs. We are not kings, as Hezekiah was, but we have, nevertheless, stewardships great or small received

R3588 : page 202

from the Lord in respect to which we should be faithful. The message has come to every one of us that we shall die--every member of the body of Christ is consecrated to death--"Be ye faithful unto death and I will give thee a crown of life." "Ye shall all die like men."

Realizing this, it is incumbent upon us as a part of our stewardship to order the affairs of our lives, our homes, our business or whatever we may have as a stewardship in such a manner as will redound to the Lord's praise and for the good of his cause. This is setting the house in order, straightening out all the affairs of life, so that those who take up the lines where we drop them will be able to do so properly, intelligently--so that whatever we have of the Lord's goods may be disposed of as we believe would be his will, so that our stewardship faithfully carried out through life may faithfully end in death. A great many of the Lord's dear people need counsel on this subject. Many die without having set their houses in order, without having arranged their affairs financially and otherwise as stewards of the Lord's goods.

HEZEKIAH'S FEAR OF DEATH.

Nothing in Hezekiah's conduct indicated that he had any fear that in dying he would pass into an eternity of torment. He had not so learned respecting the divine plan--neither the Law nor the prophets had given such an intimation. But, on the other hand, he did not exultingly cry, "O, now I shall soon be with God and the holy angels and know ten thousand times as much as I now know." He did not rejoice in the thought of death. On the contrary, he was sad and dejected, fearful, and pleaded with the Lord that he might continue to live. In all this he conducted himself in much the same way as other people do whose minds are not warped and twisted and tangled with false theologies--with the thought that if they were dead they would be more alive than they ever were when they were alive, etc.

Hezekiah on his sick bed turned his face to the wall, as though he would seek the more private communion with the Lord, and prayed, "Remember now, O Lord, I beseech thee, that I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight." This is a brief summary or digest of his prayer, which was accompanied with sore weeping. It was not a boastful prayer, for he freely acknowledged his sins (v. 17.) He did claim, however, as all should be able to claim, that he walked before the Lord with a perfect heart, with a perfect will, with thoroughly good intentions; that there was no desire in his heart to go contrary to the divine will. The history of his times bears out all that King Hezekiah claimed for himself respecting his good reign as the Lord's representative in the throne. See 2 Kings 18:3-6; 2 Chron. 29:2; 31:20,21.

The Lord was merciful to Hezekiah, hearing and answering his prayer. Isaiah had not gotten out of the king's house on his homeward way until a message from the Lord came to him directing him to return to Hezekiah's sick chamber to tell him that the Lord had heard his prayer and seen his tears and had added to his life fifteen years, directing him through the prophet to the medicine, the poultice which would bring relief--a poultice of figs. There is a lesson here: not that we should never use remedial agencies in connection with our troubles and ailments, but that we should recognize as behind the remedial agents the will of the Lord. The fig poultice would not have brought relief in this case aside from the divine interposition of divine power, but on the other hand the divine power preferred to operate through the poultice of figs rather than without it. It is not for us to dictate to the Lord how our blessings should come, but to seek to learn from these and other illustrations he has given us what would probably be his will respecting us and our afflictions.

The question arises, Did God change his plan and arrangements because of Hezekiah's prayer, and does he do so whenever a prayer is answered? We reply that in certain matters it evidently is as easy for the Lord to arrange them one way as another without any interference with his general plans. To our understanding the Lord would have allowed Hezekiah to die if he had not prayed. In other words, the Lord merely informed the king of what would have been the natural consequence of his case, and informed him for the very purpose of giving him an opportunity to ask in faith for his recovery. Thus the Lord waited to be gracious to him.

ALL CASES NOT ALIKE.

We are not in this wishing to imply that Hezekiah's conduct and prayers should be a sample and a lesson to all of the Lord's people under similar circumstances, that when ourselves or our dear ones are ill we should make specific request for the prolongation of their lives and recovery from their illness. There is a difference between our condition and our relationship to the Lord and that of Hezekiah. Although the king was a good man he lived before the Gospel call began. He was, therefore, not one of the spirit-begotten ones, for the holy Spirit was not yet given, because Jesus had not yet suffered and had not yet been glorified. (John 7:39; 1 Pet. 1:11.) Those who are the Lord's consecrated people now, the "saints," should realize that they have entered into a new special relationship to the Lord, different from that of other men; that the Lord has agreed with them that their surrender of earthly life and all their earthly interests shall bring to them instead special spiritual favors, privileges, safe guardings, etc.

From this standpoint it would be unwise to ask the Lord for earthly privileges and advantages of any kind, since this might work to their disadvantage as New Creatures. Rather they are to remember the words of our Lord, that all mankind are seeking after the earthly things, but that the Father knoweth the things we have need of before we ask him, without our asking him. The preferable attitude of heart for the Lord's consecrated people therefore is--O, Lord, thou knowest far better than I what would be for my highest welfare, my highest spiritual interest. Thou hast promised that all things shall work together for good to me because I am thine, because I have been called according to thy purpose. I entreat of thee give what is best in all of life's affairs and withhold whatever seems unto thee best--"Thy will be done." For the Lord's consecrated people to undertake to move Jehovah's arm in respect to their affairs would seem to be the taking of the rudder out of his hands--would seem to be more or less of self-will, which we have pledged to the Lord shall be dead that his will may be done in us.

The Lord granted Hezekiah a sign that he would recover and that he would live fifteen years. Elsewhere

R3589 : page 203

we learn (2 Kings 20:8) that Hezekiah requested the sign. This brings up the general question of the propriety of asking the Lord for signs. We find that the Lord gave Gideon a sign in answer to prayer--a choice of signs; and similarly in this case the Lord gave Hezekiah a choice of two signs, either that the shadow on the dial should advance ten degrees or that it should recede ten degrees. Hezekiah chose the latter as being the more difficult to be accounted for and therefore the surer test. On the other hand the Lord spoke disrespectfully of the Jews of his day saying, "This faithless generation seeketh after a sign," etc. The thought would seem to be that a sign may be desired for one of two reasons. Disbelief may ask a sign, thoroughly doubting the possibility of one; on the other hand true belief may ask one for confirmation of faith. The latter seems to have been the case with Gideon and also with Hezekiah. We recommend that the Lord's people of the New Creation avoid putting the Lord to tests and signs, for we remember that the Lord has called us to a special high calling, the test for which is faith, and that this is one reason why throughout this Gospel age he gives few if any outward signs, desiring his people to walk by faith and not by sight.

THE DIAL OF AHAZ.

Hezekiah's father, King Ahaz, had erected a stone dial, the latest design up to that time for measuring the hours of the day. It was formed of a succession of steps on two sides and a crest in the center, and was so oriented that the rising sun would so strike the top as to cast its shadow on the lowest step on the western side of the dial. As the sun rose higher and higher the shadow crept up and up, step by step, until at noonday there was no shadow, for the sun was directly overhead. In the afternoon, the sun having passed to the westward, the shadows would begin to lengthen out upon the eastward side of the monument or dial, covering gradually one side at a time until the last, each step representing approximately half an hour.

The turning back of the shadow ten degrees or ten steps on the dial would be a very noticeable matter, not only to the king, who looked for it, but to his entire household and to the people of Israel in general, who would be informed of the event, the king's business being very generally public property in such matters. It was a miracle probably very similar to that wrought in Joshua's day, when the sunlight was made to linger in the valley of Ajalon. We have no thought that God either stopped the earth on its axis or that he moved the sun backward in its course. In either of these cases the miracles as we may call them could be much easier performed, and we think that undoubtedly the Lord would take the easier way in any such matter. Prof. Garbett declares that he had a practical illustration of this miracle, and describes the modus operandi to the astronomer Richard A. Proctor, as follows:--

THE MIRACLE'S POSSIBLE PROCESS.

"The shiftings of the shadows on the dial that Isaiah predicted to sick Hezekiah are liable to occur at any time when these two circumstances concur: (1) that the upper atmosphere is in that condition which causes two bright parhelia or mock suns to appear on opposite sides of the sun; and (2) that the air contains drifting clouds, massive enough to hide often two of the three. When the real sun and the eastern mock sun are hidden, there is only the western to cast shadows, which then coincides with that the sun will cast an hour and a half later; but if the clouds shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as the sun casts an hour and a half earlier. The parhelia being always caused by rays refracted through two faces of equilateral triangular prisms or fibers of ice, their angular distance from the sun is always the minimum deviation that such a prism of ice produces on the brightest or yellow rays, which is very nearly a fourth of a right angle; so that if Hezekiah's dialers divided the quadrant into forty, than which no number is more likely, considering how constantly it recurs in the Hebrew laws and history (oftener, indeed, than any number above ten), the advance or recession of the shadow would have to be ten of these parts. On March 28, 1848, these effects occurred, had any one been looking, on every dial in the Isle of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 a.m. and still better at 1 p.m."

The fact that the method of God's operations might be learned by us would not disprove them. For instance, some day we shall know just what process turned the water into wine at Cana of Galilee, but our knowledge of the process thus used by our Lord will not in any measure detract from the miracle which was certainly beyond human power--just as in the miracle now under consideration, all the laws of nature are subject to the God of all creation, and this is sufficient for the eye and ear and heart of faith.

HEZEKIAH'S PRAISE FOR DELIVERANCE.

On his recovery from his illness Hezekiah wrote a poem of thanksgiving, praising the Lord for his deliverance from the jaw of death--from the grave. In it he describes his feelings as he thought of death and his rejoicing at his recovery. He said, "In the cutting off of my days I shall go into the gates of the grave [sheol, hades, the tomb]. I am deprived of the residue of my years....Like a crane or a swallow, so did I chatter: I did mourn as a dove: my eyes fail with looking upward: O, Lord, I am oppressed; undertake for me. What shall I say? He hath spoken unto me and himself hath done it." [I freely acknowledge that it was not the lump of figs, but the Lord who had produced the recovery.] Then, speaking of the effect this should have upon him for the remaining years, he added, "I shall go softly all my years because of the bitterness of my soul.... Behold it was for my peace that I had great bitterness, but thou hast in love for my soul delivered it from the body of corruption; for thou hast cast all my sins behind thy back. For the grave [sheol, hades] cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."--Verses 9-19.

Hezekiah's proper desires were to live and serve and praise the Lord. He well knew that these things would be impossible in death, that the only hope in death is in the resurrection. The case of the Lord's people even during this Gospel age, even since redeemed with the precious blood, has been very similar. They have properly no desire to be unclothed but rather to be clothed upon with the heavenly conditions. But now in the close of the age matters are different from what they ever were before. Living as we are in the presence of the Son of man, we realize that although all must die,

yet the overcomers will not sleep, but will be changed in a moment, in the twinkling of an eye--in the moment of dying--changed to the glorious spirit condition which the Lord has promised to them that love him. From our standpoint, then, not only has death lost its terrors, because Christ has redeemed us from the power of the tomb and will by and by bring forth all from it that are in it, that they may have an opportunity for coming into harmony with him and attainment to eternal life, but to us death has lost its dread in another sense, namely, that we shall not need to sleep--ours is the blessed time of the change. Let us wait for our change and seek by the Lord's grace to be so prepared for it in heart and character development that we shall welcome it with joy.

"Unanswered yet!--the prayers your lips have pleaded

In agony of heart these many years;--
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer:
He'll answer yet your right desire--sometime, somewhere."

===================

R3589 : page 204

THE WORLD'S REDEEMER PICTURED.

--ISAIAH 52:13-53:12.--JULY 16.--

Golden Text:--"The Lord hath laid
upon him the iniquity of us all."

THIS little section of Isaiah's great prophecy is a very striking one. The original prophecy, as is well known, was without division into chapters and verses.

The preceding context points us clearly and distinctly to the second advent of our Lord and his gathering of his people to himself. It describes the present time, therefore, the harvest of this Gospel age, telling how the Lord's people would now know his name--understand and appreciate his true character, announce the presence of the King and the beginning of his reign. (Vs. 6-8.) It also tells of the beginning of favor upon natural Israel, and, looking into the future, points to the Lord's glorification through that people. (Vs. 9-10.) It also shows the separating work of this harvest time, the gathering of the good fish into the vessels, the gathering of the wheat into the barn.

Then, pointing to the Millennial reign of Christ, the first three verses of our lesson (13-15) picture the high exaltation and honor of Jehovah's servant Son, our Lord Jesus, saying, "He shall deal prudently, he shall be exalted and honored and shall be very high." The whole earth shall be filled with the knowledge of the glory of the Lord, which will then shine forth through the blessed and wise government of Immanuel, as has been declared, "The Desire of all Nations shall come:" they shall see that the way of righteousness is the desirable way, the blessed way, the way of true wisdom and happiness,

R3590 : page 204

and all who will refuse to come into this attitude shall be cut off from amongst the people in the second death.--Acts 3:23.

Next a contrast is instituted between how our Lord was humiliated and how by and by he shall be exalted. The prophet, so to speak, takes his seat at the cross, and beholds the Lord sadly distorted in his crucifixion, torn in an inhuman manner, his features drawn with pain. The picture of this, as given in Cheyne's translation, is written in poetic form, as was the original. It reads as follows:--

"Deeply marred was his appearance, out of all human
    likeness,
  And his form out of all semblance to sons of men;
  But as deep will be the obeisance of many.
  Before him kings shall be awestruck in silence."

The thought evidently is that his glory and honor, influence and power, will be proportionate to the sufferings and ignominy which he experienced. And this is the thought everywhere held out in the Scriptures, not only as respects our Redeemer but also as respects his Church. "If we suffer with him we shall also reign with him." Present trials and sufferings work out for us a "far more and exceeding weight of glory." So in speaking of our Lord the Apostle declares that "he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth."--Phil. 2:8.

We cannot claim that it is a divine law that glory and honor must be preceded by sufferings and humiliations. Our heavenly Father and the holy angels, highly honored, have never been humiliated. Nevertheless we are assured that so far as God's dealings with the Church of this present Gospel age are concerned, they are along these lines. The suffering is not compulsory but granted us as a privilege, and the exaltation is held out as a reward, marking the degree of divine approval. With this thought before us how it helps us to appreciate the sentiments of the Apostle, "Gladly, therefore, will I glory in tribulation." We glory not in the tribulations themselves, for sometimes they seem to the flesh to be grievous; but our hearts can glory in tribulations, since we know that under the divine arrangement governing our call as the Church of Christ these tribulations are working in us those elements of character pleasing and acceptable in the Father's sight, which eventually he will reward with a share in the exaltation of our Redeemer, our Bridegroom.

So grand, so glorious will be the demonstration of divine power and blessing in the Messiah that no word of dissent will be heard--unto him every knee shall bow and every tongue confess. This will be true not only of the common people, the world in general, but true also of the greatest, the princes, the kings of earth, intellectual kings, financial kings, political kings. All eyes shall be opened, all ears shall be unstopped, to the knowledge of divine goodness and mercy, justice and truth, as it will then be revealed in the Messiah.

"WHO HATH BELIEVED OUR TEACHING?"

In the fifty-third chapter the Prophet looks backward from our day and the coming glory, and intimates that until the glory of the Lord shall be revealed his cause will make comparatively little headway in the world. The true teaching respecting him and his mission will not be generally received--various false teachings, false gospels will have the preference. The inquiry, "Who hath believed our report?" our teaching, our presentations, implies the answer, Few. And so it has been. There were few who had the hearing ears and understanding hearts at the time of our Lord's first

advent, and only a few all down throughout the Gospel age have really and truly appreciated the message.

True, there are large numbers to-day who are nominally Christians, who with their lips draw nigh to the Lord occasionally one day in the seven for an hour, but who are at heart far from him. The vast majority, even in the pulpits of Christendom, seem not to have given heed to the report, the doctrines, the teaching of the Lord's Word in respect to Messiah, his sufferings of this present time and his glories to follow, but rather to have hearkened to false doctrines misrepresenting the divine plan of the ages, substituting therefor many "doctrines of devils," in which a little truth is mixed with much error, to the discomfiture and spiritual sickness and weakness of many of the Lord's truly begotten ones, and to the total confusion of the world, "Christendom."

"To whom hath the arm of the Lord been revealed?" cried the prophet. Alas, it is so that few, very few, see in our Lord Jesus the powerful arm, the omnipotence of Jehovah, stretched down for the aid of our fallen race. Few realize that the work finished at Calvary is the foundation, the basis, upon which the great Jehovah will ultimately establish the Millennial Kingdom for the blessing and uplifting of all the families of the earth. The majority see Jesus as merely the finger of the Lord, doing a comparatively small work for a comparatively small class. As our eyes open we behold to our joy that Messiah, Head and body, will yet constitute the arm of Jehovah, that all-powerful force which shall overthrow evil and establish righteousness and bless all the families of the earth through the seed of Abraham. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

GOD'S WAYS NOT MAN'S WAYS.

The prophet proceeds to point out why the report, the teaching, of God's Word and the power of his omnipotent arm for man's salvation have not been discerned by mankind. It is largely because the Lord's way of accomplishing matters is the very reverse of what mankind would have naturally expected. With our mental tendencies, our natural expectations would have been that the Son of the Highest at his first advent would have been manifested in glory and not in humiliation--that the heavenly Father would have sent him in glory and not in humiliation. Even in his taking of the human form and nature we would have expected it to be under such conditions and with such environments as would have shown forth strikingly and forcefully amongst the members of the human race.

It was a disappointment, especially to the Jews, who were expecting a glorious and powerful king, that our Lord came as the man of sorrows and acquainted with grief. To them he appeared too tender a plant to ever prosper. They acknowledged him to be of the Davidic line, but esteemed him to be from one of the roots of David which had lost its virility, its life. They thought him a root out of dry ground, from which they could never hope for a sprout of power and glory and dignity and honor such as they had anticipated Messiah would have. In him they saw not the form of the soldier, the general, which to their conception was the grand, the comely form that Messiah would have, boasting of his power, his strength, his divine support, etc.

No wonder the poor Jews were disappointed, no wonder they considered him undesirable as material for a king, no wonder that they had no hope that he would ever be the great Messiah, the great deliverer. We sympathize with them deeply in their disappointments and in their failure to recognize him as Immanuel. He was despised and rejected of men, even of the men of his own nation, who for sixteen centuries had hoped and waited for his coming. They were ashamed of him, hid their faces from him. He was despised of the Romans and counted unworthy of particular notice, whether he claimed to be king of the Jews or what not, and the Jews esteemed him not--except the few who, because they were Israelites indeed, were guided to an appreciation of him with a wisdom from on high.

What meant all this? Why should the King of glory, the Sent of God, the heir of all the promises, be thus the man of sorrows and acquainted with grief? Ah! says the prophet, I perceive surely that it was our griefs that he bore, our sorrows that he carried, not his own. We thought that he was stricken of God, that he was afflicted by the Almighty, and that this was an evidence that he was not in divine favor. We misunderstood the entire matter. Now we see that his wounds were for our transgressions, that his bruises were for our iniquities, that our peace with God was secured by the stripes, the chastisements, the penalties of the divine law inflicted upon him. We perceive that by his stripes we are healed,--that the punishment or stripes due to us were laid upon him, that the death sentence that was against us he bore, dying the Just for the unjust that he might bring us to God.

"BY HIS STRIPES WE ARE HEALED"

Yes, yes, continues the prophet, we all went astray like sheep, following one another into wrong paths. We, even of the seed of Abraham, brought nigh to God's favor through the Law Covenant under Moses, have failed to retain our position as proper sheep of his fold, and the penalty of divine justice has been borne by the Shepherd for his sheep, Jehovah hath laid on him--charged up to him, accepted of him--the iniquity of us all. How gracious is this message! Those who received it first from Isaiah, having the guidance and enlightenment of the holy Spirit, could not appreciate his words to the full, but, nevertheless, must have to some extent appreciated them--must have drawn some blessing and hope from them. But now, we of this Gospel age, living since the redemption price was paid, and since it was accepted by the Father on our behalf when our Master ascended on high, and since the Pentecostal blessing evidencing our forgiveness has reached every member of the consecrated class to enlighten the eyes of our understanding, to enable us to see the deep things of God and his gracious promises, we may now rejoice in these things so hard for the Jew to understand, and equally impossible for the natural man of the Gentiles to comprehend. Truly our Lord's words are refreshing and explanatory--"To you it is given to know of the mysteries of the Kingdom of God;" to all others these things are "spoken in parables and dark sayings."--Luke 8:10; Mat. 13:10-15,35.

"HE OPENED NOT HIS MOUTH"

He was oppressed, as a lamb he was led to the slaughter, and as a sheep that before her shearers is dumb; yet he opened not his mouth. The fulfilment of this we see in the case of our Lord. Had he chosen to open his mouth, to argue his case, to defend himself, we may well suppose that the Scribes and Pharisees, high

R3591 : page 206

priests and doctors of the Law, Pilate and his soldiers and the Jewish rabble, would have succumbed to the eloquence of him who spoke as never man spoke. Thus he might merely have defended himself with his tongue, and righteously, too, without ever moving a finger in his own defence or exercising any of the divine powers deposited in him, or calling for any of the legions of angels who would have responded to his prayer. He did indeed reply to a question of the High Priest and also to a question by Pilate, but he was dumb so far as making any plea or endeavoring in any manner to deliver himself from the death which he perceived was upon him and which he knew was permitted of the Father. As he himself expressed it--"The cup which the Father hath poured for me, shall I not drink it?"

We must not lose sight of the fact that our dear Redeemer is also our pattern and that we are to walk in his steps. The lesson to us, then, is full submission to divine providence in respect to all of our affairs--those which we see clearly and understand and those also which are obscure to us, some of which at times may seem unnecessary. Our faith must triumph; we must learn that our Father is too wise to err, and that he loves us too much to cause a needless tear, a needless pang. But if he permitted severe afflictions to come upon his Son, his well beloved and only one, that he might be tested and proven in respect to his loyalty to the last degree, shall we wonder that in calling us to be associates of that Son in glory, he should require of us also that we should learn obedience by the things we suffer? Gladly then, says the Apostle, will we suffer; gladly will we take this as an evidence that we are in the hands of the Lord and that he is shaping and fashioning us according to the glorious pattern, that we may ultimately be participants also of the heavenly glories and joys and immortality promised to his faithful.

"By oppression and judgment he was taken away," cut off from life--oppression or injustice so far as those who condemned him were concerned, by divine justice and judgment so far as God was concerned, because he had consecrated himself unto death as man's Redeemer, and the Father had accepted him as such.

"WITH THE WICKED AND THE RICH"

"And who shall declare his generation, for he was cut off out of the land of the living." Who could suppose that he would have offspring, children--that he would be ultimately the Everlasting Father to the world of mankind? Who could have seen any prospect, any hope, for the race through his death? Who could have foreseen that as all in Adam die, even so all in Christ shall be made alive? To have discerned these things would have been impossible, and the poor Jews and the world in general are not to be blamed for not discerning them. Rather those who have come into relationship to the Lord through faith and through obedience unto consecration, and who have been begotten of the Spirit to newness of nature, and through the Spirit's enlightenment are able to comprehend these wonderful things of the divine plan--these highly favored of God may rejoice in their blessings without condemning those who do not enjoy to the full the same blessings and opportunities in this present time. Yes, the entire secret of the matter lies in our perception that Jesus was the Redeemer, the one who bought the world with his own precious blood, the one who was stricken by the Father, not for his own sins but for our transgressions

--for the transgressions of the people, "for the sins of the whole world."

Although he had done no violence he was numbered with the transgressors, with the wicked, in his death, being crucified between two thieves, although there was no deceit in his mouth and he had gained no riches by deceiving or overreaching his neighbor; yet he was buried in the tomb of the rich Joseph of Arimathea. Thus does the prophet mark certain incidents connected with our Lord's death, that our Redeemer's identity might be the more clearly established.

"IT PLEASED JEHOVAH"

All these things, apparently so unjust and so unreasonable and so contrary to anything mankind could have expected, Jehovah was pleased to permit. To have exacted such sufferings from Jesus as our penalty would have been an injustice, and this would have been an impossibility to God; but it did please him to allow his only-begotten one to demonstrate his loyalty and faith even unto death, even the death of the cross. It pleased him that the Son should thus be temporarily injured and put to grief because he foresaw the glorious results both to Jesus and to mankind. To his Son he would give more than compensating honor and glory and dignity and power, yea, eternal life, when to his hands would be committed all the remaining features of the divine plan.

Well did the Father know that his Son's faith and obedience would be abundantly rewarded. Well did he know that the soul of Jesus, his being, would constitute the sin offering for Adam and his race, and well he knew that ultimately the Son should see a reward from this travail of his soul which would satisfy him, which would more than compensate every trial, every tear, every pain. And is it not wonderful that in God's providence the called ones of this Gospel age may apply these same consolations and assurances each to his own heart, and know that all things are working together for good to them that love God--to the called ones according to his purpose? Is it not wonderful that we also have the assurance that if we suffer with him we shall also reign with him, that if we experience travail of soul in following in the footsteps of our Redeemer we shall have more than compensating satisfaction, and that the Word of the Lord so guarantees it? To all who accept the Lord's promises in faith, the matter becomes a certainty--"Faith can firmly trust him, come what may."

Although when he was cut off from the land of the living none could have declared his generation, his seed, his posterity, yet he shall see his seed--the redeemed and restored of mankind, who at the close of the Millennial age shall be privileged to inherit all the earthly things lost by father Adam, redeemed by Jesus, restored by the Second Adam.

THE IMPORTANCE OF KNOWLEDGE

The declaration that it was by his knowledge that our Lord Jesus, as the righteous servant of Jehovah, justified many and bore their iniquities, is an important item in this lesson. We see that it was from lack of knowledge of God that the first Adam in his perfection was weak. Not knowing the power of God, not realizing his gracious and merciful character, father Adam considered that all hope of comfort, joy and pleasure in life had gone from him when mother Eve transgressed the divine regulation respecting the forbidden fruit and

came under the divine sentence of death. Being unacquainted with the divine character he was without hope respecting her recovery and his own future happiness, and therefore deliberately shared the death penalty with his wife--suicided, so to speak. On the contrary our Lord Jesus, knowing the Father, remembering the glory he had with him before the world was, trusting the Father implicitly, was able to be obedient to the Father's requirements, even unto death, even the death of the cross.

Thus did knowledge serve him in good stead and enable him to pass through the most trying experiences victoriously. It was his knowledge, then, in conjunction with his mental and moral and physical perfection, that enabled our Lord Jesus to fully meet all the requirements of his consecration and thus enabled him to justify many, to redeem Adam and his race--enabled him to bear their iniquities cheerfully, joyfully, delighting to do the Father's will, and for the joy that was set before him enduring the cross, despising the shame.

No wonder, then, that the Scriptures everywhere set forth the thought that knowledge is important to the followers of Jesus; no wonder that they urge upon us that we grow in grace and in knowledge, assuring us that to know God is eternal life. To attain to that relationship to God which will permit us to fully know him and appreciate his just and reasonable and loving commands would signify that we were in the condition which he would be pleased to bless everlastingly, and signify also that, possessing this knowledge, we should be able to fulfil all the reasonable requirements imposed upon us. Let none of us, then, despise knowledge.

Nevertheless, while heartily appreciating it, let us not forget that it is not merely knowledge about his plan, nor knowledge of the various so-called earthly sciences, but the knowledge or acquaintanceship of God himself. Thus the Apostle also declares of our Lord Jesus, "that we may know him," be acquainted with him, be intimate with him. Whoever has this intimate relationship with the Father and the Son has therein the power of God, which will work in him to will and to do the Lord's good pleasure, and ultimately bring him to a glorious inheritance under the divine arrangement. But, as the Apostle points out, to have knowledge of earthly things or of the divine plan without having the heart obedience and the heart acquaintanceship with the Lord, might leave us still poor and wretched and miserable, sounding brass and tinkling cymbals.

THE "GREAT" AND THE "STRONG"

Therefore, because of his faithfulness as God's righteous servant, because guided by his knowledge in his obedience to the Father, because faithful in bearing

R3592 : page 207

the iniquities of the many, therefore "God will divide him a portion with the great." How great a portion is not here stated. Other Scriptures inform us that the Father has given him a portion with himself--he overcame and sat down with the Father in his throne. He has indeed been granted a portion with the great--the great Jehovah. In turn he shall divide the spoil with the strong, the spoil of his great conquest over sin and death at the cost of his own life, the spoil of victory, the reward of his own high exaltation far above angels, principalities and powers, and every name that is named--the reward of his high relationship with the Father, the reward of his Millennial Kingdom and its opportunities and privileges of blessing the whole groaning creation, the reward of the Father's smile and favor eternally.

This "spoil," which all came to the dear Redeemer as the one who kept the Law and redeemed the world with his own precious blood, this spoil he proposes to share with the faithful of his followers, the overcomers, here called "the strong." O, what a thought! In all our weaknesses and imperfections we are by the Lord's grace enabled to come off conquerors and more than conquerors through him who loved us and bought us with his precious blood.

With the Apostle we can say, "When I am weak, then am I strong;" when I realize my own imperfections and shortcomings then, by faith realizing the strength and perfection of my dear Redeemer and his provision for all who are his, I can be strong in faith and trust and love, and realize that the exceeding great and precious promises of God's Word are yea and amen to me. In the present life, then, by faith we have a portion with the Lord, and may reckon ourselves as having passed from death unto life, as heirs of God and joint-heirs with Jesus Christ our Lord. But the attainment of all these things, their fulness and completeness, lies beyond the grave, beyond the resurrection, when all the faithful shall be with him and, like him, share his glory, for "he will divide the spoil with the strong."

THE CAUSE OF THE MATTER

Our lesson closes with a reiteration of the general facts stated. All of this greatness given to our Lord and shared with his faithful followers is because he poured out his soul unto death, and was numbered with the transgressors, and bore the sins of many, and made intercession for the transgressors. How emphatically the Scriptures point out to us that without the shedding of blood there is no remission of sins, that without the ransom price being paid there could have been no release of Adam and his race from the sentence of death, no hope of any of them attaining life everlasting. As we appreciate this great central thought of the divine plan, let us reverence our dear Master the more as the author of our faith, who, by and by, will be the finisher of it, and let us seek more and more to be faithful to him and to walk in his steps and to lay down our lives for the brethren.

===================

R3592 : page 207

THE CHATTANOOGA CONVENTION.

Although we were unfortunate in the selection of the date of this Convention, June being a very busy time for the Southern farmer, nevertheless we had a delightful season of fellowship. The gathering numbered about 150 from every quarter of the South land, with a fair representation from more northerly States. The Sunday afternoon session was for the public and had an attendance of between 500 and 600. We have reason to hope that some true Israelites profited by the discourse on The Oath-bound Covenant, "In thy Seed shall all the families of the earth be blessed." The dear friends of the Chattanooga Church managed the arrangements so well that we heard not a single murmur. Everybody looked happy with a holy joy that lit all faces. The testimonies, too, corroborated this. Nearly all told of a share of the opposition promised to all who seek to closely follow the Savior, and of joys from the Truth which made oppositions seem light afflictions in view of the hopes of future glory with our Lord. Two Baptist ministers were in attendance at nearly all of the sessions, and one of these at the close of the Love Feast, told the writer of his proposed methods for extending the knowledge of the "good tidings of great joy for all people" to many whom he has been serving hitherto as a Baptist. Eleven brethren and ten sisters symbolized their consecration by water immersion. It is our hope that all present were richly repaid for their expenditure of time and money and that the blessing of the Lord poured upon their hearts will extend to their friends and brethren at their various homes.

====================

SEMI-MONTHLY.
VOL. XXVI. JULY 15, 1905. No. 14

CONTENTS.

Views from the Watch Tower........................211
Lutheran View of Baptism......................211
Rising of Russian Peasantry...................211
Crazed by City Life...........................212
A Form and "Yell" of Godliness................212
"Because the Days are Evil".......................212
Love the Law of the Spirit....................213
Follow the Lord's Way.........................214
Slanderers are Thieves........................215
Fight the Good Fight..........................216
God's Ways Higher than Man's Ways.................217
A Dishonor to His Father..........................219
The Temple God is Building........................221
Some Interesting Questions Answered..............221

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.

SAMPLE COPIES FREE.

==========

R3593 : page 210

DO NOT URGE THE UNREADY TO COME OUT OF BABYLON

Preach the Word, tell the good tidings, loan, sell or give the literature, and by word and example commend it to your friends. Let it take effect before urging your friends to quit Babylon, etc. Remember that it is the Truth that makes us free, and that it took time in your own case to grow strong and free and obedient to the Truth. If you urge the matter too strongly and too soon it may result in one or other of two bad effects: (1) It may deter your friend before the nutriment of the Truth has given the necessary grace and strength, or (2) It may bring "out" one too weak to stand the oppositions sure to follow, and by defeat may make him timid everyway for the remainder of life.

page 210

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

===================

R3592 : page 211

VIEWS FROM THE WATCH TOWER.

LUTHERAN VIEW OF BAPTISM

THE clipping below from The Young Lutheran is not, as some might suppose, from a couple of centuries back, but from the January, 1905, issue:

"Often we are asked questions concerning Baptism, the proper time and place for it, who should be the sponsors, etc. It may be well to explain at this place:

"Baptism is that act, commanded by God and promised his blessing, by which we are forgiven our sins (Mark 1:4; Luke 3:3) and are made children of God. A person who wilfully neglects baptism is surely lost, as we read John 3:5: 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.'

"This may seem hard, but God simply says: 'If you wish to enter my kingdom you must enter the way I want you to by being baptized,' just as any society can say: 'If you wish to belong to this society you must go through the order adopted by us to become a full member.' Surely all would say they have a right to do that; just so God has a right to say how he wants us to enter his kingdom.

"So we see that it is very important for every one to be baptized. Neglecting to have our children baptized as early as possible is taking a risk which none of us can afford."

* * *

Some have thought that in treating the subject of Baptism in MILLENNIAL DAWN, Vol. VI., chapter 10, we were rather severe in our strictures upon the views of "Christendom" which make a child liable to eternal torment because its parents neglected to have some drops of water put on its head with a formula of words. The above shows that we were quite within the truth, however strange it may seem that seemingly safe and sane people can so believe and teach. Would that all might see the true meaning of this important ordinance! How much it would assist them to an understanding of the divine character and plan. Get your friends in all denominations to read that one chapter.

RISING OF RUSSIAN PEASANTRY

The Russian landowners are alarmed at last. All over the great middle belt the peasants are murdering the landlords, pillaging and burning houses and refineries. The inhabitants of the country towns who belong to the reactionary little bourgeoisie are frightened for their own safety and that of their property. Even in Moscow and Nijni Novgorod there is great uneasiness. One result has been the demand of the nobles who met at the old capital that some small concessions in the way of popular representation should be made in order that the rising flood of disorder may be stemmed in time.

As long as the outbreaks were confined to the big cities there was not much to fear. There the trouble was as much industrial as political. But many of the workmen have gone back to their villages as political propagandists. These persons act as agents for the revolutionists. They are successful, however, because they found the conditions favorable....

This dangerous Jacquerie, or peasant uprising, is called pugachevshchina in Russia, after the eighteenth century rebel leader, Pugachey, who championed the autocracy against the officials and the landlords. In the same way the peasants of today have no grievance against the Emperor. To the mujiks he is still the "Little Father." It is the Tchvnorniks who, in the opinion of the peasants brought on the war, who precipitated the strikes, who attacked the people. The official class is blamed for supporting the landlords against the cultivators and the manufacturers against the workpeople.

When the decree of the Holy Synod called on the loyal population to combat the enemies of the Czar and the government the ignorant peasants were told that it was directed against the nobles and the landed proprietors. Mysterious leaflets were circulated, stating that Nicholas was in danger and had been deposed and thrown into prison by the nobles. The appeal continued: "Hasten to help him, plunder the landlords, slay the enemies of the Czar and the Fatherland."...

The situation in certain details suggests the early stages of the French Revolution. The Paris mob that went to Versailles, when it started back with the King, Queen and Dauphin, said: "We are bringing the baker

the baker's wife and the baker's little boy." In the provinces popular hatred was vented on the good-for-nothing nobility. It was only later in the uprising that the popular leaders determined to get rid of the sovereign in the most radical way.

The most conservative Russian newspapers say that the growing domestic disorders are as serious as the repeated defeats of the army in Manchuria. So the empire now fairly stands between two fires.--New York Evening Sun.

* * *

Poor Russia! All things seem to be working together for evil to her of late. Nevertheless the retribution seems to be well deserved. For long centuries human rights have been trampled upon by those in power. Practical slavery has long held the place of brotherhood, and now those so long kept in ignorance and superstition can be expected to do nothing less than take vengeance to the extent of their ability. By and by all will discern the wisdom as well as the justice of the divine law--"Thou shalt love the Lord thy God with all thy mind, being and strength, and thy neighbor as thyself."

CRAZED BY CITY LIFE.

Chicago, Ill.--Dr. H. N. Moyer, one of the most noted experts in mental diseases in the city, has made an answer to the charge that "Chicago is going crazy." He shows that the other big cities are going crazy as fast as Chicago. He says:

"The fact is that the insanity ratio in both New York and Boston is increasing faster than in Chicago. New York's proportion is 1 out of every 340; Boston and New England 1 out of every 320, while Chicago has only one out of every 400."

* * *

The above, brought out by a desire to free Chicago from the charge of being the most crazy city is a sad commentary on the so-called Evolution that has lifted man to almost the plane of gods. Alas! How much the poor world needs the times of restitution of all things spoken by the mouth of all the holy prophets since the world began. Restitution would not land then in monkeyhood either, but in the safe and sane condition of father Adam, who lived 930 years without doctors, pills and plasters, and had no need of an asylum. Let God be true and let men know of it, even though it requires that our race pass through terrible experiences to learn of its own unwisdom and of God's grace in Christ.

A FORM AND "YELL" OF GODLINESS.

Before his regular meeting last night, Evangelist Tilman Hobson at Olivet Congregational Church, spoke to the "Sunbeam Society," composed of boys and girls of the Sunday School of Olivet Church.

"You know, boys and girls," said the speaker, "that it is quite the thing nowadays for the schools to have a 'yell.' I have a 'yell' for you to learn to-night. It is this:

"'Rah, 'rah, 'rah, have you seen Second Timothy, two fifteen'?

"The words of that particular verse are these: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

* * *

How peculiar it does seem to teach the little ones such formalistic piety of which they can know really nothing, and at the same time to send their older brothers and sisters to schools where they will be systematically taught by higher critics that the Bible is not the

Word of Truth.

Alas! how little studying of the Word there is today. The possession of a Bible and the committing to memory of a few texts is all that is thought necessary. What wonder that it has no "power" to keep in the present time of falling.

PREPARING FOR THE "TARE" HARVEST.

"Did Adam and Eve ever live? If so, how did they originate?"

With these and similar questions University of Chicago medical students are in a perplexing frenzy. A hundred prospective physicians gathered in the physiological lecturing room yesterday and heard Dr. A. P. Mathews, professor of physiological chemistry, declare that there was no such thing as divine creation.--Des Moines Capitol.

===================

R3593 : page 212

"BECAUSE THE DAYS ARE EVIL."

"See then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil."
--Eph. 5:15,16.--

THE WORD "circumspect" is from circum, signifying around, and spectus, signifying to look, to watch. The true Christian pathway is so narrow, so beset with tests and pitfalls and wiles of the evil one, that, if we walk carelessly even (not to say wickedly), we will be in great danger of mishap. It requires not only that we look all around at every step, but, more than this, it requires that we be wise,--wiser than our fellow creatures of earth,--wise with the wisdom that cometh from above, which is pure, peaceable, loving; yet first of all loyal to the Lord and his Word.

At a centre to which flow by mail the records of the trials and difficulties through which many of the Lord's people are called to pass, we are in position to know that their trials are now more numerous and more severe than for a long time at least. Appeals for prayer on their behalf and for counsel respecting the way of the Lord come by nearly every mail from tried ones who are anxious to "walk circumspectly." These are gladly answered, to the best of our ability,--pointing out the Scriptural lines that must guide all who would walk with the Lord.

We now wish to call attention to some general principles, applicable to every member of the body of Christ, at every time; and especially necessary to be remembered and practiced at the present time, because

R3593 : page 213

of the special activity of our Adversary;--"because the days are evil." For it would appear that, as in the "harvest" of the Jewish age, so in the present "harvest" of the Gospel age, opposition prevails not only in the synagogues, from the Scribes and Pharisees, but in the home circle--between parents and children, and husbands and wives--and among the Lord's people. And in proportion as the Adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offense either in word or deed. "Walk circumspectly,...because the days are evil," --days of special trial and testing.

HELPFUL RULES FOR DAILY LIFE.

The rules we have to suggest are as follows:--

I. Let each resolve to mind his own business.

The Scriptural injunctions along this line caution us not to be busy-bodies in other people's affairs. Everyone of experience in life has learned that this is a good rule; yet few walk by this rule, circumspectly. If we have not sufficient of our own business and of the Lord's service to fill our hands and moments and mouths, there is something wrong with us that needs careful prayer and study of the divine Word to set right.

This does not mean that we should be indifferent to the welfare of others under our care, or for whom we are in any degree responsible; but, even in doing for these we should be careful to recognize their rights and the rights of others, and specially careful not to exceed our own rights. Let us never forget that justice must govern in our interferences with the affairs of others, though we may not require full justice in respect to our own interests, but exercise mercy.

II. We should exercise great patience with others and their faults--more than in dealing with ourselves and our own short-comings.

When we remember that the whole world is mentally as well as physically and morally unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the merit of the precious blood, we

R3594 : page 213

cannot do less than be "very pitiful" and of tender compassion towards others;--even though their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults,--earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

III. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed--covered with the mantle of generosity and love. A serious offense should be assumed to be unintentional, and inquiry should be kindly made in words that would not stir up anger, but in "speech seasoned with grace." In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in "evil surmisings,"--imagining evil intentions and motives behind the words and acts of others. "Evil surmisings" is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife--of a corrupt mind, works of the flesh and the devil.--1 Tim. 6:3-5; Gal. 5:19-21.

LOVE THE LAW OF THE SPIRIT.

The other side of this subject is brought out by the Apostle's injunction respecting the elements of the spirit of love, of which God's people are begotten and which they are to cultivate daily,--the development of which is one of the chief proofs of their being "overcomers." He says, "Love suffereth long and is kind, ...is not easily offended, thinketh no evil,...beareth all things, believeth all things [favorably], hopeth all things, endureth all things."

It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of "quick understanding in the fear of the Lord." They will be cautious where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following his counsel. He is both able and willing to make all such experiences work together for good to those who love him. He places obedience to his arrangements first (even before sacrifice) saying, "Ye are my disciples, if ye do whatsoever I command you."

Whoever neglects the Lord's commands along this line of "evil surmisings" weaves a web for his own ensnarement, however "circumspectly" he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a "castaway." On the contrary, if the new nature conquer, as an "overcomer," it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

IV. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one;--no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges, remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

THE GOLDEN RULE.

This is the Scriptural rule. We are to do unto others as we would that they should do unto us, and not as they do unto us. The wrongs done toward us will never justify wrong doing on our part. God's true children are to have no sympathy with Satan's delusion --"Do evil that good may result." But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism

and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at his feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with him as so much endured for Christ's sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act;--because the accuser of the brethren can find no real charges; and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant--our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the church, and betrayed to them by one of his own disciples.

"Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds" when attacked by the Adversary,--whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of his cause--though that good may sometimes mean "siftings" of chaff and tares from the wheat.

V. Evil speaking, backbiting and slandering are strictly forbidden to God's people, as wholly contrary to his spirit of love--even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out one only way of redress of grievances, in Matt. 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, Ye are my disciples if ye do whatever I command you, its constant violation proves that many are not far advanced in discipleship.

FOLLOW THE LORD'S WAY.

Let us look carefully at this rule, which, if followed, would prevent gossip, "evil-speaking," "backbiting."

Its first provision, for a conference between the principals alone, implies candor on the part of the accuser who thinks that he has suffered; and whom here we will call A. It implies his thinking no evil of the accused, whom we will style B. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser.

If they cannot agree, A may not start a scandal by relating his version;--not even to confidential friends may he disclose the matter, saying, "Don't mention it; and especially don't say I told you." No; the matter is still "between thee and him [A and B] alone." If A considers the matter important, so as to wish to prosecute the subject further, he has but one way open to him, namely, to ask two or three others to go with him to B and hear the case from both sides and give their judgment respecting its right and wrong sides.

These should be chosen (1) as persons in whose Christian character and good sense and spirit of a sound mind A himself would have confidence, peradventure they should favor B's view of the matter. (2) They should be chosen as with a view to B's appreciation of their advice, if they should give their judgment of the matter in A's favor.

It would, however, be wholly contrary to the spirit of justice as well as contrary to the spirit of the Master's instructions here, for A to "talk it over" with several friends from whom he desired to select these "two or three witnesses," to make sure that they favored his story (without hearing the other side) and would go to the conference prejudiced,--with their minds already determined against B. No; the matter is between A and B alone, until the two or three friends are brought in to hear both sides of the dispute in the presence of both parties.

TO ASSIST, NOT TO INJURE.

If the judgment of the "brethren" is against B, he should hear them, should accept their view of the matter as the just, reasonable one;--unless it involves

R3595 : page 214

some principle in which he cannot conscientiously acquiesce. If the "brethren" see the matter from B's standpoint, A should conclude that in all probability he had erred; and, unless conscience hindered, should accept the position and apologize to B and the brethren for the annoyance caused by his poor judgment. But none of the parties are at liberty to turn scandal-mongers and tell the matter, "confidentially," to others.

If the decision went against A, and he still felt that he was injured and had failed to get justice through a poor choice of advisers, he might (without violence to the principles laid down by our Lord) call other advisers and proceed as before. If their decision were against him, or if he felt that he could not trust to the judgment of any, fearing that all would favor B, he should realize that part at least of his trouble is self-conceit, and would do well to fast and pray and study lines and principles of justice more carefully. But A has gained no right to tell anything to the Church nor to anyone, either publicly or privately. If he does so, it marks him at once as disobedient to the Lord and exercised by a bad spirit, a carnal spirit,--contrary to the spirit of the truth, the spirit of love.

If the committee decide partly against B, and only partly in favor of A, the brethren (A and B) should endeavor to see the matter thus, and to arrange matters amicably. In this case there would be nothing respecting the matter to tell;--nothing that is anybody's business.

If the committee decide wholly against B and wholly in favor of A, and if B will not heed them and make reparation for the wrong or cease from injuring A, the latter is still not at liberty to become a scandal-monger; nor are the brethren of the committee. If

R3595 : page 215

A considers the matter of sufficient importance to justify further action, there is just one course open to him: he with the committee may lay the matter before the Church. Then the Church shall hear the matter, both sides, and whichever (A or B) shall refuse to recognize the advice of the Church shall be thereafter considered and treated by all as an outsider--as not of the Church, not to be fellowshipped; as dead, until such time as he may repent and reform.

The duties of one member cannot be undertaken by another,--each must act for himself according to the Lord's rule. But if in violation of the Lord's command a matter become a scandal and be troubling the Church and disgracing it as a whole, then the properly chosen representatives of the company should take the matter up. They should not only investigate the principals in the difficulty, but with equal diligence they should investigate the real troublers who had circulated the scandal and should reprove them.

But all reproofs should be in love, remembering that all are imperfect in some particulars. The object in every case should be to correct not to punish. The Lord alone has the authority to punish. At very most the Church may for a time withdraw fellowship with the unrepentant, and must as publicly restore it when repentance is manifest. Our love, joy, peace are the ends sought by the Lord, and these we must follow as his disciples. Any other course will surely work injury.

Thus did the Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. And let us note, too, that those who hear slanders and thus encourage slanderers in their wrong course, are partakers of their evil deeds; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the only method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

RATHER REPROVE THEM IN LOVE.

If any Brother or Sister begins to you an evil report of others, stop him at once, kindly, but firmly. "Have no fellowship with the unfruitful works of darkness but rather reprove them." Refuse to have any share in this violation of our Master's commands, which does great mischief in the Church. Supposing the Brother or Sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15, and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go,--I cannot, must not hear you; for if I did, I would be as criminal in the matter as you are--violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow his plan of redress for grievances, shows so little of the Lord's spirit that his word can not be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples. If to any extent you listen to such conversation or express "sympathy" with it or with the gossiper or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.--Heb. 12:15.

SLANDERERS ARE THIEVES.

A slanderer is a thief according to worldly standard: as Shakespeare wrote:

He who steals my purse steals trash;
    But he who filches from me my good name
Takes that which not enriches him,
    And makes me poor indeed.

According to the Christian standard, still higher, as voiced by the Great Teacher, slanderers are murderers. (See Matt. 5:22; 1 John 3:15, Revised Version.) Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan.--Jno. 8:44.

VI. God's people should beware of pride as they would avoid the most deadly plague.

This rule, always good, and well backed by Scripture, seems doubly needful to those who are blessed with the light of present truth. This may seem strange: it may be reasoned that the receiving of so much grander views of God's character and plan would make his people feel the more insignificant and humble, the more dependent on divine goodness, the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever: but alas, with very many it is not so.

Many get to feel that the knowledge of the plan of the ages proves them specially wise or great or good: they seem to forget that God hides the truth from the wise and great--that no flesh should glory in his sight. They love the truth selfishly, as dealers love their merchandise, for the sake of what they can get for it. If they cannot hope for wealth in exchange for the truth they can hope for small notoriety--to appear wiser than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity. Such people do little to help circulate the present truth. If they cannot avoid it, they may mention MILLENNIAL DAWN or ZION'S WATCH TOWER or Tabernacle Shadows or Food for Thinking Christians or About Hell or About Spiritism; but when they do so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things;" or that "they pin their faith to no man's coat sleeve, but go to the Word of God direct."

GRACE FOR THE HUMBLE.

Beware of all such people; sooner or later, unless they reform, they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them,--however much their natural ability--and it is generally people of real or fancied ability who are thus afflicted with the spirit of pride and vanity. God opposeth the proud, but showeth his favor to the humble. We call every reader of our publications to witness that the author has never boasted of his wisdom or originality, either publicly or privately. We have boasted in the truth, and shall continue to boast of it--that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is

because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

If by the grace of God we have in any degree been used by him in serving present harvest truths to others, we rejoice in the service, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously--"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty,...and the things that are despised...to bring to naught things that are; that no flesh should glory in his presence."--1 Cor. 1:27-29.

R3596 : page 216

We therefore caution all who by the grace of God have been translated out of darkness into God's marvelous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how hopeless the condition! It would, as the Apostle declares, be better for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

"BLESSED ARE THE PURE IN HEART."

VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart--the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the principles which underlie the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathize with the principles of divine law, to that extent we are getting at the spirit of the divine Word.--See Psa. 119:97-105.

IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ--contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;--against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and his people's liberties.

FIGHT THE GOOD FIGHT.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;--the brethren more than the powers of darkness;--nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all judge ourselves lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over littles and nonessentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defense of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for his people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the cutting.

X. Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred. Give these no place in your heart even for a moment; for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures,--the most fervent toward God, and proportionately toward all who have his spirit and walk in his directed way.

XI. Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience. And still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

XII. Do not be bold, except for the right, the truth. So far as yourself is concerned preserve a reverential fear--of sin, and of displeasing the Master, and of losing the great reward--"the prize of our high calling." Nearly all who "fall away" first lose all fear and become self-confident. They forget that it is only "If ye do these things ye shall never fall." (2 Pet. 1:5-10.) "Let us fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1.) Partly because of the loss of this proper fear, "It is impossible to renew them again unto repentance."

===================

R3596 : page 217

GOD'S WAYS HIGHER THAN MAN'S WAYS.

--ISAIAH 55:1-13.--JULY 23.--

Golden Text:--"Seek ye the Lord while he may be found."

TODAY'S lesson is often seriously misapplied. It is supposed to be a picture of the blessings of the Lord upon the Israelites returning from the Babylonian captivity. But whoever will examine the whole matter in the context will clearly discern that if it were a prophecy of that event it signally failed of fulfilment. So far from Israel's return from Babylon being accompanied by the running of nations to them and the Lord's glorification in them, the very reverse was true--they had a very struggling existence for years under very adverse conditions, and never secured their national independence, let alone authority over other nations. Verses 12,13, representing the hills and trees and the pouring forth of blessings do not fit the return of Israel nor their experiences at that time.--See the accounts given in Nehemiah and Ezra.

The proper application of this prophecy is in line with the interpretation already given in chapters 52 and 53. Chapter 52 describes our time, the awakening of Zion and the putting on of the beautiful garments in the resurrection morning. It describes the harvest time, when the watchmen lift up the voice together and the feet of the Church are seen to be beautiful upon the mountains, bringing the message, "Thy king reigneth," and the further message that the Lord's people should depart out of Babylon. (Vs. 11,12. Compare Revelation 18:2-5.) Then follows a description of how highly exalted Messiah will be during his Millennial reign. Chapter 53 calls attention to the fact that the report, the teachings of the Lord through various mouthpieces, has not been regarded, has not been "heard," not been "believed," and the arm of Jehovah has not been appreciated during this Gospel age, and an account of why this was--because of the ignominy and suffering under which it pleased the Father to develop the New Creation, Head and body. Chapter 54 continues the thought saying, "Sing, O barren, thou that didst not bear," etc. This the Apostle applies to the Gospel Church, or rather to the original Abrahamic Covenant. (Gal. 4:27.) The prosperity of this original covenant as superior to the Law Covenant which temporarily succeeded it is shown, and the result is pictured, namely, that ultimately the fruitage of this Covenant shall be great. The Church is pictured as the glorious New Jerusalem built of precious stones, and the declaration is made that "no weapon formed against it shall prosper."

"WHOSOEVER WILL MAY COME"

Then Chapter 55 describes the condition that shall obtain after the Gospel Church shall have been selected from the world and glorified. Hence the lesson before us pictures the Millennial age and its blessing upon the world of mankind through the glorified Church. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." This verse is in close agreement with the picture of the Millennial blessings given us in Revelation 22:1,17.

We have already pointed out that according to the Scriptures there is no river of life flowing at the present time--nor will there be until the Church is glorified, the Kingdom established, and that then the river of life will flow from the throne, from the Millennial Kingdom power and authority established in the earth, and then it will be the glorified Bride with the Spirit that will give the invitation to the world of mankind in general. We have already pointed out the Lord's words to the effect that now whoever has the water of life receives it not from a fountain or river or pool but from the Lord, "a well of water springing up in you." Since there is no water to which to invite any at the present time, the invitation of this lesson must belong to the time when there will be such a flow of living waters.

There is a certain sense in which now any who thirst may come to Christ and find him a fountain of life, and all of the Lord's people are thus refreshed in the present

R3597 : page 217

time by partaking of Christ and thus having formed in them the well of water that will spring up into everlasting life. The statement of our lesson, however, seems to be a more general one, an invitation to every one such as the Millennial invitation will be, for the invitation of the present time has limitations.

The water of life which our dear Redeemer offers us now is not without price, for he himself stipulates that none can be his disciple except he take up his cross and follow him--he who loves father or mother or lands, etc., more than me cannot be my disciple. The cost of the water of life in this present time is self-denial, self-sacrifice, a walk in the narrow way and baptism into Christ's death. Who shall say, then, that the present offer is without price, without conditions, without cost? The Master said that those desirous of being his disciples should sit down first and count the cost. The meaning of all this is that the Lord is selecting during this Gospel age a peculiar people, a special class, those who would be copies of the Son of God and count it all joy to lay down their little all in the divine service because of their appreciation of the wonderful words of life, the exceeding great and precious promises coming to us through our relationship with Jesus.

"A WELL OF WATER IN YOU"

On the contrary, with the end of this Gospel age there will be no more suffering for righteousness' sake, the narrow way will no longer be. It will give place to the highway of holiness upon which all the redeemed of the Lord, during the Millennial age, may go up to life, restitution, perfection. We are glad for the world and for the favorable opportunity which will then come to all mankind through the merit of the precious blood. We are glad that the way shall then be so clear that a wayfaring man may not err therein; we are glad that then the knowledge of the Lord will fill the whole earth as the waters cover the great deep. But, on the other hand, we are glad also for the narrow way and for the high calling which is ours, preferring it with all its difficulties because of the exceeding great and precious promises connected therewith--promises of association with our dear Redeemer in his Kingdom and its glorious work for the world of mankind--promises of glory, honor and immortality, if so be that we suffer with him that we may also be glorified together.

HIS MERCY ENDURETH FOREVER

Many seem confused to think that the opportunities of the future will be so much greater than those of the present time. The reason for this distinction can only

R3597 : page 218

be seen by those who recognize the Scriptural teaching that the Bride of Christ now being God selected is a very peculiar class in the Lord's estimation, and that it is a special favor toward them that they are now counted worthy to suffer for Christ's sake, to be sharers in his death and sharers also "in his resurrection"--the first resurrection. Once the difference is seen between the reward of the Church and that of the world it will be easy to account for the difference between the fiery trials which shall try you and the more favorable environments of the world in the next age. The world will indeed be called to come to the waters of the river of life and to partake thereof freely, without money and without price, without our walking in the narrow way or taking up a cross of self-denial and suffering for righteousness' sake. All that will be required of the world at that time will be that they shall be thirsty, shall be desirous of the life offered, that they shall be hungry for the Bread of Life. All such may indeed delight themselves in the fatness, the fulness, the glorious provision which the Lord has made for them and which will then be opened before them.

In the third verse we have the representation of the Master's gracious invitation as it will soon reach the world of mankind through the glorified Church, "Incline your ear unto me: Hear and your soul shall live." This testimony is in full harmony with Peter's statement of the conditions of the Millennial age. (Acts 3:22,23.) "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses]; him ye shall hear in all things whatsoever he shall say unto you. And it will come to pass that every soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people." "Hear [obey] and your soul shall live," shall be the watch-word of the Millennial Kingdom.

The New Covenant, the everlasting Covenant, the sure mercies of David [the beloved], is to be proffered to all. That New Covenant, as the Apostle points out, is the divine agreement to be merciful--to forgive, to cancel sins that are past--"I will put my law in their minds and write them in their hearts: and I will be to them a God and they shall be to me a people.... I will be merciful to their unrighteousness and their sins and iniquities I will remember no more." (Heb. 8:8-13; Jer. 31:29-34.) "The sure mercies of David" are the mercies guaranteed to Israel and the world through his greater Son, our Lord. The real David (the real Beloved) shall be the divine channel for the outpouring of the blessings and mercies of the Abrahamic Covenant.

DAVID, "BELOVED OF THE LORD"

Of this antitypical David it is written, "Behold I have given him for a witness to the people, a leader and commander to the people." This is the great Prophet, the great Priest, the great King, typified by Moses and Melchizedek and the kings of the line of David. Behold he shall call a nation not previously known--the new nation called during this Gospel age, a holy nation, a peculiar people, a Royal Priesthood, to show forth the praises of him who hath called us out of darkness into his marvelous light. (1 Pet. 2:9.) And ultimately as a result of this calling of spiritual Israel as a holy nation and as a result of the establishment of the Kingdom and the glorification of this holy nation with himself at its head, because the Lord, the holy one of Israel, will glorify these, therefore many nations that previously knew him not shall run unto him because of his being glorified.

Throughout the Millennial age there will be a grand opportunity for every member of Adam's race to seek the Lord while he may be found, to call upon him while he is near. The opportunity will last for a thousand years and all will be invited to drink of the water of life freely. All appreciating the situation fully may attain to all that was lost in Adam--attain it through the processes of restitution.

Verse seven shows how the Lord may then be sought and found, namely, the wicked must forsake his ways of unrighteousness, the unjust must abandon unrighteousness even in thought. Under such conditions during that thousand years all may return unto Jehovah and find mercy and abundant pardon through the great antitypical David. But it will require all of that thousand years of Christ's reign to restore and make fit for presentation to Jehovah those who will hear the voice and apply for the water of life, forsake unrighteousness and seek the Lord. How glorious the prospect!

Verses 12,13 set forth the blessings and peace and favor of God which will then be upon the whole world of mankind. It will no longer be true that whosoever will live godly shall suffer persecution, for then whosoever will live godly shall go out with joy and be led forth in peace by the great Shepherd of the flock, who, after telling us that we, his flock of this present age, are like sheep amongst wolves, assures us that "other sheep I have which are not of this fold." (John 10:16.) It is these other sheep of the Millennial age which are referred to and whose leading out and in in peace and joy is assured. There will be no wolves there, no "lions or any ravenous beast," is the assurance.

In grandly poetic language mountains and hills and trees and fields are represented as all rejoicing in that glorious day when Satan shall be bound, when the knowledge of the Lord shall fill the earth, when the darkness of sin shall have fled away before the glorious beams of the Sun of Righteousness. Instead of the thorns of the present time, the wicked who lurkingly seek to injure the unwary foot, there shall then be the fir tree, an evergreen--symbolical of a man possessed of life everlasting. Instead of the briar with its thorns reaching forth to attack and ensnare those attracted by its sweet odor, shall come up the myrtle tree, beautiful and harmless. Thus does the Lord contrast the condition of the world to-day, full of men and women who are really thorns and briars in word and deed, injuring others, and the peaceable, strong, stalwart ones full of life and vigor in the next age.

THE LORD SHALL BE GLORIFIED

The conclusion of the chapter is that by that time, when the Lord's work of salvation for our race shall have been fully accomplished, the results will be to the name or honor of Jehovah, and this sign of his greatness and goodness will be perpetual--it will never be cut off. Evil doers, we are assured, shall be cut off--it would not be to the glory of the Lord that they should be permitted to continue. It will be to the Lord's glory that he should save from amongst mankind all who have a love for righteousness, all who under favorable conditions would prefer harmony with God and with righteousness, with truth and with goodness and purity.

Verses 8-11 point out that such wonderful blessings as these will be beyond the thinking of mankind--they

R3598 : page 219

will be unready to believe that God's plan as it shall ultimately be developed will be so grand, so broad, so high, so deep. The Lord, therefore, explains in conjunction with these promises, "My thoughts are not your thoughts; neither are my ways your ways, saith the Lord." Many have thought it strange that earthly parents and generous and benevolent members of the human family should conceive grand and noble beneficences for each other, and especially for the more degraded of mankind, and have wondered how it could be that men's ways would be so much higher and grander than God's ways. The difficulty has been that they have not known the mind of the Lord; they have supposed that God had predestinated a little handful to eventually attain glory--saints favored by his grace and possessing much advantage every way over the majority of mankind. They have supposed, and in all the creeds of Christendom still teach, that all the remainder of mankind are according to the divine purpose to be eternally tormented. They have thus imagined that a good man's ways and a good man's plans are much higher than the ways and plans of the Almighty. Alas! How the Lord's holy name and character have been traduced and blasphemed by those who really sought to serve him and honor him. Alas, how shortsighted we have all been!

Not until the Millennial Kingdom and its work are seen--not until the eyes of our understanding discern something of the lengths and breadths and heights and depths of God's wonderful provision for every member of the human family--not until then can we realize the meaning of this assurance before us, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans than your plans."

SHOWERS OF REFRESHING

The Lord gives us a word picture respecting his dealings with us as a race--respecting his word of promise which has been with us for 3,500 years, assuring us of the ultimate blessing of all the families of the earth but whose fulfilment is not yet apparent except to the eye of faith. The illustration offered is that as the rain cometh down from heaven and returneth not thither until it have watered the earth, causing it to bring forth and bud and to give seed to the sower and bread to the eater, so shall it be with the Word of the Lord which has gone out of his mouth: it shall not return unto him void, empty, without fruit, but it shall accomplish that which he pleased and shall prosper in the thing whereunto he sent it.

Isaiah evidently realized, as did Solomon (Eccl. 1:7), that the rain coming down from the clouds returned thither again, and it therefore furnishes us a faithful picture of the Lord's Word, promise, which, as his messenger, comes into the world charged with a certain duty, obligation and purpose, which will ultimately return to the Lord to make report. The report, the result of the promise, shall not be other than that which the heavenly Father in his greatness and mercy and love designed; the report of the results of the divine plan shall not be such as would be a discredit to the Creator, a shame or blot upon his work, his character, his plan. The results shall be worthy of the one who conceived the plan: they shall show not only to restored humanity in the Millennial age, especially at its close, but they shall show also to all the holy angels, the wisdom, justice, love and power of God, and how grand and noble and loving are his thoughts and plans toward his creatures.

===================

R3598 : page 219

A DISHONOR TO HIS FATHER.

--2 CHRONICLES 33:1-13.--JULY 30.--

Golden Text:--"Righteousness exalteth a nation, but sin is a reproach to any people."--Prov. 14:34.

A PREVIOUS lesson showed Hezekiah to have been in many respects a model king--obedient to God and faithful. This lesson evidences the fact that good men and loyal to the Lord may be poor fathers, careless of their responsibilities to their children. Alas, that it is so to this day, and that even amongst the children of God, begotten of the holy Spirit, there are some who still fail to acquire the spirit of a sound mind in this particular.

The Scriptural declaration is, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 22:6.) The thought seems to be that if the plastic mind of a child be properly cared for, properly impressed with the principles of righteousness, that impress cannot be wholly effaced even though the child might temporarily try forbidden paths of sin. Would that this important matter could be clearly discerned by all of the Lord's people, and that all could realize that in bringing children into the world a serious responsibility is undertaken, a responsibility which cannot be shirked, a responsibility which no right-minded person would desire to shirk.

If this thought could be impressed upon all readers of ZION'S WATCH TOWER it surely would profit them and their children greatly. Indeed we are glad to know in various ways that the Truth is having great influence in the lives of WATCH TOWER readers and also upon their families. This is the practical outworking of the Spirit of the Lord, the spirit of a sound mind, the spirit of love and truth and righteousness. May it abound more and more, telling not only in the present life in the welfare of the children, but witnessing also to friends and neighbors a good testimony to the wisdom that cometh from above, first pure, then peaceable, easy of entreatment, full of mercy and good fruits.

HEZEKIAH'S WICKED SON

The story of Manasseh's reign is briefly told and is abominable. A boy of twelve years of age, properly reared, should have possessed considerable reason and sound sense and should have been considerably established in the ways of righteousness, in appreciation of the Lord and of the responsible position he occupied as his representative in Judah. It is a mistake that many parents make when they suppose that reasonable and sensible thoughts cannot be entertained by their children until they are twenty to thirty years of age. On the contrary, the most lasting impressions of life are frequently received before ten years of age, and the lessons should begin when the child is a month old--lessons of loving obedience to law and order, to the

parental authority as representing the still higher power of the Creator. The child that does not learn to respect his parents and the proper laws and regulations of his home will be disadvantaged as respects his appreciations of his responsibilities to the Lord and his covenant laws, etc.

It is all a mistake to suppose that childhood years must be spent in sowing wild oats or even in frivolity and play. From early infancy the thought should be instilled that life is a great privilege, a great blessing, and that every day and every hour should be used wisely and should bring some returns--to the glory of God or to our own advantage or to the advantage of others. From earliest infancy each should be taught that it is a shame and a sin to kill time, to waste time, to allow hours and days to slip by without improvement, without use in some worthy manner. The child who learns to waste time or to fritter it away in a useless and unprofitable manner is being permanently injured, and if ever he becomes useful in the world must do so by counteracting, by fighting against the wrong lessons learned in childhood.

Parents owe it to their children to lay for them the proper foundation, to see that their minds are not filled with vanities, foolishness, nonsense, and that their hours and days are not wasted, but that the child shall be sympathetically made to understand that every moment is precious as a fitting and preparation for the great work of life upon which it is about to enter. Every parent owes it to his child also to impress upon the plastic mind noble thoughts, noble ambitions and not merely selfish ones. The child should be taught in a kindly manner by word and by example that any waste is reprehensible, and that hoarding in a miserly manner is likewise censurable; that those people who have merely as the chief end of life the accumulation of money are monomaniacs on the subject, and that the only reasonable and proper course is to use all the blessings and privileges, advantages and opportunities coming to us in God's providence for our own mental, moral and physical uplift and for rendering assistances to all within our reach, in harmony with the Golden Rule and with the law of love, first for God and secondly for our neighbor.

The evils which Manasseh fostered and developed are set forth in the words of our lesson as succinctly as it would seem possible to state them and need no particular comment from us. One sentence covers the matter. "So Manasseh made Judah and the inhabitants of Jerusalem to err so that they did evil more than did the nations whom the Lord destroyed before the children of Israel." (R.V.) Thus in few words we are given the picture of the depth of degradation attained in a very short period--the heirs of the promises sinned more grievously than the Amalekites, the Perizzites, the Hittites and all those nations whom the Lord drove out of Canaan to make room for them, and whose iniquities, we are told, had come to the full. One lesson we might draw from this plunge into unrighteousness is that sin is constitutional derangement, that through the fall the whole human family is prone to sin as the sparks fly upward, that it requires continual effort under the guidance of the Lord to maintain even a reasonable standing and not to go backward into sin. With such a plunge into sin in such a short time, we can readily see how some of the heathen, not helped by the Lord as Israel was, reached still lower depths of degradation, as

R3599 : page 220

is evidenced in the various heathen nations of today.

A parallel lesson might be drawn for the benefit of spiritual Israel. The New Creatures in Christ should realize that there is a continual warfare between the flesh and the spirit, and if the new nature yield the old nature triumphing will run a short course into sin, as the Apostle describes, saying of some that they were turned like a dog to his vomit and like a sow to her wallowing in the mire. The lesson in this connection would be that as New Creatures we must be continually on guard. We note the words of the Apostle as valuable instruction along this line, "I keep my body under, lest having preached to others I myself should be a castaway."

CHASTISEMENT AND FORGIVENESS

The Israelites under God's covenant were subject to disciplines for their deflection from the divine law, and these chastisements repeated frequently not only teach us of the perversity of the stiff-necked nation but also teach us of God's faithfulness, and illustrate to us how the judgments of the Lord bring forth a good fruitage. The judgment of the Lord as punishment for sin which came upon Manasseh eventuated in a blessing for the evildoer. When in prison in Babylon in sore distress he besought Jehovah his God, and humbled himself greatly before the God of his fathers and prayed unto him.

In this we have an illustration of the principle that will go into effect in the Millennial age, only that the retributions of that time will be more prompt than they were in the days of Israel. When Christ shall be King over all the earth and shall lay righteousness to the line and justice to the plummet and sweep away every refuge of lies, his rewards for every good endeavor and intention and punishments for every evil intention and effort will be the establishment of judgment in the world. And the record is that "when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness."

Mercy is one of the grandest and most impressive features of the divine character, as the Apostle has declared, "There is forgiveness with thee that thou mayest be feared." (Psa. 130:4.) If God were not forgiving and merciful we might indeed be in terror before him; but we could not love him, neither would we have the same incentives to righteousness, because if he were not willing to forgive where would be the advantage or wisdom of repentance. Manasseh's petition to the Lord and his sincere repentance secured his release from Babylon and his return to the throne of Judah. On his return to power he apparently did everything he could do to efface the results of his previous wrong course. He endeavored to root out idolatry, cleansed the Temple of abominations, restored the divinely appointed services and issued positive commands that the people should follow his example in the worship and service of the Lord. But a good tree may be more easily and quickly cut down than a new one can be grown, and so it was that the evil effects of Manasseh's reign were never thoroughly effaced before his death, and the son born during the period of his wrong course and tainted with the adverse conditions was an enemy of righteousness, who, after two years' reign, was assassinated by officers of his own household.

R3599 : page 221

One of the important lessons for us to draw from this narrative is respecting the mercy of God to the truly repentant here illustrated. Many who are now spiritual Israelites were once wicked, vicious, idolators of money or of houses or of lands or of other things and alienated from God. His gracious character and readiness to forgive needs to be continually emphasized as we present the message of salvation to the members of our fallen race. Yea, sometimes this element of God's character needs to be emphasized to those who have already become his people, but who through weaknesses of the flesh have erred or strayed into forbidden paths--"There is forgiveness with thee that thou mayest be feared."

No right-minded person will conclude that because God is very merciful and of tender compassion, therefore he may be sinned against repeatedly and forgiveness be relied upon. Rather let us get the thought that even though we should be forgiven and even though God should be merciful to us to the very last extreme, nevertheless every transgression and disobedience shall receive a just recompense of reward in some way or other. He who sins suffers, even though he subsequently repent and be forgiven. The dregs and degradation effected by the transgressions of divine law persist. And this principle applies to us who now have divine forgiveness in this present time, so that many of the Lord's jewels are to-day suffering mentally and physically for sins that are past and covered by God's mercy. And the same will be true in the next age in God's dealing with the world through the glorified Christ. Sins that are past will be forgiven them as they are forgiven us, but the degradations coming to the world through sin will survive the forgiveness of sins as they do with us and they will have proportionately the more to get rid of, the more to be restored from; they will be obliged to climb from the greater depth to the glorious heights of life and perfection in the image and likeness of God.

R3601 : page 221

THE TEMPLE GOD IS BUILDING.

"Of all the beautiful lessons
    With which God's book is filled,
This one, of wonderful sweetness,
    Hath most my being thrilled.
Oh, wonderful care of the Father!
    Oh, wonderful love so free!
To know that the Maker of all things
    Careth so much for me!

"'Tis said that the temple, so stately,
That crowned Moriah's hill,
Was built without sound of hammer,
The toilers working so still.
Far off from the grand foundation
Was all the noise and strain
Of fitting one stone to another,
From base to turret's fane.

"And when all were brought together,
The stones of every size,
The columns, so strong and graceful,
Each in its place to rise--
They formed so grand a temple
As never before was seen;
So true in its great proportions,
So bright in its glittering sheen.

"Yet there is a greater temple,
And God is he who plans;
Now gath'ring his stones together
For his 'house not made with hands,'
And each 'living stone' will be there,
Which evermore, day by day,
He's fitting for this great temple,
Which will last for ever and aye.

"Our pains, temptations and perils,
Our sufferings, sighs and tears,
Are God's chisels, tools and hammers,
Until the Master appears.
Let no one shrink from the process,
Let none of the Lord's complain;
But wait with a meek submission,
'Twill not be long nor in vain."

===================

R3599 : page 221

SOME INTERESTING QUESTIONS ANSWERED.

IS A PLACE IN THE "LITTLE FLOCK" TOO GREAT AN ASPIRATION?

Question.--Who will be found worthy to be of the "little flock"? Is not this aspiring too high? Should we not, rather, hope to be of the great company, who will go through the fire of tribulation?

Answer.--Were it not that God has graciously, in the New Covenant, made provision for the covering of our unintentional blemishes and weaknesses, under the garment of Christ's righteousness, none of us could hope to be worthy of such a high calling as has been extended to us--a call to the divine nature and to joint-heirship with our Lord and Redeemer. As the Apostle expresses it, "Our sufficiency is of Christ."

This does not mean, however, that we have nothing to do with making our calling and election sure. On the contrary, God having made provision for our justification from the sins that are past, thus fitted us to receive this high calling and prepared us to respond to it in a manner acceptable to himself. But our response must be hearty, as unto the Lord--a full consecration of ourselves even unto death in his service. We cannot claim that our Lord's death secures for us the prize of the high calling. His death secures for us the right to run the race; but the running of the race is our own affair, and only those who run that race will win that prize. Our Lord's sacrifice, in addition to opening for us the race-course, helps us over the infirmities of the flesh, because under the terms of the New Covenant God accepts our will, our heart-intentions, in respect to this race, and not the achievements of our flesh merely. God's grace in Christ making up for our natural imperfections, we are accredited as running the race with all the zeal and fervor of our minds, our wills, our endeavors. God thus judges us according to the spirit of our minds, and not according to the attempts of the flesh.

It is thus, with Christ's righteousness supplementing our fully consecrated wills and best efforts, that the Lord reckons us "worthy" of joint-heirship with his son, our Lord. And if God counts such "worthy" why should not we count such worthy, including ourselves, if with our hearts we are serving the Lord to the best of our several abilities?

No; it will be easier to get into the little flock than into the great company, so far as experiences are concerned. The difference between the two classes will

R3599 : page 222

consist not so much in the experiences as in the willingness to endure those experiences. As justified and consecrated children who endure whatever divine providence may permit, joyfully, and who go about the Father's business, doing with their might what their hands find to do, counting it a joy to suffer persecution in his service, these will constitute the "little flock," the "overcomers," the "worthy." Those who hold back from such suffering, and who endure persecution unwillingly, and merely rather than deny the Lord, are the ones whom we may expect to find will pass through the great time of trouble, and be of the great company, who will wash their robes in the blood of the Lamb.

WERE ALL THE MARTYRS OF THE SAINT CLASS?

Question.--Will not first of all the martyrs of the past be of the little flock, and are not they more than 144,000?

Answer.--We have no reason to question that there were faithful saints amongst the martyrs of the past. We may therefore expect such to be classed by our Lord as amongst the overcomers, the 144,000 mentioned in Revelation, the little flock, the elect Church. But we are of the opinion that there were fewer of the saints in olden times amongst the "martyrs" than the majority of people are inclined to think. Our reasons for this opinion are: The vast majority of those martyrdoms, so far as we are able to read between the lines of history, were in large part at least the results of political and social animosity--comparatively few of them for what might strictly be termed saintship--full consecration and faithfulness to the Lord. So far as the records show, many were executed very unwillingly; few willingly, joyfully, laid down their lives as living sacrifices to the Lord and his cause. Some, from the records,

R3600 : page 222

would appear to have gone to martyrdom spurred on by more or less of bravado, others by family or personal pride. Nor need it surprise us if we should ultimately find that a considerable number who were martyrs in the "dark ages" will be of the great company class who laid down their lives unwillingly, unjoyfully--impelled by their unwillingness to deny the Lord.

WHO ARE THEY WHO ARE "DEFILED" BY BABYLON?

Question.--You have already suggested that the expression, "These are they which were not defiled by women" (Rev. 14:4) symbolically refers to earthly church organizations, represented as women--Babylon, mother and daughters. Now, I want to enquire, Have not all or nearly all of us who now enjoy the light of Present Truth been at one time or another in Babylon, connected with some of these church systems or "women"? If so, have we not all been thus defiled? If not, what is signified by the defilement?

Answer.--To our understanding, the point where defilement begins is after the light of truth has reached the Lord's people, and opened the eyes of their understanding to see the difference between the Church whose names are written in heaven and the human organizations whose memberships are written on earth. After we have come to see something at least of the lengths and breadths and heights and depths of the divine character and plan, and to appreciate something at least of how the Lord and his plan have been misrepresented by these women (systems) and his character traduced, and after we have heard thus the voice of conscience and of the Lord's Word, saying to us, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues;"--then it is that our defilement of conscience begins, if we refuse to obey the light that God has granted us, and the voice of his Truth. Whoever, for social or financial or other mercenary reasons, holds to that which he sees is built upon a wrong principle, and upholding wrong theories, in defamation of the divine character, is defiling his conscience, will be unworthy to be counted an overcomer, and will fail to have a part in the first resurrection.

That this is so--that God does not reckon us defiled by our contact with Babylon up to the point of our enlightenment and our intelligent acquiescence in Babylon's wrong condition and course--is evidenced by the Scripture which says, "Babylon is fallen, is fallen [rejected]. Come out of her, my people [this shows that the Lord's people have mainly been in Babylon], that ye be not partakers of her sins [they are not reckoned to this point as being 'defiled'], and that ye receive not of her plagues [all who thus defile themselves with Babylon after seeing her true character prove themselves unworthy of being classed amongst the overcomers, and at very most could only hope to be of those who would come up through great tribulation, and wash their robes (of defilements) and make them white in the blood of the Lamb]."

PRAYERS FOR EARTHLY RULERS.

Question.--How should we understand the Apostle's expression (1 Tim. 2:1-4), respecting the propriety of making prayer and supplication on behalf of "kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty"?

Answer.--We are to feel a keen interest in the whole world, its great and its poor. We are interested in them because they are our brethren and neighbors according to the flesh and because God loved them, had mercy upon them, and redeemed them with his blood, and has made a gracious provision for their reclamation by and by. In proportion as we are in accord with our Lord we must be in accord with all these features of his gracious plan, and this means a love for mankind and a desire to "do good unto all men as we have opportunity, especially to the household of faith."--Gal. 6:10.

Having such a kind feeling for the world it is appropriate that we should have their interests in mind when we pray, "Thy Kingdom come, thy will be done on earth as in heaven;" indeed, any and everything which bears upon the interests of humanity must of necessity come close to the hearts of those who have the holy spirit of love. It is appropriate, therefore, that on proper occasions prayer and supplication be made on behalf of rulers, indicating our good wishes for their welfare and leading in ways of righteousness--even though we see them hastening in a wrong course toward evil conditions, sure to react to their injury.

The Apostle implies that these prayers for rulers should be to the intent that we may live a peaceable and quiet life--that God's people may have the peace of God at all times ruling in their hearts, and never fearing the anarchistic or hateful spirit of the world, and of the blind leaders of the blind. So that if we cannot speak well of them nor cooperate with them for conscience' sake we can at least bear them no grudge, but can pray for them, and make sure that we speak evil of no man.

R3600 : page 223

Our Lord's prayer, recorded in John 17, "I pray not for the world," should not be understood in contradiction of the Apostle's declarations in this text, but rather be interpreted to mean, I am not now praying for the world, "but for those whom thou hast given me."

Neither are we to understand the Apostle to mean that we are to pray for something contrary to what the Lord has instructed us; we are not to pray for and to expect the conversion of kings and rulers and nations, so that the time of trouble will not be necessary and will not come. On the contrary, we are to understand that the trouble will come, because the world is not in the proper attitude of heart for the change of dispensation which is now due to take place. It must pass through the baptism of "blood," "fire," "wrath," in order to be ready for the new order of things, and these, therefore, will be so many blessings for the time disguised. Our prayers are to be in full accord with what is written, but this will not hinder us from good wishes for all, and from a sympathetic realization that many are perverse because they are blinded by the god of this world.

PSALM 51:12-16.

Question.--Please throw some light on Psa. 51:12-16. We do not see sinners converted, as therein stated. Why?

Answer.--You evidently recognize the Psalms as prophetic, and this is right. The words of the Prophet relate to the body of Christ in the Gospel age, rather than to himself in the Jewish age. Our desires are to be that we may be filled with the Lord's spirit, transformed by the renewing of our minds, and we recognize as a fact that only those who have experienced such a transformation can properly represent the Lord as rebukers of sin and examples of righteousness and assistants for the recovery of the sinners to harmony with God. This is true now as respects the sinners of the present time, who chiefly are those whose eyes have been once enlightened with some measure of the light of truth, and who are not walking worthy of the Lord. The members of the body of Christ are all to be living epistles, known and read of all men--their influence in the world is to be a reproof to sin in every state and condition. This Scripture will have a particular fulfilment in the next age, when the Church now under instruction "taught of God," "made perfect through suffering," "filled with the spirit," shall by and by be glorified and become, as members of the body of Christ, the teachers of mankind --kings and priests unto God. In the present some sinners are reclaimed through good example; in the future we hope that many will be turned to the Lord under clearer light and more favorable conditions of the Millennial Kingdom.

"BORN OF WATER AND THE SPIRIT."

Question.--In DAWN, Vol. I., p. 277, and again in the WATCH TOWER, January 1, 1905, considerable has been said respecting the new birth, discussed by our Lord with Nicodemus, but we do not find a particular comment upon our Lord's statement, "Except a man be born of water and the spirit he cannot enter into the Kingdom of God." Will you kindly give us a word on this statement--what it imports?

Answer.--The Lord seems to have had in mind the natural birth as a figure or illustration of the new birth. Our thought is that water is here used, as frequently elsewhere, as a symbol of the truth, and that these words signify that unless one be first begotten "by the word of truth" he cannot be born of the spirit to the new nature. (Eph. 5:26.) We believe that the Word does teach a water immersion too, and that all of the Lord's people who discern this teaching would and should be glad to obey it, but we fail to see that the Lord has laid such a stress upon water immersion. One of the best evidences that he has not done so is the fact that so many Christian confessors of the past have given evidence of having been begotten of the holy Spirit and of having participated in the real baptism into Christ's death through a full consecration, and yet being ignorant of the Scripture teaching respecting water immersion they were never thus symbolically baptized. To apply the word "water" in this text to water immersion would, therefore, be to exclude from the Kingdom many of the Lord's loyal and faithful ones who have laid down their lives in his service. This fact corroborates our view, above stated, that the Lord did not mean to refer to water baptism, but to the truth which, in the quotation already referred to is mentioned as the begetting power --as primarily related, therefore, to our birth of the Spirit.

R3601 : page 223

THE DIVINE STANDPOINT.

Question.--Please explain Rom. 4:17--"God... calleth those things which be not as though they were."

Answer.--The Apostle is discussing Abraham and God's promises to him, one of which is, "I have made thee a father of many nations." The Apostle calls attention to the fact that Abraham, in this matter, was a type of God, and that these words, therefore, imply that many nations would become children of God. The thought is somewhat beclouded by the translation, "before him whom he believed." If this were rendered, "foreshadowing him whom he believed," or "typifying him whom he believed," the thought would be clearer to many.

The words concerning which you particularly enquire signify that God here, as frequently in other places, speaks of things not yet accomplished as though they were accomplished. Abraham was not a father of many nations at the time, and God did not even refer to his natural seed, through Ishmael and Isaac, and the sons of Keturah, but referred to the seed, the antitypical son of Abraham, which is Christ, the antitypical Isaac, and the Church, the antitypical Rebecca, through whom during the Millennial age all the families of the earth will be blessed, and be granted opportunity for regeneration, as children of God.

HOW ARE WE UNDER GOD'S PROTECTION?

Question.--How are we under divine care? How does the Lord's protection come to us, his followers?

Answer.--It is as new creatures and not as old creatures, according to the flesh, that we are reckoned members of the body of Christ, and under control and supervision of our Head. It follows, then, that the interests of the new creature are those which will have the Lord's special care and protection--even though this be at the expense of his earthly, temporal, physical interests. The flesh is consecrated to death anyway, and our desire and the Lord's promise is that the faithful consummation of that earthly sacrifice shall work out the far more exceeding and abundant honor and blessing to the new creature. In a word, then, the Lord's special care toward us is in respect to our spiritual interests, as members of the Royal Priesthood.

====================

SEMI-MONTHLY.
VOL. XXVI. AUGUST 1, 1905. No. 15

CONTENTS.

Views from the Watch Tower........................227
  Union of Churches.............................227
  Seventeen Million Church Members to Federate....................................227
  The Newer Unrighteousness.....................228
  Luther's Suppressed Utterance.................229
  The New Christianity..........................229
Berean Bible Study for August (Brotherly Love)....230
"Full of Mercy and Good Fruits"..................230
The Great Company in the Court....................232
"Lord, Choose My Cross for Me" (Poem)............235
A Good Son of a Bad Father........................235
"Thy Word Was Found, I Ate It."..................237
Thanks Be to God for Deliverance.................239

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

NEW MOTTOES AND OLD FAVORITES

We have just received a large line of new Mottoes, of designs never before shown, and also duplicates of some of the best patterns of former lots.

The prices on these are gauged so as to cover cost, customs duty, packing and postage, and no more. We again have arranged them in assorted $1.00 packages, marked:

Am, for packages containing some old styles, which some may have had before.

(Bm, for packages all strictly new and different, medium sizes.

Cm, packages new mottoes, chiefly medium and large.

Dm, packages of large new mottoes.

Those who want $3.00 worth or $5.00 worth can thus select several packages. If no designation is made we send the Am assortment.

We have some 25c and 50c packages also--all of the smaller sizes, so as to afford variety. They are all choice mottoes and beautiful. They should be on the walls of all Christian homes --if possible in every room. They exercise a quiet but powerful influence for good.

The variety is too great to catalogue satisfactorily. The prices range from 1c each up to 25c and are about one-half the usual retail rates.

We can supply German mottoes also, though the delivery will be slower, as we order them sent direct from our German branch.

Our British friends can order mottoes best from our London office--saving customs duty, freight, etc. Our mottoes all come from London.

===================

R3601 : page 227

VIEWS FROM THE WATCH TOWER.

UNION OF CHURCHES

A MOVE toward the formation of a federation of the Protestant Churches of Cleveland, O., was taken yesterday morning at the Ministers' union meeting.

A paper was read by Dr. Paul F. Sutphen of the Second Presbyterian Church, in which he presented an argument in behalf of unity among the churches on the basis of a federation similar to the relationship between the United States government and the States, the denominations to retain their names, but be members of a federation. Dr. Sutphen said that he thought the time was now ripe for the organization of such a federation.

The paper was followed by a discussion. The views expressed by Dr. Sutphen met with approval and the ministers selected a committee of five, of which Dr. Sutphen is chairman, to look over the situation in Cleveland and ascertain whether or not an organization can be formed.

The movement in Cleveland is similar to the movement which has been started to form an organization including all the Protestant denominations in the United States. At a meeting in New York next November delegates will meet to discuss the situation. It is expected that there will be 600 to 700 delegates at the meeting, over which President Roosevelt has been invited to preside.--Cleveland Plaindealer.

* * *

This is precisely what we suggested as the probable outcome of the "Union" movement,--a federation on the plan of the union of the several States in the United States of America. Denominations of kindred creeds and spirit may indeed unite absolutely, but federation alone will bring opposing creeds into accord. This is really a revival of "The Evangelical Alliance," but it will include the Episcopal Church and thus get the "life" mentioned by the Revelator. (Rev. 13:15). The proposal to have the chief executive of the nation preside at the meeting for proposed federation is significant of the close political alliance which will result.

SEVENTEEN MILLION CHURCH MEMBERS TO FEDERATE

We clip the following from the North American:--

Long strides have been taken towards the practical federation of the Protestant churches of the United States. Fourteen denominations have already agreed to participate in the great conference to be held in New York city during November of this year. It is understood that the synods of the Lutheran Church will vote to participate, and the Protestant Episcopal Church, through its Committee on Unity, will do likewise.

If these two denominations' assent, seventeen millions of communicants will be represented. It will be the first time in the history of Christianity since the Reformation that such a unity has been realized.

There will be no union along the lines of rules of faith or church organization, but there will be consolidation of effort in all the matters pertaining to the broad moral and national questions upon which all sects can meet on a common basis.

It will be a great church "trust," in fact, if not in name. The leaders of the movement prefer to say they are adopting the national spirit; forming a union of denominations similar to the union of the States. But the spirit of consolidation of energy is predominant.

One of them said yesterday:

"In many of the general charities, and in scores of other ways, we are dividing our energies; we are accomplishing a minimum of good with a maximum of energy. It is clear that by such a federation as is proposed we can reverse the proposition."

An eminent clergyman, who has done more, perhaps, than any other person to bring this church unity, for which all sects and denominations have so earnestly prayed, yesterday gave the following statement to The North American:

About a year ago a number of gentlemen representing different churches, officially connected with movements for Christian union and co-operation, met in the City of New York and decided to undertake a movement whose purpose should be the bringing together of regularly appointed representatives of the American Christian and Protestant churches, with a view to considering their common interests in connection

R3602 : page 228

with the moral and religious welfare of the American nation.

A committee was constituted, with the Rev. Dr. W. H. Roberts, of Philadelphia, as chairman and the Rev. Dr. E. P. Sanford as secretary.

Dr. Sanford has been for years the secretary of a voluntary organization, with headquarters in New York city, known as the National Federation of Christian Workers, and Dr. Roberts is the stated clerk of the Presbyterian General Assembly and American secretary of the Pan-Presbyterian Alliance.

THE NEWER UNRIGHTEOUSNESS

"Our forced-draft pace relieves us of the super-abundance of energy that demands an explosive outlet. Spasms of violent feeling go with a sluggish habit of life, and are as out of place today as are the hard-drinking habits of our Saxon ancestors. We are too busy to give rein to spite. The stresses and lures of civilized life leave slender margin for the gratification of animosities. In quiet, side-tracked communities there is still much old-fashioned hatred, leading to personal clash; but elsewhere the cherishing of malice is felt to be an expensive luxury. Moreover, brutality, lust, and cruelty are on the wane. In this country, it is true, statistics show a widening torrent of bloody crime, but the cause is the weakening of law rather than an excess of bile. Other civilized peoples seem to be turning away from the sins of passion.

"The man who picks pockets with a railway rebate, murders with an adulterant instead of a bludgeon, burglarizes with a 'rake-off' instead of a jimmy, cheats with a company prospectus instead of a deck of cards, or scuttles his town instead of his ship, does not feel on his brow the brand of a malefactor. The shedder of blood, the oppressor of the widow and the fatherless, long ago became odious; but latter-day treacheries fly no skull-and-crossbones flag at the masthead....

"How decent are the pale slayings of the quack, the adulterator, and the purveyor of polluted water, compared with the red slayings of the vulgar bandit or assassin! Even if there is blood-letting, the long-range, tentacular nature of modern homicide eliminates all personal collision. What an abyss between the knife-play of brawlers and the law-defying neglect to fence dangerous machinery in a mill, or to furnish cars with safety couplers!...

"The stealings and slayings that lurk in the complexities of our social relations are not deeds of the dive, the dark alley, the lonely road, and the midnight hour. They require no nocturnal prowling with muffled step and bated breath, no weapon or offer of violence. Unlike the old-time villain, the latter-day malefactor does not wear a slouch hat and a comforter, breathe forth curses and an odor of gin, go about his nefarious work with clenched teeth and an evil scowl. In the supreme moment his lineaments are not distorted with rage, or lust, or malevolence. One misses the traditional setting, the time-honored insignia of turpitude. Fagin and Bill Sykes and Simon Legree are vanishing types.... The modern high-power dealer of woe wears immaculate linen, carries a silk hat and a lighted cigar, sins with a calm countenance and a serene soul, leagues or months from the evil he causes. Upon his gentlemanly presence the eventual blood and tears do not obtrude themselves."

"The same qualities that lull the conscience of the sinner blind the eyes of the onlookers. People are sentimental, and bastinado wrongdoing not according to its harmfulness, but according to the infamy that has come to attach to it. Undiscerning, they chastise with scorpions the old authentic sins, but spare the new. They do not see that boodling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny, that railroad discrimination is treachery, that the factory labor of children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'devours widows' houses,' that the monopolist 'grinds the faces of the poor,' that mercenary editors and spellbinders 'put bitter for sweet and sweet for bitter.' The cloven hoof hides in patent leather; and to-day, as in Hosea's time, the people 'are destroyed for lack of knowledge.' The mob lynches the redhanded slayer, when it ought to keep a gallows Haman-high for the venal mine inspector, the seller of infected milk, the maintainer of a fire-trap theater. The child-beater is forever blasted in reputation, but the exploiter of infant toil, or the concocter of a soothing syrup for the drugging of babies, stands a pillar of society. The petty shoplifter is more abhorred than the stealer of a franchise, and the wife-whipper is outcasted long before the man who sends his over-insured ship to founder with its crew."--Atlantic Monthly.

LUTHER'S SUPPRESSED UTTERANCE.

A Council of the Lateran, held A.D. 1513, under Pope Leo X., pronounced the immortality of the soul to be an orthodox article of Christian faith. The following is a translation of the rule which was adopted by this council, as given by Caranza, p.412, 1681.

"Whereas, some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the Sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of the human body, as is expressed in the canon of Pope Clement the Fifth, but likewise immortal; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

Martin Luther visited Rome during the reign of Leo X., and the profligacy, corruption and licentiousness that he witnessed at the Papal court destroyed forever his former reverence for the sacred authority of Popes and Councils. For the decree of the Lateran Council he seems to have entertained a special contempt. In his Defense, prop. 27, "Adversus Execrabilem Antichrist Bullam," (Luther's Works, Vol. 2, folio 107, Wittenberg 1562) published in 1520, he said:

"I permit the Pope to make articles of faith for himself and his faithful--such as 'the soul is the substantial form of the human body,' 'that the soul is immortal,' with all those monstrous opinions to be found in the Roman dunghill of decretals."

SPIRITISM'S ONWARD MARCH

The day is near when the world will accept the belief that spirits importantly participate in terrestrial life and exercise influences on our minds and acts. I am giving the

R3602 : page 239

study of spirit possession or obsession of insane persons most profound attention.--Bishop Samuel Fallows.

I often see the spirits who cause insanity in my patients and at times I even hear their voices. Persons who are spoken of as helplessly insane are frequently simply lost under the overwhelming control of a spirit or, at times, a crowd of spirits. We frequently find by post-mortem examinations that no physical disorder exists in the brain or nervous systems of such insane. A large percentage of the insane are persons who have attempted to become spiritualistic mediums and who, by laying themselves open to spirit influence, have found the wrong or an evil spirit taking advantage of their susceptibility for the purpose of giving vent to spiritual desires and ideas through an earthly medium.--Dr. Edgar M. Webster, member of the Mental Section of the American Medical Association.

THE NEW CHRISTIANITY

The Rev. Dr. Francis L. Patton, President Emeritus of Princeton University, addressing the students of Washington University Medical Department, said:--

"Some of the symptoms of the new Christianity are found in the studied avoidance of doctrinal statement, in the disposition to deal very prominently with sociological topics and to treat even doctrinal subjects exclusively from their ethical side.

"Underlying the movement is a new conception as to what Christianity is.

"The old view of Christianity, of course, is that it is a piece of supernatural information respecting the way of salvation through a crucified Redeemer.

"The new Christianity is the direct denial of this. According to one form of that denial, Christianity is simply a stage in the great progress of development. This form of denial has been, in a measure, superseded by another, which looks upon Christianity as the revelation of God in Christ and claims attention as being a return to the historic facts of the gospels. It is a return, however, which is distinctively associated with the repudiation of metaphysics in theology and an uncertain attitude with reference to the real deity of Jesus Christ.

"The logical result of either form of the new Christianity is the elimination of doctrinal statement, and the placing of the emphasis altogether upon the ethical teachings of Jesus. It must, however, be constantly remembered that Christianity must be more than ethical in order to be even ethical. If we are to uphold the ethics of Jesus we must uphold the authority of Jesus, and to uphold the authority of Jesus, we must maintain the supernaturalism that enters into his life.

"The tendency to reject the teachings of Paul is one that

R3603 : page 229

has its logical expression in the thoroughgoing subjectivism of Sabellius, and the way to escape from the blighting influences in morals and religion which result from this subjectivism is to rehabilitate the Pauline theology."--St. Louis Republican.

POPE TOUCHES TRUST QUESTION

The "trust" question is dealt with in an encyclical letter from the Pope. Among other things it says:--

"There are to-day vast numbers, continually being recruited by fresh accessions, who are utterly ignorant of the truths of religion, or who at most possess only such knowledge of God and of the Christian faith as to lead the lives of idolators. In consequence of this ignorance they regard it as no crime to cherish hatred against their neighbor, to enter into the most unjust contracts, the most unjust speculation, endeavor to possess themselves of the property of others by enormous usury and to commit iniquities not less reprehensible."

HUMANITY IS SAVAGE

Count Tolstoy, in an interview, reiterates at length his views on the inefficiency of the proposed government reforms in Russia. He says:--

"This striving for a renewal of the state is impossible until the people have within themselves the image of the living God. Civilization has become savage. When the war with Japan is finished there will be war with India for Thibet. Human happiness is only attainable when such individual will do his utmost, one in the workshop, another in the field and another to compose sonatas; it only matters that each fulfils his duty, creates something. Positive rest will come of itself. Reform is of little value when humanity is savage.

HEBREW CHILDREN EXPELLED FROM MOSCOW

The Russian authorities have ordered the expulsion from Moscow of all Jewish children living with their parents. The order is issued on the ground that while permission has been granted to a limited number of Jews to live in the city the privilege does not extend to their children. The order therefore has been issued that the children must leave the place.--Cleveland Plain Dealer.

"BE READY TO RECEIVE THE TRUTH."

Rev. John Robinson was the pastor of the Pilgrim Fathers. Below we note his memorable "parting charge" to the Pilgrims who came long ago to settle in America:

"I charge you before God and His blessed angels, that ye follow me no further than ye have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His Holy Word. I cannot sufficiently bewail the condition of the Reformed Churches who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great shining lights in their time, yet they penetrated not into the whole counsel of God. I beseech you remember it--'tis an article of your Church covenant--that you be ready to receive whatever truth shall be made known to you from the written word of God."

LIVING AT OUR BEST

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God--this makes a great life.--F. B. Meyer.

"It is blasphemy to assert that the infinitely good God should plan a redemptive system for His children, and that the Son of God should give His life for its advancement, and the Holy Ghost His continuous, unwordable efforts for its carrying forward, and then have it fail, and the only other alternative should be to have the Judge come and destroy the whole race and world."--Bishop H. W. Warren.

True. Much better is the Bible teaching of coming "times of restitution."--Acts 3:19-21.

==================

R3603 : page 230

BEREAN BIBLE STUDY FOR AUGUST.

--(SEE PREFACE OF WATCH TOWER BIBLES)--

BROTHERLY KINDNESS (BROTHERLY LOVE)

1. What is the "new commandment" given by Christ to his disciples? Jno. 13:34; 15:10,12,17; 1 Jno. 4:21; Z.'00-183 (2nd col., par. 1,2); 1 Jno. 3:11,23; Jno. 15:12; Z.'05-125 (2nd col. par. 2).
2. What is brotherly love? Z.'02-197 (2nd col. par. 2,3); Z.'98-201 (1st col. par. 2; 2nd col., par. 1).
3. Who are our "brethren"? Matt. 12:50; Z.'97-311 (1st col. par. 1,2,3); Z.'00-180 (1st col., par. 5 and 2nd col. par. 1); Z.'03-207 (1st col. par. 4,5); E.120, par. 2.
4. Why is the manifestation of brotherly kindness so necessary? Z.'04-292 (2nd col. par. 2,3).
5. Is it important that we observe the spirit as well as the form of our Lord's command? 1 Pet. 1:22; Rom. 12:9; Z.'99-216 (2nd col. par. 6,7), and 217 (1st and 2nd cols.); Z.'97-264 (1st col. par. 2); Z.'98-8 (2nd col. par. 1); Z.'05-118 (2nd col. par. 4,5); Z.'03-333, (2nd col., par. 4).
6. Why do the Lord's "brethren" need no "outward passwords, grips or badges"? Jno. 13:35; Z.'05-139, 1st col. par. 2,3); Z.'05-164 (2nd col. par. 8).
7. How is our love for God measured by our love for "the brethren"? 1 Jno. 4:8; Z.'00-183 (2nd col. par. 3), 184 (1st col. par. 1); F.467, par. 3; F.600, par. 2).
8. Can we fellowship all "the brethren" alike? Jude 21,22; Z.'03-333 (2nd col. par. 1,2,3); Z.'02-198 (1st col. par. 1,2); Z.'03-207 (2nd col., par. 1).
9. Should we always expect to have our manifestations of brotherly kindness received in the same spirit? Z.'05-106 (2nd col. par. 7) and 107, par. 1.
10. How are the comfort and peace of the Church dependent upon the manifestation of this grace? Z.'04-296 (1st col. par. 2).

====================

R3603 : page 230

"FULL OF MERCY AND GOOD FRUITS."

ONE HALF of a year is gone, and we wonder to what extent the text selected as our year text for 1905 has been remembered by all the dear readers, and to what extent they have sought to secure the wisdom to which our text referred.

"Wisdom is the Principal Thing:
Therefore Get Wisdom."--Prov. 4:7

* * *

"The Wisdom that is from Above
is First Pure,
Then Peaceable, Gentle, Easy of Entreatment,
Full of Mercy and Good Fruits."--Jas. 3:17

These heavenly counsels have been in the Lord's Word for centuries, they have been in our hands and before our eyes for years. We know them, we assent to them and yet how many--how few--seem to know how to apply them in the ordinary affairs of life. Surely as the Lord looks down upon us he must say, These people require line upon line, precept upon precept, instruction and repetition continually. Alas that it is so!
We all might well be thoroughly discouraged were it not for the assurance we have that the Lord looks deeper than the outward conduct, that he is a discerner of the thoughts and intents of the heart, and that according to what he sees to be our desires and efforts is his judgment respecting us. The thoughts and intents of our hearts are sometimes short of the standard that we ourselves approve, and O how short of any standard we could approve would be much of our conduct if we could but see ourselves as others see us and especially as the Lord sees us!

We are not writing with a view to discouraging any dear brother or sister who is painfully, laboriously, striving to climb up Zion's hill along the narrow way. On the contrary, we have nothing but sympathy for them, and are assured that the Lord regards both them and us compassionately--"he remembereth our frame, he knoweth that we are dust." The Lord recognizes

that we are imperfect, fallen creatures, and he is not expecting perfection of us. He has made provision for the covering of such of our imperfections as we do not at heart assent to; he has also given us instruction respecting his will, and he is carefully scrutinizing us day by day to see to what extent our love for him and for the principles of righteousness, which he has enunciated and which we have acknowledged, are entering into and controlling the forces and conduct of our lives; for, after all, the words of our mouths are but the echoes of our hearts, and to whatever extent our hearts are clean our words will be pure, and to whatever extent our hearts are loving and gentle and kind our words and conduct will be in accord with these divinely approved qualities.

FIRST PURE, THEN PEACEABLE.

Let us examine ourselves afresh to know the condition of our hearts, remembering the word of the Lord, that if we judge ourselves we would not require that he should judge us, but that if we neglect to judge ourselves he will chasten us, because we put our cause in his hand, because we are his. The word pure has in it the thought of innocent, without deceit; it has in it the thought of virtue and chastity; it contains the thought of clean, true and truthful. We cannot hope that any, either in the Church or out of it, are actually pure in the absolute sense of this word, but we do rejoice that our dear Master gave the key to a proper understanding of the matter when he said, "Blessed are the pure in heart." So long as we are in this present, mortal, imperfect condition absolute purity is impossible; for us to be pure of heart is possible--purity of intention, purity of motive.

When we begin a self-examination to see whether or not we are using our time and talents and influence

wisely, this is the first point for scrutiny, Are we pure in heart, in our daily course of life? Are we sincere in the prayers that we utter to the Lord, in our endeavors to please him? In our relationship toward the Father are we candid and honest? Do we love him with a pure love, heartily, fervently, or do we not? Let each decide this point for himself before proceeding to the next. If upon examination we find that our hearts have not been pure in respect to our covenants and relationship to the Lord and his Word and to the Father, let us go no farther until we have asked divine forgiveness and resolve that by the Lord's assisting grace we will be nothing less than pure in heart, pure in endeavor.

If we can assure ourselves that our motives and intentions have nothing of selfishness connected with them, that our purposes are pure in the sight of the Lord, then, indeed, our hearts may rejoice whatever may have been our weaknesses and imperfections of the flesh, in our relationship toward the Lord or the Father or our neighbors or the world.

The next point is, Are we peaceable? Have we thus far in the year been seeking to cultivate peace, or, as the Scriptures put it, "Follow peace with all men and holiness, without which no man shall see the Lord"? Have we lived thus far in the year as peaceable, as pure of heart toward God and his Word and his brethren as is possible for us? If so we have cause for rejoicing afresh and being of good courage; if not, here is another lesson and opportunity for going to the throne of grace to acknowledge our fault, to pray for more of this wisdom from above, which is first pure and then so far as possible peaceable toward all--peace loving, peace disposed.

"EASY OF ENTREATMENT."

How has it been with us so far? Have we been hard-hearted, cold and repulsive, or have we been gentle, kind, sympathetic with those with whom we are in contact, easy to be entreated, willing, yes, anxious to do everything which in our judgments would seem to be in the interest and for the welfare of others--proper, reasonable and right to do? If so, happy are we, but let us not too hastily conclude, not too hastily congratulate ourselves along this line, until we have made close inspection of the pathway of the last six months. Have any appealed to us for forgiveness and been refused? If so ours is a very dangerous position. The Lord declares most positively that while that is our attitude we can expect no mercy from him. He insists upon this--"After this manner pray ye, Forgive us our trespasses as we also forgive those who trespass against us."

Emphasizing the matter, we remember that the Master explained, "Unless ye forgive men their trespasses, neither will your heavenly Father forgive your trespasses." What a thought! Do we need mercy? Do we need to have our faults and weaknesses of the flesh covered? Do we rejoice in the privilege of approaching the throne of heavenly grace to obtain mercy? Then, as a condition to those privileges and blessings, we must be in the attitude of heart where we not only will forgive those who trespass against us, but forgive them gladly, freely, heartily. Our Lord specially warns us against a forgiving with the lips which does not include a forgiving from the heart, saying, "Except ye shall from your hearts forgive," etc.--Matt. 18:35.

Let no one deceive himself--mercy is a prime essential to everyone who would be counted amongst the Lord's saints, and who would count himself as having any of the evidences of acceptance with the Lord to a participation in the glorious high calling. If we have been derelict in this matter in the past, let us be the more zealous now to correct matters, and the more on our guard as respects the future that we may not err farther in this same direction.

"FULL OF MERCY AND GOOD FRUITS."

Ah! Here we have the pith of the whole matter: Full of mercy does not signify that we are not wholly without mercy, merciless; nor does it signify that we should have a little tinge or coloring of mercy in connection with our thoughts, words and doings. On the contrary, it does mean that the Lord is very merciful, Love is his name, and that in proportion as we have received his spirit, in that proportion we are full of love and full of mercy. He that lacks mercy lacks the spirit of the Lord, as though when we read, "If any man have not the spirit of Christ he is none of his," we should substitute the word mercy and say, If any man have not mercy he is none of Christ's. O, Merciful Lord, help us, we pray thee, that we may have more and more of thy spirit of compassion and sympathy and love, that we may more and more become copies of thy dear Son and thus copies of our Father whose mercy endureth forever, and obedient followers of him who said that unto seventy times seven we should be ready to fully and freely forgive from the heart those who transgress against us and repent!

Full of good fruits! Yes, mercy is one of the good fruits of the Lord's Spirit, but there are others, and it is a consolation that being filled with mercy does not mean that we shall be unable to contain the other graces, but rather that the fuller we are of mercy the more of the other graces of the Lord's spirit we may possess. Mercy is not one of the good fruits, although it is classed high. It is really a negative quality: it signifies merely that we do not resent the evils of others, that we are willing to forgive, to have compassion. Still more is necessary, we must also have the active traits of character that will reach out toward others, not to injure them, not to pull them down, not to slander them, not to backbite them, but to do them good. The fruits of the spirit of evil are anger, malice, hatred, envy, strife. Whoever finds any of these lurking anywhere in his heart should both labor and pray to have himself cleansed from the leaven of corruption that he might be completely filled with the fruits of the spirit, good fruits, meekness, gentleness, patience, long suffering, brotherly kindness, love, that these things might be in him and abound.

If we have mercy towards a dear brother or sister who may have transgressed against us, we are not to feel boastful of the matter, but to realize that we also have

R3604 : page 232

been forgiven much and are objects of divine mercy, and we are to go on to cultivate in our hearts and to be filled with the other good fruits. We ought to learn to exercise patience toward a brother, to help him over his natural difficulties and weaknesses in a most kind, gentle, sympathetic manner, remembering ourselves also lest we should be tempted. We should be on the alert to exercise brotherly kindness, not merely toward those whose natural dispositions we admire because like or superior to our own; but rather our love for the Lord and love for the brethren should lead us to sacrifice our natural tastes and inclinations to some degree, that we might give aid and encouragement and assistance in the good way to those members of the body who are naturally less amiable or who have made less progress or whose weaknesses or shortcomings are more apparent.

This will be brotherly kindness, and it will also be God-likeness, for thus the Almighty and our Lord Jesus, while having the common fellowship with the holy in heaven, condescended to us and continually bow down to hear us, to sympathize with us and to assist us. Let us be more and more God-like then in our relationship and dealings with and toward each other, and finally these various elements of love will form in us more and more completely until, by the grace of God, eventually we shall be filled with his spirit, the spirit of love--until we shall have that perfect law in full control of all our words and thoughts and doings, and thus attaining let us stand fast, waiting for the glorious conditions of the first resurrection, which the Lord has promised to all such overcomers of the world and its spirit of sin and bitterness and evil.

===================

R3605 : page 232

THE GREAT COMPANY IN THE COURT.

SOME matters connected with the Tabernacle Shadows of the Better Sacrifices and the typical services connected therewith seem still to be obscure to some of the dear friends who apparently are giving earnest heed to their study. To all such we recommend a fresh reading of the pamphlet published by our Society, devoted to this topic, and also a fresh reading of the references made to it in MILLENNIAL DAWN, Vol. VI. pp.126-132. Matters of this kind require deep and careful study to be understood by any, and, of course, were never meant by the Lord to be understood by everybody. The Apostle clearly indicates that only those begotten of the Spirit can ever properly and correctly appreciate and understand spiritual things. Others may hear or read and partly understand and appreciate, but can never be expected to grasp matters fully. Amongst WATCH TOWER readers, however, we have hope that there are many who are spirit begotten, and our endeavors in this article and always are on behalf of these. The Lord's time and way for reaching others are our time and way, and we wait patiently for the development of that feature of the divine plan in its "due time."

THE ANTITYPICAL LEVITES

We have already pointed out that only the members of one tribe of Israel, the tribe of Levi, were permitted within the sacred enclosure outside the Tabernacle tent, called the "court," and that of this tribe only the priests were permitted to enter the holy places. We have shown that those priests typified the Royal Priesthood, of which Jesus is the High Priest and his faithful ones the under priests, and that the Levites in general represented the household of faith--the justified. We recognize a difference between the priests of the present time and those of the future; for any now recognized as priests who do not perform the sacrifice will be cut off from that special privilege and honor, and will constitute what in Revelation is pictured as a "great company." Those who have taken the step of consecration and been accepted of God and been made partakers of the holy Spirit, cannot ignore their covenant, they cannot return to human conditions. They must go on to perfection on the spirit plane or be hopelessly lost in the Second Death. There is no middle ground, because the terms and conditions upon which the Lord will receive them on the spirit plane are as reasonable as any he could make for them on the human plane.

When during the Millennial age the whole world of mankind will be granted an opportunity of coming into full accord with their Creator, it will be on condition of their absolute obedience to his law of love--not merely a perfunctory obedience either, but an obedience from the heart. Any who will not by the close of the Millennial age reach that proper condition will assuredly be amongst those who will die the Second Death, as pictured in Revelation 20:9 and Matthew 25:46. Nothing can be accepted of the Lord as righteous that is in any degree in sympathy with sin. And that same rule which will then apply to the world is during this Gospel age applicable to the great company. It will be required of them that when brought into straits they shall at least prove loyal to the principles of righteousness, that they shall not deny the Lord nor the principles of his government, whatever the cost--otherwise they will be unworthy of eternal life on any plane. The case with the little flock is recognized as being still different: the overcomers delight to do the Father's will to such an extent that they make haste at the sacrifice of earthly interests to lay down their lives in the service of the King and his brethren and all the principles of righteousness.

ONCE CONSECRATED, ALWAYS CONSECRATED.

The difficulty with some of the dear friends seems to be their unsuccessful attempt to identify this great company with the typical Levites. Let us, therefore, examine this point. They query, How can these, who have already made a sacrifice, be represented by the Levites who did not sacrifice? We reply that the great company do not sacrifice. Their covenant, their agreement,

R3605 : page 233

was to sacrifice even unto death, and had they faithfully carried out that agreement they would not be of the great company but of the little flock, the overcomers, the Royal Priests. From God's standpoint they never carried out their covenant, and hence cannot be recognized as priests, and therefore, although for a time recognized as priests in a tentative way, their failure to perform the sacrifice hinders them from being ultimately received as priests--it separates them from their brethren and constitutes them a different class, a class who have consecrated but who have not performed in harmony with that consecration.

Nevertheless, this great company class will not consist of persons who have repudiated the Lord, who have sinned wilfully, who have despised the covenant: on the contrary, at heart they are still in sympathy with righteousness, loyal to the Lord, but they do not develop that consuming zeal for righteousness which would constitute them overcomers in the Scriptural sense. They love righteousness and hate sin, and yet they do not deal with these principles in that thoroughgoing manner which would constitute them copies of God's dear Son. So long as they hold on to the Lord, so long as they love him and love righteousness, they shall not be utterly condemned of him even though repudiated as respects a share in the Bride company, the little flock. Thank God, No! All who love righteousness and hate iniquity in any measure shall have fullest opportunity of demonstrating this, and shall be accounted worthy of life everlasting, and unquestionably this company is a "great company," as the Scriptures indicate--far more numerous even than the little flock, as the Levites in the type numbered thousands in proportion to the five chosen from amongst them to be priests.

If, then, the Royal Priesthood were all originally of the household of faith (Levites in the type) before their covenant of sacrifice as priests was accepted of the Lord, what would they be if failing to sacrifice they were put out of the priesthood? We answer that they would still be Levites after they had lost their priestly privileges, after their names had been blotted out as respects membership in the body of Christ, after their crowns had been apportioned to others; as respects the Kingdom they would still be of the household of faith unless they had wilfully and deliberately repudiated the Lord and his grace. They would still, therefore, be represented in the tribe of Levi.

IF JUSTIFICATION WERE LOST

We have already pointed out that as our standing as members of the Royal Priesthood is at the present time tentative, subject to change if we do not sacrifice, so likewise our justification is in the present time tentative --dependent upon our continuance in a condition of faith and obedience. We see again that justification by faith, as it operates during this Gospel age, is merely with a view to bringing us into a relationship to God which will permit us to consecrate ourselves for the Royal Priesthood. Were it not the divine purpose to select the Royal Priesthood there would be no present call to justification by faith, but the whole world of mankind alike would share in the blessed arrangements of the divine plan for the future age, namely, an actual justification, an actual restitution, an actual making perfect, such as the world will experience during the Millennial age--a justification by works cooperating with faith. Thus it is written respecting the world's judgment in the Millennial age that they will be judged according to their works.--Rev. 20:12.

On the contrary, we of this Gospel age are assured that our judgment will not be according to works impossible to us under present conditions, but according to faith, with which our works will cooperate to the extent of our ability. In a word faith is now the standard of test, and such works as we can present merely attest our faith: in the coming age works will be the standard and perfection will be demanded, while faith will cooperate and approve the works.

If, then, it be granted that the only object of justification by faith now is to permit the believer to present his body a living sacrifice, holy, acceptable to God, his reasonable service, it follows that those believers who never reach the point of such a consecration receive the grace of God (justification) in vain. It does not accomplish for them the only purpose, the only object, for which it was intended. And it follows that such justification by faith lapses or becomes null and void within a reasonable time if it be not exercised, if the consecration which it was intended to make possible be not offered to the Lord. This being true, it would seem that those whose justification lapses because not used in consecration will at the time of the lapsing cease to be considered as typified by the Levites; they drop back from the Levites' position to that of Israel in general, representing the world, just as those who do make the consecration and for a time are recognized as priests drop back from the priestly position if they fail to go on and complete the sacrifice.

Now, then, view the situation. See who ultimately will constitute the Royal Priesthood--that it will be only the little flock who have gladly and loyally laid down their lives in the service of the King and after the example of the High Priest, Jesus. Likewise note that the only ones who will ultimately constitute the antitypical Levites will be those who make consecration and fail to attain the priestly degree through their failure to make a proper sacrifice--"a great company."

THE LORD'S GOAT AND THE SCAPE-GOAT

We have already set forth in Tabernacle Shadows that the work of this Gospel age, this antitypical Day of Atonement, began with the sacrifice of the bullock, which represented our Lord Jesus. The blood of the bullock being taken within the Most Holy by the High Priest, appropriation of its merit was made on behalf of the members of the High Priest's body, the under priesthood, and on behalf of the entire household of faith, the antitypical Levites. Next in order came the two goats, both bound, consecrated at the door of the Tabernacle, representing all who consecrate themselves to the Lord, and how ultimately they would be divided into two classes--the little flock and the great company. The course of the little flock, the Royal Priesthood, was typified in what was done to the "Lord's goat." As that goat was sacrificed after the same manner as the bullock, its fat burned upon the altar, its hide, etc., burned without the camp, and its blood taken into the Most Holy and sprinkled, so with the entire company of the little flock: they pass through the experiences of the High Priest, they suffer with him, they are hated with him, they go to him without the camp bearing his reproach. But as a bullock has much fat and a goat is very lean, so our Lord had much love to offer upon the Lord's altar, while his followers altogether have very little, and that little is acceptable merely because the High Priest's previous sacrifice opened the way, covered its blemishes and made it acceptable.

It has required this entire Gospel age to do this sacrificing of the Lord's goat, and its blood has not yet been presented before the Father by the glorified Christ, --Head and body.

Next we have to consider the scape-goat. It represents a consecrated class, because it as well as the other goat was tethered at the door of the tent, devoted to sacrifice. It represents a class, however, that does not go to sacrifice, that does not go without the camp and bear the reproach with the bullock, a class whose fat does not go upon the altar, a class whose blood will never be sprinkled upon the Mercy Seat. It represents the great company of the consecrated who fail to make their calling and election sure, but whom the Lord's mercy rescues from the second death because they also trust in him, because they love righteousness and hate iniquity, even though they did not display the proper amount of zeal in connection with their love of righteousness to merit their being classed with the overcomers, the Royal Priesthood.

THE SINS BORNE BY THE SCAPE-GOAT

The Scriptures show the priest laying his hands upon this scape-goat and confessing over it the sins of the people, and that then it was taken into the wilderness and left there under that load. This we have interpreted as the delivering over of the unworthy members of the Church to the power and control of the Adversary, that their flesh might be destroyed, that their spirits or life might be ultimately saved. In other words, the life which was not sacrificed was destroyed, the sufferings which were not voluntarily taken up in harmony with the consecration are nevertheless inflicted; and if those sufferings are rightly received and if as a result loyalty to the Lord is ultimately demonstrated, that spirit shall be saved "so as by fire," coming through great tribulation --"a great multitude whose number no man knoweth" shall "come up out of great tribulation and wash their robes and make them white in the blood of the Lamb"--the Levites, a glorious company, but occupying a lower plane in the divine plan for the world's salvation, occupying a subordinate place to the Bride in the glorious work of uplifting the world of mankind during the Millennial age.

Some who do not grasp the matter clearly, who have not learned how to apply types and antitypes, may say that the scape-goat never went into the Holy and therefore could not represent the great company class. We answer that neither did the goat go into the Holy nor did the bullock go into the Holy. The bullock represented our Lord as a human being, not as a spirit being; the goats represented the Lord's consecrated people as human beings, not as spirit beings. The point to be noticed is that the one goat followed the bullock to sacrifice and the other goat did not. The blood of the Lord's goat, therefore, was sprinkled by the High Priest upon the Mercy Seat, while the blood of the scape-goat was not so sprinkled.

A TIME OF TROUBLE

As to the signification of the confessing of the sins of the people upon the scape-goat: the sins thus confessed upon the head of the scape-goat are assuredly not the sins for which atonement is made by the blood of the bullock and of the Lord's goat. The atonement is made for original sin and all of its blemishes and imperfections as they affect the race of Adam. There are other sins than these for which atonement is not made, which are not to be forgiven, but on account of which divine wrath has been more or less manifest throughout the past six thousand years, and will be especially manifested in the great time of trouble such as was not since there was a nation nor ever shall be again, and which is now nearing. That trouble is spoken of as the pouring out of the vials of wrath upon the world because men have not lived up to their knowledge and opportunities and privileges. It will come as a natural effect from natural causes, and yet will be retributive punishment upon the world. In that, we understand, the great company will be given a special place, a special share. That will be the time in which every man's work shall be tried "so as by fire," this being applicable specially to the Church.

True, some of this great company class have been turned "over to Satan for the destruction of the flesh, that the spirit might be saved [that they might be saved as spirit beings] in the day of the Lord Jesus" all down through this Gospel age. But the proportionate number of these has probably been small as compared with the number who to-day, under the greater light and opportunity and privileges which we enjoy, have consecrated themselves, yet hold back from the completion of their sacrifice. The portion of this Day of Atonement picture which relates to this great company class is not different from that which relates to the other classes. For instance, the sacrifice of the Lord's goat is not represented as being accomplished until the very last member of the body of Christ shall have suffered with the Head, until the final work in that connection, the sprinkling of the blood of the Lord's goat upon the Mercy Seat shall have been accomplished, and until the last member shall not only have consecrated but shall have finished his sacrifice.

R3606 : page 235

LORD, CHOOSE MY CROSS FOR ME.

"It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt weary with the conflict and the strife,
And all the needful discipline of life.

"And while I thought on these--as given to me,
My trial test of faith and love to be--
It seemed as if I never could be sure
That, faithful to the end, I should endure.

"And thus, no longer trusting to his might
Who says, 'We walk by faith and not by sight'--
Doubting, and almost yielding to despair,
The thought arose: My cross I cannot bear.

"Far heavier its weight must surely be,
Than those of others which I daily see:
Oh, if I might another burden choose,
Methinks, I should not fear my crown to lose.

"A solemn silence reigned on all around,
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And peace upon my weary spirit fell.

"A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

"Then one more fair than all the rest to see--
One to whom all others bowed the knee--
Came gently to me, as I trembling lay,
And 'Follow me,' He said--'I am the Way.'

"Then speaking thus, He led me far above;
And there, beneath a canopy of love,

Crosses of diverse size and shape were seen,
Larger and smaller than mine own had been.

"And one there was more beauteous to behold,
A little one, with jewels set in gold;
Ah, this, methought, I can with comfort wear,
For it will be an easy one to bear.

"And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels--fair were they to see,
But far too heavy was their weight for me.

"'This may not be,' I cried, and looked again,
To see if there were any here could ease my pain,
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

"Fair flowers 'round its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more,
To think so many should have passed it o'er.

R3607 : page 235

"But O! that form so beautiful to see,
Soon made its hidden sorrows known to me:
Thorns lay beneath those flowers and colors fair,
Sorrowing, I said, 'this cross I may not bear.'

"And so it was, with each and all around,
Not one to suit my need could there be found.
Weeping, I laid each heavy burden down,
As my guide gently said, 'No cross--no crown.'

"At length to him I raised my saddened heart,
He knew its sorrow, bade its doubts depart.
'Be not afraid,' he said, 'but trust in me,
My perfect love shall now be shown to thee.'

"And then with lightened eyes and willing feet,
Again I turned my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

"And then, in the prepared, appointed way,
Listening to hear and ready to obey.
A cross I found of plainest form,
With only words of love inscribed thereon.

"With thankfulness I raised it from the rest,
And joyfully acknowledged it the best;
The only one of all the many there,
That I could feel was good for me to bear.

"And while I thus my chosen one confessed,

I saw a heavenly brightness on it rest,
And as I bent, my burden to sustain,
I recognized my own old cross again.

"But O, how different did it seem to be,
Now I had learned its preciousness to see,
Yes, now no longer will I say,
'Perhaps another is a better way.'

"Ah! henceforth my one desire shall be,
That he who knows me best shall choose for me,
And so whate'er His love seems good to send,
I'll trust it's best--because he knows the end."--Unknown

===================

R3607 : page 235

A GOOD SON OF A BAD FATHER.

--2 CHRONICLES 34:1-13.--AUGUST 6.--

Golden Text:--"Remember now thy Creator
in the days of thy youth."--Eccl. 12:1.

WE CANNOT treat this lesson from the standpoint evidently intended by those who selected it. We cannot base upon it and plead for "good citizenship" amongst the Lord's consecrated people of spiritual Israel. We cannot make it the groundwork of an exhortation to social, political and moral public reforms, because while commending the course followed by Josiah we cannot concede that it is a proper illustration for the Lord's people of spiritual Israel to-day. A failure to recognize the times and seasons in the divine plan, and the different features of the work apportioned to those different times and seasons, have greatly beclouded the judgment of many good people in their endeavors to expound the Word of the Lord and to draw lessons therefrom.

Coming to the throne at eight years of age it is remarkable that, instead of having his head and heart turned to foolishness and vanity, Josiah at the age of sixteen began to seek earnestly to know and do the will of God in respect to the kingdom which he governed as an absolute ruler. By the time he was twenty years of age his convictions were crystallized and he began a thorough reformation of the kingdom of Judah, extending the same beyond the lines of his own particular dominion into the territories of Manasseh, Ephraim, Simeon and Naphtali. He was in earnest, and not only

R3607 : page 236

gave the commands for the destruction of the images and various paraphernalia associated with the idolatry established in the land, but he gave the matter his personal supervision,--he went with the officers whom he commissioned and saw to it personally that the destruction was thoroughly accomplished. This work of reform had been prophesied for him years before, even to the declaration that he would burn the bones of the priests of Baal upon the Baal altar at Bethel.--1 Kings 13:1-3; 2 Kings 23:15-17.

The course of Josiah and that of other reformers of the Jewish epoch--as, for instance, Elijah, who caused thousands of the priests of Baal to be slain--are a source of confusion in the minds of many earnest Christians, as apparently sanctioning acts of violence public or private, totally out of accord with the spirit of this Gospel dispensation. In order to have a right conception of the matter it is necessary that we remember that the Jewish nation by divine arrangement represented God's judgments in the world, and that under the Law there was a certain responsibility resting upon every king of Israel, and also in some respects upon the individuals of that nation, to oppose idolatry with violence, because the kingdom typically represented God and his reign of righteousness. With the end of the Jewish era, when fleshly Israel was cast off from divine favor as a nation, all the laws and regulations given to that people governing such matters ended, were abrogated, made null and void. As our Lord declared unto them, "Your house is left unto you desolate." --Matt. 23:38.

With the establishment of Spiritual Israel at Pentecost a new covenant, a new relationship and new regulations have accordingly gone into effect. The spiritual Israelites are not to war with carnal weapons. Their warfare is to be each within his own heart, fighting the good fight of faith against the desires of the flesh, the wiles of the Adversary and the spirit of the world. Each heart has its own dominion to conquer, to clear of idols; each heart is expected to establish in all the realm of the natural body which it controls the worship and reverence and service of the Lord our God. As for worldly affairs we are distinctly told that we have nothing whatever to do with them--"Ye are not of the world even as I am not of the world." The world at present is under the control of the Gentiles and that by divine permission. The New Creatures, spiritual Israel, are to keep themselves separate from the world, and, so far as their consciences will permit, to be subject to the powers that be because these powers are permitted of God. This does not signify that they endorse all the doings of the powers that be in their hearts--they may be seriously grieved thereby; but whatever they may experience of grief or opposition or suffering or trials of patience and of faith are to be esteemed as so much of the Lord's fitting and polishing process, making them ready for the kingdom conditions of the future, making them the more humble and patient and loyal to himself and to righteousness, and the better qualified for the great work they will be engaged in in the future of blessing, ruling, judging, uplifting and encouraging the world in the right ways of the Lord.

THE MOTHER'S INFLUENCE

In a previous lesson we saw something of how a good father might have a bad son, and how in a general way at least it implied dereliction, unfaithfulness to his duties as a father, no matter how zealous and faithful he might have been in other respects and whatever excuses might be possible as respects his own lack of parental talent. Our lesson to-day reverses the matter, showing us the good son of a bad father, and we think it entirely reasonable to suppose that this implied a good mother. For a bad father and a bad mother to have reared a good son would appear almost impossible. Hence we feel safe in assuming that Josiah's mother was a godly woman.

The divine arrangement by which the mothers of the human family are considerably separated from the selfishness and strife of business and politics, so that if the mother will she can expend her energies in the training of her children according to the highest ideals before her mind, has undoubtedly been a great blessing to the race in various ways. Undoubtedly it has prevented a more rapid decline into extreme selfishness and sin, and wherever this arrangement of nature is interfered with more or less of disadvantage to the children is almost certain.

O, that the mothers of the world could appreciate the great power for good which the Lord has placed in their hands! O, that they could realize that the hand that rocks the cradle is the hand that rules the world! To realize this and to use the opportunity thus providentially placed in their hands would be a proper response to the divine arrangement, and would entirely remove from such the ambition to have a share in politics, business, etc. The trouble is that the counsel of the Lord's Word and the arrangements of divine providence on this as on other subjects pass measurably unheeded. The poor world is doing perhaps as well as it knows, some better and some worse proportionately as the instincts of nature are acknowledged and followed with a lofty sentiment.

R3608 : page 236

Christian mothers, especially those whose eyes of understanding are opening to a larger appreciation of the divine character and plan, should be swift to avail themselves of their privileges in the training of their children--their responsibilities. Let none think that the work is small and insignificant and without its influence. Every son and every daughter properly trained to reverence and obedience to God and his Word and to their parents, and to the Golden Rule in respect to their dealings with playmates and neighbors, and to order and regularity and punctuality and system and truthfulness, is not only prepared for his and her own blessing in life, but prepared also to be a blessing and example to other boys and girls and men and women. Thus every mother's influence extends and multiplies as days and years go by.

Even if there were no such desirable influences to

R3608 : page 237

be exercised outside the family circle, the proper training of the children means so much to the home--so much to the general peace and comfort and love constituting a home. While the father should not shirk his responsibilities as the head of the family, the mother as his efficient co-worker and helpmate earnestly cooperates, and to her must fall the major part of the responsibility for the training of the children, the breadwinner of the family being necessarily less in contact with them. And when the mother only is a child of grace, the whole responsibility, so far as her husband will permit, falls upon her shoulders, with only the assistance and guidance which the Lord provides. Alas, that so many homes are anarchous, lawless, therefore not really homes at all. Many parents, with false conceptions of kindness and indulgence, allow the children to grow up devoid of the proper respect for God, for parents and for the rights and interests of others. This is the secret of much of the lawlessness and growing spirit of anarchy everywhere manifest in the world. The wonder indeed is that, with homes devoid of law and order and love and kindness, the world is not in a worse state than we find it.

"IN THE DAYS OF THY YOUTH"

The Golden Text of our lesson should be made prominent in every family. The child who learns to remember and reverence his Creator, who learns also of his own imperfections and how they were incurred, and that the death penalty is the curse resting upon himself and all the world, blighting every earthly prospect, will be in a fair way to receive the message of salvation from the curse--to learn of how God in his love has provided Jesus as the great Redeemer, and that the deliverance secured through his death will soon extend to every member of the human family. Reverence to parents follows naturally as a result of reverence to God.

The Editor of this journal had the good fortune to be born of Christian parents and to be reared under Christian influences, and thus in God's providence, quite early in life, was led to see the privilege as well as the blessing of consecration to the Lord. Looking back he can see with increasing clearness the many pitfalls and snares and sad experiences which were thus averted and the great blessings which were thus secured. His sympathies go out toward all who by the grace of God flee from sin and lay hold upon the great Life-giver and seek to walk in his steps, holding fast his hand. He rejoices with all such, but he feels specially interested in those who seek the Lord early in life, before the evil days draw nigh, before passing into the sowing of wild oats and the reaping of the crop of bitter experiences which this implies. He feels a deep interest, therefore, in all the younger readers of this journal, especially of those who have felt the love of God constraining their hearts and who have responded to that drawing influence and have made a full consecration of themselves to walk in the steps of the Captain of our Salvation--steps of self-denial, self-sacrifice, steps which lead from glory to glory. To all such he extends earnest greetings and salutations in the Lord--congratulation on the steps already trod and best wishes for those which are to come.

===================

R3608 : page 237

"THY WORD WAS FOUND, I ATE IT."

--2 CHRONICLES 34:14-28.--AUGUST 13--

Golden Text:--"I will not forget thy Word."--Psa. 119:16.

KING AHAZ, in his wicked rebellion against God's authority, had caused the manuscripts of the Law to be burned--presumably all of them. However, in God's providence, perhaps with the cooperation of some of the faithful priests, one copy of the Law was buried under a pile of stone and rubbish in one of the little rooms surrounding the court of the Temple. There it was found by the priest Hilkiah in the process of the cleaning up and restoring of the Temple services commanded by King Josiah in connection with the reforms he instituted, considered in our last lesson.

Shaphan was the name of the king's scribe, his position corresponding somewhat to secretary of state at the present time. He, as the king's representative, had general charge of the Temple repairs, the collection of moneys donated by the people for the repairs of the Temple, and the re-institution of its services. Not to the king, therefore, but to Shaphan his representative, Hilkiah the high priest delivered the sacred manuscripts, and he in turn reported them to the king. Whether they included all the books of the Law, the five books of Moses and possibly the book of Judges, we cannot surely know, but evidently from the context they included the book of Deuteronomy.

"SANCTIFY THEM THROUGH THY TRUTH."

The Lord predicates two things respecting his Word of truth: First, it is intended only for those of an honest heart and who are seeking the truth; and, secondly, it is intended to still further enlighten and thereby to still further sanctify this class for whom it is intended. It was so with Josiah. Devoted to righteousness and seeking to serve the Lord, the message of the Law tended to deepen his every conviction and stimulate him to still further endeavors in the Lord's service. The reading of the Law alarmed the king greatly, for he was in a condition of heart to believe every word of it. He realized that the nation of Israel had committed the very sins recorded in Deuteronomy, the twenty-eighth chapter (See 2 Kings 22:19), and that, therefore, they were subject to the very penalties therein specified. He rent his clothes--the tearing of the loose outer garment in olden times being a symbol of distress, perplexity or fear.

R3608 : page 238

At once the king sent commissioners, saying, "Go, inquire of the Lord for me and for them that are left in Israel and Judah concerning the words of the book that is found, for great is the wrath of the Lord poured out upon us because our fathers have not kept the commandment of the Lord to do all that is written in this book." The commissioners inquired of the Prophetess Huldah, and brought to the king the answer that all the evils, "curses," declared in the book as the punishment for such sin would surely come upon the people because they had forsaken the Law. The punishments must be inflicted, but the king, who had shown such a loyalty to the Lord (and presumably others who manifested a similar spirit), would be preserved from the trouble. That is to say, it would not come at such a time and in such a manner as to involve them.

LOYALTY TO GOD, SYMPATHY FOR MAN.

The king was doubtless comforted in a measure by the assurance of his own escape from the fiery troubles predicted, but the right condition of his heart was evidenced by the fact that he was not content merely with this, but sought as far as possible to bring the priests, the nobles and all the chief people of Israel, and incidentally, of course, all who were under their influence, back into harmony and fellowship with the Lord. The work of destroying idols throughout the land, which was accomplished in a considerable degree six years before, was renewed and thoroughly accomplished; the Temple services were established also in good form.

In this connection the king ordered the observance of the Passover as directed by the Lord, and the record seems to be that there had never been a more notable one in the history of Israel: the reformation seems not only to have been an outward one but one that reached the heart, and the desire to please and serve the Lord seems to have extended to all classes. Nevertheless we may be sure that then, as at all other times, there were both deep and shallow natures, and that the majority of the Israelites were swayed by the example of the king and nobles, without having any clear moral and religious sentiments of their own on the subject. It is always so in every nation; only the comparatively few seem to really hear and appreciate the Word of God. Thus our Lord said to those whom he addressed, "Blessed are your eyes for they see, and your ears for they hear." The majority neither saw nor heard nor appreciated with their hearts, although the multitudes said, "Never man spake like this man," and great crowds appeared to listen.

R3609 : page 238

I WILL NOT FORGET THY WORD.

The golden Text is the key to all proper living. It was because David did not forget the Word of the Lord that he was the good king, the prototype of the great Messiah. David's prophetic words, however, relate more particularly to the Christ than to himself. Many of his prophecies were written from this standpoint--as speaking for Messiah. We are reminded of our Redeemer's sentiments as expressed in another Psalm, "I delight to do thy will, O my God: thy law is written in my heart." (Psa. 40:8.) The Apostle applies these words directly to our Lord.--Heb. 10:7.

What was true of our Lord, the Head of the Church, must be true of every member of his body. Not a member can be indifferent even to the Word, the testimony, the will of God. And the attitude of each must not merely be a willingness to do the Lord's will under restraint, but it must be of a willing heart, "I delight to do thy will." To this end the Word of God must not only be appreciated as so much of literature and history and divine direction, but it must be so thoroughly appreciated as to be received into the heart, or, as the Apostle states it, it must be written in our hearts. This reminds us of the fact that Adam in his perfection was an image of God--that God's law was written in his heart. Indeed in his nature, being, he was created in harmony with God, in his image, his likeness, as was also our Redeemer by his immaculate birth. The followers of Jesus, however, born in sin and shapen in iniquity, are far from having the divine law written in their hearts--with all of them it has become more or less obliterated through the fall. A part of the Christian's daily business is to engrave in his character, in his heart, more and more deeply, the laws of the Lord; and the more earnestly he gives attention to this discipline and schooling, necessary to all the disciples of Christ, the more he prepares himself for the Kingdom condition and joint-heirship with the Lord, promised to all those who love and obey and follow him.

"MAKING WISE THE SIMPLE."

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psa. 19:7-9.) How true are these prophetic declarations may be comprehended only by those who have learned to appreciate the Word of God. It deters from sin, it encourages toward righteousness, it gives consolation in trouble, it gives strength and courage in a time of general fear and quaking, it gives wisdom in times of perplexity, and the result is that the people of the Lord have much advantage everyway through it as respects the present life, besides the hope, the encouragement and the preparation which it gives for the life which is to come.

The Prophet, representing the Lord's people of a future day, cries, "Thy words were found and I did eat them," and this represents a double thought: first it implies that the Word of the Lord would be lost and would need to be searched for; secondly it implies that when found it will avail us nothing unless it be appropriated to our needs, unless its testimony be received into good and honest hearts and be put into practice. The Word of the Lord was lost in a most important sense during the dark ages. Forms and ceremonies and the decrees of councils took the place of the testimony which the Lord declares to be sure. The result was increasing confusion and deterioration of spiritual vitality amongst those professing the name of Christ. Not only was the Word of the Lord lost in the sense of not being followed,

R3609 : page 239

but in a very important sense it was also lost by not being studied. The writing of the Scriptures was generally discontinued and the old manuscripts were lost sight of.

The finding of the Word of God seemed to begin afresh with the introduction of the art of printing, at a time when certain of the Lord's people were aroused to inquire more particularly for the "old paths." (Jer. 6:16.) In Luther's day, when printing was considerably advanced, history tells us that although he had been in a religious college for years, and was a professor and teacher, he never saw a copy of the Word of God until he was twenty years of age. Thank God, conditions are so changed now that his Word is found in the sense of being easily accessible to the whole people, and in the sense, too, that, under his providential care, in this time of the end knowledge has been increased so as to be universal in Christian lands. (Dan. 12:4.) Thank God that to-day his Word is abundantly distributed in all civilized lands and is obtainable in all heathen lands and in all languages.

BURIED UNDER TRADITIONS.

Nevertheless the Word of the Lord is in one sense still hidden. It is covered with a thick coating of false teaching and human tradition, so that in the homes where the book is to be found there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray with the Apostle, for ourselves and for others, that, the eyes of our understanding being enlightened, we might be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God, which passeth understanding. It is only as our eyes of understanding open that we really see the wonderful things of God's book, and that we really get the wonderful blessings which he intended only for those who seek in truth and in sincerity, only for the saints.

The prophet speaks of a famine in the land, not for bread nor for water, but for the hearing of the Word of the Lord. There was such a famine in the dark ages, and to a large extent the reformation movement was a supply of the heavenly food and drink, spiritual nourishment. But, as we have just seen, there is still a famine though of another kind. Although there are churches in every direction, Bibles in every home, many are beginning to find that they are starving--that with the Word of God in their hands they are famishing, because they have been feeding upon the husks of human traditions, creeds and theories of men, which will not stand the tests of present-day enlightenment. Some are feeling lank and hungry spiritually. We wish there were more of these, for the Lord to-day, as ever, is as good as his word, assuring us that they that hunger and thirst after righteousness [truth] shall be filled. To all who now come into the right relationship to the Lord and to his Word there is refreshment never before known by his people. His Word, always precious, is a hundred-fold more precious now than ever before; its beauty, its true meaning, its reasonableness are more and more manifest to those who have the hearing ear and the eyes of their understanding opened, to those who are freed from the bondage of human traditions and are seeking the Bread from heaven, the testimony of the Lord that maketh wise the simple, the humble.

Now is the time for those who have tasted that the Lord is gracious and who have found his Word to be meat indeed, who realize that the Lord is present and has girded himself, and is serving the household of faith with meat in due season--now is the time for these to seek for and to assist those who are coming to an appreciation of their lankness and their hunger and thirst. May the Lord more and more give us wisdom and grace in presenting his Truth, that we may testify not only with our lips, but with all the conduct of life, the power and grace of the Word of Life.

===================

R3609 : page 239

THE LONDON, ENG., CONVENTION.

DEAR BROTHER RUSSELL:--

I have much pleasure in giving you a short report of the third London Convention. The three days of last weekend the 10th, 11th and 12th of June, were, to the brethren who gathered in London, as a holy convocation unto the Lord. We had indeed a time of rejoicing with each other for all his goodness, and a time of solemn waiting upon him, that we might offer our praise and gain further strength. The result is according to his gracious promise: the windows of heaven were opened and his love was poured out upon us. It has been a memorable time for all, and with one consent there were expressions of gratitude for the privilege of attending and for the encouragement and stimulus gained. It was specially good to hear from some who are learning the value of the Truth that the Convention has been as a seal to their faith, and that full assurance had come.

All the meetings were well attended and all were larger than last year. On the Sunday night there were about 600 present, while the average of the other meetings was about 350. We had with us Brother Luttichau from Copenhagen and Brother Lundborg from Stockholm, and it gave pleasure to hear of the growth of the Truth in their countries. Then there were, as usual, brethren from Scotland and Ireland.

The addresses were helpful, but a large proportion of the value of the Convention was plainly in the assembly of the brethren and encouragement through the mutual faith. The testimonies were good, indicating a fervent desire to be found pleasing to God, and to be faithful stewards of the treasure committed to us. On Monday 32 brothers and sisters symbolized their consecration to the Lord by immersion.

At the close of a Colporteur meeting for testimony, etc., on the suggestion of a brother, a message of love was sent to you and I have very much pleasure, dear brother, in conveying this to you. In support of this all the people rose to signify their feelings. We look forward to the time when we may have you with us again and when the love may be spoken to you and shown in the face. We were also desired to express the gratitude which the friends have for the meetings held under the auspices of the Society.

We pray for you, dear brother, that you may ever be found faithful to the great things committed into your hands, that your joy of the Lord may ever increase and that you may walk worthy of the Lord to all pleasing, being spared to do all his will may have for you.

With much love in him, I am your brother,

J. HEMERY.

===================

page 241

SEMI-MONTHLY.
VOL. XXVI.   AUGUST 15, 1905.   No. 16

CONTENTS.

Views from the Watch Tower........................243
The Church and the School.....................243
The Religions of New York.....................244
Nominal Christians Described..................244
Fate of the Theological Student...............245
Convention of the Joyful People...................245
The Church of Today...............................246
"Not Holding the Head"............................248
Only the Humble are Safe......................249
Burning the Word of God...........................249
Persecuted for Righteousness' Sake................252
Two Questions Answered............................254
Encouraging Words from Faithful Workers...........255
Portland Convention Arrangements..................242

page 242

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, PORTLAND, OREGON, SEPT. 8-10

All sessions of the Convention (except the Sunday afternoon public service) will be held in the "Woodman's Hall," corner of East Sixth Street and E. Alder Streets. Brethren arriving over the S.P. line on Friday morning, Sept. 8th, should get off the car at E. Morrison St. station and come direct to the hall, thus saving carfare as well as any inconvenience through transferring. All other brethren arriving on all other lines at any time should come to the Union Depot where arrangements will be made to meet them and direct them to Hall and accommodations. All cars crossing "Morrison Bridge" pass within one or two blocks of the Hall. To get to Hall from Union Depot:--Take "M" car one block south, or "S" car, southbound, three blocks south on Sixth St., ask for "Morrison Bridge" transfer when paying fare, get off at Third and Yamhills Sts. and take any car crossing bridge. Get off at Grand Ave. and look for banner showing location of Hall one block north and one east.

The public service, Sunday afternoon at 3, will be held in the First Methodist Church, corner Third and Taylor Sts., easily reached from all car lines without transfer.

Entertainment.--Good rooms can be obtained in the vicinity of the Convention Hall for 50c, 75c and $1.00 per night for each person, two, three and four in a room. Meals at nearby restaurants can be had for 20c and 25c. Special room rates can be obtained for families or unencumbered brothers or sisters, three or four in a room.

It is important that all brethren who anticipate attending the Convention should notify Wm. A. Baker at Couch St. Dock, Portland, Ore., at least two weeks in advance, so that accommodations can be secured.

Letters should state price of rooms desired, number in party, etc. Arrangements will also be made for brethren who cannot afford to pay for accommodations but who can pay their fare to Convention, but in such cases it is also necessary to be advised before date of Convention. Some of the brethren have already written relative to bringing tents and others as to bringing their own blankets, which they can do without extra cost as baggage. All who feel it to their advantage to do so will be taken care of, and where brethren cannot afford to take furnished rooms it is a very good plan. Compliance with the above will greatly facilitate work of the Entertainment Committee and add to the general harmony of the Convention at the opening session.

Railroad Rates.--The regular excursion rate of all roads entering Portland, with tickets on sale at all times, is one and one-third fare, with a thirty-day limit. Parties of ten on one ticket, ten-day limit, one fare for round trip. "Coach parties" from any one locality are made special excursion rates, averaging considerably less than one fare for the round trip. It is suggested to friends in the northwest that they may be able to make joint arrangements with the local committees of the other two Associations (National Letter Carriers' Association and the "Hoo-Hoos" or Lumbermen) holding their conventions at Portland at this time, for "coach parties," and thus get the advantage of the lowest possible rate.

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

===================

R3610 : page 243

VIEWS FROM THE WATCH TOWER.

THE CHURCH AND THE SCHOOL.

THE endeavor to bring the public school system of England under the supervision of the Church of England is causing considerable friction, and amounts to a modern persecution for conscience' sake that reminds of the persecutions of the long ago. Good people, whose consciences are perhaps not backed by proper knowledge of the Lord's teachings on the subject, and who therefore lack some measure of "the wisdom that cometh from above," are refusing to pay school taxes because such taxes would support schools which they disapprove. They thereby bring upon them the regular penalties: their goods are sold to meet the debt and some, in default of the money, have been imprisoned.

In Canada the same question is up in another form --the division of moneys raised by school taxes amongst sectarian schools. Many Canadians see in this an attack on the public-school system that would favor Romanism. They see correctly; but those who see that "the time is short," after voicing a reasonable protest may safely and quietly leave all in the hands of the Lord.

The "Churchman" (Episcopalian) makes some sensible comments on the subject. We quote:

"Does not the endeavor to ally the Church and Christianity with the public school place the Church in just as false a position as would the endeavor to ally it with the State? The Church represents Christ infinitely more than through a mere code of laws or a system of education. She is in the world to convert, to inspire, and to furnish the enabling power for the life of men and of society in its entirety.

"Definite religious teaching should be left where it belongs, to the Church and to the home. State officials could not teach even the Ten Commandments in other than a perfunctory way without arousing controversy. It is because the Church and Christian parents have failed to give the religious instruction, that they ought to have given, that the demand is made for such instruction in the public schools. With anxiety, it seems sometimes almost with desperation, they ask that the State shall do what the Church has failed to do. The State can not do what they ask, but the Church can. With renewed zeal and the best educational methods she must supply the religious instruction that the State and its schools can not give."

CHURCH UNION IN THE MAY CONVENTIONS.

A marked tendency toward Church union characterized the May meetings of the various denominations this year. Among the definite steps taken were the organizing by the Northern and Southern Baptists of a permanent body to be known as the General Convention of the Baptists of North America; the agreement of the United Brethren, at their quadrennial conference in Kansas City, to accept the plan of federation with the Congregationalists and the Methodist Protestants, looking to a complete consolidation in the future; and the action of the General Assembly of the Presbyterian Church toward completing organic union with the Cumberland Presbyterians. The vote approving the latter merger was taken on May 22. Says a correspondent of the New York Herald, in reference to this vote:

"It was the final action of the General Assembly on one of the greatest questions which have come before it since the Civil War, and brings back into that organization a branch which went out during the war because of differences over negro slavery.

"If the opposition to the union has made any fight it has been chiefly at the secret meetings of the special canvassing committee appointed last Saturday, but there were to-day no signs of such a contest. The special committee in its report canvassed the votes taken by presbyteries on the question of union. It showed 144 yeas to 39 noes. Two took no action, one gave conditional assent, and five made no report."

The same correspondent gives the following further details:

"The special committee in its recommendations

R3610 : page 244

asked that the proposition be referred to the Committee on Cooperation and Union; that the committee be increased in membership to twenty-one; that it have power to confer with a committee from the Cumberland Church; that it find what details must be worked out to consummate the union, and that a report be made to the General Assembly next year.

"This committee is to consider the corporate and legal rights of both general assemblies. The purpose is to keep the consolidation within legal limits, that all civil suits and injunctions may be avoided."

THE RELIGIONS OF NEW YORK.

A journal styled Federation has gathered statistics of religious conditions in New York City. Its conclusion is that "the greatest home missionary field in the United States is New York City, and the sooner the churches realize it the better it will be for our city and our land." The Sun, reviewing the report, says:

"At present the aggregate of the distinctively Christian population of the town is only two-fifths of the whole. This includes the whole of the Roman Catholic population and the total number of Protestant communicants. Besides these the Federation estimates a total of about half a million Protestants who attend Church more or less regularly and more than a million Protestants who are 'churchless,' or outside of any religious faith.

"New York, therefore, can not now be called a Christian city. Jews and infidels and the religiously indifferent or unattached constitute a majority of the inhabitants. The Protestant percentage is becoming less, the vast preponderance of the additions to the population being of Roman Catholics and Jews. The total of Protestant communicants and church attendants, as estimated by the Federation, is only about as great as that of the Jews alone, and by 1910 it is likely to be much less. By that time there will be more Jews here than natives of native parentage. The Jewish population has increased from only about 3 per cent. of the whole in 1880 to nearly 20 per cent. in 1905."

NOMINAL CHRISTIANS DESCRIBED.

We hear boasts of the progress of Christianity in connection with the project of converting the world. We see the estimate of four hundred millions of Christians. It is well that we examine the following picture of some of this number--the great mass of them. We quote from the New York Herald a description of the emigrants now coming to our shores. Alas! the name Christian has come to be a byword by reason of the attempt to count large numbers, and to stimulate the hope that some day the heathen world will be converted to as good conditions as is Christendom now. Alas! Christendom is "Babylon" in God's esteem (Rev. 18:4) and really worse than heathendom--more excusable because of its grosser darkness, denser blindness. If the 400,000,000 of Christendom commit more and greater crimes and are every way more profane than the 1,100,000,000 heathen, which most needs converting?

The Herald says:

"They are barbarians most of them. Subtracting a certain small percentage of fairly intelligent--a percentage drawn for the most part from the better class of Scandinavians, Scotch, and Germans--the great residuum are to all appearances so densely ignorant, so utterly alien to all our preconceived notions of what constitutes civilization, that it is only with great difficulty that we force ourselves to remember that most of them have been born and bred in the very strongholds of Christendom."

REV. A. BEET, D.D.

Some time ago we called attention to Prof. Beet's acceptance of the Bible teaching of man's mortality: that eternal life is God's gift through Christ to those only who become his followers.

The following, clipped from the London Daily News explains the present situation. Prof. Beet's fidelity to the truth he has already seen has led him to renounce his honorable position and good salary for conscience' sake. May he be abundantly blessed and led into the still deeper truths now due to the household of faith. We quote as follows:

When a man loves truth better than dignities and emoluments, he is a man to be noted. Such a man is Dr. Agar Beet, Theological Professor at Richmond Wesleyan College, England. For eight years he has been under a cloud and an object of suspicion in certain Methodist circles on account of his Eschatological views. Under pressure he withdrew his book, "Last Things," from circulation, and gave reluctantly a promise not to issue another edition, "in order to avoid danger to the peace of the Church," and generally to keep silent on the dark question of the Doom of the Lost until the

Wesleyan Conference gave permission for the book to be published.

To an earnest seeker after truth the position became intolerable and impossible. It was not a matter of surprise that after the last Conference had refused to unseal his lips he promptly announced his intention to vacate his chair this year and claim freedom of thought and action. It was the only course possible. Better cease to be a Professor than be placed under an embargo of silence.

Rev. Dr. Beet said to a reporter:

"What has brought about this crisis is that I can no longer withhold from the world a book that has already brought light and comfort to many readers. Even in its present form

R3611 : page 244

it has lifted the gloom from many hearts. Not less than a hundred ministers and many laymen have thanked me for blessings received from its perusal. I owe it to the Church, to Christ, and to conscience to place the results of my study of this solemn subject in the hands of readers, many of whom are groping in darkness. The opinion of Methodists on the doom of the lost has completely changed during the last half century. They have discarded the traditional belief in the literalness of hell-fire and the eternity of future punishment, but they have been without guidance as to a positive article of faith to put in its place. This overthrow of the dogma has been carefully hidden. Godly ministers have nursed their doubts in silence, some under a sense of guilt for concealing their change of view, until the need for concealment has become to them a humiliating and intolerable bondage."

"What is your view, the view to which strong objection has been taken?"

"I hold that the New Testament represents Jesus Christ as declaring that for those who reject His Gospel there is nothing in the future for them but ruin, hopeless, utter, and final ruin, but he does not say implicitly what will become of the lost, or in what that final ruin consists. The references

R3611 : page 245

to the doom of the impenitent are too uncertain for us to dogmatise upon them. The traditional view is that those who reject Christ will think and feel for ever and will suffer endlessly. That dogma I reject unhesitatingly.

"That there are some passages in the Scriptures that seem to suggest conscious suffering I admit, but there are other passages which contradict that view, and in the absence of distinct and definite teaching on the subject why should we dogmatise? As to the natural immortality of the soul, that is not a Christian doctrine at all. It has been incorporated in Christian theology from the Platonic philosophers, but no proof of its truth is to be found in Scripture."

FATE OF THE THEOLOGICAL STUDENT

Rev. Robert Ker contributes the following to the Toronto Globe:--

On behalf of the modern apostasy known as "higher criticism," a plea is set up on the ground of liberty so-called. But there is no interference with anybody's liberty, that an ordinary mind can see, and the Bishops rightly say to those wonderfully learned men--professors in colleges and holders of Church endowments in various forms--there is a "wide open door" through which you can pass, and through which, as honorable men, you ought to go, and not stand on the manner of your going. We may say to those who take this consistent course that we shall be very sorry to see them go, particularly so, as they modestly tell us that they carry with them all the scholarship and enlightenment of the Church. But it can't be helped, and we shall struggle on in our own feeble way, wrestling with "the traditional view," while they, freed from its oppressive trammels, shall have added to their manifold gifts and graces the homely virtue of honesty. A man who can deliberately recite a creed without believing it, and draws pay for doing so, is as little worthy of respect as the man who forges a check, because they are both "getting money under false pretences."

The theological student, as matters are going, will soon be as extinct as the Dodo. And need we wonder at it? Let the Bible be the hodgepodge which these wonderfully learned people represent, a mass of fiction and folly, and every honest man will see just one of two courses open before him--either plain and unvarnished infidelity, or absorption into the Papal obedience. It is astonishing how men pledged to honor and honorable dealing can blind themselves to the position that they must of necessity occupy in the sight of honest men. And what is it all about? Who is the great high priest of the new cult? The higher criticism had its birth and growth in licentiousness and infidelity. Its ostentatious claim to unprecedented scholarship is now ridiculed as little more and nothing better than hyper-criticism.

But there is a side to this question which is less considered than it ought to be. I refer to the prevailing and widespread indifference of the laity. There was a time in the history of the Church when things were very different from what they are to-day. I think it was last Christmas a clergyman of the city of Montreal sent around a Christmas card to the members of his congregation, on which, instead of a quotation from Holy Scripture, he treated them to a quotation from Harnack. Next year it will likely be a quotation from Tom Paine, Bolingbroke or Voltaire. There's really no difference. But will it evoke any protest from the laity? Do they see that this new apostasy strikes at the root of revealed religion? Do they stop to think that this new "doctrine of devils" leaves them without Christ and without God in the world? "How sweet the name of Jesus sounds," has no music for the man who has no faith in the resurrection or whose views respecting it, as a college professor avowed, were in a state of suspense. It is God-dishonoring to have such men in our pulpits leading men and women into the deeper condemnation.

Then what are we to say about the colossal folly of the men who, having eliminated the incarnation and the resurrection, talk about "a revival of religion?" Better far to call things by their proper name and pray for a revival of Paganism and the re-introduction of its licentious worship.

We are reproducing with extraordinary exactitude the conditions that prevailed in ancient Rome before she sank into the pit of her own digging. It behooves those who are sincerely on the Lord's side in these days of alarming apostasy to stand fast in the faith.

===================

R3611 : page 245

CONVENTION OF THE JOYFUL PEOPLE

BLESSED are the people who do know the joyful sound." (Psa. 89:15.) No Convention yet held by us better illustrated this text than the Niagara Convention. It was a joyful meeting of happy people. Not merely did the association conduce to happiness, but nearly all in attendance were happy before they came, and merely increased their joys by their fellowship there with the Lord and with one another.

The Boston railway agent remarked to the Brother who secured the arrangements for the sixty brethren and sisters from that quarter,--"You all seem to be anticipating a good time. Every face is happy--not a frown, not a vexed or cross word." He was the more surprised because the people were of no sect or party--merely Christians--and enroute for a Bible Students' Convention. He became interested in "the happy people," and says he wants to read "DAWN" to find the secret. A similar experience attended another party.

The watchman at the Conservatory had not expected arrivals before 10 a.m. Sunday and refused to open the building, but finally did open it, inquiring, "What is it that makes you all so happy?" He was informed that the people were happy because they loved and trusted the Lord and his Word. He thought he would attend some of the meetings and learn why those people were so happy in coming long distances at their own expense. He attended, declared it was a different gospel from any he ever before heard, and got the DAWN to study further.

The janitor of the building not only noted the joy of the Lord in the faces and conversation, but remarked also that this was the only Convention ever held in the Conservatory, attended by men, that did not litter the carpets, etc., with cigar ashes and stumps and tobacco quids. A number of the employes, we learn, are now reading DAWN as a result of their having read the "living epistles" of the Lord's "people who do know the joyful sound."

THE CITY, THE AUDITORIUM, THE PEOPLE

Niagara Falls, N.Y., is a quiet, clean and beautiful city, all that could be desired. Its citizens let us alone, and we let them alone; except that the 1,100 conveners got their lodgings with them at not unreasonable rates. We did not advertise this Convention to the public, preferring to have it chiefly a gathering of those already deeply interested in Present Truth. No doubt this contributed to the general sentiment that this was the best Convention yet held under our Society's auspices. Hereafter we prefer to follow this plan in respect to the

R3611 : page 246

"General Convention" (except perhaps one discourse for the public) leaving to the "One Day Conventions" more particular appeals to the local public.

The Natural Food Co., manufacturers of "Shredded Wheat Biscuit," granted us the free use of the fine auditorium in their extensive buildings. It was scrupulously clean, well lighted, well ventilated and seats 1,000 persons. It was more than full on two occasions, on Sunday. The Convention voted its thanks to the management and their courteous employes.

EAST, WEST, NORTH AND SOUTH

Some in attendance came long distances--two from Florida, one from Tennessee, some from Nebraska, but the majority, of course, from the more central districts. Boston, Chicago and Allegheny churches seem to have been most liberally represented--about 60 from each.

From the opening of the Convention to its close the keynote was loving gratitude to God and love and sympathy to the brethren and the entire groaning creation. About a dozen brethren took part in the public

R3612 : page 246

services. More than a dozen others present would have been quite competent for service had there been opportunity for them. No doubt the discourses did good by stimulating faith and zeal, but after all the great feature of the Convention surely was the heart-fellowship of the occasion. No earthly family-reunion compared with the gathering of the Lord's family and their loving interest in each other's welfare. Introductions were not waited for--each knew the other's heart and soon reached it.

Ninety-four brethren and sisters symbolized their consecration as being "even unto death." It was a beautiful and solemn witnessing. The pastor of the

Baptist Church, which so kindly granted us the free use of their baptistry, was present at the service, we learn, and is now reading DAWN. An Episcopal minister and his wife, also a Baptist minister and his wife, were conventioners with us, having come considerable distances. We believe they were favorably impressed and blessed. We hope to hear from them further, ere long.

THE ABSENT ONES REMEMBERED

We reminded the dear friends that we surely had the prayers and blessed wishes of others of "the happy people," "the Truth people," all over the world, thousands of whom would have been with us had the Lord's providence permitted. We remembered you all earnestly in our prayers that the Lord would compensate your unwilling absence by pouring upon you a portion of our blessing; and we exhorted all of the dear friends present to endeavor to carry back to their homes some of the precious words and experiences of the Convention. We doubt not some of them will talk about their experiences for a year to come.

===================

R3612 : page 246

"THE CHURCH OF TODAY."

BY REV. JOSEPH A. SEISS, D.D., LATE
LUTHERAN MINISTER IN PHILADELPHIA, PA.

THERE is nothing in the history of the world hitherto, and especially nothing in the present status of its affairs, to favor the doctrine of our Modern Millennialists, or to make us think it likely, if at all possible, that the Church in this dispensation, by any human activities or improvements, will ever be able to bring about a condition of universal conversion, righteousness and peace, such as some say will and must come "before" Christ comes. As no preaching of the Gospel, or efforts of evangelical workers, the holiest and most efficient in all these many centuries, have succeeded in making converts and saints of the entire population of any city or locality on this earth, it would seem to be sheer folly to expect these agencies and endeavors to do for the whole earth what they have never done for any part of it, however small. In all the ages... whithersoever it has come it has taken out a people for the Lord, who will live and shine with him in immortal glory...whilst...the majority have everywhere been on the outside...and how can we suppose that it will ever be different in the present order of things? And when we examine the condition in which nearly two thousand years of the Gospel have left the most favored nations, not to speak of the regions beyond, we look in vain for solid evidences that another two thousand years of the same would bring the world any nearer the fancied Millennial state [before Christ comes] than Christendom is at present.... Some hold up their hands in holy horror at the idea that "Christendom," as it now exists--"this chaos of intermingled divisions, antagonistic communions and interminable contentions, jealousies and strifes"--is to remain. They cannot think that the Greek Church, the Papal Church, the disagreeing Protestant churches, together with the many sects and heretical coteries which "disgrace" the Christian profession, are to continue to the end of time.

But this state of things is exactly what has developed under "eighteen hundred years of the Gospel proclamations," and what has been is that which shall be, unless radical changes come, by the intervention of some new power and method of administration, such as the coming again of the Lord Jesus to judge and rectify will bring....

When we look at the evils and the tares that have all the while been growing, at the sad estate into which "Christendom has been brought" by the spirit of sect, human ambition, self-seeking hypocrisy, unbelief, misbelief and the super-exaltation of humanitarian goodishness, "which makes nought of doctrine," it seems next thing to absurdity to say that "this" is the instrument and agency to convert "the world" to truth and genuine godliness.

People say, "Oh, yes; but only set the Church aright. Put it to work to do as it should; bring it up to what it 'ought to be' in enterprise and liberality, and there

R3612 : page 247

can be no question that it will soon conquer and sway the world to Christ and salvation." Be it so; but who is to convert Christendom and put it in condition to convert the world? Reform, Reform! That is the watchword. The whole Church and the whole earth are full of reformers laboring at reforms. But the sad fact remains: "That which is crooked, cannot be made straight; and that which is wanting cannot be numbered," while the doctoring is often worse than the disease.... To convert the world there must first be a conversion of the Church, and that can never be until Christ the Judge shall come.

Yet another thing to be noted in connection with our subject, is the character of the times in which we live. The Scriptures abound in allusions to the moral aspect of the world in its "last" period--the period bordering on the time when Christ shall come with power and great glory, and everywhere those times are represented as full of unbelief, lawlessness, outbreaking sin, rampant lust, blasphemous mockery, and reviling of sacred things,--a very carnival of bad passions and

God-defiant crimes.

The question, therefore, arises, whether our times are not of the character thus divinely described and fore-intimated....Have "we" not withal fallen upon a time of extraordinary degeneracy and wickedness? Has there not come a grievous falling away from the faith, a giving of heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies? Have not people become lovers of self, lovers of money, boastful, haughty, railers, disobedient to law and rightful authority, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, "holding certain forms of godliness," but failing to show the power of godliness in their lives? Have "we" not plentiful examples of those mockers who were to come, walking after their own lusts and likes, and saying "Where is the promise of his coming?" [Parousia, presence, Diaglott translation.]

Think of the startling multiplication of divorces, the breaking down of the sacredness of marriage, the shameless prevalence of licentiousness, and the commonness of infanticide, and secret bloodguiltiness of which physicians tell. Note the growing indifference to the solemnity of oaths, to sacred promises, to moral obligations, to the laws of God, and to all holy things. Observe the rapid accumulations of colossal robberies, swindles, defalcations, embezzlements, rascalities and false dealings, which disgrace our civilization, much of it also in high places, by people of social rank, education and refinement. Estimate the increasing killings, murders, incendiarisms and lawless and malicious misdoings of men and women, and the trampling under foot of right and justice in political, commercial and banking circles.

Observe the awful increase of suicides, which, within the past few years, have exceeded the number of 200,000 per annum! Lusts and crimes and fiendish passions seem to have reached flood tide, blossoming like trees in springtime, filling our "daily journals with their stench," and yet, treated and familiarly talked of as ordinary and trivial things! And when we consider that all this is within the realm of so-called Christendom, we may well wonder that we should have Christian people singing over it, and telling us that we are on the march to a glorious Millennium [before Christ comes]. What this state of things betokens is not Millennial Glory, but "the day of Judgment, on the margin of which the world of to-day is reading."...

The question whether there is to be a glorious Millennium on this earth before the return of Christ is not to be decided by what is most agreeable to our reason and fancy, nor yet by what we imagine the most effective to stir zeal in effort to benefit the world lying in sin, but by what the Word of God says.

What does not accord with the Word must go under, without regard to human likes, reasonings or opinions. ...That many good and sensible people have need to examine the question with more thoroughness than they yet have done, is abundantly evident; and that what we have thus written may help some to right conclusions, is our earnest wish....Nor can we leave the subject without solemnly laying it on the consciences of all whom we can reach, not to rest satisfied with notions which flatter and please a rationalistic fancy, but which they have never critically examined; and to beware of giving sanction to a modern popular persuasion, which they may find without just foundation in Scripture....

It is indeed a fact for all to consider, that the side which we take on the question will and must make serious difference in the whole system of our theological thinking. There is scarcely a doctrine which is not

more or less affected by the ground we take upon this question. Our decision will and must affect our views of the Resurrection--of the Kingdom of God--of the Second Coming itself--of the Nature and Purpose of the Present Dispensation--particularly of the Judgment, and what is to come after it, and the whole condition and life of the finally redeemed....

And it will and must make or unmake to us many most pregnant passages of Holy Writ, rendering them grandly luminous, or sealing them as meaningless and uncertain--mere riddles for interpreters to guess at, without agreement as to their clear and certain import.

A decision so far-reaching and momentous in its consequences and effects cannot safely be treated with indifference, and certainly demands a very serious, candid and thorough examination, that the conclusion may be one solidly founded in the revelations given us in the sacred Scriptures.

For our part we are deeply convinced and satisfied that the doctrine of a glorious Millennium of Christianity triumphant throughout all the world before Christ comes, is "groundless" and damaging to the cause it would promote.

====================

NOT HOLDING THE HEAD.

--COLOSSIANS 2:18.--

THE APOSTLE warns us all against a wrong attitude which at all times has more or less threatened the body of Christ, in its larger gatherings as well as in its little handfuls;--he warns us against the danger of looking too much to ourselves or to other men in the Church and not enough toward the Lord, who is indeed "the Head of the Church, which is his body." Some members he represents as taking a head position, forgetful of the fact that "one is the Head of the Church, even Christ," and inclined in consequence of this forgetfulness to think too highly of themselves, to imagine that the whole weight and importance of the Lord's cause devolves upon them, and to assume too much leadership.

The Apostle warns other less prominent members of the Church against a recognition and support of such a wrong position, assuring them that their condescension is extreme, prejudicial to themselves and to the interests they would serve; that the angels, that is the messengers, the representatives of the Church (Rev. 1:20; 2:1) are not to be worshipped, though they are to be highly esteemed in proportion to their faithfulness, good works and humility. He warns other members that such a humiliation as would ignore themselves entirely and cast all the weight and responsibility and influence upon these angels or elders would be improper, would indicate an unfaithfulness to Christ and a failure to rightly appreciate his arrangements.

DANGERS IN OPPOSITE EXTREMES.

Thus, reproving two classes because of taking opposite extremes, the Apostle proceeds to explain that the difficulty with both parties is a failure to hold the Head in proper esteem--Christ, the only true Head of the Church. Whether by exalting ourselves, usurping our Lord's place in the Church, and ignoring his words and arrangements and being puffed up as his servants, or whether on the other hand quietly submitting to such things and doing reverence to those who usurp the Lord's place in his body, in either case the difficulty is the same--a failure to rightly recognize the true Head.

If we accept the fact that Christ is the Head of the Church, let us rest every argument on that basis; let us not feel for a moment that everything will go to pieces unless we steady the ark--that we are main spokes in the divine program in any little quarter of Zion. (1 Chron. 13:10.) All such self-conceited ideas are traitorous as respects the Captain of our Salvation, for he has told us--and we believe his word--"Without me ye can do nothing." Every member of the body of Christ, whom the Lord has in any sense of the word set in the Church to serve his cause, should realize that he is not at all essential to the development of the divine plan, that it is favor pure and simple that he has been granted a share in connection with it, that his blessings day by day more than compensate any little service and sacrifice he may be able to render. So far from feeling heady he should feel humbled by the thought that he is permitted to have any part in the great plan of God as a servant amongst his brethren, and he should realize distinctly that, so surely as the Lord is the Head of his Church, any who cease to occupy positions of trust in a humble manner will be debased, will lose the privileges and opportunities, perhaps with injury to themselves and to others.

Those humble brothers and sisters who quietly permit a brother to exalt himself amongst them and to speak of the gathering, large or small, as "my Church," "my followers," etc., are not only doing the brother an injury and encouraging him in a wrong course, but they are disloyal to the real Head of the Church. He who submits to such conditions and language demonstrates that he does not properly appreciate "the liberty wherewith Christ makes free"--demonstrates either that he is but a "babe in Christ" or that he has gone to sleep as respects a proper watchfulness for the honor of the Church and of the Head of the Church. It matters not that such things can be explained away as not having meant anything serious. The fact is that such language and claims indicate that something serious has already taken place, for no truly humble Elder of the Church of Christ, loyal to the Head, would think of speaking of himself as instead of the Head of the Church, nor think of speaking of the Lord's people as his Church.

Such public offenses should be publicly apologized for, otherwise such leaders should be relegated to the back seats. No matter if they had all the oratory imaginable, no matter if none of the others had any talent for public service. The poorest and weakest and most insignificant member of the body is, in the Lord's estimation, better qualified to teach than is one who vaunteth and puffeth up himself and affects to take in the Church the position of the Head. Mark the Apostle's words, "Vainly puffed up by his fleshly mind and not holding fast the Head, from whom all the body being supplied and knit together through the joints and bands, increaseth with the increase of God."--Col. 2:19.

SELF FIRST, GOD SECOND.

In 2 Timothy 2:3 the Apostle assures us that,
In the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents [and higher authority in general], unthankful, unholy...traducers, heady, high-minded...having a form of godliness, but ignoring the power thereof.

This picture certainly fits well to our day throughout nominal Christendom, and it is not strange therefore that something of the same general spirit at times seeks to invade the camp of the saints--the little companies of the consecrated who are striving to be overcomers of the world and its spirit. The fact that the Apostle writes thus forcefully on this question does not prove any lack of sympathy on his part, and assuredly our reference to his words indicate no lack of sympathy on our part.

R3613 : page 249

But the trouble is a grievous one and especially injurious to the brethren who may yield to such headiness: nothing is surer to sap spiritual vitality and to lead us into darkness, both doctrinal and spiritual.

On the contrary the Apostle James warns us against this danger which besets the more talented of the Lord's people. He writes, Be not many of you teachers, brethren, knowing that a man shall receive the stronger testings. (Jas. 3:1.) It is because of our love for the brethren, because of our high esteem for them, and because we appreciate their services and desire that they may be continued in the service of the Lord, not only now but also in the everlasting future, that we feel it necessary to press this point, not personally, not individually, but generally.

We urge upon all whom the Lord hath set in the body, either in a humble position or in a conspicuous place, that the Apostle's words be remembered--that as our Lord humbled himself and was subsequently exalted, it demonstrates a principle at work in the Father's program under which all of his Royal Priesthood must humble themselves if they would in due time be exalted; also the Apostle's concluding argument is, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Now is not the proper time for exaltation; to elevate ourselves or others under present conditions is to incur the greater danger of a fall. Hence all who are earnest and of humble heart should both watch and pray lest they enter into temptation along this line, which from the very beginning of the Gospel age has been the most serious stumbling block in the pathway of this class. We remember that it was amongst the apostles themselves that the argument took place as to which would be greatest in the Kingdom. Let us also remember our Lord's words of reproof to them, "Except ye humble yourselves and become as little children ye can in no wise enter into the Kingdom."

ONLY THE HUMBLE ARE SAFE

Thus our Lord marks humility as one of the prime essentials of a place in the Kingdom. And we can see the importance, the reason for this. To exalt to the glory, honor and immortality of the Kingdom and divine

R3614 : page 249

nature one who had not thoroughly demonstrated his humility of spirit would be to place him in a position where he might become another Satan, another adversary, who in time under one delusion or another might wish to divide the divine honors even beyond the munificence of our heavenly Father's provision for all those who are truly his consecrated ones.

It will not be very long, dear brethren--let us have patience. Let us have faith, too, not be doubters. Much of the endeavor to grasp and wield authority in the Church is at first undertaken with the best of intentions, with the desire to do and be in the highest interests of the Church. In such cases faith is not strong enough to realize how unnecessary we are to the divine plan and how able the Lord is to overrule every incident and circumstance according to the divine will. More faith in the Lord's power to regulate the affairs of the Church will counteract largely the efforts of some of his people to run the Church's interests along lines of their own wisdom and ability. Let us remember that he is able, he is willing, to work all things according to the counsel of his own will. Let us remember that our highest place is lying low, that the greatest mastery is self-mastery, and that whatever success we might have in usurping the place and authority of our Lord and his Word would undoubtedly react unfavorably to us in the end. Hence in self-preservation as well as in the interest of the Church and in honor of the Lord, we need to keep self under. Let us remember the words of the poet and apply them daily:

"O! to be nothing, nothing,
  Painful the humbling may be;
Yet low in the dust I'd lay me
  That the world my Savior might see.
Rather be nothing, nothing--
  To him let their voices be raised;
He is the fountain of blessing,
  Yes, worthy is he to be praised."

Let us keep ever in memory the Apostle's example and words: "We preach not ourselves, but Christ Jesus our Lord, and ourselves your servants for Jesus' sake." 2 Cor. 4:5.

===================

R3614 : page 249

BURNING THE WORD OF GOD.

--JEREMIAH 36:21-32.--AUGUST 20.--

Golden Text:--"Amend your ways and your doings, and obey the voice of the Lord your God."--Jer. 26:13.

KING JOSIAH, of our last lesson, dying in battle, made no arrangement respecting his successor on the throne, and the elders of the people chose his youngest son to be the king of Judah. The king of Egypt, on his victorious return from war with Assyria, exercised a suzerainty over the kingdom of Judah, and took the king a prisoner to Egypt, and exalted to the throne his eldest brother, Jehoiakim, who proved to be a thoroughly bold and bad man. Under his guidance of the kingdom evil of every kind seemed to prosper, and the good reforms instituted by his father gave way to fresh idolatry.

This was at the time when Jeremiah was one of the principal prophets in the land, who had been hindered for some time from prophesying publicly, but under the Lord's guidance he wrote out his prophecy respecting the coming judgments and chastisements upon the people of Judea, his scribe being Baruch. When it was finished it was read before certain prominent people of Jerusalem, and so deeply impressed them that they desired that the

matter should be brought to the king's attention. Apparently they were friendly to the prophet and the scribe, and suggested the necessity for their concealment, lest the king should be angry with the prophecy and should seek to do them injury. King Jehoiakim, not satisfied with the general report given him respecting Jeremiah's prophecy, demanded to see the document itself, and had his own scribe read it before him. The king was unmoved by the message, and after hearing the contents of three of the columns of the manuscript he took his scribe's penknife and cut them off and cast them into the fire before him, and so he continued to do with the remainder until the entire manuscript was read and destroyed. Thus he emphasized his determination to take no counsel from the Lord, or we might say that he evidenced his lack of faith in the Lord and his disregard for his Word.

THE BOOK OF JEREMIAH.

The king ordered the arrest of Jeremiah and his scribe, but, in harmony with the Lord's providences, they had already secreted themselves and were not found. In their seclusion they learned of the destruction of the manuscript, and prepared another statement of the prophecy, which we are informed had certain further additions, and this constitutes the book of Jeremiah as found in our Bibles. This gives us a little view of the manner in which the Bible came into existence piece by piece under the Lord's supervision.
Doubtless the first manuscript delivered to the king was more particularly in respect to his own time and affairs. This served its purpose, and then the larger and fuller book of Jeremiah's prophecy, as we now have it, was prepared--not especially for the people of that time, but, as the Apostle Peter points out, it was designed for the instruction and edification of the Gospel Church. (Rom. 15:4; 1 Pet. 1:12.) Even those things which were applicable

in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon were, as we have seen, of two-fold significance--applying not only to the literal Babylon of that time but also to the mystic Babylon of this Gospel age.

The Lord declares, "My Word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." (Isa. 55:11.) We see this not only in the narrative foregoing--that the Lord's plans were not frustrated by the king--but we see it also in all the various steps of the Lord's providences in connection with the giving to us of his Word. Much of that Word for centuries has seemed dark and meaningless to the Lord's people, but in the light of the Millennial dawn it is becoming luminous. Not that we should consider that every little item and detail of the prophecies of old would contain great value and great instruction, for this we do not find. Our understanding is that the pearls of truth are scattered throughout the Word, here a little and there a little, and that in this manner our Lord has hidden the beauties of his plan from the casual reader, while his Spirit draws the attention of the New Creation to these pearls of thought so valuable to us in our spiritual upbuilding, in giving us knowledge of the divine plan. It is with this as with everything in nature: diamonds are not found in a heap together, but scattered here and there in the peculiar soil in which they are secreted. Gold is not found in large blocks, but usually in very minute grains intermingled with tons of sand and dirt and rocks. In the wheat field there is a much larger bulk of straw and of chaff than of clean grain.

We have doubtless all noticed this in the quotations made in the New Testament from the prophecies of the Old Testament, that only a fragment here and there is quoted and applied. We have all doubtless noted also that frequently the context seems very irrelevant, without connection with the part quoted. In other words, the Lord and the apostles selected for our nourishment the grains of wheat without specially referring to the chaff and straw of the connections. And so at the present time, as the Spirit of the Lord opens the Old Testament before his people more and more, and we see in it wonderful things, we need not expect to find every item and every verse of every chapter full of meaning and spiritual nourishment. We must expect that a considerable portion of it will be like the straw and the chaff, not suited to our spiritual nourishment though necessary to the presentation of the meat in due season--necessary and proper in connection with the giving of the same, while at the same time hiding it from the world in general, especially until the due time. Thus the chaff hides the grain.

Our figure is still more complete when we remember that even if we have found the grain it needs a certain preparation of grinding or bruising, etc., before it is ready for our nourishment. So even after we have separated wheat from chaff, spiritual things pertaining to our time from other features pertaining to the time in which the Scriptures were written, we still require the assistances of the holy Spirit and agencies used of the Lord for the grinding and preparation of the meat in due season. By whatever means it is provided it is necessarily of the Lord's provision, and to him we render the thanks and praises and appreciation for all that has been done under the various instrumentalities of the Lord, the apostles and others.

FIGHTING AGAINST GOD.

As Jehoiakim found it in the end vain to fight against God, and that burning the words of Jeremiah did not destroy nor render null and void his prophecy, so others are finding the matter to this day. Roman Catholics have apparently long been opponents of the Word of God, the Bible, and under their direction considerable Bible burning has been done. History tells us that the first edition of Tyndale's translation of the New Testament was bought up in the book-stores of London, etc., and burned. Indeed in very recent years we have heard of similar proceedings in Spain and less than three years ago in Brazil. The Bible may be set down as the strongest foe of ignorance, superstition and

R3615 : page 251

every wrong doing: it is no wonder, therefore, that many hate the book.

It would not do for Roman Catholics to ignore the Bible altogether, since in considerable measure their religious system is based upon its teachings; hence they have from time to time issued various editions of the Bible, various translations, though none of these were ever issued by the authority of the Roman Catholic Church as a whole, but merely by local Bishops. It would not be claimed by any that there is a wide discrepancy between the teachings of the popular Douay edition of the Bible used by Roman Catholics and the common English version of the same books. The Catholic version is supplied with elaborate notes on the Scriptures, supposed to safeguard the latter from heresies, while the Protestant version is usually published without note or comment except the marginal readings respecting the translation.

In our day a peculiar anomaly is presented: the Roman Catholic Church, which through her popes has denounced Bible Societies as being of the devil, has within the last few years through its councils at Baltimore, and also more recently through the pope's encyclical letter to the bishops of America, advocated the reading of the Scriptures by its people, and urged that the priesthood shall encourage this reading. Probably this is merely for effect, merely to counteract the past tendencies of the Church, and to seem to imply that papacy is loyal to the Scriptures. As a matter of fact Roman Catholics tell us that the priests do not urge the reading of the Scriptures, but when inquired of on the subject treat the matter lightly and rather discourage it. Of course only a Douay version is permitted at all, and it only to the educated, whom it would be unwise to refuse. Furthermore, the price of the Catholic edition is rather prohibitive so far as the poor are concerned.

THE BIBLE-BURNING SPIRIT.

Those whose eyes of understanding are open have doubtless noticed a peculiar change of sentiment amongst Protestants respecting the Bible. The division is into three main classes: one repudiates the Bible except as a work of literature. These are known as higher critics, who consider their own judgments respecting all Biblical matters to be far superior to the opinions and testimonies of the Lord, the apostles and the prophecies. Egotistical and self-confident, they assume to be much wiser than is written, yet hold that it is not well to break entirely with the Bible because it still has a considerable hold upon many good people, and by rejecting it in toto they would not only lose the respect of these good people but also lose their support. The second class still holds to the Bible as a fetich, a charm, a book of good luck, which they like to have upon their parlor tables and without which in the house they would not feel entirely safe; they regard it as the Word of God, but do not understand it themselves nor do they believe that others understand it. They have a special interest in and regard for Churchianity, especially for the branch of it to which they have given adherence, and they somehow realize that an investigation of the Bible might undermine the influence of Churchianity and make its students independent of those systems of man which have grown so grandly influential in social and financial circles. These would not burn the Bible itself, but would be in full sympathy with the burning of MILLENNIAL DAWN or any other book which would remove the dust and smoke of superstition from the Word of God and let its true light and beauty shine forth. They would not hesitate to burn these, because they feel instinctively that such a shining forth of the Word of God means a proportionate decline in the luster of their earthly systems of Churchianity.

Thus do we account for the burning of the WATCH TOWER publications. In one or two cases the burning was done in public; in many instances, on the advice of this class of people, timid ones of the Lord's sheep have burned their books privately. One sister who attended a Canadian Convention not long since, as she shook hands with the Editor remarked: "Brother Russell, the Lord in his providence sent me MILLENNIAL DAWN several years ago, but I hearkened to the voice of those whom I supposed to be my religious superiors and proper Christian guides and I burned the book. Still gracious to me, the Lord sent me another copy: again I listened to the voices of darkness and burned the book. The Lord in great mercy sent me a third copy, and this time I was ready for it--it burned me; it has set me free, and I am here to-day rejoicing in the favor of God and in the light upon his Word." Her husband at her side spoke up, saying, "Yes, and it has burned me, too,"--burned the old self-will and sectarianism and opposition to the Way, the Truth and the Life, which God has revealed to us through his Word, to which Jesus and his redemptive work are the key.

Let us, dear friends, realize more and more that we cannot turn aside the divine plan by our puny oppositions if we were so disposed, and let us get into such heart harmony with the Lord, let us exercise such faith toward him, that nothing will be farther from our thoughts than to substitute a plan of our own for his, or in any wise to alter, change, or amend the gracious plan which, rightly seen, includes all the lengths and breadths and heights and depths of love and wisdom divine. Let us not fight against God, and be overwhelmed and suffer loss of position if not loss of life eternal. Let us on the contrary receive the great blessing which comes to all those who are children of the light, who receive it into good and honest hearts, and who rejoice in it.

THE GREATEST OF BOOKS.

Many of the world's best and noblest characters have acknowledged the grandeur of God's Book, even those who, like Presidents Lincoln and Grant, were not themselves professedly consecrated Christians. We are all familiar with General Grant's declaration that he esteemed the Bible to be the corner-stone of the liberties enjoyed in the United States. President Lincoln said,

R3615 : page 252

"Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man." Coleridge said, "The words of the Bible find me at greater depths of my being than all other books put together." John Ruskin said, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart." Huxley, the agnostic scientist, declared, "The Bible has been the Magna Charta of the poor and the distressed." Gladstone declared, "What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply?" President Roosevelt said, recently, "If we read the Bible right, we read a book which teaches us to try to make things better in this world."

These testimonies come to us from the outside rather than from the inside--mainly from those who understood very little of the true Divine Plan of the Ages. How much deeper and more meaningful is the testimony of our hearts to the value of this book as we come, step by step, to a proper appreciation of the glorious and wonderful words of life which it contains and the true meaning of its exceeding great and precious promises, by which in the Lord's plan it is designed that a little flock may become partakers of the divine nature and be prepared to be the Lord's instruments for the blessing eventually of all the families of the earth.

THE BIBLE INDESTRUCTIBLE.

In an early edition of Wyclif's Bible there was a frontispiece representing a fire of true Christianity against which its enemies, Satan, the pope, and infidelity, were blowing with all their might, trying to put it out; but the more they put themselves out of breath the more brightly did the fire burn. This is still true. The enemies of the Lord's Word, whether great or small, those who are doing their utmost against the spread of the Truth and to oppose the Helps for Bible Study which the Lord is now sending forth, are really in some respects at least spreading the flame of the Truth. We may be sure that eventually the object, the purpose, of the divine Word will be accomplished--the elect Church will be called, schooled, prepared for the Kingdom and gathered into it to do the work promised, the blessing of all the families of the earth.

As illustrating that the Bible has stood the test of time where other books have failed, we note the fact that while other books have no particular opposition, no attempts having been made to destroy them, nevertheless they sink out of sight--while the Bible, with all the opposition which has been brought against it for centuries, is more widely circulated to-day than ever. It is estimated that "there are more than a million volumes in the imperial library at Paris gathered in since the fourteenth century; yet of this immense catalogue, 700,000 are out of print....Mere fragments of all the literary wealth of Greece and Rome have made their way down the centuries, while the riches of Solomon and David and Moses, prophets, scribes, have held their steady place." "Not a manuscript of the classics is a thousand years old, but at least fifty manuscripts of the Greek New Testament are more than one thousand years old."

Our experiences in the study of the Word in this harvest time, the new beauties and rich depths of the divine wisdom, love and power which our wondering hearts behold, are illustrated well by the experiences of the French electrician, Ampere. He was shortsighted without being aware of it. When he became conscious of his defect of vision, through the casual use of a friend's eye-glasses, he burst into tears as he realized how much he had missed throughout his life of the wonderful beauty of the world around him.

===================

R3616 : page 252

PERSECUTED FOR RIGHTEOUSNESS' SAKE.

--JEREMIAH 38:1-13.--AUGUST 27.--

Golden Text:--"Blessed are they who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven."--Matt. 5:10.

INCIDENTS of our last lesson--the writing of his prophecy, etc.--brought the Prophet Jeremiah into special prominence. Our present lesson finds him in the reign of Zedekiah, the last king of the house of David to sit upon the throne: the one of whom it is written, "O thou profane and wicked prince of Israel, whose time is come, when iniquity shall have an end. Thus said the Lord God: Remove the diadem, and take off the crown....I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it unto him."--Ezek. 21:25,26.

How accurately this prophecy has been fulfilled! With the captivity of Zedekiah the Kingdom of David was overturned but not destroyed. To all human appearances it has been destroyed, for no heir of his has occupied the throne of Israel from Zedekiah's day to the present time--over twenty-five hundred years. If Israel were to-day exalted to place and power in the world, and desired to re-establish the kingdom of David, no Jew could prove his title to the throne as being of the lineage of David. All such records have long been lost. There is just one who could claim title to that throne, namely, he who was the man Christ Jesus. Born of Mary, he was of the seed of David, and adopted by Joseph who was of the same stock. Although he surrendered his life as a ransom for sinners, he was and still is heir of all the promises made to Abraham and to David, and soon, according to the Scriptures, will take to himself his power and great glory and reign as the antitypical David upon the throne of the Kingdom of the Lord, to bless Israel and every nation, people and tongue.

R3616 : page 253

The long interregnum of 2520 years, the "seven times" of Israel's disfavor and of Gentile rule, will soon be complete and usher in the glories of the Kingdom of God. The overturning of the diadem was not to be perpetual, but "until he come whose right it is." This was not completely fulfilled in our Lord Jesus at his first advent. True, he came to be a King, but the great Prophet, Priest and King of the divine plan was not the man Christ Jesus, but the glorified Christ--Jesus the Head, and the Church, the members of his body. He whose right it is by divine sanction is selecting from amongst his brethren a little flock to be his associates, and this Gospel age is the period of their testing and development.

THE REMOVAL OF THE DIADEM.

The captivity of Judah was in two sections: the first included Daniel and others with the King Jehoiakim. The king of Babylon left Zedekiah in control as his vassal under tribute, but on account of the latter's treachery and league with Egypt, the Babylonian army came again against Jerusalem and besieged it. Famine and pestilence resulted, and ultimately the city of Jerusalem was captured and utterly destroyed, and King Zedekiah, with his eyes put out, was taken a prisoner to Babylon, with all the people except a few of the very poorest and least competent. Jeremiah, given his liberty, chose to remain with the poor of the land who subsequently went down into Egypt, so that Jerusalem and the country round about lay desolate without inhabitant for seventy years, according to the word of the Lord at the mouth of Jeremiah.--2 Chron. 36:21.

OBEYING GOD, OPPOSED BY MAN.

Our lesson particularly relates to the period at the beginning of the siege of Jerusalem by Nebuchadnezzar's army. Jeremiah had prophesied the success of the enemy and recommended the Israelites to surrender speedily and save themselves from the great trouble, famine, etc., which otherwise would surely come upon them. He pointed out that their troubles were the result of disobedience to God, and that the proper course now was to repent and accept the situation and learn the lesson and profit thereby.

Certain princes of the kingdom soon learned of the prophesying and appealed to the king that it must be stopped, as it had a demoralizing effect upon the defenders in proportion as the prophecy was believed. They requested the death of Jeremiah, and the king responded that the matter should be in their hands. But perhaps fearful of the consequences of the act, or perhaps deterred by the Lord's providence, instead of putting Jeremiah to death they put him into a dungeon, which was probably a water cistern. Its bottom was foul with accumulated mud, and the prophet sank into this and would soon have perished of hunger had it not been for the interposition of a colored man, an Ethiopian eunuch, one of the king's servants, who appealed to the king against the injustice and was commissioned to take Jeremiah out from the dungeon or cistern by means of cords, his tender heartedness and care for the prophet being indicated also by his supplying cast-off rags to keep the ropes from cutting the prophet's body.

Surely we may conclude that this Ethiopian of kindly heart was used of the Lord in this emergency; that whilst the Lord could have delivered his prophet with equal facility in some other manner, he was pleased to use a person of kindly heart who was at hand. And yet we have people of sufficient intelligence to write books who claim that the "Negro is a Beast," and that he is everywhere condemned in the Scriptures. This Ethiopian evidently had a cleaner heart than the majority of the chief men in Israel--a heart much nearer to the divine likeness than theirs. Similarly, an Ethiopian eunuch, a Jewish proselyte, was amongst the first to be established and blessed with the Gospel, under the special providence of God, through the ministries of Philip.--Acts 8:27-38.

Jeremiah's experiences illustrated a general principle, namely, that where the will of God and the plans of man conflict, those who are faithful to God are likely to be in the minority and to be considered public enemies, because out of accord with those who are out of harmony with the Lord and his plan. It was this that brought upon Jeremiah his imprisonment, as it has brought upon the Lord's people of every age the frowns and opposition and persecution of those who are not the Lord's faithful people, of those who are not guided by the divine counsel, but are walking in their own ways under the leadership of the prince of this world.

"IN IGNORANCE YE DID IT."

Since Satan is still the prince of this world it is reasonable to suppose that those who are in accord with him to-day will be found similarly opposed to God, opposed to all who are loyal to the teachings of his Word. It is for this reason that the Scriptures assure us that we must expect to suffer now, to be misunderstood, misrepresented --"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world the world would love its own, but ye are not of the world, for I have chosen you out of the world."

Looking back all through the Gospel age, from the days of Jesus until now, we find that those who have been loyal and faithful to him in every time have been called upon to prove, to witness, to testify to their faithfulness to the Lord by the trials and difficulties which they would endure for his sake. And this expression, "for his sake," means much the same to-day as it did in the day of Jeremiah, namely, for the sake of the Word of the Lord. It was because Jeremiah was faithful to the Lord's message and the others unfaithful to it that they persecuted him. And this is still the case: the Word of the Lord is his representative in the world still. Our Lord places himself and his Word side by side when he said, "He who is ashamed of me and my Word, of him will I also be ashamed."

The test is upon us to-day as it has been upon the

R3616 : page 254

Lord's people in the past. Are we ashamed of him, of his message? All who are of the overcoming class, all who will constitute the "very elect," the "Kings and Priests unto God," all who will be associated with Jesus as overcomers of the world and his joint-heirs in the Kingdom will have these characteristics. They will be loyal to the message, not ashamed of it. The words of the Apostle well voice their sentiments, "I am not ashamed of the Gospel of Christ."

Not being ashamed of the Lord and his message implies that they will be faithful in the presentation of the same when convenient to themselves or when inconvenient. To the best of their knowledge and ability they will speak forth the words of truth and soberness--as wisely as possible, as inoffensively as possible, but they must speak. As the Apostle said, when forbidden to declare the good tidings, "We cannot but speak the things we have seen and heard."--Acts 4:20. But it is only those who have heard something and seen something who have any testimony to give; those who know nothing may as well keep quiet. Until by the Lord's grace the eyes of our understanding are opened, until we shall have seen something of his grace exhibited in his divine plan, we are not prepared, not qualified to tell others. We must first receive the living Bread before we can dispense it; we must first know the truth and be set free by it before we can become its bond servants, before it could be true of us as it was of the Apostle "Woe is me if I preach not the Gospel of Christ." That is to say, he would be unhappy if not permitted to tell the glorious message of God's redeeming love and mercy exhibited in his divine plan.

"GOD KINDLY VAILS OUR EYES."

As the poet has declared, "We know not what awaits us." That is, we know not with distinctness what to expect. In a general way we are informed by the Lord's Word that a great time of trouble is impending. It is not our duty to make this our central theme. Rather the good tidings of great joy which shall be unto all people, secured through the precious blood of Christ,

R3617 : page 254

is our central theme; and in connection with this is the proclamation of the terms and conditions upon which we hope to be accepted of the Father as joint-heirs with Christ--members of his body. Occasionally, and only occasionally, need we enter upon the role of Jeremiah to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, we may see it to be our duty to call attention to it more particularly, and to urge the people to take the course which would save them from the severity of that trouble--the course of harmony and accord with the Lord. When that time shall come such advice will doubtless run counter to the wishes and ambitions of some who will then be in power, and it may be that we shall be imprisoned or otherwise maltreated, after the example of Jeremiah. The Lord knoweth what is necessary for us to know. It is sufficient that we have the gracious promise that all things shall work together for good to those who love him, and that we should be able to trust him, come what may.

Our Golden Text is especially appropriate and should always be remembered, not only in severe persecutions but also in the lesser ones, when our names are cast out as evil, "when men shall separate you from their company," when they make all kinds of misrepresentations against you falsely because of your faithfulness to the Lord and to his Word and to the principles of righteousness. Then remember this Golden Text, and assure your heart in harmony with it and with other statements of the Lord's Word, that all these experiences of opposition the Lord is willing to overrule for your highest welfare, causing them to work out for you a far more exceeding and eternal weight of glory. All who will be of the Kingdom of heaven class must pass through some such experiences for the development and testing of their characters.

===================

R3617 : page 254

TWO INTERESTING QUESTIONS ANSWERED.

ABOUT HOLY THURSDAY

Question.--Your suggestion that we might celebrate our Lord's Last Supper on the Thursday nearest to present calculations pleased some of us, but we have heard nothing further. What is your thought?

Answer.--We have no thought of making any change in the method of calculating the Memorial date. There would always be some who would prefer the present method anyway, and we would needlessly endanger hurting their feelings; and there will be but few celebrations more if our expectations are happily realized.

We suggest to all the dear friends that the main thing to contend for is the annual celebration. We are not Jews bound by the Law nor are we bound by any word of the New Testament on the subject to an exact day and hour; but let us continue to celebrate our Memorial in harmony with the Jewish calendar, and when the date happens to fall on a Thursday we will merely have that much more complete a celebration. Still let us not forget that we must daily partake of the bread from heaven and drink of our Lord's cup to accomplish the real celebration.

ABOUT THE AMMUNITION.

Question.--We note marginal comments on the margin of this season's Volunteer matter. Whose comments are these supposed to be?

Answer.--We got the idea from a Colporteur who was laboriously writing such comments on all the tracts he distributed; because he found that they had the better attention. Assuming that all Volunteers would be glad to write such comments, we did it for them. We assumed also that Colporteurs going in every direction would like to be announced as coming, and therefore so stated. But by error the latter got P-- for Pilgrim instead of C-- for Colporteur.

===================

R3617 : page 255

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--

For some time I have intended writing you with respect to my recent experiences in re-reading DAWN. It has been my custom for several years past to devote my private study more especially to the TOWERS, but during this year I have been studying DAWN more closely and I can assure you I have been much surprised and chagrined, as well as edified by my reading. Although I have read Vol. I. probably six times, Vols. V. and VI. at least four times, yet I have been mortified to see how much I had forgotten. In fact many passages seemed entirely new, as though I had never seen them before. I fully realized the force of the Apostle's remarks about this "earthen vessel," and how "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or as the margin puts it, "run out as leaking vessels."--Heb. 2:1.

And that I am not alone in this experience of having let some of these things "slip," I was convinced by an incident which occurred in one of our congregations not long ago. A brother had preached a funeral sermon, and at the close of the service a sister came to him and said, "I wish my husband could have heard your remarks, they were fine." Several others made similar remarks, and were much surprised when the brother told them he had done "little more than read the few thoughts given by Bro. R. in Vol. VI."

My experience has led me to the determination that, by the Lord's grace, I will make it the rule of my life to read as many of the DAWNS every year as possible, more especially Vol. I., so that every detail of the "Divine Plan of the Ages" may be made more and more clear to my mind year by year, and kept so.

Praying the Lord's continued blessing upon your efforts to serve him and his people, I remain with Christian regards,

Yours in the love and service of the King,

G. W. S.--Pa.

DEAR BROTHER:--

I feel so thankful for the question lessons which we received in last number of TOWER that I thought I must write and tell you of it.

As our little company have chosen me for leader for several terms it seemed as though it was hard for me to work out a lesson where all could take active part, and, as you said in TOWER, either I did not have the time or the talent to do so, but now as these splendid questions came I quickly passed them around, and you do not know how glad I was yesterday when we had our meeting. Nearly everybody took such interest and had studied their questions so well that we had a most interesting and blessed hour of study and seemed to enjoy it so much.

I also want to express my thanks and appreciation of the little "Heavenly Manna" book. We consider it so helpful in keeping our thoughts more on spiritual things and feel so much more enabled to avoid things displeasing to our Father.

Although our secretary had already sent in report of our meetings while our dear Brother McPhail was here last I feel that I must tell you that it was one of the grandest feasts I ever enjoyed and I know that that was the sentiment of all present. How we always look forward to the good times when a Pilgrim comes our way and how thankful we feel that we may have such dear Brethren so able to present everything clearly and harmoniously. Wishing you and all the dear co-workers in the TOWER Office the Father's richest blessing,

I remain, your brother in our Dear Redeemer,

J. P. ESKELDSEN--Iowa.

DEAR BROTHER RUSSELL:--

A little more than a year ago I was very nearly an infidel. I was brought up by strictly religious parents, and when 16 or 18 years of age, I was the teacher of a Bible Class in a Sunday School in Michigan. The more I studied the Bible under the light in which I was supposed to teach it, the more perplexed I became, until at last I was nearly ready to say that the Bible was a farce. A year ago I got hold of a book which explained some points in the Bible so clearly that it set me to thinking that perhaps that some man of reason that was not bound down by his little 2x4 church might explain the whole thing in a rational manner. Six months ago a cousin came here on a visit from Ohio. When the station agent gave him several of your publications, and he gave them to me, I became very much interested in them, for I at once saw that the explanation was on the lines of reason, not put up for fame or money. I wrote to ask you to send me the WATCH TOWER, which you kindly did. You also sent me some tracts which I read, and then gave out where I thought they would do the most good.

As soon as I read the WATCH TOWER I send it to some one that I think will read it. Through your instrumentality I am a believer and will try to let my light shine, so that others will see that there is a reality in the Bible,

Wishing you much success, I remain yours truly,

H. B. TALBERT--Texas.

R3618 : page 255

DEAR BROTHER RUSSELL:--

I thought I would write you a few lines to tell you how I came to the knowledge of the Truth. I was born and brought up in the Catholic faith in Syria. At the age of eight I was brought to this country and sent to a Catholic school and Church. Being religiously inclined I wandered off into different denominations and sects, Episcopal, Baptist, Spiritualism, Seventh Day Adventism, etc.

At last (about a year ago) I became disgusted with everything and didn't go to any church. At that time I was working in a bakery. In delivering an order I found, in a pile of old paper and rubbish, the first three volumes of DAWN. I read the DAWNS and became deeply interested. Then another day, as I was taking a short walk, I picked up a circular advertising a course of lectures to be delivered in a certain hall. I attended, and to my surprise, I found out that the people there were all readers of MILLENNIAL DAWN, like myself, and just as deeply interested.

So you see, I have been led all the way. Five thousand miles across the Mediterranean Sea and Atlantic Ocean, tossed about and seasick, and then across Babylon, tossed about and almost drowned, but rescued by the Lord, through MILLENNIAL DAWN.

I have been doing colporteur service for the last two months, and would like to continue the work. I have sold 170 volumes and have 75 orders unfilled at the present time. I am now 18 years of age. I think I will do better work hereafter.

May the Lord bless you and all the brethren in Allegheny.

I remain, Yours in the Blessed Hope,

ABRAHAM OBREY--N.Y.

DEAR SIRS:--

I have just read one of your periodicals called "The Divine Plan of the Ages." I consider it fine. I was an orthodox minister for 18 years. The subjects you treat on were always stumbling blocks to me, the fall of Adam especially; the billion of dead in their graves; why they should all be forever lost. It is as plain now to me as the nose on my face. I want you to send me "What say the Scriptures about Hell?" I never preached a sermon on Hell in all the 18 years I did preach. I could never make myself believe that a good God would punish the vast majority of mortals endlessly. I am now a recluse.

I lately wrote an article for one of our city papers, why I did not attend churches. I told the people I could no longer subscribe to the creeds formulated in the 16th century. I told them some of the best men I ever met, while I was a preacher, didn't belong to any church. So some one who believes in MILLENNIAL DAWN sent me the periodical I mentioned. It is the finest thing I ever read, and it is God's truth too.

Yours faithfully, __________, Ohio.

===================

SEMI-MONTHLY.
VOL. XXVI.   SEPTEMBER 1, 1905.   No. 17

CONTENTS.

Views from the Watch Tower........................259
    A Business Man's View.........................259
    Peace! Peace! When There is No Peace..........260
    More Darwinism for Sunday Schools............261
    Rev. R. Heber Newton's Views on Spiritism.....262
    The Earth Abideth Forever.....................262
    Church Disestablishment in France............263
Beyond the Shadows (Poem).........................263
Anent Archaeology and Religion....................263
"A Peculiar People"...............................264
A Broken Vow--a Fulfilled Penalty................266
Berean Bible Study for September.................268
The Life-Giving Stream............................268
Some Interesting Letters..........................270

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, PORTLAND, OREGON, SEPT. 8-10

All sessions of the Convention (except the Sunday afternoon public service) will be held in the "Woodman's Hall," corner of East Sixth Street and E. Alder Streets. Brethren arriving over the S.P. line on Friday morning, Sept. 8th, should get off the car at E. Morrison St. station and come direct to the hall, thus saving carfare as well as any inconvenience through transferring. All other brethren arriving on all other lines at any time should come to the Union Depot where arrangements will be made to meet them and direct them to Hall and accommodations. All cars crossing "Morrison Bridge" pass within one or two blocks of the Hall. To get to Hall from Union Depot:--Take "M" car one block south, or "S" car, southbound, three blocks south on Sixth St., ask for "Morrison Bridge" transfer when paying fare, get off at Third and Yamhills Sts. and take any car crossing bridge. Get off at Grand Ave. and look for banner showing location of Hall one block north and one east.

The public service, Sunday afternoon at 3, will be held in the First Methodist Church, corner Third and Taylor Sts., easily reached from all car lines without transfer.

Entertainment.--Good rooms can be obtained in the vicinity of the Convention Hall for 50c, 75c and $1.00 per night for each person, two, three and four in a room. Meals at nearby restaurants can be had for 20c and 25c. Special room rates can be obtained for families or unencumbered brothers or sisters three or four in a room.

It is important that all brethren who anticipate attending the Convention should notify Wm. A. Baker at Couch St. Dock, Portland, Ore., at least two weeks in advance, so that accommodations can be secured. After writing thus for accommodations you may depend upon their being secured and should not attempt to secure rooms for yourselves. This would greatly interfere with arrangements we would make for you.

Letters should state price of rooms desired, number in party, etc. Arrangements will also be made for brethren who cannot afford to pay for accommodations but who can pay their fare to Convention, but in such cases it is also necessary to be advised before date of Convention. Some of the brethren have already written relative to bringing tents and others as to bringing their own blankets, which they can do without extra cost as baggage. All who feel it to their advantage to do so will be taken care of, and where brethren cannot afford to take furnished rooms it is a very good plan. Compliance with the above will greatly facilitate work of the Entertainment Committee and add to the general harmony of the Convention at the opening session.

Railroad Rates.--The regular excursion rate of all roads entering Portland, with tickets on sale at all times, is one and one-third fare, with a thirty-day limit. Parties of ten on one ticket, ten-day limit, one fare for round trip. "Coach parties" from any one locality are made special excursion rates, averaging considerably less than one fare for the round trip. It is suggested to friends in the northwest that they may be able to make joint arrangements with the local committees of the other two Associations (National Letter Carriers' Association and the "Hoo-Hoos" or Lumbermen) holding their conventions at Portland at this time, for "coach parties," and thus get the advantage of the lowest possible rate.

R3621 : page 258

GERMAN HYMN BOOK

We have issued a small book of German hymns, with music, 99 numbers, suitable for general worship, public and social meetings. Uniform with "Zion's Glad Songs." Price, 5 cents, postpaid.

===================

R3618 : page 259

VIEWS FROM THE WATCH TOWER.

A BUSINESS MAN'S VIEW

HOW a well-informed business man views the present situation may be of interest as showing that with all the prosperity of business men in recent years, and all their hurry and greed for dollars, they do see some things which touch their own interests.

The following is an extract from the address of Mr. D. M. Parry, before the National Manufacturers' Association, at its recent session in Atlanta, Georgia. He sees a nearer enemy than "the Yellow Peril." He said in part, as reported in the public press:

"Before proceeding to a brief consideration of the labor question, I wish to make a few statements respecting the tendency towards Socialism, which, at this time, is being strongly manifested in many ways. The Socialist party last fall cast nearly a half million votes, a remarkable development in strength, and organized labor, composed of over two million employes arrayed in opposition to individualism, continues, according to reports of its officials, to increase its membership. The growth of an avowedly Socialistic party, with its present creed, is certainly a sinister fact to all loyal citizens who understand and appreciate the importance of individual liberty. But while the existence of these organizations is indicative of a serious defection from the individualistic principle by certain classes, yet I believe that a still graver portent of coming evil is to be seen in the Socialistic trend of the thought of the general public as reflected by the press, by public men, and by recent legislative enactments. This trend of thought is having a potent influence on the policies of both the leading political parties, and while the question of individualism and Socialism is not a political issue in the sense that it has caused a division of party lines, it is, nevertheless, a leading issue within the ranks of both parties.

"While the enlargement of the scope and power of government by the purchase and management of certain enterprises has found considerable support among the people, yet I believe the sentiment favorable to Socialistic measures involving the confiscation of profits and the limitation of private management of capital is the more widespread and dangerous. Without making special reference to the aim of the avowed Socialists to bring about the Millennium through undisguised confiscation, we have organized labor and its sympathizers supporting the idea that organizations of men may dictate to a large extent the management of enterprises which they do not own. Besides assuming to say how much wages the employer shall pay and how he shall manage his capital in other respects, the union also presumes to deny the right of the individual to the full control of his own labor, determining for him the rate of wages for which he shall work, the number of hours he shall employ himself and the maximum amount of daily output he shall produce. As eight-hour and anti-injunction legislation is designed to assist the unions in the accomplishment of these objects these measures fall under the classification of Socialistic attempts by confiscation. Still another illustration of this kind of Socialistic propositions, and one which does not proceed from organized labor, is the pending national legislation to have the government fix railroad rates.

"It was Macaulay who prophesied, in effect, that the masses of the American people would, in the course of several generations, use their right of suffrage to confiscate all wealth in the name of the State. This prophecy certainly places a low estimate on the moral perceptions of the common people and displays a woeful lack of faith in the ability of men in general to govern themselves. But while the prophecy is rightly to be regarded as absurd, yet there is no question that there are elements in our population that are attracted by the proposition of enriching themselves through the ballot box. It is said that men vote in accordance with their interests, and some men doubtless construe it to be for their interests to vote for confiscation. But I am confident that such men are in the small minority. I prefer to believe that the greater number of those who favor Socialistic measures do so from an honest conviction that these measures would be beneficial for the common weal. The tendency towards Socialism is certainly not to be attributed to a declining sense of public morality. Rather, I believe, is it to be traced to ignorance of the fundamental principles of true liberty and to demagogic leadership that for its own ends would stop short of nothing. Thousands of well-disposed men, who would not think of injuring the interests of their fellow-beings by their votes, have been led by these demagogues and false teachers into the belief that they are in some inscrutable manner being robbed by the rich, and they, therefore, are not to be morally censured for taking up with Socialistic propositions.

"Since the Socialistic tendency is to be attributed to ignorance rather than dishonesty on the part of many voters, the problem of protecting individualism resolves itself down to a problem of educating the voting masses. Many Americans, in reply to Macaulay's prophecy, will declare that its

R3618 : page 260

fulfilment is impossible because the people of this country are generally speaking, far more intelligent than the people of other countries, and that the democracy in the establishment of a great common-school system has amply provided for its own protection. But existing facts demonstrate that the common-school system is not a sufficient guarantee of the perpetuation of liberty. Because the law-abiding elements, busy with their own affairs, leave politics to others, who perhaps are not quite so busy, the government in many of our communities has become a protector of vice and a machine for graft, as well as being a policeman. And if these same law-abiding elements and busy men of affairs do not wish to see the government also blossom out into a paternalistic meddler in private business the sooner they devise methods whereby they can wield at least a part of their proper share of influence in public matters the better. What we need is less politics in business and more business in politics. It is sheer folly to leave the discussion of public questions to the demagogue and agitator alone.

"The most effective and permanent method of meeting the issue of Socialism is, I believe, that of educational propaganda. In order to establish such a propaganda it requires the organization of the substantial and law-abiding citizenship.

R3619 : page 260

With proper efforts and proper support, I have not the least doubt that the movement for the maintenance of individualism can be made so powerful as to be invincible. It is the solemn duty of true American citizens of this generation to do whatever lies in their power to down this specter of Socialism."

PEACE! PEACE! WHEN THERE IS NO PEACE

Notwithstanding the world's fear of war and the general desire to introduce the Millennial peace before the time and before the proper conditions have been established, we opine that more wars are near at hand. Why? Because (1) the Scriptures seem to indicate that the anarchy which will crush our present civilization will be preceded by general wars. (2) Such wars seem inevitable as the forerunners of anarchy, because so long as the nations are powerful anarchy will have little chance of success. (3) The Scriptures assure us that there will be a general call to arms about this time, resulting in the weakening of the nations. (4) There seems not enough time intervening between now and 1915, and hence we expect present prosperity to continue in some measure for the next four years. (5) In order to have measurable financial prosperity for that time, war, somewhere, is almost a necessity--involving large expenditures of money for armies and navies, etc.

From this view-point we are on the lookout for everything likely to result in war. For instance, the rupture between Norway and Sweden, the German and French dispute respecting Morocco, and now the danger of an uprising of India against its British rulers. Let us remember that we are already entering the great "Day of Recompenses." (Ezekiel 7:7-26.) In this connection note the following cablegram from India, widely circulated in the public press:

Dread of another mutiny is being felt by all Europeans here. India is in a very serious state, and the authorities are making heroic endeavors to prevent the unrest and the mutinous spirit which, in spite of all their efforts, is spreading like an infection from Province to Province.

The cause of this condition is the war between Russia and Japan, for the supremacy of the yellow race has come as a revelation to the natives. That an Asiatic race has defied and even conquered a European race has made them think. The spirit of dissatisfaction and trouble in the air now is far more acute than it was two years before the mutiny.

What makes the situation more dangerous is the ability of the "Baboos" to spread their tidings of revolt to every end of the Indian Empire with rapidity and ease. The problem of how news traveled to the utmost ends of India in the days of the mutiny has only been partly solved. Since then Lord Ripon has dignified Indian native opinion, and the "Baboo" can make himself as easily heard as his master.

THE KING IS CONCERNED

Lord Kitchener's statement that the Indian army is practically worthless has been widely circulated among the ignorant natives. Lord Curzon's tyrannical methods have set every class against him personally, and the personality of a ruler has an effect in India which is incalculable. The potential possibilities of the situation have been brought directly to the attention of the King and it is known that he has had a number of consultations with prominent Anglo-Indians now in England on leave.

It is a fact that in Central India hundreds of Afghans are loafing and skulking alone or in couples. This is considered to be an ominous sign, for the Afghans do not wander so far south with any peaceful purpose in mind. If a holy war were to be preached, the Mohammedans would be as much the object of native fury nowadays as the Christians.

The situation has an ugly look, and there is a prayer on every one's lips that the cloud will not entail a storm.

THE YELLOW PERIL

The papers of the world, especially those of Russia and France, are calling attention to the peril of the white race at the hands of the yellow. They call attention to the fact that since Japan's victories the Chinese government has put Japanese at the head of its military and naval schools, dismissing the Germans previously employed. China has now 700,000 well-armed and well-drilled soldiers, and by 1920 A.D. they claim they could have the numbers increased to 20,000,000 and could over-run Russia and all Europe. All the writers seem agreed that the combination of all Europe at once and fifteen years of preparation would scarcely suffice to prepare for such an onslaught. They claim that all the guns of Europe would be worn out killing these and leave plenty to still come on to the fray. Besides, the Japanese and Chinese can make as good guns and are doing so. It is claimed that within five years India and Russia may be conquered.

It may never come to this; but the fact that military critics are discussing it lends force to two Scriptures: (1) Our Lord's words to the effect that in this time "men's hearts would fail them for fear, looking forward to the things coming on the earth." (Luke 21:26). (2) Our Lord's words respecting the awful trouble approaching, that except for the elect's sake, except for the Kingdom of the elect and its establishment of peace, "there would no flesh be saved."--Matt. 24:22.

When we remember that the Yellow Peril is only one of the many now impending, and a minor one, no

R3619 : page 261

wonder we are assured that "men's hearts shall fail from fear" and that all the tribes of earth shall mourn. The anarchy and confusion resulting from clashing selfishness in civilized lands will be doubtless quite enough to make the Kingdom of Christ "the desire of all nations."

A few short years remain wherein the reaping of the "wheat" is to be accomplished. Five years more will surely bring us to stirring times. Let us who are of the Day not sleep as do others; let us not like them dream of worldly wealth and ease and name and fame. Let us, as faithful soldiers of the cross, be so zealous that it will simply cost "hardship," so that we may be among those crowned lawfully. The joys of our Lord and the association in the Kingdom work will much more than compensate us for every sigh and tear and pain now endured.

A WORLDLY MAN'S OUTLOOK

The Oregonian is one of the principal journals of the Pacific coast, and its editor, an Evolutionist, scoffs at our interpretations of the Bible. Nevertheless its view of near-at-hand troubles is very closely in agreement with what we have been pointing out from the Bible for the last thirty years, and very much in opposition to the Evolution theory that men are about to evolute into angels, as monkeys evoluted into men. Here is an editorial clipping from the Oregonian:

"We suppose our country is 'booked' for socialism. Greed of speculators is bringing it on. Exploitation of public utilities by our first families hurries it forward. Such incidents or operations as this one, under our own eyes, of capitalization of the streets of Portland for millions, in the interest of private individuals--the public expected to pay dividends on the usurpation--are making socialists by thousands, in every direction.

"It is the same with all this exploitation of the modern time. Operators everywhere are seizing their opportunity to "capitalize" the wants of the public, in ways to create great properties and to obtain great dividends. The people believe that the only check to these schemes of plutocracy lies in a socialistic movement, under which the productive forces--in particular those related to municipal functions--may be transformed into socialized effort.

"The Oregonian has not been willing to see this change. But in the contest that is coming--forced by the greed of capitalism and of exploitation--it finds itself compelled to yield to new conditions. In the contest between greed and privilege on the one hand, and popular rights on the other, it will follow the demands of the people, because it belongs to the people. It must stand with them, rather than with those who contend for the fictions of privilege and of vested rights."

JUDGMENTS OF THAT DAY

Russia's woes seem to be part of the judgment of the Lord upon an evil system, just such as we should expect at this time when the new King Immanuel is beginning the correction of earth's wrongs and the establishment of justice and judgment [rewards and penalties] in the earth. When the Lord's judgments shall be extended to include all nations and systems what a time of trouble there will be in the earth! But before that severity Churchianity must have her bitter portion and all the true "wheat" be garnered.

A NUT FOR EVOLUTIONISTS

According to the Evolutionists it is only a comparatively short time since men were monkeys and irrational. We have already pointed out that the findings at Nippur contradict such a thought, and that the "Great Pyramid" showed an exactness and skill possessed four thousand years ago which was lost in the interim, since only with something like modern machinery could it have been constructed. In other words, that the world of long ago had really, in some respects, been in advance of everything known in A.D. 1800. This would agree with the Bible's testimony that man was created perfect--in the image of God--and fell from it into degradation. Where the teachings of Christ have been received they have served to check the downward course; but the great advancement of our day is the result of divine overruling, preparing in every way for the great reign of Christ--the Millennium.

Now in accord with all this note the following, remembering that Mr. F. Petrie is a man of science and one of the best informed in all the world respecting the

R3620 : page 261

Pyramid:

A two years' study at Gheezeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid-builders were both solid and tubular drills and straight and circular saws. The drills, like those of to-day, were, says an exchange, set with jewels (probably corundum, as the diamond was very scarce), and even lathe-tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known.--Mechanical News.

MORE DARWINISM FOR SUNDAY SCHOOLS

Although Sunday School literature has for some time been gradually undermining faith in the Bible, supplanting it with the suggestions of "higher critics" and evolution theories, it seems that the progress of unbelief has not been sufficiently rapid to satisfy some.

Prof. W. S. Jackman of the Chicago University advocates more pronounced teaching--emphasizing Nature and her laws and correspondingly ignoring the true God. In the Educational Review he says:--

"To thousands of people it were not more shocking to doubt the common axioms of morality than it is to question any part of the Biblical story of nature.... But out of patient and careful observation science has created a conception of the origin, the development and the destiny of nature, and of man's place in the great plan, that can not be linked with the primitive conception by even the maddest flight of poetic fancy.... The Darwinian theory, which certainly has more points in its favor regarding the history of life than any other, completely demolishes the old picture which was very firmly established in our minds in our early years through the teaching of the Sunday school....It is

R3620 : page 262

against this flinty wall of pious belief that Nature-study must hurl itself and upon which it must make some impression if it is to gain a foothold in the Sunday school as a means of moral and religious training. To introduce Nature-study into the Sunday school, that is, to make it a direct factor in moral and religious training, means to give the child an entirely different point of view from that received by those of us who learned its lessons a quarter of a century ago."

REV. R. HEBER NEWTON'S VIEWS ON SPIRITISM

That Spiritism continues to make progress in deceiving those in high positions as well as in low, the following extract will show. What will the harvest of such teachings be? How soon will the seed ripen? A very few years will show terrible results.

Discussing psychical science in an address to-night before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. Dr. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:

"Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations.

"For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem--the belief in the actual communication of the spirits of those whom we call dead with the living.

"Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present."

RUSSIA AS SUPERSTITIOUS AS JAPAN

Rev. Dr. Robert S. Macarthur, in an address before the Baptist Young People's Conference, held in New York, said:--

"There is Russia--holy Russia, with its famous ikons and its worship of them. Everyone knows the story of the carload that was sent from St. Petersburg to defeat the Japanese. Has heathendom anything to offer worse than this? When I was in Russia I knew a noble lady. She went to one of the high priests of her faith and hired an ikon to cure her of a disease. She paid an enormous sum for it and it was drawn through the streets of St. Petersburg, clothed in royal robes and in the royal carriage. As it passed through the streets I saw men and women throw themselves down on the street and bury their faces in the mud until the thing had passed.

"Yet Russia calls herself a Christian country and begs as such our sympathy."

THE GERMAN KAISER'S AMBITION

It is the growing impression among diplomats that Emperor William II. regards himself as a "man of destiny," another Napoleon I. He is accredited with a desire to form a combination of the governments of Europe either as United States of Europe or as a Fifth Universal Monarchy. His ambition is a "germ" which the Lord can make use of at any time to foment strife-war. True, he speaks for peace, but was not the Czar of Russia the instigator of the Hague peace conference? Very evidently there will be more war ere long. The nations apparently will be weakened preparatory to the great cataclysm of anarchy which we understand to be due to commence October, 1914. "Then they that reverenced the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him, for them that reverenced the Lord and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels; and I will spare them as a man spareth his only son that serveth him."--Mal. 3:16.

THE EARTH ABIDETH FOREVER, BUT AGES AND EPOCHS

PASS AWAY

BY REV. JOS. A. SEISS, D.D.

"There is a notion bred from the morbid imagination of the Middle Ages, which has given birth to many a wild, poetic dream, which has much influenced the translators of our English Bible [which has unduly tainted religious oratory, song and even sober theology], and which still lingers in the 'Popular Mind' [as if it were an article of the settled Christian creed], that the time is coming when everything that is, 'except spiritual natures' shall utterly cease to be, the earth consume and disappear, the whole solar and sidereal system collapse and the entire physical universe vanish into nothingness. How this can be, how it is to be harmonized with the promises and revealed purposes of God,...there is not the least effort to show. The thing is magniloquently asserted, and that is 'quite enough for some people's faith', though 'sense,' 'reason' and 'Revelation' be alike outraged. There is indeed to be an 'end of the world.' The Bible often refers to it. But men mistake when they suppose the world spoken of in such passages to be the earth 'as a planet.'

Four (4) different [Greek] words have our translators rendered 'world.' 1, Ge, which means the earth proper, the ground, this material orb which we inhabit; 2, Kosmos, which means the ornamentation, beauty, the existing order of things, but not the substance of the earth as a terraqueous globe; 3, Oikouene, the habitable, the inhabited earth, and 4, Aion, which is used more than one hundred times in the New Testament, but always with reference to time, duration, eras, dispensations, --a stage or state marking any particular period, long or short, past, present or future,--the course of things in any given instance, rather than the earth...on which it is realized. It may be earth or heaven, time or eternity...it is all the same as to the meaning of the word 'aion' which denotes simply the time-measure and characteristics of that particular period or state to which it is applied. And this is the word used in all those passages which speak of 'the end of the world.' It is not the end of the earth, but the end of a particular time, age, or order of things, with

the underlying thought of other orders of things and perpetual continuity in other ages. Aeons end, times change,...but there is no instance in all the Word of God which assigns an absolute termination to the existence of the earth, as one of the planets, or any other of the great sisterhood of material orbs...
It will not be another earth, but the same earth under

another condition of things. It is now laboring under the curse, but then the curse will have been lifted off. At present it is hardly habitable,--no one being able to live in it any longer than a few brief years; but then men shall dwell in it forever without knowing what death is.

"It is now the home of rebellion and injustice; it will then be the home of righteousness.

"It is now under the domination of Satan, it will then be under the 'Blessed Rule of the Prince of Peace.'"

CHURCH DISESTABLISHMENT IN FRANCE

In the debates in the French Chamber of Deputies respecting the withdrawal of the Government from the support of religion in the matter of paying the salaries of the preachers and priests and furnishing the church buildings, the controversy was warm on both sides. Deputy Briand, favoring the movement and opposing

R3621 : page 263

some who pleaded that all religions would suffer--Catholic, Protestant and Jewish--said: "If the Church cannot exist without the aid of the State it is because the Church is dead!"

With the carrying into effect of the new arrangement religious matters must be managed in France as they are now managed in the United States. Each person can pay for his own religious propaganda and have his own kind. It will be a good move so far as true religion is concerned. However, clericalism will manage somehow to ride the people, while more or less blindfolding them as respects the truth of God's Word.

UNION OF THE CHURCHES

The success attending the efforts to unite Congregationalists, Cumberland Presbyterians and United Brethren, encourages others. Now the various Lutheran bodies are endeavoring to unite, and are meeting with good success. The Baptists, as is well known, are independents, each congregation being free except as the Ministers' Union and Missionary Society unites them. Baptists' Missions--South and North--were separated during the Civil war and are now arranging for re-union.

BEYOND THE SHADOWS.

Further on--beyond the shadows

Falling darkly o'er my way,
There is home, and rest and shelter,
Where no storms can e'er dismay.

Though the way be rough and narrow,
And a cross must needs be borne,
Further on--the night is waning
Soon will dawn the welcome morn.

Meekly to His will submitting,
In His love secure and strong,
Jesus whispers, "Bide the shadows,
It is better further on."

Further on--O blest assurance!
How it thrills my raptured heart,
Just to know that I shall see Him
When the shadows all depart.

Let me still be strong and patient,
Trusting where I cannot trace,
Further on--beyond all darkness
Faith can see God's smiling face.

Only waiting, ever praying,
Let my heart be filled with song.
Sweet the promise Jesus gives me,
"It is better further on."
--LIZZIE C. RAMSDELL.

===================

R3622 : page 263

ANENT ARCHAEOLOGY AND RELIGION.

DR. EDGAR, one of the leading physicians of Glasgow, Scotland, sends us the following letter:--

DEAR BROTHER RUSSELL:--

As many good people think that the dates which are accepted by archaeologists must be more reliable than those furnished in the Scriptures, it is important that we should be aware of the true value of the proofs which satisfy these scientific men. The following extract is to the point:--"DATE OF SARGON.--Sargon, King of Akkad, reigned about 3800 B.C. This is the first date in the world's history about which there is no serious dispute. This date is made certain by an inscription of Nabonidos, the last native King of Babylon, who was a zealous restorer of ruined temples. He tells us that he succeeded in reaching the foundation stone of the ancient temple of the Sun in Sippar, a stone which the great Nebuchadnezzar had sought in vain to find. Under it was the seal-cylinder of the founder of the temple, Naram-Sin, son of Sargon, which, says Nabonidos, had not been seen for 'thrice a thousand, twice a hundred years.' The date of the discovery of this corner-stone was about 550 B.C. We thus reach 3750 B.C. as the date of Naram-Sin, and by adding fifty years for the reign of Sargon we get 3800 B.C." (Babylonia and Assyria. By Ross G. Murison, M.A., B.D. One of the Bible Class Primers edited by Principal Salmond, D.D., Aberdeen).

Surely no one but an archaeologist would accept such a statement as was made by this heathen king without demanding clear proof as to its truth!

ANOTHER ITEM OF INTEREST, CONFIRMING STATEMENTS OF DAWN VI., CHAPTER X.

In the "Zentralblatt fur Gynaekologie" of 8th October, 1904, there is an article on "The Intra-uterine

R3623 : page 264

Baptism of Human Ova and Foetuses." The author begins by referring to the war engaged in by Dr. Treub, a Dutch professor of Midwifery, against the theological obscurantism which would allow a mother to die when the induction of abortion might have the effect of saving her life. An article, entitled "The Right to Life of the Unborn Child," written by Dr. Treub, has been translated into English by the Rev. C. van der Donckt, of New York. To this translation the reverend gentleman adds an appendix in which he declares that in such cases the intra-uterine baptism of the ovum or the child is obligatory. He refers to a case to which a friend of his, an American physician, was called. The woman's life was saved by the removal of her three-month's child from the uterus. "Tormented by the family and the first physician, our friend, still hesitating, explains to a venerable Jesuit father the reasons which make him propose to apply to this case a new method, which permits the baptism of the infant. This therapeutic process, formerly impossible, but without danger since the discovery of the antiseptic treatment, has for its object to open quickly the orifice of the matrix by the natural ways and to allow the injection of an abundant stream of baptismal water by means of a suitable instrument: the remaining operations of extraction which may be hurtful to the life of the germ are carried out afterward. It is admitted, in effect, that baptism in utero by injection is not only allowed but obligatory when the physician is certain that, despite all his efforts, the child will die during delivery. As the reasons were considered valid by his counsellor, the physician was enabled thanks to the method employed (special metallic instruments) to open gently the matrix (in a minute and a half) sufficiently to make the baptismal injection also done gently; then he quickly completed the thorough extraction of everything contained in the uterus."

(It may be well for me to add that the method described is the one always followed nowadays by medical men. The novelty consists not in the injection but in the meaning attached to it).

We have much reason to thank the Lord that the Sun of Righteousness will now soon arise and dispel the fogs of theological obscurantism and of "science, falsely so called."

Our eyes, dear Brother, are indeed blessed, for they see the light while the darkness is still covering the earth. This light is getting brighter and brighter as the perfect day draws near. We have much to be thankful for.

The grace of the Lord Jesus Christ be ever with you

I am, yours in the Lord, JOHN EDGAR.

===================

R3621 : page 264

"A PECULIAR PEOPLE."

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."--1 Pet. 2:9.

DURING the Gospel age, which is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years, by means of which, not only shall "all the families of the earth be blessed," but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth will be brought into perfect harmony with and conformity to, the divine will, and universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13.) Or, in other words, having believed the message of salvation through Christ the Redeemer, and having gratefully accepted the same, and being earnestly desirous of perfect personal conformity to the divine will, and having, therefore, humbly submitted themselves entirely to God, they were chosen of God to be his peculiar people.

That which renders this people peculiar as compared with all other people in the world is a very radical change--a change of nature from the human to the spiritual. (2 Pet. 1:4.) This change of nature has been brought about by the power of the Truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature is, however only begun in the present life, and consists as yet only of a change of mind and a consequent change of character and action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises." No wonder is it that a people actuated by such hopes and aims should be a peculiar people --a people separate from the world--in the world and yet not of it.

They are indeed a new "generation"--i.e.,--a new race, of a new and noble nature, distinct and separate from the human race, although as "new creatures" they are as yet only begotten and developing in the embryo state, the full development, or birth, being due at the resurrection. Wonderful indeed is this truth--"Ye," brethren, "are a chosen generation"--a new order of beings and chosen of God as the heirs of his special favor. And not only so says the Apostle, but ye are a priesthood, a royal priesthood--a people to be clothed with authority and power to stand between God and fallen humanity; to lift humanity up from its degradation and restore it to the divine likeness and favor. Ye are indeed a royal priesthood, whose power and glory will appear in due time, to the glory of God and the blessing of all the families of the earth.

But further, says the Apostle, Ye are "a holy nation." In what sense can this people be called a nation? A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. Truly such a people, such a nation,

R3621 : page 265

are we under Christ Jesus our King, and our interests are indeed one: they are the interests of the truth concerning the establishment of Christ's Kingdom in all the earth. Our national policy is aggressive, and contemplates the complete subjection of every other power; but its object, unlike that of all other ambitious powers, is not the glorification of selfishness, but the exaltation of meekness and righteousness and the establishment of universal peace and happiness. Every loyal citizen of this nation is deeply interested in its politics, and is ready to take up the sword for its defense at any moment. However, we remember that the weapons of our warfare are not carnal; but they are mighty, through God, to the pulling down of strongholds. Our sword is "the sword of the Spirit, which is the Word of God," and an every-day exercise and drill in its use makes us able soldiers.

Let all the members of this "chosen generation," this "royal priesthood," this "holy nation," this "peculiar people," seek more and more--by vigilance, by faithfulness and by holiness--to separate themselves from the spirit of the world, to submit themselves to the transforming influences of the Spirit of God, and to discipline and drill themselves in the use of the sword of the Spirit, that so they may "show forth the praises of him who hath called them out of darkness into his marvellous light."

"BABES IN CHRIST"

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new-born babes, to earnestly desire and seek for the sincere milk of the Word of God--the simple truths, the foundation doctrines. These are the plain clear statements of the Scriptures--(1) of the original perfection and glory of humanity, created in the image of God--Gen. 1:27,31; (2) of the fall of Adam and the race represented in him in trial--Gen. 3; 1 Cor. 15:22; (3) of the death penalty--Gen. 2:17; 3:19; Rom. 6:23; (4) of the redemption of Adam, and therefore also of the race represented in him, by the payment of an equivalent price--the sacrifice of "the man Christ Jesus who gave himself a ransom for all"--1 Cor. 15:22; 1 Tim. 2:6; (5) of the actual deliverance of the redeemed race in God's due time and order.--Acts 3:19-21.

Those who in simple faith accept these truths and who, laying aside all malice, and all guile and hypocrisies and envies

R3622 : page 265

and all evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of him as sons and heirs--as spiritual sons. And precious indeed are these little ones in the Lord's sight. It was with reference to such that the Lord said to Peter, "Feed my lambs"; and again that he gave warning to false teachers, saying, "Whoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea." (John 21:15; Matt. 18:6, Diaglott.) And again, under the figure of a tender shepherd caring for a weak and straying lamb, he shows his tender solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven that one of these little ones should perish."--Matt. 18:14.

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all (Matt. 18:4), it is not the will of God that they should always remain babes. The very object of his commending to them the milk of the Word is that they may grow thereby out of this infantile state up to the maturity of spiritual life--"that we be no more children, tossed to and fro and carried about with every wind of doctrine." (Eph. 4:14.) There should come a time in the experience of every healthy growing child of God when he should be able to leave the principles of the doctrine of Christ--the foundation doctrines--having them firmly established and settled in his mind, and therefore not needing to dig them up and lay them over again--and go on growing in grace and in the knowledge of the Truth unto perfection. --Heb. 6:1.

The Apostle Paul reproved some of his day because they did not thus grow; saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat: for every one that useth milk [only] is unskilful in the word of righteousness, for he is a babe." (Heb. 5:12,13.) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Some of these words are the simple truths above noted--the milk; and others are deeper truths, the strong meat for those who, nourished by the pure milk, had grown and had developed considerable firmness and strength of Christian character. This "solid food," says the Apostle (Heb. 5:14), is for adults--for those possessing faculties habitually exercised in the discrimination of both good and evil. He also warned them of the dreadful result to them if they should fall away.-- Heb. 6:4-6.

If the babes in Christ are fed on adulterated milk--a confused mixture of truth and error concerning the above-mentioned foundation doctrines--the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the pure milk of the Word; and many of the adults are too careless about setting the impure milk before them. Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and seek after only the pure milk of the Word, and resolutely to discard all else. Any theological views which will not rest squarely upon the above-named foundation doctrines, so plainly enunciated in the Scriptures, but which attempt to pervert and to shift and to make them void, do not constitute the pure diet for the Lord's children. Let them cautiously beware of all such adulterations, and feed only upon the pure milk, and by and by upon the more solid food--that is food indeed to those who have their faculties exercised--and thus grow up to maturity, to a full development of Christian character and faith.

R3622 : page 266

The Apostle then shows (1 Pet. 2:4-8) that such consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house, of which Christ Jesus is the head. The shape of the building to which reference is made is evidently that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28:16) to which he refers, saying, "Behold, I lay in Zion a chief corner-stone, elect, precious;

...the same is become the head of the corner, and a stone of stumbling and a rock of offense, even to them which stumble at the Word, being disobedient, whereunto also they were appointed."

The chief corner-stone in a pyramid is the top stone, which is also the model after which the whole building is being fashioned. The Prophet Zechariah (4:7) calls it the head-stone, and Isaiah (28:16) calls it a foundation-stone. At first thought these figures seem incongruous, but they are not really so when we consider that this building is not an earthly, but a heavenly building, having a heavenly foundation, and that it is held together, not by earthly, but by heavenly attraction. And it is in accordance with this thought that we are invited to come unto Christ, the chief corner-stone, to be built up under him and to be fashioned for our places as living stones in this building, in accordance with the lines and angles seen in him who is the model.

The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. This is the painful part of the work to every one of the stones. The blows of the hammer and the chisel--the hard discipline of experience --are not desirable except for the effects--the peaceable fruits of righteousness. And if we would have the results we must patiently submit to the painful processes, and see to it that no cross-grained wilfulness on our part shall interfere with the work; for such interference would sooner or later be the occasion for abandoning us, and the Builder would substitute another stone more pliable and easily worked; for the time is short, and what is to be done must be done quickly.

The Prophet further showed that the foundation stone of this great building would be a stone of stumbling and a rock of offense to many until the time of its exaltation. Those who will stumble over it, says the Apostle, are not those faithful and loyal to the Word of God, but those who stumble at the Word, being disobedient, and who will not accept its plain and simple teaching relative to the great foundation of our faith--Christ Jesus, who gave his life a ransom for many. (Matt. 20:28.) And this class, he assures us, were appointed to stumble--that it does not happen so, but that God designed that they should stumble, because they are unworthy to stand, being disobedient.

God lays great stress upon loyal and loving obedience on the part of all his children. It was only a little matter of disobedience that cost Adam and his posterity so dearly, and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter refuse to stand before God in the robe of his righteousness, but prefer to appear in their own. All such were appointed to stumble; but blessed are the meek, for they shall stand. "The Lord knoweth them that are his."

====================

R3623 : page 266

A BROKEN VOW--A FULFILLED PENALTY.

--2 CHRONICLES 36:11-21.--SEPT. 3.--

Golden Text:--"Be sure your sin will
find you out."--Numbers 32:23.

ZEDEKIAH, the last king on the throne of David, was exalted to his position by Nebuchadnezzar and reigned eleven years, until the overthrow of the dynasty. He was given the throne upon his taking a solemn oath of faithfulness as a vassal to the king of Babylon. The taking of that oath was the immediate cause of his downfall. The matter is so stated in Ezekiel's prophecy.--Ezek. 17:11-21.

The folly of the king's course in this matter is but an illustration of the general folly of all who reject the Lord as their counsellor. Our lesson relates how the Lord through Jeremiah his prophet had warned the king respecting reformation and the keeping of his oath and the certainty that the king of Babylon would vanquish him. Self-willed and unbelieving and careless of his oath, the king, abetted by the princes and his counsellors, took the course which proved to be the way of folly and which led to the utter overthrow of the nation.

This reminds us of our text for the year, "The wisdom that cometh from above is first pure, then peaceable, easy of entreatment, and full of mercy and good fruits." It was, of course, not the privilege of Zedekiah or others living at that time to have the guidance of the holy Spirit in the sense that spiritual Israel may enjoy it now. Nevertheless they had what to them was a very fair substitute, all things considered, namely, God's direct revelations through his prophets. But now as then an evil heart of unbelief is inclined to lean to its own understanding, its own wisdom--earthly wisdom, which often, as the Apostle declares, is sensual and devilish. This is the meaning of much of the war and commotion which we see about us in the world, especially amongst so-called "Christian nations." Nor should we too severely censure the world for not acting along the lines of faith and trust in the Lord when we remember that they know him not and see him not as do his spirit-begotten children--"Blessed are your eyes for they see and your ears for they hear." For those who do see and do hear and do know the Master's will to proceed along worldly lines would certainly be much more reprehensible than for the natural man to take the same course. The Lord looketh upon the heart, and where the privileges are small the requirements will be correspondingly lenient; where the privileges are

R3623 : page 267

great, as with us, we can only reasonably expect stricter requirements at the Lord's hands.

"THE LORD WILL JUDGE HIS PEOPLE"

In Zedekiah's case the Lord allowed the natural consequences of his wrong course to follow, and they were severe indeed. His sons were slain before his eyes, then he was blinded and carried to Babylon, where he was a prisoner until his death. We infer from this that he never came to a properly repentant attitude of heart before the Lord. On the contrary his father, the previous king, Jehoiachim, who was taken a prisoner to Babylon eleven years before, was subsequently released from prison and granted many favors at the hands of the king of Babylon.

These high ones in nominal Israel may properly enough represent the more highly favored ones of the Lord's people in spiritual Israel, and we may draw the lesson that the unfaithful, like Jehoiachim, might be chastened and afterwards treated with leniency; but that those who violate the oath of their covenant, their vow to the Lord, breaking that vow, will suffer loss in every sense of the word--they shall thenceforth be blinded by the Adversary to the blessings they had once enjoyed and they will subsequently die the Second Death. Everywhere the Scriptures uphold the thought that a vow, a solemn compact with the Lord, is a most binding obligation. It is under such an obligation that all the members of the New Creation have been granted the first fruits of the spirit. Disloyalty or renouncement of this vow to us could therefore mean nothing short of the Second Death.

CALAMITY AND RUIN

The calamity and ruin which came upon Jerusalem and Judea, at the time described in our lesson, doubtless seemed to many to indicate God's lack of power, his lack of ability to protect the nation which he had specially planted. Not so. The Scriptures assure us that God foresaw the calamities which then came upon his chosen people; he foretold them through the prophet and he permitted them to come upon the nation. The lessons he had sent them in the nature of milder chastisements had availed little. The example he had shown of scattering the ten tribes on account of their idolatry had not properly been taken to heart by the two tribes with whom his favor still remained. Now he would scatter them all and leave the land desolate for a period of seventy years--a period long enough to allow nearly all of them to die in exile, a period in which those who loved idolatry might go their way, as it is written, "Ephraim is joined to his idols, let him alone." It was a period, too, in which those who still reverenced the Lord--as for instance Daniel, and others mentioned--would in a foreign land look back longingly to the land of promise, read more attentively than ever the records of the Lord's dealings with their nation, and see how he had predicted this very trouble which they now were experiencing, and lead them thereby to a better condition of heart and to the instruction of their children in the right ways of the Lord.

As a matter of fact this was the result. At the close of the seventy years' desolation of the land the Lord raised up Cyrus, the King of Media and Persia, who, having conquered the Babylonians, offered liberty to all of the Jews who desired to return to their own land. That proclamation would have little influence upon the vast majority of the Israelites who had gone into captivity. Those idolatrously inclined had undoubtedly forgotten all about Jehovah and the covenant made with their fathers, and were fully amalgamated with the heathen by intermarriage, etc. The indifferent Israelites settled in the foreign land realized that it would be to their disadvantage in temporal matters to leave their Babylonian homes to go back to Palestine, there to begin life afresh and to battle with the inconveniences, the wilderness condition, of their once fertile land. Consequently of all the hosts of the twelve tribes that went down to Babylon in various captivities only about 50,000 accepted the offer of Cyrus to return. Only a very few of these had ever seen Palestine; they had merely heard of it through their parents and the few aged ones of their number. These, however, had learned well the lesson which their fathers refused to learn. From the day of the return from the Babylonian captivity, we have not a record of further idolatry in Jerusalem and Judea.

DESOLATED SEVENTY YEARS

The last verse of our lesson tells us how the land lay desolate three score and ten years to fulfil her Sabbaths, as the Lord had foretold by the mouth of

R3624 : page 267

his prophet Jeremiah. Here we see clearly marked the time when the seventy years began, that it was at the time of the carrying away of Zedekiah and not at the time of his father's captivity, eleven years previously. We see distinctly that it was not seventy years' captivity but seventy years' desolation of the land, and apparently the land was not desolate during the eleven years of the reign of Zedekiah. This is an important point in history, and one which has misled many in their chronological reckonings. It is an important point in the reckoning of the Jubilees, but for a fuller statement of this matter we refer the reader to MILLENNIAL

DAWN, Volume II., Chapter VI.

The Lord had appointed a jubilee arrangement by which every seventh year would be a Sabbath year of rest to the soil, and every fiftieth year a Jubilee of restitution for all the people, to all the inhabitants throughout Israel. It would appear that this divine arrangement fell into neglect or was only partially observed for a time. Doubtless the princes and nobles and wealthy thought they saw an error in the divine program and that they could improve upon God's arrangement. At all events there is no record of the keeping of the Jubilees, and the Lord here declares that they were neglected--either they were not kept at all or they were observed in so perfunctory a manner as to constitute neglect from the divine standpoint. Nevertheless we have no record

R3624 : page 268

of the Lord having chided the people on this score. A lesson for us would be that every feature of the divine law is of importance, that every regulation should be observed, that there is a blessing in the arrangement whether it so appears to human judgment or not, and that the Lord will require an account from us eventually respecting our knowledge and obedience.

Turning to Leviticus 26:33-35, we find that the Lord through Moses had foretold this very failure to observe the year Sabbaths and Jubilees, and that it was on this account that the whole nation was cast out of the land of promise so that it received in the seventy years of its desolation the full number of Jubilee years --"For as long as it lay desolate it kept Sabbath to fulfil three score and ten years."

This thought, that each of those years that the land was desolated represented a Jubilee year which had not been properly observed by Israel, furnishes one of the keys by which we may estimate the whole number of Jubilees from the entrance of the children of Israel into the land of Palestine down to the grand consummation when the Kingdom of Messiah will be established and the actual Jubilee, the antitypical Jubilee, will begin. These calculations carried out show that we are already living in the great antitypical Jubilee, which will last for a thousand years. As the priests were to blow the silver trumpets in the beginning of the typical Jubilee year announcing its beginning, so now all who are of the Royal Priesthood are commissioned by the Lord to blow upon the silver trumpets of truth, and to make known to all who have a hearing ear in spiritual Israel our present times and seasons, and that the great Jubilee, the times of restitution of all things, has begun. This implies, as we have already shown, that the great King is now taking unto himself his great power, and that his reign over the nations will soon begin, precipitating the time of trouble such as was not since there was a nation, the result of which will be the overthrow of all human institutions and the opening of the way to the establishment of the Kingdom for which we pray, "Thy Kingdom come," under whose ministrations all the families of the earth will be blessed, and every evil institution and thing suppressed, and every good and true matter brought forward to the light, established.

Thank God for the great blessing and privilege of living in our day under these favorable conditions. Let us be faithful to our vow and for the present be submissive to the powers that be, waiting for the Lord in his own time and way to establish his Kingdom and to fulfil all the gracious promises of his Word. Let us who realize that we are now in the antitypical Jubilee be faithful to the blowing on the trumpets.

"Blow ye the trumpet, blow
 The gladly solemn sound;
Let all the nations know,
 To earth's remotest bound,
The year of jubilee is come,
Returning ransomed sinners home."

===================

R3624 : page 268

BEREAN BIBLE STUDY FOR SEPTEMBER.

--SEE PREFACE OF WATCH TOWER BIBLES
AND WATCH TOWER, MARCH 1, 1905.--

BROTHERLY KINDNESS (BROTHERLY LOVE)

11. How should brotherly love exercise itself in seeking opportunities for service? Z.'98-228 (2nd col. par. 1,2); 229, (1st col. par. 1,2).

12. How should brotherly-love manifest itself "in honor preferring one another"? Rom. 12:10; Z.'97-264 (2nd col. par. 4); Z.'05-139 (1st col. par. 1).

13. How should we "consider one another to provoke unto love and to good works"? Heb. 10:24; F.308, par. 1,2; Z.'05-106 (2nd col. par. 1).

14. How will brotherly love exercise itself in "laying down our lives for the brethren"? 1 Jno. 3:16; Z.'98-228 (1st col. par. 3); Z.'01-4 (1st col. par. 3); Z.'01-150 (1st col. par. 1); F.468, par. 1, and 469.

15. How should we manifest brotherly-kindness toward the weaker brethren? 1 Thess. 5:14; Z.'98-183 (2nd col. par. 1); F.236, par. 1; F.304 to 306.

16. How will brotherly love sympathize with the more demonstrative brethren? F.134, par. 2.

17. How should brotherly-kindness deal with the self-seeking? F.296, 297.

18. How will brotherly-kindness deal with brethren who lack self-control? F.148 (par. 2) to 150 (par. 1).

19. How should brotherly-kindness seek to avoid "busy-bodying"?

1 Tim. 5:13; 1 Pet. 4:15; F.583 to
586.

20. How should brotherly-love control the tongue? F.291, par. 2; F.292, par. 1; Z.'98-85 (1st col. par. 2,3); Z.'98-86 (1st col. par. 2,3); F.586 to 588; F.406 (par. 1).

===================

R3624 : page 268

THE LIFE-GIVING STREAM.

--EZEKIEL 47:1-12.--SEPT. 10.--

Golden Text:--"Whosoever will let him take
of the water of life freely."--Rev. 22:17.

EZEKIEL'S prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament. It was written in Babylonia in the Chaldaic language.

Ezekiel was one of the captives of Judah taken to Babylonia by King Nebuchadnezzar on the occasion of his first invasion, when he placed Zedekiah on the throne, eleven years before his later invasion, when the city was destroyed. The captives taken at that time included many of the chief men of the Jewish nation, princes and nobles, the brightest and the best. His object in taking these seems to have been to

R3624 : page 269

strengthen his own empire, for the captives were not treated as slaves, but were granted great liberty, some of them, as in the case of Daniel, rising to positions of very high honor in the kingdom. Ezekiel had great liberty, and his prophesying was done for the Jews of the Babylonian captivity--exiles. The Lord's testimony through this prophet was undoubtedly intended to cheer and comfort those of his people who were Israelites indeed, and to fan the spark of faith which still remained in their hearts--to lead them, as in the case of Daniel, to hope for the return of God's favor and the end of their captivity with the end of the appointed seventy years' desolation of the land.

The matter of our lesson as heard by the Jews in exile undoubtedly was pictured as referring to earthly Jerusalem, and the blessings as appertaining to the Jews as a nation. The restoration of Jerusalem and the Temple are clearly and explicitly foretold, and no doubt the hearts of the captives leaped with joy as they thought of the future blessings, and no doubt also, their faith and hope were encouraged. But so surely as Ezekiel's prophecy was the Word of the Lord, so surely the prophecy did not relate to blessings to be conferred upon that people at the time of their restoration from the land of Babylon, for the predictions of Ezekiel's prophecy were never fulfilled. Just so surely they belong to the future. Spiritual Israelites may realize that the prophecy not only related to natural Israel but also to spiritual Israel, not only to a deliverance from literal Babylon but also a deliverance from mystic Babylon, "Babylon the great, the mother of harlots," whose power is soon to be completely overthrown as precedent to a full deliverance of all who are Israelites indeed and the establishment of the Kingdom.--Rev. 18.

THE RIVER OF LIFE

Our lesson deals particularly with one of Ezekiel's visions, which predicted the springing into existence of a wonderful river whose waters would bring to the

R3625 : page 269

land of Palestine and to the Dead Sea verdure and life instead of drouth, desolation and death. The ordinary interpretation of this lesson is that the Gospel is represented in this river, which now for a considerable time has been flowing onward and bringing life. We cannot accept this interpretation, for several reasons: First, the description is in such close agreement with the Millennial age blessings of Revelation 21 and 22 as to leave no doubt that the same thing is referred to. In Revelation we see that the Church is the Bride, and the Church glorified is symbolized by the heavenly Jerusalem and the river of the water of life, whose leaves are for the healing of the nations and whose fruit is for their sustenance and whose water is the water of life, living water. There can be no doubt that the two rivers are identical. And since the Church is not yet complete, and has therefore not yet been glorified, the river of life has not yet proceeded from the glorified Church, and hence the whole matter must be future.

The same thought is in this lesson as Ezekiel gives it. He first sees the Temple and then beholds the glory of the Lord entering the Temple through the eastern gate, and that gate closed after the Lord. This represents the closing of the door at the end of this age, as our Lord portrayed it in the parable of the ten virgins. The door will be shut, the glory of the Lord will have entered into the Temple. It is subsequent to this shutting of the door that the prophet is shown the issuing of the water from under the threshold. The lesson, therefore, is clear and explicit to the effect that not until the glory of the Lord shall have entered his Temple, not until the Church shall be glorified, not until that door shall be forever shut, will the water of life issue forth.

The stream is shown as rapidly increasing. Issuing as a rivulet it speedily becomes ankle deep, a little further along waist deep and a little further beyond a man's depth to ford. Thus is indicated the rapid increase of the blessings of the Lord as soon as his time shall have come; but, as we have heretofore pointed out, there is no such river of life now, our Master himself being authority for this in his statement respecting his disciples, saying, "The water I shall give him shall be in him a well of water springing up to everlasting life." Ours is not an invitation to drink of a river of life, but an invitation to have a wellspring of water of life started in our hearts by the impartation of the holy Spirit. As already pointed out it will be after the river of the water of life flows from the glorified Church that the Spirit and the Bride will say to the world of mankind, Come. Then whosoever will may come, whereas now no man can come "except the Father which sent me draw him."

A REFRESHING PICTURE

Thus seen, God has rich blessings in store for mankind in general in the day when his Kingdom shall be established amongst men, in Immanuel's day. The restitution of that time is pictured in the leaves of the trees; the abundance of instruction and nourishment, mental, moral and physical, is represented in the fruit of the trees. More than this, wherever the water of this river went life resulted, until finally it emptied itself into the Dead Sea with the effect that the waters of the latter were healed. Fishes thrive well in sea water, but the water of the Dead Sea is about five times as strongly pregnated with salts, and as a consequence fish taken from the Mediterranean and put into the Dead Sea die in a few minutes--hence its name, Dead Sea.

It would not at all surprise us if, in the beginning of the Millennial age, not only the nation of Israel would receive the blessing of the Lord lost at the beginning of this Gospel age and become his representative people in the world--the Church having been taken from the world, glorified spirit beings--but neither would it surprise us if, in the Lord's providence, some miracle were wrought by which the Dead Sea would become connected with the Mediterranean, possibly refreshed also

R3625 : page 270

by some such river as is here described by Ezekiel, a picture of the symbolical river of life flowing from the New Jerusalem. But however interested we might be in the thought of such a literal fulfilment of this prophecy, our interest is still greater in the fulfilment of it as a symbol in accord with the river of Revelation. From this symbolical standpoint the Dead Sea represents the dead world, and the coming of life-giving waters would represent the resurrection power of the Lord and the Church exercised amongst men during the Millennial age. As the Apostle expresses it, it would mean, for the Gentiles, life from the dead.

But while it is refreshing and exhilarating to look down into the future and think of the blessings to come, it is important that we draw practical lessons and apply them to ourselves, and see to it that we do all in our power now to make our calling and our election sure, that we may be of that New Jerusalem class, the Bride glorified, from whom the river of the water of life will issue. There is no doubt that it will all be accomplished, because the Word of the Lord has spoken it. The whole question for us is whether we or others will be the Lord's ministers, servants, honored agents in causing the blessing of the Lord to fill the whole earth. The more we love the glorious prospects set before us in the Word, the more we will strive for present participation in the sufferings of Christ, in laying down our lives for the brethren, and for future participation in the glories of Christ in the blessing of all the families of the earth.

===================

R3625 : page 270

SOME INTERESTING LETTERS.

MR. C. T. RUSSELL,

BROTHER BELOVED:--

I have just read in your booklet, "Protestants Awake," these burning words: "Some even admit that their personal views differ from those they preach, and are endeavoring to have their conferences and synods allow them to preach what they conceive to be truth and desist from what they believe to be error; dishonorable, ignoble, hypocritical and slavish though such a course is," etc. This is not all true in my case, but sufficiently so to cause the words dishonorable, ignoble, hypocritical and slavish, to strike me with tremendous force, and in deep agony of spirit, born of condemnation, I cry unto God, What shall I do? I most certainly believe your interpretation of the blessed Word. My soul longs for freedom; I am helpless--chained by environment. Tell me what to do? I doubt not there are hundreds in my condition. They saw the truth too late. What they possessed of this world's goods has been willingly sacrificed to an all-absorbing, but false purpose. Their means is gone; their physical force is spent; their years are well nigh numbered. "Their righteous souls are vexed from day to day in seeing and hearing." Conscious helplessness augments their bitter agony. They are handicapped by dependent families. To withdraw from their denominations means to cut off their bread. Your system offers no support to the helpless. Their minds are constantly harrowed by the light of the new revelation. Their spirits chafe and fret like the caged eagle yearning for the liberty he sees but cannot enjoy. There seems to be no open door of opportunity, and again I ask, in God's name, What shall we preachers do? I would be willing to sink out of sight from the world.

If I could dispense with all responsibility toward my family, I would gladly submit to any sort of humiliation, criticism or persecution, and would feel that the liberty for which my heart and mind so yearns would be cheap at any cost to myself, but alas, alas! Brother, pray that a door may be opened unto me--that deliverance may come, in God's own way.

Yours in bonds and fellowship,

REPLY

MY DEAR BROTHER IN CHRIST:--

Your pathetic letter of the 18th is at hand. You have my sympathy, indeed, dear brother. I rejoice that you have a conscience and a heart to which the truth does appeal. Be of good courage! Our heavenly Father lives; our Redeemer lives; his power is as great as it ever was. All of his Daniels are safe from the lions. All of his Elijahs shall be fed. All of the widows shall be supplied with meal. The condition is faith, trust, obedience.

But the Lord's favor cannot be expected unless the step of obedience has been taken. Then man's extremity will constitute the terms on which the Father will be pleased to cause all things to work together for his good. The command is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who discern the real Babylon condition, those who discern the errors of "Christendom," are more responsible than the others in Babylon who discern not; and if they will not come out of her, if they will not stand up for the truth and the Lord, they are demonstrating that they are not worthy to be his disciples in the special sense in which that word is properly to be used during this Gospel age. It is not for us to say that those who do not come out will lose all, but we have the assurance that they will lose the Kingdom position, the great prize of our high calling of God in Christ Jesus; and their position would be, through greater tribulations, in the "great company" of Revelation 7, "before the throne," instead of in it; with "palm branches," instead

R3626 : page 270

of "crowns;" "servants," instead of "the Bride."

Dear brother, if you have my sympathy, much more you may be sure you have the Lord's sympathy, and as soon as you shall have learned the lesson and taken the proper steps he will manifest his love and care and blessing toward you. Exercise the faith; overcome the spirit of fear and bondage, and thus be in heart an overcomer. The Lord will do the rest. It may not be in your way, nor in my way, but in the Lord's way he will supply all your need.

The question before your mind should not be, Shall I come out of Babylon? but that being settled affirmatively, the question should be, How would the Lord have me come out of Babylon? I offer you a few suggestions along this line, which I trust may be helpful.

I advise firmness and courage, blended with moderation and love. The truth of itself is sufficiently strong, without our adding to it any of our weight in the way of invective or sarcasm. "Preach the Word," says the Apostle; "Speak the truth in love." Begin at once to preach on the good tidings of great joy which shall be unto all people, showing to all people of the Lord, and all others who will hear, something of the lengths and the breadths, the heights and the depths, of the love of God which passes all understanding. After a few discourses of this kind have filled their hearts with a high estimate of the divine character, preach a discourse on the meaning of the word "hell" as found in the Old Testament; another discourse on the meaning of "hell" as found in the New Testament. Nothing in these sermons can conflict with any reasonable or proper denominational limitations. Get your sermons out of the usual rut, and more into Bible studies, doing the talking yourself, of

course, but appealing to your congregation, not so much through oratory, as through reason and references to the Scriptures. Thus gradually, from Scripture to Scripture, you may draw the attention of your own hearers, and those in your vicinity, to what the Scriptures do say, and they doubtless reverence God's Word. If later a conflict with the creed shall be thrust upon you, you can appeal to the congregation as to whether they desire to be bound by a creed of men, or whether their consecration to the Lord was to be faithful to him, in harmony with his Word. Stand up courageously, dear brother, and if this shall mean (what it doubtless will in the end) the rejection of your message and of you, God will bless those Scriptures to your comfort, and the enlightenment, perhaps, of others in that vicinity.

As you say, the Lord in his providence is not arranging for a paid ministry, after the ordinary fashion, but in the present movement toward the methods of the early Church paid ministry is abandoned, and the original methods of laboring with hands and preaching the truth, as strength and opportunity will afford, is coming into vogue amongst those who are hearing the Shepherd's voice.

When faithfulness to the truth shall have led you outside of all sectarian lines (as it is sure to do, for, as the Apostle declared, "the time is coming when they will not endure sound doctrine"), we would be pleased to have you serve the Society as a colporteur, and will be glad to do what we can to co-operate in the use of your talents in some such manner, in the service of the truth, carrying the message to those who have not as yet heard it.

Meantime, remember, dear brother, that you have our love, and sympathy, and prayers, and that we shall be always glad to hear from you.

As ever,

Your brother and servant in the Lord,
C. T. RUSSELL

PASTOR C. T. RUSSELL,
DEAR SIR:--

I wish to thank you for the tracts and the paper. I will send the money as soon as I get it in the fall. I did not know I would enjoy it so much, but it is the only pleasure I have, as there are no Dawnists here and no one is in sympathy with my belief. I sent for the tracts to distribute among friends, intending then to canvass for MILLENNIAL DAWN. I am sure I could do the work well, but my parents will not allow me for fear the churches would turn against us. They think because I am not eighteen that I do not realize what is right. When I left our Church they thought I was crazy, but I know it was God who sent me the DAWN books. It is very hard to be able to reap in the harvest and yet be held back by authority.

But I realize in all things that my life is in God's hands and I am content to go through the fire since He leads me.

I wish I could tell you how I appreciate the blessed knowledge of MILLENNIAL DAWN! You will some day know how we all feel about it. Oh, how I rejoice in my loneliness to know there are hundreds of "like precious faith" around me though I do not know them, and I hope they remember in their assemblies the isolated ones.

I would be glad if you would write me some words of comfort and remember me in your prayers, for sometimes I do feel so lonely; and God bless you.

Yours in consecration,
__________Ill.

REPLY

MY DEAR YOUNG SISTER IN CHRIST:--

I am glad to hear from you, and to know of the depth of your consecration to the Lord, and of your appreciation of his glorious plan. I rejoice that you will now have the regular visits of the WATCH TOWER, which will compensate to some extent your lack of personal fellowship with others of like precious faith. It is apparently the Lord's arrangement, by which many of his people are enabled to follow the advice of the Apostle, in Heb. 10:25, "Forsake not the assembling of yourselves together." Our hearts meet together in the study of the Word, in connection with the WATCH TOWER helps for Bible study, as well as meeting at the throne of grace. Through this means the Lord seems to be blessing, refreshing, strengthening and instructing and preparing for the Kingdom, some of his dear "Jewels."

You are quite right in respect to your duty: so long as you are under age you have no discretion in the matter of obedience to your parents, except in the case of any demand in violation of your conscience, and this is not your present situation.

Be assured, dear sister, that faithfulness to the Lord under the trials and difficulties, as they are permitted to come to you, will, in his providence, work out blessing. He is able to keep us; he is able to open and close the doors of opportunity. Let us trust him fully. Ultimately we will see more and more of the lengths and breadths and heights and depths of the wisdom and riches of his grace. May the Lord's blessing continue with you.

Your brother and servant in the Lord,
C. T. RUSSELL.

DEAR BROTHER RUSSELL:--

Greetings to you in the Lord.

I wish I were able to tell you of the intense joy and blessing I received from the Dayton Convention. It was a day long to be remembered, and may our blessed Lord and Chief Reaper give the increase to that seed sowing, as the Dayton friends and yourself so zealously have done the planting and watering. It brings to my imagination some of the scenes that must have taken place when our dear Savior spake as never man spake to the crowds that pressed him. Glorious ministry! to be co-laborers together with Him!

In your comments in a TOWER of recent date on John 12:24, you said that our Lord's going down into death brought forth much fruit--the first fruits--the Church, the 144,000. Thinking on this it occurred to me, Will not the Church as so many grains of wheat (by virtue of our Heavenly Father's blessed arrangement in Christ) going down into death, bring forth the same amount of fruit in proportion? Reasoning thus, I found that if one brought forth 144,000, that number would bring forth 144,000 times 144,000, or 20,736,000,000. Ah! I thought, here is where Brother Russell must get his twenty thousand millions to which he refers so often in his sermons as representing earth's dead, and specially mentioned in the Tract, "Millennial Hopes Examined." Now, dear Brother, is this a mere coincidence or did you use this method in addition to the one mentioned in the Tract?

The light of His parousia is growing brighter and brighter as the Truth shines from the blessed Word; how much (and yet how little) I appreciate the various lightning flashes that come from the TOWER, (the "sign" of the Son of Man in heaven); how they clear up and purify the murky atmosphere that has surrounded the Word these many centuries, and wonderful miracle as it were, like of old, the thunder came in the harvest. So here in this "harvest" the thunders have uttered their voices with no uncertain sound, and verily to-day are shaking the very foundations of Ecclesiasticism, and by the time the last one speaks so that all hear, only those things will remain that cannot be shaken, God's blessed, glorious Truth. To Him be glory and honor and praise through Christ Jesus throughout all ages. Amen.

Your Brother in the one Hope,
C. B. S., Ohio.

IN REPLY:--

I am glad to have your suggestion respecting the proportions of the fruit of our Lord's death as represented in the Church of the First-born (144,000) and the afterfruit of these, 20,736,000,000. I had not noted this correspondency, and hence it had nothing whatever to do with my calculations of the world's dead.

Yours in our Lord, C. T. RUSSELL.

===================

SEMI-MONTHLY.
VOL. XXVI. SEPTEMBER 15, 1905. No. 18

CONTENTS.

Views from the Watch Tower........................275
  Zionism's Split on the Line of Faith..........275
  Keeping the Lord Informed.....................275
  Missionary Motives Set Forth..................276
  Mob Violence Increasing.......................276
Germany's Religious Turmoil.......................277
The Work for a Converted Will.....................278
Good Purposes of Heart............................279
  The Power of Faith............................281
  Defiling the Temples..........................282
The Lord is My Keeper.............................282
Weighed in the Balances...........................283
The Master's Touch (Poem).........................285
Some Interesting Questions........................285

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if

they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION, PORTLAND, OREGON, SEPT. 8-10

All sessions of the Convention (except the Sunday afternoon public service) will be held in the "Woodman's Hall," corner of East Sixth Street and E. Alder Streets. Brethren arriving over the S.P. line on Friday morning, Sept. 8th, should get off the car at E. Morrison St. station and come direct to the hall, thus saving carfare as well as any inconvenience through transferring. All other brethren arriving on all other lines at any time should come to the Union Depot where arrangements will be made to meet them and direct them to Hall and accommodations. All cars crossing "Morrison Bridge" pass within one or two blocks of the Hall. To get to Hall from Union Depot:--Take "M" car one block south, or "S" car, southbound, three blocks south on Sixth St., ask for "Morrison Bridge" transfer when paying fare, get off at Third and Yamhills Sts. and take any car crossing bridge. Get off at Grand Ave. and look for banner showing location of Hall one block north and one east.

The public service, Sunday afternoon at 3, will be held in the First Methodist Church, corner Third and Taylor Sts., easily reached from all car lines without transfer.

Entertainment.--Good rooms can be obtained in the vicinity of the Convention Hall for 50c, 75c and $1.00 per night for each person, two, three and four in a room. Meals at nearby restaurants can be had for 20c and 25c. Special room rates can be obtained for families or unencumbered brothers or sisters three or four in a room.

It is important that all brethren who anticipate attending the Convention should notify Wm. A. Baker at Couch St. Dock, Portland, Ore., at least two weeks in advance, so that accommodations can be secured. After writing thus for accommodations you may depend upon their being secured and should not attempt to secure rooms for yourselves. This would greatly interfere with arrangements we would make for you.

Letters should state price of rooms desired, number in party, etc. Arrangements will also be made for brethren who cannot afford to pay for accommodations but who can pay their fare to Convention, but in such cases it is also necessary to be advised before date of Convention. Some of the brethren have already written relative to bringing tents and others as to bringing their own blankets, which they can do without extra cost as baggage. All who feel it to their advantage to do so will be taken care of, and where brethren cannot afford to take furnished rooms it is a very good plan. Compliance with the above will greatly facilitate work of the Entertainment Committee and add to the general harmony of the Convention at the opening session.

Railroad Rates.--The regular excursion rate of all roads entering Portland, with tickets on sale at all times, is one and one-third fare, with a thirty-day limit. Parties of ten on one ticket, ten-day limit, one fare for round trip. "Coach parties" from any one locality are made special excursion rates, averaging considerably less than one fare for the round trip. It is suggested to friends in the northwest that they may be able to make joint arrangements with the local committees of the other two Associations (National Letter Carriers' Association and the "Hoo-Hoos" or Lumbermen) holding their conventions at Portland at this time, for "coach parties," and thus get the advantage of the lowest possible rate.

GERMAN HYMN BOOK

We have issued a small book of German hymns, with music, 99 numbers, suitable for general worship, public and social meetings. Uniform with "Zion's Glad Songs." Price, 5 cents, postpaid.

===================

R3627 : page 275

VIEWS FROM THE WATCH TOWER.

ZIONISM'S SPLIT ON THE LINE OF FAITH.

THE recent division of the "Zionists" into two parties is evidently along the lines of faith and unbelief --a sifting. Dr. Herzl's death prepared the way. Zangwill, one of the principal subsequent leaders, favored the acceptance of the offer of the British Government of a large and fertile tract of land in Africa, nearly a thousand miles south of Palestine. He threw the weight of his influence toward it and swayed a considerable number, who doubtless, like himself, viewed the Zionist movement merely from the humanitarian standpoint.

It is to the credit of the movement as a whole that it rejected the proposal. It proves that the Zionist movement is not merely for social betterment of the Russian Jews, but mainly a race regeneration built upon faith in the divine promises which attach to Palestine--the Land of Promise. It is worthy of note that not one American representative joined the Zangwill split, though he visited this country specially to advocate the acceptance of the British offer.

THE MOVEMENT'S GROWING FORCE

It is worthy of note also that each year this Zionist movement gains favor with the Jews. At its start a few years ago the learned generally scoffed at it. Now we read that, notwithstanding the death of the able leader, Dr. Herzl, the last congress held at Basle, Switzerland, was one of extra power intellectually. The movement is in accord with prophecy, and delay will only enkindle the desire and hope and faith necessary to a successful entrance into the land when once the Turks grant the privilege of so doing and some degree of self-government.

In a signed statement Professor Warburg of the Berlin University, an eminent Zionist and economist, says:--

"The East African resolutions are not a backward step. The fact that Zionism can afford to decline the British offer is a proof of its strength and determination to remain steadfast in adherence to its basic principles. Zionism does not contemplate an economic experiment, but the renewal of national life by the Jewish peoples, whose future lies in the Orient. The world must realize that the Zionists are bent on the restoration of Palestine to Israel."

A press report of the conference thus describes some of its features:

Herzl was called the new Moses, at first derisively, but now he deserves the name in earnest. His words are quoted everywhere as those of the new prophet of regenerated Israel.

Delegates from the intellectual aristocracy of the world were there. It is doubtful if any parliamentary body ever held equalled it in brain power. The flower of the Jewish people were there. The orators spoke in English, German, Russian, French and classic Hebrew. All physical types were represented--giants, dwarfs, Jerusalem rabbis in Oriental robes, speaking to English baronets, all bound together by the common idea of re-building the Jewish State in Palestine, where the Jews, now crushed by Cossack rule, shall show the world what the race can accomplish through concerted effort. Scholars and writers galore were there; the foremost, Nordau and Marmock of Paris, Warburg of Berlin and Zangwill of London.

Nordau, pale with emotion, opened proceedings, standing near Herzl's vacant seat. Sobs were audible throughout the hall as, with admirable oratory, Nordau eulogized the dead leader to an immense audience standing with bowed heads, the Jewish mourning attitude.

Nordau stigmatized the selfishness of the Jews who, although best able to second Herzl's efforts, were holding aloof. He pictured the Jewish people as a family divided against itself. He exclaimed, "Our people had Herzl, but Herzl, alas, had no people."

Addressing Herzl as though present, he invoked the dead leader's emperor-like personality. He said: "Rest in peace, for what you built we shall forever treasure."

KEEPING THE LORD INFORMED.

Bishop Potter (Episcopalian), of New York "subway tavern" fame, promptly prepared the following prayer for his people on the eve of the Russo-Japan Peace Conference. From the wording of the prayer the Lord may be expected to infer that the arbitrators are "saints" and representatives of saintly nations. The mention of the Millennium, when swords will be beaten into plowshares, seems a trifle strained in view of the fact that armaments on land and sea are increasing as never before and wars are multiplying, and presumably the Bishop is a pre-Millennialist whose hope is the conversion of the world by the preaching which has accomplished so little in nineteen

centuries. The Millennium is near indeed, but coming through wars and anarchy such as never yet have been--coming by the interposition of Immanuel as King of kings and Lord of lords, in power and great glory. The Bishop's prayer follows:--

"Almighty God, whose is the spirit of unity and concord, and who makest men to be of one mind in an house, be, we beseech thee, with thy servants who shall soon assemble on these shores to seek for a basis of peace. Overrule their deliberations with thy heavenly wisdom, fill them with the spirit of brotherhood, and so hasten the day when all men shall beat their swords into plowshares and their spears into pruning hooks, when thy children shall be taught of the Lord and when great shall be the peace of thy children. All of which we ask through Jesus Christ, our Lord. Amen."

MISSIONARY MOTIVES SET FORTH.

The following letter will be read with interest by many. It appears that Secretary Barton, of the American Board of Foreign Missions, communicated with Mr. J. D. Rockefeller, requesting his contribution to the work being done by the Board, and Mr. Rockefeller commissioned his Private Secretary to look into the matter and to report. It was on the strength of that report (see the letter below) that Mr. Rockefeller contributed the $100,000, the acceptance of which made such a stir last spring. Whether Secretary Barton's share of the donation was one-half (the amount allowed solicitors in some other similar societies) we are not informed.

The letter, or "report," it will be noted, deals with

Foreign Missions from the standpoint of Civilization rather than Christianization. It appeals to morals and trade and dollars, rather than, as of old, to flames and devils and torments. Mr. Gates' report to Mr. Rockefeller runs thus:

THE VALUE OF FOREIGN MISSIONS

"We have had long interviews with Dr. Barton, and we have examined each item of proposed expenditure presented by him in detail, with maps before us. We have given it careful attention, both here at the office and at my home in Mont Clair. In every instance we were satisfied that the money asked would be wisely expended and would fill a real need and perform substantial service for mankind.

"No one can observe foreign peoples at all without being impressed with the great need of foreign people in education, medicine and surgery, morals and religion, applications of science to agriculture, manufacture, transportation, hygiene, civil and social institutions and in all things which tend to relieve man from misery and make for health, happiness and progress.

"A vast amount of good has been done. Statistics of mere converts furnish no sort of measure. The fact is that heathen nations are being everywhere honeycombed with light and civilization and with modern industrial life and applications of modern science through the direct or indirect agencies of the missionaries. Look at Japan, for illustration. Quite apart from the question of persons converted, the mere commercial results of missionary effort to our own land is worth--I had almost said a thousand-fold what has been spent.

"For illustration: Our commerce today with the Hawaiian Islands, which are now Christianized and no longer take missionary money, is, I am told, $17,000,000 a year. Five per cent. of that in one year would represent all the money that was ever spent in Christianizing and civilizing the natives. When the missionaries went there the Hawaiians were cannibals, without a dollar of exports or imports. Today these islands are composed of great wealth. What is true of Hawaii is true of Japan. Missionary enterprise, therefore, viewed solely from a commercial standpoint, is immensely profitable. From the point of view of subsistence for Americans, our import trade, traceable mainly to the channels of intercourse opened up by missionaries, is enormous. Imports from heathen lands furnish us cheaply with many things, indeed, which we now regard as necessities.

"Gladstone declared that modern applications of steam and modern machinery had multiplied the productive power of each man in England by (was it not?) 600 over what it was 200 years ago. Never mind the exact figure. We know the multiplication is great. Missionaries and missionary schools are introducing the application of modern science, steam and electric power, modern agricultural machinery and modern manufacture into foreign lands. The result will be eventually to multiply the productive power of foreign countries many times.

"This will enormously enrich them as buyers of American products, and enormously enrich us as buyers of their products. We are only in the very dawn of commerce, and we owe that dawn, with all its promise, more than to anything

R3628 : page 276

else, to the pioneer work and the channels opened up by Christian missionaries. Missionaries are largely influential today in the diplomacy of the Orient. The value to America, therefore, of missions is simply incalculable. The fruitage is only in its beginning.

"So I think the subject of foreign missions should command the interest of patriots and philanthropists, men of all creeds and of no creed, men of commerce, manufacture, finance, of bankers, importers and exporters of our country, and of all who have the well-being of their own country or of mankind at heart. In the long run it will be found that the effect of the missionary enterprise will be to bring to them the peaceful conquest of the world."

MOB VIOLENCE INCREASING.

We have all noted the increasing tendency to mob violence, anarchy, disregard of law, in our own land, especially in connection with strikes and lock-outs. The same spirit grows everywhere, as evidenced by the following late press cablegrams:

FINNISH MOB THREATENING

Viborg, Finland, Aug. 15.--The court-martial which tried Prokope, who killed Col. Kremarenke, Chief of Police of Viborg, July 21, today sentenced him to be hanged. A regiment of dragoons has arrived to reinforce the garrison, as the mob threatens reprisals. Prokope refused to plead unless tried by a Finnish court, and the witnesses summoned by the prosecution said they would testify only before a Finnish Judge. A crowd of 5,000 persons made a demonstration outside the Governor's house here yesterday against the trial by court-martial.

BALTI PROVINCES ALARMED

St. Petersburg, Aug. 15.--The situation in the Baltic provinces becomes daily more terrible. The Slav population, exasperated against the landed proprietors, for the most part nobles of German blood, is constantly making attacks on life and property. The upper classes and higher bourgeoisie are hastily leaving the country. The Government has appointed an extraordinary commission to report on the situation and the necessary measures to be taken.

5,000 HUNGRY MEN IN ARMS IN SPAIN

Seville, Spain, Aug. 15.--A commission of landed proprietors and farmers have laid before the authorities the conditions prevailing in and about Osuna in Andalusia. They estimate that there are 5,000 workmen armed with rifles roaming about the country. The municipal authorities disclaim

R3628 : page 277

responsibility for this condition of affairs. The jails are crowded with persons who have committed no offense, but who have surrendered to the police on the pretense of having committed crimes in order to get shelter and food. The charitable societies have exhausted their resources, and government action is awaited. Hunger riots are of daily occurrence, and are becoming more and more serious. Theft and pillage are common, and it is impossible to maintain order. Reinforcements of the civil guard are needed in every town and village. Not a drop of rain has fallen in that district since March, and the summer and autumn crops will be ruined unless rain falls soon. It is feared that the peasantry will take the law in their own hands, and even now signs of open revolt are plentiful and exasperation at the Government's inaction is becoming daily more pronounced.

* * *

This is the spirit which must be expected more and more to develop during the next few years, according to the Scriptural forecast--"Every man's hand against his brother and no peace to him that goeth out nor to him that cometh in."

===================

R3628 : page 277

GERMANY'S RELIGIOUS TURMOIL.

"MORE than one solemn voice is being raised within the Protestant churches of Germany, voices of warning, seriously asking the Church to prepare for the coming of evil days. Three terrible enemies beset the Reformed faith; and these carry on a war of the most ruthless character, and give absolutely no quarter, just as they expect none.

"There is, first, the old enemy, Rome, ceaselessly on the watch perpetually pushing forward her advanced positions, taking advantage of every slip and error in the opposite camp, sleepless, indefatigable, unscrupulous in her methods. The organization of the Church of Rome in Germany is far superior to anything which the Evangelical churches can show. The discipline of her clergy is perfect. These are apparently not bothered by racking doubt as to the faith that is in them. They have no questions to decide about theological chairs, and 'positive' and 'liberal' professors. Their supply of divinity students is not falling off. Their exchequers are full to overflowing, and a recent report of the Archbishop of Ratisbon boasted that never before in the history of German Catholicism has so much been subscribed by the faithful for purposes of religion. Their associations for young men and young women show a full list of members, and are all financially sound. And their great annual political gatherings, at which they send messages to Pope and Kaiser and receive congratulations in return from both these potentates, are full of enthusiasm and give unmistakable evidence of an advancing cause.

"What is being done by the Evangelical churches of Germany to weaken the Church of Rome, either spiritually or politically? I fear absolutely nothing. There are Gustavus Adolphus associations and Protestant Alliances, and many another society with resounding names: but what are they doing? Where are the proofs of their progress? One asks in vain, and the fact remains that throughout the land Rome is united, compact, strong, growing stronger, militant; while the Protestant churches are torn with internal troubles, feeble, presenting no united front, and above all distracted by religious doubts.

SOCIALISM VERSUS CLERICALISM

"Arrayed against Protestantism to probably a far greater extent than against Catholicism is the whole force of the Social Democrats. Few people outside Germany have any conception of the hatred with which the Socialist leaders follow the Evangelical churches. To a very large extent their hatred is returned with interest by the leaders of the Church. The feeling of hatred against the Church is easily enough explained. It exists in all countries with a State Church, but in Germany to a still greater extent than--say, in England. In England, although parson and squire had common interests and were invariably united against the poor man, there was always, even at the worst of times, an eminently respectable residuum which threw in its lot with the poor man, and defended him against his oppressors. But in Germany, especially in Prussia, this residuum has hardly existed, and the great landowner and the great manufacturer have invariably had the pastors at their back.

"The pastors in Germany, with few exceptions support every measure which tells against freedom. They support universal military service, and are identified in every way with the crushing military life of the country. They support the antiquated electoral system of Prussia, which practically excludes every poor man from the poll. During the exciting times of four years ago, when the proposed new taxes on breadstuffs rent the country into two warring camps, I do not remember a single clerical voice raised on behalf of cheap bread and against the utterly selfish agrarianism of the big landlords. In a word, they are opposed to reform as the people understand reform, and in consequence there is a gulf fixed between the representatives of the working classes and the representatives of the Church which it is impossible to bridge over. At almost every election throughout the country the pastor's candidate is opposed by a Socialist, the two men representing diametrically opposite ways of political thought.

PROTESTANT UNBELIEF A FOE

"But no enemy of the Protestant Church in Germany is so potent and destructive as unbelief. Were only unbelief removed, Rome and Socialism might vainly unite their forces. The believing Church is invincible against all attacks; the unbelieving Church falls a prey to any and every enemy. What can we think of the controversy which has been raging lately in a portion of the Protestant Church press as to the exact number of 'positive' and 'liberal' professors of theology in German universities? By 'positive' is meant those who believe in Christ as very God; by

R3628 : page 278

'liberal' is meant those who do not believe either in the divinity of his person or of his teaching. It is significant of the whole situation that these leading Protestant journals are busily engaged in collecting such statistics. And what do these statistics reveal? A very terrible state of affairs, viz., that the number of unbelieving professors far surpasses the number of believers --96 liberals and only 79 positive. This is a state of affairs causing jubilation in the ultramontane camp. Hear the leading and most popular Roman Catholic journal in Germany:--

"'We can, however, still believe that of those Protestants who still interest themselves in Church affairs there is probably a 'positive' majority. The most remarkable thing about this classification into 'liberal' and 'positive' is that both parties belong to one and the same Church. And yet here are two totally distinct religions, as distinct as Lutheranism and Catholicism.

R3629 : page 278

Ninety-six 'liberals' and seventy-nine 'positives' adorning the same Church, teaching the same doctrines --the former absolutely agnostic, the latter anything the government wishes them to be.'

"And listen to another voice from the press: 'Inside the Lutheran-Evangelical churches there seems to be a perpetual war of factions, each eager to obtain an ascendancy over the other, and this chiefly with a view to the loaves and fishes. It is not which can do God the best service, or which can do most to promote God's Kingdom at home and abroad; it is not which faction or section can do most to elevate the masses, to make their homes happier and brighter. Instead of these laudable subjects for emulation and rivalry, we have petty disputes about the Canon of Scripture and the authenticity of the Gospels, and endless and rancorous quarrels about the filling of certain theological chairs. It is always a thankless task to prophesy, but we can safely assert that if things go on for another twenty years as they have been going, there will be no theological chairs to fill in any Protestant German University.' This extract is from a secular paper well known for its moderation and fairness.

INFIDELITY RAMPANT IN GERMANY

"The works of agnostic professors and their followers are flooding the country and are being eagerly read. In the windows of every book-shop one passes they are displayed in rows. Quite a sensation is being made with a book by Dr. Daniel Wolter, 'Egypt and the Bible.' The author proves to his own satisfaction that the 'myths' of Abraham, Isaac, Jacob, Joseph and Moses are directly derived from Egyptian sun myths; and that consequently these Old Testament worthies were simply characters from these mythological tales of the Egyptians, filtered through a Hebrew imagination.

"There is another still more dangerous class of book engaged in discussing 'the historical Christ': and, under a vast show of learning and much appearance of critical fairness, the authors one and all come to the conclusion that no such person as Jesus Christ ever existed; and that if he did, he certainly does not deserve, owing to the imperfections of his character and teaching, the adoration of mankind. This is the whole trend of Eduard von Hartmann's 'The Christianity of the New Testament,' which is now in everyone's mouth. The eminent philosopher sees nothing in Christ's teaching or character. He describes him as 'an amiable and modest young man, who, through a remarkable concatenation of circumstances, came to the idea, at that time epidemic, that he was the expected Messiah, and who perished in consequence.' According to Hartmann, some of his ideas were admirable, some doubtful, some eminently trivial; but even the most admirable of them have no claim to immortality, and have been better expressed and more powerfully brought home to men by other teachers, both before and after him."--M. A. M., in The London Quarterly Register.

===================

R3629 : page 278

THE WORK FOR A CONVERTED WILL.

"The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."--Prov. 16:31,32.

TO BESIEGE and capture a city is a great undertaking, because every city has its massive defences of law and force, and is built with all the probable contingencies of attacks from enemies in view. In olden times the defenses were walls and gates; but now they are of the improved order of governmental arrangements. Cities and communities of immense proportions are now banded together into great nations for mutual cooperation and defense, so that to attack a city now is to attack a nation, and to be withstood with all the defensive armory of the nation; and in no instance can one undertake it single-handed and alone. He who would undertake it must be backed by other powers equal, or at least apparently equal, to the emergency. And the victory of such a general will depend on his superior skill and ingenuity in utilizing the various forces and advantages in his possession against those employed by the defenders of the city.

Such ability as is thus required in a great general is quite rare. It indicates indomitable purpose, methodical planning and skill in execution, though these good qualities are often exercised in a bad cause. Such ability has always been highly esteemed among men, and the aspirants for fame have, therefore, in times past, sought it chiefly along this line, though they gained their laurels at the expense of the blood and groans of millions of their fellow-men.

While the exercise of these successful qualities along the lines of human ambitions is required of earthly heroes, the exercise of similar qualities along the lines of God's appointment is required of those who would be heroes in his estimation. If there were not a similarity

R3629 : page 279

in kind of the effort and success the comparison would not be instituted. Let us first notice the similarity, and then the difference, that we may see clearly what the Lord here commends.

To rule one's spirit (mind, disposition) implies a conflict similar to that of taking a city; for, no matter when we begin, we find entrenched therein many armed and opposing powers. They have possession by heredity --they are there as the result of the fall. And, if we have passed the days of youth, they are the more entrenched, and it requires the greater skill and generalship to rout them. But, whether he begin early or late, he that would rule his own spirit must war a good warfare--he must "fight the good fight" of faith down to the very end of the present existence. If a man would rule his own spirit, he must not only storm all the fortresses of inherited evils which seem to be almost a part of his nature, but, having gained possession and taken his seat upon the throne of this symbolic city (viz., the will), he must thereafter be continually on the defensive; for the old enemies are constantly on the alert, and ever and anon seeking to regain possession, so that he that continues to rule his own spirit is one who not only has routed the enemy, Sin, from the throne of his being, but who continues to keep him at bay.

To rule one's own spirit is by no means an easy task; and, as in the illustration, it cannot be done single-handed and alone. Consequently, the wise general will invoke all the assistance at his command, remembering the words of the Apostle--"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the powers of this world, against spiritual wickedness in high places." These powers of the world, the flesh, and the devil are all closely allied; and, therefore, he who plans for conquest and an established reign thereafter must seek alliance with another and a stronger power; which power is tendered to all who earnestly undertake the great work. This power is none other than the almighty arm of our God, who says to all who accept his strength, "Greater is he that is for you than all they that be against you;" gird yourselves like men, fear not, be strong.

The ruling of this symbolic city--one's own spirit--never will be done until first the commanding general, the Will, has decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. But, in the words of a trite saying, "Where there is a will there's a way"--for good or for evil. God will assist, through various agencies, toward good; Satan, with various agencies, toward evil. If the Will says, It must be done, it calls in the needed and available help, and forthwith it sets all the other faculties of the mind at work, first to subjugate and then to rule and regulate the entire being. The Conscience is commanded to keep a vigilant watch over all the mental operations; and the Judgment, under the influence of the Conscience, must decide as to righteousness or unrighteousness and report to the Will, which is under the same moral influence. Thus we have the three departments of government established--the legislative, which should always be the Conscience; the judicial, the Judgment; and the executive, the Will. And in every well-regulated or righteously ruled mind all the other faculties must make their appeal to this Congress, and that, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience and then to Judgment should never be tolerated; but, when approved there, they may freely urge their claims upon the executive power, the Will. But the Will governs; and, if it be weak, the government is slack, and the appetites and passions and unholy ambitions of the whole man take advantage of the situation: they seek to overbalance Judgment and to silence Conscience; and loudly clamor to the Will to have their own wild way. If the Will be weak, yet striving to keep under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings, and the government will be unstable and ultimately wholly at the mercy of the appetites, passions and ambitions. The condition of such a soul is one of anarchy, which, unless its wild course be speedily arrested, hurriedly sweeps the whole being toward destruction.

It is all-important, therefore, that the Will be consecrated to God and righteousness; and, secondly, that it strengthen itself in the Lord, and in his name and strength rule with a firm hand, cultivating as its assistants

R3630 : page 279

Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word.

The Will has the most difficult office to fill; and the Lord's commendation is to the man of resolute Will, under the influence of a divinely-enlightened Conscience and Judgment. Blessed is the man who sets his house in order, and who maintains that order to the end of his days. Truly, to such a one the hoary head is a crown of glory. The warring elements of his nature having been brought into subjection, the arts of peace have been cultivated, and now they flourish and adorn his character; and as Mr. Whittier beautifully expressed it--

"All the jarring notes of life
Seem blending in a psalm;
And all the angles of the strife,
Now rounding into calm."

===================

R3630 : page 279

GOOD PURPOSES OF HEART.

--DANIEL 1:8-20.--SEPTEMBER 17.--

Golden Text:--"Daniel purposed in his heart that he would not defile himself."

THE BOOK of Daniel, as we have it in our common version of the Bible, corresponds to that which was accepted by the Jews, but attached to it were three stories ("Bel and the Dragon," "The Song of the Three Hebrew Children," "The Story of

Susannah"), which have nothing whatever to do with Daniel, and which bear no marks of being his production nor give any evidence of inspiration. These are excluded by the Hebrews as apocryphal, but they are incorporated in the Roman Catholic version of the Scriptures.

This book is one against which the higher critics have thrown and are still throwing the weight of their influence. As with the criticisms of nearly all the other

books of the Bible so with this--they claim it was not written until long after the time of Daniel and was merely given his name. The particular ground for this criticism is a misinterpretation of the prophecy, which applies it to the times of Antiochus Epiphanes. Strangely enough these grounds of objection become to us, who have a different view of the meaning of those prophecies, one of the strongest evidences possible of the inspiration of the writer. Certainly no prophet ever described more particularly the great events of universal history, certainly none ever marked more clearly and distinctly than did Daniel the precise time of the first advent of Messiah. The prophecy of the seventy weeks (490 years) was most remarkedly fulfilled. The last, the seventieth of those weeks of years, began with Messiah the Prince, began at the time of our Lord's baptism and anointing with the holy Spirit. His cross marked the middle of that week, as the prophet predicted--"In the midst of the week Messiah shall be cut off, but not for himself." The close of that prophetic week marked the end of special favor to the Jew and the opening of the door to the Gentiles, Cornelius being the first Gentile convert ushered into the favors and blessings of Spiritual Israel.

Our Lord undoubtedly referred to the beginning of the seventieth week of this prophecy when he sent forth his disciples to preach, saying, "The time is fulfilled." What time was fulfilled? We answer the sixty and nine weeks of Daniel's prophecy had expired, and the seventieth week, which was to usher in the advent of Messiah, had come. No time could be fulfilled unless it had been foretold, and we know of no other prophecy which distinctly foretold the time of the Lord's advent. And again, it should be noticed that our Lord distinctly referred to Daniel, calling him by name and quoted a part of his prophecy, giving us the assurance that it would be fulfilled in the future. That future fulfilment has not yet come, but we believe is near, even at the door--"A time of trouble such as was not since there was a nation." Our Lord adds to the prophecy the words, "No, nor ever shall be." (Dan. 12:1; Matt. 24:15-21.) The prophet Ezekiel, Daniel's contemporary associated in the exile, twice referred to him in his prophecy, classing him with Noah and Job. He mentions expressly Daniel's great wisdom. (Ezek. 14:14-20; 28:3.) However, as stated at first, those whose eyes of understanding are now opened to see the meaning of Daniel's prophecy and to read the fulfilment of many parts of it in the events of history have no need of any outside evidence or testimony or proof that it was written under divine instruction, and will have no question that the remaining portions of it will be fulfilled with equal accuracy.

FOUR NOBLE YOUNG MEN.

As already noted, the first captivity by Nebuchadnezzar included the very cream of the Jewish nation. Amongst them were four young men of about sixteen years of age whose names implied a parentage that was reverential, loyal to God. Thus Daniel signified, "God is my judge," Hananiah, "Jehovah is gracious," Mishael, "God-like," Azariah, "Jehovah has helped." The fruit of godly training is manifest in the course pursued by these young men, as related in the present lesson. Their captivity doubtless seemed to them and all concerned a great hardship, a sore trial, and yet in God's providence it was overruled to be to them a great blessing, and that blessing has come down through the ages to fortify, strengthen and encourage even the spiritual Israelites.

The four boys mentioned were chosen by King Nebuchadnezzar, because of their brightness and general intelligence, to be specially educated with others in a class from which he drew his assistants and councillors of state. One of the first things done was the changing of their names: Henceforth Daniel was known amongst the Chaldeans as Belteshazzar, Hananiah was named Shadrach, Mishael was named Meshach and Azariah was named Abednego, these names implying relationship or servitude to the deities of Babylonia.

But changing their names by no means changed their hearts, just as their transporting from the land of promise to Babylon did not turn them from loyalty to the God of Abraham, Isaac and Jacob, the God in whose existence they believed and whose promises they revered, and whom consequently they desired to please and to serve. Daniel would appear to have been the foremost or leader amongst them, but the courage and fidelity of all were fully attested, Daniel's by his experience in the lion's den and the other three in their experiences in the fiery furnace.

GOOD BLOOD FROM CHEAP FOOD.

The school or college into which these four young Hebrews were introduced was maintained by the king and supplied with wines and various dainties usual to the table of the king and his nobility; but Daniel purposed in his heart that if possible he would choose plain food and not defile himself with the king's dainties and wine. Therefore he early made a request for the simple food here called pulse, a general name no doubt for vegetables, but particularly for the varieties we now know as peas, beans, etc.

The expression, "defile," was doubtless of double application: first, the meats and dainties of the heathen were usually dedicated to their deities in some manner, and this to a certain degree would defile in the estimation of those who would recognize that there was one living and true God whose blessing alone they might ask upon their food and drink and every interest. But the separate descriptions, meats and wines, rather implies that there was more than sentimental defilement connected with the matter. It seems to imply that Daniel recognized that his own health of mind and body would be clearer and better if he abstained from many of those delicacies and wines commonly in use. Both were good arguments--good reasons for avoiding, if possible, that class of food and taking the simple diet. We might here remark that it is a recognized fact in the light of the closest scrutiny that peas and beans and wheat contain all the necessary elements for the development and support of the human body--bones, muscle and brain. Those competent to speak with authority on the subject assure us that beans will yield to the human system a larger amount of muscular strength than the best of beefsteak. We are not teaching vegetarianism, but it is well for all to know that they have in a vegetable diet all the necessaries of life. This is important in view of the increasing price of meat, and it may be of still greater importance to remember in the future.

Daniel was evidently of a kind to make friends with good people under all circumstances, and it does not surprise us to find the statement of verse 9 that he soon was in favor and "tender love with the prince of the eunuchs," who was the steward having charge of the

R3631 : page 281

students of this college. Daniel's appeal was made to him, but was met with the objection that if by reason of such a change of diet those under his charge should be dwarfed or stunted or physically impoverished it might not only cost him his position but his very life--"endanger his head."

REWARDED WITH GOOD HEALTH.

Daniel, however, was fully convinced that the plainer diet would be none to his injury, and urged a ten days' test, on the results of which he was willing to rest his request. The plan was followed, and at the end of the ten days Daniel, and his companions who joined him in the request, were found to be in better flesh and every way brighter and more intelligent than their associates who were eating of the richer fruits and wines. As a result they were permitted to continue their abstemious diet, no doubt much to the amusement of their associates in the school, who without doubt would consider them foolish for thus choosing simple fare when they might have the king's food. It undoubtedly did cost some self-denial to all of these young captives to forego the pleasures of the palate, to endure the sneers of their companions, to be thought strange, peculiar, to be cut off in a measure, ostracised, from those who would be inclined to consider them common people without the cultivated tastes of the aristocratic. The effects, however, were good everyway, and it will be well for all of the Lord's people to draw a lesson here in respect to their diet as well as in regard to other affairs of life which have so much to do in the formation of character, the character which is so all-important for those who would be heirs of the Kingdom.

It is undoubtedly true that those who are given to gluttony and the use of alcoholic liquors stupefy their brains and are, therefore, to a certain degree disqualified for whatever business or other matter which may come before them. Some of this class may get along well in the world, but doubtless they would get along better so far as clearness of intellect is concerned if they were abstemious. However, it must be conceded that to mingle with the world, to conform to its habits and customs, to be the "hail-fellow-well-met" with the children of this world is the surest way to worldly success, honor of men and worldly prosperity under present conditions, while Satan is still the prince of this world. On the other hand, the abstemious course, self-denial, the practice of self-restraint, though disesteemed and sneered at by the world, is all-important in the upbuilding of the character likeness of Christ, and all who are seeking to walk in the footsteps of Jesus should remember this, and should endeavor to fight a good fight against their own appetites, their natural desires and for the upbuilding of themselves as New Creatures possessed of the new mind, the spirit of a sound mind, which associates with and relates to all the affairs of life, food, raiment, etc.

THE POWER OF FAITH.

Daniel and his associates, under the influence of the promise made to Abraham and his seed, were looking forward to the glorious Kingdom of the future when Immanuel would be King over all the earth. They were seeking to develop characters in accord with the will of God, that thus they might have a share in the better resurrection. We are glad for them, and are sure that when the new dispensation shall open up, the high positions which those ancient worthies will be granted in the earthly phase of the Kingdom will more than compensate them for the little self-denials which at the moment were no doubt severe tests of character and heart loyalty. And if this is true of those who are the heirs of the earthly phase of that Abrahamic Covenant how much more important to us who by the grace of God are living during this Gospel age and have been called of the Lord to joint-heirship with the Lord in the Spiritual Kingdom. As ours will be the still higher reward and the still higher station, it follows that the trial of our faith will be still more crucial than that of the ancient worthies. The Lord places us frequently where we have opportunities of choosing between this and that, and where, therefore, it becomes a matter of character or principle with us which we should choose. There is no virtue in choosing that which alone is possible to us. As the Scriptures declare, "The Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." (Deut. 13:3.) In proportion to our love for the Lord will be our obedience to him, and obedience to him means obedience to the principles of righteousness for which he stands and which are inculcated by his Word; and principles obediently followed develop character, which in turn, by patience, perseverance, must be crystallized, become firm and fixed and unwavering.

THE BLESSING OF THE LORD.

God's blessing was upon those boys and their fixity of principle. He blessed them with superior wisdom, knowledge and grace, so that not only the eunuch perceived his favor in them but their companions also, and ultimately the king. The course of training in that college required three years (v. 5). At the end of that time the king called all the students before him and conversed with them, asking questions, etc. The superiority of the four young Hebrews was very manifest, and they were at once selected for officers of the king's court and subsequently reached very high positions of influence and power in the kingdom as governors, etc., especially Daniel. Nevertheless, as might be expected, this favor with God and with the king meant to a considerable degree the jealousy and enmity of their associates. We see this, for instance, in the reporting of Shadrach, Meshach and Abednego to the king; we see it also in the casting of Daniel into the lions' den, the result of a conspiracy amongst the various officers and wise men of the kingdom against Daniel.

DARE TO BE A DANIEL.

Here we have illustrated our Lord's words to us his followers, "Whosoever will live godly in this present time shall suffer persecution"--opposition from the world, the flesh and the adversary. This opposition is so great that many would not think for a moment of encountering it; they therefore are not of the special class whom the Lord is now seeking. Others more courageous, more loyal to the Lord, essay to fight the good fight, but when they come to realize something of the opposition and its weight and force and how it touches all the affairs of life, their hearts fail them, because they have not the sufficiency of faith in the Lord nor the sufficiency of love for him. The faithful, like Daniel, will set themselves for the attainment of their object at any cost. Their faith tells them that their object is worthy of their

R3631 : page 282

effort; their love inspires them, or, as the Apostle would say, constrains them to obedience even to the extent of laying down their lives in the Lord's service; neither count they their lives dear unto them that they may win Christ and be found in him.

But there is another side to this question. There are compensations to be had on the Lord's side and the side of righteousness. Sobriety, self-denial, do not mean merely disappointments, trials, deprivations, oppositions, but they mean also the King's favor. They mean the satisfaction of the heart, the mind; they mean peace with God and peace with our own consciences, and they mean additionally clearness of mind and restfulness of heart.

DEFILING THE TEMPLES.

Daniel's determination not to be defiled with certain food reminds us of the words of the Apostle, "If any man defile the Temple of God, him will God destroy." In one sense of the word the Temple of God is the Church, which is now in process of construction as our Lord shapes, fashions and polishes the living stones for places therein. Whoever introduces into the Church that which is defiling, whoever does injury to any of its living stones, is an evil doer in the highest sense of that term, in that he is defiling, injuring the body of Christ, which is the Church. If all could realize this how careful all would be in respect to the bringing in of different errors and false doctrines, misinterpretations of Scripture, etc. How careful each then would be to see that he speaks the things which he does know, that he would confine himself to the things written in the Word of the Lord. In proportion as those who are right at heart see this they will be careful that they do nothing to defile or stumble or injure any of the Lord's little ones.

In another phase of the subject the Apostle speaks of each body, each member of the New Creation, as a Temple, a Tabernacle, in which for the time being the holy Spirit dwells. From this standpoint we should be careful to have our bodies as clean, as pure, as holy as possible. We cannot transform our flesh to make perfect that which was born in sin and shapen in iniquity, but in proportion as the holy Spirit is received by us and in proportion as it has the control of us, in that same proportion there will be a gradual transforming power of the holy Spirit to work in us to will and to do God's good pleasure. Such should remember the instruction of the Apostle to all of this class, that they should purge out the old leaven of malice, hatred, envy, etc., and again his admonition that we cleanse ourselves from all filthiness of the flesh and of the spirit--perfecting holiness in the fear of the Lord.--2 Cor. 7:1.

We firmly believe that all who receive that grace of God into good and honest hearts will surely experience a cleansing work--that the Truth will tend to make them cleaner physically as well as mentally. We are not advocating outward cleanliness as godliness, but an inward cleanliness which will do all it can to accomplish an outward cleansing. And very generally it succeeds--the filthiness of the flesh in various senses of the word begin to disappear. In proportion as the spirit of righteousness and truth and love enter into the heart, filthy words, filthy conduct, filthy habits, filthy appearance, all begin to come under the control of the transformed mind.

The Apostle distinguishes between the filthiness of the flesh and that of the spirit, the outward and manifest filthiness and the inward and secret filthiness; and, while

R3632 : page 282

both are important works, the latter undoubtedly is the more important of the two--to be cleansed from the filthiness of the spirit, filthiness of the mind. This refers not only to licentious thoughts, but to evil thoughts and inclinations of every kind; hatred, malice, strife, revenge, backbiting, evil speaking, all these come under this head of filthiness of the spirit. The poor tongue that utters the bitter words and voices the animosities is merely the servant of the heart, for out of the abundance of the heart the mouth speaketh. If there were no bitterness in the heart how could the tongue shoot out arrows, even bitter words--especially against the righteous, against those who are seeking to walk in the Lord's ways, however imperfectly--against those whom the Lord has covered with the robe of his righteousness? The Lord grant us more and more of this cleansing of the spirit, that we may be more and more filled with his spirit of love and sympathy and compassion, which does not readily impute evil but is full of mercy and good fruits.

===================

R3632 : page 282

THE LORD IS MY KEEPER.

--PSALM 121:5.--SEPTEMBER 24.--

AS THE LAST lesson of the quarter this is a review. We can profitably look back over the lessons of this quarter and note that the key to every one of them has been the keeping power of

God. In the first lesson we had the period of the kingdom under Hezekiah at the time of Sennacherib's invasion, and how the Lord graciously heard the prayer of his people and delivered them from so mighty a foe, before whom they trembled. The second lesson of the quarter showed God's power to keep the individual who trusts in him--that he is not only a God of nations, but is willing to exert his power on behalf of a solitary individual who reverences him and who looks to him in prayer. Hezekiah's deliverance from death and the prolongation of his life for fifteen years point this lesson, and while we may not similarly pray for continuation of the earthly life--having exchanged it, its interests and its concerns for the heavenly--we may pray for the still higher, the spiritual life, its protection, its prolongation everlastingly.

The third lesson on the keeping power of God related to Christ's sacrifice and Isaiah's visions of Messiah's sufferings. Here again the keeping power of God, his salvation for his people, for all who have trusted and who, having heard of his fame, by and by shall trust him, are brought prominently forward. Nor was it, as we saw, a desertion of his son in the time of trial, but even his sufferings were overruled and caused to work out his subsequent blessing and glorious exaltation to the Kingdom glory. Surely he was kept by the great Jehovah and surely the interests of mankind were preserved by him.

The fourth lesson was respecting the outcome of God's keeping, the blessings which he has kept in store,

in reservation, which are not yet revealed except to the eye of faith through the promises--the Millennial blessings which may be enjoyed in proportion as we are able to exercise faith in God, the great Covenant Keeper who has promised and who will not fail in his promises--yea, who delights to be gracious--and the knowledge of whose glory and goodness shall soon fill the whole earth.

In lesson five we had a further demonstration of God's mercy and power to keep as manifested toward Manasseh on the occasion of his repentance and prayer for help. In lesson six we have an illustration of God's power to keep those who are seeking to do his will. Josiah, the good king, was blessed and kept. In lesson seven we have a demonstration of God's power to keep his Word, the finding of the book of the Law. And in this connection also we perceive the power of the Law of God reflexly to keep those who hold it faithfully in harmony with himself.

Lesson eight gives us a suggestion on the opposite side, of the loss which is sustained by those who scorn the Lord's Word--Jehoiakim's loss of judgment, the loss of his kingdom through scorning the divine messages sent him through Jeremiah.

In lesson nine we again have illustrated God's power to keep, for he kept Jeremiah even when cast into the dungeon and caused his release, and thus we have again illustrated the fact that he is as able to keep today and is as willing to protect and more willing even to assist those who are of Spiritual Israel.

In lesson ten we again have an illustration of a loss through disobedience to the Lord--Zedekiah's loss of the kingdom, a loss which appertained to the whole nation of Israel. And yet on the other hand we see God's faithfulness as represented in his gracious promise that after the kingdom of Israel had been overturned, overturned until the due time, it shall ultimately be given, as originally promised, to the great Messiah, the Root and Offspring of David.

Lesson eleven is another illustration of the keeping power of Jehovah. The water of life which is by and by to issue forth is all the provision of divine love and mercy through Christ. God has been keeping some of the richest of his blessings; the world has yet known little of the love of God. The only revelations that have yet been made of God's love are in connection with the death of Christ, which the worldly see not in the true light and appreciate not, but by and by they shall see indeed that God has graciously kept the best of his blessings for a future manifestation.

In lesson twelve we have again the keeping power of Jehovah as manifested in his care over Daniel and his associates--those who were faithful to him, loyal to him. And surely as Spiritual Israelites, in view of all these lessons of the past, we may have strong consolation who have fled for refuge to lay hold of the hopes set before us in the Gospel. We who have fled for refuge to Jesus, and whose hope is anchored in him beyond the vail, surely we shall be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

===================

R3632 : page 283

WEIGHED IN THE BALANCES.

--DANIEL 5:17-30.--OCTOBER 1.--

Golden Text:--"The face of the Lord is
against them that do evil."--Psalm 34:16.

DANIEL must have been an old man of nearly ninety years at the time of the present lesson. Nebuchadnezzar was dead; Nabonidus, his son was probably also dead, and Belshazzar, the grandson of Nebuchadnezzar, had but recently come to the throne of Babylonia. Babylon was the capital city, and from all descriptions must have been by far the most wonderful city of the world up to that time, and in some particulars has had no rival since. It was a very wealthy, luxurious city, enriched not only by the plunder of the palaces and temples of the nations conquered round about, but further enriched by the tributes paid by those nations year by year and by its mercantile traffic with all the nations of the world.

It was not only the largest city in the world but the strongest fortress. The great plain on which it lay, a paradise of fertility and cultivation was intersected by countless canals, both small and great, serving alike for irrigation and navigation. Babylon, built on this fertile plain, was fourteen miles from north to south and fourteen miles from eat to west, and the walls surrounding it were 350 feet high. It had one hundred gates. The river Euphrates flowed through it, and was banked high on each side the stream with solid massive walls and intersected with water gates made of bronze. The historian says, "Babylon was the strongest fortress in the world. Even a small force of brave men could have held it for years." It would be the natural effect of having such riches and strength under his control to make the King Belshazzar proud and self-confident.

At the time of our lesson the army of the Medes and Persians under the command of king Cyrus was besieging Babylon. This was the Cyrus whom the Lord through one of his prophets declared should set free his people, the Hebrews. To all human appearance his besieging of the city of Babylon would be a hopeless task, a failure, so strong was that fortress. Yet the Lord had timed the fall of Nebuchadnezzar's empire, and no doubt providentially guided to the accomplishment of the matter at the time intended. While Belshazzar and the people of Babylon were holding high revel, banquets, etc., convinced of the security, the impregnability of their city, Cyrus and his army were building a trench above the city into which in due time the waters of the Euphrates river were turned, and then, in the darkness of the night, the soldiers were marched through the bed of the river and gained an entrance to the city while its unsuspecting defenders were banqueting.

VANITY AND SACRILEGE.

On this same night the king gave a banquet in his chief palace to a thousand of his nobles, and lords and ladies of the empire residing in the city. The enemy was little thought of. On the contrary, Belshazzar

R3633 : page 284

boasted of the impregnability of the fortress, and declared that the gods of the Babylonians were superior to all others. He pointed to the subject nations surrounding as evidences of this, and in derision called for the holy vessels that had been brought by his grandfather Nebuchadnezzar from the Jewish Temple, that he and his lords might drink from these to do the honor of the gods of Babylon.

It was in the midst of this blasphemy and profanation of the holy vessels of Jehovah's Temple that a hand appeared and wrote in letters of fire upon the wall of the palace the words, Mene, Mene, Tekel, Upharsin. The king, his counsellors, his nobles, the aristocracy of the world, were astounded and numbed. The apparition convinced them at once that some dire calamity impended. It was recognized as being of superhuman origin. The wise men, the astrologers, etc., were sent for to give an explanation and interpretation. They came, but failed.

The King's mother remembered Daniel and his relationship with Nebuchadnezzar. She had probably heard of the wonderful interpretation of Nebuchadnezzar's vision by Daniel when all others had failed. The prophet was evidently well known, and not far off, probably still engaged in some department of the government service and near the palace. He soon appeared, and his courage on this occasion is worthy of remark. He had a most painful duty to perform toward his superiors--the king, as an autocrat, had the power of his life at his tongue's end.

The king had offered both wealth and honor to the wise man able to give the meaning of the remarkable writing, but the Lord's prophet showed that he was not mercenary and that his interpretation was not influenced by any such considerations. His answer was, "Let thy gifts be to thyself and give thy rewards to another; nevertheless I will read the writing unto the king and make known to him the interpretation."

Daniel briefly rehearsed to the king his knowledge of his grandfather's experiences--his great honor and dignity and success, and subsequently his loss of reason, when for seven years he became an outcast from society and was reduced to the level of the brute beasts; how, then, the Lord had compassion on him and restored his reason, and he had confessed Jehovah to be the true God, saying, "Now I, Nebuchadnezzar, praise, extol and honor the king of heaven, for all his works are truth and his ways judgment; and those who walk in pride he is able to abase." (Dan. 4:33-37.) King Belshazzar, knowing this, should have humbled himself and been reverential toward Jehovah God, and in so much as he had defied and boastfully and knowingly dishonored him, the writing upon the wall was a message from Jehovah to him announcing the end of his dominion as a just punishment for his sacrilege.

How wonderfully timed was the whole matter! While these things were proceeding Cyrus' army was investing the city. While Daniel was explaining the meaning of the handwriting on the wall to be "Thou art tried in the balances and found wanting," the soldiers for the retribution were at work. King Belshazzar evidently recognized the truthfulness of the prophet's words and the justness of the divine decision. It is to his credit that instead of attempting to do violence to Daniel he honored him and made him the third in power in the kingdom. In a very little while the enemy was upon them, the king was slain, the government was transferred to the hands of Cyrus, and the honored Jew, Daniel, found in a position of trust, was made an officer in the new government of Medo-Persia, which by this overthrow of Babylonia became the second universal empire of the world, represented in Nebuchadnezzar's dream of the image by the arms of silver.

LESSONS TO BE DRAWN.

One lesson to be drawn from this narrative is that, although God had no covenant relationship with the other nations of the earth but only with Israel, nevertheless he exercised a general supervision of the other nations --not to the extent of chastising them and displacing them in the same manner that he did his covenant people, the seed of Abraham, but to the extent that they should have at least general lessons along general lines, that they might hear of his name although they had never been called to be his people, although no invitation was extended to them and no covenant of grace or peace proffered them. They were, as the Apostle subsequently described them, "without God, having no hope in the world," aliens, strangers, foreigners to the commonwealth of Israel. All that while the Lord hid from the Gentiles and from all people the ultimate purposes of his grace, the blessing of all the families of the earth. It was not yet due time either to redeem the world or to inform the world of the blessings that should ultimately flow from the great redemption that in the divine plan should be accomplished at Calvary.

Another lesson is that God does actually balance, weigh the conduct of people; that while grace is the basis of all his dealings, nevertheless the grace is dispensed according to certain principles of righteousness and justice and obedience to conditions, while punishments are executed upon the contrary class who neglect or ignore the divine instruction. It was so with Belshazzar, it will be so with all others eventually.

The Lord's dealings at the present time with nations no doubt pursue much the same lines that we see exemplified in Belshazzar's experiences and still further in the land of Canaan, when the Lord drove out the Canaanites, etc., when their cup of iniquity was full, and not before. Doubtless the Lord still deals with nations along these lines. For instance, the nations which have dealt unjustly with the Jews have been punished. Look at Spain, see Russia, and the nations which have persecuted the Spiritual Israelites. Undoubtedly these have received some measure of chastisements, even though they were long after the crime.

If the Lord's dealings were with the individuals of the race--if he judged every individual, punishing the evil doers and rewarding the well doers promptly, what a change it would make in the world and how speedily that change would be effected. This we see is not the case in the present time, nor according to the Scriptures has it been the case in the past. The prophet points out the fact that the eyes of the wicked stand out with fatness and they have more than heart could wish, while some of the Lord's faithful ones are permitted to be in straits, in difficulties, almost in want. This arrangement is necessary to the divine plan for the present time, to the intent that the Lord's people must walk by faith and not by sight--to the intent that those who love not the Lord with all their heart, soul, mind and strength shall not be attracted to him

R3633 : page 285

by merely the hope of escaping punishment nor by the hope of receiving temporary rewards. The Lord seeks now to deal with those who can and will exercise faith in his gracious promises of a life to come.

By and by, when the Kingdom shall have been established and the Lord's will shall be done on earth as in heaven, all this will be changed. Then, as the Apostle tells us, he that doeth righteousness shall live, and he who wilfully does unrighteousness shall suffer, and, persevering, will eventually be destroyed in the second death.

The Lord's favor to Daniel in permitting him to have a high position in Babylonia and subsequently in the Medo-Persian empires is contrary to his dealings with Spiritual Israelites of the present time. He deals with us not according to the flesh but according to the spirit. Consequently the rewards we get for faithfulness to him are spiritual rewards, "much advantage everyway." The Lord expects that the heavenly hopes and prospects set before us of a participation in the heavenly Kingdom as joint-heirs with our Lord, the Messiah, will be esteemed by us as of greater value than the honors and dignity conferred upon the prophet Daniel in the past. And we, too, so esteem the matter. Let us continue to thus view things from God's standpoint, until by and by he shall say, Enough, come up higher.

The poet Heine has pictured the scenes of the lesson as follows:--

"In the monarch's cheeks a wild fire glowed,
And wine awoke his daring mood.
With daring hand, in his frenzy grim,
The king seized a beaker and filled to the brim,
And drained to the dregs the sacred cup,

And foaming he cried as he drank it up,
'Jehovah, eternal scorn I own
To thee--I am monarch of Babylon.'

* * *

"The yelling laughter was hushed, and all
Was still as death in the royal hall.
And see! And see! on the white wall high
The form of a hand went slowly by,
And wrote, and wrote, on the broad wall white,
Letters of fire, and vanished in night."

R3635 : page 285

THE MASTER'S TOUCH.

"In the still air the music lies unheard;
In the rough marble beauty hides unseen:
To make the music and the beauty, needs
The Master's touch, the sculptor's chisel keen.

"Great Master, touch us with Thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!

"Spare not the stroke! do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, Thou our God and Lord!"

===================

R3634 : page 285

SOME INTERESTING QUESTIONS ANSWERED.

THE THREE PARTS.

Question.--Please explain the meaning of the "three parts" of Zech. 13:8,9: "In all the land, saith the Lord, two parts shall be cut off and die; but the third part shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call upon my name, and I will hear them; I will say of them, It is my people; and they shall say, The Lord is my God."

Answer.--These three parts are not stated to be thirds or equal parts; hence we are not to so interpret this passage. We understand three classes to be referred to: the two classes that will be cut off and die we understand to be the "little flock" and the "great company," all of both classes being consecrated unto death--the one class, the little flock, going into death in a voluntary manner, sacrificing; the other class, the great company, going into death under adverse circumstances which would test their loyalty to the Lord, and prove their willingness to serve him even at the cost of life itself, even though they had not that consuming zeal which would lead them, according to their covenant, to self sacrifice.

The third part that will be brought through the fire, refined, etc., we understand to represent the world of mankind, which will pass from death conditions to life conditions as human beings during the Millennium--quite probably also a large proportion of the living nations at the time of the establishment of the Kingdom will pass over and become subjects of the Kingdom without going into the tomb. The whole human family, except the few who are vitally connected with Christ, are already reckoned dead with Adam and they all will be granted an opportunity for coming, through the divine processes of the Millennial age, back to the full perfection of human life lost by father Adam's transgression. All such as are thus returned to harmony with God will indeed recognize him as such, and he will recognize them as his people.

PERFECT, WITH LIMITED KNOWLEDGE.

Question.--A question sometimes brought up which I am a little at a loss to answer, is: If Adam was perfect how could he sin? This question is usually followed by a statement that a perfect person cannot make a mistake. I usually answer that there is a difference in perfection of being and perfection of character, but they usually reply that if Adam's character was not perfect then he was in a state of imperfection, requiring evolution to perfect him. It is here that I feel unable to answer, unless by saying that only omniscience could secure perfection of character even with perfection of being.

Answer.--You have answered the question well. Adam was perfect as a man, but lacked experience. We must not however, say that he was perfect in knowledge for this would be a fallacious statement, a misuse of the word perfect. The man is one thing and his knowledge is another thing. When mankind shall have reached perfection in the end of the Millennial age it will not mean that it has attained all knowledge on every subject. Quite to the contrary, we may reasonably suppose that to all eternity mankind will be privileged to progress in his knowledge of the greatness, goodness and wisdom of God. The only thing necessary to Adam's trial was that he should understand that obedience was required, and that the penalty of disobedience would be the loss of his life

R3634 : page 286

privileges. He would have this degree of knowledge, and he therefore sinned intelligently. As the Apostle declares, "Adam was not deceived."

We are to remember that the perfect Adam had a good character in the sense of having a well-balanced judgment, pre-disposed to righteousness by virtue of his organization in the image and likeness of his Creator, but he was not created a machine. If we make a perfect machine it cannot fail to do exactly the thing it was intended to do, because it is entirely without ability to do otherwise. But God made man in his own likeness, a free moral agent--free to choose his own way, whether of obedience unto life or of disobedience unto death. The very fact that he was given such a choice proves that he was perfect, that the ability for either right doing or wrong-doing was his; his reason for choosing the wrong way was, evidently, as you suggest, his lack of knowledge. Had he been omniscient, like his Creator, able to comprehend the end from the beginning, undoubtedly he would not have transgressed. But it was not God's purpose to make an omniscient being, and Adam was not omniscient, neither will the perfectly restored human family be omniscient. God's requirement of his creatures is not that they must know as well as he, but that they should have confidence in him, should trust implicitly to his judgment, and realize that thus in him they live and move and have their being. Their perfection will never be divine, but human perfection, subjected to and guided by divine wisdom and revelation.

OUR FEELINGS RE GOD'S CALL.

Question.--Does the fact that I do not feel so great a craving for the gift of immortality as some others express, indicate that I have not been called to the high calling, but to the earthly calling, to restitution? My desire seems to be to live justly, righteously, rather than to live saintly and sacrificingly. Is this a further indication along the same line as the above?

Answer.--No; our feelings or aspirations are not the call. Otherwise it would imply that we do our own calling. Speaking of our priesthood, the Apostle declares, "No man taketh this honor to himself but he that is called of God," (Heb. 5:4), and the place to ascertain what is God's call is not in our feelings but in God's own Word of revelation. He declares through the inspired Apostle, "Ye are all called in one hope of your calling." (Eph. 4:4.) This contradicts the thought that there might be two callings, an earthly and a heavenly, from which we might choose. Our feelings depend largely upon our natural constitutions, influenced by the experiences of life, and hence they are unreliable except as they are regulated or created by the inspiring and transforming influences of the Scriptures. In other words, our spiritual hopes are begotten in us by the word of grace. What we must do is to let this truth, the divine promise, dwell in our hearts more and more richly, and as the Apostle says, "Think on these things." As you do so they will enlarge before your mental eye, and you will gradually come to see more of their richness and value.

We have heretofore pointed out that we are living in the harvest or end of the Gospel age, and that the Millennial age in some measure laps on to this harvest and has a beginning here. We have also shown that in this harvest time, and especially in the great time of trouble with which it will end, God is dealing with a restitution class. But to deal with and prepare a class for the restitution favors is a wholly different matter from extending such a call. To our understanding no such call to restitution blessings will ever be issued. In God's due time restitution laws will prevail in the world and whoever obeys then will begin to experience actual restitution; whoever rejects will promptly receive retribution. If a restitution call were now in progress it would imply that whoever accepted it would begin at once to experience the blessings of restitution--relief from aches and pains, and from mental and physical imperfections and weaknesses--legitimate restitution work, such as we expect will progress during the Millennial age as soon as it shall be fully ushered in and the laws and judgments for that age have been promulgated.--Acts 3:25.

As for us who have now tasted of God's grace, it is not for us to dictate to the Lord what portions of blessing we prefer, but rather to accept thankfully such favors as he shall be pleased to tender us, and he has tendered us the exceeding great and precious things, far better than the restitution privileges of the race in general.

Your desire for a life of righteousness is a proper one. This is the first lesson we are to learn as soon as we find out that we and others of our race are fallen and imperfect creatures by heredity. As soon as we have learned of our own blemishes and look to the Lord, he points us to Christ as the only way of approach to him, "the Way, the Truth, the Life." Realizing our need of just such a Savior to justify us from sin and to help us out of its miry clay and to put our feet upon the Rock, we gratefully accept, lay hold of the Lord by faith. We are thus justified freely from all things through faith. Then we start to live the justified life, a life of righteousness, soberness, honesty, truth, godliness. We proceed but a short time ere we learn that such a reasonable and consistent life will cost us something--that it will involve self-sacrifices, self-denials, misrepresentations, etc., because the mass of those around us know not the Lord and seek not to walk in the ways of righteousness. The darkness that is in them comes speedily into conflict with the light that has come into us, and hence our Lord's statement, "Whosoever will live godly shall suffer persecution." This means the place of turning back for quite a good many who espoused the Lord's cause. It means the time of forsaking the principles of righteousness, truth, etc., a time for compromises, with the world, the flesh and the devil, for the sake of peace and earthly prosperity, and alas! too many yield. But those who are loyal to the Lord and the principles of righteousness thus reach a crisis point, and those who decide that they will follow righteousness, follow the Lord whatever the cost, thereby take the step of full consecration --whether they realize that it is another step or not. In other words, the maintenance of justification by faith will sooner or later mean consecration, self-sacrifice. We are not to expect that we will love the experience of sacrificing, at least not in the beginning of our experience. We love the right principles and are learning to sacrifice rather than violate them, but no chastisement, no discipline, seemeth at the time joyous, but rather grievous.

R3635 : page 287

Nevertheless, in the Lord's providence, those who make such sacrifices for principle's sake are blessed by him with keener and deeper insight into the word of truth by the spirit of adoption which he bestows upon those who are thus exercised; and those clearer insights into things which God hath in reservation for them that love him, eventually outweigh the trials and difficulties of the pathway, so that with the Apostle we are enabled to say, "I count all things but as loss and dross that I may win Christ." The sufferings of this present time are not worthy to be compared with the glories that shall be revealed in us; but, as before stated, this is the experience only of those who have made considerable progress in the new way, and whose sacrifices of self interest have brought to them the Lord's providence, blessings of head and of heart, which none can appreciate fully except those who have experienced them.

So then, in summing up, let us say that our failure to rightly appreciate the great blessings which God has attached to the call of this Gospel age is not a sign that we have not received the call, but it is a sign that we have not clearly and fully appreciated it. We are to credit ourselves for a great deal of ignorance, and to correspondingly trust the Lord's wisdom, just as little children should realize their own inexperience to judge of values and should look to their parents to judge for them. The Scriptures point out our ignorance on this subject, saying, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath in reservation for them that love him."

The Lord has chosen for us the things which he is pleased to offer to us, and those who come to a clear knowledge of the Truth and who then deliberately reject the grace of God, would seem to do despite to the Lord's favor. This the Apostle seems to imply when he says, If we neglect so great salvation how shall we escape?-- what assurance would there be that we would not reject a lesser favor? We cannot appreciate either except as the Lord instructs us respecting their values.

WHO MAY PROPERLY MEMORIALIZE?

Question.--Is it correct to say that the "sacrament," the Memorial Supper, symbolizes the appropriation of Christ's righteousness by faith in his sacrifice? If so, has not a person who is justified by faith, but who has not yet made a consecration, a perfect right to partake of the emblems?

Answer.--The only object of justification in this present age is to fit or enable the justified one to make his consecration and whoever does not so use his justification as to obtain thereby consecration and begettal to the new nature is to that extent receiving the grace of God in vain--failing to make use of it. Just as though a wealthy friend should give a poorer one an order on his store for goods, saying: "Upon the presentation of this order by John Blank or Mary Blank at my store at any time during the year 1905, he shall be privileged to purchase such goods as he may desire at one-tenth of their actual price, ninety per cent. of all their purchases being charged to me." If John Blank or Mary Blank failed to present this order during the year, and thus failed to buy any goods during the specified period, the order would be practically valueless to them, because they did not take advantage of its favorable terms. Just so now, any who are justified by faith have the privilege of consecrating themselves and being accepted in the Beloved, and thereby the privilege of obtaining the exceeding great and precious promises at the small cost of sacrificing present privileges; and whoever does not so use his justification during this age to obtain the high calling may be said to have profited nothing by it, for it lapses with the end of this life, and must be renewed, if at all, in the next life, upon the same conditions and terms as to all the remainder of humanity.

Applying this to the Memorial Supper: the Memorial Supper not only represents the eating of the bread, the symbol of our justification, but it also represents the partaking of the cup, fellowship in the sufferings of Christ. These two thoughts are linked together in the symbol, and may not be sundered in our application of it. It would not, therefore, be proper for any to participate in the Memorial Supper except such as have not only been justified by partaking of Christ's righteousness, but who additionally have become joint-heirs in sacrifice with him, drinking of his cup.

JUSTICE A PART OF CHARACTER DEVELOPMENT.

Question.--In Proverbs 16:11 we read, "A just weight and balance are the Lord's." Should we not, therefore, seek to develop the characteristic of love, rather than of justice, leaving the matter of justice until such times as we shall be perfected and enthroned, and thus be enabled to act upon the principle of justice, the foundation of God's throne?

Answer.--We should apprehend the principle of justice now without waiting until we are made perfect. We should seek to note the operation of divine justice and the operations of justice and injustice in humanity, with special notice and criticism of ourselves. He who fails to appreciate justice must of necessity proportionately fail to appreciate mercy, for mercy is merely the difference between love and justice. We are to seek to note the principle of justice in our dealings with others, and to "deal justly and keep judgment," as the Lord directs, but we are to compensate for our own imperfection and the imperfection of others by permitting love to govern, and to cover all the multitude of faults in those with whom we have to do. Nevertheless, we are to seek to view our own conduct in the light of justice, and with as few allowances as possible for our own imperfections.

SANCTIFICATION OF THE SPIRIT.

Question.--Please explain the latter part of 1 Pet. 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ."

Answer.--None are to be considered of the elect who have not experienced sanctification of the spirit--of the mind, of the will; and more than this, it must be such a sanctification as will lead on to obedience--a desire to know and to do the will of the Lord to the extent of our ability. And this obedience would not be sufficient to commend us to God, because we are weak through the fall. It needs, therefore, additionally, in compensation for our blemishes, the sprinkling of the blood of Jesus--the merit or covering of his righteousness made available to us by his death and appropriated by our faith.

====================

SEMI-MONTHLY.
VOL. XXVI. OCTOBER 1, 1905. No. 19

CONTENTS.

Views from the Watch Tower........................291
  Romanism's Losses and Gains...................291
  Church and State in France....................291
  To Abandon Sovereignty........................292
  "The Sun of Righteousness Shall Arise"........292
  "Devils Also Believe..........................293
The Editor's Western Tour.........................293
Bible Study for October...........................295
"Greater is He that is on our Part"...............295
  The Prayers of a Righteous Man................297
  The Angel of the Lord Delivered Him...........299
In the Wilderness (Poem)..........................300
  Returning from Babylon........................300
  "Come Out of Her, My People"..................301
Encouraging Words from Faithful Workers...........302

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3635 : page 290

ABOUT PAPER-COVERED DAWNS.

Since the exclusion of paper-covered DAWNS from cheap postage privileges the cost of mailing has been almost equal to the price of the books; hence we have made a special effort to bring the cloth and leather editions before the friends, partly because the price is little more than the present rate would be on the paper bound books, and partly because those better bound are much more substantial as well as attractive in appearance.

There will therefore be no further edition of DAWN printed in book form in paper covers. If orders for same are received we shall have to hold for further instructions, or return the remittance.

Since, however, there is need for a cheap edition of Vol. I. for missionary purposes, we issued, as a special number of the WATCH TOWER, Vol. I. in magazine form. This edition is not an abridgement; it constitutes the entire book, except the "Appendix" and Scripture Index, and is excellent for introducing the Truth to those who show some interest. We have plenty of these on hand to fill orders. The price is 5c each, postpaid, in U.S. or Canada; 9c each to other foreign countries, in any quantity, to one or various addresses. This edition is published both in English and in German.

====================

R3636 : page 291

VIEWS FROM THE WATCH TOWER.

ROMANISM'S LOSSES AND GAINS.

WHILE Roman Catholicism has been steadily losing ground in priest-ridden lands--Italy, France, Mexico, etc.,--it has of late been making headway in Protestant countries--Great Britain, Germany and the United States.

President Roosevelt's latest appointee to his cabinet, Secretary Bonaparte, a Roman Catholic, is the attorney who was influential in securing a large sum from the Indian funds for Catholic schools. At the recent Young People's Christian Endeavor Society's gathering in Baltimore, Secretary Bonaparte, who represented the President, was one of the special attractions.

SECRETARY TAFT'S TRIBUTE

Manila, Aug. 10.--"I do not think I can illustrate better the character of Theodore Roosevelt than to say what he has said: 'I wish as President of the United States to act toward the Roman Catholic Church as I would have a President who was a Roman Catholic act toward the Protestant churches,'" said Secretary Taft tonight, responding to the toast, "The President," at a dinner given to the male members of the Taft party by Archbishop Harty.

Mr. Taft said the relations between the United States government and the Roman Catholic Church have been made closer by the government's occupation of the Philippines and Porto Rico, where formerly Church and State were intimately connected. Although the separation of the Church from the State was necessitated, he said, nevertheless an association between the two was established thereby which has never before existed.

KAISER GREETS ROMAN CATHOLICS

Berlin, Aug. 10.--Emperor William, alluding to Polish discontent in a speech made yesterday at a dinner at Gnesen, Prussia, said he wished each Roman Catholic Pole to know that his religion was honored by his emperor.

"In my last visit to the Vatican," said his majesty, "the great Leo XIII. held me with both hands and, notwithstanding that I am a Protestant, gave me his blessing. You are my fellow-workers, and Germanism stands for culture and for freedom for every one in religion, in thought and in achievement."

CHURCH AND STATE IN FRANCE.

"The passing of the bill for the separation of Church and State in France, an event of first-class importance, has hardly secured the attention from the press of this country to which it is entitled. The Chamber of Deputies gave a majority of upward of a hundred in favor of the measure, which will not become law until it has received the approval of the Senate, from which, however, no serious difficulty appears to be anticipated.

"Thus the concordat entered into between Napoleon and Pius the Seventh in 1801 has been practically abolished. This instrument regulated the relations between the government and Protestants and Jews, as well as Roman Catholics. The Protestant pastors, the Jewish rabbis, and Roman Catholic priests and bishops have received stipends from the government since 1804 under its provisions, though the vast preponderance of the latter gave them the advantage. The new measure is an approach to absolute religious freedom, but not entirely so, for the government contemplates the payment of stipends to those who at present draw salaries, but new priests and other religious functionaries will henceforth be compelled to rely upon their congregations for support. The government claims the ownership of religious edifices, but will lease them to local associations and to groups of local associations forming episcopal sees.

"Whatever may be the practical working of the measure it undoubtedly implies a loss of ecclesiastical prestige, as the protest of the five cardinal archbishops and the French bishops practically admits, when it cries out for the preservation of the concordat. Italy bears testimony to the same tendency. There the Pope has issued an encyclical, under the terms of which Italian Catholics are declared to be at liberty to exercise their political rights, and the non-expedit policy of Pius the Ninth and Leo the Thirteenth is thus reversed. The Pope says: 'Catholic activities must find a field in the promotion of all those practical measures which are dictated by the study of social and economic science, by the condition of civil affairs, by the political

R3636 : page 292

life of the state.' After this it is not surprising that negotiations should be reported as being carried on between the Vatican and the Quirinal looking to the surrender of the temporal power in consideration of the payment of the arrears accumulated under the guarantee laws. These, the annual sums guaranteed by the Italian government and refused by the Pope's predecessors, now aggregate about twenty-two millions of dollars. There appears to be little doubt that a basis of agreement will be reached, and that the Pope will resign all claims to temporal sovereignty.

"So, little by little, power passes from the hands of the Popes of Rome."--San Francisco Argonaut.

TO ABANDON SOVEREIGNTY.

"No matter what is said in Vienna, I have positive information that Emperor Francis Joseph will go to Rome in the fall to visit King Victor Emmanuel, and will stay for several days in the Quirinal as the guest of the king, and before he returns to Vienna he will visit the Pope in the Vatican.

"Pope Pius, who is anxious to end the long feud between the Church and State in Italy, and who also would like to see the difficulties which have arisen between Italy and Austria smoothed over, has personally arranged this visit.

"The importance of this visit cannot be overlooked, as it means that His Holiness has definitely decided to abandon all claims to the old temporal sovereignty of the Church and to accept a fact which was established thirty-four years ago--the consolidation of the Italian kingdom, with Rome as its capital.

"After October at least there will no longer be a 'Prisoner of the Vatican,' and Romans will see Pope Pius walking or driving through the streets of Rome and making a friendly call upon the king and queen in the Quirinal."--Jean de Bonnefon, Paris.

WHY HE WAS NOT A CHURCH-MEMBER.

Rev. Hiram C. Hadyn, referring to the late Secretary of State, John Hay, said in a sermon in Cleveland, O., recently:--

"Hay was not, so far as I know, a member of any church. Once he stated his reason. It is characteristic. He said: 'My faith in Christ is implicit. I am a believer. I am in fullest sympathy with all that the Church mainly stands for, but I feel that to unite with it formally I should be in full accord with its methods, creeds and aims, and I cannot go that far.'"

Whether Grant, Lincoln, Hay and other men of recognized character had too much heart or too much head, or too much of both with too much honesty, to join any of the sects and subscribe to any of their creeds we know not, but we surmise the latter.

INSANITY AFTER REVIVALS.

An investigation made by the State Board of Control of Charitable Institutions, Topeka, Kan., during the last week shows that the counties in which lengthy religious revivals have been held during the last year have the high records for the number of insane persons sent to the State asylum.

"Insanity," says H. C. Bowman, a member of the board, "seems to have followed the religious revivals like an epidemic. Reno county, where there was a protracted revival early last year, has sent 32 insane persons to the State asylum in Topeka in twelve months. I find that this epidemic of insanity has also followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita and other places."

"THE SUN OF RIGHTEOUSNESS SHALL ARISE."

The Women's Board of Foreign Missions has published the diagram which we reproduce below. It speaks of their appreciation of the difference between the Darkness and the Light. And yet it shows too brightly. There are really no such light spots as the illustration shows. The civilized communities thus represented are but drab at very most, not white. The very few who in the Lord's esteem are white are those of whom the Apostle says, "The righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit."

R3637 : page 292

"For the happy beam of day
That shall chase their gloom away--
Waiting! Waiting!"

DARKNESS
AND LIGHT
IN
AFRICA

"The restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits--
But men are slow and late.
Have we done what we could
Have I? Have you?"

Alas! how much darkness prevails in the mind of the one who wrote that stanza. She evidently knew not or forgot that God has promised a glorious Day, which shall chase sin's shadows quite away. The writer intimates that "Christ also waits" for the poor puny arm of flesh which in nineteen centuries has accomplished so little.

Ah, no! Thank God for a better hope, the hope of the Gospel, which as an anchor to our souls enters within the vail, fastened to Christ, the power of God unto salvation to every one that believeth. Our hope began in God's Oath-bound Covenant to Abraham, "In thy Seed all the families of the earth shall be blest."

We see Christ Jesus our Redeemer as this "Seed,"

R3637 : page 293

and we see the work of the Spirit during this Gospel age calling, drawing, gathering from among men "the very elect" to be "the Bride, the Lamb's wife," and we hear the Apostle's testimony, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Glory to our God! We rejoice not only that all the world shall yet "come to a knowledge of the truth that they may be saved," but that Christ is not "waiting" on us, but is selecting, or electing, his Church to be his co-workers as the "royal priesthood" in Kingdom glory, to do the work of instructing and judging (Rev. 5:10) and uplifting and restoring (Acts 3:20,21) all who prove willing and obedient "in that day." We are glad to note also that the called and chosen are in "the school of Christ" now, for their development and testing, and that our light afflictions may thus "work out for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17.) Would that all of God's true children could see these things eye to eye with us! And we believe that they will very shortly now; that the Lord's plan will shortly be hid only to the perverse or cold hearted.

"DEVILS ALSO BELIEVE."

We remember the above statement of Holy Writ, and also the fact that demons once cried out to our Lord, "We know thee whom thou art, the Holy One of God," and further how a damsel possessed of a demon followed Paul and Silas certain days crying: "These be the servants of the Most High God, which show unto us the way of eternal life."

These are proofs that the demons keep in touch with earth's affairs, and that at times they have attempted to make capital out of their knowledge: for we are not to suppose that they really sought to serve the Truth or to proclaim it except with selfish, evil intentions.

The above thoughts came to us as we recently read the predictions of some noted astrologers, whose information we credit to the spirit demons and not to ability to read destiny in the stars. One of these in particular closely touches dates and incidents on the line of our Scriptural expectations as follows:--

ASTROLOGICAL PREDICTIONS OF OUR TIME

"In a dozen publications of this present springtime over all Europe astrologers agree that an extraordinary period is approaching. In the first place Saturn enters the sign of the Fishes in April, 1905, to remain there during 1906 and 1907. He will come out only in July, 1908. And these conjunctions, most rare in astrology, promise to be particularly hard on France.

"Each year the sun remains in the Fishes from Feb. 20 to March 20. It will be then in conjunction with Saturn, therefore, in 1906, 1907 and 1908. Combined with divers halts in the signs of the Crab and the Scorpion, this move of the sun threatens internal war and revolution for France, ending in the fall of the republic. The great troubles will commence in 1907 in a 'people's revolt.' There will be pillages, burning cities, massacres and the temporary domination of the lower orders. 'The year 1907,' declares one astrologer, 'will see the triumph of the populace and the reproduction of the worst days of the first revolution. I will add that this year, which seems marked as one of the most fatal in the history of all times, reproduces all the conjunctions of 1572--the year of the massacre of St. 'Bartholomew!' Twice only have the same conjunctions happened since--in 1793-4, the year of the terror, and in 1848, that other year of revolution in France.

"For France, at least, peace will not be reestablished until 1914, when a 'warrior king'--'he who is to establish the reign of good'--will set things to rights. This 'Caesar imperator,' realizing the astral reproduction of Napoleon I., will commence to manifest his presence in 1914, and will be definitely crowned in 1916 or 1917. Until then--alas! poor France!"--Sterling Heilig.

===================

R3637 : page 293

THE EDITOR'S WESTERN TOUR.

STARTING on the evening of August 29th, we were speeded with kind wishes to ourselves and all the dear household of faith whom we hoped to meet later by twenty-five of the "brethren," fully half of whom were of the Bible House family. As we parted the song floated out, "God be with you till we meet again."

The next morning found us in Chicago, where about 200 friends had assembled, waiting for us--including some from nearby places. We addressed them on the subject of "Consecration," and subsequently fourteen symbolized their vows in water baptism.

The afternoon session was attended by about 400, whose attention was directed to the words of the Apostle Peter, "God resisteth the proud, but showeth favor to the humble; humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

Although we took the midnight train for St. Louis, nevertheless about a dozen of the dear friends were there to see us off and bid us God-speed. May divine mercy and grace and peace be their portion too. They assured us that their hearts and prayers went with us, though they could not go farther in person.

ST. LOUIS OUR NEXT STOP

We had a warm welcome at St. Louis, too, and the attendance was excellent, notwithstanding the fact that we did not get the announcement into the WATCH TOWER, and hence but few came from nearby towns.

The morning session was in the "Christian Church" edifice. The topic was "Consecration," and following it nine symbolized full consecration by water baptism. Among the number was Brother Alexander Stewart, well known throughout the South for the active and prominent part he took in the war of the Rebellion, as the leader of "Stewart's Cavalry." General Stewart is of advanced years, but clear of intellect. He has been a "soldier of the Cross" for some time, and deeply interested in "Present Truth" for several years. He expected to be symbolically baptized at the time of

R3637 : page 294

the Chattanooga Convention, but was prevented by ill health.

After leaving the water Brother Stewart was heard to express great satisfaction at having thus outwardly confessed his blessed Lord and his full devotion to Him and His cause. Brother Stewart already had joined the army of the Lord, but by this act of public confession he, so to speak, donned his regimentals and joined the forces "on the firing line." May he loyal prove and true to the end of the way, and with all the faithful receive the crown of life which fadeth not away.

How sectional lines, race and party prejudices and all the distinctions of wealth and fame gradually fade from the minds of those who become by God's grace and truth members prospective of the royal priesthood, the holy nation, the peculiar people, called for a purpose, even to show forth the praises of him who called us out of darkness into his marvellous light!

With this erstwhile warrior, but more recently college president and later U.S. Commissioner, none others of the nine were of the same rank or education, yet they all were on the same level of divine mercy through Christ --justified and sanctified through the grace of our Lord. The assorted company well illustrated the Apostle's words, "Not many great, not many wise, not many learned, hath God chosen."

One of these nine was a child of twelve years, a very unusual sight with us. Child though she was she gave good evidence of a clear appreciation of what she did, so that we could not question her acceptability with the Lord. We could not help a mental reflection on how extremes meet in the family of God--in the body of Christ. The tall man, full of years and ripe in the learning of this world, and the little girl, on the threshold of life every way, had both heard the voice of Jesus say, Come unto me and have your sins forgiven, and find rest for your souls and find eternal life. "All of the

R3638 : page 294

Lord's followers meet on this common level. "All ye are brethren," "One is your Master, even Christ."

Some may have almost envied the great man, but we doubt not he almost envied the little child, who, starting thus early to follow the footsteps of Jesus, had apparently reached nearly the same point at the same time by the shorter journey. "They that seek me early shall find me"--the more easily. Nevertheless, the General's learning and influence may be turned to the greater advantage if wisely used in the service of our King. May he, may we all, prove faithful to the cause of him who loved us and bought us with his precious blood.

Again we took a night train--this time for Kansas City. Again a crowd escorted us to the depot and bade us God-speed. Joined by two at the start and two more at Chicago our party now numbered five, and we learned that others would join us further on.

AT KANSAS CITY

We had a splendid time at Kansas City, Mo. The dear friends gave us as warm a reception as did the weather, which is saying a great deal for them. The morning session was a praise and testimony meeting and many availed themselves of the opportunity to show forth the praises of him who "called us out of darkness into his marvellous light."

In the afternoon about one hundred and fifty were present at a gathering for the interested only and not advertised to the public; many of them were from other parts of Missouri, and from Iowa, Nebraska and Kansas. Our subject was, "The called ones according to his purpose," and how to these all things work for good if received in faith and obedience and love.

The evening session was for all--the public included --"To Hell and Back. Who are there? Hope for many of them." We had the closest of attention from a packed audience of about 600, and left them in haste by a side door just in time to get our train for Denver. As we left, the friends united in the song-prayer, "God be with you till we meet again," a sentiment fully reciprocated by our hearts.

THE DENVER TWO-DAY CONVENTION

A ride of a night and day brought us to Denver on Saturday night at 10.30 o'clock, where a group had been keeping vigil for us for over seven hours, because our train was delayed. Meantime five more had joined our party. We were cordially received, and although the G.A.R. encampment had brought hosts of people our bespoken quarters were soon at our disposal, and, with the Lord's blessing, we awoke Sunday morning refreshed for further service for the "King" and his "brethren" and the "household."

Brother Hall opened the services with an address of welcome from the Denver Church and introduced Brother Harrison (Pilgrim) as the permanent chairman of the Convention. The latter made some fitting remarks and soon after threw the meeting open as a prayer, praise and testimony service, according to program.

The afternoon service was advertised and public the topic being "To Hell and Back," etc. A fine audience was present and excellent attention was given. It is hoped that some of the audience of 475 got some further opening of the eyes of their understanding respecting our Creator's gracious character, testified to by the glorious plan he has outlined for us in his Word.

The evening discourse had for its text the story of Gideon and his band, typical of Jesus and his faithful followers and their ultimate victory over the forces of evil, typically represented in the hosts of Midian. This discourse many of our readers already have, as it was reported in the Pittsburgh Dispatch.

MONDAY'S SESSIONS

Monday's services were held in the South Broadway Christian Church. At 9 o'clock we had another praise and testimony service, followed by a discourse by Brother Harrison on "By his knowledge shall my righteous servant justify many." (Isa. 53:11.) The speaker showed how important is knowledge. Without it Adam failed, with it Christ Jesus was a victor. Likewise

knowledge is necessary to the followers of Jesus who would make their calling and election sure. Knowledge is not the end but closely connected as a part of the means of our victory over sin and death and selfishness.

Our afternoon discourse was on "Baptism: true and false"--a review of the topic presented in MILLENNIAL DAWN, Vol. VI. The baptistry was at our service, and 20 symbolized the full surrender of their wills to the Lord--the immersion of their wills into his will in all things and their rising to newness of life, to be attained perfectly in the First Resurrection.

This was the last session of the Convention proper, and, bidding the dear friends adieu and God-speed in hope of meeting in the Kingdom, we were just in time for the 6 p.m. train for Ogden, Utah, our next appointment. However, as the building was at our disposal, it was decided to hold a post-Convention meeting in the same place, and Brother Harrison, missing the Ogden stop, remained for this meeting also.

===================

BEREAN BIBLE STUDY FOR OCTOBER.

--SEE PREFACE OF WATCH TOWER BIBLES
AND WATCH TOWER, MARCH 1, 1905.--

BROTHERLY KINDNESS (BROTHERLY LOVE)

21. How should brotherly-love treat a slanderous report against an elder or other brethren? F.293 (par. 1) to 294 par. 1,2; Z.'02-200 (1st col. par. 1).

22. How should the Church exercise brotherly-kindness toward those who "walk disorderly"? 1 Thess. 5:14; F.292, par. 2; F.298,299; F.303, par. 1; F.307, par. 2; Z.'02-198 (2nd col. par. 1), to 199 (1st and 2nd cols.); Z.'02-311 (1st col. par. 1).

23. How should the Elders exercise brotherly-love in reproving the "unruly"? Z.'03-189 (1st col. par. 2); F.300,301.

24. How may we avoid judging one another as individuals? Matt. 18:15-18; Z.'99-41 (1st col. par. 3, and 2nd col.); F.289-292; Z.'00-217 (1st col. par. 1,2); F.402, par. 2, to 406; F.414, par. 2, to 417.

25. How should brotherly-kindness be exercised toward brethren who have doctrinal "hobbies"? Rom. 14:1; F.317, par. 1, and 318, par. 1.

26. What is the relation between brotherly-kindness and "the unity of the faith"? Eph. 4:11-16; F.239, par. 1, to 240, par. 1; F.326 to 328; Z.'01-295 (1st col. par. 1); Z.'03-6 (1st col. par. 3, and 2nd col. par. 1,2).

27. How should brotherly-kindness deal with serious offenders in the Church? F.302; F.417, par. 2 and 418.

28. By what rules are "false brethren" to be judged? See Topical Index of Watch Tower Bible, under "Brethren."

29. What should be our attitude toward "siftings" among the brethren? 1 Cor. 11:19; Z.'98-334, (2nd col. par. 1) and 335.

30. What should be the attitude of all "true sacrificers" toward each other and toward those who have left "the Holy"? T.62, par. 1,2,3; F.478, par. 2, and 1st half of par. 3.

===================

R3638 : page 295

"GREATER IS HE THAT IS ON OUR PART."

--DANIEL 6:10-23.--OCTOBER 8.--

Golden Text:--"The angel of the Lord encampeth round about them that fear him, and delivereth them." --Psa. 34:7.--

KING Darius of this lesson has not yet been located in profane history, consequently higher critics hold this as against the authenticity of the book of Daniel. However, it is but a short time since they denied the reality of Belshazzar of our last lesson: only recently his name was found on some of the monuments of that period. Doubtless the same will be true in regard to "Darius, the Mede." Our surmise is that he may have been Cyrus the Mede, and that the name Darius was merely an official title--as, for instance, in Germany Emperor William is called the kaiser, and in Russia Emperor Nicholas is styled the czar. Similarly, Cyrus may at times have been called Darius, just as subsequently in history we read of Darius Hystaspes; or, since the Medo-Persian empire with the addition of Babylon was now large, possibly Darius may have been vicegerent of Cyrus in Babylon. At all events we will stick to the Scriptural account, confidently expecting that sooner or later its truthfulness will be demonstrated.

When the Medo-Persian empire succeeded Babylonia as the world empire, and Daniel was found occupying a place of importance and high honor, his qualifications were promptly recognized; and when the then civilized world was divided into one hundred and twenty provinces, with a governor over each, there was a court of three superior governors who had the charge of the whole as the king's representatives or ministers, and Daniel was the chief of these three. How wonderful this appears! How we must admire that element of candor and evident desire for good government which led the kings of Babylon and Medo-Persia to exalt to place and power those who were found competent and trustworthy! The same conditions were manifest in the case of Joseph in Egypt. Evidently the history of the world marks a contention between the good and the evil in the fallen race. There is a desire for that which is right and just and true in very many, but in opposition to this is the selfishness which overrules and overrides everything that is contrary to its interests, as we find illustrated in the lesson we are now considering. When the new conditions of the Millennial age prevail we may have no reasonable doubt that the majority of mankind, cut off from conditions which now prompt to selfish invasions of the rights of others, will appreciate and enjoy the righteous conditions which will then prevail. As the Lord has declared respecting that time, "The Desire of all Nations shall come."

R3639 : page 296

FOR ENVY THEY DELIVERED HIM.

Selfishness, a prominent trait of fallen humanity everywhere, is the basis of all graft, dishonesty, wherever it is found in every nation. Probably there is very little superiority of conscience in one part of the world over another; but in Europe and America the light of public criticism and the power of civil liberty combat fraud and dishonesty in public officials in a manner and to a degree unknown in eastern countries--in Turkey, Russia, China, etc. The standard of honesty is higher with us probably on this account. In oriental countries it is the custom for government officials to receive bribes, and to more or less pervert justice accordingly.

Daniel's high position in the empire was doubtless accorded him to a considerable extent because of his opposition to unjust practices and because he was esteemed by the king to be unimpeachable in his honesty. We can readily understand that his associates in the directory of the empire, as well as the governors of the various provinces, being hindered by him from pilfering and from disposing of valuable franchises and privileges to their own profit, would have no kindly feelings toward Daniel. On the contrary, they hated him, not so much because he was good, honest, just, faithful, for these qualities all men to some extent no doubt admire; but they hated him because he stood in the way of their schemes and projects and aggrandizement.

LOVE ENVIETH NOT.

Additionally they no doubt envied Daniel. He was not a Mede, he was not a Persian, he was not even a Chaldean; he was a Jew, a man whose very nation had withered and disappeared from amongst the nations. With him out of the way they would all have better opportunity for attaining their ambitions--not only would one of them get his higher position but all would profit by his fall. As he scrutinized all the affairs of the kingdom, and was permitted to call to account every failure of duty, they concluded that he must be humiliated: he must have weaknesses and faults also, he must be subject to bribery of some kind if it could only come to him from the right standpoint. They felt sure of this, judging him according to the standards of their own hearts. Their first endeavor was to corrupt him, to detect him in some dishonesty and thus to humiliate him. But they failed. Loyal to God, and doing all things as unto the Lord, they found no fault in him--nothing that they could bring against him as a real charge, a crime; but they still hated him--without cause--except that he was honest and sincere, true, and that the brightness of his character discredited theirs and put them to shame.

Thus it has always been, as the Lord expressed it--"The darkness hateth the light." Thus bad men dislike the company of the pure in heart, as it continually condemns them; they do not feel the same freedom in the presence of those who are pure in heart. Thus the Lord again said--"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but now ye are not of the world, for I have chosen you out of the world; therefore the world hateth you." "Let your light so shine before men that they may see your good works and glorify God." Daniel's enemies did not glorify God on his behalf at the time; nevertheless God was ultimately glorified by his course before the king and before the people. So it may be with us: for the time all things may seem to work unfavorably, but if we are faithful in letting our lights shine our Lord's promise will be fulfilled: "Commit thy way unto the Lord; trust also in him, and he will bring it to pass. He shall bring forth thy righteousness as the light, and thy judgment as the noonday."--Psalm 37:5,6.

Envy and hatred are set down in the Word of God as works of the flesh and of the devil, antagonistic to everything that is good and right and approved of the Lord. These are amongst things which the Apostle assures us must be rooted out of our hearts if we would ever be of the Kingdom class. Many unconsciously use false measures when judging of righteousness and unrighteousness: many who would roundly condemn in unmeasured terms the thief and the seducer, pass lightly over envy and hatred in their own hearts. From the divine standpoint matters are different, for hateful and atrocious as the former crimes are, they are the results of sin working in the mortal body, while envy and hatred are sins more of the mind and indicate a perversity of will, which is a far more serious matter everyway than a perversity of the flesh. Thus the Scriptures tell us that God looketh upon the heart. It may be a new thought to some of the Lord's consecrated people, who have long harbored more or less of envy and hatred, that their condition is really more reprehensible in the sight of the Lord than that of some who, while better in heart, are in public prisons because of wickednesses of their flesh.

To discern this clearly means a proper sympathy with the poor world in general, the "groaning creation," and it will mean also prayer and fasting before God in an endeavor to purge out the old leaven of malice. We may be sure that envy and hatred cannot abide in the heart in which the Spirit of the Lord abides, for the two are opposites everyway--the Spirit of the Lord is the spirit of love, which thinketh no evil, is not envious, has not hatred. We would not say that a feeling of envy or hatred in the heart was a sure sign that the Lord's Spirit had already departed, but we could say with confidence that the two spirits are in antagonism, and that one or the other must conquer. There can be no peace, no progress in the spiritual life while the heart entertains envy, bitterness, hatred for others.

THE TRAP LAID FOR DANIEL.

Not successful in detecting wrong doing in Daniel his associates took the opposite turn and concluded to entrap him in his well doing. They had learned of his strength of character, and rightly concluded that he would not swerve from the course his conscience approved --and their plans were laid accordingly.

All the great kings of ancient times posed as gods, or, more properly, as the chief priests and vicegerents of their gods--just as the popes of Rome, each in succession, claim to be the vicegerents and representatives of Christ, Pontifex Maximus or chief priest. This same title, Pontifex Maximus, was held by the Roman emperors, and our lesson indicates that the same thought prevailed in connection with Darius--that he was "a very god on earth," as was said of Pope Martin. The conspiring princes knew well the weakness of humanity for praise and honor and homage. They affected a great reverence for the person of Darius and argued that it would have a salutary effect throughout the empire for all the people to recognize his office from the high religious

R3639 : page 297

standpoint--that he was the vicegerent and representative of the gods, and that homage and honor and loyal sentiments would be increased by a decree that all worship should be rendered to him personally for a month. The king, susceptible to flattery and to reasons of State, fell in with the proposition.

Flattery and vanity have been the tools of the Adversary for the injury of the Lord's people and cause many a time, and all who recognize this fact should be specially on guard accordingly. True, none of the Lord's consecrated ones are likely to be placed on a pinnacle of fame or of power as was Darius, nor are they likely to be offered literal worship; yet there are little worlds, little empires, so to speak, little circles of acquaintance, in which the same principles may more or less operate.

In every little group of the Lord's people there may be one or more who, because of talents or other providential circumstances, may properly have a prominent place in the love and esteem of the company, and the Word of the Lord indicates that this may not only be reasonable but just. If they are faithful stewards they should be loved and honored for their works' sake. But it should be remembered that they are still brethren, and that in no sense should they be given the honor or reverence which belongs to the Lord only. No confederation of Church or State can interfere with this principle, that God should be recognized as in every way the Chief, the one alone worthy of worship. The brothers and sisters of the Church, while esteeming faithful leaders very highly, should see to it that they do not flatter or puff up or in any other manner excite the vanity and thus lead to the undoing of those whom they may properly appreciate as servants of the Lord and of his flock. Likewise every leader in any capacity in the families of God should be on guard against the insidious influences of pride and fond desire and ambition, and against accepting to himself the credit which is due to God for the Truth and the knowledge of it and for some ability in presenting it to others. Humility is undoubtedly one of the most important of our lessons--those who in any degree neglect it will surely find trouble as a result.

R3640 : page 297

THE PRAYERS OF A RIGHTEOUS MAN.

Public praying is much more common in the East than it is here. The Mohammedans are very numerous in all parts of the East, and at certain hours of the day, at the striking of the clock, all business is suspended and every Mohammedan engages for a moment in worship. Some fall on their knees, others stand with bowed heads and closed eyes, others stand with the face turned upward in prayer. The spirit of reverence appears to prevail more generally with them than with us, and the man who has no gods, no religion of any kind, is greatly disesteemed. It was, therefore, not at all contrary to usual custom that Daniel, who like others of the time was on the first floor, had an upper chamber for quiet and rest and prayer from the remainder of the house, and reached usually by an outside staircase.

This little pavilion had its windows to face toward Jerusalem, for the prophet remembered the words of the Lord through Jeremiah that, at the end of the seventy years of desolation, Israel would be brought thither again; and we may be sure that, trusting the great Abrahamic Oath-Bound Covenant, he was expecting great things eventually for his nation. It was his custom to go to this little room three times a day to kneel before the Lord in prayer and thankfulness. Ordinarily nothing would be thought of such a matter, but the conspiring princes, who had already noticed this, concluded that Daniel was so thoroughgoing, so truthful, so honest, so bold, that the decree which they got the king to sign, that all worship should be to him alone for thirty days, would not change Daniel's course one iota. They were quite correct in their surmises, and Daniel, hearing of the decree, undoubtedly understood that the purpose and object of it was to entrap him and cause him to be devoured by lions--thus to get rid of him, thus to put out his light, thus to free themselves from his surveillance and honesty, thus to secure to themselves liberty and prosperity in their program of graft.

Daniel continued to worship the Lord as before. He would not sell his conscience, he would not deny his God he would not pretend that he was praying to or worshipping Darius. Had the king's decree been of a different kind, Daniel's course might properly have been a different one. For instance, had the king decreed that none should worship in public or in the sight of others any other god, then Daniel might consistently have worshiped in private; but since all worship other than that of Darius was forbidden, the question was different and no compromise was possible. All of the Lord's people should be extremely careful about compromising the conscience. Our consciences may require education, because through the fall our judgments may be warped and twisted and need to be corrected; but conscience must be followed in any event. As the education comes in modifications may result, but no change or modification must be made that conscience will not approve; any other course than this would not be safe for the Lord's people to-day or at any time.

Another thought connected with this is the propriety and necessity for prayer. We have been surprised occasionally to hear of some professed follower of Christ urging the impropriety of prayer--that all of life should be a prayer, and that there should be no formal kneeling before the Lord in worship and thanksgiving. Such a proposition is astounding to us--the logic of it is incomprehensible. True, indeed, we are to pray without ceasing. Our entire lives are to be so devoted to the Lord and to his cause, and our minds are to be so filled with appreciation of his goodness, and our faith in him is to be so constant and so bright, that we will always have in mind his will in every matter, and thus be in the praying attitude of heart continually; but we hold that no Christian can maintain this heart attitude without going to the Lord in a more particular and formal manner, and preferably upon the knees, and if possible sometimes at least in solitude--"Enter into thy closet and pray to thy Father who is in secret."

Nothing in this, however, would interfere with the thought of family prayers, nor with the still further thought of prayers in the Church, which is the Lord's family circle. Our Lord gave his sanction to this, not only by going aside for private prayer but also at times by praying with and for the disciples. For instance, the prayer recorded in John 17 and the words of the apostles commend praying in the Church, and even call attention to the propriety of praying in such a tone and voice as could be understood by the others present. Those who contend to the contrary, the Apostle intimates, are doing so about matters which they do not understand. However capable such may be they should be given no place

R3640 : page 298

of prominence in the gatherings of the Lord's people. First, let them learn before calling upon them to be leaders in the flock. The same principles apply to those who contend against the observance of Baptism and the Lord's Supper. They should be kindly treated, for even our enemies should be kindly treated, but none should be selected as servants in the Lord's flock who have not a respect for and a knowledge of the faith once delivered to the saints, and a respect for all the institutions established by the Lord and his apostles.

THE KING WAS TROUBLED.

Shortly after the signing of the decree the princes reported Daniel as having violated its terms, and then and there the king's eyes were opened and he beheld the trap into which his vanity had gotten him. In accord with the theory that the king was the vicegerent of his god was the law of the Medo-Persian empire that every decree by its king was inviolable--unchangeable. No doubt there was a policy behind the establishment of such a law. No doubt the great men of the empire desired fixity, so that when the king had made a positive promise or decree respecting them he could not at the instance of another change the arrangement and thus subject his princes and counsellors to his caprice. The king was greatly displeased with himself that he had fallen into this trap, and was displeased undoubtedly with the princes who had entrapped him. The words "with himself" are lacking from some of the reliable manuscripts, which makes the displeasure all the broader to include his counsellors. He appreciated Daniel as a man of God and as an able servant of the empire, and set about at once to do everything in his power to annul his own decree--"he labored until the going down of the sun to deliver him," but he found no excuse.

Ordinarily, when the kings desired to be released from some decree, they called upon their wise men and magicians, who usually were skillful in suggesting a way out of the dilemma; but in this case it would appear that there was a combination of all the wise men and rulers of Babylon against Daniel. They now had him in their power, and would suggest nothing in the way of release. On the contrary, they held up before the king that he was bound by his decree and that he could not do otherwise than execute it, because a failure to do so would mean a dishonor to the empire in having broken its laws and would endanger his throne, etc. Perceiving the king's endeavor to rescind the decree, the counsellors called upon him in a body to impress the necessity for its execution. In compliance Daniel was cast into the den of lions. It was probably a lion pit surrounded by high walls, just as we have to-day in some parts bear pits. The entrance to this pit from certain protected enclosures was through a door, and there the lions were enclosed at night by a stone, which, pushed across the entrance to the pit, served as a door and was fastened. The king's sealing wax was placed upon this and also the seal of his counsellors, thus indicating that the pit might not be opened except with the consent of both the king and his counsellors.

What must have been the feelings of the aged prophet and ruler as he realized the condition of things, and as the king talked with him and told him of his inability to gain the consent of his counsellors to any change in the decree, and of his deep sorrow in connection with the execution of the sentence. How well Daniel had let his light shine is evidenced by the words of the king in this address--"Daniel, thy God whom thou servest continually, he will deliver thee." We may reasonably suppose, too, that a man so firm and strong in his faithfulness to the Lord and to principle could go to the lions' den without fear. Some one has said that one with God is a majority; the Prophet has said, "Greater is he who is on our part than all they that be with them." Although Daniel did not live under the favored conditions of this Gospel age and its influences of the holy Spirit, he did have what by the Lord's arrangement is common to all mankind, namely, strength and courage in proportion to his honesty of heart and faithfulness.

On the one hand he knew that God was able to deliver him from the lions if he chose to do so; on the other hand he knew that if the Lord permitted the lions to devour him he could give him strength and courage to endure the pain and trials, with other Jews who looked forward in hope and anticipation to the glorious Millennial time when Messiah should reign, when all of his faithful will be blessed, yea, when all the families of the earth will receive a blessing. Why should such a man have special fear or dread as respects a den of lions? Much more, why should we, if likewise faithful to our trusts and obligations to the extent of our ability, and if living in the enjoyment of our privileges and with the still greater light upon the divine plan--why should we fear or quake under such circumstances? God is able to deliver us from every evil, and has promised that whatever may come to us shall work for our good, because we love him and are called according to his purpose. It requires faith to pass through such an ordeal triumphantly, and it requires character and obedience behind that faith to give it strength; and above all it requires that behind the faith and the character shall be the realization that Christ is our sufficiency, that he not

R3641 : page 298

only has redeemed us with his precious blood but that he lives to succor us.

Bunyan, in his story of how Christian fled from the City of Destruction to Paradise, tells us how he was attacked in the way by two great lions, and how he trembled and expected to be destroyed, until ultimately he discovered that the lions were chained and could go so far and no farther against him, and that he had room to pass between. This allegory illustrates to us our own experiences in life as Christians. Lions great and small threaten the Lord's people in the present time, and, as in Daniel's case, the threats are generally with the view to turn us aside from duty and the service of the Lord. These are tests that come to us. If we yield to them we are proving that we are not of the overcoming class; if we stand faithful to the Lord they will demonstrate that he is able to carry us through all the trials and difficulties and diverse experiences of this present time.

"NO LION SHALL BE THERE."

The prophet Isaiah, pointing down to the grand Highway of Holiness which shall be open to the world during the Millennial age, the way of righteousness by which they may return to full harmony with the Lord and to full restitution and eternal life, declares respecting that way, "No lion shall be there nor any ravenous beast shall go up thereon." Again at the same time it was declared, "Nothing shall hurt or destroy in all my holy mountain [kingdom]." How glad we are, even

R3641 : page 299

while battling with the lions in the way, and while being threatened by them, and while overcoming the fear of those which would bring a snare upon us--how glad we are to know that in the coming age the world will not be subject to such oppositions, but rather will be helped upward and onward in the way of holiness. And how encouraging it is to know that our experiences with these lions in the way, these oppositions of the world, the flesh and the devil and science falsely so-called, are all testing and proving us to the intent that the Lord may use us by and by in the great work he purposes, the deliverance of the whole world from that great Adversary who goeth about as a roaring lion seeking whom he may devour, and how then he shall be bound for a thousand years that he shall deceive the nations no more.

THE ANGEL OF THE LORD DELIVERED HIM.

Evidently the more the king thought respecting Daniel and his God the more his faith in that direction increased. He spent a sleepless night, and arose early in the morning and went to the den of lions and cried in a voice full of sympathy and sorrow, "O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?" And is it not true at the present time that those who are not of the consecrated class sometimes have a considerable faith in our God and in his protecting power, and in us as his children? It is well that we keep this in memory--well that we recognize that our worldly friends are watching us to see to what extent our God delivers us from the difficulties and trials of life's pathway. We have known many instances where the strength and fortitude granted to the consecrated ones to endure trials and difficulties and hardships unmurmuringly has told the worldly friends, louder than any professions could tell them, of the power of our God and of the peace of God which passeth understanding, which rules in our hearts. Thus it should always be. The trials and difficulties of life shall not overwhelm us if we trust in the Lord. Our hearts may be joyful in him notwithstanding persecutions and difficulties. Thus the Philippian jailor perceived that the God of Paul and Silas was able to deliver them from being utterly cast down by their experiences when in the stocks suffering from the beatings they had recently received. Their songs in the night told that their God was able to deliver them.

Daniel promptly responded, and assured the king that God had sent his angel and had shut the lions' mouths that they had not harmed him. We are not to understand this to signify literally that an angel held each lion by the muzzle, but rather that God through the exercise of his power had restrained the wild beasts, who were hungry, and without such restraint would have devoured the helpless prophet. A thought that associates with this is the assurance of the Apostle that the angel of the Lord encampeth round about them that are his and delivereth them, protects them--protects them not always from the threatening disaster but from any injurious or evil effects therefrom. As, for instance, in our Lord's case, and in the cases of many of his followers, no protection was assured against those who sought to take their lives, but the Lord did overrule so that their death under such conditions was a blessing not only to themselves but also in its influence upon the remainder of the Church.

It would be well for all of us to learn more and more this lesson of the Lord's ever-present power to help. But in order to have the blessing from such experiences faith must be there--not faith in ourselves, not faith in our own righteousness, but faith in God's love, faith in the great redemption price which that love has provided, and faith in the great promises which are still in reservation, waiting for accomplishment.

But the child of God who would have a perfect faith, a perfect trust in God and his promises, must needs remember that they are applicable only to a certain class, namely, to the sincere, the honest-hearted, who not only will to do right but who do the right to the extent of their ability and whose faith in Christ is counted for the robe of righteousness which covers their imperfections and blemishes. This was so in Daniel's case as he testified to the king that God preserved him because of his innocency, and he was able to appeal to the king also, that his course had been one that met the king's approval. Let us live in this attitude continually, in a condition in which our consciences are void of offense toward God and man--in a condition, therefore, in which we can hope for the blessings which God has promised to those who love him, who reverence him, who seek to do his will.

"THE KING WAS EXCEEDING GLAD."

The king's heart was rejoiced. He realized that he had been entrapped, and that those who had been at the foundation of his difficulty were not really worthy men, fit for the high positions of trust which they occupied, seeing that they were willing to destroy a fellow creature because of his adherence to the principles of righteousness

--because he was better than themselves, because he was more faithful to the trusts imposed upon him. The king felt that he could not afford to lose one of Daniel's stamp of character. And this is true still: there are not enough men of the Daniel type, courageous, honest, truthful, innocent, capable. Yet if Daniel could occupy such a position, certainly all of the Lord's people of this Gospel age, still more highly favored, should be able to approximate the same standard, especially since our blessings are along the spiritual lines.

When Daniel was taken up from the den of lions his word was fully corroborated, no marks of violence from the beasts were manifest. The king, having strictly followed the law of his country, having been forced to this by his subordinate rulers and wise men, realized that now he was free from their control; and under the despotic form of government then in vogue he called for those who had been Daniel's accusers who had entrapped the king, and he commanded that they be put into the lions' den. He would thus make a test as to which were worthy in the sight of the Lord. Daniel's protection manifested the exercise of divine power in his behalf: let these others, if they would, call upon their gods and let them deliver them. There was no divine power to stop the mouths of the lions, and, hungered, they devoured those who were cast to them.

Thus the notable miracle pointed out the true God, and Daniel as his true servant, and no doubt an important lesson was taught to those acquainted with the circumstances. It is not for us to think of having our enemies devoured when we are delivered, it is not for us to rejoice over their fall. On the contrary, the Lord's people are to be self-content and to remember that the Lord has said, "Vengeance is mine, I will repay." Instead of having our enemies devoured we have the Apostle's word,

R3641 : page 300

"If thine enemy hunger, feed him; if he thirst give him drink." Love and sympathy are to be our attitude toward all the world of mankind, including those who persecute us and say all manner of evil against us falsely, for his sake.

The punishment which came upon Daniel's adversaries was what the Scriptures designate a judgment, and we have the Scriptural assurance that when the judgments of the Lord are abroad in the earth [when they are general] the inhabitants of the world will learn righteousness. When the Kingdom shall have been established and the reign of righteousness shall have begun every transgression shall receive a just recompense of reward, every sin will be punished and every endeavor for righteousness will be blessed and rewarded. How speedily the world will learn righteousness we may readily judge. In the present time, although probably the majority of people would prefer righteousness to sin and injustice, yet under present conditions, under the dominion of the prince of this world, the righteous are the ones who usually suffer and the evil doers very generally escape--hence a doubt prevails respecting God and any enforcement of justice. The assumption is that if one can escape the technicalities of the law and the clutches of the law's officers in the present life he is safe and need not fear divine interference. We may readily see then that when the Millennial age shall have been fully ushered in, and when just penalty will follow each transgression and reward follow every good deed, a world-wide reformation or conversion to righteousness will follow forthwith in every land, in every tongue. In that glorious time the righteous shall flourish and the evil

R3642 : page 300

doers shall have the stripes, and eventually if they continue to be evil doers shall be cut off in the second death.

There are indeed various illustrations in the world of transgressors suffering severely for their wrong doing. We are to remember, too, that with the nation of Israel God made a special covenant, under which transgressors were to be punished and well doing was to be rewarded--much after the manner that shall prevail during the Millennial age. But we have no such assurances as respects this Gospel age and as respects the Lord's consecrated people. We are to remember, on the contrary, that many of the Lord's people have suffered as transgressors. For instance, our Redeemer himself was crucified as a blasphemer and injurious person, and against one of the apostles the mob cried out, "Away with such a fellow from the earth!" The Apostle himself says that they were counted as the filth and offscouring of the earth, and our Lord said that we must not marvel if such be our experiences; that we should on the contrary remember that the Master of the house had been called Beelzebub, and that his true followers might be spoken of similarly in an evil manner.

We are waiting, therefore, with patience for the glorious day of Immanuel's reign, the reign of righteousness, when justice shall be laid to the line and righteousness to the plummet. In the meantime we are to brave the oppositions of the world as did Daniel, as did Christ, as did the apostles, faithfully, courageously, persistently --even unto death. The principle which we recognize has been recognized also amongst worldly people, as Shakespeare says:--

"Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny."

"That thou art blamed shall not be thy defect;
For slander's mark was ever yet the fair;
So thou be good slander doth yet approve
Thy worth the greater."

IN THE WILDERNESS.

Be still, and murmur not, poor heart,
When God shall lead thee to "a desert place,"
And bid thee dwell apart.
If ravens in the wilderness
Did feed the servant of the Lord, will He
For thee, His child, do less?

Nor fear, sad heart, its loneliness,--
Hath He not said, "I never will forsake
Nor leave thee comfortless!"
Have faith, thy Master may design
To fit thee thus for Kingdom work and bliss,--
And wilt thou then repine?

Be patient, let His will be done;
Be calm, be strong, that He may finish there
The work He hath begun.
"A little while," He soon will come,
And say to thee, "It is enough, my child,
My faithful one, come home!" G. W. S.

===================

R3642 : page 300

RETURNING FROM BABYLON.

--EZRA 1:1-11.--OCTOBER 15.--

Golden Text.--"The Lord hath done great things
for us, whereof we are glad."--Psa. 126:3.

THE first year of Cyrus mentioned in our lesson is by general consent considered the year 536 B.C. Evidently this does not mean that it was his first year of reigning as the king of Persia, but that, having conquered Babylon and accomplished other matters subsequently, this was the beginning of his reign over the united empire of the Medes and Persians as successor to Babylon in world empire.

It will be remembered that in Isaiah's prophecy (44:26-28; 45:1-4), the Lord had distinctly marked out the return of his favor to the Israelites, and had mentioned Cyrus by name as the one who should accomplish their deliverance, saying:

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shall be built; and to the temple, Thy foundation shall be laid."

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him:

I will go before thee and make the crooked places straight.
I will break in pieces the gates of brass and cut asunder
the bars of iron....For Jacob my servant's sake
and Israel my elect, I have even called thee by thy
name: I have surnamed thee, although thou hast not
known me."

Tradition has it that this prophecy was drawn to

R3642 : page 301

the attention of King Cyrus, and that it was in harmony with the prophecy that he promptly made the proclamation mentioned in our lesson, permitting all Israelites who might desire to return to their own land to do so. The wording of the proclamation, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judea," might seem to imply that Cyrus was a believer in and a servant of the true God, but we have no corroborative evidences to this effect: rather the records of his time refer to the heathen gods, but apparently make no mention of Jehovah. We are to remember that the heathen kings were at that time in the habit of recognizing the gods of the various countries which they governed, and wrote and spoke respectfully in reference to all of them, apparently with a view to preserving the respect for their realm of every creed amongst the worshipers. Thus also to-day Great Britain, ruling over millions of Mohammedan subjects through her viceroys, shows deference to the Mohammedan faith and worship, and not long since built and endowed a Mohammedan college. We are to remember that amongst worldly people policy continually has an upper hand, and that the religious convictions, aside from a clear knowledge of the Truth and consecration thereto, are more or less vague and indistinct in vision and see good and bad in all religions. Positiveness in religion usually is only found in those who have the Truth and a clear knowledge of the Divine Plan of the Ages, or in fanatics blinded by ignorance and superstition.

The king's proclamation encouraged all the people of Babylon, neighbors of the Jews, to help such as desired to return to their own land. The king himself provided liberally for the expedition, sending a troop of one thousand cavalry for the protection of the emigrants and their goods from the depredations of the Arabs of the desert. He also returned to the Jews the vessels of the Temple which Nebuchadnezzar had taken at the beginning of the seventy years' desolation of the land--the last captivity, when Zedekiah was taken. The total number of these vessels, gold and silver, is astounding--five thousand four hundred, large and small.

ONLY 50,000 RETURNED.

When we remember the length of time the people had been in Babylon, that scarcely any of the Jews living at the time of this emancipation proclamation had ever seen Palestine, that they had merely heard of it through their parents, and that only a few very aged men and women remembered to have even seen the city as children, it will not surprise us that the total number volunteering to return to rebuild the city and the Temple was only 50,000. But they were a choice 50,000; they were, as nearly as could be reasonably expected, Israelites indeed. In their hearts burned faith in God and in the great Abrahamic promise which had held their nation together up to that time. In their captivity they had learned lessons respecting why they had been cast off from divine favor, and had learned also to look for and wait for this very event in which they now participated. They knew that the prophets had foretold that it would be seventy years of desolation, and they recognized that the opening of the door for their return was of divine arrangement.

Of course that fifty thousand were not all men and women of faith in the promises, but many of them, probably more than half, were children. The great mass of the nation, having become settled in business and in family relationships in Babylon, were loth to leave--just as to-day, if Palestine were opened to the Jews for their return, there would be comparatively few to go from America, where they are prospering in business, socially, etc. The majority would undoubtedly go from the lands of persecution, and would probably be chiefly the poor. In the present case we know that they were not all poor, because a very large sum indeed was collected for the rebuilding of the Temple, a sum estimated to be

R3643 : page 301

nearly equal to four hundred thousand dollars.

"YE SHALL GO FORTH WITH SINGING."

Psalm 126 seems to picture the returning of the Jewish exiles from the Babylonish captivity, our Golden Text being the key to the joys of the occasion--"The Lord hath done great things for us, whereof we are glad." A writer describing the scene of their departure from Babylon says:

"Forth from the gates of Babylon they rode, to the sound of joyous music--a band of horsemen playing on flutes and tabrets, accompanied by their own two hundred minstrels and one hundred and twenty-eight singers of the Temple (Ezra 2:41-65), responding to the prophet's voice as they quitted the shade of the gigantic walls and found themselves in the open desert beyond: 'Go ye out of Babylon, Flee from the thraldoms, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Eternal hath redeemed his servant Jacob,'"--Isaiah 48:20.

We are interested in the affairs of this narrative sympathetically, and also because we realize that the Lord's providences control in respect to all the affairs of Israel, his people. But we have greater and more profound interest in the events here narrated now that our eyes have been opened to see that the seventy years of desolation of the land of Palestine represent the seventy jubilee cycles appointed to them in the time the fulfilment of which we are now living. Our interest is still further awakened when we remember that in this long interim of time God's favor was transferred from the Jewish house of servants to the Gospel house of sons, and that an antitypical Babylon has carried away captive the Lord's people and all the golden vessels of Truth. Spiritual Israel in captivity has been waiting for the glorious deliverance to be brought about by Immanuel, the Deliverer greater than Cyrus.

The proclamation of liberty for the Lord's people to go forth from Babylon has not been generally responded to by them. A comparatively small number of them have had such love for the Lord, such a reverence for his promises, such a desire to be inheritors of those promises as to lead them to sever the earthly ties and the bonds which hold them satisfied in Babylon. But some have heard, some have rejoiced, some have stepped out and some are still leaving. Our antitypical Cyrus, our present Lord, has permitted us to bring back the golden vessels, the golden truths which for so long have been misappropriated, misapplied, misunderstood, misused in Babylon.

"COME OUT OF HER, MY PEOPLE."

The Lord now calls his people forth from mystic Babylon ("Babylon the Great, the mother of harlots"). His words are, "Come out of her, my people, that ye be

R3643 : page 302

not partakers of her sins and receive not of her plagues." (Rev. 18:4.) No one should be urged to come out of Babylon. If he does not come out joyfully, "with singing," making melody in his heart to the Lord, glad of the opportunity of coming out, glad of the opportunity of getting away from the error and into the place of divine favor and inheritance of the divine promises, let him stay in Babylon. If he loves the things of this present time, the social advantages of Babylon, the business advantages and opportunities, the greater honor of men, the greater comfort and ease, let him so indicate to the Lord and refuse to respond to the Lord's message.

As the company of the Israelites left Babylon with great joy and rejoicing, so we who have gotten free from mystic Babylon rejoice exceedingly and would not go back under any consideration. By and by, when the time of trouble is imminent, others may still escape and deliver their souls, but it will not be with the same joy: some we are assured will be in Babylon up to the time of its fall, and will be delivered, but theirs will not be the songs of gladness and joy and victory; they will not be of the overcoming class. Rather it will be theirs to mourn that they were unfaithful to the voice of the Lord, that they remained in Babylon contrary to his Word and that they receive of her plagues, her chastisements, her troubles, which so surely will come thick and fast--the "seven last plagues."

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer prospects nigh."

====================

R3643 : page 302

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BRO. RUSSELL:--

More than six years ago I commenced to look to the Lord alone for help, asking grace to be made willing to die or live, just as His will would be.

Years of suffering followed and no notable change physically, but spiritually the blessings were many and the Lord's nearness very sweet.

Reading the Word of God continually, also many publications on the blessings and need of an absolute surrender, the Lord not only made me willing to consecrate myself fully to him, but same time prepared me to receive the present truth. (I must count it a real wonder, a special grace of the Lord, that I was able to read most of the time, as the nature of my illness, according to man's knowledge, makes reading impossible.) About this time a tract came to hand warning all Christian people against a publication called "MILLENNIAL DAWN,"--denouncing same as a dangerous and anti-Christian work, and quoting numerous Scriptures in proof of this assertion. Carefully reading same I soon noted that most Scriptures quoted were given a different interpretation than I was led to understand them so far. This naturally awakened the desire to read the very publication mentioned and compare notes, but how and where to get these books was more than I knew. All I knew was the name, and this subsequently proved all sufficient, because only a few days after, two books were left in our house to be given to a party living near. Sitting in my chair near the table, and noting the paper on this package badly torn, I reached out to do it up better, and--oh, wonder!--MILLENNIAL DAWN was in my hand. Dear Bro. Russell, had it not been for the torn wrapper these precious books, which proved to me a source of instruction, joy and happiness for years, would have passed out of the house and I not any the wiser. Surely this was the

Lord's doing. I was hungry for the truth, longing for more light, and true to his promise he provided. Glory to his name!

This was three years ago last winter and often almost overwhelming blessings received in the study of God's dear Word in the additional light presented, frequently makes me cry out: "Oh, Lord, I am utterly unworthy of so much grace. Grant that I, like clay in the potter's hand, may rest in thy Masterhand, to be prepared and molded into a vessel ready for thy use and honor only."

With Christian love and greeting, I remain,

Yours in Christ Jesus, JOHN F. GRAF,--Oregon.

PASTOR C. T. RUSSELL:--

The books which, by the grace of God, you have been led to write and publish, have been an inestimable blessing to me, and some of my dear ones, and I cannot thank my dear Redeemer sufficiently for having directed my attention to them.

I read them over and over again; indeed, I may say I read nothing else but these and my Bible, and much as I loved the Scriptures before, they are doubly dear to me now; because, I have the key which opens up to me much that was mysterious and therefore not properly understood. Now, since through you and the other dear friends who labor together with you I have received this "present truth," the whole Scripture is illumined--God's plan, in Christ, for the glorification of the Church, his body, and the salvation of the world, is grasped as never before, and I say, reverently, that I rejoice even with a joy unspeakable and full of glory. There are of course many things that I would like to talk with you about, with the hope that I might see more clearly than I do: but it is wonderful how the holy Spirit enlightens--as one reads, ponders, prays, and compares the statements in the DAWN series with Scripture, endeavoring to rightly divide the Word of Truth, how the mists clear away, and the light of the truth fills the soul, and one gets a faint idea of what it is to be filled with the Spirit. I try, as I have opportunity to do, some harvest work, and have frequent chances for conversations. One is astonished at the various ways in which different people, many of them professed Christians, receive the truth. Some turn a deaf ear entirely, and change the conversation as quickly as possible; others are indifferent--the truth as preached is sufficient for them; they do not wish to be any wiser than their parents, etc.; still others are startled and state that the signs of the times indicate that some great catastrophe is approaching they know not what. Others, and these are the ministers and learned men I talk with, admit that we have fallen upon evil times; but that brighter times are coming, that an age of greater faith is approaching, etc. Pity they cannot see just how it is to be brought about! But, thank God, there are a few who have the listening ear. With those I earnestly talk, as aided by the spirit of God, and generally get them to promise to read one of the series of books, DAWN.

I had been sending my copy of the WATCH TOWER to a friend. This week my copy was late in coming, and yesterday I was delighted to have her ask where that paper was I had been sending her.

You will not be surprised when I tell you that I am about to withdraw from the Presbyterian Church here. For some time I have been studying the Confession of Faith, and of course I am not in accord with it, and for this reason cannot loyally remain. There are two other reasons why I must withdraw--one is that I deplore the spirit of destructive criticism, and the evolutionary theories that not only exist in the Church but are tolerated and approved. Again, while in the Church I am bound, if loyal to its creed, to be silent about present truth; but I must speak, and therefore my course is plain.

Yours in this glorious harvest work, ___________.,Canada.

R3643 : page 303

MY BELOVED BROTHER, RUSSELL:

I always appreciated the work being done through the colporteur service, but this appreciation has grown wonderfully since entering the pilgrim field, as coming in contact with the various little classes I have learned how some colporteur --often unknown--sowed the first seed which gave the work in that place its start. If each colporteur could know how often we hear of such things discouragement would be unknown amongst them.

For instance, about two and a half years ago, I was at Savannah, Ga., and during my visit a sister told me how that city had been canvassed with apparently no results,--books had been sold but no fruit could be seen. Two months ago, I went to Chauncey, Ga., for the first time, and in the course of my drive into the country I asked the brother how he first learned of these things. He said that some years ago his sister was working in Savannah, and one day a colporteur came to her employer's home. She answered the door bell, and found a colporteur there from whom she purchased "The Plan of the Ages." That book brought her and her two brothers into the light, and now, a hundred miles or so from Savannah, a grand little company is laboring and rejoicing because of the seed dropped by a colporteur.

I went to one place in Michigan where a brother and his wife were full of joy over the light which had come into their hearts and home. The brother told me that when his wife ordered the book he thought, "There's another one of those fake book agents," and tried to show the colporteur brother just how he felt about it. But he said to me, "Oh, Brother Barton, I only wish I knew who that brother was. How glad I would be if I could only show him how different is my feeling now, and could take back what occurred then."

Do you not think the Lord purposely keeps results from being seen by those who do the work in order to give room for the exercise of faith? They should believe their "labor is not in vain in the Lord," whether they can see its outward fruit or not. Our heavenly Father wants us to work for him,

R3644 : page 303

not for results,--work from principle, not from a mere desire to see our efforts prospering.

Should we not also esteem the fruit borne in our lives of more consequence than the results of labors in the harvest field? Does not 2 Tim. 2:6 teach this?

So even if there was no fruit from the colporteur labors except the fruits of patience, humility and fortitude borne in our own lives, it would more than pay to be in that work, but there is other kind of fruit too, and we pilgrim brethren would like to tell of that for their encouragement.

"God's mercy 'tis which hides results--
A mercy which our good consults;
For did he choose he could reveal
The fruitage of our Christian zeal.

"He might have shown the seed you thought
Had surely died and come to naught
Was living in some unknown place
Producing words and works of grace."

May the dear Lord continue to bless those noble brethren and sisters who in this way are "laying down their lives for the brethren."

With Christian love in the royal service of the King,
BENJ. H. BARTON,--Pilgrim.

DEAR BRO. IN CHRIST JESUS:

I am so thankful to the Lord for having brought my husband and myself out of that awful darkness into the light of Present Truth, that I want to write you a few lines in regard to same. We were spiritualists for five years: In fact I was a trance medium, although I could never bring myself to take any money for it, as I regarded it altogether too holy to use it for earthly gain; yet for the past few years I was not satisfied with it and its teaching, and I prayed to the Lord to show me whether it was his work, as I had always remarked to the spirits if it were God's work I would be very thankful for the gift and to be his instrument to further his truth; but if it were the Devil's I did not wish for any of it. Whereupon they always replied, "There was no Devil," and that it was God's work. I gave up friends for their sake, and for two years I lived in a haunted house suffering untold agony, doing, as they told me, what God had ordained me to do, to release an earthbound spirit, the spirit of a man that committed suicide by cutting his throat from ear to ear.

Many times I suffered the horror and agony of having the sensation of a razor cut my throat from ear to ear. This they told me was to be a proof when that spirit was near me: Time upon time I suffered dying agonies to bring tests to friends. Prior to my coming into the Truth last fall, I had a very severe trial, which I thought I could not bear, and when I prayed to die a beautiful little form appeared assuring me God would forgive, and I would suffer no punishment if I committed suicide, which I had intended. But, thank God, my husband watched me until I became more calm, and could reason again. That was just one week before the booklet "What Say the Scriptures on Spiritualism" was placed in my hands. When studying that for two hours, and fighting the great battle all night, I knew who I had been serving, and so you can probably gain a glimpse of why I say awful darkness. In fact I could write many more experiences, should you think they would be any benefit to God's people.

I rejoice in the Lord and pray he may keep all. I desire to express my heartfelt thanks and appreciation to the Lord and to you, for the DAWNS--as Bible Keys. May the Lord continue to bless you and use you as that faithful steward, is our earnest prayer.

Yours with Christian love, MRS. G. K.--Ill.

DEAR BROTHER RUSSELL:

Much love and greetings in the name of our dear Redeemer. May our Father continue to bless you richly in all your efforts to serve his cause. The Cleveland Church has requested me to inform you of the rich blessings derived from the Niagara Convention, not only by those who attended, but also by those who did not attend. We had a convention echo meeting last Sunday, and all who attended the Convention echoed the blessings they received to others. We had a delightful season of refreshing, so much so that we had to let you know about it. It was, indeed, good to be there, among so many of the Lord's people. Such a happy people, all so full of love and the spirit of unselfishness. If this is a foretaste of the heavenly joys, what will it be to have gained the crown and be forever with the Lord? It was a means of drawing those who attended closer to the Lord and a fresh endeavor to run the race set before us more patiently. These conventions, dear brother, are a great spiritual uplift and, as you said, the money expended was not wasted, and we think could not be spent better. The Niagara Convention was, by far, the most blessed convention we ever attended. We are so happy and thankful that you intend continuing them. May the Lord preserve you, to continue to give us such refreshing seasons of fellowship.

Yours with Christian love, FLORENCE SOPER,--O.

DEAR BRO. RUSSELL:--

I am still rejoicing in the light, and appreciate the strong and helpful words in the WATCH TOWER and DAWN. You certainly lift the standard high, higher than any other religious teacher I ever knew, but none too high, and I rejoice in it. I am greatly enjoying the new Bible Studies, and as I am not where I can meet with others, I have pretty long lessons. Am not doing as much personal work as I could wish, but hope to be able to do more sometime.

Yours in the blessed cause,
EMILY A. HAYES,--Maine.

===================

SEMI-MONTHLY.
VOL. XXVI. OCTOBER 15, 1905. No. 20

CONTENTS.

The Editor's Western Tour.........................307
Papal Attempts at Reformation.....................308
"By Myself Have I Sworn" (Poem)...................309
"Bear Ye One Another's Burdens"...................310
"Pay Thy Vows Unto the Lord."......................312
Rebuilding the Temple.............................313
  Hopes Deferred--Trials Many...................314
  "Which Temple Ye Are."........................315
"By My Spirit, Saith the Lord."...................316
  Prophets to Both Israels......................316
  He Shall Not Fail, nor be Discouraged.........317
  A Day of Small Things.........................318
Encouraging Words from Faithful Workers...........318
General Convention for the South..................320

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY. MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if

they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

VOLUNTEERING BY MAIL.

Our output of tracts free as Sample Copies is limited. This year please follow this plan: Procure wrapping paper of the size in which your tracts go to you, write on these the addresses of all of your friends and acquaintances of the godly sort and mail the bundle to us. Do not this year send us "all sorts" of addresses. Do "sharp shooting" rather. You may repeat the lists every quarter if you desire, indicating other tracts for same, as we would not remember which were previously sent.

ZION'S GLAD SONGS.

A collection of sixty hymns, with music, for social and testimony meetings, and semi-private gatherings. Price, 5c each, postpaid. English and German editions.

===================

R3644 : page 307

THE EDITOR'S WESTERN TOUR.

--(CONTINUED FROM LAST ISSUE.)--

OGDEN, Utah, was our next appointment. By this time our company was small, as some came no farther than Denver; however, others joined us en route for Portland. The Ogden friends met us at the depot, and showed abundantly, by words and deeds, that they were glad of the one-session Convention. They had secured the use of the Mormon Tabernacle and had thoroughly advertised our discourse, "To Hell and Back. Who are there? Hope for many of them."

About 600 were present, a very large audience for us in a city of Ogden's size. Excellent attention was given for nearly two hours, while we endeavored to show forth that the real penalty for sin is death, that the tomb is the hell of the Bible and that the salvation promised as a result of Christ's death and a consequent reconciliation with the Father is awakening and resurrection --for whomsoever wills. We believe that some were helped.

ON TO PORTLAND, OREGON

We took train for Portland at 2.30 o'clock in the morning--spending nearly two nights and two days on the journey. A crowd of dear friends awaited us at the depot, though our train was several hours belated. We got a good opportunity to wash and rest and visit before the opening of the Convention on Friday, September 8.

The Portland gathering had the distinction of being the only three-days Convention on this trip, and it was a most enjoyable season of refreshment. The local friends had made every preparation for the nearly two hundred visiting friends who, while chiefly from Oregon, Washington and Utah, included representatives from British Columbia, Dakota, Minnesota, California, Texas, Pennsylvania, and one from Australia. The interspersed testimony meetings were rich treats, as always, and caused many hearts to "burn" as they recounted their experiences and heard of similar mercies of God variously manifested toward others.

We had "Woodmen's Hall" for all the meetings except the Baptism service, which was held in the Christian Church, and the service specially advertised for the public, which was held in the Taylor St. M.E. Church on Sunday, Sept. 10th. At the latter our topic was, "To Hell and Back," etc., and an audience of about 900 gave close attention for about two hours and then took our free literature with avidity.

The program was followed throughout. One of the Elders opened the Convention with words of greeting and welcome, after which Brother A. H. MacMillan became the permanent chairman and greeted all present in the name of our Society, and then the first testimony meeting began. Pilgrim Brother Harrison gave an able address in the afternoon, his subject being, "The cost to our Lord for the world's redemption." The necessity and value of the ransom were shown, as well as the Master's great sacrifice in leaving the realms of glory and enduring all that our redemption cost. "Take heed to the doctrine" of the ransom was the essence of his discourse. The evening service, introduced by a service of praise, was a Chart Discourse by Pilgrim Brother Barton, who made the various features of the divine plan very plain and very interesting.

Saturday morning's opening service was one of praise and prayer, after which a question meeting, occupying two hours and involving a great variety of topics, prepared us all for noon refreshments and rest.

The entire afternoon was devoted to the consideration of Baptism, showing the erroneous views, and, in contrast, the true teachings of the Bible on the subject--substantially as set forth in MILLENNIAL DAWN, Vol. VI. Following the discourse twenty-nine requested and received symbolic immersion in water, as illustrating and confessing their true baptism into Christ's death.

Saturday evening Pilgrim Brother Barton addressed the Convention on the lessons of the Ninety-first Psalm--showing what it is to be safe under the protecting shadow of the Almighty, and how these secured ones are protected from the various snares and deceptions

R3644 : page 308

of this harvest time. About 300 heard very attentively.

Sunday forenoon brought another blessed testimony, praise and prayer meeting, after which we spent over an hour discussing the spiritual lessons taught by the Exposition, which many of you have read through the columns of the Pittsburg Dispatch and other Monday publications, which now carry extra messages from the editor of this journal to so many of the friends weekly.

The Sunday afternoon discourse we have already mentioned. The Convention closed that evening with a Love Feast introduced by a short discourse on the Twenty-third Psalm. We parted, hoping to meet at the great Convention, "The General Assembly of the Church of the Firstborn." We left on the night train for Everett, Washington, about twenty friends of those parts accompanying us.

EVERETT'S ONE-DAY CONVENTION

Warm hearts and hands greeted us and entertained us at Everett. An afternoon meeting for the interested

R3645 : page 308

was attended by seventy-five. We discoursed to them for nearly two hours on the terms on which our calling and election may be made sure; and the evidences we have of the divine favor with us to assist us in overcoming the world, and how all things work together for good to the faithful.

The evening service for the public, on "To Hell and Back," was held in Everett's Carnegie Hall, whose capacity of about three hundred was fully taxed. We had excellent attention and were pleased to learn of several who were "greatly helped" by the service. After a good night's rest we proceeded to Seattle.

SEATTLE'S ONE-DAY CONVENTION

As Seattle friends and others accompanied us to Everett, so many from Everett, etc., came with us to Seattle. The opening was a praise and testimony service, followed at 3 p.m. by a discourse on "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom," in which we emphasized the favor of the present age call and the blessings to result to the Church and the world in the Kingdom. About 200 were present and they mostly the interested from various parts, adjacent and distant. Our evening address on "To Hell and Back" was heard with great attention by an audience of about 650, and we trust that good fruitage will appear in God's due time. The afternoon services were held in Third Avenue M.E. Church edifice, the evening service in the Arcade Hall. The midnight train speeded us back to Portland, where, on the 13th, we took the Pacific steamer for San Francisco, our next appointment.

FROM PORTLAND HOMEWARD.

The ocean journey from Portland to San Francisco was a delightful and restful one. Our party numbered six--three on return journey to Los Angeles, one from St. Louis and one from Millvale, Pa., besides the Editor. Brother MacMillan preceded us to Los Angeles to open the Convention there.

Every morning we had our usual "Heavenly Manna" as well as our physical refreshments and in the day time we had Scripture question meetings, in which all participated, and by which we trust all were profited. Thus our journey passed pleasantly, bringing us to San Francisco, Cal. on Saturday morning, Sept. 16th. At the landing awaiting our arrival were seven of the dear brethren and sisters of that vicinity, who gave us most hearty greetings, to which we as fervently responded.

Complete arrangements had been made, and we were soon comfortably located in the home of one of the dear ones, where a question meeting engaged us all pleasantly until dinner, after which came the general gathering of the friends of that vicinity, so far as it was possible for these to be in attendance on the busiest day of the week. There were about forty present, to whom we spoke on "God's Election"--our opportunity for making our calling and election sure, and the mark of the prize, perfect love. The service lasted from 2 to 4 p.m.

A goodly number accompanied us to the train which speeded us to Los Angeles, a distance of over 400 miles. Many were the hopes expressed that we should meet again in the "General Assembly," if not in another Convention on earth. Many prayers went up for a share in the heavenly Kingdom, even though led by the Master in the narrow way and by the way of the cross.

LOS ANGELES CONVENTION

As per program, this Convention opened Saturday, Sept. 16th, with a rally and testimony meeting. An unannounced feature, much enjoyed by the friends was a Chart Talk by Brother MacMillan. This Convention thus happily opened was already under good headway and awaiting us Sunday morning, when we had a praise and testimony meeting participated in by many, including a Methodist minister and an ex-Methodist minister and ourself.

Our afternoon topic was for the public, "To Hell and Back. Who are there? Hope for many of them." The attendance was estimated at 700. The closest of attention was given and we trust some good seeds of Truth were planted in honest hearts, and that others partly assured were fully convinced respecting our Father's character and plan.

The evening topic, "The Sin Unto Death," many of you have already read as reported in the Pittsburg Dispatch, and we need not go into details here.

By general desire the Convention held over Monday, Sept. 18. The morning session was a praise and testimony meeting, during which we made a trip to Santa Monica at the urgent solicitation of one disabled from attending the Los Angeles meetings. There we had an opportunity for a talk on the Tabernacle Shadows of the Better Sacrifices to a little group which included a Presbyterian minister of an apparently thoughtful cast of mind.

At the afternoon session of the Convention we

R3645 : page 309

spoke on the true and the symbolic baptisms, following which twenty were immersed.

The evening session, which closed the Convention, was a question meeting. A number of questions were proffered but the first one occupied our entire time until 9.15 p.m. and the remainder we brought with us, to be answered in the WATCH TOWER columns from time to time. The topic which was so engaging was respecting

"The satisfaction of Justice." Many seemed edified and we hope at some time to take up the subject again in the WATCH TOWER for the benefit of all.

Bidding Los Angeles adieu, we started (two only) on our journey to San Antonio, Texas, an item of 1,430 miles, mostly through a sandy desert, growing little but sage brush--extremely hot and dusty, especially one stretch which dips one hundred feet below sea level.

"BY MYSELF HAVE I SWORN."

What means the oath that God hath sworn?
Have Christians from their Bible torn
The great Jehovah's seal?
When Christ shall bring the world's reward,
Will not each tongue confess him Lord--
Each knee in homage kneel?--Psa. 82:8.

Will every kindred, every tribe,
To Him all majesty ascribe,
And glorify his name?
Yet while the nations bow so low,
Will vengeance hurl the bombs of woe,
To blast with endless shame?--Psa. 86:9.

Will God his lowly creatures cheat--
Or call the nations to his feet,
To feel a tyrant's rage?
Then will He scorn their prayerful breath--
Will nothing but a deathless (?) death
His stern revenge assuage?--Rev. 15:4.

What being do you worship then?
What unrelenting foe of men
Has chained you to his throne?
What form of error doth supply,
Your awful views of God Most High
To sacred truth unknown?--Mal. 1:11; Isa. 26:9.

Our God is love, of Gospel mould;
Who sent the Shepherd of the fold
To seek his sheep astray,
With yearning still His heart will burn,
Until the countless lost return,
To see the "Living Way."--Jno. 12:32; Rom. 8:21.

The love that brought salvation nigh,
Will heed the bruised sinner's sigh,
And soothe away his pain,
While "whosoever," great or small,
Upon Jehovah's name shall call,
Will never call in vain.--Acts 2:17 and 21; Rev. 22:17.

--G. M. BILLS.

====================

R3645 : page 309

PAPAL ATTEMPTS AT REFORMATION.

"BACK to the Gospels!" comes the cry from the Vatican, sounding the knell of Catholicism. After centuries of crafty misrepresentation of the Scriptural teachings, the Church of Rome has been forced to acknowledge the error of its ways, and at last a man has been found honest enough and of sufficient boldness of heart to say, "We have sinned; let us return to the truth." A Reformer in the Vatican! It is a difficult role to play. Will Pius X. be able to carry it through effectively?

Five centuries ago John Huss made the first attempt, in Germany, to bring about a reformation in the Catholic Church, but the time was not yet, and the priests were too strong for him. Despite the fact that he carried a safe-conduct, under the seal and hand of the German Emperor himself, for his journey to Constance, he was seized, condemned as a heretic and burned at the stake. A century later saw the rise of three mighty champions for Truth--Luther, Calvin and Zwingli--who successfully drew from the otherwise rotten body of the Almighty Church of the Middle Ages the only healthy elements therein, wherewith

R3646 : page 309

to build up the real Church of Christ. The rich priests and tyrannical nobles however, assisted by the cunning and unscrupulous Jesuits, tightened their hold upon the ignorant masses and wrapped the cloak of ignorance more closely around them. These brought a rich income to their worthy masters, who repaid them with adulterations of Christ's teachings suited to their vile purposes. The truths of the Gospels became hidden or utterly unrecognizable under the accumulated dogmas of centuries of Popery. The Council of Trent but added to the venerable collection of fraudulent misrepresentations, and even as late as the third quarter of last century the dogma of the infallibility of the Pope was promulgated afresh by the Council of the Vatican.

Even nature must suit herself to the Catholic dogmas. When Galileo discovered the rotation of the earth he naturally upset the Popedom, and was informed that he was wrong and must admit his mistake or__________! Galileo was not of the stuff of which martyrs are made, or it may be he was wise in his generation. He knew he was right, but he preferred a natural death, and he felt confident that the time would come when this scientific truth would be acknowledged in spite of the Pope and all his minions, so he acquiesced in the Papal fallacy.

Nature, however, eventually triumphed, as Truth is now doing, and the Lion of Rome continues to retire beaten and cowed before a power too great even for its mighty strength.

From the many official booklets which have been published of late, and which have been directly inspired by the present Pope, it is easy to see that he, along with many of his high-placed followers, has come to the conclusion that some measure of reformation has become an urgent necessity within the Roman Catholic Church, otherwise the mighty edifice may totter to a fall. The

R3646 : page 310

direct reforms at which Pius X. aims may be summed up as follows:--

(1) To transform the religious cult into keeping with the sense of the true religion of Christ, insisting more upon the worship of the Redeemer and less upon that of the Virgin Mary, the saints, holy relics, etc.

(2) Complete reform, i.e., restriction and simplification, of the Papal Court.

(3) Restriction of the numbers of Orders, which now runs into hundreds, to about five or six; and purification of monastic and convent life, which at present teems with abuses.

(4) Modernization of the teaching of divinity in the Roman Catholic Colleges.

(5) Greater liberty to the Catholic scientist, and the prevention of rash condemnation, such as that experienced by the Abbe Loisy and others.

(6) Reform in the Papal diplomacy, and the foundation of a sound school of diplomatists.

(7) Reduction of the 264 Italian dioceses, with an equal number of bishops, to a reasonable number.

(8) Reform of the Congregations, which have not been altered since the time of Pope Sextus V.

(9) Thorough reform of the entire Roman Catholic religion, morally and intellectually!

(10) Formal renouncement of all claim to temporal power in Italy; and finally, in fact, a return of Catholicism to the Gospels!

Reform literature has been particularly in evidence throughout Italy of late, and the publication of pamphlets goes on continually. Bishop Bonnemelli of Cremona, for instance, has published a pastoral letter in book form, and with the full permission of the Pope, which may be taken as a typical example. Referring to the worship of the Virgin Mary, he says: "It shocks Christian feeling and common sense to see the Virgin Mary and many saints placed upon the same level as our Lord Jesus Christ." The Bishop then goes on to criticize the superstitious worship of Saint Antonius of Padua and the financial exploitation connected therewith. "Not only are there people who believe in him," he says, "but there are those who turn him to good business account, and also others who afford permission for the conduct of such transactions." Monsignor Bonomelli frankly admits that it is quite comprehensible to him that in Italy the educated classes--be they patricians, merchants or workers--do not desire any connection with the Roman Catholic Church. What an admission from a Catholic Bishop! And why is this? Simply because that religion represents a pot pourri of absurd ceremonies, customs, devotions, etc., which may have the effect of subduing the ignorant masses to due reverence and respect for their spiritual (?) guides, but offends the good sense of the educated and enlightened.

Since the above article was written, a Rome correspondent informs us that Pius X. has appointed a committee consisting of several Cardinals and Doctors of Catholic Divinity, to consider and decide upon the measures of reform to be adopted. The Intransigeants and Jesuits, continues the correspondent, are highly indignant at the lines of the policy taken up by the Pope, as they can see only too well that should the meditated reforms be carried out the knell of the priesthood's power is sounded, and their hitherto uncurbed license at an end. These latter views find strong confirmation in the fact that outside of Italy the Catholic priests are careful not to breathe a word of the movements, pregnant with meaning, which are going on in Papal circles, since they fear, and with good cause, that as soon as the Vatican announces that the dogmas hitherto propagated by them as Gospel truths are entirely wrong and merely the results of former abuses on the part of the clergy, people will immediately come to the conclusion that where so much is false it is useless to look for aught that savors of the truth, and will, in their disgust at the manner in which they have been misled, turn their thoughts towards the true faith and so swell the ranks of the Protestant believers.--The Bulwark.

* * *

But, alas! how few they will find of true Protestants --holding the Bible as God's inspired Word and protesting against the errors of the "dark ages." By that time "higher criticism" will have infidelity intrenched in pulpit and pew. But, God be praised, some are already seeing Present Truth.

===================

R3646 : page 310

"BEAR YE ONE ANOTHER'S BURDENS."

--GALATIANS 6:2.--

THOSE WHO LOOK upon the Bible as a collection of moral precepts designed for the regulation of the world in general, are very far from the proper estimate of its object and scope; for the Bible is not addressed to the world at all. The whole book, from beginning to end, is the inheritance of the saints--"the sanctified in Christ Jesus." To them, all the apostolic epistles are addressed.

The book of Revelation is also similarly addressed. And the Apostle Peter, in referring to the prophecies of the Old Testament, says even of the prophets that "not unto themselves, but unto us they did minister." (1 Pet. 1:12. See also Dan. 12:4,8,9.) And the Apostle Paul says that "whatsoever things were written aforetime were written for our learning, that we [the sanctified in Christ Jesus] through patience and comfort of the Scriptures might have hope." (Rom. 15:4.) Consequently, all that was written aforetime by Moses and the prophets--whether of history or law or prophecy or type or precept--was designed specially for us who are in Christ, for the instruction and comfort of the children of God. And not one iota of it belongs to the unregenerate

R3646 : page 311

world. It is a "light which shineth in a dark place" to Christians: it is "a lamp to our feet, and a light to our path." And whatever light the worldly get from it, reaches them indirectly--as reflected from the children of God, who "shine as lights in the world." "Ye," said our Lord, "are the light of the world."--Phil. 2:15; Matt. 5:14.

The plan of God, once discerned, indirectly inculcates every principle of morality and virtue by showing just what God designs to have us do; by showing, first, how he created us perfect and glorious in his own image and designed us for everlasting life in the enjoyment of his favors; next, that everything in us which is short of that original perfection is due to sin and renders us unworthy of life. Then there is the recognition of sin; and thus the glorious plan for both our legal and our actual deliverance from sin and death is opened up, and the final restitution of all things is assured to the loyal and obedient sons of God; and all the necessary provisions thereto are made manifest.

As the plan is now clearly outlined we see how history and prophecy and type and law all minister to the one grand design of the Book of books, in which the reverent and careful student finds the highest incentive to purity and holiness, and the most perfect delineation of that praiseworthy character which he should seek to build up, and in contrast with which the deformity of every evil is manifest.

Among the instructions to the children of God is the one above cited--"Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ we have seen to be the law of love: and Love says, "Bear ye one another's burdens." There are times in the experience of almost every one when the surges of trouble roll high, and the timid, shrinking soul is almost overwhelmed by them. And then how soothing is the sympathy and counsel of a fellow-member of the body of Christ! Worldly-minded friends may sympathize, but their counsel is almost sure to be wrong. Hence the

R3647 : page 311

necessity of fellowship in the body of Christ, and of disfellowship with the world.

It is not always necessary to tell one's sorrows and perplexities to another, and to have their sympathy and aid: in most cases they are better untold, except to the Lord. But Love's quick discernment is always watchful and ready with the word in season, the cordial friendliness and the helpful hand if need be, to help bear the burden.

There are various kinds of burdens to be borne: there are burdens of bereavement, of financial embarrassment, of business and family cares, of physical and mental suffering, of sudden disasters and great perplexities and anxieties; and there are burdens also of conscious sins. In all these, if we are diligently seeking to fulfil the law of Christ, we may be able to cheer and strengthen fellow-members of the body of Christ with sympathy and counsel, and such aid as may be most needful and timely.

But the Apostle calls particular attention to this last kind of burdens--burdens of sins--and counsels the exercise of this disposition specially in cases of acknowledged sin. We are all to remember our own liability to sin, and therefore to be patient and considerate with others when they are overtaken in a fault. Such patient, forbearing love is one of the most beautiful adornments of the Christian character.

In the body of Christ the various members have their various inherited weaknesses, against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers a word of counsel, saying, "We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1,2.) This does not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we patiently endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle counsels, "please his neighbor [brother] for his good, to edification"--i.e., not by simply ignoring his fault as though you considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to you.

If this spirit prevails, the Apostle further shows (1 Cor. 12:24-26), there need be no schism in the body; because the members all have a mutual care and a mutual love one for another--a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over the deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others. Thus in the true body of Christ, which is knit together in love, if one member suffer, all the members suffer with him, in proportion as they are more or less directly associated with him; or, if one member be honored, all the members rejoice with him, and to some degree share the honor; just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith! How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the kingdom of heaven."--Matt. 18:1-6.

And again says the Master, "Whoso shall receive one such little child [one such humble, teachable child of God] in my name receiveth me." Let us, therefore, be in haste to receive and to heartily fellowship every such one.

And here he adds a caution which all would do well to heed, saying, "But whosoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck, and that he were sunk in the depth of the sea." With what carefulness, then, should we regard one another.

Dearly beloved, bear ye one another's burdens, and so fulfil the law of Christ--the law of love; and so bind up the body of Christ that there be no schism in the body, but that it be more and more knit together in love. Let this blessed law of Christ rule more fully in all who have taken, by consecration, the name of Christ: and let its hallowed influence shine out upon the world, showing them how it brings peace and harmony and

R3647 : page 312

happiness--how it makes more tender and devoted wives, more noble and good and kind husbands, more loyal and loving children, more kind and good neighbors; and how it puts oil upon all the troubled waters of present experience and prepares the heart for the enjoyment of all the fruits of righteousness.

===================

R3647 : page 312

"PAY THY VOWS UNTO THE MOST HIGH."

THE FIFTIETH PSALM furnishes food for most profitable meditation to the consecrated. It starts with a precious reminder of the glory that is shortly to be revealed in and through the faithful. Taking the standpoint of the Church's future completeness and glory, it says (verse 1): "The mighty God, even Jehovah, speaketh [through the glorified Church, the Christ, Head and body], and calleth the earth from the rising of the Sun ["the Sun of Righteousness, with healing in his wings"--Mal. 4:2] unto the going down thereof" [i.e., from the beginning to the close of the Millennial day, Jehovah, through his Anointed, will be calling the earth to repentance and to righteousness and eternal life.]

Verse 2. "Out of Zion, the perfection of beauty [out of the Church exalted and glorified], God shineth forth [his glorious character and plan are made known]."

But verse 3 reminds us that that time is yet future, and begins to describe the coming of the Lord, while the following verses discourse as to the first work of his presence.

Verse 3. "Our God shall come, and shall not keep silence: a fire ["the fire of his jealousy"] shall devour before him, and it shall be very tempestuous round about him." It will be the tempest of the great time of trouble so often and so variously and vividly described elsewhere.

Verse 4. "He shall call to the heavens above, and to the earth, to judge his people." In this time of the Lord's presence and the harvest of the Gospel age, all who claim to be his people--i.e., all "Christendom," Christ's kingdom, falsely so-called, or "Babylon," as named in the Scriptures (Rev. 16:19)--are brought into judgment before the assembled hosts of heaven and earth--angels and men. Already this judgment of "Christendom," "Babylon," is in progress: hence the late overhauling and revision of the hitherto accepted and unquestioned creeds of its various sects. And hence, too, the unsparing criticism of nominal Christianity by the world at large, in the secular press, etc., calling attention to its traditional errors, and to its untenable positions. It is now recognized as a self-contradictory mouthpiece of God.

Verse 5 is the command of the now present Lord of the harvest to the reapers, to separate the true wheat from the great bundles of tares in Babylon--"Gather my saints together unto me: those that have made a covenant with me [not merely by the lips, but] by [actual] sacrifice"--those who have faithfully carried out the solemn covenant of entire devotedness to the Lord.

Verse 6. "And the heavens shall declare his righteousness; for God himself is judge." In that judgment which heaven and earth are called upon to witness, and which shall closely discriminate between the wheat and the tares, and effectually separate them, "the heavens [the Kingdom of God which will be established as the outcome of this judgment] shall declare his [God's] righteousness; for God himself [who cannot err] is [the] Judge."

The following verses of the chapter sum up charges brought against God's nominal people, while verses 14,15,22 and 23 interpose a word of wise counsel for those who will receive it.

Verses 7 and 8. "Hear, O my people [ye who claim to be my people by a solemn covenant], and I will speak: O Israel [nominal spiritual Israel], and I will testify against thee: I am God, even thy God. Not because of thy sacrifices will I reprove thee; and thy burnt offerings [free-will offerings, such as benevolent works, etc.] are continually before me." But such works cannot commend them to God in that day of judgment; for, said Jesus, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? and then will I say unto them, I never knew [approved] you: depart from me, ye that work iniquity." (Matt. 7:22,23.) These have been "false prophets" (Matt. 7:15), "teaching for doctrines the commandments of men." (Matt. 15:9.) For their own erroneous theories they have claimed divine authority; and though in going about to establish their own righteousness they have done "many wonderful works," those works are not acceptable to God, because they have not submitted themselves to his plans and methods.

Verses 9-13 declare God's independence of their works, and intimate his perfect ability to accomplish the blessing of the world according to his own plan without their assistance. "I will take no bullock out of thy house, nor he goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fulness thereof.

R3648 : page 312

Will I eat flesh of bulls or drink the blood of goats?"--Am I in need of your wisdom or works, or in any way dependent upon your gifts? No--"Offer unto God thanksgiving; and pay thy vows unto the Most High." (Verse 14.) What have any of us to offer unto the Lord that we did not first receive from him, and that should not, therefore, be thankfully received and used according to the directions of his plan? And this is what all who have consecrated themselves to God have covenanted to do. It is, therefore, obligatory upon all such that they pay their vows, fulfil their covenant unto the Most High.

True, in the faithful fulfilling of a covenant of entire consecration to God there is much to endure in the way of reproach and persecution from the world (2 Tim. 3:12); but to such the Lord through the Prophet (verse 15) says, "Call upon me in the day of trouble: I will deliver thee, and thou [by thy testimony and faithfulness] shalt glorify me."

Verses 16,17. "But unto the wicked God saith" [The wicked here referred to are not people of the world; for, according to verse 7, this testimony is borne against those who claim to be the Lord's people, and members of the spiritual house of Israel. These "wicked" are the covenant-breakers among those who still claim to be

R3648 : page 313

faithful people of God.]--unto these God saith, "What hast thou to do to declare my statutes [decrees, doctrines] or that thou shouldest take my covenant into thy mouth? seeing thou hatest instruction and castest my words behind thee." The Lord will not hold them guiltless who, professing entire consecration to him, nevertheless despise instruction and cast his words behind them while they cling to their own traditions and theories; "For," says the Apostle, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down [Greek katecho--hold down or suppress] the truth in unrighteousness." (Rom. 1:18.) This is what the various ecclesiastical systems of Great Babylon have been guilty of for centuries past: they have taught their own false doctrines and have claimed for them the divine authority of the Word of God. In doing so they have unjustly suppressed the truth: they have hated instruction and have cast the words of the Lord behind them whenever the latter were brought forward to testify against them or their plans.

What right, the Prophet inquires, have such covenant-breakers to declare the plan of God? None whatever. Such unfaithful and "wicked and slothful" servants are hindered by their errors from seeing truths now due. Having been unfaithful to the measure of truth received, they are not permitted to know, and hence cannot declare, the deeper things of God--the breadth and scope of his wonderful plan. "Light is sown for the righteous" who faithfully and thankfully receive and disseminate it, "and gladness [the gladness which comes from a realization of the truth] for the upright in heart."--Psa. 97:11.

But the testimony against this class proceeds--verse 18--"When thou sawest a thief [one desirous of robbing God's children of the truth], then thou consentedst with him." All who do not guard the truth and the flock of God against the encroachment of error, who bid false teachers God-speed, or who commend wolves in sheep's clothing to the Lord's little ones, are, according to the Prophet's language, wickedly consenting with thieves and robbers. And not only so, but he continues--

"and hast been partaker with adulterers." Such a compromise with the spirit of the world is, in the language of the Scriptures, defined as adultery. For this reason Babylon the Great (Papacy) is termed a harlot, and the mother of harlots (of the various similar systems that sprang from her); and the principle holds good in every case where unfaithful covenant-breakers consent to any degree with the thieves and robbers who plot and scheme against the truth.

Verse 19. "Thou givest thy mouth to evil, and thy tongue frameth deceit." Such is the course of all who in unrighteousness suppress the truth and go about to establish their own righteousness and their own plans.

Verse 20. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." The unfaithful always take the attitude of persecutors, to some degree, of the faithful. Such is the attitude of the whole nominal church against those faithful servants who receive and advocate the truth.

Verse 21. "These things hast thou done ["Babylon," "Christendom," the great nominal church], and I kept silence: [up to the present time, the harvest; and because I kept silence and permitted this evil to run and prosper] thou thoughtest that I was altogether such a one as thyself [that I was consenting with thee to thy evil ways]; but [not so; for a purpose I permitted you to run your course and to make your real character manifest; but now, in this harvest and judgment time] I will reprove thee, and set them in order before thine eyes." Hence the present investigations and exposures of creeds, and the growing unrest in the various sects of "Christendom."

Verses 22,23. "Now consider this [reproof], ye that forget God, lest I tear you in pieces [destroy you], and there be none to deliver.

"Whoso offereth thanksgiving [thankfully receives the reproof and applies his heart unto instruction] glorifieth me [or honors me, as a faithful and consistent believer and representative of the truth]; and to him that ordereth his course aright [that conforms his life and teaching to the light received] will I show the salvation of God."

How solemn and weighty the admonition, and how worthy of the most thoughtful and prayerful consideration of all who name the name of Christ! The day of reckoning is upon the Church--upon all who profess to be members of it: "The hour of his judgment is come." Who is worthy to stand? Only those who gratefully receive the message of divine truth, and who faithfully pay their vows to the Most High.

===================

R3648 : page 313

REBUILDING THE TEMPLE.

--EZRA 3:10-4:5.--OCTOBER 22.--

Golden Text:--"The Temple of God is holy,
which Temple ye are."--1 Cor. 3:17.

LOYALTY to the Lord, and faith in his promises, are costly. The Lord has so arranged the matter, to the intent that only those who are willing to pay the price may enjoy these blessings. Only the faithful and the obedient are willing to pay the price. Thus the Lord proves his people, separating the merely nominal believers from the true, selecting to himself his "jewels," his "peculiar people."

This principle applied to the Jews who returned to Jerusalem from Babylon captivity, in response to the Lord's provision through the proclamation of King Cyrus. Out of the great hosts of that nation carried captive--first the ten tribes, and later the two tribes--there were only Forty-two Thousand Three Hundred Sixty (42,360) of the proper faith in God and the Abrahamic promise, and of the proper zeal and courage, etc., ready to respond. The remainder of the nation had become so comfortably settled in Babylon, socially and financially, that their interests in these things outweighed their faith in the Abrahamic promise. Thus God sifted the nation, and in this motley group from all the tribes he had the jewel class--the very best and most loyal part of all the seed of Abraham. As the Apostle explains in respect to the elect Church in this gospel age, so we might say of these Jews returning from Babylonian exile, that there were not many of them

R3648 : page 314

great, or wise, or learned, or noble, according to the course and wisdom of this world.

HOPES DEFERRED. TRIALS MANY.

Nor had their trials ceased with the surrender of brighter prospects in Babylonia. They left their friends in Babylon, full of zeal, and to some extent admired by their more worldly-wise compatriots, who preferred to remain in the foreign land. The escort granted them by the king, the presents of money, and the costly vessels of the temple service, were with them, and their hopes ran high as they began their journey of nearly 800 miles, about the distance from Philadelphia to Chicago. According to tradition, they must have been about four months travelling, whereas an express train in our day would make the distance in seventeen hours.

The toilsome journey ended, they finally rested at Jerusalem, only to find still greater discouragements. But a very few of them had ever seen the place before, and those few had seen through the eyes of childhood, for the city had lain desolate, according to the Word of the Lord, for seventy years. (2 Chron. 36:21.) The wall and the temple had been demolished by Nebuchadnezzar's orders, and many of the private residences were also left in ruins, and now for seventy years of such desolations, "without inhabitant," the place was a wilderness. Trees were growing in what formerly were streets. Everything was disorder. Any other class than those full of faith and zeal, as these were, would have been utterly discouraged. We are to remember that the Lord thus tries our courage, and faith and zeal, not to destroy these qualities, but to deepen and fix them--to establish us, to develop us in character. As with the typical Israelites there, so it is now with the spiritual Israelites--all such trying experiences, under divine providence, will work out to our advantage if we will but persevere in our faith, and love, and zeal.

R3649 : page 314

It required more than a year to put themselves in reasonable condition for living, and then their attention turned to the rebuilding of the temple. That they should have begun so soon to think of the house of the Lord speaks well of their spiritual condition. It is at this point that our lesson properly begins, describing the laying of the foundation of the temple, and the priests and the Levites, appropriately robed, making a joyful noise before the Lord, as representing the faith and confidence of the people in the precious promises associated with that temple and with that city. Alas, poor Jews! we sympathize with them greatly as we remember that as a nation they clung to those Abrahamic promises for over 1,600 years, and yet finally rejected the Prince of life, and in consequence were left desolate, as a house, or nation. The Apostle remarks, concerning their faith in the Abrahamic promise, "unto which promise our twelve tribes instantly serving God hope to come."

How glad we are for the poor Jews that although Israel hath not obtained the chiefest favor, but only the "elect" have obtained it, while the rest were blinded, nevertheless God's mercy and favor still have them in mind, and assure us that they shall obtain mercy through our mercy, shortly--that the blindness that has been on Israel, during the selection of Spiritual Israel, will surely pass away, furnishing them the chief opportunity for reconciliation to God, under the New Covenant provisions of the Millennial age.--Heb. 8:10-12.

A NEW SONG IN MY MOUTH.

As with the mind's eye we see those poor but faithful Israelites, out of all the tribes, praising God as they laid the foundation of the Temple, it suggests to us how much more the spiritual Israelites who have returned from mystic Babylon should shout and sing the praises of our King from our higher standpoint of knowledge and appreciation of his grace and truth. Speaking of us, the spiritual Israelites, the Prophet declares, "Thou hast put a new song into my mouth, even the loving-kindness of our God." All spiritual Israelites, who are in the right attitude of heart toward the Lord, are full of songs of gratitude and praise--not always audibly, however, for many can best sing and make melody in their hearts unto the Lord; and indeed the Psalm of Life, which each of the Lord's followers declares in actions and words to those about him, is the best testimony, the best praise we can raise, more to the glory of our King than any others.

If the Israelites who remained in Babylon, whose faith and courage were insufficient, could have witnessed the scene at a distance, they doubtless would have shouted for joy, that they had not undertaken such a pilgrimage and such a work of restoration; but as Paul and Silas could sing in the prison, with their backs bleeding from the cruel lash, while others enjoying every luxury of life in the same city were miserable, so it was with those returned Israelites. Full of faith and hope, they were also filled with joy as they looked forward in prospect for still further favors from the Lord, in harmony with his glorious promises. And so it is with the Lord's people to-day: our rejoicing is not because of temporal favors and advantages and privileges, but on account of those joys which are ours through faith and hope, inspired by the divine promises--the culmination of the same promises for which the natural Israelites were aspiring, and which are secured to us through the great Jew of the seed of Abraham, our Redeemer, our Bridegroom.

The shouts were discordant--some of joy, some of weeping. Those who looked forward in hope shouted for joy. Those who looked backward, and pictured before their minds Solomon's grand Temple, wept as they thought of the insignificance of the present one in comparison. And so to-day among spiritual Israelites, there are some who weep for the past, when they should be rejoicing for the future. The Apostle exhorts us to "forget the things which are behind, and to press forward to the things which are before." The lessons we learn from past experiences, even from adverse experiences, while they should be kept in memory, need not be mourned over by spiritual Israelites, for they can call to mind that the merit of Christ's sacrifice covers all of their unwilling blemishes and mistakes. Carrying with them their experiences they should press forward to fresh victories and fresh joys in the Lord.

"FIRST PURE, THEN PEACEABLE."

We are to remember that these 42,000 people, about 35,000 of whom are supposed to have belonged to the tribes of Judah and Benjamin and Levi, and about 11,000 from the other nine tribes, occupied only a small district in Palestine, about twenty-five miles square, Jerusalem being the center. The remainder of the territory of Palestine was more or less settled by immigrants. The king of Babylon followed the practice of moving the

R3649 : page 315

captives from one nation into the territory of another, so that their old associations being broken up they would be more dependent upon the Babylonian government and lose their own natural traits. These people of various nationalities that had settled in Palestine had acquired some of the traditions of the land and its religious customs, and in our Lord's day, 566 years later, they were known as the Samaritans. Of them our Lord said, "Ye believe ye know not what; we know what we believe, for salvation is of the Jews." Respecting the same people, we remember our Lord's commandments as he sent forth the twelve apostles and later also the seventy disciples to proclaim him, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."--Matt. 10:5,6.

These mixed peoples, whom we will for convenience call Samaritans, paid little attention to the Jews returned from Babylon until they heard of their project of rebuilding the Temple on its own site, the consecrated site, for it is supposed that Abraham's typical offering of Isaac was made upon this very "dome of the rock" upon which the Temple was built, a rock that to this day is held sacred by Musselmans, Jews and Christians. The Samaritans had been unneighborly up to this time, but now seemed to catch an inspiration from this Temple building as they remembered the ancient glories of the nation of this land, whose great king Solomon had built the first Temple. Ceasing to act as enemies, the Samaritans proffered their assistance in the building of the Temple. We cannot doubt that they were sincere in this proposition, and that really their religious fervor impelled them to make it.

Many commentators think the Israelites made a great mistake in rejecting their aid and declining to affiliate with them. But such commentators are evidently in error, since our Lord Jesus by his conduct and words fully substantiated the thought that the Samaritans had nothing whatever to do with the true Temple and its building. God had been sifting the true seed of Abraham to select from it the faithful few, and now to have invited the Samaritans to come in and join them in the Temple building and Temple services would have been to bring in a semi-heathen mixture, which the Lord did not desire. Why the Lord did not desire it can be seen only from the one standpoint--not that it was his wish to send those Samaritans to eternal torment, nor that he wished to destroy them in the Second Death, but that he has for future development a great plan of salvation which will affect every nation, people, kindred and tongue, including these Samaritans. In the interim he wished to develop the typical seed of Abraham, and subsequently the spiritual seed of Abraham, to be his agents and representatives in conferring his blessings upon all nations.

"WHICH TEMPLE YE ARE."

We find the same thought abroad to-day, troubling those who have come out of Babylon, and who are wishing to build the true Temple of God referred to in our golden text--the holy temple, the antitypical temple, "which temple ye are." The foundations of our temple were laid at Pentecost, under apparently very unfavorable conditions from the world's standpoint--a dead leader, and a handful of a few hundred disciples scattered and considerably discouraged. Nevertheless, those who recognize the Lord's hand in the matter see things differently: with the eye of faith they discern in Jesus the great rock of our Salvation typified by the "rock of the dome," the top of Mt. Zion, on which the altar of sacrifice stood. The same eye of faith now discerns that the twelve apostles are the foundation stones of divine appointment, built upon the rock Christ Jesus; and that upon the ministries of those appointed representatives of Christ, a glorious church, a glorious temple of the Lord is being erected. Those who then had the eye of faith shouted for joy, and all who since possess the same spiritual vision rejoice in the greater work which the Lord is accomplishing, as they see the preparation now of the "living stones," which, by and by, in the first resurrection, shall be brought together complete as the glorious temple of God, in and through which all the families of the earth may have intercourse with God to their blessing.

There are numerous "Samaritans" to-day who have neither part nor lot in this great temple and its construction. These Samaritans are found in churches of nearly all denominations, men and women of good character and of religious inclinations. Some of them are "good Samaritans," ready to relieve the sick, the indigent. Worldly wisdom says that these should all be recognized as "Israelites indeed," even though they be not fully consecrated to the Lord to do his will. Many are inclined to upbraid us now, as they upbraided the natural Israelites, for refusing the fellowship and cooperation of the Samaritans of their day.

ONLY ONE NARROW WAY.

There is but one course for the Lord's people to follow: they should appreciate whatever is good in these their neighbors and friends, they should deal justly and kindly with them, but they should remember that as

R3650 : page 315

oil and water will not mix, so likewise there cannot be any real union between the consecrated and the unconsecrated in respect to their religious views and their endeavors to cooperate in the divine service. Their standpoints are opposite, affiliations are injurious to both parties. If the spiritually begotten ones, the Israelites indeed, attempt to meet the ideas of the Samaritan class, they will be compromising their own covenant with the Lord. Likewise, if the Samaritan class or the churchianity class of our day be encouraged to affiliate with the consecrated, it will injure them in that it will deceive them into thinking that they have become joint-heirs in the divine promises; whereas none can inherit under those promises except through faith in the Redeemer, circumcision in the heart, and a full consecration unto the death. Such only become regularly and legitimately Israelites indeed, probationary members of the "very elect" Church.

When their cooperation in temple building, etc., was declined, the Samaritans became the bitter opponents of the Jews, whom they, no doubt, described as bigoted. Consistently with their views of the subject they did all in their power, politically and otherwise, to hinder the temple building, and thus the trials and difficulties of the servants of God were greatly increased and multiplied.

So it is to-day. Those who are faithful to the Lord, "the people who do know their God," are esteemed to be religious bigots and fanatics by some of the respectable

R3650 : page 316

of churchianity, who, in harmony with their erroneous conceptions of the situation, are doing all in their power to hinder us in the great work of this Gospel age, the preparation of the living stones of this Temple. We need to understand the situation properly, otherwise we would soon be discouraged, and think of God as being against us because he permits such opposition. But with the right view of things before our minds we may realize that all the oppositions of churchianity are really beneficial to us, helpful in that they serve to do the chiseling and polishing of our characters, necessary to fit and prepare us for honorable stations in the temple of glory soon to be completed. One thought not to be lost sight of is, that in the Lord's arrangement we are the stones, he the master workman--and all the trials and difficulties and oppositions and perplexities and disappointments of our experience are the chisels and the wheels and the emery-sand for our preparation. From this standpoint only are we able to follow the Apostle's advice to rejoice in tribulations also.

====================

R3650 : page 316

"BY MY SPIRIT, SAITH THE LORD."

--ZECHARIAH 4:1-10.--OCTOBER 29.--

Golden Text:--"Not by might nor by power, but by my Spirit, saith the Lord."

ZECHARIAH prophesied during the period of the rebuilding of the Temple. In our last lesson we noted the beginning of the work in the laying of the foundations, and that this corresponds with the establishment of the Gospel Church at Pentecost. The joy and zeal associated with the founding of the Temple was followed by a period of slackness, the result of the opposition of the Samaritan neighbors, who employed their every art to discourage the builders and to cause an interruption of the work. As a result several years elapsed before the structure was finally completed.

Just so, after the founding of the Church by our Lord and the apostles, and the great season of refreshing associated therewith, there came a period of fierce opposition and persecution from Satan and his blinded servants. As a consequence of this opposition very little was done for centuries upon the building up of the Church--the preparation of the living stones; yet finally, with the Lord's assistances and encouragements through the Reformation movement, etc., the work of collecting the living stones has progressed, and now we are in the time when the Temple of the Lord is nearly complete--the spiritual Temple which, when completed, will receive its top-stones in the sense of being brought directly in contact with and under the guidance of the glorified Lord, who is the capstone of the spiritual pyramid--his Church.

Haggai's prophecies were delivered to Israel about the time of their return from the captivity, and therefore at the time of the founding of the Temple, the prophet at this time being advanced in years. Zechariah, a younger prophet, was raised up by the Lord at this time, and other messages were sent to the discouraged Israelites to show them that they must not expect great national prosperity at the time, but that nevertheless the Lord was with them, and that going on faithfully in an apparently small, insignificant matter, they would be accomplishing his purposes. This corresponds in some degree with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the development and preparation of the various living stones of the glorious Temple.

PROPHETS TO BOTH ISRAELS.

Our lesson treats of these visions given to Zechariah and related by him to the people, which served to encourage them to proceed with the work. They were not spiritual Israelites, neither was the Temple they were constructing the true, glorious Temple of the Lord. Those were only the types--the better things, the antitypes, are ours. Nevertheless they got a blessing in connection with the types as we get still greater blessings in connection with the antitypes, and the same messages which mean so much for us meant a great deal to them, though they did not understand them so clearly.

For instance, this prophecy respecting the Golden Candlestick, etc., to natural Israel at that time was properly understood to mean that they were to be God's light-bearers amongst all the nations of the world, and that God himself would see to the supply of light which they would shed forth. And all that was true of natural Israel for centuries; they were God's light-bearing nation, and undoubtedly their influence in the world hindered a greater degradation than might otherwise have occurred. The nations furthest away from them and the light which God placed in them and which shone out from them were the nations which became the most degraded, while the nations nearest them and their light were the nations which went downward least rapidly. Assuredly, however, it was not intended that they should understand the full meaning of this prophecy, and the prophet himself did not understand its full meaning.

The Apostle Peter explains the situation to us when he says, "Holy men of old spoke as moved by the holy Spirit." And yet he proceeds to say, The things which they uttered were not for themselves but for us upon whom the ends of the ages have come. (1 Cor. 10:11; 1 Pet. 1:10-12; 2 Pet. 1:21.) The prophets spoke and wrote mechanically, as they were moved by the holy Spirit. They saw some meaning, some significance of the things they wrote and spoke, but not the true, the deep significations, which were not then due to be understood. Only since the true Temple began to be built at Pentecost, only since the anointing of the holy Spirit came upon the spiritual household, the body of Christ, has it been possible for any to enter into the real spirit, thought, intention of the divine purpose as expressed in this and in other prophecies.

THE GOLDEN LAMPSTAND.

The Golden Candlestick, or, more properly, lampstand, was an important feature in connection with the Tabernacle services and subsequently with the Temple services. It was the light in the Holy as the Shekinah glory was the light in the Most Holy. We may gain an accurate conception of the appearance of this golden

R3650 : page 317

lampstand from the arch of Titus at Rome. Titus was the Roman general whose army destroyed Jerusalem A.D. 69. Amongst the spoils of the city which he carried away with him was the golden lampstand from the Temple. The arch in Rome was built as a memorial to that victory. It still stands, though somewhat dilapidated, and chiseled in it are representations of Hebrew captives bearing the trophies of war. Amongst these trophies the golden candlestick is represented. The cut herewith produced well represents it.

The golden candlestick shown to Zechariah in this vision differed from the one in the Temple and in the Tabernacle in that it had a special bowl as an oil reservoir and pipes leading from the bowl to two olive trees, one on each side of it, the oil being thus represented as flowing from the tree to the lamp and thus perpetually supplying a light. We remember that similarly, in his last great message to the Church, our Lord pictures seven golden candlesticks or lampstands separated from one another, and explains that these represented the seven stages or epochs of the Church symbolized by the seven congregations of Asia. The seven lampstands united in one represented, therefore, the Church as a whole from first to last, its every member complete, the number seven representing completeness.

We are not to think of this lampstand as representing the Church in the future state of glory, giving light to the world. No! Thank God! The future glory is represented otherwise as the Sun of Righteousness, with healing in its beams, and we are particularly told that the Church will constitute with her Lord that Sun of Righteousness, which shall bless the world and heal its sin-sickness.--Matt. 13:43.

R3651 : page 317

"LET YOUR LIGHT SHINE."

In applying this lesson, then, we should recognize that it relates to the Church as a whole during this Gospel age, during the time when the preparation of the living stones for the Temple is in progress. The lesson to us is that God is supplying to us the light amidst the surrounding darkness of the world--the light of truth, the light of the holy Spirit. Nevertheless, God is pleased to supply this light through peaceable agencies represented by the two olive trees, which we understand to symbolize the Old and the New Testaments. From these two sources of instruction the Lord's Church is to be filled with his spirit and to shine as lights in the world in the midst of darkness, in the midst of crooked and perverse peoples. From this standpoint they are not to expect that their success in the building of the Temple will be in the nature of worldly success. They are rather to expect that the Lord will furnish them with this supply of oil and light because they are his people and because they are doing the work, and they are thus to be assured of its ultimate accomplishment no matter how or what agencies are in opposition. "Greater is he that is for us than all they that be against us."

Zerubbabel was one of the princes amongst the people of the line of David, and therefore represented the kingdom hopes of the people. His name implies alienation from Babylon. He also represented our Lord Jesus, the prince of the house of David, whose Kingdom is ultimately to be established in the whole earth for the blessing and enlightenment of all, but who for a time was to be unrecognized by the world. The message given to Zerubbabel, therefore, in a general way applies to Jesus the Head of the Church and to all the members of his body, and particularly to all who are his representatives in the Church in the capacity of teachers, elders, etc.

HE SHALL NOT FAIL NOR BE DISCOURAGED.

We are reminded here of another statement applicable to our Lord, "He shall not fail nor be discouraged until he have set judgment in the earth." (Isa. 42:4.) The message here to the Zerubbabel class is to encourage the work, that the Temple must be built, that it shall be built, and that ultimately great blessings shall flow to all people through it. The message reads: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." The implication is that the Lord's Church is not to be established through Crusades, nor through mighty organizations combining with worldly systems and powers, nor by unions of wealthy sects. These all build along different lines. The Temple which the Lord is building is to have a beauty, an honor, a dignity, not in its construction, nor in the value of its stones, but by reason of its completion and of its then being filled with the glory of the Lord--in the first resurrection.

The oppositions of the surrounding neighbors and the difficulties which they put in the way of the building of the Temple must have seemed to the people of that time like an impassable mountain before them blocking their way. And so throughout the Gospel age the various agencies of evil, the civil power and subsequently the ecclesiastical and civil powers in combination, have seemed to have thoroughly blocked the way for the development of the living stones for the Kingdom. From the human standpoint, discerning the class which the Lord is selecting, all the outward circumstances have been unfavorable. The prosperity of Churchianity has meant the hindrance of the truth, the hiding of it under forms and ceremonies and creeds, until those who fear the Lord and who speak often together have wondered why the Lord has permitted such great obstacles in the way of finding the very elect and building them up in the most holy faith. And when the power and strength of present institutions are considered we may well ask, Where will the Lord's little flock be found? how will they ever be glorified? and how can they eventually take possession of the Kingdom under the whole heavens?

ENCOURAGEMENT FOR THE ZERUBBABEL CLASS.

The message here through the prophet is intended to encourage the Zerubbabel class, representative of all those who are co-laborers with the Lord in the building of his Temple, in the preparation of the stones. The assurance is that however great and formidable the opposition, the apparent mountains of difficulty shall disappear. What we need is faith in the Lord that he is carrying out his work and that ultimately all his good purposes shall be accomplished. Instead of mountains before us shall be a plain, and ultimately God will bring forth the headstone, the capstone, to the great complete Church, and Head and body together shall be glorified, and then will be the shoutings of Grace, grace unto it! God's favor upon it! Then the Shekinah glory shall fill the Temple, every member, every stone, shall be glorified, made partaker of the divine nature, and be fully qualified to carry out all the gracious purposes of our God.

R3651 : page 318

The message adds that as Zerubbabel laid the foundations of the house, he also would complete it, and the message to us is that as our Lord Jesus was the Father's representative and founded the house of sons at Pentecost, so in due time he will complete the work and it will be completed along present lines, not by power of men nor by the might of men, nor by the riches of the world, but by the Lord's spirit, seeking those who are his and operating in them through the Word to the chiseling and polishing, the shaping and preparing, of them for the glorious positions they are to occupy. He who began the good work in us is able and willing to complete it unto the day of Jesus Christ.--Phil. 1:6.

A DAY OF SMALL THINGS.

To the Jews returned from Babylon the effort to build the house of the Lord and the materials with which they worked all seemed insignificant and poor and unlikely to result in anything great or glorious or lasting. And so with us who now are free from Babylon and who are seeking to be built upon the foundation of the apostles and prophets, the present time seems a day of small things; not many great, not many wise, not many learned are to be found amongst the living stones, but the Lord knoweth them that are his, and our confidence is to be in him. If we despise not these small things we shall ultimately rejoice. We are to recognize the plummet in the hands of the Lord, squaring, straightening, proving, testing, not only our faith but also our characters. We are to recognize that only those who will stand the testing of the Lord shall ultimately constitute the living stones in this glorious Temple. We are to recognize also that the eyes of the Lord are upon all his people and upon all their interests, to note their tears and their joys, their trials and difficulties and their prosperity, to care for all their interests.

In this symbolical picture the eye of the Lord is represented as seven or complete all-seeing, everywhere, all-knowing. This is our confidence, this is our rejoicing. Let us then in our double capacity not only be conformed to the plummet line, to all the elements of justice and truth and righteousness and love, but let us also, as associated with our Lord in the work of upbuilding the Church, build one another up in the most holy faith. Let us use the plummet with love, with kindness, and let us encourage one another with the assurance that ultimately the glorious plan of the Lord shall be accomplished through the small things, the mean things, the insignificant things of the world, the little flock whom he is choosing to be his agents and representatives in the great and glorious work which is to follow. Let us accordingly seek to be more and more filled with the spirit. Let us remember that we are the golden candlestick of the Lord, to shed the light abroad in the present time, whether men will heed or whether they will forbear.

Indeed we have the Lord's assurance that the darkness hateth the light, and that therefore the world will not love or appreciate the efforts, even though they may recognize them as being in many respects good and proper. It is ours not to please the world but to please the Lord, and in order to please him we must let our lights shine out. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." But we cannot as the Lord's Church in the world let our lights shine out unless we have the oil, unless we have his spirit, and we cannot have the oil, the spirit of the Lord, except as we receive it from his appointed channels or agencies; and we are to recognize that not the wisdom or learning of men is our supply, and not our own wisdom, not the wisdom of this world, but the wisdom from above, which is supplied to us through the two olive trees--the Old Testament, with its glorious prophecies and symbols and instructions and types--the New Testament, with its explanations and assistances and encouragements and exhortations and promises.

"A voice once still and small
   Rose sweetly on the ear;
With love so clear and full, that all
   In heaven and earth might hear.

"It spoke of peace, it spoke of love,
It spoke as angels speak above;
And God himself was heard.
For oh, it was the Father's voice
That bade his trembling world rejoice."

===================

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

DEAR BROTHER RUSSELL:--

Every day, and day by day, we have increasing reason for rejoicing that by God's abounding grace we--even we--are in the Light. In reading over "Encouraging Words From Faithful Workers," I am forcibly struck with what seems to be a common source of wonder, to wit: That this astonishing favor is bestowed upon me--"even me!" It is well that we realize our personal unworthiness, but how often, oh, how often, do I have to hold up before the Adversary, when he would overwhelm me with this thought with respect to myself, the assurance of our great Apostle in his first Epistle to the Corinthians, 1st chapter, 26-29 verses.

It would require many pages on which to jot down the particular items of advantage which those who are in the light of Present Truth possess in reading God's Word. Let me refer to one--the understanding of terms, or perhaps 'twere better to say expressions used by the inspired writers. How often we find the expression "That Day;" "In that Day;" and in former times we remember how vague and undefined was our understanding of the "Day" referred to. But now we know its full meaning and we know that we have at last really entered that heretofore mystic period; we are now living--actually living in "That Day," the "great and notable day of the Lord." A day of rejoicing to the Church; of sorrow and anguish to the careless and indifferent world. How more and more we realize the blessedness of those who hunger for Truth. It was the eagle eye and appetite (See Vol. VI., p.610) that led us to the feast, and it is that that enables us to instantly detect the "tid bits" which are here and there dropped for our sustenance along the "solitary way."--Psa. 107:4.

For the edification of all who have been firmly placed upon the rock of God's eternal Truth, through the MILLENNIAL DAWNS, by a clear understanding of His Wonderful Plan of the Ages, I refer to one morsel at which I almost held my breath when I noted it, because I could almost fancy I could hear the voice of our Lord quickly whispering the message to me. Without doubt it is slipped in parenthetically, like some verses in Daniel's prophecy, meant not for the careless or indifferent reader, who really would not understand it, but for the eye which God knew would detect it, appreciate it and pass it around. I refer to Proverbs 22:17-21. All the chapter up to the 17th verse is proverbs pure and simple, and from the 21st to close of chapter the same; but in these verses there is not the sign of a proverb.

In joy, love and consecration, I am,

Your brother, EMORY A. SADDLER,--O.

DEAR SIRS:

Kindly mail to above address a sample copy of ZION'S WATCH TOWER, and a list of the MILLENNIAL DAWN publications. I have one copy, "The Divine Plan of the Ages," which came to my hand accidentally, to all appearances, but I shall always look upon it as being sent to me from God. I was wandering in a sea of doubt--feeling that I MUST have something more to satisfy me than I heard in the sermons from Sabbath to Sabbath. The book was in my home for some time before I paid any attention to it beyond merely glancing in it and deciding it was not interesting. My brother, the Rev. W__________., B.A., B.D. (at present in Yale University --recent winner of a scholarship and elected Fellow of Yale College for the year), picked up the book, and after glancing at it asked where I got it. I said my husband bought it from a traveling agent. "Well," he remarked, "I wouldn't advise you to read it." This aroused my curiosity and I decided to read it at once--which I did. I have since read it many, many times finding new beauties, and fresh comfort in every reading. My brother is an advanced theologian, and would no doubt think I was a mild lunatic if he knew how thoroughly I agree with the views taken by Mr. Russell.

Yours sincerely, __________, Canada.

MY DEAR BRO. RUSSELL:--

I have no doubt but that a report of the following experience will interest you. I have come to this city to attend the N.O.A. meeting, and came in advance to build up a clinic. In order to accomplish this I sent a letter to all the ministers of the city, inviting them to send any member of their congregation who might wish to have the advantages of this treatment, as no charges were made for it.

I received an invitation to attend the meeting of the ministers' alliance. There were present seven ministers. Three of them were amongst the best-known and most prominent of the city. We were invited into the study, where a large center table had been placed in the middle of the room, and the ministers all were invited to sit around the table. I took a seat back in one corner.

In addition to the ministers three women were present. They were invited in, and one of them seated at the head of the table. When all were seated the rector of the church made a speech, the gist of which was that the Christian Scientists were proselyting from the various churches all over this country, especially in Denver, and in order to combat this influence the time had come when the ministry were compelled to do something in self-defense. And the most rational thing for them to do, in his opinion, was to investigate these things and accept that which could be supported by demonstrated facts. Personally, he thought the healing appealed to the people, and every minister of the Gospel should be able to do this. He wound up by saying that the woman at the head of the table was a graduate from Mrs. Eddy's school and was there prepared to give them facts. The "facts" (?) were a few extracts from Mrs. Eddy's teachings showing upon what her methods or "science" (?) were based. These were interspersed with something from Hudson, on mental suggestion. Afterward the ministers present were called upon to give an expression of their views and their opinion as to the advisability of starting a class under this woman as instructor. They were all in favor of it. There was one stranger present besides myself, with a MS. of a book written to show that all these occult methods of healing belong properly within the churches. During his remarks he made the statement that all these various methods of healing were opposed to Christ and denied the atonement.

Before closing they asked me as a physician to make some remarks. I told them I realized that there was considerable efficacy in mental suggestion, but had always avoided such things because they were used of the Adversary and invariably led men into spiritualism and away from Christ. That as ministers of the Gospel, I could not see how they could justify their action in becoming interested in bringing into the Church anything which one of the members had stated, and all felt, denied the atonement sacrifice of our Lord; and that as a follower of our Lord I wanted nothing to do with it.

As soon as I sat down one of the most prominent ministers of the gathering arose and said he was heartily in favor of what I had said; that it was true that these things were opposed to Christ. Consequently the only safe thing to do was to keep the two separate, or not to confound their religion with their method of healing, as they were separate and distinct anyway, but by all means they must do something to save their flocks! So the class was started.

Thus the Devil is using Christian Science to whip the ministry into line, to a finish.

Praying the Lord's blessing to continue with you, I am,

Your loving brother in Christ,

__________, Colo.

DEAR BROTHER RUSSELL:

These Monday issues of the Dispatch are certainly accomplishing a good work. I know of at least two who were formerly very much opposed to the Truth and the TOWER publications, to whom I have regularly sent the Dispatch, and who are now reading the fourth Vol. of DAWN, having read I., II. and III. already and are now inquiring along the line of Truth, and are no longer bitter toward it, and acknowledge the reasonableness of many of the presentations and the scripturalness of many others. If persons continue to read them, we have a ground for hope, and I have noticed that occasionally such ones, all unconsciously to themselves, come to accept portions of the Truth; therefore we will, with the dear Lord's assistance, continue to send out the "glad tidings," hoping and praying that it may find all those who have "ears to hear."

I desire to do all I can to assist in this work, because I believe it is all being accomplished under the direction of the great Chief Reaper, and the time in which we may do this harvesting work will very soon be past--the summer will be ended.

It is a great privilege--co-operating with those already beyond the vail, in the harvest work. May the dear Lord bless his own work, and all those earnest loyal ones, everywhere, who are trying thus to assist, is my prayer. Sincerely,

Your Brother in his Service,
R. H. BARBER.--N.Y.

DEAR BROTHER RUSSELL:--

Am led to write you to say that last winter some one left a tract at our door entitled, "Christ's Death Secured One Probation, or Trial for Life Everlasting to Every Man." After reading it, we decided that it was the Word of God. We then sent to the WATCH TOWER for more and they sent us a good supply, which was a great feast of truth to us. Then we subscribed for the WATCH TOWER and a little later on for the Plan of the Ages.

We have been separated from all Creeds and Sects for a good many years, and being willing sacrifices unto God until death, we are striving daily to become more and more conformed to the Image of our Living Head, and whereunto we have attained we stand fast. Looking for that blessed hope and the glorious appearing of the Great God, and our Savior Jesus Christ,

Your brother in Christ,
CHARLES W. MANDEVILLE,--Pa.

====================

SEMI-MONTHLY.
VOL. XXVI. NOVEMBER 1, 1905. No. 21

CONTENTS.

Views from the Watch Tower........................323
  Watch Tower Views of Socialism................323
  A Great Conference for Religious Co-operation.323
  The Pope on the Bible.........................323
  High Churchmen Favor "Higher Criticism".......324
Anent the "Withdrawal Letters"....................324
The Editor's Western Tour.........................325
The Kingston, Jamaica, Convention.................326
Bible Study for November..........................327
The Remedy Co-Extensive with the Curse............327
His Veiled Angels Guard Thee (Poem)...............328
From Glory to Glory...............................328
Jews Providentially Delivered.....................330
Gathering and Winnowing...........................333

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

VOLUNTEERING BY MAIL.

Our output of tracts free as Sample Copies is limited. This year please follow this plan: Procure wrapping paper of the size in which your tracts go to you, write on these the addresses of all of your friends and acquaintances of the godly sort and mail the bundle to us. Do not this year send us "all sorts" of addresses. Do "sharp shooting" rather. You may repeat the lists every quarter if you desire, indicating other tracts for same, as we would not remember which were previously sent.

ZION'S GLAD SONGS.

A collection of sixty hymns, with music, for social and testimony meetings, and semi-private gatherings. Price, 5c each, postpaid. English and German editions.

===================

R3652 : page 323

VIEWS FROM THE WATCH TOWER.

WATCH TOWER VIEWS OF SOCIALISM.

SOME of the dear friends have quite mistaken our recent publication of items on the progress of Socialism. In the volumes of the MILLENNIAL DAWN series (especially in VOL. IV) we have endeavored to show that we have great sympathy with every movement designed to benefit mankind--including Socialism--but that from the Bible view-point the hope of the world lies in none of these human devices, but only in the second coming of Christ and in the Kingdom of the heavens then to be established. We do point out, however, that God purposes to allow mankind to try various projects for its own relief, only to learn their futility, and that the end of all these failures will be discouragement and anarchy; but that the Lord's people, better informed than others through the Scriptures, will not only not be led to discouragement and anarchy, but can by faith rejoice in the troubles, knowing of the glorious outcome of peace and blessing these will usher in--the Millennium.

THE FRENCH DISESTABLISHMENT.

The Church and its supreme Pontiff are blamed by Emile Combes, ex-Premier of France, for the disruption of the Concordat. As Mr. Combes was the leading spirit in the severance of this bond between Church and State, his utterance, which appears in the Deutsche Revue (Stuttgart), is probably the most authoritative that has been given out on the Government's side of the dispute. He says in a recent article:--

"It is time that in France an administrative organization of clergy be suppressed, which transforms the pulpit into a political tribune, where with unrestrained liberty all the political and social reforms, all the measures taken in the interests of liberty and progress are controverted and pointed out to the faithful as so many crimes against religion. Separated from the State the Church can utter what opinions it likes about statesmen and their acts, but this can not be permitted in a Church allied to the State by a treaty which accords to ecclesiastics a legally recognized authority and all the privileges of State functionaries."

A GREAT CONFERENCE FOR RELIGIOUS CO-OPERATION.

The Literary Digest says:--

More than seventeen million church members, belonging to twenty-six different communions, we are told, will be represented at the great gathering in New York city, beginning November 15, to discuss and plan for church federation. Cooperation in service is said to be the goal the conference will have in view, and no organic union of denominations will be attempted. The idea of federation, represented by this conference, believes the Chicago Tribune is practicable "because it makes possible union without fusion" and the Rochester Democrat and Chronicle surmises that its resulting organization "may become one of the great moral social and religious factors of the coming age." The coming conference has been planned and promoted by the National Federation of Churches and Christian Organizations, which came into being in 1900.

Dr. F. M. North, writing of the approaching Inter-church

Conference on Federation, says:--

"Should the present promise of its import be realized, there should be an influence in its utterance and its action so powerful as to create a new epoch in the progress of Christ's Kingdom....It is, however, in the Evangelical Alliance of the United States of America that the historian will find the organized influence which has most strongly emphasized the principles underlying federation." --See MILLENNIAL DAWN, Vol. III., chap. 6.

THE POPE ON THE BIBLE.

It betokens a marked change in the attitude of the Church of Rome toward the Bible for the laity, when the Pope gives his blessing to an association engaged in sending it forth in the language of the people. The St. Jerome Association is engaged in this for Italy, and when requested to bestow his blessing on the new work and the spread of the Gospel, the Pope answered:--

"Gladly do I give my blessing, and that with both hands and with full heart, for I do not doubt that this

R3652 : page 324

work will produce the richest fruit and is already blessed by God. The more we read the Gospel the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect blessed results.

"Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, everyday way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect, and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures.

"No matter how many prayer books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing on all those who preach the Gospel, who hear and read it, whether on a Sunday or a week day. I bestow my blessing on all members of the St. Jerome Society and all who cooperate in the sacred work of spreading the Gospel."--Christian Intelligencer.

HIGH ENGLISH CHURCHMEN FAVOR HIGHER CRITICISM.

London.--A committee of 101 clergymen sent out a request some time ago for petitions on the subject of Biblical criticism, or the so-called "higher criticism." Over 1700 clergymen of the Church of England having signed the declaration, the widespread and far-reaching character of the petition has aroused comment and caused criticism. That 1700 clergymen should have signed a document of that kind is regarded as an amazing thing. The document itself calls attention to the momentous intellectual character of "higher criticism" or Biblical criticism.--Globe-Democrat.

FIFTEEN PER CENT. OF NEBRASKA CHURCHES ARE PASTORLESS.

Lincoln, Neb.--Fifteen per cent. of the Protestant churches of Nebraska are without pastors, and it is impossible to secure ministers to fill the vacant pulpits. According to reports received at the headquarters of the Congregational, Methodist and Lutheran churches here scarcely a week passes but some minister breaks away from the calling to engage in another line of work. The prosperity of the farming industry has called away the greater number, but many have also gone into business and other professions.

DISPROOFS OF THE EVOLUTION THEORY.

"To the student of architecture it may be surprising to learn that the arch, until recently supposed to have been unknown to the ancients, was frequently employed by the pre-Babylonians. Such an arch, in a poor state of preservation, was, a few years ago, discovered in the lowest stratum, beneath the Babylonian city of Nippur. More recently an arched drain was found beneath the old city of Fara, which the Germans have excavated in Central Babylonia. The city, although one of the earliest known, was built upon an earlier ruin, and provided with an arched drain constructed of small plano-convex bricks. It measures about one meter in height and has an equal width.

"While delving among the ruined cities of the world, we are thus finding that at the time when we supposed that man was primitive and savage, he provided his home and city with 'improvements' which we are inclined to call modern, but which we are only reinventing." --Prof. E. J. Banks.

UNTIL HE COME!

When we celebrate the Lord's Memorial supper we show forth his death, until he come--until at his coming he changes, glorifies us, setting us up as his Kingdom. --1 Cor. 11:26.

We are using our talents, until he come. --Luke 19:13.

We are fighting the good fight of faith, until he come.--1 Tim. 6:12-14.

We are enduring tribulation, until he come.-- 2 Thess. 1:7.

We are to be patient until he come.--James 5:8.

We wait for the crown of righteousness, until he come.--2 Tim. 4:8.

We wait for the crown of glory, until he come.-- 1 Pet. 5:4.

We wait for re-union with departed friends, until he come.--1 Thess. 4:13-18.

We wait for Satan to be bound until he come. --Rev. 20:3.

* * *

Until he come, then, does not point to a special moment, hour or day, but to the period of his presence (parousia), during which his "harvest" work will gather and glorify his saints and establish his promised Kingdom.

===================

R3653 : page 324

ANENT THE WITHDRAWAL LETTERS.

WE urge none to withdraw from "Babylon." We point out to the truth-hungry the "meat in due season," and encourage them to eat thereof freely, heartily, and to grow spiritually strong in the Lord. As each develops in knowledge and in grace it must be by confessing with his mouth as well as by his conduct his relationship to the Head and to all whom He recognizes as his "members." He cannot suppress the Truth and continue his spiritual progress; and to confess it will bring opposition from the Adversary and from all in darkness under his blinding influences--social, financial and Babylonish. It is only a question of time when such will realize that loyalty to God, to His Truth and to the brethren will call him out of Babylon and into fuller fellowship with the Lord and all the brethren and all the Truth.-- Rev. 18:4.

When such are ready to act they need assistance, advice. They are liable to one of two extremes, according

R3653 : page 325

to their natural temperament: either (1) with too much combativeness they are liable to act and speak too harshly of those who are still asleep, as they once were, or (2) with too little positiveness they are likely to miss a glorious opportunity for declaring meekly but firmly for the Lord and his Word. Thereby they not only lose a blessed reward at the time, but they unwittingly place in the hands of the Adversary a lash for their future chastisement, a cord for the restraint of their influence.

Alas! how often we witness this last experience. Some dear brother or sister purposes a quiet withdrawal from one of the sects, and sends his letter of withdrawal to the pastor or other prominent official. The matter is kept quiet, his name remains on the rolls, and his associates consider his absence an evidence of unfaithfulness to his covenants. Gradually they come to regard him as a backslider and his influence is forever damaged. Worse than this: sometimes the pastor or official, seeking to serve his sect, will falsely and maliciously and slanderously circulate rumors that he has become an infidel, or that he is mentally unbalanced. This is done in order to offset the influence of the Truth upon other members of the sect, which they feel must be upheld at any cost.

THE PROPER COURSE FOR ALL.

To meet these conditions we have prepared a "Withdrawal Letter" suitable to all cases, which we advise should be sent to every member of the congregation withdrawn from. You did not join the minister, but the congregation, and you should address to the latter your withdrawal. We print these "Withdrawal Letters" in large quantities and supply them with tracts and envelopes free. You merely need to sign and date them, and put on postage and mail them.

These letters are carefully and moderately worded so as to prevent your friends in "Babylon" from misunderstanding the step you are taking, and extends to them your Christian greetings and a helping hand out of a darkness, which to some extent they realize, into God's marvelous light, which, if true disciples, they are longing and seeking for. It is a most kind and effective way of giving your witness for the Truth. And the sooner done the better, though better late than never.

Order a sample of these letters, and if you decide to use it order the quantity necessary for the congregation and get out your testimony, your witness for the Truth, as speedily as possible. We now have a fresh supply.

===================

R3653 : page 325

THE EDITOR'S WESTERN TOUR.

--(CONCLUDED FROM LAST ISSUE.)--

AT SAN ANTONIO, TEXAS.

ALTHOUGH our train was considerably late, about a dozen of the friends of the Truth awaited us at the depot with greetings in the Lord. After a bountiful supper and a good night's rest we enjoyed a day of glorious fellowship in spiritual things. In the morning a service of praise and testimony was followed by a discourse from the Chart of the Ages by Brother MacMillan. In the afternoon about 160 were present--interested ones from the city and surroundings, with their friends. The discourse was, we trust, encouraging and helpful for those already acquainted with Present Truth. Following it seven were baptized in symbol of their consecration unto death with Christ.

The evening service for the public was attended by about 600, who gave closest attention to our discourse on "The Oath-bound Covenant." We considered it an excellent hearing, considering that it was a Saturday night--the busiest of the week. The dear friends of the cause brimmed over with the joy of the Lord and shook our hand time and again, some telling that they had come over ten, others over twenty, others fifty, and others over a hundred miles to enjoy the blessed associations of those few hours. Many, with tears, told how they longed for the "General Assembly of the Church of the First-born." We encouraged them to wait patiently for the Lord's time, meantime remembering that all the trials of faith and patient endurance and brotherly kindness and, in general, of our love for the Lord and for all--even our enemies--are necessary for us, that we may be approved and make our calling and election sure.

AT HOUSTON, TEXAS.

Here the experiences were almost an exact duplication of those at San Antonio, except that the interested numbered 250 to 300 at the morning and evening sessions, while the service for the public brought out 750. The difference in numbers was due in part, no doubt, to the fact that these sessions were on Sunday. The afternoon topic was "To Hell and Back. Who are there? Hope for many of them." The close attention given and the subsequent greetings from strangers as well as friends, encourage us to hope that a work was accomplished in some hearts at least, and that some heads were assisted to clearer views of the divine character and plan.

GALVESTON'S ONE DAY.

We had but one session here. We arrived too late for a morning meeting and left too early for an evening one. About seventy-five of the interested (fifty whites and twenty-five blacks) assembled for an afternoon session which lasted two hours. We received the closest attention while we discussed "The Very Elect," and how we must make our calling and election sure by faithfulness to our covenant. We recalled the Lord's words, "Gather my saints together unto me, they that have made a covenant with me by sacrifice." "They shall be mine in that day when I make up my jewels." The colored friends gave every evidence of being as deeply interested and as fully consecrated as their white brethren and sisters--which is saying a great deal for them.

R3653 : page 326

DALLAS, TEXAS, OUR NEXT STOP.

The Dallas friends had arranged for excursion rates on the railroad, and nearly a hundred came from nearby points. The morning rally numbered 150. The afternoon session for the interested showed about 250. The evening session for the public was attended by 550. Six symbolized their consecration by water baptism. The attendance and interest were excellent for a week-day. Indeed all of our experiences in Texas, as well as along the entire route, tended to show that the religiously inclined public is becoming more and more awake along the lines of Present Truth. And this is just what we should expect at this the zenith of the "harvest" time.

The Dallas meetings were very enjoyable to us and we trust also to all in attendance. Our afternoon topic was "Consecration unto death" and the glorious rewards --present and future. The topic for the public was, "To Hell and Back."

AT SHERMAN, TEXAS.

Our last appointment of the trip was at Sherman, where we had time for a morning session only. About 100 were present, of whom forty were previously interested. During an hour and a half we discoursed to them of the great "Oath-bound Covenant," showing its import to the Church and also to the world. Our words received the closest of attention from thoughtful-looking people, five of whom, we were advised, were preachers of various denominations. A three hours' ride brought us back to Dallas for supper and for our night train homeward.

HOME AGAIN AT ALLEGHENY.

A ride of two days and two nights brought us to Allegheny and the Bible House, as pleased to be back to the labors of the office as we were pleased just a month before to depart to visit and address the far distant brethren. Our journey covered 8,650 miles and included thirty-three addresses of an average of an hour and a half each, besides numerous semi-private talks. We thanked God for the privileges enjoyed, and felt refreshed in spirit, though weary in flesh by reason of the rapid going necessary in the interest of the work demanding our speedy return.

We were met by a reception committee at the depot and on arrival at the Bible House found the office force (30) gathered to greet us and welcome us back with outstretched hands and kindly words and with a hymn and prayer of thanksgiving for our home-coming. In the evening (Saturday) about two hundred of the

R3654 : page 326

Allegheny congregation met us in the Chapel and extended their welcome similarly through a chairman and by praise and prayer. We thanked these dear ones, as well as the morning gathering, for their many manifestations of love, and assured them that, although we had met many dear ones residing afar off, and although we love all and enjoyed the fellowship of all, yet none could be more precious to our heart than the tried and true of the home congregation.

Then we detailed some of the incidents of our tour and assured the friends that we brought love and best wishes and heart greetings to them from all along the route. We concluded with a little dissertation on Christian love--its breadth and depth--chiefly toward God and the brethren who have his heart-likeness, but also sympathetically toward all men, yea, even toward our enemies who despitefully misrepresent us and our endeavors, even as they have long misrepresented the Father and his plan.

===================

R3654 : page 326

THE KINGSTON, JAMAICA, CONVENTION.

THE second annual "Convention of Believers in the Atonement through the death of the Man Christ Jesus, a ransom for all, and in his Millennial Kingdom," will long be remembered by the Jamaica brethren who assembled in Kingston from various parts of the Island to receive that blessed refreshment which accompanies the communion of saints.

Theatre Royal was the scene of such a "holy convocation" as it had never before witnessed, while the joys of the brethren were two-fold increased as we remembered daily that our loved ones in Portland were enjoying a similar blessing at the same time; and some one even suggested that perhaps our brethren in the Most Holy were holding a sympathetic convention during those very hours. Thrilling thought!

A rich program awaited the longing appetites of those who came, and none were turned away empty. Two subjects were calculated to draw the public, and they did not fail. About 400 were present on Friday night, Sept. 8th, to hear "Which is the True Church?" and more than 600 on Sunday night to listen to a discourse on "The Day of Judgment."

The closing session was a question meeting which became extremely interesting because of the presence of a reverend opposer of the Truth, whose violent speeches and scurrilous writings were well known throughout the Island. Because of his previous threat we were at first fearful that the assistance of the police authorities would have been needed, but the Sword of the Lord and of Gideon was sufficient, and the gentleman who wrote "Millennial Dawnism Condemned" has been trying ever since to re-gild his tinsel by nightly harangues at the public square in the presence of the unintelligent populace. We are glad to believe that his questions were providentially permitted for the enlightenment of our visitors, many of whom, as a result, have become friends to the cause of Truth.

Reported by the Society's representative,
BROTHER BROWNE.

===================

R3654 : page 327

BEREAN BIBLE STUDY FOR NOVEMBER.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.--

BROTHERLY KINDNESS (BROTHERLY LOVE)

31. How does brotherly kindness apply "the Golden Rule"? F.376, par. 1,2; F.406, par. 1, to 409; Z.'00-218 (2nd col. par. 1 to 4) and 219 (2nd col. par. 1,2).

32. How should brotherly love exercise itself toward the special servants of the Church? Z.'00-80 (2nd col. last par.); Z.'05-173 (1st col. par. 2,3,4); Z.'96-305,306.

33. How should we exercise brotherly love toward our brethren still "in Babylon"? Z.'05-116 (2nd col. par. 3,4,5); Z.'05-164 (2nd col. par. 4 to 7); F.150, par. 4 to 7); F.150, par. 2.

34. How should brotherly kindness consider "social obligations"? F.588 to 590.

35. What course will brotherly love dictate in the matter of "borrowing and lending"? Rom. 13:8; F.564, par. 1,2; F.569, par. 1,2; Luke 6:35; F.567, par. 2; F.568, par. 1,2.

36. How should brotherly love regard visiting, "borrowing

a neighbor's time"? F.570, par. 1, to 572.

37. What is the relation between brotherly love and communism? D.474 to 481.

38. Do those who have reached "the mark" still have trials along the line of brotherly love? F.190, par. 1,2.

39. Why is brotherly love "one of the final and most searching tests" of the brethren and how may we prepare to meet it? 1 Pet. 3:8; Z.'99-88 (1st col. par. 3,4; 2nd col. par. 1,2); Z.'98-201 (1st col. par. 1).

40. What should be "the main-spring back of brotherly kindness"? 1 Jno. 4:7,8; F.137, par. 1.

===================

R3654 : page 327

THE REMEDY CO-EXTENSIVE WITH THE CURSE.

--ROM. 5:12-21.--

IN READING this scripture, some who are unable to follow the Apostle's argument have become somewhat confused and therefore request assistance.

The difficulty with such probably arises from the fact that they have failed to notice that verses 13-17 are parenthetic, and that the main line of the Apostle's argument passes from verse 12 to verse 18, irrespective of the parenthesis, which is merely incidental, being introduced to offset a misapprehension on the part of the Jews to the effect that their Law Covenant conflicted with the New Covenant in Christ, of which Paul was a minister. It was difficult for the Jews to accept the fact that under the New Covenant there was no difference made between Jew and Gentile, but that "the same Lord over all is rich unto all that call upon him."--Rom. 10:12.

In verses 12,18-21, the Apostle is showing that by one man sin entered into the world, and death as the penalty for sin; and that this sentence of death passed upon all men because all had sinned--not all individually, but as represented in Adam, in whose loins we all were. "Therefore," he adds, verse 18, "as by the offense of one [Adam] sentence came upon all men to condemnation; even so [by the same law of heredity] by the righteousness of one [of the one who gave his life a ransom] the free gift came upon all men unto justification of life: for as by one man's disobedience many were made sinners, so by the obedience of one shall many [all of the race who will accept it] be made righteous." In other words, Adam, the head or progenitor of the entire human race, could only bequeath to his posterity the remainder of the ever-declining inheritance which he himself possessed, viz., a spark of life under condemnation to death; but our Lord Jesus, by the payment of the penalty upon Adam, thereby gained the legal right to restore him to life, and in so doing gained the right also to restore all his posterity. And when the "appointed time" for thus restoring life to all the race has come, he instead of Adam, will be the father, life-giver, or head of the new race, as it is written, "He shall be called... the everlasting Father." (Isa. 9:6.) And the birthright of the race under this head, Christ, unlike that under the first head, Adam, will be life instead of death. And that birthright can never be taken away unless forfeited by individual wilful transgression against the known righteous law of God, with full ability to keep it.

Thus we see that the gist of the Apostle's argument is to prove that by the law of legal heredity the race which, by the working of this law, inherited death from its first head, Adam, will, by the same law inherit life from its second head or re-generator, Christ, and that the remedy is co-extensive with the curse. This being the substance of his argument, it is, of course, presumable that his parenthetic remarks are not in opposition to, but in harmony with it. Thus we read--

Verse 13--"For until [previous to] the law [of Moses and the Law Covenant with Israel] sin was in the world; but sin is not imputed when there is no law." Consequently there must have been a law, and a covenant based upon that law, previous to the law of Moses. What law was that? It was the Law of God originally inscribed, not upon tables of stone, but upon the heart of the first perfect man, and which was gradually more or less effaced in his posterity, because they did not like to retain a knowledge of it. (Rom. 1:28.) That law, whether ignored or recognized, has always been in the world, and sin against that law has always been imputed to men.

Verse 14. "Nevertheless [although the Mosaic law had not yet come, to revive in the Jews the knowledge of God], death reigned from Adam to Moses [just the same], even over them that had not sinned after the similitude of Adam's transgression [i.e., wilfully; for it reigned over infants as well as over those capable of personal sin], who is the figure [type] of him that was to come [of Christ, the second head of the race]." Thus it is manifest that all mankind were born under the original law, the authority of which was never annulled, and under which all were condemned representatively in Adam, the first head of the race, but who, thank God, in this office of headship was a type of a

R3655 : page 328

second head, through which our deliverance should come.

Verse 15. "But not as the offense, so also is the free gift. [The results of the offense and the free gift are entirely different.] For if through the offense of one [Adam, the] many be dead [under the condemnation to death], much more the grace [favor] of God, and the gift [of life] by grace [by the divine favor], hath abounded unto many." From the one head we inherit death: from the other, the re-generator, we shall inherit life.

Verse 16. "And not as it was by one that sinned, so is the gift: for the sentence was by one [offense] to condemnation, but the free gift is [the forgiveness] of many offenses unto justification." Note the contrast of the one and the many here, the object of which is to increase our estimation of the value of the free gift.

Verse 17. "For if by one man's offense death reigned by [that] one [Adam], much more they which receive abundance of grace [of divine favor] and of the gift of [imputed] righteousness [the righteousness of Christ imputed to us by faith] shall reign in life by one, Jesus Christ [who has not only purchased us and covered us with the robe of his own imputed righteousness, but who will also completely eliminate sin from our nature so that men shall have an actual righteousness of their own, entitling them to reign in life as kings of the earthly dominion which God at first gave to Adam]."

Thus by these parenthetic remarks, which are seen to be in perfect harmony with the main argument, the Jews were shown that their Law Covenant did not in the least interfere with the original sentence to death of the entire race (all in Adam), nor with the consequent gracious provision of life for all mankind, through Christ, and not for the Jews alone.

Verse 20. After clearly announcing that the remedy for sin was co-extensive with the penalty (verses 18,19), the Apostle--reading the inquiry in the Jewish mind as to the object of the Mosaic law, if it were not intended to give life--further adds, "Moreover the law [the Mosaic law] entered that the offense might abound. [It brought with it a clearer knowledge of the will of God, and therefore an increased sense of sin, and an increased responsibility which made transgressions even more blameworthy. But what of it? Did God mean only to afflict Israel more heavily than the rest of the world? By no means.] But where sin abounded [where the clearer knowledge of the Law of God was given, which enabled them also the more fully to see their short-comings and brought upon them the greater responsibility], grace did much more abound [Israel had many special favors, as well as chastisements, from God]: that as sin hath reigned unto death [both in Israel and in the world], even so [both in Israel and in the world] might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

HIS VEILED ANGELS GUARD THEE.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psa. 34:7. "He shall give his

angels charge over thee to keep thee in all thy ways."--
Psa. 91:11. "Are they not all ministering spirits sent
forth to minister unto them that shall
be heirs of salvation?"--Heb. 1:14.

Often when thou'rt faint and weary in the struggle and the
strife,
And thy heart nigh sinks within thee, 'neath the strain and
stress of life:
When thou'rt tempted, tried and fearful, and thou can'st
not see the way,
And each night looms black with shadows from thy sorrows
in the day;
I would ask thee still to trust Him, He who sees all in the
light,
For he guards thee by his angels, though they're veiled
from thy sight,
Yea, he guards thee by his angels though they're veiled
from thy sight.

Oh, be watchful, oh, be sober, for the Adversary tries,
To allure us to destruction by his subtly fashioned lies.
He would sift us, he would tempt us, he would claim us for
his prey,
And his legions ever watch us as we tread the Narrow Way:
But we know of his devices, and we trust Jehovah's Might,
For he guards us by his angels, though they're veiled from
our sight,
Yea, he guards us by his angels though they're veiled from
our sight.

There is One who knows thy weakness, and thy failings,
and thy tears,
Thy burdens and thy sorrows, and thy tremblings and thy
fears,
And thy heart-cries always reach him, and are answered
in his way,
Though thou can'st not see his workings as they shape thy
path each day.
Sad disaster had o'erwhelmed thee had he not put forth
his might,
Through his angels that surround thee, but are veiled from
thy sight,
Guardian angels that surround thee, but are veiled from thy
sight.

Ah, believe me, when the Day breaks, and we know as we
are known,
In the sunlight of the glory that surrounds our Father's
Throne,
He will tell us how he led us: we shall see the pathway clear,
The way we trod that led to God through failing, fault and
fear.
And we'll see those guardian angels who were veiled from
our sight,
We shall understand the workings of the Power put forth

in might:
Yea, and with those guardian angels who were veiled from
our sight,
We shall see our Saviour, and our God, in Heaven's Eternal
Light. --Sidney Smith.

===================

R3655 : page 328

FROM GLORY TO GLORY.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."--2 Cor. 3:18.

A FULL transformation into a likeness of character to our heavenly Father should be the constant effort of every true child of God. It is not enough that we gain a knowledge of his plan and a pleasurable realization of his mercy and grace toward our unworthy race, and that we joyfully tell the good news to others; and it is not enough that we exert ourselves with uncommon zeal to bless others with those

R3655 : page 329

good tidings of great joy for all people; for we may do all of these things and more, and yet, if we do not let our Heavenly Father's goodness and grace have its due effect upon our own hearts, our knowledge, and even our good works, will profit us but little.

Our main object, therefore, in studying God's Word and his character as therein revealed, should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with his. As the Apostle says (1 Thes. 4:3), "This is the will of God, even your sanctification"--our full setting apart, or consecration of mind and heart entirely to the Lord, that he may complete the good work of transforming us into his own glorious likeness, by the operations of his Spirit through his Word, and thus fit us for the enjoyment of his abounding grace in the ages to come.

In the above words of the Apostle we notice particularly that the statement is made of all the Church--we all are being changed from glory to glory. And the inference is consequently a strong one, that those who are not being so changed are not of the class addressed. This is a solemn thought, and one that claims the most careful consideration of all the consecrated. The question

R3656 : page 329

with us is not, Have we made a full consecration of ourselves to the Lord? but, having made such consecration, are we, in accordance with that consecration, fully submitting ourselves to the transforming influences of the Spirit of God to be changed daily more and more fully to the glorious likeness of our God?

Like the Apostle, then, addressing all the consecrated and faithful, we also of today may say, We all are being changed from glory to glory under the molding, fashioning influences of the Spirit of God. We can see it in each other, thank God! and we glory in it. Yesterday the mallet of divine providence struck a blow upon that member of the body of Christ, and an unsightly excrescence of pride fell off, and he looks so much more beautiful today, because he did not resist the blow, but gracefully submitted to it. The day before, we saw another under the wearing, painful, polishing process, to which he patiently submitted, and oh, how he shines today! And from day to day we see each other studiously contemplating the divine pattern and striving to copy it; and how we can note the softening, refining and beautifying effect upon all such! So the Spirit of God is at work upon all who fully submit themselves to his will.

But while the mallet and chisel and the polishing sand of divine providence do a very necessary part of the transforming work, by way of relieving us of many of the old and stubborn infirmities of the flesh, which cannot be so promptly and so fully eradicated by the gentler influences of the Spirit, the Apostle points us to the specially appointed means for our transformation in the careful and constant contemplation of the glory of God as revealed in his Word, and also in his blessed Ambassador, Jesus Christ, saying, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

"With open face" would signify without any intervening vail of prejudice or fear or superstition, but with simplicity of heart and mind. So we behold the glory (the glorious character) of the Lord--not with actual vision, but as in a glass, as reflected in the mirror of his Word and as exemplified also in his living Word, Jesus Christ. And to aid us in this study we are promised the blessed influences of the Spirit of the Lord, who will guide us into all truth and show us things to come.

As we look into the mirror what a glorious vision we have of the divine justice, which we promptly recognize as the very foundation of God's throne (Psa. 97:2), as well as the foundation of all our present and future security. If we could not recognize the justice of God we could have no assurance that his gracious promises would ever be fulfilled; for we would say, Perhaps he will change his mind. But, on the contrary, we can say, He changeth not, and whatsoever he saith shall surely come to pass. See with what inflexible justice the sentence upon our sinful race has been executed! Generation after generation, for over sixty centuries, has witnessed it; and no power in heaven or earth could revoke that sentence until the claims of justice had been fully met by the sacrifice of Jesus Christ. Justice, says the Word of God, must be maintained inviolate at any cost. And herein we read not only our rightful condemnation as a race of sinners, but also our final, complete and glorious deliverance, because "God is just to forgive us our sins" (1 John 1:9), since the precious blood of Christ redeemed us from the curse of death.

And while we thus read justice in the character of God, and mark with what scrupulous care he regards and respects this principle in all his dealings with his creatures, we see how he would have us respect the same principle in all our dealings. Thus we are led to consider what is the exact line of justice in this and that and the other transaction; and to remember also that this must be the underlying principle in all our conduct: or, in other words, that we must be just before we can be generous. This principle should, therefore, be very marked in the character of every Christian.

Next we mark the love and mercy of God. The death sentence upon our fallen race was a most merciful sentence. It was equivalent to saying: See, I have of my own free favor granted you life and all its blessings to be enjoyed forever on condition of its proper use; but now, since you have abused my favor, I take it away and you shall return to the dust from whence you came.

True, in the process of dying and of bringing forth a dying race to share the penalty, the mercy of God is not so manifest to the unthinking; but those who see the plan of God, discover in all this, not the decree of a merciless tyrant, but a merciful wisdom, but faintly disclosed in the promise that the seed of the woman shall in due time crush evil effectually--bruise the serpent's head--and deliver the entire race once generated in sin, by afterward regenerating all who will to life and all its blessed privileges. And in this mercy, in all its multiplied forms, we see the verification of the statement that "God is love." Thus we learn to be loving and merciful and kind both to the thankful and also to the unthankful.

We mark also our Heavenly Father's bountiful providence and his tender care for all his creatures; for even the sparrows are clothed and fed, and the unconscious lilies are arrayed in glory. Here we learn precious lessons of divine benevolence and grace. And thus, through all the catalogue of the moral and intellectual graces which go to make up a glorious character, we see in the mirror of the divine Word the model for our

R3656 : page 330

imitation; and in contemplation of all that is lovely, as embodied in him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the same blessed likeness--from glory to glory.

So be it: let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose earthly life was a perfect illustration of the Father's character, so that he could say--"He that hath seen me hath seen the Father." Let us, therefore, mark well the love of Christ, the gentleness, the patience, the faithfulness, the zeal, the personal integrity and the self-sacrificing spirit. Mark well, then imitate his example and shine in his likeness.

The Apostle adds (2 Cor. 4:7) that the fact that we thus hold this treasure of a transformed mind in these defective earthen vessels proves the excellency of the power of God, and not of us. And so, by constant yielding to the influences of the Spirit of God, we may show forth the praises of him who hath called us out of darkness into his marvelous light. (1 Pet. 2:9.) Oh, let our efforts and prayers continually be that these poor earthen vessels may more and more show forth the praises of our God! Let them be clean in body and mind; let no evil communications proceed out of the mouth; and let no actions unworthy of the sons of God dishonor these living temples of the holy Spirit. True, on account of our deformities we may very imperfectly perform good works; but, by the grace of God, let us at least refrain from known evil.

===================

R3656 : page 330

JEWS PROVIDENTIALLY DELIVERED.

--ESTHER 4:10-5:3.--NOVEMBER 5.--

Golden Text:--"The Lord preserveth all
them that love him."--Psalm 145:20.

WHILE the more faithful of the Jews had gone back to Palestine to repair its wastes and, as seen in our last lesson, were rebuilding the Temple, the Lord was not negligent of the remainder of the people who had not been sufficiently zealous to return to "the land of promise" under the decree of Cyrus granting them the privilege. Hundreds of thousands of Jews resided in all parts of the Persian empire, which then included Babylonia and Persia and nearly all Asia, including India. While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord's favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes.

A record of this great testing is furnished us in the Book of Esther. The king of Persia at this time, about forty years after the completion of the Temple, was

Ahasuerus, otherwise known as Xerxes, who chose for his queen the beautiful and accomplished Esther, a Jewess--apparently without particular thought or knowledge respecting her nationality, and without knowing that Mordecai, one of his faithful attendants, a keeper of the palace gate, was her uncle. The story of Esther is a most remarkable one, and confirms the proverb that "Truth is stranger than fiction."

Haman, one of the nobles of the land and a favorite with the king, became incensed against Mordecai because the latter would not show him as much respect as others of the people. His pride excited his animosity to such an extent that he secured the king's decree against all Jews everywhere throughout the civilized world under the control of the Persian government. The edict was sweepingly broad, and directed the people in every quarter of the Persian empire to destroy, to kill, to cause to perish, all Jews both young and old, both little children and women, in one day, even upon the thirteenth day of the twelfth month. This commandment of the king was written out in various languages of the various peoples of the realm, signed with the king's seal and sent out by special messengers, a year being allowed to give ample time for the information to reach even the most distant quarters of the realm; and as an incitement to the doing of the work thoroughly, those who killed the Jews were given the privilege of taking all their possessions. Haman felt that he now had accomplished a great revenge against the Jew who stood at the gate. Mordecai and all the Jews, on learning of the edict, were of course greatly troubled. They had but a year to live. We may safely assume that such an experience as this would do more to draw the hearts of the Jews to the Lord in reverence and supplication than anything else that could have occurred to them. They fasted and prayed, in sackcloth and ashes.

R3657 : page 330

Our lesson touches upon the matter at this point. The proclamation and edict had been in force for more than a month. Queen Esther had heard of her uncle's mourning in sackcloth, and its cause, and felt a special interest in him, as she had been an orphan and had been his special protege. Mordecai assured her that it was not only for him she should mourn, but that this edict included herself as well as all Jews, and that she should bestir herself to bring the matter before the king, and if possible, to have another edict issued which would counteract this in some measure. But there lay the difficulty: the laws of the Medes and Persians altered not, could not be changed, must stand as though they were unalterable. Nevertheless, something must be done, and the queen was the only one in position to make any approach to the king. For others to have done so would have cost their own lives.

NOTING OPPORTUNITIES AS DIVINE PROVIDENCE

Mordecai, evidently trusting in the Lord that the decree could never be accomplished, called the queen's attention to the fact that quite possibly she had come into her present position of honor and privilege for the very purpose of staying this evil against her people. His suggestion was that quite likely God's providence had brought her to that place to be the divine agency for preserving the Jews from the evil malignity of their enemies in power. But he added that if she failed to respond to these opportunities, to manifest loyalty to the Lord's people, failed to risk something on their behalf, it would mean her own loss anyway shortly; and that he believed that God would provide some means for the deliverance of the people in general. It was her opportunity, it was her duty to act, and the responsibility he cast upon her.

R3657 : page 331

There is a beautiful lesson of faith here that should appeal to all of the Spiritual Israelites. Whatever we have, whatever positions we occupy of influence or power or wealth or confidence in the esteem of others, is so much of a stewardship granted to us by the Lord and respecting which we should expect to give an account; and if the account would be rendered with joy, we must be faithful even to the risking of our lives in the interests of the Lord's people, the Lord's cause. Let us lay this feature of Esther's experience to heart, that we may draw valuable lessons therefrom, helpful to us in the spiritual way. The suggestion that she had not come to a place of honor and privilege by accident, but that the Lord had overruled in the matter, is one that should appeal to all Israelites indeed. Whatever we have is of the Lord's providence; let us use it faithfully and as wisely as possible for him and his; thus our own blessings and joys will be increased as well as our favor with the Lord.

The queen's answer was that Mordecai, as well as all the people, knew that if she or anyone else should attempt to go into the king's presence uninvited it would mean their death, unless the king chanced to feel favorable to them and extended his golden sceptre. She remarked, also, that evidently the king was not feeling very gracious toward her, because he had not called her into his presence for more than a month. That her fears were not groundless is evident to those acquainted with the history of those times. For instance, it is recorded of this very king that when en route for a war he rested at Olaenae of Phrygia, where he was the guest of Pythias, who entertained him magnificently; but when the latter begged as a favor that of his five sons in the king's army the eldest might be left with him in his old age, the brutal Xerxes in a rage caused that son to be slain in the presence of his father, the body divided into two parts, the one part placed on one side the road and the other on the other side, and the whole army marched between them. Of another Persian king it is related that to show his skill in archery he shot an arrow into the heart of his young cup-bearer, the son of his greatest favorite, Prexaspes. It is related of this same Xerxes that he allowed one of his previous queens to mutilate one of her rivals most horribly. "Her breasts, nose, lips, ears, were cut off and thrown to the dogs, her tongue was torn out by the roots, and thus disfigured she was sent back to her home."

SEEKING DIVINE GUIDANCE

Persuaded that no other course was open than to risk her life in approaching the king, Esther sent word to her uncle and through him to all the Jews of the palace city that they should fast with her for three days, and this, of course, implied prayer. We cannot suppose that they abstained absolutely from food and drink for three days, but that they went on short allowance, avoiding anything that would be specially pleasurable and all luxuries. This prayer and fasting convinces us that not all the Jews who had faith in the Lord had returned to Palestine, that some of this kind were still scattered throughout all Asia. No doubt the exceptional trial of this time thus proved a great blessing and strengthening to the faith of Esther and her uncle and all the Jews.

At the close of the three days the queen, attired in her best royal robes to appear as attractive as possible, approached the king. Thus she used wisdom and sought to cooperate with her prayers for divine guidance and blessing. The king was very gracious to her and extended the golden sceptre, which she touched, and then perceiving that only some urgent matter of request had thus brought her into his presence he inquired what he could do for her, assuring her that it should be done even to the extent of half of his kingdom--the latter expression, however, being doubtless a mere formality indicating great interest.

The queen's plans were evidently all well thought out, although at this time she was only about fifteen years of age. Doubtless the Lord granted the wisdom necessary for the occasion. She did not communicate her request, but rather led on the king's expectancy by inviting him first to come to a banquet which she had arranged in his honor, and to which also his most trusted officer, Haman, was invited. The appointment was kept, and at that banquet the queen again parried the inquiry as to her real desires by asking that the same two should honor her by attending a banquet on the day following also, and this was agreed to. Some of the Lord's dear people of the spiritual Israel are a little inclined to go to extremes and, trusting in the Lord, do nothing to forward the cause they wish to serve. We believe that Esther's course is a good example of propriety. We should both watch and pray, labor and wait, be wise as serpents and harmless as doves. We should do all in our power while trusting to the Lord for the results, assured that he is able to make up all of our deficiencies, but at the same time leaving as little deficiency as possible.

Meantime the Lord worked upon the king from another standpoint, we know not how--divine providence has a thousand ways for its operation. The king passed a sleepless night, and seems to have inferred in some manner that he had been derelict to some obligation--that some one who had done him a favor had not been suitably rewarded. He called for the reading of the court records as to various incidents, and amongst these noted an occasion on which two of his trusted palace servants had conspired to take his life and had been frustrated by the exposure of their plot by Mordecai. No doubt the king was guided to this matter in some way by the Lord's providence. He inquired what recompense had been made to Mordecai, what had been done for him, how had he been rewarded for this faithfulness to the king? Finding that no special reward had been given he called for Haman to offer suggestions.

The latter had been grieving over what he considered Mordecai's insult to him in not bowing to him, and feeling very confident of his influence with the king he had already erected a gallows in the court of his own house, purposing to have Mordecai hanged thereon by the king's decree before another day. He had come to the palace for the very purpose of requesting Mordecai's life when he was inquired for by the king, and asked to suggest what would be suitable honor to be done to a man whom the king desired to honor. Thinking that he was the person to be honored he suggested the king's horse, the king's robe, the king's crown, and one of the king's chief men to lead the horse throughout the city proclaiming in a loud voice that the king was thus honoring the one who rode. To his surprise the king directed him to carry out this program with Mordecai as the honored man, and himself the king's representative leading the horse and proclaiming the king's favor.

R3658 : page 332

The king's word could not be disputed or even questioned, and the matter was carried out in every detail, but Haman, covered with shame and mortification, returned to his own house for consolation from his friends for his wounded pride.

In the afternoon the messenger arrived to escort him to the banquet with the king and the queen. Thither the unhappy man went, little surmising what more there was in store for him. In the midst of the banquet the king again pressed the queen to know the important thing she had to request. Her time had come, and she besought the king for her own life and the life of her people, telling him that their enemies had inveighed against them for their utter destruction. The king, evidently failing to comprehend, asked who was the wicked person who had thus plotted to kill his queen and all her family connections, and she replied, This wicked Haman, who is with us at the banquet board. The king was perturbed in mind and walked from the banquet room into the garden to meditate what course he should pursue.

THE WICKED CAUGHT IN THEIR OWN TRAP

Meantime Haman perceived that everything was going wrong with him, that his life was in jeopardy, and that only the queen's word could spare his life; and so when the king left the apartment Haman made every appeal to the queen for her forgiveness and intercession on his behalf. In his frenzy of fear he forgot the circumstances and surroundings, and was partly stretched upon the couch upon which the queen was reclining at the banquet, when the king re-entered, and noting the situation his wrath knew no bounds. Ascertaining about the gallows, he commanded that Haman should be hanged at once upon the gallows he had prepared for Mordecai. Haman's estates were conferred upon the queen by the royal decree, and then the queen, explaining that Mordecai, who had once saved the king's life, was her uncle, requested the royal interposition to counteract the effects of the previous edict for the extermination of the Jews.

It was well understood that no decree or edict of the Medes and Persians could be altered, amended, withdrawn --once issued it must stand; but the king gave permission to Mordecai to arrange the matter with the wise men of the palace, so that another decree should be issued which would be equally binding, and which would, in some measure if not fully, offset the first decree. This was done by formulating a decree permitting the Jews throughout the entire realm to defend themselves, and to do to all their enemies all that their enemies were permitted by the first decree to do to them. This last decree was similarly sent by messengers, under the king's seal, to all parts of the empire, and as a result, when the fateful day came which was to have meant the extermination of all the Jews, the Jews privileged by the second decree to defend themselves were prepared, armed, and had favor with the magistrates of all the lands, because the second decree was understood to be a measurable offset to the first, and it was known that Mordecai, a Jew, was now the king's chief counsellor, or, as we would say to-day, Secretary of State. The result was the slaying of thousands throughout the realm, not chiefly the Jews but their opponents, their enemies, some eight hundred of the Jews in the palace city being destroyed.

"DO GOOD TO THEM THAT HATE YOU"

We are not to look back to this record of the slaying of enemies as an illustration of what Spiritual Israelites are to do. We as Israelites indeed, begotten of the holy Spirit, are to love our enemies and to do good to those who hate us and despitefully use us and persecute us. We are to bless and injure not. We are to remember that at this time the Lord had not even revealed his own love. He had revealed his justice and his power but not his love, for the Scriptures declare, "Herein was manifested the love of God, in that he gave his only begotten Son," etc. (1 Jno. 4:9)--it was never manifested before. It is this great love which God has manifested, and which he has inculcated upon those who appreciate his love and who have been benefited by it, that appeals to us. We love him because he first loved us, and we love others because, having learned first to love the Lord, we have experienced an enlargement of heart and a broadening of sympathies. And this breadth of sympathy and love, which is a continual growth in the Christian in its relationship to the others, is proportionate to its exercise toward God. He that loveth God loveth also his brother and his neighbor.

The heart of this lesson is respecting divine providence, divine care over the Lord's people. True, God's providence has not been manifested in favor of the Jews for more than 1,800 years, because they have been cast off for a time, rejected from the Lord's favor, their house left desolate because of their rejection of Messiah. We are glad, however, that the Lord through the apostle has made clear to us that this blindness on their part and rejection of them are not to last forever--that in due time their blindness is to be turned away and the good promises of the Lord are still theirs and shall be fulfilled to them. The Apostle assures us that their casting off is merely until the fulness of the Gentiles shall have been brought in to divine favor, until the full number of the elect Church to be selected from the Gentiles shall have been gathered. With the completion of the elect spiritual Israel, the Apostle assures us that divine favor will again return to natural Israel, who are still beloved for the fathers' sake--these now shall obtain mercy through your [the Church's] mercy--through the mercy of the glorified Christ.--Rom. 11:25-32.

When we note the divine providential care over God's typical people it increases our faith and trust as his spiritual children, for with the Apostle we reason that if God so loved us while we were yet sinners as to give his Son for us, much more does he love us now that we are no more sinners, aliens, strangers, foreigners, but consecrated to him and seeking to walk in the footsteps of our Redeemer. Likewise we reason that if God exercised his providential care in the interests of the typical people he is both able and willing to do as much and more for his spiritual Israel--Israelites indeed, in whom there is no guile--those who have entered into covenant relationship with him and are seeking to walk not after the flesh but after the spirit.

Our Golden Text is in accord with this thought, "The Lord preserveth all them that love him." True, he has a sympathetic love for the world which has led him to provide a redemption for all in due time--all the redeemed ones will have a manifestation of divine love and care over their interests--but now, during the Gospel

R3658 : page 333

age, divine blessings are conferred upon those who will constitute the Church, the body of Christ, who love him more than they love houses or lands, parents or children or self. All who can thus affirm to their own hearts their loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and working out for their welfare, in matters temporal and eternal.

===================

R3658 : page 333

GATHERING AND WINNOWING.

--EZRA 8:21-32.--NOVEMBER 12.--

Golden Text:--"The hand of our God is
upon all those for good that seek him."

A PREVIOUS lesson showed us how the rebuilding of the Temple had been delayed for about twenty years, with various discouragements, by the returning exiles from Babylon, but was finally finished, the people being spurred on in their zeal through the prophesying of Haggai and Zechariah. With the completion of the Temple came a lull in the zeal of the people and a corresponding deadness in religious matters for about fifty years. We must sympathize with the struggles of those poor people against the unfavorable conditions surrounding them. Their city wall was still unbuilt, they were exposed to the malevolence of their neighbors, who hated the Jews, largely because of their refusal to mingle with the Samaritans, a thing which the former were not permitted to do according to the law of Moses.

Added to this unfriendly relationship to their nearest neighbor was the fact that they were continually subject to trouble, loss of life and loss of property from marauding bands. They did not connect these losses and disadvantages properly in their minds, nor see that, rightly received, all these matters would have been working together for good to them, and that anything which would not have been for their welfare the Lord would have hindered. Instead they grew careless and indifferent to religious matters, losing considerably the zeal which first brought them from Babylon. Indeed many of them concluded that they would affiliate more with the Gentiles round about them, thus setting at naught the divine counsel--would seek worldly alliances for themselves and their children. As a result, with many of them religion reached a very low plane--their law was disesteemed and disobeyed.

God, however, still had his eye upon the nation which he had chosen, and which, according to divine purpose, must be sifted yet kept together until the coming of Messiah and the establishment through him of Spiritual Israel. In harmony with this we find that at this time the Lord stirred up the love and zeal of others residing in Babylon, chiefly the children of some who

R3659 : page 333

had declined to participate in the first return under Zerubbabel or were too young to go or to exercise their own volitions at that time. It was nearly seventy-five years after the return of the first company of about 50,000 under the decree of Cyrus that Ezra, a young man filled with religious zeal, became the leader of a company of the Jews still residing in Babylon, and went up with them to inspire and revive those who had first returned and their children and grandchildren meantime born in Palestine. Our lesson relates to the return of this second company.

THE KING'S ASSISTANCE

Xerxes, the Persian king who took Esther to be his queen, and who exalted Mordecai, her uncle, to be chief minister of state in the Persian empire, had been murdered by a palace conspiracy, and his son Artaxerxes was the reigning monarch at the time Ezra undertook the expedition in question. Three things were necessary for the success of the project: First, the king's promise or decree; secondly, money not only for the expenses of the expedition but also to properly forward the work at Jerusalem and encourage those who had become discouraged there; thirdly, the interest of the Jews required to be aroused so that a sufficient number of volunteers might be found. The king furnished the money and gave the necessary authority. This might seem remarkable did we not remember that in the Lord's providence his acquaintance at his father's court as a boy would more or less associate him with Mordecai and other Jews prominent in the empire and inspire him also with a respect for the God of the Jews.

Ezra belonged to the priestly family and evidently was very sincere, not only inspiring the king with confidence in the project but also enlisting the sympathy and cooperation of many of his fellow countrymen to the number of about 1,700--probably including the families of some of them. These were volunteers--no one had a right to insist upon their going. Some may have gone with more or less of a spirit of adventure, but doubtless having knowledge of conditions at Jerusalem the majority were thoroughly enthused with a religious ardor for God and for his law. Knowing what we do through the records of Ezra's thorough-going character, teaching, practices, we may be sure that no other class would be attracted to the standard raised by him in this expedition. An illustration of his spirit is furnished in the first verse of our lesson.

A certain point for the assembling of those who would return with him had been established at the river Ahava. The first condition enjoined on the assembly was a day of fasting, and we may be sure also a day of prayer to the Lord for his blessing upon the expedition--"That we might humble ourselves before our God and seek of him a straight way for us and for our little ones and for all our substance." It was a great undertaking in those days to set out upon a journey of over eight hundred miles and requiring slow travel, made necessary by the presence of women and children in the company and the absence of vehicles. The journey required about four months' time. True, there was a shorter road through the desert, but that would have been much more unfavorable in every way, and extra hazardous on account of the Bedouin tribes of the desert, who would have sought to take from them the treasures of gold and silver which they took along and which are estimated at between two and three million dollars in our money, but really equivalent to much more than this when measured by the standard of the value of labor now as compared with then.

R3659 : page 334

SPIRITUAL ISRAEL'S TESTINGS

Seeking to apply this lesson to spiritual Israel, we see during this Gospel age somewhat similar siftings and tests of the Lord's people. We find to-day that some of the children of the most devout reformers have lapsed into measurable indifference respecting the holy things of the Lord and his law, and are disposed, like the Israelites of the first return, to not only fellowship the world but to amalgamate with it in customs, in habits, in social functions. The spirit of separateness and consecration which enthused their forefathers is dying out, leading to a mixed or Churchianity condition not at all pleasing to the Lord and calling for reformation. On the other hand we see spiritual Israelites coming forward from Babylon with great zeal for the Lord and his cause, and if perhaps we wonder, we find a solution of the matter to be that some of these inherited a blessing from their parents, and we remember the word of the Lord that he would show mercy and favor to many generations of them that love and reverence him.

Ezra seems to have been led to the announcement of the fast by a realization of his own weakness and of the dangers which would beset the Israelites on the journey. Relying upon the Lord's promises given to natural Israel, that they would be blessed in temporal things while obedient to the divine precepts, he had almost boasted of this matter to the king Artaxerxes, saying, "The hand of our God is upon all them that seek him for good, but his power and his wrath are against all them that forsake him." It had been on the strength of this faith and this testimony that the royal decree had gone forth and the moneys had been subscribed, and Ezra felt that now to ask the king for a troop of soldiers for the protection of himself and his associates would have implied at least their doubt of the favor of God toward them or of his ability to protect them.

Realizing the perils of the situation and the danger from enemies, and that he was responsible in great measure for the lives of those who would be under his direction, and that under the circumstances he could not ask for soldiers, Ezra felt all the more the necessity for going before the Lord in prayer and with fasting, and hence the fast was enjoined upon all the people. We cannot doubt this did them good, tending to direct their hearts to the Lord as the great Captain of their Salvation, awakening in them the thought that the whole expedition was based upon faith in the Lord and in his promises as respects the future and the present life.

FASTINGS OF SPIRITUAL ISRAELITES

That there is an advantage in fasting and prayer to the spiritual Israelite is beyond question. Our case is not exactly that of the Israelites under Ezra, and yet there is some similarity. We are not guaranteed earthly blessings or earthly protection against earthly adversaries. As spiritual Israelites, however, we have a still higher guarantee, for in our estimation our spiritual interests as new creatures are higher and grander than all of our earthly interests, beyond comparison. We have the guarantee that, whatever shall befall us, the Lord is able and willing to overrule it for good if we trust in him. It is in proportion as this gracious promise of the Lord fails to be appreciated by us that we look to the world for protection. The very experience of realizing danger and feeling timidity may prove indeed a superior blessing to us if it will but lead us nearer to the Lord--through fasting and prayer.

Fasting, as we have seen heretofore, signifies self-denial. The thought is not the weakening of the body by absolute abstention from food, but rather a disciplining of the body by abstaining from delicacies, relishes, etc. No doubt such fastings are profitable to us in other ways than one. They not only relieve the physical system of over pressure, but with many tend to clarify the mind and make it more acute, more spiritually inclined. We all recognize this as a fact whether we can explain the philosophy of it or not. To all believers, especially to all starting upon a course of consecration, of self-devotion to the Lord and to his cause, we commend fasting in reasonable and proper ways, the denying to one's self the gratification of natural passions, and in general the living moderately, abstemiously, using this world and its comforts and blessings as not abusing them--the using of them in so far and in such a manner as will be to the highest advantage as new creatures in Christ. With the consecrated Christian this is not only the incident of a day but the course of a life. His every day is a fast day, a day of self-denial as respects any and everything sinful, and as respects any and everything that would not inure to the spiritual advantage of himself or others.

CONTINUOUS BAPTISM AND FASTING

Our fasting is like our baptism--it has a definite point of beginning and a definite point of ending. It begins with our baptism even unto death and it ends in death. These self-deniers, these fasters, are the self-sacrificers, the overcomers of the world, to whom the Lord has promised his special blessing of spiritual favors, peace, joy and all the fruits and graces of the Spirit in the present time, and by and by the everlasting blessedness of fellowship with himself in all the joys and perfections and completeness of the Kingdom condition--glory, honor and immortality.

Ezra says, "So we fasted and besought our God for this: and he was entreated of us." This verse could be applied in full measure to the spiritual Israelites who, under the lead of the great High Priest of our profession, are travelling to the New Jerusalem. Their fasting and prayers to the Lord for protection and help along the narrow way and for success to the journey's end are heard, and the Lord assures us in advance that all such petitions are granted. It is our Father's good pleasure to give the holy Spirit to those who ask, and to make all things work together for their good, and to bring them under the leading of the great Chief Shepherd and ultimately to the Kingdom. In other words, "He is faithful who has called us, who also will do it." (1 Thess. 5:24) --he will do all he has promised to do, exceedingly more abundantly than we could have asked of him or expected. The whole matter is with us: if our consecration is based upon faith in the redemptive work of our Lord, if it is a full and complete consecration, and if we live it out day by day, the results will be all and more than we ever expected.

"LET EVERYTHING BE DONE DECENTLY AND IN ORDER."

Our lesson shows that Ezra divided the wealth contributed by the Jews throughout Babylonia and Persia and by the king amongst twelve prominent men of the Levitical tribe, strict count being kept of what

each received and he being held responsible for the delivery of that amount to the properly constituted representatives of the Jews at Jerusalem. Thus our Lord, who is the Captain of our journey and who is bringing us to the heavenly Kingdom, gives to every one of his followers pounds and talents for which they must ultimately give account.

In verse 28 Ezra said to these twelve men, "Ye are holy unto the Lord and the vessels are holy, and the gold and silver are a freewill offering unto God, the God of your fathers. Watch ye and keep them, until ye weigh them before the chief of the priests and the Levites and the princes of the fathers' houses of Israel at Jerusalem in the chambers of the house of the Lord." The chambers of the Temple were the little rooms of the court, separate from the Temple yet connected therewith. In these the officiating priests lived, and in them were stored the treasures belonging to the Temple and its service; they were, therefore, the safety deposit vaults of that time for the Lord's treasury.

We can see the responsibility that rested upon those men, yet still greater responsibility rests upon us who have received of the Lord's spiritual gifts and treasures, his great Truth. If it was required of those men handling earthly treasures that they should be faithful and watchful, diligent, much more may this be reasonably required of us--"A charge to keep I have, a God to glorify." All of these lessons should come to us as fresh reminders of our responsibility, not for our discouragement, but reversely to make us more watchful, more careful, more zealous, more appreciative of the riches of God's grace committed to us. Those of old time were to hide their treasure, but we are commanded to show ours on every occasion--"Let your light so shine before men, that they seeing your good works may glorify your Father who is in heaven." The more we let our light shine, the brighter it will shine; the more we use and display the riches of God's grace entrusted to us, the more valuable will be our treasure and the more safe we will be, for it is a treasure which our enemies will not really covet, and our faithfulness in acknowledging the Lord in all our ways will assure us of his protection and care.

AT THE JOURNEY'S END

Ezra and his company, after a four months' journey, arrived safe at Jerusalem, the Lord having indeed kept them and delivered them from the marauding bands of enemies on the journey. Then it was that Ezra's real work began. He found matters at Jerusalem and throughout Judea in a much worse condition than he had anticipated, and was used of the Lord in instituting a very radical national reformation which proved a great blessing to the people, though it sifted out some of their number.

Ezra magnified the Law, showing the people how the calamities that had befallen them as a nation were all foretold in the Law and were all the result of a failure to keep that Law, and the proper course now was not only to rebuild the Temple, as they had done, but to go back to the Law and seek to keep it inviolate to the best of their ability. He pointed to the fact that they had made unlawful unions with the tribes and nationalities surrounding them, and that the only course remaining was to separate themselves from all heathen people. This involved special trouble and trial in cases where Jews had married heathen wives, and Ezra's course would be roundly denounced by the entire civilized world to-day; but evidently he did the proper thing at the proper time in God's estimation, and was the divine instrument in sharply separating between the Jews and other peoples. This spirit has persisted amongst the Jews ever since, and the effect has been what the Lord desired, the keeping of that nation and people comparatively separate and distinct from all others. True, it wrought great hardship upon the wives who were put away and the children who were thus alienated, though much the same course is to-day prescribed by law against the Mormons, and the wives of plural marriages and bigamists.

A lesson for spiritual Israelites may be found herein, though not according to the exact letter of Ezra's teaching. The spiritual Israelite is directed by the Captain of our Salvation, through the Apostle Paul as his mouthpiece, to be not unequally yoked together with unbelievers in marriage, and to have as little as possible to do with the world in general. Nevertheless the spiritual Israelite is enjoined that if the unbelieving husband or wife remain and it be possible to live together in unity even under trying circumstances, they should do it; but if the unbelieving one depart, let him depart, consider it to be of the Lord's providence that the Israelite should be free from a vexatious alliance, though he would not be free to remarry.

"HOW LOVE I THY LAW!"

The call of Ezra's teaching, enforced by the word of the Lord through the Law upon the Israelites who had gotten into worldly conditions and alliances, must have been very similar to the proclamation of Present Truth to-day amongst Protestants. After having come out of Babylon to the extent of leaving Roman Catholicism, they have become involved with the world in a system which may very properly be termed Babylonish--Churchianity. The Lord's people have entered worldly alliances through worldly sects and parties, contrary to the divine injunction and the spirit of the divine law, which commands us to be subject in religious matters to the Lord and to him alone. These misalliances with the daughters of Rome are so general in our day that only the Israelites indeed will have the spiritual ears to hear the message or the spiritual courage to break off the improper union, to stand out separate from all earthly alliances as the people of God, recognizing one Head of the one Church whose names are written in heaven--recognizing as brethren all who are united to that one Head, and repudiating all false bodies of Christ (churches) as well as the false heads to which they are united.

This is the particular trial apparently of our day. The voice of the Lord is being sounded forth in every quarter of Christendom, saying, "Babylon is fallen, is fallen, Come out of her, my people, that ye partake not of her sins and receive not of her plagues." The churchianity of Protestantism is but a transplanting of the spirit of Babylon to new ground, and brings into bondage all those who will associate with these sects and parties; and all who would be in full accord with the Lord and have his fullest blessing must be faithful to his message and stand firm and loyal to him at any cost. To such and such alone the message of the Lord is now going forth, proving a glorious blessing and uplift, bringing them nearer to the Lord and into closer fellowship with those who are truly his and most completely under the blessings and provisions which he has made for his faithful.

====================

SEMI-MONTHLY.
VOL. XXVI. NOVEMBER 15, 1905. No. 22

CONTENTS.

Views from the Watch Tower........................339
  A Bishop's Gloomy Survey......................339
  Socialists in Germany Very Bold...............340
The Glasgow Convention............................341
In the Garden of the Lord (Poem)..................342
Effectual Fervent Prayer..........................342
  Answers Long Delayed..........................343
  "Beloved for the Fathers' Sake"...............344
  Praying to the Point..........................345

Abstinence for the Good of Others.................346
The Law Governing Saints......................347
Parallel Questions Today......................348
Paul's Personal Example.......................349
Concerning One-Day Conventions....................350
Interesting Questions Answered....................350

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

"Blessed are ye when they shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

"See that ye render not evil for evil, nor cursing for cursing, but, contrariwise, do good to them that hate you and pray for those who despitefully use and persecute you."

TOWER READERS--DAWN READERS

Frequently we read of DAWN readers, and believers, too, who do not subscribe for the WATCH TOWER--especially when we urge them to let us have their names on our list--either for the price or on credit, or free if they cannot afford to pay. Experience shows that the regular visits of the TOWER would prove a blessing to them; and we urge all who regard the matter thus to come to the supper which the Lord thus provides.

But we are still more astonished to learn occasionally that some on the WATCH TOWER lists have never read the six volumes of MILLENNIAL DAWN. They can never rightly appreciate a single article in the TOWER until they have studied the orderly presentation of the Divine plan set forth in the DAWNS. Any who desire to read the DAWNS, but feel that they cannot afford to purchase them even at the cost price, are welcome to have them free, one copy at a time, upon promise to read them. The entire set of six volumes costs little more than is ordinarily charged for one volume of any religious work--even the most unscriptural and nonsensical, such as "Science and Health."

Do not starve your souls while good food is so easily and cheaply obtainable--for a one-cent postal card.

HEAVENLY MANNA FOR GIFTS.

One Colporteur has made the experiment of going over territory already worked for DAWNS with the Heavenly Manna. He was quite successful. One customer bought a leather-bound copy ($1.00) for personal use, and three in cloth binding (35c each) for birthday gifts. The suggestion is an excellent one. The very best Christian people desire something of the kind--a Scripture and a comment for every day in the year for consideration at the breakfast-table and for comfort and help for every day. Do you know of a better or a more useful Christmas token for anyone? Wholesale rates to TOWER subscribers, cloth, 20c; leather, 60c--postpaid.

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

FREE SAMPLES OF TOWERS, TRACTS, ETC.

We are always pleased to send to those who promise to carefully circulate them, not only TOWERS and tracts in the English, but also in the German, French, Swedish, Danish and Italian languages. In ordering please specify your opportunities for using these and the quantities you desire.

HYMN BOOKS DELAYED.

As we have in preparation an edition of our Hymn Book with the music score, we have allowed the old edition to run out. We will not reprint it unless a demand should be found. All orders for the "P. & H. of D." are being held over to be filled out of the new edition, which we hope to have early in the new year.

OLD THEOLOGY QUART'LY
--FOR THE--
PROMOTION OF CHRISTIAN KNOWLEDGE.
PUBLISHED BY THE
WATCH TOWER BIBLE & TRACT SOC'Y

SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3D.) PER YEAR--48 PAGES

NO. 15. REPLY TO INGERSOLL.
NO. 37. HOW READEST THOU?
NO. 38. HOPE OF IMMORTALITY.
NO. 40. WHAT IS THE SOUL?
NO. 41. MUST WE ABANDON HOPE OF A GOLDEN AGE?
NO. 44. GATHERING THE LORD'S JEWELS.
NO. 49. WHICH IS THE TRUE GOSPEL?
NO. 52. OUR LORD'S RETURN.
NO. 53. THE WAGES OF SIN.
NO. 54. A DARK CLOUD AND ITS SILVER LINING.
NO. 57. CALAMITIES--WHY GOD PERMITS THEM.
NO. 58. PURGATORY.
NO. 59. THE WORLD'S HOPE.
NO. 60. BRINGING BACK THE KING.
NO. 61. PROTESTANTS, AWAKE!
NO. 62. WHY EVIL WAS PERMITTED.
NO. 63. CHRIST'S DEATH: ONE OPPORTUNITY FOR EVERY MAN.
NO. 64. CRITICISMS OF MILLENNIAL HOPES AND PROSPECTS EXAMINED.
NO. 66. DO YOU KNOW?
NO. 68. INCREASING INFLUENCE OF SPIRITISM.
NO. 69. STUDY TO BE APPROVED. CHRISTENDOM IN GRAVE DANGER. REFRAIN FROM WEEPING. HOPE FOR THE NON-ELECT.
NO. 70. CHEERFUL CHRISTIANS. DIVINE PREDESTINATION.

Nos. 40, 53, 60 and 66 can be had in Swedish.
Nos. 53, 54 and 66 can be had in Dano-Norwegian.
Nos. 38, 40, 49, 53, 59, 60, 61, 62 and 66 can be had in German.
Nos. 59 and 66 can be had in French.
No. 66 can be had in Hollandish and Greek.

BOOKLETS

THE WONDERFUL STORY, "THE OLD, OLD STORY." Illustrated.--60 pp.
WHAT SAY THE SCRIPTURES ABOUT HELL?--88 pages. Also in German and Swedish.

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?--128 pages. Also in German.
TABERNACLE SHADOWS OF BETTER SACRIFICES. Ill.--130 pp. Also in German and Swedish.
Extra Copies of the above booklets are supplied to subscribers at 10c (5d.) each, or 50c (2/6) per dozen.
THY WORD IS TRUTH. A REPLY TO INGERSOLL. 48 pp.
THE BIBLE VS. THE EVOLUTION THEORY. 48 pp. Also in German.
THE PAROUSIA OF OUR LORD. 78 pp. Also in Swedish.
EPISTLE TO THE HEBREWS. Illustrated.--64 pp. In Yiddish, only.
Extra copies of the above booklets are supplied at 5c (2-1/2d.) each, 25c (1/3) per dozen.

===================

R3660 : page 339

VIEWS FROM THE WATCH TOWER.

A BISHOP'S GLOOMY SURVEY.

"THE growth of divorces and suicides, the trying controversy with regard to the education question, and many other things, had made many people anxious as to the future of the country, not to speak of the Church."

This pessimistic utterance was made at a conference of clergy and church workers at Blandford by the Bishop of Salisbury, who added that there had been revealed to them the terrible fact that a great many were giving up public worship, and that a large proportion of the people of England paid little attention to religion at all.

* * *

The press states that when at the last convention of the "Young People's Society of Christian Endeavor" at Baltimore, the reports were read, showing the great growth of the Society in recent years, a delegate caused consternation by inquiring, Why every form of evil seems to be growing proportionately more rapidly. The same question would apply to nearly all the reports of Babylon's expansion and federations.

The trouble seems to be that it is not the right kind of religion that is being promulgated and "compassing sea and land." The fear of a hell of torment has for so long been the basis of all religious effort that now, when sensible people can no longer swallow it, and when it is no longer preached in intelligent communities, there is little left as a basis for Christian life.

The public in general are ignorant of the faith and hopes set forth by the Bible; they are but "babes," and the majority not even regenerated at all. When they discard

R3661 : page 339

hell torments it often means a repudiation of everything taught in the Bible which they have been misled into believing is the authority for hell, purgatory and all such errors.

The thing necessary, and at once, is to show that the eternal-torment theory, as well as purgatory, the Mass, etc., are perversions of the Bible's teachings, invented during the dark ages, by the very people who invented all the atrocious and diabolical tortures and persecutions of that time.

And next the people need to know what is meant by the Kingdom of Heaven everywhere referred to in the Scriptures. They need to know of the present selection of the kings and priests for that Kingdom; and that it is to be set up in power and great glory at Christ's second advent; and that its mission will be the conversion of the world under the guide of its super-human rulers and instructors; --that thus in God's "due time" a knowledge of divine goodness and mercy in Christ may reach "every creature" and be made available to all.

Note in this connection the following evidence of dense ignorance on the latter point clipped from the Pittsburgh Dispatch:

"JOHN THE BAPTIST'S TEACHINGS OBSOLETE TODAY"

"Over 700 people assembled at the East Liberty Presbyterian Church yesterday morning listening to an interesting sermon delivered by Rev. Dr. Ford C. Ottman of Stamford, Conn. He took for his text Matt. 24:14, 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' He spoke in part as follows:

"'It has been 1900 years since Jesus spoke these words still millions of people are living in heathenism and are liable to stay there if the present rate of progress is taken into account. If the gospel now proclaimed by Evangelical preachers is the same as the gospel of the kingdom to which Jesus refers, then it will be impossible to say anything definite about the coming of the end. It can be shown, however, that the text has a precise application that differentiates it altogether from the message committed to the Apostle Paul.

"'Christ is the Messiah, according to the official title. Isaiah said: "Unto us a child is born," and he did not mean any Gentile outside, but he meant a Jew. The

R3661 : page 340

promise given in Isaiah, that Jesus will occupy the throne of David, will never be kept, and the gospel of John the Baptist, "Repent ye, for the kingdom of heaven is at hand," is out of date. All I can preach to you is the salvation of Christ and not the Old Testament teachings.
The gospel of the Kingdom is not the salvation that ought

to be taught today.'"

* * *

Poor man! He hesitates to rail at the Savior directly, and therefore, after quoting Jesus' words, he denounced them as misleading teachings of John the Baptist, and apparently his 700 auditors assented and considered this an "interesting" gospel sermon. How blind and deaf to the true gospel of the Kingdom!

The speaker evidently saw that the gospel of the Kingdom was what had for centuries been the "hope of Israel." He infers that it failed with fleshly Israel and has since failed with spiritual Israel. He lacks the "key" of the divine plan, viz., that God is now selecting or electing the Kingdom class--the "overcomers" who shall inherit all things and sit in the throne of their Lord. And that as soon as the elect shall be all complete--having made their calling and election sure through obedience in sacrifice--then "changed," glorified with Christ, they with him shall live and reign the thousand years foretold; --binding Satan, subduing all things contrary to God and his law, and blessing and uplifting the willingly obedient of mankind--unto life everlasting as men.

But how was the Kingdom "at hand" eighteen centuries ago, yet not established even now?

We reply: According to the divine program the Kingdom was first offered to the natural seed of Abraham, so that had there been enough of that people "Israelites indeed"--enough to have filled the foreordained number --the invitation to joint-heirship would never have come to us Gentiles. Then there would have been no Gospel age--the Millennial Kingdom would have been established directly, as it is about to be established now because the full number of the elect is almost completed.

SOCIALISTS IN GERMANY VERY BOLD

When Germany granted universal suffrage to her people she sought to safeguard her established laws and usages by granting extra votes to officials, property holders, etc. Yet with all this precaution against Socialism the latter has been steadily growing. The government sees this, and anticipating that at the elections of next year the Socialists may be able to control their Congress, the "Reichstag," proposes some restriction of the present voting privileges of the masses (or their total abolition) to prevent a Socialist control.

The tone of the German Socialists for the past three years has been growing more and more mild as, under the guidance of Herr Bebel and others, they have hoped to gain their ends by peaceable means--through the ballot. Now, however, the bare suggestion of a loss of the ballot power arouses them to anger as they perceive that it would mean the extinguishment of their hopes. They are now planning for a universal strike, to be called in the event of any attempt being made to deprive them of their share in the government. This is the key to the telegram which we reprint below from the columns of the Detroit News.

It is not difficult to see that this means serious trouble. The Emperor and nobility of Germany, imbued from infancy with the thought that they are God's elect favorites, and that even criticism of their doings is rebellion against God, will not turn over Germany to Socialism without a bitter struggle which must in the end spell Anarchy.

This illustrates what we mean when we say that Socialism is impossible in this land. We do not claim that it has no good and just proposals (as well as some bad and unjust ones). What we do emphasize is that Socialists totally delude themselves in thinking that their full program could ever be carried into general effect. They seem to think that the wealthy would permit them to vote Socialism into effect, and that all they need do is to get the public to vote their way and then legislate the rich out of their "vested rights." Not so. Watch Germany, and note that the wealthy and influential would resist to the point of anarchy.

The thought we continually seek to enforce is that the great Millennial Kingdom is nigh, at our door, and that it is the world's only hope; that the Bible points out that the world in its selfishness is about to wreck present institutions in anarchy within the next ten years. And that God's people should hold aloof from both sides of the struggle, and seek peace and righteousness, and love and pursue these while looking with the undimmed eye of faith to the glorious blessings of Christ's Kingdom, which will be established without their swords or guns by our Immanuel.

The article referred to follows:--

"HERR BEBEL URGES STRIKE."

"JENA, Duchy of Saxe-Weimar.--Herr Bebel, leader of the Socialist party in the reichstag, had one of his great days in the convention of the national social democratic party today, and again showed his mastery over the members of the party. The day was devoted to a hot debate over the lengthy resolutions proposed by Herr Bebel in favor of a general strike of the working classes for political effect under given circumstances.

"Herr Bebel said he saw impending danger in the abolition of universal suffrage in the case of the election of members of the reichstag, and the aim of his resolutions was to meet such a situation with a strike en masse. He spoke during the entire forenoon, beginning at nine o'clock and holding the delegates and a great attendance of spectators spellbound until a recess was taken for lunch, receiving an enthusiastic demonstration at the close of his address. The sentiment in the address that called for the greatest enthusiasm was: 'We would deserve to be devoured of dogs if we were unwilling to endure hunger for several weeks in behalf of human rights.'

R3661 : page 341

"The discussion at the afternoon session brought out sharp opposition to Herr Bebel's resolutions from leaders of the labor unions and from several important socialist members of the reichstag, who regretted what they called 'a relapse into revolutionism,' as it was calculated to strengthen that element in German politics which advocated ruthless methods in dealing with the laboring classes.

"Herr Rosa of Luxemburg, who is famous in the party for his vitriolic eloquence, made the speech of the afternoon. He said it would be a shame if the social democracy should have any anxiety about 'disenthralling the proletarian masses in the glorious year of the Russian revolution.'

"Herr Bebel, in summing up the debate, said he had attended every socialist convention that had been held, but never had he heard such a threatening tone as that used during the present convention. The speeches, he said, were ghastly with talk of blood and revolution.

"Only 14 votes were cast against Herr Bebel's resolutions to strike."

====================

R3662 : page 341

THE GLASGOW CONVENTION.

DEAR BROTHER RUSSELL:--

There seemed to be a general expectation that this Convention would, in one respect, at least, be like all its predecessors. So far each Convention has been better than those before it, and the one just past has conformed to the rule. Former occasions have been sweet and precious as we have met to talk over the good things the Lord is providing, but as we approach the end of the journey, with a wider experience of the love of God, and a clearer understanding of the great call with which we are favored, the joy deepens and the fellowship becomes more and more a foretaste of the good to come. It is only a few short years since the first of this series of meetings was held in Glasgow: then there was a small company in a small room. The Truth was hardly known in the city, but the few upon whom it had laid hold, whose hearts were touched, worked hard in the use of their opportunities, and some of the results were apparent as the Glasgow brethren made their visitors welcome. The number of those needing sleeping accommodation was about 180, and of these 140 or more were placed with the home brethren. The average attendance at the meetings would be about 400 while the largest meeting was said to about double that number.

The chief topics of the talks that were given by the brethren who addressed the meetings may be said to be the "Kingdom of Heaven." Much was said about its constitution, the time of establishment, our present responsibility towards its interests, and, last but not least, how we must prepare ourselves for a place in the Kingdom. One brother urged that as the Kingdom is to be given to the "saints," only those who charge themselves with its present interests will be proved worthy of a place in it. To each comes responsibility, and all can do something. Our Master did not say, "Stir yourselves for great work in the time of harvest." Instead he left us the responsibility of the harvest work by saying, "Pray ye the Lord of the harvest to send laborers into the vineyard." If all may not enter upon active work at least all can pray, and thus prove the interest is there.

The brethren appreciated having Brother McPhail at the Convention, and all appreciated your kind thought in prolonging his stay for it. The friends had learned to love him, and to esteem his ministry, and were glad to have the opportunity of seeing and hearing him again before his departure for the States. The loving harmony of the meetings and the peaceful and happy looks of the brethren made a great impression upon some who attended. We hope they will seek and find the same peace in the one Lord. We heard of many weak ones who were confirmed in "this way," and we know of one dear brother who came with troubled heart, and lost his troubles in consecration to the Lord. May he ever find the rest of the people of God.

On Sunday there were thirty-three brothers and sisters immersed, in this manner showing their consecration. One was an elderly brother who for a time refused to listen, but who now rejoices in the Truth. Another was a dear lad of 16 years, one of three brothers who attend the Glasgow meeting. We trust for these, as we do for all, that the Lord's grace may comfort and strengthen them all the way, whether longer or shorter. The elder brother just spoken of told us of an unusual experience. He was at the railway station in a pondering mood, for he wanted some DAWNS and had come to the end of his immediate resources. Standing wondering whether or not he should ask a sister for some books on credit, he was accosted by a man with whom he had a slight acquaintance but with whom he had not spoken for ten months or more. "How are you for money just now?" said the friend. "Well, I'm not exactly 'flush,'" was the reply. Without further words L.5 was placed in the brother's hands with the remark that nothing was wished back, and the friend immediately boarded an outgoing train. The brother at once went away to get the books he wanted for his friends, paid for them and left some change for the Tract Fund.

Many of the friends went away on the Monday night, but before the Convention proper was closed a message of love was sent to yourself. It is probable that you will get this from one of the local brethren, but in any case the message will not spoil by being sent twice. The message is Philemon 6,7, and Hebrews 13:20,21, and it was with heartfelt love that the brethren testified to this. Some stayed until Tuesday night, when the final meeting was held, and at which a good number were present. Many who had come long distances went away by the late night trains. A good number went to the stations to see them

R3662 : page 342

away, and it was good to see the laughing joy, even though there were wet eyes. On the Tuesday morning about forty brethren said a final good-bye to Brother McPhail, and wished him "God-speed," and also a quick return, if that should be the Lord's will. But we all want to see you again, dear brother. Come soon!

With much love in the Lord, I am, as ever, your brother in Him, J. HEMERY.

R3665 : page 342

IN THE GARDEN OF THE LORD.

Last night I dreamed the Master came to me and gently said,
"Beloved, lay thy cross aside and come with me awhile,
For I would have thee rest within the garden of the Lord."
And then he took my trembling hand and led me through the
gloom
Until we came to where a massive gateway barred our path.
The gates were closed, but opened at the Master's sweet command.
We entered, and the shadows fled before his radiant smile.
Oh, vision rapturous, can words be found to tell how fair!
Ten thousand roses beckoned with Love's crimson hue, and round
About our feet the violets nestled in their purple grief.
A passion flower, sad symbol of his dying agony,
Entwined itself with orchids rare, fair children of the air;
While velvet pansies, clothed in royalty, together grew
With lovely, clinging, pink and white sweet-peas, and close beside
The lilies of the valley bent in sweet humility;
And everywhere the tender grass--a carpet soft and cool.

And often as we passed, the Master's hand with loving touch
Did rest upon some drooping flower, and lo! at once it seemed
Refreshed. At last we came to where a stately lily stood,
Its snowy crown uplifted like a chime of silver bells,
Whose swaying filled the garden with a fragrance sweet and rare.
We closer drew, and then I saw, alas! how here and there
A petal fair was torn and brown, as though by some rude wind
Or scorching heat. I wondered greatly at the sight, then turned,
The question on my lips,--when suddenly there rose a storm
So fierce that every flower in the garden bent its head;
And then a shower of flaming arrows, hurled by shadowy forms
Outside the garden's ivy-covered walls, rained down upon

The lilies, while I clung in terror to my Heavenly Guide.
A moment only did the storm prevail, and then I heard
The Master's "Peace, be still!" The tempest ceased and there
was calm,
The wondrous light grew dim, the garden vanished,--and I woke.

The Master had not spoken thus, and yet I seemed to know
The fair dream-garden was a picture of his "little ones,"
(He neither sleeps nor slumbers in his watch-care over these).
And then the thought,--if in this garden I might choose my place,
Would I be like the rose? Ah, no! lest in my passionate zeal
To show by works my heart of love, I should forget the thorns,
Dear Lord, and wound thy loving hand! Ah, then, perhaps I would
The lily be, and sound thy blessed Truth o'er land and sea
In clear-toned eloquence. Ah! no, I might not bear the storms
That beat upon the one whose head thou hast uplifted far
Above his fellows,--and a shining mark for Satan's darts!
And thus I thought on each and all that garden's lovely ones,
Then cried, "My blessed Lord, if I might choose, oh, let me be
The tender grass, that I may rest and soothe thy weariness,--
A lowly place, safe sheltered from the wind and fiery dart,--
What rapture this--to lay down life itself beneath thy feet."
--G. W. Seibert, Sept. 30th, 1905.

===================

R3662 : page 342

EFFECTUAL FERVENT PRAYER.

--NEHEMIAH 1:1-11.--NOVEMBER 19.--

Golden Text:--"The effectual fervent prayer of a righteous man availeth much."--Jas. 5:16.

NEHEMIAH was a young Jew of one of the prominent families of the Babylonian captivity. He occupied a confidential position with Artaxerxes, the Persian king, somewhat similar to the office held by Mordecai under King Xerxes (Ahasuerus), the father of Artaxerxes. His official title, "cupbearer," does not give the proper conception of the dignity of his position. In those days kings needed to be continually guarded against poisons, which could be easily mingled without detection with their liquid refreshments. Consequently the cupbearer was one whose loyalty was esteemed irreproachable, and his duties afforded him privileges and opportunities for intimate intercourse with the king more than others. They became confidants of royalty and court advisers, really occupying the position of Minister of State.

Though possessed of wealth and enjoying the king's favor, and in every way advantaged so far as this world's affairs were concerned, Nehemiah's heart was not surfeited with his earthly blessings and privileges, comforts and advantages. His brother had been amongst those who went up to Jerusalem with Ezra, as narrated in our last lesson. That expedition had been partially successful and partly a failure. Ezra had heroically drawn the line of demarcation between Jews and others. The walls of the city had been repaired in a fashion, but their enemies had been angered by what they no doubt considered the arrogancy of the Jews in considering themselves separate and distinct from other peoples, refusing to intermarry with them. The sending back to their homes of all foreign wives under Ezra's direction capped the climax of what they considered to be injury done to them. These enemies had spitefully attacked the city, broken its walls and burned its gates, and the people of Jerusalem, comparatively few in number, weary and exhausted, had not the energy to rebuild and repair. Moreover, they feared to do so lest their enemies would deal harshly with them.

It was through his brother, who returned, that Nehemiah gained information respecting the deplorable condition of affairs at Jerusalem. The news made him heartsick, for he not only had the usual patriotism, but, as a Jew and as a believer in the divine threatenings and promises, he had an intensity of love for the land of promise, a burning desire to lend his assistance in every manner for the recovery of the Lord's people and their re-establishment in power as the Lord had promised.

IMPORTUNITY IN PRAYER.

Our lesson relates chiefly to Nehemiah's prayer to the Lord after he had heard of the conditions in Judea--his prayer for the Lord's blessing and assistance, to the intent that the good promises of the Lord respecting his holy city and land might be fulfilled. Nehemiah does not give us the words of all his prayers, for we learn from other parts of the narrative that he prayed after this manner for four months before he began to have an answer. What we read, therefore, is supposed to be

R3662 : page 343

a general outline of the sentiments which he expressed in various forms at different times, praying without ceasing during those four months. Of course during all this time he attended to his duties, but this prayer was always in his heart, the sentiment of his mind, and more or less associated with all his thoughts and plans and arrangements.

So it should be with all of the Lord's people of spiritual Israel. The things which we have only a slight desire for we may mention once or twice at the throne of grace, but those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to him the request--making sure that the thing we request is in accord with his promises. This is the kind of praying which the Lord commended saying, "Men ought always to pray and not to faint"--that the Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts.

R3663 : page 343

ANSWERS LONG DELAYED.

Doubtless there are many reasons why the Lord does not promptly grant such of our requests as are in accordance with his will, in harmony with his Word. We may not know all of these reasons, but some of them are apparent. Undoubtedly one reason for the Lord's delay in answering us often is to test the strength and depths of our desires for the good things that we request of him. For instance, he informs us that he is more willing to give his holy Spirit to us who ask than are earthly parents to give good things to their children: yet the giving of his holy Spirit is a gradual process, and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to thus become emptied of self and prepared for the mind of Christ--in some it requires longer for this than in others, but all need emptying in order to receive the refilling. He that seeketh findeth, but the more he seeketh the more he findeth; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him his courage and strength increase as he seeks to avail himself of the opening, and thus everyway the blessing is greater than if the Lord were to answer the petitions more hastily.

Whenever we think of prayer and answers thereto we should remember our Lord's words, "If ye abide in me and my words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7.) Ah, there are conditions in this statement. Those who abide in Christ must have gotten into him by faith, repentance and consecration, and to abide in him means that the faith will abide, the repentance for sin and opposition to it will abide, and the consecration to the Lord and his service will abide and be manifest.

The other condition also is a weighty one: "if my Word abide in you." Ah, how evident it is that the Lord meant to associate himself and his Word, the Scriptures, in the minds, in the hearts, in the lives, in the prayers of all who are truly his. We must search the Scriptures to know the will of the Lord, to know what he has promised and what he has not promised, to know what we may ask and what we may not ask for, and ascertaining these, the fully consecrated one will not want to be, to have or to do anything except that which will be pleasing to the Lord in respect to him--"Thy will, not mine be done, O Lord," is his prayer. And when this position has been reached we can readily see that whatever would be asked by one thus well informed respecting the divine promises and fully submissive to the divine will, would be things which God would be well pleased to grant in answer to his requests.

We are to think of our heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that he will have pleasure in giving us the desires of our hearts if those desires are in harmony with his plan, which plan he has already framed on such lines as to include our very highest and best interests and the highest and best interests of all his creatures. So, then,

"Faith can firmly trust him,
Come what may."

And his well-informed children can have all the desires of their hearts because their hearts are in full accord with the Lord, and they desire nothing of the Lord except the good things of his purpose and promise.

NEHEMIAH'S FASTING AND PRAYER.

The substance of the prayers of Nehemiah is stated: "I beseech thee, O Jehovah, God of heaven, the great and terrible God that keepeth covenant and mercy with them that love him and keep his commandments." Thus praying, he had before his mind the testimonies of God's Word respecting his dealings with Moses and the prophets and the kings of the past. He did not reproach the Lord as having failed with his part of the covenant, but, quite to the contrary, acknowledged that the Lord's ways and dealings with Israel had been just and true, and that the difficulties in which they were involved as a nation were the just penalties due them for their violations of the covenant made at Sinai. He expressed confidence also that the Lord would keep his covenant and have mercy upon the people, or upon those at least who would seek to walk in his paths.

He entreated, "Let thine ear now be attentive and thine eyes open that thou mayst hearken unto the prayer of thy servant which I pray before thee now day and night for the children of Israel, thy servants, while I confess the sins of the children of Israel, thy servants, which we have sinned against thee; both I and my father's house have sinned." No proper prayer can be offered to the great Creator that does not acknowledge in some manner the weaknesses, deficiency, imperfection, sin of those who approach the throne of grace. As the Apostle declares, even we who are new creatures in Christ approach the throne of heavenly grace to find

R3663 : page 344

mercy and grace to help in every time of need. But our boldness, our courage, is not that of self-confidence, but of confidence in him who loved us and who bought us with his precious blood--in him who died for our sins and under whose covering robe we have peace, forgiveness, harmony with God.

O, how much this means to us! More than it could have meant to Nehemiah or others living before the great atonement sacrifice had been made. It is our privilege to see how God can be just and yet be the justifier of him who believes on Jesus. We see that by the grace of God, Jesus Christ has tasted death for every man, and that ultimately the merit of his sacrifice will be made applicable to every man through the Lord's own channels and agents.

Nehemiah was very open in his confession, and we believe that such an attitude is the proper one for all who would approach the Lord. Sins and weaknesses should be confessed to the Lord, however they may be reasonably screened from the eyes of others while we are seeking to do our best in walking not after the flesh but after the Spirit. He says, "We have dealt very corruptly against thee, and have not kept the commandments, neither the statutes, nor the judgments which thou hast commanded thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress I will scatter you abroad among the nations: but if you turn unto me and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence and will bring them into this place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand."

"BELOVED FOR THE FATHERS' SAKES."

This prayer, mentioning the Lord's threatenings and acknowledging the justice of them, and acknowledging also the transgressions and the infliction of the penalties, and this turning to the Lord's promises for forgiveness and mercy and reconciliation, exhibit the very proprieties of prayer which all should imitate--Jew or Gentile. The "Israelite indeed" who transgresses the divine precepts and is chastened of the Lord can plead the Lord's promise to be very merciful to those who are of a contrite heart, and ask forgiveness based upon the great redemption sacrifice, and may by faith accept the divine promise immediately and enter into rest of soul so soon as he shall have done all in his power to rectify the wrong bemoaned.

The Lord did respond to Nehemiah's prayer by granting him the opportunity for being associated in the rebuilding of the city and the placing of it upon a more satisfactory and permanent foundation, but it was not

God's time for fulfilling all the gracious promises that he had made to that nation. It was not for Nehemiah to know the mysteries of the divine plan as they entwined in all the affairs of the Jewish nation and held them together as a separated people for several hundred years, until Messiah was sent unto them to gather to himself the Israelites indeed in whom there was no guile, and to reject, to blind, to give over to be scattered amongst the nations the remainder of the Jewish people. Because it was not time to reveal the divine plan in all its details, therefore the Lord in hearing Nehemiah's prayer merely granted him the privileges and blessings and opportunities possible for him at the time, leaving the larger fulfilments of that prayer and all the prayers for Israel to the glorious consummation when the glorified Christ, the antitype of Moses, shall stand forth to gather into one all nations under his own headship.

The Apostle Paul had in mind the still greater scattering of Israel amongst all nations of the world, accomplished at the beginning of this Gospel age by the utter destruction of Jerusalem, from which it has not yet recovered. To the Apostle it was given to understand and appreciate the matter, and to explain to us who are of the spiritual Israel that he who scattered Israel was the Lord, who also would regather that people in his own due time. The Apostle points out to us most explicitly that all the history of this nation was known to the Lord, including the scattering in fulfilment of our Lord's Word, "Your house is left unto you desolate." It was in view of this greater scattering that the Apostle, full of faith in the promises of the Lord's Word, speaking under inspiration, assures us that "the gifts and callings of God are not matters of repentance"--that God never gave nor promised things ill-advisedly, that he knew the end from the beginning, and that ultimately every promise would be graciously fulfilled. He explains to us that the casting off of natural Israel was the appropriate thing during the period that God was gathering spiritual Israel to be the Bride, the Lamb's wife, joint-heirs with Christ. He assures us that as soon as the Church has all been selected, tested, proven, glorified, then divine favor will return to natural Israel, and he

R3664 : page 344

says, "They shall obtain mercy through your mercy"--fleshly Israel shall obtain mercy through the glorified spiritual Israel.

THE RECONCILING OF THE WORLD.

What a wonderful plan! All for which Nehemiah prayed will be much more than fulfilled, not because the heavenly Father has changed his plan to suit the prayer, but because in his prayer Nehemiah asked in accordance with the Lord's plan, yet did not ask as much as God has purposed to accomplish. The finite mind cannot grasp the lengths and breadths and heights and depths of the divine provision. Consequently the Lord is about to do for natural Israel exceedingly and abundantly more than we or Nehemiah could have asked or could have thought. He is about to gather them out of every nation, people, kindred and tongue, and to reestablish their judges and law-givers as at the first, only that these judges and law-givers of the future will be perfect, and, more than this, under the direct instruction and guidance of the then glorified Christ--Head and body.

Doubtless it was because it would have been beyond the comprehension of the Jews that the Lord did not make very plain in all his prophecies that the blessings proposed for fleshly Israel were the same blessings which later would be bestowed upon all nations, peoples, kindreds and tongues. As he veiled the fact that there would be a spiritual Israel as well as a natural Israel, so he veiled in the promises the fact that in the future all the nations, peoples and tongues will have an opportunity of becoming Israelites indeed, children of Abraham. These gracious promises are indeed clear when we attain a proper viewpoint in respect to the divine Word, though hidden from any other standpoint. For instance we now see the meaning of the Lord's word, "I have constituted thee a father of many nations," (Gen. 17:4); and again the promise, "In thy seed shall all the families of the earth be blessed" (Gen. 12:3); and again the Apostle's assurance that as the rejection of natural Israel meant the acceptance of spiritual Israel to the higher and chief elements of the promise, so the regathering of spiritual Israel would mean life from the dead to all humanity.--Rom. 11.

PRAYING TO THE POINT.

Nehemiah's prayers were to a point, namely, that he might have a special blessing from the Lord upon himself and upon the mission which he believed the Lord would be willing to put into his hand through the authority and cooperation of the king Artaxerxes. His prayer was, "O Lord, I beseech thee let now thine ear be attentive to thy servant and to the prayer of thy servants [all true Israelites], who delight to fear thy name: And prosper, I pray thee, thy servant this day and grant him mercy in the sight of this man." As we have already seen, the monarchs of those days were absolute in authority, and their ill will might very easily be aroused by any plans and arrangements or suggestions which might strike them as inimical to their own hopes, aims, ambitions and prospects. Nehemiah might well doubt that the king would take favorably to the suggestion that he be permitted to go to Jerusalem to endeavor to establish law and order there and to help along his own kindred. The king might very properly view this as disloyalty. If he were a loyal servant and appreciated his position in the king's confidence and his home in the capital city, why should he wish to leave these and go elsewhere to reestablish a nation and capital which had once been competitors in the race for world power. The king in his anger might order his execution, or cast a javelin at him.

Nehemiah's prayer to the Lord that he might grant him mercy in the sight of Artaxerxes shows that he had faith in the divine power. We have often wondered if a deficiency of faith along such lines is not a part of much of the trouble of the Lord's truly consecrated people to-day--of spiritual Israel. We know that sometimes they have severe trials from those who hate them, from those who perhaps despise them and deal unjustly with them, and we wonder to what extent they remember, as Nehemiah did, that God has full power to open ways and means before us whereby we may engage in his service, if he be willing to accept of our services, if we find favor in his sight, if our prayers of lips and of heart go up before him as a memorial, acceptable through Christ.

PRAYER AND TRUST IN ALL AFFAIRS.

We remember in this connection a story told us by a sister at one of the Conventions. She said: "My husband is quite wealthy, has a large farm, well stocked, etc., and, although I have served faithfully for years, he is so opposed to the Truth and so seeks to hinder me in respect to it that he begrudges me even the small sum of the WATCH TOWER subscription or the price of books I need. When I heard of this Convention I felt a longing in my heart to go and meet with some of the Lord's dear people, and I took the matter to the Lord in prayer, telling him that if it were his pleasure I should greatly enjoy the privilege of attending the Convention, but I was willing to leave the matter entirely with him. I felt somehow that it would be quite probable that the Lord would open the way for me to go, and by way of cooperation I suggested the matter to my husband in good time, saying that I would like very much to attend the Convention. He was violently opposed, and said that the distance to the railroad station was so great that I could not walk it, and that he would not allow me to use a horse. I replied quite calmly that I did not know, but somehow I felt that the Lord would be willing to have me go and would perhaps open the way yet for me. I answered quietly, because I had committed the matter entirely to the Lord, and was willing to abide by whatever his providence might mete out to me. I was even cheerful, therefore, notwithstanding my husband's words of opposition. He seemed to read my confident expectation and several times referred to the matter, reiterating that I should not go, that he would not allow me to take a horse, etc. I merely replied that I did not know, but that if it were the Lord's will that I should go, he would be able to open the way. About ten days before the Convention one of my husband's best horses took sick, and although he is very successful in doctoring his stock, and on this occasion called in a veterinary surgeon, the horse died. Then another good horse took sick and it died, and a third horse took sick. My husband began to realize that it might be the hand of the Lord in his affairs, and evidently associated his losses with his declaration that I might not use a horse to go to the Convention. He brought up the subject of the Convention himself, intimating in a very mild way a possibility of rescinding his previous decision. My quiet answer was the same, that perhaps the Lord would open the way. The third horse died, and my husband came to me and said, 'You may go to the Convention.'"

WE WALK BY FAITH, NOT BY SIGHT.

In relating these circumstances we do not wish to give the intimation that the Lord would thus deal in every such case. We must remember that a part of our lesson as the Lord's followers is that we must learn to walk in the footsteps of Jesus trustfully--by faith and not by sight; that we must learn patient endurance, and

R3664 : page 346

thus develop more and more all the fruits and graces of the spirit of love. Our object in referring to this case is that all of the Lord's people may have the suggestions which it offers, in harmony with those of Nehemiah's prayer, namely, that God is able to shape all our earthly affairs for us, and that a part of our lesson is to learn to trust him. He will not suffer us to be tempted above that we are able, but with the temptation will also provide a way of escape. He does indeed permit us to be tried as gold in the furnace, yet as gold is not permitted to be consumed in the furnace, so the Lord will not permit us to receive injury under any conditions so long as we are trusting in him. All things must work together for good to them that love God, to the called ones according to his purpose.

As Nehemiah's prayer was delayed of an answer four months, and no door of opportunity seemed to offer for him to bring the matter to the king's attention, so with us--patient endurance and faith may be amongst the lessons which the Lord wishes us to learn by the delay in the answers to our petitions. Likewise, doubtless, that four months of delay was used by the Lord in more or less a preparation of the king for cooperating with the request of Nehemiah. And so with us it may be that, while we are praying, the Lord is not only preparing us for the blessing and opportunity and privilege we desire, but also preparing the circumstances and conditions which will bring us these opportunities and privileges in the best form. Let us, then, lay to heart and utilize the lessons of our Master's words, "Men ought always to pray and not to faint."--Luke 18:1.

"The effectual, fervent prayer of a righteous man availeth much," says our Golden Text. The prayers of the unrighteous, we understand, will avail nothing; and in this connection we are to remember that "there is none righteous, no, not one," and that all the righteousness which we have or which permits us to present ourselves before the Father, or which guarantees us that we shall be heard of him, is the righteousness of Christ imputed to us--the merit of his sacrifice covers all our blemishes. Let us remember, too, that it is the fervent prayer that is the effectual one--the prayer that is earnest, from the heart and not merely from the lips. It is for this reason that self-denial, fasting and praying should be associated in the minds, and in fact we should be so earnest, so fervently desire the things that we request, and be so confident that they are the Lord's will, as guaranteed by the promises of his Word, that we would

R3665 : page 346

hold on and wait for the mercies the Lord thus prepares us to receive.

It would be rather unsafe, we think, for any of the "new creation" to make request for temporal blessings. "After all those things do the Gentiles seek." (Matt. 6:32.) They seek those things because they know not of and appreciate not the higher and better, the spiritual things. Spiritual Israelites are exhorted by the Lord to appreciate the spiritual clothing, the spiritual food, the heavenly riches, which moth and rust cannot corrupt, and to seek for these.

The Master tells us what we may freely ask, what we may be assured that the heavenly Father will be very willing to grant to us, though he bear long with us, though he give it gradually to us, and not perhaps as rapidly and as fully as we request it. His words are: "If ye, then, know how to give good gifts [earthly gifts] unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." (Luke 11:13.) The holy Spirit is the spirit of love--to God and to man. It cannot be given to us under present conditions except gradually, as the old selfish, wrong spirit is deposed from our hearts. This, therefore, must be continually our prayer to the end of life's journey, that we might be filled with the Spirit of the Lord, and thus praying means that we will be thus laboring day by day, and that the Lord will continually bless us, giving us the fruits of his Spirit in our hearts and in our lives more and more, its joy and peace and blessing.

====================

R3665 : page 346

ABSTINENCE FOR THE SAKE OF OTHERS.

--1 CORINTHIANS 10:23-33.--NOVEMBER 26.--

Golden Text:--"Let him that thinketh he standeth take heed lest he fall."--1 Cor. 10:12.

BY COMMON consent this date is recognized as Temperance Sunday throughout the civilized world. No true child of God could feel indifferent in respect to a matter of such vital importance to our race. Undoubtedly the drinking habit is a cause of much of the woe of the world, and hence whoever is on the Lord's side, whoever is striving as one of the Royal Priesthood to remember the injunction, "Be clean, ye that bear the vessels of the Lord's house," must feel his responsibility to this question in respect to his own person and the example of his daily life upon others. Whoever realizes that the whole creation is groaning and travailing in pain together and longs for the time to come when he may, in association with his Redeemer, roll back from the world the weaknesses of heredity and bind Satan and estop the course of sin and temptation, such an one, truly, heartily and sympathetically entering into these hopes set before us in the Gospel, will surely be in sympathy with every reasonable and legitimate means used in opposition to the great drink evil, which, as a brood of fiery serpents, is biting the world of mankind and causing all kinds of trouble, mental, moral and physical.

Were there no more important work for the saints to do undoubtedly it would be the will of the Lord that we should engage our talents largely in combating this terrible drink evil. But while seeing still more important work for the Lord's ambassadors to engage in, it is eminently proper that we should let it be known on suitable occasions that our sympathies are with those who are fighting in a legitimate manner this hideous monster, and that our non-participation is not from lack

R3665 : page 347

of sympathy with the cause, but because, from our standpoint of view, there is a still greater, still grander and still more important work to be done in the proclamation of the good tidings of reconciliation to those who have an ear to hear our message now and ultimately to all the families of the earth. We trust that every one who has by the grace of God learned of Present Truth, and whose conceptions of divine mercy have been enlarged through a grander view of the divine plan, feels an increasing opposition to everything and every influence working in the world contrary to righteousness, purity, truth, and tending to further degrade our sadly fallen race. The clearer our view of the divine plan the more intense should be our feeling of opposition to everything sinful and contrary to that plan. The more we appreciate our God and are consecrated to his cause, the more we must be opposed to the adversary of souls and opposed to everything which is injurious to our fellows.

THE SCOPE OF THIS STUDY.

We are glad that those entrusted with the arrangement of these International Bible Lessons have chosen an apostolic exhortation which is applicable to temperance in every proper sense of the word. It is applicable not only to food and drink and clothing, but to every interest and affair of life; even as the Lord's people, consecrated to do his will, are exhorted that whether they eat or drink or whatever they do all should be done to the glory of the Lord. We have the declaration that no drunkard shall inherit the Kingdom of heaven, and we assume that intemperance on other lines would equally prove in the Lord's sight a lack of proper character on our part that would bar us from a share in the Kingdom, and that therefore with equal propriety we might say, No glutton shall enter the Kingdom of heaven. Neither those who devote their lives to fashion and folly, dress and frivolity.

The Lord is seeking for the Kingdom class persons of character, and has arranged that those who hear his message of grace in the present time and are accepted of him through consecration shall sacrifice their own wills, the will of the flesh, to do the Lord's will, and therefore to no longer surrender themselves to gluttony or drunkenness or fashionable folly. The Lord is seeking those who surrender themselves to him to be taught in

R3666 : page 347

the school of Christ, to there learn the lessons of self-control, self-denial, patience, humility, meekness, and come to a proper appreciation of the various graces of the holy Spirit, and so far as possible to live in harmony with their noble conceptions and desires. These are the ones whom the Lord is seeking for the Kingdom, and we may feel sure that he will accept no others. He will find a sufficient number of this kind to complete his predestination, and it is for us, if we have heard his voice and been accepted of him, to strive daily to be dead to the world and to all fleshly desires that we may thus make our calling and election sure.

THE LAW GOVERNING SAINTS.

The Apostle says that all things are lawful for him but all things are not expedient. There is a limited and unlimited way of using language. Evidently the Apostle has no thought of using this expression, "all things," unlimitedly. It would not have been lawful for him to murder or steal or do other things which he recognized to be contrary to the divine will. He is discussing the proper liberties of Christians. Their one law is supreme love for God and consequently a love for all mankind. This comprehensive law is binding upon them--it is the law of their being, to disregard which would mean the loss of the holy Spirit and, persevered in, would mean the second death. The Lord's children are not governed by "thou shalt" and "thou shalt not," in respect to all the little affairs of life. It is left to them to apply the principles of this law of love to life's general affairs, including its trivialities. The Jews were under laws respecting various little details, and the Gentiles, the heathen, had their customs, usages, laws. The Christian stands free from all those, bound only by the one law of love. He may do anything that would not conflict with that law, but many things that would not so conflict might be inexpedient, inadvisable, because of the mental and moral condition of those about him who might misunderstand his course.

In this lesson the Apostle is explaining a difficulty which perhaps more than any other trivial question was troublesome to the early Church. The Apostles at the Council in Jerusalem, answering the inquiry of the Church at Antioch, had declared that the Jewish law did not affect the Gentiles who had accepted Christ. Nevertheless they urged upon them amongst other things that they abstain from meats offered to idols. (Acts 21:25). This proved to be a very difficult matter with them because of the customs of that day. In Corinth, for instance, nearly all the meats sold in the butchers' stalls ("shambles") was meat which had been offered to idols. The people, not knowing the true God in exercising their faculty of veneration had come to suppose that all meats should be first offered to the heathen idols, in order that the partaking of them might have a blessing and be to their health. Meat of any other kind was scarce. The Apostle explains in our lesson that if Christians were invited to a feast by some of their unbelieving neighbors or friends or relatives, as for instance a marriage supper, they would in all probability sit down to meat which had been offered to an idol. They were in perplexity in respect to the matter what they should do: the Apostle was endeavoring to make plain to them the path of duty.

UNDER THE LAW OF LOVE.

He sets forth, first of all, the basic rule that we who are Christians, we who are truly consecrated to the Lord, have given up our own wills and preferences in every matter with a view to honoring the Lord and doing all the good we can in the world in his name. He urges therefore, "Let no man seek his own but every man another's welfare." (v. 24.) The Apostle here would seem to mean that we are to be entirely regardless in respect to our own welfare that we may accomplish all the good possible for others; yet we believe that we would

R3666 : page 348

not be doing violence to the general tenor of the Scriptures to suppose the Apostle means that we are not to seek our own welfare merely, but are to keep in view also the welfare, the interests of others, so that where these would conflict we would be ready to make any reasonable and proper sacrifice, especially on any matter or subject which would relate to the Lord and his Gospel message, because we are God's ambassadors and representatives of the Truth, his message, in the world.

In view of these things the Apostle advises that those who are advanced enough in the knowledge of the Truth to appreciate the fact that an idol is nothing, and that the offering of meat to that idol would in no degree affect it, might properly enough use their liberties and eat the meat, asking no questions, but remembering that "the earth is the Lord's and the fulness thereof;" and, accepting the food as being a part of the Lord's bounty, they may give thanks for it and eat it, regardless of where it has been, whether offered to an idol or not. But if some one should say to the believer, "That meat you are about to eat was offered to an idol," giving the inference that he believed it would be sin to partake of it, then our course should be different: not because our own conscience would smite us with the thought it was sin, nor with the thought that the meat had been injured by laying it before a piece of wood or stone, but for the conscience of the one telling us, lest he should think we were committing a sin, and lest he should be thus led to think lightly of our professions or to similarly partake, and that in violation of his own conscience--he thinking it to be sinful to eat such meat.

The Apostle Paul was thus in some degree stepping beyond the decree of the council at Jerusalem; but while standing up for all that the Jerusalem council had advocated, in so far as it would have any bearing or influence upon others, he nevertheless would recognize the liberty of the people of God, that they are under no law except love. He therefore is in this Scripture endeavoring to show wherein the law of love would have its restraining influence along lines of this question of eating meat offered to idols. The Golden Rule of love would bid us be careful not to stumble the conscience of others, but otherwise it would not restrain us, for as the Apostle says, "Why is my liberty judged of another man's conscience?" (1 Cor. 10:29.) If it is not my own conscience which reproves me why need I put myself under bondage in the matter if it will in no wise affect the interests or conscience of another? It is in harmony with the use of this liberty that the Apostle has just suggested that the one discerning his liberty may eat food respecting which he may have his suspicions that it was offered to an idol, and ask no questions about it, so that no one else's conscience may be involved; but if the conscience of another were involved the Golden Rule would immediately operate, and forbid us doing anything which would stumble or injure the conscience of a brother and break our good influence over him.

THE OTHER EXTREME.

In a very few instances we have heard of people who endeavored to use the Apostle's argument here to restrain others from their reasonable liberties on various subjects. They put a false interpretation upon the Apostle's words, saying to the brother, "You ought not to do that because I do not want you to do it," or "The Apostle says that you ought not to stumble your brother, and you are stumbling me by not going to Church with me, as I wish you to do and as I think you ought to do."

This is a total mistake, a misapplication of the Apostle's teaching. It is an attempt to shackle and lead him as a slave, using the Apostle's words as a chain of slavery. If a Methodist brother should think that I ought to go with him to meeting on Sunday, a Presbyterian brother or a Lutheran brother or a Baptist or an Episcopalian or a Roman Catholic might each equally think that I should go to their services; yet none of these brothers could or would attempt to claim that the Lord had directed me to go to his particular services, nor could he claim that not to go with him would be a violation of any moral principle. The wrong in such a case would be done by the one who would seek to bring the brother into bondage, and would use the Apostle's arguments in a sophistical manner contrary to their true import and contrary to the Golden Rule, for he would be doing to his neighbor contrary to what he would wish the neighbor to do to him--he would be attempting to reenslave his proper Christian liberties.

PARALLEL QUESTIONS TO-DAY.

On the contrary, we have two matters in our day which closely parallel this difficulty in the Church in the Apostle's day, namely, the temperance question and the Sabbath question. The laws of civilized States usually provide for abstention from labor on one day of the week, and Christian people in general suppose that God has particularly required this of Christians--that it is a divine law, a bondage upon them. As we have already shown,* this is an erroneous view; nevertheless Christians are glad of the opportunity to observe one day in seven for special worship and thankfulness and spiritual feasting. And seeing the general though erroneous view that believers have, it becomes not only our duty, but love makes it a pleasure and a privilege, to carefully abstain from any labors upon that day which the general sentiment of our neighbors would consider to be a violation of the sacredness of the day. Love for them and a desire not to encourage them to violate their consciences, not less than love for the Truth and a desire to have them appreciate the Gospel of which we are the ministers and ambassadors, should lead us to great carefulness on this matter.

The liquor question occupies a similar position in the minds of many. True, there is nothing in the Word of God which prohibits his people from using all the liquors that would do them good, but the majority of the Lord's people are well aware that they would be better without any, and hence that to use liquors in any measure or degree would be to abuse their own persons, and to more or less incapacitate themselves for the service of the Lord and to do good unto all men

---

*MILLENNIAL DAWN, Vol. VI., Chap. VIII.

according to opportunity in his name. But even if we might use liquors ad libitum without injury, there would be under present conditions and sentiments strong reason why we should avoid every appearance of evil in respect to intoxicating liquors. We realize more and more what a curse it is to the world, and that our influence, if thrown on that side of the question, might ensnare others, who perhaps would be less strong to resist the encroachments and injuries from this demon. We can realize that under present conditions in this land it would be a reflection against us, against the message which we bear, against the Lord whom we represent, to have anything to do with the liquor traffic, or even to enter a liquor saloon on any other business, or to associate ourselves in any manner with so dire an evil, which even the unregenerate realizes to be an enemy to righteousness in every sense of the word. Some of the Lord's people, we feel, are not as particular as they should be in estimating the weight of their influence, and in determining that by the Lord's grace, as the Apostle urges, they will do nothing against the Truth, but will do all in their power for the Truth--for righteousness.--2 Cor. 13:8.

THE BREADTH OF PAUL'S ARGUMENT.

All must agree that the Apostle's argument is sound. On the one hand everything that we receive is a gift from the Lord, and anything that we can render him thanks for would be proper for us to use in a becoming manner, and none would have a right to condemn us for so doing. None should speak evil of us for doing a thing that we can do with good conscience and with prayer and thankfulness. On the other hand, however, while they have no right to criticize us, we have the right to judge our own conduct and to restrain ourselves, and to determine, as the Apostle elsewhere explains it, that if eating a certain kind of food would cause the stumbling of others, we would gladly agree never to use that kind of food. We are to see our liberties and to use them according to our judgment of the Lord's will, because all things are given us richly to enjoy (1 Tim. 6:17.) Eating or drinking, whatsoever we do, do all to the glory of God.

But whenever we see that anything in our lives, however right it may be of itself, would be a hindrance to the spread of the Lord's cause, a dishonor to the Truth in the sight of others, it is for us to sacrifice that thing, to deny ourselves that right, that liberty, that privilege, and give no occasion of stumbling either to Jew or Gentile or to the Church of God.

PAUL'S PERSONAL EXAMPLE.

Blessed is every teacher who can write, as the Apostle does here (v. 33), that his own personal course known to the people of God is in full accord with the teachings he has set before them respecting self-denial for the good of others--"even as I also please all men in all things, not seeking mine own advantage, but the good of the many, that they may be saved." What a noble character was St. Paul's! How willing to lay down his life for the brethren! yea, and in the hope of turning some from being aliens and strangers to make of them brethren through the message of the grace of God. Let us all more and more cultivate the Apostle's spirit and willingness to be and to do anything or everything that the Lord may be glorified and his cause advanced, and that his people and all people may be blessed. This is the spirit of Christ, the spirit of self-sacrifice, the spirit of love, the spirit of a sound mind to seek to do others good at any cost.

We are not to understand the Apostle here to mean that he succeeded in pleasing all men, for we know that he was stoned, beaten, and finally suffered death because he did not please all men; but he was loyal to the Lord, which loyalty meant the disapprobation of men. The Apostle's meaning evidently is that he sought, so far as loyalty to the Lord was concerned and loyalty to the principles of righteousness, to do or be everything for the advancement of the Gospel and the blessing of the people.

"HIM THAT THINKETH HE STANDETH."

Our Golden Text appeals to us forcefully in connection with this lesson. The Lord's people are sometimes in danger through not realizing their own weaknesses. The Apostle said, "When I am weak, then am I strong." (2 Cor. 12:10.) His paradox signifies that when he realized his own weakness, then through this realization he was led to rely upon the Lord and the power of his might, and thus was stronger than he could otherwise have been, strong in the Lord and not in his own strength. This principle is still applicable to us. The moment when we feel self-confident is the dangerous one; the times when we feel our own weakness and are looking to the Lord for grace and help and guidance and strength, this is the time that by reason of his assistance we are strong.

Let us take heed, then, lest we feel over-confident in respect to our own strength, our own standing on these questions of liberties, rights, privileges and self-denials for the good of others. It is right that we should think that we stand, but it is right that we continually appreciate that we stand not in our own strength but in the strength that God supplies through his promises and through his holy Spirit. We are frequently exhorted in the Scriptures not only to rejoice in the Lord and to trust in his power, but to fear and take heed lest we should in any measure slip away from or fail to rightly improve our positions and privileges. On a par with our Golden Text is the Apostle's statement, "Let us fear lest the promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1.) Love is the test to which all of the Lord's disciples are subject. Love considers the interests of others and seeketh not her own interests; love is willing to sacrifice for the good of others and for the glory of the Lord and for the advancement of his cause. Let love, therefore, abound in our hearts more and more.

===================

R3667 : page 350

CONCERNING ONE-DAY CONVENTIONS.

AT HARRISBURG, PA., ON OCTOBER 8

WE had a grand season of refreshing, friends attending from various surrounding towns. The morning rally brought out excellent testimonies of love for the Truth and loyalty in its service.

The afternoon service for the public was held in Chamber of Commerce Auditorium and was well attended --about 600 being present. The topic, "To Hell and Back. Who are there? Hope for the deliverance of many," was received with close attention for two hours by people not accustomed to sit longer than twenty minutes for a sermon. The evening topic addressed to the interested was, "Yom Kippur, the Sin

Atonement or Covering." In this we showed that Oct. 9, the Jewish Atonement Day, was but a type of the greater one, its antitype--the Gospel age. We need not give details of this, for many of our readers got in the Pittsburgh Dispatch a good report on the day following. A midnight train brought us home for Monday's duties and privileges.

AT PROVIDENCE, R.I., OCTOBER 22

This was a rousing Convention. About 300 attended from outside the city, full of love and zeal and animation. Of these about 25 came from New York, about 100 from Boston, 50 more from cities near Boston, and 50 others scatteringly from various points.

The morning testimony rally was full of enthusiasm, and the joys of the inner life shone brightly in all faces and was testified by many lips.

The friends here had advertised with still greater energy and wisdom than on the occasion of our previous visit. They had placed 580 large cards in store windows and on the fronts of cars, and in addition had circulated 20,000 smaller cards thoroughly in the city homes. As a result Infantry Hall, the largest in Providence, was crowded, and some were turned away, unable to secure admittance. Of the 2,000 gaining entrance nearly 300 stood for the two hours of the discourse on "To Hell and Back." We learn that one of the audience, asking for a WATCH TOWER on "Hell" said, "I entered this hall an infidel. I am, thank God, leaving it a firm believer in the Bible as God's Word."

The evening session for the interested was not advertised, but between 400 and 500 were present. Our discourse many of you received in the Pittsburgh Dispatch of Oct. 23. Its theme was, "Christ the center of the divine revelation."

AT SCRANTON, PA., OCT. 23

The Scranton friends, noting that we would be unable to reach Allegheny from Providence in one night, urged that we give them one meeting on the homeward route. We assented cheerfully. We arrived at 2 p.m., were met at the depot by five of the elders and soon were at the hall, where handshakes and greetings told us that the Scranton friends were still filled with the spirit of love, joy and peace as before, and in accord with the Lord's jewels everywhere. Word had gotten out to the friends residing in surrounding villages and cities, and some of these were present, among them some but a few weeks old in the Truth.

En route to the hall one of the elders remarked, "We have been endeavoring to follow your advice in

R3668 : page 350

the DAWNS, Brother Russell, to put to work all of the brethren giving evidence of ability, and as a result we now have quite a few able to lead Bible studies, to give Chart talks and to deliver occasional addresses. Following your advice further, we have all realized that the field is a broad as well as a ripe one, and have been going out here and there, all of us, as the Lord seemed to show an open door for the Truth. As a result the Truth is making progress here, to our joy and, we trust, to the Lord's pleasement. How many of these outside meetings do you suppose we are keeping up?" We guessed 14; but the reply was, "More than that --25." We congratulated them, and again commend this plan to all.

A good audience listened for two hours to a discourse on the topic the friends had advertised--"To Hell and Back," etc. Then more hand grasps and "God bless you's" and we were off for the train, accompanied by about a dozen. A special luncheon was thrust into our hands as we left for Allegheny, where we arrived at 7.45 on Tuesday morning.

===================

R3668 : page 350

SOME INTERESTING QUESTIONS ANSWERED.

CONCERNING TOBACCO.

Question.--Is it wrong to grow tobacco?

Answer.--The growing of tobacco is on a par with the selling or using of it. It is not forbidden in the Bible and is contrary to no human law. It is not, therefore, a question of conscience, except where found injurious to health. Nevertheless, we feel a repugnance to the use of tobacco, with its chewing and spitting and abominable odor upon the breath and the clothing. We believe that Christians as they grow in grace desire to be clean every whit--outside and inside, and to give as little offense to others as possible. Such we generally find preferring other business, other food and other habits. We commend this course, wherever reasonable and possible, as being in line with what we believe would have the Lord's approval. But it is not a question of conscience, but of expediency, and each must decide for himself, and often according to circumstances beyond his reasonable control.

SHOULD WE VOTE?

Question.--Should the Lord's people vote? Would it be wrong? or would it duty?

Answer.--Conscience may have to do with this question on either side. And conscience never should be violated. It may be educated, however; nay, it is our duty to educate conscience, and God's Word is its best instructor. The spirit of God's Word is to the effect that the elect are a "new creation," whose "citizenship is in heaven," and all of whose interests, temporal and spiritual,

R3668 : page 351

center in "Thy Kingdom come." Assuredly we must have dealings with the world to earn our living decently, but all of this class should be on the alert to foster the interests of the new nature, and experience proves that the less we have to do with the "world" and its politics the better will be our spiritual health. What will our votes amount to anyway? Even if we all voted the one ticket we would change no election. Our advice then is that as nothing is to be gained and much time and spiritual energy sure to be lost by dabbling in politics, the consecrated will be exercising the spirit of a sound mind in the wisdom from above in leaving the world's affairs to its own care. See further DAWN Vol. I, chaps. 13 and 14; also Vol. VI., pp.593,594.

PRAYING FOR PHYSICAL HEALING.

Question.--Why might we not pray for physical healing if we felt sure we could thereby be of greater service in the Harvest work?

Answer.--We need to analyze our thoughts, and to remember that they are deceitful above all things; that they sometimes endeavor to cheat us as to their real motives. It seems to us that the craving which we all would have for physical healing is considerably of a piece with a desire we all would have to see some miracle performed--a desire to walk by sight and not wholly by faith. On the other hand, to our understanding the Lord's wish is that we of the Gospel age shall walk wholly by faith and not at all by sight. Hence the signs were permitted in the beginning of the age, for the establishment of the Church, and were subsequently dropped that the Church, established by the Word of the Lord in its hands, should walk by faith entirely. Another thought which might assist the craving for miracles of healing would be the relief from pain but this would be in the nature of a selfish wish also; and if the Lord should relieve from pain it would be one step toward relief from disease, and if disease were eradicated why not also pray for relief from homeliness, crooked heads, bad dispositions, etc.? In a word, why not ask the Lord to make us over again? But this, as will be perceived, would be restitution, which is not a part of the divine order now, but God's arrangement for the next age. The object, as we have seen, of the calling of the Church in this age is to sacrifice, and we are to remember also that it is not the new creature that is sacrificed, but the old creature--the new creature is renewed day by day. The Lord heals all its diseases; that is to say, he cooperates with us for the healing of spiritual defects, and promises a completion of the work in the resurrection of the spiritual body. This is what we get in exchange for the surrender of earthly rights of restitution. We should be glad indeed that, coming to the Lord and being justified by faith, our poor old bodies, already almost dead, will be permitted to go down into death and the matter reckoned a complete sacrifice, whereas it is only a fragment. If, on the contrary, we were restored to physical perfection, it would mean that we would have a great deal more to sacrifice before we could possibly expect to die. Hence it is more favorable to us that the Lord reckons our bodies perfect and then sacrificed, because we have that much the less sacrificial service to perform, yet counted of him as complete sacrifice.

RELATIONSHIP OF THE "HEAD" TO THE "BODY."

Question.--The subject of our relationship with Christ, he as the Head, we the members of his body, is not clear to me. How could the Lord be Head over a body which was not in existence when he was glorified? How can the feet exist in the world without the remainder of the body likewise?

Answer.--To the natural mind, uninstructed from the standpoint of the Scriptures, it would seem inconsistent to say that Jesus, the Head of the body, was glorified before any members of his body had even been called; but when we view the matter from the Scriptural standpoint we see that this is the very thought presented, and it is the essence of wisdom, therefore, to accept the divine statement and to harmonize our natural reasons therewith. Similarly the entire Church, from our Lord's day to the present time, is counted as the one body of Christ--which body we are, the living stones, being polished and fitted and prepared for the glorious Temple, not yet completed. As represented in MILLENNIAL DAWN, Vol. I., in the Chart of the Ages, this union between Christ and the Church is a perpetual one throughout this age, the lines of the Head being preserved in the Church which is the body of Christ, as the lines of the small pyramid are preserved in the lower parts of the same. From this standpoint it is entirely consistent to speak of the living members of the Church as being the "feet class," as it is consistent to speak of our Lord at his first advent as being the Head of a body not then even called. There are many Scriptures, when you come to study the subject, which speak of the last members of the Church as "the feet of him." "How beautiful upon the mountains are the feet of him who saith unto

Zion, Thy God reigneth."--See DAWN, Vol. II., pp.141,142.

It is in this day in which we are living that the "feet" are in special danger of stumbling, as stated in Psa. 91:7. --See DAWN, Vol. III., p.241.

There are two views which may properly be taken respecting the members of the body of Christ. One views them chronologically from Head to feet, as also the seven churches of Rev. 1-3. The other view recognizes the Church at any particular point of time as a complete Church, having in it the representatives of the various functions of the entire body, as described by the Apostle in 1 Corinthians 12. In this latter view some of the members of the body of Christ at the first advent were more important members, representing the quality of eye, ear or tongue, hands, etc., while other members represented less important functions of feet, legs, etc., as the Apostle explains, and this has been true of the Church in any and every stage of its existence, and is true today. But these two separate views of the matter should not be confused nor made to conflict with each other.

Bibles, Testaments, Students' Helps, Etc.

SUPPLIED AT WHOLESALE COST PRICES.

IN presenting our list of Bibles this year we have dropped a number which we have previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently broad to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from, we shall be pleased to mail publishers' catalogues upon postal card application.

DIVINITY CIRCUIT TEACHERS' BIBLES

No.	(Add Postage on these, 20c each.)	Pub. Price	Our Price
04403	Minion, French Seal, div. circ., selected helps, 7-1/4 x 5	1.20	.84
8301	Minion, French Morocco, div. cir., red under gold, full teachers' helps, 7-3/4 x 5-3/4	1.45	.95
	(Add Postage on these, 26c each.)		
8701	Long Primer, French Morocco, div. cir., red under gold, teachers' helps 8-3/8 x 5-1/2	1.95	1.25
8709	Same as 8701, leather lined, full helps	2.75	1.80

COMBINATION TEACHERS' BIBLES

These Bibles show the variations of the Revised Version at the foot of each page. Otherwise it is an ordinary "Teachers' Bible," with maps, concordance, etc., illustrated.

(Add Postage on these, 28c each.)

610	Bourgeois, French Seal, div. cir., red under gold, 8 x 6 x 1-3/4	5.00	1.25
612	Same as 610, linen lined	5.50	1.38
614	Same as 610, leather lined	6.00	1.55

LINEAR TEACHERS' BIBLES

Hitherto these Bibles have been sold by Subscription Agents only. Its special feature, differentiating it from other Teachers' Bibles, is that it shows the readings of the Common and Revised Versions side by side in the same line. (This is the Bible of which we procured a special edition with wide margins and DAWN and TOWER references thereon; and of which edition we have no more.)

(Add Postage on these, 30c each.)

350	Small Pica, French Seal, red under gold, full teachers' helps, 8-3/4 x 6 x 1-1/2	6.00	2.10
355	Small Pica, French Morocco, div. circ., red under gold, leather lined, full teachers' helps, 8-3/4 x 6 x 1-1/2	8.00	3.15
360	Small Pica, Levant Morocco, div. circ., red under gold, kid lined, full teachers' helps, 8-3/4 x 6 x 1-1/2	10.00	4.25

POCKET BIBLES

(Add Postage on these, 15c each.)

01150	Ruby, French Morocco, limp, round cor., red under gold, text only, 5-5/8 x 3-7/8	.65	.46
01153	Same as above, div. circ	.75	.53
03008	Pearl, French Seal, div. circ., linen lined, 5-3/4 x 3-3/4, references	1.00	.60
01327	Minion, French Morocco, div. circ. red under gold, text and maps, 5-3/4 x 3-3/4	1.00	.70
194	Minion, French Seal, div. circ., red under gold, text only, 5-3/4 x 3-5/8 x 1	1.10	.75
01329	Minion, Arabian Morocco, div. circ., leather lined to edge, red under gold, text and maps, 5-3/4 x 3-3/4	1.45	1.00

INDIA PAPER POCKET BIBLES

(Add Postage on these, 8c each.)

01103x	Diamond, French Morocco, div. cir., red under gold, 4-1/2 x 2-1/2 x 1/2	1.40	.98
01157x	Ruby, French Morocco, div. cir., leather lined 5-5/8 x 3-7/8 x 1/2	2.00	1.35
03114x	Ruby, Persian Levant, div. cir., leather lined silk sewed, red under gold, 5-5/8 x 4-3/4, refs	3.25	2.15

(Add Postage for these, 4c each.)

0602x	Brilliant, Persian Morocco, limp, round cor., red under gold, 3-5/8 x 2 x 5/8, (Vest Pocket Bible)	2.25	1.55
02002x	Same as 0602x, div. cir., leather lined, silk sewed, references	2.50	1.70

INDIA PAPER BIBLES

(Add Postage for these, 15c each.)

8635	Minion, French Morocco, div. cir., red under gold, 7 x 4-3/4, only 5/8 in. thick, references	1.75	1.13
8636	Same as 8635, leather lined, references	2.70	1.89
9635	Brevier, French Morocco, div. cir., red under gold, 7-1/8 x 5, 1 in. thick, references	2.75	1.88
9636	Same as 9635, leather lined, references	3.75	2.50
03265x	Minion, Levant Morocco, div. circ, calf lined silk sewed, 6-7/8 x 4-5/8 x 11/16, references	4.50	2.85
03274x	Minion, Alaska Seal, div. cir., leather lined to edge, silk sewed, red under gold, with maps and concordance, 7-1/4 x 5	4.50	3.00
03554x	Brevier, Alaska Seal, div. cir., leather lined to edge, silk sewed, red under gold edges, full teachers' helps, 8-1/8 x 5-1/2	5.50	3.60
0865-1/2x	Long Primer, Levant, div. cir., calf lined to edge, silk sewed, round corners, red under gold, full teachers' helps, 7-3/4 x 5-1/4	8.00	5.20

THE FOLLOWING THREE ARE NEW AND SPECIALLY DESIRABLE BECAUSE TYPE IS VERY LARGE AND CLEAR FOR SIZE OF BOOK.

3596xA	Bold Face Brevier, Alaska Seal, calf lined to edge, etc. full teachers' helps, 7-1/4 x 5	6.00	2.50
2596xB	Same type and binding as 3596x, with Maps, Biblical Gazetteer and Concordance	5.75	2.40
2596xC	Same type and binding as 3596x, with Maps and Biblical Gazetteer	5.50	2.30

REVISED VERSION BIBLES

(Add Postage, 10c.)

040	Pearl, Cloth, red edges, 5-1/2 x 4-1/2	.40	.30

(Add Postage, 20c.)

060	Minion, Cloth, red edges, 8-1/4 x 5-1/2	1.00	.75

OXFORD REVISED BIBLES (Amer. Com.)

(Add Postage on these, 25c each.)

3750	Brevier, Cloth, round cor., red edges, maps, 8 x 5-5/8	1.00	.70
3752	Brevier, French Morocco, div. cir., red under gold, 8 x 5-5/8	2.00	1.30

AMERICAN STANDARD REVISED BIBLE

(Add Postage on these, 20c each.)

160	Bourgeois, Cloth, References	1.00	.80
172	Bourgeois, French Seal, References	2.00	1.60

(Add Postage on these, 30c each.)

260	Long Primer, Cloth, References	1.50	1.15
272	Long Primer, French Seal, References	3.00	2.25

LAP BIBLES FOR THE AGED--References, Light Weight Large Print

(Add Postage on these, 25c each.)

2002	Pica, Cloth, red edges, 9-1/4 x 6-1/2 x 1-1/4	2.00	.90
2014	Pica, French Seal, limp, size same as 2002	2.75	1.37
2022	Pica, French Seal, div. cir., size same as 2002	3.50	1.75

CHILDREN'S ILLUSTRATED BIBLES

(Add Postage on these, 6c each.)

252	Minion, French Morocco, limp, red under gold 32 illustrations, 5-3/4 x 3-5/8	1.20	.84
254	Same as 252, French Morocco, div. cir	1.40	1.00

TESTAMENTS

(Add Postage on these, 5c each.)

030	Ruby, French Morocco, limp, round corner, red under gold, 4 x 2-3/4	.30	.18
033	Same as 030, div. cir	.45	.28
0130	Same as 030, with Psalms	.37	.24
0133	Same as 033, with Psalms	.50	.35
010	Diamond, Venetian Morocco, limp, round cor., 3-3/4 x 2-1/4 x 1/4	.50	.35
014	Diamond, Arabian Morocco, div. cir., leather lined to edge, red under gold, 3-3/4 x 2-1/4 x 1/4	1.15	.75
2142px	Nonpareil, French Seal, limp, leather lining, round corners, red under gold, Psalms, self-pronouncing	1.00	.50
2142x	Same as above, without Psalms	.80	.40
287	Brevier, Roan, gilt edge, Psalms,	.35	.35

NEW TESTAMENTS FOR THE AGED

(Add Postage on these, 10c each.)

212	Small Pica, Roan, square cor., 5-3/4 x 8-1/4	.35	.35
283	Same as above, with Psalms, 8-1/4 x 5-1/2 x 3/4	.45	.45

REVISED TESTAMENTS

0100 Brevier, Cloth, red edges, 16 mo., including postage, 23c.

TEXT BIBLES

(Postage, 7c.)

178	Agate type, cloth, red edges, 4 x 5-3/4	.15	.15

(Postage, 12c.)

131	Nonpareil type, cloth, red edges, 5-1/4 x 7-1/4	.25	.25

THUMB INDEX ON ANY BIBLE, 25c EXTRA

new page

CONCORDANCES AND OTHER BIBLE STUDY HELPS.

First in this list we mention the several volumes of

MILLENNIAL DAWN SERIES.

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids,--putting the concordances last, though they are not by any means least important.

THE EMPHATIC DIAGLOTT.

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to Z.W.T.

THE TISCHENDORF NEW TESTAMENT.

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price, 40c, including postage.

THE SYRIAC-PESHITO NEW TESTAMENT-- MURDOCH'S.

This, too, is a valuable work, and an aid in critical study. It is translated from the Syriac instead of from the Greek. It is claimed by some that it was the language in which our Lord and the apostles spoke and wrote, and that the Greek was translated from this. Our price, in half leather binding, postage included, $2.00.

LEESER'S TRANSLATION OF THE OLD TESTAMENT.

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any four volumes of the MILLENNIAL DAWN series in cloth binding with each Concordance, or six volumes if purchaser pays the expressage.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES.

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Price, in cloth binding, $6; half leather, $8. We will pay mail or express charges on these, and in addition give as a premium all six volumes of the DAWN series in cloth binding, with each Concordance, or nine volumes if purchaser pays expressage.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES.

A valuable work, but scarcely necessary to those who have either one of the above mentioned. English only. Cloth binding, $1, postage included.

SMITH'S BIBLE DICTIONARY.

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE."

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "present truth" as the age of the children will justify.
Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price 75 cents, plus 25 cents postage.

HEAVENLY MANNA
FOR THE HOUSEHOLD OF FAITH.

This is a new publication of our own which we believe will be in great demand as soon as known. It is a text-book for each day in the year--and good year by year continuously.

But this is more than a text-book; it has an appropriate comment under each text selected from the columns of back issues of the WATCH TOWER.

The pages are of the same width as those of DAWN, but a little shorter. The paper, etc., are good and the cloth binding is neat and attractive; 190 pages, price 35c postpaid;--to WATCH TOWER subscribers at the wholesale rate, 20c each, postpaid, or in quantities, charges collect, 15c. Free to any WATCH TOWER subscriber too poor to pay for it, on request.

We hope that this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

DAWN--SCRIPTURE STUDIES--INDIA.

Calls for DAWNS divided into small portions, light, convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. The type is exactly the same size as in the regular editions. It is a beauty. Leather covers, gold edges. It costs with postage 68 cents per volume, at which price it is supplied to WATCH TOWER subscribers.

One thousand copies of Vol. I. went out quickly and led to another edition and the placing of order for the other volumes in the same elegant style. We now have the first three volumes. Order as you may please.

"IN DUE TIME."

Some years ago a Sister presented, as a Christmas token, to the editor of this journal, a little oil-painting of a chestnut bough bearing two closed chestnut burrs and an open one showing three chestnuts; one green leaf and one seared and yellow completed the picture. At one corner was the quotation from 1 Tim. 2:6, "In Due Time."

Friends visiting the Bible House admired the picture and the lesson it taches: that God's plan like the chestnut burr opens not until the "due time" to give us its fruit; that all efforts to open it beforehand must ever be fruitless.

Believing that the picture in many of our homes would serve as text for short and interesting sermons we have ordered some printed, giving detail faithfully. The work comes from Germany, and is promised us by Christmas or before. We feel sure that each reader will desire a copy. Price including postage is ten cents each. If ordered in lots of twenty or more, or if ordered with other mottoes, packing and postage being less, we can supply them at five cents each.

Specimen Lines of Various Sizes of Type Referred to on Reverse Page:

This line is Brilliant type. This line is Diamond type.

This line is Pearl type. This line is Ruby type.

This line is Nonpareil type. This line is Emerald Minion.

This line is Emerald type.

This line is Minion type.

This line is Brevier type.

This line is Bourgeois type.

This line is Long Primer type.

This line is Small Pica type.

R3669

YOUR "GOOD HOPES" 1906.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of................per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

(Name)...

(Post Office).....................(State).......................

R3670

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

We have laid in a large supply of very choice mottoes this year and expect to be able to fill all orders promptly. Late orders last year we were unable to supply.

We have for your convenience put these up in four assortments at $1.00 per package, including postage. We also have a 50c assortment of the smaller sized mottoes. If you get any of these you will be pleased; but if you have already had some, mention when and how many, that we may send you different ones now.

OLD THEOLOGY TRACTS.

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE.

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 22,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

===================

SEMI-MONTHLY.
VOL. XXVI. DECEMBER 1, 1905. No. 23

CONTENTS.

Views from the Watch Tower........................355
The Sea and the Waves Roaring.................355
A Roman Archbishop's Boast....................356
Inter-Church Federation.......................357
The Heavens Rolling Together..................358
Buddhism is Advancing.........................358
Christian Fellowship..............................358
Berean Bible Study for December...................359
"Who is Sufficient for These Things?".............359
Nehemiah's Faith and Works........................360
The Feast of Tabernacles..........................363
One-Day Convention Reports........................366
Encouraging Words from Faithful Workers...........367
Public Ministries of the Truth....................368

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3672 : page 354

THE TRUTH IN FRENCH, ITALIAN AND GREEK.

Besides Vols. I. and II. of MILLENNIAL DAWN, we can supply the following in the French language: Booklets on "Hell," "Evolution," and "Parousia," at same rates as English booklets; tracts Nos. 52, 53, 57, 66; samples free for judicious circulation.

Besides Vol. I. of DAWN we can supply the following in Italian: Tracts Nos. 38, 52, 53, 58 and 59, 66; samples free for judicious circulation.

The DAWNS are supplied at same rates as English volumes. See next column for price list.

We have also tracts Nos. 38, 53 and 66 in Greek; samples for free distribution.

page 354

ZION'S GLAD SONGS.

A collection of sixty hymns, with music, for social and testimony meetings, and semi-private gatherings. Price, 5c each, postpaid. English and German editions.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

German booklet on the Law and the Sabbath, 72 pages, postpaid 5 cents each.

====================

R3671 : page 355

VIEWS FROM THE WATCH TOWER.

THE SEA AND THE WAVES ROARING.

THE daily press has kept us all informed respecting the turmoils in Russia. What a pity that reasonable concessions could not be secured from the Government without such confusion and bloodshed. To those who view matters from the standpoint of the Bible the cause is plain: selfishness on the part of all concerned.

We do not expect the complete overthrow of the monarchy at present, however, but rather that matters will soon settle down on a higher basis, but still an unsatisfactory one. Indeed the poor world is too selfish to be satisfied with anything reasonable or possible under present conditions. Not until wearied by vain endeavors will men be in a proper condition even for the Millennial Kingdom--which will be an autocracy, and for a time quite unsatisfactory to some--until they learn of the great blessings therefrom because of the perfect rulers and their divine laws, backed by Justice, Wisdom, Love and Power.

Two effects of the Russian agitation may be expected: (1) The igniting of violence elsewhere, as in Austria and Finland. (2) Then a reaction, the subsidence of turmoil in Russia and a temporary opposition to lawlessness everywhere. The educated and comfortably well-to-do will soon realize that anarchy is of doubtful advantage to anybody, and especially to themselves. The weight of their influence, swinging to the side of government and law and order, will secure peace for a time.

Let us remember to expect various outbreaks at intervals, but that the general collapse of all governments in anarchy is not to be expected before the close of 1914 A.D. What has occurred in Russia is but a circumstance compared to what we expect at that time; but it gives us a picture, nevertheless.

THE POOR JEWS SUFFER

It is notable that the poor Jews suffered in the Russian massacres more than others. One public press dispatch from Odessa says:--

"Up to the present time no Christian shops or homes have been touched. The principal hotels are full of the better class of Jews seeking refuge. There was a veritable reign of terror on October 31. After the Emperor's manifesto granting a constitution to Russia had been published the Jews made the Russians furious with rage by making a prominent display of red flags, trampling on a portrait of the Emperor and tearing down the emblem of the crown. Late in the afternoon there was firing in the outskirts of the town and the massacre of Jews commenced and lasted during the night of November 1. All Jews found in the streets were severely beaten and many were killed in their shops, which were ruthlessly pillaged. A leading consul, in an interview, argued that the disturbances were the result of the behavior of the Jews, who shocked Russian patriotism by the manner in which they celebrated on Tuesday the publication of the imperial manifesto.

The Liberals contend that the Governor had all the means to stop the outbreak in the first hour, and that his inactivity during the three days of massacre and his protection of the murderous rabble in the guise of patriots prove the real origin of the trouble."

"PROUD AND STIFF-NECKED."

True to the Bible's description the Jews are still a "stiff-necked generation." Bright, persevering, resourceful, economical, money-makers, they prosper where others except Orientals would starve. But this very success excites the envy and hatred of their less frugal neighbors. Keen money-lenders, and not always just, the money-borrowers of Russia would be pleased to see them killed or driven out of the country. Some of them, indiscreet as well as proud, are offensively boastful and arrogant and boisterous. We were witnesses of such things in this very city of Odessa in 1891 and wondered at their unwisdom.

All mankind are fallen, but not all in the same manner or degree. What the whole world needs is the

R3671 : page 356

restitution which God has promised, and the Jews will doubtless progress as well or better than others under the Millennial government and assistance. In the meantime only the spirit of Christ will properly offset the fallen disposition of any of us.

"THE WRATH OF MAN SHALL PRAISE HIM"

Socialism, the coming power in the world, when it later shall turn to anarchy, will be like dynamite to the whole civilized structure, political, social, financial and religious. Many of its theories are good, but wholly impracticable under present selfish conditions: because organized wealth will permit anarchy rather than allow Socialists to carry out all their schemes.

Meantime many well-meaning and fairly intelligent men are lending their voices and influence to Socialism, not seeing the outcome--not having the light of God's Word on the subject. It is not for us to oppose these, however, for two reasons: (1) We have a more important work--the proclaiming of the good tidings and assisting in the perfecting of the saints. (2) We incline to think that Socialists are "the Lord's great army," though not soldiers of the cross nor followers of the "Captain of our Salvation."

As the Lord has all along permitted the wrath of men and of devils to work out features of his plan, so we believe he will permit men now to delude themselves into the greatest calamity which ever befell humanity: "a time of trouble such as never was since there was a nation." O, how glad we are that God will make man's extremity his opportunity for bringing in the Golden Age--the Kingdom of his dear Son!

SOCIALISM HERE AND IN BRITAIN

America and Great Britain are behind the other civilized nations as respects Socialism, because of more elastic and liberal laws. But discontent and aggressiveness are being cultivated in these lands by the wonderful prosperity which has heaped vast treasures in the hands of a comparatively small number; and by the fear that the end of this way will mean the eventual slavery of the masses to "plutocracy."

In consequence a socialistic propaganda is making rapid headway--as never before. The elections just held give a suggestion of the rapidity of the growth of Socialism. These voters have no thought of anarchy, but as they become enthused by the Socialist propaganda they will be led step by step to one and another extreme of word and deed to bring it about.

The Lord's people do well to remember that Socialism is not the hope set before us, and that time and thought and effort devoted to it are taken from the higher work given them as ambassadors for God and evangels of the Kingdom of Christ and its reign of righteousness and blessing which shall be unto all people.

GERMANY'S REACTIONARY ALLIANCE

Germany, the hotbed of Socialism, is experiencing just now a reaction. A National Alliance against Social Democracy has been started recently and already its effects are manifest. We give a resume of the objects of the Alliance, translated from one of its widely distributed circulars, as follows:--

"On May 9th, 1904, the National Alliance against Social Democracy was instituted in Berlin, having for its aim to unite for the impending struggle against the revolutionary aspirations of Social Democracy all those Germans who are loyal to their emperor and the empire, irrespective of their religious and political views. Although in existence for only a short time, no fewer than 55,000 members have joined the Alliance.

"Objects of the Alliance:--(1) To create compact organizations against Social Democracy at such places suitable for the purpose. (2) To combat by word and pen the activity of Social Democracy directed against the overthrow of the existing State and social order. (3) To bring about united action of all civil parties at elections in such districts as are endangered by Social Democracy. (4) To render all the assistance possible to the workmen and traders oppressed by Socialistic terrorism. (5) To establish a solid connection between all those unions and organizations pursuing like and similar aims."

* * *

This movement has put the Socialists on the defensive. Already they have lost heavily in some electoral districts. The effect will be to measurably check the movement for a little while, giving it a chance to grow in other quarters. We have every confidence that the end of the "times of the Gentiles" in Oct., 1914, will find Socialism not only fully developed but changed to Anarchism, as the Word implies.

A ROMAN ARCHBISHOP'S BOAST OF POWER TO FORGIVE SINS, TO CREATE CHRIST IN THE HOST AND SACRIFICE HIM IN THE MASS. DECLARES THESE GREATER THAN CREATIVE POWERS

The Albany Telegram publishes the following extract from the pastoral letter of Cardinal Klatschthaler, Prince Archbishop of Salzburg, Austria. It is worthy of publication only as a curiosity and an illustration of how men can be deluded by false doctrines, especially after they have become hoary with age and weighty with many and influential adherents. This man, it will be seen, overestimated the stupidity of his countrymen, even in Catholic Austria. Thanks be unto God that, although priestcraft still flourishes in the Protestant clergy and though it still is often arrogant and self-assuming, yet it is a vast improvement over this example of the domineering arrogance of the "dark ages."

The extract follows:--

Salzburg, Austria, Sept. 16.--Your correspondent secured a copy of the Lenten pastoral letter by Cardinal Klatschthaler, Prince Archbishop of this diocese, in which his Eminence extols the power of the priest above that of the Son of God and his holy mother. The letter was read from all the pulpits on March 5th last, but was immediately withdrawn, at the instance of Emperor Francis Joseph, it is claimed, who telegraphed his disapproval to Pope Pius.

R3672 : page 357

Your correspondent has made a literal translation of the remarkable document, omitting only the mere formal parts for want of space.

THE PASTORAL LETTER

"The Catholic priest is the most venerable dignitary, for his powers are beyond words." He has the power to absolve man of sin. This priestly power to absolve man of sin is greater by far than the power to cure the blind, to give back to their eyes the light of day. It is greater by far than the power to make the lame and halt walk. It is greater than the power to recall the dead from lethargy, from the grave itself.

"The priest's power to absolve man of sin is greater than the fiat that created the world and scattered the darkness. It is greater than the word of command that formed the firmament. It is greater, in short, than the divine Being who created the world out of nothing.

GREATER THAN CREATOR OF THE WORLD

"The priest's power to absolve man of sin is greater than would be the power of creating as many new worlds as there are stars in the heavens. For in this act of God the Catholic priest is a cooperator, nay more than a cooperator. The very word, uttered by the priest's lips: 'I absolve thee of thy sins,' means absolution, means that a lost soul is once more entitled to the heavenly kingdom, for the word is not a mere announcement of God's grace, but in itself means the absolution of sin. As the Holy Council of Trent teaches us, the words quoted make the sinner a new man or woman, rehabilitate him or her in the divine grace.

"At the moment the priest says: 'I absolve thee,' he is imbued with the all-powerfulness of God; and at that moment God allows his representative on earth, the priest, to participate in the divine power.

"The patriarchs and prophets, the martyrs and sufferers for the faith, the millions of sainted virgins and the angels and archangels, and the thrones and principalities of heaven, the cherubim and seraphim, even Mary, the mother of God, the queen of heaven--none of them are equal in power to the Catholic priest. Mary, the bride of the holy Spirit, mistress of the world, may pray for the forgiveness of our sins, but the priest alone can actually forgive sins. He alone is entitled to say, 'I absolve thee.'

ABLE TO CREATE AND THEN TO SACRIFICE CHRIST

"Where in heaven is there such power as vested in the Catholic priest? With the angels? With the Mother of God? Upon Mary's word, 'The Lord's will be done,' the grand indescribable mysteries of the transformation of the Son of God into man took place. But, beloved Catholics, listen to me if you are able to understand the miraculous, the un-understandable: Mary's word was not the cause of Christ's appearance on earth; it was merely a declaration of her obedience to the divine will. But when the priest says: 'This is my body,' 'this is my blood,' then the all-highest transfiguration actually takes place.

"The priest sacrifices him, the Son of God, who became man; he sacrifices him for the benefit of the living and the dead, an unbloody sacrifice, as it were. And Christ, the only Son of God the Father, the creator of heaven and earth, the divine power upon whose shoulders rests the world, Christ performs the will of the Catholic priest.

JESUS OBEDIENT TO THE PRIEST

"We read with astonishment and admiration in the writings of the holy evangelists that Jesus, our Lord, was obedient to Mary and Joseph, was subject to their orders and criticisms. Hear ye, then, beloved Catholics: I repeat what I intimated in the foregoing. Christ gave the Catholic priest power over himself, his body, his flesh and blood, his divinity, his humanity; yes, and he is obedient to the priest. Oh, beloved Christians, reflect on the power and great dignity vested in the priest. Am I not right when I say that the power of transfiguration, the power to consecrate the holy waters, is even greater than the power to forgive sins, and we know how great that power is? The power to absolve man from sin gave the priest dominion over all human beings, but the power over the body and blood of Christ gives him power over Christ, over Christ's divinity.

"And with St. Dionysius I ask, 'Shall we call him a man who is the select of men, whom God has elevated over all men, namely, the priest? The priest, with whom God has united himself, whom God gave power over his own divinity?'

"CARDINAL KLATSCHTHALER,
"Prince Archbishop of Salzburg.
"Salzburg, March 4, 1905."

INTER-CHURCH FEDERATION.

The entire religious world is agog over the Church Federation gathering, whose sessions are to open on November 15th at Carnegie Hall, New York City. All the large Christian denominations are to participate through their chosen representatives. The object will be to find a basis of cooperation.

Those familiar with our views of the prophetic Word will know that this movement is one we have long expected, which will at some later session "give life to the image of the beast."--See Rev. 13:15; MILLENNIAL DAWN, Vol. III., chap. 4.

The following items are officially set forth by the Convention Committee:--

"We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give impulse to, all great movements that make for righteousness. We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor and capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration and international arbitration--indeed, all great questions in which the voice of the Christian should be heard--concern Christians of every name and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ.

"The churches, representing 18,000,000 people, which have consented to send delegates are eager to see the conference result in some tangible organization or method of cooperation. Every Church with 500,000

adherents is entitled to fifty delegates; those having 100,000 communicants or more are entitled to ten delegates, while all of less than 100,000 membership will be permitted to seat five delegates."

THE HEAVENS ROLLING TOGETHER.

The prediction that the heavens shall roll together as a scroll in the day of the Lord is fulfilling before our eyes. The daily press keeps us posted on the various steps by which Protestants propose to federate: this is one side of the scroll rolling itself in concentration. The other side of the ecclesiastical scroll is Roman Catholicism, which is also concentrating, or in-rolling. Note the following on the subject:--

CATHOLICS PLAN POWERFUL UNION

"Cincinnati, O.--All the Catholic societies of the United States will be united by a plan being worked out at an important meeting in the Burnett House of the executive committee of the American Federation of Catholic Societies. Bishop McFaul of Trenton, N.J., and Anthony Matre of St. Louis are foremost in the work. There are 15,000,000 Catholics in the United States, all more or less represented in the new movement. The Catholic Women's organizations are also to be affiliated. Beyond this is also a movement to unite the Catholic societies of the world." --Fort Wayne News.

BUDDHISM IS ADVANCING.

"The advance of Buddhism and the decline of Christianity are engaging the most serious attention in Germany. The Vossische Zeitung sees an important sign of the times in the fact that the Grand Duke of Hesse is erecting a statue of the Buddha in the grounds of his private country residence at Wolfsgarten, in the neighborhood of Darmstadt."--Toronto Globe.

====================

R3673 : page 358

CHRISTIAN FELLOWSHIP.

THERE is a tendency among God's people to cement fellowships as well as to make divisions upon various unscriptural lines.

As illustrations: The various branches of the Presbyterian family have each its own system of theology and its own methods of worship. They are one family and have a special sympathy or fellowship upon the doctrine of Calvin--that everything that comes to pass was foreordained. Among Baptists, although there are many subdivisions of them, there is a common bond of fellowship in water-immersion. No matter what else a man holds or does not hold, if he practice immersion there is at once a sympathetic fellowship. So also it is among Premillennialists: They feel that any other differences, almost, should be overlooked if their point of special interest is acknowledged.

We protest that none of these are true grounds for the fellowship taught in the Scriptures; and that the rejection of any or all of these is not the Scriptural ground for refusing fellowship in Christ.

The Scriptural basis of fellowship and disfellowship is both a much broader and a much more simple one. It is simply of two parts: (1) An acceptance of Christ as the Redeemer, and (2) A full consecration to him. Whoever complies with this scriptural formula is entitled to the love, respect, sympathy and care of every other such one; for such, and such only, constitute the Church which God recognizes--the Church "whose names are written in heaven."

And if the above proposition be true as indicating who are worthy of our fellowship, it must be true also that any one who cannot claim fellowship upon this basis has no claim to it at all.

All Christians should see that this rule is broad enough to unite all of God's people, and narrow enough to exclude all others, including those who would seek to "climb up some other way." (John 10:1.) And if this simple test--the only one recognized by the early Church --is sufficient, let us recognize it and none other.

But, says an objector, such a simple basis of faith would let in all sorts of false doctrines and would divide the Church of Christ. No, we answer; the Church is already divided. It would tend to re-unite the true ones and to separate the worldly and the false. Upon so broad a platform all true Christians could come together for the study of God's Word. Methodists would find themselves studying the principles of election, baptism, etc., while Presbyterians and Baptists would find themselves studying free grace and free agency. The result to all (after sectarian considerations were gone) would soon be harmony--Bible harmony.

But, says another, so broad a platform would compel us to fellowship Unitarians and Christian Scientists and Spiritualists. Not at all, we answer. None of these believe in Jesus as their Redeemer. It would exclude all such and all others who deny that man is a sinner under divine condemnation, and that "Christ died for OUR SINS," "the just for the unjust, that he might bring us to God." It would and should exclude all who do not recognize this essential base of Christianity. (Possibly a few believers in the ransom may call themselves by the above names, ignorantly--not appreciating the doctrines upon which they are built. We refer to the views of the leaders and the masses of these denominations.)

A man may be honest and sober and in every way moral and be a Buddhist or a Mohammedan or an Infidel (an unbeliever as to the claims of Christ) of any other shade. Morality and general decency may be proper enough grounds for their recognition socially, as friends and acquaintances; but these constitute no claim whatever upon the sacred name of Christian, nor upon the close heart-sympathy which should make truly one all who are trusting in the precious blood of Christ--our ransom-price from sin and death--and who are fully consecrated to him.

We are living in the time when past and present combinations and doctrines of men will be breaking to pieces; when many are, and many more will be, seeking

fresh grounds for fellowship; when it is important that all true Christians should stand fast, and shoulder to shoulder defend the foundation principles upon which we stand--the rock foundation;--for "other [proper] foundation can no man lay."

How our great Adversary would like to get the soldiers of the cross confused and separated, following different affinities, rallying around different standards, and hence leaving the true standard--"the cross of Christ," the "Ransom"--undefended. Let all who see the true standard assemble to it, and separate themselves in heart and Christian fellowship from all the unclean [those unjustified by faith in the redeeming blood, and clothed still, therefore, in the filthy garments of their own unrighteousness, instead of the wedding garment of Christ's imputed righteousness]. Let their efforts be for and with each other; to present each other blameless and unreprovable, without spot or wrinkle, before the Heavenly Bridegroom. Hear the Word of the Lord:--

"Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway, gather out the [stumbling] stones; LIFT UP A STANDARD for the people." Isa. 62:10.

Let us assure ourselves, from a study of God's Word, that it is as much a part of our duty to disfellowship (as

Christians) those who, either directly or indirectly, deny that Christ gave himself a ransom [a corresponding price] for all, and who, hence, are the worst enemies of the cross of Christ, as it is our duty to fellowship any who confess him thus as their Saviour; and who, hence, are our "Brethren" in him. We are to "have no fellowship with the unfruitful works of darkness, but should rather reprove them."

===================

R3674 : page 359

BEREAN BIBLE STUDY FOR DECEMBER.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.--

BROTHERLY KINDNESS (BROTHERLY LOVE)

41. What does the illustration of "the third-quarter mark" signify? F.188, par. 1; F.370, par. 3; Z.'01-9 (1st col. par. 3,4).
42. Why is it important that we manifest brotherly love now? Z.'05-106 (1st col. par. 3,4; 2nd col. par. 3 to 6).
43. How may we become members of "the Mary class"? Z.'05-105 (2nd col. par. 2, to 106, par. 1,2); Z.'97-242 (1st and 2nd cols.)
44. How did Jesus show us a grand example of brotherly love and sympathy? Z.'04-292 (1st col. par 2; 2nd col. par. 1); Z.'01-150 (1st col. par. 6).
45. How can we fulfill Jesus' command to "wash one another's feet"? Z.'05-120 (2nd col.); Z.'97-242 (2nd col. par. 3,4) and 243.
46. How jealously should we guard and increase this grace of brotherly kindness? 1 Thess. 4:9,10; Z.'97-230 (1st col. par. 1,2).
47. How may we cultivate brotherly love? Z.'02-308 (1st col. par. 5,6; 2nd col. par. 1); Z.'98-183 (1st col. par. 1,2); Z.'04-293 (2nd col.) Z.'01-183 (2nd col. par. 2); Z.'98-8 (2nd col. par. 2).
48. What additional thoughts are found in Topical Index of "Heavenly Manna," under "Love One Another"?

===================

R3673 : page 359

"WHO IS SUFFICIENT FOR THESE THINGS?"

"For we are unto God a sweet savor of Christ, in them that are saved and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God we speak in Christ."--2 Cor. 2:15-17.

THIS MINISTRY, which all the consecrated, as ambassadors for Christ, have received, is one of tremendous import. It greatly influences the final destiny of those to whom we preach this gospel of the Kingdom, the tendency being either to life or to death. The Apostle's language here is another of the solemn warnings of the inspired Word against the danger of the Second Death, and should awaken to a sense of their danger any who have been deluded into the idea that there is no such possibility, and are permitting the great Adversary thus to deceive them. There is an equal responsibility on the part both of those who undertake to preach the Gospel and of those who hear it. The truth is God's truth, and the responsibility of speaking as well as of hearing it is very great.

The Apostle's words show that many in his day, as in ours, failed to realize this responsibility, and, to answer their own selfish ends, corrupted the Word of God. To willfully or recklessly corrupt the Word of God--to vitiate its pure and holy doctrines; to add to it the vain philosophies of ambitious men and seek to support their theories by perverting its truths; to under-rate its exceeding great and precious promises and mystify the conditions upon which they may be realized; or to minimize or make void the solemn warnings of the Word of God--is indeed dangerous business, in which the faithful saints will never engage, but in which those who fall away from the faith are usually most active--deceiving and being deceived.

To be faithful ambassadors for Christ--faithful representatives of the truth and faithful proclaimers of it--requires great humility and simplicity of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle here shows, is acceptable to God as sweet incense, no matter what may be the effect upon

R3673 : page 360

those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause; and this condition of heart he appreciates, regardless of our success or failure to secure large results. What a comfort it is amidst all discouragements to know that under all circumstances the spirit of Christ in us is as sweet incense to God. And the reward of his constant approval is richer than all the unwholesome sweets of ambition gained by corrupting the Word of God.

To the hearer of this Gospel, the message must prove either a savor of life unto (or tending to) life, or a savor of death unto (or tending to) death. His responsibility is great: there is no neutral ground; he either receives it or rejects it. But observe that the statement is not that the rejection of any item of truth inevitably dooms the rejector to death, and vice versa, but that the tendency of such a course is to death, and of the opposite course to life, unless interrupted--changed.

R3674 : page 360

Thus, for instance, the Lord, in reproving the Scribes and Pharisees, who rejected the Gospel and yet claimed to be the children of God and leaders and examples of godliness to others, significantly inquired, "How can ye escape the condemnation of Gehenna"--the everlasting destruction, the Second Death? (Matt. 23:33.) In rejecting the truth so plainly brought to their attention, and in pursuing the hypocritical course of claiming to be faithful and devoted children of God, they were forming and establishing such characters that repentance would, ere long, be impossible to them. Few, perhaps, clearly realize how serious a thing it is to be making character, and that every act and every thought leaves its impress upon the soul. Every right thought and act tends to establish the character in righteousness, while every wrong thought and act, and every self-deception tends to confirm and establish an unrighteous character. And when a wrong course is adopted and persistently followed--when conscience is stifled, and when reason and Scripture are perverted to selfish ends, until the heart is deceived and the judgment is overcome--who can predict the repentance of such a one?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. (Heb. 6:4-6.) How can such "escape the condemnation of Gehenna"? for God will not permit any one to live whose will is confirmed in unrighteousness. How responsible then is the position of those who are building character in themselves and in others! Remember that our characters are manifested by our habits of life; and each act, even the smallest, tends to form some new habit, or to confirm one already established. How important, then, that our thoughts and actions should not be aimless, but with a purpose (1 Cor. 10:31); and, above all, that our lives should be "transformed [re-formed] by the renewing of our minds;" that, putting aside the evil, and all influences which tend toward evil, we should receive of the Lord, through his Word, the "spirit of a sound mind," the "mind of Christ." In this view of the case, it is indeed a solemn thing to live, a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts and our actions, and ever to bear in mind our responsibility to God, both for ourselves and for others as ambassadors for Christ.

"And who is sufficient for these things?" Surely none of us in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of his spirit by communion with him through his Word and in prayer; and constantly to watch and pray lest we enter into temptation.

Let all the consecrated endeavor more and more to realize their responsibility, both in the matter of their own character-building and also in that of building up others in the most holy faith and in the character which is the legitimate result of that faith. The issues of eternal life and eternal death are before us, and before those to whom we present this gospel; and therefore it behooves us carefully and prayerfully to present the pure truth of God in all sincerity and in the spirit of Christ before God, ever bearing in mind that it is a savor either of life unto life or of death unto death.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach and love and live, like thee."

===================

R3674 : page 360

NEHEMIAH'S FAITH AND WORKS.

--NEHEMIAH 4:7-20.--DECEMBER 3.--

Golden Text:--"Watch and pray."--Matthew 26:41.

IN a previous lesson we noted the devotion of Nehemiah, and his prayers to the Lord that he might be used in connection with the establishment, the rebuilding at Jerusalem and the encouragement of the faithful who had returned to Palestine from the Babylonian captivity. To-day's lesson gives us a glimpse of this noble man working and encouraging others to work along the lines of his faith and the Lord's promises.

The Persian king, Artaxerxes, favored the proposition of his confidential servant, Nehemiah, and granted him an armed escort and royal authority in connection with the project close to his heart. Thus far the Lord had favored him, and a three months' journey brought him to the city where centered his hopes and the hopes of his nation, because in it centered the divine promise. In all this we see an exhibit of faith in active operation--faith with works, as the Apostle enjoins. It will be remembered

R3674 : page 361

that Ezra, when starting on his expedition, although he probably took much more treasure, had no armed escort from the king. In this case, Nehemiah, with no less faith in the Lord, had the armed escort.

The reason for the difference of procedure is stated: it was not wrong for Nehemiah to use available means for the protection of his life and the property under his care, which was to be used in the Lord's service, just as it is not wrong for the Lord's people of to-day, while fully trusting in him, to insure their property against loss by fire. It does not imply a lack of confidence in God to use every reasonable and proper means for the preservation of life and health and property. We remember how our Lord resisted the temptation of Satan, and would not leap from the Temple pinnacle into the valley below--he would not thus tempt God and the providential care in which he trusted. Had he been cast headlong by his enemies while in the dispatch of duty the matter would have been different, and undoubtedly his life would have been miraculously preserved, because his hour had not yet come. There is a lesson for us in all these matters: our faith in the Lord should not lead us to expect him to do for us those things which we are able to accomplish for ourselves.

"BE YE WISE AS SERPENTS."

On his arrival at Jerusalem Nehemiah did not reveal his plans. The people merely knew that a Jew high in favor with the King, an officer of his household, with a small retinue of servants, was in their midst. Had he told his plans the enemies of the city would soon have heard of them and have taken steps to interfere; besides, the course followed was a much better one for the awakening of the interest and co-operation of the people. Many of the Lord's people need to learn this lesson of secretiveness--not to tell everything that they know. Our Lord not only exhorted us to be as wise as serpents while harmless as doves, but through the Apostle also he exhorts that we should be swift to hear and slow to speak--not too ready to tell all of our plans and arrangements, etc. We even know of some of the Lord's consecrated people who have gotten the wrong impression that to secrete any matter, to avoid telling all that one knows, to avoid giving full answers that would reveal all that is asked, would be considered by some as sinful, deceptive. It is well for them to have their conscience, but conscience requires training, and

R3675 : page 361

the safest instruction comes from the words and example of our Lord and his apostles.

Our Lord used this very method of not telling all that he knew to those who were not ready for the information. He said on one occasion to his disciples, "I have many things to tell you but ye cannot bear them now." (John 16:12.) When asked questions by his enemies who sought to entrap him he avoided answering them or gave them evasive answers. In all this he was as wise as a serpent, yet harmless as a dove. He did not refrain from telling that which was really proper to be told, necessary to the comfort or advantage of his questioner. The Apostle Paul quotes his enemies as charging him with guile--"Being crafty I took you by guile." (2 Cor. 12:16.) An evil mind can indeed put an evil construction upon the noblest words and deeds. This was true in the Master's case also. The Apostle exercised wisdom in his method of dealing with those whom he desired to bless, hiding from them for a time truths which at first they were not prepared to receive or appreciate, but afterward, when necessary to them, he made plain, assuring us that he had not shunned to declare the whole counsel of God. (Acts 20:27.) Strong meat for men and milk for babes is the thought. Let us more and more seek to exercise heavenly wisdom in all our affairs, that we may accomplish as much good as possible and choke and stumble none.

"A MIND FOR THE WORK."

Nehemiah was a man of action: he had come to Jerusalem for a purpose and wasted no time. He arose by night, took with him some of his trusted servants, and made a thorough inspection of the wall all around the city, probably by moonlight, and then he promulgated his plan for doing a great work speedily. As a matter of fact, the entire wall was reared in fifty-two days. How could he have possibly accomplished so much in so short a time? The answer is that the people had a mind to work--their hearts were in the work, they labored not as eye-servants nor as men-pleasers merely, but labored as for the Lord and for his cause. The method employed by Nehemiah shows not only that he prayed and labored but that he planned. His project was to divide up the work of the wall amongst various parties: for instance, the priests and Levites and their families undertook a section, various of the notable families undertook sections, guilds and societies undertook sections, until the whole work was parceled out and each party was pledged for his share in the service. The people entered into the matter spiritedly, each anxious not only to see the whole wall built, but anxious that his own share in it should be substantially done, a credit to himself as well as to the city in general.

There was tact in this: it was the endeavor to make use of the natural tendencies of the human mind. It would be well for all of the Lord's people, charged with the building of the wall of righteousness which surrounds the people of God, separates them from the world, to likewise encourage and stimulate one another in the work which all have at heart. To make a practical illustration of this to our own time and work in this harvest of the Gospel age, we see that there is an abundance of labor for all who have a mind to work. Some can engage in the colporteur service--many are so engaged, much to their own spiritual advantage as well as to the profit of those to whom they minister the Truth, and to the general upbuilding of the wall of righteousness and to the separation of the Lord's people from those who are without, the world. Others can labor as pilgrims and find plenty to do; still others as volunteers can serve the cause by word of mouth, by pen and by the printed page, distributing tracts and in general co-laboring with the Lord and with the brethren in the building of the wall of Zion. Those who are in any measure or degree successful have a mind for the work, otherwise the harvest work would not progress as it does--the Lord would find some other way of accomplishing results now due to be obtained.

"BE NOT WEARY IN WELLDOING."

The work started with great energy and zeal, but was not long in encountering the opposition described in our lesson. Sanballat was a governor of the Samaritans, a mixed people partly of Jewish and partly of heathen blood; Tobiah was the governor of the Ammonites, across the river Jordan; the Arabs of the desert as well as the people of Ashdod, a Philistine city in the South, heard of the rebuilding of the wall of Jerusalem and were opposed to it for several reasons: the fortification of that city meant an increase of Jewish power and a proportionate decrease of their own influence. They remembered how the city had once been great and influential, and selfishness prompted opposition to it. Besides, religion was the factor with all these peoples. Each had his own religious party and creed, and the success of the Jews in Jerusalem meant the triumph of the God of the Jews and a corresponding lessening of influence of those who differed. Furthermore, the Jews scattered amongst these various peoples and gradually becoming amalgamated with them would be more likely to be drawn back to Judaism if its capital were again a stronghold and the nation seeming to rise more completely from the dust.

R3675 : page 362

As these enemies of the Jews were wroth without a proper reason, from selfish motives, so those who are engaged in the harvest work, in the rebuilding of the walls of Zion, in the replacing of the doctrines of righteousness and truth, overthrown by the Adversary during the dark ages, find opposition not only from the world, the flesh and the devil, but chiefly from the Sanballat followers of nominal Christianity--the "mixed peoples" who have a form of godliness without its power. All of these opposing influences are ready to combine to hinder the reestablishment of the truths and principles which properly separate the Lord's consecrated people from all others. Various are the schemes and hindrances devised.

In Nehemiah's time the opposition first took the form of sarcasm and ridicule, saying that the wall they were building was not scientifically done, would not stand the tests of "higher criticism;" and a fox even brushing against it would be liable to throw it down. Those who to-day are building upon the wall of Zion, each in his own place, according to his own opportunity, must be prepared for similar sarcasm. Who are you? What are you? What can you hope to accomplish? Look at Romanism, look at Methodism, look at Presbyterianism, look at all the wealth and learning represented by the various denominations of Christendom! What can you hope to accomplish by the rebuilding of the walls of Zion? Those who are easily put to shame and who give up the work of building evidence thereby that they have not the faith which would be pleasing to the Lord if they withdraw in spite of all we can do to encourage them. We must let them go, although by and by they will regret such a course.

"FIGHTING THE GOOD FIGHT OF FAITH."

When the enemies of the Jews found that sarcasm availed nothing, and that the building of the wall progressed with considerable speed, they secretly took counsel to make an attack on the city, to break down the walls and to discourage the builders. However, in the Lord's providence some of those who were building had come in from the surrounding country anxious to have a part in the work; and the secret messages for these to return home because of an attack about to be made reached the ears of Nehemiah, who forthwith armed the people so that they would be ready to repel an attack at any time. The hodcarriers were armed, and those who did the mason work had swords at their sides, while Nehemiah's special guard, divided into two parts, relieved each other at labor and at military service. Thus the work progressed under serious difficulties, which demonstrated all the more that love and zeal were behind the movement.

Thus it must be to-day with all who are laboring in the harvest work--each one needs to be armed: not, however, with carnal weapons. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," (of error). (2 Cor. 10:4.) All of those laboring to-day upon the walls of Zion need to be equipped with the helmet of salvation, the breastplate of righteousness, the sandals of patient endurance, the shield of faith and the sword of the Spirit. Whoever is not armed is in danger of being overcome by the Adversary. The sword of the Spirit as well as the shield of faith are necessary every moment. When we are opposed we must be able, as the Apostle Peter enjoins, to so use the sword of the Spirit as to be able to give to every man that asketh us a reason for the hope that is in us, with meekness and reverence, from the Word of God. Our warfare has reached this stage at the present time, our enemies no longer ridicule as at first. Let each who is a servant of the Lord and has consecrated his life to his service be on the alert continually. Greater is he who is on our part than all they that be against us.

Finding that the Jews could not be taken unawares, Sanballat and his associates tried another scheme; they invited Nehemiah to a conference, but that wise man refused to confer, and sent them word that his work was great and urgent, and that he must build the wall. Doubtless our opponents now would like to draw our attention away from the particular work we have to do; they would like to have us discuss with them other projects, other reforms, social, political, federations, etc. But we cannot join in any of these; we have a work to do, the Lord's work; there are few to do it and it requires all of our time and energy.

The next step of the Adversary was to threaten Nehemiah. This they did indirectly, not directly. They got a certain man to pose as a prophet of the Lord and to prophesy injury to Nehemiah, and to advise him to hide himself in the sacred precincts of the Temple. The thought evidently was that, if the leader of the

R3676 : page 362

movement could be affrighted and drawn from the work, the others would soon be discouraged and the whole matter would fizzle out; but Nehemiah was certainly a chosen vessel of the Lord for this very service, and could not be thus frightened. May it be so with us; may our confidence in the Lord be such that the fear of man will not be a snare to us.

"FIGHTING WITHOUT AND FOES WITHIN."

While the outer foes were thus seeking to hinder the work, other matters tended to discourage the workers: (1) The supply of stones for the wall began to be more difficult to secure; as the top and loose ones were used the others required to be more or less dug out; (2) as the wall grew higher it made slower progress and required greater effort to carry the materials onto it; (3) the burden and heat of the day sapped the strength of the laborers and they needed the encouragements which Nehemiah continually gave them, that the

Lord was on their part, that their prayers were heard,

R3676 : page 363

and that they should not be afraid of their enemies, but remember the Lord which is great and terrible. It is so with us, the Lord's followers who are to-day building the walls of Zion. At first we felt so glad to be rid of the tormenting errors of the dark ages, so glad to be free, so glad to know something of the Divine Plan of the Ages, we built hard and fast. But with the outward opposition came also greater labors as we strove for mastery ourselves and to build one another up in the most holy faith.

How many spiritual Israelites of this "Harvest Time," who began with great courage and zeal, and shoutings of joy, have become more or less disheartened. But not all. By the Lord's grace there are encouragements and stimulations for the laborers on the walls of Zion still. The pilgrim visits, the one-day Conventions, the general Conventions, together with the regular visits of the WATCH TOWER and the growing numbers and volumes of DAWN, have served to encourage and stimulate the Lord's faithful, and we are still going on from grace to grace, from knowledge to knowledge, and still trusting in him who is the Captain of our Salvation.

"WE THAT ARE STRONG OUGHT TO BEAR WITH THE INFIRMITIES OF THE WEAK."

Another difficulty arose: Nehemiah found that some of those who labored on the wall, full of zeal for the cause, were made to suffer for their faithfulness by the wealthy Jews. The poorer ones getting behind in their rents, taxes, etc., were scarcely able to provide for their families; and their richer brethren, taking advantage of their destitution, had made hard contracts with them, taking away their small possessions, etc., in payment for debts which they were unable to pay because of their engagement in the Lord's service. Nehemiah was righteously indignant with this condition, and called the offenders and stated the matter before them plainly and clearly, and shaking out the flowing folds of his outer garment he declared that thus the Lord would shake out from amongst his people any who had such a selfish spirit.

We are glad that this condition of things finds no parallel amongst us at the present time. On the contrary, we find that love of the brethren is one of the marked evidences of growth in grace and knowledge. Amongst the assemblies of the Lord's people we find a general tendency not only to avoid asking the poorer brethren and sisters to contribute to the expenses, but a willingness to do what each can for the assistance of the needy ones. At our conventions, where no collections are taken up, there is a forwardness to see that none of the entertaining Church are overburdened with expense, and also that any in attendance at a convention who are not well to do in this world's goods shall not suffer for necessities and some of the comforts of life. May these evidences of true brotherhood in the body of Christ and of the true building of the walls of Zion continue and abound with us until the work is finished, until our Master shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ONE TRUMPET-VOICE DIRECTS US ALL.

The last verse of our lesson tells of the arrangement made whereby the various workers on the different parts of the great wall could be summoned by Nehemiah to one place if necessity required. The summons was the sound of the trumpet--"In whatsoever place ye hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us." Is it not the same with us to-day? It is not the voice of man that gathers us but the voice of the trumpet--the voice of the great trumpet, the seventh trumpet, announcing our Redeemer as the Captain of our Salvation, present, gathering together his saints unto him, making up his jewels, and shortly to establish them with himself in Kingdom glory, in the control of the whole world for its blessing and uplifting, for the destruction of all who wilfully and intelligently oppose him.

===================

R3676 : page 363

THE FEAST OF TABERNACLES.

--NEHEMIAH 8:8-18.--DECEMBER 10.--

Golden Text:--"Blessed are they that hear the
word of God and keep it."--Luke 11:28.

NEHEMIAH was governor at Jerusalem, and after the repair of the Temple walls, noted in our last lesson, he did not consider that great work the end of his mission but rather the beginning of it. The wall was necessary first for the security of the people, to arouse their national spirit, to revive their hopes in respect to the promised Kingdom of God, and afford them a practical demonstration of God's favor with them in the accomplishment of that work, and thus to lead on to trust in the accomplishment of other promises of the Word still future.

In the Lord's providence the work was accomplished just at the right time to permit of the rest of the week at their homes, and then to have a general gathering to celebrate the New Year. The Jewish civil year begins with the seventh month, this year September 30, but varying a few days either way from that date, as their calculations were made by lunar time. In God's providence the national interests were associated with the religious interests of the Jews. They were God's people, and all their political and national hopes were associated with the divine promises, and hence a revival of interest in their city and nation and national hopes meant a revival also in their reverence for God, in their religious sentiments, in their desire to honor the Lord and obey him, to observe the festivals which he had commanded.

Nehemiah was evidently a prudent man in such matters to begin with. Indeed we know that this is the Lord's general way of choosing those whom he may use in his service. He chooses suitable persons, and then adds his blessing to promote the outcome which he desires--as, for instance, when instructing Moses respecting the intricate devices for the Tabernacle structure, the Lord said, "Choose out from the children of Israel cunning workmen and I will put my spirit upon them." The thought is that the Lord employs as little of the miraculous as is necessary--he takes advantage of conditions as they are so far as possible, and uses them. While, therefore, the Scriptures

R3676 : page 364

declare, and all the facts of the case correspond to show, that not many great, not many learned, not many wise, not many noble according to the course of this world are chosen by the Lord for his special servants, we are to assume that the Lord chooses as noble, as great, and as learned as he can find who are of the right condition of heart.

LOVE AND DEVOTION FIRST.

We are not to consider that qualifications are despised of the Lord, but rather to note that the Lord puts first and foremost the qualities of honesty, humility, obedience and love, and that these things being present in a number, those possessing the greatest number of other qualifications would have the preference. For instance, we may assume that the twelve apostles chosen represented the best material for the Lord's purpose every way, yet subsequently when Saul of Tarsus, educated, talented and wealthy, consecrated himself, saying, "Lord, what wilt thou have me to do?" the Lord was willing to use him, and his peculiar talents, combined with his deep consecration, humility and zeal, enabled him to take a foremost place amongst the apostles.

Nehemiah, the man of opportunity, brought to the governorship of the Jews at this important juncture, manifested his humility and his zeal in many various ways. When calling for the convocation for a general assembly of the Israelites for the New Year's celebration, called the Feast of Trumpets, he did not ignore the worthy ones of the Lord's people and seek to take all the honor to himself. On the contrary, he recognized Ezra the Scribe, a member of the priestly family, as more suitable than himself to take a prominent part in the work of educating the people in the knowledge of the Lord through his Law. Ezra's chief place of importance was the ceremony of reading the Law and introducing it to the attention of the people. On his right hand were seven of the prominent men, on his left hand six more, and the reading was done by course, and probably participated in by many if not all of these fourteen.

The place of the reading was on the plaza of the Temple. The people, sitting about over a considerable area, arose when the Law was read, and after the reading of a section they sat down. Meantime amongst

R3677 : page 364

them had been scattered various of the Levites, the teachers of the people, who explained to them the meaning of the words they had heard, giving them the sense of the language. This was necessary probably for two reasons: first, that the people who had been in Babylon had more or less of a corrupt tongue or ear, while undoubtedly the Law was written and read in classical Hebrew; secondly, even if they had understood all the words, a particular explanation of the sentiment or meaning is sometimes both convenient and necessary. This reading of the Law in sections, and expounding it both from the higher platform occupied by the fourteen officiating and also its further expounding to the people by the Levites who were in their midst, occupied all of one afternoon and a good portion of the next forenoon. The result was that the people had an understanding of God's own message.

"PREACH THE WORD."

Here we see the real essence of preaching, as the Apostle wrote to Timothy, "Preach the Word." The difficulty of much of the preaching of our day is that it is not the Word of God that is preached, but the traditions of the ancients, or more frequently perhaps something that has very little to do with religion at all. Higher criticism and evolution theories and general agnosticism prevail to so large an extent both in pulpit and pew that the Word of God is losing its place of importance in the minds of those who are nominally God's people. Why should they study the book which they no longer accept as divinely inspired. Ignorance of the Scriptures is greatly on the increase amongst those who profess godliness. Undoubtedly there was great advantage in the Scripture studies of olden times, even though ignorance and superstition and the false theology of the dark ages gave a distorted view to much that was studied; nevertheless, fifty years ago the Scriptures were very much better known to the masses of those professing godliness. The loss is a keen one. On the other hand we know how those who have come into the light of present Truth, and whose eyes of understanding are opened wide to a greater appreciation of the lengths and breadths and heights and depths of the divine character and plan, are becoming more and more deeply interested in the study of the Word. This is sure to be the case. No religion, no theory, can be either true or helpful that does not bring us to God's book and deepen our interest in his message. Canon Farrar pays a splendid tribute to the value of the Bible as a civilizing influence, in the following words:--

"It was the Bible that gave fire and nobleness to her (England's) language; it was the Bible that turned a dead oppression into a living Church; it was the Bible which put to flight the nightmare of ignorance before the rosy dawn of progress....It was the Bible which saved England from sinking into a tenth-rate power as a vassal of cruel, ignorant, superstitious Spain, whose Dominicans and tyrants would have turned her fields into slaughterhouses, as they turned those of the Netherlands, and would have made her cities reek as she made Seville reek with the bale-fires of her Inquisition." "Let England cling to her open Bible."

"And what the Bible did for England, it did for the United States of America. It was the Bible that made America what she is."

"EAT THE FAT AND DRINK THE SWEET AND SEND PORTIONS."

Evidently this was the first presentation of the Law to the people since their return from captivity. Evidently Ezra had given his attention to the rearranging of the Law and the instruction of the priests and Levites therein, but had not up to this time caused it to be promulgated amongst the people. Quite possibly it was a part of Nehemiah's wise insight as a governor to see that the explaining to the people of God's own message would be helpful to them; that it was not sufficient that the priests and the Levites should be learned in the Law and that they should tell the people, but that the people themselves should be made to understand the divine message. The same is true to-day. It will not do that others shall attempt to tell the Lord's plan, but ignore the Lord's Word, in order to have weight and influence. Those who receive the message must know that it is more than man's message, must have the evidence that it is from the Lord.

R3677 : page 365

When the Law was read and expounded to the people they saw at once that they had been under chastisement and in difficulties because of their neglect of the divine institutions, and they wept; but Nehemiah and those conducting the services under his direction sent word to the people not to weep, not to mourn, but on the contrary to rejoice and give thanks to God that they now were at last awake to the true state of affairs, that their troubles had come as a result of their disobedience, and that they had started in to reform and to have God's blessing in their endeavor, their effort, to obey his statutes. There is a time to mourn, but it is when sin and opposition are prevailing; when repentance has come, when contrition for sin has led to reformation, it is time to cease mourning lest utter discouragement should result. They had met to thank God for returning favor, to realize that they had received chastisement at his hands, to thank him for the same, to take good courage, to start afresh to walk in his way, and now were hearing his Law with a view to observing the same and thereafter having his blessing and favor. The message was, "This day is holy unto the Lord your God; mourn not, neither weep. Go your way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared, for this day is holy unto our Lord; neither be ye sorry,--

"FOR THE JOY OF THE LORD IS YOUR STRENGTH."

Spiritual Israel can take an excellent lesson here: "Why should the children of the King go mourning all their days?" It was proper that we should mourn for sin, that we should realize the need for a Savior, that we should lay hold upon him by faith; but once we have accepted the Lord and realized the forgiveness of our sins, the time for mourning is past, the time for joy and rejoicing is commenced. To so great an extent is this true that the Apostle exhorts that we should rejoice in everything, even in tribulation, realizing that since we have given ourselves to the Lord and he has accepted us as his children and given us the anointing of his spirit, adopting us into his family and made us heirs with Christ in the glorious promises to be fulfilled, our hearts should be so full of rejoicing that all the trials and difficulties of the way should seem as nothing.

Whoever can exercise the proper faith in the Lord and in his Word can rejoice; those who cannot exercise the faith cannot have the joy and rejoicing in this present time, but must wait for their portion by and by. The Lord is now seeking those who may firmly trust him, come what may; he is seeking those who will walk by faith, not by sight. Those who cannot walk by faith now will have the opportunity of walking by sight very shortly, when the Kingdom shall be established. They indeed shall have a goodly portion, but the portion which God has specially provided for the faithful is joint-heirship with his Son in the Kingdom. Let us, then, who have accepted the Lord and his Word, cast away everything of doubt and of fear, and live rejoicingly day by day while seeking to walk in the footsteps of him who loved us and bought us with his precious blood. The joy of the Lord is our strength, the joy which God gives, the joy which comes from realizing that the Lord is our fortress, and that no ill can betide us without his knowledge, and that he has promised that all things shall work together for good to them that love him--with all their heart, mind, soul and strength.

This message that the leaders set forth, uttered from the main stand, was repeated to the people by the Levites in their midst. The tears were dry and the company dismissed to rejoice in the opening of a new year, which symbolized to them a fresh start in the ways of the Lord and in his favor. The reading of the Law on the second day (v. 13) would seem to have been principally to the priests and Levites and heads of the various families--probably some of the special selections of the Law, appropriate to them as persons charged with certain responsibilities amongst the Lord's people. It was during this reading that it was discovered that for some time this feature of the Law had been entirely overlooked, namely,--

THE FEAST OF TABERNACLES.

They found that in the Law it was commanded that at this season of the year, namely, from the fifteenth to the twenty-second of the seventh month, the Israelites should dwell for a week in booths constructed of branches of trees, and keep that week as a special festival of thanksgiving to the Lord. It was a feast of ingathering or harvest home. Our American Thanksgiving day to some extent resembles this. They were to live for a week in these booths to remind them of how once they had been a people without a home, when God delivered them out of Egypt and brought them on the way to Canaan. The yearly remembrance of this experience would tend to produce in their hearts thankfulness to God as the one who had given them the land of promise, the one upon whom they were dependent for their national existence and freedom from slavery, and the one who had promised to bring them to a full inheritance of all the glorious things contained in the great promise, the Oath-Bound Covenant made to Abraham, that ultimately through his seed all the families of the earth should be blessed.

Our general three-day Conventions are somewhat after this Feast of Tabernacles pattern, only on a higher plane, adapted to us as Spiritual Israelites. This year we had such Holy Convocations in June in Chattanooga, Tenn.; in July another at Niagara Falls, N.Y.;

in September one in Denver, Colo., and another in Portland, Oregon, besides one in Germany at Elberfeld; one in London, England; one in Glasgow, Scotland, and one in Stockholm, Sweden. These various

R3678 : page 366

gatherings of the Lord's people now in different places are made necessary by reason of the larger scope of country in which Spiritual Israel resides. We do not live in tents and booths, yet our absence from our regular homes for a few days implies temporary dwelling-places or tabernacles. We are absent for a time from some of the conveniences and comforts of our homes, yet these conditions may be very favorable to us as reminders that here we have no continuing city, that we are not to set our hearts upon houses or lands or any earthly thing, but to remember that our citizenship is in heaven and that our present sojourn is toward the heavenly Jerusalem, the Kingdom, and that everything in the present time should be considered by us as a temporal or tabernacle condition, waiting for the eternal conditions which God has promised us.

R3678 : page 366

OUR FEASTING IS SPIRITUAL.

For the entire seven days the Jews rejoiced and had a feast of good fellowship one with another, dwelling in these booths. The whole people, for a time at least, were on a common level. The booths were erected inside the city or outside the walls as might be convenient, and many of them were on the roofs of the houses, which there are usually flat. It was not a feast of sensuality nor an occasion for moral abandon, but, quite to the contrary, was a time for Bible study. The reading of the book of the Law and the expounding of it were the main centers of interest, and the people no longer wept and repined at the reading of it, but on the contrary, rejoicing that the Lord's favor was with them, they studied the Word with a view to practising it to the extent of their ability.

This also corresponds well with our Conventions, in which Bible study has the chief place and chief interest. Surely we do have spiritual refreshing, feasting; surely these gatherings, these spiritual feasts in temporary tabernacles away from our usual homes, are proving very helpful to the Lord's people. For this reason they grow more and more to be appreciated amongst those who put spiritual matters first. We live in a very busy day, when business, money-getting, is placed in the first rank by all civilized peoples. If worldly people can take vacations to engage in hunting and fishing and other so-called "sports," why cannot the Lord's people take their spiritual refreshment and recreation, and cultivate in their children more and more of the desire for the spiritual things? for these gatherings so far as possible should be family gatherings, and the pleasure of an outing and change of surroundings and rest from ordinary work should be combined with the highest pleasure of which we have knowledge, the pleasure of meeting with the Lord and with those who are his, the pleasure of studying the divine Word and helping one another onward and upward in the heavenly way.

We exhort that so far as possible all the friends of Present Truth shall have in mind the spending of one week in each year separate and apart from ordinary business and work, in something resembling the Jewish Feast of Tabernacles, only on the higher, spiritual plane. It is our thought that hereafter the General Conventions may best be held under circumstances that will permit those of the friends who desire to stay longer than the three days, engaging in quiet study and reflection upon the things discussed during the three days, a rest time aside from the world and its hurry, giving special attention to spiritual nourishment after the example of our Lord and his disciples.

HEARING AND OBEYING.

Our Golden Text should not be forgotten. It is important that we should hear the Word of the Lord, that we search the Scriptures, that we have them well at our command, that we be able to give an answer to him that asketh us a reason for the hope that is in us, and we need more than all this. We need to obey the Word, to practise it to the extent of our ability. True, we cannot come up to the demands of perfection, for God's law is perfect, but we can have the perfect attitude of heart, and nothing less than this will be acceptable to the Lord. We can show him and to some extent show to others the endeavor of our lives in the direction of righteousness and all the fruits and graces of the holy Spirit. If we had all knowledge and zeal and had not the spirit of obedience it would evidence a lack of the spirit of love, and prove us unworthy of the divine favor and blessings promised to those who are rightly exercised by the message from above.

====================

R3678 : page 366

ONE-DAY CONVENTION REPORTS.

AT KENTON, O., OCT. 29

We had a grand time at Kenton. Friends from nearby towns and cities came in goodly numbers and full of the Spirit, and greatly cheered the little company of friends of the Truth at this point. Brother Russell arrived just at the close of the morning rally and gave a few words of cheer respecting the general prosperity of the "harvest" work and the evidence that "due time" will accomplish all that God has promised.

The afternoon meeting for the public was held in the Opera House. Its large attendance, filling the house reputed to hold over a thousand, is said to have been the largest religious gathering ever held in the little city. Our friends certainly advertised that meeting thoroughly, Brother Russell did his best to make plain the great divine plan and the report is that the entire city and countryside are thinking and talking about the teachings of the Bible as never before.

The evening discourse was specially for the interested, but as many of you got the stenographer's report in the Pittsburg Dispatch we need go into no details here.

AT FORT WAYNE, IND., NOV. 12

Our train arrived early and we had great pleasure in the Rally and Testimony Meeting in the forenoon. Surely it was good to be there. Many tongues testified to the Lord's grace and truth and to responding devotion and love.

The afternoon session for the public must have been well advertised. It had a splendid turnout of very intelligent people from all the walks of life. The sermon topic was, "To Hell and Back. Who are there? Hope for the return of many of them." The Majestic Theatre, seating 1,400, was packed, about 100 standing, and several hundred were turned away. The closest of attention was given, and we will hope for some good results. We may surely hope that a considerable number will hereafter have saner and more loving views of our Heavenly Father than before. And if only a few grains of ripe "wheat" were found we shall rejoice.

The evening session was for the interested, on "Man's Elections and God's Elections," as reported in the Dispatch. Here also we were escorted to the depot by quite a number of the beloved friends. A night ride returned us to the Bible House Monday morning.

===================

R3678 : page 367

ENCOURAGING WORDS FROM FAITHFUL WORKERS.

The letter below is from one now a colporteur representing our Society in the spreading of the Truth. The writer has learned to listen to the Voice of God in his appointed way--through His Word and not through spirit "voices." We rejoice that the Lord is pleased to use the WATCH TOWER to call attention to the precepts of His Word.

DEAR BROTHER RUSSELL:--

All day and nearly all last night I have been rejoicing over the article on the "Increasing Influence of Spiritism." I do thank the Lord for it from first to last and you also. It is to me another wonderful deliverance, as when I first read the Spiritism pamphlet. I praise God for His goodness, and for his mighty Arm protectingly thrown around his people in this article. What a safeguard! I am most deeply grateful. It seems to put away so much of fears and worries from me--it is one of the answers long delayed in wisdom. It meets my prayers for 15 months past. How thankful I am that I burned my "Message Book" about three years ago. It was an idol, and a truly Satanic snare.

This TOWER explains several circumstances in my life that have greatly puzzled me, and seems to add clearness to the exposition of the Spiritism pamphlet, or makes the impress deeper. I certainly have been tormented with the "voices" not a little.

I certainly will keep as far away as possible from all such "voices." Their words were as distinct as possible, and as beautifully expressed oftentimes as those spoken of in the clipping. Praise God for the precious blood shed on Calvary, and the glorious liberty wherewith it hath made us free.

And now even Telepathy, which has generally been a great delight to me, I am willing to put aside as evil, unless it be that good angels do carry messages within the Church. But I would rather deny myself this pleasure also, in such measure as I have practised it, than to meddle for one instant longer with any of these Satanic snares and deceptions.

"Tho from my life He seems to take
What I thought wholly blest,"--

There is no question but I will to love the Truth. It is

worth all it costs. And "tribulation worketh patience," one of the necessities in the Christian character spectrum. I see more and more how the Adversary's deceptions cater to human impatience as well as self-esteem, love of ease, avarice, etc. It requires patience to think of our buried relatives and friends as "sleeping" till the Millennial morning: that is why Spiritism has such a mighty hold on the world, even unconsciously.

I pray the Lord for patience, and for self-possession in Christ. And I will have them (D.V.). I praise his name for this WATCH TOWER and enclose a list of 15 names and addresses to which I would like copies sent. Would that these could see with me the Almighty Arm beating back the hosts of the foe from Christ's little flock. "Thus far and no farther!" I praise God for his salvation. Resp'y, A. L. D.

DEAR BRO. RUSSELL:--

I believe that you will rejoice with us to know that the truth is doing its work over the head of all opposition. While we know that the truth will prevail, yet it gladdens our hearts to see some outward manifestations. So I write to tell you about two Lutheran ministers that I have met recently in this city, who are very much interested in the truth. They are both still preaching in Babylon. One of them I have talked with but little. The other has told his people that if they did not want him to preach the truth he would give up his position. So we know it will only be a short time until he will have to look for other opportunities; but he is rejoicing. He said before he got the truth he was like a man with a pocket full of nuts and nothing to crack them with; but Brother Russell furnished the nutcracker and he was now feasting. So we praise the Lord for the assurance that they who hunger and thirst after righteousness shall be filled.

Yours in the Redeemer, H. W. DICKERSON,--Colporteur.

GENTLEMEN:--

Some little time ago, on opening my mail, I came across a curious looking envelope, advertising MILLENNIAL DAWN, or "The Plan of the Ages," a beautiful and remarkable book, explaining the Bible, and especially interesting to Bible students. I would not have noticed this envelope, had it not been for the unusual amount of reading matter on it.

I enclose 50 cents herewith, in payment of this wonderful book, bound in cloth. If this is not sufficient, please advise at your earliest convenience.

I am a Bible student, and will be glad to get such a book as this, as it will explain many things which I have read in the Bible and did not understand.

Please reply as soon as possible, and oblige,

Very truly yours, C. B.--Mich.

----

page 367

DEAR BROTHER RUSSELL:--

Two sisters from W__________, Pa., who spent most of last winter here at this boarding house, went home some weeks ago. In a letter just received by my landlady from one of them she sends me this message: "We are lending the books on 'Hell' to our friends. We discuss the matter and already there are four of us convinced that Mr. Russell is right on that question and some others. I shall have to send for some more books. We have great discussions on religious questions. Father calls us heretics, but we believe we are escaping from heresies."

Your brother in Christ, J. H. MOFFATT,--Florida.

EDITOR OF ZION'S WATCH TOWER:--

On page 85 of March 15th you speak of Noah's Ark and its dimensions. So far as the proportions go the Danish naval architect is correct, 300 x 50 x 30, but these are not feet, as would appear from the reading, but cubits. The cubit was the measure from the point of a man's elbow to the point of his middle finger. This was never less than eighteen inches, while the Jewish sacred cubit was an handbreadth more, amounting to 21.88 inches. Thus reckoning the smaller cubit in Noah's Ark, we have a vessel of the following dimensions: 547.3 feet long, 91.2 feet wide, 54.72 feet high, and of a cubic capacity of 2,730,782 feet, tonnage 81.052.

A shipbuilder in Holland built a large model of the ark in 1670 or 1760, and found its proportions eminently fitted for carrying an enormous load with great safety through rough waters. What else should we expect when we know that its plan came direct to Noah from God?

ROBERT RANSON,--Florida.

DEAR FRIENDS:--

I would like to express my feeling of deep gratitude for what food I have received in reading the DAWN and TOWER. Four years ago I commenced to read these publications and have read them over at least twice during that time, but my eyesight failing me I have not been able to read at all for the last eighteen months. I am so thankful to my dear heavenly Father that my sight was spared to me long enough to learn of the great plan of salvation. It has been such a comfort and blessing to me that words fail to express my deep sense of gratitude to my heavenly Father for opening the eyes of my understanding to some of the deep things as revealed in his Word. May God's blessing rest upon you in your efforts to spread the Truth among his people.

Yours in Christ, C. C. STRONG.--Cal.

A dear brother less than two years old in the Truth writes:--

"Paul tells us plainly in Galatians 5:20-22 that those who practice, among other things, 'enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings,' cannot inherit the Kingdom of God. This brings us one and all face to face with a most serious question, Are we--am I--practicing any of these things?"

Evidently the dear brother's mind is being "exercised by use." Would that we all might keep his question well in mind and see that we learn to answer it correctly, as the Lord would approve: Yes.

===================

SEMI-MONTHLY.
VOL. XXVI. DECEMBER 15, 1905. No. 24

CONTENTS.

Tampa Convention and En Route.....................371
Watch Tower Bible & Tract Society's Annual
Report.....................................372
The Messenger of Jehovah..........................376
The Christ in the Flesh--the Elijah...........377
The Day of His Coming.........................378
"I the Lord Change Not".......................379
"Prove Me Now Herewith".......................380
Immanuel and His Dominion.........................380
Multiplication by Resurrection................381
How It will be Brought About..................382
Upon the Throne of David......................383
Public Ministries of the Truth....................370

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

YOUNG'S AND STRONG'S CONCORDANCES.

There is a little "war" of prices at present, and so long as it lasts we can sell these valuable works at specially low prices, viz.: Young's, in cloth binding, at $4.00, plus postage, 55c. Strong's at $3.00, plus 65c postage. The latter is a wonderful bargain. We scarcely expect the prices to go lower.

THE PITTSBURGH DISPATCH.

Most of the subscriptions to the Pittsburgh Dispatch expired with November. Please note the date tag and let us know if you wish us to renew for you. We have a special clubbing arrangement by which we can supply this cosmopolitan newspaper for $3.00 per year, or just half price. This supersedes previous notices. The Dispatch proposes more space for Brother Russell's discourses every Monday hereafter.

APPLICATIONS FOR PILGRIM VISITS.

These visits are without charge. Those desiring them, however small the company are requested to answer as many as possible of the questions propounded in our issue of May 1 last. Pilgrims frequently pass right through places where, we afterwards learn, meetings would have been very much enjoyed. The service might have been rendered at practically no cost to the Society, and the friends were merely a little too timid about writing, thinking their request would have no attention because of the smallness of their numbers. Do not allow this to hinder you. Write at once, if you desire such meetings.

ALLEGHENY CHURCH MEETINGS.

Preaching and divine worship every Sunday afternoon in Bible House Chapel, No. 610 Arch St., at 3 p.m. At 7.30 p.m. Bible Study, preceded by Praise Service. The pastor, Brother Russell, is usually at home and the speaker on the first and third Sundays of each month, except as Convention Notices of next column may modify. On other dates brethren of ability will address the Church.

Cottage meetings for prayer and testimony on Wednesday evenings; and Dawn Circles for Bible study on Monday, Thursday and Friday evenings--various localities. These meetings are interesting, and spiritually profitable.

MEETINGS IN LONDON, ENGLAND.

Every Sunday at 3 p.m. a Bible Study, and at 6.30 p.m. preaching service, under the auspices of the Society, at 24 Eversholt St., N.W.

====================

R3679 : page 371

TAMPA CONVENTION AND EN ROUTE.

WE had a most auspicious start: About twenty-five of the Allegheny friends surprised us by appearing at the station and, as our train departed, singing "God be with you till we meet again." Their zeal cheered us greatly.

En route to Richmond, Va., we accepted an invitation to speak at the funeral of a dear brother in the Truth at Lonaconing, Md., where the Methodist chapel was placed at our disposal. An audience of about 250 gave closest attention to our review of Death and its cause, and our hope of a resurrection of the dead by virtue of our Lord's great sacrifice, "the Just for the unjust"--"a ransom for all."

Richmond, Va., was reached on time, Washington brethren joining us en route. The One Day Convention was pronounced quite a success. It drew friends of the Truth to the number of about sixty for the afternoon session, and afforded us sweet privileges in public and private communion with these in things concerning the Kingdom and its ransom-founded hopes.

The evening session for the public had been well advertised by the dear friends, with the result that the large Masonic Temple was crowded, about 900 being present. Our discourse on "To Hell and Back" was listened to with deep attention, and we hope some day to learn of good impressions and some fruitage to our Master's praise.

Columbia, S.C., was our next stop. We had a prolonged visit and private talk of several hours with interested friends of Columbia and vicinity--mainly a question meeting; and in the evening a public session with about 225 present--excellent for the size of the city and the fact that it was on a week night.

Jacksonville, Florida, was our fourth stop. The "Christian Church" edifice was placed at our disposal and we had an enjoyable time with a good attendance for a week-day afternoon, about 200 being present. The evening session was informal and brief at the home of one of the brethren. A goodly number saw us to the depot--some of them likewise bound for

THE TAMPA CONVENTION.

At Tampa, Florida, the city officials secured for us free the principal auditorium of the city--The Casino. The dear friends had put forth every effort and the Convention was a great success--although, as we had anticipated the attendance of friends was much smaller than we usually have at our General Conventions. That district is but sparsely settled, and thus far has comparatively few of "this way." In the sessions of the three days Brothers Owens, Moffatt, Bundy and the Editor were the speakers.

Our largest meeting, the one publicly advertised, was held on Sunday afternoon when about 500 to 600 were present. Some good was done, we feel sure, especially to the household of faith--the lack of numbers being made up for by the zeal of those in attendance. The wind-up was a Love-Feast.

St. Petersburg, the health resort, lies just across the Tampa Bay, and although it was not on our list we yielded to the requests of friends from there and spent Monday with them--a conference of the interested, from the time of the boat's arrival until its departure--from 10.30 to 4.30, with a half-hour's intermission for a luncheon served in the G.A.R. Hall, in which our session was held. We pray that love and zeal and fruits of the Spirit in us all may result.

Atlanta, Ga., was our next appointment, but unfortunately our train was nearly two hours late at Jacksonville and missed connections there. We greatly regretted the misfortune, and trust that in some manner, as yet unknown to us, the disappointment of our dear friends at Atlanta may be overruled of the Lord to their profit.

Birmingham, Ala., was reached in due season. Friends met us at the depot and conducted us to a

R3680 : page 371

splendid dinner, after which we repaired to the place of meeting. About 300 were present, crowding the hall. We addressed them on the announced topic, "To Hell and Back." Excellent attention was given by the audience, which was a very intelligent one. The Lord alone knows the results. We trust that some now see the divine Word more clearly than before, and that in some hearts and minds the knowledge of the glory of God's character shines more brightly than previously.

The evening meeting was for the interested only and lasted until train time, almost all going with us to the train, where they joined in singing "God be with you till we meet again." Our visit to Birmingham will long be remembered with pleasure.

Nashville, Tenn., was reached the next morning. The Convention met in the principal hall of the city,

R3680 : page 372

Watkins' Hall. It was Thanksgiving Day, and that was the key-note of the opening session, which at first was a testimony meeting. Its closing hour was turned over to Bro. Russell, who rehearsed some of our special causes for thanksgiving.

The afternoon session was for the public and was well attended. The hall, seating nearly or quite 1000, was full, some standing, while some were unable to gain admittance. The friends surely labored hard for the gathering, and we know that they got part of their reward in seeing so many of their neighbors and friends present to hear the "good tidings of great joy which shall be to all people" in God's due time. The remainder of the reward waits for our Master's word--"Well done, good and faithful servants; enter into the joys of your Lord."

The evening meeting was for the interested only, the topic being, "The secret of the Lord is with them that fear [reverence] him, and he will shew them his covenant." About a dozen of the dear friends accompanied us to the depot to exchange greetings, "Goodbye" and "God bless you."

Knoxville, Tenn., was our next stop. Our train arrived two hours later than schedule, but this did not prevent about a dozen dear brethren being at the depot to grasp our hand and bid us "Welcome to Knoxville!"

Soon we were at the Public Hall. About half an hour was spent as a testimony meeting; then we spoke for an hour or more on the freemasonry of the Bible, etc.

The afternoon session for the public drew an audience of about 300, some of whom expressed themselves as seeing more clearly than ever the goodness and justice of God--his severity in the weight of the curse and his mercy in providing through Jesus for its ultimate removal.

The evening meeting was held in the Park Street Christian Church: about 200 were present. Half an hour was devoted to the answering of questions, and then at 7.30 came the evening discourse on "The Oath-Bound Covenant." The service closed at nine o'clock, leaving time for us to reach our train bound for Allegheny. Ten brethren accompanied us to the depot, where we repeated our "goodbyes" and hopes for another meeting--soon or in the Kingdom. The attendance from suburban towns was good.

===================

R3680 : page 372

WATCH TOWER BIBLE & TRACT SOCIETY.

--DEC. 1, 1904, TO DEC. 1, 1905.--

STRICTLY speaking, according to the terms of our

Society's charter, its membership consists only of those who have subscribed ten dollars or more at one time to its funds, each ten-dollar subscription representing one voting share. Such voting shares are regularly credited in the names of the donors. And the arrangements of "Good Hopes" for a year are such that those donations during the year amounting to ten dollars or more, though paid at different times, would be credited as though paid at once. In fact, therefore, our annual reports are for these regular members of the Society. However, we recognize all WATCH TOWER subscribers as being members of the Society in a general sense--in the sense that they are interested in the work that is being carried on, and that they participate in it to the extent of the opportunities at their hand.

In the Lord's providences our talents vary, some having more, some less, of the money talent; others, who have comparatively little of this talent, possessing talents of time and opportunity for the circulation of the Truth. We are sure, therefore, that from the Lord's standpoint we may properly consider all who are truly his and walking in the light of Present Truth as being members of the WATCH TOWER BIBLE & TRACT SOCIETY--associated and co-laboring financially and otherwise for the promulgation of the glorious message, with its light upon all the features of the divine plan--past, present and future. We are glad then to suppose that all of this class are deeply interested in every effort that is being put forth in the name of the Lord to serve his cause, and that all such at the closing of each year feel a deep interest in what our reports will show as respects the results of our cooperation.

These reports are not presented with a view to boast before the world or each other of what we are doing. The world really knows little about us and cares less, because, as the Master suggested, we are not of the world, even as he was not of the world. These annual reports are stimulating to ourselves, encouraging and helpful. Just so every business man likes to take an account of stock at the close of each year, and to ascertain just how much his business has increased or decreased, just what profits he has made or what losses he has sustained. He does not do this for the benefit of the public, but for his own satisfaction and for the guidance of his affairs during the new year.

YOUR INTEREST APPRECIATED

We make up our accounts to December first instead of January first, because it makes no real difference where the year begins and ends, and because this will give you all the desired information at the time that it will be most interesting and acceptable to you--at the customary time for all to make their good resolutions for the new year. Amongst the good resolutions and plans for every year we want to put first those which affect our own spiritual interests, and, secondly, those which have an influence upon the spiritual interests of others. And indeed these interests unite, because whoever would grow spiritually must not only feed but also exercise the strength and grace already received in the interests of others.

As the years roll by, and we realize that those engaged in the service have done practically all that they have been able to do, we incline to wonder if the succeeding year would show as good results. Yet each year, all the way back, seems to have shown constant increase of work in every direction. And from one standpoint this is certainly what we ought to expect; for even though the interested ones in previous years may have done all in their

R3680 : page 373

power to forward the cause, to serve the Truth, to glorify our Father and Savior, yet each either finds others freshly interested or becoming more deeply interested who should be and continually are seeking for opportunities whereby they also may serve the Truth. These rightly say to themselves, "It is the eleventh hour, and I must strive by all means to use my talents in whatever opportunities the Lord will permit me to find." These are coming nobly to the front in their departments of the service, and we frequently remark that some of the newly interested seem to grasp the Truth and to enter into its service with greater zeal than some who have possessed it for a longer time.

The explanation of this no doubt is in part that we are drawing nearer to the end of the harvest time, and that those whom the Lord is now admitting to a knowledge of Present Truth were already in training for it to some extent. Furthermore, they have a fresh blessing because of their recent reading of the DAWNS. In our experience some of the dear friends forget a great deal of what they have already read, and thus lose proportionately the zeal, the inspiration which they enjoyed at first, while the various features of Truth were more freshly in their memories. Our general advice to those who give evidence of becoming slack in their zeal, or weary in well doing, or faint by the way through manifold trials and discouragements, is that they read afresh the entire six volumes of the MILLENNIAL DAWN series.

ZION'S WATCH TOWER SUBSCRIPTIONS

We estimate that the WATCH TOWER subscription list stands first as a barometer showing the general interests of the cause. Last year showed an increase of our list of about two thousand, our present list being about 22,000. We are glad that there is this increase, but it by no means satisfies us. We feel sure that if our list contained the names of all the interested ones the number would run up to 30,000 or more. We have done all we know how to do to secure the interest of the dear friends whom we have every reason to believe would be blessed by regular visits of the TOWER. Seemingly we must leave the matter in your hands. If you receive a benefit from the reading of the TOWER, you surely will feel interested in helping others to a share in the same blessings and comforts and assistances.

Of the 22,000 subscribers $12,128.00 were received last year. The other 10,000 represent some who advise us that they are of the Lord's poor, who cannot afford to pay for the paper; others who ask for it on credit, saying that they prefer to have it so rather than free, with the understanding that they will pay at some time in the future if ever their circumstances permit. Still others have said nothing about the matter, and as they are old-time subscribers we hold their names on our list for at least a year

R3681 : page 373

after the time paid for, fearing lest a discontinuance of the TOWER should result in an utter quenching of the evidently glimmering flame of their love and zeal for the cause. We could wish that they would at least write us yearly of their desire to have the paper continued.

The amount of money received on the WATCH TOWER account was sufficient to meet all of its expenses, and we are particularly satisfied with this, and reiterate here what we have previously said, namely, that we would like to have on our list the names of all interested in the harvest message, whether they are able to pay $1.00 a year for it or not. It is sent with the best of good will, not only to those who request it on credit, but also to those who ask for it free without hope of ever paying. We wish that every TOWER reader would consider himself a special agent for the paper, and assure all the interested of the facts here set forth, and urge upon them that they make request for the paper, either for the money or on credit or as the Lord's poor, that our list may be as nearly representative as possible of all who are in the Truth. These requests, remember, should be made yearly, and are necessary as a compliance with the United States postal laws.

DISTRIBUTION OF TRACTS

We place the tract distribution second amongst the evidences of the prosperity of the harvest work, not only because it represents a work that is being done amongst Christian people for the finding and garnering of the wheat of this Gospel age, but particularly because it represents the deep interest of those already enjoying the Truth, which leads to their activity in this branch of the service. We may be sure that those who contribute time and influence, as well as those who contribute money in the tract work, possess considerable of the evangel spirit--the missionary spirit--the spirit of love for God and for our fellows, who have not yet been blessed to the same degree as we in respect to the true light on the divine Word--the plan of the ages and the harvest work.

It means something that without fairs, suppers, or prizes, or the publication of names, money is sent us for this work. It means something, too, that voluntarily men and women, active in the affairs of life, set apart a portion of the week for tract distribution. That while endeavoring to be faithful in all the duties and obligations of the home and family, and while opposed by the spirit of the world in every sense of the word, these are willing to give up their time and influence to minister the Truth, in the hope of reaching the eyes and hearts of some who are the Lord's true followers--in the hope of communicating to them such a blessing as has already come to their own hearts by a clearer appreciation of the divine plan.

We are pleased that this year's reports show a marked increase in the number of tract pages circulated by you all. The figures are so large as to be beyond the comprehension of the majority of people--for this is so of all calculations running into millions. From the itemized statement you will see that the total distribution of tracts during the year amounted to 183,992,588 tract pages. Comparison shows that this is more than 56,000,000 in excess of last year's enormous output. It evidently means, either that a larger number of the dear friends have participated in this work, in which the Lord has seemed so greatly to bless the laborers, or else it means that those who have

R3681 : page 374

been laboring have been doing accomplishing greater work than hitherto.

We advise the dear friends in every quarter to engage in this "volunteer work" of distributing tracts systematically from house to house in every city in which there are lovers of the Present Truth. And we advise the extending of your efforts to adjacent cities and towns where there are none in the Present Truth to serve them. Our experience is that those who sacrifice something in this way to raise up the standard for the people, and let the light of Truth shine out to the glory of the Father, receive a great blessing in their own hearts, a strengthening and deepening of their own faith and love. There is no compensation except that which the Lord has promised. The Society merely provides the sample tracts free to all who will promise to faithfully circulate them, the only stipulation being that the person be a subscriber to ZION'S WATCH TOWER either for pay or on the free list. All WATCH TOWER subscribers are also subscribers to the Old Theology Quarterly, for the two club together for the price of $1.00 per year, and all subscribers are welcome to extra copies for use as samples in any quantity.

We are pleased to be able to inform you that for some reason we have had a much larger number of responses from the tract distribution than in any previous year. We are not certain how this should be accounted for. Possibly it is because the topics presented in the last distribution were more attractive, or possibly because the work of previous years has helped to awaken the minds of the people, and that now they are more ready to inquire for other reading matter. Or it may be the general trend of events in Christendom today--toward Higher Criticism, Infidelity, etc.--is awakening larger numbers of the Lord's people to think for themselves, and to be ready and hungry for the spiritual food which through these tracts we endeavor to supply to them to excite their appetites for more. In any event you will rejoice with us that there have been much larger returns in inquiries for reading matter than have resulted from the tract distribution of any previous year.

THE VOLUMES OF DAWN CIRCULATED

All cannot be colporteurs, but amongst those who are continually becoming newly interested in the Present Truth a certain proportion are able and glad to engage in the colporteur service--in the circulating of the MILLENNIAL DAWN BIBLE STUDY series. And the increasing numbers of the colporteurs means an increasing number of books circulated. We should expect that the sales of DAWNS would be larger year by year, and this expectation has been fully verified, this year being no exception to the rule. The output last year exceeded all previous records, being over 254,000; but from the figures shown in the summary of this report you will see that we have exceeded last year's numbers considerably. We find that there is practically no limit to the number of books which we can publish, nor apparently any limit to the number that can be sold when the books are properly introduced to the public.

The question before us respecting next year's output is therefore narrowed down to the number of colporteurs willing to engage in the work and their efficiency in it. We do not recommend any to engage in it who have family obligations and responsibilities, but all who are of reasonably good address and who have only themselves to care for may certainly succeed in this work, and co-labor with the Lord in the gathering of the wheat of the present harvest as well as in the development of their own hearts and characters along spiritual lines. More depends upon the method of approaching people and presenting the works than is generally supposed. We have gotten out some new suggestions for colporteurs which are proving very helpful, not only to new beginners but also to many who have been long in the work. This is in line with the Master's suggestion that we should be "as wise as serpents and harmless as doves."

THE CORRESPONDENCE DEPARTMENT

This department alone seems to show unfavorably as compared with last year. Notwithstanding the larger number of letters from the disinterested our total receipts of letters were fewer than in 1904. This means that our friends have written to us less frequently. We trust that it does not signify coldness or loss of interest in the Truth and in the work. Indeed the foregoing reports all indicate that your interest in the Truth was never greater than now. We must, assume, therefore, that the fewer letters received imply either that you are becoming more settled, more established in the Truth, and have therefore less occasion for making inquiries respecting it, or that, seeing the general pressure of the work, you fear to encroach upon our time, or that you are learning better each year how to answer your own questions through the use of the DAWNS, TOWER references in the Wide Margin Bibles, and through the index at its back and the index in the back of each volume of the DAWN series.

Whatever be the cause for the decline in the number of letters received from you we are glad to bear testimony to the fact that the general tenor of the thousands of letters received indicates clearly, unmistakably, that a good work of grace is going on amongst the TOWER readers. The letters we received are not merely those indicating that curiosity in the Truth has been aroused or is growing or is being satisfied by the reading matter, but they indicate that the fruits and graces of the Spirit are being developed in your hearts, and that efforts are daily being put forth to these ends. Along this line are the majority of the requests that we remember them in prayer--not so much for temporal interests as for spiritual welfare and all the experiences and testings and developments which the wisdom and love of God sees necessary. We rejoice that this is so.

We can account more easily for the decreased number of the letters sent out: First, we were for a part of the year short of help in that department, and, second, we discontinued the sending of individual postal cards announcing the visits of the pilgrim brethren, and instead,

R3682 : page 375

during the past year and more, have been sending letters of advice to the elders of the churches or to those through whom the requests for pilgrim visits were made. Let us assure you afresh that we are always glad to have your letters, and glad to answer them as explicitly as possible. If sometimes the reply seems to be brief, merely references to DAWNS and TOWERS where you can find your questions answered at greater length, this is so not merely for the saving of time and our convenience but largely because it will be to your interest to find the full dissertations on the topic already in print, and also to your advantage to learn that nearly every question that may arise in your mind has an answer already provided, which may be found through the indexes in the back of the DAWN volumes and in the more general index in the back of the special Bibles published a few years ago.

In this connection we remark that we have abandoned the thought of getting out a new edition of the Wide Margin Bible with special references, and instead we hope to be able to announce sometime during the year a topical index with references to the Scriptures, DAWNS and TOWERS, and a Scriptural index showing where the various passages are treated or referred to in the DAWN volumes and in the WATCH TOWERS of the past ten years.

THE PILGRIM DEPARTMENT

The evidences multiply which prove that the Lord's guidance was with us in the establishment of the pilgrim department of the harvest work. The dear brethren engaged in this branch of the service are such as we believe have special fitness and qualifications for the work. Their visits to the little gatherings of the Lord's people in various parts are not only interesting and refreshing to both, but we believe very profitable. The meetings held by these pilgrims in no sense of the word interfere with the Bible studies and other meetings by which the little gatherings are locally progressing and developing, but coming not too frequently they are in the nature of special boons, special blessings, special refreshment and assistances to all. The dear friends often write us of how much they enjoy such visits, and of their desire that the stay of the pilgrim be increased, but as a rule we think it better that each little company of the Lord's people should learn how to help themselves, using the Bible studies, DAWN studies, etc., thus drawing out all the local talent possessed and using it generally.

They also tell us how much they appreciate the ministries of the pilgrims, and uniformly the testimony is that the last one is the best, the most helpful. The secret of the matter probably lies in the fact that month by month and year by year we are growing more and more in grace and knowledge of the Lord, and thus growing also in the ability to appreciate the Truth by whomsoever presented. It is the Truth that grows richer and better, and gradually we come to appreciate this fact, so that we can rejoice in and be refreshed by the water of life, whether it be sent to us by the Lord in a tin, earthen or silver vessel.

This pilgrim service is not in any sense of the word intended to be a bar or hindrance to individual efforts to serve the Truth on the part of any of the Lord's people anywhere who have a knowledge of the divine plan and are blessed with some talent in the clear presentation of it to others. We bid all such God speed, and wish them success in doing with their might what their hands find to do. We pray for them divine guidance. Since we cannot know particularly all of the dear friends in various quarters who are thus seeking to stir up their talents and to serve the Lord and his cause, it would not be appropriate for us to style them all pilgrims and to thus directly even give them the Society's endorsement. Whoever is announced as a preacher of the Truth by the Society must always be some one whose professions and character and doctrines are reasonably well known to us as thoroughly worthy of our recommendation. This does not imply that none others would be worthy, but does mean that the dear friends in various places where they meet with such will need to exercise a still greater degree of discrimination as respects their presentation of the divine plan. Not infrequently it is today as it was in olden times, when Aquila and Priscilla were able to instruct a public preacher, Apollos more particularly, in the way of the Lord.--Acts 18:25,26.

For the foregoing reason, and because of the increasing numbers of the dear brethren in various parts who are seeking to use their talents and to serve the Lord in the giving of Chart lectures, etc., it is deemed best by the Society that henceforth none shall be announced as pilgrims under the Society's auspices except such as are giving their entire time to the pilgrim work, either as traveling pilgrims or in the office work at Allegheny, engaging in the pilgrim work on Sundays.

Pilgrim Work Summary

Total number "Pilgrims"...........................	25
" visits made.................................	1,639
" miles traveled in preaching tours...........	154,110
" public meetings held........................	1,580
" parlor meetings held with the interested....	3,159

NEWSPAPER HARVEST WORK

Three newspapers of considerable circulation have been publishing "Brother Russell's" sermons weekly during the past year, besides which the friends in convention cities have secured special insertions in their local dailies. These combined represent over 3,000,000 sermons sent broadcast; and under divine Providence some results are apparent: more we shall hope to learn of on the other side the vail.

We purpose a continuance of this and all the other departments of service as the Lord of the harvest may indicate to be his will by the opening or closing of the various doors of opportunity--financial and others. In our day the measure of opportunity for scattering the Truth is very nearly a question of the dollars at our disposal. We shall continue our course of making no appeals for money. The Lord can and will keep the throttle in his own hands and let on or diminish the financial steam as he wills, and as the interests of his "harvest work" demand. It is for him to stir the heart and loose purse strings and ours to

R3682 : page 376

serve faithfully as stewards in respect of whatever he entrusts to our care.

HARVESTING IN FOREIGN LANDS

This report includes practically all of the colporteur work and tract work in Great Britain and Australia, but it does not include the circulation of free tract matter in Germany, Sweden, Norway, Denmark, Switzerland, France, Italy. Some further statement of the work done in foreign countries may appear in a later issue.

While much encouraged with the work done on the continent of Europe, we are still inclined to believe that in the Lord's providence the vast majority of those who would be most susceptible to the influence of Present Truth have been gathered out of those parts to America, where they are receiving the message in many respects under more favorable conditions. Thus, for instance, although the work in Germany is comparatively slow and uphill, the numbers who are upon the WATCH TOWER list who are of German descent, as indicated by their names, would probably be one-third of the entire number. The same is apparently true of Ireland, where a comparatively small number are interested, while the representatives of this nationality on the TOWER list is very considerable.

SUMMARY OF THE YEAR'S OUTPUT

Total number of DAWNS sold at or below cost....... 254,083

(These were in various languages and all in cloth or leather bindings. DAWN I. in magazine form is included in the statement of TOWERS sent out.)

Booklets sold at cost............................ 28,606
Total number of tracts of various kinds sent out.. 5,324,000
Copies of English TOWERS sent out free,........... 318,492
These tracts and TOWERS represent (in the usual form of stating such matters) tract pages.......................183,992,588

These figures are far beyond the comprehension of the masses, but they signify an immense quantity. Under the Lord's blessing we trust seed has been planted which will bear much fruit to our Master's praise and to the profit of his true people.

The "Volunteer" work has been carefully done over a wide territory, and we are receiving more responses by mail than from any previous effort.

FINANCIAL SHOWING FOR 1905

The financial showing seems small when compared with the work accomplished. That the work we are doing is very economically managed even our bitterest enemies will admit. They are continually wondering "where all the money comes from." They know something about the large sums donated and legacies left to other tract societies, supported by Christendom's millions, yet know also that our tracts and publications are seen everywhere, while those of other societies are rarely met with. The Lord's blessing and guidance and your faithful cooperation are all we boast.

We are glad to be able to report that while the work as a whole has progressed, we have been enabled to reduce the deficit of last year by nearly one-half. We endeavored to cut the expenses more closely and to have a balance to the credit of the Fund, but always find it difficult to refrain from using the opportunities of serving the Truth which seem to offer. We hope to wipe out the deficit next year.

In this connection it is proper to remember that the dear friends during the past year have been putting forth more energy than ever before in connection with One-Day Conventions: the securing of choice auditoriums and the liberal advertising of these conventions means a considerable expenditure of time and money--of money which otherwise doubtless would appear in the Tract Fund receipts. This implies, therefore, that really the amount contributed to the propaganda of Present Truth during the past year was much in excess of donations of previous years.

R3683 : page 376

Expenditures 1905.

Deficit of 1904................................	$ 6,760.15
Pilgrim Expenses...............................	7,450.87
Publishing of matter circulated free--including freights, postage, office expenses, etc.......	28,148.33
Foreign Mission expenditures..................	10,843.08

	$53,202.43

Receipts 1905.

"Good Hopes"........................	$27,609.22	
From Other Sources..................	21,640.48	
	----------	$49,249.70

Deficit for 1905............................		$ 3,952.73
		==========

* * *

All things considered, dearly beloved colaborers in the spread of the "good tidings of great joy," we have great cause for rejoicing in the results of our united labors as reapers under the guidance of the great Chief Reaper. Ere long he will say, we trust to many of us, "Well done, good and faithful servant; enter into the joys of your Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."

Let patient endurance work faithfully in us. A few more days or weeks or years and our trials and testings will be over and we shall see his face. Be sober, be vigilant, be zealous. The Lord and his mighty angels look on to see us finish our race with joy and to encourage and assist us, and to cause that all things shall work out for our preparation for the Kingdom.

"How light our trials then will seem,

How short our pilgrim way,
The life of earth a fitful dream,
Dispelled by dawning day."

===================

R3683 : page 376

THE MESSENGER OF JEHOVAH.

--MALACHI 3:1-12.--DECEMBER 17.--

Golden Text:--"I will send my Messenger,
and he shall prepare the way before me."

MALACHI the prophet spoke for and represented Jehovah to the returned Israelites. His prophecy is supposed to have been written during the time of the absence of Nehemiah, the governor, at the court of the king of Persia. The interim of his absence is thought to have been one of religious declension, as the record shows a considerable stirring up and setting in order again after his return. Malachi's prophecy, therefore, may have served a double purpose--first to reprove and stimulate the people of that time, and secondly, and much more important, to give a general lesson applicable all the way down through the more than twenty centuries since. His prophecy is the last one of the canon of the Old Testament Scriptures, and closes with exhortations and promises respecting the coming of Messiah, for whom the Jewish people had at that time waited for more than fifteen centuries.

The Golden Text is the key to this lesson. The Messenger whom Jehovah would send is the Christ--not alone the man Christ Jesus, who was pre-eminently the divine Messenger, but inclusively the whole Christ, the Church, the body, the under-associates, with Jesus the Head. As we have already pointed out, this Messenger appears in the two following capacities: First as the suffering one, the sacrificing one, and secondly as the anointed, glorified one, the King, the restorer. The work of suffering belongs to this Gospel age, the reign of glory belongs to the Millennial age. The suffering began with the consecration of our Lord and Master at the time of his baptism into death. The three and one-half years of his ministry were so much of his delivering himself into death or baptism into death, and that personal sacrifice was finished at Calvary. During this Gospel age, in harmony with the divine plan, our Redeemer has accepted a little flock from the world upon their renouncement of sin, their acceptance of him as their justification, and their consecration of their little all to his service, "to be dead with him that they might

R3683 : page 377

also live with him, to suffer with him that they might also reign with him."

Throughout this Gospel age this overcoming class, the Church, has been faithfully laying down, sacrificing, life and earthly prospects and interests because of their love for the Lord and for the principles of righteousness which he represents. Thus this entire Gospel age has been one of suffering. As stated by the Apostle, the prophets foretold the "sufferings of Christ and the glory which should follow." (1 Pet. 1:11.) The glory of this great Christ, Head and body, cannot be ushered in until all of its sufferings are at an end. Hence, as the Apostle urges, it is for us to appreciate the situation and understand our privilege to "suffer with him," or "to be dead with him," "to fill up that which is behind of the afflictions of Christ," to "present our bodies living sacrifices, holy, acceptable to God, our reasonable service."--2 Tim. 2:11,12; Col. 1:24; Rom. 12:1.

THE CHRIST IN THE FLESH, THE ELIJAH.

As we have already pointed out,* Christ in the flesh, Head and body, is the antitypical Elijah, which does a work in the world preparing for and introductory to the reign of glory, of the same class, on the spirit plane as the Christ of glory, Head and body. The Messenger of Jehovah is the same, though under two different conditions: first in the flesh, in weakness, in ignominy, in sorrow and pain and dying, despised and rejected of men; second, in glory, crowned with all power in heaven and in earth, establishing righteousness and forcefully subduing and bringing into subjection to the divine will every creature and every thing, and triumphing so that finally, by the end of the Millennial age, this great Messenger--by the two parts of his service, first in suffering and second in glory--will accomplish all that the great Jehovah purposed respecting the race of mankind. By these two parts of his service this great and glorious Messenger will have prepared the way of Jehovah, will have made straight all the paths, all the arrangements, all the affairs for the establishment of the everlasting reign of the Kingdom of heaven.

This brings us down to the period mentioned by the Apostle respecting Christ: he must reign until he shall have put all things under his [Jehovah's] feet. Then the Son, the Christ, having put all things into subjection, will himself be subject to the Father, that the Father may be the all in all of the universe (1 Cor. 15:28), though the Father graciously and generously provides that his Messenger--whose loyalty will have been so thoroughly demonstrated both by the sufferings of the present time and the glories of the age to come--that this glorious anointed One shall forever be associated with him in the everlasting Kingdom, as it is written, "Let all the angels of God reverence him."--Heb. 1:6.

"THE MASTER WHOM YE SEEK."

The word Lord in this second sentence is not in the Hebrew Jehovah, but signifies master, superior, teacher. Jehovah is represented as the speaker, who evidently refers to the Lord Jesus, assuring those who have the ear to hear and understand that the Messiah whom they seek shall suddenly come to his Temple. There is a difference between the significations of "quickly" and "suddenly." The Messiah did not quickly come to his Temple, for over two thousand years have elapsed since this prophecy was written, and the Temple itself ("which Temple ye are") is not yet complete, though the living stones for it have nearly all been chiseled and polished with the adversities of this Gospel age, and we are now living in the time when these living stones are being brought together on the other side of the veil. When the whole work shall have been completed, and the glory of the Lord shall fill the Temple, the prediction of this Scripture before us shall have its fulfilment. It will be a sudden matter in that the Jews, and others outside the Temple class, will be in such complete ignorance respecting the whole procedure that the results will be wholly unexpected, a time to them most sudden.

In a certain sense or degree, in a shadowy sense, Jesus at his first advent offered himself to the Jewish people--"he came to his own and his own received him not,"--and he said to them, "Your house is left unto you desolate." (Matt. 23:38.) That entrance into Jerusalem, riding on an ass, hailed by the people with palm branches as the King, the Messiah, the Son of David, and his entering into the Temple and scourging therefrom the money-changers and merchants, was indeed a sudden matter, wholly unexpected by the people of that time, and to a certain extent it fulfilled this prophecy, because that people on that occasion were typical of the great presentation of himself as the King, due now to be accomplished on a higher plane, on a plane of glory, Jesus the Head now presenting himself, not merely as the King of Israel, but as the King of the world --not merely as the man Christ Jesus, but as the glorified Christ with his glorified body, which is the Church.

THE OATH-BOUND COVENANT.

Our Lord Jesus was indeed the Messenger or Servant of the Covenant, the one through whom the Covenant would have its fulfilment. The Abrahamic Covenant, the Oath-Bound Covenant, is referred to. It is the hope of natural Israel and the hope of spiritual Israel, "which hope we have as an anchor to our souls, sure and steadfast, within the veil." (Heb. 6:19.)

The Messenger or Servant of that Covenant is the one through whom its provisions will be accomplished, namely, the seed of Abraham--"which seed is Christ."

(Gal. 3:16.) Again, we see that this seed has its two developments, one in the flesh, in suffering ignominy, the other in the spirit, in power and great glory--the one to mediate the Covenant by offering the sacrifice of atonement, the other to execute the gracious provisions of that Covenant, made possible by the atoning sacrifice. The sufferings of Christ sealed or ratified this Covenant, and made it possible for him to be the Mediator of it, and to extend through that Covenant blessings to the entire human family, who were under the curse and who are mentioned in the Covenant, "all the families of the earth."

R3684 : page 378

Again we note that in the divine plan the "Church," the "saints," the "very elect," the "little flock," the "Bride," is associated by the Lord with both phases of this work, "in the sufferings of this present time and in the glories that shall follow." It requires the work of this entire Gospel age to seal the New Covenant. The New Covenant is to benefit and bless Israel after the flesh and all the families of the earth; its provisions are the forgiveness of sins, the renewing of a right heart in all those who desire to come into harmony with the Lord and a restitution to them of all that were lost through the original transgression and its curse. As a result of this operation of this New Covenant there shall be no more curse, and tears shall be wiped from off all faces, and there shall be no more sighing and no more dying and no more pain, for the former things shall have passed away.--Rev. 21:4.

JOINT-HEIRS WITH HIM.

The Church, the Bride of Christ, is made partaker reckonedly, by faith, of the benefits and blessings of that New Covenant; justification is reckoned as restitution, although not actually restored or perfected. The sins of the believer are covered and the consecrated ones are reckoned as new creatures, even though they still tabernacle in imperfect flesh. The acceptance of the Bride of Christ is not under the New Covenant but under the original Abrahamic Covenant, not to be part of those who will be blessed by the seed but to be associates and joint-heirs with Christ as members of the seed. This the Apostle distinctly points out, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) If we are heirs according to that Abrahamic promise it means that we are members of the seed class, and that our great mission is the blessing of all

---

*See Millennial Dawn, Vol. II., Chap. viii.

the families of the earth. A certain amount of this blessing comes to the families of the earth during the time of our sacrificing, namely, the reflected or refracted light of the glory of God enjoyed by us through his Spirit; but the great bulk of the blessing for Israel after the flesh, and for all the families of the earth, waits until the seed shall have been completed, until the change from a body of humiliation to a body of glory, until divested of the imperfections of the present and clothed upon with the glory, honor and immortality of the divine nature, to which we are heirs through our Lord Jesus.--2 Pet. 1:4.

"WHOM YE DELIGHT IN."

The Jews had exulted and delighted in the promise of the coming Messiah for centuries. They were delighting in this great promise and the hopes attached to it at the very time the Redeemer was in their midst and they knew him not and crucified him. They are still delighting in this promise of the Messiah--yea, the whole world has caught to a large extent the infection, and is hoping and waiting for "the Desire of all Nations" (Haggai 2:7) that then shall come, although they associate with the gracious hope and promise many misconceptions and gross error.

When Messiah's Kingdom shall be established, invisible to men--when its reign shall begin, after it shall have reached the point of putting down sin, after the great time of trouble shall have humbled mankind, after the reign of righteousness shall have been thoroughly established--it will prove to be the desire of all nations, the delight of all nations. The Lord knows just what the world wants, but the poor world at the present time is blind through sin, ignorance and superstition, misconceptions, etc., and must learn its lesson and thus be prepared for the blessing which the Lord is preparing for it.

"THE DAY OF HIS COMING."

"But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire and like fullers' soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord offerings of righteousness."

Ah! there it is. The world is anxious for the blessing, but realizes not to what extent the inbred sin is incompatible with the reign of righteousness which it desires, and in which is the great blessing God has promised. Before the blessings come, the day of wrath, the "fire of God's jealousy," must pass upon the world. It is not to be a fire merely to destroy but specially to purify; it is not to be a literal fire but a symbolical fire, following which the Lord will turn to the people a pure language, a pure message, a clear declaration of the divine will and plan of salvation. (Zeph. 3:8,9.)

While this Messenger will serve the world as an instructor, as the antitype of Elijah, reproving sin and seeking to bring the world into harmony with God, and succeeding in finding only the Israelites indeed, there will come an end to this work when the little flock all have been found and when their purifying and chastisement will be over. The first work of the Messenger of the Covenant on the plane of glory will be a work of judgment--indeed the entire work of the Millennial age is to be a judging of the world in righteousness --punishing each sin promptly on its committal and rewarding every effort for righteousness promptly with blessings and favors. Under that reign of righteousness the whole world will have fullest opportunity for reconciliation with God, and those who will not accept the reconciliation will be utterly destroyed from amongst the people.--Acts 3:23.

"AS A REFINING FIRE."

The beginning of the judgment will be especially upon the sons of Levi. The Levites represented the household of faith, who have made a consecration of themselves to the Lord. A certain class of these Levites, termed in the Scriptures "more than conquerors," will constitute the Royal Priesthood, the body of Christ, while the remainder of it, called in the Scriptures "the great company, who wash their robes and make them white in the blood of the Lamb," will be dealt with first by the great Messenger of the Covenant, not with a view to their destruction or injury, but with a view to the destruction of the flesh, "that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:5.)

We may even go further than this and understand that the living members of the Royal Priesthood will be subjected to fiery trials, as the Apostle points out. The fire of this day, he says, shall try each man's work of what sort it is, and shall prove which have built their faith with gold, silver and precious stones, and which have built with the wood, hay, stubble of profession and outward show and theories of men. (1 Cor. 3:12.) All of the gold class will be purified, the little flock; all of

R3684 : page 379

the silver class will be purified, the great company, to the intent that the offerings that they made to the Lord may be fully accepted of him, even as the Apostle exhorts us, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." If it is our privilege to have some share in the fiery trials at the close of this age, and at the inauguration of the new dispensation, let us rejoice in whatever will bring us nearer to our Lord, in whatever will bring us closer into harmony with him and his service, purifying our hearts and arousing our faith and making us all that would be acceptable and pleasing in the sight of the Lord.

"AS IN THE DAYS OF OLD."

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and in the former years." The fiery trials of the great time of trouble will thoroughly purge and purify all who are truly the Lord's people, all antitypical Israelites, and thenceforth they shall be fully in the Lord's favor and have his rich blessing, and only by wilful sins will they ever take themselves out of that blessed condition; but they may go on from grace to grace, from knowledge to knowledge, from opportunity to opportunity, from restitution to restitution, until at the end of the Millennial age they shall have attained to all the good things of the divine provision through this great Messenger of the Covenant.

In that time the Lord will come near in his judgments, they will be prompt, the people will learn distinctly and in a practical form what is pleasing and what is displeasing to the Lord; he will be a swift witness against every evil thing and rebuke it, and thus all shall be taught of the Lord, and the knowledge of the Lord shall fill the whole earth.

"I, THE LORD, CHANGE NOT."

The basis for all these hopes of Israel and others is in the fact that God is unchangeable; he has promised and he will not fail--yea, he has sworn to this Covenant and it is therefore an Oath-Bound Covenant, and as a result all the families of the earth shall be blessed. There can be no failure, no miscarriage of this plan, for God has pledged himself in word and in oath to its certainty. What a confidence this gives us! This was the Apostle's assurance as he thought of Israel after

R3685 : page 379

the flesh and how they were rejecting Jesus, and he wrote to us, "I would not, brethren, that ye be ignorant of this mystery, that blindness in part [temporarily] is happened to Israel, until the fulness of the Gentiles be come in [until the full number of the elect from the Gentiles shall have been completed, the divine predestination respecting the Church, the body of Christ]. Then all Israel shall be saved [recovered from the blindness into which they are now going--the blindness in which they have been for nearly nineteen centuries]." Rom. 11:25.

The Apostle quotes in proof of this the divine promise, assuring us that the gifts and callings of God are things that he will not repent of. (Rom. 11:29.) It is on this unchangeableness of the divine character that the Apostle predicates all of his hopes respecting the restoration of Israel to divine favor and blessing through the glorified Church, and in turn the blessing of all the families of the earth through natural Israel under the glorified Church. As the Apostle again says, Thus the fall of Israel becomes a channel for the enlightenment and blessing of the world.--Rom. 11:12.

A LOCAL APPLICATION.

Then follows a part of the prophecy which seemingly was applicable to fleshly Israel: the Lord reproves them, showing them that his course toward them as a people fully conformed to the engagements of their Covenant at Sinai. Had they remained faithful to him according to their agreement they might have had the great blessing even in Malachi's time. There is in this passage an exhortation for Israel to return to proper accord with the Lord, and to prove him that he would be as prompt and faithful in giving them blessings as he was prompt and faithful in giving them chastisements for their unfaithfulness. The Lord represents Israel as not being aware of their true condition, of not being aware of how they were failing to keep their Covenant. Their hearts had become so selfish, had been so stunted in development along all spiritual lines, that they apparently did not realize that they were merely praying to the Lord with their lips while their hearts were far from him. He points out to them that while keeping his ordinances in a certain outward and formalistic manner, they were not fulfilling the requirements of the Law as they should reasonably have understood them.

From the statement here made it would appear that, instead of coming to the Lord with the very best that they had as offerings to him and his cause, they were inclined to seek to perform the letter of the Law and to avoid its spirit; apparently they were ready to bring sacrifices and offerings, but the selfishness of their hearts and their lack of true appreciation of the Lord led them to proffer him the weak and the lame and the poor while they kept the better for their own use. The Lord urges upon them that they test him, prove him, and see whether or not he would grant them great blessings if they would but enter into the spirit of their consecration and offer unto the Lord the best of what they possessed.

A LESSON HERE FOR SPIRITUAL ISRAELITES.

Spiritual Israel, the Elijah class, the Lord's consecrated people still in the flesh and seeking to make their calling and election sure to the Kingdom glories, may gain a profitable lesson from these sharp criticisms of natural Israel. How is it with us? We as spiritual Israelites have vowed unto the Lord the first fruits, the very best, the very chiefest, the most valuable of all that we have and all that we are--of time, influence, talents, money, all. To what extent are we rendering unto the Lord our offerings and sacrifices in harmony with this our Covenant?

Is it not true respecting many spiritual Israelites that, instead of bringing the very best that they have to the Lord and to his service, they bring him merely the tail-ends, the imperfect things, offerings with which he is not well pleased. This is so in respect to all who use the best they have in self-gratification, in providing chiefly and best for their own natural conditions and appetites, honors, dignities, leaving for the Lord the remnants, the fag-ends of time, influence, reputation and money. Alas, we fear this is true of many Israelites to-day: they fail to grasp the thought that they have given their all to the Lord, and that what they have, therefore, is his, and that they are merely his stewards,

R3685 : page 380

pledged to him to use time, money, influence, all that he has committed to their care, as his and to his glory to the best of their knowledge and ability.

The argument which the Lord used to natural Israel was that, if they properly loved and respected him as their God, they would feel that they had nothing too good to offer to him and his service, and that it was a privilege on their part to be permitted to lay their little all at his feet, the very best that they had or could present. How much more true is this in respect to spiritual Israel, whose eyes of understanding have to some extent been opened, who are enabled to see the Lord from the new standpoint, to realize what great things he has done for us and what wonderful things he has proposed to give us if we show ourselves worthy of them by faithfulness to our Covenant obligations.

As our Lord pointed out to the Jews, he requires these things not because he is needy, for all the gold and silver and the cattle upon a thousand hills are his, but that he seeks in us evidences of our sincerity, our faithfulness in respect to our Covenant engagement when we pledged all that we possessed, houses, lands, father, mother, sisters, brothers, yea, life itself, to be all subjected to and laid at the feet of our Redeemer and Master, that we might at any cost, at any sacrifice, be permitted to render such service as he would accept, realizing the while that all that he would accept would be a reasonable service, and on our part it would be an offering far too small to be worthy of our King and our Creator.

"PROVE ME NOW HEREWITH."

The Lord's words to natural Israel should come to spiritual Israel with still greater force, "Prove me now herewith, saith the Lord." If any feel themselves poor, if any feel that spiritually they are lean, that they are not enjoying such fellowship with the Lord as they would desire, that they are unable to draw as closely to him as they would like, to all such the Lord says the fault is, You have neglected your covenant: here are my words, "Prove me," fulfil the terms of your Covenant, and see if I will not be faithful, and do for you exceedingly and abundantly more than you could have asked or thought.

It behooves us, dear friends, to look about us to note to what extent we have been faithful to our Covenant of sacrifice and to remember that it is not a sacrifice for a day or a year but, "even unto death." "Be ye faithful unto death and I will give thee a crown of life." (Rev. 2:10.) A little while the trials will be over, but until that little while is past we are in the trial time, and it is proving us either worthy or unworthy of the glorious favors which we seek, the chief blessing, joint-heirship. If we appreciate it let us seek it in the Lord's way, let us see to what extent there are other things in our lives that we might render unto the Lord and which he will accept, not through the worthiness of the deeds or the sacrifices but through the merit of Christ. Let us see if the days and hours as they pass are spent in a consecrated manner; let us note to what extent moments and days are spent in some selfish manner, or wasted upon others beyond the reasonable requirements of duty as marked out in the divine Word. Let us see to what extent we perform our vows unto the Lord; let us take note of what of time or influence or money we are using in the divine service and what proportion this bears to the whole.

Of the Jews the Lord required a tenth, a "tithe." Of the spiritual Israelites he makes no positive requirements but leaves it for us, that by the degree of our sacrifices, according to our abilities, we may demonstrate the measure of our love. But who would say that one-tenth of time, influence and talent would be enough for the spiritual Israelite to render to the Lord for all his benefits? Surely all would agree that a fourth would be a very small measure indeed as compared with our true obligation. All should feel that the sacrifice is a whole burnt offering, a complete sacrifice of every item and element of our talents and powers and privileges; all should feel that he may keep for use upon himself and for use upon those dependent upon him only such measure as would seem to be necessary to decency and reasonable comfort and not for what might be termed luxury or waste. Those who accept the Lord's proposition heartily, and render to him their all to the extent of their ability, will find their leanness departing and their joy of heart increasing more and more.

====================

R3685 : page 380

IMMANUEL AND HIS DOMINION.

--ISAIAH 9:1-7.--DECEMBER 24.--

Golden Text:--"Thou shalt call his name Jesus, for he shall save his people from their sins."--Matt. 1:21.

APPROPRIATELY the quarter's lessons culminate in a prophetic picture of "Israel's Hope," and the "Desire of all Nations," a picture of Messiah and his Millennial Kingdom. This lesson is especially appropriate also because of its date immediately preceding Christmas day, usually celebrated as the Memorial of Jesus' death. The story of Jesus' birth and whole life and death, and resurrection even,

R3686 : page 380

would be of comparatively slight importance if disconnected from the prophecies of his glorious Kingdom power and reign, under which all the families of the earth shall be blessed. It was in view of this grand consummation to be accomplished by the Kingdom that the angels sang at our Lord's birth of peace on earth and good will toward men, and proclaimed "good tidings of great joy which shall be unto all people"--"in due time."

We agree with Leeser's translation that the first verse of the ninth chapter should properly be the last verse of chapter 8--that the second verse of our lesson begins a new topic: with it, therefore, we begin our present subject.

"THE LIGHT OF THE WORLD IS JESUS."

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." After the Hebrew idiom this statement pertaining to the future reads as though it related to something only in the past, just as in verse 6 we read, "Unto us a child is born," whereas Jesus was not born at that time nor until several centuries later. The standpoint of the shining light is still future, the great light is not yet shining upon the people, they still dwell in the land of the shadow of death. The shadows of our demoralized, sinful, dying condition affect all of life's interests for

R3686 : page 381

the world of mankind. As the Apostle explains subsequently, "The whole creation groaneth and travaileth in pain together, waiting." (Rom. 8:22.) The world is still waiting for this great Light, which the Scriptures promise shall in due time shine forth, "The Sun of righteousness with healing in its beams." (Mal. 4:2.) Our Lord refers to the same great event, still future, and assures us that when that Sun of righteousness shall shine forth it shall include not only himself but all of his faithful disciples, the ripened wheat of this Gospel age. He distinctly portrays this in the parable of the wheat and the tares, telling us that at the close of the age he would gather the wheat crop of this age into the garner--the heavenly state--and he adds, "Then shall the righteous shine forth as the Sun in the Kingdom of their Father. Who hath ears to hear let him hear."--Matt. 13:43.

We are still in the time when darkness covers the earth [civilized society] and gross darkness the people [the heathen]. True, there is a measure of light in the world: True, also, that light emanated from our dear Redeemer, his words and his works, and still shines forth from all those who are truly his and whose hearts are illuminated by his promises and his spirit. But this is not the light of the world scattering all of earth's darkness and causing all to appreciate the glory of God. It is merely "the light that is in you," in believers; it is a light of faith, a light of hope, a light of love ignited in the hearts of the little flock, who shine as lighted candles in the world. Our Lord's light shone into a little corner of the world called Palestine, and from his lamp many followers have lighted their lamps. The Master's instruction is, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven," "Put not your light under a bushel but on a lampstand, that it may give light to all in the house." But he adds, "The darkness hateth the light because its deeds are evil and are made manifest thereby," "Marvel not if the world hate you; ye know that it hated me before it hated you." --Matt. 5:15,16; John 3:20.

That the True Light is not now shining, that the Sun of righteousness has not yet arisen with healing in his beams, is fully evidenced by the gross darkness of heathendom and by the lesser darkness of Christendom. In proportion as the true followers of Jesus have kept their lamps trimmed and burning, in that proportion a measure of enlightenment has spread throughout the world. But all this is merely the shining of light in the midst of darkness, and a light at the present time and under present conditions is wholly inadequate to dispel the night and to bring in the glorious day for which the whole creation groans and still waits. That glorious day cannot come until the Lord shall first have found the members of his body who together with himself are to constitute the Sun of righteousness. Meantime, as the Apostle declares, the god of this world blinds the minds of them that believe not, lest the glorious light of the goodness of God should shine into their hearts. --2 Cor. 4:4.

"A LANTERN TO MY FOOTSTEPS."

The prophet, speaking of the Church during this Gospel age appropriating the Word of God, the message of life eternal, the basis of our hopes and joys, declares, "Thy Word is a lamp to my feet, a lantern to my footsteps." (Psa. 119:105.) The need of this lamp is most evident. Those who have it not stumble on in the darkness: we who have the light of the divine Word are not in darkness even as others--"Ye are all the children of the light and of the day." (1 Thess. 5:5.) We belong to the new dispensation and our citizenship is in heaven. By faith we are dead to the world and live toward God, and are therefore counted as children of the light even in the present darkness; and the eyes of our understanding are enlightened by the hopes and gracious promises of the divine Word, while others rejecting this lamp are in corresponding darkness and ignorance.

The light, as the Apostle says, has shone into our hearts and that already through faith. If we look from the outward and natural standpoint of affairs, we would be as the remainder of the world. It is in proportion as we close our eyes to the things that are seen, and that we know by faith to be but temporary, and open the eyes of our understandings to the things unseen as yet and which are eternal, only in that proportion does the light by faith shine into our hearts. The glorious prospect is that soon the Church will be complete, soon the Sun of righteousness will shine and its rays will light to the uttermost parts of the earth, and that every child of Adam, sharer in his curse, shall ultimately be a sharer in Messiah's great work of blessing by being brought under the influence of that great Light which shall constitute the Millennial age a day of blessing and of glory and of knowledge of the Lord. "This is the True Light which [ultimately] lighteth every man that cometh into the world."--John 1:9.

The prophecy of this verse goes beyond the living of that time and assures us that the light will shine to those who are in the shadow of death--in the deadly shade, properly a title of hades--those who are in hades, in darkness. Upon every member of our race the light must shine, because Christ hath redeemed us once for all. As all of Adam's children were condemned before their birth, so all of them were redeemed, and the majority of them before their birth. They are as sure to get a blessing from Christ's redemptive work as they surely did share in the curse that came upon Father Adam.--Rom. 5:12.

MULTIPLICATION BY RESURRECTION.

"Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil." This, the revised version rendering, is evidently the correct one. Leeser's translation also agrees. The picture before us represents the world of mankind during the Millennial age, brought forth from the bondage of death, released from the Adamic curse, rejoicing as those who are dividing a spoil, sharing in something which is not theirs, something which has fallen to them. It will be just so: the blessings of the Millennial age will be distributed as divine bounty, the curse will be rolled away, the Sun of righteousness will shine for all with healing in his beams, bringing restitution to all, and none will escape the blessings except they wilfully refuse them and do despite to God's favor. The same is true now to those who receive God's mercy. It is a gift; they can do nothing for it; they are merely assured that they are forgiven. The difference is that now a very few have the eye to see and the ear to hear and the heart to appreciate God's mercy as it

R3686 : page 382

is told to us in the good tidings which can be understood only by the hearing of faith. By and by, after the selection of the elect class, the Church, sight and knowledge will largely take the place of faith. The world, then realizing the grace of God in Christ Jesus, forgiving their sins and providing them with life eternal if they will accept it, will generally rejoice to divide the great spoil, the great gift of God.

Verse four delineates the cause for the rejoicing: it will be because the great oppressor, Satan, will no longer have control; his yoke of sin, pain, sorrow and death, his rod and staff of affliction and slavery, will be broken and that forever, as the Lord explains, "That old serpent the devil, Satan, shall be bound for a thousand years that he shall deceive the nations no more until the thousand years be finished." (Rev. 20:3.) The victory over the great Adversary is not to be a slow and gradual one, not to be by missions or any power of ours, but the Lord himself shall interpose his power.

"AS IN THE DAY OF MIDIAN."

The day of Midian was the day of Gideon and his little band, when suddenly at the breaking of the pitchers and the blowing of the rams' horns the Lord overwhelmed the powerful hosts of the enemies of his people and granted them a great and miraculous deliverance. Gideon evidently prefigured our Lord Jesus, as Gideon's little band prefigured the little flock of Christ, the saints, the very elect. It was after the testing, the sifting, of this little company that the Lord granted the great deliverance. And thus it will be in the end of this age: as soon as the Gideon band, the Royal Priesthood under the captaincy of the glorified Christ, shall have given their message and let their feeble lights shine out, that the Lord will grant the great victory for truth and righteousness through a time of trouble which shall come upon the world but which will eventuate in a great blessing upon all people, the binding of Satan and the release of all the oppressed. We read of the grand consummation of the matter, the end of

R3687 : page 382

sin and trouble, in the figure of the fifth verse, which in the Leeser translation reads, "For all the weapons of the fighters in the battle's tumult and the garments rolled in blood shall be burned, become fuel for the fire." The interpretation of this is that all the weapons of Satan, all the accessories of sin and death, everything that pertained to this great conflict which for centuries has prevailed in the world between righteousness on the one hand and sin on the other, all these shall be utterly destroyed. The picture shows us the world cleansed of every evidence of opposition to the divine government and law of righteousness, and accords well with the statement, "All voices in heaven and earth and under the earth and in the sea heard I saying, Blessing and glory and honor and dominion and right and power unto him that sitteth on the throne and unto the Lamb." --Rev. 5:13.

HOW IT WILL BE BROUGHT ABOUT.

The word "for" with which the sixth verse opens signifies because: hence we read, "Because unto us a child is born, unto us a Son is given." The because is an explanation of the process by which the foregoing gracious prophecy of blessing and release from the oppressor shall be accomplished. The Lord would draw the attention of all who had the hearing ear of faith to the fact that no such Kingdom of righteousness, no such enlightenment and blessing of the world could be possible until first Messiah should come. He would show also that Messiah would be born after the manner of mankind, and would nevertheless be the Son of the Living God. How beautiful, how simple is the entire statement from the standpoint of faith, yet how possible it is for the wisdom of this world to stumble over even such simple statements as these and to claim, as higher critics do, that this prophecy was wholly to the Jews of Isaiah's day and that the one of promise was King Hezekiah. Blessed are our eyes if they see and our ears if they hear the true meaning of this prophecy, and thus permit us to recognize in it the Messiah, the Sent of God, Immanuel, God with us, to be the great deliverer and to accomplish for us all the wonderful things which God has spoken by the mouth of all the holy prophets since the world began, confirming his promise made to Abraham, "In thy seed shall all the families of the earth be blessed."

Continuing, the prophecy pictures the child grown to manhood and the government placed upon his shoulders--the responsibility falling upon him as a royal mantle from the heavenly Emperor, Jehovah. The prophecy steps over the earthly trials and sufferings of our Redeemer, the Head, and of the Church, his body, throughout this Gospel age; it ignores the names Beelzebub, prince of devils, man of sorrows, etc., and points us to the complete and glorified Messiah at his second advent, as viewed from the standpoint of Jehovah and from the standpoint from which ultimately the whole world shall recognize him, when every knee shall bow and every tongue confess to him to the glory of the Father. "His name shall be called Wonderful, Counsellor, Mighty God [or mighty Lord], Everlasting Father [or giver of everlasting life], the Prince of Peace."

HALLOWED BE THY NAME.

A name stands for or represents the character, disposition, or qualities or powers of an individual. Thus all these names, these titles given to our Lord, represent his majesty, dignity, power and glory of his work. Our Lord is already recognized by his true followers, who know him as the most wonderful Counsellor: no other counsel, no other teaching, is like his. The world in general has yet to learn this respecting him, but it will be generally known before the close of the Millennial age, for unto him every knee must bow and every tongue confess to the glory of God the Father. (Phil. 2:10.) If after they have confessed him the wonderful, wise Counsellor, Teacher, Guide, they then shall wilfully and deliberately ignore and reject his teaching and assistance and sin wilfully and intentionally, they must die the second death, "Be utterly destroyed from amongst the people. (Acts 3:23.) He is recognized now by his true followers as the Mighty Lord, the Mighty God--not as the Father but as the Father's representative, voice, mouthpiece, the well-beloved Son whom he has clothed with glory, honor and immortality, and given all power in heaven and in earth necessary to the accomplishment of the great work entrusted to him, the fitness for which he demonstrated by his love and loyalty even unto death, even the death of the cross.

Jesus will be the Everlasting Father of the human race in the sense that Adam, their father, failed to give them life, and that our Lord Jesus redeemed Adam and

R3687 : page 383

all his possessions, and thus became the author of everlasting life to all who would obey him. This will include all of the human family, who will attain to everlasting life, except the Church class of this Gospel age, who are reckoned as specially adopted out of the world and begotten of the heavenly Father, as we read, "The God and Father of our Lord Jesus Christ hath begotten us." (1 Pet. 1:3.) These Spirit-begotten ones are separate and distinct, and are scripturally designated the New Creation, and are spoken of not as children of Christ but as brethren, in one figure, and as his Bride and joint-heirs in another. But to the world, Christ, the Head, and the Church, his body, will be the everlasting Father, the Father or Life-giver, through whom all who will may have everlasting life--life to all eternity by Jehovah's arrangement.

Another of his titles shall be the Prince of Peace. While his Kingdom will be introduced by the great time of trouble such as never was before, the trouble will not be of his producing. It will be the legitimate result of the wrong course of sin and selfishness fostered by the great oppressor, Satan. The Prince of Peace will put down, subdue, all enemies, all sin, all unrighteousness, all insubordination to the divine will. He will not fail nor be discouraged. Nothing shall hinder the accomplishment of this great mission entrusted to him by the Father. His love of peace shall not hinder him from dashing the nations to pieces as a potter's vessel, that righteousness may be established upon a firm and sure foundation.

"UPON THE THRONE OF DAVID."

The word David signifies beloved, and the kingdom entrusted to king David was God's Kingdom in a typical form, which was promised never to pass away. It was maintained by the Lord down to the time of Zedekiah, when we are told the crown and diadem of authority and power were removed to be overturned, overturned until he should come whose right it is. (Ezek. 21:27.) Our Lord in the flesh, as a descendant of David, was the legitimate heir to that crown of authority and dominion, that Kingdom of David which should have no end; but instead of establishing his Kingdom then, he declared, "My Kingdom is not of this world," not of this age, not of this present dispensation, and began the selection of the little flock who in the world to come or age to come will be his joint-heirs and associates in the Millennial Kingdom. This work of selecting the Church, the kings, rulers, princes, has since been in progress, and we have the assurance of the Lord's Word and character that it will reach a final and glorious consummation worthy of our God.

When Christ and the Church in glory shall reign over the earth, it will thus be the continuation or exaltation of the Kingdom of God which was begun in David and natural Israel. This greater David, this greater beloved one of the Father, full of grace and truth, will establish righteousness in the earth with judgment --with punishments for wrong-doing and rewards for right-doing. "The zeal of Jehovah of hosts shall perform this." Although the Millennial Kingdom will be under the direct supervision of our glorious Lord and his associated Church, yet behind will be the Father's power, communicated, delegated, granted. As the Apostle assures us, when it is said that all things will be put under subjection to Christ, it is manifest that Jehovah is excepted, for he it is that puts all things under him. Then shall the Son also be subject unto him that put all things under him, that God [the Father] may be all in all.--1 Cor. 15:27,28.

Immanuel's government, from the time of its beginning to the time it will be transferred to the Father, will be one continuous success; there will be no breaks or vicissitudes. "Of the increase of his government there will be no end." The discipline and order which he will establish will be on such a firm basis that day by day will see it more secure, until finally the consummation having been reached, the testings all being complete, the wilfully incorrigible having been destroyed, the dominion without ending will be passed to the Father. It was the Father's Kingdom from the time of David; it will be the Father's Kingdom under the control of Messiah during the period of subjugation and restitution, the Millennial age; and it will be the Father's Kingdom without end after it shall have been "delivered up to God, even the Father," and the assurance given is that the work of reconstruction will be so thoroughly carried out that never again will sin bring a curse upon the earth.

CALL HIS NAME JESUS.

Our Golden Text sums up the entire work of our Lord Jesus and indicates that it is all implied in the meaning of the name Jesus, Savior. We sometimes refer to our Lord as the Savior of sinners, and properly so, because we are all sinners through our share in the Adamic fall. We sometimes speak of him as the Savior of the world, and properly so, because the whole world was lost through Adam's disobedience, and the whole world was redeemed and is to have the glorious opportunity of reconciliation to the Father through their Redeemer. But it is also appropriate that we note the statement of this text, "He shall save his people from their sins." This statement, that only the Lord's people are to be saved from their sins, is in full agreement with the other statements that he is the Savior of sinners and the Savior of the world, because although his salvation must extend to and embrace every member of Adam's race, yet only those who when they know of the great salvation and of the opportunities accorded them accept the same and become his people--only they shall get the full salvation and be delivered completely from death, and attain to the life everlasting, which is the gift of God to all those who obey him, and to no others.

Let us each, while rejoicing in the glorious prospects of the world in the Millennial Kingdom time, and while hoping for a share in the Kingdom itself as our Master's joint-heirs, remember that we are still in the flesh and must still fight a good fight, war a good warfare against sin in its every form and particularly against its reign in our own flesh. We will never conquer completely every weakness and every imperfection of the flesh, and hence our hope for which we wait is our change to the new bodies which shall be ours as inheritors of the Lord's resurrection blessing. But meantime, in order to be accepted of the Father, in order to be acceptable with our Master and Lord and Redeemer, our hearts at least must show full loyalty to the principles of his righteousness and corresponding opposition to sin in its every form.

===================

SEMI-MONTHLY.
VOL. XXVII. JANUARY 1, 1906 No. 1

CONTENTS

Thoughts for the New Year......................... 3
  How Shall We Pay Our Vows?.................... 4
  "Lo, I Am With You"........................... 5
  "God Bless You"--1906......................... 6
Views from the Watch Tower........................ 6
  The Crisis Nearing............................ 6
  Church Union in Great Britain................. 6
  Results of Russian Struggle................... 7
  Russia's Three-Sided Melee.................... 7
Berean Bible Study--"Prayer"...................... 8
Reports from Foreign Branches..................... 8
Our Pathway (Poem)................................ 10
The Glorious Proclamation......................... 10
Gifts to Our King................................. 14

THIS JOURNAL AND ITS MISSION.

THIS journal is set for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men, as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

page 2

YOUNG'S AND STRONG'S CONCORDANCES.

There is a little "war" of prices at present, and so long as it lasts we can sell these valuable works at specially low prices, viz.: Young's, in cloth binding, at $4.00, plus postage, 55c. Strong's at $3.00, plus 65c postage. The latter is a wonderful bargain. We scarcely expect the prices to go lower.

R3694 : page 2

THE PITTSBURGH DISPATCH.

Most of the subscriptions to the Pittsburgh Dispatch expired with November. Please note the date tag and let us know if you wish us to renew for you. We have a special clubbing arrangement by which we can supply this cosmopolitan newspaper for $3.00 per year, or just half price. This supersedes previous notices. The Dispatch proposes more space for Brother Russell's discourses every Monday hereafter.

page 2

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

German booklet on the Law and the Sabbath, 72 pages, postpaid 5 cents each.

====================

R3695 : page 3

THOUGHTS FOR THE NEW YEAR.

THE dawn of another new year is properly a time for solemn reflections, both retrospective and prospective. In the retrospect how abundant is the cause for thanksgiving! We who have been blessed with the richest favors of divine grace in that knowledge of divine truth which reveals to us the high privilege of becoming sons and heirs of God, and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for the called and chosen and faithful according to his purpose, have a never-failing cause for deepest gratitude. Great indeed was the favor which revealed to us the hope of everlasting life as justified, human sons of God--of full restitution to the divine favor and likeness, as was at first possessed by our father Adam. And great was our joy when first, by faith, we appropriated this precious promise and realized that legally, through merit of the precious blood of Christ shed for our redemption, we had passed from death unto life, and that in God's appointed time the everlasting treasure with all its attendant glory and blessing would be ours. But beyond even this are the "exceeding great and precious promises" to those of this justified class who have been called, according to God's purpose, to become the bride and joint-heir of his dear Son.

Then, in addition to all these blessings of hope and promise, was the blessed realization during all the year, and with some of us for many years past, that though we walk through the valley of the shadow of death, as the Psalmist aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safeguard. How often has the friendly crook of the Shepherd's staff stayed us from wandering off into bypaths and kept us in the narrow way; how his chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way. And at such times we have recalled the comforting words: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."--Heb. 12:5-8.

"THOU SPREADEST MY TABLE IN THE MIDST OF ENEMIES."

Spiritually, we have feasted on the bounties of divine favor; while in things temporal, under whatsoever circumstances we have been placed, having the assurance that all things work together for good to them that love God, we have realized that godliness with contentment is great gain, having promise of the life that now is [so long as God wills to have us remain here], and also of that which is to come. Wherefore, we can and do most heartily "offer unto God thanksgiving." And shall we not render unto him, not only the praise of our lips, but also the incense of truly consecrated lives, throughout the year upon which we are just entering? Dearly beloved, consecrate yourselves anew to the Lord today --not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of re-affirming and emphasizing that covenant. Tell the dear Lord that you consider yourselves entirely his, and that it is still your purpose to keep your all upon the altar of sacrifice during this new year and until it is wholly consumed in his service. Then let us proceed with studious care from day to day to pay these, our vows of full consecration, unto the Most High.

As we look back and with sorrow view the imperfections of even our best efforts, and then forward and see the lion-like difficulties that seem to obstruct our onward course, we will need greatly to reinforce our waning courage with the special promises of divine grace to help in every time of need. We have the blessed assurance that "the Lord will give strength unto his people." "Call upon me in the day of trouble," he says, "and I will deliver thee, and thou shalt glorify me." As soldiers under our great Captain, we have enlisted in no uncertain struggle, except our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, and will be amply protected against all the fiery darts of the adversary if we accept it and carefully buckle it on; we are forewarned of all the snares and dangers that beset our onward way, so that we may avoid and overcome them; we are fully

informed as to the policy and course of the Captain under whose banner we have enlisted, and of the part we are to take under his leading. We have his constant presence with us, even to the end of our course. His inspiring voice may always be heard above the clash and din of battle--Fear not, it is your Father's good pleasure to give you the kingdom! Be of good cheer; I have overcome! Let not your heart be troubled, neither let it be afraid! Greater is he that is for you than all they that be against you. If we are weak and incline to faint-heartedness we have only to remember the blessed promise, "The Lord will give strength unto his people;" and by our faithfulness in the service we shall glorify God and he will deliver us gloriously from all our foes, both seen and unseen.

HOW SHALL WE PAY OUR VOWS?

This is an important question with all the truly consecrated, and one surely of paramount importance. Let us consider, then, that when we consecrated ourselves fully to the Lord, we thereby signified that we would hold nothing back for self. That consecration included all our possessions, our time, our physical energies and our mental attainments. And it implied the sacrifice of all our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and nothing less, is what our vow of full consecration signifies. But it signifies, further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be so released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction--in the service of God, of his plan and of his children.

In the parable of the talents (Matt. 25:14-30) the Lord illustrated very clearly how we are expected to pay our vows of consecration to the Most High. He says: "It is like a man who, intending to travel, called his own servants and delivered unto them his goods. And to one he gave five talents, to another two, and to

R3696 : page 4

another one; to each according to his respective capacity; and straightway took his journey."

TO EACH ACCORDING TO ABILITY

This master had important and valuable interests to leave in charge of his servants; and as these servants had all engaged to serve him, he had a right to expect of them a sincere and faithful interest in the work. Yet he did not expect more of them than they were severally able to accomplish. He rightly expected larger returns from the one who had five talents than from those who had one or two talents. And in the reckoning, it will be observed that the servant who had doubled his two talents was just as highly commended as the one who had doubled his five. The reply to each was the same--"Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord." And had the servant with the one talent been similarly faithful he would have received the very same commendation. Notice also that the parable does not represent the obligations of the world of mankind in the use of their talents, but merely of "his own servants"--the consecrated believers only. And notice also that no servant was left without some talent of usefulness and responsibility. Each servant had at least one talent; and for the right use of that one talent he was just as accountable to his master as were those who had more.

But the professed servant with the one talent was unfaithful to his master, and yet he evidently wanted to be considered a servant still, and probably thought he was worthy of commendation and reward for not perverting his Lord's money to other uses. He had taken good care of the talent; he had not turned it in opposition to the Lord, but he had simply buried it--failed to use it. At the reckoning time, he who had received the one talent said, "Lord, I knew thee, that thou art an exacting man, reaping where thou hast not sown, and gathering where thou hast not scattered. And I was afraid, and went and hid thy talent in the earth; lo, there thou hast thine own."

"His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered; thou oughtest therefore to have put my money to the exchangers; and then at my coming I should have received mine own with interest." It will be observed that this servant was not what men would generally call wicked. He was simply an idler, willing, if he could, to draw a servant's approval and compensation, but lacking any real, active interest in his master's business. He had no ill will toward his master; he was probably very glad that the other servants kept the business from going to wreck and ruin; he did nothing to hinder them from using their talents, but he did not feel the responsibility he had assumed in becoming a "servant," nor take a proper interest in his master's affairs. Yet, as a faithless, slothful servant, he was really a covenant-breaker, and therefore "wicked" and certainly unfit to be trusted with still greater responsibilities on the master's return.

But let us remember that this was not a real case: it was simply a parable used to illustrate real cases. And if the illustration fits your individual case, let it not lose its effect upon you. The very object of the parable is to arouse such to a sense of their short-comings, and to recover them from the lethargy into which they have relaxed, by reminding them of their responsibilities. Activity in the Lord's service to the full extent of our ability or talents is what the Lord has a right to expect of all who profess to be his servants; and it is what he does expect. Therefore, if you have but one talent, do not bury it, but cultivate and use it; do what you can, and all you can, in the great work to which we have already consecrated our lives.

MUCH GIVEN, MUCH REQUIRED

And those who have several talents, let them see to it that they too are faithful to the extent of their abilities, not being content to do merely what the one-talented man can do or ought to do. Such a one would not be a good and faithful servant, and could not expect the Master's approving "Well done!" His approval will be given to those only who are faithful to the extent of their opportunity.

Those who find the truth and make the consecration before they are encumbered with the cares of this life, who have no families dependent upon them and who have a reasonable degree of health, have at least two talents--time and health--which can and ought to be utilized in the service to the best possible advantage. Then there are those who have a money talent, or a

R3696 : page 5

business talent, and such should consider how these are being used. Are they largely swallowed up in luxuries, or a superabundance of the good things of this life, for either self or family? Or are they being laid up as treasures upon earth--in banks, store-houses and investment securities, to enrich and to cultivate the spirit of pride in friends or children, and for them to quarrel over after you are dead?

Our talents for use in the Lord's service consist of all those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families, if we have families, and the reasonable provision against distress in case of a sudden calamity or approaching old age, etc. Aside from these, all we have should be in active service, be they many talents or few. If we have five talents and are using only one or two, how can we expect the Master's "Well done, good and faithful servant"? Did we not covenant to give and to use all for him?--all our money, all our time, all our influence, all our mental activity, all our physical ability? How faithful have we been during the past year? How do we stand at the bar of our own judgment? And how faithful will we be during the coming year? After providing things decent and honest for ourselves and those dependent upon us, let us judiciously appropriate our talents to what we profess to consider the chief business of life. Here are the testing points of true loyalty and devotion. Let us ponder them well, and not lightly set them aside.

FORMER OPPORTUNITIES LOST

But observe further what the Lord has to say about this "wicked and slothful servant." He says: "Take the talent from him and give it unto him which hath ten talents; for unto every one that hath [made use of his talents] shall be given, and he shall have abundance; but from him that hath not [made use of his talent] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The outer darkness here referred to is in contrast with the inner light of the holy place of favor and communion and instruction from God, symbolized in the Tabernacle. The testing comes on the return of the Master. Then the faithful servants shall enter into fuller joys and privileges and blessings, while the unfaithful will go into the outer darkness of error and ignorance concerning God's plans and ways, which envelops the world in general, and their neglected opportunities for more abundant service will go as a reward to those who are already earnest and active, and whose earnest and faithful labors will in due time be abundantly rewarded.

As we thus view our Lord's teaching, we see that our only security as sons of God and joint-heirs with Christ is in activity in the service of the truth. Well, says one, I see very few doing that. Very true: only a few will do it. But that precious few are the Lord's jewels. Are you one of them? Ah, that is the point to be considered. No matter how few they are, or whether you ever saw or knew of any such, that does not alter the conditions of our calling. "This is the way: walk ye in it." One, at least, has trodden it before. Look for his foot-prints and follow him, and "He will give strength unto his people," even though they walk alone, as he did, without the cheering companionship of fellow-travelers.

"LO, I AM WITH YOU"

But think not that you are traveling alone in this narrow way. The Lord has now a consecrated people, a faithful band of servants who, with every talent consecrated, are steadily pursuing their course in the narrow way. We know some of them by name and by character and by their steady and progressive activity in the blessed work. Not many of them have five talents, but a good many have two or three, and some only one. Quietly and unobtrusively they go about from day to day preaching the wonderful words of life, and God is with them and is leading them on. Their hearts are full of joy and hope and they are kept securely amidst all the perils of this evil day. None are so clear in their apprehension and appreciation of truth as those who are fully enlisted in its service. Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or our many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family--whether this be by wasting consecrated time upon science, philosophy, music or art; or upon business, politics or pleasures; or in pampering pride and appetite --then as unfaithful servants we will sooner or later go into outer darkness, by being caught in some of the snares of this "evil day," and will be led farther and farther into error and away from truth.

Mark well that it is not a case of such unfaithful servants being liable to get into outer darkness, into error: it is a case of must. The Master's orders are peremptory and decisive: "Cast the unprofitable servant into outer darkness." The light now shining is not for the unfaithful, but for the faithful servants; and no matter how clearly the unfaithful may have seen and understood the deep things of God, and no matter how he may have enjoyed them, if he has not loved them

R3697 : page 5

so as to serve them and sacrifice his conveniences for them, he is unworthy of them and must go out into the outer darkness of the world in general. With these as with the world the disappointment of theories and plans in the great time of trouble will ere long bring the weeping and gnashing of teeth foretold.

FAITHFULNESS IMPLIES ACTIVITY

It is indeed a notable fact that in no single case have we seen one drift away from the truth into the snares of these perilous times who was very active and fully enlisted in the Lord's work, whose one aim and endeavor was to herald the truth and to bless others with it. To such the Lord says, "My grace is sufficient for thee"--"Ye shall never fall, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord Jesus Christ."

Let us, then, dearly beloved, have for our watchword during the year the word "devotion," and let each of us write upon his heart the gracious promise--"The Lord will give strength unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the strength promised. Faithful is he that hath promised, who also will do it. So, then, if you lack the strength to use faithfully your talent, the fault is yours, not God's. You either have not his service close enough at heart or else do not make use of the strength he provides. "The Lord will give strength unto

R3697 : page 6

his people"--his trusting, faithful servants--those who are using to his praise the talents consecrated to their Master, however many or few those talents may be.

1906 / "God Bless You" / 1906

Our New Year's greeting is, "God bless you." It applies primarily to those nearest and dearest in the bonds of Christian fellowship in Present Truth; secondarily, to all who trust in the precious blood, in the merit of which alone there is forgiveness of sins and reconciliation with God and a basis of Christian brotherhood; thirdly, to the world in general, still blind and deaf to God's great salvation, but heirs of the great oath-bound covenant, "in due time;" fourthly, to those who oppose us and say all manner of evil against us, falsely, for Christ's sake--because we are heralds of his truth and grace.

For all of these our wish is God's blessing, which, if received, maketh truly rich, and addeth no sorrow. If for our enemies and the world in general we pray opening of the eyes of understanding, surely with the Apostle we may offer the same prayer also for all the "brethren" and for ourself--a wider opening of our eyes of understanding. The Apostle's words are, "For this cause I bow my knees unto the Father...that ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge."--Eph. 3:14-19.

We suggest as our motto for 1906 the words upon the motto cards designed by Sister Seibert (advertised in our issue of Nov. 15 last), viz., "In Due Time."

"In Due Time."

--I TIM. 2:6--

"Be patient, therefore, brethren."

We hope that the motto cards representing these sentiments so fully will be in all of our homes to assist us in the development of the grace of Patience, without which other graces of the Spirit cannot be matured. We cannot pack and mail a single motto for less than 10c, but conclude to offer 5 in a tube, postpaid, for 25c, to the intent that all may have them. We can endure many things with patience if we can but keep in memory that "in due time" that which is perfect will have come, ushering us into the joys of our Lord, and establishing peace on earth and good will among men.

===================

R3697 : page 6

VIEWS FROM THE WATCH TOWER

THE CRISIS NEARING

THE Federation of Religions, now fairly launched, we have been waiting for ever since we published our interpretation of Revelations, chapter 13, in 1881.

We there showed that Protestantism would federate, that the Evangelical Alliance of 1842 was the start of it, and that it would be in full bloom when the Episcopal body should associate and lend the dignity of its claimed "Apostolic ordination."

This combination is made ostensibly as the outcome of greater love amongst the Lord's followers, but really is the rolling together of the one end of the symbolic "heavens" for self-defense and to make an impression on the worldly.

Really, this is a step toward political power. The masses are becoming too logical to be dealt with as formerly, and religion to be popular must assume a new role. The old-time preaching, "Ye must be born again" to "enter the Kingdom," backed up by the horrible dogma of the dark ages, that all not "born again" must go to a hell of eternal torment, can no longer be preached--the world will not accept it. The new gospel must be something which will appeal to the worldly wise as "practical religion," namely, good morals--in politics, in finance, in society, in the family. Everybody can understand and appreciate that much of religion, and everybody will support it, and the churches will thus pose not as representatives of Christ and the Bible's teachings as a whole, but merely representatives of Christian morals. The effect will be a growth of Christian-Phariseeism which will make clean the outside of the cup or platter, leaving the inside still unclean--unregenerate.

So popular will Federated Churchianity become that to even criticize it will be a "crime" worthy of crucifixion in some form--socially and financially, if not physically.

Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the Federation. Mammon-worship will take on new forms temporarily, but power will soon debauch the unregenerate mass and drive out the regenerate faithful who may temporarily be misled by the great "Union" movement in the name of Christ, but without his Spirit or authority.

The Scriptures clearly show that anarchy will speedily swallow up everything--social, financial, political and religious --in the great "time of trouble" with which, as the Scriptures everywhere show, this age is to close and the Millennium of our Lord's reign of righteousness to be ushered in. Socialism, already growing, undoubtedly is the seed out of which anarchy will develop, though many Socialists are no doubt hoping to the contrary--misled by their failure to appreciate the power of selfishness, which will exhaust every means and battle to the death on both sides of the question --to get wealth and to hold it.

CHURCH UNION IN GREAT BRITAIN.

Ardor for Church union in Great Britain has cooled considerably of late over the law which practically turns over the public schools to the care of the Church of England--the Episcopal Church. All other Protestant denominations there are known by the general term, "Nonconformists," because they refuse to conform to the services of the Church established by the law of the land. These now are bent on an attempt to secure the disestablishment of present Church and State union. The hope has been expressed that with all churches on an equal footing a general Church Federation of Protestants will follow.

Now, a new suggestion is offered by Canon Henson of Westminster Abbey, namely, that an easier and a more popular course would be for the Government to recognize all

R3697 : page 7

Christian denominations (with certain limitations, possibly) putting all on a parity with the Episcopal Church. His suggestion is that this would be a practical union, and he favors it as a possibility. He says in a lengthy article:--

"Clear the fiction of Apostolic Succession out of the way and Establishment will be no barrier to reunion. Leave that fiction paramount in the minds of the English clergy, and Disestablishment will only give freer play to the intolerance it inevitably generates. The deeper forces of our time are not moving in the direction of that severe individualism which would reduce the action and responsibility of the State to the lowest measures; rather we move toward a larger view of State action and State responsibility.

"The logical goal of modern tendencies is not toward Disestablishment, but toward a fuller and worthier Establishment. Why should not the nation draw into its service all the organized Christianity instead of limiting itself to a single denomination? I rejoice to observe a beginning made in this direction by recent legislation, which has recognized for certain civic purposes the status of Nonconformist clergymen, and I would venture to hope that the final solution of the problem of religious education in the State schools may be reached by an extension of the principle of establishment.

"If, even at the eleventh hour, more temperate counsels could prevail, and a resettlement of the educational difficulty

R3698 : page 7

could be arrived at by the combined efforts of the just and peace-loving men on both sides, it does not seem to me impossible that the cause of home reunion should receive a great impetus from this very educational conflict, which, for the moment, seems to put back by at least twenty-five years the hands of the clock which were slowly, very slowly, climbing toward union."

* * *

Can it be that thus the two-horned beast [Great Britain] may give "life," energy, the effect of Apostolic succession, to the Protestant "image of the [Roman] beast"? (Rev. 13:15.) A very few years will demonstrate; but this appears to us a very likely course of fulfilment.

RESULTS OF RUSSIA'S STRUGGLE.

Matters are in a sad condition in Russia, but probably not one-fifth as bad as the majority of people surmise. In times past rioting has occurred in many cities of the United States, the details of which were learned by fellow-citizens only through the same channels as by the remainder of the world--through the newspaper dispatches. Doubtless the same is true in Russia, except in the immediate vicinity of the troubles.

What is now occurring in Russia is awakening that stolid people marvellously. Even when order shall have again been fully restored the people will have gained such a knowledge of this power as will prepare them for the great climax which, according to prophecy, we believe will be reached by 1915.

"The Internationals," extremists of the Socialist class, are credited with the chief direction of the Russian revolution. They have shown great skill thus far and may be esteemed as getting a schooling with the most stupid of "Christendom," which will prepare them for the great struggle to occur at the close of "the times of the Gentiles."

RUSSIA'S THREE-SIDED MELEE

The telegraphic reports from Russia are confusing to many. One time we read of the Socialists and students rioting and in conflict with the troops; again we read of massacres of Jews, to which the Government employees seem to give assent and secret aid. These seemingly conflicting reports can only be understood when we remember that there are three parties more or less in conflict:

(1) The Socialists, mechanics, students, etc., who are moving for liberty--some for a constitution and a congress composed of the people's representatives, and some for out-and-out Socialism.

(2) The old government party, sometimes styled the Bureaucracy. Amongst these are many of wealth and culture, who believe that any concessions to the growing discontent will surely lead up to further discontent and eventually disrupt Russia. This party is charged with being responsible for having brought on the Japanese war. They are influential and close to the Czar.

(3) A third party is everyway conservative. It desires reform and peace under a midway government--neither autocratic nor liberal. Count Witte is at the head of this division.

The Czar is credited with sympathy for this third class of his subjects, but has been closely pressed by the influentials of the second party until recently, when, under fear of the first party, he formally put Witte in office and issued a decree, or ukase, granting a constitution and congress. Had he followed this course sooner matters would have gone more smoothly, for at one time party number three was of considerable size. Many have deserted it for party number one--some because they have imbibed the theories and spirit of Socialism and some because they doubt the Czar's honesty or ability in respect to his ukase.

Witte and his associates of the third party are obliged to operate largely through present office-holding governors and generals, whose sympathies lie with the second party--across Witte's path of governmental reform. It is these who have secretly sanctioned or aided the riots which have killed so many Jews--because the Jews are of the first party, namely, Socialist sympathizers and abettors.

LATEST REPORTS

As we write, the dispatches seem to imply that the Czar is in great perplexity, because the masses refuse to accept his ukase of freedom and are, by strikes and increasingly revolutionary methods, more than ever menacing the Social structure. He doubtless feels that he must do something and that quickly; and that his "olive-branch" ukase having been rejected he can do nothing now but fall back upon the second party and use force to crush the rebellious into submission or into death. Matters may not yet have reached this extreme, but if it has we doubt not there will be strenuous times in Russia before Socialists are reduced to submission.

===================

R3698 : page 8

BEREAN BIBLE STUDY FOR JANUARY

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER
BIBLES AND WATCH TOWER, MARCH 1 1905--

PRAYER

1. What is prayer? "Prayer is the soul's sincere desire, uttered or unexpressed." Z.'98-27 (1st col. par. 2); F.680, par. 2, (1st sentence).
2. What is the privilege and power of prayer? Z.'95-213 (1st col. par. 1); Z.'96-161 (1st col. par. 1).
3. What is the object of prayer? Z.'96-161 (1st col. par. 2); Z.'98-29 (1st col. par. 2); F.679, par. 1.
4. What is the necessity for prayer? Z.'96-161 (1st col. par. 3); Z.'99-184 (1st col. par. 2); Z.'00-268 (1st col. par. 1,--"Manna," July 24); Z.'05-297 (2nd col. par. 2).
5. What is the necessity for persistency in prayer? Z.'96-162 (2nd col. par. 3,4); Z.'01-270 (2nd col. par. 2); Z.'05-342 (2nd col.) and 343 (1st col. par. 1.)
6. To whom and through whom should we pray? Z.'98-28

(2nd col. par. 1); E.468, par. 2, (last sentence).

7. Before whom may we pray?

In secret, Matt. 6:5-9.
Before believers, Jno. 17; Jno. 11:41,42; Matt. 18:19.
Before believers and unbelievers, Lu. 3:21; Jno. 12:27-29; Matt. 27:46.
In the public assembly of the saints, Acts 12:12; 1:14; I Cor. 11:4,5; 14:13,14.
Z.'98-27 (1st col. par. 5) to 28 (1st col. par. 2).

8. What should be our manner of approach to God in prayer? Z.'95-213 (1st col. par. 3, 4); Z.'98-27 (1st col. par. 3,4); Z.'04-118 (2nd col. par. 3).

9. What should be our position in prayer? Z.'99-184 (1st col. par. 1); Z.'05-297 (2nd col. par. 2).

10. What are the conditions of acceptable prayer to God? F.679, par. 2, to 681, par. 2; Z.'95-213 (2nd col. par. 1, --"Manna," June 10); Z.'05-343 (2nd col. par. 3,4) to 344 (1st col., par. 3.)

===================

R3698 : page 8

REPORTS FROM SOME OF OUR FOREIGN BRANCHES

BRITISH BRANCH REPORT

--1905--

Total copies "Millennial Dawn" sold at cost	25,640
" Booklets " "	6,075
" "Dawns" in magazine form, " "	2,022

* * *

Total Tracts, etc., sent out free	1,129,000
These represented in tract pages	27,112,790

***

Letters received	6,230
" sent out	7,742

FINANCIAL--1905--STATEMENT

	L. s. d.
Preaching, Pilgrim and Convention expenses	164 15 01
Cost of tracts, freight, postage, and all other office expenses	1,133 18 10
	----- -- --
	1,298 13 11

TRACT FUND DONATIONS

London	L. 88 12 0	
The Provinces	554 7 2	
Special donations	400 0 0	1,042 19 02
	---------	-----------

Deficit for 1905.............................. L.265 14 09
===========

London, N.W., England, November 14, '05
Dear Brother Russell:--

The season of the year when the annual report and review of the work is made has again come round, and I have pleasure in giving you the working of the British Branch for the year ending October 31, 1905. As on previous occasions, we have had the privilege of reporting an advance in every branch of the work; though the pleasure in this is modified a little by the fact that the onward march is not quite as rapid as last year. I speak just now particularly of the sale of the "Dawns," in which, though we report an increase

in circulation of nearly 2,000, we have not progressed as much as last year, when we advanced 4,000. Our total issue of "Dawns" and booklets is 33,741; truly a goodly total, and one for which we praise the Lord. It has happened this year that several of our colporteurs have had to relinquish the work for a time; some because of their own ill-health, and some for domestic reasons. We thank the Lord for the noble band of colporteurs, co-laborers in the harvest field. Their sacrifices, as well as their difficulties and trials are many, and we constantly remember them at the throne of grace, that they may be strengthened as they go from door to door or from place to place. We are often cheered and encouraged as we read their letters full of cheery optimism or of courage to pursue the work. We have yet much ground to be covered and we are still praying "the Lord of the harvest to send laborers into the vineyard."

The Volunteer work, as you know, was started late in the season, and though of necessity we have not sent out as much ammunition as usual, of tracts in general we have circulated 1,129,000, a larger number than ever. The ammunition for this season is very fruitful of inquiries and we hope for much result from it. The demand is still strong.

The "Tower" list continues to grow all the time at one uniform rate. Yet, judging from the pleasure which the "Tower" gives when once it becomes a regular visitor, we imagine there are many who would be glad to have it did they know of it and of the generous provisions through which it may be obtained, even by those unable to pay for it.

The receipts of the Tract Fund are considerably in advance this year. I have already informed you of the chief reason for this. One of the Lord's dear children, wishing to free the British Branch from the burden of debt, gave liberally of that which the Lord had given. As is generally the case, there are not many with us who are able to give largely, but the many smaller items swell into a good total by the end of the year, and give cause for rejoicing as the Lord prospers his work.

With yourself I appreciate the cooperation of all the dear brethren, whether it be shown in the colporteur work, volunteer work, or by donation to the Tract Fund. Many who are unable to donate are able to distribute the literature, and all may be co-laborers with the Lord and with each other. The Pilgrim visits of Brothers McPhail and Edgar were very much enjoyed.

Of the general work I could say much. The interest is getting more widely spread over the United Kingdom; and Ireland, through the labors of the few brethren there, is getting her opportunity to hear the "glad tidings." The meetings of the brethren in the various towns and villages are,

generally speaking, making progress. Naturally the work grows most and goes forward the quickest where the attention given to the interests of the Kingdom is not divided with any personal interests. We could mention the labor of many, and, were it convenient, would gladly do so as an encouragement to them and to others. Many are laboring for the Lord unknown to the brethren at large, often with little apparent result; yet we are assured that of all work done for him, "Your labor is not in vain in the Lord." As we are not without signs of the coming "Confederacy," and of the growing political and social power of Non-conformity, there is need that we busy ourselves with the work that has been placed before us. Ours is a better cause than that political religious combination which proposes to amend the world. We know that amendment cannot come until the Kingdom comes into power. We wait to heal the world's woes, but in the meantime we can be preparing to "cast up the highway, gather out the stones and lift up a standard for the people," and there is no better way of doing these desirable things than by putting the Truth into the hands of the people.

Praying the Lord's blessing upon all his dear children, and for you that you may have grace and strength in abundant measure.

I am, dear brother, yours as ever, in Him,

J. HEMERY.

GERMAN BRANCH REPORT

--1905--

Copies of "Millennial Dawn" sold at or below cost.....	2,979
" Booklets, " " " "	3,770
" Dawns in magazine form.........................	3,250

* * *

Letters received......................................	3181
" sent out......................................	3220

* * *

Free sample tracts and Towers, represented in tract pages	21,074,400

FINANCIAL STATEMENT

Expended for Pilgrim service	1,108.90
The total amount expended for printing, postage, freight and all other expenses of the work	18,202.28
	19,311.18
Tract fund donations	3,125.57
Deficit for 1905	*Marks 16,185.61

---

*The statement of this in dollars would be about one-fourth the amount in marks, a mark being equivalent to 24 cents of U.S. money.

Elberfeld, Germany, Nov. 11, '05
Dear Brother Russell:--

I now have the pleasure of sending you a statement of the work of the German branch during the year just ended.

We might have reason to wish for a more rapid spread of the Truth on the continent of Europe, especially in the Protestant countries of Germany, Holland and Switzerland, but we are assured "the Lord knoweth them that are his" and who are hungering for a clearer insight into his plans and purposes, and that he will "seek and find" his own sheep. We have various evidences of how the Lord is doing that very thing and rejoice therein.

As the accounts show more particularly, we have been enabled to circulate 21 million tract pages of free literature and ten thousand "Dawns" and booklets. We may hope that some of the seed will ultimately show some fruitage in the gathering of the Lord's people to the Lord and his feast of fat things from his Word. We are constantly securing addresses of earnest Christians, many of whom may be of the class who do not really bow their knees to Baal.

Our Pilgrim service this year has not been very extended. The Colporteur service has thus far proved itself impracticable for Germany, or it may be we lack capable and experienced colporteurs. It seems to be a fact, though, that poor circumstances of a large proportion of the people, the spread of infidelity and socialism, together with the large percentage of Roman Catholics in this country, the ever-increasing prices of food and taxes, and perplexities innumerable of the small merchant, etc., and the fight with carnal weapons of Protestants against the encroachments of Catholicism on the one hand and the loss of faith in the virtue and supremacy of Protestantism over Catholicism on the other hand, as manifested in the Rome-ward leanings of the Kaiser himself--that all these things are creating and have created a general contempt for religion of every kind.

May the Lord grant us wisdom to let the light of the

Truth shine as the only guide to a place of refuge from the storm and tempest for all who are truly his, as the poet has said:--

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of his hand."

With much love from us all, in loving sympathy for all the Lord's people in every land, in every clime, and commending ourselves to their and your prayers for our heavenly Father's and our dear Master's leading, I am,

Faithfully yours in Christ and his blessed service,
O. A. KOETITZ.

P.S.--The mutiny of the Russian soldiers is evidently driving the Kaiser to desperation. He fears the bad example. The Socialists claim the sympathies of the great majority of the soldiers, officers and men, whether in the standing army or in the reserves. To the Socialists their regime or a republic seems within sight, and it must seem folly to them to hear the Kaiser talk of the soldiers as belonging to him personally, to whom they are compelled to give the oath of allegiance.

As true soldiers of the cross we may even get some inspiration from the words of the Kaiser to his soldiers respecting soldierly qualities. I translate as follows:--

THE KAISER'S SPEECH TO RECRUITS

"Recruits! Since you have now rendered me the oath of allegiance you no longer belong to yourselves alone. Through it you have been received into the great family, whose calling it is to protect the Fatherland when it is in danger. By this oath which you have rendered in view of these glorious field-emblems you have become mine! You have thereby taken upon yourselves [under stress] a great responsibility toward the highest lord [of the empire]. I expect that you will be conscious of this. I greet you as my soldiers! Wherever it may be, remember what a privilege it is that you may belong to my corps of Guards, with its great and glorious memories from the times of your fathers. Many are jealous of you for this privilege, and you may well be proud of it; therefore always remember your oath. Remain true to it, even as your comrades who, in a far country, far from home, have now for twelve months been subject to all kinds of deprivations, doing their duty and fighting a hard battle for the Fatherland and for German culture. This is the special trait of the German soldier, that he willingly follows the call of his king, without murmuring and hesitation, all in faith and confidence in his king, and in confidence in his God, who will not forsake the upright. Therefore

R3700 : page 10

continue steadfast in prayer, for the calling upon God gives strength, even in the most difficult hour when one is inclined to give up, not to despair but to look forward with courage. Thus do your duty in obedience and you will not fail to receive acknowledgment from your superiors. Practise self-control and never grow weary of today's promise. May this day be to you all a constant source of soberness and a stimulation to zeal, for your entire life, especially since his majesty the King of Spain has so highly honored and distinguished the Guard corps by his presence. To his majesty the king of Spain, Hurrah! hurrah! hurrah!"

"Berlin, Nov. 13.--According to the 'Local News,' the Kaiser yesterday, after receiving the oath of allegiance from new recruits in Potsdam, addressed them as follows: 'You see here an altar, upon it a cross, the emblem of all Christians. As such you today gave the oath in support of the flag. I wish and hope that you will always remember this oath. Just now a memorable event comes to my mind. When Emperor Leopold of Austria delivered the supreme command of the army to Prince Eugene, handing him the marshal's staff, Prince Eugene grasped a crucifix and held it high with the words: "This shall be our supreme general." Such an attitude I expect of you. I want pious, brave soldiers in my army and no mockers. You have the privilege of service in the Guards of Potsdam, where you will be constantly reminded of the great soldier-king who not far from here has his last resting place, and of the most glorious history of Prussia. Show yourselves worthy of this special distinction by special cultivation of the soldierly virtues and set a good example to the others in godly fear, faithfulness and obedience."

OUR PATHWAY.

Our lonely hours
  In meditation sweet,
Our nothingness to own
  In his grace complete.

The narrow way,
  Our path, from day to day:--
Gently he leads,
  Tho rugged be the way.

He went before,
  And Sorrow's cup did drink:--
His father's will
  His ministry fulfil.

A Priest is he,
  In mercy he doth feel:--
The weak and lonely,
  By grace he'll ever shield. --John LaDow

==================

THE GLORIOUS PROCLAMATION.

--LUKE 2:1-20.--JANUARY 7.--

Golden Text:--"For unto you is born this day in the city of David a Savior which is Christ the Lord."

THE message of the angels to the shepherds on Bethlehem's plains sounds more and more precious to each child of God in proportion as he grows in grace and knowledge. As his eyes and ears of understanding open more widely to the lengths and breadths of God's great plan of the ages, that prophetic message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be too frequently called to the great event which lies at the foundation of that message--our Savior's birth.

It matters not that December 25th is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1. One so great, whose birth, death and resurrection from the dead means so much to the human family, may be remembered and celebrated any day, every day, by all who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promises of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world; and thus amongst every people the faith in the one God and the hope of Israel through a Messiah were more or less made known, so that at the time of our Lord's birth we read, "All men were in expectation" of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was thirty years of age and made his consecration to his work and received the begetting of the holy Spirit, his anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

FROM BETHLEHEM TO NAZARETH

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former--the City of David, Israel's beloved king. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.--Micah 5:2.

The Roman empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in his Kingdom, the dominion of the world. Rome's great emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary

R3700 : page 11

went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occupy these humble quarters, and thus it was that the King of glory, whose Kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

THE ANGELS AND THE SHEPHERDS

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down the ages and reached our ears--the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying, "Fear not; behold I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize--even the best of the race--that they are imperfect and that the Almighty and his laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing its continual and increasing sinfulness. The same is true today with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general--a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears--that God so loved the world as to redeem

R3701 : page 11

them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfection and sentence.

"Good tidings" is another translation of our word "gospel." How beautiful the thought that the gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of his professed people misrepresent his character and his Word, and apply the term "gospel" to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the gospel is good tidings. The angel elaborated, saying that his message was good tidings of great joy, which should be unto all people. Ah, thank God, his plan is wider and deeper and higher and grander than anything we had ever conceived. The gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because he was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

THE CAUSE, THE LOGIC, OF THE MESSAGE

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Savior, which is Christ [Messiah] the Lord." There we have the key to the entire Gospel statement of how God could be just and yet be the justifier of sinners who accept Jesus. The word "Savior" here signifies life-giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the Spirit in the New Testament, we see how that our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of divine justice against

Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for his mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect, that he could not even be anointed to do his work until he reached manhood's estate thirty years later; it mattered not that even then it would be necessary for him to lay down his life gradually through three and a half years of his earthly ministry, to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and his ascension forty days later,

R3701 : page 12

and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord.

"SAVED BY HOPE"

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus, either true or false, has ever reached all people. Even today, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under heaven and amongst men whereby we must be saved --"nor is there salvation in any other."--Acts 4:12.

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Savior, and who are today rejoicing in him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. His words are, "We are saved by hope." (Romans 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incident to the curse which still rests upon the race.

A PROPHECY OF GOOD THINGS

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and the world during the Millennial age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of that Millennial day, as the prophet declares, "God will help her early in the morning." --Psalm 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam's race through him who loved us and bought us with his precious blood.

It will be during the Millennial age that this prophecy of the angel will have its fulfilment, and the great Savior who has already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah, and establish his dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of refreshing, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared--indeed the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of his Son--To you is born a Life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the coming age blessings to know that the trials and difficulties of this present Gospel age are subject to the divine supervision in the interest of the little flock that is now being gathered in advance from amongst men--the "elect," the Church. We see how the present trials and difficulties are the chiselings and polishings necessary to our development in the fruits and graces of the holy Spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor or privilege or blessing could possibly come to any?

THE ANGELS' SONG

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every

R3701 : page 13

particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of another. God be merciful to us, for at some time or other every one of us doubtless has blasphemed the holy name in this manner--by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of his creatures, born in sin and shapen in iniquity, born to sin as the sparks to fly upward.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies

R3702 : page 13

should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." However, by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of

Christ in which all these glorious things shall have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.--Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close, when the human family shall have been lifted by the Kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam--not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary, the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor, and it is with pleasure that we learn that all such shall be utterly destroyed from amongst the people in the Second Death. Thus eventually, by the close of the Millennium, Satan and all wilful wrongdoers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, him that sitteth upon the throne, and the Lamb forever and ever. Hosanna! Glory to God in the highest! Peace and good will to men! will be the final shout of a redeemed race when the great plan of salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

FROM GLORY TO A MANGER.

The time of our Lord's birth is quite clearly fixed. We have gone into the subject in detail in "Dawn" Vol. II., and will not here repeat. The notable census made by order of Caesar Augustus included the civilized world of that day, and according to Jewish custom each family and tribe were enrolled therein. Both Joseph and Mary, being of the Davidic line, went to the city of David--Bethlehem. The city is a small one on a hillside. Nearly all of it appears to good advantage in the cut on preceding page.

The inns or hotels of that land are very different from ours: they are neither hotels nor drinking saloons, but entered from a court-yard, as in the cut. Various large unfurnished rooms are at the service of the traveller, who carries with him his wraps, in which he sleeps, and his food and utensils for such light housekeeping as he may choose to do. Stalls for horses, camels, etc., are provided on the ground floor, and in the event of a crowd, as on such a census occasion, it is no uncommon thing for people, finding the upper large rooms all crowded full, to make themselves nearly as comfortable in the stabling department. Thus it came that the Lord was ushered into the world, which as the Logos he had made (John 1:2), in a most humble manner.

It was there that the shepherds found the babe, as predicted by the angels, and went forth proclaiming the fact;

but Mary made no boasts but waited for God's due time.

===================

R3702 : page 14

GIFTS TO OUR KING.

--MATTHEW 2:1-12.--JANUARY 14.--

Golden Text:--"My son, give me thine heart."--Prov. 23:26.

OUR lesson is concerning the wise men of the East, who came seeking the new-born Jesus, the King of the Jews, with presents of myrrh, frankincense and gold, and doubtless we shall be able to gather from this incident some valuable suggestions respecting our obligations to the great Messiah, and the propriety of renewing these and increasing them now at the beginning of another year.

The wise men--according to tradition, three in number --arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion because, according to the prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, "All men were in expectation of him." This expectancy naturally would be heightened by the coming of the wise men or magi from a far country--supposedly Persia--to show homage to Messiah. The news spread, and finally reached the royal palace and King Herod himself. The latter, doubtless on his own account, felt a kind of jealousy toward any being who would be likely to share in any measure the royal honors and dignities and thus to detract from his own importance. But additionally, no doubt, he felt that as the representative of Caesar's government, the protege of the Roman Empire, it was his duty to see to it that no king should arise in the land under his jurisdiction, whose title or claims would in any measure conflict with those of the Caesars.

THE BRIGHT MORNING STAR

Herod, therefore, sent for the wise men. Feigning a deep interest in their quest, he made a critical inquiry of them how they knew about Messiah in their far-off country, how they knew where to look for the babe. They replied that they had seen his star in the east. The eastern magi were astrologers, and affected to read in the stars the history

R3703 : page 14

of nations and individuals--they were astrologers rather than astronomers. To what extent the Lord may have written the history of nations and of men in the arrangement of the stars, we will not attempt to decide, but assuredly for the world in general the starry heavens have been the great book of God, as the Psalmist explains, "Night unto night showeth knowledge." With the written Word of God in our possession now we neither have need of traditions of men nor of old wives' fables nor of astrologers' guides, because "we have the more sure word of prophecy; whereunto you do well that you take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts."--2 Pet. 1:19.

Without attempting to determine how much or how little truth attaches to astrology, we have the assurance that there was a truth connected with the manifestation of a special, peculiar star which guided the wise men of the east to know of Messiah's birth and to know to which country he belonged, so that they came to the capital city of that country. Moreover the Lord may have given them some additional explanation of the matter, even as he subsequently warned them in a dream. Herod cunningly affected to be deeply interested in the wise men in their search for Messiah. He called the wise men of Judea to assist. These were not astrologers, but men learned in the Law and in the prophets --chief priests and scribes. Thus he put the wise men of Israel into conjunction with the wise men of the east, inquiring where the prophets had foretold that the Messiah should be born. They promptly answered, "Bethlehem of Judea," and for that city, only six miles distant, the eastern magi set out, with the promise that they would return again and identify to him particularly the babe king and where he might be found, ostensibly that the king might also go to worship at his feet, but really that he might improve the opportunity and use such knowledge for the destruction of the babe Jesus.

En route for Bethlehem the miraculous star which they had seen in the far east appeared to them again, apparently as a ball of light or of fire travelling near the earth, and serving as a guide until they had rejoicingly reached the very house and found the babe and his mother. Professor Charles A. Young, LL.D., of Princeton University, asserts that it is not a rare occurrence for stars to suddenly blaze up in the heavens and for a time to be the brightest, and then suddenly fade in a year or two; and that such a star was observed in 1901. Our thought, however, is that the latter was merely the appearance of a star, a bright electrical luminous spot.

WISE MEN OF THE EAST

"We are informed by Tacitus, by Suetonius and by Josephus that there prevailed throughout the entire east, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world."--Farrar.

"Virgil, who lived a little before this, says that a child from heaven was looked for, who should restore the Golden Age and take away sin."--Jacobus.

"Confucius had prophesied the appearance of such a deliverer; and a deputation of his followers going forth in search of him were the means of introducing Buddhism into

China."--Abbott.

"But the clearest of all these prophecies was one by Zoroaster. The Nestorians say that Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah and talked concerning him to his disciples."--Persian Missionary.

In this connection we should remember that Daniel, Shadrach, Meshach and Abednego were at this time princes of Persia and intimate with the wise men of that country, which was at that time the principal nation of the world. It is easy to see how traditions would be handed down through that channel, and especially may we suppose that Daniel's prophecy respecting the time of Messiah's birth would be well known to the disciples of Zoroaster, Persia's wise men. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel's hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

R3703 : page 15

MYRRH, FRANKINCENSE AND GOLD

God chose as messengers of his good tidings not only wise men but reverential men, men of faith; and his choice of these messengers from the east to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom he had thus far confined his gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find his representative and messenger.

In one respect many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of divine favor to the children of men. And when they found the Savior they were nothing daunted by the fact that his home surroundings were of the humbler sort. They worshiped him in three senses of the word: (1) They fell before him, prostrated themselves, thus physically expressing their reverence. (2) They worshiped him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

"PRESENT YOUR BODIES LIVING SACRIFICES, HOLY, ACCEPTABLE UNTO GOD, YOUR REASONABLE SERVICE."

The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and his work, will bring to our cheeks the blush of shame as we reflect that, favored with still brighter light to guide us to the Lamb of God, having seen his star in a still better and truer sense, having been guided to him by the prophecies, having found him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make his soul an offering for sin, that we by his stripes might be healed, what manner of oblation should we pour at the feet of him who loved us and bought us with his precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have heard, not uncertainly, but with the voice of him who speaketh from heaven? Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honor the King to the extent of suffering with him? Have we worshiped him in heart, not with an outward form of godliness without the power--in other words, have we offered him the frankincense of heart adoration, appreciation, and gratitude?

Have we laid at his feet our earthly substance--our gold? Have we realized that all that we have and all that we are are offerings far too small to be worthy of acceptance by the great King Immanuel? Is this our present attitude? and will it be our attitude through coming days even until the end of the present pilgrimage?

The Apostle's words, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify him in our bodies and spirits which are his. If this has not been our attitude in the past shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of laying our little all at the feet of him who is our gracious heavenly King, whose Kingdom is so soon to be established and who has invited us to sit with him in his throne, to share his glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

"MY SON, GIVE ME THINE HEART"

Our Golden Text is well worthy of our remembrance here. It is not applicable to sinners, who are not sons in any sense of the word. There is a message to sinners, namely, a call to repentance, to the forsaking of sin and to the acceptance of the justification secured by the precious blood. But it is only to those who have repented of sin and who are seeking to live a repentant life and so far as possible to make restitution for wrongs of the past, and who are trusting to the precious blood of Christ--reconciled to God through the death of his Son--it is to these that this Golden Text is applicable, "My son, give me thine heart."

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense--that which was illustrated by the three gifts of the wise men is all represented in this brief statement, "Give me thine heart." Whoever gives his heart to the Lord fully and unreservedly, gives his body, gives his worship and reverence and praise, and gives his earthly treasure, time, talents, influence, money--all--to be used in joyful service for the glory of the King.

R3704 : page 15

To those who have never taken this step we urge a prompt acceptance, irrespective of the gracious hopes we have of a transcendent reward of glory, honor, immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favor, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there, and that the longer it remains the more joyful should be the service, the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love him and so reverence his Son.

===================

page 17

SEMI-MONTHLY.
VOL. XXVII. JANUARY 15, 1906 No. 2

CONTENTS.

Views from the Watch Tower........................ 19
  Three Churches Unite in Canada................ 19
  For Great Church Union........................ 19
The Passover Memorial, April 8, 1906.............. 20
The Satisfaction of Justice....................... 22
  "It Behooved Christ to Suffer"................ 22
  Reconciliation Through His Death.............. 23
  Three Views of the Sacrifice.................. 24
  "Our Sufficiency is of Christ"................ 25
  The Mediatorial Work.......................... 26

Time in the Satisfaction of Justice........... 27
"Holy, Harmless, Perfect"......................... 28
Preparation for the Kingdom....................... 30

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE, 5c (2-1/2d.) A COPY.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY. SPECIAL
TERMS TO THE LORD'S POOR AS FOLLOWS:--

Those of the interested who, by reason of old age, or other infirmity or adversity, are unable to pay for the TOWER, will be supplied FREE, if they send a Postal Card each December, stating their case and requesting the paper. We are not only willing, but anxious, that all such be on our list continually.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

CLUBBING WITH THE "DISPATCH."

Many of our readers, desirous of having Brother Russell's Sunday discourses regularly throughout this year are subscribing for the Dispatch, which proposes to continue their publication, reporting them still more fully. The price of the Dispatch is 2c per issue or $6.00 per year. This their lowest rate is the lowest price at which they permit us or others to receive subscriptions. But as we get a clubbing or wholesale rate ($3) we give TOWER subscribers the benefit of it, thus: For the six dollars we include one year's subscription to the WATCH TOWER ($1) and anything we furnish to the amount of two dollars more. If you have already sent us this year's subscription to the WATCH TOWER send only $5. Dispatch subscriptions can not be received from places where they have an agent.

OUR CROWDED MAILS

Our mails are very heavy--some days as many as 350 letters. During the holidays we did our very best to fill the orders contained in these, accurately and promptly, but it taxed our capacity everyway. If errors occurred we will cheerfully do our best to rectify them if reported. Our Bible House helpers are perfect in intention, but not actually perfect. Each does his best to serve your interests, gladly--as unto the Lord.

We have been unable to reply as we would have liked to all of your kind letters, telegrams and cards. Please accept our greetings of last issue in lieu of personal letters. You will be glad to know that all the indications for the new year 1906 are favorable. Never before have we experienced so general widespread zeal for the cause and its service as now.

===================

R3704 : page 19

VIEWS FROM THE WATCH TOWER.

THREE CHURCHES UNITE IN CANADA

PRESBYTERIANS, CONGREGATIONALISTS AND METHODISTS AGREE

Toronto, Ont.--The central committee, composed of representatives from the Presbyterian, Methodist and Congregational churches throughout the Dominion, have agreed upon a code of doctrines that will unify the three denominations into one great Church, which, it is proposed, should be known as the "United Church of Canada." The revised confession of faith of the American Presbyterian Church will be used. The new Church is to be governed by the "General Conference," after the Methodist form, with a president as the chief officer. Below is to be a council, after the Congregational idea, with a chairman at the head. The next body is to be a "Presbytery," governed by a moderator. The plan will be submitted to the several denominations throughout Canada for approval, which it is expected to receive.

FOR GREAT CHURCH UNION

Concord, N.H.--A number of the Episcopal clergymen of the diocese of New Hampshire have made preliminary arrangements for the formation of an association which will have for its ultimate object the union of the Anglican Church with the Orthodox Church of Russia and other ancient churches of the East. The organization is the outgrowth of the thanksgiving service at Christ Church, Portsmouth, which followed the signing of the treaty of peace between Russia and Japan, and at which priests of the Episcopal and Russian churches officiated. The new organization will follow the lines of the "Eastern Church Association" of the Church of England and will have branches in all dioceses of the Episcopal Church in this country, if the plans of the promoters are successful. It is said that within a half dozen years the relations between the Russian and Episcopal churches have been growing closer, but until the thanksgiving evensong held at Portsmouth, there had been no general participation in one service by both Russian and Episcopal priests.

* * *

Items such as the above quoted in these columns are not thereby endorsed. We print them as news--as showing the fulfilment of prophecy. We could more nearly endorse the following article from the "New York Tribune":

THE INTER-CHURCH CONFERENCE

Cooperation on a far-reaching scale seems to have been the main object of the recent Inter-Church Conference on the Federation of American Churches, held in New York city, and the eminent men and delegates of the conference, with hardly a single exception, predicted, as the result of Christian unity and denominational fellowship the ushering in upon the world of a reign of universal peace and righteousness, in fact, the setting up of the Kingdom of God.

The writer notes that this most excellent state of affairs is to be brought about by potent forces and activities introduced in the realm of civil law, and using "the gateway of politics." No doubt those who are so enthusiastic for a vital unity agreeable to all sects, for a confederated power that shall reach to and be felt "in all Christendom," are well meaning; still, it must seem to some like only an iridescent dream; an attempt to reorganize society and introduce a "new order of things" by and through the aid of the civic power, instead of the apostolic process of the "new birth" and the operation of those powers which belong exclusively to the spiritual.

One is led to inquire whether the proposed federation of all the churches into a substantial organization that shall make itself felt in the religious, the social and the business worlds is not, after all, a Church "trust." And if a Church "trust" will not its methods be something after the order of the methods of the great trusts and combines of the financial world? Will it not find a way to do away with competitors or those who do not believe in its principles and refuse to cooperate in its purposes?

Surely it would be but a step to find the heretics, and likewise find a way to punish them. And whoever ponders the history of the fourth century and studies the acts and words of the great religious councils of those early days must see in the recent congress of religionists in New York an exact parallel; and the significance of a movement that will lead, as was clearly indicated by several of the speakers, to a world religion, must not be under-estimated.

Back there, there was a cooperation and a federation on a magnificent scale. And the sure result was the ushering in of the scenes of the Dark Ages. It was a minority that lighted up the splendid gardens of Nero for the chariot races, their bodies soaked in petroleum, providing fuel for the lurid flames: it was a minority that underwent the tortures of the thumb-screw, the rack and the fagot, that endured the Spanish Inquisition and the exquisite punishments of a praying Torquemada rather than yield "the faith." It was the majority, the cooperative majority, that defined the civil and religious duties of man and provided punishments to fit the crime.

Shall history repeat itself? We hope not. But let this federation or combination of all churches pursue its course to the last analysis, and we tremble for the results. Let ministers of the gospel strive for forgiveness of sin and regeneration, and legislators attend strictly to the business of providing punishment for crime. And let a wide distinction ever be made between sin and crime. There will then be little likelihood of religious persecutions.

In the name of liberty to worship God "according to the dictates of one's own conscience," I want to enter a public protest against a federation or organization of churches that seeks to use the civil power to attain an end that allows only of spiritual methods, and to recommend to all the study of the life and trials of Roger Williams, the hanging of the Quakers, the whipping of the Anabaptists, the story of Daniel in the lions' den and the Hebrew worthies in the fiery furnace.

All this was accomplished by a religious federation, which is only another name for a Church trust. Instead of a demand for a world religion that compels, let there be a plea for a genuine religion that implores.
--JOHN S. WIGHTMAN.

THE WORLD'S PERPLEXITY.

On the opposite page we copy from "Doctor" Dowie's publication a cartoon which fairly well represents the present situation of "Christendom." But should not Doctor Dowie also be represented in the crowd, shouting, "I am for myself, as 'First Apostle,' 'Elijah,' and the 'Messenger of the Covenant'"? It would seem so!

Possibly some unfriendly critic may say, "Yes; and you are another who is adding to the Babel of confusion, forming a new division, 'the sect everywhere spoken against,' the no-name sect."

Not so, we reply. It is not we but the Truth which causes the division, even as our Master foretold and exemplified: "I am not come to send peace, but a sword." As present truth did a separating work between the wheat and the chaff in the Jewish "harvest," so now present truth will be used of the Lord to separate the "wheat" from the "tares" in the present "harvest" of this age.

It is true that our quiet, effective presentation of God's Word and plan does cause commotion and a great din, as all sects and parties at once shout against the faithful presentations of God's Word of "good tidings of great joy unto all people," as presented in MILLENNIAL DAWN. But that is Babylon's noise, not ours. It is their effort to obscure the

R3706 : page 20

light of the dawning new dispensation. It is their unavailing effort to drown the voice of the great Shepherd, who is now calling his true sheep out of every earthly pen to himself and the liberties and rest and food of the true fold.

We preach not ourself but Christ. We substantiate nothing except by his Word. We make no laws, formulate no creed, deprive no sheep of his full liberty in Christ; but merely on every question quote the Word of the Lord, through the apostles and prophets. We boast nothing, claim nothing of ourself. We are content to serve the Lord and his flock to the best of our ability--exacting no tithes, no "honor of men," no confession of authority, no compensation; hoping merely for the love of the Lord and of those who are his children and have his Spirit.

So far from forming or desiring to form a new sect, we ignore all sectarian systems and their claimed authority; we recognize only the "one Lord, one Faith and one Baptism" of the Scriptures and fellowship as a "brother" every person of decent morals who confesses faith in the "redemption through the blood of Christ," and especially all of this class who profess a full consecration to the Lord's will and service,--whatever sect they may be in, or outside of all.

The word "Catholic" signifies general or universal. We know of Greek Catholics, Roman Catholics, Anglican Catholics, etc., but we know of no other company of Christians which recognizes every Christian in the whole world in the same complete sense that we do, as stated foregoing. Hence to us the term Catholic, or Universal, most fitly belongs.

Our Lord's petition for his "members"--"that they all may be one even as thou, Father, and I are one," was never meant to apply to sects and parties as is being attempted by the Federation movement now in progress. The Father and the Son are one in a very different sense from that. On the contrary, we occupy a position to which every true child of God can come if he chooses. And the best, the truest of all the sects and of those outside all sects are now being gathered to the Lord and to us, and all truly the Lord's in faith and in practice.

===================

R3706 : page 20

THE PASSOVER MEMORIAL, APRIL 8, 1906

FOR the benefit of our readers in foreign lands we make early announcement of the date for the celebration of the death of our Passover Lamb. Again we have the choice of two dates. All almanacs to which we have access show the date for the new moon after the spring equinox to be March 24th. If we calculate from that date, the Memorial night of the 13th of Nisan would fall on April 6th. On the other hand all the almanacs, so far as we are aware, show that the moon will not reach its full until April 9th. As we have already pointed out, the moon in the Scriptures is the symbol of the Jewish nation, and the intention evidently was to represent that the full measure of Israel's opportunity and test was reached at the time of our Lord's crucifixion, and that from that time the light of that nation began to wane.

Unable to account for the discrepancy, or to see how it would require sixteen days for a new moon to reach its full, we made inquiry of the Allegheny Observatory astronomers, who seemed unable to account for the matter and merely confirmed the facts as given in the almanacs. They in turn referred us to the United States Naval Observatory at Washington, D.C., from whom also we received confirmation of the almanac dates, but they could give no explanation of the peculiarity of the discrepancy--why on this occasion it requires sixteen days for the moon to reach its full, while ordinarily it requires fourteen days.

U.S. Naval Observatory,
MR. C. T. RUSSELL, Washington, D.C.

SIR,--I am in receipt of your communication of the 31st ult. in which you state that you find in some 1906 almanacs the statement made that a new moon appears March 24, 6.52 p.m., and that it fulls April 9, 1.12 a.m., and also that it occurs to you that there must be some discrepancy in this, as the time would amount to 15 days and six hours.

In reply I beg to advise you that the data given above are

R3706 : page 22

correct, the time being given in eastern standard time. By reason of the great eccentricity of the moon's orbit it not infrequently occurs that the time between the two above-mentioned lunations exceeds 15 days.

Very respectfully,
WALTER S. HARSHMAN,
Professor of Mathematics, U.S.N., Director Nautical Almanac.

Although we went to so much particularity to ascertain exactly the proper date for the celebration of the Memorial we do not wish to give the impression that the exact date is of importance. We are not under the Law, but under grace. Our observation of the Memorial Supper is a privilege and opportunity rather than an obligatory command. The principal thing would seem to be that we have a uniform time for its celebration and that we celebrate it with the right thought in mind, viz., as a memorial of the fulfilment of the type of the Passover lamb with the death of Jesus, the Lamb of God, the ransom price for the world. Christ our Passover is slain for us, therefore let us keep the feast. This and not something else we do in remembrance of him, and in confirmation of our covenant to be broken with him and to give our lives with his in the sacrificial services open to us as members of his body in the present time. We conclude that the most appropriate time for the celebration of the Memorial will be Sunday night, April 8th. The Jews adopt this same reckoning, celebrating Tuesday, April 10th, as the beginning of the Passover feast or fifteenth of Nisan. On this same reckoning the fourteenth of Nisan would be Monday, April 9th, and according to Jewish reckoning that day begins the previous evening, namely, Sunday evening, April 8th. On this date, therefore, let us unitedly celebrate the Memorial Supper.

===================

R3706 : page 22

THE SATISFACTION OF JUSTICE.

"That God might be just, and the justifier of
him that believeth on Jesus."--Rom. 3:26.

EVOLUTIONISTS, and all those who deny the Scriptural narrative of Genesis, confirmed by the New Testament records--that man was created in the image and likeness of God, and that he fell from this perfection through disobedience into depravity, the fallen and imperfect condition--all such deny that justice needed any satisfaction. Their claim is that God is the author of all the sin and imperfection which we see about us, in that he created us in the blemished condition, but one remove from the brute, and that whatever improvement over the brute we have made is to our credit as a race, hence that neither as a race nor as individuals have we done anything to require divine condemnation. There could, therefore, be no depravity, and consequently no justice in either requiring or providing a redemption from the fall and condemnation--if, as they hold, neither of these ever took place.

The Scriptural proposition is the reverse: that man, created perfect and upright in the divine image, was responsible for his conduct, and that his disobedience justly merited his loss of life; that the divine sentence, "Dying thou shalt die," is a just and reasonable one; that Adam's posterity, inheriting from him the weaknesses and frailties of the fallen state, have more or less increased continually the depraved constitutions, the variations which we see all about us in the physical, mental and moral conditions. As none of the race is perfect, none is worthy of eternal life under the divine arrangement, and the death sentence rests upon all. Thus the Apostle explains the matter, "By one man's disobedience sin entered into the world, and death as the result of sin, and thus death passed upon all men because all are sinners."--Rom. 5:12.

The Bible proposition is that, since the death sentence is against every member of our race, none of them could justly be released from that sentence without a substitute, a ransom, an atonement for the sin, a satisfaction for the penalty. This is so universally the testimony of the entire Scriptures that time and space would fail us to quote the many instances both in the types and the literal statements on the subject. Nor is this necessary, for all Bible students are familiar with the numerous references to the Redeemer, the ransom, the sacrifice for sins, the "shedding of blood, without which there is no remission."

"IT BEHOOVED CHRIST TO SUFFER."--Luke 24:46.

We see, then, that from the Bible standpoint it was absolutely necessary that as by a man [Adam] came death, by a man also [Christ] should come the resurrection of the dead. (1 Cor. 15:21.) So then it is evident that in the divine order there could be no resurrection without the ransom sacrifice being first given. This may seem to some to be contradicted by the facts, as they point us to certain individuals brought out of death before Christ came, and others awakened by him before he had paid the ransom price. But we reply that these exceptional cases were not violations of the rule in any degree, for these awakened ones were not really made alive.

R3707 : page 22

From the divine standpoint the whole world is in a dying and dead condition, and those who were awakened from unconscious death to a small measure of life common to the world were not resurrected, were not raised out of death, but were still in death, still under the curse, still under the sentence, "Dying thou shalt die." They were merely temporarily resuscitated. To have resurrected them would have meant more than an awakening: it would have meant that after their awakening they should be raised completely out of death into the fulness of life--such, for instance, as Adam enjoyed before the penalty came upon him. The Scriptures assure us that Christ was the first who should rise from the dead, and that his brethren, the Church, will be next in order, and that none others can be fully resuscitated, none others can have life in the absolute sense until the Church shall have received its higher life through the first resurrection.

MANY CONFOUND SCRIPTURAL TERMS.

When it is seen that the penalty against sin is not dying but death, and that it is not death for a moment or a year or a million years even, but death everlastingly, then it will be clearly seen that in order to have any future life it was necessary that the penalty pronounced by divine justice against our race should be cancelled before it could be blessed with the life eternal which the Lord has promised to those who believe and obey him.

In referring to so complex a subject, the Scriptures, of course, use quite a variety of terms, and the difficulty of many is that they do not recognize the divine

R3707 : page 23

plan with sufficient clearness to distinguish between the shades of meaning properly attaching to these words. For instance, we have the words ransom, redemption, sin-offering, atonement, reconciliation, etc. It is true that these are all related to this great subject, but it is equally true that they do not mean the same thing, that they touch the subject from different standpoints. Only by gaining a clear Scriptural view of the whole matter of sin and atonement for sin and reconciliation of the sinner to God can we hope to have this entire matter clear and distinct before our minds, with the proper meaning attached to each word--the proper thought intended by the Lord in these words, which explain his plan.

JUSTICE, WISDOM, LOVE AND POWER.

Most people are so unmethodical in their own thinking, in their conduct of their own lives in respect to themselves and in respect to their dealings with others, that it is difficult for them to think of the heavenly Father, who is absolutely perfect in every quality of his being, and who preserves each of his qualities intact without allowing them to interfere the one with the other as being systematic and methodical in the administration of his government. Thus, with the Almighty, justice is declared to be the very foundation of his throne, his government. Nothing can ever be done by the Almighty that can violate his justice. Whatever his wisdom and love and power may plan must all be brought into full accord and alignment with this fundamental element of his character, of his government--justice. He cannot exercise love at the expense of his justice, but only in harmony with it. We must remember that in thinking of the Almighty we cannot measure him by ourselves, because we are fallen creatures, and the image of God originally granted to our race has been largely lost; hence only as we measure the Almighty by his own statements, his own declarations, can we get proper conceptions of the harmonies of his character.

The divine word is immutable, unchangeable, as the Scriptures declare; hence the divine sentence of death was an unchangeable one. True, God might have put a different sentence upon our race. He could have sentenced us as a race to be cut off in death up to a certain time, decreeing that then the penalty should be considered as being paid in full and all the culprits be released. In that event no ransom sacrifice for sinners would have been necessary. But God purposely made his plan as it is in order to furnish the necessity for a Redeemer, and in order that his Son might have the honor of manifesting his loyalty and obedience to the Father even unto death, and in order that this obedient one might then be glorified before angels and men, exalted to the highest place next to the Father. Likewise the Lord purposed that a certain little flock should be selected from the world to be the Bride of Christ, and thus to be, through relationship to Christ, members of the seed of Abraham and heirs of the great Oath-Bound Covenant made to Abraham, joint-heirs with Jesus Christ their Lord in the inheritance of the Millennial Kingdom which is to bless all the families of the earth.

THE DIVINE PROGRAM.

As it was optional with the Almighty what the penalty should be for Adam's sin so long as it was in line with justice, so also it was optional with him how that penalty should be met so long as no principle of justice would be violated. He has chosen a method which most wonderfully exhibits divine wisdom, divine love and divine power. He has purposed the reconciliation of the world to himself through Christ (2 Cor. 5:19.) This reconciliation is in two parts: first, he arranged for the reconciling of his own justice, the meeting of the demands of his own justice; and, second, provided that those who should come to a knowledge of this gracious arrangement might turn their hearts from sin to righteousness, to God, to be reconciled to him, to submit themselves to his will, to come back into harmony with him, forsaking sin.

So far as the world is concerned this reconciliation is still future--God is not yet reconciled to the world, and the world is not yet reconciled to God. That the world is not in a reconciled condition needs no argument in proof; that God is not reconciled to the world can be equally substantiated by the Scriptural statements, which declare that only believers have yet escaped the "condemnation which is on the world." The world is represented as still being aliens and strangers and foreigners, without God, and having no hope. (Eph. 2:12.) The curse is still represented as being against the world, but the promise is given us that by and by, when the divine plan shall have been unfolded still further, the time will come when there shall be no more curse, no more sighing, no more crying, no more dying, because the former things shall have passed away. (Rev. 21:4.) So long, therefore, as divine condemnation, the curse, the sentence of death, rests against the world, it is evident that God is not yet reconciled to the world nor the world to him.

RECONCILIATION THROUGH HIS DEATH.

The Apostle assures us that we (true believers) were reconciled to God by the death of his Son. That is, Christ before we were born effected a work for believers on account of which they are no longer reckoned a part of the world nor under the world's condemnation. We have escaped the condemnation which is upon the world, we are justified toward God by his grace through the blood accepted by us in faith. Because of this reconciliation, this justification, the Lord counts us as holy, ignoring and covering from his sight all the blemishes and weaknesses we have received through heredity. And when such justified ones present their bodies living sacrifices to the Lord's will and service, they are acceptable, the Apostle tells us.

This class throughout this Gospel age have experienced the first step of regeneration, namely, the begetting of the holy Spirit; the second step, the birth, to the faithful, comes in the first resurrection, when like our Lord we shall be born from the dead as his brethren, under another figure his body members, under another figure his Bride and joint-heirs. To this class, to whom divine justice is already reconciled, and who are already reconciled to God in that they have given up their wills to him and are seeking to walk after the Spirit--to this class the Apostle declares God has "committed the ministry of reconciliation."--2 Cor. 5:18.

That is to say, all such are recognized as God's ambassadors in the world, and are commissioned to tell the good tidings in the world in accord with our text, that God, while still just and without violation of his own justice, is able to justify those who believe in Jesus, because Jesus by the grace of God tasted death for every man, and gave the ransom price in his great sacrifice finished at Calvary. But while we are thus

God's ambassadors telling the story, the Lord assures us that not all will hear it--that only a certain class have ears to hear the message, and that only those who have faith to believe the message can receive the blessing which we announce. These who now believe and enter into rest through faith are but a few, "not many wise, not many great, not many learned hath God chosen," but "chiefly the poor of this world, rich in

faith, to be heirs of the kingdom"--a "little flock."--
1 Cor. 1:26; Jas. 2:5; Luke 12:32.

DECLARING THAT GOD IS RECONCILED.

This ministry of reconciliation which consecrated believers are now privileged to engage in as members of the body of Christ, as his representatives, is a costly ministry or service. Although the message is good, the darkness hateth the light, and the light-bearers, we are assured, must expect to suffer persecution, must walk in the footsteps of the Captain of their Salvation. Those who will not take up their cross to follow him cannot be counted in as his ambassadors. The trials, the difficulties, the oppositions, the persecutions encountered are all parts of the test which the Lord requires of these, as demonstrating their loyalty to him and to the principles of justice and mercy and love--represented in him and his laws.

However, the Lord has a provision for the world--those now deaf and blind--in the next age, and the divine arrangement is that those who now suffer because of their loyalty to the Lord and because of their pleasure

R3708 : page 24

in the privileges of ambassadorship, shall be the divine representatives before the world in the coming age. The conditions will then be so changed that these ambassadors and their message will no longer be misunderstood. The special testings and trials of the narrow way will by that time have selected all the elect, the Bride of Christ. Then the way and glorious opportunities will open before the world, that all may have the eyes of their understanding opened wide and their ears unstopped, that they may know positively respecting divine wisdom, justice, love and power, and that these are all operating through Christ for the blessing of all the families of the earth. That period is called the "day of Christ" in contrast to the present period, which is represented as being the night of sin, under the darkness and influence of the prince of this world, Satan.

"In that day" the work of reconciliation will go grandly forward, for undoubtedly the great majority of mankind, as soon as the curse shall be removed, as soon as the difficulties and obstructions to faith shall be out of the way, will be glad to know of opportunities for coming back into harmony with their Creator. And then all the willing and obedient shall be uplifted to full perfection of life, to full restitution to all that was lost, with added blessings, while the wilfully disobedient or goat class, followers of the example and spirit of Satan, will with him be destroyed in the Second Death.

CHURCH AND WORLD DISTINCT.

From the foregoing all should be able to see how distinctly separate in the divine plan are the Church and the world--that atonement, reconciliation, has already been effected for the Church, for believers, for the household of faith and for none others, but that the world is to have a rolling away of the curse in fullest measure as an outcome of the great redemption work of Christ--in God's due time.

If, now, we have the matter clearly before our minds--if, looking into the divinely appointed types of the Old Testament and their corroborations in the New Testament, we find that God distinctly outlined these separate dealings with the Church and with the world, our faith and obedience and joy in the Lord will be increased. We have already set this matter forth in detail in a pamphlet entitled Tabernacle Shadows of the Better Sacrifices. All of the interested doubtless possess it; and any too poor to purchase may have it free, on application. In it we call attention to the fact that the great and important event in Israel's history known as the Day of Atonement typified, illustrated the whole work of this Gospel age.

The sin offerings of that typical Day of Atonement were two, first the bullock, second the goat. The bullock represented our Lord Jesus, the goat represented those who walk in his steps, the little flock. The sacrifice of the bullock was for a specific purpose and effected that purpose; the sacrifice of the goat of the sin offering was for a different purpose and effected that purpose. The bullock with its fatness well represented the man Christ Jesus in his perfection sacrificed on our behalf; the lean, wayward goat with little fat well represented the leanness, the poverty, the natural unfitness of the Church to be associated with her Lord and to present herself a living sacrifice with him upon the altar, to have fellowship in his sufferings, that in due time she might have fellowship also in the glories that are to follow in the Kingdom.

THE PRIEST SACRIFICED THE BULLOCK.

Be it noted that our Lord Jesus was typified both by the bullock and the priest; that the bullock represented him as the man Christ Jesus, who gave himself a ransom for all; that the priest represented the new mind, the holy Spirit, by which our Lord was begotten again at the moment of his consecration. During the three and a half years of our Lord's ministry he was the priest, and his body was the sacrifice, reckoned dead. In the type the priest went immediately into the Holy of the Tabernacle, which represented his standing before God as now no longer a man but a New Creature. The first vail represented his consecration to death, and his rising on the other side of it to newness of life as a spirit being begotten of the holy Spirit.

As a "New Creature" our Lord spent the three years and a half of his ministry in the holy, enlightened by the light of the golden candlestick, divine truth, fed by the shew bread, the divine promises and blessing, while he himself ministered at the golden altar, offering up his two handsfull of incense upon the fire, the fragrance penetrating beyond the veil, the second veil, into the Most Holy, as a cloud resting above the Ark of the Covenant, the Mercy Seat. That offering of the incense by the priest in the Holy represents to us the light in which our heavenly Father viewed his Son and his offering of himself in the trials and difficulties of his life during the three and a half years of his consecration. As a whole it was sweet incense to the Lord, a fragrant incense, holy and acceptable.

THREE VIEWS OF THE SACRIFICE.

At the same time that the incense was being offered in the Holy the fat was being offered on the brazen altar in the Court, and those who saw the fat consumed upon the altar and how rapidly it was consumed because of the fatness could appreciate that a great and fat sacrifice was offered to the Lord. Those in the Court who thus beheld our Lord's sacrifice from the human standpoint were believers, those in sympathy with him, the apostles and others. But there was still another class who looked to Jesus and who saw his daily sacrifice and who viewed his course in a different light--the Scribes and Pharisees, hypocrites, who were in opposition to him. To these his very sacrifices spoke foolishness, they were a stench in their nostrils, and their standpoint of view is also represented in the type by the burning outside the camp of the hoofs, horns, entrails, hide, etc., of the bullock. Here we have the three-fold view of our Lord's sacrifice: that of his opposers, that of his followers and that of the Father. When our Lord died all three of these fires, so to speak, were finished, his incense was all offered, the fat was all consumed, the world's detestation of his good works, the hatred with which they of the darkness hated him who was of the light was at an end--he troubleth them no more.

BEYOND THE SECOND VAIL.

The next step of the priest was to pass under the second veil. This represented our Lord's death at Calvary. He was under that veil parts of three days and rose on the other side the veil, a perfect spirit being, born of the Spirit. And it was only a few days thereafter that he ascended on high and approached the Mercy Seat, there to appear in the presence of God for us, as the Scriptures declare. Bear in mind that he did not appear for the world but for us, for believers. He is not the world's advocate before the Father. We have an advocate with the Father, he is our representative, he now speaks for us. (1 Jno. 2:1.) In the type this is shown by the statement that the priest sprinkled the blood upon the Mercy Seat and before the Mercy Seat in the shape of a cross, the head of the cross being on the Mercy Seat, the lower end of it pointing and extending toward the veil.

The Apostle tells us that Christ offered up his own blood, but by this we do not understand him to mean that any of the literal blood of Jesus was taken into heaven, but rather as the blood shed represented the sacrificed life of the Lord, so in the antitype our Lord presented before the Father the evidences of his death, applying a measure of that benefit, a measure of the merit of his sacrifice on behalf of the Church, his body, and all the household of faith, but none of it on behalf of the world, none of it outside the household of faith. This is clearly shown in the type, for the priest, we are told, made an offering for himself and his house. His house, the Levites, typified the household of faith, himself represented his sons the underpriests, and in the antitype represented the Church, the members of the body of Christ under Jesus as the Head, as it is written, "God gave Jesus to be the Head over the Church, which is his body."

The statement of the type is most explicit: that the atonement made for this sacrifice, by the sprinkling of the blood of the bullock, was an atonement not for all the people but merely for a limited, special class of them, all belonging to one tribe, the Levites, who represent here the household of faith. (Leviticus 16:6,17.) It will be noticed that this is in full, in absolute accord with what we have already seen, to the effect that the reconciliation has not yet reached the world but merely believers, and that the world still, as the Apostle says, lieth in the wicked one. (1 John 5:19.) The whole world lies under the curse, the sentence; they are not yet released, the curse has not yet been rolled away. Only we, only believers, have escaped the condemnation; only we have passed from death unto life; only believers have gotten free from the curse, the sentence, and are no longer aliens, strangers, foreigners from God's covenant promises.

SACRIFICING THE LORD'S GOAT.

Now note the second sacrifice. After finishing the one part of atonement, as already noted, the priest continued the work of the day's atonement and made another offering, namely, the goat. It is not true that Christ after having gone into heaven, into the Most Holy, came out again, sacrificing himself again as a man, making another sacrifice for sins in his own person. Indeed he had only the one human nature, and when it was sacrificed the work of Calvary was finished. Hence this second sin offering is not another offering of the man Christ Jesus, but it is an offering of his body. Nevertheless, in harmony with the divine plan, Christ

R3709 : page 25

accepts and the Father accepts all those who come unto the Father by him through faith in his blood, and who in harmony with the call present their bodies living sacrifices. These all are counted as members of the body of Christ; so the work of this Gospel age has been the sacrificing of the members of the body of Christ. It was the Head that did this sacrificing as represented in the type, as represented also in the figure of baptism. We give ourselves to the Lord, we receive his mind, and in proportion as his spirit dwells in us richly, in that proportion we are glad to be "living sacrifices." Thus by his spirit upon us he wills in us "to will and to do the Father's good pleasure." And the Father's good pleasure respecting us is the same as respecting the Only Begotten, namely, that we should show our devotion to his will, to his plan, to his righteousness, by such faithfulness as will bring us in the present time tribulation and cost us self-sacrifice, even as a similar course cost our Lord his life.

Not that all the members of the body of Christ will necessarily suffer on the cross, nor that they will all necessarily suffer some public, shameful death. On the contrary, in the figure of the Scriptures all the members of the body of Christ are beheaded, not literally, for not even the apostles so suffered death, but figuratively beheaded--each must lose his own self-will, his own headship, and must become members of the body of Christ, knowing no head, no will but the will of his Lord. All who thus sacrifice their wills are accepted of the Lord as members of his body, and these are represented in the sacrifice of the goat, which he has been offering as a part of himself, as a part of his own sacrifice throughout this Gospel age.

"OUR SUFFICIENCY IS OF CHRIST."

The making of these two sin offerings does not imply that the first offering was insufficient. On the contrary, the Scriptures assure us that the whole merit of redemption resides in the Lamb of God, whose sacrifice takes away the sin of the world. But as our Lord's testing was necessary as a demonstration of his loyalty to the Father even unto death--was a consideration in respect to his high exaltation to the glory, honor and immortality--so in the Father's plan none can ever reach that same plane and be his joint-heirs in the Kingdom except as they shall demonstrate that they are possessed and controlled by the same spirit as that of their Redeemer. Hence the arrangement has been made that while Christ's death was a full value for the

R3709 : page 26

redemption of Adam and all his race, and full value for the sin, and atonement for the whole world of mankind, God has been pleased to apply that merit in an indirect way of first imputing righteousness to the Church and allowing the Church thus to be adopted as members of the body of Christ, and as members of his body permitting the Head to see to our sacrificing as parts of his own sacrifice, that he might thus offer us up as acceptable sacrifices, as a part of himself, that we might ultimately be with him partakers of his divine nature and sharers of his glory.

"IF WE SUFFER WITH HIM."

In this view all the Scriptures agree, that the sufferings of Christ are being filled up by the Church, which is his body. This, the Apostle tells us, was what was prophesied in olden times, namely, "the sufferings of Christ and the glory that would follow." The glory has not yet come, though we believe it is near. The reason for the long delay of the glory has been that the sufferings of Christ might be completed. Had it been the Father's plan that only Jesus was to suffer and only Jesus was to be glorified, then indeed the glory might have come more than eighteen centuries ago. The delay of the glory is in our interest, that, as the Apostle declared, "We might fill up that which is behind of the afflictions of Christ."--Col. 1:24.

In harmony with this statement are all the promises and encouragements of the New Testament; for instance the Apostle's statement, "If we suffer with him we shall also reign with him," "if we be dead with him we shall also live with him." (2 Tim. 2:12; Rom. 6:8.) After pointing out that we are heirs of God, joint-heirs with Jesus Christ our Lord, the Apostle adds the conditions, namely, "If so be that we suffer with him." In expressing his own hope of a share in the Kingdom with our Lord the Apostle declares that he counts all things but loss and dross in comparison with the privilege of knowing him and the fellowship of his sufferings, being made conformable to his death, that he might also know, experience, the blessed honors and favors of our Lord's resurrection, the first resurrection, to glory, honor, immortality, the divine nature.

Coming back to the type, we see that the sacrifice of the goat was identical with that of the bullock in every particular: The priest shall do with the goat as he did with the bullock. The little fat of the goat was placed upon the altar, its small hoofs, horns and skin were burned without the camp, and represented the opposition of the world to those who are the Lord's true followers; and the High Priest again, as representing this class, the members of his body, offered incense upon the golden altar, and at the conclusion he again went into the Most Holy with the blood of the goat, which he sprinkled as he had previously done with the blood of the bullock, but not for the same purpose. The Lord's members have no share whatever in any atonement for themselves, no power to do aught to cleanse themselves from any sin or stain or to lift themselves out of condemnation; all that was done for them before they had any privilege of sacrificing. This second sacrifice of the Day of Atonement, we are specifically told, was to "make atonement for the sins of the people"--Israel in general outside the priestly tribe representing the world outside the present household of faith.--Lev. 16:15.

Throughout the Day of Atonement all the Israelites, representing all the families of the earth, were excluded from divine favor. They were under sin, under the curse, and conducted themselves in a manner to correspond with this thought. They fasted and wore sackcloth and ashes and humbled themselves in the dust, waiting for the completion of the Atonement Day sacrifices, which would reconcile them to God and bring his blessing. They continued so until the second sacrifice of the Atonement Day had been completed, until the blood of the goat had been offered for the sins of the people. Then the High Priest came out of the Tabernacle. He had finished the work which he went in to do. He changed his garments. Laying aside the white linen garments of the Day of Atonement he put on the garments of glory and beauty, his usual habiliments, and went forth to the people at the altar, and raising his hands gave them the blessing of the Lord Jehovah, which represented the forgiveness of the sins of the world, the rolling away of the curse or the sentence of death, the bringing of the whole world back into relationship to God. Then the people arose from the dust and gave a shout of thanksgiving. These pantomime doings were all typical.--Heb. 9:24,28.

Throughout this Gospel age, the antitypical Day of Atonement, the whole world has been under condemnation except the few who have heard of the grace of God and accepted the same, and who thus have become reckonedly of the favored, antitypical tribe of Levi, the household of faith. As for the remainder of the world, the Apostle explains their condition of sackcloth and ashes, saying, "The whole creation groaneth and travaileth in pain until now--waiting for the manifestation of the sons of God."--Rom. 8:22.

In the type Natural Israel waited for the great High Priest, in the antitype the world waits for the great High Priest Jesus, the Head of the Church, and the members of his body--the glorified sons of God, who at the second advent of Christ and the establishment of his Kingdom will be revealed to the world in power and great glory, to give them knowledge of the remission of their sins, and to give them every assistance in uplifting them and in restoring all the willing and obedient to harmony with the Lord.

THE MEDIATORIAL WORK.

To rightly understand the foregoing is to discern that our Lord Jesus in his own person has been the Mediator between the Father and the household of faith during this Gospel age, and that in the divine order he is now selecting the members of his body, who with him and under him as the Head will be the Mediator between God and the world in the age to follow this--during the Millennial age.

We are not to lose sight of the fact that all the responsibility is with the Head, and that the Lord requires of every one who shall be accepted as a member of the body of Christ that he shall lose his own headship, his own individuality, and shall accept instead the will and mind of Christ. As the Apostle says, "We have the mind of Christ," who is our head. --1 Cor. 2:16.

From this standpoint Jesus is always the Mediator --just as a man weighing a hundred pounds might fill an office, and if afterward he took on flesh and weighed two hundred pounds or more, he would still be the

R3710 : page 27

same man; what he added to his bulk would in no wise interfere with his individuality. So it is with Christ, he merely adds on these members. His own individuality is maintained, however many members may be added. It is still Jesus, still the Christ, who would be thought of and addressed, and the whole work accomplished is still the work of Christ. This is merely the divine method by which a little flock from amongst men are privileged to become associated with Jesus, in suffering with him now, in being glorified with him by and by. This is marvelous in our eyes, and none but our God would or could have conceived so broad and deep and high and glorious an arrangement.

JESUS A RANSOM FOR ALL.

Several texts come to mind, as, for instance, "By a man came death, by a man also comes the resurrection from the dead," "Jesus Christ by the grace of God tasted death for every man," "He gave himself a ransom for all, to be testified in due time." (1 Cor. 15:21; Heb. 2:9; 1 Tim. 2:6.) How do these texts fit in to what we have found to be the established testimony of God's Word respecting the relationship of the Church to her Lord in the sufferings as well as in the glory to follow?

They all fit perfectly when rightly viewed. They declare that the whole merit of the world's salvation was through Jesus--that is, centered in his death. Every Scripture so teaches; not a single Scripture implies that there is merit or efficacy in the sacrifice of the body members of Christ aside from the merit which those members received first through the sacrifice of Jesus. It is the merit of Christ, therefore, that reaches the world, that blesses the world, that is the ransom price for the world, although it is made to come through a circuitous route instead of going directly to the world. A portion of the world receives the blessing first, the believers; but the blessing does not stop with them, but does flow through them to all the families of the earth. These texts are all in full accord in ascribing the whole merit of salvation and the complete satisfaction of Justice to the merit of our Lord's sacrifice finished personally at Calvary, but by divine consent continued indirectly through his adopted members.

TIME IN THE SATISFACTION OF JUSTICE.

Let us inquire respecting the time of the satisfaction of Justice. Was Justice satisfied when the Lord left the glory which he had with the Father and was born a babe? No! Was it satisfied when he reached manhood's estate and had presented himself, the man Christ Jesus, at the time of his baptism, consecrating his life? No! for although the Father there accepted the sacrifice, and evidenced the acceptance by the giving of the holy Spirit, the sacrifice itself was not yet complete. Was Justice satisfied at the close of the three and a half years' ministry, when on the cross he cried, "It is finished?" No! Satisfaction was not yet accomplished, though the means of satisfaction was now in our Lord's hands. Was satisfaction of Justice accomplished when our Lord ascended up on high and appeared in the presence of God for us? Yes, we answer. Justice was satisfied so far as the "us" class was concerned, but not beyond the "us," the believers, the "household of faith." As already shown the curse still rests upon the world, which is still declared of the Lord to be under "condemnation."

Does the sacrifice of the Lord's people throughout this age down to the present time satisfy Justice? No! All the members of the body of Christ are counted in as one, and the sacrificing of the body members is not yet completed. Will Justice be satisfied when the last member of the Church shall have suffered as a member of the body of Christ? No! it will still be necessary for the "Head," after having supervised the sacrifice, to present the "members"--to present before the Father the evidence that these adopted members followed in his steps, completed their consecration even unto death faithfully. Thus he will present us before the Father "blameless," "irreproachable." (Phil. 2:15.) Then the merit of this adopted portion of our Lord's sacrifice will be presented on behalf of the world, and, as shown us in the type, the Father is sure to accept it and to grant the full blessing, which will mean the rolling away, in every sense, of the sentence, the curse now resting upon the race.--Col. 1:26,27.

"EVEN SO, FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT."

Was it necessary for God to arrange the matter thus that the Church might have fellowship in the sufferings as well as in the glory of Christ, might be a part of the sin offering of the Day of Atonement as members of the body as well as his members in the throne? We answer that nothing was necessary except as God had previously determined to make it so; but, as the Apostle declares, this is a part of the mystery hid from previous ages and generations, that we should have fellowship, participation, with the Messiah in the sufferings as well as in the glory.

As we have seen, the fact that any atonement sacrifice was necessary was merely of the divine arrangement. God could have put a penalty upon Adam and his race that would not have required a redemption sacrifice. He chose the redemption plan because it would the better illustrate his government and the laws of his empire, that it might illustrate his wisdom, justice, love and power, and he added this feature of allowing the Church as members of the body of Christ to be participants with him as a further illustration of the same divine wisdom, justice, love and power. From God's standpoint the whole transaction of redemption is one, divided into two parts.

If the Day of Atonement were represented by the personal sufferings of our Lord Jesus' sacrifice, the antitype would be three and a half years at least; but when we see the full meaning of the divine plan we perceive that the Atonement Day lasts for nearly nineteen centuries, and that the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began" are delayed, until at the conclusion of this Atonement Day the great antitypical Jubilee shall be fully ushered in.

====================

R3710 : page 28

HOLY, HARMLESS, PERFECT.

--LUKE 2:40-52.--JANUARY 21--

Golden Text:--"Jesus increased in wisdom and stature and in favor with God and man."

ONE peculiarity of the Bible, which differentiates it from all other religious books, is its candor, its faithfulness to facts. Without specially preaching against them it mentions the weaknesses, the blemishes, the failures of the various heroes which it draws to our attention: Mother Eve's deception, father Adam's disobedience without deception, Abraham's error in not properly acknowledging his wife, Moses' mistake in respect to the smiting of the rock the second time, the shortcomings of Eli, Samson, Saul, David, Solomon and others of Old Testament times. The New Testament similarly mentions the strife amongst the apostles as to who should be the greatest, the wrong spirit of James and John in connection with the Samaritans, Peter's denial of the Lord, the dispute between Barnabas and Paul respecting John and Mark, etc. This faithfulness of the Word of God in pointing out that there is none righteous, no not one, amongst all the race of Adam--that all need forgiveness, reconciliation to the Father through the atoning sacrifice--proves the reliability of its testimony.

Noting that the Scriptures were written by various pens during a period of sixteen centuries, and that they all manifest the same uniformity, honesty, impresses upon us all the more the full import of their declarations respecting Jesus--that he was "holy, harmless, undefiled, separate from sinners." This was in accord with the predictions of the prophets respecting Messiah, also with the narrative of his birth, boyhood, youth, manhood, to his resurrection and ascension to glory. Angels and men declare to us that he was separate from sinners, that his life came not from the impaired and condemned Adamic stock, but was a transference from a spirit existence previously enjoyed. His perfection, his keeping of the divine law, his acceptance with the Father, were fully demonstrated and assured to us in that "God raised him from the dead on the third day."--I Cor. 15:4.

THE BOYHOOD OF JESUS

Our lesson (v. 40) declares that prior to his reaching his twelfth year he had been growing in stature and in strength and was gradually being filled with wisdom. We are not to forget that he was separate from sinners, nor to expect that other boys at his age should manifest the same degree of wisdom. Quite to the contrary--inheriting blemishes, mental, physical, moral, they would not belong to the same class at all. Our Lord Jesus is not a pattern for the natural man, and in harmony with this thought he is not introduced to us as our exemplar until he reached the age of manhood, consecrated his life to the doing of the work which the Father had committed to him, and had begun his ministry under the anointing of the holy Spirit.

Nor is his earthly ministry nor his teachings the example or pattern for the world: these are merely for his footstep followers, his disciples--those who, justified through faith in his blood, have similarly made a covenant with the Lord by sacrifice, by full consecration of themselves to live not unto themselves but unto him who died for them.

Doubtless there is heavenly wisdom in connection with the limited description given us of the childhood and youth of our Savior. These were not our examples, and indeed any attempt to measure the ordinary boy or youth by that glorious and perfect standard would have undoubtedly been discouraging --perhaps to an injurious degree. Let us not, then, attempt to imagine with particularity what the Lord has seen fit to cover and not reveal. Let us content ourselves with the simple narrative, with the meager testimony of the Gospel on this subject--that Jesus developed in wisdom as well as in physical strength.

R3711 : page 28

THE GRACE OF GOD UPON HIM

The word "grace" signifies that which gives pleasure, as loveliness of form or character, or the most admirable virtues. Hence the grace of God signifies his favor, that Jesus as a child was such a one as the Father had pleasure in, and, reversely, such a one as reflected in his form and character the grace, perfection, the beauty which is of God. John, speaking of our Savior, says, "We beheld his glory, --the beauty of the only begotten of the Father." All this speaks perfection in its most absolute sense, and would be very discouraging not only to other children but to their parents also were it understood that the boy Jesus was given of God to be a pattern or model for others. On the other hand it is important for us to know this, as corroborating the testimony that he was undefiled, separate from sinners, holy and acceptable to the Father from infancy to manhood.

In divine providence our Lord was not only born under favorable religious influences, but trained in that way. His mother and her husband were pious, reverent, and evidently disposed to be obedient to every feature of the divine Law to the extent of their ability. In accord with the demands of the Law they went annually to Jerusalem to the feast of Passover, the great religious gathering which called the typical people from one end of their land to the other to a special worship of the Lord, to a special remembrance of their deliverance from Egypt, to their adoption as his people and incidentally to the observance of a type of the coming blessings through the killing of the Lamb of God which taketh away the sin of the world, and whose flesh is meat indeed and whose blood is drink indeed--symbolically.

JESUS A SON OF THE LAW

It had been the custom of Joseph and Mary to go to these feasts every year, and doubtless Jesus, as he grew older, went with them. The one mentioned in our lesson was noteworthy above the others because of our Lord's conduct on this occasion--different from what it had previously been and what it subsequently was. Under the Jewish custom a boy at twelve years of age was supposed to make some kind of a consecration of himself, some kind of a special recognition of the Law, on account of which he was called a "son of the Law," a child of the Law.

The wisdom in which our Lord had been growing up to that time, like all other things pertaining to the Jewish system, was intimately interwoven with the Law and the prophets. He recognized himself as being not the son of Joseph but the son of God, and knew that he had come into the world on a special mission, and it was a preliminary step on his

R3711 : page 29

part to gain wisdom respecting the work he was to do as it had been outlined in the promises, in the Law, and through the testimonies of the prophets. Wise far beyond his years because of his perfection, his mind doubtless seized upon the custom of the twelfth year: doubtless he wondered if this custom of becoming a son of the Law did not in some sense of the word imply that he at that age should become in some measure identified with the Law as a student, or in some other capacity.

Of winsome manner, in favor with man as well as with God, and wise hearted, Joseph and Mary found little necessity for keeping close watch over his doings. He was apparently, for a child of his age, especially well able to take care of himself. Hence it was that on returning from the feast they went a full day's journey before noticing that he was not with any of their company, and had evidently been left behind at Jerusalem. It required a day to return to Jerusalem, and on the third day seeking him they found him in the Temple. They were amazed to see a child of twelve years seated amongst the doctors of the Law, listening to their discussions and asking questions. We are not told of the nature of the questions of those three days, but we may be sure that they all pertained to the Law and the covenants and the prophets respecting Messiah and his work.

Jesus, having already pondered these matters in his own mind, was now seeking all the wisdom he could secure from those who would naturally be best informed on these subjects. Doubtless a part of his inquiry was at what age Messiah could in any measure begin his work, and whether or not the custom of considering a boy the son of the Law at twelve years of age was founded upon anything in the Law or was merely a human tradition. Apparently he would have been glad to have found something in the Law to have justified his entrance upon some department of the Father's business, but found nothing, as this was merely a provision of the Talmud and not of divine authority.

In response to their gentle chiding that he had caused them worry, uneasiness, and that they had been seeking him, Jesus replied, "Why need you have sought me? Did you not know that I would be somewhere about my Father's house?" We prefer this free translation, in accord with the revised version, to the one given in our common version. We may be sure that those days spent in the Temple, studying the exceeding great and precious promises of God's Word, were a feast to that wonderful child's expansive and expanding mind. Apparently he had reached the solution of his queries, and determined that it was not in accordance with divine providence that he should in any sense of the word begin his ministry or public work at this time. In harmony with this conclusion we read that he returned with them to Nazareth and was obedient to them--did not attempt to begin his heavenly mission.

"TRAIN UP A CHILD"

We cannot encourage imperfect parents to expect to rear imperfect children full of wisdom and the graces of perfection, but we can assure them that very much indeed depends upon the way in which they train their children as to what kind of men or women they shall become, and whether they shall bring to their parents happiness or unhappiness, sorrow or joy. It is a sad fact that many parents train up their children in the way they should not go--plant in them the wrong sentiments, which subsequently bring forth characteristics of which they are ashamed, for which they reproach and reprove the children, and against which the children when grown may be obliged to battle for the remainder of life. What a blessing it would be both to parents and to children did the former rightly understand how early the training and disciplining is necessary--that it should begin in the parent before the child is born; that discipline, obedience, insisted upon with firmness and kindness, should be inculcated from the day of birth persistently.

Where a child has been reasonably well born, has been reared under the influences of a Christian home, in which the Bible is the recognized standard, in which one or both the parents are consecrated to the Lord, in which prayer is a constant testimony to that parent's faith in the Lord and trust in his providential care, in which the parent not only seeks to exemplify the fruits of the Spirit--meekness, gentleness, patience, long suffering, brotherly kindness, love--but seeks to inculcate these in the children, the child so trained under such experiences would, we believe, very generally be ready at the age of twelve years to make a consecration of himself to the Lord--to seek after and strive to follow the instructions of the divine message.

The promises to those who early give their hearts to the Lord are known to us all, and many have proven their wisdom--"They that seek me early shall find me;" "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. 8:17; 22:6) Train up a child to sow wild oats, to go thoughtlessly, irreverently, selfishly through the world, and when he is old it will be very difficult indeed to turn him out of the ruts of selfishness into the highway of decency, consideration and love for others.

We will admit that ours is a very difficult day in which to properly rear children. Nevertheless, instead of making the parent lax and indifferent in respect to his obligations, it should lead him to the greater diligence and to the more earnestly seeking of wisdom from on high, that he may so discharge his duty toward the child as to bless it for life with a proper foundation of character laid in the proper cement of appreciation of justice, righteousness, mercy and truth.

ADVANCED IN WISDOM

The statement that Jesus progressed in wisdom and stature, and in favor with God and man (v. 52), relates to the period of his life from twelve years of age upward to the time of his presentation to Israel in his thirtieth year as the Lamb of God. Apparently not Mary only kept the things which she had heard and seen in her heart, pondering how they would develop and how the words of the angel Gabriel would be fulfilled in her son, but Jesus also kept the whole matter a secret with himself up to the proper time, when he entered publicly at the earliest moment upon his ministry. Undoubtedly this was the course of wisdom; he was not yet anointed to preach, hence had no authority so to do.

Similarly all who hear the good tidings now would best not begin to minister the truth to others by explaining it until first they have received of God the unction from on high--the anointing of the holy Spirit. Before they begin their

R3711 : page 30

ministry they should make the consecration whose acceptance by God would bring them unto the place of adoption and anointing, and qualify them for the telling of the good tidings of great joy which ultimately shall be unto all people.

===================

R3712 : page 30

PREPARATION FOR THE KINGDOM.

--MARK 1:1-11.--JANUARY 28--

Golden Text:--"Prepare your hearts unto the Lord, and serve him only."--I Sam. 7:3.

JOHN THE BAPTIST was our Lord's forerunner, foretold in the Old Testament Scriptures, as indicated by the opening statements of this lesson.
He was the messenger of Jehovah to announce Messiah and to do a work amongst the Jewish people, which is prophetically described as making straight or ready the path before him. We are not to confound this reference to a messenger of Jehovah preparing the way before Jesus with the title given to our Lord himself, the "Messenger of the Covenant." Both John and Jesus were messengers or representatives, but the latter, on a far higher scale, was the Messenger through whom God's covenant with mankind was about to be established--the Messenger or Mediator of the New Covenant, sealed through the precious blood, and to become operative to the world in general during the Millennial age.

HERALDING THE MESSIAH

As the Scriptures point out, John was just six months older than Jesus, and as both began their ministries at the age of thirty, it follows that John had been preaching just six months when Jesus came to him for baptism at the opening of his ministry. What kind of a work did John do during those six months? The answer is given us in verses seven and eight. He announced himself the forerunner, the trumpeter as it were, of the great Messiah, and declared that it was necessary that the people should come into a condition of heart-repentance if they would be ready for the Messiah and prepared to enjoy the blessings and favors of God which Messiah would dispense. John made no pretensions of being the Messiah himself, but humbly declared that the one who would be shortly made known to Israel as Messiah was so much greater that he (John) would not be worthy to stoop down and loose the fastenings of his shoes--his sandals. He proclaimed that those who would be ready for Messiah and the Kingdom should not only renounce sin and reform their lives but should publicly declare the same--symbolizing it by a baptism in water. And yet he assured them that this baptism which he performed for them was as nothing compared to that greater baptism which Messiah would give to the faithful --a baptism of the holy Spirit; yea, also, to some a baptism of fire.

John's prophetic message was most distinctly fulfilled. Those Israelites indeed who received Jesus as the Messiah were in due time, at Pentecost, baptized with the holy Spirit from the Father as members of the body of Christ. Moreover, a work of grace was continued with the Jewish nation, and for over thirty years the apostles and other believers sifted thoroughly that people for every true grain of wheat and gathered them into the Gospel garner--into the anointed body, the Church. Then, all the true wheat having been found, the fire came upon the remainder of that nation--the fire of trouble which consumed and destroyed their national polity, causing indescribable suffering and scattering the remainder of that people throughout the earth. Some were baptized with the holy Spirit and some with fire.

GOD'S UNPRETENTIOUS SERVANT

John the Baptist is described as the last of the prophets. With him the old dispensation terminated, as with our Lord the new dispensation began. Apparently adopting somewhat the manner and dress of Elijah of old, his prototype, John, was conspicuous amongst the people by reason of the simplicity of his dress, which indicated that his entire life was devoted to the special service of the Lord--that he was not seeking to serve earthly or selfish interests in any respect-- comparatively he had nothing, wanted nothing, needed nothing. The messenger of Jehovah, he could have been provided for sumptuously; but as God would speak not merely to the great but especially to the humble and lowly, his representative or messenger appeared amongst men under humble conditions. And it was the most humble that had the hearing ear for the Lord's message. Nevertheless we are informed that great multitudes went out, and excitement prevailed amongst the people--a revival service. John and his disciples were kept busily engaged telling the people that Messiah was near, that the Kingdom would shortly be set up, that they must repent of their sins if they would be ready for a share in that Kingdom, and baptizing those who, turning to God, confessed their sins.

When Jesus came to John and requested baptism another account tells us that John demurred, declaring that our Lord had no sins that he needed to repent of--that if either one needed baptism it was John himself. The inference is that John did not urge any to be baptized, except such as realized themselves to be transgressors against the Law, who had not been living up to its requirements to the extent of their ability, and that himself and others who had been living consistent lives did not need this baptism. We are to remember the Apostle's words, that the whole nation of Israel had been baptized into Moses in the sea and in the cloud when they left Egypt. (I Cor. 10:2.) They were still in Moses, cept as they had neglected the Law Covenant which he established. John's baptism was intended to bring the hearts of the people back into accord with the Law, into accord with Moses, that thus they might be ready for transfer from Moses to Christ--from the typical house of servants to be made the antitypical house of sons. "For Moses verily was faithful as a servant over his house, but Christ as a son over his house, whose house are we if we hold fast."--Heb. 3:5,6.

HOLY, HARMLESS, SEPARATE FROM SINNERS

The Lord did not say to John, "You are mistaken, I am a sinner," for he never denied what the Scriptures

R3712 : page 31

everywhere set forth--that he was holy, harmless, undefiled and totally separate from the race of sinners. Indeed he did not explain to John why he was baptized nor what his baptism signified. John could not have understood, none could understand our Lord's motives until after Pentecost. In the light of the New Testament we see that our Lord's baptism was a new thing, totally distinct from John's baptism; that it symbolized or represented a baptism unto death --a burial of the will into the will of God, and the beginning of a reckonedly new life as a reckonedly new creature, symbolized by the rising from the water.

Thus our Lord's baptism into water symbolized a baptism into death, a consecration to death; and this consecration he fulfilled in the subsequent three and a half years of his ministry, which ended on the cross with his cry, "It is finished." And this is the baptism which belongs to us his followers--not a washing away of sins, not a returning to

Mosaic covenant relationship as Jews but a consecration of our justified selves, the presentation of our mortal bodies, living sacrifices, holy, acceptable to God, our reasonable service --to be completed in our natural death and in our resurrection beyond the vail.

"MY BELOVED SON"

An account of this same baptism of our Lord in another Gospel represents John as saying, "I, John, saw and bare record"--respecting the dove, etc. This lesson merely recites the fact that the heavens were opened and the Spirit like a dove descended upon the Lord, and a voice from heaven said, "Thou art my beloved son, in whom I am well pleased"--without saying he saw the dove or heard the voice. Our thought is that John the Baptist alone witnessed this testimony to our Lord's relationship to God, that he alone saw the messenger of divine favor, and that he and Jesus alone heard and understood the voice. It was not necessary that others should see and hear. John was to be the witness, and this evidence was given him in order that he might declare, as he did, that the Lord had previously given him an assurance that the one upon whom he should see the holy Spirit descend and abide was the Messiah, and that this prediction was fulfilled upon the person of Jesus.

Similarly throughout this Gospel age the world knoweth us not: it sees not our anointing of the holy Spirit. It merely knows that the claim is made for the Church that, as the body of Christ, its members are recipients of the same holy Spirit that came upon Jesus the Head --that we are all baptized by the one Spirit into one body. (I Cor. 12:13.) All that the world can see is the fact of this baptism. The effect upon the Lord was his devotion to his Father's work, the ministry of the Truth, even at the cost of the sacrifice of his life. And so with the Church also; it has a ministry of the Truth even unto death--laying down our lives for the brethren. The world recognizes a difference between this spirit and the worldly spirit, and yet knows not, appreciates not, but thinks rather of the Lord's faithful as they thought of Jesus and the apostles--that they are unwise, foolish, in spending time, influence, talent, means, in what the world regards as the "foolishness of preaching."

We have seen in previous lessons that while John was a partial antitype of Elijah on a limited scale, he by no means fulfilled the entire type. He was, we might say, an antitype on a small scale to the little nation of Israel. The Kingdom was indeed offered to natural Israel, but only a remnant of that people had heartily repented of sin and were truly ready to welcome Messiah, and the rest were blinded, while the few were received of the Lord at Pentecost and became the nucleus or foundation of the Kingdom which, during this Gospel age, has progressed in development in embryo--unborn, unseen of the world, unknown. Soon the completed embryo will be born in the resurrection, and thus the Kingdom will be fully established in power and great glory--the Christ.

Not only are we called of God to be heirs of God and joint-heirs with Jesus Christ in the Kingdom which is soon to be established under the whole heavens, but, additionally,

R3713 : page 31

we are privileged of the Lord now to be the antitypical Elijah, the antitypical John the Baptist. Throughout the entire Gospel age the Church in the flesh has been doing toward the world a work similar to that done by John to the Jewish nation--announcing Messiah, not in the flesh, but the glorified Christ, Head and body, and the Kingdom which he will set up. This greater John the Baptist or greater antitype of Elijah, the Church in the flesh, has exhorted the world, or as many of them as have had ears to hear the message, to repent of sin, to reform their lives, to come near to the Lord in heart, that they may be prepared for the great changes that are imminent, when Messiah shall now shortly take unto himself his great power and reign.

Those who accept the message are urged to make a consecration of themselves to the Lord and thus to prepare their hearts for his Kingdom. Our announcement also is that the great Christ of glory will shortly appear on the scene and that all in harmony with him will then receive a blessing of the holy Spirit--not the first fruits but the completed blessing, the resurrection to glory, honor and immortality --while to the remainder of mankind will come the great time of trouble spoken of by the mouth of the holy prophets from the beginning, a time of discipline and purification, that the whole world may learn the lessons necessary to their harmony with the Lord, that they may be ready to receive the blessing which his Kingdom will put within their reach.

Let us, dear brethren and sisters, who are privileged to be heralds of the coming Kingdom, be earnest, zealous as was John the Baptist, giving comparatively little heed to the customs and formalities of the world, and giving very diligent heed to our appointed work, to show forth the praises of our heavenly Bridegroom, to announce him to all, to make known to all the terms and conditions of his favor and to bear witness to his presence now in the harvest time of this age, that his fan is in his hand, that he will thoroughly purge the threshing-floor of all chaff, that he will gather the wheat into the garner of his Kingdom, and that the great majority of Christendom will soon enter the great time of trouble. If faithful in this ministry as the antitypical Elijah on this side the vail, we may feel sure of our acceptance as members of the body of the Anointed One on the other side the vail, and thus have participation in the sufferings of the present time and in the glories and dignities of the future.

===================

SEMI-MONTHLY.
VOL. XXVII. FEBRUARY 1, 1906 No. 3

CONTENTS.

Views from the Watch Tower........................ 35
  Evolutionists in Trouble...................... 35
  The Confusion (Babel) of Christendom.......... 35
Johnstown and Binghamton Conventions.............. 36
Berean Study for February......................... 37
Australasian Branch Report........................ 37
The Battle of Temptation.......................... 38
  Tempted Forty Days............................ 39
  Our Lord's Earnestness........................ 40
  "Like As We Are".............................. 41
  Misapplication of Scriptures.................. 43
  "Him Only Shalt Thou Serve"................... 44
Called to Higher Service.......................... 45
Why Are We Not Subject to the Law?................ 47

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S.S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

YOUR WELCOME LETTERS.

We are always glad to hear from the dear brethren and sisters, and especially so when they write their business communications on a separate sheet, and when their writing is plain and easily read. Please be specially careful with the signature and address.

Friends in foreign lands will please not send us postal cards with writing on the face other than address, as there is a penalty attached here to all such cards. Also remember that letter postage from foreign countries to U.S. is the equivalent of 5 cents each one-half ounce, and any deficiency is charged to us at double rates.

THE EMPHATIC DIAGLOTT.

Our announcements of this book in two bindings seem not to have been understood. The price in cloth binding is now $1.50; in leather binding, on thin paper, gold edges, divinity circuit, pocket size, $2.50. These prices include postage, and also entitle the purchaser to one year's subscription to ZION'S WATCH TOWER, gratis. If your subscription is already paid we will extend it one year. The Diaglott is not sold at less than these low prices, whether the TOWER subscription is desired or not.

====================

R3713 : page 35

VIEWS FROM THE WATCH TOWER.

EVOLUTIONISTS IN TROUBLE.

EVOLUTIONISTS certainly deserve some commiseration: they so frequently forget themselves and tell things against their own theory.

For instance, whilst telling us that Africa was the cradle of mankind from which by evolution various races advancing have spread over the earth; and while hunting in that field for a claimed "missing link" between the "least developed" of mankind and the monkey, they unthinkingly blurt out a completely different story.

In an article on Irrigation, Prof. A. W. Hadley now gives it as his opinion that Africa once had a wonderful civilization, whose "stupendous" plans and perfect "technical details" were so grand that "later efforts are paled into insignificance." If thousands of years have brought degradation to the inhabitants of Africa, does not this down the Evolution theory and exalt the Bible teaching of a fall? We quote from Prof. Hadley's article as follows:--

ENGINEERING PAST AND PRESENT.

"The ancient period has to do with that accomplished during the reign of the Pharaohs, kings of Egypt who ruled 4,000 years ago, and carried out irrigation plans so bold in conception and colossal in execution that modern works are dwarfed into practical insignificance.

"Recently discovered ancient writings and subsequent investigation by scientific explorers reveal substantial evidence to the effect that the famous six cataracts of the Nile between Assouan and Khartoum are not, as had been supposed for ages, mere works of Nature, but are, instead, the ruins of gigantic works of man, who constructed them for irrigation, power and navigation purposes.

If this be true, then is Egyptian irrigation, like its civilization and literature, but another of the "Lost Arts of the Ancients;" for so stupendous were the plans and so perfectly were the technical details of engineering carried out that later efforts paled into insignificance.

"For hundreds of miles over the barren wastes on either side of the Nile, where history tells us there once flourished populous cities, can now be found the traces of great canals extending northward to the Mediterranean and, in fact, radiating over the entire Soudan. These are found to lead to the vicinity of the several cataracts where the gigantic blocks of granite which form them extend for more than a mile across the river and are visible at low Nile. Furthermore, these blocks are of a peculiar formation of granite, totally unlike any other rock in the vicinity, and found only built up in this way at the several cataracts.

"As additional writings are discovered and exploration progresses the evidence continues to grow until we are now practically convinced that immense areas in the great Soudan, with its miles of trackless, sun-scorched waste, were once under the most intensive cultivation, and the support of a vast population.

"Who may say but that the surviving ruins of the pyramids, temples and tombs were but at the elevated gateway to such a region, and that there now lies hidden beneath hundreds of feet of silently shifting sand the graveyard of an empire, with its cities, towns and hamlets and its one-time fertile valleys; but with its inhabitants destroyed or scattered panic-stricken or degenerate to the four corners of the Earth?"

THE CONFUSION (BABEL) OF CHRISTENDOM.

We every now and then hear of some great scholar who has spoken or written things which have shaken the faith of many. Then we note announcements that his arguments have been met and refuted by some other professor: that Christian faith is saved, &c. The fact of the matter is that so much confusion reigns on theological questions in the minds of many that they know not what they are discussing. They will not look at the Truth, but will, without reading, denounce it on the strength of some one's opposition. They are blind and dote on things they do not comprehend.

For illustration, Prof. Haeckel, a German scholar, has been whacking away at all revealed religion in a publication, "The Riddle of the Universe." Because he attacked openly "Orthodoxy" could understand him and concluded it should be frightened because he so intimated. At once a champion is found in the person

R3713 : page 36

of "Sir Oliver Lodge, D.Sc., F.R.S., LL.D.," whose array of titles implies worldly wisdom. He declares that he can refute Haeckel. "Orthodoxy" grasps the suggestion with joy! not because Orthodoxy knows what he will say or cares much, but because he says he is on her side and he has influence and titles.

The Christian Commonwealth devoted an entire page recently to Sir Oliver Lodge's arguments and commented on them thus:--

"In view of the world-wide circulation of Prof. Haeckel's attack on the fundamentals of the Christian Faith--for that is what his "Riddle of the Universe" amounts to--the publication of Sir Oliver Lodge's reply is a matter of the first importance to all Christians, especially preachers and teachers."

With such indorsement what spiritual wisdom might we not expect. From among other unchristian and unscriptural presentations we quote below some extracts which, going out thus labeled "Orthodox," will no doubt do far more harm than Prof. Haeckel's nonsense, more plainly labeled infidelity. Thus it is everywhere: professors and ministers are posing as defenders of Orthodoxy who, most decidedly, are unbelievers in the fundamentals of Christianity.

Among other things Sir Oliver Lodge said, as quoted in "The Christian Commonwealth" (we are glad that we are not participators in its common wealth of error):

"I believe that the universe is struggling up towards something, and that we are agents, that God does not work without agents. We have to lend Him a helping hand; certain things will not be done on this planet unless we do them. We have the power to help and the power to refuse help or even to hinder."

Sir Oliver Lodge's vague ideas respecting a Nature God may be guessed from his statement following. He is wholly adverse to the Bible teaching of man's creation in God's image, his fall through sin, his redemption by the sacrifice of Christ and his hope of resurrection to more than was lost by obedience to the Redeemer when his Kingdom comes. We quote:--

R3714 : page 36

"I will just tell you the speculations that I have had reason to make on this subject, and I would recommend you to read Myers' two volumes on Human Personality. It is all wrapped up in that "subliminal self" notion--that "we are greater than we know," as one of the poets puts it; that not the whole of us is incarnated at any one time. If we are persistent and do not go out of existence, it follows that in some sense we never came into existence. The idea that we have persisted in the past and must persist in the future is as old as Plato--there is nothing new in it; it seems to me that at birth a bit of that large self was incarnated, and then as the body grew and could hold more, more and more as it were leaked into it--sometimes more, sometimes less. When more of it leaks into the body and displays itself here, we say, "There is a great man;" when only a little, a very little, we say, "He is not all there." We are none of us quite "all there," and when this body is worn out we rejoin the big lump, so to speak, and then another bit will be incarnated at another time, and so on. You may call that a suggestion of reincarnation, though it is not exactly that. The same individual John Smith will not appear again as William Jones, but it may be that different bits of that large lump will associate themselves with matter for a time for the training which it appears can only so be got--a kind of peculiar training that appears to be got by living on a planet, and utilizing material particles which we pick up out of this planet, obtained from beef and mutton and cabbages. We walk about for a time and utilize the things we find here, then we go back, and I should think it is very likely that another portion of us is incarnated, perhaps a bit of the same, perhaps a portion wholly different. Perhaps when a child dies in infancy and goes back it will have another chance. But I am not now talking science, I am talking speculation, but it is based on those facts which you find elaborated in Myers' book--the facts of abnormal memory, multiple personality, trance states, unusual phenomena altogether, not by any means thoroughly understood, and yet which must be studied if we are to throw light upon this great problem."

===================

R3714 : page 36

JOHNSTOWN AND BINGHAMTON CONVENTIONS.

THE One-Day Convention at Johnstown, Pa., on January 14, was an enjoyable event. Friends from the surrounding towns met us there with hearty greetings which we as fully reciprocated. About seventy-five were present at the morning rally, only a portion of whom could be present also at the evening session, others however taking their places to the total of about 100 of the interested.

The afternoon session was for the public--a cure for infidelity--"To Hell and Back." The dear friends had spared no effort to have the meeting well advertised by newspapers, window-cards, etc., and their labors were blessed and rewarded by the large crowd present at the Opera House --about 1400, some standing. We understand that special invitations were sent to all the ministers of the city, and were told that five of them, if not more, were present. One of them shook hands after the service, and most cordially approved what he had heard; another partially approved, but was argumentative. We hope for some results, though we may not know fully this side the vail. It seems impossible that so many people should give thoughtful attention for nearly two hours without being helped in some degree.

BINGHAMTON, N.Y., had its One-Day Convention on January 28. We missed the pleasure of the morning Rally, but know from reports, as well as from the zeal of those in attendance, that it was uplifting, helpful. It does the friends good to mingle their hearts and voices, and we consider these Rallies amongst the special blessings of such occasions --nearly all participate and nearly all get a special refreshing.

The afternoon session was in the Opera House, which holds about 1500. It was jammed, and it is said that nearly 500 went away for lack of room. Earnest faces indicated deep attention and thoughtful interest. The Lord only knows which hearts were ready for the Truth and the blessing which it surely carries with it.

The friends must have done excellent work in thoroughly

R3714 : page 37

advertising the meeting. It seems, too, that circumstances favored them: the newspapers made game of the topic, saying that it would be a "personally conducted tour by Pastor Russell to hell and back." This later they corrected at the instance of the friends, who explained that the topic would be treated in a most reverent manner. Then the Street Railway Company declined to allow the posters on their cars, and the newspapers took the matter up, claiming that they should have fulfilled their agreement.

The evening meeting was a heart-to-heart talk to the friends of the Truth, partially reported in the newspapers and thus accessible to those of you who desire it. The topic was, "Selling the Birthright."

====================

R3715 : page 37

BEREAN BIBLE STUDY FOR FEBRUARY.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.--

STUDIES IN PRAYER

11. How should we distinguish between worshipping God "in spirit and in truth," and mere lip-service? Matt. 15:7-9; Jno. 4:23,24; Z.'96-284 (2nd col. par. 1, 2); 285 (2nd col. par. 1); 287 (1st col. par. 2, and 2nd col.); E.478, (top of page).
12. Why should our petitions be for help "in time of need"? Heb. 4:16; Z.'98-23 (2nd col. par. 1).
13. Can we come too often to God in prayer, or is any affair of our lives too trivial to bring to his attention? Z.'95-214 (1st and 2nd cols); 215 (1st col. par. 1 to 4).
14. Why will not our Heavenly Father give us the things needful without our asking? Z.'03-8 (2nd col. par. 1); Z.'01-270 (2nd col. par. 1).
15. How may we learn not to "ask amiss," and thus have all our petitions answered? I Jno. 5:14,15; Z.'96-163 (1st col. par. 1 to 3); Z.'03-204 (1st col. par. 1, and 2nd col.); Z.'04-90 (1st col. par. 1); Z.'04-122

(1st col. par. 1); Z.'01-270 (2nd col. par. 3).

16. Why does God delay answering our prayers? Lu. 11:5-8; Z.'04-121 (2nd col. par. 2, 3); Z.'01-270 (2nd col. par. 2); Z.'05-343 (1st col. par. 2 to 2nd col. par. 2); Z.'05-346 (1st col. par. 1).

17. Should we strive to co-operate with the Lord in answering our own prayers? Z.'05-331 (1st col. par. 3, 4, and 2nd col. par. 1); E.244, par. 1, to 245, par. 1.

18. For what should we pray?

For the Holy Spirit, Z.'05-346 (2nd col. par. 2); Lu. 11:13; E.242 to 245.

For wisdom, Jas. 1:5,6; F.686, par. 2.

For one another, I Thess. 5:25; Jno. 17:20; Eph. 1:16; Col. 4:2,3.

For "the harvesters," Matt. 9:38; Z.'00-156 (1st col. par. 1).

For our enemies, Matt. 5:44; Acts 7:60; "Manna," March 21.

For "all men, for kings, and those in authority," I Tim. 2:1,2; Z.'05-222 (2nd col.).

Special occasions for prayer,--see Z.'96-163 (1st col. par. 5) to 164 (1st col. par. 1); "Manna," June 25.

19. For what should we not pray? I Jno. 5:16; Z.'01-46 (1st col. par. 7); Z.'96-164 (1st col. par. 2); Z.'05-346 (2nd col. par. 1).

20. Is it proper to pray for the conversion of sinners? Z.'98-29 (1st col. [last sentence of first half], and par. 1); Z.'04-122 (1st col. par. 2).

===================

R3714 : page 37

AUSTRALASIAN BRANCH REPORT.

MELBOURNE, Australia, Nov. 1, 1905.
DEAR BROTHER RUSSELL:--

It is again my duty and great pleasure to hand you the report of the Tract Fund expenditures and receipts, and of Publications circulated through the Society's Australasian Branch during a year.

As the years roll on, and Faith, grounded on the testimony of God's Word, comes the nearer to that realization of her conviction concerning the things as yet unseen, and in which she rejoices with joy unspeakable and full of glory, her sister, Hope, well instructed, learns to tinge with brighter hues for her the borders of the clouds of trouble with which the passion of selfishness in its greed of gain and power is rapidly obscuring the outlook on the world, ecclesiastical, social, political and commercial. And one of the greatest incentives to Hope to use her brightest colors on these ever-darker clouds is what those of the Lord's people whose spiritual perceptions have not been dulled by the cares of this world may now "see" and "hear" in the progress of the harvest.

Two classes of laborers are engaged in the great work: the one class, by far the greater, numerically, is working among the "tares," binding them by means of errors into their various bundles, religious, social and political; with these we have nothing to do. The other class of laborers seeks the "wheat," in order that by means of the Present Truth it may be gathered into one body, of which the Lord Jesus himself is the Head. "Gather my saints unto me," is the command to them, and this is the labor in which we esteem it an honor to be joined.

In the past year there has been a notable increase in the circulation of the MILLENNIAL DAWN Series in this portion of the field. The Colporteurs who came out from the United States and Canada, with the Australasians who have left all to join in the same service, have had their hands full of labor and their hearts full of joy as they have sought to thrust in the "sickle" by distributing the volumes, and subsequently have been brought into touch with eager inquirers after the Truth, desiring to know the way of the Lord more perfectly. Others are contemplating entry into this blessed service, and there is opportunity for still others to say to the Lord, "Here am I, send me."

Viewed from the practical standpoint, the best day's work done by a Colporteur in this portion of the field has been in securing orders for 105 volumes in one day; 103 of these were afterward delivered in a half day. The same colporteur maintained an average of 50 volumes per day for two consecutive months. Certainly, this is exceptional; but it may be taken as a straw, indicating the direction of the wind, and an encouragement

R3714 : page 38

to those who are asking what share they may have in the great doings of the harvest time.

But for those who cannot seize opportunities like the above, there is the Volunteer Work of Tract Distribution. Our statistics show that this has had attention in the last twelve months; but we sometimes wonder whether the friends realize that a large supply, well assorted, is maintained here, and that the tracts are to be had for the asking. Indeed, in no other way are they supplied, no charge being made for them under any circumstance. We shall hope to be called on more largely than ever for these little messengers.

It has been the writer's privilege to make a Pilgrim Tour of about 5,000 miles in Eastern Australia and New Zealand. In all parts visited, it is plain to be seen that the "eagles" are being gathered to the "carcase." (Luke 17:37.) The largest attendance at meetings was at Sydney, where 200 to 300 came to the Chart Talks announced for the public. Besides this tour, there have been occasional extra meetings in and near

Melbourne.

Yet, the influence exerted by the Truth, when compared with the enormous power of Error, seems very small; and were it not for the assurance that God's Word does not return unto him void, but accomplishes his good pleasure, and prospers in the thing whereto he sends it, one might feel discouraged. But we do not know all things. We do not know the way of the wind,

R3715 : page 38

or other wonders of the works of God; neither do we know how hearts here and there may be in process of preparation for the reception of the Truth. We cannot tell where the good-ground heart may be found. But as surely as clouds full of rain empty themselves upon the earth, and as surely as the fallen tree remains in the place where it fell, so surely shall the bread-corn (truth) cast upon the waters (peoples) be found after many days. Therefore, "in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."--Eccl. 11:1-6.

The financial report tells its own story. Without the generous cooperation of the Head Office, in this and other ways, the Australasian Branch could not go on as it does.

Seeking a continued interest in your prayers and those of all the dear brethren scattered abroad, I remain,

dear Brother, Your servant and His,
E. C. HENNINGES.

AUSTRALASIAN BRANCH SUMMARY

PUBLICATIONS CIRCULATED.

Copies of DAWN and TOWER DAWN................	17,703
Copies of Booklets...........................	1,996

Total..	19,699
Tract Pages sent free........................	4,218,600

Letters and Cards received...................	1,686
Letters and Cards sent.......................	2,490

Total.......................................	4,176

EXPENDITURES	L.	s	d
Pilgrim Work, expense of meetings, etc.	216	18	5
Cost of literature sent out free, rent, gas, etc., etc........................	256	5	0
Postage, freight, etc.,................	73	12	6
	---	--	--
Total.................................	546	15	11
Receipts from Australasia.............	108	12	6
	---	--	--

Deficit................................	338	3	5

[We should remark that the deficit above shown, also those of the German and English Branches previously reported, are all owing to the Headquarters at Allegheny. These were all included in our principal report and its statement of a deficit.--EDITOR.]

===================

R3715 : page 38

THE BATTLE OF TEMPTATION.

--MATTHEW 4:1-11.--FEBRUARY 4.--

Golden Text:--"In all points tempted like
as we are, yet without sin."--Heb. 4:15.

WITH sin came selfishness--indeed "original sin" sprang from selfishness, which has marked its development at every step for now six thousand years. Selfishness is the mainspring of a battle not only against benevolence and righteousness but against everything that stands in its ambitious way. It has led to all the conflicts of the world, both personal and national. While it is evil and only evil in itself, it may, under God's providences, serve a useful purpose in the development of character. As God stands for every principle of goodness, righteousness, mercy and truth, Satan stands for or represents all the adverse principles of sin, covetousness, injustice, untruthfulness, unprinciple, selfishness in its every form. Sooner or later each individual esteemed worthy of divine favor and life must be tested along this line of principle --faithfulness to God and the principles of righteousness against lack of principle, selfishness.

The apostles record the temptation of Jesus along the line of selfishness, after his anointing with the holy Spirit. Doubtless as a child and as a young man he had temptations along this line such as are common to others, and doubtless his perfection of being made this as nothing, so inwrought must love have been in the very constitution of a perfect being such as he was. It may surprise some that his temptation could be as great, yea, much greater, after the anointing of the Spirit. This, however, was the case. Moreover, it is well to remember that our Golden Text, "Tempted in all points like as we are, yet without sin," does not refer to the ordinary temptations experienced by our Lord in common with others before his anointing. It was our Lord's trials, temptations and victories as a New Creature that constituted him the Captain of our Salvation and our pattern--"Tempted in all points like as we [new creatures] are."

LED BY THE SPIRIT INTO TEMPTATION

We should never voluntarily go into temptation. Reverence, humility and caution should deter us. We should have such a realization of our own imperfection that we would seek to avoid temptation and pass by on the other side. Nevertheless, when temptations do come to us we should be of good courage, remembering that greater is he who is for us than all they that be against us, that he has promised never to leave or forsake us, and that his strength shall be perfected in our weakness if we will by faith accept of his aid.

We must not expect to escape temptations, trials, difficulties,

R3716 : page 39

perplexities, because only through these can we be developed, perfected in character. Only the tried ones could ever be declared overcomers. Sin, error, is all about us, and presented to us not only by the world and Satan but also by the attitudes of our own flesh. If we be without trials, without temptations, without difficulties, we may be sure that we will never be overcomers and never receive the crown of glory and joint-heirship with our Lord, the Head, the Captain, the Leader of the overcomers. We are not forgetting the request of the model prayer, "Lead us not into temptation, but deliver us from the evil one." But for the foregoing reasons we incline to prefer the rendering of this verse as given in the Emphatic Diaglott, "Abandon us not in temptation, but deliver us from the Evil one." As our Lord declared, "It must needs be that offences [trials] come."

Our Lord was led by his own spirit, his own mind, to go into the wilderness and thus indirectly into trials and difficulties there experienced. So it is with the Lord's followers. It is through their holy minds or dispositions, the result of their full consecration to the Lord and their reception of the begetting of his Spirit, that they, too, are led into temptations, trials, difficulties similar to those which our Lord experienced.

TEMPTED FORTY DAYS

The account in our lesson speaks of our Lord's temptation as occurring at the close of his forty days in the wilderness, but Mark and Luke in referring to the same forty days imply that our Lord was tempted for the entire period. Both thoughts are evidently correct: he was tempted during the forty days, tested, tried as respects his own mind, his own disposition to do the Father's will, while the temptation narrated in our lesson, which occurred at the close of the forty days, was a special conflict with Satan--Diabolus. And we here remark that this name Diabolus is always in the Greek used in the singular number, evidently referring to Satan, the prince of demons. The matter is confused before the mind of the English reader by the fact that our common version Bible uses the word devils, in the plural, whereas the Greek in such places is a totally different word, signifying demons.

Errors entertained by many hinder them from properly appreciating the matter of our Lord's temptation. Some, with the theory that he was a spirit being who merely assumed a human body and pretended for a time to be a man, can have no proper appreciation of this account until they drop their misconception and accept the Scriptural declaration that "he who was rich, for our sakes became poor"--that "he was made flesh"--that he was actually the "man Christ Jesus" and no longer the spirit being; but humbly, voluntarily, stripped of his glory, honor and privileges as a spirit being, became subject to all the limitations of a perfect man, corresponding to father Adam and his perfection before he sinned and came under the divine sentence of death.

"ABOUT MY FATHER'S BUSINESS"

Some things our Lord knew most distinctly, other things had not yet been revealed to him by the Father. Even as the boy of twelve we find that he knew that he had proceeded forth and came from God, that he had come into the world on a special mission, and that he must be about his Father's business. Learning that he could not enter upon the Father's business, "the work thou gavest me to do," until he was thirty years of age, he patiently awaited the time and hid his identity and contented himself with being a faithful son in the humble sphere in which divine providence had placed him. But just as soon as he had reached the appointed age he hastened to make his covenant with God, symbolized by his baptism--namely, a full consecration of his every talent and power to do the Father's will even unto death. At the time noted by our lesson he had done this and had received the anointing and filling of the holy Spirit. He now stood at the threshold of his great work, and realizing its importance and that now it was due time for him to understand the divine plan which he was to execute, that he might do it thoroughly and in full accord with the divine will he sought the wilderness, that in solitude he might know thoroughly the proper course for him to take in announcing himself as Messiah to Israel and the world.

WORTHY THE LAMB SLAIN

Symbolically our Lord shows that it was not possible for him to know the completeness of the divine plan until after he had demonstrated his worthiness to be the heir of all things, and until that worthiness was proven by his obedience unto death, even the death of the cross. In the symbols of Revelation he points this out to us, showing how the divine plan had long been in the Father's hand a sealed scroll, and how that no one in heaven or earth had been found worthy to open that book or scroll or to understand the particulars of the divine program until he, as the antitypical Lamb of God, had been slain, and by his sacrifice had demonstrated his worthiness to receive wisdom, honor, dominion and might. Then to him was the scroll or book of the divine plan entrusted in its every detail, that in due time all the wonderful provisions of the divine plan might be fully executed in the glorification of the Church and the blessing of all the families of the earth.--See Revelation 5.

Those forty days, we may safely assume, were spent in meditation and prayer, our Lord being led to this course by his spirit of devotion to the Father, his anxiety to do the Father's will in the Father's way. He had neither Bible nor concordances nor other assistance in the study of the divine predictions, but he had instead the perfect memory and the eighteen years of hearing the reading of the Law in the Synagogue. We may safely say that he knew the entire Word of God by heart. He had known it for some time, and not only had exercised his own thought upon it but had also inquired of the most learned their views. He evidently realized that it was not due time for him to have a clear and full understanding of the prophecies until he had received the holy Spirit--that the divine revelations were only intended to be understood by those enlightened by the holy Spirit. He therefore now expected and doubtless realized newer and clearer views of the subjects he had been studying from childhood respecting his personal mission and the manner in which it was to be executed, as foretold in

the shadows of the Law and in the veiled testimonies of the prophets.

"TEACH ME THY WILL, O GOD"

In fancy we may see our Lord meditating upon how he was to be the Mediator of a new Covenant, the antitype of Moses, who mediated the Law Covenant. In our minds we may with him watch the procedure of the going up into the mountain, the receiving of the commission and the preaching of it to the people under a vail, and how this transaction not only represented a first advent but a second advent in glory. We may presume that he studied carefully the type of the sin offerings, the Day of Atonement sacrifices, by which propitiation for the sins of the world was to be accomplished.

We may in our mind's eye see him unravelling the symbol of the typical Jubilee year and noting the blessings of the Millennial age which shall ultimately come to all who should become the Lord's people through him.

We see him studying the type of the Israelites bitten by the serpents in the wilderness of Sin, and how their looking with faith upon the brazen serpent was the cure.

We may see him endeavoring to apply this to himself as the antitype who should be made sin, treated as the sinner in the interest of the sin-smitten ones.

We may see him wrestling with the prophetic statements of Isaiah respecting the one who would be led as a lamb to the slaughter; how he should be a man of sorrows and acquainted with grief, and that the people of Israel would be ashamed of him and hide as it were their faces from him, giving him no support, no assistance or cooperation in the work he had come to do; how the Lord would lay on him the iniquity of us all, that by his stripes we might be healed.

We see him wrestling with the statements made by the prophet Daniel, some of which were in process of fulfilment and therefore to be understood; others sealed by God and impossible to be understood by any--waiting times and seasons which the Father had put in his own power, of which neither the Son nor the angels of heaven, any more than others, were informed.

We see him studying the symbolical representations of the establishment of the Kingdom of heaven at the close of a certain period of the world's history, and how it would be with power and great glory; how previously Messiah would be cut off, not for his own sins but for the sins of the people, and how he would seal up the testimony, anoint the most holy, etc., etc.

OUR LORD'S EARNESTNESS

These studies--interspersed, we may be sure, with prayer--seemingly occupied our Lord's attention so completely, so fully, so thoroughly for those forty days that he had no thought for anything else. We may infer that he neither ate nor slept, for the record is that at the close of the forty days he afterward hungered. So intent was his perfect mind upon the great subject with which he wrestled that it absorbed all of his vitality, energy, in this effort to know the Father's will in order that he might do it. We can very readily suppose, too, that he experienced various temptations during these forty days of study; that although he was separate from sinners and all sinful thoughts or ambitions, nevertheless it would be quite a test to his loyalty of purpose to so interpret the Scriptures as to see in them the great sufferings, trials and disappointments which he afterward experienced. Continually there would be the opportunity of taking a different view of the matter--the opportunity of construing the course outlined for him another way than that which would mean so much of degradation and dishonor to the One despised and rejected of men even unto death, even the death of the cross.

R3717 : page 40

"STUDY TO SHOW THYSELF APPROVED"

There is a great lesson in all of this for all of the Lord's followers. If it was the wise and proper course for the Master to go aside for the study of the divine plan before beginning his public ministry, how much more should his followers feel it incumbent upon them as fallen beings with imperfect judgments to seek counsel of the Lord's

Word and Spirit to ascertain what work the Lord would have them do in his vineyard before beginning any work. If this course were more generally followed there would be far less ranting done in the name of the Lord, fewer would feel that it was their privilege to rush in and work for the Lord without first studying carefully the divine will or program respecting that work--lest they should be hinderers of the Lord's plan which they desire to serve.

Let us more and more apply each to himself the Apostle's words to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Until we do study we will have every reason to doubt our preparation or usefulness in the Lord's service. First comes consecration, wholly, unreservedly; and secondly, as the first step in the fulfilling of that vow, comes the study of the divine will, the divine Word, the divine plan; and following that comes labor in the Lord's vineyard.

THE TEMPTER CAME TO HIM

At the close of the forty days of personal, earnest study, and when our Lord had reached a conclusion respecting the divine program as outlined through the Law and the prophets, and when in doing so he was exhausted in mind and in body, then the tempter came, the representative of all subtlety, a liar from the beginning. As the Lord's followers we can from experience say that this is the Adversary's general course--to intrude himself and his temptations at the opportune moment of our greatest weakness. While busily engaged in searching for the Father's will our Lord was not molested by the tempter, but as soon as he had digested the subject and reached a conclusion, and while his perfect but overtaxed human powers needed and sought refreshment, recuperation, that was the moment of the tempter's assault. Let us remember that it is the same with us who are his footstep followers, how he was tempted in all points like as we are.

We have found some of the Lord's faithful people surprised at first because they had so few trials, and we have always admonished such to use such a period of rest for study, for putting on the whole armor of God, that they may

R3717 : page 41

be able to stand when the assault shall surely come later on. Apparently the Lord's providences safeguard us at the very beginning of our experiences until we have sufficient opportunity for reaching a firm and definite conclusion in our own minds respecting his will, as presented to us in his Word. Whoever fails to use this period faithfully, earnestly, will find himself so much the weaker, so much the more liable to defeat, when the testings from the Adversary come a little later. It is also to be noted that these peculiar trials and temptations which come to us as the Lord's followers do not reach us until after we have attained the point of full consecration to the Lord. Neither do we have the privilege of coming to a clearer appreciation of the teaching of the Word until after such a consecration.

"AS AN ANGEL OF LIGHT"

The account does not say and we therefore cannot know whether Satan appeared to our Lord personally or not. The fact that he was tempted in all points like as we [his brethren] are seems to imply that Satan did not appear to him personally, because he does not so appear to us in connection with our temptations. We may be sure, however, if there were any personal appearance it would be that of an angel of light, and not at all as Satan is vulgarly pictured, with hoofs, horns, etc. If Satan were to present himself in any vulgar form to any in harmony with the Lord, the effect would be to at once disarm the temptation. We may be sure, therefore, that Satan would adopt no such course at any time.

The Apostle puts us on our guard, that rather we are to expect the Adversary's temptations along the line of an angel of light--a minister of the Truth. He always affects to be a helper and not a hinderer of the Lord's people. He would show them how to get along in the world much more smoothly and more happily; he would bless them; he would turn their narrow, rugged path into a path of roses; he would be their friend, their counsellor, their guide. Only after they had followed him awhile would they find, when well under his power, that he is a murderer from the beginning and abode not in the Truth. As illustrations of some of his misrepresentations in our day note the claims of Theosophists, Spiritualists, and Christian Scientists. These all affect to lift mankind to higher planes, to free them from pains and trials, and to give them a higher wisdom, guidance and instruction than that which they might receive from the divine Word and the light which shines therein from the cross of Christ.

"LIKE AS WE ARE"

Not like as the world was our Lord tempted, not like as we are tempted as natural men and women, but like as we are tempted who have become new creatures in Christ through a full consecration of our hearts, based upon our justification through his blood. Our Lord's temptations correspond to the temptations of this class only.

Our temptations are from three different quarters, well represented in the three tests put to our Lord by Diabolus. First the flesh, second the world, third the adversary himself. All of our Lord's trials as a New Creature were from these three quarters, and all of the trials of his followers as New Creatures are from the same. Let us, while following our Lord's experiences, apply the same to ourselves.

TEMPTATION FIRST--THE FLESH

Self-gratification is to some extent proper, but there are limitations. Those who are consecrated to the Lord may not seek to gratify themselves, their appetites, in any manner contrary to the divine arrangement--to do so would be sin. This rule applied to our Lord as well as to all his followers. After his forty days' fast he was very hungry, and the tempter's suggestion to him was that of a friend. Jesus was reminded that he was the Son of God, that he had every right to all the favors of God, that his hunger was a legitimate craving of nature, that there was nothing sinful in being hungry, and that he had therefore the right, the privilege, to reasonably gratify his appetite. All this was true. The next suggestion was, You have the power--you have just received the anointing of the holy Spirit--you may therefore at your pleasure command these stones and they would turn to bread; power to do this is vested in you by God. Use that power now for the supply of your needs. Why should you hunger? Take counsel of a friend, appreciate my interest in you; if I were an enemy I would prefer to see you starve to death or at least prefer to see you suffer.

How insidious was this temptation! It had in it many elements of truth, and apparently was kindly and well meant. There was just the one flaw which our Lord's keen mind at once discerned, and his loyal heart at once repudiated the advice. He reasoned, This holy Spirit, this power I have received in my anointing, was not intended to be used for self gratification; it was my begetting of the Spirit as a New Creature, to the intent that as a great High Priest I might lay down my life, might sacrifice myself as a human being. If now I should use this holy power, which was given me for the purpose of sacrificing, in an opposite direction, to heal, restore, to strengthen the mortal body which I have just delivered to death, it would be wrong--it would be using the power of God in an opposite direction from the divine intention. However hungry I feel I cannot do this. My life is in my Father's hands. I have been here these forty days under the guidance of the holy Spirit, seeking to know and to do the Father's will, I have not forfeited my life by disobedience, I may therefore conclude that while I am thus about my Father's business naught shall harm my Father's child. Hence I conclude that my hunger will not prove really injurious to me. My answer to this temptation of the Adversary will not impugn his motives in mentioning it, for that would be unkind and needless. My reply is: Bread is not the only thing by which man shall live; every word of God is a word of life. I have been feeding upon this heavenly food, I am strong in my spirit, in my determination to do my Father's will. I will not use improper means for my refreshment of body. The Father will be able to make up to me whatever disadvantage may accrue through my faithfulness to him. His will be done in me.

SPIRITUAL PRIVILEGES NOT FOR SELFISH USES

How are the Lord's followers tempted as he was in this respect? We have no power to turn stones into bread. No! But having received the holy Spirit,

R3717 : page 42

it is within the range of our opportunities to use the same contrary to our consecration, to use it for our physical benefit--for instance, to make merchandise of the Gospel, to preach that which would be pleasing to the natural man and bring us worldly applause and approval and wealth and social caste, etc. This would be selling our birthright for the mess of pottage. Those who see the matter in its true light, those who are in the right attitude of heart to appreciate the matter, will not do this but will say, Natural food alone will not sustain us. We cannot live except as we have the smile, the favor, the approval of the Lord our God. To live without that would not be living for us.

Another temptation coming to some of the Lord's consecrated ones along this line would seem to be in the teaching that to some extent prevails, that they should go to God with every ailment and pain and thus

R3718 : page 42

use their privileges as anointed members of the body of Christ for the healing of their mortal bodies, which they have already in consecration surrendered to death. Would this be right? Would it not be along the same lines as our Lord's temptation to use the privileges and opportunities and powers that were his as the anointed one to comfort, strengthen and upbuild his mortal body? We believe that the cases are analogous, and that it is highly improper for any of the Lord's people who have received of his Spirit, who have made a consecration of their lives, to ask for any special intervention of the Lord's power on their behalf, to attempt in any manner to use their privileges as members of the Royal Priesthood to minister to their flesh.

On the contrary, so far as their fallen flesh is concerned, they have all the rights and privileges of the whole world to food and raiment and anything that in the Lord's providence may come to their attention as being healthful, strengthening, call this food or call it medicine as we please. It is our holy Spirit privileges as Royal Priests that cannot be invoked for earthly advantage, because this relationship to our Lord was not granted us for such a purpose, but rather that under this holy

Spirit relationship we might the more efficiently lay down our lives for the brethren. It is in vain that some reason that they merely desire physical health that they may better perform their sacrifices to the Lord. The Scriptures declare that obedience is better than sacrifice.

Let us accept such temporal, physical blessings and mercies as divine providence grants us with gratitude, with thankfulness, and let our holy spirits, our holy minds, intentions, so use our mortal bodies as to make the best use possible of our talents, opportunities, and conditions for the service of the Lord, not asking for resuscitation or special strength as our Lord did not, but accepting such favors as the Father might grant to us unsolicited--"Your Father knoweth what things ye have need of before ye ask him." "After all these things [food, raiment, health, etc.] do the Gentiles seek." --Matt. 6:8,32.

TEMPTATION THE SECOND--THE WORLD

Satan did not stop to argue the question; he saw that it would be useless as soon as he perceived that the Lord's stand had been firmly taken. And so we also have the promise, "Resist the tempter and he will flee from you."--Jas. 4:7.

But although Satan fled, desisted from the first temptation, he speedily brought another, still in a friendly manner. Paraphrased, his proposition was this: "I carry you in mind to the roof of the southern wing of the Temple, which overlooks the valley of Hinnom [Gehenna]. A leap from that altitude would attract the attention of all the people, especially the most religious class, if done at the hour of the day when large crowds gather in the Temple. It would be a wonderful way of announcing your mission and showing at the same time the divine power which is in you. And there is a Scripture which implies that this was to be the way you would make an announcement of your Messiahship. It reads, 'He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest thou dash thy foot against a stone.' (Psa. 91:11,12.) This Scripture would undoubtedly be fulfilled by the leap I am suggesting, and the people, realizing its fulfilment, would apply the Scripture directly to you and would all give attention to you as Messiah. They would all as a whole become your followers, and your mission would be thoroughly launched in one day." Longfellow practically pictures the scene:

> "Unto the holy Temple on Moriah,
> With its resplendent domes and manifold
>   Bright pinnacles of gold.
> Where they wait thy coming, O Messiah!
> Lo, I have brought thee! Let thy glory here
>   Be manifest and clear.

"Reveal thyself by royal act and gesture
Descending with the bright triumphant host
  Of all the highermost
Archangels, and about thee as a vesture
The shining clouds and all thy splendors show
  Unto the world below."

Again the suggestion had the appearance of being a friendly one. Could it be that Satan was really interested in the Lord's mission? Could it be that whereas he had been the tempter at first he was now sincerely desirous of undoing his work and becoming a co-laborer with and a helper of the Lord Jesus in his mission? Would it not be a great item in itself to gain first of all the great tempter who had misled so many, and, by converting him, to begin the work with his co-operation? And were not his words wise? Would it not provoke a general comment all through Palestine, and awaken the people to a realization of the power of God in their midst in the person of Jesus?

THOU SHALT NOT TEMPT GOD

All of these thoughts and many more doubtless came to our Lord in connection with the tempter's suggestion. But his study of the divine plan during those forty days, and the conclusions he there reached, quickly settled our Lord's decision that he could not take such a course, that it would not be consistent with the divine plan which he saw outlined in the Law and the prophets, and that anyway such a procedure would not be according to proper lines, reasonable conduct; that in thus leaping from the Temple parapet he would in a measure be tempting God by going contrary to the established law of gravitation. He could readily see that if in the performance of some obligation, some duty, he should miss his footing and fall from the Temple, that the Lord would be able to protect him, that he would receive no

injury; but it would be quite another matter for him to adopt a plan for serving God that was contrary to what he recognized to be a law of nature. Not by merely curious wonder-working was he to be known to the people, but by the working of the works of him who sent him; by giving illustrations, in the healing of the sick and the blind and the lame, of the great work of God in restitution which would be accomplished through him later, during the Millennial age. The Adversary had no more to say, it would have been useless; he left him so far as that temptation was concerned.

Have the followers of Jesus temptations along this line?

Yes, we answer. The world continually looks to those who confess their relationship to the Lord as sons and who profess to have received the spirit of adoption, and urges them to show or attempt to show some marvel in his favor, if they would prove that they are specially the Lord's children.

"THIS GENERATION SEEKETH A SIGN,"

said our Lord, and thus it is with every generation, every people--the whole world. The world wants miracles or outward show of sanctity and great professions. Some responding to this spirit of the world have adopted peculiar dress. Monks, nuns, quakers, and others make profession of wonderful powers received through laying on of hands, and would thus impress the world along worldly lines. Others claim the power by magic words to change the bread and wine into the actual body of Christ, and authority then to sacrifice him. We cannot suppose that sane people really believe that they do anything of the kind; we must suppose that they do it for a spectacular effect upon the world. Similarly the red and purple and gold and white and black robes, miters, not now enjoined.

The world seeks after signs of healing, wonder-working magic, etc., and the nearer the Lord's people approach to these things the more they may expect to influence the world. Romanists are leaders along these lines, and have relics of saints, garments, bones, etc., to which reverence is attached in the minds of all classes except in the most civilized lands. Many of these things are attempted also by the Mormons, Spiritualists, Christian Scientists, and magnetic healers, and there is a general tendency amongst all denominations to attempt something of the spectacular whereby to arrest and fix the attention of the public.

As our Lord avoided anything and everything spectacular so should also his followers. True, our Lord performed some miracles of healing, but we should remember that the numbers healed as compared with the whole number of the people was comparatively small. We should remember also that these were the foretold witnesses by which he should be recognized, that they were foreshadowings of his coming glorious work of restitution to all the families of the earth, which shall be accomplished in due time during the Millennial age. True, also, there were miraculous gifts and tongues in the early Church, which we see through the Apostle's statement were designed for the establishment of the Church until the work of grace should more thoroughly be developed in the hearts of the Lord's people, when the fruits of the Spirit should and did supplant the miraculous gifts of the Spirit.

The Lord's people should be on guard against any unreasonable procedures in the proclamation of the Gospel. The service of ambassadors for God is a reasonable service, and those who are in proper line in the footsteps of Jesus will be found to possess more and more of the "spirit of a sound mind."--2 Tim. 1:7.

MISAPPLICATION OF SCRIPTURES

Note in connection with this temptation of our Lord that the Adversary quoted Scripture in support of his position, and that our Lord met the temptation not only upon reasonable, logical grounds, but with the Scriptures also. The lesson in this is that we not only need

R3719 : page 43

to have the Bible in our possession and be able to read it, but we also need the guidance of the holy Spirit, the spirit of a sound mind, in our application of the Word to the affairs of life. Our Lord did not dispute that the Father could give the angels a charge over him to bear up his feet, to preserve him from injury, but he did reason correctly and in harmony with the Word that it would be wrong for him to tempt the Lord, to try the Lord, to test the Lord's ability. Instead of proving the Lord and having him co-operate with a wonder-working spirit, we should the more carefully investigate the teachings of the divine plan, to ascertain and follow the course marked out for us in the Lord's providences, our reasonable service, even to the extent of the using up of our mortal bodies in reasonable methods, in the promulgation of the Truth.

In the light of the unfolding of God's plan we see that the living members of the Church constitute the feet of the body of Christ--the last members. We see further that in the prophecy which Satan quoted reference is had to the serious difficulties and trials of our day which would precede the feet members, "The hour of trial which shall come upon the whole world, to try them that dwell upon the earth."--Rev. 3:10.

We see that in our day there is a stumbling-stone permitted for the testing of our faith and patience and loyalty; that whoever is of the proper character will be aided of the Lord to victory, so that the stumbling-stone to such will be a stepping-stone to higher riches of grace and blessing. We hear the Apostle speaking of our day and saying, "Who shall be able to stand?" (Rev. 6:17.) And the answer is that all the faithful in Christ, all the true members of the elect body, will stand in this day of testing, because the Lord will give his messengers a charge, a message in their interest, that they may bear them up in their hands by their power, lest they should be stumbled in this time. Nothing shall be able to stumble, to deceive, the very elect.--Matt. 24:24.

TEMPTATION THIRD--THE DEVIL

All of these temptations were of the devil, but from different standpoints. The third one was Satan's own temptation in a special sense or degree, in that it was along the subtle lines which he himself has seemed to follow in all his work as an adversary of God and of righteousness.

In this temptation the Lord is taken, not physically but in the spirit of his mind, up into a high mountain--a very exalted kingdom. Physically he was all this time in the desert near Jerusalem, and as a matter of fact there is neither in that desert nor anywhere in the world a mountain from which all the kingdoms of the

R3719 : page 44

world could be viewed except with the mind's eye. The very high mountain or high kingdom superior to all earthly kingdoms was Satan's own dominion of the world. For a long time by usurpation he has been the prince of this world, who now worketh in the hearts of the children of disobedience, and who blinds the minds of those who believe not the Gospel. (2 Cor. 4:4.) Not that Satan is known to be the ruler and is recognized as such, nor that God has given him this dominion, but by deceiving mankind he has usurped the control of their minds. He is the great deceiver of whom we read that in the Millennial age our Lord Jesus shall bind him that he shall deceive the peoples no more.--Rev. 20:3.

In this temptation Satan seems to have entered sympathetically with our Lord in his work, as though he had said to him, "I see that you are bent upon doing a thorough work, and that to some extent you realize the difficulties which are before you--the impossibility of bringing order out of present confusion. You see the world of mankind steeped in sin and ignorance and superstition, taking pleasure in war, licentiousness and falsehood. You long to recover them, to establish a dominion of righteousness in which all the people shall be blessed and brought to see the advantage of obedience to God, of lives of peace, sobriety and happiness. I am with you in this matter. I also deplore the wretched condition of the world; I have been a witness to its degradation for four thousand years, and am now ready to join with you or rather to have you join with me in the work of lifting the world out of its deplorable condition.

"It was not my original design to bring such a blight upon mankind. I wanted to have a dominion, I wanted to be a ruler; there was no chance in heaven, because everything there was strictly under the rule and guidance of Jehovah God; therefore I endeavored to establish a kingdom amongst men. I will admit that humanity as it is at present is no credit to me or to my reign of centuries. I am willing to turn over the entire matter to you, to exert all the influence and power which I possess amongst men and to thus give you the control of the whole world to lift them up, to bless them, to do them every good, if you will but recognize me in connection with this dominion of earth. This is the short road to all that you desire to accomplish for man, and it is the only road, for you may well judge that if you do not take up with my proposition I will oppose you at every step and you see what my influence is amongst men. Not only will you yourself have most rugged experiences, but all who will attempt to co-operate with you I would oppose, so that there would practically be no opportunity for doing the good you have come into the world to accomplish except as you have my assistance and co-operation."

"HIM ONLY SHALT THOU SERVE"

Our Lord's answer came promptly; we might paraphrase it thus: "O, Lucifer, it is true that you have great power, that you could co-operate, that you could also on the contrary oppose the work in which I have engaged and to which I have just consecrated my life. You rightly judge that my flesh shrinks from such a terrible conflict as I realize is before me, and that if the work could be accomplished in an easy, peaceable manner it would be my joy to have it so. But I remind you that my life is not consecrated to the work but to the Father, my God, and from this standpoint you are not only God's opponent, adversary, but also my adversary, in that you are endeavoring to alienate my affections and loyalty from him. Get thee behind me, I will not recognize you, I must follow the right course, well expressed in the Scriptures which say, 'Thou shalt reverence the Lord thy God and him only shalt thou serve.' There can be no compromise. You are on one side of the matter and God is on the other side. You may oppose me in my work in every way within your power to the extent that the Almighty will permit you. No more can you do, and if this in the Lord's providence shall bring me trials, disappointments, pain, suffering, death, I have already pledged myself to God to the full extent of all this."

The temptation was ended, our Lord's firmness and uncompromising loyalty to the Father and to his plan were fully vindicated; he was prepared now for the ministry of three and a half years, and knew to expect that from start to finish he would have the opposition of the adversary in every sense of the word--even unto death, even the death of the cross.

SIMILAR TEMPTATIONS BEFORE HIS BRETHREN

In what respect are we tempted as was our Lord in this final temptation? We reply that similarly the adversary comes to us with suggestions respecting a compromise of the Truth. As the eyes of our understanding open to see to what extent evil has a dominating influence in the world, and that fidelity to the Truth will cost us all that we have, in that same proportion usually comes the suggestion to compromise, to try to accomplish the good by more or less fellowship and partisanship with the evils that are in the world. It is along this line that many in the nominal churches justify themselves in respect to the worldly forms and customs introduced. Fairs, private theatricals, games, etc., are all compromises intended to attract the worldly by having the Church approach as nearly as possible to the world's conceptions and ideals and standards, etc., and yet with a view not to degradation but to uplift the world. This was exactly the course which Satan proposed to our Lord and which he rejected. All who would follow in the footsteps of Jesus must also reject every compromise with the world--"Ye are not of the world even as I am not of the world, therefore the world hateth you."--John 17:16.

Let us remember the words of our Lord, that those who would be his disciples should sit down first and count the cost before they enter upon discipleship, before they make the consecration of their lives, before they take upon them the holy name, "members of the body of Christ," the Church. And having taken their stand with the full knowledge that the way in which they are going is a narrow one, full of trials and difficulties, and that its further end is death, they will, with this view before their minds and such a consecration, be less likely to be sidetracked by the deceiving oppositions of the Adversary. Rightly instructed by the Word of the Lord they know that no real blessing could have come to the world except through his death, and to whatever extent he might have yielded to the Adversary's proposition for an easy way would have been a hindrance to that consummation.

R3720 : page 45

Likewise they know that all the Church, the elect of God, called to walk in his footsteps now, are to take up his cross and follow him and be faithful even unto death if they would have the crown of life. They see that in the divine order the blessing of the world can come only through the sacrifice of the Christ, Head and body. The more they come to understand the lengths and breadths and heights and depths of God's great plan, the more they see the wisdom of the divine arrangement and the impossibility of the success of any other. The sacrificing priesthood of the present time is to constitute the glorious Royal Priesthood of the future, through which all the families of the earth are to be blessed. All who would constitute themselves members of this Royal Priesthood must learn at the very beginning of their experience to say, Not my will nor my way, but thy will and thy way, O Lord, be done.

Let each of us as followers of the Master be prompt in giving our response to the Adversary's proposition of compromise. He who dallies with temptation increases its power every moment; hence the propriety, yea, the necessity, of an absolute consecration of the heart, the will, at the beginning: on that foundation the daily conflicts with the world, the flesh and the Adversary become much more simple and lose much of their power. Meantime let us pray as our Lord directed, "Abandon us not in temptation, but deliver us from the evil one," realizing that of ourselves we are no match for the Adversary, that our help is in the Lord, and that greater is he who is on our part than all they that be against us.

===================

R3720 : page 45

CALLED TO A HIGHER SERVICE

--LUKE 5:1-11.--FEBRUARY 11.--

Golden Text:--"Be ye therefore followers of God, as dear children."--Eph. 5:1.

OUR lesson relates to the calling of Peter, Andrew, James and John to be our Lord's constant companions, and the training for their work as apostles after his glorification. A period of about a year elapsed between the temptation in the wilderness and the scene of this lesson on the Lake of Galilee. In the meantime some of John's disciples and others had accepted Jesus as their teacher in heavenly things and were more or less in his company. Peter, Andrew, James and John being amongst these. It was about this time that John was imprisoned, and Jesus' ministry seems to have become more vigorous thereafter.

As the narrative shows, Jesus was on the shore of the Lake of Galilee, and the public attracted to him--hungry for the word of life--pressed so closely as to inconvenience him, and he stepped into one of the fishing boats moored to the shore. It was Peter's boat, and our Lord requested him to push the boat a little from the shore, from which position he could the more easily address the large crowds on the shelving beach. Peter and his brother Andrew were managing one of the boats, and James and his brother John another of the same partnership, while hired helpers were also assisting (Mark 1:20.) They were cleaning and mending their nets, for they had been out all night; they were preparing for the next night's fishing, for at that time it appears that most of the net fishing is done. These fishermen and perhaps others in the same vicinity proceeded with their work while the Lord was preaching, no doubt giving earnest attention to his words at the same time.

"LAUNCH OUT NOW"

When our Lord had finished his discourse he suggested to Peter that he take the boat to deep water and let down his nets for a catch of fish. The response was that no fish were to be expected--that they had toiled all night without results; but through respect to the Master, if he desired it they would let down their nets again, without having any expectations as fishermen that they would meet with any success.

The result was a net full of fish, the weight of which began to break the meshes of the net. Their partners were signalled to come to assist, with the final result that both boats were heavily laden with fish, so as almost to endanger their safety. When Peter noted the miracle performed he fell at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." He realized that he was in the presence of one possessed of more than human wisdom and power, and correspondingly he felt afraid. Although he and his partners had known Jesus for now over a year, he had never before so thoroughly realized the wonderful power hidden in Christ.

A miracle was performed, however we may view it: we might suppose the creation of the fish on the spot, or the power of the Lord to at will bring a great school of fish to that vicinity, or the knowledge of the Lord that such a school of fish was in the vicinity. No matter which view we take, it would still leave the miracle intact; nor should we wish it otherwise, realizing that it is on a parity with others of Jesus' mighty works. Respecting the fishes of that lake we quote from a prominent writer as follows:--

"The Sea of Galilee was always famed for the number and variety of its fish. There are more than fifty kinds. The thickness of the shoals of fish in the Lake of Gennesaret is almost incredible to any one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they are packed so close together that it appears as though a heavy rain were beating down upon the surface of the water."

THE OBJECT OF THE MIRACLE

It is evident that this miracle was performed for the purpose of fully and finally convincing Peter, Andrew, James and John respecting the Lord's relationship to the Father, and his power of control in respect to things temporal as well as things spiritual. The lesson evidently had its designed effect, and our Lord clinched the matter by then and there inviting the four to become his permanent disciples--to become fishers of men. This was the opposite course from what Peter had suggested--that the Lord depart from them because he was perfect and holy and had direct intercourse evidently with the heavenly powers, while they were poor and weak and sinful, imperfect through the

R3720 : page 46

fall. Separation did indeed take place, but it was between the disciples and their earthly business, not between them and the Lord. "They forsook all and followed him." Similarly tests have come to all whom the Lord has called throughout this age.

MANY CALLED, FEW CHOSEN

There was a great multitude on the shore who heard the Lord's teachings, but not to all of them did his message come with the same force and to the same end. Only a few were specially chosen and called. Doubtless there were elementary conditions in the hearts of these four that constituted them the ones ready and worthy to receive the special message. There may have been Israelites indeed in the multitude on the shore who were not yet ripe for the special invitation of discipleship, just as these same four who now forsook all to follow the Lord had been with him more or less for about a year, yet had not until now reached the place where they were ready to forsake all.

All down through the Gospel age the Lord's invitations have been extended chiefly to those in the humbler walks of life--not many great, not many rich, not many wise, not many learned, not many noble, hath God chosen, but the mean things of the world, the things not esteemed--mainly the poor of this world rich in faith. (I Cor. 1:26-28; Jas. 2:5.) The Lord's dealing is practically the same with all. He does not invite them at first to a full consecration, but rather gives them leading and instruction along lines of justification, and after they have grown in knowledge to some degree they have the privilege of forsaking all to be his special disciples, to be fishers of men.

One difficulty with Christians in general of all denominations is that this second step of full consecration is rarely brought to their attention. Under the false teaching that it is a question respecting heaven or hell that they must decide, the majority seem to feel satisfied that if they are reasonably decent, reasonably honest, they will escape eternal torment, and are not ambitious beyond this. They thus claim themselves to be, and are reckoned by others as disciples of Christ, whereas in reality they still belong to the multitude who hear with more or less of joy and bear witness to the wonderful words proceeding from the Lord's mouth, but who fail to attain the position of special disciples, not appreciating and not taught that to be the Lord's disciples we must "take up our cross and follow him." O, how necessary to the saints is the Truth! How wonderful the Lord's words, "Sanctify them through thy truth, thy Word is truth!"

Error can never sanctify, and in proportion as it is mixed in our minds with the Truth, to that extent is the latter diluted and lacking in power.

FORSAKING ALL TO FOLLOW CHRIST

The narrative of our lesson would seem to imply that these four disciples had acted in a very irrational manner, leaving their boats and nets instantly without disposing of them or making provision for their care; but Mark's account informs us that the boats were left in the care of Zebedee, the father of James and John, with hired helpers. Nor need we suppose that the Lord and these four who became so prominent as his apostles started away from that vicinity that same hour or even that same day. It may have required time to make proper arrangements for the fish, for the business interests of the partnership, etc. The same is true of us: we have duties in life which it would be

R3721 : page 46

wrong to abruptly cast aside and ignore, responsibilities to others and a stewardship. The "spirit of a sound mind" is to govern the Lord's people in all of their affairs, both temporal and spiritual.

The important thing decided at the moment and decided positively and permanently was that they accepted the Lord's invitation to enter the Father's service with him--fishing on a higher and grander scale, for men--gathering them into the Gospel net, with a view to their ultimate glorification as New Creatures in Christ and participants with him in the glory, honor, and immortality of his Kingdom soon to be established. Let us each remember the importance of a positive decision respecting our consecration to the Lord, our acceptance of service under him as our Master and Captain. Let us then as wisely as possible arrange life's affairs so as to be without carefulness respecting earthly things that we may the more readily and more completely give all of our time and energy to the most important of all works, the service of God, tidings of great joy for all people.

OUR GOLDEN TEXT

However much we have heard of Jesus, however much we have rejoiced in the salvation which he died to secure for us, however much we have trusted in the merit of his sacrifice, we did not become his disciples until we had formally reached the point of giving our hearts, our lives, our wills to him--responding to his invitation, becoming followers of God as dear children under the guidance and instruction of our elder brother, Jesus. The opportunity does not come to all of us in just the same form that it presented itself to the four fishermen of our lesson, and yet there is a similarity. With many of us, as the Apostle explains, it is the Lord's will that we should abide in the vocation in which we were when the message of grace first reached us. (I Cor. 7:20-22.) Not all are called to an open, public ministry, devoting all of time, talent, effort and interest to the Gospel message. The majority of the called the Lord evidently intends to instruct as his disciples while they are about their ordinary business, the duties and responsibilities of life.

With these, however, it is necessary that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord. We cannot serve God and Mammon. We cannot have two objects in life, both equally prominent to our attention. The Lord will not have it so with those who are to be his joint-heirs in the Kingdom. This class must appreciate the privilege of fellowship in his labor, sufferings and hopes of glory to such an extent that their hearts will no longer be in the ordinary affairs of life, their ambitions will no longer be for wealth or name or fame from the world's standpoint. All such ambitions and hopes we must "forsake" if we would be his disciples. He must be first, joint-heirship with him must be our ambition; otherwise our hearts would not be in a condition that would be pleasing to the Lord or that would not be single for his service; we would be of the kind described as double minded, unstable in all our works and ways. (Jas. 1:8.) Undoubtedly

R3721 : page 47

this is a difficulty with a large number of those who have named the name of Christ and professed consecration to him and his service.

"AS DEAR CHILDREN"

It is high time that we learn that we cannot serve God and Mammon, and that we choose as between these. If we do not choose the Lord and his service and place these first before our hearts' affections, we will be counted as placing the others first,--the interests of the natural man; and the Lord's appreciation of us and the reward he will give us will correspond. He has indeed blessings for all the families of the earth, but the special blessing presented in the exceeding great and precious promises of glory, honor and immortality are for those who love him supremely, more than they love houses or lands, business or wealth, family or kindred or self.

Our exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval.

This seems to be the thought of the Apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall have become its finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the race course.

===================

R3721 : page 47

AN INTERESTING QUESTION ANSWERED.

WHY ARE WE NOT SUBJECT TO THE LAW?

Question.--Please make some further comments on the relationship of the Jewish Law Covenant to the Israelites, and explain why you assert that we are not subject to its provisions.

Answer.--The Law given by Moses was good in every sense of the word, but the Covenant to which it was attached was one which was insufficient to meet the necessities of mankind, weak through the fall and incompetent to keep the perfect Law. The original law given was written in man's very nature when he was created perfect, in the image of God, and when his conscience was a sufficient criterion of judgment as respects the right and wrong of any matter. God's Covenant with Adam was one of eternal life based on continued obedience, and any infraction of that Covenant meant death. God's law to Israel, under the Mosaic covenant, implied that all who were thus in Moses as the mediator of that covenant, were reckoned as lifted out from the remainder of mankind, and as separated from the sentence of death upon the race in general through Adam. This was to the intent that Israel might have a fresh trial. But because of the imperfections of their flesh, Israel was unable to keep the Law of their Covenant, and hence unable to keep their share of the covenant and thus came under a special sentence of death--for that Law Covenant, which they thought would be unto life, they found worked death.

The New Covenant differs from the Mosaic Covenant specially in its provision that God will be merciful to those under it, whereas under the Mosaic Covenant he proposed simply to be just. Israel could not gain any special blessing under a covenant of justice, but whoever comes under the New Covenant of mercy obtains a great favor.

The New Covenant, as we have seen, differs from the Mosaic Covenant in placing its subjects under mercy instead of under justice. It has also a higher Mediator, one who was able to compensate justice and thus to extend mercy without infracting the Law. It was also established by better sacrifices--by the antitypes of bulls and goats, which were the sacrifices which sealed the New Covenant. While the Law of the New Covenant is in many respects the same in substance as the Law of Moses' Covenant, it nevertheless is a higher statement of that Law, and in full harmony with all the other higher features of the New Covenant. The highest statement of the New Covenant is, "Thou shalt love the Lord thy God with all thy heart, mind, strength and being, and thy neighbor as thyself," and although this highest statement of the divine Law was made known to Israel under Moses, they could not from their standpoint comprehend that statement of the Law, and a lower statement of the same Law was given them as a part of the Law of their Covenant, namely, the Ten Commandments.

Those Ten Commandments have nothing whatever to do with the New Covenant, sealed with the precious blood of Christ, nor with the spiritual Israel accepted of God under that New Covenant. Indeed we may properly say that although the Ten Commandments were suitable enough to the House of Servants, our heavenly Father would not insult any of his children by addressing to them the language of the Ten Commandments. When we remember that the New Covenant and its Law applies only at the present time to the new creatures in Christ Jesus, who know that they have passed from death unto life because they love the brethren, and who know that they are the children of God because they have received his spirit of adoption, then we are prepared to see that it would be wholly incongruous for the heavenly Father, who has already accepted them in the Beloved One, to address to these the language of the decalogue.

How hurt the consecrated people of God might properly feel to have the heavenly Father address them, saying, "Thou shalt not kill!" They would look up to the Father in sorrow, saying, "Dear heavenly Father, we have received of your spirit of love and have no longer the spirit of hatred and murder." Similarly with all the various charges of the decalogue, proper to the House of Servants: they would all be insulting to the House of Sons, implying that they were not sons and had not received of the Father's spirit and were not accepted of him in the

R3722 : page 47

Beloved, for Love worketh no ill to his neighbor.

The fourth commandment is no different from the others of the ten. It is on a lower plane than would be proper for the House of Sons, and consequently was never given to them. It merely commands rest from labor, but under the comprehensive law of love to God and man, and through the possession of the Father's Spirit, the new creatures in Christ Jesus have a higher rest than had the natural Israelites. Ours is a rest of faith and trust in God, and in Christ our Lord through whom he is working all things according to the counsel of his own will. Ever since Pentecost this rest of the people of God, as it pertains even to the present life, is perpetual, and not merely one day out of seven.

====================

SEMI-MONTHLY
VOL. XXVII. FEBRUARY 15, 1906 No. 4

CONTENTS.

Views from the Watch Tower........................ 51
  Socialists Alarm British...................... 51
  German Kaiser Fears Same Fate as Czar......... 51
  The Federation Idea........................... 52
  Amalgamation of Three Strong Denominations in Canada.................................. 52
  Turning on the Light.......................... 53
  Home Missions and Some Census Figures......... 53
  About Foundations............................. 54
  How Much of it is True!....................... 54
Reply to a Christadelphian........................ 55
The Wheeling One-Day Convention................... 57
Capernaum Exalted to Heaven....................... 57
The Forgiveness of Sin............................ 60

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

OLD THEOLOGY TRACTS are denied special mail rates for the present. We hope to fill all orders soon.

We recommend that daily papers which publish Brother Russell's sermons be encouraged by the friends by occasional compliments on postal cards or by orders for extra copies for use among your friends.

ORDERING LEATHER-BOUND DAWNS

We have two editions of DAWN in leather binding, one on the same paper as the cloth editions, but with leather covers and gold edges, price 60c each, postpaid. The India-paper edition (of which we now have Vols. I., II. and III.) is leather bound, gold edges, printed on India-paper, extremely thin and light, to carry in the pocket. Price postpaid, 68c per volume. When desiring the latter, be sure to mention "INDIA DAWN," otherwise the first-named will be supplied you as our regular leather edition. Remember that the India edition contains the same-sized type as the other editions--the difference is in the binding and paper. It is only 3/8 in. thick.

R3730 : page 50

CHARTS OF THE TABERNACLE.

We have arranged to supply beautiful Charts of the Tabernacle on cloth, carriage prepaid, for two dollars each. Very choice, and very cheap for the quality.

====================

R3722 : page 51

VIEWS FROM THE WATCH TOWER.

SOCIALISTS ALARM BRITISH

LONDON, January 17.--The first almost boundless enthusiasm, with which official Liberalism greeted the results of the elections, is giving place to uneasiness, in which the whole of the middle classes are beginning to share, at the phenomenal and quite unexpected successes of the socialistic labor party. The purely labor members already number thirty, and there will probably be, for the first time in English history, a solid party of sixty labor members, whose admitted demands include the payment of members, abolition of the House of Lords, Irish Home Rule, and nationalization of land, telephones, railways, factories, mines, shipping and all other instruments of production. This is the proclaimed policy of the national administrative council of the Independent Labor Party, whose direct nominees these labor candidates are. In many of these proposals, the labor party has the support of both the Irish Nationalists, numbering eighty, and probably one-fourth of the new Liberal members, many of whom were elected on distinct labor pledges, making altogether a party formidable enough to terrorize the ministry and party which includes railway directors, chairmen of telephone companies, rich manufacturers and other representative capitalists. This is why elections are spoken of as more than a mere party landslide: they mean a revolution in English politics, the end of which no man can see.

The Times, which has been a thorough supporter of Mr. Chamberlain's fiscal policy, says that "while the Unionists and Liberals have been disputing about their own issues, fiscal reform, popularly controlled education, and Chinese labor in South Africa, another vast issue has been shaping itself quietly and silently, without observation. That issue is whether the working classes, who form the bulk of the electorate, are to dictate a policy they desire, or go on contented with choosing between the policies offered by the traditional parties." They decided for the first alternative, they are asserting their power. Hence the Times adds, the city of London, by the emphatic return of Unionists yesterday, shows that financiers and business men realize the greater economic dangers ahead, than any of the Chamberlain proposals could produce at their worst."--Montreal Star.

"LOOKING AFTER THE THINGS COMING"

That the British are greatly stirred over the peaceable "Revolution" just started by the Socialists and Labor party at the polls is evident. The London

"Daily Mail" states the matter concisely, thus:

"Public curiosity is naturally excited as to what is the meaning of the return of so many Labor members to the new Parliament. So long as Labor and Socialist agitators had to confine their oratory and efforts to street-corner meetings and market-place demonstrations, the 'respectable' portion of the community looked upon them with contemptuous indifference. But when great industrial constituencies begin to send these agitators to Parliament the matter assumes a serious aspect. What does it all mean? Is it a revolution? Does it portend the overthrow of existing institutions? Is the country threatened with ruin by the coming of this new power into politics?

"It certainly means a revolution in the sense that the purpose of Labor Representation is to use political power in quite a different way and for quite a different purpose from its past uses.

"I am not concerned now to justify the policy and the object of the Labor Representation movement. We are satisfied of the wisdom of the policy and the justice of the object. I want now only to explain the policy and the object for the information of those who do not understand either. Then they may banish their fears or strengthen their defences, just as their wisdom or self-interest dictates."

GERMAN KAISER FEARS SAME FATE AS CZAR

One German authority says that the German emperor has been deeply impressed by the fate which has overtaken his royal relative, the czar of Russia. It would have been impossible, it is argued, for the Russia revolutionaries to have made any headway in Russia if it had not been for the unexpected defeat of the Russian armies and navies at the hands of the Japanese. A shock to the German arms, the destruction of German prestige, and the kaiser knows he would be as much at the mercy of the revolutionary forces as is the czar today. More than he fears France, more than he fears England, the kaiser fears the growth of Socialism at

R3722 : page 52

home. His increase in the army and the navy is really for the purpose of putting down rebellion at home. Except in the case of an extremity the kaiser would never appeal to a contest at arms to settle a difficulty with any of the great powers of earth. It is necessary for him to create the impression that the country is on the verge of war with great foreign powers in order to beat the Socialists, but war is the last thing the kaiser wants, and the last thing that he expects.

This same authority says the kaiser has learned other lessons from the Russian trouble which he will not be slow to act upon in the case of necessity. For instance, among the really first-class powers, next to Russia, the German Government has undoubtedly been the most autocratic and despotic. The kaiser has seen the collapse of an autocratic form of government, the complete breakdown of a state managed by the bureaucracy, and he is said to have deliberately told some of the elder statesmen of Germany that the policy of his government in the future must be more and more in the direction of a constitutional government.

OMINOUS SIGNS.

Should Russia, in course of time and after a glut of horrors, become a Socialist or a semi-Socialist state, the revolutionary wave would spread, for good or ill, to other nations.

Already we read of Austrians and Hungarians insisting upon universal suffrage, and a delegation of no less than 200,000 workingmen filling the Vienna ringstrasse to impress parliament with their earnestness in making the demand.

In Germany, the Socialists, inspired by events in Russia, have begun an agitation for the reform of the election laws which will give them the representation in the Reichstag, possibly a majority of that body, to which they are entitled. On Jan. 14 they will distribute 300,000 copies of a revolutionary manifesto, and on Jan. 31 they plan to hold 250 public demonstrations. The Kaiser's advisers are urging him to employ troops to suppress this menacing agitation. --Cleveland (O.) Press.

VERY SAD IF TRUE.

The daily press of New York has published the essence of an address given by President Faunce before the Baptist ministers of New York city. They say he utterly denied the doctrine of atonement and rejected it from his belief. The Doctor has not denied this version of his address and hence we suppose it is true. Is there any wonder that students go wrong when college presidents lead the way? Is not Dr. Patton right in saying that, with colleges as now constituted, there will be no Christianity left at the close of the twentieth century? But God can raise up his witness outside of the college in the future, just as he has done in the past, and he will witness outside of the college in the future just as he has done in the past.--Watchword and Truth.

REFORM IN PERSIA, TOO

"The dominion of the Shah is about the last in the world, now that Russia is abandoning autocracy and China is considering domestic reforms, where a demand for constitutional government would be expected, or, if made, would be granted. Persia is an absolute monarchy of the Oriental type, resting solely upon force, and the slightest whim of the ruler has been considered law. Yet the St. Petersburg dispatch, based upon reports by caravan, declare that a thousand merchants and mullahs, or priests, becoming dissatisfied with the Shah's rule, left the capital as a protest and were afterward reconciled by Muzafer ed Din's consent to the election of a representative body chosen by the merchants, priests and landowners to constitute a House of Justice, whose

duties will be administrative and legislative."

THE FEDERATION IDEA

For religious interest in 1906 a close second to the evangelistic campaigns is the federation idea. Presbyterian North and Cumberland Presbyterians have just agreed in committee to unite, and no doubt is felt that their respective general assemblies, meeting in May next, will approve the action of these committees. There is a stubborn Cumberland minority, made up for the most part of the conservatives, with some of the vested or salaried interests, but nobody professes to fear any such outcome as that of the Wee Frees in Scotland. The union of these two bodies will make a denomination of nearly 1,500,000 members. Presbyterians South show little inclination to come into the union, but there is a chance that some of the smaller Presbyterian bodies may give up autonomy and join the others.

The first meeting of the national council of the Combined Congregational, Methodist Protestant and United Brethren churches is to take place at Dayton, Ohio, on February 7. This union differs little from the more inclusive plan, as yet called federation, proposed by the thirty bodies which met in conference in November, and proposed the formation of a federal council similar to, but larger than, the council about to meet in Dayton. If the Dayton council works out harmoniously the plans to come before it, there will be presented the first concrete example of a union of divided Protestantism.

Baptists have come together in a general convention, and their federation includes the Baptists of Canada. Big plans are in hand for the initial meeting of this convention in May, looking to still closer union and to aggressive and common work, especially missionary in the West. Baptists are reaching out towards the Free Baptists and the Disciples of Christ. They have changed their point of view markedly during the past ten years, particularly the views that relate to "close communion." With this change there seems, so Baptist leaders say, to be no good reason why immersionists should longer be separated. During the year now opening there will be further examinations of the doctrinal differences of Disciples and Baptists, looking to closer relations, and with the possible outcome of actual union in course of time. --Globe Democrat.

AMALGAMATION OF THREE STRONG DENOMINATIONS.

Toronto.--The central committee composed of representatives from the Presbyterian, Methodist and Congregational churches throughout Canada have agreed upon a code of doctrines that will unify the three denominations into one great church which shall be known as the "United Church of Canada." In arriving

R3723 : page 53

at the terms of doctrine, the revised confession of faith of the Presbyterian church was used in conjunction with the plan proposed by the Montreal committee and these have been so revised and amended as to contain all the great essential truths of the creeds of the three churches and the joint body have agreed that the Westminster confession of faith shall be practically a dead letter in Canada. The doctrine of election was the point about which the Presbyterian end of the committee were most concerned, while the predestination theory was another. So far as the Methodist church was concerned, the question of entire sanctification was the stickling point. These differences were so moulded that all objection by the members of the committee was removed. The doctrine on Arminianism, which is that a man is not predestined to perdition, but makes his own destiny and reward, has been adopted in the new church creed. The new church is to be acknowledged as "One Holy Catholic" as well as of the innumerable company of saints of all ages and nations. Every church throughout the world professing obedience to Christ is recognized and the Lord's supper and baptism are acknowledged to be personal obligations as signs and seals of covenant. The proper subjects for baptism are declared to be "believers and infants."

These matters will be submitted to the several denominations throughout the Dominion and the action of these bodies through the courts of the churches will reach the central executive next year. The new church is to be governed by a supreme body to be known as "The General Conference," after the Methodist form. The belief is that this is to be a Council after the Congregational idea with a chairman. The next body nearer the people is to be "The Presbytery."

Dayton, O., Feb. 9.--The United Church of America was launched today, representing the Congregationalists, United Brethren, and Protestant Methodists of the United States.

TURNING ON THE LIGHT

Pointing to our day the Master declared, there is nothing hid that shall not be revealed. The fulfilment of this is attested on every hand: in the insurance scandals of our land; in the Belgian cruelties in Africa--the maiming and killing of the natives to increase the wealth of the rubber monopoly and others, in the practical slavery of the diamond-mine laborers of Rhodesia, etc. Now we have a horrible report of the doings of the "religious" "orthodox," "benevolent" Dutch Government in its colony in India.

It is one of the Deputies (Congressmen) who is there used to turn on the light. We quote the Denver Post:--

Van Deventer, the new Liberal deputy, continues his disclosures of Dutch atrocities in Dutch India. He says the queen authorized the formation of a special corps of uniformed murderers, known as the "Marechausee" regiment, whose motto is: "No pardon for the natives, and no prisoners." This regiment is commanded by European officers and consists of the most murderous blacks "in her majesty's colonies."

When sent on an expedition into the interior, they make it a point to bring back a portion of the body of at least one murdered enemy; some of these troopers own hundreds of such trophies. The troops, consisting of 300 men only, have the following record of murders committed on various expeditions: First expedition, 318 slain "enemies;" second, 612; third, 921; fourth, 1,815; fifth, 2,085; sixth, 2,853; seventh, 4,126.

The increase in the killings is due to the fact that murderous blacks gradually learned the trick of turning their Mausers into dum-dum bullets by filing off the points of the cartridges.

"And what causes these expeditions, commanded and sanctioned by her most gracious majesty?" demanded the deputy.

"They are undertaken to frighten the native chiefs into placing at the rich planters' disposal cheap labor, thousands and again thousands of Malay coolies, that must work for a pittance to swell the coffers of the monopolists and allow the native rulers to wallow in whiskey and white women."--Bulletin.

* * *

"The love of money is the root of all evil," says the

Book. We see it exemplified everywhere. All these revelations are awakening the world to better ideas of Justice. But what about the Church, whose nominal representatives, financial and political princes are thus exposed? It is no worse perhaps, but merely exposed. But there is a true Church of "saints," though only "the Lord knoweth them that are His."

"ETERNAL TORMENTS" WILL REMAIN

The St. Louis Presbytery answered in the negative an overture from the Milwaukee (Wis.) presbytery suggesting the omission of the words, "be cast into eternal torments," from the creed. The overture stated that the phrase was not Scriptural and urged that the words, "everlasting destruction" were sufficient in the creed.

Evidently the "sweet morsel" of the dark ages is yet too valuable an asset to be discarded. The blasphemy of the divine character and word must continue, because it may be helpful to revivalists in country districts.

HOME MISSIONS AND SOME CENSUS FIGURES

BY REV. S. F. TENNEY, IN "CHRISTIAN OBSERVER."

The last United States Census shows that the twenty counties comprised in the Presbytery of Eastern Texas have an aggregate area of 17,548 square miles, --a territory more than seventeen times as large as Rhode Island, more than eight times as large as Delaware, nearly twice as large as Maryland, more than twice as large as Massachusetts, more than half as large as Maine, half as large as Indiana, nearly half as large as Tennessee, and more than half as large as South Carolina.

The population of these twenty counties in 1900 was 287,631, and is much larger now. The gain in population in these counties during the ten years (from 1890 to 1900) was more than forty per cent.--some of the counties doubling their population and some more than doubling. Within the past few years these counties have developed wonderfully in rice farming, in the saw-mill business, in the production of oil, in fruit-raising and truck farming, in the construction of a number of lines of important railroads. The town of Sour Lake, a few years ago, was an insignificant village away from any railroad. Now it has railroad connection, and will perhaps have several railroads soon, and is a city of over three thousand inhabitants. A Presbyterian Church has been organized

R3724 : page 54

there. Batson's Prairie, until recently, was only a country neighborhood, unknown to the world.

Now it is estimated to have a population of about two thousand, and is a great oil producing centre. Saratoga, another oil-producing centre, is not far from Sour Lake and Batson's Prairie. In Houston county where in 1871 I preached in a log school house in the midst of a pine forest, now stands the young city of Kennard and one of the largest saw-mills in the world.

ABOUT FOUNDATIONS

BY REV. J. R. JACOBS, IN "CHRISTIAN OBSERVER."

One of the handsomest structures in San Marco, Texas, is a church recently erected. But already its walls are badly seamed and fissured and a collapse seems not remote. The recognized cause of this lies in inadequate foundations. Is not like disaster threatening our Church's work?

The cry for ministers for vacant pulpits comes from all sides. But we fail to find them; that is, enough of them. We cannot find them; no adequate supply exists. If one church obtain it is often but by the robbery, or at least the deprivation, of another.....

The contrast in this matter between conditions some thirty years ago and now, is startling. Take the years 1876 and now nearly 1906. In this thirty years our membership has grown approximately 120 per cent., our churches 72 per cent., our ministers in number only 50 per cent., and candidates and licentiates only 38 per cent. Then we had one minister to every one and four-fifths churches, now we have but one to every 2, even counting as active all aged, sick and infirm. Then we had preparing one candidate or licentiate to every six and four-fifths churches; now we have one only to every eight and one-half churches. The figures tell the tale.....

HOW MUCH OF IT IS TRUE!

BY REV. H. B. PRATT, IN "CHRISTIAN OBSERVER."

One of our religious weeklies has recently published a communication from beyond the Sea, entitled "Egyptian Civilization before 4000 years B.C.," on which, with humble confession of my own ignorance of such matters, I beg leave to ask the maturer judgment of the Editors of the Observer, or that of some one of its many well qualified readers. We are used to reading in the secular press statements of the kind there made in reference to the antiquity of the ancient civilization, which violently impugn the truth of Bible History; but when they appear in a religious journal, it seems to me the proper thing to do to challenge them, and ask what truth there really is in them. Like the rest of the School, the writer makes his statements with a degree of confidence which puts to shame the diffidence of many who profess to believe and even to teach the Bible. "There was at least (he says in reference to recent alleged Egyptian discoveries) before the world evidence of the close of the period previously considered prehistoric, showing the development of the arts, writing and civilization of Egypt, and the composition of a race which since has maintained its character during 6000 years. The question was, Where was all this civilization of 5000 years B.C. developed?"

With equal confidence Prof. Hilprecht is reported to speak of buildings and other remains of the ancient civilization of Assyria and Babylon which go back 6,000 or 7,000, and if my memory does not mislead me, 8,000 years before Christ. Now does even a remote degree of certainty attach to these ancient dates? Another writer placidly assures his readers that modern discoveries in Egypt compel us to recast our chronology in such a way as will locate Abraham "in modern rather than in ancient times;" or words to that effect. Now how much of all this is "gold," and how much is simply "brass?" We live in a day when, for many of the purposes of real or pretended scholarship and science, "brass is more valuable than gold,"--as many of our "Higher Critics" have taught us.

On the Cincinnati Southern Railway, the "High Bridge" passes, like a spider's web, over the Kentucky River, at a height of some 250 or 300 feet above the stream, on a single span of perhaps 1,200 feet from bank to bank. At first the trains passed slowly over the yawning abyss; but at the time I was there they told me that after making the terminals perfectly straight, so as to put the trains in exact alignment before they reached the bridge, it was found to be safest to put on all possible steam and go flying over the point of danger at the rate of 40 miles an hour. Now does that illustrate animus and modus operandi of our Higher Critics and their foster brothers, the archeologists of the same School?--most bold, where least secure!

The written history of the Bible dates back to the times of Moses; which I am old-fashioned enough still to place at about 1,500 years before Christ; and we have by divine revelation and by the pen of Moses (or of scribes who wrote under his inspection and superintendence), the authentic history of Abraham and Lot, which it will not hurt us still to place at about 1900 B.C. Now then, is it a fact, or is it fiction, that the monuments and written records of Egypt and Babylon, by any fair and reliable interpretation (for so far as I can see the translations vary very widely), carry us back 2000, 3000 or even 4000 years before Abraham was born? Is consecutive written history good for anything? or is it only clay tablets and hyeroglyphics (which our savants have only recently begun to decipher), with paintings and monumental inscriptions (made by unknown hands, and which Prof. A. H. Sayce avers have often been tampered with), and disconnected papyrus rolls, and the like, that are to be relied on?

We lay the written word of God to pledge, with Jesus Christ our Lord as sponsor for the reliability of the record (John 5:45,46), that (all systems of chronology apart) in the days of Abraham and Lot, "that goodly land" which Jehovah gave as an heritage to Abraham "his friend"--"the glory of all lands," as Ezekiel fondly called it, even in the days of its decadence and his own captivity, was so sparsely peopled that God bade him, with his immense encampment, or encampments, to "walk through the length of it, and the breadth of it," and survey it all, the land which his newly-found God had given to him,--as in fact he did with perfect freedom, without incommoding anybody; so sparsely peopled, that when the worldly-minded Lot, whose substance also was so great that their respective encampments could not, or would not, live in peace together (and therefore he preferred the society and fellowship

of debased pagans to the altar of his godly uncle, in whom all the families of the earth were to be blessed), Abraham could generously bid him to lift up his eyes from the top of the mountain-range back of Bethel and view the whole land, and choose what part he liked best, saying: "If thou will take to the left hand I will take to the right; or if thou take the right hand, I will take the left" (Gen. 13:9); so sparsely peopled, that one hundred years later, Abimelech, king of the war-like Philistines of that day, could with some show of reason, if not of truth, say to Isaac: "Go from us, for thou art much mightier than we!"--Gen. 26:16.

Now, this is written history, inspired written history; and is it believable by Christian men, to whom God has given the spirit of "little children," to believe unquestioningly whatever He tells them, that this goodly land, emptied and drowned out by the waters of Noah's flood, "a land flowing with milk and honey," though lying at the very door of Egypt, was still thus empty of inhabitants for a period of 2,000, 3,000 or 4,000 years after Egypt had become great in art, letters, riches, civilization, population and power. I freely confess that I am not well posted in the recently discovered and as yet but partially deciphered facts of ancient Egyptian history, and in this regard may be esteemed as far behind the times; and therefore I ask of those who have a better right to know, how much of all these supposed discoveries and these dates are reliable and true?

For my own part, I have more confidence in Moses and the Prophets than in all the monuments of Egypt, read and unread. It is easier for me to believe that these men are mistaken, that "much learning has made them mad," turned their heads, or that prejudice against inspired Scripture has warped their judgment, than to believe that the Bible record is untrue. I have far more confidence in the facts of Scripture history than in all the supposed "findings" of infidel or skeptical Egyptologists. I believe the Bible as it reads, and had rather pass for a fool all my days and be accounted wise in the day of judgment, than be accounted the wisest man in or out of Germany now and pass for a fool then!

===================

R3724 : page 55

REPLY TO A CHRISTADELPHIAN.

MELBOURNE, December 21, 1905.
DEAR BROTHER RUSSELL:--

Having had occasion several times of late to write to Christadelphian enquirers, I am sending herewith an extract from the latest, and copy of reply to it. If something on this subject could appear in ZION'S WATCH TOWER might prove interesting, and would at least save writing it in a letter.

With much love in the Lord,
Yours faithfully, in Him, E. C. HENNINGES.

WATCH TOWER BIBLE & TRACT SOCIETY:

Dear Sirs:--We are exhorted to "try the spirits, whether they be of God," and this test I have carried out with your paper and its teaching, and have found it wanting in the necessary speaking according to the law and the testimony (Isaiah 8:20), so can only conclude that there is no light in it. You are right and scriptural in your contentions that man has not an immortal soul, and "the dead know not anything;" but contending that all will be raised, you teach a thing pleasing to the "flesh," no doubt, but not in accord with truth.

R3725 : page 55

When quoting I Cor. 15:22, consider that altho we are all in Adam by descent, a way is prescribed whereby we may come into Christ, or put on Christ; hence all are not in Christ. Altho what Paul writes to Timothy about Christ dying for all is also true, the death will not benefit those who do not come into Christ in the way laid down. Can you in the light of your teaching explain the following, which show that, at any rate, some will not be raised, thus upsetting your pleasant theory?--Isaiah 26:13,14; Jeremiah 51:39,57; Proverbs 21:16; Psalm 49:12,20. And Ephesians 4:17,18 shows that ignorance alienates from God.

The Bible is the source of all wisdom, and is the basis of all that is true, so I hope that you will carefully examine the above, and will be pleased to receive a reply, if you deem this worthy of one.

Yours sincerely, TASMANIA.

REPLY

Dear Sir:--We are very sorry that the explanations of the Word given in the columns of ZION'S WATCH TOWER have not appealed to you more strongly than they seem to have done. Yet we are glad that you have not condemned it without having looked at it at least a little. Possibly you would have found more to commend, had you looked further.

Experience shows that in teaching the raising of all (both just and unjust), we are not giving out something that is pleasing to the "flesh." The "flesh" prefers to believe that it has a soul that lives while the body is dead, which of course makes the resurrection unnecessary, so that this doctrine is no more acceptable now than it was in the days of the apostles, who preached Jesus and the resurrection.

So far as you have expressed yourself on I Cor. 15:22, we are quite in harmony, for we also believe that no one will be made alive, except he have come into Christ in the ways of faith and obedience appointed thereto. The difference between us in this connection would be more in that we understand the Scriptures to teach that all will have an opportunity to come into Christ, and that none will be destroyed in the Second Death without having had this opportunity, and that if some have died on account of Adamic death before the "day" appointed in God's Plan for the bringing of the blessing to all the families of the earth by the Seed of Abraham (Christ and his joint-heirs), and without the enlightenment that God purposes to give to every man (John 1:9; I Tim. 2:4), such will be waked up out of their sleep, will be enlightened, and will be confronted with the responsibility of choosing either to obey the Great Prophet and live, or to disobey Him and perish; whereas your idea seems to be that those who have died in ignorance of the "Only Name," as most of our race have done, will never hear about him and his love for them, which would be contrary to the above Scriptures and many others, and would be a very great pity, as well.

If we understand your idea correctly, it would represent the Lord as having given a price sufficient to redeem the whole race, from Adam onward, yet getting an opportunity to bless only about one in a hundred of all those for whom he gave a sufficient price. (I John 2:2.)

You would not be very well pleased with the result

R3725 : page 56

of a transaction which would return you 1 pound for every 100 pounds; is it any more reasonable to suppose that the Redeemer of the world should be satisfied with the opportunity to bless only one soul, when by the investment of his entire capital (Himself--I Tim. 2:6) he purchased with a price the right to bless a hundred? Would not such an outcome of the Great Transaction be a reflection on the Justice of the Almighty, to whom the price was paid? Could the first portion of Isaiah 53:11 in such a case be said to be accomplished?

We are quite prepared to believe that some now dead will never be raised, namely, those who have wilfully sinned against the sufficient enlightenment of the truth. (Heb. 6:4-6; 10:26-31.) And in so far as these conditions are met by those described in the references you cite from Isaiah, Jeremiah, Proverbs and Psalms, we are bound to believe that they belong to the class that will not be raised. But there were not many in Old Testament times (if there was one) that could fulfil the conditions mentioned in Hebrews, and even since Pentecost the greater part of the world has been left in so much darkness that for them to have come under these conditions has been impossible. A certain amount of enlightenment is necessary, and this has been withheld from the world as a whole.

Verse 14 of Psalm 49 seems to show that it is necessary to seek some interpretation of verse 19 that will not cause the inspired writer to be saying that they shall never be brought back from the dead; for how could the upright have dominion over non-existent persons? Does not the Psalmist rather seem to be saying that those who persist in the foolish ways of the world shall be allowed to go on so, without being enlightened concerning a better way? They shall never see light before death overtakes them; but who can say that they will not see a very great light when the upright shall have dominion over them in the morning? You will see that this is harmonious with all the rest of the Psalm, and with other Scriptures already mentioned; and should it not be the aim of every Bible student so to interpret the Word that all the parts harmonize, and no plain statement need be ignored?

Proverbs 21:16 seems to express exactly the sentiment elaborated in Hebrews. Observe that this is telling about the man who wanders out of the way of understanding. It refers, therefore to one who has been enlightened; and whatever it may say about him, it teaches nothing concerning those who have never been in the way of understanding, which has been the condition of most of the race.

In Jeremiah 51:39,57, the word "perpetual" is translated from the Hebrew word "olam." Now, I doubt not that you have often explained to those not so far enlightened that this Hebrew word does not in itself mean "endless," and quite likely you have cited references supporting this assertion. Yet you insist on applying an extreme definition of it in the case of these sleepers. Why do you do this?

The word "olam" seems rather to signify "lasting" or "enduring," and the length of the duration must be determined by the context, or by other Scriptures. That it comes short of meaning "endless," is readily seen by reference to the Scriptures, and it is instructive to place in parallel columns some texts which describe certain things as "olam," with other texts which tell of the doing away of the same.

"OLAM"	"OLAM" ENDED.
Exodus 29:9. Here the Aaronic priesthood is "olam."	Hebrews 7:12. Here the Aaronic priesthood is supplanted by the Melchisedec order.
Jeremiah 25:9. Here the seventy years of desolation are "olam."	Jeremiah 32:15. Here the "olam" desolation is ended.
Jeremiah 51:39,57. The "olam" sleepers.	Isaiah 25:7; Ezekiel 37:12-14 with 16:53,55,61-63; Jeremiah 48:47; 49:6,39; Psalm 86:9; Phil. 2:10; Acts 3:24. "Olam" sleepers awake.

The "perpetual" sleep of the Babylonian desolators of Palestine has not been interrupted as yet, but it is to be, for "he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." That is to say, "He will swallow up death in victory." They have slept long; but they shall be waked up in due time, and with the Assyrians, Egyptians and Israelites (Isaiah 19:24,25), with the Moabites, Ammonites and Elamites (Jeremiah 48:47; 49:6,39), with the Samaritans and with the Sodomites (Ezekiel 16:53,55) and all the nations whom God has made, shall come and worship (Psalm 86:9), and with all the families of the earth shall receive the blessing through the promised "Seed," which is the Christ. (Galatians 3:8,16,29.) Yea, at the name of Jesus every individual knee shall bow, whether it be on the earth or under the earth; and surely those under the earth will need to hear his voice and come forth, and will need instruction before they can acknowledge the Lord Jesus, and confess to the glory of God the Father that he is the Lord. Surely, there is nothing in Jeremiah 51:39,57 that conflicts with the grand testimony of all God's holy prophets, Jeremiah included, concerning the "Times of Restitution of All Things."

The "lords" in Isaiah 26:13,14 we understand to mean the various nations and systems that have oppressed

Israel. Some of these are dead, and the remainder will die, and as institutions they shall not rise; but this in no way antagonizes the thought that the individuals shall be brought back from death. How else

R3726 : page 56

shall this passage be understood in harmony with the Scriptures above cited?

Without doubt, ignorance has alienated and does alienate (as we are told in Ephesians 4:17,18) men from the life of God; but when, under the Kingdom, the knowledge of the Lord shall cover the earth, all will learn to know God, and many, we trust, will gladly obey him, and will no longer be alienated, but will become members of his family. Indeed, the same Apostle assures us that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God, and shall then be delivered from the bondage of corruption into the glorious liberty of the children of God."--Romans 8:21.

We hope, dear sir, that you will look further into the publications recommended, and particularly that you will carefully and prayerfully study the volume entitled, "The Divine Plan of the Ages." It will be a pleasure to lend it to you, if considerations of the small price stand in your way.

Yours in the Redeemer's service,
E. C. HENNINGES.

====================

R3726 : page 57

THE WHEELING ONE-DAY CONVENTION

The gathering at Wheeling, W.Va., on Sunday, February 11, was a most interesting one, and will long be remembered by many of the dear friends. About 200 attended the Convention from outside points, apparently much to the joy of the little class at Wheeling. Their loving interest was heartily reciprocated by the Wheeling friends, who entertained the entire company at dinner. The morning session opened at 10 o'clock, and for an hour we heard splendid testimonies from various quarters, giving thanks to God for the light now shining upon the pathway of his people and expressing determination to press onward in the good way, and hope and faith and joy in respect to the precious promise of the crown of glory at the end of life's journey.

Promptly at 11 o'clock Brother Russell addressed the meeting, taking as the text of his discourse the word of the Lord to the Prophet Isaiah (29:13), "Their fear toward me is taught by the precepts of men." Many of you have the report of the discourse through the daily press. For the benefit of others we would remark that he showed the proper fear in contrast with that which is improper--the fear of the

Lord, the beginning of wisdom, in contrast with the fears inspired by superstition, which are the beginning of folly and trouble. Proceeding, he showed how perfect love casts out fear from the hearts of the Lord's people, and that the receiving of the love and the dispelling of the fear are proportionate and gradual, so that those who have most fully received of the grace of God have most fully lost the fear of man that bringeth a snare and the superstitious fears which cause so much torment in the world, but that proportionately they still have the reverence of the Lord and more than ever realize the meaning of the Apostle's words, "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it."--Heb. 4:1.

The afternoon meeting was in the fine new "Court Theatre." The dear friends had been both wise and energetic in the matter of advertising: cards for the windows, posters for the street cars and small cards for distribution amongst the friends, combined with liberal newspaper advertising, made the meeting very widely known. As a result the Opera House, seating 1500, was crowded, and about 400 stood throughout the service and probably five or six hundred were unable to gain admittance, the doors of the theatre being locked by the management for fear of accident. The topic was our cure for infidelity--"To Hell and Back." The large audience gave excellent attention and we have every reason to hope that at least some of the number had hearing ears of the heart as well as of the head. The gathering apparently represented the most intelligent people of the city and was probably two-thirds men. Some one suggested that all the churches of Wheeling at all their services on Sunday had not as many men present.

It is for us to proclaim the good tidings to those who manifest any disposition to hear: we know not, however, in which it will prosper. It is far from our thought that the Truth will ever become popular with the world during this Gospel age. We can, however, rejoice that the opportunity for hearing, the opportunity for getting rid of some of the smoke and confusion of the "dark ages" is reaching out amongst intelligent people in every direction. The testimony is being given them, whether they accept or reject it, showing the divine justice, wisdom, love and power, that the Bible is the foundation for this conception of the divine character, and that the fallacies of superstition came from the "dark ages" and not from God's Book.

====================

R3726 : page 57

CAPERNAUM EXALTED TO HEAVEN.

--MARK 1:21-34.--FEBRUARY 18.--

Golden Text:--"He healed many of their sick."

OUR Lord declared of Capernaum that having been exalted to heaven it should be brought down to hell. (Matt. 11:23.) Our lesson tells us how it was exalted to heaven--that great mercies and blessings and privileges were accorded to its people early in our Lord's ministry of healing. Nevertheless few there accepted him as Messiah, and, as he predicted, the city was brought down to hell--not to a place of burning or torture, but to hades, a grave condition, a death condition. The city so completely disappeared that its location is not definitely known now. A certain pile of stones is credited with being its former site.

Capernaum was on the Lake of Galilee, near the scene of the miraculous draught of fishes noted in our previous lesson. On the next Sabbath day, Jesus, accompanied by the four fishermen who had left all to become his disciples, entered into the synagogue at Capernaum. Jewish synagogues were very liberally governed, and afforded an opportunity for nearly any one of reverent manner to present his views respecting the Law and the prophets. Our Lord availed himself of the opportunity and taught the people, who were astonished at his doctrine, his teachings. They were accustomed to hearing the scribes and Pharisees haggle over the Scriptures, guessing and confusing their meaning and generally mystifying them, but Jesus taught as a master who thoroughly understood his subject--"as one having authority."

True, our Lord had come down from heaven and had knowledge of things of which others were ignorant; but it was not respecting these that he taught, we may be sure from his remark to Nicodemus, "If I have told you earthly things and ye believe not, how could you believe if I told you of heavenly things?" On the contrary, our Lord's discourses were along the lines of divine revelation--the Law and the Prophets, and the fulfilment of these. This is clearly indicated by his declaration, "I speak not from myself; but the Father which sent me he hath given me a commandment what I should say and what I should speak." (John 12:49.) Again he said, "My teaching is not mine, but his that sent me."--John 7:16.

We pause here to remark that the teachings of all the Lord's representatives should be along this same line--not human speculations and philosophies, but the Word of God--

R3726 : page 58

"He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word." (Jer. 23:28.) "To the Law and to the testimony: if they speak not according to this Word it is because they have no light in them." (Isa. 8:20.) "Teach the Word, be instant in season," and even when inconvenient to yourself. (2 Tim. 4:2.) "The Word of God is powerful and sharper than a two-edged sword." (Heb. 4:12.) "Sanctify them through thy Truth, thy Word is Truth." (John 17:17.) They took knowledge of them that they had been with Jesus," and learned of him. (Acts 4:13.) Thus it is that those who are faithful and loyal to the Lord and the word of his testimony speak not vaguely and indefinitely to the world, but declare the message of God, the "good tidings of great joy which shall be unto all people," "in due time."

"I KNOW THEE WHO THOU ART"

Whilst Jesus was speaking, or probably at the conclusion of his discourse, the congregation in the synagogue was startled by the words, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." The speaker was a demoniac; today he would be called a crazy man, and would be confined in an asylum. We would

R3727 : page 58

not say that all insanity is demonism--that all insane persons are possessed of evil spirits, as in the case under review. Quite evidently there are cases in which the brain is diseased, but we believe that fully one-half or more of all those who are dealt with as insane are cases of demoniacal possession--"obsession."

As we have shown in other writings, the evil spirits or demons who thus obsess humanity were once angels--"those angels which kept not their first estate" (Jude 1:6), but who in the days of Noah fell from divine favor through sin, and have since been under chains of darkness pending the judgment of the great day, the Millennial day, when the Christ --Jesus and the Church in glory--shall not only grant a trial or judgment to man but also to those fallen angels. (1 Cor. 6:3.) Meantime their endeavors to communicate with humanity, and to obtain control over them through the submission of their wills, seems to be incessant. Throughout the Scriptures, both in the Old and New Testaments, all who reverence God are warned against having anything whatever to do with mediums, seances and every form of spirit communications as being of these demons--Satanic. It is our duty to reiterate this, because these influences are more active today than ever before, and because the Scriptures show that they will be increasingly active and powerful in the near future as a part of the great trial coming upon all Christendom in this our day. We learn that in Australia Spiritism is much more advanced and more powerful than in either Europe or America, but it is making rapid strides everywhere.

The demon of our lesson seems to have had the thought that at the coming of Messiah all evil was to be abolished and destroyed. One account says, "Art thou come to destroy us before the time?" as though the demons had some information or premonition that the time for the manifestation of power through Messiah was still future. Another Scripture represents an evil spirit as crying out, "Art thou come to torment us?" The word for torment in that case signifies hasten, punish. We may be sure the inspired writers up to that time had not indicated the nature of the punishment that would be inflicted upon the fallen angels, and that the latter merely surmised that it would be their destruction.

The Apostle Peter seems to imply that when the fallen spirits witnessed our Lord's death as the sin offering, and his resurrection with divine power, they realized a love of God and a power of God on behalf of humanity that they had not previously appreciated, and the thought of God's mercy to come in due time to men gave ground to some of them for hoping also that in due time the repentant ones of their number might be the recipients of a share in divine mercy through Christ. And this indeed we know is a part of the divine program--for not only fallen men but also fallen angels are to be judged or tried at his appearing and kingdom.--1 Cor. 6:3.

Our Lord commanded the demon to leave the man--to give up his hold upon his mind and body. The demon was powerless to resist the authority vested in Jesus, but was not hindered from causing the man considerable torture in going from him. Luke says (4:35) the demon threw the man down in the midst of the crowd--thus and in every way the malignity of these evil spirits is manifested. There are no such obsessions or possessions by holy spirits. God recognizes the individuality of each member of the race and does not intrude upon it, nor do the holiest angels thus intrude. God through his holy Spirit operates not as do the demons, to the overthrow of reason and the subjugation of the will, but on the contrary operates only in accord with reason and the will. The fully consecrated believer in Jesus may receive of the holy Spirit, and this more and more abundantly as he comes into glorious touch and relationship to the Lord in thought and word and conduct. But any neglect of the divine teachings or principles in the exercise of self-will in opposition to the recognized will of God, is sure to that extent to quench the spirit of holiness, the spirit of a sound mind, the Spirit of God, which is in no wise forced upon us, but must be entertained, must be held on to, must be desired if it would be retained and increased.

AMAZED AT THE TEACHING

No doubt in our Lord's teachings he had explained the cause of sin and sorrow and pain and death--that these were the results of original disobedience, the curse, and that in God's due time and way this curse would be lifted from the world, evil spirits would no longer have power and authority to deceive and infest, and sickness and pain and death would all be wiped out in the glorious morning of blessing which God has promised through the Messiah. These astounding teachings, so much more clear and distinct than anything they had ever heard from their scribes, and so full of inspiration and hope, when backed by the demonstrations of the Lord's power over the evil spirits, caused all the people astonishment. They sufficiently realized that the one who had been teaching upon their seashore was a great teacher, a great prophet, if not the Messiah himself.

Although more than a year had elapsed since Jesus began his ministry, although the miracle of Cana of Galilee was in the past, and although he had taught to a considerable extent in that region, "The Kingdom of heaven is at

R3727 : page 59

hand," yet this seems to have been the first illustration of our Lord's miraculous power over disease and evil spirits. Otherwise the people of that city who had heard Jesus' teaching would not have been so astonished. We may be sure that the four fishermen who had left all to be his disciples were less surprised than the others, because of their knowledge of the increase of the wine at Cana, and their knowledge also of the miraculous draught of fishes a few days previous to this casting out of the demon.

Leaving the synagogue, Jesus and the four disciples went to Peter's home, where his mother-in-law lay sick of a fever. They entreated Jesus on her behalf (Luke 4:38), and he healed her. Evidently the casting out of the demon suggested to the minds of the disciples the power of our Lord to heal diseases, otherwise they would have entreated the Lord to heal the woman before going into the synagogue. Our Lord took the woman by the hand and raised her up, and immediately the fever left her. Other than this she was not weak and enervated, as fever patients usually are when the fever is stopped. On the contrary, she had her wonted strength, and was able at once to minister to the guests of the home, to serve them with dinner, etc.

"HIMSELF TOOK OUR INFIRMITIES"

At even, at sunset, not only because it was the close of the day, but because according to the Jewish custom the Sabbath ending at sunset made it in the eyes of the people the more proper time, they brought to Jesus the sick and those possessed with devils that he might relieve them. He did this, expending in the service his own vitality, we may be sure. This much is not only intimated by the Apostle's declaration that himself bore our infirmities and carried our sorrows, but it is directly stated in connection with one of his healings that "Virtue [vitality, power, strength] went out of him and healed them all." (Matt. 8:17; Luke 6:19.) Thus our Lord fulfilled his covenant of consecration and began to lay down his life for others. The using of strength for the assisting of others continued to the end of his ministry, when through non-resistance, submission to the Father's will, he permitted himself to be crucified for sinners, the just for the unjust, that he might redeem us with his blood, his sacrificed life.

The account says, "He suffered not the devils to speak because they knew him." How evident it is, not only from this statement but also from the case in which Paul rebuked the damsel who cried, "These are the servants of the Most High God, which show unto us the way of eternal life"--how evident it is that the Lord does not desire the testimony of devils respecting himself or his plan. The same is true of all the unregenerate. The Word of the Lord is to such, "What hast thou to do to take my word into thy mouth, seeing thou hatest instruction and casteth my words behind thee." (Psa. 50:17.) It is the special privilege of those who are the Lord's consecrated ones to be his ambassadors, his mouthpieces --it is a special honor conferred upon such; hence the declaration again, "None of the wicked shall understand, but the wise shall understand."--Dan. 12:10.

Only those wise toward God and seeking to live in harmony with his will may be expected to have clear discernment of the true plan of God; all others will be confused and in more or less of darkness. It is in harmony with this that the prophet declares respecting the entire body of Christ, the Anointed, "The Spirit of the Lord God is upon me because he hath anointed me to preach the good tidings." None are to be considered teachers of God's message except they have the anointing, and all who have the anointing, to the extent that they possess it, are privileged to be representatives and mouthpieces of the Lord according to their opportunities and willingness under the reasonable limitations of the Word.

R3728 : page 59

The next morning the multitudes, enthused with the thought that they had a great teacher and healer in their midst, sought Jesus again, but he had departed early into a wilderness place, saying that he must preach the gospel in other cities also--he must be about his Father's business, he must attend to the necessities and interests of the entire flock. Evidently our Lord's intention was to merely give such evidences of divine favor as would convince all who were Israelites indeed respecting his true character and work as the Father's representative, as the Messiah. Hence he would leave after giving these miraculous tokens--leave, that those who were not in a proper condition of heart might forget, might lose their interest, might cool their ardor, while only the Israelites indeed, waiting for the consolation of God promised through the Law and the prophets, would continue to watch and hope and wait and pray for the Kingdom he had announced.

So it is in every case: the Lord is seeking only the elect class, those who worship him in spirit and in truth; he seeks not the multitude, their time is not yet. In due time all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the Lord shall be granted to every member of the race, but now it is only for the special class whom the Lord is seeking to be members of the Bride, the Lamb's wife.

HE HEALED MANY

While our Lord undoubtedly healed many diseased ones during the two years and a quarter following this lesson, we have no thought that he healed all the sick of Palestine. His mission was not to heal the sick but to preach the gospel. The healing of the sick was merely incidental, to attract the attention, to assist the faith, to point him out as the finger of God. For instance, we remember the cure of the impotent man at the pool of Bethesda, where there were many sick folk, and he alone of them all was healed (John 5:1-9.) The account would seem to imply that many if not all the sick at Capernaum were healed, but it was a little city, and, besides, it was granted, we are told, wonderful blessings and privileges and opportunities and favors above other cities--it was exalted up to heaven in point of privileges, blessings and opportunities, and this largely through so general a healing of its sick and devil-possessed ones.

"THESE SIGNS SHALL FOLLOW"

Many in studying this lesson will doubtless call to mind the arguments of some who claim that all of the Lord's people who truly trust him should heal each other through prayer and should never be sick. Many who thus argue quote these words, "These signs shall follow them that believe:

R3728 : page 60

in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."--Mark 16:17,18.

These dear friends should note two things: (1) That these words, and indeed all of the sixteenth chapter of Mark from the ninth verse to its close, are not found in the old manuscripts of the Bible, and are recognized as being additions to what Mark wrote, and hence wholly without inspired authority. All scholars know this, and many who quote these words we would suppose are intelligent enough to have this knowledge. Why then do they quote them as Scripture when they know they are not Scripture?

(2) These words are not true of the Lord's followers, and those who quote them as applicable show that they do not believe them. They will not take up serpents, they fear to drink deadly things, they cannot cast out devils, nor can they all heal the sick by laying on their hands.

Our Lord's miracles not only served as an instruction to the people but also typified or illustrated the power which he ultimately will use on a higher and grander scale in the blessing of all the families of the earth. He did not use his power, so far as the record shows, upon any of his followers, his disciples. Their call implied that they would follow in his steps, and instead of seeking restitution and recovery of physical health they would seek to lay down their lives for their brethren in the service of the Truth. Whoever has got the idea that the Lord's followers are called to get physical health and freedom from trials and difficulties, aches, pains and sorrows, has gotten the wrong thought. True, godly living and a heart at peace with the Lord are very conducive to physical health, but it is also true that to be instant in season and out of season in the service of the King will mean a considerable amount of wear and tear, physically, and imply a measure of physical discomfort at times, and this injury in one way or another should be considered as a part of our sacrifice, a part of the "all things" of our experience which God is able to overrule to our profit.

Very many indeed of the Lord's people have received most wonderful blessings at his hands under the chastening rod of affliction, sickness. Thus an evil thing, an element of the curse, has in many instances been overruled for good to those who loved the Lord and were properly exercised by their experiences. True, there is no sickness in heaven, and there will be no sickness on earth after the Millennial Age shall have fully rolled away the curse and brought in restitution and perfection to those who will accept them on God's terms of obedience and shall have destroyed all other members of the human race. But that time has not yet come; we are still walking not by sight but by faith; we still have the weaknesses, mental, moral and physical, which came to us as our share of the general fall. The Lord may grant us special immunities or special refreshment according to his wisdom, according to his knowledge of the necessity of the work he would have us do, but it is not for us to attempt to withdraw our sacrifice by asking for earthly favors and immunities. Rather we are to ask for the spiritual blessings, realizing that the Father is more willing to give the holy Spirit to his children than are earthly parents to give earthly good things to theirs.

The giving to us of the holy Spirit will generally imply lessons in patience, meekness and in love development through sufferings and trials, moral or physical. The obedient child of God, developed through the knowledge of the Word and the possession of its spirit, will delight to acknowledge the Lord's wisdom and to trust him for such blessings of a temporal kind as may seem to him best. Our special advantages are of a spiritual kind, which did not begin at Capernaum or at all during our Lord's ministry, but on the contrary began at Pentecost after he had ascended on high and received of the Father his reward and the authority to endue his followers with the spirit of begetting to the new nature.

Let us not seek for the loaves and fishes and physical healing, for after all these things do the Gentiles seek; but let us seek the spiritual health, strength and vigor, and all temporal things shall be added unto us according to divine wisdom and love.

====================

R3728 : page 60

THE FORGIVENESS OF SINS.

--MARK 2:1-12.--FEBRUARY 25.--

Golden Text:--"The Son of man has power on earth to forgive sins."

IT was but a short time after the incidents of our last lesson and our Lord's subsequent preaching to other cities of Galilee that he returned to Capernaum, which was now his home city, for Matthew informs us that leaving Nazareth he came and dwelt in Capernaum. (Matt. 4:13.) The people heard that he was at home, and a crowd assembled at the house. The houses of the middle classes of that time are understood to have been usually of one room only, in size about 20 x 40 feet, with a flat roof formed by heavy timbers about two feet apart, on which were placed slabs of either wood or stone, the whole being covered with earth or sod closely rolled. The roof was usually accessible by an outside stairway and was often used as a summer sleeping place.

To the crowd of his fellow-citizens--who had but recently awakened to the fact that Jesus was a great prophet, endued with miraculous powers--the Lord was discoursing, doubtless respecting the Kingdom of God long promised, and which he proclaimed to be nigh, even at the door, if the people were willing to receive the message and its blessing. At this juncture four men, bearing on a litter a young man paralyzed and utterly helpless, approached the house with a view to having the sick one healed. His helpless condition probably hindered the ailing one from applying to Jesus on the day when so many of the sick at Capernaum were cured. Now he had found friends and helpers and had come within sound of the Master's voice, yet was unable to gain access to his presence because of the crowd who were unwilling to make way for him.

But the faith which had brought him thus far insisted

that some way of presenting his case before Jesus would be found. Finally he was carried to the roof of the house the earthy covering was dug away from a portion, the slab lifted, and by improvised ropes he was let down into the very presence of Jesus. He must have had a strong faith not only in the Lord's power to heal but also in his gentleness and goodness, that so far from resenting the rude intrusion he would have patience and realize his deep necessity.

And so it was: instead of finding fault, threatening them with arrest, accusing them of rudeness, etc., our Lord was so pleased with the faith manifested that he overlooked the intrusion entirely and greeted his uninvited guest most graciously, saying, "Son, thy sins are forgiven thee." Perhaps the young man was thinking less of his sins and their forgiveness than of his hope for recovery, but in any event our Lord put the most important thing foremost. He was primarily the sin-bearer and teacher, his work of healing being a secondary one at the time, a mere exercise, so as to emphasize the lessons given.

WISE AND UNWISE ALERTNESS

The people present were alert to notice everything that Jesus did and said, and amongst them were some of the learned, the Scribes, who were well informed respecting the Law and looked up to as authorities by the masses. These with the others had been attracted by the wonderful miracles and teachings of Jesus and they were watching his words and deeds. Here they thought they had found a flaw--that Jesus was arrogating to himself a power and authority which could belong to God alone. Indeed we may suppose that it was partly to start this very line of reasoning that our Lord expressed himself as he did. Then, reading their hearts, he answered their queries, saying, "Which is the easier for you to believe, that I am able to forgive sins or that I could heal this man of the result of his sins? But to prove my power to forgive the sin I will perform the cure, and its performance will testify that I have not blasphemed; that I have not arrogated to myself authority which is not properly in my control; that I am not misrepresenting the Father when I declare that I am his special agent and representative." Then Jesus said to the paralyzed man, "Arise, take up thy couch and go to thy home!"

When the man did arise and carried forth his stretcher on which he had lain the people were amazed and glorified God, saying, "We never saw anything of the like before." Luke adds that they said, "We have seen strange things today." They had heard the Messiah explain about his Kingdom and declare his power to forgive sins and demonstrate that power by a miracle. How could they help but wish that the Kingdom of God might immediately be established, that divine favor might reach the whole world and increase in restitution blessings until there should be no more sickness, no more pain, no more dying, no more crying, no more sin, no more death. However, a particular work must be accomplished before the Kingdom could be set up and begin its restitution work: first the elect of God, a little flock, the Bride of Christ, must be selected. Palestine and the favored nation did not supply a sufficient number to fulfil the divine arrangement, and hence after the selection of all the Israelites indeed the favor of God turned from natural Israel to the Gentiles, to gather out of them a sufficient number to complete the very elect.

Our hope, our confidence is that this election is very nearly accomplished; that soon the second coming of Christ will bring forth his Church in the first resurrection to glory, honor and immortality and joint-heirship with him in the Kingdom, and that subsequently the restitution blessings of the Kingdom will go forth to the natural seed of Abraham, yea, unto all the families of the earth.

Sin and its forgiveness may be considered the essence of this lesson: to this subject, therefore, we turn our attention.

Not only is sin generally common to the world of mankind, as the Scriptures abundantly declare and explain, but a consciousness of sin is general. The world in general recognizes what the Bible emphasizes, namely, that all unrighteousness is sin, all imperfection is sin. The Jews under the Law, realizing their inability to keep its requirements, would be bound in all honesty to admit that they were sinners, transgressors of its requirements. Christians, recognizing

God's law on a still higher plane, realize still more fully their own blemishes and shortcomings of the perfect law which says, "Thou shalt love the Lord thy God with all thy soul, with all thy mind, with all thy strength, and thy neighbor as thyself. But those who have not the Jewish Law nor the Christian law and instruction have nevertheless a sufficiency of conscience, a sufficiency of the original law written in man's constitution, though largely obliterated through the six thousand years of the fall: by this they realize that they have shortcomings, and, as the Apostle points out, they confess that they are sinners against their ideals of righteousness in that they sometimes attempt to excuse their conduct while at other times they clearly and plainly acknowledge wrong-doing.

The remarkable thing is that our consciousness of sin increases with our education in the school of Christ--increases in proportion as we cease to do evil and learn to do well. Accordingly, the most advanced saint has a clearer discernment of and a greater repugnance for sin than has the most degraded sinner. Thus it is, too, with God, who hates sin and cannot look upon it with allowance. He has placed his ban, his sentence, his edict against it, and declares

R3729 : page 62

that it shall be utterly rooted out, and that all intelligently and wilfully in sympathy with it must be considered as part of it and be destroyed with it.

The more we see of sin, the more we realize its contaminating character and destructive tendencies, the more we appreciate the divine justice which on account of sin condemns sin in humanity. (Rom. 8:3.) The more advanced our conceptions of righteousness, truth, holiness, purity, the more we are enabled to appreciate the divine view of sin and to say of the Lord and his sentence against sin and sinners, "True and righteous are thy judgments, O Lord."--Rev. 15:3.

THE OPERATION OF DIVINE MERCY

But the more we come to appreciate divine justice and the righteousness of the sentence of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish, and hence made provision wide enough, high enough, deep enough, that all might turn unto him and live--have everlasting life. This provision of mercy cannot ignore the sin nor can it permit the sinner to ignore it. It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly a matter of divine mercy. Unless they learn this lesson they could never appreciate the divine arrangements and the only terms upon which God could grant them everlasting life--terms of acceptance of God's grace and forgiveness and their obedience to him and his principles of righteousness.

"NONE OTHER NAME GIVEN"

It is to this end that the heavenly Father arranged his plan for the recovery of our race as he reveals it in his Word--a plan by which he extends mercy to all, yet requires all to accept that mercy through Jesus, "through faith in his blood," or not at all. (Rom. 3:25.) This insures that every one coming to the Father must admit that he is a sinner, must admit that he cannot meet the penalty of his own sin and live, must admit that his salvation is purely of divine mercy through Christ; and it insures that the terms and conditions which Jesus the Redeemer will establish as the Mediator between God and sinners must be thoroughly understood and accepted and complied with. He proposes to help back to perfection and to full fellowship with the Father all who sincerely repent of sin and will use their best endeavors under his guidance, instruction and assistance to return to God. To such and to such alone will perfection be granted. Such alone will attain the everlasting life through the assistance as well as through the redemption of him who bought us with his precious blood.

SINS BLOTTED OUT.

It is well that we mark a wide distinction between the blotting out of sin, which the Scriptures assure us will be accomplished at the second coming of Christ, and the forgiveness of sins which may be enjoyed now by all who will exercise the necessary faith and obedience. The blotting out of sins at the second advent of Christ will be applied first of all to the Church: not a trace of sin in any sense or degree will remain upon these from the time that they share in the glorious blessings of the first resurrection. In the present time they are actually imperfect, blemished, marked and marred by sin, and continually need the covering of the robe of Christ's righteousness so freely granted to them; but with the resurrection change all the blemishes of sin will be gone. As described by the Apostle, that which was sown in weakness will be raised in power, that sown in dishonor will be raised in glory, that which was sown a natural body will be raised a spiritual body. No longer will they need imputed righteousness, but each will individually be absolutely perfect, absolutely righteous.--1 Cor. 15:42-44.

The blotting out of the world's sins will not be thus instantaneous, in a moment, in the twinkling of an eye, but will progress throughout the Millennial age gradually. As each individual recognizes sin and falls in line with the rules of the Kingdom he will find himself growing stronger as a reward for his endeavors in the ways of righteousness, the highway of holiness. Day by day, year by year, he will increase in mental, moral and physical development, or failing so to do will, after the abundant opportunities of that time, be cut off in the Second Death as unworthy of any further opportunities for gaining life eternal through the Redeemer's Kingdom. Those who will may avail themselves of the privileges of that time and have their sins entirely blotted out--reach absolute perfection of mind and body by the close of the Millennial age, and then be tested as to their heart loyalty to the principles of righteousness as shown in Revelation 20:10. That final test will be general to the human family: it will correspond to the trial given to Adam in Eden, except that these will have had experience with sin and the fall, and with the recovery and with the reign of righteousness. They will, therefore, all be in a proper attitude to enable them to pass the examination satisfactorily, and any failure so to do will demonstrate that the heart had not come, under all the favorable conditions, into that harmony with God which would be indispensable to eternal life. Such the Scriptures show us will be destroyed with Satan as those who have some elements at least of his disposition.

FORGIVENESS OF SINS.

In our lesson the Scribes are represented as reasoning that the only one who could forgive a sin is the one against whom the transgression is committed. If A commit a transgression against B it is not in the power of C to forgive it. B alone has the right to feel offended and he alone can forgive. The Scribes were reasoning along correct lines: while we do as individuals transgress the rights and liberties of each other at times and thus sin against one another and need to have one another's forgiveness, yet all sin is primarily against God, whose law of righteousness is infringed. All unrighteousness is sin--against God, against his laws. He alone sets the standard of right and wrong by which his creatures are to be measured or judged and he is the Judge. How, then,

COULD JESUS FORGIVE SINS?

We answer that our Creator had so fixed the matter of sin and its penalty that Jesus was the only one who could forgive sins--or the heavenly Father through him. The

R3730 : page 63

divine arrangement was so fixed that the Father had even put out of his own hands the power to forgive sins, because he had fixed a positive, absolute, unchangeable penalty against sin in the case of Adam and his posterity. He could have done differently: he could have dealt with mankind as he dealt with the angels that fell, and merely put them under some kind of restraints without imposing directly the death sentence. But once the death penalty had been imposed, nothing could alter or annul it. God himself could not change his unchangeable laws.

But that unchangeable sentence against mankind was made by the Creator with full knowledge of how he could, and in due time, would negative or nullify the sentence, not by withdrawing it but by meeting its requirements through a Redeemer. Thus it was that in the divine plan our Lord Jesus was the Lamb slain before the foundation of the world. In other words God had in mind the plan of redemption before he imposed the death sentence which made necessary that redemption.

DIVINE FAVOR EARLY MANIFESTED.

It may be urged that God manifested his favor to Abraham and others before our Lord Jesus came into the world and presented man's ransom price. We reply that this is so, that divine favor was manifested, but that its manifestation was based upon the divine intention that in due time the ransom for sinners would be paid. But even then the favor granted was not the blotting out of sins. No! that could not have been done prior to the ransom, and is to be done by God through the Redeemer glorified. All the ancient worthies could possibly have was such measure of divine favor as their faith in God would justify, and the only favors which God could grant to them would be such as his intentions through the Redeemer would make reasonable.

SIN UNDER MOSES' LAW.

Under the Law Covenant God arranged with the nation of Israel a certain kind and degree of forgiveness and reconciliation through Moses, the mediator of that Covenant. Under these arrangements the sin offerings year by year made a picture, a type, an illustration of the coming blessings under the New Covenant and its Mediator, the Christ. Israel as a nation enjoyed God's favor to a limited extent through faith, as did the patriarchs, but neither did they have a blotting out of sins. On the contrary, the Apostle points out that it is evident that Israel's sacrifices and sin offerings never really took away sin, but were merely typical of better sacrifices through which sin will actually be cancelled and ultimately blotted out.--Heb. 10:1-4; Acts 3:19.

THE MEASURE OF JESUS' FORGIVENESS.

If the heavenly Father were bound by his own law and could not blot out sins without the payment of the ransom price, could our Lord Jesus do so? Had he greater power in this respect than the Father? We answer, No! His words to the paralyzed man in this lesson did not refer to a blotting out of man's sins, but merely to such a forgiveness of sins as the Father had already extended to Abraham and others in the past. When the Lord had uttered the words, "Thy sins be forgiven thee," the man still lay helpless, his sins not blotted out though forgiven; he was still a picture, an illustration of the terrible effects of sin. And our Lord's later words, "Arise, take up thy bed and walk," although in the nature of restitution, were not a blotting out of the man's sins. To have blotted out his sins completely would have meant the lifting of him completely out of all the imperfections of the fall up to the full perfection of a perfect man mentally, morally and physically. Jesus did not do this for him; he merely healed him of a measure of his special difficulty.

Besides, in these words our Lord did not refer to original sin and its death penalty. He was speaking of sins in the plural, the man's own sins additional to his share in father Adam's sin and father Adam's penalty. The man was a Jew, under the Mosaic Covenant. His share in original sin, in common with that of all Jews, was atoned for every year, and on the basis of this atonement he as a Jew had a standing with the Lord, and the Lord's engagement with that people was that under their Covenant they should be free from sickness, etc., so long as they were obedient to the Lord. To every Jew, therefore, sickness meant, implied, personal guilt, personal transgression, because the Lord had so covenanted with them, as he had not done with other peoples and nations.

OUR LORD ALREADY SACRIFICED.

But even as respects Adamic sin and its penalty our Lord would have had the right to have spoken peace and forgiveness and to have given an assurance of an ultimate blotting out of sins, because although he had not yet finished the work which he came to do, although he had not yet finished the ransom sacrifice, he had begun it. At his baptism he had consecrated his life, had laid down his life, presented it to the Father in sacrifice, and the Father had in a measure accepted it and had signified his acceptance of the contract by giving to our Lord the holy Spirit, the first-fruits of the glorious blessing which he received at his resurrection.

It was by virtue of his already having made this sacrifice, which he fully intended to carry out to the very end, that our Lord was authorized in saying to his believers, "He that hath the Son hath life, he that hath not the Son shall not see life." "He that believeth on me hath everlasting life, and I will raise him up at the last day" (John 3:36; 6:54) --that is, he who believes in me and becomes my true, faithful follower may reckon that he has already begotten in him the new life, and that I will assist him and carry him through, so that in the very dawning of the Millennial morning he may have a share in the first resurrection and thus obtain the eternal life under its perfect conditions.

The entire operation of this Gospel age so far as the Church is concerned is one of faith--"We walk by faith not by sight." By faith we realize our sins forgiven, by faith we look into the future and believe that in the first resurrection we shall share our Master's glory, honor and immortality. And by faith we are satisfied and rest in hope--yea, actually, we shall be satisfied when we awake in his likeness.--Psalm 17:15.

===================

SEMI-MONTHLY.
VOL. XXVII. MARCH 1, 1906 No. 5

CONTENTS.

Views from the Watch Tower........................ 67
  Christian Tenets the Jews May Adopt........... 67
  Spontaneous Generation of Life................ 68
Foreign Missions and the Second Coming of Christ..................................... 69
Berean Bible Study for March...................... 70
Blessedness Superior to Happiness................. 70
  Mourners Blessed and Comforted................ 71
  Blessed are the Meek.......................... 72
  Blessed are the Pure in Heart................. 73
  Blessed the Persecuted........................ 74
  The Salt of the Earth......................... 75
"Ho, Prodigal Return!" (Poem)..................... 76
Lessons on Self-Control........................... 76
  An Eye for an Eye............................. 77

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

"IN DUE TIME."--GONE

Our stock of this year's motto cards is exhausted; but we have placed another order and hope to announce plenty more and to fill all back orders in a few months.

VOLUNTEER AMMUNITION.

Organize your Volunteers for 1906 at once, as we hope to be filling orders by April.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

CHARTS OF THE TABERNACLE.

We have arranged to supply beautiful Charts of the Tabernacle on cloth, carriage prepaid, for two dollars each. Very choice, and very cheap for the quality.

WE AGAIN HAVE THE EATON-RUSSELL DEBATES IN GOOD SUPPLY

The six debates published by "Gazette" as one number for one cent each postpaid, any quantity.

====================

R3731 : page 67

VIEWS FROM THE WATCH TOWER.

CHRISTIAN TENETS THE JEWS MAY ADOPT.

TO find a celebrated and influential Jew advising his race to "follow the letter of the Law in the spirit of the Gospel" is a decidedly interesting feature of the religious situation. Mr. Claude G.

Montefiore, president of the Anglo-Jewish Association, founder of The Jewish Quarterly Review and a man of light and leading in British Jewry, gives his fellows this counsel in the current number of The Hibbert Journal (London). Before giving this advice, he takes occasion to remark to the Christian readers of his article that some of the doctrines which they imagine to be distinctively Christian were, and are, Jewish. The conception of the fatherhood of God and of His loving-kindness, for example, has been paraded as Christian, "whereas to the rabbinic, medieval, and modern Jew it was, and is, the ABC of his religion." Similarly, the doctrines "that reconcilement with one's neighbor must precede reconcilement with God, or that the best alms are those given in secret, or that impure thoughts are evil as well as impure deeds, or that there is peculiar joy in heaven over the repentant--these doctrines and several others are not only rabbinic commonplaces, but familiar Jewish maxims."

The common Jewish objections to Christianity are that some of its teaching is "unpractical and overstrained," that the ideal is so high as to be "incapable of realization," that "if some maxims were literally obeyed, there would be a subversion of law and order, and universal confusion," that "the tendency of the teaching is to make a man take a too selfish interest in the saving of his own soul," and that it "points toward an ascetic morality."

In one divergence of doctrine between the rabbinic religion and that of the synoptic Gospels, however, Mr. Montefiore seems to incline toward the latter. He says:

"The rabbinic religion followed the prevailing doctrine of the Old Testament in holding that, on the whole, the right principle of human conduct, and the great principle of divine conduct, was that of proportionate requital, or tit for tat. I do not mean to say that other principles, such as that of the divine forgiveness, did not frequently cross the principle of tit for tat, but still it seems true to say that tit for tat occupies a very large place in Jewish ethics and religion, a larger place than the facts of life or our highest ethical and religious conceptions can fully justify and approve. Now the teaching of the synoptic Gospels seems to traverse that doctrine in many different ways. As between man and man we have, for instance, the teaching, 'If ye love them which love you, what thank have ye?' and the reception of the prodigal son, and as between God and man the teaching seems more emphatic still. Not only that the sun rises on the evil as well as the good, but also, in the parable of the vineyard, I will give unto this last even as unto thee.'....

"Perhaps one reason, tho not the deepest, why the doctrine of tit for tat is less thought of in the Gospels, is their rather pronounced antagonism to earthly good fortune, their strong sympathy with, or even partiality for, the weak, the miserable, and the poor. The only treasures of any value are the treasures to be attained in heaven. The treasures of earth are transitory from a double reason--the individual dies, and the old order is rapidly nearing its close. The same thoughts meet us not infrequently in the rabbinic literature, but we note in the Gospels a kind of passionate glorification of renunciation and adversity as marks of true discipleship, and as the one sure passport to heaven. This note goes beyond--how far rightly is another question--the rabbinic 'chastisements of love.' The soul is all. 'Adversity is the blessing of the New Testament.' With incomparable eloquence and power the Gospels disclose to us one aspect of the ultimate truth, one facet of reality, to which we can never again be blind, even tho we realize that it is by no means the complete reality, by no means the only truth through which we must work and live, the truth, I mean, which Professor Bradley, with such splendid insight, has lately shown us to be exhibited by King Lear, that 'the judgment of this world is a lie; [that] its goods which we covet corrupt us; [that] its ills, which wreck our bodies, set our souls free'; 'the conviction that our whole attitude in asking or expecting that goodness should be prosperous is wrong; that, if only we could see things as they are

R3731 : page 68

we should see that the outward is nothing, and the inward is all.'"

And of the Christian doctrine of self-renunciation to save others he writes:

"The renunciation, the self-denial, and that daily carrying of the cross, whereby Luke, as Wellhausen notes, changes mere martyrdom into a general way of life, are not in the Gospels urged and intended solely to save one's own soul, but also to save others. The endurance, the self-sacrifice, are not to be merely passive, but active. They are to be helpful and redemptive; through loving service and sympathy to awaken in the sinner the dormant capacity of righteousness and love.

"Lowly, active service for the benefit of the humblest is an essential feature of the synoptic religion. 'He who would be great among you, let him be your servant.' 'It is not the will of my Father that one of these little ones should perish.' The teaching of the synoptics in this matter seems to cluster round those three great sayings: 'The Son of man came not to be ministered unto, but to minister;' 'I came not to call the righteous, but sinners;' 'The Son of man came to seek and to save that which was lost.'

"And here, once more, we seem to be cognizant of fresh and original teaching, which has produced fruit to be ever reckoned among the distinctive glories of Christianity. It has two aspects: first, the yearning and eager activity to save and to redeem; secondly, the special attitude of the Master toward sinners and toward sin. The rabbis and the rabbinic religion are keen on repentance, which in their eyes is second only to the law; but we do not, I think, find the same passionate eagerness to cause repentance, to save the lost, to redeem the sinner. The refusal to allow that any human soul is not capable of emancipation from the bondage of sin, the labor of pity and love among the outcast and the fallen, go back to the synoptic Gospels and their Hero. They were hardly known before his time. And the redemptive method which he inaugurated was new likewise. It was the method of pity and love. There is no paltering with sin; it is not made less odious; but instead of mere threats and condemnations, the chance is given for hope, admiration, and love to work their wonders within the sinner's soul. The sinner is afforded the opportunity for doing good instead of evil, and his kindly services are encouraged and praised. Jesus seems to have had a special insight into the nature of certain kinds of sin, and into the redeemable capacity of certain kinds of sinners. He perceived that there was a certain untainted humility of soul which some sins in some sinners had not yet destroyed, just as he also believed and realized that there was a certain cold, formal, negative virtue which was practically equivalent to sin, and far less capable of reformation. Overzealous scrupulosity, and the pride which, dwelling with smug satisfaction upon its own excellence, draws away the skirt from any contact with impurity, were specially repugnant to him. Whether with this sin and with its sinners he showed adequate patience may perhaps be doubted, but it does seem to me that his denunciation of formalism and pride, his contrasted pictures of the lowly publican and the scrupulous pharisee, were new and permanent contributions to morality and religion. As the Jewish reader meets them in the synoptic Gospels, he recognizes this new contribution; and if he is adequately open-minded, he does it homage and is grateful."

SPONTANEOUS GENERATION OF LIFE.

We see much in the public prints respecting the efforts of chemists and biologists to produce life, and several "professors" have announced their success in so doing. What are the facts?

For centuries scientific minds--skeptical respecting the teachings of the Bible that God is the author of life, the Creator of all things--have been examining nature to see how life has its start. At first it seemed that new bugs, worms and insects were from time to time created independently. For instance, many have noticed that an old, water-soaked wooden pail would be lifted and an enormous roach found beneath it--too large to have crawled under, and perhaps of a kind not previously seen in that quarter.

Further research demonstrated that there are in the earth, the air and the water, microbes far too small to be seen by the naked eye, which, under favorable conditions, would produce larger living creatures of one kind or another, according to the environments and conditions.

Then came the suggestion that all the larger forms of being were mere evolutions from lower to higher. With this thought the learned of this world have been wrestling for the past fifty years, shaking the foundations of faith in the Bible for millions. For if the Bible be true this theory is false as respects man's origin. Instead of further evolution being our salvation the Bible points us to our fall, to the redemption accomplished for the world by the Son of God, and to the coming deliverance of the groaning creation from sin and its death penalty. Only those who trust the Bible

R3732 : page 68

record are safe from the blighting influence of this evolution error.

STILL ON THE WRONG PATH

Still pursuing the wrong trail, our wise men of to-day conclude that although they cannot gainsay that our entire race sprang from one pair, and although the highest type of monkey still leaves an impossible chasm between it and mankind, even in his most depraved condition, nevertheless they may yet find the "missing link" by which the first human pair, supposedly very inferior and degraded, could have been produced. Alas! how much more men will labor to establish an error than to corroborate a truth.

Without waiting to find the "missing link," others of the "learned," who know not God, have started at the other end of the line, to prove that God had nothing to do with creation. Rather their claim is that Nature is God. And although they know her not except in his works, they ascribe all power and skill to Nature. The endeavor now is to prove that Nature is God--that the very lowest form of life, protoplasm, is Nature's oldest child, from which sprang, gradually, by evolution, every creature, including man, who they claim is progressing rapidly without a fall, without a Redeemer, and without need of any heavenly aid, to perfection.

DR. LITTLEFIELD'S FINDINGS (?)

Dr. C. Littlefield now steps before the world announcing that he by experiments has actually produced living organisms where there was no life of any kind previously. He asserts that he was very careful in these experiments and surely excluded every lurking microbe. If true, if it can be corroborated by others, it will be assumed as proof that there is no Creator, no God, except Nature. Ah! says one of old, "The fool hath said in his heart, There is no God."

If it be true that a low form of life can be produced chemically, it proves nothing. What is Nature but the creature of our all-wise God? The divine power placed all the conditions of Nature and fixed her limitations as we behold in the various animal species. The Bible record is that God commanded the sea first to bring forth, and produced the conditions necessary to its teeming life. But the same Bible with explicitness declares the special creation of mankind in the Creator's likeness, and not in the image of a baboon.

THE CLAIM IS DISPUTED

Fortunately for the truth, when one "professor" seeks to shine another seems ambitious to shine by extinguishing him. So here we have from the Scientific American Professor C. E. Tingley's repudiation of Professor Littlefield's claims, with logical reasons for supposing that the experiments were not reliable. We quote:

"It is a far cry from a simple protoplasmic cell to that of a highly organized insect such as that just described, in fact almost as far as it is from lifeless crystals to living matter. Oppositely, the higher critics will have none of it, basing their conclusions on practically the same grounds that Professor Tyndall took in relation to Dr. C. Henry Bastian's experiments nearly thirty-five years ago. This scientist, it would seem, was eminently qualified to investigate the origin of life, for he was recognized as an authority on biology and the pathology of the nervous system, and he was a strong advocate of the doctrine of spontaneous generation of life. In one of his many papers he pointed out the results he had obtained in creating life artificially, and he declared that 'observation and experiment unmistakably testified that living matter is constantly being formed de novo and in accordance with the same laws and tendencies which determine all the more simple chemical combinations.' Professor Tyndall took up the matter and carefully tested Dr. Bastian's experiments, but took precautions, which the latter had neglected, to prevent the ingress of life during the processes of sealing the vessels, and though he varied the experiment in many ways no germs of life manifested themselves, so that Tyndall felt impelled to thus testify: 'I affirm that no shred of trustworthy evidence exists to prove that life in our day has ever appeared independent of antecedent life.'

"The moral of Tyndall's statement is obvious; the value of Dr. Littlefield's or any one else's experiments in the artificial generation of life lies absolutely and solely on excluding every trace of pre-existing life and thus preventing contamination which must otherwise surely follow during the progress of the tests. Carelessness in this respect has led biologists, even those who believe in the hypothesis of abiogenesis, to cry down every attempt made looking toward the artificial production of life. At various times Spencer, Huxley, Darwin, and Pasteur were firmly convinced that they had found the secret of life, but repeated experiments wherein antecedent life was more rigorously excluded than before proved their efforts futile.

"Evidently error of a similar nature has crept into the tests of Dr. Littlefield, and this is not said without due consideration, for the present writer has performed the experiment as above written, not one but many times, and in every instance the result was not successful beyond the mere crystallization of the chlorides.

"It is true that more recent reports state that the development took place under sealed glasses thoroughly sterilized before beginning and sealed from the air when placed on the shelf, but it is obvious that there was every chance for pre-existing life to slip in, and so what would otherwise have been regarded as a wonderful achievement in science has not been taken very seriously by men skilled in either chemistry or biology."

===================

R3732 : page 69

FOREIGN MISSIONS AND THE SECOND COMING OF CHRIST.

THE following is a digest of an address given upon Foreign Missions at the recent session of the Friendship Association, by R. E. Neighbour, pastor First Baptist Church, Americus, Ga."

"Brethren, hearken unto me: Simeon hath rehearsed unto me how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written: After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek the Lord, and all the Gentiles, upon whom my name is called, sayeth the Lord, who maketh these things known of old."

From these four verses, quoted from Acts 15:13-18, R.V., we learn:

First. God will at first visit the Gentiles, to take out of them a people for his name.

Second. After these things, Christ will return.

Third. The tabernacle of David will then be rebuilt.

Fourth. The residue of men, and all the Gentiles, will seek after the Lord.

Here we find God, the holy Spirit, unfolding the plan of this age. The work of the Church, then, is what?

To take out of the Gentiles, or nations, a people for his name. It is impossible to read into these words that we are to "take the world for Christ." This is an "elect" age. The Church, God's "ecclesia," are a people "called out" from among the nations.

The Church is a minority, and will remain so during its whole existence. The work of the Church can never be marked "a failure," as long as it is doing the work that God ordained. Because the Church does not "convert the world," it cannot, therefore, be deducted that the Church is making the world worse.

But what is the great inspiration of Foreign Missions? Surely, without a doubt, it is the Second Coming of Christ in pre-Millennial glory. And why? Because, as soon as the Church arouses herself and, empowered by the Spirit, gathers

R3732 : page 70

out of the Gentiles the certain number of God's elect, then he will come and establish himself on David's throne, after which the residue of men may seek the Lord.

The thought in the missionary's heart, then, should not be "India for Christ," or "Africa for Christ," or "the World for Christ," but the bringing to God from the east and from the west, from the north and from the south, a people for his name. The great inspiration of a Christian worker is, "After this, I will return."

Does not the truly saved yearn for the appearing of the Lord? Is not the very height of his glory to see him coming in his majesty? Then, what is the better way? To stop trying to win men to him, and sit down and merely pray, inasmuch as the coming of the Lord will bring salvation to all men?

By no means. To be sure, we must pray for the coming of the Lord, but we must also work for it.

If the taking of the "world for Christ" is the missionary's motive, he must despair. Nineteen centuries of this era of grace have already passed, and yet there are more heathen today than there were in the days of Paul. The earth is filled with new and strange doctrines. Whereas, if the veneer were removed, we would find sin and lust just as heinous as in the long ago.

This is a man-glorying age. Wonderful achievements and startling progression are seen on every side, yet with all our learning, riches and advance of civilization, there is not a country, a city, nor even a hamlet, where Jesus truly reigns.

R3733 : page 70

No, brethren, the wheat and the tares must grow together to the end of this age. The mustard seed has grown into a great tree, but the birds of the air (representing the wicked one and his children) roost in the branches thereof. The meal, to be sure, is good, but the leaven (sin) is contaminating the whole loaf. The drag-net which holds the evil as well as the good will not be separated until the consummation of the age.

Dear brethren, keep clearly before your mind that the work of the Church is to call out a people for his name; that the inspiration of this work is the glory of hastening the coming of our Lord, and that the coming of the Lord will bring to the Church her reward.

How the activities of the Church ought to be quickened. How her gifts should be increased. How her hand should be reached out in every direction until God from above shall say, The work of the Church is done, the witness to the uttermost part of the earth has been borne, the elect from the foundation of the world have been brought in, and the day of her reward is at hand!--Christian Index.

===================

R3733 : page 70

BEREAN BIBLE STUDY FOR MARCH.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.--

STUDIES IN PRAYER

21. What is the cost of selfish prayers? Z.'02-250 (1st col. par. 1 to 3).

22. What is meant by "vain repetitions" in prayer? Z.'98-28 (2nd col. par. 2).

23. How may we be "instant in prayer"? Z.'97-265 (2nd col. par. 2 to 4); Z.'93-215 (2nd col. par. 2).

24. What does it mean to "pray without ceasing"? Z.'03-25 (1st col. par. 2, 3); Z.'04-118 (1st col. par. 1).

25. How should we understand, "Ye shall ask what ye will, and it shall be done unto you"? Jno. 15:7. Z.'96-149, 150; Z.'04-234 (1st col. par. 3, and 2nd col. par. 1); Z.'05-124 (2nd col. par. 1, 2); F.679, par. 1, to 680, par. 2; Z.'05-343 (1st col. par. 3).

26. What relative privileges in prayer have justified and consecrated persons? F.681, par. 3, to 684, par. 1.

27. What privileges of prayer do the children of consecrated parents enjoy? F.531, par. 1, to 532, par. 2, and 684, par. 2.

28. How should we look out for the interests of each other through prayer? Z.'03-218 (1st col. par. 1); Z.'95-170 (2nd col. par. 2).

29. What is the relation between faith and prayer? Jas. 1:6; Mark 11:24; Z.'96-162 (1st col. par. 3, to 2nd col. par. 2); F.691, par. 2; Z.'05-345 (1st col. par. 2) (and 2nd col.)

30. What is the relation between prayer and thanksgiving?

Z.'03-8 (1st col. par. 2, 3); Z.'04-24 (1st col. par. 1); Z.'01-271 (1st col. par. 3).

===================

R3733 : page 70

BLESSEDNESS SUPERIOR TO HAPPINESS.

--MATTHEW 5:1-16.--MARCH 4.--

Golden Text:--"Blessed are the pure in heart: for they shall see God."

HAPPINESS describes the joyful moods which come to mankind from time to time, but blessedness relates to that permanent joy and comfort which are the result of the attunement of character to harmony with the divine. The people of the world may at times be happy, and at other times downcast, mournful and troubled; but to those who become followers of the Lord Jesus, and who as pupils in the school of Christ are taught of him, there is a peace of God which passes all understanding ruling in their hearts, bringing comfort and rest even under most adverse outward conditions. The lesson we are now considering describes to us the condition of heart necessary to the possession of the peace of God. In proportion as we get before our mental eyes the true conception and then strive to attain that ideal, in the same proportion will be the degree or progress of blessedness which will come into our hearts and lives to rule there and to keep us in the love of God.

Our Lord and his disciples were on an elevated plane of the mountain side, and crowds of people were coming to hear the message of the great Teacher respecting the Kingdom so long anticipated and which he declared was nigh. His miracles had attested his divine authority as a Teacher,

R3733 : page 71

and this drew the people to him "who spake as never man spake." (John 7:46.) Seeing the gathering multitudes Jesus went up the mountain onto a little mound, where he could the better be seen and heard by all. After the manner of olden times he sat down while making his address, the people also sitting down. The customs of the times favored this--loose, flowing robes, sandals easily removed, and the people accustomed to sitting with their limbs folded under them in what is sometimes styled "tailor fashion."

The teaching was addressed primarily to those nearest to the Lord, namely, his special disciples, the multitude interestedly watching for any items in the address that would specially enlighten them. It must have seemed strange to all the hearers that our Lord did not talk more about the Kingdom itself, explaining when and how it would be established, etc. But he knew that he must first suffer for the redemption of the world before the Kingdom could come and the divine will be done on earth as it is done in heaven. He knew, too, that the first work in preparing for the establishment of the Kingdom would be the gathering of the Church class, the elect, to be his Bride and joint-heir in the Kingdom. His discourse, therefore, was so directed as to divide the hearers into two classes--some would be disappointed because they were interested more in the glories and honors and dignities of the Kingdom hoped for than in the condition of heart necessary to a place in it. These probably went their way saying that doubtless Jesus was a great Teacher to those who liked his kind of philosophy, but to them it was a very dry and unsatisfactory portion.

Others, though disappointed in the character of the teaching, found something in it which satisfied their longings as nothing else could do--found in it nourishment, comfort, upbuilding qualities. The same is true today: some hear the good tidings of great joy with interest merely in those features which relate to restitution. They are glad to know that there is no eternal torment in the divine plan, but that, on the contrary, times of refreshing are coming to the world, and times of restitution of all things spoken by the mouth of all the holy prophets since the world began. (Acts 3:19-21.) But aside from this, all discussion respecting consecration to the Lord and terms of discipleship, all descriptions of characteristic conditions that would fit them for the Kingdom, are wearisome to them, distasteful. Thus does the Truth always separate.

"THE POOR IN SPIRIT"

The message of this great Teacher differed from all others, and was especially attractive to the humble, the lowly. Whereas others would have said, Blessed are the rich, the learned, the prominent, the rulers, this great Teacher reversed the matter, saying, "Blessed are the poor in spirit" --blessed are those who are not self-conceited, who do not think very highly of themselves, who appreciate their own littleness and imperfection. Astounding! How are such blessed? Surely the world thinks little of those who do not think much of themselves! Surely they will make less progress in the world! Ah, yes! But, says the Master, their blessedness consists in the fact that they are of the Kingdom --of those from whom the Kingdom of heaven class will be selected.

Self-confidence, self-esteem, may win for its possessor a high and honorable place in the present time, but is disesteemed of the Lord; and those who have such a spirit will be the less prepared for the tests and conditions which the Lord will impose in selecting the heirs of the Kingdom, the joint-heirs with Christ. Yes, indeed!--there is a favor and blessedness associated with being little in one's own estimation: it preserves from many a false step into which egotism would lead. All who are seeking to follow the instructions of the great Teacher, who naturally are poor in spirit, humble-minded, deficient in self-esteem, have much advantage every way over others as respects this particular element of character. And those who are not naturally humble should take heed to the Master's instruction, and humble themselves under the mighty hand of God, that they may be exalted in due time. (1 Pet. 5:6.) The Lord's followers, then, should continually

R3734 : page 71

practise humility and be especially on guard against pride, self-conceit, etc.; they should know on the great Teacher's authority through the Apostle that God resisteth the proud and shows his favor to the humble, the poor in spirit, to such an extent that only the humble will share with the Lord in the inheritance of the Kingdom.--1 Pet. 5:5; Jas. 4:6.

MOURNERS BLESSED AND COMFORTED

Again it seems strange, contrary to the usual thought, to say "Blessed are they that mourn." The general thought is that those who mourn are to be specially commiserated. What principle lies behind the Master's assurance that there is a blessedness connected with mourning? We reply that we cannot suppose that there is mourning in heaven--we must suppose that there is happiness, blessedness there. Hence the blessedness of mourning must in some way relate to our present imperfect, sinful conditions and surroundings. Sin is in the world, and death, the wages of sin, is being paid out to the entire human family, carrying into every home more or less disappointment, sorrow, trouble. Where these are appreciated rightly there must surely be mourning. The world is sick and dying; with its twenty thousand million dead and sixteen hundred million dying in sorrow and pain and disappointment, he who is "merry" must surely be correspondingly irrational. Who but a foolish person could be merry in the shadow of such a charnel-house! Those who are merry under such conditions give evidence of so wrong a condition of heart and mind that we may know that they will require rigid disciplinary instructions (such as will be accorded to the majority of mankind during the Millennium) in order to bring them to their proper senses.

On the contrary, those who do mourn because of a realization of their own imperfections, their own fallen condition, and who to any extent mourn in sympathy with the poor, groaning creation, these have corresponding advantages because of their saner condition of mind; they will be the more ready for the heavenly message, telling of the glorious blessing that is to come through redemption in Jesus and through his Kingdom, which, as the rising of the Sun of Righteousness, shall bring in health, healing, life and comfort to all the families of the earth. Blessed are these mourners now, because they are in that much more favorable condition to hear the voice of him who speaketh from heaven--speaking peace through Jesus Christ our Lord. They shall be comforted. Their comfort shall not wait either until the new

R3734 : page 72

dispensation of the Kingdom shall be fully inaugurated and bring in the blessings of restitution: their comforting will begin at once, for their mourning will bring a readiness of mind to hearken for the Lord's favor. So to these he will be pleased to make known something of the riches of his grace and lovingkindness through Jesus. They will have therefore the best opportunity for attaining the peace of God which passeth all understanding through the holy Spirit in this present time, and also in the dispensation to come.

Sorrow may be associated with sin and imperfection. It is proper that we should realize our fallen condition and be sorry for it, but this sorrow may be healed at once through the knowledge of the great redemption sacrifice and through our acceptance of a share in the merit of the same. But there is another sorrow or mourning which is not because of sin but because of sympathy. Our Lord, who was separate from sinners, had this spirit of mourning. It was this mourning in sympathy that led to his tears at the tomb of Lazarus, and the same that led to his being called "the man of sorrows and acquainted with grief."--Isa. 53:3.

In our imperfect fallen condition, even after our hearts are fully consecrated to the Lord and imbued with his Spirit, it will not be possible for us to enter so fully into sympathy with others as did our dear Master; but we are to cultivate this spirit of sympathy, which is a part of the spirit of love, and the more we grow in grace and in character-likeness to the great Teacher the more we will have of the spirit of sympathy, the more sorrow and mourning will appeal to us. On the other hand, however, the more we receive of this same holy Spirit proportionately we will have the greater peace, the greater joy in the Lord and the greater rejoicing, because of what we will be increasingly permitted to discern in the unfolding of the great plan of salvation under which all who mourn in Zion shall be comforted. So, then, the most advanced Christians, who have the deepest and most holy joy, should be the ones who at the same time would have the deepest sympathy with mourning and sorrow. Who has not already noticed this, that as our Lord and Teacher is the exemplar of perfection, so those who most nearly imitate him are usually such as have had deep experiences in the school of sorrow and mourning, and in whose hearts and characters deep spiritual lessons and characteristics have been engraved?

The word comfort does not contain the thought of relief, but rather that of strengthen together, or added strength. In other words, the Lord does not propose to take from us that noble quality of sympathy which we receive in the school of experience, but he does propose for all those who become his true followers that they shall be comforted or strengthened together, that he will give them a blessing of strength to endure, which will compensate their mourning and spirit of heaviness. He gives this through the promises of his Word and the glorious hopes which he sets before us, and he gives it also through the living epistles of the dear members of the household of faith. Note how the Apostle calls this to our attention in 2 Corinthians 1:4, where many times over he repeats the thought of our comforting one another with the comfort wherewith the Lord has already comforted us. Oh, what a privilege we enjoy, not only of being comforted by the Lord through his Word, but of being used of him as channels for comforting or strengthening or upholding one another during this mourning time, when some, more than others, have in themselves weaknesses and frailties to cause mourning to themselves and to others. Blessed are those who, being comforted themselves, shall be used of the Lord in the comforting of the other members of his body.

"BLESSED ARE THE MEEK"

The poor in spirit or humble minded, who do not think highly of themselves, are unquestionably the same as the meek, the gentle. The Century Dictionary defines the word meek as "self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance." Webster defines meekness as "submission to the divine will; patience and gentleness from moral and religious motives." As we look about us in the world and note the meek of the earth we do not see them more prosperous than others, and our Lord's words that such shall inherit the earth would astonish us and seem quite untrue if we did not understand that he referred to blessings beyond the present life. Surely the millionaires of earth, that own the larger portion of it and its riches, valleys and slopes, are very rarely to be counted as the meek. And so we see that the Master did not say, Blessed are the meek, for they do inherit the earth, but "they shall inherit the earth."

When, Lord?

Answer: When God's Kingdom shall come and his will be done on earth as it is done in heaven--then the meek shall inherit the earth. So, then, if we perceive that the rude, the unjust, the self-assertive, are grasping the bounties of earth in the present time, and if we find ourselves rather crowded out because of meekness, let us remember our Lord's Word that we are especially blessed, and let us cultivate this quality of meekness more and more, and let us not think to exchange it for a spirit of arrogance and self-assertion and vindictiveness, to grasp earthly fame and name and riches. Let us rather be content to cultivate this spirit which the Lord assures us he approves, and let us wait for the time when this class shall inherit the earth. We perceive that the inheritance will be with a view to giving it to the human family under the terms and conditions instituted during the Millennial age. Then the meek of the restitution class will inherit the earth; they will be given the advantage everyway, and eventually all who are not meek will be utterly destroyed from amongst the people in the Second Death.

The meek ones of the Lord's followers even now in a measure receive the fulfilment of this promise, as the Apostle declared, "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:22,23.) These have more enjoyment of the earth now than have others; while others are grasping these are enjoying. As the Apostle declares, "God hath given us all things richly to enjoy." (1 Tim. 6:17.) Freed from the grasping spirit, we can pass through the streets and observe the rich displays of the shop windows without covetousness, without wishing that we had the various works of art and beauty under our special care and control. We can feast our eyes upon them and be without the care of them at a time when all of our talents are consecrated to the Lord and his service, and when we have more important things to do than caring for earthly trinkets called works of art.

R3735 : page 73

BLESSED THE HUNGRY AND THIRSTY

Our Lord refers to two of the most potent influences known amongst men. To what activity will not hunger and thirst spur us? Similarly there is in some a heart-hunger and thirst for that which is right, that which is true. The majority of people evidently do not have much of this hunger of the soul: natural eating and natural drinking are their special attractions. But all are not so, and there is a special blessing for those who have the soul-hunger to which our Lord refers. "They shall be filled"--they shall be satisfied.

Nothing in this promise implies a miraculous filling or satisfying: the thought connected with the illustration rather is that, hungering and thirsting, they will make use of their time, knowledge and opportunities for seeking the bread of eternal life, which satisfies, and the water of life, which truly refreshes; and that in proportion as these are sought and found and used will be the blessing. We have the Lord's guarantee of the blessing for all who are in the attitude of mind to seek and to use the spiritual refreshments he provides.

Righteousness here applies to right in every matter--Truth. God is the great standard of righteousness, and he communicates it through his Word, his exceeding great and precious promises delivered to us through Jesus and his apostles. The majority of the world, careful for the meat that perishes, think little of the Truth and get little of it; the few hungering and thirsting for it are filled, refreshed, sanctified by it, and in word and in deed and in thought are being fitted and prepared for still further blessings in God's due time--participation with the Redeemer in the Kingdom and a share with him in the work of blessing and uplifting mankind.

"BLESSED ARE THE MERCIFUL"

Mercy is akin to love, and in proportion as the fall has effaced love from any heart in that proportion mercy will be lacking. Of course we cannot always judge by the outward appearance, as there are outward forms and expressions of love without the heart. So sometimes mercy is extended without the real spirit of mercy prompting it. Sometimes it is to be seen through the recognition of a principle without a sympathy with that principle. The true Christian learns in the school of Christ not only of his imperfections and his need of divine mercy, but having found that mercy and having entered the school of Christ it becomes one of the most important lessons he can learn to extend similar mercy toward others. The Apostle declares that "Mercy rejoices against Judgment"--against the execution of justice. (Jas. 2:13.) Strange as it may appear, those who have most need of mercy for themselves appear usually to be the ones least ready to accord mercy to the failures of others.

Contrariwise, those who grow most in the spirit of the Lord grow proportionately merciful and compassionate. Some of the Lord's people have more to overcome in this direction than have others, and may therefore show less development in proportion to their efforts; but the thought should be continually before the minds of all that it is very unbecoming for those who themselves have need of divine mercy to be sticklers in the last degree in their requirements of justice for others, in their refusal to exercise mercy toward others. Not only so, but this lesson which our Lord so frequently emphasized he intensified when he said, You do not from the heart forgive those who trespass against you, neither will your heavenly Father forgive your trespasses. He thus teaches us that our mercy must be more than formal, more than an outward forgiveness and reconciliation--it must be from the heart, sincere. In proportion, therefore, as we each realize our need of divine mercy through Jesus, in that same proportion let us be very merciful to others--especially toward the brethren and all who in any sense or degree demonstrate their desire for righteousness.

"BLESSED ARE THE PURE IN HEART"

The word pure is very comprehensive--without adulteration, sincere, unsullied. No member of the human family is by nature in this condition. On the contrary, the Scriptures assure us that the heart of the natural man is exceedingly deceitful and desperately wicked. (Jer. 17:9.) The heart in this text and in general conversation is used not as the name of one of the organs of the human system, but as indicating the inner mind, will, intention of the person. As originally created man was the image of God, and hence was then pure in heart, sincere, honest, truthful, perfect-intentioned; but, by reason of disobedience, sin and selfishness have been developed in the human heart and will, and the God-like qualities originally there have been to a considerable degree obliterated. Hence it is that those who become the Lord's people are said to have a new heart, a new will, new ambitions, new desires. Where the conversion from sin to righteousness is thorough it is truthfully said, "Old things have passed away, all things have become new."--2 Cor. 5:17.

To accomplish so radical a change of will, of intention, requires a powerful influence. It may be of fear and it may be of love, but we are assured that the results of fear are imperfect, and that only love produces the lasting, perfect, acceptable conditions. Fear may have to do with the beginning of a change of heart, but it certainly cannot carry the conversion to completion, for, as the Scriptures declare, "Fear hath torment," and the peace of God cannot rule in the heart that is subject to such distress. (1 John 4:18.) Hence the Scriptures set before us the heart conversion which results from the knowledge of God and love for him, saying, "Thou shalt love the Lord thy God with all thy heart," and again assuring us that "perfect love casteth out fear."--Mark 12:30; 1 John 4:18.

Our Lord's words intimate that there may be various degrees of impurity of heart, and so we find it: there are some who at heart are really black, devilish; others are drab or gray or speckled. But the Lord singles out the kind of heart that would be acceptable to the Father--the pure in heart. We are all witnesses that we could not claim purity of heart, of intention, of motive, of desire for very many of our friends and neighbors of Christendom, and that so far as we know in the heathen world the proportion would be still fewer. Yet the intimation of our text is that only such as attain to heart purity can hope ever to see God, to enjoy this evidence of his love.

But lest some should be discouraged through supposing that purity of heart means absolute perfection of thought and word and deed, we hasten to correct that thought and to point out that the intention is not always supported by the words and conduct. To will right, to will perfectly, to be

R3735 : page 74

pure in heart, is quite possible, yea, quite necessary to all who would have divine approval; yet how to perform all that they will is sometimes beyond the ability of the Lord's most earnest followers. The new will, the new heart, must act and speak through the medium of the old body, whose affections are continually in opposition and must be battled against. Hence so long as we are in the flesh, so long as we are obliged to reason, speak and act through the imperfect medium of our fallen flesh, that long will we have need of the merit of Christ to continually cover its blemishes; that thus the new will, the new heart and not the flesh, may be judged of the Lord and tested as to its worthiness or unworthiness of the eternal life and blessings which he has proffered us.

How precious the thought, then, that we may attain to absolute purity of intention, of love, etc., toward all mankind as well as toward the Lord, and that God will thus accept us in his Beloved One, not counting to us the unintentional weaknesses and blemishes which we realize and which others realize perhaps still more than we. How blessed the thought that such will see God, that such have the clearest views of God's character and plan now, that such shall see him shortly when changed in the resurrection, when they shall have awakened in the likeness of their dear Redeemer.

BLESSED THE PEACEMAKERS

Never was there a time when this statement of our Lord deserved more consideration than at present. We live at a time when envy and strife are in evidence on every hand, amongst all classes, amongst nations, in politics, in business, in homes and families, in nominal churches and amongst the fully consecrated of the true Church. The tendency toward strife is evidently somewhat associated with the strenuous times in which we live; but all the more those who are true members of the body of Christ are to remember the Scriptural injunction, "Follow peace with all men;" and again, "Be at peace amongst yourselves." (Heb. 12:14; 1 Thess. 5:13.) Some of the best people in the world have the organ of combativeness large, but proportionately they need to have love to control it, so that they shall combat only those things which are evil and injurious, so that they shall think generously, kindly, lovingly of all who take a different view of matters; and while standing always firm for principle, they should take note of the fact that principle enters into remarkably few of their conflicts, contentions, etc.

Each of the Lord's children should be learning day by day to cultivate the fruits and graces of the holy Spirit, amongst which prominently are patience, long-suffering,

R3736 : page 74

brotherly kindness, love. These things dwelling in us and abounding we shall be more and more pleasing to the Lord and able to assist others in the same direction--to be peacemakers. For who can properly be a peacemaker who is not himself at heart a peace lover?

There seems to be in the majority of humanity a contentious streak, which not only leads the possessor to be quarrelsome and contentious, irritable and irritating to others, but additionally this trait seems in many to be inclined to stir up disturbances in others, when the first principle of decency--minding one's own business--would be favorable to peace. As the Lord's people more and more come to realize the selfishness and quarrelsomeness which the whole world has inherited through sin and depravity, and how this is all opposed to the Spirit of the Lord and of meekness, gentleness, patience, long-suffering, love, they should not only strive to develop peace in their own hearts and lives but to be peacemakers amongst men.

"Blessed are the peace-makers, for they shall be called the children of God." Yes, truly, the peace lovers, peace promoters, manifest that in this particular at least they are the possessors of the holy Spirit--the Spirit of God. Let us not only merit this title, sons of God, now amongst men who, seeing our good works and peaceable dispositions, will glorify our Father in heaven on this behalf, but let us by the continued cultivation of this same quality of love, under the guidance of the great Redeemer, merit the distinction of being sons of God on a higher plane in the Kingdom.

BLESSED THE PERSECUTED

Not all the persecuted, but merely the persecuted for righteousness' sake. Many bring upon themselves persecutions for foolishness' sake and for being busybodies in other men's affairs. Let us heed the Apostle's word along this line and avoid persecutions or sufferings for evil doing of any kind; but, as again it is declared, if any man suffer as a Christian let him glorify God on this behalf. (1 Pet. 4:16.) It is well, too, that we preserve in this matter as in all others the spirit of a sound mind. There are, for instance, some that evidently imagine themselves persecuted when really they are very kindly treated, and are the victims of their own morbid imaginations. The Lord's people should be so filled with the spirit of thankfulness and gratitude and appreciation that they would be in no danger of erring in this matter. They should be so generous in their thoughts of the motives and intentions of their friends and neighbors that they would be in no danger of misapprehending them and feeling persecuted by those who are really their well-wishers.

As perfect love casts out fear, so also it casts out these false impressions of evil doing or intention toward us. The benevolent heart, full of love for others, will rather prefer to suppose that slights are unintentional oversights, or to put some other similar good construction upon the conduct of their friends, only yielding to an appreciation of persecution when its intention is unmistakable. Even then it should think generously of the persecutor, realize his share in the fall and be disposed to pray for those who despitefully use them and persecute them. Blessed are such ones who thus hold to righteousness and the spirit of love toward their enemies and persecutors, and who may be sure, therefore, that they are being persecuted for their fidelity to truth and righteousness and not for personal idiosyncrasies and peculiarities. Blessed are they, for theirs is the Kingdom of heaven. The Lord is looking for those who are so faithful to the principles of righteousness that they will exercise it toward their enemies even when being persecuted by them and on its account. If the Kingdom of heaven is for such it is assuredly but a little flock. Let us strive the more diligently to be of that little flock--to make our calling and election sure.

REVILED FOR CHRIST'S SAKE

The Lord's people are not to revile each other or anybody under any circumstances, but are to remember that they are pupils, followers of him who when reviled reviled not

R3736 : page 75

again. Whatever evil others may say or insinuate about us we must be faithful to our Teacher and not return evil for evil, reviling for reviling, nor insinuation for insinuation, but contrariwise must speak evil of no man and be pleased to notice and to mention any good qualities which even our enemies may possess.

Our Lord's words, however, warrant us in expecting that those who will be faithful to him will share his experiences of being evil spoken of. With his words before our minds we should not be surprised at false charges and false insinuations made against his true followers, and that in proportion to their prominence as his servants and followers. The expression, "all manner of evil," is very comprehensive, while "for his sake," is worthy of notice. It does not imply that those who strike with the fist or weapon or tongue and who shoot out arrows, even bitter words, will say, We do this to you for Christ's sake and because you are one of his. We have never heard of any one persecuted in that manner along those lines, and this cannot therefore be what the Lord meant.

What he did mean evidently is that his followers, like himself, honorable, moderate, possessing the spirit of a sound mind, truthful, honest, virtuous, would naturally be highly esteemed amongst the Scribes and Pharisees, the nominally good; they would have a high place, were it not for their fidelity to the Lord and to his Word. Because of loyalty to truths contradictory of popular errors, because of their faithfulness to the Word of the Lord, they are unpopular, and, like the Master, are hated by those prominent in Churchianity. These conditions bring a double test:

(1) They test the adherents of Churchianity along the lines of the Golden Rule, and when they speak evil through malice, through hatred, through strife, through opposition, they are judging themselves, condemning themselves under the Golden Rule, for well they know that they would not wish others thus to speak evil of them;--either through malice or a concocted lie or through hearsay.

(2) It becomes a test also to the faithful ones--Are they willing to endure these persecutions and oppositions cheerfully as a part of the cost of being the Lord's disciples? If under the pressure they yield and revile in return, and slander and backbite, they are proving themselves unworthy of a place in the Kingdom. If on the other hand they receive these lessons and experiences with patience and long-suffering, these serve to develop in them more and more of the character-likeness of their Redeemer and tend the more to fit and prepare them for a share with him in his glorious Kingdom. Our Lord's assurance is that those who are thus tested and who stand such a test will have the greater reward in heaven, and reminds them that similar persecutions from the Lord's professed people came to all the holy prophets of the past.

THE SALT OF THE EARTH

The declarations, "Ye are the salt of the earth," and "the light of the world," may be very properly applied to such of the Lord's followers as give heed to his teachings and cultivate the blessed states he has described foregoing. All such blessed ones in proportion as they have attained such conditions are indeed the salt of the earth and the light of the world. As salt is useful in arresting decomposition, so the influence of these, though they be few in the world, is preservative. Looking back along the aisles of history, we can see that a good influence extended from the Law Covenant God made with Israel.

As the Jews scattered more or less amongst other nationalities they carried with them more or less clear conceptions of the divine standards as represented in the Law, and these wherever they went had a preservative and corrective influence amongst men. But it was Jesus and his higher Law of Love, exemplified in his own life and in the lives of his apostles and all his followers, who became the real salt of the earth, in a period when without it we know not what might have been the result. As it is not only the spot upon which the candle or lamp rests that is enlightened by it, but as the rays extend out in every direction, so is the influence extending from every true Christian. It touches not merely his own person or home but to some extent radiates throughout his vicinity. Similarly it is not merely the spot that is touched by the lump of salt that is preserved, but the influence of that lump spreads over a considerable space round about it, and all with preservative influence.

At the time of our Lord's first advent the world was in a condition in which it would probably have hastened to degeneracy and corruption, but the introduction of the body of Christ and the beneficial influence extending from each member of that body were potent for the arrest of the demoralizing tendency of the times. The light which shone out from Jesus, the Light of the world, and from his followers, had undoubtedly a beneficial effect upon the then center of the civilized world. That influence is still manifest in so-called Christendom. And even today, although the truly consecrated believers in the great Redeemer are confessedly very few in number, yet the general influence, the saltiness from the teachings of the Savior, exercise a wide influence throughout Christendom. Without this, doubtless, corruption and a complete collapse would have come long ago. In spite of it we see very corrupting and corrupt influences at work in every direction and the wider our horizon,

R3737 : page 75

the more general our information, the more this fact will be appreciated.

Before very long we expect that all of the overcoming members of the body of Christ will be changed, glorified, and the body completed on the other side the vail will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation.

Meantime we are to let our lights shine and thus to glorify the Father, whether men heed or forbear to heed; we are to exercise our salt or preservative influence, our influence for righteousness and truth, whether men hear or forbear, though we clearly see that it is not God's purpose to enlighten the world through the Church in its present humble position. The matter will test us and prove whether or not we are worthy to be members of the glorified body of Christ, which shortly shall shine forth as the Sun in the glory of the Father, and enlighten the whole world in a manner with which our little lamps of the present time will in no sense compare.

R3737 : page 76

HO, PRODIGAL RETURN!

"Return, return! thy Father's voice is pleading,
Tho' far astray, I bid thee turn again!
Thy robe is rent, thy tender feet are bleeding,
Thy heart is faint and sick with famine pain:
Return, my child: a welcome here awaits thee:
No longer in the distant country rove;
Resist the cruel tempter that belates thee,
And keeps thee from my dwelling and my love.

"Return, return! Thy Father's loving-kindness
Thou long hast scorned, and done his grace despite;
Yet in his touch is healing for thy blindness,
And he can turn thy darkness into light.
Return in all thy rags of sin's defilement;
Return with all thy want and sore distress;
Thy Father's voice bespeaks his reconcilement:
Flee to thy Savior, and thy guilt confess.

"Return, return! Thy substance hath been wasted--
Thou hast not aught to bring but thy poor heart;
Yet art thou longing for the bread once tasted,
And for his paths of peace, and faith's good part?
Return, for why shouldst thou delay the pardon
Thy Father's great compassion waits to grant!
Arise and go, before thy doubts shall harden
The homesick yearnings of the penitent.

"Return, return! Leave thou the swine and famine
And seek again the plenty of thy home!
Why dost thou toil among the husks of mammon,
When to his rest the Father bids thee come?
Return thou to his arms, his kiss, his blessing,
Accept the robe, the sandals, and the ring,
After thy sinfulness and guilt confessing,
By Jesus found, lost treasure of the King!

"Return, return! The angel-hosts bend o'er thee--
They wait to bear the tidings' joyful sound.
They have beheld the Savior dying for thee,
And will rejoice to sing, The lost is found!
Return, for he will heal all thy backsliding--
Will love thee freely, and will thus forgive;
Come, weary soul, rest in his love abiding,
Thou hast been dead--arise to-day and live!"

===================

R3737 : page 76

LESSONS ON SELF-CONTROL.

--MATTHEW 5:33-48.--MARCH 11.--

Golden Text:--"Keep the door of my lips."--Psa. 141:3.

AGAIN we gather at the feet of the great Teacher of the school of Christ to hearken for his further instructions. In connection with his discourse on the beatitudes, which constituted our last lesson, the Master proceeded in the words of today's lesson.

Our Lord refers to the traditions of the ancients, which evidently had a great control over the people of that time. No fault is to be found with having respect for the opinions and teachings of those who have gone before us in life's pathway, but one of the important lessons for every Christian to learn is that the fact that a matter is ancient, that it has been long believed, is no positive proof of its correctness. The thoughts of ancient times are to be weighed and tested, as well as those of modern times by the one standard, the divine revelation--"If they speak not according to this word it is because they have no light in them."--Isa. 8:20.

The traditional teaching to which our Lord referred was not wholly erroneous, just as the traditions of the "dark ages" contain some elements of truth. Error alone is weak in comparison to error mixed with a little truth; hence our great Adversary usually endeavors to interweave some measure of truth with all the injurious falsehoods which have burdened the world for centuries, and still burden us in proportion as we are deceived by them. This was true in respect to the matter our Lord was discussing: the Law had something to say respecting the taking of God's name in vain, and tradition had modified the Law and limited it to false swearing. Our Lord called attention to the error, pointing out that the third commandment had a broader and deeper meaning than the tradition implied --that it meant that God's name should never be used in any irreverent manner, and not merely forbidding its use in connection with the violation of an oath in the Lord's name. Our Lord extended the thought, teaching his followers that they should not continue the custom of their day, of proving their assertions by appeals to God, to heaven, etc. The same lesson is for the followers of Jesus today: others may feel it necessary to emphasize their statements by oaths or expletives, but the followers of Jesus are to so live, so act, so speak, that their words pass for par anywhere and with anybody. To this end they must be absolutely truthful, so that whoever may hear them may know that their yea is yea and their nay is nay.

"SWEAR NOT AT ALL"

Oaths and solemn asseverations in the ordinary conversation of life imply that the truth of the speaker is questionable--that his yea is not always yea, and that his nay is not always nay. The tendency is to make him less careful in the ordinary statements of his conversation which are not thus solemnized; the effect is also to make him less reverent toward the Lord or the other holy things which he may call upon as witnesses, as evidences of his truthfulness. As the word of such people becomes common and liable to be broken, so their oaths would soon also become common and liable to be broken--such matters go on from bad to worse usually. On the contrary, where the word is held sacred the avenues of sin and error and falsehood are measurably stopped.

Nothing in this injunction can properly be understood to apply to the taking of an oath in a court of law. Such oaths, commanded by the law of the State, are necessary, because all have not the high standard of truth desired. But even in the courts of law in many States it is permitted that an affirmation may be made instead of an oath if any so prefer. To one of the Lord's people an affirmation must mean exactly the same as an oath; he would not affirm what he would not be willing to swear to. He recognizes that, as a follower of the Lord and one of his representatives, his yea or his nay must be as truthfully kept as his oath would be.

Whatsoever is more than yea or nay cometh from evil--the revised version says "of the Evil One." Indirectly all of our evil tendencies come from the Evil One,

R3738 : page 77

for was it not by his lie in Eden that the fall from perfection and the divine image brought us all into our present evil, imperfect condition, exposing us to error through our own weaknesses and imperfections and the weakness of our neighbors? While our Lord's injunction is good for all who have ears to hear it, it is especially appropriate to the little flock who have applied themselves to hearken to all of his commands, and to be taught of him, and, to whatever extent is necessary, to suffer with him in following the course of righteousness. Truly all such should be models of truthfulness and uprightness, and thus be burning and shining lights, glorifying our Father in heaven in their homes and in the communities where they live.

AN EYE FOR AN EYE

Another of the teachings of the ancients was that absolute justice should be rendered, an eye for an eye and a tooth for a tooth. Some features of the Law did indeed imply this. If one caused an injury to another intentionally he should be maimed himself correspondingly.

This strict requiting of justice prevailed, not only amongst the Jews, but also amongst the Romans and the Greeks. It may be said to have been a juster law in some respects than those which now prevail, which indirectly favor the rich: for instance, the penalty today for injury to another might either be a fine of so much money or an imprisonment of so long a time. In either case the rich would have the advantage in that they could spare the money, and the loss of time would not be so disastrous to them as to the poor. However, there were disadvantages in a juster system of an eye for an eye and a tooth for a tooth: it cultivated a feudal spirit, and led to anger, malice, hatred, envy, strife, murder, works of the flesh and of the devil. Seeing what the strictest interpretation of justice would imply, let us see what the great Teacher would present as the preferable course of action.

Hear his words, "I say unto you, resist not evil [do not retaliate, rendering evil for evil], but whosoever shall smite you on the right cheek turn to him the other also." This is an astounding proposition--who can obey it? Even if we modify it all that language will permit, it is still apparently beyond reach of any fallen human being--it teaches the ideal requirements of the divine law of perfect love. When seeking for an interpretation of the expression, Resist not the evil doer, but turn the other cheek, we must look to our Lord and the apostles as examples. We find, for instance, that our Redeemer was smitten upon the cheek, and that while he did not literally turn the other he did not attempt to smite back, to retaliate even in word. In this indirect sense he did turn the other cheek. And this should mark our course. Our Redeemer did expostulate with his smiters in kindly terms, however, and we may properly follow his example, and consider it in full agreement with his instruction in this lesson.

We may remember him again when evilly entreated and taken to the brow of the hill to be cast headlong: he did not use his superior power to do injury to his opponents, but passed through their midst, evidently either directly or indirectly exercising over them a restraining influence, because his time for death had not yet come. So, too, we may use any moral influence we may possess to escape from the power of our enemies, and be assured that we will have the divine care and protection until our lessons and experiences are completed --until our time shall come to pass beyond the vail. Similarly the Apostle, learning of the threats of the Jews against his life, did not make threats against them nor pray evil upon their heads; but he did use such steps as were at his command to thwart their evil designs, sending word to the governor and invoking the power of the civil authority; and on another occasion he defended himself by appealing to the people.--John 18:22,23; Acts 23:1-5,17.

The lesson for us is that we may use all lawful and legal means in our self-defense, and may even wisely run away from dangers and persecutors, as the Lord directed and the apostles exemplified. (2 Cor. 11:33; Matt. 10:23.) But we are not authorized to retaliate. Difficult as this proper course may appear, it undoubtedly will be found to be the best one. Remember our Lord's words, "They that take to the sword shall perish with the sword," and again the Apostle's words to the Church is, "If ye bite and devour one another, take heed that ye be not consumed one of another." (Matt. 26:52; Gal. 5:15.) The lesson evidently is,--

"FOLLOW PEACE WITH ALL MEN"

"If any man sue thee at the law and take away thy coat, let him have thy cloak also." The revisers translated this to mean that if any one is disposed to go to law with you and take away your coat you should settle with him, even though it deprive you of both coat and cloak. This lesson of submission, of non-resistance, is surely a very difficult one to thoroughly learn. We cannot doubt that many would take advantage of such a disposition, and that as a result he would have the bad end of many a bargain. However, this would not prove the Lord's counsel unwise even as respects the present life. The lesson upon ourselves would certainly be valuable as respects the development of the Master's graces, and how can we tell that the example would not be very potent upon those who might fraudulently, violently take advantage of our obedience to the great Teacher.

We know, too, that the Lord would be quite able to compensate us for anything we might suffer in way of loss in obedience to his directions, to whatever extent he might see would be to our advantage. We should never forget the two occasions on which the Lord told the disciples to cast in their nets after they had toiled all night and had caught nothing, and how on both occasions miraculous draughts of fishes were caught. He who is for us is more powerful than all they that be against us, and undoubtedly loyalty to him and obedience to his Word will prove eventually the better part. Let us remember also the proverb

R3738 : page 78

which says, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) It is not always those who fight most strenuously for their rights that fare the best even amongst the children of the world.

"GO WITH HIM TWAIN"

The next injunction is not generally understood: it does not mean that we should be turned aside from the duties and affairs of life at anybody's bidding. In olden times certain magistrates, governors, etc., had the authority of law to press the service of the people for governmental work. For instance, note how Simon the Cyrenian was compelled to bear the cross for Jesus a certain distance. The word compel in our lesson is from the same Greek word, and refers to a similar legal compulsion; "commandeered" would be the modern way of referring to such a matter. Our Lord's injunction is that his followers should be so broad-minded, so liberal, so generous, that they would not only obey the legal commands but be ready to go farther--to do more than had been required.

In thus doing heartily, joyfully and agreeably all and more than would be commanded they would be exemplifying the generous spirit which represents our Lord and his teachings. By such breadth of sentiment they would be known as Jesus' disciples, who had learned of him. Indeed we may say that the whole trend of the teachings of the Lord and the apostles is in line with this, and opposed to stinginess and narrowness and selfishness--in accord with generosity, full measure, pressed down, heaped up and running over. The Christian measure would be nothing short, though it might be a little more. A Christian measure of anything must be full, never skimp. This is an element of the higher law, the law of love, and its spirit of generosity in our hearts.

In similar strain the great Teacher enjoins that we shall give and lend to those requesting. We cannot suppose that he meant that a parent should give a razor to the child which cries for it; we cannot suppose that the Lord meant that our loans or gifts would be such as would be injurious to the recipients. Love must be the basis of our conduct, as it is the very essence of the Master's law. We cannot think either that he meant that we should neglect the interests of our own homes and families in giving to others or loaning to them. We are bound to suppose that our Lord in this, as in all things, wished his followers to be wise as serpents and harmless as doves. What he wished to enjoin evidently was that spirit or disposition which would have pleasure in loaning or giving to the needy, and which is so circumstanced as to be able to comply with such requests and would be glad to do so, using the proper discretion and judgment, as to time, place and persons. In other words, the spirit of Christ is a benevolent spirit and not a mean or stingy one, and all the Lord's people, more or less selfish, need to learn this. There are few perhaps who would be in any danger of injuring themselves or others immediately dependent upon them by any acts of benevolence.

"LOVE THY NEIGHBOR"

Love for the neighbor was a feature of the Law, and in enjoining this the traditions of the elders were quite right; but they added to it that an enemy should be hated, whereas the Law said nothing of the kind, but on the contrary enjoined that if an enemy's ox or ass or property of any kind were seen going astray or about to be injured they should be protected and assisted and held for the owner, even though he were an enemy, and even though at a considerable cost of time and trouble. Our Lord thus pointed out the real meaning of the Law, making it the more honorable, saying, "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven." (The rendering of v. 44 here given occurs in the revised version, and is in harmony with the oldest Greek MS., which omits a part of this verse.)

If we are sons of God we must have his Spirit, his disposition. To whatever extent we lack this disposition to love and desire good to our enemies as well as to our neighbors we lack evidence of relationship to our Father in heaven and to our elder brother, our Redeemer and Teacher. Here again the lesson of benevolence comes in--we must be large-hearted, generous.

R3739 : page 78

How can we cultivate this necessary quality, especially if our natural dispositions are mean and selfish, very much fallen from the divine likeness in this respect? We reply that the entire course of instruction in the school of Christ is in this direction. To make us compassionate and sympathetic with others, we are shown our own littleness and weakness in the Lord's sight; to teach us how to be generous and forgiving to others, we have the illustration of God's mercy and grace and forgiveness toward us; to impress the matter upon us we are assured that our forgiveness and standing with the Lord can only be maintained by our cultivating this spirit and manifesting it toward our debtors and enemies.

We are to be generous with those who transgress against our rights and interests, our enemies. This does not mean that the Lord recognizes or treats his enemies with the same degree of blessing that he grants to his friends and his children, nor does it mean that we are to love our enemies in exactly the same sense that we love our bosom friends and companions. The Lord gives special blessing to those who are especially his, and we also may properly give more of our love and favor to those who are in accord with us. The lesson here again is large heartedness and generosity.

"LOVE THEM THAT LOVE YOU"

Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us, and of the lesson we must learn if we would be his joint-heirs and companions in the glory, honor and immortality of the Kingdom. Publicans and sinners even love those who love them--he must be a very mean man who will return evil for good and hate

R3739 : page 79

those who love him. Even though such a standard were recognized in the world, of loving those who love us, it would not be appropriate to the Lord's followers; they must rise to a higher plane if they would be his disciples.

Similarly our greeting, our salutations, the civilities of life are to be extended not merely to our brethren either after the flesh or after the Spirit. We are to have kind intentions toward all, and to enjoy the privilege of extending these, expressing them, and thus comforting and refreshing all with whom we come in contact. Generosity again is the thought--breadth of character and nobility of conduct.

PERFECT AS FATHER IN HEAVEN

The last verse of our lesson caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our heavenly Father--we are to be perfect as he is perfect. Ah, yes! It would have been impossible for the great Teacher to have set us any other pattern or example or standard than the perfect one. And yet he knew that none of his disciples would ever be able in the present life and under present conditions of sin and death working in our mortal bodies to come up to this standard--to follow this copy. What then did he mean? We answer that he there set before us the perfect copy, with instruction that, in proportion as we love him and desire to have his approval, we should endeavor to pattern after the heavenly Father's character.

The fact that this endeavor would not bring perfect results could only redound in blessings upon us, by bringing us to a realization of our own imperfections and of our need of the covering of our dear Redeemer's robe of righteousness, until the time shall come when in the first resurrection change we shall be made like him, see him as he is, share his glory, and be able to perfectly reflect, as he does, the heavenly Father's perfection. Meantime all of our shortcomings that are unintentional are graciously covered from the Father's sight with the merit of our Redeemer, who stands as our pledge or guaranty that our endeavors to follow the copy are sincere, of the heart. The Lord will judge us worthy or unworthy of the resurrection--not according to the flesh, but--according to the endeavors of our hearts as New Creatures.

THE OLD COPY-BOOK

Years ago it was the custom in the public schools to furnish the children with ruled copy-books, with copper-plate engraved lessons at the top of each page. The lesson to the pupil was the copying of those perfect characters. Every modest child must certainly have felt abashed, timid, when receiving one of those lessons, from the realization that it could not produce characters that could at all compare with the copy. It was, however, explained that it was not expected that the child could duplicate the perfect copy, but that following the lines of the copy it would become more and more expert. How well this illustrates the Master's words, "Be ye perfect, even as your Father in heaven is perfect," and the way in which he intends that we should profit by the instruction.

Another lesson: It was the duty of the teacher to examine the work of the pupil, and surely in a majority of cases it was found that the best copy of the original was found on the first line, and that the work became poorer and poorer toward the end of the page. So it is with many in the school of Christ--the great Teacher perceives that their first endeavors to copy God-likeness at the beginning of their Christian experience was more successful than their subsequent attempts. Why? The answer is the same in both cases. The child neglected to look at the copy and merely looked at its own imperfect efforts, and hence the poor results. So with the pupils in the school of Christ--their poor results come from comparing themselves with themselves, and neglecting to keep constantly before their minds the perfect copy--"Be ye perfect, even as your Father in heaven is perfect."

As the earthly teacher reproved and corrected the pupil, so with much long-suffering and patience the Lord reproves and corrects the pupils in the school of Christ. Will not this explain many chastisements which are necessary for every son whom the Father would ultimately receive to home and glory, every one of whom must be conformed to the image of his Son, who is the express image of the Father's person? Let us, then, begin afresh, on a new page as it were, to copy the character-likeness of our perfect Father in heaven. Let us no longer look at ourselves and our past attainments, but, as the Apostle says, "Forgetting the things that are behind and pressing on toward the things that are before," let us labor with patience to learn the all-important lessons connected with our discipleship and the gracious hopes set before us in the promises of our Father's Word.

"KEEP THE DOOR OF MY LIPS"

Our Golden text presents an important thought.

The Lord's people find the tongue the most difficult member to bring into subjection, and therefore may well pray, "Keep thou the door of my lips." And if the prayer be sincere, from the heart, it will imply that the petitioner is doing all in his power in this direction himself while seeking the divine aid. And the divine aid comes in line with this lesson, and assures us that the lips are not at fault, that it is the heart that needs a completion of the regenerative work of the holy Spirit, for "Out of the abundance of the heart the mouth speaketh." The lesson here is that whatever difficulty we have through our lips needs correction at the heart. We need to get our hearts more in accord with the heart of the Almighty--more in tune with the gracious elements of the divine character, represented not only in justice toward others, but additionally in mercy, love, kindness and benevolence towards all.

===================

SEMI-MONTHLY.
VOL. XXVII. MARCH 15, 1906 No. 6

CONTENTS.

Views from the Watch Tower........................ 83
  Is the Moral Supremacy of Christendom in Danger?..................................... 83
  Communism and the Bible....................... 84
  Palestine Opened to Jews...................... 84
  Signs of Depravity in Coming Generation....... 85
  Rifle Range Under a Church.................... 85
Spiritism is Aggressive........................... 85
One-Day Convention Reports........................ 89
The Chestnut Burr (Poem).......................... 89
Punishing Fellow-Members.......................... 89
Infallibility and Church Eldership................ 90
A Lesson on Temperance............................ 92
"Take Heed How Ye Hear"........................... 92

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3741 : page 82

A PLEASING CORRECTION.

In our issue of Feb. 15th, page 52, notice an article headed "VERY SAD IF TRUE," relating to President Faunce of Brown University. One of the brethren acquainted with the gentleman called his attention to it, and reports to us that the truth of the report is emphatically denied. We are glad of this, and will be very pleased if the brother will obtain from President Faunce a brief statement of his views of the Atonement over his own signature; we will be pleased to give it publicity in these columns. Our report, it will be noticed, was taken from the columns of "Watchword and Truth," a Baptist journal of good reputation, and seemingly in close touch with Dr. Faunce's opinions.

COLPORTEUR WORK IS GREAT

Evidently now is the special time for the promulgation of the Good Tidings of the Kingdom. Every avenue seems to be opening wider than ever before. The Colporteur work is showing remarkably: Much of this is due to some new methods very recently adopted. Now every laborer of zealous heart is being prospered. Still there is room! If you are free of earthly encumbrances or nearly so, and long for this service, write to us at once for our "Special Instructions." If you at one time tried the work and failed of success, put yourself under our present instructions and you will surely succeed. If possible send us your photograph: indeed, we now have a large photograph cabinet at the Bible House, and will be glad to have photos of all WATCH TOWER readers willing to send them. Write your name on back of photo.

====================

R3739 : page 83

VIEWS FROM THE WATCH TOWER.

IS THE MORAL SUPREMACY OF CHRISTENDOM IN DANGER?

FROM THE "HIBBERT JOURNAL"

IT has become the plain duty of Christendom to realize that her hold on the moral supremacy of the world is not so secure as many of us imagine. There is room, nay, opportunity, for a rival candidate. That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts. But no less certain, no less striking, is the failure of the West to justify that ideal, both in national and private life. The sense of dissatisfaction which this failure has produced has entered deep into the moral consciousness of Christians all the world over; and if the impression has been deep in the case of those who profess and call themselves Christians, it has been yet deeper with the multitudes who have turned their backs on the Church. I rate this feeling among the greatest of the forces now moving the minds of men. Other things may create a louder noise, but this works revolutions. The question of theological standards is being merged into that of the moral, and we are being summoned, as never before, to find the correspondence between our professions and our lives. Such a state of things exposes Christendom to a rival challenge, and marks the fitting moment for another claimant to appear on the scene. If outside the pale of Christendom there should arise the example of a saner, nobler, more rational, more joyous, more humane, more self-controlled way of life than the West has so far achieved, the minds of men are prepared to greet its appearance as no act of

R3740 : page 83

presumption, but as a divine fulfilment of the urgent needs of mankind.

* * *

If any reader of this paper should conclude from what has been said that I regard the rise of Japan as the most important event in religious history since the call of the Gentiles, he will so far correctly understand my drift.

* * *

The contention is that a serious challenge to the moral hegemony of Christendom is not, a priori, impossible; that such a challenge has actually been offered; that Buddhism, represented for the moment by Japan, is even now in the field as a claimant for that position which the vast majority of Christians regard as the indisputable birthright of their own religion. What verdict history will finally pass upon this claim no one can tell, no one should try to tell. Enough for the present that the claim has arisen; that it lacks no element of seriousness; that it has been forced on the attention of the world in a fact-language which admits of no mistake.

The potentates of Europe will hereafter have reason to think twice before shaking their mailed fists in the face of the Far East. But not for her guns alone, nor the way she handles them, is Japan to be feared. The "Yellow Peril" is an ethical phenomenon. Far more significant than the efficiency of Japan in arms is the advent into the world's history of a people possessed of a disciplined will in combination with the highest order of intelligence. An observer has declared that the greatest brains in all the world are to be found at this moment in Japan. But a great brain is no guaranty of efficiency; isolated from other gifts, it may even become the ruin of its possessor. This, however, is not the case with Japan; her purpose and her intelligence are one. She has shown herself great not only in conceiving her end but in pursuing it. She has poured her energies into her ideals. Thus she rises up in possession of all that we mean by character; and it is in the strength of character rather than in the strength of arms that she now challenges the world.

Praise of Japanese virtue is at this late hour admittedly superfluous. But none the less a prudent man will not cease to observe the facts, nor grow weary in his study of their meaning. He will be quick to notice that Japan has impressed Europe by qualities higher than those which pertain to martial valor. To very many persons--I think to the masses of the people--it appears that Japan in her hour of trial has shown a degree of calmness, moderation, self-restraint, and dignity which are strange to the working moral standards of Europe, and beyond what we have been accustomed to expect. Her armies and navies have taught the world many lessons in the making of war, and she has won an equal glory by showing how the people who

R3740 : page 84

stay at home should behave themselves while the war is being made. By what she has refrained from doing, no less than by what she has done, she deserves our respect. In no act of that appalling drama has she allowed herself to play to the gallery. She has not made a spectacle of her fight-for-life; she has encouraged no reporters to witness the shedding of heroic blood; but as though some terrible operation of surgery were in progress, she has repulsed the sightseer and locked the door. In all these respects she has not copied an example previously given, but set a new one to the civilized world.

* * *

It will scarcely be doubted that the impression has gone very deep, and that great changes are bound to follow in many of our accepted ways of thought. The working classes of our own country in particular, never prone to rate too highly either the bona-fides of their religious instructors or the practical value of the instruction given, have undoubtedly found here a new reason for distrusting the moral efficacy of the Christian religion. And not among the working classes only, but everywhere one may observe a growing readiness to compare the respective moral harvests of the East and the West, with the result that Western society sees with cleared vision the scantiness of the domestic crop and the general nakedness of the land. A new point has been given to the arrows of the sceptic: has he not indeed been provided with a new poison for his barbs? The astounding divorce between the ethical ideals of Christendom and its normal practice, the liberty of interpretation with which the first principles of Christian morality are misapplied to our social life; the freedom, amounting to effrontery, with which one thing is professed and the opposite practised; the disgraceful sophisms by which the Christian conscience is taught to be blind to its own faithlessness--these and many other truths of a like nature, once apprehended only by a small and neglected company, have during the last three years been revealed in their true colors to tens of thousands of persons who never thought of them before. Who can doubt that the crisis which has so long been in preparation for Christianity has been brought appreciably nearer by these things--so near, perhaps, as to be even now at the doors?

COMMUNISM AND THE BIBLE.

"The relation of Christianity to Communism has become a question for thoughtful people to consider seriously, if they wish to preserve their intellectual candor and self-respect in adhering to the religion of Jesus." This statement is made by Prof. Henry Van Dyke in his new volume of

"Essays in Application." The new type of communist, he says, is more insidious than the old, because, having "laid aside the red cap and put on the white cravat," he "discusses the problem of organization of society on ethical and religious grounds." The law of private ownership the communist denounces as "essentially immoral and irreligious, because it protects and rewards a form of selfishness." He further claims that the "teachings of the Bible are against it, and that the Spirit of Jesus, who was really a great Socialist, is altogether in favor of common ownership." Entertaining the contention for the sake of its implied conclusion the writer states that:

"If property is theft, according to the teachings of Jesus, then the Church itself, like the Temple of old, has become a den of thieves. If the animus of the New Testament is distinctly communistic, then every honest Christian is bound either to give up his faith in the holy Scripture or to obey its doctrine, not only to the letter, but in the spirit, and to work with those who are seeking to establish a new order of society in which private possessions shall be unknown."

The writer admits two cases possible of citation to prove that the Bible has at least a partial leaning toward the communistic theory. They are the Hebrew Year of Jubilee, "which is used as an argument for the nationalization of the land;" and the example of the members of the early Church at Jerusalem who "were together and had all things in common; and sold their possessions and goods, and parted them all, as every man had need." Considering these two cases, however, Dr. Van Dyke asserts of the first that, "looking at the Year of Jubilee as a possible model for legislation in our times, we see that it was simply an iron-clad law of entail, more rigid than England has ever known;" and the early Church "was a fraternal stock company for mutual aid and protection." The Old Testament, he declares, holds out scanty encouragement to the advocates of Communism. The Gospels seem to contain even less. He writes:

"There was a man in Bethany named Lazarus, who had a house in which he sheltered the Christ whom the community had rejected. There was a man named Zaccheus, who was rich and who entertained Jesus at his own house. Is there any suggestion that the Master disapproved of these property owners? There was a man named Joseph of Arimathea, who had a garden and a new sepulcher in which he made a quiet resting-place for the body of him whom the people had despised and crucified. Was he a selfish robber?

"Christianity never would have found a foothold in the world, never would have survived the storms of early persecution, had it not been sheltered in its infancy by the rights of private property, which are founded in justice, and therefore are respected by all lovers of righteousness, Christian or heathen. It is difficult to see how the religion of Jesus could have sanctioned these rights more emphatically than by using them for its own most holy purpose."

More emphatically still the writer declares his belief in the antinomy that exists between the communistic creed and the doctrine of the Bible, and especially that assertion which declares that Christ was at heart a communist. He says: "There is a fundamental and absolute difference between the doctrine of the Bible and the doctrine of Communism. The Bible tells me that I must deal my bread to the hungry; Communism tells the hungry that he may take it for himself. The Bible teaches that it is a sin to covet; Communism says that it is the new virtue which is to regenerate society."--Literary Digest.

PALESTINE OPENED TO JEWS.

Our readers are aware that for fourteen years the Sultan of Turkey has kept Palestine closed against the Jews. None of the Jewish race was allowed to become a resident: a limited number were granted visiting privileges of about 30 days and these were sometimes renewed, but no Jewish settlers were accepted. Now, according to the cablegram below from the public press, all this is changed and Jews may establish themselves in Palestine or elsewhere throughout the Sultan's

dominions. No doubt this will mean a great rush of Hebrews from Russian persecution to the Holy Land, and just at the opportune time--"in due time," as our motto for this year has it. We quote the cablegram:--

SULTAN OPENS PALESTINE TO JEWISH COLONISTS

Constantinople, March 3.--The Sultan has opened the gates of Palestine to the wandering children of Israel, by signing an edict permitting them to establish themselves in any part of the Ottoman empire.

As a sign of protest against the cruel treatment of Russia toward the Jews, the Sultan ordered the officers at the different boundaries of the empire to allow the Jews entrance with or without passports.

The Russian Zionists sent a delegation to Turkey and Egypt to prepare everything for a systematic emigration from the Czar's empire into the new land of promise.

SIGNS OF DEPRAVITY IN COMING GENERATION.

"Paris, France.--Sociologists and criminologists are greatly worried at the many signs of depravity in the growing-up generation. Crimes among children are increasing at an alarming rate, and that not only among the children of the slums of the great cities, brought up among demoralizing surroundings, but even among the children of smaller towns and villages. Since January last 15 murders have been committed by children less than 16 years of age, one more shocking than the other."

* * *

It would be as unfair to blame all the increased and increasing depravity of children upon the modern Sunday School, as to blame all the increase of crime and immorality amongst the young people of our day to the Epworth League, the Baptist Young People's Union and the Young People's Society of Christian Endeavor.

ON WHAT, THEN, SHOULD WE LAY THE BLAME?

It would seem hard, too, to charge these things to the fact that our Methodist friends are boasting that they are building more than a Church every day. It would be equally unfair to charge the great increase of crime throughout Christendom to the efforts of any other denomination or to any people who outwardly teach and favor good morals.

Education surely opens the mind to greater opportunities for evil doing if the heart be unregenerate and wicked. But neither can we blame all on that which, rightly used, proves such a blessing to others.

If we should conclude that none of these influences should be faulted, we at least must agree that the dear people of God connected with all these who have hoped that they would prove world-converting agencies have every reason to feel disappointed and to look more closely to the Lord's Word to see how he proposes to bring in the Millennium. When human hopes, ingenuity and efforts frustrated, defeated, result in chaos and anarchy, then man's extremity is to be God's opportunity, the Scriptures assure us. While therefore doing what we severally can to offset evil with good let us trust in the Lord and wait patiently for his time and way.

RIFLE RANGE UNDER A CHURCH.

The Rifle Club gospel is not confined to the elementary school and to secular education. When speaking lately at the men's meeting at Bloomsbury, Mr. Silas Hocking produced a photograph of a rifle range presented by the Mayor of Westminster, and arranged in the vaults under St. Martin's Church. "We are getting on," said Mr. Hocking. "We have the Gospel of Peace upstairs and the Gospel of War downstairs--the Crucifix in the chancel and the guns in the vaults below. The Church," he continued, "had surrendered to the spirit of the world." Christianity said: "Blessed are the peacemakers, for they shall be called the children of God." The modern spirit said: "Blessed are the warmakers, for they shall be called patriots and Big Englanders." John Bright said force was no remedy, but pompous little people who posed as politicians to-day seemed to think it was the only remedy. Conscription was universal serfdom in the interests of the autocrats.--Herald of Peace.

====================

R3741 : page 85

SPIRITISM IS AGGRESSIVE.

TWENTY-FIVE years ago we pointed out the Scripture evidences that Spiritism would be one of the terrible deceptions of the end of this age. Evidences to this effect multiply daily. The outlook is so terrible that we must warn all within our reach to beware of everything connected with the occult--Hypnotism, Spiritism, etc. All they ask is INVESTIGATION--"they do the rest." The Bible is our only proper point of contact with the unknown spirit world, and it warns us to have nothing to do with the wicked spirits which deceptively personate the dead, who "know not anything."--Eccl. 9:5.

By reason of having followed heathen fallacies and neglected the Bible, Christendom is peculiarly in danger along this line. Believing that the dead are not dead, but more than ever alive, they naturally expect personal interest in their affairs, and in the advice which deceptive spirits most cunningly offer to mislead them. This is one of the "strong delusions" of our day, which only the consecrated ones, guided by the divine revelation, will be able to resist steadfastly: and even "the very elect" would be deceived were it possible;--but God's providence makes this impossible.

SAME METHOD AS IN EVOLUTION THEORY.

Notice the method by which the Evolution theory led on to Higher Criticism infidelity, which now rules in one-half the pulpits of Christendom and is rapidly grasping the remainder and the rank and file of all the cultured. Did not noted scientists carry the torch and guide the way? And is it not the same now with Spiritism?

While in Great Britain a prominent Episcopalian minister is relating to the public his experiences in spirit communication, even to the extent of having

R3742 : page 86

parcels transported for miles and delivered in an instant, in our own land the Rev. R. Heber Newton, D.D., declares that he has had sufficient proof to convince him that spirit-communication with the dead is possible and probable, and that he favors scientific research on the subject. And the Rev. I. K. Funk, D.D., one of the most prominent Methodists, declares that he has been and still is investigating spirit phenomena.

Dr. Funk's latest pronouncement on the subject, published in the leading newspapers of January 22, is:

"Dr. Richard Hodgson has kept his promise to the Psychical Society. I have had a most remarkable interview with him, and talked with him in his spirit form last night for ten minutes, as agreed upon before his death. I stood face to face with his spirit, and he told me all was well with him. No one can any longer reasonably doubt that the spirits of the dead communicate with the living."

The account assures us that the interview took place very early Sunday morning between midnight and one o'clock. We wonder if Rev. Dr. Funk or others of the Psychic Society ever sought as persistently for the Truth in the Word of God! Yet it is still true, "He that seeketh findeth;" and the thing sought is generally the thing found. Let us not seek with those who have familiar spirits, but to the living God for our counsel. --Isa. 8:19.

We quote from the public prints as follows:--

"'It is true,' cried the Rev. Mrs. Pepper, exultingly, last night. 'The spirit relation with Dr. Hodgson has been established. From the dead he has come back, not in the material sense, of course, but he has actually communicated with us from the beyond as he promised. After weeks of trying we have succeeded. The world could ask for no greater proof.'

"The seance at which Dr. Hodgson's spirit is said to have come back to earth to make good the promise made by him, was held shortly after midnight yesterday morning at the home of Mrs. Pepper, at No. 258 Monroe street, Brooklyn.

"Only the head of the Spiritualistic Church and Dr. Funk were present. For weeks the two had striven to enter into conversation with the dead man, but some atmospheric disturbance always caused failure.

"Suddenly, Dr. Funk and Mrs. Pepper declare, the longed-for communication was established. It was while the minds of both were intensely concentrated on the subject. The room in which they were was absolutely quiet, and it seemed that the session must meet with failure, like the ones previous, when suddenly, they declare, Dr. Hodgson's spirit responded to the summons.

"'My soul was filled with rapture,' Dr. Funk declared. 'I realized that I and I alone had been the fortunate one to receive Dr. Hodgson's long-promised message. It was unfortunate that Mrs. Pepper had to leave the room, else she, too, would have talked to him.'

PSYCHIC STUDENTS INTERESTED

"No more intensely absorbing problem has ever confronted the fraternity of the psychic societies at large and caused more curiosity on the part of the lay public who have been watching the case than Dr. Hodgson's promise to communicate with his fellows from the spirit world.

"Dr. Hodgson was president of the Society for Psychic Research, and his promise aroused world-wide interest. Dr. Hodgson fell dead while playing baseball in Boston, on December 20. Four weeks passed and nothing was heard from him. Branches of the Psychic Society in various cities of the country were making constant effort to enter into spiritual communication with Dr. Hodgson.

"In life Dr. Hodgson made every possible effort to communicate with those who had gone before. He approached every new manifestation of the supernatural with the mind of a skeptic. He would not believe in anything unless it could be proved to his own analytical mind.

DEVOTED LIFE TO THIS PROBLEM

"He dealt Theosophy the hardest blow it ever received by denouncing Mme. Blavatsky as a fraud, and proving that the so-called supernatural things which she performed were the simplest kind of artifices. Yet he firmly believed that he had many times communicated with the dead, and he devoted his life to the proof of the theory that intercourse between the living and dead was possible. Many times prior to his death Dr. Hodgson openly declared that he would certainly put the question to the proof by personally communicating with some member of the Psychic Society from the world beyond.

"On Dec. 20, when Dr. Hodgson fell dead, he was at the Union Boat Club, apparently in the best of health. Heart disease took him off in the twinkling of an eye. When four weeks had passed and no word came from the mysterious bourne beyond the vail, some of the weaker members of the Psychic Societies began to doubt that the communication would ever be established. The stronger members of the cult declared that Dr. Hodgson had not yet got into complete accord with the spiritual world because he had not been dead long enough to have found the proper 'communicator.'

"Dr. Hodgson in life usually communicated with the dead through Mrs. Leonora Piper, the noted Boston medium, who proved unsatisfactory to him occasionally, however, because but few of the spirits would send messages through her.

"It had been expected by those who were the most intimate with the Boston psychist in life that his first manifestation, if ever made, would come through James H. Hyslop, former professor of logic, ethics and psychology at Columbia University. Prof. Hyslop was one of Dr. Hodgson's friends and intimate co-workers in the field of psychic research. Both served on the committee appointed to determine whether Mrs. Piper, America's most famous medium, really communed with the dead or was just a clever fraud. Both arrived at the same conclusion, that Mrs. Piper was all that she claimed to be. Dr. Hodgson and Professor Hyslop attended seventeen sittings at which Mrs. Piper demonstrated her power, and the report made by them was as follows:--

"'The theory of fraud is not tenable in the case.'"

THE CUNNING OF THE SCHEME

Note the cunning of the "lying spirits." (2 Thess. 2:9.) They not only get hold of the most prominent men possible, but they use them well for world-wide advertising. For instance, the seance with Dr. Hodgson could as well have taken place the day after he died (or the day before, for that matter) as a month after, so far as the deceiving spirits were concerned; but the delay was to arouse curiosity and deepen interest. The delay of a month, the correspondence between the prominent people of the Society for Psychical Research, the questions, hopes, fears, midnight vigils with mediums, now called "sensitives," all whetted expectancy

and made the matter ten-fold more notable than it otherwise would have been. Even now the message is to be held back awhile until the public is anxious for it.

AUSTRALIA NOT OVERLOOKED

The demon-spirits seem specially to angle for the English-speaking peoples. Thus far-off Australia is having its full share of attention, and some of the most pronounced manifestations of power yet made anywhere. Well-attested accounts are published to the effect that a Mr. Stanford, brother to Hon. Leland Stanford (deceased), founder of Stanford University, has recently found a "sensitive" through whom he was able to secure remarkable manifestations of spirit powers. The published accounts show that at seances covering several nights, and at which various prominent persons were present, miracles were performed by the spirits for the asking. For illustration, a sea-fish, still alive and wet with salt water, was deposited in a closed room by unseen spirit hands. Rare ancient coins, etc., of Egypt were deposited within a few seconds after the expression of the request. A bird on the nest with its young, the latter still asleep, was similarly presented, claimed to be from India.

The curios from Egypt and India are claimed to have great value; and the newspapers have been kept busy telling that Mr. Stanford had offered the collection, free, to the College founded by his brother; that the President of the University had declined them because of the manner in which they were obtained (the conduct of the latter has been denominated bigotry); and finally the said Chancellor of Stanford University has publicly denied that the curios have yet been tendered. All this has stirred up talk respecting the occult as never before in modern times. Whoever is guiding these wicked spirits shows great sagacity and insight into human conditions.

THE LONDON DAILY MAIL'S SAY

The London "Daily Mail" of January 23 devotes nearly a page to this topic, "Are the Dead Really Communicating?" --heading it with the likenesses of "Three Famous Scientists Who Encourage Psychical Research --Sir Oliver Lodge, Dr. A. R. Wallace and Prof. Crookes." We give some extracts from the article as follows:--

MENTAL, MORAL AND PHYSICAL EFFECTS OF SPIRITISM. ALL BAD.

"It is daily becoming more and more evident that of all the problems that are at present agitating the public mind the one presented by spiritism and by modern psychical investigation is having the preeminence.

"The interest in the subject, although for obvious reasons not very apparent in the surface-movements of life, is nevertheless a keen and a widespread one and is growing in intensity day by day.

"In view of the unhesitating testimony recently given by savants of high standing and of European reputation, increasing numbers of skeptically inclined persons are reluctantly abandoning their attitude of reserve and are beginning to realize the seriousness of the subject and its far-reaching issues.

"The consequence is that the study of occult subjects and the search and craving for phenomena is daily growing apace, and that a voracious appetite for literature in any way bearing upon these subjects is being created. In thousands of families the 'spirit circle' is an honored institution, and the reception of messages from 'departed friends and relatives' is becoming an everyday occurrence.

"How very deeply these practices and the results flowing from them are affecting the mental and moral life of the community is only known to those who are intimately connected with the movement and who have opportunities of looking behind the scenes. And it must be admitted that, strange as such a phenomenon may appear at first sight, it is one at which we cannot be very much surprised.

"When one bears in mind the natural tendencies and cravings of the human heart, the innate desire of most men to have some definite answer to the whence and whither of human life, the doubts on the other hand which recent research has aroused, and the general tendency of modern rationalistic thought to destroy belief in the supernatural, one can scarcely wonder at a universal and growing interest in phenomena increasingly believed to be a means by which the age-long question of man will be answered, and by which the fact of a future life will be established on a sound, scientific foundation.

"Now what, briefly, are the facts of the case at this present time?

SCIENTIFIC OPINION

"English science, it is well known, has, broadly speaking, given its verdict. We have it on the authority of men whose veracity cannot be doubted, and whose scientific authority no one can reasonably call in question--who, moreover, have risked their reputation in giving their testimony--

"1. That the much-disputed phenomena occur, and that many of them are of an objective and tangible character.

"2. That they are often governed by intelligence --that intelligence in many instances extraneous in its nature and operations.

"This testimony is being added to day by day by the published writings of eminent foreign scientists, and it is being confirmed by thousands of intelligent spiritists and of private investigators all the world over. 'The alleged facts,' writes Professor A. R. Wallace, 'which the scientific world scouted and scoffed at as absurd and impossible now, one after another, prove to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal power in human beings, or the agency of a spirit-world around us, has been strictly paralleled in the present day and has been subjected to the close scrutiny of the scientific and skeptical with little or no modification of their essential nature.'

"It was, of course, to be expected that testimony of such a character, and coming from such unlikely quarters, would powerfully affect the public mind, and that it would, in the course of time, give rise to questions of the gravest possible import.

ARE THE DEAD COMMUNICATING?

"The greatest of these questions--and, indeed, the one which may be termed the burning question of the hour--is the one which has reference to the nature and aim of the intelligence which is displaying itself. Is it human in character--in other words, are the dead communicating, and are we by these means receiving demonstrative evidence that there is life and a world beyond the grave?

"It is impossible for those who are familiar with the subject and with the results of the most recent investigations to doubt that science itself is tending in the direction of an affirmative answer to this question.

R3743 : page 88

If a certain learned reserve still characterizes official statements, it is difficult not to read between the lines and to see what the ultimate verdict is likely to be.

"The pronouncements of individual scientists, speaking in their private and personal capacity, can leave no room for doubt in the matter. And the cry which they have sent forth has found an echo in thousands of human minds, and has given an impulse to the spiritistic movement, the effects of which are but too plainly and painfully visible in every sphere of our social life. Indeed, so strong are the impressions created that the utmost impatience is being exhibited toward those who would raise a note of warning and who cannot join in the exultant cry of the multitude.

"Ignorance, prejudice, religious bigotry, and narrow mindedness are the epithets applied to persons who, while admitting the actuality and intelligence of the phenomena, nevertheless deny that it has been shown to be that of the dead.

A DISSENTIENT VOICE

"And yet it is manifest from the evidence at our disposal that there are incontrovertible facts pointing in this direction, and that this is an aspect of the subject which should awaken in thoughtful minds the most serious considerations. I can but briefly indicate what an experience of nearly twenty years has taught me, and why I cannot share the popular view as to the nature of the mysterious phenomena under consideration.

"1. It is certain that the identity of the communicating intelligences has not been established. Although it is admitted that in practically every instance the entities claim to be the spirits of departed men and women it is certain that that claim has invariably broken down in the presence of real test conditions. The most recent psychical research in this direction has yielded wholly negative results. Those whose names were best known in spiritistic and psychical research circles and who have practically spent their lives in the search for such evidence, have, after death, been unable to furnish it themselves. They have not found it possible to supply what may be termed the missing link of the spiritistic hypothesis.

"2. It is a known and admitted characteristic of the intelligences that they attempt to personate deceased individuals. Indeed, so constantly does this characteristic display itself that it constitutes the chief difficulty in the way of satisfactory investigations. We meet with fraud and trickery on every side and with the most heartless deception that the imagination can conceive. The most trusted "spirit friends or relations," sometimes after years of intercourse, and often on their own admission, turn out to be masquerading entities who have culled the information needed for the impersonation from the passive minds and memories of the experimenters, and who by some slip or some unusually bold manoeuvre in the end turn the tables against themselves.

THE SPIRIT INTELLIGENCE

"3. The moral character of the manifesting intelligence is invariably of a low order. This fact is and must be admitted by all unprejudiced inquirers who have an accurate knowledge of the subject and who have themselves observed and experimented for a sufficient length of time. In numerous instances, of course, this moral depravity is not immediately apparent --indeed it often remains hidden for years under a mass of platitudes and of high-sounding phrases, but it almost always discloses itself in the end. I know of instances which are appalling in character, and a recent publication of mine has placed material in my possession strongly confirming and illustrating the truth of this statement. A great ecclesiastic sent for me not long ago and told me instances which had been privately communicated to him and which had caused him such alarm that he was anxious to enter upon an active crusade against spiritistic practices and teachings....

SPIRITISM AND LUNACY

"4. As to the moral effects of these practices a big volume might be written, and even then the half would not have been told. I have in my possession communications from former spiritists which throw a lurid light upon the subject, and which suggest the gravest possible considerations. As far back as 1877 Dr. L. S. Forbes Winslow wrote on 'spiritualistic madness.' 'Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural....I could quote many instances where men of the highest ability have, so to speak, neglected all and followed the doctrines of spiritualism only to end their days in a lunatic asylum.'
And grave and weighty are the warnings more recently given by Professor Barrett, a former president of the Society for Psychical Research, and by Dr. Van Eeden, a Dutch physician, who has devoted much time and labor to the study of psychical phenomena. The latter tells us that in this unexplored region lie risks of error more serious than in any other department of science, and not merely of error, scientific and intellectual, but also of moral error. And it is this which seems to him

'to justify the orthodox religions in condemning the evocation of spirits as immoral, as infringing upon secrets hidden from man by the Eternal.'...

"5. The teaching imparted by the intelligences is wholly contradictory in character....There is unanimity on one point only and that is as regards the fundamental

R3744 : page 88

doctrines of Christian faith. It is as a medium, or seer, or human being of exceptional power and degree of development, that they seek to present Christ, and it is the subversion of faith in him as a divine person that the spirit messages ultimately aim at. The truth of this statement is fully established by the writings of the best of our modern spiritists. From personal letters which have reached me it is evident that the writer had in each single instance lost his faith in Christianity, and was suffering the keenest grief and disappointment in consequence.

AN ENEMY IN THE HOME

"It is for the reasons thus briefly stated that I cannot share the popular view respecting the interpretation of the phenomena of spiritism. On the contrary, I am thoroughly convinced that a terrible deception lurks behind these phenomena and that a grave and daily growing peril is menacing society. A dangerous and subtle enemy is silently creeping into our homes and families, and the astonishing thing is that our pastors and teachers are so strangely silent on the subject and are doing little or nothing to warn the people. I am personally strongly convinced that the policy of silence on the subject, so frequently adopted with a view to the avoidance of greater peril, is no longer a safe and a wise one.

"In my opinion our safeguard lies in taking every opportunity of conveying accurate information, and above all things stating all the facts of the case. It is the one-sided presentation of the subject and the scientific support which is being given to it that are doing all the mischief and that are hourly increasing the spread of evil.

"Let it once be clearly and fully known that these 'dear friends' on the other side of life ruin and desolate

R3744 : page 89

homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in a thousand instances they bring about an utter weariness and a detestation of the duties of the present life, and thinking men will abandon their intercourse with such beings and will seek for the interpretation of the problems elsewhere than in scientific records."

====================

R3744 : page 89

ONE-DAY CONVENTION REPORTS.
CANTON, O. PITTSBURG, PA.

THE convention at Canton, O., was a decided success so far as human judgment could determine. Nearby towns were well represented--as many as twenty-three came from Cleveland. The morning text was, Mark 9:47,48. Many of you received the daily press report of that discourse. The afternoon session for the public was well attended. The Opera House was crowded--about 1500 persons gave close attention for two hours to our discourse on "To Hell and Back." The friends at Canton must have advertised extensively, for the day was not favorable for a large attendance.

The friends of the Allegheny Church thought that Pittsburgers should have a chance to hear on the subject. They secured Pittsburg Carnegie Hall and advertised liberally a meeting for Sunday evening, March 4, for the topic, "To Hell and Back." They did nobly, and on a stormy night packed the house with a most intelligent audience, which gave closest attention and in various ways indicated deep interest in what they heard. The official count of the attendance was 2,614. A number of friends were present from surrounding towns. The regular afternoon service was held in Bible House Chapel: the discourse of that occasion you have in the secular press.

THE CHESTNUT BURR.

"IN DUE TIME"

Behold, these burrs a story tell;
    One closed, the other opened wide:
And should we heed the story well,
    Great things to us it may betide.

We note with thorns that each is armed;
    The one its secret will not broach.
The wise by this are fully warned,
    Forbidding thus a close approach.

The other opened wide to view,
    Discloses rich, sweet fruit within;
Yet once 'twas like the first one too,
    And held its secret safe from men.

What wrought this change? Pray bring to light

Why one should yield its fruit so fair,
And one remain unopened quite,
Absorbing God's pure light and air?

Ah! There's the key, my brother true;
For when the Sun completes its task,
Its kernel then will come to view,
In God's own time. Who more can ask?

For God has times and seasons too,
And all shall be as He has said;
Tho' this is known to but the few,
Who to the world are "reckoned" dead.

Just as the burr so slowly grew,
Knowing the seasons in their round,
To God's appointed time was true,
Its open petals then were found;

Thus Truth shall yield her fruits to men,
When ripened in God's own fixed day;
Her portals firmly closed 'til then,
Nor yield to aught that men may say.

Shall we not profit then by this?
With patience wait 'til He reveals
His times and purposes to men,
Withdrawing that which now conceals?

But we are told in His own word,
The "wise" alone shall understand.
Then make us "wise," most gracious Lord,
To know what cometh from thy hand.
--A. J. MORRIS.

===================

R3744 : page 89

PUNISHING FELLOW-MEMBERS.

SOME of the dear brethren earnestly striving to conform their lives to the divine Word are noticing from the reading of MILLENNIAL DAWN, Vol. VI., more clearly than ever before the divine regulations respecting methods of procedure as set forth in Matthew 18:15. Some of them need to be reminded that it is not necessary for them to follow out all the regulations there set forth. If they choose to overlook the brother's fault it is their privilege; but if they cannot overlook the fault, if it continues to injure them, they may not speak of the matter to others but must follow the Lord's direction there given as the only method by which they can seek redress.

Some inquire respecting the kind of punishment to be meted out to those who are contumacious, who will neither heed the private cry of the brother against impositions nor heed the counsel of two or three brothers nor heed the voice of the Church--what punishment should be applied to these, we are asked. Our reply is that we are not at liberty to punish our brother at all. The Lord proposes to do that; and tells us that at the present time we are not competent to judge the degree of each other's weakness according to the flesh, and consequently the degree of each other's responsibility as the Lord would justly measure it. It is ours to forgive, but not ours to punish; it is our privilege to seek to stop the injury which is being done us, but we may not execute any penalty on account of things of the past.

The whole lesson of the Lord's direction in Matthew 18:15 is to the effect that we are to strive thus to regain our brother's love, and to stop him from further injuring us. If we succeed in so doing in the same measure we regain him as our brother, we recover him. It is not the thought then that the brother should be brought before the Church to be punished, but merely that as a last resort he be brought before it for reproof, for correction, that he may see the error of his course

R3745 : page 90

and acknowledge it and cease to do wrong. The effort at every step should be to turn the brother to a right course, not to expose him, not to injure him, not to punish him, for the Lord has said, "Vengeance is mine; I will repay, saith the Lord."

The very most that the Church could do according to this Scripture would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw special brotherly fellowship from him until such time as he would express a willingness thereafter to do right. Then he should be received again.

Even treating the brother for a time as "a heathen man and a publican" would not mean to do him injury, to castigate him, to pillory him, to expose him to shame or contempt before the world. We are not permitted to do any of these things to heathen men or publicans. He may merely be treated in the meantime in the kindly, courteous way in which it would be proper for us to treat any publican or Gentile, withholding the special rights or privileges or greetings or voting opportunities that belong to the Church as a class separate from the world.

====================

R3745 : page 90

INFALLIBILITY AND CHURCH ELDERSHIP.

Question.--Brother Russell: I received not long since a letter which set forth that you could not be considered infallible, because the writer alleges that you have changed your views respecting the propriety of the various gatherings of the Lord's people choosing from amongst their number Elders for the oversight of the Lord's work. The writer of the letter I mention was at one time, I believe, an elder in the St. Louis Church, but being no longer elected by the congregation he disfellowships them as "Babylonish." In the letter I mention he purports to give an extract from an old WATCH TOWER, which makes it appear that at that time you considered the election of Elders unnecessary. He then quotes from more recent WATCH TOWERS and from MILLENNIAL DAWN, Vol. VI., your words recommending the choosing of Elders and offering suggestions respecting the Scriptural qualifications of such.

My question is, Is this true? Have you changed your view on this subject, and if so may I ask, Why?

Answer.--First of all I hasten to assure you that I have never laid claim to infallibility. I do not expect to be infallible until by the Lord's grace I shall share a part in the First Resurrection; then, that which is perfect having come, that which is in part shall be done away; we shall see as we are seen and know as we are known.

We accept the writings by the twelve apostles as being so supervised of the Lord as to be free from any error. He himself said of the writers, the apostles, Whatsoever ye shall bind, enforce, on earth will be that which is recognized as bound or enforced in heaven, and whatsoever ye shall loose or release from on earth shall be loosed or released from in heaven. Hence we may regard the presentations of those twelve men, intended of the Lord to be his special representatives under the holy Spirit's dispensation, as being infallible, true, inerrant. But there is no ground for believing that any others than the apostles have been so miraculously holden by the power of God as were those twelve, or that we have any authority in the Word of God for considering the words and writings of others as being above or beyond testing and proving by the Scriptures. This has invariably been our presentation. It has been our endeavor to present the Word of God faithfully as he has given us to understand it--to our own Master we stand or fall. Nevertheless we trust that our course has the approval also of such of the Lord's dear people as, led by his Spirit, are now walking in the light of present truth.

OUR VIEW IS DIFFERENT

We do not deny growing in knowledge, and that we now see in a slightly different light the will of the Lord respecting Elders or leaders in the various little groups of his people. Our error in judgment was in expecting too much of the dear brethren who, coming early into the Truth, became the natural leaders of these little companies. The ideal view of them which we fondly entertained was, that the knowledge of the Truth would have upon them a very humbling effect, causing them to appreciate their own insignificance, and that whatever they knew and were able to present to others was as mouthpieces of God and because used of him. Our ideal hopes were that these would in every sense of the word be examples to the flock; and that should the Lord's providence bring into the little company one or more equally competent, or more competent, to present the Truth, that the spirit of love would lead them in honor to prefer one another, and thus to help and urge one another to participation in the service of the Church, the body of Christ.

With this thought in mind we concluded that the larger measures of grace and truth now due and appreciated by the Lord's consecrated people would make it unnecessary for them to follow the course outlined by the apostles in the early Church. Our mistake was in failing to realize that the arrangements outlined by the apostles under divine supervision are superior to anything that others could formulate, and that the Church as a whole will need to have the regulations instituted by the apostles until, by our change in the resurrection, we shall all be made complete and perfect and be directly in association with the Master.

Our mistake gradually dawned upon us as we beheld amongst dear brethren to some extent the spirit of rivalry, and on the part of many a desire to hold the leadership of meetings as an office instead of as a service, and to exclude and hinder from developing as leaders other brethren of equal ability naturally and of equal knowledge of the Truth and competency in wielding the sword of the Spirit. From various little groups of the Lord's people I received kindly worded inquiries as to what should be done in the case of a brother who wished to lord it over God's heritage--who wished to run the Church as though he were infallible and as though the brethren generally were of inferior cast. We uniformly advised moderation, especially that the offending brother should be judged leniently, reminding the friends of the Apostle's intimation that prominence in a teaching capacity is especially dangerous, and that they should in correcting such a brother remember their own weaknesses and dangers in the same direction. But with no uncertain sound we assured them that in the divine order as well as in the rational order the entire congregation

R3745 : page 91

of the consecrated was to seek and to determine the will of the Lord respecting its leadership, and should not permit any man to usurp this function of the Church and to decide for it that he was the one and only choice of the Lord for the service.

We advised on the contrary that the very evidence of a self-seeking spirit and desire to be greatest was an indication of unfitness for the position, and that to continue a "heady" one in leadership would not only be injurious to the congregation but injurious also to the leader, because we have the Scriptural assurance that God resisteth the proud, the self-seeking, and showeth his favors to the humble. And the Apostle's exhortation is, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"--when the perfection of the new body in harmony with the new mind shall have fully taken the place of present imperfections of the flesh.

You have mentioned the St. Louis Church, and I recall that the little company there had difficulty on the score of leadership--and probably with the very writer of the letter you mention. He became offended with the whole company because he was not permitted to manage all the affairs of the Church. He wrote to me insisting that he knew that God had appointed him to that position, and intimating that the congregation had nothing whatever to do in the matter except to support him, and in supporting him to support the Lord and the Lord's will. He urged that he should not be elected, should not be voted for, but should be accepted by the congregation as of divine appointment. He wished me to urge this upon the congregation.

I demurred, and, in as gentle a manner as I could, pointed out to him that the voice of the Lord as respects our individual conduct is to be sought in our own minds through the aid of the Scriptures, and his voice in respect to the Church is to be sought through an expression of the sentiments of all the consecrated members, each seeking to express to the best of his or her ability the mind of the Spirit as secured from the Word.

The brother evidently felt hurt that I did not recognize his divine appointment, and now after several years the resentment, I presume, is showing itself through the letter you refer to, copies of which, I understand, have been sent to others as well as to you.

Such facts and experiences demonstrated to my mind not only the wisdom of the apostolic method in respect to "Elders in every city" (Titus 1:5) but also the necessity for such a course--that otherwise the Lord's people would not make the proper progress in knowledge and in the graces of the Spirit, nor come to fully appreciate the liberty wherewith Christ makes free, and the equality as brethren of one cast, one class, one company, one body, of all who are trusting in the precious blood of Christ and fully devoted to his service.

I am neither ashamed of the position I first took nor of my present position on this question. It does not surprise me that I did not grasp the full situation, that I did not make due allowance for the ambitions and selfishness which still pertain to the flesh of the friends even after the begetting of the Spirit and the setting of affections on things above and the endeavor to be governed by the wisdom from above.

Without instituting a comparison as between myself or any one else at the present time as mouthpieces of the Lord and those twelve special mouthpieces so marvellously guided of the Lord at the beginning of

R3746 : page 91

this dispensation, I venture to call attention to the fact that even amongst the chiefest of those times was required to realize the mind of the Spirit on various subjects: for instance, the Apostle Peter needed a vision and subsequent experiences before he could learn the lessons that the middle wall of partition between Jews and Gentiles had been broken down, so that now under the terms of this Gospel dispensation there is neither Jew nor Gentile, bond nor free, who have any special prominence or preference in respect to the Lord's favors. Peter had a vision of one kind to show him the truth on that subject; I had a vision of another kind--a lesson of experience coming to me from the various little congregations of the Lord's people, which drove me to the apostolic method and convinced me that it is still necessary for the proper development and upbuilding and progress of the Church which is the body of Christ.

PRACTICALLY NO CHANGE

As I understand you, the brother's letter implies that the fact that the little churches choose their own leaders instead of the leaders choosing themselves proves that we have become sectarian, Babylonish. Well, it is difficult to tell how things will appear to those who begin to lose the spirit of the truth and who begin to go into darkness. As a matter of fact, we never did advocate that the Church should recognize a leader merely because he said he thought himself divinely appointed. Our thought was that the Lord's spirit prevailing amongst those possessing the Truth would so actuate them all that with one heart and one mind each would be glad to yield opportunities and render service to the others to the best of his ability, and that thus the Lord's will would be accomplished. The whole mistake was in expecting too much of fellow servants, neglecting to follow the apostolic method of selecting the latter by the "stretching forth of the hand," or using other means of ascertaining the opinion of the consecrated respecting the Lord's mind on the subject.

NO ORGANIZATION NOW

Those who declare that we have formed a sect or a denomination misrepresent the facts. A sect is a split off, and we split off from nothing. Our endeavor is to bring all of the people of God into heart-relationship and fellowship with the Lord and with each other.

We accept all as brothers who trust in the precious blood as their redemption price and who profess and evidence a full consecration to the Lord's service. We bar no one from Christian fellowship along these lines, whatever may be his theories on outside and less essential subjects.

We are not a denomination either, for we accept no name but that of our Lord Jesus Christ. We are Christians, no more and no less. We accept all names given to the Church in the Scriptures, not even taking one of them as a distinctive title as do our friends of the Christian denomination. Each individual has his relationship to the Lord, and because related to the Lord is related to all others similarly related, because the body of Christ is one. This, our union with the Lord, is the union of the Scriptures, and the only one: and so far as we know no other company of the Lord's people take this

R3746 : page 92

position in its entirety nor stand upon it fully. By the Lord's grace we hope to thus stand until he shall say "Well done!" and shall receive us into his glorious Kingdom.

THE TERM "BABYLONISH"

The word Babylonish, as we have frequently pointed out, signifies confusion. Not confusion as respects organization, for the various departments of Babylon, its various denominations, have very strict organizations that permit of no confusion whatever. Babylon's confusion is in her doctrines, which are unscriptural, confusing, contradictory, many of them erroneous. We fear that the brother whose letter you quote from is the one who is in danger of getting into a Babylonish condition--his ideas are certainly quite confused in respect to the question of Elders. In insisting that he and other Elders should rule the Church by divine appointment and without any human appointment he is getting to even a more extreme position than does the Pope of Rome, whom we think to be Babylonish enough; for even the Pope of Rome does not attain his position by a usurpation, but by an election by the Cardinals.

===================

R3746 : page 92

INTERNATIONAL S.S. LESSON REVIEW.

--MARCH 18.--

Golden Text:--"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness."--Matt. 4:23.

===================

R3746 : page 92

A LESSON ON TEMPERANCE.

--PROVERBS 23:29-35.--MARCH 25.--

Golden Text:--"At last it biteth like a serpent and stingeth like an adder."--v. 32.

THE Bible contains numerous cautions against intemperance, and declares that no drunkard shall enter into the Kingdom of Heaven. It follows that this must be a proper portion of the meat in due season. However, since probably only a very small minority of the "saints" are thus endangered, we need not give the subject great prominence in this journal. We do desire, however, to let all know that we are in sympathy with temperance in respect to intoxicants and "in all things."

We are in sympathy with the spirit of "total abstinence," too, though we cannot subscribe to all that is said and done and hoped for by its advocates. All true "saints" would surely be glad to forego their own liberty that thereby they might promote the general welfare and fulfil the advice of the Apostle, that--"We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Seeing the terrible injury being done by strong drink throughout the civilized world, surely every reader of this journal is now and always will be a temperance advocate--especially by example--while telling the "good tidings of great joy."

Among the many things for which the people of this land may well thank God is the temperance sentiment which prevails here as nowhere else in "Christendom." (Strange to say, "Christendom" is far behind Heathendom on this question.) Throughout all Europe the blight of intoxication is awfully prevalent. The statistics of Great Britain, France, Russia and Germany show conditions very much worse than prevail here.

Germany has long boasted that her people, even the children, drink wine and beer freely without injury; but changed conditions show changed results now. Mark the following report:

CHILDREN HABITUAL DRUNKARDS

TEMPERANCE WORKERS IN GERMANY FIND STARTLING CONDITIONS PREVAIL.

Berlin January, 6.--Friends of temperance reform in Germany have been collecting some startling statistics regarding the habitual use of alcohol by school children in the Thuringian States, where their investigations were mainly pursued. They found in one class of forty-nine children of the average age of seven that thirty-eight of these regularly drank wine, forty regularly absorbed schnaps, and all of them drank beer. In the higher class of girls, twenty-seven out of twenty-eight regularly drank wine, fourteen schnaps and all beer. Of these twenty-one admitted that they had been more or less intoxicated on the occasion of weddings, birthdays, etc. In the town of Ortelsburg, in East Prussia, the condition of affairs is very bad. In one school fourteen children were found with brandy bottles in their pockets, which they had received from their parents. Boys nine years of age had to be sent home because they were drunk.

===================

R3746 : page 92

"TAKE HEED HOW YE HEAR."

--MATTHEW 7:15-29.--APRIL 1.--

"Be ye doers of the Word and not hearers only."--Jas. 1:22

OUR lesson follows the Sermon on the Mount, and was evidently intended as a parable, to impress upon the minds of the Lord's people the importance of what they had heard--the importance of obeying as well as hearing the good tidings. It sets forth the good results of careful obedience, in contrast with the unsatisfactory results to those who would fail to obey. It is evidently not evil surmising if we are on the lookout for false teachers, who our Lord declared would come amongst his sheep to mislead them. Neither can it be evil speaking to call the attention of the sheep to such false teachers. The Master and the apostles foretold and forewarned against them and so should all who are faithfully following the Master's example.

R3747 : page 93

But we are to distinguish them in the manner which our Lord and the apostles clearly indicated: however smooth, polished, educated, gentle, they may be on the surface, we must get to know them better than by surface indications before we may dare trust them as leaders of the flock--we must become intimately acquainted with them, their motives, ambitions, private life. This our Lord intimates by telling us to beware of them if they are ravenous, greedy, selfish, even though outwardly they may have a sanctimonious air. The Apostle speaks of these, saying that "grievous wolves shall enter in among you, not sparing the flock": "And through covetousness shall they with feigned words make merchandise of you": "even denying the Lord that bought them."--Acts 20:29; 2 Pet. 2:1,3.

We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as out of it, we should remember our Lord's teachings on the other side of the question--that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his service, the promulgation of his message, etc. In other words, we are to love all and wish God-speed to all loving the Lord and manifesting his Spirit, whether they associate with us or not. In a word, the divine rule is very broad and very narrow at the same time. It is narrow as respects discipleship and character: faith in the redeeming blood, consecration to the Master, and a manifestation of his Spirit are the lines of discipleship--broad within themselves, but narrow as compared to the lines of the world.

"KNOW THEM BY THEIR FRUITS"

Anticipating our query respecting how we may know the true from the false our Lord says, "Ye shall know them by their fruits." He illustrates this by suggesting that grapes are not to be expected on thorn-bushes nor figs on thistles, although it is said that there is a thorn-bush in Palestine which grows a fruit somewhat resembling grapes, and a kind of thistle with heads shaped like figs. Nevertheless, no one was in danger of being deceived thereby, nor should any among the Lord's people be in doubt respecting the character and the fruitage of the life of those who are the followers of Christ.

The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand there are persons who, thistle-like, are always scattering seeds that will cause trouble--false doctrines, evil surmisings and errors; and there are some who, like thorn-bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation clearly is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes another illustration still more searching--contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature--the sound apples come from good apple trees that are in healthy condition. The knotty, wormy, unsatisfactory fruit comes from trees that are diseased, under-nourished, uncared for, unpruned, attacked by worms, etc.

In this illustration our Lord seems to refer to the fact that those who are his disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness--their carefulness. Lack of nourishment in the soil would expose a tree to disease, blight. So the Christian who would add to his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right kind. As without pruning the tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the disciplines, the prunings, that he may develop in character and the graces of the Spirit. Our heavenly Father is the great husbandman and has promised us the proper care, yet it is not exactly with us as with the trees; for because of our higher endowment, our godlike quality of individuality, will, we are dealt with differently.

To a considerable degree it is for us to determine what nourishment we will have. The Lord supplies the good soil of Truth, the refreshing showers of grace, and the nourishment of precious promises, but it is for each of his people to use these and thereby to grow in grace, knowledge and love. We cannot, then, blame the Husbandman if we come short, and be unfruitful from lack of nourishment. None of his good promises can fail; whatever failing there may be must be in ourselves. Likewise with the pruning--the Lord will send the chastisements, trials, difficulties; but with our independent will it is possible for us to pass these by and, failing to use them, fail to correct the weaknesses, shortcomings and wrong developments of our nature. It is possible with us, notwithstanding all the development or pruning we may receive, to set our affections on houses, lands, or earthly aims, objects or individuals, which, like the suckers in the illustration, would draw away our vitality and hinder our bearing of acceptable fruit.

The sound tree cannot bear poor fruit, nor the corrupted or decayed tree bring forth good fruit. While each of the Lord's people is to examine himself before the mirror of God's Word, to ascertain his own character, disposition, likeness or unlikeness to divine standards, nevertheless, in this matter of deciding about fruit, whether it be good or bad, each of the Lord's people is called upon to exercise judgment in regard to others as well as to himself--what are the results, the fruitage, the token of my own life, and what is the fruitage, results, token of my brother, my neighbor. Our Lord's intimation is that these tests are specially applicable to those who would be leaders of his flock. They should all be examples, bearers of good fruit, and these good fruits should be looked for as a test of good, sound character--a character fully in harmony with the Lord. True, all are imperfect,

R3747 : page 94

and with the best of intentions we cannot do all that we would, but the weakest of the Lord's brethren must bear some fruits that other brethren could discern, and these fruits should be accepted by the brethren according to the divine standard, viz., not of the flesh but of the spirit, the will, the intention. So, then, every true child of God should manifest before the brethren and before the world honesty, faithfulness of intention, a consecrated heart, mind, will, which would seek in all things to do the will of the Father in heaven.

In Palestine, to this day, fruit trees are taxed, and hence a tree which will not bear, whose fruitage is poor, cannot be tolerated, for it would entail a loss instead of a revenue. Similarly, the assurance that the Lord will ultimately cast away every unfruitful one--"every branch in the vine that beareth not fruit he taketh away"--while every branch that beareth fruit is purged, that it may bring forth more fruit, is a further lesson along the same line.

Our Lord used a fig-tree to represent the Jewish nation, and pointed out that it was not bringing forth the desired fruitage, and that therefore it would be cut down and destroyed. The symbolical "fire" which utterly destroyed the Jewish nation made an end of their tree. The Jews will indeed receive a further blessing at the hand of the Lord, but, as he declares through the prophet, it will be "not by your Covenant." The blessing to come to Israel and all the nations in the future will be the New Covenant. Similarly, in the end of this Gospel age, not only will there be an individual test of the Lord's people as respects good and bad fruit, but Christendom as a whole, as a system, will be found unfruitful, unsatisfactory; and when the true saints of the Lord shall have been gathered out and glorified, the tree, the system as a whole, will go down, in the great time of trouble with which this age shall close and the new dispensation begin. Christendom will indeed be favored and blessed under the New Covenant of the Millennial age, but its special privileges and opportunities of the present time under the Abrahamic Covenant will be forever gone.

"I NEVER KNEW YOU"

Continuing his discourse, our Lord implies eventually a great number of nominal followers devoid of his Spirit, not bringing forth the fruitage that he desires, not members of his called and chosen and faithful class, though outwardly, nominally, all of these. Of this class he says there shall be many. He points down to our day, saying, "in that day"--in the closing of this age, in the testing time, in the time when he shall come to make up his jewels and to glorify them as his Bride, his members, his associates in the Kingdom. Many at that time--in our day--will profess that they know the Lord, that they are prophesiers or teachers, that they are casting out devils, opposing sin and multitudinous forms of evil, and that they are carrying on mighty works, benevolent institutions, colleges, seminaries, etc., in his name. The Revised Version gives, "by thy name," intimating that the name of Christ is used rather as a charm, to conjure by.

R3748 : page 94

How true is this picture to the conditions of our day! How many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's Word and Spirit. Why do they use his name? Simply as a talisman to conjure by, to increase their influence, to satisfy their own minds, to make themselves believe that in doing their own wills they are working the will of God. How true this is in respect to nearly all religious institutions of our day! Take the churches, for instance, recognizing more or less clearly the divine opposition to their sectarian spirit and creeds and methods and organizations--they, nevertheless, are not satisfied unless they somehow connect the name of Christ with their institutions and arrangements.

But the testing time is near--the Lord will inquire respecting the fruit of these systems; he will not be deceived; yea, he will expose the bad fruit, that all may see that his judgment is just. It will be manifest that neglect of his Word has led to degeneracy, decay--that the suckers of worldly ambition, pride, wealth, show, etc., have been cultivated, notwithstanding all of the trying experiences which might have served to prune these. It will be shown that many of the prophets of Babylon are false prophets, whose teachings have misguided the people and, instead of blessing, have done injury, instead of enlightening have blinded. It will be manifested that many of them are ravening wolves in sheep's clothing, hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the flock for their personal aggrandizement. It will be shown that much of this conjuring in the name of Jesus has been merely a cloak under which, deceiving and being deceived, sectarian fruitage, and not the love, joy, peace and holy Spirit, have been cultivated. The day will declare it, will show it, will manifest it. The whole world shall be witness eventually that God's name was proven a dishonor, and his Word misrepresented, because false teachers were looking every one to gain from his own quarter--his own denomination.--Isa. 56:11.

The Lord never knew the sects--he never recognized them, he never authorized them; they are of men, and for men, not of the Lord nor for the Lord's glory. Claiming that all there is of Christianity is due to themselves, they are proud and boastful and realize not that the Lord's true cause would have flourished far better without them in the simplicity of the early Church, one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you;" and these unauthorized sects will go down in the great time of trouble. We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the Millennial age to come to a knowledge of the Truth and a right understanding of the character of God as revealed in the fulfilment of his gracious plan. Thus many who miss the great prize may still have a glorious opportunity for the lesser prize or favor of God in restitution, etc.

"DEPART FROM ME, YE THAT WORK INIQUITY"

We believe that there are active workers in the sectarian systems called "Babylon" who will yet be reached by the knowledge of the Truth and delivered. Our Lord intimates this, saying, "Come out of her, my people." Some of his people evidently are in Babylon, and it is our present

mission in the name of the Lord to call these out--through the presentation of the Present Truth, which will show to all who are truly the Lord's where they stand, and their duty. Others of the active workers in the iniquitous systems, which are counterfeits of the true, misrepresenters of God's message and binders and enslavers of the Lord's people, because not at heart loyal to him, will not come out of Babylon, and therefore will share in the condemnation coming upon her. They will go into the great time of trouble, and for a season at least be cut off from all fellowship with the Lord. These workers of iniquity will have their hands full of the trouble which they have helped to bring upon the world of mankind by their misrepresentations of the divine character and plan. It will be a terrible chastisement, and our hope for them is that "when the judgments of the Lord are abroad in the earth all the inhabitants of the world will learn righteousness." --Isa. 26:9.

ON THE ROCK OR ON THE SAND

This picture or parable of one house built upon the rock and the other house built upon the sand refers not to the Church and the world, but to two parties in the Church. None are in the parable except "those who hear these sayings of mine." The world hears not our Lord's message at all. As the Apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to and appreciate the Lord's sayings represent at least a nominal Church, and amongst those of the nominal Church are some who are obedient to the Lord's Word while others are disobedient. The obedient are built upon the rock, the disobedient upon the sand.

Those who build upon the rock our Lord explains to be such as not only hear his message but are obedient thereto to the extent of their ability. Let us remember the words to which he refers--they are the words or message of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have his approval. Those who do, who strive for, who to the best of their ability obey these divine teachings, the message from heaven, are laying the foundations which will be permanent, which will guarantee them against all the storms, difficulties and trials of the present life.

Those who hear the Master's words and say, "Yea, Lord," but who do not put the Master's teachings into practice, are not built properly upon the rock of Truth, upon Christ. They are building their hope, their faith, their trust upon a foundation which will not stand. When the adversities of life come upon such their hopes will be undermined, their faith will collapse. Thus does the Lord teach us that it is not merely to know his will, to be doctrinally informed, but that he is looking for such character development in us as will bring us into full harmony with his teachings, into heart harmony, and, to the extent that we are able, to obedience in all the affairs of life. The other, whose faith is built upon knowledge without obedience, without growth in grace, will not be accepted to the Kingdom, will not be members of the Bride class, will not be joint-heirs with God's dear Son.

"THE FIRE OF THAT DAY"

In this lesson our Lord describes not only the trials and tests which come upon all Christians throughout this Gospel age, but especially the great test in the close of this age--in the "harvest" time. Here his figure is that of rain, floods, and winds beating upon the faith structure of his professed followers, overthrowing the faith of those not properly constructed in accordance with his teachings, but unable to harm those founded on the rock of Truth. A mighty downpour of Truth throughout Christendom is in progress. The great storm is already raging. The various denominations are trembling under the shock. Their foundations on human tradition, creeds, theories, ignorance, superstition of the "dark ages," are realized to be unsatisfactory. Ere long the storms of Truth will move the quicksand foundation upon which nominal Christendom is built, and her wreck will follow. Only the true people of God will be able to stand the great storm of "that day"--already beginning.

This is the same storm and flood mentioned by the Lord through the prophet Isaiah--"The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places...when the overflowing scourge shall pass through, then shall ye be overthrown by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be a vexation only to understand the report [the message, the Truth]."--Isa. 28:17-19.

The same day of trial is pictured under another figure by the Apostle Paul when he says, "The fire of that day shall try every man's work of what sort it is." He pictures true believers built upon the rock, the true foundation, but points out to us the necessity of having a proper house, or faith, as well as a proper foundation. He pictures one faith structure built of wood, hay, stubble, combustible materials, which will shortly be destroyed in this day when the fire of divine judgment shall test every doctrine and destroy every error. He pictures also the proper building constructed of gold, silver and precious stones, the divine promises, and how these will stand every test.

The lesson as a whole is, first, that we must be on the rock foundation to have either part or lot in the matter--to be able to stand any test; second, that of those upon the rock, trusting in Christ, loyal to him and his atonement work, there will be two classes--the "little flock," faithful to the Word and upheld by it and protected, and the "great company," not sufficiently diligent and careful respecting the divine promises, and who will have a faith structure largely composed of error, which will be consumed. Respecting this latter class the Apostle declares, "the same shall be saved, yet so as by fire." This fitly describes the deliverance of the great company, who will "come up through great tribulation and wash their robes and make them white in the blood of the Lamb."--1 Cor. 3:12,15; Rev. 7:14.

R3749 : page 95

"DOERS OF THE WORD"

Our golden text is well chosen--"Be ye doers of the Word and not hearers only." To be honored with a knowledge of the divine will and plan is a great boon, a great blessing; but it brings a great responsibility: "to whom much is given of him shall much be required." We who have heard the voice of him that speaketh from heaven, speaking peace through Jesus Christ; we who, on the strength of this message of forgiveness of sins, have been accepted in consecration as members of the body of Christ, we have greater responsibility than have others. To attain the glorious things to which we have been invited we must not merely have this honor but must make use of the privilege and show our appreciation by obedience to the terms of the Covenant --presenting our bodies as living sacrifices to the divine service, in faithful obedience to righteousness, and in endeavoring to assist others in the same course.

===================

SEMI-MONTHLY
VOL. XXVII. APRIL 1, 1906 No. 7

CONTENTS.

"The Passover Must Be Killed"..................... 99
  The Lord's Supper.............................100
  When the Hour Was Come........................101
  "Let Us Keep the Feast".......................102
Berean Bible Study, for April.....................103
"In Due Time" (Poem)..............................103
"Take Heed Lest Ye Be Devoured"...................103
Sabbath Obligations and Privileges................105
  Propriety of Sunday Observance................106
  The Pharisaical Sabbath.......................107
The Resurrection Power in Jesus...................108
  Our Lord's Miracles Illustrative.............109
  Prophet, Priest and King......................110
A Voice from Over the Sea.........................111

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

FOR YOUR FRIENDS.

Some will read a newspaper who will not read a tract. We now can supply in any quantity--The Six Eaton-Russell Debates together in one issue of the Gazette and "To Hell and Back" in another issue, and "The Resurrection of Damnation" in a third.

We can supply these post free at one cent each to any address in any quantity. Order at once.

R3749 : page 98

OUR NEW HYMN BOOK WITH MUSIC.

Three hundred and thirty-three of the choicest hymns selected from every quarter, with some of the grandest tunes, cloth bound, 35c by mail, by freight or express collect, 25c.--now ready. The same cost price in any quantity.

page 98

KEY TO THE BEREAN LESSONS.

The friends everywhere are growing in their appreciation of these studies. Rightly conducted they are entertaining as well as profitable. We remind all once more of the meaning of the abbreviations used: Z'05 refers to the WATCH TOWER of 1905, mentioning page, column and paragraph (par.). The first six letters of the alphabet refer to the six volumes of Dawn or Studies; T for Tabernacle Shadows; H for the hell booklet; S for Spiritism pamphlet.

===================

R3749 : page 99

"THE PASSOVER MUST BE KILLED."

--LUKE 22:7--

THE TERM PASSOVER amongst the Jews was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we must not confound this with the frequent references to the Passover found in the Scriptures when the word feast is not used, which generally referred to the lamb that was killed, the Passover. For instance, we read, "Then came the day of unleavened bread, when the Passover must be killed." Again, our Lord sent disciples to inquire of a friend, "Where is the guest-chamber, where I may eat the Passover with my disciples?" Again we read, "And they made ready the Passover." When our Lord sat down with the disciples to eat of the lamb he said, "With desire I desired to eat this Passover with you before I suffer. For I say unto you I will no more eat thereof until it be fulfilled in the Kingdom of God." --Luke 22:7,11,13,15,16.

While the Jews still apparently think more of the Passover week than of the Passover lamb, we, on the contrary, and in harmony with the example of our Lord and the apostles, have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we who now believe--namely, the "Church of the First-Born"--are passed over or spared in advance of the world.

God's arrangements for the Jews were typical and full of valuable lessons for us who belong to antitypical or Spiritual Israel. In the type the Lord provided for two great religious occasions amongst his people, the one at the beginning of the secular year and the other at the beginning of the religious year. The religious year began in the spring, counting from the first new moon after the vernal equinox, approximately April 1st, but varying because of the difference between lunar and solar time. It was in connection with this, the beginning of their religious year, that the Lord appointed the Passover--the killing and eating of the Passover lamb on the 14th day, to be followed by a Passover week of unleavened bread. The civil year with the Jews began six months later, in the seventh month, approximately October 1; and it was in connection with this civil year that the Atonement Day sacrifices were appointed, in connection with the Feast of Tabernacles or Booths, in which the Israelites called to mind their wilderness journey on leaving Egypt en route for Canaan.

These two great religious celebrations pictured the same lesson from different standpoints: the first emphasized more particularly the passing over of the first-born, who subsequently were represented in the tribe of Levi, at whose head stood the priesthood. Although the type seems to carry forward and to picture the deliverance of all Israel through this priestly tribe, to which Moses belonged, yet specifically, particularly, in detail, it dealt merely with the deliverance, the blessing, of the priestly tribe, the first-born. The other type, in the seventh month, more particularly pictures the atonement for the sins of the whole world, the forgiveness and reconciliation of all mankind who desire to be reconciled to God: nevertheless, in connection with this Atonement Day sacrifice, the special favor of God to the Church is also represented as preceding the blessing coming upon the world, reconciliation for the Church's sins being represented in the first sacrifice of the Day of Atonement, while the sacrifice for the sins of the world in general was represented in the second offering.

"CHRIST OUR PASSOVER"

There is a force and meaning in the Apostle's expression, "Christ our Passover is sacrificed for us," which is not generally appreciated. (I Cor. 5:7.) Our Lord is not the world's Passover, but the Church's Passover. All Israel prefigured or represented the world of mankind, and the bondage of the whole people represented all mankind under the bondage of sin and death, the great taskmaster in the type being Pharaoh,

R3749 : page 100

in the antitype being Satan. Deliverance is desired for all, and the Lord's arrangement is ultimately to deliver all. The Apostle so explains when he writes, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

But the Apostle divides the groaning ones into two classes, saying, "The whole creation groaneth and travaileth in pain together until now"--"waiting for the manifestation of the sons of God." (Rom. 8:19,21,22.) His reference here is to the world of mankind whose deliverance from the bondage of Satan and the power of sin and death will only come through the manifestation of the glorified Church, the Christ in glory and power, as God's Kingdom ruling the world. The Apostle also mentions the Church of the First-Born in her present condition, saying, "But ourselves also, who have the first-fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." Both classes have an experience of groaning, both classes have an experience of waiting, but they wait for different things. The latter, the Church of the First-Born, waits for her deliverance as the body of Christ through a share in the First Resurrection. According to the divine promise, the former, the world, waits until the Church class shall have been perfected, glorified, empowered, and shine forth as the sun in the Kingdom of their Father for the blessing of all the families of the earth, for the uplifting of all who desire divine favor on divine terms.

Look now at the type: notice that it is not all Israel that is in danger from the destroying angel, but only the first-born. Only the first-born of the Egyptians were slain. Hence it was only the first-born of the Israelites that were spared or passed over. These first-born ones, protected by the blood of the lamb, the Lord declared to be specially his; and, with a view to marking them out and keeping them as a special, peculiar people, an exchange was made whereby the first-born of all the tribes were exchanged by the Lord for the one tribe of Levi, which he accepted as specially his and which in the type represents the household of faith. Out of this household of faith, in turn, a priestly family was selected, which typified Christ our High Priest and the Church his body, the under priesthood, the Royal Priesthood. So, then, those who perceive the matter clearly see that the Passover has to do only with the household of faith. It is in full accord with this that the Lord's Supper, which antitypes the eating of the lamb, is not offered to the world, but is strictly and exclusively an institution for the household of faith.

"LET US KEEP THE FEAST"

Seeing in the type the slain lamb, its blood sprinkled upon the posts and lintels of the home and its flesh eaten with bitter herbs, we apply this in the antitype and see Christ the antitypical Lamb, see that his blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being PASSED OVER, of our being spared, of our being granted life through his blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs is represented in the antitype by our consecration, our partaking of Christ, our participation with him in his sufferings and self-denials --also represented by the bitter herbs, which

R3750 : page 100

give zest to our appetite and encourage us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over, and, more than this, are expecting a general deliverance of the whole people, of all who love God, who desire to do him reverence and service. So many as thus believe realize themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today should realize themselves pilgrims and strangers, having no continuing city, but setting their affections on things above.

THE LORD'S SUPPER

All Christian people to some extent discern what we have above stated to be the basis or foundation for the commemoration of our Lord's death, usually designated the Lord's Supper, the Communion, the Eucharist, and by WATCH TOWER readers usually known as the

Memorial. The difficulty seems to be that the majority of Christian people are not sufficiently critical and persistent in their study of the Word, and that for this reason their faith and hope--not only upon this subject but upon all religious subjects--are more or less confused, indefinite. To us the ministry appear to be considerably to blame in that they have not sufficiently taught the Word of the Lord but too frequently the traditions of men, indeed preaching chiefly to the world and comparatively little to the Church of the First Born--the passed-over ones, passed from death unto life, adopted into God's family as sons.

This indistinctness of view respecting our Lord's sacrifice as our Passover Lamb slain for us is well represented by the confusion of thought respecting the appropriate times for commemorating our Lord's death. As we look throughout Christendom we find Protestants generally observing the celebration, observing the Memorial, not upon its anniversary but as irrespective of it, as though they had no knowledge of the relationship between the typical Passover and the antitypical one which our Lord enjoined upon us to celebrate. Some, therefore, have Communion every four months, some every three months, some monthly, some weekly, all except the latter considering it a matter of convenience and expediency, and not observing this special and appropriate annual observance. Our brethren of the Christian denomination, otherwise styled Disciples, hold tenaciously to a weekly observance, because they read in the book of Acts of weekly meetings of the Lord's people in commemoration of his resurrection, at which they had "breaking of bread." Not seeing the principles involved they have too hastily concluded that a communion service would be the only proper breaking of bread amongst the Lord's people.

On the contrary, we see that as the early Church remembered that our Lord after his resurrection made himself known on several occasions in connection with breaking of bread--as at Emmaus and again in the upper room--they were glad to meet together on the first day of the week as a fresh reminder of the joys of that resurrection day which meant so much to them and to us all. There is no suggestion anywhere that these were anything more than ordinary meals or love-feasts, such as we often have at the conclusion of a general convention. There is no intimation that in so doing the early Church thought they were keeping the Passover the first day of the week, because Christ our Passover was slain and because we have been passed over by the mercy of God through faith in his blood of sprinkling. There is no intimation that they considered this the Lord's Supper--there is no suggestion anywhere of the cup, which was an equally important feature with the bread in the Lord's Memorial Supper.

ONE ERROR LED TO ANOTHER

The beginning of this carelessness respecting the annual celebration of our Lord's Memorial is easily traced. The early Church observed the matter annually, and this annual celebration is still preserved in the older Christian churches, Roman Catholic, Greek Catholic, Episcopal, etc., all of which celebrate Good Friday, as the memorial of this slaying of Christ our Passover. But to them the whole matter has lost much of its vital importance. The sacrifice of the mass--a gross error introduced somewhere about the third century --has drawn to itself the special interest which still should center in the annual Memorial and the great sacrifice which it commemorates. In the sacrifice of the mass it is held that the priest officiating, by the pronouncing of three sacred Latin words, works a miracle upon the bread and wine, by which they are transformed and become actually the flesh and blood of Jesus. Thus the officiating priest claims to make a fresh sacrifice of Christ, and as a priest to offer a fresh atonement for the particular individual sins represented in the mass, sinners for whom the mass is performed. Thus the hearts of mankind have been turned away from the one atonement sacrifice for sins, by which all believers were passed over once and forever, and have their gaze attracted to the priest and the mass and the blessings and the holy water, etc., etc. No wonder the Lord in his Word refers to this as the "Desolating Abomination" set up in his Church, his Temple. --Dan. 11:31. MILLENNIAL DAWN, Vol. III, Chaps. III, IV.

As the Protestants received their earliest conceptions of religious matters from Roman Catholicism, with which they were originally identified, it is not surprising that many of the errors of that system clung to them, and blinded the eyes of their understanding as respects the deep import of many of the spiritual teachings of God's Word. And this is true of the subject we are now discussing as well as of others. What we all should desire would be to have our minds freed from the errors of the "dark ages," that we might see clearly the teaching of our Lord and the apostles, Moses and the prophets, the inspired instructors of the Church.

WHEN THE HOUR WAS COME

The entire Scriptural narrative pertaining to the Passover and pertaining to the Lord's Supper, which was instituted as a substitute for it, by which his disciples might commemorate him as the antitype, all indicate particularity of time--that it must be celebrated, in the evening, not in the morning, not at noon nor in the afternoon, the common custom of various denominations of Christians. Our Lord and his disciples did not sit down to the Passover until even--the beginning of the fourteenth day of Nisan. And so all who recognize themselves as members of the household of faith, as members of the Church of the First-born, should be careful in following the Master's guidance in this matter as well as in others. There is a blessing and meaning in it. It was the same night in which he celebrated, the one in which he was betrayed, that he took bread and brake and gave unto his disciples. We are still in that night, and the eating of that bread and the drinking of that cup are still in progress amongst the Lord's disciples.

Our Lord, of course, was equally particular respecting the fourteenth day of the month as the proper time for the celebration--that all Israel might celebrate appropriately on the same day. But as for the proper beginning of the dating there was evidently less particularity. The Jewish method of reckoning, based upon the phases of the moon, was necessarily different from ours, and it was therefore very much less easy to determine an exact beginning for their month. Especially was this the case when the spring equinox had a bearing upon the matter, and when, as was the case with the Jews, another type demands that the Passover should come at the time of the harvest. All who have knowledge on the subject will admit that it would be practically impossible to fix dates for the beginning of the Jewish year by lunar time, in harmony with the harvest season, without there being room for dispute and difference of opinion. From our Lord's standpoint all that was settled for the people by the decision of the Scribes, whose business it was to fix a date as the beginning of the new year, and the fourteenth day of that year became the established date for the Memorial. In other words, whether the Scribes fixed a date earlier or a date later would not have particularly mattered; the object was to have a uniform date and to recognize the fourteenth day of the first month at even.

So the matter remains today. We do not understand that any stress or hair-splitting is necessary in the ascertainment of the particular counting of the first day of the first month, Jewish time, but that there is appropriateness associated with a general commemoration upon the same day after sundown, a concensus of judgment as to which day shall be observed as the fourteenth of Nisan being all that is necessary and proper.

R3750 : page 102

In our issue of January 15 we have pointed out that this is one of the years in which the definite fixing of the first day of Nisan, the first day of the new moon after the spring equinox, seems to be difficult. We attach no importance to this, however, and have recommended the keeping of the Memorial on Sunday night, April 8. This is in harmony with the Jewish observance, and tallies with the fact that the full of the moon occurs on April 9, corresponding to Nisan 15. The important features to be remembered are: (1) that it be in the spring of the year, approximately at the Passover season; (2) that the date be uniformly observed; (3) that it be observed in the evening, to correspond with the original institution in Egypt and with our Lord's subsequent Memorial institution.

R3751 : page 102

ASSEMBLE 7.30 P.M., APRIL 8

In harmony with the foregoing the congregation at Allegheny, Pa., hopes to meet at the time indicated (see last page) to commemorate the death of Christ, our Passover slain for us. We hope to hear later on that little companies all over the world celebrated at the same time. We meet not as Jews to remember the deliverance from Pharaoh and Egyptian bondage, but as antitypical Israelites seeking to escape the power of Satan and the dominion of sin. We meet not to eat literal lamb and bitter herbs and to commemorate the passing over in Egypt, but as Spiritual Israelites to recognize and commemorate the death of the Lamb of God as our Passover --to feast upon him, upon the truths which he gave us--to appropriate to ourselves the life rights which he gave up on our behalf.

More than this, as explained by our Lord, we not only will use the unleavened bread to represent the purity of his flesh broken for us, and the fruit of the vine to represent his blood shed for us, but also in the light of the Apostle's explanation we perceive that it is a part of our privilege to be broken with Christ as a part of the same larger loaf, and to have fellowship in his cup of suffering and death as a part of the larger cup. From this double standpoint we view our relationship to the Lord, first as those whom he passes over, and secondly as those who join with him in the sacrifice, that we may have share also with him by and by in the great work of leading forth from bondage to sin and Satan all who will accept of the divine favor and liberty as the sons of God! How wonderfully grand is the privilege thus accorded us! No wonder the Apostle said,--

"LET US KEEP THE FEAST"

Our feasting upon this bread which came down from heaven and which was broken for us is not merely for the special occasion of our assembling annually. Rather that annual assembling which our Lord enjoins represents our experiences throughout the entire night of his absence, until he shall establish his Kingdom in the morning. It is for us to keep the feast, not merely in this special and commemorative manner once a year, but day by day, hour by hour, to feed upon the Lamb of God, to by faith realize and appropriate to ourselves his virtues and merits, and to grow in grace and knowledge and love and all the fruits and graces of the Spirit. Indeed, we remember the Master's words to be in the nature of a command, "As often as ye do this, do it in remembrance of me." There is no doubt in our minds now as to what we do in this annual celebration of our Lord's death--we are keeping the feast because we have come to realize that Christ was slain for us as our Passover Lamb. Evidently no other time would be so appropriate as the anniversary. Whether that be reckoned by sun time or moon time, according to the days of the week or according to the days of the month, it is unquestionably an annual celebration; and as oft as we do it, every year as we do it, every year as the anniversary occurs, we do it not in remembrance of the type, but in remembrance of the grand antitype, Jesus, our Redeemer.

We trust that the coming celebration will be one very full of interest and profit to all. We urge that none overlook the privilege, and assure all who participate with honest intention of heart, as recognizing the Lord and the cleansing power of his sacrifice and the consecration which we have made to him, that a special blessing will surely result from the keeping of this feast, from the memorializing of the great central fact upon which the entire plan of God for this age and for the next is built.

We urge that the dear friends remember that this Memorial may best be celebrated in little groups, and not by having various companies of the Lord's people assemble together as in a convention. The Lord and his twelve apostles met alone, and this was after the pattern of the Jewish custom, each family alone. So each little group of the Lord's people is a family, a brotherhood. If unleavened bread cannot be procured, soda biscuits are easily obtainable, and they are unleavened bread--that is, bread made without yeast. If grape juice be not obtainable raisins may be stewed, and thus fruit of the vine may be obtained: or, if any consider it preferable, wine may be used. Just what our Lord used is not possible for us to determine: for our own part we prefer the unfermented fruit of the vine, lest the taste of fermented liquor should arouse a dormant appetite for strong drink and thus prove a snare to some who might partake. As we meet we trust that each little company in prayer will remember all others of the Lord's dear people everywhere, asking the Lord for more and more of his Spirit in all of our hearts, which will enable us all the more acceptably and the more completely to partake of his cup of suffering, of sacrifice, of death, and to be broken with him as members of the one life, the one Church, which is his body.

For the convenience of those desiring to symbolize their consecration to the Lord by baptism, such a service will be held in Bible House Chapel, Allegheny, on Sunday, April 8th, at 10 o'clock a.m. No doubt arrangements for baptism will be made by all the little congregations of the Lord's people everywhere, and those desiring the service as preceding their joining in the Memorial service of the evening here should communicate their desires, if possible, in advance.

====================

BEREAN BIBLE STUDY FOR APRIL.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.--

STUDIES IN PRAYER

31. What is the relation between fasting and prayer? Z.'96-194 (2nd col.) and 195; Z.'05-334 (1st col. par. 4, to 2nd col. par. 3).
32. What is the value of secret prayer? F.686, par. 3.
33. What are the special advantages of family prayer? F.687, par. 1.
34. What is the value of prayer in the Church? F.687, par. 2.
35. Are promiscuous public prayers authorized? Z.'96-196.
36. What is the necessity for prayer in opening and closing meetings for the study of the Word of God? F.688, par. 1.
37. What are some good suggestions respecting prayer and testimony meetings? F.314, par. 5; F.319, par. 1, to 322.
38. Is it proper to pray for baptisms of the Holy Spirit? E.229, par. 1, to 235; F.445, par. 1.
39. May the consecrated pray for physical healing? Z.'01-212 (1st and 2nd cols.); F.636, par. 1, and 637, par. 1; F.644, par. 1, to 654; Z.'96-164 (1st col. par. 3) to 165 (1st col. par. 1); Z.'05-202 (1st col. par. 4, to 2nd col. par. 3); Z.'05-351 (1st col.
40. What is our privilege with respect to the healing of soul-sickness? Psa. 103:2-5; F.145 to 149, par. 2.
41. How should we regard modern faith-healing, miracles, etc.? F.638, par. 2, to 641, par. 1.
42. How do we explain Jas. 5:14-16? Z.'96-167 (1st col. par. 6, and 2nd col. par. 1); F.637, par. 2, and 638, par. 1.
43. What lessons should we learn from our Lord's example in prayer? Z.'00-184 (2nd col. par. 2) and 185 (1st col. par. 1); Z.'05-136 (1st col. par. 2).
44. What was the nature of our Lord's petition in John 17:15-26? Z.'05-136 (2nd col.) to 140.

45. What is the import of "the model prayer" our Lord taught his disciples? Matt. 6:9-13; Z.'96-161, 162; Z.'04-118 (1st col. par. 2) to 121 (2nd col. par. 1); Z.'98-29 to 31.

46. What should be the special nature of our petitions? Z.'04-24 (1st col. par. 2, 3); F.685, par. 1, to 686, par. 1; E.242, 243.

47. Why must we watch as well as pray? Mark 14:38; Z.'00-268 (1st col. par. 2, 3); Z.'03-118, 119; Z.'01-80 (1st and 2nd cols.).

48. What is meant by "the spirit of prayer"? Z.'01-80 (2nd col., next to last sentence).

49. How do we understand that "the spirit maketh intercession for us," etc.,--Rom. 8:26,27?
E.311-315.

50. What has been suggested as a probable and special occasion for prayer in the Millennial Age?
D.640, par. 2, and 641; F.701, par. 2.

"IN DUE TIME."

In thy due time, our heavenly Father, shall be known
Thy gracious plan, which now is hid
Except unto thy saints alone.
O glorious day, when thine All-wisdom, justice, power and love,
The whole creation shall approve!

In his due time, O blessed Jesus, thou shalt see
The travail of thy soul, and shalt
Be satisfied eternally;
Thine agony on Calvary, the price that thou didst give,
Shall cause the dead again to live!

In God's due time, O pilgrim on the "narrow way,"
Thy painful journey ended, darkest
Night shall turn to brightest day;
Thine every trial, then, thine every tear, shall prove a gem
To beautify thy diadem!

In his due time, O weary, groaning, sin-cursed Earth,
The Lord will wipe away your tears,
And bring the promised "second birth,"
And there shall be no pain, nor any death in that blest day
When sin and sorrow pass away!

In his due time angelic choirs shall sing again
In grander strain that heavenly message,
"Peace on earth, good will toward men!"
And every knee shall bow, and every loving heart confess
The Christ who comes to reign and bless!
--G. W. SEIBERT.

===================

R3751 : page 103

"TAKE HEED LEST YE BE DEVOURED."

"Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For the whole law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."--Gal. 5:13-15.

WHERE the Spirit of the Lord is there is liberty. This is illustrated in the world's history most remarkably. It was because the Jews had the instruction of the Law and more or less of its spirit that for centuries they were known as an unconquerable people. That is to say, they were conquered time and again, but were so dominated by the spirit of liberty that they made trouble for their conquerors and larger neighbors continually.

Similarly, though to a larger extent, the same has been true of Christianity: wherever the Word of God has gone the effect has been stimulation of the love of liberty in the same proportion. When during the "dark ages" the Word of God was "clothed in sackcloth," and false teachings of men took its place, the spirit of liberty slumbered and the world had a measure of peace and a general serfdom of the people. With the Reformation movement came the love of liberty afresh. The latest illustration along these lines is to be seen in Russia.

We do not mean to say that Christ and his apostles taught war, and discontent and strife,--neither did Moses and the Law. Quite to the contrary; love, peace, brotherly kindness, gentleness, patience, meekness, --these were the teachings of our Lord and his servants. The influences which proceeded from the Word were of two kinds: Some, with the enlightenment and liberty, received also the divine instruction and sought to cultivate the fruits of the Spirit; others receiving the spirit of liberty through the knowledge received not the spirit of the truth, but engrafted the knowledge upon the selfish stalk of the fallen nature and were more discontented because of their increased intelligence.

R3751 : page 104

EFFECT OF TRUTH ON THE CHURCH

There is a Church nominal which is really part and parcel with the world, glossed with a little knowledge of the divine Word and plan and with some small endeavor to heed divine instruction; but the real Church includes only those who have turned from sin and accepted

Christ with a full consecration of thought, word and deed. What effect has the truth upon these? We answer that even these "new creatures" find that the knowledge they receive and the spirit of liberty which comes to them through that knowledge have one effect upon their flesh and another effect upon their wills, their hearts. With their hearts they desire to serve the law of God, to live peaceably with all, to cultivate all the fruits and graces of the Spirit of Christ and to deal gently, lovingly, not only with the fellow-members of the body of Christ, the Church, but also to deal gently with the world. But they have, some more and some less, difficulty in contending with their own flesh and permitting the new mind to dominate it in word and in deed.

What Christian does not know from more or less experience the meaning of the words of our text, "If ye bite and devour one another"? If the hearts of God's people, their wills, their intentions, could be appealed to, separate and distinct from the weakness and bias of their flesh, there would be no doubt at all that every one of them would agree perfectly in his desire to live peaceably with his brethren and to glorify God by his meek and quiet disposition, his gentleness, brotherly kindness. But we cannot have it thus, for the new will is in the old body that is sadly warped and twisted by selfishness, and it must "fight a good fight" against the flesh, and must conquer at least to the extent of loving, striving for the right, the gentle,

the good, however imperfectly it may attain to it.

The truth seems to take hold on the stronger characters rather than on the weaker ones. These have in their flesh more of the firmness, grittiness and the combativeness than have many others who are too pliable and wishy-washy to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position is a serious disadvantage in some respects, when a number of these of like strong character come together as a Church. Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels--the more they come together the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that they all be thoroughly imbedded and covered with the holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.

TRIALS TEND TO INCREASE

On the one hand we may see that as the Lord's people grow in grace and in knowledge and in the fruits and graces of the Spirit, there should be less danger of friction in the Church; but on the other hand let us remember that polished diamonds do more scratching than rough ones. Let us remember, too, that in our earliest experiences in the Truth we were somewhat like babes--we knew not enough to quarrel and dispute with each other respecting the lessons we were learning. As each grows, therefore, in knowledge and appreciation of the Truth he must likewise grow in the spirit of the Truth, or else his growth in knowledge will mean that he will be that much more of a trial to his dear brethren than when he was a babe in knowledge.

From this standpoint it should not surprise us if in the light of our day on every subject, especially on the Word, there would be more room for friction year by year, and the greater need for our remembrance of our 1906 text, "Be patient, brethren." The context shows us that these words were intended to be especially applicable in the end of the age. The time of trouble is accurately described--the conflict between the rich and the poor, which is coming about on the lines of increased knowledge in connection with the selfishness of the fallen nature. Then comes the exhortation, "Grudge not one against another, brethren; the Judge standeth at the door," "Be patient, brethren, the coming of the Lord draweth nigh."

The lesson here is in full accord with the text we are discussing. We need patience; we need to remember that it is not in order for us to nurse grudges or hard feelings of any kind, especially against those who like ourselves are striving to walk in the narrow way and to attain joint-heirship with our Lord in the Kingdom. Rather we should be willing to sacrifice something of our own rights and liberties and privileges in the interest of others. This does not signify that we should sit quietly and hear the truth misrepresented when we have the right and the opportunity to defend it. We should contend earnestly for the truth against the error, but we should not contend against the brethren. If there be any who deny the foundations of our Christian faith, the ransom, the Lord through the apostles has left us no room to doubt how firmly we should take a stand in respect to any kind of fellowship with them. (I Cor. 5:11.) But there are a thousand and one occasions of friction amongst the brethren where no principle of truth is at stake; and these we are to be willing and glad to waive in the interest of harmony and peace and fellowship. This, however, need not mean that we should not present our understanding of the truth on proper occasions, but we need not insist upon them nor force them upon others if they cannot see them as we do.

In our text the Apostle seems to imply that such a condition might arise even amongst the Lord's people that some would not only be wounded to the extent of being "bitten" by the harshness and slander of others, but that the tendency to retaliate more or less in kind would arise, and that it would mean a general

R3752 : page 105

conflict unworthy of God's children and more nearly resembling a fight among dogs.

"Take heed that ye be not consumed one of another," urges the Apostle. What if in our appreciation of the liberty that is ours, and of which we know through the Gospel, we should reach the point where we would be so contentious for our liberties, great and small, that we would consume some brother for whom Christ died! What if in injuring another the spirit of strife should so react upon us as to poison our own spiritual lives and we also should be consumed--lost as respects the gracious things to which the Lord has invited us and for which we have been running in the race! Let the Apostle's words ring in our hearts, "Lest ye be consumed one of another."

With this thought before our minds let us more and more put on the armor of God to fight against our own fleshly weaknesses and to fight for our dear brethren, assisting them by example and by precept to war a good warfare also against the world, the flesh and the adversary.

===================

R3752 : page 105

SABBATH OBLIGATIONS AND PRIVILEGES.

--MATTHEW 12:1-14.--APRIL 8.--

Golden Text:--"Remember the Sabbath
day to keep it holy."--Exodus 20:8

FEW seem to get the proper thought respecting the Sabbath. Some consider themselves as Jews under the Mosaic Law: others go to an opposite extreme, and, declaring that we are not under the Law but under grace, repudiate the Sabbath entirely. What we believe to be the correct view is the intermediate one between these two extremes, as we shall endeavor to set forth.

God adopted the Jewish nation--all the children of Abraham, through Jacob--as his special possession in the world. With them he made the Law Covenant through Moses at Sinai--to them he sent his messengers, the prophets, and, finally, his Son. With them and with no other nation it was his agreement that by the keeping of the Law they would abide in his favor and have divine blessing upon flocks and herds, land and people, instead of sickness, pain, drouth and dearth. To no other nation was the Law of Sinai given, with no other nation was that Covenant made--as it is written, "You only have I known [recognized] of all the families of the earth."--Amos 3:2.

When the Jews rejected Jesus, and when Jesus made an end of the Law Covenant on the cross, it did not imply that that Law was then extended to the other nations of the world as some seem to imagine: quite to the contrary. Nor did the Law Covenant extend to the Church--the followers of Christ selected from the Jewish nation and other nations--for we read, "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) Whoever sees this point clearly has the foundation for correct views respecting the Sabbath and every other feature of the Law; those who cannot see this will remain in confusion.

"KINGDOMS OF THIS WORLD"

Accordingly it is not for us to demand of the nations of Europe and America that they shall enforce the Jewish Sabbath or any other Sabbath. True, the civilized world is called "Christendom"--Christ's Kingdom; but this is a misnomer. The kingdoms of earth are still under the dominion of the "god of this world" (2 Cor. 4:4); they are kingdoms of this world and not kingdoms of God. True, God is aware of their existence and permits them for a time, but he has never attempted authority over them nor made himself responsible for the imperfect governments which they represent--they are not his kingdoms. When the God of heaven shall set up his Kingdom in the hands of the glorified Messiah, Head and body, during the Millennial age, its conditions and arrangements will be greatly in contrast with those of the kingdoms of this world. God, therefore, is not commanding the nations of the world to observe the Sabbath day, etc., etc.; whatever they do in this line is of their own volition, without command, for they are not under the Mosaic Law, and no other law has been given them.

Christian believers, followers of Jesus since he made an end of the Law Covenant, nailing it to the cross (Col. 2:14), are not under the Law Covenant but, as the Apostle declares, "We are not under the Law but under grace." (Rom. 6:14.) Our relationship to God is of the same character as that which prevailed before Sinai's Law Covenant was effected at the hands of Moses over Israel--after the same order as that enjoyed by Abraham, Isaac and Jacob--grace under the terms of the Abrahamic Covenant: we are the real seed of promise. (Gal. 3:29.) Did Abraham, Isaac and Jacob prosper without a law? Yes! Much more can Spiritual Israel prosper under the same conditions, because we now have much advantage everyway through our special relationship by faith to the great Redeemer, and to the exceeding great and precious promises which centre in him, and which apply to all those adopted by him as members of his body--members of his Bride class.

R3753 : page 105

"WHOM THE SON MAKES FREE"

Some are inclined to feel alarmed at the very thought of being free from a law covenant based upon obedience to a law. Such should be comforted with the thought that Abraham, Isaac and Jacob were approved to the Lord without the Law. Their faith in God constituted an obligation to do the divine will to the extent of their knowledge and ability: and the same is true of us, for the Scriptures assure us that, as children of God and adopted into his family, made partakers of his Spirit, our rule of action must henceforth be love, and that to us love is the fulfilling of the law. That is to say, if we receive the spirit of adoption into God's family it implies that we possess the spirit of love, because God is love; and this love for God as it develops signifies love for all that are in accord with him, and a love like his in respect to all of his creation--a sympathetic love. Such a love permits us to be and to do in harmony with the divine will to the extent of our ability; and the Lord, who is dealing with us according to our intentions and endeavors, and who is covering our unwilling weaknesses and imperfections, counts this service of the heart and intention as a perfect keeping of the divine law. Thus the Apostle says: "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit." (Rom. 8:4.) However short we may come of the full spirit of the divine law, we are counted as fulfillers of it so long as our daily walk is in that direction to the extent of our ability.

R3753 : page 106

From this standpoint we see that God is no longer dealing with Israel, nor has he adopted the other nations as his. Rather he is forming a new nation, gathering its citizens out of every nation, kindred, people and tongue. This new nation is the Church, of whom the Apostle says, "Ye are a Royal Priesthood, a holy nation, a peculiar people." (1 Pet. 2:9.) Presently this nation will be completed, and be ushered into glory, honor and immortality, to rule and bless and uplift all the families of the earth. God's dealings, instructions, tests, etc., are upon this new nation--yea, as we have seen, he has placed no law upon us except the law of love--for God and for our neighbor. Before our adoption into this holy nation we accepted its law of love, and recognized selfishness as part of the works of darkness; and in the school of Christ we have been learning more and more the full meaning of the word love in its application to God and to our fellowmen. These lessons still continue, but must reach a certain completion or fruition before we can be accounted worthy of transference to the heavenly and eternal state as members of this Kingdom.

OUR RELATIONSHIP TO THE LORD

Have we then no relationship to the Law given to natural Israel, as expressed in the ten commandments, etc.? No, we are free from the Law--thank God! Nevertheless, we may derive a great blessing through an examination of that Law from which we are free, because we recognize that it was just and holy and good--that it was not set aside because the Law was imperfect, but because man was imperfect and unable to keep that Law and to gain life thereunder. Looking, then, at that perfect Law, we should seek to get, not merely its outward form and letter, but especially its inner meaning, its spirit, to determine just what it did signify. Then, having ascertained its significance, we as New Creatures--while not depending upon it for our life, but recognizing that the precious blood of the Lamb of God has compensated for all of our unwilling weaknesses and deficiencies and imperfections--we should strive, nevertheless, to conform our lives to all the blessed thoughts we can gather respecting the spirit of the Law.

We should do this, not thereby to merit salvation, but that having obtained the salvation, the forgiveness of sins, and having gone further and been begotten of the holy Spirit to a new life, a new nature, we no longer seek to justify ourselves by the Law, because justified by the blood of Christ. We now seek as New Creatures to please our heavenly Father, and rejoice to find anything in the Law given to natural Israel that would furnish us clearer conceptions of the divine will, that for love to God we might do with our might everything in our power.

Accordingly, as we look at the Decalogue we say, "Yes, those laws are perfect," and the more closely we examine them the more do we grasp the depth of their signification. As, for instance, in the first and second of these commandments we see prohibited not merely the making of images and the worshipping of the same, but equally prohibited the having of any object of worship aside from God --wife or children or mammon or self, etc. Applying this to the fourth commandment respecting the Sabbath, Spiritual Israelites will realize that they are not under bondage to a day, but will nevertheless desire to know what was the Spirit or intent or object of this command, and to be in harmony, in accord, with all its spirit. The Israelites, as today's lesson shows, got merely the outward form of these three commandments, but wholly missed its real purport; and similarly, many Christians today merely take the Jewish view of the command and entirely overlook its real import.

"WE WHO BELIEVE DO ENTER INTO REST"--A SABBATH

The Apostle refers to the real meaning of this Sabbath rest of faith into which we Spiritual Israelites enter so soon as we accept the Lord Jesus as our Redeemer, the expiator of our guilt--our Life-Giver. As soon as we begin to believe we begin to enter into this rest, and thenceforth, if we are faithful to the Lord and abide in his love, our Sabbath never ends--"We which believe do enter into rest."--Heb. 4:3.

Our lesson of faith should continue throughout all the days of the week, and thus Spiritual Israel keeps Sabbath every day--resting in the finished work of Christ, resting from our own works, from all endeavor to justify ourselves through the Law. Was not our Lord's ministry a perpetual Sabbath? and may not all of the Lord's people today so rest in the Lord by faith, and so continually seek to work the works of him that hath sent us as his ambassadors to the world, that every day with us should be a Sabbath day? Thus all the labor of life is sanctified to us. Whether we eat or drink, scrub or dig, write or talk, sleep or wake, we are to do all to the glory of God--to do all as unto him, and in all of our doings to maintain the Sabbath rest in our hearts--rest in divine love and care, which applies to us through our relationship to Christ Jesus our Lord.

PROPRIETY OF SUNDAY OBSERVANCE

The question comes, then, Should the Lord's people who see the true rest and who are enjoying it--should they observe the Sabbaths or Sundays appointed by the civil laws of Christendom? We answer, Yes! for three reasons:

(1) It is the divine command that we should obey all the ordinances of human law that do not conflict with our conscience as Christians; and clearly nothing in the human law on this subject could violate our conscience.

(2) Surely if others can afford to rest from their labor one day in seven the Lord's people can afford to do so as well, and indeed to better advantage than the world, because through our better knowledge of God and his Word we can make wiser and better use of the time thus taken from worldly affairs.

(3) Spiritual Israelites are greatly advantaged by the fact that the world, nominal Christendom, has made a mistake in the matter, and is under the impression that the Jewish law obligates the keeping of one day in seven as a religious

R3753 : page 107

rest day. Thus all things work together for good to them that love God--even the world's mistakes and ignorance.

Not only should Spiritual Israelites rejoice to have the privilege of one day in seven for a special rest from physical labor and for special engagement in spiritual works, pleasures and refreshments, but additionally they should realize that the world is watching them, and that their influence for good would be greatly interfered with by their violation of this civil law, which the world supposes to be backed by divine command. Our advice, therefore, to all true Spiritual Israelites is that they be as strict or more strict in their observance of Sunday as a Sabbath of rest than are their neighbors--that all works except those of necessity or mercy be avoided, that this precious day be considered a boon from the Lord, a great privilege and opportunity for growth in grace and knowledge and love. Let our homes be the most quiet of all in civilized lands on the appointed day of rest, let no sounds of labor or of worldly pleasure be heard in our habitations, but let our joys of hope and love and faith abound, and let our happy hearts manifest themselves in cheerful words and tones and looks, that thus our moderation as well as our joy in the Lord may be manifest to all with whom we have to do, that they may take knowledge of us that we have been with Jesus and learned of him. (Acts 4:13.) To those of our neighbors and friends with whom we are very intimate we might explain that from our standpoint every day is a Sabbath day of rest in faith--that though upon some days it is necessary we should labor also for the meat that perisheth, our hearts are resting still in the great Lord of the Sabbath and his finished work.

This would not signify that we of today should attempt an observance of the outward forms of the Jewish Law, according to all that is proper and required of the Jew. For instance, no doubt it would be a violation of the fourth commandment to operate a street-car line; and if the Jewish Law were in force upon us it would be absolutely wrong and sinful for any of us to ride in a street-car, much less to operate the same. But since we are not under the Law but under grace, and since Sunday riding is not prohibited by the civil law nor regarded as evil by our

R3754 : page 107

fellows, there is no reason why in this and in similar matters we may not enjoy reasonably and with profit the conveniences of transportation on the Sabbath.

THE PHARISAICAL SABBATH

Our lesson applies to a time when the Jewish Law was still in force, and shows us that even then the right, the true, the proper interpretation of the fourth commandment was much more in accord with our observation of it than with the extreme observances accorded today by the Jewish teachers. The difference between then and now would be that the Jews under the Law were forbidden to do work of an earthly kind on the Sabbath, while we are not forbidden, except as earthly laws may limit without a commandment, and that we may delight to abstain from temporal labors that we may the more fully enjoy our spiritual privileges.

Our lesson pictures to us Jesus and his disciples in a public pathway across a wheat-field (in old English called a corn-field). The wheat was ripe or nearly so, and the disciples, feeling hungry, had plucked a few of the heads and rubbed them in their hands to remove the chaff for the eating of the wheat. The Pharisees, appreciating the shell rather than the meat of the divine Law, were very particular for outward observances of it, while entirely overlooking and neglecting its real sentiment or spirit. Here they thought they saw an opportunity for showing off their religious devotion by calling attention to the disciples of Jesus as being law-breakers, and to Jesus himself as being little better, in that he as their teacher had not reproved them. We see frequently this same spirit in our day: Some today would be scrupulously careful not to ride in a street-car on the Sabbath who would think nothing of allowing their minds to rove not only after the worldly things but worse, to dwell upon evil subjects, or perhaps meditate how they could take advantage of their neighbor the day following. This is hypocrisy, one of the worst sins from the divine standpoint.

It is really amusing how the Jews, while neglecting the real essence and spirit of the Law toward God and man, exaggerated that Law as respects the trifling and unessential matters. For instance, the ruling of the Rabbis was that catching a flea on one's person was hunting, and therefore prohibited on the Sabbath; that rubbing the grain in both hands and blowing away the chaff constituted winnowing and threshing, and violated the rest of the Sabbath. Our Lord did not accept the reproof, but, on the contrary, pointed out that his disciples not only had his approval in their course but that they were fully justified by the course of others whom the Pharisees recognized. Our Lord's illustration of what constituted necessity and mercy was drawn from the Bible narrative of David's eating the shew-bread, lawful only for the priests to eat, because of the necessities of his position, his hunger. Also the labor performed every Sabbath in the Jewish Temple, in connection with the worship there, by the priests and Levites. Our Lord held logically that these approved matters showed the proper principle governing the Sabbath. He did not claim that reaping, threshing and winnowing on the Sabbath day would be justifiable; his argument was that no such interpretation should be put upon the Law as would make the satisfying of hunger, as the apostles did, a crime, a violation of the Sabbath commandment.

"LORD ALSO OF THE SABBATH"

But after convincing them from the Scriptures that their position was untenable, our Lord asserted to them his authority as an interpreter of the Law, saying, "I say unto you, One greater than the Temple is here." If it was right for the Levites to perform the Temple services on the Sabbath, Jesus was greater than the Temple in that he was the Son of God, the mouthpiece of God, and his disciples might therefore rest secure in anything done in his service and with his approval. What a personality our Lord must have possessed that he could make such a statement before his enemies without its being challenged! We are convinced that he not only spake as never man spake, but that his appearance must have been superior to that of members of the fallen race.

Mark his statement again (v. 8)--"The Son of man is Lord even of the Sabbath day." As the Lord of the Sabbath,

R3754 : page 108

as the great Teacher, he had not indeed the right to abolish this feature of the Law except by fulfilling it, "nailing it to the cross"; but as the Lord of the Sabbath he was the proper Teacher to set forth its real significance to the Jew. Our Lord called the attention of his critics to the testimony of God through the prophet, "I will have mercy and not sacrifice." (Hosea 6:6.) Our Lord declares that if they had given heed to this direction their thoughts would have been more merciful, more in line with the divine sentiment, and this would have hindered them from condemning the disciples, who the Lord declared were entirely guiltless of any violation of the Sabbath day commandment.

Similarly we may say today that the great lack of many critics and fault-finders is their lack of mercy, lack of love. Love is the fulfilling of the Law, and whoever has most of it will come nearest to the standard. The possession of love is always indicated by mercy--toward our friends, toward our brethren, toward the world, toward our enemies. Proceeding to the Synagogue the same question was raised --the predominance of Love above any law was manifested. A man there had a withered hand, and the Pharisees, seeking to prove Jesus and to catch him, inquired whether or not it would be right to heal on the Sabbath day. They fain would condemn him on some score; his defense of his disciples was complete--would he now commit himself to a matter of healing on the Sabbath?

Our Lord's answer was along the lines of the prophecy he had just quoted, namely, that mercy was higher in God's estimation than sacrifice, and he proceeded to show mercy to the afflicted man. First, however, he showed them from their own course in life that they were inconsistent: that if they owned but one sheep and it fell into a pit on the Sabbath day it would be rescued--not for love of the sheep but for fear of the loss of its value. Our Lord inquired, "How much then is a man of more value than a sheep? Wherefore it is lawful to do good on the Sabbath day." This question, as to the superior value of a man over a beast, is one that the world seems to find difficult to answer, but one which should be quickly answered by the Lord's people of spiritual Israel. The Lord set the value of a man when by the grace of God he gave himself a ransom for man. Those who receive of his Spirit should more and more count it a privilege to do anything they can for the relief of their fellow man in matters temporal or spiritual.

The Pharisees were answered at every point, and, less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord, the great Teacher. So when Jesus had healed the withered hand by word they went out of the synagogue angry, to take counsel against him how they might destroy him. They were rabid sectarians, fully convinced of their own importance. They felt that anything that discredited them must be injurious to the Lord and to his cause, that they were the orthodox body, and that they would be fully justified in murdering anyone whose words and conduct so overmatched them as to hinder their influence from spreading more and more over all the people of

Israel. A similar spirit prevails today, we aver, amongst many who are outwardly very zealous for religion. They are so deficient in mercy, love, so bound by the sectarian systems with which they are identified, that they would be willing to persecute as thoroughly as opportunity would permit any of the members of the Master's body whose presentations of the Truth today would seem to diminish their honor and standing before the world. Let us, dear friends, remember the Master's word, and understanding and appreciating our relationship to the Lord, let us be obedient to the very spirit of it.

===================

R3754 : page 108

RESURRECTION POWER IN JESUS.

--LUKE 7:1-17.--APRIL 15.--

> "Jesus said unto her, I am the resurrection and the life."--John 11:25

RESURRECTION power resided in our Lord Jesus because in the divine plan it was he who was to redeem the world by the sacrifice of himself and consequently to restore it. This included not merely an awakening from death, but also such vitalization as would overcome the dying processes of disease and ultimately bring the revived one up, up, to the full perfection of being originally enjoyed by our first parents in Eden but forfeited because of disobedience under the sentence, "The soul that sinneth it shall die." (Ezek. 18:4.) This is the most important feature of all the plan of God revealed to us, and if we discern it clearly it assists us in the understanding of every other feature of that plan. We must see that death is the absence of life, the loss of life--that it is a penalty upon our race because we are judged unworthy of life.

All references to a future life imply a redemption from the curse or sentence which came upon us because of the original sin. The cancellation of the debt or sentence, however, does not revive or restore mankind, but it does remove the legal barrier to man's restitution to all that was lost.

R3755 : page 108

Hence it is that our Savior's work is to follow. First, it is to be a redemptive work: the redemption was accomplished at his first advent--though he has used this Gospel age as the period in which to accept also some of the redeemed ones as his members, his Bride, his Church, under him as their Head, to be his associates in the great work of restitution which belongs to the next age.

Second, restitution is to be our Lord's work at his second advent, when his Church, his members, will have been selected, polished, prepared, glorified and associated with him in glory, honor and immortality. Then the full work of the redemption will be granted to the world of mankind --not by raising them from the dead to absolute perfection in an instant, but by first awakening them from the sleep of death, and then, under the disciplines and instructions of the Millennial age, lifting them gradually in harmony with their own wills and cooperation, step by step, out of sin and death conditions into life eternal, as they may respond to

R3755 : page 109

these mercies and opportunities. The disobedient, being counted unworthy of life eternal, will be cut off in the Second Death.

JESUS, THE LIFE-GIVER

The words of our Golden Text, although specially applicable to our Lord in the future, at the beginning of his Millennial reign, when he will abolish death by lifting mankind out of its power, out of the great prison-house and out of the weaknesses that are associated with the fallen condition, nevertheless were applicable also in some degree at the first advent. True, our Lord's own sacrifice was not finished until he died at Calvary, and the sacrifices of the members of his body would not be finished for centuries; but when our Lord at thirty years of age made a full consecration of himself to do the Father's will, to lay down his life, etc., that divine plan which he there undertook to carry out included all these subsequent features--the completion of his own sacrifice and that of his completed body, of the Church.

That our heavenly Father so regarded his sacrifice was evidenced by the impartation of the holy Spirit, which anointing upon him constituted him the Messiah, the Christ, and the hope of the Church, which is his body, as well as ultimately the hope of all things. Hence, since our Lord had never abrogated that covenant of consecration, sacrifice, since he was still in line with his Covenant, and since the Father still so recognized him, it was proper for him to think and act and speak from that standpoint, which not only looked down to the end of his own course with faith, but also looked down to the end of this Gospel age with confidence, and to the end of the Millennial age with assurance that all the good purposes of God would finally be accomplished in and through him. From this standpoint, therefore, he said, "I am the resurrection and the life." He knew that the sacrificial work he had undertaken would secure to him the privilege of being the Life-Giver to the world, and that in the exercise of that right he would raise up not only from the tomb, but completely out of death conditions up to perfection, all who would come unto the Father through him--all who would have the right desire of heart to return to loving obedience to the Creator.

OUR LORD'S MIRACLES ILLUSTRATIVE

Our Lord's miracles were performed with a view to proving him to be the Life-Giver, not merely as having the right or privilege of giving life but as having pleasure in so doing. From this standpoint our Lord's miracles were small illustrations on a limited scale of that much grander work which he, with and through his glorified Church, will accomplish for mankind during his Millennial reign, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and all the mentally, morally and physically lame shall be healed, and all the dead in trespasses and sins will be revived and, through obedience, gradually obtain full restitution of all things lost, as promised through the mouth of all the holy prophets since the world began.--Acts 3:19-23.

Our present lesson follows the Sermon on the Mount--the thought evidently in the minds of Matthew and Luke in thus arranging matters being to show that he who had given the wonderful teachings on the mount was fully attested by the miraculous powers shown to reside in him. He had returned to Capernaum on the Sea of Galilee, the home city of Peter and others, and now the home city of Jesus, since he had been spurned and rejected at Nazareth. We remember that on a previous occasion at Capernaum he had healed many, and cannot doubt that his fame had reached all classes. A centurion, captain of the Roman guard, with a company of soldiers, resided here, and a much-prized servant having been taken sick the centurion was anxious to have Jesus cure him. That he was a man of humble mind, as well as full of faith and benevolence, is clearly shown by the narrative. Indeed, so far as we remember, all three of the centurions mentioned in the New Testament were evidently reverential: this one, the one who put Jesus to death and who subsequently declared, "Surely this man was the Son of God," and the centurion Cornelius, the first Gentile convert.--Matt. 27:54; Acts 10:1.

THE NOBLE CENTURION

The centurion of our lesson was both wise and humble. He realized that as a Gentile he could have no special claim upon this Jewish Prophet and the work he was doing for the Israelites, and hence he secured the cooperation of some of the elders of the city--not the elders of the Synagogue, but the chief men of the city--to present to Jesus on his behalf a request for the healing of his servant. A man of less humble mind would doubtless have thought of the dignity of his own position, and would have ignored the distinctions which the Jews and the Scriptures both fix, the "middle wall of partition" between Jew and Gentile excluding the latter from the divine mercies of the former. He was like the Syro-phenician woman who desired a crumb from the children's table without claiming to be one of the children.

The elders, his representatives, besought Jesus on his behalf, testifying that although he was not a Jew he was a noble character, a lover of Israel; he had built them a synagogue for their worship, in which he himself could not engage because a Gentile. Had he taken any other position, had he ignored the fact that he was not one of the "children," doubtless it would have been necessary for our Lord to have impressed this lesson before granting the request; but since all this was conceded in the request our Lord promptly acceded thereto. A lesson for each of us in this connection would be humility of mind in approaching the Lord on any subject, which would make us ready for his favors and blessings. We, too, should concede that we have nothing of right or of merit to demand, that we should approach the Lord from the standpoint of unworthy suppliants, seekers of grace and mercy, not justice, at his hands.

Then the centurion bethought him of the fact that, being a Gentile, according to Jewish custom it would be an impropriety for a Jew to enter his house, that a certain measure of defilement would be implied. Doubtless, too, he thought of himself as a sinner, and that here was a representative of the Almighty, whose power he acknowledged. His feelings, doubtless, were akin to those of Peter when the latter cried out, "Depart from me, for I am a sinful man, O Lord."--Luke 5:8.

The centurion reasoned that if the Lord could exercise the power when present he could also exercise the power of healing though absent, and possibly he had heard of the healing of the son of the nobleman of his own city, Capernaum,

R3755 : page 110

when Jesus was at Cana and merely spoke the word. For these reasons the centurion at once sent a messenger to Jesus, explaining his own disinclination to incommode the Master, his unworthiness to have him under his roof, and his complete faith that a word from him would be sufficient. He explains this faith in the Lord's word by the illustration that he himself had been given a certain amount of authority by which he could tell his servants to go and to come, and that, recognizing Jesus as the Lord's anointed, he was sure that he had control over the influences of nature as his servants, so that he could bid the disease go from the servant and he should be well.

MARVELLOUS FAITH OF AN ALIEN

Jesus took him at his word and went no further, but he expressed his astonishment at the amount of the man's faith, saying to the multitude with him, "I have not found so great faith, no not in Israel." Only in one other place do we read that Jesus "marvelled," and that was at the instance of the unbelief of the people of Nazareth. (Mark 6:6.) The people so long favored, so greatly blessed, so richly fed with divine promises and instructed by divine providences, lacked the faith that might have been expected of them, while the Gentiles, unfavored, were possessed of faith in many respects remarkable. No wonder our Lord contrasted the people of Capernaum with the heathens of Sodom and Gomorrah. No wonder that he declared that if the mighty works done in

Capernaum had been done in Sodom and Gomorrah they would have remained--would never have been destroyed--would have repented in sackcloth and ashes.

How glad we are that the Scriptures assure us that it is the divine plan to give all the heathen peoples--yea, and all the Jews--the favorable, gracious opportunities of the Millennial age whereby to rise out of sin and death conditions and to restore to the obedient the life conditions lost through sin, redeemed by the precious blood. Are we not sometimes surprised today, likewise, to find that some prominent in religious affairs seem to have less faith in the Lord

in his goodness, in his power, in his wisdom, in his love, than have some who are of the world? What surprises there may be in this respect by and by when the knowledge of the Lord shall fill the whole earth and the eyes of understanding of all mankind shall be opened to appreciate the knowledge of the glory of God. How many who were not God's people shall then become his people; and how many who now have much advantage everyway, and who have forms of godliness without the power, may then be seen to be inferior to some who now appear to be their inferiors.

Soon afterward (R.V.) our Lord, the disciples and quite a multitude of followers were approaching the little city of Nain, when forth from the gateway of the city came a funeral procession, a widowed mother and mourning friends, pall-bearers, and a bier or litter on which lay a dead young man, the widow's only son. Our Lord was touched with compassion as he saw the widow's tears, and he said to her, "Weep not," and, approaching, the pall-bearers stood still and Jesus touched the bier and said, "Young man, I say unto thee arise." The dead man stood up and began to speak. In a manufactured story it would be considered the proper thing to suppose that the widow fell at the Lord's feet, praised him in a loud voice, and that the whole multitude would join in acclaiming him; but in the simple narrative of our lesson, "there came a fear upon all" --a realization that God was very near to them as represented in the power of Jesus.

The very thought of the imminence of God is very sure to bring awe to mankind as they realize the holiness, the absolute perfection of the Almighty and their own blemishes and imperfections in contrast. The multitude glorified God, not with loud hosannas, but with a reverential appreciation of the fact that a great Prophet, a great Teacher, was in their midst, and that God was thus with him, saying, "God hath visited his people." The Jews at that time looked back to God's special dealings with their fathers, in which miracles attested the Lord's favor. They remembered also the promise that a Prophet like unto Moses would be raised up to them with still greater power than Moses. They expected to some extent what Peter refers to in Acts 3:19-21, that "times of refreshing would come from the presence of the Lord"--that the Lord Jehovah would manifest his favor toward his people in reviving them, blessing them, sending them times of restitution spoken by the mouth of all the holy prophets.

PROPHET, PRIEST AND KING.

Their anticipations were quite correct: Jesus was the great Prophet, the representative of the Father and of his favor. And yet how long the test of faith! How long the period necessary for the raising up of the members of the body of Christ, and until the heavenly Father's plan should thus be fully developed and the times of restitution fully ushered in at the second advent of the Lord. Our Redeemer's work of healing and of awakening from the sleep of death were merely premonitions or foreshadowings or illustrations of the great universal blessings coming to mankind through the merit of his obedience even unto death as our sin offering. No wonder the message of Jesus and his work spread over all parts of the country.

A greater work was being accomplished by our Lord's miracles than was apparent at the time. We are inclined to be surprised that only about "five hundred brethren" were gathered during the Lord's ministry--that only that number were counted worthy of the name brethren and of the privilege of meeting our Lord after his resurrection during the forty days. However, we may reasonably suppose that under the new dispensation, under the ministries of the apostles from Pentecost onward, a large fruitage was found to our Lord's ministry. For instance, we would think it very probable that this widow of Nain and her son would ultimately become followers of Jesus, and that others in that multitude who witnessed the miracle and who were in proper condition of heart would therein find a sufficiency for a foundation to their faith in the Messiah. We cannot doubt either that after "the middle wall of partition" had been broken down, and Cornelius the first Gentile convert had been brought into faith-fellowship, this centurion, whose servant was healed and who manifested everyway so noble a character, would be one who would be specially susceptible to the message of grace and truth. One lesson we may learn from this is that we must not at once look for the full fruitage to our own efforts in the Lord's service. We must be content to labor and to wait, and must realize that the Lord himself is behind his Word, his message, making the selections of those whom he esteems worthy of joint-heirship in his Kingdom. Another thought would be that there may be worldly persons who may now come to some knowledge of the Truth and yet not be blessed fully by it--who will by and by, under the trials and difficulties of the time of trouble, or later on during the Millennial age, be profited through our ministries of the Truth and our present endeavors to glorify the Lord in our bodies and spirits which are his.

Let us then scatter the good seed everywhere as we have opportunity, for we know not which shall prosper, this or that. Sometimes that upon which we bestowed the greatest zeal and effort proves fruitless, and sometimes that from which we expected the least proves very fruitful. Let us remember that the Lord will reward us according to our zeal or efforts, and not according to results; and indeed the

chief results he seeks are in ourselves, in the development of the graces of his Spirit, which will manifest themselves in so many ways in connection with our love for him, for his message, for the brethren, yea, for the whole world of mankind, even for our enemies.

"QUICKEN YOUR MORTAL BODIES"

Our Lord's ministries of healing lasted but a few years and reached comparatively few of the Jewish people, but since he ascended he has been carrying on a work of healing on a still higher plane--through his disciples whom he acknowledges as "members of his body." (1 Cor. 21:27.) Operating through these, many eyes of understanding have been opened, many deaf ears have been unstopped, many morally halt and lame have been cured, and many have been raised from the dead in the sense that the Apostle refers to when he says, "You hath he quickened who were dead in trespasses and sins;" and again, "If ye be risen with Christ seek those things which are above;" and again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."--Eph. 2:1; Col. 3:1; Rom. 8:11.

If we are inclined to marvel that the Jews rejected Jesus after seeing his mighty works, what might be said of us if for any reason we become doubters or unfaithful to him who has so clearly spoken to us from heaven, by whose stripes we have been healed and who have realized him to be indeed the resurrection and the life? Whoever, therefore, has experienced this quickening to newness of life, this begetting of the Spirit, has come under so clear a demonstration of the divine power and goodness and wisdom and love operating through Jesus as to be without excuse "if they fall away." Hence the Apostle tells us that it would be "impossible to renew them again unto repentance." (Heb. 6:6.) He tells us that in their case such a falling away would be a wilful act, not one of ignorance or weakness, and that to thus fall away would imply the same attitude of heart which the Jews entertained toward our Lord when he was with them--that it would be virtually crucifying the Lord afresh and putting him to an open shame.--Heb. 6:6.

But, dearly beloved, to use the Apostle's thought, we have more confidence in each other than to surmise such an unworthy ending to our call, such an unworthy response to the mercies and favors which we enjoy at the hands of him who loved us and bought us with his precious blood. Let us be faithful, let us remember that the resurrection work begun in us as New Creatures is the one which is to be completed by the grace of God in the First Resurrection, when in a moment of change we shall be like our Lord, see him as he is and share his glory.

===================

R3756 : page 111

A VOICE FROM OVER THE SEA.

--FROM OUR SOCIETY'S LONDON REPRESENTATIVE--

DEAR BROTHER RUSSELL:

I have noticed that which seems to be a pointed corroboration of the parallel which you gave in the TOWER a little while back when you showed that the culmination of the "time of trouble" might be expected in 1915, since the Gentile powers have a lease which runs to the end of 1914. I refer to the first dispensation and its culmination in the year of the flood. I think this year with all of its particularized events is intended as a forecast of the year of trouble, 1915, A.D. I will put my thoughts as briefly as possible.

Since our Lord said, "It shall be in the days of the Son of Man as it was in the days of Noah," we have his authority for a comparison of the times, and this has led to the thoughts:--

(1) That the whole of the first dispensation is a miniature

R3757 : page 111

of the permission of evil, the end of the first dispensation and the end of the permission of evil being alike in that they end in catastrophe.

(2) The race which was destroyed at the flood represented Adam's whole progeny; while the replenishing under Noah represents the new race which shall find life under the Life-giver, the Everlasting Father, our Lord and his Bride.

(3) Noah and his family, therefore, do not represent those of the human family which will be carried over from this present evil world into the Kingdom of heaven soon to be established on the earth. Rather he and his family with the ark represent the Church. Lifted up above the whole earth, saved by the flood, they will be preserved from the terror of the trouble, and "when the trouble is overpast" will come down from heaven to bless and replenish the earth.

But it is in reference to the time features that I now write. From the day when Bible chronology was seen so explicitly, accounts of time in the Scriptures have always demanded their full measure of regard; and the account of the days of the year of the flood, given so particularly, have always been regarded as of importance. But as the forty days of rain and of the breaking up of the fountains of the great deep seem so clearly to correspond with the forty years of the present harvest, one has, perhaps naturally, looked for the other periods of the flood year to follow, in type, on into the establishment of the Kingdom. But without result, for there seems to be a complete lack of Scripture corroboration of this thought. Now, I think that way is not the correct one, and that probably we should view the matter from this standpoint:--

(4) That the first dispensation covers the entire period of evil under present ruling powers, which last until October, 1914, A.D.; and that

(5) The year of trouble so remarkably detailed is a figure of the year of trouble, 1915, A.D., and that probably the details fit exactly to the events of this year.

If the kingdoms of this world are undermined, as many Scriptures and parallels indicate will be the case, when the restraining power of God is removed little will be needed to bring about their destruction. Probably the forty days will be ample for the overthrow and utter ruin. The remaining part of the 150 will serve to let anarchy have its raging and tossing whirlpool, and, to an extent, to exhaust itself. From that time the trouble will begin to abate, partly for lack of power, and partly because the horror and desolation is being felt. The raven may signify that even yet trouble is rampant. It found no need to return to the ark, while the gentle dove soon came back. But a little later the dove brings the olive leaf: there is capitulation, the trouble is fast dying down and peace is wanted. Soon the waters are dried up, and on the "first day of the first month" of a new and blessed year and dispensation the earth is ready to be blessed by those whom God has prepared.

No doubt most of these thoughts are old to you; but I wonder if you have connected the year of the flood with the year of trouble, and if you have whether you think this is the type. A little time ago one was almost precluded from seeing the above by reason of the thought that all the trouble would be over in October, A.D., 1914. Much love to you, as ever.

Your brother in the Lord, J. HEMERY.

===================

SEMI-MONTHLY.
VOL. XXVII. APRIL 15, 1906 No. 8

CONTENTS.

Views from the Watch Tower........................115
  The "Hell Cycle" Started......................115
  Evolution in the British Museum...............116
Wheeling and Louisville Conventions...............117
The Bridegroom's Dove (Poem)......................118
"I Have Prayed for Thee"..........................118
  "Sift You as Wheat"...........................120
Forgiven Much, She Loved Much.....................120
  Without Humility No Forgiveness...............121
  "Thy Faith Hath Made Thee Whole".............122

"The Seed is the Word of God".....................123
Why Teach in Parables?........................124
Passed Beyond the Vail............................126
Some Interesting Letters..........................127

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

SMALL VOLUNTEER ORDERS.

We are temporarily deprived of our postal facilities on tracts and hence are sending the Volunteer tracts for 1906 by freight. If you have ordered only a portion of what you will need best order the balance at once. Shipments of less than 100 lbs. cost just as much freight. This is delaying some shipments and we now have an abundant supply.

OUR NEW HYMN BOOK WITH MUSIC.

Three hundred and thirty-three of the choicest hymns selected from every quarter, with some of the grandest tunes, cloth bound, 35c. by mail, by freight or express collect, 25c.--now ready. The same cost price in any quantity.

KEY TO THE BEREAN LESSONS.

The friends everywhere are growing in their appreciation of these studies. Rightly conducted they are entertaining as well as profitable. We remind all once more of the meaning of the abbreviations used: Z'05 refers to the WATCH TOWER of 1905, mentioning page, column and paragraph (par.). The first six letters of the alphabet refer to the six volumes of Dawn or Studies; T for Tabernacle Shadows; H for the hell booklet; S for Spiritism pamphlet.

===================

R3757 : page 115

VIEWS FROM THE WATCH TOWER.

THE "HELL CYCLE" STARTED

IN "THE WESTMINSTER," a Presbyterian journal, Philadelphia, Reverend H. H. Barstow predicts a return to "The Hell Cycle." He says:

"We ministers have easily caught the cue from the popular demand, and have fed the people the love of God and the beauty of holiness and the doctrines of sweetness and light--shall I say it?--ad nauseam."

He believes that the signs of the times indicate that "the pendulum has touched its limit in that direction; that the cycle of hell-fire--figurative, yes, but for that reason all the more awful and appalling--is due once more." Are we to understand the gentleman to mean that the preachers merely watch the popular sentiment that they may preach what will please the majority of the people? Does he mean that it was because of the popular demand which he mentions that he was preaching the love of God, the beauty of holiness, etc.? Evidently he has been preaching more of it than he believed, as is indicated by his nausea in connection with these teachings. His nausea is somewhat relieved now, and he feels a little more free to speak against the beauty of holiness and the love of God because he realizes that the "popular demand" is turning his way again and bids fair for another hell-fire cycle.

This is what we have feared for some time--that a great many preachers are merely endeavoring to find the popular demand, and are proportionately careless respecting the will and Word of the living God. They have been telling the people of their dreams respecting politics, woman's rights, social fads, etc., and sending them off wholesale to a dreamy heaven quite contrary to the Word of God. The people are waking up to a realization of the fact that they have been fed ad nauseam something unsatisfying, and an increasingly large proportion of the intelligent, especially of the male sex, no longer attend such preaching. Reverend Barstow believes he has the secret, and that "popular demand" is moving toward a love for hell-fire for other people, and that if he gets in on the tidal wave soon enough it will score him a big success.

Perhaps the gentleman is mistaken. We believe he is, and that he will find it out before very long. In our opinion many people are getting awake, so that they begin to know the difference between dreams and realities, and are wanting something more substantial.
Their craving is in line with the divine direction, "He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word."--Jer. 23:28.

After calling attention to the wave of sentiment in favor of pure politics that is sweeping over the country and the general arousing of the public conscience on the subject of graft, the gentleman says:

> "This is our revival, the answer to our prayers. And this is the cause and heart of it. What is true in the civic sphere is just as true in the spiritual, and the two are not to be separated. I firmly believe that the hearts and consciences of the people are ready for the preaching of judgment on sin, without dilution or reservation, given with the clear note of Christ to the Pharisees and laid hot upon life for this world and the future: 'How can ye escape the damnation of hell?' Let love glow undimmed--but let justice flame. The fear of the Lord is still the beginning of wisdom; and some will never learn wisdom unless fear be stirred. The Felixes of the home, the mart and the throne need to tremble at the message of righteousness, temperance and judgment to come, and we all have them in our congregations. Let the hell-fire cycle strike once more."

So this is the revival that has come in answer to prayers--not a revival of the Lord's saints to renewed zeal in self-sacrifice on behalf of the divine Word and plan, nor a conversion of sinners to repentance and reformation of life and consecration to God, but merely the arousing of the spirit of righteous indignation against trusts and boodlers--an indignation which is usually fraught with anger, malice, hatred, strife, etc. This is what one minister at least has been preaching for, and is now rejoicing that his prayers have been heard. It is well that he states himself so exactly: on our part we see the uncovering of rottenness in political and financial circles highly esteemed amongst men, and to us it reads that we are in the day that the Lord referred to when he said that whatsoever things were hidden would be made manifest.

This manifestation of the hidden corruption of the hearts of the respectable, the wealthy, the influential, is not, so far as we know, leading others to paths of righteousness, but rather exciting their bitterness and resentment--that others have had the advantage of greater opportunities for the accumulation of vast wealth by unscrupulous means, and chagrin on their part that the opportunity had not been their own, and the determination that if they cannot at some time in the future find a prospect for accumulating vast riches in some such manner they will be ready to wreck the interests of those who have fared better. From our standpoint this uncovering of the weaknesses of human nature means loss of confidence in the rich and influential generally, and spells eventually the hatred which ere long will fulfil the prediction, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."--James 5:1.

R3758 : page 116

It strikes us as quite pharisaical on the part of the majority of mankind to make a great ado over the shortcomings of the rich, when in their own hearts the majority well know that the only reason they did not do likewise was that they did not have the opportunity. God forbid that we should say that there are no honest people in the world, but our experience with humanity leads us to the conclusion that the majority have their price--some higher and some lower. Experience, too, shows that those who decry cupidity in others are themselves frequently found wanting when tried in the balances. For instance, one of the most prominent of these life-insurance presidents went into office as a thorough reformer; he heartily reprobated the shortcomings of his predecessors. Do we not usually find it the same with politicians? The reformer of one election needs to be reformed at another election. The trouble is that the whole human family is weak and imperfect through the fall, and while they would do good evil is present with them, and the temptations which assail are more than their characters will stand. As for the stronger characters in the world, those moulded and fashioned by the power of divine truth, they are rarely put in such positions of honor and trust, being too much out of harmony with the world and its spirit to be chosen. Even the preachers are accused of wire-pulling in connection with their securing desirable charges and principal offices in their denominations.

Our Lord did not tolerate unrighteousness or injustice in any sense of the word, and his most scathing criticisms were hurled against the Pharisees because of their hypocrisy, because they pretended to be better than they really were. This gives us the thought that in the Lord's estimation honesty is one of the noblest traits of character, and that it would be more pleasing in his sight for his followers to acknowledge that the whole world is imperfect through the fall, that all need the divine mercy, and to point each other forward to the glorious Kingdom of righteousness which the Lord alone can establish, than that they should self-righteously point at the few evil-doers who had good opportunities, and attempt to justify the majority of the race as though they were perfect, sinless.

Let us watch and pray against the temptations which lie in our path: let us sympathize with the exposure of everything that is sinful; but let us not glory in the righteousness of the majority, who have not been found unfaithful because they have not been tempted in any considerable measure. Let us sympathize with the stopping of wrong doings while sympathizing also with the wrong doer and with the whole world in its depravity. Let us remember that the world has not the advantage of the higher ambitions and the new nature which are possessed by the Lord's consecrated followers and let us have sympathy with them, while hoping and waiting and praying, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

EVOLUTION IN THE BRITISH MUSEUM

The world, perhaps, holds no other such single collection of scientific curiosities as can be found in the British Museum. Gallery after gallery, cabinet after cabinet, and mile after mile of shelving, exhibit a bewildering array of beasts, birds, fishes and moving creatures of every kind, stuffed and preserved, along with prehistoric relics, fossil forms and all the various specimens of organic life.

Here would be the place of all others for the scientific skeptic of the day to trace the lineage of which he boasts, and to demonstrate his descent from the prehistoric monkey. But, unfortunately, the men who have the greatest opportunities do not always make the best improvement of them; and a large proportion of the talk about scientific infidelity comes from men who know nothing of science. The editor of the "New York Evangelist" publishes the following article containing the testimony from Mr. Etheridge, who stood at the head of the Natural Science department of the British Museum:

"Our friend and fellow-traveller in Palestine, Prof. George E. Post, is, as our readers are aware, a man of extensive attainments and wide and acute observation of facts and phenomena--in short, a man of science in the true sense. On the alert for whatever is worthy of study, it was a matter of course that while recently in London in quest of instruments and apparatus for the Medical College at Beirut, he should spend some portion of his time in the British Museum--that immense storehouse of all that remains to us of the arts, the learning and life-conditions of the ages. Treated with the utmost courtesy by the large circle of noted men and scholars, Dr. Post very naturally, in the course of his visits to this great centre of attraction, came in contact with Mr. Etheridge, than whom no one is more able to interpret and sum up whatever is there to be seen. Indeed, he had a special errand with him, and it thus

R3758 : page 117

fell out, in common phrase in a good sense, that the recognized British expert in all these matters was 'interviewed' by our American missionary and man of science as to his conclusions, his summing up of the bearings of the entire deposit there collected in the department of Natural History, and set in order as nowhere else in the world. And thanks to a correspondent, a former colleague of Dr. Post, we have here an account of Mr. Etheridge's conclusions. They are given only in summary, but are clear and satisfactory as to what may be learned from a full study of the remains of all pre-historic periods. Their decisive bearing on the controversies of the day will be apparent to all. It is seldom that so much that is significant and entitled to great, even conclusive weight, is embraced in the same space:

"'London, Aug. 2, 1885.

"'Yesterday I was in the Natural History department of the British Museum. I had business touching some fossils which I found in the Lattakia Miocene and Pliocene clay beds, and about which I wrote an article which appeared in "Nature" last year. Mr. Etheridge, F.R.S., kindly examined and named them. I was anxious to hear what a first-rate working scientist, with perhaps the largest opportunity for induction in the world, would say on Darwinian Evolution. So, after he had shown me all the wonders of the establishment, I asked him whether, after all, this was not the working out of mind and Providence. He turned to me with a clear, honest look into my eyes, and replied, "In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views."

"'I have condensed very much, but you may spread this out over twenty minutes, and imagine what a comfort it was to hear it. I do not propose to surrender yet even to theistic evolution, which seems to me at best a bad name for God's creation.'"

Now we want to hear the verdict of bar-room scientists, saloon geologists and horse-shed philosophers, who are more anxious to establish a connection with the monkeys and baboons than with Adam, who "was the son of God."--From "The Armory."

===================

R3758 : page 117

WHEELING AND LOUISVILLE CONVENTIONS.

THE interest in Wheeling seemed to warrant us in giving it a second One-Day Convention sooner than usual--on March 18. The topic for the public service was "Resurrection of Damnation." The forenoon discourse was given in Odd Fellows' Hall and was well attended by the interested, though not publicly announced. That discourse was published in the secular journals which many of you receive. The afternoon discourse was for the public. The services were held in Court Theater, the largest auditorium in the city; the attendance was large, and the attention and interest manifested were very gratifying indeed. The number present was estimated at 1400. At this meeting announcement was made for two chart talks on the following Sunday in a smaller auditorium. Brother A. E. Williamson filled the appointments and had excellent hearings at both sessions. Our thought is that it requires several discourses to mature the interest first aroused, and that of the thousands who hear with some degree of interest only a small number are to be expected to have the deep interest which could only be looked for in the fully consecrated of the Lord's people. The dear friends at Wheeling did nobly and feel very much encouraged.

Louisville, Ky., had its first One-Day Convention on March 25. The locally interested were ably seconded in their efforts to make the Convention a success by dear friends residing in nearby communities. Their mutual efforts under the Lord's blessing and providential guidance resulted in a great arousing of the people of that vicinity.

R3759 : page 117

At the morning session, which was not advertised, quite a goodly gathering appeared. Some excellent testimonies were given for about an hour preceding a morning discourse by Brother Russell, which has already been reported in the secular journals, seen by many of you. The afternoon meeting in McCauley's Theater was jammed to its fullest capacity, about a hundred being seated on the rear of the stage and considerable numbers standing. The police ordered the doors locked that no more should be admitted, claiming that no more could be admitted with safety. Those in a position to estimate reckoned that there were 2000 present, and that an equally large number were unable to gain admittance; to the latter, however, were distributed more than 1100 copies of the WATCH TOWER treating on the subject of hell from the Bible standpoint. The audience gave closest attention for nearly two hours, and our hope is that some of them were there started on a more rational view of the divine Word, and inspired to more loving and more reverent conceptions of the divine character.

We are not to expect that a large proportion in such audiences would be saints, permitted of the Lord to see and understand clearly all the riches of his grace, but we do have reason for believing that there were some of this class, and that they received help and impetus in a good way, and that others were helped nearer to the Lord and further from sin. We were introduced to one brother, now deeply consecrated, and a very fine man, a doctor, and were informed that only a short time ago he was practically an infidel as well as a drunkard, and that he was reclaimed through the reading of MILLENNIAL DAWN, and has been helpful in the

R3759 : page 118

bringing of many in that vicinity to the knowledge of God and of his Word. Items of this kind are very encouraging, but at all events we know that the Lord's blessing is always with his own Word, and that it will accomplish the purpose for which he sent it, and will not return unto him void. We know that this Gospel age will gather out the full number of the elect, and prepare them for the glory, honor, immortality and the great work of the Millennial age. Praise and honor and glory to him that sitteth upon the throne and to the Lamb!

THE BRIDEGROOM'S DOVE.

--CANT. 2:14--

"My Dove!" The Bridegroom speaks to whom?
Whom think'st thou, meaneth He?

Say, O my soul! canst thou presume
He thus addresseth thee?
Yes, 'tis the Bridegroom's voice of love,
Calling thee, O my soul! His dove!

The Dove is gentle, mild and meek:
Deserve I, then, the name?
I look within in vain to seek
Aught which can give a claim:
Yet, made so by redeeming love,
My soul, thou art the Bridegroom's Dove!

Methinks, my soul, that thou may'st see,
In this endearing word,
Reasons why Jesus likens thee
To this defenceless bird;
Reasons which show the Bridegroom's love
To His poor helpless, timid Dove!

The Dove hath neither claw nor sting,
Nor weapon for the fight;
She owes her safety to her wing,
Her victory to flight.
A shelter hath the Bridegroom's love
Provided for His helpless Dove!

As the poor Dove, before the Hawk,
Quick to her refuge flies,
So need I, in my daily walk,
The wings which faith supplies
To bear me where the Bridegroom's love
Places beyond all harm His Dove!

My soul, of native power bereft,
To Calvary repairs:
Immanuel is the rocky cleft
The secret of the stairs!
Since placed there by the Bridegroom's love,
What evil can befall His Dove?

My soul, now hid within a rock,
(The "Rock of Ages" called),
Amid the universal shock
Is fearless, unappalled.
A cleft therein, prepared by love,
In safety hides the Bridegroom's Dove!

O happy Dove! thus weak, thus safe;
Do I resemble her?
Then to my soul, O Lord! vouchsafe
A dove-like character.
Pure, harmless, gentle, full of love,
Make me in spirit, Lord, a Dove!
AUTHOR UNKNOWN.

===================

R3759 : page 118

"I HAVE PRAYED FOR THEE."

"Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not."--Luke 22:31,32.

AS the Passover season approached our Lord not only said, "My soul is exceeding sorrowful even unto death," and found himself pleading "with strong crying and tears unto him that was able to save him out of death;" but additionally he had great solicitude for his dear followers, and sought to arouse them to an appreciation of the hour of temptation into which they were entering, saying, "Watch and pray, lest ye enter into temptation." Not only was that the most trying time of our Lord's earthly experience, but it was also the most trying time for his apostles, and particularly for Judas and Peter. Both of these men were prominent amongst the apostles, the one as the treasurer and purchasing agent of the little group, the other as a specially bold champion of the Lord's cause, who had, as the mouthpiece of the twelve, announced their faith in Jesus as the Messiah, and who had publicly declared that although all men should forsake the Lord he would not do so. From the human standpoint it would have been surmised that any temptation that might come upon those thirteen would have been upon the weaker and less prominent ones and not upon the three most prominent.

THREE TEMPTED--VARIANT RESULTS

We may draw some valuable lessons from noting the course of the three specially tempted. Our Lord's course was the proper one, humility, fear, an appreciation of the trials leading to watchfulness and prayer. He escaped and came out of the trial stronger every way, and on the day of his public arraignment before the priests and Pilate, and when he was crucified before the multitude, he was the calmest of the calm, for the Lord had strengthened him. He is our pattern: our course should similarly be one that would not deny dangers, would not boast of our courage, strength, but would lean upon the arm of the Lord and through his grace come off conquerors.

Peter's case we remember well: A good man of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, he denied his Lord even with profanity. What a lesson to us of human frailty, and of how we ourselves might be overtaken and ensnared by the wiles of the devil. How much each one needs to watch and pray, lest we enter into temptation--lest we succumb to temptation. How much we each need to remember the prayer the Lord gave us as an ensample, "Abandon us not in temptation, but deliver us from the evil one."

That was a fateful time for Judas: If the Adversary could so juggle, deceive and mislead the true-hearted

Peter because he was off his guard in watching and praying, what might we not expect he might be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous? We cannot wonder that Satan's victory over Judas was soon accomplished--that he fell quickly into the snare of the Adversary, and lent his heart and energy to the betrayal of the Master for thirty pieces of silver. His case was very different from that of Peter, the loyal, the true, for the moment bewildered and off his guard and fearful. The cases of the two men are very different because, although the danger was the same, their hearts were in different conditions.

"TAKE HEED TO YOURSELVES"

Is it not so with all of the Lord's followers? Is not this the secret of the differing results of temptation as they surely come to each one of us? The Judas class of today and always are those who when temptation comes receive it, entertain it, enter into the spirit of the ambition or otherwise wrong allurement, and are swallowed up by it. The Peter class is also with us ever since; and today the true-hearted, but not sufficiently watching and praying and on guard against the Adversary's allurements, are at times taken unawares, and for a moment not only dishonor the Lord but dishonor their own hearts and consciences also. The difference between these two classes is the heart condition: the Peter class do those things which they do not wish to do, or leave undone those things which they really desire to do, and their difficulty lies evidently in the weakness of their flesh, in the power of the Adversary, and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class are those whose hearts are not loyal but selfish, and who therefore enter into the Adversary's scheme heartily, and are not, in their wrong course, going contrary to their own wills but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas repented, the one was accepted back to divine favor, the other was not--the one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

Our Lord's words in our text give us the assurance that, because of this difference in the hearts of the two men, he could properly be the advocate of the one before the Father but not the advocate of the other. He could stand for and represent the one who at heart was loyal to him, however weak his flesh, however careless he might be of the divine provision for his protection. He was still one of the Lord's sheep, therefore subject to the Shepherd's care. He was still one of the Lord's members, therefore subject to the oversight and interest of the Head in his welfare. He was still one of the members of the Lord's espoused virgin Church, whom he loved and for whom he gave his life, and for whom, therefore, he might properly and did make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart alienated through selfishness, any appreciation for the Lord and love for him which he possessed at the beginning of the ministry had evidently died, been swallowed up of selfishness and ambition--and into that heart thus fully withdrawn from the Lord we are told Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord and lending the same of deliberate intention to self-seeking, he became a tool of the Adversary. As our Master said, "It must needs be that offences come"--that he should be crucified--"but woe unto that man by whom the offence cometh."

SIMILAR CONDITIONS TODAY

In our experience the Passover season has always been one of special danger, special besetment to the Lord's consecrated people. For some reason unknown to us the Adversary seems to be permitted to have special power at this time. We have noticed time after time that, as we approach the Passover season, Satan's activity has been manifested by some kind of an attack upon the Truth and by some kind of a special trial or test upon the Truth in connection therewith. Although we know in advance that none of the Lord's disciples true at heart will be plucked out of his hand by the Adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when he exhorted the disciples to watch and pray, lest they enter into temptation.

True, Jesus knew who it was that should betray him, and was, therefore, not surprised or disconcerted in respect to Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with him should "lift up his heel against him" (John 13:18), one who had been his companion, helper, familiar friend, should become his enemy (Psalm 41:9), all this must have had a saddening effect upon our dear Master, who could assuredly sympathize with even his bitterest enemies as well as with those who, Peter-like, failed at the first to withstand the Adversary's assault but who subsequently are recovered by divine mercy and aid.

Since the body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of his members is done to him, it follows that the Judas class and the Peter class all down through the Gospel age to the present moment have been betraying the Lord in proportion as they have betrayed or denied his members. We, therefore, should note the significance of his statement to Peter, "I have prayed for thee that thy faith fail not."

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without his aid, without appearance for us and application to us of the merit of his own sacrifice, none of us could stand, all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited

us to share with Jesus. And as the Master prayed for such, intercedes for such, makes good the unwilling imperfections of such, so should all who have his Spirit feel generously, kindly, sympathetically, speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or cooperation in their evil work: as for any of the apostles to cooperate with Judas would have meant a share in his evil deeds.

"SIFT YOU AS WHEAT"

However much sympathy we may feel with Peter and others of similar character and experience--since, however much we may rejoice with him that the Lord prayed for him so that his carelessness in the matter of watching and praying for himself did not result in his undoing and his loss of relationship to the Lord--nevertheless we should strive not to be of the Peter class, but of the class represented by our Lord himself. Let us be of the watching, praying and faithful kind, who will not be overtaken by the Adversary's temptations of the present time.

We are in the "harvest" time; the separation of the wheat from the tares is due, and, more than this, the separation of the chaff from the wheat is also due--a sifting process. While this figure may to some extent fit to the experiences of the Church in the past, we are sure that it does specially apply to the Church in the "ends of the ages"--to those who were living in the end or harvest of the Jewish age, and to those who are now living in the end or harvest of the Gospel age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more and more of meekness, watchfulness, prayerfulness and trust in our all-powerful Head.

We remember in this connection our Lord's words which indicate that the present will be a time of trial which "will try all them that dwell upon the face of the whole earth." (Rev. 3:10.) We remember the Apostle's statement also that it will be a time of fiery trial upon those who are of the true Church, saying, "Every man's work shall be tried so as by fire," and his assurance is that only the gold, silver and precious stones of faith, hope and love will abide the fiery trial.--I Cor. 3:13.

"THE FIRE OF THAT DAY"

Wherever perfect love has not been attained the "fire" of this day, the siftings of this day, will manifest it--the Lord will separate the deficient ones. This may cause us sorrow, as earthly ties are severed and fond hopes blighted; nevertheless the Lord's message to us on the subject is figuratively represented in the command which he gave to Aaron and his sons, when two of the under-priesthood perished because they offered strange fire before the Lord which he had not commanded them. (Lev. 10:1.) Moses as the Lord's mouthpiece declared that the survivors in the priesthood must make no mourning or lamentation for those whom the Lord had cut off. To have done so would have implied disloyalty to the Lord and a failure to appreciate his wisdom and justice and love in the matter.--Lev. 10:6.

How searching will be the tests which will prove our love and loyalty to the Lord and his divine arrangements is clearly intimated in our Lord's prophecy respecting our day when he said that the sifting would be of such a kind as would "deceive if it were possible the very elect." It will not be possible to deceive the very elect, because for these our glorious Head stands

R3761 : page 120

sponsor. They are his followers, they are his betrothed, they are his members; he is their Head and Representative and Ambassador; he intercedes, supplicates, prays for them, and their faith will fail not because they are his, because--however imperfect they may be as respects the flesh--at heart they are perfect, thoroughly loyal to him and to his cause, to their fellow-members.

So, then, we sound again, as we have previously done at this season of the year, the Master's words, "Watch and pray, lest ye enter into temptation." Our words, like the Master's will fall on two classes--some will make light of the warning and expose themselves to danger; others will hearken to the warning of the Master's voice, and to them it will be a part of the power of God unto their preservation.

===================

R3761 : page 120

FORGIVEN MUCH, SHE LOVED MUCH.

--LUKE 7:36-50.--APRIL 22.--

Golden Text:--"Thy faith hath saved thee; go in peace."

THE MIRACLES at Capernaum and at Nain spread the fame of Jesus far and near in Palestine, and led a prominent Pharisee named Simon to press upon the Master an invitation for dinner. Not that Simon was a disciple and believer, but rather that as a prominent man he posed as a liberal one also, affecting that although fully content with himself and the expectations of the Pharisees he had nothing to lose nor to fear from the new and wonderful Teacher. Jesus accepted the invitation, and after the manner of the time reclined at the table with the Pharisee and the other guests. At an earlier date the Jews had been accustomed to sit upon the floor cross-legged when eating, but had changed this for the Persian custom of a sloping couch table, where the guests reclined resting upon the left arm while feeding themselves with the right hand, the feet extending back from the table portion of the couch.

Privacy in the home is still unusual in the East. Neighbors, friends, visitors, feel at liberty to come and go much as

R3761 : page 121

they please, sometimes coming in to converse with the guests while dinner is being served. Thus it was that while Jesus and others were at dinner a woman of the city, a disreputable character--possibly Mary of Magdala, but surely not Mary of Bethany, the sister of Lazarus--came into the room with a vial of very precious ointment in her hand, walked to the back of the table couch and directly to the feet of Jesus. Her intention evidently was to anoint his feet with the ointment, but ere she had succeeded in breaking the seals and unstopping the vial her pent-up feelings found expression in a gush of tears which rained upon the Master's feet--an indignity where she had intended honor. Quickly unfastening her hair she used it as a towel to dry the feet, and then, as expressive of her love and sympathy and adoration, while wiping the feet she kissed them repeatedly (for so the Greek text implies). Then, opening the alabaster vase, she poured upon the blessed feet the sweet, odorous ointment as originally intended.

THE PHARISEE AN EVIL SURMISER

The Pharisee said nothing, but in his heart concluded that he now had proof that Jesus was not a prophet, else he would have known intuitively that the woman was a sinner, and would have repulsed her approach even to his feet, and would have denounced her and her sinful life in no measured terms. Simon, however, was measuring the Lord by his own standard, for he appreciated not the loving sympathy of Jesus' heart, and that, although he recognized the woman as a sinner, he had compassion upon her--especially in view of the evidence she gave of shame, contrition and reformation. The incident furnishes us with a blessed illustration of our Lord's sympathy for those who come unto him accepting his mercy and love and forgiveness, however unworthy they may be of his fellowship.

One thing is noteworthy: this Pharisee seems to have entertained no thought of impurity on the part of our Lord, or that there was any acquaintance between him and the sinful woman who did him honor. Evidently the Lord's face and general demeanor, etc., were such as to preclude all thought of evil on his part. So should it be with all of the Lord's followers--their words, their manner, their looks, should all witness to that high and lofty standard of character which would place them above reproach or insinuation. It may not be possible for us to manifest so high and lofty a standard as did our Lord, because he was perfect while we are imperfect; but we should aim for his standards as nearly as possible.

Jesus answered Simon's unexpressed thought with a little parable concerning two debtors, the one owing his Master five hundred pence, the other owing fifty pence. When both parties were forgiven, which debtor would appreciate the more the creditor's generosity? which would have the more love for him? The question was addressed to Pharisee Simon, who answered that he supposed the one who had been forgiven most. This off-hand answer seems to imply that Simon did not up to this moment realize the bearing of the parable upon his own case and that of the woman--that he represented the debtor owing fifty pence, the woman, the greater sinner, owing five hundred.

A sin is a sin, a violation of the divine law, whether it be in a great matter or in a lesser matter. We are not to understand that in God's sight there is any difference as to enormities of sin, but, as here illustrated, that some are more deeply involved in it than are others--ten times as deeply. The point we are to remember, however, is that all sin is a transgression of the divine law, and that no sinner can have the divine favor of eternal life; hence, whatever our degree of sin it must be gotten rid of if we would come back into harmony with God and escape the penalty of sin and obtain the gift of God, eternal life through Jesus Christ our Lord. From this standpoint it was as necessary for the Pharisee to have his sins forgiven as for the woman to have hers forgiven, as neither could enter into life except as they first would be purged from sin. From God's standpoint undoubtedly Simon was in a better attitude than this sinful woman--he was nearer to God, nearer to righteousness; but since he could not attain to full righteousness and perfection in himself, but must depend upon divine mercy for the forgiveness of his sin, he was just as dependent as was the woman. As for God, it was just as easy for him to forgive the greater sins as to forgive the lesser ones, provided the required conditions were met by the sinner.

Our lesson illustrates this, and shows the attitude of those who are in condition to be approved of the Lord--to be forgiven. The parable here supposes the desire and request for forgiveness on the part of the debtors and the willingness of the Lord to cancel the debt for both. In the illustration before us we see Simon indifferent because he felt that his sin was less, the woman repentant because she felt that her sin was great. To the repentant one only could God's grace extend mercy; hence the woman was justified, her sins were forgiven, while the Pharisee, with really fewer sins, was unforgiven because he had not appealed for forgiveness nor appreciated properly his need therefor.

WITHOUT HUMILITY NO FORGIVENESS

How we see this principle illustrated all about us every day! Some of the finest, some of the noblest characters among men and women, like Simon the Pharisee, realize that they are ten-fold better than some of their neighbors who go to the Lord. They seem inclined to say within themselves, "Well, my neighbors should go and repent of their sins; surely they have need to do so. I hope that they will meet with mercy, turn over a new leaf and try to be different, as I am." These poor Pharisees know not how much they miss; they realize not that some of their more blemished neighbors and friends and acquaintances receive a forgiveness and divine blessing, while they lack these things because not sufficiently humble in heart to make the request--to come unto the Father for forgiveness through the only name given under heaven and amongst men whereby we must be saved.

We are not threatening such with eternal torment or any other dire punishment: we are merely pointing out their loss--that they fail to receive the fellowship, the forgiveness with God, the blessings and privileges which might be theirs, and from the standpoint of which they might attain to still greater favors and mercies under the high calling of this age. Surely, therefore, the loss suffered at present is great, regardless of any future retribution.

Here we see the reason why the Scriptures declare that

R3762 : page 122

not many great, not many wise, not many learned, not many noble or rich according to the course of this world, will be amongst the Lord's chosen ones and heirs of the Kingdom.

Why? Because these more favored ones, according to natural conditions, appreciate less the necessity of divine sympathy and assistance and forgiveness and help. Hence we find still that the Gospel of mercy and forgiveness appeals most directly to the sinner class, and this class it is continually lifting up out of the mire of sin and death, transforming them by the renewing of their minds, changing them from glory to glory, until some of them by the grace of God shall be heirs of God, joint-heirs with Jesus Christ their Lord in the Kingdom and its glory, honor and immortality. It is not that our Lord Jesus loves less those who are more moral, more upright, more nearly by nature up to the standard of perfection. Nay! other things being equal, he certainly would love these the more.

For instance, note the Master's love for the young man who was very rich and who inquired what he should do to inherit the Kingdom. When the Lord pointed to the Law and the young man was able to say, "All these have I kept from my youth up," Jesus beholding him loved him--loved him, we may be sure, far more than he would have loved him had he been a reprobate character, a prodigal. But when it comes to the point that the moralist or man of noble character spurns divine favor and ignores his own blemishes, and when, on the other hand, the poor, the degraded, the prodigal, realizing their sins, cry out to the Lord for mercy and forgiveness, we can understand why the broken and the contrite heart is more acceptable to God and justified rather than the other. Let us, dear brethren, while rejoicing in every element of natural advantage and likeness to our Creator that may be ours, remember to be very humble, remember that we have nothing perfect, and hence that we could not commend ourselves to God; and that, in order to receive his blessing and favor, we must confess to him our sins and have his forgiveness, and that in the only channel and name in which he has provided it--Christ.

VIEWED FROM TWO STANDPOINTS

Simon had been congratulating himself that he was honoring the Master by having him to dinner because of his own honorable station in society, and that this poor woman was dishonoring him because of her inferior station and evil reputation. Our Lord reverses the picture before his mind by calling his attention to the fact that he had really neglected the usual hospitalities of the country as respects an honored guest, while the woman had made up for his lack. It was the custom of the country for a host to receive his guest with distinguished attention, to embrace him, to kiss him on the cheek when he entered, to have his head anointed with perfumed ointment and to have a servant wash his feet. Simon, as a wealthy and prominent man, knew all this, and would doubtless have followed the ordinary custom had his guest been one in high social standing; but his invitation had been of a patronizing sort. He felt that he was doing the Master an honor to bring him into his house, and that for the sake of others he would not wish that this honor should seem too pronounced, because the followers of Jesus especially were ignorant, unlearned men and not used to the best customs of society. His own servants would occupy a higher social plane really than the disciples of Jesus, and hence he felt that he must restrain his manifestations of hospitality lest Jesus and his humble band and the public should get the impression that he really recognized Jesus, a Teacher, as his equal or his superior.

Our Lord in no unkind terms called Simon's attention to the fact that he neither gave him an anointing, nor kissed him, nor provided the washing for his feet, but that this poor woman had washed his feet with her tears, had kissed them, and had anointed them with a very precious ointment. The Master associated these facts of the moment with his parable, and declared that this was an indication of greater love which the woman bore and of her greater appreciation of his message of forgiveness and mercy. Her course intimated that she had accepted the Lord's declaration, and so now he probably formally declared to her that her sins were forgiven. To the Pharisee he explained that he, having less to be forgiven, had been less appreciative of the privilege of forgiveness, so the penitent sinner got the blessing and the much more nearly righteous Pharisee (holiness professor) failed to receive it.

"THY SINS BE FORGIVEN THEE"

What words could have been more sweet or more precious to the poor woman's ears! Surely she appreciated that declaration more than anything else our Lord could have said unto her. And so it is with all who approach the Lord as their Savior from the right standpoint. We do indeed rejoice subsequently to hear our Lord's message respecting the glory, honor and immortality which we may attain through his assistance, but the first message to every one of us must be, "Thy sins are forgiven thee"--otherwise we could have no peace, no joy, no hope of a glorious future. In other words, every other hope, every other blessing, is based upon this one--the forgiveness of our sins.

Let us make sure not only that we have thus come to the Lord recognizing our sins, manifesting our repentance for them, but let us be sure also that we have accepted the divine grace in and through the blood of Christ, and that we are trusting not in any righteousness of our own, but that we wholly lean upon the favors secured to us through him who loved us and bought us with his precious blood. Upon the strength of this faith we may bring our tears and our alabaster boxes of perfume of daily endeavor to serve and to please him who has done so much for us, but without our recognition of our sins and of his forgiveness we could bring nothing acceptable to him. In this connection also let us remember the Master's words to the woman in conclusion, "Go in peace,"

"THY FAITH HATH MADE THEE WHOLE"

Ah, none but the forgiven ones know the peace of God that passeth all understanding which comes into the hearts of those who hear the Master's assurance that their sins are all forgiven, covered by the robe of his righteousness. They and they alone can go in peace, and their peace will be in proportion to their faith, and their faith in proportion to their knowledge. It is to this end that the Lord gives us a full, clear and explicit explanation of what constitutes sin,

what is the remedy for it, how that remedy has been provided, and how it is applied to us in proportion to our exercise of faith, and that our faith is manifested by our devotion.

Let us bear in mind that it was not the woman's works that saved her and brought her the Lord's favor, nor the ointment, nor the tears nor the kiss--it was the faith: "Without faith it is impossible to please God." (Heb. 11:6.) According to our faith it shall be unto us. But let us not forget either that faith must work; that if it does not work it is a sure sign that it is dead. So surely as we have the true faith in the Lord, so surely good and honest hearts will bring forth worship, praise, honor to our Master and Redeemer. These conditions of our hearts will surely manifest themselves as did the woman's by tears, by services to the feet of the Master, by an anointing of the most precious perfume that we can bring.

"HOW BEAUTIFUL ARE THE FEET OF HIM"

The Prophet, speaking evidently of the living members of the body of Christ at the close of this dispensation, declares, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" There is a beauty, a grace, peculiar to our Lord, the Head; and each member of his body has some peculiar grace or quality of character-likeness to him. And so, when in the end of this age the last members of the Lord's body, the Church, announce in its due season the parousia of the Lord and that his Kingdom is at hand to be established, there is a beauty attaching to that in connection with this service, this message, in the sight of each other, in the sight of all who are of the household of faith, but not in the sight of the world, for, as the Apostle declares, "The world knoweth us not even as it knew him not."--1 John 3:1.

It is not our privilege or opportunity to anoint the Head of the body, the Lord Jesus. Simon and others of that time had that great privilege, however they used it. With us, however, the privilege still remains of anointing the feet members of the body of Christ, and day by day we are tested along this very line. To what extent do we love much the Lord and his members? Is it not in proportion to our appreciation of the divine love for us and for all mankind? If we love little we will honor little, if we love much we will honor much.

Let us, then, avail ourselves of the privileges day by day of anointing the feet members of the body, realizing that whatsoever is done unto one of the least of these his brethren is done unto the Lord himself, and is a perfume of sweet odor to him. Let us be more gentle, more tender, more careful in our honoring and dealing with the feet members. Let us remember that they have trials and difficulties enough in their conflict with the tiresome journey of life, and that there must be no neglect of them on our part, for the opportunity of thus manifesting our love and devotion to the Lord is too great a privilege to be overlooked or slighted. Nor need we wait for opportunities to do great things: kind words and looks, a little assistance, may be the tears or the perfume as circumstances may permit.

===================

R3763 : page 123

"THE SEED IS THE WORD OF GOD."

--MARK 4:1-20.--APRIL 29.--

OUR LORD had returned to the Sea of Galilee, where some of his earliest teachings had been given. Great multitudes were attracted to him by reason of the miracles he performed. Entering a boat he sat in the prow of it and taught the people on the shelving beach by various parables, similes, illustrations, the thing said never being the thing meant. One of these parables, constituting the basis of our lesson, is known as the parable of the Sower, though more accurately perhaps it might be described as the parable of the four kinds of soil, representing the four kinds of human hearts. The parable is introduced by the word.

"HEARKEN"--TAKE HEED

This is an implication that an important lesson is contained in the parable. Nevertheless the world gives little heed to this or other of our Lord's teachings, and even his professed followers rarely give the Master's words that deeper, attentive thought necessary to their appreciation, and only he that seeketh findeth the true meaning, the true lessons.

The parable itself is a very simple statement of a matter familiar to his hearers: A farmer sowed good seed, a portion of which fell on the pathway leading through the farm, where it was readily seen and quickly devoured by the birds. Some fell on stony ground, the soil of which was good enough but shallow, with the result that it sprang up quickly, made a good show at first, but soon withered under the heat of the sun. Other seed fell upon ground infested with the seed of thorns, and the two growing together the thorns so choked the good seed that it became unfruitful. But some of the seed fulfilled the farmer's intention and brought forth much fruit, some thirty, sixty and a hundred-fold, because the soil was more favorable: it had been prepared by the plowing processes to receive the seed, it was deep enough to properly care for and root the seed, and it was not thorn-infested.

This picture, familiar to all farmers, was especially clear and forcible to the minds of those who heard Jesus, for several reasons: (1) The fields of that land are not fenced and the paths of travel frequently cross them. (2) The birds of Syria, including Palestine, seem to be much more numerous than elsewhere, probably on account of the climate; they are said to be one of the special pests of the farmer of that region. (3) Thorns abound there. A writer says, "There are no less than fifty genera and two hundred species of plants in Syria and Palestine furnished with thorns and prickles. There is probably no country on earth of the same extent which has so many....Thistles grow to a height of ten to fifteen feet." As for the stony ground: Palestine abounds with limestone, which renders the soil very rich, but when shallow very hot. As for the hundred-fold crop we are assured that this is not an exaggerated statement. One writer remarks

R3763 : page 124

that at Geneva in 1855 he got from the field a single ear of barley containing two hundred and seventy-six grains.

WHY TEACH IN PARABLES?

Our Lord concluded his parable with the words, "He that hath ears to hear, let him hear." The majority of the multitude heard, wondered at his gracious words, thought of him as a wonderful teacher sent of God, but took no deeper interest. They had not the ears to hear, they were not hungry for the truth, their hearts were not prepared. There remained with the Lord not only the twelve apostles but a considerable number of disciples or followers. These now crowded about the Master to ask the interpretation of the parable. They had ears not only for the story but for the meaning, for the lesson: they desired to know the will of God that they might do it--they were consecrated to know and to do the Father's will.

The Prophet had foretold that our Lord would open his mouth in "parables" and in "dark sayings" (Psa. 78:2), and the evangelists record that thus he did, and now to those who inquired the meaning our Lord answered, "Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without [outsiders--not disciples--not consecrated] all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted [turned to a proper course] and their sins should be forgiven them.--Mark 4:11,12.

WHY THE MYSTERY--SECRECY?

From the standpoint of ordinary Christian thought the

Master's words here are utterly unintelligible. The ordinary thought is that all not converted, all left in their sins, are destined to an eternity of torture. But if that were true how could our Savior have used the words just quoted? His words are intelligible only from the standpoint of the Plan of the Ages, which alone makes clear the divine Word as a whole or in part. When we see our Lord's mission amongst men in its true light it has two divisions: (1) Through his own faithfulness to the Father's plan and as our Redeemer he needed to pay our ransom price by tasting death for every man, suffering the Just for the unjust that we might be reconciled to God. (2) While thus laying the foundation for the blessing of the whole world, with the opportunity to escape from sin and death, our Lord began a second feature of the divine plan, namely, the selection of a Kingdom class, a Church class, which would be associated with himself in the sufferings of this present time and in the glorious work of the future--the blessing of all the families of the earth under the favorable Millennial conditions.

In harmony with this thought our Lord at the time of this parable was not only in process of laying down his life, dying daily, hourly, but also engaged in attracting to himself an elect class who would be suitable for his Bride, his Kingdom, his Church.

It was some of this Kingdom class, this elect class, that had come around him and asked the interpretation of the parable. He declared that it was his wish, his desire, to make the matter clear, very plain, to these; that it really belonged to them to know, because they were in the condition of heart that would be profited by the knowledge--because the knowledge thus imparted would be essential to their development, to their strengthening, to their guidance, to their preparation for the Kingdom--"To you it is given to know the mystery of the Kingdom." Nearly all of our Lord's parables related to the Kingdom, and all of them therefore are to be understood by the Kingdom class, the elect, the consecrated. All of this class should be earnestly desirous of an understanding of "every word that proceedeth out of the mouth of God." Their earnestness in desiring will be part of the evidence that they belong to this class, that it is proper for them to know. It is to their advantage that it should be hidden, so that they may seek and find, and that in seeking and finding they may have a greater blessing than if the entire matter were strewn upon the surface.

Our faith in the Lord and in his wonderful plan is strengthened when we find how simple his plan is, how grand, how beautiful, and yet how hidden from the world--from all except those who have the guidance of the holy Spirit and to whom it is given to know the "mystery." Some of these mysteries pertain to the present and some to the future, and the more clearly we seek the more we may find, and the more clearly we discern the stronger will be our faith and loyalty and the better will be our prospects therefore of making our calling and election sure by obedience.

"LEST THEY SHOULD BE CONVERTED"

But, says one, how would it have injured the multitude to have heard and understood a good parable, even if they were not prepared of heart to receive and act upon its message heartily? Would they not have received some blessing through a partial understanding of the divine plan? Not being perfect in knowledge or wisdom it is becoming in us to trust the Lord's love, knowledge and wisdom on this subject, and to conclude that the multitudes were really better off left in ignorance for the time. Perhaps we can see to some extent how and why this was so. (1) Even worldly wisdom has decided that "a little knowledge is a dangerous thing." (2) Had the multitudes been drawn to the Lord to accept him fully as a teacher and to believe his doctrines, while their hearts were still in an unconsecrated attitude, they would not have been of the Kingdom class which the Lord is now seeking, but might have hindered certain features of the divine plan connected with our Lord's sacrifice by so protesting against his death as to have endangered an insurrection, which would have forced Pilate to defend him against the malice of the rulers.

All this is reasonable and intelligible when viewed from the standpoint of the Plan of the Ages--when we see that the election of the Church does not signify the damnation of the remainder of the world, but, on the contrary, that the elect are to be God's agents by and by for the blessing of the non-elect, and bringing all to a clear knowledge of the Lord and to opportunities for everlasting life, which would be more favorable to the temperament, disposition, etc., of the masses. Nothing is more evident than that only a very few have ears to hear and hearts to appreciate the invitation of the present time--to suffer with Christ in the narrow way in hope of the glory, honor and immortality of the future.

R3764 : page 125

HOW UNDERSTAND ALL PARABLES?

Our Lord's words, "Know ye not this parable? How, then, will ye know all parables?" may be understood to signify, It is proper for you to understand this parable, as it will prove a key valuable in the interpretation of all parables. Our Lord then proceeded to give a very particular interpretation of the parable.

(1) The "seed is the Word of God" (Luke 8:11). The different kinds of soil represent different kinds of hearts coming in contact with that Word. By the Word of God we are to understand the entire revelation which God has made to us--the Bible. This includes, as the Apostle points out, "the word spoken by angels"--God's direct messages in the past to Abraham, Isaac, Jacob, Moses, etc., including the giving of the Law. These angels represented God as his mouthpieces. It includes also the messages sent through the prophets, "when holy men of old spoke and wrote as

they were moved by the holy Spirit." (2 Pet. 1:21.) And it includes the teachings of our Lord Jesus and his apostles, whom he authorized to speak in his name, as it is written, "God hath in these last times spoken unto us by his Son," and the Son declared respecting the apostles that those who heard them heard him, those who received them received him, as those who heard and received him heard and received the Father.--Heb. 1:2; Matt. 10:40.

It is well that we lay full emphasis upon this only proper seed, because much confusion has resulted from a mistake on this point, the using of improper seed, as we shall see in our next lesson. We are not limiting the seed to any particular translation of the Word of God, nor do we urge that religious writings which contain this Word are invaluable and good seed. We do urge, however, most emphatically that they are good seed only in proportion as they are thoroughly loyal to the divine Word. To whatever extent they present human philosophies instead of the divine plan and philosophy, to whatever extent they mix the human with the divine, to that extent they are not the good seed. How careful, then, the Lord's people should be respecting the seed which they receive into their own hearts from day to day, and respecting the seed of truth which they in turn seek to scatter in the good ground of other hearts.

Alas that we must confess it, but nearly all of the theology and theological works outside the Bible are so mixed as to be untrue, misleading: hence they do not bring forth the intended harvest in the heart, in the life of the individual. This is the great trouble with nominal Christendom, Churchianity, today. Traditions of men have taken the place of the Word of God; the good seed, the Gospel of the Kingdom, is a scarce article outside the Bible, and even in the Bible presentation of God's Word there are difficulties and hindrances in the shape of mistranslations and interpolations which hinder its results. In MILLENNIAL DAWN and WATCH TOWER publications we endeavor to set forth the Word of God simply and without human traditions in any measure or degree. We repeatedly, continually, persistently scatter that Word by liberal quotations and expositions of it--presenting it cleared of many misrepresentations and falsifications thereof. By the Lord's grace we trust that only the pure, unadulterated seed will ever be scattered by us in the Master's name.

THE WAYSIDE HEARTS

Our Lord elsewhere declares that the field is the world, but not all of the field or world is being planted at the present time. Vast areas of the world of mankind are already sown thickly with various human doctrines and are growing great crops after their kind. The field that the Lord is sowing first is a Jewish field, already prepared by divine instructions and disciplines. And although the middle wall of partition has since been broken down, so that there is no longer a distinction made as between Jews and Gentiles, nevertheless the portion of the Gentile field that is being sown is but a limited one, namely, the comparatively few amongst whom the Gospel of the Kingdom, the Word of God, has been declared.

So, then, we may say that Christendom is the wheat-field in which the Lord has sown his Word. In Christendom, therefore, and not in heathendom, where the Word has never gone, we are to look for the four kinds of results brought to our attention in the parable. In Christendom some are like the wayside, or paths hard trodden by life's experiences; sometimes, by too great prosperity and unprepared to receive God's message, unappreciative of it. If such hear the message it enters not into the heart: it is to them merely a mental hearing, they take little interest in it. At first indeed they may appreciate the harmony and certain beauties and consistencies of the Truth, but it never becomes theirs, it never enters in, they are not open to its reception. Ere long the enemy comes; Satan the adversary steals away from them every element of Truth they once had seen or appreciated. The Truth is not for such, even though, being in the way, some grains fell on them.

This class of people may be found in every community, in almost every home. They are not specially to be blamed, though we may sympathize with them, regretting their inability to receive the comfort and grace of the Word of God. These hearts are not fit for the Kingdom under present conditions. What the Lord may do for them in the future--either through trials and sufferings and disappointments in the present life, that will plow them up and make them ready for the reception of the Truth--or what he may do for them in the disciplines of the Millennial age to fit and prepare them for the Truth, are different questions. All the parable says is that while in this condition they are not acceptable, not wanted amongst the Lord's people.

THE STONY-GROUND HEARERS

We have all come across this class of hearers in Christendom; they not only see something of the beauty of God's plan but they receive it with joy, they give every evidence of bringing forth much fruit. We say to ourselves, I believe that person is a true Christian and will be one of the overcomers. But we cannot see as God sees, we know not the heart, the shallowness of the nature is not disclosed until, opposition being aroused, the sun of persecution blights and withers the results. We are inclined to feel discouraged, especially if we helped to plant the seed and had expected great results. The Lord in this parable cautions us against discouragement by assuring us that he knows in advance that considerable of the seed will fall upon stony-ground hearts, where, having little nourishment backed by

R3764 : page 126

little character, it will soon wither and bring no fruitage to maturity.

This should not signify to us that the case is a hopeless one as respects the future. Under new conditions character will be deepened and good results will be proportionately obtained, or else, if the heart will not come under the influence of the Lord's dealings in the future, it will be utterly discarded as useless ground. If any of the Lord's people who have received the Truth find in themselves this shallowness of nature, this superficiality represented in the parable, he or she should at once appeal to the Lord for such a deepening of the soil of their hearts as would enable them to bring forth fruitage to his praise.

THE THORNY-GROUND HEARERS

The soil that brings forth great thorns is rich, and if devoted wholly to the production of wheat would bring forth large crops. So it is, our Lord explains, with some who hear the message of God respecting the Kingdom--they are good, strong, deep characters, they would make noble Christians and bring forth much fruitage to the Master's praise and to their own honor if they were fully devoted to the Lord. But alas! their talents, influence, means, time--the strength of their hearts, the strength of the soil, is absorbed in another direction--in the bringing forth of earthly projects and ambitions whose interests conflict with the interests of the Kingdom. The parable shows that where the thorns are permitted to remain the Kingdom interests will suffer. This is another way of saying that those who have heard of the Lord and love him are mistaken when they suppose they can love both the Lord and the world; it is another way of telling us that we cannot serve God and Mammon, that we cannot bring forth both thorns and wheat. Our hearts must be single, wholly given to the Lord; we must love him with all our heart, soul, strength, mind, else we cannot bring forth the fruitage which he requires of disciples.

Alas! of all the disappointing ones who hear the Gospel of the Kingdom during this age, the thorny-ground hearers have the most conspicuous place. Not much could be expected from the wayside heart, not much could be expected of the shallow hearted, but great possibilities are lost in those in whom the seed of Truth is choked by the cares of this life and the deceitfulness of riches--the thorns. All of the Lord's people who find these thorns mingling with the Truth in their hearts should learn from this parable the impossibility of bringing forth two crops--of being prosperous, successful and prominent and honored according to the course of this world, and also growing prosperous in the spiritual interests and in association with their Lord in the Kingdom. We cannot serve God and Mammon. The Lord seeketh not such as are double-hearted to be his joint-heirs in the Kingdom. We must love him with all our hearts in order to bring forth the proper fruitage, and eventually to hear his, "Well done, good and faithful."

THE GOOD-GROUND HEARERS

Thank God that in his providence and grace some of our hearts have been plowed deeply by the plowshare of experience, trouble, disappointment in respect to earthly affairs and conditions. Thanks be to him, too, if the soil of our hearts is deep and able to receive and appreciate the Truth, the Word of the Kingdom. We praise him if we have learned the necessity for the establishment of his

R3765 : page 126

Kingdom and have heard the invitation and received the seed of Truth which invites us to become heirs of God, joint-heirs with Jesus Christ our Lord, and which makes known to us the terms and conditions of fellowship in his sufferings if we would have fellowship also in his glory to follow. Thanks be to him also if our hearts have been in the attitude to respond to these things and not infested with the double mind of business care, household work, etc.

Doubtless in the very best fields seeds of thorns and thistles may be found. O, that we may receive the good seed in such abundant measure as to choke out the thorns, as to separate us fully from the world, its spirit, its ambitions, its aims, and to sanctify us wholly to the love and service of him who hath called us from darkness into his marvellous light.

Let us, dear brethren, not only be sure that our hearts are of the good-ground sort, and be sure that we have received and are developing the good seed, the Word of the Kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundred-fold to the Master's praise, let us determine that by the grace of God, which we know is ours and will assist us, we will be of those who bring forth fruitage an hundred-fold--to our largest possible capacity and measure of service to our King. How may we increase our faithfulness? We answer, by increasing honesty of heart, which prepares us for increased measure of the seed and which enables us to bring this forward to perfection. The harvest is nigh: let us give diligence, therefore, while still there is opportunity, that the Master may find us fruit-bearing to the very largest degree of our possibilities of nature, surroundings and opportunities.

===================

R3765 : page 126

PASSED BEYOND THE VAIL.

ANOTHER member of the Board of Trustees of the WATCH TOWER BIBLE & TRACT SOCIETY, Brother William M. Wright, passed beyond the vail, into the Most Holy, we trust, on April 3rd. He was well known and dearly beloved by the friends of the Truth in various parts, but especially by the Allegheny company, with whom he has lived and met for the past eight years. He was buried from the Bible House chapel on the 5th.

We have every reason to hope that the deceased was not only called and chosen but faithful unto death. We had distinctly the evidence that he "loved the brethren" and delighted in laying down moments and hours of his life on their behalf. He died after a brief illness which came on while he was telling the divine plan of the ages to two of his sons and some of their acquaintance who had just returned with him from our Church service at Carnegie Hall on the 1st.

===================

R3765 : page 127

SOME INTERESTING LETTERS.

DEAR BROTHER:--Several weeks ago we were studying 1 Thess. 3, where Brother Paul was expressing his love and concern for the brethren. One brother remarked that we could draw from this that an occasional letter to you would be appreciated.

Realizing that I have been thoughtless in this matter, and out of a motive of love to you, will give you a few lines of testimony.

My rejoicing in the glad message (which I have had in the last four years) has been the most profound experience of my life. The Bible is more and more commanding my reverence by its harmony, its beauty and its majesty, which can only be seen by observing God's order in its study, and can also say as much of my dear brethren here.

We had a visitor at our public meeting last Sunday from a neighboring town, and the effect of sound doctrine on him may be of interest to you. He is a man of about thirty-six years and had been a drunkard for many years. Nine months ago he came in contact with the Truth through a brother in Christ and it appealed so forcibly to him that it allured him from his old habits. He is quite a sturdy student of the Bible now and has quite a ravenous appetite for the Truth. He is considering seriously a full surrender of himself to the Lord. His fellow-townsmen of the Babylonian frame of mind, seeing his wonderful reform, are at him on all sides to join their churches and to head a siege of the "joints," etc., but the spirit of a sound mind turns a deaf ear to these. The dear brother is running under a higher tension than the ordinary, but will not be tested beyond that which he can endure. Thank God!

Praying for you, dear brother, that our heavenly Father may continue his care over you, I am yours in Christ to the glory of God.

HUGO H. REIMER,--Colporteur.

DEAR BROTHER IN CHRIST:--For some time I have been thinking of writing to you a brief statement concerning the Lord's dealings with me, and will do so now.
I am rejoicing in the blessed hope set forth in the glorious gospel of Christ. I am truly grateful to my heavenly Father for permitting me to see and appreciate the wonderful truths which I now so clearly see, and I now especially thank you, his faithful steward, for the part you have had in opening the eyes of my understanding to these blessed truths, which so cheer and comfort me.

My parents were Methodists, and when I was converted at the age of nineteen I joined the same denomination, and some years later became a minister, preaching during five and one-half years in the North-West Kansas Conference. I was a sincere and loyal minister in that denomination until the last year of my ministry, when I began to have a clearer and more Scriptural view of the character of God's Church, and I could no longer in good faith perform all the duties required of a Methodist minister. Then I asked for and received a certificate of location from the conference, and went back to my former trade, that of carpenter, meanwhile studying the Word of the Lord and asking for more light.

Step by step the Lord has led me and given me light as I was ready to receive it, until a few years ago, in the providence of God, I was led to come to this place. Here, through the faithfulness of Brother S__________, my attention was called to the MILLENNIAL DAWN books, and I scarcely need say I have seen a great light. I now see a beautiful harmony in the entire Scriptures such as I could not see before.

I am rejoicing in the glorious prospect of the speedy beginning of the fulfilment of Dan. 2:44, and many other precious promises contained in the Word of God.

Again I sincerely thank you, dear brother, for your faithfulness as God's steward in providing "meat in due season." Your brother in Christ,

J. W. ADAMS,--California.

DEAR BROTHER RUSSELL:--I feel moved to write and express my gratitude for the new light which has been shed upon the "Path of Life" through the influence of the "Plan of the Ages" and "The Time is at Hand." The Bible is a new book to me, and although I have read it for years I can truly say that I have learned more of the wonders of God's love from the reading of those two books than in all my years of misdirected study.

I now prize the Bible as never before. Stumbling blocks have been removed. New light has come in.

I have had a wonderful experience of God's love and direction. I have always craved more light, and in prayer asked God to grant me the true light, and the manner in which the WATCH TOWER came to my notice was God's answer to the prayer for light.

In 1900, while located in G__________, as a local preacher for the Methodists, a sample copy of the TOWER came to a Mr. R__________, with whom I was living, and I read it with great interest, as it treated a subject with which I was having a great amount of trouble (the future state of the wicked). I could never accept the doctrine of eternal torment as the plan of a loving God. I wrote you for the TOWER and you sent it to me as requested, but I must truly confess that I did not give it the attention I should, but gave away some and left some without reading, for I was impressed with the idea that in reading the TOWER I was disloyal to the teachings of "my Church."

In 1902 I withdrew from the Methodists and joined the Church of Christ, for they were not creed bound, and gave one liberty to study the Bible as the only "rule and guide for our faith and practice" and the Bible only as a creed to follow. Since that time I have devoted all my time to the study of the holy Book and have never preached a sermon without being able to give God's Word as proof.

I have searched for the truth as a pearl of great price, and a few months ago the "Plan of the Ages" in WATCH TOWER form, came into my hands, and I read it with a mind freed from all sectarian prejudice, with the result of being led into more light. I have ordered

R3766 : page 127

the remainder of the series and shall continue to test them by the Word of Truth, and I have no doubt but they will lead into greater light.

I shall try to preach sound doctrine hereafter, and when my people are unable to endure it they will have to find another preacher.

I pray that God may bless you in your great work.

Yours for the Truth, R. C. SMITH,--N.Y.

===================

SEMI-MONTHLY
VOL. XXVII.   MAY 1, 1906   No. 9

CONTENTS.

Views from the Watch Tower........................131
The New Psychology............................131
Spiritual Unrest..............................131
The Memorial Celebration..........................132
The Convention at Akron, O........................135
Pilgrim Requests Yearly...........................135
Neither Male Nor Female in Christ Jesus...........135
Berean Bible Study for May--Evil Speaking and Evil Surmising.............................137
The Sowing and the Reaping........................137
"Clothed and in His Right Mind"...................140
A Timely Warning to the Classes...................143
London, Eng., Convention..........................144
Reading Six Dawns in One Year.....................130

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3766 : page 130

READING SIX DAWNS IN ONE YEAR.

A sister recently wrote us that herself and daughter had begun the year with the resolution to read at least eight pages of the DAWNS each day, and remarked that by so doing they expected to reread the entire six volumes during the year 1906. The statement astonished us and we figured it out and sure enough the 3000 pages of the DAWNS can all be read in one year at the rate of eight pages per day. Even beginning now at twelve pages per day the entire six volumes could be mastered during 1906.

It is wonderful what a blessing there is in watching the minutes--how much can be accomplished by system. We know of nothing so likely to be helpful to our WATCH TOWER readers as a fresh study yearly of the entire DAWN series. Besides, those who reread most assure us that they get an increase of blessing with each reading, and an increase of knowledge, too, because as their minds expand they are able to grasp more surely the depths of the divine plan. It is our experience that those who keep up their study of the DAWNS are not only the most thoroughly furnished in respect to the armor of God and the use of the Sword of the Spirit, but that they are thus kept by the power of God from snares of error which entangle others. And thus they are qualified to instruct others.

===================

R3766 : page 131

VIEWS FROM THE WATCH TOWER.

THE NEW PSYCHOLOGY.

BY PROF. EDGAR L. LARKIN.

The discoveries now being made in the great psychological laboratories of the world are of the highest possible interest. The leading psychologists now assert that the only difference between the minds of the lower animals and man is merely one of degree only. That is, the minds of men are of the same kind as those of all other animals, only many times stronger.

Careful and long-continued experiments have demonstrated that even low types of animals have reason that differs only from that in man in degree.

All organic beings are mere colonies of cells--i.e., cities of individual living entities. At present it is unknown what life is, but each cell is a center or source of life. Ganglia are nodes or collections of cells into smaller communities; and in the human brain different combinations of the same kinds of cells may produce different faculties of mind. For differing associations of the same kind of ultimate corpuscles--there is but one kind--give rise to all the phases revealed by ordinary chemistry, and by the spectroscope. The universe is made up of varying combines of life corpuscles into infinite diversity; and variations in thought, from late analysis of mind and brain, seem to be caused by varying clusters together of one kind of brain cells into ganglia.

Mind is now known to be a product of brain activity --that is, mind is a result. Mice, birds, insects have been shown to be possessed of reason. Animals learn by experience and store this experience in memory for long periods of time. Love, affection, veneration, love of the beautiful, gratitude, conscience, consideration, contrition, sorrow, trouble, care, mercy, pity and many other attributes for long deemed to be human only are now known to be possessed by animals, in many cases to a high degree.

Several books giving thousands of instances are published. The most rigid scrutiny made by careful and conservative scientific psychologists during the last twenty years has been totally unable to detect any trace in body or brain or find any analogy in nature concerning the existence of what is popularly called the soul. Blood cells build flesh, stomach cells digest and brain cells evolve mind. Psychologists are incapable of finding any difference between the three processes. In the present state of psychic science it is not known what mind is, but whatever it may be it is known that it is caused by the action of brain and nerve cells. When this activity ends all traces of mind come to an end. Cells that originate mind are far more complex than those that perform the office of secretion in glands. The secretion of mind is of greater complexity than the secretion of bile or gastric fluids. But all are developed by the work of cells.

Perhaps the world is now ready to receive this generalization, thus: The human mind contains no faculty that cannot be found in the minds of animals, in less degree.--"New York Journal."

* * *

Thus science is concluding with the Bible that man is "of the earth, earthly"--not a spirit being but "a little lower than the angels";--an animal soul in the image of God. As the head of all earthly creatures his faculties are on a far higher plane than theirs. Hence his joys and his sorrows, his pains and his pleasures are more intense.

SPIRITUAL UNREST--THE WORLD'S VIEW

"The signs of spiritual unrest abroad in the land multiply daily.

"The enlightenment of the age is dissatisfied with dogmas which were accepted without reservation a generation ago and wants the creeds amended to conform to the liberal spirit of today.

"The Episcopal Church sees in higher criticism a way to meet this demand. In brief, this criticism is to harmonize the contradictions in the Bible, to expunge miracles which have dubious claim to the supernatural and to retain those which are supported by reason and the strongest proofs.

"Presbyterianism is gradually dismissing doctrines

long held sacred, the most repugnant of which is predestination, which is abhorrent to the rising generation of the communion, and is otherwise setting itself abreast of modern thought.

"Methodism is relaxing its devotion to beliefs long dear to its heart. The latest evidence of this is that its oldest and most conservative university, Depauw, at Greencastle, Ind., has ordered the study of the Bible to be optional where heretofore it has been obligatory. No denomination has exceeded the Methodist in devotion to the good book or been more insistent upon its reading wherever possible. This departure has awakened widespread attention and proves that in the most orthodox of denominations unrest is at work upsetting long-cherished doctrines.

"The Baptists find their adherence to close communion prevents the Church from allying with itself a large following who are not members and who believe the sacraments should be open to them by virtue of attendance upon and belief in the Church, and, further, in aiding in its maintenance.

"The Lutherans, like the Catholics, are so satisfied with ceremonials that the agitation for a modern interpretation of Scriptural pronouncements has made only slight headway.

"Even intellectual churchmen look upon evangelical adherence to revelation as being the great and primary cause of backsliding and of swelling the millions outside of pulpit influence. They believe its most repellant doctrine, that of endless punishment after death, is the largest contributory cause in driving people toward infidelity and in fortifying the position of those who have long defied the invitation to come into the Church.

"Higher criticism has a large clerical following, strange as it may seem. The men who have studied the subject more than any other class, who are actuated by the highest motives, believe that the time is at hand when something must be done to check the growth of unbelief, to present doctrines which can be conscientiously accepted by the enlightened and which in turn will prevent thousands from lapsing into indifferentism or worse--the complete rejection of the message from on high."--"Utica Press."

===================

R3767 : page 132

THE MEMORIAL CELEBRATION

ANOTHER celebration of the Memorial of our dear Redeemer's death has come and gone;--one less intervenes between the full end of the sufferings of the Christ and the glory which shall surely follow. Each one in its turn seems more precious than the former ones as we grow yearly in grace and in the knowledge of all that the Memorial signifies,--of the great ransom for all, our dear Redeemer's sacrifice, and of our wonderful privilege of being accepted as his "members" to share his cross and ignominy now and by and by to share his glory, honor and immortality.

The gathering at Allegheny was one of the most enjoyable we have ever held, and by far the largest. The company was estimated at 800, nearly all of whom partook of the symbolical body and blood of Christ, a conservative estimate being 750. At a preceding meeting twenty-three adults symbolized their consecration unto death by water-immersion. The discourse preceding and introducing the "Supper" set forth the meaning of the institution, tracing it back to the original Passover of the first-born of Israel in Egypt down to the antitype Christ and his members or body, "the Church of the First-born." We saw that as only the first born of Israel were in danger in the type, so only the Church of the First-born are now in danger as respects the Second Death,--though all must later be tried for life everlasting or death everlasting.

As we broke the unleavened bread we remembered our Lord's words, "This is my body." We discerned that he meant, This represents or symbolizes my body, --that he could not have meant that the bread had been turned into flesh, because he had not yet been crucified, but still had his body of flesh. We partook of the symbol, meditating in our hearts that only by reason of our Lord's sacrifice could we be justified from sin-and-death condemnation. By faith we appropriated our Lord's pure manhood, sacrificed for us and for all.

Then we took the further view brought to our attention by the Apostle Paul (I Cor. 10:16,17), that the consecrated members of Christ are reckoned in with him as members of one greater loaf, which is being broken throughout this Gospel age, and will be the bread of life of which the whole world will partake during the Millennium if they would have everlasting life.

We partook of the "fruit of the vine" as a remembrancer of our Lord's cup of self-sacrifice and of our pledge to share it with him. "The cup of blessing which we bless, is it not a communion of the blood of Christ?" He is the vine, we are the branches, and every branch must bear the fruit of sacrifice. "If we suffer with him we shall also reign with him." We who hope for immortality by a share in "his resurrection," we who hope thus to have inherent life, life in ourselves, do well to remember that our Lord has specifically stated the terms to be that we must drink of his cup, his blood (consecration), as well as eat of his flesh (justification).

We again reminded the dear flock that this season of the year seems to be one of peculiar testing; and that this will probably be increasingly the case as we near the final Memorial on this side the vail. We reminded them that noble Peter almost fell at the same time that the ignoble Judas sold his Master for thirty pieces of silver. We reminded all of the Master's words, which, if heeded, would have spared Peter so severe a test--"Watch and pray, lest ye enter into temptation!"

The fiery trial is necessary for the separating of the gold of the New Creature from the dross of the old creature. The "wheat" must not only be separated from the "tares," but then it must be threshed and winnowed ere it

is fit for the garner. All of our experiences in connection with these harvest siftings accord with the Apostle's words: "Grievous wolves shall enter in among you, not sparing the flock [self-seeking ones who never were true sheep], and from among your own selves shall men arise, speaking perverse things to draw away the disciples after themselves."--Acts 20:29,30.

The safe course is to watch and pray, lest we be ensnared by the Adversary either by old or new methods. If our hearts be full of loyalty to the Lord it will hinder "man-worship" of every form, including idolatry of self. If additionally we are "filled with the spirit" of meekness, gentleness, patience, brotherly kindness--Love--it will prevent barrenness and unfruitfulness, and drive out every vestige of anger, malice, hatred, envy, strife, and all other works of the flesh and the devil. Thus doing, dearly beloved, very soon the Chief Shepherd will grant us an abundant entrance into the everlasting Kingdom.

GENERAL REPORTS FAVORABLE

As we write (April 24) we have before us reports from 337 Memorial celebrations on April 8th. Quite well indeed--improving in promptness every year. Ten of these reports are from Great Britain. The numbers in attendance ranged from two up to the largest number, which met at Allegheny. The average of all was 20 plus: the total reported is 6,267. Although this total is far beyond that of any previous celebration it leaves much to be desired. We are now issuing 30,000 copies of the WATCH TOWER twice a month, and two readers to each would show 60,000 earnest Bible students. Of that number, surely many more should feel a deep interest in celebrating their Redeemer's death in harmony with his injunction. We hope to hear from a much larger number next year.

We here give the names of the gatherings reporting 20 and over participating:

New Brighton, Pa., 20; Carbondale, Pa., 20; Johnstown, Pa., 21; St. Petersburg, Fla., 21; Olive Branch, La., 22; W. Medford, Mass., 22; Springfield, Mass., 23; Canton, O., 23; Worcester, Mass., 23; Milwaukee, Wis., 23; Danbury, O., 23; Omaha, Neb., 24; Tampa, Fla., 24; Pasadena, Calif., 24; Newark, N.J., 25; Tiffin, O., 25; Cohoes, N.Y., 25; Atlanta, Ga., 25; Cedar Rapids, Ia., 25; Schenectady, N.Y., 25; Dallas, Tex., 25; Reedy, Va., 26; Hayne, N.C., 27; Youngstown, O., 27; San Antonio, Tex., 27; Richmond, Va., 30; Wheeling, W.Va., 30; Decatur, Ills., 34; Louisville, Ky., 35; San Francisco, Calif., 35; Binghamton, N.Y., 36; Buffalo, N.Y., 37; Lynn, Mass., 39; Altoona, Pa., 40; Dayton, O., 43; Kansas City, Kan., 44; Valdosta, Ga., 45; St. Paul and Minneapolis, Minn., 49; Toledo, O., 55; Scranton, Pa., 56; Providence, R.I., 58; Cincinnati, O., 58; Toronto, Canada, 61; Columbus, O., 74; Indianapolis, Ind., 78; St. Louis, Mo., 88; Cleveland, O., 99; Washington, D.C., 103; Philadelphia, Pa., 108; New York, N.Y., 140; Los Angeles, Calif., 155; Chicago, Ills., 170; Boston, Mass., 176; Allegheny, Pa., 750.

In Great Britain: Leeds, 22; Seven Oaks, 30; Bristol, 32; Luton, 39; Manchester, 80; Liverpool, 148; Glasgow, 153; London, 248.

In Germany: Barmen-Elberfeld, 90; Wanne, 40.

A FEW INTERESTING REPORTS FROM ELSEWHERE

DEAR BROTHER RUSSELL:--

In Philadelphia last evening 108 partook of the emblems of bread and wine in memoriam of our Lord's death. We rejoiced in our justification and renewed our consecration to be broken with Him and partake of His sufferings. We had a blessed time. The evening previous, eleven--five brothers and six sisters--symbolized their consecration by water baptism.

With Christian love, E. D., Philadelphia, Pa.

DEAR BROTHER IN CHRIST:--

For the Church at Brantford, I have the pleasure to inform you that 16 souls met last night to memorialize with bread and wine our Lord's death for us and our death with him, the meeting being conducted as nearly in the prescribed order as we were able. May God so bless this feast for us that we may be strengthened in the great race.

The meeting was led by Brother A__________ S__________, who gave us a very good discourse on the Memorial Supper, showing clearly how, why and when it was instituted and who can partake of it without condemnation.

We think that this anniversary of our Lord's death has been the most precious of any that we have yet observed, because the spirit of love has been growing among us during this last year. It seems that all of the little company here have been drawn closer together lately than ever before.

In our prayers we counted it a privilege to remember the joint-sacrificers who were everywhere participating in the same service. All join me in love to you and the other beloved members at Allegheny.

L. W., Brantford, Ont.

R3768 : page 133

DEAR FRIENDS:--

In accordance with the suggestion in the WATCH TOWER I send you a report of the Memorial gathering of the little company at New Bedford last evening. Every one present seemed to appreciate the meaning of the Memorial perhaps as never before. The article in WATCH TOWER of April 1 was read, giving all a clear idea of the Supper as instituted by the Savior. An unusual feature of the meeting was the presence with us of seven Portuguese brothers and sisters, with their leader, one of our number, who read I Cor. 11:20-29 in his own language and offered prayer, after which they "sang a hymn." Not one of our company could understand a word, but it was inspiring and uplifting, giving us the happy thought that our Father understands all languages and we are all one in him.

Eighteen were present. All send greetings to the Allegheny Church. With love,

M. B., Massachusetts.

DEAR BROTHER RUSSELL:--

The Memorial was observed by four of the brethren at the Penitentiary last Sunday evening. We are all rejoicing that we had the opportunity to meet together and again renew our pledges to the Lord. We feel that it is a wonderful privilege that we should be permitted to fill up that which is behind of the afflictions of Christ.

The recurrence of the Memorial season is attended with great blessings to each one, as it strengthens us to meet the trials and testings which are necessary for the developing of our character, joyfully. I ask an interest

R3768 : page 134

in your prayers that we continue faithful in the narrow way until the end.

I remain, your brother in Christ,
G. E., Columbus, O.

----

page 134

DEAR BROTHER RUSSELL:--

The friends of St. Paul and Minneapolis met this evening together in celebration of the Memorial. To me, and I believe to all of the friends, this was a solemn occasion. Our simple service was a reminder of the first one conducted by our Lord the last night of his human existence. We felt near to him, felt keenly our own personal unworthiness to partake of his sufferings, and a realization of his exalted worthiness which he has so freely applied on our behalf. Praise be to God for such a Savior!

There were 43 present, while the emblems were sent to six, three brothers and three sisters, who were unable to attend on account of sickness.

In the forenoon a meeting was held, when a lesson on baptism was given, after which eight--three brothers and five sisters--symbolized their consecration unto death by immersion into water. It gave us all joy to witness this.

Mention was made to the Lord in your behalf, that he would continue to bless you in his service and bear you over every trial to the end. We feel so thankful for the Truth and for the continual "meat in due season" which the Lord is sending us through you.

And now, with much Christian love, I am, yours faithfully in Christ, J. H., St. Paul, Minn.

DEAR BROTHER RUSSELL:--

Last evening the Cleveland Church held the meeting in commemoration of the Lord's death. The event this year was very impressive and will long be remembered by all present. As Brother K__________ explained the significance of the emblems our hearts were filled with thankfulness to our dear Redeemer for this great sacrifice on our behalf. Though the occasion was a sad one as we thought of the ignominy and shame our Lord passed through, yet we rejoiced that he has gained the victory and is exalted to a glorious position. There were 99 participators, and we realized our Lord's sweet presence with us as we partook of the emblems which represented his broken body and shed blood. We remembered you all, as well as the little classes of like precious faith everywhere and we felt we were remembered by you all.

A baptism service preceded the meeting, at which nine were symbolically immersed in water, thereby showing the immersion of the heart into the will of Christ. It was a solemn and affecting service, not for them alone, but for the rest of us who had already consecrated our lives and laid our little all at the Master's feet. Oh, may we all prove faithful and rejoice that we are counted worthy to suffer for his sake, and by his grace may we reach the goal and receive the "Well done, good and faithful servant."

May the Lord's richest blessing abide with you and those who colabor with you in the grand harvest work.

Yours with Christian love, M. S., Cleveland, O.

DEAR BROTHER:--

One hundred and forty-nine souls assembled here to partake of the symbols of the shed blood and broken body of our Lord and Redeemer, besides which number six, who were unable to leave their homes, were served there. It was indeed a solemn and blessed time and few eyes were dry as Bro. G__________ called attention to the meaning of the symbols and what was implied as we partook. It was an additionally solemn thought as we noted that some who were with us last year had passed to their reward, and that another season would find others missing from earthly scenes. Prayers of fervency were offered for every member of the one body wherever it might be; also thanksgiving for the privileges of the present time.

May the dear Lord continue to use you in ministering to the household of faith is our earnest prayer.

Yours in the one hope,
F. S., Los Angeles, Calif.

DEAR BROTHER RUSSELL:--

It rejoices my heart to make the following report: There were two impressive services held under the auspices of the Scranton class to commemorate our blessed Lord's sufferings and death; the one in Carbondale, being served by Scranton elders, for the first time enjoyed this glorious privilege of meeting on an occasion like this. With 20 present Brother G__________ appropriately called attention to the real meaning of the celebration. The other in Scranton, with 56 present, was conducted by Brother W__________, who fittingly led the thought along those lines which should bring out and forcibly impress the heart with the deep meaning of those events of Christ's life coming down to us over a period of 1873 years.

The number present in Scranton has doubled since 1900, and, together with the Carbondale gathering, gives the encouraging total of 76.

Very sincerely your brother in Christ,
J. H., Scranton, Pa.

FROM THE GERMAN BRANCH

DEAR BROTHER RUSSELL:--

With thankfulness toward God and our Lord Jesus Christ I make this little report of the Memorial celebration in Barmen-Elberfeld. There were over 90 who partook of the emblems this year, as against 64 last year. In the afternoon preceding ten of the friends were immersed in symbol into Christ's death. We may hope that many if not all hearts went out in worship in spirit and in truth toward the living and true God and our Savior. It is with much pleasure we notice this growth of interest, and our constant prayer is that the Lord might finish the work of faith and grace with power from on high, seeing it is God who giveth the increase. May this Memorial give us new strength for another year, or less, if it should be "unto the end" of our race.

Brother Kunkel served the friends in Wanne, quite recently interested in Present Truth. About 40 partook of the emblems there, which was a great surprise, for it is only a year since the interest began to take root and to spread, through the energies of a brother who himself had become interested through finding a Volunteer TOWER in which some coal miner had brought a lunch.

Your brother and servant in Christ,
O. A. KOETITZ,--Germany.

===================

R3767 : page 135

THE CONVENTION AT AKRON, O.

THE Convention at Akron, Ohio, on April 15 was a joyful occasion for many of us. The Cleveland class chartered an electric car, and were present to the number of 77, with faces beaming with the light of the knowledge of the glory of the Lord. Others were from other nearby places. The Akron class of about 15 was thus encouraged by the presence of about 200 brethren from outside.

A Testimony Meeting came first. Many told briefly of their joy in the Lord since coming to an intelligent understanding of the Scriptures. Just at the close of the meeting a man arose who said: "I want to thank God for the blessing that has come through MILLENNIAL DAWN to myself and others who are striving to live manly lives, decent lives, clean lives from the world's standpoint." Educated for the ministry and for a time a preacher, he had lapsed into infidelity and irreligion for some years. He became a book-binder and noticing the quantities of DAWNS passing through the bindery he read some from curiosity. The first two chapters of Volume VI., he declared, lifted him out of infidelity by giving him fresh confidence in the Bible. This led to his study and acceptance of all the DAWN teachings--except that he had never consecrated his life to the Lord. He was glad to testify that what he had learned gave him higher aspirations toward a manly life.

The Testimony meeting was followed by a discourse on the Resurrection (the first of a series of seven) which many of you have read in the public prints, and to which we need not here refer more particularly. The Akron friends very generously had an excellent luncheon provided, which was heartily relished by about 125 of us.

The afternoon public meeting was held in Music Hall. The friends had evidently done their advertising, etc., "as unto the Lord," and had done it well; for there was an immense crowd for a place of the size. The hall is said to seat 1430, and about 170 stood throughout, while about 100 could not get admittance because there was not even standing room for them. The Lord granted us great liberty in proclaiming his plan of salvation for our sin-cursed race, and the audience gave profound attention. We trust that some were helped nearer to the Lord in faith and obedience. After this service the bookbinder mentioned foregoing came forward saying that the love of God constrained him, and that he had given his little all to the Lord--henceforth, forever.

===================

YEARLY REQUESTS FOR PILGRIM VISITS.

OUR "Pilgrim" service is becoming a very important factor in the "Harvest" work. While the brethren chosen for this service are not sent forth as perfect, the Society considers them worthy brethren everyway--ensamples to the flock in doctrine and practice. They travel continuously, as per announcements on the last page of the TOWER. All of their expenses, of every kind, are met by the Society: they do not solicit money or anything else, either for themselves or the Society. The service is free--the expenses being borne by the contributors to the Tract

Fund. We seek divine guidance as to who shall be engaged in this service and where it shall be rendered. With the means put at our disposal we seek to do our best for the general welfare of the Lord's cause.

The routine of the Pilgrims is in circuits arranged in harmony with the interest shown and requests received; and since many changes occur during a year we desire that REQUESTS FOR PILGRIM VISITS be made yearly, in May. Please answer the following questions, or as many of them as apply in your case. These responses are filed for our information for twelve months. You need not repeat the questions, but merely indicate them thus: (a), (b), etc. A postal card will serve our every purpose and be easy to file away. All interested classes please attend to this matter at once.

(a) How many "Bible Students" reside in your vicinity?
(b) Are weekly meetings held by you?
(c) How many are usually in attendance?
(d) Where do you now meet?
(e) At what hours are the Sunday studies held?
(f) Was a vote taken on the "Pilgrim" invitation?
(g) How many voted for the invitation to be sent?
(h) How many, if any, voted against the invitation?
(i) Would a suitable place be found for a public meeting?
(j) What attendance do you think could be secured for the public session by such notification and advertising as your class would give?
(k) Would a suitable place be found for semi-private meetings for the interested?
(l) Have the members of your class chosen leaders in accord with DAWN Vol. VI., chapters 5 and 6? If so, give names and full addresses of the two to whom notification of a Pilgrim coming should be sent, and please notify us of any changes.
(m) Give full name and address of the one who has volunteered to entertain the Pilgrim.
(n) If your town is not on a railroad give name of proper railroad station to stop at and tell how Pilgrim could get from station. Would he be met?
(o) Give writer's name and address in full.

===================

R3768 : page 135

NEITHER MALE NOR FEMALE IN CHRIST JESUS.

--GALATIANS 3:28--

THE APOSTLE'S words above are often quoted to prove something that was far from his intention.

We do not blame those who misuse the quotation, nor charge that they are endeavoring to wrest the Scriptures; rather we give them credit for sincerity of intention, but presume that either they are not thorough

Bible students or else that in the fall their reasoning faculties have been seriously injured, and that they

R3768 : page 136

have not yet ascertained the defect and learned how to rectify the same so as to have the spirit of a sound mind in an examination of this Scripture. The class we refer to seem to get the impression that the Apostle means that after we have become the Lord's people, after we have made full consecration to him, there is no longer any difference between males and females, that amongst believers the ordinary sex distinctions may be dispensed with, that men may treat the women as though they were men, and women may treat the men as though they were women. This is very false reasoning, a total perversion of the Apostle's intention in the words quoted. Wherever the sex distinctions are ignored there is danger to the morals of all concerned.

The Apostle's argument taken as a whole cannot properly be construed as countenancing any disregard of sex distinctions. The Christian man is to be no less chaste and reserved than when he was a worldly man. The higher ideals of his new relationship with the Lord should make him more discreet, more highminded, more careful everyway of propriety and true manliness in word, in thought, and in conduct. The Christian woman is to be no less pure in thought, in word, in conduct, than she was before she came into relationship with Christ. The Apostle uses the illustration of a chaste virgin. The word virgin signifies pure, and the word chaste implies a very special kind of purity, chastity, discretion--separateness from anything that could sully the spotless robe of Christ's imputed righteousness.

We realize well the sentiment leading to this misunderstanding of the Apostle's words. We concede that the pure love for the Lord Jesus coming into the consecrated heart tends to separate it more and more from the world and the worldly and the sinful, and that the tendrils of the heart's affections naturally seek some other support, some other fellowship, and that the fellowship of kindred minds in Christ becomes the chief attraction. We well understand, too, that while this attraction is to all who are the Lord's, male and female alike, there is necessarily a special sex attraction which is not destroyed by the transformation of our love and affection from worldly to heavenly things. Rather the heavenly mind operating through the human brain will still appreciate the attractions of the opposite sex. We agree, too, that the family relationship subsisting between the members of the Church, represented by the words brother and sister, signify very close and very dear relationship, and that the Scriptures authorize this--that we should regard our Lord Jesus as our elder brother and our Bridegroom, and each other as brethren and sisters in the Lord.

We are not arguing against the proper recognition of these terms of precious relationship; we are not arguing against the proper enjoyment of this spiritual relationship; we are merely cautioning against any tendency to ignore or set aside the differences and barriers which even nature enjoins upon us as between the sexes. Between brothers and sisters of blood relationship there should be indeed warm affection, but never an ignoring of sex distinctions. A sister should always be treated as a sister, a brother should always be treated as a brother, and modesty and purity should ever guard the happiness of the relationship. And this should be no less the rule amongst those who have become New Creatures in Christ Jesus, to whom "old things have passed away and all things have become new." Rather these should be the more on guard, remembering that the relationship is merely spiritual and not a fleshly one.

This is indeed the consecrated key to the right understanding of the Apostle's words. When elsewhere he declares, "Ye are not in the flesh but in the spirit," no one understands him to mean that we have no flesh, and that the flesh must not be recognized and governed and kept under control. The very reverse is his thought, that we as New Creatures are no longer to be guided and controlled by the earthly interests, but especially by the spiritual interests. We have the two standpoints, both true:

(1) From the world's standpoint and from our own actual standpoint we are still in the flesh; we still have its weaknesses and blemishes to contend with, to fight against, to overcome.

(2) From the Lord's standpoint we are no longer human or fleshly beings but spirit beings--that is to say, he is dealing with us according to our new resolution, our new standing as newly begotten creatures in Christ. He is not judging us according to the weaknesses and frailties of the flesh, but according to the desires and intentions of the new mind. But the new mind will assuredly control the flesh to the extent of its ability, and nothing could be more unwise than for it to ignore the flesh and to expose itself to peculiar temptations of the flesh through a misunderstanding of the Apostle's words, "There is neither male nor female in Christ Jesus."

What does the Apostle mean? We reply: The teaching is that God accepts all those who come unto him through Christ without distinctions as to race or wealth or servitude or honor amongst men, or sex distinctions. In Christ we are one--that is to say, from God's standpoint he treats us as one, and has blessings for each and for all in the divine arrangement. Take the remainder of the Apostle's statement, "there is neither bond nor free in Christ Jesus." He does not mean by this that the slave who comes into relationship as a member of the body of Christ is to be considered a free man, and that he is to use his time, etc., in disregard of his master's wishes. On the contrary the Apostle says, "Art thou called being a slave, seek not to be free." That is to say, Do not consider that freedom is necessary to your spiritual welfare; the Lord is as able to bless you and to bring you off an overcomer as a slave as though you were the master and wealthy.

In some respects indeed the slave position may be more favorable to the attainment of the character necessary to a share in the Kingdom than the position of the Master would be. The slave was to know, however, that the Lord would not take notice of his slavery as

R3769 : page 137

respects his hopes for a place in the future Kingdom; he would have as good if not better chance for honor in the Kingdom than if he were the master, because the circumstances of life are really against the rich, the wise, the noble, the great. Likewise the Jew and the Greek: The Jew was not to think that because of the favor granted to his nation in the past that he would still have a preferential place in the Church and in the coming Kingdom; the Greek was not to think that because the Jew had been cut off from favor that therefore he would be disfavored in the eyes of the Lord as respects a place in the Kingdom. Both were to know that God would ignore their natural differences of language, heredity, etc., and reward each according to his faithfulness as a member of the body of Christ, irrespective of birth or station or sex or nation.

We are not discussing the natural differences between males and females; we have discussed that question elsewhere, and shown that the Lord has adapted the one to the other, so that each is the complement of the other. We are not here discussing the public ministries of the Church, and to what extent these are open to males and females, according to the divine arrangement --the divine Word. That subject we have dealt with elsewhere. We are here endeavoring specially to demonstrate that the Apostle's words in our text have no reference whatever to the earthly interests and associations of the people of God--that they merely relate to our standing before the Lord and our hopes and prospects as respects the Kingdom of glory, to which we have been called and for which we are striving to make our calling and election sure. The Apostle's words comfort us all when rightly understood, assuring us that if we attain a place in the Kingdom it will not be on account of our sex, race or condition as human beings.

===================

R3769 : page 137

BEREAN BIBLE STUDY FOR MAY.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES AND WATCH TOWER, MARCH 1, 1905.--

EVIL SPEAKING AND EVIL SURMISING

IT is suggested that leaders of Berean Classes endeavor to hold the discussion of each question to its legitimate domain. Otherwise later questions will have been found partially discussed yet not thoroughly digested and much less satisfactory.

The leader should STUDY the entire lesson and each member of the class should STUDY the portion or question assigned to him or her, if the largest possible good would be derived. The DAWNS and booklets and TOWERS cited should be at hand, and so marked as to be readily referred to without a moment's delay. The DAWNS are referred to by the first six letters of the alphabet, the booklets by initial letters and the WATCH TOWER by Z.

1. What is evil speaking? Jas. 3:8-10. Z.'99-68 (2nd col. par. 1, 2.)

2. How prevalent is this fault among even those who profess to be Christians? Z.'99-69 (1st col. par. 1).

3. What is the power of the tongue? Jas. 3. F.586-588; Z.'99-75 (2nd col. par. 1); Z.'97-156 (1st col. par. 2).

4. What is meant by a "tongue set on fire of gehenna"? Jas. 3:6. Z.'00-98 (1st col., par. 5, 6).

5. What are the baneful influences of evil speaking, and what are some of the excuses and subterfuges offered by the fallen nature? Z.'99-69 (1st col. par. 2) to 70 (2nd col. par. 3); Z.'99-72 (1st col. par. 2 to 5).

6. What is evil surmising and what is its relation to evil speaking? Z.'05-213 (1st col. par. 3 to 2nd col. par. 3.)

7. What are "secret faults," and of what two kinds are they? Z.'98-22 (1st col. par. 1).

8. Is an evil suggestion a sin, and how does it become a secret fault? Z.'98-22 (1st col. par. 2 and 2nd col. par. 1); Z.'00-32 (1st col. par. 1).

9. What is a "presumptuous sin," and when does a secret fault become a presumptuous sin? Z.'98-22 (2nd col. par. 1).

10. What is the "great transgression" to which these sins lead? Z.'98-22 (2nd col. par. 1).

11. How may we purify and keep our hearts pure from these sins? Z.'99-215 (2nd col. par. 1) to 217; Z.'98-22 (2nd col. par. 2) to 23 (1st col. par. 5).

12. How is the Lord judging us? Matt. 12:34-37. Z.'96-30 (1st col. par. 1, 2).

13. Why should we render to God a daily account of any "idle" (pernicious) words? Z.'96-32 (1st col. par.

4) to 33 (1st col. par. 1, 2).

14. How are words the index of our hearts? Luke 6:45. Z.'96-22 (1st col. par. 4 and 2nd col. par. 1); Z.'96-32 (1st col. par. 1).

15. What does purity of heart signify? Z.'02-358 (2nd col. par. 3); Z.'05-230 (2nd col. par. 1); Z.'98-25 (2nd col. par. 3).

16. What is the importance of a pure heart? 1 Sam. 16:7. Z.'04-22 (2nd col. par. 6) and 23 (1st col. par. 1 to 3); Z.'01-325 (1st col. par. 4 to 2nd col. par. 1) Z.'99-140 (1st col. par. 2).

17. How may purity of heart be attained? Z.'00-359 (2nd col. par. 1) to 360 (2nd col. par. 2).

18. How do we know our motive is pure, since "the heart is deceitful above all things"? Z.'00-359 (1st col. par. 1 to 3).

19. What is the relation between our conscience and purity of heart? Z.'00-360 (2nd col. par. 2).

(To be continued for June.)

====================

R3769 : page 137

THE SOWING AND THE REAPING.

--MATTHEW 13:24-30,36-43.--MAY 6.--

"Whatsoever a man soweth that shall he also reap."--Gal. 6:7.

OUR LORD followed his parable showing the four kinds of hearers of the Word (illustrated by the wayside, the stony ground, the thorny ground and the good ground) with the parable of the wheat and the tares, which is the center of this lesson. An intimate connection between the two parables is to be observed. The majority who heard the Lord's message opposed it directly or indirectly. The parable of the sower represents the four

R3769 : page 138

classes willing to hear at all, and shows us that but one class of hearers could possibly bring forth the good fruit. The present parable shows some of the difficulties which interfere with the best hearers, the best hearts, some with the best seed.

The parable as a whole is a picture of the Kingdom of heaven--not in its complete and glorious Millennial reign, but in its embryo condition, in process of development. The Kingdom of glory will be the Church in glory, as the Kingdom in embryo is the Church under present conditions, called to glory, honor and immortality, but first experiencing trials and difficulties which must be battled against by those who would make their calling and election sure to a share in the glory that is to follow. This Kingdom class did not begin with Adam nor with Noah nor with Moses,

but with Christ. There was no Kingdom seed, no Kingdom promises and hopes planted, until Christ came, who brought life and immortality to light through the Gospel. (2 Tim. 1:10.) As the Apostle declares, this great salvation, which at the first began to be spoken by our Lord, was confirmed unto us by them that heard him. (Heb. 2:3.) It was the Son of man who sowed this good seed, and the members of his body from his day until now have continued the work--
--the apostles being most prominent therein.

SATAN SOWED THE TARES

"While men slept his enemy came and sowed tares among the wheat." This enemy our Lord explains is Satan --"the enemy that sowed them is the devil." On this statement Dr. Abbott wisely comments thus, "Observe that here, as elsewhere, the personality of the devil is recognized by our Lord in unmistakable terms. This is no parable, but the interpretation of a parable; it is no concession to popular prejudice, for it is uttered to his own disciples alone."

The statement that this was done "while men slept" may be interpreted, first, as signifying that while the Lord and the apostles lived the enemy did not have the opportunity for introducing the tare element; that it was done after their death, when they had fallen asleep. It is equally true that Satan did this sowing of tares while the entire Church slept, in the sense of not being wide awake to their duties and privileges. Such a period of drowsiness and slumber, non-alertness as respects the Truth, prevailed amongst the Lord's people for centuries, which are known to the civilized world as the "dark ages." Even yet the same thing is true in large measure, and the Apostle's words are appropriate, "Let us not sleep as do others." (1 Thess. 5:6.) Many of the Lord's true followers have been dreaming about the conversion of the world, while the great enemy, Satan, has been sowing tares with liberal hand in their very midst--or, as the Apostle Peter explains it, "bringing in damnable heresies, even denying the Lord that bought them."--
2 Peter 2:1.

DARNEL COUNTERFEITS WHEAT

There are various kinds of tares in Palestine, but the

R3770 : page 138

most troublesome kind and the kind evidently referred to in the parable is known as "bearded darnel." It looks exactly like the wheat when springing up, and not until the maturity of the head is the difference discernible. Then the wheat, weighted with golden grains, humbly bows its head, while the tares stand straight, the heads having little weight and the seeds being black. At this time the difference between the tares and the wheat becomes clearly discernible.

Passing from the parable picture to the reality, we find the good seed, the gracious promises of the Kingdom, which the Lord showed has brought forth the children of the Kingdom --true Christians who appreciate the Kingdom, who have thankfully accepted the Lord's proposition of their becoming heirs with him in that Kingdom and who heartily lay hold upon the terms of joint-heirship, that they must suffer with him if they would reign with him. (Rom. 8:17.) These Christians as they develop bring forth much fruit, some thirty, some sixty and some an hundred grains, representing the fruits and graces of the holy Spirit--representing them as New Creatures in Christ Jesus, "God's workmanship created in Christ Jesus unto good works"--begotten of the Spirit through the Word of Truth. (Eph. 2:10.) Contrarywise the darnel class are those not begotten of the Truth but of error--misled into forms of godliness without its real power.

THE DEVIL SOWED THE DARNEL

Who planted the seeds of error which have developed this class? The Scriptures answer, Satan, the devil. But why should he plant or develop any teachings that would bring forth imitation Christians, those who are outwardly godly? Would he not rather plant seeds of immorality, etc.? We answer that he already has a large part of the field, the world, under cultivation along the lines of ignorance, superstition, etc., as the Apostle declares--the heathen worship devils. (1 Cor. 10:20.) The work of Satan as represented in this parable is one of expectancy. He is not so anxious for the development of the tare class as he is anxious to choke the wheat. This purpose can better be accomplished by the sowing of tares than by other sowings, which from the first would show widely in contrast and could be exterminated. It is the fact that the darnel-tare exactly resembles the wheat for a considerable time, which makes it the more dangerous, the more troublesome to eradicate. And so it is with the tare class of Christendom: respectable, educated, influential in outward morals and demeanor, closely resembling the Lord's consecrated ones, there is no means of discerning their different character at first.

GATHERING OUT THE TARES

In the parable the servants inquired of the Master whether or not they should pull up the tares, but his answer is that the tares are so abundant that this procedure would be unwise, impossible. In eastern countries a certain amount of tares spring up with the wheat anyway, and these the servants gather out as soon as discerned, because the darnel seed is poisonous. So with the Church: the parable would be true if the Lord had left out all reference to the enemy sowing the tares amongst the wheat, and if then he had proceeded to say that certain tares sprang up with it. Naturally there would be some imitation Christians with the true anyway, just as darnel is usually found amongst the wheat in that country. But our Lord wished to show an abnormal condition--that the tare seed was specially sown for the very purpose of choking the wheat. This is in harmony with the Apostle's statement,

R3770 : page 139

"We wrestle not with flesh and blood, but with wicked spirits in high positions."--Eph. 6:12.

We have today not merely the natural downward tendency of the human heart toward forms of godliness without the power, but, far worse than this, the wicked spirits--Satan and his associates, fallen angels--have been plotting against the divine plan and operating with a view to thwarting the same all through this age. The Master in this parable showed that he foreknew all this and that it was a part of the divine plan to permit it. In permitting it the Lord does not endorse it nor make himself responsible for it, but he will eventually so overthrow it as to bring out of the evil certain valuable lessons for all eternity.

One of the lessons most difficult for the Lord's true people to learn is that the masses of Christendom are tares, having merely the form of godliness but knowing nothing of its inward power. As they see the wheat-field overrun with these they are inclined to think that the majority must be the wheat, and the comparatively few stocks that are real wheat they are inclined to consider fanatical extremists. Only those who are themselves begotten of the Spirit through the Word of truth, the good seed of the Kingdom--only these as they ripen are prepared to properly discriminate and to note the difference of fruitage, and, looking backward, to draw their comparisons as between the Lord, the apostles and the early believers, and the true wheat of the same class and character today. The entire parable fully attests this.

OVERWHELMING MAJORITY OF THE TARES

(1) They were not merely such as usually sprang up amongst the wheat. The parable declares that they were sown in the same systematic manner as the wheat, and with the deliberate intention of ruining the wheat-field--choking the wheat.

(2) It shows that the tares were too numerous to be dealt with after the ordinary fashion of pulling up--that such a procedure would have unsettled everything as respects the interests of the true wheat in the present time.

(3) It shows the same preponderance of the tares in the picture of the harvest, when it is the tares and not the wheat which is gathered and bound in bundles, the wheat evidently in smaller proportionate quantity being taken directly to the barns unbundled--precious, scarce.

This parable pictures what we are to expect as the result of the entire work of grace throughout this Gospel age. The results will be a tremendous harvest of tares and a comparatively small gathering of the precious wheat.

Spiteful enmity, such as is represented in this parable as moving the devil to injure the wheat-field, to choke the wheat, is not without its parallel in human affairs. As, for instance, not long since the public prints told how a tenant in Ireland, having been evicted from a farm property he had long rented, felt spiteful toward the owner and sowed the fields with wild oats. In the case of Satan we can see that his course in the matter has been in full accord with his entire procedure from the time of the beginning of his rebellion against God. He deceived our first parents by malicious representations of the divine character and by falsehood, telling them that God had forbidden the eating of the fruit of the trees of knowledge of good and evil because he desired to keep them in ignorance, lest they should become competitors with him in knowledge, again assuring them that the Almighty was unable to execute the sentence against them, "Dying thou shalt die."

All the way down the history of the world shows Satan's opposition. Amongst heathen nations today, everywhere, he has planted the seeds of error and blasphemy against God, misrepresenting his character and his plan and making them to appear adverse. And these same seeds of error he has planted in the wheat-field of Christendom, scattering it so that it would intermingle with the truths of the Lord's Word. This evil seed is represented in all the false doctrines of the "dark ages," which misrepresent the divine character and plan. Those influenced by the errors of Satan are begotten of fear and not of love, not of the spirit of truth with which the Lord begets those who are truly his, the wheat; and only in the latter can perfect love cast out fear and bring the fruitage and graces of the holy Spirit in heart and in character, in word and in deed. The error brings merely outward forms of Sabbath keeping, Church going, decency and morality, but does not affect the heart so as to bring forth the fruitage of consecration, self-sacrifice, etc., which are the essential qualities of the wheat class which the Lord is now developing.

"THE HARVEST, THE END OF THE AGE"

Neither in this parable nor elsewhere does the Lord intimate that the present order of things is to continue--the strife between truth and error, between righteousness and sin, with the latter predominating in every way. Quite to the contrary, the Scriptures everywhere teach that the present age had a particular beginning and that it will have as positive and particular an ending. Unfortunately the translators of our common version Bible have used the word "world" here and in other places instead of the word "age" or "epoch" or "dispensation." Nothing could be further from the Scriptural teaching than that the earth is to be destroyed in the harvest time when the wheat will be gathered.

On the contrary, the wheat class now being selected will be glorified and, as this lesson shows, "Then will the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13:43.) They will shine forth for the blessing of mankind, to bring order out of present confusion, to scatter present darkness and ignorance and superstition, to cause the knowledge of the glory of God to fill the whole earth, to enlighten every man that has ever come into the world, to cause all to know from the least to the greatest of the love of God and the abundant provision which he has made, which guarantees that none shall die the Second Death except the wilfully, intelligently disobedient.--John 1:9; Hab. 2:14; Jer. 31:34.

To our understanding we are already living in this harvest time, and this accounts for the wonderful commotion and changes which we are anticipating in the wheat-field, in Christendom. The time of separation has come, and the Lord will make no mistake: not a single tare will be gathered into the barn--beyond the vail into the heavenly condition and glory; and as respects the wheat, the harvest is to ripen, and not a ripe head of wheat, whether it bear thirty or sixty or a hundred fold, will be left in the field or burned with the tares, but all will be safely garnered--gathered to the Lord.

The angels are already at work--the Lord uses various

human instrumentalities as his servants, messengers or angels. The bundles of human organization are tending more and more to combination, federation. Not only those institutions styling themselves churches, including Christian Scientists, but other institutions, orders, etc., are combining. The harvest time is specially favorable to the ripening of the wheat, and the Lord's true people everywhere are finding assistances in the growing in grace and knowledge and the fruits of the Spirit such as they never have enjoyed before, because we are in the harvest time, and because the Lord is providing these angels, messengers of Truth and Grace, for our assistance and development.

"CAST THEM INTO A FURNACE OF FIRE"

With false fears already in their hearts there is a disposition to interpret this statement about the tares being cast into a furnace of fire and all other similar statements of the Scriptures as literal, as signifying eternal torment. We notice, however, that the parable strictly limits this furnace time to the harvest of the age: there is no such furnace for the wheat and tares all down through the Gospel age--they are to be gathered in the end of the age and to be burned in a furnace. This certainly is very contrary to the ordinary conception of the matter, that immediately at death many pass to an eternity of torture. If this statement had any reference to a torture time, either for eternity or for a shorter period, it certainly limits the time of its beginning to the harvest time, the end of this age.

But let us look at the figure and we will see more particularly what this feature of the parable signifies. The field is the world, the wheat are the Lord's people who rise up out of the world and bring forth fruit to his praise, the result of the good seed, the gracious promises and arrangements of the Kingdom which inspire them with hope, faith, perseverance to the end. This is the class which the Lord seeks, the only class. He is not dealing with the field, the world in general, but merely with the corner of it which he has planted with the good seed. The other parts of the field, the world, are not in the parable at all. When the farmer gathered his crop to the barn it was his custom to burn the tares, so that the seed might not propagate further and thus cause additional trouble; hence it was the usage to burn the tares in bake-ovens, to use them as we would use kindling wood, for heating the oven for the baking of bread.

Everything in this figure of the burning of the tares, therefore, would signify nothing approximating torment; it simply illustrates destruction. When the tares are burned they are reduced to dust and become again a part of the field, the world. So we understand it will be in the end of this age: the Lord will permit various agencies to enkindle a great fire of trouble--"a time of trouble such as was not since there was a nation." (Dan. 12:1.) With this fire the tare class will have terminated, for so-called Christendom will be the great furnace. True, there will be trouble in the outside heathen nations also, but the trouble will specially affect civilized nominal Christendom--Churchianity. By the time that trouble has ended imitation Christians will all have disappeared, there will be no more. The true Christians, the Kingdom class, the elect, will have been changed in the First Resurrection to heavenly conditions; the remainder of mankind will all be of the earth earthy and make no pretensions whatever to be called-out ones of the heavenly order.

WEEPING AND GNASHING OF TEETH

There will surely be great disappointment, sorrow, pain, trouble and anguish throughout Christendom in that "day of trouble." Already, as our Master predicted, men's hearts are failing them for fear and for looking after the things that are coming upon the earth (Luke 21:25-28); but their fears and their anguish will not be eternal. When the trouble shall have accomplished its work of mellowing society and preparing mankind for the blessings of the Millennial Kingdom, when it shall have burned itself out, it will be no more, and instead of trouble blessings shall come in--not upon the tares, but upon those who once were tares, yea, upon all the families of the earth shall the blessings come through the seed of Abraham, the glorified Christ, Head and body. "Then shall the righteous shine forth as the sun in the Kingdom of their Father." All cannot understand or appreciate, or receive this message, and this our Lord clearly foresaw and declared, saying, "He that hath an ear let him hear." Neither should we despise those who cannot hear, but rather we may sympathize with them and be thankful to the Lord for the hearing ear which permits us to appreciate these and other features of the divine plan.

OUR GOLDEN TEXT

Our caption, our Golden Text, is true enough and carries with it a very valuable thought, but one totally out of accord with the lesson of this parable. The parable represents the Lord as the sower, the Truth as the seed and true followers as the result. The Golden Text pictures a totally different matter, and points us to the fact that the seeds of today will bring forth fruitage by and by, whether they be good seeds of kind words, gentleness, meekness, patience, helpfulness, or evil words and evil conduct, backbiting, slandering and evil doing. Every act, every word, every look, every thought is a seed, and will bring its results in our own minds and hearts and conduct, and have to do with whether or not we shall bring forth thirty, sixty, or a hundred-fold or no fruitage whatever, or an evil fruitage, which the Lord declares he will utterly destroy in the time of reckoning in the end of this age. All who are the Lord's true people can profitably apply both lessons, but they must not be confounded or confusion will result.

===================

R3771 : page 140

"CLOTHED AND IN HIS RIGHT MIND."

--MARK 5:1-20--MAY 13.--

Golden Text:--"Go home to thy friends and tell them what great things the Lord hath done for thee."

THOSE who deny the personality of Satan must logically also deny the personality of demons, so frequently referred to in the Scriptures, including this lesson. The Scriptures clearly set forth a prince of devils, Satan, and his subordinates, and as clearly refer to them as individuals possessed of intelligence and reason. We are aware of the subtlety of the arguments by which those who disbelieve in spirit beings invisible to men deny intelligences that cannot be recognized by the five human senses; but surely they find it hard to "kick against the pricks"--to deal honestly with the divine records and yet hold to their position.

R3771 : page 141

The people of God will find it best to be humble, not to attempt to be wise above what is written, to admit that their knowledge is limited and to accept the divine testimony without wresting it, subverting it, misconstruing into harmony with their own ignorance. Their objection is that these people were simply insane and not possessed by demons--that if demons possessed mankind then we should expect similar possessions today. We answer that in our judgment a large proportion of the so-called insane are in that condition because they are obsessed or possessed by demons--wicked spirits--the one-time angels who kept not their first estate. --Jude 6.

OBSESSED BY DEMONS

The picture of this poor man's condition is most vividly given. There are many similarly possessed in our day confined in asylums, in padded cells, where they can harm neither themselves nor others. Very few are aware to what extent insanity has a hold upon humanity even in civilized lands. If the comparatively small State of South Carolina has 1247 inmates in its Lunatic Asylum, imagine how many there are in the asylums of the most populous States and throughout the world. Alas, poor creatures! would that we had the power to bid the demons come out of them! How glad we are that it will not be very long until he who has the power, the rightful authority to deliver mankind from the power of sin and Satan and death, will exercise it--when Satan shall be bound and the judgment of the fallen angels shall proceed as the Apostle has foretold. (1 Cor. 6:3.) It is not for us to guess how many or how few of those debauched spirits will under favorable influences be rescued from their infamous condition, but it is for us to rejoice that the Lord has provided for their judgment, their trial, their testing, and that his grace is sufficient for the delivery of all who under full opportunity shall demonstrate a thorough conversion to righteousness.

As there were no asylums at that time, the maniacs, demonized, were subject to the private care of their friends, and the one of our lesson, we are informed, had been frequently bound hand and foot, but manifested a wonderful strength, breaking his cords and fetters, and, leaving his home, roamed wildly in the mountainous places and caves

R3772 : page 141

and open tombs of the limestone formation of that country.

Verse 6 tells us that he saw Jesus from afar and ran to meet him. He must have seen the boat coming across the lake of Galilee, heading for the coast near where he was, because we have the statement that he met Jesus immediately upon the landing of the ship (v. 2). Quite probably the disciples were considerably alarmed to see the maniac thus come running toward them as the ship landed, and doubtless they were surprised when he fell upon his knees and worshiped Jesus, crying out in a loud voice, "What have I to do with thee, Jesus, thou son of the Most High God? I adjure you by God that you torment me not." Apparently Jesus had already begun to command that the unclean spirit should come out of the man, and this entreaty not to be tormented was apparently a plea for extension of time, not too great haste. Another account says, "Art thou come to torment us before the time?" Another similar statement is, "Art thou come to destroy us before the time?"

The thought apparently would be that the demons understood that God had a time appointed which would mark the limitation of their liberties and opportunities in connection with the tormenting of mankind by obsession, as in this case. The false reasoning exhibited in this expression, this implication that an interference with their tormenting of mankind would be an injury to their rights, their liberties, seems peculiar; yet we know that there are many amongst men who have similarly perverted notions of what are their rights, their liberties--to impose upon the rights of others, to defraud others, to mislead others to their injury. It is common today for men to claim that their rights and liberties are interfered with when they are estopped from pillaging and variously injuring their fellow-creatures. When great corporations, affecting to be public servants chartered by the Commonwealth, use their opportunities to the public injury, contrary to the public welfare, they also cry out, Let us alone--you are interfering with our vested rights.

WHAT HAVE WE IN COMMON?

The expression, "What have I to do with thee?" might be more literally rendered, "What have we in common?" Truly there is nothing in common between the Son of God and his mission and the demons and their work; and all Christian people who recognize the work of these demons through spirit mediums, hypnotism, mental science, Christian Science, etc., should be on guard; none should have anything whatever to do with them. They should remember that there is nothing in common between the Lord and these powers--that to have anything to do with these is to neglect the divine counsel and to jeopardize their peace and all their best interests.

The plea of the demon apparently arrested the Lord's command and he made inquiry as to his name. We may not unreasonably suppose that the Lord knew that the man was possessed of a legion, a great number, of fallen spirits, but that he took this method of bringing out the answer for the sake of his disciples and the others who crowded around. Everything we know on the subject goes to corroborate the thought that the evil spirits do not have special pleasure in their own company, and that they are debarred from all intercourse with the holy angels, and that therefore they are specially solicitous of being in contact with humanity and of gaining possession of human beings whom they may use as their agents, through whom they may operate and come in contact with others.

Apparently God has so arranged the human mind that it is invulnerable to the attacks of these evil spirits except as some special condition may give them opportunity: apparently the will of the individual must consent in some measure to their cooperation. We may see that none would consent did they possess full knowledge of what they were doing, but the entertainment of evil thoughts, the practice of vicious habits, seems to a considerable degree to break down the will and to give admittance to these evil spirits to have control of it, and, through the will, the mind and the body.

From what we see and from what the Scriptures declare we have every reason to expect that there will be a greater onslaught of these evil spirits upon humanity in the near future. To our understanding hypnotism, mind cure, etc., are already operating in large degree toward this end--toward the bringing of the human will into that condition

R3772 : page 142

where it will be amenable to the influences of these evil spirits. The influences of Spiritism and Christian Science and Theosophy are all, we believe, cooperating in the same direction. Terrible will the harvest be! Thank God, the reign of Satan and his minions will be brief! We are nearing the time when Satan shall be bound for a thousand years that he may deceive and obsess humanity no more until the thousand years be finished.--Rev. 20:2,3.

THE DEMON-POSSESSED SWINE

Scholars are of the opinion that this part of the country was largely inhabited by foreigners, the owners of large herds of swine. While the Jews did not eat swine's flesh the foreigners did, especially the Roman soldiers, and doubtless the swine industry of those parts must have been a very lucrative one, on which account, perhaps, the Jews of that vicinity were favorable to it, being more or less interested in its prosperity, just as many farmers are interested in the prosperity of breweries, distilleries, etc., because through these they find a market for their crops, and other advantages through the money thus put into circulation.

There was a herd of swine numbering about two thousand near by. (From this we have the intimation that it was quite a swine-producing country, and that there may have been numerous herds as large or larger.) The demons possessing the man besought Jesus that they might not be sent away, that they might not be condemned to the abyss--to the Second Death, to utter destruction, but that they might be allowed to remain in that country even if he should demand that they should leave the man. They asked permission to go into the herd of swine near by and the Lord permitted it.

Swine were condemned under the Jewish Law, and may therefore have been considered contraband and their destruction authorized. At all events we may know that our Lord violated no principle of justice in permitting the demons to take possession of the swine. But here we would ask those who admit the truth of this narrative but deny obsession, deny that the man was afflicted with evil spirits--we ask them in what way they would attempt to account for the transfer of a disease of the mind from a man to a herd of two thousand hogs? It cannot be accounted for except on the hypothesis that a legion of evil spirits possessed the man, and that these evil spirits took possession of the swine instead, a spirit for each hog.

Whatever may have been the hopes of the demons in respect to these brutes they evidently were disappointed. Man, with his higher organization, is able apparently to stand much more mental torment than the brute creation. The effect upon the brains of the swine was such as to make them crazy, and in their insanity the whole herd rushed down a steep embankment and were choked in the sea.

This miracle of healing as well as the permission of the demons to enter into the swine was doubtless intended and permitted to be a demonstration to the people of those parts of the power of the Lord over evil spirits, a demonstration also of the fact that they were evil spirits as made clear by the conduct of the swine into which they entered. And this lesson, we believe, was intended more particularly for the Lord's people of the Gospel age than for those who were witnesses of the miracle and its results.

We can imagine the swine-herders barely escaping with their lives from the rush of the crazy beasts toward the sea. We can imagine their fear and perplexity and their haste as they ran to tell the owners of the herd what had happened --to clear themselves of responsibility and to tell them that the man who caused the difficulty was still near the spot. It took but a little while for the owners and herdsmen and, one account says, all the people of the city to come to where Jesus was. On their arrival they saw the demoniac sitting at Jesus' feet, "clothed and in his right mind." In his insanity he had torn off clothing and everything, but now peace and serenity reigned.

THEY IMPLORED HIS DEPARTURE

What was the effect of the miracle upon the people? Did they rejoice and glorify God that a fellow-creature had been delivered from the power of the demons? This certainly would have been the proper course, the natural course for people in the right attitude of mind, which these were not. On the contrary, selfishness reigned in their hearts instead of love and sympathy; hence they did not hail Jesus as their friend and deliverer, nor say, "Come on, Master and Teacher, we have other poor people here afflicted of the devil, cast out from them the evil spirits also. We have others who are sick and who need your healing; we all need your instruction that we may put off the works of darkness and put on the garments of light and righteousness." Instead of thus reasoning they thought on the opposite side, the selfish side of the question. Two thousand hogs are lost, several thousand dollars worth of property has been destroyed. If this man remain and should cast out any more devils and allow them to go into other herds of swine it might wreck all the business of this prosperous country.

This is exactly the reasoning of a large proportion of mankind in respect to the liquor traffic and its manufacture. Selfishness reigns; evidently the world will not vote for the new dispensation and the reign of Christ and the binding of Satan, and because they are unwilling to cooperate for their own deliverance, their help must come in another way--by

R3773 : page 142

the fall of present institutions and the establishment of the Kingdom of God's dear Son in power and great glory, the binding of Satan and the uplifting of all the debased ones and the enlightening of the whole world.

What further evidence do we need that those people, professing to be the chosen people of God, professing to hope for the coming of Messiah and his Kingdom, were making such professions only with their lips and that they did not come from the heart? They loved better the ways of sin than the promised ways of righteousness. Our Lord did not force himself upon them--with his disciples he again entered into the ship to leave their shore. The time had not yet come to establish the Kingdom by force. That was deferred until the election, the selection of the faithful ones, should be accomplished--the selection of the Israelites indeed from amongst natural Israel, and eventually, by the begetting of the Spirit, from among all nations, peoples, kindreds and tongues, to whom the message of God's love and grace will be sent. Soon the selection will be accomplished and the reign of Messiah begin.

While it would not be true to say that all mankind are possessed of devils, possessed of these evil spirits, these demons, and we thank God that it is not so, yet it would be

R3773 : page 143

true to say that through the influence of evil all mankind has become more or less possessed of the spirit of demons, the spirit of selfishness, the spirit of sin, alienation from God. From this standpoint the whole world is slightly insane, some more, some less so.

The Apostle corroborates this thought, saying of those who have accepted Christ and who have received of his Spirit, the new mind, that they have "the spirit of a sound mind." (2 Tim. 1:7.) He thus implies that previously they did not have a sound mind, and that the world in general does not have a sound mind, but unsound. The poor man out of whom a legion of devils was cast is an extreme example of all out of whom the spirit of evil is cast through the power of the Truth. We are not so bad as he, thank God! No! Nevertheless it was not until we had received the new mind of Christ, not until the old things were done away and all things became new that we really stood at Jesus' feet, clothed and in our right mind. (2 Cor. 5:17.) Thank God for the clothing which we have in Christ's robe of righteousness, covering our blemishes and imperfections, the bruises of sin and the injury which we did to ourselves! Thank God that this is stopped, that we can now see things from the better standpoint, from the only true standpoint.

The healed man alone appreciated Jesus of all the people of that country. They wished him to depart, but this poor man entreated the Lord that he might go with him, that he might become one of his disciples. How touching! What a picture we have of those who receive the spirit of a sound mind, who now long to be with the Lord, who now long to be his disciples, to proclaim him to others, who now appreciate him as others do not. As the Apostle declared, "To you, who believe, he is precious." (1 Pet. 2:7.) The man may have been fearful of being left lest the demons should take possession of him again, or he may have been ashamed of his previous course in life and of his old associates, and thought to find new ones; but more probably we think he desired to be a witness to the Lord respecting the great blessing which he had received through him.

"GO TO THY HOME AND THY FRIENDS"

While Jesus refused the request he did not spurn the consecration, but sent the man back to his home and his friends, saying, "'Tell them how great things the Lord hath done for thee, and hath had compassion on thee.' And he departed and began to publish in Decapolis how great things Jesus had done to him: and all men did marvel." We know not how many of the people as a result of that preaching ultimately became the Lord's disciples--after Pentecost, after the Spirit dispensation had been ushered in, under the power and guidance of which all the Israelites indeed were found and sealed by the Truth as followers of the Lord. We may reasonably suppose that there was some fruitage of the labor. Indeed our Lord's journey on that occasion seems to have resulted in the conversion of but the one person, the demoniac, his subsequent work there being done through him.

We thank God that the proportion of those possessed by evil spirits is comparatively small, and we thank him also that amongst the whole of unsound minds we and others who have heard his message have been reached by it, reclaimed, and that we have come to the feet of Jesus clothed and in our right minds. Has he not a work for us to do? If we cannot be the apostles to follow his footsteps we can at least follow the example of this one freed from the demons: we can go to our own homes and to our friends and there confess the Lord and his mighty power in us. We can thus sound forth the praises of him who hath called us out of darkness into his marvellous light; we can thus be co-laborers together with God in the ministry of the Truth, in the ministry of reconciliation, telling how great things the Lord hath done for us. Moreover, we are glad that he has had compassion on us, forgiven our sins, and, when we consecrated, accepted us and adopted us into the heavenly family and made us partakers of his holy Spirit and commanded us to proclaim the good tidings of his grace.

Truly it would appear that none who have received God's favors thus should receive them in vain--that all so honored should be awakened to newness of life and energy in the service of the Lord. One of the best testimonies we have ever heard as respects the power of Christian living and its influence upon others was from a lady who asked to be remembered in prayer, that she might be enabled to see clearly and to follow the Truth. Subsequently we asked her why she had been anxious to see the Truth, and her reply was: "I have a sister-in-law who has received this

Truth, and her course in life since has convinced me that there is a power in the religion of Jesus that I did not previously recognize. For years I have been an agnostic, an unbeliever, and my friends and associates are of this class. I thought there was nothing to religion but merely ignorance and superstition, but when my sister took up with the MILLENNIAL DAWN views it made such a great change in her life, all her conduct seemed so transformed, that I said to myself, 'There is a power, there must be truth in the religion of Jesus, for I see it now demonstrated in the life of this woman, and I desire the same for myself.'"

O, that we all might be diligent to be thus faithful stewards of the grace of God, and faithful representatives of our great Redeemer--not only witnessing with our lips, but in all the departments of life testifying that we are now sane, that we have now the spirit of a sound mind, that we love the things that are right and true and noble and good, that we hate and are living in opposition to the things which are sinful and contrary to the mind of the Lord and the ways of righteousness.

====================

R3774 : page 143

A TIMELY WARNING TO THE CLASSES

DEAR BROTHER RUSSELL:--

There is a little matter I thought might be well to mention to you. And that is: A smooth, clever "confidence man" is extensively "working" the Truth people, in these parts at least. He has a number of very clever stories and schemes by which he is very successful in gaining the confidence of the unsuspecting and securing good sums of money and other favors. He is well posted about our religious affairs and talks glibly about Brother Russell, the Pilgrim brethren and others; also about conventions, etc. He gave his name here as James Marshall Stuart of Troy, N.Y. He is short of stature, smooth face, and is easily identified by a badly deformed right eye.

He tried to "work" us but failed. A close study of his countenance made me suspicious, and so I made investigation and found him to be a fraud. As the Truth people are generally guileless and easy of entreatment he has a good field, and it makes the matter rather serious where he is entertained, as it affords a good opportunity to rob.

Yours in the best of bonds, G. B. IMHOFF,--Iowa.

====================

page 145

SEMI-MONTHLY.
VOL. XXVII MAY 15, 1906 No. 10

CONTENTS.

Views from the Watch Tower........................147
  Sadly Confused Teaching.......................147
  Reformation by Surgery........................148
  Hell Cut From Creed...........................148
Beloved, Be of Good Cheer.........................149
A Stone of Stumbling..............................151
"Ashamed of Me and My Word".......................152
Trifling With Conscience..........................153
  John the Baptist Versus Herod Antipas.........155
  "Shame and Lasting Contempt"..................156
He Giveth Food to the Hungry......................156
  "Give Ye Them to Eat".........................157
  Gathering Up the Fragments....................159
A Message from the San Francisco Friends..........159

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

FOR YOUR FRIENDS

Some will read a newspaper who will not read a tract. We now can supply in any quantity--The Six Eaton-Russell Debates together in one issue of the Gazette and "To Hell and Back" in another issue, and "The Resurrection of Damnation" in a third.

We can supply these post free at one cent each to any address in any quantity. Order at once.

R3776 : page 146

BROTHER RUSSELL'S WEEKLY SERMONS

Some friends living in Oklahoma and Indian Territories would like to subscribe for a daily newspaper of that vicinity publishing the Editor's weekly sermons. They can be accommodated if a sufficient number of subscriptions are received.

===================

R3773 : page 147

VIEWS FROM THE WATCH TOWER.

SADLY CONFUSED TEACHING

THE Christian Evangelist, in a prominent article entitled, "What is the Soul?" says:

"To man is given the power to create an immortal soul, and father and mother walk hand in hand with God. It is fitting that the halo of love should shine around the mated pair, and that the new home should glow with light from the glory-world, for Eden's morn is dawning again to sweet new souls--souls that are born of man and also born of God."

When our friends of the Christian denomination get sufficiently awake to inquire for a Scripture authority for all religious teaching, the editor of the Evangelist and others will criticize what is published much more thoroughly than they do now; and a totally unscriptural article of the kind referred to will not appear in journals claiming "No creed but the Bible."

The idea that God would go into partnership with the majority of parents who know him not or who are his enemies through wicked works is absurd on the face of it, as well as unscriptural. Worse, it is blasphemy against God! The very idea! That God should be charged with the responsibility of the direct creation of the poor misshapen, diseased little babes, the one-half of which have not vitality enough to reach maturity, is surely the product of a deficient or sadly misdirected reason. Let God be true, though at the risk of making out that many men are liars or foolish. God's Word declares that infants are "born in sin, shapen in iniquity"; and the only exceptions to this rule are the comparatively few children of the sanctified. (I Cor. 7:14.) That the image of God has largely given place to the image of Satan is manifest in the many who "go astray as soon as they are born" (Psa. 53:3), and respecting some of whom our Lord declared, "Ye are of your father the devil, for his works ye do."--John 8:44.

Alas that we must admit it, but who will deny that

R3774 : page 147

some dogs are far better born than are some of Adam's degenerate race? Aye, some of them with better dispositions, too--more of meekness, gentleness, patience and love; and less of anger, hatred and strife. If God has so arranged his laws of nature that each can bring forth after his own kind, why should not man, the highest of earthly creatures, have the same powers? Why should it be claimed that in man's case God interferes and helps produce the idiotic and mentally and physically unbalanced which constitute the majority of our race? Why should this be urged, not only without Scripture proof but contrary to the Bible's express teachings?

THERE IS ALWAYS A REASON

The reason is the desire to prove the immortality of the soul, which centuries of Platonic philosophy has foisted upon the world as essential to any hope of a future life. Plato's followers tell us that this wisdom of a heathen poet is implied in the Bible though never stated in it. We answer, to the contrary, that the Bible most explicitly limits immortality to the Father and the Son (I Tim. 6:16), and holds out to the saints the hope of "glory, honor and immortality" at the end of life's race.--Rom. 2:7.

The hope of eternal life, according to the Bible, is not a power in man to live forever, but a power in God to raise man from the dead and to perpetually supply the conditions essential to an everlasting existence. Death is the wage or penalty of God's law against sinners: the death of Jesus was the ransom for sinners; and the resurrection promised in the Millennial morning is the salvation provided--a salvation from death, a raising up from the fallen condition of sin and its penalty to the life and perfection originally lost. "By man death, by man also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive."--I Cor. 15:21,22.

Note the inconsistencies involved. (1) For God to interfere with human pro-creation and insert a Platonic "spark of deity" into every idiotic or degenerate babe to make them death-proof would be in direct contradiction to his sentence against the race, "Dying thou shalt die." (2) It would make meaningless our Lord's words, "Ye must be born again" (John 3:7), by implying that man's begetting and God's begetting are simultaneous. (3) If more than 100,000 infants are born each day, and myriads more are begotten that never reach birth, the Christian Evangelist must believe in a host of Gods kept busy day and night supervising and assisting in a very unholy and everyway quite unsatisfactory work. No wonder intelligent infidels despise such nonsense, and, thinking it is Bible teaching, repudiate the latter. (4) According to this false theory the whole matter of eternal torment is God's responsibility and fault; because if God would but exercise reasonable discretion in bestowing the gift of immortality and not cooperate in the birth of those unfit for everlasting bliss there would be none to torment.

R3774 : page 148

What serious confusion comes from false reasoning, human guessing, contrary to God's Word. We devote some space to this matter, not from opposition to the no doubt well-meaning writer, but because the error is widespread. Yes, we are ashamed to say it, this is the maudlin view of Christendom as a whole. Let us whose eyes the Lord has opened to a clearer, saner, holier view of his divine plan be vigilant and wise and lovingly kind in helping to the light and food now provided all who give any evidence of hungering and thirsting after truth.

REFORMATION BY SURGERY

The newspapers recount a peculiar case which contains a lesson. A boy of 12 years, Harold Hurley, was about to be sent by his parents to a Reform School, because he was so incorrigible. An officer of the Toledo Juvenile Court noticed a scar on the boy's head, and inquiry developed the fact that it came from a fall when the boy was five years old, and that his incorrigibility dated from about that time. He was sent to a hospital where a surgical operation was performed, and the pressure of a broken bone was removed from the brain. Gradually the boy returned to his former condition of mind and became obedient. His mother is quoted as saying:--

"Dr. Donnelly states that the pressure of that piece of bone upon the brain had gradually dulled all the higher sensibilities, and if it had gone on Harold would, in time, have become an utter degenerate. No one knows how thankful we are today that our boy has been saved from Lancaster Reform School, where he would have been constantly punished for things for which we now know he would not have been responsible."

It is impossible for us to know what proportion of the morally weak and bad, the wicked, the merciless and the untruthful are to some extent what circumstances and conditions, mental, moral and physical, have helped to make them. Yet according to the general view the boy above described would have gone to eternal torment. That is to say, no one would claim that he was fit for heaven, and under the general assumption there would have been no other place to put him.

How grandly reasonable is the plan of God, which, while telling us that only a "little flock" of overcomers of the world, the flesh and the devil will go to heaven, tells us also that God has provided that "times of restitution" shall shortly begin, in which all the weak and depraved and ignorant, however unfit for heaven, shall have one full chance of restitution to the full perfection of human nature in the Paradise of God restored under the whole heavens. All of this glorious provision, let us never forget, is in and through the ransom paid by our dear Redeemer, who "gave himself a ransom for all, to be testified in due time."--I Tim. 2:6.

HELL CUT FROM CREED

From the Chicago Record-Herald

Valparaiso, Ind., April 12.--Hell fire and the brimstone griddle have no more terrors for the devout Presbyterians of northwestern Indiana. Simple and painless annihilation has been officially declared to be all that the souls of George Ade's sinful fellow-hoosiers need fear in the hereafter. The experts in salvation have discovered that for more than 1,000 years mankind has been laboring under a delusion about the fate of those who are turned away from the pearly gates by St. Peter.

At the meeting of the Logansport Presbytery, which has just adjourned its spring session in this city, it was decided that the words "eternal torment" and "everlasting punishment" should be stricken from the articles of the creed. "Destruction" was the substitute which the ministers and laymen, representing forty-three congregations in this section of the State, recommended. This action will be submitted for the approval of the general assembly of the denomination, to be held in Des Moines, Iowa, in May.

DOGMA NOT AUTHORIZED

Without a dissenting vote the members of the Presbytery expressed their conviction that the word "torment," as implying an unending series of diabolical tortures in flames, conducted under the personal supervision of Lucifer, was not authorized by the Bible. They expressed a conviction that such a dogma tended to retard the development of the Presbyterian faith. It was admitted, however, that this view would be deemed revolutionary by many of the strict followers of John Calvin, and probably would cause much dissension. Many objections have already been made by the conservative elements in the congregations.

Rev. A. C. Beckes, pastor of the First Presbyterian Church of this city, said, in commenting upon the step: "Of course our action will have no effect unless the general assembly coincides. That body must approve before the words 'torment' and 'punishment' can be stricken out of the confession of faith. Our vote is simply the expression of forty-three ministers and forty-three laymen of the northwestern counties in Indiana."

===================

R3775 : page 149

BELOVED, BE OF GOOD CHEER

ZION'S WATCH TOWER'S Editor realizes that his friends far and near have been caused intense pain through the publication of malicious falsehoods respecting him. Few of the papers which published the falsehoods were interested to publish the refutations of the same. Thus we have confirmed the old adage that "A lie will travel around the world before the truth gets its boots on." Under the present reign of "the prince of this world" error, falsehood, slander, can be easily circulated--need but to be whispered to travel far and near, aided by willing tongues and pens. Truth and Justice, on the contrary, appeal less to the majority of the fallen race, and at the present time are at a discount and disadvantage. The time is coming when He who is the Truth as well as the Way and the Life, will reign, and all these influences pertinent to the curse will be changed. "Behold I make all things new."

The Lord's people differ one from another as did the disciples of old. To any who, like the Apostle Thomas, need further evidences as a basis for continued faith, we say in the Master's words, Stretch hither thy hand: write to us. We will not be offended. Be not faithless, but believing. To the uncharitable, ever willing to believe evil and doubt the pure and good, no answer would be satisfactory. To the majority of the pure in heart, and especially to those who are acquainted with the Editor personally or through his writings, it will probably be all sufficient to state in general terms that the news-paper reports above referred to are unjust slanders which wholly misrepresent him. He assures you now in these few words that, born of Christian parents in relationship to the Lord, he confirmed that relationship by an individual faith and consecration at the age of 15 years: that since then he has endeavored to live in all good conscience toward God and his fellow men, without exception. His teachings are recognized by those familiar with them as belonging to the very highest plane of Christian ethics; and he hereby assures you all that in all his relationships of life he has diligently sought to live as nearly up to these high Christian ideals as possible, trusting in the merit of the Redeemer for the covering and forgiveness of blemishes which he realizes, as well as of others of which he is ignorant, but which the Lord might see. He believes that not a soul in the world can point to a single act of cruelty or unkindness or injustice or lovelessness on his part toward any of the human family, nor even toward any of the brute creation. His consecration vows to the Lord doubtless did guide his course of conduct somewhat differently from what it otherwise would have been, and in consequence the worldly have misunderstood, misinterpreted him, even as they did the Lord and various of his faithful followers throughout the age.

The Editor's foes have uniformly been those whose ambitions have led them step by step in their opposition. He blames them only partially for the evil they from time to time have sought to do to him and indirectly to the cause he serves and to some extent represents. His conviction is that the Great Adversary and his "wicked spirits in high places" are the real adversaries of the harvest work, who seek to use as many as they can gain control of through envy, or pride, through ambition or vainglory. Our Master forewarned us saying, "It must needs be that offenses come." The Apostle endorsed the same sentiment when he said, "There must needs be divisions amongst you that the approved may be made manifest." Again, it seems not unreasonable to suppose that the Lord permits reproaches to come upon his cause today, as he did in times past, for the purpose of making the Truth unpopular, to the intent that only those who love the Truth above all else and who are fully consecrated to its service should be willing to bear the reproaches which the Adversary would be permitted to bring against the Lord's cause and those who stand prominently connected with it.

To all such we say, Be of good courage, God hath not cast off his people and never will. The trials and difficulties of the journey will all be understood fully, completely, when we reach the end of the way. Our Father planned it all--the narrow and rugged way by which the Master and his "little flock" of faithful followers shall finally reach the heavenly goal. Then, perfect through sufferings, copies of God's dear Son, they shall share with him in the glorious work of dispensing the blessing of life to all the families of the earth. So high a calling by so gracious a God is worthy of our love and loyalty even unto death. Faithful is he who has called us, who assures us that he will not suffer us to be tempted above that we are able and has promised us that "all things shall work together for good to them that love God--the called ones according to his purpose." The Editor sorrows especially because he is the unwilling agent of suffering to so many of the Lord's dear flock, whereas it has usually been his privilege and endeavor to bestow comfort and to scatter blessings on every hand to the extent of his ability. "If one member suffers all the members suffer with it."

DEAR BROTHER RUSSELL:--

At the beginning of another day a very earnest, fervent prayer has reached our heavenly Father's listening ear in your behalf, that he may be especially near you in these days of the bitter cup of experience. Dear Brother, our hearts ache for you--(the shameful slander, why permitted?) But I know your loving heart would answer, "My Father planned it all." We do love you, dear Brother, more than we can ever tell this side of the vail, and try to appreciate in some measure at least the labor bestowed for us. Sister S__________ joins with me in sending these few lines. Mother wishes to be especially remembered to you with much love and sympathy.

Yours in him,   A. R.--Illinois.

DEAR BROTHER RUSSELL:--

May the richest blessing of the Lord be yours to comfort and sustain you in the hours of trial. We know you are his servant, giving meat at this time to the household of faith, so we also know that this terrible time of testing which has come to you can only result in his glory, your good and the good of all who are with you in the Truth. Through the wicked do come

page 150

upon you "to eat up your flesh" they will stumble and fall, for the Lord is your light and your salvation, so whom have you to fear? We are praying for you and believing in the integrity of your Christian character, and even though false witnesses may rise up against you, we trust you and know that you will be brought off more than conqueror. Personally I am joyfully thankful each day for the light my heavenly Father sent me through you.

Sincerely yours in the Truth, with Christian love,
S. H.--West Virginia.

R3775 : page 150

MY DEAR BROTHER:--

I notice through the secular press that your enemies have again assailed you. I take this opportunity of extending you my heartfelt sympathy and of assuring you of my unshaken confidence in your integrity and Christian character. Praying that heaven's richest blessings may attend your every step, I am

Your Brother in the Lord (Isa. 54:17),
J. S.--Illinois.

DEAR BROTHER RUSSELL:--

Knowing that the great Adversary is just now seeking to injure you in the eyes of them that believe not, and knowing that no tribulation for the present seemeth joyous, but grievous, I take this opportunity of telling you of my deep sympathy and love for you in this hour. I am persuaded that this will neither move you nor any whose hearts are set on things above. What can separate us from the love of God! With deep sympathy and assurance of my Christian love for you, I am as always,

Your Brother in Christ,
J. W. S.--Ohio.

----

page 150

DEAR BROTHER RUSSELL:--

We have just learned, through the New York newspapers, of the severe trials that have recently come upon you. We hasten to assure you of the continued love of the friends here, and of our heartfelt sympathy. You do not need to be reminded of the fact that all over this world the prayers of God's consecrated people are being offered up continually in your behalf. We as members of the one body all suffer together.

Recent TOWER articles seemed to indicate that you felt that trials were approaching. I had begun to marvel over the free course with which the Truth has been progressing of late and wondering how long such favorable conditions would continue. Therefore we are not surprised over these fiery trials as though some strange thing had happened, but are inclined to accept them as the to-be-expected or looked-for things.

May our heavenly Father's blessings be with you and all the dear ones increasingly is the true and earnest prayer of

Yours in the service of the Master,
BRO. AND SR. H. C. R.,--New York.

DEAR BROTHER RUSSELL:--

In this time of your severe trial and affliction, we desire to express to you our heartfelt sympathies and to assure you that you have lost none of our esteem and love. We pray for you, dear brother, and ask that the Lord will strengthen you and bring you off more than conqueror. Again assuring you of our love and sympathy, we beg to subscribe ourselves,

Your brethren in Christ,
H. B. C., B. M. C.,--Washington, D.C.

R3775 : page 150

DEAR BROTHER RUSSELL:--

May the God of all comfort comfort you with these words: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. 33:27.) "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."--Isa. 41:10.

There was a time when storms of trouble, threatening destruction to earthly joy, burst in fury upon me. I thought my heart would break. I cried out, "My soul is exceeding sorrowful." Sister T__________ repeated these precious words to me and I was comforted: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flames kindle upon thee." (Isa. 43:2.) God was true to his Word. I was uninjured and my faith was greatly increased.

Tressie and Laurice join me in sending Christian love and sympathy to you, and we would assure you of our perfect confidence in you as the servant whom God has chosen to give the "meat in due season to the household."

Sincerely, your sister in Christ, C. M. E.,--Ohio.

----

page 150

DEAR BROTHER RUSSELL:--

I have never taken much of your time, but am going to intrude just a little now. I do this to assure you of my personal love, and continued faith and trust in your honor, integrity and purity of life and conduct as a man, and besides this I have the fullest confidence in you as that servant whom the Lord has so highly honored as to place him as steward over the truths now due the "household of faith." Not in the least has my faith been shaken by the events lately transpiring.

You may rest assured that we who know you best will but the more besiege the "throne of the heavenly grace" that you may be granted an unusual supply of help and strength, so that even this severe trial may but increase the work of preparing you and all the Church for the Kingdom honors and glory. While we know we cannot enter into the secret recesses of the heart with you, we do want you to know that your sufferings are in a sense ours, and we want you to know that we share them joyfully.

With kindest regards and Christian love, your brother in Christ, J. T. J.,--Virginia.

R3775 : page 150

DEAR BROTHER RUSSELL:--

We deeply sympathize with you in this hour of persecution, but are comforted with the thought that it has been written and is everywhere shown that the Lord knows how to take care of his own. No doubt many things scandalous and untrue will be published, but

"Truth crushed to earth
Will rise again.
The eternal years of God are here;
But error falling writhes in pain
And dies amidst its worshipers."

Again these words come to us: "All who would live godly in Christ Jesus must suffer persecution, and we are determined that nothing shall separate us from the love of Christ our Lord; not even bitter persecution, famine, peril or the sword. We will not forget to pray for you.

Your brother and sister in the faith,

A. & C. G.--Mississippi.

DEAR BROTHER RUSSELL:--

We spent the morning in mingled thought, prayer and sympathy, and we both wish to remind you that all our people know your character and the fruits that your life has brought forth in abrupt contrast to the fruits of selfishness on the side of your opponent. "By

R3776 : page 151

their fruits ye shall know them," said our beloved Master. God had not forsaken him. He has not forsaken you. He never will forsake you--you have his own Word for that! "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward." Never was there a more applicable expression than is that to your especial case! Also the beautiful text from Brother Paul for April 28 ("Heavenly Manna") and your own beautiful and fitting comment upon it--the text for tomorrow and that for the following day also. What a comfort these must be to you--and how I praise the dear heavenly Father that it is so!

Dear Brother Russell, what a magnificent joint-testimony is yours for the asking, or for the willingness to receive it from us publicly--from all your colporteurs in the field and from your own household, if we may by some means have the great privilege of making it known. Tell me, if you need or desire mine, how it may best be given in order to be of the greatest help to you.

I want to try to thank you for the wonderful and beautiful sermon of last Sunday, "Risen With Christ." It seems to me that every sermon is the most beautiful one I ever read or heard, but oh, this one appealed to me so deeply! My "heart burned," as did the disciples' hearts on the way to Emmaus, as Jesus talked with them. Truly, as you say in closing, "So many of us as can see this glorious plan have a blessing and a privilege which is hidden from the eyes of many others!" How glad I am that through yourself this great blessing and privilege is mine.

"The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace."

With the very deepest love and sympathy, your least sister in Christ, E. G.,--West Virginia.

===================

R3776 : page 151

A STONE OF STUMBLING.

"HE shall be for a stone of stumbling and for a rock of offence...to them that stumble at the Word, being disobedient."--I Pet. 2:8.

"Think it not strange concerning the fiery trial which shall try you; as though some strange thing happened unto you."--I Pet. 4:12.

"Whosoever will live godly in Christ Jesus shall suffer persecution."--2 Tim. 3:12. "The disciple is not above his Lord."--Matt. 10:24.

"Call to remembrance the former days, in which, after ye were illuminated [enlightened], ye endured a great conflict of sufferings: partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion on me in my bonds, and took joyfully the spoiling of your valuables, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward."--Heb. 10:32-35.

"My God, my God, why hast thou forsaken me?"--Mark 15:34.

"Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the pastor and the sheep shall be scattered; and I will turn my hand upon the little ones. And it shall come to pass that in all the land two parts shall be cut off and die [(1) the little flock of self-sacrificers and (2) the 'great company' of Rev. 7:14]. And I will bring the third part through the fire, and will refine them as silver is refined."--Zech. 13:7-9.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."--Lam. 1:12.

"He was led as a lamb to slaughter. As a sheep before shearers is dumb, so he opened not his mouth" [in resistance].--Isa. 53:7.

"It pleased the Lord to wound him, to put him to shame."--Isa. 53:10. "Many were astonied at thee."--Isa. 52:14.

"And Pilate answered, What evil hath he done? But they cried out the more, Crucify him! Crucify him!"--Mark 15:14.

"And Jesus answered, Thou couldest have no power at all over me except it were given thee of my Father in heaven."--John 19:11. "The cup which my Father hath poured for me, shall I not drink it?"--John 18:11.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."--Isa. 53:3.

"As he was, so are we in this world."--I John 4:17.

"Marvel not if the world hate you. Ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but now ye are not of the world because I have chosen you out of the world; therefore the world hateth you."--John 15:18,19.

"Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven."--Matt. 5:11,12.

"If one member of the body suffers all the members suffer with it. Now are ye the body of Christ and members in particular."--I Cor. 12:26,27.

"Count it all joy when ye fall into divers trials." (Jas. 1:2.) "Our light affliction which is but for a moment worketh out for us a far more exceeding and an eternal weight of glory." (2 Cor. 4:17.) "You who are troubled rest with us."--2 Thess. 1:7.

"God gave Christ to be the head over the Church which is his body." (Eph. 1:22,23.) "If we suffer with him we shall also reign with him." (2 Tim. 2:12.) "If we be dead with him we shall also live with him." (Rom. 6:8.) "Humble yourselves, therefore, under the

R3776 : page 152

mighty hand of God, that he may exalt you in due time." (2 Pet. 5:6.) "Filling up that which is behind of the afflictions of Christ."--Col. 1:24.

"The reproaches of them that reproach thee are fallen upon me." (Rom. 15:3.) "Let us go to him without the camp bearing the reproach with him."--Heb. 13:13.

===================

R3776 : page 152

"ASHAMED OF ME AND MY WORD."

--LUKE 9:26--

ONE of the first thoughts to strike us in connection with this text is that our Lord so highly exalts and honors his Word as to put it on a parity with himself. We are not at all surprised at his declaration that those who are ashamed of him he would be ashamed to own as his joint-heirs in the Kingdom--ashamed to own or recognize as of his Bride class. All that is what we should expect, and yet as we look about us how many we find that seem to be ashamed of the Lord. Some may be inclined to controvert this and say, "No Christian is ashamed of Christ; even the nominal Christians, the tares, are glad to own him Lord of all. The name of Jesus is no longer a name of shame and contempt. God has highly exalted him, and the whole world is coming to adore him more and more every day."

Let us not be too sure that this is the right thought, dear friends. Our own thought is that a certain ideality has been exalted before the minds of civilized people, and that to this ideality they bow and render praise. Our thought is that the real Christ has never had the love or esteem of the world, and that he will not have it until in God's due time the true knowledge shall have filled the earth, and the clouds of ignorance and superstition shall have rolled away, and when the world in general shall have learned some of the great lessons which the time of trouble introducing the Millennial Kingdom will surely teach.

The Christ whom the Jews did not love or esteem or honor, but on the contrary crucified, was holy, harmless, separate from sinners. He was not wealthy, was considered a fanatic because of his loyalty to truth and righteousness, and because he gave his time and energy to loving services for his fellow-creatures and especially in providing spiritual nourishment for them. Therefore his brethren hated him and hid as it were their faces from him--in shame. (Isa. 53:3.) And hence it was decided that they could not be of the Bride class, and as a nation the Jews were cast off until the elect should be found.

The Lord is still present in the world in the flesh--in the flesh of his consecrated members--and the world in general still despises him as at first and as he foretold--"Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world the world would love its own." (John 15:18,19.) The world is still ashamed of Christ. Nominal Christians, nominal Spiritual Israel, are as much ashamed of him today as Natural Israel was ashamed of him

eighteen centuries ago. When we consider that our Lord is represented by his members in the flesh we see that love for the brethren means love for the Lord, and hence as the Apostle states this is one of the great tests of our relationship to him and to the Father. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.) "Love one another as I have loved you," is the recognized test of discipleship, and he therefore who is ashamed of the brethren is ashamed of the elder brother. He counts all the younger brethren as himself, saying, He that despiseth you despiseth me; he that rejecteth you rejecteth me and him that sent me.--Luke 10:16.

It may be a new thought to some that in despising the brethren they are despising the Lord; that in being ashamed of the brethren they are being ashamed of the Lord; and that thus they would be demonstrating that a wrong condition of mind and conduct prevailed: that they were not fit for the kingdom; that they had not reached the mark of perfect love; that they had not only not learned to love their enemies but had not even learned to love the brethren--those who are striving to walk in the footsteps of the Master.

ASHAMED OF THE LORD'S WORD

How the Lord's terms and conditions of discipleship do sift and test our very innermost thoughts! He does not address those who burn the Bible nor those who neglect to have a Bible in the house, nor those who neglect to read the Bible, nor those who fail to take their texts from the Bible, nor those who quote the Scriptures incorrectly when they do quote them, but those who in their hearts are ashamed of the Word of God and give evidence of that shame, that lack of appreciation, by their failure to take their stand in support of the Truth. Let us test ourselves, let us prove that we are not ashamed of the Lord, of the brethren or of his Word.

The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and truly represent the message of God's dear Son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord's providence has been prepared and which represents his Truth and expounds and illustrates it. The Lord would have a free-minded, open-hearted people, whose hearts would be so loyal to him and to the Truth which he represents that they would gladly surrender everything, even life itself, rather than in any measure impede its progress, rather than in any measure bring dishonor or discredit upon it. On the contrary, those who are not ashamed of the Lord and his Word, and who realize that there is nothing in them to be ashamed of, but on the contrary everything to rejoice in, to exult in, will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability,

R3777 : page 153

to cooperate with all others who are thus showing forth the praises of him who hath called us out of darkness into his marvellous light.--I Pet. 2:9.

Such are the Lord's jewels, whom in the end of this age he will garner in the Kingdom and ultimately associate with himself in the great and glorious work of the Millennial age, the uplifting and refreshing of all the families of the earth. Only those who so love the Lord and his Truth as to be willing, yea, glad to suffer reproaches on their account--only such will be counted worthy of the grand and glorious conditions, opportunities and privileges of the Millennial Kingdom.

===================

R3777 : page 153

TRIFLING WITH CONSCIENCE.

--MARK 6:14-29.--MAY 20.--

Golden Text:--"Be not drunk with wine, wherein is excess."--Eph. 5:18.

TRIFLING with conscience is one of the great dangers of our time, as it has been of all past time. Our lesson offers an illustration along this line, showing how Herod Antipas, King of Galilee and Berea, trifled with his conscience and was thereby ensnared into adultery and murder. Every intelligent person of experience can bear witness to the fact that sins usually creep on gradually. No one plunges instantly from purity into the depths of sin. There is a gradual beginning in which the voice of conscience is heard, and if it be heeded the calamity of gross transgression may be avoided, but unheeded its voice grows more and more faint, its influence in the control of life less and less potent, until, with conscience asleep, the outward course goes from bad to worse, and there is a rude awakening of the individual to find himself ensnared, a captive--perhaps a libertine or a thief or a murderer, or all of these, and apparently with no alternative except to go on in the same direction. How many who have reached such a lamentable state have wished in vain that they again had the opportunity that was theirs at first--of heeding conscience and taking the path of righteousness.

"THE SPIRIT OF A SOUND MIND"

The whole world has this experience to some extent, because, however depraved and fallen, as a race we are still not totally depraved;--there still remains in each sane mind an element of conscience, a measure of ability to discern truth from untruth, justice from injustice, right from wrong. Christians perhaps, at the beginning of their new life, have neither more nor less of this quality than the remainder of mankind, but having consecrated their lives to the Lord and his service they have the promised assurance that they are taught of God. Under this teaching their conceptions of right and wrong are clarified--they are less superstitious, less guided by impressions merely, and, instead, have the positive instruction of the divine Word whereby they may more clearly than before discern what is the right and what is the wrong. Still, conscience is the same; it has merely received enlightenment, and must not be any less alert in the Christian than in the worldly person.

On the contrary, backed with the spirit of a sound mind, backed with a consecration of their all to the Lord, and led by the exceeding great and precious promises of the Scripture, they have every reason for following the voice of conscience more carefully than ever. To the enlightened Christian, guided in judgment by God's revelation, the Bible, the voice of conscience becomes really the voice of God, and obedience to it is imperative. Any transgression of its commands is sure to bring disaster, more serious by far than any which could come to the natural man, because the Christian has taken the advance steps and has received advance knowledge. To the Christian, therefore, the heeding of the voice of conscience may mean either eternal life or eternal death--the Second Death. And even amongst those who will attain the eternal life the Scriptures show us two classes--the "more than overcomers," the "little flock," who shall be heirs of God, joint-heirs with Jesus Christ, and the "great company."

All of this first class, we may be sure, have given earnest heed to the voice of conscience, and have willingly and gladly and promptly followed its guidance as the voice of the Truth, as the voice of the Lord speaking to them through his Word and his providences, leading them from grace to grace and from glory to glory until their final change in the First Resurrection. To the other class, viz., the "Great Company" of Revelation 7, conscience will also be the guide by which they will attain the blessing before the throne in the honors and blessings which the Lord will confer upon them as overcomers of the world. Why will conscience lead them to a lower plane, and the first-mentioned class, the little flock, to the higher plane of the divine nature? Not, we answer, because conscience as the Lord's representative will have led them differently, but because they have followed the voice of conscience less carefully, with less zeal, with less perseverance, with less appreciation of how much importance depended upon their following it.

HEROD'S CONSCIENCE TORMENTED HIM

The Herod of our lesson (Antipas) was the son of "Herod the Great," who slew the babes of Bethlehem in his endeavor to thwart the divine program. Palestine was directly under the control of the Roman emperors, and instead of perpetuating the Kingdom of Herod they partitioned it, and gave one quarter to his son, Herod Antipas, the chief figure in our present lesson. Herodias, a beautiful and ambitious woman, a descendant of Cleopatra, a granddaughter of Herod the Great, was ambitious to be a queen and married her oldest uncle, Philip, supposing that to him would fall the kingdom honors at the hands of the Roman emperor. But he was passed by and Antipas was made tetrarch (i.e., ruler of a fourth part of the kingdom). Herodias was greatly disappointed, and when Herod Antipas came to Rome to be invested with royal honors she arranged it that he should be entertained at his brother's house, her home, and improved the opportunity to entangle him with her personal charms, so that when he departed for his dominion she eloped with him.

Here we see the parting of the ways for two and how both took the wrong course: the Golden Rule and their

R3778 : page 154

instincts for righteousness should have hindered them. We cannot doubt that each had a voice of conscience at that time, to which both closed their hearts. The woman had not only the ties of chastity but the obligations of her marriage covenant to assist her conscience and to strengthen her in the avoiding of the wrong. The man also had a conscience, and knew that in accepting the blandishments of his brother's wife he was violating his marriage covenant with his own wife; he must have known also that in violating the sacred hospitalities of a host, his entertainer, his brother, he was doing an unbrotherly act. Above all he had a sufficient knowledge of the Jewish Law to know that his conduct was heinous in the sight of God.

Coming to his home, accompanied by his niece, his brother's wife, as his paramour, a great scandal was raised throughout Palestine, as the people, instructed by the Law, recognized that their ruler was living in open violation of it. His proper wife, disheartened, crushed, in the presence of the usurper, obtained permission to remove from Galilee across the lake to another part of the domain, to another palace, Machaerus. She was the daughter of the Arabian king Aretas, and soon managed to return to her father's house. Aretas was very angry and threatened war.

HEROD, AND NOT OTHER RULERS, REBUKED

When John's ministry was at its height and he was rebuking sin in its every form, the question of Herod's conduct came up, and the great prophet roundly denounced the misconduct, saying that it was contrary to the Law that Herod should thus have his brother's wife, his own niece. The Greek text intimates that this was not said once merely, but rather as though it read, "John was saying"--was teaching continuously that there was wrong at the very head of the nation. As the Jewish nation claimed to be and was accepted as God's special kingdom and people, and professed to live under his special laws in every particular, John was probably within the proprieties of the case in denouncing a ruler of the Jews, while making no criticism of the other rulers of the earth not under divine law and covenant.

Nevertheless, we are to remember that Jesus made no comment along this line. Nothing in John's course should be construed as a special example of what we should do today in respect to public functionaries--in criticism of their lives and affairs. There is no nation today in the world which God has accepted in the same sense that he accepted the nation of Israel, no nation today that professes to be under discipline and guidance as was Israel then. Our Lord indicates our relationship to the world, saying, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." (Matt. 22:21.) The Apostle explains that in all matters that do not conflict with our own personal liberties and conscience we are to recognize the official position of those who are governing the world. Hence Christians of today are to judge themselves and to scrutinize the affairs of the Church and to purge out from their midst all leaven, but they are not to attempt to purge the world or to think of the world as being under their judgment now.

True, the Apostle says, "Know ye not that the saints are to judge the world?" (1 Cor. 6:2.) But he evidently refers to the time when the saints shall be qualified as judges, when in the end of this age they shall be changed from mortal to immortal, from imperfect to perfect, and be like their Lord and associated with him in the judging and ruling of the world, which then will begin and extend to every nation and every member of Adam's race. They were to live peaceably, so far as possible, with all men, rendering homage to whom homage is due, reverence to whom reverence is due, but always, both publicly and privately, acknowledging our primary obligations everyway to the Heavenly Father and to his Son, our Redeemer.

HEROD CAST JOHN INTO PRISON

Herod's pride was stung by John's comments, and no doubt he feared that, unreproved, unchecked, this might lead to disorders in the realm. He settled the matter by putting John in prison. Nevertheless we read that he feared John, realizing that he was a righteous man--a man who was following his conscience in a right course to the best of his ability. There is even an intimation (vs. 19,20) that John's imprisonment was in part at least to protect him from the anger of Herodias, who desired to kill him, and who doubtless would not have hesitated to hire assassins who would be more bold to thus procure a large reward, in the expectancy that Herodias would intercede with the king and secure their release.

The intimation of the Greek is that Herod gave John the Baptist frequent hearings, listened to his arguments--that he heard him willingly but was much perplexed. (R.V.) Herodias evidently realized that her hold upon the king was endangered. She seems to have been a woman of practically no conscience. She had risked all for her present station, and now what would she not risk to maintain it? If John the Baptist's teaching should influence Herod to put her away she would be in worse condition than ever before --a reprobate, an outcast, without a name or home or anything. To such a mind such an outcome was not to be considered, and anything was to be undertaken that would stand in the way of such a danger.

Thus it has been with many others occupying less prominent places in the world's history: ambition has misled them, and pride has been the force which not only overruled the voice of conscience but ultimately made murderers of those who at first, when conscience began to reprove, would have been shocked at the very thought of such an outcome. So it is on a lesser scale with some: pride and ambition, perhaps operating in another direction, have led conscience a chase, until figuratively in a corner the deluded one has resorted to lies and slanders and assassinations of reputation, the very thought of which at first would have been repelled with horror. How necessary to heed the voice of conscience!

Look at Herod, too, how his failure to heed conscience led him step by step deeper into the mire. Notice how, when he heard John and was perplexed, if he had followed conscience he still might have gone free; but failing to heed it he became more and more entangled, until the culmination recorded in this lesson was reached, until he murdered the Lord's prophet.

Herodias was on the lookout for a convenient occasion on which to entrap still further the man who was already

R3778 : page 155

under her power through neglecting the voice of his conscience. Days were precious to her; she knew not when the Prophet's words might take effect upon Herod's conscience; she believed that he had a little conscience, and that it was troubled to some extent. Her auspicious time came with Herod's birthday; she would encourage his vanity; she would help to arrange the preliminaries for making it a great day of festival; she would thus endear herself to Herod as the one who sought most his elevation before the world.

Herod had sent John away from Galilee to the palace at Machaerus, which was also a fortress. In so doing he was removing him from Herodias and her particular influence, and satisfying her also in that he was at a greater distance and would be less frequently seen by Herod. It is supposed that the feast was held at that palace fortress, that indeed Herod was there at that time preparing for the war with the king of Arabia, and that the gathering of the nobles of the land was in a measure a patriotic rally throughout the kingdom to assure himself of the favor and good will of all of his under lords and influential subordinates. Such festivals were attended by men alone, and bountifully supplied not only with food but also with beverages, as a result of which the whole company would become quite convivial.

Herodias knew the king quite well and was laying a trap for him. She knew that when he was surrounded by his nobles and princes whatever he promised he would feel bound to fulfil: she knew, too, that it was the custom of the time and country that, toward the conclusion of such a feast, dancing girls would appear in the midst clothed in transparent garments, and that under such circumstances it was customary for the king to give some present to the danseuse proportionate to his appreciation of her self-abandonment in the voluptuous dancing. Herodias prepared a surprise for them all: the dancing girls were usually from the lower classes--she would make a special impression upon all by sending her daughter, a princess, a granddaughter of Herod the Great, to perform this part. The woman's cunning shows at every step, and, her plans carried out exactly as she had arranged and hoped, the king and his nobles were taken by surprise, and the former said to the maiden, "Ask your gift and it shall be yours to the extent of one-half of my dominion." If we are inclined to think of this as an extravagant matter, let us remember that many a wealthy voluptuary has been similarly foolish, spending thousands and hundreds of thousands upon actresses and other conscienceless women in our day.

THE CUNNING OF A SERPENT

Herodias kept the matter to herself--not even her daughter Salome knew of the price she expected to exact; the girl had merely been advised that when the king would

R3779 : page 155

ask her choice of a gift and had declared his willingness to give her one, she should withdraw to inquire of her mother what she should ask. Herod was astonished at the request for the head of John the Baptist. Unprincipled as he was, hard-hearted, without a conscience, sadly demoralized, he had never thought of murdering God's prophet. We read that the king "was exceeding sorry." To some extent evidently he began to realize that he had been entrapped. To a man of well-balanced mind, of properly guided judgment, the question would have been easily settled, but not so to one of Herod's character.

Whatever conscience Herod had, now got onto the other side of the question, and insisted that he had made oath and that an oath should not be broken; and that for a king to break his oath, made in the presence of his nobles, would imply that he was a man devoid of all principle and character, and that these courtiers could not rely upon him or any promises he would make to them in connection with the war about to be prosecuted. Hence we read that for his oath's sake and for the sake of those who were of the company, and we might add for pride's sake, Herod yielded, and as the request was one that should be met forthwith he sent the executioner at once to John. He thus showed his greatness as a king, his respect for his illustrious company, and his high standard of value for his oath and his authority and power as a king. Truly the Scriptures declare that many things that are highly esteemed amongst men are an abomination in the sight of God, and in proportion as God's people become possessed of his spirit, his mind, his disposition, the spirit of a sound mind, in the same proportion these things become an abomination to us.

JOHN THE BAPTIST VERSUS HEROD ANTIPAS

Two great characters on the page of history are before our minds: The Lord's prophet, of whom Jesus declared, "There hath not arisen a greater prophet than John the Baptist," and Herod Antipas, prominent in his day and black marked on the page of history for the past eighteen centuries. The one was a man of God, whose life and time and all were consecrated to the service of his Maker, to the promulgation of righteous principles, to exhorting his fellow creatures to abandon sin and to follow righteousness: the other enthroned in power, with great possibilities of influence for good or evil, used those opportunities injuriously to himself and contrary to every principle of righteousness and every good influence upon the people over whom he held a brief authority. The one used up his life in the preaching of the truth, suffered imprisonment and then beheading; the other lived a luxurious life of self-gratification amongst the plaudits of men, and had the power to take the life of the other. What will the harvest be?

Can any one who believes in a God, and trusts to the fulfilment of his promises respecting a future life, doubt that there will be a wide distinction between these two men in the future? Can any one who understands the divine plan doubt that John the Baptist, faithful until death, will be one of the princes whom the Lord of glory will appoint in the future for the guidance and direction of the world's affairs and for the uplift of the groaning creation? To such sterling characters the Lord can entrust much of his work, and we, perceiving the Lord's selection for the same, can have all the greater confidence in the grand outcome of that work in God's due time. But what shall we expect for Herod and others of his class, who have violated their consciences and degraded themselves and misused their opportunities for evil instead of for good? We must surely expect that they will be beaten with many stripes, that they will have punishments --not eternal torment, thank God, but, as the Scriptures

R3779 : page 156

declare, a just recompense of reward to every soul of man that doeth evil.--Rom. 2:9.

In proportion as Herod had great opportunities and defiled and degraded his conscience, in the same proportion, undoubtedly, he will awaken in the resurrection morning in a low condition morally, and proportionately will he have the more steps to retrace to God back to what he was at the beginning of his career, poor as that might have been. And still it will require further advancement, development, upward steps during the thousand years of the Millennial age to attain if he will in the end gain the perfection that was lost in Eden and redeemed at Calvary.

"SHAME AND LASTING CONTEMPT"

The violation of conscience and the abuse of power practiced by Herod and Herodias have made them infamous throughout the world. The Scriptures assure us that in God's due time, during the Millennium, they with the remainder of Adam's family will as a result of Christ's redemptive work come forth from the tomb. Through the prophet Daniel the Lord has pictured the mass of mankind as awakening to shame and lasting contempt, and these two, we may be sure, will have special shame and contempt along with Nero and other horrible characters of history. By the time they are awakened, we may presume that the whole world will have reached a fair degree of development and progress toward perfection.

The knowledge of the Lord will be world-wide and ocean deep, and the human mind will have expanded proportionately, so that the misdeeds of this pair will be more intensely abhorred than at present, except by the saints. It will be a heavy burden upon the guilty ones as they face the knowledge of the world respecting their reprobate course. They will feel like sinking through the earth from very shame. Moreover, the violations of conscience and degradation therefrom will serve to keep them longer in this detestable condition than they might otherwise remain--their progress toward perfection will be the slower on this account, and hence their measure of shame and contempt the greater and the more prolonged.

We thank God, however, that through Christ there is forgiveness of sins even for the vilest, and that these, who never heard of Christ in the true sense of the word, but whose minds were thoroughly blinded and degraded by sin under the influence of the god of this world, will ultimately reach enlightenment, and that learning of the grace of God through Christ they will have an opportunity of laying hold upon his mercy and receiving an uplifting blessing that gradually will deliver them from their shameful condition and from the contempt of fellow creatures--or, failing to use this mercy and these privileges and thus proving themselves unworthy of any of God's favors, they will die the death--the Second Death. We must remember in this connection our Lord's promise that it will be more tolerable in that day for Sodom and Gomorrah than for Capernaum and other cities of Galilee, and so we presume it will be more tolerable for the King of Sodom than for King Herod. And yet, withal, the Lord's blessed provision is such that his arrangements for even the worst of mankind in general will not be intolerable. Everything that can be done for their recovery from sin and death we may be sure will be done.

===================

R3779 : page 156

HE GIVETH FOOD TO THE HUNGRY.

--MARK 6:30-44.--MAY 27.--

"My Father giveth you the true bread from heaven."--John 6:32.

THE twelve apostles had returned from the mission work to which the Lord sent them two by two. No doubt there was a fixed time for their return and Capernaum was probably the rendezvous. The presence of Jesus and his apostles caused commotion amongst the people, because by this time our Lord's fame was generally spread abroad. At Jesus' suggestion the twelve went with him to a country place that they might have quiet for the discussion of their affairs--their experiences on their mission, and the lessons Jesus wished to emphasize in connection with their experiences. Our Lord intimated, too, that the rest would be beneficial to them. Is not the same lesson applicable to us today?

Ours are strenuous times of great activity, mental and physical. The Lord's people, busied with the common activities of life, endeavoring to provide things needful, honest, and endeavoring also to tell the good tidings and show forth the praises of the Master and to proclaim his presence, have special need to heed the words, "Come ye yourselves apart in a desert place and rest awhile." Many of us enjoyed a brief season of resting and refreshment at last year's conventions, especially at the one held at Niagara Falls. But still the rest feature hardly seemed to be sufficiently emphasized even there. Hence we are planning for the present year two general conventions, with about the same number of meetings spread over about twice the number of days, giving better opportunity for fellowship, communion and rest. It is our experience that while these conventions cost those attending them considerable money, especially for railway fares, they nevertheless are sources of great spiritual profit and refreshment. Likewise the one-day conventions, though in a lesser degree and to smaller numbers. The Lord, we believe, is pleased that we should estimate spiritual strength, refreshment, grace, above financial cost. This, however, would not signify extravagance, wastefulness, neglect of duty nor the contracting of debt.

"ALL MEN WERE IN EXPECTATION"

But the people were hungry for the Lord's teachings, and noting the direction of the boat many went afoot and some ran so that they awaited the Lord upon the landing of the boat. Was the Lord angry that his endeavor for privacy and rest should be thus intruded upon by people for whom he had already done much? No! his heart was too full of sympathy for that. He looked about upon the people and was moved with compassion toward them, because they were as sheep having no shepherd. John the Baptist had been proclaiming the coming of God's Kingdom. Jesus had been giving parables illustrative of the Kingdom, which the people

R3780 : page 157

but imperfectly comprehended. The disciples, whom he had sent out two by two, had proclaimed repentance and preparation for the Kingdom. King Herod, living wickedly, had gone the length of beheading John, one of the greatest of the prophets, and subsequently he had been at war with King Aretas of Arabia, the father of his deserted wife. His army had been defeated and there was considerable turmoil and excitement amongst the people. They wondered as to what might be the outcome of these disturbances, when and how the Kingdom of God would be established. They questioned as to whether or not Jesus were truly the Messiah and would shortly announce himself as the king, and call for volunteer soldiers, etc., etc. Evidently the people were becoming greatly worked up on the subject, and we know that it was only a few days after this that Jesus withdrew from the public ministry in that vicinity for awhile, lest the people should take him by force and make him a king--contrary to the divine plan and our Lord's program.

Although desiring rest our Lord could not forbear to teach the people. He was the true Shepherd and ready at all times to fulfil his mission, to lay down his very life for the sheep--not merely at Calvary but hourly, daily, during the years of his ministry while he was approaching the grand climax of his sacrifice. This must be the spirit of all who are the Lord's true disciples--increasingly so as they become partakers of the Master's holy Spirit, by feeding upon his Word and following his directions, growing in grace and knowledge and love.

"THY KINGDOM COME"

Today many of the Lord's people in Babylon are in a similar condition--easily persuaded that we are living in remarkable times, that some great dispensational change is about at hand. Many have heard something respecting the Millennial Kingdom being nigh, even at the door, and are wondering how, when, why, where it will be established. Looking to the political leaders they see more or less of confusion, hear of wars and rumors of wars, and the voice of Socialism proclaiming a general overturning of matters in the very near future. They note an impending time of trouble between capital and labor, and they long for information, for leading, for guidance, as to what should be their proper course. They are as sheep having no shepherd.

True, there are many shepherds in Babylon, but in proportion as they notice that these are leading toward infidelity, toward higher criticism of the Bible and evolutionary theories, they fear such leading, they lack confidence in it. They know not to whom they should look. The most satisfying portion that reaches their ears is the message of the Kingdom as we proclaim it, and yet they fear to accept this in the face of the denunciations and anathemas of their shepherds, who in a measure control them through fear, superstition and priestcraft. Every member of the body of Christ should remember that he is an ambassador for the Lord and should be glad to be used as his mouthpiece in proclaiming the good tidings of great joy which shall be unto all people, and in helping lead the sheep in the right way toward the true Shepherd.

Not that we can hope to influence all who are in a measure hungry: evidently only a little flock will be in that condition of heart where they will heed not the voice of strangers, but will follow the voice of the Son of God--the voice of the Truth. Nevertheless, like the Master, we should be compassionate toward all, rejoicing that those who cannot hear distinctly in the present time will hear unequivocally very shortly, when the Kingdom shall be established and all the deaf ears shall be unstopped, and the knowledge of the glory of God shall fill the whole earth.

"TAUGHT THEM MANY THINGS"

We should take a lesson from the Master's example. There were many things that he could teach even to the multitude that would be to their advantage, to their comfort, and serve as a preparation for their development, so that they would by and by be prepared for the deeper things. To his twelve apostles, and those who were his specially consecrated disciples, he had still other things to tell, saying, "To you it is given to know the mysteries of the Kingdom of God: but unto them that are without these things are done in parables." (Mark 4:11.) And yet even to the disciples there were certain things better left unsaid, as our Master intimated: "I have many things to tell you, but ye cannot bear them now"--"the spirit of truth shall guide you into all truth."--John 16:12,13.

So the Apostle says, we may talk of the deep things of God, the wisdom of God hidden in mysteries, to those who are advanced in the knowledge of him and those prepared in heart for the deeper truths. We are to be especially on guard against choking the babes in Christ with the strong meat; but nevertheless we are not to allow them to starve, but to give them the milk of the Word that they may grow thereby. Let us remember our Lord's words as well as his example: he said, "Be ye wise as serpents and harmless as doves." Doubtless every one who reads these words can realize that in the beginning of his efforts to serve the Lord and his cause he did more injury than good because of unwisdom, indiscretion, a failure to take heed to the instructions of the Lord, a failure to follow his example of giving milk to babes and strong meat to men.

From an account given in another of the Gospels it seems evident that after teaching the people our Lord left them for a time and went with his disciples apart on the hillside, where they reviewed their ministries. Doubtless, also, they had opportunities for such fellowship and recounting on the boat on the journey. It would appear to have been later in the day, in the afternoon, that he came down from the mountain and that the crowds already there were augmented by large caravans, which at this time were en route for Jerusalem for the Feast of Passover, the whole multitude numbering several thousand. Apparently the newcomers were full of questions and interest and our Lord gave forth teachings and expositions.

"GIVE YE THEM TO EAT"

The night was coming on and the disciples urged that the Lord should disperse the people, but he had a purpose which they knew not of--he had in mind one of the greatest miracles of his entire ministry. However, instead of telling them of it, he allowed the matter to come about in the most natural way, suggesting to them that they should seat the multitude and he would assist them in their helplessness.

R3780 : page 158

He inquired what food they possessed, and a lad with four barley loaves and two small fishes was found--next to nothing. This served our Lord's purpose, however; he wished to show his willingness to cooperate in the work of blessing the multitude, and thus he illustrated a general feature of his dealings with his people and with the world. He takes our time and talents, little and unworthy as these are, and blesses them and uses them in his service and accomplishes great things. He thus associates his people with himself, and blesses them by these experiences and lessons even more than he blesses those to whom he sends them with his mercies, temporal and spiritual.

The disciples had learned to be obedient in respect to whatever the Master would propose; hence we find no objection offered to the Lord's command that they apparently make themselves foolish in the sight of the people by bidding them sit down in a hundred companies of fifty to prepare for a feast when apparently no feast could be spread for them. They were beginning to learn that he who could fill their nets with fish, who could awaken from the sleep of death, who could restore withered hands and heal without a touch by a word, was so different from themselves as to be beyond the power of their judgment or criticism. They obeyed; the Lord did the rest.

BLESSING THE BREAD

Our lesson says that the Lord blessed the bread; John's Gospel recounting the same matter says, "He gave thanks." The two thoughts are in close agreement--the giving of thanks to God brought indeed a blessing upon the food. We pause here to suggest that if it was appropriate that the Only Begotten of the Father should render thanks for that frugal meal and should ask the divine blessing upon it, it is certainly becoming that any who in any sense of the word profess to be his followers should copy his example in this as well as in other things. How can we partake of food, recognizing that it is of God's bounty and provision, without returning our thanks or acknowledgments? We feel sure that all who do render thanks receive special blessing with their food and upon it, and a special wisdom in respect to the use of it that others fail to get. The very peace and rest of heart which comes as a result of looking to the Lord in gratitude, and accepting his provision with thankfulness, by natural law insures a tranquillity which is favorable to the digestion of the food. Undoubtedly food which is eaten in a pleasant and thankful attitude of mind is more nourishing, more refreshing, than the same food if eaten in unthankfulness or anger or with feelings of dissatisfaction.

R3781 : page 158

Notice also that the feast for which our Lord returned thanks was not a sumptuous one; it was not served in elegant, decorated ware; it was not fine food; it was plain barley bread and dried fish. As we think of the simplicity of the diet of our Lord's day and of that of the people of oriental countries still, and as we consider the food furnished to the Japanese army and the usual food of the Japanese family, we get the lesson that both in quantity and in quality many people of our day are overfed and perhaps not benefited thereby--that plainness and simplicity of food would not only be more healthful, but would leave much more time for the spiritual refreshment, the bread from heaven, and the service of the Truth to others. Each should consider this matter and act upon it according to his circumstances and the interests and preferences of others, which he is surely bound to consider.

One lesson, however, all can appropriate, namely, that gratitude to God is appropriate however simple our bill of fare. It would be our hope that so far as possible the readers of this journal in their family associations are not neglectful of this privilege of giving thanks--to the extent that they are the persons having properly the authority or conduct of the family's affairs. It would be, of course, inappropriate for a stranger or a visitor to intrude upon the customs of the family, nor can we think that it is always appropriate to openly manifest our thankfulness to the Lord when at public tables, at hotels, restaurants, etc. We might be pleased to thus acknowledge the Lord, but might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks--even if no outward sign or word should indicate it to those about us--before a mouthful of food be taken.

THE DISCIPLES GAVE TO THE PEOPLE

Other accounts show us that as the Lord broke the food he distributed it to his disciples, they in turn carrying it to the multitude. How gracious of the Lord to so arrange matters! The disciples were thus the better witnesses of the power of the miracle, and the people were more or less made acquainted with the apostles, who perhaps later on, after Pentecost, met many of them, and, as the Master's representatives, bore to them the heavenly bread. It is still the same, for the Lord will find and will feed and will strengthen those who are his, for "the Lord knoweth them that are his." (2 Tim. 2:19.) He is not at all dependent upon us for the carrying of the Present Truth to the hungry multitude, but for our advantage he has given us the privilege of becoming co-laborers with him. How we should appreciate it! How eager we should be that any little barley loaves we may possess, any little fishes, any dollars and dimes, any shillings and pence, any time and influence, might be used of the Lord in his blessed work!

While such a course on our part is in the Scriptures dignified by the name of sacrifice, yet really, to those who understand the situation properly, it is the very reverse, a blessing, a privilege, a favor. We are glad to note that this privilege is so highly esteemed by those who are now rejoicing in the Present Truth. It is a matter of continual wonder to the enemies of the Truth, as well as to the slightly interested, that means seem never lacking for the promulgation of the harvest message, and that without resorting to appeals to the world through festivals, fairs, etc., without importuning the Lord's people by requests for money or any collection baskets--the Spirit of the Lord seems to accompany the Truth, so that those who have the Truth and have talents of any kind for the Lord's service rejoice with joy unspeakable to have these used, giving thanks to the Master for the privileges they enjoy.

"ALL ATE AND WERE FILLED"

It was not merely a taste of food that the Lord provided, but a satisfying portion--all had plenty. We may reasonably suppose, however, that a meal consisting of barley bread and dried fish would not be partaken of as liberally as if condiments, spices, sauces and preserves, sweets, etc.,

R3781 : page 159

had been supplied. Perhaps nature with us all would act more reasonably, so we would know when we had enough, if we lived more upon the plain substantials of life, and did not too much pamper our appetites and encourage ourselves to eat beyond the point of proper satisfaction of hunger.

That great multitude in some respects pictures the world during the Millennial age. Those who now follow the Lord as his special disciples will then be supplied abundantly by the Master with the bread of eternal life and will be privileged to distribute it to all the families of the earth. They will all have the opportunity of being filled, refreshed, strengthened. As we see how much the world lacks in this matter now, our hearts rejoice to know of the abundance of God's provision for the future and of the share we shall have in co-laboring with our Redeemer in the distribution of it to every creature, that all who will may take of the water of life freely and eat of the bread of life to their satisfaction. It was on the day after this miracle that our Lord gave his discourse on the bread of life.--John 6:26-58.

GATHERING UP THE FRAGMENTS

It would strike us as rather severe economy that the Lord should send his apostles to gather of the leavings of the feast from the multitude. It would be rather severe economy to oblige the faithful twelve to subsist upon the scraps that had been fingered by five thousand people. It seems much more reasonable to suppose that the small fragments left by the multitude were allowed to go to the birds and squirrels, and that the fragments gathered by the apostles were those broken by our Lord. As he broke the loaves and fishes they multiplied exceedingly, so that he supplied and resupplied the disciples with the food, while they carried it to the multitude, and that a sufficiency remained beside for our Lord to fill the twelve baskets with food that was good and clean and in every way suitable for further use.

The lesson of economy is appropriate to us all, but in our experience the poorest of the world and of the Lord's people often have greatest need for this lesson. While the Lord had abundance of power to create, he would have his disciples note the principle of economy and practise it. His wealth of power should not be a cause of extravagance on the part of any who are his. Extravagance in any matter seems much out of place in any that are our Lord's followers. If we have more than we need are there not others who have less than they need? If we have the Spirit of the Master we will have the spirit of helpfulness and generosity, and that increasingly as we come more and more into his character-likeness.

The same lesson seems to come to us in connection with the harvest work. We sometimes say to ourselves, "While our Lord is rich why should any of his followers be poor?" Undoubtedly it must be to our advantage that the Lord provides apparently just what is needed for his work and no more. The lesson in this parable is that he desires to give us, his followers, opportunities for sacrificing in connection with his service, and thus to bless us and to enable us more and more to appreciate our privileges. Perhaps, too, if the harvest work were blessed with wealthy friends and abundance of money this would foster more of a worldly spirit, more of pride and outward display, which would be disadvantageous to the cause and unfavorable for our own development. Let us be content with such things as we have, with the plain bread and fish, with our Lord's blessing. Let us take heed to the fragments, too, that we may render up a faithful record of our stewardship, that we may see to it that the talents entrusted to us have not been buried in the earth, but have been used to the best of our ability to the glory of our King.

As our Golden Text declares, we are to give our Father in heaven thanks for every good thing, including the bread of life--including Jesus, the salvation which he provides, and the Kingdom blessings which are coming through him and the privileges of association with him. All things are of the Father, and all our favors are by or through the Son. Gratitude is one of the smallest returns imaginable: it leads on to perfect love, which includes a self-sacrificing spirit.

====================

R3781 : page 159

A MESSAGE FROM THE SAN FRANCISCO FRIENDS.

DEAR BROTHER RUSSELL:--

Your kind favor of 25th ult. is before me, just received, and I hasten to reassure you as to the safety and reasonably good health of all the dear ones in our assembly in and around San Francisco--a majority of whom were privileged to attend our usual service on the 29th at the usual hour. We surely can rejoice in having been all so miraculously spared and having lost nothing but a few hours of inconvenience and in one case their earthly belongings.

In the name of our Church I desire to thank you all for your kind and brotherly interest in our welfare, and will state that there is no need at present of any material or financial assistance, but if it should become necessary in the near future I will gladly avail myself, on behalf of our dear ones, of such from your dear generous hearts and hands, but at present we are all well provided for. It was my intention to advise you concerning the welfare of our Church before this, and the omission was caused by the necessity of writing so many letters in answer to inquiries from so many different places and in seeking after those of our number who resided in San Francisco, so pardon my negligence.

This calamity has caused many thousands, like myself, to be without employment--not only the actual

residents of the stricken city, but those who resided in the cities around the Bay, and what will result from it remains only to be seen by waiting and exercising patience and faith in God. It is impossible for any but those who have witnessed the effects of this catastrophe to conceive how complete was the destruction of what every one must confess was a wicked city. Brother Owen and myself viewed the ruined city from an eminence that gave us a complete view of both the burned and unburned districts. My estimate is that two-thirds of the city was destroyed, while Brother Owen thinks four-fifths was destroyed; but in either estimate it is very bad. What the suffering and inconvenience of many have been and will be for a time can only be surmised.

We can, all of us here, thank God for this object lesson, and the strengthening effect it has upon each one of us, as does every experience in life, and, as you say, assists us in recognizing in this the near approach of the Kingdom which shall forever end such calamities and afflictions.

Your brother and servant in Christ,
H. M. FITCH,--California.

===================

SEMI-MONTHLY.
VOL. XXVII JUNE 1, 1906 No. 11

CONTENTS.

Views from the Watch Tower........................163
  The Westminster Confession Again..............163
  Epworth League Facing a Crisis................164
  Religious Strife in Germany...................164
Berean Bible Study for June.......................165
In Due Time.......................................165
Binding the Strong Man............................166
The Angel of Gethsemane (Poem)....................167
"My Sheep Hear My Voice"..........................167
Faith Indispensable to Success....................168
  "Be Patient, Brethren"........................170
Good Confessions and Later Trials................171
  "Thou Art the Christ".........................172
  "The Gates of Hell Shall Not Prevail".........173

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3782 : page 162

VOL. III. DAWN IN DANO-NORWEGIAN

We have just issued the above, in cloth binding only. Uniform in style with English edition. Price the same, 25c., postpaid.

page 162

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

R3782 : page 162

CLIPPINGS FOR THE EDITOR

Friends are requested to send us clippings unfavorable to the interests of the Truth, as well as special news items, writing on same the name of the journal and date of publication.

page 162

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

===================

R3782 : page 163

VIEWS FROM THE WATCH TOWER.

THE WESTMINSTER CONFESSION AGAIN

NO DOUBT our Presbyterian friends thought they had buried the Westminster Confession of Faith so deeply under their new statement of Presbyterian faith, that they would never have further trouble from its bad odor. Rev. Samuel T. Carter, D.D., was one of those who warred for its burial at that time. Satisfied for the time, apparently, Dr. Carter now realizes that the Westminster Confession is still the creed of the Presbyterian Church and the newer statement a mere blind. His honest soul now charges into the battle afresh for its complete repudiation. He recently wrote to the Presbyterian General Assembly on the subject, and we quote from his letter as follows:--

"Fathers and Brethren,--Many years ago, when I was ordained to the ministry of the gospel, I declared in the most solemn manner I believed the Westminster Confession to be the truth of God. I now in an equally solemn manner declare I don't believe it to be the truth of God; that I utterly reject it as a setting forth of the character of the heavenly Father. There never was, there is not now, and there never will be such a God as the God of the Westminster Confession.

"It is an idol of man's invention, as truly as any worshiped in Delhi, Pekin or Africa. I believe the great and true God is infinitely and exquisitely good and gracious; that the one thing that we can neither fully receive nor declare is the boundless love of God; that all the noblest exhibitions of human love are but bright and beautiful sparks from that intense and divine flame--the love that through ages and generations has been leading men by the fullest wisdom and most tender providence to heights of knowledge, love and boundless hope that far transcend all human thought. I lift up this overwhelming divine love before my fellow-men, believing that this alone will draw all men unto Him.

"I believe that the Westminster Confession darkens and denies this great love of God and should not be retained as a Confession by any Church today, and that our Church is false to its greatest duty of being a true witness for God so long as it retains this Confession."

* * *

Brother Carter's experiences encourage us to hope and wait patiently for further awakenings amongst the theological "dry bones." For years and years Dr. Carter preached under the Confession which he did not believe. For years he lent his name and voice and influence for God-dishonoring error until he got strong enough and courageous enough to protest and cry for liberty from his slavery. The partial liberty granted was doubtless appreciated; but now he longs and cries for more, more, more liberty to think. He desires to be set free. His conscience longs and cries out that it can stand the galling errors no longer.

Poor Brother Carter does not see the inconsistency of his position. He should not have entered the Presbyterian House of Bondage! He should never have confessed the Confession which his head and his heart repudiated. Or, if he did believe the errors at the beginning of his Christian life and ministry, and learned of them later, he should have been prompt to obey conscience, and should have stepped out of Presbyterianism into the liberty wherewith Christ makes free indeed. Presbyterians who honestly and truly believe the statements of the Confession have a right to hold it and to tell it abroad. It is the others who are at fault. If all who disagree with the Westminster Confession would promptly and decidedly withdraw from the denomination into liberty, explaining their reasons for withdrawing, the effect would be a hundred times more satisfactory.

"Actions speak louder than words." Dr. Carter's words say that he is an honest, bold, advocate of Truth at any cost; but his actions speak the reverse. They tell us, "The Westminster Confession has ties and emoluments which I love more than I love the Truth and the liberty which Christ offers. I prefer the bondage, and to be amongst those who misrepresent my God, than to forsake all and follow the Redeemer and his

R3782 : page 164

'little flock' whom the world counts 'fools' for Christ's sake and too conscientious."

We hope that Brother Carter and many others will ultimately grow stronger in the Lord and still more devoted to the Truth, so that ultimately they will take gladly the spoiling of their goods--worldly prospects, etc.--for Christ's sake, the Truth's sake, hoping for the "better resurrection" as "more than conquerors."

EPWORTH LEAGUE FACING A CRISIS

Throughout the entire Methodist Church, we are informed, "mutterings of uncertainty and dissatisfaction" are being heard in regard to the future of the Epworth League, the young people's organization, which has a membership of about 2,000,000. Indeed, the crisis has become so serious that The Epworth Herald (Chicago), official organ of the League, is publishing a series of articles about it from the pen of Dr. Wentworth F. Stewart, author of the "Evangelistic Awakening." Dr. Stewart says it is his observation that "the League in many places is lacking in vigorous, self-sustaining life; in others, is a problem in itself; and only rarely is it measuring up to reasonable expectation in spiritual culture, evangelistic zeal, and missionary enterprise;...it is not a reviving and recruiting force, and is not saving to any reasonable degree the young people within its reach." He says:--

A GENERAL CRITICISM

"Our whole Church has been for years committed to the numerical ideal of quantity instead of quality. Anything to secure a crowd, multiply numbers, increase the membership roll. Some churches and some leagues double their membership while the same pews hold the congregation, the same chairs seat the people at the mid-week prayer service and the devotional meeting of the League, and only the same prayers and testimonies are heard because there is not leaven enough to permeate their entire following.

"To gain our membership one by one, seeking their conversion first, and relation after, though a slower process, is infinitely more valuable than a red-and-blue contest with no significance attached; the same amount of energy thoroughly spiritualized and spent in evangelistic activities would add permanent strength

R3783 : page 164

to the League and not give the impression that religion is secondary to membership."--Literary Digest.

RELIGIOUS STRIFE IN GERMANY

Berlin, May 15.--The question of the divinity of Christ now threatens to rend German Protestantism into two great parties, the liberal and the orthodox.

The revolt in liberal churches against the narrow limits of orthodoxy has been fanned into a flame by the refusal of the State Church Consistory and the Prussian Supreme Court to sanction the selection of Rev. Rowen as pastor of the Church at Rhemscheid in Westphalia.

His offense was that he preached sermons in which he repudiated the divine parentage of Christ, characterizing it as a myth inspired by Graeco-Pagan influences.

FLOCK IS OBDURATE

The Church at Rhemscheid refused to select another pastor, and its pulpit remains unoccupied.

More than 1,300 mass meetings have been held to discuss the religious situation. Taken together they form an astonishing revelation of the enormous extent of the growth of the so-called higher criticism doctrines.

The ferment is increasing, daily, hourly. The liberal pastors and their congregations threaten secession unless the bounds of the creed are widened by the elimination of what they call the Supernatural Articles.

The correspondent, in conversation with a leading theologian who occupies a university chair, was advised that out of 8,000 German Protestant pastors in active service at the present time not over one-quarter are believers in the literal text of the Apostles' Creed, and only one-tenth hold to the inspiration of the Bible.

LEADERS OF THE MOVEMENT

Men like Prof. Harnack and Prof. Delitzsch, author of "Babel and Bible," lights of the liberal school of theology, propose that the Kaiser, as head of the Church, call a general council of the adherents of all theological schools to recast the creed and formulate some neutral body of doctrine which men of all opinions can subscribe to.

Should the Kaiser do this the cataclysm may be prevented. Otherwise it is predicted on all sides the Reformed Church of Germany will soon be split into warring factions.

* * *

Only those who have some knowledge of the "Divine Plan of the Ages" can comprehend such difficulties and appreciate the outcome. This is not a strife between the true Church and the false one; but between two sections of the false or nominal system.
Money is at the bottom of it. The German Government pays the preachers of all denominations; so now when one is pushed away from the public teat there is a howl of rage, not only from the ousted one, but also from others in sympathy with him, who foresee that their turn may come next.

It is not time yet to judge the hearts to determine which are honest and which dishonest, but there is no mistake about it that if neither honor of men nor financial considerations played a part there would be few to contend earnestly for the faith once delivered to the saints. But those few would be the honest and true on both sides of the discussions.

The Lord's people, who have renounced worldly and political methods, and who are seeking chiefly, solely, the Kingdom of Heaven, will do well to possess their souls in peace and go right along proclaiming the "good tidings of great joy which shall be unto all people." They need not look for worldly help, but, as in our Lord's time, should persevere, self-sacrificingly preaching without money and without price, seeking out the few who "have an ear to hear," even as many as the Father shall draw to the Truth.

===================

R3783 : page 165

BEREAN BIBLE STUDY FOR JUNE.

--FOR EXPLANATION SEE PREFACE OF WATCH TOWER BIBLES, AND WATCH TOWER MARCH 1, 1905.--

EVIL SPEAKING AND EVIL SURMISING

20. Might telling the truth be evil speaking? Z.'99-70 (1st col. par. 3 to 2nd col. par. 2).
21. Is it always necessary to tell all we know about every affair? Z.'00-71 (2nd col. par. 3).
22. Is an uncomplimentary remark evil speaking? Z.'02-188 (2nd col. par. 3); F.406, par. 1.
23. Would it be evil speaking to criticize doctrines publicly uttered? Z.'02-219 (2nd col. par. 2).
24. What is a slanderer? Z.'05-215 (2nd col. par. 1); Z.'99-70 (2nd col. par. 1 to 3).
25. What is "false witness," and is it possible to bear false witness without uttering a word? Z.'02-219 (1st col. par. 2, 3).
26. How should we deal with a brother or sister who begins to relate an evil report? Z.'05-215 (1st col. par. 4, 5).
27. How should we deal with persons of the world who do evil speaking? Eph. 5:11,12; Z.'99-70 (1st col. par. 1, 2); Z.'02-74 (1st col. par. 1); Z.'98-368 (1st col. par. 1).
28. Is evil speaking against a brother in Christ more culpable than against one of the world? T.S.62, par. 3; Z.'03-426 (1st col. par. 1, 2).
29. In order to avoid gossip, slander and evil speaking, what is the only proper and Scriptural way of redress for grievances, actual or imaginary? Matt. 18:15-17, Z.'05-214 (1st col. par. 4) to 215 (1st col. par. 3); F.414-417.
30. How should we deal in a matter of evil speaking against an Elder? 1 Tim. 5:19. F.293, 294, 418 (par. 1, 2).
31. Why is "a bridled tongue" a chief essential in an Elder? Jas. 3:2. Z.'99-75 (2nd col. par. 2); Z.'97-156 (2nd col. par. 2); F.249, par. 2.
32. How may we ask advice and not do evil speaking? F.292, top of page.
33. What is the relation between "busybodying" and evil speaking? F.583, par. 1, to 586; F.408, par. 1 to 3.
34. How should the Golden Rule help us to overcome evil speaking and evil surmising? F.407; Z.'02-188 (2nd col.) to 189 (1st col. par. 2); Z.'00-262 (1st col. par. 1, 2).
35. What is the sole exception to this rule, "Speak evil of no man"? Z.'99-71 (2nd col. par. 2).
36. What inspiration should we receive from Jesus' example? 1 Pet. 2:23. Z.'01-298 (1st col. par. 1, 2); Manna, Dec. 7; Z.'02-310 (2nd col. par. 1).

37. How can we overcome evil surmisings and evil speaking?

(a) By purifying the heart. Prov. 4:23. F.409, par. 2.

(b) By prayer. Psa. 141:3. Psa. 19:12-14. Z.'98-23 (2nd col. par. 1).

(c) By keeping the mind filled with pure and holy thoughts. Phil. 4:8. Z.'01-324 (1st col.). Z.'03-8 (2nd col. par. 3) to 9 (1st col. par. 3); Z.'05-216 (1st col. par. 3 and 2nd col. par. 3); Z.'00-72 (1st col. par. 1, 2).

38. What additional thoughts are found in index of Heavenly Manna under "Evil"?

39. What special experiences and practices have helped you to overcome evil surmisings to some extent?

40. As we realize how insidious this foe of the "new creature," what should be our daily prayer?
Psa. 19:12-14.

====================

R3783 : page 165

IN DUE TIME.

TIME is one of the most important factors in God's plan. The days of creation were long periods of time; the time of man's experience with evil has been six days of a thousand years each; the day of redemption and of the development of the Church has been nearly two thousand years. Time has been necessary for the accomplishment of God's great work; and it has also been necessary in proving to man the righteousness of God's character. Only time could prove to men his invincible justice. Six thousand years ago his sentence of death passed upon mankind, and during all that time he has permitted generation after generation to go down into the grave in the midst of agony, blood and tears. And though he loved men so, even while they were yet sinners, that he spared not his own Son, but freely gave him up for us all, yet he has never for a moment relented so as to interpose his power for the relief or release of the groaning creation: nor will he do so until his "due time"--the time which his wisdom appointed, which will be the very best time for the securing of the largest possible results to the race, both of

R3784 : page 165

knowledge and of advantageous experience, as well as for the development of several of the most important features of his plan. But as time only can develop God's plan, so time only can manifest his love as well as his wisdom, his grace, his power and his justice.

Time will fully manifest the divine wisdom in what seems to short-sighted humanity like pitiless delay.

Already those who are privileged to view by faith the divine plan see the necessity of time for its full accomplishment. It is in view of such necessity that the children of God are frequently exhorted to patience. God has kindly brought us to his standpoint of view and bidden us look into the glorious future--to the outcome of his plan; and in proportion as we are able to comprehend and believe it, we may rest and rejoice in it. But in the meantime, being thus graciously refreshed by the cheering prospect, we must patiently wait for the end, however painful the waiting season may be.

Patience is a virtue which our heavenly Father desires to cultivate in us; and he manifests in himself the grandest example of it. Through all the centuries past he has patiently endured the reproaches of those who, failing to understand the course of his wisdom in executing justice and in working out the deep designs of his abounding grace, attributed evil, and only evil, to his truly glorious and holy character. He knows that "in due time" his character will be fully vindicated, and so he patiently waits and works and endures. So also our Lord Jesus waits and endures. He endured great humiliation in coming to our low estate. Then as a man he patiently endured the contradictions of sinners against himself and ungrateful persecution, even unto death, from those he came to save. And, like his heavenly Father, through it all he was cheered in consideration of that "due time," though then in the far distant future, when his character, and also the Father's character, would be fully vindicated and manifested to every creature in heaven and in earth. And still our blessed Lord Jesus and our adorable heavenly Father await with patience the grand consummation. So, in similar attitude of mind, we must wait; for the servant is not above his Lord, and our rejoicing in view of the future will, if we have the mind of Christ, be not only because of our own prospective vindication and glory, but also in prospect of the vindication and glory of God and of our Lord Jesus, and of the prospective everlasting triumph of truth and righteousness.

R3784 : page 166

The waiting time is by no means a time of rejoicing, except in hope. This is a time when truth and righteousness are being humbled in the dust, when they that live godly must suffer persecution, when our eyes must look upon scenes of sorrow and mourning, when our ears must hear the wails of distress, and when our feeble flesh must experience the pangs of death. But, oh, there is a glorious release to come "in due time!" Wait for it patiently; "Let patience have her perfect work." Submit to the humbling process. The Church's pathway of present humiliation leads to the future glory.

"Humble yourselves," says the Apostle, "under the mighty hand of God, that he may exalt you in due time." Do not make the great mistake of seeking present exaltation at the expense of that which is to come "in due time" to those who patiently endure to the end. It is only in proportion as any turn their eyes away from the glory to follow "in due time," and thus lose faith in it, that they begin to prize the trifling recompenses which the world offers for the sacrifice of their birthright. Let us, therefore, dearly beloved, keep the eye of faith fixed upon the hope set before us in the gospel; and, forgetting those things that are behind--all worldly ambitions, etc.--let us press toward the mark for the prize of our high calling, which shall indeed be realized by the faithful--"in due time;" for "Faithful is he that hath called you, who also will do it." His purposes cannot fail, nor his word return unto him void.

===================

R3784 : page 166

BINDING THE STRONG MAN.

"No man can come into a strong man's house and spoil his goods except he will first bind the strong man, and then he will spoil his house."--Mark 3:27.

THESE WORDS were spoken in answer to the charge of the Pharisees that Jesus was casting out devils by the power of Satan, the prince of demons. Our Lord first showed how unreasonable was the charge that Satan had taken to opposing himself. His argument is that if that be true it would imply that Satan's power was tottering to a fall, if it was necessary for him to thus work against his own plans and arrangements, associates, etc. This does not imply that Satan will never be so cornered as to find it necessary to do good works in order to deceive if it were possible the very elect, but it does imply that when that time shall come, and the Adversary shall favor good works, the healing of diseases, casting out of devils, etc., it will be a sure indication that his kingdom is tottering. We believe that this is the case to some extent at the present time--that Satan has much to do with various faith healings that are done by Christian Science, Spiritualism, Hypnotism, etc.

But our Lord's argument was to the contrary of all this--that he was not casting out devils as the minion of Satan, but on the contrary that he was opposing Satan. Then he used the words of our text, which imply that he was already binding Satan, already spoiling his goods. Satan's control of mankind was certainly interfered with when our Lord cast out the demons and gave power and authority to his disciples to do the same throughout Palestine. This our Lord declared was a sign that a stronger one than Satan was at work. Satan was indeed powerful and had taken possession of the world and was exercising a great influence therein, and the fact that now he was interfered with to any extent and demons were cast out proved that he had met one more powerful than himself, and that the time of the complete overthrow of his dominion would come.

This text then is analogous to and in harmony with another which declared, "Now is the prince of this world cast out." Our Lord again declared, "I beheld Satan as lightning fall from heaven." Our Lord had come into the world for the very purpose of mastering Satan, and in order to vanquish him he had consecrated his life even unto death, that by means of death he might destroy death and him that had the power of death, that is, the devil. God had accepted the consecration, the sacrifice, and had granted our Lord the anointing of the Spirit at his baptism, and it was under the power and influence of this Spirit that he declared that as the Finger of God he cast out demons. However, the work of destroying Satan's house was not intended to go on to a rapid completion, but rather that merely the power of the Anointed One should be demonstrated for our comfort and joy and faith, and that he should be permitted to control the world for a time further, until the full end of this Gospel age, when his binding will be gradually accomplished and will be followed by the liberating of the whole world from his chains of error with which he has deceived all nations.

In Matthew 24:43 our Lord uses somewhat similar language, but applies it not to his own day but to the end of the age. He speaks of his second advent as being unknown to the world and therefore to them as a

R3784 : page 167

thief in the night, unexpected. He intimates that such a secrecy respecting the time is essential; that if it were generally known to the world the divine plan and arrangement in respect to the end of the age would be foiled. To the Church it would be given to know the times and seasons, through the holy Spirit enlightening their understanding respecting the Word of Truth uttered through the apostles and prophets of old for our admonition. But none of the wicked would understand, only the wise, the truly wise with the wisdom that cometh from above, the consecrated. So far as the world would be concerned, its great ones, its master minds in Church and in State, in business, in finances, would all be surprised in the end of this age. The Master would be present as a thief in the night to take, first of all, his "jewels," his Bride, his saints, and then to utterly spoil, overthrow, the affairs of this present time, that on the ruins thereof he might speedily set up his everlasting

Kingdom of righteousness.

"Ye brethren are not in darkness"--that day has not overtaken you as a thief, though it will thus overtake all the world. (I Thess. 5:3,4.) The thief-like work of taking the Church is already in progress; by and by it will all be completed, and shortly thereafter --1915--the kingdoms of this world, with all of their associated institutions, will go down in a climax of trouble such as the world has never known, because after gathering his Bride class the Lord will execute judgments upon Babylon.

At that time Satan will be bound that he should deceive the nations no more until the thousand years are finished.--Rev. 20:3.

R3785 : page 167

THE ANGEL OF GETHSEMANE.

'Twas midnight, and the Man of Sorrows took his chosen three,
And sought with weary step the shelter of Gethsemane
To pray, his soul exceeding sorrowful, e'en unto death,
And heavy laden with the sin and woe of all the world.
In agony of bloody sweat he fell upon his face,
And cried, with tears, "My God, my Father, if it be thy will,
Oh, let this cup of shame and numbering with transgressors
  pass,--
If it be possible! Yet, not my will, but thine be done!"
And then his thoughts turned to the sacrifice,--a fear bore down
With agonizing weight upon his heart, lest to comply
With every jot and tittle of the Law, he might have failed!
He saw the priestly type, he knew eternal death awaited,
Should he seek to pass the second vail unworthily.
Eternal death! Oh, anguish inexpressible,--to see
No more his Father's face! He sought his well-beloved three,
Perchance they might refresh his fainting heart with some sure
  word
Of prophecy. Alas, their eyes were heavy and they slept.
Three times he sought them, and three times in vain! Yet he
  was heard
In that he feared. The Father sent a heavenly comforter
To touch with tender, strengthening hand that dear, devoted
  head,
And whisper, "'I the Lord in righteousness have called thee, I
Will hold thine hand and keep thee, neither shalt thou fail
  nor be
Discouraged.' Lo, thou art 'a priest forever, and a king
Upon thy throne, like to Melchizidek.' And thou shalt see
The travail of thy soul, and shalt be satisfied." His heart
Revived, he knew his Father's faithful word could never fail;
He knew it would accomplish that whereunto it was sent.
He rose, and from that hour went forth to trial and to death,
In peace,--a calmness born of perfect confidence in God.

How oft, throughout the many-centuried "night" of this dark
  age,
The Father's "little ones" have knelt in sad Gethsemane
To pray! E'en now the Garden's shade re-echoes with the cry
Of God's elect, "How long, oh Lord, how long until we see
The travail of our soul? How long until thou shalt avenge
Thine own elect, who cry to thee, with tears, both night and
  day?"

* * *

Dear Lord, oh, use me as the angel in Gethsemane!
Oh, fill me with thy holy Spirit of divinest love!
Oh, make me sympathetic, wise, that every anguished heart
May come, nor seek in vain for consolation from thy Word,
And strengthened, comforted, go forth to prison and to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, then calmly say,
"'Tis finished," and with faith unwavering pass beneath "the vail!"
--G. W. Seibert, May 6, 1906.

===================

R3785 : page 167

"MY SHEEP HEAR MY VOICE."

--JOHN 10:27--

CONSIDERING the mental imperfections, the unbalance of mind, prevalent in the world, we sometimes wonder that our differences of understanding are not greater than they are. The secret of the measure of unity amongst mankind on various subjects undoubtedly is that the majority are in almost total ignorance on such subjects, and hence make no claim of intelligent reasoning thereon, but merely follow some leader of thought. Just as soon as people begin to use their own thinking apparatus they begin to differ, and sound minds being in the minority the wonder is that more mistakes do not result. In the ordinary affairs of the world, in the ordinary affairs of life, there is no test as respects the soundness of theorizing, reasoning, except such as comes from the pages of history, showing the outworking of various theories, or such as are demonstrated by the mistakes of those about us. On these various subjects of life, each must do the best he knows how.

Only on subjects dealt with in the Scriptures have we a positive basis of information and positive lines along which to use our reasoning faculties. Hence the Apostle declares that those who follow strictly, implicitly, the divine instructions possess more than others "the spirit of a sound mind." (2 Tim. 1:7.) Yet even amongst those who are seeking to follow the guidance of the Word there is some room for differences, misunderstandings, false reasoning, etc. Hence the Apostle Paul urged Timothy, who was an elder in the Church and who had been reared under the teachings of the holy Scriptures, that he should still continue to search and to rightly divide the Word of Truth, that thus he

R3785 : page 168

might be a workman in the Lord's cause who would not need to be ashamed. (2 Tim. 2:15.) What was true of Timothy is true respecting all who endeavor to honor the Word of God. It behooves us all to be very careful, very circumspect, to look carefully on all sides of every important question, to endeavor to get the proper bearings and not be led off in any specious or false reasoning or sophistry which would entangle ourselves and others in error. Even with our best strivings for the truth, with our greatest care, there is still danger, especially amongst those who are awake and using their brains.

"KNOWLEDGE PUFFETH UP, LOVE BUILDETH UP"

It is safe to say that no other class of religious people in the world do as much thinking, studying and reasoning on the Scriptures as do the forty or fifty thousand readers of ZION'S WATCH TOWER. Their senses have been awakened by reason of use; they are earnestly desirous of knowing the truth, the whole truth and nothing but the truth; they find the promises of the Lord's Word assuring them that he will guide them into all truth, and hence they go forward with the greater sense of rest and security that they shall know the truth and that the truth shall make them free.

Nevertheless, there is a danger point in connection with the study of the Truth. It was along this point that the Apostle cautioned some in his day, saying, Be not many of you teachers, brethren, knowing that a man shall receive the greater testing--the severer trial of his faith, etc. The spirit of meekness is very essential to all of us. We need to realize that of ourselves we know nothing, that our own judgment and reasoning are not to be depended upon, that we must be continually looking to the Lord for the help which cometh from him alone. We have learned not to look to human institutions of learning, Doctors of Divinity, etc., but to the Word of God. We must learn also that, even with the Word of God in our hands, we need the Spirit of God to direct us in its use, that we may understand it aright. We are to remember, too, that God's people have had the Bible in their hands for lo, these many years, yet have generally failed to understand it. Let the thought, then, make and keep us very humble, very dependent upon the great Teacher, the Head of the Church--the Church which is his body.

"ALL TAUGHT OF GOD"

We remember the story of Philip and the eunuch. The eunuch had the Scriptures and was reading them at the very time, yet he did not understand them until the Lord specially sent Philip to expound them to him. We remember Philip's question, "Understandest thou what thou readest?" We remember the eunuch's reply, "How can I unless it be interpreted to me?" We remember that the interpretation was sent by the Lord and accepted as from the Lord and that the blessing followed. We remember the Apostle's discourse along similar lines saying, How shall the heathen hear without a preacher? How shall any teach unless he be sent? How can any really interpret the Word of God and make it plain without divine assistance and guidance? This assistance apparently comes in two ways: first, a preparation of the heart, as the Lord denominated it, a hearing ear; and, second, a message sent of the Lord, an exposition of his Word for the hearing ears and for them alone. Humility is everywhere necessary, not only essential to the hearing ear but also essential to the tongue that would be the Lord's representative and ambassador and the exponent of his truth.

We remember the narrative of Peter and Cornelius, as illustrating the above. Cornelius was already devout; he reverenced God, was benevolent, gave much alms, was a good man in general, and he had a hearing ear, and yet in the Lord's providence it was necessary to send Peter to tell him the words by which himself and his house might be saved--might come into harmony with the Lord. It was not sufficient merely to send Cornelius a copy of the Scriptures; but necessary to expound to him the way of the Lord. Let us not forget these things: let us not become self-conscious, boastful, proud, heady, highminded, for such conditions of heart would surely interfere with our learning further lessons in the school of Christ;

and not only so, but some of the lessons already learned would speedily begin to fade away, and if the light which is in us become darkness how great will be that darkness--it will be greater than it is in those who never saw the light of Present Truth.--Matt. 6:23.

The Apostle tells us that the ox knoweth its owner and the ass his master's crib--although brute beasts they learn where to go for their nourishment. The same is true of barnyard fowls and all domestic animals --they not only have an appetite for food but soon learn the incidents connected with their feeding. The Lord seems to intimate that some of his people are less wise in these respects than are the dumb animals--they forget how, when and where they got their previous food. This is not true, however, of the Lord's flock. The true sheep know the green pastures and still waters and the Shepherd's voice, and a stranger will they not follow because they recognize not the voice of strangers --"My sheep hear my voice and they follow me."

===================

R3786 : page 168

FAITH INDISPENSABLE TO SUCCESS.

--MARK 7:24-30.--JUNE 3--

Golden Text:--"Great is thy faith; be it unto thee even as thou wilt."--Matt. 15:28.

WITH the whole of Galilee awakened, with the people discussing the wisdom and propriety of taking him by force and making him a king, with Herod's boldness manifested in the beheading of John the Baptist, and with the realization that his time for death had not yet come, our Lord left the parts where he was so well known and journeyed about forty-five miles toward the Mediterranean. This brought him to what in our lesson is called the

R3786 : page 169

"borders of Tyre and Sidon," more properly the provinces of Tyre and Sidon--within the boundary of the land called Phoenicia, of which the cities of Tyre and Sidon had been the centers of wealth, influence and business. We are not informed that Jesus went to either of those cities: apparently he merely crossed the borders of Galilee, and was thus for a time free from the authority of Herod. He would rest a little from his labors, and allow the truths which he had taught to penetrate into the hearts of his hearers. He would let the froth work off and the real essence of the truth abide in the hearts which were in condition of righteousness for it. He knew well that these would be but few.

The more his work increased and his fame spread abroad the more did the Adversary raise up opponents and hindrances. After the feeding of the five thousand and his return to Galilee he had discussions with the Pharisees, who, jealous of his growing popularity with the people, sought to oppose him. They would indeed have been glad to have recognized him as a Pharisee and to have had him do his mighty works in the name of Pharisaism. But his attitude was that of an independent--the Pharisees had sins that needed to be rebuked as well as others. Outwardly they were professing full consecration to God, but our Lord, who was able to read the heart, knew that a great deal of this was mere pretense, outward form and ceremony, show-religion.

These Pharisees, posing as the leaders of religious thought in that day, were made very angry by our Lord's plainness of speech, and the fact that he pointed out to the common people the general rules and principles by which a tree may be known by its fruits--that the Pharisees were not to be esteemed according to their professions, but to be measured by their deeds. They prided themselves upon their strict observances of the Law, but he showed that many of the things which they did were not really the Law of God, but the commandments of men, and that the very essence of the divine Law, love, justice, they largely ignored, not only in their teachings but also in their practices. The Pharisees feared, therefore, that the high station which they had previously held in the estimation of non-professors was being shaken, and their pride antagonized this--hence they hated him without a cause. They should have been glad to have had their attention called to their errors that they might have corrected the same, but this is not the attitude of the unregenerate heart: it rejoiceth in iniquity and rejoiceth not in the truth; it rejoiceth in whatever upholds its pride and gives color to its boastings of success. To them Pharisaism meant everything, and the fall of Pharisaism meant the fall of all religion.

It is much the same today. Many highly-esteemed people today occupy the position of the Pharisees of that time. They make an outward show, they boast of their success, they delight in the honor of men, especially in the honor of the world; they multiply forms and ceremonies and meetings and make a fair show in the flesh. They draw near to God with their lips, but give evidence that their heart sentiments are not in harmony with their lip professions, because when the truth is presented to them they hate it instead of loving it, and they hate the light-bearers because the light makes manifest their own weaknesses, hypocrisies, dissemblings in doctrines and practice.

The improper spirit exemplified in the priests and Pharisees and Scribes in our Lord's day finds a parallel today in the anger, malice, hatred, bitter words, which, like arrows, are shot forth at those who serve the Truth, who seek to lift up the standard to the people, who seek to show up the errors of the "dark ages," and through the Truth to make known the real character of our heavenly Father and the real meaning of his Word. Persecutors always claim that they are in support of a principle of righteousness; only in this way can they deceive some whom they enlist upon their side--some of better heart and conscience than their own. As the Israelites considered that anything that would undermine them would be to the injury of the Lord's cause, so today every section of Babylon, every sect of Christendom, seems to be fully persuaded that anything which would undermine the errors of their systems would be injurious to the cause of the Lord; hence they feel that in supporting sectarianism in any of its branches they are fighting for God. Theirs is a part of the blindness which comes from the god of this world, the prince of this world, Satan, who has all the heathen thoroughly under his control, thoroughly blind to the goodness of God and his message.

Our duty, nevertheless, is to be bold and courageous for the Truth, not with the hope of convincing all of our gainsayers, not with the thought of destroying sectarianism, but with the thought of gathering to the Lord his jewels from every quarter of Babylon, "Those who have made a covenant with me by sacrifice." (Psa. 50:5.) This was Jesus' work in the end of the Jewish age. He was gathering the jewels. His work was a success, although it seemed otherwise to his opponents. Similarly our work under God will be a success, even though others may see it differently. Even our Lord's crucifixion was a part of the success of God's plan, favorable not only to the believers but to all the families of the earth.

So with us: "God will turn what seems to harm us into everlasting joy;" he will so overrule that all things shall work together for good to those who love him, to those who are on his side and are faithful in holding up his standard. Faith is the lesson here: our Lord had faith in the Father's plan and followed it through good report and through evil report. The apostles had faith in him, and when others said, "It is a hard saying," they said, "Lord, to whom shall we go? thou hast the words of eternal life." Similarly with us faith is necessary: if we have faith in the Lord and in his Word we cannot doubt what the results will be, and will be prepared for all the experiences of life as they will be permitted to come to us, and will get blessings from them all.

THE SYROPHOENICIAN WOMAN

The country of Tyre and Sidon was called Phoenicia, and its population was made up largely of Carthaginians and Syrians. The woman of our lesson was of Syrian ancestors, and by education and language was a Greek. In a word she represented quite a mixture of nationalities; she was therefore a Gentile out and out. She had a little

R3786 : page 170

daughter possessed of an evil spirit, and her mother-love awakened her sensibilities as well as her faith. Although Jesus had entered the village without ostentation, in a semi-private manner, some one had known him, and the word some way reached the ears of this poor, afflicted woman. She hastened to the place where Jesus was, and prostrated herself before him. Matthew says that her cry was, "Have mercy upon me, O Lord! Lord, help me!"

The American consul at Jerusalem, Honorable Selah Merrill, mentions the importunity of the people of the East, saying, "To one who has ever held a prominent or official position in the East the persistency of pleading women is a fact one will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They

R3787 : page 170

will sit and wait hour after hour, and come day by day, ignoring all kinds of refusals. They are importunate beyond anything that I ever experienced in our western life."

The case is just such a one as we know the Master would have promptly attended to under ordinary circumstances. The faith was there, hence the persistency of the request. But on this occasion Jesus simply ignored the woman, "He answered her not a word." (Matt. 15:23.) It would even appear that he left the house, and that the woman importuned the disciples that they would intercede for her with their Master, for we read that the disciples subsequently came to Jesus entreating him to "send her away." Evidently they had first tried to discourage the woman themselves, and told her that their Master was a Jew and that his mission was to Jews; that she could not have much hope for favor, and that his refusal was indicated by his silence to her first request. But the woman's faith in the Lord and love for her child led her to stay to importune.

Apparently while the disciples were speaking with Jesus the woman again approached him, pleading her own cause. This time he answered her, but unsatisfactorily. He said, "Let the children first be filled: for it is not proper to take the children's bread and cast it unto dogs." Had there been pride in the heart this response would have been sufficient to have put the woman upon her dignity, so that she would have ceased her importunity and have openly tiraded against the Lord and against all Jews as ecclesiastical bigots. But she was humble as well as full of faith, and so far from taking offence at being told that she as a Gentile was classed with the dogs, she seized upon our Lord's own words as a basis for a further plea, that as the little house-dogs ate of the fragments from the family table thrown them by the children, so she as a Gentile, as one of the dogs, might be granted her request for the relief of her daughter from the power of the devil without hindering the real spirit of the Lord's argument, without saying that she was as worthy as a Jew of his mercy and favors.

Our Lord was astonished as well as pleased by this demonstration of the woman's faith. Matthew says he exclaimed, "O woman, great is thy faith!" Her request was granted, her daughter was healed, and her further faith was shown in that she accepted the Master's word and went to her house, there to find that indeed the demon was gone out, and that in leaving he had thrown the child in a fit upon the bed. A prominent writer remarks, "It is impossible for us to realize the tone in which Jesus uttered these words or the love which beamed in full glory from his eyes. Nothing ever drew from our Lord such commendation as the exercise of a supreme faith."

LESSONS IN FAITH--PRAYERS OF FAITH

It is proper that we should draw analogies from our Lord's conduct and that we should suppose that the illustrations of Scripture, showing the trials and tests of faith, should teach us something respecting the Lord's plan of dealing with those who approach him in prayer. During this Gospel age the Lord is seeking for those who can and will exercise faith. Some undoubtedly are so constituted mentally that they cannot do this--not that God created us without the ability so to do in him, but that the fall has distorted the original creation so that many today are unable to exercise faith in a proper and full degree. It is not for us to denounce such, but rather to learn from God's Word that he has a gracious plan, which is broad enough to include this class as well as all others in the mercy and forgiveness provided through the redemption at Calvary.

After the present age shall have selected out those who can exercise faith, who will exercise faith, and who will become faith-full, obedient to faith, then will be ushered in the great Millennial age, in which light, knowledge, will be granted to the remainder of mankind, to the intent that they may cultivate faith as well as all the elements of a proper character, and by restitution processes come to the attainment of all that was lost in Adam, or, failing to do so, be cut off in the Second Death. Let us hope that when the Millennial age shall be ushered in many in the world will be found ready to accept our Redeemer even without the special chastisements and judgments of that time to impress upon them the advantages of obedience to the Lord. As this Gentile woman could and did exercise faith in the Lord, so, doubtless, there are others in the world today who, if they knew our Savior as we know him, would be no less faithful than ourselves--some amongst the heathen, perhaps, would manifest much greater faith than some in Christendom today.

"BE PATIENT, BRETHREN"

As in dealing with this woman our Lord deferred the bestowment of the blessing he desired to give her, so doubtless he does with us at times. With us, too, he may see that it will be better if he should for a time ignore our petitions on some certain subject, that thus we may become more earnest, and perhaps increase our faith and our appreciation of the blessing we desire, just as this poor woman might not have appreciated so highly the Lord's favor if he had given it to her at once. With us also the Lord sometimes makes a test of humility before he responds to our requests. Are we of humble enough mind? Have we faith enough to come to the Lord at all? Can we trust him for his grace? Are we humble enough to accept his mercies on his conditions, on his terms, acknowledging ourselves nothing, that we have no merit to plead with him, that by grace we are saved and not according to any works that we could accomplish? If so we may be sure that the Lord will appreciate

R3787 : page 171

our demonstrations of such a faith by our holding on to his loving hand, to his gracious promises--by our confessions that we are nothing except as he shall give us of his mercy.

As all the various experiences of the Gentile woman worked out for good to her, helping her in the development of a proper and acceptable faith and a spirit of humility, so, we may be sure, all of the delays to answers of our prayers that may come to us as the Lord's people are for our advantage if we will be exercised thereby--that we may grow in his grace, grow in his wisdom, grow in his love, grow in faith, grow in obedience, grow in humility.

The more we study this subject of faith, the more we are convinced that in God's sight faith is not only indispensable but "very precious." We cannot come to God without faith, we cannot abide in his love without faith, we cannot receive day by day his mercies and blessings and leadings except by faith in his promises. We cannot realize ourselves as his children, begotten of the holy Spirit, and heirs of God, joint-heirs with Jesus Christ our Lord, except as we exercise faith in his Word of promise to this effect. We cannot go on day by day following the Lord except as we are willing to walk by faith and not by sight, for this is the test which he puts upon all of his followers. We cannot see how the oppositions of the world, flesh and devil, which seem so baneful to us, are blessings in disguise except as we exercise faith in God's promises that it will be so. We cannot therefore be prepared for the heavenly Kingdom in its glories and blessings and privileges except as we now have and exercise the faith which will enable us to profit by various lessons given us in the school of Christ.

"WAIT PATIENTLY FOR HIM"

An illustration along this line comes to our mind. A sister living some distance from Allegheny, deeply interested in the Truth herself, informed us that she was earnestly praying for her husband that the Lord would graciously grant him the opening of the eyes of understanding. Having some acquaintance with the husband it was our opinion that his was rather a hopeless case. Not that he was a bad man, but that he seemed to be thoroughly worldly, his hours filled with business or hunting or lodge work, etc. And so we said to the sister, by way of preventing her from having too keen a disappointment in the matter: "Dear sister, remember that the Lord is making his own selection of those who will constitute his spiritual Bride of many members. It is not for us to dictate to the Lord in prayer or otherwise whom he shall select--it is for us to feel thankful and grateful that in his providence his Truth has reached our ears and brought us the blessing of an invitation to the nuptial feast. We advise that you do not set your heart upon your husband's acceptance of the Truth, and that you do not particularly pray along that line, but rather give thanks to the Lord that he is as noble a man as you know him to be, and, by your own life, your own conduct, your own example everyway of what constitutes righteousness and discipleship to Christ, set him as good an example as possible, hoping that this may profit him as respects the present life and also the future life, even though he should never come to the point of making a full consecration of himself to the Lord and his service."

The sister's answer was, "I am trying to do all this, Brother Russell, but still I feel that the Lord will not be offended if I ask special blessings upon John--if I ask him to graciously grant him the opening of the eyes of his understanding. I am not so much requesting a miracle upon my husband to turn him against his will, but rather requesting

R3788 : page 171

that the Lord in his providence will be favorable to him, and make the way before him as smooth as possible consistent with divine wisdom." We uttered a few deprecatory words, thinking to ourself how sadly the poor woman would be disappointed as the days and years would go by, yet appreciating her wifely devotion and also her faith in the Lord's goodness. Judge of our great surprise when, about a year later, that husband became interested in the Truth, and followed up that interest by a full consecration of his heart and life to the Lord and in his service. We got a lesson from this similar to the one we get from the lesson today. The lesson is that God greatly appreciates faith, trust in his goodness, and that barring some interference with his plan he does, so far as possible, answer such petitions offered in an importunity of faith. Let us each, then, endeavor, more and more, to cultivate this important fruit of the Spirit, and correspondingly we will abound in the love and joy and peace, service and blessings which come from him who says, "According to thy faith be it unto thee."

===================

R3788 : page 171

GOOD CONFESSIONS AND LATER TRIALS.

--MATTHEW 16:13-28.--JUNE 10.--

Golden Text:--"Thou art the Christ, the Son of the living God."

IN THE VICINITY of Caesarea Philippi, on our Lord's most northerly journey in Palestine, just at the headwaters of the river Jordan, where it issues in great volume from a cave, our Lord put a question to his disciples which was full of meaning to them. This has been a weighty one ever since wherever his Word has gone. More than this, throughout the coming age, the Millennium, it will still be the all-important question.

"WHAT THINK YE OF CHRIST?"

Our Lord had been teaching the apostles and the public for about three years, and although he had frequently referred to himself as the "Son of Man," a title recognized among the Jews as appropriate to the Messiah, a title applied to Messiah by Daniel the Prophet (Dan. 7:13,14), our Lord had never positively declared himself to be the Messiah. He had allowed his words, "such as never man spake," and his works, such as never man performed, to testify for him. He merely declared that he had come forth from the Father to be the Savior of men, that in due time he would ascend up on high where he was before, that through faith in him eternal life was obtainable, etc. He had talked about his Kingdom, too, and taught the apostles

R3788 : page 172

to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Still, as already stated, he had never positively declared that he was the Messiah--he had left it to inference; if his character and works would not testify to the hearts of his disciples any words on the subject would be vain, empty, powerless.

By way of bringing the matter gradually before their minds, assisting them to see the general confusion prevailing, our Lord first asked the apostles respecting the general opinions of the people regarding him--whom they thought him to be. The answer was that there was confusion, some claiming that he was Elijah, others that he was John the Baptist returned with greater power, others that he was one of the ancient prophets who had reappeared. With this leading of the mind up to the central thought our Lord put the important question directly, "Whom say ye that I am?" What view of me is entertained by you who are my followers, you who know me most intimately, you who have heard my teachings and seen my daily life? At once came a noble confession from the Apostle Peter, who, while expressing his own sentiments, evidently expressed the minds of the entire discipleship, for there was no protest on the part of any and their silence gave assent.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD"

It should be noticed that the Scriptures are consistent with themselves throughout, that nowhere is the Lord Jesus spoken of as his own Father, the Almighty, Jehovah, but appropriately he is recognized as in his own statements as being the Son of God--the offspring of the Almighty, full of the Father's spirit, grace and power--God manifest in the flesh--the best possible manifestation of the Father amongst men, of that heavenly Father of whom it is declared, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen or can see." (1 Tim. 6:16.) The Only Begotten of the Father, full of grace and truth, represent him and the glorious qualities of his character to humanity. The apostles discerned this, and honored the Son accordingly as the Father had already honored him.

Our Lord promptly acknowledged Peter's confession as being appropriate, correct, truthful, and he added a blessing, saying, "Blessed art thou, Simon, son of Jonas, because flesh hath not revealed this unto thee, but my Father which is in heaven." Here again our Lord disclaims being the Father, and declares that the Father is in heaven--was not on earth except representatively. The same thought our Master gave to Mary after his resurrection, saying, "I ascend to my Father and to your Father, to my God and to your God." (John 20:17.) We honor the Lord most and have clearest views of the meaning of his words when we accept them simply and truthfully, without attempting to be wise above what is written or to add to the divine revelation or the honor of our Lord by inconsistent claims contradictory to the revelation which has been given us.

"THOU ART THE CHRIST"

This was a part of Peter's reply--"Thou art the Messiah. We accept you as being the one in whom center all the promises--the one who is to redeem and to bless the world." How we wish that all of the Lord's professed people might clearly discern what is implied by Peter's good confession! It implies faith in Jesus, not merely as the Savior of the Church which is his body, his Bride, but as the Savior of the world--the great Messiah, the seed of Abraham, through whom with his elect Bride all the families of the earth will be blessed with gracious opportunities for escape from the thraldom of sin and death to the liberties of the sons of God.

"What think ye of Christ?" This question, which came to Peter and his fellow-apostles, has been rung down through the centuries from that time until now, wherever the knowledge of the Lord Jesus has gone. It is a question which each one must eventually answer for himself. Thank God for this: the benighted heathen shall not be left in darkness, in ignorance of the only name given under heaven and amongst men whereby we must be saved. (Acts 4:12.) In due time this true Light shall lighten every man that cometh into the world. (John 1:9.) And with the question and with the light which makes possible an answer to the question comes a responsibility which none may shirk. Eventually every son and daughter of Adam must decide respecting the great Savior whom God has provided--each must accept or reject him as his Redeemer, his Savior, his Teacher, Priest and King, if he would enter into life; or, rejecting him intelligently and wilfully, must die the Second Death--utter destruction.

The question has come to us who are the Lord's followers, and we, like Peter and the apostles and all the faithful since, have accepted the Son of God as our Savior, realizing that he bought us with his precious blood, and that we have peace with God through a realization that the divine sentence against us has been met, so that God can now justly accept us to himself, forgiving our sins--not imputing them to us, but accepting satisfaction through our Surety and his precious sacrifice. On the strength of this faith that he was the Son of God, that he died for our sins, we have also accepted him as the great King of Glory, whose Millennial

Kingdom is surely to bless the world by establishing the reign of righteousness, by binding Satan and all the powers of evil, by causing the knowledge of the glory of God to fill the whole earth and by instituting a great reign of judgment, of justice, in the world, under which every unrighteous deed shall receive a just recompense of reward, and every good endeavor receive encouragement and blessing, and bring a corresponding uplift, mental, moral and physical, to the obedient.

By faith we now believe and accept the message that those who hear now in advance of the world have a special call to joint-heirship with their Redeemer in his glorious Kingdom, and shall share with him in his grand work of blessing and restoring the willing and obedient of mankind. What joy follows in the wake of this knowledge and its good confession only the elect can fully appreciate. And in proportion as these confess their faith that same faith grows, and the blessings and privileges connected with it grow, and gradually their joys become full to the overflowing of their earthly vessels in the present life and to their preparing the more for the glorious fulness of joy into which they will be ushered in their glorious resurrection change, when the Master himself shall say to them, "Well done, good and faithful

R3789 : page 173

servant; enter thou into the joys of thy Lord."--Matt. 25:21.

WHAT THINK YE OF CHRIST?

This same question confronts others who see with considerable clearness the mercy, the grace of God in Christ, and the glorious plan which centers in him, but who for the present are withholding a confession, who have not thus far taken their stand on the side of Christ, to confess him before men and to follow him in their daily life. To these we give a word of encouragement and a word of warning as well. They should be encouraged with the evidences they have of the Lord's favor, in that they have been permitted to come to their present position of knowledge of Christ and the gracious plan of God centering in him. They should realize that while they have already appreciated much, still there is more to follow of grace and joy and peace and blessing and knowledge to those who go on, who take the important step of public confession, who enter into a covenant of sacrifice to be followers in the footsteps of Jesus. They cannot go on to belong to his disciples unless they confess him; they cannot hope to share in the glories that belong to the faithful who walk in the narrow way unless they take up their cross to follow.

But they should know that while the cross of the Lord is not a light one, nevertheless his yoke is easy and his burden is light because he yokes himself with us in our trials and difficulties of life. With him as our companion and burden-bearer the cross is light, the burden is easy and the joys and peace resulting to his faithful are indescribable, even as eye hath not seen, nor ear heard, neither hath it entered into the heart of man the blessings by and by to be conferred on them. (1 Cor. 2:9.) The day of opportunity for accepting Christ under present conditions is rapidly speeding away. Soon the door of present privilege will close; and even though another door of gracious favor will open thereafter, its blessings and rewards cannot be considered with those which are now before us. Let us lay aside every weight and every besetting sin and enter the race and run patiently to its end, hoping for a share with our Redeemer in his glorious Kingdom work.

ROCK-FOUNDED LIVING STONES

Peter, the mouthpiece of the disciples, was especially addressed by our Lord, although the blessing spoken to him was in a measure shared by the others also. Our Lord here gave Simon his surname, Peter, which signifies a stone, declaring, "Thou art Peter [a stone], and upon this rock [this great truth which you have enunciated] I will build my Church." Peter subsequently writing refers to the matter in this manner, saying of all of the Lord's true followers, "Ye, also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (1 Pet. 2:5.) Peter and the other apostles are presented to us as foundation stones built upon this great truth, that Christ is the Redeemer, the Savior, the Messiah. Note how our Lord presents this matter in Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve apostles of the Lamb.--Rev. 21:14.

"What think ye of Christ? is the test
    To try both your state and your scheme;
You cannot be right in the rest,
    Unless you think rightly of him.
Some take him a creature to be,
    A man or an angel at most;
Sure these have not feelings like me,
    Nor know themselves wretched and lost.

* * *

"Some style him the pearl of great price,
    And say he's the fountain of joys,
Yet feed upon folly and vice,
    And cleave to the world and its toys.

* * *

"If asked what of Jesus I think,
    Though still my best thoughts are but poor,
I say, He's my meat and my drink,
    My life, and my strength, and my store;

My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My hope from beginning to end,
My portion, my Lord and my all."

Of this Church whose foundation was laid by the Redeemer himself and which was to be built thereupon our Lord declares,--

"THE GATES OF HELL SHALL NOT PREVAIL"

This statement seems to some to favor the theory that eternal torment is the fate of all except the Church: yet such must view the text very superficially indeed, for with their view what picture would the words convey? In what sense would it be true that the gates of hell shall not prevail against the Church? If we suppose a fiery hell such as many teach, and a barred gateway leading thereto, and the Church on the outside of those gates, we would be obliged to imagine the Church trying to break through the gates to get into the fire, and that the gates would not be strong enough to hinder the rash act. Or, on the other hand, we should be obliged to imagine the Church on the fiery side of those gates and trying to burst them open and succeeding in so doing. Surely neither of these views represents properly the condition of the Church as viewed from any standpoint.

But now note the reasonableness and beauty of the true interpretation of this language. The word hell here is in the Greek, hades, the same word that is elsewhere translated grave. For instance, in the Apostle's declaration respecting the resurrection and the deliverance of the Church from the grave, he exclaims, "O hades, where is thy victory?" He pictures thus the Church triumphing over hades, coming out of hades, out of the grave, out of the state of death. The same thought is connected with our Lord's resurrection: he is represented as bursting the bonds of death, bursting the restraints of sheol, of hades--by the Father's power. The gates of hades, the gates of the tomb, the strength of death which restrained him three days, was broken in his resurrection. This is the picture which our Lord presents. The Church in common with the world would go down into death, and this was an assurance to the apostles of the abundant deliverance which will be granted to the Church in the First Resurrection to glory, honor and immortality, to the conditions where the Second Death will have no power.

R3789 : page 174

THE KEYS OF THE KINGDOM

A key implies a lock, and the thought here is that God's Kingdom was locked that none could enter it. Our Lord alone was able to keep the divine Law and to inherit the divine promise. To him alone, therefore, belonged entrance to the Kingdom. He was recognized as the Anointed from the time he received the holy Spirit at his baptism, and in the fullest sense in his resurrection from the dead, a spirit being. "With all power in heaven and in earth."--Matt. 28:18.

But neither before his death nor during the forty days after his resurrection could our Savior open, unlock the Kingdom to his followers, though he promised them ultimately a share with him therein. He put his Spirit upon them, by which they in his name performed many wonderful works, but they could not be recognized by the Father nor receive the begetting power of the holy Spirit, the anointing of the Father, at that time. They could not then be ushered into the Kingdom privileges and relationship until Christ had ascended up on high and appeared in the presence of the Father on their behalf, presenting the merit of his own sacrifice as the condition upon which they might be accepted. It was after our Lord had done this that he permitted Peter to use the first key--to throw open the door of the Kingdom to all of his truly consecrated followers.

The door thrown open at Pentecost was only to the Jews, not to the Gentiles. Peter preached only to the Jews and proselytes, inviting them and them only to become sharers in the Kingdom of God's dear Son. When, three and a half years later, the Lord's due time had come for throwing open the other door into the Kingdom--the door for the Gentiles--Peter again was given the key, the right, the authority, to open that door. He it was who was sent to Cornelius, the first Gentile convert, to explain to him the conditions of relationship to Christ in the Kingdom and to initiate him that he might receive the holy Spirit. The two keys having been used there is nothing further to unlock respecting the Kingdom, and the Jewish institutions having passed away there is now but the one door, and it, we are told, will be closed perpetually when all of the wise virgins shall have gone in to the wedding.--Matt. 25:1-10.

The declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, "No other terms were in so constant use in Rabbinic Canon Law as those of binding and loosing. They represented the legislative and judicial powers of the Rabbinic office." This authority was shared by all of the apostles (Matt. 18:18,19), and it is because of our belief in this that we hold to the exact presentations of the apostles as representing the divine will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the apostles alone we have the assurance that they were divinely supervised--that whatever they forbade or allowed was under heavenly guidance and sanction.

R3790 : page 174

"THEY SHOULD TELL NO MAN"

Our Lord enjoined upon the disciples a measure of secrecy respecting his Messiahship because it was not yet due time for this to be made generally known. Its publication by Jesus and his disciples would have stirred up the public mind and have interfered to some extent with the divine program respecting his crucifixion--either by hastening it or by hindering it. But after our Lord's death and resurrection this was the entire theme of all of his representatives, his messengers--Jesus the Redeemer of the world, the Messiah, whose coming at the end of this Gospel age shall bring in times of refreshing and restitution for the uplift of the groaning creation.

Our Lord did not even pointedly draw this to the attention of his disciples, as we have seen, until the due time--until the approaching end of his career made it necessary for them to be forewarned that they might not be deceived, that they might know how his death was a part of the divine program. It was from this time on that Jesus began to explain to his close followers that he was to suffer death at Jerusalem at the hands of the religionists of that day, and that he would be raised from the dead on the third day thereafter.

BLESSINGS BRING TRIALS

The noble Peter had scored a great success in faithful and prompt acknowledgment of the Master, and he received special favors and blessings and promises as a result. Perhaps this helped to make him somewhat heady and self-opinionated. It is so with many of the Peter class (a noble class) from that time until now. Many admitted to the Lord's favor and privileged to confess him before men have stumbled over their own honor and exaltation. No wonder then the Apostle admonished, Be not many of you teachers, brethren, knowing that a man who is a teacher has severer trials, temptations.--Jas. 3:1.

Peter, in his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher--"not holding the Head" in proper reverence. Alas, how many treat the Lord's Word in the same manner today--ignoring his own statements and distorting his words in a manner which they are pleased to consider better than his, more honoring to him and to the Father. What a great mistake! Let us, dear fellow students, always recognize the headship of our Lord, and always remember that we are to listen to his Word and not to attempt to correct him or to substitute ideas of our own as being either better or as good. If we consider him worthy of the Father's honor and confidence, let us also consider him worthy to be our teacher, and from this standpoint let us take his every word seriously, carefully, implicitly.

Although Peter did not so intend the matter, his efforts were in the direction of turning the Lord aside from the fulfilment of his covenant. And so we think it is with some who, Peter-like, do not give sufficient heed to the Master's teaching--their influence at times upon their brethren and the Church is to hinder the sacrificing rather than to assist the sacrificers in the good way. They are stumbling-blocks instead of stepping-stones, and it is the duty of all who would be faithful footstep-followers of Jesus to kindly but emphatically treat the advice of such as our Master did, to ignore it and to press along the line according to our covenant. Our Lord declared Peter to be an adversary [Satan] a hinderer of the work.

Thus we see how those who are good and well intentioned may unwisely become hinderers of that they desire to assist. Let us be on our guard as respects ourselves and

R3790 : page 175

our influence upon others. Peter reasoned from the human standpoint, not from the divine. Happy would it have been for him if he had taken this lesson very thoroughly to heart; but through failure so to do he was unprepared for the later testing, when he denied his Lord and brought upon himself bitter weeping. Our Lord's life was an illustration, and put emphasis upon the words which he then addressed to the apostles, "If any man will come after me let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Discipleship meant the very reverse of what the apostles had naturally expected. They thought of the Kingdom glory and honor, and were desirous of attaining those blessings.

The disciples were now learning that their attainment meant severe testings, disciplines, trials, which would demonstrate their worthiness or unworthiness of a place in the Kingdom. Self love and earthly loves, outweighing devotion to the Lord, would mean unfitness for a share with him in the Kingdom. On the contrary, such a love for the Lord and the truth and the privileges of service as would lead to self-denials, earthly sacrifices, etc., even unto death, would imply the possession of the character which our Lord sought in those whom he would make his joint-heirs in the Kingdom.

GAIN THE WORLD, LOSE HIS BEING

Our Lord stated a general truth when he declared that a selfish love of life under present sinful conditions would signify the loss of life eternal--would signify ultimately the Second Death. This applies to the Church in the present time. We have covenanted with the Lord to leave all and follow him; we have exchanged our earthly hopes and aims for heavenly ones; and now, if we fail of the heavenly, all will be gone. Yes! it is a case of losing our earthly lives and gaining the heavenly, and no amount of earthly gain can compensate us for the loss of the life eternal hoped for.

Somewhat similar principles will apply to the world during the Millennial age, for they also will be required to break away from sin and cultivate righteousness if they would attain to life; and those who will not forego the sins and not battle against the weaknesses will never attain to the restitution perfections and everlasting life. The matter then resolves itself into this, for us now and for them by and by: Do we prefer everlasting life in harmony with the divine Law and righteous requirements, or do we choose the contrary, with the penalty, Second Death?

"THY KINGDOM COME"

All this, respecting the necessity of suffering and death on the part of those who would be sharers with the Lord in his Kingdom, was evidently a new thought to the disciples. It had been partially stated previously, but in dark sayings which they did not comprehend. Evidently even yet they did not grasp the situation clearly, but our Lord proceeded to clinch the matter in their minds by assuring them that they would not get the Kingdom inheritance until some period in the future--when the Son of man shall come in the glory of his Father with his angels; and then he shall render unto every man according to his deeds. To those who by patient continuance in well doing seek for glory, honor and immortality he will render the reward of eternal life on the spirit plane; but chastisements, punishments, corrective in their nature, and purgatorial to all others whose evil deeds, preferences for sin, unfaithfulness to light and knowledge and truth, mark them as out of accord with the great principles of righteousness. To these will be given experiences in the time of trouble which will mean sorrow, disappointment, grief, etc. We are glad to have the assurance from other Scriptures that these corrective judgments of the Lord as they come upon the world will mean blessings in disguise, for, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." --Isa. 26:9.

The statement of verse 28 has been the cause of considerable confusion. It reads, "There be some standing here who shall not taste of death until they see the Son of man coming in his Kingdom." This is what might be termed a "dark saying," an obscure statement. The key to it is found in the first nine verses of the succeeding chapter. The chapter division, which was not of inspiration but was made centuries after Matthew was dead, has served to separate the Lord's words from the explanation of them.

Connecting the matter we see that our Lord meant that some who were there with him would see a demonstration of his statement about his second coming in power and great glory in a vision, and that vision was given a little later on in the Mount of Transfiguration, when the entire Kingdom was represented in tableaux to Peter, James and John, three of those who were with him at the time he uttered the words of our lesson. In that panoramic vision our Lord was transfigured so that the disciples saw him radiant with glory, and as nearly identical as would be possible to show them the glories of the Kingdom; and with the Lord in the vision were seen Moses, a representative of Israel, and Elijah, a representative of the Church. St. Peter, one of the three who witnessed this exhibit of the Kingdom glory in vision, mentions it in his epistle, saying, "For we were eyewitnesses

of his majesty...when we were with him in the
holy mount."--2 Pet. 1:16-18.

If that vision was such a testimony to the Apostle Peter and his associates, and through them was applied to all of the early Church as an assurance of the blessing of the Lord which would ultimately come at the second advent of Christ in his Kingdom, how much more assurance have we now in the fact that we by the grace of God have been enabled to see the spiritual glories of the Lord through the opening of the divine Word, the breaking of the seals upon the scroll of divine revelation! "Wonderful things in the Bible we see." Wonderful love and exceeding great and precious promises for the Church, wonderful love and an ancient Covenant for

R3791 : page 175

Israel, wonderful love and a New Covenant for all the families of the earth. Those who see this vision of the Kingdom, and who discern its rapid arrangement and the preparation for its glorious revelation to the whole world, have the assurance that they are not following cunningly devised fables; that the Higher Critics are greatly mistaken in their judging of the Word of God along the lines of external testimonies and evolution theories. We have much advantage everyway over the remainder of mankind, and we may well say to ourselves, What manner of persons ought we to be in all holy conversation, living and godliness!--2 Pet. 3:11.

===================

page 177

SEMI-MONTHLY.
VOL. XXVII JUNE 15, 1906 No. 12

CONTENTS.

Views from the Watch Tower........................179
  Church Union--Next, Federation................179
  The United Church of Canada...................179
  Federation in Great Britain...................180
  Education Makes "Fools".......................180
  We Are Counted As Fools.......................181
  Man and Woman Under the Curse.................181
  Hell Fire and Saintliness Denounced by Two M.E. Bishops................................182
All Things Work For Good (Poem)...................182
A Vision of the Kingdom...........................182
"Never Man Spake Like This Man"...................185
Greatest in the Kingdom...........................186
Some Interesting Letters..........................190

page 178

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ASBURY PARK, N.J., CONVENTION, JULY 22-29

(For information respecting meetings, see last page, this issue.)

RAILROAD RATES

We have secured fare-and-one-third rates on all lines of railroad east of and including Chicago and St. Louis, on "Certificate Plan." Ask for ticket for "Watch Tower Convention, Asbury Park, N.J.," for which you pay one way full fare and receive a Certificate in addition to your ticket. The Certificate, after endorsement by proper officers at the Convention and payment of 25 cents, entitles you to one-third fare on return trip. From some points cheaper rates than these may be obtainable, via Atlantic City or other ocean points. Enquire of your railroad agent.

ACCOMMODATIONS

Board and lodging can be procured for $1, $1.25, $1.50, $2, and upward to $5 per day.

Write at once if you wish us to procure accommodations, stating briefly and pointedly what kind, number of persons, sex and color, and if married couples wish to room together. Do not expect any alteration of your party's location after writing. If others join it later they will be accommodated in the order of notification. Address all letters to "Convention Dept.," WATCH TOWER B. & T. SOCIETY, Allegheny, Pa.

====================

R3791 : page 179

VIEWS FROM THE WATCH TOWER.

CHURCH UNION--NEXT, FEDERATION

THE Presbyterian and Cumberland Presbyterian bodies have reunited, as per the following telegram in the public press columns:

Des Moines, Ia., May 24.--Dr. Hunter Corbett, the Moderator of the Presbyterian General Assembly, declared the union of the Presbyterian Church of the United States and the Cumberland Presbyterian Church completed at 10.21 o'clock this morning as follows:

"I do solemnly declare and hereby publicly announce that the basis of union and reunion is now in full force and effect, and that the Cumberland Presbyterian Church is now reunited with the Presbyterian Church in the United States of America as one Church."

The big ecclesiastical assemblage burst into a storm of rejoicing. Handclapping, cheering and waving of handkerchiefs gave expression of unalloyed pleasure.

* * *

The spirit of union and federation prevails everywhere. Our readers well know that from prophecy we have for twenty-five years been expecting not only that the Federation would come soon, but that the vitality of it would come from the Episcopal Church. The insurmountable barrier thus far seems to be in the claim of this denomination to "Apostolic Succession," which asserts that none are qualified ministers except as "ordained" in the line of such succession.

Now we find a movement amongst Episcopalians to concede something: to claim merely the Historic Episcopate and to drop the claim of Apostolic Succession, so as to promote the union of all Protestants. This view is set forth in a recently published book by Rev. E. McCrady (Episcopalian), entitled,

"APOSTOLIC SUCCESSION AND THE PROBLEM OF UNITY"

We quote one paragraph:--

"When we ourselves are broad enough, catholic enough, to admit that the theory of the divine right of Episcopacy is a theory only--when we are willing to own, as we must, that while fitting in very well with historical facts, it can never be absolutely demonstrated --when we further are willing to recognize the fact that the Reformers did not believe in such a theory themselves, and that the Church, in spite of all the influences brought to bear upon her, has carefully refrained from officially promulgating such a doctrine--when, in other words, we cease to unchurch our Protestant brethren by insisting upon a principle logically indefensible and never officially set forth--we will then be in a position to expect some concessions on their part, and--we venture the further prediction--we shall then begin to hear some solid discussion, and see some valid signs of the approaching union of Christendom."

* * *

The Bible clearly sets forth that such a federation of Protestants will be effected before the great final catastrophe which will usher in the Kingdom of God's dear Son and the glorification of the Church of the Firstborn; hence our interest in every item pointing to its realization.

"THE UNITED CHURCH OF CANADA"

"The negotiations for the union of three churches in Canada have attracted world-wide attention. Nearly all of the religious journals and many of the secular ones devote much space to special comment upon this theme. These comments are almost entirely congratulatory. The Toronto Globe has rendered important service by printing the expressions of opinion by men of light and leading in the three churches in various parts of the country. It is a surprise to find how generally these are favorable expressions. Of course there are a few doubting Thomases, a few who magnify the differences and overlook the great harmonies, who advise us to be careful and go slow; but the overwhelming concensus is in favor, not of federation, but of organic union. We have received correspondence from various parts of the United States, from the Atlantic to the Pacific, with reference to an account we wrote in The

R3791 : page 180

Christian Herald of this great movement, and all of these are of devout thanksgiving for the leading of divine providence. We quote from the Literary Digest some of the press comments on this subject:

"'An extraordinary movement, in some respects, not paralleled in several centuries,' is the phrase by which the New York Christian Advocate (Methodist) characterizes the movement toward union between the Presbyterian, Methodist and Congregationalist churches in Canada. The report of the joint committee of these three denominations, just published, is described by the Toronto Globe as 'the most remarkable ecclesiastical document issued in Protestant Christendom since the Reformation.' All the indications seem to point to the ultimate consummation of this union, and the name tentatively chosen for the new Church is, 'The United Church of Canada.' The Interior (Presbyterian, Chicago) writes of the union planned as 'the most radical and remarkable coalition of churches that has been proposed since the Reformation brought in the era of denominational divisions,' Zion's Herald (Methodist, Boston), reminds us that Canada in the past has led the way in effecting denominational unions.

"The Christian Advocate remarks editorially: 'This experiment in each of its stages should receive the concentrated attention of the Protestantism of the world. If it succeed it will make feasible the only reasonable plan for the diminution of the number of distinct communions.'

"The Presbyterian (Toronto, Canada) thinks that the prospects are bright for a consummation of the proposed union. It says: 'There will be no unseemly haste; in the nature of things there cannot be. It will take some little time to prepare the basis and have it pronounced upon ultimately by the body of the people. Agreement as to the things that may be given up and the things that shall remain, will not come in a moment, but it will come. There is an organizing power of its own in a great, structural, co-ordinating movement like this.'

"The Presbyterian Banner (Pittsburgh, Pa.) comments as follows: 'We would hardly think a union of these three churches possible in this country, but it appears to be possible only a few miles north of us, and it is the Lord's doing and marvellous in our eyes. The Spirit of the Lord, however, is not restricted by geographical boundaries and red and blue lines on the map, and what the Spirit can do there he may do here.'

"The Methodists in Canada number 916,659, the Presbyterians 842,016, and the Congregationalists 28,000. Thus, as the Church Standard (Protestant Episcopal, Philadelphia) points out, the new Church will enter upon its work with a membership of 1,786,676, 'nearly one-third of the population of the whole of Canada.'"
--Onward (Methodist, Toronto).

FEDERATION IN GREAT BRITAIN

The London Daily Chronicle recently published a lengthy appeal for special prayers for the reunion of Christendom. It was signed by the President of the United Methodist Free Churches; the President of the Methodist New Connection Church; the President of the Wesleyan Methodist Conference; the Moderator-elect of the English Presbyterian Church; the President of the Baptist Union; the Moderator of the General Assembly of the Church of Scotland; the Moderator of the General Assembly of the United Free Church of Scotland; the Primus of the Scottish Church, and the Chairman of the Congregational Union of England and Wales. Evidently a few more years of stress will accomplish what they pray for,--a union of sects, a federation on the basis of ignoring one another's errors. But this will not be the heart union for which our Lord prayed--one in the Father and the Son and in heart

fellowship with each other, because "sanctified by the Truth."

EDUCATION MAKES "FOOLS"

"The fool hath said in his heart, There is no God."--
Psalm 14:1.

COLUMBIA UNIVERSITY CLASS 65 PER CENT. FOOLS

The faculty of Columbia University put the following questions to a class of 45 students in elementary psychology:

(1) "Do you conceive of God as a personal or an impersonal being?"

(2) "What difference do you make between a personal and an impersonal being?"

(3) "Under what image or images do you think of God?"

(4) "What difference would the non-existence of God make in your daily life?"

Papers bearing these questions were distributed to the class, with the request that they be returned with their answers within a few days. Only three replies were received.

The Professor then made the questions a part of the regular class lesson, and an entire lecture period was granted for the preparation of the answers. It was further granted that none need sign his name to his replies, in hope that this would bring out full responses.

Three refused to express themselves, returning the question papers blank. Twenty-two said their conception of God was impersonal. Four expressed doubt as to God's personality. Sixteen only (35 per cent.) expressed belief in a personal God. Thirteen of the young men said that it would not make the least bit of difference in their daily lives if they had not heard of the existence of God. The rest said that there would be some difference, but no two agreed exactly as to the same condition of life.

These things are hard to believe, but the facts are vouched for by the St. Louis Globe-Democrat. They remind us of the Apostle's words, "The world by wisdom knows not God"; and again, that "The god of this world hath blinded the minds of them that believe not."

How glad we are that these blinded young men will yet be brought under the influence of him who died for

R3792 : page 181

them at Calvary, to the extent that their blindness shall be turned away and the "knowledge of the glory of the Lord" shall shine into their hearts. How strange it seems that their Christian friends and relatives (1) so combat the thought of God's mercy enduring beyond the tomb, that these and "all the families of the earth may be blessed" by the Messiah (Head and body), the elect of this age. (2) How strange that they think of such young men, who say in their hearts, "There is no God," as being of the "elect," believers, footstep followers of Christ--to whom alone in this age the "great salvation" is promised.

"WE ARE COUNTED AS FOOLS"

The above words by St. Paul are still true of those faithful to the Word of God. Below we reprint an item from the Digest, re the changing meaning of the word heresy. The Rev. Crapsey, D.D., of the Episcopal Church, has recently been telling his doubts and disbeliefs, yet contends that he is still an orthodox Episcopalian and should be permitted to teach his unbeliefs under the prestige of "the Church," wearing its livery, holding its honors and receiving its pay. Some one not well posted on such matters thought this was wrong and brought the matter up in a heresy trial, Dr. Crapsey disbelieves the Bible, rejects its being of divine inspiration, thinks Jesus was born as every other child, that he had no prehuman existence, that Joseph or some man was his father. So far as we may be able to judge, Robert Ingersoll and Rev. Crapsey, D.D., would have agreed perfectly except as to methods of teaching the unbelief. In our opinion Mr. Ingersoll took the more honorable position in not pretending to be a minister and servant and teacher of the One whose words he denied.

Dr. Crapsey, in his unbelief, has so much company now among ministers that his conviction was a general surprise. Others would doubtless feel that if they condemned him they would be at the same time condemning themselves, because the majority, apparently, are now "higher critics." Dr. Crapsey is surprised and desires a new trial.

"THE WAY WHICH THEY CALL HERESY"

The Apostle says, "After the way which they call heresy so worship I the God of my fathers." (Acts 24:14.) Likewise, today, if anyone will arise in any of the churches of Christendom and fearlessly preach the Bible's presentations as set forth in the MILLENNIAL DAWN volumes, it would not take long to decide him a heretic. In other words, times have so changed that those who deny the Bible's testimony are recognized as orthodox, while those who teach and expound the Bible faithfully and consistently are recognized at once as heretics, just as in Paul's day. The article follows:--

CHANGING DEFINITIONS OF HERESY

"'In the eighteenth century it required a radical philosopher like Hume to advance such arguments against the credibility of Christian miracles as today may be put forth by an Episcopal rector, with a fair chance of baffling the heresy-hunters at the last,' remarks a writer in the Evening Post, apropos of the recent trial of Rev. Algernon Crapsey. The churches, the writer asserts, are looking for a definition of heresy that can be generally accepted, 'for it is annoying, to say the least, to convene investigating bodies every year to define the offense anew.' Dr. Crapsey's trial, he points out, will leave the Episcopal Church practically where it was before in the matter, 'except that in Bishop Walker's jurisdiction it will be decided either that the miracles of the Bible must be accepted or that they may be rejected.' However, he adds, it will serve to show that what was heresy yesterday is not necessarily heresy today. We read further:

"'As compared with the published utterances of Heber Newton, Dr. Crapsey's statements do not seem to be extreme, though they mark a distinct advance in frankness from the day that Bishop Gray "deposed" Bishop Colenso for attempting to question the Pentateuch. The words are much more specific, too, than those uttered by Dr. Charles A. Briggs in 1891, when he became professor of Biblical theology at the Union Theological Seminary, and which led to his withdrawal from the Presbyterian ministry. But Dr. Briggs found refuge with the Episcopalians, that Church called by Phillips Brooks "the roomiest Church in America." Whether the denomination that refused to consider charges against Heber Newton and welcomed Dr. Briggs will decide to retain Dr. Crapsey must depend upon the court's reading of history.'

"Some years ago, when Dr. Heber Newton gave up his rectorship of All Souls' Church to go to Leland Stanford University, the New York Sun commented in part as follows:

"'The religious views expressed so boldly by Dr. Newton which aroused so loud a protest ten or fifteen years ago have no longer the novelty they then had. The conclusions of the "higher criticism" of the Bible, which in general may be said to have furnished the basis for them, have since affected very profoundly the teachings of Protestant churches very extensively, and they are accepted if not actually propagated by professors in practically all their leading theological schools. Thus the religious public has become accustomed to views which provoked astonishment and resentment when they began to be proclaimed so frankly by Dr. Newton.'"

MAN AND WOMAN UNDER THE CURSE

Sin and death have long reigned. Selfishness instead of Love has had control of the world for centuries. Now God is lifting the vail of ignorance, and all who have been getting the worst of the bargain become violent for their rights. The masses of Russia have long been happy in ignorance and superstition. Their ignorance was their bliss. Now there is a general awakening; everybody is dissatisfied; all are clamoring for their rights. The nation is in revolution, and undoubtedly will become more unhappy yearly as the awakening comes, until the great catastrophe of anarchy, which will be the divine opportunity for rectifying all wrongs and establishing the social order on Love instead of Selfishness. It is necessary that all should

R3792 : page 182

be awakened, that all may see the effect of selfishness and learn to deprecate it.

The men of Russia have been degraded and brutal because of their share of the curse; because their mothers knew nothing but selfishness to teach them. Now these mothers and sisters are awakening and crying out against the very conditions they assisted in creating. They have our sympathy; the more so because their discontent will for the time make them and their homes the more unhappy until they learn their lesson. And of course only a few will ever learn in this day "The Christian's secret of a happy life"--the peace of God, built on the exceeding great and precious promises of the Scriptures.

HELL FIRE AND SAINTLINESS DENOUNCED BY TWO

M.E. BISHOPS

We clip the following from the Toledo Times, May 24, report of the Rocky Mountain Missionary Society:

Denver, Colo.--Hell fire, such as is preached from many pulpits, does not exist, declared Bishop Oldham of the Methodist Episcopal Diocese of Southern Asia yesterday before the convention of the Rocky Mountain Missionary Society.

R3793 : page 182

"Just tell me of anybody who believes we will be burned alive in a place filled with brimstone and fire. I'd hate to die if I thought I'd get a scorch for every sin," said the Bishop.

"I wouldn't be a saint for anything," exhorted Bishop J. C. Hartzell of Africa, in taking up the discussion, "but at the same time I go to Church regularly, even if I don't do the talking. There are two extremes: the man who, in spite of all the help God, man or the Bible gives him, goes to the bad, and the man who is so tremendously greedy good that he is dubbed saint. I'd rather be a man, for a man has all the possibilities of right and wrong, and a saint hasn't any choice."

CRAZED BY DR. TORREY'S SERMON ON HELL

The Chicago Tribune, May 24, tells of a Mr. J. W. Griffin of Atlanta, Ga., crazed by hearing Dr. Torrey's sermon on hell and taken in charge by the police.

ALL THINGS WORK FOR GOOD.

--ROMANS 8:28.--

If our Father's gracious promise
Was more clearly understood,
That his daily dealing with us
Works together for our good;

How the burdens that are pressing
Hard upon us would grow light,
And each trial prove a blessing
Were our trust in him complete.

If our hearts were always lightsome,
And we knew no anxious care,
We might overlook the sorrow
That surrounds us everywhere.

If our stores were overflowing,
Then, perhaps, we never would
Learn to sympathize with others
Who are lacking daily food.

Knowing he is always "for us"
We, as children of his grace,
Can afford to bear with patience
"Trusting where we cannot trace."

He will surely guard the issue
Of each test, though it may seem
Hard to bear; its object always
Is to draw us close to him.

So whatever may befall us
We who love him always should
Know the Lord is overruling
All that happens us, for good. --John LaDow.

===================

R3793 : page 182

A VISION OF THE KINGDOM.

--LUKE 9:28-36.--JUNE 17.--

Golden Text:--"This is my beloved Son. Hear him."

THE SCENE on the Mount of Transfiguration, to be appreciated, must be viewed from the standpoint of our Lord's words. Eight days before, our Lord had promised his followers that some of them would not taste of death until they should see the Kingdom of God. He did not explain to them whether they would see the Kingdom in reality established in eight days or whether they would see a vision of the Kingdom. He left their minds full of wonder and expectancy, and then at the appropriate time took with him Peter, James and John, the three most prominent of the twelve apostles, who went up into the mountain, presumably Mount Hermon.

From a comparison of the accounts some have surmised that possibly the Lord and the apostles remained in the mountain all night, as Jesus sometimes did, away from the multitude, in quiet, in prayer. In one of the accounts we are told that the apostles were heavy with sleep, and the inference seems to be that they were awakened at the proper time to see the vision; that its glorious grandeur was too great for them; that they fell upon their faces in fear, which was increased as a very dense, black cloud enveloped them, and when they heard a voice in the cloud saying, "This is my beloved Son: Hear him." One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid."

JESUS SAID IT WAS A VISION

So far as the apostles were concerned everything that they saw was so actual, so real, that they supposed the whole matter actual, just as John in the visions of Revelation saw, heard, spoke, etc., and just as Paul explains that

R3793 : page 183

in one of his visions matters were so real that he could not have told whether he was in the body or out of the body--whether he was still on earth having a vision or whether he had actually been taken away for a time and shown realities. Thus it is with all visions: their every detail is as actual and as perfect as though it were a fact. Our assurance that this transfiguration was a vision is in our Lord's words: "And as they were coming down from the mountain Jesus commanded them, saying, Tell the vision to no man until the Son of man be risen from the dead." When we have our Lord's direct statement that it was a vision it would be folly for us to perplex ourselves to explain it upon any other theory or hypothesis, such, for instance, as wondering how Moses and Elias could be there without a resurrection, especially when it is remembered that Jesus was the first to rise from the dead, "the firstborn from the dead."--Rom. 8:29; Col. 1:18.

THE MEANING OF THE VISION

Our Lord's words of eight days previous show clearly that the vision was intended to be a foreshowing of the glories and honors of the Kingdom in some sense of the word. It represented then the Son of man coming into his Kingdom--into his dominion. Peter, one of those who saw the vision, informs us that he got this lesson from it--that he was persuaded respecting the majesty of Jesus, of his dignity as the Messianic King, and the fact that all there pictured in vision would eventually be fulfilled. He says, "We have not followed cunningly devised fables when we declared unto you the power and coming of Jesus, but were eye-witnesses of his majesty [his kingly glory] when we were with him in the holy mount."--2 Pet. 1:16,18.

The central figure, therefore, of that vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. It was the Son of man who was to be honored, whose kingly dominion was to be represented, so that the disciples, who were to be so severely tried in their faith respecting him very shortly, might have a firm conviction respecting the authenticity of his claims as Messiah--that they might be able to witness a good confession of him to others, and be prepared through faith to accomplish the work of God to which they had been chosen as apostles of the Lamb--that the three who were with the Lord were representatives of the twelve, in whom the latter would all have confidence.

"HE WAS TRANSFIGURED BEFORE THEM"

The account is very explicit; his countenance was changed, his raiment became white and glistening, the heavenly glory fairly shining in his entire person. He was not changed actually. That change from human to divine, beginning at his baptism, when he received the anointing of the holy Spirit, the begetting of the holy Spirit to the divine nature, did indeed develop, change him from glory to glory, shining out in all the conduct of life; but his actual change did not occur until three days after Calvary, when he was raised from the dead by the glory of the Father. Then that which was sown in weakness was raised in power, that which was sown in dishonor of men was raised in glory, that which was sown in the fleshly body which knew no sin, but was holy, harmless, separate from sinners, was raised a spiritual body, filled with all the fulness of the divine nature.

What the disciples saw, therefore, was not this change from human to divine, but a vision of it--a picture of it. Somewhat similar was the vision granted to Saul of Tarsus

on his way to Damascus, when smitten down by the light above the brightness of the sun at noonday. He declares that the Lord appeared to him at noonday, a light shining above the brightness of the sun. Something of this brightness, this light, this transcendent grandeur was pictured before the three apostles in the holy mount, and no wonder that they fell upon their faces with fear--they were in trepidation in the presence of such glorious grandeur. Respecting the divine glory we read that Christ, "whom no man hath seen or can see,"--since his resurrection--"dwelleth in a light which no man can approach unto."

Whenever even a vision is granted to mortals of this heavenly grandeur they must be specially protected of the Lord that the glorious brightness does not injure the mortal eye. In the case of Saul of Tarsus, we know that, lacking this protection, his sight was destroyed and he was blind for certain days, until by a miracle his sight was partially restored, though even then the defect remained a thorn in the flesh to his last moments--a reminder of how once he had been a persecutor of the just, an injurious person as respects the Lord's cause--reminding him also of the propriety of humility, and assisting in keeping him very humble, so that he describes himself as being one of the least of all saints.

Indeed we may safely conclude that those of the Lord's people who have seen with any kind of vision the glories of the Lord or have had a glimpse through the eyes of their understanding or otherwise of the glorious character and person of our Lord and God, have had the opportunity of realizing more than ever their own littleness and insufficiency. As it was the three most advanced ones of the Lord's followers who were granted that vision of the Kingdom, so since then it is the most advanced of the Lord's followers, the most humble, the most zealous, the most faithful, who are granted the clearest visions, the clearest perceptions of the glories of the Kingdom, and these are permitted to reveal to others of the elect little flock more and more of the grandeurs of the divine arrangement as each may be able to hear and to appreciate and to understand the same.

What wonderful privileges are ours at this day! Abiding in the Lord's love and favor, with loyalty of heart toward him, it is now our privilege of going up into the Mount of God and seeing wonderful things. Our visions are of a different kind. Before us are opened the glorious things of all the past--the divine revelations to Abraham and the prophets and through Jesus and the apostles--all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

"MOSES AND ELIAS APPEARED"

No intimation is given to us of why Moses and Elias were introduced into the vision. We must draw an inference. Since it was a vision, and as Christ was shown in the vision as a King, these two faithful ones of the

R3794 : page 184

past must be viewed in their relationship to Jesus and the Kingdom. These two, as will be remembered, like Jesus, had fasted each forty days: thus representatively they were one with the Lord in a remarkable devotion to the heavenly Father--in the practice of self-denial from a desire to be acceptable to the Lord and to fully acquaint themselves with the divine purposes.

Moses evidently represented the Mosaic dispensation. He stood as a representative of Israel after the flesh, and possibly as a representative also of Abraham, Isaac, Jacob, Enoch and all the faithful of the past, as we read, "Moses was faithful as a servant over all his house." Are they to have a place in the Kingdom? We answer, Yes. The divine promise is that when Messiah shall be glorified, the ancient worthies --whom Moses evidently represented in this vision-- will be made princes in all the earth, agents or representatives of the heavenly Kingdom, its ministers of righteousness amongst men. (Psa. 45:16.) Nevertheless those ancient worthies, as we have previously seen, are separate and distinct as a class from the Church. John the Baptist, the last of the prophets, than whom the Lord declares no prophet was greater, belonged to that fleshly house of faithful servants of God, who instead of being the fathers shall shortly be the children of Christ and serve the cause they love as the princes of Messiah. But they without us shall not be made perfect: God having reserved some better thing for us.--Heb. 11:40.

ELIJAH, THE CHURCH'S REPRESENTATIVE

Elijah in the vision evidently represented the Gospel Church. We have already pointed out that Elijah's work was an attempted reformation, such as the Church has been commissioned to attempt throughout this Gospel age. We have already pointed out (see MILLENNIAL DAWN, Vol. II., chap. 8) that Elijah typified the Gospel Church in all of his course; that the 1260 days of the drouth and famine while Elijah was in the wilderness prefigured the 1260 years of drouth and famine while the Church was in the wilderness during the "dark ages"; that the persecutor of Elijah was Jezebel, while the persecutor of the Church is symbolically called Jezebel. (Rev. 2:20.) We have seen that the emergence of Elijah from the wilderness and the measure of reformation that took place prefigured the Reformation movement of the sixteenth century and onward, and that his subsequent fleeing from Jezebel represented later persecutions, and that Elijah's eventual taking away in a whirlwind, in a chariot of fire, illustrates the ultimate gathering of the last members of the Gospel Church in connection with the time of trouble.

Now look at the vision, the picture, and note its significance --Jesus glorified, transfigured, radiant like the sun as in Revelation (1:14-16), and with him in the Kingdom glory and brightness, represented by Elijah, the Elijah class, the Gospel Church, the little flock, his joint-heirs in the Kingdom, and also associated with him the ancient worthies portrayed by Moses. A conversation is represented as taking place respecting our Lord's crucifixion. And so it is that not only the ancient ones trusted in a sacrifice to come, but the Gospel Church trusts in the sacrifice already accomplished for her, and there is a full communion or fellowship between the two. Furthermore, when the Kingdom shall be established, assuredly all of the Lord's faithful ones will look to Calvary and its great sacrifice for sins as being the very center of the divine program or arrangement on which hangs all the blessings both for the Church and for the world through the Kingdom of God's dear Son.

"THIS IS MY BELOVED SON: HEAR HIM"

The essence of the entire vision was to impress upon the minds of the apostles the fact that Jesus was the Messiah, that he was worthy of being heard, that he was the mouthpiece of God, that he that honored him honored the Father also. This voice was heard from the cloud, which represented the darkness and trouble which would be permitted to come upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the Jews, his scourging, dishonor, crucifixion, death, burial. In all this they were to remember the voice of the Father, "This is my beloved Son," and were not to be discouraged nor allow their faith to grow faint. Similarly throughout this Gospel age the Lord has frequently permitted the same dark cloud to come over his faithful ones, that they might be the better prepared also to listen to his Word, his message, "This is my beloved Son," and this vision of the Holy Mount is an assurance respecting the glorious Kingdom which he will establish, which will be the end of darkness and trouble.

As the apostles were overpowered by the brilliancy of the vision and feared when they entered the cloud and heard the voice, so we in our weak and imperfect conditions sometimes find it difficult to grasp the glorious things which God hath set before us. The picture of the things unseen as yet is so wonderful as to amaze us. The fact that we have been invited to be heirs of God and associates with Jesus Christ our Lord in his Kingdom is too wonderful for us to grasp. We begin to fear lest we should fail in so great an undertaking. It is well for us to realize our own littleness and unworthiness, and to see that the whole matter is of the divine arrangement. It is well for us under the circumstances that the dark cloud of trouble and opposition is permitted to keep us very humble, that we may indeed fall on our faces in the dust. It is well that we should listen to the voice from heaven, saying, "This is my beloved Son: hear him." It is well that we should hear the Son assuring us that all things shall work together for good to those who love God. It is well that we should exercise faith in him that speaketh from heaven, lest we should become weary and faint in our minds. It is well that the Master teach us as he taught his disciples, and that looking up we should see Jesus only, that we should realize that in him alone is our help, that God hath laid help upon one who is mighty to deliver, and that so realizing that all of our help is in Christ Jesus we should hold fast to the relationship which we have already secured through faith in his blood and through consecration to him.

MAKING THREE TABERNACLES

The impulsive Peter cried out, "Lord, it is good for us to be here: let us now make three tabernacles--one for thee, one for Moses and one for Elias": not knowing what he said. How many there are who, Peter-like, want to be

R3795 : page 185

doing something, want to be rearing earthly tabernacles. How few at first catch the real spirit of the vision and realize that it represents things that are yet to be attained and not things of the present time of temporary tabernacles. All about us we see the disposition to rear costly temples of an earthly kind to the Lord, and a neglect of the vision in its real meaning, sentiment, teaching--that it points to the future, to the enduring perfect Temple condition, when everything imperfect and temporal shall have passed away and the Kingdom of God's dear Son shall have been fully established. Let us remember that Jesus did not accept Peter's proposition for earthly temporary tabernacles, but directed the minds of his followers to the eternal things of the Kingdom,

which are to be brought to pass in God's due time.
May the Master's touch ever keep us more and more awake to the privileges of our position, to the glorious opportunities that are granted to us of participating with him in his Kingdom.

===================

R3795 : page 185

"NEVER MAN SPAKE LIKE THIS MAN."

--JOHN 7:46.--JUNE 24.--

AT THE END of the quarter a review is in order. We begin at the Mount of Beatitudes and close with the Mount of Transfiguration, and on the way in the Master's words and conduct find illustrations of the wonderful teachings of the Sermon on the Mount and how faithful obedience to the instructions there given will mean to us eventually a place in the Kingdom, pictured in the Transfiguration scene. The blessings of the meek, the merciful, the persecuted for righteousness' sake, etc., etc., all will find their fulfilment when, by the grace of God, we shall eventually be changed, transfigured, by the power of the First Resurrection, and made like to our great Redeemer and Lord--
"Then shall the righteous shine forth as the sun in the Kingdom of their Father."--Matt. 13:43.

How wonderful are the Lord's dealings with us and yet how reasonable. His appeal is, "Come let us reason together: though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." (Isa. 1:18.) He shows us how he has prepared for this: that he himself was provided, the sacrifice for sins; that our Lord has already died the Just for the unjust that he might bring us to God, and that God can be just when he receives us, just in his dealings with us, because the justice element of his Law has been fully met on our behalf. He gives us a glimpse of the blessings he proposes to bring to the world of mankind, points us to the Lamb of God, whose sacrifice takes away the sin of the world, and invites all those who have love and sympathy and appreciation to come now and accept not only life eternal but favor upon favor--joint-heirship with his Son in the glorious Kingdom which is to bless the world in the great uplift of "restitution, which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-23.

This message comes to us through the Son of God, of whom our Golden Text declares, "Never man spake like this man." No wonder the apostles said to him when some were forsaking him, "Lord, to whom should we go? Thou hast the words [the message] of eternal life." Others may indeed think that they have eternal life in themselves--they may persuade themselves that by some inherent, immortal principle they will live forever, and that when they die it will merely be the appearance of dying, and actually they will become in that moment more alive than ever. At best that is a very difficult thought, and few are able to so hypnotize their own judgments as to believe it. We on the contrary, hearkening to the voice that spoke as never man spoke, hear his declaration that our hope is in him as the "resurrection and the life." (John 11:25.) We hear him telling us that the hour is coming in the which all that are in their graves shall hear his voice and shall come forth. (John 5:28,29.) It is reasonable.

We can reason together with God when we take the voice of his Son and reject the voices of the "dark ages." From this standpoint--that a resurrection has been provided through the redemption which is in Christ Jesus--the whole matter of death and eternal life is clarified before our mental view. We see the condemnation through Adam, and how death is justly reigning throughout the whole world of mankind ever since. We see the death of Christ, the Just for the unjust; that he has bought us with his precious blood, that he has paid our ransom price, and that as a result, in God's due time, all shall come forth from the power of the tomb. We see the keys of death and of the grave in the hands of the one who has purchased all; we rejoice in the proclamation of the coming blessing to all the families of the earth, through a release from this power of sin and Satan and death.

We hearken still more intently to the voice of him that speaketh as never man spake, and hear him assure us that there are two resurrections--one a life resurrection, the other a judgment resurrection. We hear him tell us that only those who through faith and obedience attain a standing with God under the cover of the precious sacrifice will be counted the good, the justified, and only they will share in the life resurrection, because only they will have passed their trial and be counted worthy of life. All others will come forth to the judgment resurrection to be disciplined under the Kingdom, to receive stripes in proportion to the wilfulness in which they have cooperated in their own downfall into mental, moral and physical degradation, but to be helped by the stripes, to be corrected in righteousness, if they will, and to be brought step by step out of the sin-and-death conditions, up, up, up, by resurrection power of Jesus, to the full perfection, to all that was lost in Adam.

Well may we rejoice in this one who spake as never man spake, in him who has the words of eternal life. Respecting those words the Apostle Peter says, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1:4.) Ah, yes! wonderful words of life, tell them

R3795 : page 186

over again, think them over again, rejoice in them more and more--let them fill our hearts and be in our mouths a new song of the loving-kindness of our God, whose tender mercies are over all his works.

Of these words, which the Master spake as never man spake, the Apostle further declares that he spake of our salvation. He says, "Which salvation began to be spoken by our Lord and was confirmed unto us by them that heard him." Not only was there no eternal life in our race, and no hope for attaining any except through Jesus, but all of the promises of the past would have been powerless without his work of atonement, and not until he came was it known how our redemption was to be accomplished. True, the Lord had provided various types and shadows in the numerous sacrifices of the past which illustrated the fact that without the shedding of blood there can be no remission of sin; but they could not be understood until the antitype had come. Then he brought life to light and immortality to light--life for the world, eternal life to be conferred during the Millennial age--immortality for his Church, his Bride, his little flock, his joint-heirs. These were never brought to light before; they were faintly seen and vaguely described, but it remained for the great teacher to set forth before us the salvation which God had proffered through him. Thank God that our hearts have made our lips more and more tell forth the praises of him who has called us out of darkness into his marvellous light. Through faith in him we are already reckoned risen to walk in newness of life, and through him by and by the Father will raise us up by his own power, that we shall be like him and share his glory, honor and immortality.

====================

R3795 : page 186

GREATEST IN THE KINGDOM.

--MATTHEW 18:1-14.--JULY 1--

"It is not the will of your Father which is in heaven that one of these little ones should perish."

AFTER the vision in the Holy Mount representing the coming glories of Christ there followed temptation. And this has not been an unusual course of events with the Lord's people ever since. Our highest and most glorious views of the heavenly things which the Lord has in reservation for his people are quickly followed by earthly trials and difficulties, which serve to test and to prove us whether or not we be of the Kingdom class--whether or not we will be submissive to the heavenly moulding and fashioning, that we shall be made meet, fit, for the Kingdom--whether or not, by full submission to the divine instructions in the school of Christ, we shall make our calling and our election sure to a place in the Kingdom to which he has called us.

The disciples had the same thought that all Jews entertained

R3796 : page 186

respecting the Messianic Kingdom, that it would be established by a great Messiah, a great King, who would bear rule over all the earth; that God's favored people Israel would be his special charge and nearest to him in association in his Kingdom, and that through this Kingdom all nations, all peoples, all kindreds, would be blessed even as God had promised and sworn to Abraham. These sentiments had been quickened in the minds of the people by the appearance of Jesus, his wonderful words of life and his wonderful works witnessing that "never man spake like this man," and that Messiah could do no greater works than Jesus did. Israelites in general were in perplexity because their chief priests and teachers and rulers in the synagogues, etc., all rejected Jesus and were his opponents. The disciples, however, believed on him, followed him and hung upon his words that they and all of his followers should yet be associated with him in his Kingdom glory.

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envy of those who had seen the vision and who subsequently told them. Could this mean that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the discipleship when the Kingdom should be established? As they journeyed, following Jesus at a little distance, the dispute grew quite warm with arguments on the one side and on the other respecting which should be the greatest in the coming Kingdom. Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, he chose rather to make of the matter a general lesson, profitable, helpful, strengthening to them all. And is not his example valuable to all of his followers? Is it not wise on our part so far as possible to avoid personalities and the holding up of any individual to special criticism? All mankind have faults and blemishes, some in one particular and some in another, and it is very rarely wise to single out an individual in the body of Christ for a special reprimand; it is generally better to do as our Master did in this instance --to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

"AS A LITTLE CHILD"

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the Kingdom. The whole matter was to be a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the Kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of his royal favors? They felt abashed, and Jesus did not press the question. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skilfully, most gently, did he administer a rebuke; not in coarse, harsh terms did he berate those

who were inclined to be self-seeking; he did not threaten them.

A child was near--he took it and set it in their midst. Afterwards, says Luke, he took it in his arms. Their attention riveted by this peculiar proceeding, they were prepared for the lesson--which many today misunderstand when they suppose that our Lord meant that the Kingdom of heaven would be composed mainly of little children. No such words were uttered by our Lord and no such thoughts were communicated to his disciples. On the contrary, Jesus never called little children to be his disciples; he himself did not begin his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me and forbid them not, for of such [like] is the Kingdom of heaven." Our Lord loved the innocency and simplicity of a little child, and was quite willing to show his own humility in acceding to the wishes of the mothers that he notice their children and give them his blessing. Indeed we can rest assured that no good man or woman could be without love for the innocency and simplicity of childhood.

"GREATEST IN THE KINGDOM OF HEAVEN."

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to be his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age. Quite to the contrary, we believe that some of very tender years have reached a sufficiency of information respecting our Lord and his work of redemption and his invitation to followers to intelligently take their stand with Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of what they were doing. Indeed, we feel like encouraging those of the young who are disposed to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences which come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except as an example or illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Let us not lose sight of the fact that it is the Kingdom of heaven that the Lord is discussing and not the world. This was the same thought the apostles had, not which of them would get into the Kingdom of heaven and which would not get into the Kingdom, but--supposing that all were going to be in the Kingdom--which would be the greatest? The Lord's reply to this question is along this line, namely, that the one of them who would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies to the Church both in its present and in its future conditions. At the present time, the Church, the Kingdom, is in an embryo condition, not glorified, not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness amongst the brethren now should be esteemed as a mark of true greatness from the Lord's standpoint. Such as are of this childlike class we may know assuredly will be proportionately highly honored in the future, when the Kingdom shall be established in power and great glory as God's agency for the blessing of all the families of the earth.

In harmony with this thought that the humble, the teachable, the simple, the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the place of eldership and prominence in the Church would be amongst the most humble of mind and of conduct in the whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated and obeyed our Lord's sentiments expressed in connection with the incidents of our lesson.

This does not mean, however, that the brother possessing five talents should be entirely unconscious and neglect to use them. It does not mean that he should be blind to the fact that some others of the brethren have fewer talents, but it does mean that he should have such love, such humility, that his only desire in connection with his talents would be to use them for the good of the Lord's cause--that he would be so humble minded, so zealous for the Lord, that he would not for a moment think of using his talents to serve personal ambitions, to vaunt himself or to in any measure or degree seek to suppress the talents, opportunities and privileges of others that his own talents might alone be recognized. It does mean that if he have five talents, and if of the right, childlike, humble spirit, he will have such interest in the dear brethren that he will do all reasonably within his power for the good of the whole cause, for the exercise of the various talents of the different brothers and sisters in such manner as will be to their upbuilding, strengthening and mutual edification, that the whole body of Christ may thus minister to its wants and necessities and comforts in faith and hope and love.

"EXCEPT YE BE CONVERTED"

The word converted signifies to turn about, to experience a change, but many fail to recognize this broad meaning of the word, and instead think of it as signifying the leaving of a relationship to the world and the devil and coming into relationship with God. The Lord did not mean to say to his apostles that they were not converted in this latter sense--that they were aliens, strangers and foreigners from God. He already knew them to be Israelites indeed. In his prayer he declares, "Thine they were and thou gavest them to me, and I have kept them." What he did mean was that they must be turned from their present attitude of mind in respect to ambition for place and honor in the Kingdom, else they would never enter into it. Already they were

R3797 : page 188

in his embryo Kingdom, and hence his meaning was that unless in the embryo Kingdom his followers should develop a childlike, humble spirit and turn from the selfish and ambitious spirit, they would utterly fail of getting into the Kingdom of glory, the Millennial Kingdom.

What a lesson there is here for the Lord's followers--his "little ones." He shows us that while he has invited us to the greatest and grandest of all honors and privileges, nevertheless the attainment of this high calling, the making of this calling and election sure, will depend upon the way in which we receive the honors, privileges, blessings, the call. If it stirs up in us selfish ambition for greatness and power and honor amongst men, it is having the wrong, the undesigned effect. The effect which God designs is that we should realize our own insignificance and unworthiness of such great honors; that we should feel ourselves very little indeed in the sight of God, and wonder that he would so condescend as to take from the fallen race a little company to constitute the Bride, the Lamb's wife in glory, joint-heirs in his Kingdom. As in the school of Christ they grow in grace and grow in knowledge, this humility, this childlikeness, must not depart, but rather it must increase more and more. They must realize their own unfitness and unworthiness of such great honor, they must receive all of God's favors as of his bounty, his grace.

The moving power with the proper disciples of Christ, who would maintain the love and favor of their Lord and ultimately make sure their calling and election in his Kingdom, must not be selfishness, love of position and power, name and fame. What, then, must it be? We reply, the moving power must be love--love for God, love for the brethren, and at least sympathetic love for the whole world of mankind, even including our enemies, many of whom are doubtless such because of blindness. The Apostle expresses this ruling, propelling power in the true followers of Jesus, saying, "The love of Christ constraineth us; because we thus judge that if one died for all then were all dead: and that he died for all that they which live should henceforth not live unto themselves but unto him which died for them and rose again."--2 Cor. 5:14,15.

"HE THAT RECEIVETH YOU RECEIVETH ME"

Our Lord's discourse continues on the same lines when he says, "Whosoever receiveth one such little child in my name receiveth me." He is not referring to the receiving of infants in his name but the receiving of disciples in his name --the receiving of such disciples as have this child-like character and thus have the mark of being the true followers of Jesus. Whoever receives one of these humble, faithful, unpretentious ones, not because of worldly name or fame, not because of boasts of being some great one, but because they are the Lord's, because they give evidence that they have his Spirit--whoever receives such, the Lord says, should be considered and rewarded as though they had received the Master himself.

Reversely, the Lord says that whoever will do injury to one of these little ones--these that are little or humble minded, these that are meek and loyal of heart--it were better that a millstone were hanged about his neck and that he be drowned in the depths of the sea. The word here rendered "offended," and in the revised version "stumbled," is derived from the Greek word "skandalon," and is closely related to our word scandal, which originally meant, "the stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of the animal." Hence our Lord does not mean whosoever will anger or ill-use one of these little ones of my discipleship, but whosoever will entrap, injure, hurt one of these spiritually, etc.

If a person were drowned in the sea it could do him no further harm and be no barrier in any sense of the word to his future life in the resurrection time; but should he entrap, scandalize, injure one of the Lord's little ones, to the spiritual damage of the latter, he will thereby subject himself to certain losses beyond the present life--he will suffer loss or injury in the resurrection life provided for all mankind through the great redemptive sacrifice. Our Lord does not state what will be the character of the loss or punishment or stripes that such an one will have, but does intimate that its bearing upon his future and eternal interests will be so great that it would have been far better for him to have had his earthly life shortened instead; and we all know how all mankind clings to every year of earthly life permitted.

WOE UNTO THE WORLD FROM SNARES

After telling us in verse 6 how serious a matter it will be for anyone to injure one of the Lord's little ones, one of his specially consecrated disciples, the Great Teacher in verse 7 applies his lesson to the world, and declares that a large part of the world's difficulty and woe comes to it along similar lines--"skandalon." These snares or traps or injurious misrepresentations, etc., cause a large part of the world's present discomfort, but they must needs be, they are a necessary part of the general trouble through sin, which are to cause mankind to ultimately hate sin and to long for the rule, the reign of righteousness, the Kingdom. But our Lord adds, while these offences or stumblings will cause special woes to many throughout the world, they will be specially injurious to the ones who started them, "To that man by whom the stumbling cometh."

For this reason all who are the Lord's people are to be specially on guard that, whatever others may do in the way of injuring, scandalizing, wounding, stumbling, causing trouble now, they must refrain from this, and remember that they are the followers of the meek and lowly One who did harm to none, but on the contrary laid down his life in the interests of others. The Lord suggests as an illustration that the tendency to wrong doing which would prove "skandalon" or stumbling, an injury to others, might be a quality of character that would seem as close and precious to us as a right hand or a foot or an eye--it might be one form of wrong doing or injury or another form; but in every case those who would be followers of the Prince of Peace and ultimately be his joint-heirs in the Kingdom must, as good soldiers of righteousness, fight against all such sinful, selfish, injurious tendencies of the flesh. These must be mortally combatted, to the extent that the New Creature would be willing, yea anxious to utterly destroy that element of his

R3797 : page 189

fallen disposition which is contrary to the Master's pleasement, even though it be at a sacrifice that would be illustrated by the loss of an eye, a hand or a foot.

We are to put away such practices, that we may be truly our Lord's footstep followers and be counted worthy to enter into and share his Kingdom. If we will not so do we cannot enter the Kingdom. If we will hold on to these tendencies of the fallen nature they will mean ultimately our destruction in the Second Death, for every person who has and who maintains an injurious character, a tendency to scandalize or injure others, will be esteemed of the Lord wholly unfit for any part in his Kingdom--yea unfit for eternal life at all. Hence the Lord's declaration that such would go into the fire or destruction eternal--the Second Death. No wonder, then, that our great Teacher urged all who would be his disciples to put away from them, to mortify, the deeds of the body, the selfish instincts of the fallen nature, at any cost, no matter how dear, that they might enter into life with him as participants in the Kingdom, as members of the Bride.

Our Lord urges that such a loss of an eye or a hand or a foot, as representing earthly advantages and privileges of the present time, would be far better than, possessing these privileges, to be ultimately destroyed in Gehenna fire. Gehenna fire here and elsewhere, as we have pointed out, referred primarily to the valley outside the city of Jerusalem, where all the offal was destroyed (not preserved or tortured), and this, as we have seen, symbolized or prefigured the general destruction of the Second Death associated with the New Jerusalem government of the Millennial age--in which all the unworthy, all the offal, all the unfit, will be utterly destroyed in the Second Death, that the Lord may have a clean universe in which every creature would praise and honor him and exemplify his law and character and government of love.

"DESPISE NOT THESE LITTLE ONES"

Continuing to discuss his followers as "little ones," our Lord intimates that some who might not seek to entrap, ensnare and to "skandalon" them might nevertheless despise them, and so he gives a warning against this also. Amongst the Lord's "little ones" are not many great, not many wise, not many learned, and they are chiefly the poor of this world, rich in faith; and hence many might be disposed to despise them, to slight them, to evil entreat them, etc., because their despisers know them not, because they realize not that they are united to their hidden Lord--they know not us as they knew not him, the Forerunner and Captain.--1 Cor. 1:26-28; James 2:5; 1 John 3:1.

When our Lord would intimate why his humblest followers should not be despised, the illustration he uses implies that they are the special objects of the heavenly Father's care and love, and that to despise them or to do anything demeaning toward them would surely bring some kind of retribution either in the present life or in a future one. The matter is put as though the Lord would say, You cannot

even despise one of my "little ones" without the Father knowing it very quickly. He says, "In heaven their angels do always behold the face of my Father." These angels have no difficulty in bringing to his attention the difficulties, trials or persecutions of his faithful ones. Some, from this statement, have presumed the Lord to mean that every human being has a guardian angel looking after his interest, and that as now the world numbers 1,600,000,000, it would imply that there is a similar number of angelic beings looking after the interests of these.

This is wholly erroneous; the Lord does not anywhere intimate any special guardianship of the interests of the world. He does tell us that he has arranged for the redemption and restitution of mankind in due time; but any special supervision intimated in the Scriptures is only over those who belong to the Lord in the sense that is mentioned in this Scripture, namely, as his "little ones." It is respecting these "little ones" that we read, "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psa. 34:7.) And again, "The angels are ministering spirits sent forth to minister [serve] to the heirs of salvation." (Heb. 1:14.) It would not at all surprise us if there were a guardian angel for each member of the Lord's little flock, the Lord's consecrated, his "little ones." However, we are to remember that the word angel is one of wide significance, and might include all the powers of God both animate and inanimate, by which he could take knowledge of and render assistance to those who are his.

In any event, however, the thought of the picture the Lord here shows is that his "little ones" are never forgotten, and that all their trials and difficulties are speedily brought to the Father's attention through the angels or agencies of divine arrangement. What a comfort this is to those who are seeking to walk in the footsteps of Jesus and who find themselves frequently misunderstood or slandered or despised or neglected! Any good done to this class will never be forgotten by the Lord; any injury done to them will also be known and will not go unpunished, and the punishment will be in proportion to the degree of intelligence and wilfulness of the wrongdoer. "Vengeance is mine, I will repay, saith the Lord." Therefore, brethren, avenge not yourselves; leave all in the hands of the Lord as you suffer injury patiently and learn advantageous lessons therefrom; but at all times be careful, vigilant, that you yourself shall stumble, injure, none.

THESE "LITTLE ONES" NOT TO PERISH

Verse 11 is omitted from the revised version because it is not found in the oldest manuscripts, and this is good authority for omitting it. The same words do occur in Luke 19:10, and they represent an eternal truth. They were probably introduced here by some one who thought that Matthew had overlooked the words and that this would be an appropriate place for recording them. However, there are various diversions between this account of a hundred sheep and the other account of Luke 15:3-7. The one was apparently made to the Scribes and Pharisees; this narrative on the contrary was made to the disciples. We have elsewhere discussed the parable addressed to the Pharisees, showing that the hundred sheep properly represented the entire family of God, and that the one sheep that went astray represented properly enough humanity, which fell

R3798 : page 190

from divine likeness and favor through Adam's disobedience.

The parable shows the Lord's love and mercy in pursuing after the lost sheep, humanity, and intimates its recovery in the end--not that all will be universally and everlastingly saved, but that all will be brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting the same, so that the rejection will be a just cause for their sharing the Second Death.

This statement respecting the hundred sheep is applied in a totally different manner, as the context shows. Here it refers to all of the Lord's "little ones," all who become his followers, his sheep. Should one of them be stumbled, should one of them stray, the Lord in his providence will not abandon him, but will purify him if possibly he may be recovered. And all who are in harmony with the Lord should have this same thought and interest in one another, that they would be willing to spend and be spent in the recovery of a brother from the snare of the adversary. Verse 14 sets the matter forth very clearly, saying, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Hence, as the Apostle explains, he that recovereth a sinner from the error of his ways, saves a soul from death and hides a multitude of sins. (Jas. 5:20.) This is not referring to the souls of the world in general, which are still under the sentence of death, but it is referring to the souls of believers, who through faith have been justified and consecrated to the Lord. If they shall fall away, shall stumble by any means, all the faithful are to be energetic in their endeavors to recover such, to bring them back into full accord with the Lord.

Its assurance further is that it is not the will of the Father that they should perish, and hence we may rely upon it that any and every reasonable and proper thing in their interests will be done rather than that they should be abandoned. This same spirit at work in the household of faith amongst the "little ones" would lead them, not to strive as to which of them would be greatest, but rather lead them to mutual helpfulness, that each and all might gain the prize of the high calling. It is in accordance with this thought that the Lord does not wish these to perish that he provides that those of his consecrated ones who do not follow voluntarily in the work of sacrifice shall not be abandoned, but shall be put through trying experiences, as represented in the "great company," who will wash their robes and make them white in the blood of the Lamb. It would, of course, have been better had they been so loving and loyal and zealous as to joyfully sacrifice earthly interests to gain the heavenly; but even though they do not thus do all in their power to fulfil their Covenant the Lord is merciful toward them and unwilling that any should perish. He will see to it that they are brought through such experiences as will eventually test and prove them, and, if they are faithful under the test, bring them off conquerors.

===================

R3798 : page 190

SOME INTERESTING LETTERS.

DEAR BROTHER RUSSELL:--

On pages 263-4 of Volume VI., MILLENNIAL DAWN, you express these thoughts: "Honesty to the Truth is a prime essential to progress in it; to oppose what one believes to be true and to even temporarily uphold what one believes to be error, for...any reason, will surely be offensive to the Lord," etc., and, "Next to the Lord, the Truth is the most precious thing in the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury."

You can imagine, dear Pastor, better than I can describe how happy I am, therefore, in the fact that God guided me not to oppose what, from the time of your debate with Dr. Eaton (which was my initiation into the study of Present Truth), appealed to me as the Truth. Every influence of my past religious experience (a happy one, because I then knew none better) held me to my old associations, where my pastor assured me I might hold your views and yet remain in Methodism, which opinion I for a while rejoiced in as correct.

But oh, how I have since rejoiced, and continue to rejoice, that God led me to come out of error simply for love of the Truth as God's Word teaches it, and as I came to see plainly through your teaching. So far from there being anything in the past to attract, I find the love of the Truth increasing daily. It has taken a little over one year to read the full course of MILLENNIAL DAWN--counting "Tabernacle Shadows," TOWER, tracts and sermons as part of the course, and a most delightful, as well as inestimably profitable, course it has been, I acknowledge with inexpressible gratitude to the Father and to you.

Your sister in Christ,

ELIZABETH M. GILLETT,--Pa.

MY DEAR SIR AND BROTHER:--

Can you bear with me if I tell you a little experience of how the DAWNS came to my attention?

I was visiting a relative in B__________, and in looking over their book case I saw the "Divine Plan of the Ages" and I took it up to see what it was. After noting some of the headings of chapters, I just sat down to devour as much of it as was possible before I had to leave. I inquired of the lady who bought it, "What book is this, and where did you get it?" She explained that she bought it of an agent for 35c., but had not read it and did not really know what it was. I only had time to read two or three chapters and I tried to explain to her what it was.

I went from there to D__________, to visit an aunt, and I told her of the book I had seen and that I was going to have one as soon as possible. My description of the appearance of the book led her to think that she had bought one like it some time before, but as she could not understand it she had taken it to her sister. The latter was a good Baptist, and after a brief examination she pronounced it an Advent book and would not read it. I secured that copy and read it through, and was so

R3799 : page 191

taken up with it that I just had to talk about it to nearly everyone, and lent it to my father-in-law, who is a great Bible reader. He read it two or three times, but can hardly "fall in" with "future probation," although he admits it to be the most reasonable and sensible theory he has ever read.

Next I brought up the subject to a brother member of the M.E. Church. When I was trying to explain the chart in the front of the book, he remembered that he also had purchased a book like it, but had only read a little of it as he could not understand it--and it was an Advent book anyway. I could not see how he could start to read it and not go on. However, he is not a very devout member of the Church.

As for myself I was always in the Sunday School, but for 10 or 12 years I have been a railway mail clerk, and must confess I have hardly kept the dust off my Bible covers in all that time. Since reading the "Divine Plan" I have had the Bible in hand at every brief opportunity. I find a difference between reading the Bible and searching the Scriptures. I have read Vols. I., III., am reading Vol. IV. and am sending for Vol. II.

Oh, it seems such a revelation to me, and it seems also very plain. I would like to see you and grasp your hand. There are lots of questions I would like to ask you, but I don't feel that I should impose upon your time.

Tonight I am in M__________. I have attended the preaching service in Wesley M.E. Church this evening. The preacher read the book of Jude and in commenting on the 9th verse said that what was meant by it was a mystery. It never had and never would be explained by man. His principal theme was in verse 23, applying it to the Church's duty to snatch sinners out of the fire of hell. It all seemed so weak and childish to me.

My Vol. I. is now in the hands of a fellow-clerk on the road. He is a Universalist and I am waiting patiently for his verdict. I assure you that I will keep my books in the hands of some who will read them and that no time will be lost. The messages which you wrote ten or fifteen years ago are being most remarkably emphasized in the last two years.

Wishing you the fulness of the joy of his elect, I am, yours sincerely,

CHARLES J. DAVIS.--N.Y.

----

page 191

MY DEAR BROTHER RUSSELL:--

Greetings in the Lord! I received some time ago, through our Brother Hemery, a little token of your love, together with a letter containing your greetings and words of encouragement. These, my dear brother, are very highly appreciated indeed, and be assured they are reciprocated by me.

I feel, dear Brother Russell, that I owe you a real debt of gratitude for help and blessing which, under our heavenly Father's providence, by your instrumentality, I have received and am still receiving. The Truth, my beloved brother, is more precious to me today than ever it has been. I love it and hold it as priceless, and I am determined that my boast shall ever be in Him who is the Truth.

I am glad of the privilege of being a Colporteur, even though, on account of home affairs, I cannot get going as far afield as I would sometimes like. However, the work is the Lord's, and how and by whom it has to be accomplished is his business, and his will be done. I could tell you a lot in my affairs to the praise of my Redeemer, of his wonderful care, of his patience, his mercy and his loving forbearance. Oh, when I think of his goodness I feel ashamed of myself, of my waywardness and of the very poor service I have rendered him. Oh, for grace to serve him better, and to bring every thought, word and action into subjection to his perfect mind and will.

I frequently remember you, my dear brother, at the throne of heavenly grace, as I know your trials must be many. It has always been so with the prominent teachers of the Lord's flock; the Adversary seems to have a special eye to their downfall, and your case cannot be an exception, but he who is for you and whose cause you serve is greater than all that can be against you.

With much love in Christ, yours in the hope of our calling, GEO. H. TAUBMAN,--Scotland.

R3799 : page 191

MY DEAR BROTHER RUSSELL:--Your very kind letter expressing Christian love and greetings was received. Thanks for all your kind remembrance of me, not only in this letter but during the more than four years of Pilgrim service in which the Father permitted me to engage and for which I shall ever be grateful to him. While these years have been full of toil and travel, and sometimes the flesh has grown weary, and while the enemy has sometimes greatly vexed the soul, yet as I look back over more than three score years of life, these four years are the best, brightest, sweetest, happiest years of them all, and it is with regret that I must for a time--I do not know how long--drop out of the regular work to look after some other duties that present themselves.

While I would have greatly preferred to continue in the work, yet I bow obediently to what seems to be the Father's will, knowing that he knows best and that he always gives to his children what is best for them. I wish to say to you, dear brother, that while I may not be in the regular work, I will endeavor at all times to do what I can in a local service for the spread of the Truth. It is not my purpose that there shall be any break in the service; having closed my last Pilgrim service last Sunday evening, I am engaged to speak for the Boston Church again next Sunday p.m. I expect to spend the next Sunday with friends in B__________, and other places have spoken for services, so that I see no cause for me to be found in idleness.

With Christian love, very sincerely yours in the faith, JOHN HARRISON.

DEAR BROTHER:--I have noticed in several cases recently, when consecrated brethren have died, not one of them has seemingly expressed a wish as to burial according to our service, with enough force to have it used; (this of course applies to places where there is no class and elders to serve). I therefore decided to copy my service [see Vol. VI., p. 328] and file it away, as my last request, and I feel sure it will be recognized by my family. In copying it I see how remarkably clear it is, and feel as though our dear people miss a great opportunity for service in accomplishing our mission as the feet members of the body of Christ if they neglect it, for, as you remark, "hearts are then tender," and the fact that the hands lying cold before them copied the service while still in the earthly tabernacle would add force to the message.

Your servant in the Lord, I. D. B.,--Ark.

===================

SEMI-MONTHLY.
VOL. XXVII JULY 1 No. 13
A.D., 1906--A.M., 6034

CONTENTS.

Views from the Watch Tower........................195
  The Wail of the Russian Peasant Woman.........195
  Drifting to Socialism.........................195
  Anger, Hatred, Strife, and Murder.............195
  Sacred Relics Recovered.......................196
Berean Bible Study on Love........................196
One-Day Convention Reports........................197
The God-Likeness of Forgiveness...................197
  What the Unmerciful May Expect................199
Who Is My Neighbor?...............................200
  The Golden Rule...............................202
"Lord, Teach Us to Pray"..........................203
  "Ask and It Shall Be Given You"...............206

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ASBURY PARK, N.J., CONVENTION, JULY 22-29

(For information respecting meetings, see last page, this issue.)

RAILROAD RATES

We have secured fare-and-one-third rates on all lines of railroad east of and including Chicago and St. Louis, on "Certificate Plan." Ask for ticket for "Watch Tower Convention, Asbury Park, N.J.," for which you pay one way full fare and receive a Certificate in addition to your ticket. The Certificate, after endorsement by proper officers at the Convention and payment of 25 cents, entitles you to one-third fare on return trip. From some points cheaper rates than these may be obtainable, via Atlantic City or other ocean points. Enquire of your railroad agent.

ACCOMMODATIONS

Board and lodging can be procured for $1, $1.25, $1.50, $2, and upward to $5 per day.

Write at once if you wish us to procure accommodations, stating briefly and pointedly what kind, number of persons, sex and color, and if married couples wish to room together. Do not expect any alteration of your party's location after writing. If others join it later they will be accommodated in the order of notification. Address all letters to "Convention Dept.," WATCH TOWER B. & T. SOCIETY, Allegheny, Pa.

===================

R3799 : page 195

VIEWS FROM THE WATCH TOWER.

THE WAIL OF RUSSIAN PEASANT WOMEN

CZAR NICHOLAS received recently the following remarkable document. It is a petition from the peasant women of the village of Nikolskaje, in the government of Warquesch. It reads:--

"For generations the women of the peasant class have lived without having any rights whatever. From birth to death they have been and are subject to the will of fathers, grandfathers, husbands and sons. We are not even considered human beings, but simply beasts of burden.

"We demand to be taught to read and write; we demand that our daughters be given the same facilities for learning as our sons.

"We will no longer be forced into marriage; we demand to be given land to cultivate that we may become independent and able to earn our own living.

"We know that we are ignorant, but we are not to blame. We demand to be told what is happening in the world around us, and we demand the right to be represented in the Douma."--Cincinnati Enquirer.

* * *

While the worldly spirit of Selfishness is goading on the whole world to battle for "rights," the Word of God directs the children of God to be not strife-breeders but peacemakers. It says: "Be patient, brethren; the coming of the Lord draweth nigh." His Kingdom will soon give to all absolute justice and right every wrong. Do all you can kindly, peaceably, lovingly to "follow peace with all," but expect to suffer and to bear considerable for righteousness' sake. "Think it not strange." "Rejoice in tribulation," trusting your affairs to him who has promised to make all your experiences work out for your everlasting advantage. He who takes to the sword will perish by the sword. He who trusts in the Lord will have peace now and hereafter.

DRIFTING TO SOCIALISM

"The revolutionary movement in Russia has been going on for nearly a year, and as conservative authority as the London Spectator predicts that it may last five years longer, and it further suggests that some young Russian lieutenant of artillery may today be studying the career of Napoleon Bonaparte and be qualified to act at the end of that time. The French revolutionists talked of constitutions and the rights of man. The Russian revolutionists are talking of these things, too, but they go further; they are talking of division of land, of equalizing the distribution of wealth, of other crude and half-formed ideas of economic change--in a word, Socialism. Tolstoi says that Russia is in better condition than any country in the world to attempt common ownership of land.

"Should Russia in course of time and after a glut of horrors become a Socialist or semi-Socialist state, the revolutionary wave would spread, for good or ill, to other nations.

"Already we read of Austrians and Hungarians insisting upon universal suffrage, and a delegation of no less than 200,000 workingmen filling the Vienna ringstrasse to impress parliament with their earnestness in making the demand.

In Germany the Socialists, inspired by events in Russia, have begun an agitation for the reform of the

R3800 : page 195

election laws which will give them the representation in the reichstag, possibly a majority of that body, to which they are entitled.--Scranton Times.

ANGER, HATRED, STRIFE, MURDER

Lodz, Russian Poland.--Thirty-four girls working in Kindler's mills at Pabianice, near here, on refusing to join a strike, were poisoned by a powder that was strewn upon the floor of the mill. One of the girls died and the remainder are seriously ill, ten of them not being expected to recover.

* * *

Russia is one of the newest countries to come under the influence of "strikes," but the above shows that no other nation could teach it much along the line of the "works of the flesh and the devil." What may we not expect, the world over, very shortly in the great "time of trouble such as was not since there was a nation." The veneer of civilization, miscalled Christianization, is quite thin, even in Churchianity. Then the works of the flesh and of the devil will show in marked contrast to the fruits of the Spirit of Christ--joy, peace, brotherly kindness, love. Let us not measure ourselves with the poor world, but with the perfect Lord, whose Spirit we have received and in

R3800 : page 196

whom we are seeking to be perfected in the Chief Resurrection.

SACRED RELICS RECOVERED

According to recent accounts the golden candlestick and other articles used in the Temple service, by the Israelites, have been recovered from the River Tiber, where they were thrown by the ancient Romans when the sacking of Rome by the Goths seemed imminent.

"In the box were discovered many vessels and trumpets which exactly answer the descriptions in the Old Testament. Should the identification be accepted this candlestick would become one of the most valuable treasures in the world.

"The value of the gold alone is more than $30,000, and, in addition, the rich working enhances its value, being of the finest. It stands nearly three feet high."

* * *

It is claimed that the ancient Romans more or less worshiped the River Tiber and frequently cast valuables thereinto as sacrifices. A systematic effort is being made to recover those valuables, and the foregoing is the first important recovery we have learned of. It is hoped that the golden Ark of the Covenant from the Temple may yet be recovered also.

===================

R3800 : page 196

BEREAN BIBLE STUDY ON LOVE.

WE are hearing good reports of blessings from the use of these Berean Studies in the Scriptures. We urge that each little group have one special session for these lessons and that one leader be selected for at least three months;--a leader who will enter into the spirit of the studies and who knows how to draw the answers from the class and then can briefly summarize at the close of each question. Following this course the Allegheny Church has adopted these studies for every Sunday evening, and the interest is shown by the fact that the attendance has about doubled during the past eight months.

If good readers are numerous in the class, assign one reference to each; if few, several references to each. (The reading must be clear and distinct or the profit of the lesson will be sacrificed.) The Scripture references come first, then the DAWN references: the six volumes of DAWN being indicated by the first six letters of the alphabet, A, B, C, D, E, F. Similarly, T represents "Tabernacle Shadows," and S "Spiritism." The letter Z represents the WATCH TOWER, '02-152 signifying page 152 of the year 1902. The columns and paragraphs are indicated thus: col. 2, par. 3.

JULY 1

1. What is love? Z.'03-55 (2nd col. last par.); Z.'03-58; (1st col. par. 2).
2. How does the Apostle describe love?
I Cor. 13:1, Z.'03-56 (1st col. par. 1).
I Cor. 13:2, Z.'03-56 (1st col. par. 2).
I Cor. 13:3, Z.'03-56 (1st col. par. 3; 2nd col. par. 1).
I Cor. 13:4, Z.'03-56 (2nd col. par. 2, 3); Z.'03-57 (1st col. par. 1, 2); Z.'97-247 (1st col. par. 1-4).
I Cor. 13:5, Z.'03-57 (1st col. par. 3 to 2nd col. par. 3); Z.'97-247 (1st col. par. 5 and 2nd col.)
I Cor. 13:6, Z.'03-57 (2nd col. par. 4); Z.'97-248 (1st col. 1 to 3).
I Cor. 13:7, Z.'03-58 (1st col. par. 1); Z.'97-248 (2nd col. par. 1 to 3).
I Cor. 13:8, Z.'03-58 (1st col. par. 3); Z.'97-248 (2nd

col. par. 4).
I Cor. 13:9-12, Z.'03-58 (2nd col. par. 1, 2); Z.'97-249 (1st col. par. 1 to 3).
I Cor. 13:13, Z.'97-249 (2nd col. par. 1).

JULY 8

3. How does the illustration of the spectrum assist us to comprehend love? Z.'97-245 (2nd col. par. 2, 3); 246 (1st col. par. 1).

4. What is the distinction between natural, or human love, and spiritual, or divine love? Z.'00-182 (1st col. par. 5); Z.'03-333 (2nd col. par. 1 to 3).

5. What is the difference between duty-love (phileo) and disinterested or divine love (agapee)? Z.'01-149, 150.

JULY 15

6. What is the three-fold manifestation of the spirit of love? Z.'96-212 (1st col. par. 3); Manna, June 27.

7. How may we distinguish between true and false love? Z.'95-210 (1st col.).

8. What is the importance of this grace? Z.'97-244 (1st col. par. 1 to 3; 2nd col. par. 2).

JULY 22

9. How is love attained? Z.'97-246 (2nd col. par. 1, 2); Z.'00-183 (1st col. par. 1); Z.'98-8 (2nd col. par. 2).

10. Why is an "aggressive warfare" necessary to attain unto love? Z.'95-03 (2nd col.); Manna, Apr. 9.

11. What is the relative importance of the early "gifts" of the Spirit, and the spirit of love? F.238, par. 2; Z.'97-289 (2nd col. par. 2).

JULY 29

12. Why should love be the mainspring of all our actions? Z.'03-91 (1st col. par. 2).

13. What is the relation between love and purity of heart, and how may we purify our hearts? Titus 1:15,16; Z.'99-214 (2nd col. par. 1); 215 (2nd col. par. 1) to 217; Z.'05-216 (1st col. par. 3, 4).

14. How is love the seal or evidence of our begetting as New Creatures? E.286, par. 2; 267-270; Z.'97-289 (1st col. par. 1 to 2nd col. par. 1).

Each one appointed for reader should have his BIBLE or DAWN or TOWER on hand, previously read, and should be prepared to respond at the leader's call without stopping to hunt his place. All of course have BIBLES and DAWNS, and some one in each company is likely to have old TOWERS and will be glad to loan them for the benefit of the class.

Opportunity for discussing each question should be given after the references have been read and before the leader makes a brief closing summary of the answer and proceeds to read the next question. It is urged that the questions as printed be strictly adhered to until they have all been discussed. It will generally be found that all questions are included on the subject. The reason for care on this point is that if the questions are intruded that come later the subsequent lessons are considerably spoiled thereby. The leader should be expected to kindly, gently, but firmly hold the class to the question under discussion, and in this he should have the cooperation of all who recognize the value of order in the study of the Divine Plan of the Ages.

===================

R3800 : page 197

ONE-DAY CONVENTION REPORTS

THE failure to give reports of the One-Day Conventions recently held should not be understood to signify that they were unworthy of reporting: other matters claimed our attention and the WATCH TOWER space. We here very briefly record that in the various places, namely, Washington, D.C., Philadelphia, Pa., Indianapolis, Ind., Huntingdon, Pa., New York City, N.Y., Cleveland, O., Springfield, Ill., the dear friends of the cause put forth strenuous efforts, and under the Lord's blessing numbers of new hearers were reached with the Gospel message, and a few of these, we trust, were brought from darkness to greater light and started in the good way toward the Kingdom. Others, we may hope, were relieved of some measure of previous blindness and hindered from stumbling into infidelity and led to a more reasonable and appreciative view of the divine character and that blessed book, the Bible.

R3801 : page 197

As usual there was one public service at each place aside from the meeting specially for the interested. The latter were attended not only by the friends of the local churches, but also by representatives and delegations from surrounding territory within a radius of sometimes 200 miles or more. The impression is a growing one with these that these One-Day Conventions are blessed of the Lord and being used to the pulling down of the strongholds of error and misunderstanding of the Truth and to the upbuilding of those who are already of the Lord's consecrated flock and in the enjoyment of light upon his Word.

You will all be interested in knowing that by dint of wisely directed and diversified forms of advertising and at considerable expense, large attendance was secured in all of the public meetings at these Conventions. The estimated numbers in attendance at these public services were as follows:--

Washington, 2,500; Philadelphia, 1,600; Indianapolis, about 2,500; Huntingdon, about 450--a very large attendance for a wet day and a small place; New York City, 2,000; Cleveland, O. 2,500.

===================

R3801 : page 197

THE GOD-LIKENESS OF FORGIVING.

--MATT. 18:21-35.--JULY 8.--

"Forgive us our debts, as we forgive our debtors."--Matt. 6:12.

OUR last lesson forewarned us that offences, snares and stumblings would come to the Lord's people, and cautioned us against being in any sense or degree the causes of these offences--against any conduct which would prove a stumbling-block or in any way be injurious to others. Today's lesson takes up the matter from the opposite standpoint, instructing the Lord's followers how they should deal with the injurious persons when they are of the household of faith, "brethren." Feeling the great importance of this subject, we have heretofore repeatedly made it prominent in these columns and associated publications, and especially in DAWN, Vol. VI. This seemed the more necessary because the matter has been apparently so generally neglected by others. Now, having seen some good remarks on the subject by Dr. Peloubet, we take pleasure in quoting the same in preference to repeating our own arguments, which to some might become wearisome. Dr. Peloubet says:--

"Every one receives criticisms and wrongs which try his temper to the utmost. Especially is this true of the ambitious spirits who seek to be first, as described in our last lesson. As Professor Bruce says, 'An ambitious man is sure to be the receiver of many offences, real or imaginary. He is quick to take offence and slow to forgive or forget wrong.' But the danger assails all classes.

"Go to him privately and alone. If our object is to gain our brother and help him to do right, we will not make known the wrong to others, make it a matter of notoriety, for that makes the settlement far more difficult. The offender's pride, or even self-respect, will tend to keep him from acknowledging his fault. This is a most important principle. The wise head of a great asylum told me that in dealing with the insane it was of the utmost importance to keep away the audience, and that almost every one was influenced by the presence of others. The wisest teacher of my acquaintance deals in the same way with his boys. Deal with them alone whenever it is possible. Thus thy brother will be more likely to hear thee, and thou hast gained thy brother, gained him for righteousness, for salvation, for a Christian life, and probably as a friend.

"If this fails then the next step is to get help from one or two others; and if this fails, from the larger community. If this fails, he is to be to you as a heathen and a publican, outside of your religious and social company, but not outside of your love and care and desire to help. (See Rom. 12:19,20.) In all cases the object is not revenge, but to save and help the offender. Henry Ward Beecher used to say that he looked upon those who maligned him and said bitter things against him as sick people whom he must try to cure of their moral disease."

"SEVENTY TIMES SEVEN"

After explaining to his followers how best to avoid taking offence from the brethren and how best to help brethren out of the wrong position of being offenders and being injurious, the matter is brought up afresh by Peter's question regarding the number of times that we should be willing to receive injuries from another and take them patiently, and, exercising a forgiving spirit, should try to have the injuries discontinued. It will be noticed that the Lord is not laying down any rule by which we may deal with the world, but merely the rules which should govern amongst his followers. As respects the world we are to expect opposition, misrepresentation, slander, opposition of every kind. "Marvel not if the world hate you, ye know that it hated me before it hated you"--"Whosoever will live godly in this present life shall suffer persecution."--John 15:18; 2 Tim. 3:12.

Such oppositions from the world we are to take as a matter of course, and not be surprised at the fiery trials that will try us, but to consider that the Lord is wise in permitting such experiences and able to make them all work out for our good. It is within the household of faith that the special trials sometimes come, from the very quarter whence we least expect them, but these also must be taken patiently; we must not render evil for evil nor railing for

R3801 : page 198

railing toward the Lord's members nor toward the world; we must, as the Apostle says, be patient toward all.

Notice that Peter's query is, If my brother trespass against me how often shall I forgive him? Seven times? Peter no doubt had in mind the thought that seven was the symbol of perfection, and that this might mark the reasonable limit of mercy and forgiveness. He did not, of course, consider that if that were a divine law it would mean that he himself might be forgiven of the Lord not more than seven times for imperfections, shortcomings, etc. Our Lord's answer is broad and sweeping--"I say not unto thee until seven times, but until seventy times seven." Some are disposed to translate this until seventy and seven times, but evidently the Lord's intention was to imply that forgiveness should be granted as often as it is sought with any manifestation whatever of sincerity.

This is not merely advice from the Master to his followers --it is a command. It is not optional with us how we shall do toward our brother, for the great Teacher has assured us that if we have not the forgiving spirit we cannot be his disciples. His words are, "If ye do not from the heart forgive men their trespasses neither will your heavenly Father forgive your trespasses." All, then, who realize their need of divine mercy and forgiveness and who receive the great Teacher's instruction on this point will be careful to cultivate in their hearts in every sense a forgiving spirit, a loving, generous disposition. And by this all men may know the disciples of the Lord of mercy. We quote Dr. Peloubet again:--

"Our hearts are like reservoirs, and outward occasions draw out whatever is within and only that. If they are full of love and forgiveness, kindness and desire to help, then no matter how often--seventy times or seventy times seven--some act of others call forth the feelings of the heart, it will be met by love and forgiveness and help. As all need to be forgiven, so all need to forgive. There are enemies who injure us by word and deed. There are others who say evil things about us carelessly and attribute wrong motives, pervert what we do and say. 'They speak daggers.' Insults are offered, even friends sometimes do the most annoying and trying things, that are apt to remain in the memory and fester like a thorn in the flesh."

"The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity--and perhaps forgive."

Dr. Hale refers to people who "have given a new turn to an old text. In their own private 'R.V.' of the New Testament they read: 'Whosoever speaketh a word or committeth a wrong against God, it shall be forgiven him; but whosoever speaketh a word or committeth a wrong against me, it shall not be forgiven him.'"

"The forgiving spirit seeks to do all the good possible to the one who has wronged us. It yearns to help him and to save him from his sin. It proves this feeling of forgiveness and love by doing good, as God sends the rain and sunshine on the evil and on the good."

"Always and under all circumstances we must have a forgiving heart, whatever the offence against us or the attitude of the offender. We must never have the spirit of hatred or revenge or retaliation. We must never brood over wrongs, but must make all possible allowances and excuses. 'If thou

R3802 : page 198

canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?'"

"Heir of the same inheritance,
    Child of the selfsame God,
He has but stumbled in the path
    We have in weakness trod."

"An old Spanish writer says, 'To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.'"--Archbishop Whately.

"I have known a man to nurse the tiny cocatrice egg of unforgiveness till it has burst into the fiery serpent of crime."--Farrar.

THE DEBT OF A KING'S OFFICER

By way of impressing this lesson our Lord gave a parable to his disciples. This parable represented a great king who, making an accounting with his officers charged with the collection of taxes, found one of them short in his accounts in a very large sum, ten thousand talents, estimated to represent nine million dollars. Justice laid hold upon the debtor and was about to execute its penalty when he appealed for mercy and extension of time in which to make good the deficiency. The king was compassionate, forbore the collection of the debt and let the servant go free.

This is our Lord's illustration of the proper exercise of mercy. The one thus dealt with does not represent the world of sinners, Adam and his race, for whose deliverance from the penalty a ransom price is demanded from justice. This parable is often thus used improperly against the Bible argument of the teaching of the ransom, that the death penalty against Adam and his race could not be lifted or set aside except by the payment of the ransom price, the corresponding price, our Lord's death. That this is not the teaching is clearly shown by the statement, "The Kingdom of Heaven is likened unto a certain king which would make a reckoning with his servants," etc. This declaration respecting the Kingdom of Heaven lifts the parable entirely out of connection with the world in general, which is not either in embryo or otherwise the Kingdom of Heaven: it definitely locates the parable in the Church, and these servants of the king as amongst those who have already been justified through faith in Christ and who have already made consecration of themselves to the Lord and become thus his servants entrusted with his goods. The signification of this feature of the parable, then, is that if any of the Lord's people, his disciples, come short they have a throne of grace and mercy to which they may approach that they may "obtain mercy and find grace to help in time of need."--Heb. 4:16.

THE DEBT OF A FELLOW-SERVANT

As representing the wrong course, the reprehensible course of some, the Lord in the parable before us pictures the forgiven officer as going forth from his king's presence with the latter's kind words still ringing in his ears and in the exercise of his unmerited freedom, and, finding a fellow-servant who owed him an hundred pence--a small bet probably representing not more than a hundred dollars proportionately in our money and time. Instead of a proper and generous feeling toward his fellow-servant, instead of sympathy and love for him corresponding to that which had

R3802 : page 199

been bestowed by the king upon himself, this servant caught the lesser debtor by the throat saying, "Pay me that thou owest." The fellow-servant used toward him the very same words that he had used to the king, saying, "Have mercy upon me and I will pay thee all." But he did not, but cast him into a prison. He was hardhearted, not at all after the likeness of his generous master, the king. Even his fellow-servants recognized this; they felt a pity for the unfortunate one and told it unto their lord. They knew well enough the king's generous disposition to be sure that he would not favor such an intemperate exercise of justice.

The king sent for his officer and upbraided him for the matter, saying, I remitted thy debt because thou besoughtest me; I showed mercy to you. Should you not also have shown mercy to your fellow-servant? The question was left without an answer--the answer was clearly enough implied. He who had received so great mercy should have been moved with compassion toward a fellow-servant in a small affair. The king was wroth, was angry, with that servant, justly so. He had proven himself unworthy of the mercy bestowed upon him. Nor was it too late yet to punish him for the matter, for his debt had merely been remitted or set aside and not blotted out. Thus it is with all of the Lord's people; we are dealt with on the basis of faith; God is in earnest if we are in earnest. Our blemishes and shortcomings will not be permitted to stand between us and the glorious things to which we have been called if we are faithful to the extent of our ability, and if as a part of that faithfulness we have the Spirit of Christ, for if we have not the Spirit of Christ, the spirit of love, the spirit of forgiveness, gentleness, etc., we are none of his.

It is in line with this that the Apostle writes that sins shall be blotted out at the second coming of Christ. (Acts 3:19.) They will be blotted out when in the resurrection we come forth as New Creatures, sown in weakness, raised in power; sown in dishonor, raised in glory; sown natural or human bodies, raised spiritual bodies, glorious. Then that which is perfect having come, all the imperfections and blemishes will be fully blotted out, never to be revived either by the Lord or others. But meantime, while we have our standing of faith, our blemishes are merely covered while we are permitted to give a demonstration of the loyalty and sincerity of our consecration and earnestness of desire to walk in the footsteps of the Lord.

WHAT THE UNMERCIFUL MAY EXPECT

Our Lord, after concluding the parable, makes a direct application of it to his disciples, not to the world, although in a certain sense or degree there is a general principle expressed which is applicable to the world in proportion as each comes under enlightenment and instruction. Our Lord says, "So likewise shall my heavenly Father do also unto you if you from your hearts forgive not every one his brother their trespasses." How solemn these words, how clear cut, how unmistakable their import. In no uncertain terms they assure us that whatever our faith, whatever our works, they all amount to nothing if we do not attain to that spirit of love which is merciful, generous, long suffering, patient toward those who do injury to us, whether they be brethren of whom we might expect the more, or whether they be enemies of the world from whom we must expect less, consideration. Mercy is an element of love, and Love is the fulfilling of the whole law of God.

The propriety of the Lord in thus dealing with us is evident. He is seeking a special class for the Kingdom--to be associates with our Lord Jesus in the great work of ruling and blessing the world. Only those who possess the divine character of patience, forbearance, sympathy, compassion, mercy, love, could possibly be suited to the divine purpose in respect to the great work of blessing all the families of the earth. We are accepted in Christ because of our profession that we love these qualities in him and desire to be copies of God's dear Son. If we fail to improve the various lessons and opportunities afforded by the Lord, to cultivate this character, then in the same proportion we fail to make our calling and election sure.

The king delivered the unmerciful servant to the tormentors. Such was the custom of oriental countries at that time and to some extent still. We are not to understand that our Lord had sympathy with those barbarous customs, but that he was speaking to the people from the standpoint of custom which they would understand. Elsewhere the Scriptures assure us that any who are the true servants of the Lord and who fail to come into accord with his Spirit willingly, will be turned over to Satan, to tribulation, to hard experience, that by these they may be profited and learn to appreciate things from the Lord's standpoint. (1 Cor. 5:4,6.) For instance, Revelation 7 first speaks of the little flock, the Bride class, as composed of 144,000--the nucleus of which were Natural Israelites, in whom was no guile, and who became the nucleus of spiritual Israel, and to whose numbers since throughout the Gospel age the Lord is gathering those from amongst the Gentiles who enter into covenant relationship with himself and manifest his Spirit. Aside from these so selected, the same symbolical picture shows us a great company whose number is known to no man--whose number was not predestinated--these are out of every nation, people, kindred and tongue. These, unlike the 144,000, do not sit with Christ in the throne, but are pictured as being before the throne. These have not, like the others, kept their garments unspotted from the world, have not had the Spirit of Christ dwelling in them richly, so that his merit constituted the robe of forgiveness for them without blemish, that by a wrong spirit and a wrong course they have bedraggled their robes, and therefore, we are told, they must wash them and make them white in the blood of the Lamb, and this washing is represented as being done in "great tribulation." These tribulations correspond to the torments of the parable upon the servant who did not exercise toward his fellows the spirit of mercy. As again it is stated, "Blessed are the merciful, for they shall obtain mercy."--Matt. 5:7.

"FORGIVE US AS WE FORGIVE OTHERS"

It will be remembered that in our Lord's prayer he sets forth this principle for our instruction and guidance, that we must not expect of the heavenly Father mercy for our shortcomings and blemishes and continuance in his favor and ultimately joint-heirship in his Kingdom, unless we cultivate in ourselves the same spirit. How beautifully and how simply the Lord states this matter in the prayer, "Forgive

R3803 : page 200

us our debts as we forgive our debtors." (Matt. 6:12.) How emphatically the Lord states it again, saying, "If ye forgive men their trespasses your heavenly Father will also forgive you, but if ye forgive not men their trespasses neither will your Father forgive your trespasses." (Matt. 6:14,15.) These trespasses, be it noted again, do not refer to the one original sin on account of which condemnation of death passed upon the whole human family and on account of which Christ died and on account of which the curse is ultimately to be rolled from every member of the race so that there shall be no more curse. (Rev. 22:3.) These trespasses are our own individual shortcomings and blemishes which we have inherited and which the Lord is very willing to overlook and excuse for those who will comply with the conditions of their Covenant and be followers of the Lord Jesus, filled with his Spirit and striving to walk in his steps.

Archbishop Hare has represented the attitude of the unforgiving many as implying their prayer to the Lord thus,--

"O, Lord, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy law; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very ungrateful to me, but not one hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him."

====================

R3803 : page 200

WHO IS MY NEIGHBOR?

--LUKE 10:25-37.--JULY 15.--

"Golden Text:--"Blessed are the merciful, for they shall obtain mercy."--Matt. 5:7.

JESUS was a teacher and expounder of the Law to the common people, but he did not class himself with the Scribes and Doctors of the Law amongst the Jews. He had a different view of the Law from theirs and taught in a different manner. The common people heard him gladly, whereas the Jewish Doctors of the Law did not appeal to the common people at all or attempt to teach them, but merely discussed the great problems of divine law amongst themselves and with the more ascetic of the people --the Pharisees.

The common people, although they heard the Lord gladly, did not clearly comprehend his teachings, for he spoke to them in parables and dark sayings to the intent that the mass might not understand, but that the specially zealous Israelites indeed might be attracted to closer study and inquiry. To these he explained the parables, saying, "To you it is given to know the mysteries of the Kingdom, but to all those without [outsiders, not specially interested followers] these things are spoken in parables." (Mark 4:11.) Nevertheless, there was something very attractive in the Master's style, so that even those who did not fully comprehend his teachings said, "Never man spake like this man"; and again we read, "They wondered at the gracious words that proceeded out of his mouth," "For he taught them as one having authority [as one who understood his subject thoroughly] and not as the Scribes [not doubtfully]." --John 7:46; Luke 4:22; Matt. 7:29.

For this reason jealousy of Jesus sprang up amongst the Doctors of the Law. To them he was a rival teacher, and accordingly they sought to entrap him, with a view to exposing him to ridicule before his followers, whom they recognized as "unlearned men." But in no case did they succeed; in every instance recorded the Lord's wisdom was too great for them--he entrapped them in their own arguments. The present lesson is an illustration of this. One of the Doctors of the Law, evidently thinking that our Lord's teachings along the lines of love and mercy were contrary to the rigid lines of justice as laid down in the Law, thought to entrap our Lord by a question. He would ask him upon what terms he could have eternal life. He expected Jesus to answer, "Eternal life will be given to all who manifest a God-like, loving, generous character," or that he would say, "You can have eternal life by becoming my disciple and practising my teachings." Thereupon this Doctor of the Law would at once call attention to the fact that the teachings of Jesus abrogated the Law, made it null and void-- that he ignored the Law.

"WISE AS A SERPENT, HARMLESS AS A DOVE"

Our Lord answered this Scribe thoroughly out of his own mouth: he said to him, "You are a teacher of the Law; give us your statement of what the Law says respecting how eternal life may be obtained?" This was a pointed reply, and the lawyer was fully prepared to answer it, for, What saith the Law? was a common question amongst the Jews who quoted from the Law. (Deut. 6:5; Lev. 19:18.) This was the very definition which our Lord a short time before quoted to the rich young ruler who came to him on one occasion. The lawyer evidently repeated a well-known formula of the Law, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and thy neighbor as thyself." Jesus replied, "Thou has answered right: this do and thou shalt live"--have eternal life.

THE LAW VERSUS THE GOSPEL

Why did Jesus thus refer to the Law? Why did he not avail himself of this opportunity for preaching the Gospel? Why did he not say to the lawyer--"The only way to obtain eternal life is through faith in me, followed by a full consecration to walk in my footsteps as my disciple"? Why did he not tell the lawyer, "There is no other name given under heaven whereby men must be saved but the name of Jesus"? Why did he not tell him, "He that hath the Son hath life; he that hath not the Son shall not see life"?--Acts 4:12; 1 John 5:12.

We answer that this would have been too strong meat for the lawyer in his condition of mind. It was necessary that first he should realize his own inability to keep the full letter of the divine Law, so that he might be prepared

to look for divine mercy through Jesus. The difficulty with the Pharisees and Scribes was that they were pretending to keep the Law, pretending that they were justified by it, pretending to gain eternal life by it, although they very well knew that they all died like other men, and knew also, when they would reflect upon the subject, that the divine Law was so high, so grand, so complete, that in their weak and fallen condition they were unable to meet all of its requirements perfectly.

There are some people of the same kind today, who are ready to acknowledge that God has a perfect standard and that none can expect eternal life except as they harmonize with that standard; and many today, as well as formerly amongst the Jews, believe that they are sufficiently near the divine standard to have eternal life, and are therefore not looking for any Savior--not looking for a Redeemer to pay a ransom price for them and to grant them immunity and forgiveness of sin and reconciliation through him to the Father--the covering of their blemishes. It is necessary for all such to learn first the lesson that divine justice has but one standard and that is a very high one. When they find how high God's standard is and how imperfect are their best endeavors to measure up to their requirements, then and not until then do they begin to look for help from the Lord in the attainment of life eternal. The Lord wished the lawyer to learn this lesson, and therefore exacted from him a statement of what the Law required.

The lawyer did not stop to haggle over what would be included in loving God with his entire heart, soul, strength and mind. Some one might claim to be loving and serving God and others might doubt the truthfulness of the claim, though unable to prove anything, since only the Lord and the man's own heart could judge perfectly in this matter. The lawyer passed over that great question as though it were nothing, as though it were settled, but had he sought to critically examine what such a complete consecration to the Lord would signify he would doubtless have found himself far short of its standard.

Let us not pass the question too quickly or too lightly --let us know that to love the Lord with all our heart would mean that the sum of all our affections would center upon the Lord, so that our love for him would far excel all of our love for the dear ones of the home and the family and of the whole world. To love the Lord with all our soul would signify with all our being--to manifest our love not only by our words and looks, by our praises, but by our services and all of our conduct in life, everything testifying that God is first in our affections and in all of life's interests. Thirdly, to love him with all our strength would signify that time and talent and influence would all be at the service

R3804 : page 201

of our God, that in everything we would be ready to be used, spent, in glorifying his name, in serving his cause as we might understand it to be his will. Fourth, to love our Lord with all our mind would seem to imply that we are to intellectually attempt to appreciate the Lord, to understand his divine laws and to enter into heart sympathy with them, so that our service and worship would be the more intelligent, after the kind described by our Lord when he said, "They that worship him must worship him in spirit and in truth"--intelligently.

"LOVE THY NEIGHBOR AS THYSELF"

The Scribe, passing over the obligations to the Lord, seemed to realize that his daily conduct would condemn him as a violator of the latter part of his own definition of the Law, "Thou shalt love thy neighbor as thyself." He apparently recognized this as his most vulnerable point, and that the Lord had entrapped him in his own answer. He knew how in his daily life he was not loving his neighbor as himself--that he was making a wide discrimination between those of his own class and the common people, the publicans and the sinners; and that even in his present endeavor to entrap Jesus he was not loving him as himself, as his neighbor, but treating him as an opponent. He felt that, like others of his class, he had a haughty, disdainful attitude toward the lower classes of his own race. He was skilled in the Law, however, and this was not a new point for him to evade. He had the same explanation of the matter that was common to others of the Scribes and Pharisees, namely, that their neighbors whom they were, according to the Law, to love as themselves, were those who belonged to their class, to their set, to their station in life. Apparently, therefore, with considerable confidence he replied to Jesus, "But who is my neighbor?" as though he would say, "That is a point, I presume, upon which we might possibly differ. I think that I keep the Law when I love and respect and fellowship those of my own class, and treat others with more or less of disdain. How could you apply the Law of Moses differently? I feel sure that you will agree that the Law meant that each person was to consider those of his own class as his neighbors, and to love them and cooperate with them and not with others of the outside world."

With marvellous wisdom the Lord framed a parable, such as the Scribe of the Law well knew might take place any day. He pictured the road between Jerusalem and Jericho, a bridle-path, in some places quite steep, passing through a gorge in the mountain--a vicinity infested with robbers, who lived in the numerous caves, and who not infrequently attacked passengers. Even today it is the custom for travelers to have an armed escort of Arabs on this journey to Jericho. Our Lord pictured a traveler on this road beset by the robbers, beaten into helplessness, stripped of his clothing. He pictured a priest passing by, seeing the man and hastening on, lest he also might be beset by the robbers; similarly a Levite passes by, unwilling to spend the time necessary to render assistance. Then a man of Samaria comes along, and, moved with sympathy, assists the injured one, binding up his wounds; and finally, taking him on his own beast to the nearest inn, he cared for him over night and made some provision for his further care.

The force of our Lord's illustration is only seen when it is remembered that the Levites were specially set apart for holy service to the Lord as instructors of the people, to guide them by word and by example in the ways of the Lord, and when it is further remembered that the priests, also belonging to this tribe, were a special family chosen of the Lord for the very highest service toward himself and toward the people of Israel. The picture is still further heightened when we recall that the Samaritans were a mixed people, whom the Jews despised and with whom they would have no dealings.--John 4:9.

R3804 : page 202

With these things in mind mark the Master's question, "Which of these three was neighbor of the man who fell amongst thieves?" There was only one answer for the lawyer to make. He himself belonged to the Levite class condemned by the parable. The reply was, "He that showed mercy on him." Our Lord approved of that answer and responded, "Go thou and do likewise"--go and show mercy, go and understand that any man in the world, friend or foe, is your neighbor and is to be loved and served by you as you may have opportunity. As you would have him do for you do even so for him; love him and serve him as yourself, as you would have him love and serve you under reversed conditions.

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration by the Lord's parable by saying, "Yes, the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the priest and the Levite who did not show mercy to him he should not consider to be his neighbors; hence the wounded upon recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in his service. Whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself.

We answer that this is a distortion of our Lord's language. Indeed, he was seeking to counteract this very thought, which was common to the Jews, for it was a proverb amongst them that they should be loyal to neighbors but bitter to enemies. The word neighbors signifies those who are near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and that others of a different class were more or less opponents, either to go unloved or, if they oppose themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:43-45.) Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Lord originated the Golden Rule as a full statement of the divine will, which must govern all who would be his disciples. That Golden Rule does not say that we shall love as brethren those who have done kindness for us. Our Lord condemned that selfish kind of love when he said, "If ye love them that love you what thank have you? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors those who have hazarded their lives for us would be far beneath the teachings of our Master, and, he says, would be on a parity with the usual sentiments of sinners.

As followers of the Redeemer we are to have the much higher standard; we are to recognize every one who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render, to the extent that we should wish that person to do for us if we were in his difficulty. To whatever extent we can get this high standard of love, sympathy, cooperation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we will be the more Godlike, the more Christlike, for, as our dear Redeemer remarked, God is kind even to the unthankful.

LOVE YOUR ENEMIES

Our Lord's requirements of us as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only not endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we love the Lord himself, nor even as we love our brethren. Our love for the Lord and for the brethren is love of the very highest type--love which appreciates the principles represented in our heavenly Father's character, which all who are truly his are seeking to copy.

Our love for our enemies and for many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have adopted. As is our Lord's, so our love for them must be of the sympathetic kind, even as is the love of God--"God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish." God does not love the world with a love of fellowship, nor are we to do so. Like him we are to have the love of sympathy for the world. Realizing its fallen and depraved condition we are to be glad to do all in our power for its rescue, for its comfort along lines of justice and mercy.

There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself"--not better than thyself. Hence if it came to the place where a neighbor's life was in jeopardy, and we could assist him only by the sacrifice of our own life, it would not be a requirement of the divine law of love that we should sacrifice our life for his--that would be loving him better than ourselves, and therefore more than the divine requirement. Neither should we expect a neighbor to love us better than himself, so that he would sacrifice his life for us. Should he attempt to do so it would be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to have done for him. It is in this particular that our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the Law--in giving his life a ransom for many, he did more than was required by the Law. It is for this reason that it is denominated a sacrifice. To do the whole Law was his duty, but when he went beyond this, and gave his life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and specially rewarded with more than everlasting life. And the same rule applies to us, for as he was so are we in this world--we are to walk in his footsteps. --1 John 4:17.

The demands of the Law are still to do to our neighbor as we would have him do to us. We are to do nothing less than this to anybody; but as followers of the Lord, imbued with his spirit of sacrifice, we are joyfully to lay down our lives for the brethren--in harmony with the divine program which is now selecting the little flock, the household of faith, as sacrificers with Jesus, to be by and by joint-heirs with him in his Kingdom and in its great work of blessing and rejuvenating the world. It is very necessary that we have clear views respecting this subject of the demands of the Law, the demands of justice upon us toward any creature, and also as respects what would properly come in as a part of our sacrifice.

"THE LAW IS FULFILLED IN US"

We noticed in the beginning of this lesson that our Lord gave the Scribe instruction in the Law instead of preaching to him the gospel of grace. Now let us note that the Lord applies to his followers both the Law and the Gospel. God has but one standard, but one Law, and never will abolish it. The Law Covenant indeed, after serving its purpose, ceased; but the Law of God, upon which that Covenant was based, will never fail. We as well as the Jews are commanded to love the Lord with all our heart, soul, mind and strength, and our neighbor as ourselves. This is the standard before us as well as before the Jew. The Jew could not keep it--he found himself deficient not only in respect to his treatment of his neighbor, but deficient also in the fulness of his love for his Creator, which must overbalance all other loves and manifest itself in all the conduct of life.

Only our Lord Jesus could or did keep that love in the absolute perfection of its very letter and spirit. However much a Jew living before our Lord's time might have had the right disposition of heart as respects the Law, because unable to come up to its requirements he could not have eternal life. Our position is different. Our Lord Jesus, having kept the Law, gave his life a sacrifice for Adam and for all of his race; and we who now come to a knowledge of this fact, and by faith accept it, have a standing with God in Christ, so that our best endeavors to keep the Law are supplemented by the merits of Christ and thus made acceptable to God. In other words, if we do our best in the matter of loving God supremely with our hearts, with our whole being, with our strength, with our minds, and our neighbors to the extent of our ability as ourselves, God will accept that good endeavor as though it were perfection, making up for its defects through the merit of Christ's sacrifice. Thus the Apostle tells us, "The righteousness of the Law is fulfilled in us who are walking not after the flesh [not seeking to please ourselves and our fallen dispositions and attributes] but after the Spirit [to the best of our ability seeking to be in accord with the very spirit of the divine Law]."

THE GOLDEN TEXT

Our Golden Text reminds us of the Apostle's statement, "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) In other words, the measure of the love which fills our hearts will find expression toward our fellow-creatures who have need of our sympathy and attention, and if we show ourselves deficient here it will imply a deficiency of our love for our Creator. If, on the contrary, we are merciful to others, generous, kind, taking pleasure in doing what we can for the relief of our fellow-creatures, especially to the household of faith, this will be an indication of the spirit which our Lord will appreciate and own if it be accompanied by a trust in the precious blood of Christ. Such merciful ones of the Lord's followers shall obtain mercy at the Lord's hands. He will deal gently with them, forgiving their blemishes and weaknesses in proportion as they have this spirit of generosity, forgiveness, toward those who trespass against them.

===================

R3805 : page 203

"LORD, TEACH US TO PRAY."

--LUKE 11:1-13.--JULY 22.--

MANY are the unscriptural views respecting prayer. It is well that we notice that our Lord never taught the multitudes to pray, nor intimated that they should pray--even though the multitudes with whom he was in contact were nominally people of God. Even with his consecrated disciples the Lord waited until they asked him for instruction on the subject. Our Lord's declaration to the woman of Samaria was, "God is a spirit, and they who worship him must worship him in spirit and in truth." Any other worship, any other prayer, is a mockery which God not only does not invite but especially reprimands, saying to those who are not desirous of doing his will, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee." (Psa. 50:16,17.) And again, "Forasmuch as this people draw nigh me with their mouth, and with their lips do honor me, but have removed their heart far from me...Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder."--Isa. 29:13,14.

From this standpoint the privilege of prayer is a very wonderful one: it implies that the suppliant is on terms of intimate acquaintance with the great Creator of the universe, so that he is welcomed into the divine presence and heart. In accord with this the symbolical representation is that the prayers of the saints of God ascend before him as a sweet incense--the heavenly Father is pleased to receive the humblest worship and reverent petitions of his child adopted into his family through Jesus Christ.

R3805 : page 204

OUR FATHER IN HEAVEN

Only those who have become God's children by forsaking sin and laying hold upon Christ as their Savior are accorded the privilege of approaching the throne of grace that "they may obtain mercy and find grace to help in time of need." (Heb. 4:16.) In the world, therefore, only those who are accepted in the Beloved are privileged to call Jehovah God by the endearing name, "Our Father who art in heaven." The attempt to thus approach God implies (1) a faith in the divine being; (2) a realization of dependence upon him; (3) a faith that a way of reconciliation with the Father has been effected through the Redeemer; (4) a realization that the great Creator no longer condemns the suppliant, but accepts him as his son. More than this, it implies that the suppliant recognizes the fact that there are other sons of God who, like himself, have fled from sin and been adopted into God's family--the petition is not "My Father," but "Our Father in heaven." Therefore, whoever thus prays intelligently must have interest in and concern for all the interests of the family of God. Whatever of selfishness he might have had formerly he must divest himself of when he comes to the Father, and must realize himself as merely one of the favored class of sons thus privileged. It is in harmony with this thought that all of the Lord's truly consecrated people have special pleasure when permitted to approach the throne of grace together, whether but two or three or in larger numbers.

In proportion as the Lord's people grow in grace, in knowledge and in love, they will grow in appreciation of the great privilege of prayer. Not that prayer will take the place of the study of the divine Word, but that realizing more and more from the Word something of the lengths and breadths and heights and depths of divine mercy and provision, the true children of God have comfort of heart and joy in going to the throne of grace to give thanks unto the Lord for all his mercies, to commune with him respecting their trials and difficulties, and to assure him of their loving confidence in the gracious promises of his Word, in the exceeding riches of his grace, and in his wisdom, love and power to fulfil toward them and in them all his gracious promises.

The more the Lord's people advance in knowledge of him the more they will appreciate the fact that the divine arrangement is broader and deeper and higher than anything they could suggest, so that such are granted liberty to ask what they will with the assurance that it will be done. The Lord well knows that this class will ask that his will be done; hence the promise is made only to those who abide in Christ and who have his Word of promise abiding richly in them. All such learn, before attaining this station and liberty, that as the heavens are higher than the earth so are the

R3806 : page 204

Lord's ways and provisions higher than our conceptions and every way to be preferred. Hence, while praying to the best of their ability in harmony with the promises of the Word, these would always include the sentiment expressed by our Redeemer, "Nevertheless, not my will but thine be done."

"PRAY WITHOUT CEASING"

"Pray without ceasing. In everything give thanks." (I Thess. 5:17,18.) The advanced Christian is to be so fully in accord with the Father and the Son and the divine program, The Plan of the Ages, that his entire life will be a prayer and a song in respect to every affair of life. He will have in his mind primarily, What is the will of God in this matter? "whether we eat or drink or whatsoever we do let us do all to the glory of God." The heart that is thus continually in all of life's affairs looking for divine direction is thus continuously in a prayer attitude, and no other condition is proper to the Christian--"In all thy ways acknowledge him, and he shall direct thy paths;" "Delight thyself also in the Lord and he shall give thee the desires of thine heart."--Prov. 3:6; Psa. 37:4.

But while thus in the prayer attitude continuously we must not neglect the privilege of a more formal approach to the throne of grace--on bended knee, privately and alone. Whoever does not embrace this privilege misses a portion of the great blessing which the Lord has arranged for his benefit and assistance in walking in the narrow way. Our Master spent seasons in prayer alone, and surely all of his disciples may well follow his example in this as well as in other matters to advantage. As our Lord sometimes prayed in the presence of his disciples, as is evidenced by their recording his words, so all of his followers are to realize that they have a special privilege of fellowship in prayer, praying to one another, speaking to one another in psalms and hymns and spiritual songs, and in petitions to the throne of grace.--Eph. 5:19; I Cor. 14:14-17.

While family prayer is not specifically taught in the Scriptures we cannot doubt its appropriateness under some conditions. True, the natural family is separate and distinct from the family of the Lord, but where the natural family has been reared in the "nurture and admonition of the Lord" it is scarcely supposable that the minor children would be so lacking of reverence as not to have pleasure in bowing with their parents for the worship of the Creator. Where the children are grown so that they have discretion for themselves, if they be not pleased to join in the worship, in our opinion the Lord will be all the better pleased that they be not coerced, for he seeketh such to worship him as worship him in spirit and in truth. Where the husband or wife is not a child of God, unbegotten of the Spirit, it would be inappropriate that he or she should lead in the worship, addressing the throne of grace. The more we recognize the divine limitations on this subject the more will we and those with whom we are in contact appreciate prayer as a great privilege, which is accorded only to those who can with sincere hearts address Jehovah as our Father, and these can be only such as have accepted the Lord Jesus as their Savior, for "No man cometh unto the Father but by me."--John 14:6.

As in the type none but the priests offered incense before the Lord, the teaching would seem to be that only the Royal Priesthood, the members of the body of

R3806 : page 205

Christ, have this privilege in the present time. Nevertheless, we might reasonably suppose that the children of believers, who have not yet reached the deciding point of loyalty or disloyalty to the Lord, would properly enough be privileged to approach the throne of grace through the relationship of their consecrated parents. We might even suppose that justified believers, who have not reached the point of making a consecration of themselves to the Lord, would have the right, the privilege, of addressing the Redeemer in prayer: and yet we know of no Scripture that positively says or indirectly implies that an unconsecrated believer has any acceptance at the throne of grace, or any standing whatever before the Father as amongst those who may address him in the petition, "Our Father which art in heaven."

"HALLOWED BE THY NAME"

The more it is recognized that the privilege of prayer is an exclusive one the more those enjoying the privilege will be inclined to use it in a most reverent manner. The kings of earth make resolutions respecting times, seasons, dress, etc., regulating those ushered into their presence; and all who have a proper appreciation of the majesty of the King Eternal, invisible, the only true God, will approach in a worshipful, reverent spirit, implied in the expression, "Hallowed be thy name." Holy and to be reverenced is our God; his name stands for everything that is just and wise and loving.

"THY KINGDOM COME"

"Thy will be done, as in heaven so in earth." These words, not found in the older MS. in Luke, are found in the Matthew MS., and are, therefore, properly to be considered a part of the petition. Be it noted, however, that while this petition as it stands is appropriate enough as a prayer, it was evidently not the Lord's intention that it should be continually used as the only petition at the throne of grace, but rather he gave it as a sample. The various items of the Lord's prayer should therefore be to the Lord's people a suggestion of the general character of their petitions, and not be understood as binding their terms, their expressions, their words.

The thoughts of the true disciples are directed to the fact that the present condition of sin and death is not to be everlasting, that God has provided for and promised a glorious kingdom through his Son, and the Church his Bride, under which evil will be conquered and brought under complete subjection to righteousness. Those who are in proper relationship of heart to the Lord must recognize this fact, and be so separated from the spirit of this world that they will long for the installation of the reign of righteousness, even though they will know that this will imply the overthrow of present institutions. Their hearts are so in accord with the Lord that they are out of accord with every form and institution and vine not of the Father's right-hand planting. (Isa. 60:21.) Longing for the Kingdom that will bless the world, they also long for the promised privilege of being joint-heirs with their Redeemer as members of that Kingdom class which shall bless the world and uplift it out of sin-and-death conditions.

GIVE US OUR DAILY BREAD

"Give us day by day our daily bread," or "our needful bread" [Am. Rev.]. There is no attempt here to supplicate delicacies, but merely an expression of trust in the Lord and confidence that he will provide, in harmony with his promises that our bread and water shall be sure. Indeed when we remember our Master's words, that the heathen have in mind what they shall eat, what they shall drink and wherewithal they shall be clothed, but the heavenly Father knoweth what things we have need of, we perceive that to the Spirit-begotten and advanced Christian these words respecting daily bread imply more particularly the spiritual than the earthly food. Provision for all our necessities, both temporal and spiritual, according to divine wisdom, is briefly summed up in this expression.

To suppose that the Lord here is merely referring to the natural food would imply that the petitioners were merely natural men, whereas we have seen that the prayer was taught only to those who were reckonedly New Creatures in Christ by a covenant to walk in his steps in the narrow way. It must be understood, therefore, that it is the New Creature that is offering the petition, and this will imply that it is the nourishment of the New Creature that is chiefly under consideration--with whatever provision for temporal necessities the heavenly Father may see best. This is distinctly brought to our attention in the last verse of this lesson, wherein the heavenly Father is represented as dispensing the holy Spirit--the spiritual blessings and experiences which develop in his children his own holy Spirit, the Spirit of the Truth, the Spirit of the Lord.

GOD'S MERCY PROPORTIONATE TO OURS

"Forgive us our sins; for we also forgive everyone that is indebted to us." The sins here referred to, or as in Matthew, "debts," are in no way related to original sin, which we are not to pray to have forgiven, but which the Father has already made provision to forgive unconditionally to those who accept Christ. Original sin is not forgivable, but God in his mercy provided a Redeemer, and we read, "Christ died for our sins according to the Scriptures." He is a propitiation for our sins, the Just for the unjust, to bring us to God. This prayer relates not, therefore, to that sin whose forgiveness permits us to approach God, and by covenant through Jesus to call him our Father. The sins mentioned in this prayer, or the "debts," are those which are ours after we have become New Creatures in Christ, children of the Highest. Because of our imperfections we cannot do the things which we would, the things which we know to be the perfect will of our Father in heaven.

In a certain sense these are our debts or obligations to the Father from the time we start to walk in newness of life--not after the flesh but after the Spirit. Walking after the flesh we find that we cannot come up to the Spirit, hence the "debts." It is for the forgiveness of these that we are privileged to petition--matters

R3807 : page 206

of omission and commission not wilfully done, not intentionally omitted. In the divine arrangement the merit of Christ not only covered the sins that are past, but made provision for our weaknesses and blemishes en route for the Kingdom. God could indeed apply the merit of Christ to these debts and excuse us from them, and not require us to mention them at all, but for our advantage he has arranged it otherwise, that we must make application for the covering of these debts, for exoneration in the name of Jesus, and so doing we learn three lessons: (1) We learn to keep track of our blemishes, and are the better assisted, therefore, in the future in warring a good fight against them; (2) We are thus continually reminded of our dependence upon the merit of our Savior, the merit of the precious blood. (3) We are thereby assisted in being merciful, compassionate and generous toward others who may be our debtors in matters great or small.

How just and how wise is the divine arrangement which requires of us, in applying for mercy, to pledge ourselves to the Lord that we also are merciful, forgiving to others, not attempting to exact justice from those with whom we have contact and who are under some obligation to us. This is a wise provision, in that it will assist us in the right direction, assist us in the development of character which the Lord can approve, and which would be meet for those who would be inheritors of the Kingdom. It will assist us in our endeavors to be copies of God's dear Son, and like unto our Father in heaven in the sentiments of our hearts at least. It is just, because it is not God's arrangement to simply show us favors above the remainder of mankind, except as we shall receive his mercies with proper appreciation, and with a desire to attain the condition which would be pleasing to him and which he would be pleased to reward with the everlasting life and the Kingdom glories.

"DELIVER US FROM EVIL"

These words are not in the original in Luke's account of the prayer, but they are found in Matthew's account, and hence are properly a part of the prayer. "Bring us not into temptation, but deliver us from the evil one." (R.V., Matt. 6:13.) This statement is a little confusing, for we have the assurance that "God tempteth no man." (Jas. 1:13.) The thought then seems to be that there is an evil one ever ready to attack the Lord's people to the extent that the Lord will grant the privilege, the opportunity, as in the case of Job.

We remember, too, that trials, testings and temptations are necessary for our development as New Creatures, and since these are necessary and of divine arrangement or permission, it would not be appropriate for us to pray that the Lord would spare us from all trials and temptations, for, says the Apostle, "If ye be without chastisements then are ye not sons."

(Heb. 12:8.) We must, therefore, paraphrase this statement in our thoughts and suppose it to mean, "Bring us not into temptation that would be too severe for us, or abandon us not in temptation; but deliver us from the evil one." This thought is in full accord with the entire testimony of the Word of God. The promise is, "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." (I Cor. 10:13.) The evil one would indeed utterly destroy the Lord's consecrated ones, but he will not be permitted so to do. Thus far he may go but no farther. If God be thus for us who or what power can prevail against us--nothing shall by any means separate us from the love of God in Christ.

"ASK AND IT SHALL BE GIVEN YOU"

Although our Lord did not teach his disciples to pray until they requested instruction, this was evidently not because he was unwilling to assist them, but because he wished them to realize and desire further teaching. It may be argued by some that no one needs instruction in how to pray, but that thought is not borne out by this lesson. Evidently there are proper and improper prayers. We might as well say that no one needs instruction in singing or in playing music. We do sometimes say that singers and players are born with the talent, nevertheless the most talented musicians by instruction reach their proficiency.

And so with prayer. We have already seen that great mistakes have been made as to who may pray and as to what may be properly prayed for, and we have already considered the Lord's outline respecting a proper form of prayer, beginning with ascriptions of praise and thanks and proceeding to expressions of confidence in God and the promises of his Kingdom, continuing with acknowledgments of our dependence upon his provisions day by day, and ending with expressions of confidence in his power and goodness to protect us and ultimately to deliver us. This is the general form which our Lord commends to us as proper in approaching the throne of grace. On the other hand, however, it is interesting for us to note that the Lord does not wait until we have become proficient in the use of language and in the form of expressing our petitions to him, but that so gracious and broad are his arrangements that we may come in imperfection and with stammering tongues to tell him of our devotion, our appreciation, our confidence, etc., in any manner that we please. The suggestion is, however, that in proportion as we appreciate the privilege of prayer, we will desire to use the privilege in the manner most acceptable to the great One whom we thus approach.

Why should the Lord wish us to ask before he would give his blessing? For a wise purpose, we may be sure! He would have us feel our need, he would have us appreciate the privilege, he would have us look for the response, and in all these experiences he would develop us as his sons of the New Creation. Therefore we are to ask and seek and knock if we would find the riches of God's grace, and have opened to us more and more the wonderful privileges and mercies and blessings which he is so willing to give to us as we develop in character and in preparation for his mercies.

R3807 : page 207

It was to illustrate this that the Lord gave the parable of this lesson respecting the householder who was short of food for the entertainment of his visitors. He was represented as importunately urging upon his neighbor the necessities of the case, and ultimately thus succeeding. Our Lord instructs us that we should be so earnest in our desires for the Kingdom, for the honor of the Father's name, for the daily portion of the bread of life, for deliverance from the evil one, and for God's keeping power in every trouble, and in all of life's affairs his supervision, that we continually go to him day by day, hourly and momentarily, watching and praying without ceasing, and in everything giving thanks, accepting by faith the promises of his Word that all things shall work together for our good. To such the blessings are on the way, sometimes coming in one form and sometimes in another, but generally in ways not anticipated and generally larger by far than anything we had asked.

"YE BEING EVIL KNOW HOW"

Choosing an illustration from life our Lord reminded the disciples that few if any earthly parents, if their children cried to them for blessings, would give them injurious things instead. What kind of a father if asked for bread would give his child a stone, if asked for fish would give him a serpent, if asked for an egg would give him a scorpion? Certainly such parents would be few, if any. The force of our Lord's language is seen if we remember that the bread of oriental countries very much resembles a stone, being about the size of a large hand and baked in an oven provided with stones and whitened with the ashes. Some kinds of serpents resemble certain kinds of fish, too. And there is a small white scorpion which rolls itself up in the shape of an egg. Basing his argument upon these illustrations, which would commend themselves to his hearers, our Lord proceeds to institute a comparison as between the dealings of earthly parents with their children and the dealings of God with his children. His words are, If ye being evil, being imperfect through the fall, more or less selfish in all of your thoughts and words and dealings, still would be disposed to give good gifts to your children, how much more would your heavenly Father give the good gift of all gifts, the holy Spirit, to them that ask him for it.

The clear intimation is that this should be the essence of our petitions to our heavenly Father, for more of his holy Spirit, and that we should look to the experiences of life, its trials, disappointments, discouragements, oppositions, not as being really injurious to us, not as being stones, scorpions and serpents, but as being blessings in disguise, if we receive them in the proper spirit. The Lord is able to make all things abound in the interest of his children, the New Creatures in Christ Jesus. These know from experience that some of their severest trials and disappointments of an earthly kind have worked out for them development of character, elements of the holy Spirit, which they probably could not have so well received in any other manner. Hence, when we pray to the Lord for his blessings, we are with patience to wait for them, and to seek them and to find them in the various circumstances of life which his providences will permit. Remembering that the holy Spirit is the spirit

R3808 : page 207

of meekness, gentleness, patience, long-suffering, brotherly kindness, love, we may well ask ourselves how else could the Lord work out for us these elements of character which we desire did he not permit to come upon us the trials and difficulties of life necessary to their development.

We know not the author of the following, but consider it worthy of reproduction as an illustration of earthly kindness and a reminder of the gracious message from Jehovah:--

"LIKE AS A FATHER PITIETH HIS CHILDREN, SO THE LORD PITIETH THEM THAT REVERENCE HIM."--PSA. 103:13

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of its terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise.

He was a strong man with a clear voice and a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministration, that he might bring to the sick-room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read it with a growing appreciation of its beauty and sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the Scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children so the Lord pitieth them that fear him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, 'Like as a father,' he could bear no more.

"O, my child," he cried, "if God cares for you as I do--"

He bent over the bed and wept.

"It is the verse we both need," she said softly, after a few minutes.

And he knelt beside the bed, and said:

"Yes, my dear--that is the verse we both need."

===================

SEMI-MONTHLY.
VOL. XXVII JULY 15 No. 14
A.D., 1906--A.M., 6034

CONTENTS.

"Truth is Stranger Than Fiction"..................211
"All the Way My Savior Leads Me"..................213
"The Cup Which My Father Hath Poured, Shall I Not Drink It?"............................224
Samples of Interesting Letters....................225
Resolutions of the Allegheny Congregation and Others......................................226
"Harvest Siftings"................................228
Perils Amongst False Brethren.................228
A Sketch of the Development of Present Truth......229
Woman's Rights and Wrongs.........................237

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.

BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ASBURY PARK, N.J., CONVENTION, JULY 22-29

(For information respecting meetings, see last page, this issue.)

RAILROAD RATES

We have secured fare-and-one-third rates on all lines of railroad east of and including Chicago and St. Louis, on "Certificate Plan." Ask for ticket for "Watch Tower Convention, Asbury Park, N.J.," for which you pay one way full fare and receive a Certificate in addition to your ticket. The Certificate, after endorsement by proper officers at the Convention and payment of 25 cents, entitles you to one-third fare on return trip. From some points cheaper rates than these may be obtainable, via Atlantic City or other ocean points. Enquire of your railroad agent.

ACCOMMODATIONS

Board and lodging can be procured for $1, $1.25, $1.50, $2, and upward to $5 per day.

Write at once if you wish us to procure accommodations, stating briefly and pointedly what kind, number of persons, sex and color, and if married couples wish to room together. Do not expect any alteration of your party's location after writing. If others join it later they will be accommodated in the order of notification. Address all letters to "Convention Dept.," WATCH TOWER B. & T. SOCIETY, Allegheny, Pa.

===================

R3808 : page 211

"TRUTH IS STRANGER THAN FICTION"

A CONFIDENTIAL EXPLANATION BY THE EDITOR OF HIS PECULIAR TRIALS--THE WIDE SPREADING OF UNTRUTH MAKES NECESSARY THIS STATEMENT OF THE TRUTH

"LET NOT YOUR GOOD BE EVIL SPOKEN OF"

It is requested that this issue be not
loaned or otherwise publicly circulated.

DEAR FRIENDS:--As your letters indicate, you have rightly judged that I have recently passed through the most trying experience of my checkered career as a servant of the Lord. And I may add that one of the chief features of my present distress arises from my conviction that my tribulations are by no means confined to myself, but pain and afflict all the dear "Household of Faith" walking in the narrow way and in the light of "Present Truth." I am grieved, indeed, that those for whom I have pleasure in laying down my life daily should be caused any measure of pain, hardship or other bitter experience on my account. And yet I know that fiery trials must necessarily come to us all, to prove us, to test us, to refine us, to make us ready for the glorious things to which we have been called of the Lord.

I may further add that one of the chief consolations of my time of sorrow has been your letters assuring me of your sympathy, confidence and love. I was pleasantly astonished to find that many of these letters were written by friends who only recently came into the knowledge of the harvest message. I felt confident from the first that the well-established ones, who had learned from past experiences to endure hardness as good soldiers, would falter not in the presence of this attack, but I did greatly fear for the new recruits among the soldiers of the Cross, those who knew nothing of my past trials and difficulties from false brethren and who had less opportunity for personal acquaintance.

It appears to be my duty toward the Truth to give as briefly as possible an outline of the facts of the case leading up to the present denouement. Gladly would I have kept silence before the Church as I have opened not my mouth to the world; but I find my personal affairs so closely linked with the "harvest work," that it becomes duty to let all the members of the body of Christ with whom I am so closely riveted know something of the facts, for their relief and comfort and strengthening;--"that the ministry [of the good tidings of great joy] be not blamed." This seems to be in accord with the Apostle's injunction, "Let not your good be evil spoken of": Let the search-light of truth disclose the fact that the Lord's people seek in everything to practise what they teach! In a very special sense WATCH TOWER subscribers look to its Editor as their Pastor; hence the propriety of making known to them everything necessary to their peace.

There are some irregular readers who may not have come in contact with the slanderous reports who may, just as well as not, remain in ignorance of the whole matter. It has been my effort to hide my troubles; but now this much seems due to my friends. For these reasons it has seemed to be the Lord's guidance that a rehearsal of matters should appear in this form intended only for friends, for private use amongst those whose minds have been so poisoned as to need these details as an antidote. Moreover, instead of giving full details I am herein confining myself to those features of this trouble seemingly necessary to a reasonable comprehension of the facts. Be assured that every word has been carefully and prayerfully weighed, to the intent that so far as possible not a word shall be uttered in criticism of my wife that does not appear to me to be absolutely necessary to even a brief outline of the difficulty. Further, I have endeavored to use only kindly and moderate language.

THE NECESSITY FOR THIS ISSUE

It was the receipt of the following (two) letters that decided the Editor that it is his duty to the cause

R3808 : page 212

of the Lord to make the statements of this Special Issue:

May 10, 1906.

My Beloved Brother Russell:

My heart aches for you as I read your letter of May 8th and note that you still love and cherish the memory of the one you have lost, in spite of all the suffering which her blindness has brought upon you. May God bless and help you, dear brother. It ought to be a comfort to you at a time like this to know that there are probably not less than 10,000 of the Lord's saints who daily make mention of you in their prayers at the throne of grace. I have not failed to do this daily for the last 11 years, and how much more just now when you are passing through such deep waters. I doubt if in the entire history of Christ's Church there has ever been any one person who has continually had so many saints to remember him daily in prayer as yourself.

In humility of heart, and realizing keenly my own littleness and unworthiness, I now suggest to you what it seems to me to be the Lord's will that you ought to do regarding this matter, and will first point to the Word of God to sustain the opinion I shall express.

God rebuked Miriam, that there might be no question in the mind of fleshly Israel regarding the one at fault; God reproved Job's friends that they and others might know whom God approved; our Father has explained particularly the circumstances which led to the

R3809 : page 212

imprisonment of Daniel and Jeremiah, that their good names might not be evil spoken of.

With what particular care are all the facts stated regarding our Lord's apprehension and condemnation! The possession of the two swords, Pilate's admission of the Lord's innocence, and the bribing of the soldiers who watched the tomb, have all been helps to many in accepting the crucified One. Our Lord, himself, at all times, made it plain that neither his motives nor his conduct were to be lightly impugned, as in his inquiry, "Which of you convinceth me of sin?" and in his severe reproof of those who accused him of casting out demons by the power of Beelzebub. It is true that he was silent at the time when to have spoken might have interfered with his payment of the ransom, but he was never silent where his silence could cast a cloud upon his mission or his message. One of the first things he did after he arose from the dead was to remove the doubts of some as to the real cause of his death.

Paul's defense of himself on many occasions will instantly recur to your mind; his writings are full of explanations and assertions of innocence, all made solely with a view to helping the feeble-minded ones. Does he not set forth a principle in this matter when he says, "Let not your good be evil spoken of"? Peter also seems to me to include the same principle in the following texts: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," and also, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready to give an answer to every man that asketh you a reason [whether doctrinal or practical] of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

I believe that the force of Luther's message has been weakened by the false statements made regarding his domestic life, which a few words of explanation might have avoided. In the case of Mr. Dowie, I know that most people take the view that the reason he makes no more defense of the charges made by his wife is because he cannot. As this is not the case with you, it seems to me that your duty in the matter is quite plain, even though it will surely add to your suffering. O! how sorry I feel for you, and how eager I am to do anything I can to help you, and yet I cannot avoid the conviction that it is your duty to shoulder the additional burden of setting this matter right in the eyes of the Lord's brethren. Here is a case in point:

May 8, 1906.

To Dear Brother Woodworth,

"Perplexed, but not in despair; cast down, but not destroyed." As one among the household of faith, I am constrained to address you for personal information, because of your more active service, facilities and knowledge of matters at Scranton, or Allegheny. Coming to the subject: Have you seen the damaging, I had almost said damning, publication in the Inter-Ocean, of April 25th, wherein in contempt as "Russellites" is exposed the scandal relating to Bro. Russell? Right here, though I do not pose for others, but for myself, the Editor deserves to be prosecuted for slander in publishing such an article without further investigation, and I hope he will be! But now, dear friend, what do you know, or think of it? Have you any information that will throw any negative light upon this terrible question? Incidentally, there has come to me indefinite information of some past agreement between Brother Russell and his wife, as mentioned in I Cor. 7:1, wherein, in marital relations, Brother Russell had resolved to an entire consecration of soul and body to the work to which he was called. I can well believe it of such a man, and if true, how absurd even the thought that he would be guilty of the charge preferred against him. If it were possible to admit the charge, David fell a thousand times lower, but in repentance became the "Sweet Psalmist of Israel." Peter fell and Jesus prayed for him, and he became the strength of the brethren, and was privileged to feed Christ's lambs. Knowing as we do the consecration, the labor, self-renunciation, the Christ-like spirit, nothing short of an angel from heaven or his own admission would convince us. If guilty, he would well know that a mere social ostracism to himself alone would not be the result, but a public ostracism of his teachings and a lapsing of his influence. That the direst denunciation of Babylon even now, true or not, will fall upon his work is to be expected. And yet the monumental work of MILLENNIAL DAWN, establishing from the prophecies the God-given "Plan of the Ages," will go down to posterity as certainly as the epistles of Paul!

Looking at it in its best light, the question will come up, Why is it permitted that after such a life consecration, its last stages should be embittered and cast down? But what are we when we remember that Paul and Peter were the victims of martyrdom, and our dear Redeemer was crucified? Perjury, if not detected in a civil court of justice, may convict any one, and it will undoubtedly be that, if the divorce comes to trial! I thoroughly believe in Brother Russell's entire innocence, and I sincerely hope and pray that our faithful followers may stand by

R3809 : page 213

him, and that God may so overrule that the true Zion may be sustained and the "New Creation" be more firmly established than ever. Please write me soon.

Yours truly, in M. DAWN bonds,
DR. C. ALEX. GARNSEY.

Now, Dear Brother Russell, no tongue can tell how I love my dear old brother, Dr. Garnsey. You may remember that he is the dear old saint who came fully and gloriously into the Truth at 85 years of age, through reading the set of 3 vols. of the DAWN which I sold him 8 or 9 years ago, when I was carrying an advertisement in several religious papers. He is now nearly or quite 95 years old, and you can see from his letter how great a trial this matter is to him. It will not "sift" him out, for his heart is far too full of love for the Lord and his Truth, and his brethren; but surely a statement of the salient facts in this case could only prove helpful to a dear brother situated as is Dr. Garnsey.

He should at least know that Mrs. R. has over her own signature condemned in the most unsparing manner those who made some years ago the very charge which has now been brought against you; he should know that she has admitted that her only real grievance against you is that you would not permit her to run the WATCH TOWER, but that you guarded it as your stewardship; and he would be helped additionally if he could see a connected statement of the whole history of her defection, somewhat after the manner of that which you furnished me some years ago, and of which I still have a copy. And what is true of Dr. Garnsey is true of many others.

My advice would be that you prepare at once a new edition of "Harvest Siftings" and advertise it on the inside front cover of the "WATCH TOWER" at say 10 cents per copy. In the notice in the "TOWER" you would only need to say a few brief words about the siftings and testings which are to be expected in our day, and something like this, "This little book gives a brief resume of the more important siftings which have taken place in the past, including our experiences down to the month of April, 1906."

Such a book will reach automatically all who ought to have it, and will reach the hands of very few others.

It will be a tower of strength to many now, and will disarm many of the foes of the Truth after our work here is finished. And it would be a timely contribution to the literature of the harvest period, anyway.

I have in my possession a large lot of correspondence which would be valuable to you if you think of getting out such a book. Your Brother in Christ,

CLAYTON J. WOODWORTH.

"ALL THE WAY MY SAVIOR LEADS ME"

THIRTEEN BLISSFUL YEARS

From 1871-1879, while engaged in mercantile business, I was also engaged in promulgating "Present Truth." My earliest efforts were in connection with Bible Classes in Pittsburgh and Allegheny. Later I published a paper in New York State, to whose columns others as well as myself were contributors. During 1877 and 1878 I travelled extensively throughout New England, New York, Pennsylvania, Ohio, Indiana, Michigan, West Virginia and Kentucky, leaving my several stores in the hands of trusted representatives, visiting them for supervision occasionally.

In 1878 my associate who had been attending to the paper fell from faith in the redemptive work of Christ, which led to a controversy in the columns of the paper, he denying the ransom and I affirming it, until it became evident that a paper divided against itself could not stand. My associate seized and appropriated to himself the office outfit, type, etc., which I had paid for. This led me to project our present journal, ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, as a defense of the great foundation doctrine of the Ransom and in general promulgation of the "meat in due season." The starting of the paper was delayed until July, 1879, and this left me for several months continuously at Allegheny, where, in addition to the usual meetings, I conducted several series of meetings in the interest of the public in

R3810 : page 213

this vicinity. Considerable numbers were brought in contact with the Truth at this time. Amongst others was a Maria Frances Ackley, who became my wife within three months of her first attendance at these meetings, which was the beginning of our acquaintance. The Truth seemingly appealed to her heart, and she assured me it was what she had been seeking for many years--the solution of perplexities of long standing. For thirteen years she was a most devoted and loyal wife in every sense of the word.

THE LEAVENING INFLUENCE.

It was shortly after our return from a trip to the

Holy Land and the Pyramids, via Great Britain, Germany, Italy, Switzerland and France, which was a most enjoyable and profitable experience to us both, that Mrs. Russell seemed to come under a baneful influence of which I had no knowledge at the time. During our absence on that trip the Adversary seemed to have stirred up a spirit of strife, ambition and vain-glory amongst some who had previously given every evidence of loyalty to the Truth. It appears that "woman's rights" literature and anarchistic ideas were connected with the matter. The bad fruit did not show itself at once. The leaven worked, and resulted, as some of the older readers remember, in a conspiracy on the part of several to injure the work, to overthrow it--apparently hoping to gather from the wreck some fragments--to "draw away disciples after them." The entire matter came upon me like an explosion, being carefully planned to this end.

I was not aware of it at the time, but learned subsequently that the conspirators endeavored to sow seeds of discord in my wife's heart by flattery, "woman's rights" arguments, etc. However, when the shock came, in the Lord's providence I was spared the humiliation of seeing my wife amongst those conspirators. Indeed, when she got a proper view of the situation, their perfidy quickened much of the loyalty in her which she had felt during the preceding thirteen years. She was aroused and proved herself a heroine in her defense of her husband and of the Truth, as many of you will remember.

COPY OF MRS. RUSSELL'S LETTER, PUBLISHED IN A SPECIAL ISSUE OF "ZION'S WATCH TOWER,"--"A CONSPIRACY EXPOSED," APRIL 25, 1894--NOW OUT OF PRINT.

A letter by Mrs. Russell in answer to the slanderers was published at that time at her wish. It read thus:

To the Church of Christ, Greetings!

I take this opportunity to speak in defense of my

husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquillity and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,--most happy. I could, indeed, pray for no greater earthly blessing upon all of the dear saints than that their home-life might be as peaceful and happy as ours. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work; not the liberty of anarchy, however, but of subjection to the Spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, have been plotting these wicked deeds for several years, I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny Church; and although we feared for the stability of some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be necessary sifting. But, thank God, the Church here has weathered the storm well; and now letters from some of the stronger ones abroad, who have received the libelous circulars, are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the Truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep them from falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side? --the Truth's side? "Who shall be able to stand?"-- "Who shall ascend into the hill [the Kingdom] of the Lord? or who shall stand in his holy place?" "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn [a solemn covenant] deceitfully."

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled--"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed worthy to suffer reproaches and afflictions for the name and cause of our beloved Lord.

"Oh! what are all earth's gilded toys,
Compared with heaven's eternal joys,
Or even to the feast now spread
For pilgrims through the desert led?"

In Christian love and fellowship with all who love our Lord Jesus Christ and his Truth in truth and sincerity, and who have no disposition to make merchandise of either the Truth or the character of any of God's chosen instruments, I am

Yours in the faith and hope of the Gospel,

MRS. C. T. RUSSELL.

EXTRACT FROM AN OPEN LETTER TO THE CHURCH BY MRS. RUSSELL,

Published in ZION'S WATCH TOWER, June 1894, relating to this same conspiracy:

"Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was specially asked he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (1 Cor. 7:25-35.) And when I had given a truthful explanation of his proof, above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the character of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan, who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. Anything to down Mr. Russell's influence,--seems to be their motto.

"In the same connection, Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his will so as to give what money he had to the Tract Fund, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. I denied it emphatically, well knowing my husband's disposition to the contrary. I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

"Shortly after Mr. A.'s marriage, Mrs. A., it seems, declared that she 'was not going to race over the country after him, like a mad dog.' In writing to Mr. Russell on the subject, Mr. A. said in substance, 'What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks: it shall go to the Tract Fund.'

"In his reply to that letter, my husband urged that Mrs. Adamson be not ignored; that as a wife she had a just claim upon him; that on general principles any woman he would call his 'wife' deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will any portion of his effects to the Tract Fund, it would be wise, under the circumstances he described, and to the interest of his domestic happiness, not to inform Mrs. A. respecting

R3811 : page 215

it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods force the truth to view.--Matt. 10:26.

"As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambition. I told the Church how Mr. Adamson had written to Brother Wright (and we know not to how many others), citing 1 Cor. 5:1-6 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. Some of the brethren present remarked that such a charge would have no weight with anyone who knew Mr. Russell or who had ever looked into his face. In telling what inference he did wish to give by the citation named, Mr. Adamson replied that he meant to say that Mr. Russell is a "railer." But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men--because they do not know any real crimes to lay to his charge. I mention these items here, because no doubt they have been similarly misstated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible nor desirable, nor right, nor scriptural."

THE BAD SEED GERMINATED

The excitement connected with the conspiracy against me above referred to temporarily hindered the sprouting of the bad seed of so-called "woman's rights" and ambition, and temporarily Mrs. Russell became very enthusiastic in my support. It was she who first called attention to Matt. 24:45-47, applying it to me in a meeting at Allegheny and subsequently in another meeting with the New York Church. I demurred that I had not thought of the passage thus, and declined to make any personal application of it, although I could not deny the force of the argument that it pointed out "that servant," and "fellow servants" and "the household," apparently clearly and designedly distinguishing between these terms. Some little objection was aroused by her interpretation and I urged great moderation in the making of any personal application, suggesting that the WATCH TOWER rather than its editor might be considered "that servant." As an evidence of Mrs. Russell's position on the question I give a copy of a letter she wrote in defense of her statement of the matter before the New York Church, as follows:--

ALLEGHENY, Pa., Dec. 31, 1895.

Mr. Geo. D. Woolsey,

Dear Brother in Christ:--Husband has shown me your kind letter of Dec. 18, the spirit of which was much appreciated by both of us. I am glad to note your frankly stated opinion as to the interpretation of Matt. 24:45-51, and I have carefully examined the arguments and Scriptures you have set forth. Thinking you will be glad to know how I view the Scriptures you mention, I will proceed to tell you. I fully agree with the interpretation of Isaiah 52:7, presented in the TOWER of Oct., 1881, which you endorse, the one in that case being the Christ, Head and body, of which the living members constitute "the feet."

I also agree that Rev. 16:15 refers to any one of the Church who complies with the conditions. The entire statement gives evidence to this effect. It could not be understood otherwise. I also agree that in the parables of the talents and pounds, as in all parables, the thing said is not the thing meant, and that each one here mentioned, as in the parable of the rich man and Lazarus, represents a class.

But when we come to Matt. 24:45-51 it appears to me to be a totally different case. Here are brought to our attention--"that servant," "his fellow servants" and "the household." Now, if the Lord wished to indicate a chief servant of the Truth, and fellow servants assisting in serving the meat in due season to the household of faith, he could not have chosen more precise language to convey such a thought. And, on the contrary, to ignore such an order and reasonableness in the account, to my mind throws the entire narrative into confusion, making the "servants" (plural) and "that servant" interchangeable terms.

If we should handle all Scriptures thus loosely, it seems to me we could either prove or disprove anything according to our preconceived ideas. It does not seem to me reasonable, nor a justifiable interpretation of our Lord's testimony, to say that the entire household fed itself, and that the Lord gave the meat in season to all together without using any of the number as his agents or servants in the distribution. And if it be conceded that there is a difference between "the household" and "the servants" who minister the meat in due season to the household, then it cannot be denied that our Lord's words also point out one of those servants as specially intrusted with the meat in season and used in dispensing it to the fellow servants and the household in general.

I notice that you do not analyze the text as I do. If you see any way for making these three expressions, viz., "that servant," "his fellow servants" and "the household," all mean the same thing without making nonsense out of the entire statement, I hope you will favor me by pointing out how it can be done.

It seems to me, further, that the interpretation which I suggest is the one, and the only one, which corresponds to the fulfilment. We agree in the belief that the Lord is now present, that he assumed his office of King in 1878, and that since that time his household has been richly fed with meat in due season. It seems to me that in dispensing the food to the household the Lord has not given it personally to each member, but from among them he has chosen and used a number of servants, and that all of these servants have been supplied with the meat in due season through one particular servant--"that servant." So, both from the construction of the Lord's language, and from the facts before us which constitute their fulfilment at the time indicated, viz., in these days of his presence, I can, so far, reach no other conclusions than those I have stated.

However, my object in writing is not to urge my convictions upon you. I merely state them for your consideration, believing you will be interested in examining them, and that you will agree with me that whatever God has expressed in his Word is worthy of

our most careful consideration, and is for our instruction and profiting.

With the greetings of the season, in which Bro. Russell joins, Your Sister in Christ,

MARIA F. RUSSELL.

Letter from Mr. Joseph L. Russell (now deceased), father of the Editor, relating to the same trouble:--

My Dear Son:--It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct toward you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect--especially those engaged in the "harvest" work. I am proud of the noble defense you make in vindication of your conduct, and especially in the cause of the Truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his Kingdom. I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the outcome will be a final victory for the Truth, it is very trying for one who has labored late and early for the last twenty years for the cause of Truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen. Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of Truth during this trying ordeal. With love and congratulations from us all, I remain, your loving father.

JOSEPH L. RUSSELL."

* * *

As matters began to settle down, the "woman's rights" ideas and personal ambition began again to come to the top, and I perceived that Mrs. Russell's active campaign in my defense, and the very cordial reception given her by the dear friends at that time throughout a journey (which she volunteered at that time to take, for the express purpose of defending and vindicating me amongst those friends who had been disturbed by the slanders circulated by those involved in the conspiracy), had done her injury by increasing her self-appreciation. Instead of considering the kind expressions of the friends as applying to her as a representative of the WATCH TOWER, a representative of the truths it promulgates, and a representative of her husband, as well as for her personal worth, the lady appeared to credit all the demonstrations to the latter--as acknowledgments of her personal abilities. Gradually she seemed to reach the conclusion that nothing was just proper for the WATCH TOWER columns

except what she had written, and I was continually harassed with suggestions of alterations of my writings. I was pained to note this growing disposition, so foreign to the humble mind which characterized her for the first thirteen happy years.

Gradually her interpretation of "that servant" worked upon her mind. First she suggested that as in the human body there are two eyes, two ears, two hands, two feet, etc., this might properly enough represent the twain one--she and I as necessarily one in marriage and in spirit and in the Lord. But the ambition did not stop here--(it is a plant of thrifty growth). Within a year Mrs. Russell had concluded that the latter part of the statement (viz., Matt. 24:48-51) was not merely a warning, but that it would have actual fulfilment--that it meant that her husband would fulfil this description, and that she in consequence would take his place as "that servant" in dispensing meat in due season. This was in 1896. In harmony with this thought she concluded that her individuality was not sufficiently prominent in the WATCH TOWER announcements that she was the Associate Editor. She requested that her name thereafter appear with each article that she wrote. I told her that this would imply the erasure of her name as Associate Editor. She assented, saying that that did not amount to much anyway, as nobody knew her articles. She also at this time notified me that her articles must appear just as she would write them, without corrections or emendations on my part.

To all these requests I agreed, telling her, however, that I was afraid the WATCH TOWER readers would consider that I was demeaning my wife in dropping her as Associate Editor, placing her instead as a mere correspondent. Furthermore, I suggested that if I could make no editorial corrections to her articles it would imply that some of them would not appear in the WATCH TOWER, because where many corrections would be necessary it would be easier to write the article myself. Those possessing back numbers of the WATCH TOWER upon examination will find that Mrs. Russell's name as Associate Editor first disappeared from the 2nd page of the TOWER in the issue of Nov. 1st, 1896. Fearing that this might be understood as some indignity to my wife I referred to the matter in the Dec. 15th issue, page 301, the "Tract Society's Annual Report," in these words: "The withdrawal of our 'associate editor' has been noted by some, so we explain now to all that this was granted at her own urgent request. She prefers to appear as a correspondent over her own signature, MRS. M. F. RUSSELL."

HELP-MATE CHANGED TO OPPONENT

Prior to this time my Sunday topics constituted a considerable portion of the matter for the WATCH TOWER. Mrs. Russell took notes of my Sunday afternoon discourses and later on wrote these out as TOWER articles. This was, of course, a great saving of my time, and permitted me to attend to other parts of the work, and justified my denominating her "Associate Editor" of the paper. She notified me that I must not expect such assistance further, that whatever she wrote would be for publication over her own name. Apparently her thought was to impede the work, and to force me to call upon her for larger and still larger contributions to the columns of the paper--contributions which she had already stipulated must be taken just as she wrote them, without the alteration of a word. Had this program

R3812 : page 217

carried out as she evidently intended it would have made her virtually the Editor of ZION'S WATCH TOWER, and would have opened its columns to matter to which

I could not assent. Furthermore, I saw that this would be fostering in my wife an ambition which sooner or later would work to her very serious injury and perhaps to the entire cause of "Present Truth."

After making the matter a subject of prayer I adopted the method of dictating my articles direct to a stenographer, and enlarged the size of the WATCH TOWER from a 12-page to a 16-page journal. The trend of events led me to see that in at least one instance in the past, yielding to Mrs. Russell's importunity, I had failed in my duty in allowing an article written by her, with which I did not agree, to appear in the WATCH TOWER, thinking that it would do no harm and at the same time gratify her wishes. In the WATCH TOWER issue for Feby. 1st, 1897, page 38, I corrected the error in the "Question and Answer Column," item "Concerning the Epistle of James." I quote from my answer as follows:--"The article to which you refer last, as being in conflict with our general presentations, was not an editorial article; nevertheless the Editor does not claim that his negligence in the matter is a sufficient excuse. It is a part of his duty to be critical, and to exclude whatever his judgment does not approve; and he now promises that by the Lord's grace he will hereafter be still more careful of his stewardship, to the end that ZION'S WATCH TOWER may ever speak as 'an oracle of God.'"

Despite this distressing situation of antagonism on the part of my wife the work continued to progress. Mrs. Russell's next move was to so harass me as to make it almost impossible for me to proceed with the work. I appointed a desk drawer in which I requested that she place any articles she had to offer me. From this I made selections. That I might have no choice in the selection of her articles, in Feby. '97 she removed all of those articles except two. Neither of those two being acceptable, no articles of hers appeared in the February 15th and March 1st issues. Mrs. Russell was indignant at this, but I explained the situation.

It was at this time that she took ill of a troublesome disease and required much of my attention, which was cheerfully given at the expense of every other consideration, and with the hope that what I believed was a discipline from the Lord might work out for her profit. I thought, too, that my kind and incessant attentions would touch her heart and restore it to its former tender and loving condition. I was mistaken, however. Just as soon as she recovered health she called a Committee along the lines of Matt. 18:15-17, specially with the object of having the brethren instruct me that she had an equal right with myself in the WATCH TOWER columns, and that I was doing her wrong in not according her the liberties she desired.

The Committee consisted of Bro. W. E. Page, of Milwaukee, Wis., and Bro. M. M. Tuttle, of Pittsburgh, Pa. Mrs. Russell, with them as her Committee, met me in my study. The entire matter was a great surprise to me, for I had kept my troubles secret even from those nearest to me in the home. I assured Mrs. Russell and the brethren that I was very glad matters had taken this turn, and that my hope was that it would solve some of my difficulties, because I had no doubt as to what their advice would be. Not to center the difficulty exclusively upon the WATCH TOWER question, Mrs. Russell had two other charges against me which were read first. One was that a will I had drawn for my father at his request, and which expressed his wishes fully, was not acceptable to my wife and her sister.

I explained to the brethren the kind of a will I had drawn, and they told Mrs. Russell that it was such a will as most people would consider excellent. She disagreed with them. I explained further that I had advised my father to destroy the will and to make one that would suit his wife's ideas, that his declining years might be as peaceful as possible. The brethren were surprised that they should be asked to discuss a will no longer in existence and the character of which was considered excellent.

Mrs. Russell's second charge was that I had not treated her with sufficient consideration at a certain meeting in the Bible House Chapel. I explained the affair to all: that the lesson for the Bible study that evening was in Jude, respecting the Second Death, "twice dead plucked up by the roots;" that Mrs. Russell had been granted more time by far than any other person in the meeting to express her views respecting the text, but that she took offense because I intimated that she was taking more than her share of the time. I confessed that at heart I was solicitous lest she should succeed in making clear her views on the subject, which I considered unscriptural, and to which I feared she would be wedded more than ever after expressing her opinion; but that I had no unkind intent respecting the matter. I told them how Mrs. Russell had appeared ill-humored after the meeting, and I had inquired the trouble and found that she felt offended, and that I then assured her that I had no unkind intention in the matter, and that I was sorry if I had offended her, and that if she would prefer to have it so I would make the same expression to the Class on the following Sunday night. I explained that she finally forgave whatever there was wrong in the matter that night; but that she had brought it up four times subsequently, and I said, "Now, brethren, this is the sixth time that Mrs. Russell has brought this matter up, having forgiven it five times: I now ask her in your presence, the sixth time, to forgive whatever she considered wrong in respect to that matter." The brethren looked at Mrs. Russell in amazement, and she again said that she forgave the matter.

Then came the real question for which they had been called, one of them a journey of nearly 1,200 miles. When the brethren caught the idea of the real object of their visit they were astonished, and told Mrs. Russell kindly, but very plainly, that neither they nor any other persons in the world had a right to interfere with Bro. Russell's management of the WATCH TOWER: that it was his stewardship only, and that he alone was accountable to the Lord for its management. Further, they suggested that they considered Mrs. Russell had the grandest of all opportunities in the world as my associate and co-laborer in the harvest work; they told her that personally they could think of no higher honor, and advised her to take this same view, that evidently was at one time her own view of the situation.

Mrs. Russell was chagrined, broke down and wept, and left the room. Subsequently she was prevailed upon to see that since the Committee had come at her request it was her duty to treat them with greater respect

R3813 : page 218

and to give some heed at least to their counsel. She returned to the study and there stated herself in substance that she could not agree with their decision, that she still had her own views, but that in deference to their advice she would endeavor to look at matters from their standpoint. I then asked her in their presence if she would shake hands. She hesitated, but finally gave me her hand. I then said, "Now, will you kiss me, dear, as a token of the degree of change of mind which you have indicated?" Again she hesitated, but finally did kiss me and otherwise manifested a renewal of affection in the presence of her Committee. It was hoped that this would be the end of the matter. The crisis had been reached at about the Memorial season, but seemingly through wise counsel the storm had passed without breaking in any public manner.

BAD COUNSELLORS--FRESH DIFFICULTIES

Following this conference Mrs. Russell's articles again appeared in the WATCH TOWER of March 15th, 1897, indicating my own good faith in the adjustment of the difficulties, and earnest desire to make use of my wife's co-operation as fully as possible. Some of Mrs. Russell's relatives were evidently "evil counsellors," and the fruit quickly began to manifest itself. At Mrs. Russell's request I appointed a weekly meeting of "The Sisters of the Allegheny Church," with herself as its leader, little thinking that this was to be a new method of attack upon me and the interests of the work which I represented. A systematic endeavor was now made to work up a spirit of opposition to me amongst the Sisters of the Church. For months thereafter I could see that an evil influence was at work, but could see no honorable way of correcting it, so secretly was everything done.

In the meantime I had some very trying experiences with my greatly changed wife. I could see that herself and relatives were working up some kind of a figurative "bomb" intended for my destruction. My confidence was in the Lord, however, and I said nothing to others until, on August 30th, I learned definitely that there was a movement on foot amongst Mrs. Russell's party which was to culminate in some kind of explosion on Sept. 12th. I acted promptly, but quietly, so that on Saturday night, Sept. 4th, about 50 brethren gathered in the Bible House Chapel, none of them knowing in advance that a meeting was to be held. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. As the matter had passed from an individual affair to a Church affair, I suggested that it would be the duty of the elders of the Church to act, and that I was too closely identified with the matter to take any active part in the investigation. Upon the unanimous expression of all present it was decided that the proper procedure would be that a private meeting of the consecrated believers of the Church should be announced for the next evening, Sunday, Sept. 5th, at which the two sisters who had been circulating slanderous and false statements (presumably received from Mrs. Russell) should be charged with slander and false witness and asked to clear themselves by substantiating their statements if they could.

One of these sisters had stated that they had the women of the congregation already committed, and were wanting now to get a few men into the matter, so that it would not appear so completely a woman's affair. Her tale was that Bro. Russell was treating Sister Russell shamefully. The other indicted sister had made similar charges. Without going into particulars they had given the strongest kind of inferences, and the Church eldership determined that it was time that such slanders should cease, or that if they continued all of the congregation should know that they were wholly without foundation or justification.

At the evening Church meeting Bro. M. M. Tuttle presided, and the board of Church elders served as jury. The accused sisters were asked specifically whether or not they had said such things. At first they were disposed to deny the matter entirely, but witnesses to whom they had talked were present and, called upon, gave their testimony. Neither could offer any explanation or defense --neither had any foundation whatever for the charges.

This is the meeting from which Mrs. Russell and her sisters were excluded--because they had ignored the Church, declared they were not of it, and did not attend its meetings for several months prior to this meeting. It was a strictly private meeting of the consecrated believers of the Church, and hence they had no right to be present. They were excluded because it was recognized by the elders of the Church that had they been present they would have created a scene, and would have hindered the investigation for which the meeting was called. The two sisters who at that meeting were shown to have been guilty of false witness and slander as charged were, at my request, not condemned; the board of elders holding the matter over pending a possible later apology to the Church for their wrong course. I took this opportunity to briefly explain to the congregation present a little of the trouble that surrounded me, as an explanation of the slanders which I knew had been circulated. I took particular care to shield my wife as much as possible, laying the principal blame on one of her sisters, whose evil influence I could note at almost every turn of my affairs.

Following this I sought to separate my wife from her evil counsellors in hope of recovering her. I sent those false friends letters, warning them not to come to see my wife, etc., and gave my wife the following letter which she put into the court record of the case:

ALLEGHENY, September 6, 1897.

My Dear Wife:--I send you a copy each of three letters just sent as legal notices. [Accompanying were notices to Mr. J. L. Russell, Mrs. J. L. Russell and Mrs. L. J. Raynor, "not to receive, harbor or entertain my wife under your roof under any pretext whatsoever."] I wish you, my dear, to know that these steps now being taken are in your interest as well as in the interest of the Lord's cause. I desire to shield you from what I believe has been a very pernicious influence upon you for some time past. I do this in the hope that under favorable influences, and by divine blessing, you may free your heart of the slime of misrepresentation which others have poured over it, and that thus relieved you may realize your first love for me, and that no one on earth so really loves you, or so genuinely desires your advancement in all the graces of the spirit of Christ and in the service of our dear Redeemer.

Come back to me, my dear! I promise that I will do all in my power to make you as happy as you ever were,

and as much more so as lies in my power. Think, my dear, that God has already favored you with a position as my queen and associate and helper that, in some respects at least, is second to that of no lady in the world. And do, my dear, remember that ambition is one of the foes of the people of God, that has snared more of the bright ones than perhaps any other. Consider, I pray you, in time, ere it be too late to retrace your steps, whether or not your present condition of heart may not be a seduction of the great adversary.

Is not the situation sufficiently critical to make you go very cautiously and prayerfully? Stop, I entreat you, and join me in humble heart to seek afresh to know the will of our Lord and Master. Remember how Satan fell and how our Lord proved himself worthy of his high exaltation, and remember the Apostle's words: "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Remember Miriam, and Korah, and remember the various conspirators, and how they all have not only left Brother Russell, but also the Lord and the Truth. Remember that the present matter is as humiliating for me as for you, because if a wife is the glory of her husband, so any reflection, even against her, is to his injury and shame. Remember, also, that I will be anxious to lift up your head and influence in every proper manner, and will not glory over you as a foe, but as one who has recovered a lost and highly-prized treasure.

And now, my dear wife, all that I could wish for as respects my earthly life is that I may serve the Lord, his cause and his people, amongst whom no one can hold so near and dear a place as you have held and may again hold if you will. And next to my effort to serve and please the Lord shall be my effort to serve and please you as my wife, if you will permit it and co-operate to that end.

Finally, not in anger, nor in any other spirit than that of love, and as my final move in your favor, and to help pull you out of the fire of the present trial, I give this legal and formal notice, which I shall be only too

R3814 : page 219

glad to rescind absolutely.

Done in love, and as a despairing effort to separate you from evil influences, and with a hope for speedy reconciliation and annulment of this limitation, at Allegheny, Pa., this 6th of September, 1897.

C. T. RUSSELL.

NIPPED IN THE BUD

As a result, the entire conspiracy dissolved like a pricked bubble. The Sisters of the congregation and others realized how sadly they had been deceived in the name of the Lord and in the name of righteousness. Mrs. Russell was completely overwhelmed with the defeat of her scheme. I hoped the crisis had been reached and that the tide might turn in her favor, in my favor, and in the favor of the Truth. I pointed out to my wife the error of her course carefully, kindly, gently. I told her how wrong it was for her to plot to do me injury, and pointed out that if, as she thought, the Lord wished that she should supplant me as the Editor of the WATCH TOWER and general overseer in this harvest work, he was abundantly able to carry out his purposes and needed no evil assistance from her. I suggested that he could easily permit me to be mangled or killed in an accident; that he could smite me with paralysis or other disease; or by the merest touch of the brain he could disorder my mind; and that thus he could cause everything connected with his work to drop into her hands, for, as I assured her, my confidence in her had been so great that in my will everything had been left to her care and supervision. (This is so no longer. I have already transferred everything I possess except my personal clothing to the WATCH TOWER BIBLE & TRACT SOCIETY.)

Mrs. Russell afterward denied that she had authorized any of the slanders or that any were uttered; but I pointed out that the slanderers had confessed; and that if she were truly on my side, instead of being angry with the fact of their exposure she would have manifested righteous indignation for their false accusations. But still my hope was the recovering of my wife to her former condition, and accordingly I forbade her relatives to visit her, hoping that she would be benefited thereby. I invited to the home a Sister Jones, her friend, a woman of great kindness and large experience, whose influence I knew would be favorable. I opened to Mrs. Russell's mind a door of hope by suggesting that if I could come to accept her declaration that she had no sympathy with the slanders I would know well how to bring order out of the confusion and restore her to the love and fellowship of the dear friends. She demurred that since the exposure of Sunday night, Sept. 5th, it would be impossible to heal the breach. I told her that it was only necessary for her to convince me, and that I could do the rest; but that whatever we would do should be done before Sunday, so that if harmony were effected we could at the following Sunday meeting make an announcement of the fact to the dear friends of the Church, which would set their hearts at rest.

On Friday night I drew up a paper representing the re-established harmony, wording it as favorably as possible for Mrs. Russell and her misguided friends. On Saturday morning she and Mrs. Jones, her friend, were quite enthusiastic over the paper. We got several copies typewritten and Mrs. Russell and I signed the paper, and she and Sister Jones went out and got the other signatures. Mrs. Russell's two sisters and one of the two persons who on the previous Sunday night had been convicted of slander and false witness signed it with us, and on Sunday afternoon I requested the consecrated ones to remain for a special service, and to them I read the said letter, asking them that as many as desired to do so would signify their participation in the spirit of the letter by a rising vote. The dear friends were overjoyed and arose as one person, praising God for his mercy in thus bringing order out of confusion. Here is

A COPY OF THE SAID LETTER

To the Allegheny Church, Bible House.

Dear Brethren and Sisters:--It is with praise to God and with thankfulness of heart that we unite in a joint note to you all. Since last Sunday we have sought earnestly through prayer divine aid in respect to some matters which grieved us all, and have obtained help in time of need.

Investigation revealed the fact that our troubles arose largely through the too free use of the tongue and the neglect of the Scriptural rule of Matt. 18:15. Many things had grown out of all semblance to their originals; and many of the originals upon close investigation

R3814 : page 220

proved to be mere fears which had no foundation in fact.

We are happy to tell you that all misstatements and misapprehensions are mutually rescinded and forgiven, and supposed grievances are all forever blotted out, while mutual love fills all our hearts for our Lord and for all his Church.

Although the trial has been a severe one, we trust that its present happy outcome may prove to be everlasting; and that some lessons have been learned by us all respecting the need of charity, and the close following of the Scripture rules laid down in Matt. 18:15 by our Master.

We hope (D.V.) to meet with you next Sunday; and are all resolved by the grace of God to more zealously strive to act and speak kindly to one and all, especially to God's children; and if we know nothing favorable to tell of one another we will abstain from such personalities altogether.

(Original was signed by)
CHARLES T. RUSSELL,
MARIA F. RUSSELL,
LENA GUIBERT,
EMMA H. RUSSELL,
LAURA J. RAYNOR.

On the following day, Sept. 13, 1897, a copy of that letter was sent to friends from nearby towns who had been present at the meeting of September 4th, with the following one:

To the Friends who kindly visited us at Allegheny
on September fourth and fifth,

Greetings:--It gives us great pleasure to inform you that our Heavenly Father has very graciously heard your prayers and ours in the interest of all the parties concerned in the matters which caused us so much distress. It appears that certain features of difficulty in the case, which eluded our every effort to grasp, prove to have been in many respects fears and misunderstandings and the results of these. In an altogether unexpected manner the Lord has straightened out these troubles. The letter following is a copy of the one in which the various parties interested have joined heartily and gladly. I send it to you realizing that it will help to bring rest and peace to your hearts as it has done to ours at Allegheny. The entire Church here has been greatly troubled, not only for the past week but previously, and after the reading to them of this letter yesterday all their hearts rejoiced, and they unanimously joined in as parties to the letter as a congregation. Many expressed the sentiment that the matter, although very grievous, will prove a lesson of great value to us all.

"God moves in a mysterious way
His wonders to perform."

Individually I feel as though I had received a great fortune, and appreciate each of the signatures more than I would $5,000, and the second one many times that. Join with us all in giving thanks to our heavenly Father for having delivered us out of so great a trial.

Your brother and servant in Him,
CHARLES T. RUSSELL.

Our hope was short lived. On the following Sunday, when all was to have been harmony, the storm broke out afresh. One of Mrs. Russell's sisters came in late and went out early, and Mrs. Russell herself posed as wounded innocence, refusing to shake hands with some, calling others traitors, etc. I made no further effort to secure her attendance at the meetings, believing it would be better for all concerned for her to be absent.

THE DEPARTURE NOVEMBER 9, 1897

I put in two months more trying in every way to recover my wife to her former condition. On November 9th, being called from the city, I made arrangements for her to have a Sister's company until my return. She accepted this, but subsequently left for Chicago without leaving me the slightest information. I had no knowledge of her whereabouts for two weeks.

Chicago had then the largest congregation in the "Present Truth" outside of Allegheny, and Mrs. Russell sought every way to enlist the friends there by slanderous statements. So far as we are aware only three came under the influence, as about eight had done in the Allegheny Church.

Later on, finding that she accomplished nothing there, she proposed to return to me at Allegheny. I refused to accept her return unless she would acknowledge the error of her former course and pledge herself to reasonable, proper, wifely conduct. I wrote her that in her departure the Lord had granted me great deliverance, and that I felt that I must require this guarantee for the future, otherwise it would seem to be tempting Providence. In January, 1898, Mrs. Russell returned to Allegheny, to the home of her sister; and herself, sisters and friends began a campaign of vilification of every kind, regardless of the truth, going hither and thither wherever they could find any one willing to hear them, bound on injuring me in some manner. This lasted for about a year, at the end of which time my wife gave me

R3815 : page 220

her solemn assurance that she had ceased to bear false witness against me before others, whereupon I gave her possession of a house which I owned facing the parks, and furnished it for her in good style--a better home than she ever before had--thinking to myself, I will overcome her evil with good; she shall yet see the wrong of her course and appreciate my loving intentions. She manifested some appreciation, sat on my knee and kissed me, and knelt with me in prayer in that house. The house contains ten rooms, and she had considerable income from renting some of these to lodgers. In hope that a change of sentiment was in sight I visited her every Thursday evening for some five times, when she said, "Husband, I have been fearful that the neighbors and lodgers would think it strange to see you come here every Thursday." The hint was sufficient; I discontinued attentions. The puerility of the situation was ludicrous. The neighbors would see lodgers, men, going to and from the house daily, hourly, but would be surprised to see the woman's husband come once a week. I perceived that further quest for her affection was useless. Afterward she merely requested me to come to see her when she desired some repairs or additional furniture.

A FRESH ATTACK IN 1903

By 1903 Mrs. Russell had laid by in bank a little sum of money which evidently was consecrated to the injury of her husband. The opportune time for its use came, and with it she published a new kind of tract--not

R3815 : page 221

to stir up the pure minds of God's people, but the very reverse. It was an endeavor to misrepresent me, to slander me. It purported to give letters which I had written to Mrs. Russell and copies of her replies. It was declared therein that I ill-used her, would not speak to her, and wrote her these unpleasant epistles. I remembered well the time when she was with me when she would not speak despite my every effort, and I remembered another time in which she did everything to hinder my work, when I was obliged to tell her that my time could not be used continually "discussing affairs." To save time I wrote her several replies on my common manuscript paper.

The tract as a whole was a gross perversion of the facts, and written expressly to injure the interests of the cause which I represented. These were sent to all the WATCH TOWER addresses she could secure, and bundles of them were sent to ministers in different towns where Pilgrim services were announced in the WATCH TOWER columns, and a letter accompanying each bundle requested ministers receiving it to get the tracts, to look up the meeting of the MILLENNIAL DAWN people, and to have some person circulate these tracts at those meetings. It was expected that ministers of various denominations would be so antagonistic to MILLENNIAL DAWN and their author that they would take pleasure in this scurrilous work; but to their credit be it noted that not many of them accepted the proposition. Some wrote back declining the service and characterizing the request as mean, despicable, insulting to their manhood.

This was in the beginning of 1903, and led me to conclude that my endeavor to help my wife was being taken advantage of by the adversary as a means to do injury to the Truth to which I have consecrated life and all. I concluded that assistance from me must stop, and put my sister in charge of the residence, reserving however a room for Mrs. Russell and arranging for her boarding. The result was a commotion, Mrs. Russell, her relatives and roomers, created such a disturbance that my sister was obliged to call for the protection of the police, while Mrs. Russell and her friends misrepresented matters through the public press to the extent of their ability.

Since then, under the direction of the court, Mrs. Russell has received from me $40.00 per month for her maintainance, and her suit for divorce from bed and board with alimony has just come off. She has been as separate from me as could possibly be imagined for years. No advantage could accrue to her from a monetary standpoint that she did not already possess. I must presume therefore that the motive back of this suit is revenge: to have an opportunity of defaming me and scandalizing the Truth, as a retaliation for my refusal to permit her all the liberties she desired in the columns of ZION'S WATCH TOWER.

THE COURT RECORDS

Mrs. Russell's bill of complaint admitted that there had been no cohabitation between herself and her husband, and her attorney attempted to make out of this that she was deprived of one of the chief pleasures of life. The Court would not permit this. The fact is that the matter was in Mrs. Russell's own control. She did understand that her husband preferred to live a celibate life, but she agreed and expressed the same as her preference. She knew his teachings on the subject, as now expressed in DAWN, VOL. VI., chap. 12--that neither the husband nor the wife may "defraud" the other of reasonable marital rights.

Notwithstanding the foregoing, Mrs. Russell on the witness stand and through her attorney attempted to give the impression that her husband was very amorously inclined, "like a jelly-fish floating around," "embracing all who would respond." She said that some one had told her this thirteen years ago. Hear-say testimony is not admissible in Court, but the precious object to be obtained was the public branding of her husband as a "scalawag," so her attorney smuggled this in by having Mrs. Russell swear that she had told it to her husband ten years ago.

When the next day the husband took the witness stand and swore that he had never used the language (and never had heard of it before) all reasonable people concluded that only an idiotic person would make such an uncomplimentary remark about himself. They concluded, too, that even an ordinary woman, seeking a charge against her husband for thirteen years, could imagine wonders and create the living and real in her own mind. This is the most charitable view possible of such an oath. The Court ruled that the testimony be stricken from the Court records.

Mrs. Russell charged an improper intimacy between her husband and "Rose," who became a member of the Russell household in 1888. The attempt of Mrs. Russell and her attorney to give the inference of criminal intimacy was so manifest that the Court interrupted to inquire, if criminal intimacy were charged, why it had not been made part of the plea and why "Rose" had not been made co-respondent in the suit? Then both Mrs. Russell and her attorney disclaimed any charge of criminal intimacy, but meant that "Rose" had sat on Mr. Russell's knee and he had kissed her. Mrs. Russell also swore that one night she entered "Rose's" room and found Mr. Russell sitting near her bed and holding her hand. The attempt of Mrs. Russell was not to state "the truth, the whole truth and nothing but the truth," but conversely, to state a part of the truth in order to give seeming foundation for evil surmisings, that would injure her husband's influence among those who do not know him.

The next day Mr. Russell on the witness stand explained that "Rose" and her brother "Charles" were members of the family and office assistants--the former at Mrs. Russell's request. "Rose" was quite childish in appearance, wore short dresses, and looked to Mr. Russell to be about 13 years old. He did not know her age, but another who knew her guessed that she was then only 10 years old. She may have been older than 13 in 1888. The brother came first, and shortly after "Rose's" coming he died.

It was some months later that Mr. Russell in the WATCH TOWER office, hearing sobbing, turned to find "Rose" in tears. Inquiring the cause, "Rose," still weeping, came over and sat on his knee, and complained that Mrs. Russell had worked her too hard before she started for the office; and that she felt weary and friendless. He told her that all that was a mistake. He defended Mrs. Russell as not intentionally unkind or unreasonable, and told "Rose" to do what she was able to do, cheerfully, and then to explain her weariness, and that he was sure nothing unreasonable would be asked. Then, suddenly drying her tears, "Rose" kissed

R3815 : page 222

Mr. Russell. Although surprised at all this Mr. R. did not resent it nor reprove it; but rather reproved himself for not having been previously more fatherly. That very night he talked with his wife about "Rose," and pointed out that she was surely lonely since her brother's death, and that it would be a duty to look after her interests more carefully.

Mrs. Russell agreed, and it was mutually arranged that "Rose" thereafter should be considered and treated as an adopted daughter. "Rose" was so informed in the presence of the three, and invited to spend her evenings in the large study and reading room with the Russells. This course was followed; and when "Rose" retired, usually at 9 p.m., Mrs. Russell kissed her good-night and told her to "pass the kiss along" to Mr. R. also. This custom continued several years, until Mr. R. said to "Rose": "I think it best that I should discontinue kissing you; you are now wearing long dresses and looking more womanly, and Mrs. R. might get to feel jealous;--although she has never said a word to that effect, I would not wish to give her the slightest reason for so feeling." Mr. Russell declared that it was quite a while after his discontinuance of his proper fatherly conduct toward "Rose" that Mrs. Russell (having become alienated on account of not getting all the liberty she desired in the WATCH TOWER columns) upbraided him for kissing "Rose." As for Mrs. R.'s claim that she found her husband in "Rose's" room

R3816 : page 222

one night, sitting near her bed and holding her hand, Mr. R. said that he had no recollection of the occurrence, but that as he has a slight knowledge of medicine he was called on by all the members of the family in cases of illness: Mrs. R., her mother, her sisters and her sisters' children all were accustomed to apply to Mr. R., who kept a free medicine chest, referring serious cases to a regular practitioner. Mr. R. presumed the case in question was an emergency call, and that he was counting "Rose's" pulse. The entire "Rose" matter had a different appearance when the light of truth was turned on it. The Court ruled out the "Rose" testimony, and ordered it stricken from the Court records.

Mrs. Russell mentioned a person named "Emily," a sister in Christ, who served as house-help in the Russell family about 14 years ago. With her attorney's assistance Mrs. R. brought out with dramatic effect that, Once she found Mr. R. in "Emily's" room with the door locked! Again the whole truth was sacrificed under oath, and a partial truth with false inferences went to the public.

On the witness stand next day Mr. R. explained the entire matter. One morning "Emily" was sick, and he was called on to see her and prescribe medicine. "Emily's" room contained a sink and a pump used for the second floor refuse and water. The noise from the pump made it difficult to hear, and Mr. R. turned the key in the door to prevent confusion until he could hear what "Emily" had to say about her condition--certainly less than a minute, probably not half a minute. "Emily," now married, put upon the witness stand, swore that she had no knowledge that the door was locked even for a moment, and that then and at all times Mr. R.'s conduct toward her had been most exemplary.

Mr. Russell declared that he had no knowledge of his wife's notice of the matter until years afterward (when endeavoring to coerce him to grant her all the liberty she desired in the columns of the WATCH TOWER) she mentioned it, saying that it would not sound well if told. Even then, however, Mr. R. could not believe that at heart she meant it, or that she would lend herself to so diabolical a misrepresentation, falsification, of "the whole truth."

Mrs. R. claimed bad treatment from her husband, but produced no evidence to substantiate her claim. Her husband's principal crime was that on one occasion (during 18 years of married life) when he was going to Denver he neglected and refused to kiss her "good bye." Next day, on the witness stand, Mr. R. corrected the statement, saying that his journey was to New York City instead of Denver, and that he had explained to his wife that her conduct at the time did not justify any special exhibition of affection, and that he did not believe in giving hypocritical caresses.

Mrs. R. also claimed that her husband had opened her mail. Mr. R. explained that by mutual consent this had been so for years--their mail had been treated as common property, until (about six months before she deserted him) Mrs. R. requested that she receive mail addressed to her unopened. Her request was promptly thereafter complied with, much to her inconvenience; for many TOWER readers used to write to Mrs. R., thinking to save the Editor's time, their letters containing questions that needed to come to him in the end.

Another of Mrs. R.'s complaints was that she was asked to give an account of her use of moneys. Mr. R. explained that for eighteen years he had asked no reports or explanations regarding money matters, until about six months before Mrs. R. left him, when he asked her what she was doing with moneys received from him other than for usual expenses. Was she starting a bank account, or what? When she refused to tell him, he told her that if she refused to report after using the money his only recourse would be to inquire what she wanted the money for when she asked for it.

Another complaint was that Mr. R. had treated Mrs. R. unkindly during a spell of sickness in the Spring of 1897; and that he had cruelly told her that she was suffering a chastisement from the Lord. Mr. R. explained that he surely did so consider her illness; but that knowing Mrs. R.'s general opposition to him and anything he might say, he did not mention it to her. However, fearing that Mrs. R. might miss a blessing from the illness, he did hint his thought to her very special lady friend and confidant who assisted in caring for her. As for his treatment of his wife during that sickness, Mr. R. assured the Court that it could not have been more kind and considerate. He explained that Mrs. R. had a contagious erysipelas that covered every inch of her body from head to foot; that this required the aid of an assistant in the day time to perform three processes of dressing the eruptions (and who caught the disease); but that at night the ailment was much worse, and, others being afraid, he himself performed the three-process treatment twice every night. He thus spent four to five hours each night, and handled his wife with extremest tenderness, hoping to win back the affection which her ambition had crowded out.

Another fault charged by Mrs. R. against her husband was that he would not speak to her for weeks at a time, but wrote her letters. Some of those letters were put in evidence. Mr. R. explained that his conduct was wholly misrepresented--that he uniformly treated his wife with the utmost courtesy--that no wife in the world could have been better treated. He explained that about the time Mrs. R. stopped reporting his discourses for the WATCH TOWER she seemed bent on hindering him in his editorial work, and would have wasted his entire time "discussing" her ideas, etc., if he had permitted it: that to save his time he was obliged to write, because her discussions were so unreasonable and interminable. One of these letters, selected by Mrs. R. as the strongest against her husband, we quote below from the Court record.

THE OBJECTIONABLE LETTER

Mrs. Russell's attorneys introduced a number of letters which were really against her case, for they proved that Mr. R. had tried in a variety of ways, as before stated, to recover her to her former good self. The first of these which is here quoted is one from which Mrs. R. extracted a few sentences for the pamphlet which she sent out in 1903. The portion she quoted then is italicized here, that it may be seen how grossly the quotation misrepresented the letter as a whole. It was written without the slightest thought of it ever being used again, and no copy was kept by Mr. R. The following is

a copy of the original put in evidence in court:--
July 8, 1896.

My Dear Wife:--In reply to your proposition for "a further discussion" of the matters which have recently been alienating our affections, I reply: I must decline such a discussion, for two reasons, (1) It probably would only lead to a still wider breach, and (2) As I told you before, I have no wish to discuss new grievances with one whose judgment after 17 years of acquaintance is-- "a lack of confidence," and that I am devoid of love and justice.

For the past three years you have been gradually forcing upon me the evidence that we both erred in judgment when we married--that we are not adapted to each other, not capable of making each other happy, as we agreed to do, and supposed we could do. The last month has fastened this conviction upon me much against my will. I am convinced that our difficulty is a growing one generally--that it is a great mistake for strong-minded men and women to marry. If they will marry, the strong-minded would far better marry such as are not too intellectual and high spirited, for there never can, in the nature of things, be peace, under present-time conditions, where the two are on an equality. This all the more convinces me of the wisdom of God's Book.

The convictions forced upon me during the past month have been an extremely severe trial to me, for I have enough manhood to make me crave the sympathy and love of true womanhood, which in many respects you well represent, but by God's grace I feel strengthened to continue in the "good fight of faith," upheld by his sufficiency.

You need not fear a transfer of my heart to any other woman! As I have often told you, I never met as near my ideal as yourself, and I never expect to. I conclude that I am adapted to no one, and that no one is adapted to me--except the Lord! I am so thankful that He and I understand each other and have confidence in each other.

This letter is not meant to be unkind. If anything in it seems unkind please excuse it as not so intended. By and by we will know each other better. Let us hope that it will reveal fewer rather than more blemishes that now vex each other. With fond remembrance of every kindness, and with very best wishes for your temporal and eternal future, I remain

Yours truly, C. T. RUSSELL.

Another charge made by Mrs. R. against her husband was, that he had isolated her from her sisters and friends and had sent them insulting letters. Mr. R. explained that this prohibition was made in Mrs. R.'s interest, when she had become his active enemy in cooperation with them, in hope thus to reclaim her from her wrong course. He sent such letters on two occasions: the first set in September were negatived by the reconciliation. The second set, also filed by Mrs. R. as part of the Court's record, we quote below:--

ALLEGHENY, Pa., Nov. 9, 1897.

My Dear Wife:--I think it but duty toward you to give you a copy of a letter sent (yesterday) to four of your friends who clearly manifest that they are my enemies. No one has knowledge of the matter except

R3817 : page 223

Brother Bohnet, who knows confidentially--because he prepared the letters on typewriter.

As I have prohibited these persons from having intercourse with you, I must, and now do, prohibit you from having intercourse with them in any manner.

My hope, Dear, is that freed from this bad influence you may "come to yourself" and take right and sensible views of matters; peradventure the Lord may bless us again with happiness which we once enjoyed together in our home life, and in our Christian fellowship and cooperation in God's service. It gives me great pain to deprive you of what seems to be your only pleasure, but my hope is that you may become weaned from the love of those who hate me; and that not only to my comfort, but also to your own present and everlasting welfare. Should these later manifest a change of heart, I shall be very glad to have former relationship restored all around, but until then it cannot be otherwise than mischievous, and cannot be permitted. I have carefully weighed this matter for now about a month, and believe that my course is the wise one, and in conformity with the Lord's will and Word; as I will show you if you desire.

Permit me to add for your comfort that your conduct last night and this morning is much more kind than formerly, and had this manner been commenced sooner I would have waited still longer before writing to your friends--my enemies.

With sincere love and sympathy,
Your husband, C. T. RUSSELL.

ALLEGHENY, Pa., November 8, 1897.

Mrs. __________:--Some time ago I addressed you in regard to your influence upon my wife. I have since had some ground for hope that both you and she had come to view matters in a different light, and that your mutual conspiracy to do me injury had been repented of and

R3817 : page 224

abandoned. And acting in good faith I made no further objection to your intercourse.

For a month past, however, I am reluctantly forced to the conclusion that the great adversary is deluding your clique to take some other lines for mischief--hoping for better success than last time. I have been praying for you each and all, earnestly, that the Lord would open your eyes to the enormity of your course; but I now conclude that it is my duty toward my dear wife to isolate her from your pernicious influence; for such it is, whether you are aware of it or not; and I hope and incline to believe that you are not wilful, but blinded, in the matter; but that there be no chance for misunderstanding, and that this notice shall be in every way a legal notice, I must use great plainness of speech, and tell you that your influence, however intended, is a wicked influence; for it has a wicked effect upon my dear wife. So far from being a "peacemaker," as all who bear the name of Christ should be, you are a mischief maker--a disturber of the peace. You have already alienated from me the affections of my dear companion, who I believe was given me by the Lord, so that she bears no resemblance to her former loving, generous self. You have incited, or helped to incite in her, an evil, selfish disposition, as contrary to the Scriptural definition of the spirit of love and the character of our Lord, as it is contrary to her former beautiful character under the influence of Divine grace. The laws of our State, not to mention the higher laws of God, deprecate all such conduct and pernicious influence as seeks to alienate and separate between husbands and wives.--"What God hath joined let no man (nor woman) put asunder"--either actually or in spirit of mind.

Very reluctantly, therefore, I hereby give you notice that you must not continue this baneful influence; and that to this end you henceforth abstain from all intercourse with my dear wife--either personal or otherwise--that you shall not receive her into your home, nor visit her at my home, nor meet her elsewhere, nor correspond with her either directly or by proxy through others.

As it is with pain and reluctance that I thus write to you--and only as a last resort in the defense of my home and in hope that under Divine blessing my dear wife, being freed from such false sympathy and evil encouragements, shall regain "the spirit of a sound mind" --the holy spirit of love,--so, I shall be most glad to recall the restrictions here placed upon you with reference to my wife. But nothing shall be construed as revoking this notice except it be given in writing over my own signature. And failure on your part to conform to this notice, absolutely, will justly lay you liable for such heavy penalties as the Courts of Allegheny County may prescribe.

Sorrowfully yours, etc. C. T. RUSSELL.

Other letters of similar import are parts of the evidence, but the above will suffice as fair samples of the others.

JUDGE'S CHARGE--JURY'S VERDICT

The judge in the case as well as the auditors in court, attorneys, etc., perceived clearly that Mrs. Russell's charges were trumped up, that she had suffered no indignities at my hands; and the charge of the judge was about as strong as it could have been made in my favor.

The jury was out about two hours and returned with a verdict granting the divorce--much to the astonishment of all concerned. In explanation of the verdict some of the jurors said, "We concluded that there would be no hope for reconciliation, and that we would be doing a kindness to both parties to decide in favor of a divorce."

My attorney has made a motion before the Court that the jury's verdict be set aside as being opposed to the law and to the evidence in this case. The court I am told may not reach a decision in the matter for months; even then we all know a judge dislikes to so arbitrarily deal with a jury's verdict, although the law gives him a right to do so in such a case. I am not unwilling that my wife should have a divorce, but opposed it because her plea was a false and slanderous one.

"THE CUP WHICH MY FATHER HATH POURED, SHALL I NOT DRINK IT?"

Whatever the Court may decide, however untruthful, malicious, and paltry the evidence, the accusations have been scattered broadcast through the land, the public know the untruth, and the great majority will not know the truth in the present life. My conclusion is that these things could not have happened: that so far as the Lord's consecrated ones are concerned not a hair of their heads can fall without divine notice and power to prevent. Hence, it seems quite evident that for some reason it pleased the Lord to wound me and put me to shame. My principal grief is on account of my friends; and yet we sorrow not as others who have no hope. "We know that all things are working together for good to them that love God--to the called ones according to his purpose."

How this bitter experience will work for good we may not clearly see, but we can firmly trust. Perhaps it is intended as a part of the shaking and sifting which is to separate everything that is shakable from that which cannot be shaken. (Heb. 12:26-28.) The unshaken ones undoubtedly will be drawn nearer to each other. We have every confidence that though Satan desired to sift us as wheat and to discourage us and to discredit us as the representative of the Lord, he shall not succeed beyond what the Lord sees would be to his own glory or for our profit. As the Master prayed for Peter we may be sure that all who are truly his have his sympathy and backing. From numerous letters received I am sure that I have the prayers of the Lord's dear flock, and I assure you all that my prayers ascend for you and that I fully realize that it is your hour of trial also. May the Church come forth from the furnace brighter and stronger and purer every way.

Respecting the influence of this matter upon the world: it is hard to tell just what it may be. I have heard from many, previously somewhat opposed or non-committal, whose indignation has been aroused on my behalf, as they see in the testimony that my treatment of my wife was most considerate under adverse conditions, even according to her own testimony, when the facts were explained. Some of these have been brought into closer sympathy with the Truth. However, as respects the mass of the world, we know that they love not the light, and long for any excuse for opposing it, and quite likely therefore a general effect may be the arousing of

R3817 : page 225

a greater opposition than before on the part of some who will strive to use the malicious statements and false charges of this case as though they were true--thereby to crucify the Truth and all who stand firmly by it. Believing, as we do, that the Harvest work must come to a close now within a few years, we recognize that some experiences will be permitted to gradually narrow down and finally end the opportunities for service of the Lord and the proclamation of the Gospel call of the present time. We are expecting of course to suffer somehow. We have pledged ourselves to the Lord to be faithful unto death. It is not for us to determine in what our trials shall consist, nor how they shall come, nor through whom. The Lord's grace is sufficient for us. His promise is, "I will never leave thee nor forsake thee," even though he assures that in this Harvest time the Adversary would deceive, stumble, if it were possible, the "very elect," but it will not be possible, because "Greater is he who is on our part than all that be against us."

We cannot undertake to publish all of your many precious letters, in which sympathy and confidence have been so liberally expressed, but we are preserving them all and can here give you a little taste. We have heard from many others less directly--as congregations or

R3818 : page 225

through the Pilgrim brethren or through a few words injected into business correspondence. We have not had time to answer these precious letters as they should have been acknowledged. Please accept this statement as my personal reply to your communications, with my love and best wishes.

Your Brother and Servant in the Lord,
C. T. RUSSELL.

SAMPLES OF INTERESTING LETTERS

DEAR BROTHER:--

At a special meeting of the Church at Scranton a letter was read informing us that the jury has granted Mrs. Russell a verdict of divorce, contrary to the instructions of the presiding Judge. Newspaper clippings were also read showing that one of the charges against our dear Brother was that of loose morals as regards the weaker sex. With these clippings we had read to us a statement written by Mrs. Russell, printed in the WATCH TOWER of June 11, 1894, in which she unsparingly condemned similar charges made by another defamer at that time. Her defense of her husband at that time, made after a dozen years of celibate wifehood, was surely not without mental, moral and physical proof of his absolute supremacy to any weakness of the kind mentioned.

A letter was also read, signed by Mrs. Russell, addressed to the Church at Allegheny, Sept. 12, 1897, withdrawing all claims of grievances, real or imaginary, then existing between herself and husband, and stating she would never again say an unkind thing against him. With this was also read a letter over her signature, dated six days later, addressed to a sister in this city in which she flatly contradicted both of these statements, and showed that her promises of six days previous were quite false.

At our meeting we were informed that Mrs. Russell at about this time stated verbally to this same sister that the only real grievance she had against Brother Russell was that he would not permit her to use the columns of the WATCH TOWER as she desired, and that if he would just give in on this one point all their differences could be settled immediately.

We are neither surprised nor grieved at the success of this latest and most successful effort to blacken the good name of our beloved Brother Russell. We remember that for six thousand years demons and men have not ceased to misrepresent the character of our loving Father in heaven and that their treatment of him has been characteristic of that of many of his most honored servants. We remember how Miriam and Aaron slandered Moses, the conspiracies of Sanballat against Nehemiah, the false charges of Haman against Mordecai, the unfounded accusations of Job's friends against him, and the distress of David when he said, "I was a reproach among all mine enemies, but especially among my neighbors."

We remember the misrepresentations which led to the imprisonment of Jeremiah, the conspiracy against Daniel, the false accusations which led to the death of Paul and the false testimony which led to the crucifixion of our Lord as a malefactor, in spite of the fact that the presiding Judge found no fault in him. We have not forgotten the word of our Lord, that "If they have called the Master of the house Beelzebub, how much more shall they call them of his household;" nor his further message, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Understanding, as we do, that Mrs. Russell's only real grievance against Brother Russell was that he would not surrender the WATCH TOWER to her control, and blessed as we have been by the ministrations of our dear Brother during the eight years in which Mrs. Russell has had nothing to do with the work, we rejoice with him that he is counted worthy to suffer as he now does. We are sure that this suffering is for Christ's sake, and remind our dear Brother that "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called." Again we remind him, "If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you." And again, "Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation."

We rejoice in our present privilege of becoming companions of our dear Brother just now, "whilst he is made a gazingstock both by reproaches and afflictions," and our only hope is that we, like him, shall be so faithful to our Lord in this present time as to receive our full share of the persecutions which he has promised, that in a little while we, with him and all the faithful overcomers, may rejoice in the light of the Lord's presence forever.

Yours faithfully,

THE CHURCH AT SCRANTON, PA.

TO OUR BELOVED PASTOR:--

Realizing that you were passing through trials severe, being publicly and falsely traduced, and learning through the press that a verdict in favor of Mrs. Russell had been rendered, though the presiding Judge in charging the jury indicated that her allegations were not established by the evidence, the Church at St. Paul last evening voted unanimously that an expression of sympathy and love be sent you. We realize that the nature of your ordeal is what is to be expected, that false charges, false accusations will be laid at your door. Was it not so with the great Head of the Church? And has he not warned us that as he was so are we in

the world. On the other hand we realize that "Greater is he that is for us than all that are against us." Dear brother, he will not give you one trial too many. He is too loving to cause you a single unnecessary pain.

Again it is demonstrated that your loving words of caution are timely, that at this season of the year our great Adversary is specially active in heaping trials in various ways on those who are endeavoring to walk in the footsteps of the Master.

You have our prayers, dear brother, that you may rise above these afflictions a yet brighter vessel, "meet for the Master's use." May he strengthen you through every experience and be your wisdom in every action.

With fervent Christian love,

ST. PAUL (MINN.) CHURCH.

DEAR BROTHER RUSSELL:--

As I was going over one of the morning papers I saw an article respecting the long-anticipated attempt to put you in a wrong light before the world. My heart made quick response in a petition to the throne of grace that the heavenly Father would direct your cause and your course. I cannot fully realize what a trial this must be to you, but when I think how I should feel if in a similar position, it enables me to measurably gauge the intensity of your present bitter experiences.

It seems natural to find people questioning the correctness of your interpretations, but when it comes to such a slandering of your character and motives there seems something so diabolical about it that my heart is almost overwhelmed. You have my prayers and my sympathy and my love and co-operation in this trying time.

But since the good Lord allowed this case to be put off so long he evidently intended the brethren should have time to be strengthened to bear it; and by allowing Brother Weber to die meanwhile and Brother Hay to be confined to hospital, you might be deprived of your witnesses and your case thus make as poor a showing as possible before the world, and so those who have accepted the Truth would be the more thoroughly tested. I believe the Lord is seeking such as would unwaveringly cling to the Truth even though the worst possible reproach might be cast upon it, and the greatest possible persecution brought to bear upon its advocates. This may be the Lord's method of shaking out some who are unworthy the Truth; so be patient, dear Brother. Naught can harm his cause, and in a few more years the whole world will understand you aright and your undeserved shame and dishonor will be turned into joy. With Christian love,

Your brother and servant in the narrow way,

B. H. BARTON,--Pilgrim.

DEAR BROTHER RUSSELL:--

May the dear Lord "comfort thee with the comfort wherewith thou hast comforted us" so often. And while the sentiment expressed in both the text and comment in "Heavenly Manna" for February 16 seems to be your present experience, nevertheless I feel sure the Father's loving care is over you now; and though we trust it is not the due time for Zech. 13:7 to be fulfilled, yet, "Thy will be done."

Be assured, dear brother, of our prayers in your behalf. In a way perhaps obscure to some not versed in the Truth, but quite clear to the latter, your trial seems similar to that of our Head. And the Father is "able to make all grace abound" toward his under-shepherd. See 91st Psalm.

God bless you and keep you even unto the end of earth's stormy journey, and grant you and us all an abundant entrance into his heavenly Kingdom is the

earnest prayer of your humble sister in the Beloved,

MRS. G. B.,--New York.

DEAR BROTHER RUSSELL:--

We are in receipt of a copy of the Pittsburg Sun, giving an account of the divorce proceedings entered by Mrs. M. F. Russell, and we wish to assure you of our continued confidence and love. The charges, to our minds, were so ridiculous that they did not have much effect upon us, but no doubt some of the enemies of the Truth will be glad to have them to use against you and the Truth you so loyally uphold.

We are aware, dear brother, that you have long been the target of Satan's fiery darts, and that he will resort to means, fair or foul, to injure your good name. How glad we are of the assurance that "no weapon formed against you shall prosper," and that "he that is for you is greater than all they that are against you." Whatever suffering you may endure as a consequence of this experience is shared by the fellow-members of the same Body: "If one member suffers all suffer," and we are glad it is so, for we all share with you the joys of the Truth and its service.

Be assured, dear Brother, that we continually remember you at the throne of heavenly grace, and not you only, but all the members of the one Body, for we consider this a test for the whole Church in the flesh. May the all-conquering power of the Lord rest upon you, giving you grace and strength to sustain you in this hour of special trial, and may you learn the lessons he wishes you to learn in connection with the matter.

Assuring you again of our continued confidence and love, we remain,

Yours in the path of loyalty and hope of royalty,

E. R., A. M. AND FAMILIES,--Texas.

RESOLUTIONS OF THE ALLEGHENY CONGREGATION AND OTHERS

At the close of the regular meeting of the Bible House Congregation, held in Carnegie Music Hall, Allegheny, on Sunday, May 6, 1906, the Boards of Elders and Deacons proceeded to the platform and requested of Pastor Russell the privilege of addressing the congregation and conducting the closing part of the service. They were accompanied by representatives of fourteen different congregations from far and near throughout the country, all of whom had come specially for the purpose of participating in the proceedings which were to follow. Brother Russell was wholly taken by surprise, but yielded to the request, backed, as it was, by the presence of forty-five representative brethren.

The Boards of Elders and Deacons then presented to the congregation a set of resolutions which they had previously unanimously adopted and signed, and asked the friends present to express their sentiments on the subject, either endorsing or disapproving the action of the Boards.

The entire congregation of 400 arose in unanimous acceptance and unqualified approval of the resolutions. Following this, the visiting representatives were introduced, and briefly stated, on behalf of their home congregations, that similar resolutions had been adopted, unanimously endorsing and loyally supporting Pastor Russell. These brethren represented the churches of New York, N.Y.; Dallas, Tex.; Washington, D.C.; Columbus, O.; Indianapolis, Ind.; Toledo, O.; Wheeling, W.Va.;

R3819 : page 227

Washington, Pa.; Butler, Pa.; New Brighton, Pa.; and other places. Telegrams and letters were read from Philadelphia, Chicago, St. Louis, Louisville, Ky.; Cumberland, Md.; St. Paul, Cincinnati, Minneapolis, Ft. Wayne, Ind.; Scranton, Pa.; Canton, O.; Youngstown, O.; Dayton, O.; Milwaukee, Wis.; Altoona, Pa.; Brantford, Canada; Hamilton, Canada; Johnstown, Pa.; New Albany, Ind.; Pottsville, Pa., and other places, endorsing the Allegheny resolutions and advising that similar resolutions had been adopted in those places. The text of the resolutions adopted by the Allegheny Church follows:

The Boards of Elders and Deacons of the Bible House congregation desire to place on record the sentiments they entertain in regard to the reflections upon the character and reputation of their beloved pastor, Charles T. Russell, which have within the past two weeks appeared before the public through the trial of the suit brought against him for divorce.

LONG BEFORE THE PUBLIC

Brother Russell has been before the public as a preacher and teacher for the past 38 years, and as such has been subject to public criticism continually, without the slightest word being uttered respecting his character up to the present time. We have been ministered to by him, some of us for 20 years, and others for less periods, down to the last year, and have had many opportunities, both through our personal contact with him and through the study of the literature of which he is the author, under God, as we believe, to form an estimate of his character and to determine with far more accuracy than the general public, which receives its information through imperfect newspaper reports and biased court testimony, how much truth lies in the accusations which were recently given publicity. We recognize that very unkind and evil coloring has been given to some of our pastor's private affairs which has no foundation in the facts as we know them, from the intimate acquaintance with him and his affairs which we possess.

Upon consideration of all the circumstances herein recited we hereby unite in a public declaration of our continued confidence in and esteem for our beloved pastor and brother, Charles T. Russell, recognizing him as the servant of the Lord, whose providence has placed him in the position he has occupied for so many years, and still occupies, for the dissemination of His Truth and the help of His people in the clearer understanding of His holy Word. We highly appreciate the lofty sentiments which withheld our pastor from going into details in public explanation of matters which were dilated upon in the recent action, which would have vindicated his course had he chosen to return railing for railing and evil for evil against those who opposed him. At the same time we recognized with great pleasure the justice displayed by the presiding Judge in the charge delivered to the jury, which, if heeded, would have had the effect of producing a verdict exactly the reverse of that which was rendered, and which would have cleared our pastor of all the aspersions brought against him.

WORDS OF ENCOURAGEMENT

While knowing the steadfastness and continued faithfulness of our beloved pastor, we desire to encourage him by reminding him again of the grace of our Lord sufficient to sustain and refresh him in the entire matter, and to bring the chastening and refining effects out of the ordeal which undoubtedly Divine Providence intended when permitting that he should be subjected to the experience. We remember the assurance of the Scriptures that "these light afflictions which endure but for a moment work out a far more exceeding and an eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal." While for the flesh it is extremely difficult to fulfil the Apostle James' injunction, "Count it all joy when ye fall into divers trials, knowing that the trial of your faith worketh patience," we are assured that the Lord will provide grace to carry out that ideal sentiment and to display it more and more fully according as the need arises.

We remind our beloved brother further that, as the Apostle Peter suggests, "Christ hath left us an example that we should follow in His steps," and that the way which He has marked out for us is one of humiliation, suffering, trial, until the Pilgrimage of this life is finished and we are permitted to enter into the "rest that remaineth for the people of God." Of our Lord it was said, "It pleased the Lord to bruise Him; He hath put Him to shame;" and the Master Himself declared, "It is enough for the disciple that he be as His Master, and the servant as His Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

HIS LOYALTY TO THE TRUTH

The loyalty of our pastor to the truth, and faithfulness in the interpretation of the Scriptures, have drawn out our love to him and stimulated in us more and more the love of the Lord, the love of righteousness, and the love for all who are in harmony with those principles. We rejoice together in holding up the hands of him who has thus brought to us spiritual refreshment, and in encouraging him to press on in the fulfilment of the work which the Lord has committed to his hand, that he be not moved by the various afflictions and fiery darts of the Adversary which may be directed against him, but that

R3820 : page 227

having complete confidence in the Lord's ability to perfect the interests of His own cause and His own people he may abide faithful to the Lord in all things to the end.

Dated this 5th day of May, A.D. 1906.

JOSEPH VERO.
E. F. ABBOTT.
R. H. BRICKER.
GEO. C. GARMAN.
BENJ. ROGERS.
J. D. WRIGHT.
W. E. VAN AMBURGH.
A. E. WILLIAMSON.
F. W. WILLIAMSON.
J. A. BOHNET.
EDWARD MAURER.
WM. BROSE.
OTTO MENG.
CHARLES SPRINGER.
A. E. BURGESS.
J. L. KIRKLAND.
F. L. SCHEERER.
J. HUTCHINSON.
R. H. HIRSH.
J. H. GIESEY.
WM. MOORE.
J. H. BLACKMORE.

The two elders whose names do not appear are those of Bro. M. L. Herr, absent on Pilgrim trip, and Bro. Wm. M. Wright, absent "with the Lord."

===================

R3820 : page 228

"HARVEST GATHERINGS AND SIFTINGS."

SOME of the friends urge a reproduction of the following article, previously published in 1894, entitled, "HARVEST SIFTINGS":

PERILS AMONG FALSE BRETHREN--2 COR. 11:26

Our Christian experiences differ; no two have exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others--perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.--I Cor. 10:13.

Even our blessed Lord Jesus, though perfect, had to pass through an experience to test and prove his complete submission to the Father's will. Looking at our Lord's testing, we cannot doubt that his strong character was measurably unmoved by the sarcastic, bitter words and threats of the Scribes and Pharisees, and that likewise he speedily and firmly settled Satan's temptations negatively. None of these things, which would have been the greatest temptations to others, seemed to move or even to greatly annoy him. He answered coolly and often ironically the attacks of open enemies, and was comparatively unmoved by them; but it was when those who dipped in the dish with him lifted up the heel against him (Psa. 41:9; Matt. 26:23) and left him, that his heart was troubled;--wounded by professed friends. The only discouraged expression recorded, relative to his work, was toward the close of his ministry when the test became more and more severe, and "many went back and walked no more in his company," saying of his doctrines, "This is a hard saying; who can hear it?" His unreproachful but sorrowful words, then expressed to the twelve specially staunch disciples, were full of pathos and disappointed grief: "Will ye also go away?" The prompt response of Peter--"Lord, to whom shall we go? Thou hast the words of lasting life,"--must certainly have come as a comforting balm to that noble, loving heart, whose only impulse was to do good and to bless others.

And yet as he approached the close of his ministry, the time came that he must still further suffer wounds from those he most loved. No wonder that, catching a clear view of how his sacrifice was to be completed, how all his bosom disciples would forsake and disown him, and how one of them would betray him with a kiss, he was sorrowful, troubled in spirit, and testified, "Verily, verily, I say unto you, that one of you shall betray me." And though Peter courageously said, "Though I should die with thee, yet will I not deny thee"--and so said they all--Jesus saw that all would be scattered, forsaking him in his most trying hour, and that courageous Peter would be so terribly sifted of Satan and prove so weak that he would even swear that he had never known him. Truly these trials from "brethren," some of whom were only weak, and one false at heart, must have been among the sorest of our Lord's experiences, during his period of trial. Yet none of these things moved him or for a moment influenced him to choose another course. He cheerfully followed the narrow path and left it for God, in his own time, to bring forth his righteousness as the light of noonday. (Psa. 37:6.) He was obedient to God and faithful to the truth, and it was thus that he suffered, not only at the hands of evil men, but also from the misunderstandings of his closest friends, who did not clearly grasp the situation, nor see how needful it was that he should first be Redeemer before he could become Restorer and King.

The same lesson of perils among false brethren, and among brethren who had not so fully as himself grasped the truth, was also the Apostle Paul's experience.

We never hear from him a complaint about the way the world rejected his message, spoke evil of him and maltreated him as the leading exponent of the unpopular doctrine of the cross of Christ, which was opposed both by the stumbling, blinded Jews and by the worldly-wise believers in the philosophies of the Gentiles. Indeed, instead of being downcast or discouraged at his past experiences, or in the prospect of bonds and imprisonments awaiting him in the future, he boldly and cheerfully declared, "But none of these things move me, neither count I my life dear unto myself."--Acts 20:19-24.

But, like the Lord Jesus, Paul had his severest trials from "false brethren;" who, instead of being faithful yoke-fellows and co-workers, as good soldiers of the cross, became puffed up, heady, and anxious to be leaders. These, being unwilling or unable to see the truth as fully and clearly as did Paul, because of their wrong condition of heart, and being envious of his success and the results of his zeal and labor, followed after him in the various cities where he had labored, and by misrepresentation of his character as well as of his teachings, sought to lower him in the esteem of the household of faith, and thus to open the way for various sophistical theories which would reflect honor upon them as teachers of what they claimed were advanced truths, though actually subverting the real truth in the minds of many.

The only annoyance ever manifested by the Apostle Paul, in any of his letters, was upon this subject of his misrepresentation by false brethren. Referring to these false apostles by name, that they might be known and recognized as such (See I Tim. 1:19,20; 2 Tim. 4:10,14-17; 2 Cor. 11:2-23), he clearly exposed their unholy motives of pride, ambition and envy, which scrupled not to make havoc of the Church and of the truth. Especially did he point out that, in their attempt to be leaders, they had manufactured a different gospel, built upon a different foundation than the only true foundation--the death of Christ as man's ransom-price.

Paul was zealous for the truth's sake, lest these false apostles should use smooth words and misrepresentations of his character and of the truth as a lever to turn men aside from the true gospel.

He warns them against those teachers, not to keep himself uppermost in their hearts, but to put them on their guard, lest receiving the new teachers, they should be injured by the false teachings they presented, and lest in rejecting him and losing confidence in him as an honest and true man and teacher they should discard his teachings, which were the truth. Hence his reference to himself was not in self-defence and self-laudation, but in defence of the truth, and an endeavor to have them see that his character and career as a true teacher comported well with the true message he bore to them.

And he fearlessly pointed out that men might claim to present the same Jesus, the same spirit and the same

R3820 : page 229

gospel, and yet be false teachers and deceitful workers, transforming themselves into apostles of Christ. And, he says, marvel not at such a thing as that men should be great workers in the name of Christ from ambitious motives: "No marvel, for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves as ministers of righteousness."

Paul's letter to the Galatians was written evidently to counteract the misrepresentations of false brethren. (Gal. 1:6; 3:1.) To re-establish confidence in the gospel message he had delivered, it was needful that he should rehearse to them something of his history. In doing so it was necessary to refer again to the false brethren (Gal. 2:4), who claimed to be of the same body and who yet, in opposition to the truth, brought again upon God's children the bondage of errors already escaped from.

HARVEST GATHERING AND SIFTINGS

R3821 : page 229

A SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in MILLENNIAL DAWN and ZION'S WATCH TOWER, as to whence they came and how they developed to their present symmetrical and beautiful proportions--Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And my position among men of the world and of the nominal church is certainly far from exalted, being "everywhere spoken against." I am fully contented, however, to wait for exaltation until the Lord's due time. (I Pet. 5:6.) In the Apostle's words I therefore answer, "Why look ye upon us, as though by our own power we had done these things? We also are men of like passions with yourselves"--of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God--no less wonderful to me, I assure you, than to you, dearly beloved sharers of my faith and joy.

No, the truths I present, as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880. Neither is this clear unfolding of truth due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if I did not speak, and no other agent could be found, the very stones would cry out.

The following history is given not merely because I have been urged to give a review of God's leadings in the path of light, but specially because I believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see how hitherto the Lord has helped and guided. In so far as the names and views of others, who have parted our company, may be associated with this history, I shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can I name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early Church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith? have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

LIGHT OUT OF DARKNESS

I will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the dark ages. The Reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. Let me here confine myself to the consideration of the harvest truths set forth in MILLENNIAL DAWN and ZION'S WATCH TOWER.

Let me begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y.M.C.A., began to be shaken in faith regarding many long-accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they will then receive, shall then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age--that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution--restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outline of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of The Bible Examiner, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our ransom price, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves should come forth, etc., I yet doubted the full provision--whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that ALL must come forth from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in MILLENNIAL DAWN, Vol. II., Chap. 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom.

R3822 : page 230

These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet--"The Object and Manner of The Lord's Return," of which some 50,000 copies were published.

It was about January, 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes. It came about in this way: I received a paper called The Herald of the Morning, sent by its editor, Mr. N. H. Barbour. When I opened it I at once identified it with Adventism from the picture on its cover, and examined it with some curiosity to see what time they would next set for the burning of the world. But judge of my surprise and gratification, when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts here in Allegheny--that the object of our Lord's return is not to destroy, but to bless all the families of the earth, and that his coming would be thief-like, and not in flesh, but as a spirit-being, invisible to men; and that the gathering of his Church and the separation of the "wheat" from the "tares" would progress in the end of this age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the editor believed the prophecies to indicate that the Lord was already present in the world (unseen and invisible), and that the harvest work of gathering the wheat was already due,--and that this view was warranted by the time-prophecies which but a few months before he supposed had failed.

Here was a new thought: Could it be that the time prophecies which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly present to set up his Kingdom --a thing which I clearly saw could be known in no other way? It seemed, to say the least, a reasonable, a very reasonable thing, to expect that the Lord would inform his people on the subject--especially as he had promised that the faithful should not be left in darkness with the world, and that though the day of the Lord would come upon all others as a thief in the night (stealthily, unawares), it should not be so to the watching, earnest saints.--I Thes. 5:4.

I recalled certain arguments used by my friend Jonas Wendell and other Adventists to prove that 1873 would witness the burning of the world, etc.--the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1873--and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these time arguments, which I had passed by as unworthy of attention, really contained an important truth which they had misapplied?

Anxious to learn, from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidences, he held that Christ's presence and the harvesting of the Gospel age dated from the Autumn of 1874. The answer showed that my surmise had been correct, viz.: that the time arguments, chronology, etc., were the same as used by Second Adventists in 1873, and explained how Mr. Barbour and Mr. J. H. Paton, of Michigan, a

R3822 : page 231

co-worker with him, had been regular Second Adventists up to that time; and that when the date 1874 had passed without the world being burned, and without their seeing Christ in the flesh, they were for a time dumb-founded. They had examined the time-prophecies that had seemingly passed unfulfilled, and had been unable to find any flaw, and had begun to wonder whether the time was right and their expectations wrong,--whether the views of restitution and blessing to the world, which myself and others were teaching, might not be the things to look for. It seems that not long after their 1874 disappointment, a reader of the Herald of the Morning, who had a copy of the Diaglott, noticed something in it which he thought peculiar,--that in Matt. 24:27,37,39, the word which in our common version is rendered coming is translated presence. This was the clue; and, following it, they had been led through prophetic time toward proper views regarding the object and manner of the Lord's return. I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the time for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together.

But there were no books or other publications setting forth the time-prophecies as then understood, so I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's presence and "the harvest" began. He came, and the evidences satisfied me. Being a person of positive convictions and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvest-work should be done; and that Present Truth was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children.

I inquired of Mr. Barbour as to what was being done by him and by the Herald. He replied that nothing was being done; that the readers of the Herald, being disappointed Adventists, had nearly all lost interest and stopped their subscriptions;--and that thus, with money exhausted, the Herald might be said to be practically suspended. I told him that instead of feeling discouraged and giving up the work since his newly found light on restitution (for when we first met, he had much to learn from me on the fulness of restitution based upon the sufficiency of the ransom given for all, as I had much to learn from him concerning time), he should rather feel that now he had some good tidings to preach, such as he never had before, and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the harvest period gave to me an impetus to spread the Truth such as I never had before. I therefore at once resolved upon a vigorous campaign for the Truth.

I determined to curtail my business cares and give my time as well as means to the great harvest work. Accordingly, I sent Mr. Barbour back to his home, with money and instructions to prepare in concise book-form the good tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, as I afterward did, traveling and preaching.

The little book of 196 pages thus prepared was entitled The Three Worlds; and as I was enabled to give some time and thought to its preparation it was issued by us both jointly, both names appearing on its title page--though it was mainly written by Mr. Barbour. While it was not the first book to teach a measure of restitution, nor the first to treat upon time-prophecy, it was, we believe, the first to combine the idea of restitution with time-prophecy. From the sale of this book and from my purse, our traveling expenses, etc., were met. After a time I conceived the idea of adding another harvest laborer and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same manner.

But noticing how quickly people seemed to forget what they had heard, it soon became evident that while the meetings were useful in awakening interest, a monthly journal was needed to hold that interest and develop it. It therefore seemed to be the Lord's will that one of our number should settle somewhere and begin again the regular issuing of the Herald of the Morning. I suggested that Mr. Barbour do this, as he had experience as a type-setter and could therefore do it most economically, while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that the type was not sold, and that the few subscriptions which would come in would not, for a long time, make the journal self-sustaining, I replied that I would supply the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage it as economically as possible, while Mr. Paton and I continued to travel. This, which seemed to be the Lord's will in the matter, was done.

It was after this, while on a tour of the New England States, that I met Mr. A. P. Adams, then a young Methodist minister, who became deeply interested and accepted the message heartily during the week that I preached to his congregation. Subsequently, I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another one who, with study, would soon be a co-laborer in the harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh--a young man of activity and promise, who soon developed into an active and appreciated co-laborer in the harvest work, and is remembered by some of our readers. Mr. Jones ran well for a time, but ambition or something eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren, be not many of you teachers, knowing that we shall have the severer judgment."--James 3:1--Diaglott.

SIFTING AS WHEAT

"Satan hath desired to have you, that he might sift you as wheat."--Luke 22:31.

Thus far all had run smoothly and onward: we had been greatly blessed with Truth, but not specially tested in our love and fidelity to it. But with the Spring of 1878, the parallel in time to the Lord's crucifixion and his utterance of the above-quoted words, the sifting began which has continued ever since, and which must,

R3823 : page 232

sooner or later, test every one who receives the light of Present Truth. "Marvel not, therefore, concerning the fiery trial which shall try you, as though some strange thing happened unto you;" for this "fire shall try every man's work, of what sort it is"--whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed truth, or whether he has built it upon the shifting sands of human theory--evolution, etc.,--or upon the solid rock, the ransom, the only sure foundation, which God has provided. They who build upon that rock shall be safe personally, even though they may have built up an illogical faith which the "fire" and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation, whether they use good or bad materials, are sure of complete wreck.--Luke 6:47-49; I Cor. 3:11-15.

The object of this trial and sifting evidently is to select all whose heart-desires are unselfish, who are fully and unreservedly consecrated to the Lord, who are so anxious to have the Lord's will done, and whose confidence in his wisdom, his way and his Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others, or by plans and ideas of their own. These, in the sifting time, will be strengthened and shall increase their joy in the Lord and their knowledge of his plans, even while their faith is being tested by the falling into error of thousands on every hand.--Psa. 91:7.

The sifting began thus: Regarding Paul's statement (I Cor. 15:51,52), "We shall not all sleep, but we shall all be changed--in a moment, in the twinkling of an eye," etc., we still held the idea which Adventists, and indeed all Christians hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be forever with the Lord. And, now, our acquaintance with time-prophecy led us to expect this translation of the saints at the point of time in this age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to--The Three Worlds.

We did not then see, as we now do,* that that date (1878) marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who already slept in Christ, and that the "change" which Paul mentions (I Cor. 15:51) is to occur in the moment of dying, to all the class described, from that date onward through the harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when at that date nothing occurred which we could see, a re-examination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying--an erroneous view shared in by the whole nominal church, and one which we had not yet observed or discarded. Our present clear view was the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all sleep," the word sleep was not synonymous with die, though generally so understood; that, on the contrary, the expression sleep, here used, represents unconsciousness; and that the Apostle wished us to understand that from a certain time in the Lord's presence, his saints, though they would all die like other men (Psa. 82:6,7), would not remain for any time unconscious, but in the moment of dying would be changed and would receive the spirit body promised. Throughout this Gospel age, dying has been followed by unconsciousness, "sleep." This continued true of all saints who "fell asleep in Jesus" up to the time when he took the office of King (Rev. 11:17), which we have shown + was in 1878.

Not only did the King at that date "awaken in his likeness" all the members of his body, the Church, who slept, but for the same reason (the time for establishing his Kingdom having come) it is no longer necessary that the "feet" or last remaining members should go into "sleep" or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the crown of life, and, being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or to be unconscious at all. Here--1878--Rev. 14:13 is applicable, "Blessed are the dead who die in the Lord from henceforth."

So this re-examination showed further light upon the pathway and became a good cause for encouragement, as evidencing the Lord's continued leading.

But while I was thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the Spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. B. seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away en masse.

But, alas! how dangerous it is for any man to feel too much responsibility and to attempt to force new light. To our painful surprise, Mr. Barbour soon after wrote an article for the Herald denying the doctrine of the atonement --denying that the death of Christ was the ransom-price of Adam and his race, saying that Christ's death was no more a settlement of the penalty of man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child.

I was astonished, supposing that Mr. B. had a clearer understanding of the work of Christ as our sin-offering, our willing Redeemer, who gladly, co-operating in the divine plan, gave himself as the ransom or corresponding price to meet the penalty upon Adam, that Adam and all his posterity might in due time go free from sin and death. A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the plan devised and revealed by infinite wisdom, from the miserable caricature of it offered in the above illustration. I had either given Mr. B. credit for clearer views than he ever had, or else he was deliberately taking off and casting away the "wedding garment" of Christ's righteousness. The latter was the only conclusion left; for he afterward stated that he had previously recognized Christ's death as man's ransom-price.

Immediately I wrote an article for the Herald in contradiction of the error, showing the necessity "that one die for all"--"the just for the unjust;" that Christ fulfilled all this as it had been written; and that consequently God could be just and forgive and release the sinner from

----

*See MILLENNIAL DAWN, Vol. III., chap. 7.
+MILLENNIAL DAWN, Vol. II., pp. 218, 219.

R3823 : page 233

the very penalty he had justly imposed. (Rom. 3:26.) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrine assailed, and pointing out how the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast. (Matt. 22:11-14.) He replied that he had not seen the ransom feature in so strong a light before; that Mr. Barbour had a strong, dogmatic way of putting things which had for the time overbalanced him. I urged that, seeing now the importance of the doctrine, he also write an article for the Herald, which, in no uncertain tone, would give his witness also for the precious blood of Christ. This he did. These articles appeared in the issues of the Herald from July to December, 1878.

It now became clear to me that the Lord would no longer have me assist financially, or to be in any way identified with, anything which cast any influence in opposition to the fundamental principle of our holy Christian religion; and I therefore, after a most careful though unavailing effort to reclaim the erring, withdrew entirely from the Herald of the Morning and from further fellowship with Mr. B. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer, whose cause had thus been violently assailed by one in position to lead the sheep astray--and in that position, too, very largely by my individual assistance and encouragement when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord's will that I should start another journal in which the standard of the cross should be lifted high, the doctrine of the ransom defended, and the good tidings of great joy proclaimed as extensively as possible.

Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of ZION'S WATCH TOWER and Herald of Christ's Presence made its appearance. From the first, it has been a special advocate of the "ransom for all," and by the grace of God we hope this it will ever be.

For a time we had a most painful experience: the readers of the TOWER and of the Herald were the same; and from the time the former started and the supply of funds from this quarter for the Herald ceased, Mr. B. not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of the TOWER the vilest of personal abuse in order to prevent the TOWER and the doctrine of

R3824 : page 233

the ransom from having due influence upon the readers. This of course caused a division, as such things always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the ransom; and many turned from us.

But the Lord continued his favor, which I esteem of more value than the favor of the whole world. It was at this time that Mr. Adams espoused the views of Mr. Barbour and likewise forsook the doctrine of the ransom. And, true to our interpretation of the parable of the wedding garment as given at the time, Mr. Barbour and Mr. Adams, having cast off the wedding garment of Christ's righteousness, went out of the light into the outer darkness of the world on the subjects once so clearly seen--namely, the time and manner of the Lord's presence; and since then they have been expecting Christ in the flesh every Spring or Fall and twisting the prophecies accordingly.

During part of this ordeal, or we might truly call it battle, for the cross of Christ, we had the earnest co-operation of Mr. Paton, who, up to the Summer of 1881, was an appreciated co-laborer and defender of the doctrine of coming blessings through Christ, based upon the ransom for all given at Calvary. The book, The Three Worlds, having been for some time out of print, it seemed as if either another edition of that, or else a new book covering the same features, should be gotten out. Mr. Paton agreed to get it ready for the press, and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, provided I would agree to advertise it liberally and gratuitously in the TOWER--well knowing that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit. (For those books did not sell at such low prices as we charge for MILLENNIAL DAWN.) I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, as well as paid part of the printer's bill at his solicitation.

In the end, I alone was at any financial loss in connection with the book, called Day Dawn, the writer and publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars, because of certain one-sided and only partial statements of facts and misrepresentations which have recently been published and circulated in tract form by Mr. Paton, who is also now an advocate of that "other gospel" of which the cross of Christ is not the center, and which denies that he "bought us with his own precious blood." Mr. P. has since published another book, which, though called by the same name as the one we introduced, being on another and a false foundation, I cannot and do not recommend, but which I esteem misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the ransom rock.

The false foundation which it presents is the old heathen doctrine of evolution revamped, which not only denies the fall of man, but as a consequence, all necessity for a redeemer. It claims, on the contrary, that not by redemption and restitution to a lost estate, but by progressive evolution or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the divine nature. It claims that our blessed Lord was himself a degraded and imperfect man, whose work on earth was to crucify a carnal nature, which, it claims, he possessed, and to thus show all men how to crucify their carnal or sinful propensities.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the dark ages, when contrasted with the light of intelligence, which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of a process of evolution. This view, as we have shown, * though quite incorrect, is nevertheless the occasion of the predicted great falling away from the faith of the Bible during the harvest period. (Psa. 91:7.) And few Christian people seem to be well

R3824 : page 234

enough grounded in the Truth to be able to withstand this trial of the evil day, in which many will fall while only the few will stand. For this cause we use great plainness of speech.

The little history of the way in which Mr. Paton came to turn from us and from the ransom, to oppose that which he once clearly saw and advocated, is important,

---

*MILLENNIAL DAWN, Vol. I., p. 261, Vol. VI., p. 604.

as it became the occasion of another sifting or testing of the WATCH TOWER readers, by that time a much larger number (because Mr. Paton had been a respected brother and co-worker with us, and because as a traveling representative of the TOWER and its doctrines, his expenses being met in part by TOWER subscriptions and renewals, as well as by money from me, he was personally known to a larger number of the readers than was the Editor of the TOWER). It came about thus:--

In the year 1881, Mr. Barbour, still publishing the Herald, and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the Herald as well as the TOWER would probably be misled, if not helped out of the difficulty; and to merely say that the Herald's interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the Truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for his dear "sheep," who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which in a general way all Christians concede were typical of "better sacrifices," and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the epistle to the Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun--so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published in several editions in pamphlet form under the title, TABERNACLE SHADOWS OF THE BETTER SACRIFICES, and can still be had by addressing the Watch Tower office--10c.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths--not that it overturned old truths or contradicted them, but, on the contrary, that it set them all in order and harmony and straightened out little knots and

R3825 : page 234

twists. For instance, the doctrine of "justification by faith" had always been more or less confused in my mind, as it is in every mind, with the doctrine of "sanctification" which calls for self-sacrifice and works. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, that we appropriate its merits (justification--forgiveness) to ourselves by faith, and that thus we are justified (reckoned free from sin) when, turning from sin, we by faith accept of Christ's sacrifice on our behalf. The type showed, too, that it is only after being thus cleansed in God's sight (by our acceptance of Christ's finished work as our ransom-sacrifice) that God is willing to accept us as joint sacrificers with Christ, so that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was confined exclusively to those who would share with him in self-sacrifice in the service of the Truth. And here, too, I saw for the first time that the Lord was the first of these sacrifices of the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after his order, nor sharers in sacrifice with him, even though some of them were stoned, others sawn asunder and others slain with the sword, for the cause of God; that though they

R3825 : page 235

would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. Here, too, I first saw that "the acceptable day of the Lord" signifies this Gospel age--the time during which he will accept the sacrifice of any who come unto God through Christ, the great Sin-Offering: that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world--the Millennial blessings purchased for men by their Redeemer, according to the grace of God.

This first brought a clear recognition of the distinction of natures--of what constitutes human nature, what constitutes angelic nature and what constitutes divine nature, as shown in MILLENNIAL DAWN, Vol. I., Chapter X. And whereas we formerly used the word RESTITUTION in a general way to mean some sort of blessed change, now, under the clearer light, we began to see that the great work of restitution could only mean what the word implies--a restoration of that which was lost (Matt. 18:11)--a restoration to the original condition from which man once fell. Then I saw that God's plan, when carried out, would not bring all his creatures to the one level of the divine nature, but that he purposed to have an order of creatures called Angels, who, though perfect, would always be of a different order, or nature, from the divine nature, and he likewise purposed to have a race of beings of the human nature, of whom Adam was a sample or pattern, and whose future earthly home, Paradise, Eden was a sample or pattern. I also saw that God purposed that Christ and his joint-sacrificers and joint-heirs are to be God's instruments for blessing the fallen race and restoring them to the condition of perfection enjoyed by Adam in Eden--a condition which God said was "very good," and an image of himself. And these joint-heirs with Christ, I saw, were to be highly exalted to a nature higher than restored and perfect manhood, higher, too, than the angelic nature--even to be partakers of the divine nature. When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. All my faintness of heart and fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that "shines more and more unto the perfect day." I saw at once that these new developments would probably prove a stumbling block to some, as well as a great blessing to others who were ready for them. Instead, therefore, of publishing it in the next TOWER, I determined to first present the matter privately to the more prominent brethren; --remembering Paul's course in a similar matter. --Gal. 2:2.

Accordingly I sent invitations and the money necessary for traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton from Michigan was one of the four, and the only one who rejected the fresh rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent, or to quote any passages of Scripture thought to be in conflict. But there were none; and every question only demonstrated more fully the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the plan of God must be the truth, and ought to be confessed and taught at any cost, and especially when it arranged and ordered all the other features of truth so beautifully. I pointed out, too, how necessary it was to a logical holding of the ransom, to see just what this showed; viz.: the distinctions of nature--that our Lord left a higher nature, and took a lower nature when he was made flesh, and that the object in that change of nature was, that he might, as a man, a perfect man, give himself a ransom for the first perfect man, Adam, and thus redeem Adam, and all lost in him. I also showed how, as a reward for this great work, he was given the divine nature in his resurrection--a nature still higher than the glorious one he had left, when he became a man. But either Mr. Paton's mental vision or heart was weak, for he never took the step; and before long he, too, forsook the doctrine of the ransom. Yet he still used the word "ransom," while denying the idea conveyed by the word; nor can he give the word any other definition, or otherwise dispute the correctness of the meaning which I attach to it--which may be found in any English dictionary and is true to the significance of the Greek word which it translates, anti-lutron, a price to correspond.

Notwithstanding our best endeavors to save him he drifted farther and farther away, until I was obliged to refuse his articles for the TOWER for the same reason that obliged me to refuse to longer spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book Day Dawn which I had purchased last were all that were left; and, announcing it so that no more orders for it might come to the TOWER office, I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle. About this time Mr. Paton concluded that he would publish another book under the name Day Dawn, revised to harmonize with his changed views, which ignored the ransom, ignored justification and the need of either, and taught that all men will be everlastingly saved--not in any sense as the result of any sacrifice for their sin by Christ, but as the result of each one's crucifying sin in himself--the law under which the poor Jews tried to commend themselves to God, but which justified none. Many and severe were the calumnies heaped upon me, because I exposed this change, told that the original was out of print and that the new book was on a different foundation from the book of the same name which I had commended.

During this time I was busied by an immense work known to many of you--the issue and circulation of over 1,400,000 copies of two pamphlets, entitled FOOD FOR THINKING CHRISTIANS and TABERNACLE TEACHINGS, whose united matter was about the same as that of DAWN, VOL. I.; and besides this I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and asking questions and more reading matter. To add to our throng, financial complications

R3825 : page 236

came; and thus for four years I was hindered from fulfilling my promise of MILLENNIAL DAWN. Nor is our promise of the complete set yet fulfilled; for although six volumes are now issued, a seventh on Revelation and Ezekiel is still future: delayed by the growth of the general work, doubtless in accord with the Lord's "due time." But during those four years I struggled through an immense amount of labor and many drawbacks (all cheerfully undergone for the sake of the Lord and his saints), each year hoping to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN.

Some who have The Three Worlds or the old edition of Day Dawn would perhaps like to know my present opinion of them--whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; because the very immature views of God's truth therein presented fall far short of what we now see to be God's wonderful plan. Things which are now clear as noonday were then cloudy and mixed. The distinctions between the perfect human nature to which the obedient of the world will be restored during the Millennium, and the divine nature to which the little flock, the sacrificing elect of the Gospel age, are soon to be exalted, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages, MILLENNIAL DAWN, Vol. I., which have assisted so many to distinguish between justification and sanctification, and to determine their present standing and relationship to God.

R3826 : page 236

Once I was much less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or a paper. Even Food for Thinking Christians (now also out of print), I no longer commend because it is less systematic and therefore less clear than later publications. (Vol. I., MILLENNIAL DAWN, in magazine form, the special "Hell" edition of the WATCH TOWER, Jan. 15, '01, and Tract No. 52, all bear this title, and are not to be confounded with the original booklet issued in 1881.)

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start a paper on the same line as the WATCH TOWER, to republish some of the simpler features of God's plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the ransom, I bade him God speed and introduced a sample copy of his paper, Zion's Day Star (now for some years discontinued), to our nearly ten thousand readers--only, as it soon proved, to stumble some of them into rank infidelity and others into the rejection of the ransom; for though the Day Star for a few months steered a straight course and maintained the same position as the TOWER with reference to the ransom, and for the same reason refused the no-ransom articles sent for its columns by Mr. Paton, yet within one year it had repudiated Christ's atoning sacrifice, and within another year it had gone boldly into infidelity and totally repudiated all the rest of the Bible as well as those portions which teach the fall in Adam and the ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how great the importance of holding fast the first principles of the doctrines of Christ--how Christ died for our sins and rose again for our justification.

We want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the Apostle puts it. And we have need again to remember the admonition, "Let him who thinketh he standeth [who feels very confident, as did Peter when he said, 'Lord, though all forsake thee, yet will not I'] take heed lest he fall."

This doctrine of another way of salvation (and salvation for all, too) than by the cross of Christ, is not only the error which is, and has been since 1874, sifting all who come into the light of Present Truth, but it is the trial that is to come upon the whole of so-called Christendom to try them. (Rev. 3:10.) It is already spreading among all classes of Christian people, especially among ministers of all denominations. The number who believe that Christ's death paid our sin-penalty is daily getting smaller, and before very long there will be a regular stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the man Christ Jesus." (I Tim. 2:5,6.) As the Psalmist prophetically pictured it, a thousand will fall to one who will stand.--Psa. 91:7.

The time has come for each one to declare himself boldly. He who is not for the cross (the ransom) is against it! He that gathereth not scattereth abroad! He who is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear, or of shame, or of indifference, is not worthy of the truth, and will surely be one to stumble quickly. He who from any cause sits idly by, while the banner of the cross is assailed, is not a soldier of the cross worthy the name, and will not be reckoned among the overcomers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not "overcomers," and to test and manifest the little flock, who, like Gideon's final army, will, though few, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of Truth has been given you for some time past; have you put it on? have you made it your shield and buckler? your defense against all the wily arts of the Evil One?

Do not be deceived by the agents Satan often makes use of. In this he will be as cunning as in his presentation of the deceptive misrepresentations of truth, making unwitting use of many a weaker brother, and to some extent of every stumbling and deceived one, to spread farther the infection of false doctrine. And while every child of God should take earnest heed, that he prove not an occasion of stumbling to any, we cannot doubt that every one, through some instrumentality, will be assailed.

Aptly indeed did the Prophet liken it to a pestilence. (Psa. 91:6.) A pestilence spreads because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease.

R3826 : page 237

So it is with a spiritual pestilence: it will flourish not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life, and most needful of all to be in right condition is the heart. How is your heart? Is it proud, boastful, independent, self-conscious and self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be. Pray for

"A heart resigned, submissive, meek,
The dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the cross, where God himself opened the fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU?

We presume that this warning will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. "Who shall ascend into the hill of the Lord [into the Kingdom offered]? or who shall stand in his holy place? He that hath clean hands and a pure heart [who is diligently fashioning his life after the principles of holiness]; who hath not lifted up his soul unto vanity [who cultivates no earthly ambitions or pride, but patiently waits for the glory to follow the course of present self-sacrifice], nor sworn deceitfully [ignoring or despising his covenant with God]: He shall receive the blessing of the Lord [the Kingdom glory and joint-heirship with Christ], and righteousness [perfection--full deliverance from present infirmities, etc.] from the God of his salvation." (Psa. 24:3-5.) "Watch and pray, that ye enter not into temptation"--that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour; and while many are putting stumbling blocks in the way of the "feet" of the body of Christ, let each soldier of the cross be vigilant, not only to stand, but to assist others--bearing up the "feet."--Psa. 91:11,12.

===================

R3826 : page 237

WOMAN'S RIGHTS AND WRONGS.

THERE are two sides to nearly every question, and the woman question is no exception to the rule. Women have their rights, men have their rights; every creature in proportion to its intelligence has certain rights which ought in justice to be respected. It is a fact, however, that very few men, women or lower animals obtain or can obtain their rights under present circumstances and conditions. In proportion as any one retains the original likeness of God, in which man was created, in that same proportion he will surely delight in granting to others their rights and in appreciating his own rights.

But, alas! all have fallen from that perfect image, that perfect likeness of the Creator. Hence there is in every member of the race a measure of selfishness, combined with various good and bad qualities of the mind, in such various proportions that the race as a whole is declared to be not of sound mind, unbalanced, unjust; and the Apostle declares the spirit of the world in general to be antagonistic to justice, righteousness. Anger, malice, hatred, envy, strife, pride, ambition, etc., are all difficulties lying in the way of sound judgment. The Word of God, telling these things, admonishes us to seek the wisdom from above, the mind of the Lord; and that these can be obtained only by the subjection, the mortifying of our natural minds, inclinations, dispositions, and a regulation of our views, etc., according to the divine standards given us in the Bible. What we should seek, therefore, would be the highest Christian standard of thought on every subject, and the Lord's thought, the Lord's Word, should be accepted by all who are his followers as that standard.

R3827 : page 237

If we look out all over the world we find that practically nobody gets his rights--certainly nobody gets what he considers to be his rights, his dues, except the very humblest minded, who, overwhelmed with God's goodness and mercy, are ready to claim that they have already received of the Lord, and are continually receiving, far more than they deserve in every sense of the word. These are thankful and proportionately happy. The others, proportionately unthankful and unhappy, constitute the mass of the world of mankind, --including the majority of those who have named the name of Christ.

The Lord urges upon his followers the full "sacrifice" of all their earthly rights, assuring them that this will be pleasing in his sight as a testimony to their devotion to him and the rules which he prescribes, assuring them also that it will be to their advantage even in the present life as well as to their eternal advantage. Christians, then, male and female, are those who have made a covenant with the Lord to the effect that their rights as natural men and women will not be considered, not be claimed, not be sought after, not be fought for; but that they will accept from him as an exchange a new nature, with new hopes, new ambitions, whose rights, honors, privileges and dignities will come in completeness at the First Resurrection, when that which is perfect shall have come and that which is in part shall be done away, when they shall be glorified with their Lord.

OUR SYMPATHY AND ADVICE

Few have as good opportunity as has the Editor of this journal to know something of the difficulties which beset the New Creation in their contact with others. He is continually in receipt of confidential communications explaining circumstances and asking advice as to how to best meet the severest trials and difficulties of life which come to the Lord's consecrated ones. As he perhaps has a larger contact with the consecrated than others have, he has proportionately a better opportunity for sympathizing not only with the groaning creation,

the natural man, but also with the New Creation. He well knows, therefore, that injustice is frequently heaped upon wives by their husbands, and almost if not quite so frequently heaped upon husbands by their wives. His general advice to those thus unjustly treated is in the language of the Scriptures, "Have patience, brethren, unto the coming of the Lord,"--the establishment of his Kingdom of righteousness, the change to his glorious likeness, draweth nigh.--Jas. 5:7.

After kindly forbearance with gentleness and expostulation, if the condition is at all bearable, endure it, asking the Lord for wisdom and grace necessary. Seek to show forth the praises of him who called us out of darkness into his marvelous light; seek to show to the companion, by love and gentleness, patience, long suffering and endurance, the power of the Spirit of Christ dwelling in us richly; seek to take as little offence as possible, and learn more and more to go to the Lord as the great burden-bearer. "Consider him who endured such contradiction of sinners against himself, lest we be weary and faint in our minds," remembering that the time is short, and heeding the admonition of the Scriptures that we resist not evil with evil, nor railings with railings, nor slanders with slanders, nor sword with sword, but that on the contrary, we seek to be fully submissive to the trials of life, in the realization that the Lord himself is at the helm, and will bring a blessing out of each for us if we are in proper condition of heart to receive it.

It is certain that every child of God who is seeking and expecting his rights under "the prince of this world," and from his fallen and blinded neighbors, is walking in darkness on this subject. So surely as the Lord's people are "taught of him" they will speedily learn not to strive for their rights nor to expect them, but to be patient, long suffering and kindly toward the unjust. While properly enough seeking other paths in which they would not be oppressed, and to the extent of their ability and the proprieties of their case fleeing from those who persecute them and unjustly treat them, they will learn to not only love their enemies but to do them all the good in their power, and to sympathetically realize that much of the viciousness and selfishness and meanness of the world is the result of ignorance and inbred sin--the results of the fall. Proportionately they will be longing and praying, "Thy Kingdom come, thy will be done on earth," and thus will their present trials and difficulties be working out for them a deeper interest in the coming blessings, assisting them in making their calling and election sure, and in obtaining the far more exceeding and eternal weight of glory.

WOMAN'S SPHERE IN THE CHURCH.

At a time when both men and women are becoming exercised more and more upon the question of their rights and their wrongs, and when the popular side, therefore, is opposed to every restraint of liberty, he who would be loyal to the Lord and his Word on this question is in serious danger of being misunderstood--of being thought an opposer of liberty and rights and an upholder of wrongs. A test of the loyalty of the servant of God occupying a public position is thus forced upon him, and "It is required of a steward that he be found faithful." The Editor of this journal occupies some such position, and desires to be thoroughly loyal to the Master and to his Word. For the doing of this a few have been inclined to consider him an opponent of Woman, and as on the side of those who would degrade and demean the sex. This is most untrue and unjust everyway.

Every true-hearted, noble-spirited man is sure to have a high esteem for the opposite sex, especially when the combination includes true womanly gentleness combined with natural talents and gifts and largeness and ability of heart. The natural disposition of a noble man under such conditions would be to bring forward such sisters in Christ to great prominence in the Church. And any refusal to do this is sure to awaken suspicions of a meanness of disposition amongst both men and women, until the voice of the Lord is distinctly heard from his Word. Then all the true sheep hearken to the voice of the great Shepherd, lose their own wills and sentiments on the subject and accept his message, "My sheep hear my voice and follow me; a stranger will they not follow, for they recognize not the voice of a stranger."

This is the position which the Editor has been obliged to take in the sixth volume of MILLENNIAL DAWN, Scripture Studies. Patiently and particularly he has therein set forth, not his own sentiments, but those which in many respects are the opposite of his own inclinations. He has submitted his will in the matter to the will of the Lord, and as a mouthpiece of the Lord has repeated the message of God's dear Son given to the Church through his specially appointed apostles. Hearing the Father's message respecting his Son, "This is my beloved Son, hear ye him," the Editor hearkened also to the voice of the Son saying, respecting his inspired apostles, "Whatsoever ye shall bind on earth is bound in heaven, whatsoever ye shall loose on earth shall be loosed in heaven." In other words, the Church is instructed to accept the teachings of the apostles as the direct inspired word of the Son of God himself,--as the Father's Word. Hence, when the Apostle speaks to us respecting the position of Woman in the Church we are not at liberty to dispute his word, nor to controvert it, nor to ignore it. Whoever does so is ignoring the voice of the Spirit and will surely suffer in some manner as a consequence.

We have presented no teaching of our own on this subject. As we have heard the Lord's voice through his apostles we have merely called attention to their very pointed statements respecting the position of the sisters in the Church, which is the body of Christ. But while pointing out that the public ministry, the teaching function, was not bestowed upon the sisters, but, on the contrary, was specifically withheld from them, we have in no sense of the word implied that the ministry of the sisters in the body of Christ is an unimportant one. Quite to the contrary, we hold that they have a very prominent place in the Church, and wield a very wide influence either for good or evil--almost an immeasurable influence--and that they are responsible for that influence as a part of their stewardship, that it be used in harmony with the divine Word and not to the contrary. That in the divine order the males in the Church figuratively represent the Lord, the Head, while the females figuratively represent the Church, the Bride.

This is the course of faithful obedience; and we remember the Scriptural statement that in God's sight "obedience is better than sacrifice,"--better than many arduous labors of a public kind contrary to obedience. We trust that all the Lord's consecrated people, both brothers and sisters, will reread very carefully the fifth chapter of DAWN, Vol. VI., bearing upon this subject. We are confident that this question is intended of the Lord to constitute a part of the testing of his consecrated ones in this harvest time. Let us resolve that our own sentiments on the subject, and our expressions and influence with others concerning the matter, shall all be to the best of our ability the mind of the Lord, in

R3828 : page 239

full accord with the teaching of his Word. "If they speak not according to this Word, it is because there is no light in them."--Isa. 8:20.

CONFUSING SOPHISTRIES EXPOSED

It is proper that we should here uncover some deceptive sophistries which are being circulated--that we may assist the Lord's true people to take their proper stand on the subject. One element of these sophistries is the claim that what the Apostle wrote to the Church at Corinth was in view of the degradation of the women of that metropolitan city, the argument being that he would not have used the same language and expressed the same limitations of the liberties of the sisters in public services of the Church to other congregations, and that his words therefore do not apply at the present time. This is sophistry, false reasoning. The epistles to the Corinthians were not written to the debauchees, neither male nor female, of that time, but to the saints at Corinth, both male and female; and a saint at Corinth meant exactly the same thing as a saint elsewhere, namely, one whose life had turned from sin to righteousness, and who, accepting Christ as his Savior, had made full consecration of all to him.

Indeed it would appear that the Apostle's strictures on woman's sphere came from the opposite quarter --that the Church at Corinth seemed to feel itself superior to the other congregations, and desired to grasp liberties for its women which the other churches never thought of. Hence the Apostle after rebuking them asks, "What? came the Word of the Lord out from you? [Did it originate with you? Are we to look to the Christians at Corinth as the expounders of the message?] or came it unto you merely? [Did you not receive the Gospel as others received it? Do you not admit that you were not the originators of it? You have, therefore, nothing whatever to do with adding to or changing its regulations. As you will see this matter in its correct light you will agree that you should receive the message of the grace of God in the line in which he sent it, and should obey it without thought of alteration or emendation to suit some supposed preferential teachings in your midst]. (I Cor. 14:36.) "The faith once delivered to the saints" is not a variable but a fixed one. Hence the Apostle urges "that ye all mind the same things."

Another line of sophistry used to make void the teachings of the Scriptures on this subject seeks its object by handling the Word of God deceitfully: By taking the statement of Colossians 3:18, twisting it about so as to give it a different meaning from its proper one, and then using that improper twist in connection with all other Scriptures bearing on the subject. The passage in question reads, "Wives, submit yourselves unto your own husbands, as it is fit, in the Lord." The meaning of these words should be evident to everyone; they are very distinct. They tell the Christian wife that her relationship to the Lord, the liberty wherewith Christ makes free indeed, does not annul her relationship to her husband, whether he be in Christ or be not in Christ; and that she still owes to her husband the duty of a wife; that the wife in the divine order is not the head of the family, and that it is the duty of the wife to be submissive (in all matters which do not involve conscience--which would include all matters which would seriously endanger health).

The Apostle points out that this is the fit course--the course which he has elsewhere pointed out to be the proper one also for the natural man or woman; for he distinctly declares that the primacy of the man in the family was established at creation, and that the man was created not to be the helpmate of the woman, but the woman to be the helpmate of the man. This is the fit course in nature; and in this verse the Apostle declared that it is still the fit course as respects the Christian wife ("fit in the Lord") after she has been received into the liberty of the family of God. In other words, she has a relationship of heart and conscience to God and a relationship in the flesh to her husband; and these are not to be understood to conflict but are in full agreement under the Lord's arrangement.

Do you ask how sophistry could change the plain statement of this verse? We reply that it attempts to do so by juggling with the word "fit," and implying that the Apostle means that the wife should be subject to her husband as her mind tells her would be fit and proper. Of course the minds of many women would never tell them that it was fit or proper to be subject to their husbands, and according to this false, sophistical interpretation they would be following the Apostle's injunction by violating the spirit of his Word in this text. After establishing this fallacious thought in the mind--and it seems to appeal to the natural mind of some,--this philosophy which seeks to upset the teaching of God's Word, while apparently remaining loyal to it, proceeds to deal with all the other texts of Scripture which relate to the wife's relationship to her husband, by saying that they must all be understood and interpreted in harmony with this declaration of the Apostle, "if it is fit," meaning as the woman sees fit in her judgment and certainly not as the husband would see fit. The Apostle on the contrary is saying that the submission of the wife to the husband is the fit, proper course "in the Lord" as also in nature.

As before stated, we realize that many women, both in and out of the Truth, suffer great hardships at the hands of inconsiderate and sometimes brutal husbands; and in view of our knowledge of this fact nothing would be further from our natural disposition than to give such advice respecting general submission. Rather, our natural mind on the subject would have been resistance, self-assertion, contending for rights, etc. But as we have learned not to follow our own inclinations and judgment in respect to our own matters, interests and rights, so we have learned and are more and more learning to advise others to most carefully follow not their own combativeness nor their own ambitions in these matters, but that if they would be overcomers and win the crown they should hearken to him who speaketh from heaven.

We surmise that a large proportion of the trouble that is coming upon the world in general will be the result of discontent, which we expect to see increasing year by year until the turmoil of anarchy shall ruin all except those who shall have submitted their wills to the Lord and waited for him to establish righteousness and justice in the earth. We urge upon the Lord's people, male and female, all the fruits and graces of the Spirit,--meekness, gentleness, patience, long suffering, brotherly kindness, love. We assure them, in harmony with the Word, that whether such conduct on their part be lovingly received and appreciated, or whether it shall bring them increased trials and oppositions and injustice, nevertheless the peaceable fruits of righteousness prevailing in their hearts will bring them the peace of God which passeth all understanding even in the present life, and will prepare them the more surely for the Kingdom and its glories and honors. "He that humbleth himself shall be exalted, he that exalteth himself shall be abased." "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. For it is written, he giveth his favor to the humble, but resisteth the proud," the self-assertive. --Luke 14:11; Jas. 4:6.

===================

SEMI-MONTHLY.
VOL. XXVII   AUGUST 1   No. 15
A.D., 1906--A.M., 6034

CONTENTS.

Views from the Watch Tower........................243
  Change in Churchianity's Methods.............243
  The Bible Becoming Obsolete...................243
  The New Idolatry..............................244
Recent One-Day Conventions........................244
Report of the London Convention...................244
Berean Bible Study on Love........................245
"It Is High Time to Awake Out of Sleep"...........245
The Great Teacher's Table-Talks...................246
The Slighted Invitation...........................249
The Blessing of Thorns (Poem)....................252
The Father of Mercies.............................252
"Blessed Are Your Ears, for They Hear"............254

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

"DUE TIME" MOTTOES

This motto, the text for the year (see TOWER, Jan. 1, '06), is now in stock again, in good quantity. Price, 10c each; in lots of 5, 5c each, postpaid.

INDIA PAPER VOL. I. OUT OF STOCK

This handsome little volume is out of stock, and the difficulty of procuring India paper will hinder our filling orders for several months. Vols. II. and III. can still be supplied at 68c each, postpaid.

New lot of WATCH TOWER BINDERS expected about August 1st. Price, 50c each, postpaid.

===================

R3828 : page 243

VIEWS FROM THE WATCH TOWER.

CHANGE IN CHURCHIANITY'S METHODS

The Editor of the Cincinnati Enquirer says:--

"The churches of the country enter so largely into the character and direction of its growth, and accomplish so much that is helpful in various ways in the uplifting of society, that information as to their progress is of interest to readers outside as well as inside their varied folds. No one can fail to notice how much in a general way their teaching and aims have changed with the times, and to how large an extent sectarian differences and angularities are disappearing and being disregarded. Fifty years ago churches were looked upon chiefly as divinely constituted organizations, insuring their members safe passage to and first-class accommodations in a better world, and their teaching was mostly along theological and doctrinal lines. Every sect, while doubting the efficiency of the insurance provision in the tickets of all rivals, was wholly confident of its own, and missions to the heathen were urged on the ground that unless converted they were all doomed to everlasting punishment for not accepting what they had never heard of. This world was not worth thinking about; the worse off we were here the better it would be for us in the next, and vice versa.

"It is wonderful how complete and rapid the change has been. The churches now are trying to emphasize points of agreement, rather than of difference, and are working harmoniously together for moral and humanitarian ends. Theology and doctrine have been sent to the rear, and it is recognized that the true work of the Church is here and now in making this world a happier and better place for everybody to live in, on a basis of unselfishness and brotherly love. In this effort agnostic and churchman, Jews and infidels, are working together, and what a man believes is regarded as of comparatively little consequence."

* * *

How clearly those whose eyes are opened to the true teachings of the Bible can see that the difficulty of the writer of the above and the general difficulty of Christendom is that the Truth of divine revelation has been buried under nonsensical human traditions which make the gospel an absurdity to them.

There are two views of this matter. (1) If Christianity be merely a human contrivance, then no doubt it

R3829 : page 243

is safer and saner to disregard doctrine entirely and turn to fighting graft and political corruption, etc. (2) But if Christianity is a divine institution which calls for the submission of plans and schemes and teachings to the divine eternal purpose, then the present movement is a repudiation of God and Christ from Christianity. Hence we prefer to speak of the present institutions as Churchianity.

The Editor, above, surely voices the sentiment of nearly all of the worldly-wise, and we who differ appear to his class as "fools." Let us, however, stick to the Lord and his promises. Let us still believe that all the woes of earth came as the penalty of "original sin," and that Christ has redeemed the world and is about to roll away the curse and uplift and restore all the families of the earth to the extent that they will accept his favors, in due time. Let us preach that coming uplift as his work and acknowledge that all that selfishness will permit under present conditions will be as nothing compared with the real uplift coming in God's own appointed way, and in no other. By and by the collapse of present institutions will discourage others, but will more than ever convince us that God is moving in a mysterious way his wonders to perform.

Meantime let us give special heed to the message and work given us by our Lord, however foolish it may appear to others. We see that the present is the time for finding and polishing the Lord's jewels; the time for selecting, electing, the Royal Priesthood and schooling them for their coming service in glory--blessing all the families of the earth.--Gal. 3:29.

THE BIBLE BECOMING OBSOLETE

President G. S. Hall of Clark University declares:--

There have been within the last few years a number of questions printed and sent broadcast to high schools and Sunday schools to test the knowledge of the Bible of high school and Sunday school students. All the questions have shown the school students to be amazingly defective in their knowledge, and particularly of the Old Testament. The reason has been discussed a great deal, and it seems to be that the Sunday school and home influence is diminishing. The Bible

is less read in the home than it was a few years ago, and the number of children who have a fair knowledge of it is growing less and less. This shows the Bible is becoming obsolete.

"Professors of literature, even in colleges, have complained that students who have matriculated show an amazing lack of knowledge of the Bible. The Bible is becoming obsolete, and this fact has been exploited many times in the last ten years. In my opinion a knowledge of the Bible should be made a requirement in English of all colleges.

* * *

This speaker merely referred to the Bible as literature. Those of us who recognize it as the divine revelation must see to it that it does not become obsolete with us. The world can do without the Bible: indeed it was not given by God to the world, but "once delivered to the saints." To those actuated by faith and consecration the Bible is now and growingly the greatest of all books. Thank God for the "key of knowledge," by which its riches of treasure are now coming more than ever to our view.

THE NEW IDOLATRY

BY REV. WASHINGTON GLADDEN

To a very large extent the worship of Mammon has supplanted the worship of God. It is not a mere lip service, it is a living allegiance. It is by their works that the devotees prove their faith. We know that they believe in Mammon more than in God, for their lives give clear and abundant testimony. The evidences of this devotion are visible on every side. To what other cause can we attribute the evils that infest the government of our cities and that fill many of our State capitals with the stench of rotten politics; that turn many of our railway systems into gigantic instruments of extortion and build up a mighty enginery of finance with power to exploit the savings of a nation for the enrichment of a few?

Their actions prove that the real object of their faith and allegiance is Mammon. In their hearts they believe that Mammon is stronger and greater than God; that he is a better protector and friend than God; that he can do more for them than God can do. When the claims of Mammon and of God conflict their conduct makes it perfectly clear in whom they put their trust.

But these instances which I have mentioned are not exceptional. They are striking illustrations of tendencies which we see at work on every side. They are symptoms of a constitutional malady. Love of money, faith in money, devotion to material things has become the prevailing distemper of the time. It was doubtless true when the Apostle said it, but it is probably ten times truer now than it was then, that the love of money is the root of every kind of evil.--Kansas City Star.

===================

R3829 : page 244

RECENT ONE-DAY CONVENTIONS

AT Springfield, Ill., we had a delightful season on June 24. The friends had worked hard and the Lord had blessed the wide advertising, so that the public service was attended by 1400, a very large audience for the size of the city. Surrounding cities were well represented, and an excellent spirit was manifested at all the meetings, the morning one being a Rally and Testimony service, and the evening one a discourse to the interested, already reported to many of you through the public prints.

The Allegheny Convention, July 1, was well attended by friends from nearby towns, the local congregation and the public, to the number of about 700. At the evening service five were baptized. The spirit of the Lord was richly with us and showed in the faces of all.

Hartford, Conn., had a very successful Convention July 11. Friends from New York City, Boston, Springfield and various other nearer places were in good evidence and helped greatly as well as encouraged the little class at Hartford, which is growing rapidly. The Rally was good. The afternoon service for the public was attended by about 900 people, who gave excellent attention. The evening session for the interested at "City Mission" was attended by about 300, and about 50 accepted invitations to remain over for a Monday morning Question Meeting. The joys of the Lord were with us richly and we feasted on both temporal and spiritual good things.

===================

R3830 : page 245

BEREAN BIBLE STUDY ON LOVE

--SEE COMMENTS IN OUR JULY 1 ISSUE--

AUGUST 5

15. Why is love called "the mark"? Z.'01-'97 (1st col. par. 3) to 8 (1st col. par. 3).
16. What are the four "quarter-marks" of the Christian race-course? F.187, par. 2, to 189, par. 1; F.369, par. 2, to 373.
17. How does the Church's experience differ from that of her "Forerunner"? F.187, par. 1.

AUGUST 12

18. What is the significance of love as "the girdle"? Col. 3:14. Z.'99-142 (1st col. par. 2).
19. How is love the ultimate "end of the commandment"? I Tim. 1:5; Z.'00-360 (2nd col. par. 1, 2).
20. How is love the "fulfilling of the Law"? Rom. 13:10. Z.'05-121 (1st col. par. 3 to 2nd col. par. 1).

AUGUST 19

21. How is love the "law of the New Creation"? F.364, par. 1, to 367, par. 2.
22. Why is love called "the perfect law of liberty"? Jas. 1:25. F.377, 378; Z.'99-57; (2nd col. par. 2, 3); 58 (1st col. par. 1); Z.'03-43 (1st col. par. 2) to 45.

AUGUST 26

23. How are the "fruits of the Spirit" but different

manifestations of love? F.186, par. 1, 2.

24. How may we discern the true fruits of the holy Spirit? Z.'05-123 (2nd col. par. 1, 2) and 124.

25. How is "zeal the measure of love"? Luke 7:41-43. Z.'97-242 (1st col. par. 1 and 2nd col.); Z.'05-153 (2nd col. par. 3).

===================

R3830 : page 245

"IT IS HIGH TIME TO AWAKE OUT OF SLEEP"

"And do this knowing the season, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."--Rom. 13:11,12.

PREVIOUS to this exhortation the Apostle had been giving some wholesome counsel concerning the proper course of the Lord's people in the every-day duties of life. His advice seems to cover a wide range of the little vexing cares and trials that every one must meet, and shows us how to triumph in them through the mighty power of love. He evidently thought of the thin veneer of politeness in the world which so often covers deep-seated selfishness, and showed that our politeness and love should be only the genuine solid article, saying, "Let love be without dissimulation [pretence or hypocrisy]. Abhor that which is evil [abhor all shams and pretence]; cleave to that which is good. Be kindly affectioned one to another; in honor preferring one another." He thought of the temptations and vexations of our business intercourse with the world, and of its natural tendency to engross time, energy and thought in worldly things, and therefore counselled, not that we should give up all business, but that, while we should be energetic and "not slothful in business," we should be careful always to be "fervent in spirit, serving the Lord."

He thought of the depressing tendency of the ever-present cares of life, and of the persecutions in one form or another that are sure to come to those who will live godly; and so, while admitting that no trial can for the present be otherwise than grievous, he tells us that we may rejoice in hope; for the trial will not continue forever, and by and by it will bring forth the peaceable fruits of righteousness if we are rightly exercised thereby, and in the end the rewards of righteousness; and therefore he says we should be "patient in tribulation, continuing instant in prayer" for that grace which is promised according to our needs.

He thought of the poverty and losses of some and therefore counselled sympathy and hospitality--"Distributing to the necessity of saints, given to hospitality. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Bless [even] them which persecute you; bless and curse not. Recompense to no man evil for evil. Provide things honest in the sight of all men."

He thought of the numerous vexations arising from contact with those of undisciplined hearts and said, "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. [You will thus make him ashamed of his own conduct in contrast with yours.]"

Finally, he says, "Be not overcome of evil [do not allow the trials of life to make you sour, or vindictive, or cold and unsympathetic; nor allow the more favorable circumstances to make you proud or highminded or wise in your own conceits]; but overcome evil [of every kind] with good."

R3830 : page 246

Then he instructs us to be law-abiding and God-honoring citizens in the communities in which we live--"Rendering to all their dues: tribute to whom tribute is due; custom to whom custom; fear [respectful deference or submission] to whom fear; honor to whom honor." And after pointing to the several commandments of the moral law he adds, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Yes, love; supreme love to God and then to the neighbor as to self, is that disposition of heart that will make us victorious in every trial and temptation. In its operations toward God it lays hold by faith upon his mighty power; it trusts his wisdom and his guidance; it takes his standpoint of observation and patiently waits the outworking of his deep designs, rejoicing in hope; and is persevering and faithful through all the painful processes that lead on to victory. In its operations toward our fellow-men it is pure, peaceable, kind, forbearing, gentle, sympathetic, tender, and in strict conformity to the golden rule.

"Do this," says the Apostle--cultivate this God-like disposition of love. And not only so, but he would have us be diligent in the cultivation, "knowing the season," knowing that the time is short in which to build up in ourselves this God-like and Christ-like character. We have not a moment to lose if we desire to be finally approved of God as meet for the inheritance of the saints in light.

If the Apostle could say to the saints of his day, "Knowing the time, that now it is high time to awake out of sleep," etc., because they had then entered upon the Gospel age with its privilege of running the race for the prize of our high calling, with how much greater force do his words apply to these closing days of the age. In the clear light of unfolded time-prophecy we see that we are now living in the latter half of the harvest period; that only eight years of the harvest time remain, and that before its close all the overcoming saints will have passed the vail of the flesh and entered into the joy of the Lord as co-workers with him in the great work of the Kingdom. Yes, "the night is far spent" and "the day [the glorious Millennial day] is at hand." Even now the gray streaks of dawn appear. It is the day when the kingly Bridegroom shall receive unto himself his ready and waiting Bride, and the time is short in which to make ready for our gathering together unto him. It is high time indeed to awake out of sleep; for now is our salvation, our glorious deliverance, very near.

It is possible that some, even of the very dear and fully consecrated children of God, surrounded by the cares of this life, or weary in the struggle against sin and evil, or somewhat beguiled by the present things of time and sense, may have become more or less drowsy, and so stand in special need of the stirring exhortation, "It is now high time to awake out of sleep." It is a time for earnest, searching self-examination, for a more diligent feeling after God, for a closer walk and more intimate fellowship with him, for more thorough self-abnegation, more diligent and persevering cross-bearing, and more faithful conformity in every respect to the whole will of God concerning us.

R3831 : page 246

The Apostle says, "Let us cast off the works of darkness, and let us put on the armor of light;" and again, "Put ye on the Lord Jesus Christ." A careful, prayerful searching of our hearts will make plain wherein we lack of conformity to the perfect will of God. And if we discover in us any perverse way we will want to correct it and the more fully to put on the armor of light--the armor of righteousness and truth. Thus we put on the Lord Jesus Christ--the mind or disposition of Christ, that spirit of love which Paul says "is the fulfilling of the Law"--that love that worketh no ill to its neighbor; that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; and without which, though we speak with the tongues of men and of angels and have it not, we are only as sounding brass or a tinkling cymbal; and though we have the gift of prophecy (teaching) and understand all mysteries and all knowledge, and though we have all faith so that we could remove mountains, and though we bestow all our goods to feed the poor, and even give our bodies to be burned, it profiteth nothing.--I Cor. 13:1-7.

How important, then, in the short time that remains to us here, that we awake fully and apply ourselves most diligently to the cultivation of this God-like and Christ-like disposition of love. "Beloved, let us love one another; for love is of God, and everyone that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love... and he that dwelleth in love dwelleth in God, and God in him."--I John 4:7,8,16.

===================

R3831 : page 246

THE GREAT TEACHER'S TABLE-TALKS

--LUKE 14:1-14.--JULY 29.--

Golden Text:--"He that humbleth himself shall be exalted."

THE SABBATH was quite a feast day amongst the Jews, but in accordance with the requirements of the Law the dishes were served cold--cooked previously. Our Lord evidently made no objection to these Sabbath feasts, since we find that on several occasions he participated in them. The feast at Bethany just before his crucifixion was on the Sabbath, and likewise the one referred to in the present lesson. The invitation was from a prominent Pharisee, one of the rulers. It evidently included our Lord's disciples as well as himself, and numerous of the

R3831 : page 247

host's prominent friends, Pharisees and Doctors of the Law.

The fame of Jesus had spread considerably, and doubtless these men were interested in thus coming in close contact with him, with a view to judging according to their own standards respecting his character, teachings and miracles--whether or not he was a fanatic, whether or not he made great boasts of himself, why the common people seemed so attracted to him, and why he did not seem to specially seek the fellowship of the rich and influential--although, so far as we know, he never refused an invitation to a feast, always using such occasions as opportunities for the presentation of the truth, to glorify the Father in heaven, to help, to instruct, to benefit those with whom he was in contact.

The guests watched him critically rather than sympathetically. They were looking for faults rather than for virtues. But as with others, so with these--they found no fault in him. Perhaps by accident, perhaps by design, there was in the company a man who had the dropsy. He may have been a member of the household or family; indeed our Lord possibly may have been invited there with a view to proposing the healing of this one with the infirmity.

Our Lord seems to have had a special feeling of sympathy with the afflicted, and he quickly noticed the man with the dropsy. The Pharisees were no doubt interested in witnessing the miracle, as any others would be; and at the same time, according to their forms, such a miracle on the Sabbath day would have been a misdemeanor. Our Lord's interest in handling the situation is apparent. He first inquired of his host and his learned associates whether or not it was lawful to heal the sick on the Sabbath day. The Doctors of the Law were expected to be able and willing to answer such questions propounded by the people at any time; yet in the presence of the great Teacher they all held their peace, made no reply; they wanted to see what course he would take. They did not wish to interrupt him --perhaps they wished to have an opportunity to find fault with him on this account. No objection to healing on the Sabbath day having been cited from the Law, our Lord performed the miracle--"He took him and healed him and let him go." The implication is that in some manner our Lord touched the afflicted one, that thus it might be the more manifest that the miracle was of divine power through him.

THEY WOULD ASSIST DUMB BRUTES

After having answered his own question by the miracle, thus attesting that nothing in the Law forbade the healing of the sick on the Sabbath, our Lord justified his course before the company saying, "Which of you having an ass or an ox fall into a pit would not draw him out on the Sabbath?" Another reading is, "Which of you having a son or even an ox fall into a pit would not on the Sabbath draw him out?" The proposition was unanswerable. They all knew that, where their selfish interests were involved, they would decide that there was nothing in the Law to hinder lending assistance on the Sabbath. Thus our Lord clearly showed that their thought respecting the healing of humanity on the Sabbath was fallacious, unscriptural.

It will be remembered that our Lord was still under the terms of the Law Covenant, bound by every provision of the Law just as much as every other Jew had been from the time the Law was given at Mount Sinai. The Law Covenant did not pass away, as the Apostle points out, until Christ "nailed it to the cross." (Col. 2:14.) Hence nothing that our Lord did on the Sabbath day, healing the sick, etc., could properly be esteemed a violation of the fourth commandment, or any other feature of the Law.

We have already shown (DAWN STUDIES, Vol. VI., chap. VII.) that the Law Covenant sealed at Sinai was not in force before that time upon the Jews, that it was not given to any other people, and that so far as those who accepted Christ were and are concerned the Law Covenant ended at the cross. Hence all the obligations of the Jewish Sabbath ended there also. The followers of Jesus during this Gospel age keep the higher Sabbath, the antitypical Sabbath, the "rest of the people of God"--rest from their own works, rest from fear, rest in hope of the glorious things which God has provided through Jesus for all who love him, rest in hope also for the world, that in due time all shall come to a knowledge of the Lord. This perpetual rest of peace abides with us every day alike.

"NO LONGER SERVANTS, BUT SONS"

Our celebration of the first day of the week as a Christian Sabbath should not be with the thought that it is a law or bondage, but rather an appreciation of the great privilege we enjoy of leaving the ordinary affairs of life on that day to give special thought to the spiritual things of the New Creature and to fellowship one with another, commemorating the day also as the one on which our Lord arose from the dead and began the work of the New Creation. We are looking forward also to the glorious rest that remaineth for the people of God, the eternity of blessed perfection into which we hope to be ushered by a resurrection from the dead, when we shall awake in our Lord's likeness. During this Gospel age our heavenly Father addresses us not as a house of servants but as a house of sons--as New Creatures in Christ Jesus. It would not be appropriate for him to give to these New Creatures, begotten of his Spirit, such laws as he gave to the Jews, the house of servants.

The Lord would not insult the New Creature by even suggesting the various things stipulated in the Ten Commandments. The New Creatures in Christ Jesus have no sympathy with profanity, idol worship, the unrest of disbelief, with dishonor to parents, with murder and adultery, false witness, covetousness. Those whose hearts run in these directions have not been begotten of the Spirit, have not the Spirit of Christ, are none of his. The Lord's command to those who are New Creatures in Christ Jesus is that, being begotten of the spirit of love, they shall grow in grace and in knowledge and in love, seeking daily to bring into subjection all the weaknesses of their mortal bodies, reckoned dead at the moment they were begotten of the Spirit. True, the apostles do urge upon the Lord's people to put away anger and malice and envy and strife, etc., works of the flesh and of the devil; but even then they address the New Creature, not as though it were in sympathy with these wrong doings, but on the contrary, urging the New Creature to put away, to mortify, to put to death, these deeds of their flesh, already reckoned dead.

Our Father's dealings and commands are never to the

R3832 : page 248

flesh, but to the New Creatures. From this standpoint, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (Rom. 8:9.) Therefore, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more." (2 Cor. 5:16.) We are "judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4:6.) We are reckoned as fulfilling the highest demands of the divine law to God and to man, because we are not walking after the flesh but after the Spirit.

THE HUMBLE TO BE EXALTED

It was probably in answer to some question that our Lord propounded the parable of the guests bidden to a marriage feast, warning against the custom of seeking prominent positions, and the danger incurred that a more honorable person might come in later, and thus they might get the least honorable seat in the company. Our Lord noted this mark of selfishness in those who were gathered with him at the table of his host, but we must suppose that he did not rudely intrude the matter as a reproof at such a time without having a question or some reasonable cause for bringing the matter forward.

The entire lesson of the parable seems to be an illustration of the proper course amongst men as viewed from the divine standpoint, and hence an illustration to all of the way in which God will deal with those whom he invites to the antitypical marriage-feast. The chief places will not be given to those most bold, most inclined to usurp authority; but, on the contrary, the Lord will not forget the man or woman of humble mind who, thinking little of himself or herself, would thankfully and gratefully seek for and appreciate the very humblest place in the divine presence.

Ambition is a very necessary faculty of the human mind, without which the world would make comparatively little progress; but it is a very dangerous element as respects the formation of Christian character. We may be sure, from all the Scriptures set forth, that God's principle of dealing with us in the distribution of the glories and honors of the Kingdom will be along the lines laid down by the Master: he that humbleth himself shall be exalted, he that exalteth himself shall be abased.

LOVE OF POWER TO DO GOOD

We are frequently charged by those who, from blindness or other reasons, would disparage the glorious Gospel of the Kingdom, that those "of this way" are seeking selfishly for the glory and honor and immortality of the Kingdom as something superior to what others will receive at the Lord's hand. This as a whole is an unfair and an unjust charge, for as far as we know the majority of those who are interested in "Present Truth" are not so much ambitious for the dignities of the Kingdom as they are for any place in that great marriage feast, any membership in the glorious Bride company, any opportunity to share with the heavenly Bridegroom in the great and wonderful work of blessing all the families of the earth. It would not occur to any of us to think of ourselves in connection with such high honors and dignities, glory and immortality, except as we find it plainly stated in the divine Word, but finding it there, it is the duty of faith to accept whatever we may be deemed worthy of, and to allow it to work in us to will and to do the Lord's good pleasure, as he intended.

The chief difficulty, so far as our experience goes, is not a mere ambition as respects glory, honor and rank in the Kingdom, but rather an ambition as respects the present life--a seeking who shall be greatest on this side the vail. Our observation is that some of the most talented, most able, most conscientious of the Lord's followers are in danger along this line, and it is a part of our duty to call this matter to the general attention, that each of the Lord's dear people may do all in his power to help any who are in such a position to see that an ambitious striving for glory and honor and dignity and position in the present time would surely mean a loss of the Lord's favor and the ultimate attainment in the Kingdom of a much humbler position, if indeed pride did not hinder them entirely from being accepted as members of the "little flock." Let us remember the Apostle's exhortation, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."--1 Pet. 5:6.

REMEMBER THE POOR AND THE FRIENDLESS

Perhaps it was in answer to some other question that our Lord gave his dissertation respecting the making of a feast and who should be invited to it, the conclusion of our lesson. He set forth a new proposition: The custom was to invite to a feast those whom you would expect and desire to ask you in return to a feast at their home. The thought of recompense was thus associated, a selfish thought. But our Lord's suggestion would not necessarily, we think, mean that it would be wrong to invite a person to a feast at our homes if we thought it at all probable he would ask us to his home. His thought rather is that, while this would be a pleasant and profitable interchange, there would be no merit in so doing in the Lord's sight--each would get his reward in such a reciprocity.

Perhaps the Lord wished to show his host that in inviting himself and his disciples, who were not so situated as to be able to invite the others of the company in turn to their homes, he had really done a gracious act, provided he had the gracious motive back of it. In making a feast for the poor, the helpless, the maimed and the blind, a work of charity and mercy would be done, and, no recompense coming in the present life, they might be sure of a blessing in the future life. In other words, our Lord intimates that every good deed willingly, intelligently done from the right motive, may be sure to have a blessing, as surely as will every evil deed, every injurious matter done with a wrong thought and evil sentiment, be sure to have some kind of punishment either in the present or in the future life.

Our Lord declared that such a good deed will be recompensed in the resurrection of the just, but since he was not addressing his disciples, not addressing justified ones, we feel that his words should not be understood to mean that such a feast to the poor, etc., would secure the highest place in the First Resurrection among the blessed and holy who shall be kings and priests unto God and reign as the kingly class, the Bride class, with the Bridegroom. This would not be a reasonable view to put upon the words, because other Scriptures intimate that not only faith in Jesus

R3832 : page 249

as the Mediator is necessary, but a travelling faithfully in the narrow way in order to attain a share in the First Resurrection.

What then did our Lord mean? We answer that the First Resurrection, which will include only the "blessed and holy," the saints, the Bride of Christ, the Bride with the glorious Head and Bridegroom, will mark the beginning of the Kingdom which our Lord preached and which he taught us to pray for, saying, "Thy Kingdom come, thy will be done on earth as in heaven." Those who will have part in the First Resurrection are to be the kings and priests and judges of the world. (1 Cor. 6:2; Rev. 20:6.) Surely after that First Resurrection the blessing of the world, the times of restitution of all things, will begin! Then the whole world will stand before these judges during the thousand years to be helped up, if they will, to the full of human perfection, or, failing to respond to their glorious opportunities, they will be destroyed in the Second Death.

In that day of their judgment every deed of kindness to the poor will be found to have wrought some blessing in the character of the individual which will have to do with his station, with his starting-point on the highway of holiness. The most degraded, those who have accomplished nothing in the present time in the way of character development, must begin at the very start of the road and have the longer journey to its farther end of perfection; while those who in the present time have loved righteousness and hated iniquity, and have sought to comfort and benefit their fellows, especially those who would give even a cup of cold water to a disciple of the Lord because he was his disciple--all such would be found to be benefited proportionately in that day of glorious possibilities.
Thus the Lord's words would signify that any who would give a cup of cold water or who would bless the maimed and the blind and the poor would experience a reward and blessing in that future time which would follow the resurrection of the just--in the Millennial age.

VALUE OF TABLE TALKS

The example set by our Lord in the matter of table-talks we have followed for many years at the Bible House with great profit. We find that much advantage accrues from the observance of order and regularity. Every morning promptly at 7 o'clock we have praise and prayer (Sunday 8 A.M.). Then we gather at the table, and after giving thanks for the food and praying that a blessing may be derived from our fellowship together, one of our number reads the text for the day from the Heavenly Manna. Questions are called for as breakfast proceeds and the text is thoroughly discussed. Later, before leaving the table, the comment following the text in the Manna is read as a conclusion of the lesson. Our dinner and supper-table talks are upon whatever questions may suggest themselves to any of those present, with opportunities for general expression--

R3833 : page 249

the brethren being asked for an expression, then the opportunity thrown open to anybody. The one occupying the head of the table is expected to give the final answer to the question. These table-talks are a schooling of themselves, ranging as they do on all parts of the Word of God, and refresh the memories of those present respecting what they have previously learned. We commend this method to all the dear people of God. Food partaken of under such circumstances seems to do one more good than otherwise, and the spiritual refreshment is almost certain to be advantageous. We do not favor disputings or replies of one to another, but merely the statement by each one of them of his own understanding of the question or the Scripture involved. Our minds cannot help being active, and it is profitable to us to have them directed into useful channels. Anyway, the example set by our Lord is surely a good one.

===================

R3833 : page 249

THE SLIGHTED INVITATION

--LUKE 14:15-24.--AUGUST 5.--

Golden Text:--"They all with one consent began to make excuse."

THIS LESSON is a continuation of our Lord's table-talk at the home of the Pharisee. He had given suggestions along the line of humility on the part of guests, then to entertainers as to how their hospitality might wisely be dispensed: following this came a remark from one of the guests, "Blessed is he that shall eat bread in the Kingdom of God." This was doubtless uttered in a reverent spirit, possibly by one of the apostles, with a view to turning the attention of the company to the message which the Master and his disciples were proclaiming--the Kingdom of heaven is at hand.

The Jews for over sixteen centuries had been waiting for the Kingdom of Messiah, which God's promise to Abraham indicated should come in connection with his seed--Israel. Moses, their Mediator and lawgiver, had declared that Messiah would be like unto himself as a leader for the nation, but greater. Through the prophets, all the way down through Israel's history, God had told his chosen nation of the great blessings in store for them. The grandeur of the Millennial Kingdom had been portrayed, and the wonderful opportunity for divine favor and refreshment had been pictured, with the assurance that it should extend from Israel to all the families of the world. In a vague manner the Jews had looked forward to this Kingdom with a mixture of hope and pride, combined with a fear that the changed conditions might in some particulars put any restraint upon their liberties as respects sins, etc. The reference to eating bread in the Kingdom, viewed from the oriental standpoint, would signify to be on good terms with the King, and a new regime, and to be a participator in the blessings of that glorious epoch.

PARABLE OF THE GREAT SUPPER

Our Lord was quick to turn the remark so as to point out a valuable lesson to all present who had the hearing ear. He gave, especially for the benefit of his disciples, but incidentally for the benefit of others of the company who were entertaining him, a lesson showing how those who might have been expected to appreciate God's favors would

fail to do so, because of lack of faith and because too closely wedded to the affairs and interests of this present evil world. He likened God's Kingdom blessings to a great feast. This is a common illustration throughout the Scriptures--a feast of fat things with wines well refined, is the Prophet Isaiah's description of the Millennial blessings and glories which the Lord has in reservation for the world of mankind. The Prophet declares that the Lord will in this mountain spread a feast. (Isa. 25:6.) The mountain is the Kingdom, the dominion of Christ when it shall be set up, his Church being glorified with him in power, and blessings of very rich and choice kind will be set forth for the whole world of mankind.

The Jews usually ate two meals in a day: the first might be termed breakfast, and was usually very simple, very plain--bread, olives, milk, etc.; the second and principal meal of the day was called sometimes dinner and sometimes supper, and consisted of more elaborate dishes, according to the ability of each family. The great feasts were usually made about sundown. Our Lord's parable pictures such a great feast, for it speaks of oxen and fatlings being killed, which implies hundreds of guests. In these great feasts it was customary to send out the notifications long in advance, without specifying exactly the time, which would depend upon contingent circumstances. On the day of the feast, when it was assured that there would be no miscarriage of the arrangements, servants were sent to those already notified or bidden that they might come promptly to the feast.

Our Lord represents the host of his parable as getting ready the supper on a grand scale, and then sending word to the previously bidden ones to come. Contrary to all precedent these guests declined, literally "begged off," asked to be excused, did not appreciate the honor done them, and sought for one or another excuse to avoid going to the feast. Such great feasts were made by princes or very wealthy men, and it was considered a high honor to have an invitation and to attend. Our Lord purposely made the parable the very contrary to the custom. One excuse was that the invited guest had recently purchased property and must examine it; another had purchased five yoke of oxen and needed to inspect them, test them; another had married a wife, etc. When the servant returned and reported that the bidden guests had declined to come the host was indignant, as he had every right to be. It was indeed a shameful procedure from any standpoint to accept an invitation, to allow the host to expect the invited one and to make elaborate preparations, and then at the final moment for the latter to make some trivial excuse.

"THEY THAT WERE BIDDEN"

As the parable refers to Jehovah's invitation to the blessings of the Kingdom, so those in the parable who originally were bidden, but who began to make excuse, were the Jews. To them God had given notice respecting the coming feast. They as a nation had declared that they would be very glad indeed to accept the high honor which he had conferred upon them in bidding them first to the special favors and privileges of the Kingdom. The feast had been in preparation for more than eighteen centuries from its first announcement. Our Lord with the apostles was the servant of Jehovah to inform his chosen people that all things were now ready, to come in prepared condition of heart to enter into the Kingdom, to enjoy its bounteous feast of rich blessings in their own hearts and lives, to be changed, begotten of the Spirit, that they might become New Creatures and heirs of God and joint-heirs with Messiah in that Kingdom. What a wonderful offer! How we should have expected that the whole people of Israel would have joyously hailed the message, and cried Hosanna to God in the highest! Blessed is he that cometh in the name of Jehovah--the Messiah.

But no! the guests on the contrary looked at the servant and said, "We do not believe that this will be so grand a feast as we had supposed. The servant looks so meek, so gentle, so lowly of heart, that we feel it indicates that the feast will be a very tame affair; and now, separated as we are, lovers of pleasure more than lovers of God, we do not believe that we would very much enjoy the feast. We will not say this in so many words, we will preserve an outward form of godliness, and instead of confessing the truth on the subject we will merely make excuses to ourselves or to the servant of being too busy, etc. We will send our regrets instead of attending, although really we have no regrets. Indeed we feel that we will be happier pursuing our usual course of selfish ambition rather than get too close to the Lord, to his supervision, and the rules of righteousness which must certainly obtain in connection with those whom he would honor."

The parable represents that the entire company of those who were bidden refused--failed to hearken to the servant or to come to the feast. Those who did receive our Lord and his message were so few, as compared with the entire Jewish nation, as to leave them almost unworthy of being mentioned, but, additionally, those who received Jesus were in large proportion the publicans and sinners, who in their day were considered rather as moral and social outcasts, and not at all recognized as the ones eligible to the Kingdom which God had promised to the holy. The Scribes and Pharisees counted themselves the holy people, and claimed for themselves the blessings, the invitation to the feast. Practically none of these received the Lord or came to the feast.

The host, who had made so great provision for the Jewish nation, "was angry"--not mad, not in a rage, but indignant, and with perfect propriety he decided that "None of those men which were bidden shall taste of my supper." The supper of this parable, therefore, is not the only parable mentioned in the Scriptures, is not the supper mentioned by the Prophet Isaiah, which would be a feast of fat things for all nations. Because other Scriptures clearly show us that when that secondary feast for all nations shall be spread, Israel will have the first opportunity of participating in it. (Rom. 11:25-32.) The feast here spoken of is evidently the marriage feast of another parable. Its blessings are not the general favors and mercies that are coming to the world by and by, but the special blessings and favors of God which, in the beginning of the Millennial age, will be bestowed upon the glorified Christ, our Lord, the Head, and the Church his body, the Bride.

Natural Israel had the first opportunity for attaining the spiritual blessings to which spiritual Israel now aspires.

R3834 : page 251

The Apostle explains this in Rom. 11:7-26, where he pictures the favored ones of God as an olive-tree, and informs us that the branches of that olive-tree at the Lord's first advent represented the Israelites, and that nearly all of these branches were broken off because of unbelief, because of failure to accept the invitation to the feast, because of a lack of appreciation of the spiritual blessings to be bestowed because of lack of faith. The Apostle tells us that God has accepted the believers in Christ of every nation, and that these are by faith engrafted into the olive-tree to take the place of the natural branches, the Jews broken off from relationship to this blessing through unbelief.

THE MAIMED AND HALT GATHERED

As the Scribes and Pharisees, the more devout of the Jewish nation, constituted the class to whom the Kingdom was primarily offered, so the class whom they rejected, the publicans and sinners, constituted the class described in this part of the parable as the poor, the halt, the maimed and the blind. When the better educated, the less morally lame, the less spiritually blind, rejected our Lord and his message respecting the Kingdom, he at once began to seek out the publicans and sinners, and to these his teachings were chiefly directed--they were invited to come to the feast which their more educated, more outwardly religious and pious brethren of the Scribes and Pharisees did not appreciate. But the servant could not find enough of this class to furnish the feast with guests according to the original arrangement of the host. The explanation of this part of the parable is that God, knowing the end from the beginning, had determined a definite number to constitute the Church, the Bride class, to be joint-heirs with his son in the bounties and blessings of the Kingdom, represented by this great feast.

We understand the Scriptures to teach that this elect number is 144,000. Jesus and his disciples, as the servants of Jehovah, gathered as many of these poor, halt, lame Jews as were willing to come to the feast. About 500 accepted the invitation in our Lord's time and several thousand more at Pentecost, under the ministration of the Spirit, while several thousand more responded to the same glorious message further on, and ultimately the message reached those of every country. But in all we are assured that only a remnant of Israel was found worthy of the Kingdom honors. How many in all we could only guess, but we see no reason for placing the estimate higher than ten thousand. Even if some one would estimate that double this number more or less accepted of Christ, we should think it strange, as compared with present conditions, if more than ten thousand became footstep followers of our Lord Jesus in the narrow way of self-sacrifice even unto death, through which narrow way only can any attain to this great feast.

"GO YE INTO THE HIGHWAYS AND HEDGES"

Suppose that a remnant of ten thousand Jews did accept the divine favor in the very spirit of it, this would leave 134,000 short of the furnishing of the feast with the predetermined number of guests. Would the householder abandon his original arrangement? Nay: he determined that the full complement of guests should be there, as this parable shows, and hence the servants were found outside that city, the Jewish nation, to which belonged the promises by divine favor. Those servants were sent into the byways and hedges, into various parts of the world, to find guests for this great feast. They were bidden to urge all that they met, up to a certain number, to come to the feast. As the Lord of the feast had prescribed the number of his guests, they were not to cease inviting until the full complement had been found, nor were they to invite any more than the fixed number. This part of the message had been going out to the Gentiles ever since Cornelius, the first Gentile convert, heard of the blessed opening of this door of opportunity to the Gentiles.

Throughout the Gospel age the Lord has directed his servants and guided in the work, so that at no time would more than the elect number be even invited. This accounts to us for much of the opposition and persecution which the Lord has permitted to come from time to time upon his servants and upon those who are willing to accept his invitation. He not only wishes to have guests at his feast, joint-heirs with Christ in the Kingdom, but elsewhere he has shown that he has predetermined that these only are the ones he will accept as copies of his Son. This signifies, then, that those who hear this invitation and are inclined to respond favorably will be tested by opposition and persecution, which in various ways will test and prove them and discourage and hinder any who are not of the stamp, the character, which our Lord has predetermined will be satisfactory to himself. He assures us that faith and zeal are amongst the characteristics necessary, and he has provided for the covering of every blemish and defect where these acceptable characteristics are found.

"VIRGINS HER COMPANIONS"

To our understanding other Scriptures show that many more than the 144,000 have accepted Christ and have made a consecration, agreeing to follow the great servant of God to the feast. Many of these, a "great company," although following in a measure, and in that measure satisfactory to the Lord, are not up to the divine standard of love and zeal. Nevertheless, since they exercised a sufficiency of faith to leave the world behind with a view to accepting God's favors, he will not permit them to suffer loss, but will give them also a share in the feast, though not in the chief seats of honor and distinction with the heavenly Bridegroom and the 144,000 constituting the Bride. The "more than conquerors," we are assured, shall in this feast sit with our Lord in his throne and share his glory, honor and immortality; but to the great company, after a certain purifying and washing, tribulation, there will be granted the honor of association, not in the throne but before the throne, not wearing crowns but bearing palms, not constituting pillars and living stones in the Temple but doing service in the Temple in humbler positions. All of these are represented in Revelation 7, and again in Revelation 19 we have the intimation that although this feast is specifically the nuptial feast of Christ and the Church, nevertheless the "great company," (Rev. 7) the virgins, the Bride's companions, will be invited to share in this nuptial feast--"Blessed are they that are invited to the marriage-supper of the Lamb."--Rev. 19:9; Psa. 45:14,15.

It will be later on that the feast of fat things for the

R3834 : page 252

world will be spread out, and the intervening time of trouble such as was not since there was a nation shall so plow up the fallow ground of the human heart that the masses of mankind will indeed be ready to hail the blessings of that day. And hence we read of it that there the Desire of all Nations shall come. The bread of life will be provided to whosoever will accept it, the water of life to all who are thirsty, the Spirit and the Bride shall say, Come, and whosoever will may come and partake freely.

How wonderfully grand and broad are the divine provisions, the feast which God has prepared! What a grand privilege we enjoy in that our ears already have heard of this special feast, to which the invitations have been going forth throughout this Gospel age--this nuptial feast by which we all will celebrate our union forever with the heavenly Bridegroom in the glorious estate of the Kingdom which is to bless the world. Let us not be like those of the parable who disesteemed the offer. Let us, on the contrary, following the example of the Apostle and his exhortation, lay aside every weight and the sin that doth so easily beset us--one weakness or difficulty in one person, another weakness or difficulty in another--and let us run with patience the race set before us.

Let us be so enthused with the glorious possibilities of this great feast that we will not be content to walk or to meander slowly, toying with the affairs of this world or the flowers or attractions beside the way, which would lure us from the way, but let us press along. The way is rugged, and has been purposely so arranged by the Lord that only the zealous, the earnest, the faithful, the loyal, will be able to attain to the prize. Let us not be discouraged either, as though it were an impossibility to attain the blessing to which we have been called. The fact that the Lord has called us implies that he has made it possible for us to attain, and this possibility we see centers in our dear Redeemer: not merely in the work which he accomplished for us in the past when he redeemed us, but also in his gracious assistances which he renders us all along the journey. Let us remember his assurance that he is able and willing to make all things work together for good to them that love him, to the called ones according to his purpose.

R3835 : page 252

THE BLESSING OF THORNS

When we thank our heavenly Father
   For the blessings of each day;
For the flowers that are strewn
   O'er the roughness of the way;
When we thank him for the roses

That we gather day by day,
Do we ever see the blessing
Of the thorns along life's way?

Oft we thank him for the sunshine
That he sends us from above;
Do we ever in the shadow
Recognize his tender love?
When our feet grow worn and weary,
And our crosses hard to bear;
Oft the way seems long and dreary,
Knowing not his tender care.

When the clouds that round us darken
Change to night our radiant day,
Oft we murmur that the sunshine
Has been hidden from our way.
But our Father in his wisdom
Sends the dark as well as light;
Can we doubt his loving kindness,
In whose keeping all is right?

If no shadow veiled our pathway,
And we knew no ill to fear,
Would we cling so closely to him?
Would our Father seem so near?
As when darkness gathers round us,
And our faith in self is lost,
We but trust him, and the Savior
Gives us strength to bear our cross.

In our path if all were sunshine,
Would we look to him for light?
And if all below were brightness,
Then would heaven seem so bright?
When we meet beyond the shadows,
In that land of endless day,
We will thank our heavenly Father
For the darkness of the way.

Oft we cannot see his kindness
Through the darkness, pain and loss;
But we know the crown is dearer
For the sharpness of the cross.
And when in his throne we gather,
And our dear Redeemer meet,
We will thank our heavenly Father
For the thorns that pierced our feet.
--Eugenia M. Doyle.

===================

R3836 : page 254

"BLESSED ARE YOUR EARS, FOR THEY HEAR"

MY DEAR BROTHER RUSSELL:--

I have wished for a long time to tell you my own experience in coming into the Truth, but feared to trespass upon your valuable time. However, as my experience is (I hope) very different from that of most other people, I am going to tell it that you may know how marvellously I have been blessed of the Lord through his servant, Brother Russell, but in order to fully understand the extent of the blessing you must know of the rebellion that once possessed me.

I was born of Universalist parents and brought up in that faith, and at the age of fourteen I united with that Church. When I was fourteen years old I began to sing in a quartet choir in one of the churches in this city, and from that time until fifteen years ago, when I was compelled to give up my music on account of growing deafness, I was a member of a quartet choir in some Church in town. For the last eight years or so before I was obliged to give it up, I was a member of a local concert organization, whose services were in large demand for entertainments and public installations of the various secret orders, Masons, Odd Fellows, etc., and a great many other occasions, besides our regular concert work. During the few years we were associated together we furnished music at over 300 funerals. Taking it all together my music was a large part of my life, and my greatest pleasure outside my home.

I was during most of those years a teacher in the Universalist Sunday school, and one of the chief workers there; was always willing to do anything in my power to help in any good cause until my hearing utterly failed, when it seemed to me that I was of no further use to anyone or anything after that.

Soon after my 20th birthday I was married to one of the best of men, and it was about three years after our marriage that my hearing began to fail, gradually growing worse until about eight years ago, when I became stone deaf. Since that time I have been able to converse with people only when I have been able to "read their lips," or by writing or finger-spelling. So you see my husband has been a patient sharer of my affliction for twenty-seven years, during which time he has spent hundreds of dollars in having me try different so-called "cures for deafness."

R3836 : page 255

We have one child, a daughter of almost sixteen years, but previous to her birth we had similar hopes three times--the little ones living but a few hours each. The loss of my babies, then the loss of my hearing, with all that implies, made me very bitter against our heavenly Father, and even caused me to doubt at times the very existence of such a being.

One day a few years ago, when a very dear old school-friend was visiting me, I was bemoaning my fate and she was trying to cheer and comfort me. Among other things she said, "It may be, Tena, that God has something better in store for you, and some time you will see that, although he has permitted this affliction to come upon you, it was in love, and may lead you to a still greater blessing." That aroused all my fiery indignation, and I replied, "I don't want any other blessing. I want those he has taken away! and don't you talk to

R3837 : page 255

me of the love of God! If there is such a being--which I sometimes doubt entirely--he has shown anything but love for me! He took away my babies as soon as they had breathed a few times. He has robbed me of my hearing and thus taken away my greatest pleasure in life, my music, etc., and at the same time raised a barrier between me and the world which I can never overcome. He has isolated me from all the world while still leaving me in it, and he would have shown more love for me if he had taken me out of the world entirely; and all this he has done notwithstanding the fact that I have always been a worker in his Church and cause, have always praised him with my voice, was ever ready and willing to serve him with hand and voice in any good cause, and this is the way he shows his love for me! Oh, to me he seems a good God to be hated, but not one who is worthy of my love and confidence or reverence."

My friend, with tears rolling down her face, clasped me in her arms and said, "Poor child! I am so sorry for you. It does seem hard, but still I can't help feeling that the time will come when you will feel differently and see things in a better light."

Was ever anyone so wickedly rebellious as I? I continued to feel the same for years, during which time, on the rare occasions that we met, my friend would drop some word, principally concerning events which were likely to soon take place in the world's history, and about three years ago she sent me some tracts which I was tempted to at once throw into the waste basket; but it occurred to me that after she had taken the trouble to send them to me, the least I could do was to read them before destroying them. I did read them, and one of them at least I kept, thinking it might come handy to refer to. So I put it where I saw it daily, and naturally read it over frequently. After a while I began to wonder what those DAWN books really contained. My curiosity very gradually increased until I sent to my friend for the first two volumes and began to read them.

But the "eyes and ears of my understanding" still refused to open and I was nearly through the first volume before my interest was fully aroused. As I now recall it, it seemed like awaking from a night's sleep:

we begin to be conscious it is morning and soon will be time to get up; then we close our eyes for another nap, until we suddenly find it is broad daylight and we must be up and about our business. Then we get fully awake. So it was with my reading the DAWNS. At times in reading Vol. I., my interest would be aroused, but I soon relapsed into that dreamy, half-conscious state, until toward the last of the volume I found myself fully awake and was eager to begin the next volume. Before I was half through that I sent for the other four volumes to have them at hand as soon as needed.

The little tract that awakened my interest was "Do You Know?" and I intend to scatter that seed wherever I think there is a chance of its doing good. I wish I could express in words my thankfulness for the blessing received through reading the DAWNS and the study of God's Word in connection therewith, and also the TOWER publications. Right here let me thank whoever is responsible for sending me recently a package of six of your discourses published in a Pittsburg journal. I am so grateful for them, for I need all this "meat." So far as I know there are but two other people in town who believe in MILLENNIAL DAWN, and they, unlike myself, seem not to care to run for the prize of the high calling in Christ Jesus, and I have no one in full heart sympathy with me to talk with, so it is a real feast to me to get the TOWERS and all such reading upon the subject now so dear to my heart.

As for me, I feel that I am indeed a "new creature." I cannot recognize myself today as being the same person who once was so ready to "curse God and die," and to think that, after all my sinful rebellion against him, he should permit me to see this wonderful revelation of his plan and receive the blessing far beyond anything I should ever have dared to hope for, teaches me a lesson in humility that I shall never forget. Now in days of trials and perplexities I can say, "Be still! It is the Lord. Let him do what seemeth to him good." I can even thank him for bringing me through these devious paths of doubt and despair, sorrow and suffering --rejoicing in tribulation, since it has brought me to his feet, humbled and ashamed, but now ready and anxious to do his will wherever it may lead me.

Last spring I withdrew my membership from the Universalist Church, although less than a year before my only child united with the Church. Then was a trial for me. I felt if I was to belong to the one true Church of the living God I should "come out of Babylon," yet I knew not what influence my doing so would have upon my child. But since I took that step in obedience to what I believed to be the Lord's will, I felt that no harm to my child should result.

My daughter has since come to see this "Present Truth," and wishes now that she had not joined the Universalist Church, yet does not quite want to withdraw from it, and I do not urge it. The seeds of truth are sown in her heart, and she says she "can't believe anything else since she has seen this," so I am content to trust the outcome to the Lord. She is really but a child yet, and, living the pleasures of youth, does not seem to want to sacrifice much for the Truth's sake. Later on she may, for she is a good girl, very bright and intelligent, and, with all her fondness for the good times usually enjoyed by young people, she has an undercurrent of sober, serious thought and a deep reverence for those things which so greatly interest me--and herself, too, only in less degree.

Pardon this lengthy letter, which I hope has not proved uninteresting to you, and now may the Lord's blessing be upon you and all co-workers in his cause.

In deepest gratitude, I am, your sister in Christ,

__________, N.H.

===================

SEMI-MONTHLY.
VOL. XXVII AUGUST 15 No. 16
A.D., 1906--A.M., 6034

CONTENTS.

Views from the Watch Tower........................259
    Jews Flocking Into Palestine..................259
    "Priests Are Knaves"..........................259
    Your Letters Appreciated......................259
    A Mountain Swallowed by the Sea..............259
The Asbury Park Convention........................260
One-Day Convention Reports........................261
The Young Man and the Pulpit......................261
Pray Without Ceasing, and Humbly..................264
The Narrow Way to Life Eternal....................267

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ST. PAUL, MINN., AUGUST 13-19

(For information respecting meetings, accommodations, etc., see last page, this issue)

All railroads have granted a rate of one cent a mile on account of the G.A.R. Encampment at Minneapolis. Ask for "G.A.R. Excursion Ticket" to Minneapolis, although it will not be necessary to go to that city to fulfil conditions of the ticket. On arrival at St. Paul display a WATCH TOWER at railway station for purpose of identification; but be not disappointed if you meet no one you know. The letter sent you gives explicit directions for reaching the lodgings secured for you by the Committee.

TO FRIENDS GOING TO ST. PAUL VIA CHICAGO:

The Chicago Church advise that about sixty of them expect to leave in a body on Sunday night, Aug. 12, due to arrive in St. Paul early Monday morning. They have made arrangements with the Chicago, Milwaukee & St. Paul Ry. Co. to supply them special coaches fitted with reclining chairs (without extra charge). Others may take advantage of the same arrangement by at once notifying the C.M.& St.P. agent, C.M. Southern 315 Marquette Building, Chicago stating the number in your party, and whether to expect you on the 6.30 or the 10.30 p.m. train. The 6.30 will carry most of the Chicago friends. If you reach Chicago in season for the 3 p.m. meeting, go to the meeting room, 26 Van Buren St.

====================

R3837 : page 259

VIEWS FROM THE WATCH TOWER.

JEWS FLOCKING INTO PALESTINE

London, England.--The correspondent of the Daily Mail at Jerusalem remarks that the influx of Jews into Palestine during the last few months has been remarkable. Five thousand of them from Russia landed at Jaffa a few weeks ago. They will settle on the plain of Sharon.

A few days ago some Jewish financiers made a trip east of the river Jordan. They were highly satisfied with the land there and are willing to establish colonies, but they are rather suspicious of the Bedouin tribes. It is believed, if the government will guarantee protection, the sale of large tracts of land will soon be completed.

The correspondent states that the Jews are regaining possession of the land by degrees, and that should the present quick rate continue the whole country in a few years will belong to them.

* * *

The above is a confirmation of the item we published recently to the effect that the Turkish government had removed the restriction on Jewish settlement in Palestine which had been in force since 1892. Undoubtedly there will soon be a general rush of Russian Jews to the Holy Land--the land of Abraham.

Thus is prophecy fulfilling before our eyes. The Zionist movement of recent years was caused largely by the refusal to allow Jews to go to the land. The Zionists planned to buy Palestine, but did not succeed. Now, "in due time," God has opened the door to Palestine without their purchasing it. The next eight years will no doubt show wonders there as well as elsewhere throughout the world--all in line with the Word.

"PRIESTS ARE KNAVES"

A bricklayer named Loos was severely punished on February 15th at the Berlin Criminal Court for "dishonoring the institution of the Christian Church."

In a speech delivered at a meeting of co-workers, Loos spoke of religion as being superfluous to workmen, and used the expression "Priests are arrant knaves, who keep the people stupid."

The Public Prosecutor argued that this expression contained an insult to the priesthood, and the Court sentenced Loos to three months' imprisonment.

YOUR LETTERS APPRECIATED

Since the issuance of the July 15th WATCH TOWER the Editor's mail has been greatly increased by letters expressive of sympathy and confidence. These are highly appreciated, dear friends. Each one would have had a personal reply had that been possible. Since Convention work, etc., etc., rendered personal replies impossible, we request that all accept this general acknowledgment.

R3838 : page 259

The evidences are that our trials and difficulties will but draw all the Lord's true sheep nearer to him and to each other in the blessed tie of Christian love that binds our hearts as one.

"A little while, our trials will be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Shall turn all darkness into gladsome day.

"A little while! 'Tis ever drawing nearer--
The brighter dawning of that glorious day.
Blest Savior, make our spirit's vision clearer,
And guide, O guide us in the shining way."

A MOUNTAIN SWALLOWED BY THE SEA

The Prophet declared that the mountains shall be removed and carried into the midst of the sea (Psalm 46:2). This we showed (DAWN, Vol. I., p. 323) means that the kingdoms shall be swallowed up by anarchy.

Note how the Lord caused the same thought to come to worldly minds: The Chicago Daily Tribune on July 17 printed on its front page a sketch of a wide waste of waters with a mountain peak emerging from

R3838 : page 260

it, on which the Russian Czar and six of his advisers are clinging, waiting in horror for the waters to cover them entirely. The title is "Doomed--Russian Autocracy."

===================

R3838 : page 260

THE ASBURY PARK CONVENTION

FROM various directions the Truth people gathered at Asbury Park, N.J., for a General Convention, to the number of about 1,000--some staying throughout, and others a shorter period. Florida and Texas on the South, California on the West, Maine on the East and Canada on the North were represented, and many of the intermediate States, though the bulk of the attendance was from New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and District of Columbia. Besides, we were favored with the fellowship of three from Scotland. As you may surmise it was a family reunion, in which each was deeply interested in all others. As usual all faces were glad and bright because of the sunshine of the Truth within. The continuance of the Convention for an entire week under the beautiful and peaceful conditions of this model sea-side resort seemed to be appreciated by all.

According to program, the Convention opened with an address of welcome at 10 a.m. Sunday, July 22, followed by a Praise and Testimony Meeting which all seemed to greatly enjoy. Brother A. E. Williamson preached at 3 p.m., subject, "The Saints Shall Judge the World." Brother M. L. McPhail discoursed at 7.30 p.m. on "Elect and Non-Elect."

On Monday, the 23rd, another Praise and Testimony meeting was enjoyed from 9 to 10.30 a.m., followed by a discourse from Brother John Edgar, subject, "Time, and Its Relation to the Divine Plan." Brother R. E. Streeter discoursed at 7.30 p.m. on "Our Hope and Its Present Effects."

Tuesday, the 24th, opened with a Praise, Prayer and Testimony Meeting at 9 a.m. This was followed by a discourse by Brother Frank Draper on "Some Features of the Tabernacle's Teaching." At 7.30 p.m. Brother M. L. Herr preached on the subject, "Transformed."

Wednesday's program was a little different. A Sunrise Praise and Testimony service, 5 to 6.30 a.m., reminded the friends in general that we are all awake and on the outlook for the Sun of Righteousness to usher in the great antitypical Sabbath--the Millennium. At 10.45 Brother E. Bundy gave a discourse on "The Chief Corner Stone." Just as he concluded and a song of praise was being sung Brother C. T. Russell arrived and was conducted to the platform. The friends arose en masse and gave him their smiles of welcome with the "Chatauqua salute"--the waving of handkerchiefs. Brother Russell greeted the assemblage, assuring them of his joy in meeting them and of his hopes and prayers that the Convention would be a great success and blessing to all. He was assured of the Lord's willingness to bless us all and hence believed that the amount of blessing each would receive would depend very largely on his own attitude of heart--his receptiveness. He remarked that the Convention would cost the company, for railway fares and board, about $25 each on the average--or about $25,000 in all. Born with an economical streak he was accustomed to count the cost and compare it with the results. He had been learning of late that it is very difficult to estimate the value of spiritual blessings, and believed it quite possible for each one to get more than his money's worth of favor and spiritual uplift, but it behooved each one to seek for this result in himself as well as to assist others to the highest attainment in spiritual progress. Then the congregation filed past Brother Russell, greeting him and he them with hearty hand-shakes and words of comfort.

Later in the day Brother Russell introduced Brother W. E. Van Amburgh as the Permanent Chairman of the Convention and the speaker of the evening at 7.30 p.m.--subject, "The Honor of the Cross."

Thursday, July 26, opened with a Praise Service and at 10 o'clock was followed by a discourse by Brother Russell on "Baptism and its Import." At 3 p.m. symbolic baptism was administered in the Congregational Church's baptistry--65 symbolizing their burial and resurrection. At 7.30 p.m. Brother Smith Walker preached on "Making Our Calling and Election Sure."

Friday, the 27th, at 9 a.m. a Praise and Testimony Meeting held until 10.30 when Brother John Edgar delivered an address on "The Lessons Taught in the Great Pyramid." At 7.30 Brother Russell answered a large bunch of written "Questions on Biblical Topics."

July 28th, Saturday, Brother Russell addressed Colporteurs and the friends of that work, showing its importance and how evidently the Lord intended that it should be a feature of the present "Harvest" work, and how great its possibilities of reaching the eyes, ears and hearts of the people. The afternoon continued the subject and gave opportunity for the assignment of territory to many beginners. About 60 Colporteurs were in attendance. We hope for a still larger gathering of Colporteurs at the St. Paul Convention. At 7.30 p.m. Brother M. L. McPhail gave a discourse on "Patience."

When Sunday, July 29, the last day of our Convention Feast, arrived, it found the friends well filled and disposed to say with the Prophet, "My cup runneth over." The 10.30 a.m. discourse by Brother Russell was from the text (Col. 3:1), "If Ye then be Risen with Christ, Seek Those Things which are Above." The 3 p.m. discourse by the same speaker was on the theme, "The Bible Vindicated--To Hell and Back: Who are There. Hope for the Return of Many of Them."

The "Love Feast," the concluding service of the Convention, was an occasion long to be remembered. It was conducted by Brother Van Amburgh. At 7 p.m. Brother Russell gave a few parting words, reminding the dear friends of the General Assembly or Convention soon to be enjoyed by some and urging each one present to do all in his power to make his own Calling and Election sure. He reminded all that our sufficiency is of God in Christ, who has assured us that the Father himself loveth us and is for us, willing to assist us; that the Lord Jesus has promised, "I will never leave thee nor forsake thee," and assured us that all of life's experiences under his direction can and will be overruled in our favor--if we but obey his commands and abide in his love. He reminded the friends of his words of greeting on his arrival, and his exhortation that each get for himself and for dear ones at home

R3838 : page 261

the full value of the cost of the Convention. He had to tell them that many had told him they had been doubly repaid with interest, and that one brother remarked that he alone had gotten spiritual blessings of more value than the $25,000, the entire cost of the Convention. He had every reason to believe that many of us could not estimate the value of the seasons of spiritual refreshment, and he proposed their continuance until the Lord's providence indicated to the contrary.
There was no time for a more formal adieu, so Brother Russell waved his hand to the audience and they theirs to him and he was driven to the train, while the others wound up the Convention with the Love Feast of the program.

We have refrained from comments on the discourses, but we believe that all who heard were blessed and edified. Comments to this effect were general --not only among the friends of the Truth but amongst visitors. None can tell the scope of the blessing resulting from these gatherings, which seem to become more popular every year. May the Lord add his blessing richly, not only to those who attended but also to the many more whose hearts and prayers were with us and who were frequently remembered in our prayers.

===================

R3839 : page 261

ONE-DAY CONVENTION REPORTS

AT Jamestown, Ohio, we had a very interesting time on Sunday, July 15. Friends from surrounding parts were in good attendance, amongst them all of the Dayton class, about 40. The rally of the forenoon, led by Brother Martin, was refreshing and inspiring. The afternoon meeting for the public was well attended for the size of the city--about 400 were present. At the evening session there was a discourse for the interested, which many of you received the following day through the newspapers. The Lord's Spirit was with his people and they were blessed; and it is sincerely hoped that some of the public who came through curiosity got some food that will profit them everlastingly.

On July 22 the Elgin, Ill., Convention, longed for by the dear friends for some time, came to pass. The Editor reached Chicago Sunday morning in time to join the dear friends there on an excursion train--three coaches of which were reserved for their use. About 107 of the Chicago Church were present, and good representations from other small cities nearby. In consequence the morning rally, led by Brother Jones, numbered over 200--the evening attendance being nearly 300.

The afternoon meeting for the public was not so well attended as had been hoped--not over 500. But the attention was excellent. Elgin is not a large city and the audience was well proportioned to the population and the auditorium. The evening discourse on the "Ministry of Reconciliation" committed to us, many of you already have in the secular papers of the day following the Convention. We had a delightful visit with the Chicago friends both going and coming, and believe that all enjoyed the occasion thoroughly.

* * *

Any of the friends desirous of securing these discourses every Monday should subscribe through the WATCH TOWER office and get wholesale rates on the papers.

===================

R3839 : page 261

THE YOUNG MAN AND THE PULPIT

--BY SENATOR ALFRED J. BEVERIDGE--

THE American people at heart are a religious people. They are practical and fearless, too. If you will listen to the chance conversations of the ordinary American you will find that the laymen of the nation have some very decided views upon the Pulpit, the man who fills it and the work he ought to do. In the breast of the millions there is not only a great need, but a great yearning, for certain things of the soul which it is for the Pulpit to supply. This paper is an attempt to talk as one of these millions to the young man who is about to mount to this sacred station.

"I have just come from Church," said a friend one day, "and I am tired and disappointed. I went to hear a sermon and I listened to a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man and his address was an intellectual treat, but I did not go to Church to hear a professional lecturer.

When I want merely to be entertained I will go to the theater. But I do not like to hear a preacher principally try to be either orator or play-actor. I am pleased if he is both; but before everything else I want him to bear to me the Master's message. I want the minister to preach Christ and him crucified."

The man who said this was a journalist of ripe years, highly educated, widely experienced, acquainted with men and life....

First, then, young man aspiring to the Pulpit, the world expects you to be above all other things a minister of the Gospel. It does not expect you to be primarily a brilliant man, or a learned man, or witty, or eloquent, or any other thing that would put your name on the tongues of men. The world will be glad if you are all of these, of course; but it wants you to be a Preacher of the Word before anything else. It expects that all your talents will be consecrated to your sacred calling. It expects you to speak to the heart, as well as to the understanding, of men and women, of the high things of faith, of the deep things of life and death. The great world of worn and weary humanity wants from the Pulpit that word of helpfulness and power and peace which is spoken only by him who has

R3839 : page 262

utterly forgotten all things except his holy mission. Therefore merge all of your striking qualities into the divine purpose of which you are the agent. Lose consciousness of yourself in the burning consciousness of your cause.

But if you do that you must be very sure of your own belief. Any man who assumes to teach the Christian faith and yet, in his own secret heart, questions that faith himself, commits a sacrilege every time he enters the pulpit. Can it be that the lack of living interest in certain Church services is caused by a sort of subconscious knowledge of the people that the minister himself is speaking from the head rather than from the heart; that what he says comes from his intellect, and not as the "Spirit gives him utterance"; and, to put it bluntly, that he himself "no more than half believes what he says"?

"The man spoke as if he were bored with endless repetition of sermons," said a close observer of a weary parson. Certain it is that even in political speaking the man who believes what he says has power over his audience out of all comparison with a far more eloquent man whom his hearers know to be speaking perfunctorily. No matter how much the latter kind of speaker polishes his periods, no matter how fruitful in thought his address, no matter how perfect the art of his delivery, he fails of the ultimate effect wrought by a much inferior speaker whose words are charged with conviction.

He is like the chemist's grain of wheat, perfect in all its constituent elements except the mysterious spark of life without which the wheat grain will not grow.

If, then, you do not believe what you say, and believe it with all your soul--believe it in your heart of hearts--do not try to get other men to believe it. You will not be honest if you do. The world expects you to be sure of yourself. How do you expect to make other people sure of themselves if you are not sure of yourself?

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

The world is hungry for faith. Do not doubt this for a moment. More men and women today would rather believe in the few fundamentals of the Christian religion than have any other gift that lavish fortune could bestow upon them. But these millions want to believe; they do not want to argue or be argued at. They want to believe so thoroughly that their faith may amount to knowledge. Doubtings are disquieting. We want certainties, we laymen.

For years I have made it a point to get the opinion of the ablest and most widely experienced men and women I met on the subject of immortality. In all cases I found that the subject in which they were more deeply interested than in all other subjects put together.

"I would rather be sure that when a man dies he will live again with his conscious identity than to have all the wealth of the United States, or to occupy any position of honor or power that the world could possibly give," said a man whose name is known to the railway world as one of the ablest transportation men in the United States.

"When I am by myself I think about a lot of strange things. Is the soul immortal, and what is the soul anyhow?" It is a politician who is talking now, and a ward politician at that, a man whom few would suspect of thinking upon these subjects at all.

So you see, young man, you who are being measured for the Cloth, all manner and conditions of men are thinking about the great problems of which you are the expounder, and longing for the answer to those problems which it is your business to give them. That is the condition of the mind of the millions.

But what is the condition of the mind of the young minister? A few years ago a certain man, with good opportunities for investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

First: "Do you believe in God, the Father; God a person, God a definite intelligence--not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'Yes' or 'No'?" Not a man answered "Yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the "latest thought" was much confused upon the matter, and so forth and so on.

R3840 : page 262

The second question was: "Do you believe that Christ was the son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired--nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead--'yes' or 'no'?" Again not a single answer with an unequivocal, earnest "Yes." But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world has seen, and humanity's greatest moral teacher.

Then came the third question: "Do you believe that, when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again, not one answer was unconditionally affirmative. Of course they did not know. Of course

R3840 : page 263

that could not be known positively. On the whole they were inclined to think so, but there were very stubborn objections. And so forth and so on.

The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations. But every one of them had noted an absence of real influence upon the hearts of their hearers, and thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called "the decay of faith" was, not in the world of men and women, but in themselves.

How could such Priests of Ice warm the souls of men? How could such Apostles of Interrogation convert a world?

These were not examples, however; they were exceptions.

Most preachers believe that they actually know the truths they preach....

Faith is infectious. James Whitcomb Riley, whose sweetness of character and nobility of soul equals his genius, gave me the best recipe for faith in God, Christ and Immortality I have ever heard:

"Just believe," said he; "don't argue about it; don't question it; simply say, 'I believe.' Next day you will find yourself believing a little less feebly, and finally your faith will be absolute, certain and established."

And why not, you of the schools who split hairs and dispute, and whose knowledge, after all, as Savonarola so well said, comes to nothing--why not? For, if you cannot prove God and Christ and Immortality, it is very sure you cannot disprove them; and it is safe --yes, and splendid--to believe in these three marvellous realities--or conceptions, if you like that word better.

The doctrine of noblesse oblige was one of the most beautiful of human conventions. It was based upon the propositions that a man being noble and the son of a nobleman could not do a mean thing--it was not good form. But if a man gets it into his consciousness that he is the child not of a nobleman, not of an earthly ruler, not of a great statesman, warrior, scientist or financier, but of the living God who presides over the universe, how large, how generous, how exalted and how fine his attitude toward life, and all his conduct, needs must be!...

Of course, everybody understands that preaching and faith and all that is not everything that the young minister must do for his fellow-men. "Faith without works is dead." Everybody who has read the Bible understands that. But this paper is on The Young Man and the Pulpit--an attempt to give him an idea of how the people to whom he is going to preach look at this matter, how they regard him and, above all else, what the people to whom his life work is devoted really need and really want above everything else in this world.

Don't preach woe, punishment and all mournfulness to the people all the time. Where you find sin, go ahead and denounce it mercilessly. But do your denouncing crisply, cuttingly, not dully, innocuously. Speak to kill. Do not forget that the Master told people of his day that they were "a generation of vipers."

But that was not the burden of his appeal. He knew that there were other things in the world and human nature besides sin. Mostly he spoke of "things lovely and of good report." Remember that his coming was announced as a bringing of "good tidings of great joy."

The Sermon on the Mount is the perfection of thought, feeling and expression. Make it your example. You will recall that it begins, "Blessed are the poor in spirit." It is full of "blessed" and blessings, of consolations and encouragements and promises of certainties. It radiates sense and kindness and prayer.

The One understood that most glorious truth of all truths--that there is some good in each of us, and that if that good only could be recognized and encouraged it would overcome the bad in us. You will remember the saying, "A little leaven leaveneth the whole lump."

So don't be an orator of melancholy. There is enough sadness in the world without your adding to it by visage, conduct or sermon. Besides, it is not what you are directed to do. The people would be very glad if you could say with Isaiah that:

"The Lord hath anointed me to preach good tidings unto the meek; he hath sent me...to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord,...to comfort all that mourn,....to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

That is the kind of talk that will cheer the people, and it is the kind of talk that will do the people good. There is nothing "blue" about that. And it is what the Book bids you tell the people. They want it, too, and need it--they need beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Ah, yes, indeed, that is worth while! Your pews will never be empty if such be the fruit of your lips and the ripeness of your spirit. The people want to hear about something better than they know or have known.

"How beautiful upon the mountains are the feet of him that bringeth good tidings!" Nobody likes a scold. Of course when it is necessary to scold, go ahead and scold. But don't make scolding a practice. Your congregation will not stand being abused; they will not stand it unless they actually need it. But they will then stand it. Unconsciously they will know that the stripes you lay upon them are medicine after all, and for their healing. Yet ordinarily we all have such a hard time that we all would like to hear about "a good time coming." Ordinarily we are all so tired that we would like to hear something like this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

R3840 : page 264

The religion which you preach owes its vitality to the glorious hopefulness of it. The people want to know that, if they do well here, joy awaits them hereafter --and here, too, if possible. They want to hear about the "Father's house" that has "many mansions," and about him who has "gone to prepare a place" there for them.

They demand happiness in some form, if only in talk. If they do not get it in the assurances of religion, who can blame them if they say: "Let us eat, drink and be merry, for tomorrow we die"? For sure enough, they do die tomorrow so far as their world goes.

If you do not believe that religion means happiness, quit the pulpit and raise potatoes. Potatoes feed the body at least. But unfaithful words and speech of needless despair feed nothing at all. Put beauty, hope, joy, into your preaching, therefore. Make your listeners thrill with gladness that they are Christians. Even the men of the world have wisdom enough to make things profane as attractive as possible.

Think of the intimate and personal subjects of Christ's teachings. He spoke of prayer and the fulfilment of the law, of master and servant and of practical charity, of marriage, divorce, and the relation of children to parents; of manners, serenity and battlings; of working and food and prophecy; of trade and usury, of sin and righteousness, of repentance and salvation. Yet by means of all this he made noble the daily living of our earthly lives and gloriously triumphant the ending of them.

I do not think the ordinary layman cares to hear you preach about some new thing. The common man prefers to hear the old truths retold. Indeed there can be nothing new in morals. "Our task," said a clear-headed minister, "is to state the old truths in terms of the present day." That is admirably put. In science progress means change; in morals progress means stability. No man can be said to have uttered the final word in science; but the Master uttered the final word in morals.

But, after all is said and done, what the millions want from the modern pulpit is the fruitful teaching of the Christian religion. They want the fundamentals. They want decisions and certainty. Their minds are to be convinced, yes, but even more their hearts are to be touched.

===================

R3841 : page 264

PRAY WITHOUT CEASING, AND HUMBLY

--LUKE 18:1-14.--AUGUST 19.--

"God be merciful to me a sinner."

AGAIN we have a lesson on Prayer, from various standpoints. The disciples needed to learn certain lessons respecting prayers, and our Lord gave the instruction through two interesting parables. The first lesson was respecting persistency: that they should continue to pray and not faint, nor grow disheartened and discouraged because of the delay in the answer. They were to be assured of the real character of our God, of his willingness to hear their petitions and to give them all necessary good things in the proper manner and at the proper time. The delay of the answer was to work out for them a blessing of increasing faith and trust.

THE UNJUST JUDGE

The parable illustrating this represents a judge in an oriental country, void of reverence for either God or man--ready to defy divine commands and to violate public opinion in the attainment of his selfish ends. Judges in Christian lands we believe to be honorable and trustworthy: we recognize this as the rule and anything else as the exception; but in oriental lands it is often regarded as a matter of course that officials will indulge in graft of every kind, and that whoever is in office is there for personal benefit and profit. In olden times, indeed until within the last century, judges were to a large degree lawmakers as well as executives. Today in civilized lands these functions are separate, the lawmaking or legislative department of the government being entirely separate from the judicial and executive departments, much to the advantage of the public and to the forwarding of the ends of justice.

Before the unrighteous judge of the parable came a widow who was suffering from certain indignities and injustices from which she desired to be relieved by the judge. Since she was not wealthy and could not bribe him, since she had little influence, her demands for redress and justice were ignored. However, she was persistent until finally the judge, admitting to himself that it was not love of justice on his part but merely selfish desire to avoid further trouble, took up her case and granted her the necessary assistance and justice.

GOD NOT UNJUST THOUGH HE DELAY

The parable does not compare this unjust judge with our heavenly Father, and thus imply that the latter is an unjust judge. On the contrary it contrasts the two and gives us the thought, the lesson, that if an unjust judge would finally grant relief simply from selfish motives, surely our heavenly Father, who is neither unjust nor unloving nor careless of the interests of his people, will heed their prayers. If, therefore, a matter be one that in our judgment is very importune, demanding our earnest prayers, and if the answer to those prayers be not quickly forthcoming, we can neither conclude that God is an unjust judge who cares not for us because we cannot bribe him nor otherwise advantage him, nor are we to think of him as selfishly careless of our interests except as we would bother him; but we are to think of him as our loving heavenly parent, whose arm is not shortened that he cannot assist us, whose love for us is not deficient but strong, who loveth us as a father pitieth his children, and, on the strength of our knowledge of God's character and trust in his faithfulness, we are to have patience, and to trust the fulfilment of our petitions to his wisdom, love and power, knowing that all things shall be made to work together for good to them that love God, to the called ones according to his purpose.

Our Lord in applying the parable says, "And shall not

R3841 : page 265

God avenge his elect which cry to him day and night?" though he manifest no special haste in the matter. The lesson is that we are to have confidence in God and in his promise that eventually the right shall triumph. This confidence is to amount to an absolute faith which will grasp the promises, never doubting but merely waiting. Those who thus come to God in faith and trust may come repeatedly and be refreshed at every coming, because they come not with a hope of changing the Almighty, altering any of his plans and arrangements, which they recognize as righteous altogether: but, on the contrary, they come because they believe his promises and because they desire to rest and comfort their hearts by communion with him, by assuring their hearts in prayer that the Father himself loveth us and that he has a due time for the deliverance of those who are his from the bondage of the Adversary, of sin and death. The time may seem long, but if the proper faith be exercised a blessing will come with every step of the delay that will more than compensate.

Our Lord concludes this parable by saying, "I tell you that he will avenge them speedily." This may mean that when the Lord's time shall come for the delivering of his people he will make a short work with the great Adversary and all the machinery of unrighteousness which, under the prince of this world, has come to occupy so prominent a place in the affairs of life--in opposing truth, righteousness, etc. Or on the other hand it might be understood to mean that the Lord will really not long delay in bringing in his Kingdom of righteousness. From the human standpoint the more than eighteen centuries from the time our Lord redeemed the world until now, the time for the setting up of his Kingdom, seems a long time: How could it be spoken of as "speedily"? We reply that "a day with the Lord is as a thousand years": hence from this standpoint the whole period would be less than two days. What we need today is to take the Lord's standpoint in viewing matters. Both views are Scriptural, and therefore we need not dispute as to which one the Lord intended. Possibly he meant that we should take both.

SHALL HE FIND THE FAITH?

Separate and distinct from the parable the Lord interjects the statement, "Nevertheless, when the Son of man cometh shall he find faith on the earth?" The intimation is that at the second coming of the Lord for the establishment of his Kingdom the true faith would be seriously lacking, almost extinct--just as at the first advent we read, "He came unto his own [people] and his own received him not." So, in the end of this age, our Lord's second presence for the establishment of his Kingdom will similarly try and test nominal spiritual Israel. Again he will come unto his own and his own will receive him not--he will not find the necessary faith in the earth. However, as respects the first advent we read, "But to as many as received him to them gave he liberty," etc. So at the second advent, to as many as have faith and receive him, to these also similarly he will grant a special blessing.

Associating these words with the parable foregoing the implication is that the Church, the very elect, the little flock, throughout the Gospel age will be expected to look to the Lord continually for help and deliverance, but that they will not actually be helped or delivered until the First Resurrection, at the Master's second advent, at the time he will set up his Kingdom. It is in line with this that the Apostle exhorts us saying, "Brethren, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19.) Hence we find the Scriptures throughout indicating clearly that the second advent of our Lord will be a time of tribulation to the world in general, a day of vengeance, a day of rectifying the wrongs of the people. Thus through the Prophet the Lord declares, "The day of vengeance is in mine heart, and the year [time] of my redeemed is come;" and again, "It is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion."--Isa. 63:4; 34:8.

Taken as a whole, the lesson to the Lord's people through this parable is that we are to have patience, not attempt to render vengeance upon our opposers, but to love our enemies and to do good to them that despitefully use us, and to look to the Lord for such relief as he sees proper to send; and though we find the full measure of relief long deferred, we are to have rest and refreshment through faith that the time is coming when all the gracious promises will be abundantly fulfilled, "According to thy faith be it unto thee."

Those who believe little of the Lord's promises, who trust him little, will pray to him little, will exercise little faith, and will have little joy and blessing in consequence. Those, on the contrary, who have faith, and who go continually to the throne of grace and appreciate the Lord and trust in the glorious outcome of their prayers and labors, will have joy now and fulness of joy by and by.

PRAYERS OF THE SELF-RIGHTEOUS NOT ACCEPTABLE

The Pharisees were a very moral class amongst the Jews, devout, at least outwardly, very exact, though inwardly, the Lord tells us, they were far from right. He alone was competent to make the terrible arraignment that they were like sepulchers, beautifully whitened on the outside but inwardly full of corruption. There is a similar class in Christendom today, who are outwardly moral, very particular, exact, scrupulous, and yet not pleasing to the

Lord. They are proud of their righteousness, and seem to fail to realize that if they are naturally less depraved than some others they have nothing therein to boast of, because they are still far from being actually perfect. This parable is intended to show that God would look with more sympathy,

R3842 : page 265

more compassion, upon the more depraved man if he were the more honest and more humble rather than on the morally better but less humble.

The parable pictures two men going up to the Temple according to the Jewish custom to pray: the one was a self-righteous Pharisee, a moral man, in many respects a good man, but very conscious of all his righteous deeds and perfunctory observances of divine rules; the other man was of a lower class and cast, who had more weaknesses and blemishes and who realized his condition. The Pharisee, we are told, stood and prayed with himself: apparently his prayers did not ascend to the Lord, and it would be strictly true, therefore, to say that he prayed with himself, heard

R3842 : page 266

himself pray, congratulated himself in the prayer, and rejoiced in his own self-consciousness generally. His prayer was not the kind which the Father invites, for he seeketh such to worship him as worship him in spirit and in truth; and it seems impossible for any one to come before the Lord in a proper manner who does not appreciate his own weaknesses, imperfections, blemishes, and acknowledges these and seeks the divinely arranged means for covering them.

PRAYER OF THE SELF-RIGHTEOUS

The Pharisee said, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican." It is quite true that such a prayer uttered truthfully would imply a compassion of heart for which we might well give thanks to God. All Christians by virtue of their relation to God, the covering of their sins, the begetting of the Spirit, the transforming work progressing in their hearts, have every reason to give thanks to the Lord that they differ from the majority of their fellow-creatures. But they have nothing whereof to boast, for, as the Apostle remarks, What have we that we have not received from the Lord? Who hath made us to differ? (I Cor. 4:7.) If, therefore, the difference between ourselves and others be recognized as of the Lord and his work of grace in us and not of ourselves, this is the proper attitude of heart, and all who have this realization may properly enough give thanks to the Lord that in this respect they are different from others because he hath made us to differ, because by his grace we are what we are.

The difficulty with the Pharisee of the parable was that he prayed with himself, congratulated himself, and merely pretended to give thanks to the Lord for these differences. He did not thank the Lord that he had made him to differ, but thanked the Lord that he had made himself to differ--he was trusting in his own works of the flesh, which could never be acceptable to the Lord, and was, therefore, as a Pharisee, rejecting the imputed righteousness of the Atonement Day sacrifices. The condition would be similar today to us if we boasted in ourselves in any sense or degree. Such a man offering such a prayer should know that it does not go to God, that it was merely self-adulation and that he profiteth nothing by it. We are in the right attitude when we realize that our sufficiency is of God, who has made us to differ and who keeps us by his own power, covers us with the robe of Christ's righteousness and is preparing us for the glory, honor and immortality which he has promised us if we are faithful in obedience to his lessons and guidance.

All the Lord's people should be able to assure themselves at the throne of grace that they are not extortioners, not unjust, not adulterers, nor like other men. This is all in harmony with our Lord's declaration, "If ye were of the world the world would love its own: but because ye are not of he world, but I have chosen you out of the world, therefore the world hateth you." We are to be glad if we find these evidences of our separateness from the world, but we are not to boast of them nor to consider that they are of our own institution nor attempt to take credit for them. As already shown, we are what we are by the Lord's grace.

The Pharisee as a part of his boast claimed that he fasted twice in the week, as well as gave tithes of everything that he acquired. In this fasting he was going beyond anything that the Law required, and doubtless felt that he was to be especially commended therefor. But not so from the Lord's standpoint--works can never justify us. If we were to fast, starve ourselves to death, it would not be meritorious; no works can be of value except as based upon proper recognition of our own imperfections and proper acceptance of divine justification, which is granted to us now through faith in Jesus, and which in that day was typically imputed to all the members of the Jewish nation through the typical sacrifices of their Day of Atonement. As for fasting, the Lord's people today will find plenty of things from which they may well fast. Fasting simply signifies self-denial, and self-denials of food are not the greatest nor the most estimable in God's sight, we may be sure. There are other desires of the flesh which all who are the Lord's true followers are to strive to control and diminish and starve out, that they might proportionately flourish and be nourished spiritually and made strong.

BOASTING OF GIVING TITHES

The tithe-giving was proper. God had enjoined, as a mark of respect for him, that one-tenth (or tithe) of all increase of herd or flock or field should be set apart peculiarly to his service: and obedience to this arrangement was nothing to boast of, particularly when it is remembered that the Lord is the bountiful giver of all good. Where then was the room for pride and boasting in connection with such tithe-giving? It showed a self-satisfied condition of heart, unready to make the still greater consecration required of all who would be accepted as members of the house of sons, the followers of Jesus, who are expected to consecrate their all to the Lord, and thenceforth to act as stewards who will be prepared to give an account of the use of every dollar, every talent, every opportunity. Are the saints inclined to boast of their self-denials or services? Let them reckon the matter carefully and see how little the most energetic is able to accomplish, and then doubtless with shame many will confess how little of all they desired to accomplish they have been able to render unto the Lord.

"GOD BE MERCIFUL TO ME A SINNER"

The publican was a sample of those who made no profession of great piety. Humble-minded people, they realized that they did not live up to the grand requirements of God's perfect Law, and, discouraged by the assertions of the Pharisees that they could obey and live up to those requirements, these more humble-minded ones were often in a discouraged attitude, and sometimes in consequence lapsed into carelessness and sinful ways. In the parable the publican stands afar off; he did not approach close to the holy precincts of the Temple; he stood at a goodly distance. He recognized the great difference between God's perfection and his own personal unworthiness, imperfection and sinfulness. He smote upon his breast, upon his heart, as though indicating that he accepted the divine sentence of death as well deserved, merited, yet he appealed for mercy--Lord have mercy upon me, I am a sinner! Although outwardly not as moral nor as good a man as the other, judged by any human standards, inwardly, from God's standpoint, his was the

R3842 : page 267

better heart of the two, the more hopeful. He was not trusting in himself, and was in a better condition, therefore, to receive the grace of God upon the only terms upon which it could be obtained, humble faith. Our Lord indicates that of the two this one--outwardly less noble, less moral--was inwardly more acceptable to the Father, justified rather than the Pharisee. And then, as a lesson based upon this, comes the word,

"EVERYONE THAT EXALTETH HIMSELF SHALL BE ABASED; AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED"

Is it not remarkable that so frequently throughout the Scriptures the Lord calls attention to the great necessity for humility, assuring us that without it, whatever may be our conditions, our qualifications, we could by no means enter the Kingdom. In the parable just considered this quality of humility is illustrated in the publican, the lack of it is illustrated in the Pharisee. To reason the matter out we can see that only the humble minded could possibly be prepared to confess themselves sinners and unworthy of divine favor and love, needing justification, forgiveness, provided for us in Christ. Not only so, but even after exercising such humility and coming to the Lord and being accepted of him, if the humility be lost our gracious standing in Christ is forfeited. Pride signifies self-satisfaction, and the corresponding ignoring of the all-sufficiency of our glorious Head, who said to us, "Without me ye can do nothing."--John 15:5.

Alas, that so many of those who have some knowledge of God and of his plan of salvation are hindered from laying hold in a proper manner by a lack of humility and readiness to see their own faults, confess them and to accept divine mercy and grace. Alas, also, that so many, after having exercised faith and been washed from their old sins, are through lack of humility led to haughtiness, high-mindedness, which in one way or another is sure to work injury to us as New Creatures--sure to blast the prospect for a share in the Kingdom in which only those who humble themselves shall be exalted.

===================

R3843 : page 267

THE NARROW WAY TO LIFE ETERNAL

--MARK 10:17-31.--AUGUST 26.--

"If any man will come after me, let him deny himself and take up his cross and follow me."--Matt. 16:24.

THE PICTURE presented in this lesson is that of a young man, a Jew of a prominent family, a ruler, who, seeing Jesus going forth on a journey with his disciples, came to him running, fell on his knees before him, and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus did not immediately answer his question, but sought first to prepare the way, so that when the answer was given it would have the greater weight. He therefore inquired, "Why do you call me good?" Is this simply a mark of courtesy, or do you recognize the fact that there is only one standard of goodness, which is represented by God the Father, and that in calling me good, therefore, you are not only recognizing this divine standard but recognizing me as a teacher whom God approves? Thus paraphrased our Lord's language would signify to the young ruler, This teacher claims to be of God: his claim is either true or false; he is therefore either a true or false prophet. I have called him Good Master or Good Teacher. If I have been sincere, if this is the result of my previous investigation of his teachings, I ought to be ready to accept whatever answer he will give me as divine direction, and should promptly obey.

Not waiting for a reply to his query, but content with leaving the suggestion before his mind, our Lord proceeded to answer the original query, saying, "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." Matthew's account of the incident informs us that our Lord added the words, "Thou shalt love thy neighbor as thyself."--Matt. 19:19.

THE LAW COVENANT STILL IN FORCE

Some have queried why our Lord did not answer the young man as we today would answer him, saying, Believe on the Lord Jesus Christ, confess your inability to keep the divine Law perfectly, believe on the Lord Jesus as the one who has redeemed you and whose robe of righteousness you may receive by faith and thus become acceptable to the Father, and then make a full consecration of your life to the Lord. We answer that such a full statement of the matter was not yet due to be promulgated, because our Lord Jesus had not yet finished his sacrifice, and it was not yet possible for anyone to have access to the Father through the merit of that sacrifice. Before any could thus come to God it was necessary that our Lord should finish his sacrifice and rise from the dead and ascend on high, "there to appear in the presence of God for us" as our representative, appropriating to us [believers] his merit, justifying us before the Father.

The Law Covenant which had been given to Israel sixteen centuries before was still in force, because our Lord Jesus had not yet "nailed it to the cross." (Col. 2:14.) Hence it was necessary that our Lord's answer should be in line with the Law Covenant still in force. For this reason he directed the young man's attention to the Law, showing that the way to eternal life was by the keeping of the Law, as God had promised. But we see through the teaching of the New Testament what the Jews as a people had failed to discern, namely, that by the deeds of the Law no flesh could be justified in God's sight, for by the Law is the knowledge of sin. (Rom. 3:20.) In other words, the intention of the Law was first of all to test our Lord Jesus, and to demonstrate his perfection in that he would be able to keep it; and secondly, it was to prove to the Jews and thus to all men the impossibility of any one but a perfect man fulfilling the terms of the Law Covenant. The value of thus proving to them their inability to meet the divine requirements was to show them the necessity for getting eternal life as a gift from God through Jesus Christ, and not as a reward of their own good works, which were short of the divine requirement and could never justify them.

When the young ruler replied, "All these things have I observed from my youth up," the Lord looked lovingly upon

R3843 : page 268

him. He was a model young man, such an one as all lovers of truth and righteousness delight in. Our Lord loved him, loved his endeavors to keep the Law, and loved his manifestation of humility and earnestness in coming as he had done in a public manner to ask the way to life eternal. Evidently the young ruler had his misgivings as to whether or not he was up to the divine standard, even though outwardly observing the requirements of the Law. Quite probably he felt fairly satisfied, but perceiving the deep spirituality of the teachings of Jesus he thought he would like to have the confirmation of this great Teacher, his assurance that the Law was all-sufficient, and that his obedience to it in the manner claimed guaranteed him life everlasting.

The conclusion of our Lord's recitation of the Law, "Thou shalt love thy neighbor as thyself," was a part of the usual formula of statement amongst the Jews, and it had probably lost much of its intense and deep signification because so commonplace. The young ruler evidently neglected to attach to the words their only meaning; he was thinking of the more specific definitions of the Law, neglecting this more comprehensive statement, "Thou shalt love thy neighbor as thyself." Our Lord, always gentle toward those who manifested a right attitude of heart, those who were sincere inquirers after the way of eternal life, did not rudely call the young man's attention to his defects by saying, "You are a liar; you know very well that you do not love your neighbor as yourself, and your wealth indicates this, for there are many poor all about you, and if you love them as yourself you would be endeavoring to do for them." On the contrary, Jesus realized that selfishness had become ingrained in the fallen human nature, that this young man was really far above the average of men in his nobility of character, in his desire to be just toward his fellows.

The young man was blinded by the customs of his time, and Jesus proceeded to open the eyes of his understanding in a most gentle manner, saying, "One thing thou lackest: Go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me."* Here was the crucial test; every Jew ready and willing to sacrifice his earthly belongings and to become a follower of Jesus would be accounted worthy of transfer from the house of servants under Moses to the house of sons under Christ. The actual transfer of all such took place at Pentecost, when the Father acknowledged them as no longer of the house of servants under the Law Covenant, but as members of the body of Christ, begotten of the holy Spirit to heavenly things and to life eternal.

The young man, so full of confidence a few moments before, found that the great Teacher had probed his heart in its one vulnerable spot--he had not sufficient love for God and for his fellows. During the past eighteen centuries the same test has proven many good, honorable, wise people to be unfit for the Kingdom. In other words, the tests for joint-heirship in the Kingdom are so high that the majority of mankind even amongst the most moral, the most enlightened, the most reverent, fail under the test and miss the

Kingdom.

It is proper enough for us to inquire if the test for membership in the Kingdom is too severe. Has God fixed too high a standard--an impossible one--or one impossible at least to the majority of mankind? We reply that to the majority of Christians this whole matter is beclouded by the false doctrines received from the "dark ages," which tell us that this young ruler, because he did not become a follower of Christ, would go to an eternity of torment, notwithstanding his many admirable qualities of heart and life--because although willing to be just and honorable and upright in his dealings with his fellow men and reverential to his God, he was unwilling to sacrifice his earthly possessions and to become by all disesteemed, a follower of Jesus the Nazarene, despised of men. According to that standard would not almost the entire human family be properly considered as surely en route for eternal torment? How few there are who forsake all, consecrating life and time and every interest to the Lord and his service as followers of Jesus!

If these few who are to inherit the Kingdom are the only ones who will get eternal life, then indeed there are few that will be saved. But when we take the Scriptural view of this matter, that the Lord at the present time is seeking out from amongst men a very elect, a very select, class to be joint-heirs with his Son in the Millennial Kingdom as his "Bride," and that the specific work of that Kingdom will be the bringing of order and righteousness and restitution blessings and opportunities of eternal life to all the human family--then and then only can we understand this matter, and see not only the justice but also the wisdom and the love of the divine arrangement in the entire procedure. Then we are prepared to appreciate the privilege we now enjoy of becoming followers of Jesus, forsaking all that we may be his associates and joint-heirs in that glorious Kingdom to come.

"HE WENT AWAY SORROWFUL"

The young ruler had no complaint to make. The one whom he had acknowledged to be the good Master, the great Teacher, had showed him in a few words from the Law just where he stood--the utter futility of his endeavor to justify himself under the terms of the Law Covenant. What he needed to know, but what he did not stop to inquire, was how could he do this? What power or assistance could be rendered him by which he could overcome his innate selfishness, his greater love for himself, and hence his desire to

---

*The words, "Take up the cross," are not found in the Sinaitic and Vatican MSS.

keep the great possessions he already enjoyed and to add thereto? Had he said to the Lord, "Master, I perceive that I am not what I thought I was--you have found in my heart selfishness, contrary to the divine standard, which I did not know was there. Can you help me over my difficulty? It seems too great a sacrifice for me to make."

In reply to such words the Master no doubt would have said, "What I propose is not so unreasonable as you surmise. If you give your heart completely to the doing of the will of the Lord in this matter I can point out to you step by step how you can accomplish it: but the consecration, the determination on your part to do this to the extent you are able to do it is necessary first. Then my grace, my assistance, will be sufficient for you and enable you to accomplish

R3844 : page 269

those good desires of your heart." If the young man had then proceeded to say, "Lord, I do consecrate everything to be your disciple and to get the eternal life, hard as it may be. I accept your promised assistance in the matter. Now how can I begin?" Our Lord probably would not have told him to sell everything that he possessed immediately, but to begin with doing all the good that he could find to do, using time and judgment and intelligence to ascertain the best ways of using all that he possessed, not as his own, but as wealth which he had consecrated to the Lord and his service --the Lord's wealth, the Lord's property, the Lord's time, the Lord's influence.

Some of his money might have been expended at once for the Lord and his apostles, and thus he might at once have begun to have a share in the harvest work then in process. But, you say, Were the Lord and the apostles in need? We answer, No. The Father saw to it that a sufficiency of means was provided for the work, and similarly he has always cared for the interests of his cause. He is not dependent upon the generosity of humanity. He is pleased to use human generosity and thus grant a blessing to those who seek to render a service to his cause; but his cause would not be left destitute if none appreciated the privilege, for the gold and silver and the cattle upon a thousand hills belong to him who has the supervision of his own work.--Psa. 50:10; Hag. 2:8.

It is the same today. That young man would have had a privilege in connection with the service of the Truth. And it is still a privilege for any of us who possess this world's goods to have our means used in the Lord's service. We are not to think that we are carrying on the Lord's work, and that he could not get along without us; but, reversely, are to consider that he has no need of either us or our means; that it is a great privilege we enjoy to have the opportunity of casting influence, time, money, everything we possess, into the Lord's treasury, for use in his service. Whatever could not have been done for the Lord's cause directly could have been done for the poor of the Jewish nation, who indirectly represented the Lord's people, so that anything done for them because they were the Lord's would be so much which the Lord would accept as being done unto himself, and would appreciate and ultimately acknowledge and reward.

THE DIFFICULTIES OF THE RICH

When the young man had gone away sorrowful--declining to have the eternal life which Jesus was offering on the only terms now attaching to the offer--Jesus looked around upon his disciples and followers and noted afresh that they were for the most part ignorant, unlearned men and the poor of this world, and he said to them, "How hardly [with what difficulty] shall they that have riches enter into the Kingdom of God." We read that the disciples were amazed at this statement. As they looked about them they well knew that the most prominent in religious circles were the rich, either in mental, social or physical riches. If the great, the learned, the Doctors of the Law, the prominent Pharisees, the rulers in the synagogues, the members of the Sanhedrin, etc., who constituted the wealthiest portion of the nation--if these would not get into the Kingdom of God, which the whole people had been waiting for for centuries --if these, whom they supposed to be the ones most ready for that Kingdom, and who claimed to be the only ones ready, and that all others were unfit because unholy, what must they think of the Kingdom--who would be in it anyway?

Noting their astonishment Jesus made the matter still more emphatic, saying, "Children [simple, unsophisticated ones], how difficult it is for them who trust in riches to enter the Kingdom of God!" Here our Lord defines the difficulty: it was not merely the fact that a man had been born wealthy or that by some peculiar means he had acquired great wealth--not these conditions would hinder him from getting into the Kingdom; but it would be the fact that he would love these riches and trusted in them that would hinder his faith in God and his love for God and his dependence upon God and his learning the lessons of faith which the poorer would have many more opportunities for learning.

THROUGH THE EYE OF A NEEDLE

Our Lord emphasized the matter, saying, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God." The thought is not that all of the Lord's people should be penniless, dependent upon the charity of others, but that they must all be so fully consecrated to the Lord and to his service that they will not be their own--that their possessions, whatever they may consist of, riches of knowledge or wealth of money and houses and lands, or wealth of reputation and honor of men --all must be consecrated to the Lord, to be used in his service, to be sacrificed as our belongings if we would have a share with him in the Kingdom. We must not blind our eyes to these specific terms; if we do there will some day be an awakening to the fact that the opportunities which are ours have passed from us and are lost to us, and we will find that others have entered into the Kingdom and we have failed.

Our Lord's words indicate what is elsewhere set forth throughout the Scriptures most explicitly, namely, the necessity of sacrifice. The Royal Priesthood alone will constitute the Kingdom class, and, as the Apostle declares, every priest is a sacrificer and must have something to offer. (Heb. 8:3.) We have nothing of ourselves that would be fit to offer to God or that he would be willing to accept: every sacrifice upon his altar must be without blemish, and we by nature are blemished, children of wrath as are others. (Eph. 2:3.) Hence first of all we must receive from the Lord Jesus, from our Redeemer, through faith, the robe of his righteousness to cover our blemishes, to make us fit and acceptable for the altar of the Lord, and then we must follow the Apostle's directions, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service."--Rom. 12:1.

When we sacrifice ourselves wholly and unreservedly it includes not merely our hearts, our wills, our intentions, but all they can control--our mortal bodies, with whatever are their belongings, health or strength, time or talent, influence or money. Whoever makes this consecration has the promise of divine assistance in carrying it out--whoever fails to make such a consecration can have neither part nor lot in the Kingdom.

R3844 : page 270

Our Lord's words with respect to the camel and the needle's eye are illustrated by the accompanying sketch of a city gate with a small panel door therein. These small doors were called needles' eyes. When the gate of the city was closed at sundown for fear of robbers, etc., the watchman guarded merely the needle's eye and admission through it was designedly tedious to prevent the intrusion of enemies. We have never seen one of these gates, but have heard that it is possible for a camel to squeeze its way through on its knees provided the load be first removed from its back, but for the truthfulness of this we cannot vouch. In any event the Lord's thought is evident: no rich man can enter the Kingdom. The only way one can enter it is by becoming poor, nothing;--by sacrificing everything, and this would include riches, social, political and financial; and thus, whatever his previous condition, he must cease to be rich in his own name and title and possession ere he could be accepted by the Lord as fit for the Kingdom. The spirit of the Royal Priesthood must be one of self-sacrifice and not one of selfishness. The great work of the future will be the blessing and uplifting and assisting of the world, and the Lord now seeketh for the "very elect," such as will manifest a sympathy of heart-desires in accordance with the terms and conditions of the Kingdom he is about to establish. All others will be excluded.

THE KINGDOM THE HOPE OF THE WORLD

Where then would be the hope for the rich young ruler and the many of our day who intellectually and socially and in a monetary way are wealthy, and who do not exercise faith nor make the consecration to the Lord, without which they could have no part in the Kingdom? What provision has God made for these? We answer that "Jesus Christ by the grace of God tasted death for every man," that "he is the propitiation for our sins [the sins of the Church, who now accept him and forsake all and become his followers], and not for ours only, but also for the sins of the whole world." (Heb. 2:9; 1 John 2:2.) A benefit must come to all mankind through this great sacrifice for sins, which God himself has arranged for. The rich young

R3845 : page 270

ruler and all the families of the earth are to be blessed, and the time for their blessing is specifically stated by the Lord to be under his established Kingdom. Only a very elect, select class of faithful sacrificers will constitute that Kingdom. These, with the dear Redeemer, on the spirit plane, will constitute the seed of Abraham, through which all the families of the earth are to be blessed.

Under the reign of that Kingdom Satan and sin and selfishness will be dethroned. In various ways conditions amongst men will be so changed that wealth will not have the same strong bondage upon mankind that it now has; knowledge will be so increased that all may have it freely, fully; the good things of life will be made so common, so general, that all may enjoy them; name and fame will go only to those who merit them. Under those new conditions we may see the young ruler glad to have life eternal through acceptance of the divine arrangement. Sacrifice will not be possible then nor will it be required, even as the angels of heaven are not required to sacrifice. Only Christ Jesus, our Lord, and the Church, his Bride, are put under this severe ordeal of test, invited to become sacrificers of their interests; and to them is granted the exceeding great and precious promises of God, and to them will be given the great exaltation to glory, honor and immortality by which they shall not only be superior to mankind but also far above angels, principalities and powers and every name that is named--next to the Father.--Eph. 1:21.

This is what our Lord meant by his statement, With men it is impossible, but not with God. This was said in answer to the disciples' query, "Who then can be saved?" It was not then time to explain that in God's plan various salvations are provided for--that first comes the special salvation, and that finally will come the general salvation, which will make it possible for such as this rich ruler and others who love righteousness and hate iniquity to attain eternal life through Jesus Christ our Lord. According to the Law no such thing was possible, but God made possible this plan of salvation through Jesus, who not only fulfilled the requirements of the Law for himself but sacrificed himself for those who were condemned under the Law, so that God might be just and yet the justifier of him that believeth on Jesus--not only of those who are now called in the election to the high calling, the heavenly calling, but to those also who will have a share in the great work of restitution uplift which will follow the establishment of the Kingdom.

"WHAT SHALL WE HAVE?"

A new idea respecting the exclusiveness of the Kingdom offer was reaching the apostles, and Peter, the spokesman for them, called attention to the fact that although they were not wealthy they had forsaken all that they did possess to become the Lord's followers, and therefore he desired an assurance that he and his associates would be in the Kingdom. Our Lord's reply was surely amply satisfying to his dear followers: he assured them that no man that hath left either home or brethren or sisters or mother or father or children or lands for his sake and the Gospel's sake but would receive again an hundred fold now in this time, with persecutions, and ultimately in the world to come such will receive also eternal life. There was encouragement in this to the apostles, and there is encouragement also to all who are the

Lord's people today. The suggestion is that the more we leave, the more we sacrifice, the greater our present loss for the Kingdom's sake, the greater will be our reward both now and hereafter. O, if we could only have this thought well in mind continually how we would vie with one another in our endeavors to spend and be spent in the service of so gracious a Master and in so glorious a mission and with so grand prospects and rewards.

Our Lord's words being true it is very evident that some who receive little of the Lord in this present life and who have but faint prospects respecting a share in the Kingdom in the future have themselves to blame. They should ask themselves, What have I sacrificed? What have I left, for the Lord's sake, for the brethren's sake, for the Father's sake? The stipulations are specific, hence those who have nothing to sacrifice can have no reward. But who has nothing to sacrifice? We know of none so poor that he could not sacrifice something, and the poorer we are the more diligently should we strive to find something to render unto the Lord our God.

In this connection we are to remember that the thing which the Lord most appreciates and the thing which is most difficult for us to sacrifice is self. Hence we read, "A broken and a contrite heart, O Lord, thou wilt not despise." (Psa. 51:17.) If we have given our hearts to the Lord we have given him all that we possess, and he will see to it that this shall cost us enough to test the loyalty and sincerity of our sacrifice; and as we see the test coming day by day we are not to be intimidated, but to remember that the Lord has promised that greater is he who is on our part than all they that be against us, and again that his grace is sufficient for every time of need. Hence, as trials and difficulties, pain and sorrow and persecutions or slanders shall come upon us, we are to rejoice and be exceeding glad (1) That these indications of our being in the hand of the Lord as pupils in the school of Christ are evidences that we are of the elect who are being shaped and polished, fitted and prepared for places in the Kingdom. (2) We are to remember that all these trials and difficulties rightly met, loyally responded to, are working out for us a far more exceeding and eternal weight of glory. We are, therefore, to take the spoiling of our goods with patience, with joy, knowing that in heaven we have enduring riches, enduring friendships, enduring knowledge and blessings of every kind.

But even in this present life how much the Lord grants us to enjoy: our enjoyment will be proportionate to our loyalty of spirit in the sacrificing. If we love much, and are prompt and liberal in our sacrificing, we will in turn be loved much by the Lord, be blessed and comforted, as he has stipulated, an hundred-fold more than all our distresses. Who are these who have an hundred-fold more than they give to the Lord? Who are these whose joys are more than an hundred-fold greater than their sorrows, trials and difficulties, pains and disappointments? They are the elect of God, whom Jesus is not ashamed to call his brethren.

MANY FIRST SHALL BE LAST

"Many that are first shall be last; and the last first," are the concluding words of our Lord in this lesson. What did he mean? His words stand related to the recorded discourse just preceding. The rich young ruler, the priests and Scribes and Pharisees and wealthy generally, appeared to the disciples to have much better opportunities for the Kingdom than would the less learned, the less noble, the less influential and the less wealthy fishermen and tax gatherers, etc. Yet the latter, though seemingly less favored of God, seemingly handicapped by lack of influence, etc., were really advantaged. It was easier for them to humble themselves, to sacrifice earthly interests and ambitions, to make a complete consecration of themselves to the Lord than for those who had greater advantages everyway. On the contrary, as we have seen, position, honor of men, wealth and education were all barriers to becoming disciples of Jesus. Thus those who were first or most prominent apparently in opportunity were really less favored, while those who had less opportunity were really first or most favored from the divine standpoint.

"FORSAKING ALL"

Let us guard against a mistaken view of our Lord's words respecting father, mother, houses, lands, etc. Our Lord certainly did not mean that we should sacrifice others in order to be his disciples. Our Golden Text expresses the thought we would enforce: it is ourselves that we are to deny, ourselves that we are to sacrifice. Hence in making our consecration and in our endeavor to carry it out we are to remember this, and to deal justly and lovingly with those who are dependent upon us and for whom we are responsible by ties of nature. For instance, the selling of houses and lands, the forsaking of these, would not mean that the Lord would have us deprive our families of necessary comforts and temporal provisions. Other Scriptures show this distinctly, that he that provides not for his own--for those for whom he is the responsible caretaker,--is worse than an unbeliever. It would be worse for any of the Lord's people to neglect the ties of duty than for an unbeliever to do so, because with his higher light and sounder spirit of mind he should appreciate the situation more clearly than do others, and therefore be more just in his dealings with those who are properly dependent upon him.

This does not mean, however, that we should yield to the whims and fancies of friends or neighbors or parents or children in respect to our course as the Lord's followers. We are not men pleasers--and the only one who has the right to command us and the only one we have a right to obey is the Lord Jesus. If, therefore, a man finds that he has made proper provision for his children or for his parents, so that they suffer not in respect to a reasonable share in life's necessities and comforts, it is for him and not them to decide how his time and energy and further means shall be spent. He is not to seek to amass wealth for them, he is not to consider that wealth already entrusted to him belongs to them. He is to understand that he has one responsibility toward them as a father or as a son and another responsibility toward the Lord, and that the Lord is not only willing but commands that the responsible duties of life shall be fulfilled by him. Whatever is more than this in his possession he holds merely as a steward, for use in the Master's service.

Let us then, dear friends, whatever our station, remember that there is only one narrow way to the Kingdom, and that it is open only during this Gospel age, and that the

R3846 : page 271

highway of holiness belongs to the next age. While rejoicing that the world, now unwilling to travel the narrow way, will have the glorious opportunities of the highway by and by, let us rejoice that the great favor of God respecting this narrow way has been brought to our attention, and that it is our privilege to walk in the footsteps of Jesus, with the assurance of his assistance all the journey through to the farther end, and with the gracious promise of life eternal and participation in the Kingdom. "If any man will come after me, let him deny himself [let him sacrifice himself, his personal interests, ambitions, etc.], and take up his cross and follow me."

====================

SEMI-MONTHLY
VOL. XXVII SEPTEMBER 1 No. 17
A.D., 1906--A.M., 6034

CONTENTS.

Views from the Watch Tower........................275
  Conscience a Barrier to Peace.................275
  The Lack Felt--Crying Aloud...................275
Berean Bible Study on Love........................277
"Thy Faith Hath Saved Thee".......................277
  Bartimeus' Experiences Illustrative...........278
  "Salvation Come to Thy House".................280
Coming in the Name of the Lord...................281
  Cleansing the Temple..........................282
  The Temple a Den of Thieves...................283
Teaching With Authority...........................284
  An Entangling Question........................285
  "Whose Wife Shall She Be?"....................286

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3847 : page 274

OUR SYMBOLIC PINS

For some time the friends have been inquiring for symbolic pins, and now we are able to supply them. One represents the scene of Isa. 11:6. Sister Darlington drew the design for us and it is very fine. The other is a representation of the cross, crown and wreath which appears on the upper left corner of the TOWER cover. These are without metal rims, celluloid finish--beautiful. The latter design is in three sizes, 5/8 in., 3/4 in. and 1-1/4 in.; the former is 1-1/4 in. in diameter.

Getting these made in large quantities permits us to supply them at 25 cents per dozen--postpaid. We will assort them three of each unless you specifically mention a different preference. They are ready now. You may order at once. From their appearance you would expect them to cost each, the price we charge by the dozen.

These pins sometimes serve as texts from which the Truth may be explained to inquirers. As you get to explaining their significance you will be preaching the good tidings of great joy almost unconsciously to others. There is nothing sectarian about the pins--nothing objectionable to any true Christian.

====================

R3846 : page 275

VIEWS FROM THE WATCH TOWER.

CONSCIENCE A BARRIER TO PEACE

ALTHOUGH the Presbyterians and the Cumberland Presbyterians have officially united, there is some dissension. At Warrensburg, Mo., each denomination had a church edifice, and both had influential members. The union program was that the Cumberland meeting house should be used, but a majority of the Cumberland congregation (128 out of 230) objected to the union and locked the building against the Unionists and notified them that it could not be so used.

The ground of objection is that although the Presbyterians have adopted a new statement of their faith, which is unobjectionable, they still hold on to the old "Westminster Confession of Faith," which these Cumberland Presbyterians cannot conscientiously endorse. Asked what particular portion of the Confession stung their consciences into disunion, one of their leaders, W. K. Morrow, produced the Presbyterian Higher Catechism and read the following:

"God's decrees are the wise, free and holy acts of the counsel of his will, whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men.

"God by an eternal and immutable decree out of his mere love for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory, and in Christ hath chosen some men to eternal life and the means thereof; and also, according to his sovereign power and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice."

Mr. Morrow closed the book with a slam, held it up and said:

"I, for one, can't swallow that doctrine, and I won't have it forced down my throat. God never gave such a doctrine. It is of the devil. It would drive men to the devil instead of bringing them to God."

* * *

The pity is that so many Christians are not so conscientious, but willing to stultify themselves for the sake of unity. The Bible rule is, "First pure, then peaceable"; and if it were strictly followed there would be a religious earthquake which would lead to true peace and unity.

THE LACK FELT--CRYING ALOUD

While some Christian people are so busied with forwarding Federative Christian Union and in performing "many wonderful works" (Matt. 7:22) that they do not feel the loss of spiritual power in Churchianity, others more alert to the true situation are crying aloud of their distress. Thus, for instance, The Christian Work and Evangelist (New York) says:

"The great need is to make the Church mean in present conditions what Christianity meant to the world ages ago. This is the real reform needed. But, strange to say, there is no effort made in this direction. Instead, schemes of expediency are resorted to. In their last analysis institutional church efforts, young people's movement, Church federation and the endowment of churches are such schemes primarily designed to gloss over glaring weaknesses, and to stimulate flagging interests. These efforts offer nothing for improving the ethical status of organized religion or for restoring the spirit of primitive Christianity. These efforts do not make the Church mean in the new condition what the early Christian Church meant ages ago."

* * *

The real trouble is recognized by but few: it is the loss of the "faith once delivered to the saints." Twenty-eight years ago faith in the teachings of the Bible began to suffer from the teachings of the Evolutionists and the Higher Critics. As a result faith in the divine revelation has waned, and Christian zeal and godly living in proportion. The Bible discredited, faith

R3846 : page 276

has no proper anchorage, and as our Lord said of the Samaritans, "Ye believe ye know not what!" Thus, many well-intentioned people are in a pitiable condition so far as religious conviction is concerned.

CONGREGATIONALISTS CONFESS THE CHANGE

The following extract from The Congregationalist, put in the mildest possible form, shows how important teachings have been abandoned. Some of these are improvements in that some errors are less tenaciously held; but with the rejected and incongruous errors went truths most vital--most essential to true Christian faith and necessary as a basis for Christian conduct and zeal for divine service. Note the difference between what "our fathers believed" and what "we believe." We quote:--

"As to our belief in Christ--our fathers looked up to him as the second person in the Trinity, seated at the right hand of the throne of God the Father, after having purchased the forgiveness of our sins and the remission of sentence of eternal death by his death on the cross and his resurrection from the tomb. We see in him who is the ideal man, the Father manifested to human apprehension, the unique revelation of God to men. Through him we know God and we worship the Father in him. We do not attempt to put into exact forms of statement the relations between the Father, Son and Holy Spirit, whose manifestation as God we see in Jesus Christ. To quote Professor Walker here: "Whether by virgin birth, by preexistence as the eternal Logos, by enduement at baptism, by Davidic descent, by all these lines of argument combined, or by others like his sinlessness and moral oneness with the Father, that unity is to be explained or no, the great truth to which these interpretations bear witness is the fundamental fact of Christianity--that of the incarnation. Its explication is relatively a matter of speculation; its reality is of prime importance.'

"Our fathers regarded man as created perfect in one human pair, who by wilful disobedience to a divine command corrupted and brought sentence of eternal death on the whole human race descended from them. Our fathers believed that Jesus Christ coming as God in a human form begotten through the power of the holy Spirit and born of the Virgin Mary, by his sufferings and physical death inflicted on him by men, endured the equivalent of the punishment of sinners sentenced to eternal death, and delivered from it certain members of the race foreordained to be saved. We believe that Jesus Christ the son of God living, suffering, and dying as a man among men revealed the self-sacrificing love of God for his children, who include all mankind, and that this manifestation continued through the Spirit of God in and among men, is teaching sinners the nature of sin and the character of God, and is drawing all men unto him....

"Our fathers believed that the New Testament revealed the divine plan and pattern of Christ's Church on earth, and that it was Congregational in its organization. We believe that the Congregational order is best suited to the Christian development of the individual, to 'intelligent discipleship, mutual responsibility, direct loyalty to Christ alone, full rounded Christian manhood.' We hold, however, that whenever and wherever modifications of this order are found to be best suited to advance the Kingdom of Christ they should be adopted, and that the disciples of Christ of all denominations should work together as far as is practicable to show their unity in spirit and to bring his Kingdom to perfection....

"Our fathers believed that men could be saved only by believing on Jesus before they died. The theological controversies of the last twenty-five years have resulted at least in toleration for Christians who express a reasonable hope that those who die without knowledge of Christ may not have closed their probation in this life. The tendency thus indicated has gone so far that some Congregationalists, who believe, as all Christians do, in the final triumph of righteousness over sin, hold also that it is not an unwarranted hope that this triumph may include the final redemption from sin of all the children of God."

MINISTERIAL DISHONESTY RESPONSIBLE

We charge that this spiritual decline and loss of faith in the Bible is the result of dishonesty amongst the professed ministers of Christ. Many of them have

R3847 : page 276

for years been practicing most ignoble dishonesty--obtaining money and honor of men under false pretenses. Professing loyalty to the Bible and to the creeds they have betrayed both. Professing to build up believers in the most holy faith, as ministers of truth, servants of God, they have systematically put poison into the children's bread which has destroyed the faith of many, and by reason of them the way of Truth has been evilly spoken against--discredited in the name of God, and backed by the education of these professed servants of God and the Church and the special confidence reposed in them as men separated from the world.

This is not too strong a charge. It is confessed from day to day, if we but learn to read between the lines, and sometimes on the lines, as in the following extract from the Homiletic Review, a prominent Christian magazine. It is discussing the case of Rev. Crapsey, D.D., an Episcopalian minister recently expelled from the pulpit of that denomination because he utterly denied every item of Christian faith--including our Lord's prehuman existence, miraculous birth, etc. The Review says:

"What Dr. Crapsey does in an extreme degree without question nine out of every ten ministers in every Church requiring creed subscription also do in some degree. The principle on which Dr. Crapsey is to be unfrocked, impartially applied by those churches requiring creed subscription, would undo and unsettle their whole ministry. Nearly all of the creeds subscribed are of ancient date. They were framed as metaphysical and logical statements, frequently to meet the heresies of the age that produced them. It would be quite generally regarded as proof of intellectual disease if a man living today should affirm his belief verbatim et literatim in the ancient symbols. Yet they are 'subscribed' by a very great number of ministers. In view of this fact it is a matter of importance to ascertain in what sense and to what extent creed subscription is binding."

* * *

Here it is plainly stated: Dr. Crapsey's perfidy in

R3847 : page 277

professing to believe and teach what he does not believe and teach is excusable in the eyes of the "nine out of every ten ministers in every Church requiring creed subscription also do in some degree." It is because such falsification has become so common amongst professed servants of the Truth that some men of conscience feel justified in doing the same. Is there any other class of professional men or business men of whom it can be said (in their defense) that nine out of ten of them perpetually live a lie? We hope not.

Just as Christian Scientists permit their minds by continually misrepresenting facts until their sense of truth on every subject seems to be perverted, so that argument, facts and logic are alike wasted on them, so it is with the "nine out of ten" Christian ministers, who habitually prostitute the Truth for name and station and salary. Bible testimony, quotations of the apostles, no longer have the weight of Truth in their minds because of their long subordination to policy, their so-long continued sacrifice of Truth.

We believe that without a love for Truth none will be favored with the light of "Present Truth." More than this, we hold that if sincere love for Truth--honesty of thought and deed--be yielded, sacrificed to pride, ambition, vain-glory, or any other thing, the result will be the loss of Present Truth. Let us ever keep in memory our Lord's message through the Apostle, that now in the end of this age he will send strong delusion that all may believe a lie who have pleasure in untruth--who received not the Truth in the love of it. (2 Thess. 2:10-12.) Let us guard our consciences, realizing that their perversion would surely work our injury, our alienation from the Lord, and our rejection from his service now and hereafter.

===================

R3849 : page 277

BEREAN BIBLE STUDY ON LOVE

--SEE COMMENTS IN OUR JULY 1 ISSUE--

SEPT. 2

26. What is the importance of loving zeal and how may we cultivate it? Z.'98-112 (1st col. par. 1); Z.'03-165 (2nd col. par. 1, 2); Z.'01-151 (2nd col. par. 1); Z.'01-318 (1st col. par. 1); Z.'96-163 (2nd col. par. 1, last half.

27. How may we cultivate loving submission? Z.'96-44 (2nd col. par. 2, 3); Z.'99-6 (1st col. par. 1 to 3); Z.'02-249 (2nd col. par. 1).

28. Must perfect love include sinners and also our enemies? and how may we determine that it is the sin we hate and not the sinner? Luke 6:27,28; Z.'99-5 (2nd col. par. 3, 4); Z.'01-331 (2nd col. par. 2, 3); Manna, March 21.

SEPT. 9

29. What is the relation between love and justice? Z.'02-265, 266; Z.'04-56 (2nd col. par. 2, 3). Z.'02-171 (2nd col. par. 2); Z.'05-287 (2nd col. par. 2, 3).

30. What is the relation between love and benevolence? Z.'01-247 (1st col. par. 2, last sentence); Z.'01-253

R3850 : page 277

(1st col. par. 2, 3).

31. What is the relation between love and fear? I Jno. 4:18; Z.'98-112 (1st col. par. 4 and 2nd col.)

32. What is the relation between love and knowledge? I Cor. 8:1; E.260 (top of page); Z.'00-184 (1st col. par. 2, 3); Z.'03-42 (1st col. par. 3).

SEPT. 16

33. What is the best evidence of our acceptableness with the Lord? Z.'98-201 (1st col. par. 1); Z.'03-56 (1st col. par. 2).

34. How may we become copies of God's dear Son? Z.'98-201 (2nd col. par. 2, 3); Z.'02-172 (1st col.).

35. How must we keep ourselves in the love of God? Jude 21; Z.'00-184 (2nd col. par. 1); Z.'02-173; Z.'05-139 (2nd col. par. 4); Z.'05-124 (2nd col. par. 4, 5).

36. How should we examine ourselves and overcome the unlovely spirit of criticism and harsh judgment? F.402 par. 2, to 409; Z.'00-73 (2nd col. par. 3); 74 (1st col. par. 1, 2 and 2nd col. par. 3); also 75 (1st col. par. 1); Z.'04-43 (2nd col. par. 5) to 43 (1st col. par. 2).

SEPT. 23

37. How must love deal with evil surmisings? Z.'05-213 (1st col. par. "III" to 2nd col. par. "IV").

38. How shall we fulfil the command, "Love one another"? Z.'99-88 (1st col. par. 3 to 2nd col. par. 2); Z.'03-121 (1st col. par. 2); Z.'98-201 (1st col. par. 2 and 2nd col. par. 1); Z.'05-125 (2nd col. par. 2); Z.'05-297 (1st col. par. 1, 2). And what proprieties should be observed by the New Creation in this respect? F.489 par. 2, to 490.

===================

R3847 : page 277

"THY FAITH HATH SAVED THEE"

--LUKE 18:35-19:10.--SEPTEMBER 2.--

Golden Text:--"The Son of man is come
to seek and to save that which was lost."

OUR GOLDEN TEXT briefly and concisely sets forth our Lord's mission. To those who learn to read it aright it tells of a world of mankind, the entire race of Adam, lost in sin and its penalty, death--lost without hope of ability to recover itself, without hope that any member of the race could ever redeem it or give to God a ransom for his brother. (Psa. 49:7.) This text sets forth the remedy, the only remedy provided by the Son of man. "He who was rich for our sakes became poor, that we through his poverty might be rich"--he left the heavenly condition and humbled himself to human nature that "he by the grace of God should taste death for every man." (2 Cor. 8:9; Heb. 2:9.) To appreciate the meaning of the word "lost" in this connection helps us to appreciate the meaning of the word "saved." As man was lost in sin, lost in death, so he is to be recovered from sin, recovered from death.

Salvation then, in God's arrangement, means recovery from sin and its penalty death, and from all its concomitants of sorrow and pain, imperfection and dying. How reasonable, how sensible, is this Scriptural proposition! How well it is backed up by the Apostle's statement that the

R3847 : page 278

salvation to be brought to mankind at the second coming of Jesus will be a recovery or restitution of all that was lost, during the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) While this salvation belongs specifically to the coming age, the Millennium, nevertheless to some the Lord is granting a beginning of salvation in the present time--to those whose eyes and ears of understanding and hearts of appreciation are open to the messages of divine grace, whispered at the present time under adverse conditions, but by and by to be so sounded abroad that every ear shall hear.

BLIND BARTIMEUS' FAITH

Jesus was en route for Jerusalem by way of Jericho. The Feast of Passover was approaching, and the roads leading to Jerusalem had many travellers, who usually went in companies or in groups. With our Lord and his apostles was a considerable number of friends, together with numerous Pharisees headed toward Jericho. By the wayside sat a blind man, Bartimeus, hoping to excite the sympathy of the passers-by, for he was a beggar. In those days there was no special provision for the blind, and there were many of them in those parts.

Although numerous groups had passed, something especially attracted the attention of Bartimeus to this group as an extraordinary one, and he inquired who or what so large a company might represent. He was told that Jesus of Nazareth was passing by, and that the commotion, the multitude, represented those who were in his company. Many evidently preceded Jesus, so that the blind man began to cry for mercy and help before the Lord got to him. Those in the forefront rebuked him and told him to stop his shouting, intimating that the great Teacher should not be interrupted by a wayside beggar. But the man had evidently heard of Jesus before--possibly had heard of other blind men healed by him. In any event he was seized with a conviction that this prophet of Nazareth was able to grant him relief, that he was probably the true Messiah, the Son of God. Hence he shouted the more vociferously, "Thou Son of David [Messiah], have mercy on me!"

The procession stopped, and Jesus commanded that the man be brought to him. He did not shout for him to come, but commanded, "Let him be brought." Mark (10:46) tells us that those who brought the blind man said to him, "Be of good cheer, rise; he calleth thee," and also tells us that

R3848 : page 278

he immediately cast away his cloak or mantle in his haste to respond. When led to Jesus the latter asked him, "What wilt thou that I should do for thee?" He responded, "Lord, that I may receive my sight." The Lord answered, "Receive thy sight; thy faith hath saved thee."

There were many blind men throughout Palestine, yet only comparatively few received such a blessing. Why? Undoubtedly because few had the requisite faith. Note in the case of Bartimeus, the evidence of his faith as soon as he heard, the persistency which belongs to true faith; and note also the evidence that he was of sincere heart, as demonstrated by the fact that after he had received his sight he followed the Lord, glorifying God. He might on the contrary have said to himself, "Yes, I have heard a good deal about modern salves and about a prophet who could speak the word and restore the sight, but in my opinion all these are deceptions. In any case they are not for me. I suppose if I were rich and influential this Prophet of Nazareth would be pleased to heal me if he thought I would give him a good fee, or if some of my relatives were able to pay him well. No, I have given up all hope. Israel has been looking for a long time for the Messiah, anyway. It is not at all probable that he will come in my day, that he will pass by just where I am sitting, and that it would be any use for me to cry out for mercy to him." Had the blind man thus reasoned, without faith, undoubtedly the procession would have passed him by and he would have remained blind.

EYES OF UNDERSTANDING BLINDED

That physical blindness is a terrible affliction none will question. But how much more serious is the mental and spiritual blindness which prevails. The Scriptures tell us that the whole world, except the few who are true believers in the Lord Jesus, are all blind--"The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4.) The blinded ones are cut off by false doctrines from ability to see the grandeur of the divine character and plan for human salvation. There are various degrees of this mental and spiritual blindness: some can see nothing, others can see a little, vaguely, dimly. Some can look at the sun, moon and stars and see nothing in them beyond what they call nature--a federation of matter without intelligent direction. The Prophet has declared that "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard," by some; but, alas, how many there are who hear not, see not, these things, who realize not the divine supervision of all of life's affairs.

Lacking of faith in a gracious, just and loving God of wisdom and power, these blind and deaf ones are unprepared for the messages of his love and grace as they are given to us in his Word. To some of them it seems foolishness to think of a personal Creator at all: to others it seems foolish to think that one so great as to be able to create the worlds would pay particular attention to the interests of the individual members of our race. They are blind and cannot see afar off--they can merely see the affairs of the present life, with its eating and drinking, planting and building, laughing and crying, living and dying. They know not if there is anything else or what it is. Others with a little opening of the eyes of understanding can realize that there is a personal God and that he takes a personal interest; and these in turn are blinded by the Adversary's misrepresentations of the divine Word, which give false impressions respecting the divine character and plan. These are blinded by the traditions of the elders from the "dark ages" respecting the divine purpose--that it is merely to elect a few and to turn the great majority into a place of eternal torment. Alas for such blindness! How we long for the time promised by the Lord through the Prophet, when all shall know him, from the least to the greatest--when all the blind eyes shall be opened and all the deaf ears shall be unstopped.

BARTIMEUS' EXPERIENCES ILLUSTRATIVE

The incident before us in this lesson serves well to illustrate how some who at the present time belong to the blind class are brought to the Lord and graciously receive the opening of the eyes of their understanding. In the

R3848 : page 279

Lord's providence they hear that Jesus of Nazareth passes by; in the Lord's providence they have heard something respecting the great Teacher and the eternal life and the opening of blind eyes which he effects. They seize the opportunity, they lay hold upon the Lord by faith, they cry to him, --"Have mercy upon me, thou Son of David." The thought is suggested to them that there are many more worthy than themselves to have the Master's attention, that they are too insignificant, too sinful for him to recognize. But faith holds on. They have heard of his mercy toward others and they cry unto him so much the more, until finally he bids them come, and "whosoever cometh unto him he will in no wise cast out."--John 6:37.

All who now come unto the Lord by faith encounter some experiences of opposition which correspond in considerable degree to those of Bartimeus. Generally they are without encouragement until they realize their need and cry to the Lord. Even these now find assistance from those who delight to assist them, saying, "Be of good cheer, rise; he calleth thee."

Then comes the Master's question, "What wilt thou?" And well it is for those who, like Bartimeus, can say, "Lord, that I may receive my sight." Such do receive enlightenment from the Lord, an enlightenment by which they can see him who is the Way, the Truth and the Life, and through whom they may come to a knowledge of the Father, whom to know is life eternal.--John 17:3.

But, alas, many today when asked this question, "What wilt thou?" request riches or honors of men or temporal blessings of some sort, appreciating not their great need of spiritual necessities. Even those of us who have enjoyed considerable blessing in the way of the opening of our eyes to see the divine character and plan need to remember how the Apostle prayed for the Church, "that the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."--Eph. 1:18,19.

WHEN THE PEOPLE SAW IT

When the multitude saw that the blind man had received his sight and had become a follower of Jesus and was giving glory to God they also joined in praise--all who beheld. So it is today with us. As one after another come to a knowledge of the divine character and plan, all who are in accord with the Lord are not only ready to assist them to the Lord, but ready also to join in praise on their behalf, rejoicing in their blessing. The great mass of the world, however, who see not, who appreciate not, this miracle of change from blindness to spiritual sight and understanding, cannot now join in praise and thanks to God. We are glad, however, that the time is coming when the knowledge of the glory of God shall fill the whole earth, when every knee shall bow and every tongue confess, when every creature in heaven and in earth shall be heard saying "Praise and honor and dominion and glory and power be unto him that sitteth on the throne and to the Lamb."--Isa. 11:9; Phil. 2:11; Rev. 5:13.

Our lesson gives a second illustration of how the Son of man is able to save all that come unto him through faith. The Lord and his company had passed through Jericho on toward Jerusalem. The whole city evidently was stirred with the knowledge that the great Prophet of Nazareth was en route for Jerusalem. Zaccheus was apparently one of its prominent and wealthy citizens, a publican. The word "publican" today is in some places the name applied to bar-keepers, liquor-dealers, but in our Lord's time it indicated a collector of taxes for the Roman government. The Israelites demurred against being taxed by the Romans, claiming that they were the Kingdom of God, and that the Roman nation and all nations should rather pay taxes to them. The prejudice on the subject was so strong that the more reputable class of Jews would not accept the office. Besides this, the methods of collecting the taxes were frequently along the lines of extortion, as indeed is said to be still the method of collecting taxes in oriental lands.

Consequently to be a publican came to signify an irreligious, unpatriotic, unscrupulous character. The Pharisees disesteemed these as sinners, as no longer Jews nor heirs of the Covenant promises. The publicans recognized themselves as of the sinner caste, and sometimes in the Temple, if they went there to pray, heard the more religious give thanks to God that they were not publicans--that they had not lost all their manhood and religion and patriotism.

Zaccheus was one of the chief publicans, a prominent one amongst them, and rich. Yet apparently his heart was ill at ease. Although he had found his occupation a lucrative one he was not satisfied. Not that he would admit that his riches were all gained by dishonesty, but he realized that some of them were not honestly and honorably obtained. This would probably be true of the majority of rich people. As he heard of the Kingdom of God and the Prophet of Nazareth and his work of miracles, his heart was longing for relationship with God--he wanted to at least see this Prophet. Short of stature, the crowd being large, he had poor opportunity, but he ran ahead of the procession and climbed into a sycamore tree, and, seated on one of its branches over the road, he got a good view of Jesus as he passed by him.

R3849 : page 279

Similarly today to some come longing desires for righteousness, harmony with God and fellowship with the Lord Jesus, and the prospect of eternal life in the Kingdom. How much depends upon the way they entertain this thought! They can turn it aside and say, "It is no use for me to think of reconciliation with the Father and a life of harmony with him; it is no use for me to try to turn over a new leaf. My business is built upon a disreputable foundation; I have already acquired a reputation for dishonesty, which I could never shake off. The new life which this great Teacher Jesus proclaims is no doubt grand for those who can accept it, but I am not one of them." Had Zaccheus followed such suggestions and inclinations he would perhaps have gone in another direction instead of wishing to see more of the Lord.

It is a hopeful sign when we find any desiring to have clearer views of the Lord or his Word or his plan. We would exhort all such to go ahead and climb a sycamore tree and get a good view of matters; peradventure to them, as to Zaccheus, the Lord might speak some word of comfort and encouragement. Let such remember that, if honest hearted and earnest of purpose, some of their natural disadvantages may under the Lord's providence work out for them a blessing, even as Zaccheus found that his smallness of stature brought him more particularly to the Lord's attention than otherwise. But his zeal was necessary, as well as his manifestation of interest and faith.

R3849 : page 280

"SALVATION COME TO THY HOUSE"

We can imagine Zaccheus lying on a limb of a sycamore tree, looking down upon the Lord, studying the lines of his countenance, wondering whether or not this were the very Christ, and feeling despair in his own heart as he realized his own imperfection and impurity as contrasted with the Master's character, which shone forth in his countenance, speaking purity, gentleness, meekness, patience, love. How surprised he must have been when the Master stopped and looked directly into his eyes and, calling his name, said, "Zaccheus, come down, for I must dine today at thy house." We have here evidences of the Lord's knowledge of what is in man, that he reads the heart and makes no mistakes. Zaccheus was indeed glad to receive him and hasted to come down and to take him to his home. Doubtless there were others in that vicinity not only more highly esteemed amongst men but of still grander and nobler character than Zaccheus, but he had the longing heart, hungering and thirsting for righteousness. To him the blessing came; he should be filled.

What a wonderful opportunity it was to have the Master come to his home! What an honor, what an opportunity for hearing some precious words, instructions, guidance, encouragement! Not all the conversation of that dinner-table is recorded, but sufficient is told to teach the lesson. Whatever the Lord said to him, Zaccheus there made a full surrender of his heart--that henceforth he would not only forsake sin and evil customs and practices, but that so far as possible he would make restitution for wrong doing and injustice. This is of great importance in the Lord's sight. It is in vain that we attempt to make use of God's grace forgiving our sins while we would hold on to money or property obtained from our neighbors by some dishonest practices. Zaccheus gave evidence of a sound conversion when he declared, "If I have wrongly exacted aught from any man, I restore fourfold"--not" I have restored fourfold," but "I will restore fourfold." The intimation here given is that Zaccheus was more than ordinarily upright as a publican, otherwise to have restored fourfold would of itself have ruined a large fortune. On the contrary, Zaccheus consecrated one-half of all his possessions to the poor, and out of what remained he would make good fourfold, four times as much, for all that he had taken unjustly from others, and still he hoped a reasonable competence would be left.

We believe that many today make a great mistake in that they do not more fully follow the course of Zaccheus--in that they continue to hold on to something which really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth of money or property or time or talents to the Lord. Zaccheus was a Jew, and under the requirements of the Law one-tenth of his yearly increase would be his obligation to religious matters. But he far exceeded this, giving not merely a half of his annual income, but a half of all the principal, of all the money and property and goods which he possessed. Some have inquired of us, What is the reasonable obligation of a Christian? We answer that our reasonable service should surely be more than the one-tenth of the Jews. To our understanding Zaccheus did not even go the full length of a complete sacrifice. The hymn expresses our sentiments:--

"All my little life I give thee,
Use it, Lord, in ways of thine."

However, Zaccheus publicly, practically, did this very thing, the difference being that we who live this side of Pentecost, and who consecrate all to the Lord, are in turn by him made stewards to use that all according to our enlightenment day by day in his service.

This question should be settled promptly by all who would grow in grace, in knowledge, in love and character-likeness of our Lord--Have I forsaken sin, and the ways of sin and dishonesty? Have I made ample restitution so far as possible for every injury done to fellow creatures? What have I sacrificed, half of my goods or all of my goods to the Lord and his cause? If as a Christian I have sacrificed all, how am I keeping that engagement, that covenant, that sacrifice? Am I remembering that time and talent and influence as well as money belong to him and are my reasonable service? Am I spending and being spent day by day or not? How will it stand with me when the Master reckons with his people? Will I have joy in rendering my account, or will I with sorrow be obliged to admit that as a steward I have been unfaithful, and have buried my talents in earthly aims and objects and ambitions and services, or will I be able to present to the Lord fruits of my labor and sacrifice, and hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord"?

"THEY SHALL BE MINE"

Let us remember the words of the Lord through the Prophet, "Gather together my saints unto me; those who have made a covenant with me by sacrifice" (Psa. 50:5), "They shall be mine, saith the Lord, in that day when I make up my jewels."--Mal. 3:17.

Some of those of the multitude who had rejoiced with the blind beggar were greatly disappointed when they found Jesus affiliating with an acknowledged publican. The difficulty was that they had misconceptions and had not yet come to see that the Lord looketh upon the heart, and that in the Lord's sight this humble and grateful publican was nearer to the Kingdom than themselves. Jesus' words to them were, "This day is salvation come to this house." Zaccheus also is a son of Abraham. "The Son of man came to seek and to save that which was lost." Salvation came to his house--not in the complete sense, for that, as the Apostle says, is to be brought unto us at the revelation, the second coming of our Lord and Savior. But salvation came to him in the sense that his heart was turned from sin and selfishness toward God and righteousness. Zaccheus that day, under the Lord's favor and blessing and instruction, and his own cooperation in the same, in the turning over of a new leaf and becoming a follower of the teachings of Jesus, was saved in a reckoned sense--in the sense that he no longer

R3849 : page 281

loved the ways of sin, but now loved the ways of righteousness --in the sense that he was no longer walking after the things of the flesh, but now was walking after the things of the Spirit, the things of God, the things of righteousness, the things of truth, the things most pleasing to the Master, in his footsteps.

===================

R3850 : page 281

COMING IN THE NAME OF THE LORD

--MATT. 21:1-17.--SEPTEMBER 9.--

Golden Text:--"Blessed is he that
cometh in the name of the Lord."

IN our last lesson Jesus and his disciples, with others, were on the way to Jerusalem for the celebration of the Passover. They had already passed through Jericho. En route Jesus gave the parable of the talents; and Bethany, the home of Lazarus, Martha and Mary, was reached Friday night, just a week before his crucifixion. He rested with his friends on the Sabbath, partook of the feast prepared in his honor that evening, received the anointing of the costly spikenard from Mary, and next morning, the first day of the week, continued his journey to Jerusalem. Throughout the week, however, he made Bethany his home, going daily to the city, returning at night. Bethany was about two miles distant from the Temple. Here the present lesson begins.

With the Lord were a considerable number of people who had come up to Jerusalem in his company, and some who had come out from Jerusalem to Bethany to see him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage, a little village on the Mount of Olives, Jesus stopped and sent two of his disciples to another village close by to bring to him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with his disciples. At all events his request was honored, and Mark tells us, according to the revised version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although he came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of his riding. Evidently the reason for riding at this time was not weariness. He was about to present himself to the people after the manner of their kings of the past, who we are told rode in triumph on white asses.

THE OBJECT AND SIGNIFICANCE OF THE RIDE

A prominent writer on this lesson seems to present a very wrong view of our Lord's course and program, saying: "Jesus now for three days made his final attempts to persuade the Jewish nation to accept him as the Messiah and thus save themselves from destruction, and become a great power for bringing in the Kingdom of heaven among men. He uses every possible means, in a great variety of ways, for accomplishing his purpose. He presents himself to them as a king. He shows his royal authority by cleansing the temple, his Father's house. He performs royal deeds of power and of mercy in healing the sick. He argues, he discourses, he pleads, he teaches, he answers objections, he threatens, he warns."

To the very contrary of all this, we find that our Lord here studiously avoided arousing the people, lest they should "take him by force to make him a king." (John 6:15.) He taught the people in parables and dark sayings, which he did not explain except privately to his disciples, saying, "Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without all these things are spoken in parables: that seeing they may see and not perceive; and hearing they may hear and not understand." (Mark 4:11,12.) Just a few days before this our Lord had expressly told his disciples that he would be set at naught by the rulers of the nation and would be crucified and rise again the third day. They had at least partially understood this matter, for they endeavored to dissuade him from such a view, and he had explained to them that his Kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones judging the twelve tribes of Israel.

Our Lord knew that he would be rejected, and before he entered the city, viewing it, he wept over it and said, "Your house is left unto you desolate." He evidently had not the slightest intention of alluring the people to his support and for the establishment of an earthly Kingdom. We cannot doubt what a power he would have had if he had but spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marvelled that he offered no defense. All this was in harmony with the prophecy, which declared, "As a sheep before her shearers is dumb, so he opened not his mouth."

Jesus sought to influence only those Jews who were "Israelites indeed," in whom there was no guile; and he understood the Father's plan to be that his message, as directed under the leadings of providence, would attract this class --and he did not wish for others. It was not the Father's will, as he declared. The remainder of that nation, aside from the "Israelites indeed," the holy ones, according to the divine plan and arrangement, would reject our Lord, crucify him and be blinded for more than eighteen centuries until, at the time of his second advent, their eyes of understanding would be opened and they would "look upon him whom they have pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn." (Zech. 12:10.) Meantime the Lord's favor during this Gospel age, as intended, would pass throughout the world, making disciples of the pure in heart, a zealous class of various nations, peoples, kindreds, tongues, for the purpose of selecting joint-heirs in the heavenly Kingdom, which was not intended to be established as an earthly Kingdom nor a heavenly one until God's due time--at the second coming of our Lord.

THE FULFILMENT OF PROPHECY

Two prophecies combine in the testimony here recorded: "Tell ye the daughter of Zion, Behold your King cometh unto thee, meek and riding upon an ass, and upon a colt the

R3850 : page 282

foal of an ass." (Compare Isa. 62:11; Zech. 9:9.) It was in fulfilment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfil it. It was necessary, according to the divine program, that our Lord should literally, actually, do what the prophets had foretold, that Israel might be without excuse in their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon him whom they have pierced and mourn for their rejection of him, they will find themselves without excuse, they will realize that the Lord had performed unto them as his covenant people all his good promises, and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart they were proud and boastful; whereas he was pure and unselfish, they were impure and self-seeking and not fit for the Kingdom. In a word, God did for natural Israel everything that he had purposed and promised, and certified thereby that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion, and while they shouted "Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. It had been a custom

R3851 : page 282

amongst various peoples for long centuries to thus treat their honored rulers. In countries where flowers abounded these were used, in others the branches of trees, and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact, narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of the Lord to the matter, pointing out to him the impropriety of such proceedings.

The modesty of our Lord in respect to his Messiahship is noteworthy. Not on a single occasion we know of did he announce himself as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by the Lord. For instance, on the first occasion when Jesus inquired of his disciples, "Whom say men that I am?" and later, "Whom say ye that I am?" when Peter, speaking for them, replied, "Thou art the Messiah, the Son of the living God," Jesus indicated his assent by the words, "Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now it was the multitude that heralded him the son of David, the Messiah, and he merely held his peace--only when others objected did he declare that the shouting was necessary to the fulfilment of the prophecy which declared that there should be a shout, saying, "Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass." The third place where his Messiahship was referred to was before Pilate, who asked him, "Art thou a king then?" He answered, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."

"HOSANNA IN THE HIGHEST"

Had this procession and the shoutings of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation--a presentation to them of their King--to be accepted or rejected? They had no other meaning at the time, but indirectly they have a lesson for us spiritual Israelites at the end of this age; because we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to "both the houses of Israel"--the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and his Kingdom.

Natural Israel waited 1845 years for the Lord to come as their King, to establish righteousness in the earth, and to use them as his channel for blessing to all mankind according to the terms of the Abrahamic Covenant. When Messiah came they were unready to receive him and unfit to be his co-laborers--except the few Israelites indeed whom he gathered out of that nation and constituted the nucleus of the new nation. When the Jewish nation, natural Israel, were cast off, rejected, the Lord began the selection of spiritual Israel out of all the nations as he had foreseen and foretold. Nominal spiritual Israel waited a similar period of time, 1845 years, from the death of Jesus to the time when he was due to present himself as King.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel, viz., in 1878 A.D. (for prophetic testimony on the subject see MILLENNIAL DAWN, Vols. II. and III.) At that date also we believe nominal spiritual Israel --Churchianity, "Babylon"--was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection,--neither did natural Israel realize its rejection and that its house was left desolate, left to go to destruction. As the 37 years following our Lord's rejection of natural Israel brought them to the utter destruction of their city and polity, so we anticipate that 37 years from 1878 will bring "Christendom" to its destruction in the great time of trouble predicted in the prophecy.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah--accepting him as their present Lord and King, or rejecting him; shouting in their hearts "Hosanna to the son of David, who cometh in the name of the Lord," or, on the other hand, amongst those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The

R3851 : page 283

antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to incorruptible conditions in the First Resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction saying, "Your house is left unto you desolate: ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord," he ceased all efforts in connection with that nation--their trial was ended as a nation, but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of its merchants and money changers, driving them out with a scourge of cords. He was backed by the authority which belonged to any Jew in any station of life, but was additionally backed by his own kingly presence and the multitude which thronged about him, which would have been ready to support him with physical force: all this of course aside from his heavenly power.

THE ANTITYPICAL TEMPLE CLEANSING

To our understanding the chief force of this feature was its typical one--illustrative of a great truth now applicable to spiritual Israel. The Temple built by Herod was only the type. The true Temple is the Church of the living God. This Church Temple may be considered from two standpoints: (1) The Church of glory in the future, of which the Lord's faithful ones of the present time are the living stones, now being chiseled, prepared. (2) The Church in its present condition of humiliation, imperfection, more properly the tabernacle in which the Lord dwells. As there were strict regulations governing the worship and worshipers in the types, so there are positive regulations in God's Word for those who constitute the priests and Levites doing the services of the tabernacle in the present time, preparatory to the establishment of the glorious Temple of the future.

The Scriptures clearly indicate that in the end of this Gospel age God purposes a cleansing of his sanctuary, his temple--Christendom. There will be nothing in or connected with the Temple in glory that will need to be cleansed, nothing impure, nothing that defileth will enter therein; but the Temple, the Church of the present time, stipulated to be composed merely, solely, of the consecrated believers, has become a mixed multitude, so that under the name of Christian and Church are many persons and parties thoroughly unchristian, connected with the things of this world on a purely selfish basis. The Lord proposes a cleansing of this sanctuary, as testified through the Prophet Daniel--unto 2300 days [years], then shall the sanctuary be cleansed. That was merely a typical cleansing which our Lord accomplished in the typical Temple; the antitypical cleansing is the one of real importance and we are living now in this time of cleansing. (See MILLENNIAL DAWN, Vol. III., Chap. IV.)

The type gives us a suggestion respecting the character of the cleansing, that it mainly affects those who make merchandise of holy things--those who are associated with the Lord's work for selfish reasons, because "their bread is buttered on that side," because they can have more honor of men, more of the advantages and comforts of life, and better business prospects by reason of their identification with Churchianity. All of this class must be driven out: the Lord himself will see to the work. The Lord's house is not to be a house of merchandise. The Lord seeketh such to worship him as worship him in spirit and in truth, and not those who seek the loaves and fishes or any earthly advantage. He will therefore present the truth in such a form that it will be a blessing to the proper class, and separate all of the improper class by a measure of odium in connection with the King and his faithful. At the present time the Lord, the Truth, with a whip of small cords, is injurious only to those who are in the Temple for purposes of merchandise, and not injurious to others. There are money changers today in the nominal Temple who are robbing the people by accepting salaries for that which is not food, who, while professing to teach the way of the Lord and receiving honor

R3852 : page 283

of men and other emoluments, are really misrepresenting the Lord and his Truth. All such will be separated from the true Temple class, all such will be angry with the Master and his followers, as were the merchants and money-changers in the typical Temple, and they will have their sympathizers also, as they did.

THE TEMPLE A DEN OF THIEVES

Thieving, robbery, is usually done secretly, deceptively. The thief usually represents himself as the very reverse. He poses as an honorable man; but slyly, under cover, he secures to himself that which is not properly his. Is not this the case with very many professedly Christian ministers and teachers and elders in various quarters of Churchianity? Are there not many who pose as ministers of the cross of Christ and of the Word of God who deny the Word of God and to whom the cross of Christ is foolishness? Of this class are those who tell us that they are Evolutionists; that instead of man falling from God's likeness and needing to be redeemed by the blood of the cross and needing the second coming of the Lord to restore him, the very reverse is their conception of truth, viz., that if man has fallen at all he has fallen upward, that he has no need to be redeemed, and that to look for the second coming of the Lord for the salvation of the world is foolishness. Are not these men receiving money under false pretenses? and is not such a system of thievery the very worst kind in the world? Is not this an open robbery? Do they not rob God in that they detract from his honor? and do they not rob the people in that they take from them money and honors, etc., while deceiving them, selling them that which is not bread, which satisfieth not?

The Father's house, his Church, should be composed solely of those who worship him in spirit and in truth. It is meet, it is proper, that all others should be cast out, and the Lord will see to this now because the due time for it has come. The sanctuary shall be cleansed; then in due time the glory of the Lord will fill it--the Royal Priesthood will be changed and become the Temple of glory, honor, dominion and power, from which will proceed the blessing of the world of mankind.

The people in general were thoroughly aroused by the triumphal entry and then the scourging of the money-changers.

R3852 : page 284

To the inquiry, Who is this? came the answer, "This is Jesus, the Prophet of Nazareth of Galilee." The news spread, and the poor and the lame of the city began to flock to the temple. Doubtless they had heard before about this great Prophet, and many of them found this their opportunity for receiving a blessing at his hands. So it will be in the future, when the spiritual Temple will have been fully cleansed, and the Lord of the Temple will be in it in power and great glory, the healing and blessing of all the families of the earth will be in order and will be accomplished--all who will may then be blessed.

The shoutings of the multitude on the way had doubtless ceased, yet the children in the Temple had apparently taken it up, and doubtless without any particular meaning were singing over and over, "Hosanna, hosanna, to the son of David." This illustrated how by and by the praises of the Lord shall fill his Temple, and the Pharisees who heard the children were annoyed by it. We may presume that they endeavored to stop them unsuccessfully, and then appealed to the Master, as the one whose authority would be recognized, to rebuke them; but he answered them this was fulfilling prophecy again, as it is written, "Out of the mouths of babes and sucklings thou hast perfected praise." What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer the Lord caused to be accomplished even at the mouths of babes. Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word cooperate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the Kingdom.

===================

R3852 : page 284

TEACHING WITH AUTHORITY

--MARK 12:13-27.--SEPTEMBER 16.--

Golden Text:--"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

TODAY'S lesson considers the events of the last day of our Lord's public ministry. As already noted, he rested at Bethany over the Sabbath and participated in a feast to his honor that (Jewish) Sabbath eve. The next day, the first day of the week

--Sunday--he rode on the ass, making a triumphal entry into the city of the great King. Mark informs us that he visited the Temple on that occasion, looking about on the condition of things, and that it was the next day, Monday, that he drove out the money-changers, etc. Now we come to the day following, Tuesday, the last day of his public teaching. Note the record thus: John 12:1 informs us that the Feast at Bethany was "six days before the Passover"--Sabbath; Mark 11:1 records the events of the next day, Sunday; Mark 11:2-19 relates the events of Monday; Mark 14:1 shows that Wednesday and Thursday intervened before the Passover Feast began.

PERPLEXITY OF THE JEWISH RULERS

The leading men of all the various sects and parties were in perplexity how to deal with Jesus. They believed him to be an impostor, because his claims seemed to them to be absurd, contrary to all worldly wisdom, the only kind which they possessed. True, they recognized that he was a brilliant man, that he had great force and power with the common people. But they said to themselves, "Although he does not publicly claim to be the Messiah he nevertheless gives that intimation--promising his disciples participation with him in the Kingdom when he shall be exalted to power --and is leading the people to believe that by and by the long-expected Kingdom of God will be established. He is making headway, his miracles being especially effective in supporting his claims; he is establishing thus a new sect, a new party, that will prove antagonistic to all present sects and parties, and diminish our influence with the people. Although we have differences of opinion on many subjects we are all striving together for the favor of the great Roman empire, under whose control we are now. We are seeking to have greater and greater liberties and privileges, and if this new party succeeds it will diminish our influence at Rome and appear to the emperor and senate like a rebellion. The Romans already have that opinion of us as a people, that we are rebellious, etc., and we have been endeavoring to allay that sentiment and establish confidence in the stability of our religious system and its power over our people. This new religious system, therefore, threatens not only the prosperity of our various denominations but also the prosperity of our nation. Jesus should be killed for the good of the cause: as patriots we owe it to ourselves and to the whole nation and its future welfare."

We are informed that they sought to kill him, and that privately they had determined this from the time of his calling Lazarus back from the tomb. His triumphal entry at the head of a multitude shouting, "Hosanna to the son of David," increased their concern and their determination against him. His driving out of the money-changers, etc., from the Temple was a further manifestation of his consciousness of his power with the common people. Apparently there was only one way to get to him: the people evidently would not stand by quietly and see him injured. Whatever was to be done must be accomplished in a quiet and stealthy manner and quickly. Moreover, the people had a reverence for the Roman soldiers, and it would be desirable therefore to have him executed under Pilate's decree. But how could they bring the matter before Pilate? What charges could they make? It was the people who had proclaimed him king and not himself. They must if possible get him to commit himself to some treasonable statement, on account of which they could bring him before Pilate as an enemy of the Roman

R3852 : page 285

empire, and thus have him legally executed in a manner which the public could not resist. The Romans permitted the Jews to govern themselves, merely stipulating for tribute and loyalty to Rome; and Pilate with his soldiers resided at Jerusalem, not to interfere with Jewish laws and customs, but merely to preserve the peace and the dignity of Rome.

AN ENTANGLING QUESTION

With a view to getting Jesus to commit himself as an opponent of the Roman Empire, two groups of Jews came to Jesus with a question. The Pharisees in a general way held that the Jews as the people of God were to be the rulers of all other peoples, and that they should never pay tribute, taxes, to other rulers. Their teachings on these lines, however, were privately given, for fear of being apprehended as traitors to

R3853 : page 285

Rome. The Herodians, on the contrary, were Jews who took sides with Herod, and stood firmly and boldly and publicly for the suzerainty of the Roman Empire, claiming that it was to the advantage of the people of Israel to be under the Roman power, and that the paying of tribute was right and proper. The common people were understood to specially favor the view held by the Pharisees and were opposed to the view of the Herodians. Representatives of these two classes, coming to Jesus in public where he was teaching and where the common people could hear the question and note the answer, hoped to get him to do one of two things: either declare with the Herodians that the tax was right and proper and thus break his influence with the common people, or publicly to side with the Pharisees and common people, denounce the tax tribute, declare it improper and contrary to the divine will, etc., and thus make declaration that under no conditions then prevailing could the instigation of insurrection amongst the Jews in opposition to the tribute tax be construed as traitorous.

Note the subtlety of the entire program: they addressed Jesus, saying, "Teacher, we know that thou art true and carest not for any one: for thou regardest not the person of man, but of a truth teachest the way of God." Here all the stress was laid upon his courage to utter truth, to be faithful to God at any cost, to be a teacher of the people on whom they could thoroughly rely, fearing nothing for himself. All this was so stated in order that the Master in the presence of the multitude might be compelled to give a straightforward answer to the question they were about to put, and that answer they fully believed would be one that would convict him of treason. Then came the question: "Is it lawful [according to the Law of Moses] to give tribute unto Caesar or not?" Shall we give or shall we not give?

A HEAVENLY-WISE REPLY

Our Lord understood the situation in an instant and said, "Why tempt ye me?"--Why do you try to entrap me? Look at the motives in your own hearts and judge of how much sincerity or falsity is there. Get a lesson out of this matter that will do you good; show me the tribute coin. They handed him a silver penny or denarius of Tiberius Caesar, stamped with the likeness of Caesar and an inscription concerning him, just as coins of today in Europe bear the image and superscription of the reigning sovereign. Jesus inquired of his tormentors, "Whose image and superscription is this [on this coin]?" They replied, "Caesar's." Then he gave them the answer to their question, saying, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Jesus did not go into the question of how much advantage the Jewish nation was reaping from the protection afforded the Jews against the assaults of other nations. He did not attempt to declare that justice was connected with every feature of the tribute tax, but he did sum up the matter in those few words, "If Caesar has some just claims against you, render to him accordingly--this will not interfere with God's just claims against you, which you should be equally ready to meet." This answer was not merely an evasion of the question: it was an answer in the full sense, probably far beyond what they could fully comprehend; but they did comprehend that they had failed to entrap him, that he had answered their question in a manner which would never have occurred to them, that he had a wisdom far beyond theirs and all natural earthly wisdom--he had the wisdom from above, first pure, then peaceable, gentle, easy of entreatment, full of mercy and good fruits.--Jas. 3:17.

ADMONITION APPROPRIATE TO US

The Scriptural assurance that all things work together for good to them that love God is illustrated in this matter. The Pharisees, the Herodians, intended evil to the Lord and his apostles, their teachings, etc. --they designed their overthrow. But in the Lord's providence the very reverse of this resulted. A lesson came to the common people who heard, a lesson which doubtless bore fruit in any who were in a right condition of heart; but the lesson was especially profitable, we are assured, to the apostles and to all of the Lord's followers since. Its lesson is that we are not called upon to war with carnal weapons against the powers that be--that all the followers of the Lord Jesus are to seek peace and pursue it, endeavoring to do good unto all men as they have opportunity, especially to the household of faith, and to speak evil of and to do evil to none.

To the disciples this would imply that the affairs of the world may be safely left with the world, under the Lord's supervision, for he is able to make even the wrath of men to praise him; the remainder he can restrain, and in due time all of his gracious purposes will be accomplished. (Psa. 76:10.) Until that due time shall come we are with patience to wait for it, knowing that in the end it will come and will not tarry. The Lord's due time for the changes in the world's affairs is what we are waiting on, and meantime we are occupying, using, our talents and opportunities, not in fighting worldly battles either by tongue or pen or with other earthly weapons, but fighting the good fight of faith, laying hold upon eternal life, whereunto we

are called, that we may thus be prepared by the trials and difficulties and sacrifices of the present time for the glorious share in his Kingdom reign and blessing which the Lord has promised to us as his followers if we are faithful.

If Caesar commands taxes and they are general we are not to dispute them. When the Lord's time shall come, when Caesar no longer shall collect taxes from the heirs of the Kingdom, it will be manifest to us, for then Caesar will have no power or authority to collect these. If Caesar merely gives us liberty to vote it is not at all necessary that we should accept or use that liberty; should he by and by command us to vote, it would be proper for us to comply and use our best judgment. But in the absence of any command or compulsion it would seem that those consecrated to be followers of the Lamb, to walk in the footsteps of Jesus, would have plenty to do in following the Lamb whithersoever he goeth--in fulfilling the terms of their consecration as members of the body of Christ, in doing good unto all men as they have opportunity, especially to the household of faith.

WHAT WE RENDER TO GOD

What we shall render to God depends upon who we are and what we see and know respecting him and his will. The world in general realizes some responsibility to a Creator or First Cause, but their enlightenment being limited their responsibilities are correspondingly limited. Those who have seen and heard and tasted that God is gracious, that his favor has been manifested in the redemption price paid at Calvary, have greater privileges than their less enlightened neighbors and correspondingly greater responsibilities. To these it is but a reasonable service that they should present to the Lord the little all that they possess in this present life, and this becomes a still more reasonable matter when they learn that God has sent forth during this Gospel age a special message of invitation to joint-heirship with his Son in the Kingdom. Those who are thus enlightened and who possess any measure of wisdom should, it would seem, joyfully lay aside every weight and besetting sin and earthly ambition, and strive to attain to the gracious things of the divine promise to the seed of Abraham.--Gal. 3:29.

The Prophet, speaking for this class of holy favored ones of this Gospel age, the consecrated, inquires, What shall we render unto the Lord for all his benefits to us? What would be the proper course for such to pursue in their relationship to God? The Lord through the Prophet gives the correct answer, saying, "I will take the cup of salvation and call upon the name of the Lord." (Psa. 116:12,13.) The cup of salvation, as our Master explains, has a two-fold significance: it implies that we all share with him in his cup of suffering, of self-denial, of self-abasement for the sake of the Lord's cause in this time when sin abounds, when the prince of this world rules in the hearts of the majority, when darkness covers the earth, society, and gross darkness the heathen. We have the promise that those who drink of the Lord's cup now will also drink of his cup of rejoicing and blessing and refreshment in the Kingdom.

In other words, in the divine order these two features are indissolubly joined, "If we suffer with him we shall also reign with him," if we partake of the trials and difficulties and oppositions incidental to faithfulness to the Lord, we shall have a share with him in the glory, honor and immortality by and by; but if we refuse the cup of trial and discipline and experience and suffering of this present time we are thus also incidentally refusing and passing by the cup of glory and blessing of the Millennial age and of eternity. Let us take the cup, let us appropriate it, let us render unto the Lord our God our reasonable service--a full consecration of heart and life. And this appreciation of a reasonable service will doubtless continue to increase before the mental vision: as we go onward we will perceive greater privileges and opportunities of sacrifice, and as we measure up to these will get clearer and better and grander views of the coming glories, and also our heavenly rewards.

"WHOSE WIFE SHALL SHE BE?"

When the Pharisees and Herodians withdrew, discomfited by our Lord's wise answer, representatives of another sect, the Sadducees, came with a question to entrap him. To appreciate their question we must understand

R3854 : page 286

that the Sadducees were a class of Jews well educated, intellectual, but utterly lacking in any faith respecting a future life. Whether or not they believed in a God, we are not informed, but that they did not believe in invisible angels or spirit beings of any kind, and that they denied that there would be a resurrection for mankind more than for the brute beast was clearly stated. These were worldly-wise men who believed that their countrymen were laboring under a foolish delusion in expecting any blessings in the future. They held that when a man dies that is the end of him. The Sadducees presented a question which they thought would show up the weakness of Jesus' position before the people, and incidentally also the weakness of the theories of other Jews.

Their question was probably a suppositious one, though stated as a fact. They cited the Jewish Law respecting Jewish marriage stated in Deuteronomy 25:5-10. The object of that law seemingly was to prevent the obliteration of any family. The suppositious case was that under this law one brother married and, dying without children, the second brother married his wife, and so on until the seven brethren had married the one woman, each in turn. Now the query was, Whose wife should she be in the resurrection, since she was the wife of the seven during her earthly life? The question was intended to show the absurdity of believing in a resurrection, that it would occasion all kinds of confusion, etc.

Our Lord's answer was, Is not your difficulty, your error, this--that ye understand not the Scriptures nor the power of God? If you sufficiently appreciated the power of God you would know that he who is able to raise the dead is able also to order and direct all the

R3854 : page 287

incidental affairs connected with the resurrection of mankind. If you had a proper appreciation of God's character you would have faith in him and would not stumble over such a trivial matter as this. Leave it with God. Let me explain, however, that when they shall rise from the dead they will neither marry nor be given in marriage, but will be like the angels in heaven, sexless. This was a new thought to them.

Our Lord did not attempt a particular answer to their question, knowing (1) that they were not sincere questioners, and that such an explanation would be like casting pearls before swine; (2) furthermore, it was not yet time to give an explanation of many of the details respecting the resurrection. Many of those details belong only to the spiritual, and could not be understood by any except those begotten of the Spirit, and the Spirit begetting could not come until Pentecost, and Pentecost could not come until after the Lord had paid our penalty with the sacrifice of himself and had ascended up on high and appeared in the presence of God on our behalf.

From our standpoint, however, we see that our Lord, without designating the resurrection of the Church or the resurrection of the world, stated the matter broadly in such a way as to apply to both. For instance, those who will constitute the Church, and who will be changed from earthly to heavenly nature in the First Resurrection--"changed in a moment" --will be Spirit beings like unto our Lord, and like unto the angels also in respect that they will be sexless. As for the world, which will not be changed from earthly to heavenly nature, and will not experience a resurrection change in a moment, but a gradual change or uplift, progressing step by step during the thousand years of the "times of restitution," it will also be true that when they shall have attained that world and shall have attained the resurrection from the dead they will neither marry nor be given in marriage, but be sexless. That is to say, the restored human family will, during the period of restitution, lose their sexual distinctions, and at the end of the thousand years be all of them in perfection, like Adam was before Eve was taken from his side.

"NOT THE GOD OF THE DEAD"

Having answered their question that the resurrection difficulties they anticipated arose from a failure to appreciate the divine power then in control, our Lord passed onward in the argument to show that they did not grasp the spirit of the Scriptural testimony. They had reasoned that the Old Testament said very little about resurrection anyway. Our Lord proceeded to show them that there were various features of the Scriptures which indirectly taught the resurrection without mentioning it in so many words. He pointed them to the time when the Lord appeared to Moses and spoke to him from the burning bush, saying, "I am the God of Abraham, the God of Isaac and the God of Jacob." Jesus' argument with the Sadducees was that since Abraham, Isaac and Jacob were at this time dead, for God to thus speak of them implied a resurrection of the dead, implied that he still recognized them in some sense or degree, that they were not extinct--that God, for instance, would not speak of being the God of a dead camel or a dead dog, because he had made no provision for a resurrection of camels, dogs, etc., but his provision for the resurrection of the human dead is a fact, and constitutes a full explanation of his statement here--that he is still the God of Abraham, Isaac and Jacob.

We live in a day when Satan's delusions through Platonic philosophy has gained a large control over the world. All the heathen today believe that death is not death, but an entrance into a fuller life, and Christian people in general so believe, some of them even using this passage of Scripture to demonstrate their belief, saying that if God be the God of Abraham, Isaac and Jacob they could not have been dead in any sense of the word, but must have been alive somewhere, they know not where. We answer that these also err in not giving proper attention to the Scriptures, which teach not that the dead are alive, but that there shall be a resurrection of the dead, both of the just and of the unjust. This is what our Lord taught, and this is therefore what all of his followers should believe if they would have the full blessing intended for those who contend earnestly for the faith once delivered to the saints. Note that our Lord so expresses it: his argument is based upon and introduced by the words, "As touching the dead that they arise, have ye not heard," etc.--he does not say "as touching the living that they shall arise," for how can the living arise? it is the dead who need a resurrection. The Scriptures never suggested the absurdity of the resurrection of the living, but continually assure us of the resurrection of the dead, both the just and the unjust.--Acts 24:15.

Every doctrine of the Bible is intimately associated with the statement that the wages of sin is literal, actual death--not merely the death of the body, but "the soul that sinneth it shall die." (Ezek. 18:4.) The death of the soul was the penalty upon Adam and upon all of his race; hence our Lord redeemed our souls from the tomb (Psalm 49:15), and the redemption price he gave was his own soul, his own being, when "he poured out his soul unto death," "he made his soul an offering for sin." (Isa. 53:10,12.) Since it is the souls of men that are redeemed the resurrection is to be a resurrection of the souls, and the resurrection of our Lord, we are told, was a resurrection of his soul, as foretold by the Prophet and confirmed by the Apostle, "Thou wilt not leave my soul in sheol," hades, in the tomb.--Psa. 16:10; Acts 2:31.

While it is unwise to push this feature of the Truth to the front because of the prejudice that exists in the minds of so many of the Lord's people, and because it is proper that we should be wise fishers of men, nevertheless it is absolutely indispensable to an appreciation of the divine plan that all should come ultimately to see that this is the fundamental teaching of God's Word, and to build the proper faith structure in harmony therewith. Adam died and we in him--Christ died as our Redeemer, and thereby made possible the resurrection of the dead, both of the just and unjust, as promised in God's Word. We who now are called have the special invitation to be of the just, the justified, the acceptable with God--to have part in the First Resurrection and be the kings and priests to reign with our Lord on the earth, to bless the world and to grant to mankind in general the gradual uplifting or raising up out of sin-and-death conditions to the full perfection of human nature lost in Adam and redeemed by the precious blood.

===================

SEMI-MONTHLY
VOL. XXVII SEPTEMBER 15 No. 18
A.D., 1906--A.M., 6034

CONTENTS.

Views from the Watch Tower........................291
The Jew! The Jew! The Jew!....................291
Zionists Taking New Courage...................292
"Gather My Saints Together Unto Me"...............292
Report of One-Day Conventions.................293
The 1906 Conventions (Poem).......................294
Wonderful Words of Life...........................294
A Christian Soldier's Battle......................295
The Fight for Liberty.........................296
The Fruit of the Spirit.......................298
Not Far From the Kingdom..........................299
How to Love God Perfectly.....................300
Knowledge Necessary to Love...................301
His Pilgrim Labors Ended..........................303

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKERSTR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ABOUT PILGRIM VISITS.

Many of the little groups of friends throughout the country have not sent in answers to queries in May 1 TOWER, because they thought their requests sent last January were sufficient for the year. We remind all that the publication of the queries is of itself a notification to them to send new requests, no matter when they asked for Pilgrim visits previously. Look up the issue referred to, and if you have not answered those questions please do so at once.

MISSIONARY ENVELOPES

These are now in stock in large quantity. Every letter you send through the mail may be a more or less potent messenger of the Truth, even on its outside, by the use of these envelopes. They catch the attention not only of those to whom they are addressed, but postmen and others have an opportunity, and sometimes the curiosity, to read their message of peace--the gospel in condensed form. Price, 25c per 100, postpaid.

====================

R3854 : page 291

VIEWS FROM THE WATCH TOWER.

THE JEW! THE JEW! THE JEW!

SPIRITUAL Israelites, who recognize that according to the Word of God natural Israel is yet to play an important part in the world's affairs, naturally watch keenly everything transpiring throughout the world affecting the Jews. Noting that the favor to Spiritual Israel meant the disfavor of natural Israel, and that the completion of Spiritual Israel would mean the return of natural Israel to divine favor (Rom. 11:25-32), we more than others were

prepared to look for and to apply the prophetic promises which belong to fleshly Israel. Thus it was that thirty years ago we were preaching the regathering of natural Israel to Palestine before A.D., 1914. Others mocked, and even orthodox Jews assured us that they did not expect such things for several centuries. Not for fifteen years after that did Dr. Herzl and Dr. Nordau and others dream of and organize the Zionist movement for the reoccupation of Palestine by the natural descendants of Abraham, who, the Apostle says, are still "beloved for the fathers' sakes."

Just as the persecuted Jews of Russia were beginning to look for a place of refuge, and were debating colonies in South America, United States and elsewhere, some going to Palestine--the door to the Promised Land was suddenly closed by the edict of the Sultan of Turkey in 1892. That very prohibition led the Jews to look to the land of their fathers with greater intensity than ever, and the Zionist movement took form and took hold of the hearts of the Jews all the world over. The closing of the "door" led to the greater desire to enter it, and a Zionist fund was started, ostensibly to purchase the land. But only the poor Jews have faith in the promises of the Law and the prophets--the wealthy ones, generally unbelievers, refused their millions to the poorer Zionists and loaned it instead to the persecutors of their race.

As years rolled on and the Zionists became more and more enthused, their plans were laid before the Sultan by Dr. Herzl, and it was said that all of their funds were proffered for concessions in Palestine looking toward the establishing there of a Jewish State, but to no avail--Palestine remained closed. Then the British Government offered specially favorable terms for a subordinate Jewish State south of Palestine, in Africa, and this drew off the interest of some, but only the more whetted the desire of the others for the Promised Land. Then came the death of Dr. Herzl, their great leader, and no one seemed to fill his place, and Zionism began to faint by the way. Now, suddenly, without the influence of a great leader, without the cooperation of the millionaire Jews, without the expenditure of one dollar, the Sultan has lifted the embargo on Jewish emigration to Palestine as suddenly as he placed it, and without ado or explanation. To us who are watching, this all reads, "Not by might, nor by power, but by my Spirit [power, influence] saith the Lord." God is behind the movement, and the Jews will yet realize this, and the meek among them will rejoice therein and learn to lean less upon the arm of flesh, and more upon the arm of the Lord.

Meantime the Jews are charged (no doubt justly) by the Russian autocracy with being largely responsible for much of the trouble of that revolution-shaken land. No doubt they will on this account be more and more made the scapegoat of the situation--the Government conniving at their persecution by the revolutionaries. If this persecution has gone on even when Jewish bankers loaned money to Russia, may it not be expected to be intensified when these shall refuse further loans, as is now generally anticipated? The intelligent opposition of the Jews to the present reign of legalized anarchy may lead to a forcible expulsion of the Jews as a popular remedy.

England, alarmed at the situation in Egypt, and by the efforts of the Sultan to encourage a "Holy War" by the Mohammedans, has viewed with alarm the building of a railway from the Sinaitic Peninsula into Palestine, lest it should give the Sultan a military advantage and endanger the interests and political value of the Suez canal. It is easy to believe that England therefore would be pleased to see the Jews, a friendly race, enter Palestine in considerable numbers. Some of the English people are manifesting a Jew-hatred, and saying that England has all the Jews she wants.

The Roman Catholic press, commenting on the

R3855 : page 292

verdict that Dreyfus was not guilty of treason, claims that he was acquitted because the Jews are in control of the French Government and responsible for the annulment of the Concordat, which for so long period has existed between France and the Roman Church. She too, therefore, would be glad to be rid of the Jews in France, and may some day connive at their persecution. The Scriptures declare that at this time God will not only drive Israelites out of all the nations whither they have been scattered; but also that hunting and fishing for them he will see that at the proper time they shall return to "their own land."--Jer. 16:15,16.

Germany is trembling with fear that what is now being enacted in Russia may ere long be her portion. The Socialists of Germany are expressing their sympathy with their brethren of Russia as loudly as prudence will permit. The German Emperor fears that the success of the Russian revolutionists in forming a Republic, or even the formation of a very liberal monarchy, would endanger his own autocratic powers, if not encourage the overthrow of the Empire. There is a serious Jew question in Germany, too; and possibly the Kaiser may make himself further illustrious by taking some public step favorable to the disposition of the Jewish question--in harmony with prophecy, though entirely ignorant thereof.

A little longer and the plan of God will be complete, and we shall know as we are known. But, meantime, the "watchers" will take comfort from the evidence we have, that all these and other matters of prophecy are reaching fulfilment, and that on time.

ZIONISTS TAKING NEW COURAGE

The death of Dr. Herzl, the acknowledged leader of the Zionist movement, was surely a great shock thereto. However, we should look for the Lord's providence in the matter, and now it appears. Dr. Herzl was bent on the formation of a Jewish State with chartered rights, which the Sultan of Turkey, the ruler of Palestine, was not willing to grant. Synchronously with the death of Dr. Herzl conditions in general changed: the Jews, under a new leader, Dr. Warburg, have abandoned present political aspirations almost at the same moment that the Sultan issued his edict permitting the settlement of Palestine by Jews. This is in full accord with the prophecy, which shows that a Jewish State cannot be restored until the gathering of Spiritual Israel beyond the vail--"until the fulness from among the Gentiles be brought in." --Rom. 11:25.

The following report of the American Zionist Convention in July, from the Jewish Exponent, will be read with interest:--

"There are three important subjects that will ever be linked with this convention--practical work in Palestine, financing the Federation and official antagonism toward Territorialism. The scholarly address of Professor O. Warburg and the report on Palestine came as an entire surprise. It was like a thunderbolt from a clear sky, or I should say a sunbeam from an otherwise cloudy and threatening heaven. Yesterday the Zionist forces were in utter despair; the idea of a Jewish State in Palestine seemed but a forlorn hope, which had died with its originator.

"Today a new leader has arisen. Dr. Warburg showed them this land, almost in their grasp. There was no need of a tramp in the wilderness, there was no need for a shower of miracles. They could go in and possess the land immediately. Yesterday they could only see their hopes realized through 'the Jewish State.' Chovevi Zionism, much as they favored it because it kept them occupied, was distasteful to them; it gave them but the faintest hope. Today they see their Zion through 'Practical Work in Palestine.' Dr. Warburg cast aside the Herzlian doctrine; he tells them, first develop the country, then you are worthy of the State. Nor is this plan one of mere lesser colonization, one that proposes merely to plant little agricultural communities until the land shall overflow with their members. It proposes a thorough commercial, industrial and cultural, as well as agricultural development of the country. Its scope is only limited by a lack of political acknowledgment, and this it considers of least importance, even though Herzl laid the greatest stress on it.

"Political recognition shall merely adorn this edifice, whereas Herzl demanded it as the pillar of his State. Though the declaration of the Federation orders the 'Actions Comite to watch and take advantage of political opportunities,' yet it cannot be denied that political Zionism has been subordinated to 'the principle of active and immediate work in Palestine,' whereas the direct opposite was true with Herzl at the helm. No matter what future events this change may bring, whether it be disastrous or beneficial, time alone will judge; but the immediate effect of the change is already apparent. It has blown new life into the movement.

"The new impetus it has given Zionists for renewed effort can hardly be overestimated. It will require some time for a general realization of the stupendous effect of this change. During the coming year our forum will be occupied with discussions on the Palestine Society, the Palestine Industrial Syndicate, the Bazalel and kindred movements. Our press will echo with questions of museums, art galleries, colleges, olive trees, Palestine railroads and mines and weaving industries. The keynote of this whole new phase of Zionism is, 'Go in and possess the land.'"

===================

R3856 : page 292

GATHER MY SAINTS TOGETHER UNTO ME

AS THE TIME for the "general assembly of the Church of the Firstborn" draws nearer, the desire of the consecrated to meet together to "build one another up in the most holy faith" seems to increase. This applies to the little local gatherings in various parts, as well as to the "One Day Conventions" and to the "General Convention." We rejoice that this is so, and hail it as one of the proper signs of brotherly love and general growth in grace and knowledge.

Once we inclined to begrudge the railway fares and other expenses, but now we are learning that there is a degree of economy in temporal matters, which fosters a money-loving disposition which is a foe to grace and tends to spiritual poverty. "The liberal soul shall be made fat." (Prov. 11:25.) It is a good sign to find God's people spending their earnings for the spiritual welfare of themselves and others.

The second of our General Conventions of the year

R3856 : page 293

(at St. Paul, Minn.) is in the past, and many of our readers have already had verbal reports from those privileged to attend it. Nevertheless it is appropriate that the TOWER also set forth a summary of its prominent features.

Opening August 13, and closing Sunday the 19th, the Convention week was one round of spiritual enjoyment, participated in by about one thousand WATCH TOWER readers--of whom probably 700 were privileged to be in attendance during the entire session, while the remainder came and went at times better suiting their convenience, but always we believe with regret that they could not be more with the friends and with the Lord, whose presence was preciously realized throughout.

We cannot report here the various heartfelt testimonies given by the dear friends who came together at their own expense from twenty-eight States, including Canada and Scotland, but you have our word for it that they were heart-cheering. Very quickly those who had never met or even heard of each other were "well acquainted" and friends, bound with a tie of the Spirit warmer and stronger than any tie of blood: others who had met previously had no less joy in renewing their fellowship and greetings. Perhaps a dozen of those who attended the Asbury Park Convention were so enthused thereby that they came also to St. Paul.

All of our sessions were in the Armory Auditorium, except the publicly advertised discourse of Sunday afternoon, which was held in the new "Peoples' Church" --the largest in St. Paul. Both auditoriums were secured to us free by the business men of St. Paul at a cost to themselves, we understand, of $350. A vote of thanks was unanimously accorded them at our last session. "The Peoples' Church," we might remark, is known as very "liberal" in its religious tenets--how liberal may be judged from the fact that its beautiful and expensive stained glass windows represented donations from people of various denominations: Roman Catholics presented one representing a Pope, while the Presbyterians were represented by John Knox's features, the Methodists by Wesley, the Lutheran's by Luther, and the Free Thinkers of all shades of thought were represented by Huxley, Spencer and Confucius.

And were not we represented? Yes! by a splendid ideal likeness of our Savior and Lord, the founder of our Church. The public service held in the People's Church had of course the largest attendance, the audience being estimated at 1800.

The addresses of the Convention were delivered by Brothers A. E. Williamson, John Edgar, A. E. Burgess, H. Samson, J. D. Wright, O. L. Sullivan, G. Draper, W. M. Hersey, W. E. Page, E. O. Loe, H. E. Hollister, J. A. Bohnet, G. LeFerry and C. T. Russell. They all discussed the old, old story--some emphasizing one feature, some another, each in his own style. It was the one "Song of Moses and the Lamb," rendered in different parts, but all in the one key of "Love divine, all love excelling, joy of heaven to earth come down." There was not a discordant note, because all took their keynote and time from the great Master of all, of whom the Apostle declares, "This Salvation began to be spoken by our Lord and was confirmed unto us by them that heard him"--the apostles. Such oneness is quite unusual, and is generally secured in conventions held by others by having manuscripts of what the speakers will say examined by a committee beforehand. But we needed no such restriction, because more and more, as the Lord intimated it would be, we find, "Thy watchmen shall see eye to eye." (Isa. 52:8.) Nor should we fail to remember the word, "They shall be all taught of God." (John 6:45.) The fact that the Great Teacher is present superintending the "harvest" work is, we believe, a further assurance along this line. We comfort ourselves with the thought that his eye, his rod and his staff are guiding his sheep from grace to grace and from knowledge to knowledge. Hence it is not astonishing that we find, as was predicted, that "the path of the just is as a shining light--shining more and more unto the perfect day." Little details may, indeed should be, expected to grow clearer day by day, but all the fundamentals of our faith super-structure are unchangeable.

One of the interesting features of the Convention was the baptism service. The Baptists kindly granted us the use of their auditorium and pool, and 118 were immersed in symbolization of their full consecration of their all to the Lord--even unto death.

Two other items of general interest were: (1) The Chatauqua salute given Brother Russell on his arrival on Tuesday morning, followed by a hand-shaking reception in which about 600 participated; and (2) The Love Feast, which closed the Convention. In front of the platform, ranged in line, gathered all the speakers of the Convention, with them those who led Praise and Testimony services, and the Elders of the St. Paul and Minneapolis class. Past these, shaking their hands and bidding good bye, came (1) the Colporteurs and intending Colporteurs; (2) The regularly chosen Elders present from various congregations; (3) "Bible House" assistants and others from Allegheny; (4) Those present of the St. Paul and Minneapolis Church; (5) All the remainder of the audience. It was a grand climax to a grand Convention.

A little later, when the Editor of this journal and others arrived at the R.R. depot, they found a company of about 50 brethren and sisters awaiting their departure. We parted, singing, "Blest be the tie that binds," and "God be with you till we meet again."

REPORT OF ONE DAY CONVENTIONS

En route to the St. Paul Convention, Sunday, Aug. 12, was spent as appointed, with the dear friends at Chatham, Ont. We had a delightful season. The afternoon meeting for the public was held in the Opera House, and was well attended--the audience being

R3857 : page 293

estimated at about 600. Excellent attention was given. The evening service was an address to the interested. The discourse many of our readers already have seen in public prints.

At Cumberland, Md., we had a splendid season of mutual refreshment on August 26. First came the opening rally 10 to 12 a.m., a splendid "Testimony and Praise" refreshment, participated in by nearly all present. In the afternoon the public service was the largest we ever had there. The Academy of Music was well filled--the estimate of numbers being 1,400, who gave close attention. Next morning we learned that a well-known infidel of the city was going about proclaiming that he had finally heard a reasonable gospel

R3857 : page 294

preached. The night subject was printed in the daily journals, and you have it.

The Terre Haute, Ind., One-Day Convention proved itself a blessing. The opening rally from 9.30 to 11 a.m. was truly a season of refreshing. Besides the local class there were delegations from various places within the circuit of one hundred miles; and their united testimonies to the Lord's goodness as well as their prayers and praises were comforting and encouraging every way and to all. Brother Russell addressed the gathering from 11 to 12.15 noon when we adjourned for refreshments. The topic of the discourse was "The grace of God that bringeth salvation." (Titus 2:11.) It was duly reported in the usual newspapers, which many of you receive regularly. The afternoon subject for the public, "A Cure for Infidelity--To Hell and Back," was given a very attentive hearing by about 1500 very intelligent looking people.

McKeesport, Pa., only about 15 miles from Allegheny and Pittsburg, was given a One-Day Convention from a desire to preach the truth to more of its citizens. The afternoon session for the public was attended by about 1200. The evening discourse to the interested, which was reported in the secular journals, was from the text, "All have sinned and come short of the glory of God." (Rom. 3:23.) The earnest attention given by many leaves room for the hope that some of the Lord's jewels were brought in contact with Present Truth by these meetings.

R3856 : page 294

THE 1906 CONVENTIONS

Behold how they gather from East and from West,
From North and from South they come;
No visible emblems nor banners are theirs,
Nor loud rolling beat of the drum.
But with faces alight with the hope which is theirs,
With the love which sustains, and the promise which cheers,
They herald the kingdom to come.

Unknown to the world, as their "Head" was unknown,
And willingly sharing his cross;
Believing the kingdom long-promised is near,
Are parting from all earthly dross.
The "sun" fast arising now gladdens their eyes,
And just within reach seems the rich cherished prize,
For which they count all else but loss.

Yes, here they assemble, these uncrowned kings,
On the Master's business intent;
All humbly and meekly pursuing their way,
In his service willingly spent.
And the world knoweth not, as they knew not of Him,
What honors are theirs who are serving their King,
And full on his mission are bent.

And who shall say that they met there alone?
For were there not forms more fair,
Of those who have heard their Master's "Well done!"
Rejoicing with him "in the air"?
Invisible yet, our dim eyes can not see;
Still, hovering o'er us their presence may be,
And we shall soon be with them there.

Full soon shall that Greatest Convention be held,
The faithful ones all to be there;
Our Master presiding in glorious garb,
And we in his glory to share
There highly exalted to sit in his throne,

To lift up the billions down-trodden so long.
"Oh, what must it be to be there." A. J. M.

===================

R3860 : page 294

WONDERFUL WORDS OF LIFE

--SEPTEMBER 23.--REVIEW--

"And they were astonished at his doctrine,
for his word was with power."--Luke 4:32.

THIS LESSON is set apart as a review for the past quarter. We leave it for each one to review as he may find opportunity, and here merely offer a few remarks respecting the Golden Text above. The text brings to our recollection the words of Oliver Wendell Holmes, illustrating the power of the Truth and its effect upon those who are not of the Truth--not of the light but of darkness. We quote:--

"THE TRUTH"

"Have you ever, when walking about out of doors, found some big flat stone that has lain no one knows how long, just where you found it, surrounded by grass that forms as it were a little fence around it--and have you not, obeying some sort of feeling, thought that it has been there long enough, put your stick or your finger or the foot under its edge and overturned it?

"What a scene, and what an unexpected and disagreeable surprise for a little colony, the very existence of which you did not imagine before you observed the sudden confusion and anguish of its inhabitants when overturning the stone! No sooner is the stone overturned, and the wholesome daylight entered to the compressed and light shy society of creeping things under it, than every one of them possessing legs--and many of them have a whole lot--run wildly about and push against each other and everything in their way, and it ends with a universal general rush for the subterranean hiding places from a circuit poisoned by the sunlight.

"Never imagine that you can overturn an old lie without causing a terrible confusion and alarm among the sickening little world living under it!

"Every real idea and every real subject bring one or another to gasp. And having regained the breath he will probably begin to misuse it for blasphemy. These are the best proofs you can get that you have expressed a truth for which the time was ripe."

LIGHT, TRUTH, MAKES MANIFEST

From time to time the Lord has allowed the world to follow its own wisdom into dense darkness, and then has suddenly turned on the light, producing very much the effect described in the foregoing illustration. It was thus in Elijah's day, and through many of the prophets God turned on the light and brought corresponding testings. But at our Lord's first advent, when the great light came into the world and was displayed in the midst of those who had claimed to be the people of God, the children of the light, it demonstrated that many of them were really children of darkness who loved not the light, loved not the truth. Similarly, in the days of the Reformation through Luther, Knox, Wesley and others, the light was turned on, and the accumulated errors and darkness were removed, to the advantage of those who loved the light, but to the disturbance of those who loved the darkness. And today conditions are very much the same: the light of Present Truth finds comparatively few even in enlightened Christendom to appreciate the riches of God's grace and take a fuller view of the love and mercy of God, manifested in the great redemptive work of Christ, to be accomplished in the "times of restitution

R3860 : page 295

of all things spoken by the mouth of all the holy prophets."--Acts 3:19-21.

In every case it has been the Word of God that has caused the disturbance, the commotion. Whether sent through the prophets of old or through the apostles and reformers of this age it has been God speaking from heaven--and his Word is quick and powerful searching beyond any human message. It will separate, it will distinguish; it will find the Truth hungry, it will separate the others; it is the light of which the Apostle declared. Whatsoever doth make manifest is light. The attitude assumed by the people toward the light, the Truth, demonstrates better than all their professions would do whether they are of the light or of the darkness. In our imperfection of judgment we might suppose that some were children of light who really are not

R3861 : page 295

of the light, and we might presume some to be children of darkness who are really different at heart. The Lord knows them that are his, he demonstrates who is on his side and who on the side of darkness; let us be content and let the sickle of truth do the separating in the harvest work; and let us not be self-willed and self-opinionated, but waiting on the Lord. Let us wait patiently on him to bring about the separation with divine wisdom and love--we know that his plan is the best in the end.

"ASTONISHED AT HIS DOCTRINES"

It is an old adage that truth is stranger than fiction. The fallen condition of the human mind and heart seems to lead us to accept as more reasonable its own imaginings of others rather than the direct clear statement of the divine Word. Hence, whenever the Truth has been published the effect has been, as here stated, that the people were astonished at the doctrine, had never heard of such doctrines before, never had matters so clear. All the theories of men are confusing, blurred, inconsistent when compared with the wonderful divine plan of salvation. We are not surprised, therefore, indeed it becomes the evidence of the truthfulness of our position, that we find similar conditions today. Many, as they hear of the glorious plan of the ages, make just such a remark as our text, that they are astonished at the teaching, its beauty, its power, its reasonableness, the way it glorifies God, the way in which it explains circumstances and conditions in the present time, birth, death, our hopes, our fears, the world's ignorance and the coming time of blessing and turning away of the curse and of darkness, and the shining in of the Sun of Righteousness with healing in its beams, bringing in "times of restitution." No less wonderful is the message respecting the high calling, the joint-heirship with Jesus in the heavenly things which eye hath not seen nor ear heard, neither have entered into the heart of man. (1 Cor. 2:9.) More and more we are convinced that the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

===================

R3857 : page 295

A CHRISTIAN SOLDIER'S BATTLE

--GAL. 5:15-26; 6:7,8.--SEPTEMBER 30.--

MANY sing, "Onward, Christian Soldier, battling for the right," who but imperfectly comprehend the meaning of their words, the signification of the Christian battle. But it is a battle of freedom in the highest and best sense of the expression. In ignorance the battle is often misrepresented before the public mind. To give an illustration, the newspapers recently told of how a colony of emigrants from Europe had killed one of their number for a violation of some of their social regulations, and how they were very much surprised when the officers of the law made investigation. They thought they were coming to a free country! They were surprised to learn that freedom here is understood only to mean literally to do right--liberty under the laws framed and approved by the majority. This illustrates in large measure the anarchist condition of the natural mind in its untutored condition.

Civilization, basing itself partly on an appreciation of the principles of justice and partly upon the lessons of history, attempts so to shape the laws of the land as to secure the rights of all. It is not surprising, however, that--with selfishness a ruling element in all hearts by nature--neither the laws nor the practices of the most civilized are perfect: that is to say, the largest amount of protection and the largest amount of individual liberty are not always secured. When we consider that the lawmakers and executives are all imperfect, biased, selfish, we are properly amazed at the amount of justice we find in the world and the amount of liberty. If all the lawmakers were saints, fully in harmony with the divine arrangements and merely limited by the imperfection of their mortal bodies, we could not expect much better laws than we find in the world; and were it not that the Scriptures clearly show us that the Church, as kings and priests of the future, will be absolutely perfect in every respect and backed by divine wisdom and power, we could not anticipate for the Millennium anything much better than we now possess in the way of governmental machinery.

As we compare the various degrees of civilization throughout the world, and note that the wisest and best laws and wisest and best execution of them and the greatest true liberty of the people within reasonable bounds are found in those nations which have most reverenced the divine message, the Bible, it is a strong argument that the Word of God has not only influenced the "little flock," who take it most seriously, and lay aside every weight and hindrance and worldly ambition to run with patience in the footsteps of Jesus, but it has influenced the minds of many who have never taken this step of full consecration. In a word, the liberty wherewith Christ makes free is not the liberty of license but the liberty of reason, of justice and of love; and in proportion as any one has received the spirit of the divine teaching, in that same proportion he is a free-man. We thank God, therefore, for the measure of national liberty which prevails throughout the world, even while we see clearly from the prophecies of the Scriptures, as well as written on the pages of the daily press, that a great misinterpretation of liberty is rapidly spreading throughout the world, which will eventually wreck the present civilization in anarchy.

THE HIGHEST CONCEPTION OF LIBERTY

The civilized world, like a school, divides itself into various classes, some more and some less advanced: the lowest class totally misapprehend liberty, thinking of it merely as license, self-will, and failing to recognize the fact that selfishness being in control and interests conflicting, its conception of liberty is unreasonable and injurious. The second class appreciates liberty, and more reasonably submits itself wherever necessity compels, and no more. With these it is a matter of policy and not of principle. One class approves liberty for the masses, because otherwise the masses

R3857 : page 296

would rebel. It lengthens its own rope of privilege to the extent that the majority permit. Selfishness controls in every granting of liberty, and in every attempt to secure more liberty and privilege for self these would be granted to others. Merely the conflict of interests at the present time preserves to the world the measure of liberty which it now enjoys.

The third class has a conception of liberty which neither of the other two classes can understand or appreciate --the liberty to serve and to do good to all men along the lines not of selfishness but of love for all. This Christian ideal is to the world in general foolishness. While they have grown to respect the great Teacher and his apostles who set forth this Christian view of liberty, they feel privileged to denounce as foolish the living representatives of this same doctrine--that the perfect law of liberty is love and service to God and our neighbor. Those who advocate and practice love from this Scriptural standpoint are by their fellows "counted fools all the day long," denounced as impractical, unsophistical, and sometimes reprobated as hypocrites.

THE FIGHT FOR LIBERTY

All the liberty there is in the world today has been paid for: none of it has been attained without sacrificers. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others, to the enslavement of others, were not the rights and liberties fought for. Looking back over the history of nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have liberties come to the race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress--that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God's dear Son; that while wealth and influence and talents will yield to the pressure of the masses for their own protection and aggrandizement, they will not yield everything, but would permit the entire social structure to dissolve rather than to submit to a general equalization, as is the aim of Socialism. Hence Socialism, while not intending anarchy, will produce anarchy; while striving for greater liberty and universality of blessings of earth it will effect a wreck of all these. Thanks be to God that his program is that on this wreck of present institutions he will establish the true reign of liberty on the plane of love, under the guidance of the Master and his joint-heirs.

THE CHRISTIAN'S FIGHT

If the world's liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ makes free." (Gal. 5:1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that he gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons which the law of love forbids, yet their

R3858 : page 296

warfare is to be mighty through God to the pulling down of strongholds of error. Against what, then, do they battle? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries of the fall, sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature and a joint-heirship with Christ through a full consecration of all to the divine service--to the service of righteousness and truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the chief Captain.

To the surprise of every soldier he finds that some of his greatest battles are within. True he finds the world an opponent to his full devotion of time and talent and influence to the service of the Truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness: the world, therefore, sneers and cries "hypocrite," "saint," etc., and seeks to turn aside the consecrated. To be a good soldier he must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by worldly opposition would soon make him so footsore that he would be disposed to turn back notwithstanding the term of his enlistment --"even unto death." The Adversary also is a foe who must be reckoned with, and whose subtle attacks may be encountered in various ways. The Christian soldier has the assurance of his Captain that all the arts of the Adversary are known to him, and that all his interests shall be guarded so long as he is loyal to his Captain and faithful to his consecration and enlistment.

But, as we have said, the chiefest of all the Christian soldier's opponents is the human foe--the weaknesses and cravings and demands and subtle persecutions, etc., of the fallen conditions of his own mind and body. To his surprise he finds himself a slave to his own weaknesses, and that he must battle daily, hourly almost, for victory, in order to attain fully the liberty wherewith Christ makes free indeed. From this standpoint all battles against our own fleshly weaknesses, our own selfish instincts and propensities, are battles for liberty, battles for right, battles on the

Lord's side. Our great Captain is not so much wishing us to fight his battles as wishing us to fight the good fight of faith in ourselves, and in this matter he is ready to assist us, and without him we can do nothing. True, our battles extend beyond ourselves sometimes when, either amongst the Lord's brethren and the Church, we need to battle for the Truth, the right, or in our contact with the world we may sometimes find hostilities necessary.

"IF YE BITE AND DEVOUR"

Amongst the Lord's people, even in the apostles' day, there was a tendency at times to fight each other rather than to fight the devil and the spirit of the world and the weaknesses within. The organs of combativeness and destructiveness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren--often over nothing, or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that greater is he that ruleth his own spirit than he that taketh a city. (Prov. 16:32.) The Apostle refers to that misdirection of Christian energy which bites and devours one another, and tends to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important

R3858 : page 297

principles of the divine revelation, for he himself urged that we contend earnestly for the faith once delivered to the saints. (Jude 3.) But this earnest contending is not to be done in a biting and devouring manner--it is to be with patience and long suffering, brotherly kindness, love.

The Lord's people have enlisted as New Creatures, Spirit begotten, to walk [to live] not after the flesh but after the Spirit, and must continually recognize this fact, and keep watch that they are walking in line with the spirit of truth, and must know that in so doing they will not be fulfilling the desires of their fallen flesh. The Apostle states this as a positive rule, without exception, that the flesh, the natural inclinations, tendencies, lusts or desires, are contrary to the Spirit, and likewise the Spirit desires are contrary to the flesh. These two desires being opposed one to the other we cannot gratify both, and whichever is gratified it will be so at the expense of the other. If we ever want to attain to the true liberty wherewith Christ makes free we should know that it can only be by a persistent warfare of the new mind against every sinful tendency and inclination of the old nature. It is not the new will warring against the old, for the old will we have reckoned dead. It is the new will warring against the flesh, which the old will used to control, and which flesh still has its evil tendencies.

The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for it as food, nourishment, strength, through the Word of God, whose exceeding great and precious promises are given in order that the new will may be strong in the Lord and in the power of his might through faith, and conquer in all of its battles with the flesh.

The Apostle's declaration, "Ye cannot do the things which ye would," is in full accord with all our experiences. We can sometimes do as we would in some things, we can gain the victory over the flesh; but there are certain weaknesses, failings, blemishes in our flesh which are so powerful that the new mind never gets as complete a mastery over them as it desires. Nevertheless in all the battles being waged the new mind grows stronger and stronger while the flesh grows weaker and weaker. The Scriptural proposition, however, is that we must expect to have more or less of these battles until our dying moments. Thank God that will be the end of the strife, for in the resurrection we are promised new bodies, perfect, complete, in which the new mind will be able to exercise itself without conflict. That is the rest which remains for the people of God, and associated with it will be various other blessings, honors, dignities and responsibilities which the Lord has promised.

"YE ARE NOT UNDER THE LAW"

The Jewish Law was prominent before the minds of the early Church, because the majority had come to Christ through Judaism. The Law had its requirements and exactions and condemnations, and it was difficult for the early Church to comprehend the liberty which was properly theirs in Christ. Their minds would waver as between the gift of grace in Christ and the rewards of the Law, and hence they were continually in trouble because of a realization of the imperfection of their flesh. The Apostle urges the point that those who have accepted Christ are no longer under the Law Covenant, hoping for eternal life under its impossible conditions. The Law could only approve that which was perfect, and while believers realize that their hearts, their wills, their intentions, are perfect, they realize also the imperfection of their flesh.

The Apostle's argument therefore is, "If ye be led of the Spirit then are ye not under the Law." (Gal. 5:18.) That is to say, You who have accepted Christ, and who are now walking according to the new mind to the best of your ability, are following the lead of the Spirit, and you have nothing to do with the Law, and it cannot condemn you as imperfect because of your fleshly weaknesses, for you are protected under the robe of Christ's righteousness, and the divine arrangement is that so long as you are following the Spirit, following the new mind, seeking to walk not after the flesh but after the Spirit, that long you are justified, approved of the Lord, and the imperfections of your flesh that are contrary to your best endeavors are not charged to your account, but to the Lord Jesus' account. Those unwilling imperfections were all laid upon him who bore our sins in his own body on the tree, as his perfections have been applied to us through faith to cover those unwilling blemishes.

"AGAINST SUCH THERE IS NO LAW"

While the Law Covenant was nailed to Jesus' cross it does not mean that there is no law covering the Lord's people. The very essence of the divine law is love for God and for man, and the Apostle points out that our course as Christians walking after the Spirit of Christ would be condemned by no law of God; but on the contrary, if neglecting our consecration to the Lord we walk after the flesh, there would be condemnation against us because judged according to the Spirit, the intention of our hearts, we are either approved or disapproved by the divine law of love.

The works of the flesh the Apostle enumerates, and they are all violations of the law of love under which the New Creatures in Christ are being examined; they all come under the head of selfishness and imply injury to our fellow-creatures. He enumerates these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, malice, wrath, strife, divisions, heresies, envyings, murders, drunkenness, revellings, and such like. The Apostle points out that anyone begotten of the Spirit who walks, that is who lives, along the lines of these works of the flesh need have no hope of any share in the Kingdom of Heaven. He does not say that all such would share in the Second Death,

R3859 : page 297

but we know of a surety how such conduct persisted in would ultimately result in the Second Death. It is sufficient for our purpose, however, to leave the matter where the Apostle does, and to note that there is no prospect for a share in the Kingdom for any who do these works of the flesh and of the devil.

It is unfortunate for some that they seem unable to realize the scope of this testimony; they seem to think of adultery, drunkenness and murder as being the crimes that would debar from a share in the Kingdom. They overlook the fact that the Lord defined adultery to be a desire to do evil where only the opportunity is lacking; that he defined murder as represented in that condition of heart which hates a brother. They overlook the statement of the Apostle in this very list that the spirit of variance, the spirit of ambition and jealousy, the spirit of envy and division, are spirits of the flesh and in opposition to the New Creature led by the

R3859 : page 298

holy Spirit. O, if all of the Lord's people could have in mind these searching tests and apply them to their own lives, what a profit would result, what a blessing, what a fleeing from these weaknesses of the old nature, what a fighting against them for the liberty of the New Creature and its final attainment to glory, honor and immortality with their Lord in the Kingdom!

THE FRUIT OF THE SPIRIT

Having pointed out to us what would constitute walking after the flesh, the Apostle next indicates the conditions and experiences which should assure the Lord's people that they are not only soldiers of the cross and followers of the Lamb, but that they are fighting a good fight, gaining victories over the flesh. He suggests that if we are begotten of the Spirit and guided thereby there will be a fruitage in our life which will be manifest to ourselves and should to some extent also be apparent to others. This "fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance."

There is no law of God against these things, these qualities, these characteristics of the new nature, and very rarely will any law amongst men be found in opposition to them, although indirectly those who practice these things will be unpopular with the world as well as with the adversary and have trying experiences as a result--experiences, however, which persevered in will work out a far more exceeding and eternal weight of glory. On the contrary, he who lacks such fruit in his heart, in his mind, in his experiences, lacks the evidence which he should have of his faithfulness as a good soldier in warring against the old nature. He lacks therefore the full assurance of faith, without which as a New Creature he could not have peace and joy. It will be observed that all these fruits of the Spirit are contrary to selfishness. If the Lord's people could but come to the place where daily, morning noon and night, they would have self-examinations to see to what extent they are growing these fruits of the Spirit and to what extent they are rooting out the works of the flesh, it would be to the comfort and joy of all who are in the right condition. Though it might be to the discouragement of others, it would be a discouragement which eventually would be to them advantageous and in the end would hinder them from making shipwreck.

"CRUCIFIED THE FLESH"

Pursuing his subject, showing why we should fight against our natural desires and inclinations toward things that are selfish and sinful, the Apostle declared that they that are Christ's [his consecrated ones, prospective members of his Bride] have crucified the flesh, with the passions and lusts thereof. What does he mean?--that those who have accepted Christ as their sin offering, believing that the crucified one paid their ransom price, have counted their flesh in as though crucified with Christ, saying, Since sin cost the crucifixion of our Redeemer we will be opposed to sin and dead to sin forever. The thought is that whoever has clearly and intelligently accepted Christ as his Savior from sin will be so opposed to sin that he will count his own flesh as condemned to death and be hoping for the new body, the spiritual, and be willing that his flesh should die a lingering death until the last gasp, so strong will be his opposition to sin and everything allied therewith, so strong will his sympathy be with God and the Redeemer, and the holiness which they represent.

"If we live in the Spirit let us also walk in the Spirit," the Apostle adds. That is to say, begotten of the Spirit we reckon ourselves New Creatures, spirit beings, not yet perfect. To us old things are passed away, the things of sin, and all things have become new in harmony with the exceeding great and precious hopes which have been begotten in us by the Lord's promises. If these be true, let us walk, let us live our daily life accordingly, in harmony with this thought--as New Creatures in Christ, not as men energized by their ambitions or projects, not as taking pleasure in the things contrary to the new nature.

"PROVOKING ONE ANOTHER"

As before suggested, while our difficulties arise from our own fallen flesh, they are apt to manifest themselves in the affairs of the Church. The old spirit of selfishness inclines to be ambitious for influence, power, authority, glory amongst the brethren, overlooking the fact that such vainglory and envyings are entirely contrary to the Spirit of the Lord, by which we have been begotten--entirely overlooking the fact that while this ambitious spirit dominates us in any measure we are unfit for the Kingdom and will have proportionately less and less of the Lord's favor and blessing and guidance in our hearts and heads. Hence the Apostle urges, "Let us not be vainglorious, provoking one another, envying one another." Whoever manifests a vainglorious spirit tempts another in the same direction through retaliation, and thus there is a provoking or inciting to an evil course; whereas the Apostle urges, on the contrary, that the New Creatures in Christ should provoke or incite one another to love and good works, that would be to their mutual advantage and development.

"GOD IS NOT MOCKED"

The compilers of this lesson here introduce Galatians 6:7,8 very appropriately. The theme is the same. We might succeed in deceiving ourselves, possibly succeed in deceiving others into thinking that we are spiritual, walking after the Spirit, while really heady, highminded, vainglorious and envious, but, says the Apostle, we could never deceive God. For such to claim that they were walking after the Spirit and not after the flesh would be mocking God, would imply that God could not read the heart and discern the motive. And the Apostle suggests that in God's arrangement we are sure to reap the very crop we sow. If, in our daily intercourse with the family, the brethren and the world, we allow the envious, selfish, vainglorious, ambitious spirit to control, with more or less of anger, hatred, strife, and dissension, we may surely expect the legitimate crop will not become the reverse of this; instead of finding ourselves in the resurrection copies of God's dear Son, we will find ourselves wholly unfit for the company of the elect.

But, on the other hand, if we sow to the Spirit--that is, if in the daily affairs of life we seek to have our hearts and minds in full accord and sympathy with the Spirit or the Lord, as presented to us in his Word and exemplified in our Redeemer and the apostles--then we may have the assurance with God that he will not forget us however weak we may be, however insignificant according to the flesh, but we will be remembered of him in the resurrection and be granted a share with all the overcomers in his Kingdom; we will reap of the Spirit the spiritual body, as the Apostle intimates, "For he that soweth unto his flesh shall of the flesh reap

R3859 : page 299

corruption; death, but he that soweth to the Spirit shall of the Spirit reap life everlasting." We are to remember, however, that this sowing and reaping is done by the New Creature, the new mind, the new will, and not by the flesh. However weak and imperfect the flesh may be, God judgeth us not thereby. On the contrary, he looketh upon the heart, upon the intention, upon the will, and his reward or condemnation will be according to what our hearts have desired and endeavored. He will count us as victors if loyally and firmly we endure hardness as good soldiers, faithful to the end.

OUR GOLDEN TEXT

Those who arranged the lesson series designed this for a lesson on temperance, and chose as the Golden Text, "Wine is a mocker, strong drink is raging." (Prov. 20:1.) While we trust that few if any of the readers of this journal need special exhortation along this line, we do desire to express our full sympathy with the temperance cause. From our standpoint of observation, intoxicating liquors, while not the root of all evil, may well be said to be the root of much of the crime of our day. Surely no consecrated child of God could feel that he was in line with the divine will if, yielding to his appetites, he became intoxicated. If he did not feel ashamed of himself surely the hearts of all right-minded saints would burn in sympathy for him. The cost of alcoholic beverages consumed in so-called Christendom is enormous, and nothing could better demonstrate, we think, that the name "Christendom," signifying Christ's Kingdom, has been misapplied. When Christ's Kingdom shall rule the world, we believe that a great change will be effected along the lines of temperance. The cost of intemperance is not merely measured by the cost of the liquors consumed, but also by the crimes and the diseases attendant.

OUR NATIONAL DRINK BILL

The American Grocer prepares yearly an estimate of the drink bill of the people of the United States. These figures, while not official, are recognized as being the best data obtainable on the question. Of course, much of the work is estimated, as is shown by the statement that liquor is figured on the basis of sixty drinks

R3860 : page 299

to the gallon, the average price per drink being taken at seven and a half cents. The entire drink bill for stimulants is placed at the enormous total of almost one and one-half billion dollars, far more than the bonded indebtedness of the United States, and almost three times the ordinary yearly expenditures of the Government, exclusive of the postal item. On a per-capita basis this means more than eighteen dollars a year, the more harmless stimulants, such as tea, coffee, and cocoa, accounting for less than three dollars, while alcoholic beverages make up the remainder. Of course, no small part of this drink bill goes into public treasuries either as internal revenue, as custom duties, or to the various municipalities in license fees, etc.; but the drink bill is a great burden on the people, a burden that cannot be fairly measured by the cost alone of the liquors consumed. To the over indulgence in alcoholic stimulants must be attributed the greater part of the crime and poverty in the country. Were those all reckoned into the accounting, our national drink bill would be advanced from its present figures, large as they are, to a total that would be appalling.--Boston Herald, May, 1905.

"Rot of barley, rot of corn.
That's where Alcohol is born,

To his rotten nature true,
To rot is all that he can do.
Rotten men and rotten boys;
Rotten hopes and rotten joys;
Rotten slums of degradation;
Rotten politics in the nation.
Rotten ballots, rotten laws;
Parties with a rotten cause;
Nursed on nature's rotting juices,
Rot is all that it produces."

A story is current in the Orient of a wise old sheik, who gave to a young Arab prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful. The young prince turned in horror from murder, theft and loss of virtue, and told the patriarch he would choose intemperance. "You have chosen that," said the wise old man, "which will bring you all."

===================

R3861 : page 299

NOT FAR FROM THE KINGDOM

--MARK 12:28-34,38-44--OCTOBER 7.--

"Thou shalt love the Lord thy God with all thy heart."

IN OUR study of September 15th we considered our Lord's answer to the Pharisees and Herodians and Sadducees on the Tuesday preceding his crucifixion. The present lesson closely connects with that one. A Scribe and Doctor of the Law, noting with apparent sincerity the wisdom of our Lord's replies to the Pharisees and Sadducees, broached the question respecting the Law--quite a common one among the Jews--namely, which commandment is the first or chief, the most important.

It will be remembered that on another occasion a Scribe asked the Lord a similar question, and our Lord drew from him the answer by inquiring, "What sayest thou?" In the present instance, however, Jesus answered the question directly, quoting from the summary of the ten commandments. (Deut. 6:4,5.) "Hear, O Israel: the Lord our God is one, Jehovah, and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength."

Our attention is called to a comment on this Scripture set forth in a Sunday School Teachers' Manual, as follows:

"This describes, designates, the God whom we are to love supremely. Jehovah, the God of Israel, is the one absolute, self-existent, eternal God, and he alone. He is the Creator, Ruler, Preserver, Guide, Savior, Father, Source of all good. One of the best services science has done for religion is the completeness of the proof that there is but one God, by proving the unity of material, of force, of government throughout the known universe. The unity of moral law is another unassailable proof."

"No Unitarian can insist upon the absolute unity of God with more earnestness and emphasis than do the Trinitarians. We believe in one God, and only one. It would be a terrible thing if there were conflicting deities, some having one dominion and others another. There would be no peace, no safety, no exaltation

of soul, no assurance of hope, no eternal heaven."

NEITHER UNITARIAN NOR TRINITARIAN

Trinitarians and Unitarians seem to have divided the truth between them so that neither one possesses it in the Scriptural sense. Unitarians, so far as the name belongs to a denomination, and judged by their public declarations, reject Jesus as the special son of God, who was with the Father before the world was, and who left his heavenly state to become a man, to accomplish the redemption of Adam and his race, and who having died for our sins has been raised from the dead by the Father's power, far above angels, principalities and powers, and every name that is named, to participate in the divine nature and glory and honor. From the Unitarian standpoint, therefore, our Lord Jesus would appear to have been merely a good man and a noble example of good living. According to this view, our Lord is not divine, but human. We cannot accept this as the teaching of the Scripture.

We must hold to the contrary that he who was rich yet for our sakes became poor, not only experienced the humiliation but has since experienced still higher exaltation, so that as a result all men should honor the Son even as they honor the Father also. While we cannot admit with the Trinitarians that this last expression would mean that the Father and the Son would be one in person, we claim that they are, nevertheless, one in purpose, in plan, in co-operation, in heart harmony--one in the same sense that the Master desired that all of his disciples might be one with the Father and with himself, praying, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The Trinitarian view, while nearer the truth than the Unitarian, in some respects is, nevertheless, wide of the truth and very confusing both to head and to heart, and proportionately injurious to the cause of the Lord. As our Lord's quotation from the Law clearly states, "Jehovah

God is one God" and not three Gods.

THE FATHER AND SON ONE IN SENTIMENT

The Son of God is not the Father but the Son, who "proceeded forth from the Father," who was the Beginning of the creation of God. (John 8:42; Rev. 3:14.) Nevertheless, even before he became man's ransom price his close association with the Father and his oneness of heart and purpose with him are clearly indicated in the Scriptures. We are assured that he was the "Word of God"--the logos, the expression, the channel of the Father's communication. We are assured that while the Father was the God above all others, the Son, the Logos, was a God above all others, next to the Father but subservient to the Father. We are assured that he was the Father's active agent in the entire work of creation, so that "by him were all things made that were made, and without him was not one thing made." (John 1:1-3.) His subserviency to the Father is testified to by himself, "The Father is greater than I," "The Father hath sent me," "As I hear I speak." (John 14:28; 20:21.) This subservience and dependence upon the Father not only was true of our Lord while he was in the flesh and before he was made flesh, but is distinctly asserted of him since his resurrection to glory, honor and immortality to divine nature.

The Apostle tells us that the Millennial Kingdom glory, honor and power are to be specially given to the Son by the Father, and that when the Son shall have finished that appointed work he will deliver up the Kingdom to God, even the Father, and the Father will be recognized as the "all in all" of the universe. (I Cor. 15:28.) Every utterance of the inspired Word of God is in full accord with those which we have quoted. For instance, we have already referred to the statement that he and the Father are one, and have shown that he meant not oneness in respect to authority or person but oneness in respect to their plans, purposes and work, he having set aside his own will to do the Father's will. In the same manner he desires that all who would be recognized as his disciples, and by and by constitute his Bride, should lay aside their own wills and be fully submissive to the Father's will, and thus be in the fullest harmony with the Father and the Son, "That they all may be one in us." In accord with this view we have also the statement of our Lord, "He that hath seen me hath seen the Father:" that is, humanity being of earthly nature could not see a spirit being, as it is written, "There shall no man see me and live." (Exod. 33:20.) A perfect human being would be the best illustration of the Heavenly Father that it would be possible for mankind to see with the natural eye, and this they did see in our Lord Jesus, the Father's image in the flesh. For a further and complete analysis of this subject the reader is referred to MILLENNIAL DAWN, VOL. V.

HOW TO LOVE GOD PERFECTLY

The definition here given of the love due to our Creator is all comprehensive: our hearts, our affections, must all reverence and love him; our souls, our being, our bodies, must all be controlled by love for God; our

R3862 : page 300

minds must similarly recognize, reverence, appreciate and love the Lord, and our strength of mind or body must recognize him as worthy of every loving service we can render. Not only so, but our hearts, minds, etc., must not be divided in their love--the Lord must be first with us in every sense of the word. This means the full consecration of time, talent, influence, everything that we possess--it means a condition of heart that is unknown to the vast majority even of those who are justified by faith in the precious blood, and who have a measure of peace with God through our Lord Jesus. This fulness of love for the Father represents not the beginning of the consecrated Christian's condition, but its fulness, its completeness. It represents not his attitude at the time he enters the school of Christ to learn of him, but the condition he must attain to before he can reach the mark or be ready for graduation to the heavenly condition.

FIRST REVERENCE--LATER LOVE

The reverence of the Lord is the beginning of wisdom, but is not the end of it. We cannot love God until we have become acquainted with him and ascertained the lovable qualities represented in him.
Hence the importance of the knowledge everywhere pointed out in the Word of God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." (John 17:3.)
The fear or reverence of God is our first knowledge, and if we be rightly exercised thereby the Lord will reveal himself to us more and more as the one appointed to be the Way, the Truth, the Life--no man cometh unto the Father except by him. Many lessons are to be learned respecting the power and greatness and wisdom and justice of our God before we are able to

R3862 : page 301

understand and appreciate the "love of God which passeth all understanding."

If we were all perfect as Adam was perfect we would have little difficulty in appreciating the divine character, because the perfect man was created in the divine image and would therefore readily appreciate all the divine qualities and attributes; but born in sin, shapen in iniquity, we are all more or less fallen from that perfection and must learn to know our God. As already suggested, our fallen conditions permit us to learn of his wisdom, justice and power quicker than to learn of his love. Indeed God's love has not yet been manifested to the world in general. Only to a comparatively small number is God's love manifested at all, and it is seen by them only with the eye of faith. The Apostle declares, "Herein was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."--John 4:9.

How few realize the need of this sacrifice! Such only can appreciate the love that was back of it and manifested through it. The great majority are blind to these things, and must wait for their appreciation of the love of God until the glorious time foretold in the prophecies, when the Sun of Righteousness shall arise and chase all the darkness and sin away, when there shall be no more curse resting upon the world of mankind, when Satan shall be bound and the knowledge of the Lord be caused to fill the whole earth--then, as one of the chief elements of the glory of God, will be clearly seen by all mankind the love of God which passeth all understanding. Thank God that we are so highly favored that the eyes of our understanding are opening to this great love of God in advance of the world's blessing and enlightenment! Nevertheless, to the most enlightened this appreciation of the divine character as the God of love came gradually, little by little, as we came to understand the lengths and breadths and heights and depths of the divine plan, and have come to appreciate the love that prompted that plan and is outworking it and guaranteeing its consummation to be glorious.

KNOWLEDGE NECESSARY TO LOVE

In proportion as we discern the perfection of the divine character, in the same proportion are we able to love the Lord with all our hearts, all our minds, all our beings, all our strength. The Christian who attains to this in his heart has surely reached the mark expressed by this command--the first command, the principal command. The Lord may permit him to be tried, tested and proved along the line of this love and to demonstrate a fixity of love, but all the time he was thus being tested he is at this standard of the divine law. There is a distinction, however, to be made between the heart standard by which the Lord is judging the Church and the fleshly standard by which the same persons might be judged of others. Because of the weakness of the flesh, the heart love for the Lord might at times not be fully and clearly expressed so that it would be apparent to all mankind. The world, which judges only by the flesh, knoweth us not. It is a consolation to our hearts that the Father realizes our love and devotion, and is judging us not according to the flesh, but according to the spirit, the heart, the intention, the new mind. And in proportion as we realize the imperfections of our flesh and our inability to show the loving devotion of our hearts and minds, being and strength, we should have compassion and sympathy with our fellow members who similarly more or less imperfectly manifest in their flesh the devotion of heart which they have professed. As the Lord waits patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fellow-members of the body as they seek also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.

"THY NEIGHBOR AS THYSELF"

Lest this Doctor of the Law should misapprehend, the Lord quoted from Leviticus 19:18 the statement, "Thou shalt love thy neighbor as thyself," and this he designated as also of primary importance and second only to the previous statement of love to God. As stated elsewhere, on these two commands hang all the Law and the prophets. In other words, the keeping of these two would touch upon, cover and include every item of the divine law. As spiritual Israelites, therefore, it is appropriate that we notice this as well as the other command. Indeed we hear the Apostle John as the mouthpiece of the Lord declaring, "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--I John 4:20.

It is well that we keep this test clearly before our hearts lest we deceive ourselves. Love, the greatest attribute in the world, stands related to all the other things in the universe. While God should be first in our hearts and affections, nevertheless our love for God is more difficult to measure than is our love for man. Love is opposed to selfishness and does not even "seek her own" rights, although it may be necessary that love be restrained and ruled at times by justice and wisdom. What a grand lesson on all that is implied in the word love is furnished us by the Lord through the Apostle in I Corinthians, 13th chapter. There we are not only shown what elements of conduct are loving, but what elements are contrary to love--which elements of our characters should be cultivated and which should be restrained, subdued, mortified.

Our Lord's questioner was evidently sincere. He perceived not only the wisdom of the Lord's reply to those who were seeking to catch him, but now he had a grand illustration of that wisdom when applied conscientiously to the most important of all doctrines--the most important features of the divine law. His reply was, "Of a truth, Master, thou hast well said, for there is but one God and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than whole burnt offering and sacrifices." Jesus, beholding his candor, gave him an encouraging word, which should have been of great assistance to him, saying, "Thou art not far from the Kingdom of God."

One sincerely recognizing the truths just enunciated must surely have been of honest heart, and hence of the kind whom the Lord would be pleased to have enter the Kingdom class by full acceptance of him as their Redeemer and by a full consecration of their

R3862 : page 302

every power and talent to his service. This would be the practical outworking of this great commandment, fulness of love for God that would lead to endeavors to serve and please him in every possible manner, and their love for fellow men that would have delight in telling the good tidings of great joy which shall be unto all people. We read that after that no man durst ask Jesus any question. This was possibly because his ministries and teachings as divinely intended had reached their fulfilment, accomplishment, or possibly it may signify that all classes of his religious opponents held the Master in such awe and respect that they feared to attempt further questioning, which could only result disastrously to themselves, showing their own deficiencies and making him the more prominent as the great Teacher.

"KEEP YOURSELF FROM IDOLS"

Quite a good many of the Lord's earnest followers realize the danger which besets us all of rendering too much love and homage to an earthly creature, and thus to some extent robbing God of what is his due. This seems to be the Apostle's thought in the above expression. He had no thought of Christian people becoming worshipers of sticks and stones, but he did appreciate the fact that the human heart may consecrate itself to serve wealth or fame; and some of the Lord's people, keeping themselves from such idols, are in danger of putting too large a proportion of their love upon wife or husband, parent or child, brother or sister, and thus idolizing them and bringing an earthborn

R3863 : page 302

cloud between their hearts and the Heavenly

Father. It is well to be on guard and to remember that, however much we may love others, the Lord must have all our hearts in the sense that he would be first and chief, and that if it were necessary every earthly tie might be broken, however tender, rather than the tie that binds our hearts to the Lord.

When in such fear, when realizing ourselves in such danger, let us remember that there would be two ways of correcting the difficulty: the one would be by breaking off some of our love for earthly objects and conditions, the other by increasing our love for the heavenly. It surely would be in line with the divine arrangement that we should be discriminating as respects our loves for earthly things, to discern whatsoever things are just, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute, and discouraging all others as unworthy of us as New Creatures in Christ. This would not, of course, mean that we should hate anybody, though it might mean that we would properly be separated from some whose influence would be to the contrary of these divinely appointed guides and sentiments. With our earthly love all centered upon good and noble persons, and especially appreciating these because of their relationship to that which is perfect, to the Lord and his standards, we should then measure the love for these with the love for the Father, and determine that the love for God must be cultivated more and more, until it shall far outreach and outweigh any earthly love, however precious. From this standpoint we would love our dear ones of earth no less, but the heavenly Father proportionately so much more. This we may be sure would be the right attitude which the Lord would most approve.

KEPT FOR THE MASTER'S USE

This thought is presented in a poem quoted by Miss Havergill in her work entitled, "Kept for the Master's Use."

"I tremble when I think
How much I love him; but I turn away
From thinking of it, just to love him more;--
Indeed, I fear, too much."

"Dear Eleanor,
Do you love him as much as Christ loves us?
Let your lips answer me."

"Why ask me, dear?
Our hearts are finite, Christ is infinite."

"Then till you reach the standard of that love,
Let neither fears nor well-meant warning voice
Distress you with 'too much.' For he hath said
How much--and who shall dare to change his measure--

That ye should love as I have loved you.
O sweet command, that goes so far beyond
The mightiest impulse of the tenderest heart!
A bare permission had been much; but he
Who knows our yearnings and our fearfulness,
Chose graciously to bid us do the thing
That makes our earthly happiness,
A limit that we need not fear to pass,
Because we cannot. Oh, the breadth and length,
And depth and height of love that passeth knowledge!
Yet Jesus said, 'As I have loved you.'

"O, Beatrice, I long to feel the sunshine
That this should bring; but there are other words
Which fall in chill eclipse. 'Tis written 'Keep
Yourselves from idols.' How shall I obey?"

"Oh, not by loving less, but loving more.
It is not that we love our precious ones
Too much, but God too little. As the lamp
A miner bears upon his shadowed brow
Is only dazzling in the grimy dark,
And has no glare against the summer sky,
So, set the tiny torch of our best love
In the great sunshine of the love of God,
And, though full fed and fanned, it casts no shade
And dazzles not, o'erflowed with mightier light."

"BEWARE OF THE SCRIBES."

His opportunities for teaching his apostles were rapidly passing, and our Lord, sitting in or near the Temple, said to them, "Beware of the Scribes, which love to go in long robes and to receive salutations in the market places, and the chief seats in the synagogues, and the chief places at feasts: which devour widows' houses and for a pretense make long prayers: these shall receive the greater condemnation."

Our Lord did not say that all of the Scribes, all of the learned Doctors of the Law, had the disreputable qualities he reproved. More properly we might understand him to mean: You have been taught to honor and respect the learned Scribes or teachers of your nation, but take heed to those of them who have the characteristics I have just denounced. They are far from the Kingdom condition; their selfishness is manifest in the ways I have enumerated, and proportionately they are lacking in the traits which would have the Father's approval either under the letter or the spirit of the Law.

We might make two applications of this lesson to our own times: one would be that we are not necessarily to reverence and follow Doctors of Divinity, but are to be discriminating in regard to the respect we have for them and their teachings. We are not to think that those who manifest a self-seeking spirit, the highest place in the Conference, who boast of their learning, whose special adorning is not of the meek and quiet spirit, but of the long robes of profession, who love to receive recognition in public places and to be called Rabbi, Reverend, etc., and to be made very prominent before the people; these should not be regarded as

R3863 : page 303

proper exemplars or patterns. Rather we should look away from such, realizing that the Lord despises not only the proud but the selfish, and shows his favors to the humble and to the lowly. Another lesson for us would come still closer home to every reader of this journal.

In Spiritual Israel those who are instructed in the true knowledge of the Lord's Word should be overcomers of the spirit of the world, the spirit of selfishness. If any such find in themselves any of these enumerated characteristics which the Lord condemns, he should flee from the sin as he would from a contagious disease. For instance, if he finds himself greatly influenced by the opinion of others respecting his clothing, if he finds in himself a self-seeking spirit, a selfish disposition to grasp the best for himself on all occasions, and love of public praise and of recognition, titles, etc., let such beware. Whether he has a greater or less degree of earthly learning, or a greater or less degree of heavenly learning, he is in a dangerous condition if he has the selfish tendencies which the Lord here enumerates. Especially is he in need of divine grace to help him out of the horrible pit of selfishness if he finds himself so devoid of love as to be willing to take the goods of others without proper recompense, whether they be widows' houses or what not. The more one knows, the more of a Scribe he is, the greater will be his condemnation if the characteristics here set forth by our Lord are his.

GREAT AND SMALL GIFTS TO GOD

We have seen the kind of love for God and man which the divine Law stipulates; we have seen how some of the most prominent of those professing to be teachers of the divine Law come far short of the divine standard, as in the case of the Scribe in the illustration just given. Our Lord next presented his teachings from still another standpoint: he would show his disciples that they must not measure the divine approval along earthly lines, but must remember that the Lord looketh on the heart; that many who are esteemed amongst men are an abomination in his sight, and some not esteemed amongst men are his jewels. He pointed out the poor widow who had just cast two mites into the treasury of the Temple, and he declared that her gift, although insignificant from the human standpoint, was greater in God's sight than many of the larger gifts, because she had given of her penury. Others had given from their abundance what they would little miss: she out of her nothing had given that which would cause her considerable self-denial. Here, then, is the Lord's appreciation and estimate of our sacrifices in response to our love for him. Whoever loves another will seek to serve him and be willing to render service at an expense that would be proportionate to his love.

The wealthy can give liberally and be blest in giving, but the poor are to remember that the Lord highly esteems the spirit of their hearts when they desire to serve him and his cause. Their humble efforts are appreciated by the Lord even though man might despise them and consider them insignificant. Our Lord's judgment was that the poor widow had cast in more than they all from the standpoint of divine appreciation. What a thought is here for every one of us: however small our talents, however few, however limited are our opportunities for service, our offerings are not despised, but on the contrary are credited proportionately to the real spirit of sacrifice prompting them. What an encouragement is this to all who have the right spirit of love for the Lord and desire to be his self-sacrificing followers. The Scribe with much ado and outward show of reverence and love for God got the reward which he sought--the approval of his neighbors or those of them who were deceived by his various, pious mannerisms. This poor widow, however, unnoticed and disesteemed of the multitude, would be sure to have the Father's blessing and favor and love; and her procedure mentioned favorably constitutes encouragement to ourselves and to all who desire to follow the Lamb whithersoever he goeth.

===================

R3860 : page 303

HIS PILGRIM LABORS ENDED

ON September 13, our dear Bro. J. N. Patten, well known to many of our readers as one of the "Pilgrims," laid down his cross and we surely believe entered "beyond the vail," a spirit made perfect in the "First Resurrection." How blessed at such times to be able to realize that we are living in the "harvest" time, in which such a "change"--"in a moment, in the twinkling of an eye"--is the Lord's provision for the last "members of his body." We hearken to the message, "Blessed are the dead that die in the Lord from henceforth! Yea, saith the Spirit; they rest from their labors, but their works follow with them."

How blessed to think of "the rest that remaineth for the people of God," as well as to enjoy a goodly share of it even while yet in the enemy's country: yet how blessed, also, is the thought that our present opportunities for using our mortal bodies in the service of our Lord and his cause are but the prelude to the greater and more satisfactory works of grace we shall be privileged to engage in with our dear Redeemer throughout the glorious "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

Privileged to see our Brother shortly before his death we discerned that he was just at the border and spoke a few words of comfort and joined in prayer for God's will to be done and his gracious arrangements perfected, and requested that he bear our greetings to those "on the other shore;" expressing the hope that ere long we will all be gathered home. Thus we were enabled to rejoice together, even in the presence of the foe. Surely the Apostle said truly,--"We sorrow not as others who have no hope;"--nor do we sorrow as do those with vague and uncertain hope. Our faith sings while we weep,--

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

Dear Sister Patten was ceaselessly in attendance on her husband, and as he sank to rest with her hand upon his forehead and a sweet smile illumining his face, she sang to him in low tones those two precious hymns: "Sweet peace, the gift of God's love," and "I shall see him face to face."

===================

SEMI-MONTHLY
VOL. XXVII OCTOBER 1 No. 19
A.D., 1906--A.M., 6035

CONTENTS

Views from the Watch Tower........................307
  Practical Results of the Church Federation Movement....................................307
To Purify the Sons of Levi........................308
  Trials from Unexpected Quarters...............309
  "Love is the Fulfilling of the Law"...........310
  A Lesson for All Leaders......................311
Wise and Foolish Virgins..........................312
  Two Classes of Virgins........................313
  "Give Us of Your Oil".........................314
Before Christ's Mercy Seat........................315
  The Parable of the Talents....................316
  Faithfulness Doubly Rewarded..................318
Berean Bible Study on Love........................319

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

NEW MOTTO CARDS

We have new full lines of Motto Cards, put up in $1 packages. If you desire large cards, so specify; otherwise we will send the medium and small sizes and the more of them. We supply these at about cost. German Mottoes ($1 pks.) we send direct from Germany.

"CALAMITIES" FOR VOLUNTEERING

In view of recent great calamities, it is suggested that some who have covered their field with the 1906 Volunteer tracts might like to go over the ground again, using the tract, "Calamities, Why God permits Them!" We are preparing half a million and can soon begin freight shipments. Specify how many you will distribute carefully. They are free to our subscribers.

"VOLUNTEER" TOWERS IN SWEDISH

We have good quantities of Swedish literature for general circulation as Volunteer matter. We cannot send these by mail except in small lots, but where 2000 or more are ordered in one lot we can send by freight, charges prepaid. Order all you can use judiciously amongst the Swedish people of your neighborhood.

===================

R3864 : page 307

VIEWS FROM THE WATCH TOWER.

PRACTICAL RESULTS OF THE CHURCH FEDERATION MOVEMENT

THE following, clipped from a pamphlet entitled "Liberty," we esteem worthy of presentation in these columns.

"No movement inaugurated during recent years is probably of greater significance than the Inter-Church Federation movement. It is one which cannot fail to be attended with tremendous consequences, and, if followed to its logical outcome, will terminate in results which ought to cause every thoughtful person to shudder in advance.

"The outcome of this federation movement has been plainly outlined in the 'sure word of prophecy.' History also illustrates, by similar movements, its meaning.

"Concerning its importance, the chairman of the Inter-Church Federation Conference, recently held in New York City, said: 'This is one of the most notable assemblies of believers in Jesus Christ that has ever been seen. John Calvin wrote to Cranmer, archbishop of Canterbury, and declared he would cross any sea to make such a union effective. The dream of the great reformer and the great archbishop has met with realization in these latter days.'

A BIBLE PROHIBITION OF CONFEDERACY

"'Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.' (Isa. 8:12.) It is evident, from the context of this passage, that God's professed, people inaugurated this federation movement against which he warned them, because they had departed from him, and 'refused the waters of Shiloh that go softly,' and 'vexed his holy Spirit.'

"The rejection of the holy Spirit lies at the foundation of every Church federation which has blighted the prosperity of the Church during her history. The only union the true Church has ever sought is a union with Jesus Christ, the great Head of the Church; and when such a union has been maintained, mighty power has attended it. As evidence of this, one has but to revert to apostolic times, when the Church went forth 'fair as the moon, clear as the sun, and terrible as an army with banners.'

"Years ago much power attended revival efforts, conducted by such men as Professor Finney, President of Oberlin College, and later, by Mr. Moody and others. These old-time revivals were attended with a harvest of souls; but they are largely now things of the past. Many ministers deplore the absence of spiritual power which prevails to such an alarming extent at the present time. Realizing keenly the weakness and lack of spiritual life which characterized the once Spirit-filled Church with a power which brought conviction to sin-sick souls, churchmen are seeking for some remedy by which the Church may regain her former power.

"The means by which this restoration of former power is sought is a gigantic Church federation movement, through which the Church may secure the power of the State to institute moral reforms and enforce her decrees. To many, at first thought, this may seem an innocent, harmless, and desirable thing. For this reason we desire to submit a few of the inevitable practical results of such a union.

"One of the results of this movement was outlined by a prominent delegate at the conference, as follows:

"'I trust that one of the practical results of this conference will be the organization of a force that lawbreakers, and lawmakers will respect and heed when great questions of morals are involved. Our gospel is the fulfilment of the law. It is our province, in the name of our Supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the Church. This federation will compel an audience, and it will speak with power if it will put aside its differences and make its agreement its argument.'

"When the end has been attained for which they have been seeking, we will have a parallel to that which existed in the fourth century, when the bishops of Rome were united in compelling the Emperor Constantine and others to yield to their demands concerning the settlement of 'grave moral questions,' among which

was chiefly the enforcement of Sunday observance by law.

A CHURCH TRUST

"Another result of the evil principles underlying this proposed Federation will be a veritable Church union, or trust; and the same tactics will doubtless be employed by it as are common to other unions. Freedom to preach the gospel will be denied. Any denomination not conforming to the creed, rules, and regulations of this religious trust, will be regarded as an unlawful rival. This was indicated by one speaker at the recent conference, who said:

"'No community in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims. A feeble Church should be revived, if possible, rather than a new one established to become its rival.'

"This is an age of unions and confederacies. Every department of the commercial world is being bound together. The power which is being wielded by these unions in securing their desired ends has exerted an influence which the Church, in its worldly condition, has been unable to resist. On this point a prominent speaker at the recent Inter-Church Federation Conference said: 'The two words which express the principle that rule to-day in the business world are co-operation and economy. Apply these two thoughts to the work of the Church. Our sects and denominations have often been sources of rivalry and competition, and they have left the Church as a whole weakened and shorn of its power. We have not presented a united front against a common enemy, but have too often fired into one another's camps......Co-operation through a closer federation is the need of the hour.'

"It will readily be seen from this proposal that any denomination which does not belong to the union, would at once be considered a 'rival,' or, in a more characteristic term familiar to all unions, a 'scab.' This would at once arouse endless animosities and controversies between the union and the sects which are not connected with the federation, or union. Such a course would result only in the federated churches bringing pressure to bear upon those who refuse to yield to their demands, which would be nothing short of religious persecution. Again it will be seen that the only safe union for the Church, the only true union, is a union with Christ."

===================

R3864 : page 308

TO PURIFY THE SONS OF LEVI

"Who shall abide the day of his coming? Who shall stand when he inspects? For he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, and they shall offer unto the Lord an offering in righteousness."
--Mal. 3:2,3.

BLESSINGS have come to us through an appreciation of the teaching of the Scripture respecting the great day of trouble coming upon the whole world of mankind--especially upon Christendom. Truly the Scriptures teach a time of trouble such as was not since there was a nation, because of which even now, as our Lord prophesied, "Men's hearts are failing them for fear, and for looking after those things coming upon the earth." We do well that we rejoice that this day of trouble coming upon the world as a thief and a snare has not so come upon us, but that we already by faith see many of its details and the glorious outcome, the establishment of the Kingdom of God under the whole heavens. We fear, however, that this great trouble upon the world, which in some sense we hope to be "accounted worthy to escape," has so filled the mental horizon of some of the Lord's people that it has hidden from their attention another kind of trial which is especially for the Church, and which must reach us and test us and prove us before the world's day of trouble is ushered in. It is this day of trial upon the Church, this special testing of the elect, that is referred to in our text.

PRIESTS AND LEVITES

The house of Levi, the priestly tribe, typified the household of faith of this Gospel age. As the priests constituted the highest order or class amongst the Levites, so the Royal Priesthood, the Lord's consecrated, the saints of this Gospel age, constitute the highest class amongst the spiritual Levites, the household of faith. When, therefore, the Lord through the Prophet declares the testing and purging of the house of Levi it includes all of the "Household of Faith," the "Little Flock" and the "Great Company." The end of this age is the time for the Lord's inspection of the entire household of faith, and properly enough the inspection begins at the top of the house, begins with the saints, but will extend to every consecrated one. The two classes subjected to the fiery trials of the Refiner are represented by the

R3865 : page 308

gold and silver. The gold represents those whose loyalty to the Lord will specially demonstrate itself in their love and zeal to lay down their lives for him, for the truth, for the brethren. These are the gold class, whose portion as the Bride class shall be joint-heirship with the great King of kings and Lord of lords in his universal empire for the blessing of all the families of the earth. The other class, represented in our text as the silver, will be the class less precious in his sight, the great company of Revelation 7, also spoken of in Psalm 45 as "the virgins, her companions, that follow" the Bride into the presence of the King of glory.

If the words, "Who shall stand when he inspects?" bring to our hearts an anxious throb, relief comes to us again with the thought that although the inspection will be most critical, most searching--although the trying in the fire will separate the dross completely and purify both the gold and the silver--nevertheless he who thus inspects, who thus tries, who thus purifies, who thus refines, is our Lord and Master, who bought us with his precious blood, who has assured us of his love and sympathy, and has promised with the Apostle that he will not suffer us to be tempted above that we

R3865 : page 309

are able, but will with the temptation also provide a way of escape; and he has assured us that all things are working together for our good, because we love God and have been called according to his purpose.--1 Cor. 10:13; Rom. 8:28.

TRIALS FROM UNEXPECTED QUARTERS

If we knew in advance just how each trial of faith and love and devotion to principle and loyalty to the Lord and to the brethren would come we might be prepared to meet it, and correspondingly it would be less severe, and our humility, patience and love be correspondingly less tested. But the Lord wishes to test us along these very lines, and hence our trials usually come from unexpected quarters. This makes the trial more severe and proves the better the real sentiments of our hearts. The Lord desires to purge out of us everything in the nature of dross--self-will, personal ambition, pride: he wishes to cultivate in us loyalty to himself and the principles of righteousness, represented in his character, and exhorts us through his Word.

Looking out at Christendom in general we hear the Prophet's declaration that "a thousand shall fall at thy side"--at the side of the body of Christ, the Church. And we see that falling in progress, falling from faith in Christ as the Redeemer, falling into Evolution, Higher Criticism, Christian Science, etc. But now we are looking closer at home to the members of the body, to see which of these will be able to stand the tests of our day--"Who shall be able to stand?" (Rev. 6:17) inquires the Apostle. "Who shall stand when he inspects?" is the inquiry of the Prophet in our text. The intimation evidently is that the inspection will be so crucial as to test all of the saints.

Because the WATCH TOWER, by the Lord's gracious arrangement, has such an outlook over the harvest field, such contact with all the little flock of the Lord's people through the mail, through the pilgrims, through the colporteurs, we perhaps better than others can discern that the great Refiner's fires are already burning and that the gold and silver are being tried. And O, what sorrow it gives us at times to behold some not standing well the testing of this hour. We love all of the Lord's dear ones who are now in the furnace of trial; we are sure that the Lord himself, the Refiner, loves them still more. If these have pain and sorrow, as we discern tendencies of weakness, disloyalty to the cause; ambition for name and fame or position, desire to be greatest, tendencies to lord it over God's heritage --if we are pained by these things, grieved, disappointed in some, shall we suppose that the great Refiner is indifferent? Nay, verily! It is written of him that having loved his own, he loved them to the end; and we see from the narrative that he was very patient and slow to cut off the self-seeking, ambitious, truth-selling and Lord-selling Judas. And the more we attain to the Master's character and likeness the more sympathy we will have with all who are out of the way, and who, unless recovered, will be surely cut off from membership in the body, as our Lord indicates--even though, as the Apostle declares, they may be saved so as by fire, as members of the "great company."--1 Cor. 3:15.

"REBUKE WITH LONG-SUFFERING AND PATIENCE"

It is impossible for us to write to all who seem to be in danger, for two reasons: (1) Time would not suffice; there are other duties of the hour; (2) If they will not hearken to the Word of the Lord, if they will not hear Jesus and the apostles and Moses and the prophets we need not expect that they would hearken to us. Hence the most proper course for us seems to be to occasionally give such words of warning as these foregoing, that although they may have a savor of death unto death to some yet we hope that they may have a savor of life unto life to others.

Strange as it may appear--yet in full accord with all the records of the past--these fiery trials, these siftings, seem to find in many cases the most dross amongst the leaders of the flock. Perhaps it is merely because they are more conspicuous, perhaps just as many who are not in so great prominence will really fall, be consumed, "suffer loss," and be "saved so as by fire." The Lord alone is able to read the heart and to discern the thoughts and intents, and it is his will that now every member of the household of Levi, the household of faith, should be purged, purified, refined; and the fiery trials of our day are his own arrangements, his own fannings, that he may accomplish the work in harmony with the divine arrangement.

DAWN, Vol. VI. we believe, like the other volumes of the series, came out in its due season, and no doubt the Lord is using it to some extent as the earthly bellows wherewith to kindle the refining fires of this time. In that volume as in the others we endeavored to set forth not our own thoughts but the teachings of the Word, and this in some instances seemed to arouse a spirit of anger and resentment in the hearts of some of the leaders where there should be only love out of pure hearts and appreciation of the glorious liberties of the Church. We did nothing more than our duty in calling the attention of the brethren to the fact that the leaders are not the lords of the flock, and that any leader who assumes a lordly position endangers his own standing in Christ as well as hinders the progress of the flock in the liberty wherewith Christ made us free. And any of the Lord's flock who co-operate with such ambitious leaders are doing them injury as well as rendering an unauthorized subserviency injurious to themselves and the others associated with them in the study of the Word.

"TO ERR IS HUMAN, TO FORGIVE IS DIVINE"

It is written, "To err is human," and we know that though begotten of the Spirit we all have the treasure of the new nature in earthen vessels, therefore are liable to err. Realizing this we should not deal harshly, unkindly, toward leaders who are inclined to usurp to themselves leadership in the Church of God without appointment by the Church; or inclined to override the right of others after they have been regularly chosen. Nevertheless, kindly, gently, firmly, the congregation should hold control of all of its affairs, and see that the leaders recognize that the voice of the congregation is the voice of the consecrated. This will be to the advantage of all: it will assist the leader in keeping humble, in remembering that he is merely a member of the Church, which is the body of Christ, and that in the Lord's providence he serves the Church because they desire him to do so and consider such to be the will of the Lord. This will help to keep the leader from being puffed up, haughty, from speaking arrogantly of

R3865 : page 310

the congregation as "my people," "my Church," "my class," "my work." It will help him to recognize that it is the "Lord's people," the "Lord's Church," the "Lord's class," the "Lord's work," and that it is a favor, an honor, to be its servant and not at all within his province to be its ruler, its "boss."

This course benefits the congregation also, teaching them their responsibility to the Lord and to his cause to be in proportion as they uphold and give approval to the one who as leader or servant of the congregation is their representative. Whatever the leader does that is wrong is the fault of the majority of that congregation, and the realization of their responsibility means the strengthening of their characters, the broadening of their minds and in general their preparation for the Lord's service here and hereafter. It should even grate upon our ears to hear an elder in a discourse address the congregation in the second person saying, for instance, "You ought not to do this." It should be considered by all elders, all recognized teachers in the Church, the leaders in any sense, that they do not speak of the congregation as of a different class from themselves, as in the nominal Church there is the usual style of recognizing the clergy as one class, the laity as another. On the contrary the better form, the humbler form, would be for the leader to address the congregation as including himself in the exhortation, as for instance to say, "We should not do" thus and so.

"LOVE IS THE FULFILLING OF THE LAW"

If the spirit of love were largely developed in all of our hearts it would require no discussion of this subject from either standpoint, but we are only partially developed in the fruits of the Spirit: hence our difficulty, and hence also the great importance of helping one another, so that our relationship together as fellow-members of the one body may be as helpful as possible to all. And when any feeling of criticism is aroused in our hearts in respect to the course of a leader, it would be the proper, loving course to say to ourselves--Well, perhaps if I were just in the leader's place I might do no better than he does in the matter

R3866 : page 310

of keeping my body under--in the matter of walking humbly with the Lord and with the brethren--in the matter of exemplifying the perfection of love, which seeketh not her own, is not easily provoked, is not puffed up, thinketh no evil.--1 Cor. 13:5.

When we realize that ambition was the cause of Satan's fall, that it was the cause of mother Eve's disobedience, that it has been the cause of the stumbling of many of the noblest ones of God's people in the past, the lesson should not be lost upon us, whatever our station. It should give us sympathy for the leaders and the greater trials and temptations to which they are exposed, and to the leaders it should give greater alertness, care, watchfulness, lest they should be in any measure overcome by this fault, which has harmed so many in the past and which evidently is so grievous a one in the sight of the Lord, for the Lord resisteth the proud but grants his favors to the humble.--Jas. 4:6.

Another point, we must never forget that as the will of the leader should not be taken as the mind of the congregation unless it has so expressed itself, so likewise we should not for a moment suppose that the will or judgment of any other member should be taken as the judgment of the entire congregation. If then any brother conscientiously esteems that the leader of a meeting is not following the wisest or best Scriptural course, he may indeed go to the leader privately, kindly, lovingly, and give him his opinion, but it does not follow that the leader must follow this opinion. He might say, "This is the opinion of one, and my own is the opinion of another no less worthy of credit," and he might properly enough hold to his own opinion or modify it slightly. It is the voice of the congregation as a whole that should be sought on any subject, and which should decide every subject in the Church according to the understanding of the consecrated ones respecting the divine will as heard from the Word of God.

A DANGER FROM THE OTHER SIDE

Neither should any one too hastily conclude that his view of matters is sounder or better than that of the leader. On the contrary, the fact that the leader has been chosen by the congregation as the one best fitted of its number to look after its interests should have weight, and the brother or sister who thinks he or she has reason for difference of judgment respecting certain matters should hesitate a little, reconsider the matter, weigh it carefully, try to see it from the standpoint of the leader, if he or she can so find it in the Scriptures. If after all he or she feels certain, it is not his or her duty nor his or her privilege to harass the whole company by trying to impress his or her views suddenly, hastily, vehemently. His or her moderation should be manifested, as the Apostle says, "Let your moderation be known to all men." (Phil. 4:5.) He or she should approve what could be approved of the leader, and in objecting to certain features of his course it should be done in all kindness, moderation and brotherly love, and surely with meekness.

The public acts of a public servant are subject to the examination and criticism of the public, and likewise the open teachings and open conduct of the leaders of the Church are open to criticism by their brethren, but the spirit of love and sympathy should always prevail, and nothing should be done through strife or vain glory, and any one criticizing an elder with the evident view of supplanting him should be viewed the more critically himself, and all should recognize that the selfish, self-seeking spirit is a dangerous one, inimical both to the interests of the individual and the interests of the congregation. The brother who is in the right condition of heart to be a leader amongst the Lord's humble followers should manifest humility in word and manner--in everything. Others need not be frowned upon nor openly rebuked, but they should not be encouraged--they should not be put into places of influence in the Church lest it injure them and others who would come under their influence.

"LET PATIENCE HAVE HER PERFECT WORK"

Do not be too hasty in acting in connection with the Church's interests. Be sure first that your own motives are good, pure, loving toward the one you criticize; be sure that you have no sympathy with evil speaking; be sure that you are seeking merely the liberties of the Church which the Lord proposed--that you are seeking merely the welfare of the Church in respect

R3866 : page 311

to the times, places and character of meetings and leaders; and be sure that you are as anxious that others should have liberty to express their sentiments as you are solicitous that your own liberties of expression be not overridden or ignored.

It is rarely advantageous to have one leader or elder only in a congregation for a number of years in succession, unless it be very small or otherwise unavoidable. Some who begin humbly enough with a desire to be servants of the Church and with feelings and expressions of their own unworthiness of the privilege and incompetency for the service, if continued in the position year after year come thereby into sore trial and testing, and are in danger by and by of coming to feel that they own the position, and that the selection of any one else for the service would be an insult. This of course is entirely wrong, yet we have an illustration in Scriptures along this line. We read, "Now Moses was the meekest man in all the earth." Doubtless this had to do with the Lord's choice of Moses as a leader for his people. For forty years the nation of Israel looked to him in every emergency, and it should not surprise us at all that at the close of that forty years the meekest man in all the earth was too arrogant to be allowed to go into the land of Canaan. Moses was deprived of the privilege of entering Canaan because he was not sufficiently meek--because, having lost so considerably of his original meekness, he smote the rock in the wilderness, saying, "Ye rebels, must I bring you water out of this rock?"

A LESSON FOR ALL LEADERS

If the meekest man in all the earth and one of the greatest men in the world's history was thus overcome by the circumstances of his position amongst the people, it should not surprise us if we find that in Spiritual Israel some who start out meek and humble become more or less arrogant, too, and talk about what they do and must do, and assume that the others are dependent upon them for the water of life. Whenever we look at this picture of Moses it should say to us all, especially to all leaders, "My soul, be on thy guard!" Only a frequent looking to the Lord and a realization of this danger and a continual strife against it can keep us safe at our Redeemer's side--at the side of him who was meek and lowly of heart--the great Teacher who endured such contradiction of sinners against himself (Heb. 12:3), and with such meekness--laying down his life in immersion, in loving service--seeking not his own welfare and honor, but humbling himself even unto death, even the death of the cross. The Apostle showing this exclaims, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." Exaltation, influence, place, power, authority in the Church, now bring extra trials and extra sacrifices as well as extra dangers. The higher one is up the more careful he must be lest he miss his footing and fall.

Sometimes a congregation may have its patience sorely tried by an elder who, possessing good traits, good qualities, persists in "running" the Church according to his own conceptions and ignores the desires of the Church. If the objection to the elder, leader, be along the lines of immorality or along the lines of false doctrine as respects fundamentals laid down in the divine Word--for instance, the ransom--then steps should be promptly taken, as a congregation is responsible before God and men on these points. Laxity on these lines cannot be brooked; the matter should be firmly dealt with by the congregation. But if doctrinally, or at least on the fundamentals, the leader be found loyal to the Lord and his Word and to the harvest message, and if he be above reproach in the eyes of those of the congregation who know him most intimately, and if the difference merely be along the lines of his unwillingness to conduct services of a character or at a time or at places which the majority have requested, it might in the interest of peace be the wisest course to continue such an elder until the expiration of the term for which he was elected.

Then at that election, without becoming too personal or saying an unkind word to him, the congregation owe it to themselves, to the Lord and to the Truth not to elect him again to any such place of absolute control. This would not mean that the brother should be dropped from leadership entirely, but that the particular meetings he desired to lead and the character of the meetings should be understood, and his election should be along those lines, so that there could be no misunderstanding in the future, and others possessing some qualifications for service in the company should be sought with the expectation that the Lord, who has the entire situation in his eye, probably has others in preparation to fill the breach.

"BE YE KINDLY AFFECTIONED"

If this kindly and gentle reproof of the brother's course leave him still self-willed and arrogant and indisposed to serve the congregation according to their ideas, it would be wise to drop him entirely from leadership for a time. But let nothing be done through strife or vain glory--let not an unkind word be expressed. Rather remember the services of the past; he should be esteemed for those services. Do not be afraid that matters will all go to wreck without some one human being having control. While esteeming every brother and servant in the Lord very highly and in proportion to their works as well as their characters,

R3867 : page 311

we should ever remember that the Lord himself is our Shepherd, our Bishop, our Pastor, our Leader, and that we are his sheep. If the congregation feels such a dependence upon any one person for its spiritual comfort and refreshment and edification there is something wrong, and the sooner matters in such a case come to a crisis the better it would probably be for all. Those who have gotten started in the Truth can build one another up in the most holy faith, edifying one another and assisting one another in various kinds of Berean Scripture studies, and they would probably make much more progress in so doing than if they continued to allow leaders to lord it over God's heritage and to manage the Church contrary to the wishes of the majority.

We emphasize the word majority because so frequently minorities attempt to rule. Our thought is that the loving consideration of the different members of the body for each other should so exercise their sympathies and loving co-operation that the majority would be quite willing to agree to some recognition of the desires and preferences of the minorities--with

R3867 : page 312

individuals even. In other words, majorities are not to be selfish, and to determine that because a majority gives the authority therefore it would be proper to exercise that power to the ignoring of their brethren of somewhat different views. Union of heart means that each and all will ignore some of his or their own natural tastes and preferences wherever principles of the Word of God are not involved.

We need not tell you, Beloved, that every word of this article is written with a heart full of brotherly love and a desire for the edification of the Lord's dear people, and without any personal animosity or other evil impetus or desire. We seek your good. We are in touch with the entire field, and know the sifting and testing that is going on, and desire to lend a helping hand to the injury of none and the blessing of many. Consider these things and note our further suggestions along the same lines in the sixth volume of the DAWN STUDIES.

Recurring to our text we remark that the very thought that we are in the presence of the great Refiner, the very thought that he is supervising the fiery trials through which all of the house of Levi must now pass, should quicken us, energize us, put us on guard. We are under his inspection. The intimation is that this is the final testing, and that those who are refined by present experiences, purged of pride, ambition, selfishness, meekness of heart, will surely be received into the Kingdom. There the humble will be exalted to glory, honor and immortality. Can we wait for this? Can we not afford to humble ourselves? Do we not desire so to do? Will we not all unite our hearts and minds and prayers and efforts to the intent that this work of humbling may progress in our own hearts, and that thus the spirit of humility may be shed abroad in the whole Church, from the humblest to the most prominent of its servants?

"AN OFFERING IN RIGHTEOUSNESS"

The expression of our text, "an offering in righteousness" may be viewed from two different standpoints, both true. (1) We may understand it to signify a right offering, a proper offering, an acceptable offering; or (2) we may also understand it to signify an offering in the interest of righteousness or justice, in the sense that the sin offerings of Israel, the Day of Atonement, were offerings in righteousness or to effect righteousness--to effect cancellation of sin.

Both thoughts are true: we have presented our bodies living sacrifices and God has accepted them in Christ, but with the understanding that we would be conformed to the image of his dear Son, that we would attain to the character likeness of Christ under his instruction and guidance and blessing and assistance. If now we fail to attain this, if pride or ambition or any other thing hinders our development in the likeness of the Lord, our offering will not be acceptable and we will not have a place in the highest glory to which we have been called. Likewise we have seen that the Church is filling up that which is behind of the afflictions of Christ; that as the body of Christ whom the Head is guiding in sacrifice we were represented in the Atonement Day offerings by the Lord's goat of sin offering. The offering made by our Lord, of which we are granted a share, by which he justifies the world, shall ultimately bring in everlasting righteousness to all those who will come into accord with him. We are still in the time when we are expected to share in this sacrificing--"If we suffer with him we shall also reign with him," otherwise we shall not. We are very desirous, therefore, that we should be enabled to offer the acceptable sacrifice represented in the type, that we thus might have membership in the body of Christ in glory and in the great work of blessing all the families of the earth. Shall we not all conclude more earnestly than ever before that the matter at stake is of the greatest value? and shall we not all with fresh zeal allow the Lord in his providences and by his Word to purge our hearts from all dross and to fill us instead with his meek and quiet Spirit?

===================

R3867 : page 312

WISE AND FOOLISH VIRGINS

--MATTHEW 25:1-13.--OCTOBER 14.--

"Watch, therefore, for ye know neither the day
nor the hour when the Son of man cometh."

PROBABLY on the last Sunday of his earthly ministry our Lord foretold the destruction at Jerusalem, the scattering of his followers, a long period of wars, rumors of wars, etc., and finally his second coming, as recorded in Matthew, 25th chapter. This information was most appropriate to the apostles at this very time, for their expectation had run in a different direction--they had been expecting the exaltation of the Lord as the Messiah, and that Jerusalem would be the seat of his empire. They had asked, When shall these things be? and, What shall be the sign of thy presence? and Jesus, in his great prophecy of Matthew 24, had explained these matters, indicating to them that his second coming would be in strenuous times, when, if it were possible, the very elect would be deceived--in which, as it was in the days of Noah, so it would then be in the days of the Son of Man, that the multitude of the world would be eating and drinking, planting and building, marrying and giving in marriage, and be unaware of the storm impending and the consummation of the age preparatory to the beginning of the new age, of his Kingdom.

To impress the matter upon their minds, he gave the parable of the ten virgins--five wise and five foolish. The scene of the parable is laid near to the close of the Gospel age, as is indicated by its opening statement, "Then shall the Kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the Bridegroom." The parable has not been applicable all the way down through the Gospel age, but to our understanding is applicable now, because we are living in the end of the age, at the time when the Bridegroom will be present--at the time when the wise virgins will go in to the wedding and the foolish will be excluded. The understanding of this parable at the present time, therefore, should be meat in due season to all who are the Lord's true followers.

R3867 : page 313

Throughout the Scriptures the Church is represented as a Bride in preparation for her marriage. The Bridegroom uniformly is the Lord Jesus, to whom belongs the entire inheritance, and the opportunity granted to the Lord's followers in the present time is that of becoming his Bride and joint-heirs. They have no status or relationship to the King eternal except as they obtain it by union with the King's Son. The type of this in the Old Testament is a very beautiful one: Abraham typified the Heavenly Father, very rich; Isaac typified our Lord Jesus, the seed of promise, the heir of all; Abraham's servant, sent to call a wife for Isaac, beautifully typified the holy Spirit, which, during this Gospel age, has been selecting the Church, of which the Apostle says, I have espoused you as a chaste virgin unto one husband, which is Christ.--2 Cor. 11:2.

Throughout the Gospel age this Church, under the guidance and protection of the holy Spirit, has been approaching the Father's house of many mansions, the heavenly Kingdom, the glorious conditions promised in joint-heirship with the Bridegroom. If we rightly understand the matter we are now at the end of the journey, and the Bride class, typified by

Rebecca, is putting on the vail and alighting from the camel and being received by the heavenly Bridegroom. As the entire matter has occupied a long period of nearly nineteen centuries, so the coming features are occupying several years for their accomplishment. Soon the Bride will be with the Bridegroom and in the Sarah tent--joint-heirs with him in the Abrahamic Covenant. It is in harmony with this that the Apostle assures us that "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

Several of the Lord's parables related to this marriage of the King's Son, and his last message to the Church tells us of how ultimately the Bride, the Lamb's wife, shall shine forth resplendent in the Kingdom, and she is symbolized by the New Jerusalem. The announcement is there made, too, of the Marriage Supper of the Lamb after the Bride, the Lamb's wife, shall have made herself ready. (Rev. 19:7-9.) John the Baptist as a prophet referred to this relationship between Christ and the Church, saying, "He that hath the Bride is the Bridegroom; but the friend of the Bridegroom when he heareth his voice rejoiceth greatly. This my joy is fulfilled." John realized that he was

neither a member of the Bride class nor was he the Bridegroom. He recognized Jesus as the Bridegroom, and was glad to be honored of God as the servant of the Bridegroom and Bride to give the introduction. The high position John will occupy in the future, as one of the faithful prophets of whom our Lord said there was none greater, is assured; but we have the Lord's assurance that the least one, the humblest one in the Bride class of this Gospel age, the least one in this Kingdom class, will be greater than John the Baptist, because these are to be joint-heirs in the Kingdom, partakers of the glory, honor, immortality, while John and the faithful of the past will be upon the earth plane as representatives and princes of the Kingdom amongst men.--Matt. 11:11; Heb. 11:39,40; Psa. 45:16.

TWO CLASSES OF VIRGINS

Having the parable then located before our minds as belonging somewhere about the present time, we note the fact that it refers only to virgins--pure ones. The parable does not refer to the world at all, nor even to nominal Church people. Both of its classes represent Christians, the Kingdom of heaven class, believers, consecrated believers, believers who have heard the Gospel of the Kingdom, who are expecting the King at his second advent and who have lamps, and who get from their lamps light, information and instruction. These two classes of pure ones, separate from the world, informed respecting the Bridegroom's coming and

Kingdom and waiting for them, represent the two classes of the consecrated--the "Little Flock" and the "Great Company," the "more than conquerors" and the conquerors "through great tribulation." (Rom. 8:37; Rev. 7:14.) These are the same two classes that are represented in the Tabernacle type by the two goats, one of which became the Lord's goat for the sacrifice and the other the scapegoat, only that in the Tabernacle type the goats represented the two classes all the way down through the Gospel age as well as particularly at its close, while the two classes in the parable under consideration represent the Church only in the present time in the end of this age.

Evidently the Lord's object in giving the parable was two-fold: first, to give a salutary lesson to the apostles and the entire Church of this Gospel age on the necessity for alertness, watching and praying, anticipating and preparing for the coming King and his Kingdom that they might be constantly ready for a share therein. Second, the parable was specially intended for us living in this time, to let us see that it would not be sufficient to be hoping and praying for the Kingdom and in a general way expecting the Bridegroom, but that we must be so alert and so full of enthusiasm for the event that it would lead us to make the wisest possible preparation for it, that we might not be disappointed at the final moment.

SECOND ADVENTISTS IN THE PARABLE

True to the picture of the parable, a movement took place amongst the Lord's people of all denominations in the last century, which culminated in what was known as the Second Advent movement. The virgins, the pure ones amongst Christians all over the world, were aroused with the thought that the coming of the Bridegroom was near, and a general lamp trimming, a general investigation of the Bible especially on that subject resulted. True to the parable, the expectation of those dear people was disappointed--"the Bridegroom tarried," and while he tarried "they all slumbered and slept." The lamps were measurably neglected and a general stupor fell upon this class. Indeed we may properly enough agree that many of the virgins not only slept but dreamed most peculiar, fantastic and unreasonable things. But by and by came the midnight announcement, "Behold the Bridegroom!"

This cry has been going forth ever since A.D. 1874, and in response to it all of the virgin class everywhere are awakening and a fresh examination of the divine Word is in progress, the lamps are being trimmed. Amongst those who hear the announcement are some who insist that it is a false cry: they have become so drowsy, so overcharged with the cares of this life, so comfortably nestled, that although they love the Bridegroom and desire above all things to be ready to receive him, they are unprepared, refuse to investigate, and merely murmur to themselves, "Yes, we love the Bridegroom, we will surely be ready to receive him, we have

long been waiting for him, but not yet, not yet. Soul, take thine ease; no one knows anything about the matter; those who are announcing the Bridegroom are surely in error."

As days and weeks and years roll by more and more of the virgins awaken, and as they do so the investigation begins, the trimming of the lamps. Then it is discovered that some, who thought they were ready to enter into the joys of their Lord, find that they are deficient in the all-important oil, which represents the holy Spirit, and from which alone comes their enlightenment. The delay of the Bridegroom thus serves as a test to the virgins invited to go in with him to the marriage--the delay serves to prove who are the wise and who are the foolish. A certain amount of oil, a certain amount of consecration, a certain amount of the holy Spirit, was necessary to be counted in with the virgins at any stage; but a larger measure is necessary now in the time of the actual presence of the Bridegroom, in the time of actual joining in the procession--more truth, more light, are now due, and must be possessed by those who would go in to the wedding.

The virgins merely represent the Lord's people in general at this time, so that many are now amongst them who had nothing to do with the Adventist movement of 1844. However, the general spirit must be the same, love for the Bridegroom, expectancy of his presence in the Kingdom and a desire above all things to be prepared to enter in with him before the door is shut. The question now then is, Who has a sufficiency of oil, of light, of the holy Spirit, from which this illumination proceeds, to be able to stand in the procession of the virgins who will enter in with the Bridegroom before the door closes? It is an important question, and one which appeals to every one who has his lamp burning. How necessary that we see to it that we have a good supply of the Spirit of the Lord--the spirit of meekness, patience, gentleness, long suffering, brotherly kindness, love. We may be sure that unless we have a good supply of these our lamps will go out.

"GIVE US OF YOUR OIL"

To illustrate this holy Spirit, this spirit of consecration which all of the wise virgins must have in full measure in order to maintain their light and their place in the Bridegroom's favor and to gain an entrance to the marriage, the Lord in the parable represents the foolish virgins as asking the wise for some of their oil, and then shows the impossibility of its being thus obtained from one another. The fruits and graces of the holy Spirit cannot be had for the asking; they must be bought in the market of experience--they are of gradual growth and cost painstaking care of words and thoughts and doings. It is because these fruits of the Spirit are so difficult of attainment and cost such a price of self-sacrifice and sacrifice of worldly interests that they are valuable in the Lord's sight.

None can get too much of this holy Spirit, none can secure an over supply for his own use so that he could supply others from his abundance. The Bridegroom has made in advance abundant provision by which all those who are invited to go in with him to the marriage may be properly equipped, not only with robes and lamps, but also with the oil; and if any are careless in the procurement of the oil, they thus indicate their unfitness to be of the class who are to enter with the Bridegroom before the door is shut. This is the essence of the Lord's instruction by this parable --that those who hope to enter into the Kingdom and share its glories with him must expect to make preparation in advance. If they wait until the moment for the door to close, however willing they may be, however anxious, they will not be prepared--the preparation requires time, patience, care.

We meet continually those who give evidence of being true Christians, "virgins," pure of heart, of intention, who are considerably interested in the heavenly Bridegroom, in the gathering for the marriage supper, but who have little light upon these interesting subjects. They sometimes say to us, "Give us of your light, tell us how you know these things, why you feel so sure about them while others are asleep. We are awake enough, but our lamps give no light." We answer that it is impossible to give them faith in these things by proxy; that there is only one way to obtain the light, and that is through a patient, persevering study of the divine Word under the guidance of the holy Spirit. We inform them that patient perseverance in well doing, in Scriptural study, in cultivating the fruits and graces of the Spirit, are necessary in order to have this oil and its light. They express regret, for they are so overcharged with the cares of this life or the deceitfulness of riches, or family pride, or what not, that they have not the time to give to their spiritual development and the study of the Word. We are sorry and disappointed at such; we would that they could enjoy with us the blessings of a good supply of oil and the clear light of our lamps as they are now shining. We can do no more than tell them how and where the oil, the light, must be obtained. We must go on in our personal preparation and in our hastening to hold up our lights in our salutation of the Bridegroom, and expressions of joy in connection with his presence and the anticipated entrance with him to the marriage.

"AND THE DOOR WAS SHUT"

To our understanding the wise virgins have been entering into the marriage since the autumn of 1878, A.D., and are still entering in--passing beyond the vail, changed in a moment, "in the twinkling of an eye." (1 Cor. 15:52.) Soon the entire First Resurrection

R3869 : page 314

will be complete, the last member being changed. Then and there the door will be shut and no more will be permitted to enter. Thank God that this does not signify so dreadful a condition as some of the Lord's dear people think. It does not mean the close of the door of hope, and that all outside, the foolish virgins as well as the world, will go down to hopeless despair in the Second Death. It does mean, however, the close of the great and grand opportunity which will never open again--it signifies the completion of the Kingdom class, the Bride class, the close of the narrow way to glory, honor, immortality and joint-heirship with Christ.

The foolish virgins go and buy the precious oil and get their lamps trimmed and burning, but too late for the marriage, too late to be of those who will be the Bride, the Lamb's wife. And thus in the parable it is represented that when they knock the Bridegroom will say, "I do not recognize you as being members of the Bride class; you must not come in." Instead

R3869 : page 315

of entering into the joys of the Lord with the others they will be permitted for a time at least to have their portion in the great time of trouble which will then prevail throughout the world; weeping and gnashing of teeth, sorrow, disappointment, chagrin, will be the portion not only of the foolish virgins but of all the families of the earth in that time. We are glad to know that that great day of trouble will prepare the world of mankind for the glorious conditions of the Millennial Kingdom, which will then shortly be ushered in. The Sun of Righteousness will arise with healing in its beams, and many people shall go and say, "Come, let us go up to the mountain of the Lord's house; he will teach us of his ways and we will walk in his paths. For the law shall go forth from Mount Zion [the glorified Kingdom, the heavenly Kingdom], and the Word of the Lord from Jerusalem [from the earthly representatives of the heavenly Kingdom]."--Mal. 4:2; Isa. 2:3.

How inconsistent the thought that the folly of these virgins should not only exclude them from the Kingdom blessings, but that even after they get the oil of the holy Spirit later on they should be consigned to an eternity of torture or loss! How unreasonable! how inconsistent! On the contrary, how much in harmony with the general divine character and program is this parable as we have here pictured its fulfilment. We can sympathize with the foolish virgins while we cannot commend them, but must reprove them. We can look forward to the time when they, as the great company of Revelation 7, shall wash their robes and make them white in the blood of the Lamb, and be ushered into the presence of the Lord and the Bride and become, as represented in Psalm 45, the virgins, the Bride's companions and co-laborers in the Kingdom work--servants before the throne, where they might have been, by proper love and zeal and knowledge in the present time, members of the Bride class, in the throne.

"NEITHER THE DAY NOR THE HOUR"

Our Lord concludes the parable with the words, "Watch, therefore, for ye know neither the day nor the hour." The revised version omits from verse 13 the words, "wherein the Son of man cometh," because these are not found in any of the old Greek MSS. The thought, however, is practically the same--Watch, because ye know neither the day nor the hour in which this parable will be fulfilled. The watching, no doubt, has been beneficial to the Lord's people all through the Gospel age, and is still more profitable to the wise virgin class of the present day, because it explains to these their circumstances, conditions, etc. All of the wise virgin class should be in the attitude commanded in this parable; they should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition will be neither alarmed nor surprised at the message when they hear it as it is now going forth, "Behold the Bridegroom is present." We are living in the parousia (presence) of the Son of Man--the wise virgins are already falling into line in the procession and entering in to the marriage; the full number will soon be found and the door will be shut. All in this watching attitude of heart, with the full measure of the Spirit of the Lord in their hearts will be very quickly attracted by the first intimation that the Bridegroom is present. These, trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement, and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject, is indeed a testing, proving which of the professed virgins of the Lord have the oil in their vessels, the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such and such only are desired by the Bridegroom or will be permitted to enter.

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence but to assist those who have the oil in their vessels to trim their lamps. If it is not already too late to go to buy the oil it soon will be, and hence our special care should be in respect to those who have the oil of the Lord's Spirit but who are still asleep or drowsy and need to have an announcement of his presence brought kindly, patiently, perseveringly to their attention.

It is not the supposition of the parable that when the time comes that the Bridegroom's presence is announced the virgins will not know of it. How could they trim their lamps and go out to meet him and go in with him without assurance of his presence? The watching suggested therefore by our Lord refers to the time prior to the presence. Those virgins who realize that the Bridegroom has come, those who have trimmed their lamps, those who have joined his procession, are not watching for his coming, but know of his presence, because that day and hour has come and has not found them unprepared, without sufficient oil.

Let us praise God for the blessings and mercies already ours, and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work, with the Bridegroom, of blessing all the families of the earth. He that hath this knowledge will by it be separated more and more from the world and its spirit, and be gradually more and more transformed from glory to glory in the likeness of the Bridegroom.

====================

R3869 : page 315

BEFORE CHRIST'S JUDGMENT SEAT

--MATTHEW 25:14-30.--OCTOBER 21.--

Golden Text:--"A faithful man shall
abound with blessings."--Prov. 28:20.

THE PARABLE of the pounds was uttered on the way to Jerusalem, the parable of the talents about five days later, on the Tuesday preceding our Lord's crucifixion, if Matthew's account is in consecutive order. The two parables, although similar in many respects, are different. One pound was given to each servant by a nobleman going into a far country to be invested with his kingly authority, and the servants each increased his trust in varying degrees.
The parable of the talents now before us is different in

R3869 : page 316

that one received five talents, another two, another one--corresponding to the varying conditions of the Lord's people, mentally, morally, physically, socially, etc. Since one pound apiece was given it follows that the pounds could not represent talents, opportunities, which are very dissimilar. The pound must therefore represent something that is common to all of the Lord's people.

The holy Spirit is common to all the Lord's people, but not in the same measure, since each must receive it according to his capacity; therefore the holy Spirit could not be represented by the pound. The Word of God is common to all of the Lord's people, but a natural ability to understand the Word of God is not the same in all the consecrated; hence the pound could not represent the Word of God, the divine revelation. One thing, and only one, we believe, is common to all of the Lord's people in every sense of the word, and that is justification. Justification is a gift of God through faith in the precious blood, and is common to every one accepted of the Lord. It compensates for his weaknesses and blemishes, whether they be few or many; it therefore in the most absolute sense represents the one important blessing of God bestowed upon his people. Upon the use of that "pound," that blessing, that entrusted gift, depends the Master's reward in the end. The proper use of it is an investment of it in the Lord's service in a full, hearty consecration of time, influence and all to the service of the Lord. Any failure to use our justification will signify a complete loss of everything hoped for in respect to the Kingdom blessings and privileges of this, Gospel age. By justification our powers, however humble, are made acceptable to the Lord as though we were perfect. And every service we are able to render has its merit or value in our justification. We are not forgetting that we previously (Dec. 1, 1900) applied these pounds as signifying the holy Spirit, etc., common to all of God's people. We still hold to that application with the limitation that the holy Spirit is reckoned to us only on the basis of our justification. Thus it is through our justification that we are complete in him who is the Head of the New Creation and partakers of his holiness of spirit.

R3870 : page 316

THE PARABLE OF THE TALENTS

Our lesson today deals especially with the talents, which undoubtedly represent the opportunities and privileges of those consecrated servants of the Lord who throughout this Gospel age are accepted as followers of Jesus and laborers in the vineyard. It should be noticed that in no way the parable relates to the world, but merely to the Church. While the world has certain talents, privileges, opportunities, these are not at the disposal of the household, because the world by wisdom knows not God, is blind to his gracious offer that they may become his servants, co-laborers together with his Son. True, the world should recognize that it is bought with a price, even the precious blood of Christ, and that it would be a reasonable service to lay down time, talent, energy, influence in the service of the Redeemer. But the world is blind and cannot realize the situation at present. Its opportunity will come by and by, when the darkness shall have rolled away and the Sun of Righteousness shall shine forth to fully illuminate the situation and cause the knowledge of the Lord to fill the earth.

There are various valuable lessons taught by this parable, and one of these is respecting the character of the Church's judgment. It is admitted that those who have become the Lord's bond-servants are possessors of various talents, powers, privileges and opportunities, some more and some less, and it is admitted that these were entrusted to them as the Lord's, and they were made the Lord's stewards after that they had recognized him and accepted him as their Master and consecrated themselves to his service. It should be clearly seen then just where the responsibility begins which will terminate when we stand before the judgment seat of Christ.

True, whatsoever a man sows he will reap. Every noble desire or effort will bring reward, every wrong course a measure of punishment in the present life, even before we come into the attitude of the Lord's consecrated ones--"bond-servants." This is true not only of the consecrated but of the whole world, but the parable does not take in the world nor the affairs of the Church up to the time they became the Lord's servants. It merely deals with them subsequently--as the servants. It shows that in the day of reckoning the Lord will ignore the affairs of our lives which preceded our consecration, and will merely deal with, reckon with, judge us, according to our use or misuse of our consecrated time, influence, talents, etc.

To realize these things clearly and distinctly should mean to every one of us renewed zeal and energy, and carefulness that the words of our mouths and the meditations of our hearts, and so far as possible all of life's conduct, might testify to our faithfulness in the use of talents and opportunities entrusted to us, and might bring us the Master's approval when our trial time shall come. As the Apostle declares, "Judgment [trial, testing] must begin at the house of God [the Church]." (I Pet. 4:17.) This, the parable before us shows, will be in the end of this Gospel age. This trial of the Church at its conclusion will demonstrate who are the Lord's elect, who shall be associated with Jesus in the great work of the future age, the Millennial age, namely, the judging of the world--

--the giving of the world a trial or test to demonstrate whether or not under favorable conditions and with clear knowledge they would be obedient to the Lord or disobedient--that the obedient might be blessed with everlasting life in perfection and the wilfully disobedient be utterly destroyed from amongst the people.--Acts 3:23.

OUR VARYING TALENTS

We sometimes hear the claim made that all men are born free and equal, but there could be no greater mistake than this. Men are indeed born free so far as liberty of thought, will or intention are concerned, the only limitation being their knowledge or lack of it. But they are not born physically free, mentally free nor morally free. There is an incumbrance, a mortgage of sin and death, upon the whole human family which has descended from father Adam. This mortgage is called the curse. Some bear a larger share of it than others by heredity, environment. The original image and likeness of God has thus been marred, measurably effaced. If we assume that Adam as a perfect man had ten talents, it would be quite appropriate to say that not one of his posterity today, after six thousand

R3870 : page 317

years of falling, had more than five talents, and the majority much less, two talents and one talent. It is safe to estimate the mass of mankind as one-talented by nature. These talents which we possess by nature were transferred and became the Lord's when we accepted him, gave him our hearts, consecrated our all to his service.

A "talent" represented 3,000 shekels of silver, and the shekels in turn were the great and the small, representing in value in our money one thousand dollars or two thousand dollars. In the parable the servants are represented as trading with these, that is, working with them, using them. They were left free to exercise their best abilities with merely the general regulation that these were for use, and that their faithfulness would be represented in the results they would secure from using them. So it is with the Lord's consecrated people; we are not specially hampered by directions as to how we shall use our consecrated talents, powers, privileges, opportunities. The Lord has a great work for the future, and is less interested in what results we shall obtain from the use of our present talents than in the demonstration of our loyalty and zeal. The parable admits that our talents at present are inferior, not great in the sight of our Master, and that he seeks to see our diligence, our faithfulness to him and his cause.

TWO VIEWS, BOTH TRUE

We may view these talents and their use from two different standpoints, and both will be true. (1) Our natural talents may be considered, first, as representing wealth, influence, intellectual power, education and public utterance. The person possessed of all of these we might consider to be very richly endowed indeed, a five-talented person; very few are in this class. They possess grand opportunities and proportionately great responsibilities. With the proper zeal in the use of these talents such individuals would be a power for good in the body of Christ, the Church. The two-talented man might have intellectual power and the gift of public utterance, but be without education, wealth, influence, and correspondingly his ability would be less. Or he might have wealth and influence and lack the other qualities, or possess mental power and education and lack the talent of public utterance, influence and wealth. The one-talented man might have wealth or education or influence, but lacking the other qualities would be more or less handicapped. With the majority of the people, however, these matters might be considered slightly different: as, for instance, the one talent might be understood to represent a small degree of wealth, influence, education, mental caliber and public ability; the two-talented man might represent twice as much; the five-talented man five times as much. Viewed from this standpoint the use of our talents in the Lord's service should be increasing daily, and each one of his servants should be able to honor him more and serve his cause better in every sense of the word each day, each year.

(2) These talents may be viewed from the standpoint of our spiritual qualities, meekness, gentleness, patience, brotherly kindness, love. All of the Lord's people come short in these graces of the Spirit because of our fallen inheritance; because we are born in sin, shapen in iniquity; because selfishness in all of its concomitant parts, arrogance, rudeness, unkindness, impatience, have in large measure obliterated the opposite qualities, which are the likeness of God. Hence some that are naturally much impaired and very selfish, in whom the various fruits of the Spirit are naturally much dwarfed, might be considered as those possessing only the one talent of spiritual power and Godlikeness; others, possessing more, would correspond to the man of two talents, and others possessing this quality still more would be five talented. From this view of the talents, the object of each of the Lord's servants should be to increase these fruits and graces of the Spirit in his own heart and life, and thus, by gaining the victory over selfishness and sin, to be more and more a copy of God's dear Son, and more and more prepared for cooperation with the King in the Kingdom for the blessing and instruction

of the world.

(3) The Lord has so arranged the matter that our talents, viewed from the two standpoints foregoing, in large measure combine. The person possessing the largest number of talents, abilities, opportunities, should be the person best qualified to rule his own spirit and to bring its every power into submission to the will of God, and to cultivate to the highest degree the fruits and graces of the Spirit. The Lord will doubtless measure us according to both of these standpoints, but we may be sure that eventually the chiefest of all gifts and blessings and talents in the Lord's sight is love--"Love is the principal thing." It will be only in proportion as love of God and for our fellow men shall have guided the use of our talents, whatever they may be, that they will be acceptable in the Lord's sight at all.

RECKONING WITH THE SERVANTS

In this parable the Lord clearly taught his disciples not to expect the end of the Gospel age very soon, for the statement is, "After a long time the Lord of those servants cometh and reckoneth with them." It was doubtless best everyway that the exact time for the ending of the Gospel age and the beginning of the Millennial age should not be made known until now that we are in this reckoning time. In the verse just preceding this lesson our Lord had cautioned his disciples

R3871 : page 317

to be faithful and to remember that they would not know the exact time of his return. But surely all of the servants will know of the Master's return at the time mentioned in this parable, after he has arrived and has begun to reckon with them. To our understanding this period of time was reached in A.D. 1878, and all of these servants of the Gospel age have been rendering their accounts since. First were the apostles and they who fell asleep in Christ throughout the Gospel age, because it is written that we which are alive and remain should not hinder, prevent, or take precedence of them that had fallen asleep. From our standpoint, then, the apostles and others of the Church have already passed the inspection that is here described, or rather the judgment of the Church is in progress and the decisions and rewards will not be given until the last members shall have passed beyond the vail to render their accounts; and this we understand

R3871 : page 318

will be accomplished some time before October, 1914--quite possibly sooner.

We are not to understand from the parable that all who have five talents will use them wisely, effectively, and hear the "Well done," nor that this will be the case with all who have two talents, nor that the greater number who possess but the one talent will all fail to use it. On the contrary, the parable is so arranged as to emphasize the responsibility of even those of the Lord's servants who have the smallest natural ability, whose consecrated powers are the most insignificant. If the one-talented man misusing his was disapproved, it goes without saying that the two-talented or five-talented would be even more reprehensible in the sight of their Lord. It goes without saying also that if the five-talented man succeeded and received a blessing and commendation and reward, the one-talented man succeeding would receive an equal blessing of approval and a proportionate share of the good things provided by the Master for the faithful.

FAITHFULNESS DOUBLY REWARDED

The parable shows the Master beginning with the more influential and rewarding faithfulness (1) with a share in his favor, the "joys of the Lord," and (2) with a rulership or control of larger blessings and opportunities and talents. This statement briefly outlines what is elsewhere more elaborately set forth, namely, that the chief blessing upon the Church will be the manifesting to them of divine favor and love as represented in the glory, honor and immortality with which they would be clothed upon when received into the divine presence as participators in the First Resurrection. If this were all the blessing how rich it would be! How wonderful the thought that for faithfulness for a few short years in so reasonable a service--the service of him who loved us and bought us with his own precious blood--we should be counted worthy of such great dignity, honor and blessing everlastingly! The second or additional blessing is the honor of the Kingdom, the dominion, the privilege and opportunity of being participators with our Lord Jesus in the glorious work of uplifting the world of mankind out of present sin-and-death conditions. How forceful is the statement, "Faithful over a few things, ruler over many things." How abundantly the Lord does reward all of our little efforts in the service of truth and righteousness--in his service--whatever our talents, few or many.

HID TALENT IN THE EARTH

The one-talent man of the parable is represented as being strictly honest; he had not wasted the talent, he had not used it in ministering to the flesh, in riotous living of any kind. He had kept it safe, and seemed to feel that his Lord would commend him and say, While you have not brought me any return I appreciate the fact that you exercised great care with the talent entrusted to you, and hid it and kept it safely, and that now you are able to return it. But not so. The Master was angry with him and said, "Thou wicked and slothful servant." The point of this reproof lies in the fact that these servants represented only the consecrated and not the world--in the fact that every consecrated child of God in his consecration vow has agreed to spend and to be spent in the Master's service, whatever his talents, whatever his power.

This man was admitted to the Lord's family, made partaker of the holy Spirit and granted a relationship in the body of Christ only because of this consecration to do and to serve, to use, to spend, to be spent. Hence conduct that would not be reprehensible on the part of the world is a violation of his covenant on the part of this servant. Correspondingly a punishment is meted out to him--his talent, his opportunity, his privilege, whatever it was, shall be utterly taken from him, and he shall be permitted to go into the time of trouble with which this age will end--"There shall be weeping and gnashing of teeth"--there will be sorrow, disappointment, chagrin, in every sense of the word. The parable does not carry the matter further to show us the result of this time of trouble upon this class of servants, unfaithful to their vows of consecration, but other Scriptures show us that this is a numerous class, "a great company," who in the time of trouble will be awakened from their dreamy stupor to realize that they have been seriously at fault, and to earnestly, tearfully, painfully, repent and obtain divine forgiveness and ultimately "come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7.) They will be before the throne, whereas the faithful servants will be in the throne; they will have palm branches because ultimately victorious, but those in the throne, the more faithful, will wear the crowns.

It will be noticed that there are two grades of faithfulness: the servant who hid his Lord's talent in the earth was faithful in that he did not waste or squander it riotously, sinfully, viciously. He did not repudiate his Master either, for he still acknowledged himself as his servant and the talent as not his own. The higher faithfulness that in the parable was rewarded went beyond this and represented earnest, self-sacrificing zeal in the Master's cause. These in the parable are the same that are represented by the Lord through the Prophet, saying, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) This jewel class must all be sacrificers. This is their covenant with the Lord--that they will sacrifice, that they will use their talents, opportunities, privileges, favors, zealously in his service, in the service of his household, in the service of his cause, to the honor of his name.

After entering into this covenant with him any other course of conduct would be properly, as in the parable, designated wicked and slothful. From this viewpoint it is to be feared that the class represented by this unfaithful servant is a large one, a great company. While still our term for rendering our accounts is future, while still the opportunity for using our time and influence and all in the Lord's service is with us, how it behooves every one who has made the covenant by sacrifice to be vigilant, energetic, that he may ultimately hear the Master's precious words, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful in a few things, I will make thee ruler over many things."

A father illustrated this principle to his child at the seashore by laying a silver dollar upon the beach within reach of the incoming waves. Soon the sands were covering it and it was out of sight: then before

R3871 : page 319

he allowed the child to dig it up he said, "Everything valuable that we allow to lie unused is soon buried by the tide of life as this dollar has been by the tide of the ocean." This is a good illustration: It is not necessary that we dig into the earth to bury the talent; if we simply allow it to lie unused it will soon be out of sight.

RECEIVE THINE OWN WITH INTEREST

The words interest and usury once had the same meaning, but in our day this has changed, and interest is that payment for the use of money which is deemed just and reasonable, while usury signifies an unjust and extortionate charge of interest, the result of taking advantage of some one's trouble or necessity. Usury, therefore, in our present use of the term, implies extortion, and is everywhere reprehensible. The Lord's people are everywhere warned that they shall not be extortioners or unjust. The loaning of money upon a reasonable rate of interest may at times be of advantage both to borrower and lender. Nevertheless the Lord's injunction to his people is along the lines of lending rather than borrowing--especially in opposition to borrowing where no security of value is given.

The Lord uses this illustration of interest, increase, usufruct, to represent the increase which would under his providential guidance naturally and reasonably result from our proper exercise of the talents consecrated to his service. We may be sure that his arrangements are wise, and that whoever is not slothful in business but fervent in spirit, serving the Lord, will find his talents increasing to his own pleasure and profit and to the Master's honor.

ONE TALENT FAITHFULLY USED

When we remember that the large majority of the Lord's people are of necessity one talented, we feel especial interest in a little verse by John L. Shorey, which illustrates a faithful one-talented person. We quote it as follows:--

"He couldn't sing and he couldn't play,
He couldn't speak, and he couldn't pray,
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents five began,
He started out with only one.
'With this,' he said, 'I'll do my best,

R3872 : page 319

And trust the Lord to do the rest.'
His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast.

"And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright,
When illness came he smiled at fears,
And bade his friends to dry their tears;
He said, 'Good-bye,' and all confess
He made of life a grand success."

===================

R3872 : page 319

BEREAN BIBLE STUDY ON LOVE

--SEE COMMENTS IN OUR JULY 1 ISSUE--

SEPT. 30

39. Would it be showing partiality to manifest different degrees of love? Z.'02-198 (1st col. par. 1 to 3); Z.'05-92 (1st col. par. 2).
40. How may we "consider one another to provoke unto love"? Heb. 10:24; F.308.
41. How should we apply the Golden Rule? Matt. 22:39; Z.'99-72 (1st col. par. 1); F.375, 376; Z.'98-199 (1st col. par. 2, 2nd col. par. 1, 2); Z.'02-188 (2nd col.) to 189 (1st col. par. 2).

42. How may love exercise combativeness? Z.'05-216 (1st col. par. 1 to 2nd col. par. 2).

OCT. 7

43. How should the spirit of love control the tongue? F.291, par. 1, 2; Z.'01-398 (2nd col. par. 2, 3); F.587, par. 1, 2.

44. What should be our attitude toward all our fellow creatures? Rom. 13:8; Z.'03-121 (1st col. par. 2); Z.'95-74 (1st col. par. 3, 4); Z.'02-187 (2nd col. par. 1) to 188 (1st col. par. 3).

45. What is the significance of the warning, "Love not the world"? 1 John 2:15,16; Z.'96-66,67; F.604, par. 2, to 606, par. 2.

46. How should we examine ourselves lest our "heart" deceive us? F.600, par. 2, to 602, par. 2.

OCT. 14

47. After having reached "the mark," is activity still essential? Z.'01-10 (2nd col. par. 2); F.190, par. 1, 2; F.373, par. 2, 3.

48. What should be the leading characteristic of an Elder? Titus 1:7,8; Z.'99-74 (2nd col. par. 1); F.251, par. 2.

49. How does love enable us to be "comforters in Zion"? Z.'04-292 (2nd col. par. 1 to 3); 296 (1st col. par. 2); Z.'04-121 (1st col. par. 1); Z.'05-311 (1st col. par. 3. and 2nd col.).

50. Why is love one of the "tests of the harvest"? Z.'04-297 (2nd col. par. 2).

OCT. 21

51. Will our love be proven and tested to the utmost? Deut. 13:3; Z.'98-40 (2nd col. par. 1); F.369, par. 1.

52. Why does the Apostle rank patient-endurance above even love? Z.'01-116 (2nd col. par. 1) to 117 (1st col.).

53. How will the law of love operate during the Millennial Age? Z.'98-202; Z.'01-39 (2nd col. par. 1, 2).

54. What is the bond of oneness in the Divine Family? F.467, par. 3, to 469; Z.'03-77; Z.'05-139 (1st col. par. 2) to 140.

OCT. 28

55. What was the greatest manifestation of love toward man on the part of him who "is love"? 1 John 4:9; John 3:16; Z.'00-311 (2nd col. par. 4); Z.'04-53 (1st col. last par.); E.462, par. 1, to 463, par. 2.

56. How should the contemplation of Jesus' life help us to "abide in the Father's love"? Z.'02-172 (2nd col. par. 2).

57. What special experiences and practices have notably

assisted you in developing more of the spirit of love?

===================

SEMI-MONTHLY
VOL. XXVII OCTOBER 15 No. 20
A.D., 1906--A.M., 6035

CONTENTS

Views from the Watch Tower........................323
  The Heavens Shall Roll Together...............323
  A Few National Reform Utterances.............323
  A Remarkable Forecast.........................324
The Gathering of the Churches.....................324
"She Hath Done What She Could"....................330
  Anointed for His Burial.......................331
  Selfishness vs. Generosity....................332
"This Do in Remembrance of Me"....................333
  "Take Eat; This is My Body"...................333
  "Drink Ye all of It"..........................334
  New Wine in the Kingdom.......................334
  For the Remission of Sins.....................335

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

Colporteurs will please use our Order blanks and direct letters to "Colporteur Department."

NEW MOTTO CARDS

We have new full lines of Motto Cards, put up in $1 packages. If you desire large cards, so specify; otherwise we will send the medium and small sizes and the more of them. We supply these at about cost. German Mottoes ($1 pks.) we send direct from Germany.

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? WHO ARE THE SPIRITS IN PRISON? AND WHY ARE THEY THERE?

This booklet is now ready and will be supplied at 10 cents each: wholesale rates 50 cents per dozen are open to all TOWER readers who may desire to circulate these among their friends. In leatherette binding, 25 cents. Prices include postage.

"VOLUNTEER" TOWERS IN SWEDISH

We have good quantities of Swedish literature for general circulation as Volunteer matter. We cannot send these by mail except in small lots, but where 2000 or more are ordered in one lot we can send by freight, charges prepaid. Order all you can use judiciously amongst the Swedish people of your neighborhood.

===================

R3872 : page 323

VIEWS FROM THE WATCH TOWER.

THE HEAVENS SHALL ROLL TOGETHER

IT is interesting to those who see the approaching Federation of Christian churches, as set forth in the Bible, to note the various little straws which denote the gradual change of sentiment on the part of the public into harmony with what the Bible teaches us to expect. For instance, how strange it seems that Presbyterians and Congregationalists, after fighting so long against all forms and ceremonies and liturgies and "printed prayers," should now be adopting these. The Congregationalist attitude toward the Church of England's Book of Common Prayer is thus set forth in their new

BOOK OF LITURGY FOR CONGREGATIONAL SERVICE

The Congregational attitude toward the English Book of Common Prayer is thus expressed by one of the leaders in that body:

"Our real inheritance is in the English Book of Common Prayer, which gathered up the best elements of the service books of its time, both historic and reformed, and was the possession of the undivided English Church from which we derive. Our fathers used their liberty in discarding it. If we mean to return to written forms, we shall be using our liberty if we return to it, or such a modification of it as shall suit our modern life. We shall impoverish and not enrich ourselves by stepping further outside of the tradition of the whole Church.

"The time is ripening for such a revision of the Book of Common Prayer as may serve our need."--(New Haven) Journal and Courier.

A FEW NATIONAL REFORM UTTERANCES

"We want State and religion; and we are going to have it."--Jonathan Edwards, D.D. In other words, they want a State religion.

"Constitutional laws punish for false money, weights, and measure. So Congress must establish a standard of religion, or admit anything called religion." --Prof. C. A. Blanchard. And this will mean an established religion.

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."--Rev. M. A. Gault. And this means religious persecution.

They desire an amendment to the Constitution that will "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."--Art. 2 of their Constitution. That is, they desire the Christian religion made the "legal" religion of the nation.

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."--Dr. David McAlister. This is what Rome said after Christianity, so-called, became the established religion of this empire. Justinian told the people that if they did not embrace the established religion, confiscation and other punishments would follow.

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."--Rev. S. V. Leech, D.D.

A young man recently from Russia attending a Baptist Church service at which a resolution was offered urging legislation on the Sunday question arose and said:

"I am from Russia, the land of intolerance, the land of a union of Church and State. I have seen the scars on the wrists of the missionaries whom you sent to my country,--scars made by chains placed on them by Russia's union of Church and State. I joined the Baptist Church in Russia because it trusted in God, not in the State. And now I come to America and enter my beloved Baptist Church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellowmen. In the name of God, send your petitions to

R3873 : page 324

the throne of God, and not to the Congress of the United States."

A REMARKABLE FORECAST

In a sermon, in the year 1846, Charles Beecher declared:

"The ministry of the evangelical Protestant denominations is not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?--Another general council! A world's convention! evangelical alliance, and universal creed!"

When this state of things shall have been reached, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

The following striking paragraphs show how another, with remarkable foresight, outlined this federation movement years ago:

"There has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed--however important they might be from a Bible standpoint--must necessarily be waived."

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."

OUR OWN TESTIMONY ON THIS SUBJECT

Our older readers will recall that, so long ago as Oct. 1881, this journal set forth that this Church Federation as the "image of the beast" (Rev. 13), was constructed in The Evangelical Alliance organized in 1846; and that the giving of life or living power to this federation might be expected by now, and that shortly it would prove its likeness to the original papal system which it imaged by violent suppression of the truth and persecution of its defenders. In all these twenty-five years the matter has been ripening, though nothing then seemed farther from realization. Our presentation on the subject in Millennial Dawn Vol. III., p. 119, is or should be in the hands of all of our readers.

===================

R3873 : page 324

THE GATHERING OF THE CHURCHES

--BY EUGENE WOOD--

WE QUOTE the following from the columns of Everybody's Magazine, not by way of endorsing it, but because it gives a fairly good view of the way the "worldly wise" look at matters; and in order to the better point out the writer's erroneous view. Introducing the article the editor of Everybody's says;

"We asked Eugene Wood, whose frank article on consumption set people thinking intelligently about the white plague, to attend the two religious conferences organized to discuss the unification of the churches, and to report what he saw and heard. This is his report. It is presented exactly for what it is--the individual impressions and thoughts of a plain-spoken man, who is himself a believer, but who takes the ground that Christianity is greater than dogma and more important than its sects. We submit this article to you, our readers, not as a contribution to theological controversy, for that has no place here, but in the sincere belief that a little "talking out in meeting" now and then will help the Christianity most of us profess, and aid morality and virtue. There are many new things in the world to-day. Thought is a living and growing thing. Modern scientific investigation has lightened up dark places in the annals of the race and we are all looking at life through different peep-holes from those through which our grandfathers viewed the eternal problem. Knowing more of the beginnings of religion than our ancestors, and realizing as we must that other men in other lands are thinking about the selfsame problems that are our concern, it is impossible not to believe that the God our forefathers regarded as a private possession of their particular sect is the God of the Chinese and the Hindus and the Mohammedans, as well as of us Americans and Europeans. As our outlook widens, we begin to see that the spirit of the Sermon on the Mount is of higher consequence than the Apostles' Creed, and that though forms may differ, most honest men, be they Buddhists or Confucians, Protestants or Roman Catholics, are struggling toward the same goal, looking up at the same stars, praying to the same God and for much the same things."

The writer, Eugene Wood, takes as his text the words of Prof. Goldwin Smith, and begins:

"This anxious gathering of the churches shows that they believe a religious crisis to be at hand. It is also a social crisis."

Two extremely significant, not to say portentous, conferences, with apparently the same underlying purpose, were held in November last on nearly coincident dates, the New York State Conference of Religion at Rochester, 13th-14th, and the Inter-Church Conference on Federation, in Carnegie Hall, New York City, 15th-21st.

To say that the underlying purpose of both conferences was to further the unity (either after the flesh or after the spirit) of the many dissident religious bodies will not be vividly interesting to the public at large. It might have been fifty years ago, when there wasn't much else to talk about, but being absorbed in weightier matters than differences of opinion as to the orthodox way to sharpen a lead pencil, or whether wetting the top of a man's head is more efficacious than having the water run out of his shoe-tops, the public has long ago dismissed the subject as impracticable and

R3873 : page 325

unprofitable. It is perhaps a little late in the day to query: Why separate organizations for the Reformed Church in America and the Reformed Church in the United States of America? Why a Presbyterian Church, and a Reformed Presbyterian Church, and a United Presbyterian Church, and a Welsh Presbyterian Church, and a Cumberland Presbyterian Church, and so on, to the end of the chapter? Why the colored Methodist Episcopal Church in America, and an

African Methodist Episcopal Church, and an African Methodist Episcopal Zion Church? There is a Methodist Episcopal Church and a Methodist Episcopal Church South (and, I am told, some Methodist Episcopal churches in Baltimore that are neither one nor the other, but kind of betwixt and between), between whom there is no difference in doctrine or polity, but only a soreheaded poutiness about a quarrel fifty years old, settled forever by the rude arbitrament of war, as to whether the negro was ordained of God to work only for his board and keep, or for wages that will just about pay for his board and keep, if he is lucky in getting jobs and careful with his money.

Conferences to make up the clothes-line fusses between Mrs. Cassidy and Mrs. Ryan would possess about the same interest for the general public, were it not for the notable fact that it sometimes happens that more comes out of the bag than was put into it. This is my only excuse for blackening good white paper to tell you what happened in Rochester and in Carnegie Hall on the dates I have given.

THE PLAN OF FEDERATION

Not by way of reporting so much as by way of refreshing your recollection, I will say that the Inter-Church Conference on Federation adopted a Plan. Delegates from some thirty evangelical bodies voted for it, and the legislative assemblies of these thirty religious bodies will ratify the Plan in due season, provided it doesn't prevent their sharpening their lead-pencils their own orthodox way. Then they will elect members of the Federal Council, four for each denomination, and one in addition for each 50,000 communicants. This Federal Council will meet for business in December, 1908, and once every four years thereafter. So there won't anything be done precipitately; we can rest easy as to that. "The Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel, and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed, or form of government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." So we need not fear drastic action; we may rest easy as to that.

To the objection that this seems a rather tenuous bond of union one may say that mighty empires have been formed of States whose first coming together was quite as--er--quite as--well, "cage-y." To speak of "Christian bodies adhering" to such a confederacy seems rather a brilliant metaphor than a precise statement, but we shall see--what we shall see. It's all over until 1908, anyhow. ***

MANY SECTS--ONE RELIGION

Membership in the Inter-Church Conference on Federation was representative. The delegates went there and voted, not as they thought as individuals, but as they thought their denominations thought, which is the same as what the most unprogressive of their denominations thought, the Uncle Billy Hardheads

R3874 : page 325

with ear-trumpets up there in the front seats.

The fact that membership in the New York State Conference of Religion was individual, and that a man went there to represent himself, made all the difference in the world between the two conferences. At Rochester they didn't formulate a plan. I think all the voting that was done was on whether they should thank the city of Rochester for its hospitality, and whether they should accept the kind invitation to go to Schenectady the next time. Clergymen and laymen from the dissident bodies, Christian and Jewish, were present and spoke. The motto of this conference was "Religions are many; religion is one," and the effort was not so much to arrive at corporal union; not so much to constitute a council which should have no authority to do more than say that it looks like rain but may clear up after all, as to declare that spiritual kinship subsists of itself and without formulated effort--kinship not only between the Reformed Church in America and the Reformed Church in the United States of America; between evangelicals and the misguided but well-meaning creatures who think there is no hell; but also between Catholics and Protestants, between Christians and Jews--nay, more, between those whose heritage is the Bible, and Mohammedans, Buddhists, Jains, Parsees, Confucianists, Shintoists, Brahmins, even those who "in their blindness bow down to wood and stone.

GOD IN IDEAL OR IDOL

There were none of these latter present, but they would have been welcomed if they had come, for at this conference it was seen that whether a man forms a god with his hands and it is called an idol, or forms one with his mind and it is called an ideal, the Father of us all, in whom we live and move and have our being, knows how it is with us: how we grope in the darkness that is about us if haply we may find him. And the homage we pay to his broken reflection in idol or ideal he takes unto himself as he spake by the mouth of his prophet Malachi, saying, "In every place incense is offered unto my name, and a pure offering, for my name is great among the heathen, saith the Lord of Hosts."

[This the Revised Version of Malachi 1:11, is not in our judgment correct. The Common Version reads: shall be instead of is, and thus agrees with facts and other Scriptures. See I Cor. 10:20.--Editor Z.W.T.]

ROMAN CATHOLIC APPROVAL

The air at this Rochester Conference was clearer, freer of the smoke of Smithfield and Geneva. Said one good soul: "It is of more importance that I shall understand your position than that you shall understand mine." You couldn't jaw with that man because he doesn't sharpen a lead-pencil the way you do. As a result of that spirit at Rochester, Jews learned that Christians, for all their insistence upon the Three Persons in the Godhead, can say with them the Sh'ma Israel, "Hear, O Israel, the Lord thy God is One," and Christians learned from Jews that Jesus was a typical Jew, and that what divides the creeds is not

his teachings, but concessions made to heathen Europe afterward.

It is matter for regret that at Rochester and at Carnegie Hall there was no representation of either the Roman Catholic Church, whose membership is estimated at about one-eighth of the entire population of the country (certainly one-third of the entire population of New York City is Roman Catholic), or of that unorganized but perhaps even larger body known as the Big Church, whose members loaf around home Sundays and read the paper. Of these two great bodies, the Big Church stayed away probably because it feels much as Noah did when a storm began to blow up. And the Roman Catholic Church stayed away because it knows there won't be much of a shower, anyway. If there were, there would be something about it in the "Summa Theologiae" of St. Thomas Aquinas. I haven't seen what the Roman Catholics have said of the Rochester Conference, but the Boston Pilot approved of the stand taken for the divinity of Jesus by the Federation Conference (meaning the shutting of the door in the face of the Unitarians), and the Rev. Morgan M. Sheedy in another Catholic paper commended the irenic spirit which prompted the gathering, and mentioned the significant fact that Catholics and Protestants found themselves able to cooperate in good works, as in associated charities. The purpose of the Federation, by the way, is "to promote catholic unity," but "catholic" and "Catholic" are not quite the same. Not quite.

BIG CHURCH DOCTRINE

The Big Church would have approved the Rochester Conference the more heartily of the two. For instance, Rabbi Schulman, of the Temple Beth-El, of New York, in his paper, "Our Definition of Religion," said that "religion is human life lived in the presence of God." Prof. Joseph Leighton, of Hobart College, in the discussion following, denied that the idea of God was necessary to religion, which in his turn he defined as "the tendency of personality to enlarge itself, the persistent demand for the ideal by the actual. Religion represents the demands of the individual for ideal environment," differing from philosophy mainly in method. This does not violently contradict the creed of the Big Church.

But the most radical expression at the Rochester Conference was that of the Rev. Algernon Crapsey, D.D., rector of St. Andrew's Episcopal Church of that city. He was replying to the Rev. Dr. Josiah L. Strong, who had argued that in order that the coming generation should seek after righteousness of conduct it behooved us to see to it that the public schools taught these three formal dogmas: The existence of God, the immortality of the soul, and the future accountability of all men. (By the way, I hear that the proposition to split the kindlings for Dr. Crapsey's bonfire was defeated by a vote of three to two.)

In this discussion he said: "I must take issue with Dr. Strong. The remedy he proposes is impracticable, and the three dogmas of the existence of God, the immortality of the soul, and the future accountability of all men are without ethical value. The Mohammedan believes all three far more devoutly, far more earnestly than the average Christian, and because he believes he murders Christians. The Russian believes all three, and because he believes he massacres the Jews. Those who have been prominent in the conduct of affairs, those whose wealth threatens the country now, are firm believers in the three propositions. If you were to pick out a man to-day who stands firmest for these three things it would be the Master of Standard Oil.

"Every man's God--for 'God' is an abstract term --every man's God is the exact reflection of that man's moral nature. He makes his God in his own image. It is impossible to do otherwise. Therefore, a man's God to any human mind is simply the measure of his own ethical progress. Therefore, you will get in the name of God every sort of action from the sacrifice of a man's son upon an altar to the sacrifice of himself upon the cross.

"To teach the existence of God is not to advance at all. It is the same with belief in man's immortality, because a man's notion of the life he is to live beyond will exactly correspond with the life he is living now. When we think of immortality it is with the idea of continuation, going on and doing the same things we are doing now. We seek to keep on in our own personality, we shrink from annihilation; our picture of the life beyond is a reproduction of the life we are living here.

It is without ethical value.

ORTHODOX INSURANCE THIEVES

"So with the accountability of man," continued Dr. Crapsey. "Our notion of how we are to account for ourselves will accord with our ethical conception of what we do here. I do not think for a moment that those gentlemen lately so much spoken of in the public prints have been disturbed in their sleep, because I have known some of them. Those men who have taken $150,000 a year for not knowing anything about life-insurance are all real believers in God, in their own immortality and accountability, but their understanding of it is such that they can account for every dollar they have taken; can account to themselves, and thus account to God."

That's Big Church doctrine, pretty High, perhaps, certainly very much Higher than Bob Ingersoll. As for Tom Paine--oh, well, he was a Low Churchman, away 'way down Low. That is, he would be nowadays. The essence of their doctrines is the same: That belief in the supernatural has no influence on conduct. But hark to this that follows from Dr. Crapsey: "We are living to-day in the midst of a great dissolution. We are standing by the death-bed of a great religion." That's Big Church through and through.

In the discussion following, the Rev. Nelson Millard, D.D., said that the students of parochial schools where the teaching of religion is an emphatic factor were not more moral than those of the so-called "godless" public schools. He added: "In the South there is a very bad state of morals. Yet the South is most orthodox. The three points of belief in God, the immortality of the soul, and the future accountability of all men are well understood. Also, it is a demonstrated fact that Mammon is unimpeachably orthodox."

AN IMMINENT CRISIS

The Rev. Dr. Strong in closing said that he had been making investigations himself, and he had found that the hundred richest men in the United States who had the greatest influence in the financial world are

R3874 : page 327

almost without exception orthodox Church members.

Here, at any rate, more came out of the bag than was put into it. What has this assumption that Mammon is immoral, no matter how orthodox it may be; what has this statement that this is an "age of dissolution," and that "we are standing by the death-bed of a great religion," to do with finding a common ground of unity of all faiths? What has it to do with federating the churches, and trying to get the scuffling sects at home to show the same table-manners that they do in the missionary field, where they do not all grab for the same piece at once, but carve the turkey so that it will go all around? Very much, very much indeed to do with it. "This anxious gathering of the churches shows that they believe a religious crisis to be at hand. It is also a social crisis."

The Inter-Church Conference was less moved by this impending crisis than that at Rochester. Its getting together was more numerous and prolonged, but that was all. It was right after the elections, when, as you recollect, men heard the voice of God speaking through the people as it had never been heard before. The earth was still trembling with it. The laymen who spoke had much to say about the "awakened heart and conscience of the people" and the "new impulse toward civic righteousness," but all that got entirely by the reverend clergy, white-headed within and without. Their latest news on any subject is dated 1859.

THE CLERGY BEHIND THE TIMES

Apparently they could not discern the signs of the times. If they saw at all, they saw only that the evening sky of a dying day shines redly through the gloom. They wist not that it promises that the morrow shall be fair, fairer than earth has ever seen before. I heard one gentleman with a white tie whose theme was "Labor and Capital" make a fervent and a loud appeal for "a fair day's wages for a fair day's work," the open Bible, and the public schools. I am sure if he had had more time he would have said a good word for wearing rubbers when it is wet. And a bishop who may be described as the most extinct of his species squabbled and scolded at apartment-houses as destroyers of the home, and denounced the law by which a woman tied to a drunken, worthless hound may free herself and her children from him.

To tell the honest truth, it wasn't much better at Rochester. The paper read that attracted the keenest attention was that of the Rev. Washington Gladden, D.D., on "The Relations of Moral Teachers to Predatory Wealth." He said that "predatory wealth" was that which has been "gained by plunder rather than by legitimate commerce, and which is used to promote the facilities of plunder. It has not been won by open and honorable competition, but by getting unfair and generally unlawful advantages; by secret agreements and rebates; by the liberal use of money to corrupt legislation and to subsidize the press; by using trust funds for private purposes; by arts which corrupt character and destroy the foundations of the social order........ It is childish," he urged, "to deny the existence of a class of rich men whose presence is a menace to liberty and a blight upon the national life......The battle of the mart is often fierce, and men are often tempted to be hard and false and cruel. But the ordinary American manufacturer is not in intent, or in fact, a thief or a plunderer........We may admit that he is not a saint, but he is not a pirate, and there are a number of things he will not do to win a fortune."

And so on. The moral teacher, this being the case, must carefully distinguish between millions made honestly and millions made piratically. The truth is that "tainted money" taken by the moral teacher for his Church or charity or college does more harm than it does good. It isn't like taking the contributions of a gambler or the keeper of a house of ill-fame, because they are under the ban, and it is understood that whatever gifts they give will not take off the curse. But the predatory rich ought to be under the ban and are not. They are applauded, flattered, and courted; they sit in the seats of the mighty, which is an awful miscarriage of justice.

Dr. Gladden's economics may be summed up by the statement that you have a right to beat your wife, only you mustn't hit her with a wagon-spoke. The moral teacher and panhandler may take the money gained by "open and honorable competition," but he must give back that "gained by plunder."

GRAFT IN THE WAGE SYSTEM

"Open and honorable competition!" What do our "moral teachers" think the scuffle for a living is? A game of tiddledywinks? If two starving men see a loaf of bread, is it going to be "After you, my dear Alphonse"? And if the two starving men see one job of work, will one give way to the other or will each underbid the other until the man that gets the job makes out of it just enough to keep him going? Part of what the Federation of Churches is to do when it gets started is to denounce "graft." Indeed, but what's the whole wage system but graft? What are profits but the difference between what a man earns and what he can live on, that difference going to his employer as a tip, a gratuity, a bribe--graft, if you please? And this employer must enter into "open and honorable competition" with others in the same business. Tell me, you American merchants and manufacturers whom Dr. Gladden praises so, how is it with you? Is it "After you, my dear Alphonse," or is it "Dog eat dog"? You know well enough what you hate to do and yet what you've got to do or go out of business. You've no illusions about "open and honorable competition." Is there such a thing? Tell me. Honestly now......

CHURCH COMPETITION

If there were, we'll say, a dozen factories in a given trade, each outfitted with an expensive plant and a long salary list, but just managing to scrape along, working on half-time, we should see something doing in the reorganizing line right suddenly. It calls for no great intellect to see the similarity of a dozen denominations in a town, all outfitted with expensive plants, churches with stained-glass windows, altars, pulpits, organs, pews, carpets, Bibles, hymn-books, prayer-books, lesson-leaves; officered with pastors, lay-readers, organists, choristers, teachers, vestries, ushers, sextons, and Ladies' Aids; heated, lighted, swept, and garnished; running on one-seventh time and a little while after supper on Wednesday evenings, to very light business; all in debt up to the roots of their noses, and all grabbing

after any stranger that appears. (I must tell you of a personal experience of mine. I was in my shirt sleeves and ragged trousers, opening up the barrel that had the dishes in it, when the bell rang. The gentleman in black I found at the door apologized for interrupting before we had got settled in our new home. "But," said he, "there's so much competition nowadays, I thought I'd call early and ask you to come to our Church.")

The fruits of competition are skimped wages and scamped wares. Did you ever have to look to a vestry or the Church trustees for your money? I hope not. I know a very fine young man who, a little while ago, contemplated taking holy orders. His mother was distressed to death about it. It was terrible for her to think of him just throwing his life away, as you might say. And that brings me to another personal reminiscence. The rector of the parish went past the barber shop. "A fine man," I said to the barber. And he was, too, the finest all-around man I think I ever knew. "Yes," said the barber, "a fine man--in a mighty poor business. I'd be ashamed to get my living that way."

CLERGYMEN AND CHURCH FAIRS

And the barber isn't the only one of that opinion. Once in a while you get an inkling of what the clergy think about it themselves. Do you suppose when they were in the seminary, all on fire with high and holy enthusiasm for the souls of men, they ever thought it would come to trotting from hen-party to hen-party, from the Ladies' Aid to the Helping Hand; to rigging up catchpenny devices wherewith to get in the winter's coal, or pay the interest on the debt; to naming committees who should "mace" the department stores and the neighborhood groceries for contributions to the fancy-goods counter and the household counter, cash if you can get it, but if not, something to sell chances on? Do you suppose they like to do that? I know that some won't allow chances to be sold at Church fairs. They say it's gambling. I don't admire a gambler greatly, but I guess I think full as well of him as I do of a beggar.

Do you suppose the clergy like to do this sort of thing? Not more than you, American merchant and manufacturer, like to do the things you have to do or get out of the business, the things we know about, but will not tell here. You have to; so do the clergy.

Who can thunder at the Mammon of unrighteousness when the Mammon of unrighteousness is right down there in the best pew, when he is on the board of trustees and pulls the parish out of every financial hole, and when in an age of rampant unbelief he is "unimpeachably orthodox"? Who can denounce "predatory wealth" from the pulpit for getting "unfair advantages" and railroad rebates when the churches share the benefits of government and dodge paying taxes, and the clergy get transportation at half rates?

RICH MEN'S SINS UNREBUKED

If a son ask his father for bread, will he give him a stone? Ask your fathers in God for counsel. Shall I, as alderman, take the consideration that this set of capitalists wants to give me for a street-railway franchise? Somebody will get it if I don't. Shall I, as capitalist, give up to the demands of the aldermen? If I don't, the other set will, the set that would ask nothing better than to down me. What shall I do?

It isn't because your fathers in God don't mean to do right, but because they don't know what is right. There's nothing about these problems in Suarez; there's nothing about them in Pearson on the Creed. All are very clear as to the wickedness of taking chickens off a roost after dark. That's a poor man's sin. But when it comes to the consideration of the fact that the

R3876 : page 328

public street is the only place in which we are free men, and that in every other place we exist only on the sufferance of our lords, who treat us as conquered people; that the very center of these streets solemnly dedicated to our common use is taken by our lords for their own private use, a continuous strip of the best city real estate, which no money could or should buy--the right of way of a street railroad--why, that's a rich man's sin.

The experiment of Federation has been tried. Doubtless you have lived in a small town where there was a Union Church. There weren't enough Baptists or Methodists or Presbyterians or Lutherans or Congregationalists for each to maintain a separate little conventicle, so they all combined. Instead of a dozen stoves, they had one big comfortable furnace, and saved on the coal bill; instead of a dozen reed organs, or footy little heart-breaking thousand-dollar organs, they had one $10,000 organ that you could do something with; instead of a dozen preachers that hemmed and hawed and stumbled through their sentences, making a brave stagger at getting verbs to agree with their subjects, they had one smart, fine-looking man who could talk it right off. A great advantage over the old system. Yes, but as soon as enough Baptists and Methodists and Lutherans and Presbyterians and Congregationalists moved into town for each sect to set up its own conventicle, they left the Union Church.

AT THE DEATH-BED OF A RELIGION

Just hold that a minute, and consider another experiment in Federation, the Young Men's Christian Association. That is far from fizzling out. What's the difference? The Y.M.C.A. looks to the good of all, physical, mental, and moral. Right now. Here on earth. "Service" is its motto, not "support." That's the difference.

The Rev. Dr. Crapsey has told us that we are standing by the death-bed of a great religion. Some of us are. An increasing number. But not all. This great religion is very much alive indeed, and long will be, to every man yet in that stage of progress in which he thinks that nothing is more important than that he save his own particular little soul. The whole world may well be lost if only he is not. What does it matter anyhow, these cruel wrongs, these black injustices, this trampling down of human souls and bodies by those who have seized the earth for their own possession? It will all be over in a few years, and then--a heaven of endless happiness.

So long as "he that believeth not shall be damned," it is highly important to be "unimpeachably orthodox," and so to save one's soul (which is not incompatible with gaining the whole world, too, as Mr. Rockefeller has shown us). Federation with those who have

different notions of the way to sharpen a lead-pencil will not appeal to such.

Those of us who have risen beyond such blunt, frank selfishness, who turn the question end for end, and ask what it shall profit the world if it be wholly lost to save here and there a soul, will not linger in the death-chamber to see how long the doctor's oxygen of Federation defers the inevitable.

That which is born of the flesh is flesh, and so must die; that which is born of the spirit is spirit, and can never die. All this clothes-line quarreling of the churches is born of the flesh, and except they be born again of the Spirit of the Coming Age, they cannot see the kingdom of God. Nicodemus saith now as of old time, "How can these things be? Can all the sects enter the second time into their mother's womb and be born?" And, as of old, is the answer: They must be born again. They must start all over, start now as in the very beginning with the vivid expectation of the speedy coming of that age in which the sword of competition shall be beaten into the plowshare of cooperation, so that in no line of effort shall we be forced to skimp wages and scamp wares; when our government in city, state, and nation shall privilege no man or set of men, but shall be so just that it shall be in very deed the kingdom of God. "Have we not all one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother?"

"EVEN SO, COME!"

That was how Christianity started. In their little sodalities they had all things in common, so the Bible says. "The communion of saints" was no empty phrase to them. And why did they look so earnestly for His coming, expecting it any day? Because then that kingdom, the Life of the Coming Age, would spread the whole earth over. And we, too, who see the western sky of this dying day all flaming with the red glow that promises a fair morrow; we, too, who have heard with our ears the oracles of God, speaking to us in the voice of the people last November; we, too, whose hearts are torn with grief at sight of the miseries of our brothers, when the world is rich enough for all; we, too, who see how special privilege rots the very souls of those who hold it; we, too, must pray the words the early Christians prayed, putting our own meaning upon them, it is true, but longing with the same unutterable longing as theirs--we, too, must cry with them, Even so, come quickly, Lord Jesus!

OUR VIEW OF THE FOREGOING

In the above is set forth the sentiment of the worldly wise in respect to the federation of the various denominations. This class of thinkers usually take a very practical view of everything, and mix with it very little of faith in the supernatural. It is still fashionable to refer to a personal God, though a great many of the worldly wise have lost any real conception of such a being, and think of God as merely a great force or power in nature. Others personifying nature as a God, leave out all thought of a personal being of body, shape and parts, willing, thinking, planning, creating, maintaining, etc., "working all things according to the counsel of his own will." (Eph. 1:11.) To this type of mind, which is to be found in many pulpits, banking houses and among many of the more intelligent mechanics, and which is rapidly growing, the foregoing article will appeal strongly. The last paragraph of the article, for instance, illustrates our point. The writer sees Socialism, and he sees that there was a start in this direction in the early Church at Jerusalem. He approves of that start, not as a divine example of what ought to be, but as a mere suggestion of something greater, that men will work out for themselves shortly. He dreams of an ideal kingdom in which love will be the controlling influence, and hopes that man will bring this about for himself through Socialism, though perhaps not without trials and difficulties by the way.

To this writer and others the voice of the people last November was the voice of Nature--the voice of Reason, the voice of Right, the voice of God. To him it speaks of a social revolution and the bringing in by Socialism of a glorious Millennium. Carrying his figure of speech to the closing words of the article, he quotes a Scripture passage respecting the Lord's second advent, "Even so come, Lord Jesus." Not that he believes in the second coming of Jesus, but that the expectation of the early Church--that the second coming of Jesus would bring the Millennial Kingdom--accords somewhat with the conception of the worldly wise, in that they are hoping for the Spirit of Jesus to come into the world through Socialism--hoping for the spirit of love to gradually take possession of the world and reorganize it, and bring in the new heavens and new earth.

As the Prophet has declared, "God is not in all their thoughts"--such plans and schemes of Socialism, etc., are purely worldly wise and are far from the hopes and expectations of those who are truly the Lord's people and directed by his Word. From our standpoint, the overturning of the political machines and the investigation of trusts and the bringing them under a measure of governmental control, are all very good in their way, as indicating that the world in general desires righteousness to the extent that they can see righteousness. Where their earthly interests would be advantaged, they would welcome so-called reforms, investigations, better politics, etc., but otherwise not.

Alas, the poor world does not know itself: it does not realize that selfishness is at the basis of its every move and ambition; that the number who are not thus moved, controlled, is so insignificantly small as to be without weight and influence. Nor is it our thought to deride any efforts toward righteousness, even though they be inspired by selfish motives. We merely point out that the true Christian view of matters is a still different one--is the Bible one--that it recognizes God, the divine will, purpose, plan, revelation, as having to do with and overruling all of this world's affairs. It sees in the present upheaval of politics, the present uncovering of financial scandals, etc., another force making ready for the great time of trouble which the Scriptures indicate will be fully upon us in 1915, and gradually approaching in the meantime.

From this standpoint it has been necessary that the gross superstition of the "dark ages" should to a considerable extent be dissipated, that the minds of the people might be set free, not only from a religious superstition but also set free from allied superstitions respecting the divine right of certain families to inherit

R3877 : page 330

the kingdoms, the dominions of the world, and to live on higher places of social privilege than other families. All these matters are now coming in review before the world, and Socialism is rapidly coming to the fore as the world's savior, deliverer from priestcraft, superstition, and political and financial autocracy. The world is being invited to look not to him who redeemed us with his precious blood, and promised to come again and establish his Kingdom in righteousness, but to look to itself, to its own affairs, to its own success at the polls, etc., as the only hope--thus ignoring the Lord and his overruling providences and the divine inspiration respecting

R3877 : page 330

the future outcome of present conditions in a glorious Millennial Kingdom.

From our standpoint the gathering of the churches is the fulfilment of Scriptural prediction, and the Lord's intelligent and faithful and consecrated people are warned against having any part in any such Church federations, the Word of the Lord being to such, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid." (Isa. 8:12.) It is the tares that are to be federated and bundled and gathered together for the great trouble time, which is shortly in a great revolution of society to set fire to all the social, religious, financial institutions and arrangements of this present time, eventuating in anarchy, which by overthrowing all things incompatible with righteousness will prepare the way for the Kingdom of God's dear Son at his second advent, a spirit being, in power and great glory, which will be manifested in various ways through earthly channels and agents.

===================

R3877 : page 330

"SHE HATH DONE WHAT SHE COULD."

--MATT. 26:6-13.--OCTOBER 28.--

Golden Text:--"She hath wrought a good work upon me."

THIS STUDY turns us back from the discourse of the Tuesday preceding our Lord's death to the Saturday night preceding his death--the close of the Jewish Sabbath day. In harmony with the prevailing custom, Jesus and his disciples and others were invited to a feast that evening. They had just arrived the previous evening from Jericho as intent upon keeping the feast of Passover at Jerusalem--the feast of which our Lord Jesus said, "With desire have I desired to eat this Passover with you before I suffer." (Luke 22:15.) Although Jesus had been telling the apostles that he was going to Jerusalem and would there be crucified, they seemed not to realize the matter, probably because he had spoken so many things to them in dark sayings, as, for instance, when he told them that he was the bread that came down from heaven, etc., and that they must eat his flesh and drink his blood. Perhaps the crucifixion suggested was also hyperbolical language; at least they could not realize that it would be so, even though Peter had been reproved for his disbelief in the matter.

The feast was in the house of Simon the leper. Simon was a common name in those parts at that time, and this Simon was distinguished by the fact that he had been a leper--quite possibly he had been healed by the Lord, and this may have been the beginning of the intimate acquaintance between Jesus and the family of which Lazarus, Martha and Mary were prominent members. One of the Evangelists tells us that Lazarus was one of those who sat at the feast, that Martha was one of those who served, and the lesson before us tells especially of the work of Mary, who, while the Lord was reclining, approached and broke the seal of an alabaster box of precious perfume (not ointment, in the present use of the word). One of the accounts says that it was very precious, another that it was worth 300 pence, which in our money would be about $50.

Such anointings were very rare, usually for kings or princes or nobles; and the disciples, under the lead of Judas, who seems to have been the spokesman (see John's account), were all filled with indignation at the waste. John tells us that Judas was a thief, who carried the bag, the treasurer of the company, and that his solicitous remarks respecting the use of the money for the poor were hypocritical. In any event we may sympathize with the other apostles for falling in line with his arguments, for they were all poor men, unused to such luxury and extravagance, and in this respect probably represented the majority of the Lord's people today, who likewise would consider a perfume bill of $50 a very extravagant waste of money. We are all the more interested to know how Jesus himself regarded the matter. We realize that our conceptions of matters of this kind are more or less biased by our own selfishness or poverty and necessity for economy.

"WHY TROUBLE YE THE WOMAN?"

Our Lord discerned at once the criticizing, fault-finding spirit amongst his disciples and promptly took the part of

Mary, saying, "Why trouble ye the woman? For she hath wrought a good work upon me." Woman's intuition had guided Mary in the doing of the proper thing at the proper time. She realized that she owed the Master a debt that she never could pay, and that this costly offering of the perfume would be but a small tribute, a small expression of her gratitude. She had found in the Lord an object worthy of her heart devotion; she was not a woman's rights advocate; she found no fault with the Lord that he had not chosen her and Martha to be members of the company of apostles and to go abroad preaching his name and fame. Doubtless she would have gladly undertaken this work had she been so directed, but her womanly instincts did not lead her in this direction nor cause her to take offense at the Lord's showing a difference between the male and the female as respects the promulgation of his message.

Although debarred from the honorable service of a public ministry of the Truth, our Lord declared, "She hath done what she could." She did what pleased the Lord; she illustrated the noblest and truest qualities of the feminine heart, love, devotion, fidelity; she spoke by actions rather than by words, and the perfume of her acts of love and kindness and adoration of her Lord have come down through the ages, filling the entire Church of Christ with the sweet odor of the perfume she poured upon his head and subsequently upon his feet. This is in accord with what our Lord prophetically

declared respecting the act, "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there also this that this woman hath done shall be told for a memorial of her."

What a sweet memorial of Mary! How we all love and reverence her true womanhood, and appreciate the fact that her intuitions in respect to this anointing of the Lord were superior to the reasonings of the twelve apostles on the subject --they were too cold and calculating, too business like. She made up for this deficiency in the warmth of her loving devotion. Undoubtedly woman has filled profitably just such a niche as this in the Church's history during all the centuries from then until now. Without her part undoubtedly the religion of Jesus would have been much more cold and business like and formal than it is; but the broad, deep sympathy of true womanhood has helped to interpret the heart of Christ, the love of Christ, and has proven a blessing to all of the followers of the Lamb.

"THE POOR YE HAVE ALWAYS"

It is a miscalculation to suppose that the moments spent in communion with the Lord, in the study of his plan, and the dollars and hours spent in his service, in the promulgation of his Truth, are wasted, and that thus the poor have less. On the contrary, in proportion as any one has true, loving devotion to the Lord, he will have devotion to his service and to the poor. No one can love the Lord in sincerity without being the more sympathetic and the more generous proportionately to the poor and to all within reach of his benevolence. As the Scriptures admonish us, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"--to want --to poverty of soul as well as poverty of purse. (Prov. 11:24.) The Lord's followers are to be prudent, economical but not parsimonious, not miserly, not stingy, not hoarders of wealth. They are to cast their bread upon the waters; they are to do good and trust to the Lord for the results; they are to use freely the riches of the Lord as entrusted to them, both temporally and spiritually, and are to receive their blessing from the exercise or increment of these.

This very act on the part of the devoted Mary and our Lord's commendation of it have doubtless been helpful to the Lord's people along these very lines throughout this Gospel age. Similarly we were once inclined to consider the One-Day Conventions and the General Conventions of the Lord's people to be entirely too expensive, to represent a waste of money that might have been used otherwise; but our experience is that there is a blessing in the using of the money talent--that whoever fails to do some investing, some sacrificing in the interest of the Truth, will surely fail to get the large returns of spiritual blessing. Whoever on the contrary seeks to use his means in serving the Truth to others and in nourishing his own heart receives proportionately the greater blessing. We are even inclined to think that the Lord makes up to them in temporal matters also; but should this not be the case--should they be the poorer in temporal matters as a result of their spiritual feasting--we know that spiritual nourishment, fatness of soul, prosperity as New Creatures in Christ, is by far the most important matter with which we have to do. It is the very object of our present membership in the school of Christ, association with the fellow-members,

R3878 : page 331

that we may grow in this very grace as well as in knowledge and love in the Master's likeness.

ANOINTED FOR HIS BURIAL

Our Lord declared that Mary's action was a preparation for his burial. We remember that several of the honorable women of the Lord's company came to the tomb early on the first day of the week with spices and ointment, perfume, for his anointing, after the custom of the time, and because they failed to remember and recognize his prophecy of his resurrection from the dead on the third day. Their motive in thus going was undoubtedly a proper one, and yet Mary's conduct in anointing our Lord before his burial was very much more to the point, very much more appreciated by him. And so it is with us: with our dear friends, the brethren and others. It behooves us to anoint them with kindly words, loving sympathies, tender expressions, while they are still in the valley of conflict, before they have reached the end of the journey. We know not how much even the very strongest of the Lord's followers may need a word of sympathy and encouragement at times, and we do our own hearts good when we tender such sympathy.

We do not mean that fulsome flattery should be poured upon one another; but there is a wide difference between flattery and encouraging, sympathetic words; and who is there of sympathetic heart, possessing a heart filled with the love divine, that is not himself an alabaster box of perfume, which should be opened and poured upon the spiritual brotherhood and all of our earthly friends and relatives as we might come in contact with them, and in proportion as the blessing of the Lord would be appropriately theirs. Let us not forget this; let us use these opportunities which are ours day by day of scattering flowers in life's pathway for others, and perhaps as we do this the Lord will allow some one to scatter some flowers also for us. On the principle that he who watereth others shall himself be watered, he who helps others should never go hungry, he who comforts others should never lack comfort. Doubtless the Lord will see to it that in proportion as we have and exercise the proper spirit of benevolence and generosity toward others, we will have our share of rich blessings in return when most needed.

"OF THE PEOPLE THERE WERE NONE WITH HIM"--ABLE TO SYMPATHIZE FULLY

Very evidently at the close of his ministry our Lord was feeling more or less of disappointment that a larger number of the Jews had not received his gracious message, had not believed on him. Especially would this thought come to him as he read in the mind of Judas that he already was planning to be his betrayer. Moreover, he saw something of the same spirit of fear in the other eleven of his apostles, for he already knew who should betray him, and knew also that the others would forsake him and flee in fear in the hour of his distress. If his message, if his love, if his Spirit communicated to these men would still leave them so weak in many respects, it argued that he had accomplished comparatively little in his ministry, and that the other five hundred brethren might not be more devoted than the twelve.

What a comfort it must have been to the Lord in the midst of these thoughts to find that there was one loving

R3878 : page 332

soul which did appreciate him and brought the alabaster box and anointed him before his burial. The joy, the comfort, the blessing that came to the heart of our dear Master, and that strengthened him for the experiences of coming days, was worth far more than the 300 pence. Not only was he willing that the matter should be told for a memorial of Mary, but we may safely conclude that in the everlasting future Mary will be ranked very high amongst the faithful followers of the Lord. She may not be one with the apostles upon the twelve thrones of Israel, but we may be sure that she will have some grand, some honorable place near to the one she loved and for whom she showed her devotion.

An unknown writer says, "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way."

SELFISHNESS VERSUS GENEROSITY

Our lesson concludes with the account of how Judas soon afterwards went to the chief priests and bargained with them that for thirty pieces of silver he would seek an opportunity and betray Jesus into their hands. What a sharp contrast is here drawn between the love and generosity of Mary and the mean selfishness of Judas! The one was so full of love that she could not do enough for the great Teacher at whose feet she loved to sit, from whose lips she had received so many blessings, such joy of heart, and by whose power her brother had been recalled from the tomb and probably previously her father healed of a loathsome disease. We also should remember how much we owe this same Teacher, that his are the wonderful words of life which have brought unto our hearts joy, peace and blessing. By his words we ourselves have been called from the dead condition, for, as the Apostle declares, we were once dead in trespasses and sins, but now are quickened, energized, by the Spirit of the Lord, by the spirit of love.

We ourselves also had the leprosy of sin, condemnation, were children of wrath even as others, but our sins have been graciously covered by the Redeemer, the leprosy has been cleansed, and we have been made whiter than snow in the sight of our Lord through faith in the precious blood. We, too, have learned to sit at the Master's feet and to enjoy his teachings, and have been transformed thereby by the renewing of our minds. Is it not appropriate that we should feel that no offering we could bring him could in any sense or degree express the gratitude of our hearts? Can we not also find alabaster boxes of precious perfume for the Master? True, the Head has been glorified, and the members of the body, too, are now passed beyond the vail, but his "feet" are still with us, the last members of the body of Christ are here. Let us hasten to do all in our power, both temporally, and spiritually, for the feet of Christ; let us do all in our power to cleanse them from earth defilement, even though it cost us tears; let us anoint them with the precious spikenard perfume. The more costly the affection and love that we bestow upon the members of the body of Christ, the very lowest and humblest of them, the better; all should be but an expression of the warmth of love which is in our hearts for Him and His. The time is passing rapidly--soon the last members will have crossed and be beyond the vail, beyond our anointing and beyond the blessed word; "She hath done what she could." Let us earn that expression from the dear lips of our Lord by faithfulness to those who now represent him in the world--to the household of faith, to the members of the body of Christ.

FOR THIRTY PIECES OF SILVER

Selfishness seems to lie at the very foundation of all the mean, ignoble deeds of our fallen nature. It was selfish ambition that led mother Eve to grasp the forbidden fruit, and it is safe to say that selfishness ever since has prompted to all the mean and ignoble things of the six thousand years' reign of sin and death. The spirit of a sound mind is what we should each and all strive for. This would mean, on the one hand, that we should not be too extravagant, and, on the other hand, that we should not be too parsimonious. But if we should err on either side would it not be safest and best that we should err on the side of too great generosity rather than on the reverse? Well did the Apostle write that the love of wealth is the root of all evil. This might include not only money but wealth of honor, name, influence or power. The Apostle adds, "which some coveting after have erred from the faith and pierced themselves through with many sorrows."--1 Tim. 6:10.

As an illustration of this class take the case of Judas in our lesson, selling his Master for thirty pieces of silver! No matter if he did reason that Jesus had said that he was about to die, and said that this perfume was associated with his burial. No matter if Judas were sure that all these things would happen to the Lord anyway, and thought that he might just as well have the thirty pieces of silver. It did not condone the offence. Selfishness and meanness had so far been encouraged in his heart that, notwithstanding his intimate association with the Master, his knowledge of his precious words and mighty acts, neither love nor reverence stood in the way of selfishness.

Judas "went to his own place," the Second Death, and that with a realization that it would have been better for him had he never been born. Whoever will allow selfish ambitions of any kind to have control in his heart, whoever will not allow the Lord's grace and truth to come into his heart and enlarge it and fill it with love, will likewise go to his own place, the Second Death. The divine provisions are only for those who will eventually be filled with love, the Spirit of God, the spirit of generosity. Let us all

R3879 : page 333

then more and more avoid the Judas spirit, the heart of selfishness, money love, self love and ambition, and let us more and more have the loving heart of Mary and her humility, which not only made her willing to spend her means to serve the truth, but made her willing also to humble herself even to the extent of tears and the use of woman's highest ornament, her hair, in the service of her Master, her Lord, and that upon his humblest members, the feet of him.

===================

R3879 : page 333

"THIS DO IN REMEMBRANCE OF ME"

--MATTHEW 26:17-30.--NOVEMBER 4.--

WHILE holding, in common with the great majority, that the Memorial Supper was instituted by our Lord on Thursday night in connection with his last celebration of the Passover, and that he was crucified on the next day, Friday, we have no contention with those who suppose that these events took place on other days of the week. We lay great stress on the fact there accomplished and its significance as the antitype of the Passover instituted by Moses, and as the finishing of our Lord's great sacrifice for sins--the sins of the whole world. For these vital principles we are willing to contend earnestly, as they are part of "the faith once delivered to the saints;" but as respects the particular days of the week we will not contend, as in our estimation they are trifling matters, of no value, no consequence, and should therefore in no sense of the word disturb the minds or heart-fellowship of the Lord's people.

Our lesson opens with our Lord's instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the Law in the type which pointed to our Lord Jesus as the Lamb of God. Respecting this supper our Lord himself said, "With desire have I desired to eat this Passover with you before I suffer." He did not refer to the principal feast, which lasted a week from the 15th day of Nisan. He was referring to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded them of their deliverance from Egypt, and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready, and at even, at sundown, after six o'clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute amongst the disciples respecting the more honorable positions at the supper, and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. Thus he set them an example that he, whom they esteemed greatest amongst them, should be their principal servant, willing and ready to serve any and all.

"ONE OF YOU SHALL BETRAY ME"

While they were eating Jesus remarked that one of them would betray him, and at once a spirit of sadness spread over the company, and each one--feeling it incumbent upon him to prove his innocence of such a charge--asked, "Lord, is it I?" With the rest, Judas also put this question, realizing that if he did not also ask, it would imply his acknowledgment that he was the one, and in response to his inquiry Jesus replied, "Thou hast said,"--that is to say, "Yes, I refer to you." Another account tells us that Jesus answered the query by saying that the one for whom he would dip a sup would be the betrayer, and having dipped the sup--a piece of the lamb and a piece of the unleavened bread they were eating--Jesus gave it to Judas, thus indicating him without directly naming him. It would appear, too, that the other disciples up to this time had not learned to know Judas--that it was subsequently they ascertained that he was a thief, etc.

Amongst the Jews and Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person he would in any wise injure. As food was seasoned with salt, it was probably this custom that was known as the "covenant of salt"--the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time amongst those people the equivalent of a pledge of his lasting friendship--that he would never do you injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of the time--to be loyal and faithful to the one whose bread he ate, of whose salt he partook. Hence our Lord's words, "He that dippeth his hand with me in the dish, the same shall betray me."

Nevertheless Jesus testified that his death was not a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that Judas in this matter was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness in the matter: such a thought is negatived by our Lord's statement, "Woe unto the man by whom the Son of man is betrayed. It would have been better for that man if he had not been born." These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work through the intimate opportunities he had of coming to a clear knowledge of the truth, and the corresponding responsibilities. Evidently his was the sin unto death--the Second Death. Hence, aside from any future existence we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

"TAKE, EAT; THIS IS MY BODY"

It was after the Passover Supper, after the eating of the lamb with the herbs and unleavened bread, etc., that Jesus instituted the Memorial Supper which, with all of his followers, by his direction takes the place of the Passover Supper of the Jews. This was a new matter, and the apostles listened with interest to his words as he blessed some of the thin cakes of unleavened bread and then brake them and handed portions to each of his disciples, saying, "Take, eat; this is my body." What could he mean? During their

R3879 : page 334

three years in his company they had learned that he spake in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread and said it was his body. They evidently understood him to mean that this bread to them would represent or symbolize his body, for he told them on this occasion that thenceforth they should do this in remembrance of him--thenceforth they should remember him as the slain lamb and use unleavened bread to represent his flesh, and partake of this instead of eating as previously of a literal lamb.

He could not have meant, as Roman Catholics and some Protestants believe, that the bread was by his blessing turned into his actual flesh, for he still had his flesh--he was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, "This is my flesh," it was as much a figure of speech as when he said a little later, "I am the vine," "I am the door," "I am the Good Shepherd," "I am the way, the truth and the life," etc. The right, sane view of the Master's words is apparent: he was represented in all these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

As bread stands for and symbolizes all food (indeed wheat is said to contain every element of nutriment in its proper proportion), so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions --such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.

"DRINK YE ALL OF IT"

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine; therefore it is an open question whether it was fermented or unfermented, and in view of all the circumstances of our time and the requirements of the Lord's Word, we may feel sure that unfermented grape juice or raisin juice will fulfil the terms of his injunction. Since it is never called wine, but merely the

R3880 : page 334

cup and the fruit of the vine, there is no room for disputation amongst the Lord's followers. Each may be free to follow his own conscience in the matter of what kind of a fruit of the vine he shall use: for our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the Lord's followers.

In connection with the cup the Lord said, "This is my blood of the covenant, which is shed for many for the remission of sins" (the two oldest Greek MSS. of the New Testament, the Sinaitic and Vatican, omit the word "New"). True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another Covenant--the old Covenant, the foundation Covenant of all covenants--namely, the Abrahamic Covenant, which was sealed by our Lord's death. That it would be thus sealed was typically represented in the figurative death of Isaac at the hand of Abraham and his figurative resurrection from the dead. The Apostle assures us that Isaac represented our Lord Jesus, and also declares, "We, brethren, as Isaac was, are the children of promise" --the Oath-bound Covenant.--Gal. 4:28.

Applying our Lord's words thus to the Abrahamic Covenant, which he was sealing or making sure, we see that it was by his death that he became the heir of that Covenant and all of its glorious provisions for the blessing of all the families of the earth. And from this standpoint we see a special meaning and force in Jesus' words to his followers, "This is my cup, drink ye all of it." Thus understood, the invitation to drink of the Lord's cup signifies an invitation to all of his elect Church of this Gospel age to partake with him of his cup of suffering and death--to lay down their lives with him that they also might have a share with him in the coming glories of the Kingdom, which will be the divine channel for the fulfilment of the Abrahamic promise, the blessing of all the families of the earth.

While the eating of the bread and participation in the justification effected by our Lord's death and by the acceptance of the same, will be necessary to the whole world if they would have the restitution blessings purchased by our

Lord's sacrifice, nevertheless the cup is not for the world but only for the Church, only for the consecrated of this Gospel age. "Drink ye all of it"--not only all of you drink of it but all of you drink all of it--leave none. There will be none of the sufferings of Christ left over for the coming age, no more suffering for righteousness' sake will then be known to the world--only evil doers will suffer thereafter. Now is the time when whosoever will live godly shall suffer persecution, and when all of the Lord's followers who would be loyal to him and counted worthy to share in his Kingdom glories must expect to drink of his cup. Hence again the Lord unites the two thoughts, saying, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." Those who consecrate during the present time as the Lord's disciples, to walk in his steps, must not only share in justification through faith, but must also share through sacrifice the cup if they would gain the life eternal promised to the elect who now forsake all to be his disciples.

NEW WINE IN THE KINGDOM

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what he had been teaching them for some weeks previously, namely, that he would not at this time set up his Kingdom, but that instead he would suffer, be crucified, and that they must expect also to suffer with him; and

that by and by, when the Kingdom should be established and himself be in glory, his disciples should be with him in his throne. These new thoughts in their minds were confirmed by the lesson now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with him in his service, in his cause. But the sufferings of this present time were linked with the glory that should follow by the thought that all who would drink of the present cup of suffering, ignominy and death would also share in his cup of joy and blessing, glory and honor in the Kingdom. This same thought should be before our minds, and like the apostles of old it will help us more and more to look forward to the Kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord here identifies his Kingdom with his second advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but in that mentioned in the prayer which he taught them, saying, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

This should be the thought before our minds also: in waiting for the Kingdom we are waiting for the second coming of our Lord and his subsequent setting up of the Kingdom; that is, the resurrection change, the glorification of his faithful ones who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purifieth himself even as he is pure. (1 John 3:3.) He that hath this hope of the new wine in the Kingdom, the participation with his Master in those glories and honors and blessed opportunities for uplifting the world of mankind, will take lightly, yea, joyfully, suffering, trials, sacrifices of this present time--yea, he will be glad to suffer with the Master that they also may be glorified together.

"FOR THE REMISSION OF SINS"

So far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is in vain that they claim that Christ was not the ransom price for the sinner, that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God--in order that God might be just and yet justify the sinner. It is in vain, too, that they claim that it was sufficient that Jesus was a great teacher, by whose words the world should be saved. Our reply is in harmony with the Master's statement here and elsewhere and the testimony of all the apostles, that it was necessary that Christ should die for our sins; that our sins could never have been forgiven by divine justice except through the divine arrangement by which he paid our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with him as members of his body; that our little sacrifices covered by his merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint-sufferers with Christ we are permitted to drink of his cup and be immersed in his baptism into death.

It is equally vain for Evolutionists and Higher Critics to tell us that, so far from man falling from God's likeness into sin and death, he has been on the contrary evoluting upward step by step, from beastly conditions to where he now is. We believe them not. We hold fast the divinely inspired testimony that there was a fall, and that this made necessary the redemptive work; that Christ was the honorable servant of God, privileged and authorized to make atonement for the sins of the whole world; that he began this atonement work in the sacrifice of himself; that he has been carrying it on during this Gospel age by the sacrificing of the members of his body, and that he will soon complete it, when he, with all of his members glorified, shall during the Millennial age distribute to the world the blessings of that redemptive work, causing all to come to a knowledge of the Truth, of the love of God; that its height and depth and length and breadth are immeasurable, yea, all accomplished through him who loved us and bought us with his precious blood.

"IN REMEMBRANCE OF ME"

The Apostle Paul, referring to this Memorial Supper, quotes our Lord as saying, "This do in remembrance of me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come." (1 Cor. 11:24-26.) The thought is that we are to thus celebrate this great transaction until the time come for the Kingdom celebration of it with the new wine, the joy, the glory, the honors, which we are to share with him who loved us and bought us. The Apostle evidently does not mean merely until the parousia, the presence of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the Kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Cor. 10:16,17; 12:12) emphasizes the thought of the unity, the oneness of the Church, with each other and with the Lord. He declares, "The loaf which we break, is it not the communion [the fellowship] of the body of Christ?" Are we not all as parts of one loaf broken with the Lord? "For we being many are one loaf and one body: for we are all partakers of that one loaf"; and again he adds, "The cup of blessing which we bless, is it not the communion [participation, fellowship] of the blood of Christ?" Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These, as one loaf, constitute from God's standpoint the bread of

R3881 : page 335

everlasting life for the world, and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, so far as the world is concerned.

===================

page 337

SEMI-MONTHLY
VOL. XXVII NOVEMBER 1 No. 21
A.D., 1906--A.M., 6035

CONTENTS

Views from the Watch Tower........................339
  Roman Catholicism in Trouble..................339
  Hatred of the Jews............................340
  Insanity on the Increase......................341
The Rose (Poem)...................................341
Report of Recent Conventions......................341
Gathering or Scattering, Which?...................342
  Harvest Helpers and Hinderers.................343
  The Spirit of Division........................344
Berean Studies in "Tabernacle Shadows"............345
"With Strong Cryings and Tears"...................346
  He Was Heard in the Thing Feared.............347
"Despised and Rejected of Men"....................349

page 338

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKERSTR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--32 JOHNSTON ST., FITZROY, MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3882 : page 338

SWEDISH AND FRENCH TRUTH LITERATURE

We have just published Vol. V. of MILLENNIAL DAWN in the Swedish language--style, binding and price uniform with English volume; see next column. We do not purpose publishing Vol. IV. in this language, the demand not being great enough.

We have on hand cloth-bound copies of the Swedish TOWER for 1903 and 1904. They will be sent postpaid to any address for $1.00 each.

The Swedish Hymnal, cloth-bound, containing a choice selection of 50 hymns, without music, is 10c, postpaid.

"About Hell," in Swedish, is supplied in paper binding, at 10c each, 50c per doz.; in cardboard covers at 20c per copy, $1.00 per doz.

In French we have "Bible versus Evolution" and "Our Lord's Return: His Parousia," etc., at 5c each.

page 338

"VOLUNTEER" TOWERS IN SWEDISH

We have good quantities of Swedish literature for general circulation as Volunteer matter. We cannot send these by mail except in small lots, but where 2000 or more are ordered in one lot we can send by freight, charges prepaid. Order all you can use judiciously amongst the Swedish people of your neighborhood.

====================

R3881 : page 339

VIEWS FROM THE WATCH TOWER.

ROMAN CATHOLICISM IN TROUBLE

WE have already noted the fact that the French government has cancelled its agreement or "Concordat" with the Church of Rome, and that religion in France is now on much the same plane as in these United States--that is, that religion shall no longer be supported by the government. There is this difference--the French have gone a step farther than America, and have decided that the great church edifices, etc., built with the money of the French public, are not the property of the Pope and Roman hierarchy, but to be supervised by the French government, which, being a Republic, is the people's government.

French laws on the subject are even-handed toward all religions--Catholic, Protestant, Hebrew, et al. They will not recognize the power of the Pope and others in Italy to close the church buildings, nor to otherwise control them; but insists that the Catholic people of the diocese shall have the control. To understand this we must remember, as pointed out in MILLENNIAL DAWN, VOL. II., that the Roman Catholic Church is not composed of the Roman Catholics of the congregation, but is a hierarchy composed of the Pope and higher clergy. The Catholic congregations are merely "the children of the Church, who call the Church" (the hierarchy) their fathers. This is the Episcopal idea even amongst Protestants: but the majority of Protestants recognize, in theory at least, that "All ye are brethren." However, even amongst these the division into "clergy" and "laity" is a too common fact--descended from "the dark ages" and fostered by Roman and Episcopal usages.

The Pope (Pius X.) has issued (Aug 14) an Encyclical letter to the Roman Catholic Bishops of France in which he denounced the French government's action, and while apparently forbidding compliance with it, really instructs them how best to comply with it;--by organizing Societies amongst the laity who can and will co-operate with their Ecclesiastics. Note the point: Rome will not concede that her "children" are in or of the Church, but she will outwardly comply with French law to hold possession and control of Church property. The poor French "children" may never know that they have the control of the situation. Similar regulations in Great Britain and in these United States might be favorable to the greater liberty of the people of all denominations. For instance, then Presbyterians and Methodists and Catholics, et al., would control their own properties as the Disciples and some Baptists now do.

ROMISH INFLUENCE IN SPAIN

Ever since the Spanish-American war Spain has been awakening to a realization of her bondage to religious superstitions of the "dark ages." The action of France has been a lesson to Spain, which she is gradually learning, and it need not surprise us if it lead to separation between the State-and-Church union which has prevailed there for centuries. The entering wedge was the recent decision of the Minister of Justice, that a civil marriage is lawful and binding whether sanctioned by the Roman Catholic Church or not. The test case was on the refusal of burial privileges to the corpse of one married without the approval of the Roman clergy. The decision will thus be seen to be a breaking of the power of the Roman clergy over the people.

A dispatch from Madrid states that the Church and State relationship is exciting heated discussions and that public disturbances have occurred. It is said that at the next session of the Spanish Parliament the King's representative will introduce a bill making the "religious orders" amenable to the law controlling industrial corporations, and another bill providing that the members of orders recently expelled from France shall either become naturalized citizens or leave Spain.

We rejoice that "the dark places of the earth, the habitations of cruelty," are getting a glimmer of the light of the Millennial morning. We lift up our heads with rejoicing that the deliverance of the true and only Church ("whose names are written in heaven") is nigh at hand; and that then speedily the great Sun of Righteousness will shine forth to bless all the families of the earth, to give to all the knowledge of the glory of God as it shines in the face of Jesus Christ our Lord.

Meantime the Lord has stirred the hearts of some familiar with the Spanish tongue, and they are preparing

a translation of Vol. I., ("The Divine Plan of the Ages,") in that language, which we hope to have ready soon after the beginning of 1907. It will be in demand in Mexico first, but we learn will also be appreciated by considerable numbers in Spain.

STRONG PROTESTS AGAINST THE POPE

A cablegram says:--"Poor Pope Pius X's honeymoon is over, and the simple-minded child-like occupant of the chair of St. Peter is surrounded on all sides by dangers and intrigues. That his good intentions have at least partly failed and that the Augean stable of the Vatican is still waiting for a Hercules to clean it is no secret, and it is also a well-known fact that the Pope has fallen a victim to the forces of the reactionary parties surrounding him, and that this has caused great dissatisfaction amongst the Roman clergy.

"This is plainly shown by the numerous libelous pamphlets which have appeared during the last few months. The latest of these, which has created widespread sensation, is entitled, 'Ildebrand monaco,' criticizes the Pope in a manner which in regard to forceful language surpasses anything ever printed in the Eternal City.

"'It is no longer you, Holy Father, who rule, but reckless and unscrupulous prelates who have taken advantage of your kindness and modesty. A small clique of younger prelates, led by Cardinal Merry del Val, are bringing disgrace upon the Church, and while they are satisfying their every desire, the priests are struggling with poverty, many of them living on a lire and a half (30 cents) a day.

"'We know that you, Holy Father, were inspired with the best intentions when you ascended to the throne of St. Peter, but though you do not realize it, you have become a weak, tyrannous Pope. You desired to reinstate the rule of love and charity, but you have been conquered by Satan, whose servants are surrounding you, disguised as young cardinals.

"'Oh, Holy Father, remember that it is your holy duty to seek truth, and more so as many of us are beginning to doubt its existence. Remember that some day you will be called to account for your stewardship!'"

HATRED OF THE JEWS

Benjamin Disraeli, better known as Lord Beaconsfield, wrote a political biography which is attracting considerable attention. Goldwin Smith thus refers to it:--

"It is natural that in the course of this political biography Disraeli, who had witnessed the exclusion of Jews from the House of Commons and who had found and was still finding his own Israelite descent an almost insuperable bar to advancement, should diverge for a moment from the main current of his narration to consider the grounds of the disabilities to which the Hebrew race had been so long subjected in Christian Europe. He begins by reminding us that the Saxon, the Slav and the Celt have adopted most of the laws and many of the customs of the Jews, together with all the latter's literature and all their religion. The former are, therefore, indebted to the Israelites for much that regulates, much that charms and much that solaces existence. The toiling multitude rest every seventh day by virtue of a Jewish law; they are perpetually reading, that they may be taught by example, the records of Jewish history; they are continually singing the odes and elegies of Jewish poets; and they daily acknowledge on their knees with reverent gratitude that the only medium of communication between the Creator and themselves is the Jewish religion. Yet, at the hour when Disraeli wrote, the Saxon, the Slav and the Celt were accustomed to treat that race as the vilest of generations; and, instead of looking upon them logically as the channel of human happiness, they were accustomed to inflict upon them every term of obloquy and every form of persecution. Had it not been for the Jews of Palestine the good tidings of our Lord would have been unknown forever to the northern and western races. The first preachers of the Gospel were Jews, no others; the historians of the Gospel were

Jews, no others. No human being has ever been permitted to write under the inspiration of the holy Spirit except a Jew. 'They nursed the sacred flame of which they were the consecrated and hereditary depositories. When the time was ripe to diffuse the truth among the Gentiles it was not a senator of Rome nor a philosopher of Athens who was personally appointed by our Lord for that office, but a Jew of Tarsus, who founded the seven churches of Asia. That greater Church, great even amid its terrible corruptions, that has avenged the victory of Titus by subjugating the capital of the Caesars and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew, a Jew of Galilee.' From all which Disraeli concludes that the dispersion of the Jewish race, preceding as it did for ages the advent of our Lord, could not be for conduct which occurred subsequent to his nativity, and that they are also guiltless of that subsequent conduct which has been imputed to them as a crime, since for him and his blessed name they preached and wrote and shed their blood, 'as witnesses.'

"Disraeli says: 'The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman and the Anglo-Saxon, amid applauding theaters or the choral voices of solemn temples, yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can reconcile it to their hearts to persecute a Jew.' In the course of the same remarkable chapter Disraeli refers to the futility of persecution in the case of the Jew. 'Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfilment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious and massacre on the most extensive scale, and a curious system of degrading customs and debasing laws which would have broken the heart of any other people have been tried, and in vain! The Jews, after all this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and prospering in most. All which proves that it is in vain for man to attempt to baffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.' Disraeli adds that all the tendencies of the Jewish race are conservative. The bias of the Jews is toward religion, property and natural aristocracy. For which reason Disraeli pronounces it for the interest of statesmen that this bias of a great race should be encouraged, and their energies and creative powers enlisted in the cause of the existing social order."--Watchword.

R3882 : page 341

INSANITY ON THE INCREASE

Washington, D.C.,--At the end of the year 1904, the last for which figures have been returned, 199,773 persons were under restraint in the 328 mad-houses of the country. No account was taken of the hopelessly insane people returned to the insane wards of the county poor-houses throughout the country by the hospitals for the insane maintained by the various States.

During the thirteen years' period from 1890 to the end of 1903, the number of hospitals for the insane and the insane confined therein both doubled. In that same period 16,946 persons were confined in forty-two institutions for the feeble minded.

These statistics were completed by the Census Bureau, and made public in a special bulletin to-day. The bureau does not regard them as conclusive answer to the question whether insanity is increasing. They do regard them as persuasive. They regard them as revealing a remarkable increase in the class to which they belong, namely, to the number of insane placed under restrictions.

The number of insane in hospitals for each 100,000 of population increased from 81.6 in 1880 to 118.2 in 1890, and 186.2 in 1903. A remarkable fact is that among native whites there is more insanity among the males, while among foreign-born whites the females are more likely to lose their reason than the males. Although not made a part of the official record of speculations on the subject, there is an impression among those who assisted in the compilation of the figures that American males go insane as the reason of their strenuous efforts to get the money wherewith to support the female members of their families in comparative ease, while among the foreign-born insanity among the females results from the work their lords and masters compel them to perform.--Rochester Democrat.

* * *

Science has been boasting of late that the average of human life has been increasing: that the average is now 35 years, whereas only twenty years ago it was as low as 32 years. This raise of the average has been accomplished chiefly through increased skill in dealing with children's ailments. Weakly children are now "pulled through" by the use of incubators, etc., etc. On these achievements of science some were disposed to predicate wonderful things--possibly eventually "eternal life."

But those whose eyes of understanding are opening under the eyesalve of God's Word see matters differently: they see that man's hopes of everlasting life center in Christ and not in medical science. To us there is quite a connection between the above and other reports of the rapid increase of insanity and the preservation of the weaklings of our race. The lesson is that, if science held the race out of the grave a little longer the survival of the weak would mean in a few generations a weaker race and a still more rapid deterioration and shortening of longevity. Even now insanity experts are telling us that at the present rate the whole world would be insane in less than two centuries. Evidently the world as well as the Church has cause to pray earnestly, "Thy Kingdom Come."

R3883 : page 341

THE ROSE

Within my hand I gently hold "the Garden's Queen," a rose,--
The softly sighing summer wind about it faintly blows
And wafts its wondrous fragrance out upon the evening air.
And as I gaze upon the rose, so perfect and so fair,
In memory's halls there wakes, the while, a legend, quaint and old,
How once upon a time, one day, a sage picked up, we're told,
A lump of common clay, so redolent with perfume rare,
He marvelled, and the question wondering asked, "Whence dost thou bear
Such fragrance, oh, thou lump of clay?" In tones of deep repose
There came the sweet reply, "I have been dwelling with the rose."

The while the legend stirs my soul, within my hand still lie
The petals of the rose, and from my heart of hearts I cry,
"Thou lovely "Rose of Sharon," may I ever dwell with Thee,
So closely that the fragrance of Thy love shall cling to me!
Oh, fill me with the spirit of Thy sweet humility,
Then all shall see and know, dear Lord, that I have learned of Thee;
And let my earthly pilgrimage, until its blessed close,
Each day and hour bear witness, "I've been dwelling with the Rose."

G. W. S.

===================

R3882 : page 341

REPORT OF RECENT CONVENTIONS

ALTOONA, PA., SEPT. 23

WE had three splendid meetings at Altoona. The morning Testimony Rally showed warmth and zeal and love for the Lord, the Truth and the brethren. The afternoon meeting for the public was in the Opera House, which was well filled with an audience of about 1000. The evening session for the interested was attended by about 275. God's blessing was with our united efforts, we believe, and we already know of some good results.

COLUMBUS, O. SEPT. 30

Arriving at an early hour we had the privilege of visiting the Penitentiary, where a number of "brethren" are confined for misdeeds committed while they were still under the blinding instructions of "orthodoxy." We could not see all, on account of prison rules, but those whom we did meet gave good evidence of the truth of the Apostle's words, "He that hath this hope in him purifieth himself, even as he is pure."

The Testimony Rally was at 10 a.m. and was a great success. A goodly number attended from nearby points and the general witness was to the mercy of God and special thankfulness for the Truth. The service for the public was in the new "Memorial Hall," the largest auditorium of the city, said to seat 3500. It was packed full, 200 on chairs on the platform, 300 standing, and several hundred were unable to obtain admittance when the public safety authorities closed and locked the doors. It was a grand audience which gave close attention for nearly two hours to our theme, "To Hell and Back." The evening address to the interested many of you already read in the Dispatch. The attendance was about 700, the majority of them being people who had heard in the afternoon for the first time. The friends had prayed much and labored hard for this meeting and had spent much money in wise advertising, that their fellow-citizens might have the privilege of coming in contact with the Truth, and they

R3883 : page 342

felt greatly blessed and encouraged by the results seen and hoped for.

CONVENTIONS IN TEXAS

Only one Texas Convention was announced--at Dallas, Oct. 13,14--but at a date too late for announcement in the WATCH TOWER the appeals from San Antonio and Houston prevailed. The determining arguments were that the Editor when at Dallas would be within 300 miles of the other points, that to visit them would consume little more time, and that the majority of the friends could not afford to visit Dallas.

At Dallas we had a splendid gathering of the "brethren," representing every section of Texas, Indian Territory, Oklahoma, Arkansas and Louisiana. The only drawback was the rainy weather, which interfered with the attendance of the public, but in no sense dampened the spiritual ardor of our own people.

The Convention opened Saturday morning, Oct. 13, and closed the following Monday at noon. The largest attendance was about 400; 20 symbolized their consecration by immersion.

The Editor left Dallas for San Antonio on Sunday night. At the latter place two public meetings were held--Monday afternoon and evening. The latter, in the Grand Opera House, was attended by about 1000 who gave excellent attention.

Leaving on the night train, Houston was reached Tuesday morning and there two public services were held--afternoon and evening--about 350 being present at the closing session. Thence by train two days and three nights brought us in safety to the Bible House, Allegheny, on Friday morning, Oct. 20.

====================

R3883 : page 342

GATHERING OR SCATTERING, WHICH?

"He that is not for me is against me; and he that gathereth not with me scattereth abroad."
--Matt. 12:30--

OF THE JEWS in general at the first advent our Lord declared, "They knew not the time of their visitation." (Luke 19:44.) When we remember that the people addressed were the prototype of nominal Christendom today, it should not surprise us that the same words are applicable now. As Israel recognized not Jesus as the Messiah and that his work was a harvest work, a separating work, so likewise Christian people in general today are unaware that we are living in the second presence of the Messiah and that a similar harvesting work is now in progress--separating wheat from tares and gathering the wheat into the garner. Although there has always been a right and a wrong side to every question--the side of right and truth and the side of wrong and error, the side of God and the side of Mammon--yet the harvest in the end of the Jewish age brought a new issue and a fresh division along new lines.

So it is in this harvest time: throughout the Gospel age there has been the side of right and justice and its opposing side of wrong and error, the side of God and the truth and the side of Mammon and confusion. But now in the harvest time the fresh separation takes place along new lines--a separation amongst those who are on the side of God, on the side of right, on the side of truth. Evidently these harvest testings, siftings, separations, represent more crucial tests to the Lord's people than have come to them at other times, and correspond with the harvest time at the first advent, and now have come increased blessings, privileges, favors, enlightenments. Where much advantage is given the more will reasonably be expected in return--where the trials are more severe, the more assistance and enlightenment are necessary and have been provided.

THE PERIOD OF TRANSITION

Surveying Christendom we find many in the nominal churches doing all in their power to oppose the harvest work; nevertheless it goes on prosperously, in harmony with our Lord's declaration, "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) It was just so at the first advent: practically all of the leading theologians, Doctors of the Law, as well as the priests and the leading prominent Pharisees, took the side of opposition to the great Reaper and that harvest work. Similarly today in this harvest the most vigorous opponents of the Lord's work are the Doctors of Divinity and those prominent in religious matters. They can agree amongst themselves, and bury all their own serious oppositions of doctrine and usage in union meetings, etc., Episcopalians, Methodists, Presbyterians, Roman Catholics and Jews, as we sometimes see mentioned in the public press. But they all with one accord are violently opposed to Present Truth as represented in the WATCH TOWER publications, opposed to the harvest work.

Just so the Sadducees, the Pharisees and Herodians made common cause in opposition to the Master and the harvest work in the end of the Jewish age. Nevertheless the Lord's work was really helped forward by their opposition, for he intended the gathering only of the elect class, the fully consecrated, and the opposition helped to separate from these all others; and just so we find it at the present time. We are not, therefore, complaining respecting these oppositions, knowing full well that the Chief Reaper has the entire situation in charge, and that by divine ability he is able to make all things work together for good to the right class, and for the accomplishment of his purpose in the separations intended at the present time.

We feel justified according to the Scriptures in supposing that Satan, the great Adversary of the divine plan, has more or less to do with the oppositions of

R3883 : page 343

this present time, as the Scriptures assure us he had to do with the opposition to the harvest work of the Jewish age. He of course works through natural channels, uses human instrumentalities. As an angel of light he urges those who have been identified with religious institutions of human organization that their systems having been used by the Lord to some extent in helping faithful souls nearer the truth, it would be an error now to think of these institutions or systems as being rejected of the Lord and his people called out of them. He blinds them to the fact that in the past God has repeatedly used the wrath of men to praise him, and various institutions not approved by him have served as his instrumentalities in accomplishing his needed work, just as the Lord had undoubtedly blessed and used the priests and Levites, the Doctors of the Law and the Pharisees, in olden times, and continued to use them more or less up to the time of their final testing, when the Master declared publicly, "Your house is left unto you desolate."--Matt. 23:38.

All true Israelites should have recognized the change of dispensations; or, as the Scriptures declare, they should have known "the time of their visitation." The difficulty evidently was that many of them were overcharged with the cares of this life, the deceitfulness of riches, the honors of men and their sectarian prosperity. And so it is here in this harvest time: the test comes along similar lines. Fidelity to the voice of him that speaketh from heaven through the Bible means, in the clearer light now granted us, an opposition to the errors and false doctrines long cherished as truths by ourselves and forbears and friends. Now as then this increase of light, this hearing of the voice of the Lord, brings a test--the separation of those who are the true sheep from others who do not belong to this flock. "My sheep hear my voice and they follow me."

R3884 : page 343

The true sheep have long recognized that the voice of their creeds from the "dark ages" was not purely and simply the voice of the Shepherd: they heard instead confused voices, some of them from the Lord and some of them from the Adversary; and this confusion is represented in the creeds. The word Babylon signifies confusion; hence nominal Christendom as a whole is today, according to the Scriptures, to be recognized as Babylon, confusion. Her voice is not wholly bad nor wholly good--it is the message of the Lord contradicted and confused by the message of the Adversary.

But now in the harvest time the Chief Reaper is here, and all the wheat class should know it and should heed his message and be gathered into the garner. Under another figure the Chief Shepherd has come, and all the true sheep should now discern clearly between his voice and the voice of strangers, heard through their creeds and generally from their pulpits--voices which speak Evolution, Higher Critical Infidelity, and the rejection of the Word of God, which the Apostle declares is alone able to make us wise unto salvation --that is alone able to qualify the man of God that he may be thoroughly furnished unto every good work.--2 Tim. 3:17.

HARVEST HELPERS AND HINDERERS

One of the chief delusions practised by the Adversary at this time is to persuade the Lord's true people that any downfall of Babylon in any of its departments or denominations would be sacrilegious, would be an injury to the cause of Christ, whereas they should see clearly that the prosperity of the cause of Christ at the present time means the deliverance of his true saints from Babylon, and that this shall signify eventually the complete fall of Babylon as expressed in the Scriptures, the rejection of Babylon, which chronologically we located in the Scriptures by the words, "Babylon the Great is fallen, is fallen....Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:2,4.) This fallen condition of Babylon signifies, not her destruction, but her complete rejection from God's favor, so that God will use her no more as a channel for the bestowment of his best blessings --"The voice of the Bridegroom and the Bride shall be heard no more at all in thee."--Rev. 18:23.

We are now in the little season in which the Lord is waiting for the response of those whom he is calling out of Babylon. Those in her who have the highest stations of honor find it most difficult to forsake these and to become followers in the footsteps of Jesus to the extent of being disowned by the religious teachers and made of "no reputation." The Lord's call out of Babylon is not an audible one--he merely calls us by the principles of righteousness. He lifts the curtain before the eyes of understanding of his consecrated ones and thus lets them see some of the errors, some of the falsities in which they and others of Babylon are involved--dishonoring the holy name--blaspheming the holy name by misrepresentation of the divine character and plan. This is and should be call enough for those who are of the Lord's Spirit, for those who love the Lord and the honor of his name more than they love houses or lands or parents or children or any other creature or thing--yea, more than they love their own lives. Such are sure to respond and to come out of Babylon; others who remain, in spite of seeing the light, fail to be overcomers of the highest class--fail therefore to be in the elect Bride class, and must be counted in with the great company, which will come through great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea--in the time of anarchous trouble with which this age will close.

"WHO IS ON THE LORD'S SIDE?"

What we all need to see clearly is that if we are on the side of the Lord we are helpers in this harvest work--helpers in the separation which is now due to be accomplished--an assisting of the Lord's true people out of Babylon and its confusion and darkness into the light of truth and more fully into the grace of God. We will all then see that to be in Babylon, upholding her systems, upholding her errors, whether by the influence of our names upon her rolls, counted in with her numbers, or by rendering any financial aid in any

R3884 : page 344

measure or degree, we are to that extent opposing the work which he is now doing in the world. If all could get this correct Scriptural thought in mind it would help them amazingly to know the step of duty and to take it. All who are the Lord's at heart must be loyal to him; and if they could but see the force of our Lord's words, that he who is not gathering with him in this harvest work, gathering out of Babylon, is in opposition to him and hinders his work, it would help many such, we believe, to come forward courageously and take their stand on the side of the Lord in opposition to Babylon and every false doctrine and false system. True, the Lord with great forbearance permitted the wheat and tares to grow together, permitted the truth and the falsehood to be mixed together. But now we have come to the turning point, now we are in the separating time: he no longer says, "Let both grow together," but he says positively to those who are his, "Come out of her, my people," and all who are his people of the "more than conqueror" class will heed the voice and come out before the fall of Babylon--come out in time to help rescue others by their word and example, and to bring others of the truth-hungry sheep out of the Babylon creed-pens into the liberty wherewith Christ has made us free, that we may be taught of God.

This message, "Come out of her, my people," is not to those who are still blind in Babylon; hence it is not the first message to be given out at the present time. The light, the truth, the divine plan of the ages, is to be let shine; the errors of Babylon on various points are to be shown, and how these are dishonoring to God: then it is that the voice of the truth, the voice of these facts, will cry aloud to all who are truly the Lord's sheep, to separate themselves from such misrepresentation of the divine character and plan, in heart, in person, in purse. There are some of the Lord's people today who much remind us of Nicodemus of old--they are inclined to visit the Lord by night, to hold the truth in secret while giving their time, their influence, principally in opposition to the divine plan.

So long as any one is in this condition he cannot hope to make much progress in growth in grace, in knowledge and in the peace and joy and love and other fruits of the Spirit, now due to be developed and ripened in our hearts and lives. It is an element of the divine law that for every ray of light that we receive a certain amount of obedience and response must be expected: if therefore any would go on and grow in grace and grow in knowledge, he must practice the things which he has already learned, he must take the steps one by one as he comes to them.

THE SPIRIT OF DIVISION

Even if we have come out of Babylon and taken our stand on the Lord's side the great Adversary pursues us, seeking to entrap and ensnare and to hinder the work in general. Strange as it may seem, unreasonable as it may appear, there are some who have recognized Present Truth who have realized that we are in the harvest time, that the separation of wheat from tares is in progress, that the great Reaper is present conducting this work, that under his conduct of the work they themselves were gathered out and have received many blessings, yet now they begin to scatter abroad, they hinder the harvest work, they attempt to sow discord amongst the under-reapers by saying all manner of evil falsely against some of them, by traducing their characters, impugning their motives and by implication persuading those who have only gotten free from Babylon that the great Reaper himself has nothing to do in the matter, and that the proper thing is discord, dissension, slashing right and left to scatter abroad the wheat already separated from the tares.

"We are not ignorant of his devices," writes the Apostle concerning our great Adversary. (2 Cor. 2:11.) We know who is to blame particularly for the present attitude of some in opposition to the harvest work. We remember how he practiced similarly in the early Church; how he got up dissensions amongst the Lord's chosen twelve, disputing as to which should be greatest--as to which had accomplished the greatest service and would have greatest honor. We remember how his spirit actuated Peter, so that he tried to interfere with the Lord's consecration to sacrifice, and how the Lord himself rebuked Peter, saying, "Get thee behind me, Adversary; thou savorest not the things that be of God but the things which be of man." We remember Jesus' own words to that same disciple, saying, "Satan hath desired to have thee that he might sift thee as wheat, but I have prayed for thee." Shall not these incidents from the typical harvest of the Jewish age have their weight with us in respect to the harvest of this Gospel age? Here, too, Satan is desirous to sift out some, and the great Chief Reaper is ready to aid all who desire his aid and succor. Here, too, we may expect to find some like Judas, of whom it is written, "Satan entered into him."--John 13:27.

Satan's work in the heart of Judas was a gradual one: evidently the love of money was the beginning of his fall into the Adversary's hands. With some today the love of money and business prosperity may be the power, the influence, which will lead them to become Satan's accomplices. But so far as our observation goes temptation today is more likely to be along other lines of selfishness--honor of men and desire to be thought great and wise, to be leaders. As the spirit of selfishness undermined the loyalty of Judas to his Master, so a similar spirit of selfishness may today undermine loyalty to the Lord, his truth, his work, and thus lead on and on until Satan enters in, and the work of Satan is manifested more and more in the anger, malice, envy, hatred, strife and other works of the flesh and the devil, against members of the body of Christ, against under-reapers, and therefore against the great Chief Reaper, who declares that "he that rejecteth me and receiveth not my words hath one that judgeth him"; and, "Whoso offendeth one of these little ones that

R3885 : page 345

believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea;" and again, "It must needs be that offences come; but woe unto that man by whom the offence cometh."--Matt. 18:6,7.

The matter is an individual one, as stated in our text: therefore let each of us apply the matter to himself, and with the greatest of earnestness and solicitude inquire whether he is united fully at heart with the Lord, and whether his hands and heart and purse and every talent and possession are associated with the great Chief Reaper in the present harvest work--whether he is gathering into this barn, this garner, or whether he is doing a scattering work. The Lord indicates that his work is one, and that it is all under his supervision. Whoever, therefore, thinks otherwise--that he may do a separate harvest work, and that each of the Lord's people should do a separate harvest work, each according to the bent of his own mind, has evidently misunderstood the divine program.

All of the propositions of Present Truth harmoniously agree that the Lord is here supervising and conducting the harvest work, calling his own servants and reckoning with them. If therefore we have been separated from the world and from Babylon, in part or in whole, let us look well to it that our stand is either for or against the Lord from the moment that we recognize the work he is doing. Hence every word and every act means to us responsibilities that it shall be for the Lord, for the truth, for the gathering of the saints, not in opposition to him and his, not to the scattering of his work. "He that is not for me is against me; he that gathereth not with me scattereth abroad." Very soon, we trust, we shall render our accounts to the one who gave us this message, and our joy or our shame shall be in proportion as we have heeded his words, allowing nothing of selfishness or personal ambition to have any place in our hearts or conduct. Let us more and more seek exclusively to glorify God in our bodies and spirits, which are his.--I Cor. 6:20.

====================

BEREAN STUDIES IN "TABERNACLE SHADOWS"

In the references below, Z. represents this journal and T. stands for Tabernacle Shadows. The references should be given to brethren and sisters for reading in the classes. Free comment should be permitted after each reading.

NOVEMBER 4

1. What was the divine purpose in establishing the Tabernacle in the wilderness with its services and ceremonies? Heb. 10:1; Heb. 8:5; Col. 2:16,17; T.11, par. 1; Z.'02-235 (1st col. par. 1; 2nd col. par. 1).
2. What is a "type"? and how should types be used? Z.'92-100; see also WATCH TOWER BIBLE under "Types."
3. What should be our object in studying the Tabernacle "shadows"? T.11, par. 2 to 12, par. 2.
4. Briefly stated, what was the Tabernacle, and where do we find the directions for its construction? T.12, par. 3; Ex. 25 to 27; 35 to 40.

NOVEMBER 11

5. What were the dimensions of the Tabernacle, the names and sizes of its two apartments? T.13, par. 1.
6. How may we avoid the confusion arising from improper translations of the "Holy" and "Most Holy"? T.13, footnote.
7. Describe the Court, with its dimensions. T.14, par. 1.
8. What were the names of the three entrance passages into the "Court," the "Holy" and the "Most Holy," respectively? T.14, par. 2.
9. What and where was the "Camp"? T.14, par. 2.
10. What were the furnishments of the "Court" and how situated? T.15, par. 1 to 3.
11. What were the furnishments of the "Holy" and where were they placed? T.15, par. 4 to 17, par. 1.
12. What furniture did the "Most Holy" contain? T.17, par. 2.

13. What difference in the material of which the furniture in the Tabernacle and the "Court" was made, and what did this signify? T.17, par. 3.

14. What did the "Camp" typify? T.18, par. 1.

NOVEMBER 18

15. What did the "Court" represent, and who alone might enter into it? T.19, par. 1; Z.'02-235 (2nd col. par. 2).

16. Briefly, what did the two apartments of "the Tabernacle" proper represent? T.19, par. 2; Z.'02-236 (1st col., top of page).

17. Who only of the Israelites might enter the Tabernacle, and what is the antitype? T.20, par. 1.

18. In the antitype, do all who enter the "Court" experience a change of nature? T.20, par. 2.

19. What does entering the antitypical "Holy" imply, and how is Christ the "Gate" and the "Door"? T.20, par. 2.

NOVEMBER 25

20. What parts of the Tabernacle represented the two stages of our new life? T.20, par. 3.

21. Who are those begotten of God through the Word of Truth (Jas. 1:18), and how represented in the "Holy"? T.20, par. 4; Z.'00-227 (1st col., par. 2).

22. Did the "Most Holy" represent the present or future condition of the "overcomers"? T.21, par. 1.

23. What is the hope, which "as an anchor entereth into that within the [second] vail"? Heb. 6:19; 10:20; T.21, par. 2.

24. How do consecrated believers follow in the footsteps of their Leader and High Priest, Jesus?" T.21, par. 3, to 22 par. 1; Z.'02-236 (1st col., par. 1).

DECEMBER 2

25. How do we pass the "vail of sin and unbelief," and why was it not necessary for Jesus to take this step? T.22, par. 1.

26. How do we pass the first vail, and into what does it lead us? T.22, par. 2, 3.

27. What does the passing of the second vail typify? T.22, par. 3.

28. Why must we leave our human bodies behind when we pass the second vail? I Cor. 15:50; John 3:5,8,13; T.23 (top of page).

29. By way of recapitulation, what did the "Camp," "Court" and "Tabernacle" typify? T.23, par. 1.

===================

R3885 : page 346

"WITH STRONG CRYINGS AND TEARS"

--MATTHEW 26:36-50.--NOVEMBER 11.--

Golden Text:--"Not my will, but thine, be done."--Luke 22:42.

THE Garden of Gethsemane was not a wild woods nor a public garden, but an olive orchard. The name seems to indicate that upon the premises was located an oil-press for the extraction of the oil from the olives. It is supposed to have been the home of the mother of Mark, reputed to have been a wealthy widow, a friend of Jesus' cause. The house and outbuildings were probably in one part of the orchard or "garden." At all events it seems evident that the property was under the control of Jesus' friends, and that he and his disciples were well acquainted with the spot to which, after eating the Memorial Supper, our Lord and his disciples adjourned. The site now pointed out as this Gethsemane Garden is about half a mile from the wall of Jerusalem, and contains some remarkably old olive trees, the Garden itself being under the care of some monks who reside near by.

When our Lord and his eleven disciples had arrived at the entrance to the Garden or orchard, Jesus left eight of them there as a kind of outer guard, taking with him the favorite three, Peter, James and John, the three who on various occasions had been similarly favored--for instance, in connection with the visit to Jairus' daughter--and it was the same three who were privileged to see the "vision" on the Mount of Transfiguration. While Jesus loved all of his disciples, these three were especially dear to him, probably because of their special zeal and love for him. But on this occasion not even these, his specially dear disciples, could enter into or sympathize with the weight which was upon our Lord's heart; hence he stationed them and went still further along to engage in prayer to the Father. The language of all of the accounts of this incident taken together, especially in the light of the original Greek, shows that a sorrowful loneliness and anguish came upon our Lord with great force at this time. While with the disciples, doubtless in their interest, he had sought to be cheerful and to give them the needful lessons in preparing them for their trials; but now, having done all in his power for them, and having gone to the Father alone, his thoughts turned inward upon himself and his relationship to the Father, and outward upon the public shame of his trial and conviction as a blasphemer, a seditionist, and further on to the contemptuous mockery of the trial, and still further on to his public execution between two thieves. All this, now clearly before his mind, was enough for anguish, for pain, for deep, poignant sorrow.

"THE MAN OF SORROWS--ACQUAINTED WITH GRIEF"

In viewing the matter of our Lord's sufferings on this occasion it is well to remember that his perfect organization

--untainted, unblemished by sin, undegraded, undulled by dying processes--was much more susceptible to the pains and sorrows of the hour upon him than the feelings of others of the fallen race could be. Under adverse conditions the finer the sentiments and characteristics the greater the pain. A hoodlum ringleader might even glory in a ride in the patrol wagon, while to a refined person the experience would be terrible. Take another illustration: A finely educated musician, with an ear for harmonies well developed, would know a disturbance and a pain from a discordant note that might not at all be appreciated by one of less acute musical talent. We could even imagine that one of the seditious robbers crucified at our Lord's side might have gloried in his death as a triumph had there been over his head those words which were over our Lord's head, "This is the King of the Jews." It is, of course, difficult for us to appreciate perfection, since neither ourselves nor any with whom we have relationship are perfect; but we repeat that it must be true that the perfect organization of our Lord would suffer far more than any of his followers could suffer under the same conditions.

But there was another reason, and indeed it was the chief reason, we may be sure, why our Lord sorrowed on this occasion so that his agony, becoming very intense, produced a bloody sweat. That other reason was his realization of his own situation in relationship to God and the covenant under which he made his sacrifice. To fulfil the Father's will he had left the heavenly glories, stooped even below angels to take the human form and nature, so that he by God's favor might redeem Adam and, in redeeming him, redeem the race condemned in him. He had pleasure, yea, "delight," in this self-abasement, as it is written, "I delight to do thy will, O my God: thy law is written in my heart." (Psa. 40:8.) It was this spirit that led our Lord to a full consecration of himself to death as soon as he was thirty years of age, and could properly thus present himself as our sin offering. The same love and zeal kept him faithful during all the years of his ministry, and enabled him to count as light afflictions all the experiences of life and the various contradictions of sinners against himself--because he realized that he was doing the Father's will.

Why was it, then, that at the very conclusion of his ministry, after he had told his disciples of his coming death, and having explained that he would be "set at naught by the chief priests and elders" and crucified--in the face of all this knowledge, confidence, loving obedience, faithfulness to his consecration vow unto death--why did our Lord experience so terrible an ordeal in the Gethsemane orchard?

The words of the Apostle explain the situation: he says of Jesus, "He offered up strong cryings and tears unto him that was able to save him from [out of] death." (Heb. 5:7.) But others have died, others have faced death in as terrible or even more terrible form, and done it with calmness. Why did our Lord break down in such deep sorrow and such strong cryings as to bring on a bloody sweat? We answer that death to him was a very different proposition from what it is to us. We are already nine-tenths dead, or worse, through our imperfections, our share in the fall, which has benumbed all of our sensibilities, mental, moral and physical, and which renders us incapable of appreciating life in its highest, best and supremely fullest sense. Not so our Lord. "In him was Life"--perfection of life. True he had for three and a half years been laying down his life, using it in the preaching of the truth, and especially in the healing of multitudes of the sick, when virtue or vitality went out of him and healed them all. This indeed weakened his physical frame and strength, but undoubtedly he continued mentally very full of vigor, life, perfection. Besides, our experiences with death and our expectancy of death lead us to estimate it as a certainty sooner or later. On the contrary, our Lord's experiences were with life: for centuries to us untold he had been with the Father and the holy angels, enjoying the perfection of endless life; his experiences with dying men were but for a few short years, and hence to him death had a very different signification from what it has to the dying race.

R3886 : page 347

But there was more than this, much more: The heathen have a hope of future life built upon the traditions of their ancients, and God's people have hope of a resurrection built upon the divine promise and guaranteed to them through the merit of Christ's sacrifice--but what hope had Jesus? He could not share the heathen's hope that the dead were not dead, for he knew to the contrary; he could not share hope in a redemption and a raising up through the merit of another. His only hope, therefore, was that his entire career, from the moment of his consecration to the close, had been absolutely perfect, without flaw in the sight of justice, in the sight of the heavenly Father. It was here when alone that this awful fear overwhelmed him: Had he been perfect in every thought and word and deed? Had he pleased the Father absolutely? and would he be able on the morrow, with such a shrinking from the shame and ignominy as he would experience on account of his perfection--would he be able unflinchingly to perform his part? and would he, as a result, be accounted worthy by the Father to be raised from the dead on the third day? Or had he failed, or should he fail, even in some slightest particular, and thus be accounted unworthy of resurrection and thus become extinct? No wonder these weighty matters bore in upon our dear Redeemer's heart with unsurmountable sorrows, so that he offered up strong cryings and tears unto him who was able to save him from death [by a resurrection].

Matthew says he prayed, "If it be possible let this cup pass from me;" Mark says he prayed, "All things are possible;" Luke records it, "If thou be willing," and the substance of all is that our Lord was exceeding fearful of himself --fearful lest he should make a misstep and thus spoil the entire plan of God, which he had so obediently undertaken and thus far so loyally performed. Apparently death in any form would have been sufficient as a ransom for the first Adam's disobedience, meeting his death penalty; but it had pleased the Father to put his Son, the Redeemer, to the extremest of all tests, laying upon him the ignominy, the shame, of the cross. Our Lord's query was, Could he stand this? or would it be possible for the Father to deviate to that extent without interfering with the divine plan or the great work being accomplished? The necessary submission is indicated--"Not my will but thine be done."

HE WAS HEARD RESPECTING THE THING FEARED

The Apostle declares that our Lord was heard, that is, answered, in respect to the thing he feared--in respect to the cross and the recovery out of death. Prayers for help or deliverance from these troubles may be answered in two ways: The Father may remove the disturbing cause, or he may so strengthen us that we will be able to quite overcome the disturbance. And with us, as with the Master, the Father usually takes the latter course, and gives us the peace and strength through his assurance in his Word. Thus we read of our Master that an angel appeared unto him strengthening him. We know not what message that angel brought to our dear Redeemer in his hour of loneliness and violent grief, nor is it necessary that we should: it is sufficient for us to know that the Father answered the prayer, that it was heard respecting the thing feared, that the fear was all removed, that calm reigned in our dear Redeemer's bosom thereafter, so that in all the affairs and incidents of that night and the following day he was of all men the coolest and calmest. We can surmise that the Father's assurance through the angel was that he had the divine favor, that up to that moment he had been faithful, that he had the Father's smile, and that he would be fully able to meet, when the time would come, all the exigencies of the hour of trial before him. With the assurance of the Father's approval no wonder sorrow took its flight, no wonder hope, joy, love and peace streamed into the dear Redeemer's heart, and he returned to the disciples ready for the events that he knew were about to transpire.

"LET US ALSO FEAR"

It is well that the Lord's people strive to live a rejoicing life, giving thanks always to the Father in all things, and rejoicing to be counted worthy to suffer shame, etc., for the cause of Christ. But as the Apostle elsewhere declares, Let us rejoice with fear: let not our rejoicing be of that reckless, self-satisfying kind which might ensnare us and entrap us; let our rejoicing be in him who loved us and who bought us and who is ever present with us, our best Friend and truest Guide. Let us rejoice, not in feelings of our own strength and courage and wisdom, but in the fact that we have a Savior and a great one, who is able to deliver to the uttermost all that come unto the Father through him. Thus may the Lord be our strength, our confidence, our shield, our buckler.

In our Lord's case we read that "He trod the winepress alone, of the people there was none with him." In his very saddest hour, when he most needed comfort and consolation, it was not possible for even the closest and dearest of his earthly friends to enter into his feelings or sympathize with him. How different with us! We are not so different from others that they cannot enter into our joys and sorrows, our hopes and fears, if they have been begotten of the same Spirit and instructed in the same school of Christ. With us human counsel and sympathy are both possible and proper. Indeed, this is the divine provision as set forth in the Scriptures, which assure us that the Lord desires that we should comfort one another and build one another up as members of the body of Christ. Nevertheless we should never neglect the throne of heavenly grace in personal interview with our Father and glorified Lord. Whatever of earthly companionship we may have, the Lord's companionship must never be underestimated or forgotten. The Lord sometimes sends his angels to us to comfort us, to give us the assurance of his love and to point out to us the sureness of our confidence, our hope. But it is not necessary any longer to send a heavenly messenger, for already the Lord has on the earth angels--messengers, members of the body of Christ

--imbued with the Master's Spirit and love, and ready always and anxious to speak the kind word, to bind up the broken heart, to pour in the oil and wine of consolation and joy, and in every way to represent to us the Master himself. What joy often comes through such ministries, what blessing we have received in this manner, and what a privilege we have when occasion offers to be thus used of the Lord as his ministers of joy and peace and blessing to the fellow-members! Let us be on the alert that no such opportunity pass us by.

The Apostle intimates that we have need of fearing the same thing that Jesus feared when he says, "Let us also fear lest a promise being left us of entering into his rest, any of us should seem to come short of it." As New Creatures we have tasted of the new life, the heavenly life: our eyes of understanding have to some extent been opened to see the grandeurs and beauties of the heavenly things which God hath in reservation for them that love him. And we, too, realize that our attainment to the glory, honor, immortality and joint-heirship with the Lord depends upon our faithfulness to our covenant of sacrifice. If faithful, we know that he is faithful who has promised; if unfaithful, we know that we shall fail of that prize. What manner of persons ought we then to be under these conditions? Let us fear the loss of such a wonderful prospect of glory, honor and immortality, in the sense that we will seek constantly to fulfil our covenant and to abide in our Father's love and in our Redeemer's favor and smile. All who are thus walking carefully may have their moments in which they will experience something of the shadows of Gethsemane loneliness, for their testing, for their proving, and to develop in them the proper fear necessary to their full knowledge, to their appreciation of the situation and to faithfulness.

"SLEEP ON NOW"

During that hour of intense mental agony our Lord prayed and prayed again, and in the interim came to his disciples, doubtless craving such sympathy as they would be able to give; but he found them asleep, their eyes being heavy from sorrow, says the Evangelist. The hour was midnight; they were sharing his sorrows, but unable to appreciate them rightly. The Master chided, probably especially Peter, when he said, "What, could you not watch with me one hour? Watch and pray, lest ye enter into temptation." The noble Peter had but a short time before declared, "Lord, though all men forsake thee, yet will not I," and even now he had the sword which he subsequently used in seeking to defend the Lord, and yet he did not realize the importance of the hour; he knew not, as the Master did, how serious were the testings and how close; he knew not that it was a very short time until the Master's words would be fulfilled. "Before the cock crow twice thou shalt deny me thrice." Ah, had he realized as the Master did the trials that were near, how vigilant he doubtless would have been! And is it not so with us to-day? Are we not as the Lord's people in this harvest-time drawing close to the Gethsemane hour of the Church? Are we not already in the hour of temptation to a considerable extent? Will not the last members of the body soon follow the Head unto complete sacrifice? How ready are we for the ordeal? Are we asleep, or are we heeding the words of the Apostle, They that sleep sleep in the night, but we who are of the day should be awake, sober, putting on the whole armor of God that we may be able to stand in this evil day, in the time of trial already upon us, and in the still severer trials which no doubt will be ours in the near future? Are we prepared for the time when there will possibly be a general scattering, as these "all forsook him and fled"? How courageous we will be in our hour of trial will probably depend much upon our following the Master's example and securing first of all that positive conviction that we have the divine approval. Let us not then avoid the Gethsemane moment if it come to us in the Lord's providence, but let us also with strong cryings and tears look up to him who is able to save us out of death by the glorious First Resurrection, and let us remember that we have an Advocate, we have a helper. The Lord is our angel who speaks to us the Father's message, telling us that if we abide in his love all will be right in the end, and that he is able and willing to bring us off conquerors, yea, more than conquerors through his own merit.

"THE SPIRIT IS WILLING, BUT THE FLESH IS WEAK"

This was our dear Redeemer's comment upon his disciples. He appreciated the fact that at heart they were loyal to him--he was not unmindful of their forsaking all to be his followers, he is not a hard Master, but on the contrary ever willing to accept our heart intentions, even where the flesh fails to come up to the perfect standard; and doubtless, therefore, his words, "Sleep on now, and take your rest," were not meant as sarcasm, but in very truth he wished that they might get a little rest, refreshment, in view of the ordeals of the day approaching. But not long did they rest until the trial was upon them. Judas guided a multitude seeking for Jesus--not Roman soldiers, but a multitude, a rabble of the curious, with certain servants of the High Priest, who was also a Judge. These, then, were court officers, an impromptu sheriff's posse, that came upon Jesus in the garden and arrested him by night, fearing that an arrest in daylight would create a disturbance at a time when the city was full of visitors to the Passover, and when disturbances were rather to be expected, and by the officers of the law sought to be carefully avoided.

Judas either knew the garden as a spot frequented by Jesus and the disciples, or had learned at the Supper where the company intended to go subsequently. When Satan entered into him and he resolved to earn the thirty pieces of silver by betraying the Lord, he left the gathered company at the Passover Feast and went to the chief priests and bargained with them, and now, as the result of that engagement, he came forward in advance of the multitude mentioned to meet Jesus and to indicate to the soldiers the one they wished to apprehend. As he approached he saluted, saying, "Hail, Rabbi," and kissed him. The Greek indicates that he kissed him repeatedly. Jesus received these expressions that belong to love, and knew that they were traitorous, yet made no evil retort. Instead he most kindly and respectfully said, "Friend, do that for which thou art come." The word "friend" does not signify loving friend--it is not

R3887 : page 349

from the Greek word philos, beloved, but from hetaire, which signifies comrade or partner.

AVOID THE JUDAS SPIRIT

Truly every disciple of Christ, realizing that the issue is with himself, will desire to follow such a course as will insure against his ever becoming a Judas to the Lord and his cause. God's foreknowledge that one of the twelve would prove a traitor, not only receiving the grace of God in vain, but using it in a most villainous manner, was not the cause of Judas' fall. The Apostle says, "The Lord knoweth them that are his. And, Let every one that nameth the name of

Christ depart from iniquity." (2 Tim. 2:19.) It is for us to determine how the favors of God shall be received and used, and God's foreknowledge in no sense of the word influences us.

We have every reason to suppose that Judas at the beginning of his career as a disciple was sincere. We may safely conclude that the gross deflection of his heart and character manifested at last came upon him gradually--that it began with the merest suggestion and ended with the most awful tragedy. The suggestion was probably along the line of selfishness; that he was not sufficiently honored amongst the twelve; that our Lord seemed to have a preference for Peter, James and John, and thus showed his lack of superior knowledge and ability--discernment. Doubtless Judas encouraged his own spirit of criticism. Self-complacent, he no doubt thought he saw places where Jesus and the others erred in judgment, failed to take advantage of opportunities, probably said the wrong word at the right time, etc., etc. Such a heady spirit, such a critical spirit, such a self-satisfied spirit, such a selfish spirit always go before a fall. The history of the Church as well as our individual experiences attest this.

When Judas perceived that the cause of Christ was not prospering--that Jesus not only did not respond to the suggestions of the multitudes here and there that he become a king, but that on the contrary his mind turned in another direction, anticipating violence from the rulers of the Jews, the suggestion probably came to Judas that it was time to begin to "feather his own nest," so that when the disruption would come he would be one of the party who would gain and not lose by his experiences as a disciple. Thus selfishness was in control of his mind and led him to pilfering, as it is written, "He was a thief, and carried the bag." That is to say, he was the treasurer of the little company, and appropriated some of the funds to his own personal account. We can even suppose that in his perfidy he exonerated his theft with the thought that he had been giving his valuable time to the cause, and that what he took would not more than reimburse him the value thereof. Such is the spirit of selfishness, the very reverse of the Spirit of the Lord--the spirit of self-sacrifice and whole-souled service to the Truth. Whoever has this spirit in any measure has the Judas spirit to that extent, and the result will surely be evil whether it amounts to such an awful result as that of Judas or not.

Our Lord declares that his faithful members in the world represent him, and that anything done against them is done against him. We may be sure, therefore, that the Judas spirit of selfishness even today might lead to betrayal of the Lord by the betrayal and injury of one of the least of his followers. Nor should it surprise us that these representatives of the Judas spirit follow his course even to the extent of betraying with a kiss, and ofttimes profess great love and respect for the members of the body of Christ, whom they secretly smite for their personal gain, or in an endeavor to gain place or influence or other selfish aggrandizement. Let each follower of the Lord apply to himself exactly Judas' words, saying, "Lord, is it I?" And let us each examine our own hearts to see to what extent anything of this Judas spirit might be lurking there, seeking a favorable moment to entrap us and destroy us as New Creatures.

===================

R3887 : page 349

"DESPISED AND REJECTED OF MEN"

--MATTHEW 26:57-68.--

"HE is despised and rejected of men," wrote the Prophet Isaiah (53:3), as in the Golden Text of this lesson. How strange it all appears to those who have come to know the Lord and to appreciate man from the standpoint of the divine Word. Nevertheless, as we take up the narrative and follow the circumstances as though we were there present we perceive that it was difficult for the chief actors surrounding our Lord to realize the true situation. And turning from these to ourselves in the present time we may apply a lesson and realize that we, too, are in touch with great and important subjects in the present harvest-time; that we, too, probably are so close to great events as to be unable to appreciate their true import; that we, too, should go very carefully and should continually watch and pray lest we also fall into temptation. The thought of our own precarious condition will doubtless give us sympathy with those whose reprehensible conduct is noted in this lesson.

Our last lesson left Jesus and the disciples at the garden gate. There Peter, who had one of the two swords previously mentioned, started to use it in defence of his Master, at the first blow smiting off the ear of Malchus, one of the servants of the High Priest's court. As Jesus said when instructing them to bring their swords, and being informed there were two swords already in the company, "It is enough," so this mere demonstration of the willingness of the disciples to defend him was quite sufficient, and the order at once came to "Put up thy sword." The opportunity was thus furnished for Jesus to heal the ear and so display his gracious magnanimity toward his enemies. The disciples apparently learned most thoroughly the lesson that he that taketh to the sword shall perish by the sword, and hence never afterward do we hear of their using force or violence in the service of the Lord. How well it would have been had all the followers of the Lord learned and applied to themselves this same lesson. The neglect of it has stained the pages of history to the dishonor of the Lord's teaching and been injurious to his real cause, while favorable to nominal

R3888 : page 350

Christianity--Churchianity, Christendom and its large crop of tares. All of the Lord's people should take to heart this message and remember the Lord's word, "Blessed are the peacemakers; they shall be called the children of God." (Matt. 5:9.) We are never to use the sword, earthly power, in seeking to promote the cause of the Master. He has power enough, and when the time comes for its exercise he will take to himself this great power, and the sword of justice will be unsheathed and cause a terrible time of trouble. But that will be the due time, and the Lord will then so take charge of the affairs of earth that the lessons from that experience will prove profitable and not injurious. The only sword which the Lord's people now may use is the sword of the Spirit, the Word of God, and it is to cleave its way by its own sharpness and penetrating power rather than force of language and invective, or any manifestation of anger on the part of those who use it. On the contrary, they are directed to speak the truth in love, that thus the truth may do its own work in its own way.

"ALL FORSOOK HIM AND FLED"

At first glance it would appear that the disciples were very cowardly when they all forsook the Master at the time of his arrest. But then we must remember that this was our Lord's own suggestion. He said to the officers, "If I am the one you seek, let these go their way." They discerned that they could be of no use to the Lord after he was in the hands of the high priests, who represented the civil court, the law of the land, and whom they knew to be prejudiced against Jesus. They may have even taken Jesus' words to imply a command that they should go their way. Furthermore they were perplexed: they had been expecting such different results from their adherence to Jesus. When they looked for his exaltation he talked about his crucifixion, was sad and distressed, and now was arrested. Everything was perplexing, disheartening, and they probably went to their homes thoroughly discouraged, except Peter and John, who followed him afar off. Arriving at the High Priest's palace and court-room, Jesus was first led before the aged priest Annas and cross-questioned a little, and then sent to the court of his son-in-law, the official priest, Caiaphas. His presentation before Annas was probably merely a matter of courtesy, as apparently it was Caiaphas who had caused his arrest and was waiting with certain elders of the Jews to examine him preparatory to his trial, with a view to ascertaining just what charges they would bring against him. (But in the morning it was evidently not thought worth while to have a formal trial according to the Law. Hence the unlawful night hearing was really the trial. The determination to get Pilate to try and execute Jesus was the thought, though to Pilate they subsequently implied that they had condemned Jesus lawfully.)

SEEKING FALSE WITNESSES

We have little reason to doubt that the High Priest and elders had considerable knowledge of Jesus, his teachings and his mighty works. We are informed that one of his last miracles in the vicinity of Jerusalem, the awakening of Lazarus from death, had so stirred the Scribes and Pharisees that they determined that Jesus must be put to death, because they feared that a few more such miracles would thoroughly arouse the people on his behalf and thus break their control over them. They now had their victim in their grasp, arrested without the knowledge of the people and without arousing any disturbance. And they still had the murderous intention respecting him. It was merely a question how they might execute it--not how they might serve the ends of justice, but how they might appear to conform to the requirements of justice and the Law, of which they were representatives, and yet accomplish the villainy, the murder, that was in their hearts. Hence we read that they sought false witnesses: they did not wish true witnesses, who would tell what they knew about the Master, but false witnesses, who would misrepresent him, his teachings, etc., either ignorantly through misunderstanding him or designedly with a view to gaining favor with the officers of the court. But they found none. It is certainly to the credit of those connected with the court, aside from its chief officers, that they neither seriously misunderstood our Lord's teachings nor were willing to misrepresent them. Finally, the best they could do was to find two witnesses who declared that they had heard Jesus say that if the Temple were destroyed he would be able to raise it up in three days. Nothing about this was false evidence--it was what the majority of those who heard probably understood our Lord to mean. It was subsequently, under the enlightenment of the holy Spirit, that the apostles understood that he "spoke of the temple of his body"; hence these two witnesses are not to be blamed as false witnesses, though doubtless in their ignorance they supposed that the testimony they bore was against Jesus and discreditable to him, as showing a spirit of boastfulness and a disregard for the greatness and grandeur of the Temple. The High Priest, however, realized that he had utterly failed of getting any testimony against the Lord. But he did not wish this to so appear to all the people present, and hence he affected to regard this testimony as very damaging, and indignantly questioned Jesus whether or not he heard that testimony, and if he had nothing whatever to say in rebuttal --was he unable to refute the witness, the testimony? Jesus answered nothing. Had the witnesses repeated his words exactly there was nothing in them upon which any law would condemn him.

"ART THOU THE CHRIST?"

Finally, unable to get Jesus to discuss the Temple question, and thus possibly say something that could be considered incriminating, the High Priest bethought him that a leading question put in a most solemn form might succeed in getting Jesus to make some admission that would be incriminating. The question was, "Tell us whether thou be the Christ [Messiah], the Son of God?" Caiaphas probably knew that Jesus had not boasted of his Messiahship, that rather he had gone quietly about his work, doing good and instructing the people, and allowing his works to testify that "never man spake like this man," and that he was working the works of him that sent him and was therefore the Messiah. It was a question, therefore, whether or not Jesus would incriminate himself by admitting his Messiahship. Had he denied it what recourse for a charge against him would have remained? But Jesus did not deny this question. To have remained silent even would have been to deny himself, denying the truth, denying the High Priest

R3888 : page 351

of the nation the knowledge and the corresponding responsibility of the hour. It was every way due to the head of the nation he should know that Jesus claimed to be the Messiah. Our Lord therefore answered, "Thou hast said," that is, I assent to what you have said, or, I am the Messiah, the Son of God, and I will volunteer further to assure you that by and by, hereafter, ye shall see the Son of man sitting on the right hand of power and coming in the glories of heaven.

In this statement, as in nearly all of our Lord's utterances, much was said in few words. It was not his intention nor would it have been proper to have explained the future of the divine plan at that time under those circumstances to those people. "The secret of the Lord is with them that reverence him, and he will show them his covenant." Hence our Lord did not say, as he might have said, "You are about to condemn me; I will be crucified this day between two thieves; I will rise again on the third day; I will ascend to the Father in forty days thereafter; I will then send my holy Spirit at Pentecost, and the work will be begun of a spiritual kingdom which will find the very elect throughout the whole earth. When these are found I will come again at my second advent in power and great glory, not to be tried by you, but to be your judge and to be the King and Ruler of the whole world, and to grant the blessings of the Millennial Kingdom to every creature, with full opportunity of coming to full knowledge and full blessing." We see that what our Lord stated implied that he knew all this, but it was not the proper time for its declaration.

What lessons are there for us in connection with these facts? One is that when we seek information on any subject we should be thoroughly honest, thoroughly just, and not seek opportunity to misrepresent another, no matter what useful ends we might suppose would be served by such a course. To all who are the Lord's people in any sense of the word justice must stand out prominently. It is the very foundation of God's throne, we read, and surely must be the foundation of all character amongst those who are the Lord's and who hope ever to come off conquerors in this present time. Only the honest, only the just, seem to be influenced by the message of the Lord's Word at the present time, and those who lose their candor, their honesty, their sincerity, seem very certain to lose the Truth also. Let us all beware, therefore, of any slackness along this line of justice--toward God, toward ourselves, toward our friends, toward our enemies. We can not, we must not, be less than just to any, though we may be and should be more than just to all--yea, loving, generous.

FEIGNING RIGHTEOUS INDIGNATION

Hearing Jesus' admission that he was Messiah, the High Priest realized that this was the strongest, indeed the only complaint he could make against the Lord of anything that

had the appearance of evil. Nor was there evil in this, for it was the truth; but feigning great piety, great respect for God, great reverence for the promise of God respecting Messiah --feigning to be thunderstruck with such a claim by Jesus, Caiaphas arose, his face full of pretended indignation and wrath against such a claim, which he affected to think so dishonored God as to be blasphemy, he rent or tore his robe as an expression of his pretended righteous indignation. He cried out to the people, "This is blasphemy--what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? What would be the proper punishment for such an awful crime as this? How shall we deter others from similarly coming forward and claiming to be Messiah, the Son of God, healing the sick, giving examples of his power in awakening the dead and casting out the devils from the people?" The elders, there assembled for the very purpose of murdering Jesus, answered, voted, "He is worthy of death." Jesus must wait, and they meanwhile reviled him--if not the elders and officers, yet with their knowledge and without their hindrance--and smote the Lord and spat upon him and derided him, and, calling him a Prophet, asked him to prove his ability as a Messiah and prophet by naming his tormentors. "But as a sheep before her shearers is dumb, so he opened not his mouth" to defend himself, nor did he use the power invested in him, nor call for the twelve legions of angels who he previously declared would have been ready to respond for his release. On the contrary, he realized that he was but carrying out his covenant of sacrifice and submitted himself accordingly, desiring that this or whatever was the Father's will might be done in him.

What is the lesson in this for us? We have covenanted to learn of him, to follow his example. How do we receive the buffetings, the trials, the "contradictions of sinners"? Are we similarly patient, long suffering? Do we endure these, realizing that nothing could happen to us except by our Father's knowledge--nothing that he is not both able and willing to overrule for our good? It will not do for us to say that if we deserved the evil treatment we could take it patiently, for we are to remember the truth of what one of the thieves confessed, "This man hath done nothing amiss."

We cannot say that we have been perfect in all of our dealings with those who may despitefully use us and persecute us, even though our intentions have been the best, and even though we have in some degree rendered good for the evil we receive. Let us remember the Apostle's words on this line, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye might follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously."--1 Pet. 2:20,23.

Let us not only see to it that we are as nearly as possible faultless and undeserving of reproaches and buffetings, but when these experiences come to us let us remember to take them patiently, uncomplainingly, and thus to more and more develop and exhibit the character-likeness of our Lord. Those who thus do, have the Lord's guarantee that every such experience shall prove a blessing in the end. Those who, on the contrary, undertake to "battle for their rights," show that they either do not understand the nature of the covenant they have made to take up the cross, or else that they are unwilling to comply with the terms of that covenant.

====================

SEMI-MONTHLY
VOL. XXVII NOVEMBER 15 No. 22
A.D., 1906--A.M., 6035

CONTENTS.

Views from the Watch Tower.......................355
  From Devilish to Saintly Surgery.............355
  Another Operation at Toledo.................356
  Secretary of the Navy on Anarchy............356
Glasgow Convention Report........................357
One-Day Conventions..............................358
Earthly Things Appreciated Most.................358
Do All as Unto the Lord..........................359
  "Ye Can Do Nothing Against the Truth"........362
"As Deceivers and Yet True"......................363
  An Apology for Pilate........................364
  Barabbas Chosen--by Popular Vote............365
Some Interesting Letters.........................366

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKERSTR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

OUR SYMBOLIC PINS

For some time the friends have been inquiring for symbolic pins, and now we are able to supply them. One represents the scene of Isa. 11:6. Sister Darlington drew the design for us and it is very fine. The other is a representation of the cross, crown and wreath which appears on the upper left corner of the TOWER cover. These are without metal rims, celluloid finish--beautiful. The latter design is in three sizes, 5/8 in., 7/8 in. and 1-1/4 in.; the former is 1-1/4 in. in diameter.

Getting these made in large quantities permits us to supply them at 25 cents per dozen--postpaid. We will assort them three of each unless you specifically mention a different preference. They are ready now. You may order at once. From their appearance you would expect them to cost each, the price we charge by the dozen.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

R3894 : page 354

Vol. III. in Norwegian and Vol. V. in Swedish, just issued.

We again have "The Wonderful Story" in stock.

===================

R3889 : page 355

VIEWS FROM THE WATCH TOWER.

FROM DEVILISH TO SAINTLY SURGERY

WE HAVE already noted in these columns an instance of how surgery, the trepanning of the skull and the removal of a tumor from the brain, changed a bad boy into a good one. We now note, in the American-Journal-Examiner, the account of another such case: a bandit, desperado, train robber and murderer of the Northwest, after being imprisoned was found to have some good traits and became a very useful man in the prison service, but nevertheless retained a vindictive, murderous spirit. Seizing his opportunity he was about to kill one of the keepers. The record says: "He fought like a madman, and it was only after a spirited struggle that the handcuffs were placed upon his wrists. When the man regained his feet he said, "I never expected to be taken alive. Give me my arms and I will defy the whole town." The man's name is Charles Holzhay, but he was generally known as Black Bart.

The attention of the surgeons connected with the prison was drawn to the man, an operation was performed, a tumor removed from the brain, since which time Black Bart gives every evidence of being greatly changed in his general disposition, and, as the newspaper records--"Before they cut out the bad spot in the brain of Black Bart, the murderous bandit, he was the wildest, fiercest villain and freebooter of the Northwest; now he is tame and mild, a teacher in a Sunday School, a reader of tracts, a praying man full of noble impulses."

No one for a moment supposes that all the meanness and weakness of the world are caused by brain tumors; but from our standpoint we can readily see that all the badness and meanness of the world is caused more or less directly by the fall, the imperfect twists and ruts of the human mind in consequence of depravity. Sin and death working in our race have wrought the general havoc of mind and morals and physique which makes of the human family what the Apostle describes as the "groaning creation." We can readily see that the will may have large influence in rectifying these defects, so that those who give their hearts to the Lord and turn from sin and meanness to copy the Lord's character to the best of their ability, may and do make considerable progress; but we all are witnesses that perfection is not attainable by any of us, however much we will to have it. As the Apostle said, "To will is present with me, but how to do [all that I will] that which is good, I find not."--Rom. 7:18.

What the world needs, then, is the great Restorer, who, during the "times of restitution of all things spoken by the mouth of all the holy prophets since the world began," shall lift up the poor, degenerate race from its fallen condition and bring it gradually back to all that was lost in Eden by the first man's transgression --back to the image and likeness of God. True, there will still be room for the human will to exercise itself, and any who knowingly, willingly, understandingly reject and oppose the divine restitution work will be utterly destroyed in the Second Death.--Acts 3:19-23.

The whole world, then, is waiting for the good Physician, and the Scriptures tell us how long they must wait and what blessings will come to them as soon as the waiting time is ended. They must wait until the Church, the Body of Christ, has been selected from the world and proven itself worthy of its call by willing and glad participation with Jesus in his work of sacrifice, that they may also be participators in his coming work of glory and blessing and uplifting. Then all the blind eyes shall be opened, all the deaf ears shall be unstopped and the lame shall be healed--physical, mental and moral healing and enlightenment are herein proclaimed as the work of the great Restorer, soon to begin. The entire work will require one day's time--not a twenty-four-hour day, but the "Day of Christ," for, as the Apostle Peter declares, "we should not be ignorant of this one thing, that a day with the Lord is as a thousand years."--2 Pet. 3:8.

R3889 : page 356

ANOTHER OPERATION AT TOLEDO

The Toledo News-Bee says:--"Nearly a year has elapsed since Doctors J. & P. Donnelly operated on Harold Hurley, an incorrigible boy, at St. Vincent's hospital, and since that time four other operations of similar character have been performed. The Hurley boy was a burden to his family and a menace to the neighborhood: he is a changed youngster, obedient, kind, tractable, and the parents are ready witnesses to the efficacy of the operation which rescued their boy from degradation, vice and crime.

"From all over the country, especially from large cities, come eager inquiries for the Toledo surgeons seeking information as to the nature of the operation and its results. Already in Philadelphia the city is bearing the expenses of the operations on incorrigibles and considers them a good investment, while New York is seriously considering the same problem.

"The last operation of this kind was performed in St. Vincent's hospital Friday morning (Aug. 24) by Dr. J. Donnelly, on a 13-year-old boy, who was released from the workhouse and taken directly to the hospital for the operation.

R3890 : page 356

"Dr. Alfred Gordon reports that he has discovered a surprisingly large number of cases of feeble-mindedness among children supposed to be victims of cruelty, who are really in a condition bordering closely upon imbecility, and calling for constant and patient care, of a character their busy parents are unable to give them.

"It is proposed that these children in many cases shall be sent to the Institution for Feeble-Minded, which is to be built at Spring City, where the evil can be corrected to a great extent and perhaps result in the total cure of the children, who would otherwise be turned out upon the world, misunderstood and regarded as common criminals, for it is believed that the criminal instinct in their brains, caused by the defect, would increase as they grow older.

"The Philadelphia Inquirer tells of the organization of a Society there for surgical operations on juvenile incorrigibles apparently destined to a criminal career through some physical defect. It says:

"'In all seven children were put under the knife by a number of the city's most prominent surgeons, who performed operations of varied natures from the most delicate to those of minor importance, calculated to improve the mental and moral conditions of the patients. The total number of children examined was 147, and about fifty per cent. of these were found to be suffering from refraction of the eyes. Glasses have been ordered for all of these, and wherever possible the parents have been required to meet the cost, but the Society furnishes them free to the others.'"

SECRETARY OF THE NAVY ON ANARCHY

Secretary of the Navy C. J. Bonaparte's recent address is thus reported by the secular press:

After reviewing briefly the history of anarchism in this country, the efforts made in the past to check its growth and its probable peril to nations for years, Mr. Bonaparte said:

"In the first place, the unlawful acts prompted by anarchism should be made crimes, in so far as they are not, strictly speaking, crimes already, and as crimes they should be visited with such penalties as are particularly distasteful to the criminals and therefore the most effective deterrents to crime. In dealing with a convicted anarchist two facts may well be remembered: the chances of his real reformation are so small that they may be safely neglected, and we can appeal for practical purposes to but one motive on his part to discourage a repetition of his offence, namely, the fear of physical pain and death.

"On anarchists the death penalty should be unequivocally imposed by law and inflexibly executed whenever the prisoner has sought, directly or indirectly, to take life. For offences of less gravity, I advise a comparatively brief, but very rigorous imprisonment, characterized by complete seclusion, deprivation of all comfort, and denial of any form of distraction, which could be, to my mind, advantageously supplemented by a severe, but not a public whipping; the lash, of all punishments, most clearly shows the culprit that he suffers for what his fellowmen hold odious and disgraceful and not merely for reasons of public policy.

"The final and most truly vital condition of success in ridding our country of anarchism in practice is that American public opinion should recognize the utter emptiness, the inheritent folly of its theory, and of all the kindred ready-made, furnished-while-you-wait schemes for the social regeneration of mankind. Civilized society, as it exists to-day, if it be nothing more, is the outcome of all the strivings for justice and happiness of the human race during thousands of years. What monstrous presumption, what preposterous conceit, for any man, were he the wisest, the most learned, the most justly famed of his own age or of all ages, to imagine that, with but the dim, flickering lights of his own dull, feeble mind, with but the few imperfect lessons of his own short, ill-spent life to guide his hand, he could cast down and build up again this incredibly vast, this infinitely complex fabric and improve on its structure!"

* * *

Poor world! All are deranged in some measure as a result of the Adamic fall. Some go crazy on religion, others on politics, others are money-mad. Only a few have what the Apostle calls, "the spirit of a sound mind." (2 Tim. 1:7.) All deserve our sympathy as all have the Lord's sympathy and are soon to have his aid, through Christ's Millennial Kingdom.

Anarchists are probably as sincere as others, but their brains have a different twist from those of the majority. They have lost all hope of the establishment of a reign of righteousness by human instrumentality; and in their selfishness and sympathy exaggerate the woes and wrongs suffered by themselves and others, and propose the extermination of the rich; because lacking the spirit of love, "the spirit of a sound mind," they see them as wholly evil.

From the standpoint of God's Word we see that in the near future Socialists will become quite strong throughout the civilized world, as in opposition to anarchy, but that later on their failure to achieve their hopes will make anarchists of the majority of them and speedily convulse the world in the greatest time of trouble the world has ever known, which will completely overthrow present institutions. Thank God we see still further in his Word--that on that anarchistic

R3890 : page 357

wreck the Lord will establish the Kingdom of his dear Son, "under the whole heavens."

No doubt Mr. Bonaparte's prescription of death for anarchists will soon become law, under the claim that society's life, as well as the lives of its individual members must be preserved, secured. And no doubt, also, at about that time the law of might will become so powerful as to throttle all liberty. And no doubt about then the enemies of Present Truth, as we expound it, will be numerous enough and powerful enough to throttle Zion's Watch Tower publications, if not to persecute its subscribers. Opposition to civil government being esteemed injurious and worthy of a death sentence, it may be that a further step will be to declare a State Church standard of religious doctrine, and to proscribe us and others who cannot assent to it as "religious anarchists" also worthy of death. Let us not forget that our Lord and his apostles thus suffered as religious anarchists, because not in accord with the so-called orthodoxy of their day. "When ye see these things begin to come to pass, then lift up your heads and rejoice; knowing that your redemption [deliverance] draweth nigh."--Luke 21:28.

===================

R3890 : page 357

GLASGOW CONVENTION REPORT

DEAR BROTHER RUSSELL:--

It is said that "Coming events cast their shadows before," and surely we felt that the Convention just past was affected by the knowledge that the great Convention of the Church is near at hand. But it was not a shadow we had--rather it was the light from the "glory to come" which gave us such a happy and blessed time together. While all the conventions are good there was a general consent to the feeling that this has been our best time. If we might judge we should say that while the addresses and talks were good and helpful it was not in these specially that the chief advantage was felt or the chief gain made; but that the fellowship and the encouragement gained from personal intercourse between the brethren--the communion of the holy Spirit--gave the real help and advantage. But all was good, and we praised the Lord for the foretaste of the "good to come."

The British brethren were better represented than ever: the whole country from extreme North to furthest South sent messages of love, and a showing of interest. The Convention meetings were held in a pleasant hall, situated in one of the city parks; and besides the overflowing cup with which we were fed inside the hall the Lord favored us with the good things of nature. The weather smiled, and the brethren smiled, and the trees of the park, moved with the wind, clapped their hands for joy, and seemed delighted with the privilege of holding up the large advertisement telling that a "Bible Students' Convention" was being held.

Many prayers had been offered for the Father's blessing and guidance, and the Convention at once struck a high note of expectation and spiritual desire, and this was maintained throughout the meetings. Brother Hemery gave a welcome on behalf of the absent President of the Society--Brother Russell--and Brother Edgar, on behalf of the Glasgow brethren, gave a welcome to the Society. Then we had a most inspiring talk from Brother Bilsbrough on "Our Good Fight." Other brethren who addressed the Convention were Brother Barton, Brother Edgar, Brother Johnston and Brother Hemery. On the second day thirty-three brothers and sisters were immersed, symbolizing their consecration to the Lord: our hearts went out to them and our prayers ascended for them that they might walk worthy of the grace given to them. The whole of the Sunday afternoon session was given for testimonies, and surely no people ever spent a happier time than we did. The testimonies were of the best character, and we laughed and wept and rejoiced with each other, and all to the glory of him we love and to the praise of his grace. Our minds recalled the earlier

R3891 : page 357

meetings when we met in small numbers, and we thought of the testimonies then given. Mostly, and naturally so, they were of thankfulness for the light which had come: now while there is the same gratitude for the light there is more praise for that which the light has worked in the heart. The Lord's people are learning to rejoice in him as well as in his Truth.

Monday afternoon was spent partly on an exhibition lesson in the Berean Studies, and partly on a talk on the Harvest Work. The Study was chosen as an opportunity of showing the benefit of this special arrangement; how a very profitable time can be spent together, and how all can take part in the lessons. Already we have heard of several classes which are beginning these studies since the Convention. In the talk on the Harvest work Brother Edgar gave us a series of notes he had taken in the States, and the meeting was stirred as he told of the many brethren there who are spending their lives in the colporteur service. Brother Edgar and his wife, and his sister also, came back from the States enthused for the colporteur service, and as a consequence we had, on the Tuesday, a further meeting with this work specially to the front. As a result a general stimulus was seen: one dear brother gave up his work right away, and is doing well; others are to give a portion of their time, while quite a few others are thinking of entering the field. Bro. Hemery was unable to take part in the colporteur meeting, but on the previous day he said he thought the Lord's hand was in the recent visit to America of the three Glasgow friends, for their report was very timely. The work of putting the books into the hands of the people is not increasing in proportion with the increased numbers of those who show interest; and owing to sickness and other causes the number of colporteurs had not been quite so large, and therefore the sales were not increasing as could have been wished. (We are glad to say that there has been a quickening of the output, and that we feel a little lighter since our stock is getting less! We cable today for further shipments.)

We had a very affecting time when Brother Barton was to leave us. The "sweet sorrow" of parting was almost too much for the dear brother. He had a good send-off as he left the railway station at night, for his visit has been a spiritual blessing to all the churches. How these brethren are appreciated! We shall look

R3891 : page 358

forward to the coming of a brother next year, but we should be glad if you would bring him--under your own hat. At the close of the Convention the meeting expressed its appreciation of the sending of the Pilgrim Brethren, and it rose to signify its love to Brother Russell, and to send him loving greetings and good wishes by this means.

This report is delayed through the writer's sickness in Glasgow, where he was confined to bed for some days. Thanks to the Lord's favor and the kind care of a good nurse, he is back at work again. We thank the Lord for the mercies of the past days, and are going forward with stimulated zeal and desire to do his will, to spend and be spent for him. With the love of all the brethren,

I am, dear Brother, your fellow-servant,

J. HEMERY.

LONDON, Eng., Oct. 13, 1906.

===================

R3891 : page 358

ONE-DAY CONVENTIONS

AT Scranton, Pa., Sunday, Oct. 21, we had a splendid season of refreshment. A Praise and Testimony meeting was started at 9 a.m., about 200 being present--interested friends from Scranton and surrounding points. It was closed shortly after the arrival of Brother Russell, in charge of a reception committee of six. Then followed the discourse to the interested, a report of which those desiring same already have in the public prints. It related to the manner of the Kingdom, and was intended to stimulate the faith and zeal of those present, to make their calling and election sure.

The afternoon session for the public had been well advertised, and was in the finest and largest auditorium in the city. Of course under those conditions a large audience was secured. The dear Scranton friends had determined to bring the Truth to the attention of their friends and neighbors more thoroughly than ever before, and succeeded splendidly--we understand at an expense of about $300. They seemed greatly pleased that, notwithstanding dark, threatening weather the Lyceum was crowded, about 300 being unable to obtain admittance, but were given with tracts on the topic. It is estimated that 1600 were seated and that 600 stood during the service. We all prayed the Lord's blessing upon our united efforts to glorify his name. Only eternity will show the full results; but we know that no such efforts in his honor are despised by our gracious Lord, whether few or many of the large concourse were blest. Anyway all seemed to feel more than rewarded for the time, money and energy it cost. What a blessed privilege it is to be permitted to be co-laborers with the great Chief Reaper in this "harvest" work! Brother Russell left at 6 p.m., and Brother Samson gave a public discourse in the evening.

At Brantford, Ont., Canada, Brother Russell arrived about 10 a.m. Sunday, October 28. At about the same time others arrived from Hamilton and Toronto. At the meeting place about 200 assembled, and as the Brantford class numbers not above 20 this signified a large attendance from outside places: from Hamilton 14; from Toronto 30, and Chatham, London, Highland Grove, Galt, and many other places, as far away as

New Liskeard, were represented. Some of these dear ones arrived Saturday, and their Praise and Testimony meeting began that evening and adjourned at 10 p.m., and was in full tide again on our arrival next morning, and continued until 11 o'clock, affording us an opportunity for hearing some of the praises to God for deliverance from darkness into his marvellous light. Something about the Canadian brethren and sisters reminds us of the friends in Great Britain; they are very whole-souled and warm-hearted. We always greatly enjoy meeting them. They seem to combine reverence for sacred things and fervency of spirit.

Brother Russell's discourse to the interested began promptly at 11 o'clock and lasted for an hour and a half. It was on Matt. 25:31--the coming of our Lord in power and great glory. We need not comment, as those interested already have the newspaper report.

At 3 p.m. the service for the public was held in the "Grand Opera House." The day was dark and threatening, but the house was packed (about 1000), many standing. Several hundred unable to gain admittance were supplied with tracts. Close attention was given and we trust some hearing ears were found. Anyway all in the Truth rejoiced in the hoped-for fruitage of our mutual endeavors. Homeward bound in the evening we had the company of many of the Toronto and Hamilton friends as far as the latter place, and parted singing "God be with you till we meet again," and hoping that it may not be long until "we meet to part no, never, on the resurrection shore."

===================

EARTHLY THINGS APPRECIATED MOST

NOT infrequently we meet some dear brother or sister who says: "It seems to me that I am not of the spiritual class. Try as I will I cannot imagine spiritual things, heavenly things. On the contrary, I can well imagine and take great joy and pleasure in thinking of the blessings of the Millennial Kingdom, the restitution times, the earth in process of release from the curse and progressing to the Paradise condition, and mankind being greatly uplifted through the ministries of the Lord and the glorified Church out of sin-and-death conditions now prevailing up to the full perfection of all lost in Adam, with the added favor of increased knowledge on every subject. Does not this indicate that I am not begotten of the Spirit, and that I need not have any expectancy of attaining to the heavenly things of which we read so much in the WATCH TOWER publications?"

We answer that those who take this position

R3891 : page 359

labor under a great mistake. These same things are true of every Christian. Everyone who has seen beautiful fields and lawns and gardens and who has a soul appreciative of the beauties of nature, can to some extent imagine what Paradise restored will be. Everyone who discerns the noble and true qualities of the human mind can approximately estimate what perfection of mind and heart would mean in the fully restored race of Adam, the result of restitution times at the end of the Millennial age. But not a soul on earth, not a saint that ever lived, has been able to imagine the heavenly things, the spiritual things, because he has never seen anything of the kind, has no powers whereby to contrast these with earthly things, and because they are not described in the Scriptures. As the Apostle declares, "It doth not yet appear what we shall be." (I John 3:2.) He gives the key to our faith and knowledge when he adds, "But we know that we shall be like him, for we shall see him as he is."

Our knowledge is purely a faith knowledge, dependent

R3892 : page 359

upon our confidence in our Lord and his promises. We walk by faith, not by sight, whom not having seen we love, whose heavenly home not having been described to us we realize to be grander than all earthly things, because our heavenly Lord has assured us that "eye hath not seen, nor ear heard, nor entered into the heart of man the things which God hath in reservation for them that love him." These things he tells us God hath revealed unto us by his Spirit. (I Cor. 2:9.) Not that he has given us pictures of them either by visions or mental pictures or word pictures, but he has revealed them to us in the sense that he has revealed himself to us; and as we come to a knowledge of the Lord and to an appreciation of his great wisdom and love and justice and power--as we come to realize that he is the grand exemplification and illustration of all that is good and great and loving and wise and beautiful and true, so we know that his heavenly home and all the arrangements which God has prepared for his special elect ones must be in some very special sense far above the very glorious things which he has prepared for those of the world in general, who during the Millennial age will accept his favors and his blessed provisions.

Suppose a woman who had found her ideal of a man, noble in every trait, mental, moral and physical, the one altogether lovely in person and character: suppose that she has accepted from this lover an invitation to become his bride and joint-heir in his estates: suppose that he showed her the most beautiful things of her knowledge in the vicinity of her home, and told her that these were not worthy to be compared with the grandeur of the home which he had prepared for her. Would not her confidence in her lover, that would lead her to forsake all to become his bride, lead her to have full confidence in his judgment and in his veracity respecting the many advantages of the home which he had specially prepared for her? Surely it would! She would need no more than his assurance, and would be glad to forsake her father's house and the best of everything that she had ever seen or could imagine and attain to the things of her betrothed. And is it not so with those who have accepted the Lord's invitation to become his Bride--to leave the world, to be changed from human nature to spirit nature, to inherit with him the glory, honor and immortality unspeakable and unknowable until the change shall come? Is this an unreasonable faith? Is this credulity? Does our Redeemer require of us an unreasonable faith? We think not. Yea, in proportion as we become followers in his steps our faith in the Leader grows, and our confidence not only in his words but also in his wisdom increases day by day as we onward go. We are confident, therefore, that he is able and willing to do for us exceedingly more abundantly than we could have asked or thought, according to the riches of his grace and his loving-kindness toward us in Christ Jesus.--Eph. 3:20.

Let us, therefore, gird up the loins of our minds and be sober minded, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith, let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father's house; let us look, not with doubt and fear, but with full confidence that the grandest of our hopes will be much more than realized when he shall bid us come up higher and enter into the joys of our Lord. "Faith can firmly trust him, come what may." The more we exercise faith along these lines of his direction, the more are we pleasing in the sight of him who has called us out of darkness into his marvellous light; and the more of such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure --which will enable us to more and more live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the Adversary and our own flesh.

===================

R3892 : page 359

DO ALL AS UNTO THE LORD

--ISAIAH 5:11-23.--NOVEMBER 25.--

Golden Text:--"I keep under my body, and
bring it into subjection."--1 Cor. 9:27.

THIS DATE has been set aside as the "World's Temperance Sunday," and the S.S. Lesson has been selected in accord with this. The consecrated of the Lord's people are not to be supposed to need special warnings or reproofs along this line. They have left the world behind, turned their backs upon sin and its various snares, and begun a life of consecration to the Lord--to them "old things have passed away, all things have become new." For such to turn again to the ways of sin and the gratification of the flesh, the Apostle says (2 Pet. 2:22), would be like the sow turning to wallowing in the mire after having been washed. Nevertheless the general weakness and frailty of our fallen human nature, and the fact that we are surrounded by temptations, make it necessary that the New

R3892 : page 360

Creature in Christ should continually watch as well as pray lest he enter into temptation. None achieve such strength of character nor attain to such heights of spiritual development as would permit them to glory in the flesh or insure them against ever yielding to its seductive influences. Hence it is, the Apostle assures us, that when we realize our weakness and our dependence upon the Lord for grace to help in every time of need, then we are really strong; whereas when we feel strong, sufficient of ourselves, self-confident, we are really in danger.

THEREFORE GONE INTO CAPTIVITY

Isaiah's prophecy was written after the ten-tribe kingdom of Israel had gone into captivity to the Assyrians, and in this lesson he seems to imply that in connection with the idolatries which were the direct cause of the nation's overthrow as elsewhere stated, intemperance was associated. But although he uses most direct language on the subject we are still not sure that the drunkenness referred to was not symbolical, figurative, representing intoxication with the spirit of the Adversary, the spirit of self-indulgence, the spirit of licentiousness, the spirit of wilfulness and alienation from God. We do know that in other parts of Isaiah's prophecy drunkenness is thus used figuratively, and we do know the same of other Scriptures, as, for instance, when we are told that Great Babylon made all the nations of the earth drunk with the wine of her fornication, and again it is declared that the world is drunk with the wine of the wrath of God just before the great climacteric trouble, which will be the consummation of the present age and the introduction of the new dispensation.

Isaiah was not writing to the people who had been injured --to the people of the ten tribes, but to the Israelites of the two tribes. He was seeking to warn them by the experiences of their sister nation. In a parable he pictured a garden of the Lord kept with diligent care by the great Husbandman, which should have brought forth good grapes and good wine, but which instead brought forth evil grapes and a generally evil, poisonous influence. And it is upon this pedestal or basis that our lesson is set up, warning the Jews who were still under divine favor against making a similar mistake. However, whether we apply the Prophet's words to the figurative wine and strong drink or to the literal, we have lessons in both which are surely very profitable to all of the Lord's people. We need to fortify our minds, not only against strong drink of false doctrines and error, but against every intoxicating influence. In our poor fallen state none of us have any too much sense, and we need to conserve all that we have, and of the Lord's grace to receive more and more of his Spirit, which the Apostle describes as "the spirit of a sound mind." In this connection we quote the wise words of Professor George Adam Smith:--

"No one who has had to do with persons slowly falling from moderate to immoderate drinking can mistake Isaiah's meaning when he says, 'They regard not the work of the Lord, neither consider the operation of his hands.' Nothing kills the conscience like steady drinking to a little excess; and religion, even while the conscience is still alive, acts on it only as an opiate....With fatal persistence the luxury of every civilization has taken to drink; and of all the indictments brought by moralists against nations, that which they reserve for drunkenness is, as here, most heavily weighed. The crusade against drink is not the novel thing that many imagine who only observe its late revival amongst ourselves. In ancient times there was scarcely a State in which prohibitive legislation of the most stringent kind was not attempted, and generally carried out with a thoroughness more possible under despots than where, as with us, the slow consent of public opinion is necessary. A horror of strong drink has in every age possessed those who from their position as magistrates or prophets have been able to follow for any distance the drifts of social life. Isaiah exposes as powerfully as ever any of them did in what the peculiar fatality of drinking lies. Wine is a mocker by nothing more than by the moral incredulity which it produces,

R3893 : page 360

enabling men to hide from themselves the spiritual and material effects of over-indulgence in it."

In our lesson the Prophet represents those who are enslaved to strong drink, saying, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, until wine inflame them." That which at first was a matter for the will to decide becomes very speedily a fixed habit, which controls the will and brings it into slavery, rendering it almost powerless. To the slaves of liquor or other intoxicants, such as tobacco, opium, morphine, etc., the voice of their tyrant master is heard when they awaken--their nerves cry out for the opiate; it is not with them as with those who are fully consecrated to the Lord and have him as their Master. To the latter the thought is and should be thankfulness to the Lord for blessings received, and petitions to him for wisdom and grace to render service in his cause for the day beginning. The Apostle declares that it is not so much whose servants we claim to be, but "his servants ye are to whom ye obey; whether of sin unto death or obedience unto righteousness." (Rom. 6:16.) If we are serving sin, serving the flesh, we are slaves to it; but if Christ has made us free in heart it is for the new mind to claim the divine promise, and to exalt itself in the ways of righteousness and to gain repeated victories over the weaknesses and besetments of the flesh.

EVERY GOOD THING PERVERTED

While under slavery to sin there is a disposition to turn all the good things of life into the service of the perverted appetites, and so our lesson sets forth that the harp, the flute, the tabret, good in themselves, become improperly associated with the wine of revelry. Then the result is stated, "They regard not the work of the Lord, neither consider the operation of his hands." How true this is: sin in its various forms blinding, influencing, the mind and heart are attracted away from the most worthy subjects of consideration. The Prophet David tells how he praised the Lord early in the morning, and in the night-watches called to mind his goodness, but contrariwise declared of those given up to self-indulgence and enslaved to sin, "God is not in all their thoughts." (Psa. 10:4.) Their minds are distracted, turned to unworthy and ignoble subjects, that have more and more a degrading influence upon them. In a word, the general tendency of sin, which abounds in the

world through the fall, is downward, but God has set before us in his Word higher and nobler and better standards. Wise are those who, hearing the voice divine, seek to follow it; foolish are those who, knowing the downward tendency of sin, pursue it.

CAPTIVES IN HELL

"Therefore my people are gone into captivity for lack of knowledge: and their honorable men are famished, and their multitudes are parched with thirst. Therefore hell hath enlarged herself and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth shall descend into it; and the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled."

We cannot hope that even the most abstemious living on the part of the most godly of mankind would deliver any from the divine sentence, "Dying thou shalt die," which, the Apostle declares, "passed upon all men through one man's disobedience." As a result of that sentence Adam himself went down to sheol, into the tomb, into the state of death (the "hell" of the above quotation). We can, however, fearlessly assert that the ignoring of the divine Law, the disposition to gratification of the fallen flesh, has greatly enlarged hell, sheol, the tomb. That is to say, that many more die prematurely than otherwise would. Because of this slavery to sin and appetite our race is greatly weakened mentally, morally and physically--hence the death of so many of the weaklings of our race in infancy and the general captivity of all, for, as the Apostle declares, "Sin and Death reign," and the world are their subjects, their slaves. Thank God the Apostle points out a coming day when the groaning creation, slaves to sin, will be delivered from this bondage of corruption into the glorious liberty of the sons of God. The opportunity for deliverance will be within their reach, yea, thrust upon them by the blessed conditions of the Millennial age, so that only by a wilful, persistent resistance of God's gracious purposes will any of them be remanded to the Second Death as incorrigible.

Our lesson points out that this enslaving and degrading influence takes hold upon all the mighty and the great as well as the mean and the little, but eventually out of all this miserable failure on man's part the Lord shall get glory and honor. In due time his gracious plan will so outwork as to bring in righteousness, and cause it to predominate and rule the world, even as Sin and Death are now ruling. Thank God that the great Redeemer who has purchased the world with his own precious blood is shortly to be the King of earth, Immanuel, God with men, and that one of his first works in connection with the establishment of his Kingdom will be the binding of Satan, the restraining of the power of Sin and Death and the setting free of all their captives, as it is written, the prison-doors shall be opened and the captives shall be liberated.--Isa. 61:1.

The people of Israel had been favored of God greatly in a covenant made with them through Moses, and in the consequent blessings which had attended them through the Lord's general supervision of their affairs; and since they rebelled against all these, and degraded themselves after the manner of the heathen, they merited special judgments and received them. Their captivity was a part of these, and, as our lesson declares, their favored land was permitted to fall into the hands of strangers. Yea, the goodly portion, even the spiritual favors, were many of them bestowed upon us who were by nature Gentiles, aliens, strangers and foreigners from the commonwealth of Israel.--Eph. 2:12.

SLAVES OF VANITY AND SIN

When we read, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope," we should not understand the word "woe" as a threat of future tribulation: rather we may consider it as an expression of sympathy. Woeful is the lot of those who are enslaved to a wrong course through vanity. Pride is really controlling a large proportion of the human family, conscience is violated because of pride, iniquities of various kinds are often unwillingly dragged along on this account. The poor groaning creation is as a slave bound to sin by a "cart rope"; it is so strong that he cannot break it even if he did realize its galling nature. On the contrary, blind to the real source of his troubles, the sinner often rejoices and seeks pleasure in his slavery, and knows not that the only one from whom it is possible for liberty to be secured is the Almighty God, who has appointed the Redeemer to set us free, and whose word is, "If the Son shall make you free you shall be free indeed."--John 8:36.

This class of deluded ones, tied with cords of vanity and enslaved to sin with a cart-rope, are inclined to doubt the holy one of Israel--to say within themselves, "If there be a God, and if he have the power, would he not long ago have exerted it? May we not, therefore, go onward in the way of sin with impunity?" As the Prophet expresses it, they say, "Let him [God] make speed and hasten his work that we may see it, and let the counsel of the holy one of Israel draw nigh and come that we may know it." Today we are living in just such a time. The fact that the Lord has been lifting the vail of ignorance from the world, and permitting mankind greater blessings and greater enlightenment than ever before, is influencing many of those who are drinking the wine of Babylon to deny the Word of God and the plan of God therein set forth--to deny that man was created in the divine image, that he fell, that he needed to be redeemed, that it is God's intention to restore him, and that for the purpose of this restoration God has promised the Millennial Kingdom, and that the divine purpose in this Gospel age has been the selection of the Church, to be joint-heirs with Christ in that work of human uplift. As the Apostle has expressed it, they are inclined to say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3:4.) They have turned their minds in the direction of evolution, and conclude that man did not fall from the divine image, but that he has been progressing for now six thousand years from the image of a monkey, gradually attaining to perfection. They incline to say the world is just what we make it; they incline to ignore the Scriptural promise that there is a coming time of rectification or judgment as respects all the affairs of the world, and that in that thousand-year day of judgment all the

R3894 : page 362

iniquities of the present time shall be rectified, every good endeavor rewarded, every wilful misdeed receive its just punishment, and all mankind have a glorious opportunity of rising up under the stripes and disciplines and rewards of that glorious time to the recovery, if they will, of all that was lost in Adam.

THEY THAT CALL EVIL GOOD

These same people are disposed to consider the evils of our time as nothing, as really good in comparison with the past, and the good of the past they are disposed to reckon as evil, imperfect. The Doctors of Divinity and professors of our day are esteemed to be the highest standards of knowledge and authority that the world has ever seen, while correspondingly the Lord, the apostles and the prophets of the past are esteemed to have been unwise, foolish, ignorant, unable to discern each other's falsities as the Higher Critics of our day discern them. Do not these, as the Apostle declares, call evil good and good evil? do they not put darkness for light and light for darkness, bitter for sweet and sweet for bitter? Are they not "wise in their own eyes, prudent in their own sight"? Are they not "mighty to drink wine, and men of strength to mingle strong drink"--strong doctrine--wonderful philosophies?

GUIDED BY POLICY, NOT BY TRUTH

The final arraignment of the lesson is that the class under criticism "justify the wicked for a reward and take away the righteousness of the righteous from him." That is to say, the spirit of "graft" is here recognized--it is a matter of policy. Many today can be found ready to compromise as respects their condemnation of iniquities if there is some reward and advantage or gift for themselves in connection with the matter, or if they believe that some general purposes favorable to themselves would be served thereby. Likewise is there not a growing spirit of disregard for the reputation of the righteous, so that many are not only indifferent on this subject, but would be willing to misrepresent or vilify those in the right if it would be profitable to them so to do? We cannot avoid the thought that this self-seeking disposition is growingly manifest everywhere--perhaps nowhere more so than amongst the clergy of Christendom. Many of them, we have every reason to believe, clearly recognize the weakness of the erroneous positions with which they are associated, and recognize to a considerable degree the strength of the Truth. Nevertheless the majority of them seem to be ready to justify, to defend, the wicked, the erroneous, the God-dishonoring creeds for a reward--for their standing in their denominations, for the honor of men, for the dignity and financial emoluments connected therewith. And for the same considerations many are willing to denounce and misrepresent as in error those whom they know to be the defenders of the truth, of righteousness. What says the Prophet of these? He says:--"Woe unto them!" And the "woe" time is very near at hand. It will be that great time of trouble such as was not since there was a nation, which shall engulf the great, the wise, the mighty, the learned, the chief captains, financial, social and religious, in the great catastrophe of anarchy. Thank God for the glorious prospect which we see in his Word--that just behind the clouds of trouble which surround our lonely way the Sun of Righteousness is arising with healing in his beams for the blessing of all the families of the earth, according to the Abrahamic Covenant.

OUR GOLDEN TEXT

The lesson for us all as the Lord's followers is well expressed in our Golden Text, which holds before us the Apostle's example, that we should be followers of him as he was a follower of the Lord and of his instructions. Let us, therefore, each and all, strive earnestly that we may be able to faithfully apply to ourselves the words of the Apostle, "I keep my body under and bring it into subjection, lest having preached to others I myself should be a castaway"--a castaway from the high calling with which we have been favored--losers of the great blessing and privilege of joint-heirship in the Kingdom with our Lord. Could we but keep ever before our minds the thought that we are on trial now, being tested, that we are being given opportunity to prove the sincerity and depth of our consecration to the Lord and to righteousness, the effect would surely be to spur us and energize us in the ways of the Lord. Let us remember, then, that this keeping under of the body appertains to our food as well as to our drink, to our thoughts as well as to our speech. Indeed all the difficulties with which we are obliged to contend begin in our thoughts, and by these, therefore, is the New Creature properly and justly measured by the Lord, who judges us not according to the imperfections of the flesh, which we have inherited, but according to our new spirits, our new minds, our new intentions, our new wills, our new hearts, and the energy and activity which these put forth in the keeping of the mortal body in subjection to the spirit, and so far as possible to the letter of the divine requirement.

"WE CAN DO NOTHING AGAINST THE TRUTH"

Whoever intelligently, wilfully, heartily does anything against the truth, against that which is right, is in serious danger of losing his relationship to the Lord--in serious danger of extinguishing the spark of the new nature with which he had been begotten of the holy Spirit. The Spirit of Christ is the spirit of obedience to the Father and to all righteousness, and whoever loses this Spirit so that he will intentionally oppose the Lord and righteousness, seemingly comes under the head of those mentioned by the Apostle when he says, "If any man have not the Spirit of Christ he is none of his."--Rom. 8:9.

This principle may be widely applied, but for the moment we narrow it down to the special topic of our lesson, intemperance, and suggest that from our standpoint the

Lord's people should all be found on the side of temperance and in opposition to intemperance. Even when apparently there will be no hope of enforcing a prohibition law, we do not see how the Lord's faithful could conscientiously endorse the licensing a recognized evil. "We can do nothing against the truth." We must not be of those who say, Let us do evil that good may follow. We do not need to judge those who differ from us as to their conceptions of duty, but we suggest that each one who is the Lord's has a personal responsibility and should view it from this standpoint. We have no hope of the world's reformation along the lines of prohibition, but this does not hinder us from expressing

R3894 : page 363

our sympathy for the right, which we are sure will prevail as soon as our Lord's prayer is fulfilled that God's Kingdom shall come and his will be done on earth as in heaven. It is our duty to help lift up the standard for the people, even though that be a standard which they will not accept nor be greatly profited by until the Kingdom enforce it. In line with this we suggest that if the Lord's people at any time in any place be confronted with the question of license or no license they would do well to exercise their liberties and privileges in voting against the license--even though they may doubt the value of their vote and even though they might be sure that it would bring upon them more or less of odium and ill will on the part of those who are ready to rob the righteous of their righteousness for a reward and consideration.

We quote the following from the public prints without being able to verify its truthfulness. The lesson is true, whether the incident is so or not. The item follows:--

THE DECIDING TESTIMONY

"I have read of a town meeting in Pennsylvania where this question of license was to be decided. As the question was about to be put there arose from one corner of the room a miserable female, wrinkled and gaunt, and stretching out her arms, in a shrill voice she cried: 'Look upon me. You all know me, or once did. You all know that I was once mistress of the best farm in town. You all know, too, I had one of the best--the most devoted of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all--every one of them filling a drunkard's grave!

"'They were all taught to believe that temperate drinking was safe--excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you [pointing with her shred of a forefinger to him who said that alcohol was a good creature of God, to him that sold the poison, to him that gave it as a medicine, for a little was good]. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror: I felt that we were all to be overwhelmed in one common ruin. I tried to ward off the blow, I tried to break the spell--the delusive spell--in which the idea of the benefits of temperate drinking had involved my husband and sons.

"'I begged, I prayed; but the odds were against me. My poor husband and my dear boys fell into the snare, and they could not escape; and one after another were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time--my sand has almost run. I have dragged my exhausted frame from my present home--your poorhouse--to warn you all--to warn you who taught, you who sold, you who gave;' and with her arms high flung, and her tall form stretched to the utmost, and her voice raised to an unearthly pitch--she exclaimed: 'I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all.'

"She spoke and vanished. But when the chairman put the question, 'Shall any license be granted for the sale of spirituous liquors?' the response was the unanimous, 'No!'"

===================

R3895 : page 363

"AS DECEIVERS AND YET TRUE."

--LUKE 23:13-25.--DECEMBER 2.--

Golden Text:--"Then said Pilate, I find
no fault in this man."--Luke 23:14.

OUR Lord's words, "The darkness hateth the light," were verified not only in his own case but also amongst those who have been his footstep followers throughout this Gospel age. In the lesson before us we see an illustration of this in the incidents connected with our Lord's examination before Pilate and Herod, in his being "set at naught" and variously maltreated, and we can apply the same general principles to his true followers. Another of our Lord's sayings was illustrated in his experiences at this time, namely, "If the light that is in thee become darkness, how great is that darkness." The Jewish people had a certain amount of light, as the Apostle declares, "Much advantage everyway." (Rom. 3:2.) Yet the most rabid of our Lord's foes were the chief priests and rulers, and the Jewish mob whom they incited and authorized, and in a sense legalized by their learning, pretended piety and official position as those who "sat in Moses' seat." How great was their darkness, how perverted their sense of justice, how absent all sense of love!--how fully they demonstrated the wisdom of the divine decision that they were not fit to represent God and his Kingdom amongst men, and should, therefore, be cast off, that a spiritual Israel might be selected as Messiah's associates, his Bride. And is it not the same to-day? Has it not been a similar class all the way down through the age and now that is found opposing God and his Anointed, represented in his members in the flesh? It is even so: while the whole world under the blinding influence of the Adversary is opposed to the light, to the Truth, to the children of the light and to the promulgation of the Truth, nevertheless it is nominal Christendom and her Doctors of Divinity whose opposition is chiefly aroused, whose tongues are the loudest in crying, "Crucify! crucify!" against all the true members of the body of Christ, those who walk in his footsteps. We are glad of the Apostle Peter's assurance, as respects all such, that in general they have not had a sufficiency of light to make their course of conduct a guilty one to the last degree. The apostles said of the traducers of Jesus, his real crucifiers, "I wot that in ignorance ye did it, as did also your rulers." (Acts 3:17.) We may be sure that much of the opposition to the body of Christ all down through the age the Lord will be able to similarly pass by as done in blindness, in ignorance. We must be in the condition of heart to love our enemies, to do good to those who despitefully use us, and to pray for such; and we have

R3895 : page 364

good hope that when the blessed Kingdom of the Lord shall be established, and clear knowledge of the Lord fill the whole earth, many of these now blinded and bitter enemies will have the eyes of their understanding opened and be amongst those who will bow the knee and with the tongue confess to the glory of God.

JESUS BEFORE PILATE

Our Lord was brought before Pilate early in the morning of the day of his crucifixion, about eight o'clock. The Jewish Sanhedrin had met still earlier, and had approved of the findings of the High Priest in the examination during the night watches--that Jesus was guilty of blasphemy, of treason against God and his country. This was held to be proven by his admission before the High Priest that he was the Son of God, the Messiah. They were ashamed of him, and desired no such King, no such Savior, no such Messiah. They went to Pilate's judgment hall early, before the news of our Lord's arrest would reach the people of the city in general, and thus too great a commotion be made and perhaps some of his friends be aroused to his defense.

It required but a few moments for Pilate to make an examination of the prisoner at the bar. The charge against our Lord before Pilate was a totally different one from that on which he had been condemned by the Jewish Sanhedrin. It was of three counts: (1) Sedition, raising a tumult, stirring up the people to a rebellion; (2) that he taught the people that they should not give tribute to Caesar; (3) that he himself claimed to be the king who should receive the tributes.

The charges were so evidently untrue that Pilate speedily discerned the animus of the Jewish rulers who formulated them. He saw that it was the religious power of the rulers that was in danger, and not the civil power of the Roman government. The multitude standing outside the gates shouted the accusations riotously, incited so to do by their religious teachers. Jesus made no reply, so that even Pilate marveled at his quietness, self-possession, non-resistance and lack of vindictiveness and refusal to defend himself, even though he was manifestly a person quite able to plead his own cause. Pilate even asked him if he were not aware of the fact that he had power either to set him at liberty or to inflict the punishment desired by the people. Our Lord's answer was serene, that Pilate could have no power at all except as it was permitted him by the heavenly Father. Ah, this was the secret of our Lord's composure! He had given his life, his all; he had surrendered to the Father his every interest; he had confidence in the Father's love and wisdom, and was willing, therefore, to drink of the cup which the Father had poured, rejoicing to do the will of him that sent him and to finish that work. So with the Lord's followers throughout this age--in proportion as they, like him, have been enabled to realize the fulness of their consecration and at heart have been filled with his spirit and loving submission to the Father's will--in that same proportion they have been able to be calm under most severe and trying ordeals, so that the world even has marveled at their composure and self-control, the peace of God passing all understanding ruling in their hearts.

Concluding his brief interview with Jesus, Pilate approached the wide-open doorway of his court-room, outside which the people were crowding, and publicly and openly declared, "I find no fault in this man." The rulers, disappointed, fearing that by some mischance they would after all lose their prey, were angry, and aroused the populace to expressions of dissatisfaction with the verdict. Pilate, however, had given the sentence and was not disposed to change it--yet he hesitated about setting Jesus at liberty in the face of such an angry demonstration on the part of the general public as well as of the influential rulers. Incidentally hearing something said about Galilee, he inquired if Jesus were a Galilean, and this being confirmed he said, "Since he is a Galilean I will send him to Herod, who at present is in the city." Then our Lord, publicly accompanied by a squad of Roman soldiers, was sent to Herod, who had a curiosity to see him; he had heard many things about him, and he had wondered whether or not he might be John the Baptist, whom he had beheaded, raised from the dead. But when Herod began to question Jesus he answered him never a word. There is a time to speak and a time to hold silence, and our Lord was the master of the situation. Undoubtedly his silence was more forceful than anything he could have said. Herod was evidently provoked by this silence, but dare not belittle himself by showing this. He therefore contented himself by allowing some of his men of war to array Jesus in a gorgeous robe, and to do him mock reverence. He regarded

Jesus as a pretender, and no doubt thought it a stroke of wit to parody his claims of royalty. His verdict was, Not guilty--innocent. As Pilate had turned the prisoner over to Herod, declaring that he himself found no cause of death in him, Herod returned the compliment by remitting the prisoner again to Pilate. When, therefore, Pilate found the matter again in his hands he called together the chief priests and the rulers of the people, as stated in the opening verse of our lesson, and said, "Ye have brought this man unto me as one that perverteth the people: And behold I have examined him before you and have found no fault in this man as touching those things whereof ye accuse him. No, nor Herod, for I sent you to him; and lo, nothing worthy of death is found in him. I will therefore chastise him and release him."

AN APOLOGY FOR PILATE

Many are disposed to censure Pilate's severity: they call him a wicked man, unwilling to stand by his own convictions, and suggest that even the proposition to chastise Jesus was a manifestation of this weakness--that if there was no fault in Jesus, justice would not only have forbidden his execution but would also have forbidden his scourging with whips.

We believe that an injustice is done the man. He was a heathen, had no faith in the Jewish expectancy of a Messiah,

R3895 : page 365

no respect for the Jews themselves, but thought of them as a rebellious people whom he was placed there to keep in order--in subjection to the Roman empire. His training in life had been to consider that there might be many gods invisible, but that Caesar, the Roman Emperor, was the tangible representative of the gods, whose honor, authority and respect should be maintained at any hazard. He knew that he was placed as the representative of Rome at Jerusalem not to do justice but to keep order--not to favor and forward the divine plans, but to represent and maintain the authority of the Roman empire. What mattered it to Rome if a thousand innocent victims suffered every year so long as Roman prestige was maintained and Roman tribute was collected? If injustice amongst the Jews had been likely to stir them up to disloyalty to Rome, then the injustice would have been righted, so that the authority of Rome might remain upon a good basis; but if both the rulers and the people united against anybody or anything, and made it a test of

R3896 : page 365

their loyalty to Rome, the Emperor and senate would surely expect that Pilate, as their representative, would favor the voice of the people and maintain order and quiet. Apparently therefore it was either a respect which Pilate felt for our Lord's personality or the influence of his wife's dream of the preceding night that led him to strive with the Jewish rulers for the release of Jesus. Many another man in his position would have used the opportunity to curry favor with those under his control, and would have executed Jesus simply to please them--just as we see that Herod did on another occasion, respecting which we read, "And he killed James, the brother of John, with a sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also."--Acts 12:2,3.

The scourging incident should be viewed from this standpoint: Pilate wished to placate the mob spirit which he perceived at his court gate: if Jesus were scourged, and thus demeaned, the people would probably be better satisfied and more likely to let the incident drop than if the Lord were turned free without chastisement. We esteem then that it was with a good motive rather than a bad one that Pilate condemned Jesus to be lashed on the back.

BARABBAS CHOSEN--BY POPULAR VOTE

At this season of the year it was the custom for the Roman Governor to release a prisoner as an act of magnanimity and an adjunct to the general joy of the occasion. Pilate reminded them of this, and suggested that after scourging Jesus he would be the prisoner whom he would release, but the multitude cried out against this with united voice, "Away with this man, and release unto us Barabbas." We cannot doubt that the priests and rulers had more or less to do with this--that they were still inciting the people against Jesus. And when we think of the Jews we are appalled at the condition of heart which it reveals. Barabbas was a seditionist in fact and had been imprisoned for murder --and this was the choice of the people as against Jesus! Truly they showed the murderous condition of their hearts: although outwardly a moral people, respecting the Law, inwardly they were filled with the spirit of the Adversary-- they hated the Light and the great Light-Bearer. Similarly, all down through the age, those who have been chosen to office--while they have not always been seditionists and murderers--have rarely, if ever, been saints. And so today, although nearly nineteen centuries have passed, and the most civilized parts of the world are called Christendom, we may be sure that if our Lord were to offer himself as King to these he would be rejected, and, if not a murderer elected instead, the choice would certainly fall upon one who had considerable of the murderous spirit--the spirit of the world, the spirit of the Adversary, which frequently manifests itself, as the Apostle declares, in malice, hatred, envy, strife-- works of the flesh and of the devil. The disciple is not above his Lord; but in proportion as he has a heart-likeness to his Lord, in that same proportion he will be tolerably sure not to be pushed into any place of very great honor and dignity in the present time. We by no means inveigh against those who occupy official and honorable positions. We believe that good, noble characters have filled such positions by popular choice, popular vote, but we consider such occurrences so rare as to prove the rule to the contrary. Let it be remembered, however, that we make a wide distinction between a good citizen, a good ruler, a noble man and a saint, a follower in the footsteps of Jesus. Let us determine that by the grace of God our stand will be with the Master; let us expect that it will be unpopular, cost us shame and contempt and disadvantage, and that this will be our share in his cross--and let us remember that only those who bear the cross will wear the crown.

"Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God's new Messiah offering each the bloom
  or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that
  light."

PILATE'S WIFE'S DREAM

Edersheim remarks that it was "While the people were deciding to choose Barabbas instead of Jesus, and Pilate was sitting on his judgment seat, a messenger came to him from his wife, warning him not to yield and deliver up Jesus to be crucified, for she had suffered many things in a dream because of him. We can understand it all, if, on the previous evening, after the Roman guard had been granted, Pilate had spoken of it to his wife. Tradition has given her the name Procula. What if Procula had not only been a proselyte, like the wife of a previous Roman governor (Saturninus), but had known about Jesus and spoken of him to Pilate on that evening? This would best explain his reluctance to condemn Jesus, as well as her dream of him."

"WHY, WHAT EVIL HATH HE DONE?"

Pilate a second time essayed to influence the people, but again they began shouting, "Crucify him, Crucify him," and the third time he appealed to them saying, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go," but

the mob was "instant with loud voices requiring that he might be crucified, and the voices of them and the chief priests prevailed."

Stalker comments upon this incident: "This scene has often been alleged as the self-condemnation of democracy. Vox populi, vox Dei, its flatterers have said--but look yonder! When the multitude has to choose between Jesus and Barabbas, it chooses Barabbas! If this be so, the scene is equally decisive against aristocracy. Did the priests, scribes, and nobles behave better than the mob? It was by their advice that the mob chose."

Elsewhere their arguments are set forth: they clearly intimated to Pilate that the incident would be reported at

Rome, and would have a peculiar light that would reflect against his vigilance as the representative of Roman authority --that a pretender to the dominion of Israel had appeared, and that they themselves, loyal to Rome, had arrested him and brought him to the Governor, who was so slack of his duty that instead of crucifying him he had set him free. Poor Pilate was in a very hard place for one of his character, position and education. He gave way finally under pressure, whereas many a man in his place would not have thought of resisting the popular will in such a matter. He finally gave sentence that the will of the people should be done. And is not this as high a level as is ever attained by earthly law and justice? What human law can stand against the will of the people? Is it not the same with us today? The people make the laws and the people execute them, and Pilate merely hearkened to the voice of Jesus' own countrymen. Here, too, the Scriptures lay the blame, saying, "He came unto his own, and his own received him not." Here the Apostle also lays the blame, not upon Pilate, but upon the Jews and their rulers.

PILATE WASHED HIS HANDS

As an indication of his dissent, and as clearing himself in the sight of all from the responsibility, Pilate called for water to be brought, and in the sight of the multitude poured it over his hands. Thus washing his hands he said, both in symbol and in words, "I am innocent of the blood of this righteous man, see ye to it." (Deut. 21:6-9.) How blinded were the Jews that they could not even appreciate justice to the same extent as this heathen ruler, who had nothing at stake personally nor religiously--whose every interest might be said to have been better served by a concurrence in the popular vote. This hardness of heart is represented by the willingness with which the priests and rulers and multitude accepted the responsibility, saying, "His blood be upon us and upon our children." The full responsibility of what followed was left with the Jews.

"HIM WHOM THEY PIERCED"

Carrying out the thought that the responsibility lay with the Jews, God through the Prophet had already declared that the time would come when the poor blinded eyes would be opened and the Jews would look upon him whom they had pierced and mourn for him. (Zech. 12:10.) Thank God that such a time is coming, and that the Lord promises that he will pour upon them the spirit of prayer and supplication, and will take away their sin. As a people they have had severe experiences for now many centuries, and all who have the Spirit of Christ rejoice to know of their coming reprieve; and not only so, but to know, further, that the blessing which will thus begin with the "Jew first" shall extend through him under the divine guidance of spiritual Israel in glory, the Christ, to the blessing of all the families of the earth during Christ's Millennial reign.

"AS DECEIVERS AND YET TRUE"

These words of the Apostle merely confirm the thought emphasized by the Master himself, that all true followers of Jesus will have more or less of his experiences. He was the true one--the Truth, as well as the Way and the Life--and yet he was crucified as a deceiver, he was misunderstood by the sin-blinded world, yea, by the most enlightened people of that time. The disciple is not to expect to be above his Lord, but rather to expect to glory in the privilege of being his companion. Let us learn, therefore, to rejoice even in

R3897 : page 366

the midst of misrepresentation, falsification, buffetings, scourgings, legal and illegal, farcical--let us count it all joy to be permitted thus to have companionship with our beloved Savior; let us learn the lesson of patient endurance in well doing, that in due time, not having fainted, we may reap the glorious reward of joint-heirship with him in his Kingdom.

===================

R3897 : page 366

SOME INTERESTING LETTERS

DEARLY BELOVED BROTHER:--

I am thinking of that blessed season of soul refreshing which the good Lord permitted so many of us to enjoy to so full an extent at St. Paul. I wish I could have each countenance clearly impressed upon the tablet of my memory as I saw them there. I wish I could remember all their names, and recall all the kind words they uttered. But I can't, and therefore I realize that, good as it was, it was not quite the thing we are expecting; and when I think what a good thing it was, then I wonder just what we are expecting anyhow, and I confess that my lips cannot describe that upon which my heart is fastening its hope. But I know that I shall see my Lord face to face and be with him and like him.

Among the many things that impressed me was the thought that our dear Master was there, and all the glorified saints with him. The thought that very soon, if faithful, we, too, would be on the other side of the vail; and then that "if" impressed me, and I said deep down in my heart,--

"Teach our thoughts to ever rise
Upward toward the heavenly prize;
Help our doubting hearts to clasp
Hope within a firmer grasp."

We thought of the thousand or more of the Lord's little ones there, and we tried to comprehend the sum of their trials, and we tried to multiply it by 144, and we failed; and then we tried to add it to the trials and suffering of our dear Master, and failed again. Then we tried to subtract it from the sum of all our joys when we shall be glorified together with our Lord, and the remainder was beyond our comprehension; and then we thought, Oh, how glad we will be when we

know as we are known, when the dear Master will divide the spoils with the strong.

We thought of the progress these dear friends had made, as we looked into their beaming faces and saw the beautiful lines traced there by the divine artist; lines and coloring that told of the beauty of thoughts, desires and hopes stored away in each bosom, and we seemed to hear the heart-throbs utter,

"None of self, and all of thee."

"But are there no scars and wrinkles to mar this beauty?" our ungenerous flesh asked, and the Spirit gently replied, "Doubtless there are scars and wrinkles, but not to mar this beauty--oh no, no! for there were no eyes there to behold the scars and wrinkles, only the beautiful." "Love hideth a multitude of sins." It was literally love before you, love to the right of you, love to the left of you, love above you and love within you.

Then we thought of it as a rally--a rally around our invisible Standard-Bearer and his unseen army. And then we noticed lines and features that indicated discipline, hardness as good soldiers, firmness, decision, patience, etc. And we were impressed, and at once tightened our armor a little more and grasped the weapons of our warfare a little more firmly, and faced about a little squarer and stood a little straighter, and our hearts responded, "Yea, Lord, we are ready to follow even unto death."

We remembered that we were an army in camp, feasting on food such as loyal soldiers needed, and that we were doing so in the face of the enemy, and that soon the orders would be to break camp and march. Yes, "To the front, to the front!" would soon be the call to the battle. And may we all "Fight the good fight of faith," and be able to say with the Apostle, "I have fought a good fight."

Your brother in Christ and in fellowship of suffering and hope, J. P. MARTIN,--Ohio.

DEAR BROTHER RUSSELL:--

As Bro. __________ is very busy he wishes me to write you in reference to the enclosed draft.

Some matters have taken a different turn since he spoke to you of loaning the Society a sum of money this fall. We have again decided to make the enclosed amount ($1,000.00) a donation instead of a loan. We find, somewhat to our surprise, that in the Lord's providence we are about as able to give the amount as we were to give the same amount a year ago, so feel that it would be pleasing to the Lord to do so. Kindly place the amount to our credit on the "Good Hopes" fund for 1907. We thought it as well to pay "cash in advance" on the Lord's account and reserve the "hopes" for our own!

Personally, Brother Russell, I feel that I would like to tell you that I find much peace and comfort from the clearer understanding of the Lord's will in reference to woman's place in the Church and home. I began to seek light on the subject before we came "into the Truth" and I presume I received as much light as I was able to walk in at the time. I can see how it must have cost you some "crucifixion of the flesh" to declare the whole counsel of God on the subject --even as it is in some cases contrary to the natural heart to receive it. But when we see the Lord's will in reference to any matter and submit our wills to his what rest of heart it brings!

Brother __________ and I found the double TOWER of last July a blessing, although we had never been disturbed in mind over your private affairs. We realize it must have caused you sorrow, pain, to be required in the Lord's providence to so lay bare your heart's secrets, but we trust it has not been without a measure of compensating blessing to yourself as it has without doubt been a blessing to others.

May the dear Lord who has so graciously blessed you and made of you a blessing continue with you to the end. Your sister in hope, MRS. __________.

MR. CHARLES T. RUSSELL:

DEAR SIR,--It has never been my good fortune until the past few months to read any of your works on Bible common sense, but am pleased to inform you that within the past three weeks I have had the use of your work, and so far my reading is quite satisfactory. You are certainly led by the Spirit of God to write the simplicity of his expressed will in plain words.

I had read some of your writings previous to reading these volumes, and was impressed with your reasoning and conclusions. I am a seeker after Gospel information, and have some crude ideas, but a firm believer, and get my opinions from my Bible reading, but never go to the Bible with an opinion of my own. I never believed in "torment" or "torture," but in a just punishment--the law of cause and effect, as it were.

I have some pulpit work to do--not a "preacher," however--just talks, as Superintendent of this Home for paroled and discharged prisoners who would start new and honest in life. I practised law for twenty years, but retired, and am now giving my time and talents to this work.

I thank God for such intellects as yours, and for such industry, such mind-consecration. God bless you.

Sincerely yours, V. P. K.,--L.I.

R.M.S. Lucania, Oct. 1, '06.

DEAR BROTHER RUSSELL:--

We are now on board, all three of us, off to the "Old Country." About a dozen of the New York friends were at the pier to see us off. We have had a very pleasant and helpful sojourn in this country and have met with so much kindness everywhere that we don't know how to thank you all sufficiently. We know that you will say to this that we are to thank the Lord, and we do, dear Brother, for without the Lord we should not have known you all. We are glad that we and so many others have received such marvellous light. All we have met have shown the same spirit, the Spirit of our dear Master.

We shall always look back with thankfulness to our visit to America, and we hope the many lessons we have learned--for we have been keeping our eyes and ears open--will help us to be conformed to the image of God's dear Son. We shall try with God's help to impart to others the blessings we have received.

We desire to thank you, especially, dear Brother, for the kindness we have received from you. We know that a great deal of the hospitality we have received has been due to you. We trust that you will be sustained throughout the rest of your life's journey on this side of the vail. We shall continue to pray for you. Convey our love in the Lord to all the Bible House friends. We love you all because we see in you so much of the Spirit of Christ.

I am, with love to you from my wife, sister and self, JOHN EDGAR.

====================

SEMI-MONTHLY
VOL. XXVII DECEMBER 1 No. 23
A.D., 1906--A.M., 6035

CONTENTS

Views from the Watch Tower........................371
  Socialism Menacing Great Britain..............371
  Strong Words in the House of Lords............371
  Heathen New England...........................372
  Restatement of Methodist Faith................372
  Business Methods in Church Work...............373
Brooklyn and Worcester Conventions................373
Berean Studies in "Tabernacle Shadows"............374
He Thresheth His Wheat (Poem).....................375
In the Cross of Christ I Glory....................375
  Bearing the Cross After Him...................376
"He is Risen, as He Said".........................380
  Two Views of the Resurrection.................381

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

1907--MOTTO CARDS--1907

We announce these a little in advance because some of the friends may be ordering other mottoes before the first of the year, and may desire to include some of these. We hope that they will be found in every home, if not in every room of WATCH TOWER subscribers. Put up singly and postpaid, 10 cents. In packs of 10 to one address, postpaid, 60 cents. In quantities by freight or express collect, 5 cents each.

The "In Due Time" mottoes we now have in good supply at same prices as the above.

General information with regard to other mottoes will be found on page 4 of the Catalogue in this issue. British friends order of London office.

HYMNS OF DAWN and ZION'S GLAD SONGS are the only hymn books we expect to handle. Between them we have a large and choice selection of nearly 400 hymns and tunes. We trust that all will familiarize themselves with these, that we may sing the same hymns of praise as well as "mind the same things" doctrinally. Quality the choicest, prices one-third the usual.

===================

R3898 : page 371

VIEWS FROM THE WATCH TOWER.

SOCIALISM MENACING GREAT BRITAIN

THE Liberal Party in the present House of Commons stands committed to a considerable degree to the laboring class--indeed quite a few of its members were chosen on the Labor ticket. British statesmen have been wondering to what extent this new element in their politics will affect future legislation, wondering how conservative or otherwise the new members from the lower strata of society would prove to be. Heretofore the members have generally been chosen either from the aristocratic or wealthy class, or from the middle class of merchants, lawyers, etc., who have a great respect for traditions. It is causing quite an awakening amongst the British to find that the new members representing the working classes are by no means disposed to be conservative, but rather are laying their plans for the ultimate capture of the majority in Parliament--planning also something of a socialistic turn to legislation. Thus, in their due time, matters are shaping around for the termination of Gentile rule in anarchy by the appointed time--by October, 1914, when their lease or permit will expire. We quote the following from the pen of an English writer who evidently is well posted on his subject. He says:--

"The enormous majority secured by the Liberal party in the last British parliamentary elections had its embarrassments as well as its pleasant features. ...A section of the Labor party in parliament, composing about one-half the labor vote, is socialistic in its program and principles, and has been striving vigorously to whip into line with itself the other half by seeking to get control of the trades unions to which the conservative half owes and confesses allegiance. This movement has become so successful that the leaders of the Liberal party, especially the Scotch, became alarmed at the growth of Socialism in the labor end of the party, and have recently taken steps to warn the Government that any further encouragement of the socialistic element would result in serious trouble. Alexander Murray, the Liberal Scottish whip in the House of Commons, in a recent speech made a fierce attack upon Socialism and its representatives in Parliament. The Scottish Parliamentary Association, under Mr. Murray's influence, passed a resolution that 'it is the primary duty of the Liberal party to present strenuous opposition to all candidates who are not prepared to dissociate themselves from the Socialist party, the avowed object of which is the complete destruction of those principles of individual liberty for which Liberalism has always contended.'

"In the meantime, the Labor representation committee, whose chairman is Keir Hardie, and which is the controlling body of the Socialistic element in politics, is working with might and main among the unions to bring them over body and soul to Socialism, with which they are all more or less deeply leavened, and seems to be in the way of fully succeeding. This presages a cleavage between the whole Labor vote and the Government."

STRONG WORDS IN THE HOUSE OF LORDS

"It is strange that the strong, impressive words spoken by Lord Avebury in the House of Lords last week should have failed, as they have, to excite international discussion. Lord Avebury said:

"'The unrest of Europe, the spread of Socialism and the ominous rise of anarchism are warnings to the governments and the ruling classes that the condition of the working classes in Europe is becoming intolerable, and that if a revolution is to be avoided some steps must be taken to increase wages, reduce the hours of labor and lower the prices of the necessaries of life. Europe is a great military camp. We have no peace, only an armistice, with unlimited expenditures. The result is that instead of accumulating capital for our children we are piling up for them debt and overwhelming responsibilities.'

"These words were spoken, not by a labor agitator or a Socialist, but by an aristocrat and a member of the most conservative body in all Europe. That gives them all the more significance. They contain more valuable political economy than is to be found in most of the books. They sound a note of warning. Take

R3898 : page 372

heed, gentlemen of the war and navy departments!"--Wall Street Journal.

* * *

The matter that confuses many is that really the working people of the civilized world are better off in many respects today than they ever were before: the unrest is the result of knowledge, the increase of the spirit of liberty. When the people supposed that God had created the royal families to rule and had specially blessed them financially, they looked to them as they properly looked to the Almighty, as their benefactors, and were thankful for whatever they received, thankful to be permitted to live at all, thankful to have enough of food and raiment and shelter to make them reasonably comfortable. But with the opening of the eyes of their understanding, with the information from the pages of history that their kings and nobles in times past had seized the property and power which they now possessed--seized it by force and without divine authorization--this knowledge has rendered the masses dissatisfied. They now reason that those who have seized the earth and its honors, authorities and powers in the past and who hold them by force may be reasonably required to surrender to the public enough of their surplus to make the entire people reasonably comfortable. Nor need we be surprised that frequently unreasonable demands are made by those whose minds have not been developed along the lines of finance, politics and religion, but who are coming to these subjects with crude, half-formed impressions, surmises, expectations. Is not this exactly what the Scriptures tell us respecting our day, the "time of the end"--in which we have already been for one hundred and seven years? Do they not tell us that in this period would come the running to and fro of travel, which we now see about us everywhere, by which the

various nations and peoples and classes are intermingled and waked up to the true situation of matters?
Do we not see about us as another evidence of this time the fulfilment of the prediction, "Knowledge shall be increased"? And is it not as a result of the increase of knowledge from this intermingling that the further prediction is to be fulfilled, "There shall be a time of trouble such as was not since there was a nation"?--Daniel 12:1.

HEATHEN NEW ENGLAND

Rev. Dr. Hoar, of the Newton Theological Seminary, has been making a study of conditions in New England, and finally raises his voice in protest that instead of civilization elevating the people a marked degeneracy is in progress. This may be disappointing to those who have the wrong expectation for the future--to those who are hoping that the Millennium will be introduced by the conversion, sanctification, of the whole world of mankind to the extent that God's will shall be done on earth as it is done in heaven.
But for those who take the Scriptural view, Reverend Hoar's findings are a further corroboration of the truth of the Bible. Our Lord's words are confirmed, for he said, "When the Son of man cometh shall he find the faith on earth?"--implying that the true faith would be very scarce at that time. It confirms the Apostle Paul's statement that "evil men and seducers shall wax worse and worse, deceiving and being deceived"; and again, that "In the last days [in the close of the present age, before the dawning of the new dispensation] perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."--2 Tim. 3:1-5.

Reverend Hoar says:--"There has come to some communities a disintegration and degeneration of public morals which has brought them down in moral tone below the mining camps of the west. Degenerates in mining camps are willing to acknowledge that they are bad, but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to admit their guilt. There must be a mixture of wickedness in order to free them from a charge of being Puritanical. In 90 per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion, which interferes with personal aims and pleasures, is shunned and its advocates ridiculed. The condition seems utterly hopeless."

RESTATEMENT OF METHODIST FAITH

Considerable agitation has been caused amongst our Methodist friends looking toward a revised statement of their creed; but, says the Michigan Christian Advocate, commenting on the question, "Present indications are that no revision of the Methodist creed will be undertaken in this generation."

The Methodist Times (London) admits that honesty seems to call for a revision, but claims that expediency frowns upon it. It says:--

"Theoretically a great deal might be said in favor of the American proposal, especially on the score of

R3899 : page 372

honesty. But, practically, we are convinced that any attempt at definition just now would be inexpedient. The fact is, every Methodist Church now allows a certain latitude to its ministers and people on points of doctrine, so long as the 'substance of doctrine' is accepted and honorably adhered to. We all know in practice what that substance is, for it has been clearly laid down in the admirable Free-Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the strait-waistcoat of a doctrinal standard would probably have an effect of a far-reaching and disastrous character.

"For the plain truth is, that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution as the result of the researches into natural science. But even on the subject of evolution we have not heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations

R3899 : page 373

of the psychologist. The secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon. In these circumstances no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our Church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill--

of which no signs are yet discernible. If the invitation comes to the British conference, we hope that it will be courteously declined--and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

BUSINESS METHODS IN CHURCH WORK

Reverend E. D. Decker, pastor of Ebenezer M.E. Church, Manayunk, Philadelphia, finding that even short sermons and elaborate choir service failed to attract the people to his Church, has introduced a new plan to draw "worshipers," as follows:--

"He has formed the young, attractive and unengaged girls of his congregation into an ushers' association, the chief duties of membership being to conduct worshipers, and especially strangers, to their seats and to collect the offertory. The girls take turns, twelve of them officiating each week. They wear a simple, neat and very effective uniform of white, with a becoming lace cap, and stand ready in a double row at the Church door to welcome arriving worshipers.

"The first trial of the innovation yesterday was an enormous success, crowds of young men who have been stubbornly 'unregenerate,' coming from far and near. The pastor is delighted with the success of the experiment, which, he said, he was sure would prove the long-sought solution of the difficult problem of how to bring light to many young men whom the distractions of business and pleasure have hitherto monopolized.

"The Church's principal supporters are prominent business men, and they are equally delighted. They say that the opposition churches in the neighborhood must follow suit or 'go out of business.' The treasurer said the fact was sufficient that the offertory showed a 150 per cent. increase over the corresponding Sunday of last year."

* * *

The difficulty with Christian people in general is their misunderstanding of the divine plan, with the thought which is so general amongst them, that an outward moral gloss and membership in some of the sectarian churches is what the Lord is seeking and approves. The enterprising Church members, with a measure of good intention, resort to Trilby shows, raffles, chances, and various methods that are somewhat shady for the raising of money, or, as in the above case, for the increase of their attendance. What they all should see is that the Lord "seeks such to worship him as worship him in spirit and in truth." (John 4:23.)

And the call is not to an outward gloss of morality, nor to an earthly Church membership, but a call to saintship, to full consecration of heart and life to the Lord, and these, as the Lord himself forewarned us, will be but a little flock, amongst them not many wise, great, learned or noble according to the course of this world.

But the friends of the various denominations ask, How then would the world be converted and the Millennium be ushered in? We answer that the conversion of the world and the bringing in of the Millennium are matters beyond human power. With all the stooping to worldly methods and ignoble practices, there are twice as many heathen today, after a hundred years of the most noted missionary effort the world has ever known, as there were a century ago. The natural increase of the human family operates effectively to stop any thought of a conversion of all the heathen--we are getting farther from such a possibility every day. But even if the heathen were all converted to the condition of the Church members of Christendom we are all witnesses that the work of conversion would need to be repeated, because surely amongst Church members God's will is not done on earth as it is in heaven. The vast majority of them have no wish for God's will to be done in them, but rather are walking after the flesh and not after the Spirit. The real hope is in the divine plan: the selection now of the little flock to be the Bride, the Lamb's Wife, and the work for the world to begin after the marriage of the Lamb has taken place at the second coming. Then the Spirit and the glorified Bride will say, "Come," and whosoever will may come and take of the water of life freely. Then Satan will be bound and all the families of the earth be blessed with the uplifting influences that will then be world-wide and ocean-deep--the knowledge of the Lord.

===================

R3899 : page 373

BROOKLYN AND WORCESTER CONVENTIONS

ON November 11th Brooklyn, N.Y., had a splendid one-day Convention. About 200 gathered with the local friends--mainly from New York City, but various cities of New Jersey, New York, Pennsylvania, Connecticut and Maryland were represented. The forenoon rally was heart-cheering. One dear Colporteur present, on hearing a testimony given by one newly come into the light through his efforts, declared that it was worth more to him than a thousand-dollar gift. Testimonies from the newly-interested often astonish us, showing how rapidly some can grow in grace and knowledge.

The afternoon session for the public was splendidly attended, considering that it rained all day;--about 1000 very attentive hearers were present. The friends must have been very industrious and liberal in their

advertising, else no such assemblage could have been gathered on such a day. We were pleased, too, that when they noted the unfavorable weather they did not murmur nor complain, but said,--"The Lord knows best: He could have ordered it otherwise had he so desired."

The evening discourse on "Two Purgatories"--one for the Church and one for the world--those who desire already possess, through the newspapers; so we do not elaborate its features here. We parted with joyful greetings at 9 p.m., all of us wishing for the General Convention with our Lord--hoping that it will be soon.

Worcester, Mass., had its first One-Day Convention on Nov. 18. It was surely a joyous occasion for the dear friends there as well as for us who visited them; over 200 from all parts of New England, but particularly from Boston and vicinity. The local Church is small in numbers and financially weak, but had been saving up in preparation for the Convention expenses for fully two years. They seemed greatly rejoiced with the results of their efforts.

The morning session led off as a Testimony Rally, then came Brother Russell's discourse to the interested on the "Times of Restitution"--slightly different and more elaborated than the reports of it in the daily newspapers. Next came the noon-day repast, and in the afternoon the public service--the event of the occasion. The friends had secured "Mechanics' Hall," the largest and finest auditorium in Worcester, seating over 2,000. A grand audience was present, and the close attention given to so lengthy a discourse told of an interest which with some will, we trust, grow and deepen into love, devotion, zeal. About 1100 were present. Brother Russell's train left just at the close of this service, but the friends had, we understand, further spiritual feasting in the evening.

===================

BEREAN STUDIES IN "TABERNACLE SHADOWS"

In the references below, Z. represents this journal and T. stands for Tabernacle Shadows. The references should be given to brethren and sisters for reading in the classes. Free comment should be permitted after each reading.

ISRAELITES, LEVITES AND THE PRIESTHOOD

DECEMBER 9

1. What did the nation of Israel frequently typify? T.25, par. 2, 3.
2. What did Israel typify in its relation to the Tabernacle? T.25, par. 3, to 26, par. 1.
3. What did the Levites typify? T.26, par. 2.
4. What did the Aaronic priesthood typify? T.26, par. 2 to 4.
5. Who is the head of the antitypical priesthood? Heb. 3:1; T.27, par. 1.
6. What is the significance in the tribe of Levi having existed before the priesthood was instituted? T.27, par. 2.
7. What is the significance of the fact that in the ordination of the priesthood the Chief Priest was always first? T.28, par. 1, 2.
8. What did the ceremony of the anointing signify and typify? T.28, par. 3.

DECEMBER 16

9. What was the significance of Aaron's being washed before putting on the garments of "glory and beauty"? T.29, par. 1.
10. What were the High Priest's garments of "glory and beauty"? and what did they typify in general? Ex. 28:4; T.29, par. 2, 3.
11. What did the white linen "coat" represent? T.29, par. 4.
12. What was the "mitre"? and what did it typify? T.29, par. 5.
13. Describe the golden plate or "crown." What did it typify? and why was it fastened with a blue lacer to the "mitre"? T.30, par. 1; T.29, par. 5.
14. What was the significance of the "linen girdle"? T.30, par. 2.
15. Describe the "upper robe." What did its color (blue) and its golden bells and pomegranates signify? T.30, par. 3.
16. How was the "ephod" made? and what was the significance of its two parts with their golden clasps? T.30, par. 4.
17. What did the "curious girdle" signify? T.33, par. 1.

DECEMBER 23

18. Respecting the statement on page 33, par. 2, "Sealed with the sacrifice of himself once for all," are the members of his body all counted in with the

Head in this work of sealing the New Covenant? and has the great High Priest yet finished this work of sealing and confirming the New Covenant? and has it gone into effect? or will this all be accomplished with the passing beyond the vail of the last member of the body, the sprinkling of the blood of the sin-offering, and the coming forth in glory robes for the blessing of the people? Z.'05-378 (1st col. par. 1.)

19. Why is that part of the "ephod" representing the Abrahamic Covenant still incomplete? T.33, par. 3.

20. What is meant by "the Seed of Abraham"? Gal. 3:16,29; T.33, par. 3.

DECEMBER 30

21. How do we know that the natural seed of Abraham will not be members of the great antitypical High Priest? T.33, par. 4.

22. What part will natural Israel have in fulfilling the Abrahamic Covenant? and upon what conditions? T.34, par. 1.

23. What did the colors of the "ephod" signify? T.34, par. 2.

24. How was the "breastplate of judgment" worn, and what did it represent? T.34, par. 3.

25. How did natural Israel regard the Covenant (represented by the ephod), and the Law (represented by the breastplate), and why? T.34, par. 3.

JANUARY 6

26. Describe the Law emblem (the breastplate). Why was it bound upon the High Priest's heart? T.35, par. 1.

27. What were the dimensions of the breastplate? and what the significance of its being a span long and a span wide when doubled? T.35, par. 2.

28. What was the significance of its being doubled, and what did each half represent? T.35, par. 3.

page 375

29. What is the precious significance of the breastplate being suspended by a gold chain from the gold clasps of the "ephod"? T.36, par. 1.

30. What did Aaron represent when clothed in these beautiful robes and anointed with the holy oil? T.36, par. 2.

31. How were the under priests, "the body," clothed, and what was the significance of their garments? T.36, par. 3, 4.

32. What beautiful and appropriate antitypical application does the Apostle Paul make to the Gospel Church in this connection? T.36, par. 3; F.271, par. 1-3.

33. How was the anointing oil applied, and what did this ceremony typify primarily? T.37, par. 1.

34. Why was the anointing oil poured only upon Aaron's head, and not upon the under priests? T.37, par. 2.

35. What is the antitype of this anointing in its secondary significance? T.37, par. 2, 3; E.304 to 305, par. 1; F.132, par. 1.

36. From what standpoint should we view Aaron thus robed and anointed? T.38, par. 1.

R3899 : page 375

HE THRESHETH HIS WHEAT

When the Wheat is carried home
And the threshing time is come,
Close the door.
When the flail is lifted high,
Like the chaff I would not fly;
At His feet oh let me lie
On the floor.

All the cares that o'er me steal,
All the sorrows that I feel
Like a dart,
When my enemies prevail,
When my strength begins to fail--
'Tis the beating of the flail
On my heart.

It becomes me to be still,
Tho' I cannot all His will
Understand;
I would be the purest wheat,
Lying humbly at His feet,
Kissing oft the rod that beat,
In His hand.

By and by I shall be stored
In the garner of the Lord
Like a prize;
Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow
For the skies.

--Unknown.

===================

R3900 : page 375

IN THE CROSS OF CHRIST I GLORY.

--LUKE 23:33-46.--DECEMBER 9--

Golden Text:--"Father, forgive them;
for they know not what they do."

THE Gospel of salvation by the blood of the cross is becoming more and more unpopular. That divine justice required a "life for a life," and accepted the life of Jesus as the ransom price for the life of Adam and that of the race which lost life through him, seems to be repugnant to the natural mind, and, alas! the number of those begotten of the Spirit and able to appreciate spiritual things from the spiritual standpoint seems to be remarkably small. Worldly wisdom rejects the entire story of redemption when it rejects the Bible record of the fall and substitutes the theory of evolution, which assumes that man is gradually raising himself from bestial to more and more rational conditions. Of course, it must be logically true that if there was no fall from perfection there was no original sin and condemnation, and if Adam and his race were not cursed, condemned, sentenced to death, redemption from such a sentence would be impossible. From this standpoint of worldly wisdom (which is taught in all the colleges, seminaries and high schools) the entire Bible story of redemption through the blood of the cross is foolishness.

"Christian Science," falsely so-called, is aiding also in the undermining of faith in the Bible testimony respecting redemption through the blood. Its theory is that there is no sin, never was any sin nor evil of any kind, but all such matters are purely mental hallucinations and deceptions;--that there was therefore no divine sentence against Adam and his race as sinners, and that there is no such thing as death. They thus contradict the Apostle who declares, "By one man's disobedience sin entered into the world and death as the result of sin; and so death passed upon all men for all are sinners." (Rom. 5:12.) This delusion, which seems so weak and nonsensical to those who have learned to rightly divide the Word of Truth, is, as the Scriptures declare, a "strong delusion" upon many who have only a superficial knowledge of the divine Word. These, after learning to deny the facts in their own experiences, after practising the denial of all pain, gradually so pervert their minds that they cannot reason properly and truthfully on any subject. These, being mentally blindfolded, the Scriptures are twisted for them into such shapes as to bind them hand and foot and render them thoroughly impervious to the Truth.

ERRORS BEGET ERRORS

The third view of the cross is the offspring of the two delusions foregoing: it seeks to hold to the Scriptures and to the cross of Christ, and to some kind of a work there accomplished for mankind, but is confused and blinded, and sees not clearly just what was accomplished. In its blindness it grasps the statement that Christ set an example to us his followers, but that his sufferings were in no sense of the word redemptive, but merely educational, instructive to his followers. They claim that Jesus suffered to show us how to suffer, that he died to show us how to die, to show us his resignation to the Father's will. They totally overlook and ignore the true view of our Lord's death set forth in many Scriptural, positive statements, some of them in this lesson: that Christ died for our sins, that he gave himself a ransom for all, that he bought us with his precious blood, that we are redeemed by the blood of Christ.

R3900 : page 376

The true view of the cross recognizes that while Jesus is indeed the Teacher of the Church, the Head of the Church, the Bridegroom for the Bride, the Church, it is the Lord who obtained not only the rightful authority to be our Teacher and by and by to be King of the world, but also by the same sacrifice, by the same ransom price, he bought the Church and the world, securing for all mankind release from the original sentence of death, release from the "curse," thus making it possible for God to be just and at the same time the justifier of him that believeth on Jesus. It is when the death of Christ is recognized as the ransom price for Adam, and incidentally for all of his family who lost through his disobedience, that we see its real signification, and how it was impossible under the divine arrangement for the baptism into death to be omitted by our Lord. At the same time we see how all who will be members of his glorious Bride class must also share with him in this baptism into death, and that without the shedding of his blood there could be no remission of sins, no reconciliation to the Father, no resurrection out of death, no reattainment of everlasting life. With the true view before us we have not only feelings of sympathy for our dear Redeemer's sufferings at Calvary, portrayed in this lesson, but we have joy also in his faithfulness, which means our redemption and ultimately through him, in the resurrection, our deliverance from the power of sin and death.

EN ROUTE TO CALVARY

Our last lesson showed us Pilate signing the death-warrant of Jesus under protest, washing his hands as indicating that he considered the matter an outrage of justice, but was helpless as respects further protestation against the will of the people who cried out, "Crucify him!" The scourged Jesus, who knew in advance the result, was the most calm and collected one of the company, fully prepared to drink to its dregs the cup which the Father had allowed to be prepared for him--conscious that the Father's love and care would do nothing amiss and would cause ultimately all things to work together for his good. Soon all was in readiness, and the little procession was formed and wended its way from Pilate's castle along the narrow streets of Jerusalem to the Damascus gate. First went a soldier with a white wooden board, on which was written the nature of the crime of the convict; next followed four soldiers under the command of a centurion, with hammer and nails, guarding Jesus, who bore his own cross; then followed the two robbers, each bearing his own cross and guarded by four soldiers. A multitude thronged the way, the curious throng, the exultant enemies, and some of the Lord's friends, "Mary with other women weeping" (vs. 27). The entire distance from castle Antonio to the hill-top called Calvary is about three-fourths of a mile. Calvary is the Latin name, signifying the skull; Golgotha, the word used by Matthew, also signifies a skull, being the Aramaic, the original language of the Jews in Palestine. The name was probably applied because, looked upon at a little distance, it much resembled a skull. A recent writer thus describes it:--

"Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains in its perpendicular face the most remarkable likeness to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. . . . This pit is filled with the skeletons and bones of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven. . . At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general concensus of agreement that this is the true Calvary."

R3901 : page 376

En route, and probably near the Damascus gate, a women's society for the mitigation of the sufferings of those executed met the procession and tendered refreshments in the form of a narcotic drink of wine and myrrh, intended to relieve the pains of the crucified by benumbing their sensibilities. Their sympathy was also expressed by their tears. The account gives us to understand that Jesus courteously tasted of the beverage to show his appreciation of the kindness, but declined to drink the potion. He was willing to endure to the end all that the Father might be pleased to permit to come upon him. "More than conqueror" we behold him--we glory in the principles which actuated the Captain of our Salvation in his every act, and we are inspired by his example to press with vigor on, assured by him that "Greater is he that is for us than all that be against us," and that he will not permit any experience to happen to us that he is not able to overrule for our best interests.

BEARING THE CROSS AFTER HIM

Another incident occurred about this time: Simon, a countryman, a Cyrenian, met the procession at a time when, according to tradition, Jesus--weakened through the experiences of the night and through his previous experiences, in which virtue went out of him when he healed the multitudes--was about to faint under the weight of the cross. Simon was compelled to bear the cross after Jesus, but whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging on the ground, we cannot surely know. If, however, it was the latter, the figure becomes all the more striking as an illustration of how the Lord's true followers today are to walk in his footsteps and to join with him in the carrying of the cross--not the literal, but the symbolical.

R3901 : page 377

If we are inclined to wonder where were Peter, John and James and the others of the apostles that they proffered the Master no helping hand, we are to remember that they were "common people" and rather despised as Galileans, and that they had reason to fear that the wrath of the chief priests and rulers against Jesus might also attach more or less to them, and no doubt these considerations had something to do with their backwardness. Besides, they were in a great maze of perplexity at the experiences through which their Master was passing--they understood not until after our Lord's resurrection and his explanation of the Scriptures bearing upon the subject. We are not, therefore, to plume ourselves upon superior courage when thinking how we would delight ourselves in such an opportunity. We are to remember that we have the light and the knowledge and the holy Spirit, which they did not then have, and that thus we have much advantage over them every way.

When we think, however, how nobly Peter, James and John and the others carried on the work of the Lord--how they took up the cross of Christ in the highest sense as his apostles and servants--we have every reason to rejoice and to do them honor. And now the cross is with us. The truths represented in our Lord, in his teachings, in his sacrifice, are still despised and rejected of men--not only by the world, but also by the chief priests, scribes and Pharisees of nominal Christendom. The members of the body of Christ, their hope of glory, honor and immortality, and the blessing of all the families of the earth, are still laughed to scorn, and there is still room for bearing the cross and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his precious blood. How faithful have we been in the past? how faithful will we be in the future? Here is our opportunity also for coming off conquerors through faithfulness in walking in his steps.

"FATHER, FORGIVE THEM"

Arrived at Calvary, Golgotha, the wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. It was a most cruel death, though perhaps not more cruel than some other forms by which the Lord's followers and others have died. It was not the pain, not the suffering that was our ransom price--it was the death. The penalty upon father Adam was not the amount of pain he should suffer, but the fact that he must lose life. And so some of Adam's children have lost their lives with great pain, others with little suffering, but over all the sentence reigns, "Dying thou shalt die." It was sufficient in some respects that the Lord should have died, no matter how, but in other respects this was not sufficient. Under the Mosaic law it was decreed, "Cursed is everyone that hangeth on a tree." (Gal. 3:13.) That vilest sentence or curse against sinners under the Law Jesus bore, that he might not only be the Redeemer of the world in general but also the Redeemer of the Jew, as it is written, "He was made a curse for us"--experienced the sentence of the accursed ones under the Law.

It was supposed that it was just about the time that the cross was dropped into the sockets, which would be one of the most agonizing moments of the entire experience, that our Lord in the midst of his agony prayed for his enemies, "Father, forgive them, for they know not what they do." It certainly would be just like our dear Master to utter such a prayer, and we feel very sure that it was the sentiment of his heart, as it was also that of the first martyr, Stephen, who cried in dying, "Lord, lay not this sin to their charge." It is but truthful, however, for us to note the fact that these words credited to our Lord are omitted from the

Vatican MS., which is one of the very oldest; and although they appeared in the Sinaitic, they were subsequently stricken out of the latter as though their authenticity were doubted. We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them.

"THEY PARTED HIS RAIMENT"

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (Psa. 22:18.) Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. As an illustration of prophecy being fulfilled in our day, note the statement in Daniel about many running to and fro and knowledge being increased, and the approach of a time of trouble such as was not since there was a nation--all declared to be indications of the time of the end of this age. (Dan. 12:1-4.) Yet how few of those who see and acknowledge that we are living in peculiar and wonderful times realize that these are fulfilments of prophecy.

DECEPTIVE OUTWARD EVIDENCES

The crowd stood around gaping, and the rulers joined with them in deriding the one who so recently had ridden upon the ass as the King of the Jews. They made light also of his miracles of healing, of awaking the dead, saying, "He saved others, let him save himself." Let him save himself if he be the Messiah of God, his elect one. How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and his Word. If the rulers had any compunctions of conscience respecting their course previously, they did not now manifest it, since they were fully convinced that our Lord was a

R3901 : page 378

deceiver, a fraud. This was implied in their willingness to say, "His blood be upon us and upon our children." If they had any qualms of conscience these apparently were satisfied as they beheld Jesus on the cross, helpless and dying. Here was certainly a test, they said. If he were the Messiah undoubtedly he would not thus suffer ignominiously, but would come down from the cross; hence they said, We have proof that our course has been a wise and proper one in ridding our nation of a disturber of its peace, whose teaching would ultimately have overthrown our priestly authority and control of the people.

Similarly in the harvest of this age, with antitypical nominal spiritual Israel, the Truth is stranger than any fiction, and the masses, in a wrong condition of heart, not guided by the Spirit of the Lord, are blind to it, and also the rulers, the Doctors of Divinity. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the claim that their death will be for the good of the cause, that it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power.

Spurred on by the influence of the Jewish rulers, the Roman soldiers also derided the one just crucified as the King of the Jews; and the whole multitude, as they read over his head in Greek, the language of literature --in Latin, the language of the Romans, their rulers--in Hebrew, the language of their own nation, the words, "This is the King of the Jews," were struck with the absurdity of the situation--its impossibility, so to speak,--that a king of the nation should be thus completely denounced and rejected by the people of his realm! Alas, how little they understood his power! He could indeed have come down from the cross, could

have refused to die, could have resisted their insults, could have had "more than twelve legion of angels" for his defence. But this would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us as the race of Adam under the sentence of death, without hope of a future life--dead as brute beasts.

How we may rejoice that the dear Redeemer did not when he was reviled revile again, when he was maltreated resent it and do injury to his executioners. How we may rejoice in his faithfulness and love, which enabled him to present the acceptable sacrifice on our behalf. How we can exult also in the great glory, honor, dominion and power everlasting which have come to him as a reward and as a token of the Father's approval, and what a hope it gives us that we also by his grace and assistance may attain to joint-heirship with him in his Kingdom.

"WITH ME IN PARADISE"

As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising that similar emotions were awakened in the minds of the two robbers crucified with Jesus. In his company, following him, they had been witnesses of his meekness, gentleness, patience and evident faith in God, yet but one of them had the eyes of understanding to appreciate this in any measure. The other, blind as the rulers and the populace, joined with them in reviling the Lord as an impostor, a hypocrite. The first--manifesting a faith which, under all the circumstances, was a remarkable one--reproved his fellow saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." Our Lord's light indeed shined in darkness and the children of darkness comprehended it not, but his disciples at least sympathized. And so also this poor thief perceived that our Lord was suffering injustice, being buffeted, yet taking it patiently.

Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and, notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor, and the thought had doubtless been growing in his mind, What if this is some great one from the spirit world, who, as he claims, will by and by in another age establish his Kingdom! What if these rulers are moved by envy and selfishness, and are blind to his teachings! The raillery of his companion only opened his mouth in defense of the Savior. Confessing his own unworthiness, he nevertheless pled for justice, suggesting that both he and his companion thief had reason to be fearful in their dying hour as respects what might be their future in the hands of the Almighty; but here was one traduced, buffeted, crucified, of whom they were witnesses that "This man hath done nothing amiss."

"LORD, REMEMBER ME"

Having administered the rebuke he appealed to our Lord, saying, "Lord, remember me when thou comest into thy kingdom"--when you receive your kingdom, wherever it may be and under whatever conditions, if it is in your power remember me. I look to you as vastly my superior and the superior of all of us. It seems to me not at all improbable that you are indeed a mighty king, misunderstood by some of your subjects. I venture this appeal to you, even though in the eyes of others it may seem foolish. "Remember me" when you become a king, for I verily believe somehow, sometime, somewhere, you shall have a kingdom, for you certainly would be worthy of it.

Our Lord's recorded answer has caused much debate amongst Christian people. As it appears in the

English it seems to give the thought that the Lord himself expected to be in Paradise that same day, and that the thief would be there and receive blessing and favor at his hand. If by Paradise heaven be understood, we know that there must be some mistake, because our Lord certainly did not go to heaven that day. The Apostle quotes the Prophet David's words, which imply that he was in sheol (Greek hades) until his resurrection on the third day. (Acts 2:31; Psa. 16:10.) Our Lord himself on the morning of his resurrection

told Mary to tell the disciples that he had not yet ascended to his Father and their Father, to his God and their God. Paul's declaration is that he was dead during the interim--that "he rose from the dead on the third day."--I Cor. 15:4.

PARADISE LOST TO BE RESTORED

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored --the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his Kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the Paradise of the Kingdom is therefore the only one to which the Lord could have referred. The whole question hinges upon the word today, which is not generally used now as in this text, where it is used to express emphasis, and is better appreciated when we transpose the comma and place it after today instead of before it. Then the passage would read, "Verily I say unto thee today [when everything seems unfavorable, when I appear as an impostor, subject to the insults and taunts of my enemies--notwithstanding all this, I tell you] thou shalt be with me in Paradise." But the Lord and the thief went to hades, the tomb, the state of death, that very day. The Lord arose on the third day, but the thief remained a prisoner in the great prison-house of death, with the remainder of the world, unconscious.

When the Lord at his second coming, in due time, shall call forth the thief from the tomb he will come forth to Paradise, for the whole earth at that time shall be filled with the glory of the Lord, the Sun of Righteousness shall fill the earth with the light of divine truth. Then that thief of remarkable faith will be remembered and receive blessing proportionate to his faith and to the blessing which he ministered to his dying Redeemer. Furthermore, the thief's request was to be remembered when Messiah would come in his Kingdom, and we still pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." There can be no Paradise until his Kingdom shall come. Our Lord's answer, as expressed in the words "Verily, verily," signifies, "Amen, so be it,"--Be it as you have suggested, thou shalt be with me in Paradise, I declare this today amidst all this contradiction of sinners and exhibition of the powers of darkness.

MANY OR FEW STRIPES IN PARADISE

But will not all mankind, except those who have now seen and tasted and wilfully rejected the grace of God--will not all others have some blessed opportunity in Paradise, too, under the ministration of the Millennial Kingdom? We answer, Yes. The blinded thief will be there, and all those blind spectators who railed upon the Lord and those who cried, "Crucify him," and pierced him, and who said, "His blood be upon us and upon our children"--they will all be there, as it is written, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (Jno. 5:28,29.) What advantage then will the friends of the Lord have over the others? We answer they have much advantage every way: first they have the blessing and peace which come in believing even in the present life. All the Lord's disciples know this, and the believing thief assuredly realized a blessing from it, too, and died the happier. As for the future life we may readily see that the blinded ones, while not to be held entirely responsible for their blindness, which the Scriptures declare comes from the god of this world, who blinds the minds of them that believe not, are nevertheless to some extent responsible, and will be handicapped in the future in proportion to their degree of present wilfulness in sin.

The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. He had not cultivated the fruits and graces of the Spirit and therefore would not be acceptable as an overcomer and joint-heir with the saints. But we may be sure that the faith developed and acted upon to the extent of defending the Lord in such an emergency implies a considerable degree of principle and love of righteousness at heart, and that under the Millennial Kingdom conditions the believing thief would undoubtedly have made rapid progress under the blessing of the Lord up to full perfection of all that was lost in Adam and redeemed by the precious blood.

Dr. Alford has well said, "What is really astonishing is the power and strength of that faith which, amid shame and pain and mockery, could lift itself to the apprehension of the Crucified as his King. The thief would fill a conspicuous place in the list of triumphs of faith supplementary to Hebrews 11."

"DARKNESS OVER THE LAND"

It was about noon that Jesus, seeing his mother and John standing near, said, "Woman, behold they son," and to John, "Behold thy mother." We thus see that, in the extremity of his pain even, our Lord was thinking less of himself than of his disciples and of his dear ones. It was about this time that darkness began to settle, beclouding the scene for about three hours. Undoubtedly the shade was more comfortable for the crucified ones than the sunlight of that bright land. And surely it was appropriate that nature should be draped, the shadowy vail drawn over such a scene. Well did it picture the temporary triumph of the power of darkness over him who is the Light of the world. Thanks be to God and to our Lord that through his blessed sacrifice for sins very soon all the shadows will be past, for the Sun of Righteousness will rise with healing in his beams for the blessing of all the families of the earth.

"GAVE UP THE GHOST"

The last verse of our lesson tells of our Lord's last agonizing cry with a loud voice--consuming the remainder of his strength. His words elsewhere recorded were, "My God, my God, why hast thou forsaken me?" We have already noticed the serene calmness of our dear Master from the time in Gethsemane when the angel strengthened him with the assurance

R3903 : page 380

that his course had thus far been pleasing and acceptable in the Father's sight. But it was necessary that he should have the sinner's bitter experience, even to the extent of being entirely cut off from fellowship with the Father. In God's providence, however, this was not prolonged, but merely "for a moment." The Father hid his face from his beloved Son in the sense of withdrawing all spiritual fellowship and communion: for a moment, therefore, our Redeemer was left in a depth of darkness, and his agonizing cry pictures the loneliness of his heart. It was not enough that of the people there were none with him--it must come to this, that the Father should temporarily withdraw sustaining strength and assistance.

Yet our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this "he gave up the ghost." The word ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. In other words, he breathed out his last breath, he let go his hold upon life.

But what was meant by the words, "Into thy hands I commit my spirit"--my breath, my life? We answer that when God created Adam he first formed him and then gave him the gift of life. The right to this gift Adam forfeited by disobedience. He was able to transmit to his posterity a spark of vitality, but not perfection of life, because he had lost all right to that. Hence Adam and each member of his race in dying surrenders his life to God under the divine edict that they were unworthy of life, that they could not have it nor claim it either soon or ever. But with our Lord Jesus it was different: he had a life that was not derived from Adam, but, transferred from a heavenly condition, he had a right to life, and it was this life to which he had a right that he was now laying down on behalf of, and as a redemption price for, Adam and his race. In letting go his hold on life he surrendered it to the Father, who had already promised that his life being thus surrendered should entitle him to a higher life under still greater favor, and this he received when he arose from the dead on the "third day," for, as the Apostle declared, "He was put to death in the flesh, but quickened [made alive] in the Spirit"--a spirit being. --I Pet. 3:18.

===================

R3903 : page 380

"HE IS RISEN, EVEN AS HE SAID"

--MATTHEW 28:1-15.--DECEMBER 16.--

THE PROOFS of our Lord's resurrection from the dead are quite necessary to be kept in mind by those who have been begotten of the holy Spirit; and as they were indispensable to our attainment of justifying faith in Jesus, so they are also necessary for others. Indeed none could reach the higher developments of faith and Christian experience without this foundation well established. As it was necessary for us to know that Christ died for our sins before we could believe in him as the Redeemer, as the one who had secured the right to be the Life-giver to Adam and his race, so it was necessary for us to believe more than this, namely, that he who died for our sins rose again, so that he might be our justifier, our Lord, our guide, our helper, our advocate with the Father, and by and by the Mediator between God and the world. From this standpoint, therefore, our lesson is important as providing us with the necessary reasonable proofs to lay before those who are approaching the subject--our friends, the members of our families, etc., who have not yet accepted Christ.

SUMMING UP THE PROOFS

we find that they are numerous and well substantiated, as follows:--

(1) Our Lord's death could not have been a case of

suspended animation: the spear-thrust in his side made this evident, not only because it was a mortal wound, but because it furnished evidence that our Lord was already dead in that there issued from his side water as well as coagulated blood.

(2) The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Governor.

(3) The request of the chief priests, that the stone against the door of the sepulcher be sealed and the Roman guard placed around the tomb, so that no one could remove the body and then pretend that Jesus had risen, was a further evidence that he was regarded as dead.

(4) His friends believed that he was dead and wrapped him in spices for burial: indeed in their grief they seem to have forgotten his promise of a resurrection--so much so that even after he had risen it was with difficulty that they were convinced.

(5) The record that the guards dissembled and declared that the disciples stole his body while they slept, being bribed by the Jewish rulers, served at last to prove that the guard had been set and that everybody recognized that Jesus was dead.

(6) The tomb in which Jesus was buried was a new one, in which no one had previously been buried, so there could be no doubt as to the identity of the one who arose. We are glad that there is such satisfactory evidence that Christ died, and that thus we have further foundation for the Scriptural assurance that he died as the Redeemer of the world. Even Strauss, the agnostic, is constrained to say on this subject, "The whole countryside knew he was dead."

THE WITNESSES MOST RELIABLE

The resurrection of Christ is vouched for by many most honorable witnesses, of whom it cannot be said that they were shrewd and learned and took advantage of opportunity to hoax the public. On the contrary, they had nothing to gain by their course--everything to jeopardize. The witnesses were not only poor but unlearned, and write themselves down as "ignorant." It would have been to their advantage to have dropped Jesus and the malodorous reputation associated with his name. They testified to his resurrection, and preached in his name and through his power

R3903 : page 381

as the risen one the forgiveness of sins--and did this at their own expense, with sufferings, stripes, imprisonment and cruel death as the reward. Their testimony fully concurs with the Master's own words before he died--words which his own intimate followers could not appreciate, could not comprehend--that on the third day he would rise from the dead.

The doctrine of the resurrection itself is peculiar to the

Jewish and Christian religions. Other religions the world over ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. The Apostles, on the contrary, admitted that all their hope rested in the fact that Christ did rise from the dead. Mark the Apostle Paul's words, "If Christ be not risen, then is our preaching vain, your faith is also vain; yea, and we are found false witnesses of God; because we have testified that God raised up Christ: whom he raised not up if the dead rise not; for if the dead rise not then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished."--1 Cor. 15:14-18.

It is not reasonable to suppose that honest men would misrepresent such a matter as the resurrection of our Lord, and it would be foolish for them to lay such stress upon a matter of which they were not morally convinced themselves. Why dwell so earnestly upon the resurrection of the dead if they had the least doubt on the subject? Why declare that all faith and all hope in Christ, all hope of forgiveness of sins, all hope of a future life by a resurrection was at an end if Christ had not risen, unless they were satisfied beyond peradventure? Especially so when the learned of that time were teaching Plato's philosophy, that the dead are not dead but more alive, and hence need no resurrection.

Our Lord announced in advance that he would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the tomb according to the record--it would have been either more or less, because he died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the custom of the times of reckoning a portion of a day or a year as though it were a complete one. For instance, throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years, or if he reigned two years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb, it is properly enough spoken of as three days and three nights, and shown thus:

JEWISH RECKONING

4 to 6 P.M. Friday==2 hours.
6 P.M. Friday to 6 P.M. Saturday==24 hours.
6 P.M. Saturday to 4 or 5 A.M. Sunday==10 or 11 hours.

R3904 : page 381

BY MODERN RECKONING

4 P.M. to 12 midnight, Friday==8 hours.
From midnight Friday to midnight Saturday==24 hours.
From midnight Saturday to 5 A.M. Sunday==5 hours.

Or another possible view of the matter would indicate Thursday as our Lord's death-day as follows:--

Laid in tomb--6 P.M. Thursday.
6 P.M. Thursday to 6 A.M. Friday--First night.
6 A.M. Friday to 6 P.M. Friday--First day.
6 P.M. Friday to 6 A.M. Saturday--Second night.
6 A.M. Saturday to 6 P.M. Saturday--Second day.
6 P.M. Saturday to 6 A.M. Sunday--Third night.
6 A.M. Sunday--Beginning third day.

Either view thus reckoned fulfils Peter's words, "He rose again the third day."

TWO VIEWS OF THE RESURRECTION

The view of the majority of Christian people is that our Lord arose from the dead to the same conditions exactly that he had during his life on earth--a man subject to the same limitations that he had before he died. The other view is ours, namely, that our Lord arose from the dead a spirit being, but since human beings cannot see a spirit being without injury, our Lord--really a spirit being--clothed himself as it were with flesh and clothing in order to appear to his followers--in order to give them a demonstration that he was no longer dead; and secondarily by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced--that by all these changes he might demonstrate to his followers that, although risen from the dead, he was no longer the same being as before nor subject to the same limitations as before; but now as a New Creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went--so is everyone born of the Spirit, everyone who experiences a resurrection to the spirit nature.--John 3:6-8.

Our Lord had indeed appeared subsequently to Saul of Tarsus, and manifested to him a certain measure of the glory of his resurrection condition, but the effect upon Saul was to blind him so that it required a miracle for his relief. To have so appeared to the eleven apostles and the others of the five hundred brethren who believed on him would not have been a satisfactory proof of our Lord's resurrection. They would merely have known that they had seen a great light, experienced a shock, and that they had heard certain wonderful words, but where would have been the proof to them or others of mankind that the one who was buried in Joseph's tomb had arisen from the dead and was now a spirit being? Our Lord, therefore, evidently chose by all means the better plan for making known the great fact of his resurrection. He appeared as a man, but under varying conditions, showing that he was not bound by the limitations of the human nature, but that he appeared and disappeared in bodily forms as the angels had in previous times, as for instance the three who appeared as men to Abraham for the purpose of communion with him, who ate dinner with him and whom he afterwards came to know as the Lord and two angels. For a similar purpose the Lord had appeared to his disciples after his resurrection: he vailed his glory and they saw it not when he appeared in various forms.

ERROR ALWAYS CONFUSING

The majority of Christian people are greatly confused over the matter of the resurrection anyway. Having received from heathen philosophies in the "dark ages" the same doctrines that were communicated by the Adversary to all the heathen, namely, that the dead are more alive than they ever were before, Christian people in general wonder why the Scriptures lay such stress upon the resurrection--why

R3904 : page 382

there is any necessity at all for a resurrection. They properly enough reason that if they were told at the time of the funeral that their dead friend was now "free," no longer trammeled with the earthly body, etc., why would he need to be trammeled with it in the future any more than in the present? and if some had gotten along without bodies for eighteen centuries or more, why would they need bodies thereafter any more than before? All this confusion of thought is directly traceable to Satan's falsehood, "Ye shall not surely die," and the rejection of God's statement, "Ye shall surely die." When we accept the teachings of the Word of God that the dead are really dead, then we perceive that there is no hope for them ever to have any knowledge or consciousness except by resurrection of the dead--we learn that there is neither knowledge nor device nor wisdom in the grave, sheol, the state of death, whither all go. (Eccl. 9:10.) As an illustration of how confused some of the ablest clergymen of the country are on this matter, we quote a few words from Doctor Peloubet. He says:--

"The resurrection of Jesus shows us the meaning of the New Testament teaching concerning the resurrection of the body. So in the Apostles' Creed we declare our belief in the 'resurrection of the body.' But these things do not express what the New Testament teaches concerning the resurrection, especially in 1 Corinthians 15. Jesus himself did not have his resurrection body till he ascended. The disciples saw the same body they had seen before the crucifixion. Our present bodies with flesh and bones cannot inherit the Kingdom of God, but out from them in some way will grow spiritual bodies."

What confusion we find here! The cause is not far to seek: it is first the error of supposing that the dead are not dead, and secondly the failure to see that our Lord was "put to death in the flesh but quickened in the spirit," as the Apostle most explicitly tells us. (1 Pet. 3:18.) Thank

God that with the morning light shining upon the divine Word these shadows so confusing to heart and mind are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word--consistencies, harmonies. Here we see the Apostle's statement that we are sown in weakness, raised in power, sown in dishonor, raised in glory, sown a natural body, raised a spiritual body (1 Cor. 15:42-44)--not sown a natural body and raised a natural body out of which will grow a spiritual body. The Scriptures are consistent, harmonious, beautiful, when allowed to interpret themselves.

REVEREND DOCTORS CONFUSED

We suggested foregoing that the doctrine of the resurrection is a confusion to the majority of Christians, and we give another sample of this from Doctor Peloubet:--

"What is the need of a resurrection body? The body is the instrument of the soul: it is probable that the soul must have some medium of communication with other souls and with nature."

Now consider: Our dear friends hold that the souls never die, although the Scriptures tell us that a death sentence is upon every soul of man, and that Christ poured out his soul unto death as our ransom price.) For our views on this subject, "What is the soul?" we refer the reader to MILLENNIAL DAWN, Vol. VI., page 346.) Doctor Peloubet probably holds in common with others that the undying souls go either to heaven or hell immediately at death, that the resurrection will not take place until the second coming of Christ, which he in common with others probably places a long way off; and yet he tells us here that the souls in heaven and in hell would have no instrument of communication with each other and with nature without a body. Hence we might reason, if they could not in any manner communicate with nature, they could not even enjoy pleasures or suffer pain. How much more reasonable is the Scriptural proposition that man himself is a soul, a being, that in dying his being is dissolved, that the resurrection is a resurrection of being by a reorganization of conditions necessary to restore him--the producing of a body with talents and powers to correspond and vitalized by the great Life-Giver who declares, "I am the resurrection and the Life."

OUR LORD'S RESURRECTION

With the foregoing suggestions respecting the fact that our Lord's resurrection is well vouched for by good authority, and that he was raised a spirit being, let us proceed to an examination of the lesson. The narrative is simple, unvarnished, natural. The different gospels tell of the matter in different language, narrating sometimes the same item in different form and sometimes different items connected with the manifestations of the forty days of our Lord's presence after he arose from the dead and before he ascended on high. Although these accounts differ they in nowise contradict each other; each told what he himself saw and knew, whereas had the account been a spurious one, gotten up to deceive, undoubtedly great care would have been exercised to have every witness tell the same thing. Here, then, is a sure proof of the truthfulness of the records.

To draw an illustration from more modern history: We notice the fact that several generals present at the battle of Waterloo gave very different accounts of the same--especially respecting the time of the beginning of the battle. Two armies of men witnessed the matter, yet an authoritative account of just when it opened cannot today be known. The Duke of Wellington declared that it began at ten o'clock in the morning, and General Alba, who rode beside him, says the hour was eleven-thirty; Napoleon and one of his assistants, Douret, claimed that it began at twelve o'clock, and General Ney asserted that it began at one o'clock. Evidently these different persons had different conceptions of the matter: one may have counted from the

R3905 : page 382

time the first gun was fired, another from a period of the general engagement, or what not. No one thinks of questioning the fact that there was a battle of Waterloo because of these divergent statements respecting the time it began. So with the matter of our Lord's resurrection, the fact that the different records of it are not in the same language militates nothing against the fact as a fact. All agree that the resurrection took place on the first day of the week (Sunday) following the Passover, early in the morning. Mary Magdalene and the other Mary, the mother of James the Less and of Joses, were there (Matt. 27:56), and Mark and Luke tell us that shortly afterward came Salome the mother of John, Joanna the wife of Chuza, and other women, who brought spices for a more thorough embalming of the Lord's body than was possible on the night of our Lord's

R3905 : page 383

burial, on account of the lateness of the hour and the approach of the Passover.

The earthquake had already rolled away the stone, the sentries had fled in terror from the manifestation of the angel's presence--they fled to the high priest, who probably had engaged to be their paymaster--having them detailed for a special police duty by Pilate. But the angel, so terrible to those out of harmony with the Lord, spoke graciously to those who were his friends, assuring them that Jesus was risen, and directing them to go quickly and tell his disciples, also assuring them that Jesus would go into Galilee, and intimating a general meeting of his friends there, which later took place. En route they met Jesus, who sent the same message to his disciples. Seemingly the Lord recognized that woman can exercise faith more readily than can man, and here he used them as his servants and mouthpieces to bear his message--to prepare his disciples, to assist them more readily to accept the truth of his resurrection. Meantime the affrighted guard fled and told the circumstances to the prominent elders who had set them their task and who were probably special enemies of our Lord. They were assured that their work would be considered satisfactory if they would keep the facts to themselves or report that Jesus' disciples had stolen the corpse. They gave them a handsome present for their cooperation in this matter and assured them of protection should their conduct ever be called in question.

ELEVEN APPEARANCES AT MOST

For forty days our Lord was with his disciples before his ascension, yet he revealed himself to them, according to the records, not more than eleven times in all--and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them in thunder tones that a great change had occurred to him--that he was no longer the same being, although he evidently had the same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was "the Lord, that spirit," a "quickening spirit." To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

ON THE DAY OF THE RESURRECTION

(1) Sunday morning early--to Mary Magdalene--near the sepulchre at Jerusalem.--Mark 16:9; John 20:11-18.

(2) Sunday morning--to the women returning from the sepulchre--near Jerusalem.--Matt. 28:9,10.

(3) Sunday--to Simon Peter alone--near Jerusalem.--Luke 24:34.

(4) Sunday afternoon--to the two disciples going to Emmaus--between Jerusalem and Emmaus.--Luke 24:13-21.

(5) Sunday evening--to the apostles excepting Thomas--at Jerusalem.--John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord's presence, as follows:

THE NEXT SUNDAY--THE EIGHTH DAY

(6) Sunday evening, a week after the resurrection--to the apostles, Thomas being present--at Jerusalem.--John 20:26-29.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to reengage in the fishing business, considering that the Lord and his mission had been a failure.

Our Lord evidently expected just such a process of reasoning on their part, and his delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the Kingdom of God on a higher and still grander plane than their previous ministries had been--under the ministration of the holy Spirit.

APPEARANCES IN GALILEE

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(7) As a stranger on the shore Jesus called to seven of his disciples who were fishing--John 21:1-13.

(8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee.--Matt. 28:16-20.

(9) Very shortly after this he again appeared to a general company of his followers gathered together by previous appointment, "above 500 brethren at once"--in Galilee.--1 Cor. 15:6.

LAST APPEARANCE IN JERUSALEM

(10) At the close of the forty days our Lord appeared to the Apostle James only, probably at Jerusalem.--1 Cor. 15:7.

(11) At the end of the forty days our Lord appeared to all of the apostles at the time of his ascension. This was at the Mount of Olives.--Luke 24:50,51; Acts 1:6-9.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., etc., but when Paul, the last of the apostles, saw him it was not so, but as we shall see him by and by when we are changed to his likeness--he saw him as one of premature birth. The Church of the First-Born are at the resurrection changed to be like their Lord and see him as he is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified one. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Jesus having been changed to his image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly--until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

====================

Bibles, Testaments, Students' Helps, Etc.

SUPPLIED AT WHOLESALE COST PRICES

IN presenting our list of Bibles this year we have dropped a number which we previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently broad to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from, we shall be pleased to mail publishers' catalogues upon postal card application.

This list supersedes all previous lists. Bible publishers announce that, owing to increased cost of material and labor, they have found it necessary to advance the price of many of the cheaper grades.

THUMB INDEX ON ANY BIBLE, 25c EXTRA

TEACHERS' BIBLES

No.	(Add Postage on these, 20c each.)	Pub. Price	Our Price
04403	Minion, French Morocco, div. cir., round corners, red under gold, references, linen lined, 7-1/4 x 5	1.35	.94
8301	Minion, French Morocco, div. cir., red under gold, illustrated, full teachers' helps, references, linen, 7-3/4 x 5-1/4	1.45	.95
	(Add Postage on these, 26c each.)		
8701	Long Primer, French Morocco, div. cir., red under gold, helps, references, concordance, illustrated, linen, 8-1/2 x 6	1.95	1.25
8702	Same as 8701, leather lined	2.35	1.55

COMBINATION TEACHERS' BIBLES

These Bibles show the variations of the Revised Version at the foot of each page. Otherwise it is an ordinary "Teachers' Bible," with maps, concordance, etc., illustrated.

(Add Postage on these, 28c each.)

610	Bourgeois, French Seal, div. cir., red under gold, 8 x 6 x 1-3/4	5.00	1.25
614	Same as 610, leather lined	6.00	1.55

LINEAR TEACHERS' BIBLES

Hitherto these Bibles have been sold by Subscription

Agents only. Its special feature, differentiating it from other Teachers' Bibles, is that it shows the readings of the Common and Revised Versions side by side in the same line, self pronouncing. (This is the Bible of which we procured a special edition with wide margins and DAWN and TOWER references thereon; and of which edition we have no more.)

(Add Postage on these, 30c each.)
350 Small Pica, French Seal, red under gold, full
teachers' helps, 8-3/4 x 6 x 1-1/2.................. 6.00 2.10
360 Small Pica, Levant Morocco, kid lined, otherwise
same as 350...10.00 4.25

POCKET BIBLES

(Add Postage on these, 15c each.)
01153 Ruby, French Morocco, round cor., red under
gold, div. cir., text only, 5-1/2 x 3-7/8 x 1-1/8... .85 .58
01327 Minion, French Morocco, div. circ. red under
gold, text and maps, 6 x 3-3/8 x 1-1/4.............. 1.10 .75
01329 Same as 01327, leather lined to edge.................. 1.50 1.00
194 Minion, French Morocco, div. cir., red under
gold, text, 5-7/8 x 4 x 1-1/4....................... 1.10 .75

INDIA PAPER POCKET BIBLES

"Mite" Bible (the smallest Bible).
093x Venetian Morocco, div. cir., gilt edges with
magnifying glass, 1-3/4 x 1-1/4 x 5/8............... 1.00 .75
(Add Postage on these, 8c each.)
01103 Diamond, French Morocco, div. cir., red
under gold, text only, 4-1/2 x 2-1/2 x 1/2.......... 1.40 .98
01112 Persian Morocco, leather lined to edge, otherwise
as 01103... 2.00 1.35
01157x Ruby, French Morocco, div. cir., leather
lined, red under gold, text only, 5-5/8 x 3-7/8
x 9/16... 2.00 1.35
03029x Pearl, Alaska Seal, div. cir., leather lined
silk sewed, red under gold, references,
5-1/8 x 3-7/8 x 5/8................................ 3.25 2.15
03114x Ruby, Persian Levant, div. cir., leather
lined, silk sewed, red under gold, references,
5-5/8 x 4 x 3/4.................................... 3.25 2.15
(Add Postage for these, 4c each.)
0612 Diamond, Persian Morocco, div. cir.,
leather lined, red under gold, text only,
3-3/4 x 2-1/2 x 7/8................................ 2.25 1.55
02002x Brilliant, Persian Morocco, div. cir., leather
lined, red under gold, maps (smallest
reference Bible made), 3-5/8 x 2-1/2 x 5/8.......... 2.50 1.70

INDIA PAPER BIBLES

(Add Postage for these, 15c each.)
8635 Minion, French Morocco, div. cir., red under
gold, references, maps, 7 x 4-3/4 x 5/8............. 1.75 1.13
8636 French Seal, leather lined, otherwise as

	8635	3.00	1.94
9635	Brevier, large face, French Morocco, div. cir., red under gold, references, 7-1/8 x 5 x 1	2.75	1.94
9636	French Seal, silk sewn, leather lined, otherwise as 9635	4.00	2.55
03265x	Minion, Levant Morocco, div. cir., calf lined, silk sewed, red under gold (thinnest minion reference Bible), 6-7/8 x 4-3/4 x 5/8	4.25	2.85
03274x	Minion, Alaska Seal, div. cir., leather lined, silk sewed, red under gold, references, index, concordance and maps 5-5/8 x 4 x 7/8	4.50	3.00
03554x	Brevier, black face, Alaska Seal, div. cir., leather lined, red under gold, references, index, self-pronouncing, concordance and maps, 8-1/8 x 5-1/2 x 7/8	5.50	3.60
03581x	Long Primer, black face, same as 03554x, 7-3/4 x 5-1/4 x 15/16	6.00	4.00
0865-1/2x	Long Primer, Levant, div. cir., calf lined, silk sewed, red under gold, teachers' helps, arranged as cyclopedic concordance, 7-3/4 x 5-1/4 x 1-1/8	8.00	5.20

THE FOLLOWING ARE NEW AND SPECIALLY DESIRABLE BECAUSE TYPE IS VERY LARGE AND CLEAR FOR SIZE OF BOOK.

2596xB	Bold Face Brevier, Alaska Seal, calf lined to edge, with maps, Biblical Gazetteer and Concordance	5.75	2.40
2596xC	Same type and binding as 2596x, without concordance	5.50	2.30

REVISED VERSION BIBLES

	(Add Postage, 10c.)		
040	Pearl, Cloth, red edges, 5-1/2 x 4-1/2	.40	.30
	(Add Postage, 20c.)		
0750	Bourgeois, Cloth, red edges, 8 x 5-5/8	1.00	.75

OXFORD REVISED BIBLES (Amer. Com.)

	(Add Postage on these, 25c each.)		
3750	Brevier, Cloth, round cor., red edges, maps, 8 x 5-5/8	1.00	.70
3752	Brevier, French Morocco, div. cir., red under gold, 8 x 5-5/8	2.00	1.30

AMERICAN STANDARD REVISED BIBLE

	(Add Postage on these, 20c each.)		
160	Bourgeois, Cloth, references	1.00	.80
172	Bourgeois, Egyptian Seal, references, red under gold	2.00	1.60
	(Add Postage on these, 30c each.)		
260	Long Primer, Cloth, references, 8-3/4 x 6-3/4	1.50	1.15

272 Long Primer, Egyptian Seal, references, red
under gold, 8-3/4 x 6-3/4........................... 3.00 2.25

LAP BIBLES FOR THE AGED--References, Light Weight Large Print

(Add Postage on these, 25c each.)

2002 Pica, Cloth, red edges, 9-1/4 x 6-1/2 x 1-1/4......... 2.00 .90
2014 Pica, French Seal, limp, size same as 2002............ 2.75 1.37
2022 Pica, French Seal, div. cir., size same as
2002.. 3.50 1.75

CHILDREN'S ILLUSTRATED BIBLES

(Add Postage on these, 11c each.)

216 Minion, French Morocco, limp, red under
gold, 5-3/4 x 3-5/8................................. 1.15 .82
215B Minion, French Morocco, references, div.
cir., red under gold, 7-1/4 x 5-1/4 x 7/8........... 1.50 .85

TESTAMENTS

(Add Postage on these, 3c each.)

2113 Nonpareil, French Morocco, limp, gold title,
side and back, gold edges (vest-pocket
edition), 4-3/8 x 2-7/8 x 1/2....................... .36 .20
2113P Same as above, with Psalms............................ .46 .26
2115 Same as 2113, with div. cir., and red under
gold.. .52 .29
2115P Same as 2115, with Psalms............................. .62 .34
013RL Same as 2113, with words of our Lord in
red letters... .60 .33
015RL Same as 013RL, with div. cir., red under
gold.. .75 .40
2142X Nonpareil, French Seal, limp, grained leather
lining, red under gold, gold roll (thin),
4-3/8 x 2-3/4 x 3/8................................. .85 .42
2142PX Same as 2142X, with Psalms............................ 1.00 .50
010 Diamond, Venetian Morocco, limp, gold
edges, 3-3/4 x 2-1/4 x 1/4.......................... .50 .35
014 Diamond, Arabian Morocco, div. cir., leather
lined, red under gold, India paper,
3-3/4 x 2-1/4 x 1/4................................. .90 .65

(Add Postage on these, 5c each.)

287 Brevier, Roan leather, flexible, gold edges,
with Psalms, 6-1/4 x 4-1/2.......................... .42 .42

NEW TESTAMENTS FOR THE AGED

(Add Postage on these, 10c each.)

212 Small Pica, Roan, square cor., 5-3/4 x 8-1/4.......... .45 .45
283 Same as above, with Psalms, 8-1/4 x 5-1/2 x 3/4....... .50 .50

REVISED TESTAMENTS

0100 Brevier, Cloth, red edges, 16 mo., including postage, 23c.

TEXT BIBLES

	(Postage, 7c.)		
178	Agate type, cloth, red edges, 4 x 5-3/4.............	.17	.17
	(Postage, 12c.)		
131	Nonpareil type, cloth, red edges, 5-1/4 x 7-1/4......	.25	.25

CONCORDANCES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

MILLENNIAL DAWN SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to Z.W.T.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price, 40c, including postage.

THE SYRIAC-PESHITO NEW TESTAMENT--MURDOCH'S

This, too, is a valuable work, and an aid in critical study.

It is translated from the Syriac instead of from the Greek. It is claimed by some that it was the language in which our Lord and the apostles spoke and wrote, and that the Greek was translated from this. Our price, in half leather binding, postage included, $2.00.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any four volumes of the MILLENNIAL DAWN series in cloth binding with each Concordance, or six volumes if purchaser pays the expressage.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices,--in cloth binding, $3; half leather, $5. Carriage prepaid, 65c extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either one of the above mentioned. English only. Cloth binding, $1, postage included.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "present truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price 75 cents, plus 25 cents postage.

HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH.

This is a new publication of our own which we believe will be in great demand as soon as known. It is a text-book for each day in the year--and good year by year continuously.

But this is more than a text-book; it has an appropriate comment under each text selected from the columns of back issues of the WATCH TOWER.

The pages are of the same width as those of DAWN, but a little shorter. The paper, etc., are good and the cloth binding is neat and attractive; 190 pages, price 35c postpaid;--to WATCH TOWER subscribers at the wholesale rate, 20c each, postpaid, or in quantities, charges collect, 15c. Free to any WATCH TOWER subscriber too poor to pay for it, on request.

Leather edition, handsome and durable, $1, postpaid; wholesale rate to subscribers, 60c, postpaid, or in quantities, charges collect, 50c.

We hope that this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

DAWN--SCRIPTURE STUDIES--INDIA

Calls for DAWNS divided into small portions, light, convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. The type is exactly the same size as in the regular editions. It is a beauty. Leather covers, gold edges. Its cost, with postage, is raised to 75c each for first three volumes and 85c each for the remainder per volume, at which price it is supplied to WATCH TOWER subscribers.

We regret inability to promise these definitely, as we are experiencing great trouble in securing the India paper. We hope to have the first three volumes by April, 1907, and the succeeding three about June.

Specimen Lines of Various Sizes of Type Referred to on Reverse Page:

This line is Brilliant type. This line is Diamond type.

This line is Pearl type. This line is Ruby type.

This line is Nonpareil type. This line is Emerald Minion.

This line is Emerald type.

This line is Minion type.

This line is Brevier type.

This line is Bourgeois type.

This line is Long Primer type.

This line is Small Pica type.

YOUR "GOOD HOPES" 1907.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of................per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
"Bible House," Allegheny, Pa.

or, 24 Eversholt St., London, N.W., England; or, Equitable Building,
Collins St., Melbourne, Australia.

(Name)...

(Post Office).....................(State).......................

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

We have laid in a large supply of very choice mottoes this year and expect to be able to fill all orders promptly. Late orders last year we were unable to supply.

We have for your convenience put these up in four assortments at $1.00 per package, including postage. We also have a 50c assortment of the smaller sized mottoes. If you get any of these you will be pleased; but if you have already had some, mention when and how many, that we may send you different ones now.

OLD THEOLOGY TRACTS.

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE.

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 22,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

====================

SEMI-MONTHLY
VOL. XXVII DECEMBER 15 No. 24
A.D., 1906--A.M., 6035

CONTENTS

Views from the Watch Tower........................387
  New Motives and Methods in Foreign Missions...................................387
  An Apostasy or a Revival......................388
  The Cost of Conversions.......................388
Watch Tower Bible and Tract Society's Report for 1906.....................................388
"A Little Child Shall Lead Them" (Poem)...........394
"If I Go Away I Will Come Again"..................394
  Beginning at Jerusalem........................395
  "This Same Jesus Shall So Come"...............396
The Story of Jesus in Review......................397

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE.

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

NEW MOTTO CARDS.

We have new full lines of Motto Cards, put up in $1 packages. If you desire large cards, so specify; otherwise we will send the medium and small sizes and the more of them. We supply these at about cost. German Mottoes ($1 pks.) we send direct from Germany.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

Friends sending in orders are specially requested to inquire at their local express offices about the time the package should arrive, as we fill all orders by express wherever possible, rather than by mail. In our usual great congestion of work at this season this will save unnecessary correspondence.

R3909 : page 386

ITALIAN Vol. I. is again in stock. Price same as the English edition. FRENCH translation of "Hell" booklet can also now be supplied at 10c. each, 50c. per doz.

Colporteurs will please use our Order blanks and direct letters to "Colporteur Department."

====================

R3905 : page 387

VIEWS FROM THE WATCH TOWER.

NEW MOTIVES AND METHODS IN FOREIGN MISSIONS

AS general doubt begins to overshadow the Bible and its teachings, many intelligent people begin to wonder whether or not there is any future life. Decrying the Bible as the work of man, all higher critics and evolutionists are thrown upon the resources of their own judgment respecting the future, and they are very conscious that their intelligence on the subject is a large blank--a guess. Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, was the foundation for their scepticism, which now has spread so that their entire faith has been undermined, and what Jesus said of the Samaritans of old is true of them, "Ye believe ye know not what."--John 4:22.

The religious instincts of man lead him to some kind of worship, and a desire to serve his God in some manner, whether that god be a stick or a stone or the sun or the true God. Hence Christian people of various shades of faith and doubt have during the past century contributed liberally for mission work under the stimulating thought that the poor heathen were going into death at the rate of 90,000 a day without a knowledge of the only name given under heaven and amongst men whereby men must be saved. But now as doubts become confirmed and faith weakens there is a slackening

R3906 : page 387

of the energies formerly put forth on behalf of the heathen. Furthermore it is beyond question that missionary effort has accomplished little in heathen lands in the way of making saints, and that its chief showing has been along the lines of civilizing influences introduced. And is this not true throughout Christendom?

The new thought is that this civilizing influence called Christianization can be introduced better and more quickly by national treaties, etc. Thus Secretary Root's last visit to South America in the interest of better business relationship between those countries and the United States is pointed out by some as having been a great missionary enterprise. So greatly do the ideas of man gradually swing around! We quote below from the Springfield (Mass.) Union on this subject as follows:--

Rev. Newton M. Hall, pastor of North Congregational Church, preached yesterday morning on the modern motive for missions, as a timely topic, in view of the meeting of the American Board of Commissioners for Foreign Missions in North Adams this week. He showed how the old-time motive of soul-saving had largely given place to the motive of Christian work to uplift and better the conditions of the non-Christian peoples. He said in part:

"We must admit that the impulse for missions simply from the standpoint of soul-saving is not as strong as it was a century ago. We may regret this, but we must face the facts. Yet the interest in missions must not die. No greater calamity, from both moral and economic standpoints, could happen to America than to lose interest in foreign missions. What, then, is to be the new motive for missions? It must be the motive, old, yet new, set forth by Paul in the text; the oneness of God, the brotherhood of all men as proclaimed and mediated by Jesus Christ. It is not our civilization which we wish to impose upon alien peoples, for we are far from being Christian, but the civilization which, please God, we mean to have. Brotherhood, fraternity, is the message, the lifting up of other races, not to our level only, but far beyond.

"Now and then you will find a man who will defend the religions of the East. Do not believe him. Ask the men who have lived

'East of Suez,
Where the best is like the worst,'

who have looked the gods of the East in the face, and they will tell you that the work of Buddha and Krishna and the rest is the work of the beast.

"We want to save men from bestiality and the superstition of heathendom to the glory of the brotherhood of Jesus. The mission of Mr. Root to South America was in a large sense a missionary journey. He went not with threats, but in the Christian spirit of love and brotherhood. Every missionary is first an ambassador

R3906 : page 388

of the Lord Jesus, and then God's ordained apostle of liberty and democracy. The peoples of the earth, the downcast, the oppressed, the king-ridden are on the march to freedom. Missionary activity in the 20th century means that we are to aid them in their progress. The haystack missionaries sought its individuals. We are to seek the nations and help them in the struggle until all shall come in the unity of the faith, to the kingdom which hath no end, the joy and expectation of the whole earth."

AN APOSTASY OR A REVIVAL

The editor of Ram's Horn declares that the Christian Church is facing an apostasy or a revival. He says:--

"For nearly twenty years we have been marking time, but we have not been making progress. True, we have been adding wealth and numbers, but we have not been gaining power. Sporadic revivals break out in places, but evangelism does not spread like a holy contagion. There is no use blinking facts. Conditions are serious. But they are not exceptional. Compared with those of some previous periods they are discouraging, but compared with other epochs they appear far from hopeless. The march of the Kingdom seems to be measured by the ebb and flow of the spiritual tide. Today the tide is low. It has been falling steadily since the stirring days of Dwight L. Moody. There are many signs that low-water mark has been registered, and that henceforth we will see a rising flood. But whether it comes this year, or next, or in five or ten years, Christ's people will not lose faith or courage. God is in this world with a purpose, and that purpose cannot be thwarted or defeated. He can do wonders with only a few to help him. He is in need of real Gideons, men and women whose primary business it is to serve God. Perhaps there are more of these faithful ones than we realize. Jonah was deceived by superficial appearances in Nineveh. Doubtless there are more amongst us than we think who have not bowed the knee to Baal. So we will be hopeful and charitable, yet alert and discerning. God is calling the Church and individual Christians to higher walks of faith and duty. It must be either advance or apostasy."

THE COST OF CONVERSIONS

The value of a genuine conversion from sin to the Lord--to saintship, to a membership in the "little flock" of the footstep followers of the Lamb--is almost beyond estimation; because they are all "Jewels." But when we think of the common run of Church membership, unregenerate, merely bearing a gloss of civilization, the following figures from a more than ordinarily reliable channel seem very high for the results obtained. We quote the following from the Pittsburg Chronicle-Telegraph:--

VILLAGE SINNERS CONVERTED CHEAPLY; IT'S DIFFERENT WITH THE CITY ONES

Frankfort, Ind., Oct. 11.--The closing session of the Indiana synod of the Presbyterian Church was made interesting by a report on the money it costs to convert a sinner and bring him into the Church. The report was made by the Rev. Dr. Donald Morrison, who showed that the cost in cities with the large churches is greatest.

He found that the average ranges from $27 in villages to $212 in cities. In large churches the cost is greatly increased. Dr. Morrison showed that the cost to a Church for each sinner brought within its pale in Indianapolis is $620.

There was no adverse comment on these figures. The Indianapolis sinner is supposed to be worth the time, effort and money required to get him into the Church.

===================

R3906 : page 388

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--DECEMBER 1, 1905, TO DECEMBER 1, 1906.--

VIEWED from the standpoint of the great institutions of the world, Bible Societies, Tract Societies, etc., ours is a very small work, if the measurement be by the amount of dollars received and expended; but if the measurement, on the contrary, be by the amount of work accomplished, we are certainly in the first rank so far as we know. We distance all tract circulators in the tract matter distributed freely, in the Bible Study Helps put into the hands of the people, etc., etc. God forbid that we should boast: we have nothing that we have not received of divine favor, and if the work has prospered we believe that it is of the Lord's providence and blessing and not by human wisdom and might. However, surrounded by much opposition from the world, the flesh and the devil, and the nominal Church, we have need to encourage ourselves in every way possible, and believe it to be the Lord's will that we should communicate these encouraging features to you all, knowing well that you will share in the trials and discouragements which the Lord forewarned us we should expect if we would be faithful to him and his Word.

By the grace of God the report of this year is the most encouraging we have ever had to present to you. It shows progress, increase, all along the line. But there is one report we cannot set forth in dollars or figures of any kind, yet it is the most important of all--the report of the spiritual condition of those who are in the light of Present Truth. It is not for us to judge the hearts except in the general sense that the Lord directed, that we may know the difference between thorns and grapes and between brambles and figs. "By their fruits ye shall know them."

Viewing the entire harvest field from this standpoint which the Lord gives us, we are encouraged to believe that the spirituality of the flock is as high or higher than it has ever before been. We feel like saying higher than ever before, nevertheless remember that the Lord's dear people in various quarters have had some very severe trials during the year, from which, we

R3906 : page 389

trust, however, they are emerging purified and polished, better fitted for the presence of the King and for a share of his glory. These trials, for the most part, have come apparently from the outside: and although the Apostle suggests "false brethren," we like to hope that some who have apparently filled that role were not at heart false, but merely temporarily blinded by ambition or some other unworthy motive; and we like to hope also that, by the Lord's grace, some at least of these will ultimately overcome, realizing the force of the Apostle's argument that the Lord resisteth the proud and shows his favor to the humble. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

R3907 : page 389

Though such storms and shakings may, while being experienced, seem very disastrous, we feel sure that the Lord will not forget his own, as it is written, "The Lord knoweth them that are his." We may be sure that he will not suffer them to be tempted above that they are able--that if they see to it that their hearts are loyal to him such experiences will not work them injury but really benefit, for are not all the Lord's people to be "overcomers"? and is it not by the "trial of their faith" that they are to be tested and proved? and is it not for this reason that the Lord permits such shakings? And are not the brethren the stronger after they have passed through such an experience and reached the further side in safety? Are they not the more reliant upon the Lord and the power of his might? And will they not more closely watch, not only to keep their own garments unspotted, but to assist all the Lord's dear flock who may be in any danger or trouble through their own weaknesses or those of others?

One lesson in this is that we are our "brother's keeper;" that in meekness and gentleness we are to be courageous for the right, for the Truth, and thus to assist the weaker ones of the flock. As the years roll on we may expect more and more of these testings and shakings and siftings. We are not to suppose that all who have heard the message and received it with joy will ultimately be worthy a place in the Kingdom: hence "think it not strange concerning the fiery trial that shall try you, as though some strange thing had happened unto you."--I Pet. 4:12.

OUR GROWING Z.W.T. LISTS

It is with great pleasure that we announce that our subscription list has grown about 5000 since our last report a year ago. Today we have approximately 27,000 WATCH TOWER subscribers, which we may hope represents at least twice or three times that number of readers. We print 30,000 of each issue now, which allows some for sample copies, etc. Our financial sheet shows that our 27,000 subscribers paid us $12,666.59. Thus, with 5,000 increase in numbers on our lists, we have but $542 extra in money to show for it. Some might say that this was a bad showing, but not so we--we are glad to have it so. We have known for some time that many have been interested in the reading of the DAWNS and attending meetings that have not felt that they could afford to subscribe for the WATCH TOWER even at its low price of $1 per year. We have urged that these be encouraged by all the dear friends to send in their names either with the subscription price or without it--either telling us that they are too poor or that they would like to have the TOWER on credit, etc.

The increase of our list with the small increase of money receipts encourages us to think that some of these friends, who ought to be getting the WATCH TOWER (free, if they cannot afford to pay for it), have been reached and are being thus served with the spiritual food according to the Lord's good pleasure. We urge that all the dear friends keep this in mind--that we are desirous of having on our lists the addresses of all who are truly interested in the Present Truth, in the harvest work and message--especially the consecrated. If you know of those who are not subscribers but interested in the Truth, assure them of our good pleasure in respect to the visits of the TOWER whether they can afford to pay for it or not. Assure them that there are good friends of theirs and of the Truth glad to make good the deficiency, and that we would much prefer to have them on the lists. Please remember, too, that we like to hear from subscribers yearly, and that those poor who request the TOWER are expected to renew their request each year about June 1st, because that is a less busy season with us.

THE COLPORTEUR WORK

This branch of the harvest work seems to be particularly blessed and used of the Lord, and our friends as well as our enemies are astonished at the results being obtained. In every part of the civilized world these ministers of the harvest time, of the King and his coming Kingdom, are going persistently and quietly, making their way against opposition. Our opponents, indeed, are almost without exception those who have never read our books or tracts, and we look for great things from the wide circulation of this reading matter in the near future. By and by, when some of the changes which we see clearly set forth in the Scriptures, and which we see rapidly approaching, shall have reached the world so as to be visible to others, then we may be sure there will be a great awakening of the foolish virgin class, a great trimming of their lamps, a preparation of them for the great time of trouble through which they must pass to wash their robes and make them white in the blood of the Lamb.--Rev. 7:14.

It will astonish you all, dear friends, as it does us, to find it possible to make a better report this year than last. When last year we announced that 254,083 copies of the DAWN had been put into circulation during the year, we were afraid to express any hope of even equaling that large number for the year ensuing. We merely determined to do all in our power. Now we have to announce to you that during the past year, 1906, we have exceeded the output of 1905 by nearly 50 per cent., the total being 377,959. What this means can to some extent be grasped when we point out that this represents an output of over 1200 volumes for each working day of the year.

Now, how about next year? Shall we set our standard

R3907 : page 390

higher or lower? We believe that we may not go far astray if we set our mark for the coming year at 500,000 copies. No other books in the world are selling at this rate--no, nor anything like it!--and no other books in the world carry this glorious message of the Millennial Dawn, of the Parousia of the great King, of the harvesting of the wheat, and the things necessary to the preparation of God's people for a share in the Kingdom. Under God's providence much depends, of course, upon each one of our readers, as well as upon the colporteurs who reach the public in a more direct manner.

The secret of this large output during the year has been the realization on the part of the dear friends that the harvest is great and the laborers are few, that the work of harvest will not last very long, and that he that reapeth receiveth wages--most wonderful wages of divine favor and blessing upon his own heart now, besides the gracious things which the Father hath in reservation for them that love him. The thought is gradually pressing itself home upon the dear flock that not many years remain in which this harvest work can be carried on--that "the night cometh in which no man can work"--that we are even now approximately in the eleventh hour. We have every reason to suppose that we shall have at least three more years of good opportunities; by that time apparently the forces of evil will be permitted to more or less shackle and restrain our efforts to tell the good tidings, because the work of harvest will be nearly ended, the wheat will nearly all be garnered. With such expectations, hopes, prospects before us, who that has the opportunity could sit idly by? Who that has the Spirit of the Lord will not strive to make opportunity for service?

We encourage those who are free from encumbrances, whose hearts are full of zeal for the Lord and his cause, and who have any kind of reasonable address, to engage in this blessed service. And as for others, whose time and opportunities are less, we suggest to them that they earn those gracious words which our Lord gave to Mary, "She hath done what she could." Do what you can to forward the Truth amongst your friends, neighbors and acquaintances, either by loaning the books or, preferably, by selling them--because people will generally read more carefully that for which they have paid money, from the natural desire to get back again their money's worth. And when we consider that these books are sold at about one-fifth the usual price of such books, and that the Lord's message is precious beyond price, we see readily that we are extending the richest and best of bargains to all our dear acquaintances. If each of our readers would sell during the year but one half-dozen copies, we might feel very sure of being able to reach the high mark set; and if each would sell at least a dozen copies, we should be almost certain of reaching that high mark, Love--Service.

THE TRACT WORK OF THE YEAR

Notwithstanding a handicap put upon us by the post-office department in ruling our Old Theology Quarterly Primary Scripture Studies as not entitled to the specially cheap newspaper rate of postage, our tract distribution for the year shows up wonderfully. It cost considerably more, too, for the extra postage ran into thousands of dollars. However, what we cannot hinder we must conclude that the Lord has permitted, and neither murmur nor repine. We are glad that we can render so good a report for the year.

What we term the "volunteer" work has handled almost all of these tracts. We explain its operation for the benefit of those unfamiliar. We get out a special issue of our quarterly at the beginning of each year and use it as our "volunteer" number. All the dear friends far and near, in every land, are welcome to order of this special issue all that they can use in free distribution. We pay the freight charges. The method is that in each little Bible Study class a Captain be elected to take the supervision of this volunteer work. He in a general way districts the city and asks for the election of enough lieutenants to take charge of the different divisions of the city as he outlines them. Then, as many of the dear friends as can arrange their affairs to suit, meet every Sunday for tract distribution, each being

R3908 : page 390

enrolled as a worker under the general direction of the captain and the special care and direction of the lieutenant. In this way the distribution is thoroughly done, no part skipped and none done twice. Many of these companies of volunteers, after having completed their work of distribution in their own city, go out in little bands of two or three or more to adjoining towns and cities by electric or steam cars or otherwise. Thus the work of circulating the Truth is done in a most thorough manner. Only districts known to be strongly foreign or Roman Catholic are omitted.

The dear friends assure us (and we could see it without their assurances) that this work, whether it accomplishes much or little for others, is a great blessing to their own hearts. It certainly does help to develop the courage necessary to those who would be "more than conquerors." Some who at first felt like hiring newsboys to be their substitutes in the work have found how great a blessing they have been missing, and are now engaging regularly in the service--soldiers of the Truth, soldiers of the Lord. Amongst those who are thus engaged are many brethren and sisters of fine education, good address, and some of them of considerable business standing as merchants, bankers' clerks, physicians, etc. The intelligence of the person handing the tract or putting it under the door gives weight and influence to the tract itself, and, as for the day, no better day than Sunday could be found for such a circulation of the words of the living God. We would be glad to know that ministers in their pulpits accomplish as much good by their sermons as do those who thus circulate interesting and profitable discourses free of all charge.

Whatever the world may think of these dear volunteers, and whether it hates their message or forbears, we know how the Lord and the brethren esteem them, and that the day is coming when the Master--who said, If any man be ashamed of me and of my words, of him will I be ashamed when I come in the glory of the Father and all the holy angels with me--to each one of these will say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Not that we are putting works before faith, but as the Apostle says, we show our faith by our works. We believe, and therefore speak--give utterance to the Truth, scattering it everywhere by word and pen and printed page. The great Chief Reaper has so arranged matters as to test us along these various lines of love for him, for his Word, for his brethren--to test our courage or our shame, to prove whether or not we are true soldiers of the cross and followers of the Lamb.

All cannot engage in the colporteur work, but nearly all deprived of that privilege can if they will engage in the volunteer work. If they do not so engage we do not judge them: we will rather think kindly and generously of them, and assume that circumstances, of which we may or may not have knowledge, hinder them from doing all that they would do in this blessed work. But God, who knoweth the heart, will say the "Well done, good and faithful servant," only to those who are found zealous in his service. Let us strive to be pleasing to the Lord; let that be our standard. And in harmony with our text for the year let us "set our affections on things above, and not on things on earth." Let us remember that, whatever the opinions of men may be respecting us, we serve the Lord Christ, we have accepted his standard, receive our directions from him, and are satisfied to be found well pleasing in his sight, even though some who have named the name of Christ have not received the Truth in the love of it.--2 Thess. 2:10.

THE PILGRIM WORK

This branch of the service is, we believe, a very useful one--one which we feel sure has been very profitable to the Lord's dear flock during the year past. The "Pilgrims" are brethren recognized as having not only a clear knowledge of the Truth, but as additionally possessing more than average ability in its presentation to others. They go from place to place at the Society's expense, and meet with the dear friends for usually about two days at each place. They are prepared to speak at least twice every day if suitable arrangements can be made for them. We urge that not more than one-half of the meetings at any place be for the public, allowing the other half to be especially for the interested, and we are urging that the "Pilgrims" during the coming year shall make a specialty of giving examples of the successful way of conducting Berean Studies at each of their visits.

We do this because we know how profitable these studies are to those who have learned how to conduct them along proper lines, and how insipid they may be if the real spirit of them be not caught by the leader and the class. In those classes where these studies have been most carefully and earnestly followed, and where tactful leaders have been chosen--leaders who will draw the answers to the questions from the classes rather than give the answers themselves, and then in conclusion will summarize the answers--results are excellent. We trust that all the dear friends will take hold of these Berean Studies. The majority of people neither know how to study nor how to teach, and hence fail to get the real food, nourishment, out of what they hear and what they read. Permit the "Pilgrims" to help you still more in this direction during the coming year.

"Pilgrim" appointments are only made where we have a positive request, and each May we publish a series of interrogatories, requesting answers thereto from those who desire "Pilgrim" visits, that we may judge the better as to the needs and the possibility for public and private meetings. We are always glad to receive these from any of the dear friends, and your contributions to the Tract Fund, while appreciated, are not allowed weight or influence in the matter. We seek to supply the "Pilgrims" where they are needed and would do the most good, leaving it to the Lord to find the means for the expenses thus incurred. The fact that you may be quite a distance need not hinder you from answering these questions, and be assured that we shall respond as well as we are able to all such appeals and as often as the men and the expenses and the money at our command will permit. It is too late to make the request when you notice that a "Pilgrim" is headed your way, for their routes are made out several months in advance, and they generally go in continuous journey, thus effecting a great saving of traveling expenses. The labors of this department and the cost of the same shown in our reports will be interesting and are encouraging, though not all that we could have hoped.

THE YEAR'S CONVENTION WORK

We need not go into details respecting these gatherings, as we keep you informed from time to time. We merely remark here that we are realizing the Lord's blessing upon this feature of the work more and more. We are finding that the One-Day Conventions as a rule are preferable as respects opportunities for reaching the public, that the General Conventions are preferable as respects the assembling of those who are already interested in the Truth, for spiritual refreshment and further development. The latter, we find, can advantageously cover a longer period of time, even though all cannot attend throughout the entire session. Some combine with the Conventions their vacation, and anyway are much less fatigued by having the Convention meetings spread over a longer period with larger opportunities for rest and social intercourse in the interim. The General Conventions of the year at Asbury Park, N.J., St. Paul, Minn., and Dallas, Tex., were very interesting indeed, and we believe highly profitable to the Lord's dear people, who attended in large numbers.

The One-Day Conventions are growing in interest and in results as the dear friends learn the necessity for business methods in respect to their arrangements.

R3908 : page 392

To reach the public it is necessary first to have a first-class hall, and such halls are expensive and cannot be indulged in advantageously unless a corresponding amount of money be spent for advertising purposes. This the dear friends have learned, and, following it with success, are greatly encouraged. This year we have requested the treasurers of these One-Day Conventions to send us a report of the total amount of the cost of the Conventions to the local congregations for hall, advertising, etc., and the amount of the expenses has been credited to those congregations as so much donated to the Tract Fund. This item, therefore, swells the Tract Fund contributions and correspondingly appears as an increased outlay in connection with the increased branch of the "Pilgrim" branch of the work. Of late we think it an excellent plan to follow these One-Day Conventions and their large crowds with Chart talks on the following Sundays, the latter being advertised at the large meeting. We thus seek to gather and hold all the interest created by the first widely advertised meeting. The Chart talk usually helps to fix the Truth in the minds of these dear friends, and the larger number are thus introduced to the local classes.

PILGRIM WORK SUMMARY, INCLUDING ALL CONVENTIONS

Total number who served as "Pilgrims," 1906.............30
" of visits made...........................1821
" of miles traveled in preaching tours..176,167
" of public meetings held..................1667
" of parlor meetings.......................3529

The above does not include Pilgrim and Convention work of other lands, Great Britain, Germany, Denmark, Sweden, Switzerland, France, Italy and Australia.

R3909 : page 392

NEWSPAPER HARVEST WORK

Very few probably realize what a great work is possible through the newspapers. This work does not conflict with the other departments of the service, but rather co-operates. The immense circulation of newspapers in our day amongst all classes of thinking people gives the public press a wonderful power for good or for evil. Why should we not seek to use these channels, these implements, in the harvest work? The Lord directed that in the Jewish harvest the message should be scattered everywhere, and we apply the same rules to the present harvest. At the present time and for a good while back Brother Russell's discourses are published regularly in five different newspapers whose combined circulation is 119,000 copies. This in a year represents 6,188,000 sermons printed and scattered broadcast amongst reading people. Besides this, in all the cities where one-day conventions are held the newspapers publish one of these discourses. So that altogether we would be quite safe in estimating that over 7,000,000 sermons were printed and scattered during the year. While we cannot say that 7,000,000 people were turned to the Lord and to his Truth thereby, we do know that some have been interested, profited, blest, brought into the Truth through this channel. What more can we expect? Besides, these lessons reach many who are not entirely convinced thereby, but whose prejudice against the Truth melts away gradually, preparing them for further blessings of the Lord now or in the future. The cause is indebted to many of the Lord's people for this circulation, for if you did not subscribe for these journals and thus encourage their publishers many of them would surely discontinue the service. All subscriptions should be sent through the WATCH TOWER office, except where the newspapers can be bought on the street.

If these sermons in the newspapers were calculated on the basis of tract pages they would represent 20 pages each or a total of over 140,000,000. We estimate therefore that this is a very valuable feature of the harvest work. Indeed, we all know that many will read a newspaper article who will decline to read a tract. We are looking to the Lord for possible further opening of doors in this direction, and if we learn of any way in which you can assist we will be pleased to communicate with you. Postal cards to the editors of journals publishing the discourses serve to show the interest and encourage publishers.

OUR CORRESPONDENCE DEPARTMENT

We are always glad to have letters from the interested and rejoice that the Lord has granted such wonderful opportunities for mail communication in our day. Should we not estimate that all these arrangements are designed of the Lord primarily as aids in the harvest work? We see that the harvest of the Jewish age covered but a small field, Palestine and vicinity, whereas the harvest of this age properly extends to every part of the world where there are thoroughly consecrated Christian people. And yet the same length of time, forty years, was apportioned to each harvest. How necessary, then, it was that the Lord should arrange greater convenience for the harvest work in our day. And how we see that railroads, steamships, telegraph and mail services all co-operate and were evidently expected to co-operate as factors in this harvest work. Shall we say that these things were designed for the world, and that we are permitted to profit by them? Shall we not the rather say that these things were necessary and intended for the harvest work, and that the world is permitted to profit by them?

Total letters and cards received................	51,656
Total letters and cards sent out................	40,681

If sometimes the dear friends receive very brief replies to their lengthy letters they must not understand this to signify a lack of appreciation. Your letters are all very welcome indeed, but especially so if they are plainly written and concisely stated. Some letters do not seem to need a reply. When you do wish for information please make your question quite distinct. Do not be surprised if sometimes to your lengthy questions we send very brief replies, perhaps on postal-cards. We answer many questions by referring to our wide-margin Bible, noting there the reference

R3909 : page 393

to the treatment of the verse in the DAWNS or TOWERS. We call your attention to the same, knowing that the printed explanations are much more comprehensive than anything that we could take time to write by pen in a letter. Give us credit always, dear Brethren and Sisters, for having the very best and kindest intentions toward you all and toward the cause we serve, and be assured that we feel the same interest in those who get their TOWERS free and make no remittances to the Tract Fund. When receiving a brief letter reflect that we have 26,000 subscribers, and that we write lengthy letters twice every month to every one, to you --the various issues of the WATCH TOWER. Accept these as our principal replies to your kind letters, and our brief replies as mere post-scripts.

In this connection, we remark that the wide-margin Bibles can no longer be supplied, and the little booklet promised some time ago, giving helpful references and texts, may be expected early in the new year. Due notice will be given in these columns.

HARVEST WORK IN FOREIGN LANDS

The harvest work is prospering greatly in Great Britain and Australia and fairly well in other quarters, Denmark, Sweden, Norway, Germany, Switzerland, France, Italy, Greece and near our own doors in the island of Jamaica--amongst the colored people. Reports from these fields are crowded out of this issue, but may be expected in the January 1st number.

THE FINANCIAL SHOWING

The receipts and expenditures of the year exceed those of any previous year. Not only so, but the shortage of last year has been overcome and we have a credit balance to carry over for 1907. We do not boast; --we are aware that our totals are as nothing compared with the millions devoted annually to the propaganda of error in its various compounds and delusions. Were it not for those millions spent in salaries for ministers, in Church edifices, etc., the bad tidings of great misery for all people except the elect would speedily give place to the "good tidings of great joy which shall be unto all people."

Evidently the Lord has designed the permission of this great misrepresentation of his character and name by the Adversary who for so long has deluded so many of the true household of faith and totally blinded those who believe not. (2 Cor. 4:4.) And doubtless, too, it is of the Lord's permission that now, as the clearer light shines in upon his Word, that those millions should gradually turn to the support of that "religious infidelity" called "Higher Criticism" and its twin sister, the Evolution theory, which repudiate the Bible record that Adam was created an earthly image of God and fell into imperfection and death through disobedience; that hence the race needed the work of the Redeemer at Calvary for their forgiveness; and will yet need that Redeemer's work of restitution back to all that was lost in Adam (during the Millennium), ere God's plan of salvation is completed. (Acts 3:19-21.) Doubtless these "strong delusions," together with that of Spiritism and Christian Science falsely so-called are permitted now for the testing of Laodicea (Rev. 3:14), the separation of the wheat from the chaff and tares. "Even so, Father, for so it seemed good in thy sight." It consoles us to know that "The Lord knoweth them that are his," and that none of these shall be plucked from his hand, his power, his care. It will not be possible in this day for those strong delusions to "deceive the very elect," however ignorant or humble they may be.

On the other hand we note that the Lord wonderfully blesses what money his wisdom does provide. And the very scarcity of money becomes a blessing in that it encourages the faithful to economy and self-denials which doubtless inure to their greater spiritual profit, in various ways. Doing what we can let us be thankful and content. "Thy will be done!"

1906--SUMMARY OF THE OUTPUT--1906

Total output of DAWNS, "Scripture Studies," cloth-bound, sold at cost	377,959
Total output DAWN, Vol. I., magazine form, sold at cost	43,100
Total output of free TOWERS, Tracts and newspaper publication of our sermons, stated in usual form of tract pages	215,308,672

1906--FINANCIAL STATEMENT--1906

Receipts

"Good Hopes" realized	$36,127.02	
Tract Fund from other sources	29,134.05	
	---------	$65,261.07

Expenditures

Deficit of 1905, paid	$ 3,952.73	
Pilgrim and Convention expenses	11,752.45	
For Tracts, free TOWERS and newspaper publishings	36,490.31	
Maintenance of Foreign Branches	9,715.83	
	---------	$61,911.32

Balance, overplus, 1906		$ 3,349.75

* * *

R3910 : page 393

Let us permit the blessings of this year to encourage and strengthen and nerve us for the New Year. It may be a strain upon our faith to expect still greater things in 1907, but who knows the mind of the Lord to the contrary? Let us do our parts faithfully and leave the results to him. He is able to put millions into the work through seemingly natural means if he choose; and as we approach the close of the reaping time it should not surprise us to see the work extend wonderfully in the next three years, and then more rapidly close.

If we are doing all in our power, let us not worry but go on contentedly. If we on examination find that we are not doing all in our power we should not be content, but should watch and pray and strive to be of those of whom the Lord will say, "She hath done what she could." Remember that the best thing for your friend to read is STUDIES (or DAWN), Vol. I. Remember that every DAWN reader should be on the TOWER list. Remember that you can at no cost but time be a "Volunteer"-tract distributor.

R3919 : page 394

"A LITTLE CHILD SHALL LEAD THEM"

--ISAIAH 11:6.--

A little child shall lead them!
Oh blessed, blessed time--
The Universe will be at peace,
The Bells of Heaven will chime,
As Angel Choirs again will sing
The song of Bethlehem's plain,
Glory to God! "How good He is!"
On Earth good will to men.

A little child shall lead them;
The fierce--the meek--the strong
No chains shall hold, nor fetters bind
The captives in that throng.
But Love shall be the leading string
The Universe to sway!
A Baby's fingers will control
And guide them in the way.

A little child shall lead them;
The pride and pomp of War,
The captives' groan, the angry tone
The battle's awful roar--
No more disturb the harmony
Of Earth's long-sought repose;
And Wilderness and desert place
Shall blossom as the rose.

A little child shall lead them;
The meek, so long oppressed,
Will then rejoice in perfect peace
And all the earth possess.
No more will vain ambition rule
Nor drench with blood the sod,
But all the ransomed human sons
Rejoice before their God.

Oh Precious Master, in whose arms
The little ones were blessed,
Unmindful of the clamoring crowd
That round thy pathway pressed,--
Fill our hearts with childlike faith,
Let Love expel the leaven
Of Sin's unholy blighting power,
For of such is the Kingdom of Heaven.
--Anonymous.

===================

R3910 : page 394

"IF I GO AWAY I WILL COME AGAIN"

--LUKE 24:36-53.--DECEMBER 23.--

Golden Text:--"While he blessed them, he was parted from them, and was received up into heaven."

THIS lesson connects with our previous one, and is Luke's brief summary of our Lord's manifestations during the forty days of his presence up to the time when he left his disciples by ascending to heaven. It presents what in our last lesson we designated the fifth and eleventh manifestations of the risen Messiah to his faithful apostles, who were to be his witnesses to the Jews and indirectly to the whole world. The forepart, from verses 36-43 inclusive, show how carefully, how wisely, our Lord presented the Truth, so that none of his followers would have occasion for stumbling, although he well knew that he was to be for a stone of stumbling, a rock of offence, to both the houses of Israel, the Jewish and the Gospel nominal churches.

The account graphically sets forth how on the evening of his resurrection, while his apostles were gathered discussing the incidents of the day, the reported meeting, interview, etc., Jesus himself stood in their midst, the doors being shut. No wonder they were affrighted, for they were in a nervous condition throughout the day, not only fearing apprehension by the rulers but perplexed respecting the meaning of the day's incidents. What could they think now but that a spirit being stood in their midst? how could any other come in while the doors were shut? As a matter of fact, we have seen that although the Lord was put to death in the flesh, he was quickened, made alive in the Spirit, and that he was no longer a human being but born of the Spirit, and that it was by reason of his power as a spirit being that he was able to come into their presence, the doors being shut.

We have seen that he could have manifested himself as a spirit being as he did to Saul of Tarsus later, but that instead of so doing he assumed a body of flesh so that they might be without distraction. The wisdom of his course is shown by the alarm of the disciples and his ability to assure them that what they saw was not a spirit but flesh and bones. His words were, "A spirit hath not flesh and bones as ye see me have." But spirit beings had assumed flesh and bones as Jesus did, and had thus appeared to men to deliver divine messages. We have already noticed such an appearance of our Lord and two angels to Abraham, and how they ate and talked with Abraham. Similarly in this case our Lord, to prove that his body was of flesh and bones, called for food and ate before them some broiled fish and honeycomb.

Their fears thus allayed, they were the better prepared to receive the appropriate instructions of the hour--prepared as they could not have been under any other conditions of which we can think. Evidently our Lord chose the very best way of proving the two facts: first that he was risen, that it was his very self; and, secondly, that he was changed, not the same as previously, because now, as the angels, he had power to come and go, to appear and disappear, to assume one form and clothing or another as suited convenience and the objects he wished to serve.

OPENED UNTO THEM THE SCRIPTURES

Their fears allayed, they were prepared for further instruction --an explanation of the wonderful experiences through which they had recently been passing. We could hardly think of our dear Redeemer speaking to his loved ones upon any other topic at such a time. He explained that what they were experiencing was the fulfilment of his words while he was yet with them--intimating that he was no longer with them in the same sense as formerly. He proceeded to explain to them the necessity for their trying experience and his, that the Father had so arranged from the beginning, and had so outlined the matter in the prophecies of Moses and all the prophets, including the Psalms wherever they referred to him. Thus he opened their understanding, their minds, that they could appreciate the Scriptures. His words served as a Bible Key, bringing order out of their previous confusion.

The fact that the Scriptures are so written that they cannot be understood without certain divine assistance is incomprehensible to the world. Not seeing the divine plan worldly minds think it unreasonable that God should hide his purposes from the wise and prudent and reveal them unto babes (Matt. 11:25); they think it strange that he so arranged his revelations through the prophets that they could not be understood except as he would furnish the necessary elucidation, keys or instructions. However, to us who do see

the divine plan with a measure of clearness, it was evidently not only the wisest way but the best in every sense of the word for God to arrange his plan so that only those in heart harmony with him would be able to appreciate it in advance of its fulfilment, as the Lord declared, To you it is given to know the mysteries of the Kingdom, but to all outsiders these things are spoken in parables and dark sayings, that they might not understand; and again he said even to his faithful ones, "I have many things to tell you, but ye cannot bear them now." --John 16:12.

The things which our Lord revealed to his disciples on this occasion as a key to their understanding of the Scriptures could not properly have been given them previously; those truths would not have been meat in due season to the household of faith earlier. They would do them more good now than at any other time--now that their minds were quickened and they were awakened, energized by the stirring events and perplexities; they now were ready to see the course of divine wisdom in the arrangement of the plan. And is it so now--today? As one by one the Lord's people come to that condition of mind and heart development where they are ready for it the Lord is pleased to give them more light of "present truth"; and when once their eyes of understanding are opened they wonder why they have been so blind that they did not see these things before. The secret is that they were not previously prepared: other lessons must first be learned before the deeper truths could be appreciated; and the great Teacher, reading the heart, was able to give them the opening of the understanding at the appropriate time for the highest welfare of his followers.

We are not to suppose that our Lord worked some miracle upon the minds of his followers to open their understanding: rather we are to suppose that he operated then as he still operates in giving instruction; that he used natural means, that he reasoned with them, explaining to them the necessity for the one feature and the other of the divine plan, until they got before their minds the logical order and sequence of affairs and were able to some extent to grasp the divine purpose. We are sure, however, that they did not comprehend the Scriptures perfectly, because this was not to be their experience, according to our Lord's own words, until after he had ascended on high and sent forth the holy Spirit, which would guide them into all Truth, yea, into the deep things of God.

What our Lord did do was to give all the details that the natural man in a consecrated condition of mind could appreciate and act upon. He doubtless showed them briefly that the sacrifices of the Law typified his own sacrifice, that the atonement for sin was necessary on a higher scale by better sacrifices before the real reconciliation could be effected and the whole world of mankind be permitted to come back into relationship with God and to have an opportunity for life eternal. He doubtless showed them that natural Israel was not worthy to constitute the Kingdom class, that therefore only those accepting him had been chosen--"The election hath received it and the rest were blinded."--Rom. 11:7.

He showed them, further, the work expected of them--to declare not only his righteousness but that he was the sin-offering, and that although he died he arose again to give the blessing as the antitypical High Priest. He showed them that repentance would be granted through the merit of his death and the remission of sins, and that this would be open and applicable to all mankind--all nations. Evidently, however, he did not explain to them that the Gentiles were to be fellow-heirs with themselves in the great honor of being the

R3911 : page 395

antitypical Israel, Spiritual Israel, joint-heirs with Messiah in the Kingdom; because we find that Peter and the other apostles were quite ignorant of this feature of the divine plan until the time of Cornelius and the special manifestations connected therewith. Their witness was to begin at Jerusalem, but not to end there.

"BEGINNING AT JERUSALEM."

The call to membership in the Bride of Christ must be thoroughly promulgated amongst the natural seed of Abraham that it might select as many as were Israelites indeed before it would be extended to the Gentiles. They were to tarry in Jerusalem also to await enduement from on high--the holy Spirit's anointing and begetting. He referred to the Pentecostal blessing, saying, "Behold, I send the promise of the Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high." The Apostle tells us that the sending of the holy Spirit at Pentecost became a witness or sign of God's acceptance of our Lord Jesus' sacrifice, and thus a sign of his acceptance of the Church and household of faith, whose sins alone were covered by that sacrifice. His words are, "Therefore being by the right hand of God exalted, and having received of the Father the holy Spirit of promise, he hath shed forth this which ye now see and hear." This was the seal of the Father's approval of the sacrifice of Jesus, and of the forgiveness of sins of those for whom his precious blood was applied; as the Apostle Paul declares, "He ascended up on high there to appear in the presence of God on our behalf--as the Advocate of believers, but not as the world's Advocate."--Acts 2:33.

The record is that the apostles did tarry at Jerusalem until they received the Pentecostal blessing, and the lesson to all the Lord's disciples from that day to the present time is that none except those thus endued with power from on high--none except those who come under the blessing of the Spirit of the Lord, the holy mind of Christ--none others are qualified to be the ambassadors for God and his representatives before men. When our Lord sent forth his apostles during his ministry he put his Spirit or power upon them, which enabled them to preach and cast out devils, in harmony with his wishes and instructions; but as soon as he was gone they might do no more work until they received the actual blessing in their own hearts.

We fear that a general trouble amongst those teaching in the name of the Lord today and in times past has been that they did not tarry until they were endued with the holy Spirit, but recklessly pressed into the ministry without this, the real credential of divine authorization. Let us not make the same mistake; let us realize that work not done under the guidance of the holy Spirit is sure to be defective and in some respects evil, and to result in evil fruitage, of which we

R3911 : page 396

can see so much everywhere about us in Babylon. Let us then not only see to it that we have come under the anointing which has been on the body since Pentecost, but see also that we abide in this condition, that we grieve not the holy Spirit, and that thus we shall be qualified to be witnesses for the Truth, ambassadors for God, servants of the Most High, co-laborers in the vineyard. At no time was this more necessary than now in the harvest time. All of the Lord's people should be awake to a realization that the Truth, the light now due to the household of faith, is not to be expected through any but sanctified channels.

"WITNESSES OF THESE THINGS."

The apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely about his Calvary cross, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they are to tell that he was a properly qualified Redeemer, that he met all the conditions of the Law, and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! how truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach--they told the story simply in all of its details, not neglecting even those features which showed their own weaknesses, as in the cases of Peter and Judas, and the disputing as to which should be greatest, etc. The Truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account.

Now we in our turn are the witnesses charged with the responsibility of carrying forward this same message--the message of our Lord's purity, that he was holy, harmless, undefiled, separate from sinners; the message of his loving devotion to the Father's glorious plan unto death, even the death of the cross, his resurrection and his ascension, and his promise to come again to receive his faithful to himself and establish his Kingdom. Nothing less than the whole Gospel should be witnessed, and it is for each of us to say to what extent we are faithfully using our privileges. He who is ashamed of the Lord and his cause, or of anything pertaining to him--he who is ashamed of his agents and agencies of the past or of the present, is not a faithful witness and has the Master's word that "he that is ashamed of me or of my words, of him will I be ashamed when I come in my Kingdom." (Mark 8:38.) Let us, therefore, dearly beloved, not allow pride or any other evil condition of mind to hinder us from full heart-confession of what great thing the Lord has done for us, and of all the steps which he has been pleased to use in the doing of them.

"HE WAS PARTED FROM THEM"

Bethany was on the Mount of Olives, but a little distance from Jerusalem, and thither the Lord led his disciples at the end of the forty days, after having given them the various manifestations of his resurrection and change already mentioned. We read, "While he blessed them he was parted from them and carried up into heaven." Another account says, "A cloud received him out of their sight." We must remember that the apostles were still natural men, that the holy Spirit had not yet been shed forth upon them: hence we see the necessity for the Lord's giving them such evidence as natural men could understand.

He could have vanished out of their sight as he did after talking with them and eating of the broiled fish and honeycomb in the upper room. But had he so vanished and ascended to the Father how would they have known about the matter? Would they not have been in doubt as to whether or not he had ever gone away to appear in the presence of God on our behalf? But when the changed Lord, the quickened spirit, was about to ascend to the Father, his last manifestation was in a body of flesh, and he was gradually parted from them and gradually ascended into the sky and was lost to their sight, so that they might have before their minds the thought that he was gone, that they were not to expect him to appear and disappear in the future as he had done during those forty days, that they were to think of him now as being with the Father in the heavenly glory. Now they could call to mind his promise, "If I go away I will come again and receive you unto myself." Henceforth their minds would center upon his second coming and the glorious things then to be accomplished for them and for the world. Doubtless this was part of what our Lord made plain to them in opening the Scriptures--that he accepted them and all spiritual Israelites indeed as his jewels, and was selecting these during this Gospel age, and at its close would come again and would receive them to himself as his Bride, and establish his Kingdom with power and great glory in the earth.

"THIS SAME JESUS SHALL SO COME"

Another account tells us that while they were looking upward to the point in heaven where last they had seen the Lord, two angels appeared and said to them, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus ye have seen go into heaven will so come in like manner as ye have seen him go." The lesson was a complete one and was well understood by the apostles; they fully believed that the Master had gone from them and that as truly he would come again.

They did not forget his statement either, "Lo, I am with you alway, even to the end of the age," but accepted this properly as signifying that he would be with them in the plenitude of his power to protect them, to oversee their interests through various agencies at his command. But as to his actual presence, that was gone--"Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 21:9.) He went from them quietly, unostentatiously, unknown to the world. Hence his followers are to be on the watch for the signs that will indicate the presence of the Son of man in the end of the Gospel age, and are to remember that it will be in his day as it was in the days of Noah, men will be eating and drinking, planting and building, marrying and giving in marriage, not discerning, knowing not that the Son of man

R3911 : page 397

is present, that the Gospel age is closing, that a new dispensation is about to dawn, to be inaugurated by the complete change of the members of the body of Christ, because flesh and blood cannot inherit the Kingdom.

"THEY WORSHIPED HIM"

Although our Lord taught us to worship the Father in spirit and in truth, and again to pray, "Our Father which art in heaven," and although the Apostle said, "I bow my knees to the God and Father of our Lord Jesus Christ," (Eph. 3:14), nevertheless the general sentiment of Scripture seems to imply that there will be nothing wrong in our addressing a petition to our Lord Jesus direct if any so desire at any time. As the head of the body it is but the appropriate thing that, as every member of the natural body makes known its desires, its petitions, to its own head, so the Church, the body of Christ, should be permitted to address him, and thus we read in our lesson that the apostles worshiped the ascended Jesus--they recognized his greatness and dignity and honor as the Messiah, the Son of the living God, the Redeemer of the world, who in due time shall come and receive his faithful to himself and establish his Kingdom for the blessing of the world. The Lord's own words are appropriate here: he says, "That all men should honor the Son even as they honor the Father."--John 5:23.

Matters had now taken a changed form in the minds of the disciples: their perplexities were gone, they understood

R3912 : page 397

why Jesus had died, the necessity for this, and that it was related to his second coming and the Kingdom then to be established--that it was the very basis of his future work. They knew not, indeed, how long it would be before he would come again--the Lord graciously kept this from them lest the length of the period might have discouraged them. Nor was it necessary either to them or their successors, because not one of them would live the entire period, and it was appropriate that each one should live his space of years in expectancy that the Kingdom might come in his day, and with the desire that he might be ready for it at any moment. We who live today have the happy lot to live "in the days of the Son of man"--in the days of his second presence--in the days of the establishment of his Kingdom--in the day of all days the best.

Instead of being discouraged the disciples now had great joy as they waited for the promised holy Spirit of the fiftieth day. Meantime they were continually in the Temple --not that they lived there, but as we say today of a regular attendant of Church, "He goes to Church all the time," meaning regularly. So with the apostles: they were from Galilee, and had no special business in Jerusalem during the remaining ten days till Pentecost, and they improved the opportunity of spending much of their time in the Temple, praising God, thanking him, desiring to cultivate in themselves more and more the Spirit of the Lord. Applying this feature to ourselves, is it not true of us also that we have had great joy from the time the Lord opened the eyes of our understanding, that we might see his Word in its true light, that we might be his witnesses? All of this class, truly members of his body, are represented as abiding in the Temple, the Tabernacle, the Holy, as the Apostle says: "We are seated together with Christ in the holies," our hearts have fellowship with him, prayer and praise and worship seem to rank amongst the highest and most appreciated privileges. We have less to ask the Lord for than formerly, more to thank him for, as we begin to realize what great things the Lord hath done for us.

===================

R3912 : page 397

THE STORY OF JESUS IN REVIEW

--DECEMBER 30.--

Golden Text:--"His name shall be called Wonderful,
Counsellor, The Mighty God, The Everlasting Father,
The Prince of Peace."--Isa. 9:6.

THE closing lesson of the year is a review of the quarter's study of the blessed Redeemer, and truly the Golden Text serves well to congregate and crystalize all of our previous studies of the wonderful character and work of the Prince of Life, the world's Redeemer, the Church's Advocate, and soon to be the world's Mediator.

Many are the names of the Son of man--the man Christ Jesus, the Son of God, who was made flesh that he by the grace of God should taste death for every man. The first name given in the list of the Prophet is called Wonderful, and is surely appropriate. His is the most wonderful career and the most wonderful character of which we have any knowledge. Who else than he left the glories of the heavenly state for human conditions? as he himself said, "No man hath ascended up to heaven save he which came down from heaven." (John 3:13.) He alone left the glory which he had with the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy, delighting to do the Father's will, with confidence that in due time the rewards of the Father's favor and love would more than compensate for every sacrifice.

Wonderful, too, was his life amongst men, the Light shining in the darkness, the darkness comprehending it not.

More and more as we come into the light ourselves we are able to comprehend this Wonderful One. As the Apostle suggests, the eyes of our understanding being opened we are able to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passes all understanding, such love being manifested, exhibited, illustrated in this Wonderful One. Wonderful also was his resurrection, the "first that should rise from the dead," "the first-born amongst many brethren," "highly exalted, given a name that is above every name, that at the name of Jesus every knee should bow."--Rom. 8:29; Col. 1:15,18; Phil. 2:9,10.

The second name on the list, "Counsellor," is also appropriate. Who else is such a Counsellor? Who else is able to be touched with the feeling of our infirmities? Who else is able always to guide us with his eye? Who else has assured us that all things shall work together for our good? Happy are they who have made the acquaintance of this Counsellor, whom God hath set forth to be the satisfaction for our sins and to be the Counsellor, the Leader, the Guide, the Instructor of his people, and to bring them out of darkness into his marvellous light, out of the chains of sin and bondage of death back to full liberty of the sons of God. Let us more and more heed the voice that speaketh from heaven, our Counsellor.

R3912 : page 398

"The Mighty God," another of his names, is also appropriate. If the angels were called Elohim, gods, and if the angels appearing to men in the past were called Elohim, gods, because they were the representatives of divine power, surely much more appropriate is the name to him whom the Father specially sent as his special messenger to men. If elohim signifies a mighty one, surely he is above the other mighty ones, next to the Father himself, and may therefore most properly be termed the mighty Elohim--the Mighty God--the one mighty amongst the mighty. "Mighty to save" we sometimes sing; yea, says the Word of the Lord, "He is able to save unto the uttermost all who come unto the Father through him." (Heb. 7:25) Such a mighty Savior we need, one not only able to sympathize with us and to instruct us, but able also to deliver us from the Evil One and from our own weaknesses as well as from the divine sentence against our race as sinners. Let us exult in this "Mighty One," whom the heavenly Father, Jehovah, has sent forth as the Arm of Jehovah for deliverance from sin and death.

The title "Everlasting Father" will in due time be appropriately his--but not yet. These words are a prophecy; some of them have been already fulfilled and others are yet to be fulfilled. When they were written Jesus had not yet left the heavenly glory. Jesus is not the everlasting Father to the Church. No; the Scriptures reveal him as our elder Brother, and again as our Bridegroom. The Apostle most explicitly tells us that Jehovah is our Father, saying, "The God and Father of our Lord Jesus Christ hath begotten us"--we are his children. The dear Redeemer himself taught us to pray, "Our Father which art in heaven"; and again after his resurrection he sent the message to Peter and others of his followers, "I ascend to my Father and your Father, to my God and your God."--John 20:17.

In due time he will be the everlasting Father to the world--to those of the world who, during the Millennial age, will hearken to his voice and receive of his life--restitution blessings. Jesus purchased Adam and all of his children by the sacrifice of himself: they are his, to make out of them everything possible and to bring as many as possible back into harmony with the Father and to eternal life. They died under divine condemnation; what they now need is life, and the Father has arranged that Jesus may be their Life-Giver, and to this end he has already given his life, purchased them, that in due time, during his Millennial Kingdom, he may offer them the return of all that was lost in Adam, for it is written, "He came to seek and to save that which was lost."

Since that life which Jesus will give to the world during the Millennial age is the fruitage of his own sacrifice, therefore he is said to be the Father, the Life-Giver to the world. And since the life that he will give will not be merely a temporary one, but by obedience to him all those who receive of his life may be brought to perfection, and maintain that life eternally, therefore he is the Everlasting Father. He gives the everlasting life in contradistinction to Adam, who attempted to be the Father to the race, but through his disobedience brought forth his children to a dying condition. No so the everlasting life: the life which he gives to his children during the period of the Millennium, and which will accomplish the regeneration of the world, or of so many of the world as will accept his favor, will be unto life eternal.

Not yet is he the Prince of Peace and King of Glory, but very soon he will take unto himself his great power and reign. Far from peaceful will be its beginning. The Scriptural description is that the nations will be angry and divine wrath will come upon them, and that they shall be broken in pieces as a potter's vessel: that the Lord will speak to them in his sore displeasure, and that there will be a time of trouble such as was not since there was a nation.--Psa. 2:5; Dan. 12:1.

But the Lord wounds to heal, he chastises to correct, and will not "keep his anger forever," but will ultimately prove that he is "plenteous in mercy." The result of his righteous indignation against sin and all unrighteousness and iniquity will be the establishment of justice upon a firm footing throughout the world. Then as a consequence peace will reign and the King of Glory will be known as the Prince of Peace, whose blessings will fill the earth for the refreshment of every creature and the bringing of so many as will into full harmony with God through the processes of restitution.

As we long for the glorious day let us prepare our hearts that we may be approved of the King--that we may be accepted even as his Bride through his mercy and grace. Let us not forget that there are conditions expressed by the Apostle in the words, "If we suffer with him, we shall also reign with him," "If we be dead with him we shall also live with him"--"heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." A little while and the trials shall be over; a little while and if faithful we shall have the crown and hear the blessed words, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."--Matt. 25:21,23.

====================

SEMI-MONTHLY
VOL. XXVIII JANUARY 1 No. 1
A.D. 1907--A.M. 6035

CONTENTS

1907--Our Year Text--1907......................... 3
The Christian's Conflict...................... 3
Helpfulness of Method or Resolution........... 4
Reports from our Foreign Branches................ 5
Our Advocate, the World's Mediator................ 7
"We Have an Advocate"......................... 7
The Mediator of the New Covenant............. 8
The Type of the Sin Offering.................. 10
The Bullock Sacrificed for the Levites........ 11
The Goat Sin Offering......................... 11
Creating the World................................ 12
Man Created in God's Image........................ 13
Berean Studies in "Tabernacle Shadows"............ 15

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S.S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

PITTSBURG DISPATCH RENEWALS

The publishers of the Dispatch notify us that they will continue to report Brother Russell's weekly discourses during 1907; and we accordingly notify our readers that they may send their subscriptions TO US at once. Indeed we have guaranteed the Dispatch a certain number of subscriptions.

We suggested that if the price were cheaper more would subscribe, but the Dispatch says the weekly sermons should be worth the price aside from the best news service in the world. Its publishers supply the paper to us at clubbing rates, but refuse to allow us to quote a less price than they charge, namely, $6.00 per year.

We adjust matters thus: For $6.00, the price of the Dispatch (2c each), we will send the Dispatch and three dollars worth of any other publications from our Catalogue (Dec. 1, '06). Or, if you subscribe for the Dispatch for 6 months, through us, we will present it to you free for the following six months. Or you can send us three dollars and authority to charge the balance of $3 against your Tract Fund remittance.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

====================

R3913 : page 3

1907--OUR YEAR TEXT--1907

OUR book of "Daily Heavenly Manna" is evidently being greatly used of the Lord for the blessing of the household of faith. The bringing thus of a morsel of meat from the storehouse of Truth, with a comment upon it, at the beginning of each day, is evidently tending toward the strengthening of the new nature, the new mind, by continually directing it in the ways marked out in the Lord's Word. Additionally our year-texts are helpful, as tending to remind us along the lines of our general duty, as the daily texts refresh us and strengthen us along particular lines. We have had this in mind in the choosing of this text, and believe it to be one the frequent consideration of which will be profitable--and the value of all these spiritual refreshments is enhanced by the realization that the minds, the hearts, of the Lord's people everywhere are being similarly stirred and refreshed along the same lines.

As announced in a previous issue we have this year's texts in large supply, very elegantly gotten up and at a trifling cost, so that none need do without them--none need be deprived of this help and encouragement. Desiring that every reader of this journal should have the comfort and profit of this means of grace--this assistance in the narrow way--we have made the prices extremely low, simply to cover cost, but additionally now propose that if there be any of you who cannot afford to purchase we will take pleasure in supplying you without charge: that thus we may assist in washing the feet of the Lord's disciples--assist in cleansing them from earthly defilements and thus in preparing them for the heavenly courts.

TO WHOM IS OUR TEXT APPLICABLE

The Apostle does not address the world, however morally well disposed they may be. None has an interest in the things above unless first of all he has heard of Jesus as the Redeemer, renounced sin and fled to the Savior for refuge--justification. He must have gone even further than this to have an interest in the things above: he must have consecrated his justified life, presenting it a living sacrifice to the Lord

(Rom. 12:1), and been accepted of the Lord and been begotten again of the holy Spirit, and thus have started his experiences as a spirit being--a New Creature in Christ Jesus.

It is well for us to have continually in mind the sharp distinction which the Scriptures draw as between the natural man and the New Creature. The natural man, however well disposed, is of the earth earthy. This does not signify that he must be sensual, degraded, devilish; for, on the contrary, some natural men have very fine characters indeed, considering that they are sharers with all of mankind in the degradation of the fall. Adam thus was a natural man in his perfection, in the image of God. He could not set his affections on things above, for he had no revelation respecting them, no hopes or prospects centered there. His interests, in harmony with his nature, were earthly. So it will be also in the future age. While mankind under the blessings of restitution will be restored to the full perfection of human nature lost through Adam, redeemed by the precious blood of Christ (Acts 3:19-21), although they will be reverencing the heavenly laws, messages, authorities, they will, properly enough, be giving their thought and attention largely to earthly things--appreciating especially the restitution blessings, privileges, opportunities that will then be afforded them.

THE CHRISTIAN'S CONFLICT

It is because the Lord has called us out of the world to constitute the New Creation, his "body," his "Bride," to share with him his spiritual, heavenly glories and honors, therefore we should ever keep this in mind and strive for these things, for "even hereunto were ye called."--I Pet. 2:21. Called to "glory, honor and immortality," it remains for us to make this calling and election sure. (Rom. 2:7; 2 Pet. 1:10.) Again he reminds us, "Let us fear lest a promise having been left us of entering into his rest [the heavenly rest] any of you should seem to come short of it."--Heb. 4:1.

The Apostle forewarns us that we must not forget that, although we are reckoned by the Lord and by ourselves and by the brethren as dead according to the flesh and alive according to the spirit, nevertheless we have this treasure of the new life in the earthen vessel, which is only reckoned dead, but which really is very much alive and constitutes our chief enemy. Not that we have two wills and are thus double-minded (Jas. 1:8). Thank God, No! We have only the one will, and it is fully devoted to the Lord according to the terms of its consecration. But this one new will can

R3913 : page 4

not have its new body until it proves itself worthy of it, and then will gain it as a reward in the resurrection. Meantime the conflict is on between the new will (which has no body of its own kind) and the old flesh (which has no will of its own kind). In order to be a conqueror the new will must struggle with the old flesh, and by the Lord's assistance keep it under, in subjection until the end of the course, until literally dead.

The Apostle assures us that in proportion as the new mind, the New Creature, grows on the spiritual food, the promises of the Lord's Word--in proportion as it affiliates with other New Creatures and is thus strengthened and sustained by the holy Spirit granted to all such, it grows stronger and stronger for its conflict with the world and the flesh and the Adversary. It cannot hope to conquer the Adversary nor the world, even though it may resist them; but it is encouraged to hope for victory in its combat with the flesh. The Apostle's assurance along this line is that "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.) If the power of God was sufficient to quicken and energize the dead body of Jesus, surely he is able as well as willing to make it sufficient for us--to give us the victory over our flesh to the extent that sin need not reign in (dominate) our mortal bodies, but instead we, as New Creatures, will be able to use them more and more efficiently in the service of our Lord, to whom we have pledged our all.

WHY SET OUR AFFECTIONS ABOVE?

Since the new mind (the will) has no way of expressing itself except through the mortal body, and since the latter is prone to sin through inherited weaknesses, the new mind has a difficult task before it to rise from the grovelling things of sin and the sordidly selfish conditions surrounding everything at the present time to the grand heights of perfect love and unselfishness inculcated by the Spirit of the Lord, by which we have been begotten. Realizing that the tendency of the fallen flesh is continually downward, the New Creature is obliged to make heroic efforts to overcome

R3914 : page 4

the tendencies of the flesh and the spirit of the world in order that he may live in the world as not of the world, but on the contrary as a New Creature, a spiritual or heavenly creature, merely tabernacling for awhile with men in a body of flesh, far from perfect or acceptable to himself. Since, then, the constant tendency of the flesh is downward and in opposition to the new mind, it follows that those even who have already consecrated to the Lord need to reset or reestablish their affections on the heavenly things continually.

A little carelessness, a little looking away from the things which God hath in reservation for them that love him, a little putting of our minds and affections on earthly things, earthly hopes, earthly ambitions, earthly prospects, would speedily mean great loss to us--the revival, the strengthening of the old nature and the proportionate weakening of the new, and correspondingly a great backset as respects the race we are running for the heavenly crown, the prize of our high calling in Christ Jesus.

Is it any wonder then that the Apostle urges the Lord's faithful ones to set their affections on things above and not on things on earth? Surely not! It was his duty to remind us of the danger along this line and our duty to remind ourselves continually and to remind each other of the necessity for setting, fixing our affections, our minds, our hearts, more and more firmly on the heavenly things. It is with this in view that the Scriptures have been provided us as a guide to our new minds, and the throne of grace has been opened to us that we may come there, too, and obtain mercy and find grace to help in every time of need. And the same gracious Provider has in these days given to the household of faith still further meat in due season whereby we may be strong in the Lord and in the power of his might. At a time when earthly things are more attractive, more seductive than ever before in the world's history, the Lord opens before his faithful ones still clearer views of the heavenly crown, heavenly glories, honors and privileges and blessings, that they thus may give the strength to the new mind which will offset the seductive influences affecting us through the flesh.

HELPS OR HINDRANCES, WHICH?

We have today in the advancement of art, in the increase of wealth, in the better homes and their better furnishments, in improved roads and landscapes and more artistic clothing, in pictures and music and conveniences and wider business prospects and opportunities, in the conveniences of mail, telegraph and telephone--in all these things we have a hundred-fold more to attract our minds and ambitions and desires to the earth and earthly things than had our forefathers of even a century ago. How needful it was that the Lord should open simultaneously to his faithful a clearer understanding of his Word and plan--of the riches of his grace and his lovingkindness toward us, his wonderful provisions which eye hath not seen nor ear heard, neither hath it entered into the heart of the natural man, but which God hath revealed unto us by his Spirit. (I Cor. 2:9.) Moreover, by the same Word we can see that these heavenly glories are nigh, even at the door, and that the earthly joys, ambitions and prospects under present conditions will be transitory, leading to the great time of trouble and anarchy which will blight every earthly prospect and at the same time mean the realization of our heavenly hopes and prospects and the ushering in of the glorious Kingdom of God's dear Son for the blessing of the world in general.

The means for the dissemination of this light of Present Truth for our aid is undoubtedly of the Lord. This journal, under the Lord's providence, cheers, comforts, and helps to inspire with fresh zeal and courage for the heavenly race about 50,000 of the Lord's advancing followers twice a month (we are now publishing about 30,000 at each issue, and estimate that this represents approximately 50,000 readers). The DAWNS, as Helping Hands and Bible Keys, are in the homes of nearly 2,000,000 of the most intelligent of the Lord's people, many of whom we find are considerably interested yet not on the WATCH TOWER list. (We deplore this fact: we would like to have on our lists, even though free, as to the Lord's poor, every child of God interested in Present Truth. We suggest to our readers cooperation along this line.)

An additional aid in setting our affections on things above is the fellowship of the brethren and participation with them in Berean Studies, DAWN Circles for Bible Study, and Prayer and Testimony meetings for mutual upbuilding in the fruits and graces of the Spirit through ministries of the Truth, in proportion as they are found helpful and valuable in aiding us to lose the spirit of the world and to receive more and more the Spirit of Christ--to set our affections on things above, and not on things on the earth.

HELPFULNESS OF METHOD AND RESOLUTION

The whole world is rapidly learning the value of method and resolution--learning that wobbling and indecision are responsible for the majority of failures, learning that a positiveness of will, of intention, is necessary to every good or noble result. As Christians --as disciples of Jesus, as soldiers of the cross, followers of the Lamb--we need to have this great fact well

R3914 : page 5

impressed upon our hearts. All of the Lord's teachings are in accord with this. He instructs us that in order to be acceptable to the Father at all we must make a full self-surrender, turn over an entirely new leaf, because we are now New Creatures in Christ Jesus, to whom old things have passed away and all things have become new--new motives, new hopes, new aspirations, new relationships, new rules, a new mind, a fixity of the will for the Lord and his righteousness.

"A double-minded man is unstable in all his ways," hence the Lord does not expect the double-minded amongst his true followers, running in the race for the prize of the high calling. On the contrary, he instructs those who would be his disciples, his members, to sit down first and count the cost. Those who love sin and its joys and sorrows would not be acceptable to the Lord as members of his Bride class. He desires only those who, after counting the cost--the renouncement of earthly things and ambitions, etc., in favor of the heavenly blessings, hopes, promises and joys--do with full purpose of heart give themselves unreservedly to the Lord, to henceforth be his at any and every cost, with the understanding that if we suffer with him we shall reign with him, if we be dead with him we shall also live with him, and with the resolution to count all earthly ambitions, opportunities and hopes but as loss and dross that we may win Christ and be found in him --members of his body.

Whoever takes this step of full consecration does the proper thing and realizes a blessing, and that blessing will continue and increase in proportion as the same spirit continues to guide and control in all the little affairs of life. If a Christian at all, his will is fixed so far as its general purpose and direction go; nevertheless this is not enough--there might be a firmness, a positiveness of the will as respects the great fact of consecration, yet a slackness as respects the little details of everyday life. Our suggestion is that this fixity of purpose should be extended to all of life's matters--that the words of our mouths, the meditations of our hearts, and so far as possible every act of life might speak forth the praises of him who hath called us out of darkness into his marvellous light. Whoever takes this position is setting, fixing, establishing his affections, his mind, his heart on things above, and loosening them as respects things of earth.

Such will grow the more rapidly, the more thriftily. On the contrary those who, even with fixity of will, rule their mortal bodies slackly, too leniently, are in danger of failing to come off more than conquerors, failing to become members of the little flock. They are in danger of becoming members of the great company, for whose development it will be necessary that they pass through a time of trouble for the washing of their robes in the blood of the Lamb and for the development of character thereby. Much better is it that we develop this character in harmony with the Lord's Word without the bitter experiences, but with, on the contrary, the continued assurance of the Lord's favor and smile, encouragement and blessing upon our endeavors to set our affections on things above, to cut loose from the earthly things, and to take a firm stand in even the small affairs of life for the Lord and his cause in harmony with the directions of his Word.

Let us unite our hearts and our prayers the one for the other, that this Year-Text may be deeply impressive to all of us and deeply helpful, for we realize that its admonition is from the Lord and is the essence of wisdom, the wisdom that cometh from above.

====================

R3919 : page 5

REPORTS FROM OUR FOREIGN BRANCHES

REPORT FROM BRITISH BRANCH, 1906

----

25 Eversholt St., London, N.W., England

DEAR BROTHER RUSSELL:--

Herewith I forward to you reports of the WATCH TOWER BIBLE & TRACT SOCIETY'S work in Great Britain for the fiscal year. It is not all that we could have desired and hoped for, but all that we were able to attain. In some respects, I am sure, you will be pleasurably surprised at the good results. My chief cause for regret is the slowness of the colporteur work here. I realize, too, that this in some respects is the most important branch of the service--for the dissemination of the Truth--for the finding of the wheat, for the gathering of it into the garner. I regret the fact that our sales of DAWN, Vol. I., during the past year were not so large even as during the previous year, whereas in all reason, with the love and zeal and knowledge which the friends of the Truth here seem to possess, we should have put at least five times as many into circulation. I trust that the fault is not mine: that I am doing all in my power to forward this important branch of the service.

How I wish some of the dear friends of the cause here, of good address, and unencumbered, could see their way clear to enter this grand work. Truly, as the Master said in the harvest of the Jewish age, The fields are white for the harvest but the laborers are few. Would that all of the dear ones here might fall in line with the Master's exhortation, "Pray ye the Lord of the harvest that he would send forth more laborers into his vineyard": I should hope that as a result of such earnestness and prayers quite a good many would quickly be saying, "Lord, here am I! accept my little service--send me!" And if this should include some who can only give a part of one or two days a week from business or household duties, as I understand is the case with many in the United States, we would be glad to assign to such what territory they could profitably use nearer at home. I do trust that next year's report will show a great advance in the service of our King in this most valuable department. We have plenty of territory as yet untouched. We feel ashamed to ask aid from the American laborers for this field, yet would be very glad indeed if some of them were here to assist us, to stimulate us, to put more vim in us.

Since our last report of a year ago there has been considerable work done in Wales and Ireland, in both of which there is now a considerable and growing interest.

We had two General Conventions during the year, both of which were very profitable and deeply interesting, besides which some Pilgrim work was done, including that by Brother Barton, whom you so kindly sent to us and whose ministries we so greatly appreciated.

You will note that the volunteer report this year shows well: those of the brethren who did take part have worked hard, and the year shows larger than any before in the distribution of free literature. We are preparing for a great campaign next year, not forgetting that the time is short and that the privilege and opportunity of service is grand beyond compare. We hope for more volunteers this year, too. As the Truth takes hold of our hearts more and more and its spirit energizes us, we will be wanting to do with our might what our hands find to do--and there is so much to be done! How can we be idle or careless or indifferent or overcharged with the cares of this life while we have the opportunity of serving such a Master and of telling such good tidings?

The Tract Fund donations, you will notice, have considerably increased over previous years--another

R3919 : page 6

evidence of the deepening of the work of grace in the heart. When the Truth touches the pocket-book, so that such donations are offered without request, without an appeal, without urging and without collections, it means considerable of love for the Lord, for the Truth, and for the brethren.

Praying divine grace and blessing upon yourself and all the dear brethren, and with much love, I am,

Your fellow-laborer, J. HEMERY.

SUMMARY OF WORK ACCOMPLISHED THROUGH THE BRITISH BRANCH

DAWNS and STUDIES, various bindings, sold	23,987
DAWNS in magazine form	1,898

Total number of DAWNS and STUDIES put into circulation	25,885
Total number of Booklets, Hymn Books and Manna sold	7,897
Total number of Tracts and TOWERS circulated free	1,159,000
(Expressed in usual form of tract pages)	30,195,800
Letters and cards received at this office	7,825
Letters and cards sent out from this office	8,150

FINANCIAL SUMMARY

Expenditures	L. s d.

"Pilgrim" and Convention expenses................... 104 0 10
Cost of Tracts, postage and office expenses.........1318 2 5
---- -- --
Total..1422 3 3
Donations to Tract Fund............................. 908 14 0
---- -- --
Deficit for year 1906............................... 513 9 3

REPORT OF GERMAN BRANCH

----

45 Mirker St., Elberfeld, Germany.

DEAR BROTHER RUSSELL:--

I send you with this a report of the Society's work done through its German Branch during the past year. It has been a great year with us, a year of great activity, as the report shows. And yet along some lines we might feel discouraged did we not know what to expect in this "harvest" time. We are always glad to have your sympathies, your love and your prayers in this part of the harvest field. The oneness of the Lord's cause is sustaining us, not only financially but in every way. It certainly encourages the less numerous friends of the Truth on this Continent to know of the prosperity and the love of the Lord's people in other parts of the world. We rejoice that the Truth is made more and more accessible to the hungering ones of various

R3920 : page 6

nations through its publications in many languages.

We seem to be unable to accomplish much in that very important department of the harvest work--the colporteur field. We are ashamed of the small showing in this particular, although books are sold at an extremely low price and although there is a large middle class of people here who are able to purchase. We seem not to have been able to find the right method for impressing them with their need of these helps in Bible Study. Indeed, one great difficulty is that good, well-meaning people here are full of prejudice, while those who get free from the prejudice and superstition seem very generally to fall into Socialism, with its earthly aims and prospects, ignoring the Bible, or into open infidelity and antagonism to everything religious. I remember that it is your opinion that great numbers of DAWNS could be sold here if we only get at the proper method. I have been endeavoring to find that method and will still endeavor.

You will be glad to learn that quite a work of grace is in progress amongst those who have received the Truth. Many of them have been subjected to calumny and opposition of various kinds, but now seem to be learning that the "disciple is not above his Lord"--learning to overcome their trials. Letters from these dear soldiers of the cross bring many messages of love and sympathy and requests for remembrances in prayer. The Truth is rooting and grounding them in character, so that none of the attacks of the Adversary move them. Others are fearful and need our tender care, words of sympathy, etc.

Our principal work accomplished has been in the distribution of free literature, some of which, we trust, will ultimately prove to be good seed in good hearts, bringing forth abundantly to the Master's praise.

During the year we received 2474 letters and sent out 1433. Many of these were answered by the mailing of free literature and others by post-card replies.

We had one Convention this year which was very interesting and we trust very profitable to all. We made four extended "Pilgrim" tours (with frequent visits to neighboring towns). The mileage covered in these tours was 7625--one of them extended a considerable distance into Russia. Through these various methods, by voice and pen and printed page we trust that we have succeeded in bringing the Truth before a considerable number, and that some of these are the Lord's jewels.

Here I mention that I read with concern your kind words of admonition in the November 1st TOWER, "Gathering or Scattering. Which?" I hope and pray that the love of Christ may constrain us each and all more and more to be of "one mind," "one mouth," "of the same judgment," having the "same love." How well meant and tender-hearted are the Apostle's words along this line in Rom. 12:16; 15:6; I Cor. 1:10; 2:16; 2 Cor. 13:11; Phil. 1:27; 2:2; I Pet. 3:8; 4:1.

Your brother and servant in our dear Redeemer,

O. A. KOETITZ.

SUMMARY OF WORK ACCOMPLISHED THROUGH THE GERMAN BRANCH

DAWNS sold, various bindings,............................	2,805
DAWNS issued, magazine form..............................	3,250

Total..	6,055
Various booklets sold...................................	4,290
Sample TOWERS and Tracts free (stated in tract pages)	5,600,000

FINANCIAL SUMMARY

Cost of Tracts, postage, samples, Pilgrim expenses, rent, light, heat, etc..............................	$3,990.82
Volunteer Donations to the Tract Fund................	1,802.81

Deficit for 1906.....................................	2,188.01

JAMAICA AND COSTA RICA MISSION

[This mission, now several years old, is under the general care of the colored brother who sends this report. Thus far the work is almost exclusively among the blacks. However, a little interest is being aroused amongst the whites lately and we will assist them as opportunity may offer.]

DEAR BRO. RUSSELL:--

We send you herein our General Report for the fiscal year 1906. Our tongues can but feebly express the gratitude we feel for our heavenly Father's leadings during a year so fraught with wonderful experiences for us all. We feel like David when he said, "Truly God is good to Israel, even to those who are of a pure heart."

We are pleased to say that the spiritual condition of all the brethren is constantly growing better and the number of interested ones is gradually increasing. We were agreeably surprised at the many inquiries from strangers who had come in contact with colporteurs or with tracts bearing our address stamp. Some of these we are continually watering with DAWNS and TOWERS and they give evidence of genuine interest.

The Pilgrim service has been used effectively and chiefly to establish an assembly in Montego Bay, the

R3920 : page 7

second city of importance in the Island, situated in the west. The Adversary was strenuously opposed to it and gave us much trouble, but he who is on our side proved to be mightier than all those who are against us; and now there are about a dozen brethren and deeply interested ones in regular attendance: and Bro. Condell is rendering good service.

The inconvenient situation of the brethren in the country parts as well as the difficulty of reaching them prevented us from paying them Pilgrim visits as often as we desired. We made two trips during the year which took in all the assemblies except Cedar Valley, covering a distance of 362 miles and holding sixteen semi-private meetings and two public ones. In addition to these we held three public meetings in Kingston which have done much to arouse some of the sleeping ones.

The Colporteurs have done better work this year, though they were not able to go out as constantly as last year. The whole number engaged was 17, four of whom gave all their time.

Number of DAWN volumes sold............................2,210

Number of Booklets sold................................1,593
Number of Tracts distributed free (tract pages).....1,267,886

The Colporteur brethren should be specially mentioned: the work here is extremely hard, even distressing, and we are sure that it is only the love of the Truth that would lead anyone to give up his life to it.

There are no facilities for traveling or for conveying books. All the work is done in the mountains and brethren have to walk from 20 to 60 miles, carrying on their shoulders from 15 to 30 books. It is difficult traveling over the mountains and into the valleys, sometimes being overtaken by rain, sleeping out often at night because unable to find lodging, and, being disappointed many times in deliveries, have to return long distances with the books they carried. And yet some of them call it a joyful privilege to be so engaged. Their appreciation is shown by the fact that others are joining the ranks. The physical condition of our colporteurs in general is very poor: at one time during the year every one was sick and the work had to stop.

OUTPUT IN COSTA RICA

DAWNS......................451 Booklets.....................91
Free Tracts (pages)...................................123,186

Brother Hudson is the only one colporteuring there.

Your brother in Christ, J. A. BROWNE.

====================

R3914 : page 7

OUR ADVOCATE, THE WORLD'S MEDIATOR

"Ye are not of the world, even as I am not of the world," for "I have chosen you out of the world."

THESE words of Jesus respecting his Church clearly express the wide difference in his relationship to the two. Again, when praying for his followers, he said, "I pray not for the world, but for them that thou hast given me:" "that they may be one"--"that the world may believe." (John 17:9,11,21.) Here again the Church and the world are kept separate and distinct, and although the prayer was exclusively for the Church, he clearly intimates his love and interest in the world. He prayed not for the world because

R3915 : page 7

the world's time for trial for life eternal had not yet come: he prayed for the Church because its time of trial had already begun--because therefore it needed the divine grace imparted.

Our Lord's interest in the world will be fully manifested in due time. He has already given his life with a view to the world's blessing--he tasted death for every man; but now in the present age his chief interest is in the Church, which is his body. The development of the Church is a necessary step in the divine plan before the blessing of the world in general can be accomplished. As it was necessary that Christ should come as the Seed of Abraham, so also it was necessary that the Church, his body, his Bride, should be developed as members of the same Seed before their work could be accomplished, "In thy Seed shall all the families of the earth be blessed." Thus the Apostle's words are clearly applicable to the Church: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise"--heirs of the promise that through you, as members of Christ, a blessing shall proceed to all the families of the earth.--Gal. 3:29.

ALIENS, STRANGERS AND FOREIGNERS

What constitutes the distinction between the Church and the world may properly be asked. Why should the Lord favor one class more than another during this Gospel age? We answer that the distinctions between the classes is the basis for the difference in the divine dealings: the Church are those who are hungering and thirsting after righteousness --desiring to know and to do the Lord's will, walking after the spirit of his law to the best of their ability, not after the flesh. God is pleased to accept such, and to make known to them the riches of his grace in Christ Jesus, and to receive them into his family by the adoption which is in Christ Jesus.

But as for the world, the Scriptures clearly set forth that its children are strangers, aliens, foreigners, enemies of God through wicked works. They have not the spirit or disposition to be sons; they have suffered so severely through the fall that they are quite alienated from God and considerably in sympathy with sin and injustice, so that they do not desire to walk after the spirit of God's law but prefer to walk after the flesh. Notwithstanding the sin and imperfection, injustice, hypocrisy, double dealings, etc., they love the world and the things of the world; they do not love righteousness and hate iniquity in such degree as to recognize that all unrighteousness is sin, that they themselves are full of blemishes and imperfections, and therefore justly under divine condemnation as unworthy of eternal life amongst the perfect and holy.

Not seeing their need of the great Physician the worldly are not listening in that direction and do not hear his voice. The Gospel message sent hither and thither throughout the world during this Gospel age has been sifting, separating--electing--the lovers of righteousness and Truth and God from the lovers of sin and selfishness and those who are in sympathy with them. The result is a household of faith, among whom there are not many wise, not many great, not many learned, not many noble, not many altogether who enjoy the divine favor and blessing and privileges of this present time. On the other hand are the great mass of mankind, still outside of divine recognition, still under condemnation, still children of wrath, still in darkness and ignorance respecting the divine character and plan, which thus far they have not been counted worthy to understand, because "The secret of the Lord is with them that reverence him, and he will show them his covenant."--Psa. 25:14.

"WE HAVE AN ADVOCATE"

Seeing the distinction which God's Word sets forth between the Church and the world, it does not surprise us to learn that totally different terms express the relationship of Christ to the Church and to the world. He is our Advocate

now, and by and by he will be the world's Mediator. A mediator is one who interposes between two persons who are at variance, with a view to reconciling them. Thus the Scriptures teach that there is "one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5,6.) The due time for this testimony to be known, as the Scriptures clearly show, will be the Millennial age, the period of our Lord's reign, his mediatorial reign, as some have expressed it--a reign as a mediator for the purpose of effecting reconciliation between God and others opposed to him--the world, for God was in Christ reconciling the world to himself.

As the Apostle Paul explains, a mediator is not of one party only but of two parties. (Gal. 3:20.) In this case the two parties are God and Adam and his race. Justice lay on God's side: he had a charge of disobedience against mankind, and he justly placed his ban or condemnation upon Adam and his race--"Dying thou shalt die." As the Apostle expresses the matter, "By one man's disobedience sin entered the world and death by sin; and so death passed upon all men because all are sinners." (Rom. 5:12.) Originally man had no antipathy to God: on the contrary, we may be sure that Adam felt contrition, realized that his penalty was just, and longed for restitution to divine favor. But as centuries rolled around the fallen conditions worked havoc in man, and mentally and morally he got out of harmony with his Creator, got to be the enemy of God, learned to love unrighteousness and to delight in sin. The record is that God gave him over to a reprobate mind--allowed him to take his wayward course of opposition to God and to righteousness--and the result has been increasing degradation and increasing opposition not only to righteousness but to God, the great King and representative of righteousness.

In addition to man's natural depravity the Scriptures inform us that Satan and the fallen angels have conspired to his undoing, blinding him to principles of Right and Truth, putting darkness for light and light for darkness, good for evil and evil for good. As a result the heart of man has become exceedingly warped and twisted from the principles of righteousness, and much out of harmony with God himself. To such an extent is this true that only a very few now have the ear to hear or any appreciation of heart for the divine message of God, that they through Christ may now come back into harmony with him. This is the declaration of the Apostle, The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God shining in the face of Jesus Christ should shine in their hearts.--2 Cor. 4:4-6.

THE WORLD NEEDS A MEDIATOR

The need of a mediator under these circumstances is very apparent: God refuses to recognize sin or to tolerate it in any degree. His law declares that the "wages of sin is death." The world has gotten to love sin, and is so blinded to its best interests that it hates God's righteousness--strict righteousness. The first thing necessary was the satisfaction of justice in respect to our race. There would have been no propriety in exhorting men to return to God when the divine law inexorably commanded the death of the sinner and declared that God could have no communion with the unrighteous, the blemished. Hence it was that God provided the Lord Jesus to be the Mediator between himself and the race of sinners, to the intent that through his work so many of the sinners as possible might be brought back into accord with God and thus to the enjoyment of his approval and blessing instead of the curse or death sentence. Our Lord Jesus at his first advent died, gave himself a ransom for mankind, that thus through him the divine sentence against mankind might be remitted, cancelled, and that then the Mediator might have the opportunity of taking hold of the race he had redeemed with a view to bringing the rebels back from their blinded and fallen condition, by restitution processes, to perfection; and thus to the condition where the Father could receive them without condemnation and grant them his blessing of life eternal.

The Mediator's work in the world will be considerably one of force, compulsion: he will lay righteousness to the line and justice to the plummet, and sweep away the refuge of lies. (Isa. 28:17.) His anger will burn against all injustice and unrighteousness; stripes or punishment will be visited upon those who are out of the way and who need correction; the plowshare of trouble will be run through the hearts of men, to break up the fallow ground and to prepare them for a resowing of the good word of God, the gracious promises and appreciation of divine favors. That will be a time of reconstruction. At the very beginning of the Millennial age the Mediator will be revealed in flaming fire, taking vengeance, executing punishments upon all wrong doers, upon all who know not God, who appreciate not his character and plans and government and righteous laws--to the intent that they may learn what these are, in hope that by experience therewith they may come to learn righteousness and hate iniquity instead of loving iniquity and hating purity.

THE MEDIATOR OF THE NEW COVENANT

God's arrangement or dealing with the world during the Millennial age is said to be under the New Covenant. The great original covenant was the one made with father Abraham, which reads, "In thy Seed shall all the families of the earth be blessed." This we sometimes designate the "Oath-Bound Covenant," because the Lord swore to it. That covenant, the Apostle points out, had no mediator--it needed none so far as Abraham was concerned. He loved the Lord and desired to serve him: he was not an alien or a stranger or a foreigner, not a rebel, but was acknowledged to be a "friend of God." (Jas. 2:23.) No mediator was necessary then; God merely promised Abraham a certain great blessing. The children of Abraham, the Seed of Abraham, are

R3916 : page 8

counted in with him under this covenant which needed no mediator.

Anyone, at heart or otherwise an alien from God, could not be counted as the real Seed of Abraham: only those coming into relationship to God through faith and obedience to Christ are counted of this Abrahamic Seed. They are not in alienation from God, and need no forced measures to bring them back. Rather they are looking longingly for the heavenly city and the glorious conditions of the Kingdom which God has promised to them that love him; they are to him as children, and he to them as a father; they inherit his gracious promises and delight therein, and of his sentiments toward them it is written, "The Father himself loveth you." (John 16:27.) No wonder that that covenant and those represented under it as its beneficiaries need no mediator, no go-between, to enforce upon them terms and conditions. There is a willing love which leads them to willing sacrifices that they may do the will of the Father in heaven.

The Apostle explains to us that although this Oath-Bound Covenant is the real, genuine first one, nevertheless it was not time for it to go into operation at once; but instead the Law Covenant was added, and developed during the Jewish age the Jewish nation, as a typical people of God under the Law Covenant, with Moses as its mediator, which was typical of the New Covenant, with Christ as its Mediator. The Apostle points out that this Covenant failed to bring forth

R3916 : page 9

any children of God--it brought forth only servants--and that with its failure it was set aside when our Lord Jesus at his first advent, by his obedience, proved his right to be heir to the Abrahamic Covenant. The Apostle points out that Sarah, Abraham's wife, typified that Oath-Bound Covenant, which for more than 2000 years was barren--did not bring forth the spiritual Seed of Abraham to bless the world. He declares that Hagar, the bondwoman of Abraham's family, represented the Law Covenant, that her child Ishmael represented the Jews, and that the casting off of the Jewish nation and the setting aside of their Law Covenant was typified in Abraham's dealing with Hagar--"Cast out the bondwoman and her son, for he shall not be heir with the son of the free woman."--Gal. 4:30.

The Apostle points out that antitypically the Son of the free woman, the son of Sarah, the Seed of Abraham that was to inherit this promise, was primarily the Lord Jesus himself, and in a larger and secondary sense the entire Gospel Church, the "little flock," of which he is the Head and Captain--"If ye be Christ's then are ye Abraham's Seed and heirs according to the promise." Thus we have before our minds now, by the Apostle's aid, a clear view of the Jewish nation and their Law Covenant; and also a clear view of the true Seed, Christ and the Church, the heirs of the Abrahamic Covenant, which had no mediator. It has required all of this Gospel age for the selection of this spiritual Seed (house of sons) just as it required all of the Jewish age for the selection of the class symbolized by Ishmael, the house of servants, born in bondage under the Law.

THE NEW COVENANT

Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant. It also was represented in Abraham's family by a woman, for after the death of Sarah Abraham married again, his wife's name being Keturah; and by her we are told that he had many sons and daughters, whereas there was but the one son by Hagar, and but one by Sarah. The intimation thus clearly is that under the New Covenant God will bring many into the relationship of sons, as it is written of Abraham, who typified God, "I have constituted thee a father of many nations."--Gen. 17:4.

Not unnaturally there has been a disposition to apply the New Covenant promises to the Gospel Church, for two reasons:

(1) Because during the "dark ages" God's purpose for the blessing of all the families of the earth in ages to come was lost sight of, and the theory accepted instead that death is the end of all hope, and that with the end of this Gospel age would come a wreck of matter and crash of worlds, with nothing beyond.

(2) Another reason why the promises respecting a New Covenant have been more or less applied to this Gospel age is that remarkably few of the Lord's people during and since the "dark ages" have seen clearly what the Apostle designates as the "mystery of God"--which he explains to be "Christ in you [the overcomers of the Church] the hope of glory." (Col. 1:27.) Not seeing that the Church are to be fellow-heirs with Jesus in the Kingdom which is to bless all the families of the earth, indeed not seeing with any distinctness that there is to be a Kingdom at all, it is not surprising that the promises of the New Covenant were applied exclusively to this age.

Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs exclusively to the Gospel age, and as the Law Covenant applied exclusively to the Jewish age. And when we examine the matter all the Scriptures confirm this interpretation. For instance, note the Apostle's application of the words of Jeremiah 31:33. He says:--

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the days when I took them by the hand to lead them forth out of the land of Egypt....For this is the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws within their mind and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother saying, Know the Lord: for all shall know me from the least to the greatest of them. And I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."--Heb. 8:8-13.

It is evident that the Apostle here is contrasting the New Covenant with the Law Covenant, which did vanish away. He is not contrasting the New Covenant with the Abrahamic Covenant, under which we inherit. Moreover, the New Covenant is to be made with the House of Israel and the House of Judah, and they have been cast off from divine favor during the eighteen or more centuries since their Law Covenant passed away. They are waiting therefore for the New Covenant--for the blessed arrangement of the Millennial age, under which the Lord declares he will be merciful to them and remember no more their past sins and iniquities.

That this is the Apostle's thought let us note carefully his teachings in Rom. 11:25-33. There the Apostle is pointing out that Israel did not obtain the chief blessing sought for, that the elect obtained it, and that the rest were blinded and cast away from divine favor. Nevertheless he tells us that they are not forever cast away nor forever blinded, but as soon as the elect class shall be completed the divine blessing will turn toward the blind and outcast ones to recover them and to save them all from that blindness and cast-off condition, as it is written, "There shall come out of Zion the Deliverer that shall turn away ungodliness from Jacob.--Rom. 11:26.

This Deliverer is the Christ, Jesus the Head, and the Church, his body, or, under another figure, his Bride. As soon as this great Deliverer is completed Israel's time for restoration to favor will be due. Mark now the Apostle's words further, "For this is my covenant unto them when I shall take away their sins." Notice the similarity of the terms here: The Apostle says they are to be blessed under a covenant, and that it will mean the cancellation of their sins. He cannot mean the Abrahamic Covenant, because the spiritual Seed inherited it and took the place of the natural seed: neither can he mean the Law Covenant, for it passed away--the bond woman and her son were cast out at the end of the Jewish age. He must, therefore, refer to the New Covenant, and the expression is in exact accord with the prophecy respecting the New Covenant in which the Lord declares the taking away of the sins of natural Israel.

THE MEDIATOR OF THE NEW COVENANT

Our Lord Jesus is specifically declared to be the Mediator of the New Covenant (Heb. 12:24); and again it is declared, "There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." But where is the New Covenant?

R3916 : page 10

Where is the mercy to the Jew and the forgiveness of his sins? We answer that the New Covenant is not yet in existence, and hence the Jew, who is first to be blessed under it, is not yet receiving his portion. Nevertheless the work has been begun: the man Christ Jesus has appeared, he has already paid the ransom price sufficient for the satisfaction of justice in respect to Adam and all of his race. He is fully prepared, therefore, to be the Mediator and to proceed in the work of mediation, and under the New Covenant to bless the world. Why, then, so long delay--over 1800 years?

We answer that the Mediator, in the interim, is accepting, in harmony with the divine plan, a Bride from amongst the redeemed ones. As we have already shown, this Bride class--now being called and accepted and tested in faithfulness even unto death--needs no mediator, needs no go-between,

R3917 : page 10

needs no urging, needs no stripes to bring them to an appreciation of God and a desire to be his. Rather, after the manner of Abraham and in the spirit of their Lord, they delight to do God's will, they delight themselves in righteousness, they seek to walk not after the flesh but after the Spirit. They realize indeed their imperfections, but they glory not in these. They do rejoice that he who called them out of darkness into his marvelous light, out of the abundance of his merit has applied a portion on their behalf, that they may be reckoned perfect, clean every whit, holy, and may be accepted as his joint-sacrificers and joint-heirs in the Kingdom that is to bring the blessing to Israel under the New Covenant and through Israel to all mankind.

That the Oath-Bound Covenant could not go into effect without the shedding of blood was evidenced by the fact that Isaac, the seed of promise, died typically and typically was received from the dead by a resurrection, as the Apostle explains. (Heb. 11:17-19.) So no part of the great plan of God, either toward the Church or the world, could have succeeded without the death of Christ. Thus the Apostle, speaking of the Bride class, says that, "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing."--Eph. 5:25-27.

As for the world, the death of the Mediator is the basis of its reconciliation under the New Covenant. By his death on our behalf Jesus proves himself worthy before the divine law to be the Mediator of the New Covenant. He has associated the Church with himself, and shortly the inauguration of the New Covenant will take place. This inauguration is typified in the Law Covenant, for Moses its mediator took the blood of the typical sacrifices for sin-offerings and sprinkled the book of the Law, which represented the Almighty, as being bound by the Covenant, and then sprinkled the people by the same blood, as intimating that they also were bound by it. Meantime stirring scenes were enacted at Sinai: the mountain shook, the earth quaked, and tempest and storm prevailed with flames of lightning. And all of this the Apostle explains to us was typical of the way in which the New Covenant will be inaugurated at the second coming of Christ and the establishment of his Kingdom. We who are now being called as the joint-heirs with Christ belong to the antitypical house of Levi, and are members of the Royal Priesthood, whose work it is to offer the sin-offerings and to do the sprinkling of the blood.

The Apostle clearly intimates that this age will end with a time of trouble, which will be an antitype of the shakings and tumults at Sinai, and that here everything will be shaken, things political, religious, financial and social, until everything contrary to the divine will shall have been overthrown, and only that which God would approve will be permitted to stand. And this the Apostle intimates will be the inauguration of the Lord's Kingdom: his words are, "Wherefore, receiving a Kingdom which cannot be shaken, let us have grace whereby we can serve God acceptably." The very thought of this Kingdom of righteousness, which God is about to establish through us for the blessing of Israel and all the families of the earth under the New Covenant, should give us a realization of the holiness necessary to be pleasing in the sight of the Lord, and should lead us to more and more sanctity of life, as it is written, "He that hath this hope in him purifieth himself even as he is pure."

OUR RELATIONSHIP TO THE MEDIATOR

Moses was the Mediator of the Law Covenant, which typified the New Covenant, and he foretold the greater Moses, the Mediator of the New Covenant, saying, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Acts 3:22.) Our Lord Jesus himself was the great Head of this antitypical Prophet, Priest, King, Mediator, for Moses was all this to Israel. But it pleased the Father to associate with our Lord in these glorious offices the "little flock," his Bride and joint-heir. Again: all through this Gospel age the Lord has been raising up from amongst the brethren the "more than conquerors" who shall be counted worthy of membership, joint-heirship, as the glorified body of the Messiah--the great antitypical Mediator in whom will be vested all the powers of kingship for the rule of the world, of prophet for the instruction of the world, and of priest for the relief and succor of the world under the New Covenant.

The Church's share in the work of mediation will be a great one, as the Apostle declares, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) It will not only be the mission of the Church to shine forth with their Redeemer as the great Light of the world, the Sun of Righteousness (Matt. 13:43), and to invite the world to a knowledge and appreciation of divine mercy (Rev. 22:17), but also it will be their mission to judge, to correct, to discipline the world in righteousness. "And it shall come to pass that the soul that will not hear [obey] that Prophet shall be utterly destroyed from amongst the people." Indeed we may assume that this is a large part of the divine purpose in connection with the calling of the elect Church, to make them joint-heirs with his Son and co-laborers with him in the glorious work of the Kingdom, for the judging and uplifting and blessing of all Israel, of whom it is written, "They shall obtain mercy through your mercy," and of all the families of the earth.

It being thus evident that the Church will have as Mediator an important share with our Lord in the reconciling of the world during the Millennial age, the next question is, Has the Church any share with her Lord in that part of the mediatorial work which satisfies divine justice as against the world?

THE TYPE OF THE SIN OFFERING

We answer Yes to this question, and refer to the words of the Apostle that we are to suffer with Christ if we are to reign with him, that we are to go to him without the camp bearing the reproach with him. (Rom. 8:17; Heb. 13:13.) We notice his remark here that the sin-offerings were burned without the camp, and reason therefore that we are invited to be participants in the same offering--"burned without the camp."

Turning to the principal account of the sin-offerings in Leviticus 16 we find the matter there most interestingly set forth, yet in a manner which none can understand except as the eyes of their understanding open to these things. Hence the Apostle prayed for the Church that, the eyes of

R3917 : page 11

their understanding being opened, they might be able to comprehend with all saints; and our Lord declared, "Blessed are your eyes for they see." This spiritual sight, however, is granted only to those who abide in the shadow of the Almighty, in the secret place of the Most High, in nearness and fellowship with him;--these alone may see that there were two sin-offerings on Israel's typical Atonement Day--the bullock, which represented our Lord Jesus, and the goat, which represented the Church, his followers.

The value of these animals as sacrifices was typically represented in the amount of their fat, which was burned upon the brazen altar as a sweet incense to God--as a mark of the love and devotion of the sacrificed ones. And here the figure is beautifully appropriate, for the goat, which represents the Church, is a very lean animal, while the young bullock, which represented our Lord Jesus, had much fat, much zeal, much love, which gave incense before God. Furthermore, these two sacrifices were not treated as equals in any sense of the word: they were not offered together, but the bullock first as making atonement for the class represented by the goat. Thus it was necessary that Christ should die and pay the penalty for our sins, and that this should be accepted on our behalf by the Father before we could have any part or lot with him in Christ's sacrifices; or, as the Apostle expresses it, "Fill up that which is behind of the afflictions of Christ,"--afflictions which Jesus' sacrifice was so abundantly able to complete, but which he purposely left for us, in order that by participation in his sufferings we might also in harmony with the divine program be enabled to participate in his divine glory, his Kingdom.

THE BULLOCK SACRIFICED FOR THE LEVITES

Reading the account carefully we find that these two parts of the sin-offering were appropriately different: the valuable sacrifice, the bullock, was appropriated not for all the people but merely for the priest and his house--the house of Levi--the tribe of Levi. The signification of this is not difficult to find, for over and over the Scriptures assure us that Christ is the High Priest of our profession or order, and that we are a Royal Priesthood under him. He is the Head, the chief of this body of priests, the little flock. And these all are selected from the household of faith, which was typified by the house of Levi. So, then, when we read that the High Priest offered the bullock for himself and his house, we are to understand it as signifying that the merit of the death of Christ was by God's order and arrangement applied for himself (for the Church his body--the Head himself being holy, harmless, undefiled, separate from sinners, had no sins to atone for) and for his house, the household of faith.

This sacrifice of the bullock was accomplished by our Lord Jesus--he "finished" it at Calvary. In the type the bullock represented the man Christ Jesus consecrated to

R3918 : page 11

death at his baptism, and gradually fulfilling that consecration for three and a half years of his ministry, laying down his life for his brethren, until finally he finished his baptism into death at Calvary. At the moment that our Lord made his consecration he received the begetting of the holy Spirit, of which John bore witness that it descended in the form of a dove. From that moment our Lord was reckoned as a New Creature, which, as the Priest, had the duty of sacrificing the mortal body consecrated to death. Our Lord's consecration was represented in the type by the first vail of the Tabernacle, under which he passed in consecration into the Holy, which signifies his life as a New Creature, in the closest fellowship with God, enlightened by the holy Spirit, typified by the Golden Candlestick, fed by the truth, symbolized by the table of shew bread, and privileged to offer sweet incense acceptable to God on the Golden Altar. Our Lord continued in that condition, symbolized by the Tabernacle's Holy, during all of his ministry, until he as the Priest passed under the second vail, which represented his actual death. He was under that vail for parts of three days and nights, and arose on the other side of it in the Most Holy in the perfect spiritual condition of his resurrection, concerning which he himself said, "All power is given me in heaven and in earth." A little later our Lord appeared in the presence of the Father, to lay before the divine presence the merit of his atoning sacrifice. This in the type was illustrated by the High Priest sprinkling the blood upon the Mercy Seat and before the Mercy Seat to make atonement. The efficacy of the High Priest's work was solely for the class for which he offered the sacrifice, namely, himself and his house--the Royal Priesthood, the household of faith. This is in full accord with the Apostle's statement, "He ascended up on high, there to appear in the presence of God for us."--Heb. 9:24.

Jesus did not "appear" for the world: it would not have been proper to have advocated the cause of those that were aliens, strangers and foreigners through wicked works; but he could and did appear for us who have fled away from sin, who desire full harmony with the Father, and who delight to know and to do his will. The great High Priest Jesus offered his sacrifice for the Church, and we have the blessed assurance that we are reconciled to God by the death of his Son. Through the sacrifice of Christ we whose hearts long for righteousness and delight to do to the extent of our ability the Father's will, were brought into accord with him. The Father's acceptance of the High Priest's sacrifice on behalf of the Church and the household of faith was indicated by the remarkable manifestation of Pentecost, this, the Apostle declares, assuring us that Jesus procured of the Father this blessing which he shed forth upon his followers, and which indicated divine reconciliation.

THE GOAT SIN-OFFERING

The second sin-offering of the Day of Atonement was the goat, which, as already stated, typified the elect Church, "the body of Christ"--the body of the Priest whose cleansing and reconciliation was typified by the sprinkling of the blood of the bullock. The New Testament abounds in exhortations to this class that they faithfully follow in the footsteps of Jesus, that they walk with him in the narrow way of self-sacrifice, self-denial, even unto death. The Apostle's words are, "I beseech you, brethren, by the mercies of God [your reconciliation, already accepted], that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service."--Rom. 12:1.

In the type of the Day of Atonement we see how the sacrifice of the Church is accepted--we see it typified in the sacrifice of the goat. If at first we are disposed to say that it is impossible that we, who by nature are children of wrath even as others, should be acceptable to God as participants with Jesus in his great work of atonement, we must remember again the words of the Apostle above quoted to the effect that our sacrifices are both holy and acceptable to God, and this by reason of the fact that the merit of our Redeemer has been appropriated to us. Our sins were laid upon him, his righteousness is imputed to us.

The record states that the Priest laid his hands upon the head of the Lord's goat and slew it, as he slew the bullock. This is interesting as showing that it is not alone our consecration to the Lord that is necessary. Our consecration is shown in the fact that the goat stood at the door of the Tabernacle, and the fact that the High Priest killed the goat of the sin-offering illustrates that it is the

R3918 : page 12

power of the Lord operating in us as members of his body, working in us to will and to do of his good pleasure, that enables us to accomplish our sacrifice--he by his Spirit in us sacrifices us, assists us to perform the great transaction we have undertaken, to be dead with him, to suffer with him, to walk in his steps, to be baptized into his death.

The record is that the goat in everything was treated exactly as the bullock had previously been treated. Its fat (very little, however) was placed upon the altar, and its hide, hoofs, etc., were burned without the camp in the same place that the hide, hoofs, etc., of the bullock had been burned, and its blood was taken into the Most Holy and sprinkled as the blood of the bullock had been. Thus we, like our Lord, present all that we have in sacrifice. The proportion of our love and zeal is what the Father recognizes upon the altar--alas that we have no more! Our suffering of the contempt of the world and the nominal Church, the opposition of sinners, is represented by the burning outside of the camp, and in this respect resembles our Lord's experience, "The world knoweth us not, even as it knew him not"--they called the Master of the house Beelzebub, why should they think that his followers were anything better than fools and the offscouring of the earth? as the Apostle declares.--1 Cor. 4:13.

After telling us that only the sin-offerings were burned outside the camp, the Apostle exhorts us to go unto him without the camp, bearing his reproach; and thus he identifies us with the goat and our Lord with the bullock, and the adverse experiences of both with the burning outside the camp. But we also have advantages, for like our Lord we at our consecration pass beyond the vail into the Holy, and there, as the Apostle declares, are seated together with Christ in the heavenlies, enjoying the light of the Golden Candlestick, eating of the Shewbread, and coming with courage to the Golden Altar, realizing ourselves as accepted in the Beloved. Finally, we all, as members of the great High Priest's body, will pass under the second vail, pass into death actually, and rise beyond it in resurrection power. The entire company complete, the great High Priest--without a member of his body missing, and without a superfluous member--will then present the blood of the goat as his own blood, because it represents the sacrifice of all of those whom he has accepted as his members. The value of the sacrifice of the Church is thus to be presented before the Father in the end of this age, when all shall have passed beyond the vail.

THE APPLICATION OF THE BLOOD

On what account will this blood, this merit represented in the Church, the body of Christ, be applied? The Scriptures answer: The type tells us that whereas the blood of the bullock was applied only for the tribe of Levi, typifying the household of faith, the blood of the goat was applied for all the other eleven tribes of Israel, which typified all mankind who will ever desire to come into harmony with God--all the Israel of God as they shall be ultimately numbered at the close of the Millennial age. How beautifully these matters harmonize! what a grand message of divine love and mercy they speak! and what strength, what courage, it brings us to realize the privileges thus granted us by our Lord and our Redeemer, of having fellowship with him in his sufferings that by and by we may be sharers in his glory.

A little while and all the sufferings of all the members will be at an end. There will never be any more sin-offerings for Adam and his race, no more burnings without the camp, no more walking in the narrow way of self-sacrifice. Thank God for the privileges brought to us in this way, and thanks be to his name also for the blessed assurances that the whole world shall, in consequence of divine favor thus bestowed, be brought into fullest opportunities for reconciliation to the Father--to the Jew first, also to the Greek and to all men. While in the type the sacrifices were offered for one tribe first and then for the other eleven, in the antitype we see this is much larger--that the one tribe represents the believers of this present Gospel age, and the eleven tribes represent the world of mankind in general, at the head of which will be natural Israel, the first to share the benefits of the New Covenant.

===================

R3920 : page 12

CREATING THE WORLD

--GENESIS 1:1-25.--JANUARY 6.--

"In the beginning God created the heavens and the earth."

WE BELIEVE that we serve the interests of our readers best by not attempting a discussion of this lesson here. Instead we refer them to the quite comprehensive discussion of the subject presented in the DAWN SCRIPTURE STUDIES, Volume VI., Chapter I. This will not only serve their purposes better, but save our space in this issue for other matters.

We content ourselves here with a mere reference to the Golden Text, noting the fact that the Bible records assume the existence of the Creator himself "from everlasting to everlasting." (Psa. 90:2.) This lesson discusses merely the things pertaining to this world--their beginnings--leaving out of account entirely the other worlds of the universe. It is our thought, however --and the general inference of Scripture, we think --that the other worlds are less advanced in their development than this one. For aught we know to the contrary, the lessons and experiences wrought out on our earth are yet to have to do with other planets whose inhabitants have not yet been created. All that, however, is beyond us, and we are not authorized to speculate on it, and hence must restrain our imaginations and content ourselves with the things which God has

R3921 : page 12

already revealed, assured that we shall have in this a sufficiency to occupy our limited time and talent.

Nothing in this lesson takes in the wide scope of John 1:1, which declares, "In the beginning was the Word, and the Word was with the God and the Word was a God....All things were made by him, and without him was not anything made that was made." The beginning here mentioned was evidently long prior to the beginning mentioned in today's lesson. Our Lord himself, we are told, was "the beginning of the creation of God," and divine power was exercised through him in the creation of the various orders of angels, for "without him was not anything made that was made." (Rev. 3:14; John 1:3,10.) This comprehensive statement would undoubtedly embrace the creative work mentioned in the lesson of today. We thus have an assurance that the Only Begotten of the Father, the beginning of the creation of God, was the superintendent of the various affairs connected with the creation of the earth and its inhabitants.

For the details respecting the six creative periods, the harmony between the Scriptural statements, and the best findings of Geology, see DAWN, Vol. VI., Chapter I.

====================

R3921 : page 13

MAN CREATED IN GOD'S IMAGE

--GENESIS 1:26-2:25.--JANUARY 13.--

"God created man in his own image,
in his own image created he him."

MANY of the blind devotees of Science, bent upon ignoring the power, and, if possible, the very existence of the divine Creator, attempt to account for all things by so-called laws of nature. They seize upon the great variety in nature and the evident relationship between some of its parts as evidence, proof, that they all sprang from one source. The definite objects of their attack are man and the Scriptural declaration that he was the special creation of God. Their particular desire is to disprove this Scriptural statement, and hence they construct a theory of Evolution as respects plant and animal life and fit this to man, claiming that he is the development of this natural process of evolution.

Some may say, "What difference does it make?--let them account for the origin of man as they choose. It is admitted that he is not now a monkey--why quarrel or dispute on the subject? Let us leave all discussion and disputation and go forward to make the best we can of what we are." This has a wise sound, but it has not the wisdom that comes from above, which is first pure, then peaceable. (Jas. 3:17.) It is not pure at all, it is not wise at all; for it ignores God and his revelations on these subjects and looks solely to human wisdom, which means merely human guess-work supported by insufficient evidence. Its acceptance means, not merely a reliance upon human guess-work, but far worse than this--it means the rejection of the entire system of divine truth furnished to us in the Bible. It is in conflict with every proposition of the Bible from Genesis to Revelation respecting man's origin--so violently in conflict that if the one be true the other must be false.

Since many fail to see this conflict, and seem to think that the evolution theory of man's origin, that Adam had an ape for a grandfather, does not conflict with the teachings of Christianity and of the Bible in general, it is well that we take this opportunity for a fresh statement of the conflict, not only that our own minds may be more firmly established, but as opportunity may offer we may be able to assist others who are rapidly but unconsciously sinking into infidelity. This is our apology for a fresh rehearsal along these lines.

MAN A PERFECT CREATION

As for the lower animals we will not on their behalf quarrel with the deductions of evolutionists, although we do hold that the fixity of species today is not very favorable to their contention. If an evolutionary process did take place in the past we hold that it was so under divine supervision and guidance--that different species of plants and animals were brought to perfection, so that no further evolutionary processes in them are possible. On the other hand be it noted that the Scriptural account might be understood to rather favor the Evolution theory in respect to the lower creatures. For instance the statement, "God said, Let the earth bring forth the grass, the herb yielding seed and the fruit tree," etc.; and again, "God said, Let the waters bring forth abundantly the moving creature that hath life and the fowl"; and again, "God said, Let the earth bring forth the living creature after his kind, cattle and creeping things and beasts." But when we come to the creation of man there is no suggestion that this was a bringing forth or a development. On the contrary, the account is most explicit that God formed man, and "God created man in his own image." This distinction in the statement implies that there was a difference between the ordinary development of plant life and the special creation of man to be the lord of earth, the representative of the Creator.

Whoever believes that Adam was developed from a monkey is in violent conflict with the faith once delivered to the saints, to the effect that man was specially created in the image of his Maker. Scientists agree that there is a wide difference between the so-called "man-ape" and even the lowest form of human being. Professor Rice points out that the highest man-ape known has a brain capacity of only 34 cubic inches, while the lowest of men has 68 cubic inches of brain capacity. In other words, the very lowest form of man has twice the brain capacity of the highest ape. He says, "No specimen of the stone age that has yet been discovered is inferior to the lowest of existing men." A reasonable inference from this statement would be that we have today lower specimens or forms of humanity than any of those discovered by science supposed to belong to the remote past.

"SCIENCE FALSELY SO CALLED"

Thus does "science falsely so-called" receive a rebuff at the hands of its own facts and in the mouths of its own teachers, while at the same time the Word of God, the Bible, receives corroboration. The Bible teaching is that man has deteriorated seriously from his original grand perfection as the image of God in the flesh. The Bible accounts for the degraded races of mankind by the fall of our first parents into disobedience and under divine condemnation to death. The Bible shows that this death-sentence affected our race not only physically but also morally and mentally, and that thus the mental, moral and physical deterioration that surrounds us in the world are more or less directly connected with original sin.--Rom. 5:12.

The Apostle Paul most particularly describes some of this extreme degradation which we witness today in heathendom, saying that God gave them over unto evil passions, and that as they did not care to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." (Rom. 1:20-30.) Thus we see that the Scriptural account hangs together and takes cognizance of every fact known to us, and maintains its position as fully as does science even on the outside.

INTERNAL SCRIPTURAL PROOFS

It is when the Lord's people look at matters from the inside--from the standpoint of a divine revelation respecting man's fall and redemption and recovery--that he perceives the strength of the Bible's position and the weakness and untenableness of the Evolution theory. According to that theory, if man were evolved from a monkey, and if the first man were very little better than a monkey, he would have been in no condition mentally or physically or morally to be put on trial for eternal life or eternal death. Moreover, if the race has been gradually rising during the past six thousand years, has been losing its monkey weaknesses and failings and attaining more and more to manhood, where would be the original sin? Why would there be the curse, the divine displeasure and condemnation, and where would be the room or necessity or propriety in the plan of human redemption from sin? According to this theory the race has been going grandly onward, evolving itself according to the law of nature, and may hope surely to attain to some still higher position or condition than it now enjoys.

The Bible takes the very reverse position, and declares that man was in God's image at the beginning, that the first man was in a proper condition to be tried

R3922 : page 14

by the divine law, that he was tried, that he failed and was condemned to death, and that none of his children since have been in proper condition mentally or physically to be tried as he was--that they all first need to be redeemed and restored before they could be fit for a testing as respects eternal life. Note the consistency of the Scriptures in every detail, that the disobedient Adam was condemned and punished, and that various apologies and excuses were made by his children--that they were unlike him, but were "born in sin and shapen in iniquity," and are "prone to sin as the sparks to fly upward," and that they need a Redeemer through the merit of whose sacrifice they may be reconciled to God, and under whose superintending care they may be brought back through restitutionary processes to all that was lost in Adam and redeemed by Jesus.

How appropriate, too, that this coming Millennial age for man's restoration to what was lost should be called "times of restitution," the inference of which most signally confirms the Scriptural record that man was originally "very good," the image of his Creator. The Scriptures do not claim that the first Adam had perfection of knowledge, but merely perfection of capacity, that it was the Creator's design that he should gain the knowledge by experience, and that while gaining it he should trust to the wisdom, love, justice and power of his Creator and be guided and instructed thereby. It was his failure to thus rely upon the Creator that got him into difficulty and disobedience and the penalty therefor, death.

Professor Thomas Dwight, of Harvard Medical School, in a recent address (1906) is reported to have said that he did not think it impossible that plants might develop into animals, although he did not think it likely; "but when it is said that man had an ape for his grandfather we are talking nonsense,--if indeed we are talking by the principles of sane reason." He added that it is not proved that man came from the lower animals. As a scientific secret, he added, the leaders of science are at a pause on this subject. Professor LeConte remarks, "The earliest known man, the river-drift man, though in a low state of civilization, was as thoroughly human as any of us." Recent discoveries in Egypt and Babylonia show conclusively that the people of long ago were no more monkeys than the people of today. They had a civilization which in many respects corresponded to our own, and yet these ancients, according to the Bible account, were members of the fallen race who had experienced two thousand years of degrading influence without any counteracting influence from God for their uplift--without anything that would correspond to the stimulating influences that have come to those of our day through the Law and the prophets of the past, and through the instructions of Christ and the apostles of the present age.

We prefer to read verse 26 of our lesson thus, "And God said, Let us make man in our image, that after our likeness he may have dominion over the fish of the sea," etc. In other words, man was not only made morally and intellectually to resemble his Creator, so that he would be able to think on higher planes than would be possible to the lower animals, but he was also endowed with authority to control the lower creatures --to be the god of earth as Jehovah is the God of the universe. This agrees well with the statement of Psalm 8:5-8, in which it is declared that God created man but a little lower than the angels, so far as his intelligence and capacity were concerned, and that thus he was "crowned with glory and honor" and given dominion over the lower creatures. Be it noted also, that we not only have the original proposition of God to create man thus in his own image but the after declaration, "So God created man in his own image, in the image of God created he him, male and female created he them." This statement that God's work was fully accomplished in Adam, thoroughly contradicts the suggestion of some that God merely began a creation which he purposed should eventually attain to perfection in his image. "Let God be true though it make every man a liar."--Rom. 3:4.

The creation of mother Eve is a further testimony in contradiction to the Evolution theory, for had Adam been merely a higher type of monkey no doubt he would have found companionship amongst the monkeys; but the Scriptural account is that he was so far superior to all other creatures that he had no companionship amongst them. They were his servants, under his control, but none of them suitable to be a helpmate for him; hence the declaration of the particular formation of Eve as a part of Adam, to be his companion and joint-heir with him in the blessings of the Lord.

The story of creation is rehearsed throughout the Scriptures, in the New Testament as well as in the Old. As the latter tells of the perfection of Adam, so the former tells that Jesus in the flesh gave himself to be the ransom, the corresponding price for the first man. And this very statement of correspondence implies not that our Lord was an inferior man corresponding to a first inferior man, but, quite the contrary, that he was a superior man, corresponding to the first superior man, by whose disobedience life was lost for himself and the race. The fact then that our Lord is the Redeemer, the corresponding price for father Adam, establishes well the conclusion to those who are logical and who accept without question the Word of God, that the first man was perfect.

"AND GOD BLESSED THEM"

The divine blessing is withheld from that which is imperfect. The entire theory of Scripture being that "all his work is perfect," and that any imperfection or blemish implies sin, degradation from the original divine concept. The fact that God blessed Adam in his original condition, and that the Scriptures teach that since the fall there is a curse or condemnation upon all the members of the race, is but another way of telling us that we all are imperfect and that father Adam was originally perfect. Another thought connected with this blessing is the declaration, "Be fruitful and multiply and fill the earth and subdue it and have dominion," etc. According to this original condition it evidently would have been possible for our first parents to have had their home in Eden and to have gradually carried on the work of subjugation and rectification of the as yet unfinished earth, had they continued under divine favor. It was their disobedience that led to their expulsion from the Garden of Eden and compelled them to rely upon the sweat of face for their daily bread, struggling therefor amongst the thorns and thistles, and hindered from approaching the life-sustaining fruits of the trees of Eden by the cherubim with flaming sword which barred the way.

Thus, had disobedience, sin, not entered the world, the intimation is that there would have been no death in the human family, but that a perfect race would have been developed, all of them in the image and likeness of God. We have here then strong condemnation of the thought of some that it is sinful to marry and to bring forth children. On the contrary, the Lord expresses this as a part of the blessing upon the first pair, "Be fruitful and multiply and fill the earth." It was a part of the curse that woman's conceptions and incidental sorrows were increased--leading, nevertheless, to the rapid filling of the earth so that our estimate of 20,000,000,000 of Adam's children who have been born and died would constitute quite a fair filling of the earth in its perfection, when the great Redeemer shall bid them all come forth from the tomb.

While thus contradicting those who speak against marriage and the begetting of children, our position should not be misunderstood; hence we add that the

R3922 : page 15

Lord's words in this connection were to the natural man and woman and not to the Church--New Creatures in Christ Jesus. It is for each one of the Church to consider his consecration of life to the Lord and his service, his cause, and to remember the example of our Lord Jesus who, by the power of his consecrated will, became a eunuch for the Kingdom of heaven's sake. (Matt. 19:12.) The Apostle lays down certain lines and furnishes certain advice which we merely refer to and endorse (see I Cor. 7, and DAWN, Vol. VI., Chap. 12).

Had our first parents remained loyal to God and hence free from the curse and more and more possessors of the spirit of a sound mind we may be sure that, under the Lord's blessing, their development of a family would have been profitable not only to the family but also to themselves. Even under present fallen conditions, where the spirit of a sound mind rules, children may to a large extent become precious blessings instead of being nuisances to themselves, their parents and their neighborhood. The parent who does his duty by his children, instructing them, controlling them, guiding them in harmony with the precepts of the Lord's Word, will not only greatly advantage his offspring but additionally will bring to himself a rich blessing of experience, because while attempting to be the guide and instructor of his children in the nurture and admonition of the Lord, he will continually find he is teaching himself valuable lessons that will be helpful in his own character-development and tend to bring him increasingly to the character-likeness of the Lord.

Man's original power over the animal creation is evidently considerably lost through his own fall. Professor Charles Darwin points out that brutes trust man until they learn to know him from his bad conduct, and that the more civilized peoples can raise the brute creation to a higher condition than savages have ever done. When the times of restitution have brought mankind back again to all that was lost in Adam, and redeemed him and his race through the precious blood of Jesus, we have the assurance in Scripture that nothing shall hurt or destroy throughout the Lord's holy Kingdom, but that peace and blessing shall reign throughout the earth.

"MAN'S FALL OVERRULED FOR GOOD"

The wisdom of God is able to take hold of the affairs of his creatures and to so transform and reshape them as to bring blessings even out of some of our calamities and curses. Thus in man's case, while God did not cause the disobedience but merely permitted it, he has overruled the matter so as to make of man an exhibit that would be profitable not only to himself

R3923 : page 15

and posterity but also to the angels. The lessons taught show us divine justice in connection with the condemnation and destruction that have come upon our race--the redemptive work accomplished through Jesus shows us as nothing else could have shown the love and compassion and mercy of God toward those to whom he was under no obligation. The entire plan, when it is consummated, will show the wisdom of God in having permitted the evil, because he saw how he could overrule its dire results and make them profitable both to angels and to men. The power of God will be manifested through the fall and especially in the resurrection of the dead--the most wonderful exhibit of divine power anywhere referred to. Furthermore we must not lose sight of the fact that the Lord has so utilized the fall of man as to provide, in connection with the redemption from it, that the little flock might become New Creatures in Christ Jesus, partakers of the divine nature, joint-heirs with him as his Bride in the glorious Kingdom to come and the everlasting glory and service of the Father.

As for other features of this lesson, including the blessing of the seventh day, we refer our readers to DAWN STUDIES, Vol. VI., page 46.

====================

BEREAN STUDIES IN "TABERNACLE SHADOWS"

CONSECRATING THE PRIESTHOOD

JANUARY 13

1. What did the consecration of Israel's priesthood typify? T.39, par. 1.
2. What is the object of the antitypical consecration? What does this consecration signify? T.39, par. 1.
3. What is the present result and the promised future reward to those who thus consecrate? T.39, par. 1.
4. Will all who consecrate to sacrifice reach the future royal service? T.40, par. 1.
5. Why must one class come up "through great tribulation" in order to be "saved"? T.40, par. 1.
6. How do the Scriptures point out a class of priests who will be destroyed in Second Death? T.40, par. 2.
7. How did the type of Aaron's sons represent these two classes which fail of the prize? T.40, par. 3; Z.'02-238 (2nd col.) and 239.
8. Why were Aaron and his two remaining sons forbidden to make lamentation for their brethren thus cut off? T.40, par. 3.

JANUARY 20

9. Who are invited to sanctify themselves, and what does this invitation signify? T.41, par. 1; Z.'03-437 (2nd col.)
10. What are the conditions of our acceptance and begetting on God's part? T.41, par. 1.
11. What two parts of our consecration were shown by the typical consecration service? T.41, par. 2.
12. How were the spiritual and the earthly natures represented in the type? T.41, par. 2.
13. What was first done with the bullock? and what did this signify? (See Lev. 1:4.) Why was the bullock next delivered over to Moses? and what did

this signify? T.41, par. 3.

14. Why did Moses apply the blood to the horns of the altar? and what did the blood poured at base of the altar signify? T.42 (top of page).

JANUARY 27

15. What was done with the hide, flesh, etc., of the bullock? and what did it typify? What represented the heart devotion which prompts our sacrifice? T.42, par. 1.

16. What was done with "the ram of burnt-offering"? and what did this typify? T.42, par. 2.

17. Briefly what did "the ram of burnt-offering" and "the ram of consecration" signify? T.45, par. 1.

18. What was done with "the ram of consecration"? and what did it show? T.45, par. 1. Z.'03-437 (2nd col.)

19. What significance in the priests' waving the choice parts of the ram before the Lord? T.45, par. 2.

20. Why did Moses take "the wave-offering" off the hands of the priests? T.46 (top of page).

21. What was laid upon "the wave-offering" while in the hands of the priests? T.46, par. 1.

FEBRUARY 3

22. What did the "three cakes" represent? T.46, par. 2. (Ex. 16:31).

23. Why were these a necessary part of the typical service? T.46, par. 3.

24. What significance in the sprinkling of oil mingled with blood over Aaron and his sons? T.46, par. 4. F.131, par. 1.

25. Why was the flesh boiled and eaten? T.47, par. 1.

26. What did the seven days of consecration typify? T.47, par. 2. (See Ex. 29:30,35,37.)

27. Why is it especially necessary now that all who consecrate should see to it that they be "dead with him?" T.47, par. 3,4.

28. When will all opportunity to enter the Royal Priesthood cease? T.47, par. 4.

====================

SEMI-MONTHLY
VOL. XXVIII JANUARY 15 No. 2
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................ 19
"What will the Poor Do with the Rich?"........ 19

Socialistic President in 1912................. 20
The Climax will Surely Come................... 21
Religious Toleration.......................... 21
The Crime of Suggestion....................... 21
The Socialists' Scheme........................ 22
Hygienic Value of Prayer...................... 22
Disobedience, Penalty, Hope....................... 22
The Shadow of God's Hand (Poem)................... 25
"Sin Lieth at the Door"........................... 25
Some Interesting Letters.......................... 29
Public Ministries of the Truth.................... 32

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

CHARTS OF THE TABERNACLE

We have arranged to supply beautiful Charts of the Tabernacle on cloth, carriage prepaid, for two dollars each. Very choice, and very cheap for the quality.

PITTSBURGH DISPATCH RENEWALS

The publishers of the Dispatch notify us that they will continue to report Brother Russell's weekly discourses during 1907; and we accordingly notify our readers that they may send their subscriptions TO US at once. Indeed we have guaranteed the Dispatch a certain number of subscriptions.

We suggested that if the price were cheaper more would subscribe, but the Dispatch says the weekly sermons should be worth the price aside from the best news service in the world. Its publishers supply the paper to us at clubbing rates, but refuse to allow us to quote a less price than they charge, namely, $6.00 per year.

We adjust matters thus: For $6.00, the price of the Dispatch (2c each), we will send the Dispatch and three dollars worth of any other publications from our Catalogue (Dec. 1, '06). Or, if you subscribe for the Dispatch for 6 months, through us, we will present it to you free for the following six months. Or you can send us three dollars and authority to charge the balance of $3 against your Tract Fund remittance.

===================

R3923 : page 19

VIEWS FROM THE WATCH TOWER

"WHAT WILL THE POOR DO WITH THE RICH?"

UNDER this caption quite a striking article has appeared recently in the London Daily Mail. The form of the question is very suggestive. It is not a great while since the question continually asked was, "What shall we do with the poor?" How shall we build almshouses for them, restrain them, and arrange soup-kitchens and shelter for those out of work? It is quite a new question, therefore, to reverse the matter and say, "What shall the poor do with the rich?" This great change has been effected by two things: (1) The public demand for universal suffrage which has only prevailed, except in our own land, for a comparatively short time; and (2) the other factor in the situation is the increase of knowledge. Many are running to and fro, and knowledge is being increased--and knowledge, as some one has said, is power. The poor have learned that they are in the majority, that each vote has its count, and that the majority of votes means the control of the government. It is surprising that it has required so long a time for the masses to awake to the power that is in their hands through the ballot. When they do become thoroughly awake it is very easy to be seen that with the power in their hands the poor will see to it that the rich do not have as great advantage in the future as in the past.

Only in this last election, as we have stated, have the British voters gotten awake to the situation, and now they are planning for the future, arranging to take over as much of the government as possible into their own hands and to effect legislation favorable to their own interests. In the United States a similar movement is on foot amongst the labor unions. It may be a few years before it reaches the point of danger to the present social structure, but its coming is inevitable. We may be sure that it will be heard in full force and weight by the end of "Gentile times." In Germany matters have already progressed further. The Socialists there would have matters in their own hands were the voting privileges theirs on the same basis that they are in the United States and Great Britain. The Germans, however, foresaw something of coming conditions and shielded the government and the wealthier and middle classes from the poor by providing certain conditions under which the favored classes have a larger number of votes at the polls. Nor do we think this an unreasonable position--that education and property should be represented. The point we make, however, is that all these matters are culminating on time. Hearken to the words of Scripture, applicable now: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you."--Jas. 5:1.

We quote below the article referred to:--

"WHAT WILL THE POOR DO WITH THE RICH?"

"Of peculiar importance and significance at the present time, when England is wondering whether or not the Socialist Party is in the immediate future to control the fate and fortunes of the United Kingdom, is Sir Henry Wrixon's political study, published under the obscure title of 'The Pattern State.' Sir H. Wrixon stands far aloof from purely British controversies; he is an Australian publicist and statesman; yet his contribution to political science is the more valuable since he has seen in Australia the working of the very tendencies which he describes.

"The great problem of today, to his mind is, 'What will the poor do with the rich?' The general election in England has marked a change more profound than the French Revolution. Power has passed finally and forever from the English middle-class to the wage-earner. Nor is it probable that the conditions which now exist in this country will speedily change. The middle class, Sir Henry thinks, were accessible to argument and reason; the wage-earning class are not. The middle class sought, on the whole, the interests of the nation, and were divided because some took one view and some another of what those interests might be. The wage-earning class seek first and foremost their own personal interest, to ameliorate their own economic condition, to obtain higher wages and greater comfort from the State, at the expense of others, and, in a word, to eliminate the struggle for existence. Hence they are and will remain solid and united. The political pendulum will swing no longer.

THE DREAM OF MR. GLADSTONE

"The political forecasts of the immediate past have been belied. Political reformers, down to the late Mr. Gladstone, thought that the wage-earners would, if given votes, be content to follow the judgment 'of those who have superior opportunities, and have also, or are supposed to have superior fitness of all kinds.' The very contrary has happened. The wage-earners, instead of voting for the orthodox Liberal or the orthodox Unionist, have voted for Labor members, trade unionist representatives, and others of their own class and station, without the education and training which gave Mr. Gladstone's 'superior fitness' to govern. The poor are not following the lead of the well-to-do, but are kings in their own right.

"This kingship of the people (by 'the people' being understood the poor, who are in every nation the majority) will produce immediate and inevitable results. In the first place, we shall see the rule of ignorance.

"'Theories and proposals that under a middle-class rule would be regarded as too wild to require an answer will be favorably regarded even by learned professors. ...They will be discussed with all the care and respect that is due to a monarch's words.'

"Municipal government in England and the United States has already shown that political intelligence does not widen as we descend in rank and station, and that universal education has not the enlightening results which were promised in its name. Hence the prospect of the future is the rule of the wire-pullers, bribing the electorate with the plunder of the rich, to be bestowed in the form of 'political outdoor relief.'

"The elector will no longer be asked, What have you done for your country? but, What has the Government done for you? We have reached a condition of affairs where the political conditions are in absolute opposition to the industrial. At the polling station the worker is the equal of the master, nay, even his superior, since he has on his side a vast numerical advantage, which virtually reduces the employer to a state of political impotence. But within the factory affairs are reversed. There the employer is king, and his equal at the voting station is his inferior.

A BLACK OUTLOOK FOR INDUSTRY

"Such conditions could only persist while the attention of the voter was confined to 'what are properly called politics, or the public affairs of the nation.' If the scope of politics is extended--as it has been--so 'as to include the management of the industrial side of life, with the purpose of there enforcing that equality which is so dearly prized on the political side of life, then we come directly upon that problem which western civilization must either solve or perish in the attempt to solve.' In a word, political equality is irreconcilable with industrial inequality. One or other must go.

"This is clearly seen and understood by the Labor party; it is the doctrine also of a considerable body of Liberals, numbering not much less than 100, outside the Labor ranks, though Sir Henry does not note this. If that section gives effect to its doctrines, backed by the majority of voters, the whole order of civilization as we now know it must change.

"Already in the municipalities the change has begun. The exploitation of the few rich by the many poor, their oppressive taxation, and the provision of comfortable conditions for the poor, who find themselves

possessed of supreme power in virtue of their numbers, is the system known as municipal Socialism. Already it is taken for granted.

"'That it is the duty of the State to find work for its people; to provide all citizens with pensions in old age; to fix hours of work and rates of wages...and it is the duty of county councils to tax property so many shillings in the pound, to improve the surroundings of the poor.'

"The municipal Socialist, when resisted, can always appeal to an army of the proletariat and vote down those owning property. In fact a stage has been reached where taxation is levied on one small class by another large class, and spent wholly or mainly in the interests of the latter class. That is a state of affairs which earlier thinkers pronounced contrary to the rights of man; it is, in other words, a barely disguised tyranny.

INEVITABLE DECLINE AND FALL

"This tendency will proceed further, Sir H. Wrixon holds. The tyranny will become as complete as it was in the democracies of Greece, when the plunder of the rich was the normal rule, and as it was in the French Revolution, when the assertion of political equality was instantly followed by an attack on property. He points out that the modern demagogues exhibit a marked antagonism to private property, and propose to wipe it out of existence by graduated taxation.

"There will be no violent revolution, unless property resists by force, but simply a series of confiscatory laws. Industry after industry will be municipalized or taken over by the State, when efficiency will inevitably decline. 'All the causes that promote expense and inefficiency' will be present; absent only the causes which stimulate energy and inventiveness. There will be no penalties for slackness, and, if for a time, all goes well, this will be because the State is living on its accumulated capital. A gradual decay will set in, and either a fresh revolution will be accomplished, or the State will be crushed by some foreign power...."

SOCIALISTIC PRESIDENT IN 1912

At the First Presbyterian Church, St. Louis, Rev. Chas. Steizle, secretary of the Church and Labor Department of the general Presbyterian Church, delivered a sermon in which he asserted that the labor problem is purely a religious question. He said in part:--

"For three years I have traveled all over the country. I have a personal acquaintance with all the labor leaders of the United States. It seems to me the workingmen are moving in two general directions: (1) Political; (2) economic. Who has not been appalled by the tremendous growth of socialism? In our own country the growth in the last four years has been sevenfold. If it increases in the same ratio in the next eight years the socialists will be able to elect a President.

R3924 : page 21

Whatever one may think of the economic value of socialism, this fact remains that socialism is becoming to thousands of workingmen a substitute for the Church."

THE CLIMAX WILL SURELY COME

"Words will not wake up the masses to realize the maze into which capitalism is plunging them, but words will wake up a few of them. It will take conditions to do what words have not the power to do. And these conditions are coming like a cyclone. But when conditions begin to press harder and harder, when the clock strikes the ominous sound, precipitated by some insignificant matter, perhaps, then the words that the masses have read will come to them with great force.

"The howling of the abolitionists did not awaken the antagonism to chattel slavery, but the firing on Fort Sumter with popguns created a condition that made the people jump to their feet with a determination to settle the question of which power should rule the nation."--Appeal to Reason.

* * *

There can be no doubt about it that recent revelations of how rich men have acquired much of their wealth has come as a revelation to the general public. Though long known among the rich, it has been hidden from "the man in the street" by financial terms which he did not comprehend. With his increase of knowledge he has received a "shock." His reverence for the rich and the great is shattered. This is but the precursor of the complete loss of confidence in everybody and every thing, pointed out in the Scriptures as the very foundation of the coming anarchy.

The immediate effect upon many is to lead them to philosophise thus: "So, so; I see now how it is all done! I used to wonder how a man could accumulate even one million dollars honestly, but supposed the honorable millionaires were the very personification of honor and justice, after the style of their requirements of the bank clerks and cashiers of railroads, etc. Now I see differently. Well, I hope my chance may come soon, that I also, by the methods which I see are 'usual,' may become a multi-millionaire."

RELIGIOUS TOLERATION

"The disposition among worthy and earnest men to ignore religious differences in pursuit of common and noble ends was strikingly shown at the recent international arbitration conference at Lake Mohonk. There, at the opening devotional exercises which marked each daily session of the conference, were to be seen as active participants a cardinal of the Roman Catholic Church in his scarlet robes, a Quaker in his simple garb, an Episcopal bishop, a Congregational judge, together with Presbyterian, Baptist and Methodist clergymen. The Quaker read the hymn of peace, written by a Unitarian. The Roman Catholic and Quaker sang from the same book, and after a psalm the cardinal read prayers in English, with many a Protestant responding 'Amen.'

"To say such a scene was remarkable is simply to recognize the fact that as respects religious and sectarian differences the world has moved forward out of that bigotry and intolerance which for so many ages obscured the vision and warped the judgment of many otherwise good and worthy men. We are doing now only what rational and sincere men should always have done in the past, and which they will continue to do in the future, until scenes like that at Mohonk will be so much in the natural order that they will cease to be notable."

--Leslie's Weekly.

* * *

In view of the above general tendency to religious toleration is it not remarkable the amount of intolerance that is displayed against all who sympathize with the teachings of MILLENNIAL DAWN? The manifestations of hatred and opposition come from all denominations, and the various persecutions in a small way practised against individuals in their homes, amongst their business and Church relatives, is surely remarkable. Why is it so? We might just as well ask why was it that Scribes and Pharisees and Doctors of the Law, all classes and parties of the Jews, opposed Christ and his simple, straightforward teachings at the first advent. Why was it that with the wide differences existing between themselves these all could unite in the opposition to the light, the truth? Whoever can answer those questions respecting the harvest of the Jewish age will be able probably in similar vein to answer the similar questions pertinent to the harvest of this Gospel age. General doubt and darkness on all theological questions is settling down rapidly upon all denominations--"They believe they know not what," hence why should they any longer quarrel with each other? We know what we believe, and in that sense of the word are certainly amongst the few Christians. Our presentations in MILLENNIAL DAWN are clear cut, Scriptural; and the Scriptures are thus shown to be opposed to all the sects and parties of Christendom, and their various creeds are shown to be out of accord with the Word of God. "If the world hate you ye know that it hated me before it hated you. If ye were of the world the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--John 15:18,19.

THE CRIME OF SUGGESTION

It would appear that the average German citizen has a higher sense of the obligation of an oath than have some religious teachers. This is shown in the following report from the London Daily Mail. It causes us to wonder how the common people would decide the matter if some of the clergy were put on trial for the violation of their vows of ordination--in preaching contrary to their solemn covenants. The item follows:--

"Father Geisert, a Catholic priest, of Lautenbach, Baden, has been sentenced to a year in the penitentiary for attempting to induce a parishioner to swear falsely in the Catholic Party's interest in the course of a bye-election contest for the Landtag.

"The priest made a pathetic supplication to his judges to let him off, confessing that the letter wherein

R3924 : page 22

he made the incriminating suggestion was written to a parishioner in a moment of foolish zeal, and that he had done penance for it many times over.

"The defense introduced as a last resort the evidence of Professor Mayer, the authority on 'moral theology as related to the question of the oath.' He declared that during the time of the Inquisition a certain 'mental restriction' was permitted to persons who took oath, and said that Geisert may have had this in mind when he advised his parishioners to lie."

THE SOCIALISTS' SCHEME

"The recent increase in the activity of socialist propagandists has been noticeable. The latest development is the formation of an intercollegiate society to spread the principles of socialism not only in the colleges of the country but among the pupils of high schools in the larger cities. Literature is to be distributed

R3925 : page 22

broadcast, while lecturers will be sent from school to school to explain the doctrines for which it is hoped to make many converts. Among those back of this movement we are not surprised to find E. Benjamin Andrews, Jack London and Charlotte Perkins Gilman." --Pittsburgh Gazette.

HYGIENIC VALUE OF PRAYER

At a recent medical conference Dr. Hyslop paid a remarkable tribute to the hygienic value of prayer, says the English Churchman. In treating of the influence of moral and religious environment, he said it ought to be their object, as teachers and physicians, to fight against all those influences which tended to produce either indifference or intemperance towards religion. Of all hygienic measures to counteract disturbed hope or depression of spirits, he would undoubtedly give first place to the simple habit of prayer. Its effect on the mind was more beneficial than any other therapeutic agent known.

Apropos of which may be quoted the following from Longfellow's "The Day is Done":

"Such songs have power to quiet

The restless pulse of care,
And come like the benediction
That follows after prayer."

===================

R3925 : page 22

DISOBEDIENCE, PENALTY, HOPE

--GENESIS 3:1-6,13-16.--JANUARY 20.--

"As all in Adam die, so all in Christ
shall be made alive."--1 Cor. 15:22.

IF THIS LESSON were properly taught in all the Sunday Schools and Bible classes of Christendom it would of itself revolutionize all the theology of Christendom. The wonder is that reasonable, thinking people can con over this lesson without apparently getting the least ray of light therefrom. Our own past experiences along the same line enable us to sympathize with others in their blindness, stimulating us to render them all the assistance in our power, to the intent that their eyes of understanding may be opened, that they may be able to discern the fundamentals of the divine plan, and thus come into a better understanding thereof and closer harmony with the Lord every way.

From Genesis to Revelation the serpent is set before us as the synonym of Satan. The introduction of sin is charged to the great Adversary of God, who, following his ambition, sought to secure our first parents and their posterity as his subjects under the new empire which he hoped to establish, that he might be like the Most High. This sinful, disloyal ambition not only wrought havoc in a cherub, degrading him and making him an adversary of God, but through him it wrought havoc to our race--divine condemnation to death, with all the attendant miseries of sickness, pain--mental, moral and physical--deteriorating, culminating in death. We all are witnesses of the penalty; the doctors' signs, no less than the crape and the cemetery, assure us that the sentence of death still rests upon our race--the most awful calamity that could be imagined.

MOTHER EVE'S TEMPTATION

That a serpent was used in Mother Eve's temptation there can be no doubt, but whether it spoke with audible voice or only by its actions we cannot know--it was quite probably the latter, as we sometimes say, "Actions speak louder than words." Satan merely used the serpent as the instrumentality of his temptation. His desire was to alienate the affections, love and respect of our first parents from God to himself. He attempted to do this by passing as their friend and giving the insinuation that God, although the Creator, was the transgressor, who desired to hinder their best and truest advancement and prosperity. The Lord had placed our first parents in the Garden of Eden, which was highly favored every way, and entirely fitted for the perfect pair to enjoy their human perfection to the full. In it were all kinds of trees, some beautiful to look upon and some good for food--trees of life--the eating of whose fruit would perpetuate life in full degree. But amongst the trees of life in this orchard was one tree of very marked peculiarity, which our Lord had called the tree of knowledge and of whose fruit he forbade our parents to eat. This restriction would not necessarily have been perpetual. In due time, after the test of obedience had demonstrated the loyalty of our first parents, no doubt they would have been granted full liberty in the use of the tree of knowledge, but partaking of it before the Lord's time would mean not only their disobedience but their injury, and would bring upon them the divine sentence, "In the day that thou eatest thereof thou shalt surely die"--margin, "Dying thou shalt die."

This restriction on the tree of knowledge became the channel of temptation. Satan was aware of that trait of nature which leads everyone to be interested in and to have more or less desire for anything that is forbidden--to wonder why it is forbidden, etc. Such thoughts had undoubtedly passed through the minds of Adam and Eve, and had been set aside as improper, because surely their Creator, who had done so much for their blessing and joy, would not withhold from them anything really to their advantage; hence in appreciation of his goodness they settled the matter

that they would be obedient to the Lord and would not taste the forbidden fruit. Now came Satan's attack: posing as their best friend he intimated selfishness on God's part as the basis of their restriction. More than this, he suggested that they never could be happy without the valuable knowledge which the fruit of that tree would bring them, and, further, that God had lied to them in saying that death would surely follow the eating of the forbidden fruit.

Had Satan appeared and held personal conversation with them directly or through the serpent, they seemingly should have been on guard, and would probably have wondered why any of God's creatures should speak disparagingly of his wisdom and his love. Our conjecture is that the whole matter was done by signs--that under Satan's guidance the serpent partook of the tree of knowledge of good and evil, and when mother Eve saw that no harm came to the serpent, but perceived that it was one of the most cunning of all the animals of the earth, the operation of her mind was, "Has God deceived us? Has he an object in deceiving us? Why did he tell us that we should die if we ate of that fruit, whereas we see that the serpent eats of it and does not die? Quite probably it is because of the partaking of this fruit regularly that the serpent is the wisest of all the living creatures under our control." And when the woman perceived by this process of reasoning that the tree was good to make one wise, her desire for wisdom entrapped her into disloyalty to the command of her Creator. She ate, and as a result did indeed get a great increase of knowledge, with condemnation, sorrow, pain, tears--because the knowledge came not in God's time and order, but in violation of his command.

"A MURDERER FROM THE BEGINNING"

In thus entrapping mother Eve, and through her bringing upon Adam and his race the death penalty, Satan became the great murderer of the race, as our Lord Jesus declared, "He was a murderer from the beginning, and abode not in the truth." His counsel, and indeed the counsel of all who are out of harmony with God is evil, injurious, and whosoever heeds or agrees therewith is not wise. The Apostle says, "The serpent beguiled Eve," and this is his general procedure in all of our temptations. He does not come out into the open, but everywhere seeks to put darkness for light --to deceive, to mislead. We are to remember, too, that mother Eve had no experience with sin, nor with any adversary of God and of righteousness, and hence was the more easily misled in this temptation. Coming from her the temptation was an hundred-fold what it otherwise would have been, for we are informed by the Apostle that "Adam was not deceived." He was aware, fully convinced, that death would be the penalty for his partaking of the forbidden fruit, irrespective of its effect upon the serpent. His temptation, however, touched him upon his most vulnerable point--his love for his wife.

There are intimations that the fall took place one and a half years after father Adam's creation, but for what portion of that time he had his beautiful and loved companion, Eve, we are not informed. It is clearly intimated, however, that he was alone for a sufficient period to realize that there was no companion suitable for him amongst all the beasts, cattle and creatures under his dominion; and when, finally, the Lord gave him a wife of his own flesh and bones, of his own nature, he evidently found in her that complement to himself for which he had so greatly longed. And now, when he perceived that Eve had eaten of the forbidden fruit and that she must die, the poor man evidently felt that without her life would lose its charms, and determined that whatever the cost he would share it with his bride--therefore he partook of the fruit at her instance, with the full knowledge that it would mean his death. He not only knowingly

R3926 : page 23

and willingly disobeyed the divine command, but did it intentionally--he suicided.

SATAN'S DECEPTIONS STILL PREVAIL

We must not censure our first parents too severely, but remember that, although they were perfect in their capacities, created in the image of God, they were not perfect in knowledge. They should have been wise enough to know, to realize, their limitations of ignorance and to have trusted to the Lord. Lack of faith was mother Eve's difficulty, and had father Adam possessed a sufficiency of faith and maintained his obedience no doubt God would have arranged some way for the recovery of his companion, but for their undeveloped condition the trial was too strong; they succumbed, as no doubt nearly all of their children would have done under similar circumstances. We blame them not, yet we see that God, foreknowing what course they would take, preferred to allow them to take that course rather than to interfere with them, intending to ultimately overrule their disobedience for a higher and wider development of his own gracious purposes through the redemption and ultimate blessing which the divine plan centers in Jesus.

What do we see today but similar disobedience, notwithstanding the fact that we have larger experience than our first parents as respects contact with sin and its penalty? In how many instances today does ambition, love of knowledge, lead to disobedience of divine restrictions to the serious injury of the disobedient one? One would think that the lesson before us would be so powerful, so convincing, that all who have a knowledge of it would flee from temptation in such directions and resolve that at any cost they would be obedient to the Word of the Lord. How many today, like Father Adam, would be willing to sacrifice their eternal interests for the joys and pleasures of earthly companionship, even to the extent of disobedience to the divine requirements.

WHOM SHALL WE BELIEVE?

Whoever may be inclined to condemn mother Eve for hearkening to the voice of the serpent should reflect that the great majority of the world today are believing Satan's lie, rejecting God's message. The heathen, numbering 1,200,000,000, almost without exception believe Satan's lie, "Ye shall not surely die," so that when their friends die they claim that they are not dead but more alive than ever. Nor is this the worst of it: so-called Christendom, representing 400,000,000 of our race, have very generally accepted the same lie, and similarly believe that none are dead--that all in the moment in which they appear to die really become more alive than ever before. How can we blame mother Eve on this score while we see the deceptions spread abroad far and near, notwithstanding all the lessons

R3926 : page 24

which she learned and which her children should have learned through her example. As to believe God always leads us in the right direction and brings blessings, so to reject God's counsel, to receive the serpent's counsel, always means to bring injury in some sense or degree.

Look about over the world today--see the heathen worshiping their ancestors, and imagining that they hold communion with those whom the Scriptures declare are dead and know not anything, and never would know anything had it not been for the redemption accomplished at Calvary by Jesus, and who would not in any sense of the word be conscious until awakened by our Lord at his second coming in resurrection power. Look at Christendom, and perceive that two-thirds of these believe in the doctrine of a present purgatory, in which their relatives and friends are suffering from the moment of death. See them praying for the dead and paying for masses for their relief from pain. Think of the thousands of injurious superstitions that are built upon this error, and reflect that Spiritism, which is already having a great influence and, according to the Scriptures, will shortly have still wider and more baneful effect; and note how it has all its power from this false doctrine which the Adversary originally started in Eden--that the dead are not dead, but alive, and ready to communicate through mediums, etc. Consider how Satan has used this error all the way down through the ages, and how, through the fallen angels, the demons, he has personated the dead and sought thus to entrap the living. Let us learn the lesson; let us say, with one of old, "Let God be true, though it make every man a liar."--Rom. 3:4.

CURSING AND BLESSING

Let us realize that every one who opposes or denies the divine testimony is a liar and the truth is not in him; but let us set to our seal that God is true, and realize that the penalty of death is real, that the redemption price paid by our Lord Jesus was his death, also real, and that the blessed provision of the divine plan for the future is the awakening of mankind from the sleep of death, from the unconsciousness of death, for the very purpose of bringing them to a clear knowledge of God and his truth and releasing them from the superstitions and evil influences, degradation, etc., which came upon them through disobedience, through the fall, through the following of Satan's original lie.

The curse that rests upon the race, upon the earth itself and upon the serpent and Satan is a condemnation, a penalty, a reprobation. The serpent, under divine reprobation, experienced some kind of a change of form and locomotion, and became to mankind a synonym, a representative, of everything evil, loathsome, vile--the synonym of sin and Satan. Not only in our lesson is this brought to our attention, but also in the typical system of natural Israel. Fiery serpents were sent upon Israel as a curse or penalty for sin; and when, through their doubts, the people were perishing, under the Lord's instruction Moses raised upon a pole a copper serpent, looking to which in faith the Israelites were recovered from the poison of the serpents. Thus the Lord early intimated that Christ would be made a curse, a sin offering for us, and that we would be healed through looking to him in faith.

BRUISING THE SERPENT'S HEAD

In pronouncing the curse against the serpent--against evil--the Lord declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The Scriptures show us clearly that this divine prophecy is to be fulfilled, that our Lord Jesus is the seed of the woman through whom the blessing shall come, and that his Church, his Bride, is to be joint-heir with him in the suffering incidental to the attainment of the honorable position of joint-heirs with him also in the great work of delivering mankind from all the evils that have come upon us through Satan, through the serpent. The head and the heel are referred to symbolically as representing vital and non-vital portions of the body.

Thus the Christ, Jesus the Head and the Church his members, throughout this Gospel age have all suffered something from the serpent, from evil, from Satan, but under God's providences their sufferings are not serious, not deadly --they are wounded in the heel, so to speak. This seed class is begotten of the holy Spirit, New Creatures; hence nothing that can come to them in their earthly, human experiences can prove injurious to their spiritual welfare. All the bruising of the heel, under the Lord's supervision, shall work together for good to the development of character, to the preparation of the injured members for the far more exceeding and eternal weight of glory by and by. Thus it has been with our dear Redeemer, who being wounded for our transgressions has been highly exalted of the Father. We also who are sharers with him in his sufferings, ignominy, death, are to be sharers in his glory.

As for the serpent, his head shall be crushed, all evil shall be utterly destroyed in God's due time. Not yet, however; evil is still rampant, not only as much as it has ever been in the world's history, but more so, and this is in full accord with the divine record that "evil men and leaders astray shall wax worse and worse," and a few short years ahead will fully demonstrate the power of Satan over and in those who are his subjects. But victory is coming to those who are now wounded. The Christ shall by and by bind that old serpent, the devil, Satan, and cast him into the abyss and set a seal over him that he may deceive the nations no more until the thousand years of the Millennial reign of Christ be passed--until all mankind shall have had a full opportunity of coming to a true knowledge of God and of accepting and using the grace provided through the great Redeemer's sacrifice.

As for the Church, we also will have to do with this work of crushing evil--as the Apostle expresses it, "The very God of peace shall bruise Satan under your feet shortly."--Rom. 16:20.

OUR GOLDEN TEXT

Our Golden Text fits the subject well, especially in the better translation which we have given. All of Adam's posterity, all who are in him, are dying as a result of his disobedience. Failing to maintain his hold upon the gift of God, eternal life, he has also failed to transmit that character and degree of life to his children. The six thousand years of crying and dying have been an awful lesson to the world of the exceeding sinfulness of sin, but thank God the

R3927 : page 25

time of this groaning of creation is nearly at an end, the new dispensation is near at hand. He that gave himself a ransom for Adam, and who thus incidentally purchased not only him but all of his race who had lost life in him, this great Redeemer is about to establish the rule of righteousness in the world and to inaugurate that era of blessing, the Golden Age, for which the whole creation waits and longs, whether intelligently or unintelligently.

The blessing of life in its full, everlasting, complete sense is coming to "all in Christ" and to none others. Now is the opportunity for coming into relationship with him as his Bride and joint-heir. Blessed are we whose hearts of understanding and ears of appreciation have recognized this grand opportunity, so that we have been glad to accept the Lord's proposition at the cost of every earthly interest. Surely the faithful shall be like him and see him as he is and share his glory. Then in the time of his presence the world of mankind in general will be granted an opportunity to see and to hear and to accept of divine mercy in him--not by becoming the Bride, for that class will have then been filled, but they will be granted the privilege of coming into relationship with the Christ as children, receiving of his life, being begotten again to restored life--to a restitution of all that was lost in the first Adam and restored in the second Adam. He that hath such a hope in him may well purify himself and strive to come into relationship with Christ, and thus to as quickly as possible attain to the joys and blessings of the divine favor. He that hath the Son hath life, he that hath not the Son shall not see life eternal. --1 John 5:12.

THE SHADOW OF GOD'S HAND

Bright and fair the sun was beaming
  O'er my smooth and easy way,
And my soul moved lightly onward;
  Fear and care were far away.
Hope was bright and winged my footsteps,
  Eagerly I pressed along,
And the joy of heavenly favor
  Filled my heart with praise and song.

I could see my Father's wisdom,
  Loving care and sheltering arm,
Leading me through pleasant places,

Guarding me from every harm.
I could feel love's flame arising
High and higher in my breast,
And my lips o'erflowed with gladness,
All was joy and peace and rest.

When at once a voice within me
Seemed to thrill my very soul:
Could I stand if joy departed,
Sorrow flooding all my soul?
In an arid desert lonely,
Would my faith endure the test?
Would my spirit, still undaunted,
Praise him then as when at rest?

This one thing my soul pursueth,
To attain thy perfect love,
Love, unwavering and loyal,
Rising all things else above;
I would have the faith enduring,
Stronger when most sorely tried,
"Spare me not, but prove me, Father,"
Anxiously my spirit cried;

When across my clear horizon
Suddenly a cloud arose,
Spreading wide and lowering darkly,
Threatening my soul's repose.
Stranger voices sounded near me,
Scarce a step was plain before,
But my Father's arm sustained me,
What, then, could I ask for more?

And, while leaning hard upon him,
His sweet peace was given me,
By the Spirit's gentle whisper,
"This is his great love for thee;
Well he knows thy deepest yearnings
To reflect his image bright--
All thy prayers come up before him,
And are precious in his sight.

"And this darkness come upon thee
Is the shadow of his hand,
Never raised except in blessing,
Though thou mayst not understand."
Then my heart grew strong and trustful,
And with joy my soul was stirred;
"Teach me, Lord, to trust thee fully,"
This my prayer so soon was heard.

Fearless then, I started onward,
Compassed by the gloom of night,
For, by Father's love surrounded,
Darkness is as safe as light!
Still I pray, "O, lead me, Father,

By thy goodness and thy might,
Till, beyond time's misty shadows,
Dawns the pure, eternal light."
--Bessie P. Lockerbie.

===================

R3927 : page 25

"SIN LIETH AT THE DOOR"

--GENESIS 4:3-15.--JANUARY 27.--

Golden Text:--"Whoever hateth his
brother is a murderer."--1 John 3:15.

THE STORY of Cain and Abel itself is a sharp contradiction of the Evolution theory. Had Adam been but a slight remove above the monkey, and lower than the lowest type of man today, his children would have been little if any better. But our lesson shows us two sons of Adam, clothed and in their right minds, the one a tiller of the soil, the other a shepherd and herdsman. Do apes exhibit such dispositions at the present time? Assuredly not. Furthermore, these two men of noble character esteemed it a duty and privilege to acknowledge God with their substance. They did not worship idols, nor sun nor moon nor stars, but the living God, the Creator. Surely neither apes nor the lowest forms of man exhibit such tendencies today. And even after Cain had become a murderer, his reverence for the Almighty and his appreciation of his crime marked him as not only higher than the brute creation, but very much

R3927 : page 26

higher than many of his race today who have little regard for life, fearing chiefly the penalty.

At what particular time our lesson dates we may not surely know, the chapter in which it occurs passing over centuries of time. In the first verse it tells of the birth of Cain, in the next verse he is a full-grown man and has a full-grown brother Abel, and quite probably they both had large families, though through neither one is Adam's genealogy reckoned, and Abel's children, if he had any, are not mentioned at all. The third verse, with which our lesson opens, intimates a considerable period of time after Abel was a keeper of sheep and Cain a tiller of the ground, saying, "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel an offering of the firstlings of his flock."

THE RESPECTED OFFERING

Nothing either good or bad is recorded of either of these men, Cain and Abel, up to the time of this lesson and their presentation of their respective offerings before the Lord. It was but natural, and we might say proper, that each should present to the Lord an offering representing his own industries, and the Lord's acceptance of Abel's offering and failure to accept Cain's should not be considered as any slight upon the latter, but rather as a lesson of instruction, a leading of divine providence, indicating the character of offering that would be most acceptable and pleasing to the Lord. The reason for the acceptance of Abel's offering is apparent --God desired that all offerings from his creatures should recognize original sin and the necessity for a great sin-offering, the sacrifice of the life of the Redeemer. Thus early did God begin the lesson of instruction emphasized by the Apostle that without the shedding of blood there is no remission of sins.--Heb. 9:22.

So near to perfection, the first-born son of the perfect Adam, Cain had undoubtedly inherited a fine human organization,

R3928 : page 26

nearly perfect in all of its parts, comparatively well balanced; but as Adam, who was perfect, could allow love for his wife to misguide him into disobedience of his Creator, so Cain allowed the wrong view of matters to enter his mind, to have control and ultimately to bring forth its evil fruit, murder. We can sympathize with him in his grief that his sacrifice was not acceptable to the Lord: we can appreciate his surprise that the offering of his younger brother, a blood offering, should be more acceptable. But here we who have the new mind, begotten of the holy Spirit, can see that he took the wrong course in allowing envious, angry feelings against his brother, whereas he should have gone to the Lord in supplication to know why his sacrifice was not acceptable. Had he done so the Lord would undoubtedly have told him that his desire to worship and serve were appreciated, but that it must be a divine regulation amongst men that all sacrifices, to be acceptable to the Lord, must be those which would typify the death of a ransomer and atoner for sin.

Here we see the fine, subtle, entering wedge of sin, and who that has had experience may not trace analogies in his own experience and note when and where the wrong thought was permitted to have control of his mind and the proper thought was not entertained? Many of us can perhaps see by how narrow a margin we have escaped a wrong course, it may be, on various occasions. It is in such respects that the New Creatures in Christ have much advantage every way over natural men, however well disposed they may be; for, as the Apostle explains, as New Creatures we have the "spirit of a sound mind," which enables us to think calmly, dispassionately, temperately of our own experiences and those of others, and leads us to look to the Lord for the wisdom from on high as a guide in the interpretation of our daily experiences. Whoever learns to look to the Lord in all his sorrows and disappointments, as well as in his joys, has learned a valuable lesson, which Cain had not yet learned, and which he never learned, because none were begotten of the holy Spirit or permitted to receive the new mind of Christ until after the real atonement had been made and Pentecost came as a result of the acceptance of that atonement on our behalf by the heavenly Father.

"WHY ART THOU WROTH?"

The power to be angry, the power to be wroth, is not a result of the fall nor an evidence that Cain was bestial. The Lord uses these same words in reference to his own attitude of mind at times, declaring that he was wroth under certain conditions and that he is angry with the wicked every day. (Psa. 7:11.) The force of character which permits of anger is the very same force which otherwise directed signifies intensity of love: the inability to be angry under proper cause would imply imperfection, blemishes, just as inability to love strongly would imply similar defects of character. To be perfect implies a full-rounded capacity in every direction. The perfectly shaped head would not be a bumpy one representing some of the organs large and others small, but would be a well-rounded head in all particulars. In such a perfect organization, while every power would be there, the higher powers of veneration for God, spirituality, conscience, etc., should be in control and indicate when combativeness, destructiveness, should and when it should not be exercised. It is a mistake to suppose that a perfect being would be deficient in combativeness: on the contrary, every Christian must have this quality of mind, otherwise how could he become an "overcomer"? how could he "fight the good fight"? The desirable thing is that every organ of our heads should be perfect, and that these all shall be under the perfect control and regulation of the higher reasoning faculties.

Cain was not rightly exercised by his experiences. He went about sullenly for a time, brooding over the fact that God had not recognized his offering and had recognized Abel's. He was angry--it seemed to him an injustice on God's part: he had been as faithful in his department as Abel had been in his.

God did not leave him to himself, but considering the fact of his inexperience and that there were none others to give him proper counsel, the Lord admonished him with the query, "Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door." This suggestion should have been sufficient. Cain should at once have appealed to the Lord, and having learned God's will, should have prepared himself to offer such a sacrifice to the

R3928 : page 27

Lord as would be pleasing to him. The inference that he was not now doing well, not now pleasing the Lord in his wrath and sullen attitude, was a reprimand; and the suggestion that sin was lying at the door, or (revised version) "crouching at his door," should have suggested to him the danger of a misstep. Nothing is intimated of a wrong condition prior to this sacrifice, and the sacrifice itself was not wrong--it was merely that Cain was ignorant. The wrong began when he became angry and sullen instead of applying himself to learn the lesson of the Lord's providences. Sin was now crouching at his door like a wild beast, ready to spring upon him and devour him. And, alas for him! he failed to heed the Lord's warning and allowed the crouching enemy, sin, to enter into his heart and to make of him a murderer. It was the spirit of Satan that entered into him, taking the place of the spirit or disposition of the Lord, which was his originally as one closely in the likeness of God, not greatly marred as yet by the fall. This the Apostle intimates, saying that he was "of that wicked one"--he partook of Satan's disposition, spirit. (1 John 3:12.) And as Satan was a murderer from the beginning, so his spirit in Cain was a murderous spirit.--John 8:44.

ALL HATERS ARE MURDERERS

Here we have the vital point of this lesson as respects the household of faith, especially the New Creation. We who have been begotten of the holy Spirit and who thus have the "mind of Christ" (1 Cor. 2:16), have the mind or disposition that is loving, generous, kind, forgiving toward our fellows and that is reverential and obedient toward God. This is the spirit or disposition that is of the Father and of the Son: the opposite disposition or spirit is of the Adversary. The two spirits or dispositions are so opposite that we cannot have both at once--we cannot serve God and Mammon, Christ and Belial.

The Lord lays down his regulations in this matter in most positive terms, telling us in the Golden Text of this lesson that "he that hateth his brother is a murderer"--telling us also that no murderer has eternal life abiding in him, and assuring us that the spirit or disposition of murder is the spirit or disposition of the Adversary, who was the first murderer. If we resist the devil he will flee from us, but if we allow anger and a souring disposition to take possession of our minds, the Adversary comes closer and closer until he crouches at the door of our hearts, ready to leap in and have possession at a favorable opportunity. In Cain's case, he was not counted as having sinned at the time he thought of his brother in angry mood--his sin was in the outcome of that angry mood--murder itself.

With us the matter is different, because the Lord is not dealing with us according to the flesh but according to the spirit, the will, the intention. Our flesh is reckoned as degenerated, hopelessly dead, and we are accepted of the Lord purely on the basis of our new minds, our faith in Christ, and our consecration to walk in his steps. For all such New Creatures murder would be an impossibility. How could one who has the Spirit of the Lord commit murder? It would be impossible for him to desire or commit murder under any conditions. It would imply that he had lost the Spirit of the Lord entirely; and since under the Lord's Covenant he would not be permitted to do this ignorantly and without reproof, it would imply a wilfulness in the sin. Still stronger is the statement that hatred would be murder for the New Creation. The angry thought might be suggested through the imperfect, fallen brain, but the mind, the will, must be so loyal to God and so well instructed respecting his will that it would repulse such a suggestion as that of hate. The New Creature, the New Will, the New Intention, cannot deliberately entertain a feeling of hatred toward a brother--it would mean the spirit or disposition of murder, and thus the reverse of the Lord's Spirit.

WORKS OF THE FLESH AND OF THE DEVIL

Another Apostle, in cautioning the Church, assures us that the works of the fallen flesh and of the devil are manifestly different from the works or operation of the Spirit of the Lord in his people. The latter he tells us brings forth the reverse, or the fruitage of gentleness, meekness, patience, long suffering, brotherly kindness, love, etc.; the former, the spirit of the fallen nature, the Adversary--anger, malice, envy, hatred, strife, backbiting and slander.

It is only as we get this matter well before our mental vision that we have the proper conception of the Spirit of the Lord in contrast with the spirit of error, the spirit of the Adversary, the disposition of sin. Whoever gets such an opening of the eyes of his understanding will be assisted, quickened thereby to fresh zeal in his opposition to sin in its every form. And the wider the eyes of his understanding open to a discernment of God's character and the beauties of his law of love and justice, the more vigilant will he be in his opposition to the downward tendencies of his own

flesh--the more on guard lest he should be overtaken in such faults.

DESIRE CONCEIVES SIN

We read, "Lust [desire] when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death." (Jas. 1:15.) Here we have a suggestion of the insidious character of sin; it does not stalk about openly in its horrible aspect, rather it starts in desire: it is prompted by selfishness of some kind, either in envy as in Cain's case or in ambition as in Satan's case. Small, refined, insidious are the beginnings of such desires, with no suggestion whatever of disloyalty to God or murder of our fellows. It is when these selfish desires and envyings, being unrepulsed, have gradually grown stronger and stronger, that, as the Apostle suggests, they conceive and bring forth to fruition, where they have life actually. Then the course is longer or shorter according to the individual or the circumstances, but the tendency of a desire that has conceived is to bring forth--to have the desire, the ambition, the envy, reach a consummation, and such a consummation is always sin. Such sin continued in, unrepented of, cherished, would surely lead on to death--the Second Death. How important, then, it is that we keep a close watch upon the desires of our hearts, and remember that out of the heart, out of the desires, proceed not only the good, kind, loving, generous sentiments, conceiving and bringing forth good deeds, kind words and proper conduct, but also out of the heart desires proceed the envyings and wrong and selfish ambitions which lead farther and farther away from the Lord and nearer and

nearer to that condition which he would ultimately declare worthy of the Second Death. How appropriate the words of the poet:--

"I want a principle within
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near;
I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire."

"THOU SHALT RULE OVER HIM"

After cautioning Cain that sin crouched at the door of his heart, the Lord added, "Unto thee shall be his desire and thou shalt rule over him;" that is to say, Satan desired to have Cain, but the latter's proper course would be to resist the devil, to rule over him by keeping his heart in tune with the Lord and the recognized spirit of righteousness, justice, love. St. Peter found the Adversary desiring to have him, to sift him as wheat, to get him out of the discipleship of which he was one of the strongest characters and leader. We have all seen how nearly the Adversary succeeded in Peter's case as he entirely succeeded in Cain's. Peter had the advantage of the Lord's prayers and of his contact with him and of the lessons he had learned as his disciple, and in his case a victory resulted, even though for a time he was overcome.

Is it not the same with all the Lord's true followers? Is not Satan desiring to have us to sift us--to hinder us from being garnered amongst those who shortly will shine forth as the Sun in the Kingdom of the Father. (Matt. 13:43.) Assuredly this is the case, and our experiences today are in full accord with the testimony of the Scriptures that we are now in a very trying time--subject to the special temptations of the Adversary, but succored of the Lord in a special manner through his Word, through the brethren, through the various helpful instrumentalities which the Lord has provided for this harvest time for those who look to him for assistance and who are willing and glad to accept those aids which he proffers them. Yea, we see that we are living in that particular time which the Scriptures designate the hour of temptation, which shall come upon all them that dwell upon the face of the whole earth.--Rev. 3:10.

Temptations, trials, there must needs be: without these there would be no such thing as demonstrating or perfecting character, and the Lord proposes that only overcomers shall be joint-heirs with his Son in the Kingdom. Instead, therefore, of temptations being a sign of divine displeasure they should be regarded by us as evidences of the Lord's favor--that he still considers us worthy of being further proven; that he still has us in hand with a view to our preparation, chiseling, polishing, making ready for places in his glorious heavenly Temple. Let us learn, therefore, to rejoice in tribulation and, as the Apostle urges, let us also fear. (2 Cor. 7:4; Heb. 4:1.) Thus between the rejoicing and the fear, and carefulness and watchfulness and prayerfulness, we shall be in that attitude which will assist us in the knowing and doing of the good and acceptable and perfect will of God.

"MY BROTHER'S KEEPER"

How long Cain brooded over his trouble, how long it took for his wrong desire, his envy, to conceive and bring forth the sin of murder we are not told--merely the fact is stated that this was the bitter fruit. The Lord did not hinder the murder, and even dealt most generously with the murderer, to whose attention the matter is called by the inquiry, "Where is Abel, thy brother?" As the question implied ignorance on the Lord's part, Cain may have wondered to what extent the Almighty was omniscient, all-seeing, and his answer was in line with this. "I know not: am I my brother's keeper?" This question continually recurs, not only amongst the members of Adam's natural family but also amongst the brethren of the Lord's family, the New Creation. To what extent is one his brother's keeper? how far does our responsibility go?

Let us look first at the spiritual family: Its members are declared to be bounden or holden one to another by the cords of love, by membership in the body of Christ, so that if one member suffer all the members suffer with it, and if one member be honored all the members are honored. (1 Cor. 12:26.) The Apostle, expatiating on the importance of the various members of the body, declares that even the humblest is necessary--that the hand may not say to the foot, I have no need of thee; and that as in our natural bodies we take the greatest care of those members which are least pleasing, so in the spiritual family those which are least attractive of themselves need our attention and sympathy and covering with the garment of charity more than do others. The new commandment which the Lord gave to his disciples was, "That ye love one another as I have loved you." We cannot love the world with that deep, intensive love--it is not incumbent upon us to sacrifice our own interests for the world; but it is made obligatory that we have the Lord's Spirit toward all the household of faith, so that, as he did, so shall we rejoice to lay down our lives for the brethren, serving them with our moments and our hours at the cost of our own self-denial.

"EVERY MEMBER IS NECESSARY"

According to this, the law of our Head, the terms and conditions of membership in his body, we are our brothers' keepers: each one has a responsibility for his fellow--not to intrude upon him as a busybody, but to look out for his interests, his welfare, and to do all for that brother that he would have that brother do for him--yea, more than this: that he would lay down his life for his brother, as Christ loved the Church and gave himself for her. If all the Lord's brethren could realize this to be the divine rule governing the New Creation, and realize that only those who do live up to this rule are making their calling and election sure, what an awakening of zeal amongst the brethren for the service one of another would result, and what a blessing would come to all of the Lord's dear flock! Let us take heed that no man take our crown--that we be found possessors of the Master's Spirit toward the fellow members, and thus be accounted worthy of a share in the Kingdom class.

As for the world: We are to remember that while there is a wide gulf between the natural man and the New Creature

R3929 : page 29

in Christ, nevertheless according to the flesh there is a brotherhood which we are not to disdain or overlook. The entire groaning creation are our brethren according to the flesh, and have claims upon us that the Lord would have us recognize. They are our "neighbors," and according even to the Jewish letter of the Law the neighbor must be loved as one's self--his interests are to be safeguarded as we would guard our own interests. Hence, in the whole world of mankind, this question, "Am I my brother's keeper?" would properly be answered, Yes, each one should be on the lookout for the interests, the welfare of others as well as his own, and so doing would not be disposed to override or cheat his neighbor, but, according to the Golden Rule, to do unto others as he would have them do to him.

We cannot hope that the world, blinded by selfishness, and devoting all the energies of life along selfish lines and ambitious channels--we are not to expect the world to appreciate this high standard of the divine Law. But surely all who are New Creatures in Christ should appreciate it, and in their dealings with the world, therefore, should not only be just, but more--loving and generous and kind, unwilling to injure but willing to bless. Thus the Lord's people are to be peculiar people in that they unselfishly will seek to be their brother's keepers, looking out for the interests of others as well as for their own interests. Not necessarily

R3930 : page 29

laying down their lives for their neighbors, but ready to do good unto all men as they have opportunity, especially to the household of faith.--Gal. 6:10.

THE VOICE OF ABEL'S BLOOD

Putting the matter in figurative language, the Lord declared to Cain that Abel's blood cried from the ground for vengeance. It was another way of telling Cain that the Lord was omniscient, knew everything that transpired, knew that his brother had died at his hand. In this figurative sense all sin cries for the punishment of the wrong-doer--it is the voice of justice. The Apostle Paul, referring to the death of our Lord, who similarly was murdered by his brethren, and whose blood might be expected to cry out against them, against the whole world of mankind, tells us that, instead of crying for vengeance, our Lord's blood--shed as a sacrifice on our behalf, as an atonement for our sins--cries out not for justice but for mercy! O, how gracious that our dear Redeemer, laid not the sin to the charge of those who crucified him and despitefully used him, but that in his generosity he is willing to make an appropriation of his precious blood on behalf of the sinners, to effect their reconciliation to God by the blood of the cross--by his death on the cross.

The Apostle's words are that the blood of Jesus speaketh better things for us than the blood of Abel. (Heb. 12:24.) Let us not forget that blood stands for or represents something higher than itself--that when we speak of the blood of Christ we are not referring merely to that which coursed his veins and arteries and which flowed from his wounded side, but we are speaking of that which the blood represents, namely, the life: as the Lord said, "The life is the blood." Hence, whenever the shedding of blood is referred to, the giving up of life, the death, is the main thought--thus the passage, "We are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ," signifies that we are redeemed with the incorruptible life of Christ--the life which was not under penalty, not forfeited, not condemned, but approved, and which was yielded up as a sacrifice, a corresponding price, a ransom, for the forfeited life of Adam and his race.

The curse of God was upon Cain, the murderer--divine condemnation rested upon him; he was cut off from communion with God, previously enjoyed, and according to his own language felt his condemnation and outcast condition severely. The Lord declares through the Apostle that no murderer hath eternal life. This signifies that anyone having the spirit of murder in his heart is unfit for eternal life, could not, according to divine arrangement, be granted that great boon or blessing--he himself must die, because unfit for life. This does not mean that there will be no hope for Cain in the future: we know not to what extent he may have repented of his crime before he died. But we are sure that he, as well as all mankind, not only will receive a just recompense or punishment for their sins, but also secure a measure of the blessing which God has provided for every member of the race through the dear Redeemer, who bought us with the precious blood.

On the other hand, for one of the Lord's consecrated ones, begotten of the Spirit, to commit murder intentionally, willingly, in the first degree, would undoubtedly mean his Second Death; because it would signify that the spirit of love, the Spirit of God, must have entirely perished in his heart ere such a deed could be deliberately and intentionally committed. We would have no hope for such an one. More than this, for wilful and deliberate hatred toward a brother to be engendered in the heart would seem to mean the perishing of the spirit of love there, and if so would mean the Second Death. However, because of the weaknesses of the flesh it would be very unsafe for any of us to attempt to judge closely upon this point. But it would be well indeed that we should be fearful along these lines, as the Apostle suggests, "Let us fear, lest a promise being left us of entering into his rest any of us should seem to come short of it." (Heb. 4:1.) Let us fear, therefore, any approximation of a feeling of hatred, anger or malice against a brother in the Lord or against anybody. Let us strive more and more that the new mind shall control positively in our thoughts and intentions, and so far as possible in our outward deportment.

====================

R3930 : page 29

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

There are three churches quite close to us, Free Methodists, United Brethren, and Methodist Episcopal. We were not here very long before they found out that Bro. Wagner knew something about the Bible, and the Free Methodists came and asked him to come to Sunday School and teach their Bible class. He told them if they would let him teach the way he understood the Bible he would teach, and that he would not teach anything or accept anything without a direct proof from the Bible. "Yes," they said, "he could teach that way," and he has taught it that way ever since. While some did not altogether agree with what he taught they could not find anything to disprove it and had to let it go.

R3930 : page 30

A short time after he started teaching there the United Brethren asked him to take their Bible Class also, because they heard he was so "wonderful" on the Bible, and as their school was in the afternoon and the other in the morning he could do it. He accepted on the same terms as with the Free Methodists. One of the class leaders of the M.E. Church heard so much that he came to our house to investigate, and Brother Wagner gave him a brief outline of God's plan. We gave him some tracts and he soon came back to hear more and get more to read. We gave him Vol. I. in "Scripture Studies," and he told us on Sunday night he wanted us to send for the TOWER, Diaglott and a set of the "Studies." Last Sunday, when he got his quarterly to look at the lesson he said the explanation was too "rank," and he would not go to Sunday School at all, as he said he did not have enough of the Truth to teach yet and would not teach error.

The Free Methodist minister said Sunday before last that he thought this was not suitable doctrine to teach in the Sunday School, which this M.E. class leader found out, and immediately came to ask Bro. Wagner if he would take charge of a Bible class if he started one, and teach the Truth. Bro. Wagner consented and he arranged one for last Sunday night.
His brother class leader became alarmed and decided to come also and show his brother his foolishness, but after the meeting he came humbly forward and shook hands with Brother Wagner and said he had never heard anything like it and begged for permission to come again. There were fourteen at the meeting with their Bibles and all thoroughly interested. The interested had not all been notified, as the time was too short, and we expect many more next Saturday night at our house. The membership of either of these churches does not exceed twenty, so you see there is a good percentage interested in the Truth.

Your sister in his name, S. M. W.,--Pa.

MY DEAR BROTHER RUSSELL:--

As such I am indeed glad to address you. I am a stranger to you in the flesh, but am of "the household of faith." You have not the time to listen to my experience, for it is but one of many that you have heard and of which I trust there shall be many others. Yet it differs in many particulars. For perhaps nine years I had been seeking the truth; had seen it as a land afar off. I came up closer to it, however, after coming to this place in May, 1905, where I have been as pastor of a Baptist Church. Before coming here for a number of years I had been a student of the subject of the Lord's return, and before coming here I had come upon the first volume of MILLENNIAL DAWN. I did not get interested in it until some time about September or October of last year, when a Pilgrim brother came and I happened in, as it seemed, being attracted by the advertisement of the meeting. There the seed was sown.
I had come so far that I have concluded to resign my pastorate here. I have done it really, though unknown

to all the Church, and have been for nearly two months working at my old trade, carpentering, and on the Lord's day ministering in the Truth to the people here. Circumstances are such that I cannot locate elsewhere until about the middle of November, so I shall resign here to take effect then. I am really out of Babylon, and the satisfaction is simply indescribable. I am glad to have obeyed the Master's voice.

Yours in the common faith, __________, Pa.

R3930 : page 30

DEAR BROTHER RUSSELL:--

The Pilgrim service continues a source of great blessing to me, and where a request for Pilgrim visits was sent to the TOWER office I believe the visits are especially refreshing to the friends of the Truth in that locality. There, too, the spirit of love and good fellowship is more pronounced, and generally there is manifest a greater degree of zeal for the service of the Truth. Indeed, how could we expect it to be otherwise? And where Pilgrim visits are requested I find more hungering for truth, and of these it is written, "They shall be filled." They seem to show more the disposition of self-sacrifice and less inclination to criticize each other. The characteristic of contentment dominates more largely, while at the same time they deplore their inability to do a great deal more for the Master.

Some are disposed to think their accommodations for entertaining a Pilgrim are not good enough. But I assure them to the contrary, for so often they are much better than we deserve. Our service is so easy, so devoid of weariness of mind and body, and withal so blessed and spiritually uplifting that anything the dear friends have to offer is good enough for us, and "our cup runneth over" with joy continually.

There seems one thing, however, that needs to be corrected, so far as my observation goes, and that is the bringing to the meetings of small children, who cry and fret and talk aloud and thus disturb others who are present, as well as distract the attention of the speaker, so that he cannot do justice to the occasion. Many of the friends tell me they cannot get from the service the good they would like to have gotten, because some infant or small child present drew their attention despite their effort to keep the mind on what the Pilgrim was saying. And I find, too, that the fretful child impairs the service in that the speaker's attention is drawn from his subject, and causes more or less of rambling talk and disconnected sentences, and an extra effort and weariness.

R3931 : page 30

While personally I have not been troubled much in this respect, the friends tell me of many instances where the service of other Pilgrims (and in one instance your own talk) was spoiled by a fretful child.

Wherever I go, dear Brother, I hear expressions of sympathy for yourself and deep appreciation of your work and the Truth in general. I think the Church is drawing together more and more closely in bonds of love and Christian unity.

Faithfully in Christ, your brother,

J. A. BOHNET,--Pilgrim.

DEAR BROTHER RUSSELL:--

Knowing that you would be specially interested in having a more particular account of the condition of the harvest work in the Maritime Provinces than could be possible in our reports, I have thought that a letter to this end would be acceptable.

One of the most significant things noted, as contrasted with last visit, was that there seemed to be a

R3931 : page 31

greater desire to look into what, to many there, seems to be a "new doctrine." This was manifested in an increased attendance of Church members at the different meetings, who had been reading to some extent the harvest literature. The meetings were held in Presbyterian, Baptist, Unitarian, Disciple, and MacDonalite churches; also, in two instances, in Y.M.C.A. halls.

In H__________ we had quite an interesting time. The friends secured a Disciple Church for the meetings. The minister and some of the members of the committee having in charge the leasing of the Church were out of town when the permission was granted, but on the evening of the first meeting all the members of the committee were present.

I spoke on God's Plan of Salvation and was listened to very attentively, and before the close of the meeting announced another meeting for the next evening. After the close of the meeting I noticed several of the audience, who I afterwards learned comprised the committee, gathered together and conversing very earnestly. Then I saw them call the brother who had secured the hall, and begin conversation with him in a very animated manner. I scented trouble of some kind, and when it seemed opportune approached them and enquired what was the matter. One of the committee replied that in the absence of their minister they did not care to assume the responsibility of allowing us to hold another meeting, and also said that if all the members of the committee had been at home when the application was made we would not have been permitted to have the use of the Church at all. I told them that the meeting had been announced for the next night, and that I did not see who could assume the responsibility if they did not. Then one of the committee asked why we had come to them to secure their Church--why we had not secured one of the several halls in the city. I answered that I had nothing to do with that matter, but that the reason doubtless was because our brethren were aware of the fact that the Disciple Church professed to be an unsectarian Church, having no creed, and held that all who believed in Christ as Savior and Lord were their brethren in Christ; and as their Church was the only Church of this character in the city, it was quite natural for them to ask this favor of their brethren in the cause of Christ. This had the effect of silencing the brother, and appealed to the "Disciple pride" of the others.

I then said that we recognized the peculiar circumstances under which they were placed and that possibly under similar circumstances we might act as they were doing, and on this account, to avoid getting them into difficulty, we would relieve them of any responsibility by giving up the use of the Church and would try to secure another place.

Just at this point in the conversation a man who had been listening very attentively stepped up and said, "I think you are all wasting time. The meeting has been given out for tomorrow night, and there were quite a number of strangers here who will come tomorrow expecting to hear this man, and I can't see any reason why this committee can't let the meeting be held as announced. I am not a member of the committee, but I am of the Church, and have a voice in the matter. I myself was interested in the discourse, and I want to hear the brother to a finish." This had an instantaneous effect upon the committee, who then, after a few moments consultation, decided to let us have the Church for the next evening.

On leaving the building, a sister, who was a member of the Disciple congregation, approached me and said, "The committee did not tell you what their chief objection was to your having the use of the Church. The fact is that you are under the bann. It is reported that some time ago you spoke at a Disciple Church at P__________, and were instrumental in splitting the Church there." I told her I did speak in P__________ two years ago, but that it was in a private house, and that it was at the invitation of the President of the Women's Foreign Mission Society who had previously been reading the literature of the W.T.B. Society and had, three months before the time of my visit, withdrawn from the Disciple Church. Further, that the minister of the Disciple Church was present with several of his congregation, but that they came of their own free will.
I told her further that our work, which had been going on for years, did not have the object of establishing a

new sect, but simply to bring the truth within the reach of all lovers of Christ and his Word.

The next evening quite a number of the Disciple Church were present at the meeting, including all the committee. We spoke on "How to Study the Bible Intelligently," giving an outline of the ages, dispensations, etc. The interest was much deeper than on the previous evening, and I have learned since that it had the effect of awakening an inquiry concerning what was to become of those who have never had a full opportunity to be saved in the present life. The literature was taken quite freely and is being read.

At our visit to P__________ after this we found a Methodist minister who had been obliged to give up his labors in his Church on account of physical weakness, and had on this account found time to read the DAWN series and had come into the Truth. He attended all the meetings, and expressed a desire, if his health was restored to him, to engage in some active part of the harvest work--the colporteur work preferably.

In S__________ we found a Presbyterian minister who had read all the DAWNS, and was so favorable to the teaching that he allowed us to have the use of his chapel for a public meeting. We had a very good hearing, and trust the results to the Lord's keeping.

At S__________ J__________ at one of the meetings six ministers were present. They doubtless were stirred to look after their flocks.

We found the friends in all the places were more zealous in their efforts to bring the Truth within the reach of the people, and had advertised the public meetings quite extensively. They were all very demonstrative in expressing their appreciation of the efforts of yourself in ministering to their spiritual needs; they also expressed their deep sympathy for you in your trials, and desired that we convey to you an expression of their complete confidence and full sympathy for you in all your work and labor of love. There is a great desire in all the different places to see and hear you. It would be of great help to the furtherance of the harvest message.

With Christian love to you and all the dear friends,
I am, as ever, yours in Christ,
R. E. STREETER,--Pilgrim.

===================

SEMI-MONTHLY
VOL. XXVIII FEBRUARY 1 No. 3
A.D. 1907--A.M. 6035

CONTENTS

"Love as Brethren"................................ 35
Berean Bible Studies on the Tabernacle............ 37
The Lesson of the Flood........................... 37
  The Cause of the Flood........................ 39
  Giants in These Days Also..................... 40
"The Gifts and Callings of God"................... 41
  The Divine Promise............................ 42
  "This is the Way; Walk Ye in It"............. 42
  "Which Seed is Christ"........................ 43
  Sure to Both the Seeds........................ 44
The Danger of Covetousness........................ 45
  "Lead Us Not Into Temptation"................. 46
How Readest Thou?--Carefully?..................... 47

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3931 : page 34

OUR ACTIVE COLPORTEUR LIST

We like to think of all the friends of the Truth as being Colporteurs at heart, even though not privileged to engage actively in this blessed harvest work which the Lord has so greatly favored. Our Colporteur list has grown to over five hundred, but many of these dear friends, who originally started in with the intention of giving all or a considerable portion of their time, have met with disappointments and been unable to fulfil the desires of their hearts in this regard. We appreciate the love and interest of all these, but for practical purposes it has become necessary for us to trim down this list, so that it will contain only the Active Colporteurs. This does not signify that the others may not do all they can, but merely means that those who are not active in the service, but who do what they can, will all be treated alike and served to the extent of our ability, but not by the regular Colporteur Department which handles the letters and fills the orders of the active workers.

Hereafter those recognized as active Colporteurs will be expected (1) to have definite written assignments of territory before sending in orders; (2) they will be expected to send orders for never less than twenty-five volumes of the Scripture Studies or DAWNS in one order, and this order on regular order blanks, supplied free from this office; (3) they will be expected to make regular reports the first and fifteenth of each month

R3932 : page 34

on report blanks, also supplied free from this office; (4) all such are requested to use the printed Colporteur envelopes supplied free, or if temporarily out of these to use another envelope, writing on the lower left corner the words, "Colporteur Department." Others than active Colporteurs will please not use these envelopes. Those selling DAWNS or STUDIES at odd times, purchasing not over 25 books at a time by mail or express at rates usually given on page 2 of TOWER need no assignment and will be hereafter known as "Sharp Shooters."

We are sure that all the dear friends will be glad to assist in any manner, and a compliance with these suggestions will be one way of assisting the office force, which, with the increase of orders, is kept exceedingly busy. The prospects for new Colporteurs and for a very widely extended field of service for the present year encourages us greatly, and we bid them all God speed!--all the dear co-laborers looking shortly for the reward and the "Well done" of our Redeemer.

THE PASSOVER MEMORIAL, MARCH 28, 1907

The date for the observance of the Memorial of our Lord's "Last Supper" this year will be Thursday night (after 6 p.m.) March 28th. We trust that our readers in Asia, Africa, Australia and Alaska will get this notice in season and celebrate in unison with us the great event which sealed the Abrahamic or "Everlasting Covenant" for us, and will seal the "New Covenant" for Israel and the whole world, shortly.

page 34

HEAVENLY MANNA--NEW EDITION

Our supply of "Heavenly Manna" (cloth) is exhausted, and we trust that every copy of the first edition of 20,000 is doing good service every day. We still have nearly 100 in leather binding--60 cents, postpaid. We propose a new edition with twice as many leaves (alternately blank for autographs and birth-dates). Due notice of these will appear in these columns; but do not expect them for at least six months.

HYMNS OF DAWN WITH MUSIC

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

===================

R3932 : page 35

"LOVE AS BRETHREN"

--1 PETER 3:8--

LOVE for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's, for "if any man have not the Spirit of Christ he is none of his." (Rom. 8:9.) But this flame of sacred love for the brethren kindled in our hearts is not sufficient; it must blaze, burn, and produce in us not merely a warmth of love but a consuming love--love which will not only overlook various weaknesses and imperfections in the brotherhood, and will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they belong to Christ, because they are of his consecrated ones, however much they may need to strive against sin and weaknesses.

As we have previously pointed out, the Gospel message fails to attract many of the noblest, least-fallen members of the race, because they have a self-satisfied feeling, and do not realize their need of a Savior, but think of him as necessary only to the more degraded of the race. On the contrary, the less known, more depraved, realizing to some extent their miserable condition, are more likely than the others to respond to the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The sin-sick and heavy laden, therefore, constitute the majority of true believers. And in harmony with this we have the words of the Scripture that not many wise, not many noble, not many learned, not many great according to the flesh have been called of God to the privileges of his Church, the elect class. Consequently when any of the more noble minded or better educated or more talented accept the Lord's grace, it becomes somewhat of a trial to them to find amongst those whom they must recognize as brethren (because of faith in Christ and desire for the higher things) some of the ignoble, whose company and fellowship according to the flesh they would have scorned. This is another reason why not many great, wise, learned and noble will not make their calling and election sure--many such will allow their fleshly instincts to govern, and repudiating the humblest member of the body of Christ they are to that extent repudiating the Head, who has accepted that member, and who demands of all who would be his members that they shall love one another as he loved them.

True, the Lord does not say that we should love all the brethren with the same degree or intensity of love: on the contrary, he showed by his own conduct that we may indeed more highly esteem those who have most of his Spirit, those whose hearts are most in accord with the divine will. Thus our Lord, while he loved all of his disciples, had some special favorites, Peter, James and John. His special love for these was doubtless because of their special interest and zeal for him and for the cause he served. So, therefore, may we, followers in the footsteps of Jesus, have special love for all who are specially zealous and true hearted. But this love ignores wealth, education, earthly standing--ignores the flesh and takes cognizance of the spirit, the will, the heart.

Tested by this love for the brethren, many who had a loving respect for the Lord as their Redeemer have apparently hindered their own spiritual development, slackened in their race for the prize--running the risk of losing the great reward because of their failure to come up to this divine requirement, "Love as brethren." The proper course for all such is to think of the matter soberly from the Scriptural standpoint, and to decide that the humility requisite to an acceptance of some of the naturally less noble is undoubtedly a necessary element of character for them to develop. Amongst the fruits of the Spirit the Apostle names meekness. The unmeek, the proud, are not in the condition of heart for the Kingdom; and the higher stations of life, intellectually, morally and socially, are unfavorable to meekness, humility and long suffering with the weaknesses and frailties of others. We see, then, that while

R3932 : page 36

the weaker brethren, the naturally more impaired, have more to struggle against, more to overcome in one sense of the word, the others of more noble birth and talents have a harder battle along other lines. Let both classes be encouraged, for although the lessons they must learn are considerably different, the results to be obtained are the same, and the instructor, the great Teacher, is the same. He is able to assist the ignoble to gradually overcome their natural meanness and depravity, and to war more and more a good warfare in his name and by his assistance; and he is likewise able to assist the more noble minded to exercise patience, sympathy, toward the less reputable. They have an illustration in himself: he who was rich in every sense of the word and beyond all compare, perfect in every element of character, talented, noble--he for our sakes became poor, he humbled himself on our behalf, he took the bondman's place, he suffered in our room and stead, he died the just for the unjust. He has therefore set us an example that we may walk in his steps, and the more nobility we may have naturally the more readily we shall be able to do this, and to appreciate and exercise the fruits of the Spirit, and grow up more and more in accord, in sympathy, in likeness to him.

"LOVE YOUR ENEMIES"

There is a difference between the injunction to love as brethren and to lay down our lives for the brethren. Whatever we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us he will esteem as though it were done unto him. Hence as it would be our duty and our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are his, that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to him and his cause. This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are in many instances very profitable. It is not according to the flesh that the Lord's followers are brethren but according to the spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health or strength, knowledge, talents and means in the service of the spiritual interests of the Lord's people. As for instance, in the preaching of the Truth, if there be sacrifices or self-denials, loss of strength, etc., in connection with this service, it is the laying down of that much of one's life for the brethren, for the fellow-members of the body of Christ.

These brethren for whom we are to lay down our lives are not merely those who are with us in fellowship of spirit, in the enjoyment of Present Truth. Perhaps we may have fewer opportunities for laying down our lives for such than for other brethren. For instance, there are brethren, true believers in the Lord, truly consecrated to him, who are yet in Babylon--in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance. True, the Lord himself could deliver them, because all things are in his power, including all the gold and silver and the cattle upon a thousand hills. But he has graciously left opportunities for us, that we may use the time, talents and means put within our control and which we have consecrated to his service. How much it would be to our disadvantage were we so situated that we had no opportunities for exercising these talents in the service of our King; how much we would lose of the joys of the service and sacrifice; how much we would miss of the spiritual exercise and the growth which this exercise assures. God, therefore, has left open before us doors of opportunity for service to the brethren, and the degree of our love for the brethren is measured in his sight by the zeal with which we endeavor to use the talents in our control. Let this thought of our love, zeal and devotion for the brethren, which testify to the Lord our love and zeal for himself nerve us to greater energy and faithfulness in his joyful service.

We remarked above that loving as brethren is a different matter. As we grow in grace and knowledge --as the love that is of God, that is inspired by his Spirit, grows in our hearts and fills us, being "shed abroad in our hearts" (Rom. 5:5)--we are led to still wider love--beyond the household of faith, for whom we delight to lay down our lives. We learn to love all mankind, yea, even those who misunderstand us and are therefore our enemies--we learn to love all these as brethren. Not as brethren in Christ--that is a very special, very dear relationship--but we learn to love them as brethren of the one family of Adam, redeemed by Jesus and hence by purchase the family of the second Adam.

As we grow in grace and knowledge we are able more clearly day by day, year by year, to appreciate the fact that the whole world was born under sin and are children of wrath, blinded by ignorance and superstition, mentally and physically unbalanced through the fall, and really in a terrible state, as the Apostle declares, a "groaning creation." In proportion as we are able to take God's standpoint in looking at the poor, fallen world, we are able to sympathize with them, even as the Scriptures declare that God looked down and beheld the groans of the prisoners--prisoners of sin, in captivity to death, going down to the tomb. (Psa. 102:19,20.) We realize that they were born in sin, shapen in iniquity, that in sin their mothers conceived them--that in addition to this their associations with evil have all tended to drag them downward, and that, furthermore, Satan the great adversary, a wily foe to our race, is continually exerting his powers to blind the minds of their understanding and to misrepresent the divine character and plan.

With all this before our minds, what sympathy it gives us for our brothers according to the flesh, sinners, strangers, aliens, foreigners, yet redeemed, and in

God's gracious plan en route for the glorious blessings of the Millennial age. We say to ourselves, If God so loved these, if Christ died for them as well as for us, why should not we be very merciful, very compassionate, very sympathetic with them, and do all in our power to assist them out of darkness into God's marvellous light, out of the ways of sin into the ways of righteousness, out of bondage to Satan into the liberty wherewith God has made us free--the liberty of the sons of God, which he has promised shall be available to all peoples, kindreds, nations and tongues in the sweet by and by.

===================

BEREAN BIBLE STUDIES ON THE TABERNACLE

THE FIRST ATONEMENT-DAY SACRIFICE

"TABERNACLE SHADOWS," CHAP. IV.

In the references below, Z. represents this journal and T. stands for Tabernacle Shadows. The references should be given to brethren and sisters for reading in the classes. Free comment should be permitted either before or after each reading.

FEBRUARY 10

1. What did the Day of Atonement signify? T.49, par. 1,2.
2. In what way was it related to all subsequent types?
3. Who was the antitype of the Chief or High Priest in his relation to the under priests? T.49, par. 2.
4. Who was the antitype of the High Priest in his relation to all Israel? T.49, par. 2.
5. In this latter sense whom did Israel typify? T.49, par. 2.
6. What period of time in the antitype is indicated in the consecrating of the priesthood? T.50, par. 1.
7. What period of time is typified in the sacrifice of the "sin offerings"? and when do they cease? T.50, par. 2.
8. When are the blessing and glory for the world under this glorious High Priest due to begin? T.50, par. 2,3.

FEBRUARY 17

9. Of what order of priesthood will the glorified Christ be? T.50, par. 2.
10. What will be the three-fold work of the completed Christ? T.51, par. 1.
11. Did Jesus thus offer himself to the Jewish people at his first Advent? and why? T.50, par. 4 and top of 51.
12. What did the rejection of Jesus by the Jews and its consequences foreshadow in this age?
13. What will be required of the world after the triple work of the Christ has been fulfilled? T.50, par. 3.
14. What will be the consequences upon any who fail to measure up perfectly to all requirements? T.50, par. 3; Acts 3:23.
15. What clear distinction between the human nature and the "new creature" is shown in these types, and how? Lev. 8:14; 16:11,15; T.51, par. 3; A.179, par. 3; B.126, par. 1,2, and 127, par. 1.
16. Why was it necessary for our Lord to become a man? T.52, par. 1.

FEBRUARY 24

17. As Jesus gave himself as our "ransom" price, taking Adam's place in death, how could he ever live again without annulling his work as Redeemer? T.52, par. 2.
18. What hope or promise did the Father set before Jesus as a reward for becoming man's "ransom"? T.52, par. 3, and top of 53.
19. When was the death of the antitypical bullock, "the man, Christ Jesus," reckoned as having taken place? T.53, par. 2,3,4; 54, par. 1.
20. Where was the bullock slain? and what did this typify? T.54, par. 3.
21. For whom was the blood of the bullock shed? and what did this signify? T.55, par. 2; Lev. 16:12.

22. Why were Aaron and his sons washed before being clothed with the holy garments or entering the "Holy"? Ex. 29:4-9; Lev. 16:4.

23. Did the High Priest wear the same garments during the Day of Atonement as he wore at the time of his consecration to the priesthood? and if not why not? Lev. 16:4.

24. As the garments of glory and beauty represented the glorified Christ, Head and body, why did he wear them at the time of his consecration and anointing to the priesthood? See Lev. 8:7-10.

ANS.--This shows how God foreknew and had foreordained the entire office and work of the antitypical priest, before Jesus was anointed. Those robes represented the high priest's future work.

MARCH 3

25. Why did Aaron make the "sin offering" "for himself" as well as for all "the members of his house"? and what did this typify? T.55, par. 2.

26. What was the typical significance of the High Priest's filling his hands with "sweet incense," and taking it with the blood into the "Holy" and offering it upon the "golden altar"? T.55, par. 2.

27. What was the meaning of the censer of burning coals upon which the incense was crumbled? T.55, par. 2.

28. What was typified by the cloud of smoke therefrom that penetrated beyond the "vail" into the "Most Holy"? T.55, par. 2.

29. Why must Aaron tarry for a time in the "Holy" before proceeding with the blood of the bullock into the "Most Holy"? T.56, par. 1,2.

===================

R3933 : page 37

THE LESSON OF THE FLOOD

--GENESIS 8:1-16.--FEBRUARY 3.--

Golden Text:--"The salvation of the righteous is of the Lord."--Psa. 37:39.

BEFORE seeking the lesson of the flood it is appropriate that we inquire, Was there a flood? The answer of the oldest histories attest the fact that there was. The Bible record itself we may estimate as one of the oldest, if not the original, of these histories, for reliance cannot be placed upon the dates assigned by scientists to the baked clay tablets found in the ruins of Nineveh. In their endeavor to find something older than the Bible, from which they claim the Bible account was made up, they add thousands of years to the antiquity of the flood, and thus quite disagree with the Bible records, which we hold are in nowise invalidated by their guessing. The genealogy from Noah to Abraham and Moses is clearly set forth, with a directness not even imitated in the Babylonian records.

The Apostle forewarns us that the wisdom of the world is foolishness to God, even as the wisdom and plan and revelations

R3933 : page 38

of God are foolishness to these "wise men." In their efforts to disprove the faith of Jews and Christians--in their endeavor to ignore all divine revelation and, if possible, to ignore a personal Creator, they make an attack upon the book of Genesis, affecting to be able to distinguish the interweaving of two different accounts, assuming that if this were true the credibility of the Scriptures would be impaired, and that the world would be obliged to reject the thought of a divinely inspired account and to accept as scientific truth the conjectures of these "wise men." On this subject we quote from Reverend Peloubet, D.D. He says:--

"The contradictions or criticisms are from those who not only see two narratives, but take for granted that each one is the whole. The Babylonian traditions of the deluge, which many critics regard as the source of the Bible account, contain the combined narrative. There are almost universal traditions of a flood, with great similarity of details. The most important of these is the Chaldean account, written on clay tablets found among the ruins of Nineveh and now in the British Museum. There is nothing in geology to discredit the story of the deluge, but much to confirm the fact."

On this subject another writer, LeNormant, says:--

"The account of the deluge is a universal tradition in all branches of the human family, with the sole exception of the black race. And a tradition everywhere so exact and so concordant cannot possibly be referred to an imaginary myth....It must be the reminiscence of an actual and terrible event...near to the primitive cradle of mankind, and previous to the separation of the families from whom the principal races were to descend."

Professor Willis J. Beecher, D.D., on this subject, says:--

"Whatever inspiration one holds that they have must be predicated on the Scriptures rather than of the sources. It is the Scriptures in their present form that have won their way to universal acceptance as a great literature.... The literary excellence of the passage is due to the authors who put the Scriptures in their present form. As for the alleged contradictions, they do not exist."

In reply to the criticism that one part of the account mentions the fact that seven pairs of clean animals were preserved and another verse relates that the animals went in two and two, Professor Beecher remarks properly that, "The statement that all the animals went in by pairs is entirely consistent with the statement that some of them went in by sevens."

THE EXTENT OF THE DELUGE

We have discussed this matter in "Scripture Studies" (DAWN), Vol. VI., chapter I., but here give a quotation from Peloubet. He says:--

"It is the opinion of almost all, even the most conservative, that the deluge was limited in extent. 'Earth' is frequently used where it must mean the land, the 'region,' where men existed. When the account says that 'all the high hills that were under the whole heaven were covered' by the waters of the flood, and that 'every living substance was destroyed,' a reasonable interpretation in accordance with our own knowledge of the frequent use of language in literature--often exemplified in the Bible itself--would regard it as from the standpoint of the observer, and not necessarily imply that the total earth was covered, but only the regions known to man and inhabited by man. Thus, when the Savior said that the Queen of Sheba came from the uttermost parts of the earth, and the Acts report that in Jerusalem at Pentecost were people 'out of every nation under heaven,' they would not be proved untruthful nor even inexact if land should be found further away than Sheba or a tribe that was not represented at Pentecost."

THE PREPARATION OF THE ARK

Some skeptics have made sport of the Scriptural record of the size of the Ark, and again of the Bible's declaration that up to the time of the flood there had been no rain on the earth--that vegetation was sustained by a mist that arose. (Gen. 2:6.) The latter objection we have answered quite at length in "Scripture Studies" (DAWN), Vol. VI., chapter I., showing that the waters of the deluge up to that

R3934 : page 38

time had constituted a heavy film or envelope which encased the earth, and which by divine arrangement broke and descended upon the world partly in heavy rain and partly by a great flood from the two poles. As for the objections to the size and proportions of the Ark we quote the following:--

"Modern vessels, being built for swift sailing, are much longer in proportion to their width than was the Ark. The Ark was of three stories, built of gopher wood, probably cypress, a resinous fir. It was made water tight by covering it with bitumen (asphalt), which abounded in that region as well as around the Dead Sea. Around it, close to the roof for safety, an opening for light and ventilation, one cubit high, ran around the four sides, interrupted by beams or poles supporting the roof. Rooms, literally nests or cells, were made in three tiers for the accommodation of the animals. They would strengthen the whole structure. There was a single door. The dimensions given of the Ark, compared with our large modern ships, are:--

LENGTH	WIDTH	HEIGHT

The Ark,	300 cubits, 450 ft.;	50 cubits, 75 ft.;	30 cubits, 45 ft.
"Wilhelm der Grosse,"	648 "	65 "	45 "
"Great Eastern,"	680 "	82.5 ft.;	58 "

"Geike writes: 'In the beginning of the seventeenth century, says J. D. Michaelis, a ship was built with a round hull, after the proportions given in Genesis 6, and it was found to the astonishment of all, that these proportions given in the oldest book in the world were precisely the most advantageous for safety and for stowage. Peter Jansen, a Mennonite, who lived at Hoorn in North Holland, was its builder; and his Ark differed from Noah's only in size. When launched it proved to be able to bear one-third more freight than other ships of the same measurement. The Dutch at once began to build others like it, calling them Noah's arks, and they ceased to be used only because they could not carry cannon."

THE PERIOD OF THE FLOOD

The very minute account of the flood seems to indicate that from the time Noah and his family and his sons' families and the beasts, birds, etc., entered the Ark and the raining began, until the time that the earth was totally dried, was a full year of 365 days. We read that Noah was 600 years old when the flood of waters was upon the earth (Gen. 7:6); and again, "It came to pass in the six hundred and first year, in the first month and the first day of the month, the waters were dried up from off the earth." (Gen. 8:13.)

R3934 : page 39

The record seems to be that it rained for forty days and forty nights (Gen. 7:12), and that the great fountains of waters were completely ruptured, broken up (the main body of the flood coming to the earth from the poles), so that the waters continued to increase or prevail upon the earth for 150 days after it ceased raining--a period of six months or more. Then not only was the rain restrained but the windows of heaven were stopped and the fountains of the deep.

Gradually the waters began to assuage until on the seventeenth day of the seventh month the Ark rested or grounded upon the Ararat mountains (Gen. 8:4), the waters continuing to decrease for another month, when surrounding and lower mountains were plainly visible; and forty days thereafter Noah--by way of determining how greatly the flood had subsided--sent forth a raven and a dove, which flew away and returned repeatedly until the dove returned to him with a green olive sprig, by which he knew that the waters were assuaged even to the valleys, and a week later the dove returned not to him, indicating that habitable conditions prevailed in the earth. Under the direction of the Lord, Noah and all under his care left the Ark on the twenty-seventh day of the second month; and since he entered the Ark on the seventeenth day of the second month, this would apparently imply a period of one year and ten days, but the difference is accounted for by the fact that the time is measured in lunar months.

THE CAUSE OF THE FLOOD

As already shown (Vol. VI., chap. I.), Noah's flood was a result of the breaking of the last one of the great rings which originally surrounded the earth, after the manner that we now see the rings of Saturn. But the time of the breaking of this envelope of water causing the deluge was so timed by divine wisdom and foreknowledge as to meet a crisis in the affairs of mankind. Had God foreseen that Adam would not have sinned, and that subsequent events respecting the race would not have transpired, he doubtless would have predestinated that the rain of waters should have occurred before creating man in the earth. The crisis is particularly explained Scripturally by the statement, "The earth was corrupt before God and the earth was filled with violence." (Gen. 6:11.) We naturally and properly inquire how this could be, since God had created man in his own image and likeness?

The answer Scripturally given is that the sin of disobedience was the start and that the blemish extended to all of Adam's race, of whom it is declared that they "were born in sin, shapen in iniquity." (Psa. 51:5.) But more than this, the record is that the violence caused by human deflection was accentuated from an outside source--the angels, the "sons of God," who, singing together in the morning of creation, had been given a supervisory work to do in respect to mankind. But the example of sin and degradation proved to be contagious, so that, as the apostles Peter and Jude describe, some of those angels left, abandoned, their first estate--their angelic estate--and assuming human organizations, which they had been privileged to do for the purpose of benefiting and assisting mankind, they misused those bodies and preferred to be men rather than to be angels, and, as the account in Genesis 6:1-5 shows, these angels in their assumed human bodies had improper intercourse with humanity.--2 Pet. 2:4; Jude 6.

Those "sons of God" saw the daughters of men that they were fair, and took them wives of all that they chose. As a result giants were born to them, "mighty men," "men of renown." The intimation is that these of illegitimate birth--contrary to divine arrangement and order--were far superior to the race of Adam, which by that time, centuries after the fall, were considerably degraded. The race of Adam were not matches at all for these giants and renowned ones, who both intellectually and physically were their superiors and ruled them ruthlessly and filled the earth with violence. How widespread was this corruption of the race by improper intercourse with the sons of God is shown by two statements: first, "All flesh had corrupted his way"; and again, "Noah only have I found perfect," not corrupted by these improper practices. This probably included Noah's family as well as himself, they being under his influence and direction.

This accounts to us for the utter destruction of the human race. It was no longer of purely Adamic stock, as God had designed; it was unfit, not proper for his further use in connection with the divine plans, except Noah and his family. Nor could Noah's preaching on the subject influence his relatives, friends and neighbors; they were so thoroughly ensnared and under the influence of the nephilim (giants), "mighty men," that they scoffed at Noah and his work and his preaching righteousness instead of repenting. The result was their taking away in death through the flood and the sparing only of Noah and his family, who were "perfect in their generation"--not impaired, not blemished, not commingled with the seed of angels, but of purely Adamic stock--to perpetuate the human race and carry out the divine purpose in its creation.

The redemption of Adam and his race by our Lord's sacrifice, and the securing thereby of an opportunity for their resurrection to perfection, eternal life, that was lost in Adam, in no sense of the word affects those "giants" of renown, for they were illegitimate. Their life came not through father Adam, and hence was not redeemed by Christ. They were an unlawful and in every way illegitimate race, and are hopelessly extinct.

THE LESSON OF THE FLOOD TO US

Our Lord Jesus calls our attention to the flood and the incidents connected therewith, and clearly intimates some parallel in the end of this Gospel age, describing which he says, "As it was in the days of Noah, they were eating and drinking, planting and building, and knew not until the flood came and took them all away, even thus shall it be in the coming [parousia] of the Son of Man." True, our Lord does not say that the similarity will be in the wickedness nor in the taking away, but merely in the knowing not of the time. However, he does intimate that some great catastrophe or calamity is to be expected in the end of this age which in some sense or degree will correspond to the calamity in the days of Noah. Turning to the Epistle of Peter (1 Pet. 3:20,21) we find there a reference to Noah, and the suggestion that Noah and his family saved in that flood typified or represented the Gospel Church saved in the flood or

R3935 : page 40

calamity which is about to overwhelm the world. This seems a further corroboration of our Lord's intimations and becomes the more impressive, especially as Peter is describing the incidents connected with the ending of this age and the inauguration of this new dispensation, just as did Jesus in his reference to Noah's day. Peter says that the Ark salvation "was a like figure whereunto baptism doth now save us." What is the figure? We reply that the flood of water which there submerged the world meant the death of the world, while Noah and his family although submerged in the same water were hidden in the Ark, and thus by the

Ark their lives were spared. Similarly here we who are baptized into Christ, who become members of his body, enter the Ark of safety, although we are baptized into his death according to the flesh, are raised or saved, and on the other side the flood, on the other side the great calamity of death, in the new dispensation, in the "new earth" which the Scriptures describe, we shall live and be the representatives of God in establishing the new order of things. It is in harmony with this that the Scriptures represent Jesus as the Father of the everlasting age--the Life-Giver to all who will ever attain life eternal. All lost their lives through disobedience, through sin; our Lord Jesus paid the ransom price redeemed us with his own precious life, and proposes to succor, to give life to as many as will obey him. The whole period of the Millennial age is apportioned to this opportunity, and we who now accept of his grace are to be made participants with him in that glorious work--as the Bride, the Lamb's Wife.

GIANTS IN THESE DAYS ALSO

St. Peter intimates that as a flood of waters destroyed the human family in Noah's day, so fire will destroy in the end of this age. Elsewhere we have seen that the fire will be on a higher plane--symbolical fire or destruction--a time of trouble such as was not since there was a nation, in the which not only the heavens of religious authority and power shall pass away with a great commotion, a fire, but the earth also (the present social structure, financial, political, social) shall melt with fervent heat--the various elements, such as the labor element, the capitalistic element, the political element, the religious element, shall melt in the fervency of the heat and passion and discord of that time.

We remember Zephaniah's description of the same great event when, after telling that the whole earth will be devoured with the fire of God's jealousy, he adds, "Then will I turn unto the people a pure message that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3:8,9.) Thus we are shown that the fire which shall devour the whole earth will not be a literal one, but the people will be left, though the social structure will be entirely consumed, and that then the Lord will give unto the people his message in its purity. The Sun of Righteousness shall arise with healing in its beams, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep.--Mal. 4:2; Isa. 11:9.

It was the improper blending of spiritual and natural matters that brought to pass the giants of olden times, through whom came the violence in the earth preceding the cataclysm of the deluge. Is it remarkable that we find a correspondency in our time? Have we not giants today--of renown--of almost illimitable power amongst men? Are not these what are termed the "trusts" and financial princes of the earth, financially strong beyond any dream of the past? Is it not through the operation of these that the great time of trouble and violence is coming upon the world?

Surely the picture is this precisely.

Now, then, in what sense were these giant corporations and trusts and massive fortunes developed? Are they of heathen origin? O, no! The heathen never dreamed of such things, never imagined the might and power over men which is in the grasp of these institutions. The heathen themselves indeed suffer from these very giants, who are using the machinery of government in Germany, Great Britain, Belgium, France and elsewhere to training their hands to increase their power and their revenues by the coercion of the heathen peoples, as in South Africa and elsewhere, for filthy lucre's sake, for the increase of the strength of the giants. Do not these giants really manage the wars and rule the kingdoms of earth? Surely it is so. But if not of natural or heathen origin whence came these giants? We answer that they are the offspring of a misdirected spiritual energy. The Spirit of the Lord operating in his consecrated people has exercised an enlightening influence all around them, amounting to what is known as present-day civilization. The majority of those thus civilized are far from being truly, Christianized; nevertheless the enlightenment which they have comes, proceeds, from Christianity.

It is this enlightenment, improperly received and improperly exercised in the world, that has begotten the spirit of selfishness, which has reached its development and maturity in these giants. The whole earth will shortly be in their power, in their grasp, unless the Lord in his providence shall permit some great calamity to overthrow present institutions. This he tells us he is about to do. He is about to permit the "wrath of man to praise him," to work the overthrow, to enkindle the fire between capital and labor, between the giants and those who are more and more coming under their pressure and control--to wage a battle to the death, which will really mean the perishing of our civil, religious, political, social, financial institutions of this present time, in the great time of fire and trouble--in anarchy.

Who will be saved in this time? Who will survive this storm? The Word of the Lord to his consecrated followers is, "Watch ye, therefore, that ye may be accounted worthy to escape those things coming upon the earth and to stand before the Son of man." We are to watch that we may not fall into this general trouble and snare that is coming upon the whole world to try the hearts of men, to run deep the ploughshare of trouble which eventually, under the new dispensation, shall be a blessing, but which in the present time will be only a most terrible trouble. Thank God that there is a rainbow promised, yea, a rainbow that is seen by those who have the eye of faith and look upon matters through the Word of God. The rainbow is the divine promise that never more shall there be such a great calamity upon the world, that with this calamity will be introduced the Kingdom of God's dear Son, and that never again shall the world be left, neither to fallen man nor to demons of the prince of this world nor to the kingdoms of this world, but

R3935 : page 41

he who redeemed the world shall be its Lord and King, and the dominion shall not be given to other people nor left to others; but when Messiah shall have conquered and put down all insubordination, and everything contrary to the divine will, then the Kingdom shall be delivered to God, even the Father, that he may be all in all.

===================

R3935 : page 41

"THE GIFTS AND CALLINGS OF GOD."

--GENESIS 12:1-8.--FEBRUARY 10.--

Golden Text:--"I will bless thee and make thy name great, and thou shalt be a blessing."

OUR LESSON relates to the call of Abram (high father), whom God renamed Abraham (father of a multitude), although indirectly the special point of the lesson refers to the calling of Abraham's seed, natural and spiritual, and the divine bestowments to them, constituting them the centers of hope to the world of mankind. Already they have been greatly used of the Lord, but the Scriptures indicate that their influence and usefulness toward their fellow-creatures have only begun, and will reach their glorious culmination during the Millennium. Abraham's early life was spent at Ur of Chaldea, the ruins of which (now known by the name of Mugheir) are being excavated and explored. They indicate that it was once a seat of business activity, and Professor Sayce says that the name Abram (Abu-Ramu) is found on early Babylonian contract tablets, and some tablets recently unearthed at Ur contain part of the story of the deluge. Scholars are hoping to find in these ruins the Babylonian library, containing the original tablets form which the narratives of the creation and flood were copied for the library of Nineveh.

We are to remember that Abraham was born two years after the death of Noah, and that Noah's father, Lamech, was born fifty-six years before Adam's death--hence the chain of tradition had few links up to Abraham's time, even though the period was nearly 2,000 years long. It is not strange, therefore, that the story of the creation and of the flood are found in the land of the Chaldeans at a date prior to Moses' writings--the Pentateuch. It should always be borne in mind that the Scriptures make no claim that Moses was present at the time of creation or at the time of the flood, nor that the writer was a witness of the other incidents recorded in Genesis. Moses was merely the recorder who, under the same divine supervision and direction that enabled him to be the Law-giver and commander of typical Israel, was used as God's amanuensis in recording for our benefit such events in the lives of individuals, as well as their chronologies, as would help to perfect the chain of previous history.

We should remember, also, that the records of God's doings would be appreciated by those who are loyal to him, amongst whom must be included Noah and his family, and that Abraham, as we have seen, was directly in this line--a scion of one of the best branches of Noah's immediate posterity.

THE REIGN OF SIN

The indications are that idolatry and immorality had taken firm hold upon that branch of Noah's family (Shem)

R3936 : page 41

of which Abraham came, and which is recognized to this day as the highest and noblest branch and the one most favored by the Almighty. The assumption is not unreasonable, therefore, that Abraham's father, Terah, and his two elder brothers, Haran and Nahor, were considerably influenced by this spirit of idolatry. The record is that God first communicated with Abram while he resided at Ur, indicating the propriety of a change of residence to Canaan. Apparently he had considerable influence with the family, so that they all removed from Ur, a distance of about six hundred miles northward to Haran, possibly a place of their own establishment and named after Terah's eldest son, who died about that time.

Whether it was God's revelation to Abraham or the death of his son Haran that influenced Terah and the family to remove from Ur we cannot know--possibly both incidents had their influence. However, it was not God's design to call Abraham's entire family but merely himself. Hence, apparently with the Lord's approval, Abraham remained in Haran for five years, until the death of Terah. Then, with his share of the property, with his wife Sarah, who was also his half sister, and with Lot, the son of his deceased brother Haran, Abraham carried out the divine arrangement by removing from Haran into the land of Canaan, a journey of about three hundred miles more. The clear intimation of the Scriptures is that in this matter Abraham acted in harmony with God's directions, along the lines of faith and obedience. We may infer that this obedience was rendered at the cost of earthly name and fame, and that Abraham must have been out of accord with the idolatry and licentiousness and immorality of his native place, as well as full of faith in God and fully in harmony with the divine principles of righteousness, and glad to be obedient to the Lord.

ABRAHAM WAS WEALTHY AND POWERFUL

A lesson for us here is, God first, righteousness first--before earthly prosperity, especially that which might be obtained through evil methods or other fellowship with the unrighteous. True, as the Apostle says, to have no dealings with the unrighteous might imply that we need to go out of the world, since unrighteousness is so prevalent; but as in Abraham's case the Lord's invitation to us is to separate ourselves as much as possible from people and circumstances and conditions whose tendency is downward toward sin, and to affiliate ourselves as much as possible with those influences which would help us to a closer walk with God. Although Abraham had no children he had a large number of persons under his care. These were his servants, and how numerous they were may be judged from the fact that a little later Abraham was able to muster 318 fighting men amongst them--the company who went after those who had taken Lot's property. This number of fighting men would imply a considerably larger number in the aggregate. It would appear, therefore, that Abraham was a very powerful sheik or prince of that time, the number of whose flocks and herds, requiring so many servants must have been large indeed. No wonder his servant was able to tell Rebecca that Abraham

was very rich. Much of those riches, of course, was gained in Canaan, but a considerable portion of it evidently went with him into Canaan.

FURTHER SEPARATION FROM IDOLATRY

When Abraham and his company had come into the land of Canaan under the Lord's direction, he settled for awhile at Shechem, that portion subsequently known as Samaria. But he did not remain there long, for, as we read, the Canaanite was still in the land. It was doubtless to be free from the immoral influences of the Canaanites, and to have his people separated from these, that Abraham removed subsequently to the mountainous country near Bethel. There he established his home, there he reared an altar to the Lord and prayed. Would that each head of a family were thus careful to look out for the interests of those under his charge, that these interests should be advantageous to their welfare everywhere! Would that more could realize how indispensable it is to have an altar to the Lord in their home, where the prayer incense would ascend to the Father through the merit of the Redeemer. The true altar not having been provided of the Lord, Abraham and others of his time reared altars of stone for use in the Lord's worship. But we have the Golden altar of the Holy, and are permitted to offer thereupon, as members of the body of the great High Priest, under him as our Head and glorious representative.

THE DIVINE PROMISE

Whenever God calls any for any purpose he sets before the called ones an object, a reason, a motive, and this he did with Abraham. He not only called him out of his own country to a life of separation from sin, but he attached to that a great promise, which had a mighty influence upon the mind of Abraham and his children and all the Jewish nation, and since then upon all the spiritual Israelites, the Israelites indeed. The promise was that not only would Abraham receive a blessing, but that in and through him "all the families of the earth shall be blessed." This must have seemed a very obscure promise to Abraham, and his obedience to it was the more remarkable, so that he is held up to be as an example of a proper unquestioning faith in the word and wisdom of the Almighty--"Abraham believed God, and it was counted to him for righteousness." He might have objected that he could do more good in Ur, where wickedness prevailed, than he could accomplish in the mountains of Palestine, where he and others under his godly influence were comparatively separate from others of the world. His faith was shown in that he did not attempt to argue the matter with the Lord, but obeyed implicitly. So it is with many of God's spiritual Israel of the present time: the call of the Lord comes, and his direction of word and providence seems perhaps from our standpoint to be not in harmony with our anticipations respecting his will and the attainment of his purposes.

And alas! how few of nominal spiritual Israel take Abraham's course and get Abraham's blessing. The obedient are only "a little flock," to whom it will be the Father's good pleasure to give the Kingdom and its great work of blessing all the families of the earth. Many of them are inclined to resist God's providences, not exercising a sufficiency of faith. Some determine that it is their mission to convert the world; others that they must engage in political reform; others that their efforts must be used in temperance work, thus bringing about a reign of righteousness. We are not disputing that all of these are good works, and that good motives are behind them; but we do claim that many of the dear friends who are zealous in these ways are not sufficiently attentive to the Word of God to be obedient to it. As a consequence, many of them are disappointed and numbers are sidetracked.

How many temperance workers have become discouraged at the paucity of results they are able to attain! How many interested in foreign missions are disappointed that, whereas the number of heathen a century ago was estimated at about 600,000,000, statistics today tell us that they now number 1,200,000,000. We appreciate, and feel sure that God appreciates, their good intentions, their good endeavors; yet they are liable to make shipwreck of their faith because not heeding with sufficient care the voice of him that speaketh from heaven and who directs us,--

"THIS IS THE WAY, WALK YE IN IT"

The spiritual lesson in the story of Abraham is that God is pleased to honor faith, and that the experiences of life which he permits to come to the faithful are intended for their development in faith and in the graces of the holy Spirit, and that these all are unitedly a preparation for God's still greater work of the future.

Abraham was not sent as a missionary back to Haran or to Ur, nor indeed to the people who surrounded him. The Lord's message was, "Walk thou before me and be thou perfect." God, of course, knew that Abraham was actually imperfect, tainted by the fall, and this command, therefore, signified that his heart should be perfect--his will, his intentions, and his conduct as nearly as possible in harmony with God's perfect will. The Apostle Paul shows us that he was not justified on account of any righteousness of his own, for he puts Abraham with the list of ancient worthies who were justified not by the works of the Law but by faith, and who, because of their faith, "had this testimony that they pleased God." It was his faith that led Abraham into a strange country away from his kindred, because he trusted God; it was faith that enabled him to stand various tests by the way, including the command to offer up his son as a sacrifice, his only son, in whom centered all the promises.

It was his faith in the promise of God--that in a future time through his seed a reign of righteousness would be established in the earth--that led Abraham to look for that city [government] of sure foundation upon principles of righteousness--the heavenly city, the government or kingdom of God's dear Son, which is to put down all insubordination and bring everything into subjection to the divine will. The seed of Abraham, the elect Church of this Gospel age, is to exercise divine power in the earth and cause every knee to bow and every tongue to confess; and after instituting a reign of righteousness and blessings thereby to all the families of the earth, is to deliver up the Kingdom, perfect and complete, to God, even the Father, at the close of the Millennial age. This was the promise made to Abraham, "In thee and thy seed shall all the families of the earth be

blessed." And he was willing to waive his share in the governmental position and power of the present time under present adverse conditions, that he might have some share in the glorious Messianic Kingdom of the future.

"YE SHALL SEE ABRAHAM, ISAAC AND JACOB"

When Messiah's Kingdom, itself invisible, shall establish a reign of righteousness in the earth, it will have amongst men visible representatives, "princes in the earth." (Psa. 45:16.) And we are assured that Abraham will be one of these, and will thus have to do actively, prominently, with the establishment of the reign of righteousness and the demonstrations of justice and mercy and love to the world of mankind, "to all the families of the earth." He is mentioned as one of this class in Hebrews 11:39,40. At one time, in company with others, we surmised that Abraham would have been placed in the heavenly Kingdom of the spiritual class; but a more careful consideration of the matter shows us, to the contrary, that he belongs to the class of ancient worthies of whom the Apostle declares that God has provided some better thing for us than for them, although their blessing shall be a great one. Abraham, styled the father of the faithful, the Redeemer says, "rejoiced to see my day: and saw it and was glad." (John 8:56.) By faith he saw the day of Christ, the Millennial day, the Kingdom well founded; by faith he rejoiced in the glorious reign of righteousness then to be established.

But while this blessing is to come to the world through the seed of Abraham, the Scriptures indicate that a great change takes place by which the seed, the child of Abraham, Christ, becomes greater than Abraham, as it is written, "Instead of the fathers shall be the children, whom thou mayest make princes in all the earth." Abraham, instead of being viewed any longer as the father of Messiah, will be recognized as one of his children, perfect on the earthly plane and made a prince amongst men, to be used as an active agent of the glorified Christ in dispensing the blessings secured by the great redemptive sacrifice. Referring to the matter, our Lord points out the fact that these ancient worthies will be visible to men, but properly enough says not a word about himself and the apostles or any of the Bride class being visible. The statement is, "Ye shall see Abraham, Isaac and Jacob, and all the prophets." The fact that the still more notable ones in the Kingdom are not referred to as seen is an evidence that they will not be seen by the world, and this comports with the Lord's statement to some in his day, "Yet a little while and the world seeth me no more." It agrees also with the declaration, "We shall be like him, for we shall see him as he is." Only those changed from human to spirit nature, under the terms of the Lord's arrangement of this Gospel age, will be spirit beings, and they alone therefore will be able to see, discern, the Lord and other spirit beings.

"WHICH SEED IS CHRIST"

The Apostle points out to us most distinctly that the seed of Abraham according to the flesh was Jesus, our Lord, who is now of the flesh no more, having sacrificed it and received the begetting of the Spirit to the new nature. He is now the glorified one, the Christ, Abraham's Lord and David's Lord. And the Apostle points out to us as a great mystery the fact that God during this Gospel age is selecting from amongst mankind some to be joint-heirs with Jesus in the Kingdom--to be members of the seed of Abraham. (Eph. 3:9; Acts 15:17; Rom. 8:17.) We ask how could this be, since the Law Covenant was added, and since Jesus alone fulfilled the terms of the Law Covenant and ended all the hopes and prospects it contained? Surely no Jew preceded our Lord in the matter, and surely, since our Lord has finished his course, the offer of the Law Covenant is no longer open to a Jew, as it never was open to a Gentile. Where, then, is the prospect for either Jew or Gentile being joined with Christ, in joint-heirship with Christ in this Abrahamic Covenant?

We reply that we are accepted of the Lord, as the "Bride of Christ," the "Lamb's Wife." The Church, composed in the beginning exclusively of Jews, and subsequently almost exclusively of Gentiles, is as a whole accepted by the Lord as his Bride, and by becoming joined to him and by union or marriage with him these, whether Jews or Gentiles, are made his joint-heirs. This is the Apostle's clear statement of the matter, for after telling that Christ is the seed of Abraham (Gal. 3:16) he adds a word respecting the Church, his prospective Bride, saying, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) In the one figure we are accepted as members of the Lord's body, that is, when the Apostle says, "Ye brethren, as Isaac was, are the children of promise;" in another figure we are accepted as members of his Bride.

THE WIFE MADE READY

As our Lord was tested in all points yet without sin, so all of these who are counted worthy to be his members must similarly stand the testing to demonstrate their character-likeness to him and their worthiness of a share in his glorious Kingdom. Hence it does not surprise us that everywhere throughout the Scriptures appeals are made to the Lord's people, not so much respecting what they shall do for others as what they shall do for themselves and for each other. We are not opposing the thought of doing good unto all men as we have opportunity, but emphasizing the other thought that we are to do good "especially to the household of faith." We are to "build one another up in the most holy faith," we are to "lay down our lives for the brethren," we are to "comfort one another," "edify one another." In a word the Bride, the Lamb's Wife, is to "make herself ready"--not without the Bridegroom's supervision and assistance, but with it and as a part of it.

As the trial of faith was the most prominent feature of Abraham's testing, so it must needs be with us, his true children. It is the trial of your faith that is much more precious than gold, as the Apostle says, and he assures us that "without faith it is impossible to please God." For this reason it is required of those who now walk in the narrow way that they shall walk by faith and not by sight. When the time comes for the shining forth of the Sun of Righteousness and the scattering of the darkness and mystery that surrounds the divine character and word and the permission of evil, there will be plenty ready and able to walk by sight; but the Lord is now looking for the few, the little flock, able and willing to walk by faith, through evil report and good report,

R3937 : page 44

to trust him where they cannot trace him, and to demonstrate their loyalty by their faithfulness and their endurance even unto death. The trials of the present time upon the Gospel Church are with a view to testing the character, with a view to determining who are worthy and who are unworthy to constitute the seed of Abraham, which God promised shall ultimately bless all the families of the earth.

SURE TO BOTH THE SEEDS

The Apostle declares that God promised not the blessing through the seeds of Abraham, as of many, but "in thy seed," as of one. We have already seen that this one seed is the Christ, but we now notice that while there are not many seeds there is another seed beside this Messianic class --a seed's seed, as it were. The Apostle clearly intimates this in his declaration respecting the Law and the Gospel, that the object was "that the promise might be sure to both the seeds," not only that which is according to the Spirit, but also that which is according to the Law. This was intimated also in the fact that a promise was made to Ishmael as well as to Isaac. But the promise to Ishmael proceeded through Isaac, the one seed of promise. Similarly the Lord's blessing on all the families of the earth must proceed through the one seed, which is Christ--the Messianic seed of Abraham.

St. Paul makes very clear that there is a double allotment of divine mercy and provision--one portion to the spiritual seed and another portion to the natural seed of Abraham. In Romans 11, where, after describing the rejection of the natural seed of Abraham and the acceptance of the spiritual seed, he points to the fact that at the end of this Gospel age the spiritual seed will be complete, and then he declares that the divine blessing shall go to the natural seed of Abraham again--to those who were once broken off, rejected and blinded because they were unable to realize and appreciate the spiritual part of the promise. For them then remains an earthly or natural part, and blessing will surely come to them, because God has already declared that "the Deliverer shall come out of Zion and turn away ungodliness from Jacob, because this is my covenant with them, when I shall take away their sins. As concerning the Gospel they were enemies for your sakes, but as touching the promises of God they are beloved for the fathers' sakes: for the gifts and callings of God are things not to be repented of."-- Rom. 11:26-29.

After thus most clearly specifying that God's gifts and callings from the remote past included the restoration of the

Jews to divine favor at the close of the Gospel age, the Apostle proceeds to show how this blessing must come through the spiritual seed, saying, "They shall obtain mercy through your mercy"--through the mercy of the Gospel Church, the spiritual seed of Abraham, under Christ their Head.

"ALL THE FAMILIES OF THE EARTH"

The turning of God's blessing to Israel at the close of this Gospel age will include the exaltation to honorable service of the worthy ones of the past dispensation, Abraham, Isaac, Jacob and all the prophets--"princes in all the earth" --ensamples of perfect manhood, leaders of the people. But it will mean more than this, for the promise was not merely that through the seed of Abraham, spiritual, the natural seed of Abraham should be blessed, but "In thy seed shall all the families of the earth be blessed." Hence, as the Apostle points out, the Gospel Church is a "first-fruits unto God of his creatures" in one sense, a first-fruits on a spirit plane, and natural Israel will be a first-fruits of his creatures on an earthly plane; and in proportion to their willingness, under the guidance of the ancient worthies, they may be helpful to all the families of the earth in spreading knowledge of the great Messiah and the rules and regulations of his Kingdom, for the blessing and uplifting of all the families of the earth.

Mark how the Apostle declared that if the rejection of Israel meant a blessing to the Gentiles, will not the regathering of Israel signify life from the dead to the world in general. (Rom. 11:15.) It surely will. In order for the seed of Abraham according to the flesh to realize the blessings God has promised, an awakening from the sleep of death will be necessary, since God is no respecter of persons. In a general sense it follows that these blessings which he has covenanted to give first to Israel, he is equally willing and able to give to all mankind in due time. O, how much of goodness and mercy God can crowd into a few words! How little Abraham was able to comprehend the lengths and breadths and heights and depths of divine blessing that was conferred upon him when the Lord said, "Because thou hast done this, in blessing I will bless thee and in multiplying I will multiply thy seed, and it shall be as the stars of heaven and the sand upon the seashore."

How little Abraham could have understood that the seed that was to be as the stars of heaven is the spiritual seed, and that the seed that shall be as the sand upon the seashore is the natural seed. In a word, not only those of fleshly Israel who accepted the blessings and favors of the Kingdom, but humanity in general, all the families of the earth, will be privileged to become the seed of Abraham through faith and obedience, even as we of this Gospel age who are Gentiles have been privileged through faith and obedience to become joint-heirs in spiritual Israel with those Jews who were Israelites indeed at the first advent.

THE GOLDEN TEXT

God's promise to Abraham was abundantly fulfilled in his own person: it was fulfilled also in his natural seed and in his spiritual seed. Surely, of all, the latter is the most blessed. What more could God say to us or do for us than he has already said and done? Lifting us from the horrible pit and miry clay of sin and condemnation, he has placed our feet upon the Rock, Christ Jesus, and put a new song in our mouths. Yea, more, he has adopted us into his family and made us heirs of God, joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."--1 Pet. 1:4,5.

The declaration is added, "I will bless them that bless thee, and I will curse him that curseth thee." This does not refer to blessing by the lips or cursing by the lips merely, but rather appertains to conduct--he that does good to you,

R3938 : page 45

who favors you, I will favor; he that injures you I will permit to be injured. How this has been fulfilled in the case of the natural Jew, even in his outcast condition! Those nations which have maltreated the Jew have suffered, those which have treated him with kindness have been more or less blessed. And if we apply the same test to the Spiritual Seed of Abraham, does it not fit even better? Has there not come a blessing of the Lord to all those who have either said or done kindness to his true people, his faithful? and has not blight followed upon those who in any sense of the word have sought to do injury to the Lord's Anointed? "If God be for us who can be against us?"

===================

R3938 : page 45

THE DANGER OF COVETOUSNESS

--GENESIS 13:1-13.--FEBRUARY 17.--

Golden Text:--"Take heed and beware
of covetousness."--Luke 12:15.

IN OUR last lesson we left Abraham located at Bethel, where he had erected an altar to the Lord, indicating his continued reverence and his determination to accept the Lord's terms in all of his affairs. A famine in the land shortly after must have served to test the patriarch's faith. Was this the goodly Canaan, flowing with milk and honey? and would it be subject to drouths and famines? and if so, would it compare at all with the rich country of Ur of the Chaldees, whence he had come? Had he made a mistake? Was God as good as his word? Why was the famine permitted to be more disastrous to him than to the Canaanites, who were not a herding and shepherding people? Never questioning the Lord's wisdom, Abraham moved southward through the promised land and into Egypt, in whose rich lowlands of Goshen, well watered, there was usually an abundant pasturage--possibly, too, he made sale of some of his stock. We are not told that this visit to Egypt was contrary to the divine word or will, but the record does show that it brought Abraham into trying experiences. His wife Sarah was very beautiful, and, as he had surmised, the king was charmed with her and desired her for a wife. Here it was that Abraham showed a weakness in suggesting that Sarah should be known only as his sister --that her relationship as his wife should be kept secret, lest the king should kill Abraham in order to possess his wife. This is perhaps the only blemish we find in the history of Abraham. And doubtless the reproof administered by the human king for his lack of faith and lack of sincerity in the matter proved ultimately a great blessing to the patriarch; even as many a Christian has been made stronger through a realization of his blemishes.

How improper it would be for us to judge Abraham according to that one misstep, and how equally improper it would be to judge Christians in so harsh a manner. If he who is styled "the father of the faithful" on one occasion exhibited so great a lack of faith, yet profited by his rebuke and became stronger than ever and more than ever the "friend of God," what may we not hope from others who have made some missteps? Not that we encourage such lapses from duty, but that we encourage those who have unwillingly stumbled to be not utterly cast down thereby, but to arise and take a more firm hold upon the hand of the Lord and to press with vigor on. Another lesson is in respect to the faithfulness of the Word of the Lord in portraying the weaknesses as well as the strong elements of character of those with whom it deals. In this respect it is not, like other histories and narratives, so arranged as to hide their blemishes and to disclose their virtues. The Bible sets forth matters very plainly, truthfully, in a manner that carries conviction respecting the honesty of the recorder and the faithfulness of the record.

"NONE RIGHTEOUS; NO, NOT ONE"

Perfection is a thing we cannot hope to find in any member of the human race. The Scriptures are clear upon this (Rom. 3:10), and when Jesus the Messiah is introduced it is especially pointed out that he was distinctly separate from the Adamic race--that his life came not from Adam but from the heavenly Father, and that, therefore, he was "holy, harmless, undefiled, separate from sinners," suited to be the Redeemer of Adam and his race--able to give to God a ransom price. Respecting the race in general the poet has well said:--

"There is a fleck of rust on a flawless blade,
    On the costly armour there is one;
There's a mole on the cheek of the lovely maid,
    There are spots upon the sun."

While God sets before us the standard of perfection, saying, "Walk thou before me and be thou perfect" (Gen. 17:1); and again, "Be ye perfect even as your Father which is in heaven is perfect" (Matt. 5:48), it is nowhere intimated that it is possible for us while still in the flesh to attain to such perfection. On the contrary it is clearly set forth in the Scriptures that

R3939 : page 45

the perfection that is possible to us is that of the heart, the mind, the will, the intent, which will insure the conduct of the mortal body being as nearly to this standard as possible. It is right that the standard before us should be a perfect one, even as we set for our children the writing lesson that is flawless, without expecting that they will be able to duplicate its perfection, but desiring that by observation of the proper standard they may approximate thereto better than if a low standard had been set. Besides, God could not set an imperfect standard: for him to do so would mean his agreement in a measure with sin.

When judging ourselves it is proper that we keep this perfect standard before us, and yet--lest we should become utterly discouraged, and faint by the way--we must remember that it was because of our inability to do perfectly that the ransom price of our Lord was provided at all. When criticising the imperfections and

R3939 : page 46

weaknesses of others through heredity we can but imperfectly judge, and it is well that we use great liberality --indeed we are forbidden to judge the motives of the heart, and are assured that God alone could properly do this. It is when we see evil fruits, and find the heart, the will, taking them up and assisting and endorsing and not denying them, that we may be sure of the wickedness of the person; but even then we are incompetent to be judges, and are not permitted to pass sentence or inflict penalty, but rather to say, "The Lord rebuke thee."--Jude 9.

Our lesson properly starts with the return of Abraham and his family, servants, flocks and herds, accompanied by his nephew Lot, who had separate interests. The record is that Abraham was very rich, literally heavy in cattle, in silver, and in gold. The statement is apparently made to indicate that the journey from Egypt back to Bethel was a slow one; it was referred to as journeys, as though there were frequent stops. Indeed we may well suppose that, with his faith in the promise of God--that his posterity would ultimately possess that entire land--Abraham was looking about with great interest upon this future inheritance, taking especial pleasure in the slow journeys. Returned to Bethel, his previous place of settlement, we find him again a worshiper, a sacrificer, presenting offerings to the Lord with prayers and thankfulness.

Fertile though the soil of Canaan was, the flocks and herds were numerous and required a great deal of room, and no doubt it was with difficulty that they were well watered; and since Lot had a separate establishment of his own, servants, flocks, herds, etc., it is not to be wondered at that some strife arose between the servants of Abraham and those of Lot. There is a lesson for all the Lord's people in the generous manner in which Abraham dealt with this quarrel. Pointing out the necessity for a separation, and that it was better to separate than to engender quarrels between their servants, which might ultimately culminate in a quarrel between themselves, Abraham gave Lot his choice of land. "Blessed are the peacemakers," said our Lord, and surely we have evidence here that Abraham was a man of peace and a peacemaker. Had Abraham been of a selfish spirit he would have made the choice, asserting his right by reason of seniority and the fact that the Lord had brought him thither and given the land to him, and that Lot was merely there by his sufferance and as his friend anyway, and hence should be satisfied with whatever portion would be assigned to him.

Abraham had faith in God that all things would work for his good, and that the land would ultimately be for his posterity. Thus at rest in his mind, selfishness found no room for lodgment, and the Lord overruled the matter in such a manner as to be for Abraham's ultimate welfare. This generous conduct on Abraham's part assures us that he had been similarly generous with his nephew before, and we remember the testimony of the Lord that "the liberal soul shall be made fat"; and again, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24,25.) All of the Lord's people, according to their circumstances and conditions, should be generous--not merely in earthly matters but especially in their hearts, in their minds, in their thoughts, benevolent and kindly.

LOT'S COVETOUS CHOICE

The journey into Egypt opened the eyes of Lot to the luxuries of life: so now, when he attempted to make a choice for a home separate from that of Abraham, he chose that which most nearly paralleled the richness of Egypt, namely, the valley of the Jordan near its mouth, and accordingly he pitched his tent toward Sodom--that is to say, he established his headquarters at Sodom, where he would have the luxuries of town life while the herdsmen and shepherds cared for his flocks in the nearby green pastures. From a worldly standpoint Lot chose wisely, but from the true standpoint, in view of his highest interests, he made a bad choice. He should have considered the character of the people with whom he was about to dwell, their influence upon himself, his wife and daughters, for the record is that the people of Sodom were exceedingly wicked. Abraham would not have so chosen, but as he avoided Shechem and went apart by himself, so he would have gone again even had he chosen the Jordan valley for a pasturage. He would have established a separate village for himself and for his people, and not have led them into the temptations of Sodom.

We are not to think of Lot as a bad man, who took delight in the wickedness of Sodom and chose it on that account. The Scriptures, on the contrary, designate him as "righteous Lot," and tell us that he was "sore distressed" by the lascivious life of the wicked Sodomites, "for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (2 Pet. 2:7,8.) What then was the failure or wickedness of Lot's character that led him to choose and to remain in this undesirable locality to his own discomfort and to the injury of his family? Apparently it was his worldly mindedness, probably his desire to please his wife and his daughters. We are not intimating that he should have ignored the proper opinions and desires of his family, but, giving these legitimate weight, he should have decided that their moral interests were far above all others and should have marked his course accordingly.

There are many amongst the Lord's people today who are much in the position of Lot. They do not in time take counsel of the Lord as to what they shall do, where they shall locate, but rather run to their own understanding, and yield to the wishes of those over whom the Lord has made them the responsible caretakers. They love their families, but not wisely; they do for them, but not to their best interests and eternal welfare. They are vexed from day to day by the wickedness around them, and yet they get themselves into that very position deliberately and intentionally. The lesson is that we should follow Abraham's course and not Lot's--we should think more of the eternal interests and less of the temporalities. We are not meaning to say that all who would train their families properly must live in the country and not in the city, for circumstances alter cases, and with many of us the Lord's work and our own spiritual advancement can be better served in the city than in the country. What we do urge is that all the Lord's true people should seek first, primarily, the will of the Lord, his righteousness, his service, the things that would make for their peace and their everlasting blessing, rather than the things of time and sense and ease and worldly pleasure.

"LEAD US NOT INTO TEMPTATION"

Our Lord taught us to pray daily, "Abandon us not to temptation, but deliver us from the evil one," and probably the majority of the Lord's people offer the sense of this prayer daily. But how foolish to pray thus and not to watch to the same end--to escape the temptation! How foolish to pray for deliverance from a thing and then to walk deliberately into it! Yet this very evidently is the course of the majority of the Lord's people. And in proportion as this is so, in proportion as they do not seek first the Kingdom of God and his righteousness, making it the paramount issue

R3939 : page 47

of life, they are laying themselves open to many trials, some of which the Apostle intimates may pierce them through with many sorrows. (I Tim. 6:10.) Let us all resolve, that in the momentous affairs of life and in the little matters as well, we will decide our course not according to covetousness, which is sure to blind us to the true situation and to make us unwise as respects the highest interests, but let us on the contrary make our choice with an eye single to the glory of God and to the best interests of our families and of ourselves; and having so decided, let us with kindness and with love stand forth for the right after the manner of Abraham, and like him be generous in our avoidance of quarrels or in the settlement of those quarrels which have already arisen.

As a rule, quarrels in the family and in the Church arise from selfishness and covetousness; and it is the privilege of those who are nearest to the Lord and most developed in his character-likeness to be the most generous in any quarrel. The majority of quarrels are over trifles, which can as well as not be compromised or yielded to; only in the case of principles may the Lord's people contend earnestly. And even then the contention should be in the spirit of love and benevolence --the spirit of willingness to yield to the other so far as personal preferences are concerned, but a firmness for the Word of the Lord and the principles of righteousness. In the Church when quarrels arise it

R3940 : page 47

will generally be found that the basis of the quarrel is a misunderstanding or selfishness, covetousness, a desire to be chief and greatest. It behooves each of the Lord's people under such circumstances to examine well his own heart, and to see that his own eye is good before he attempts to assist his brother who has the opposite view. Having made sure of his own generosity of heart, and intent and willingness to yield, and to see and admire and approve the good in others, he will then be prepared to reason with others and to help them to also take the proper, broad, generous view of the situation.

"Let nothing be done through strife or vain glory," urges the Apostle--neither in the Church nor in the home. Love is the only motive power that should be

recognized amongst those who have passed from death
unto life, who are New Creatures in Christ Jesus.
There is generally a peaceful way of settling all differences,
and our Lord himself has set it forth, and we
have presented the matter in detail in DAWN, Vol. VI.,
chap. VI. But, where all fails, rather than allow the
spirit of brotherhood to fail and enmity or anger to
prevail, it were far better that those who find themselves
totally unable to fellowship in love together should
seek to maintain fellowship in spirit by a separation,
as in the case of Abraham and Lot. Nevertheless while
this is to be approved as a final resort rather than to have
internal strife, the necessity for such a course would
certainly be lamentable--it would certainly imply that
some if not all of the company were very immature
as respects the new nature, very deficient as respects
the powers of a peacemaker, very lacking in the brotherly
love which can hide a multitude of faults, and
endure much with long-suffering and patience, gentleness,
kindness and love.

====================

R3940 : page 47

HOW READEST THOU?--CAREFULLY?

DEAR BROTHER RUSSELL: I am perplexed
by what I have read in the January 1 issue of
the TOWER, respecting the bullock sacrificed
for the Levites and the goat for the other tribes,--p. 11.
Am I right in understanding you to teach that Jesus
redeemed the Church and the Church is to redeem the
world? If so how could this be harmonized with these
Scriptures: (1) "Jesus Christ...tasted death for
every man"; (2) "As all in Adam die, even so all in
Christ shall be made alive"; (3) "He is the propitiation
for our sins, and not for ours only, but also for the
sins of the whole world"; (4) and that "he gave himself
a ransom for all."

* * *

We reply: No, dear brother, you have misread and
misunderstood the article, considerably. You have
never read in any of our articles or books or sermons
the statement that the Church redeems any thing or
any body. Quite to the contrary: we have often been
accused of making a hobby of the ransom doctrine,--
that our Lord Jesus "tasted death for every man,"
"gave himself a ransom for all." Surely no other writings
ever more zealously upheld the ransom as the very
center of Christian faith.

The trouble, dear brother, is that you have read
into our article things which are not in it. This over-brilliancy
is a fault common to many of us. Do we not

see it illustrated in all of our experiences with the Word of God? Which of us has not had his principal difficulty along this line of reading into or out of the Word of God enough to confuse us? We cannot, therefore, chide you for misreading our message.

Reading the article in question more carefully you will perceive that it is not discussing the Redemption, but the Sin-Offering, which is a different view of the great transaction. Briefly examining the texts you quote we find: (1) They teach that the death of Christ is the foundation upon which the hope of every man's salvation rests. Whatever blessing ultimately shall come to every man must result from the death of Jesus, however others may subsequently be associated with him in the work. (2) The grand truth that none can ever have eternal life except by relationship with Jesus in no way hinders the Lord from using the Church as his assistant and agent in bringing the world into that blessed state. (3) Truly our Lord is already the propitiation for the Church's sins, because he "appeared in the presence of God for us." It is also true that the satisfaction of justice which he effects will ultimately be extended to all mankind at the close of this age and the opening of the Millennium; but this does not hinder our Lord from accepting the Church as "members of his body" and sacrificing them as such during this antitypical Atonement Day. (4) Our Lord truly gave himself "a ransom for all" eighteen centuries ago, but evidently he has not yet applied the benefits to any except "the household of faith." And meantime what difference does it make to the world if by the Father's plan our Redeemer reckons to adopt the Church as "members of his body" and allows these to participate in the sufferings of Christ in this present time and thus also to share coming glories?

Summing up the matter: We, believers, have no personal standing before God nor share in the sacrifice of the sin-offering. It is only those who are "beheaded," and thus cease to be themselves and are accepted as members of the Anointed One--the Christ--only these share the sufferings or the glory of Christ. Jesus the Head does all the sacrificing. All of the under priests are represented in the High Priest as his members. They all are associated, but the Head is the recognized representative of all.

===================

SEMI-MONTHLY
VOL. XXVIII FEBRUARY 15 No. 4
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................ 51
Current Affairs in Germany.................... 51
"Tongues of Fire"............................. 52
The Doctrine of the Virgin Birth of Christ as an Essential............................... 53
News from Kingston, Jamaica................... 53
Take Heed to Yourselves........................... 53
Harvest Work Amongst the Blacks................... 54
The Oath-Bound Covenant........................... 56
Abraham's Prayer for Sodom........................ 59
Some Interesting Questions--
Trading with our "Pounds"..................... 63
Love the Fulfilling of the Law................ 63

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3942 : page 50

SHALL WE SING UNITEDLY?

"Many men of many minds," writes the poet; but God's people are striving daily to have "the mind of Christ" and to "all mind the same things." We commend this same course in respect to our hymns. When we meet in One-Day Conventions and General Conventions let us be able to sing unitedly. We now have, prepared at considerable trouble and expense, two hymn books with music: one of these, Hymns of Dawn, containing beyond all dispute 333 of the best of all hymns of all denominations, is supplied in cloth binding, 35 cents, postpaid, about one-fourth the usual price; the other is a choice collection of 54 new hymns, Zion's Glad Songs, at 5 cents, postpaid. Are not these enough? Do we know them all so as to sing them well? Each one, of course, has the liberty to buy and to sing as he may please, but is it expedient to distract with too great variety? We incline to think not; and hence keep in stock and supply only the above described.

page 50

EXTRA COPIES OF MONDAY'S "DISPATCH"

We are privileged to send extra copies of Monday's Pittsburg Dispatch, containing Pastor Russell's sermons, to anyone who is a regular subscriber. Thus many friends at one place can get supplies through one of their number. Such papers, however, require extra wrapping and postage. The following will be the rates:--

7	copies	Monday's	Dispatch	for 12	weeks	........$1.50
15	"	"	"	" 12	"	.... 3.00
50	"	"	"	" 12	"	.... 9.00

For 6 months the prices would be double the above. For a year multiply prices by four.

THE PASSOVER MEMORIAL, MARCH 28, 1907

The date for the observance of the Memorial of our Lord's "Last Supper" this year will be Thursday night (after 6 p.m.), March 28th. We trust that our readers in Asia, Africa, Australia and Alaska will get this notice in season and celebrate in unison with us the great event which sealed the Abrahamic or "Everlasting Covenant" for us, and will seal the "New Covenant" for Israel and the whole world, shortly.

WHAT SAY THE SCRIPTURES ABOUT SPIRITISM?

WHO ARE THE SPIRITS IN PRISON? AND WHY ARE THEY THERE?

This booklet is now ready and will be supplied at 10 cents each: wholesale rates 50 cents per dozen are open to all TOWER readers who may desire to circulate these among their friends.

In leatherette binding, 25 cents. Prices include postage.

SEND A MARKED COPY TO US

Slanderous and nonsensical reports respecting the Editor of this journal and our Society's work, etc., have appeared in various newspapers. Friends are requested on finding such to send us a copy of such papers--marked: not merely a clipping.

Colporteurs will please use our Order blanks and direct letters to "Colporteur Department."

===================

R3940 : page 51

VIEWS FROM THE WATCH TOWER

CURRENT AFFAIRS IN GERMANY

ACCORDING to the advices received from the Society's representative in Germany there is a great religious unrest there at the present time. Roman Catholics are stoutly resisting the movement known as "Los von Rom"--i.e., "Away from Rome"--and the tendency of our times to individual thinking on the part of its supporters. Its party in the German parliament--the Reichstag--is now very necessary to the government in connection with the passage of government measures, because the Socialist party has become so strong. Under the patronage of the Emperor, Catholics are proclaiming loudly the duty of loyalty to religion and the government, even though not a great while ago they were quite willing to inveigh against that very same government. The cry now is for the necessity of all religious people uniting in opposition to infidelity and revolutionary parties. Protestants, under similar influences, are taking somewhat the same stand, but decline to be brought too closely into union with the Church of Rome. Thus the question of the hour is held to be outward formalistic religion and patriotism to the government. Under this plea, no doubt, Socialists and Revolutionists will be more and more opposed year by year, and no doubt ourselves, and others considered out of line with the majority of "Orthodoxy," will be similarly brought under the ban, and treated as though we were in some way associated with or responsible for the revolutionary conditions and their program.

Unable to secure legislation desired by him Emperor

William recently dissolved the German Reichstag (Congress) and ordered a fresh election at which a stout contest was made by the three leading parties, one of which, the Social-Democrat, had been too powerful for the Emperor's purposes. It is claimed that the Emperor appealed to the Pope to influence the Catholic vote away from the Socialist party because they were a menace to both Church and State. The election certainly reflects this, for in it the Socialists lost 34 members of the Reichstag. The event was celebrated at Berlin, where noisy crowds saluted the Emperor and subsequently the Crown Prince.

The effect will be to more than ever separate the religious from the Socialists and drive the irreligious to them. Thus we see the cleavage coming along the very lines laid down in prophecy--on the one side "the Beast and his Image and the Kings of the earth and their armies" or supporters, and on the other side the army of anarchy, which unwittingly will as "the Lord's great army" overthrow all present institutions preparatory to the Millennial reign of peace and righteousness. But let us never lose sight of the fact that the "saints," the "elect," have nothing to do with supporting or assisting either side in that awful conflict. It is the Father that shall put all things under the control of the Christ. It will be accomplished by the letting go of natural laws, "the loosing of the winds," which will allow human selfishness on both sides to wreck the present

R3941 : page 51

civilization in a time of trouble such as was not before since there was a nation.

Emperor William at a banquet recently took occasion to emphasize his opposition to all who in any wise think or speak pessimistically, as implying and preaching trouble,--financial, social and religious--as we do. He declares that all pessimists should leave the country, and intimated that only those taking a hopeful view of matters need expect imperial favors. Nevertheless, the newspapers of Germany, religious and secular, are disputing both the accuracy and wisdom of the Emperor's words. They seem to believe that denying the existence of evils will not cure them. They are surely right; the Emperor is surely wrong: nevertheless we may readily imagine how he and others of like mind and political influence, combining with Churchianity, Roman and Protestant, will be ready to go great lengths in crying "Peace, peace, when there is no peace," and in harshly treating those who proclaim the message of the Bible respecting "a time of trouble such as was not since there was a nation" as being at hand.

R3941 : page 52

We are reminded in this connection of the experiences of Jeremiah with the king and princes of Judah--that time and again he was cast into the dungeon for proclaiming the Word of the Lord respecting approaching calamities.

Spiritism is said to be making considerable progress in Germany, too. Books on the spirit land, proclaiming that the dead are not dead--that all when they seem to die pass to a more complete enjoyment of life --are having wide sale. As already pointed out, Spiritism is bound to have a mighty influence in the next few years in deluding the people: everything is surely well prepared in that direction. The views of Christendom, that the dead are alive, have been thoroughly absorbed by the public; and as now doubt is creating individual thought along religious lines, Spiritism steps to the front, claiming to have the only torch to light the gloom beyond, and many are walking in its false light. It is difficult to know in advance how serious its misleadings may yet become--everywhere throughout Christendom. From Germany also comes confirmation of a report current there that a certain kind of "revival" has sprung up in India, attended with peculiar manifestations of an unseen power--apparently a counterfeit of some of the manifestations in the early Church following Pentecost--speaking with unknown tongues, not leading, however, toward intelligent knowledge of the Lord and his plan, but toward fanaticism.

"TONGUES OF FIRE"

From all parts of the world, but especially from the Pacific coast, come reports of what its friends call a fresh Pentecostal blessing--an outpouring of the holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties--"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the divine message. They seem to come under the head mentioned by the Prophet (Hosea 4:6), "My people perish for lack of knowledge."

Reports of the movement in various directions seemed so absurd that we declined to believe them, supposing that since they were sent out by the secular press the facts must surely be misrepresented. Now, however, the "flame," as it is called, has reached Pittsburg, where at one of the Christian Alliance Missions we have an ocular demonstration of this delusion.

What we see here corresponds well with the general reports from elsewhere. The meetings are "bedlam:" everything is confusion, prayers to God are yelled or groaned or barked,--yelped. Now and then someone "gets the blessing" and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present did recognize those tongues as bona fide and got a gospel message from them.--Acts 2:8.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show: others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of his favor. Frenzied hugging and kissing and rolling on the floor (reported from elsewhere) are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."--2 Tim. 1:7.

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism: nor could we expect either of such sound logicians as the apostolic epistles show them to have been. On the contrary our experiences corroborate the declaration of St. Paul, that the operation of the holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. A WATCH TOWER reader in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her said that he understood her quite well--that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying that the utterance was the vilest of the vile.

In our judgment the facts justify the conclusion that these "flames" are of an unholy spirit, of Satan: that he is now producing a poor counterfeit for the deception of a class whom he cannot reach through Spiritism, Christian Science, Hypnotic New Thought nor Higher Critic Evolution theories.

Is it asked, Why would the Lord permit Satan to delude honest souls? We reply, that he has permitted "doctrines of devils" these many centuries amongst the heathen (I Tim. 4:1), some of whom doubtless are also sincere. The time for the binding of Satan is not yet--though we believe it is very near. (Rev. 20:2.) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively maneuvering to avoid it; while God on the other hand is willing to permit his activity because it can now serve a purpose --a sifting work--which must reach and touch every class and condition of professed Christians everywhere; --to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which

R3941 : page 53

this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"--be manifested as not right, as out of harmony with God--as unfit to be of the "Bride" class. But why so? "Because they received not the truth in the love of it," but "had pleasure in untruth."--2 Thess. 2:10,12.

In other words, the "Present Truth" has been sent hither and thither throughout the bounds of Christendom that, like as a magnet would attract all the particles of steel within the radius of its influence, the Truth might attract all the Israelites indeed, for further schooling and ripening, preparatory to their "change" to Kingdom glory. Meantime, the Lord allows Satan to organize various human agencies, those not of his "very elect," that such may fall farther and farther from the Truth, until finally none will "stand" except the elect, and they "on the sea of glass mingled with fire." (Rev. 15:2.) All others are to fall more or less, through some will subsequently be rescued from the catastrophe--"saved so as by fire."--I Cor. 3:15.

THE DOCTRINE OF THE VIRGIN BIRTH OF CHRIST AS AN ESSENTIAL

In the North American Review Professor C. A. Briggs, D.D., D.Lit., in an article entitled, "Criticism and Dogma," states as follows:--

"When it is said that the doctrine of the Virgin Birth is essential, it is meant that it is essential to the system of doctrine and the Faith of the Christian Church. The Church can no more dispense with that doctrine than it can dispense with the incarnation of Christ himself. It is not, however, essential to the faith or Christian life of individuals. The doctrine may for various reasons be so different to them that they cannot honestly accept it. They may content themselves with the doctrine of the incarnation and refuse to accept any doctrine as to its mode. They may even go so far as to deny the Virgin Birth, and hold to the theory of ordinary generation without accepting the legitimate consequences of that doctrine. Theologians are not always consequential. Men are responsible for what they believe and teach, not for what others think that they ought logically to believe and teach. The Church may, and in the present situation and circumstances of Christian Theology, ought to tolerate opinions which it cannot endorse.

R3942 : page 53

"Christian dogma is in a process of reconstruction, owing to the partial adoption by theologians of the principle of development. Science and Philosophy are also in a condition of reconstruction and restatement. Confusion of thought is inevitable under these circumstances. The Church, the most stable of all human institutions, can afford to be patient and charitable, and to wait until its scholars have removed the difficulties that in this age envelop Christian dogma. These can only be overcome in the arena of chivalric scholarship, not in ecclesiastical courts ruled by ecclesiastics, who are usually more concerned about the forms of things than about their reality. Christian scholars as a body are not at all dubious as to the Virgin Birth. It is not at all a question of Biblical criticism, but of Christian dogma. They are generously inclined towards those who at present are either doubtful about it, or even disposed to deny it. Biblical and historical scholars are just as decided in its maintenance as dogmatic theologians. For it is a dogma which is inextricably involved in the Christological principle that lies at the basis of Christian dogma and Christian institutions. They cannot possibly recognize that the birth of Christ was by ordinary human generation, for that would be a revival of the Nestorian heresy and be a denial of all the Christian philosophy of the centuries, with all the serious consequences therein involved. It would turn back the dial of Christianity nearly two thousand years: it would break with historical Christianity and its apostolic foundation, and imperil Christianity itself."

NEWS FROM KINGSTON, JAMAICA

DEAR BROTHER:--

You are aware that on January 14th we were visited by a disastrous earthquake which has almost completely demolished the entire city. We are glad to report that no injury has occurred to any of the Lord's people, so far as we have heard, save that one interested friend, who was a constant attendant here, was killed.

A remarkable thing is that many of the heads of business houses were killed, which will cause some delay in business restoration. Hundreds are under medical treatment, woefully mangled. But what makes me sit in wonder continually is that our meeting hall is the only place of religious worship in the city that is standing and in a condition to be used; and it is all brick like the others, save that the two upper rooms which we occupy are of heavy frame set on top of the lower building, making it more dangerous. Our faith has been greatly strengthened by the experience. The Lord be praised! Yours faithfully,

J. A. BROWNE,--Kingston, Jamaica.

===================

R3943 : page 53

TAKE HEED TO YOURSELVES

ST. PAUL'S words, "Take heed to yourselves and to all the flock over which the holy Spirit hath made you overseers, to shepherd the Church of God, which he hath purchased with the blood of his own Son" (Acts 20:28), were never more worthy of our attention than now. From our vantage point on Zion's watch tower we see clearly that, while the Truth is progressing grandly in all directions, the "Evil Day" is upon us, the time of testing those already blest and enlightened. It is not, therefore, merely a question of who shall be blest with the ear to hear the message of Present Truth, but additionally, "Who shall be able to withstand in that evil day, and having done all to stand" the final tests (Eph. 6:13), and be acclaimed--"More than conqueror through him who loved us" and bought us with his precious blood.

We perceive the attack of the Adversary, referred to in our caption, in every direction;--the grievous

R3943 : page 54

wolves of error and ambition among "your own selves." We must sound the alarm and tell you that "the hour of temptation" is come--the one for which we have been preparing for the past thirty years. With the knowledge granted us let us not slumber at the critical moment; but soberly and prayerfully and faithfully meet the situation.

Let us remember that our knowledge means an added responsibility, and that it will avail us nothing except as it is combined and active with Love, which is the bond of perfectness, the fulfilling of the divine law or requirement. How many blessings the Lord has granted us, and opportunities to put on the whole armor of God that we might be able to withstand the very trial now upon us!

Wisely did the Apostle first say, "Take heed to yourselves." That is our first responsibility. We should each first examine our own hearts to see whether we are to any degree moved by jealousies, or ambitions, or any selfish motive. To do this effectively we must not measure ourselves with others, nor yet by our own imperfect standards, but by the Lord's standard--Perfect Love. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength; and thou shalt love thy neighbor [and especially thy brother in the Lord] as thyself." Oh! what brotherly-kindness, what tenderness of word and act, what sympathy of thought for each other's weaknesses, what appreciation of each other's better traits, what long-suffering kindness and patient forbearance in love, what care for each other's welfare, rights and liberties, as for our own, this would imply and produce!

"Examine yourselves whether ye be in the faith!" writes the same Apostle. Doctrinal soundness is very important, but not enough; we must also be "in the faith" in the sense of exercising faith in the Lord--in all of life's affairs, and especially in all the affairs of his Church. If ever we allow expediency to swerve us from the Scriptural program in the affairs of the Church it manifests that we are not "in the faith" as God designed. For confidence in God and his overruling wisdom and power would never permit expediency to say, "Let us do evil that good may follow"--Let us take an unscriptural course for the best interests of the Lord's cause. The faith dictates that to obey God is better than sacrifice, and that he is able to make all things work for good to all who love and serve him.

Dearly Beloved, let us, then, remember that this is our test and now our testing time; and let love for the Lord and his brethren and his Word be constantly in command of our lips, of our conduct and, above all, of our hearts. "If ye do these things ye shall never fail, but so an entrance shall be granted us into the everlasting Kingdom of our Lord and Savior Jesus Christ."

What is thus true of all, is specially true of those honored with a special stewardship in the Church--the Elders--in this the hour of trial that is upon the whole world and peculiarly upon "the very elect."--Rev. 3:10.

===================

R3942 : page 54

HARVEST WORK AMONGST THE BLACKS

QUITE recently Present Truth reached our dear Brother Booth, who for some years has been engaged in missionary work in Central Africa amongst the blacks. So greatly impressed was he with the Scriptural presentation of the DAWN volumes that he made a long journey to Allegheny to confer with us respecting the possibilities of presenting the harvest message to the Christian converts of Africa, with whom he has been considerably in contact. Brother Booth was the originator, we understand, of the so-called "Industrial Missions" of Central Africa. These established industries amongst the blacks, instructed them in agriculture and other arts of civilization, at the same time bringing the Bible, and the Redeemer and redemption taught therein to the attention of the natives. Several of these missions started by Brother Booth have since passed into the hands of others, and some have come under denominational control.

We informed our dear brother that we, too, were interested in the colored people--year, in all mankind; but that seeing the way of the Lord more particularly than we once did, we no longer feel that the salvation of the world is a responsibility upon our shoulders, but upon the Lord's, where it belongs; and that as we had come to understand his Word we found therein that he had not neglected his responsibility to his creatures, but had made a full provision through Jesus for all the sons and daughters of Adam, and that in due time under the Millennial Kingdom all are to be brought to a knowledge of the Truth. We assured him of our sympathy with mission work and with every kind of good work for the reformation and uplifting of all the members of our race, but that our understanding is that the harvest work differs considerably from a sowing work, a planting work. We explained that the harvest time into which we have entered is in our view designed of the Lord for the ripening or perfecting of character amongst those who are his; that from amongst these the elect number may be completed, and that following their glorification they, with the Master, as the King and Priests of the coming age, will promote the knowledge of the Lord and every good work, and restrain Satan and every evil influence, that every creature may come to know the Redeemer--that every knee may bow and every tongue confess to the glory of God.

EARNEST CHRISTIAN CONVERTS

It was then that Brother Booth surprised us by telling us that if manifestations of Christian love were to be taken as an indication of Christian character (to which we agreed) then he could assure us that there were some as true Christians amongst the blacks of Africa as any he had ever found amongst the whites

R3942 : page 55

anywhere. He surprised us greatly by narratives of his own experiences amongst this simple people of nature and how much of real kindness he had experienced at their hands. Trusting in the Lord, he went without spear or sword or gun over hundreds of miles amongst savage tribes, some of them cannibals. He found them savage toward their enemies, yet kindly disposed toward those whom they could trust as friends. The white people, however, they did not recognize as friends, and this was his chief difficulty. They threatened his life, and when asked why, they said, "We know you white men: first you come with the little book and talk peaceful words; then you inform others and they come with guns and kill us and take our property and force us to labor in the carrying out of their plans, so that we become slaves. We do not want you; stay in your own country that your God gave you. Let us keep our country and live in happiness as heretofore." Brother Booth was obliged to tell them that he could not answer for his brethren--that he regretted to say that there was considerable truth in their charges; but that as for himself they could see that he brought no gun, no weapon, but merely the little book, and it had a message in it that would make them happy as it had made him happy. "Kill me if you wish to. If God's time has come for me to die I am ready and willing--perhaps this is the place where God intends I shall die. But let me tell you about the little book and what it says." Thus he would get them to listen to him and to listen to the Scriptural story of sin and how it came, of the death of Christ and its value in the sight of God, and how they all could be partakers of the blessings from that sacrifice, and by turning from sin and giving their hearts to the Lord could have divine joy and peace instead of bitterness and anger and strife.

Brother Booth told us that many of the natives are zealous for knowledge, and that some of them have become very earnest preachers of the Word and quite willing to lay down their lives, if the occasion required, in the service of the Truth so far as they understand it. He told us that in South Africa quite a number of educated negroes are owners and editors of newspapers, having gotten their education in various colleges. He urged that many of these blacks of South Africa and also of Central Africa should be of just the right

condition of heart and mind to receive the glad message of the Millennial morning and the establishment of the reign of righteousness in the hands of the great King and the glorified Church. He says that he himself had felt so depressed by the conditions surrounding him there, and by the thought that all who were not brought to a knowledge and love of the Savior were going to eternal torment--that his mind was greatly distressed, and he felt sure that there was something radically wrong with his message. He had returned from Africa to Scotland in perplexity as to what would be his best course. It was at this time that he came into contact with some of the friends of the Truth in Scotland and had the DAWNS put into his hands. He besought us to undertake some missionary work on behalf of the poor blacks, amongst whom he has labored for now fifteen years.

Under these conditions it is not surprising that we fell in line with Brother Booth's proposition, inferring that the Lord had guided him to us, and was now directing us respecting another part of the harvest work. The Society accordingly has for a time undertaken Brother Booth's expenses as its missionary to those peoples with whom he is acquainted. He can speak several of their languages, while others he can reach through interpreters, and some in South Africa can read English. He was quite surprised when we informed him that the WATCH TOWER has a regular list of subscribers in Africa to the number of forty--not very many, it is true, but after all quite a good many, everything considered. Brother Booth started on his mission shortly after the first of the year, and by the time our readers get this he will be at work. It will be some time before he will have anything to report, and then it will require a considerable time to reach us. Meantime we have assured our dear brother of the love and sympathy of the Lord's dear people who are rejoicing in Present Truth, and bid him God speed, and pray for the harvest work amongst the savage tribes. Who knows but what there are some true grains of ripening wheat in that far-off land, to whom the Lord would send the present harvest message for their further development and perfecting before they can reach the garner.

NEARER FIELDS WHITE FOR HARVEST

Already quite a little work is under way amongst the negroes of Jamaica and Porto Rico, as was exhibited in the report recently published in these columns. But Brother Booth's zeal for the black brethren has had the effect of stimulating our interest in them, and the more we reflect on the subject the more deeply interested do we feel in the harvest work amongst these people right at our doors. Brother Booth emphasized the fact that many colored people have great reverence for God and considerable honesty of mind, and that as a rule they are ready to investigate, especially when the presentation is made by the whites, and when they can see consistency of life in the would-be teacher.

We wish to call the attention of the friends in general to this quarter of the harvest field, with the suggestion that in quite a good many of the little gatherings there is more than a sufficiency of talent for the service of the Church as leaders of Berean Studies, etc., and that some might find time and good opportunities for presenting the Divine Plan of the Ages to colored Christians of their vicinity. Would it not be worth while to visit some of their meetings, and in a wise and kindly manner tell them very briefly something about the end of the age, the dawn of the Millennium, and the Kingdom that then is to be established in the earth, etc., and to proffer a lecture on the Chart of the Ages if they desire. We believe that invitations of that kind would be frequently accepted, and doubt not that some amongst the blacks would respond earnestly. Our

R3943 : page 56

hopes along this line are supported by the fact that in various parts of our country Berean Bible Study classes have already been started amongst the colored friends. Indeed, of a number of these dear brethren we could surely say that, in rightly dividing the Word and clearly presenting it to others, very few amongst the whites will be found their superiors. We could also say of them that, so far as their knowledge goes, their standard of integrity and morality seems to be equally high with them as with the white brethren. Our suggestion is that the white brethren shall seek to carry the message to the blacks as opportunity may afford. This does not signify that the colored brethren should desist from serving those of their own race and color in their own localities. We will be glad to cooperate according to our judgment of the Lord's will with any, either whites or blacks, who desire to engage in this section of the harvest field.

===================

R3944 : page 56

THE OATH-BOUND COVENANT

--GENESIS 15:1,5-16.--FEBRUARY 24.--

Golden Text:--"He believed in the Lord, and
he counted it to him for righteousness."

IN our last lesson we noted the unwise choice made by Lot, the result of which was his closer association than was necessary with the ungodly of Sodom. Additionally it exposed him to the same difficulties to which his neighbors, who were not under the special providence of God, were exposed. It appears that Sodom and the surrounding cities of the Jordan valley had for some time been paying tribute to Chedorlaomer, whose capital city was several hundred miles further north. When they ceased to pay tribute Chedorlaomer sent an army--composed in part of recruits from various subject kings on the way--to take possession of Sodom as instead of the tribute money. Together with spoil of gold and silver and other valuables numerous captives were taken, of whom to make slaves. Lot, his family, his servants and his property were taken, sharing in all the burdens of the Sodomites. We can well imagine his discouragement and self-condemnation--that he had not only experienced vexation in his new home country by reason of the unrighteousness of his neighbors and the contaminating influence upon his family, but now he was sharing with them in the vicissitudes of his present condition, whereas had he remained with Abraham, his uncle, matters might have been different: evidently God had a special protecting care over Abraham--he was not captured nor despoiled.

Although Abraham was noted as a man of peace, we find him very loyal to principle in connection with this trouble. Two of the captured ones escaped and brought word to Abraham of the capture of the Sodomites, with Lot and his family. The man of God was not long in deciding respecting his proper course. Summoning all of his servants capable of assisting in such an emergency, 318 in number, he armed them and set out for the deliverance of his nephew. We are not to suppose that the army which captured the Sodomites was a large one, even though the names of four kings are introduced in connection with it. This was not a very long time after the flood, and the entire population was not as yet very large. The suggestions of higher critics about vast armies, great cities, etc., at this time, are out of harmony with the facts--first, the shortness of time after the flood; and, second, the ability of Abraham, with 318 men, to even make an attack and disconcert and confuse the army and deliver Lot and the Sodomites and all their goods. These facts all agree that the cities, the armies, the kingly powers of that day, were very meager in comparison to what we have in mind when we use similar terms in our day. In all probability the armies of the four kings combined did not exceed a thousand men, and the entire population of Sodom probably much less. The building of a city in those times would correspond more nearly to the building of a fort in our day. Thus, for instance, we read that Cain went to the land of Nod and built him a city--a house or villa for himself and his family.

Abraham's heroism in the matter was fully matched by his generosity, for not a particle of the spoil would he take for himself. The characters which the Lord loves and chooses are those which are unselfish, generous as well as just. In these respects Abraham showed that he had a considerable measure of the original image of God still remaining with him, not obliterated by the fallen conditions through which himself and his ancestors as members of the race of Adam had passed. On the other hand we see in Lot a less noble character naturally, a less strong character. This is evidenced afresh in the fact that even after this experience and deliverance he continued to reside in Sodom, to choose the life of luxury and ease, unfavorable to himself and his family, morally and religiously. Abraham chose the better part: his God was his friend, in whom he delighted; and such experiences in life as would best enable him to comply with the divine arrangements respecting him were the ones that he chose, and to the attainment of which he pressed his energies.

REPETITION OF THE COVENANT

We have already referred to the fact that God agreed to make a covenant with Abraham while he was still living in the land of Chaldea, and that the covenant itself was consummated and made applicable to Abraham from the time that he set his foot upon the land of promise in obedience to the divine call. But for his encouraging and the strengthening of his already great faith, God repeated this promise over and over in different terms. (See Gen. 12:1-3; 13:14-17; 15:1,5,18; 17:1-10; 18:19; 21:12; 22:16-18.) There was in fact but one covenant, but various statements of it.

In our present lesson we have one of these repetitions of the covenant with some peculiar features. (V. 1.) In a vision the Lord assured him that he should not fear, that his God would be his shield and his exceeding great reward. Quite probably a fear had come to Abraham, in connection with the deliverance of his nephew Lot, that the kings whom he had ignominiously defeated would return better prepared, better on guard, and wreak their vengeance upon him, and that thus he might be interrupting, interfering, with the

promise God had made that he and his posterity should inherit the land of Canaan. The declaration, "I am thy shield," would set at rest any doubts or fears along this line, as we elsewhere read, "When he giveth quietness who then can make trouble?" If the Lord would shield him how then could all the kings of earth do him harm or interrupt the divine program for blessing him and his posterity? The other statement is also worthy of notice: "I am thy exceeding great reward." Already he was the recipient of God's favors, rewards for his faith and obedience, and the promises also were in the line of rewards. But the statement here made went beyond all this and enumerates a still higher, grander truth, namely, that as Abraham had given himself fully to God, the latter now declares that in a sense he would give himself to Abraham, he would be his reward--to have his friendship, his fellowship, his love, his care, would be the highest and best reward that could possibly be given to Abraham for his fidelity.

And are not these precious promises applicable to the spiritual seed of Abraham? Is not this the essence of the Apostle's declaration to the Church--"All things are yours, for ye are Christ's and Christ is God's"? Again we hear the Apostle saying, "It is God that justifieth, who is he that condemneth?" (Rom. 8:33.) Again we hear the Master's word to the same class, "The Father himself loveth you." (John 16:27.) O, what rest and comfort it brings to our hearts, amongst the trials and vicissitudes of life, to realize in the depths of our hearts that these are not merely words but truths. But only as we are able to realize an obedient faith are we able to apply these gracious promises to ourselves or to rest therein. This same thought is expressed respecting Abraham (v. 6), "He believed in the Lord." The word in the original signifies more than mere belief; it signifies what only believers can fully comprehend, viz., a rest of faith in God.

"HE COUNTED IT FOR RIGHTEOUSNESS"

At first we are inclined to say, How strange it is that God should count our faith for anything--how simple, how easy a matter faith is! Why should it be valuable in God's sight? But the more we come to know ourselves the more we come to value faith, to realize that it is a scarce commodity in the world and even amongst Christians, professed believers. Under some conditions faith is very easy; indeed to disbelieve would be difficult. After this manner we understand nearly all the conditions of the Millennial age will be framed, so that the world in general will find it difficult to disbelieve in God, his power, his justice, his love. Then the reward will be merely for the obedient, though some faith will doubtless be required as well. Now, on the contrary, the reward is merely on account of faith, though what obedience is possible is required, too. "According to thy faith be it unto thee," was our Master's expression, and it represents a general principle of divine dealing now.

God is now seeking for a faith-full people, and declares that those whom he will find will be peculiar in this respect from the majority; not many great, not many wise, not many learned according to the course of this world have and exercise this faith--chiefly the poor, rich in faith, may be heirs of the Kingdom. Let us seek to cultivate continually faith in the Lord, in his Word, in his providential care. This is not trusting in the creeds and the theories of men, which might be merely credulity, but trusting in the Word of the Lord, which liveth and abideth forever. As God counted such faith to Abraham as so much of righteousness, so he counts to us of this Gospel age, who are children of Abraham by faith. We are not righteous in a full, perfect, complete sense of that word. Even with our hearts turned to the Lord, and with the best of intentions, we cannot do the things that we would; but as to those who can exercise faith, and who do exercise it in harmony with divine righteousness to the best of their ability, God will count their efforts as though they are perfect! How gracious an arrangement! How lovingly we should show our appreciation by still greater faith and still harder endeavors to walk in the path of righteousness which faith dictates.

THE STARS OF HEAVEN, THE SANDS OF THE SEASHORE

In other statements of this promise or covenant God directed Abraham's mind to the stars and to the sand of the seashore and to the dust of the earth as illustrations of the numbers of his posterity. As yet Abraham had no child: every testimony of this kind was therefore to him a testing of his faith, a suggestion that he should inquire first for a

R3945 : page 57

beginning of these matters; and as days and years passed by the testing of faith was increased, yet to our joy we find that Abraham was full of faith in these promises, never doubting the power of God in some way to accomplish all that he had given him reason to hope for. Here we find a lesson for ourselves. Other promises have been made to us, some of which seem to be utterly impossible of attainment. Shall our faith stagger and shall we begin to doubt? or shall we hold fast to the Word of the Lord, nothing wavering, nothing doubting? In order to do so we must discriminate clearly between the words of man and the Word of God, so that we may reject the words of man, resting nothing upon their promises, but our entire weight of trust must rest upon the Word of the Lord.

How solicitous this should make us to have before our minds clearly and distinctly just what things God has promised to them that love him. In accord with this fact we find that God's most earnest and loyal children are continually desiring to grow in grace and to grow in knowledge of him through his Word and through his providences, and that more and more they are cutting and drifting away from the creeds and theories of men, those which appear to be good and those which are manifestly vile, evil, injurious. The Scriptural statement is, respecting all such things, "If they speak not according to this Word, it is because there is no light in them." (Isa. 8:20.) Hence the Scriptures again say that those who have nothing but their own dreams and fancies to preach may do so, but those who have the Word of the Lord should preach it and not themselves nor their fancies and dreams.--Jer. 23:28.

In the light of the New Testament we may see more in these various promises than Abraham or others not thus enlightened by the holy Spirit. We can see that the spiritual seed of Abraham, Christ and the Church, are represented in this simile of his seed being as the stars of heaven, and we also see that the other part of the statement--that his seed shall be as the sand of the seashore--will have a fulfilment in Abraham's natural posterity, the Hebrew people,

R3945 : page 58

and in that still larger class of all nations referred to in the statement, "I have constituted thee a father of many nations." (Gen. 17:5.) How this deeper, clearer view of the promise enlarges the horizon of our eyes of understanding, and enables us to grasp with more and more distinctness the lengths and breadths and heights and depths of the love of God, which is yet to be manifested to every creature of our race, giving all opportunity of becoming children of Abraham --of full faith in and obedience to God. For that glorious opportunity the Apostle declares the whole creation is groaning and travailing, waiting until now--waiting for the manifestation of the sons of God, and, more than this, waiting until the sons of God are selected, tested, accepted and then manifested in glory.

THE INHERITANCE OF CANAAN

It is proper to speak of an earthly and a heavenly Canaan, but it is a mistake common to too many to apply all the promises of God that are yet future to the heavenly. There are earthly promises still unfulfilled, and one of these is referred to in our lesson (v. 7). The Lord here distinctly informed Abraham again that he intended to give that land to him and his posterity. That there might be no doubt as to the literalness of this, the Lord said to Abraham on another occasion, Lift up now thine eyes and look to the north and south and east and west, for all the land thou seest to thee will I give it and to thy seed after thee for an everlasting possession. (Gen. 13:14; 17:8.) How could the land Abraham saw be the heavenly city, which neither he nor we have ever seen? To make the matter doubly sure we have the word of Stephen on the subject (Acts 7), who declares that it was the literal land, and yet that Abraham had not received so much as to set his foot upon, but that he had faith that he would get that land, and Stephen also had faith that it would ultimately be given to Abraham and his posterity. Our faith is and should be the same. Abraham is to have a grand portion, and the land of Palestine is to be an element of his blessing and inheritance. True, we read that Abraham dwelt in tents and not in a city, with walls, etc., for his protection; he was thus a pilgrim and a stranger, with no continuing city. He would not, like Lot, live in Sodom, for he desired a better country, even a heavenly. That is to say, he was waiting for the time that God intended that he should inherit this promise, anticipating the establishment of God's Kingdom at the second coming of our Lord, and preferring the solidity, the establishment, the security of that city, thinking the security of any earthly city of small account. And we see that in this he judged rightly. He was safer where he was, with God for his companion and divine promises for the walls of his salvation, than he could have been in any earthly city. Surely the heavenly city, the New Jerusalem, the Kingdom of God, will be established with great power and glory, and nothing shall injure and destroy in all the Lord's holy Kingdom. Then Abraham's desires and anticipations will have been realized, and the earth shall be filled with the knowledge of the glory of God.

If we would examine the various promises in detail they are that the land of Canaan should be the heritage of Abraham and of his seed forever; that he should have a son who would be his heir and inherit the promises; that his seed, descendants, would ultimately be as the sand of the sea and the stars of heaven, innumerable; that he should be the father of a great nation; that he should be the father of many nations, and that through him all the families of the earth shall be blessed.

"WHEREBY SHALL I KNOW?"

Abraham had already testified his faith in God's promises in a general way. He did not doubt them, but when now the Lord reiterated the fact that the land was to be his, he thought it not improper to ask for some word indicating the way in which the blessing should come--"O, Lord God, whereby shall I know that I shall inherit it? What outward signs and evidences will help my faith to grasp these great promises you have made to me and which I thoroughly believe?" It was no more a sin for Abraham to ask the Lord to confirm and strengthen his faith than it would be for us to ask the same for ourselves. And God seems ever ready to help the trustful. How many assistances to faith he gives us without chiding when we come to him in a trustful and faithful attitude of mind. This is illustrated in our day by the difference in the Lord's treatment of those who look skeptically upon the Scriptures, the Bible, and those who look upon it from the standpoint of faith. The first mentioned find plenty to establish their skepticism; all the higher critics, the educated of the world, are in their company. On the other hand, those who are looking at the Word from the standpoint of faith and trust are blessed; to them it is opened--"He that seeketh findeth."

God at once gave Abraham his oath in confirmation of the promise. By a peculiar method God bound himself to Abraham by what is termed the "covenant of blood." A full description of it is given in the lesson: a heifer of three years, a she-goat of three years, a ram of three years, a turtle dove and a young pigeon were sacrificed, and the Lord represented himself as passing between the parts of these sacrificed animals, and was thus swearing by a covenant or sacrifice of life-blood to the promise he had given. The Lord was represented by a lamp of fire.

Then came the answer to Abraham's question, "Whereby shall I know? Give me some of the particulars relating to the matter of how my posterity shall inherit. Give me a view of the future." The Lord did give Abraham a glance into the future of his people, saying, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years." This need not be understood to mean that Israel would be in bondage for four hundred years more that they would be afflicted all the years they would be in a strange land. Rather the thought seems to be that not until four hundred years would his posterity return to that land to inherit it according to the promise; that in the meantime they would suffer rigors, hardships, be in servitude, suffer affliction. The punishment upon the nation holding them in servitude is also mentioned--the Lord would judge them, and after four hundred years the seed of Abraham would come out of bondage with great substance and very rich. It would be in the fourth generation, we are told, that his descendants would return to Canaan, and an explanation of why the long delay is given in part in the statement, "The iniquity of the Amorite is not yet full": as though

R3945 : page 59

the Lord had said to Abraham, The Amorite has a prior hold upon this land, but I know the outcome with them, that they will get worse and worse and that eventually it will be the course of justice toward them to expel them--but not yet; the time for the change is not ripe. So long as they follow a reasonable course they will be permitted to remain, but when their cup of iniquity is full the land shall then be turned over to your posterity forever.

Abraham was not told how long it would be before his posterity would go into that captivity which would end in four hundred years at the fourth generation; he was merely told that it would not occur during his lifetime--"Thou shalt go to thy fathers in peace, thou shalt be buried in a good old age"; none of these calamities can come upon your posterity while you still live. We remember the fulfilment of this prediction; that for a time Abraham's posterity

R3946 : page 59

dwelt in Canaan as he himself had done, in tents, without seeking an earthly city or government. We remember that the famine drove them out of Canaan and they went down into Egypt as the guests of Pharaoh and Joseph, Abraham's grandson, who was then governor of Egypt through a divine arrangement. We remember that while matters went peaceably for a time, by and by Joseph died and Pharaoh died, and then began one hundred and ninety-eight years of servitude and affliction, which continued until the Lord sent Moses and delivered Israel at the close of the 400 years mentioned in our lesson.

LESSONS FOR THE SPIRITUAL SEED

We may be sure that the horror of great darkness and the coming down of the fires to devour the sacrificed carcases represented more than merely the dark picture of the servitude of Abraham's natural seed before they should go back to Palestine. We may be sure that the Lord, who made this covenant, had more in mind the spiritual seed than the natural. The Apostle Paul tells us so, for referring to this Oath-Bound Covenant he declares, "God, willing more abundantly to show unto the heirs of promise the unchangeableness of his promise, confirmed it by an oath, that by two immutable [unchangeable] things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor to our souls both sure and stedfast, and which entereth into that which is within the vail." (Heb. 6:17-19.) The holy Spirit here, through the Apostle's pen, informs us that this oath was given to Abraham, not solely on his own account, as might appear, but specially on account of us, the spiritual heirs, the heirs of promise. The Apostle points out that Christ is the great inheritor, and that we who are Christ's are joint-heirs with him in this covenant promise, and that thus through Christ and the Church the entire promise will be made effective to Abraham and his natural seed as well as to all the families of the earth.

The darkness of that hour suggests to us the sufferings of this present time, the fiery furnace of affliction, the "better sacrifices" established in and upon the merit of our dear Redeemer's death and the ultimate great blessing that is to follow. Now what we have is still a hope. Abraham is dead; his natural posterity have failed to attain the blessing; the higher favor secured by our Lord Jesus through his own obedience unto death has been extended to the faithful of the Jews and the faithful of every nation, whom the Father has drawn through his grace and truth, and yet we have this promise as a hope, but it is anchored to Christ, who is within the vail, a spirit being. By faith we realize a relationship to him, and that the darkness and suffering of this present time will soon be ended; by faith we realize that the glorious things which God hath in reservation for them that love him far more than overbalance the trials and difficulties of the pilgrim journey; by faith we see that as soon as the entire body of the Anointed One shall be completed and glorified, then a great blessing is due to begin with Israel after the flesh, and to extend through them also to every creature. Ah, how gracious is our Lord's provision! How kind for him to give us such a strong consolation through not only his repeated testimony of the truthfulness of this great matter, but also of his oath which confirms, secures, makes positive every element of the promise! What manner of persons ought we to be in all manner of holy conversation and godliness! What more could the Lord say to us than he has said?

===================

R3946 : page 59

ABRAHAM'S PRAYERS FOR SODOM

--GENESIS 18:16-33.--MARCH 3.--

Golden Text:--"Men ought always to
pray and not to faint."--Luke 18:1.

THERE are several very interesting matters connected with this lesson. Abraham had been living in Canaan and Lot in Sodom for a considerable time, when, at the noon hour, three men one day appeared to Abraham--strangers. He was prompt to show them hospitality, and Sarah his wife joined. The Apostle evidently referred to this incident in the words, "Be not forgetful to entertain strangers, for some thereby have entertained angels unawares." (Heb. 13:2.) Present-day conditions render such hospitality less necessary, especially in cities where public boarding-houses and hotels are expected to care for the strangers. There is danger, however, that the blessing which goes with hospitality is to a large extent missed by a considerable number of people. While the modern methods have some advantages, the general tendency of all of them is toward greater selfishness--neglect of our neighbor, whom the Lord would have us love as ourselves--not neglecting to do good unto all men as we have opportunity, especially to the household of faith.--Gal. 6:10.

To whatever extent these divine injunctions are disregarded we are in danger of losing a blessing, of failing to cultivate generosity, and, on the contrary, cultivating selfishness. God is the great Giver "from whom cometh every good and perfect gift"; and in proportion as his children would return to his image they must cultivate his spirit of benevolence, generosity, kindness, helpfulness--especially to the poor and the needy and the strangers. We are not wishing to suggest the receiving of any and every person

R3946 : page 60

into the home, which might be a very dangerous practice; but we do urge that the changed conditions of our time be not allowed to make our hearts hard, selfish and unthoughtful as respects the interests of our friends or neighbors, and the stranger. We cannot afford to do so, for "If any man have not the spirit of Christ he is none of his," and this would mean the loss of those things which God hath in reservation for them that love him.

THE LORD AND TWO ANGELS

The three strange men, Abraham afterwards learned, were angels, one of them the special messenger of Jehovah. We feel confident that this one was the Logos, the Only Begotten One, through whom the Father's power was exercised, so that by him all things were made that were made. (John 1:1.) We are clearly to distinguish between our Lord's appearance here as a man and the appearance of his two companions, the angels, as men, and our Lord's subsequent appearance in the world as the man Christ Jesus. The two were totally different. In the first case the spirit nature was retained, and a human body was merely created and used temporarily for a special purpose, just as our Lord after his resurrection as a spirit being appeared in various forms as a man, but was not really a man. When the due time came for the redemption of Adam and his race it was necessary that our Lord should become a man--perfect, complete as was father Adam in his original creation--"holy, harmless, undefiled, separate from sinners." When he thus became a man, or as another Scripture expresses it, "was made flesh" (John 1:14), it meant the complete laying aside of the spirit nature before enjoyed--a change or transmutation to another nature, the human.

This was necessary, because it was a man who had sinned, and because the divine law required a man's life for a man's life as the ransom price. But no such transmutation was necessary for the work mentioned in our lesson.

The Lord and his two angelic companions could have appeared to Abraham as to Moses as a flame of fire in a burning bush, or as the bright angel appeared to Daniel, or as an angelic form with less glory and brightness; but God was dealing with Abraham according to faith--he wished him to learn to walk by faith and not by sight. Hence the angels appeared as strange men and were entertained as such, and Abraham's hospitality was demonstrated and became a lesson to all the children of God. Furthermore, the faith of both Abraham and Sarah was tested on this occasion by the Lord's predicting the birth of Isaac shortly, to the amusement of Sarah, who was then old and who doubted, and to the confirmation of Abraham's faith in the promise already given him and trusted in for twenty-five years without sign of accomplishment.

THE CRY OF SODOM

Still hospitable, Abraham accompanied his visitors, whom he had now discerned to be celestial beings appearing in human form. As they moved in the direction of Sodom the Lord is represented as holding a colloquy with himself as to the propriety of intimating to Abraham what might be expected as a judgment upon Sodom, of whose wickedness Abraham certainly was aware. We are given to understand that the fact that Abraham thus far had proven faithful, and that to him belonged the ultimate promise of the blessing of all the families of the earth, was one reason why he was informed respecting the fate of Sodom, "For I have known him [become intimate with him, made a covenant with him, revealed myself to him], to the end that he may command his children and his household after him, that they may keep the way of the Lord to do justice and judgment;

R3947 : page 60

that the Lord may bring upon him that which he has spoken of him." Thus we see by this indirect teaching that there is method in the Lord's revelation. Matters are made known to his people not merely to satisfy curiosity, but especially because they are in relationship to the Lord and because they are to learn certain lessons in connection with their experiences of life that may be helpful to them in the ultimate work to which they have been called.

In this case, we remember that Abraham had the promise that in his seed all the families of the earth should be blessed, and this included the Sodomites as well, as we shall see later. Abraham then, believing the Word of the Lord, had a right to expect that in some way or other, either then or in the future, he and his posterity would have to do with righteous judgment upon the Sodomites. Besides, the Lord is pleased to have those who are in harmony with him know the equity, the justice of all his dealings. "Come, let us reason together," shows us this principle. (Isa. 1:18.) But the Lord never reasons with any except those who have faith in him and trust in his promises. These are the truly wise, of whom it is written, "The wise shall understand [matters as they become due], but none of the wicked shall understand" (Dan. 12:10); and again, "The secret of the Lord is with them that reverence him, and he will show them his covenant."--Psa. 25:14.

Explaining his mission the Lord declared that a great cry had come up to heaven from Sodom and that he was about to investigate, which implied that forbearance had ceased to be of avail and that the time for Sodom's punishment was at hand, and so Abraham understood the matter. We are not to suppose that merely rumors of matters reached the Lord, and then special investigating committees were sent, but rather that this affair was stated in simple language, so that Abraham and all who have read the record since might know that the Lord takes full cognizance of the affairs of earth, that he does not ignore our conditions, and that while he is plenteous in mercy, and long-suffering and patient, he nevertheless "will not always chide, neither hold back his anger forever": a time of retribution shall come.

This is the same thought to which the Apostle Peter draws our attention in connection with the end of this Gospel age and the trouble which will then be precipitated upon the world of mankind. He represents God as having great mercy, long suffering and willingness, that all might turn unto him and live. Nevertheless he shows that a change of dispensation will come, that justice will be laid to the line and righteousness to the plummet, and that all who will not obey that great Prophet shall be ultimately destroyed. (Acts 3:23). In this connection the New Testament refers to Sodom and its sister cities as illustrations of the fact that God will not always chide. We read that the calamity which came upon the cities of the plain were set forth as an example, "suffering the vengeance of eternal fire"--[utter destruction, not eternal torment]. (Jude 7.) Thus eventually God will destroy all evil doers with an "everlasting destruction [not preservation in torment or otherwise]

R3947 : page 61

from the presence of the Lord and the glory of his power." --2 Thess. 1:9.

LOVE IN ABRAHAM'S CHARACTER

This one little incident in Abraham's life shows us something of the loving benevolence of his heart, and causes us to love and appreciate him more than ever. The intimation that judgment upon Sodom was near would upon a cruel and loveless heart have suggested a very different course from that pursued by Abraham. Such would have said, "Well, that is an awfully wicked community; they certainly deserve all you could give them; they could not be worse. I told my nephew Lot that he was making a mistake in going to live with such a deplorable set, and having his family intermingle with them; it will serve them all just right whatever kind of punishment you mete out to them."

But Abraham was not at all of this disposition: his heart at once went out in sympathy, and benevolently he surmised that although the plain was notoriously wicked there might at least be fifty righteous persons there--not righteous in the absolute sense of being perfect, but in a relative or accommodated sense of doing right to the best of their ability. (Rom. 8:4.) Abraham had the spirit of a mediator: he said to himself, God has been wonderfully gracious to me everyway, and now that he has opened this subject to me I will make bold to tell him of my heart-sympathy for the people, and to express a hope that he will be generous to them. Then he adds, "Wilt thou consume the righteous with the wicked? Peradventure there be fifty righteous in the city, wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee. Shall not the Judge of all the earth do right?"

If these words surprise us--to think that Abraham would dare to call in question the righteousness of the Lord --we should remember that he did not have the blessed advantage that we possess, namely, of the guidance of the Word of God and the enlightenment of the holy Spirit, whereby the Lord's people since Pentecost have been begotten again and granted insight into the deep things of God. We may indeed esteem that this was Abraham's way of putting a question to the Lord rather than criticising him--"If you would destroy the righteous with the wicked, show no difference, would it be just? Lord, show me how this would be just? surely you would do right. I would like to see how justice would be compatible with the course I understand you to have in mind."

PARALLELS IN OUR EXPERIENCES

Similar questions come to us now. Financial disasters come, and probably as often affect the righteous as well as the wicked; storms and tempests do injury to their interests; indeed, sometimes the Lord seems not only not to show favor to the righteous, but, if anything, permits, as in Job's case, more peculiar disasters to fall to their lot. Under the instructions of the great Teacher and his various assistants, the apostles, we have learned that our interests as New Creatures are sometimes best served by difficulties in the flesh, and that God's promise that all things shall work together for good to them that love him and are called according to his purpose, is true. The Lord supervises the experiences of his faithful, so that these afflictions shall seem but light, and shall work out for them a far more exceeding and eternal weight of glory as New Creatures, in the life to come.

Abraham's love of righteousness and sympathy for all who desired to do right was manifested in this petition. It suggests to us that God, in choosing him as one through whom some of his blessings should flow to the world of mankind in due time, made a good choice. We may be sure also that all who will be associated with Christ in his Millennial Kingdom, either as members of the Bride class on the Spirit plane, or as members of the great company, or of the ancient worthy class of princes (Psa. 45:16), must all have such a broad benevolence and desire to do good and to favor the righteous in every way, else they would not be fit for the great work to be entrusted to them.

And as we have noted the character which God chose in Abraham, we may feel sure that the calling and drawing of the Father are chiefly if not exclusively to the same class of benevolent hearts. We cannot say that God has not drawn some very selfish persons into close fellowship with himself, and that none of this class will ever attain to a share in the Kingdom itself or in its work; but we may surmise that this would be very nearly the truth, "The liberal soul shall be made fat." The stingy, the selfish, the ungenerous, we incline to think, will not be drawn, not be called to a participation in the Kingdom. Not that any of us have anything whereof to boast in the way of generosity --not that the grace of God is not able to effect a wonderful transformation from selfishness to generosity--but because those who are most selfish have proportionately less of an eye to see and less of an ear to hear of the message of God's mercy and grace and boundless goodness, and therefore will be less in sympathy with the various features of the divine plan as respects the present and the coming age and its work. So that as a measure of love would seem to be indispensable to our drawing, we see most assuredly that a full development of love is absolutely necessary to our attaining the prize of our high calling.

GROWING IN GRACE, IN MERCY, IN LOVE

The Lord answered Abraham that if there were fifty righteous, well-intentioned people in Sodom it would not be destroyed, and Abraham perceived that he was not more just nor more generous than the Lord. But as he thought over the matter it occurred to him that there might perhaps be one or two less than fifty, and so he asked if the city might be spared if there were only forty-five. The reply was, Yes: the Lord was still as benevolent or more benevolent than Abraham: he was merely finding out the goodness of the Lord. His own courage increased, the spirit of love and benevolence having begun to operate, and he queried of the Lord whether now forty would secure mercy upon the city. The answer was, Yes. Abraham had not yet touched the bottom in seeking to measure the Lord's goodness. Step by step he increased his request. Would it be spared for thirty? Then would it be spared for twenty? until finally he asked the Lord if he would spare the city for ten. In every case the answer was, Yes. In every case the Lord was proven to be no less just, no less generous, than his servant. He had not yet been blessed as we have

R3948 : page 62

been with the anointing of the eyes of his understanding to an appreciation of the lengths and breadths and heights and depths of the love of God, which passeth all understanding.

There is a lesson for us in all of this--a lesson that we should be more and more like our Father which is in heaven, whose message is, "Blessed are the merciful, for they shall obtain mercy"; and again, "If ye do not from the heart forgive those who trespass against you, neither will your heavenly Father forgive your trespasses."--Matt. 5:7; Mark 11:26.

THE DEPTHS OF GOD'S MERCY

Abraham's solicitude was not for the wicked but for the righteous, and so our sympathies should be with all who in every place love righteousness and hate iniquity--to do them good, to serve their interests, to render them assistance, doing good to all men, especially to the household of faith. Abraham's prayers were not for the wicked but for the righteous. "Shall the righteous suffer as the wicked?" was his plea. It is to be remembered, however, that some who now pray for the wicked do so under the misconceptions handed down from the "dark ages," that the wicked are not destroyed, but preserved either in a purgatory of suffering or an eternity of torture. This ungodly, unscriptural, unreasonable thought had not yet been introduced to the world; the plain word death still meant death, and the hope for a future was that of a resurrection of the dead in God's due time, and under more favorable conditions than in the present--when God's Kingdom would be in power, in control.

When Abraham subsequently heard the result of the disaster--that only his nephew Lot was found a righteous man, and that the Lord delivered the one from destruction, and delivered on his account some who were not as worthy of his favor, members of his family, it must have brought a blush to his cheek--to think that he had questioned the justice of God in supposing that he was about to destroy, with the wicked in the city, as many as fifty righteous when here he beheld God's loving mercy even to the extent of delivering the one righteous person and some of his dear ones. Thus it is with us all: we are finding continually that the "heart of the Eternal is most wonderfully kind";--that in our poor, imperfect, fallen condition we have no measures that will reach to those lengths and breadths and heights and depths of the love of God, which passeth all understanding. Truly, as the Word declares, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans loftier than your plans."

STILL NEW BEAUTIES SEEN

While our minds are contemplating the glories of God in connection with this incident of the destruction of Sodom, let us remember that now he has shown us a still deeper degree of sympathy and love in his provision for the whole world of mankind through the great Redeemer, Abraham's son, our Lord. What more do we see? Ask the Lord himself and hearken to his answer, "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you"--of Bethsaida and Chorazin and Capernaum. What is this? A day of judgment? Is not the judgment of Sodom past? Yes, truly they were declared of the Lord unworthy of life and were cut short. To quote the words of inspiration, They were haughty, they neglected the poor and the needy and committed abomination, and the Lord took them away from life in the great catastrophe which came upon their city "as he saw good." (Ezek. 16:49,50.) That our Lord had these very people of Sodom in his mind is evidenced by his own words, "fire came down from God out of heaven and destroyed them all." They had a day of judgment and now met their doom and were made an example of, illustrating God's indignation against all unrighteousness, and his will that all evil-doers shall be destroyed. What then did our Lord mean by referring to a day of judgment future? Will they be judged again?

We answer, Yes. They will be judged again, not in the sense of punishing them a second time for their evil deeds--they have already suffered for those. The promised day of judgment means a fresh time of trial pending. But how can this be? Is God not satisfied with his previous judgment respecting this people? Is he not satisfied respecting his decision concerning Adam and the entire race--that none are fit for eternal life because of the impairment of sin, because under the sentence of death?

"A RANSOM FOR ALL, TO BE TESTIFIED"

Ah! the key to this promise of a judgment day in the future for the world of mankind, including the Sodomites, lies in the fact that by divine arrangement "Jesus Christ by the grace of God tasted death for every man"--"gave himself a ransom for all, to be testified in due time." Thus we see that he paid the penalty for the Sodomites and for all the rest of us--the death penalty. Hence God's original sentence or judgment, which would have meant the everlasting destruction of us all, has been met, has been satisfied. It was from this standpoint that God spoke to Abraham in advance about the coming day of judgment, and predicted that then Abraham's seed, Christ, would bless all the families of the earth. It was not explained to Abraham how divine justice would be met and the sinner released through a ransom. This we see because it is in the past, and, more clearly than he, we may understand, guided by the Apostle's words, that "God hath appointed a day [the Millennial age] in the which he will judge the world in righteousness [grant the world a fair trial that will take cognizance of these weaknesses and frailties through the fall] by that man whom God hath ordained"--Jesus and his Church, his Bride.--Acts 17:31.

From this standpoint of present truth, unfolding of the divine plan, how we perceive the riches of God's grace and loving kindness, not only toward us who have accepted of his favor through Christ and received of his holy Spirit as his servants and handmaidens, but his proposed blessing in due time upon the world of mankind in general, the majority of whom are in the great prison-house of death, of which Jesus has the key (Rev. 1:18), that in due time the holy Spirit shall be poured out upon all flesh--that all the blind eyes may be opened and all the deaf ears unstopped, to the glory of God and for the assistance of all mankind, who, under those favorable conditions, will turn wholly and completely to the Lord to serve him with full purpose of heart--and as for the remainder who will not so do, after all this opportunity, they shall be utterly destroyed from amongst the people.--Acts 3:23.

===================

R3948 : page 63

SOME INTERESTING QUESTIONS

TRADING WITH OUR "POUNDS"

Question.--In a recent article in the WATCH TOWER you interpret the Parable of the Pounds and say that the "pound" that is given to each of the servants is Justification. How then can the pound be taken away from the unfaithful servant and be given to the most faithful one? Is it possible to thus transfer Justification?

Answer.--Possibly we should have been more explicit in the article you refer to. We probably left too much for inference. We should have explained in detail that while what the Lord gives to each servant is Justification, the effect of that gift is the possession by the servant of special opportunities as a justified person that he would not have had without. Suppose the ten persons of the parable presented themselves for service --desiring to be the servants of the nobleman-- desiring him to grant them some opportunity for rendering him service. Suppose that in order to be recognized as his servants and to be able to trade at all it was necessary for them to receive and wear a livery or costume provided by the nobleman. The gift of the costume would be the acceptance of them as servants and constitute their opportunity for serving him.

So it is with us: However much we may desire to be the Lord's servants we are imperfect, weak through the blemishes of the flesh, through our fallen nature. We are incapable of doing anything in the Lord's service that would be acceptable until first of all he justifies us. This all-important justification places every servant of God on the same footing in relationship to him and his service--each one justified reckoned as being a perfect man from the divine standpoint--all his blemishes are fully covered by the precious merit of our

Redeemer, the Nobleman. So long as we wear this livery (Justification) we have opportunity in God's sight of rendering acceptable service; and since he will count to us not according to the flesh but according to the spirit, mind or heart's desires, therefore the one who has least as respects his natural talents has the same standing before God as the one who has the most, because both are justified or made equal and right as perfect men, reckonedly. This, then, is the "pound" that is thus given to each one who enters

R3949 : page 63

the Lord's service. It is the same in every case. Nothing else that we have is common and equal--talents, opportunities, educational advantages, etc., are all variant, as well as physical and mental capabilities. Only from this standpoint of God's reckoning us perfect through Christ have we in any sense of the word a "pound" apiece to use in the divine service.

Each one during his life time is to use his pound, his opportunity secured through his justification. Each must trade with his "pound," must exchange it, if he would make increase. We do lay down or exchange justified earthly rights, earthly interests, for heavenly ones,--and in proportion as we have zeal and energy in so doing will be our standing at the inspection when the nobleman returns. He who sacrifices most zealously his justified human nature, not only by consecrating it, but by daily sacrificing it, will be the one who will have the ten pounds at the conclusion of the test, and to such the Lord would say, Have thou dominion over ten cities.

If, then, our reward at our Lord's hands is to be in proportion as we shall be diligent in using this "pound," opportunity received through our justification, let us lay aside every weight and every besetting sin, and strive with patience to do with our might all that our hands find to do. The faithful ones seeking opportunities will find them; the less faithful, the less zealous, will find fewer, while others will pass them by, and ultimately miss the reward, and the opportunities previously theirs through justification will be given to those more zealous.

LOVE THE FULFILLING OF THE LAW

Question.--In the Berean Bible Study on Love Question V. is, "What is the difference between duty love (filio) and disinterested or divine love (agapee)? I am somewhat perplexed regarding this difference, and would thank you for a little more light on the subject.

Answer.--Three different words in our Greek New Testament are translated love. The principal word, which well corresponds to our word love in English, is agapee. This word is used whenever the highest type of love is described; hence we have designated it disinterested or divine love, as representing the highest type of love when used respecting the Lord and his people. Nevertheless, just like our English word love, agapee is also used in an inferior sense, as for instance when describing love for the world in the text, "If any man love [agapee] the world, the love [agapee] of the Father is not in him."--I John 2:15.

The Greek word philadelphia signifies brotherly love, and of course is always used in a good sense, because the brethren of the Lord are all "holy brethren." We are exhorted to develop this love for the brethren (philadelphia), and it is given as a mark or indication that we are New Creatures in Christ. Nevertheless the Apostle exhorts that we go on beyond this degree of love (philadelphia) and attain to the broader or divine love, the disinterested love (agapee). Note an instance of this: "Add to your faith patience, and to patience godliness, and to godliness brotherly kindness [philadelphia], and to brotherly kindness, charity--Love [agapee]." (2 Pet. 1:7.) The Apostle thus uses the word agapee to indicate the broader and more comprehensive love as the highest attainment of Christian character. Similarly, when describing the greatest thing in the world, in I Corinthians 13:2,3,4,8,13, the Apostle uses the Greek word agapee, love--in our common version translated charity. The culmination of his argument is, "Now abideth faith, hope, charity [love--agapee], and the greatest of these is charity [love--agapee]." Agapee is also used in I John 3:1, where the Apostle says, "Behold what manner of love [agapee]"; and "He that dwelleth in love [agapee] dwelleth in God." In the next verse also we read, "Herein is our love [agapee] made perfect." Again we find agapee used by the Apostle in the statement, "God commendeth his love [agapee] toward us"; and again, "Love [agapee] worketh no ill to his neighbor; therefore love [agapee] is the fulfilling of the law."--Rom. 5:8,13.

The Greek word filio, rendered love, we have designated "duty love," but we fear that this does not give a sufficiently clear understanding of its meaning. The noun which is the basis for the verb is frequently translated kiss in the New Testament, and by implication the kiss belongs to the family and implies a love that is more or less respect, or we might say exclusive or selfish--not general--not for everybody. It represents more of an individual or family love, and is used either in a good or an evil sense, as, for instance, we read, "The Father loveth the Son" (John 5:20); and again, "The world will love its own."--John 15:19.

===================

SEMI-MONTHLY
VOL. XXVIII MARCH 1 No. 5
A.D. 1907--A.M. 6035

CONTENTS.

Views from the Watch Tower........................ 67
  Concerning Falling Stars...................... 67
  "The New Theology"............................ 68
  Religion in France............................ 69
"After the Order of Melchisedec"................. 69
"Transformed" (Poem).............................. 71
Berean Bible Studies on the Tabernacle............ 71
Isaac's Peaceful Career........................... 72
  Rebecca's Faith and Its Reward................ 73
  "Blessed are the Peacemakers"................. 74
Selling the Birthright............................ 74
  Obtaining the Blessing........................ 75
  Jacob's Deception of Isaac.................... 76
Encouraging Words from Faithful Workers........... 78

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R3951 : page 66

NEW TABERNACLE ILLUSTRATIONS

The Berean Studies of the Tabernacle has stirred up a great interest amongst the friends of Present Truth. To meet a growing demand we have prepared a good-sized diagram of the Tabernacle, showing the various parts and furnishments in colors. These are printed on fine paper and have metal mountings and hangers. Another sheet of fine paper shows the High Priest in "garments of glory and beauty," also in his sacrificial robes, also one of the under priests. These are printed in nine colors and are really quite artistic.

In the ordinary way of business the two illustrations would sell for not less than $1.00, but preparing them in large quantities we are enabled to supply both for 35c, postage included, in pasteboard tubes; 3 sets together, $1.00. Or by express at your charges, 100 sets for $25.00.

Orders may be sent in at once and will be filled in turn as received.

page 66

SEND A MARKED COPY TO US

Slanderous and nonsensical reports respecting the Editor of this journal and our Society's work, etc., have appeared in various newspapers. Friends are requested on finding such to send us a copy of such papers--marked: not merely a clipping.

Colporteurs will please use our Order blanks and direct letters to "Colporteur Department."

====================

R3949 : page 67

VIEWS FROM THE WATCH TOWER

CONCERNING FALLING STARS

OUR SOCIETY'S London representative writes as follows:--

London is getting a stir-up over "The New Theology," as it is called. A Rev. R. J. Campbell, who took

Dr. Parker's place in London, thinks he has a mission. Ritual and Dogma are nothing to him, and he is laboring to break them to pieces. Man and God are indivisible; God is the sum-total of the consciousness of humanity--whatever that may be! Jesus was a man as other men, and was born in the same way: the difference in him being that he had more consciousness of himself and of things. There is no need for the terms Unitarian and Trinitarian, since man and God are one. The teaching that the blood of the man Jesus Christ, who was killed nearly 1900 years ago, could in any way avail to cover a man from guilt and that through faith in it a man can find acceptance with God is both lamentable and mischievous. These are some of the things being said. Other wild things are that a company of actors giving their services to interest some poor cripples were doing such work as Christ did on Calvary, and that the songs they sung, though not as fine words as the Psalms, were beyond them in actual effort. At any rate, this is to be seen--that the preacher in turning so sharply on the creeds will do something towards the disintegration of churchianity.

* * *

The Rev. Campbell proclaims himself not merely a higher-critic infidel but an atheist as well; but he does this in refined terms so as not to alarm the flock he is misleading. To him God is either "it" or "him," with "it" first and the "him" merely added as a concession to the ignorance and superstition of his hearers and readers. Then, to give his atheism milder form than some, he objects to calling the Creator merely "blind force," preferring rather the vague term "consciousness."

And what think you! This avowed infidel and atheist occupying the most prominent pulpit in Great Britain is about to instruct the preachers of Great Britain along these lines--"at their request." They are to assemble in various cities in conventions to hear this reverend D.D. prove to them the wisdom of David--"The fool hath said in his heart, There is no God." (Psa. 14:1.) What better evidence could we have that the harvest work is urgently needed? Do we not see that as between Infidelity and Atheism in the pulpits and Christian Science, Spiritism, fanaticism and demonism in the pews, only the "elect" can escape these "plagues,"--and that the elect need the Helping Hands and Bible Keys speedily?

We are fortunate in being able to quote Rev. Campbell's own words in the following extract from the New Haven Union:--

VIEWS OF THE REV. CAMPBELL--SAYS SAVIOR WAS DIVINE AND THAT EVERYONE IS.

"The great modifications in religious belief which are taking place throughout the Christian world have recently been manifesting themselves with especial prominence in England. The leader in radical revision of faith is R. J. Campbell, pastor of the City Temple and the recognized head of the English Nonconformists. He is about to make a tour of the country, addressing gatherings of provincial pastors at their request upon the 'Restated Theology.' Inasmuch as Mr. Campbell rejects many of the chief dogmas of the Bible, such as the story of the fall of man, it will be seen how radically different from the old is the new theology, which is supplanting the religious beliefs of a generation ago in England.

"Mr. Campbell states his views with the utmost frankness in the London Daily Mail, and inasmuch as he is almost as well known in America as in his own country they will attract equal attention on this side of the Atlantic.

"'We object,' he says, 'to the formal statements of belief which have distinguished the theology of the past. We object to ecclesiastical labels. Everyone knows that for the last twenty years there has been considerable uneasiness in the churches, due largely to the development of scientific knowledge, the progress of archaeology and the study of comparative religion. This uneasiness has affected every Church, even

Rome. From the side of science the new theology is typified in the work of men like Sir Oliver Lodge. The lines of divergence between the old and the new go down deep, and there is great cleavage.

GOD AND HUMANITY THE SAME

"'The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality, but it thinks of it or him as consciousness rather than a blind force, thereby differing from some scientists. Believing this we believe that there is thus no real distinction between humanity and the Deity. Our being is the same as God's, although our consciousness of it is limited. We see the revelation of God in everything around us.

"'The new theology holds that human nature should be interpreted in terms of its own highest; therefore it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived, in terms of the whole, as the life of Jesus. EVERY MAN IS A POTENTIAL CHRIST, or rather a manifestation of the eternal Christ--that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one; all true living in the effort to realize that oneness. This is the truth that underlies all noble efforts for the common good in the world today.

"'The new theology watches with sympathy the development of modern science, for it believes itself to be in harmony therewith. It is the religious articulation of the scientific method. It therefore follows that it is in sympathy with scientific criticism of the important religious literature known as the Bible. While recognizing the value of the Bible as a unique record of religious experience, it handles it as freely and as critically as it would any other book. It believes that the seat of religious authority is within (not without) the human soul. Individual man is so constituted as to be able to recognize, ray by ray, the truth that helps him upward, no matter from what source it comes.

"'The new theology, of course, believes in the immortality of the soul, but only on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behavior in this, and ultimately every soul will be perfected.

"'The doctrine of sin which holds us to be blameworthy for deeds that we cannot help we believe to be a false view. Sin is simply selfishness. It is an offense against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement, that another is beaten for our fault. We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another. When a deed is done its consequences are eternal.

"'We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God, and we are called to live the life which he lived.'"

"THE NEW THEOLOGY"

Under this caption The Christian World (London) says:--

"It is an old saying that Englishmen have two interests, politics and theology. It would be more correct to make the duality a trinity, for if a census of tastes were taken it would probably show that sport is the largest preoccupation of our modern public. But that theology is in this country still a very live subject is sufficiently illustrated by the daily newspaper columns of the last few days. The latest press sensation is what is being everywhere called 'The New Theology.' Mr. Campbell, of the City Temple, its leading exponent, is the topic of the hour. His portrait is exhibited, columns are occupied with impressionist sketches of him, with interviews, with leading articles, and correspondence on his views. Presidents of colleges and well known preachers are being solicited for their opinions on the disputed points. There is the usual clash of diametrically opposite views which we have learned to look for as the Englishman's way of expressing himself on any subject of interest. The veterans shake their heads. Some declare that the new preaching is a denial of New Testament Christianity; others denounce the preacher as an ignoramus who has had no proper theological training. 'It is simple Unitarianism,' says one party. Another demands a resurrection of the City Temple trust deed and an arraignment of the preacher as violating its conditions. Meanwhile the crowd goes to hear Mr. Campbell, and both old and young, dissentients and disciples, agree that a crisis has arisen for the churches and pulpits of the land.

"Are we in for a new Reformation? Vinet, himself an evangelical theologian, said long ago that one was necessary and inevitable, and there are features about the present upheaval which remind us curiously of that old one of nigh four centuries ago. It is difficult for an age to recognize the meaning of its own doings. To us Luther's movement comes as part of our orthodox creed. But we have only to go back to the literature of the time to see the enormous strain it put upon the faith of the world. The translation of the New Testament and its diffusion amongst the people, to us so essentially religious a work, was to orthodox Churchmen the most dangerous and subverting of acts.

"The time is one of sifting, when each man must examine his own foundations. Let him not lose his temper or his charity in the process. The day of the odium theologicum ought to be over. We may leave the topic with another word of Milton which could hardly be bettered as a present admonition:--'A little generous prudence, a little forbearance of one another, and some grain of charity, might win all these diligences to join and unite into one general and brotherly search after truth.'"

LEAGUE OF "NEW" THEOLOGIANS

The Tribune, another English daily, under the above title, states that a meeting of ministers interested in the new theology was held at the City Temple, when the "New Theology League" came into definite existence. Its sub-title is as follows:--

"A society for the encouragement of progressive religious thought." The membership is to be confined

R3950 : page 69

to ministers and laymen in association with Congregational churches. The Rev. R. J. Campbell was elected president, and the Rev. T. Gilbert Sadler (Wimbledon) and the Rev. W. Evans Darby (of the Peace Society) secretaries. It is proposed to propagate the views of the League by means of pamphlets, but for the present at any rate no attempt will be made to formulate a creedal definition of belief. Those present considered it was wiser to focus a common outlook and attitude rather than attempt creed-making.

* * *

The Tribune publishes the names of sixteen ministers who have endorsed Rev. Campbell's position. Error grows much faster than does Truth. The people are more ready for it, and name and fame and salary are not thereby risked.

Meantime some one has created a sensation by the discovery that the trust deed to the London City Temple has a clause which restricts its use to ministers who teach as well as profess the Westminster Confession. Dr. Campbell and his followers are pained that they should thus be interfered with. They are willing to profess what they do not believe, but think the time ripe for telling the people of their unbelief.

The Express states that it is proposed to ask Parliament to pass a law voiding the restrictions of the trust deed. It says:--

"Mr. Campbell's 'New Theology,' as so far developed:--

"1. Denies the 'fall of man.'

"2. Rejects the Atonement.

"3. Denies 'final judgment,' and says that judgment is always going on.

"4. Denies the Virgin Birth of Christ.

"5. Says that sin involves suffering which cannot be avoided.

"Mr. Campbell is not entitled to preach the 'New Theology' as pastor of the City Temple, nor is it legal for the trustees to allow him to do so, as they are equally bound by the deed, and have no power to alter it.

"The position is so acute that it has been proposed to apply for parliamentary power to vary the deeds, and at a recent meeting of the Free Church Council Mr. Reckitt, M.P., a leading supporter of Mr. Campbell's Church, said, 'We must act, because it is competent for any one to raise the whole question, and for ministers to be ejected from every chapel.'"

R3951 : page 69

RELIGION IN FRANCE

In the days of the Empire the French coins bore the usual legend, declaring that the Emperor reigned "by the grace of God" (i.e., as authorized by the Papacy). When the Republic superseded the Empire the coins' inscription was changed and now reads: "God protect France." The French Congress has recently directed that this be changed, and new coins will instead bear the words, "Liberty, Equality and Equity."

This is quite proper. The Government no longer recognizes the Papacy or its appointees, and gradually the French are realizing that their Government is no part of the Kingdom of God, and that special divine protection is not to be expected. When will other nations similarly awaken? They are all "kingdoms of this world," under "the prince of this world"--Satan. Only when he shall have been bound by the new King of glory will the French and others be prepared to become Kingdoms of God's dear Son.

The bishops' mansions, the seminaries, etc., vacated by their former occupants because of their unwillingness to obey French laws, are to be fitted up for and devoted to educational and museum purposes.

Some Catholics, in accord with the new French law, began the organization of a "Cultural Association," so as to have the use of the Church edifices; but the bishop of that diocese, Mgr. Dizien, following instructions from the pope, ordered the withdrawal of their parish priest as a punishment--for this means to Catholics no one to forgive their sins, no one to help their dead out of purgatory, no one to baptize their infants or preserve those dying from an awful future.

Thus is the poor world staggering on out of the darkness toward the light, but still hopeless except as our Lord's prayer shall be fulfilled, "Thy Kingdom come, thy will be done on earth as in heaven."

===================

R3951 : page 69

"AFTER THE ORDER OF MELCHISEDEC"

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec."--Ps. 110:4.

A PRIEST, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must be "mighty to save." (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race in him fell. To secure this right he must first satisfy the demands of justice, which required the extinction of the human race; and these demands of justice could only be met by a corresponding sacrifice--a human life for a human life. The life of Adam and all in him could only be redeemed by another perfect human being. And so it was--"Since by man came death, by man came also the resurrection from the dead." (I Cor. 15:21.) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements

and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed One, did not glorify himself to become a high priest," but he has "been declared by God a high priest according to the order of Melchisedec." (Heb. 5:4,5,10--Diaglott.) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the chief, or high priest, but the "little flock," who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. "If we suffer with him we shall also be glorified together." Jesus alone is the great High Priest; but the Gospel Church, redeemed by his death and associated with him now in sacrifice, and to be associated with him in divine power hereafter, is counted in with him, and, together with him, will constitute the great Prophet, Priest and King promised, to liberate and bless the groaning creation --the Seed of promise.--Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psa. 110:4.

From these considerations it should be plain to all that our High Priest is truly a King, in whose hands absolute power is vested. And in looking back to the types God has given us we find Melchisedec, to whom we are cited as an illustration of this priesthood both by the Psalmist and the Apostle Paul. (Psa. 110:4; Heb. 5:5,10.) They show that Melchisedec, who was a priest upon his throne, represented the Christ in glory and power, while in the Aaronic priesthood the special features of the redemptive sacrifice were shadowed forth--its perfection, its completeness, its acceptableness, as also the share which the Church has with Christ in that sacrifice.

Christ was not constituted a priest of the Aaronic order: that priesthood was only the type or figure. The Aaronic priesthood sprang from the tribe of Levi, while "our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of his body, the Church, are chosen chiefly from among the Gentiles. As a man Jesus was not a priest, neither as men are the saints members of the royal priesthood; but as "new creatures" they hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature an acceptable sacrifice to God. He consecrated or offered himself in sacrifice on becoming the priest, and he received a special anointing for the office which was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. His human nature, when sacrificed, could do nothing more--it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth."--Matt. 28:18.

The priestly office of the new nature is not of the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother--thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded nor a successor named (Heb. 7:3, Diaglott), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified and reigning after the work of sacrifice has been completed, and the divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore he [Christ] is able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled,

R3952 : page 70

separate from sinners, and made higher than the heavens [lifted higher than the highest--to the divine nature]." (Heb. 7:25-27.) And this blessed assurance of such a priest, so "mighty to save," is confirmed unto us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn and will not repent: Thou art a priest forever after the order of Melchisedec." What believer, justified by faith, who has offered himself a living sacrifice, may not read his title clear to joint-heirship with the Head in that glorious anointed body? He is authorized and is able to save completely all that come unto God by him now, as well as all who shall hear and come in the Millennium.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;...for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence firm to the end."--Heb. 3:1,14, Diaglott.

We conclude then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, it did not completely illustrate the glorious, everlasting and unchangeable character of his priesthood during the Millennial age; and for this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king--a priest upon his throne. Here, too, the body of Christ is no longer shown as separate individuals, but as one, complete. In the work of sacrifice we have seen the head or chief priest and the under priests more or less separately sacrificing, as represented in Aaron and the under priests; but all will unitedly share in the future glory represented in Melchisedec alone.

R3952 : page 71

"TRANSFORMED"

Through a cloud of earthly senses
  Bursts upon my raptured sight
Such a vision of my Father
  In his glory and his might,
In his justice and his wisdom,
  In his tender, watchful care,
Manifested in my Savior,
  Rich in blessings everywhere.

Oh, it thrills with love and longing
  Every fiber of my soul,
To be with thee, in thy presence,
  While the countless ages roll.
Then a voice, "This be thy pattern,

See that thou in all thy ways
Make according to the pattern,
To my glory and my praise."

Thou the pattern, blessed Savior,
How can I a copy be
Of that gracious, sweet perfection
Manifested, Lord, in thee?
"Keep thine eyes upon the pattern,
Look not thou aside, behind,
And beholding but my glory,
Thou shalt be transformed in mind."

Oh, my Father, in thy mercy
As I gaze with unveiled face,
Let me see, as in a mirror,
All thy brightness, all thy grace.
So in looking, so in longing,
Shall my homely features glow
With the radiance of thy glory,
And thy matchless beauty show;

All my days be crowned with gladness,
From the center of my heart,
Praise to thee that in the blessing
Thou wilt let me have a part.
So then, in a faithful service,
For the loving service' sake,
Changed from glory unto glory,
I shall in thy likeness wake.

I shall see thee in thy beauty,
I shall in thy beauty shine,
All the loving, all the longing,
Merged in purest love divine.
Satisfied with the full sweetness
Of the bliss of heaven above,
All my future spent in blessing,
All my being lost in love.
--Carrie Beatty.

===================

BEREAN BIBLE STUDIES ON THE TABERNACLE

In the references below, Z. represents this journal and T. stands for Tabernacle Shadows. The references should be given to brethren and sisters for reading in the classes. Free comment should be permitted either before or after each reading.

THE FIRST ATONEMENT-DAY SACRIFICE

(Continued)

MARCH 10

30. What simultaneous work was progressing in the "Court"? and what did this typify? T.57, par. 1,2.
31. What was represented by the burning upon the Brazen Altar of the fat and inward organs of the bullock? T.57, par. 1,2.
32. What did the great volume of smoke typify? T.57, par. 2.
33. In whose presence was this done? and what effect was produced? T.57, par. 1,2.
34. What period of time in the antitype was indicated by the time spent by the Priest in the burning of the fat and vital organs, as well as in the burning of the sweet incense? T.56, par. 2; 57, par. 2; I Pet. 1:7.
35. While the sweet incense was burning in the "Holy" and the fat and vital organs were burning in the "Court," what work was going on simultaneously outside the camp? T.57, par. 3; Lev. 16:27.

MARCH 17

36. What was typified by the stench of the burning of the hoofs and hide and entrails of the bullock of the sin offering? Heb. 13:13. T.58, top of page.
37. When did all the sacrifices and sufferings of our Lord end? T.58, par. 1; Jno. 19:30.
38. What three pictures did our Lord thus portray during the three and a half years of his ministry? and to what three classes did these refer? T.58, par. 1.
39. By what act did the High Priest foreshadow our Lord's resurrection and entrance into heaven, "there to appear in the presence of God for us"? T.58, par. 2; I Pet. 3:18; I Cor. 15:44.
40. How long did our Lord tarry under the "second vail"? T.58, par. 2; Jno. 19:31-33; 20:1.
41. What was pictured in the High Priest's carrying the blood of the bullock into the "Most Holy" and there sprinkling it upon the "Mercy Seat" and also before it? T.58, foot of page, and 59, top of page. See also T.63, par. 3.
42. When and where was the work of atonement, accomplished by our dear Redeemer, completed? T.59, top of page; Heb. 4:14; 9:24.

THE SECOND ATONEMENT-DAY SACRIFICE

MARCH 24

43. What was typified by the two goats for a sin-offering?

and why were two chosen? T.59, par. 2,3;
Lev. 16:5-10.

44. Why were they presented at the "door of the Tabernacle"? T.59, par. 2,3.

45. Why was Aaron instructed to "cast lots" upon the goats? T.60, par. 3; 61, top of page; Rom. 8:17.

46. Could we think of any other means than the casting of lots, by which the Lord could as well have indicated that he made no choice amongst those represented by these consecrated goats--as to which should be the sacrificers of the "little flock"?

47. Why was the "scapegoat" presented alive before the Lord to make an atonement with him, while the "Lord's goat" was killed? T.59, par. 3; p.60; Heb. 2:15.

48. Why were both goats taken from the "Camp," from among the children of Israel? T.59, par. 3.

MARCH 31

49. Why were not the goats taken into the "Holy" instead of being presented before the Lord at the door?

50. Will all who make the consecration to be "dead with Christ" gain the "prize" for which they consecrated? If not, why not? T.60, par. 1; Matt. 16:24.

51. Was the same treatment applied to the "Lord's

goat" as to the bullock? and why? T.61, par. 2; Lev. 16:14,15.

52. For whom was the "Lord's goat" offered in sacrifice? Lev. 16:15; T.61, par. 2.

53. Does a goat have as much fat as a prime bullock? and what is thus typified? T.61, par. 2.

54. Were any offerings save "sin offerings" burned without the camp? T.62, par. 1; Lev. 16:27; Heb. 13:11.

55. What did the burning outside the camp of the hide, flesh and offal of the goat typify? T.62, par. 2; Col. 1:21; Matt. 5:11.

APRIL 7

56. Must all who are footstep followers of Christ and who hope to share his glory expect to suffer the same experiences of disesteem and ignominy experienced by our "Head"? Matt. 10:24,25. T.62, par. 2. Quote corroborative Scriptures from memory.

57. How can we go unto him without the camp? T.60, par. 2,3; Heb. 13:13.

58. What class alone can fully appreciate the value of the sacrifice of the "Lord's goat" company? T.62, par. 2; I Cor. 2:9-14.

59. What other class can appreciate it to some extent?

T.62, par. 2.

60. What lessons should we learn from these facts? T.62, par. 3; Heb. 4:1; Jas. 5:20; I Pet. 2:23.

61. Is it possible for those who have once entered the "Court" and also the "Holy" to leave or be cast out of either or both? T.63, top of page. Heb. 6:4-8; 10:26-31.

===================

R3952 : page 72

ISAAC'S PEACEFUL CAREER

--GENESIS 26:12-25.--MARCH 10.--

Golden Text:--Blessed are the peacemakers, for they shall be called the children of God."--Matt. 5:9.

ISAAC, the child of promise, in whom centered for the time the riches of God's gracious provision for the world of mankind, was not remarkable, either as a boy or a man. His experiences were rather commonplace as a rule. But is it not so with the majority of the Lord's people? Not many great, not many wise, not many learned, not many noble, not many rich, hath God chosen, but chiefly the poor of this world, rich in faith, heirs of the Kingdom. (1 Cor. 1:26-29; Jas. 2:5.) If all the characters of the Scriptures were notable, the majority of us would feel ourselves so commonplace as to excite our fears that the Lord would have no place for us amongst his elect. We are glad that in divine providence some have prominence, greatness, almost thrust upon them by the necessity or interests of the Lord's plan. We are glad also for those less prominent, in whose hearts the Lord works equally a work of grace, purification, strength of character, to make them meet for the inheritance of the saints in light. A lesson in this connection is that strong characters may be developed and high ideals attained in the heart and in deed amongst the lowly and obscure. The majority of the Lord's elect are of this kind--"Even so, Father; for so it seemed good in thy sight." --Matt. 11:26.

The name Isaac signifies laughter, yet it would appear to be a misfit so far as the boy and the man were concerned. Retiring, peace-loving, meditative, quiet, he had not the rollicking disposition that might be represented by the name. A probable suggestion is that the laughter connected with his name was the remembrance of the experience of his parents in that matter. (1) We read, for instance, in Genesis 17:17 that Abraham laughed at the idea of a son being born to those so old. (2) In Gen. 18:12 we read that Sarah laughed at the idea of her having a son in old age. (3) In Gen. 21:6 we read that Sarah laughed with joy at the birth of her son. Another thought is that as Isaac was a type of Christ (Gal. 4:28), and the joy typified by his name was a prophecy of the blessing that is yet to come through the glorified Christ to all nations, in harmony with the prediction of the angels--"good tidings of great joy which shall be unto all people." (Luke 2:10.) But as Isaac was not peculiarly mirthful or joyous, neither was Jesus, his great antitype, nor yet the Church, the body of Christ. Nevertheless there are joys of the Lord which the world cannot appreciate--the experience of all of those who have the divine peace and blessing.

ISAAC'S YOUTH AND MARRIAGE

Of a very different character indeed was Isaac's elder half-brother, Ishmael--domineering, tyrannical. Not amenable to restraints and reproofs, he made life miserable for Isaac until Abraham, in harmony with the Lord's direction, treated him as an incorrigible, and refused to him and his mother the privileges of the home. (Gen. 21:12.) We are informed that Hagar also had a sneering spirit. (Gen. 16:4.) Separation was not only wise but necessary to the type, as St. Paul shows. Ishmael was 13 years old, or 18 if, as some think, this occurred in Isaac's fifth year. We are to remember the Apostle's explanation of this incident, that it was typical: that Hagar and her son Ishmael represented the Law Covenant and the Jews, while Sarah and her son represented the original Abrahamic Covenant and the Church of this Gospel age. The persecution of the Isaac class at the first advent was very manifest, and as a result the Ishmael class, the Jews, have been cast off from divine favor and have had a

R3953 : page 72

time of trouble ever since. It is with pleasure that we see in the type, as well as in the direct statement of the Apostle, that the time will come when God's favor shall return to them and they shall return to the Lord, and he shall abundantly have mercy upon them, and we rejoice that this time is now near at hand, even at the door.

When Isaac was forty years of age, according to the custom of the time Abraham selected a wife for him--not that this was an invariable custom of the time, either, for we find that Isaac's two sons, Jacob and Esau, selected their own wives; but as Isaac was intended to be the type of Christ, so the bride of Isaac was intended to be the type of the Church. Hence the selection of the typical bride must be after the manner of the selection of the antitypical Bride. Thus as Abraham sent his servant to select the bride for

R3953 : page 73

Isaac, so the Scriptures inform us the heavenly Father sends the holy Spirit to make selection of those who may constitute the Bride of Christ, for, as Jesus declared, "No man can come unto me except the Father which sent me draw him." The story of the selection is a beautiful one, and fits well to the calling of the Church, thus:--

The divine guidance was sought and had in the matter of the selection, and this guidance was along practical lines--the approved maiden showed herself hospitable and kindly disposed in that she proffered the drawing of water for the camels which Abraham's servant had brought. It demonstrated her physical strength as well as her quality of heart. So those who are drawn of the Father to the Son must have certain elements of character to begin with, however these may be afterwards shaped and polished. The kindly, the generous, seem always to have the divine approval; hence we all should be on the alert to cultivate these qualities in our hearts and lives, and as parents and preceptors of the rising generation we should endeavor to cultivate this same quality in those under our care, having in mind the fact that such will be the more likely and the more ready to receive divine blessings of various kinds.

REBECCA'S FAITH AND ITS REWARD

As soon as Abraham's servant recognized the character of Rebecca he perceived that she would make a suitable wife for his master's son--that the Lord had guided him to her. He at once rewarded her kindness with an earring and bracelets and went with her to her home, where the matter was related to the family, and where Rebecca, with the consent of her parents, accepted the marriage proposal. Thereupon the servant brought forth more jewels and presented them to her, and they came on the journey and met Isaac at the well Lahairoi.

As the limitation for Isaac's bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the Bride of Christ is: (1) That they shall not be sinners, not of the world, but of the "household of faith." Sinners are called to repentance, but not called to be the Bride of Christ--only believers are honored by this call. (2) Only those who have something of generosity and amiability in their characters are approached. (3) The self-sacrifices of these bring blessings in advance from the Lord, typified by the earring and bracelets of Rebecca; for no one can receive the truth and render service thereto without experiencing a blessing from the Lord. (4) After this came the information respecting the riches of God's grace and the invitation to become members of the Bride, the Lamb's Wife. The acceptance of the proposition could not be possible if it were with hesitancy; it must be prompt and hearty, and then the servant, the holy Spirit, opens up further treasures and presents them to the betrothed, and the journey begins. (5) That journey not only represents the individual experiences of our lives as we travel on under the guidance of the holy Spirit, looking forward to the time when we shall meet the Bridegroom, but it represents also the experiences of the Church as a whole for the past eighteen centuries, approaching to and hoping for the meeting of the Bridegroom and the marriage feast, the joys and blessings that are to follow when we shall be forever with our Lord, the heavenly Bridegroom. (6) As Isaac went out and met the bridal party on the way, at the well, so Christ meets his Church at the end of the journey. (7) The account tells us that when Rebecca recognized Isaac she put on a vail and alighted from the camel. Applying this to the antitype we see that at the end of our journey the Church shall pass beyond the vail and alight from the accessories of the present journey, and be thenceforth under the direct guidance and blessing and in the presence of the heavenly Bridegroom. What joys, what blessings, what glories are implied in this! As Isaac had but one wife, so Christ has but the one Bride, and the present period is for the testing of those who will be acceptable for that position. Respecting the type, Rebecca, Doctor Abbott writes that "Rebecca's noblest monument is found in the fact that in the prayer-book of the Church of England in the marriage service is the statement, 'that as Isaac and Rebecca lived faithfully together, so these persons may truly perform and keep the vow and covenant between them.'"

ISAAC PROSPEROUS BUT PEACEABLE

The record shows that Isaac inherited the great wealth of his father Abraham, flocks, herds, gold, silver, servants, etc. And that he increased this considerably is shown in our lesson--"The man waxed great and grew more and more until he became very great: for he had possessions of flocks and of herds and a great household: and the Philistines envied him." At the time of this lesson a drouth had prevailed in the more southern part, and Isaac had moved his establishment to the vicinity of Gerar north to the Mediterranean coast, because of the better pasturage and water. The Philistines had recognized God's favor with Abraham in his great growth, and now they saw the same in respect to Isaac. Not wishing to encourage this growingly influential family they had stopped the wells that the herdsmen of the north should not come their way; but Isaac's herdsmen, not taking the hint, had dug the wells afresh, and this led the king or chief of the Philistines to come out plainly and request Isaac and his retainers to move to other parts, saying, "Go from us; for thou art mightier than we." They knew not when the strife between the herdsmen might mean a civil war, and in the interests of peace they urged Isaac not to remain too close a neighbor.

We see a similar spirit manifested in various parts of the world today toward the posterity of Isaac--Russians, for instance, use these very words to the Jews, "Go from us, for you are mightier than we." The Lord's blessing has been with the seed of Abraham in a very remarkable manner, notwithstanding their chastenings during this Gospel age. No wonder, then, that other men feel somewhat envious of them and desire not to sit under their shadow. If the Russians merely asked the Jews to remove it would not be so bad, so unjust, provided, of course, that they would purchase from them their property at a reasonable value. But, coming far short of the spirit of the Philistines, they are ready to kill, to rob, to destroy the Jews.

In compliance with the request, Isaac did change the seat of his encampment a distance down the valley, but again trouble broke out. The Philistines were still jealous and claimed the water wells found by Isaac's herdsmen. But

R3953 : page 74

the man of peace would not permit of strife and moved his home again. Still angry feeling continued, and again he moved still farther away, and rejoiced that although the country was poorer, less advantageous every way, nevertheless he had peace for himself and his possessions.

"BLESSED ARE THE PEACEMAKERS"

There is a lesson for the Lord's people here, a lesson of peace: Blessed are those who are peaceable and who are peacemakers--blessed of God. They may not always prosper as well in outward and temporal matters, but they surely will be prosperous in their hearts, in their heart experiences, in their relationship to the Lord; they surely will make the better progress in the fruits and graces of the Spirit, and be the better fitted and prepared for the glorious opportunities soon to come, when, as the antitypical Isaac, associated as members of the Prince of Peace, they shall engage in the work of uplifting and refreshing and blessing all mankind. True, there are times when "backbone" is necessary, when principle is involved, and when retreat would be absolutely wrong; but these cases are rare. Undoubtedly we can often yield, and, as Isaac did, in so doing may find a provision of the Lord for our prosperity. Had the requirement of Abimelech been that Isaac should renounce the worship of the true God we can readily see that the principle involved would have hindered Isaac from yielding; and so with us, we are to note carefully and stand by everything involving principle.

Had Isaac and his servants been less numerous than the Philistines there would have been less merit in his conduct. We are to remember that, according to the words of the Philistines themselves, Isaac's clan was greater than that of the Philistines. For the greater to be submissive, yielding, peace-loving, is peculiarly commendable. Too frequently it is the case that might makes right, and the stronger one declares to the weaker, "Go yourself," with the result of clashing, bitterness, resistance, etc. Let us as the followers

R3954 : page 74

of the Lord in such matters take the course of Isaac, and, as the Apostle exhorts, "So far as lieth in you live peaceably with all men"; do not stand upon your rights--be willing to sacrifice for the interests of others, or at least to preserve peace between yourselves and others.

"THE LORD HATH MADE ROOM FOR US"

The Scriptures exhort, "In all thy ways acknowledge him." This is a matter which we feel is too frequently neglected in our day, even amongst the Lord's consecrated people. But Isaac did not forget the source of his blessing --the naming of the well indicates this, "Now the Lord hath made room for us and we shall be fruitful in the land." Our blessings increase in value and in efficacy and in the joys they bring to us in proportion as we recognize that they come from above. Let us then more and more--in all the little affairs of life as well as in the great--look to the Lord for his blessing and guidance, and give him thanks and acknowledgment as we perceive his hand in our affairs. So doing we learn to trust him more, and to have blessing ourselves as well as become blessings to others.

It was at this time that the Lord appeared to Isaac in a vision, or through an angel perhaps, and assured him that the promise made to his father Abraham under divine blessing was sure to him, and he built an altar unto the Lord, rendering worship. Possibly Isaac was fearful that the course he was pursuing, the course of peace, was an unwise one, and that the Philistines thereby would be encouraged to more and more take advantage of him. Many in his place would have thought, However much we are disposed for peace we must give these Philistines a lesson, and let them know there is a limit to our gentleness--a point beyond which if they go they will find a stern resistance and serious injury. Such would have been worldly wisdom and quite probably such thoughts did come to Isaac. It was at this time, then, that the Lord manifested himself especially to him and gave him especial assurances of his protecting care, and that all the good promises made to Abraham respecting that land and his own posterity would be absolutely fulfilled.

ABIMELECH SEEKS A TREATY

To Isaac's surprise Abimelech, the king of the Philistines, with Phichol, the chief captain of his army, visited him at his new home. "Isaac said unto them, Wherefore art thou come unto me, seeing ye hate me, and have sent me away from you?" "And they said, We saw plainly that the Lord was with thee, and we said, Let there now be an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no harm, even as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord."

What an illustration Isaac here had of God's overruling providence! By his course of peace he had not only gained the respect and friendship of those who were envious of him, but additionally he had honored his God and incidentally honored himself in that these men recognized the fact that the favor of God was with him. And is not this the case with the Lord's people who seek to follow the counsel of his Word? Is it not better that we should suffer some disadvantages at times and keep the peace and accept the Lord's Spirit, thus holding up a light before the world, than that we should give way to wrangling and quarreling and give evidences of a carnal spirit and of doubt of God's power to protect us? Surely we may learn a lesson in this, and appreciate more and more the Master's words, "Blessed are the peacemakers: for they shall be called the children of God."

===================

R3954 : page 74

SELLING THE BIRTHRIGHT

--GENESIS 27:15-23,41-45.--MARCH 17.--

Golden Text:--"Lying lips are an abomination to the Lord, but they that deal truly are his delight."--Prov. 12:22.

TO REBECCA were born two sons, twins, Esau being by a moment the elder. They were the heads or fathers of two nations nearly as dissimilar as themselves. The family of Jacob became known as Israel, God's peculiar people, inheritors through their father of the great Abrahamic promise. Esau's posterity were subsequently known as Edomites, and are well represented today in the Bedouin tribes of Arabia. At the birth of the twins the divine prophecy was that the elder should serve the younger, and the Apostle Paul called attention to this as an indication of God's foreknowledge of the difference in the characters of the two, and which he would choose to be the one through whom the Abrahamic promise would descend.--Rom. 9:12.

R3954 : page 75

The narrative seems to show that these were very different types of men--the one, a jolly hunter, evidently lived what might be termed at that time a fast life, associating with the heathen peoples surrounding, and, as the heir-apparent of two-thirds of his father's estate under the Hebrew custom, he was doubtless well received everywhere. On the contrary, we are told that Jacob was a plain man, dwelling in tents--that is, he was a plain farmer, who gave his attention to caring for the estate. When the brothers were thirty-two years of age an incident occurred which had a most important bearing upon the interests of both for all future time. Esau had been away on a hunting expedition, and returned ravenously hungry at a time when Jacob had just prepared for himself a dinner of red lentils, of which both brothers were very fond. Alexander White thus narrates the incident in graphic style, and we believe truthfully. He says:--

"Esau was a sportsman, boisterous, wild, clumsy, full of the manliest interests and purposes, and was a proverb of courage and endurance, a success in the chase....He had an eye like an eagle. His ear never slept, his arrow never missed the mark. A prince of men, a prime favorite with men, women and children--all the time more animal than man."

But his tastes and appetites, desires and pleasures, were surely of an earthly kind. He had little interest in his father's God and the great Abrahamic promise in which his father trusted. From this standpoint he had already sold his birthright--that is to say, it had already in his estimation lost all of its great value, it was not comparable with the sensuous pleasures in which he delighted. Jacob, on the contrary, inherited more of his father's disposition of steadfastness and earnestness, and had great respect to the Abrahamic covenant, deploring the fact that by the apparent accident of birth he had lost the birthright which his brother did not appreciate. Doubtless, too, he had heard through his mother of the prophecy that the elder should yet serve the younger, which implied that in some sense of the word it might be God's will that he should eventually become the heir of that promise.

GOD'S PROMISE APPRECIATED

How Jacob's heart dwelt upon the possibilities of so great an inheritance, the blessing of God, and that his posterity should be ultimately used of the Almighty in blessing all nations, peoples, kindreds and tongues! Doubtless for years he had sought opportunity to purchase from Esau the birthright which the latter evidently did not appreciate. And now, when his brother was hungry and desired the mess of pottage, was not this his opportunity for giving his brother what the latter preferred and for getting from him what he did not appreciate, but which Jacob esteemed beyond all things of earthly value? On this Mr. White says: "Everybody knew that Esau's birthright was for sale: Isaac knew, Rebecca knew, and Jacob knew. Jacob had for a long time been watching his brother for a fit opportunity." This at last came when his brother returned hungry from the chase just at the time Jacob's dinner was ready. So when Esau said, "Jacob, I am ravenously hungry; figuratively speaking, I am famishing for some of those delicious red lentils of your cooking," Jacob's answer was in effect, "Yes, you may have them and I will go hungry, but on one condition: You are the elder, and therefore will have the right to inherit the birthright blessing. But what is that to you? What do you care for Grandfather Abraham's blessing? If now you want this pottage more than you want the blessing say so and it shall be yours. The blessing is a matter of faith, the pottage a matter of fact. I know you have little faith respecting the promise, and I know that you are quite hungry and quite fond of this pottage. I am fond of it also, but I will go without if you give me the birthright blessing in exchange."

Esau's retort was in effect, "Take it, Jacob; it may be good some day, though I confess I have not much confidence in it. It seems to me that these people round about that father Isaac calls heathen are good fellows, some of them fine neighbors, and I might say without prejudice to you, Jacob, that I think that your doting over that promise has had the

R3955 : page 75

effect of making you too sober, almost morose. Why do you not come out and have a good time with the rest of us? However, if you want my share in the Abrahamic promise for that soup you are welcome to it--give me the soup." "Wait a moment," said Jacob; "let us do this thing properly. Make an oath to the effect that this is a bona fide transaction for all time." "I will do it," says Esau; "here goes --now give me the soup." Thus was bartered the great oath-bound covenant of God and the wonderful blessings which it embraces, present and future. Neither man knew fully what he was doing, for not until this Gospel age has the mystery of God in respect to that covenant been disclosed; and now, as the Apostle tells us, it is made known only to the saints, to those who receive the holy Spirit of adoption.

OBTAINING THE BLESSING

Twenty-five years rolled around after the above barter of the birthright. Esau, still a hunter, still fraternizing with the heathen peoples about, and married now to two Canaanitish women, was, despite his profligacy, his father's favorite. Jacob was still a God-fearing man, hoping for the realization eventually of his purchase, so highly prized. Isaac was old and had become blind, and considered that it was the right time to put the management of the estate in the hands of the elder son, Esau. Accordingly he made it known that he was about to bestow the patriarchal blessing, and under his instruction Esau had gone forth to prepare some savory venison as a feast for his father before the formal pronouncement of the blessing. Rebecca remembered the prophecy that the elder should serve the younger, and Jacob confided to her the fact that he had purchased the blessing of his brother and taken the latter's oath. They watched to see whether or not Esau would regard his oath and the sale of the blessing, but finding that he was disposed to disregard it and to violate all of his obligations, mother and son determined to use their every power to secure the fulfilment of Esau's engagement respecting the blessing. But considering that Isaac would not hear to this, they conspired together to deceive him.

As Esau's name indicated, he was a hairy man: so

R3955 : page 76

they arranged that Jacob should put on Esau's fine raiment, speak as much as possible in his tone of voice, and present kid's flesh to his father and receive the blessing while Esau was still absent hunting. Lest Isaac should mistrust the deception, Jacob's neck and arms were covered with the fine hairy skin of a new-born kid. The deception was carried out, and Isaac--after saying, "The voice is Jacob's voice, but the hands are the hands of Esau"--gave the blessing. Of course the unprincipled Esau, who, after selling the birthright and confirming the sale with an oath, was about to take it to himself, was angry that his brother should have outwitted him and obtained the blessing--not apparently that he cared so much for the Abrahamic promise and blessing thus entailed, but he feared that in some way his prominence in the family would be jeopardized and that he might perhaps lose the major part of the inheritance, the two-thirds, and get only Jacob's portion, namely one-third. Anger, malice, hatred, strife, envy, murder, were in his heart, and he said to himself, "It will not be very long until father dies; then will I slay my brother Jacob, and the entire inheritance will be mine."

JACOB A FUGITIVE BECAUSE OF HIS FAITH

Esau's murderous intentions reached the ears of Jacob's mother, who informed Jacob and advised that he go for a time at least and live with her father. Jacob, then over fifty-seven years of age, following this counsel, started out to carve his own fortune, leaving the entire estate in the hands of Esau, holding on only to the covenant promise. Here was another demonstration of his faith in God. He might have regretted his bargain, he might have renounced the blessing in Esau's favor. But, no; he would hold to this, cost him what it might--possessions, a home, family association. He would go out in the fear of the Lord; he would attest his devotion to God and his faith in his promise. Is it with any wonder that we read that in his journey the Lord appeared to him at Bethel and assured him that he would be his exceeding great reward? Jacob's faith and zeal were of the kind which God approves, the kind which he has blessed from Abraham's day until the present time.

JACOB'S DECEPTION OF ISAAC

Do we excuse Jacob and his mother, and approve of their telling lies to Isaac both by word and act? No, we cannot approve of this course, and yet it seems evident to us that we must not judge Jacob's actions according to the standards which we would apply to ourselves. We, as New Creatures in Christ Jesus, begotten of the holy Spirit, have and ought to have still clearer views of the Lord's will in such matters, still greater faith than Jacob exercised. But what more could we expect of a natural man than we find in Jacob's conduct? We must gauge our conceptions of right and wrong by the divine standard, and while we cannot suppose that God approved of the course adopted by Jacob and Rebecca, we must check ourselves and others from too rabid denunciation of Jacob's proceeding by noting the fact that, according to the record, at no time did God charge up this matter against Jacob or reprove or punish him for it. On the contrary, we find the Lord appearing to him and manifesting his favor in visions and revelations and assurances of divine protection and care, without mention of the deception by which the ends were gained. Where God keeps silence, is it wise for us to say very much in the way of reproof?

What better course could Jacob have taken? We answer that if he had possessed still greater faith he might have waited for the Lord and permitted divine providence to bring to him a blessing which he craved, which God had foretold should be his, and which he had purchased at more than its value according to the estimation of Esau, though at far less than its value according to Jacob's estimation. Some point us to the difficulties and trials and perplexities which came to Jacob as a result of fleeing from his father, declaring that these were God's punishments upon him. But we reply that Jacob did not so regard these; that the Scriptures remind us that whom the Lord loveth he chasteneth, and he particularly told Jacob of his love for him. So it is with the best and truest of the Lord's people today. The fact that they have trials and difficulties and disappointments and persecutions, so that sometimes they must flee for their lives, by no means proves that the Lord's favor is not with them; rather these things, as the Apostle assures us, are working out for us a far more exceeding and eternal weight of glory. Similarly, Jacob's trials and difficulties and sorrowful experiences worked out for him a blessing of heart and character.

Here our Golden Text applies--"Lying lips are an abomination unto the Lord, but they that deal truly are his delight." Jacob was not one of those who made clean the outside of the cup while within it was impure. He was at heart of the character mentioned in the Golden Text, "They that deal truly." Neither can we say that he was graspingly selfish with his brother, for we find in his general character a breadth of liberality rarely met with. We recall that he never asked even for the younger son's one-third interest in the estate, but that returning later he instead proffered Esau a present of cattle, sheep, etc. If we must charge Jacob with the lying lips we can at least credit him with the honesty of heart. He lied in order to secure justice and because his faith was not sufficiently strong to permit him to trust the Lord implicitly respecting a matter which he so highly esteemed and was willing indeed to give everything but life to possess.

A lesson for the spiritual Israelite is that we not only should esteem as Jacob did the value of the divine promise and favor and blessing, but that to a similar zeal we should add still more faith, so that we could trust the Lord to give us the blessings he has promised. This was the example which Abraham set, but which Jacob evidently had not fully appreciated. Abraham was called upon to sacrifice his son Isaac, the heir of the promise, through whom the Lord had declared the promise should be fulfilled. Abraham's faith was sufficient, and in due time God settled the matter in that Isaac was received from the dead in a figure. (Heb. 11:19.) We cannot doubt that if Jacob had possessed a similar degree of faith God in some manner would have given him the blessing, despite his father's intentions to the contrary and Esau's dishonesty and violation of his oath.

THE APOSTLE'S APPLICATION OF THIS

The Apostle refers to the main incident of this lesson, the sale of the birthright, and in very round terms denounces

R3956 : page 77

the spirit of Esau--the spirit that is not appreciative of God's mercy and blessing which he has in reservation for them that love him. He speaks of Esau as that "profane person who for one morsel of meat sold his birthright." (Heb. 12:16.) He was profane in the sense that all the Gentiles or heathen were recognized as profane--godless, not reverent, unbelieving, preferring the things of this present time, the good and the bad, to the better portion of the future, which they have not the faith to realize nor the appreciation to enjoy. The fact that Esau was evidently birth-marked and by heredity a wild man, loving the more animal and natural things, so far from being to his condemnation is rather in his favor. If his failure to appreciate the spiritual things was the result of an inherited depravity of taste, then we can say that the redemption provided in Jesus' sacrifice covers that entire blemish and guarantees eventually to Esau an opening of the eyes of his understanding and an enlightenment of his mind to appreciate the better things--when in due time, during the Millennial age, the Redeemer shall be the Restorer. (Acts 3:19-21.) For Jacob to have taken the course of Esau would have been a much more heinous matter, because by nature he had a loftier mind, a more reasonable soul, less impaired by the fall.

So, too, when we apply this principle today we find that there are many natural men of the Esau type who have no interest in or appreciation of spiritual things: we sympathize with them rather than blame them, and look forward with pleasure to the time when the Lord's mercy shall be extended toward them in measure proportionate to the degree of their share in the fall--to assist them by the judgment of the Millennial age (its rewards and punishments) to see the right way and to learn righteousness therein, and eventually (if they will) to attain perfection and eternal life. On the other hand, if by the grace of God we have been favored in being better born, born the children of believers --especially if by the grace of God our eyes have been opened to an appreciation of the heavenly spiritual promises--how great is this blessing! What advantage we have every way over the others of the Esau type. What manner of persons ought we to be in all holy conversation and godliness! Surely the Lord may expect much more of us, and we should expect much more of ourselves than of our Esau neighbors.

SELLING THE SPIRITUAL BIRTHRIGHT

Examining the Apostle's argument still more closely we find that he especially addresses the Church, not the world, in this exhortation that we appreciate God's grace and do not sell our birthright. The world has no birthright to sell at the present time: as children of Adam they were all themselves "sold under sin." The Lord addresses those who have by the Lord's grace escaped from this slavery, being justified by faith in the precious blood of Christ. We were in bondage, but are now made free--and "whom the Son makes free is free indeed." (John 8:36.) After being made free we received, as a further grace of God, an invitation to be heirs of the Abrahamic Covenant--the very one for which Jacob was willing to sacrifice everything. We come into this relationship, as the Apostle points out, by our acceptance of our Lord Jesus and our full consecration unto death with him. The point of the Apostle's argument is that all of the consecrated ones are in the position of these two sons of Isaac: the inheritance of that Abrahamic Covenant lies between us somewhere--some will get it and some will not.

The Apostle wishes us to see the character of this class that will inherit the promise--they must not be, like Esau, careless, worldly minded, thoughtless of God and unbelieving respecting the future provision. If they are thus disposed they will be sure to find opportunities for bartering their inheritance--it would surely slip from them to others who have a higher appreciation of its value, as the inheritance of this covenant slipped from Esau and was secured by Jacob.

"FOR ONE MORSEL OF MEAT"

True, Esau had a whole mess of pottage, yet the Apostle in speaking of it minimizes it, saying, "One morsel." He felt that what Esau got was of such trifling value that he could hardly express it in terms; it seemed as nothing, as merely a bite, though to Esau himself, doubtless, the pottage made a very good dinner for the time. So it is with us: from one standpoint we could sell our birthright for considerable, from the other standpoint we get practically nothing for it.

Let us notice various ways of selling the birthright, remembering that only those who have come into covenant relationship to God through Christ have the birthright at all, so they could dispose of it.

The Esaus amongst the Lord's people are those who love the world and the things of the world, who set great store by the pleasures of the present time. The enjoyment of these means the approval of the world, fine houses, fine clothing, plenty to eat. If in the Lord's providence such blessings come to us they would necessarily be trials, testings of our faith, because the world at the present time is in an undone condition through the fall and through the machinations of the Adversary. The testing time comes when we see duty and faithfulness to the Lord to be on one side of the question and either the rejection of these blessings or the securing of them on the other side. We cannot serve both God and Mammon, and we must then choose. Happy is he that chooses as Jacob did, to lose all earthly advantages that he may gain the heavenly promise. Unhappy it will be for him who loves the present world, its joys, its pleasures, its emoluments and wealth, so that he is willing to dispose of his birthright that he may have these. True, the seller does not always realize what he is parting with, nor perhaps intends to part with it at all, even as in the case of Esau, but the testing comes nevertheless, and each one must be prepared therefor.

Perhaps no class of the Lord's people have more temptation along the line of selling their birthright privileges than have the preachers. As the truth comes to them it brings responsibilities, and they realize these, and if then they allow love of ease or name or fame or wealth or standing to lead them to unfaithfulness the effect will be the loss of the inheritance. We do not say that they will be eternally tormented, God forbid! We do say with the Scriptures that the inheritance of this Abrahamic Covenant can only go to those who appreciate it and are willing to let it cost them everything to gain it. This is God's arrangement that he might test, might prove, every son whom he receiveth under

R3956 : page 78

this Abrahamic Covenant, every member of the body of Christ.

A little while and the clouds will pass, and we shall see clearly the riches of God's inheritance in the saints and the exceeding greatness of their reward; a little while, and how miserable appears the choice of those who, like Esau, have sold their birthright for business advantages, emoluments, honors of men, etc. O, how in the light of that glorious day all these things that are so highly esteemed amongst men will be counted as less than one morsel of meat--one moment of trifling earthly pleasure or satisfaction! Now is the time for all to choose of which class we will be; now is the time to lay aside every weight and every besetting sin and to fully count the cost, to lay everything on the Lord's altar, sacrificing all of the earthly interests that we may be heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together.--Rom. 8:17.

===================

R3956 : page 78

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:--

I desire to acknowledge receipt of route sheet. I cannot express how deeply I appreciate your kind words. I am well aware that the indicated necessities of the field govern the routes of the Pilgrims, and you may be assured that I am sufficiently grateful to the dear Lord for the privilege of the service that the place and the time are gladly left to the disposition of his will.

Beloved Brother Russell, the joy of this blessed service is more like such as one might expect to experience beyond the vail than that which would be known in the flesh. The Spirit of the dear Master as it is manifested in his true-hearted ones is seemingly becoming more and more precious and like that of the other side. If the closing scenes of our earthly experience are to be especially severe, surely he is preparing us for them by the abundant outpour of his blessings now.

As we often have painful examples of the power of a strong personality in doing evil among the classes it is most refreshing to observe the beneficent influence of complete devotion to the Lord. From every side come most heartfelt expressions of love and greeting to yourself, dear Brother Russell. My own deep love I earnestly desire to add to the large measure from the Lord's dear ones I am communicating, and my appreciation of the comfort and strength that the knowledge of your sympathy, your prayers and your love gives me.

In the sacred bonds of Christ, your brother in his service, M. L. HERR,--Pilgrim.

DEAR PASTOR:--

It is with sorrow that I inform you that I will have to give up the colporteur work for the winter, on account of my health. Giving it up after being such a short time in it was like getting just a sip of water when one was thirsty and wanted a big drink; but I know and realize that "all things work together for good" to the Lord's children, and I am glad and thankful that I had the honor and privilege of selling 77 books for the Lord. Oh! that those who have strength and opportunity could realize what a privilege it is to spend it for the Lord in introducing his truth to the weary ones who are looking for something, they know not what; and could also realize what a blessing goes with this work!

I want everything to be just as the Lord would have it be and I praise him for all the wonderful help and enlightenment that is coming to me through the Bible by the means of the DAWNS and WATCH TOWER. The way is growing narrower and rougher, but it is also growing brighter, and my prayer is for you, dear Pastor, that you may be kept safe to the very end.

When you are so busy I don't expect an answer to this, because I know just how you sympathize with those who are set aside through no fault of their own. My determination is, by God's grace, to be on the lookout for every opportunity, no matter how small seemingly, to witness for the Truth and to send it to others; and I ask an interest in your prayers that I may be faithful in trading with the talents given me.

I remain, your sister in Christ,
__________, Ontario.

R3957 : page 78

DEAR BROTHER RUSSELL:--

After two years' walking in the light of Present Truth, may I add a few paragraphs to my glad testimony of its blessing? Recalling that from the Methodist hymnal we used to sing:

"We praise thee that the Gospel light
Through all our land its radiance sheds,"

and remembering that I then believed we were singing the truth and that Methodism was a very great factor in spreading that Gospel light, no wonder I esteemed mine a very happy experience. But, oh! to know God's glorious Plan of the Ages--to be able to discern as error what I once believed as truth, and consciously to turn away from blind misstatements having but a "form of godliness," and receive, in place of husks, the satisfying portion of God's meat in due season--is delight inexpressible.

And then, out in the great harvest field, to be counted worthy of association as laborers together with the great Chief Reaper, our Lord; to be privileged to bear his message, which is to garner the true wheat; to have, in contact with those "who oppose themselves," a little taste of enduring hardness and trying that it be "as a good soldier of Jesus Christ"; to know just the little, even, that I have been privileged to learn, of suffering with him; knowing also the great and precious promise of which our light affliction is the condition--Oh, when I try to pin down, with pen or pencil, expression of these experiences, I feel how powerless I am!

To realize that one is making progress, instead of going over the same ground year after year, knowing no more at the close than at the beginning--the sordid matter of so many dollars raised for expenses being the acme of one's attainment, growth in grace and in knowledge of our Lord being only incidental matters, if not entirely omitted from consideration; or, at "revival time" to "work for souls," mainly for the purpose of their financial help--oh, what a relief to have forever laid aside such mockery of religion and really to have that knowledge that causes one really to grow in grace! What joy to experience that Christ dwells in our hearts by faith; that we may be rooted and grounded in love and be able really to comprehend with all saints what is the breadth and length and depth and height and

R3957 : page 79

really to know the love of Christ, which passeth knowledge that we might be filled with all the fulness of God!

This makes the narrow way bright with his radiance, for

"We are traveling home to God,
In the way our Savior trod."

Yes, and

"In the hour of trial we
Watch thy footprints, Lord, to see,"

because we are able to recognize God's loving purpose in even the persecutions that are heaped upon "this way," and find that their outcome is to bind us all more and more closely together and to him whose prophecies those persecutions fulfil.

Gratefully and lovingly remembering always that through you, dear Pastor, the exposition of God's great plan and of the real, true meaning of his wonderful Word of Truth, was given, as "meat in due season for the household of faith,"

Yours in his ever blessed service,
ELIZABETH GILLET,--Colporteur.

MY DEAR BROTHER RUSSELL:--

I have often thought of writing to you and asking if you would bear with me if I would tell you a little experience of how the Truth came into my life, and now I take this opportunity to carry out my intention, trusting that you will bear with me. About four years ago my most intimate friend got hold of Vol. I. She received it from a young Jewess who said she was not interested in it. My friend about ten years previously had united with the Baptist Church, and I did likewise the following year. She was very devoted to the Church until within two years of receiving "The Plan of the Ages," when she became cold and indifferent to everything connected with the Church and was determined to see some of the world. I prayed for her and did all that I could to get her back, but she seemed to think there was nothing there to hold her. Sunday after Sunday I stopped for her to go to Sunday School or Church service, and thinking I could get her to promise me she would go the next week, but all my efforts failed. After this dear sister got Vol. I. in her possession and began to devour its contents, I was the first to whom she told the "glad good news." We both lived in the country, and on Sunday afternoons as I came from Sunday School I would stop on my way home, and she would always walk part of the way home with me and carried "The Plan of the Ages" under her arm. As we came to the wood between our two homes we sat down and talked until dark, and I well recall the tears running down her cheeks as she explained to me God's glorious plan. She seemed completely carried away by its teachings, and I was led to question, Could this possibly be true? or is this dear acquaintance being led astray? The latter I believed to be the fact, but never criticised her to another because I saw her earnestness and believed it to be genuine. Well, she gave me no rest, kept at me continually, gave me Vol. I., and I read it to please her; then Vol. II. I read also to please her, and finally Vol. III. Then she began to question me concerning certain teachings. With some I could agree with the author, with some I could not; in fact, I had not studied them enough to know whether or not they were Scriptural; in short, I did not know what to do. I was very uneasy; we had been friends so long that I did not like to drop her, for I realized her worth. She talked some of going west with some friends; I was only hoping that she would decide to go and then I would be at my ease.

I thank our dear heavenly Father that now I rejoice in that comfort and ease of mind and that "peace which passeth all understanding." I believe it was through this sister's prayers and also the prayers of some others of the Lord's dear ones that I at last became interested and that the interest grew and still grows. It was while reading Vol. V. that I became alive to my duty of making an entire consecration--presenting my body a living sacrifice, which is my reasonable service. But, oh, "the Adversary goeth about as a roaring lion, seeing whom he may devour." I ask you to pray for me, dear brother, that I may become more like our Pattern, the Lord Jesus.

Yours in the one faith,
(MISS) M. A. THOMPSON,--Pa.

DEAR BROTHER IN CHRIST:--

The other day, having read the 15th chapter of Genesis, the 9th verse seemed to suggest that the years mentioned had some meaning, and, doing a little figuring, here is the result. In the 8th verse Abraham asked some proof that he should inherit the land promised him in the seventh verse. In verse 9 the Lord said to Abraham, "Take me an heifer three years old, and a she goat three years old, and a ram three years old, a turtle dove and a young pigeon." Now a bird is usually considered young up to one year old. So I figured three years each for the heifer, goat and ram--nine years--and one year each for the birds, eleven years in all. Eleven prophetic years of 360 days each equals 3,960. A day for a year gives us 3,960 years. On page 42, Vol. II., of the DAWNS we have the chronology as follows:

From the Covenant to the giving of the Law......	430	years
To the division of Canaan.......................	46	"
Period of the Judges............................	450	"
" " Kings............................	513	"
" " Desolation........................	70	"
Thence to A.D. 1................................	536	"

Total from the Covenant to A.D. 1...............2045 "

2045 taken from the 3960 years leaves 1915 years from A.D. 1, which seems to be the proof Abraham asked of the Lord whereby he should know that he would inherit the land. This seems at least to be a remarkable coincidence.

Wishing you God's rich blessing, I remain yours in the blessed Redeemer,

GEO. MATTHEWS,--Ohio.

DEAR FRIENDS:--

In our Volunteer work last year we put out 155,000 tracts, or over 3-3/4 tons. These, if laid out flat, tightly pressed, would make a pile 260 feet high, or 35 feet higher than Bunker Hill monument. This report encouraged the friends here greatly. All through the dark ages the truth has been kept down to earth, but now we can see where

Truth
Rises
Up
To
Heaven

in a glorious fashion, both in a figurative and a literal sense. About an average of fifty workers were in the field. Yours in his name,

JOHN R. JONES,--Mass.

===================

SEMI-MONTHLY
VOL. XXVIII MARCH 15 No. 6
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................ 83
  A Wall Street View of the Decline of Faith.... 83
  Comparative Failure of Christianity........... 84
  Hell a Failure, a Clergyman Says.............. 84
The Blood of Sprinkling of the Passover........... 85
  "As Oft as Ye Do This"........................ 87
  "Drink Ye of the Same Cup".................... 89
The Wine of False Doctrine........................ 89
  The Table of the Lord versus the Table of Devils...................................... 91
The Lord Knoweth Them that are His................ 92
Responding to Divine Promises..................... 93
  The House of God the Gate of Heaven........... 94

Noting and Marking Blessings.................. 95

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

BROTHER RUSSELL'S WEEKLY SERMONS

We generally give a discount rate on all journals that print Brother Russell's sermons, and are chiefly interested in encouraging the Pittsburg Dispatch. However, some who cannot subscribe regularly can help the cause by patronizing locally the journals which publish the sermons in the following cities: Fort Wayne, Ind.; Wheeling, W.Va.; Easton, Pa.; Scranton, Pa.; Greensburg, Pa.; Pictou, Nova Scotia. Encourage the publishers, too, by an occasional letter or card of appreciation.

THE MEMORIAL IN ALLEGHENY

The annual celebration of the Memorial Supper, commemorating our Lord's death and our participation therein, will be observed by the Church at Allegheny on Thursday evening, March 28, at 8 o'clock, in the auditorium of the Third Ward School building, cor. North Ave. and James St. (entrance on James and Third Sts.) The building can be reached by any "West View" or "East St. and Madison Ave." car.

At 2 p.m. of the same day there will be a baptism service in the Bible House Chapel, for the convenience of visiting friends who may desire to symbolize in water their baptism into Christ's death. For the benefit of any friends for whom the above baptism arrangements will not be convenient, a similar service will be held at Bible House Chapel, on the preceding Sunday (March 24) at 10 a.m. Robes and conveniences will be provided for both occasions.

===================

R3958 : page 83

VIEWS FROM THE WATCH TOWER.

A WALL STREET VIEW OF THE DECLINE OF FAITH

SOME striking editorials on the question of the decline of the belief in a future life have been appearing in recent issues of The Wall Street Journal (New York). From such a source the inquiry carries peculiar weight, especially to the type of mind which forms the majority in our commercial civilization. The articles in question, written by Mr. Sereno S. Pratt, the editor of that paper, expresses the "intense interest" of that journal "in the economic and political effects of any change in the thought, the habits and the lives of men." If there has been a decline in religious faith, Mr. Pratt asserts, that fact "alters the basic conditions of civilization," because a factor in the markets," "changes the standards and affects the values of things that are bought and sold," and "concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it." Along this line Mr. Pratt continues:

"The question, therefore, of practical, immediate, and tremendous importance to Wall Street quite as much as to any other part of the world, is, Has there been a decline in the faith in the future life? and if so, to what extent is this responsible for the special phenomena of our time--the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, 'the misuse of swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the advances of Socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation, might well be worth an investigation by a commission of government experts, if it were possible for the Government to enter into such an undertaking."

Whatever may be a man's own personal beliefs, continues Mr. Pratt, "there is no one who would not prefer to do business with a person who really believes in a future life." If the world holds fewer men of such faith, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. So the writer views the situation, adding these reflections:

"There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in Church attendance, the abandonment of family worship, the giving over of Sunday more and more to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation not instructed as our fathers were in the study of the Bible, the secularization of a portion of the Church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development which has within it the seeds of a national disaster."

The alternative of the "adequate substitute" does not recommend itself to the mind of Mr. Pratt, as may be seen from his view expressed in a more recent editorial, which deals with the materialism underneath both "the Socialism of Karl Marx and the financial concentration of which we may take that represented by E. H. Harriman as a type." Balancing the virtues of the two, Mr. Pratt sees in Socialism "the more attractive and impossible program," while "financial concentration" he believes to be "the safer for the social order and civilization." In neither, however, is the remedy adequate to the ill. He concludes:

"The supreme need of the hour is not elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man

R3958 : page 84

as something more than a mere lump of matter."--Literary Digest.

COMPARATIVE FAILURE OF CHRISTIANITY

BY REV. W. GALBRAITH

(The following is published by the Toronto (Ont.) Methodist Publishing House):

"It [Christianity] has fallen far short of its divine purposes and marvellous capabilities. What is the reason of this comparative failure?

"We answer, first, that in the days of Constantine it was baptized with the spirit of heathenism, and these foreign and enfeebling elements, transfused through the entire Christian system, grew upon it like a parasite for more than a thousand years, and are still a formidable obstacle to its progress and achievements. Heathen doctrines, usages and habits still linger to a greater or less degree in all branches of the Christian Church.

"We answer, secondly, that Christianity at this hour is largely baptized with the spirit of the world. Worldly maxims, methods and motives have invaded the heritage of Jesus. These are eating out its life, and obstructing all its efforts.

"Great and grievous wrongs are still rank and rampant in the Church and in the world. The Church, by her individual members, and in her collective capacity, is doing a great and glorious work for God and humanity, but, unhappily, mediaeval religion protrudes itself into the last quarter of this nineteenth century.

"Fashionable and formal churches are found everywhere. The heathenish system of caste grows in Christian lands. Expensive churches, with heavy debts, popular preaching, artistic music, wealth and self-indulgence, have invaded the fair heritage of God. Mission churches have become a necessity to meet the needs and the condition of the poor. If Christianity were in its normal state there would be no mission churches.

"Goodness would be recognized as the only basis of true brotherhood, and the rich and poor would meet together.

"Intense, inveterate, stereotyped selfishness is crushing and blighting the world. It is seen everywhere.

"You cannot enter a street car, railway coach, shop, mart or stock exchange, church or legislative hall, but selfishness manifests itself in forms which must be offensive to a righteous God, and in striking contrast with the spirit and teachings of Jesus Christ. It forms immense monopolies and combinations on the one hand to grasp the wealth of the world. It forms protective associations and strong unions on the other hand for self-protection and to resist those grinding monopolies and combinations. It is manifested at both sides of the counter. On the one side, the would-be buyer wants goods at less than a living price, and drives the vender to deception and lying advertisements. Human beings, like wild beasts, prey on each other...

"What is known as the "sweating system" in industrial life is a disgrace to humanity, and should not be tolerated in any Christian land. Hard workers are often inadequately remunerated for faithful toil. Often on the other hand, the time is put in and wages demanded for work that was never performed. Paul's counsel to servants and masters (Eph. 6:5-9) ought to be placarded in every store, factory and workshop.

"Is pure Christianity, if rightly applied, competent to correct all these wrongs, and to bring society into loving, happy, righteous harmony? I have no hesitation in affirming that it is thoroughly competent for this work. It operates along two distinct, yet not conflicting lines --Gospel and law. The Gospel teaches what men ought to be, and how they ought to live. 'Provide things honest in the sight of all men.' 'Look not every man on his own things, but every man also on the things of others.' 'Let no man seek his own, but every man another's wealth.' 'Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.'

"The Gospel provides the example we should follow. In spirit and life all men should be like Jesus Christ. They should transact business just as Christ would do if he were in their place. 'He that saith he abideth in him, ought himself also so to walk even as he walked.'

"The Gospel presents us with the highest motives to a merciful and righteous life. It offers as an inducement for obedience to its teachings, the highest, truest and most mature manhood here, and the fullest felicity and glory hereafter.

"The Gospel provides us with the necessary inspiration and power to live this life. In other systems of religion and philosophy, there is much excellent teaching, but there is no motive power. The strongest and best machinery is of no practical utility without an adequate power to put it in operation.

"All the proposed plans and schemes for the reformation of society, outside the Gospel, are utterly devoid of the necessary motive power. To expect them to transform society, correct its abuses and redress its wrongs, is to expect from the human what can only be effected by the divine."

* * *

The writer of the foregoing sees something, evidently,--

R3959 : page 84

he sees that the nominal Church is not even approximating the divine standard. But he does not at all see the cause of the failure, for he proceeds to express post-millennial views--that the Church should convert the world! The trouble lies in the abandonment of the faith once delivered unto the saints respecting the second coming of Christ, the resurrection hope and the Kingdom then to bless the world. How strange that one could recognize the need of divine aid to overthrow the power of sin and death and Satan and yet expect this through humanity after 1800 years of trial and knowing that there are twice as many heathen today as there were a century ago.

HELL A FAILURE, A CLERGYMAN SAYS

St. Louis.--Fear as an incentive to righteous living has gone out of date, according to the Reverend Doctor Gifford, of Buffalo, who spoke before the Baptist Congress at the Second Baptist Church. He said:--

"Seventy-five years ago the preacher scared his listeners into obedience by opening back the creaking iron doors of an awful hell, where they saw the burning of the livid flesh. Then the motive was fear. Now if

R3959 : page 85

a preacher were to present such a picture his audience would sit and look at him with the same curiosity as they would examine an old dusty spinning wheel. There is not enough heat in hell to drive the machinery of foreign missions at the present time."

* * *

Is it not quite apparent that the preaching of a burning hell of eternal torture for ninety-nine out of every hundred of our race is a matter of policy? Ministers seem to guide their conduct by expediency rather than by conscientious conviction. Their query seems to be, not What is the Truth on this great subject? but, What will my congregation approve? What will bring me popularity and another call at a better salary? What will increase the membership of my Church? Each seems to "look for gain from his own quarter."--Isa. 56:11.

===================

R3959 : page 85

THE BLOOD OF SPRINKLING OF THE PASSOVER

THE Passover season draws near its beginning, as celebrated by the Jews, on the 29th of this month; but the interest of Christians centers especially in the slaying of the lamb, which preceded the Passover feast, and their celebration, therefore, properly begins on the evening of March 28th. We greatly regret, however, that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history, but few of either religion discern the real signification of the celebration.

THE PASSOVER INSTITUTED

Could their minds be awakened thoroughly to its true significance it would start a religious revival such as the world has never yet known. But, alas! as the Apostle declares, the god of this world has blinded the minds of many, and even some whose eyes of understanding are partially opened he describes as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been celebrated in the world for now more than 3300 years. And, by the way, it must be admitted even by the higher critics and agnostics in general that an event so prominently marked, so widely observed for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt: the first-born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved free from it--all that observed the rule to remain under the blood--else this widespread celebration of the event would have been inexplicable.

We need not remind you of the particulars connected with the institution--that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of the land of Egypt, relieving them one after another when their king craved mercy and made promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster--that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasant as well as in the home of the king there should be a mourning, as a result of which they would be glad finally to yield and let the Israelites go--yea, urge them to go, and in haste, lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided: the next six plagues affected not the district occupied by the Israelites; and the last, the tenth plague, was declared to be common to the entire land of Egypt, including the land of the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and lintels of their doorways, and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey --with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

"WHEN HE SEETH THE BLOOD THE LORD WILL PASS OVER THE DOOR AND NOT SUFFER THE DESTROYER TO SMITE YOU."--EXODUS 12:23

The Israelites were commanded to celebrate this as the first feature of the Jewish Law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world--even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire the meaning of this celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the divine command? Truly a reasonable God has reasonable commands, and in due time will be willing that his faithful people should understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer, and, answering, to get light and joy from the knowledge.

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, would be unable to give a reason and

R3959 : page 86

ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic Law institution were intended by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the Just for the unjust? and that the application of its blood symbolizes, represents, the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"--that the cancellation of the world's sin is effected by the payment of man's penalty--that as the whole world lost divine favor and came under divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins--the Just for the unjust, that he might bring us back to God. Thus he opened up a new and living way--a new way to life everlasting.

"A KIND OF FIRST-FRUITS"

Those familiar with the Bible have noticed that therein the Church of Christ is called the Church of the First-born, and again a kind of first-fruits unto God of his creatures. (Heb. 12:23; Jas. 1:18.) This implies others ultimately of God's family later born; it implies after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the first-fruits will ever be saved and that there will be no after-fruits. But let us look at this type of the Passover--let us notice that it was God's intention to save all Israelites, and that as a nation they represented all mankind that will ever come into harmony with God and be granted eternal life in the land of promise. Let us notice that there were two passovers: a great one, when the whole nation by divine power was miraculously delivered by the Lord and led by a sandbar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides.

That picture or type shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render him worship--not an Israelite was left

R3960 : page 86

behind. But that passover at the Red Sea is not the one we are discussing particularly on this occasion--not the one we are about to celebrate. No, the event which we celebrate was merely the passing over or sparing of the first-borns of Israel. Only the first-born were endangered, though the deliverance of all depended upon the salvation of the first-born. Applying this in harmony with all the Scriptures we see that the little flock, the first-fruits unto God of his creatures, the Church of the first-born alone, is being spared at the present time--being passed over, provided they are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when he shall ultimately lead the people forth from the bondage of sin and death are not now endangered--merely the first-born.

"THE CHURCH OF THE FIRST-BORNS"

The first-born--the "Church of the First-Born"--are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them his good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to him and his service, and in return have been begotten again by the holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the household of faith--behind the blood of sprinkling. For these to go forth would imply a disregard of divine mercy. It would signify that they would do despite to divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such the Scriptures declare, "There remaineth no more a sacrifice for their sins"; they are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who departed from their homes contrary to command and who died therefor, have gone into the Second Death. Quite to the contrary: we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the Church of Christ during this Gospel age since Pentecost. If we sin wilfully after that we have received a knowledge of the truth, after that we have tasted of the good Word of God, after that we have been made partakers of the holy Spirit and thus members of the Church of the First-born, if we should fall away--it would be impossible to renew us again to repentance--God would have nothing further for us, our disregard of his mercy would mean that we would die the Second Death. From this standpoint the Church of the First-born, through the begetting of the holy Spirit and the greater knowledge and privileges they enjoy everyway, have a greater responsibility in the world, for they are the only ones as yet in danger of the Second Death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and the Christ, the antitypical Moses, will lead forth, will deliver all Israel --all the people of God--all who when they shall know shall be glad to reverence, honor and obey the

R3960 : page 87

will of God. That day of deliverance will be the entire Millennial age, at the close of which all evil and evil doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

"AS OFT AS YE DO THIS"

The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (I Cor. 5:7,8.) He informs us that we all need the blood of sprinkling, not upon our houses but upon our hearts. (Heb. 12:24; I Pet. 1:2.) We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, his merit, the value that was in him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on his character and are transformed day by day to his glorious image in our hearts. We are to feed upon him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have no continuing city, but are en route as pilgrims, strangers, travelers, staff in hand, girded for the journey, that we may ultimately reach the heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified himself with the Passover Lamb. On the same night that he was betrayed, and just preceding his crucifixion, he gathered his disciples in the upper room, saying, "With desire have I desired to eat this passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night--the saving of the typical first-born from the typical prince of this world--but as soon as the requirements of the type had been fulfilled our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Passover--annually] do it in remembrance of me! (I Cor. 11:24,25.) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you--who recognize me as the Lamb of God, who in God's purpose has been slain from the foundation of the world--you who recognize that I am about to give my life as the world's redemption price, you will note this Passover with peculiar and sacred significance, different from all others. Henceforth you will not celebrate any longer the type but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the First-born and meat indeed for the entire household of faith.

"THIS IS MY BODY, BROKEN FOR YOU"

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal lamb supper in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems--"unleavened bread" and the "fruit of the vine"--to represent him as the Lamb. Thenceforth his followers, in accord with his injunction, celebrated his death as their Passover Lamb every year until after the apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the "dark ages." Even during the "dark ages" the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of his death in the Passover supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy which has deceived and confused so many millions of Christendom--the Mass, introduced by Roman Catholicism. This in the Scriptures is called "the abomination of desolation," because of the disastrous influence it has had upon the faith and practice of the Lord's people. Although Protestants in general have repudiated the Mass, as being wholly contrary to the teachings of Christ and the apostles, nevertheless the practices of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

THE MASS IS NOT THE EUCHARIST

Many Protestants will innocently ask, Is not the Mass merely the Eucharist, the Lord's Supper, under another name? O, no! we answer--it is wholly different. The Lord's Supper celebrates the death of Christ accomplished at Calvary; the Mass represents a new sacrifice for sins made every time it is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands for the very purpose of sacrificing him afresh. High Mass is a particular sacrifice of Christ for a particular sin by a particular individual. Low Mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary--that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the Mass, and as practised by the Roman Catholics and Greek Catholics and high Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the statement of the Scriptures that Christ dieth no more, that by one sacrifice he hath perfected forever all who come unto the Father through him.--Rom. 6:9.

It will be readily seen that the repeated sacrifices represented in the Mass would have the general effect of nullifying and minimizing the value of the great sacrifice at Calvary represented in the Passover and its Memorial Supper. How could those who had come to

R3961 : page 88

look especially to the Mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise, back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebrations of the Memorial Supper preceding it fell into disuse long ago.

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated; hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Because Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) Because they have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signify, As often as you, my disciples (all of whom are Jews and accustomed to keeping the Passover), keep this Passover Supper, keep it in remembrance of me--not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider that they have Scriptural precedent for so doing, because in the Bible we read that the early Church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing whatever in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and it is never said to represent the broken body of our Lord. It was a cheerful social custom in the early Church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Bible House congregation at Allegheny has such a breaking of bread every Lord's Day between the afternoon and the evening services--as a convenience for those living at a distance, especially as a desirable opportunity for extending fellowship amongst the Lord's people.

THE DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was reckoned the beginning of the ecclesiastical year, and beginning the fifteenth day of that month the Feast of Passover lasting a week was celebrated. That week of seven days represents the joy, the peace, the blessing, which result from the passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this feast of Passover continually--the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it; but our Lord emphasized the importance of the killing of the Passover lamb when he announced himself as its antitype and when he invited us to celebrate his death on its anniversary until, at his second coming, our entrance into the Kingdom would signify the complete fulfilment of all blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, lay more weight upon the value of the death of Christ, and join more heartily in its celebration on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to his request--"As often as ye do this"--annually--"do it in remembrance of me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of his body. The date of this celebration this year will fall on March 28 after 6 p.m., because at that hour begins the fourteenth day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary makes the matter more impressive.

"LORD IS IT I?"

We recall the circumstances of the first Memorial, the blessing of the bread and of the cup, the fruit of the vine, of our Lord's exhortation that these represented his broken body and shed blood, and that those who are his followers should participate--not only feeding upon him but being broken with him, not only partaking of the merit of his blood, his sacrifice, but also in laying down their lives in his service, in cooperating with him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord. Following this they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master, but who was bold enough even while his treachery was being exposed toward the Lord to cry, "Is it I?"

R3961 : page 89

The very thought that any who had companied with the Lord could thus deny him and betray him to his enemies causes a proper loathing of such conduct, and should properly fill us with caution if not with fear lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold him with strong cryings and tears praying to him who was able to save him out of death--expressive of the Master's fear of death lest in some particular he might have failed to follow out the Father's plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angel with the assurance that he had faithfully kept his consecration vow and that he would surely have a resurrection as foretold. We behold how calm he was thereafter, when, before the High Priest and Pilate, and Herod and Pilate again --as a lamb before her shearers is dumb so he opened not his mouth in self defence. We see him faithful, courageous to the very last, and we have his assurance that he could have asked of the Father and had more than twelve legions of angels for his protection; but instead of petitioning for aid to escape his sacrifice, his petition was for aid to endure it faithfully. What a lesson for all who are his footstep followers!

On the other hand we remember that even amongst his loyal disciples the most courageous forsook the Lord and fled, and that one of them even in his timidity denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith and courage and willingness to suffer with him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with resolutions that we will not deny our Master under any circumstances and conditions--that we will confess him not only with our lips but also by our conduct. Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words saying, Marvel not if the world hate you, for ye know that it hated me before it hated you; and we see that he meant the religious world in our case.

DRINK YE OF THE SAME CUP

The lesson to us, then, will be that we shall not be surprised if the opposition to the Truth and the persecutions to the light-bearers in the footsteps of Jesus should come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death: rather we are to remember the words of the Apostle respecting this matter--"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ--Head and body. And the Father permits it to be so now, until the members of the body of Christ shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the body, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel age, the resurrection change of the Church to be with and like her Lord. Then, as our Master declared, those who now partake of his broken body and are broken with him in the service of the Truth, those who now participate in his cup of suffering and self-denial, will by and by with him drink the new wine of joy in the Kingdom--beyond the vail.

With that glorious morning will begin the great work of the world's release from the bonds of sin and death--the great work of uplifting, or, as the Apostle calls that great epoch, "The times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) The thought

R3962 : page 89

before the minds of those who participate in this Memorial should be the Apostle's words, "If we suffer with him we shall also reign with him"; "If we be dead with him we shall also live with him"; "for the trials of the present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:17; Rom. 6:8.) With these thoughts respecting the passing over of our sins of the First-born through the merit of the precious blood we may indeed keep the Feast of the Passover with joy notwithstanding trials and difficulties. So doing, continuing faithful as his followers, very soon we shall have the great privilege of leading forth the Lord's hosts--all who ultimately shall hear and know and obey the great King--out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain, therefore let us keep the Feast."

===================

R3962 : page 89

THE WINE OF FALSE DOCTRINE

--ISAIAH 28:7-13.--MARCH 24.--

Golden Text:--"Wine and new wine
take away the heart."--Hosea 4:11.

THE Scriptures refer to two kinds of drunkenness--with both the results are disastrous. It would be quite unjust to charge all the troubles of the world against intoxicating liquors, and yet when one considers how far reaching are the baneful effects of alcohol it certainly does appear to be one of the worst foes of the human family--even though it be, as one of the latest scientific discoveries shows, the integral part of the heating or stimulating influence of the blood in all animals. Evidently nature has provided in her own laboratories for the proper amount, and all additions thereto are dangerous. We like to hear young people, and especially young men, able to say that they

R3962 : page 90

have never tasted a drop of intoxicating beverages. Such a testimony does not, of course, prove them to be saints, but it does demonstrate that in this one particular they have good judgment. He that never tastes can never be injured by this adversary. Before leaving this phase of the subject we quote words credited to the great agnostic, Robert Ingersoll, as follows:--

"I believe that alcohol to a certain degree demoralizes those who make it, those who sell it and those who drink it. I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it. I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime. All you have to do is to think of the wrecks upon either bank of this stream of death--of the suicides, of the insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread, of the men of genius it has wrecked, of the millions who have struggled with the imaginary serpents produced by this devilish thing. And when you think of the jails, of the almshouses, of the prisons and of the scaffolds upon either bank--I do not wonder that every thoughtful man is prejudiced against the awful stuff called alcohol."

OUR LESSON GENERALLY MISUNDERSTOOD

In our judgment those who provided the present lesson failed to grasp its real import as part of Isaiah's prophecy. We do not dispute that there may have been drunkenness of a most literal kind in Palestine at the time the Prophet Isaiah uttered these words. But we certainly do doubt that the drunkenness was so general as to justify this language except in some hypothetical and prophetic sense. Undoubtedly those of Isaiah's day were ready to accuse him of gross exaggeration in his statements--for instance, that all tables were full of vomit and filthiness, so that there was no place clean. It is only when we apply this chapter as a prophecy relating to the harvest time of the Jewish age, and again to the parallel time of the harvest of this Gospel age--only then do we begin to see that the Prophet's words were strictly true to the conditions they detailed.

The Apostle Paul, in 1 Cor. 14:21, quoted the eleventh verse of our lesson and applied it distinctly to the "gift of tongues," which, in apostolic times, the Lord used in connection with the establishment of Spiritual Israel--to demonstrate divine power to natural Israel and to instruct those who would hear respecting the glorious message of salvation through Jesus; and again, in Romans 9:33 and 10:11, the Apostle quotes from this chapter (Isa. 28:16), and continuing his argument he quotes Isa. 29:10 in Romans 11:8. So surely as the Apostle was right in this application of this lesson, we are correct in claiming that it was not originally merely a temperance lesson to certain profligates of Isaiah's day.

At the time of our Lord's first advent Israel knew not the time of its visitation, and because outwardly moral, respectable, godly, they drew nigh to the Lord with their mouths while their hearts were far from him, having the form of godliness but denying its real power. (2 Tim. 3:5.) We have no reason to think that alcoholic intoxication was a special feature of that time amongst that people, but we do know that they were drunk and blind and stumbled and were out of the way through the strong drink of false doctrine. Our Lord declared that they made clean the outside of the cup and platter, but that inwardly it was full of all manner of corruption: he cautioned the disciples to beware of the leaven, the corruption, of the Pharisees and Sadducees --that their teachings were not supported by their lives. He declared that they made void the law of God through their traditions--they were drunken with the traditions of the ancients--so stupidly drunken that they knew not the time of their visitation, and that when the Redeemer came unto his own his own received him not, but crucified him.

The Apostle Paul, in Rom. 9:10, shows that in their blindness the Lord allowed the Jews to stumble, and in Rom. 11 he assures us that this stumbling would continue until the full election of Spiritual Israel, after which the Lord would bless them and pour out his Spirit upon them and upon all flesh through the elect of this Gospel age. It was because of this intoxicated condition of their hearts that the Lord's messages were line upon line, precept upon precept, so that it was necessary to speak to them in other tongues in the early Church, to gather out the less intoxicated, those who had any ear to hear the message of divine mercy. As the last verse of our lesson declares, and as the Apostle Paul corroborates, all the messages of the Lord failed because of this drunken condition--"And they did fall backward and were broken, snared and taken." Thank God that the time of their deliverance and the opening of their eyes is near at hand!

APPLICATION TO SPIRITUAL ISRAEL

We have heretofore seen that the Jewish dispensation was a type or parallel of the Gospel dispensation, only on a lower plane. It is proper, therefore, that we should expect in the present harvest time similar conditions of drunkenness, similar stumblings in nominal Spiritual Israel. Is it not written that the Lord would prove to be a stone of stumbling or a rock of offence to both the houses of Israel? Do we not see how the first house stumbled because of intoxication with the wine of false doctrine? and do we not hear the Lord's messages in the symbolical book of Revelation telling us of the intoxicated condition of nominal spiritual Israel?--all nations made drunk by the wine of Babylon's fornication, corruption, misapplications of the blessings and mercies and privileges granted in this time. It is in full harmony with this that the Apostle urges that the Lord's people have the right kind of wine, the right kind of joy, the right kind of stimulation, saying, "Be not drunken with wine, wherein is excess, but be ye filled with the Spirit"-- the Spirit of the Lord, the spirit of the Truth, the spirit of righteousness, the spirit of a sound mind--quite contrary to the spirit of error, the spirit of deference to the traditions of men, the spirit of Antichrist, the spirit of superstition.

The application of the lesson to the Jewish harvest is eminently proper. It is quite evident that the harvest of this

Gospel age, being in many respects much more important, the application should be made here with still greater force, and we have so done--as will be seen by noting the references to the various volumes of the MILLENNIAL DAWN series and ZION'S WATCH TOWER in the margins of our special Bible.

R3963 : page 91

"THEY ERR IN VISION, THEY STUMBLE IN JUDGMENT"

The prophecy that great Babylon would make all nations drunken with her false teachings (Rev. 18:3) has been most literally fulfilled. The professed followers of the Lord of every nation and kindred seem to be under the delusions of these false doctrines; hence they err in vision, they cannot see the riches of divine grace: the nightmare of eternal torment at the hands of demons is vividly before their minds as the truth, so that they really blaspheme the gracious Creator unintentionally, misrepresenting his glorious arrangements for the redemption and recovery of the children of men. Many of them so stumble in judgment that they preach, as did Jonathan Edwards, that the eternal torment of the great majority of the race was foreknown and premeditated by the Almighty before Adam was created, and that such treatment of his creatures must be recognized as just--yea, more, as loving--so that the Lord's true people, with all this in mind, should praise God the louder and should consider that his justice was thus made manifest. Alas! what erring in vision, what stumbling in judgment, what inculcation in the spirit of Antichrist and the "doctrines of devils."--1 Tim. 4:1.

"TABLES FULL OF VOMIT"

Today as never before this Scripture is fulfilled--"All tables are full of vomit"--not literal tables, but symbolical tables of the various denominations. Each denomination has gathered together at the table of the Lord, to be fed of him upon his words of truth and grace, "Wonderful words of life." But today, having gotten rid of some of the ignorance and superstition of the "dark ages," the Lord's people of various denominations, as they gather at their respective tables, feel sickness, nausea, as they contemplate the spiritual food provided for them and which they have pledged themselves to eat. The various dishes are garnished with choice rhetoric, and the table is grand with flowers of lovingkindness, mercy and benevolence. Few eat at all, but all gather regularly as a matter of duty. The odor of the dishes is sufficient, and even this is occasionally so strong as to produce nausea and vomiting--the rejection by the more enlightened of the doctrinal monstrosities and horrible misrepresentations of divine justice and love, inconsistent and unpalatable to the last degree.

Truthfully the Prophet says, "All tables are full of vomit." Of which creed is it not true? at which denominational table do we find intelligent Christians gathering and really feasting upon that which they declare to be the divine revelation of the divine purposes toward the children of men? Surely it is true that each denomination is ashamed of its own table. Surely it is true that no one will be found in any denomination willing to defend in public the sectarian creed which he has professed. Is it any wonder that the whole head is sick and the whole heart is faint amongst the Lord's nominal people? The wonder rather is that these sick and disgusted ones do not rise and repudiate the tables at which they can no longer eat and be nourished and comforted, and that they seek for the true table of the Lord, of which the Scriptures tell us, "Thou hast furnished me a table in the presence of mine enemies." Respecting which the Scriptures again assure us that our Lord at his second advent will gird himself as the servant of his true people and come forth and serve them, presenting to them things new and old from the storehouse of grace and Truth. O, surely all who are of the right character of heart, hungering and thirsting for righteousness, will find the true table of the Lord and will be satisfied, filled thereby.

THE TABLE OF THE LORD VERSUS THE TABLE OF DEVILS

The Lord does not hold himself responsible for the false doctrines that were so generally received during the "dark ages" and which the Apostle describes as "doctrines of devils." All the while he has had the true table for those who were of true heart, for those who hunger and thirst for righteousness, but he has permitted also that the great Adversary prepare a table for those who are not of the spirit of the truth. It is the Apostle who asks, "What communion hath light with darkness? and what accord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" (2 Cor. 6:14-16.) It is the same Apostle who again points out the distinction, separateness of those who are truly the Lord's people, saying, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."--1 Cor. 10:21.

True, the various tables of the various sects of Christendom were started as tables of the Lord, and adorned to some extent with food from his storehouse, the Word. But the great Adversary placed upon these tables various errors, delusions, doctrines of devils, which have blemished them as a whole; wherefore it is appropriate now to apply to them the words of the Scriptures, "Come out from amongst them and be ye separate, touch not the unclean thing." "Babylon is fallen, is fallen [rejected of the Lord], Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (2 Cor. 6:17; Rev. 18:4.) Surely she shall fall utterly, as a great millstone cast into the sea of anarchy.--Rev. 18:21.

"WHOM SHALL HE TEACH KNOWLEDGE"

Ah, here we have it! The knowledge of the truth contrasted with the confusion and drunkenness of the error in the present condition, with the Lord's people gathered around various sectarian tables, failing to recognize that there is but one table of the Lord as there is but one Lord, one faith, one baptism, and one God and Father of all. Under these conditions the Lord through the Prophet inquires, "Who can receive instruction?" Who would be ready for the Truth? Evidently only a few is the implication--peculiar people, more zealous for the favor of the Lord than for name and fame amongst men or earthly honors and emoluments. These and these alone are in the attitude of heart to be taught of the Lord, these he will teach knowledge. And he is teaching them; the saints are being gathered from one end of heaven to the other, away from the various tables of men to the spiritual food and refreshment which the Lord himself is providing at this time according to his promise. Amongst these never was there such rejoicing, such feasting, such pleasure--at last they have found the meat in due season for the household, the Lord's provision, and they find it strengthening and joy-inspiring.

As a further part of the question, as an explanation of the kind of teaching, of the needs of the hour, the Apostle says, "Whom shall he make to understand doctrine"--the message of the Lord? The majority of those who have

R3963 : page 92

already vomited, rejected, the creeds of men feel so great a disgust for everything in the way of doctrine that they can barely endure to hear that word. They are inclined to say, "We have had enough of doctrine for the rest of our lives, let us hear no more of that, let us think nothing in particular, decide nothing in particular, know nothing in particular, merely hope something, hope that in some way unknown to everybody God will eventually do for the human family that which it really needs." No wonder, then, the Prophet inquires, "Whom shall he teach doctrine?" with the implication that few will be ready or willing to receive doctrine at this time when the creeds of Christendom are being rejected by all thinking people--at heart, if not outwardly.

But our dear friends go to an extreme. It is not the doctrine of God and his Book that is wrong; it is not the divine plan that is in error; it is the teaching of the Adversary, which he combined with the Word of God, that caused the drunkenness and subsequently the sickness, the nausea. What need there is to realize that the defilement came from the Adversary, from human traditions, and that then while rejecting human traditions we must learn to go to the Word of God, the real storehouse of food and Truth, the real table of the Lord, with greater zeal, hungering and thirsting for the Truth that we may be filled. We have need to look to the great Master himself, who promised to be present in this time and to send at the hands of his servants the things new and old to the tables of his people. We need to scrutinize all that we receive, lest we ever be taken again by the delusions and hallucinations of the Adversary, the doctrines of devils.

"WEANED FROM THE MILK"

The Prophet describes the class that will be ready to receive the Truth--that they must pass the stage of infancy and be ready for the stronger meat of the divine Word. In this connection we notice that while theologians have prepared the malodorous doctrines of devils as the standards, they have for some time been withholding these from the people and endeavoring to have them, as "babes," use merely the "milk of the Word." This certainly is better than partaking of the adulterated, sickening, doctrinal presentations of the various sects; but, as the Apostle here intimates, it will not be sufficient in this time that one should be a babe in Christ and use merely the milk of the Word. In order to be an overcomer he must grow in grace and knowledge, and possess the fruits and graces of the Lord's Spirit, and this cannot be obtained merely through the milk of the Word. As the Apostle declares, we have need of strong meat, that as men we may be strong in the Lord and in the power of his might. This strong meat that he refers to is the strong doctrines, the strong teachings, the deep things of the divine Word. Only those who are weaned from the milk, drawn from the breasts, who have ceased to be babes and made some development--only these will be prepared for the instructions that the Lord now has to give, precept upon precept, line upon line, here a little and there a little.

As in the harvest of the Jewish age the Lord took the unlearned and gave them foreign tongues and inspirational powers for the dissemination of the Truth then due, and did not use the tongues of Scribes and Pharisees and Sadducees,

R3964 : page 92

so in the present harvest time he is also using other tongues than those which had previously been used. The table of the Lord will not be established within the lines of sectarianism, but outside of them, and those who listen merely for the voices of the doctors of divinity will miss the instruction which the Lord will give in this time, and which will be given by other tongues outside of Babylon entirely. Thus it is written, "In her [Babylon] shall be heard no more the voice of the Bridegroom and the Bride." The Bridegroom's voice is outside, and all who have the Spirit of the Lord and who are therefore true virgins, eligible to be his Bride, will hearken to his voice and speedily come out of Babylon, in harmony with this declaration. But this will be but a little flock as compared with the mighty hosts of nominal Babylon; for the latter the same blinding, rejection, stumbling is as certain as it was to natural Israel in its harvest time. "He shall be for a stone of stumbling and rock of offence to both the houses of Israel."--Isaiah 8:14.

===================

R3964 : page 92

"THE LORD KNOWETH THEM THAT ARE HIS"

--2 TIMOTHY 2:19.--MARCH 31.--

THIS lesson is intended as a review for the quarter--from the Creation to Jacob. The Golden Text which we have chosen as the caption gives the key-thought of this lesson, namely, that the Bible, while incidentally dealing with many things that appertain to the earth and its people, mainly has reference to those who manifest a reverence for the Lord and to whom he correspondingly manifests his favor in various ways in various ages, cooperating with them for their present joy and their everlasting welfare.

The Scriptures everywhere represent the Almighty Creator as benevolent, generous, kind toward his creatures, desiring their welfare, and, where punishment is necessary, inflicting it merely with a view to their recovery out of wrong conditions or to make examples for others who may thus be deterred from wrong doing. True, the Scriptures do also present Satan and the forces of evil, but always picture them to us as adversaries of the Almighty and of all who are good and in harmony with righteousness. Thus the Bible is in many respects a history of the conflict between good and evil, and it faithfully shows us, as an artificial record would not, that the general tendency of our race is sinward--that the smaller proportion escape the delusions of the Adversary, develop a reverential love for the Creator, and manifest loyalty and obedience. However, the Scriptures are very explicit in their assurances that it shall not always be thus: that the time for the triumph of right over wrong, of God over Satan, is arranged for, its time fixed, and its accomplishment certain. Everywhere also they point us to the fact that the reign of righteousness could never be accomplished without divine assistance--that our race is so impaired and weak through the fall that perfection is a matter of impossibility on our part, and hence that our help cometh from the Lord.

It was this promise of a coming blessing that worked so marvellously in the hearts of the patriarchs, fixed their minds upon the Lord and separated them from the ways of evil. And it is the same gracious promise which, in proportion to our faith in it, helps us of today as it helped the patriarchs of old. "According to thy faith be it unto you," is still God's rule, and those who have much faith and loyalty of heart to the Lord are sure to be blessed of him, for "the Lord knoweth them that are his." Moreover, it is the high reward which God has promised to these his faithful ones that constitutes a large proportion of the incentive which strengthens us in our battle with the world, the flesh and the Adversary. It was so with the patriarchs and so it is with us of this Gospel age.

R3964 : page 93

"AS THE HEAVENS ARE HIGHER THAN THE EARTH"

It is when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness and with a favorable opportunity for reformation --when we come to see that the election of the Jewish age and also of this Gospel age are but means to that grand end of blessing the world. Then we begin to discern how high are God's ways above man's ways and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world. And proportionately as we look upon this glorious picture we are strengthened by his might in the inner man, and lifted out of our narrowness and selfishness, and more and more constituted images of God's dear Son, and thus also images of the heavenly Father. O, then, that we might each and all be of those who are known of the Lord as the "very elect"--of those whom he will use in the present time in connection with his present work of electing the little flock, and will be used by and by in his great work of blessing all the families of the earth. What trials and difficulties we might well endure with such a prospect!

If from five to twenty years are counted a reasonable portion for the education of children for the duties of a life of half a century, how much education would be reasonably appropriate for an eternal life? Nay, more, how much of an education would be necessary for the kings and priests who will be the teachers and judges of the world of mankind to develop them for eternal life? We are lost in amazement of thought, and wonder how any can be developed in the brief space at our disposal. How valuable, then, is every moment, every day, as it sweeps past, for the development of this character which our Lord seeks for, the learning of the lessons so necessary to our present joy and our everlasting usefulness in the Master's service. Let us heed the Apostle's exhortation to lay aside every weight and every besetting sin and to run with patience the race set before us in the Gospel, looking unto Jesus, the Author of our faith, until he shall become the Finisher of it.

===================

R3964 : page 93

RESPONDING TO DIVINE PROMISES

--GENESIS 28:1-5,10-22.--APRIL 7.--

"Behold I am with thee and will keep thee in all places whither thou goest."--Gen. 28:15.

JACOB, perceiving that his esteem for the Abrahamic blessing and his perseverance in procuring it, had brought upon him the ill will of his brother Esau, showed that it was not the elder son's share of his father's possessions that he sought, and proposed a journey to the home of his mother's brother. Rebecca, in sympathy with the program, urged it upon Isaac, saying that she was vexed by the heathen wives of Esau and desired that Jacob should select his companion from amongst their God-fearing relatives. To this Isaac assented, and when Jacob was ready for the journey blessed him and confirmed to him again the Abrahamic blessing, saying, "And God Almighty bless thee and make thee fruitful and multiply thee that thou mayest be a multitude of people, and give thee the blessing of Abraham, to thee and thy seed with thee; that thou mayest inherit the land of thy sojournings which God gave unto Abraham."

The journey was undertaken on foot and alone. Jacob, after the custom of the people of that country even today, at night wrapped himself in his outer garment and slept in any convenient place, using a stone for a pillow. On the evening of probably his third day from home he slept in a place near to the town of Luz, and was there granted a vision or dream in which he saw a ladder extending from earth to heaven and on it holy angels ascending and descending, and at its top the Lord himself, who spoke to him precious words of encouragement. Thus did the Lord comfort one who trusted in him--one who had so great respect for the divine covenant made with his grandfather Abraham that he esteemed it of more value than all earthly riches and comforts. It was largely on account of his faith in the Abrahamic Covenant that Jacob was now practically an outcast from his home, fleeing in reality through fear of his brother Esau. It is not wonderful that God rewarded such a heroic faith, neither does it surprise us that it was because of the lack of this faith that God took the inheritance of this Covenant from the unbelieving Esau, "profane Esau," as the Apostle describes his sacrilegious disrespect to the divine Covenant.

It is so still: God always honors faith. Those who now for his sake and because of their respect for the divine promises suffer the loss of earthly home and privileges and comforts may be sure that these testings of their loyalty to God will not go unrewarded. The Lord seeketh such to

R3965 : page 93

worship him as worship him in spirit and in truth, only with such is he well pleased, only to such does he let down the golden ladder, only to such do the angels of heaven minister, for we read, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14.) That golden ladder fitly pictures our dear Redeemer, who is the Way to God as well as the Truth and the Life. His own words are, "No man cometh unto the Father but by me." Upon this Mediator between God and man all the blessings of God descend to us, and through him our prayers and our offerings are acceptable to the

Father. And as the Father spoke to Jacob from the farther end of this ladder, so with every one of us: it is the Father's drawing, the Father's message, the Father's love that our dear Redeemer has revealed to us, and brought us into contact with every good and every perfect gift coming down

R3965 : page 94

from the Father of Lights. All things are of the Lord, and all things are by the Son.

THE PROMISES RENEWED

From the further end of the ladder Jacob heard the Lord's voice saying, "I am the Lord, the God of Abraham thy father and the God of Isaac: the land whereon thou liest to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and the east, to the north and south: and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

Here was the very comfort and encouragement that Jacob needed; here he had the assurance not only that his grandfather Abraham had a covenant with God, and that this had not passed to Ishmael but to Isaac, and that now it had not passed to Esau but to himself. He was content with the loss of all things else since he still had the divine favor and was thus acknowledged of God as being the heir of this wonderful promise, the full import of which he could but faintly appreciate. And so it is with all who have heard the Father's voice and been drawn or attracted by his promises, and who have surrendered all other ambitions in life that they might attain to the divine favor and chief blessing as heirs of God and joint-heirs with Jesus Christ our Lord. No conditions under such circumstances could really be heard; hence, as the Apostle says, we are enabled to rejoice even in tribulation, knowing that even our tribulations are working for us patience and the various experiences of life necessary to our preparation for the glorious position to which we have been called of God. With the Apostle then we can say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in him.--Phil. 3:8,9.

AS THE STARS AND AS THE SAND

It will be noticed that in this blessing the Lord likens the seed of Jacob to the dust of the earth, but not to the stars of heaven. We remember that in the divine promise to Isaac (Gen. 26:4) the reverse of this is stated: the posterity like unto the stars of heaven is mentioned, but no illustration of the dust of the earth, while to Abraham God used both of these illustrations, saying, "Thy seed shall be as the stars of heaven and as the sand of the seashore for multitude." In the Abrahamic promise both the spiritual seed, likened to the stars of heaven, and the natural seed, likened to the sands of the seashore, are properly mentioned, because both the heavenly and earthly seeds and the heavenly and earthly blessings proceed from that original Covenant. We remember in this connection the Apostle's statement, "We, brethren, as Isaac was, are the children of promise": we are the spiritual Seed of whom in the First Resurrection the Prophet says, "They shall shine as the brightness of the firmament and as the stars forever and ever." (Dan. 12:3.) The Apostle refers to the same class as celestials, comparing them to the stars--"as one star differeth from another star in glory, so also is the [first] resurrection of the dead--it is sown a natural body, it is raised a spiritual body." (1 Cor. 15:40-44.) Similarly Jacob is referred to by the Apostle as a representative of natural Israel: for instance, telling us of the blessing that shall come upon natural Israel at the end of this Gospel age, when the Spiritual Israel shall have been glorified, he says, "A deliverer shall come out of Zion and shall turn away ungodliness from Jacob. For this is my Covenant with them when I shall take away their sins."--Rom. 11:25-30.

Not only did the Lord assure Jacob that he was in the right way as an heir for the promise, but, further, that whatever his experiences might be he should remember that the Lord was with him and would not let go of him until he had fulfilled toward him all these gracious promises. What a force, what a power, this experience and the Lord's testimony must have been to Jacob in future years! And it still appertains to natural Israel. The Lord has held that people under his care nor let them go for over thirty centuries, and as surely as it is here written he will accomplish for them the promised blessing and will yet make them a blessing to all nations. Nevertheless, as Jacob had trying experiences in the interim, so his posterity have had and will have until the blessing of the Lord under the New Covenant shall come to them at the hands of the great Mediator of the New Covenant, the glorified Christ Jesus and the Church, which is his body--Spiritual Israel.

A comforting lesson comes to all of us who are Spiritual Israelites also, for we reflect that it is the same unchangeable God who has given us the chief blessing, which the natural Israelite failed to receive, as it is written, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." We, the elect, Israel spiritual, may feel sure that if God's promises to natural Israel are all to be fulfilled his promises to Spiritual Israel are yea and amen in Christ. To us he has also promised that, into whatever situation we may be brought in his providence, he is able to make all things work together for our good, and to bring us off conquerors, yea, more than conquerors, through him that loved us and bought us with his precious blood.

THE HOUSE OF GOD--THE GATE OF HEAVEN

When Jacob awaked from this refreshing vision, dream, he said, "Surely the Lord is in this place and I knew it not. What a place for awe is this! It is none other than the house of God, the gate of heaven." He was awe inspired, and if the dream inspired the future patriarch with awe, what should the knowledge of the reality bring to us, we who with the eyes of faith see Jesus as the ladder reaching from our humble, fallen condition clear to the heights of the heavenly glory and presence! With what reverence should we look up and hear the Father's voice coming to us through him. How little we should feel ourselves to be, how great the Giver of every good and perfect gift. Surely, as Jacob said, the resting-place of this ladder must be the house of God, the place where we may meet with our Almighty Creator. It was this that was symbolized by the Tabernacle of old, which was called the tent of meeting, not because the Israelites entered it, but because Jehovah could enter and there meet with the people through their representative, the priest, the Lord's presence being indicated by the light on the Mercy Seat, the Shekinah glory.

R3965 : page 95

Similarly the Temple was a house or meeting-place between God and his people, and similarly now with Spiritual Israel--Christ at the lower end of the ladder is the meeting-place between God and man. This meeting-place for the present time is not a building made with hands--is not a Temple nor even a tent, but a house or household of faith, the house or Church of God. Wherever this may be is "Bethel,"--"wherever two or three of you are met in my name there am I in the midst"; there the ladder, at the upper end of which is the Father, touches the earth. And every such assemblage is truly a gate of heaven. What wonder, then, that the Scriptures encourage the Lord's people to meet in his name, to have fellowship with the Father through him, and to have their petitions borne upward to the Father and the blessings to come down from the Father upon them. What wonder that the Apostle exhorted that we should not forget the assembling of ourselves as the manner of some is, and so much the more as we see the day approaching.--Heb. 10:25.

"And I knew it not," said Jacob. And so with us. We knew not at first about the Lord's gracious arrangements and provisions for our blessing. It was only after we had heard his voice and come to an appreciation of his grace and forgiveness that we learned to love him, and that perfect love casts out our fear. The fear or reverence, however, which we had at the beginning of our experience, was a proper and useful one. Whoever comes not to the Father through a reverential fear does not appreciate the privilege of relationship and contact with the great King of the Universe.

NOTING AND MARKING BLESSINGS

After he had awakened, thought over his dream and experienced reverential sentiments, Jacob arose, although it was still early, before the breaking of day. He must take time to acknowledge the divine favors he had just received. He did this in three ways:

(1) He took the stone upon which his head had rested and set it up as a monument at that spot and poured oil upon it as signifying honor, distinction and appreciation;

R3966 : page 95

(2) He gave the place a name, calling it Beth-el, the house of God, in commemoration of the blessing.

But this was not enough: he said to himself, Although I have been a follower of the Lord, and am even now here because of my faith in the divine promise to Abraham, yet now that God has personally favored me with these assurances of his presence with me and his assistance along the journey of life and his ultimate fulfilment in me of all these promises, what should I render unto the Lord for all his benefits? He resolved that he would (3) make a vow, a covenant of fidelity to the Lord. It was this: Since God will be with me and will keep me in this way which I go, and provide me bread to eat and raiment to wear, so that I shall return hither again in peace, and in view of this promise he shall be my Lord, my God, which signifies that I shall be his servant, his creature. The stone set up as a monument served as a corroboration, a witness to the vow, and additionally Jacob vowed that of all that God gave him he would surely give a tenth part to the divine service.

We consider such a consecration of himself and of his income as the reasonable proper course on Jacob's part. The man or woman who receives blessings from the Lord or from anyone without thought, desire and wish to make returns according to his ability, shows thereby his degradation, because surely every noble-minded person would be prompted to consecration by a realization of the Lord's favors and privileges. So the Apostle declares respecting the Spiritual Israelite, that we have received of the Lord exceedingly great and precious promises. Having come to this place where we are at the foot of the ladder and in touch therewith, and recipients of the blessings from heaven and the privilege of this association, we should consider it, he tells us, a reasonable service to present our bodies living sacrifices to him. --Rom. 12:1.

We should esteem it a great joy, a great privilege, to be the Lord's servants. We do not become his servants in order to get his blessings, but his blessings have been conferred upon us conditionally: we are pleased to present our bodies living sacrifices to his service. Jacob vowed one-tenth of his income to the Lord's service, and this proportion seems to have been in general recognized at that time and probably previously, as we know it was subsequently incorporated in the Mosaic Law. Abraham gave a tithe, one-tenth, of the spoils to Melchisedec, and the king of Sodom made a similar offering to Abraham, which the latter rejected, preferring to receive gifts from the Lord only.

Theoretically the Christian gives his all to the Lord, and theoretically the Lord accepts our all of time, talent, influence, money, all. But actually, when we consider the time necessary for rest and for the reasonable care of our earthly interests, we are fortunate indeed if we are able to give directly to the Lord one-tenth of our time. Similarly with all of our gifts, privileges and opportunities--so many of them are necessary to ourselves, our reasonable well being, the providing of things honest in the sight of all men, it is doubtful if very many, therefore, give to the Lord much more than one-tenth of all their substance. And surely if this was a command to natural men, we, as New Creatures, would feel ashamed to proffer the Lord less. We certainly should set apart at least one-tenth for the Lord, and then add thereto as much as possible according to the Lord's blessing and the possibilities of the case. We, too, should set up pillars or memorials as marking this special blessing received of the Lord.

A provision has been made for us along this line by our Lord. Has he not provided the Memorial season, in which annually we are privileged to celebrate our Bethel?--that we are the house of God because with us is the Son of man, the Ladder, the connecting way between earth and heaven, between us and the heavenly Father. How earnest we should be to perpetuate this Memorial, and how we should appreciate the fact that its recurring lessons are amongst the most helpful that could possibly be our experience. And did not our Lord provide for us another Memorial, and set us the example in the use of it, too, when he symbolized his consecration to death by baptism into water? How glad we are that we can set up this Memorial also, that it is our privilege to be symbolically buried and symbolically raised as a manifestation and expression of our faith and our hope and our joy. Whoever neglects the vow of consecration, and whoever neglects to set up this Memorial, is thereby to this extent evidencing a carelessness and a deficiency in the spirit that is pleasing to the Lord; and in the same degree he fails to have the witness that he pleases the Lord and is making his calling and election sure. Let us, then, like Jacob, arise early. We may set up these memorials and make these vows of consecration. Those who have done these things early in their Christian experience--early after coming to the foot of the cross, the foot of the ladder--have received proportionately the greater blessing as they have gone on in life's pathway.

===================

SEMI-MONTHLY
VOL. XXVIII APRIL 1 No. 7
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................ 99
  Will Baptists and Christians Unite?........... 99
  Social System Doomed Unless it is Reformed.... 99
  American Farmers Forming a Union.............100
Berean Bible Studies on the Tabernacle...........101
A Renovated Earth................................101
A New Name--God-Given............................103
  Confirmed by Better Promises.................104
  The Church's New Name.........................105
Hated of His Brethren............................106
  God's Word Superior to Dreams................107
Patient Endurance in Adversity...................108
  "Abandon Us Not in Temptation"................109
Encouraging Words from Faithful Workers...........111

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

PILGRIM MEETING EXPENSES

We have decided that it will be proper and advisable to credit each little congregation, on the Tract Fund, the amount expended on Pilgrim meetings. Please have your scribe report to us. As our financial year began December 1st, 1906, we will be glad to have reports that far back.

TABERNACLE ILLUSTRATIONS DELAYED

The pictures of the Tabernacle are all ready, but the illustrations of the Priests required some alterations, which have caused delay. We hope to begin sending these out before May 1. We find that we can make a still closer price, viz., 30c for one of each and $1.00 for four of each. Hence those who have already sent $1.00 for three will receive four, and those who have sent 35c for one set will receive in addition one copy of the Tabernacle pamphlet.

R3967 : page 98

DAILY HEAVENLY MANNA

Our new edition of the "Manna" will contain the same texts and comments as the former one; but it will have twice as many pages. Every alternate leaf will be blank ruled, for use as an Autograph and Birthday Record. It will be printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1 or more in any bookstore.

NEW PRICES, WHOLESALE AND RETAIL

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows--cash with order:

1 copy, postpaid, each........................	35 cents
10 copies or more, by express, prepaid........	30 "
10 " " " at your charges.	20 "
30 " " by freight.................	20 "

We of course prefer the DAWNS or STUDIES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with DAWN-STUDIES.

R3968 : page 98

"METHOD" OF SELLING DAILY HEAVENLY MANNA

"Good morning! If you are at all interested in religious matters, I would like to show you what some have styled "Heavenly Breakfast Food." It will cost you nothing to see it, and only take a few moments of your time, for I am in haste myself. (If now asked into the house, take from your pocket your sample MANNA and continue.) This volume contains a Scripture text on a practical topic for every day in the year, with a very brief remark on its salient features --entirely unsectarian. To start each day in the year under such helpful influences results in untellable blessings. It is good for ten years, and all that blessing you may enjoy for 50c, or only 5c per year. The Bible and Tract Society believes that in circulating this "Heavenly Manna" it is helping people to both physical and spiritual health: food digests better under good influences.

"Another feature is this (pointing to lined pages): An Autograph and Birthday Record of your friends, which by the end of ten years would make it priceless to you. May I take your order? I will deliver next __________day: you pay then. Perhaps you would want more than one copy--for friends near or afar. You could scarcely present a more suitable gift, nor one which they would more appreciate."

===================

R3966 : page 99

VIEWS FROM THE WATCH TOWER.

WILL BAPTISTS AND CHRISTIANS UNITE?

WITH a proposition before it looking towards the merger of two great religious denominations, the ninth annual congress of the Disciples of Christ, which will meet at the Central Christian Church in Cincinnati the first week of April, will be of national importance and of great significance in the religious world. At the 1906 congress, held in Indianapolis, a committee of ten was appointed to make overtures and formulate a plan for "closer relations between the Baptists and the Disciples of Christ." This committee will report at the conclusion of the three-days' session of the congress in Cincinnati. Its report will advocate the merger of the two churches, and it is probable that an agreement will follow, which, within the next few years, will bring about consolidation.--Cincinnati Times-Star.

* * *

These two great denominations claim to have "no creed but the Bible." They, however, advocate very different views of baptism, which is one of the cardinal doctrinal tests of both. Nevertheless, if the preachers can unite, undoubtedly their flocks will follow them, for they generally do not comprehend the doctrinal difference. The people of both would be quite ready for the clearer Bible teachings presented in ZION'S WATCH TOWER were it not for the power of their preachers, exercised to suppress thought and Bible study and liberty.

SOCIAL SYSTEM DOOMED UNLESS IT IS REFORMED

Dr. Jacob Gould Schurman, president of Cornell University, in an address delivered recently in Old Trinity Church, New York, attacked the present industrial system and declared that, unless something was done for the wage-earner by the big capitalists, the end would be social revolution. Dr. Schurman's remarks created a sensation. He said in part:

"Steam, electricity and consolidated capital are in our own days eliminating the small producer and the small trader. The chance of young men becoming independent producers and traders, when business is conducted on the scale of millions, instead of thousands or hundreds of dollars, is vastly less than it was in the time of our fathers.

"The wage-earner, feeling himself and his children doomed to poverty, rises in rebellion against the economic system which makes such things possible. He protests that capital gets too large a share of the product which laboring men create. His remedy, when he has a remedy, is confiscation of private capital in the public interests and the establishment of a socialistic State, in which all such workers shall receive compensation in proportion to their deserts.

"Somehow--I know not how, but somehow--the organizers and financiers and managers of our modern establishments of production and transportation must devise a method whereby the men whose labor builds them up shall become shareholders in the enterprises. The present discontent and rankling sense of injustice must be got rid of, if our economic and industrial system is to survive."

* * *

Thus we note from time to time that some see what is coming, even though they follow not with us and are ignorant of the Bible's teaching on this subject. They "fear for looking after those things coming upon the earth." Our Lord says that his followers, better instructed, may lift up their heads and rejoice, knowing that their redemption draweth nigh.

INSANITY IN CHICAGO

A newspaper dispatch from Chicago says:--"The State Board of Charities, in an official report to the Governor, declares one in every ninety Chicagoans is insane and needs watching, and that 58,000 persons in the State are unfit to be at large."

* * *

Insanity is greatly on the increase, proving that this is not the "brain age," in a good sense of the term. New York State statistics show 25,000 insane, or one out of every 300 population. Worse still, if applied to adults, these figures show one out of every 150 of the population so badly gone as to be in an asylum. The "fall" has wounded some worst physically, others

R3967 : page 100

worst morally and others worst mentally. Oh, how the poor world deserves the Apostle's term, "the groaning creation." Oh, how much it needs the great Restorer and his work during the "times of restitution."--Acts 3:19-21.

AVERAGE HUMAN BRAIN SHOWS NO IMPROVEMENT

The average human brain is not only no better than it was thousands of years ago, but it is really deteriorating, according to Professor William I. Thomas of the University of Chicago, in an article in the January number of the Journal of Sociology, issued by the University.

"Nature is not producing a better average brain than in the time of Aristotle and the Greeks," says the professor. "The brain is less likely to improve now than in earlier time, because the struggle for existence has been mitigated so that the unfit survive along with the fit. Indeed, the rapid increase in idiocy and insanity shown by statistics indicates that the brain is deteriorating slightly on the average as compared with earlier times."

A KANSAS BOAST

"The Kansas press is just now boasting of the superior moral conditions of their State, and they have good reason for the boast, for 85 out of its 105 counties have not a single officially reported pauper, and 25 of these counties have no almshouses and 35 are without a criminal case on the docket. Something more than twenty years have passed since Kansas adopted prohibition. The present condition of the State is a splendid object-lesson to the rest of the country; and yet we still hear the cry 'prohibition takes away the people's liberty' and 'you can't make people moral by law.'"--Homiletic Review.

AMERICAN FARMERS FORMING A UNION

DEAR BROTHER RUSSELL:--

I enclose a farm paper which I am sure will interest you. The farmers are joining forces with the labor unions. This paper is the official organ of the "American Society of Equity," published weekly.

I am a reader of MILLENNIAL DAWN; was formerly a member of "Dr. Dowie's Church"; excommunicated because of the enclosed letter.

May God our Father continue to bless your work.

Yours in the Christ, CHARLES C. STEWART.

Following is the letter above referred to:--

Overseer W. G. Voliva, Zion City, Ill:

Dear Brother,--I want to make a gentlemanly, Christian protest. I love the work of the Kingdom--I want to see its servants honored. I desire what Solomon did--wisdom--the kind that cometh down from above. I invoke the Father for his guidance in writing this letter.

In looking over the Leaves (Oct. 30, 1906) I find a reference to MILLENNIAL DAWN, in which you say that certain, or rather many, of its statements are "gross misinterpretations of the plain Word of God," that it is largely "Seventh Day Adventism spiritualized," etc.

I know not how far you have read into Mr. Russell's works (now in six volumes), but you could not have followed his plain directions: "to prove by Scripture each statement he makes." If you had you would never say that he "grossly misinterpreted" God's Word. There is not a man in the Christian Catholic Apostolic Church (that I have heard) who knows one-twentieth of God's plan as Mr. Russell. Our Church is almost as barren of true exposition as the apostatized denominations. My soul longs for some true bread. Elder Cossum is the only man who really does expound--a grand, good, noble Christian gentleman.

I have studied the Scriptures with MILLENNIAL DAWN and the tracts since 1899--seven years. I read the WATCH TOWER--glad, happy, to see it come into the house. The WATCH TOWER reflects a kindly, Christlike power that edifies and draws one toward the great Father. I understand Greek and Latin and can translate. I have compared many of Mr. Russell's claims with the original. He is right. He has a sound mind, given by the Spirit of Jehovah. He is Scriptural, reasonable, consistent. He has no vituperative, striving spirit in any of his writings nor in his addresses.

Here are some of the points that I have studied and am convinced that the Scriptures endorse them as Mr. Russell expounds:--

The pre-existence, birth and resurrection of Jesus.

The impersonality of Jehovah's Spirit.

The difference between the Christ's trial, the Church's trial, the world's trial.

The doctrine of Sheol (and Hades), Gehenna and Tartarus, in that the dead are waiting for the call of Jesus, that they are not in heaven or hell (so-called place of torture).

The difference between mortality and immortality.

These are only a few of those I might mention.

As you will see by this enclosed postal I have interest in this work (the Lord's). I inquired for these tracts to give to Overseer Piper and Elder Hammond that they might get right on the subject of the "Holy Spirit."

I am not a Russellite, Dowieite, Volivaite. I am truly striving to grasp the knowledge of the Plan of God and run for the prize--patiently, intelligently, diligently.

This study has helped me greatly in my junior work. I have charts that I have used and will soon plan another to explain to the children what God expects to do with them. I study the Scriptures and then teach what I find.

The people don't need scolding--they need systematic teaching. They need to get the "mark in their foreheads."

I have a full new set of "Millennial Dawns" at home waiting for some consecrated follower of the Lord Jesus. I should be glad to send them (or lend them) free if you would like to read them. I am sure your opinion would change. May I send them?

Your brother in the Kingdom,

CHARLES C. STEWART.

* * *

We are glad to know of Brother Stewart's progress in the knowledge of the Truth and thank him for the paper referred to in his letter. On its margin he wrote, "James 5 in process of fulfilment." From the paper we clip the below items:--

"Better farming has had the attention of colleges, institutes and the press, increased production has been the slogan, and several increased crops, with diminished value, proved that doctrine's fallacy, when taught alone, until the bumper crops of some of our most important products compelled the Secretary of Agriculture to figure on them a money loss to the farmers of $120,000,000.

"Up-to-Date Farming says again, as it has so many times said before, raise big crops, they are all right, we are glad to hear of them, but learn to so market the crops, big or little, that they will yield commensurate reward to those who produce them.

R3967 : page 101

"Farmers cannot get anything from Congress until they are organized. Other farm papers have been doing these things for years, and their readers applauded, but what did Congress do for the farmers? Very little. We do not believe in such a foolish waste of good time and energy. We want to see farmers organized and then they won't need to petition--beg--for what is their right, but they will demand and get what they want or in equity should have."

* * *

We quite agree that the cry of the reapers will ere long be heard. We have just had seven years of wonderful crops and great prosperity: will we perhaps now have seven lean years? And will trade arrangements make this an extra burden to all workers? We shall see!

R3968 : page 101

THE PASSOVER DATE THIS YEAR

When the new moon comes a little before the Spring Equinox it starts the Jewish ecclesiastical year;--provided the full moon be not before the Equinox. It was so this year: our reckoning March 28, evening, as the beginning of the 14th of Nisan was in accord with Jewish observances.

===================

page 101

BEREAN BIBLE STUDIES ON THE TABERNACLE

THE SECOND ATONEMENT-DAY SACRIFICE
(Continued)

APRIL 14

62. Would it be proper for those in the "Holy" to revile or ill-treat those who have left the "Holy" or even left the "Court"? T.62, par. 3; Jude 9.

63. What was the significance of the "Mercy Seat" or "Propitiatory"? T.61, par. 2; Lev. 16:14,15; Rom. 3:25, Diaglott.

64. Why did Aaron sprinkle the "Mercy Seat" with the blood of the bullock seven times? T.61, par. 2.

65. What did the impartation of the holy Spirit at Pentecost signify to the Lord's consecrated ones? T.64, par. 1.

66. Why could not the Spirit have been imparted to the disciples before the day of Pentecost? T.64, par. 1.

67. How was the baptism of the holy Spirit at Pentecost foreshadowed in the type? T.64, par. 2; Lev. 16:15.

APRIL 21

68. By what means was our Lord enabled to faithfully carry out his covenant of sacrifice even unto death? and by what power will each member of his body be so enabled? T.64, par. 2.

69. In what way could the words of the Apostle Paul be true, "I live, yet not I, but Christ liveth in me"? T.65, par. 1; Gal. 2:20; Phil. 3:8-10.

70. By what means are the Lord's consecrated followers in the "Holy" condition enlightened and nourished? T.65, par. 2.

71. Is there any intrinsic merit in our sacrifices as members of Christ's body? T.66, par. 1,2; Col. 1:24; Gal. 5:17; Psa. 49:7.

APRIL 28

72. Will the day come when all sacrificing will end? T.66, par. 2.

73. Is that day near at hand? T.66, par. 2.

74. What glorious reward is promised at the end of the way? T.66, par. 2; 2 Pet. 1:4.

75. What will passing beyond the "second vail" mean to the Lord's true saints? T.66, par. 3; Heb. 6:19,20.

76. What stupendous event will speedily follow the presentation of the blood (the sacrificed life) of the "Lord's goat" class to the Father after the last member has "passed behind the vail"? T.67, par. 2,3; Lev. 9:22,23.

77. Why were all things in the type sprinkled with the blood? T.67, last par.

MAY 5

78. What was done with the live goat, after lots had been cast, in the type? T.68, par. 1; Lev. 16:20-22.

79. What class is represented in the live goat, or "scape goat"? T.68, par. 2; Rev. 7:13-15.

80. Does this goat typify wilful sinners also? T.68, par. 2.

81. How long has the "scape goat" class existed? T.68, par. 3.

82. Will this class be perfected, as a class, while any member of the "Lord's goat" company is still in the flesh? T.69, par. 1.

83. Are the members of the "scape goat" class loved by the Lord? and how will they be dealt with for their purification? T.69, par. 2.

MAY 12

84. What will be the reward and station of this class? T.70, par. 1,2; Rev. 7:15.

85. What is signified by the "scape goat" being sent into the wilderness? T.70, par. 3.

86. Are all the "scape goat" class or great company to be developed in the great tribulation with which this Gospel age will end? T.70, par. 3; 71, par. 1.

87. How will these "bound ones" be set free after the glorification of the "very elect"? T.71, par. 2; 72, par. 1.

88. Do the faithful ones of the "more than conquerors" also suffer great tribulation? and in what respect does their suffering differ from that of the great company"? T.72, par. 2; Acts 14:22; Jno. 16:33.

===================

R3968 : page 101

DISCUSSING A RENOVATED EARTH

REV. J. A. SEISS, D.D., LUTHERAN (DECEASED) WROTE:--

THESE words occur in connection with the Apostle's endeavor to impress his Jewish brethren with a sense of the greatness and glory of the Lord Jesus and of the salvation which is preached in His name. He begins the epistle by announcing the Savior to them as the Son of God--the appointed Heir of all things--the Maker and Upholder of the worlds --the brightness of the Father's glory and the express image of his person, who has been exalted to the right hand of the Majesty on high. These were sublime

R3968 : page 102

statements, and needing to be well substantiated to be made acceptable. He therefore instituted various lines of argument, adapted to the Jewish mind and founded upon the Scriptures, which all held to be divinely inspired. And as the Jews regarded angels as the highest created orders, and as standing next in the scale to the eternal Father himself, Paul's first effort was to prove from prophecy that

CHRIST IS SUPERIOR TO THE ANGELS

He introduces three points in which the super-angelic dignity is shown. The first is that Christ is assigned a higher name than the angels. The second is that he is clothed with a sublimer honor than the angels, and the third is that Christ is invested with a sublimer office than the angels, they being only ministering spirits, while he is spoken of as a divine King, whose throne is forever and ever, and the sceptre of whose Kingdom is a sceptre of righteousness. The princely investiture and reign of the Messiah is thus distinctly deduced from the Old Testament, and used by the Apostle as the sublimest demonstration of the Savior's personal dignity. And this Messianic dominion he applies particularly to what is hereafter to grow out of the gospel economy. He tells us that it is peculiarly "the world to come" over which the Messiah's reign is to be exercised. "For unto the angels hath he not put into subjection the world to come, whereof we speak," thus proceeding upon the implied assumption that it has been by promise put into

SUBJECTION TO CHRIST,

and that all those allusions to the Savior as a King have their chief application and ultimate fulfilment in that "world to come." The Messiah's reign and this world to come accordingly belong together and coexist in the same period and locality. By determining, then, what is meant by this "world to come," we may form an idea of what is included in the Messianic Kingdom; or, if we already know what the consummated Messianic reign is, and where it is to be, we have it already decided what we are to understand by this "world to come."

If any stress is, therefore, to be laid upon the conclusion evolved in the preceding discourses, there is no alternative left but to understand this "world to come" as the Millennial World, or the world as it shall be when Christ shall have restored the throne of David and entered upon his glorious dominion as the Sovereign of the nations and Lord of the whole earth. And to this agrees exactly the original word, oikoumene, which means the habitable earth--the domiciliated globe on which we dwell--and not some remote supernal region, as we sometimes imagine. The world to come, then, is nothing more nor less than this self-same world of ours in its final or Millennial condition. The earth is not to be annihilated.

GOD NEVER OBLITERATES

His own creations. The dissolving fires of which Peter speaks are for "the perdition of ungodly men," and not for the utter depopulation and destruction of the whole world. They may consume cities, destroy armies and effect some important meteorological and geological changes; but men and nations will survive them and still continue to live in the flesh. The earth is to be renovated and restored from its present depression and dilapidation, and thus become "the new earth" of which the Bible speaks. It is to pass through a "regeneration" analogous to that through which a man must pass to see the Kingdom of God; but there will be a continuity of its elements and existence, just as a regenerated man is constitutionally the same being that he was before his renewal. It will not be another earth, but the same earth under another condition of things. It is now laboring under the curse; but then the curse will have been lifted off and all its wounds healed. At present, it is hardly habitable--no one being able to live in it longer than a few brief years; but then men shall dwell in it forever without knowing what death is. It is now the home of rebellion, injustice and guilt; it will then be

THE HOME OF RIGHTEOUSNESS

It is now under the domination of Satan; it will then come under the blessed rule of the Prince of Peace. Such, at any rate, is the hope set before us in the Word of God, and this I hold to be "the world to come," of which the text speaks. It cannot be anything else. It cannot be what is commonly called heaven, for the word oikoumene cannot apply to heaven. It is everywhere else used exclusively with reference to our world. Neither can it be the present gospel dispensation, as some have thought, for that began long before this epistle was written and could not, therefore, have been spoken of by Paul as yet "to come." We are consequently compelled to understand it to mean our own habitable world in its Millennial glory. And as the prophecies concerning the Messiah's eternal kingship are here referred to as having their fulfilment in the subjection of the Millennial world to his dominion, we are furnished with another powerful argument of Scripture in favor of the doctrine of Christ's personal reign as a great Prince in this world. Indeed, the Bible is so full of this subject, and its inspired writers are so constantly and enthusiastically alluding to it that I am amazed to find so many pious and Bible-loving people entirely losing sight of it. Ever and anon the Scriptures return to it as

THE GREAT AND ANIMATING HOPE

of the Church in all her adversities and depressions, and it does seem to me that we are depriving ourselves of much true Christian comfort by the manner in which we have been neglecting and thrusting aside that glorious doctrine. My present object is to show, from the Scriptures, and by just inferences from them, what sort of a world this "world to come" is, and to describe, as far as I can, what we are to look for when once this earth has been fully subjected to that divine King whose throne is forever and ever, and the sceptre of whose Kingdom is a sceptre of righteousness.

That "the world to come" is a highly blessed world,

and a vast improvement upon the present scene of things, will be inferred on all hands without argument. It could not be a subject of hope if it were not. The Savior himself exhibited a model of it when in the Mount of Transfiguration,--from which, perhaps, we may obtain as deep an insight of its glories as from any other portion of Scripture. That he designed

THAT SCENE AS A MINIATURE MODEL

of what his future coming and Kingdom is to be, is obvious. A week before it occurred he told his disciples that "the Son of man shall come in the glory of the Father, with his angels or messengers with him"; and that there were some standing there when he made the declaration who should not taste of death till they saw the Son of man coming in his Kingdom." This coming in his Kingdom, which some of the disciples were to live to see, is not the final advent, for the disciples are all dead, and the final advent is still future. Neither is it the destruction of Jerusalem, for but one of the apostles lived to see that catastrophe, and the Son of man did not then come in his Kingdom. And yet some of the apostles were to have ocular demonstration of the Son of man's coming in his Kingdom before tasting of death. Search through apostolic history as we will we shall find nothing but the transfiguration to which the Savior's words will apply. That, then, was in some sense the coming of the Son of man in his Kingdom. It was

NOT, INDEED, THE COMING ITSELF

but it was an earnest and picture of it. It was the coming of the Son of man in his Kingdom, as the bread and wine in the eucharist are Christ's body and blood. Peter says: "The power and coming of our Lord Jesus Christ" are not "cunningly devised fables." He declares that he was certified of their reality by the testimony of his own senses. We were "eye-witnesses," says he, "when we were with him in the holy mount." We thus have clear, inspired testimony that the scene of the transfiguration was a demonstrative exhibition of the coming of Jesus in his Kingdom. Hence, whatever we find in the descriptions of that scene, we may confidently expect to be realized in that "world to come whereof we speak." As Christ appeared in that glorious scene, so he will appear when he returns to this world. As he was then personally present as the Son of man, so he will be personally present in the Millennial Kingdom. And as he was there attended by different classes of persons, so will his glorious Kingdom consist of similar classes.

Let us, then, endeavor to draw out before us some of the more striking features of "the world to come," and, by the contemplation of its attractiveness, endeavor to school our hearts into more ardent thirst to participate in its blissful scenes.

I do not wish to depreciate in the least those gracious arrangements of heaven under which we now live. It is a blessed thing to have the Bible and to attend properly on the means of grace and to enjoy the renewing and comforting influences of the holy Spirit. In giving to us these things God has endowed us with mercies for which we never can be sufficiently thankful. But he authorizes us to look for greater things than these. The present economy is only preparatory to something higher and more blessed.

===================

R3969 : page 103

A NEW NAME--GOD-GIVEN

--GENESIS 32:9-12,22-30.--APRIL 14.--

Golden Text:--"Rejoice, because your names
are written in heaven."--Luke 10:20.

OUR last lesson saw Jacob en route for his Uncle Laban's home, a journey of about 500 miles. His subsequent experiences in the service of his uncle, and how he became a wealthy owner of flocks and herds, and the father of a large family, belong to the interim. The present lesson finds him nearing his old home. Remembering the anger of his brother Esau when they parted 20 years before, he sent at the hands of servants several valuable presents of cattle, sheep, etc., with the message that he was coming on in peace. In reply he learned that Esau with 400 mounted men was coming forth to meet him, and he feared that this meant an unkind reception. Our present lesson opens with Jacob's prayer to the Lord at this time when he was in fear of his brother. It is

THE FIRST RECORDED PRAYER OF THE BIBLE

Scholars have pronounced this a perfect prayer as measured by the standard of the Lord's prayer; for it seems to follow the same general lines: (1) Adoration to the Almighty; (2) humiliation and self-effacement in the presence of the Lord; (3) petition for divine care and protection; (4) repetition of the divine promises as the ground for faith and hope. The various parts of the prayer thus indicated are: (1) "O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will do thee good: (2) I am unworthy of the least of all the mercies and all the truth which thou hast showed unto thy servant; for with my staff [without other possessions] I passed over this Jordan; and now I am become two companies [referring to his large possessions of flocks and herds and herdsmen, etc., which he had divided into two bands or companies]: (3) Deliver me, I pray thee, from the hand of my brother; from the hand of Esau; for I fear him lest he come and smite me and the mother with the children [i.e. root and branch]: (4) And thou saidst I will surely be with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

It cannot be claimed for Jacob nor for any of the ancient worthies (nor for anyone else for that matter) that they were perfect and that therefore the Lord favored them. The one thing that stands out sharply, distinctly, above any other thing in the character of Jacob, as in that of Abraham

R3969 : page 104

and of Isaac, is his faith. Let us remember that he did not live under the favored conditions which we enjoy of fellowship with the Lord through the Scriptures, through the holy Spirit and through communion with the brethren--that on the contrary he was alone in his faith. Nor had anything in particular been explained to him respecting the grand ultimate consummation of the divine plan as it is our privilege now to see this through the telescope of the divine Word and the illumination of the Spirit of Truth. He merely knew that a promise had been made to Abraham that seemed to imply the ultimate blessing of the world through his posterity, and his faith had grasped this promise, so that to him it had become a reality, the predominant power and influence in his life. For that promise he had endured and was still enduring, and confident even in the face of hostility, even though he trembled in fear of his greater antagonist--for by this time Esau, the possessor of Isaac's wealth and the lord over his servants, was known as the "prince of Edom."

CONFIRMED BY BETTER PROMISES

The lesson to us is that a still greater promise being left to us--that is to say, the same promise having further developed and divided into two parts, and the higher or spiritual feature having been bestowed upon the Church of

Christ--we who realize ourselves to be heirs of this same promise, and who now see its spiritual force and signification, have still more reason than had Jacob to humble ourselves before the Lord, to acknowledge our dependence upon him, to ask him for deliverance from the great enemy and from every foe to our best interests, and to plead his gracious promise, confirmed unto us in the death of Jesus our Lord. Ah, yes! the Apostle clearly indicates this when he says to us, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."--Gal. 3:29.

Jacob indeed will come in as one of the heirs of the earthly phase of the blessing, but the distinguished honor of sitting in the throne has passed to the Spiritual Israel, and we who are now called according to the divine purpose should be very alert to make our calling and election sure; and still more intelligently and more fervently should we, who have now been brought nigh by the blood of Christ, glorify our Father in heaven in respect to the riches of his grace, to which he assures us we are welcome upon a manifestation of the necessary faith and obedience. Shall we not cry day and night unto the Lord respecting the exceeding great and precious promises given unto us, and our expectation of realizing them--that we may have grace and strength to overcome, to come off conquerors through him who loved us and bought us with his precious blood?

WRESTLING IN PRAYER

Jacob was not content merely to pray; he labored also, and set his affairs in the best possible order for the ordeal of the morrow and in arranging his company into two great bands. Then the prayer probably was continued, only a synoptical statement being given us. The particulars are not recorded, but apparently an angel of the Lord appeared to him in human form with some communication respecting his prayers and his fears. In his earnestness to have the

R3970 : page 104

divine blessing Jacob laid personal hold upon the angel, urging a blessing--feeling that it was a matter of imperative need, that he could not be fit for the events of the morrow unless he had this blessing.

Jacob's experience here reminds us of our dear Redeemer's experiences in the Garden of Gethsemane, when he wrestled with strong cryings and tears, pleading with him who was able to save him out of death, out of the hands of the great enemy. Our Lord agonized for long hours and finally got the blessing. And so it was also previously in Jacob's case here narrated: he urged, he pleaded, he wrestled with the Lord for the thing which he knew the Lord had promised him--the divine blessing upon his home-coming and in respect to his future as a servant of God and an heir of the oath-bound promise. The entire procedure of the night is briefly summed up in a few words in our lesson, "They wrestled until the breaking of the day"--the angel apparently endeavoring to avoid giving him the blessing, and Jacob determined so much the more that the blessing was necessary and that he must have it. It was then that the angel touched Jacob's thigh, wrested the sinew. But in spite of all Jacob held on and got the blessing with the break of day.

We are not to suppose that God was averse to the giving of this blessing and that Jacob prevailed to secure it in opposition to the divine will. On the contrary, we are to understand that it was God's good pleasure to give the blessing. He had already intimated this; but that the blessing might be valuable to Jacob it was withheld for a time until he would more and more feel his need of it and cry out and struggle to obtain it, that when obtained it might be the more highly esteemed, and effect thereby the greater influence upon his heart and faith and future course. And it is so with our prayers. "The Father himself loveth you," is the Master's word; nevertheless, Jesus said we should pray and not faint, not grow weary, not lose our interest in the things desired if they are the things that God has indicated to be in harmony with his will. If, for instance, we read in the Scriptures that the Lord is more pleased to give his holy Spirit to them that ask him than earthly parents are to give good gifts to their children, then it cannot be amiss for us to watch and pray with patience and continuance for this holy Spirit--that we might obtain this great blessing, the character-likeness of our Lord.

"THE TRIAL OF YOUR FAITH"

We have found that it was often by bringing us into severe trials, ordeals, putting us under crucial tests, that the Lord develops more and more our faith, our love, our trust, our hope in him. He would have us learn well our lesson, that without him we can do nothing, but that with his blessing and favor all things are ours, because we are Christ's and Christ is God's. Let us, then, in all the important junctures of life, be sure that we are seeking chiefly the divine will, as expressed in the divine promise, the Oath-Bound Covenant: let us seek it patiently, earnestly, persistently --let us wrestle with the Lord that thereby we may be made the stronger, that when the proper and advantageous experiences have been enjoyed the blessing will come--at

R3970 : page 105

the proper moment to do us the most good and in the manner that would be most helpful.

In some respects this return of Jacob to the promised land shadowed the coming return of his posterity, which is even now at hand. As a nation they are even now trembling for fear of extermination in all parts of the world; they know not when the blow will fall nor in what manner their interests will be injured, but those of them who are in the right attitude of heart toward God will, we believe, very soon come to this praying point. The Lord intimates this, saying respecting the day just before us, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon me whom they pierced." (Zech. 12:10.) The result of this praying, supplicating, will be the blessing of the New Covenant under which, with the Lord's favor, they will go on to the grand fulfilment of the gracious things already declared more than 3,000 years ago.

THE NEW NAME--A PRINCE WITH GOD

As a part of the blessing granted by the angel in the name of the Lord, Jacob's name was changed to Israel, explained to signify that he was a prince with God, or had great power with God, as exemplified by the fact that he had secured this blessing by the demonstration of great faith and loyalty and zeal. This name, Israel, is the one by which all his followers prefer to be known--they are Israelites. As the Gospel Church is termed in the Scriptures Spiritual Israel, and as the head of the Church is Christ, we see another parallel or foreshadowing by Jacob of Jesus--of Jesus' struggle and our Lord's ignominy in the garden. It was because our Lord overcame, because he exercised faith and obedience, that he indeed is the great Prince of the Lord, appointed the great Prince and Savior for the people.

Already Christ is the Prince of the Church, which in obedience to his call is seeking to walk in his steps, that they may be joint-heirs with him in the glorious Oath-Bound Covenant which he has inherited, just as the Israelites sought to follow Jacob and become heirs of the same promise. But as there were tests upon Jacob, so also there needed to be tests upon his people: and likewise as there were tests upon our Redeemer, so there must be tests upon all of his people, his followers, his Gospel Church. Many of the people of Natural Israel stumbled because of lack of faith--not holding on to the divine promise they were overcome by the spirit of the world, the spirit of selfishness, etc. Similarly today, in this harvest time of the Gospel age, we find the indications to be that many more have been called than will be chosen--than will be worthy of acceptance as footstep-followers of the Redeemer, the true Israel, the Spiritual Prince with God. As Jesus was the prevailing Prince with God, so all of those whom he accepts as members of his body, his Church, must also have the same spirit and be, in the language of the Scriptures, "overcomers."

THE CHURCH'S NEW NAME

By his faith Jacob obtained a rank, a standing, amongst his posterity with his father Isaac and his grandfather Abraham, and in olden times no Israelite would appropriate any of these three names--they were considered too sacred for others than the originals. The changing of Jacob's name reminds us of other similar changes: for instance, amongst our Lord's disciples Simon was renamed Peter, and again Saul of Tarsus was renamed Paul, and this gradually led to the custom prevalent throughout Christendom of giving to every convert a new name, a Christian name, and this principle was eventually applied to children of believers and ultimately to all children.

But God proposes a new name for his people--his Church--the Bride, the Lamb's wife. As Jesus was our Lord's name and he became the Christ, the Messiah, so all who become members of his body come under his new name, and are recognized of the Lord and may be recognized of each other as members of the Christ (Rev. 3:12); and again, the Lord, prophetically speaking of Christ, says, "This is the name whereby he shall be called, The Righteousness of Jehovah," (Jer. 23:6): and again, speaking of the Bride of Christ, we read, "This is the name by which she shall be called, The Righteousness of Jehovah." (Jer. 33:16.) The name of the Bridegroom is given to his Bride--"They shall be mine, saith the Lord, in that day when I make up my jewels." (Mal. 3:17.) And those who will get this new name, we may be sure, will all be called upon to demonstrate that they will be overcomers. They must all pass approval before the Lord for their faith and their persistency in holding to him and his gracious promise--the Oath-Bound Covenant.

"DO IT NOT, WORSHIP GOD"

The answer of the angel, when Jacob in turn asked for his name, reminds us of the words of the poet,--

"O! to be nothing, nothing--
To him let their voices be raised;
He is the fountain of blessing,
Yes, worthy is he to be praised."

The angel seemingly had no desire to flaunt his own name and have it handed down to posterity. He was content that he was the mouthpiece and representative of Jehovah God, and desirous that the Lord alone should have the honor and distinction of having conferred the blessing, and that the instrument through which the divine favor was extended might not be in evidence to detract from the glory of the Lord. Would that all of us who are the Lord's people could take exactly this unselfish view of our various opportunities to serve the Lord and his brethren--to be willing to be out of sight ourselves that all might the more clearly see that the blessings conferred are from the Lord alone. This thought is brought to our attention in Rev. 19:10, where John, as a representative of the Church, having heard and seen wonderful things, fell at the feet of the angel to worship him who had showed him these things. The command was, "See that thou do it not, for I am thy fellow-servant--worship God." So if there come to any of us a thought of doing homage to the Lord's messengers or servants through whom his blessing has been bestowed upon us it will be proper for him to give the admonition, "Do it not, worship God"; and in any event it

R3971 : page 105

would be our duty to fully recognize that our blessings come not from any human being but from God, however much he may use human instrumentalities in conveying his blessings. He alone is to be honored and reverenced and appreciated as the Author and Giver of every good and perfect gift.--James 1:17.

===================

R3971 : page 106

"HATED OF HIS BRETHREN"

--GENESIS 37:5-28.--APRIL 21.--

"Where envying and strife are, there are
confusion and every evil work."--Jas. 3:16

THE Bible story of Joseph is one of the most interesting known to literature in any age and in any language. The portion which belongs to this lesson might easily be termed a tragedy. It illustrates human nature good and bad, and in its various types and incidents furnishes valuable lessons, prominent among which is the oft-repeated one referred to in the Golden Text--that envy is one of the principal roots of human depravity--selfishness--and that from this root have sprung some of the most injurious influences and experiences known to man--"every evil work." As we study the present lesson let us have this thought in mind, and apply each to himself the moral. If in our fallen condition envy can produce such terrible fruitage, how much on guard against it every true follower of the Lord should be. How each should realize that to permit the growth of even the smallest shoot of this root in his daily life might lead on to most disastrous consequences to him as a New Creature.

Realizing this, each should be on guard for the extermination of this weed from the garden of his own heart. One writer has even said, "There is but one man who can believe himself free from envy, and it is he who has never examined his own heart." Undoubtedly this evil root of selfishness is to be found in every imperfect son and daughter of Adam, whether it is flourishing under favorable conditions or dormant for lack of them, or from the overmastering power of grace. Only the heart that is aflame with love for God supreme and for his neighbor as himself is in a condition so sterile as respects envy that the latter has no opportunity for development. With an abatement of our love for God and man comes a corresponding increase of favorable influence for the development of this root of envy and its concomitants of anger, hatred, strife and every evil work--yea, murder--all of which the Apostle tells us are works of the flesh and of the devil, and hence to be shunned by all those who now and by and by would have the Master's approval. Whatever may have been the natural tendency of our flesh, the new nature begotten of the holy Spirit of the Lord, the spirit of love, is expected by the Father to dominate and render sterile to envy all whom he recognizes as children of God. "Blessed are the peacemakers, for they shall be called the children of God."

"JOSEPH, THE BELOVED SON"

At the time of our lesson Joseph was about seventeen years old, next to the youngest of Jacob's twelve sons, and his father's favorite. He was the son of the gentle Rachel, the specially loved wife of Jacob. Evidently he partook in large measure of his mother's gentleness as well as of his father's courage and faith, as all of his subsequent history shows. His elder brothers were of coarser type, so that all the circumstances and conditions justified Jacob in having a preference for Joseph, in considering him his specially beloved son. His father procured for him what in the common version is called a coat of many colors, and in the revised version a coat of extremes. It is presumed that the extremes were not of colors but of lengths--that the coat was long and had long sleeves, thus differing from the ordinary coats of the working people and corresponding to the style worn by the aristocratic. It is suggested, however, that the coat may have been of many colors, because upon some of the ancient monuments of Egypt such long coats are pictured as having been made of material of bright colors joined together in a kind of patchwork; thus it is possible that both translations are correct.

In any case the coat was a distinct one, and, in conjunction with Jacob's acknowledged preference for Joseph, it helped to fix the jealousy and bitterness of his brethren, who in it saw the suggestion that in their father's opinion Joseph would eventually be a ruler amongst his brethren --his father's successor as the chief of the household, the tribe. We need not here stop specially to criticize the unwisdom on the part of the father in manifesting so pronounced a favoritism. We can, however, realize that Joseph had such peculiarities as justified favoritism and special love. In this, as well as in many other respects, the Scriptures clearly indicate that Joseph was a type of Jesus. The latter was the heavenly Father's beloved Son, and he similarly was rejected by his brethren, he similarly was sold for silver, he similarly was delivered, we are told, for envy. (Matt. 27:18; Mark 15:10.) More than this, Joseph typified the entire body of Christ, every member of which is to some extent represented in his experiences--to every member of which our Lord's words apply, "The Father himself loveth you." --John 16:27.

THE VALUE OF DREAMS

Certain dreams which Joseph had and which evidently were in some manner inspired by the Lord, and prophetic, tended to further embitter his brethren, serving to fertilize the root of bitterness and envy which was in their hearts. One of these dreams represented a wheat-field in which were twelve sheaves, one of which arose and stood upright while the others fell before it, as though doing homage. Joseph, without evil thought, apparently, told the dream to his brethren, and they, lacking faith in the Lord and submission to the divine will, were angered by the very suggestion that their younger brother should ever be their superior--"And they hated him the more for his dreams and for his words." The words referred to Joseph's report of misconduct on the part of some of his brethren. Righteousness, justice, seems to have been an integral part of Joseph's natural character, and his report of his brethren was not a slander but merely what he considered to be proper, that his father should know the manner in which his business was conducted. (V. 2.)

Another of Joseph's dreams enkindled the anger of his brethren, and even drew a protest from his father, as though Joseph's ambitions were the groundwork of his dreams. Nevertheless, Jacob pondered these things in his heart, and doubtless wondered how great his favorite boy might some day be. This second dream pictured the sun, the moon and the stars bowing to one star, and was interpreted to mean that the whole family would some day acknowledge Joseph as their superior. How preposterous this must have seemed to them all, including Joseph. Poor boy! His subsequent

lessons in life doubtless taught him to be more secretive, not to tell every dream and hope, not to cast his pearls to those who could not appreciate them, but who would be angered thereby. How necessary to us all is the lesson of wisdom along the lines of secretiveness. Our Lord illustrates this, saying, "I have many things to tell you, but ye cannot bear them now." There is a time to tell and a time to refrain--we all need to watch and to pray, "Set a guard, O Lord, before my mouth; keep the door of my lips."--Psa. 141:3.

GOD'S WORD SUPERIOR TO DREAMS

With the Scriptural record of inspired dreams before us it would be folly to denounce them and to declare them unworthy of any consideration. We remember the other miraculous dreams that Joseph interpreted, also Jacob's, Peter's, Paul's, etc. On the other hand we need to guard ourselves lest dreams should be given undue importance. We are to remember that there was an appropriate necessity for dreams in the olden times which does not exist at the present time; because the Gospel Church is expected to walk by faith and not by sight--is expected to listen to the voice behind them saying, "This is the way," rather than to expect a miracle or a dream to indicate the path of righteousness. The path beyond us is shown by the divine Word, and we are to cultivate the ears of our hearts that we may have the proper direction. In harmony with this the Scriptures say, "He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word." (Jer. 23:28.) Here the Lord indicates that a dream might be told if we have nothing better to tell--nothing more direct, nothing more authoritative; but that the Lord's Word, his revelation, his inspired testimony is to be put far above all dreams of our own and of others. If a dream, therefore, corroborates some plain statement of the Word of God it may be used and appreciated in the same sense that we use and appreciate a type--not to teach a doctrine or duty, but to illustrate and call attention to the statements.

"COME, LET US KILL HIM"

Joseph's faithfulness in reporting facts led Jacob to make him a kind of overseer, and it was probably in this capacity that he was again sent to his brethren to Shechem, a three days' journey--to carry to them some home delicacies

R3972 : page 107

and to bring word again to Jacob of the general conditions prevailing, the prosperity of the flocks, condition of the pasturage, etc. Not finding his brethren at Shechem Joseph followed directions to Dothan, manifesting in the whole procedure a considerable degree of courage and self-reliance, sleeping outdoors at night as was the custom of the time and braving the dangers of the way. This shows us, too, that Jacob's love for his favorite son did not lead him to spoil him entirely, and that the boy himself was recognized as one who could be trusted in a general way to care for himself. Many parents today are less wise, and fail to cultivate courage, determination, etc., in the children they favor--sometimes shielding them from difficulties in a manner which proves ultimately very prejudicial to their interests.

The brethren as shepherds were accustomed to keep a sharp look-out for wild beasts likely to injure the flock, and discerned their brother at a distance. Forthwith the circumstances and conditions tended to a rapid germination of their root of envy and bitterness, and in a few moments had sprouted and brought forth in their hearts the spirit of murder. Nine of the ten at once agreed to kill their brother. The only one to object, and he covertly, was Reuben, who knew too well the bitterness of his brethren to venture to oppose them, and as a counter suggestion he urged that they do not murder him but put him into one of the dry cisterns of those parts, intending in his heart to subsequently return and secretly deliver his brother.

In these brethren we see illustrated the heart of the natural man, which might at one moment fight for justice and shortly thereafter violate every principle of justice. Was it not these same men who now, in violation of all brotherly love, were planning their brother's murder, who only a short time before had avenged the dishonor of their sister by slaying the population of a whole village--in what they considered a righteous indignation against sin? The transforming influence of the holy Spirit is necessary to correct these violent extremes of the fallen flesh; hence the Scriptures tell us that those who are begotten again of the holy Spirit alone have the "spirit of a sound mind." (2 Tim. 1:7.) Truly in the natural man pride is an important factor, and often leads to murders and lynchings, ostensibly in the defense of righteousness--really in the gratification of an element of selfishness. It was then similarly pride, one of the roots of selfishness, that led to that wholesale murdering; and it was envy, another root of selfishness, which now led them to attempt to murder their brother.

"STRONG CRYINGS AND TEARS"

Reuben's plea was effective. Joseph was put into a pit and the brethren sat down to eat bread, doubtless consuming some of the very delicacies that Joseph had brought to them from home, while the poor boy's cries and entreaties and appeals rang in their ears. They were stony-hearted, unmerciful, as well as unjust: and indeed the natural heart is usually unmerciful. Mercy is often extended through shame or fear or policy amongst worldly people, but mercy in itself is an element of love which, although it originally belonged to human nature, has very generally been lost, and is principally an evidence amongst those who have been begotten again in heart-likeness to their Lord.

Our lesson does not mention the cries and entreaties and pleadings of the imprisoned Joseph, but another Scripture does when later these same brethren were forced by the famine in Canaan to go to Egypt to buy wheat. Their brother Joseph was governor there, and he, affecting to consider them spies, put them in jail three days. It was while they were there that their minds were more or less awakened to the wrong doings of previous years, and they said one to another, "We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." Reuben's reply to them was, "Spake I not unto you saying, Do not sin against the child; and ye would not hear? Therefore, behold, also his blood is required." Apparently Reuben departed from that vicinity

R3972 : page 108

after Joseph was imprisoned, intending to return later for his deliverance, but upon his return he found that his brethren had sold him to a company of merchantmen who had taken him as a slave into Egypt.

===================

R3972 : page 108

PATIENT ENDURANCE IN ADVERSITY

--GENESIS 39:20-23; 40:1-15.--APRIL 28.--

Golden Text:--"Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

THE story of Joseph's trials and difficulties is a most pathetic one: yet we see that in all these things the blessing of the Lord was with him, and he, faithfully responding, his experiences, instead of doing him injury, were on the contrary greatly to his advantage. Although Joseph lived long before the Pentecostal blessing as we experience it--long before the bringing to light of the exceeding great and precious promises of the heavenly nature and Kingdom glories and invitation to the elect to share therein--though Joseph had only the indefinite revelation of God's mercy contained in the great Oath-Bound Covenant given to Abraham, nevertheless his faithfulness and patient endurance constitute a wonderful lesson to the household of the Spirit-begotten sons of God of this Gospel age. If he could endure so patiently and so faithfully, what should not we, so much more highly favored, be able to endure? The secret of his success and ours is the same, namely, a fast hold by faith to the Abrahamic Covenant, which, as the Apostle says, we have as an anchor to our souls, sure and steadfast, entering into that which is beyond the vail. (Heb. 6:19.) The consideration of this lesson should nerve, energize, every one of the Lord's consecrated people to still further endurance and faithfulness under the circumstances and conditions that the Lord's providence may mark out for them.

JOSEPH A SLAVE IN EGYPT

The Ishmaelitish traders, to whom Joseph's brethren sold him for twenty pieces of silver, took him to Egypt, where he was exposed for sale in the open market, as was the custom of the time. We can well imagine the anguish of the poor boy. Delivered from the pit in which his brethren had put him to die he soon realized that they had not repented at heart, but merely changed the form of their murderous envy. Passing not many miles distant from his father's abode the dejection of the boy of seventeen can be better imagined than described, and arriving in the Egyptian metropolis, the center of civilization at that time, and beholding there wonderful things entirely new to him as a shepherd's son, his heart must have been full of suspense and wonder as to who would purchase him and what would be his future lot in life. There was plenty of room in all of these experiences he had recently passed through for him to lose faith in God--to wonder why he should be left to the mercy of his pitiless brethren, why he should be allowed to become a slave, separated from his father's home. Yet we have no intimation that his faith forsook him.

In the Lord's providence he was purchased by a wealthy official of Egypt named Potiphar. As a servant in this man's house he was faithful to his duties small and great, and grew in his master's confidence and esteem until, at the age of twenty-two, he was made manager of his entire estate. When twenty-seven years of age--ten years after coming to Egypt, in the prime of young manhood, he unwittingly attracted to himself the love of his master's wife, but when it manifested itself he persistently resisted it on the lofty grounds of faithfulness to God and faithfulness to his master. Dr. Blakie pointedly remarks of this

TRIAL OF JOSEPH'S VIRTUE,

"We may believe that it was no ordinary temptation when, day after day, the mistress of the house, expert in amorous arts, came to spread the net, with every allurement which her skill and her passion could devise. We may conceive how even Joseph might be moved by the thought that, slave as he was, he had attracted the admiration of a woman of such rank, and how the vision might flit before him that through her influence he might recover his liberty and in a bright career realize his dreams after all."

The conduct of Potiphar's wife well illustrates how love may be changed to bitterest hate. In her determination she grasped Joseph by the coat, but he slipped out of it, and then her rage and resentment became bitter. She kept the coat and told her husband that his favorite servant had endeavored to entice her to do evil, and that when she made outcry he fled, leaving his coat in her possession. What a turn this was in Joseph's affairs! Why should the Lord permit him to be thus scandalized, not only in the eyes of his master, but amongst all those with whom he had formed an acquaintance in the ten years of his residence there? Why should the Lord permit his virtue to be so evil spoken of?

This probably seemed to Joseph a mysterious providence, yet in the light of the subsequent story we can see how the Lord's providence had not forsaken him, but was ready to make even this experience work out to his further instruction in righteousness, patience, experience, faithfulness, and to prepare him for still greater blessings by and by--on the throne. The lesson for us of this spirit dispensation is most evident and most striking: as it was not because of Joseph's unfaithfulness that the Lord permitted this trial to come upon him, so it does not speak unfaithfulness on our part and retribution from the Lord if trials and difficulties may be permitted to come upon us. Are we not learning every day more and more to trust the Lord where we cannot trace him in his providences, when we cannot see the end of the way? If we could see the end would it be faith at all? Is it not our lack of knowledge of the future that constitutes the very virtue of faith in the present time?

R3973 : page 109

"ABANDON US NOT IN TEMPTATION"

The great Spurgeon once remarked, "In contending with certain sins there remains no mode of victory but by flight. The ancient naturalists wrote much of basilisks, whose eyes fascinated their victims and rendered them easy victims; so the moral gaze of wickedness puts us in solemn danger." In harmony with this thought the Apostle wrote to Timothy, "Flee youthful lusts." (2 Tim. 2:22.) Jesus' example in this matter is a wonderful lesson to us all respecting loyalty to the principles of righteousness even to the extent of hazarding the brightest hopes and prospects of an earthly kind. And if we may well copy this lesson of fleeing from temptation, we may also note with the Prophet another lesson in this connection, for when Joseph's master Potiphar was very angry with him, so far as the evidence shows, Joseph contented himself with merely denying the allegation without attempting to demean Potiphar's wife by relating the facts of the case. What a noble example is here given us of avoiding evil speaking, even when that would be the truth!

Joseph's noble heart probably reasoned that while it would have been no more than justice to have revealed the wickedness of the woman, such a course would not only have damaged the wife but have dealt an irreparable blow to Potiphar's affection for her, thus destroying his master's confidence and breaking up his home. Willingness to endure under such conditions is a marvelous illustration of high and noble integrity --character. Such a man was indeed fit for a throne-- but not yet; God had other experiences for him before he would be ready for the exaltation intended. So with us: God has called us to the throne of the Millennial Kingdom to be associated with our Lord and Redeemer in his great work; but first we must be made meet for the inheritance of the saints in light, and trials and buffetings and testings of patient endurance are essential to the development of such character as the Lord seeks.

THE STRENGTHENING OF CHARACTER

A lump of rock candy is pure carbon and a diamond is pure carbon, yet there is a difference between them which consists mainly in the fact that the diamond has been crystallized to an extreme degree of hardness, firmness, solidity. So there is a difference between the states and conditions of the New Creatures in Christ. At one time we are mere "babes in Christ," but if faithful through patient endurance and the Lord's instructions and disciplines of providence we are to become strong in the Lord and in the power of his might--the "babe in Christ" corresponds then to the pure carbon in the form of rock candy, while the mature Christian, developed in the furnace of affliction, etc., corresponds to the diamond. We remember in this connection the Lord's assurance that at the close of our trial time in the end of the Gospel age, at his second coming, he will make up his "jewels."

At that time undoubtedly an official of Potiphar's rank would have been permitted to kill his slave under such a charge, and the fact that, instead, Joseph was imprisoned, may therefore be taken as an intimation that Potiphar was not fully convinced of the treachery of the man who had served him faithfully for ten years. But a prison in olden times differed greatly from a modern prison in civilized lands. Joseph, in mentioning the prison, "dungeon" (v. 15) in the Hebrew calls it a "hole," and a minister familiar with oriental prisons of today says:--

"We have visited many a prison in the Levant; we have seen...intolerable filth and want of ventilation, the excess of vermin, the unmerciful stocks in which the feet are made fast. We may well pity virtuous Joseph, who was indeed, as claimed by tradition, put into the prison dungeon of the present city of Cairo, which is composed of dark, loathsome and pestilential passages where the prisoners are chained to the wall."

Joseph's experiences in prison are referred to by the Psalmist (Psa. 105:18), saying, "Whose feet they hurt with fetters; he was laid in irons."

What was the effect of this new experience upon Joseph? Was he discouraged, cast down, embittered in soul? Did he say to himself or to others, If this be the reward of virtue, give me vice? Did he repine against the Lord's providences in permitting this experience, or was he patiently submissive, trustful?
Joseph was in all these experiences the most wonderful, model example of the proper course of a true Christian and saint. And again we suggest that if he could be faithful with as little light as he enjoyed respecting the Lord's permission of this evil, what might not the Lord reasonably expect of us who have been blest with so much greater light and instruction, and with the noble example of Joseph and scores of others in the Scriptures and in our own experiences--what manner of persons ought we to be in all holy living and godliness and faith in God?

For very shame's sake we should strive at least to come up to the standard of Joseph--we who have the exceeding great and precious promises--we who have the explanation of why our trials and difficulties are permitted and how they are to prepare us for the Kingdom and its glorious work. Can we not readily see how Joseph's trials and difficulties developed character in him? and how, as he overcame in one instance after another, he was becoming stronger--his character was crystallizing? Ah! no wonder he will be amongst the "ancient worthies" who, in the future, after the glorification of the Church, will be made princes in all the earth for the ruling and blessing and uplifting of the entire human family, under the guidance and direction of the Christ, Head and body.

Most evidently the Lord knows how, not only to select the wonderful characters for his service, but also to develop these characters and prove and test them, and make them strong for his service and their blessing.

"THE LORD WAS WITH HIM"

Joseph's experience in the stocks was a limited one. Evidently the prison-keeper discerned that he had a prisoner of no ordinary character and ability,

R3973 : page 110

whatever might be charged against him. His reverence for the Lord and his faithfulness to duty made him a marked man, and the keeper of the prison was glad to give over one responsibility after another into Joseph's hands. According to the story, Joseph's own experiences made him tender hearted toward the other prisoners, whose degradations and sorrows he was enabled to enter into by reason of his own experiences.

He was learning noble lessons, which would fit and prepare him for higher usefulness as the governor of Egypt. The secret of the whole matter is told in the lesson in a few words, "The Lord was with him, and that which he did the Lord made to prosper."

Whoever has reverence for the Lord in any degree will be proportionately blessed: much faith, much reverence, much obedience will surely lead to much blessing in heart and life--to much supporting and steadying of character, whatever it may have been by nature --to much of the spirit of a sound mind, however erratic the person may have been naturally to begin with. In all these respects we who have the instructions of the Lord's Word or the encouragement of his promises and the guidance of the spirit of a sound mind are greatly blessed. In proportion as we make use of them and develop the proper character we shall have the ultimate reward and hear the Master's voice, saying, It is enough, come up higher. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.

We should never forget, as "New Creatures in Christ Jesus," the exhortation of the Golden Text to faithfulness--to the Lord (which includes faithfulness to the brethren, to the truth, to righteousness in every sense of the word). This faithfulness must be tried, tested, proven, clear down to the end of life's journey --until we go into the prison-house of death. "Be thou faithful unto death and I will give thee a crown of life." The Lord whom we serve is able and willing to open the prison-doors and bring us forth in the First Resurrection to a share in the glory, honor and immortality of his own Kingdom. Hallelujah, what a Savior! what a salvation! and for what a peculiar people these are intended! Such thoughts incite us--as was the divine intention--to strive to make our calling and election sure.

PROSPERING IN PRISON

Well might the chief jailor be content to leave the care of the prison in Joseph's hands. We may well imagine the cleaning up of the dungeon effected under his direction, and that a measure of peace would reign within those dark walls quite in contrast with the bedlam that had previously prevailed. Wisdom, mercy, gentleness, patience, were all, we may be sure, needed and exercised; and the model prison not only effected a blessing upon those who were incarcerated, but brought a blessing also to Joseph in his own heart-development, and additionally in that our own joy and peace

R3974 : page 110

are always ministered to when we endeavor to solace the woes of others.

A picture of how Joseph dealt with the prisoners is given in the lesson: instead of treating them rudely and roughly, he looked after their interests to such an extent that he noticed one morning that two of the prisoners were of peculiarly sad countenance, and he tenderly inquired, "Wherefore look ye so sadly today?" They had dreamed, and they were in trouble lest their dreams boded further adversity. Joseph said unto them, "Do not interpretations belong to God? Tell me them, I pray you." How evidently the secret of Joseph's faithfulness and strength of character lay in the fact that he had faith in God--that he believed in the great Oath-Bound Covenant that God had made with his great-grandfather Abraham, confirmed to his grandfather Isaac, and again to his father Jacob, and of which he was an heir. What a power faith has in life to hold it steady in every storm and cloudy trouble!

One of the dreams bore a most favorable interpretation, and Joseph requested the one who would so shortly be set at liberty and restored to the king's favor that he would remember him and his kind attentions to him while in the prison, and speak a good word to the king on his behalf, that he might be relieved from the dungeon. And in explaining the matter let us not overlook the fact that he neither incriminated his brethren nor Potiphar's wife, but merely said as an excuse for his being in prison, "For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon." It was not necessary that he should speak evil of any in order to plead his cause, and he abstained. What an evidence we here have that our race 3,000 years ago were neither monkeys nor savages. On the contrary, this natural man, not begotten of the holy Spirit (which did not come upon any until the Gospel dispensation--Pentecost), had such a marvelous development of generosity, love, that he seems not even to have been severely tempted along the lines of evil speaking--and that without any instruction, either oral or written.

How this story should shame many who have named the name of Christ and have professed to turn their backs upon sin and every evil work and who well know that evil speaking is closely related to the works of the flesh and of the devil. Joseph had not the instructions of our Lord and the apostles to the effect that love is the principal thing, that love thinketh no evil, suffereth long and is kind, is not easily provoked, etc.; and that this love is not only appropriate amongst the Lord's people, who should love one another as he has loved us, but must be extended also to our neighbors, that we may love our neighbors as ourselves--yea, beyond this, to our enemies, who are to be fed and clothed by us if they need our assistance. Thank God for the lesson of Joseph--enduring affliction, yet full of faith, mercy, gentleness, patience, kindness. How evidently the mind had to do with all this character-development. Without the hopes set before him in the Abrahamic promise, Joseph might have been as dispirited and characterless as the majority of mankind. Remember, too, that it is the same promise that we are heirs to, as the Apostle declares--Christ is the heir, and if we be Christ's then are we Abraham's seed and heirs according to the promise.--Gal. 3:16,29.

> "Virtue may be assailed but never hurt;
> Surprised by unjust force, but not enthralled;
> Yea, even that, which mischief meant most harm,
> Shall in the happy trial prove most glory."

====================

R3974 : page 111

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:--

I received a letter a short time ago that was so very encouraging to me that I feel I must tell you about it in order that you may be encouraged also. While canvassing last summer I met a man who when I told him that I was introducing STUDIES IN THE SCRIPTURES, remarked that I had perhaps stopped at the wrong house, as he did not or could not believe the Bible. He said he was very sorry that the Bible taught eternal torment, that only for that he might be able to believe it. When I assured him that the Bible did not teach the doctrine of eternal torment he seemed very much surprised that I would make such a statement and said, "It surely does teach it." I told him that the Bible teaches that the wages of sin is death, that the soul that sinneth shall die, and that the wicked shall be destroyed, etc. I then briefly told him what a loving heavenly Father we have, and how far he would be from torturing any one, and that the books which I was selling clear up these false accusations which people have been making against our heavenly Father, and that they would also strengthen his faith in the Bible. When I had finished he asked me when I expected to deliver. When I told him he said he would like to have them sooner if possible, as he was getting old and might not have much longer to read. So I promised to deliver his books the next day and did so. I was in the town only about two weeks afterward, but called a number of times to see him and always found him with either DAWN or Bible in hand. I gave his name to the friends in the town so that they might keep in touch with him. The letter above referred to is from one of the brethren there, who says that this man, once an infidel, is now one of the happiest men in the world, that he is now fully in the Truth and has four of his friends interested also, two of whom have subscribed for the TOWER. They are all rejoicing together and we rejoice with them, not only because we are being so greatly blessed but because the time for the establishment of the Kingdom is so near, when all the families of the earth are to be blessed.

Sister D__________ joins me in much love to yourself and all of the Bible House friends.

Yours in the one good hope,

H. W. DICKERSON,--Colporteur.

DEAR BROTHER RUSSELL:--

It is with a rejoicing heart that I am writing to you to tell you of the deep things of God that I am enjoying. My dear husband and I have only been in the Truth three months. What great joy the reading of the DAWNS has given us! So many questions arise and all seem to be answered in the DAWNS. We did so wonder whether we be of the true wheat, since learning that the call ended in 1881; but we have just finished Vol. 3 of the DAWNS and found the answer. The dear Lord would not give us a taste of these things if he did not mean that we should fully attain them. How good and gracious he is to those that try to follow in his steps! But how many tumbles we do have! Then I get up and start afresh. I wish I could express in words what the DAWNS have done for us. We now feel more contented about the at present unsaved. It did seem such a terrible thing for those that did not believe to be eternally tortured. How such teaching has blasphemed God's character, the one who is all Love. How beautifully his character is set forth in his marvelous plan! It seems so wonderful that everything in the plan had been arranged in the beginning and also how grandly all is being carried out! My mind seems too small to grasp such wonderful truths.

My husband and I came out from the Brethren and they think us among those false prophets who are to arise. Little do they realize of the deep, deep joy to be had in knowing our dear Lord and to be led by his loving hand. I have in this little time realized to some extent the steepness and narrowness of the way which leadeth unto life. But I do so much long for that Christ-like character and to shine for his sake, to shine for him who has done so much for all mankind.

We are having the WATCH TOWERS now. How helpful they are. I do thank our dear heavenly Father for raising you up to give us this meat in due season. The Lord has provided all that is needful for his Church. It seems to me to be like a great big feast and the more you eat the more you want. My husband joins in sending Christian love and may God bless you in your labors is the prayer of us both.

Yours in our dear Redeemer,

G. & M. HINE,--Eng.

DEAR BROTHER RUSSELL:--

May the Lord, guide, uphold and bless you through all the coming year, and, dear Brother, I ask your prayers that he may be with me and keep me safe from evil, toward which I am so prone. I am learning to distrust myself more each day and I want to learn to trust him more for the grace and strength to overcome my many weaknesses and failings.

Would say that I am learning to love the Colporteur work more each day and while at first it was somewhat unpleasant work, to which I had to force myself, owing partly, however, to much natural timidity and backwardness in approaching strangers, it is now a pleasure, especially as I often meet persons who appear to be hungering for something better than they have.

At present I devote the first four days of the week and Friday morning to the Colporteur work. I have other duties Friday afternoons and Saturdays. Am

R3975 : page 111

doing very nicely and am making expenses, and so feel satisfied to continue. Again thanking you for so kindly remembering me, I am, with much Christian love,

Yours in the harvest work,
ALBERTA CROSBY,--Colporteur.

DEAR BRETHREN:--

You will find enclosed my first report. It covers, as you see, somewhat more than half a month, but I hope you will accept it as it is and make allowances for mistakes or omissions, remembering that it is new to me.

It shall be my effort to make each report more satisfactory than the last. Your words of instruction and encouragement have, I assure you, been greatly appreciated.

It seemed to me that I esteemed the Colporteur work a great blessing and privilege, but since reading the report in the January 1 TOWER I feel much ashamed and pray the heavenly Father for a like earnest zeal as that shown by the Colporteurs in Jamaica and Costa Rica. May the heavenly Father's blessing attend all your labor of love in the new year.

Your Sister in the Anointed One,
ELLEN ZELLER,--Colporteur.

===================

SEMI-MONTHLY
VOL. XXVIII APRIL 15 No. 8
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................115
  Speaking with Tongues as a Modern Religious Mania.......................................115
  Likens Protestantism to a Cerberus............116
  Psychological Phenomena.......................116
  Get Them to Study Millennial Dawn............117
  A Presbyterian Minister's Pointed Criticism of his Creed..................................117
  Getting Ready for the Millennium..............117
The Wilderness Path (Poem)........................118
Memorial Supper Reports...........................118
Them that Honor Me I will Honor...................119
Blessed are the Merciful..........................123
Behind a Frowning Providence......................126

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.

BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

DAILY HEAVENLY MANNA--READY IN MAY

Our new edition of the "Manna" will contain the same texts and comments as the former one; but it will have twice as many pages. Every alternate leaf will be blank ruled, for use as an Autograph and Birthday Record. It will be printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1 or more in any bookstore.

NEW PRICES, WHOLESALE AND RETAIL

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows--cash with order:

1 copy, postpaid, each........................	35 cents
10 copies or more, by express, prepaid........	30 "
10 " " " at your charges.	20 "
30 " " by freight.................	20 "

We of course prefer the DAWNS or STUDIES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with DAWN-STUDIES.

CHARTS OF THE TABERNACLE

We have arranged to supply beautiful Charts of the Tabernacle on cloth, carriage prepaid, for two dollars each. Very choice, and very cheap for the quality and size--5 ft.

===================

R3975 : page 115

VIEWS FROM THE WATCH TOWER.

SPEAKING WITH TONGUES AS A MODERN RELIGIOUS MANIA

SPEAKING with tongues has been a feature of recent revival meetings held in various cities of Ohio. As reported in the secular and religious press these manifestations have taken the form of articulate but unintelligible utterances for the most part. In one instance, however, a young woman is reported to have "babbled for nearly an hour in what is said to be the Greek language," though in her normal condition she disclaimed all knowledge of the ancient tongue. These involuntary utterances appear to be a part of the sign manual of the "Apostolic Faith Movement," which we are informed by a writer in The Wesleyan Methodist (Syracuse), "originated in the Pentecostal experiences of Evangelist Charles F. Parham and colaborers in Topeka, Kans., in A.D. 1900, January 1." At that time a Miss Agnes Ozman, a member of the Bible school previously founded by Mr. Parham, "received the gift of the holy Spirit and spoke with other tongues as the Spirit gave utterance." On January 3 following "twelve students were filled with the holy Spirit, and spoke with other tongues as the Spirit gave utterance." On January 3 following "twelve students were filled with the holy Spirit, and spake with other tongues as the Spirit gave them utterance, while some in the room were said to have seen cloven tongues of fire as they appeared on the day of Pentecost." In these events is said to reside the origin of a more or less wide-spread movement frequently referred to as the "present Pentecost." The adherents of this movement make the claim that "speaking with tongues" is "the only Bible evidence of the baptism of the holy Spirit." An examination of the manifestations was made by S. A. Manwell and reported by him in The Wesleyan Methodist (February 20). He writes as follows:

"Those with whom the writer has talked who claim this gift, say that the spirit takes possession of their vocal organs and uses them as he wills, while their minds are at rest. They say they are conscious that their vocal organs are being used, but do not know how, nor do they know what they are saying. They have no power to stop speaking when once the spirit possesses them. In the meeting I attended, two women were thus wrought upon. One remained in that condition four or five minutes; the other but a few seconds. The first indication I had of anything out of the ordinary was a low muttering sound without articulation. This muttering lasted but a few seconds, then the voice raised to a more natural tone and volume and it would be hard to imagine how a more rapid succession of sounds could come from the mouth of a human being. For the most part, these sounds appeared to be articulate, but if she spoke a language no one knew it. She herself knew not the meaning of any sound she made. In the same series of meetings on another occasion, another lady was similarly possessed, and when it was time to go home her tongue was yet speaking, and instead of taking a street car, as she had formerly done, she walked, not desiring to enter a car with her vocal organs beyond her control. If I remember correctly, her tongue did not cease until she had nearly or quite reached her home. Some are said to have spoken in as many as twelve different languages, but in all this I had no evidence that what they uttered were languages of earth or heaven. That these people were sincere in their belief that the Spirit of God was moving them, I have no doubt. They believed they were talking a foreign language."

In trying to "identify" this movement Mr. Manwell quotes Isaiah respecting "the spirits that peep and mutter," with this addition: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Certain other historic phases of aberrant religious manifestation seem, according to Mr. Manwell, to classify with the present outbreak. Thus:

"History records that during the early part of the last century, the affliction known as the jerks raged with violence. Young men and women were seized with it and fell in convulsions. Wicked men were seized, swearing at every jerk. Some not affected with the regular jerks ran through the woods till exhausted; others crawled on the ground as a religious exercise; while some jumped and some barked for the same reason, and a few spoke in 'unknown tongues,' from which facts arose those obscure classes of sectaries derisively known as Jumpers, Barkers and Mutterers....

R3975 : page 116

"It is also a matter of history that in the early days of the Mormon Church, whole days of 'speaking meetings' were devoted to it. We find that the claims made by the Mormons are the same now being made by the 'Apostolic Faith Movement.' Mr. Parham says, 'We truly are in the days of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' In an announcement of the 'origin, purpose and methods of the movement,' we find the following: 'Handkerchiefs blest in behalf of the distant sick.' We do not remember that many people since the days of Paul have dared to go to this extreme. We are forcibly reminded that a few years since a man by the name of Schlatter practised sorceries, blest handkerchiefs, and otherwise played with the credulity of the people. So much so that special railroad trains were run to carry the hundreds of sick to him for healing. That Paul had extraordinary power of this kind we do not doubt, but what promise or intimation have we that such power would be continued? If this one feature of the movement were all, it would be enough to brand it as a counterfeit.

"In these days the devil is working in every possible way to destroy the work of Christ. 'He comes as an angel of light, deceiving if possible the very elect.' He counterfeits everything that is good. Many honest souls are being deceived and the work of God is hindered. In the meeting where I made my observations not a sinner was converted to God, and I am credibly informed that the manifestation of the so-called 'tongues' brought no conviction to sinners, but to the contrary, the number thrown into doubt and greater unbelief was greater than those who professed to have the 'tongues.'"--Literary Digest.

LIKENS PROTESTANTISM TO A CERBERUS

"Protestantism is a modern kind of Cerberus with 125 heads, all barking discordantly," says the Rev. Charles Edward Stowe, son of the late Harriet Beecher Stowe, and himself a prominent Protestant divine, being pastor of the Central Square Congregational Church at Bridgewater. He is of the opinion that in many respects life was brighter in the so-called "dark ages" than it is today. This condition is due, he says, in part to the many sub-divisions of sects and creeds in religion.

He exceedingly regrets the condition of Protestantism in America and England today, there being, according to him, 125 different sects in these countries. "There is great unrest and hunger among the Protestants of today that refuses to be allayed by critics or aesthetics," he says:--

"There were but few, very few colonists in numbers, and their material wealth was entirely inconsequential; how can we account for the stupendous influence which this tiny commonwealth exerted and still exerts on the history of mankind?

"There is one, and only one, possible answer to this question. It was their devotion to the invisible, the eternal, the moral order of the universe, the glory of God! They endured, and yet endure, as seeing him who is invisible. All the history of mankind for them centered about his cradle and his cross, and for them there were none of those unusual benefits and privileges which we enjoy in this enlightened age, of being illuminated by the dark wisdom of the blind moles and

bats of a godless, Christless scholarship that burrows in the holy ground of Sinai and Calvary alike, finding there only common dirt.

"Alas! It is only too true that the heavenly city which our Puritan fathers yearned for and sought with prayers and tears has become to many of their Christian descendants a frigid city of ice palaces, built of pale negations, cold, cheerless, shining in a pale winter sun with an evanescent glitter of a doubtful and unsubstantial intellectual worth.

"The full, rich, glorious Christ of Catholic Christianity has been dragged from his throne by these 'advanced thinkers'--God save the mark!--and reduced to beggary. A pale, bloodless, emaciated Syrian ghost, he still dimly haunts the icy corridors of this twentieth century Protestantism, from which the doom of his final exclusion has been already spoken.

"Then in their boundless arrogance and self-assertion they turn upon those of us who still cry with Thomas before the Risen One, 'my Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me most gratefully and lovingly I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yea, for the living God, and hence so restless and dissatisfied. The husk of life's fruit is growing thicker, and its meat thinner and dryer every day for the vast majority of our people. In many and important respects life was brighter in the so-called 'Dark Ages' than it is today. The seamless robe of Christ is rent into hideous fragments and trampled in the dirt.

"It is not all good that we have inherited from our Puritan and Pilgrim sires. We have been talking about civil and religious liberty as if that were the only thing in the world. Noting the use the average man and woman makes of this boasted liberty today, one is inclined to think it would be far better for them if they had less liberty and more law."--Boston American.

PSYCHOLOGICAL PHENOMENA

"There are others beside economists who have turned to psychology in order to explain great movements, economic, socialistic or governmental. The master of them all is Gustave Le Bon, author of the famous study on the "Psychology of Crowds." In that work are the full explanations of such phenomena as this country is now witnessing in the ever-increasing hostility to corporations, corporation managers, bankers, capitalists and men prominent in affairs. There is usually, unfortunately, a basis for the fearful antipathy

R3976 : page 117

which is finally engendered among the "crowd" against the leaders. But this antipathy, small in the beginning is fostered and cultivated by pure reasoners and demagogues alike, until each offence, big or little, is magnified into some monstrous crime. Calm men are converted into ravening wolves, reasoning creatures lose their sense of proportion, mere suspicion becomes confirmation of dreadful offences and men are condemned unheard and executed unshriven. The French Revolution is a case in point, a psychological demonstration, and the spirit of one is developing now."

* * *

There is truth in the above clipping. We are not defending thefts great or small, but readily agree that public indignation is apt to be unjust--not only in including the better with the worse, but also in showing no mercy on the erring, even though it would be conceded that the majority would have done the same if they had possessed the opportunity. We cannot suppose that the rich of other lands are superior in morals either. They may have seen less opportunity, or have not been exposed to such a searching public examination.

However, all this is exactly what the Bible led us to expect. A revealing from the housetops and a consequent breaking down of the respect of the masses for the upper classes, whose wealth is more and more coming to be recognized as illegitimately secured. Thus is our present Lord guiding in the affairs of earth toward the great climacteric of selfish and embittered anarchy--the predicted "time of trouble such as was not since there was a nation."

We agree, then, that G. Le Bon is quite correct in his declaration that crowds and classes are often moved en masse to do things that would not be considered by them as individuals, and that the experiences of the French Revolution will be duplicated throughout Christendom. Thank God that we can see a silver lining to this cloud: that it will be followed speedily by the rise of the great Sun of Righteousness to heal and bless and enlighten "all the families of the earth."

GET THEM TO STUDY MILLENNIAL DAWN

The Westminster Teacher publishes with implied approval the following item from the columns of The Baptist Teacher:--

A LAMENTABLE LACK

"Never were there so many Bibles in the world as there are today. And never was the Bible so much praised. Never were there so many Sunday schools as now, and the one great purpose of the Sunday school is the study of the Bible. Yet even among the teachers in our Sunday schools the ignorance of the Bible is nothing less than deplorable; the proportion of gray heads among them is comparatively very small. The great majority of them are but novices in the Christian life, and they have enlisted in this service not because of any special fitness for it, but because there was a lack of teachers, and their youthful zeal prompted them to enter a door that seemed to open up a field of usefulness. But their zeal was not according to knowledge. They were utterly unfurnished for so responsible a task. They have been doing the best they could --poor things!...How few of our Sunday school teachers have any conception of Scripture truth in its entirety--in its glorious symmetry! How few of our Bible school teachers have any definite knowledge of the way in which our Bible, as we have it, came into being--of the canon of Scripture, of the proofs of the authenticity of the Scriptures, of the meaning of the inspiration of the Scriptures, of the relation of the Old and New Testament Scriptures, and the meaning of all this hullabaloo that has been lately raised about the 'higher criticism.' When confronted with questions raised by modern skepticism they are dumb and ashamed because of their utter ignorance. And these questions are apt at any time to be raised in the very classes that they teach. They have never had the advantage of any theological training, and why should they be expected to answer them?

"Now something ought to be done to remedy, if possible, this lamentable lack, and that teachers themselves should first be taught, so that when they come to teach they should not 'mutter and peep,' but speak with no uncertain sound, and not only know, but know that they know, and so be able to render to every man that asketh them a reason for the hope that is in them."

A PRESBYTERIAN MINISTER'S POINTED CRITICISM OF HIS CREED

The Toronto Evening Telegram gives the following as the language of Rev. Dr. Carter in regard to the Westminster Confession of Faith:--

"The Westminster Confession in fact says that God is a monster; modern theology says that he is not. Tamerlane built a pyramid of two thousand men of the garrison of Herat, laid in brick and mortar, and history calls him a monster for doing it. Lord Jeffreys presided over the 'bloody circuit,' in which he condemned 700 to execution, and he stands scorned and by himself on the scroll of England's Chancellors. But Tamerlane and Jeffreys were sweet souls compared with a God who could condemn a whole race to endless torment for a single sin.

"Readers of 'Lorna Doone' will remember how the robber Doones of Bagworthy looted a farmer's cottage and found a little babe in its cradle. One of them called to his comrade to have a game with him. He tossed the infant to the other, who caught it upon the point of his pike. We call these men fiends, but they were bright angels and seraphs compared with a God who could send millions of infants to eternal torments.

"The moral sense of the people is shocked by the shilly-shallying of the Presbyterian Church as to the Confession. The present connection of the Presbyterian Church with the Confession, if it were not so serious, would be a farce; being so serious, it is a crime. A sham theology is sure to make a sham religion."

GETTING READY FOR THE MILLENNIUM

Our amazement is excited by a proposition to convert two-fifths of the area of the United States from arid lands into fertile farms. Yet this stupendous enterprise is seriously entertained by the youngest division

of our government. It contemplates nothing less than the ultimate solving of the 50,000,000 acres of waste comprising the great American desert. The undertaking will involve the expenditure of $1,500,000, but it will create $2,350,000,000 worth of taxable property, and will provide homes for 3,000,000 of our future population. This is the prospective goal to which the bureau aspires, and its engineers declare that it is attainable within the present half-century.--Merchants' League Advocate.

R3977 : page 118

THE WILDERNESS PATH

Beside me walks--O hallowed thought!--
The Maker of the Universe,
The God and King of Heaven and Earth--
My Father! Tenderly he leads
My stumbling steps. I hear rare words
Of wisdom, warnings of the snares
On right and left; encouragement
To overcome the obstacles
Which here and there obstruct my way.
And as he brings before mine eyes
Grand visions of the glory bright
Awaiting (if I hold in him
My confidence firm to the end,
Inspiring me with promises
Of grace abundant for each need)
I oft forget the landscape drear,
And dangers imminent, and walk
In ecstasies of light and hope.

Now brightly shines upon my path
The glorious sun! The air is fresh
And sweet, and hopes run high of what
I shall accomplish for my Lord.
The melody within my heart
Has tuned my lips; and songs of praise
And gladness tell the peace and joy
Which they alone can feel who know
The secret of his will, and walk
In child-like trustfulness therein.

And still, when chilling mists enshroud,
And storms my wondering faith appal,
I know that he is nigh and will
Preserve my steps. Why should I fear
As landmark after landmark fades
To shadow, and I find myself
Alone with him who knows them all?
Can I but wait with shoulders bent
And visage set, until he calm
The tempest, and the way be cleared?
Then, stronger for the test endured,
Shall I by his unchanging grace
The paths of peace again pursue.

O Lord, how precious is this walk
With thee! Nor height, nor depth, nor length,
Nor breadth, nor creatures near or far,
Can separate thy child from thee.
Strong in thy strength, I tread

On scorpions, quench the adder's fang,
The roaring lion subjugate,--
E'en tempting angels, clothed in light,
And powerless to work their charm,
Since Christ in me doth conquer all.

Lord, hear my prayer, and ever keep
In me this constancy of faith.
--R. B. Henninges.

===================

R3977 : page 118

MEMORIAL SUPPER REPORTS

EXCELLENT reports of Memorial observances are reaching us by every mail. We give below a few samples. Evidently a great blessing and refreshment have been experienced, as usual. Our Lord's blessing, promised to the twos and threes meeting in his name and "doing this" in remembrance of his death and of their fellowship in his sufferings, has again been experienced.

At Allegheny the report shows smaller than last year for two reasons: (1) Because it was on Thursday night some found it impossible to attend who got out last year on Sunday night. (2) We got a more accurate numbering this year than last. However, in respect to the holy joy of this last occasion, it was by far the most blessed of all our experience. It was good to be there! and the sacred blending of sorrow and joy then experienced we believe will long abide in many of our memories.

The attendances of 15 or over reported up to going to press, are as follows:--Waukesha, Wis., 15; Chattanooga, Tenn., 15; Fort Wayne, Ind., 15; Waterbury, Conn., 15; Dubuque, Iowa, 15; Weatherford, Tex., 16; Niagara Falls, 16; Carbondale, Pa., 16; Spokane, Wash., 17; Easton, Pa., 17; Muncie, Ind., 17; New Albany, Ind., 17; Clio, Mich., 17; Rockford, Ill., 18; Big Sandy, Tex., 18; Harrisburg, Pa., 19; Lancaster, Pa., 19; Magnet, Ind., 21; Jacksonville, Fla., 21; New Brunswick, N.J., 21; St. Petersburg, Fla., 21; Knoxville, Tenn., 22; Worcester, Mass., 22; Mansfield, O., 22; Hartford, Conn., 23; Hamilton, Ont., 24; Allentown, Pa., 25; Canton, O., 27; Louisville, Ky., 28; Wheeling, W.Va., 29; New Brighton, Pa., 30; Baltimore, Md., 31; Schenectady, N.Y., 31; Buffalo, N.Y., 34; Binghamton, N.Y., 36; Richmond, Va., 36; Kansas City, Kans., 38; Tiffin, O., 39; San Antonio, Tex., 40; Altoona, Pa., 40; Denver, Colo., 41; Youngstown, O., 42; St. Joseph, Mo., 47; Dayton, O., 48; San Francisco, Cal., and vicinity, 50; Marquez, Tex., 50; Seattle, Wash., 52; Scranton, Pa., 60; Cincinnati, O., 60; Columbus, O., 65; Providence, R.I., 65; St. Paul, Minn., 66; Toronto, Ont., 79; Cleveland, O., 94; St. Louis, Mo., 95; New York, N.Y., 102; Washington, D.C., 115; Los Angeles, Cal., 133; Philadelphia, Pa., 146; Boston, Mass., 190; Allegheny, Pa., 451.

We subjoin a few samples of the many interesting letters received, as follows:--

DEAR BROTHER RUSSELL:--

The Church at Weatherford observed the memorial. We were blessed spiritually, and I think all felt the importance of the occasion. Sixteen partook of the emblems

R3977 : page 119

representing our Lord's broken body and shed blood. Two brethren came 200 miles to participate in the Lord's supper and two came 100 miles. Tears of joy were shed and the occasion was one of solemnity. We renewed our vows of consecration to our dear Lord, realizing that we are nearing the end of these precious meetings. Yes, dear Brother, the time is short. May God bless you with such blessings as he sees are best for you and all the colaborers, is the prayer of us all.

Your humble servant in the Lord,
WILSON SUTCLIFFE,--Texas.

MY DEAR BROTHER:--

I am writing a few lines to tell you that ten of us met at the appointed time to celebrate our Lord's supper, and we had a blessed season, certainly the best communion we ever had. One dear Brother who had not yet withdrawn from the Methodist Church, and was with us for the first time, said he had thoroughly enjoyed the meeting. One dear Sister came about thirty miles from the country and was nearly all day in getting here. A brother left his work eight or ten miles away, and reached us just in time. There were a few others whose hearts were with us, I know, and were unable to attend.

I believe I can say truthfully that all here are growing in knowledge and love for the Lord and for his brethren. We have of late been feeding on the Truth more than ever. Thanks--yea, many thanks to that servant who is sending out to the household of faith meat in due season, especially these Berean lessons.

We are all striving to follow in the footsteps of the Master as we see them; willing, yea anxious to share the cup with him, and we know what it means. And soon we hope to drink the new wine with our Lord in his Kingdom. We remembered you all in our prayers. We know that we cannot help to bear our Lord's cross, but we can and will, D.V., help to bear that of the brethren, knowing that the Lord will reckon it as done unto himself.

We notice that we have a Pilgrim coming this way, Brother Mitchell. Thank you very much. We will welcome him, and pray that the Lord may use him here for his honor and glory. We would all like to have a visit from Brother Russell, but we know that you must have your hands full. With Christian love to all I am,

Yours in Christ,
CHURCH AT TRURO,--Can.

DEAR BROTHER RUSSELL:--

I am sure you will be glad to know of the little gathering last night in Muncie to commemorate the death of our dear Redeemer. There were seventeen of us met together in remembrance of Him, all but five of this number having come into Present Truth during the past few months, and thus partaking of the supper for the first time, with the right understanding of its significance. We first sang Hymn 122, and after prayer read as Scripture lesson Mark 14:1-50, then spoke briefly of the memories which gathered round the anniversary of our Lord's death, calling attention to the Father's love and our Savior's sacrifice; to the significance of the bread and the cup, and to his invitation to us to fellowship, to take part with him in his

R3978 : page 119

death. Then, after giving thanks for the bread and cup, respectively, the friends were served, and after singing Hymn 276 we went out.

We had a most solemn, impressive and blessed season with the Lord, remembering in our prayers all the dear brethren, yourself in particular, and praying that another anniversary may find all of us more fully developed in the spiritual life, and more meet for the Kingdom.

With Christian love from all the friends here, including the writer, I am, as ever,

Your brother and fellow-servant,
G. B. RAYMOND,--Ind.

DEAR BROTHER:--

Our little class at Columbus celebrated the Memorial of our Lord's death last night, six being present and five participating. Some were prevented from being present by reason of a storm. And as we remembered our beloved Pastor, and all the balance of the flock, known and unknown, and especially those we have met and known in the flesh, and with whose trials and afflictions we were more or less acquainted, our hearts grew warm in gratitude and love to the

Father for the past experiences of our lives which made this occasion possible for us. With great regard,

Your brother in the Lord,

G. M. HUNTZINGER,--Kan.

===================

R3978 : page 119

THEM THAT HONOR ME I WILL HONOR

--GENESIS 41:38-49.--MAY 5.--

Golden Text:--"If any man lack wisdom
let him ask of God."--James 1:5.

JOSEPH'S three years' experience as a prisoner, most of it as the superintendent of the prison, undoubtedly brought to him a rich experience of patience and sympathy, and tended to confirm and deepen those beautiful elements of his character manifested in his boyhood. The Lord had him in training for a great work: not only was it appropriate that his character should be developed, but also that his faith should be tested and made very strong. We have seen that although he trusted the Lord implicitly, this did not hinder him from appealing to Pharaoh's butler, whose dream he interpreted favorably, asking him that when restored to the king's favor he would remember Joseph's kindness to him as a prisoner and speak a word in his interest to secure his liberty. Perhaps he expected much from this man, who certainly would have had many opportunities for requiting his kindness, yet two years rolled around without relief--two years in which, nevertheless, Joseph maintained his confidence in the Lord and waited patiently for the outworkings of his plan.

There could be no better illustration than this for the proper course of all who belong to the New Creation. In a special sense all of our interests are the Lord's, because we

R3978 : page 120

have presented ourselves to him wholly, unreservedly, and have been accepted as members of the body of Christ. It is for such to remember the Master's words, "Your Father knoweth what things ye have need of," "The Father himself loveth you," "No man is able to pluck them out of my Father's hand," "All things shall work together for good to them that love God." While, therefore, it is proper for us to make use of any and every reasonable means for the securing of what we consider to be our best interests, we are not to rely upon these but upon the Lord, and to wait patiently for his time and his way for our deliverance from every evil condition.

WAIT PATIENTLY FOR HIM

The Lord's time and method for delivering Joseph from the prison transcended all of Joseph's expectations; and lifted him from the prison to the palace of the greatest nation of that time. It came about eventually through the mediation of the butler, but to the latter's shame it was not because of his appreciation or thoughtfulness. Pharaoh had two dreams which impressed his mind deeply, and he earnestly sought the interpretation of them. He dreamed of seeing seven cows come up out of the river Nile, very fat, and feed upon luxuriant grass of the river side; next he saw seven lean cows come up out of the river, and they devoured the seven fat ones, yet seemed none the fatter themselves. This dream was followed by another in which the king saw a stalk of Egyptian wheat, known as compound wheat; its top was exceedingly large, dividing into seven distinct branches or spikes, indicating a most prolific yield; and following it came up another stalk, with seven thin ears or branches, of the kind common to a time of famine, when lack of moisture and a southeast wind would injure the crop and make it worthless. This last stalk of seven branches devoured the first one.

We are to remember that the Lord in those ancient times gave important dreams not only to some of his own people, as in the case of Joseph, Daniel and others, but also sometimes to the heathen; for instance, to Nebuchadnezzar a dream of the golden image, and again of the fruitful tree, and in the present instance Pharaoh's dreams. We are not to wonder, then, that the king of Egypt desired assistance in the interpretation of his dreams and called for it of the wise men of his court, who, however, were unable to offer any satisfactory solution. After we have Joseph's interpretation the whole matter seems so simple and plain that we wonder that the wise men and priests had not guessed it: but thus it is with our wisdom; it seems simple after we have it, understand it and appreciate it. Thus it is, too, with the inventions of our day. We wonder why they were not thought of centuries ago.

We are sure that the world is not inclined to give proper credit for wisdom to the great Revealer of secrets, and we are sure, too, that the majority of Christian people are not sufficiently inclined to honor God in respect to such matters. Could the world but realize what we see from the Scriptures--namely, that the present activity of thought along the lines of invention are of divine prearrangement as elements of the "Day of God's Preparation" for the Millennial Kingdom--how it would prick its bubble of pride in our present-day wisdom; how it would show us most effectively that all wisdom comes from above, and that we might be groping almost as blindly as our ancestors were it not that the Lord's due time has come for lifting the vail and helping us to develop the forces of nature as a preparation, not only for the Kingdom, but also a preparation for the great time of trouble by which it will be introduced.

"IN ALL THY WAYS ACKNOWLEDGE HIM"

When the wise men of Egypt were unable to interpret Pharaoh's dream, his butler naturally enough called to mind his own dream and how accurately it had been interpreted by the kind and sympathizing Joseph, and his own promise to do something for the interpreter, and his neglect until this time. Perhaps he was not entirely to blame; he could only be useful to Joseph when God's time for favoring the latter had come. When Pharaoh heard the story of the wonderful interpretation of the dreams of his butler and baker he sent with haste to the prison, eager to know the meaning of his own dreams. Here we have a further test of Joseph's character. Let us notice carefully how he demeaned himself in the presence of the king. Was he haughty, boastful, self-assertive? Did he throw around himself a mystery and seem to call from the recesses of his mind some deep wisdom? Not so. He was the very personification of modesty, and when the king expressed the hope that he could interpret his dreams he answered, "It is not of me: God shall give Pharaoh an answer."

Here we have one of the secrets of the greatness of Joseph: he honored God, and was therefore of the kind whom God is pleased eventually to honor and exalt. How the Scriptures bear out this thought! Mark our Master's words, "He that humbleth himself shall be exalted, he that exalteth himself shall be abased." (Luke 14:11.) Mark the Apostle's words, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6.) O, that we all might have this lesson deeply impressed upon our hearts and minds, so that with us it will be true, as with Joseph, in harmony with the instruction, "In all thy ways acknowledge him."--Prov. 3:6.

While such an acknowledgment of the Lord is proper in all the affairs of life, it certainly is especially appropriate in connection with the study of the divine Word and any attempt to give an interpretation thereof. Let none of us speak as of ourselves, nor appropriate wisdom to ourselves, but rather, with hearts full of gratitude to the Lord for blessings received, let us acknowledge him and his Word and his arrangements in connection with his Truth. Especially is this appropriate in those who occupy positions of responsibility in the Church--whom the holy Spirit has made overseers to "feed the flock of Christ." To whatever extent self-seeking is indulged, to whatever extent the honor of men is craved, the Lord as the fountain of wisdom and the channels which he uses in dispensing his Truth are ignored or belittled by any of us, to that extent we may be sure we are in a dangerous situation and not likely to make real progress in the good way.

SEIZING FAVORABLE OPPORTUNITIES

Pharaoh related his dreams, and after hearing them Joseph promptly gave the interpretation and explained that the two dreams were one--that they taught the same lesson: that thus the Lord had indicated to Pharaoh that there would be seven years of very bountiful harvests which would be followed by seven years of drouth and famine, in which all the surplus of the first seven years would be necessary for the preservation of the lives of the people. A lighter-headed man than Joseph, a man who felt that in interpreting the dream he had confounded the wise men of Egypt, had done a wonderful thing, would have been so overwhelmed with the sense of his own importance that he doubtless would have stood there and received the king's thanks, and have passed out a free man, to be noted by the people as the wise man.

The humility of Joseph was not merely assumed: his crediting of the wisdom to the Lord was the genuine sentiment of his heart, so that he did not feel thus elated when he had delivered the Lord's message, but with coolness and self-possession he proceeded to suggest to the king what might be the proper steps to be taken so that the dream might indeed prove a blessing. He said, "Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years; and let them gather all the fruit of those seven years as the property of Pharaoh, to be kept in store in cities for use in the seven years of famine that will follow." We cannot suppose that Joseph had the slightest suspicion that he would be the one appointed to this work. It would be a most unnatural expectation that Pharaoh would take from the prison a man of foreign birth and exalt him to a station above the other officers of his empire. Yet this is just what Pharaoh did, and it is here that our lesson proper commences.

COULD WE CHOOSE MORE WISELY THAN GOD?

Addressing his court officers Pharaoh said, Could we find such another one as this Joseph, in whom is the Spirit of God, to be at the head of this great work of preparing for the years of famine of which God has thus forewarned us? Not waiting to have the consent of the officers of his court, but after the manner of the time as an autocrat, he decided the question and said to Joseph, "Forasmuch as God has showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house [kingdom], and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt."

So thrilling a transition from slavery and the dungeon to the governorship of the greatest country of the world, and honor and distinction and power next to those of the king, outrivals the pen of fiction in the most attractive novels. It seems so wonderful that it is difficult to believe its truthfulness. Hence it is well for us to remember that while such transitions would not be possible under the democratic conditions of our day and country, they were not out of harmony with the conditions of their time and place. For instance, we know that Daniel was a Hebrew captive and slave, and yet that he was chosen by Nebuchadnezzar to be one of the rulers of the empire of Babylon. We remember also that Daniel was brought to the King's notice in a very similar manner, namely, by the interpretation of a dream. Professor Sayce says, "It was not an unheard-of thing for a Syrian to be thus raised to the highest offices of the Egyptian State, and in the days of Hyksos' dominion it was naturally easier than when a dynasty of purely native origin was on the throne....For many centuries during the Mohammedan age none but a slave could govern Egypt." We are also reminded that in 1852 the prime minister of Persia, the second in rank in the kingdom but first in power, was the son of a donkey driver; and that the Sultan of Turkey once rewarded a poor dentist who relieved him of pain by making him a peer of the realm.

The exaltation of Joseph from the condition of a slave and from a dungeon to be the second person of power in the world suggests to us further the typical character of Joseph's life. Did not our Lord Jesus take a bondsman's form? and did he not enter the great prison-house of death? and was he not suddenly raised up to the throne--to be next to the Father, the Governor of the universe? And did not the experiences of Jesus under God's providence have to do with preparing him for his great work of the future, the blessing of the whole world? And as Joseph saved the lives of the people of Egypt, will not the antitypical Joseph save the lives of the world? While thinking along these lines let us remember, too, how we are invited to be members of the body of Christ, if so be that we suffer with him, that we may also be glorified together. (Rom. 8:17.) With this thought in our minds, the trials, the difficulties, the sufferings of this present time, its afflictions, disappointments, may all be endured with cheerfulness if we have the proper faith--knowing that all things shall work together for good to them that love God, to the called ones according to his purpose.

"UNTO HIM EVERY KNEE SHALL BOW"

When the time came for King Pharaoh to introduce the new governor or prime minister of the empire to the people he first provided for him suitable apparel, to indicate the rank; next, the second state chariot, and, third, that he should be escorted in parade before the people by criers, who should announce his rank and call upon the people to bow the knee--to acknowledge him as the king's representative. How this reminds us of the Apostle's words respecting our Lord Jesus and his high exaltation after his trials were concluded. Paul says, "Wherefore God hath also highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth." (Phil. 2:9,10.) And while we contemplate this high exaltation of the Master let us not forget that his Bride is to be joint-heir with him in all of his glory, honor and immortality, and that the privilege of becoming members of the Bride class belongs to the "called, chosen, faithful," the "very elect" of this Gospel age.

If we could but have this in mind continually, what manner of persons would we be in all holy conversation and godliness--how trifling all earthly pleasures and sorrows, all riches and poverty, all weakness and debasement would seem to us! so intense would we be in our desire to make our calling and election sure to those exceeding great and precious promises. Pharaoh gave Joseph a new name, the meaning of which is suggested to be something like--Deliverer from death by the bread of life. We remember how our dear Redeemer said of himself, "I am the bread

R3979 : page 122

that came down from heaven." God provided in Jesus the bread of life, by which the whole world may be saved eventually from Adamic death if they but eat of the divine Word, appropriate its lessons and experiences, under the ministry and discipline of the great Redeemer during his glorious Kingdom. And all this was considerably illustrated in Joseph's course as the governor of Egypt.

DID JOSEPH ENSLAVE THE EGYPTIANS?

Some have severely criticised Joseph's course in dealing with the people on this occasion, but we find no criticism of it in the Scriptures. His first work was to journey throughout the entire land of Egypt, select suitable sites as granaries, and to give contracts for the building of these. Then throughout the seven years of bountiful harvests he first of all collected from the people their usual tax of one-fifth of the product for the king. Additionally he bought from the people with the king's money all the surplus grain they could spare and thus laid up vast stores of wheat. When the years of drouth and famine came the people in turn were glad to buy from the government the very same grain that they had previously sold. We have no intimation that an exorbitant price was charged for the wheat, no intimation that advantage was taken of the people.

But after the people had spent their money still the famine prevailed, and Joseph, the governor, purchased their cattle and all the people had, which thus became the property of the king. This was not an ideal condition according to our conception of matters, because it left too much of a centralization of power and authority in the hands of an autocrat; but if we could imagine divinely appointed and divinely guided and divinely willed kings and priests in the world, such an autocratic power would be one of the very greatest blessings imaginable to all the people. Indeed we know through the Scriptures that this will practically be the condition of affairs that will prevail during the Millennial age--that the world will not be asked to vote for its rulers and to determine its laws, but simply be required to obey the great Governor of divine appointment, unto whom every knee must bow and every tongue confess to the glory of God.

Here, then, in Joseph we see another illustration or type of the Christ of glory and the manner in which he will bless the world. Our Redeemer has already laid up in store a complete provision of the bread of life, sufficient for every member of our race. In him was life, and he gave it on our behalf. We who are now accepted as his members, and who at once receive this life by faith when we accept him, and will receive it actually in the First Resurrection, are the predecessors of the world in the matter of these blessings. Only the little flock is now being developed, now being fed, now passing from death unto life, through accepting the bread from heaven--only the Bride and the virgins, her companions. The great work which God has in mind, and for

R3980 : page 122

which he has appointed our Redeemer, is the work of saving the world, and the time and means for this salvation of the world is the Millennial age, the reign of the Kingdom of heaven amongst men.

THE BREAD FROM HEAVEN

During the Millennium the great Provider of the Bread of life and his associated Bride will dispense to the world, through the agency of the ancient worthies, the Bread of life as they will need it and be able to appreciate it. Day by day and year by year, during all that time, the world must bow the knee to the great Ruler and Representative of Jehovah. And during all that time they will be required to give up one thing after another for the attainment of the eternal life, until finally, at the end of the Millennial age, all who remain--not cut off in the Second Death--shall have given their property, their all, including themselves, in exchange for the eternal life represented by this living Bread that came from heaven, of which if a man eat he shall never die.

The abundance of corn gathered by Joseph typically assures us of the abundance of God's provision for granting eternal life to every member of the human family willing to receive it from the Son upon the terms of loving obedience to the extent of full surrender. While the surrender of the will and of all that we possess to a fellow-mortal would be a very dangerous matter indeed, against which we should properly strive, it is not so as respects the Lord. He is the grand exception. To give ourselves wholly and unreservedly to him is to bring to each of us, through his blessing, the peace of God which passeth all understanding, and to have him mould and fashion our characters with all our interests of life to our highest welfare and his glory. What a blessed prospect then is before the world! and how we who by faith eat of this Bread in advance, and participate with the antitypical Joseph in all of his trials and sufferings for righteousness' sake, may rejoice in our privilege.

"IF ANY MAN LACK WISDOM LET HIM ASK"

Our Golden Text should not be forgotten here. Surely we all lack wisdom, and we appreciate our lack the more as we come to clearly and yet more clearly appreciate the lengths and breadths and heights and depths of God's loving provision for us in Christ.

Once life was to us a maze, like as to the remainder of the world,--a round of duties and responsibilities for which we could see no adequate result or reward. We are born, we eat, we drink, we sleep, we learn in the school, we labor, and, to a greater or less extent, we enjoy our life of mingled labor, suffering and pleasure, but appreciate not the purpose of all these. Now, with increasing wisdom from on high, some of us see with the eyes of our understanding the great divine plan of the ages, and the divine purpose and lovingkindness toward us in Christ Jesus, and that we shall be heirs of God and joint-heirs with our Redeemer if so be we suffer with him.

Seeing this has changed the entire current of life for us. Now, indeed, to be living is sublime--full of interest, full of importance. The days, hours, go swiftly by, and we feel them none too many for the grand purposes of God which we see are being accomplished in us and for us, and with which we are in fullest accord and sympathy. Still, we lack wisdom, and the more we gain the more we see we still lack. We need, therefore, to continually go to the fountain of all grace and wisdom and truth, that we may profitably use each experience of life as it comes to us, to the intent that ultimately we may come off conquerors--yea, more than conquerors--through him who loved us and bought us with his precious blood.--Rom. 8:37.

===================

R3980 : page 123

"BLESSED ARE THE MERCIFUL"

--GENESIS 45:1-15; 50:15-21.--

Golden Text:--"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."--Eph. 4:32.

THE climax of Joseph's story is reached in this lesson. Truly no one can read the simple narrative in the Bible and not be blessed by it. The present lesson dates twenty-two years after Joseph came into Egypt a slave. Seven years of bountiful harvests had passed, and the second year of the famine seven had come. If we are inclined to wonder why in all those twenty-two years Joseph had not communicated with his aged father, remembering especially that he had plenty of opportunity for so doing after he became governor of Egypt, let us remember also how particularly his affairs were guided of the Lord, and that quite possibly in this matter he was acting under divine direction. He evidently was expecting his brethren, knowing that the drouth and consequently the famine extended to Palestine and over a wide range of country. Through trusted servants a watch was evidently kept for the Hebrews, anticipating that the famine would drive them to Egypt for supplies. Thus on the arrival of the ten sons of Jacob Joseph was immediately apprised of the fact. They were arrested and brought before him, treated with suspicion and accused of being spies, and put into prison for three days.

Joseph, the governor, addressed them through an interpreter, that he might the more thoroughly conceal himself, and that they might be more frank in their utterances in his presence. He interviewed them after they had spent three days in prison, and heard their admissions the one to the other that their adversity in this matter was esteemed as a judgment from the Lord on account of their wrong course toward their brother twenty-two years previous. He noted that they still remembered his cries as they had put him into the pit to die; he perceived that the matter had made a deep impression upon their minds, and that they were now in a different attitude of heart. He kept one of their number as a hostage and gave the others a small amount of food, bidding them return and, as a proof of their story, to bring with them the younger brother whom they had mentioned, assuring them that with this proof of their sincerity they would be privileged to traffic without interruption.

The brethren properly enough associated their experiences in the dungeon with those of Joseph, and evidently took to heart the lesson of their wrong course. Although in a previous lesson we saw that these men with one exception were murderers in their hearts, we will see further in the present lesson a marked change in their characters. This was brought about perhaps partly by their father's grief over the loss of Joseph, and partly, no doubt, by their own remorse in respect to their wrong doing. Thus an evil deed is not always a precursor of further evil, but sometimes becomes the pivotal or turning point of character. What Christian has not had an experience along this line--that his point of failure, demonstrating his weakness in some particular line of character, has really been to him a valuable lesson, making him the stronger in that particular, the better able to stand future trials and temptations from the same quarter. Thus all of our experiences in life rightly received (even life's stumbling-stones) may prove to be stepping-stones to better things.

TEN VERY CHANGED MEN

On arrival at home their experiences were related to their father Jacob, who now also mourned the loss of Simeon, the hostage, but utterly refused to allow Benjamin to go from him. It was here that Reuben, noting his father's sorrow, offered himself and his children as hostages for the safe return of Benjamin. It was not until the famine pressed them sorely and starvation stared them in the face that Jacob consented to allow Benjamin to go with his brethren to Egypt, upon the assurance of Judah that if anything happened to him he would bear the blame. How evidently these men had learned sympathy from their father during those twenty-two years. Once so indifferent that they brought trouble upon him, they now were willing to pledge their own lives for his comfort. We are to remember that these men were the heads of the tribes of Israel, some of whose children were the most notable in history: for instance Levi was the father of the entire priestly tribe, including Moses and Aaron; Judah was the progenitor of David and Solomon and Jesus our Lord. It was evidently a part of the divine purpose to give these men a great lesson in connection with their father, the famine, etc.--a lesson that not only would be beneficial to themselves but have an influence upon all future time.

Arrived back in Egypt from their father's house, the ten brethren were astonished when they were directed to enter the governor's palace. The money for their previous purchase they had found in their sacks when they emptied them, and this they explained to Joseph's steward, saying that they had brought it back with additional money for the purchase of more wheat. Their trepidation was lest it should be claimed that the money was stolen, the penalty for theft under the Egyptian law being slavery. Joseph's steward gave evidence of having to some extent his master's confidence and some knowledge of his religion, for he answered

R3981 : page 123

them kindly, "Peace be unto you: the money returned to you was from the God of your father." He further restored their confidence by bringing Simeon to them at liberty. They washed and prepared for dinner at the governor's house, as they were instructed. What could it all mean?

Farmers, they felt strangely out of place in the palace, and queried why the governor, who had treated them previously as spies, should now treat them so generously. Their astonishment grew momentarily as they noted the peculiarities of the situation: the seats assigned them were in the order of their birth, and when portions were sent from Joseph's separate table they noted that five portions were sent to Benjamin, as indicative of the governor's favor especially upon him. They knew not that the governor, able to understand their tongue, was listening to know whether or not they still were envious, or how they would receive this manifestation of special favor to the younger brother. They stood the test. They showed that their envy was dead, that they rejoiced in their younger brother's favor.

Yet another step of testing was to be taken: the men were allowed to depart with their supplies, but into one of

R3981 : page 124

Benjamin's sacks of wheat upon his beast the steward by direction placed the governor's silver cup, and then, ere the men had gotten far from the city, they were overtaken by the palace guard and accused of dishonorable conduct, rendering evil for good in the theft of the "divining cup" of the governor. They all professed their innocence, and declared that if the cup were to be found not only the one who had it should be a slave but the entire company. The search for the cup began with the eldest and concluded with the youngest, Benjamin, the cup being found in his sack. We can well imagine the dismay upon the brethren; they all returned, although the steward said he wanted only the culprit for his slave. How could they face their father Jacob and tell him of this calamity? Returning to the palace the governor, Joseph, was still there. They prostrated before him, and knowing the futility of protestation as to innocence they spoke of the matter as a calamity and resigned themselves to their fate as bondsmen.

The governor replied, "Not so! we of Egypt are not unjust to take you all for bondsmen for one man's fault. Let the guilty one serve, the rest may go free. Return to your home and your families and take with you your wheat." Then it was that Judah, once hard hearted in respect to his brother Joseph and his father Jacob, addressed the governor a most pathetic plea, which for its simplicity and directness and pathos stands out preeminently amongst all the records of history. He detailed to the governor the circumstances connected with the bringing of Benjamin, his father's grief in parting with him, his assurance that it would mean the hastening of his death if anything happened to him, the fact that he, Judah, had become surety for his brother, etc.; then he concludes, "Now, therefore, I pray thee, let thy servant abide instead of the lad as a bondsman to my lord, and let the lad go up with his brethren, for how shall I go up to my father, and the lad be not with me, lest peradventure I shall see the evil that shall come on my father?"--Gen. 44:18-34.

THE SILVER LINING OF THE CLOUD

The final test put upon the brethren by the Lord and by Joseph was met successfully. It was demonstrated that they were changed men, that instead of coldness, indifference and gross brutality, they were tender hearted, sympathetic and willing to suffer one for the other. The time, therefore, had come for the clouds and shadows that had been over them for some time to break away. Joseph, the governor, could refrain himself no longer. He ordered the place cleared of the attendants that he might be alone with his brethren--the matter was too sacred for the eyes of others. The time had come for him to throw off his reserve and reveal himself to them. Alone with them he wept, and his voice shook with emotion as he told them who he was and how their designs against him of twenty-two years before had, under God's providences, been overruled for his good. What wonder that the guilty men trembled now as much or more than ever. What resentment might their brother feel against them? how might he now requite them evil for evil, and send them to the house of bondage or to the dungeon?

But through his tears of joy Joseph spoke graciously to them; and, at first disposed to flee, they gathered to him as he said, "Be not grieved with yourselves, that ye sold me hither; for God sent me before you to preserve life.... So now it was not you that sent me hither, but God, and he hath made me a life-giver to Pharaoh....Haste ye and go up to my father and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt, come down unto me, tarry not." A more dramatic scene could scarcely be imagined, yet through it all runs the thread of simplicity and honesty, and above all the spirit of love and mercy, which could emanate only from the one great instructor, God, and could be exemplified only by those who have been near to him and received his instructions.

"TENDER HEARTED, FORGIVING ONE ANOTHER"

Had Joseph been a saint of this Gospel age, begotten of the holy Spirit and illuminated thereby through the manifold revelations of the divine purpose and character as we have them in the Bible, his conduct would still be worthy of the very highest type of Christian development. But when we think of the circumstances and conditions under which his character was developed, in a heathen land and with but a small revelation of the divine character and plan, we stand amazed. Do we not properly say to ourselves, while studying this lesson, What manner of persons ought we to be considering our great advantages every way? Would we have proven as noble and generous as Joseph under the same circumstances and conditions? If not, why not, except that we have not made the proper use of the lessons provided us in the school of Christ? And we know that unless we do learn these lessons and develop at heart such a character of mercy and generosity we will not be meet for the inheritance of the saints in light--not be acceptable to the Lord as members of the elect, the Bride class.

When sending them home Joseph kissed his brother Benjamin and tarried with him quite a while, the two weeping upon each other's necks. Then came the turn of the other ten brothers. How would he deal with them? Surely he would not manifest the affection of kissing them after the custom of eastern lands, because surely he could not feel toward them a perfect love and good will. But he did kiss every one of them, and since the matter was neither of constraint nor for effect, it evidenced the fact that his heart was full of generosity and loving kindness. "Blessed are the merciful," they are the kind to whom the heavenly Father will be pleased to extend his mercy and his favor. They are the only ones who will be in a proper attitude to receive the great blessing of the Kingdom--others not having developed this character for mercy will be unfit for the exaltation whatever may be their portion.

"AM I IN THE PLACE OF GOD?"

Our lesson skips over that part of the narrative which relates to the coming of Jacob and his household in wagons sent for them by the governor of Egypt, with the full knowledge and consent of Pharaoh the king, and how they were settled in the land of Goshen and prospered there. By and by the aged Jacob died in the land of Egypt, but was taken for burial back into Palestine. The funeral over, Joseph's

R3981 : page 125

brethren were in some trepidation. Joseph's course in rendering so much good in return for so much evil seemed so unnatural that they feared that it was only a temporary matter for their father's sake, and that now since his death they would be entirely out of favor with the governor. They came to Joseph again and, apologizing for the past, asked assurances of his forgiveness, telling him they were the servants of God and that they were quite willing to be Joseph's servants also. Note the noble answer they got:-- "Fear not: for am I in the place of God? But as for you, ye meant evil against me, but God meant it for good, to bring it to pass as it is this day, to save much people alive. Now, therefore, fear ye not; I will nourish you and your little ones," and he comforted them, speaking kindly to them.

Generous Joseph! Not a complaint, not a bitter word, only excuses for their villainy. Since the matter had worked out good why should he think evil of the agencies or agents which God had permitted and used? His expression, "Am I in the place of God?" signifies, Is it for me to judge you or attempt to punish you in any manner? Is it not God alone to whom you have responsibility in this matter? and if you can make the matter right with him it already is right with me, for vengeance belongeth unto the Lord and not to his creatures, all of whom are more or less imperfect in one way or another.

Let us apply this lesson each to himself, not only as respects the brotherhood in the Church of God but also in regard to the dealings with our brethren in the flesh and with our neighbors. What matters it to us whether they meant us evil or meant us good, have we not God's assurance that all things are working together for good to them that love him--to the called ones according to his purpose? And this being the case, why should we have the slightest anger or resentment against the persons or instrumentalities in any way used of the Lord in connection with our affairs. Those who thus trust in the Lord, and they only, are able to properly view and meet the affairs of life, and they alone are able to rejoice in tribulation, in persecution,

R3982 : page 125

in suffering for righteousness' sake, because they know, as the Apostle assures us, that all these things are working out for them a far more exceeding and eternal weight of glory, and that present difficulties and trials are not worthy to be compared with the glories that shall be revealed in us by and by--when we with our dear Redeemer shall sit upon the throne of earth for the blessing of all the families of the earth.

"THE SPIRIT OF PRAYER AND SUPPLICATION"

If the story of Joseph, his sufferings and exaltation to power as the governor of Egypt next to the king, represents the story of Jesus and all those who follow in his footsteps in the narrow way of self sacrifice and suffering, incidental to their exaltation to power in the Kingdom of God under the whole heavens; and if the preparation and afterward the distribution of the wheat, the bread of Egypt, for the saving of the lives of that whole people represents well the blessings and glorious opportunities that are to come to the world of mankind during the Millennial age through the glorified Redeemer, it does not seem amiss to suppose that Joseph's eleven brethren are somewhat typical also. We are to remember that it was his own that received Jesus, not those who cried, "Crucify him, his blood be upon us and upon our children."

We perceive that in the Lord's providence that nation has passed through severe experiences and ordeals since. We may hope that these are proving beneficial, and that ere long the famine for the Word of the Lord will reach them and cause them to come to the great Governor for the Bread of Life. The Scriptures intimate that this will be the time of "Jacob's trouble" (Jer. 30:7), but he will be delivered out of it. The Apostle assures us of the same, saying that God's gifts and callings he will not repent of or alter, and that ultimately the natural Israelite shall obtain mercy through the favor of the spiritual Israelite. (Rom. 11:30,31.) The Prophet (Zech. 12:10) takes up the theme, and tells us of how they shall yet look upon him whom they have pierced, and how they shall mourn as these brethren mourned, and how then the Lord will pour upon them the spirit of prayer and supplication, and upon their manifestation of repentance his forgiveness, and how ultimately their sins and iniquities he will remember no more--that instead he will be very gracious to them and kiss them.

We close this lesson with the Apostle Paul's exhortation of our Golden Text, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The more we each realize our own indebtedness to the Lord for the forgiveness of our sins and for our adoption into his family and for the blessings that come to us as the sons of God, the more should we seek to copy after his glorious character and be copies of our dear Redeemer, the essence of whose character is nothing less than justice to every one--with as much additional of love and mercy as we can possibly attain to. The larger our attainments of this God-like quality the more pleasing we will be in the Father's sight and the better fitted for joint-heirship in the heavenly Kingdom, in the dispensing of the bread of life to all the world of mankind.

He who sees not these things and follows not this course according to the Apostle's word is blind and cannot see afar off--cannot see and appreciate the blessings which the Lord has promised to those who faithfully copy him. Those who do see, find the eyes of their understanding opening more widely day by day to the lengths and breadths and heights and depths of the love of God which passeth understanding; and to make this progress in joyful appreciation of our benefactor, our Lord assures us means a corresponding growth in benevolence, kindness, gentleness and mercy to those with whom we have to do. While this rule must obtain, especially in the household of faith, it will also extend not only to our own immediate relationship in the flesh, but also to our neighbors and friends--yea to our enemies and to the brute creation. All of these will more and more realize the changing of our characters and dispositions, and it will be to their general blessing as well as to our joy.

===================

R3982 : page 126

BEHIND A FROWNING PROVIDENCE

--EXODUS 1:1-14.--MAY 19.--

Golden Text:--"Then they cried unto the Lord in their trouble, and he saved them out of their distress."--Psa. 107:13.

OUR present lesson treats of the virtual enslavement of the nation of Israel and their tribulations connected therewith. Our preceding lesson showed Joseph the governor of all Egypt, and the coming of his father Jacob and his entire household to live in the land of Goshen, a portion of Egypt well suited to herdsmen. This, we are informed, was with the full knowledge and consent of the reigning monarch. The entire family of Jacob, surnamed Israel, at this time consisted of seventy souls, persons, but since these are all said to have come out of the loins of Jacob, we are to understand that the actual number exceeded seventy perhaps considerably, the additional persons being probably wives and servants.

The record (v. 6) that Joseph died, and all his brethren, and all that generation, seems to cover a lapse of considerable time, since Joseph himself lived seventy-three years after the coming of his father and brethren to dwell in Egypt, and apparently until his death Joseph was the governor --next to the king. Meantime the Israelites under special divine providence multiplied greatly. The number of adjectives used to express this increase intimates that the writer recognized the multiplication as abnormal, miraculous.

He declares (1) they were "fruitful," that is prolific; (2) they "increased abundantly"; (3) they "multiplied"; (4) "waxed exceedingly mighty"; (5) "the land [Goshen] was filled with them."

ANOTHER KING WHO KNEW NOT JOSEPH

From the time Jacob entered Egypt until the exodus was two hundred and fifteen years, and the wonderful increase is shown by the statement of Numbers 1:45,46 that the Israelites, exclusive of the tribe of Levi, numbered 603,550 of twenty years old and upward, capable of military duty. These figures imply a total number, including women and children, of some two or three million persons. This was at a time when there arose a new king which knew not Joseph. Excavations made in Egypt show that it was about this time that the government of Egypt was revolutionized. In Joseph's time, and for quite a while before, it had been governed by what were known as the Hyksos or shepherd kings--supposed to have been invaders and not of pure Egyptian stock. The revolution brought in a change of dynasty, supposed to have been commenced with Rameses I. It is quite generally claimed amongst scholars that Rameses II. was the Pharaoh who specially harried the Israelites in the endeavor to prevent their increase in numbers and influence, and his son Menephtah I. is supposed to have been the Pharaoh reigning at the time of the exodus of the Israelites.

The change of dynasty brought the change of ambitions and methods, and Rameses II. is credited with having been the most wonderful builder of great edifices of his time. It is doubtless in connection with these expensive public improvements that the Israelites were so rigorously treated. The method employed was not that of chattel slavery, as was practised in the United States and elsewhere until recently, but a slavery of a different kind: Solomon similarly oppressed the Israelites, though not with the same degree of severity and rigor, in conjunction with the building of his palace, the public roads, Temple, etc. The method was to demand a certain percentage of the younger, stronger, vigorous males to serve without pay and on very scanty rations in the work on the public buildings, cities, etc. The same method is today employed in some parts of Africa, particularly by the Portuguese, who taking possession of certain portions of the dark continent, demand a certain amount of service from the natives, who are marched off in bands as slaves and hired out for a period of time to the gold and diamond industries without pay except the plainest food. The sum paid by the miners to the Portuguese government for the use of these poor creatures is credited up as taxes for defraying the expenses of their oppressors.

ISRAEL PERSECUTED YET PROSPERED

King Rameses II. was evidently a very ambitious man who feared and prepared for wars with his neighbors, to the north and east especially. Hence he built fortified cities, "store cities," where food and implements, chariots, etc., were held in readiness for use on emergency for repelling foes expected from that quarter. The land of Goshen, inhabited by the Israelites, was in the same general direction, and this presented a double cause for fear. The Israelites held aloof from the Egyptians, not intermarrying or otherwise amalgamating. They were animated by certain hopes of their own future greatness, of which, no doubt, they sometimes boasted. What should be done with this people? was the query of Rameses II. Although the Egyptians were more numerous, the king is represented as saying, "They be

R3983 : page 126

mightier than we." Dwelling largely with their flocks and herds in the open air they were probably a stronger, more rugged race than the Egyptians. Even to the present time the natural seed of Abraham seem to have the Lord's blessing upon them physically in good degree. The king did not meditate driving the Israelites out of Goshen--no! that might prove a troublesome and expensive operation. Besides, he was shrewd enough to realize that if he could use that people as his slaves they would do much for the enrichment of the Egyptians by furnishing labor at the mere nominal cost of the commonest sustenance.

The first step was to take the most rugged from their homes and families for service in the Egyptian public works under taskmasters who were directed to work them so hard as to make their lives burdensome--to wear them out or drive them to suicide. In Central Africa quite a great many of the natives impressed into public service after this manner have been known to commit suicide rather than continue their toil unrewarded. But the increase of the Israelites continued more and more, and Rameses II., fearful of trouble with them, commanded the midwives to murder all the male children at birth. Not succeeding in this, he displayed far more cruelty than the notorious Herod, who slaughtered the babes of Bethlehem, for Rameses II. commanded every parent to slaughter his own male children, and held responsible all who failed so to do. It was under these trying conditions, we remember, that Moses was born, and it was this rigorous law that prevented his parents from rearing him at home, as their own lives would

R3983 : page 127

have paid the penalty of the preservation of his. Apparently, in spite of everything that the king did, the Israelites flourished, and this persecution, we remember, continued until Moses was eighty years of age, and as God's representative delivered the people.

CORROBORATIONS OF THE BIBLE NARRATIVE

In confirmation of the Bible record, in recent times the ruins of the city of Pithom has been discovered and it corresponds exactly to what should be expected. It evidently was a large warehouse, and apparently its only openings were at the top. Scholars describe the city thus:--

"Pithom was discovered in 1883-4 by M. Naville, near the Suez canal, and about twelve miles west of Ismalia. The town is altogether square, enclosed by a great wall 22 feet high and measuring 600 feet around each side. The area contained within the wall is estimated at about ten acres. Nearly the whole of its space is occupied by solidly built square chambers divided one from the other by brick walls from eight to ten feet thick unpierced by window or door or opening of any kind. The access to these chambers was from the top. Granite statues were found representing Rameses II. Amongst the inscriptions occurred the name of the city, Pi-Tum (Pithum) meaning 'the house of Tum,' the Egyptian god of the setting sun. An unfinished temple of Tum was also found. Specimens of the brick can be found in the British Museum and the Metropolitan Museum in New York. They are usually four to eight inches square and one and a half to two inches thick, unbaked, but very hard. An especial confirmation of the Bible story, and proof that this is one of the very cities that the Hebrews built, is the fact that the lower courses of these walls and for some distance up are of well-made brick with chopped straw in them; but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes and water plants baked in the mud."--Exodus 5:6-18.

THE VALUE OF THESE EXPERIENCES

Whoever regards these experiences of Abraham's posterity as amongst the ordinary vicissitudes of life to which all mankind are subject, makes a mistake. To rightly understand the history of Israel we must remember that the divine purposes as represented in the Oath-Bound Covenant made with Abraham were behind and intermingled with all of Israel's experiences. And more than this, the natural seed of Abraham were to furnish a type, illustration, picture, of the experiences of Spiritual Israel on a higher plane. Looking first at the effect of the bondage and tribulation upon natural Israel we can readily surmise that they served to make that people of much stronger character than they otherwise would have been. To be a subject race would undoubtedly help to develop, in many at least, a humility of mind which was markedly illustrated in the person of Moses, who is declared to have been the meekest man in all the earth.

Furthermore, their tribulations would tend to bind them in sympathy more closely together as one nation, one people. Additionally their rigorous treatment as slaves would impress upon them more than ever their Abrahamic heritage in the promise of the Lord that they should be a great people and ultimately be used of him in the blessing of all the nations of the earth. This properly enough led them, as we read, to cry unto the Lord in their sore distress. Who can estimate the value of these lessons given to this nation at the very beginning of its existence--a nation from which the Lord designed to develop some of his chosen servants, amongst whom would be the Messiah himself and his chosen apostles, the foundation of the new dispensation, Spiritual Israel. Well has the poet said that behind a frowning providence God hides a smiling face. The Israelites had an experience of this kind: for a time divine favor was hidden from them, but the Lord was merely waiting for the appropriate time to be gracious to them, in a time and in a manner that would be most favorable to them and most in accord with his own arrangements for the blessing of themselves and all mankind.

The Psalmist in the Golden Text touched the vital point of Israel's experiences. Before being used of the Lord and prepared for further great things at his hand Israel needed to learn dependence upon him. And not only they but all of us have learned that trouble is a great teacher: that it appeals to the heart far more than does prosperity; that it points us to the Lord as the great care-taker. The Prophet has declared that before he was afflicted he went astray; and similarly Israel evidently would have been far more astray if deprived of the tribulations which led them to call on the Lord, and which brought to them his deliverance out of their distresses at the hands of Moses, the mediator of the Law Covenant.

LESSONS FOR SPIRITUAL ISRAELITES

Very similar are the lessons which the Spiritual Israelites are day by day receiving individually in the great school of experience. How often does the Lord allow Egypt, the world, to oppress those who are his. This oppression sometimes comes along financial lines and sometimes socially. It is sometimes severest in the home, at other times in the shop. The great oppressor typified by Pharaoh is Satan. He is the great taskmaster. To what an extent he has gained a power over the flesh of those who are trusting in the Lord along for deliverance! And who will doubt that the great Adversary's special attacks are not upon the world and the wicked, but upon those who are the Lord's peculiar people, upon those who are his jewels, who have made a covenant with him by sacrifice, and whose deliverance at the hands of the antitypical Moses, Christ, he has promised. Hearken to the Master's words, which assure us that in all of our tribulations we may reckon on his sympathy and loving interest and his power to make all things work together for our good. Let us give attention, too, to the prayer he taught us, "Abandon us not in temptation, but deliver us from the evil one." And again the Apostle's assurance that he will not suffer us to be tempted above that we are able, but with every temptation will provide a way of escape.

As the effect of Israel's tribulation was to turn their hearts toward the Lord and to lead them to cry out for his promised assistance, so all of our trying experiences with the world, the flesh and the Adversary and the bondage of sin and death--all these appeal to the New Creatures in Christ who have the Father's promise. All this leads us more and more to look unto the Lord from whom cometh our help, and to wait for his Son from heaven, and to expect the deliverance of the groaning creation at his second advent. Is it not true, then, that present distresses and tribulations are all working out for us a far more exceeding and eternal weight of glory, if we are rightly exercised thereby? And if as true Israelites we have confidence in the Abrahamic promise, we have it, as the Apostle describes, as an anchor to our souls both sure and steadfast, entering into that which is beyond the veil, whither our forerunner is entered for us--and made atonement for us--and from whence he provides us the blessed deliverance which we hope soon to experience in the resurrection change, when in a moment, the twinkling of an eye, we shall be made like him, see him as he is and share his glory.

===================

SEMI-MONTHLY
VOL. XXVIII MAY 1 No. 9
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................131
  State Churches in Disruption..................131
  The Situation in France.......................132
Berean Studies on the Tabernacle..................133
Yearly Requests for Pilgrims......................134
Filthiness of the Flesh and Spirit................134
  Fighting the Good Fight.......................135
  The Cleansing Power...........................136
  Perfecting Our Holiness.......................137
A Lesson on Divine Providence.....................137
  Foreordained of God a Leader.................138
Assuredly God was with Him........................140
  "Thou Mayest Bring forth My People"...........142
Some Interesting Letters..........................143

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

INDIA PAPER STUDIES

Our printers, after waiting for months for the India paper on which to print for us an edition of STUDIES in six volumes, found after printing some of the first volume that the paper is not up to the standard guaranteed to us. They have placed another order for the best India paper, but it may be six months before they receive it; and we need not expect the books before November.

KARATOL--INDIA EDITION VOL. I

Two thousand copies of STUDIES I. had been printed before the defect in the paper was discovered. These we have procured, bound limp in imitation leather, called karatol, so that we can supply them at 25c each--any quantity--charges prepaid. There will be no more after this lot. Describe them in ordering as "Karatol--India Studies."

MUSIC PRACTICE FOR CONVENTIONS

As the friends become acquainted with the music in our new Hymns of Dawn (cloth, 35c., postpaid; 25c by express, collect--333 of the choicest hymns of all ages) they find the melodies grand indeed. They are of the sort that never wear out. And many of them are grandly solemn and helpful to a spirit of reverence and worship.

It is proposed to use these Hymnals at the General Conventions this year, and we urge the dear friends everywhere to practice these tunes that our Convention singing may be a specially inspiring feature. At the upper right corner of many of the pieces will be found a reference to another tune considered appropriate, indicated thus: "Alt(ernative) 129," or other hymn number. Where a tune given is unfamiliar try the alternate, until you have time for practicing the former.

COLPORTEURS AND SHARP SHOOTERS

All are sharpshooters who do what they can to sell DAWNS or STUDIES amongst friends and neighbors. Colporteurs take and work territory systematically, giving a part or all of their time. Sharpshooters who order 25 volumes at a time by express or 30 copies by freight, charges collect, are granted colporteur rates, viz., 16c each for Vols. I., II., III., and 20c each for Vols. IV., V., VI.

Colporteurs desiring partners in the work should send postal card request for an aide. They will find the General

Conventions very favorable opportunities for such alliances. Appliances for use on bicycles for delivering will be exhibited.

DAILY HEAVENLY MANNA--READY IN MAY

Our new edition of the "Manna" will contain the same texts and comments as the former one; but it will have twice as many pages. Every alternate leaf will be blank ruled, for use as an Autograph and Birthday Record. It will be printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1 or more in any bookstore.

NEW PRICES, WHOLESALE AND RETAIL

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows--cash with order:

1 copy, postpaid, each........................35 cents
10 copies or more, by express, prepaid........30 "
10 " " " at your charges.20 "
30 " " by freight.................20 "

We of course prefer the DAWNS or STUDIES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with DAWN-STUDIES.

====================

R3984 : page 131

VIEWS FROM THE WATCH TOWER

STATE CHURCHES IN DISRUPTION

THE State Churches--religious institutions supported by the general government--owed their beginning to the theories of Antichrist, when Satan, the great deceiver who beguiled mother Eve, in the third century beguiled the majority of those who believed in Christ. The deceptive theory by which he accomplished this was that the Church had misunderstood the teachings of the Lord and of the apostles respecting the second coming of Christ and the establishment of the Kingdom of God at that time. Satan's new theory was that God had laid this responsible work upon the shoulders of the Church now--not waiting for the second coming of Jesus; that it was the duty of the Church to convert the world, and that then Christ would come and approve the work. The theory further was that this conversion of the world at the hands of the Church was to be accomplished by a vicegerent of Christ--that is to say, that the Lord would select from amongst the clergy one who would represent Jesus and reign in his stead; and others (cardinals, bishops, etc.) would represent the apostles and faithful of the "little flock," who were promised a share in the Kingdom. The theory gradually developed, and in the fourth century the Bishop of Rome was recognized as the head of the Church and Christ's vicegerent or reigning representative in the world, and to himself about that time he gathered the "Sacred College," or "little flock," composed of cardinals.

From that time on, quietly, the people were instructed to regard the Pope as the king of the world, God's representative, Christ's vicegerent, and the head over all kings and princes. As this idea prevailed amongst the people they were taught to look to the popes for their approval of kings and princes and laws, until finally a wonderful power was built up, and any king or prince out of accord with the Papacy could very easily be dispossessed of all authority. Another, having the papal sanction, would make war upon him; and the people, believing that the papal sanction meant the divine sanction, would support the papal decree. It was under these conditions that the public government was required to set aside from the public revenues money for the support of Roman Catholic churches and ministers throughout their domains.

This custom, once universal throughout Europe, received a severe shock, a set-back, in Reformation times. But the kings and princes supporting the Reformation movement, wishing to have some religious or spiritual approval to sanction their authority in the minds of the people, voluntarily accepted the Reformers and their approval as instead of the papal sanction. Thus it was that Reformed churches in Great Britain, Sweden, Norway, Denmark, Germany and Switzerland were organized and became Protestant State churches as thoroughly as they had previously been Roman Catholic State churches. The principle was the same --it was merely a different Church which was now supported. Roman Catholic dominion still prevails in Italy, Hungary, Spain, Portugal and, until very recently, in France. These governments, authorized by the Papacy, supporting the Papacy financially, have been known as Christian governments, and they in turn have inscribed upon their coins and in their official documents that they reign over the people by the grace of God (indicated to them through the Papacy). Similarly the Protestant countries above named, carrying the State Church idea with them, are known as kingdoms of God, and they also on their coins and in their official documents declare that their kings and princes reign by the grace of God, as indicated through their recognition by the Reformers and by their support of the Church.

In some countries, particularly in Germany, all religions are recognized by the State, and a provision made for salaries to pastors and teachers, whether Lutheran, Roman Catholic, Presbyterian, Methodist, Jews, or what not--so long as a congregation of German people, recognized by the government as a denomination, desire such ministers.

Now, however, we are coming to a time of general disruption along these lines. The people are getting awake to the fact that the kings and princes are reigning under a law of selfishness instead of under a divine code and authorization. They are learning, too, gradually, that a majority of ministers are preaching and teaching as a matter of business, and with a view to getting as much as possible of the butter of honor of men and salary along with their daily bread. Popular government is consequently tending more to the thought that those who believe certain doctrines should pay for them, and that the public should not be taxed for its religion, which should be free and should be provided by those in accord with the promulgated tenets. This is the program followed in the United States, and the progress of this country in every way has been a wonderful lesson to the people of other countries, who in various ways are seeking to copy our methods, thus corroborating the thought set forth by Bartholdi's Statue of Liberty, that personified in this nation Liberty is enlightening the world.

R3984 : page 132

Word comes from various quarters of Europe to the effect that Church and State union is threatened with dissolution. In Great Britain, in Sweden, in Switzerland, in Spain, the matter is being actively discussed, and the indication is that the accomplishment will not be far off, while in France there is a great turmoil through the dissolution of the Roman Catholic Concordat or agreement with the French government by which now the French are free from all State support so far as Roman Catholic and all other religious systems are concerned.

THE SITUATION IN FRANCE

At the time of the French Revolution all the Church property of France was confiscated, but in 1801 Napoleon Bonaparte entered into an agreement with Pope Pius VII., long known as the Concordat. It is this Concordat or agreement that has just been dissolved in France, and which returns to the care of the people all of the Church property, which is presumed to be theirs because it was built at their expense.

Under the terms of the Concordat the French government became responsible for the maintenance of the clergy and the churches, and the clergy were recognized as civil servants of the French nation. French bishops and others of the Roman Catholic clergy could be appointed only by the approval of the government. Thus the Catholic Church was completely under State control. The Papacy, naturally enough, did not very highly appreciate this arrangement, which placed her interests so much in the hands of the French government, and consequently there was continual friction, the clergy striving in various ways to ignore their responsibility to the government, and the Papacy seeking more and more to maintain the control of the clergy and to oppose any and every interest and matter in the French government that seemed to be inimical to Roman Catholic interests. The light of our day upon every subject strained this relationship more and more, and the intriguing on the part of the Jesuits against the Republic and in favor of a monarchy--esteemed to be more desirable for the Papacy's interests--had the effect of leading the government in 1881 to endeavor to expel the Jesuits and to control other Roman Catholic orders, with a view to the protection of the interests of the Republic, the foes of which they were realized to be. The movement was only partly successful because of the blindness of the people to the real situation. Not until the beginning of the present century did the government have a sufficient support from the people to take its stand--to resent papal influence in its affairs.

On December 11, 1905, the French Congress passed a bill which provided for the separation of Church and State, but giving one year during which the churches could make their arrangements for conforming to the law. Meantime inventories of all the Church paraphernalia were made, and everything was prepared for the proper taking over of the property for the State on December 11, 1906. The essence of this law set forth that the State should no longer provide for the salaries of the clergy nor for the expenses of religious services, and that thenceforth the use of the Church edifices and equipments would be for the people--that no foreign religious power such as the Papacy would be recognized. On these terms all who desired to use the Church buildings were invited to organize congregations, whose representatives or trustees would be dealt with by the government, and receive the right or permission to use the buildings for religious purposes. These trustees would be answerable to the government for the proper use of the buildings. Thus the churches of France would have been put practically on the same basis or footing as the churches in the United States, except that here the title-deeds may be in the name of the Pope, while a congregation not in harmony with the Pope or head or the holder of the title could be legally expelled; whereas under the new laws of France each congregation is independent and cannot be expelled from the Church edifice or by order of presbyteries or synods or bishops or the Pope, since the title-deed is in the government, by which the possession is guaranteed to the congregation. This feature of the law really places religion in France upon the most independent plane imaginable, permitting the congregation to formulate its own creed, and

R3985 : page 132

if desirable to change the same from time to time.

The law provided that if its terms were not met by December 11, 1906, the churches should be closed and the property confiscated to the State. After this law was framed, about a year ago, the Pope condemned it, but gave no positive instructions as to procedure; and matters standing thus, the French government, just before the law went into effect, to avoid a conflict with the Papacy, announced that regular services might be continued another year if the congregations would comply with the law of 1881, which required application to the police department for the privilege of holding services, and a declaration of loyalty to the government. But just before the law was to go into effect the Pope precipitated matters by issuing an encyclical instructing all the priests and church-wardens to abstain from any declaration or application to the authorities.

This was esteemed by the French government an

R3985 : page 133

attempt on the Pope's part to intermeddle with its affairs and an endeavor to block the laws of France--an incitement of the French people to rebellion against the laws of their country. Consequently the government took prompt steps, and in resentment of the interference deported the papal representative at Paris, and gave orders that bishops or priests or others who attempted either by word or act to interfere with the execution of the law should be placed under arrest. Thus the dissolution of Church and State arrangements in France was effected without special disorder, though the Pope and his representatives in a quiet way, so as not to become amenable to the law, are seeking still to arouse the people to resentment against the government by refusing to perform various acts and functions which Catholics are led to believe are all important and to be performed only by the clergy, viz., baptism, rites for the dead, etc., etc. Evidently the time when the Pope could overthrow governments by giving a hint to the people through the clergy is about past.

It is high time that these unscriptural unions of Church and State come to an end. They were built upon fraud to begin with, and have prospered through frauds continually. As God never authorized the Pope to be the vicegerent of Jesus, never authorized his reign upon earth over kingdoms and peoples, never authorized him to set prince against prince and to cause awful bloodshed for the maintenance of papal influence, and never authorized the governments recognized by Papacy to call themselves Christendom (Christ's kingdom), and as the Protestant unions of Church and State had no more authority than the papal, it is well that all of these human institutions go down, that the shackles of superstition should be broken, and the people should be the better prepared to learn that all the kingdoms of this world are man-made and selfish in origin and practice, and that the Kingdom of God's dear Son, the Millennial Kingdom, which will shortly be inaugurated, will be the only rightful spiritual empire to have control of all the affairs of the world of mankind. Its control of human destinies will be to the advantage of every creature--to lift them up, to set them free from superstition and by restitution processes to bring back into harmony with God and into the divine likeness all who will obey the great King of that day. O Lord, thy Kingdom come; thy will be done on earth as it is in heaven.

OPPORTUNITIES FOR THE TRUTH IN FRANCE

At this distance it would appear that the present crisis in religious affairs in France would be a most favorable opportunity for the presentation of the Truth amongst the people of that land. While Protestants there are very few, undoubtedly there are many Catholics who are generally enlightened and now being set free from their superstitious reverence for Romanism. These as well as the Protestants should be ready for the glorious message of the Millennial Kingdom and the better government, spiritual and temporal, which the Lord is providing and which shortly will be established. We would like to encourage the dear friends of the Truth under such conditions to be vigilant for the use of every opportunity--to go forward in the name and strength of the Lord with holy courage, to lift high the light and the royal banner. Similarly conditions are growing more favorable in Italy and Austria and Hungary. He that reapeth receiveth wages, and each one desiring to reap should first see what lies nearest to his hand and in which department of the service he could most effectively and most economically enlist his talents. "He that reapeth receiveth wages and gathereth fruit unto life eternal."--John 4:36.

====================

BEREAN BIBLE STUDIES ON THE TABERNACLE

THE ATONEMENT-DAY BURNT OFFERINGS

MAY 19

89. Why was Aaron instructed to bring two rams for burnt offerings? Lev. 16:3,5; T.73, par. 1.
90. Why did he remove his linen garments and put on "the garments of glory and beauty" before he offered the "burnt offerings"? T.72, par. 4; 73, par. 3.
91. Were both rams then treated in the same manner? Lev. 9:12-16; T.73, par. 2.
92. What was thus typified? T.73, par. 2.
93. What was the difference between the "burnt offering" and the "sin offering"? T.73, par. 3.

MAY 26

94. When will God manifest his acceptance of the complete sacrifice for the sins of the world? Lev. 9:22-24; Rev. 14:1-7.
95. Why are the sacrifices of Christ and the members of his body called the "better sacrifices"? Heb. 7:19; 9:23.
96. Must we expect God to bestow upon us, as his chosen Priesthood, honor and dignity before men, while we still "tabernacle" in the flesh? Phil. 2:5-10; I Cor. 4:8-14; T.73, par. 3.
97. Where did the High Priest offer the sacrifice of burnt offering? Lev. 16:24; T.74, par. 1.
98. Explain the difference in the significance of the garments worn by the priests during the "Day of Atonement" and those assumed by the High Priest at its close? T.74, par. 2.

JUNE 2

99. What did the washing of his person in water by the High Priest, after finishing the sin offering and before sacrificing the burnt offering, signify? Lev. 16:24; T.74, par. 2.
100. Why was there "no man in the tabernacle of the congregation," the "Holy," when Aaron went into the "Most Holy" with the blood, both of the bullock and the Lord's goat? Lev. 16:17; T.74, par. 4; 75, par. 1,2.
101. Will any special punishment be visited by the Lord upon those who, by reproaches, persecutions, etc., aided in destroying the humanity of

Christ (the bullock) and the little flock (the goat)? Lev. 16:28; T.75, par. 4.
102. Will those who succeed in destroying the humanity, the flesh, of the great company (the scapegoat)

receive any special retribution? Lev. 16:26; T.75, par. 6; 76, top of page.

THE BLESSINGS FOLLOWING THE ATONEMENT-DAY SACRIFICES

JUNE 9

103. What was the standing of the children of Israel before God, after the Atonement-Day sacrifices were ended? Lev. 16:33,34; T.76, par. 1.

104. To whom or to what are the sacrifices of Jesus and his Church offered? Lev. 16:14,15; T.76, par. 2.

105. For what sins did they atone? Rom. 5:17-19; T.76, par. 2.

106. When will God for the first time recognize the race of mankind? Lev. 9:8-23; Rom. 8:19-21, Diaglott; T.76, par. 2.

JUNE 16

107. What will be the glorious results of that recognition? Rev. 22:1-3; Isa. 11:6-9; 25:6-9; 35:1-10; 29:18-20; T.76, par. 2.

108. Will the blessings resulting from the reign of righteousness established after the close of the antitypical Day of Atonement come instantaneously or gradually? Isa. 62:10-12; John 5:28,29, Diaglott; I Cor. 15:23-25, Diaglott; Isa. 65:20, etc.; T.77, par. 1.

109. Was this gradual work shown in the typical sacrifices of the children of Israel? and how? T.77, par. 2.

110. How can we "rightly divide" and understand these different typical sacrifices of the Jewish age? T.77, par. 3.

111. What are the two features or parts of At-one-ment? T.77, par. 4.

112. How and when is the first part of this At-one-ment to be effected? T.77, par. 4.

JUNE 23

113. How and when is the second part effected? T.77, par. 4.

114. Does the selection of the Bride of Christ, during this age, to be associated with him in the future uplifting and regenerating of the world, indicate that, naturally, they are any better or purer than the remainder of mankind? I Cor. 1:26-29; Rom. 3:10; Psa. 49:7; T.78, par. 1,2.

115. In whom then does all the virtue of the great Atonement sacrifice lie? T.78, par. 2.

====================

YEARLY REQUESTS FOR PILGRIM VISITS

OUR "Pilgrim" service is becoming a very important factor in the "Harvest" work. While the brethren chosen for this service are not sent forth as perfect, the Society considers them worthy brethren everyway--ensamples to the flock in doctrine and practice. They travel continuously, as per announcements on the last page of the TOWER. All of their expenses, of every kind, are met by the Society: they do not solicit money or anything else, either for themselves or the Society. The service is free--the expenses being borne by the contributors to the Tract Fund. We seek divine guidance as to who shall be engaged in this service and where it shall be rendered. With the means put at our disposal we seek to do our best for the general welfare of the Lord's cause.

The routine of the Pilgrims is in circuits arranged in harmony with the interest shown and requests received; and since many changes occur during a year we desire that REQUESTS FOR PILGRIM VISITS be made yearly, in May. Please answer the following questions, or as many of them as apply in your case. These responses are filed for our information for twelve months. You need not repeat the questions, but merely indicate them thus: (a), (b), etc. A postal card will serve our every purpose and be easy to file away. All interested classes please attend to this matter at once.

(a) How many "Bible Students" reside in your vicinity?
(b) Are weekly meetings held by you?
(c) How many are usually in attendance?
(d) Where do you now meet? (Full street address.)
(e) At what hours are the Sunday studies held?
(f) Was a vote taken on the "Pilgrim" invitation?
(g) How many voted for the invitation to be sent?
(h) How many, if any, voted against the invitation?
(i) Would a suitable place be found for a public meeting?
(j) What attendance do you think could be secured for the public session by such notification and advertising as your class would give?
(k) Would a suitable place be found for semi-private meetings for the interested?
(l) Have the members of your class chosen leaders in accord with DAWN VOL. VI., chapters 5 and 6? If so, give names and full addresses.
(m) Give full names and full addresses of the two to whom notification of a coming Pilgrim should be sent, and please notify us of any change.
(n) If your town is not on a railroad give name of proper

railroad station to stop at, and tell how Pilgrim
could get from station. Would he be met?
(o) Give writer's name and address in full.

===================

R3985 : page 134

FILTHINESS OF FLESH AND SPIRIT

"Having therefore this promise, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."--2 Cor. 7:1.

WE ARE not to understand the Apostle here to mean that we are to cleanse ourselves from the condemnation of original sin. Time and again the Apostle Paul and all the writers of the New Testament reiterate in various forms the declaration that by the deeds of the law no flesh can be justified in God's sight. This signifies that nothing that we can do can enable us to live perfectly, even if original sin

R3985 : page 135

were cancelled for us; hence it would be a still greater impossibility for us not only to live perfectly now but to accumulate a merit which would cancel for us our share in the original transgression. On the contrary, the Scriptures with united voice declare that only by the shedding of blood could there come a remission of original sin--that only "by his stripes are we healed:" that the "Lord laid on him [Jesus] the iniquity of us all," "He died the just for the unjust that he might bring us to God," and that by virtue of his sacrifice for our sins we are made acceptable with God, and the condemnation against us as members of Adam's race is set aside that we may have a new start. (Heb. 9:22; Isa. 53:5,6; I Pet. 3:18.) Not only so, but knowing that in our fallen flesh dwelleth no perfection, the Lord has graciously arranged to cover all our blemishes that are of heredity and not of intention, not of our willing. Thus we have what is Scripturally known as justification by or through faith in the great atonement which God has effected through the death of his Son.

It is this class, already justified "through faith in his blood" (Rom. 3:25), that the Apostle addresses in the words of our text--urging them to cleanse themselves from all filthiness of the flesh and the spirit. What does he mean? If we were cleansed by faith in Christ why address us thus along the line of works of our own for our own cleansing? We reply that our justification by faith was granted to us as the basis for our consecration to God as disciples of Jesus, as "followers of the Lamb." None were thus accepted unless in their hearts they turned from sin, desiring to be in harmony with God and his righteousness. Their consecration to God on the basis of their justification signified that they had not only turned from sin but that they had united their hearts and lives with Jesus--that they had enlisted under him as the Captain of their Salvation, to fight the good fight against sin in its every form, within and without, under his guidance and direction. Should these now after enlisting rest content and do no fighting against sin, either in their own mortal bodies or in their surroundings, it would be an indication that they had not the Spirit of Christ, which calls to mind the declaration of the Apostle, "If any man have not the Spirit of Christ he is none of his."--Rom. 8:9.

"FIGHTING THE GOOD FIGHT"

We see then that it is God's will concerning us that we should do more than renounce sin in our minds--we are to give our hearts to the Lord, desiring fellowship with him: we are to be imbued with his spirit of opposition to sin, so that as New Creatures we will fight the good fight of faith against the Adversary and the world's spirit of selfishness, and against the weaknesses and blemishes and sinwardness of our own mortal bodies. These were the conditions of our enlistment, the conditions under which we were accepted of the Lord, and we must fight this fight of faith, as the Apostle says, if we would lay hold upon eternal life--if we would ever get the great reward of glory, honor and immortality with our Captain. Our text does not relate to our resistance of the Adversary and the world, but confines itself to our dealings with ourselves, which certainly is our chief concern, our chief battle--he who rules his own spirit, his own mind, is a greater soldier, a greater hero, than he that captures a city in literal warfare. This is the Lord's estimation of the matter, and hence should be ours.--Prov. 16:32.

The Lord requires such a demonstration on our part--of activity against the motions of sin in our flesh, in our minds, as a demonstration that the New Creature is alive to the responsibilities of its conduct as a soldier of the cross, and additionally because he has decreed that none shall be of the little flock of joint-heirs with his Son who do not in these respects of loyalty to the Father and to righteousness and opposition to sin demonstrate their heart-likeness to Jesus. The Apostle affirms this, saying that we are "predestinated to be conformed to the image of his Son." (Rom. 8:29.) Whoever refuses or neglects the development of such a character-likeness or copy of Christ's mind, disposition,

R3986 : page 135

is refusing or neglecting the only terms and conditions on which he may hope to make his calling and election sure to a place in the Kingdom class. In view of this how zealously we should strive to fulfil the urgent admonition of the Apostle--to demonstrate and to increase to fervency our love for righteousness, for truth, for all the ways of the Lord, by opposition to sin, especially in our own bodies, cleansing ourselves of all filthiness of the flesh and of the spirit (mind).

FILTHINESS OF THE MIND

The cleansing of our minds is far more important than the cleansing of our flesh, because we might succeed measurably in cleansing the flesh while the mind might still be impure. In such a case we would remember the Pharisees whom the Lord rebuked, saying, Ye make clean the outside of the cup or platter, but within are full of all manner of uncleanness, impurity. (Matt. 23:25.) Out of the mind proceedeth evil thoughts, as the Apostle declares, and these evil thoughts, these wrong conceptions, have to do with all the filthiness of the flesh. It is mainly, therefore, to the mind that the Lord appeals throughout his Word during this Gospel age. He invites us first of all to set our hearts right, our wills, and then having done this to allow the new will to rule our minds, and thus the new will through the cleansed mind institutes a rule and order and purification of the flesh.

Were we perfect there would be little difficulty in ruling our minds and our bodies as soon as the will had been fixed for righteousness; but six thousand years of falling from the image and likeness of God have wrought great havoc in us all. Hence, as the Apostle declares, "In my flesh dwelleth no perfection"; and again, "We cannot do the things that we would"; and again, "The spirit [here the New Creature, the will] indeed is willing, but the flesh [the old nature, mental and physical] is weak." (Rom. 7:18; Gal. 5:17; Matt. 26:41.) This discrepancy between the new will, the new mind, and the mind of the flesh and the flesh itself, both reckoned as dead but really quite alive,

R3986 : page 136

requiring continual vigilance to restrain them and keep them in line with the New Creature's intentions, means quite a fight, and success in this fight means a victory, and victory in this fight is what the Lord proposes to reward with the special honors and blessings proffered during this Gospel age. It is quite unnecessary here to detail the various forms which this filthiness of the mind may assume--all of them selfish, all of them more or less degraded, all of them tending downward, and hence in opposition to the resolutions and covenants of the New Mind, the New Creature. A part of this filthiness of the mind is selfishness, which frequently is so mean as to be ashamed of itself, to seek to hide itself under various pretexts of generosity, etc., and by outward ostentation, gifts, etc. Other features of the filthiness of the mind are jealousy, covetousness, ambition. These various forms of selfishness are all to be recognized, as the Apostle declares, as of evil origin, works of the flesh and of the Devil. Lasciviousness or sensuality is a further part of this filthiness--another form of selfishness or love of self-indulgence. With all of these conditions of the mind, the New Creature should be in opposition to the extent of despising them, fighting against them, destroying them.

"FILTHINESS OF THE FLESH"

Although, as our Lord's words intimate, an outward cleansing of the flesh and making clean of the outside of the cup would not prove a purity within of the mind, of the heart, the proposition is reversely true that outward filthiness does indicate a filthiness of the mind, because the mind controls, and if it were purified the result would be a cleaning up of the outside. Indeed we may be pretty sure that the love for the approval of others would lead almost everyone to keep his externals, seen by men, fully up to the standard of his mind if not above it. It is easier to cleanse the flesh than to cleanse the spirit, the mind. The Apostle's urgent exhortation is that all who are the Lord's people should cleanse themselves of all filthiness of the flesh and of the spirit.

A brother once said to us, "How does it come that the reading of MILLENNIAL DAWN affected my outward life as nothing else ever did? I used to drink in moderation, I used to smoke immoderately, occasionally I played a game of cards with the rector of the Episcopal Church to which I was attached, I chewed tobacco, and occasionally used strong language, of which I am now ashamed. My friends gave me tracts and booklets on smoking and on the use of intoxicating liquors, but they had no weight with me. I replied, in substance, 'Mind your own business, I am able to take care of myself.' But after reading MILLENNIAL DAWN a change took place. I gave up all those things of which before I had not been ashamed. They all appeared in a new light--as unworthy of me as a son of God and follower of the Lamb. Now the strange thing to me is this: I looked all through the DAWNS to see what I had read there that had influenced me thus, and to my surprise I could find no condemnation of the things I had renounced. Now my question is, How does it come that the book which says nothing on this subject has had such a powerful influence over me, while the other books which said much on the subject had no influence?"

We replied, "Brother, the DAWN is merely a restatement of the Bible itself and puts matters in the Bible way. Hence it did not ask you as a New Creature to lop off some of the unsightly branches of your fallen disposition, but it did hand you the axe of Truth and suggest to you that you cut down the whole tree, branches and all, pointing out to you that the New Creature would live and flourish and finally be perfected only as it would master the old nature and thus become "more than conqueror," and be counted worthy of a share in the Kingdom, because of its character-likeness to our Lord.--Luke 3:9.

THE CLEANSING POWER

Does some one say that it requires great strength of character, great power of the will, to cleanse our minds and our flesh? We answer, Yes, and that is exactly what the Lord seeks to develop in us. All of his joint-heirs in the Kingdom will be found to be strong characters, and that because of the development of character in the present time in the conflicts with the flesh. Does some one else suggest that with the cravings of the flesh such a victory is impossible? We reply that the Apostle's words do not indicate that the flesh will be made absolutely pure and perfect. His suggestion is that it may be cleansed of its filthiness--so that everything coarse, rude, slovenly, dirty, filthy in thought or in deed, in mind or in person, would be reprehensible to us, offensive. Moreover, we gain this desirable and glorious condition not suddenly but gradually. The cleansing process must begin at once, but it will continue until our latest breath, for although we can and do quickly become pure in heart, pure in intention, pure in our wills, it certainly does require time to accomplish the purification of the mind and the flesh. The power which begins this cleansing, which continues it acceptably in the Lord's sight, is the new will; and this very fight against sin and uncleanness strengthens the will so that each victory makes it more ready and more capable for the next conflict. By use our wills grow stronger. Hence the necessity not only of a thorough consecration at the beginning, but the necessity also for keeping this in memory, that the will may always be firm, prompt, unflinching as respects loyalty to God, righteousness, truth, holiness, love.

"GOD WORKETH IN YOU"

The Apostle elsewhere declares along this line, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." (Phil. 2:12,13.) We have just been considering how we should work out our salvation, that the new will must hold its dominating influence over the fleshly mind and body (reckoned dead) in order to gain our ultimate victory. But now we inquire, How does God work in us to will and do his good pleasure? We answer that he strengthens our new minds, our consecrated wills, by revealing to us more

R3986 : page 137

and more clearly the significance of the exceeding great and precious promises of his Word. Thus is the power of God exercised toward all those who are his through his Word, through his providences, through the brethren in whom he has already worked, and a part of whose business it is as his representatives to build one another up in the most holy faith, and to assist one another in the cleansing of the flesh and the spirit.

This thought is brought out in the context. We quote, "What part hath a believer with an unbeliever, and what agreement hath a Temple of God with idols? For we are the Temple of the living God, even as God said, 'I will dwell in them and work in them: and I will be their God and they shall be my people.' Wherefore come ye out from among them [the untrue, the unbelieving, the unclean] and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be to you a Father. And ye shall be to me sons and daughters, saith the Lord Almighty."--2 Cor. 6:15-18.

Now notice the Apostle's argument--"Having, therefore, this hope, dearly beloved, let us cleanse ourselves." Ah, yes! there is a promise in these words, "the power of God unto salvation to everyone that believeth"--the power of God that, in proportion as it is received into good and honest hearts, will work in them not only to will aright but also to do aright, thus leading to the cleansing both of the mind and of the flesh. Whoever can comprehend what it is to be a member of God's holy Temple class, must realize the

R3987 : page 137

holiness, sacredness, purity that would properly attach to any and everything connected with it. As the Apostle again says, referring to these gracious hopes and promises, whoever has such a hope in him will purify himself even as he is pure. (I John 3:3.) The thought of being accepted as the sons and daughters of the Lord Almighty must be impressive to every heart in proportion as it is appreciated. Few are so gross as to suppose that God would have any fellowship with that which is unclean and impure. And when we see that the divine arrangement through Jesus' sacrifice covers all of our unintentional blemishes and weaknesses, surely we cannot ask for more--that it should cover from the divine sight intentional weaknesses, intentional blemishes or even slackness on our part in putting away all filthiness of the flesh and of the spirit.

PERFECTING OUR HOLINESS

While we are reckoned of the Lord as perfect, as holy from the moment we are accepted as members of his family, covered by the precious robe of Christ's righteousness, he expects of us, as we have seen before, a manifestation of energy in the vanquishing of the motions of sin in the flesh, and in the perfecting of holiness in our lives. God has but one standard, and that standard is perfection of holiness. His direction to us is, "Be ye perfect, even as your father in heaven is perfect." (Matt. 5:48.) At the same time our Lord knew well that in the present life, under present conditions, and acting through our present mortal bodies, it would be an absolute impossibility for any one of his followers to ever attain perfection in the sense or degree that the Father is perfect. Nevertheless it was proper that our Lord should give the perfect standard or pattern just as the school-book sets before the child a copper-plate engraving showing the perfect, the desirable standard of writing, not with the expectation that the child will ever succeed in exactly copying the engraving, but with the desire that the child shall improve itself by attempts at copying. So the Lord wishes us to be continually attempting to copy his perfection and to recognize no inferior standard. Hence our text's declaration respecting our perfecting holiness can mean no more than that we shall do our best to reach the standard of perfection in holiness to the Lord--come as near to that standard as is possible, a little nearer every day we live.

Our text declares that this perfecting of holiness is to be attained through a reverence for the Lord--an appreciation of his greatness, his perfection. The Christian who according to the flesh is deficient in veneration will have greater difficulty along this line of perfecting holiness than one who has naturally large veneration. A great deal of reverence for God and holy things is surely a great aid in our appreciation of the Lord's wonderful greatness and wisdom, power, justice, love; and the greater our appreciation of him, the higher our esteem of the pattern set before us, the better undoubtedly will be our success in the copying of it. A person who has naturally little of reverence for God and holy things, and who is naturally coarser and more self-centered and self-satisfied, has correspondingly a harder work before him if he would make his calling and election sure. He will the more need to remember his deficiency, and to cultivate reverence for the Lord and to humble himself--"He that humbleth himself shall be exalted; he that exalteth himself shall be abased."--Matt. 23:12.

In view of these things we urge upon all of the Lord's consecrated people a fresh determination to follow the counsel of the Apostle, and to allow the divine promises and prospects to work in our hearts to the cleansing of our minds and our flesh from all filthiness, to the perfecting of our new natures in holiness, in the reverence of the Lord.

====================

R3987 : page 137

A LESSON ON DIVINE PROVIDENCE

--EXODUS 2:1-15.--MAY 26.--

Golden Text:--"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."--Acts 7:22.

OF the greatness of Moses the renowned Gladstone said:--

"We have in the history of Moses a great and powerful genius, an organizing, constructing mind. Moses belongs to the great class of nation-makers; to a class of men who have a place by themselves in the history of politics, and who are among the rarest and highest of the phenomena of our race."

Another says:--

"He was great as a lawmaker and organizer, a general, a historian, a poet, an orator, and a saint who walked with God. It is not too much to say that our modern civilization

R3987 : page 138

is built upon his work. And his greatness is enhanced enormously when we remember that his only material was a disorganized horde of emancipated slaves, encamped in a desert. Probably the majority of thinkers would rate Moses as the greatest man of earliest history."

FOREORDAINED OF GOD A LEADER

The proper view of Moses' career must surely take into account that he was a special servant of God and under special divine providence. While this view may not commend itself to the world, it surely does increase the interest of all who are in heart accord with the teachings of the divine Word. We shall see that all of the Lord's providences regulated the affairs of this wonderful man from his earliest infancy; and some of us may see still further that there was an interposition of divine providence in respect to the development of the babe even before its birth. Saint Paul, who was another of those remarkable characters whose interests were superintended by divine power, said of himself that the Lord "called me from my mother's womb." The inference we draw from this statement is that the Apostle recognized that certain traits of character and disposition were his from the moment of his birth--traits and dispositions which specially prepared him for his subsequent work as a minister of the Gospel. Applying this principle to

Moses, we may well attribute much of the fineness and breadth of character and the extreme humility of this "meekest man in all the earth" to prenatal influences.

He was born so: God had him in mind as a suitable one for his purposes, and equipped him with those qualities so necessary to one whom he would so largely use in so great a work as the deliverance of his people from the bondage of Egypt. Nothing in this implies a divine interference with free moral agency. As it was possible for the Apostle Paul to have declined to preach the Gospel, and even to have repudiated the Lord and be a "castaway," so also it was possible for Moses to have repudiated his mission and to have chosen the pleasures of sin for a season. Had either of these men taken the wrong course we may be sure that the divine plan would not have been interfered with, so diverse is the wisdom and power of God. Another could have been raised up to do the work of the Apostle or the work of Moses, and divine providence could have so arranged for their instruction and development that the divine plan would have suffered no loss. Nevertheless, so complete, we may be sure, were the arrangements of God in respect to Saint Paul and Moses, that it was more natural for them to take the course which they chose than to have taken the opposite one.

HIDDEN IN THE BULRUSHES

As we begin to look for divine providence in the affairs of Moses we find them standing out at every juncture. He was born at that particular time when Pharaoh Rameses II. had laid commands upon all the Hebrew parents that their male children should be promptly strangled at the time of birth, under dire penalties upon themselves and the child they would permit to live. We know not how long this law remained in effect, but it served in this particular juncture to introduce Moses into the royal family by a most remarkable chain of circumstances. Miriam, his sister, was born about nine years before, and Aaron, his brother, in time to escape this law; and when Moses was born his mother "saw that he was a goodly child, and hid him three months." Apparently there was something extraordinary in the appearance of the child, not only in the eyes of its own parents but also in those of the princess who subsequently adopted him. Stephen says of him, "He was exceeding fair,"--margin, "fair to God," (Acts 7:20)--and Josephus recounts that as a man he was so handsome that passers-by would turn to gaze after him, and even laborers forgot their tasks in the spell of his rare beauty.

To hide the child for three months must have been quite a task, especially when the law respecting infants was known and probably a reward offered for the detection of those evading it. At last it was necessary for the mother to part with the babe, and the ark or basket made of bulrushes was prepared and overspread on the outside with pitch to keep it dry. With the babe therein it was placed near the bank of the river amongst the rushes, which would prevent it from floating down the stream and hide it from the curious. The spot was selected, too, somewhere near the royal palace, and near that portion of the river set apart for bathing for the use of the royal family, and at a time when the princess was known to take her daily bath. The location was

R3988 : page 138

on the river Nile. Rawlinson says:--

"The capital of Egypt, the abode of the royal family at that time, was most probably Memphis, occupying nearly the site on which now stands the great city of Cairo. The household of Amram dwelt under the shadow of the three great pyramids, those 'artificial mountains,' the most impressive monuments that have ever been raised by human hands."

BROUGHT FORTH--FROM THE WATER

In harmony with the expectation Pharaoh's daughter took her usual bath on the day in which Moses was placed in the ark amongst the rushes, and at an opportune moment the babe cried. The princess is said to have been a married woman but childless, and we may well imagine the interest and curiosity aroused in her heart and the hearts of her maidens in attendance when the cry of the babe was heard. An attendant brought the ark and opened it before the princess, and the weeping babe excited the compassion of the womanly heart. At once she guessed the truth, that this must be a Hebrew child, whose parents, unwilling to strangle it, had disposed of it in this manner, perhaps in hope.

Watching at a distance, little Miriam, Moses' sister, then about nine years of age, following her instructions, ran to see the find and to promptly propose to the princess that she might get one of the Hebrew women to act as a nurse for the child. This was approved, and of course Miriam called the mother. The princess gave direction that the nurse should take full charge of him and receive pay for so doing. Thus the family fortunes were helped, and at the same time full protection assured, for the child was recognized as the adopted son of the princess. It is supposed that about seven years elapsed before Moses was brought to the princess, and that meantime he enjoyed the care and instruction of a godly mother. Meantime, we know not just when, the princess gave the child the name Moses, which signifies, "delivered from the water." Some translate

R3988 : page 139

the word to mean, "born from the water," supposing that the princess probably meant by this to signify that she had borne Moses as her son, borne him from the water.

To those who have eyes of faith to see it, there is a great chain of providential circumstances here; to others, who have no such eyes, these were merely accidents and happen-sos. Each one of course will be strongly convinced of the correctness of his own view, but in this case as in many others truth is stranger than fiction, and all these things were, under divine providence, working together for the accomplishment of the divine purpose in connection with that child, with that man, and with the nation which God intended he should subsequently lead out of bondage as the typical people of God. Dean Alford expresses this thought beautifully in the words,--

"The bark is wafted to the strand by breath divine,
And on the helm there rests another hand than mine."

"MIGHTY IN WORD AND DEED"

Our Golden Text from Stephen's discourse reminds us that "Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds." What a wonderful preparation that wonderful boy needed in order to make of him the great Captain of the Lord's hosts. Egypt at that time had two great universities, one at Heliopolis, the other at Hermopolis. Moses is said to have been instructed in the former, situated about twenty miles north of Memphis. Giekie describing it says: "Shady cloisters opened into lecture rooms for the students and quiet houses for the professors and priests, in their many grades and offices." Another writer says: "A splendid library was at his disposal. The library of the Rameseum at Thebes--a structure built by Rameses II.--contained 20,000 books."

It seems almost a miracle that the boy Moses could pass through such experiences as he had in the palace and in the school without being seriously injured by the vain philosophies prevailing and honored in these places. Evidently, however, he was not only well born as respected his religious instincts, but the influence of his mother, his nurse, undoubtedly had much to do with shaping his child mind and holding him firm in the faith of the Hebrew--the faith in the Oath-Bound Abrahamic Covenant, to the effect that his race at some time would be blessed by the Lord and made very great, influential in the world, and thus be the divine channel for the blessing of all the families of the earth. At all events we have every indication that Moses was not only not spoiled by his education, in the sense of having his faith overthrown, but that his natural modesty, humility, meekness, continued with him to manhood's estate.

WHEN MOSES WAS GROWN

This date according to the Scriptures was his fortieth year, for the life of Moses was divided into three distinct parts of forty years each. An eminent writer says, "According to Josephus, the Ethiopians made an incursion into Egypt and routed the army that was sent to resist them. Panic spread over the country, and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, surprised the enemy, defeated them with heavy slaughter, drove them back into their own territory and followed them up so hard, capturing one city after another, that they found no asylum until they reached the swamp-girdled city of Meroe. Moses is said to have returned from this campaign the most popular man in the kingdom, having also learned thoroughly the weakness and strength of the people and of Pharaoh."

MOSES THE PATRIOT

The favor enjoyed as the adopted son of the princess in the palace and throughout the land did not quench the sympathy and patriotism of Moses' heart. He perceived the injustice heaped upon his brethren, and in his sympathy for one of them he smote a taskmaster so that he killed him. He buried him in the sand, thinking that nothing further would come of this, that his brethren the Hebrews would be helped to that extent, and that they would surely keep the secret of his favor and defence. In this, however, he found himself mistaken, for when endeavoring to correct a dispute between two Hebrews the fact that he was the murderer of an Egyptian was flung in his face by the one who was at fault. Soon the word reached everywhere, even to the king, who began quietly, as the Hebrew word signifies, to seek an opportunity for slaying Moses--not so easy a matter, however, as the latter was very popular; but in fear Moses, beginning the second fortieth year of his life, fled into the land of Midian, where he remained for forty years, returning for the deliverance of his people when he was eighty years of age.

We cannot say as some might that each child, each youth, each man, by giving attention to the divine guidance, might become a Moses. Very few are prepared by nature and providence for so exalted a position, and generally there are comparatively few opportunities for them. Israel did not need more than one Moses. We can, however, say that divine providence has a general charge of all the affairs of his people. If it is not in our province to be a Moses, it is a part of the Lord's providence to be one of his people, to be cared for by the Lord through a Moses, through a Deliverer. We cannot all be reared in palaces and educated in great institutions of learning nor become mighty in word and deed, but we should each look for the leadings of divine providence in our own experiences and be glad to fill any position marked out to us therein, assured that,--

"God's providence is kind and large;
    Both man and beast his bounty share.
The whole creation is his charge,
    But saints are his peculiar care."

But while we cannot occupy so prominent a place in earthly affairs as did Moses, let us look to the divine providences in the affairs of our lives, and let us note that still greater privileges, opportunities and honors are ours through Christ.

If the adoption of Moses by Pharaoh's daughter was a remarkable matter, much more wonderful is our own experience in that God first of all redeemed us by the precious blood of Christ, and then without our consent and upon our consecration adopted us into his family as the Bride of his Son, to be "heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." (Rom. 8:17.) There is nothing in all the novels and romances in the world that in any degree

R3988 : page 140

compares with the marvels of this glorious grace of God bestowed upon consecrated believers of this Gospel age. Do we really believe it? So surely as we do the effect will be manifested in our words and thoughts and doings. Imagine a young peasant woman invited to become the bride of a king of a prominent earthly throne: would not the thought of her espousal and the coming honors and blessings and privileges fill her heart almost to the exclusion of every other subject? Would not the preparation for the wedding day be to her and to her friends the all-absorbing topic of interest, engaging time, talent, influence, attention, in every sense of the word? And yet all this would be to a view of an earthly honor that might be very fleeting, with a prospect of earthly happiness; or it might prove bitterly disappointing, and at the very most, and considered from the most advantageous standpoint, could only be a blessing for a few years.

Compare this with the glorious prospects that are set before the Lord's espoused virgin Church--glory, honor,

R3989 : page 140

immortality, eternal life with him who loved us and bought us with his precious blood and with the Father. Truly those who really believe this message, who recognize of a truth that they have been begotten to the new nature and have received the spirit of espousal--surely these could have no greater power and influence operate in their lives to sanctify them and separate them from the world, and to bring them into close fellowship of spirit with their Redeemer.

Another thought: As Moses was learned in all the wisdom of the Egyptians and proved himself mighty in words and deeds, so those whom the Lord is now selecting for joint-heirship in the kingdom of his dear Son are required to learn lessons in the great school of experience, in the school of Christ, and they are required to manifest character and be overcomers--strong in the Lord and in the power of his might--mighty in words and in deeds for the Lord and for the Truth. And thank God, however humble our speech, or insignificant our station, he is reckoning these matters to us according to our attitude of heart; and the smallest word or act done through loyalty to him and to principles of righteousness is counted as mighty through God to the pulling down of the strongholds of error, and to the establishment ultimately of the Kingdom of God under the whole heaven.

===================

R3989 : page 140

ASSUREDLY GOD WAS WITH HIM

--EXODUS 3:1-14.--JUNE 2.--

Golden Text:--"And he said, Certainly
I will be with thee."--V. 12.

UNDOUBTEDLY God's providences had to do with the general character of Moses, even before his birth, as well as with his educational training for the great work he was intended to perform. Nevertheless we see it would be quite contrary to all divine usages for the Almighty to have coerced his free moral agency. The natural trend of character being developed, it was necessary for Moses himself to decide respecting its use. The central feature of this lesson is that, with all the preparation and all the fitness of the man Moses for the great work of delivering Israel from Egypt, the secret of his success lay in the fact that God was with him--God was the Deliverer of Israel; Moses was merely his servant and representative in connection with the work, as the Lord himself declared--"I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other gods before me."

LONG YEARS IN PREPARATION

When we consider the eighty years of Moses' life, in which he was in preparation for the great work of the Lord, it helps us to appreciate better the fact that our God is never in haste--"Known unto the Lord are all his works from the foundation of the world." He has no need for haste; he knows the end from the beginning, and every feature of the divine plan is properly timed. Thus 4000 years and more passed before Jesus was born, and yet the Scriptures assure us that it was in due time that God sent forth his Son, born of a woman. (Gal. 4:4.) This thought should give us great confidence in the certainty of the development of the Lord's plans at the proper time. He is not a man that he should err in judgment; he is working all things according to the counsel of his own will. In this thought all his true people may rest in confidence; whether matters seem to culminate rapidly or slowly, each feature will be in its "due time." Although so much time was consumed in preparation for the deliverance of Israel, yet when the appropriate hour was come, in that one morning the whole nation started to move. Let us all learn the lesson more and more to wait on the Lord, and then to be ready to move promptly when he indicates that his appointed time has arrived.

EIGHTY YEARS OF SCHOOLING

The life of Moses is divided into three parts of equal length. The first forty years brought him to ripe manhood and made him familiar with all the learning of the Egyptians. The second forty years began when he fled after killing the Egyptian and had found that his brethren were not prepared for deliverance nor willing to accept his assistance as their friend and brother, and ended when he returned to Israel, under the divine direction, and successfully led them forth from Egypt. The third forty-year period of his life, beginning with the exodus, terminated with his death at the end of the forty years in the wilderness, just as the people of Israel were about to cross over into Canaan. The period of Moses' life from forty to eighty years of age was spent as a shepherd in the service of his father-in-law Jethro, otherwise called Ruel. We may be sure that in that long period of time this meek man, who was ready to do with his might whatever his hands found to do, had large opportunities for learning lessons of patience.

R3989 : page 141

Doubtless like David, the shepherd, Moses learned to think of the sheep and his care over them, and to consider God the great Shepherd of his flock, and probably often wondered why, after giving the gracious promise to Abraham, God had left his flock, the children of Abraham, in apparently hopeless bondage. Doubtless, too, he thought of his own endeavor to help the people, and how they had shown such a spirit of discord as made it impossible for him to aid them as he would. Doubtless he had thought many times of how it would have advantaged his own earthly interests had he followed the course marked out for him by his foster-mother, Pharaoh's daughter, and remained a member of the royal family of Egypt and a sharer in the honor and dignity of those who oppressed his people. Doubtless he thought of how he had apparently blighted his entire life and spoiled all of his earthly prospects by his desire to do good to his brethren--his desire to serve their best interests. Doubtless he thought of their ingratitude and failure to appreciate him, their resentment of his kindly-meant assistance, saying, "Who made thee a ruler or judge over us?"

Probably in the mind of Moses the matter resolved itself in the thought that he had done his duty, the best he knew how to do, although the entire matter had resulted in failure; and it is probable he was more or less despondent respecting the future, as a meek, humble-minded man would be apt to feel. Meantime under the Lord's providence he went hither and thither with his flocks and herds to the very land in which later on he was to lead the people of Israel. In those forty years he must have become very familiar with the vicinity of Sinai and lower Palestine. Little did he know the value of the teachings he was then learning. The lesson in all this for us is faithfulness to God and to duty as he gives us to see it, leaving all the results with him.

Another lesson is that present experiences, trials and difficulties may be fitting and preparing us for a future useful service for the Lord and his people, even though at the time we see no relationship or connection between the two.

THE BURNING BUSH

Here our lesson opens, showing Moses at eighty years of age shepherding his flock on the rearward side of Mount Horeb, called Mount Sinai, where subsequently the law was given. As Moses looked, behold a bush burned near him, supposedly a thorn-bush, which sometimes grows to quite a height and quite a thickness in that country, and is known as shittim wood--the kind of wood used in the construction of the Tabernacle. As Moses looked at the flame he perceived that the bush was not consumed, and considering this a most remarkable phenomenon he turned aside and drew near to it to observe the matter. It was then that the Lord spoke to him from the midst of the burning bush, and Moses at once knew that what he had witnessed was a miracle by which the Lord would attract his attention with a view to communicating some important lesson.

God usually has a symbolical meaning in every miracle, and in this one the representation is supposed to be Israel in the midst of tribulation, yet not consumed. Later on, in Reformation times, the Church of Scotland appropriated this burning bush as its emblem on its banner, because its experience had been similar in that it had passed through severe afflictions and distresses and trials, yet had not been consumed. And is not the burning bush a good illustration of the experience of Christ and all of his members? Are they not indeed surrounded by fiery trials? and do they not emerge from these unscathed, uninjured?--on the contrary, blessed, developed, strengthened, made meet for the inheritance of the saints in light?

Well do the Scriptures declare that the fear, reverence, of the Lord is the beginning of wisdom. We greatly deplore the growth of irreverence in our day, and urge upon all of our readers for themselves and for their families the cultivation of this proper attitude of mind, so helpful to our preparation for the life that now is and that which is to come. Liberty and independence, while excellent qualities, are always to be valued and conserved and protected, are never to become license, never to lead in any degree to irreverence. This is the more necessary to us for two reasons: (1) Because of the growing irreverence of the world about us, born of a declining faith in God and everything supernatural; (2) because of our growing enlightenment in the Truth, by which we see that the fears of an eternity of torture were groundless, there is a danger of losing that proper reverence for God which belongs to and is an integral part of love.

R3990 : page 141

The Prophet David writes, "Keep thy foot when thou goest into the house of God"--take heed to your standing, take heed to your walk, take heed to your conduct. Whether the house of God be a great temple, as in past times, under divine direction, or whether it be the temple of God, which is the Church of Christ in the flesh, we should realize that reverence is befitting to us in connection with everything that is holy and consecrated. We should realize that whoever neglects the cultivation of reverence in respect to these matters is making his own pathway slippery and dangerous. He who reverences little and is careless is much more likely to stumble, to fall, and be utterly cast down. If even Moses, the "meekest man in all the earth," needed from the Lord as his first instruction a lesson of humility, shall we not suppose that such a lesson is necessary to us? Yea, verily!

Let us honor the Lord in our hearts, in our outward demeanor. Whether we bow to give thanks for our daily bread, whether we bow our knee night and morning in acknowledgment of divine care and providences, or whether we meet with those of like precious faith, let us see to it that reverence marks our conduct and our words as well as rules in our hearts. Let us, too, take off our shoes, let us lay aside the ordinary conduct of life by which we are in contact with the world, and in all our ways acknowledge him, especially when we hearken to his voice in the study of his Word as his people.

"SEEN THEIR AFFLICTION"--"HEARD THEIR CRY"--"KNOW THEIR SORROWS"

With these words the Lord informed Moses briefly that he had not been negligent of the interests of Israel. By these words he allows him to understand that not until this time had the appropriate moment come for interference on behalf of Israel. And this thought of the divine knowledge, sympathy and care, and waiting for a due time, would give Moses all the more confidence in the Lord's ability to do according to his own good purposes when his time had come.

And so it is with us: If we look back over the 1800 years and more of this Gospel dispensation, and perceive how the Lord's cause has been permitted to be overwhelmed by the forces of evil during the "dark ages" and even yet, we stand amazed, and might be inclined to say, "Does God not know? does God not care? that he allows his own name to be dishonored and his Truth to be trampled under foot and his faithful people to suffer?"

The Lord assures us, too, that he knows all about these

R3990 : page 142

matters and is very sympathetic, far more so than we, and he is both able and willing to grant the deliverance needed at the appropriate time. What confidence it gives us now when we look back and behold that Spiritual Israel has been preserved through all these centuries! that notwithstanding the fiery affliction and adversity that burned against them, they have not been consumed! How it comforts and cheers us now to hear the Lord's voice telling us of the deliverance that is just at hand, and sending by us his messages of love and power to all those who have and are to hear, and who are desirous of having liberty from the power of the world, the flesh and the Adversary. O, yes! we occupy holy ground, we hear the holy voice, our eyes are opened to see the wonderful things. The Lord be praised! Let us give heed to his Word.

"THOU MAYEST BRING FORTH MY PEOPLE"

First of all the Lord informed Moses, "I am come down to deliver them out of the hand of the Egyptians," etc.; then he adds, "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring my people, the children of Israel, out of Egypt." It is to be noted that God expressly declares himself to be the Deliverer, and had Moses been then disposed to boast of his own powers and doings we presume that the Lord would not have used him, but would have found some one else for the work. Whenever the Lord sends us on any special mission, we may be sure that he does not wish us to undertake it as our own mission, nor to claim the honor of the success attending it. He merely deigns to use us as his instrumentalities, whereas he could do the entire work much easier, we might say, without us. How wonderful it seems that God throughout all his dealings, past and present, has been willing to use his consecrated people. Telling them on the one hand that they are unworthy, he assures them on the other hand of his willingness to use their imperfections and to overrule and guide in respect to their services for him and his cause.

The prime essentials evidently in the faithful performance of such a commission would be reverence for the Lord and humility as respects our own talents and abilities. It was so with Moses, the "meekest man in all the earth." Not stopping even to tell the Lord of his appreciation of the facts that he had been chosen for and had undertaken this great work, Moses was overwhelmed with the thought that the Lord would deign to use him as a messenger, and he promptly disclaimed any special qualifications therefor. Indeed, he evidently felt, as well as said, that there were others much more capable of the work than himself. But was it not this very appreciation of his own unworthiness that helped to make him suitable for the Lord's business? And so with us: we may be sure that when we feel strong then we are weak, and when we feel weak in our own strength then we are best prepared to be strong in the Lord and in the power of his might and to be used of him as his instruments. It was so with the great Apostle; it must be so, we believe, with all whom the Lord will deign to use and acknowledge in any part of his service.

Overwhelmed with a realization of the responsibilities of the work suggested, Moses protested to the Lord that he had not the qualifications, and the Lord's answer was that this was true, but that his weakness would be perfected in the Lord's strength--"Certainly I will be with thee." And this being true, how could the mission be a failure? It is equally true with us today: if the Lord be for us and with us, who could be against us? How could the work fail? Many of the Lord's people are being called out of Babylon and its confusion and darkness, its oppressions and its bondage, to creeds of the "dark ages," and its social boycotts, etc., to worship the Lord in spirit and in truth, to give their hearts, all that they have, to him and his service.

And all the members of the body of Christ, the antitypical body of Moses, are permitted to have a share, as the Lord's representatives, in this work of declaring the fall of Babylon, the presence of the King, and the gathering together unto him of all who have made a covenant with him by sacrifice. While feeling our unworthiness of so great an honor, and our inability as respects so great a work, let us remember that the Lord himself is with us, and that since it is his work it will go onward and accomplish the designs intended, and gather out eventually all who are truly the Lord's, whether we are faithful or whether we are unfaithful. But let us be faithful, and thus maintain the relationship to the great antitype of Moses, and ultimately be associated with him in the glories of the Kingdom, in the dispensing of the blessings and judgments of the future age. --Acts 3:23.

Not only did the Lord assure Moses of his presence and power and cooperation in the mission, but also that it would result successfully--that he would bring the people out of the land of Egypt and into this very mountain, and to the very place where the Lord was then communing with him. The matter began to take tangible shape before Moses' mind: as God said it would be so, undoubtedly his word would be fulfilled. So the Lord's assurances to us, that the results will come anyway, are an encouragement to us to go forward and to do our parts. The Lord will do the work, and the whole question is whether or not we will have a glorious share in it as his members and representatives.

"I AM THAT I AM"--HE WHO IS--JEHOVAH

Whatever confidence Moses had in his brethren, and their readiness to believe the promises of God and to accept deliverance from Egypt, he seems to have lost. Even while God was telling him of the success of the mission upon which he was being sent, Moses' mind was reverting to the attempt he had made forty years before, and so he objects: "Lord, when I come unto the children of Israel and shall say unto them, The God of your fathers sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?" The people of Israel, long in association with the Egyptians, had doubtless lost much of their faith in the one God of their fathers. Their heathen neighbors and masters of the Egyptian nation recognized various gods, and seemed to be greatly prospered, and it is altogether probable that the Israelites had by this time come to wonder which god they should count as theirs and what his name might be. Moses' question seems to imply that his thoughts ran in this channel. God's reply was the giving of his name, Jehovah, for the words, "I am that I am," signify the same as the name Jehovah--the self-existent one, the one who always exists.

Perceiving that the question only covered a part of

R3991 : page 143

Moses' meaning, the Lord proceeded to prove to his servant that this name would not be an empty sound in his mouth, but that he would be with him and exercise powers which would exemplify his greatness, his dignity, his ability to deliver the people. Taking advantage of the common things, the Lord referred to the shepherd's staff which Moses carried and bade him throw it to the ground; it at once became a serpent. Moses' faith was again tested, and the Lord bade him take it up again, and it became a staff in his hand as at first. The assurance that he would be able to give the people this demonstration and other demonstrations that God had sent him to them strengthened Moses' confidence in God and made up for his lack of confidence in himself. And this should be the case with all of us; we are not to have confidence in ourselves, but if we go forth strong in the Lord and in the power of his might, confident and rejoicing because he is with us, we are not only safe as respects ourselves but in the proper condition for the Lord to more and more use us in his service--"He that humbleth himself shall be exalted; he that exalteth himself shall be abased," is the divine method of procedure.

Moses urged further that he could find some one much more capable of telling the good tidings than himself. He said, "I am slow of speech," I never was an orator that could answer, reason out, this matter with Pharaoh. I should feel so abashed upon coming into his presence, and so feel my insignificance, that even though I were your representative I fear that I would not be able to present your message in a proper manner. Meeting this objection, the Lord told Moses that he would give him his brother Aaron as a mouthpiece. Thus strengthened and encouraged, the meekest man in all the earth set out upon his mission to meet the greatest king of earth at that time, Pharaoh Menephtah.

Let each of us then, dear readers, impress upon our hearts the essence of this lesson, that if God be with us and for us, however humble and weak of ourselves, we may be mighty through him to the pulling down of the strongholds of error and for the building up of his people in the most holy faith, and for their deliverance from the bondage of error. Let us in the name of the Lord do with our might what our hands find to do, but always with the thought that we serve the Lord. Let his words, "Certainly I will be with thee," be the strength in our every endeavor in his name and cause.

===================

R3991 : page 143

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

The last three months of 1906 were quite trying to me. My occupation brought me too much in contact with the world, so much so that I am not at all satisfied with myself; but I am starting in the new year with much experience and a full resolve to profit thereby. I am going to seek the Lord more diligently through his Word, and through association with his people. I intend giving up my present employment to seek a position elsewhere, where I can have more time to give to active service for him who bought me with the great price. Here I am completely penned up. I do not have even nights or Sundays in which to meet with the Lord's people, so I must get out where I can keep the rust from collecting on my armor. I shall put at least one-half of my time in spreading the glad news of the great Rest Day just at hand for all who are weary and heavy laden. Remember me at the heavenly Court, that I may have that grace that is all-sufficient. Trusting in him, I am

Your brother and fellow-servant,
J. W. B.,--Wash.

Following is a letter written by a business customer to one of our friends:--

"I want to thank you for the little pamphlet you sent me last year when you answered my letter saying you could not fill my order. It was one of those 'Old Theology' tracts you sent. I do not know you or your faith, but that little paper has done more for me than money could buy. Whoever you are I hope it has done even more for you. So I heartily thank you for sending it. It was bread cast upon the water and a hungry soul found it. I have now, from that pamphlet, the MILLENNIAL DAWN series and am reading the fourth volume, having read the first, second and third and liked them very much.

I feel I owe it all to you, for I never knew of that kind of literature. I said all to you, but I will take that back; I owe it all to God, but believe that you or whoever sent it to be the instrument he used in answer to my prayers. I hope many other hungry souls may be fed by the same means. Our efforts in scattering the precious truths will be a blessing to us as well as to those they reach.

I thought I was a Christian for a good many years, but I have only found out what a true Christian is, and know the mass of people will not accept that doctrine. But I hope there are still more Truth-hungry souls who may find it, and that it will prove a blessing to them as it has to me.

I might say more, but as I do not know the sender will only say in conclusion, may the Lord bless you and keep you faithful for that high calling he has in store for the faithful.

Yours in the blessed hope,

J. H. S.,--Neb.

----

page 143

DEAR BROTHER IN CHRIST:--

When I wrote my last letter I was entirely without peace. But I believe as a humble penitent that the fault lay with myself. I was very much disappointed with this life and could not make up my mind to commence at the bottom of the spiritual ladder like a humble, trusting child when I thought I was very near the top. But yet I have been brought to see that that is the very thing I must do. And now the Lord has given me the peace for which I prayed so long in vain. I get up each morning with the earnest desire to feel myself to be a perfectly unknowing being, ready to be led and taught by him. And I have come to the realization that while I may not have to commence from the bottom it is better for me to see myself only one-fourth up instead of three-fourths.

Very humbly and gratefully your sister,

I. F.,--Cal.

===================

page 145

SEMI-MONTHLY
VOL. XXVIII MAY 15 No. 10
A.D. 1907--A.M. 6035

CONTENTS

Laying Up Heavenly Treasure.......................147
    Sealed in Heart and Forehead.................147
    When the Door Shall be Shut..................148
    Additional Bible Study Helps.................149
    New Watch Tower Bible........................149
Little Opportunities (Poem).......................150
Some Plagued--Some Passed Over....................150
    Understandable Yet Miraculous................151
The Salvation of the Lord........................151
    A Bright Cloud--A Dark Cloud.................155
    Entangled in the Land........................156
    The Song of Moses and the Lamb................157
Belated Reports from Foreign Branches............158

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

BROTHER RUSSELL'S WEEKLY SERMONS

All orders for newspapers containing Brother Russell's sermons would best be sent direct to us. We can secure to you the best terms; and besides the influence for the cause is greater thus.

MUSIC AT THE CONVENTIONS

We urge all the dear friends to practise singing from "Hymns of Dawn" for the One-Day Conventions as well as the General Conventions. Visiting friends will please bring their hymn books with them, as only at the General Conventions will they be on sale.

COLPORTEURS AND SHARP SHOOTERS

All are sharpshooters who do what they can to sell DAWNS or STUDIES amongst friends and neighbors. Colporteurs take and work territory systematically, giving a part or all of their time. Sharpshooters who order 25 volumes at a time by express or 30 copies by freight, charges collect, are granted colporteur rates, viz., 16c each for Vols. I., II., III., and 20c each for Vols. IV., V., VI.

Colporteurs desiring partners in the work should send postal card request for an aide. They will find the General Conventions very favorable opportunities for such alliances. Appliances for use on bicycles for delivering will be exhibited.

===================

R3991 : page 147

LAYING UP HEAVENLY TREASURE

THE present is the time for laying up heavenly treasures which cannot be stolen from us and which cannot corrupt. We fully agree that our Lord and the gracious things which he has in reservation for them that love him--the elect--are our treasures and that the store of them becomes larger and larger as we seek to set our affections on things above and not on the things of earth. But just now we wish to think of these heavenly things in respect to our earthly life, and to note the importance of laying up some heavenly treasure on earth.

According to our understanding of the Scriptures the Lord is now permitting a very tranquil period, which probably will not last long. In this time the winds are being held, the storm is not allowed to break until the servants of God are sealed in their foreheads. The thought is that just as soon as the sealing process has been accomplished the restraints will be released and the storm will sweep down upon us--upon the whole world to some extent, but especially upon the sealed ones, to try them, to prove them, and to test them. Not a pleasant prospect, some may say; but we answer that all of our heavenly Father's provisions for us are agreeable when we are rightly in harmony with him and his precious Word. We are symbolically represented as being enabled during that time of trouble to stand upon the sea of glass and to sing the song of Moses and the Lamb, the meanwhile harping upon our harps--making melody from the Word of God and greatly rejoicing therein. This time of trouble, when the winds of persecution shall be loosed, will be the time of fiery trial which shall try us; and since the Lord's people are not to think strange of it, it is proper that it should be called to their attention repeatedly, and that they be helped in their preparation for it. He shall give his messengers charge concerning thee [the Christ], and in their hands they shall bear thee up [the feet members] lest ye stumble against stones and difficulties in this evil day.--Psa. 91:11,12.

SEALED IN HEART AND FOREHEAD

The Scriptures refer to the sealing of the holy Spirit as necessarily essential to membership in the Lord's family at all. Whoever does not receive the seal, the impress of the holy Spirit, will not be a copy of God's dear Son in heart, in character, and cannot be associated with him in the Kingdom. The sealing process is a gradual one, the impression becoming more permanent daily. We are not to understand sealing in the forehead to be identical with this sealing in the heart, although the two are closely related. Many of the Lord's dear people throughout the past have had the seal of the Lord upon their hearts and characters but not upon their foreheads--they did not have that intellectual knowledge of God and his glorious plan which he has provided for all of his faithful of the present time, and which now becomes a test, a proof, an evidence to us that we are in the Lord's favor and that he is showing us his deep things.

The question with each one of us should be, How am I prospering? How am I profiting by these provisions which the Lord has made for my preparation for the coming trials and tests? Am I living carelessly, thoughtlessly? Am I improving or am I wasting the precious moments, the blessed hours, the golden opportunities presented to me by God's favor? Surely the Lord has been faithful in all of his engagements; surely he is doing for us exceedingly more abundantly than we could ask or think; surely if we fail to make our calling and election sure the fault will not be his, for he is faithful who has called us, he also will do it. If, therefore, he has done all that he has promised and all that is necessary and all that is proper for our aid, if there be any failure in the matter it will surely be our own fault. It is well that we should see how the Lord has placed the responsibility upon us, as is implied in his direction that we work out our salvation with fear and trembling, remembering that it is God that worketh in us to will and to do his good pleasure.

R3992 : page 148

All our blessings come from God, and come to us as gifts; but these gifts, to be of value to us in the end, must be received, must be used, must be appropriated, must be worked out in mind and heart, and so far as possible in our mortal bodies. The inspiration of God's promise first worked in us to will and to do his will, to lay down our all at his feet; and secondly, as we followed on, these promises continued to work in us to the point of doing service, putting into practice our good wills, good intentions--but only those who do put them into practice will get the eventual blessing of the Kingdom.

"O, FOR A THOUSAND TONGUES TO SING MY GREAT REDEEMER'S PRAISE"

It is well that we have the sentiment here expressed, and the desire to praise the Lord a thousand-fold more than we have ability; but we do well to remember that the Lord looks for something more than songs and thankfulness: he looks for evidences of appreciation of his grace and his promises, he looks for evidences of our appropriation of these, in harmony with his design in giving them. If, then, he has fulfilled his promise that at his second presence he will gird himself as a servant and come forth to serve those who hear his knock and open their hearts to receive him, we may properly infer that the strengthening food he is now providing for his people is in some sense of the word necessary to them. It is so necessary that if they receive it not, if they feed not upon it, if they are not made thereby strong in the Lord and in the power of his might, it will ultimately be greatly to their disadvantage.

We write thus because we observe that some who rejoice greatly in the bountiful supply provided by the Lord and who love to sing of his blessings, mercies, etc., seem not to be giving sufficiency of attention to the repast itself. They remind one of the man who purchased an encyclopedia and never used it, but often praised it and took great pleasure in it, with the thought that the information was there if ever he should need it. Some of the Lord's dear people seem disposed to do after this manner with the precious things of divine truth which are now in their hands. They would keep the volumes in their libraries, they would praise them, they would talk about them to their friends, but many of them neglect to read--many permit the cares of this life, the deceitfulness of riches, etc., to consume their time, the precious moments, the precious hours, the golden opportunities, so that they do not feast upon the viands provided by the Lord. The time is surely coming when the rejoicings of this class will be less--when the winds of persecution and opposition shall be let loose and play upon them. We fear that many will not have the sufficiency of foundation for their faith and love to stand the crucial tests of that time.

WHEN THE DOOR SHALL BE SHUT

The shutting of the door mentioned in one of our Lord's parables seems to imply something quite in harmony with the loosing of the winds when the sealing in the forehead shall have been accomplished. We cannot surmise just how this trouble will be precipitated and the door for further fellowship and promulgation of the Truth be closed. It would not surprise us, however, if in some manner it should be accomplished through the Post Office Department. We cannot now think of what plea or pretext could be used to interfere with our legal rights and privileges under the law, but we are to expect that in a very few years the federation of the various Christian denominations will give them a political influence they have never before had, and we are to expect that politicians will be ready at that time to obey the united voice of the people, if not the voice of God, and that, however illegal or unjust the procedure, they would be prepared to put a stop to our work. When that time shall come we will consider it to be our duty to use all reasonable energy to maintain our legal rights and privileges and to keep the door open. When it shall close, in spite of our every endeavor, we will accept the result as being of divine providence and apply the Master's words, "Thou couldst have no power at all over me except it were given thee from above."--John 19:11.

AN ILLUSTRATION--A HINT

Such proceedings in any other nation under the sun might be more reasonably expected than in this land. Nevertheless our attention has recently been drawn to an illustration of such a power in this country as we would not have imagined. The publishers of the Woman's Magazine of St. Louis started a banking arrangement amongst their subscribers, permitting banking and checking by mail. So far as we are able to understand the matter the entire arrangement was entirely honest and aboveboard. But about the time that the banking institution was ready to open, the Post Office Department prohibited it, declaring it to be fraudulent, and the publisher was cut off from all communication with the outside world because no mail was permitted to be delivered to him. Subsequently his journal, the Woman's Magazine, monthly, 10c per year, was prohibited from the mails as second-class matter under the claim that it was sold below cost. The publisher, apparently quite a wealthy man, seems to have spared no expense in his endeavor to obtain a hearing in the courts and a public examination of everything pertaining to his bank and to his magazine. He claims that he has thus far been unable to do this, and that he is practically helpless so far as any court of justice is concerned.

Without going into the merits of this case, of which we acknowledge we have little information aside from the publisher's plea, we nevertheless see in this feature of the law--so different from anything we could have anticipated in this land--something which could readily, we believe, be made applicable to this journal and the work of our Society in general when the time would come that it would be demanded by a large, influential party--when the time would come for the letting loose of the winds, the storms.

R3992 : page 149

HEAVENLY TREASURES SAFE

If these conditions should come about speedily, how would they find you and me, dear brother and sister? Could we look up to the Lord and say that we had been faithful over the few things committed to our care and had done what we could to advance the honor of the Lord's name and to bring his Truth, his gracious plan, to the attention of his followers? And could we thankfully acknowledge that we had received into good and honest hearts the precious message of the Truth, and that there we had the thing in our minds which we would not only be able to appreciate ourselves but be able to communicate to others if the time had passed when we could give them tracts or books? This is a very important question, dear friends, for it takes time to lay up this spiritual food in reserve, so that we could not only have it for the immediate present, but also enough for the coming emergencies.

Let us remember that it is not sufficient that we have the Bible, the DAWN STUDIES, upon our shelves or upon our tables. We need to use them, we need to partake of this bread, this meat in due season, this refreshment which our present Lord has supplied to us.

In this connection we commend to all the dear friends afresh the suggestion thrown out by a dear sister about a year ago and commented upon in these columns. She remarked that herself and daughter had concluded to read over again the entire series of DAWN STUDIES, and that they found that the entire six volumes could be read through in a year by reading twelve pages each day. How much blessing would surely come to all by such a re-hungering, re-investigation, re-assimilation of the meat in due season. We call to your attention the fact that, so far as we are aware, no one has ever come fully, clearly, thoroughly into the light of Present Truth from the hearing of it preached orally--that all who have attained to a high development of knowledge and appreciation of the plan have done so by reading, studying. We suggest that this should govern us in respect to our endeavors to serve the flock and to strengthen ourselves.

ADDITIONAL BIBLE STUDY HELPS

Some not far advanced in the Truth may get the thought that the DAWN STUDIES, Berean Studies, etc., are not Bible studies. But all those who have made progress in the Truth are able to set them straight upon the matter, and to point out to them that this is Bible study of the most profitable kind they have ever engaged in: indeed that all of their previous study of the Bible amounted to nothing in comparison. Those familiar with the subject can readily show that the DAWN STUDIES merely give the Bible in arranged order which simplifies our comprehension of the divine plan and the divine book, and that the reference to the Scriptures continually keep before the mind of the students the fact that all stress, all authority, is laid upon the Word of God and not upon any human opinions.

We have a bit of news to communicate which we know will cause great rejoicing amongst the Bereans. It was apparently the Lord who put it into the heart of Brother C. J. Woodworth to go through the Bible from Genesis to Revelation and through all the volumes of the DAWN series and to make note of every sentence of Scripture treated or explained in the DAWNS. He

R3993 : page 149

started this work for his own benefit, beginning with the book of Ephesians. He writes us that he was astonished to find how very much of the text had been discussed in the various volumes of DAWN. He assures us that he never got so much blessing from anything in his life as he got in that preparation. He then determined to go through the entire Bible in the same manner. He suggested the desirability of putting this in the hands of all the dear friends, so far as possible. We acquiesced in the suggestion and inquired how long time would be needed for the preparation. The dear brother bent his energies to the labor of love and sent us the whole of the manuscript about the first of this month. He is a rapid workman, and in the Lord's providence was able to devote seven hours of each day from the last of November to the first of April to this work. So far as we have had time to examine it will prove a most valuable aid to the dear household of faith. One can turn to this and find in its columns first the words of Scripture, secondly a condensed interpretation taken from the DAWNS, and thirdly the reference is given, so that one can turn to the DAWN and have the argument in detail. This brief Bible Commentary is already in the hands of the typesetters.

With it we propose to republish the Topical Index which appeared in the back of the special WATCH TOWER BIBLE published some years ago, the entire edition of which, five thousand, was promptly taken by the friends. Additionally we have had prepared an "Instructor's Assistant," which groups under various heads brief quotations of appropriate proof-texts, citing the references in the Bible and also in the DAWN STUDIES. With this little compilation in his hand every WATCH TOWER reader may be an able and efficient teacher of the Word, qualified to give to him that asketh not only a reason for the hope within him but the proof-texts, and, beyond this, an ability to call to his assistance in expounding the subject the help in the DAWNS. With every reader thus an Evangelist we may hope that the progress of the Truth may be greatly enhanced. The two last-mentioned compilations have been made by Sisters Seibert and Sherman.

It is proposed that all three of these helps in the study of the Word and in the location of the DAWN references thereto, shall be published under one cover in a limp binding of a suitable size to carry under the cover of an ordinary portable Bible. The price will be such as to bring it within the means of all, and any WATCH TOWER readers too poor to purchase will be supplied with a copy free.

A NEW WATCH TOWER BIBLE

Instead of getting out another edition of the WATCH TOWER BIBLE published in 1902, it is proposed that we

shall have another, very different in style, and in some respects a great improvement upon the former edition. The new WATCH TOWER BIBLE will be quite small, 4-5/8 x 7 inches, large pocket edition. It will be printed on India paper, be about 3/4 of an inch thick and very light in weight, and in addition to maps will have our own special helps above mentioned bound in at the back, namely: (1) The DAWN Study Commentary, with references; (2) The Topical Index, with Scriptural and DAWN Study references; (3) The Instructor's Assistant with references. These will all be bound with round corners, red under gold edges, divinity circuit. The binding will be of three grades, namely, the so-called French Seal will be the cheapest: including postage it will cost our subscribers $1.25 per copy--any quantity. The second grade will be the same, except that it will have linen linings, price $1.38. We will have no intermediate grades, our third being the very best Genuine Sealskin, calf-lined, silk-sewed. The price of this grade, including postage, will be $2.85--any quantity.

The patent index can be supplied on any of these Bibles at an additional cost of 25c per copy, but we do not recommend the index on so small a book. It is easy to place the fingers at the upper corner and run through the leaves so as to find any book desired.

The above prices are very special, obtained by reason of our ability to place a very large order. We have ordered 10,000 copies in these assorted bindings, and this is probably the largest order ever placed for India paper Bibles of one style. We feel confident that the book will be exactly what every WATCH TOWER reader will want, and have fixed the price at absolute cost. Six thousand of these Bibles are promised us this year and the remainder next year, but their preparation will require time. Do not expect them before next September. We are merely giving you timely announcement. Send in no orders until notified later on the second page of this journal.

LITTLE OPPORTUNITIES

"We all might do good where we often do ill;
There is always a way, if we have but the will:
For even a word, kindly breathed or suppressed,
May guard off some pain, or give peace to some breast.

"We all might do good in a thousand small ways;
Forbearing to flatter, yet giving due praise:
In spurning ill rumor, reproving wrong done,
And treating but kindly the heart we have won.

"We all might do good whether lowly or great--
A deed is not judged by the purse or estate;
If only a cup of cold water is giv'n,
Like the mite of the widow 'tis something for heav'n."

===================

R3993 : page 150

SOME PLAGUED--SOME PASSED OVER

--EXODUS 12:21-30.--JUNE 9.--

Golden Text:--"When I see the blood,
I will pass over you."--V. 13.

MOSES, accompanied by Aaron, his brother and appointed mouthpiece, appeared before Pharaoh and informed him of his mission in part. He made no reference to the complete departure of the Israelites never to return, though Pharaoh evidently understood this to be the program. The request was to go a day's journey into the wilderness and to offer sacrifices to the Lord, no reference being made as to what would be done thereafter. To Pharaoh it seemed preposterous that the Egyptians should let go from them a skillful people, who had been serving them now for a good while as bond-servants, and helping along amazingly in their general prosperity and wealth. Pharaoh determined that he would not encourage such a thought by the slightest sign of timidity, but on the contrary he would discourage it and cause, if possible, that the people should feel that Moses and Aaron, their representatives and delegates, had done them an injury by the agitation. Accordingly Pharaoh not only refused their request, but imposed additional burdens upon the people as a penalty for making it. All this might be termed human nature--the natural thing for any person in power to do.

It was the natural thing, however, only because of man's depravity; it would have been a very unnatural thing for any perfect man to have done. A man more nearly perfect in the image and likeness of God would, on the contrary, have had a spirit of fairness, a spirit of equity, which would have said, We have not been treating these people right; we have not been treating them according to the Golden Rule, as we would that they should have dealt with us. We have been taking advantage of their situation and of our power as a dominating race, and have been taking their labor by browbeating and by force. We will seek to make amends, not only by giving them their liberty, to which they have a right, but by pressing upon them as their rightful due a certain proportion of the wealth we have secured through their energies. We will then say to them,--Now, whether you go to another land or whether you stay here is a matter for yourselves to decide; but we will be glad to have you for neighbors and for friends, and to deal with you as fellow-members of one race, according to the Golden Rule.

But the depraved heart never has such suggestions, or, if it has them, promptly stifles them as foolish, unbusinesslike. The Lord's people, begotten again of the holy Spirit, enlightened through the Word of Truth and taught in the school of Christ, are not to take the worldly view on any such question, but in all their affairs to act in harmony with the Golden Rule. If any reader of this article has not been in the habit of so doing in the past, it is time that he should begin at once. Time is short in which to cultivate this proper view and to learn to use this Golden Rule. If our hearts do not attain to this standard of love for our neighbors as for ourselves, the Apostle assures us that we may seriously doubt that we have any love for God that would be acceptable to him. (1 John 4:20.) True, not many are in the position of Pharaoh, and even Pharaoh might have been unable to carry out the Golden Rule in connection with his dealings with the Israelites by reason of a contrary spirit amongst his counsellors and others of influence in the nation. Similarly we may not be able to do all that we could do and would like to do in harmony with the Golden Rule in our dealings with neighbors, employes, etc., but we are to cultivate this spirit in our hearts, in our minds, and to live as nearly in accord with this rule as present conditions permit. Our hearts must be up to this mark, whether we are able to conform all of our affairs of life to this standard or not. Otherwise we may be sure that we shall come short of the required standard, and unless we correct the matter we will have no part in the Kingdom, and would be totally unfit to be of that glorious class of kings and priests and judges who, according to the Lord's foreordination, are

R3994 : page 151

shortly to bless all the families of the earth in conjunction with their Lord and Head.--1 Cor. 6:2,3.

"LET MY PEOPLE GO THAT THEY MAY WORSHIP"

One after another ten different plagues came upon Egypt to compel them to let the Israelites go. We can readily see how God could have made the matter much easier for them even in their wrong condition of heart. He could have raised up to the throne of Egypt a weaker man, who would have more readily yielded; but, on the contrary, the Scriptures inform us that God raised up to the throne a man of that particular character which would be strong in resistance, dogged. We read, "For this very purpose have I raised thee up, that thou might show forth my power." The means by which the Lord raised up that Pharaoh to the throne is not particularly stated, but we have illustrations of similar exaltations under divine providence. For instance, the present Emperor of Germany was raised up to power by reason of his father's death, which the Lord could easily have hindered. The Czar of Russia was raised up to his position by reason of his brother's incapacity for the office. Theodore Roosevelt was raised up to the presidency by reason of President McKinley's assassination.

Thus God has it in his own hand to set up or pull down rulers, and he orders the matter evidently to a considerable extent with a view to the impressing of the lessons which he desires to impart; and these lessons and providences have to do with other peoples than those apparently most particularly interested. For instance, the present Czar has had much to do in the matter of bringing forward the Japanese to notice; and so the Pharaoh of the Exodus, supposed to have been Menephtah, was raised up particularly on account of the Israelites and the divine intention respecting their deliverance, and the punishment of the Egyptians for the injustices that were done them. With a weaker man on the throne the Lord's power would have been less displayed and the Egyptians would have received far less chastisement.

THE TEN GREAT PLAGUES

The first nine of these plagues seem to divide themselves into three groups of three each, and the entire ten are supposed to have covered a period of nine months--not that they were continually enforced in that time, but that considerable intervals occurred between them. In the first three Aaron's rod was used as a symbol of divine power; in the second three the rod was not used; in the last three Moses' rod was used. In each of the three series the first was with full warning, the second with less warning, the last with no warning. The first plague is supposed to have occurred in June and the last one in the following April.

To the ordinary reader the story of these plagues and the deliverance of the Israelites is a wonderful one, but to those who have made some progress in the knowledge of the

Truth and who discern in the experiences of the Israelites something typical of the experiences of the Lord's people in the end of this age, the entire lesson has a still broader, deeper and stronger significance. From this standpoint the Pharaoh on the throne and the powers of Egypt represented Satan, the prince of this world, and the powers of this world. From this standpoint the antitype of Israel would be all of God's people who desire to worship and to serve him, but who are in bondage to sin and Satan. From this standpoint the deliverance of the Israelites from Egypt typifies the deliverance in the end of this age of all who desire to come into harmony with God. And correspondingly, the plagues that came upon Egypt and which forced the deliverance of the Israelites typified the great time of trouble coming upon the world in the end of this age, by means of which ultimately the power of the oppressor will be broken, and all who desire full liberty to worship and serve the Lord will be granted the opportunity; and as Pharaoh and his hosts, in seeking to interfere with the divine program, were destroyed, so Satan and all sympathizers and colaborers with him, seeking to restrain and interfere with the labors of those who would serve the Lord, will ultimately be overwhelmed and destroyed in the Second Death.

Noting that these ten plagues prefigured the time of trouble in the end of this age, we are not surprised to find similarly ten plagues mentioned in connection with the time of trouble portrayed in Revelation as constituting the consummation of this present age and this "present evil world." There the first three plagues are called the woe trumpets, and following them come the "seven last trumpets." The first three apparently affect all, the last seven are restricted to those who are in opposition to the Lord. And so it was in the plagues of Egypt: the first three affected the Israelites as well as the Egyptians, but from the last seven the Israelites were exempted.

UNDERSTANDABLE YET MIRACULOUS

While these plagues were very remarkable they were less so than might occur to us, because many of them were merely intensified experiences along lines from which the Egyptians had previously suffered. The intensity of these, and the fact that they came in harmony with preannouncements, constituted the main features that would commend them to the Egyptians as miracles. For instance, the first two the Egyptian magicians were able to imitate on a small scale. The names of these magicians are given us in the New Testament, where it is stated that as Jannes and Jambres

R3994 : page 152

resisted Moses, so certain ones today resist the message of God at the hands of his servants and seek to produce counterfeit effects by the power of Satan.--2 Tim. 3:8.

The first plague--the waters turned to blood--caused serious inconvenience for the Egyptians, who are noted as the most cleanly of all the Orientals. They were obliged to dig wells near the river, using the soil as a purifier or strainer of the water. Of course the thought must be that the water became bloodlike. Gieke offers a not unreasonable suggestion respecting the basis of this miracle--that it was "the presence and inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. Ehrenberg, in 1823, saw the whole bay of the Red Sea at Sinai turned into the color of blood by the presence of such plants. In Silliman's Journal there is an account of a fountain of blood in a cave in South Africa. It grew solid and burst bottles in which it was put, and dogs ate it greedily. The cause of these wonders is a minute alga which grows so rapidly that it actually flows, and is so small that there are from 40,656,000,000 to 824,736,000,000 plants in a cubic inch."

Another writer says concerning the Nile, as he saw it one morning, "The entire mass of the waters was opaque and of a dark red, more like blood than anything else to which I could compare it."--Monumental History of Egypt, I., p. 10.

The fact that we can imagine the process by which divine power produced this miracle does not interfere with its miraculousness, which is fully attested by its appearing just at the time indicated by Moses, and by the fact that it affected the water everywhere, even in household vessels.

THE SECOND PLAGUE--THE FROGS

Among the numerous Egyptian deities was the frog-head goddess, Heka. The supposition therefore is that this plague was a special reproach to that goddess and her worshippers, and particularly severe because it was not lawful for the Egyptians to kill their tormentors. They were so abundant as to constitute a plague in the truest sense. Frogs were everywhere, in the fields, in the streets, in the homes, in the beds, in the kneading troughs. Of the physical basis of this miracle Gieke remarks that frogs in distressing numbers frequently come from the river Nile: "In the height of inundation, the abounding moisture quickens inconceivable myriads of frogs and toads which swarm everywhere, even in ordinary years."

The third plague--lice. The revised version margin renders the word lice sandflies, or fleas, and apparently with some reason. Sir Samuel Baker says of modern North Africa that, "At certain seasons it is as if the very dust of the land were turned into lice." He then describes the sandfly as a "sort of tick, not larger than a grain of sand, which when filled with blood expands to the size of a hazel nut." This miracle the magicians were unable to duplicate, and their words are the first historical definition of a miracle:

R3995 : page 152

they said, "This is the finger of God."

The fourth plague--flies or beetles. The Hebrew word used in this connection is held to signify a mixture, that is various swarms of insects. The Septuagint translators, who lived in Egypt, considered the word to mean dog-flies; others hold that it signified beetles, a peculiarly serious plague to the Egyptians, because the beetle was considered the incarnation of Kephna, the Sun god, and was forbidden to be killed. A writer says,--

"Modern Egypt is sometimes visited with enormous swarms of beetles which inflict very painful bites, gnaw and destroy clothes, household furniture and leather, and consume or render unavailable all edibles."

This plague was also removed at Pharaoh's entreaty and his false promise to permit the people to go.

The fifth plague--murrain. This is supposed to have been a kind of epizootic or contagious fever affecting all domestic animals. Rawlinson declares, "There were several murrains in the years 1842, 1863, 1866, in which last-named year nearly the whole of the herds were destroyed." It was marked as one of these plagues by its prediction for a definite day and from the exemption of the cattle of the Hebrews.

THE SIXTH PLAGUE--BOILS

This plague was started by the symbolical scattering toward heaven of ashes of a furnace--possibly in allusion to the furnace of affliction through which the Hebrews had been passing, or possibly in sarcastic imitation of the methods of the Egyptian priests, who yearly offered sacrifices of burnt human bodies, sometimes Hebrews--to Typhon, the god of evil, scattering the ashes thus in the air.

The seventh plague--hail. This also was a very unusual experience for the Egyptians, for in their country thunder and lightning, snow and hail, are very rare. All the more it would be to them a demonstration of divine power; it terribly impressed them, besides causing serious loss not only to men and beasts but to vegetation. Pharaoh, alarmed, again proposed to accede to the demands, but again hardened his heart and refused when the plague was withdrawn.

The eighth plague--locusts. A German writer says it often happens that immense swarms of locusts come to Egypt from Nubia. Wherever they appear they cover the ground for miles and sometimes to considerable depth. It is in vain to attempt to drive them away. Only when the last bit of grass and grain is devoured will they depart, leaving behind those which in the dense mass of insects were hurt and could not go further. It takes weeks to kill these remnants. A newspaper remarks that in 1881 two hundred and fifty tons of locusts were buried in Cyprus, each ton numbering over 90,000,000 of these pests. In 1873 the writer witnessed a similar visitation of locusts or grasshoppers in the western part of the United States. They came in great clouds, obscuring the light of the sun as would a snow-storm, and greatly resembling it. Wherever they alighted it meant destruction. They were so plentiful that they could have been shoveled were they not continually in motion, and railway travel was greatly delayed in those parts by reason of the slipperiness of the tracks from the large numbers that were crushed. This also would be recognized as a plague because of its announcement and because of the usual exemption of the land of the Hebrews. Again Pharaoh repented, this time his courtiers urging upon him acquiescence with the command.

R3995 : page 153

Pharaoh even confessed sin, and yet subsequently hardened his heart and refused the people liberty.

The ninth plague--darkness. The physical basis of this miracle is thus stated: "In April, about Easter, there begins in Egypt a period of fifty days called Chemsim, meaning fifty. During this period the south wind at times brings a storm of fine sand, which sometimes is terrible. Wherever the storm passes a crackling sound is heard, as of electric sparks. A nervous depression seizes mankind and domestic animals. This is the Egyptian darkness."

Gieke says, "Artificial light at such times is of little use. The streets are practically emptied and a deep silence reigns everywhere." This plague of "deep darkness" impelled Pharaoh to grant the request of Moses provided the flocks and herds of the Hebrews did not go with them--a compromise which Moses promptly rejected.

THE TENTH AND LAST PLAGUE

The tenth plague--the death of the Egyptian firstborn. Ample opportunity had been given for repentance, and the record is that Pharaoh once more refused to let the children of Israel go, and subsequently it is recorded that God hardened his heart. We are not to suppose that God interfered with his free moral agency in the matter, but that this hardening of his heart was accomplished through the Lord's leniency--his prompt granting of release from one plague after another when Pharaoh repented and proposed obedience. The fact that he and his people had weathered so many of these storms and plagues doubtless encouraged the monarch to hope that eventually he would retain hold upon the Hebrews, despite all the threats and plagues. However, there was a limit to divine favor, and it was so arranged that that limit would not come until the people of Egypt had suffered a severer chastisement in punishment of their injustice toward the Hebrews. Although we are not living in a time when God is judging the world--rewarding and punishing every act of mankind, as will be done when Christ shall take to himself his great power and the Millennial reign shall begin--nevertheless we see that in the case of the Church there is a judgment already enforced along spiritual lines, so that those who have made a covenant with the Lord by sacrifice, if willing and obedient, receive an hundredfold more in the present time as well as in the blessings of the future, while those who neglect their covenant receive correction and stripes, and fail to enjoy the riches of God's grace and peace. The Scriptures inform us, however, that the world will not entirely escape the wrong doings of the present time--that every misdeed will work an injury to character in proportion as it was wilful and against the light, and that all such undermining of character will require repairs and rectification under the restitution processes of the Millennial age. Thus, on the whole, has been arranged a very just and equitable system of rewards and punishments, measured according to the knowledge and perversity of each individual. It is in line with this that the Scriptures speak of the time of trouble, which is now near at hand, as being a just compensation upon Christendom for its failures to recognize the principle of equity. The collapse of the world's institutions of civilization in a period of anarchy will be the penalty of disregard for the Golden Rule.

WHY THE FIRST-BORN SUFFERED

The smiting of the first-born of Egypt contained two lessons: (1) It was the most severe blow because the first-born of the nation would be the more prominent persons in each family. (2) But the special object in confining the plague to the first-born was to show that only the first-born of the Hebrews were spared or passed over. The other members of the Hebrew families were in no more danger of that plague than were the other members of the Egyptian families. Only the first-born were marked, indicated as in danger, while the rest were to be saved. The Scriptures clearly show that the Lord thus intended to indicate the passing over or sparing of the Church in the present time. The type therefore has nothing whatever to do with the world. Only the household of faith, known in the Scriptures as the Church of the First-born, have that degree of light and knowledge that would permit them to be on trial for eternal life, with the danger of losing the same in the Second Death.

The world in general is not in this danger; they are still under the original condemnation, and hence not subject to the second condemnation or the Second Death. This type marks clearly what all the Scriptures so forcefully express, namely, that the present is the trial time of the Church, as the Apostle expresses it, "If we sin wilfully after that we have received a knowledge of the truth there remaineth no more a sacrifice for sin, but a certain fearful looking forward to of judgment that would devour us as adversaries of God." Again he says, "As touching those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the holy Spirit and tasted the good Word of God and the powers of the age to come, if these fall away it is impossible again to renew them unto repentance; seeing that they crucify to themselves the Son of God afresh and put him to an open shame."--Heb. 6:4,6; 10:26,27.

Not only is the Gospel Church scripturally termed the "Church of the First-born," but it is also spoken of as the first-fruits unto God of his creatures. (Heb. 12:23; Jas. 1:18.) The two thoughts are in full accord; first-born ones imply later-born ones, first-fruits imply later-fruits. Thus does the Lord draw our attention to the fact that, while his plan has had its most gracious beginning with the elect of this Gospel age, his favor will not end with these, but ultimately proceed to all the families of the earth in accord with his great Oath-Bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." The First-born constitute the Seed class. Christ is the Head or first of this First-born company, but it will not be complete until the last member of the body of Christ shall have been passed over from the earthly to the heavenly life and nature.

LIFE ONLY UNDER THE BLOOD

We have already noted that only the first three of the plagues extended to the habitations of the Hebrews, but in announcing to the people the tenth plague Moses informed the Hebrews that they also would be subject to this plague, except under the one condition--that they should remain inside their houses during this Passover night, and that the

outside of the doorposts and lintels of their homes should be sprinkled with the blood of a specially sacrificed lamb, whose flesh was to be eaten during that night by those within the house. The message to them was, "The Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and the two side posts, the Lord will pass over the door and will not suffer the destroyer to come into your house to smite you."

How profoundly simple yet strong are the divine testimonies and types in their instruction of the Spiritual Israelites respecting the necessities for faith in the precious blood as the only ground of acceptance with God, the only protection from the Second Death of those begotten of the holy Spirit. We do not think it strange that the world despises the blood, speaks lightly of the blood sacrifice of the Hebrews; but we are amazed that any of the Lord's people, after having once tasted in the sense of appreciating the merits of God's favor through the sacrifice of Christ, the Lamb of God--after once having realized that Christ died the Just for the unjust that he might bring us back to God's favor--after once having appreciated the fact that the death penalty was upon the race, that Christ died as father Adam's substitute, thus to redeem him and all who lost life in him--after all this we marvel greatly that any such could do despite to the blood of the Covenant with which we are sanctified--we marvel that any such could go out from under the blood, thus repudiating it and doing despite to the divine favor thus manifested on our behalf. It is not for us to determine positively those who have been begotten of the holy Spirit and who have subsequently repudiated the merit of our Lord's atonement sacrifice on our behalf, but it is for us to recognize that all who take such a step wilfully, intelligently, deliberately, have fallen out of divine grace and have become a second time children of wrath, and that their case is a hopeless one, that they will be subject to the Second Death. It is respecting this form of sin that the Apostle declares, "There is a sin unto death: I do not say that you should pray for it." Prayers for those who have taken themselves deliberately out of the Lord's hands and rejected the precious sacrifice which he provided for their covering would be unavailing, useless.

We picture before our minds the scenes of that night: the Hebrews by instruction were prepared for their journey into Canaan, and merely waiting for the morning light and the preparation which the tenth plague would effect by discouraging the Egyptians and leading them really to facilitate the departure of their bond-servants. Each family group had its lamb roasted with fire and without a bone broken. Each group must feed upon the lamb with unleavened bread and bitter herbs, with sandals on and staff in hand as sojourners. All of these details represented the household of faith during this Gospel age, the bitter herbs representing the trials and difficulties of life, which will only tend to sharpen our appetite for and our appreciation of the Lamb, and of the unleavened bread, which also symbolizes the flesh of Jesus. We are still eating, still waiting, still under the blood, but the morning is now very near, when all the passed-over ones, represented thereafter in the priestly type of Levi, will be the first to pass beyond the power of the antitypical Pharaoh, the Adversary--and lead forth all the remainder of mankind, willing to become Israelites indeed. Under the New Covenant arrangement typified by the Law Covenant, the Royal Priesthood, Christ and his Church in glory, will antitype the Aaronic priesthood, while the associated Great Company will be the antitype of the tribe of the Levites.

A WELL-ATTESTED MIRACLE

For over 1600 years the people of Israel, by divine commandment, celebrated this passing over of their first-born on the night before they left Egypt; and our Lord, in the same night in which he was betrayed, his last night of earthly life, not only celebrated this Passover Supper but gave his followers a new Memorial as a substitute for it, unleavened bread and the fruit of the vine as the symbol of our greater Passover, through faith in his blood, and as perpetuating the central thought of the original Passover we have under consideration. Here then is a celebration observed throughout the whole world today, and which we know has been in force as a Memorial for over 3500 years! Can anyone of reasonable mind doubt the origin of this sacred Memorial, whether its significance is seen or not--whether its value is recognized or not--whether its antitypical meaning is seen or not? We hold that this Memorial is one of the strongest confirmations of the divine plan and purpose, and we much regret that many intelligent people observing the Memorial of our Lord's death fail to grasp the fact that it is a Memorial of that which was typified in Israel's Passover. If this fact were generally recognized, in how brief time all Christian people would celebrate the Memorial on its anniversary, actual or approximate, as did the Lord and his apostles and the early Church--and as we still do.

WHAT MEAN YE BY THIS SERVICE?

Most particularly did the Lord direct in respect to the observance of the type and its signification. Parents were to tell their children the story of the passing over of the first-born and of the favor of God thus manifested toward them, and of the deliverance thus effected on their behalf. And judging from the observance of the matter today amongst the Hebrews, we can well imagine that the divine injunction was never at any time overlooked. The Passover is the most important of all the Jewish festivals, corresponding in the spring of the year to the Atonement Day Memorial six months later. And if it was appropriate that the typical Israelite who knew only of the typical passing over should tell his children of the Lord's goodness and mercy, how much more should the spiritual Israelite, who discerns the antitype, and who recognizes the Lord Jesus as the antitypical Lamb, and the period of this Gospel age as the antitypical night of passing over, and the merit of Christ's sacrifice as the antitypical sprinkling of the blood, and the feeding upon Christ in our hearts, and the acceptance of his meritorious sacrifice as the antitype of Israel's going out of Egypt--how much more shall we feel it not only to be a duty but a privilege to tell our children, yea, and all who have ears to hear, respecting the grace of God in Christ, and the blessed opportunity of being passed over granted to all those who now by faith accept the divine favor, and present their bodies living

R3996 : page 155

sacrifices and become partakers of the holy Spirit. If any of us have been slack or remiss in respect to the telling of this great message, let us resolve that we shall be on the alert hereafter, and that we will more and more appreciate the opportunity to show forth the praises of our Lord.

Let us remember the Golden Text, "When I see the blood I will pass over you." Let us all see to it that the blood of Christ is ever recognized, not only within our hearts but confessed, sprinkled, manifested, and declared outwardly to others. Let us remember the Apostle's words that without the shedding of blood there is no remission, and applying this thought let us recognize that we have remission of sins only in proportion as we recognize the merit of the great sin-offering effected by our Lord, finished at Calvary.

===================

R3996 : page 155

THE SALVATION OF THE LORD

--EXODUS 14:13-27.--JUNE 16.--

Golden Text:--"Thus the Lord saved Israel that day out of the hands of the Egyptians: and Israel saw the Egyptians dead upon the seashore."--Exodus 14:30.

THE tenth plague, the death of all their first-born, convinced the Egyptians of the advisability of getting rid of the Hebrews. Forthwith they were as anxious to have the people go from them as they previously had been anxious to retain them. They now helped them and urged them, and when the Israelites asked for (in the text "borrowed") mementos, such as jewels, etc., they gave to them, urging their departure, and probably feeling that with this generosity they were to some extent making good for the long years of compulsory labor they had exacted. By preconcerted arrangement, the Hebrews quickly gathered to Succoth, en route for Palestine, nearly two millions of them, with flocks and herds which must have been of quite large numbers. If it seems impossible to us that the people should depart so suddenly, it is well that we remember that they had been waiting and preparing for the auspicious moment when Pharaoh should say that they might go. It should be remembered, too, that the people of that time, and to this day the people of that land, are much less encumbered by what we would consider necessities. The fellaheen of the Egyptians and the Arabs of the desert think

R3997 : page 155

nothing of lying down to sleep for the night by the roadside, wrapped in their outer garments, sometimes with a stone for a pillow as did Jacob. Stanley mentions a somewhat similar case, saying:

"In illustration of the event, a sudden retreat is recorded of a whole nomadic people--400,000 Tartars--under cover of a single night, from the confines of Russia into their native deserts, as late as the close of the last century."

Bishop C. H. Fowler offers a helpful comment, as follows:--

"In our own times, in this very century, we have witnessed an exodus from near that very land of Goshen where the Israelites dwelt. Mohammed Ali wished to manufacture silk, so he planted Jerusalem with mulberry trees and attracted Syrians from Damascus and Bedouin Arabs from Arabia, to whom he gave fertile pasture lands and freedom from taxation and military practice. They prospered and multiplied for many years. After the death of Mohammed Ali an attempt was made to tax and conscript them. Protestations were disregarded; therefore in one night the whole population, with their herds and flocks, moved away to their kinsfolk to the east of Egypt, leaving their homes empty and the valley a desolation, in which condition it was when De Lesseps dug his fresh-water canal."

The hosts of the Israelites first moved northward and eastward to Etham, then turning about went southward.

This has the appearance of vacillation on the part of Moses, the leader, and on the part of God, his director. But we may be sure that known unto the Lord are all his ways, and hence that this movement was of design. The original intention probably was to follow the usual route out of Egypt to Palestine through the land of the Philistines, but the people were in no condition to battle with the latter. Another route would have been through the desert, but it would have been almost impossible because of their numbers and their flocks, and the fact that there would have been no pasturage, a deficiency of water, etc.

A BRIGHT CLOUD--A DARK CLOUD

They were guided south by the Lord directly by a cloud which was bright at night and dark in the daytime, affording them a measure of shelter from the heat of the sun. This phenomenon would probably not be noticed by the Egyptians and others, but was recognized by the Israelites because of their instructions, and because they had learned to have confidence in God as their leader. It was not, we are sure, anything like what some have pictured it --so radical a violation of nature as to be a demonstrated miracle. It was present with the people through all their wanderings in the wilderness for forty years, and was an evidence of the Lord's special care over them, and should have been a great aid to their faith. Only when they had finally crossed Jordan into Canaan was this phenomenon discontinued.

While following the narrative of Israel's deliverance and divine guidance, spiritual Israel must not overlook the fact that our deliverance from the world, symbolized by Egypt, is a still more wonderful one. As we under the Lord's providence began our escape from the power of the world, the flesh and the Adversary, there are different ways of escape possible, some more and some less favorable. Left to ourselves we might choose the wrong way of the Philistines, where the battles would be too hard for us, or the way of the desert, where we would be discouraged and famished. It is for us to look for the Lord's providences in our affairs at this time, and to find them guiding us, sheltering us from the heat of persecution and tribulation and trial, and again at other times enlightening us, refreshing us in the dark seasons. And this leading of divine providence is intended to be ours so long as we are of the true Israel of God, until we pass over Jordan into heavenly Canaan and need such special providences no further. Blessed are those whose faith is awake and on the alert, and who discern the

R3997 : page 156

Lord's favors which the world will not discern, and which only those in the right attitude of mind can appreciate. O, Lord, help us more and more to appreciate thy leadings, thy providences, and to trust to thy wisdom in all of life's affairs, until thereby we shall be guided by thy Word and thy grace to the heavenly Canaan and its rest!

ENTANGLED IN THE LAND

The Israelites took the change of journey from northeast to south with full confidence because of their recognition of the leading of the Lord in the cloud that was dark by day and bright by night. But the Egyptians viewed the matter differently. Several days had now elapsed, their mourning for the first-born was ended, and they began to think of the loss they had sustained. The fact that the Israelites were probably efficient servants, the fact that the Egyptians had been accustomed to using them in their own interests for a long time, and that the people were without military qualifications and arms, suggested to the Egyptians that it would be an easy matter to overtake them, to turn them back again--to say, Now you have had a few days as you desired, turn back again into the old lines. As they perceived the changed course of the Israelites, first northeast and then south, they concluded that they were entangled in the land--that is to say, that they were lost, did not know where they were going. Indeed this would be the natural conclusion, for as we look upon the map we find that they were marching to the Egyptian side of the Red Sea, whereas they wished really to go to the opposite side, to enter Palestine. We can imagine the Egyptians saying, "Poor, foolish people! they were far better with us even at hard bondage than free; they know not what to do; they will scatter by and by, and the majority doubtless will come back to us anyway." Selfishness may even have suggested that it was their duty to hold them in restraint--to turn them back again to be the bond-servants of the Egyptians. The Egyptians had not yet learned the lesson that it was the God of Israel they had to contend with. Neither, perhaps, had the Israelites sufficiently learned that it was God who was bringing them forth and not themselves and not Moses.

The hosts of the Israelites had by this time gotten well to the westward of the Bitter Lakes, which lengthen out the northernmost tongue of the Red Sea, when the word reached them that Pharaoh's six hundred chariots were coming. Terror spread throughout the mixed multitude: children cried, mothers wrung their hands and wept, and the strongest hearts of the Israelites were sore perplexed. As children to a father they came to Moses, saying, Is it because there was no grave-room in Egypt that you brought us away to die in the wilderness? Why did you thus--to bring us out of Egypt? Why did you not hearken to us when in Egypt we said, Let us alone that we may serve the Egyptians? Would it not have been better for us to serve them than that we should die in the wilderness?

SPIRITUAL ISRAELITES ENTANGLED TOO

It is the same with many spiritual Israelites: having started to leave the world they are of insufficient faith, and when beset by temptations and difficulties they are inclined to wish they had never started in the better way and toward the freedom wherewith Christ makes free, and toward the Canaan rest and blessing which he has promised but which to them seems so far off--so utterly impossible to be reached. But Moses was of better faith and courage, as well he might be, because of his superior advantages every way. He represented our Leader, under whose direction and encouragement we have left the world behind. And so our Leader says to us, as Moses said to them, "Fear ye not! stand still, and see the salvation of the Lord which he will accomplish for you this day. And as for your enemies the Egyptians, whom ye fear, ye shall see them no more again forever." Evidently Moses was in very close touch with Jehovah when he could prophesy such an outcome in the face of such disastrous appearances. Similarly we may have confidence in our Lord Jesus when he assures us that the power of the Adversary is limited, that it shall not go beyond the limitations of this present evil world; that tomorrow, in the Millennial age, we shall witness the overthrow of all the powers of evil. Moses added, "The Lord shall fight for you and ye shall hold your peace." This is the promise to the spiritual Israelites--"Greater is he that is on our part than all they that be with them," however mighty they may appear: "If God be for us who can be against us?"--to ultimate success; therefore "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

THE ISRAELITES COMMANDED TO GO FORWARD

Before the Israelites was the tongue of the Red Sea, the chain of the Bitter Lakes; behind them the land of Egypt, and immediately in their rear Pharaoh's chariots and charioteers. The Israelites had not yet approached the water's edge. The command was that they should go forward, and no explanation was made of how the path would be opened for them through the waters. Not only was the faith of Moses demonstrated in the command, but the faith of the Israelites was also tested in their obediently going in the direction of the water. Is it not thus with spiritual Israelites? Does not the Lord sometimes allow adversity, difficulties, oppositions, to hedge us in? Does he not sometimes lead us by a way from which there seems to be no escape from some impending evil? This is the time to hearken to his voice and in faith to go forward, nothing doubting--trusting that he who has begun the good work in us will complete it unto the day of Jesus Christ--in the Millennial morning.

R3998 : page 156

By divine direction Moses lifted up his rod and stretched out his hand over the sea, with the assurance that it would divide and furnish the necessary exit from their impending difficulties. Those who read this narrative and in their minds imagine the Israelites at one side of the Red

Sea, and an intervening fifty miles or so across to the other shore, and who further imagine that the waters of the sea opened and stood upright hundreds of feet in perpendicular walls on either side, while the Israelites first went downward to its bottom and then upward along its shores on the other side, are taxing their faith unnecessarily. Not that we are to doubt that if necessity arose God could wipe out the Red Sea entirely, but that it is not necessary to so suppose when circumstances and conditions are rightly understood. We may well suppose that God does not make his miracles more stupendous than necessary. Let us look at this miracle

R3998 : page 157

as it really occurred, and then see its reasonableness. The fact that we can understand the procedure should not make the matter any less a miracle in our estimation.

Let us have in mind the fact that the Red Sea at its upper end connects with a stretch of low country in which are a number of lakes, called Bitter Lakes, the water being brackish. At this time the Red Sea, which is merely a large lake, must have been very nearly connected with the Mediterranean Sea. At its upper end, the junction point with marshy lands and the Bitter Lakes, the water is at no great depth, so that at times when the tide is low cavalry have forded it--for instance, Napoleon and an escort, the former nearly losing his life on the occasion. When the tide comes in the condition of things is very different indeed, for the tide-rise at this point seems very high.

THE PHILOSOPHY OF A MIRACLE

The entire narrative of the lesson is in accord with what we have seen. A strong wind blew to the northward, and, cooperating with the tide, exposed a wide sandbar across which the Israelites passed in safety toward morning, aided by the light from the cloud, which at this time was to their northward and served as a cloud of darkness to the Egyptians and of light to the Israelites, so that the pursuers had difficulty in the chase and probably were guided more by the sound of the confusion and flight of the Israelites than by anything else. It is entirely probable that the Egyptians were not aware that the tide and the wind had formed the sandbar, and that they were on it pursuing the Israelites. By the time the latter had reached the further bank of the sea, possibly two miles across, Moses again stretched forth his hand with his rod, and the wind's course again changed, the waters began to return, aided by the turning of the tide. Meantime the Egyptians in the midst of the sea found their chariot wheels choked by the soft sand, their horses sinking and struggling broke the wheels, there was general confusion, which held them until the tide was upon them and many if not all of them were drowned.

"An east or southeast wind arose and moved the upper water of the shallow bay toward the northwest, while probably a strong ebb tide set in at the same time and drew the lower water southwards, so that the bed of the sea was for a considerable space laid bare."--Rawlinson.

"This was soon after the full moon of the vernal equinox, when there would be a very low ebb and a very high flood. The tide rises from five to seven feet opposite Suez, and from eight to nine feet when aided by strong winds, returning with unusual suddenness and power after the ebb."--Newhall.

"M. DeLesseps mentioned to me the extraordinary facts of this kind which he had witnessed in storms which occurred at intervals of fifteen or twenty years. He had seen the northern end of the sea in places blown almost dry, and again had seen the waters driven far over the land toward the Bitter Lakes."--President Bartlett.

"It is God's usual method to make the most of natural causes, to make the supernatural begin only where the natural ends."--Blakie.

"The coming of the wind at once, in connection with the symbolical act of Moses, is as much a miracle as the immediate division of the waters without the intervention of any secondary cause would have been."--Taylor.

"The waters were a wall unto them on the right hand and on their left": this need not imply a perpendicular wall, but rather a protection, a shield on either side. The Israelites could go forward, knowing that their only danger was in the rear because the waters protected their flanks.

THE EGYPTIANS OVERTHROWN

If we still entertain the thought we once had that all mankind are on trial for eternal life in the present existence, and that all failure to gain eternal life means eternal torment, we would be inclined to wonder why Moses and the Israelites did not face about and begin to preach to the Egyptians. Indeed we might wonder why they left Egypt at all--why they did not become missionaries amongst them--why God delivered them from such a glorious opportunity for mission work. Then we would wonder, too, how Moses and the Israelites could rejoice in the thought that thousands of their enemies had gone to eternal torment. We thank God that in his providence he has enabled us to see the teachings of his Word more clearly. We see that the time had not yet come for the preaching of the Gospel, because the time had not yet come for the atonement for sin. Hence there could not be any offer of eternal life to the Egyptians, for Christ did not come to die for man's sins for more than sixteen centuries later; and even after he came his work was not for the world, even as he prayed not for the world--"I pray not for the world, but for those whom thou hast given me." (John 17:9.) The work of gathering the elect is the first item on the divine program: with its consummation the present age will end, and then will begin the work for the world. Then those Egyptians and the Sodomites, with all the families of the earth, shall be blessed through Abraham's seed--Christ and the Church, the spiritual seed, and the natural Israelites, the earthly seed.

We see then, that as the Sodomites went down into death, so those hosts of the Egyptians went down into death, and all mankind go down into the great prison-house, the tomb, sheol, hades. We rejoice, too, that the Master says that surely "all that are in their graves shall come forth" (John 5:28,29)--the few, the faithful, into the perfection of life, the masses unto a time of trial and testing and opportunity in connection with judgments and disciplines, so that if obedient they may ultimately also attain everlasting life through the knowledge of God's dear Son and obedience to him. Remembering our Master's words, that it will be more tolerable for Sodom and Gomorrah in that day of the world's judgment than for many who had greater enlightenment, we may wonder if it will not also be true that some of these Egyptian charioteers, who in blindness and selfishness pursued the Israelites, will not be found more excusable than some of the natural seed of Abraham whom Moses led out, but who, because of lack of faith, died in the wilderness. The overthrow of the Egyptian hosts at the hand of Moses prefigured the ultimate overthrow of the powers of evil and sin and bondage at the hands of Christ.

"THE SONG OF MOSES AND THE LAMB"

If evidence were necessary to disprove the claim of evolution --that the people of early times were one remove from monkeys--that proof would be found in the way the Israelites accepted the victory the Lord had given them in their own passage of the sea in safety and of the destruction therein of their pursuers and enemies. Did they riot in a carnival of vice? Did they have a war-dance with tom-toms? Quite to the contrary. Overflowing with religious sentiment, they gave thanks unto the Lord God, recognizing him as their Deliverer. Moses composed a hymn of praise in which the people joined, while Moses' sister Miriam and the singing women prepared a response to the various parts of the hymn of praise. Hebrew scholars have remarked on the evidence of the antiquity of the song of Moses, recorded in Exodus 15:1-20, some even noting the fact that a few of the words showed an intermingling of the Egyptian language. It is further authenticated by the reference made to it in the book of Psalms, where the entire matter of the deliverance of the people and the overthrow of their enemies in the sea is graphically described by the sweet singer of Israel. (Psa. 106:7-12.) The incident and the Song of Moses are further corroborated by our Lord in his last message to the Church, in which he represents in symbol a certain class of his followers experiencing a great deliverance in the end of this age and singing, "The song of Moses, the servant of God, and of the Lamb."--Rev. 15:2,3.

If it was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thraldom of sin, accomplished for us through the blood of the Lamb of God who died for our sins. If the illiterate people who had been in a measure of slavery for a long period and who had not the advantages of this Gospel age were prompted to give thanks to the Lord, how much more should we, who have tasted of his grace and goodness, show forth the praises of him who hath called us out of darkness into his marvellous light." (1 Pet. 2:9.) What wonder, then, that the Scriptures everywhere refer to the Lord's people as being ministers, servants, of the Truth, and declare that the Lord has

R3999 : page 158

not only lifted our feet from the horrible pit and miry clay of sin and death, but has additionally "put into our mouths a new song, even the loving-kindness of our God."--Psa. 40:2,3.

This song can now be sung by us who can exercise faith in the Lord, in his Word, in his providence, but it is not its complete fulfilment: that will be attained when all the people of God shall have been found--when the Lord's mercy during the Millennial age shall have opened the blind eyes of the world, unstopped the deaf ears, caused the knowledge of the Lord to fill the whole earth, and gathered all who are truly the Lord's to himself, and during the Millennial age shall have lifted them out of the bondage of sin and death and brought them into full harmony with the divine standard by the processes of restitution, according as it is written--There shall "be times of restitution of all things which God hath promised by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) Then will be the great fulfilment of this passage of the Red Sea, and the overthrow of the enemies of the Lord and his people. It will be then, at the end of the Millennial age, that Satan and all who are on his side, enemies of righteousness, will be forever destroyed, and at the same time all who love righteousness and hate iniquity and avail themselves of the Lord's favors, privileges, will then be saved to the powers of an eternal life, under the leadership of the great antitypical Moses, as it is written--"A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me [Moses]; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."--Acts 3:22,23.

===================

R3999 : page 158

BELATED REPORTS FROM FOREIGN BRANCHES

FOR THE YEAR 1906

Melbourne, Australia.

DEAR BROTHER RUSSELL:--

Once more it is my duty and privilege to send the Annual Report from this Branch.

The past year has been one of progress in some directions, particularly so in the number of DAWNS sold and new interest in the Truth developed. The increase in the circulation of DAWNS has been more than 100 copies per week above the rate for the previous twelve months. Most of these have been circulated through the faithful efforts of the Colporteurs, who have been very successful in these colonies.

Although a good deal has been accomplished in this direction, much more remains to be done; and it is still appropriate for us to ask the Lord of the harvest to send more laborers into his vineyard. Many of our friends who have become interested in these things in the past year have reason to thank God for the Colporteur. And this fact should encourage not only those who are now devoting their energies to this work, but also any who may be considering the feasibility of giving up all earthly hopes and ambitions for the privileges (sometimes laborious) of this service of the Truth. We shall be glad to hear from such, and to encourage and assist them in any way we can. The greatest number of orders secured by any one of our Colporteurs in one day in the past twelve months was for 126 volumes.

The Volunteer work of tract distribution has also had attention in the past year, albeit the total number of pages circulated is under the record for the previous twelve months. Probably some of our new friends do not clearly understand the opportunities, or are diffident about asking for the tracts free--enough to put them into every house in their districts. Let such hesitate no longer; the tracts are available, and the Lord's blessing has been so markedly upon this form of service in past years, that we may feel confident he will acknowledge it again.

Pilgrim service has been somewhat hindered in the past twelve months. No extended tour has been made, but several series of Chart Talks have been given in the vicinity of Melbourne. God willing, we hope to travel some in 1907, and we now request the friends in all parts of Australia and New Zealand, who would be able and willing to arrange for two or three days public or cottage meetings, to send their answers to the "Pilgrim Questions," as published in ZION'S WATCH TOWER, to the Melbourne Office, so that the dates may be fixed. Promptness in this matter will be appreciated, as we may not be able to alter a route, once it is arranged.

The tale of the Australasian Branch Tract Fund is still rather a melancholy one. Conforming to the principles governing the Society's work since its inception, we have never solicited a donation, all that we report being entirely voluntary on the part of the donors, as the Spirit has prompted them. Up to now, we have to acknowledge the favor of God as expressed, in this particular direction, through the Head Office, which has enabled us to go so far as we have done with the work of circulating free literature, Pilgrim Service, etc., etc., the expenses of which are charged to this Fund.

R3999 : page 159

As we observe the progress of events in this peculiar time, we see that some are drinking in the Truth as it were the "new wine" of the Kingdom joys; and are being refreshed thereby. Others are drinking the "mixed wine" (confused doctrine of Babylon) and are being stupefied thereby. So drunk are these last becoming that they will presently have quite lost their senses. (Obadiah 16.) But the sight of these is a good token for those who are of the day, for such can realize that the deliverance is even now on Mount Zion. Let us, then, feel encouraged to lift up our heads, always remembering that one more year behind means one less in front, between us and the goal, at which having arrived we shall not have to think of one less, but always more and more.

Soliciting a continued interest in your prayers and in those of all saints, on behalf of the Australasian Work and Harvest Workers, I remain, dear brother,

Your brother and Christ's, E. C. HENNINGES.

AUSTRALASIAN BRANCH SUMMARY

Publications Circulated

Copies of "Millennial Dawn"........................	21,389
" " "Tower Dawn".............................	1,560
" " Booklets................................	2,010

Total...	24,959
Copies of Tracts and Z.W.T. sent free.............	249,700
These represent tract pages........................	3,935,800
Letters and cards received.........................	1,699
" " " sent out.........................	2,367

Total...	4,066

Expenditures	L.	s.	d.
Deficit from last year............................	438	3	5
Printing, paper, postage, freight (in and out), rent, gas, Tracts, etc............................	306	11	8
Pilgrim Work, Meeting Expenses, etc................	38	6	11
	---	--	--
Total...	783	2	0

Receipts			
Receipts from Australasia..........................	176	4	11

--- -- --

Deficit, owing to Head Office at Allegheny, Pa., U.S.A.	606 18 1

Stockholm, Sweden.

DEAR BROTHER RUSSELL:--

When I in the last issues of the TOWER read with great pleasure and thankfulness to God, the reports of the WATCH TOWER BIBLE & TRACT SOCIETY'S work the last year by its different branches, then I have also at the same time felt a little ashamed, or sorry, because of my lack of opportunity to make and send a report from this branch to you in due time--this so much more as I never during the eight years since the work here was started, have been able to give you as detailed reports from this place as could have been desirable.

We are, of course, not so many in Present Truth here, nor is the work so advanced amongst us as in the more important parts of the great harvest field, but we feel sure that it is the Lord that has guided us hitherto in grasping the Truth and in keeping us active in the service, and we trust that he will enable us to still better appreciate, with all the saints, the privilege in having opportunities to be his co-laborers and also to use the same still better in the future. I think we are now at least one thousand in this country which rejoice in the Lord and in his great plan of salvation, as it has been revealed to us by the MILLENNIAL DAWN and other publications of you, his servant, and I have herewith the privilege to bring you our deep and thankful greetings and Christian love. We remember you continually in our prayers and we rejoice in the thought that by and by you will see better how much your service has profited us.

Nevertheless, I will now state some few facts of the work done through this branch during the past year, 1906. We have yet some reasons for believing that we in some lines at least will be able to do two times so much in this new year 1907 as in the past year. Indeed the "fields are white to the harvest" here, and we are zealous to be used of the great King in his reaping work, as he will grant us opportunities before the closing of "the door." Besides the wide territory yet untouched in this country, we have the whole of Finland, where we hope to find a good number of our Lord's jewels. My dear wife has lately tried to do some colporteur work there and the results were very encouraging. God willing, she will soon go to Finland again to pursue the work there, and besides we have now five other good colporteurs engaged here in Sweden and hope for still more.

During the year we had one General Convention in Stockholm, attended by 200 interested friends, and besides this some smaller conventions in other parts of the country. The Pilgrim work by Brother Edberg and other dear brethren has been very much appreciated amongst the friends, and has given good results. The mileage covered in preaching tours was 11,501, and about 400 meetings were held.

The Swedish Zion's Vakt-Torn (now 16 pages monthly) has had 1,184 subscribers during the year, and we know by a great multitude of letters that it has been useful and helpful for many (I would hope for all) of them. We have printed 3,000, as minimum, of each issue, which allows a good deal for sample copies, answers of special questions to new friends, etc. We have had the privilege to publish the fifth volume of MILLENNIAL DAWN in a Swedish edition (7,000 copies), and we feel that this solid and precious book has an important mission to fill amongst the Lord's Swedish people.

Praying divine grace and guidance for yourself continually and for all the dear brethren everywhere (whom we hope to meet before long "on the other side") and asking your prayers for us here in this part of the harvest field, I am,

Your thankful and happy brother and co-laborer,

AUG. LUNDBORG.

WORK ACCOMPLISHED THROUGH THE SWEDISH BRANCH, 1906

"Dawns," various bindings, sold....................	5,129
Various booklets, "About Hell," "Tabernacle Shadows," etc., sold.......................................	2,184
Annual sets Swedish "Tower," cloth-bound and unbound	261
Sample "Towers" and tract numbers of Zion's Vakt-Torn free...	60,719
Expressed in usual form of tract pages.............	2,026,816
Letters and cards sent out from this office........	845

FINANCIAL SUMMARY

Expenditures

Pilgrim, Convention and other meetings,	kr.1,544.71	$ 411.92
For translation, printing, etc.........	" 6,647.07	1,772.55
Freight and postage....................	" 889.57	237.22
Office expenses, rent, inventory, light, heat, telephone, etc.................	" 3,596.12	958.70
From Allegheny.........................		802.75
	--------	--------
		$4,183.14

Receipts

Voluntary Donations to the Tract Fund..	kr.3,227.16	$ 860.58
Swedish "Tower" subscriptions..........	" 1,312.17	349.91
Sold books and other incomes...........	" 5,437.14	1,449.90

2,660.39

========

Deficit, 1906...................................... $1,522.75

====================

SEMI-MONTHLY
VOL. XXVIII JUNE 1 No. 11
A.D. 1907--A.M. 6035

CONTENTS

"Go Ye Also into the Vineyard"....................163
  Volunteers, Sharpshooters, Colporteurs,
  Pilgrims....................................164
  Laboring Amongst the Colored People...........165
Is the Fate of a Soul Fixed at Death?.............165
Berean Bible Study in Tabernacle Shadows..........167
The Faithful Approved and Tested..................168
  In the School of Discipline...................169
  The Trial of Your Faith.......................170
Things Lawful Not Expedient.......................171
  "Am I My Brother's Keeper?"...................172
  "Eat, Asking No Questions"....................173
  "All to the Glory of God".....................174
An Encouraging Letter.............................175

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

1907--THE GENERAL CONVENTIONS--1907

The design of these General Conventions is spiritual refreshment by mutual upbuilding along spiritual lines. "The fellowship of kindred minds is like to that above." Those who have never enjoyed these "feasts" know not what they are missing. So say we all! Assuredly the Lord will make up the loss to those not permitted to join us; but when it is reasonably our privilege we do well not to forget these assemblies of ourselves.--Heb. 10:25.

GET READY PROPERLY

Prepare your heart for a blessing. Come to the Convention in the proper spirit--as a disciple, a learner. Come intent also on doing good as well as getting good, of consoling and encouraging others, as well as to be yourself comforted. Above all, come realizing that the Lord himself is the fountain of blessings, and remembering his word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share of the Convention's blessings greatly depends.

PLEASE PRACTISE THESE HYMNS

We urge all who expect to attend the Conventions to practise the following selections from the Hymns of Dawn: (333 choice hymns and tunes--cloth bound, 35c, post prepaid.) Numbers 7, 8, 12, 15, 19, 23, 24, 32, 55, 59, 71, 72, 75, 77, 83, 87, 93, 100, 105, 110, 114, 116, 119, 123, 124, 126, 147, 152, 155, 165, 166, 174, 178, 195, 196, 198, 201, 203, 235, 249, 251, 255, 259, 268, 273, 280, 283, 296, 310, 321.

Many of these are familiar to all of you, but please learn them all so as to be able to sing them with spirit as well as with understanding.

THE INDIANAPOLIS CONVENTION

Friends from Pennsylvania, West Virginia, Maryland, New York, New Jersey, etc., desirous of attending the Convention at Indianapolis should ADVISE US AT ONCE, so that we may procure for them from the railroads orders for two-cent-per-mile rates.

Reports seem to indicate that there will be a large gathering at Indianapolis.

ACCOMMODATIONS

In private residences accommodations can be had for 50c and $1.00 each per night. In hotels board and lodging can be procured for $1, $1.25, $2, and upward to $5 per day.

Write at once, if you wish us to procure accommodations, stating briefly and pointedly what kind, number of persons, sex and color, and if married couples wish to room together. Do not expect any alteration of your party's location after writing. If others join it later they will be accommodated in the order of notification. Address all letters to C. A. Wise, 1112 W. 30th St., Indianapolis, Ind.

CHARTS OF THE TABERNACLE

We have arranged to supply beautiful Charts of the Tabernacle on cloth, carriage prepaid, for two dollars each. Very choice, and very cheap for the quality and size--5 ft.

===================

R4000 : page 163

"GO YE ALSO INTO THE VINEYARD"

"Sow beside all waters; thou knowest not which shall prosper, this or that."--Isa. 32:20; Eccl. 11:6.

IF the sowing has been a general one with a view to the gathering of the Lord's little flock from every nation, people, kindred and tongue, we must expect the harvest work to be similarly broad, widely extended. In reply to inquiries respecting the African mission: Returns from Brother Booth are meager as yet. He arrived at Cape Town and at once proceeded to bring the good tidings to the attention of the English-speaking whites and blacks in that city. He has met with some success in the sense that a few are hearing gladly. We hope that some of them will be convinced. Some are inquiring whether or not reaping work could be done in India, Japan and China. We reply that we have a few WATCH TOWER subscribers in those far-off lands, who doubtless are doing everything in their power, and they will, we feel assured, be prompt to tell us if there are openings there for the services of the Truth and for the harvest message.

Meantime let us not forget that our own land is the gathering-place for people from every nation under heaven, and is therefore a fruitful field in a larger sense than any other. The Lord seemingly held back the discovery of this continent until the due time, when it would become the gathering-place for the oppressed of all nations; for the oppressed are specially amenable to the Truth, as our Master's words indicate, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls." As an illustration of the advantages of the freedom of conscience secured by many who come to this favored land, we mention two instances which came under our personal observation. Meeting an Italian workman casually and finding him to speak broken English we had a conversation with him, as follows:--

"Are you an Italian?"

"Yes, me Italian."

"Are you a Christian?"

"Yes, me Christian."

"Are you a Catholic Christian?"

"No, me Protestant Christian."

"How does that come? I thought that nearly everybody in your land was Catholic. How does it come you are a Protestant now?"

"Me friend comee here, join Baptist Church; me comee here, he takee me. Now me no pray to Mary, me pray to Jesus."

Another case was that of a Greek who kept a confectionery store in Virginia, and was reached with the Truth by one of the brethren of his city. His own story to us was:--

"I never knew anything about other religions until I came to the United States some years ago. I was then surprised to find various denominations of Protestants, and that the Roman Catholics here were in the minority. I noticed that many of the Protestants were quite intelligent, and some of them apparently good people. I visited various churches, saying to myself, I want to find the Truth, whatever it is. A Methodist minister had a talk with me and urged me to join his congregation. I told him that I would do so if I could be convinced that it was the right one--that I was looking for the Truth. It was not long after this that one of the brethren handed me a tract, and subsequently I got into conversation with him and his presentations were more satisfactory than anything I had ever heard. He brought me the DAWN in English, and with patient perseverance I was able to read it and to understand it, and so the other volumes."

This brother promptly made some donations to the Tract Fund, sold out his business in Virginia and returned to Greece, where he has gotten out a translation of several of the tracts and the first volume of DAWN. His latest letter says that the translators are working on the second volume, which he hopes will be ready this year. The dear brother is throwing his entire heart into the matter, desiring to help the brethren of his

R4001 : page 164

own nationality. Meantime also he visits the ships that enter his port, and canvasses the passengers and seamen for English, French, Italian and Greek DAWNS.

Surely, as the Master said at the first advent--The fields are ripe for the harvest, and he that reapeth receiveth wages. (John 4:35,36.) What wonderful opportunities lie right at our hand! Let us be wise in the use of these, not only praying but laboring. We must not think of the immigrants ungenerously; they come from countries poorer than ours, but many of them are bright, and some of them apparently honest-hearted, and quite likely some of them are at heart true Christians--the Lord's brethren and hence our brethren. Let us be on the alert to do them all the good in our power--to serve them with that which will do them more good than anything else we know of.

We earnestly commend the course followed by some of refusing better situations that would pay larger salaries, because the labor involved would be more taxing and leave less opportunity for the service of the Truth. We recommend that situations that pay well and absorb every moment of time except that requisite for providing the things that perish be sacrificed in favor of situations paying less wages but affording greater opportunity for volunteer work, colporteur work, etc. We are glad to say this spirit prevails more and more amongst those who have received the Truth in the love of it.

VOLUNTEERS, SHARP-SHOOTERS, COLPORTEURS, PILGRIMS

Try, dear friends, if possible, to secure a blessing by laboring in one of these departments of the harvest work. All cannot be Pilgrims, all are not qualified for the work, neither will the funds of the Society permit the engagement of large numbers, nor are many necessary, as each little class should have amongst its own number some possessed of talents which should be consecrated and actively used in the service of the brethren. All cannot be Colporteurs, though there is a much wider door of opportunity here. This service can only be engaged in by those who are comparatively free from earthly responsibilities and ties, or who can make themselves free by shaping their affairs to this end. They must be strong enough to endure a considerable amount of walking and the carrying of the books: they must be neither too young nor too old. Nevertheless this is a branch of the work which has been greatly blessed of the Lord, and laborers in this department are usually greatly blessed spiritually as they seek daily to lay down their lives for the Truth and for the brethren.

HOW CALLED TO COLPORTEURING

Mistaken ideas respecting calls to the ministry have troubled the Lord's people for centuries. Many seem to think that a mental impression is a call to preach, and insist that they must preach whether they have a natural ability or not, and whether they have opportunity or not, and whether people desire them to preach or not. A call to the Lord's service comes through the Truth and our acceptance of it. Whoever has the Lord's Spirit must feel interested in all of the Lord's work, and feel called upon to do anything and everything in his power to forward the same. Who needs more of a call to the use of his talents in the Lord's service than is given in our Lord's message, "Go ye, therefore, and disciple amongst all nations ...teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway: even unto the end of the age."

God's message is so good, so grand, that whoever receives it into a good and honest heart receives a blessing which so rejoices him that he must desire to live it, to tell it to others. That desire is a spirit of the Truth. He should follow that desire, that leading, that love of the Truth, that desire to lay down his life in its service just so far as possible--his limitations being according to his talent and according to the incumbrances and responsibilities which are properly his. A call to the Colporteur work implies that the person called has already turned from sin and is endeavoring to live reasonably, soberly. It involves more, that he has presented himself a living sacrifice to God. It involves further that he is so situated in life that it is possible for him to arrange his affairs without injustice to his own family or to his neighbors, so that he can be free to take up this work. The call to it consists of the desire to serve God, to serve the brethren, to serve the Truth. This holy spirit or holy desire should be gratified to the extent of ability, and should be restrained only by the necessities above mentioned. If all could realize this privilege and opportunity how many there would be to promptly enter this field of service.

Sharpshooters are those who have no particular time that they could devote to the Colporteur service, but who, nevertheless, make it their business to sell a considerable number of DAWNS to their friends and immediate neighbors. They differ from the Colporteurs in that they do not cover the territory. Any one who regularly and systematically canvasses territory spoils it as such for another for some years. All such are rated as Colporteurs, and need to have an assignment, that we may know what has and what has not been thoroughly worked. Nearly all of the Lord's dear people should be Sharpshooters, and we hope that they are.

"Volunteers" is a name applied to those who systematically undertake the distribution of the WATCH TOWER tracts free, in their own city or town, etc. Many of the dear friends do their volunteer work on

Sunday mornings, going from house to house, perhaps having a son or a daughter assist by taking the opposite side of the street, placing the tracts carefully under the doors and ringing the door-bells. Very many indeed have been reached in this manner--and the tracts are free and the freight paid for you. We recommend that the dear friends in each city and town cooperate in this work so that it may be systematically done

R4001 : page 165

everywhere. The present rulings of the post-office department prevent us from sending tracts by mail at the usual newspaper rates as heretofore; hence we are more than ever dependent upon the dear friends for the scattering of the "hail" everywhere. "Do with your might

WHAT YOUR HANDS FIND TO DO"

An illustration of the blessed influence of this work comes to our mind as told by a brother who is now deeply interested in the Truth. At the time mentioned he was a railroad accountant, and an attendant of one of the principal churches of Washington City. He was born in China, where his parents were missionaries, and had become accustomed to the religion of formalism. One Sunday as he came from Church he was handed a tract by one of the brethren, whom he recognized as a merchant, owner of several stores in the city. He said to himself, That man is not doing that work for pay, he must be sincere; I will read the tract. Slightly interested from the reading of the tract he obtained further reading matter, the DAWNS. Now a bookkeeper in one of Washington's principal banks, he is one of the most aggressive of the volunteer force there, as well as an Elder of the Church.

We are not to hold back from the service of the Truth because we are well known by our neighbors nor because the majority of those who distribute tracts and handbills are illiterate or forced to the service by poverty. Rather we are to remember that we have given our all to the Lord, not only our lives but our physical strength, our mental strength, our reputation and influence and our money. If we made a full consecration to him we gave our all, and we must judge of our Lord's estimation of our attitude by his words, "He that is ashamed of me and my Word,...of him also shall the Son of man be ashamed" (Mark 8:38); and again, we remember the declaration, "They that honor me I will honor." It is not surprising then that we find that those who are most active in serving the Truth and who thus indicate their special love for it and its authority, the Lord, should have special evidence of his love to them in their spiritual health and progress and keeping by his power.

"I'm not ashamed to own my Lord,
Or to defend his cause;
Maintain the honor of his Word,
The glory of his cross."

The volunteer ammunition (tracts) is now being shipped--two million tracts. How many of them can and will you use judiciously, carefully. Let the dear brethren and sisters of each place, who have not already made application, consider together and send in a united order as quickly as possible, now that the fine weather is at hand. We know not how many more such opportunities will be ours. All around us we see evidences that the shackles of error are breaking, the darkness of superstition fading away, and that new delusions are being brought forward by the Adversary to captivate those who are now awakening and beginning to see a little light. Let us be faithful, us to whom the Lord has been so gracious in the bestowment of such clear knowledge of his own character and of the harmony of his blessed Word in the "Plan of the Ages."

LABORING AMONGST THE COLORED PEOPLE

A short time ago, when first mentioning the African mission, we called attention to the opportunities that are still nearer at hand and in which many may engage in the interests of our black brethren. The more we think of this the more it appeals to us. In nearly every city of our land there are colored people whose parents were brought from Africa as slaves, and who in the Lord's providence are now free and able to speak and read the English language. Many of them give evidence of deep religious sentiment and fervency of spirit. Why is not the Truth for these? Perhaps the Lord allowed us to overlook them to some extent in the past; why may we not now make a general movement all along the line for their aid? In many of the little gatherings of those in the Truth there is a surplus of talent and ability to present the plan of God. Why should not this surplus be turned to the help of the colored brethren? This may be done by the congregation systematically or may be done individually. But in either case we would like to be in touch with the laborers, and be kept informed as to just what is being done. We suggest that the following plan would perhaps work to advantage everywhere:

R4002 : page 165

Let those who have the time at their disposal and who have some ability for public address make a thorough study of the Chart of the Ages, with a view to giving several discourses therefrom. To those desirous of proficiency in this service we now offer free a little pamphlet giving outlines of discourses on the Chart that will be helpful to many. In writing for these please give a very brief statement of your qualifications, the time at your disposal, and the number of colored churches in your vicinity.

As soon as we are able to judge as to who would be proficient in this service we will send the outlines of a little plan of procedure which we believe will operate favorably.

====================

R4002 : page 165

IS THE FATE OF A SOUL FIXED AT DEATH?

From the Buffalo Express, March 25, 1907

--A REMARKABLE SERMON BY REV. DR. HOLMES--

WESTMINSTER Presbyterian Church was filled Sunday afternoon when the pastor, Samuel Van Vranken Holmes, D.D., delivered a sermon on Eternal Hope. This was the fifth and last in a series of Lenten addresses by Dr. Holmes on Life's Last Realities. Dr. Holmes said:

"In concluding our course of studies in Life's Last Realities, we come to a problem which, difficult as it is,

R4002 : page 166

must not be shirked. It is a problem to which allusion has heretofore been made, but which I have purposely postponed for discussion until the end: What is to be the final destiny of those who die in their sins?

"You will remember that, in our study of judgment after death, we reached the two-fold conviction that retribution in the life to come is inevitable because grounded in a general moral necessity, and that such retribution must necessarily entail moral separation from goodness and from God. Now, in the face of these facts, is there any hope of better things for sinful men hereafter? Or are we shut up to the belief that such men must spend an eternity in pain and punishment and without hope of moral and spiritual recovery? And this problem has an importance and interest far greater than any general speculative concern as to human destiny. I told you the other afternoon, in our discussion of heaven, that one of its most blessed realities would be the reunion with those whom we have loved and lost. And I am sure that, in almost every heart, there is love and longing for some one who has passed out of this life, caring little or nothing for Christ or the things of the Spirit, and whose last days, it may be, were clouded by sin and shame. What, then, of such? Must we give up all hope of seeing them again, of meeting them by and by, knowing, as we do, that inevitable desolation separates the good and the evil when the secrets of all hearts are disclosed?

DESTINY FIXED AT DEATH?

"Of course, you know what the teaching of the Church on this question has been for centuries, and what it continues to be in certain quarters today. But one must be blind indeed to movements in the modern religious world who is not aware that a great change has come over the minds of thinking people in regard to this matter. For a mighty and ever-growing doubt has arisen within a generation as to the irrevocability of destiny at death. The conviction has come to be very common today among educated men that there is every possibility of moral change for a human soul in the future life; and this conviction, too, is based, not on mere human speculation, but on the unmistakable implications of the Master's own teachings.

"Personally, I do not believe that Jesus taught the doctrine that human destiny is fixed at death, that after the dissolution of the body the chance of moral change is withheld from men, and that those who die in their sins are condemned to everlasting torment. I believed it once, but I thank God that I believe it no longer; and the implied threat in that doctrine is no more to multitudes of men today than 'the rattling of a medicine man's gourd.' Instead, the world of thought is rapidly coming to believe that, for every man who survives the death of the body, there is opportunity given to be united to God in Christ, and for so long as there is the slightest survival of individual spiritual life. Moreover, this belief rests upon solid foundations.

UNDEVELOPMENT HERE

"In the first place, it is a purely arbitrary assumption to affirm that moral finality is reached at death. Such a doctrine is not taught explicitly anywhere in the Scriptures, and the several passages sometimes cited in its support are capable of very different interpretations --interpretations more completely in harmony with Jesus' teachings elsewhere. No more is there anything in the nature of death itself to put an end to the possibility of change. Apart from the awe and mystery attaching to death, there is no reason for assuming that at its crisis man's destiny is irrevocably fixed. The entire position of the Augustinian theology at this point is pure and gratuitous assumption.

"On the other hand, a wider observation of this life and a deeper knowledge of men have conspired to reveal the incomplete and undeveloped state in which a vast majority of souls leave the world at death. They do not make sufficient moral progress here to settle the moral issue involved for all time. Most of those who die have by no means reached that stage of character where moral change is impossible. They are only on the threshold of development. They have just begun to recognize the importance of moral choices. And, as one of our modern theologians has well put it, 'It would be very strange if so solemn an experience as death were withdrawn from among the experiences that might influence the final decision of the soul.'

"Moreover, as I tried to point out in a previous address in this series, no conceivable life in the future can possibly deprive men of moral and spiritual accountability. The doctrine that 'moral strain' is only for this life, that in heaven man is free from moral activity and that in hell his moral responsibility is ended and he is compelled to suffer only for the sins committed in the flesh--this doctrine is intolerable and impossible. The moment a man ceases to be an active moral agent, he becomes less than a man, he sinks to the level of an automaton. And if, as is clear, the future life is as morally active and responsible and as full of solemn ethical meaning as the present, then a free moral agent will be capable of choosing good even if he is in hell. Wherever living spirits are, the law of growth and progress, with all the corresponding possibilities of degeneration and death, must be carried with them and must hold for eternity.

CHANCE FOR LOST SOULS

"Now, if all that has thus far been said is true, if the final destiny of man is not fixed at death, and if moral and spiritual choices are open to him in the future life, then is it conceivable that God can fail of winning gracious victories of love over countless souls whom the world has reckoned lost? Over against the dogma of a hard and unrelenting theology at this point, I prefer to place the teaching of my Master in the parable of the lost sheep, wherein he tells us that the Good Shepherd will not cease to search for the one that is strayed and is lost 'until he find it.' For God will surely never falter in his quest for the sinning and unrepentant, so long as opportunity is left to recover them. Just because God is good and loving and sovereign, just because of that wondrous divine compassion which we witness on Calvary, we may have confidence that multitudes of souls without number shall finally be restored to holiness and happiness and heaven.

"Only let it be remembered that such a restoration will come about, not through any forensic process or legal fiction, but through the only salvation that can ever really avail here or hereafter--the salvation wherein God helps man to make an end of sin in his own soul, and wherein he imparts to him the life of the

R4002 : page 167

Spirit. No man will ever be saved hereafter in any way, other than that in which he is saved here. No redemption is ever possible that does not involve a departure from sin and a humble, resolute quest after holiness. Therefore, let no man think that this is an easy doctrine, that he can keep on sinning and living in selfishness until by and by an indulgent God will rescue him from punishment by judicial fiat. This universe of ours is a universe of inexorable moral laws, and the hope of a final restoration does not mean that a single one of those laws will ever be broken. So long as men continue in wilful sin, no salvation could possibly be accomplished. Moreover, delay only renders redemption the more difficult. Hence it is well that here and now we turn to the Christ, and begin to find life in him, and through him likewise to know God; for the Master has told us that this is life eternal, to know God and Jesus Christ whom he has sent.

"And now a single and solemn question remains to be answered. What if there be any who shall persistently refuse to be recovered, who, in a future life as in this, shall spurn the love divine and sink deeper and deeper in selfishness and sin? What is to be said of their final destiny? It is certain, as has been seen, that persistence in sin makes heaven impossible, so long as that persistence endures. But, on the other hand, to posit an endless hell for wickedness is to posit an endless dualism, continuing through the endless

reign of sin in certain hearts. Such dualism would spell defeat for a sovereign God.

"There is, however, a simple alternative, and one that I believe is implicit in the teachings of both Jesus and Paul--that when a soul, through its persistence in sin, comes to the point where it is morally irrecoverable, it comes also to its final death. Paul distinctly tells us that immortality is an achievement, and the inference is plain that some souls may finally fail of immortality. Moreover, throughout the New Testament, immortality is correlated with goodness, 'possible where goodness is, impossible where goodness is not.' With Jesus the issues of the future are presented, not in terms of pleasure and pain, but in terms of life and death. 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have aeonian life.' 'For what shall it profit a man if he gain the whole world and lose his psychical life?' These and other utterances of Jesus seem to indicate that eternal life is a possibility only, and is the alternative of death and extinction. The only really indestructible elements of personality seem to be the moral and the spiritual. In the processes of organic evolution, 'the living creature at no stage remains alive so long, and only so long, as it conforms to the conditions of living.' Shall we think otherwise of the human soul? When a soul has reached the stage of moral and spiritual development which Paul describes in the phrase 'being in Christ Jesus,' it is the possessor of eternal life. But when a man has continued in sin, has gone on dwarfing his moral and spiritual nature until every appeal of God is in vain, is it not in accordance with the analogies of life that extinction is the certain outcome?"

===================

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

In the references below, Z. represents this journal and T. stands for Tabernacle Shadows. The references should be given to brethren and sisters for reading in the classes. Free comment should be permitted either before or after each reading.

ANOTHER TYPE OF THE ATONEMENT SACRIFICE

--LEVITICUS IX.--

JUNE 30

1. What is illustrated in the further picture of the Atonement, given in Lev. 9? Heb. 2:10; Col. 1:24; T.79, par. 1-3.
2. If, as we have already seen, there is no intrinsic merit in the sacrifices of the Church, why are we called to be sharers with him in his sacrifice? Z.'07, p. 47, "Readest Thou Carefully?"
3. In what sense was our sinless Lord made perfect through sufferings? Heb. 2:10,17,18; E.119, 142.
4. How does the Apostle Paul show our intimate relationship to our Head? Eph. 1:4,6; 2 Thess. 2:14; 2 Tim. 2:12; T.80, par. 1.
5. Was it part of our Father's original "plan" that the Church should have a part in the work of Atonement? Lev. 9:7; Col. 1:24-28; Eph. 1:4,5, R.V.; T.80, par. 2.

JULY 7

6. How long has the "burnt offering" of Jesus been burning? and what class have been witnesses to this? Lev. 9:12-14; T.81, par. 1.
7. In this picture of the Atonement Day, given in Lev. 9, why is there no mention of the "scape goat"? Is it because here the consecration of the Priest is represented, and because the "Great Company,"

represented by the "scape goat," is excluded from
membership in the "body" of the self-sacrificing
Priest?

8. What important teaching does this picture further
confirm? Rom. 8:17; Luke 9:23,24; 2 Tim. 2:11,12;
T.81, par. 2.

9. What is represented in the "peace offering"? Lev. 9:18;
T.81, par. 4.

10. What is this "better-covenant" referred to, and when
will it come into existence? Heb. 8:6-13; Jer. 31:31-34;
T.82, top; C.296, 297.

11. Who is the Mediator of this covenant, and who are
to be blessed under it? Heb. 8:6,10,11; T.82,
top; Z.'97, p. 82.

12. What particular blessing seems to be typified in
Lev. 9:22? Matt. 5:13,14,16; 2 Cor. 3:2; T.82.

JULY 14

13. State in a general way the difference in the two
pictures of the Atonement Day given in Lev. 16
and Lev. 9. T.82, par. 2.

14. What did Moses typify, and why did both Moses
and Aaron go into the "tabernacle of the congregation"
after the different sacrifices of the Day of
Atonement were finished? and why did they then
come out, and together bless the people? Lev. 9:23;
Gal. 3:8,16,29; Gen. 12:3; T.83, par. 1.

15. Will God's law be to any extent ignored, or sin

excused during the next age? Isa. 28:17,18;
Acts 3:22,23; T.83, par. 1.

16. Will the law of "obey and live," "he that doeth
righteousness is righteous," be then a disadvantage
or a blessing? Hag. 2:7; Psa. 96:10-13, R.V.;
Isa. 25:8,9; T.83, par. 1.

17. Will the blessings of the Millennial reign become
manifest at once to the entire world as soon as
the reign begins? Lev. 9:23; Isa. 40:5; T.83, par. 2.

JULY 21

18. Are the "priests" included in those who are to be
blessed under this reign? and if not, why not?
Lev. 8:22-24; Matt. 25:31,32; Rom. 8:18-22; Rev. 21:2,3;
2 Thess. 2:14; T.84, par. 1.

19. Is reference made to this blessing of the whole
world in Heb. 9:28? and does this imply that
those who "look for him" shall all recognize him
as soon as he comes at his second advent. Z.'01,
p. 179.

20. Was Christ manifested to the Jews at his first advent,
as the sin-offering for them? and has the
Church been so manifested to the world? and if so,

did the Jews, or does the world as yet, realize the value of this sin offering? 2 Cor. 4:11; Isa. 53:1-3; Jno. 15:18,19; John 1:5; Heb. 13:13; T.84, par. 2.

21. What is the difference in the manifesting of Jesus and his Church to the world during the Gospel age and during the Millennial age? Col. 3:4, R.V.; I Cor. 15:42-45; Mal. 4:2,3; T.84, par. 2; D.616; A.322, near bottom; T.84, par. 2.

JULY 28

22. Will the glorified Christ appear to those who "look for him" in a manner that can be appreciated by their natural vision? If not, how will he appear to them, and how will others be aware of his presence? I Tim. 6:16; 2 Cor. 4:18; Heb. 2:9; 12:2; 2 Thess. 1:8; Isa. 40:5; Luke 17:26-30; T.85, par. 1,2.

23. Will the fact that Christ appears only to those who "look for him," imply that there will be some who will not "look for him," and who will not recognize or realize that the great Messiah is present for the blessing of the world? Rev. 1:7; Psa. 22:27,28; Psa. 67:2-7; Isa. 52:10,15; 2 Thess. 1:7,8; T.86, par. 2,3,4.

24. Do the Lord's faithful ones "see Jesus" now? And in what way? And how does this way differ from the way in which we will see him beyond the vail? Heb. 2:9; T.85, par. 1.

25. Will human beings ever be able to see things on the spiritual plane? And why? John 8:19; 14:9; I Tim. 6:16; John 1:18; T.85, par. 2; 86, top, and par. 3.

26. What other examples have we of unseen spiritual power? Eph. 2:2; 6:12, Diaglott; Isa. 8:19; T.86, par. 1,2.

27. What is the meaning of the Apostle's expression that God "is the Savior of all men, specially of those who believe?" I Tim. 1:40; Isa. 26:19; Hos. 13:14; Jno. 5:28,29, Diaglott; T.87, top of page.

===================

R4003 : page 168

THE FAITHFUL APPROVED AND TESTED

--REVIEW.--JUNE 23.--

Golden Text:--"When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee.--Isa. 43:2.

REVIEWING the lessons of the quarter we find that they indicate that God was seeking for and approving and encouraging and testing those of his people who exercised special faith in him--to the extent of obedience, to the extent of their ability. Nor should this surprise us: what other quality could God seek in any member of the fallen race? Surely he could not seek for perfection, for his own Word declares explicitly that "There is none righteous, no not one." (Rom. 3:10.) As he sought not the perfect in mind or morals or features, we ask ourselves what quality would especially commend any member of the race to the Lord, and our answer is, in harmony with the evidences of the quarter, that "God seeketh such to worship him as worship him in spirit and in truth"--in honesty, in sincerity. Such worship would be impossible except as it had a basis of faith: as it is written, "He that cometh unto God must believe that he is, and that he is the rewarder of those who diligently seek him"; and again, "Without faith it is impossible to please God." (Heb. 11:6.) True, the Apostle writes that love is the principal thing, but the Apostle is writing to those who already have been approved in their faith. In another sense of the word faith is the principal thing, because it is the basis and only condition upon which any other of God's favors are now obtainable.

Abraham--what did he do? What great exploits? How is it written? "Abraham believed God and it was counted unto him for righteousness." (Rom. 4:3.) According to this, faith will hide a multitude of defects? Indeed, according to the Word, it is only by the exercise of faith in our Redeemer that we are reckoned as covered with the robe of righteousness, and made acceptable to the Father, and permitted to stand complete in him.

What was there in Isaac's experiences in life to mark him as one of the Lord's. Isaac did nothing great, nothing wonderful. He founded no colleges, he built no churches, he organized no great relief funds, etc., etc., praiseworthy as those things may be; but he had the approval of God because he also believed God.

What wonderful things did Jacob do to give him a place of such prominence in the history of God's people, and to make him worthy to be the father of the nation of Israel? There is no record of any very wonderful works on the part of Jacob, aside from the fact that he had a wonderful faith in God. He believed in the Oath-bound Covenant made to his grandfather Abraham--it saturated and

R4003 : page 169

filled his entire life. Everything in his entire course from first to last was shaped in accordance with that faith. God counted his faith to him also for righteousness, and his name has come down to us amongst others who had the grand testimony that they pleased God and are ultimately to have a share in the great work of God as a reward.

JOSEPH, THE FAITHFUL

Joseph accomplished more than his forebears as respects great and useful work in the world: in the line of God's providences he not only saved the nation of Israel, his father's house, but also the nation of Egypt from the famine which otherwise might have destroyed them all. But Joseph is not brought specially to our attention in the Scriptures because of this great deed. Rather the Scriptures lay as much emphasis upon some of the smaller transactions of his life, and recite all of his affairs as evidences of his faith in God. Without that faith Joseph would not have been anything. It was his faith that kept him in good courage and of restful heart even in the midst of trying circumstances and conditions; it was his faith and loyalty to the one in whom he believed that kept him from the hour of temptation while a member of Potiphar's household; it was his faith that triumphed in the prison and gave him opportunities for comforting and assisting others, and learning himself to sympathize with those in distress. It was his faith which prompted him to have that relationship with God which brought to him the interpretation of dreams and the exaltation to power and influence. It was his faith still that enabled him to use those opportunities without losing his head, that showed him to have the spirit of a sound mind.

MOSES, THE MEEKEST MAN

Moses, perhaps more than all the characters of this lesson, was a mighty man both in word and deed; but while his greatness as a leader and a lawgiver shines out and marks him as a wonderful character, his faith is the most remarkable feature of his history. Not that in his case or in any of these cases the matter of faith is specially paraded and held up to our admiration--rather it is told in that simple manner which carries with it powerful conviction. We see the faith in its operation without being told about it. Moses without the Lord would have been nothing; Moses with the Lord, without faith, would have accomplished nothing, for God would not have used him, but would have found another instrument for his service. It was the combination --God, Moses, Moses' faith and obedience--that prompted the grand exhibit which we find in his life, and constituted him in the eyes of the whole world one of the most gigantic figures of history. So great was Moses that he could in simplicity and without bombast write, "A prophet shall the Lord your God raise up of your brethren like unto me"--in reference to the great Messiah, King of kings and Lord of lords.

These things being true teach us that the most important thing for us, that we may have the divine favor and approval and blessing, is first of all that we have implicit faith in God. And this faith we find both from the Scriptures and from experience is a matter of development, growth. Our faith should grow stronger with every day, month and year that we live, so that our closing days in life would be the fullest of trust. But here we must note a danger and difficulty amongst those who seek to cultivate faith: the Adversary would present faith in man and in the words of man and in the theories of man as instead of faith in God and his Word.

How many have been hindered, turned aside from the right path, by a misplaced faith! How many today are worshiping the creeds and theories of men and neglecting the Word of the Lord! How necessary to us that, while recognizing the fact that God has always used mouthpieces and leaders amongst his people, we should also recognize the fact that Satan has many mouthpieces and provides many leaders, and that our method of discrimination as between the true and the false prophets must be by their faithfulness to the Word of God, as it is written--"If they speak not according to this Word it is because there is no light in them." (Isa. 8:20.) Let us then not only resolve to cultivate faith, but that we make sure that it will have foundation in the Word of the Lord. And to thus make sure will imply such a love for truth, such an appreciation of the divine Word, as will lead us to spend time and energy, money, everything, that we may know the truth and be made free by it. Whoever, therefore, loves money, praise of men, honors of men, etc., more than he loves God or his Word, is not likely to obtain or to hold the proper knowledge of God, upon which alone

R4004 : page 169

the proper faith and obedience can be built.

IN THE SCHOOL OF DISCIPLINE

It was not sufficient that Abraham had faith to begin with, so that he was ready to follow the invitation of the Lord to leave his own country for another upon which as yet he had no claim except the divine promise. It was because Abraham had such a faith and was able to exercise it that God counted him worthy to receive promises at all. Then came the test as to how strongly he would hold to the promises--for instance, the test respecting his son, whose birth was the very center of all the divine promises. Twenty-five years did God test the faith of Abraham on this point until he was growing old, and Isaac was born when he was a hundred years old. Notice again how God kept Abraham in the school of discipline, testing his faith; not testing it with a view to breaking it and destroying it, but on the contrary applying the tests so as to increase the faith, to make it stronger and every way better. Note, for instance, that Isaac was allowed to grow up to be a young man, and Abraham to pass the time of life when he might hope to have another son, when God commanded the slaying of Isaac as a sacrifice. How grand was the faith that never faltered, that still believed that in his Seed all the families of the earth should be blessed! What evidence we have here that Abraham was well taught and had learned well the various lessons under the divine instruction! He was able to offer up his son, and counted that God was able to raise him from the dead and thus to fulfil the promise--never doubting. O, what a grand summit of faith was thus evidenced! How such a character must have pleased God! and it shines out the more because of the darkness and idolatry of his time.

Consider how Isaac and Jacob were also schooled in advance, and learned well the lesson of confidence in God

R4004 : page 170

and his Oath-bound Covenant. See the same in the case of Joseph, whose life was full of adversity and was grandly rounded out by these trying experiences, his faith becoming stronger, apparently, at every step of the journey of life. Note the same in Moses' case from first to last. He who was so humble minded respecting his own talents that he insisted he was quite unfit to be the leader of the people, after being assured that God would lead him and use him as his representative and channel merely--then Moses was willing and ready and able to do all things through his faith in the Almighty God. The lesson clearly is that the trials and difficulties, tests and disciplines of faith were specially provided of the Lord for the development of the character of the ancient worthies chiefly along the lines of faith; that they not only had faith prominent to begin with, but that God saw to it that this characteristic was more and more a pronounced one in them.

THE TRIAL OF YOUR FAITH

We are glad to have the testimony of the Apostle that these grand characters of the past met with the divine approval, and fell asleep in death to await at the resurrection a grand reward--their trial and testing having been successfully finished. But in the same connection the Apostle tells us that in the divine plan the "little flock" of this Gospel age has been called to a still higher station and privilege and blessing than the ancient worthies. The Apostle's words are, "These died in faith, not having received the thing promised; God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect." Their perfection will be to the human nature; ours, if we are of the very elect, will be to the divine nature, far above angels, principalities and powers.

What then shall we suppose respecting God's approval in the Gospel Church, and the tests that he will apply? Can we think that he would make faith a test in the past and ignore it as respects the present election? Nay, verily! Faith is still the test of all who would please God. So then, as God in the past selected for the channels of his promises and blessings only those who could exercise faith, we may expect that in the present time the Lord has nothing whatever to offer except to those who can exercise faith in him and in his promises. We know that this must of necessity signify that the called of this Gospel age would be a very much smaller number than the whole population of the world; and then again we have the further declaration that of the called few will be chosen. What does this signify except that few will prove themselves to have the requisite faith and obedience to please God, to be counted worthy a share in the Kingdom with his dear Son, our Lord.

And if only those who have faith have been called throughout this Gospel age, what shall we say of the testings of faith for these? The Apostle's intimation is that their faith will need a great testing. He says, "The trial of your faith is much more precious than that of gold which perisheth." (1 Pet. 1:7.) Gold has a special value at the present time by reason of its scarcity--a value that will perish when with the new order of things it will be as easy to have gold as to have clay or iron; but the "little flock," which the Lord is selecting during this Gospel age, is always to be specially precious in that to this class alone of humanity, so far as the divine revelation shows, will be granted the divine nature, with its glory, honor and immortality. Hence the trial of the faith of this class is very precious, a very important matter. None shall be admitted to that glorious immortality without first being tested and proven by the Lord. But here again let us remember that our testing is not as respects the flesh, to see whether or not we are perfect in the flesh, but on the contrary we are assured that God knoweth our condition--that all things are open and naked before his sight, and that he declares that we are all imperfect.

What then is God seeking in us? The development and perfection of faith! The first element in it is to believe in him as a faithful, wise, true God; and secondly to believe in his revelation of Jesus as his Son, and the one through whom he has provided a covering for our imperfections, our blemishes, past, present and future. This is the essential phase which must be held on to, and which he will therefore test in order to prove our loyalty. This is the faith that must grow stronger as the days and months and years roll by. This is the faith through which will be reckoned to us the merit of Christ's atonement, and through which we will have reconciliation. This is the faith that must be proven to have such tenacity and strength that it will trust the Lord even where it cannot trace him, as did Abraham when he believed that God was able and willing to fulfil his promise, even though it should imply the resurrection of Isaac from the dead. We must learn, we must develop, at least that much faith also, so that we will believe in God and the fulfilment of his promises even though the fulfilment of them signifies not only our own resurrection from the dead to glory, honor and immortality, but signifies also an awakening of all the families of the earth from the prison-house of the tomb, that they may have fulfilled toward them the gracious promise made to Abraham --"In thy seed shall all the families of the earth be blessed." Without such faith in God and in his promises it will be impossible to please him and to become of the elect class which he is now selecting.

"IF GOD BE FOR US"

Nor are we to worry ourselves to make tests for our own faith--rather we are to leave the matter in our Lord's hands. The tests will probably not come to us along the lines of our expectancy, but, on the contrary, from unexpected quarters. That many such tests are before us in the "evil day" in which we are living, the Apostle assures us. He tells us that we will require the whole armor of God in order to be able to withstand the assaults upon our faith in this time. So subtle will be these assaults that our Redeemer tells us that if it were possible the "very elect" would be deceived. But, thank God, it is not possible for these to be deceived. The Lord has become their refuge and their habitation; he has accepted the supervision of their affairs; he will not suffer them to be tempted above that they are able, but will with the temptation provide a way of escape. (1 Cor. 10:13.) While we are not to think it strange concerning these fiery trials, our faith in the Lord's testimony respecting them will have much to do with

R4004 : page 171

our preparation for withstanding them: if we believe his Word we will improve every opportunity for putting on the helmet, the breastplate, the sandals, and for the learning to use the sword of the Spirit, the Word of God, and the shield of faith, whereby we may quench the fiery darts of unbelief. Whoever does not take heed to the Word and thus put on the armor of God is thereby showing his lack of faith, his unbelief, being disobedient to the word of the Commander. When he assures us that every man's work shall be tried of what sort it is, and that only the gold and silver and precious stones of divine truth will constitute such faith as will stand the tests of this day, we may be sure that our Lord understood the matter thoroughly; and in proportion as we have this faith we will be energetic in getting rid of any wood, hay or stubble of our theology, and replacing the same with the precious things of the divine Word, that we may be able to stand in the "evil day," that we may be counted worthy to be helped of the Lord as those who are truly his. According to our faith it will be unto us.

R4005 : page 171

"FAITH CAN FIRMLY TRUST HIM, COME WHAT MAY"

Our Golden Text is a very encouraging one. In view of the fact that all of the called, chosen and faithful must be required to pass through the school of experience, discipline and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that he sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc., and that "behind a frowning providence he hides a smiling face." The waters of affliction, disappointment, perplexity, trouble, will be about us, and we are not to float with the current either, but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten--"When thou passest through the waters I will be with thee." Blessed thought! "I can do all things through Christ who strengtheneth me," and he assures us, "My strength is made perfect in weakness." (Phil. 4:13; 2 Cor. 12:9.) Our Golden Text implies rivers of trouble, but assures us that when we pass through the rivers they shall not overflow us, they shall not extinguish us; on the contrary the Lord will pull us safely over to the other side, where we shall have life, and that more abundantly, with the glory, honor and immortality which he will provide for his Bride--his Elect.

===================

R4005 : page 171

THINGS LAWFUL NOT EXPEDIENT

--1 CORINTHIANS 10:23-33.--JUNE 30.--

Golden Text:--"It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth."
--Romans 14:21.

OUR lesson relates to personal liberty, and is interjected into the regular course as a temperance lesson. It is a fact that no other religious system teaches personal liberty in the sense and to the degree that it is taught in the Bible--by Jesus and his apostles. Even the Jews under the Law were taught a higher degree of personal liberty than were others in their day--by the Law itself. The essence of all human religion and philosophy seems to be the bondage of the individual to the customs, the usages, of his forefathers, bound by ignorance, superstition and priestcraft. It may be argued that amongst Christians, too, priestcraft, ignorance and superstition are quite prominent and weighty. We assent to this, but point out that such bondage is quite contrary to the teachings of the Scriptures. It is written, "Whom the Son makes free is free indeed" (John 8:36); and everywhere the teaching of the New Testament is that "Where the Spirit of Christ is there is liberty."--2 Cor. 3:17.

MENTAL POISE OR BALANCE

If so great personal liberty is accorded under the Gospel, the question arises, Why should there be any difficulty along this line? We reply that the difficulty lies in the fact that the Lord's people, who are given this large liberty as New Creatures, find difficulties to its exercise in their own flesh--because of inherited weaknesses, mental and physical; and they find perplexities and difficulties also because of the general undone, fallen condition of humanity, and because human weaknesses take so many different forms, all of which need more or less restraint in some form or other. The difficulty is in knowing how to balance our liberties as New Creatures with these blemishes of the old nature--the natural man. Nor is it possible to make this question entirely clear to the natural man because, as the Apostle says, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."--1 Cor. 2:14.

Even to those whom the Scriptures recognize as "New Creatures," begotten again of the holy Spirit, the elucidation of this question is difficult, because so many "New Creatures" fail to recognize the difference between the new (I) and the old (I). The newly begotten spirit is represented by the new will, and the old flesh is reckoned dead when we are begotten again. The New Creature, having no proper body until it shall experience its resurrection "change," is permitted to use the fleshly body as its servant, which is reckoned alive for that purpose. This body is subsequently reckoned as having passed from death unto life to be the body and servant of the New Creature until the latter shall have eventually experienced its perfecting in the resurrection "change," in a moment, in the twinkling of an eye. The Apostle explains this new relationship between the spirit-begotten mind or will and the body reckoned dead and reckoned as awakened again, saying, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit which dwelleth in you." The power of God which was sufficient to raise Jesus from the dead a quickening Spirit is surely powerful enough to operate in our mortal bodies so as to permit us (New Creatures) to use them in God's service.

LIBERTY OF THE SONS OF GOD

Let us get the proper thought: The holy Spirit is a

spirit of liberty--God "seeketh such to worship him as worship him in spirit and in truth": he seeks not the worship and service of slaves under bondage and restraints. Hence amongst the angels we may be sure there is no compulsion to divine service--they all serve willingly, gladly, joyfully. We may be sure that it is the ultimate design of God that every creature throughout the universe which has not and will not come into absolute harmony with the Creator --no other restraint but of joyful willingness--shall ultimately be destroyed as unworthy of further divine favors unto life eternal. But mankind is not in this free condition. The liberty of the sons of God was lost to our race through the disobedience of our first parents: we were alienated from God, and came under his sentence of death as unfit for eternal life.

The Scriptures tell us that we were "sold under sin"--

sold into bondage, servitude, into sin, by the disobedience of our first parents. The world is still in this bondage, and hence is not free in any sense of the word, and should not be. As bond-slaves of sin, the world must wait for the deliverance which God has willed and will fully provide, and of which the Apostle writes, saying, "The whole creation groaneth and travaileth in pain together until now," "waiting for the manifestation of the sons of God." "For the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." (Rom. 8:19-22.) Here the Apostle tells us that the world's liberty awaits the dawning of the Millennial morning, when the sons of God, Christ the Bridegroom and the Elect Church his Bride, shall be manifest in power and great glory as the divinely appointed Royal Priesthood, judges for the world--to lift them out of bondage to sin and death, and by restitution processes to give back to them, by the close of the Millennium, the full perfection of their human nature and a perfect home, and divine favor and blessing unto everlasting life--all the unwilling and disobedient being destroyed in the Second Death.

"NOW ARE WE THE SONS OF GOD"

With one voice Jesus and his apostles assure us that those of the human family who have had the ear to hear and the heart to appreciate the message of God's grace in Christ, God has been willing to accept as sons of God, and to accord to them the liberty of the sons of God without their waiting for the times of restitution to secure these favors. Those who by faith have the eyes of their understanding opened and who evidently hear, are reckoned as justified --as made right in God's sight--because their minds are right, their wills are right, however imperfect their flesh may be. Those of this class who consecrated themselves irrevocably to the Lord and were begotten of the Spirit were counted New Creatures, of a new nature, to whom old things had passed away and all things had become new--who henceforth walked not after the desires of the flesh but after the desires of the Spirit. These are the New Creation, begotten by the Lord's Spirit.

It is to these New Creatures that God has accorded liberty--not to the world nor even to the flesh of the New Creation. The New Creature, because in full accord with the Lord, may be granted full liberty; and hence it is that the Church, the body of Christ, is left without bondage to any law except that they shall love the Lord with all their heart, soul, mind and strength, and their neighbor as themselves. They are entirely free within these limitations, which are the very most that could be granted under the divine arrangement, which recognizes only those who have the Spirit of God as being sons of God and having any liberty whatever as such.

CONFLICT BETWEEN THE FLESH AND SPIRIT

Here arises the conflict: the spirit indeed is willing to use its liberty only to the glory of God, but the flesh is artful, cunning, strong. Although condemned to death, "crucified with Christ" and "dying daily," as the New Creature grows "strong in the Lord and in the power of his might," nevertheless the flesh--always contrary to the spirit on these subjects--argues for its rights, its privileges, its liberties, in a manner which the New Creature, the new mind, the new will, must frequently disregard, deny. It is a trick of the condemned flesh to appeal to the New Creature along the line of personal liberty, pointing out in the words of our lesson that all things are lawful to it--that is, that there is no law restraining its liberty, and that therefore it should grant to the flesh larger concessions in some respects, at least, than the world would enjoy.

R4006 : page 172

Our lesson is the Apostle's answer to such an appeal: he declares that while nothing is forbidden the New Creature under direct divine law, it is also true that there are many things that would be inexpedient, ill-advised, contrary to its best interests, its strengthening, its development: hence such inexpedient things should be noted, and the interests of the New Creation should always decide the question, although the New Creature, begotten of the Spirit of God, loving God supremely and his neighbor as himself, is forbidden nothing. It is to be remembered, says the Apostle, that not all things edify, profit, strengthen, build up, encourage. And whatever is not to edification is not profitable, and is not to be entertained or practised regardless of law on the subject.

"AM I MY BROTHER'S KEEPER?"

Continuing his argument along this line, the Apostle shows that the New Creature, while not restrained by law, is restrained from many things by his own nature. Begotten of the spirit of love, and loving his neighbor as himself, he is bound to think not only of what would be harmless to himself but also to consider what would be helpful or injurious to his neighbor: hence, as the Apostle says, none of us should seek his own welfare merely, but each also his neighbor's welfare. In a word, the Apostle shows that the New Creature is his brother's keeper in the sense that he must consider his brother's interests as well as his own. Not that he should interfere with his brother's rights, privileges and interests, and be a busybody in other men's matters, but that he should allow the Spirit of the Lord, the spirit of love, to so thoroughly fill his own heart that he would be a helper and not a stumbling-block to the brethren and to the world.

These New Creatures to whom the Apostle ministered resided in the midst of civilized heathendom, and hence were exposed to trials along lines very different from those affecting the converts from Judaism residing in Palestine, where the surroundings would be godly at least. Not that the Christians of Palestine had no difficulties, for we know that they had their special trials in respect to the demands of the Law, the usages of the synagogues and the Temple, etc., but the Apostle was now discussing the special trials of Christians in foreign lands. The custom of that time was to offer animals as sacrifices to idols, and then to give the carcasses of the animals to the priests, who in turn sold these through butchers in the public markets. Hence those who would eat meat at all would find it almost impossible to avoid eating meat that had been offered to idols. This was a serious point and a very perplexing question: what should they do? Some were stronger of mind than others, and could understand that an idol was nothing, and that therefore the offering of meat before nothing could do it no injury. However, all were not thus minded: some brethren and sisters were weaker--unable to draw such a distinction, and for these New Creatures to live conscientiously would mean that they must deny themselves frequently the use of such meat. The case would be particularly difficult where some of the members of the families were Christians and others were not. No wonder the Apostle referred to this question in more than one of his epistles and indicated its importance.

There were two sides to the question: The idol being nothing, the offering of the food to it being nothing, the personal liberty question alone would be in dispute, for there was no law given on this matter except the law of love. The other side of the argument would be that the brother who could not conscientiously partake of such meat might have too much pride or an insufficiency of courage to follow his convictions, and might thus violate his conscience in trying to keep pace with another whose eyes of understanding open more widely or more quickly. The Apostle's exhortation is that these should be remembered, and that the one of broader comprehension should be willing to consider his brother and not to stumble his conscience--be willing to refrain from eating such meat rather than run the risk of injuring his brother, whom Christ so loved that he died for him.

"EAT, ASKING NO QUESTIONS"

In the verses preceding our lesson the Apostle urges great care on the part of believers, pointing out to them that God delivered the nation of Israel, but that subsequently, because of their lack of loyalty, he permitted them to die, some for one offence and some for another. His suggestion is that we, having been set free from the bondage of Satan, should be careful how we use our liberty, lest it become to us a snare, a stumbling-stone. In view of the prevalence of idolatry at that time he felt it expedient to urge the Church, saying, "Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14.) He then proceeds to contrast the feast which marks us as Christians--the Memorial of our Lord's death --with the heathen feasts to which many of the Lord's people would undoubtedly be invited, and in which they would be exposed to various misleading influences which might prove injurious to them as New Creatures in Christ, tending to relax their vigilance over the flesh and to hinder them from progress in growth as New Creatures. He points out that there is a fellowship, a communion, implied in our partaking of our Lord's loaf and the Lord's cup--that we thus indicate that all of the New Creation are members of the body of Christ, participants in the same joys, blessings, hopes, promises and sufferings. Then he declares that in the feasts of the heathen not God but devils were worshipped, and he asks what communion or fellowship could there be between the table of the Lord and the table of devils, and between those who feast at the Lord's table on the heavenly spiritual things and those who were more or less identified with the heathendom of the time. The implication is that there is no fellowship, no communion.

Although in our day conditions are in many respects much more favorable, nevertheless there is some similarity. Many of our dear friends and relatives fail to worship the true God, the God of love and wisdom and power, but the declaration is that Christ has been provided as a "ransom for all, to be testified in due time." Many on the contrary, while thinking that they worship God, really worship "doctrines of devils," of which they are ashamed, and by which they are hindered and restrained from progress in the Lord's good way. While we should sympathize with these and with all mankind in their blindness and superstition, yet what communion, what fellowship could there be between ideas so diametrically opposite? What fellowship of worship and teaching could there be between such and those who recognize God as the loving, merciful One who willeth not the death of him that dieth, but who would that all should turn unto him and live, and who has made a full provision that the knowledge of Christ shall reach every member of Adam's race either in the present age or in the coming Millennial age by an awakening from the tomb. Surely there can be little harmony between us and those who believe and teach that God, before he created mankind, deliberately planned the eternal torment of the great majority of them and determined a plan by which only a mere handful, a little flock, should ever hear of or enjoy a knowledge of the truth and an opportunity for salvation.

The food upon these two different tables is so very different as to make a breach. Not that we will be out of accord with our brethren and neighbors, but that to the Lord and his Word we must be true. We cannot but show forth the things which we have seen and heard: we love to tell the story, and to refrain from so doing would be woe to us, "Woe to me if I declare not the gospel" (1 Cor. 9:16); and again the Apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth"--and we know that all will be granted an opportunity of knowing and believing.--Rom. 1:16.

The Apostle points out the reasonable, proper course to be followed under such circumstances. If a Christian of that time were invited to a feast he was not bound to suppose that the meat had been offered to idols, and therefore not bound to refuse it. On the contrary, he might give thanks and eat it without injury to his conscience if able to see the matter in its true, proper light. But if some brother said to him, The meat provided here has been offered to idols, and I fear that it would be wrong for us to eat it, then, says the Apostle, it should not be eaten for the sake

R4006 : page 174

of the brother who indicated his own knowledge and fear--for his conscience' sake--lest he should be stumbled. I am to be willing, yea, glad to deny myself what otherwise would have been my liberty, my privilege, since my conscience was not at all involved, but clearly discerned that the idol was nothing and did no injury whatever to the meat. How grand is this lesson of brotherly consideration;--yet it is strictly within the lines of the law of love, for are we not to do to our brother or neighbor as to ourselves? and would we think it right to risk our own spiritual standing for a morsel of meat? How then could we risk our brother's standing on such a consideration? The law of our liberty in Christ, love, must govern our conduct automatically on every occasion. The Lord wishes us to learn, not as children, certain fixed rules, but as philosophers the fixed principles which can be applied.

THE PRINCIPLE OF WIDE APPLICATION

All who have been begotten of the holy Spirit of love will perceive that the principles governing the New Creation are of very wide application indeed. The committee selecting this for our lesson desired that we forget not the application

R4007 : page 174

of this principle to the subject of temperance in respect to alcoholic liquors. Surely so grave an evil should not be overlooked, and to it we might advantageously add the influence of other narcotics--opium, morphine, cocaine, etc. These evils which so seriously tempt the human race, which have wrecked so many lives, blighted so many prospects, destroyed so many homes, and which annually consume an amount of wealth which, applied properly, would mean so much of comfort, blessing and elevation to the race, certainly demand thought from all who have been begotten of the holy Spirit of love. Such cannot be indifferent to the interests of their brethren nor to the interests of mankind in general. True, we have neither the word nor example of our Lord and his apostles to the effect that we should leave the more important work of preaching the good tidings of the Kingdom to engage in a temperance work; but we may be sure that whatever influence we have that cannot be used in the forwarding of the Kingdom message could much better go to the restraint of this demoniacal influence in the interest of our fellowmen than to almost any other cause in the world.

The reason why the Kingdom message is given precedence to all others is that, whatever may be done for the world under present conditions, will be merely palliative and not radical cures. The Kingdom under the whole heavens, the exercise of divine power in the hands of the glorified Christ, is the only power to which we can look for the overthrow of these venomous evils. We may be sure that when the Kingdom of God's dear Son is established and the will of God begins to be done on earth as it is done in heaven, it will mean the utter abolition of every ensnaring and degrading influence--the bringing of all things into subjection to the will of God in Christ. We may be equally sure that it would be pleasing to the Lord that all who would be his true followers should give no countenance to these evils, nor to any others in the present time, even though we cannot share with our fellowmen in the hope that any powers of ours would ever ultimately put down these terrible evils. We must still wait for God's Son and his mighty power to intervene, and hence we continue to pray and to labor for the Kingdom that is to come.

A TERRIBLE AND TRUE INDICTMENT

A minister of God makes the following indictment against the influence of the saloon:--

"The saloon is the enemy of God. Its forces are against the forces that make for righteousness. It makes a brute of the being God created in his own image and likeness. Its very atmosphere wreaks with blasphemy. It is destructive of all faith, all virtue, all love toward God, reverence for God and likeness to God. It is the organized expression of the kingdom of Satan amongst men.

"It is the enemy of man. It bloats his visage, corrupts his heart, weakens his will, sears his conscience.

"It is the enemy of the home. It puts out the fire, empties the larder, turns the protector of the family into a thing of abhorrence, clothes the wife in rags and brings the children to suffering and shame.

"It is the enemy of the State. It is the breeding-place of all the plots and conspiracies that threaten the downfall of society. It is the Gibraltar of bad politics. It is the gathering-place of thugs and repeaters, the market of the purchasable vote, the fountain head of municipal wrong-doing.

"The devil is for it; God is against it. Vice is for it; virtue is against it. The brothel is for it; the home is against it. Falsehood is for it; truth is against it. The anarchist is for it; the statesman is against it. Poverty is for it; plenty is against it. Misery is for it; happiness is against it. Disease is for it; health is against it. Death is for it; life is against it."

"ALL TO THE GLORY OF GOD"

The Apostle sums up his argument in favor of loving consideration for our brethren and liberty of conscience for ourselves--"Whether, therefore, ye eat or drink or whatsoever you do, do all to the glory of God." More than thirty years ago this text was so impressed upon the mind of the writer that he had it beautifully painted on glass and it still greets the eyes of visitors to the WATCH TOWER office, the Bible House parlor and the Editor's study. It is difficult to imagine a more comprehensive statement of the Christian's liberty and limitations than is expressed in these words. To whatever extent one learns to govern thoughts, words and deeds by this glorious precept he is becoming more and more filled with the spirit of the law of love, strengthened in character and meet for the inheritance of the saints in light. This limitation to what would be to "the glory of God" will enter into and affect all the affairs of life if we will only permit it. A dear brother now deceased told us on the occasion of our first meeting that for years he had been a nominal Christian, first a Congregationalist and subsequently an Episcopalian, and always found of his personal liberty; but how, failing to see the other side of the question, he had allowed his liberty to lead him into various excesses. He felt that he was exercising his personal liberty when he drank wine and occasionally played a social game of cards with the rector of his Church, and generally he felt at liberty to do whatever would not be in violation of the laws of the land.

His inquiry was, "Brother Russell, can you explain to

R4007 : page 175

me the change which has come over my life: I do not understand it myself. My friends used to hand me tracts in opposition to wine and tobacco, etc., but I pooh-poohed them and said in effect, 'I am as good as you; mind your own business and let me mind mine. I am violating no law, I am merely exercising my personal liberty.' But, Brother Russell, since I read MILLENNIAL DAWN, Vol. 1, a change has come over me, and those practices which I once considered my liberty I now esteem to be my snares and avoid them. The matter came about in this way: I first asked myself, Is that time spent with the rector playing cards a profitable use of my time? Are you doing it to the glory of God? And as for the wine, do you use that to the glory of God? I was obliged to answer both questions in the negative and discontinued both practices. It was not long after this that I found myself striking a match and about to light my usual cigar. The thought of doing all things to the glory of God came to my mind afresh and I said, 'Can you smoke that cigar to the glory of God?' It took a little time to decide the question, for I had been in the habit of smoking on an average ten cigars a day. That match went out and I struck another while still thinking. I finally decided that I could not smoke the cigar to God's glory and I threw it away. It was only a short time after that that I found myself feeling for my fine-cut tobacco, and about to take it as a substitute for the cigar. Again the question arose, Can you chew the tobacco to the glory of God? My judgment answered, No! and I threw away the tobacco. I have never used either since. Conscious that the thing that had influenced me to this course was the reading of the DAWN I reexamined the volume carefully, but could find in it no tirade against the practices I had just discontinued--no recommendations even along sumptuary lines. I want to ask you what it was in the DAWN that effected such a revolution in my life." We replied that the DAWN, instead of attacking the branches of evil, followed the Scriptural course of laying the ax to the root of the tree. Whoever realizes the true meaning of his consecration vow, the true significance of his begettal of the holy Spirit, the true meaning of the perfect law of liberty under which he has come, the law of love, will find it ample for the regulation of all of life's affairs, for he must seek thereafter that whether he eats or drinks or whatever he does all shall be to the glory of God.

"GIVE NONE OFFENCE"

The Apostle carries this thought of our personal responsibility in seeking God's glory to its legitimate conclusion. He shows that we will be disinclined to do anything that will stumble either Jews or Greeks or the Church of God. And he declares in the last verse of the lesson that this was his own course in life--that so far as possible in line with his conscience he sought to be pleasing to all men in all things--disregarding his own advantage and considering chiefly the profit of the many that he might do all possible for their salvation. This noble spirit is the only one consistent with our law of liberty--love which is always generous, thoughtful of the interest of others, unselfish, not proud, boastful, greedy;--not ill-mannered, not careless of the interests and feelings of others, either in the great or in the small things of life--the present or the future. We are glad that the Apostle was able to call attention to his own course as an exemplification of his teaching. And this should be the rule with all of us, not merely to give precepts but to follow them with example.

The Apostle in the next verse, which should be a part of the same chapter, says, "Be ye followers of me, as I also am of Christ." It would have been strangely inconsistent of the Apostle to set himself up as an example in anything except as he had pointed out either directly or indirectly that he could be an example only because he was a follower in the footsteps of the Redeemer. Christ is the pattern of us all, though we may learn to appreciate the grandeur of his example better by our closer contact with some who are walking in his steps and with whose experiences we may be able the more closely to sympathize. O that this lesson of the import of our law of liberty in all the affairs of life might be with us with increasing force, not only in our own affairs but also in our relationship in the Church, the body of Christ, that each might be the more careful as the days go by to exemplify the love of Christ, the love of God, the love of the brethren--the love even of our enemies.

===================

AN ENCOURAGING LETTER

DEAR BROTHER RUSSELL:--

I have been to St. Paul, Minn., to the Memorial, and learned concerning the prospective Convention to be held there in July. Am delighted the Lord is thus favoring them, as there are many new ones apparently coming in there now. I think that about ten or twelve, who have become interested from the sale of DAWNS, are attending the meetings, and that about ten have made entire consecration.

I was surprised to see the rapid growth of the Church there in zeal and love. You advised them to have a Wednesday evening testimony meeting and use a verse of Scripture for the text and they are carrying it out to the letter. The first Wednesday meeting I attended there were twenty-two present, all living long distances away, and all seemed ready to give testimony along the line of the subject. They use your text for the preceding Sunday's discourse published in the Pittsburg Dispatch. They meet at a different home of the brethren each week until they complete the circuit, as some cannot get to meeting at any other time than when it is at their home.

Minneapolis is carrying out the same plan. Sundays they all meet together, and the Elders are giving some fine discourses.

My heart has been greatly rejoiced of late to learn of three who after being stirred up by your discourse at Lynn, Mass., in January accepted the terms of consecration and complied therewith. They were from my home town in Nova Scotia, some of my warmest friends. I gave two of them the "Plan of the Ages" seven years ago, but they never read it or valued the Truth in the least until they heard you in January.

I thought I would write you privately about these things, as your heart would be rejoiced to learn of the prosperity of the Kingdom work anywhere. We are always rejoiced when anyone is benefited by the sale of the books, and I know you must be even more so. I have a friend who is reading with great interest, and is accepting the Truth as fast as she sees it. I have been almost sure her life has been consecrated to the Lord for years, it has been so beautiful. She cannot afford to pay for the TOWER and will you kindly place her name on the Lord's poor list.

Yours in him, E. E. M.,--Minn.

====================

SEMI-MONTHLY
VOL. XXVIII JUNE 15 No. 12
A.D. 1907--A.M. 6035

CONTENTS

Admonitions for the Consecrated...................179
  Patience and Forbearance Commended............180
  "Consider One Another to Provoke".............181
  "Love Seeketh Not Her Own"....................182
Led by a Way that They Knew Not...................183
  "The Bread that Came Down from Heaven"........184
  "Come Near Before the Lord"...................185
This Doth God Require.............................186
  The Law Covenant for Israel Only..............187
  "Fulfil the Law of Christ"....................188
A Scape-goat Query................................190
Some Interesting Letters..........................191

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

THE INDIANAPOLIS CONVENTION, JUNE 14-17

ALL SESSIONS IN "TOMLINSON HALL," COR. DELAWARE AND MARKET STS.

BUREAU OF INFORMATION IN UNION DEPOT

RAILROAD RATES

We have secured a rate of two cents per mile within the territory of the Central Passenger Association, embracing railroads west of Buffalo, Pittsburg and Wheeling, in Ohio, Indiana, Lower Michigan and a considerable portion of Illinois. Excursion tickets should be asked for the "Watch Tower Convention, Indianapolis." These tickets will require to be signed at Indianapolis before using on return passage, and will be sold on June 13th and 14th, and be good for return journey to leave Indianapolis not later than June 18th, and return ticket must be signed in the presence of the Agent. (However, in a considerable portion of this territory, the two cent a mile rate already prevails without a special excursion ticket.)

The Western Association has declined to make any special concession; friends from that territory must do the best they can in the matter of purchasing tickets. Remember the "mileage" plan; or, where a number are in one party, the "theatrical rate."

The Eastern Trunk Lines Association, governing New York, Pennsylvania, Virginia, West Virginia, Delaware, New Jersey, and Maryland Railroads, will grant us a special rate, on a signature ticket, of two cents a mile each way, provided we can furnish at once the names and addresses of those desirous of attending. Friends within this territory desirous of attending the Indianapolis Convention will say so at once; a postal card will do. On receipt of it we will procure a special order for a ticket and mail it to you.

Friends from Pennsylvania, West Virginia, Maryland, New York, New Jersey, etc., desirous of attending the Convention at Indianapolis should ADVISE US AT ONCE, so that we may procure for them from the railroads orders for two-cent-per-mile rates.

Reports seem to indicate that there will be a large gathering at Indianapolis.

ACCOMMODATIONS

In private residences accommodations can be had for 50c and $1.00 each per night. In hotels board and lodging can be procured for $1, $1.25, $2, and upward to $5 per day.

Write at once, if you wish us to procure accommodations, stating briefly and pointedly what kind, number of persons, sex and color, and if married couples wish to room together. Do not expect any alteration of your party's location after writing. If others join it later they will be accommodated in the order of notification. Address all letters to C. A. Wise, 1112 W. 30th St., Indianapolis, Ind.

==========

BRITISH PILGRIMAGE OF BRO. A. E. WILLIAMSON

Thornhill,	Eng.	June	26	East Kirkby,	Eng.	July	12, 13
Oldham,	"	"	27	Liverpool,	"	"	14, 15
Macclesfield,	"	"	28	Warrington,	"	"	16
Manchester,	"	"	29, 30	Atherstone,	"	"	17
Poulton-le-Fylde,		July	1	Leicester,	"	"	18, 19
Belfast,	Ire.	"	3, 4	Nottingham,	"	"	20, 21
Bangor,	"	"	6	Worcester,	"	"	22
Dublin,	"	"	7, 8	Tewkesbury,	"	"	23
Carlow,	"	"	10	Cardiff,	Wales	"	24, 25

====================

R4008 : page 179

ADMONITIONS FOR THE CONSECRATED

"I write unto thee...that thou mayest know how thou
oughtest to behave thyself in the house of God, which is
the Church of the living God, the pillar and
ground of the truth."--I Tim. 3:14,15.

IT is one thing to make our consecration to the Lord, to be his and to serve him even unto death, and another thing to carry out that service day by day in all the little details of life. Our Lord's words --that he that is faithful in that which is least would be faithful also in greater things--is well illustrated by the fact that it would be comparatively easy for us to finish our sacrifice by suicide, or even by going to the stake, and a much more difficult thing to day by day hold our sacrifice on the altar in all the little affairs of life--in self-denials, in patience, in perseverance, in brotherly kindness, in gentleness--to receive reviling and revile not again, to be smitten mentally or physically and not to retaliate; this endurance of a lingering crucifixion-death is much more difficult. But we can readily see that the Lord's plan is greatly to our advantage, in the sense that while the consecration evidences a right spirit, will or intention, the gradual carrying out of that consecration tends more and more to develop the character-likeness of our Lord in us. Hence the Apostle urges that we learn to rejoice even in tribulations, knowing that they will work out in us various fruits and graces of the Lord's Spirit, as we receive them in the proper attitude of heart and seek to learn the lessons they teach.

GOOD BEHAVIOR IN THE CHURCH

Recognizing that we are all defective according to the flesh, that none of us come up to the divine standard of perfection, and that our only perfection is that of the heart, the will, we must not wonder if occasionally we have trials and testings, aggravations, one from the other, though it must be the will, the desire, the intent of each to provoke one another to love and good works and not to anger, hatred and evil works. (Heb. 10:24.) For ourselves we must recognize the very highest standard of God-likeness, and as for others of the Body we must be prepared to allow our love for them and for the Lord to cover a multitude of blemishes should they appear to us. And each one, in proportion as he or she follows this course, is pleasing to the Lord, is pure in heart--a copy of God's dear Son--and, covered with the robe of the Redeemer's merit, is considered from God's standpoint, not according to his imperfect flesh, but according to his perfect-intentioned heart or will. To us, "in the Church" does not signify in a meeting-house, but amongst the Lord's people. Neither does it mean merely when we are assembled together, but it includes all of our dealings with them, every day and all the time. And we all should desire to learn the lesson how we ought to conduct ourselves in or amongst the members of the Church, the Body of Christ, the tabernacle of the holy Spirit amongst men.

Everywhere in the Bible the Lord sets before us perfect Love as the standard, and we must therefore suppose that all who have passed the standard of babes in Christ, and have come to some measure of knowledge of the Lord through his Word and Spirit, recognize this love standard and are seeking to conform to it. We must therefore suppose that the difficulties which from time to time arise amongst such are largely because of imperfect development of knowledge and experience in applying the love standard, as well as because of imperfections of the flesh. Hence the Scriptural exhortation that we grow in grace as well as in knowledge, and that we be more and more filled with the Spirit of the Lord, the spirit of love, the spirit of a sound mind, the spirit of brotherly kindness, the spirit of meekness, the spirit of patience--the holy Spirit.

ARE CONTENTIONS NECESSARY?

We reply that they are sometimes, but not nearly so often as they occur. There is just one ground of contention authorized, and we find it in the words, "Contend earnestly for the faith once delivered to the

R4008 : page 180

saints." (Jude 3.) But since the spirit of contention is everywhere in the Bible reprehended, we must understand the Apostle to mean that only the important points of our faith are to be contended for. We must not give place to any who deny the personality of the heavenly Father, and who would teach in the Church that God is a great big nothing, merely a principle of good; and if there is anything good in the sense of useful in the piece of iron or wood or stone or in any other substance, there is that much of God in it. We must contend earnestly against such vain philosophies, as being not only foreign to the faith once delivered to the saints, but antagonistic to it to the last degree. We must contend also for the ransom, because it is the very foundation of the faith once delivered to the saints --that Christ died for our sins according to the Scriptures and that he rose for our justification. This would imply a contention against various false claims, such as that our Lord was not made flesh but remained a spirit being, to whom death was quite impossible--that he merely assumed for a time the human body, pretending that it was himself, and pretending that he died when it died.

We must hold to the faith once delivered to the saints, that our Lord left the glory which he had with the Father before the world was, that he humbled himself and was made flesh, and that he did this not as an example, but that he by the grace of God "tasted death for every man"--that he might die the Just for the unjust to bring us to God. This means additionally that we must contend that his death was a real death, the Just for the unjust, else our faith in him as a Savior and Redeemer would depart. Furthermore, if we did not believe that he really died, really gave himself as a corresponding price for father Adam, thus purchasing him and his race, how could we believe in his resurrection from the dead? How could anyone be resurrected from death if he had not gone into it? We must also hold to and contend earnestly for the great fact that God's work during this Gospel Age is the selection of the Bride of Christ--the Church of the First-born-- and that this election, completed at our Lord's second coming, will have its consummation in the resurrection of the little flock to glory, honor and immortality in the Kingdom, as the Royal Priesthood under Christ their Royal Head and High Priest, that as the Spiritual Seed of Abraham they may fulfil the Abrahamic Covenant, "In thy Seed shall all the families of the earth be blessed." For all these fundamentals of our religion, including the declaration that sin entered into the world by Adam's transgression and that we are all partakers of his sin and of its penalty, and all need redemption--all these first principles of the faith we must stand for, contend for. To be indifferent to these and to allow error to creep in and to be promulgated, taught in the Church, would be a serious sin and show unfaithfulness on the part of those who had pledged themselves as soldiers of the cross to defend it.

But aside from such fundamentals, the Lord's people should seek to exercise great moderation amongst themselves upon any point of doctrine not clearly enunciated--upon the meaning of any parable not explained in the Scripture itself. Neither should there be any dispute or division as respects Brother Russell or any other brother. Each should be allowed to exercise his own judgment in respect to things not specifically stated in the Word of God. Each should feel a delicacy or reserve about promulgating any doctrine or matter not specifically and clearly taught in the Scriptures, and above all he should be sure never to teach or attempt to teach speculations if he himself is not thoroughly convinced respecting the same. Each one has enough to contend with in the twists and kinks of his own imperfect judgment without having others add to his difficulties by the rehearsal of matters which they admit they do not clearly understand. There is so much in God's Word that is simple and plain and well substantiated that we can talk about and think about, that we are well nigh inexcusable for far-away speculations. The Scriptures declare, "The secret things belong unto God, but the things revealed belong unto us."--Deut. 29:29.

PATIENCE AND FORBEARANCE COMMENDED

If some dear brother has a peculiar theory or hobby and feels that he cannot rest until he has presented it to the Church, there should be some opportunity given him to let off steam--even if it would not be advisable to hear him in the most public manner lest visitors should conclude that his fancies represented the general thought of the Church. But if after he has been heard on some occasion, and it be the judgment of the Church that his theories are unreasonable, unscriptural, he should be content with having given his view; and if he be not content, but desires to ride his theory continually as a hobby, to the annoyance of others and to the interference with the general spirit of worship and progress in study, it would seem to be the duty of the elders to call his attention to the fact, and to remind him that he has been heard, and therefore his urging the matter is in the nature of a contention, not for a fundamental of the truth, but for a theory, and that such contention is reproved

R4009 : page 180

throughout the Scriptures as contrary to the will of the Lord and to the good of his people, themselves included, and that therefore they cannot permit the matter to continue.--Titus 3:9.

The Apostle speaks of those who are "contentious and obey not the truth." (Rom. 2:8.) The intimation is that the contentious spirit or disposition is generally to be found amongst those who are not living up to the spirit of the truth which they have already recognized. They have been attempting to grow in knowledge without growing in grace--in love, in kindness, gentleness, meekness, patience, etc.; and those who are right at heart will be pleased to note this as their difficulty, and to correct the same, because what would it profit us to contend for our theories and cause confusion in the Church of God, and be ultimately reprimanded by the Lord and be unable to pass the examination for perfect love and Christ-likeness, and

therefore be counted unworthy a place in the Bride class! Surely such contentions, such theorizings, are well worthy of the Apostle's reprimand, and well worthy to be heeded by us all.

The Apostle's exhortation that "nothing be done through strife or vain-glory" gives another suggestion along this line, namely, that some have naturally the spirit of strife, and therefore more to overcome along this line than have some others. Some, it is intimated, have a vain-glorious spirit, the spirit of pride and ambition, which gets themselves and others into difficulty. But are we to reject those who are naturally combative, naturally ambitious? Are we to say that they therefore are not of the Body, and cut them off? By no means; rather we should seek to so exemplify the proper course in our own conduct as to impress a lesson upon them and upon all with whom we have contact. Wherever we see a wrong spirit in another our first thought should be, Have I any of that disposition myself? and our first correction should be in our own hearts and conduct. Thus casting the mote or beam out of our own eyes we would be the better prepared to approach our brother with gentleness and kindness, and unobtrusively to render him assistance in getting the better of his difficulties.

BEREANS WHO "FIGHT TO A FINISH"

Some of the Lord's dear brethren of excellent heart and noble intention seem to get the improper thought in connection with the Berean studies. They seem to say to themselves, There can be but one right thought on this subject, and that one the truth; and everyone else here should want the truth, and we should contend and dispute on this question if necessary all night and fight the matter until some one gives up and sees that he is wrong. This is an evil thought entirely, and is productive of great discomfort and disadvantage, and a hindrance to spirituality in various classes. On the one hand we are to appreciate more those who do some thinking of their own about a subject than those who do no thinking, and who merely swallow a statement set forth by others. But there is a proper limit to be observed: the Lord has had great patience with us all in our slowness to learn, and surely we should be patient with each other. He lays down line upon line, precept upon precept, and is slow to anger and plenteous of mercy, and very generous toward all those who give evidence of desiring to do his will.

We certainly are not authorized to do less than this in his name and as his representatives. Rather our realization of our own obtuseness in the past should make us very sympathetic with others who are slow to see, slow to hear, slow to understand. Each therefore should be content if he have a reasonable opportunity for presenting his view on any question, and should not attempt to enforce and crowd it in upon another. If the Editor has stated his view, and one or more do not see the matter exactly so, and the question is not fundamental, then it would be the proper course to let the matter rest there, and to allow the Lord eventually as the great Teacher, through his providences to gradually bring us to where we could the more completely see eye to eye. In this we have the opportunity for learning the lesson of patience and forbearance, brotherly kindness, meekness, gentleness--Love.

"CONSIDER ONE ANOTHER TO PROVOKE"

If anyone of a contentious mind would set himself about it, he would have no difficulty in provoking in others resentment and evil works; but the Apostle urges, that having the holy Spirit of love dwelling in our hearts, we should consider one another to provoke unto love and good works. We should study one another's natural dispositions from a sympathetic standpoint, with a view to helping each other over difficulties and weaknesses. And how much of this is possible! Frequently it is possible by speaking a kind word, gently, sympathetically, lovingly, to help some dear brother or sister to keep balanced--to overcome some of his or her weaknesses, the expression of which would be injurious to himself as well as to the Church or others. How we should all study this spirit of helpfulness and recognize it as the spirit of love, the Spirit of the Lord! Let us remember that a soft answer, a kind and gentle word, may be helpful and turn away anger, but that grievous words and strifeful words, cutting words, sarcastic words, are almost sure to stir up anger. (Prov. 15:1.) Let us therefore study more and more to be gentle toward all and kind and affectionate one toward another, forgiving one another, even as God for Christ's sake hath forgiven you.--Eph. 4:32.

Another point upon which forbearance and consideration seem very necessary is in respect to the choosing of leaders. Some very devoted brethren seem to get the impression that they should have no part in electing as an Elder anyone they could not endorse in every particular. We agree that no immoral person should be chosen to eldership under any consideration, and that if an Elder be found to be immoral his resignation should be immediately called for. But usually this is not the ground of difference: the Lord's people would never knowingly choose an immoral person as a standard-bearer or leader in spiritual things. But suppose that in a congregation there be one person whom the majority may consider vastly superior and better qualified every way than any other of their number to be their Elder or leader, and suppose that a minority of the congregation have a liking for the presentations or manners or what not of another brother, and suppose that another minority have a preference for still another brother, or at least a desire to see him brought forward into the public service of the Church, believing that he has talents that could be used of the Lord to his glory. What shall each party do?--fight it out on political lines and say, We have power, and therefore authority to elect our man, and you must either join in this or quit the company? By no means!

This might be "good politics" amongst the worldly, but it would be quite out of harmony with the spirit of love which must govern in the Church. In gaining such a victory we might wound one or more of the Lord's

R4009 : page 182

brethren, might offend our Lord, and do ourselves incalculable injury in our race for the great prize. Such a "victory" would be a defeat of our real aims and aspirations --a victory for our great Adversary. Are we not to consider one another, and seek not every man merely his own preferences, but seek to build one another up in the most holy faith? The spirit of love would therefore seem to dictate that more than one Elder should be elected in such a case--two or three or more, as the supply of material and the desires of the company could be reasonably interpreted, without violating the general directions of the Lord's Word. A fair and reasonable decision should be such as would be proportionate to the number of the brethren. Some might be found specially well adapted to the leading of one kind of meeting and others to the leading of another kind, and the Apostle points out that we have need of every member of the body, so that the eye cannot even say to the hand or the foot--I have no need of you. The thought we should have in mind is that there is plenty of room for all of the Lord's people to do service.

When the Apostle points out the qualifications of an Elder he mentions the ideal, just as our Lord mentions the ideal to us all when he says, "Be ye like unto your Father which is in heaven." We cannot be like the heavenly Father fully, completely, but we can have him as our standard or pattern to which we are striving to attain. Similarly, few elders may come up to the standard of qualification mentioned by the Apostle, but these qualifications should not be overlooked by any in their expression of a choice, or rather in their expression of what they believe to be the Lord's choice in the matter. "Forbearing one another in love," says the Apostle. O, how this forbearance and consideration of one another's preferences, tastes, views, would help to make us all more and more like the glorious Lord himself, and how it would smooth many of the wrinkles and difficulties, and bring peace in every little company of the Lord's people! We are not thinking of nor striving for the kind of peace and quiet that prevails in the graveyard or which prevails in the sleeping room, but the kind which the Lord would approve amongst those who are awake and alive and thoroughly consecrated to him, and forbearing and considering one another because of their love for the Head and for all those who are seeking to walk in his steps.

R4010 : page 182

"LOVE SEEKETH NOT HER OWN"

All of the Lord's people should gradually come more and more to be ashamed of a self-seeking spirit and disposition and to appreciate more and more the spirit of love, which thinks not of personal interests but of the good of others, especially those of the household of faith. If a brother thinks that he has some talents which he would be pleased to use in the Lord's service in the Church, it is proper for him to be on the alert for opportunity to use these, but also proper for him to avoid imposing himself or his services on the Church. While glad to serve the Church freely, without money or price, while glad to give time, strength, energy and every talent to the service of the Truth, the spirit of meekness as well as the spirit of wisdom should hinder him from crowding his services upon the Church more than the latter could appreciate. Better go gently, and trust to the Lord to guide and to eventually indicate who shall serve the Church and to what extent they shall serve and in what capacity. This, the Lord's way, the Scriptural way, will be found to be the wisest one--any other course will sooner or later bring difficulty to all concerned.

"WHOM THE SON MAKES FREE"

It is difficult for many of us to keep balanced respecting our personal liberties: we are largely influenced by the customs and practices of those surrounding us, and need continually to hearken to the voice of the Lord in his Word. Because in Babylon it is customary that nothing should be done without ordination, a feeling sometimes creeps in amongst those less developed in grace and truth that is somewhat in accord with that: the feeling, for instance, that no meetings must be held except as they are appointed by the Church and conducted by one of the elected elders. There are advantages coming from a recognition of the oneness of the Church, and the appointing of meetings when and where they may be most helpful and to be led by those esteemed to have superior qualifications. But we must never lose sight of the fact that neither the Lord nor the apostles placed any limitations upon the liberties of individuals, and hence we may not do so. Note our Lord's words--"Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) That promise is as true today as it ever was, and places no restriction upon any of the Lord's people.

If, therefore, any of the Lord's flock feel that their best spiritual interests are not served by the arrangements already made by the Church, they are fully at liberty to start a meeting that will be more helpful to them--any kind of a meeting not in conflict with the provisions of the Scriptures. In case of such a necessity seeming to present itself to any, our advice would be that they seek to appoint such meetings at a time and place that would not be in conflict with the appointments of the general congregation. If then it be desirable, as we hold that it generally is, that the Church should take a general supervision of such matters, it should recognize its responsibility and appoint a sufficiency of meetings and of the desired kinds, and under such leadership as will meet the necessities of the dear people--that all may be fed, that all may be strengthened, that all may progress, and that all may be maintained in unity of heart and in love and fellowship and cooperation.

This may be as suitable a time as any for mentioning again, what has already been emphasized in DAWN STUDIES, Vol. VI., namely, that in our opinion the Lord's dear flock grow most in grace and strength where testimony meetings and Berean classes and

R4010 : page 183

DAWN studies are given quite a prominent place amongst their meetings. In these social gatherings, especially in the meetings devoted to testimony, prayer and praise, the dear friends have opportunities for getting into sympathetic touch with one another, which is most helpful, and which binds them more together in the bonds of Christian love than perhaps any other meetings could do. In the Allegheny Church these meetings are held every Wednesday evening, and are eight in number, in various parts of Pittsburg and suburbs. The average attendance for last quarter was more than one hundred and fifty, and the influence going out from these meetings is, we believe, excellent. How glad we would be if all the dear company who are able would attend them and partake of their refreshing influences. Many, we are sure, if obliged to choose one kind of meeting only would vote for the testimony meeting, or else that the testimony feature be made an important part of some other meeting. Let us remember that this is much of the kind of a meeting described by the Apostle in the early Church, as "When you come together."--I Cor. 14:26.

===================

R4010 : page 183

LED BY A WAY THAT THEY KNEW NOT

--EXODUS 16:1-15.--JULY 7.--

Golden Text:--"I am the living bread which came down from heaven."--John 6:51.

FULL of exultation at their great deliverance by the mighty hand of God, the Israelites, still guided by the cloudy pillar, journeyed for the promised land by a circuitous route. They started upon the journey, which lasted forty years, while it might have been accomplished in as many days. The object of the long delay was their instruction in righteousness, especially in faith. This would have been profitable for any people, but especially for a subject people born in a state of serfdom, and hence unused to liberty and initiative. But, more than this, natural Israel was intended of the Lord to constitute a type or shadow of spiritual Israel, and the lessons of the former were to be illustrative of the lessons of the latter. Whoever has read the story of Israel, and failed to discern that they and their experiences were foreshadowings of better things coming, has failed to get the gist of the lesson the Lord would teach. The experiences and instructions of the wilderness journey remind us of the poet's words, "God moves in a mysterious way his wonders to perform."

The first lesson of the journey showed that the people had much to learn along the lines of faith and trust in the Lord. One would have thought that the plagues upon Egypt resulting in their liberty would have been convincing proof to them of divine favor, and would have secured them from every doubt and fear that he who had begun a good work on their behalf would surely not desert them on the threshold. Nevertheless, after journeying for three days slowly they came to the waters of Marah, and sore was their disappointment when they found that they had been appropriately named--Marah, signifying bitter. The waters were brackish and unpalatable and unfit for use. A great murmuring ascended from all sides, the disappointment was intense. Where was Moses? Why was the water brackish?

The cry of the people to Moses was in unbelief, reproach; but Moses cried unto the Lord in faith, and the Lord showed him a tree which, cast into the waters, acted as a medicine, sweetening them, making them fit for use. The lesson to the people must have been a valuable one, leading them to trust the Lord more fully and to realize his continued care for their interests.

Water, one of the most important elements for human sustenance, is used in the Scriptures to represent the Truth --the message of God--the hope of everlasting life. In a certain sense the Law Covenant made with Israel was such a hope, such a fountain of water, of which the Israelites might drink and be refreshed and be enabled to gain eternal life. But while the Law was good in many respects, it had in it certain condemnatory qualities which hindered it from giving to the Israelites the refreshment and the life everlasting which they had hoped for. The Law made nothing perfect, writes the Apostle--yea, he adds, that which was thought to be unto life was found to be unto death.--Rom. 7:10.

HEALING THE BRACKISH WATERS

Moses, the Mediator of the Law Covenant, typified the Christ (Head and Body), the Mediator of the New Covenant, and the tree that Moses cast into the waters for their sweetening represented another tree--the one referred to in the statement, "Cursed is every one that hangeth on a tree." (Gal. 3:13.) The tree represented the cross of Christ, the agency through which the waters of truth and divine law become waters of grace and blessing for the world of mankind in general when, in the Millennial Age, they shall be delivered from the bondage of Satan and sin, represented by the slavery of Egypt. As the Apostle points out, it will not be possible for God to make a new law under which to bless mankind, for the Law given to Israel was good, was perfect, as the law of God must always be. The divine promises represented by the water were poisoned by sin--by Adam's disobedience--and hence were unsuitable and could not give the desired blessing. The cross of Christ, by cancelling Adamic sin, cancelled also the condemnation of the divine law against mankind, and eventually will permit the great antitypical Mediator to make the gracious promises of God good, refreshing, applicable to all who seek to walk in the ways of the Lord. The New Covenant between God and Israel, in which all the families of the earth are to share the benefit, will shortly be sealed with the precious blood--be confirmed, made operative. It merely waits for the completion of the sacrifices of the Day of Atonement, and meantime the Church of the First-born are counted in as members of the Body of the Mediator, and permitted to suffer with him--to share with him in the sufferings of the present time, that they may also have a share in the glory that shall follow, when the New Covenant shall be sealed, and through it the blessing of the Lord extend to every creature.

"Traveling o'er the desert's scorching sand,
Father, lead me! grasp my hand.
Lead me on! Lead me on!
When at Marah, parched with heat,
And the sparkling fountain greet,
Make the bitter water sweet.
Lead me on! Lead me on!"

The New Creation is not under the Law but under grace--not under the Law Covenant nor under the New Covenant, but under the original Covenant, the "Everlasting Covenant," which reads, "In thy Seed shall all the families of the earth be blessed." As the Apostle assures us, it is the privilege of the Church of the First-born, who make their calling and election sure, to constitute members of the "Seed," which under the New Covenant is to bless first natural Israel and subsequently all nations: "Ye, brethren, as Isaac was, are children of promise." (Gal. 4:28.) "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) The original Covenant, as the Apostle explains, was typified by Sarah: that Covenant was the mother of our Lord and of all his members. We have nothing to do with the Hagar Covenant, the Law Covenant, nor with the Keturah Covenant, the New Covenant, except that the promise is that in and through the elect Seed of the Sarah Covenant the offspring of both the other covenants, are to receive their blessings.

TWELVE FOUNTAINS AND SEVENTY PALMS

A journey of a few hours brought the Israelites to Elim, noted for its twelve fountains, or springs, and its seventy palm trees. It was a delightful resting place, symbolical of the blessings which may be enjoyed after our trials. The twelve springs, fountains, remind us of the apostles, God's special gift or blessing to the Church, through whom have come the refreshments of the water of life, and who are to be prominent also, according to the Lord's promise, in the Kingdom--in the work of blessing Israel and all the nations. The seventy palm trees remind us of the seventy whom our Lord commissioned subsequently to the twelve apostles, and whose ministries typified the public services of this Gospel Age down to its harvest or close. As the seventy were directed to go into every city whither our Lord would ultimately go, and were instructed, "Ye shall not have gone over the cities of Israel until the Son of man be come," it signified that our mission is to all nations, peoples, kindreds and tongues, wherever we may find a hearing ear, with the assurance that we shall not have more than accomplished the work of declaring the good tidings to every nation until the second coming of the Son of man in the power and great glory of his Kingdom.

Our lesson opens with the declaration that the Israelites removed from Elim, going toward Mount Sinai, on the fifteenth day of the second month--just thirty days from the time they left Egypt, following the Passover. Apparently, therefore, they stayed at Elim about two weeks before entering the wilderness region surrounding Mount Sinai, one of whose peaks was called Mount Horeb, where God manifested himself to Moses in the burning bush. Not only had Moses made this journey several times, but Aaron also, for we remember that after the Lord's first revelation at the burning bush he sent Aaron to Moses and they met in Horeb, the Mount of God. That meeting of Moses and Aaron prior to the passing over of the first-born, etc., might not improperly be understood to symbolize the beginning of this Gospel Age, and to be a picture of the two features of the work of Christ: Aaron representing the sacrificial work as the priest, and Moses representing the future work as the leader and commander of the people. The Church of the First-born was typically represented in the under-priests, the sons of Aaron, and also typically represented in the body of Moses, illustrating our participation in the sufferings of Christ in this present time and also our inheritance in him in the glory that shall follow.

The journeying of the people toward Mount Sinai, then, would represent the carrying out of the great program outlined at the beginning, when Moses and Aaron met by divine arrangement; the gathering of all the hosts of Israel to Mount Sinai typified not the blessings which came to the Church at Pentecost, but the blessings which are about to come to the world, all mankind who are ready and willing to receive them under the New Covenant. The covenant made with natural Israel at Sinai by Moses, the mediator of that Law Covenant, typified specifically the new and better Covenant about to be made with Israel, and incidentally with the whole world of mankind through the better Mediator, the Christ, Head and Body. The Apostle clearly sets this forth in his delineations in Hebrews 12, where he pictures the time of trouble in the end of this age in connection with the sealing of the New Covenant with its type at Mount Sinai when and where the Law Covenant was sealed and made effective. His intimation is that in the trouble near at hand everything that can be shaken, political, social, religious, financial, will be shaken thoroughly, until only the unshakable, true things, shall remain. And these unshakable things he tells us will be related to the Kingdom of Messiah in which we shall share, "We receiving a Kingdom that cannot be shaken."

"THE BREAD THAT CAME DOWN FROM HEAVEN"

Travelers tell us that the wilderness surrounding Sinai is far from barren. One declares: "The whole sides of the valley through which the children of Israel marched are still tufted with brushwood, which doubtless afforded food for their beasts. Lastly, the herbage under these trees and shrubs is completely covered with snails of a prodigious size and of the best sort. However uninviting such a repast might appear to us, they are here esteemed a great delicacy. These mollusks of the land would aid in sustaining the people."

We can see, however, that so mighty a host would have a very limited bill of fare, and realizations of the conditions will help us to sympathize with them in their murmurings when they said, "Would to God we had died by the hands of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill the whole assembly with hunger." It appeared to them that their first hopes had died, that no preference of the Lord had been shown them, and that they should have continued under the Egyptian bondage. We see their lack of faith and that the lessons of the plagues and the sea and the healing of

R4011 : page 185

the waters of Marah had not given them full assurance of faith that the God of Abraham, Isaac and Jacob was leading them forth to fulfil in them his glorious promises made to the fathers--the blessing of the world.

But while blaming them for lack of faith we are not to blame them for desiring some of the necessities of life, nor does the Lord blame them for the latter; rather he was waiting for them to appreciate their need, so that they might the better appreciate the bountiful provision which he had intended. In answer to their cry God sent them bread from heaven--not indeed baked, cut in slices and buttered, but according to the Lord's usual way he did for them what they could not do for themselves: he provided the substance from which they might make their bread. The distribution of the manna and its daily sending through a long period marks it as a miracle.

There are indeed other mannas from that desert of Arabia. One kind is exuded in drops from the tamarisk tree, and is a sweet, semi-fluid substance. The manna of commerce is an exudation from the flowering ash. But none of the known mannas of Arabia correspond to this described in Exodus: (1) The supply is very small and only at special seasons of the year; (2) they are unsuitable for food; (3) they can be kept indefinitely. The manna of the Israelites spoiled after twenty-four hours except that gathered on the sixth day, which corrupted not for forty-eight hours, leaving a rest from the gathering on the seventh day, the Sabbath. It was ground in mills, and baked as bread or stewed. By this miracle of the manna the Lord taught the Israelites faith in him as their great Provider.

To Spiritual Israelites there is a lesson in connection with the manna also: it is Scripturally called the "bread of angels," and again, the "bread of the mighty," and again, the "bread of heaven." (Psa. 78:25.) It was a food supplied by the Lord's providence. Our Lord Jesus tells us that he was the antitype of this bread--that it typified the life-giving qualities which he possessed and which he sacrificed on our behalf; that all the dying race might profit through his death and obtain a right to life eternal. Thank God that some of us have had the eyes of our understanding opened to hear the message of good tidings respecting its value. More than

R4012 : page 185

this, some of us have already tasted that the Lord is gracious, and we have already fed on this bread from heaven, rejoicing the while that it is not only for the First-born but for all Israel--for all who eventually shall desire to come into accord with our God. It was some of this manna that by divine direction was put into the golden pot which was hidden in the ark with the scroll of the Law under the golden mercy seat, typifying, illustrating, the immortality which the Lord has provided for the Church of the First-born, to whom he has sent the message, "To him that overcometh will I give to eat of the hidden manna." (Rev. 2:17.)

That incorruptible hidden manna in the golden pot represents the grace of God in the Church of the First-born, and teaches what is elsewhere plainly stated in the Scriptures, that the "little flock" shall enjoy the incorruptible life, immortality. While these will have inherent life, the remainder of God's creatures in their eternal perfection will instead of this have supplied to them eternal life.

"COME NEAR BEFORE THE LORD"

The lesson of faith was to be so impressed before the sending of the manna that its coming was foretold, and the Israelites were gathered to behold the glory of the Lord. They looked at the cloud which represented the Lord and which was caused to shine with resplendent glory. And as Aaron spoke to the congregation, telling them that their murmurings had been against the Lord and not against himself and Moses, and directing their attention to the cloud, behold, the glory, the brightness, of the Lord appeared in the cloud, and a message, saying, "I have heard the murmurings of the children of Israel: speak unto them saying, At even shall ye eat flesh and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." How patient was the Lord in his dealings with his people--full of compassion and of tender mercy. The people should have cried unto the Lord, "Give us this day our daily bread," but should not have murmured and stipulated that they wanted something as good as the flesh-pots of Egypt.

Many Spiritual Israelites may learn a lesson along this line. It is not for us to dictate to the Lord how he shall provide for us, but by faith to accept his provision according to his promises, and while waiting for the same to make our requests, make them unto the Lord--but always according to his will. "Thy will be done" should be the spirit of our hearts, and hence the spirit of our prayers. Our Father knoweth what things we have need of before we ask him, and he is more willing to give good gifts unto his children than are earthly parents to give good gifts to theirs.

"He that hath led will lead all through the wilderness;
He that hath fed will feed; he that hath blessed, will bless."

QUAIL ABOUT TWO CUBITS DEEP

Travelers tell us that in the spring of the year large flocks of quail frequently cross the Arabian Gulf of the Red Sea. They come in great flocks, and, wearied with their long flight across the water, they fly low, so as to be easily within the reach of man. Tristram says, "I have myself found the ground in Algeria in the month of April covered with quail for an extent of many acres at daybreak, where on the preceding afternoon there had been none." The reading of Numbers 11:7 seems to imply that on this occasion the quail were nearly two cubits deep, and infidels have pointed to the fact as an absurdity. It would be entirely possible, however, for us to understand the narrative to signify that the great quantities of quail flew low, even within two cubits of the ground, thus insuring a large catch on the part of the flesh-hungry Israelites. The subsequent narrative indicates that the quail were not sent regularly, but only on rare occasions--so far as appears only here in the wilderness of Sinai and in the wilderness of Paran.--Numbers 11:31-34.

The next morning after the shower of quail the Israelites had a new experience with the "corn from heaven." It came with the dew, and when the latter left the little grains of food were scattered all over the country side. Thenceforth it became a part of the regular labor of each family to gather its portion of the heavenly manna. The word manna

R4012 : page 186

is supposed to signify, What is it? Moses answered, "It is the bread which the Lord hath given you to eat." What a constant reminder they would have, in the necessity for gathering this grain, grinding it, making bread of it, etc., of the Lord's providential care for their interests. How full of faith and loyalty to him they should have subsequently become --more and more as the days went by. We are, therefore, continually astonished to find evidences of lack of faith and a disposition to contamination with idolatry, etc. If all this seems strange to us we should allow it to make a deep impression upon our minds and apply it to ourselves. For have not we the true Bread that came down from heaven? and has not God so arranged our affairs and interests that it is quite necessary for us to go continually to the throne of the heavenly grace to obtain mercy and find grace to help in time of need? Nevertheless, is it not true that many find their hearts overcharged with the cares of this life, and that their faith in the Lord continually needs to be refreshed? How few there are who go regularly to the throne of grace to obtain their supply of daily refreshment! How few who belong to the New Creation realize that the New Creature needs daily bread as much as does the natural man.

The supply of manna was a beautiful figure of the supply of grace in Christ: it needed to be gathered daily; it would not keep over for succeeding days. The lesson of this would seem to be that those who accumulate much of God's grace and truth must also be dispensers of it. It is not provided with a view to the creation of a spiritual aristocracy. How often we have seen this exemplified: those who study the Word merely for themselves, and who do not commingle with the brethren and share their blessings, are not in the long run as much advantaged as we would have expected. Our gathering of the manna is to be day by day: our feeding on the heavenly bread is to be a continuous privilege, without which we will not have the strength for the journey of life; but with it we would be strong in the Lord, and may perchance be permitted to assist others by the dispensing of divine grace to them.

When our Lord declared himself to be the Bread from heaven, many of his hearers failed to comprehend the simile, and said, "This is a hard saying. Will this man give us of his flesh to eat?" They failed to see that our Lord personified the Truth, the great plan of God which centered in him, the life which he had come to give on behalf of the world, that we might live through him. To eat the flesh of Jesus literally would have merely produced flesh, but to eat of him in the sense of partaking of the blessings and mercies of God provided in him, and in the sense of appropriating his Spirit and disposition, is the proper thought. As we partake of our Lord's qualities they become ours, as we feed upon him in our hearts we become strong in faith and in all the graces of his Spirit. Let us then daily gather our portion of manna and daily seek to use it all, and realize that it will be our portion until we reach the heavenly Canaan. Surely then all the supply of divine grace experienced by the Lord's faithful should be stimulating to our faith and confidence in him who has called us from darkness into his marvelous light.

===================

R4012 : page 186

THIS DOTH GOD REQUIRE

--EXODUS 20:1-11.--JULY 14.--

Golden Text:--Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.--Deut. 6:5.

OUR lesson relates to the first four of the ten commandments delivered to the Israelites at Mount Sinai as the basis of the Covenant which the Lord made with the nation of Israel there. The journey from Egypt to Mount Sinai is about 150 miles, and with intermediate stops nearly fifty days were consumed in reaching it. We recall the leading experiences of these fifty days: (1)

The passing at the Red Sea; (2) the making sweet the waters of Marah; (3) the rest at the wells of Elim near the palm grove; (4) the beginning of the supply of manna; (5) the smiting of the rock from which gushed waters for their refreshment--typical, as the Apostle tells us, of Christ and the life and refreshment which now come to spiritual Israelites by faith (1 Cor. 10:4); (6) the battle with the Amalekites, in which Israel, untrained to battle, was victorious, while Aaron and Hur upheld the hands of Moses and "the Lord fought for them"; (7) the organization of the nation by the appointment of seventy elders as judges under Moses.

R4013 : page 186

All of these experiences were designed of the Lord to prepare Israel for further blessings and mercies, and to make them typical of Spiritual Israel and the heavenly favors to be bestowed upon them in due time. When Moses said to Pharaoh that the Lord commanded that the people should go into the wilderness to offer sacrifices to him, it was but a vague statement of a great fact. The sacrifice which the Lord proposed was a consecration of themselves and all that they possessed to him and to his service. The experiences of the fifty days were calculated to establish faith in the Lord, and to ground and establish the hope of the Abrahamic Covenant under which they had essayed to leave Egypt to seek the promised land where the blessing would be granted. They had now arrived at the spot in the wilderness, at Mount Sinai, where God proposed to enter into covenant relationship with them. This was, therefore, the important epoch in their history. God proposed to adopt them as his people, and that Moses should be the mediator between him and them.

THE LAW COVENANT SEALED

The Law was read in the hearing of the elders and representatives of the people, and signified the terms and conditions upon which the Lord would grant them his special favor and blessing. If they would obey his statutes and keep his commandments he would make of them a great nation; he would give them prosperity of every kind; he who would do those things should live, and the blessing of the Lord would prosper his every interest. This implied eternal life, though it is doubtful if the faith of the people could fully grasp this part of the blessing. They all, however, could appreciate the fact that they were promised

R4013 : page 187

health and wealth if obedient to the Law. On the other hand, if disobedient it was to mean to them disease, national and individual sickness, pain, sorrow, poverty. They were called upon to take their stand once and forever. Would they be the Lord's people and nation and enter into this covenant, or would they not? They responded favorably; they declared, "These things will we do." But little did they appreciate the comprehensiveness of these divine commands --they saw only the outward aspect and not the spirit of the Law.

The Apostle assures us that it was impossible for them or for any other members of the imperfect race to fulfil the requirements of that Law in its real spirit and depth-- that the divine Law measures the full capacity of a perfect human being, and hence that no imperfect being, none of the fallen race, could possibly keep that Law. He says of it, "The commandment which was ordained to life, I [we Jews] found to be unto death." (Rom. 7:10.) This was not the fault of the Law, for, as the Apostle declares, the Law was just and perfect and good. It was the fault of the fall, because "there is none righteous, no not one," therefore there is none able to keep the perfect Law in its very spirit. This fact, however, was kindly veiled from the eyes of the Israelites that they might with the greater courage undertake to do their best and receive the full measure of possible blessing under the circumstances. God from the beginning foresaw the entire plan, and meant in this Law Covenant with Israel merely their blessing at the time, and to use them as a type of Spiritual Israel, who as the great antitypical Mediator will in due time provide for them the benefits of the New Covenant, which will make allowance for their imperfections, and during the Millennium bring them and all others of mankind who desire harmony with God back to full relationship with the Creator and to eternal life--destroying wilful evil-doers.

THE LAW COVENANT FOR ISRAEL ONLY

Much needless confusion prevails respecting the application of the Decalogue. Few seem to notice that it was the basis of the Covenant made with Israel, and that it included in its provisions, promises and penalties only the Jewish nation. Its commands had nothing whatever to do with the Egyptians or any other nation of that time or since, neither are they now applicable to Spiritual Israel. Even those Jews once under this Law Covenant needed to be freed from it before they could become espoused to Christ. The Apostle most distinctly states this, saying to the Jews that, so far as its blessings and opportunities were concerned, these ended at the cross of Christ, that Christ made an end of the Law Covenant, nailing it to the cross. (Col. 2:14.) He further shows us that every Jew who believed in Christ needed first to recognize the death or end of the Law Covenant under which he had previously been bound before he could become married to Christ, betrothed to Christ as a member of the Bride class, Spiritual Israel.

It will be remembered that the Apostle tells us that the Law Covenant was typified in Hagar, whose son Ishmael typified the Jewish nation under the bondage of the Law-- not free, not sons of God in the highest sense, not heirs of the Abrahamic Covenant. He points out that this higher position of the sons was represented in Isaac, whose mother, Sarah, represented the original Abrahamic Covenant, which God made 430 years before the Law Covenant was added at Mount Sinai. As Hagar, the bondservant, brought forth her son first, so Natural Israel was developed before Spiritual Israel: as later Sarah bore the true heir to Abraham, so later the Abrahamic Covenant bore the antitypical house of sons, Spiritual Israel, of which Jesus is the Head and the Spirit-begotten ones members. Our Lord also refers to this change of dispensation and shows that all who were of suitable condition of mind in the Jewish nation were privileged to be transferred from the Law Covenant and the Ishmael seed to the better Covenant, as members of the Isaac class, the house of sons. He says he came unto his own and his own received him not [as a nation], but to as many as received him, to them gave he liberty [power, privilege] to become the sons of God, even to them that believe on his name."--John 1:12.

If the ten commandments, the basis of the Jewish Covenant, were only given to that nation and not to the world, is the world without a covenant? We answer, Yes: the world never has been under any law of God, never has been recognized by God, whose time for dealing with the world is in the future under the terms of the New Covenant, at the hands of the greater Mediator than Moses, namely: Christ, Head and Body. Thus we read, "God has appointed a day in the which he will judge the world in righteousness." (Acts 17:31.) That day has not yet come, hence the world is not on trial, is not being judged, rewarded or punished. The day of the world's trial will as surely come as Natural Israel's time of favor and trial came when they were delivered from Egypt, and as surely as Spiritual Israel's day of favor and judgment came, beginning with our Lord and Pentecost.

Meantime, since the casting off of Natural Israel at the time of our Lord's crucifixion, God has been dealing only with Spiritual Israel, rewarding, punishing, chastising, etc., "every son whom he receiveth"--but not the world, whom he has not received nor entered into covenant relationship with. "The world still lieth in the wicked one," is still blinded by the "god of this world," is still under Adamic condemnation, and therefore still "children of wrath," to whom no favor is due until the inauguration of the Millennial Kingdom.

ALL COMMANDED TO REPENT

With the end of the Jewish Law Covenant, with the accomplishment of Christ's sacrifice at Calvary and the application of the merit thereof to the household of faith, all men everywhere were commanded to repent, and to know that God was prepared to give the trial or testing to all, to the intent that the willing and obedient might be adjudged worthy of everlasting life if assisted thereto through the Redeemer. The law of God was originally written in man's constitution in that he was created in the image and likeness of God, with the qualities of mind which would enable him to appreciate right and wrong, justice and injustice, and esteem righteousness. But the fall largely erased this law from the human heart, until today, in some of the more savage, only the merest trace of conscience and appreciation of right and wrong remain. Consequently the eyes of their

R4013 : page 188

understanding and the ears of their heart remain closed to the message that is now promulgated, urging all everywhere to repent and turn to the Lord. That this is true is demonstrated: our Lord called attention to the fact that few have ears to hear and eyes to see, and declared of some who received his message, "Blessed are your eyes for they see, and your ears for they hear." Furthermore, the promise is that eventually, during the Millennial age, all the blind eyes shall be opened and all the deaf ears be unstopped.

"FULFIL THE LAW OF CHRIST"

The Decalogue is styled the Law of Moses because, as the Apostle declares, "The Law came by Moses, but grace and truth by Jesus Christ." The Jew who did not receive Christ did not receive the grace and truth, and the Christian who has received Christ and his grace and truth is "not under the Law [Covenant] but under grace." (Rom. 6:14.) The Law of Christ is a very different one from that of the ten commandments, and yet there is an agreement between them, because, though Moses' Law was given to the house of servants and the Law of Christ was given to the house of sons, both emanated from the Father and both are based

R4014 : page 188

upon his eternal law of righteousness.

No wonder, then, that there is a harmony between them. The Law of Christ is positive and is called a new commandment. It does not attempt to say what we shall not do, as did Moses' Law, but taking the positive form tells us what all of Christ's followers shall do, must do, in order to be acceptable to him. His law is that we shall love God and "love one another as I have loved you." Under this divine arrangement with the house of sons he that loveth not is not of God--"if any man have not the Spirit of Christ [the spirit of love] he is none of his," and if he have the spirit of love for God and consequently for his fellowmen he would not think of doing things forbidden the house of servants in the Decalogue. What was proper enough as a prohibition to the natural man would be wholly inappropriate to the members of the New Creation, the Body of Christ, who have been begotten of the holy Spirit of love. What an insult it would be to such to command them not to blaspheme God's name, not to worship other gods, not to kill, not to steal! Would God steal? would God murder? and would any who have been begotten of his Spirit have the wish or desire to do these things? Surely not! Hence the prohibitions contained in the ten commandments are not for the New Creation and were never given to them. As the Apostle declares, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"--the Mosaic Law.--Rom. 8:2.

"MOSES GAVE YOU THE LAW"

These were Jesus' words, and he adds, "none of you keepeth it." (John 7:19.) They could not keep it, could not be justified by it. Do we then of the New Creation keep the still higher law of love? and if so, how? The Scriptures answer--"The righteousness of the Law [its requirements --full obedience] is fulfilled in us who walk not after the flesh but after the Spirit"--who are striving to the best of our ability to be in harmony with the very essence of the divine will, Love. Not that we can walk up to the spirit of the Law, but that when we walk after it with our best endeavors God counts it unto us as though we walked up to its requirements--the merit of Christ our Lord and Head being imputed to and compensating for all our unwilling imperfections.

Nevertheless, although we are not under the Mosaic Law, we--the New Creatures, begotten of the holy Spirit and accepted in the Beloved under the Covenant of grace--may gain valuable lessons from an examination of the Law of Moses, because the study of it will open wider and wider the eyes of our understanding to see what are the particular and exact requirements of the divine law and our own natural shortcomings. Our study of the Law, however, will not bring to us condemnation, for we remember that we are not under the Law but under grace--not condemned because unable to fulfil every requirement of the Law, but justified before God and the Law through the merit of Jesus when we put forth our best efforts to the accomplishment of the divine will. In the declarations of the Law designed for Natural Israel we see the outlines of the perfect will of God, and the more clearly we discern this the more it will enable us to fulfil the desires of our hearts and to come into fuller accord with God's perfect will in thought, word and deed.

THE FIRST TWO COMMANDMENTS

God properly puts himself first, for he is first, head, chief over all beings and all things, and to him properly belongs their homage, their reverence, and only as mankind come to realize this do they approximate the spirit of a sound mind. The Israelites had been in contact with idolatry in Egypt, and would again be in contact with it when they entered Canaan. The first lesson they were to learn was, "Hear, O Israel, the Lord thy God is one"--Jehovah--and "thou shalt have no other gods before me." No other rulers of any kind were to be allowed to usurp the place and honor of the great Ruler, nor should they attempt to make any likeness of the true God, for a true representation of him could not be made. They were to bow down to nothing in the sky or on the earth or in the waters as an object of worship, but were to recognize the true God as the invisible one, whose energy and power are everywhere present throughout the universe. Disregard of this command would bring upon them trouble, for God would not consider it a light thing, but would visit the iniquities upon them to the third and fourth generations of those despising him, and would show mercy unto thousands of those loving him and keeping his commandments. The application of this commandment to Natural Israel is very evident; its language is simplicity itself. What lessons can Spiritual Israelites draw from this command given to Natural Israel?

We can, as the Apostle urges, keep our hearts from idols; we are not in danger of making idols of wood or stone or metal in the image of God. We have too thoroughly gotten rid of the ignorance and superstition engendered by the fall to take such a course; but we should remember how natural it is for us to turn the organs of reverence and worship into improper channels, and to give a measure of worship to children or parents or husband or wife or minister; or to have such an appreciation of and desire for honor of men as to reverence their gift of office, or to have such a love for money and the honors and blessings it will give as

R4014 : page 189

to become Mammon worshipers. Thus we may draw valuable lessons from what the Lord said to the house of servants, and although we cannot apply the letter of the commandment to the sons, the latter can get blessings from the spirit of it.

THE THIRD COMMANDMENT

The command, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain," was evidently very appropriate as a limitation upon the Jews, the house of servants. It forbade profane swearing of every kind, and would be proper for the natural man everywhere and always. Why should any profane the name of the Almighty? Why should not all the world fear so wrong a course? This taking of God's name in vain would include perjury, false swearing, which has always been punished by all civilized peoples. Under the Jewish Law an offender was to be punished with the very penalty which his perjury was intended to prevent. It was punished by the Egyptians with death or mutilation, and by the Greeks with a heavy fine, and ultimately with the loss of civil rights. In the world the man who uses the name of the Deity profanely is properly esteemed to be no gentleman--to be coarse, rude, vulgar. It may well be noted here, however, that nothing in this command even among the Jews would have hindered them from the taking of a legal oath before a court of law. Such oaths are not profane nor taking the Lord's name in vain.

They are merely affirmations in public that the thing said is the truth as God knows it to be the truth.

What lesson may the Spiritual Israelite learn from this commandment? We reply that none who are Israelites indeed, begotten of the spirit of love for God, would need any command not to blaspheme his name by profane swearing. We can make still more deep and suitable application of the command, however: we who have accepted Christ, who have vowed the full consecration of all we have and are to the Lord, have been begotten of his Spirit, and been told that we may consider him our Father and ourselves his children--we should realize that in one sense of the word we have taken upon us the name of the Lord. Just the same as a child adopted into a family takes the name of the family, so we have taken upon ourselves the name of the sons of God in accepting the divine proposition to this effect. As we accepted this holy relationship with a realization of what it signifies--"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is (1 John 3:2)--having confessed this relationship before man, it is for us to show and for them and the Lord to see whether it has been in vain or with a sincere heart. If the latter, we will to the extent of our ability be showing forth the praises of him who hath called us out of darkness into his marvelous light, and this thought will help to hold us firm and loyal to our obligations to the Lord and his truth, and to all the members of the household of faith, to each of whom we have become related through this spirit of adoption. In line with this the Apostle exhorts, "See that ye receive not the grace of God in vain." (2 Cor. 6:1.) Our adoption into the Lord's family in the present life is merely on probation. If faithful the matter will be confirmed, and we will be granted our perfect bodies in the First Resurrection and a share with our Redeemer in his glory, honor and immortality. If we receive this relationship in vain sin lieth at the door, and we will be excluded from the family in glory whatever may be our portion either in the Great Company of Rev. 7 or wherever.

THE FOURTH COMMANDMENT TO ISRAEL

In this command the Lord set apart the seventh day in each week that thereon the people should do no work. This would be a blessing to them in giving rest from toil and opportunity for recuperating and for thoughts of him who had made this provision for their necessities. The command contained no obligation to do good, to preach, to teach, nor even to receive instructions on this day. It merely commanded rest, leaving it to the individual Jew to determine how he would employ his own time. By general

R4015 : page 189

consent, however, the nation seemed to recognize the propriety of devoting the Sabbath day to consideration of the divine Law and the precious promises, and even to the prophecies. The appointment of the day was in the interest of all; to the poor it would mean protection from the greed of capital, and to the enterprising and prosperous it would mean a break upon their selfish propensities--the acknowledgment of the Lord and of the interests of their fellow-creatures. With the command was a reminder that in some respects it resembled the course of Jehovah, who, after six creative epochs, "rested on the seventh." The lesson to Natural Israel was plainly evident; what does this command impart to Spiritual Israel?

We might be at a loss to know what lesson would be in this commandment for us did not the Lord through the Apostle make the matter very clear, assuring us that the Sabbath rest of the Jewish nation was typical of the higher and better rest of the house of sons. The Israelites were obliged to rest every seventh day, every seventh year and every jubilee year, that they might make a type of a better rest which God provided, and which would be entered into first by Spiritual Israel and subsequently by Natural Israel and the whole world. The Apostle explains this matter in Hebrews 4, where he speaks of a rest [Sabbath] into which the Spiritual Israelites now enter, represented by the Sabbath day of the Jew, and also of another rest that remaineth for the people of God which we should fear to come short of, namely, the great Sabbath, the Millennial Kingdom--the seventh thousand-year period.

As elsewhere more fully pointed out,* Israel's day Sabbaths every year pointed to a culmination, for following the Passover they counted seven times seven days, which brought them to the fiftieth day or Pentecost. As the Passover typified the death of Christ, so their fiftieth day pointed out the full complete rest or Sabbath of the present time, into which the Spiritual Israelites entered at Pentecost, when they received from the Father through the Lord Jesus the holy Spirit, which indicated that their sins were covered and that they were accepted of the Father as New Creatures, begotten of the holy Spirit. So all followers of Jesus from that time to the present, when begotten of the holy Spirit, are accepted into this rest of faith, and, ceasing from all hope of self-justification, accept Christ as the end of the Law

---

*MILLENNIAL DAWN, Vol. VI.

R4015 : page 190

for righteousness, and the imputation of his merit as the full satisfaction for their sins and reconciliation with the Father. Only those who have had this experience have ever kept the real antitypical Sabbath. And so long as they maintain this faith and trust they are fulfilling the antitype of the Sabbath day given to Natural Israel.

This, as the Apostle explains, excludes works and the Jewish Law as a basis of reconciliation to God, and accepts instead the blood of Christ; but it does not exclude works as manifestations of our love, thankfulness and devotion to God in view of his mercy in the forgiveness of our sins. On the contrary, our faith and hope and trust without the works of thankfulness would, the Apostle assures us, soon die, for a faith not manifested by endeavors to do right would not have the divine approval. Indeed, the measure of our rest in the Lord and his finished work will depend largely upon the measure of our thankfulness and appreciation, and the latter will manifest itself in loving devotion to him and the righteousness which he represents.

Thus has God bound together our faith and obedience to the extent of our ability and the rest or Sabbath which we may enjoy. He who lacks this rest lacks the evidence that he is an Israelite indeed and in covenant relationship with God through Christ. He who has this rest of heart has in it a foretaste, an assurance, of the perfect rest of the future. For if now we can rest by faith, notwithstanding the besetments of the flesh and the Adversary under present adverse conditions, how gloriously we will rest by and by, when that which is perfect shall have come, not only in our own change to the Lord's character-likeness, but in the change of all the outward environments which will then be accomplished. On the other hand, the hope and faith respecting a future rest or Sabbath is without foundation if we do not enjoy the present rest by faith, if the peace of God which passeth all understanding is not ours.

We are not in this repudiating the observance of a day of rest every week, but we are repudiating any demands of the fourth commandment upon Spiritual Israelites as respects any day of the week, for that commandment was not given to us but to Natural Israel. Ours is the higher commandment. Nevertheless we are to recognize as of divine oversight and permission the fact that a weekly Sabbath day is enjoined by a civil law throughout Christendom. We rejoice in such a privilege, and consider it a great mercy to the natural man that he has thus by law a portion of time set apart for rest, with the privilege and opportunity for mental improvement. This wonderful privilege and blessing should be especially appreciated by all those who enjoy the higher light of Present Truth. If it is a privilege for the world to have one day in seven for rest from physical toil, how much more is it a blessing to those whose eyes and ears of understanding are gradually opening more and more to the heavenly things! We could use profitably two or three Sabbaths every week for the study of the divine Word and for building one another up in the most holy faith.

We trust that with this view clearly before our minds none will use his knowledge on this subject to his own injury, to his own loss, nor to the breaking down of an institution which, however falsely based in the minds of the public, is so great a blessing to all and almost indispensable to us who are seeking to walk not after the flesh but after the Spirit. By obedience to the laws of the State respecting abstinence from labor and business we not only set a good example in letter and in spirit as obedient to the powers that be, but we strengthen our influence for the Truth as lovers of law and order and righteousness, and thus furnish ourselves with better opportunities for presenting to those who have the spiritual sight and hearing the true significance of the Sabbath to the Israelite indeed.

While this Sabbath-keeping of rest is especially for the consecrated, as the Jew commanded that his children and his servants were similarly to rest, so all who come under our influence, either as our children or employes, should be influenced by our rest and be partakers of our trust and confidence in God--through our knowledge of him, which they could only partially appreciate.

===================

R4015 : page 190

A "SCAPE-GOAT" QUERY

WHY is it that after telling of the Atonement Day sacrifices and of the application of their blood--the first for the sins of the priest and his house or the Levitical family and the second "for the sins of all the people"--then we read of the confessing of the trespasses of the people on the head of the Scape-goat? What sins would remain after the atonement for all with the blood?

We reply that the antitypical sacrifices of the Atonement Day for the sins of all the people cancel all of the Adamic guilt and condemnation for all; and this includes all hereditary sins and blemishes. None of these sins remain to be confessed over the head of the Scape-goat.

But there are other sins of measurable wilfulness committed against a measure of light and knowledge. These are not Adamic and are not covered by the sin offerings. It is these sins and trespasses that are represented as put upon the Scape-goat class--the "Great Company." In the antitype, shortly to be enacted, the "great company" will be allowed to suffer for some of the partly wilful sins of the world--especially "Babylon's."

Glancing back to the "harvest" of the Jewish Age we see there a picture of what is coming here. There the Jewish people, cast off from divine favor, went into an awful time of trouble. And our Lord, referring to that trouble, said, "Upon you shall come [the penalty for] all the righteous blood shed upon the earth--from the blood of righteous Abel unto the blood of Zacharias. ...Verily I say unto you, All these things shall come upon this generation."--Matt. 23:35,36.

Similarly, all the blood of God's holy ones, from the beginning of this Gospel Age, will be required of the present generation, and will bring about the great "time of trouble, such as was not since there was a nation." The martyrs of the past, "the souls under the altar," are represented as crying out symbolically for

R4016 : page 191

this vindication of Justice, saying, "How long, O Lord, holy and true, dost thou not judge the world and avenge our blood upon them that dwell on the earth." They were bid wait until others, their brethren, should be killed similarly, when the guilt for all would be avenged.--Rev. 6:9-11.

Why require the full payment for all the wrongs of the ages at their closing?--is it asked?

Because the chief light of each age comes at its close, and because those who sin against such light are worthy of more severe judgment than similar evildoers preceding them who had less light.

It was on this principle that our Lord charged the Jews of his day, who opposed the true light, with being more guilty than all their predecessors who had persecuted the just. And on the same principle he declares to us, "Come out of her ['Babylon'], my people, that ye be not partakers of her sins and receive not of her plagues." Those who remain in Babylon now, in the light of Present Truth, are endorsers of Babylon and indirectly endorsers of all of her past wrong doing. And to endorse the wrongs of the past in the light of the present is to double the responsibility and to deserve the plagues of the whole, is the Scriptural argument.

Let us, then, see that in the Scape-goat type the Lord pictures the sending into the "wilderness" of isolation and persecution the "Great Company," who after consecration were unwilling to go voluntarily "outside the camp, bearing the reproaches" of the Christ. They shared not in the sin-atonement, but will be permitted, yea forced, to bear the weight of the world's sins and thus to become dead to the world--that their spirit-being may be saved in the day of the Lord Jesus.

===================

page 191

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

Many, many thanks indeed for your kindness in sending me reading matter which I appreciate far more than words or pen can tell.

I now feel like a new person altogether since reading the TOWER and tracts. I was brought up a Catholic and was, therefore, kept in ignorance of the divine Truth. I no longer feel afraid to read the Bible, as through your kindness and charity in sending me the reading you have I now see everything in a new, more reasonable and loving light. With many, many thanks, I am, V. K.,--Mo.

R4016 : page 191

DEAR BROTHER:--

I am meeting with larger success than ever before in getting people to read Vol. I by using the following two simple plans:

(1) I fold the 5c DAWN and carry it in my hip-pocket under my coat. When I find someone that I can interest, I immediately tell him I have a book I have been reading and pull out the copy. I then give him a regular Colporteur's canvass as though to sell it to him but finally loan it to him under his promise to read and return when through with it. Loaning it gives me the right to look it up after a lapse of time.

(2) Carrying several 5c copies in this way and canvassing house after house, beginning right next door to my house, I get the right party by inquiring, "Is there anyone here who is specially interested in the Bible?" My object is to get Vol. I in the hands of the most religiously inclined person in each house. I loan it saying I will call after two or three weeks. The call gives an opportunity to water seed or to secure the book. Right in my own block I have found about six or seven interested readers already. There is nothing like being prepared.

Your brother, G. H. F.,--Pa.

----

page 191

MY DEAR BROTHER:--

Having just read the article under the heading, "She hath done what she could," I was moved to lay the paper down and write you. Of course, I will not be able while in the flesh to express my feelings while reading and weeping as I realized that I could not wash my dear Redeemer's feet. Oh how I longed that I could have the honor of washing yours. Yes, I got the ready consent of my mind that I could so joyfully go through the Bible House bathing the feet of each member of the same, even if it required the entire night till dawn. For a time I felt I was unfortunate in not having an opportunity to bathe the feet of some dear brother tonight. Then I was made to rejoice with joy unspeakable and full of glory that I had in some sense bathed the feet-members of Christ with tears. All glory and honor be to him for such ecstacies of peace and joy even while in the flesh.

Bless the Lord, oh my soul, for ZION'S WATCH TOWER. If such is the sweetness of the streams, what must the fountain be? If such joys are lavished upon us here, what must it be to be there?

Dear brother, enclosed find an increased "Good Hopes" offering as a token of my increased love.

Your brother in the faith, J. T. B.,--Fla.

DEAR BROTHER RUSSELL:--

Love and greetings! It was too cold here to do very much colporteur work this winter, but what I could do has been a great blessing to me and we will leave results to the Lord.

He has richly blessed the work the past year. Several have, through books it was my privilege to carry, already come out of Babylon and are rejoicing in the Lord and his Truth.

The past year has been one of the happiest I have known since engaging in the work, as it has been so full of opportunities of service. Pray for me that I may prove worthy of the vocation to which I am called. You are all remembered daily by me at the throne of grace.

Brother K., who is one of the Cleveland class, has sold fifteen volumes since January 1. These he sold to people with whom he comes in contact in his business. Reading the last year's report was what made him want to have a share in the harvest work.

Oh that all could see what a privilege it is to engage in some way to spend and be spent in the service of the Lord. May the Lord's blessing be with you all in rich measure.

Yours in the one hope, T. B.,--Ohio.

===================

page 193

SEMI-MONTHLY
VOL. XXVIII JULY 1 No. 13
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................195
  Is Prosperity Waning?.........................195
  Methodist Teachings Curios....................196
  Infidelity in High Places.....................196
  Remarkable Wesleyan Sermon....................197
  War Feared; No World's Fair in 1913...........197
Berean Bible Study in Tabernacle Shadows..........198
Types in Saul, David and Solomon..................198
Adam and Eve--Christ and the Church: A Contrast...................................199
Our Obligations Toward Others.....................199
"Your Father Knoweth" (Poem)......................203
"Keep Yourselves from Idols"......................203
Some Interesting Questions Answered...............206

page 194

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

"SCRIPTURE STUDIES"--INDIA EDITION

We repeat that orders are placed, for the past year, for all the volumes of SCRIPTURE STUDIES to be printed on India paper and bound in leather, with gold edges. It requires a long time to import paper, and our publishers were disappointed as to the quality of the first lot of it (afterward used in the "Karatol" bound edition). They hope for the new lot of best India paper soon, and lead us to hope that we will have all the volumes about Christmas next.

Meantime we are not "suffering" seriously, having the regular cloth edition and the regular leather edition, besides the first volume in Karatol and in magazine form.

"MANNA" AND "KARATOL" ORDERS

Orders for the Karatol edition of STUDIES, Vol. I., have been filled. If yours failed to arrive advise us.

Orders for the new edition of HEAVENLY MANNA have all been filled. Some who sent for the old edition have credits with us and will please advise if they desire a less number of the new edition--as the price is higher, as indicated below:

NEW MANNA PRICES, WHOLESALE AND RETAIL

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60c when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows--cash with order:

1 copy, postpaid, each........................	35 cents
10 copies or more, by express, prepaid........	30 "
10 " " " at your charges.	20 "
30 " " by freight.................	20 "

THE TABERNACLE AND THE PRIESTS

These two beautiful chromos, considerably delayed, are now in good supply and should be in all of our homes--to remind us of their glorious antitypes, of which we have been studying for some time past in our "Berean Lessons."

By getting them out in large quantities we can supply them at 30c per pair, or 4 pairs for $1.00, post or express prepaid by us. They are very handsome and easily worth several times the price. We merely aim to meet the cost.

All orders have now been filled. If you did not get yours let us know particulars at once. To some who ordered 3 for $1.00 we sent four and to others we sent three and a copy of

TABERNACLE SHADOWS.
They are mounted with metal and have hangers and are packed in tubes.

==========

BRITISH PILGRIMAGE OF BRO. A. E. WILLIAMSON

Note change of dates

Carlow,	Ire.	July	10	Worcester,	Eng.	July	22
Warrington,	Eng.	"	12	Tewkesbury,	"	"	23
Liverpool,	"	"	13, 14	Cardiff,	Wales	"	24, 25
East Kirkby,	"	"	15, 16	Plymouth,	Eng.	"	26
Nottingham,	"	"	17, 18	Bristol,	"	"	27, 28
Atherstone,	"	"	19	Bournemouth,	"	"	29
Leicester,	"	"	20, 21	Oxford,	"	"	30, 31

===================

R4016 : page 195

VIEWS FROM THE WATCH TOWER.

IS PROSPERITY WANING?

THE QUESTION whether a period of hard times is approaching is one upon which the experts are unable to agree. Mr. Jacob H. Schiff has predicted an era of great suffering among the poor. Mr. August Belmont told the assembled capitalists and workmen at Mr. Carnegie's industrial peace conference that we were about to have a halt in industry, which might not be altogether undesirable. Mr. James J. Hill, who has often seemed pessimistic in his views, denies that he has predicted a collapse of industry, but thinks that there will be a not unhealthy slackening. The view that trade has been going ahead too fast, and that it will have to slow down to give capital a chance to catch up, is pretty generally expressed. On the other hand, Chairman Gary, of the United States Steel Corporation, can see nothing but bright skies ahead, and a number of foreign observers take the same view.

Upon the theory of periodical crises it is not yet time for a great industrial depression. We had such disasters beginning in 1819, in 1837, in 1857, in 1873, and in 1893. The normal interval between them is twenty years. The shortest hitherto has been sixteen years, between 1857 and 1873, and the effects of the Civil War furnished ample explanation of the curtailment in that case. According to experience we should not expect another severe crisis until sometime between

1909 and 1913. There has usually been a mild reaction from the prevailing prosperity about half-way between two great panics. We had one in 1884, a little over half-way from 1873 to 1893. The corresponding break in the present period of good times came in 1903, just ten years after the panic of 1893. According to precedent that ought to last us for nine or ten years longer.

In the United States prosperity is largely dependent upon the state of the crops. The Baring panic of 1890 would have brought on our panic of 1893 two years ahead of time if the disaster had not been stayed by the bonanza harvests of 1891. The present crop prospects, therefore, are of vast importance in estimating the prospects for 1907.

If the extraordinary succession of good crops with which this continent has been favored can be continued for another year, there will be a pretty good assurance of another year of prosperity. The next three months will tell most of the story.--Collier's Weekly.

* * *

We are glad that the present prosperous times are being made use of by many of the dear Truth friends as a special opportunity for spreading the good tidings of great joy. The "Harvest" work is the most important of all. It is "the King's business"--the Father's business. The numbers entering the Colporteur work lead us to surmise that this year may even exceed last year in its phenomenal output of DAWN-STUDIES.

A NOTABLE PREACHER'S VIEWS

"I have been twenty-five years in the ministry; and I regret to say it, but it is my honest conviction that there is more real brotherhood in the lodges than you find in the churches, and that there is infinitely more charity, sympathy and kindness in those outside of the Church than you will find in Mr. Lordly and Milady and their coterie who are running the churches as private clubs."

* * *

With the above explanation Rev. M. C. Peters withdrew from the pastorate of one of the most prominent New York City churches. Apparently the "wheat" class is getting scarce in all denominations.

An exchange says:--

"Rev. Madson C. Peters, pastor of one of the leading Baptist churches of New York City, is reported as saying that, with an investment of $5,000,000, and an expenditure last year of $400,000, the seventy Baptist churches in that city had a net increase during that time of only nine members.

"He says also that the other churches of the city did little better. What is wrong?"

POWER OF THE CHURCHES

"A timely illustration of the tremendous and effective power which may be wielded by the churches when they unite is afforded by the closing of the gambling

R4016 : page 196

dens at Saratoga, a result brought about by the action of the Church federation of Saratoga county. Thus a condition which has been a notorious scandal and disgrace to the State for years, which has hitherto successfully defied all efforts at reform, and had come to be regarded as practically hopeless, has been effectively remedied by the joint action of the churches. What has been done at Saratoga can be done elsewhere in a similar way. The case is also an example of the practical usefulness of Church federations, local, state and national, and a good reason why the federation movement should receive the cordial support of all good citizens. Many public evils other than gambling come within the scope of Church federation activities, and no organizations existing in the country, of any name or nature, have the equipment, the power, and the special advantages for effective service such as these federations possess. We hope the time is not far distant when the churches throughout the entire country will be brought into the federation movement. A more promising work than this for the good of the world has not appeared among the religious activities of modern times."--Leslie's Weekly.

* * *

R4017 : page 196

Sometimes this power may be used for a worthy purpose, in which all could rejoice; but, especially when the still greater power of the general Church Federation comes, there will be naturally a temptation to use it to put down whatever the majority disapproves, however moral or good. This the Scriptures show will be the result: religious persecution.

METHODIST TEACHINGS CURIOS

"God save us from theological definitions! The doctrines of the Methodist Church are the curios of a time that has passed and ought to be put on the shelf. God save us from doctrines and help us into a larger understanding of Christian fellowship."

This was the thunderbolt Rev. Davis W. Clark, retiring President of the Methodist Ministers' Association, hurled into the meeting of his brother divines at Wiley Chapel.--Cincinnati Post.

* * *

Poor "Babylon" is catching it on all sides. Bible students object to her creeds because they are not sufficiently loyal to God's Word: because she has incorporated too much of the traditions of men which make void the Word of God. We, however, recognize what these creeds have of divine truth.

On the other hand, the speaker above quoted is angry because, as a Higher Critic and New Theology man, he is not allowed to tear from the Bible the story of the Fall, the Redemption and the coming Restitution.

INFIDELITY IN HIGH PLACES

"In a railway coach recently sat three ministers in conversation--one a German Evangelical, one a Methodist, and the third an American Reformed. In their conversation the M.E. minister stated that among the professors of the Garrett Biblical Institute at Evanston, Illinois, no two of them believed just alike. He was asked if they all believed that Adam was the first man. He answered, 'Not one of them.' Another minister inquired, 'What is their view?' The reply was something about 'Prehistoric ages and periods.'"

The above is an extract from a letter received from a brother in the Truth--his personal experience. It shows what we have heretofore pointed out, that ministers of all denominations are rapidly losing their faith in the Bible, and are becoming instead leaders of the people into infidelity. If they do not believe in Adam as the head of the race, and that by his disobedience condemnation passed upon all (Rom. 5:12), how can they believe, either, in the redemption accomplished by our Lord Jesus once for all for Adam and his posterity? "Alas! when the Son of man cometh shall he find the faith on the earth?" Assuredly, he does not so find it, but increasingly disbelief. Those whose eyes of understanding have been opened to a precious appreciation of the divine plan cannot too highly esteem the favor of God which they enjoy, nor too surely realize that in this way the Lord is keeping them from falling, according to the promise in his Word, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

A BAPTIST PREACHER'S OPINION ENDORSED

"From Indianapolis, a city of which every American should be proud because of its evident Americanism in the best sense of the term, comes this fine bit, which originated, it is said, with a Hoosier Baptist preacher by the name of Taylor. It's worth cutting out, says the Philadelphia North American:--

"'What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have--piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.'"

INFLUENCE OF THE BIBLE

AND OF "MILLENNIAL DAWN"

"One hundred delegates, representing Church clubs in almost all of the large Eastern cities, met in Washington last week, and problems of universal interest were discussed by prominent Church men. The speech that probably provoked the most discussion and called forth much comment was made by Bishop Satterlee.

"He began his speech by calling attention to the

R4017 : page 197

fact that, although the country was progressing materially and commercially at a wonderful rate, its moral progress was not so evident. He did not say that there was not a corresponding moral development, but that he was unable to see it in the churches. He thought the influence of the Church was decreasing, but that the influence of Jesus Christ was steadily increasing, due not so much to the churches as to the wholesale publication of the Bible, which was easily put into the hands of the masses."

* * *

We would have appreciated the Bishop's sentiment still more had he mentioned that a growingly better understanding of the Bible, both by the clergy and the laity, has to do with the Bible's influence for good; and that this is largely the result of the wide circulation of "Bible Keys"--MILLENNIAL DAWN.

REMARKABLE WESLEYAN SERMON

Dr. R. P. Downes preached a sermon at the Wesleyan Church at Stoke-on-Trent on Sunday night which has occasioned much controversy in the town. Taking for his text, "God is Love," the preacher declared his firm belief that human destiny is not fixed at death. He told his congregation that this was a view which for some time he had held secretly, and he knew others similarly situated, but the time had come when men must speak out. The popular doctrine of Christianity at this point was being strongly assailed by the sceptic, who demanded to know whether the God that was preached by the Christian Church, who could damn to eternal perdition the overwhelming majority of the human race, millions of whom had not had sufficient light or probation or privilege on which to base the stupendousness of an eternal destiny, could be the God of Love so often preached. He himself had heard this view expressed by Charles Bradlaugh twenty-five years ago at Rochdale, and such irrefutable logic could not be escaped from.

If (said Dr. Downes) I were to withhold the great revelation which has come to my soul, I should be like the man in the lighthouse who gave to the cottagers round the place the oil which was intended for the mighty lanterns of the sea. God is Love, which means that no man will be damned eternally without a chance, no man will be lost until he has had the revelation of Christ's body and of Christ's atonement....He knew that the general idea had been, and he himself had thought it for many years, that man's destiny was fixed at death, and that if a man died in a slum area, polluted and unworthy, having sinned, he was condemned guilty, damned for ever, and had no chance--his destiny was fixed. It was not true.

In John Wesley's fifty-first sermon there was a passage which read, "Some have imagined that human destiny is fixed at death. There is no passage in the Scriptures that confirms any such thing." Passing from John Wesley to Dr. W. E. Pope, the greatest, he said, of all Methodist theologians and one of the greatest theologians the world had ever known, he found Dr. Pope saying, "The fixed and unalterable state of man is always associated with the day of judgment and its issues, and not with the day of death. We must not antedate these issues or interfere with the full work of probation." "Exactly," said the preacher, "the absoluteness of Christianity, the only way of salvation, demanded that no human being should be adjudged until Christ should be made accessible and brought home to him, whether that took place in this life or the life after death. This is my view, and I mean before I die to drag it before the Methodist Church."--English Journal.

JEWISH LANDOWNERS

IN EUROPE THEY HOLD 248 TIMES AS MUCH AS THEY DID 40 YEARS AGO.

The anti-Jew faction in Russia declares that even with the present restrictions the Jews have managed to acquire a large portion of land, for which the following figures are quoted in the Jewish magazine, the Menorah:

"Within the pale the real estate of the Jews advanced from 16,000 dessiatins in 1860 to 148,000 in 1870, 370,000 in 1880, 537,000 in 1890, and to 1,265,000 in 1900.

R4018 : page 197

"In European Russia outside the pale Jewish landholding is said to have increased 248 times in forty years in the following proportion: In 1860, 3,000 dessiatins; in 1870, 18,000 dessiatins; in 1880, 96,000 dessiatins; in 1890, 262,000 dessiatins, and in 1900, 745,000 dessiatins."

According to these statistics the total holdings of the Jews throughout the Russian Empire, which only amounted to 70,000 dessiatins in 1860, reached in 1900 the high figure of 2,381,057 dessiatins.

* * *

It is reported on apparently good authority that much of the trouble and bloodshed of the past few months in Russia is engendered by the fact that so many of the landlords are Jews: the poor, who rent their little farms at very high rentals, rarely see their landowners; but knowing them to be Jews they hate and injure the poorer Jews, their neighbors--as representatives of the rich absentees. The love of money is a root of all evil.

WAR FEARED; NO WORLD'S FAIR IN 1913

Berlin.--Opposition of Kaiser William is expected to cause the abandonment of the proposal to hold an international exposition in Berlin in 1913. Most significant, however, is the reason on which the German war lord bases his objection.

The emperor believes the possibility of Germany being drawn into a European war before the time set for the exposition is too great for the nation to take the risk involved in arranging an international exposition.

The statement that Kaiser Wilhelm opposes the proposed exposition on such grounds has caused a great sensation. It is argued that the government fears that the peace of the world is in constant jeopardy, and great uneasiness has been caused among the people, who feel that they do not know all the complications of the international situation.--Toledo News-Bee.

===================

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

"AND AFTER DEATH THE JUDGMENT"

AUGUST 4

1. What "judgment" is here referred to as following death? Heb. 9:27,28; T.87, par. 1.
2. How is this passage generally understood by Christians? and is their idea Scriptural? 2 Pet. 2:9; Rev. 11:15,18; Rev. 20:11-13; Psa. 96:10-13.
3. What was risked by the High Priest in the type whenever he entered the "Most Holy" on the Day of Atonement? Lev. 16:13,14; T.87, par. 2.
4. Was the eternal existence of our Lord endangered during his earthly career? See Acts 17:31; Heb. 5:7,8; T.88, par. 1.

AUGUST 11

5. What positive evidence have we that the life and sacrifice of our Lord was perfect and acceptable to the Father? Jno. 20:1-17; Acts 2:1-4; T.88, par. 2.
6. How will the Father's acceptance of the sacrifice of the Body of Christ be manifested? Joel 2:28; T.88, par. 2.
7. For what is the "groaning creation" waiting? Rom. 8:19-22

(see Diaglott); T.88, par. 4.

8. Are the worthy saints of the Patriarchal and Jewish ages also waiting for this manifestation? Heb. 11:39,40; A.288, par. 2; 293, par. 2.

AUGUST 18

9. Must each member of the Body of Christ pass the same "judgment" as our Head? and, if so, how can we be acceptable unless we, like him, live perfect lives? Rev. 3:21; Col. 2:9,10; Isa. 61:10; T.89, par. 1.

10. How is the acceptance by God of the sacrifice of the Church shown in the type? Lev. 9:22-24; T.89, par. 2.

11. Will the world then appreciate the great sacrifice of the Christ? and how is this shown in the type? Isa. 40:5; 25:9; Rev. 15:3,4, Diaglott; T.89, par. 2.

12. What must intervene between now and the time when "the people will shout and fall upon their faces" before the great High Priest in glory? Acts 15:13-17; Dan. 12:1; T.89, par. 3.

AUGUST 25

13. Will those now dead, as well as the living nations, be participants in this great blessing? Heb. 2:9; I Tim. 2:5,6; Rom. 14:9; Hos. 13:14; Ezek. 16:44-68, etc.; T.90, par. 1,2,3.

14. How was the "good news"--the Gospel--"preached before to Abraham"? Gal. 3:8,16,29; T.91, par. 1.

15. What is the date of the beginning of the blessing to the world? and why can it not come before? Lev. 9:15,23,24; Rom. 8:19,21, Diaglott; T.91, par. 1, last half.

16. What was the typical significance of the High Priest's going alone into the "Most Holy" once a year--on the Day of Atonement?

17. Did the High Priest and under priests enter the "Most Holy" after the Day of Atonement? T.91, par. 2. And what was thus typified? Num. 18:10; T.91, par. 3.

===================

R4018 : page 198

TYPES IN SAUL, DAVID AND SOLOMON

DEAR BROTHER RUSSELL:--

May I suggest for your consideration whether there are not some lessons to be gleaned from the thought that in some respects the forty years of Saul's reign were typical of the harvest of the Jewish Age, the forty years of David's reign typical of the harvest of the Gospel Age, and the forty years of Solomon's reign typical of the harvest of the Millennial Age?

Take, for example, the first seven years of David's reign, in Hebron (meaning "ford" or "company"). Might they not in some sense represent the years from 1874 to 1881, before the full establishment of the Kingdom in the "New Jerusalem"?

Again: We know that the 7,000 years rest of Jehovah will terminate in the year 2874, so that it seems proper to think of the forty years harvest of the Millennial Age as the time when the Christ will be at rest from all its enemies, in a special sense, as in the days of Solomon.

In the case of Saul: It does not seem perfectly clear to me whether the act of presumption which led to his rejection and the rejection of his posterity followed the second anniversary of his elevation to the kingship, or whether it followed the third anniversary. (I Sam. 13:1.) But it is noteworthy that his rejection was due to his failure to properly recognize his typical mediator, Samuel, and this surely was the cause of Fleshly Israel's rejection, 3-1/2 years after a share in the Kingdom was offered to them.

If there is any apparent value to you in the above suggestion, I respectfully inquire whether you see anything in the end of David's reign to illustrate the close of the present harvest time? I will not presume to do more than suggest a line of inquiry. David virtually abdicated in favor of Solomon, Solomon's power gradually increasing while his own strength was gradually failing. "He must increase but I must decrease." Please note the seven years of famine in 2 Sam. 24:13, mentioned as three years in I Chron. 21:12. (The characters "7" and "3" resemble each other closely, so that one of these is probably incorrect.) In your consideration of the subject I venture to call attention to the seven years famine in the days of Elisha.--2 Kings 8:1.

TYPES IN THE BOOK ESTHER

Permit me to suggest that Ahasuerus, meaning "King," is a type of the "Sun," Christ; that Vashti typifies those that were bidden to the feast and would not come; that Esther, meaning "The Planet Venus," typifies the Bride of Christ (Venus is the most glorious of all our planets, reflecting more of the rays of the sun); that Mordecai the Jew, meaning "Dedicated to Mars," typifies the Ancient Worthies (Mars is, I believe, nearer to the earth than any other planet, and is between it and the sun); and lastly that Haman, the Agagite, the last Amalekite mentioned in the Scriptures (see last sentence of Young's Concordance, article "Amalekite"), typifies the class that tries to take the power out of the hands of the Ancient Worthies in the end of the Millennial Age. Please take a mental review of the

R4018 : page 199

story of Esther, and see how well this picture fits. If this application is correct, the meaning of the word Mordecai would be one more suggestion in line with your present thought that the Ancient Worthies may, after the close of the Millennial Age, attain heavenly honors and stations.

Your brother in Christ,
CLAYTON J. WOODWORTH.

====================

R4018 : page 199

ADAM AND EVE--CHRIST AND THE CHURCH: A CONTRAST

BRO. JOHN EDGAR, M.D., of Scotland, sends us the following, saying: "I am sending you a parallel between Adam and Eve and Christ and the Church, and would like your criticism of it." Our only criticism is that it might perhaps better be termed a contrast rather than a parallel:

ADAM AND EVE

Adam by his disobedience sold the whole human race into sin and death.

Adam's disobedience consisted in exaltation of self. He ate of the fruit forbidden by God.

The result was humiliation, sorrow and death.

The humiliation was from the perfect human plane to that of human imperfection, the lowest plane of existence in the likeness of God.

Adam's children were begotten after his humiliation. Through the law of heredity they have been "born in sin and shapen in iniquity," and accordingly under condemnation to death.--Rom. 5:12.

Eve was the child of God and was formed from

Adam's body. Adam was put to sleep for this purpose.

Eve came into being before the fall. As Adam's bride she shared first his glory, joy and life, and afterwards his humiliation, sorrow and death. She shared the loss of the first dominion, and access to the tree of life was barred against both.

Eve was disobedient first, and then Adam.

Adam was not deceived (I Tim. 2:14). He wilfully transgressed God's law, knowing the result would be everlasting death.

All the blame is placed upon Adam.

Eve shared Adam's transgression of God's will but her responsibility was less. (I Tim. 2:14.) Accordingly, she received the same penalty as Adam, not on her own account, and not through heredity like other members of the human race, but because she was Adam's bride and shared in his transgression. This one-ness is expressed in the name "Adam" given to both.--Gen. 5:2.

CHRIST AND THE CHURCH

Christ by his obedience bought the whole human race for righteousness and life.

Christ's obedience consisted in humiliation of self. He drank of the cup permitted by God.

The result was exaltation, joy and the crown of life (immortality).--John 5:26; Rom. 6:9.

The exaltation was from the perfect human plane to that of the divine nature, the highest plane of existence in the likeness of God.

Christ's children will be begotten after his exaltation. The law of heredity will cease (Jer. 31:29), and each will be given the opportunity of justification unto life.--Rom. 5:18.

The Church-members are children of God and are formed from Christ's body. Christ was put to sleep (death) for this purpose.

The Church came into being after the exaltation. As Christ's Bride she shares first his humiliation, sorrow and death, and afterwards will share his glory, honor and immortality. She will share the gaining of the first dominion (Micah 4:8), and both will be permitted to eat of the tree of life (Rev. 2:7).

Christ was obedient first, and then the Church.

"By his knowledge shall my righteous servant justify many." (Isa. 53:11.) He voluntarily kept God's law, knowing the result would be death and afterwards a resurrection from the dead to immortality.

All the merit is placed upon Christ.

The Church has shared Christ's obedience to God's will, but her responsibility is less. Accordingly, she will receive the same reward as Christ, not on her own account (Eph. 1:6), and not through heredity, but because she is Christ's Bride and has shared in his obedience unto death. (Rom. 6:3). This one-ness is expressed in the name "Christ," given to both.

===================

R4019 : page 199

OUR OBLIGATIONS TOWARD OTHERS

--EXODUS 20:12-17.--JULY 21.--

Golden Text:--"Thou shalt love thy neighbor as thyself."--Lev. 19:18.

WE CONTINUE our examination of the Decalogue, whose first three commands, we have seen, referred to Israel's obligations to God. The remaining seven pertain to their relationship to each other and to all men. The fourth only is a kind of connecting link, being applicable to both God and man. Here again we do well to remember that not to Spiritual Israel but to Natural Israel these commands were given. It would be impossible for us to think of God as giving to his Spirit-begotten children the commands not to kill, not to steal, etc., for we know that the spirit of murder and the spirit of theft could not be in any one possessing the Spirit of God, the holy Spirit, the spirit of love.

Whoever, then, has been begotten of the holy Spirit, and is a Spiritual Israelite indeed, cannot apply the Father's voice in these commandments to himself; but he can through these commands given to the natural man gain more and more clear conceptions of right and wrong on any subject relating to his fellow-creatures. Begotten of the spirit of love toward all, he can in the study of these commandments learn by antithesis how to exercise his loving disposition toward others more and more effectively. By the Lord's grace let us seek to appropriate profitable instructions from these commands, that we may be more fully conformed to the perfect standard in our hearts, and so far as possible in our outward conduct toward all.

R4019 : page 200

THE FIFTH COMMANDMENT

In this commandment to honor father and mother we have the very foundation of society, because whoever learns to respect his forbears will proportionately have consideration for others; while those disobedient to parents and without natural affection are prepared to be covenant-breakers and anarchists when conditions shall favor such procedures. Growth of disrespect to parents is one of the notable features of our day, and one that the Apostle called attention to as marking the day of trouble in the end of this age. (Rom. 1:29-31.) He associates it with headiness and highmindedness, and we are not to forget that these condemned qualities are being inculcated and fostered by all the higher teachings of the worldly wise.

If our forefathers but a little while back were monkeys --as all the colleges and seminaries of the world are instructing the youth--why should we have much honor or respect for them? And why should not each member of the rising generation feel heady and highminded, self-conceited, puffed up with the thought that he is further from the monkey than his parents and nearer to the ideal set before him by his instructors? The great increase of knowledge along all lines in our day seems to corroborate this teaching of the worldly wise, and only those who have the instruction of the Word of God can realize that present progress is due to another cause than evolution--that it is the result of the development of the divine plan, in preparation for the glorious Millennial day already dawning. Let not those who have been blessed with a knowledge of Present Truth therein pride themselves either, but rather let them remember the Apostle's words, that we should humble ourselves, and recognize that all of these blessings are from the mighty hand of God and not of ourselves, and that we have nothing except what we have received from him.

What about Spiritual Israelites in respect to this command? Have we not a father and a mother as New Creatures? Yea, verily! The Apostle tells us that the God and Father of our Lord Jesus Christ hath begotten us as New Creatures. Our Lord confirms this thought, saying, "I ascend to my Father and your Father, to my God and your God." "After this manner pray ye, Our Father which art in heaven, hallowed be thy name." The spirit of loyalty to the heavenly Father, of obedience to him, should be continually with us and prevent any spirit of selfishness or self-seeking or boastfulness. The proper spirit of reverence for the Father is expressed by our Redeemer in the words, "I delight to do thy will, O my God. Thy law is written in my heart." The Spirit of God is the law of love, and with that in our hearts and abounding more and more we will delight to honor the One from whom has come to us every good and perfect gift.

But who is the mother of the New Creature? The Apostle tells us: He points out that as the Jew corresponds to Ishmael, the son of Hagar, so the Spiritual Israelite corresponds to Isaac, the son of Sarah, and that Sarah represents God's original covenant with Abraham; and that in this sense of the word the heavenly Jerusalem, the heavenly promises of the heavenly Kingdom, is the mother of us all.

We are begotten and nourished of a good hope, a living faith. We must respect this faith, this promise, this hope, through which we are begotten, as well as respect the heavenly Father, by whose gracious provision we are begotten. If we thus honor the Father, the God of all grace, and thus honor his covenant and the faith which has been begotten in us, it will make us loyal in thought and, so far as possible, also in word and deed. And as there was a special promise of long life to the obedient Jew, so there is a blessing of a promise of eternal life, even of immortality, to the faithful Spiritual Israelite.

"THOU SHALT DO NO MURDER"

This commandment to the Jewish people did not signify that they might not kill animals for food or for sacrifice to the Lord, nor that they should not kill beasts destructive to man's interests. Nor did it mean that they should not put to death those who had been judicially sentenced to death as injurious to the interests of their fellows--for all these things the Israelites did under and in harmony with that Law. To them this commandment meant that no individual had a right to take human life, that only a legal process of the divine sanction could do this.

The lesson from this command to the New Creature is a much broader and deeper one than the Jew or any other natural man, not begotten of the holy Spirit, would be able to appreciate. To the New Creature the higher statement of the Law, "Thou shalt love," has a much more deep and searching signification than could be understood to be attached to this command, "Do not murder." While the New Creature would not think of committing murder, taking the life of another, he needs to be still more deeply instructed--namely, that any wicked thought or sentiment in his heart against his brother, any malice or hatred or anger, is of the murder-spirit, which is contrary to his new standard and must be thoroughly eradicated. The Lord enunciated this when he said, "He that hateth his brother is a murderer"--he has the spirit or disposition which, under aggravation or excitement or removal of restraint, would imply that he would do injury to his brother; and the desire to injure at all, to wound, to maim, is the desire to that limited extent to murder him, to take away his blessings, to destroy his interests.

THE LETTER AND THE SPIRIT

The spirit of this commandment, its scope, would lead the followers of Christ to be careful of the lives and limbs of their employes or whoever might be under their charge or care. True, in our day we have laws made for such protection of laborers, mechanics, children, etc., and we are glad that it is so. We are not, however, to conclude that this signifies always a larger amount of the Spirit of the Lord, the spirit of justice, on the part of employers. Rather, as a rule, we may feel sure that they are a result of a growth of knowledge on the part of the masses, and that few laws of this kind are enacted that have not first been demanded. But Christians, those begotten of the Spirit of the Lord, should be forehanded in all such matters--not waiting for compulsion of law, but rather thoughtful of the needs of others, seeking their good, recognizing their responsibilities, and seeking to live up to them. Ah, yes! those who belong to the Body of Christ and are taught of God and actuated by

R4020 : page 201

his holy Spirit not only ought to be but are peculiar people, zealous of good works, zealous for righteousness, justice and loving interest in their fellow-creatures.

What we thus see to be true in our relationship to others in the world is, if possible, intensified in the Church --between the various members of the Body of Christ. If we would properly be careful for the welfare of the world, how much more interest we should feel in all whom we recognize as brethren in God's family, traveling with us against the course of the world and the flesh and the Adversary, endeavoring with us to stem the tide of imperfection in ourselves and in all with whom we have contact, and live according to the divine ideals? What sympathy, what love for the brethren we must feel, how careful we must be not to kill them. As the Apostle says, Should I permit my meat to destroy one for whom Christ died? Should I exercise my liberties to that extent, and be careless of the welfare of a brother? How could I, if actuated by the Father's Spirit, the Spirit of Christ, the spirit of love? Hence, as the Apostle points out, no one should be recognized as a leader in the Church of Christ, whatever his qualifications, if he be a striker, a wounder of the brethren.

Let us learn to appreciate the Spirit of the Lord as we find it amongst his brethren, and let us each be more and more zealous for its cultivation, that so far from doing injury or wounding any of them it would be our joy to minister to them, to serve them, to bind up their wounds, and to assist them in every manner within our power. Indeed there are some who, while very generous, very well-meaning, very self-sacrificing in the Lord's cause, are forgetful of the spirit of love toward the brethren and open to this rebuke of being wounders. On the other hand, of course, all who are the Lord's should seek not to be easily wounded or easily hurt, but, on the contrary, to be strong in the Lord, and so covered with the armor of the Lord that harsh words or harsh deeds, either from the brethren or from the world or from the Adversary, would take no effect because of the covering of grace and truth in the armor.

"THOU SHALT NOT COMMIT ADULTERY"

This seventh commandment was designed to be the protection of the home and the family, and we may be sure that to the Jew it included fornication and uncleanness in general. Obedience to this command is recognized the world over, even amongst those who have little or no knowledge of God, as being essential to the welfare and happiness of the individual, the home and the community--as affecting not only the moral interests and health, but also the physical. Whoever disregards this law brings upon himself most assuredly injurious consequences as respects the present life, and a degradation of mind and character which will have more or less influence upon his future welfare.

What lesson can the New Creature in Christ learn from this commandment to the old creature? It emphasizes to him the value and importance of the new mind, the new nature, which in him has already devoted to death the natural man with his affections and desires. It emphasizes to him the declarations of the Lord's Word that, "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify [kill, destroy] the deeds of the body, ye shall live" (Rom. 8:13)--ye shall correspondingly become strong as New Creatures and be acceptable of the Lord to the eternal life promised to them that love him.

The New Creatures are pure in heart, and to them everything akin to adultery, adulteration of any kind, must be recognized as contrary to the new nature--its foes. It recognizes the truth of the Apostle's words, that the flesh and the new mind are contrary the one to the other, and are at warfare, and that the victory of the new nature means the putting to death of all such fleshly desires as would lead in the direction of adultery. The general law of love which the Lord has given to the New Creation is in harmony with the spirit of this command. He who loves his neighbor as himself would not wish to destroy that neighbor's home and its sacredness, even as he would not wish his neighbor to destroy his home and its sacredness. Do unto others as you would that they should do to you--the Golden Rule of the New Creature in Christ--would effectively bar him from any disposition or desire in the direction of this prohibition. He would not need this command, because the law of love under which he is placed in the school of Christ is still more searching, still more effective.

Our Lord exemplified this higher teaching when he said, "He that looketh upon a woman to lust after her hath committed adultery already with her in his heart." (Matt. 5:28.) In other words, the spirit of God's law is that to desire to do wrong and to be merely hindered by circumstances and conditions, is in God's sight as serious, as criminal, as to have really done that wrong.

"THOU SHALT NOT STEAL"

A proper recognition of the rights of others, the property of others, is here inculcated. There are no limitations here such as a natural man, worldly wise, would be inclined to recognize. It does not say, Do not steal if there is the slightest risk of your being caught, exposed, punished. It does not say, Do not steal a small amount, because it would not be worth while, and the risk of being caught would be too great--steal only, if you can do so, in a semi-legal manner, which could not easily be detected or which, if detected, would be shielded by some appearance of legality. It plainly and simply meant that each Jew should recognize the rights of every other Jew, his property, his interests, and not misappropriate them. This command, it will be seen, covers every form of theft, both public and private, for the most serious of all thefts we may see are the public ones, by which under pretense of legality and with the form thereof public properties are appropriated, or, in the language of the law, "seized" without giving a reasonable equivalent.

This command relates to justice in general, for the parent may steal from his child by failing to recognize the rights of the child, and his own obligations as a parent. For instance, it is a just obligation that attaches to parentage to give, if possible, the offspring a reasonable equipment of common education at least, as a preparation for the duties of life; and the parent who without necessity deprives his children of this is stealing from them, depriving them of those things which belong to them of right, of common decency, of justice. Children also should recognize an obligation toward their parents and toward each other; mine

R4020 : page 202

and thine should be recognized in every home as the first basis of order, the foundation of all estimation of justice. We know of nothing so productive of wranglings and disputings in families as the ignoring of one another's rights--taking advantage of one another--in other words, stealing from each other, perhaps only trifles. The ignoring of conscience and justice in trifling matters leads to a general searing of conscience, and ultimately to a disregard of the rights of others and a selfish appropriation to one's own use of any and everything possible where the risk and the penalty are not too great.

As for the New Creature: his law of love, the very essence of his mind and heart, is opposed to stealing; love rather prompts to giving, to doing: the New Creature delights to do good and to communicate, to give, in all good things. Not only does he delight to give the Truth to others, but in proportion as the Spirit of the Lord fills and permeates his heart and his life, he would have pleasure in the giving of earthly good things to all in need. Generosity is an element of the new heart, the new mind, the new disposition, begotten of the spirit of love. Nevertheless, trained in the irregularities which generally prevail, practised in the little injustices of home and business, it may take the New Creature some time to discover that these are out of accord with love. He will, however, in proportion as the holy Spirit abounds in his heart, consider his words, his deeds, yea, his thoughts, to see that justice, the very foundation of God's throne, is the foundation of all of his conduct in life toward others--that he never gives less than justice to anyone.

Next he will consider how love will even do more than justice would demand on suitable occasions, where it would not be injurious; and so far as the treatment of himself by others is concerned he should be so full of sympathy for the world in general in its fallen condition that he would neither demand nor expect full justice to be done to him. His knowledge of the fallen condition of the race would enable him to sympathize with those with whom he had to do. He might find it even necessary to spur himself on this score lest his love and generosity should do injury, especially in his own family, where he holds a responsibility. Some of the Lord's people as heads of families need to learn to kindly, gently, yet firmly, insist upon justice between the various members of their families, even though they may not insist on having justice done to themselves in every particular.

R4021 : page 202

"Who steals my purse steals trash;
But he who filches from me my good name
Robs me of that which not enriches him,
Yet leaves me poor indeed."

The New Creature, searching deeply for the spirit of love in all the affairs of life, soon learns that one of the commonest forms of theft is referred to in the above lines of Shakespeare. Common theft may indeed be guarded against, but the person who either of malice or of recklessness steals his neighbor's good name by starting slander is far more to be dreaded, and despised as well. We can see a reason why selfishness would permit the appropriation of another's temporal goods, even though we cannot justify such a course; but who could excuse or justify, either in himself or in another, the theft of a good name? This violation of the eighth commandment is, alas, so general that almost none is exempt from it.

Sometimes the character of another is traduced for the purpose of implying a higher sense of honor or truth or righteousness on the part of the traducer; but he who rightly judges of the matter will draw an opposite inference, and feel a righteous indignation that the one who thus robs another of his name should expect the latter to sympathize with the act and to be a receiver of the stolen goods. By far the greater number, however, traduce their fellows thoughtlessly, because they have never trained themselves to a proper standard--the Golden Rule. Their tongues are loose, they lack secretiveness, and above all they lack love. How would love affect such a matter? We reply that love affects every matter of life, great or small. The number of people who would traduce themselves is fortunately exceedingly small, and if they loved their neighbors as themselves they would be equally careful in respect to the honor of the neighbor's name, equally careful not to cast a reproach by statement or insinuation or glance or shrug of the shoulders.

The New Creatures in Christ must have this spirit of love, Spirit of Christ, spirit of the truth. Alas, that it requires some of them so long to learn how to properly extend this love in all the affairs of life, toward the brethren, toward their own kin, toward the world and toward their enemies. "If any man have not the Spirit of Christ he is none of his," should ever ring in our ears, and we should remember that we are in the school of Christ to learn of him, to become copies of God's dear Son; and that in no other particulars could we so discredit him and his Word than by evil speaking, slandering and slander-mongering. Let us awake to righteousness and sin not, for many seem not to have a knowledge of this truth. After preaching a discourse on this very topic, the writer shook hands with a member of the congregation passing out, who declared a great appreciation of the discourse and a realization of its importance, yet while still shaking hands and evidently quite unconscious of the fact, unkind reflections were made against a fellow-member of the Body of Christ.

THE NINTH COMMANDMENT

"Thou shalt not bear false witness against thy neighbor." This would not only apply to a case in court--perjury --but it would be equally applicable in all the little affairs of life. Having this in mind none would dare tell an untruth against his neighbor, against his goods, his business, his anything, however much the untruth might assist in the making of a bargain. Justice stands in defense of the neighbor, and whoever violates justice, violates the holy law of God. The New Creature, possessed by the Spirit of the Lord, would certainly not wish to bear false witness against his neighbor, yet with many the flesh is weak, and the temptation is strong to favor personal interest in violation of the truth--righteousness. The New Creature might be overtaken by such a fault, but could never assent to it, never agree to it. So surely as he is a New Creature and has the new mind of Christ, the spirit of love, he would be obliged to hate and abominate such a weakness and to make good any injustice

R4021 : page 203

done, to fortify his mind against a repetition of the offense. On the contrary, the disposition of the New Creature must be that of love to his neighbor, which would prefer to tell no evil about him, however true it might be--which would prefer to shield him, to guard his interests, and to lovingly think no evil or as little evil as possible respecting any conduct of his that might seem to us irregular. Love suffereth long and is kind; it imagines no evil, but rather imagines good.

THE TENTH COMMANDMENT

Covetousness is not the desire for more blessings for ourselves, but an enviousness of the possessions of others, and a desire to appropriate them for ourselves. It is akin to envy but worse, because it goes further. Someone has said, "Envy makes a weakling; covetousness a fiend." Standing as it does as the last of a series of commandments, this one, as it were, casts a reflection upon all which precede it--it is the climax of all the commandments respecting our relationship to our fellowman; it takes hold of the thoughts, whereas the others take hold upon the words and deeds. Of it Canon Farrar has said:--

"This is a unique commandment. Search all the laws of the world and you will not find one which resembles it. The sixth, seventh, eighth and ninth commandments you will find in all codes, though only as prohibitions of crimes amenable to judicial punishment. The tenth commandment is the complement of all the rest. It shows that God requires of us not only outward virtue but inward holiness; that he demands in us the sacrifice of the will, from which wicked actions spring; that sinful imaginings are a crime against him, as well as wicked acts."

The New Creature, guided by the new mind, with the spirit of love toward his neighbor, cannot covet anything belonging to another. He might desire to have good things of his own, but he would rather give to his neighbor than take from him. It is even permitted of the New Creature to covet--the things which he desires--"Covet earnestly the best gifts." (1 Cor. 12:31.) The organ or mental quality which leads worldly minds to covet the things of others is differently directed in the New Creation, and guides them to seek for things on the higher plane, the spiritual, the things which God hath in reservation for them that love him. And these, as the Apostle remarks, must be sought lawfully--in harmony with the law of love which God has given us. Whoever seeks for glory, honor and immortality, the great price of our high calling, seeks a good thing and may rejoice respecting it and in the desire to attain it; but he must ever keep in mind that it can be attained only at the cost of the sacrifice of earthly interests--going to the Master without the camp, bearing his reproach. Let us to whom the Lord has given the royal law of love remember well that it is much more searching, much more strict, than the law of the ten commandments given to the Jew, because ours relates to us according to the mind, the heart, as New Creatures, and not merely to the flesh and its appetites and desires.

"YOUR FATHER KNOWETH WHAT THINGS YE HAVE NEED OF"

MATTHEW 6:8

Our Father knows what things we need,
Each step along the way;
His eye of love doth never sleep--
He watches night and day.

He knows sometimes, like ripening grain,
We need the sunshine bright;
Again, he sends the peace that comes
With shadows of the night.

Sometimes our pride would fain unfurl
Ambition's flaunting sail,--
Ah! then he knows we need to walk
Humiliation's vale.

Sometimes he takes our eager hands
And folds them on our breast,
He gently lays our work aside--
He knows we need to rest.

Sometimes we need companionship,
Sometimes "the wilderness";
How sweet to feel he'll know and give
The state that most will bless.

Then let us leave it all with him,
Assured that, come what may,
Our Father knows just what we need,
Upon our pilgrim way. --G. W. S.

===================

R4022 : page 203

"KEEP YOURSELVES FROM IDOLS"

--EXODUS 32:1-8,30-35.--JULY 28.--

A STRANGE picture of inconsistency is presented in today's lesson. The Israelites--who, after witnessing many manifestations of divine favor and power on their behalf, after reaching Sinai and entering into a covenant with the Lord, in which their obligations were represented briefly in the ten commandments--are in this lesson shown as idolaters, violating the second commandment and the spirit of the first. Moses, after declaring God's commandments to the people, ascended Mount Sinai in their sight into the presence of God, to receive the commandments written on tables of stone. Day after day passed and he did not return. The forty days absence in Mount Sinai must have appeared a long time to the people, who were waiting and longing for entrance upon the promised Canaan possessions. Yet how strange that they should forget the terrible sights and sounds which preceded his going, when the mountain shook and out of the clouds and darkness and midst flaming fire and the voice of a trumpet, God manifested himself to them and only Moses was able to approach, with Joshua, his servant. How strange that these things should all be forgotten within forty days! What an evidence we have here of the instability of human sentiment! Yet we must remember that these Israelites were born in bondage.

In the absence of Moses they came to Aaron, his brother, a very different man, not a leader in the same sense of the word, nor so courageous, nor so governed by principles. The people gathered to him, saying in effect, "Bestir yourself;

we should be going on our way to the land of promise. We know not what has become of Moses who has been our leader; he may have deserted us here. We want God to be our leader, but we want something that will represent him, something that we can see. Moses did very well while he was with us, but he has gone and might go again. Make us an image of God, that we may always have God to be our leader, something that will help us as we seek to worship him with whom we have just made a covenant, who has promised to lead us into the land of Canaan." The people were not irreligious; indeed, exceptionally few of the human family are irreligious. In man's very constitution divine worship is provided for: the very topmost organs of the brain represent this religious sentiment and dispose him to worship somebody or something.

This, which was true of the Israelites, is true of mankind everywhere from then until now. Hence the necessity for instruction, that all may recognize the proper things to be reverenced, to be worshiped, to be most highly appreciated. The Israelites were learning this lesson, and with us as with them there is necessity often that we should not only have the plain statement of a truth, but that its weight and conviction should be borne in upon us by some particular lessons. The commandment had said that they should make no likeness nor graven image to represent God, and what they did was only indirectly a breach of this, for the golden calf which Aaron made for them was not graven, not carved, but cast in a mould, and it did not represent God, but probably --like the images they had seen in Egypt--was a nondescript thing which merely represented divine characteristics --a calf's body with a human head and with wings, symbolical of strength, of intelligence, omniscience. So many Christians, similarly without a wish to infract a divine law, are disposed to take too great liberties and to introduce to too large a degree their own conceptions in divine worship --without sufficient care to hold to the exact instructions of the divine message. This is always a mistake, by whomsoever committed.

The only wise, proper course for any is to take heed particularly to the Word of the Lord, and to allow themselves little if any liberty beyond the very letter of that Word. Thus today we see in the religious services of various denominations how, little by little, the simplicity of the apostolic pattern for the Church and its worship has been departed from. Some have taken little liberties, some have taken great liberties, with the result that some have departed a little and others have departed a great deal from the divine standard, and always to their injury. The lesson to Spiritual Israelites here should be, "See that thou make all things after the pattern that I showed thee in the holy mount." If we need divine instruction at all on the subject we need to follow those instructions carefully, explicitly. Let us remember that we cannot improve upon them, that any alteration means injury to us.

THE DANGERS OF EXPEDIENCY

We cannot suppose that Aaron fully sympathized with the people in the matter of this making of the golden calf; we must suppose that he knew better and meant better, and that it was a mere expedient on his part to hold in check the rebellion of the people whose discontent was manifest in this demand. We must suppose that, in apparently acquiescing in the demand, Aaron was seeking to gain time until Moses would return. Possibly, too, his demand that the people produce their earrings and other ornaments of gold was originally a mere subterfuge; that he hoped by making this demand they would draw back and decline to part with their ornaments, and that thus he would be able to say, "Well, I cannot make you what would represent a god except out of gold, and I have no gold for the purpose unless you sacrifice your jewelry." But, however good his intentions, the lesson for us is that his course was an improper one.

Spiritual Israelites should never take this position--should never say, let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to be the difficulty with the leaders of God's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infracted, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as his voice commanding us to violate the principles of righteousness which he has set before us. We are to do our duty in harmony with his law as kindly, as gently, as wisely as possible, and leave all the results to him--the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

THE COST OF WRONG-DOING

People usually are attracted to wrong-doing by the thought that thus they escape difficulties or sufferings, or thus they gain advantages and blessings. But this is only a theory; as a matter of fact it is the reverse, every misdeed is costly. The Israelites stripped themselves of their jewels to carry out their misguided religious sentiments. And how often we see this amongst Spiritual Israelites! How many, in their worshiping of a sect or denomination, will strip themselves of some of their most valuable possessions! How many sacrifice to these idols what God has not directed! idols which are set up contrary to the instructions of his Word--devoting to them time, influence, money--time which should be devoted to a pure worship of God, based upon a study and better understanding of his Word; influence which should be exerted in a very opposite direction, to a maintenance of the liberty wherewith Christ has made us free, and to a fellowship with those who are seeking to stand fast in that liberty; money which should be spent in building up the most holy faith once delivered to the saints, and

R4022 : page 205

in putting down the strongholds of error, the golden calf of ignorance and superstition!

And undoubtedly many ministers and many of the more intelligent amongst the Lord's people of all denominations realize that Churchianity is merely a golden calf, unworthy of the reverence and worship accorded to it. Undoubtedly many of this more intelligent class, represented in Aaron, reluctantly join in the various sectarian practices and customs which have a form of godliness and deny its power. They should be more courageous if they would be overcomers; they must learn this lesson, and come out from among them and be separate, and touch not the unclean thing, (2 Cor. 6:17); and again, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." --Rev. 18:4.

MANY IDOLS IN CHRISTENDOM

While Churchianity is the idol which more nearly in our day corresponds to the golden calf, there are many more idols to which professed Christians are bowing the knees of their hearts. Chief amongst these is Mammon, the god of wealth, of money. O, how many forget the instructions of the Word, that we are to seek first the Kingdom of God and his righteousness, and to be content with such things as God's providence will grant us along these lines. How many are anxious to have something better in this world than God's providence has accorded them; how many have the love of money, of which the Apostle spoke in his day--the root of all evil, which some coveting after have stumbled and pierced themselves through with many sorrows.-- 1 Tim. 6:10.

R4023 : page 205

Yes, indeed! this idol has many votaries today, more perhaps than ever before, and the worship of Mammon is being encouraged on every hand--the poor are almost despised, the wealthy highly esteemed. The successful worshipers of Mammon, who receive his marks of approval in prosperity, are everywhere welcomed in society and Churchianity. We are not denouncing wealth or the wealthy; we are reprehending the love, the idolatry of the wealthy, that it is set up as the standard of human ambition--nay, almost as the standard of Christian ambition; whereas, on the contrary, God has declared that not many great, not many wise, not many learned, not many noble, not many rich, will inherit the Kingdom; hence not many of the wealthy are identified with the true Israel of God.

There are other idols, too, of name and fame and pride, that call for their toll from their worshipers. Each one of these idols calls for its devotees to break off their golden earrings, their advantages, their riches of time and influence, etc., for their service. Does it not behoove every Israelite indeed to make an inspection of his own heart to see to what extent there are any idols there, and to cast them out, that his worship may be of sincerity for the Lord alone? This idol-breaking may properly include the idolatry of persons, whether it be of Luther or Calvin or Knox in the past or of earthly leaders in the present time. Saint John the revelator is represented as falling down to worship before the angel who showed him certain things in respect to the divine plan, and the angel is caused to reprove him for it, saying, "See thou do it not: I am of thy brethren... Worship God."

So every proper leader, in whatever degree of influence, should see to it that worship is not tendered to him without a rebuke. However well-intentioned the homage may be, it must be reproved, because there is but one proper object of adoration for the Lord's people--God himself; "Worship God." Fellow-creatures may be honored, respected, esteemed, as the Scriptures direct, "Honor to whom honor is due, tribute to whom tribute is due." But God is to be recognized as the source of all our blessings, joys, advantages, comfort. If God has been pleased to make use of any of his children for the blessing of others, it would not be improper for us to rejoice in the Lord's providence and to acknowledge the same; but in every case the Lord must be recognized as the Giver of every good and perfect gift. Had he not given the aid through one channel or servant he could and would have given it through another. Hence to him belongs the praise of the glorious plan of salvation, and of our share therein and of our knowledge of it.

"HE BUILT AN ALTAR BEFORE IT"

Evils are progressive: one wrong leads to another. Thus, after the golden calf had been made the next thing in order was to make a golden altar before it to offer sacrifice to it. So it is in respect to the idols of Spiritual Israel. An altar always implies a sacrifice, and it is but the natural thing that we should sacrifice to whatever we set up in our hearts as our idol. As we have already pointed out, some hearts have many idols, others a few, and it is not difficult to determine which idols a man worships. The worship will be indicated by the sacrifice. Tell us the things to which a man or a woman sacrifices his or her best thoughts, best time, chief influence, and we can tell you readily the idol which he reverences most and before which he has the largest altar and sacrifices most.

Each should be most interested in examining this question from the standpoint of his own heart; each should say to himself, "To whom do I render the sacrifice of my heart? Where are my chief affections? To whom or to what do I render sacrifices of the most precious things I possess?" The laws of nature require that a certain proportion of our time be spent in sleep; with many a considerable proportion is necessary for earthly toil, for the procurement of the things needful and the things honest and necessary for the present life. A certain proportion is also necessary for our personal convenience, partaking of food and care for our bodies. It would be easy to use the entire twenty-four hours in this way, for the tendency of our day is to greater and greater extravagance in every direction and to consider the luxuries of the past as the necessities of the present. Hence every hour of the twenty-four taken from the affairs of this life might be considered as in some sense of the word sacrificed.

Some divide their sacrifices, putting part upon the altars of their various idols; but the true Christian, enlightened by the Word of the Lord, must abandon all of these idols, and must realize that he has very little at most to present as a living sacrifice to the Lord. If he can save or redeem one hour a day or more, this should be recognized as a part of his reasonable service to the Lord and should be conscientiously devoted day by day if he would attain the divine

R4023 : page 206

favor and blessing for the life that now is and for that which is to come. As the steward of his gifts to the Lord he may use some of his time and influence in his own spiritual development along the lines of the divine Word. Another portion he may devote to the assistance of the brethren, building them up in the most holy faith, and thus strengthen incidentally his own faith. Other portions of this sacrificed time and means he may use in ministering to the sick or to assisting others along temporal lines, doing good to all men as he has opportunity, especially to the household of faith. But his sacrifices must not be made to persons nor things nor churchly systems, but to God, and be appropriately used according to his best ability to understand the divine will through the teachings of the divine Word.

THE BREAKING OF THE LAW

At the end of the forty days Moses came down from the mountain bearing the table of the Law written in stone, and, beholding the idolatry, he dashed the table of stone to pieces, symbolically representing the failure of Israel to keep the Covenant of the Law, and the impossibility of the fallen race ever being justified by the Law Covenant. After

Moses had reproved the people and chastened the more wilful and explained to them their sin more fully, he went up into the mountain again to the Lord, acting as their mediator. In this connection we have introduced to us the grandeur of Moses' character, his unselfishness, his love for his brethren in all their weakness. The Lord proposed to Moses to cut off Israel as a nation, and to make of Moses and his family the nation that he would bless as the seed of Abraham. But Moses, faithful to his trust as a mediator who had undertaken to represent the people before God and to represent God before the people, declined the Lord's offer, and pleaded for the people, as mediator.

All of this, we may be sure, was intended as a type of how Christ Jesus, as the better Mediator of the New Covenant, would be loyal to his trust and stand for and represent the whole human family before God faithfully, notwithstanding their sinful condition, alienation and disobedience. Moses' language is most pathetic--"And now wilt thou blot out their sin, and if not, blot me, I pray thee, out of the book which thou hast written." As Moses here staked his own eternal existence for the benefit of the people, so the life of Christ was staked for the race whom he died to redeem, and whom he represents and will continue to represent as its Mediator until he shall, under the terms of the New Covenant, grant to Israel and to all mankind restitution and full opportunity to return to divine favor. The course of Moses was pleasing to the Lord, and as the Mediator for the people he was directed to lead them on and bring the faithful to the promised land. Nevertheless the people who shared in the wrong-doing received a measure of chastisement.

The spirit of Moses was not only typical of the Spirit of Christ, but illustrative also of the spirit of all who will be members of the Body of Christ. We, too, must have this spirit of love and devotion, not merely to the members of the Body of Christ, our own Body, but a devotion to the mission, the work, to which in God's providence we have been called. "Ye know your calling, brethren." God has called us to be joint-heirs with his Son, to be the Bride, the Lamb's Wife, to be participators with him in the great work of mediating the New Covenant, and under its blessed provisions assisting and uplifting the world of mankind and leading them during the Millennial Age along the highway of holiness to absolute perfection and eternal life at its further end--so many as will obey. It is for us to have the spirit of Moses, the Spirit of Christ in respect to this matter --to so far as possible measure up to the glorious privileges and calling which are ours, and in the present time to do all in our power, in harmony with the Lord's providential leadings, for the blessing and uplifting of mankind in general, for their guidance in the right way, but especially to prepare ourselves for the glorious work of the coming age.

Chief amongst the elements of our preparation will be the spirit of sympathetic love which will enable us to be copies of our dear Master, who was kind to the unthankful and full of mercy and good fruits. Let us take this higher plane of thought in respect to our relationship to the world.

Our Master declared, "Ye are not of the world, even as I

R4024 : page 206

am not of the world." We are members of the Christ--members of the great Mediator, undergoing schooling and preparation for the great work before us of leading the people into the promised land of God's favor and life eternal--Paradise restored. If we do not learn the necessary lessons, if we do not become copies of God's dear Son, in sympathy, in love, in benevolence toward the world, we will be rejected from membership in the glorious Body, the Kingdom class, as unfit, the non-elect. Let us, then, give diligence, and remember that the great lesson to be learned is that of love--for God, for the brethren, for our neighbors, yea, for our enemies. If this love abound in us it shall make us neither barren nor unfruitful in God's sight, and so through Christ an abundant entrance shall be granted us into the everlasting Kingdom as associates with the King of kings and Lord of lords in his great work as the world's Mediator, the Mediator of the New Covenant, under which all the families of the earth are to be blessed.

====================

R4024 : page 206

SOME INTERESTING QUESTIONS ANSWERED

Question.--Does not the foreknowledge of God seal our eternal destiny?

Answer.--However distinctly we may enunciate our belief in God's foreknowledge of coming events the matter will always be beyond our human powers of comprehension. We could easily enough see how God, with all power in heaven and in earth, could predestinate certain events, and then cause them to come to pass, but our difficulty begins when we apply divine foreknowledge to human affairs in regard to which we recognize, according to the Scriptures, that man is a free agent, at liberty to choose his own course, at least concerning all moral and religious questions.

This need have no bearing whatever upon our duty and responsibilities, for we know assuredly from the Scriptures that God is dealing with us, not from the

R4024 : page 207

standpoint of his foreknowledge, but from the standpoint of our obedience. If we are willingly obedient to him, then he could not have foreknown otherwise respecting us. The Lord is dealing with his Church of this Gospel Age according to certain principles set forth in the Scriptures, and it is for us to obey or disobey his instructions, according to our will--God's foreknowledge in no sense or degree interfering with our liberties.

Question.--Is the world growing better?

Answer.--In some respects it is growing better and in other respects it is growing worse. It is growing better in the sense that a higher moral tone prevails on the surface of things, because of knowledge being more generally diffused amongst the masses of Christendom. While Christian principles have not struck their roots deeply into the heart of civilization, they have, at least, given a tone to public sentiment which is very beneficial. The light of true Christianity, its loving spirit, has been exhibited to the world in the Master and in the "little flock," who seek to walk in his steps; and it has established thus a higher standard of thought and deed amongst men--not only of the consecrated class, but also of the worldly class. Their consciences agree to the principles enunciated, and in some degree benevolence has been cultivated, even from a worldly standpoint; and even though it be true to some extent that many of the benevolences performed in connection with the establishment of hospitals, libraries, asylums, etc., are for show and for advertising and vainglory; and even though some benevolences in the care of the sick and the wounded, etc., in times of war are probably prompted by love of gain, nevertheless all these things attest that there is a generally diffused public sentiment which appreciates such things, and which it is sought to please. We are glad of this, glad to note it, glad to acknowledge it. We regret, however, to note that various things indicate that this greater benevolence of our day is a very thin veneer, covering a great deal of selfishness, malice, hatred, envy and strife, which, under certain circumstances, show themselves in a very keen ferocity and general devilishness which it is difficult for the Christian heart to understand. The fact of the matter is that general goodness, heart-consecration to the Lord and filling with his spirit of love, is apparently decreasing in the same ratio as the surface benevolence increases, outward moderation and gentlemanliness being accepted as instead of heart-consecration and sanctification.

Question.--Would it be proper for the consecrated to spend time in the study of foreign languages, music, art, etc., or in attending and belonging to social and literary clubs?

Answer.--It is well that each of us should judge for himself in such matters; but well, also, that each should leave the judgment of others to themselves. It is not for us to lay down any hard and fast rules for other men's consciences, but we may suggest some lines which each conscience may apply to its own affairs, we believe, profitably.

(1) The consecrated person has given up his will, has covenanted that he will henceforth seek to do, not his own will, but the Lord's will, whether that agrees much or little with his own natural tastes and proclivities. This point being decided, it follows (2) that in the spending of our time we would consider the Lord's will, judging to the best of our ability from his Word and our experiences in life what would be his will--what would be to his glory and to our own spiritual profit and to the spiritual profit of others, and a decision on this point must be the rule of our lives as consecrated persons, in all of our affairs. (3) With the majority of the Lord's people the providing of things needful of an earthly kind, for self or family dependents, requires much of consecrated time and leaves comparatively little for devotion to matters especially spiritual. (4) Every truly consecrated person, accepting the foregoing views, is bound to admit that the amount of time, talent and energy at his disposal for special service to the Lord, to the Truth and the brethren is very limited indeed. (5) Each realizing this situation will use his little time according to the measure of his zeal. If he loves foreign languages more than he loves the Lord's Word it bespeaks an unsatisfactory condition of heart. If he loves the Lord's Word and service better than foreign languages, but somehow feels that the study of languages, music and art are a duty more important than the study of the Lord's Word and the service of the brethren, it implies a confused condition of mind and an imperfect appreciation of the fact that the time is short in which to make our calling and election sure. (6) The zeal which we show in respect to the use of opportunities in the Lord's service and in our attempt to turn the ordinary affairs of life to his glory, constitutes the indication we are giving to the Lord regarding the amount of our zeal for him and his. (7) It is according to the measure of this zeal of our hearts for the Lord's will and the Lord's service, and not according to the perfection we shall attain in the flesh, that we shall be adjudged overcomers of the world or not overcomers--worthy or not worthy of the prize of our high calling.

Question.--Will the retributions of the Millennial Age be wholly in the nature of corrections in righteousness and punishments for transgressions of that time? or will the punishments be wholly in the sense of or for sins of this present life? or will they take cognizance of both of these?

Answer.--They will take cognizance of both, thus: While primarily they will be reproofs and corrections for transgressions committed during the Millennial

Age, and will be reformatory in character, nevertheless in a secondary sense they will take cognizance of the wilful sins of this present life also, because every wilful sin of the present time makes an indelible mark in the character, the disposition, etc., and these indelible character-marks will be upon all in their awakening for trial in the Millennial Age. If the marks be many and deep it can be readily seen that the individual will be correspondingly at a disadvantage in the next life, and have corresponding difficulties and obstacles to hinder him, which he will be required to overcome in order to obtain the life that will then be offered him.

Of course, sins committed ignorantly and unintentionally have also a degrading effect upon mind and body, but far less so than sins committed in violation of conscience, sins against light and knowledge. We may reasonably suppose, too, that it will be part of the work of the Royal Priesthood during the Millennial Age of trial to assist mankind the more over the weaknesses which were incurred unwillingly.

====================

SEMI-MONTHLY
VOL. XXVIII JULY 15 No. 14
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................211
  "This One Thing I Do".........................211
  Seeking Cover of the Mountains................212
  Surpassing Skill of the Ancients.............212
  Church Evolution..............................212
  Methodist Prayers for the Dead................213
  Theatre Annex for Church......................213
The Indianapolis Convention.......................213
Report of the London Convention...................215
The Truth in Japan................................215
The Tabernacle of Meeting.........................216
"I That Speak Am He" (Poem).......................219
Offerers of Strange Fire..........................219
Encouraging Words from Faithful Workers...........222

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--

BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

PLEASE GIVE YOUR FULL NAME AND ADDRESS at the head of every letter you write to us, and save our time.

1907--VOLUNTEER TRACTS--1907

This year's Volunteer tracts are going out very rapidly. We are doing our best to keep up with the increased demand and rejoice that an increasing number of the Lord's people are appreciating this privilege and will gain a spiritual blessing therefrom. We request that all who send in orders specify particularly the quantities they can and will use judiciously and promptly. We will be glad to double the shipments.

THE TABERNACLE AND THE PRIESTS

These two beautiful chromos, considerably delayed, are now in good supply and should be in all of our homes--to remind us of their glorious antitypes, of which we have been studying for some time past in our "Berean Lessons."

By getting them out in large quantities we can supply them at 30c per pair, or 4 pairs for $1.00, post or express prepaid by us. They are very handsome and easily worth several times the price. We merely aim to meet the cost.

All orders have now been filled. If you did not get yours let us know particulars at once. To some who ordered 3 for $1.00 we sent four and to others we sent three and a copy of

TABERNACLE SHADOWS.

They are mounted with metal and have hangers and are packed in tubes.

====================

R4025 : page 211

VIEWS FROM THE WATCH TOWER

"THIS ONE THING I DO"

THE Methodist Review gives a report of a sermon by Rev. C. E. Jefferson as follows:

"No other man can wander so easily from his province as the preacher. The fences are low, and if he steps over them no one but God will speak to him about his indiscretion. Every man in the community except the preacher is bound with hoops of steel to the task which heaven has assigned him. The physician must practice medicine and keep close to his patients, the lawyer must practice law and keep close to his clients, the editor must gather news and keep close to his subscribers, the teacher must teach and keep close to his pupils, the banker must keep close to his money, the business man must be loyal to his business; but the preacher can leave his work and flit like a bee from field to field, gathering nectar from a thousand flowers, and he himself may think he is making honey when in fact he is only buzzing."

The "buzzing" preachers who are moved to treat all manner of "magazine" subjects because of the prevalent conviction that the preacher should be "a social agitator, a political reformer, a man who stands before the community as the sworn antagonist of every form of social wrong," are reminded that their day furnishes a social environment different only in matter, and not in manner, from the day of Christ's preaching. "The people of his day wanted him to do everything," says Dr. Jefferson. "That was their conception of the Messiah." Further:

"The air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one more word about God. Evils lifted their hoary heads on every side--slavery, Roman tyranny, the social evil, false customs, economic tragedies--but he never lifted a hand to strike them. So narrow was he, so blind was he! Men were hot in their discussion of problems. No age ever had more problems than his. But to him there was only one fundamental problem, and that was the problem of sin, and he had time for the discussion of none other. The estrangement of the heart from God--that to him was the root of all tragedies. A will fixed in rebellion against the good Father--that was the fountain of all the world's woes. All problems of all kinds got their complications from the estranged heart, and all tragedies got their blackness from the mind that had become darkened by going away from God, and he had nothing to say about secondary problems and subordinate evils because his eyes were fixed on the one plague-spot of humanity--a will disobedient to the good God. Such a line of action on his part was of course disappointing. It was even exasperating. The intellectual people of his day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor, alive to the needs of the day, sneered at him because he did not fall in with their plans and adopt their panaceas. To all practical men who believed in grappling with problems and suggesting solutions he was a visionary, a fool. It did seem visionary, so much talking about God.

"The German Strauss is offended because Jesus allows the life of the family to fall into the background, is neutral toward the State, rejects property, and passes all the esthetic intents of the world unnoticed. John Stuart Mill declares his Gospel is not sufficient as a rule of action, and must be supplemented by instructions drawn from non-Christian sources. The Italian Mazzini thinks his heart was all right, but his intellect deficient because he took no interest in the great ideals of political liberty and national progress which made the nineteenth century glorious."

Christ consciously and stedfastly limited the field of his activity, says Dr. Jefferson, and so was able to say at last, "I have finished the work which thou gavest me to do." If he carved out his work with such clean-cut edges, the writer remarks, it may be that his example was designed "to save us from the tragedy of attempting things to which we have not been called." We read:

"Do you not think that the name of God would be more glorious in the hearts of men today, and the

Kingdom of heaven would have wider limits on the earth, if all who have been ordained to preach the Gospel had only been willing to confine themselves to the one task assigned them? I like to think that a preacher should talk differently from any other man in the community; that a sermon should be unlike any other discourse known among men. I like to think that a Christian Church should be different in atmosphere from any other building built by man. Public worship, so I think, ought to have a different tone from the tone of society or the street. On going into the house of God one should know at once that it is not a lecture-hall, a reform-club meeting-place, a professor's classroom, a newspaper office, the rendezvous of a literary or musical society. There ought to be in the air a mystical something which awes the heart and impels it to look upward. There ought to be something there which makes one feel like saying, 'This is none other than the house of God; this is the gate of heaven.' And it is the preacher who must be foremost in creating this atmosphere."

The Monitor (Rom. Cath., Newark, N.J.), in commenting on the lament constantly appearing in Protestant journals over the dearth in Church attendance, observes somewhat similarly:

"Perhaps the spiritual leaders of our separated brethren make a mistake in striving too much after novelty. Perhaps the people, especially the men part, may prefer the teachings drawn from the everlasting and inexhaustible Gospel of Christ; the daily papers can supply all necessary comment and criticism on passing events. Sincerity is a much better heart-mover than sensationalism, and the true preacher will impart to his hearers the thoughts and ideals and resolves that move himself. 'If you wish me to weep, you yourself must shed tears.'

"Two generations ago one of the most peaceful and Christian parishes in Ireland, and that is saying a good deal, was a village near Mitchellstown, County Cork. The aged pastor had been in charge for over half a century, and he was never known to preach but the same sermon in all that time. Every Sunday, after the Gospel, he turned to his people and said solemnly to them, in the old Gaelic, 'Brethren, avoid the evil and do the good.' This fact is historical, and it is also historical that this parish was called the parish of saints, where a lawyer would starve, a judge throw up his position in sheer disgust, and a jail collapse through dry rot."

SEEKING COVER OF THE MOUNTAINS

We have called attention to the statement of Scripture that in the day of the Lord the rich and great and mighty will foresee the impending trouble and seek protection from the stronger institutions. A poor translation says that they will call on the rocks and mountains to fall on them to hide them, whereas the thought is that they will request of these symbolic rocks, etc., hiding, covering, protection from the storm of trouble brewing.

We have already noted that Croker, Astor, Carnegie and other wealthy men sought the security of Great Britain as greater than that of the United States, and removed their residences thither. We now note a different move by the millionaire J. Pierrepont Morgan. He is far-sighted and seeks a different rock or mountain to cover him. For a long time a Protestant he recently joined the Roman Catholic Church in a manner so public as to advertise him a Catholic all the world over. Newspaper reports say that he presented about one million dollars to the Catholic Church and then received the Pope's public blessing and an amulet which the pontiff took from his own neck and fastened about the neck of Mr. Morgan.

In the case of so astute a financier as he, the public is justified in supposing that he must have associated financial matters with the religious. It is not, therefore, far-fetched to suppose that the gentleman sees the trouble coming, and concludes that his vast interests will be safest if allied with the largest religious system of Christendom, and the one whose millions most thoroughly obey the voice of their leaders. Nor will it surprise us if other wealthy men see the situation in the same light, and flee to the same mountain.

SURPASSING SKILL OF THE ANCIENTS

"We are losing all our secrets in this shabby age," an architect said. "If we keep on the time will come when we'll be able to do nothing well.

"Take, for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago.

"Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were

R4026 : page 212

actually harder and more durable than the stones they bound together, whereas ours--horrors!"--New York Press.

CHURCH EVOLUTION

Northern Baptists are to be less local and more national in point of view, less independent and more cooperative in their methods of government and denominational activity. After a stirring debate the large gathering of representatives of the churches, sitting at the national capital, finally voted "that in view of the growth of our country and our denomination there is need of a general body that shall serve the common interests of our entire brotherhood." Supplementing this steps have been taken to perfect the organization of a national council, which shall be to northern Baptists what the general convention of southern Baptists has been for some time and what the national council of the Congregationalists has been for a generation. The

R4026 : page 213

first president of the new body is to be Governor Hughes of New York State, of whom the Baptists naturally are proud. His election also is a fine tribute to the Baptist emphasis on laymen's rights in the Church.

This movement had its origin in Chicago and Boston, and has been backed by some of the ablest and most forceful men of the denomination.--Boston Herald.

METHODIST PRAYERS FOR THE DEAD

The editor of The Western Christian Advocate, having recently advocated that Methodists hereafter pray publicly for the dead, has aroused his brother editor of The Central Christian Advocate to a discussion of the subject. He notes that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asks, "Would we [Methodists] adopt the word Purgatory?" He proceeds to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it --denying that prayers for the dead were "popery." He concludes:--

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

* * *

So, then, Methodism from Wesley down to the present finds nothing to say against future probation; but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven in MILLENNIAL DAWN.

THEATER ANNEX FOR CHURCH

Roof garden vaudeville will probably be introduced in Philadelphia by and at a church, the Fairhill Baptist congregation, Lehigh avenue and Fifth street, whose members this morning enthusiastically discussed a startling scheme of their pastor, the Rev. Dr. Charles B. McClellan.

Last night at the celebration of the tenth anniversary of his pastorate, Dr. McClellan proposed "high-class vaudeville" as a feature of his Church's work, and asked for $10,000 to complete the auditorium for winter and provide a roof garden for summer, where every Saturday night a moral "variety performance" could be given, with moving pictures and ending with a Gospel service. Several thousand dollars were subscribed and other contributions were made later.--Philadelphia Bulletin.

HOME RELIGION

Home religion is as important as personal religion, and is essential to it. The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together, and the Sunday evening hour, when we sang hymns, each choosing his favorite.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness and injustice.--Floyd W. Tompkins, D.D.

THE VULGATE TO BE REVISED

In a dispatch from Rome the correspondent of the London Times says he learns the Pope has issued a decree entrusting the entire revision of the Vulgate to the Benedictine Order. This is the most important decision yet announced as an outcome of the Biblical commission appointed toward the end of the pontificate of Leo XIII., the correspondent says.

===================

R4026 : page 213

THE INDIANAPOLIS CONVENTION

OUR numerous Conventions for this year were designed to bring the Convention advantages within the reach of larger numbers--not only as to location but also as to time. The one at Indianapolis, Ind., being the first and at an earlier date than usual, we feared might be a comparative failure. In this, however, we were agreeably disappointed--both as respects interest and numbers. About six hundred attended, though not all of them from the opening, nor could all of them remain until the close.

The spirit of the Convention was excellent: we can scarcely imagine a better. All of the dear friends seemed to overflow with true love for our heavenly Father and our blessed Redeemer, and for "one another." Enemies were not in evidence, but had there been we believe that a broad spirit of charity and sympathy for their blindness would have hindered harsh or unkind words or actions. And if the crowd was smaller than at our last General Convention, it afforded all the better opportunity for personal fellowship.

The Convention was opened by an address of welcome by Brother Wise on behalf of the local Church, introducing Brother Herr as the Society's General Chairman of the Convention. Then followed a most interesting praise and testimony meeting, participated in by many.

At the afternoon session, following a praise service, Brother Draper was listened to with close attention. He gave an able address, which was much enjoyed. His topic was: "Bible Times and Seasons."

In the evening, after a service of praise and prayer, Brother Herr addressed the Convention.

Saturday's services opened with a prayer, praise and testimony meeting in which many with overflowing hearts participated. Some long in the way told that they were still following on to know the Lord more perfectly and were finding more and more of God's perfect

peace and love as they sought more and more to heed the words and examples of the Lord and the apostles. Others told of how they had only recently learned the way of the Lord more perfectly and thanked the Lord that he had sent the knowledge through the DAWNS, and thanked the Colporteurs for their labor of love in bringing it to them and told of how they desired by God's grace to show their appreciation of the Truth by spreading it abroad as thoroughly and as wisely as possible, at any cost. One brother intimated that he had "always believed these things" and "got them out of the Bible for himself." He was gazed at rather incredulously, but not replied to publicly. In private one brother remarked: "I am glad that God did not give these Truths to Brother Russell for himself, but for the Church of God in every land and of every tongue."

Brother Russell arrived in time for a Question meeting which lasted from 10 to 11 a.m. As he came upon the platform the audience gave him the "Chatauqua salute" (waving their handkerchiefs), which he returned. This salutation had its start at the Asbury Park Convention, we know not how; but it seems to have come to stay, even though one person has discovered (?) that it is a positive sign of "idolatry" by the friends for Brother Russell, and of Brother Russell for the friends, because he responds. It is difficult to sympathize with dear friends who take such peculiar views of the little courtesies of life. True, the Bible does not commend the "Chatauqua salute," nor even a hand-shake; but who will doubt that either is as harmless as the "holy kiss" commended by the Apostle. If any one has by word and act cautioned against all forms of "idolatry" of leaders, "worshiping messengers," etc., surely that one is Brother Russell. Let us all, however, seek "the spirit of a sound mind" and "moderation" on this and every subject and not run to foolish extremes.

Following the Question meeting came a splendid discourse by Brother McPhail on "Heavenly Wisdom." The address was an able one, and heard with great attention and we trust with profit.

The Saturday afternoon topic was "Baptism--Its Import and Necessity to the Church," by Brother Russell. It was followed by a symbolic baptism service in the First Baptist Church, at which sixty-five were symbolically buried in water.

The Saturday evening service opened with thirty minutes praise and prayer, after which Brother Sullivan gave an address on "The Preparedness of the Church." --Eph. 4:12. The attention was excellent, and some remarked the great profit they had derived from it.

R4027 : page 214

Sunday was the principal day of the Convention-- some attending just for that day, and very cheap excursions prevailing. The opening hour was devoted to praise and testimony, and then Brother Barton spoke on "Spiritual Sicknesses: their Causes and their Cure." The correspondency between the two kinds of sickness was graphically shown, and cures for the spiritual ailments suggested. It was thoroughly enjoyed.

In the afternoon the public service of the Convention drew the largest attendance--estimated at from 1500 to 2500. The topic was, "The Overthrow of Satan's Empire," and Brother Russell was the speaker. The audience gave close attention for nearly two hours.

Sunday evening closed the Convention for many who could not remain longer. It was a "Love Feast."

Eight different speakers discussed Love from various standpoints. (1) The Love of God. (2) The Love of Christ. (3) Love for the Father and the Son. (4) Love of the Brethren. (5) Love in the Home. (6) Love for our Neighbors. (7) Love for our Enemies. (8) Love the greatest of all Gifts. Brothers C. A. Owen, W. H. Lewellen, C. A. Wise, G. Draper, J. P. Martin, G. B. Raymond, L. W. Jones and S. J. Arnold were the speakers.

Then came one of the most interesting scenes. The friends filed up and down between the ranks of the visiting Pilgrims, local Elders and Colporteurs, singing, greeting and partaking of the broken loaves of bread held by Pilgrims Herr, Barton, McPhail, Sullivan and Draper. Many wept for joy, while some smiled.

Monday was Colporteur Day, but this did not make it a day of less interest to all the dear friends of the Truth. About 400 were in attendance, about one-fourth of whom were Colporteurs and intending Colporteurs. Brother Russell addressed them for an hour on "Our Ambassadorship"--showing the value of the time of all who have consecrated their all to divine service. He showed that the British Ambassador's services are valued by his government at $60,000 per year or more than $20 for every fifteen minutes of an eight-hour day, and that our services are valued by our still greater Government at a still higher valuation. He said that he did not wish to stimulate the self-esteem of the Lord's people, for that would spoil them for any part in the Lord's favor and service; but he did wish them to awaken to the value of their office as "ambassadors for God," so that each might strive daily to "redeem the time" from worldly, social, business and family affairs to be used in joyful service to the honor of our King. He pointed out that this redeeming or buying back of our time from the cares of this life does not mean the neglect of duty, but the wise ordering of life's interests so that no time will be wasted in frivolities and extravagances, after the manner of the worldly, who are not "ambassadors" and have no such message to deliver by word and pen and printed page and living epistle.

In the afternoon Brother Cole gave some valuable instructions respecting the necessity of method in successful colporteuring. He graphically illustrated the proper methods of work, showing how the bicycle can be a valuable aid in delivering, and exhibiting attachments by which 60 books can be carried without inconvenience. Then followed assignments of territory--many new Colporteurs forming partnerships and entering the work in pairs.

The last session in the evening was a Colporteur testimony meeting and was replete with precious experiences

R4027 : page 215

of the joys of the service and appreciation of the privilege of self-denials in the cause we love. The testimony of several was to the effect that they had seen more fruitage to their labors in the past six months than during several years preceding--an evidence possibly of what may be generally expected in every branch of the service for a little while. The zeal of the Colporteurs seems to be increasing, too.

===================

R4027 : page 215

REPORT OF THE LONDON CONVENTION

DEAR BROTHER RUSSELL:--

As probably you know the month of May is in this country the time when most of the religious organizations and societies have their yearly London meetings and they are known as "May meetings." The London Convention just past was a May meeting for us, and was a grand time of refreshment from the presence of the Lord. There were more visitors and more friends of the Truth than at any previous convention in this country, and, accordingly, there was more of the holy Spirit of love manifested; indeed, the Convention was a grand testimony to the increase of the Harvest work, and of the growth in grace and knowledge of those who are walking in the light now given to the consecrated. How we wished that all the Lord's children were sharing with us in the things our Master is now spreading before us! It was good to be there; the light of heaven shone in the faces of the brethren, and the joy of the Lord seemed to fill each heart. Yet there seemed, at least to the writer, to be more solemnity. Probably the clearer realization of the end of the Harvest, and the need for cleansing from all defilement of the flesh and spirit were effectual to this. From first to last there was a "waiting upon the Lord," and our expectations were more than filled.

This time the Convention was held in the heart of the city, in a fine hall attached to the Cannon St. Railway hotel. The hall usually seats over 800, but would at pressure hold 1000. It proved just a convenient size for us, but gave us little liberty for advertising. Perhaps the largest number present would be 850, when Brother Edgar gave an address on "Where are the Dead?" The average number of brethren and friends and partly interested would be 500-600. I remember that when you were here in 1903 and we were looking at the room for the first meeting, a room which would hold 400 at a crush, I said I was afraid it would be too small. You said you would be surprised if that should be the case. The room was well filled, though. When you come next year, if the Lord will, I think the fine hall we have just had may be too small. So much is the Lord blessing his work, and for so much we praise him!

The Convention was opened by a welcome from Brother Hemery and a word from Brother Williamson as your representatives--Brother Williamson in a more personal sense as coming directly from you. Brother J. Hay then gave an address, "Jehovah's Suffering Servant," and later, Brother Hemery gave a talk on the "Songs of Degrees." Sunday was spent in praise and testimony, and in listening to addresses by Brother Edgar and Brother Williamson; their topics were, respectively, "Rest and Restitution" and "The Divine Plan Revealed in God's Attributes." On Monday 58 brethren (30 brothers and 28 sisters) symbolized their consecration by immersion. We praised the Lord for them, and prayed for them and for ourselves, that we all may be kept by the grace of God, and that we may be accounted worthy to stand in our lot. In the afternoon Brother Johnston spoke of the "Feasts of the Lord," and in the evening Brother Edgar gave the address already referred to. Earlier in the afternoon Brother Williamson spoke of the need of laborers in the harvest field, and many who wished to take some part in the Colporteur work signified their intention to shape their affairs to assist them to that end. We hope the dear brethren will use such opportunities as the Lord shall permit them to have, for there is very much yet to be done before the field is gone over. Tuesday brought us a very helpful address from Brother Williamson on the necessity of embroidering our garment with faith, fortitude, love: and an address by Brother Hemery on "Christ, a Priest after the Order of Melchisedec." The closing of the Convention was one of its most impressive features. We asked Brother Williamson to give us an illustration of the "good-bye" said in the American conventions. In this way, instead of merely singing a good-bye, we sang it and spoke it to each other. One lady who came to that last meeting was so taken with the spirit of it that she, too, came round with the brethren to shake hands with the speakers and elders of the meetings represented. Afterwards she said it was all so unusual she could hardly understand it; she said, "Surely the Millennium has begun in you people," and we assured her that was just the case.

Before the final parting a message of love was sent to you, dear brother, and the meeting arose to signify its wish to have the message sent. We all wish your spiritual prosperity, and pray that grace and strength abundant may be yours.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."--Psa. 135:2.

I am, dear Brother Russell, yours in his grace,

J. HEMERY.

===================

R4028 : page 215

THE TRUTH IN JAPAN

DEAR MR. RUSSELL:--

God gave me, at the opening of the New Year, a quiet time in which to renew my consecration to him, and to pray for more light. It was, I believe, in answer to such prayer that I was led to read your MILLENNIAL DAWN, the first volume of which has stood unheeded on my book-case for eight years. I read it through three times with growing wonder. How the truth now, as never before, shines out from God's Word! How it transcends anything that I had ever thought of! Eternity will not be long enough to praise him for just this knowledge of his wondrous grace. I want to be found faithful hereafter in manner of living, and in helping to make known the precious Truth to others.

To begin with, I should tell you that I have been

R4028 : page 216

for nearly twenty-five years a member of the West Japan Presbyterian Mission. I have already written to the Foreign Mission Board in New York, as well as to my local home Church, stating my changed views--or, rather, referring them to your books. This will end--if not on their part, then on mine--in a separation; because duty (and privilege) is much clearer to me now on this point than it was even at the time I wrote to them. Since separation, then, is only a matter of time, I feel justified in writing to you in advance of it, in order to confer with you about the work. Your answer and a final settlement with my Board will thus doubtless come about the same time.

There are three alternatives which suggest themselves to me:

(1) That I accept from the Board traveling expenses and return to America, and there enter (if I may) the Colporteur work. But in order to avail myself of the Board's ticket, I would have to sail, in all probability, not later than August. This will explain my haste in communicating with you.

(2) That I remain in Japan, find some employment as a means of support and teach these precious truths as far as opportunities offer or can be made. But at best it would be a very limited effort that I could make in that way. (a) Time would be limited. (b) Travel would also be impracticable, except at long intervals. But travel would, I believe, be one of the essentials to the accomplishment of any considerable work here. (c) Want of literature, in Japanese, on these truths, would be greatly felt, and would itself be a very serious limitation.

(3) The third alternative is impossible, unless you could supply financial aid from America. It is this: That I remain here and oversee the translation and publication of "The Plan of the Ages," and also of some of your tracts. The tracts could be done first. I could thus begin colporteuring at once. As to the book, I have enquired into the expense, etc., of getting it out. Following is the result:--

Cost of translation	$ 50.00 gold
Cost of printing 1000 copies (500 pages each in Japanese) stiff paper covers	225.00 "
	$275.00 "

The translation could be done by a Christian Japanese whom I know, a man of literary taste and experience in translating. His price ($50.00) is about half what such work would command if done by a professional translator. The undertaking would necessarily be in the nature of an experiment. Humanly speaking, the demand would have to be created. But there are in Japan (see statistics for 1906) 44,228 professing Christians (Protestant). Some of them are God's humble, consecrated, children longing for a better understanding of the things of the Kingdom.

The third alternative is the one that most appeals to me. I cannot think that God intends to leave the Japanese Christians without a witness of his special revelation for these last days. But if he intends me to be such a witness here, he will surely open up the way. He seems to have shut me up to your answer, and I shall expect to abide by that answer, unless in the meantime he gives me some other indication.

I am wholly in the dark as to your methods with workers, but I have sent for "Hints to Colporteurs." Any good working plan, however, will be satisfactory to me. Will you kindly explain the work of the "Pilgrims"?

May I ask you to kindly tell me, when you write, whether you know of others in Japan who hold a "like precious faith," and if so who they are?

Most sincerely and with gratitude,

A. G.,--Japan.

R4028 : page 216

THE TABERNACLE OF MEETING

--EXODUS 40:1-13,34-38.--AUGUST 4.--

Golden Text:--"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle."

OUR Berean Studies of the Tabernacle have familiarized us with the main features of this lesson. In the Tabernacle Shadows of Better Sacrifices we learned of the form, size, construction, etc., of the Tabernacle which God directed the Israelites through Moses their mediator to erect for his worship. It was portable, and every way suited to the forty-years journey in the wilderness which the Lord foreknew would be their portion as a people. Whenever they encamped the Tabernacle was erected as the center of the camp and the tents of the Israelites were grouped about it: first the tribe of Levi, immediately surrounding it, divided into its various families; outside of the Levites were the tribes of Israel--on the north three tribes, on the south three tribes, on the east three tribes, on the west three tribes. Joseph's tribe being divided into two, Ephraim and Manasseh, made the twelve complete without the Levites.

The pillar of cloud by day and the pillar of fire by night continued to be the representation of the Lord with his chosen people, and this cloud and fire-pillar seem to have been associated with the Tabernacle in the sense that a branch or foot came down from the cloud to the Tabernacle. When it left it indicated that the time had come for them to travel. They followed the leading of the cloud: when it stayed they rested, constructed their camp, and a connection established itself as before between the cloud and the tabernacle. Thus Israel had continually before them a manifestation of God and his protecting care over them as his people. They had craved an idol to go before them and to serve as an outward manifestation of God; they had been punished for the idolatry implied in the making of the golden calf; they had learned the lesson and repented, and God had given them what he had already planned--something far superior in the way of an evidence of his presence in their midst and his guidance of their affairs.

GOD FIRST--THE CENTER

From the arrangement of the Tabernacle and its relationship to the camp of Israel we can see that the lesson to that people must have been God first--religion the center of all ambition and activity. All the tribes were related to the

R4028 : page 217

Tabernacle because it represented God, and they were all related to each other because they were each and all surrounding and directly in contact with this Tabernacle of God. There they and all their interests touched and centered. And thus it must be for Spiritual Israel, whoever, wherever, whenever. Whoever comes into harmony with the divine arrangement will find such an ordering of divine providence as will bring him into touch with all others who are in fellowship with the Father and his glorious plan.

It is in vain that we seek to have order in the Church or harmony with the brethren except as this common center is recognized. If all look to the Lord for guidance then all are ready for his providential leading, whether it be to move or to stay. If all look to the Lord for their laws and government and guidance in all of life's affairs, then all may be in harmony the one with the other, as recognizing the same central standard of divine atonement. But if this central authority be ignored, or in proportion as it may be ignored, there will be discord and conflict. Undoubtedly this is the difficulty with many of the Lord's people who are striving for peace and harmony and meaning well in their hearts. They fail to recognize the Lord and his Word as their standard, and fail to appeal to this standard only in cases of dispute.

THE HUMAN BRAIN SIMILARLY ORDERED

Without claiming that Phrenology has reached a perfection of development--without claiming that any has learned to read accurately from the shape of the human skull the various traits of character therein represented, even while admitting that such a reading of character might be defective, and particularly so with those whose characters have been transformed by the renewing of their mind through the begettal of the holy Spirit--nevertheless we may admit that Phrenology so far as understood fully corroborates the picture given us in the arrangement of the Tabernacle of Israel surrounded by the camp. Thus:--

If we imagine the human skull as spread out flat, we find that the central part would correspond to the Tabernacle and its court; for in the very center of the head on top lies spirituality, and directly in front of it lies veneration.

R4029 : page 217

The latter organ would correspond well to the court, the former to the holy. As to enter the holies it was necessary to pass through the court, so to enter into a proper heart-appreciation of the spiritual things it is necessary that we enter in through veneration, reverence for God, which will lead us to worship him and to seek to know and to do his will.

Surrounding these two central organs are others which correspond well to the different divisions of the tribe of Levi--the sacred tribe devoted to the service of God in the court and in the Tabernacle. These organs represent faith, hope, benevolence, conscientiousness, firmness, etc., and then outside of these again come the various organs of the mind, which have to do more particularly with earthly things. These, useful and valuable in themselves, all need to be controlled and guided from the center. Even as in the camp of Israel, the center, the Tabernacle, was not controlled by the tribes, but the tribes were controlled and guided from the Tabernacle. Thus all the talents and qualities of mind and body which we possess, and which are all represented in our brains, are all to be subject to and guided by our reverence for God and our spiritual perception of his will concerning us, which will is to be expressed primarily through the intermediary organs of benevolence, faith, hope, conscience, etc.

CONVERSION THUS ILLUSTRATED

Thus may be illustrated the philosophy of what is known as conversion. Thank God it has not been necessary to understand the philosophy of conversion in order to have and to enjoy that blessing, otherwise very few would have been thus blessed. But it will be of advantage to some to be able to analyze the philosophy of conversion and to see how beautiful and how reasonable a matter it is. The natural man, "without God and without hope in the world," is like the Israelites as a Jewish horde when in Egypt, disordered, incongruous, slaves to sin, laboring under taskmasters, and knowing not how to escape. The first step toward order is the hearing of the Word of the Lord directing our course to the promised land, out of bondage. This implies the recognition of Moses, the leader whom God has appointed, and obedience to him in fleeing away from sin.

A time must elapse, whether a moment or year, in which the enslaved one realizes his liberty accomplished by God through the hands of the great antitypical Moses, and thus he is brought finally to a hearing of the law, to a realization that even though all of his past were forgotten he would be unable to keep perfectly the divine law because of the weakness of his own flesh. To this point the divine arrangement is indicated, namely, that to all those who consecrate themselves to the Lord a begetting of the holy Spirit will be granted, and they will be inducted into favors and blessings of the Lord and assistances from him hitherto unknown. This is conversion--the acceptance of the Lord and his will as instead of self-will--in all of life's affairs: the full consecration of heart and life, time and talents, to the Lord, and the recognition of Christ as our Head or High Priest, our Advocate or assistant in all these matters.

The transformation which then takes place corresponds to the setting in order of the tribes in relationship to the Tabernacle. The Tabernacle was recognized as the center of the camp and each tribe had its own place in relationship to it, sometimes here and sometimes there. There was no longer any confusion as to one tribe choosing this or that location, sometimes in a preferred position and sometimes in a less preferred position; henceforth each tribe had its own position, its own responsibility and its own relationship to the Tabernacle.

ORDER IS HEAVEN'S FIRST LAW

So with the converted heart and head. Previously sometimes selfishness would be in the center and in control, sometimes conscience, sometimes acquisitiveness, sometimes hope and sometimes fear would occupy the center, around which the various organs would group themselves. But now, as soon as the heart is given to the Lord, his organization and his arrangement is recognized, and the various powers of mind and body represented in our brains are fixed in their relationship to the central ones, which henceforth become

R4029 : page 218

the dominating ones and always occupy the prominent place of authority. To the truly converted, consecrated Christian, the center from which will proceed all the arrangements of life must be spirituality, which corresponds to the holies in the center of Israel's camp.

This implies veneration for God. Henceforth the various organs must all look to this common center for direction. Acquisitiveness might say how wealth might be acquired, but has no authority to move until first the message shall be received from spirituality and veneration. And this authority must be passed on through the first circle, represented by the Levites: benevolence will have a word to say, so will conscience, so will faith and hope, as to whether or not acquisitiveness may take possession as it proposes. And benevolence, faith, hope and conscience will all surely inquire of the Lord through veneration, spirituality, as to what is the will or mind of the Lord on the subject before giving permission to acquisitiveness to act as proposed.

Combativeness is another of these organs which used to be at times a central one commanding the others, but now it is relegated to its proper place on the outside, at a distance from the center; it cannot act until authority is granted, and the authority can only come through benevolence, faith, hope, conscience, etc., and these again must inquire of veneration and spirituality as to whether or not it would be the proper thing for combativeness to gird on its sword and take the field, and what and how much it may do in any event. If the cause be good permission will be granted, if the cause be evil permission will be refused, and the organ of firmness will see to it that the decisions of the central court are carried out by all the outlying members.

For instance, if combativeness is aroused and wishes to cooperate with selfishness or acquisitiveness in any form, the decision from the central court will be, No! Combativeness may never be exercised selfishly; but if combativeness be aroused in cooperation with conscientiousness for a defence of the faith once delivered to the saints, the decision from the central court will be, Yes! contend earnestly for the faith once delivered to the saints. Nevertheless benevolence, love, cooperating with caution, will be detailed to see to it that combativeness shall not, even in defence of the faith delivered to the saints, take a harsh and aggressive form of action, but shall be supervised by benevolence, love.

No wonder that worldly people have been astonished to find so radical a change of character and life on the part of some who have come into harmony with the Lord through a full consecration of their hearts to him--some whose minds have been reordered, transformed by the renewing of their wills--by the placing of all the qualities of their hearts and minds in control of and in harmony with the Lord.

We sometimes speak of conversion as though it worked a miracle, because its operations worked so wonderful a change in our hearts and lives and sentiments by bringing them under the new management, under the control of the Spirit of the Lord, the spirit of love, the spirit of wisdom, the spirit of a sound mind.

THE GLORY OF THE LORD FILLED THE TABERNACLE

In the lesson before us, when the Tabernacle had been constructed and the tents of the Israelites had been ordered in harmony therewith, the first important event was God's recognition of it. This is referred to in the thirty-fourth verse of our lesson in these words, "Then the cloud covered the tent of meeting, and the glory of the Lord filled the Tabernacle." It was called the Tabernacle of the congregation, or more properly the tent of meeting, not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God, and in this tent in the center of their camp God made his dwelling-place, and it was here that he met the children of Israel by receiving and communicating with their representatives of the tribe of Levi, through whom, by the Urim and Thummim, the divine will was communicated. Applying this now to us individually, as Spiritual Israelites: When our conversion took place it meant not only the ordering of our minds in accord with the Lord, placing spirituality and veneration first--in the center of our affections--but it meant more than this.

This much we were to do and did do under direction of the Lord's Word. But God then did something more, something very necessary for us, viz., by his holy Spirit we were begotten again to a newness of mind. In other words, the heart which thus ordered itself according to the divine instruction of the Word God recognized. He took up his abode with us, and our meeting-place with him, represented in the organ of spirituality, was blessed by the Lord and lightened. The glory of the Lord filled us. We realized to some extent that we were accepted of the Lord, and the enlightenment of the holy Spirit has since then been with us, an ever-present help and guide: a pillar of cloud, it has blessed us by day in shielding us from the things that would be too trying for us; a pillar of fire by night, it has granted us enlightenment in darkness, and the keeping, protecting power of him who has promised that all things shall work together for our good because we are his and love him and have placed him first in our hearts, and are thus amongst

R4030 : page 218

the called ones according to his purpose. Thus the new will ordained of God and instructed from his Word may, as the priest in each of us, have intercourse with the Father in the merit of the great atonement sacrifice.

And this new will, consecrated, anointed, set apart, may bring out the wise decisions of God in respect to all the other organs of our bodies, and show what each may and may not do, and how each may or may not cooperate with the others, and which should be restrained and when, and which should be cultivated and how, that the whole body may be full of light, full of order, full of divine blessing, and that as the people of God we might go onward from grace to grace, from knowledge to knowledge, from strength to strength, and be prepared for the everlasting conditions beyond Jordan in the promised land to which we are journeying --the heavenly city.

A TYPE OF THE FUTURE ALSO

This arrangement of the Tabernacle was not a permanent one. It pictured rather the conditions of this Gospel Age, so far at least as the Church is concerned--the Royal Priesthood, who are now permitted to enter the holies as members of the great High Priest, Jesus, and who during the Millennial Age will with him guide all the people of God

R4030 : page 219

who are willing to be led into the grand eternal rest which remains for them. During the Millennium all who desire to become true Israelites, to come into full harmony with the Lord, will find a place in the divine plan: the Royal Priesthood first, nearest the Lord, yea, even at the very gates of his favor, even as the priests encamped immediately in front of the gateway into the Tabernacle courts; and next to these will come the Great Company, as represented by the Levites in general; and in due course all the families of the earth will come into harmonious order, all looking to God, all seeking to walk in the light of God's favor, and ultimately there shall be no more sighing, no more crying, no more dying, because all lovers of sin will have been cut off in the Second Death, and because all others will have come to a full harmony with God through the ministrations of the priesthood.

"I THAT SPEAK AM HE"

JOHN 4:26; 9:37

She came, the thirsty one, to fill her pitcher,
  And found a stranger sitting on the brink;
And while she poured for him the well's refreshment,
  He gave the precious cup of life to drink.
And when she wondered at her life's revealing,
  And if Messiah deeper depths could see,
He graciously her rising faith encouraged,--
  "I that speak to thee am he."

And so when we, blest Master, come all empty
  To fountains we but drink, and drink, in vain,

Be thou with satisfying waters waiting,
    That we may drink and never thirst again.
Our wayward hearts' true inwardness disclosing,
    Constrain our timid faith to hope in thee,
And let us hear again the gracious message--
    "I that speak to thee am he."

They turned him from the synagogue accursed,
    Whose gift of sight the Savior had bestowed;
And, burning under grief and indignation,
    He sought again the well-remembered road.
And while he mused upon his kindly patron,
    And if he could indeed Messiah be,
Lo, One with beaming countenance addressed him,
    "I that speak to thee am he."

And so, dear Lord, when our dim eyes are opened,
    And one-time friends thy healing power despise,
Be thou anear with words of cheer and comfort,
    To grant our saddest hour a glad surprise.
And when life's subtle mysteries perplex us,
    Unlock to us with faith's unfailing key,
That we may hear from out the open portals,
    "I that speak to thee am he."

The proud and haughty still a sign requiring,
    In vain the zenith and horizon scan,
While walks among them One with vesture girded,
    To wield the purging and discerning fan.
But he who humbly treads the path of duty,
    With eyes unsealed shall his Deliv'rer see;
His trial hour shall brighten with this token--
    "I that speak to thee am he." --R. B. Henninges

===================

R4030 : page 219

OFFERERS OF STRANGE FIRE

--LEVITICUS 10:1-11.--AUGUST 11.--

Golden Text:--"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."--Prov. 20:1

ABOUT a year had passed since the Israelites had left Egypt--a year of training under the direction of the Lord through his servant Moses--a year of special evidence of divine mercy and favor toward Israel. Their first-born, miraculously delivered from the tenth plague, had been accepted by the Lord as his priestly tribe, to serve the cause of the Lord and to minister to the people as his representatives. Mount Sinai's experiences with the giving of the Law were in the past. The setting up of the Tabernacle, with its symbolical posts and curtains and furnishments, had been accomplished; the glory of the Lord had rested upon it, as indicating that he was with his people to guide in all their affairs and to bring them eventually to the promised land. The priests had been installed in office and the service of the Tabernacle started.

At this time, while the Israelites were rejoicing in their divinely appointed religious arrangements and the priests in their special relationship to the divine program, an incident occurred which caused an awe and reverence for the holy things: a disobedience to the minute instructions of the priests brought upon the two eldest sons of Aaron condign punishment--instant death. Awe-stricken and fearful, Aaron and his other sons would have gladly relinquished all further service of the Tabernacle lest they themselves should similarly suffer death through some transgression of the divine commands.

But Moses, the mediator and direct representative of God, commanded that they must not do this--they must not desert their service. He pointed out to them that the holy anointing oil was upon them, and that their entire danger lay in deserting, and that they were entirely safe so long as they heeded carefully the divine regulations. He forbade that they should even make lamentation over the deceased, since their death was a divine judgment, and to have bewailed them would have implied a rebellion against their great King, who had undoubtedly dealt justly with them. Thus at the beginning of their religious services the people of Israel were taught that they must approach the Lord with reverence and that obedience is better than sacrifice.

WHERE JUSTICE AND MERCY MEET

A similar lesson, we recall, was taught at the beginning of this Gospel Age, when Ananias and Sapphira were stricken dead because of false pretense in misrepresenting their gifts to the Lord and his cause. Both of these judgments seem to be severe. There is a seeming lack of mercy in both instances. We are inclined to ask, Why did not God have compassion upon these first transgressors, and merely reprove them and give them a second opportunity? We answer that the lessons taught in these two judgments were much more impressive than they could otherwise have been; and as for a second chance, it is our opinion that

R4030 : page 220

both parties will be thus favored. For instance, in the case of Ananias and Sapphira, we doubt if they ever had the full consecration of heart, or ever really came to the full knowledge of the truth which would make them responsible for their conduct and liable to the Second Death. Our surmise is that they were well-intentioned, but not begotten of the holy Spirit, and that the Lord made an illustration of them without special injury to themselves, but for the advantage of his consecrated people at that time and ever since, illustrating the facts that the Lord knoweth them that are his, that nothing is hidden from his sight, and that it is in vain that any would attempt to deceive him.

Similarly we have no thought that the two sons of Aaron passed into the Second Death. Theirs was only a typical anointing to the typical priesthood, and their death we similarly understand to be typical, an illustration of some of the antitypical priests who will perish from the priesthood because of disobedience to the divine direction. As for Nadab and Abihu, our supposition is that in the resurrection morning they will be amongst the great world of mankind who will come forth unto a resurrection by judgments --by disciplines. By disobedience they merited the loss of the present life, and God made use of the circumstances to give a lesson to the people of that time that would hinder them from being careless in the handling of holy things, to the intent that the types and shadows of their dispensation might be handed down to us in their purity, and as a type or illustration to us of the Royal Priesthood respecting two classes amongst us represented by these two priests.

TWO CLASSES REPRESENTED BY NADAB AND ABIHU

Since the priests, the Tabernacle and all the services connected were particular types, foreshadowings of higher and better things, it follows that the death of these two sons of Aaron must have a typical signification. They must typify persons who lose their standing in the antitypical priesthood, some who fail to make their calling and election sure, some who were originally accepted and anointed as members of the Body of the great High Priest, but who lose that glorious position because of failure to follow the divine directions. The Scriptures tell us of three ultimate divisions of those originally accepted of the Lord as members of the Body of Christ and anointed with the holy Spirit.

(1) The faithful, who will come off more than conquerors and constitute the Very Elect, the Royal Priesthood of the Millennial Age.

(2) A "great company, whose number is known to no man"--who, failing to be of the little flock, rejected from the priestly office, but nevertheless refusing to deny the Lord, will ultimately constitute the servants of Christ in glory, the antitypical Levites.

(3) Another class of the consecrated who will fail to appreciate and properly use the Lord's favors, and under the tests prove entirely unworthy of eternal life, and fall into the hands of the living God for utter destruction in the Second Death.

If an attempt were made to indicate these three classes amongst the sons of Aaron by proportionate numbers it would apparently have necessitated one of the five representing the little flock, three of the five representing the "great company," and the other one to represent those who would go into the Second Death. But such an illustration

R4031 : page 220

was not made and would not have been consistent with the divine plan, for it evidently was not intended to indicate in any manner what proportion would go into the Second Death nor what proportion would fail of the priesthood and go into the "great company." On the other hand, to suppose that both the priests who died typified those who would go into the Second Death would imply that two-fifths of all the consecrated would perish. Besides, it would leave the type incomplete in that it would make no showing of the "great company," who consecrated and were accepted as priests, but who failed to prove faithful to the end, failed to become members of the Royal Priesthood of the Kingdom.

It is for these reasons that we understand the two priests set before us in this lesson to represent the two classes who will fail to make their calling and election sure as members of the Body of the great High Priest of glory. Nadab we understand to represent those who will fall from the priestly office to the Levitical, as members of the "great company." In allowing one priest to represent each of these classes nothing is indicated respecting the proportionate numbers of either, but simply the fact that there will be two classes who will fail of the grace of God after they have been anointed with the holy anointing oil for membership in the Royal Priesthood.

It seems to us consistent to thus represent by one person each two classes, whose numbers are not definitely fixed by the divine decree, but merely composed of those who fail to give heed and to rightly use their blessings and opportunities. The names of these two sons who died may be construed in harmony with these suggestions. Nadab signifies spontaneous, self-acting, and suggests to us the class who will go into the Second Death because of their self-will--their failure to hold the Head. As for the one who we believe represented the "great company," his name, Abihu, signifies son of God. This, too, seems appropriate. The "great company," like the little flock, are begotten of the holy Spirit and will be born of the Spirit--sons of God on a spirit plane, though not on the divine plane. They are thus, as well as the little flock, differentiated from the remainder of mankind, who will be recognized as the sons of Christ--receiving their lives by restitution from him who bought them with his precious blood.

OFFERING STRANGE FIRE--NOT COMMANDED

The crime for which the two sons of Aaron died is described in the same terms yet not with particularity. We do not know whether their transgression consisted in taking an improper kind of incense or in failing to take fire from the altar or burning the incense in the wrong place--perhaps in the court instead of the holy--or whether it may have been the proper incense with the proper fire and in the proper place at the wrong time; nor can we know that both of the offending priests did exactly the same thing.

Some have surmised that the error was in respect to attempting to enter the Most Holy on the Day of Atonement, when the High Priest alone was permitted to enter with the

R4031 : page 221

blood of the sin-offering. The lesson to the remaining priests in the type was the necessity for greater carefulness, greater reverence for the Lord and the particular directions by which they might be his servants and come into his presence and be his ministers to the people. The lesson to us, the antitypical priesthood, would be a similar one--that obedience is better than sacrifice, and that the sacrifices we offer in order to be acceptable must be presented in harmony with the divine will, and that any other procedure on our part will cause the loss of our membership in the Royal Priesthood.

There is a similarity as well as a difference between the errors of those who will constitute the "Great Company" and the errors of those of the consecrated who will be condemned to the Second Death. Their errors are the same in that they fail to sufficiently respect the stipulations of the divine arrangement. Both fail to offer the kind of incense that the Lord directed--self-sacrifice and praise to him, with which sacrifice God is well pleased. (Heb. 13:15,16.) The difference, however, between those who will constitute the "Great Company" and those of this age who will die the Second Death is that the latter ignore Christ and the merit of his sacrifice on their behalf, counting his blood a common thing, and doing despite to the favor brought to them thereby. The other class escape the Second Death and become the "Great Company," not because they have offered proper incense unto the Lord, but because they do not deny, do not reject, but maintain their hold upon the foundations of their faith, the merit of Christ's sacrifice on their behalf.

"SHE MADE ALL NATIONS DRUNK"

The fact that immediately after this narrative of the death of Nadab and Abihu the command was given to Aaron and his sons that they should drink no wine nor strong drink, etc., gives some ground for the supposition that the two sons who perished had been somewhat intoxicated, or at least stupefied through strong drink, and that thus their senses were more or less beclouded in respect to the commands of the Lord concerning the offering of incense. This putting away of intoxicants is described as putting a difference between the holy and the common, between the clean and the unclean.

There is no doubt whatever that literal intoxicants were referred to by our Lord in this command, but applying it antitypically we find that a different kind of intoxicants is likely to affect the antitypical priests. We agree, of course, that the words of the Apostle are applicable to all of the Royal Priesthood, "Be not drunk with wine wherein is excess, but be ye filled with the Spirit." We cannot, however, apply the matter literally to the Royal Priesthood and say that no one who is connected with the antitypical Tabernacle and its services could taste of wine without a violation of the divine law; because our great High Priest himself partook of wine. In seeking, therefore, for the antitypical significations of the command that they should use neither wine nor strong drink, we find it intimated in the declaration of Revelation that Great Babylon made all nations drunk with the wine of her false doctrine and confusion of spiritual and political interests.

Undoubtedly the confusion of doctrine which prevails is to some extent responsible for the failure of the "great company" class to offer acceptable incense. As we get rid of the confusion of mind introduced by the false doctrines of the "dark ages"--the "doctrines of devils" as the Apostle describes them--we find that our clearer thoughts are indeed a great advantage to us in respect to a proper understanding of what would be pleasing and acceptable to the Lord our God as our sacrifices or incense before him. Intoxicated with the errors of the past, many of us doubtless offer to the Lord "strange fire," strange incense, such as he has not commanded. To continue so to do would seem to imply that we would ultimately be amongst those who would fail to reach the glorious priesthood. Most heartily, therefore, do we thank the Lord that we are getting sobered up--that to us is returning through the nutriment of his Word the spirit of a sound mind, that more and more we are coming to comprehend with all saints the lengths and breadths and heights and depths of his love, and thus are the better qualified day by day to know the good, the acceptable, the perfect will of God, and to make our offerings in harmony therewith.

WHOSOEVER IS DECEIVED BY WINE IS NOT WISE

While the "Royal Priests" are in more danger from the symbolic wine than from the natural, and hence need to be more on guard against it, nevertheless an occasional reminder of the dangers that lurk in the literal wine is safe. It is especially well that all see clearly the value of example, particularly upon the young. And the better the Christian and the greater his knowledge of God's Word, the greater his influence either for good or evil. Hence the force of the Apostle's words, "What manner of persons ought we to be?" On this phase of the subject we content ourself with quotations from the pens of others, as follows:--

Prof. Marcus Dods says of College athletics:--"Trainers for athletics act according to St. Paul's rule, 'Every man that striveth for the mastery is temperate in all things.' Not only during the contest, but during the long preparation for it. The one in training must not touch cigarettes or liquor. The little indulgences which some men allow themselves he must forego. Not once will he break the trainer's rules, for he knows that some competitors will refrain from even that once, and gain strength while he is losing it. He is proud of his little hardships and fatigues and privations, and counts it a point of honor scrupulously to abstain from anything which might in the slightest degree diminish his chances of success."

Coleman in the Independent says:--"A number of gentlemen in the State of New York came together to value certain parcels of land which were to be offered at public sale. They agreed unanimously upon the sum they were worth; but upon the day of the sale the owner cunningly treated them to alcoholic drinks, and one of them bid and actually paid four times as much for the property as he or any other man in his right senses thought it worth. A temperance man, having some standing timber to be disposed of at public sale, decided that he would not furnish alcoholic liquors to the bidders, as was the custom in that day. The auctioneer replied: 'I am sorry, for you will lose a great deal of money. I know how it works, for after the men have been drinking the trees look much larger to them than they did before.' A vendue master in Connecticut said: 'I have often in this way got more than ten times

R4032 : page 222

the value of the drinks I have furnished.' Horse jockeys, gamblers, thieves, wholesale merchants and commercial travelers often furnish alcoholic drinks for the same purpose."

"Doctor Arnot, the famous Scotch preacher, once used this striking illustration on the total abstinence question: There are plenty of men, and women, too, who proudly say, 'I am not obliged to sign away my liberty in order to keep on the safe side.' To such people Dr. Arnot says: 'True, you are not obliged; but here is a river we have to cross. It is broad, and deep, and rapid; whoever falls into it is sure to be drowned. Here is a narrow footbridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve, may skip over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock, and its passages are wide. All may cross it in perfect safety--the aged and feeble, the young and gay, the tottering wee ones--there is no danger there. "Now," you say, "I am not obliged to go yonder. Let them go there who cannot walk this timber." True, true, you are not obliged; but we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish, and we feel better to go by the bridge! Walking a narrow footbridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink.'"

===================

R4032 : page 222

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:--

You will undoubtedly rejoice to know that your visit to our city has given new and increased impetus to the Colporteur work here. We come in contact daily with some who heard the afternoon address on "To Hell and Back" or have heard reports of same, and it has awakened a desire to investigate these new doctrines, and it gives us the delightful privilege of assisting such inquirers in these matters.

A number who have gotten the books lately are taking an active interest in these precious truths, and their expressions and testimonies give evidence of their growth in grace and knowledge. We have begun a meeting at our stopping place on Tuesday evenings, especially for beginners. These meetings are increasing from week to week in attendance and interest. We ask for your prayers that we may receive grace and wisdom from on high to fitly represent the Apostle and High Priest of our profession, that we may act and speak as the ambassadors and oracles of God.

We are meeting with triumphant success in the Colporteur work. I have just returned home from a delivery of 143 books. It is hard work, but the joy connected with it more than compensates us for the physical strain, and when we think of the joy and bliss that await us if we continue faithful unto death, all the toils of the road will seem as nothing.

May the Lord prosper the work of harvest in your hands, and give all the dear co-laborers a share in his suffering and service here, to the intent that we may also become vitally united to him and to one another in the glories of his Kingdom, is our ardent prayer.

Yours in the bonds of love and fellowship,

H. BOEHMER,--Colporteur.

DEAR BROTHER RUSSELL:--

My two sisters (Mamie and Frieda) and I have just arrived home after spending nearly eight weeks in the Colporteur work, and thought you would be interested to learn of our success. The last two weeks were very rainy, so we lost quite a little time. We went from here direct to Ft. Dodge, a place of 10,000 population, and worked there a little less than three weeks. Before we started we planned the whole route, how many books for each place, etc. We ordered 1300 volumes to Ft. D., and expected to sell at least 1000. But when we started to work we found the city had been worked very thoroughly by Brother and Sister McFarland and consequently there was considerable opposition, which made it harder to secure orders. However, when we came to add up the amount of books sold, we found it to be 960 volumes, or very nearly the number we had anticipated.

From here we took different routes, Mamie and Frieda going together, taking the larger places, and I the smaller ones. The larger places had also been previously canvassed and there was a great deal of prejudice, etc. At Webster City their work was made exceedingly difficult when the Baptist minister, a very influential man, announced in Church that the books were unorthodox, and if anyone wanted information to call on him, etc. However, with special effort they were still able to secure an average of nearly fifteen volumes per day in that place. The places I visited were towns of 600 to 700, one of 1000 and one of 2000 population, most of them not having been previously canvassed, so I sold nearly as many volumes in the same time as my sisters. In 41 days of work I sold 1012 volumes and they in nearly the same time 1399, or the three of us a total of 2411 volumes. It was hard work, but in all we enjoyed the trip very much.

We feel very thankful to our heavenly Father for this opportunity of service and also for the method which he has supplied through the "Hints to Colporteurs," by which the less gifted colporteurs are enabled to do so well. Surely the Lord has been with us and has blessed us both spiritually and materially. We trust that the dear Lord will grant us still further privileges of service.

I wish also to tell you that we continually remember you in prayer, that you may be granted strength for your trials and labors as in the past.

As ever your brother in him,

A. E. SCHLATTER.--Colporteur.

MY DEAR BROTHER IN CHRIST:--

While waiting here for train, en route for Kokoma, will write you a few lines in re the Indianapolis Convention, recently adjourned.

While it is possible that some previous conventions were just as good, and as edifying to others, the writer was more edified and built up spiritually at the Indianapolis Convention than at any of the others. Probably that can be accounted for in this way: I made more diligent effort to get ready for it than ever before --by prayer and the best effort possible to get my heart into such an attitude before the Lord, the Truth and the "brethren" as would make it susceptible to the spirit of the Truth.

In my humble judgment it is for similar reasons the

friends who attend the conventions almost invariably pronounce the last of the series the best. The Spirit of the Master--the spirit of love--which was in evidence at the last Convention was beautiful to behold. I praise God that it was my blessed privilege to be there! The General Conventions and One-Day Conventions are evidently being used of the Lord as channels of much blessing to his people. The study of the Word and the fellowship participated in on such occasions are building up the brethren in the "most holy faith" to a degree that is very gratifying to us--and we believe that it is to the dear Lord also.

Dear Brother, it was a source of much pleasure and profit to the writer to meet you again and hear so many precious truths fall from your lips. I trust that the Convention gave all who were in attendance a fresh incentive to "run with patience the race set before them," and to engage in the "harvest" work with renewed zeal and energy. I praise God that it had that effect on myself. It was a pleasure also to meet so many dear Colporteurs and several Pilgrim brethren. What a source of spiritual strength it is to have fellowship with such a noble band of laborers in the Master's vineyard! For my part, I desire to become more and more acquainted with them--even on this side the "vail."

With much Christian love and very best wishes, your brother and servant,

FRANK DRAPER,--Pilgrim.

R4032 : page 223

DEAR BROTHER RUSSELL:--

I would like to tell you of how much blessing the Colporteur work has been to me this past year. Of course it was entered, from a human standpoint, as one setting sail on strange waters, but the Lord has been as many waters round about to bless, strengthen and cheer.

It seems that I have received blessings multiplied, of which I feel very unworthy and hope that they have not been bestowed in vain, but that all may redound to his glory.

Many have seemed interested and like the books. One dear sister that I would like to mention, who got the books from Sister R__________, is greatly rejoicing in Present Truth. She says that she has learned more in reading the six volumes of STUDIES IN THE SCRIPTURES than she did during her thirty years as a member of the Lutheran Church.

Praying that you may be kept faithful, and thanking you for the encouragement to the colporteurs from time to time, I am, as ever, your sister in Christ,

PEARL ELLIS,--Colporteur.

DEAR BROTHER RUSSELL:--

My wife and I have come into the Truth since last December, Brother L. W. Jones being the instrument used by God to bring the Truth to us. We were Baptists. About three weeks ago the minister called, but would not answer my wife's questions, saying, "It's no use," and he got angry. My wife said to the minister, "If I were a sinner you would plead with me three or four days to get me to accept Christ; now you believe that I am going the wrong way and you will not show me where I am wrong." He replied, "It's no use!" On Monday, April 30, she was handed a page from the monthly Church Record, which contained the following: "The MILLENNIAL DAWN, with its soul sleeping, denying sin, Christ's deity and atonement, the fact of hell and much more, has carried away Mr. and Mrs. J. and Mr. and Mrs. F. into its deceitful current."

We believe we should send letters to the members of this Church and ask you for a suggested letter which can be sent to them. I am told that you have a regular letter, but do not know whether it will apply to our particular case. I should have said that when the minister called on my wife he told her that we should ask to have our names dropped. Truly, Brother, they have cast us out of the synagogue, whereof we are glad, and pray that we may live with all lowliness and meekness, with long-suffering, forbearing one another in love. We thank God that you have been used to shed the light of his Truth abroad, which has come even unto my family. Already four of our friends are interested. We pray that the Lord will keep adding to the light he has given you, and that you may be sustained and guided in all things. We await your advice regarding a letter.

Your brother,

ABNER D. FLANNER.--Ill.

* * *

We rejoice to note the opening of other blinded eyes of understanding. God's blessing will surely attend those who when they see are prompt to confess

and obey the voice of the Light. We counsel that the Baptist minister be not too harshly thought of--that his "blindness" be remembered. What the Apostle Peter said of those who delivered up our Lord will apply to many now: "I wot that in ignorance ye did it, as did also your rulers."--Acts 3:17.

The "Withdrawal Letters" referred to are well adapted for use by those withdrawing from any human organization called a Church. There is but one true Church of the living God, "whose names are written in heaven." (Luke 10:20.) We supply these "Withdrawal Letters," with envelopes and tracts free, in any quantity.

We advise that they be sent to every member of the Church withdrawn from. This is not only an excellent way in which to bear witness to the Truth, but a safe way to guard against misunderstanding and misrepresentation. For--we say it with sorrow--some ministers and Church officials do not notify the congregation of the withdrawal, but allow the impression that the withdrawing one has defaulted on and thereby denied his vows of membership. Still worse, in some cases ministers have deliberately misrepresented the facts--to prevent others of their congregations from examining or hearing further along the lines of the Truth. In one case the withdrawing one was reported violently insane on religious subjects; and all were advised to avoid him lest they should make him worse. Our advice therefore is, By all means use these letters --and use them freely. It will be one of your best opportunities for sowing Present Truth.

--EDITOR.

===================

SEMI-MONTHLY
VOL. XXVIII AUGUST 1 No. 15
A.D. 1907--A.M. 6035

CONTENTS

"Fighting Against God"............................227
Hospitality at Conventions........................228
Berean Bible Study in Tabernacle Shadows..........228
In the Presence of the King (Poem)................229
"Better Sacrifices Than These"....................229
  The "Mystery"--the Church.....................230
  The Merit was in the Bullock..................231
  All the Righteous Blood Required.............232
Guided in a Long Journey..........................233
  Set Forth for an Example......................234
  "Much Advantage Everyway".....................234
  Spiritual Israel Still More Blessed...........235
The Far-West Convention Tour......................236
An Interesting Question Answered..................239

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

A STRIKE at the bindery which does our work has delayed shipment of MANNA to Great Britain and also the orders of some colporteurs. It is over now, and all orders will soon be filled.

1907--VOLUNTEER TRACTS--1907

This year's Volunteer tracts are going out very rapidly. We are doing our best to keep up with the increased demand and rejoice that an increasing number of the Lord's people are appreciating this privilege and will gain a spiritual blessing therefrom. We request that all who send in orders specify particularly the quantities they can and will use judiciously and promptly. We will be glad to double the shipments.

THE TABERNACLE AND THE PRIESTS

These two beautiful chromos, considerably delayed, are now in good supply and should be in all of our homes--to remind us of their glorious antitypes, of which we have been studying for some time past in our "Berean Lessons."

By getting them out in large quantities we can supply them at 30c per pair, or 4 pairs for $1.00, post or express prepaid by us. They are very handsome and easily worth several times the price. We merely aim to meet the cost. The foreign shipments will go forward at once. We regret the delay.

====================

R4033 : page 227

"FIGHTING AGAINST GOD"

GAMALIEL gave evidence of his wisdom in the advice he proffered to his Jewish friends of the Sanhedrin when they were about to deal harshly with the early disciples. His wise words were, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men....Refrain from these men, let them alone; for if this counsel or this work be of men it will come to naught: but if it be of God ye cannot overthrow it; lest ye be found to be fighting against God." (Acts 5:35-39.) Alas that so many who have named the name of Christ, and to some extent become partakers of the holy Spirit, and to some extent been taught in the school of Christ, and to some extent possess the wisdom that cometh from above--alas that so many of these seem to have less wisdom than is expressed in Gamaliel's words just quoted.

Some people by nature have so little combativeness that they lack strength of character, are too pliable, "wishy-washy": they lack the qualities of an overcomer, and need continually to seek grace and help from on high to take a stand for the truth and for righteousness. Otherwise they surely cannot be expected to come off more than conquerors. The Lord is seeking for his little flock those who have character, firmness, strength, as well as gentleness, meekness, patience, love. The happy combination which the Lord seeks is not found anywhere, however. All who come to him need to be refashioned in some respects to make them acceptable. Consequently on the other side of the question we find that some who have strong characters naturally have such strong combativeness that it is continually bringing them into trouble and needs to be curbed, brought under restraint.

It is difficult to say which of the two classes referred to has the advantage over the other. The one class must cultivate what the other class must restrain, and probably, all things considered, their chances are about equal in the matter of winning the race. However, those who have large combativeness, who are aggressive, forceful, usually attract more attention in the Church by reason of these qualities, and usually awaken more opposition even though they do not make enemies amongst those who love one another. The too pliable and docile are apt to think of themselves too favorably, and are very likely to be too favorably thought of by others as respects their qualifications for the Kingdom. Those who are strong and forceful are apt to be too roundly censured by others and to be too blind to the fact themselves. Oh, that we all could have sound minds! but since this is impossible, Oh, that we all could have a large measure of the spirit of a sound mind, and the ability to weigh ourselves according to the divine standard!

These words are specially intended to assist the dear brethren and sisters troubled with too large a degree of combativeness, disposed to be too aggressive. The Lord certainly showed markedly, particularly, his love for the strong characters when from amongst the twelve he selected Peter, James and John, the three most radical and aggressive of the apostles, as in some respects his favorites. So, then, those who have the aggressive quality by nature must not feel that it is a bar to their attainment of the Lord's "Well done," but rather that it is a good quality of itself if only it can be restrained and brought within proper bounds. They should see, as Gamaliel did, the danger of using their combativeness and aggressiveness against the Lord, against the Truth, against the brethren.

Our Lord says, "His servants ye are to whom ye render service." (Rom. 6:16.) The question is not, To whom do we profess to render service? nor, To whom do we think we are rendering service? but, Whose cause do we actually serve? From this standpoint, looking out over Christendom today, we ask ourselves, How many are serving God? and How many imagine they are serving him while they are really serving the Adversary? --really "fighting against God"? Serving Christendom

R4033 : page 228

we find hundreds of thousands of professed ministers of the Gospel, and millions of professed Christians fighting under various banners, Methodist, Baptist, Catholic, etc.,--but whom are they fighting? Satan? Error? Like Saul of Tarsus many of them will shortly have their eyes opened to the fact that, so far from being soldiers of the cross, they are fighting against God, against the real soldiers of the cross, the followers of the Lamb. What a bitter disappointment will be theirs! how we wish that we could awaken them now to an examination of the commands of the great Chief Captain, that they might see that they are working and fighting under orders and directions not from him, but from human leaders and captains, some of these from the "dark ages," dead and buried.

We are glad to hope that if the Truth could be flashed from heaven many of these strong characters that are now fighting for sectarianism, and some of them for Antichrist, would fall astonished, humiliated, at the Master's feet, crying, "What wilt thou have me to do?"

Let us remember the Lord's words through the Apostle: "The Lord resisteth the proud but showeth favor to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." These verses, we believe, are a key to much of the error along the lines we have indicated. A strong character affected by a measure of pride is apt to take a wrong course from which it is almost impossible for him to recede. But if humility be there the strength, the combativeness, will be under proportionate control, and that much easier will it be for the individual to receive the proper instructions from the Lord, and to follow them, and to be fitted, polished and prepared for a place in the Kingdom. This same principle applies amongst those who have already received as a blessing from the Lord the light of Present Truth. We still need the humility that will enable us, if too lacking in character, strength, to acknowledge the same and seek it from the Lord. And we still need the humility which will keep close watch upon every word and act and thought, even with a view to having all in complete subjection to the will of the Lord that we be found not fighting against the Lord or against the Truth or against the brethren. How careful we should be to watch for the leadings of the Lord's providences, not only in our own experiences, but also in the words and experiences of others, and particularly to measure everything by the divine standards and not by our own opinions and preferences!

====================

R4034 : page 228

HOSPITALITY AT CONVENTIONS

THE Scriptures everywhere commend hospitality, and the Apostle points us to the fact that Abraham entertained three men who were strangers, and knew not until afterward that they were angels. We are glad to note the growth of a hospitable spirit amongst all the dear friends of the Truth everywhere. We would not say a word in restraint of this, believing that it signifies an enlargement of heart that is pleasing to the Lord and profitable to the individuals themselves. We do wish, however, to suggest that there are times when hospitality in the way of entertaining the friends at our homes might really be injurious to the interests we desire to serve. For instance, at Convention times those who endeavor to be hospitable will usually find their strength so taxed, their time so taken up, that they fail to get the spiritual blessings which they had anticipated. This is not right--not wise. Your first obligation is to yourself and your own family. We urge, therefore, that at Convention times you seek to have everything as simple and plain as possible, that your mind may be given to the spiritual food and to the arrangement of the Bridal dress, remembering that it is written of the Bride class, "The Bride hath made herself ready," and that this means special care of our wedding-garment.

It would be well for visiting friends to come expecting to take their meals at a restaurant, and if they lodge with others, to do their share or a little more in the way of lightening the home burdens, that all may rejoice together and have a spiritual feast. At an economical restaurant dinners need cost little more than they cost at home, and that little is more than offset by the increased rest and peace which this method affords. "Whether we eat or drink, or whatsoever we do, let us do all to the glory of God."--I Corinthians 10:31.

====================

page 228

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

SACRIFICES SUBSEQUENT TO THE DAY OF ATONEMENT

SEPT. 1

1. To what time do the sacrifices of the children of Israel, offered after the Day of Atonement, apply? T.93, par. 1 (first five lines).

2. Is there any sense in which they apply to any other time? Luke 16:1-8; Matt. 10:42. T.93, par. 1 (commence 5th line).

3. Why do the Day of Atonement sacrifices precede all others? T.94, par. 1 (down to sixth line).

4. After the sacrifices of the Gospel Age have brought the world into a justified condition (justified to life-rights) will there still be need for further reconciliation? and why? T.94, par. 1 (6th line down).

5. Explain the difference between the Atonement Day sacrifices, offered during the Gospel Age, and the "trespass-offerings," or "sin-offerings," of the world during the Millennial Age. T.94, par. 2.

SEPT. 8

6. Will "consecration" be in order during the next age? and if so how will it differ from consecration now? T.94, par. 3.

7. How will the fact be shown in the next age that the people recognize the sacrifices of this age as the basis for the forgiveness of their sins? and how was this indicated in the type? Lev. 17:1-9; see also Lev. 1-5. T.94, par. 4.

8. Will all the blinding influences of the present be done away with during the next age? I Tim. 2:4; Isa. 29:18; 25:6-8; 11:9; 42:6,7,16; T.95, par. 1 (1st three lines).

9. What is included in the term "Adamic death"? T.95, par. 1 (4th line to 9th).

10. Will each one of the world be required to cooperate in his own salvation? T.95, par. 1 (9th line on).

11. When will the people be able to offer "bullocks" to the Lord? Psa. 51:19; Lev. 1:3; T.96, par. 1.

SEPT. 15

THE PEOPLE'S BURNT-OFFERINGS

12. Were the "burnt-offerings" of the people, in the type, offered only occasionally? Lev. 6:9,12,13. T.97, par. 1.

13. What did this represent to the mind of each offerer? Lev. 1; T.97, par. 2.

THE PEOPLE'S PEACE-OFFERINGS

14. What was the "peace-offering"? and what did it typify?

Lev. 3; 7:11-18,30-34; 7:19-21; Rev. 20:9,13-15;
T.98, par. 1 and 2.

15. What other offering accompanied the "peace-offering"? and what did this signify in the antitype?
Lev. 7:11-13; T.98, par. 3.

THE PEOPLE'S MEAT-OFFERINGS

16. What were the "meat-offerings" of the people? and what did they represent? Lev. 2:1-11; 7:9,10;
Eph. 3:21; T.98, par. 4.

SEPT. 22

THE PEOPLE'S TRESPASS OR SIN-OFFERINGS

17. What were the "sin-offerings" or "trespass-offerings" of the people? and what did these typify?
Lev. 5:15-19; 6:1-7; T.99, par. 1 and 2.

18. Show the difference in the treatment of these "sin-offerings" and the "sin-offerings" of the Day of Atonement, and apply it to the antitype. T.99, par. 3, and 100, par. 1.

19. State in what manner this "ministry of reconciliation" can be applied during the present age. T.100, par. 2.

20. In what further particular did the treatment of the Atonement Day sacrifices differ from that of the people's "sin-offerings"? Lev. 6:24-26,29,30;
Heb. 13:11; T.100, par. 3.

SEPT. 29

MALE AND FEMALE DISTINCTIONS TO CEASE

21. Are the distinctions of "male" and "female" always to exist? T.100, par. 4.

22. If not, why and when will such distinctions cease? T.101, par. 1.

23. Is the Church the Bride of the man Christ Jesus? Rom. 7:4; T.102, par. 1.

24. Will these distinctions of sex cease both with the human race and with the glorified Church? Jer. 33:16; 23:6; Isa. 9:6; E.44, 45; T.102, par. 2.

25. How is this thought shown in the type: that when the Church is glorified all sex distinctions will cease? T.102, par. 3 (1st four lines).

OCTOBER 6

26. Do the teachings and example of Christ and the Apostle show that woman in the Church in the flesh is not to be a public teacher or leader? Eph. 4:11,12, Diag.; I Tim. 2:11-13; I Cor. 14:34,35;
T.102, par. 3 (from fourth line down).

27. Are the sisters, equally with the brethren, prospective

members of the Body of Christ? 2 Cor. 5:17; Gal. 3:28,29. See F.491, 492. T.103, par. 1.

28. How has the Adversary entrapped and deceived the world along this line? T.103, par. 2.

29. Has this unscriptural course been a real advantage to women? T.103, par. 3.

R4034 : page 229

IN THE PRESENCE OF THE KING

If we could always feel each little thing
We do, each hour we spend
Within the presence of the King,
What dignity 'twould lend!

If we could realize our every thought
Is known to him, our King,
With how great carefulness would it be fraught,
And what a blessing bring!

If, when some sharp word leaves a cruel sting
Our faith could know and feel
'Twas heard within the presence of the King,
How soon the wound would heal!

Oh, when the song of life seems hard to sing,
And darker grows the way,
Draw nearer to the presence of the King,
And night shall turn to day! --G. W. S.

===================

R4034 : page 229

"BETTER SACRIFICES THAN THESE"

--LEVITICUS 16:5-22.--AUGUST 18.--

Golden Text:--"Wherefore he is able to save them to the uttermost that come unto God by him."--Heb. 7:25.

ONLY those who through the teachings of the New Testament discern that the divine arrangements for fleshly Israel were typical of higher things pertaining to Spiritual Israel--only these are prepared to get proper lessons from the Old Testament Scriptures, and particularly from the institution established by the Lord with Israel through Moses, the mediator of their Law Covenant. The Apostle refers to this on various occasions, assuring us that Israel's arrangements were shadows of better things to follow, and that the substance belongs to Christ, Head and Body, the Church. As those to whom the substance belongs, it is proper that we should understand the types that we may better appreciate the substance, the reality.

To fleshly Israel God appointed five great festivals, all typical. (1) The Feast of Trumpets--welcoming the new civil year on the first of Tizri (September, October), one day only. The feast was of special significance every fiftieth year, when the blowing of the silver trumpets announced the jubilee--typical of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:21.

(2) The Passover on the 15th of Nisan or Abib (April) --the first month of the sacred year. It lasted seven days.

(3) The Feast of Pentecost (in Sivan, end of May)-- the first-fruits of the harvest.

(4) The Feast of Tabernacles, in Tizri (beginning the 15th),--the Feast of In-gathering or thanksgiving.

(5) The great Day of Atonement (the 10th of Tizri) lasted one day only. While it is named as one of the enjoined festivals it was not a joyous one, but was observed with fasting, mourning (for sin) and prayer, and was esteemed a time for reformation and good resolutions, and a desire for divine favor for the year in advance. It is the work of this day which constitutes our present lesson. Its sacrifices and offerings were not in respect to the sins of the preceding year, as some have suggested. Each Atonement Day made reconciliation for the sins of the people for the ensuing year, and under its arrangement they were God's people and treated as though they were free from original sin, the sacrifices of the Day of Atonement being reckoned as covering the Adamic condemnation. At the close of each year, therefore, the people were reckonedly back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them again into God's favor for another year. The Apostle points out that these remembrances of sin every year--"year by year continually"--(Heb. 10:1), evidenced the fact that the Adamic guilt was not actually cancelled, but merely temporarily covered. But he also points out that the better sacrifices, the real sin-offering which God has ordained and which will be effected through the Christ, will need no repetition, because its cancellation of sins will be forever,--"For by one offering he hath perfected forever them that are sanctified"--set apart as members of his Body.-- Heb. 10:14.

The sin-offerings of this Day of Atonement were two-- a bullock and a goat--the "Lord's goat" as in contrast with the "scape-goat." Our lesson should properly have begun with the opening of the chapter, had those who arranged it studied the "key of knowledge" respecting the anti-typical meaning; for the bullock of the sin-offering was by far the more important of the two. Not only did it take precedence, but it was a larger and better sacrifice. The bullock, as we have shown,* typified our Lord Jesus in his person, the great sacrifice for sins. The application of the atonement made by the sacrifice of the bullock--the sprinkling of its blood upon the Mercy Seat--was specially stated to be for the Priest and his house.

THE "MYSTERY"--THE CHURCH

The Apostle frequently refers to the "mystery" hidden from past ages and dispensations, but now made known unto the saints, namely, "Christ in you, the hope of glory." (Col. 1:27.) Only those who discern this "hidden mystery" (see "The Divine Plan of the Ages," Chap. V.) can appreciate the meaning of the statement that the atonement made by the blood of the bullock was for the Priest and his house. The majority of readers would get the thought that it was made for the High Priest's own sinfulness, and constituted his cleansing and the Lord's blessing upon his home. But those who understand the "hidden mystery" perceive that the High Priest himself represented Jesus, the Head, and the Church, his Body--in another figure Jesus the High Priest and the Church the under-priesthood--the "little flock." And these understand that his "house" refers not to his abode, but to his family or household, which in Aaron's case was the tribe of Levi, and antitypically represents the household of faith, related to Christ, the Head of the Church, his Body. From this standpoint of appreciation of the "hidden mystery" we perceive that the killing of the bullock represented the sacrifice of our Lord as the man Christ Jesus, and that the benefit, the result of that sacrifice, applied to the entire household of faith, especially the Church, which is the Body of Christ--the Head not needing the atonement, as indicated by the fact that the head of the High Priest was uncovered.

Had God so pleased he might have had only the one sacrifice on the Day of Atonement--the sacrifice of the bullock,

---

*See "Tabernacle Shadows of the Better Sacrifices," 10c per copy; also Tabernacle and Priests, illustrations, with metal mountings, 30c for both, 4 sets $1.

representing the death of our Lord Jesus. But it pleased God to arrange otherwise in the ceremonies of this Atonement Day. God purposed, as the Apostle declares, not only to accept the consecrated believers as members of the Body of Christ, but to give them a share with the Lord in his suffering as his members, and ultimately to give them also a share as his members in the glory that should follow --the glory, honor and immortality of the Kingdom. The New Testament abounds with exhortations to the Lord's disciples to make a full consecration of themselves, even unto death, to be baptized with Christ's baptism unto death, to suffer with him that they might also reign with him, to be dead with him that they might also live with him. The Apostle also declares that we fill up that which is behind of the afflictions of Christ--suffering for the sake of being members of his Body, the Church.

It should not surprise us to find that this sacrificing on the part of the Body of Christ, which has been in progress for more than eighteen centuries, and which is so prominently marked throughout all the exhortations of the New Testament, is also marked with prominence in the type. Many have treated lightly and as hypocritical language the words of the Apostle, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies living sacrifices unto God, holy, acceptable, your reasonable service. (Rom. 12:1.) But as we look into the typical picture of this Gospel Age--the Day of Atonement--we find the sufferings of the Body of Christ clearly set forth, represented in the sacrifice of the Lord's goat. The leanness of the goat as compared with the young bullock fitly represents the inferiority of the Church and anything she has to offer unto the Lord in sacrifice, as compared with the riches of grace which reside in her Lord, who gave the important sacrifice, the basis of our offerings,

R4035 : page 231

without which nothing that we could offer would have any value or be at all acceptable before the Father. The fat of the sacrifices was offered to the Lord upon the altar, and represented the love and zeal of the sacrificer. In the case of the bullock there was much fat, in the case of the goat little, representing that the followers of Jesus have by nature comparatively little that they can offer to the Lord at all.

THE MERIT WAS IN THE BULLOCK

The type also shows that until the bullock was offered the goat's sacrifice would count as nothing, because it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in his steps, must suffer with him, must take up our cross and follow him, must go to him without the camp bearing his reproach, so the hoofs, hides, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned. (See "Tabernacle Shadows.")

Both sacrifices--that of the bullock and that of the Lord's goat--were requisite to complete the atonement for the sins of the people. The Body of Christ and the household of faith have imputed to them the merit of Jesus' sacrifice for sins, and they are thus counted as justified freely from all things through faith in his blood. And before our sacrifices could have any value in God's sight it was necessary that first we should be adopted or accepted as figurative members of the High Priest. Thus the Apostle declares, "Ye are not your own, ye are bought with a price," and recognizing this we have given over our wills, ourselves to the Lord, agreeing to be dead to self and alive only as his members, and as his members we suffer under his direction as our Head. From this standpoint the sufferings of the members of the Body of Christ are the Lord's own sufferings. From this standpoint the prophets speak of the sufferings of Christ--Jesus, the Head, and the Church, his members --and the glory that should follow. The revelation of divine glory and the blessing of the world do not follow the sufferings of Jesus alone, but will follow the completion of the sufferings of Christ when all of his members shall have been offered--presented as living sacrifices.

Looking at the type we see the clear distinction between the result of the sprinkling of the blood of the bullock on the Mercy Seat and the result of the sprinkling of the blood of the Lord's goat upon the Mercy Seat. When the former was accomplished it meant the forgiveness and reconciliation of the members of the Priest's body and all of his household, the household of faith. When the latter was accomplished it meant the forgiveness of the sins of all the people --the taking away of the sin of the world. It was the Lamb of God which was to take away the sin of the world, and our Lord Jesus was that Lamb of God; and it is through his merit that Adam's sin, the sin of the world, shall be forgiven, blotted out, set aside. He was in a particular sense the Passover Lamb, not one bone of which should be broken; but the little flock, his members, are in a larger sense his flesh and his bones, and are never to be separated from him, but to be forever with the Lord in heavenly Kingdom and glory. From this standpoint it will be seen that the antitype of the Day of Atonement is the entire Gospel Age--in which from first to last Jesus and all the members of his consecrated "little flock" will suffer, and by the end of which all sin atonement will be completed and the blessing of the divine forgiveness be extended to all the families of the earth, in harmony with the Abrahamic Covenant--"In thy Seed (the Christ, Head and Body) all the families of the earth shall be blessed."

CASTING LOTS ON THE TWO GOATS

The two goats standing at the door of the Tabernacle represent all of the Lord's consecrated Church at this present time, but show us that it consists of two classes. Both classes were consecrated alike, but both do not go through the same experiences. The one class follows precisely the experiences of the Lord, as the goat's experiences corresponded to those of the bullock; but the other class, typified by the scape-goat, is the Great Company, who, while making a full consecration of self-sacrifice in the same manner as do the little flock, hold back, neglect to lay down their lives sacrificially and experience therefor the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5.) These two classes, we remember, are distinctly shown in Revelation 7. The little flock--144,000, the Spiritual Israelites--represent the faithful members of the Body of Christ glorified; the other, a great multitude whose number was not fixed or predestinated by the Lord, which will come through tribulation and receive palm-branches as servants before the throne, rather than crowns as overcomers in the throne.

The casting of lots as between the two goats seems to have been intended to signify that the Lord does not arbitrarily determine which of the consecrated shall go into either of these classes, but rather that he leaves the matter to us, accepting whomsoever manifests the proper zeal in sacrifice and thus attests his loyalty, showing that he is a copy of God's dear Son. This shows that it is not sufficient to make consecration to the Lord, but that we must proceed to fulfil the terms of our covenant if we would belong to the Lord's goat class--we must suffer, we must sacrifice, and thus make our calling and election sure as members of the Body of the Priest.

"FOR JEHOVAH" OR "FOR AZAZEL"

We shall not go into all the details of this Day of Atonement, surmising that all of our readers possess the little pamphlet, "Tabernacle Shadows of Better Sacrifices," in which the matter is treated in considerable detail. In harmony with the arrangement of the lesson we are giving special prominence to the two goats.

In the Hebrew, when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word Azazel is not very clear, but according to the majority of modern scholars it stood for the prince of darkness; and in Milton's "Paradise Lost" Azazel is represented as the standard-bearer of the infernal hosts--the prince of devils. We agree with this interpretation because it corresponds well with the expression of the Apostle, who--when referring to one class of the consecrated members of the Body of Christ who had not been living up to their privileges--declares, "Absent in body but present with you in mind, I have delivered over such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5.)

R4035 : page 232

Similarly we understand that the Great Company, those who have consecrated but failed to sacrifice voluntarily, will be delivered over to Satan for his buffetings, and pass through a great tribulation, with a view to effecting in them by this means a proper penitence for sin and a proper appreciation of the divine standard of truth and righteousness. The majority of this neglected class the Scriptures seem to intimate will be found in the end of this age--though doubtless there have been some of the same class throughout the age.

The scape-goat does not represent a sin-loving class nor a class which has denied the Lord, but a class of consecrated believers overcharged with the cares of this life and the deceitfulness of riches, and not sufficiently loyal to the Lord and their covenant to forsake all and walk in the footsteps

R4036 : page 232

of the Master in self-sacrifice. This class, particularly large in the present day, will be delivered over to the Adversary --to suffer in a time of trouble such as was not since there was a nation--the great time of trouble with which this age will end. Such of them as fail to respond to those tribulations and to seek the Lord will die the Second Death, but such as respond faithfully and loyally will be counted as overcomers, and be granted the palms of victory shown in Revelation 7, and be privileged to a share at the Marriage Supper of the Lamb and the glories and honors of that occasion. It is only their failure to appreciate their present privileges in voluntary sacrificing that will deter them from gaining membership in the Bride class, and their highest position of honor will be as the "virgins, her companions, who follow her [the Bride.]"--Psalm 45:14.

TWO CLASSES OF SINS

This scape-goat is not sacrificed, does not come upon the Lord's altar, but is sent away into the wilderness for the "destruction of the flesh." The wide difference between sacrifice and destruction must be observed and appreciated. The Apostle reminds us that the bodies of those beasts (whose blood was brought within the vail to make atonement on the Mercy Seat) were burned outside the camp, and then he urges the faithful, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13.) Thus the Apostle shows that our Lord Jesus was represented in one of those animals and that we were represented in the other--if we are willing to go with him outside the camp into disrepute, bearing his reproaches and sharing them as members of his Body.

Let us notice the two classes of sins referred to in our lesson, the one propitiated by the blood of the bullock and the goat in the Most Holy, and the other confessed upon the head of the scape-goat, which bore them away. The propitiated sin is the Adamic sin, on account of which the sentence of death passed upon all and weaknesses and imperfections have thus come upon all. This is what is termed original sin, whose curse or blight rests upon the race as a whole. But there are other sins than the original one and its weaknesses and imperfections which we inherit, and which the Lord has cancelled so far as the household of faith is concerned, and which he has arranged to cancel so far as the world is concerned. The other sins are stipulated as iniquities, transgressions--in fact, embrace all sins not included in those atoned for by the blood of the bullock and of the goat.

We have not far to look if we would see these iniquities or inequities of the world, especially of "Christendom." There is today considerable light shining upon the whole world, especially on the civilized portion. The principles of righteousness set forth in the Jewish Law and subsequently amplified by the Lord and the apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living. Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather it seems that the majority of those possessing advantages are quite willing to hold to them even though recognizing that they are inequitable, iniquitous.

Meantime, the light of the morning is also awakening the masses, who are more and more crying out for their rights and against the inequities. The Lord is not only permitting this condition of things but is favoring it and helping it along, and informs us that the result will be a time of trouble such as was not since there was a nation. He tells us that in that great final struggle the kings of the world--financial, social, religious and political--will with practical unanimity be found on one side of the question, and that on the other side will be the Lord's "great army," the people for whose equities and for whose rights he will plead, will contend. True, the common people will not realize that the Lord is on their side, and many of them will even ignore him and trust simply to their own contrivances and devices, socialistic and otherwise. Similarly those who are on the side of the kings and princes of earth and their armies will not recognize the kind of battle they are engaged in, that it is one in which the Lord is taking a hand, with the view to the overthrow of present institutions and the preparation of the earth for the rule of righteousness--the Kingdom of God's dear Son--the Millennial Kingdom.

Look now at the scape-goat class: Not faithful to their covenant of sacrifice they are not counted worthy to escape those things coming on the world, and hence will have their portion with the hypocrites and with the world in that trouble, notwithstanding the fact that they are God's sincere children, but overcharged with the cares of this life and not properly zealous for the fulfilment of their covenant and a share in the Kingdom. It is in mercy for this class that the Lord consigns them to that trouble, that in its bitter experiences they may learn the necessary lessons and attest finally, under stress, their loyalty to him and to righteousness. They are represented as having confessed upon them the iniquities of the people--this is from the standpoint of divine justice. Their own sins were forgiven through Christ, as they were reckoned in as members of the household of faith. Hence their sufferings must be for the sins of others; and as they did not suffer as willing sacrificers they are then made to suffer unto death--that the spirit may be saved in the day of the Lord Jesus.

ALL THE RIGHTEOUS BLOOD REQUIRED

Let us not forget our Lord's words respecting a somewhat similar class which suffered in the time of trouble at

R4036 : page 233

the end of the Jewish Age. He said that all the righteous blood shed from Abel's time down to the death of Zacharias should be required at the hand of that generation. In one sense of the word this has the appearance of injustice. We are inclined to ask--Why should that generation be penalized for the transgressions committed centuries before their day? The Lord does not particularize--does not explain the operation of divine justice in the matter, but we may reasonably infer that the answer to the query lies in the fact that the generation of our Lord's day had so many more advantages than all the generations preceding that it deserved severer penalties. As our Lord points out, they had the experiences of the past and disapproved the doings of their fathers who slew the prophets; nevertheless with greater light they did worse, they slew the Son of God and persecuted the members of his Body--his Church.

Similarly the Scriptures indicate that in the end of this age the Lord will require of the living generation a penalty for much of the unrighteousness of the past--and especially for the blood of all the saints shed throughout this Gospel Age in civilized lands. We perceive that much of the evil done against the Lord's holy ones of the past has thus far failed of punishment. Great systems which, in the name of the Lord and in the name of religion, persecuted the true Church have practised and prospered and not yet received their just recompense of reward. Some of these martyrs of the past are pictured to us under the fifth seal as inquiring, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." This is a symbolical picture of justice long deferred crying for vengeance, representing those who are actually dead and know not anything, and cannot know anything until the resurrection. The answer to this query before the seat of Justice is given. We are told that it would be but a little while until others are similarly maltreated, and the intimation is given that then the judgment will come which will compensate for the whole. This is the awful trouble of the near future, when great Babylon will go down as a great millstone into the sea, when every man's hand will be against his neighbor's in anarchy, when there will be no peace to him that goeth out or to him that cometh in--a time of trouble such as was not since there was a nation nor ever shall be afterward.

It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape directly or indirectly, and that the Great Company class will not escape --but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the Lamb. Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing.

ONCE IN GRACE ALWAYS IN GRACE

These words represent the Calvinistic sentiment that whoever the Lord accepts into his family and begets of the holy Spirit will somehow or other, sometime, in some way, gain the heavenly estate. There is more of truth in this sentiment than some of the opposers of Calvinism realize. It is true that whoever draws back from the Lord, either in repudiation of the atonement sacrifice of our Lord Jesus or by a repudiation of the narrow way and a turning like the sow to wallowing in the mire, goes into the Second Death, "the blackness of darkness"--utter extinction; yet these, we

R4037 : page 233

have every reason to hope, will be few in comparison to the whole number begotten of the holy Spirit during this Gospel Age.

Of the whole number of Spirit-begotten ones only a "little flock" gain the prize, and the others, failing of compliance with the terms of their covenant, might be utterly repudiated of the Lord, but he will not do this so long as they do not entirely repudiate him. Their failure to sacrifice willingly will not debar them from his care so long as they are at heart loyal to him. Since the seat in the throne provided for the "little flock" of sacrificers (represented by the Lord's goat) cannot be theirs, it is in mercy that the Lord permits them to become the scape-goat class, and to be driven into the wilderness and severely tried in the great time of trouble--that all faithful at heart may be delivered from the bondage of fear and share a heavenly estate on a lower plane than the Bride. Let us, nevertheless, so far from taking advantage of the Lord's grace and goodness in this manner, feel all the more love for him, so that we will the more valiantly and the more faithfully seek to lay down our lives in divine service and in behalf of the household of faith.

===================

R4037 : page 233

GUIDED IN A LONG JOURNEY

--NUMBERS 10:11-13,29-36.--AUGUST 25.--

Golden Text:--"And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give them light."--Exodus 13:21.

THE Israelites spent nearly a year at Mount Sinai before they were ready to begin the march for the land of promise. During that period quite a constructive work was accomplished amongst them, which transformed them from a horde of comparatively unorganized emigrants into a powerful nation, with covenant relationship to God. At Mount Sinai the Law Covenant was instituted, by which the nation was accepted of the Lord as his special people, distinguished from the other nations of the earth, they pledging themselves to full loyalty to the Lord and all the principles of his righteousness, and he pledging himself to them as their God, their guide, their protector. All of this arrangement, however, was centered in Moses, the mediator of that Law Covenant; he was the people's representative before the Lord and the Lord's representative before the people.

Their organization now was a combination of political and military arrangement under judges and officers over thousands, hundreds, fifties and tens. (Ex. 18:25; Deut. 1:15.) Besides this they had a general council of seventy --supposedly the original Sanhedrin.--Exodus 24:1; Num. 11:16.

R4037 : page 234

During this stay at Sinai the priesthood was organized, also the Tabernacle constructed and its religious services instituted, with the outlines of the feasts and fasts appointed of the Lord for perpetual observance throughout their generations. That certainly was a year of great advancement with them as a people--a year of great accomplishments in making them ready for the land.

The wilderness of Sinai possessed rich though small valleys, and while there the people and their flocks and herds evidently prospered. The census according to Numbers 1:2 showed their enumeration to be 603,550 men of twenty years old and upward, besides 22,273 Levites. This would imply a total number of about 2,000,000.

When the time came to journey the Lord intimated it by causing the cloud to rise from the Tabernacle. It preceded the people, indicating the way in which they should go and guiding them into the desert of Paran, referred to in Deut. 1:19 as "a great and terrible wilderness." It must have seemed great to the people after traversing it hither and thither in the wanderings of their forty years. Amongst its terrors were the fiery serpents and the insufficient supply of water for so great a host. Remembering that the Israelites were only natural men, we cannot wonder at their murmurings against Moses and thus against the Lord in respect to many of their experiences. From our knowledge of humanity today we would be inclined to say that the murmuring disposition must be much greater now than it was then, for it is our opinion that no such host could be led for such a time under such conditions without the interposition of divine power. To have avoided murmuring and to have taken patiently all the wilderness difficulties would imply on the part of that people a faith greater than the natural man manifests anywhere today.

The fact that they were led by the Lord Jehovah-- that the pillar of glory guided their journeyings by day and the pillar of fire marked and enlightened their camp by night--would indeed be a continual reminder to them of the Lord their God, of his covenant with them and of their covenant with him. The daily portions of manna would remind them also of his watchful care of their interests.

The smitten rock and the waters therefrom, refreshing them in the journey, would indeed speak of the power of God enlisted on their behalf, and afresh mark Moses as the divine representative and appointed leader in the right way. All this, however, would hardly account to them for the fact that the route chosen was far from the most direct one, and that the judgments visited upon them for their murmurings, etc., were severer by far than were those experienced by other nations round about them who worshiped idols and practised all manner of sin and contumacy.

"SET FORTH FOR AN EXAMPLE"

The only explanation of the whole matter and one which the Israelites could not themselves understand, because the time for its manifestation had not yet come, is the one given in the New Testament;--that the Israelites were used of the Lord as a typical people, whose testings for good and for evil were made to picture forth in advance the corresponding experiences of Spiritual Israel. As the Apostle points out, their rock and its water typified Christ and the water of life flowing from him. Their manna, our Lord indicated, typified the Bread which came down from heaven, of which if a man eat he shall live forever. The fiery serpents which harassed them and guided the eyes of the suffering to the brazen serpent raised upon a pole, symbolized sin and its injurious effects, which cause the sin-bitten to look unto him who was made a curse for us in that he hanged upon a tree. The murmuring of Aaron and Miriam against Moses was made the occasion of divine displeasure, typifying God's indignation against those who fail to recognize him as the leader of Spiritual Israel, and who fail to honor those whom he uses as his mouthpieces and servants.

"The gainsaying of Korah" and his associates, claiming that they were just as well qualified as were Moses and Aaron to represent the Lord and his people in all religious functions, was punished severely, because of representing in the antitype those who would fail to recognize divine institutions in Spiritual Israel. The perishing of some for despising Moses' Law was intended to be a type or picture of the everlasting destruction of those who would despise the antitypical Moses and the redemptive work accomplished through him, and who consequently shall be destroyed in the Second Death. Their Mount Sinai represented as a type the Kingdom of God. The giving of the Law therefrom represented the promulgation of the divine Law at the institution of the New Covenant at the hands of the antitypical Mediator, the Christ of glory, in the end of this age. The quaking earth and lightning flash and trumpet voice connected with that inauguration of the Law Covenant typified, says the Apostle, the great time of trouble and complete shaking of everything with which the new dispensation, the Millennium, will be ushered in shortly.

"MUCH ADVANTAGE EVERYWAY"

The Apostle, after pointing out that the Law Covenant to Israel made nothing perfect for them, brought in no glorious kingdom and rewarded with no eternal life, but rather condemned them all, shut them up to the hope that should afterward come to them through the Gospel, tells us nevertheless that the Jews had "much advantage everyway--chiefly because to them were committed the oracles of God." (Rom. 3:2.) What does he mean? What advantage did they have? We reply that all of their difficulties in the wilderness and subsequently were profitable to them as a nation, and individually profitable also to those who were rightly exercised by the tests and thereby drawn near the Lord.

Those experiences brought Israel at the time of our Lord's first advent into the first rank amongst the nations as respects holiness, godliness, righteousness; and Jews scattered all over the world at that time had a large influence in shaping whatever was good and noble amongst the most civilized, preparing the world in general for the Gospel message in its due season. We have the evidence of this in the fact that the earlier converts to Christianity were nearly all from the Jews and from those Gentiles who had previously had contact with the Jewish religion and more or less faith in the true God. Not only so, but the trying experiences to which those people were subjected developed in some of them grand qualities of heart and of mind, as is witnessed in King David and all the prophets, as well as in many of the less notable ones, the faith of some of whom is attested by the Apostle.--Hebrews 11.

Some may be inclined to say, How could those blessings,

R4038 : page 235

coming to a few of the Israelites and to some of these centuries after, compensate them for their experiences, as, for instance, those who perished by the bite of the fiery serpents, and Korah and his band, whom the earth swallowed up, and others who died summarily for their violation of Moses' Law? Were not these irretrievable injuries, whatever the blessings of their trials to others of their people at the time, or to us the antitypical Israelites now? We answer, No! they were not irretrievable injuries. Like all the remainder of Adam's race they were under sentence of death because of original sin, and it mattered little whether they died in war or from pestilence or from serpent bites or by the earth opening beneath them, swallowing them up. They still have a share in the great blessing which God has provided through Jesus and through Spiritual Israel, whose difficulties and trials and testings they were illustrating as types. "Jesus Christ by the grace of God tasted death for every man," and this redemption included those we have enumerated. The time is coming when all the families of the earth shall be blessed through the Redeemer, and this will include those whose cases we are considering. The Master declares that the hour is coming in the which all that are in their graves shall hear his voice and come forth, either with the Ancient Worthies of the Jewish epoch or with the overcomers of this Gospel Age to the resurrection of the blessed and holy, or otherwise to the general resurrection of all those who have thus far failed to please God and to be accounted worthy of eternal life.

The latter class will include the great majority of humanity, and their awakening will be with a view to giving them a most favorable opportunity to learn of God's grace in Christ, to accept of the same, and to gain eternal life in the Paradise of God. We see then that no injustice was done to the Jews, though the Lord treated them in some respects more severely than the heathen nations. Though they suffered under divine judgments, no loss or injury was done to any of them, as all will yet have a full opportunity of coming to a knowledge of the truth and to eternal life through the Redeemer and his Spiritual Israel. We see also that in an educational way the experiences given to that people lifted them out of the degradation in which they had been almost slaves to a foremost rank in the world. We can agree with the Apostle that Israel had much advantage every way, being accepted of the Lord and used of him as types and shadows in connection with the preparation for his Spiritual Israel, the true Seed of Abraham, through which all the families of the earth are to be blessed.

SPIRITUAL ISRAEL STILL MORE BLESSED

If it was blessed to be associated with the Lord as members of the house of servants under Moses, how much more blessed is it to be now associated with the Lord as members of the still higher house of sons under Christ! If the performance of the types and shadows was honorable and brought blessings, how much greater must be the favors and blessings and honors attaching to those who serve the antitypical altar, the antitypical temple, as members of the Royal Priesthood, the Body of Christ! It is when we begin to see something of the lengths and breadths and heights and depths of the divine plan, and the glory that will surely attach to the ministers of divine grace when the reign of sin and death shall be ended, when the time of sacrificing shall be over and when the time of glory and blessing shall be ushered in--that we appreciate the situation, and be, Oh, so thankful, for the privileges we have as Spiritual Israelites, as members of the Royal Priesthood, in attesting our loyalty to the Lord and his Word and his people, that we might be accounted worthy of a share with him and with our Redeemer in the glory, honor and immortality of the Kingdom.

HOBAB, THE SON OF RAGUEL

We have previously seen that Moses spent forty years near the Sinai wilderness in the family of his father-in-law, Jethro Raguel (Jethro is supposed to have been the title and Raguel the proper name). This lesson introduces Hobab, supposedly Moses' brother-in-law, who belonged to what is known as the Kenites, an Arab tribe of Midian, east of Sinai. Hobab had been with the people of Israel, but now upon their start on the journey for Canaan he contemplated returning to his own people, and our lesson sets forth two arguments on the part of Moses to influence him to remain. He said:--

(1) "We are journeying into the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

What words of faith, and how humble a statement from the leader of 2,000,000 of people. We note the utter absence of reference to himself and what he would do, or of his authority and power. Only the Lord's power and the Lord's blessing were either invoked or mentioned. Very properly we may regard this as a suggestion for ourselves in connection with our journeying toward the heavenly Canaan. Those who are with us, friends or neighbors or kindred, should be invited along these lines--lines of faith: "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." Whoever comes with us receives a blessing, and in urging any to come with us we receive a blessing because our own faith is encouraged, stimulated, and our own obedience also to the Lord; for shall we say to others, The Lord will do thee good, and not experience good ourselves and not realize the blessings we are receiving day by day from the Lord's hand? And if they do come with us how the fact that we have suggested the matter and promised them a blessing would help to keep us from murmuring and complaining, and from manifesting anything else than the good we are continually receiving from the Lord. We do well, then, as Spiritual Israelites, to follow Moses' example in our appeals to those who are under our influence --we do well to quote to them the promises of the Lord, and to show our faith in the same.

But these arguments failed to influence Hobab, just as similar arguments on our part have failed to influence our friends. But, like Moses, we should not be ready to give up our endeavors to do good to others. We should bring forth other arguments, as he did. He urged Hobab further:--

(2) "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness and thou mayest be to us instead of eyes. And it shall be if thou goest with us, yea, it shall be that what good soever the Lord shall do unto us, the same will we do unto thee."

R4038 : page 236

Applying this argument to our friends it would seem to imply that we should help to make a place for them in connection with the Lord's service, again assuring them of a share in the reward. This argument did appeal to Hobab, and he went with the Israelites, and we have records of the Kenites amongst the Israelites for centuries, down to the time of Saul. (Judges 1:16; 4:11; 1 Sam. 15:6.) The intimation that he could be of service to the Israelites attracted him from his own country and people. Similarly some may be attracted to the Lord's people by opportunity for rendering service. It should be remembered, however, that there are varieties of service, and that the Kenites were never invited to minister as priests at the altar. And so the Lord's people should not feel it to be appropriate that they should elect to places of prominence in the Church those who have not fully and completely made a consecration to the Lord; neither should they repel them, but rather be willing to use each and all to the extent of their willingness to serve and cooperate in the Lord's work.

Hobab, more familiar with this trackless wilderness than Moses and the Israelites, could give them many suggestions that would be helpful respecting water courses, pasturage, wells, etc. And here we see the appropriateness of all the Lord's people following a similar course to that of Moses. Notwithstanding his appreciation of the Lord as a leader of the hosts of Israel and the pillar of fire by night and the cloud by day, notwithstanding that he gave all honor for blessings past and those expected in the future to the Giver of every good, nevertheless he was ready to make use of every human instrumentality that would aid in the carrying out of the divine program. He did not expect of the Lord miracles in respect to matters that would properly come under human judgment and foresight. And so it is with us in all of the affairs of our earthly and spiritual interests: in all our ways we should acknowledge the Lord as the author and finisher of our course; but we should also, while seeking the wisdom from above for ourselves and for the work, do everything within our power, use every human agency and means in cooperation with the Lord and his mighty power. His proposition is that we may do all things through his strength--that he

R4039 : page 236

will use and bless our humble efforts for the carrying out of his great purposes. Some of the Lord's people seem to lack a proper judgment along these lines--some of them are even disposed to criticise as lacking in faith those who, like Moses, seek to use human instrumentalities in cooperation with the divine service and guidance.

Our lesson informs us that every morning in their services, when in obedience to the movement of the cloud they started forward in their journey, there was a simple religious service, Moses proclaiming in the ears of the leaders and through them in the ears of the people,--

"Rise up, O Lord, and let thine enemies be scattered,
And let them that hate thee flee before thee."

In the evening, when the camp settled from the journey of the day, again Moses' voice rang out in the words,--

"Return, O Lord, unto the many thousands of Israel."--
"Abide with us."

What was thus done every day by the Lord's direction in Natural Israel surely takes place with equal regularity in

Spiritual Israel. All who will be found faithful, all Israelites indeed, as they go forth every morning to the journey of life, to the battle of life, to the trials and testings by the way, must surely learn to look unto the Lord as the Captain of their salvation, as the one through whom alone Satan and his hosts can be defeated, through whom alone we can have the victory. "Rise up, O Lord, and let thine enemies be scattered; let them that hate thee flee before thee," and let us who love thee and abide in thy love and under thy protecting care, be safe-guarded from every experience that would do us real harm, and be "kept by the power of God through faith."

Which Spiritual Israelite can afford to retire at the close of the day without retrospectively calling to mind the goodness of the Lord and desiring his continued favor and protection in the shades of night? Which true Israelite will long be an Israelite indeed if he fail to acknowledge the Lord in all his ways, in his downlyings and his uprisings? As the Apostle says, whether we eat or whether we drink or whatsoever we do all should be done to his glory, and if in all our ways we will acknowledge him let us at the close of each day employ language somewhat similar to that of Moses and say to the Lord, Abide, O Lord, with all the thousands of thy true Israel everywhere. Keep us, guard us, according to thy wisdom and thy love in Christ Jesus!

The spirit of faith and reverence which runs all through the divine Word attests most grandly to the characters of those whom the Lord has used prominently in his service in the past, and gives even to the babes in Christ a confidence and assurance lacking in words from other sources not inspired nor infused by the Spirit of the Lord. As a grand example of these Biblical benedictions note that of the high priest, wherewith he was accustomed to bless the people, saying,--

"The Lord bless thee and keep thee,
The Lord make his face to shine upon thee,
And be gracious unto thee!
The Lord lift up his countenance upon thee
And give thee peace."

===================

R4039 : page 236

THE FAR-WEST CONVENTION TOUR

THE Editor left Allegheny on June 29th, the friends of the neighborhood singing, as the train pulled out, "God be with you till we meet again." Our last mutual salute was with handkerchiefs, as we stood on the rear platform of the train. Truly no other tie so binds our hearts in Christian love as does the spirit of the Truth.

Sunday, June 30th: Dear friends awaited our arrival at the Chicago depot, and we were soon at Handel Hall. A praise and testimony meeting came first. It was truly a season of refreshing. At its close the Editor gave a brief address.

None of the sessions was for the public, nor advertised, except in the WATCH TOWER. There was a fine attendance nevertheless, not only of Chicago friends but from nearby places as well. The attendance at the

R4039 : page 237

afternoon session was the largest--about 550. Closest attention was given to a discourse on "Gather my saints together unto me, those that have made a covenant with me by sacrifice." (Psa. 50:5.) This discourse has already been reported in the Dispatch and News.

The evening meeting was not quite so well attended, because some had home duties and our stay for a late train was not anticipated. About 300 stayed during a hot evening for a Question Meeting, which lasted two and a half hours. Then, accompanied by some of the dear brethren to the depot, we started for Denver, weary from the work but full of joy in our privileges of serving so grand a cause.

Denver, July 1st: Friends from Texas, Arkansas, Missouri, Oklahoma, Nebraska and Colorado, to the number of about 200, had been in session two days before our arrival and seemingly had enjoyed themselves greatly.

As our stay was limited to the one day, a Question Meeting was considered one of the most desirable; and the questions themselves showed that the dear friends had been thinking quite a good deal along very important features of the divine plan. We have concluded to reproduce many of them for the general interest of all in the WATCH TOWER columns. Here also we spoke on the text, "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Again we were obliged to say, Good-bye! with the thought that we should never all meet again this side the vail, but hoping to meet many of the dear ones in the Kingdom, for the attainment of which hope we urged faithfulness even unto death.

At Ogden, Utah, some of the dear friends, having learned of our time of arrival, met us at the station. We had a pleasant interchange of greetings and good wishes and promises of prayers for one another, and soon were again speeding on our way to Los Angeles, via Salt Lake City. A wait of two hours at the latter place gave us a chance to see this thriving city, whose population now is about one-half Mormon.

Our train reached Los Angeles too late for the evening meeting of July 4th, but we had a most enjoyable season of refreshing on the 5th. We greeted the dear brethren from various cities and villages for miles about. These personal greetings seem to us and to many to be one of the chief blessings of these Conventions. In speaking we can add but little to what we have already published in the DAWNS and TOWERS and printed discourses, but as iron sharpeneth iron so doth the countenance and word of Christian fellowship and the hand-grasp cheer each other on the narrow way toward the heavenly Canaan.

The morning service for two hours was devoted to the answering of questions--this being esteemed the best way to serve the largest number, considering the brevity of our stay. In the afternoon for an hour and a half we discoursed to the dear friends along the lines of our mutual hopes and prospects and the imminence of the gathering of the last members to the Lord--beyond the vail. Incidentally we showed that our gathering must not be to human sects and parties, nor to human leaders, great or small--but to Christ, our Lord and Head; that the "harvest" work is his; that he is doing the gathering into his "garner," and that human helpers at very most are to be esteemed as his servants and channels and not otherwise heeded or honored. We left the dear friends still in session and took the 5.30 train for Oakland, Cal., where we arrived safely and on time the next morning.

Oakland, Cal., July 6: We were warmly received by Bros. W. and E. Bundy, Sexton and Andrews, and after cleaning up went to the Hamilton Auditorium, where services were already in progress--Bro. E. Bundy having just delivered an address as per the program. Bro. Russell spoke to the Colporteurs and Volunteers, setting forth how the Lord seems to be specially using these two branches of the service in the present "harvest" time for gathering his saints. He announced that Vol. I of DAWN-STUDIES had already reached the 2,000,000 mark and was advancing despite the efforts of preachers and others to misrepresent its teachings and hinder its circulation. Although they have influence to hinder its sale in book-stores and to hinder its advertisement in religious journals this opposition is evidently overruled by the Lord for the good of his people, for it opens the way to colporteurs, who are themselves being blessed both by the service and the consecration it inculcates, regardless of the number who are thus led to accept the Truth. The great blessing afforded by the Volunteers' distribution of the tracts was also pointed out.

The fact that these volunteer tract distributors include people of refinement and education and business standing gives weight to this literature which is going out this year more freely than ever. The subject matter this year is considered excellent, and more of the friends of the Truth are realizing that they consecrated to service and until death, and that the time is short in

R4040 : page 237

which they may labor in the vineyard. The fact that these tracts are supplied free and freight paid was also noted, and how this leaves no excuse for idleness on the part of those who are stewards of time and opportunity. To this service of the Lord and the Truth and the "Brethren" still in Babylon the speaker attributed much of the growth in grace and knowledge so noticeable in the gatherings of the past few years.

Brother Russell spoke again in the afternoon from 3 to 4.30 on, "Gather my saints together unto me, those who have made a covenant with me by sacrifice." And in the evening he conducted for two hours a Question Meeting.

The Sunday morning session opened with a praise and testimony service, following which Bro. R. preached from the text, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." This discourse many of you have already seen in the Dispatch and News.

The service for the public was held in the First M.E. Church--the topic being, "The Overthrow of Satan's

Empire." An audience estimated at 1100 gave profound attention, and our hope is that some were blessed. Accompanied to the depot by a committee of the Church and with happy recollections and prayers we started northward for Portland. Delayed, we were two days and two nights in reaching Portland; but in the Lord's providence and by the forethought of the brethren in providing a cab we reached the First Christian Church edifice just in time for the appointed services, which had been widely advertised. The Church was crowded with intelligent hearers (about 600--probably one-third of whom were interested friends from the city, and some came 400 miles). The service lasted two hours, and following it we had an hour of very enjoyable greeting and fellowship with the friends.

At 11.45 p.m. we started for Seattle, Wash., where we arrived safely Wednesday morning, July 10--two of the dear friends of the Portland Church accompanying us. The fact that the Christian Endeavor Society opened its session the same day in the same city did not hinder "the brethren" from having a blessed season of refreshing. First, last and all the time we exchanged greetings, and wished each other divine guidance to the end of the journey and our hoped-for reunion in "the General Assembly of the Church of the First-Born, whose names are written in heaven."

Our opening service was a praise and testimony meeting led by Brother Acheson. It was good to be there. The testimonies as usual were from hearts full of praise to God for deliverance from darkness into his marvelous light. All of our hearts were surely encouraged. Those in attendance were chiefly from the surrounding country within a radius of 400 miles, also from points in British Columbia, and even Alaska had a representative.

The Seattle Church had provided a splendid dinner for the entire company--about 175. We feared at first that this meant that some of the dear sisters were deprived of the privileges of the meetings and fellowship; but were assured that the advice given in the TOWER that the spiritual privileges be considered paramount had been concurred in, and that six helpers not interested in the Truth had been secured for the day. An equally substantial supper was provided, and was enjoyed by all the dear friends, who thanked the Lord, the Giver of all good, and rejoiced in the fellowship of kindred minds, so like to that above.

At the afternoon session there was a discourse for the interested, and it was listened to by about 200, and following it for an hour we answered a number of interesting questions propounded by the audience. After the splendid supper already mentioned came the discourse to the public on "The Overthrow of Satan's Empire." Brother C. A. Wise, our companion in travel, opened the meeting and introduced Brother Russell, the speaker. This discourse had been well advertised and the attendance was estimated at more than nine hundred. Close attention was given to the end, a little after 9, when an automobile took us quickly to the 9.30 train of the N.P.R.R. En route ten dear friends met us at the Spokane depot and told us of others of their number who were not present owing to some misunderstanding respecting our train time. The loving greetings refreshed us, and we trust that the Spokane friends were also refreshed. We did not fail to send greetings to the disappointed ones.

A journey of three days and nights under divine Providence brought us safely to St. Paul on Saturday at 2.30 p.m. There Brother John Hoskins and others awaited our arrival and took us at once to the 3 p.m. meeting, for which the friends had already gathered. Our discourse was to the interested and dealt with our privileges and responsibilities as the Lord's stewards. We answered a number of very intelligent questions with profit, we trust, to some. After this service we had a delightful season of fellowship with the dear friends of St. Paul and Minneapolis as well as with about 60 from more or less distant points. We had supper with a party of forty as the guests of Brother J. Hoskins.

The evening session was for the public--and notwithstanding it was the busiest night of the week (Saturday) we had a fine audience numbering between 700 and 800 very intelligent people, who heard with closest attention what we had to tell regarding "The Overthrow of Satan's Empire."

We left St. Paul about 11 p.m. for our next appointment, and notwithstanding the rain a dozen or more of the friends sang us adieu in the words of the sweet hymn,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The night was stormy and our train lost time until we missed connections, obliging us to change our route and causing us to miss our appointment for a Sunday morning service in the First M.E. Church of Appleton. However, under divine providence we finally reached the Chatauqua grounds just fifteen minutes before the time appointed for our discourse on "To Hell and Back." A grand audience awaited us, large in numbers and very intelligent, estimated at between 2000 and 3000. For two hours we had profound attention, and hope that some blind eyes were anointed with the eyesalve of divine Truth, so that henceforth they will see more distinctly the Justice and the Love of our God, as revealed in his Word--rightly understood.

After the discourse we were cordially greeted by quite a large number, many of them TOWER readers from various adjacent localities. In the evening we had a most enjoyable season, and addressed the friends on "The True Vine and the False Vine." The next morning (Monday) about sixteen of the friends gathered at the depot and bade us goodbye; and then when we went aboard the train they sang, "God be with you till we meet again."

On arrival at Chicago Brother Jones, M.D., met us at the depot to urge that between trains we visit two dear brethren at the Home for Incurables. We did so and were well repaid for our trouble. The dear brethren,

unable to walk, had shining faces and told of their joy in the Lord and in his glorious Truth. They even declared that notwithstanding pains which they endeavored to forget in their joy in the Lord, they esteemed that their afflictions were blessings in disguise, because they thereby got time for study and prayer which they never had before. Our visit ended with a prayer and we returned to the depot, where others joined our company for goodby greetings--there were seven in all. Here we parted also with dear Brother Wise, whose company for the two weeks had been so helpful. We parted with mutual expressions of love and prayers and hopes for meeting at the Niagara Convention--and above all at "The General Assembly of the Church of the First-Borns."

Without further incidents of note we arrived safely at Allegheny on July 16 and had a joyous meeting once more with the Bible House family.

Looking back over our hasty journey of approximately 7,500 miles, and remembering the hundreds of dear friends greeted--many of them for the first time --we render fresh thanks to God for the wonderful possibilities of our day. How evidently the wider "harvesting" of this Gospel Age has made necessary the peculiar preparations of this time as compared with the "harvesting" of the Jewish Age--seeing that the same length of time is allotted to each.

The lasting impression of this trip as a whole, you may be glad to know, is this: that love amongst the brethren is broadening and deepening. Contrasting recent experiences with those of years ago, we note less of a spirit of boastfulness and belligerency as respects a knowledge of the Truth, and a greater humility and spirit of thankfulness to God for deliverance "out of darkness into His marvelous light," and a greater desire to render the service of love. Thus the various degrees of love are more clearly manifested and we trust will continue so to be until the end of the pilgrim journey to the heavenly city--meekness, gentleness, patience, brotherly kindness, Love. As these graces more and more abound and display themselves, they give evidence that larger and yet larger numbers are being polished and "made meet for the inheritance of the saints"; for an abundant entrance shall be ministered unto such into the everlasting Kingdom of our Lord and Savior.

===================

R4041 : page 239

AN INTERESTING QUESTION ANSWERED

Question.--Please explain Romans 6:7: "For he that is dead is freed from sin."

Answer.--The Apostle is not here speaking of original sin--the transgression which brought the death penalty upon the race: he is addressing those who had passed from death unto life through Christ, and who now, at the time of his writing, were New Creatures in Christ Jesus. He is representing sin as the great taskmaster which previously held them in slavery to wickedness, and he exhorts them now to consider themselves as though they had gotten free from that slavery to the taskmaster in as full and complete a sense as a slave would be free from his master if he died. You will notice this thought running through the discourse of this chapter, as for instance in verses 12,14,16,17,18, and this is explained to be figurative language in verse 19.

It will be noticed that this is not a question of sin having dominion over the New Creature, but a question of sin still having dominion over the flesh, the earthen vessel. Carrying on the same argument, the Apostle says (8:10), "If Christ be in you the body is dead because of sin, but the spirit is alive because of righteousness." Then he exhorts that it be not satisfactory to us merely to count our bodies dead to sin, so that we will not permit them to serve sin, but that the new mind in us shall take control and actuate these mortal bodies, and make of them servants of the new mind, servants of righteousness, servants of Christ. He assures us that the Spirit of God which was powerful enough to raise our Lord Jesus actually from the dead is powerful enough, if we lay hold of it properly, to permit such a quickening of our mortal bodies to newness of life.

Man can pay his penalty in death; but when the penalty has been inflicted to the full there is nothing of man left: hence it means his utter and everlasting destruction. To suppose anything left after the penalty had been inflicted, would be to suppose some part of him that had not been condemned; but we know that the language of Genesis is, "Thou shalt surely die," and that the law was stated to be, "The soul that sinneth it shall die." We see, then, that nothing of the man, nothing of the being, is exempted from the penalty, and so long as the man lay under the penalty he could have no right to life to all eternity.

There is no provision for a second life except through a redemption accomplished by our Lord Jesus --the work being finished at Calvary, and subsequently accepted of the Father, and his acceptance manifested by the outpouring of the holy Spirit at Pentecost. But God did not deal with the man to acquit him. God merely passes the man as a purchased possession over to the care of his Redeemer, Jesus,--Justice giving to Jesus a full title to the man, and all the rights, etc., which he ever enjoyed.

You will perceive that this gives the man no rights of his own, but commits all things to the Son. We must therefore inquire of the Son how he proposes to deal with the purchased possession. Briefly we understand the testimony of the Word to be that the Son, during the Millennial Age, will judge the world by, through and in conjunction with his elect Church, and that all shall have the opportunity of coming up to human perfection under the chastisements and disciplines of the Millennial Age, and that failing to improve these blessed opportunities they will be cut off in the Second Death. Some of the Scriptures bearing upon the subject would seem to imply punishment for misdeeds of the present life--but we believe only for such misdeeds as were committed against some degree of light, or against some of the children of light. Those who had no knowledge whatever of the divine arrangement in Christ could have no responsibility in the sense of meriting special punishment, because they were under the original condemnation, and their personal responsibility under the New Covenant could only begin when they came to some degree of knowledge respecting it. However, we can readily see that to whatever extent any violate the laws of nature, they degrade themselves; and that every step downward in the present life, will require effort to retrace it during the Millennial Age.

====================

page 241

SEMI-MONTHLY
VOL. XXVIII AUGUST 15 No. 16
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................243
  The Missionary Without the Halo...............243
  Niagara Falls Convention......................244
Watch Tower Foreign Missions......................244
"Having Done All, Stand"..........................245
  "The Lord Hath Done Great Things for Us,
    Whereof We are Glad"........................246
  "The Ox Knoweth His Owner and the Ass
    His Master's Crib"..........................247
  "Of Your Own Selves Men Shall Arise, Speaking
    Perverse Things"............................248
  "Let Me Take Out the Mote"....................249
Reporting from Two Viewpoints.....................250
The Brazen Serpent and Its Antitype...............252
  The Sin of Moses..............................253

page 242

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on\ our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

A STRIKE at the bindery which does our work has delayed shipment of MANNA to Great Britain and also the orders of some colporteurs. It is over now, and all orders will soon be filled.

1907--VOLUNTEER TRACTS--1907

This year's Volunteer tracts are going out very rapidly. We are doing our best to keep up with the increased demand and rejoice that an increasing number of the Lord's people are appreciating this privilege and will gain a spiritual blessing therefrom. We request that all who send in orders specify particularly the quantities they can and will use judiciously and promptly. We will be glad to double the shipments.

THE TABERNACLE AND THE PRIESTS

These two beautiful chromos, considerably delayed, are now in good supply and should be in all of our homes--to remind us of their glorious antitypes, of which we have been studying for some time past in our "Berean Lessons."

By getting them out in large quantities we can supply them at 30c per pair, or 4 pairs for $1.00, post or express prepaid by us. They are very handsome and easily worth several times the price. We merely aim to meet the cost. The foreign shipments will go forward at once. We regret the delay.

===================

R4041 : page 243

VIEWS FROM THE WATCH TOWER

THE MISSIONARY WITHOUT THE HALO

THE American conception of a missionary is "a man with a book, going out among the natives, preaching, preaching, always and everywhere preaching, 'as a dying man to dying men.'" So says Mr. William T. Ellis, who is at present engaged in looking at the transplanted preacher with unemotional eyes. His present field of observation is China, which, he says, "furnishes the greatest variety of missionaries." This prevalent idea is a misconception, we are told, for "there is probably as little of accosting wayfarers in China on the subject of religion as there is in America." The missionary is a man not different from those who preach at home except as, in the minds of his supporters, a kind of religious romanticism has invested him with a halo. "The man or woman who engages in foreign missionary work," says Mr. Ellis (in the New York Tribune, May 26), "is commonly regarded as a person of peculiar sanctity, chivalry, devotion, sacrifice, and courage." The "real" missionary is described in these words:

"Occasionally I have met a missionary, usually young and second-rate, who takes himself quite as seriously as his friends at home take him, and who, well aware that he is one of the noble army of martyr spirits, goes about wearing his halo with all the self-consciousness of a girl with a new Easter hat.

"Most missionaries, on the other hand, feel foolish because of the false attitude in which they are placed by their idealizing admirers at home. Some of them have used quite unmissionary forcibleness of speech on this point. They say that they are neither extraordinary saints nor heroes, and that they are not living lives of physical hardship and sacrifice; those who really have hardships say nothing about them. That, in reality, they do not correspond to the image of themselves ever being held up in sermons, speeches, and articles no one knows quite so well as themselves. If permitted to speak frankly, they would say, as many have said to me, that they have fewer material discomforts than the average home missionary or country pastor."

The missionary himself may have shared the romantic views of the home people before he entered upon the work of the foreign field; but Mr. Ellis shows how his change of view comes about through perfectly natural causes. Thus:

"The recruit reaches the field in a state of spiritual exaltation. He has renounced home, friends, country, and worldly prospects, in order to preach the Gospel to the heathen. Fully expectant of hardships and self-denial and possible martyrdom, he has nerved himself to the worst. His first shock comes when he finds a welcome awaiting him in a comfortable American home, possibly better than the one he has left. He looks about in vain for the crosses that he has strengthened his shoulders to bear. Then, instead of life on the qui vive for the conversion of the heathen, he finds existence quite a hum-drum matter. He discovers that he is not to preach to crowds or to converse by the wayside upon salvation, or to teach the ignorant or to heal the sick; two solid years must be devoted to the deadening duty of learning the language. Not romance, but routine, such as schoolboys know, is his lot. There is no glamour about mastering Chinese characters and Chinese pronunciation; it is all grind, grind, grind, until the poor student wonders whether, after all, missionary work is worth while.

"During these first years, which plane off the corners of the soul's enterprise and initiative, the new missionary becomes adapted to his environment; the heathen are no longer a novelty; they are everywhere--in his kitchen, in his study, in every highway and byway. He meets them whichever way he turns. Soon the missionary discovers that the heathen half a world away are far more interesting than the heathen swarming about him on every hand. In this latter fact is a depressing power difficult to define or describe, but tremendously real in experience. The atmosphere of a heathen land seems to steal a man's enthusiasm. It reins the war-horse, chafing at the bit, down to the dog-trot of the livery hack. So the ordinary missionary finds himself plodding

along established lines and living not at all the life he expected to live when he sailed from his native shores.

"My own judgment has affirmed the criticism made to me in numerous specific cases that the dwellings of the missionaries are entirely too sumptuous for persons of their vocation. Rightly or wrongly, the Church and the world associate the idea of sacrifice with the missionary's calling; the natives, too, quickly come to see the apparent discrepancy between the preaching of self-denial and the practise of material luxury; some of the most serious strictures upon the missionary's style of living have come to me from native preachers. Often, I am convinced, the fault lies directly with the boards at home; some missionaries have lamented, in my hearing, the elaborateness and impressiveness of their residences. They deplore the contrast between their houses and those of the wealthiest natives. The missionary, they reason, should be the last person conspicuous for evidences of worldly position. The theory that it is necessary to 'impress' the heathen is utterly fallacious; the disciple cannot improve upon the spirit of his Master, the lowly Nazarene."

NIAGARA FALLS CONVENTION

EXCURSION RATES, ROOM ENGAGEMENTS, ETC.

This Convention is timed to take advantage of the "TORONTO FAIR" excursion rates. Besides, there are special excursions to the Falls every year from many large cities and intermediate places. Inquire of your railway agent for particulars and judge what will suit you best.

WATCH TOWER B. & T. SOCIETY'S EXCURSION

A rate of one-way fare, plus one-third, is granted by the railroads to our Society for the round trip. Remember this and use it IF YOU CANNOT DO BETTER. This is known as the Certificate Plan. You pay one full fare and get a Certificate which entitles you to purchase your return ticket for one-third the regular fare.

CHICAGO CLASS EXCURSION

There will be a special excursion train of Truth people from Chicago. They have a round trip rate of $14.05 to Toronto, Canada (via Niagara Falls), and return. They will be glad to have the company of any of the friends to whom their arrangement would be a convenience or a saving. Address, Dr. L. W. Jones, 2024 Washington Boulevard, Chicago.

TOLEDO CLASS EXCURSION

The Toledo, Ohio, friends have secured a very favorable rate via the Lake Erie night steamers to Niagara and return, $4.00 (stateroom berths, 75c extra). They, too, will welcome any to whom their arrangements may prove convenient or economical. Address, C. H. S. Kuehn, 620 Chestnut St., Toledo.

CLEVELAND CLASS EXCURSION

Cleveland, Ohio, on Lake Erie, also has fine night steamers for Buffalo and Niagara Falls. An excursion rate of $3.00 has been secured (single berths, 75c extra). Friends from other places will be welcome to join on same terms. Address, John G. Kuehn, 922 Prospect Ave., Cleveland.

ALLEGHENY-PITTSBURG CLASS EXCURSION

The WATCH TOWER CONVENTION EXCURSION Certificate tickets will be the cheapest for the friends in this vicinity--round trip, $8.87. Consequently arrangements will be made for two first-class cars specially reserved for their use, starting from here at 9 a.m. Central time (10 o'clock Pittsburg time), Thursday, August 29. Friends from neighboring places may be provided for by advising W. D. Witt, 612 Arch St., Allegheny. Such should see that their tickets read via the Pittsburg & Lake Erie R.R., and do not forget the Certificate.

Those desiring to go in advance will find a $7.45 rate on Tuesday, Aug. 27.

SECURE YOUR LODGINGS

Those who desire hotel accommodations can readily be accommodated on arrival, for Niagara's fine hotels are numerous. But not many of our readers can afford $3 to $5 per day for this item.

Those desiring $1.50 to $2 per day hotels, or lodging only at 50c. to $1 per night (taking meals at restaurants), will do well to let us secure accommodations for them in advance through brethren of that vicinity.

Write of this to the WATCH TOWER, Allegheny, on separate letter sheet, indicating sex (and if colored), stating the number of your party, and which two would occupy same double bed. The 50c. lodging is usually for several in a room and two in each bed. Separate bed and room $1 and up each night. Add on envelope the words Convention Department.

COLPORTEURS AT THE CONVENTION

A dear friend of the Truth is desirous of helping any of the Colporteurs who may need his aid to attend the Niagara Convention. Accordingly he has placed in the Society's treasury a sum of money to be thus used to the extent of one-half the expenses of any Colporteur now on our lists as such, and from whom we have had book orders and sales reports during July and August.

It rejoices us to believe that this worthy generosity will enable quite a number of our dear Colporteurs to attend the Convention and profit by the Colporteur fellowship and instructions who otherwise might not be able to do so. We urge such to accept the offer.

===================

R4042 : page 244

WATCH TOWER FOREIGN MISSIONS

DEAR friends everywhere were greatly interested in the Japanese missionary's letter published in our July 15 issue. We have pleasure in telling you that we authorized the Japanese translation before the letter was published, and made a remittance for that purpose. We will see later as to the advisability of publishing, and how many copies. You will know in due time all particulars. Meantime we must be secretive because of our numerous enemies.

The Jamaica Mission prospers finely; but the African work has not amounted to much yet. We are not without hope for it in the future, however. Brother Booth surely has considerable zeal.

Meantime we have some news from China. We learn that the Truth reached a lieutenant in the British forces there, who, full of zeal, interested others of his fellow-soldiers, of whom four symbolized their consecration by water baptism. His activity, we learn, made him obnoxious to the missionaries, and it is supposed that the latter secured his removal from China.

This surely means the carrying of the good tidings to still another foreign field, and seemingly under the Lord's direct providence: for we cannot doubt that the noble brother, the lieutenant, will let his light shine out in his new environment. We hope for a report from him ere long.

And now what! The Lord, we believe, is preparing a chosen and already prepared vessel for China--to bear the water of life to probably a very few there also. He is well qualified for the work--better than we could have expected.

This opening of foreign doors to the harvest sickle seems to imply that the harvest work nears its close--possibly four years may see the open doors closing, because "the harvest is past and the summer ended." It has been a surprise to us all around. We had little thought of foreign fields, so busy have we been in the harvest fields of "Christendom."

By the way, Russia may well be styled a foreign mission field also. The DAWN is prohibited there, or was until lately. A few copies, however, were sent in fragments by letter-post by some of those who had feasted and desired to bless their brethren. As a result fifteen members of a German Baptist Church were excommunicated and suffered considerable ostracism, until now the majority of them have reached the United States and more liberty,--and the message continues to spread. Wonderful to relate, the very minister who opposed them and led them out of the meeting has since been convinced of the Truth and is rejoicing in it. How many who were most ardent opposers of "this way" are now colaboring with us! Let us think kindly of those who for conscience sake (misguided) oppose us and the harvest message.

Another thought: As we see so much fresh interest springing up and new believers making rapid progress in grace, knowledge and zeal, we note with pain that some once zealous colaborers are less so, and given rather to criticising those who are filled with the Spirit. We fear for these lest they lose their "crowns" to others. Nor dare we say much to them, for critics are very sensitive and easily offended. Evidently the thrashing and winnowing of harvest time are upon us. "Who shall be able to stand?" Let us fear and watch and pray, lest we enter into temptation.

===================

R4042 : page 245

"HAVING DONE ALL, STAND"

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."--Eph. 6:13.

THIS Scripture means much more to WATCH TOWER readers than to others, because we recognize that we are already in the "evil day." Nevertheless we fear that many fail to make a personal application of the Apostle's words to themselves. It is right enough to apply them to all in Christendom who make a sincere profession of faith in God and devotion to his cause. It is right enough to rejoice that we have by the Lord's grace come to a considerable knowledge of his great Plan of the Ages, and have learned to some extent rightly to divide the Word of Truth and to appreciate the portions which belong to past ages and to the future, and to distinguish these from the Scriptures which appertain to the present time, and to see the harmonious relationship of the whole. It is right enough that we should feel that this implies that we have to some extent heeded the Apostle's words, that we have to some extent taken to us the armor which God has provided in preparation for the present and approaching tests in this harvest time. But there is a danger: we fear that some in whom the good work of grace has begun are too well satisfied with their attainments. The fact that we know much more about the Word and plan than do many of our fellow-Christians is indeed a blessed assurance that we are in the school of the Lord and being taught of him; but it is no assurance that we are ready to graduate. We should all realize the force of the Apostle's words, "Now we know in part--then we shall know even as we are known."--I Cor. 13:12.

But even if we knew a great deal, if we knew twice as much as we now know, we should understand our acquisition of knowledge merely to correspond to the finding of the armor mentioned by the Apostle in our text. We should notice that he does not merely say that we should find the armor, but, much more to the point--he declares that we should put it on. The Lord's object in providing us with the knowledge was that thereby we might grow in grace. Knowledge, then, is merely a means to an end desired. Well does the Apostle say, "Knowledge puffeth up, but love buildeth up." (I Cor. 8:1.) If we could get love alone without getting knowledge it would be very much to be preferred above getting knowledge alone without getting love, but God has otherwise arranged, namely, that we must have knowledge as the basis for love, and that we must have love as the outgrowth of the knowledge if we would be acceptable to him as members of the Elect Church. Hence, we are to grow in grace, and to this end incidentally we must grow in knowledge, because how could we love God if we knew him not, and how could we develop his character-likeness except as we would be sanctified through the truth?

"THE GREATEST OF THESE IS LOVE"

The Apostle, in enumerating the blessings that are ours through Christ and the attainments possible in faith, knowledge, hope and love, declares that the

R4042 : page 246

greatest of these is love. He points out that present faith and knowledge will be dwarfed and entirely lost sight of in the perfection of knowledge into which we shall be ushered in our glorious change in the First Resurrection, and that our present hopes will then expire because the realization will have come, and will so far transcend our expectations. But he argues the superiority of love in that it will endure throughout eternity: "Love never faileth," "God is love," "Love is the fulfilling of the law"; the new commandment is that we love one another with a pure heart fervently. Oh, how much room there still is for progress in this direction, in the putting on of the whole armor of God!

Were we to analyze the armor we would find it not merely an armor of knowledge but very largely indeed an armor of faith, an armor containing love as one of its chief elements, and surely in every part riveted together with love. What would our breastplate be worth without this love element? Ah, we see that our dear Redeemer's death constitutes our breastplate, that his love provided the redemption which covers us and protects us, and that it is our appropriation of his love and our reciprocating love for him and for the Father and for the divine law that led us to a full consecration of ourselves to his service. It is behind this breastplate of righteousness--of which the love of God

R4043 : page 246

and our love for God and for the Lord Jesus are the chief elements--that we are secure, justified through faith in the precious blood, counted righteous through the love and mercy of God.

And our helmet, does it signify an intellectual knowledge of the Lord? Yes! and yet it is a knowledge based not upon the things that are seen but upon the things that are unseen. Our helmet is a faith-knowledge, and the basis of this faith is an appreciation of the love of God which passeth all understanding, which has begun the good work, not only in our redemption, but in the sanctification of our hearts.

The love of God for us and our love for him are most intimately related to this helmet, and whoever would put it on, whoever would be protected by it, must surely recognize the divine law and be responsive in love himself.

And what of our shield of faith? Is not the love of God, the mercy of God and of our Lord Jesus, the basis of our faith? We are not trusting either to our works or our knowledge for salvation, for both of these prove to us that we are unworthy of divine favor. We are trusting in God's love and in the loving sacrifice of our Redeemer, and this shield can be appreciated and will be thoroughly used only by those who have received of the love of God as well as of a measure of knowledge.

The sword of the Spirit, which is the Word of God, is a part of this armament. But do we not see that many who have the Word of God are holding it by the blade and not by the hilt? Do we not see that a failure to appreciate the love of God has been their difficulty, so that the study of the Word and the knowledge gained respecting the Word have been comparatively valueless to them, misleading--injurious--because they received not the Truth in the love of it. Most evidently some have received the Truth in large measure and some in lesser measure, in proportion as they had the right or the wrong kind of love. Pride and self-love have hindered many from taking the sword of the Spirit in the proper manner; pride and denominational love have hindered others; and we are safe to say that all who handle the sword of the Spirit, the Word of God, are in great danger of doing injury to themselves thereby, except as they speak the Truth in love--"in the love of it"--in appreciation of it as God's great revelation of himself and of his purposes. If selfishness to any extent combines with this love, to that extent the sword is dangerous to the one who wields it. Love out of a pure heart is the only proper, the only safe condition.

The sandals of preparation for contact with the world and the ruggedness of the way are very necessary. Pride and ambition may enable us to pass over a considerable stretch of rough roadway without discouragement, but we may be sure that the Lord has so arranged the narrow way that selfish ambitions will never carry us to the end. On the contrary, the divine order is that only love for the Lord and for his flock and for his Truth will so protect us that we can go onward and upward in the narrow way clear to the end of the journey without discouragement that would turn us aside.

"The Lord hath done great things for us,
whereof we are glad."

We are assured that the above words represent the sentiments of a considerable proportion of the readers of this journal. We are claiming nothing for the Editor, but freely admit that all the blessings are from the great Fountain of blessing, from the Lord himself. We are glad to be recipients of these bounties in common with you all, and glad to have been used of the Lord as a broken and emptied vessel to bear to his dear ones some of the refreshments he is now so bounteously providing. And we have a deep concern that the Lord's grace be received not in vain by any of us --that we should all be profited, strengthened by the meat in due season which our present Lord is dispensing to the household of faith as never before. How else could we understand the light that is now shining upon the divine Word? And is not this understanding of the matter in full accord with our Lord's precious promise that at his second coming, when he would make up his jewels, gather his very Elect, his Bride, he would first knock? and then to those servants who would open immediately and show their faithfulness, he would come in and sup with them? More than this, he would become their servant and gird himself and bring forth from the storehouse things new and old. (Matt. 13:52.) How wonderfully, how accurately,

this matter is being fulfilled before us today! It is the Lord's doing and it is marvelous in our sight. The eyes of our understanding discern clearly and we rejoice therein.

These blessings of divine truth and grace consist not only of new features but also of old features. Do they not? How many years have many of us studied God's Word, heard preaching, read commentaries, etc., to very little account? Indeed our confusion seemed to increase rather than diminish, so that the most studious were often most confused. But now, the due time having come, our present Lord having come in to sup with us, having girded himself as our servant, having brought to our attention the things both new and old, we are feasting. All the precious food has a richer and a better flavor. It is cleaner, sweeter. For instance, setting aside those special features of the Truth which belong to the harvest time, respecting the reaping, the presence of the Lord, the fulfilment of the prophecies, etc., etc., look again at the old things that God's people have recognized as true for centuries, and note how appetizing they are to us now, how strengthening to faith, how refreshing!

Take, for instance, the "precious blood." From infancy we heard of the death of Christ, of its necessity, of its value. We read the Scriptures, yet we saw not the beauty and the grandeur, until now in the harvest time the Lord himself has disclosed the real significance of the word ransom--a purchase price--and shown us just how our Lord Jesus left the glory and became holy, harmless, undefiled, separate from sinners, the man Christ Jesus, and how then he "gave himself a ransom for all, to be testified in due time." Ah! what a store of gracious knowledge, mingled with precious love, is opened to us by this appreciation of how Jesus Christ by the grace of God tasted death for every man. Now we can see, as we could not previously, the meaning of the word propitiation, satisfaction. Now we can see that he was the propitiation for our sins--the sins of believers of this present time.

We can see, too, how the satisfaction which he has already rendered to Justice is the ground or basis of our acceptance with the Father, and that now we are justified through faith in his blood, and correspondingly our peace with God has a firmer foundation and is every way more satisfactory. But still more, we can see the further value of the precious blood when we understand the Apostle's declaration--"He is a propitiation for our sins [the Church's sins, now], and also [through the Church, his Body] for the sins of the whole world." Now we can see how and why the gracious New Covenant will be introduced at the close of this Gospel Age--a New Covenant with Fleshly Israel, which ultimately will include all the families of the earth, signifying to them a complete release from Adamic condemnation, and a taking away of the stony heart out of their flesh and the renewing of a heart of flesh--during the Millennial Age--bringing them up from the degradation of sin and death back to all that was lost in Eden, during the times of restitution of all things. Oh, what the Atonement signifies to us now and how little it signified before! how incomprehensive it was before! Praise the Lord for the old things as well as for the new.

Take another illustration out of many: we knew something of what the Scriptures taught respecting justification, we knew something of how faith was related to this justification, but we comprehended it not, and but imperfectly realized that this justification by faith, this imputation of righteousness to believers, was merely the divine method of putting them on a plane where they could be acceptable sacrificers, and present their bodies, already acceptable to God, as living sacrifices, their reasonable service; nor did we see clearly either that this consecration to sacrifice, this setting apart or sanctification of life and heart and all to the Lord, is the condition upon which we may hope to share with our dear Redeemer in his glorious Kingdom. How real these matters become as the Lord brings to us the meat in due season, things new and old.

To illustrate further: A dear brother recently said to the Editor, "Oh, Brother Russell, I was an Evangelical Christian for years, but it seems as though I had been asleep all that time so far as Christian knowledge and experience go. How I wish I had known some of the things that are presented in the sixth volume of MILLENNIAL DAWN when I was rearing my family! How I wish that I had realized my personal responsibility as a father, and had brought my family up in the nurture and admonition of the Lord--had realized my home duties, my proper relationship and obligation to my wife, children and neighbors! Everything in the divine arrangement seems so simple and so beautiful now that I wonder how I was blind to these things for so long; and evidently others were similarly blinded, for our teachers might, at least, have told us how to live the godly life, the Scriptural life;

R4044 : page 247

they might have drawn our attention to these things which so greatly make for our peace, and which are so eminently our proper course of conduct in life; but we were held in a maze, we were all as it were asleep. And it seems peculiar that we are able to awaken so few even now; that so many prefer to slumber on, and have no ear to hear, and manifest only opposition to these glorious things in which they should delight." Very true, we agreed.

"THE OX KNOWETH HIS OWNER, AND THE ASS HIS MASTER'S CRIB."--ISA. 1:3

This is our Lord's complaint through the Prophet against many whom he has favored both in Natural Israel and in Spiritual Israel--that they do not exhibit the wisdom of even the brute beast. One would think after the experiences above narrated, after our blind gropings in the past, after our failure--our failure to find anything in the Bible that would satisfy our reason and our heart--that we all would know assuredly that the present satisfaction and blessing and enlightenment

R4044 : page 248

and refreshment are from the Lord himself. As the ox would be able to know his owner, we surely ought to be able to know our God and to recognize his supervision in our affairs. But not so with all. Some, we are sorry to say, seem to overlook the divine supervision of the Church and the divine arrangement respecting this harvest time and the present development of the Truth. The miraculous supply of manna to Natural Israel in the wilderness was not in our estimation more wonderful nor a better foundation for faith in the divine providences than is the present supply of spiritual manna to the Spiritual Israelites. Nevertheless some know not the Lord as their owner, but still "belong to" various sects and parties and denominations.

The Lord attaches no blame whatever to the wheat on account of the tares being mingled, but explains that in the time of harvest they are to separate. Neither does he express disapproval that his people were in "Babylon" for centuries--confused, bewildered by "traditions of men" and "doctrines of devils." But he does tell us that he does expect that, when the true light shines upon the path of the just in the harvest time of this age, all who are awake and loyal will see the Day Star and the dawning Millennium, and that they will hear as the voice of God the message of Present Truth, and that they will be strengthened and energized by his Word as meat in due season; and that, if then thus energized and awake, they are loyal to him and to the principles of his government and to the honor of his name and to their privileges of service, they will promptly recognize the Truth as the voice of God, saying to them, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues.--Rev. 18:4.

"OF YOUR OWN SELVES SHALL MEN ARISE, SPEAKING PERVERSE THINGS, TO DRAW AWAY DISCIPLES AFTER THEM."--ACTS 20:30.

The ass knoweth her Master's crib: She knows to look for her food as of her Master's providing, and goes again to the same crib, where she receives his bountiful supply, that she may be again and again refreshed and nourished. But our Lord intimates that the stupid ass could give pointers to some of his people. And how true this is! Here and there we find some who, after feeding at the Master's crib, practically say to themselves and to others, "Yes, there was good, clean provender in that crib; it tasted good, I feel refreshed; but it was not specially of the Master's providing; it was a happen-so; let us browse and wander about--we may come across another crib containing still better provender; let us nose about the various creeds, let us try Christian Science, let us try faith cure, let us try to make a crib of our own, and to fill it ourselves and eat therefrom. The Lord intimates that the ass is not as foolish as this; but if we could find one thus disposed we would say, Poor, foolish donkey, you do not know a good thing when you have it--you do not realize your Master's care.

Turning from the Lord's parable of the ox and the ass, we find the Apostle's direct statement respecting the trials and difficulties sure to beset the Lord's people along this line of forgetting who is their owner, who began the good work in them, and who it is that proposes, if we are faithful, to complete his work in us in the day of Jesus Christ--early in the morning of the Millennium. As the Apostle intimates, we find that some of the elders in the Church of Christ, instead of feeding the flock of the Lord and pointing them to their owner, to the food which he has provided, the meat in due season, are on the contrary seeking to turn the flock away--to draw disciples after themselves. Taking for granted that some of the Lord's people are more stupid than the ass, they do their best to turn them from the Master's crib--his provision for the necessities of his people in this evil day. Take an illustration of this: We heard recently from a little congregation of the Lord's people, who for years have been feasting upon the things new and old from the storehouse of truth and grace provided now by our present Lord, that their Elder had admonished them that he would preach to them, or, if they wished a Bible study, he would make one for them, but that he did not wish that they should have "Dawn-Scripture Studies," and hoped that none of them would refer to nor quote from those six volumes of "Scripture Studies" or other of the WATCH TOWER publications. He evidently desired to make them a new crib, into which he would put some new fodder, perhaps attractively topping it off with some of the kind from which they had gotten spiritual refreshment. The old crib he wished them now to entirely forget and go to no more for food. We have not yet learned to what extent those dear people have the common sense of the donkey; but we presume, in harmony with the Lord's suggestion, that some of them will show themselves lacking even donkey sense.

"HE THAT GATHERETH NOT WITH ME SCATTERETH ABROAD"

But what motive could any professed servant of the Lord have in such a course? The Apostle explains the motive in the text above, saying it is to draw away disciples after themselves. The desire for leadership, for prominence, to be chiefest, has seemingly been the besetment and difficulty of the Church from the days of Jesus until now. On no other score did our Lord so often warn his disciples as upon this one of a desire to be chief. Whoever manifests such a spirit should be firmly, kindly dealt with, to the intent that the flock might be preserved from such a pernicious spirit, and that the leader himself might be recovered from this snare of the Adversary. Selfishness is the opposite of love, and self-seeking is an evidence of selfishness. Hence, even if the foundation of doctrine, the ransom, be adhered to for a time, let us make no mistake that selfishness would sooner or later lead into outer darkness and thereby many be defiled--injured. The love which the Scriptures set before us as being the proper growth and development of the knowledge received from the Lord--seeketh not her own, is not puffed up--is solicitous chiefly for the glory of the

Lord and the good of his flock.

Failure to recognize--or, if recognized, failure to remember--that the Lord is the Chief Reaper in the

R4044 : page 249

harvest work and has full supervision of it, is a fruitful cause of error. All who are in full accord with him, fully submitted to his will, wholly desirous of having his will done in their affairs and in the affairs of the Church, should look well to it that his will shall be fulfilled in every particular: in their thoughts, their words, their deeds, as these relate to their private affairs and to the interests of the Church. His servants we are to whom we render service: and this implies that we are either serving the Lord in connection with the reaping of this harvest time or serving the Adversary, who seeks to oppose this reaping work. Where are we? What are we doing? Are we gathering with the Lord or are we with the Adversary scattering abroad? There can be no doubt as to what the result will be. The harvest work will be accomplished and every true grain of wheat will be garnered; the important question to each of us is respecting our particular share in the matter. What is our attitude in this work? To what extent are we co-laborers and under-reapers? What may we hope for at the close of the harvest, when to the faithful laborers the Master shall say, "Well done, good and faithful servants?" Can he class us with those faithful ones who have sought not their own name or fame or glory or honor amongst men, but by the sacrifice of these have sought to do the will of the Father in heaven? This is a personal matter--each must answer to his own heart as best he may be able to see it.

"LET ME TAKE OUT THE MOTE"

There is a depth of meaning in our Lord's parable in which he represents one as desiring to take a mote, a small speck, out of another brother's eye, whereas he had a beam, a larger matter, in his own eye. The import of the parable is that each of the Lord's followers should look critically to himself and sympathetically at others of the household. This is the spirit of love; whoever lacks this spirit is in danger: hence we all should seek to cultivate this quality. Where an opposite spirit is entertained, encouraged, the beginnings may be small but the tendency is toward outer darkness. This spirit, we regret to say, manifests itself occasionally in various little companies of the Lord's people--a factional spirit--a fault-finding spirit. The proper spirit, on the contrary,

R4045 : page 249

should be loving consideration for one another, a gladness to see each other developing, and a willingness to assist in as kind and gentle a manner as possible. Any other spirit is sure to bring injury, and we urge all of the Lord's faithful to stand fast by the principle which the Lord enunciates on this subject and to cultivate in the heart the loving generosity which thinketh no evil, but, on the contrary, seeks to rightly understand and excuse an apparent error, especially if it be not along an important line of doctrine.

THE RESURRECTION OF OUR LORD'S SOUL

Such criticisms sometimes extend to the Editor of this journal, who, by the way, has never claimed infallibility, and who does not expect to reach that which is perfect until his change in the First Resurrection. As an illustration of this wrong principle we note the fact that a typographical error crept into a recent issue of the TOWER and made us appear to teach that it was the body of Jesus which was resurrected on the third day, whereas all of our readers know that our teaching in the DAWN-STUDIES has been that not the body but the soul of our Lord was quickened in his resurrection, in harmony with the statement of the Prophet and the Apostle, "Thou wilt not leave my soul in hades"--in the grave. We are glad that the dear friends generally read so critically that the mistake was noticed; but were sorry to learn that one, "who for the time ought to be a teacher" and helper of the flock, improved the opportunity to speak slightingly of this journal, and risked the interests of the flock through a shaking of confidence by remarking that here is the best of evidence that ZION'S WATCH TOWER is not reliable in its instructions on Scriptural themes. What object he had in making the remark only he and the Lord know; we judge him not. We suggest, however, that a different course would undoubtedly have been more to the Lord's glory, more to the good of the little company to whom the brother ministered, and more to his own credit and influence with that little company as a leader. He might have said: "This is a peculiar statement and I think must be a typographical error. This must be so, for it was the Editor himself who first drew the attention of all of us to the fact that our Lord was not raised from the dead a human being but a spirit being--that it was not his body that was resurrected but his soul, as a New Creature. When we come to understand this matter we shall surely find that a typographical error has crept in."

As a matter of fact the Editor dictates his matter to a stenographer, who takes it down in shorthand and then writes it out on a typewriter; the copy thus furnished then goes to a proof-reader and subsequently to the compositor, and the printer's proof is read by two different proof-readers. How in this case the word "body" instead of "soul" could have slipped by the attention of all the dear friends who are thoroughly versed on the subject, none of us understands. Perhaps the Lord allows such blunders for the very purpose of keeping us all very humble, and also to the intent that we all may be on the alert to note carefully what we read, and to square it all with the divine plan which we all now have so clearly in mind.

While at it, we will refer to another criticism--not, however, that the matter is of any special value, but by way of correction. In referring to the wafers which constitute a part of the offerings to the Lord on the Day of Atonement, we explained that they contained a mixture of honey, basing this explanation upon the fact that in Exodus 16:31 we are told that wafers were made of fine flour mingled with honey. Another Scripture, however, forbade that honey should be burned in any sacrifice to the Lord. There then arises a seeming conflict. If the wafers offered on the

R4045 : page 250

Day of Atonement contained honey, then that sacrifice was peculiar and different from the other sacrifices subsequent to the Day of Atonement. If on the other hand the prohibition of the burning of the honey be understood to apply to the Day of Atonement sacrifices as well as to others, then the specified "wafers" could not have contained honey, but if they did not contain honey, in what respect were they different from the other cakes mentioned in the same connection is not very apparent. So far as we can see the question is not a momentous one, but to avoid confusion or dispute, in our future editions of the Tabernacle Shadows we will omit the reference to the honey as a component part of these wafers.

"LOVE AS BRETHREN"

The true spirit of brotherhood amongst the Lord's disciples is most necessary for them individually and collectively. Our Lord declared, "Hereby shall all men know that ye are my disciples, if ye have love one for another." By these words he evidently meant us to understand that the rules and customs to prevail amongst his dear people should not be after the standards of the world but of a much higher, much nobler, much more generous standard. To the extent that we are able to keep this in memory and to live according to this rule will be our joy in the Lord in the present time and our prospect of being joint-heirs with him in his glorious Kingdom. Let us remember his words to the disciples on the subject of self-seeking--Except ye become as little children ye shall in no wise enter the Kingdom of heaven.--Matt. 18:3.

====================

R4045 : page 250

REPORTING FROM TWO VIEW-POINTS

--NUMBERS 13:17-20,23-33.--SEPTEMBER 1.--

Golden Text:--"The Lord is with
us; fear them not."--Num. 14:9.

THE journey of about 160 miles "through the terrible wilderness" toward Canaan consumed about three months, due probably to the largeness of the camp, for modern travelers have covered the distance in eleven days. Finally they reached Kadesh-Barnea, on the border of the promised land, with the hills of the latter in full view. It was here that Moses smote the rock, contrary to the divine command, and today the place has abundant springs of water and is a regular oasis. In harmony with the divine arrangement it was proposed that they go up immediately to possess the land, but caution and fear suggested that first spies be sent out, that they might have a better knowledge of the real value of the land God had given them and also a better knowledge of the difficulties to be encountered in taking possession of it. With them, as with Christians today, the opportunity was afforded of doubting the beneficence of the divine arrangement, doubting the wisdom and love of God, and conjecturing the impossibility of taking possession of the land and the probability that even then they should find it far less attractive than the Lord at the mouth of Moses had reported.

The request of the people that the land be spied and reported on before its conquest was begun was acceded to by Moses. Twelve spies were selected, representing the twelve tribes--prominent men in whose judgment the people might have confidence. Apparently these went forth in two companies: one under Joshua made a tour of the entire country from the southern part to Jericho at the north, some 300 miles. The other band under Caleb made a shorter journey, going only so far as the valley of Eshcol near Hebron. Caleb was accordingly the first to report (Numbers 13:30; 14:24), while Joshua's report came in later (Numbers 14:6,7). The spies were commissioned to gather information respecting the fruitfulness of the land and the desirability of the country and the character of its inhabitants, and whether they dwelt permanently in walled cities, or in movable camps like the Arabs. Two reports were returned, and in most particulars they were very much alike, telling that the land was good and fruitful and desirable, but that it would be difficult to conquer; that the inhabitants dwelt in high-walled cities, which were well nigh impregnable, and that some of the people were of great stature. Although there were but few of these giants, their fame was evidently far reaching, and the spies declared with exaggeration that in their presence they felt like grasshoppers. The majority advised against any attempt to take possession of the land, and discouraged the people, leading them to believe that it would be an utterly hopeless task for them to undertake to drive out the Canaanites, the Amalekites, the Amorites, the Hittites and the Jebusites, who had thorough possession. The minority report by Caleb and Joshua differed little from the other, except that they expressed full confidence that Israel under divine guidance and by divine aid would be fully able to conquer all the difficulties of the situation.

We cannot wonder that the people were greatly disheartened from the very beginning: they were not a warlike, but a pastoral people. Indeed with the exception of the battle which Abraham waged for the recovery of Lot and his family, and the battle a year before in the wilderness with the Amalekites, the Israelites had no experience in war and quite evidently were unprepared for such a contest as lay before them if they entered Canaan and attempted to take possession. We must admit, therefore, that the report of the ten spies that the Israelites were not capable of taking possession was in many respects a wise and just one, and the people apparently were justified in accepting it. The thing lacking was faith. They should have believed God, and have followed explicitly his leading; they should have said, Greater is he who is on our part than

all they that be against us, and while we are under his direction we are able to do all things through his strengthening power. However, it should not surprise us that this people under all the circumstances were unable to exercise such a faith in God. Rather we might say that antitypical Israel alone might be expected to have such a triumphant faith--nor do we find that very many Spiritual Israelites today possess faith to such a degree. Indeed we should not forget that the failure of Natural Israel and the divine dealings with them in consequence were more in the sense of typical illustrations for Spiritual Israel than as real condemnations of Natural Israel. We cannot think that God expected much more of those people than was manifested in their course. Of Spiritual Israel, however, much may reasonably be expected.

THE MAJORITY IN THE WRONG

How did the people receive the two reports? Almost unanimously they decided that they had been misled, that their best course was to return to Egypt and proffer their services again to the Egyptian taskmasters. They decided that their coming out of Egypt was a mistake, that the journey through the wilderness was wasted time, and that they now stood in a hopeless position, a people without a country. They proposed to select a leader to lead them back to Egypt, and threatened Caleb and Joshua with stoning for trying to perpetuate the misleading of Moses, which they seemed to have been willing to forgive as an error of judgment. At this juncture, however, the Lord intervened, and from the bright display of his presence over the Tabernacle there went forth a judgment against some of the leaders, especially the ten spies who gave the faithless report and stirred up the people to resent the divine leading which they had previously followed. The lesson was a severe one, a plague amongst the people evidencing divine disfavor, and they were turned back again to wander in the wilderness for the remainder of forty years, a year for each day consumed in the spying of the land. The divine decree was that all the men of Israel over twenty years of age were to perish in the wilderness during those forty years of national disfavor --that not one of them was ever to enter the promised land except the two who gave the good report, Caleb and Joshua.

The commotion amongst the people incident to this report must have been great. Moses himself endorsed the report of Caleb and Joshua, and urged the people to obedience to God, as we read:--

"Then I said unto you, Dread not, neither be afraid of them. Jehovah, your God, who goeth before you, he will fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness, where thou hast seen how that Jehovah thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe Jehovah thy God, who went before thee in the way, to seek you out a place to pitch your tents, in fire by night to show you in what way you should go, and in the cloud by day."--Deut. 1:29-33.

But the people in bitterness of disappointment cried out, "Would to God that we had died in the land of Egypt, or would to God that we had died in the wilderness. Wherefore hath the Lord brought us into this land to fall by the sword, that our wives and our children should be a prey. Were it not better for us to return to Egypt?"

Then Joshua and Caleb exhorted the congregation, saying, "The land which we passed through to spy it out is an exceedingly good land. If the Lord delight in us, then will he bring us into this land and give it unto us; a land which floweth with milk and honey, only rebel not against the Lord nor fear ye the people of the land."

SPIRITUAL ISRAEL'S SIMILAR TESTS

Applying the lesson to Spiritual Israelites we find many correspondencies: First, we have leaders of the people, corresponding to the spies, on whose report much will surely depend as to the courage of the people in going forward with the divine arrangement. Some of these ministers so magnify the difficulties of the way that the people are discouraged and go not on, while others giving a truthful report encourage their brethren with assurances that the Lord's grace is sufficient for all who are his. Perhaps indeed it would not be amiss to suppose that the twelve spies represent the whole number of the Lord's people who in the present life enter into covenant relationship to the Lord and experience a measure of his rest. All agree that the rest of faith is a glorious one, that its fruitage is grand, and samples are presented to the people. A small minority, however, give a proper report of the possibility of Christian living--the possibility of being overcomers of the world, of fighting a good fight in the name and strength of the Lord, the possibility of entering into all the glorious things which God hath provided for them that love him. The majority, the Great Company, hold back, fail to appropriate the promises, fail to trust the Lord, and their influence is proportionately an evil one upon others with whom they have influence. Thus at the present time few by faith enter into the blessings and privileges that belong to the Spiritual Israelite, and these few are the only ones who will enter into the heavenly Canaan to take actual possession by and by; the others fail of the blessing and joy of faith in the present time, and will fail of the highest blessing in the future, whatever portion they may obtain under the Lord's grace.

Mr. Spurgeon told a story of a man who was invited to come into his orchard to eat some of his fruit. He declined because he said he had picked up some apples from the roadside that fell from those trees, and they were poor and bitter. The owner replied that those trees were there on purpose, so that the boys would not be attracted into the orchard to steal, but assured him that in the orchard proper to which he invited him were delicious apples. As those apple trees on the outside gave not a proper sample or representation of the orchard, so many Christians give to the world a very unsatisfactory sample of the blessings of the Lord and

R4046 : page 252

the fruits of the Spirit, and in some respects bear false witness and hinder the outflow of the blessings of the Lord toward mankind in general during this age. Thank God that the time is coming when under the leadership of the Joshua and Caleb class the whole people--all who will accept the Lord and have confidence in him--may be brought into the antitypical Canaan and assisted to take possession of all the rich favors which God has promised to them that love and obey him.

"Unbelief never gets beyond the difficulties, the cities, the walls, the giants. It is always preferring them, dwelling on them, pitting them against its own resources. Faith, on the other hand, though it never minimizes the difficulties, looks them steadily in the face, turns from them and looks into the face of God, and counts on him. This is what the people failed to do, and for this they lost Canaan."--F. B. Meyer.

"Oh, how many a glorious record
Had the guardian angel kept!
Had I done instead of doubted,
Had I warred instead of wept!"

"I CAN DO ALL THINGS THROUGH CHRIST WHO STRENGTHENETH ME"

There are two important lessons for Spiritual Israelites to learn: (1) Their own inefficiency--their own inability to meet the trials, the difficulties, the hindrances in their way. As the Apostle says, We cannot do the things that we would. But our extremity is God's opportunity, and his encouraging words are, "My grace is sufficient for thee; my strength is made perfect in your weakness." The Lord could have armed and equipped the hosts of Israel in some miraculous manner, making them invulnerable to the attacks of their enemies, and giving them courage for their ordeal; but this was not his plan. He wished to develop in them the necessary faith, trust, obedience, for, "without faith it is impossible to please God." Thus in Natural Israel was illustrated the divine proceeding in Spiritual Israel. God could miraculously give us powers of mind and of body which would make us superior to every outward circumstance; but instead of so doing he merely justifies us by faith, and tells us to reckon ourselves as complete, perfect, because of the imputation of our Redeemer's merit. From this standpoint of faith all the battles of Spiritual Israel are won or lost. "According to thy faith be it unto you." Those, therefore, who can and will exercise full faith, full confidence in all of the divine promises may go from victory to victory, from blessing to blessing, from joy to joy, from one attainment to another, and have a glorious victory in the end over the world, the flesh and the Adversary, through the imputed merit and continued assistance of him who loved us and bought us with his precious blood.

To this class the giants of opposition and despair lose their power, even as did Goliath before the sling-stone of David. The pebble from the brook--the message from the divine Word--vanquishes the enemy's power to those who have the sling of faith. To these the fortresses of sin are not so strong as to be invulnerable, unassailable; entrenched depravity is recognized as being subject to divine power, and when attacked in the name and strength of the Lord and encompassed repeatedly with prayer, finally its strong walls fall down as did those of Jericho. So may depraved

R4047 : page 252

appetites and sinful desires be thoroughly conquered so far as our hearts are concerned, though the traces thereof may continue to some extent in our mortal flesh--reminders not only of the weaknesses of the fallen nature, but also of the triumphs of the New Mind under the leadership of Jesus.

As these victories of faith progress the fruits of the victory become ours. The grapes of Eshcol, the figs, and all the plenty of the land flowing with milk and honey but feebly picture the riches of grace and fruitage of the Spirit which accrue to those who in the name of the Lord gain the victories of faith over the world, the flesh and the Adversary. Of these fruits and graces the Apostle speaks, naming meekness, gentleness, patience, longsuffering, brotherly kindness, love. And the assurance of the Word is that if we do these things, if we maintain this good fight of faith as New Creatures, we not only shall enjoy the spiritual refreshment, but eventually "an entrance shall be administered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Peter 1:11.

===================

R4047 : page 252

THE BRAZEN SERPENT AND ITS ANTITYPE

--NUMBERS 21:1-9.--SEPTEMBER 8.--

Golden Text:--"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have everlasting life."--John 3:14,15.

ABOUT thirty-eight years intervened between the narrative of our last lesson and the present one. During that time the Israelites wandered hither and thither in the desert, probably keeping Kadesh-Barnea as a kind of center of their camp, which, consisting of so many people, must have spread out over a large area of country. During that time the rebellion of Korah and his band occurred. (Numbers 16.) It was another demonstration of the same lack of faith which hindered the Israelites from entering Canaan at the first. Had Korah and his followers recognized the Lord as Governor of the nation and general superintendent of its affairs they would have accepted

Moses as his representative, and would no more have thought of rebelling against Moses and the institutional government which he had established than against God himself. Lacking faith, however, in the special divine guidance of the movement, they imagined merely a general supervision on God's part, and that Moses and Aaron and those associated with them

R4047 : page 253

were usurping authority. They took the broad grounds that God was dealing with the whole nation, and that therefore any Israelite had as much standing before him as had Moses and Aaron. The Lord's dealing in the matter showed most distinctly their error. And the Apostle calls our attention to the same, warning us of the danger of a similar failure to note the divine leadings and to accept and follow them implicitly.

We see such a spirit today amongst some who are disposed to ignore our Lord Jesus, and to talk about the general brotherhood of man and the fatherhood of God, declaring that all men have access to God as his children--that sin and atonement are unnecessary--that without special call or divine appointment anybody and everybody is privileged to become a priest and to enter into any and every part of the divine service. This thought is in direct contravention of our dear Redeemer's words,--"No man cometh to the Father but by me," and the Apostle's words, "Neither is there salvation in any other." The Apostle also points out the exclusiveness of the priesthood, saying, "No man taketh this honor to himself but he who is called of God, even as Aaron." Thus we see Christ was the one called of God to be the great High Priest, and that he in turn is calling, not all mankind, but a special class of believers under special limitations and conditions to be his members, or the under-priesthood. We do well to keep this in memory and to profit by the lesson of Korah's wrong course.

Another connected thought is that the recognition of Moses and Aaron implied a recognition of the entire arrangement of which they were the heads. This arrangement in the Church the Apostle points out, saying that the Lord hath set in the Church the various members as it hath pleased him. (I Cor. 12:18.) We are not to forget that he does the setting; we are not to ignore it, we are not to set ourselves. The Apostle illustrates this matter of the setting of the various members of the Body of Christ, that some are hand-members, others eye-members, others feet-members, etc. He points out that there is plenty of service for each member of the Body, but not all the same service. We do not hear with our feet, and although the hands assist in talking by illustrative motions, and although they assist in discernment by feeling that which the eyes see, nevertheless it would be a mistake to suppose that God set the hands in the Body to see and to talk and the feet to hear. For the members of the Body of Christ to leave their positions in the Body to which they are adapted and for which they are set, to use some other place in the Body, is sure to bring serious confusion to themselves and to other Spiritual Israelites.

THE SIN OF MOSES

It was during this interim of waiting that Moses committed the sin which hindered him from entering the promised land. (Num. 20:2-13.) Peculiarly enough his sin was along the line of his principal excellence of character. When he was chosen to be captain of the Lord's hosts, one of his special qualifications was declared to be, "Now Moses was the meekest man in all the earth." (Num. 12:3.) Yet it was because of a lack of meekness that eventually he failed to reach the promised land. We may surely sympathize with Moses; we may well realize that had he not been the very meekest of men he would have been unfit from the very first for the great service entrusted to him. And is it any wonder that with the great responsibility resting upon him and all of the people looking to him for nearly forty years, he gradually grew less humble, until finally at Meribah, instead of speaking to the rock as the Lord directed, he exclaimed, "Ye rebels, must I bring you water out of this rock?" We have no thought that Moses on account of this transgression has lost his standing as one of the honorable members of the company of Ancient Worthies, but we observe in his experiences a typical lesson for all the members of the Body of Christ.

We do see that the Lord has indicated that humility is one of the chiefest graces amongst his people, and that without it we would be unfit for the Kingdom. We do see that even though the Truth appeals chiefly to the humble-minded, even though the Lord favors these alone in connection with his work, nevertheless they are in great danger of stumbling along this very line. At no time has there been greater danger than at present. The feet-class will need to be specially upheld by the Lord that they stumble not through pride or boastfulness or self-conceit. So many and so great are our privileges in connection with the knowledge of the Lord and his glorious plan, that if we for one moment think of these as being in any sense of the word our own, we begin to lose our humility and to be in danger of the sin of pride and self-assertion. Our only safety is in continually watching and praying lest we enter into temptation--lest we should think of the truths we are honoring as being in any sense our own. Surely we have nothing that we have not received of the Lord--nothing, therefore, of which we ourselves could boast. Appropriately, then, let our boast be of the Lord and his greatness and his goodness to us and to all. Humbling ourselves thus under the mighty hand of God we shall be kept from the self-assertion which was Moses' sin, and which typified a difficulty and cause of rejection in some of the Lord's prominent ones of Spiritual Israel. "Humble yourselves, therefore, under the mighty hand of God, that he might exalt you in due time," that you may be permitted to enter with the Lord's hosts into the glorious Kingdom in due time.--I Pet. 5:6.

THE FORWARD MOVEMENT CHECKED

When finally the time arrived in the last of the forty years of the wilderness experience for the people to move forward and to enter into Canaan they essayed to go by the nearest route, through Edom. But the Edomites--descendants of Esau--forbade this and threatened them with war. Next they thought of the route pursued by the spies through Southern Palestine; but the Canaanites were prepared and fought them off and captured some of the stragglers. This seemingly

greatly discouraged the Israelites, who supposed that because the Lord's time had come they would have no difficulty in entering in and taking possession. They lacked faith thirty-eight years before when they should have exercised it, and now instead they had come to have a kind of credulity that was unwarranted.

So it is with Spiritual Israelites; sometimes credulity is accepted and cherished as instead of faith. Many Christians, for instance, seem to expect that they will be carried to Canaan on flowery beds of ease, without any fighting, without proving their courage, without demonstrating their faith by overcoming various hindrances and obstacles. Let us not make such a mistake; let us understand from the first that God is seeking a class of overcomers, and that there could be no such class unless there were difficulties to overcome, and that it is the patient perseverance in well doing that demonstrates true character.

Israel's credulity shattered, they began their journey to the eastward of Edom through a dense wilderness, "and the soul of the people was much discouraged because of the way"--their hardships, especially their disappointed hopes of an easier route. Here a rebellious spirit again broke out and they murmured, as did their fathers thirty-eight years before, against Moses and against God, declaring that their condition of bondage in Egypt, severe as it was, was preferable to the experiences they were having. Had they possessed a proper faith in God, in his wisdom, love and power, and a proper resignation to the same, their difficulties would have been lightened, their bitterness all have been sweetened. And so it is with those of Spiritual Israel who do not exercise the proper faith in the promises of God. To them the trials by the way and the disappointments are most discouraging, and "hope deferred maketh the heart sick." (Prov. 13:12.) Here again we see necessity for faith and proper devotion. With these we can endure all things; yea, and take adversities joyfully, as the Apostle explains, "Rejoicing in tribulation." (2 Cor. 7:4.) Hope and courage, inspired by the divine promises and strengthened by the experiences of the way, alone will keep us joyful while we are still in the enemy's country.

LACK OF FAITH

The Israelites murmured against the whole divine arrangement, especially complaining that there was no water, and that the manna that they gathered daily was too light--not strong enough for them; they craved the flesh-pots of Egypt. Similarly some of Spiritual Israel, not properly grasping the hopes and promises, not sufficiently living by faith on every word that proceedeth out of the mouth of God, find themselves in a half-starved condition because unable to appropriate a sufficiency of the spiritual food from lack of spiritual faith and hope. They crave the worldly things, and long to satisfy the carnal appetite, and feel themselves in a measure of bondage under the antitypical Moses. As a punishment for this rebellious condition the Lord permitted to come upon them a host of fiery serpents, the particular kind of which is not certain. They are supposed to have been called the fiery serpents because of red streaks upon the head, and because of a glistening of the skin in the sunlight. Such serpents are found in those desert parts and are very ferocious, very poisonous. Their bite so inflames the body and nervous system as to cause the feeling of fire throughout the entire body, often resulting in death in a very few hours. Such serpents are said to be numerous in those parts, but the "plague" of these seems to imply that they were present on this occasion in vast numbers as a scourge to the rebellious Israelites. Their agonies were increased by the bites of these serpents and by the dying of the members of their families. They began to realize that the chastisement of the Lord was upon them, and they cried to Moses for help, saying, "We have sinned because we have spoken against the Lord and against thee; pray unto the Lord that he take away the serpents from us." And Moses prayed for them.

How often it is thus with Spiritual Israelites. It seems in many instances to require several adversities to awaken them, to cause them to appreciate the great antitypical Moses, the Christ, and to come unto the Father through him for relief. In this connection we remember the words of the Prophet, and see that they well apply to the experiences of many of the Lord's spiritual family, "Before I was afflicted I went astray." --Psa. 119:67.

THE BRAZEN SERPENT

By divine direction Moses erected on a pole a serpent made of brass, apparently of immense size and capable of being seen by the Israelites from quite a distance. By this means God would teach Natural Israel a lesson of faith. They had sinned, the punishment of their sins was upon them, but his mercy was extended to those who would recognize it by faith. We can well imagine the credulity of the people at first, and how they would say, What benefit could come from looking at a brass or copper serpent on a pole? How could that affect the wounds? How could that heal the dying ones? Is not this a fraud upon us? What does Moses, our great captain, think of us? Why does he thus trifle with us, and why does he not prepare some special balm? However, as the news would circulate that those who looked upon the serpent were healed, we can imagine the spread of the message among the people and their efforts and zeal to help one another to look and live. We can imagine parents pointing their dying children to the serpent, others helping themselves and being helped to the doors of their tents or other points from which the serpent might be seen. We can imagine better than describe the commotion experienced throughout so large a camp by this arrangement, and we can see that it was not only a penalty for their transgression, but incidentally it became a valuable assistance to their faith. Henceforth they might more clearly than ever realize that God was their leader, that through him they could do all things, and that murmuring against him would bring divine displeasure and some unfavorable punishment.

R4048 : page 255

"HE WAS MADE SIN FOR US"

We might not have discovered without divine aid the antitypical signification of this incident. But our Lord himself directs our attention to the fact that the Israelites bitten by those serpents represented or typified sinners bitten by sin and suffering from the consequences thereof--the fall. He calls our attention to the fact that he himself was the great antitype of that brazen serpent lifted in the wilderness--that by his crucifixion he who knew no sin was made a curse for us who were transgressors. From our Lord's explanation we perceive the great truth taught by this type, namely, that in no other way has God provided for eternal life for the people than by the acceptance of

Christ--yea, more than this, the acceptance of Christ crucified.

How plainly does this show us that it is not sufficient for us to believe in Jesus as the great teacher, classing him with Plato, Zoroaster, Confucius or others, nor even by himself as a teacher above all other teachers. The lesson was that there was a redemption accomplished by our Lord in his crucifixion, which was necessary for us and without which we could not have eternal life.

And further, the lesson outlined in the type is that not only was it necessary that Christ should die for our sins, but that none could be saved through his death except by looking unto him, exercising faith in the merit of his great atonement-sacrifice. It is in harmony with this that we, seeing, look and live. It is in harmony with this that we are looking unto Jesus, the author of our faith, until he becomes its finisher. It is in harmony with this that we are exhorted to look away from our own imperfections and dying conditions to the perfection of life in the Son of God, who gave himself our ransom price, and that we realize that through faith in his blood we have forgiveness of sins, reconciliation to the Father, and thus eternal life through him.

ALL THE BLIND EYES SHALL BE OPENED

But alas, says one, if it be true that there is no salvation except through faith in Christ--faith in his blood, faith in his sacrifice, faith in the redemption accomplished thereby--then how few will be saved! Some tell us that they cannot accept so narrow and limited a Gospel, that they believe that the heathen are saved without looking with the eye of faith to the crucified one, that they are as much saved as we who do look. We answer that we must not be wiser than the great Teacher himself, that we must not claim to have a greater benevolence than he who gave his life as our ransom price, and who declares that no man can come unto the Father but by him, and who points out that faith in him is necessary to such an approach to the Father and the getting of life eternal.

But while looking to him from the standpoint of faith and accepting his Word, we hear from him a blessed message, which comforts our hearts and bids us rejoice. He assures us through the prophets that the hour is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. He assures us that every eye shall see him, including those who pierced him.

Those "eyes of understanding" now blinded, as the Apostle declares, by the god of this world and the cares of this life, will all be opened wide, in God's due time, to see the lengths and breadths and heights and depths of divine love and provision of grace in Christ.

Our Lord informs us that the power of his cross is not limited to the present life. He declares, "I am the Resurrection and the Life." He declares that the hour is coming in the which all that are in their graves shall hear his voice and shall come forth. Those who have already seen and already been cured come forth to the resurrection of life, resurrection of glory and blessing and cooperation in the great work of blessing the remainder.

R4049 : page 255

Others will come forth to judgments, disciplines, corrections in righteousness, either that they may learn to look and live, or that, persistently refusing divine favor, they shall ultimately be destroyed from amongst the people.--Acts 3:23.

THE DRAWING POWER

As soon as the Israelites began to realize the divine power behind the brazen serpent they began to respond. Similarly our Lord informs us that as a result of his being lifted up at Calvary he shall ultimately exercise a drawing power upon all mankind. Not that he is exercising this drawing power now, however, for he declares respecting those who now come unto him that they are drawn of the Father. He says, "No man cometh unto me except the Father which sent me draw him." (John 6:44.) Thus the little flock, the Royal Priesthood, the members of the Body of Christ, are now being drawn. But the great mass of mankind are not drawn of the Father, but will be drawn by the Son, as we read, "And I, if I be lifted up, will draw all men unto me." (John 12:32.) Thus we see that the drawing of all men is a future work, and to be accomplished by the Christ, while the drawing of the little flock in this present time is the Father's work through various agencies. Let us rejoice in the divine plan, which is so complete, so harmonious, so satisfactory. Let us not mar in our minds the beauties of that plan by any false theories of our own or of other men, but let us receive with meekness the heavenly message that we may be wise, for our own benefit in making our calling and election sure now, and be prepared for a share in the heavenly Kingdom and its work of blessing all the families of the earth under the promise made to Abraham's Seed, the heirs according to the promise.--Galatians.--3:29.

"SEPARATE FROM SINNERS"

Our Lord, we are told, was actually holy, harmless, undefiled and separate from sinners. (Heb. 7:26.) Thus, as God's holy one, he took the sinner's place. As the representative of Adam (and the race in his loins) Jesus tasted death for every man,--paying the sinner's penalty. He was made sin for us, he who knew no sin. He was treated as a sinner in order that we might be received by the Father and treated as righteous through the merit of his sacrifice. The chastisement of our peace was upon him, and with his stripes we are healed. Let us learn well the lesson, let us dread the bite of the sin-serpent and its death penalty, let us flee from this and let us receive the healing full and free; let us abide in his love. More than this, let us who at the present time have heard of the grace of God--which invites us not only to be justified through the precious sacrifice of Christ, but also to be adopted by him figuratively as members of his Body--accept the glorious proposition that we may thus become dead with Christ, that we may thus share with him in his sufferings as his members, that we may thus be members in him in the uplifted condition of the future, the glorious condition, and that from him and from us as members of his Body in glory may proceed the blessings of the Life-Giver to all the families of the earth, who will then be invited to look and to live.

====================

SEMI-MONTHLY
VOL. XXVIII SEPTEMBER 1 No. 17
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................259
  Young Men and the Christian Ministry..........259
  Looking the Facts in the Face.................260
The Race, the Prize, the Course...................260
Berean Bible Study in Tabernacle Shadows..........261
The Dying Message of a Great Man..................261
  Earthly Prosperity and Reward.................262
  The Chief or Primary Commandment.............263
"The Servant of the Lord Died"....................266
  The Hidden Sepulchre..........................267
  The Meekest and the Greatest..................268
Quarterly Review..................................269
The Chatauqua Salute..............................270
Encouraging Words from Faithful Workers...........270

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

KARATOLS NO MORE

Our supply of STUDIES, VOL. I., bound in Karatol is exhausted. Expect no more.

VOLUNTEERING METHODS, ETC.

An experienced Volunteer writes, suggesting that, instead of trying to slide the tracts under the doors, he puts them between the door-knob and the door-jamb so that they form a spring like the letter U. Then they will flutter to the floor just in front of whoever opens the door. He does not ring the bell, for this would be an annoyance and only prejudice the recipient against the tracts.

ABOUT ONE-DAY CONVENTIONS.

Whenever you see on last page that your invitation for a One-Day Convention has been accepted, and a date for it assigned, please proceed at once to make all necessary arrangements, --for hall, etc. As soon as you have these completed write to us, giving all particulars, so the full notice may be published in ample time. Hymn slips will be sent you, also a fair supply of tracts. These should be on hand for general use.

Colporteurs will please use our Order blanks and direct letters to "Colporteur Department."

===================

R4049 : page 259

VIEWS FROM THE WATCH TOWER

YOUNG MEN AND THE CHRISTIAN MINISTRY

THE fact that fewer young men than formerly are preparing for the ministry is arousing comment in nearly all denominations. We extract below from Rev. D. J. Burrell's comments on this question and concede that as an educator his opinion should have weight. Nevertheless we can agree with it only in part. From our point of view the loss of positive faith, induced by so-called "Higher Criticism" and the "Evolution Theory," make void the Word of God. The very few young men who come out of college with a remnant of positive faith in the Bible are perplexed and inclined to doubt their convictions, and see that anyway they are out of tune with the majority of those with whom they had hoped to colabor and to serve, and that the message they intended to give would no longer be palatable to the people they would address nor satisfactory to themselves.

They feel drawn more to some service like that of the Salvation Army, and yet they feel that somehow it is not right either, and certainly far from their original ideal when entering college. Several of these, as well as some ministers who have resigned their pulpits in Churchianity, are now having blessed times "harvesting" --colporteuring.

Those described, however, are seemingly but the few. The vast majority seem intent merely on choosing a profession; and law, dentistry, medicine, osteopathy call loudly to them, and business holds out still more inducements. Hence the smaller proportion offering themselves for the ministry.

Dr. Burrell's views from "The Christian Intelligencer" are as follows:--

"Put yourself in his place. With life before you, presenting its various avenues of usefulness, you would be likely to reason thus: 'I am urged to go into the ministry. What for? "To seek and to save the lost?" But they say there are no "lost." To preach the truth? What truth? A personal God? They say there is no God but law, energy, a "something not ourselves, that maketh for righteousness." The supernatural? They say the miraculous is played out, and all things are to be accounted for by natural law. A divine Christ? His virgin birth is denied, and he is affirmed to have been a mere excellent man. The atonement? The idea that sin requires expiation is pronounced unphilosophical and therefore untrue. Justification by faith? Justification from what and by faith in what? In the New Theology faith has no object and justification no ground. Well, then, since all the doctrines once regarded as fundamental are explained away, suppose I devote my life to the preaching of ethics? But where shall I find my ethics? In the Bible? Pooh, pooh! The Bible is merely one of the many volumes of the world's literature and by no means the truest of them. In the Decalogue? The Decalogue is declared to have no more authority back of it than any other portion of the discredited book. Is there, then, no ultimate authority for truth and morals? Only in the inner consciousness of the individual. The question of entering the ministry, then, resolves itself into this: Shall I invest the assets of my life in a profession which has no end but to persuade a man to believe what pleases him, to be what he would like to be and to do what, in his opinion, without any reference to "authority," he ought to do? And, that being so, is the game worth the candle?'

"If he is a really 'smart' young man he will be sure to answer, No. He knows that he has only one life to live in this world, and it behooves him to make the most of it. He would be a fool to put all his eggs in such a basket as the ministry of 'The New Theology.' It isn't worth while. The man who chops wood to keep people warm and bake their bread is a contributor to the general good, but the man who preaches when he has nothing to say is a non-producer. His profession ought to fail for want of candidates, because there is nothing in it.

"It is a mistake, however, to assume that 'bright young men' are not consecrating themselves, here and there and everywhere, to the work of preaching the straight gospel. The doubter drops out; why not?

R4049 : page 260

But the youth who believes in Christ and the Bible covets the privilege of treading in the beaten path of service; and he knows that the higher form of service is proclaiming a positive gospel, on the authority of a 'Thus saith the Lord,' with the supreme purpose of saving men."

LOOKING THE FACTS IN THE FACE

There are over 250,000 insane and imbeciles in the United States today. Statistics show that insanity is increasing three hundred times faster than the population. At the present ratio of increase, even if it gets no worse (in reality it is getting worse each year), it will require but 290 years to produce the utter destruction of the mental endurance of the race.

One death in every seven is from tuberculosis. Recent statistics issued by the German government show that one-fourth of all people dying of diseases other than tuberculosis, have had consumption at some time in their life. It would thus appear that very nearly one-half of the grown-up people have had or now have tuberculosis in some form or other.

The deadly cancer is terribly on the increase, and a prominent surgeon, appointed by the State of New York to investigate this disease some time ago, said that if it continues to increase the next ten years as fast as it has in the last ten years, it will claim as

R4050 : page 260

many victims as tuberculosis.

On every side there is abundant evidence of the rapid increase in the numbers of deformed, defective and degenerate human beings.

Nervous diseases and stomach troubles number their victims by millions, and very nearly three-fourths of the population are afflicted with one or other of these disorders.

It is an acknowledged fact that vice and crime are tremendously on the increase. The rapidly increasing army of dentists testifies to the fact that, as a race, we are tending toward toothlessness.--Exchange.

====================

R4050 : page 260

THE RACE, THE PRIZE, THE COURSE

UNDOUBTEDLY the Apostle does in two of his epistles more or less clearly represent the Christian as running a race to win a prize. But as is usual with all figures and parables there seems to be room for slightly divergent views of his meaning, or rather of how to apply his figure of speech to the recognized facts. Let us be glad that the facts are generally very clearly seen. This is the important matter anyway.

Shortly before St. Paul was executed he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." (2 Tim. 4:7,8.) If this was written six months before he died or even one month or only six days should we understand it to mean that the day before he wrote or the year before it would not have been true? We think not. We must believe also, that when, some time before, the same Apostle wrote, "I am in a strait betwixt two" as to choice between living and dying, he must have felt equally sure that he was at the mark which would win for him the great prize.

But we cannot assume that the Apostle was always at that mark which would win for him the prize. Surely he, like all of us, was first begotten of the Spirit and subsequently quickened of the Spirit. Surely during the period between the begetting and the quickening neither he nor we could be at the "mark" for the prize.

There must, therefore, be recognized a mark or standard of character necessary to the overcomers, which is not possessed at the beginning of the course nor usually for a considerable time thereafter--and a mark or character development which may be possessed a considerable time before death. Since "love is the fulfilling of the law of God" is it not proper that we consider it to be the mark or standard? We have, therefore, assumed that PERFECT LOVE is the standard of our acceptance with God to life eternal: and that to die before attaining it would insure our losing the prize, as death at any time after reaching this mark would insure us the crown of life.

Perfect love includes love for God, for the brethren, for our own, for our neighbors and for our enemies; and much of the teaching of the Scriptures is devoted to the outlining of this perfect love and to encouraging God's people to strive for it; for it represents the fruits of the Spirit which must be grown or developed as the fruits of the vine. The pruning of the branches is to bring this fruitage to perfection, for without it the branch will be cut off from the Vine.

True, some things are imputed to us from the time we become members of Christ; purity is imputed, but not the fruit of the Vine--Love. That must be developed. Hence it behooves every Christian to run, to strive, to attain this acceptable standard or mark. All of this is surely true whether the Apostle had in his mind a race illustration or not.

When the Apostle exhorts, "Having done all, stand!" it implies that the race has been run, the acceptable mark of character attained before death. And is it not thus with all the "overcomers?" Did we not begin our Christian experience with a mere duty-love toward God and the brethren? Did we not "go on unto perfection"--progressing toward perfect love? True, the Apostle says, "Not as though I were already perfect"--and we with him may well disclaim actual perfection. But from the time he in heart reached the mark of perfect love, the righteousness or perfection of the Law was reckoned or accounted to him. Hence he adds, "Let as many [of you] as be perfect be thus minded."

But what, if anything, is expected of those who reach this mark of perfect love? Ah! very much! Only after they reach it do they begin to tread in the footsteps of Jesus around and around that mark on its every side. Being actually perfect our Lord needed not to run to get to the mark, for he was actually there, even as the perfect man. It was for him to "stand" firmly and uncompromisingly at this "mark" as it is exhorted of us that after "having done all" we should stand complete in him. This standing at the mark is the real trial, the real test. To stand is to be an "overcomer" of the world, the flesh and the devil. The

attainment of the mark is often tedious and slow, but it should not be. Since it is merely a state of the mind it surely might be attained speedily, whereas from lack of zeal many are long years about it and some never gain it,--are never quickened, and will never, therefore, be born of the Spirit.

It is after we have reached the mark of perfect love that we, like our Lord, must endure hardness and fight the good fight. The encouragement held out is the "far more exceeding and eternal weight of glory" promised to those who display special valor in the King's service.

When the Apostle says, "A man is not crowned except he strive lawfully," he in other words is saying that a man must be at the mark of perfect love (the fulfilling of the law) ere his strivings would be meritorious or acceptable in God's sight.

Another possible view of the race is to suppose a line marked out and that line to represent perfect love, each runner being expected to keep as close to that line as possible to the end of life. But this view does not allow for or explain St. Paul's having finished his course weeks or months before he died, nor his "strait betwixt two," years before that.

So then whatever view illustrates the facts best to our minds let us enjoy it, and meantime rejoice that the facts are so clear and plain as to be beyond dispute.

====================

page 261

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

"THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN"

SUNDAY, OCTOBER 13, 1907

1. Was the sacrifice of the red heifer a "sin-offering" in any sense? How do we know this? Num. 19:1-5; T.105.
2. What was done with the ashes of the heifer? T.105.
3. Was this sacrifice in any way related to the sacrifices of the Day of Atonement? T.106, par. 1 (1st 5 lines).
4. Was it different from the sacrifices offered by the people of Israel after the Day of Atonement? T.106, par. 1 (6th line down).

SUNDAY, OCTOBER 20

5. What, then, did this sacrifice of the red heifer signify? And what class was represented by it? And how would their sufferings have to do with the cleansing of the people of God, both of this age and the age to come? Heb. 9:13; 11:32-38. T.106, par. 3.
6. Is this class, represented in the red heifer, a part of the Body of Christ, the Royal Priesthood? Heb. 11:39,40; T.107, par. 1.
7. How can we be sure of this? Matt. 11:11; Heb. 6:19,20; 2:3; T.108, par. 1.
8. What was typified by the "ashes" of the heifer? T.108, par. 2 (first half).
9. What will be the station or position of the "Ancient Worthies"? Psa. 45:16; T.108, par. 2 (last half).
10. Who witnessed the burning of the heifer? and what did he do?

SUNDAY, OCTOBER 27

11. What was typified by the "cedar wood," the "sprig of hyssop" and the "scarlet string"?

12. Why were they cast into the midst of the burning heifer? T.109.
13. Who would seem to be typified by the under-priest who approved this burning and took of the blood and sprinkled it toward the Tabernacle door? T.109, par. 1.
14. What was typified in the choosing of a red heifer which "never wore a yoke"? T.110, par. 1.
15. Why was a heifer chosen and not a bullock? And why must it be red? T.110, par. 1.
16. For what particular cleansings were the ashes of this heifer prescribed? Ex. 12:22; Lev. 14:4,49; Psa. 51:7; Heb. 9:19; T.111, par. 1.

===================

R4050 : page 261

THE DYING MESSAGE OF A GREAT MAN

--DEUT. 6:1-15.--SEPTEMBER 15.--

Golden Text:--"Beware lest thou forget the Lord."

DEUTERONOMY is the title of one of the most important books of the Bible. From it evidently David and the other prophets of the Old Testament drew considerable of their inspiration, and from it our Lord and the apostles freely quoted. It may be said to be a grand summary of the whole Law of God. It presents to us a number of the orations of that great man of God and leader of Israel--the mediator of the Law Covenant. Its preparation may have been a gradual work on the part of Moses, but its delivery to the people of Israel was apparently reserved until shortly before his death, and about the time the Israelites were ready to pass over Jordan under the leadership of Joshua to take possession of the promised land. The grandeur of its language and figures of speech is freely conceded by all, and some have ranked its orations quite as highly as those of Demosthenes of ancient times and of Burke, the more modern. The evident object of the book was to impress upon the Israelites the glorious lessons of their past, and to inspire them with reverence for Jehovah their God, and thus to be to that people the voice of Moses and the voice of the Lord through Moses, encouraging and admonishing them and, through them, future generations.

Note carefully the loyalty of Moses to the Lord. He boasted not of Israel as "his people," as we frequently hear modern preachers do respecting their congregations--although Moses indeed might have been excusable had he used such language, because he

R4051 : page 262

was personally the mediator, the representative of the whole nation according to their covenant with the Lord at Sinai. Note well that his great work as a leader passes comparatively unnoticed, and that his exhortations to Israel are all along the highest conceivable lines of duty towards God and responsibility to him for all the comforts and blessings of the past, as well as for all the hopes they cherished for the future. The preparation and delivery of this oration to Israel reminds us of the words of the Apostle Peter in connection with his epistle when he says, "Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth." (2 Pet. 1:12.) Not only did these orations of Deuteronomy have a valuable influence upon the Israelites at the important juncture of their passing from the guidance of an old leader to that of a younger one and into a new land, but Scriptural history tells us that six hundred years afterwards, when the nation had fallen into idolatry, when the Temple of Solomon was practically abandoned, and the religious worship of the people was at a very low ebb, the finding of this book, Deuteronomy, in the rubbish of the Temple, and the reading of it first in the ears of King Josiah and afterward at his command in the hearing of all the people, awakened one of the greatest revivals in the history of that nation, and led to the destruction of idols throughout the land and the reestablishment of divine worship.--2 Kings 22:8-20.

PROPER FEAR OF THE LORD

Our lesson of today is generally recognized as belonging to the second oration (Deut. 5:11). Some surmise that at the close of this oration the "Book of the Covenant"--the Law contained in Deut. 12:26--was recited or read. Later the book was placed beside the Ark of the Testimony in the Holy of Holies, as described in Deuteronomy 31:24-29.

This lesson opens with the statement that the book is a summary of the divine commandments, the statutes and judgments which the Lord commanded to be taught and to be performed in the land of promise. The word "judgments" here, as in many other places in the Scriptures, signifies decisions as to right and wrong. The object of these is stated (v. 2): "That thou mightest fear Jehovah thy God, to keep all his statutes." This was not only to apply to those who entered the land, but to extend to all their children, and their favor in the land and their continuance in it were made dependent thereon. The Apostle counsels us that perfect love casteth out fear, but the Scriptures also show us that the "fear [reverence] of the Lord is the beginning of wisdom." Nor are the two statements in disagreement, for a proper reverence carries with it a fear to displease or offend one who is loved and reverenced. Moreover, it is only the perfect love that fully casts out all fear, and the perfecting of love is a gradual matter. A beginning of love is not incompatible but quite harmonious with the spirit of deep reverence, and, as related to the Almighty, a feeling of reverential awe as respects his greatness and perfection and in contrast with our own littleness and imperfection. It is as the Christian grows in grace and knowledge that he is enabled to "perfect holiness in the reverence of the Lord" and at the same time to perfect his love--the latter eventually entirely swallowing up every feeling of fear, although reverence will remain an integral part of the love, for who could fully love God without reverencing him?

EARTHLY PROSPERITY AND REWARD

There is no doubt about it that in this lesson (v. 3), and in many other parts of the Old Testament Scriptures, the Lord distinctly sets before that people earthly prosperity as reward for their obedience and loyalty to him and his laws. This to some has been a stumbling-block; and not recognizing the fact of the dispensational change from the Jewish Age to the Gospel Age, they have applied this promise equally to Spiritual Israel, and their error has resulted in confusion of mind, for it is plain to be seen by any one that earthly prosperity in the present age does not attend the Spiritual Israelite, but rather, as the Apostle expressed it, "Yea, all who will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Ah! how important it is, as the Apostle suggests to Timothy, that we learn to "rightly divide the Word of truth"--that we notice which Scriptures belong to the Jewish Age, which to the Gospel Age and which others still to the Millennial Age. Observing this rule, everything is plain. Fleshly Israel had earthly promises and not heavenly ones, while Spiritual Israel has heavenly promises, and merely the assurance of bread and water as respects their earthly interests, and no assurance beyond these as respects their temporal prosperity.

So far, therefore, as this teaching of earthly rewards is concerned, instead of reflecting against the book of Deuteronomy and its inspiration, it supports them. The promise to Natural Israel, that they would be blessed in basket and in store, in flocks and in herds, in long life and many children, finds its counterpart in Spiritual Israel on a higher plane. The heavenly Father was pleased to give Natural Israel earthly blessings because they were of the earthly seed, and because the dealings of their dispensation foreshadowed the divine dealings with the world during the Millennial Age in rewarding every good deed and punishing every misdemeanor. To God's people, begotten of the holy Spirit at Pentecost and since, belong the "exceeding great and precious promises," the heavenly glory, honor and immortality as members of the New Creation, spiritual. Your Father is more willing to give the holy Spirit to them that ask him than are earthly parents to give earthly good things to their children. Spiritual Israel, therefore, is to seek to grasp, to appreciate, to enjoy spiritual things by faith now, and, if faithful to the end, will enjoy these actually throughout eternity by participation in the First Resurrection as New Creatures.

As the opening statement of the most important of

all truths, the great Prophet, Moses, cried to the people, "Hearken, O Israel!"

"JEHOVAH OUR GOD IS ONE--JEHOVAH"

If this statement was true at the time of its utterance, it is still true; if its importance put it at the very top of the list of injunctions, it should still be regarded as the most important amongst the doctrines or teachings of the Lord's Word. Yet what do we see? We see as respects Fleshly Israel that they soon forgot the words of Moses, and time and again they were punished on the score of idolatry--for recognizing other gods, for forgetting the declaration that there is but the one, and his name Jehovah. Quite similarly we find amongst Christian people a tendency to forget this great integral truth that there is but one God and his name Jehovah. Our Roman Catholic friends make many gods: the Father, the Son, the holy Spirit, Saint Mary, all the apostles and saints, are gods of higher or lower dignity, with various degrees of reverence, and objects of adoration and prayer. And even Protestants, while rejecting many of the lesser gods of Romanism, yet, contrary to this Scripture and every other Scripture and without any reason, persistently declare that we have three Gods in one; nevertheless they reject this statement also and reverse it, saying, that there is one God in three persons! If we attempt to question them and to ask a reason for their hopes and beliefs on this subject they are silent, except to say that it is a great mystery, which neither they nor any one else can understand--how there could be three Gods in one person or one God in three persons. No reasonable mind could grasp this; it would be a mystery indeed. But why should we make a mystery out of the plain, simple statement of God's Word? Why not accept the inspired statement of Moses that there is but one God, and that he has not three names but one name, Jehovah.

Nothing in this need hinder us from recognizing our Lord Jesus as a god also, a "mighty God." Thus the Scriptures describe him, and clearly tell us of his greatness, his wisdom, his love, his power, his full harmony with the heavenly Father, Jehovah, and his full submission to his heavenly Father's will in all particulars. As he himself said, "Of mine own self I can do nothing," "My Father hath sent me," "I came not to do mine own will but the will of my Father"; and again, "The Father is greater than I." (John 5:30,36; 14:28.) Is it not the part of true wisdom and faith to take the inspired Word on this subject as on every subject, and not to trust to wild theorizings of our own or those of other men, which admittedly make confusion and mystery and darken the counsels of the Lord's Word? How beautiful the thought presented in the Scriptures in the language of the Apostle, "All things are of the Father--all things are by the Son." (I Cor. 8:6.) How beautiful the thought that the Son was the very "beginning of the creation of God," and that "by him all things were made," that he was the active agent and representative in all the great work, not only as respected man but angels also. The Bible teaching of the relationship between the Father and the Son honors both, does violence to neither Scripture nor reason, but leaves the teachable in a happy frame of mind, the more ready to be taught of the Lord on all subjects.

How beautiful the thought that Jehovah God presented to his first-begotten Son--our Lord Jesus, in his prehuman condition--the proposition that he should be the Redeemer of the world, and that this should be accomplished by the humbling of himself to man's nature, and then the further humbling of himself even to death, even the death of the cross; and that as a result of this humiliation and this evidence of loyalty to the Father, he should be raised from the dead to a plane of nature above and beyond his original glorious estate, made partaker of the divine nature, and share in all the glories of that nature. How grand the thought that the dear Redeemer did thus manifest his love and loyalty, and that he is now exalted and is set down at the right hand of the majesty on high, awaiting the time when in the Father's name he shall take possession of the dominion of the world to rule, to

R4052 : page 263

bless with light and knowledge, and to uplift the willing and obedient from the mire of sin and death to all that was lost in Adam and redeemed at Calvary. Truly all who really hearken to the Word of the Lord are made both wiser and happier thereby. "The secret of Jehovah is with them that reverence him, and he will

"SHOW THEM HIS COVENANT"

That wonderful Covenant, shown to all who are seeking the Word in honesty and sincerity, assures us that as our dear Redeemer humbled himself for our and the world's redemption and has been highly exalted, so, if similarly faithful, we may suffer with him now and by and by share his glory and be co-laborers with him in the Kingdom which is to bless all the families of the earth. O, what riches of grace! what loving kindness! what tender mercy! what evidences of divine wisdom, skill, justice, love and power! How this view of the Only Begotten of the Father shows him to us as our Redeemer and also as our Lord and Head, who by and by, according to his promise, will present us as his Bride, blameless and irreprovable before the Father in love. Viewed from this standpoint the recognition of Jesus, our dear Redeemer, the Sent of God, the Savior of the world, is not in derogation of the command of our text, "Jehovah, our God, is one"; for the Apostle assures us that, according to divine authority, all should reverence the Son even as they reverence the Father--not reverence him as the Father, but reverence him as the Son whom the Father has appointed heir of all things, and who, as the Father's associate, is to bless all the families of the earth, and who a thousand years later will deliver up the Kingdom to God, even the Father, that he may be all in all.

THE CHIEF OR PRIMARY COMMANDMENT

After calling attention to the one true God, Jehovah, we are exhorted, "Thou shalt love Jehovah thy God with all thy heart, with all thy soul and with all thy

R4052 : page 264

might." This is the summary of the first great commandment, as approved by our Lord himself. (Matt. 22:37.) It is not in conflict with this that we love our Lord Jesus also, for the Apostle declares, "Every one that loveth him that begat loveth him also that is begotten of him." (I John 5:1.) He who loveth the Father must love the Son also, who is the Father's express image and who has manifested to us in his own flesh the glorious character of the Father. As the Son loved the Father, prayed to the Father, and felt that he must be about the Father's business, and finally died in the accomplishment of the Father's will --the work unto which the Father had sent him--so with us, imbued with the Spirit of our dear Redeemer, our Head. We as his members must have such a reverence for the Father and for his will as is here specified. The nation of Israel could not love the Lord with all its heart, with its soul, with its might; this exhortation must be understood to be of an individual kind. Similarly the Church, Spiritual Israel, is not called upon to love the Lord with heart, soul, being, strength, but the individuals who are the Lord's and who are seeking to please him, to serve him, to lay down their lives in obedience to his will and in the forwarding of the divine purposes, are called upon so to do.

"And these words which I command thee this day shall be in thine heart." It is not sufficient, as the Lord subsequently pointed out, that we should make a profession to be his people, for the "Lord looketh upon the heart." The complaint of the Lord through the Prophet against Spiritual Israel of today is the same as against Israel of old--"This people draw night unto me with their lips, while their hearts are far from me" --not all, but apparently the great majority. (Isa. 29:13; Matt. 15:8.) The lesson to us as Spiritual Israelites is contained in the Apostle's words that this command of chief love shall be in our hearts. If so, this love for God will permeate everything; we will love him and his service better than we would love sin and its pleasures, better than we would love friends, kindred, houses or lands or any other thing; and whoever has this first great commandment in his heart and is living in harmony with it, will be sure also to have the second commandment, "Thou shalt love thy neighbor as thyself."

THE FRUITS OF SUCH A LOVE

That the Lord and Moses, his mouthpiece, did not seek to inculcate the mere nominal professions of love for God is clearly attested by the next verse, which declares respecting these divine commands, "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." One whose mind and heart would be so filled with love for God and the glorious attributes of his character would indeed be a saint. What time would he have for sin or frivolity? What a model home his would be! how well instructed his children would be in the dealings of divine providence and all the gracious promises of the divine Word! What moderation of word and of act would result from this intimate fellowship with God, and yet how the light would shine out from such a life!

The highest attainments under this exhortation were not reached under the Jewish dispensation, as the Apostle most clearly sets forth. The Jew did recognize a grandeur in the Mosaic Law, but it was so far above him and all his abilities that he gradually drifted into mere outward and formalistic observance of its propositions. But the Apostle explains that the highest attainments under this Law may be made by Spiritual Israelites during this Gospel Age. He declares, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit."-- Rom. 8:4.

In other words, although we are not more able to accurately keep that grand law than were the Jews, we who are in Christ, having his righteousness imputed as a covering for our blemishes and being made partakers of his holy Spirit, are able to approximate in spirit this grand position. And, although there are not many such "saints" in the world, we believe that WATCH TOWER readers represent a considerable number of those of whom the description in the verse before us is a fitting one. (v. 7.) And a still larger number are awakening to a realization of the true standard which the Lord has set for those who are following in the footsteps of Jesus. These are more and more watching and praying for the fulfilment in themselves of the Lord's will as here expressed. They are seeking to teach the divine statutes, laws of righteousness, etc., to their children by word and by example. They talk of them continually in their leisure moments, in the house, on the train, on the street--and thoughts of the Lord and his wonderful plan of salvation come first into their minds on awaking in the morning and are last in their thoughts as they retire to rest at night.

We are glad to testify that our increasing knowledge of the readers of this journal leads us to believe that they are in their hearts and in their lives seeking to approximate the condition of mind and heart here set forth as the ideal one, most pleasing to the Lord. At conventions this is particularly noticeable, and many have remarked that, with from five hundred to a thousand gathered from various parts, very rarely is there a word heard respecting business or pleasure or any other matter except as associated and connected with the Lord, his character, his plan and the service of his Truth. Strangers have commented upon this and marveled at it. Nevertheless, what else might we expect amongst those who are growing in grace and knowledge and love--amongst those who are coming nearer and nearer to an appreciation of the divine standards and whose hearts are full of the desire to know and to do the divine will.

Nor would we discourage those who have not yet attained to anything like this, the proper standard for the Lord's people. Rather would we bid them be of

R4052 : page 265

good courage and continue the fight against the world, the flesh and the Adversary, and to continue to watch and to pray, and to strive to attain the conditions here set before us as those pleasing and acceptable to our Father in heaven. To have the desire of heart is the first condition, and to heroically carry this forward in all the affairs of life is the second step. The two constitute overcoming the world. Thus God works in us first of all to will aright, and subsequently as we become stronger in faith and knowledge and grace the spirit of the truth works in us to do his good pleasure, so that in all our ways we acknowledge him and request that he may direct our paths. The family worship, the Heavenly Manna at the table--if we give it as important a place as the earthly food--and the study of the divine plan are channels through which the divine blessing is more and more entering the hearts and lives of many of our readers, and we trust that the good work will continue to go on and progress. Proportionately each one is a burning and a shining light in his home or amongst his acquaintances, whether they acknowledge this or make little of it. His testimony is pleasing to God and hopeful to himself, and ere long the Lord's favor will be abundantly manifested.

THE JEWISH PHYLACTERIES

Our Lord Jesus referred to a custom amongst the Jews of his day which still prevails--of binding the phylactery upon their foreheads and their arms, while making void the law of God through their traditions. The eighth verse is the foundation for this custom. It says, "Thou shalt bind them for a sign upon thine

R4053 : page 265

hand and they shall be as frontlets between thine eyes."

A phylactery is a little square leather box attached to a leather strap about a yard long. In the cubical leather box are placed parchments containing four passages of Scripture in four columns. (Exodus 13:1-16; Deut. 6:4,11,13-21.) These the Jews at times fastened upon the head, the box coming above and between the eyes; or again they fastened the box at the inside of the elbow, and wrapped the strap about the arm, holding the end in the hand. Poor Jews! they grasped with fervency an outward form, but, as the Lord pointed out, they missed the real kernel of the Law, namely, love out of a pure heart for God and for their neighbor. The wealthy and infidel Jews have of course abandoned this custom, but it is still in vogue amongst the most earnest or orthodox, who usually spend one hour in prayer every day and in putting on and off the phylactery.

There is a lesson for us in this failure of Natural Israel to catch the spirit of the divine command. Our Lord said that while they thus made an outward show their hearts had vicious thoughts, unloving, unkind thoughts, and hence they were merely drawing nigh to God with their lips in a formal manner and were not acceptable. We Spiritual Israelites do well to remember that, while we do not use the same outward forms, we might bow the knee and pray long and much and yet be far from acceptable to the Lord unless we allow his spirit of grace and truth to enter into our hearts and there produce that transformation which he tells us is alone pleasing and acceptable to him--a transformation which will make us less selfish, more generous, less proud, more humble, less children of this world, more the children of the Kingdom, seekers less of the things of this present time and more of the Kingdom of God and of the righteousness which it represents and will in due time enforce.

OUR OUTGOINGS AND INCOMINGS

"And thou shalt write them upon the door-posts of thy house and upon thy gates." It is doubtful if the Lord meant this to be understood and practised literally. It is probable that, instead of introducing to the people phylacteries, the meaning of the Lord's word was that they should consider the divine laws as overshadowing everything that they saw and as affecting everything that they did with their arm (strength) and as affecting every affair of life, in the home and outside of it. However, if the spirit of the matter could have been retained by the Jews, their phylacteries, we presume, would have proved no interference to the divine blessing nor their method of complying with the last requirement (v. 9). They complied with the letter by fastening in a prominent place in the doorway what they termed "mezuzah." This is a square piece of paper or parchment inscribed with Deuteronomy 6:4-9; 11:13-21. It is rolled and placed in a small cylinder usually of wood or tin. It is the custom of the pious Jew to touch this with his finger on each occasion of his passing it, and say in Hebrew (Psa. 121:8), "The Lord preserve thy going out and thy coming in," etc.

The real thought which we attach to this injunction is that everything pertaining to us who are the Lord's, especially everything pertaining to the Church, which is the house, the family of God, is sacred to him and under his blessing, and we must confess him in every matter--"In all thy ways acknowledge him, and he shall direct thy paths."

Next (vs. 10-12) Moses exhorts on the blessing and prosperity soon to come to them in the Lord's providence should they not turn their hearts away from the source of their blessing. And we as Spiritual Israelites --especially we who at this time are enjoying so much refreshment at the Lord's hand in spiritual things--should never forget while enjoying these that they have all come to us through the Father. True, the Father, now as ever, uses means, agencies, Pilgrims, Colporteurs, books, tracts, etc., for bringing his grace and truth to his family, and everything that God is pleased to use for our blessing should be appreciated by us if we are in the proper attitude of heart and truly thankful to him. But neither the good things themselves nor those who bring them to us are to distract our attention from the great fact that all these blessings are of God, who giveth to us liberally, richly, and upbraideth us not for our seeking of them, but

R4053 : page 266

rather rewards us richly. As Israel was exhorted continually to remember how God had brought them out of the house of bondage, so we should continually remember how the Lord brought us out of the house of bondage--bondage to sin and error, and that this was accomplished through the great antitypical Moses, our Redeemer.

The closing verses of the lesson are exhortations again for reverence for the Lord and his name, and the repudiation of all other gods or rulers, and the assurance that instead of divine favor would come reprobation if we, after having been recipients of his favors and blessings and the spirit of adoption, should forget our obligations or turn from him unto sin. These lessons, so appropriate to Natural Israel, we recognize as still more appropriate, still more important, to us as New Creatures. Let us then take a valuable lesson, gird up the loins of our minds and strive patiently to the end of the way, when we shall be crowned if we faint not.

===================

R4053 : page 266

"THE SERVANT OF THE LORD DIED"

--DEUT. 34:1-12.--SEPTEMBER 22.--

Golden Text:--"Precious in the sight of the Lord is the death of his saints."--Psalm 116:15.

MOSES had faithfully fulfilled the work of the Lord committed to his care down to and including his orations, mentioned in our last lesson, in which he urged upon Israel faithfulness to God similar to that which he had illustrated in himself. The Lord's time had come for a change in Israel's leadership, and Moses was instructed to go up into the mountain called Nebo, whose culminating peak is Pisgah --about nine miles east of the northern end of the Dead Sea. There God gave him a vision, a view of the glorious land where the people he had loved--and in whose interests he had sacrificed the honors and dignities and luxuries of the Egyptian Court--were to have their home as the people of the Lord, under the terms of the Covenant which he had mediated at Mount Sinai. In the clear atmosphere of that country any eye may see much of the land of promise, but under divine blessing and assistance, as in Moses' case, we can readily realize that the vision, the view, could be a very comprehensive one. It was a part of this great leader's reward, which doubtless greatly comforted his heart, enabling him to see that his labor for the Lord had not been in vain, but was destined finally to bring forth great fruitage.

The mental vision of Moses probably took in more than was visible to his natural sight. He understood that the Lord's blessing upon the nation, including that upon himself, was all a part of the great Abrahamic promise. He understood that the coming of Israel into this land which God had given to them was merely one step in the development of the divine plan. He understood that Israel was to become very great in the world, and ultimately be used as the Lord's instrumentality in guiding and instructing all the other nations. He understood that ere this would be accomplished a greater teacher than himself would come, a greater lawyer, a greater leader, a commander of the people --the Messiah. He could see in the promise made to Abraham--"In thy Seed shall all the families of the earth be blessed"--the ultimate results, but he could not see, we may be sure, the intermediate steps of divine providence as they are now open and plain before the eyes of those who are guided by the Lord's Word and Spirit to an understanding of the "deep things of God," which other eyes have not seen nor ears heard.

"THE HIDDEN MYSTERY"

The Apostle tells us that the riches of God's grace revealed during this Gospel Age were mysteries hidden from past ages and dispensations. (Col. 1:26.) Due time for their revealment had not come. Nor were they ever intended to be understood except by the Elect--To you it is given to know the mysteries of the Kingdom, but to outsiders these things are spoken in parables and dark sayings.--Mark 4:11.

The mystery of the divine plan, which Moses saw not, but which we now see through the apostolic explanation provided by the holy Spirit, is that the natural seed of Abraham, though it will have a part in the blessing of all the families of the earth, will not have the chief part except as it is represented by Jesus and the apostles and members of the early Church, who according to the flesh were of the natural seed of Abraham, but according to the spirit were the spiritual Seed-- the true heirs. Neither did Moses nor others of his time see that to this spiritual Seed, which originally was of the Jews, would be added members gathered out of every nation, people, kindred and tongue during this Gospel Age. Nor was it necessary that Moses should see or understand or appreciate more than he did. Greater knowledge would have been confusing to him instead of favorable. Thus, "God moves in a mysterious way, his wonders to perform." And again, as the poet declares:

R4054 : page 266

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

As we in mental picture see the great Moses looking over the land of Canaan and feasting upon the gracious promises of God to Israel--as we note his faithfulness in his long and arduous service and his peaceful resignation of his life into the hands of the Lord at its close, in full confidence of the fulfilment of the Oath-Bound Covenant, it points a lesson for us. We similarly are standing at the close of a great epoch. The antitypical Moses, Christ the Head and the Church his Body, has arisen amongst men, and for eighteen centuries has been leading onward in the direction of the

R4054 : page 267

Millennial Kingdom. The journey is almost concluded.

By the Lord's direction the living representatives of the Body of Christ, the antitypical Moses, are already on Mount Pisgah, and, looking beyond, are getting the antitypical vision of the glories of the age to come--of all the blessings that shall come to the world of mankind during the Millennial reign of Christ. With the eye of faith we perceive the blessing of all the families of the earth through the faithful ones of Spiritual Israel and the Ancient Worthies. We see gathering to their leadership and instruction, not only Israel, but all the families of the earth. We perceive the blessing of the light of the glory of the Lord as it shall fill the whole earth and make it no longer necessary for each to tell his neighbor and his brother, Know thou the Lord, because all shall know him. We perceive the fall of Babylon, the antitypical Jericho, and the rescue at the time of the Great Company of the Lord's true people who there were represented by Rahab. With the eye of faith we perceive the victory after victory which the people will gain over their various foes under the Spiritual Joshua, the Christ of glory. We perceive that ultimately, with still continued victories, even the last enemy shall be destroyed, and the whole groaning creation brought to the glorious place where there shall be no more sighing, no more dying, no more crying, because all the former things of sin and condemnation shall have passed away. This is our present vision from Mount Pisgah, and surely it is glorious and heart-inspiring. Soon in our changed condition beyond the vail we shall be members of the great Joshua, leading all the families of the earth to the victories and blessings promised through faith and obedience.

The prophecy of Baalim might properly be considered as the sentiment of Moses, as, looking down into the future he endeavored to discern the shadowy outlines of the coming blessings of God's Covenant, namely:

"I see him, but not now;
I behold him, but not nigh:
There shall come forth a Star out of Jacob,
And a sceptre shall rise out of Israel."

"So Moses, the servant of the Lord, died...according to the word of the Lord: This is the land which he sware unto Abraham, unto Isaac, unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." As we look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it, but that it shall be for mankind. But he tells us more, namely, that he has "provided some better thing for us." (Heb. 11:40.) He tells us that we must die, that "flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50.) The glorious vision shown us is merely for our comfort and strengthening in connection with the closing scenes of this age.

In the Hebrew language the expression, "according to the word of the Lord," would literally be, "by the mouth of the Lord," and Jewish rabbis have given this a poetic turn and say, "by the kiss of the Lord." It is a beautiful thought, for while Moses was about to pass to the extreme limit of the curse--death--he was recognized of the Lord and dealt with as a faithful servant; and in view of the fact that the divine plan had arranged for his redemption from sheol, the grave (Hosea 13:14), his death is appropriately described as a sleep. And thus we have the picture of a father kissing his child to sleep, and the other picture of the glorious morning of the resurrection in which the antitypical Moses, as the Father's representative, will awaken him to the blessings and eternal rewards which are his in the divine plan because of his faithfulness.

"THE DEATH OF HIS SAINTS"

This is the signification of the Golden Text, "Precious in the sight of Jehovah is the death of his holy ones." In a prominent sense our Lord was the Holy One of God, and his death was in the sight of the Father very precious, and his soul was not left in sheol, in hades, in the state of death. He was "raised again from the dead on the third day." And through him not only the faith and obedience of the Church are counted for righteousness, but likewise the faith and obedience of Moses and the Ancient Worthies. It is on this account that these may be called saints, holy ones, because in the divine plan the merit of the Redeemer is imputed to them, and through him all these are now in divine favor. Consequently, precious in Jehovah's sight was the death of all such; and of all now walking by faith and seeking to do his will.

From this standpoint we may understand that the death of our dear Redeemer, like that of all of God's consecrated ones who have died, and much more so, was precious in the Father's sight, and that even though he died as the sinner, crying, "My God, my God, why hast thou forsaken me," nevertheless he died with the Father's kiss. So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with his robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of divine approval and seal of the coming blessing in the First Resurrection.

THE HIDDEN SEPULCHRE

The Lord himself buried Moses, hiding the place of his sepulchre. The primary reason for this probably was to hinder the Israelites from carrying his corpse as a mummy, which in after time might have become a temptation to idolatry. The passage in Jude 9, which mentions Michael contending with Satan concerning the body of Moses, is a hint along this line, that Satan desired to have the corpse to use it for the further misleading of the people, but that the Lord through Michael the archangel hindered, prevented this, and kept the burial-place a secret from the Israelites.

But there is another view of this matter which is interesting because it relates to Spiritual Israel. Jesus and the Church unitedly constitute the antitypical, or greater Moses--the Spiritual. Their inheritance is not

R4054 : page 268

to be earthly but heavenly, and a grave is a symbol of hope as respects an earthly resurrection. Hence it was appropriate that the type should not show an earthly grave since the antitype has no hope in that connection. Our hopes are not fleshly, not restitutional hopes, but hopes as New Creatures of glory, honor and immortality in joint-heirship with our glorious Head.

THE MEEKEST AND THE GREATEST

The Scriptures write down Moses as the meekest man, and history has written him down as one of the greatest of men. Our Lord and the apostles and others of the Church are not introduced in this comparison because their greatness is not as men but as New Creatures. They sacrificed earthly occupations, etc., that they might preach the Gospel of the Kingdom and suffer therefor.

When one hundred and twenty years old Moses' eye was not dim, his vigor had not fled! This is a remarkable statement in whatever light we view it. Forty years was he schooled in all the learning of the Egyptians, a member of the Court and a general. Forty years more he was hidden from view in the desert region as a herder of sheep, learning, we may be sure, lessons of patience, endurance, self-control and humility. And now, finally, the last forty years of his life he was used mightily of God, and yet maintained humility and exemplified the wonderful qualities of a judge and lawgiver, and later a general, a prophet, a priest, a teacher. The poet has said of him:--

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor?
The hillside for his pall,
To lie in state, while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave."

Our lesson says of him that there has risen no prophet since in Israel like unto Moses, because not only was his birth and development specially under divine blessing and guidance, but he fully submitted himself to the Lord in meekness, in humility, and was therefore specially used of him as a type or picture of

R4055 : page 268

the still greater Prophet--the Christ of glory. (Acts 3:22,23.) Let us use the words of others in describing this great servant of God:--

Moses, the Statesman: "Inspiration apart, Moses possessed all those endowments and qualities which form the consummate statesman and chief magistrate; an intellect of the highest order; perfect mastery of all the civil wisdom of the age; a penetrating, comprehensive and sagacious judgment; great promptness and energy in action; patriotism which neither ingratitude, ill treatment nor rebellion could quench or even cool; a commanding and persuasive eloquence; a hearty love of truth; an incorruptible virtue; an entire freedom from selfish ambition; an invincible hatred of tyranny and injustice; a patient endurance of toil; a courageous contempt of danger, and a greatness of soul in which he has never been surpassed by the most admired heroes of ancient or modern times. Comprehensiveness, grasp, force, sagacity, were the predominant characteristics of his mind; magnanimity, disinterestedness, an enthusiastic devotion to liberty and an ardent but rational piety, were the leading qualities of his heart."

As a General: "Moses delivered his people from the most powerful nation on earth; maintained them amid the perils of the desert for forty years, and led them in confidence against a country settled by fierce tribes, which they conquered."

As a Lawgiver: "However much may have been added by the development of the people, like the amendments to the Constitution and laws of the United States, yet through Moses was instituted the great system of civil and religious law."

As a Poet: "The two songs in Deut. 32 and 33 and Psalm 90."

As an Orator: "The great orations in Deuteronomy stand among the few greatest masterpieces of eloquence in the world's history, if not at their head."

"WHOM THE LORD KNEW FACE TO FACE"

To others of the prophets the Lord usually manifested himself through visions or dreams or by angels in human form, but seemingly Moses was granted a still closer approach to the divine presence. When thinking of the expression, "face to face," we should understand it to signify that Moses enjoyed a closeness of fellowship and favor with the Lord rather than that he really looked into the face of Jehovah, concerning which it is written, "No man can see my face and live" (Ex. 33:20); and again, "Whom no man hath seen or can see." (I Tim. 6:16.) It may be that our Lord Jesus as Michael especially represented the Father with Moses, as it was he who prevented the Adversary from having Moses' body after death. But in any event, applying the matter antitypically to the Christ, we see that in a special sense the antitypical Moses in the flesh throughout this Gospel Age has had a favor in connection with the divine presence not enjoyed by any others of previous times.

We see the Lord's face with the eye of faith, for we have seen our Lord Jesus, who represents the Father, and who declares that whosoever hath seen him hath seen the Father--has enjoyed the best possible revelation of the Father whom no man hath seen. Again he declares respecting the Church, his Body, "Their angels [messengers] do always have access to the face of my Father," as though he would tell us that all of our interests and affairs are brought directly to the Father's attention, so that there is no danger of any delay and any peradventure that all things will work together for good to them who love him. Again we see the Father's face in the sense that we see his love, which is displayed to us through a knowledge of the Truth by the holy Spirit granted to us. Not merely divine

R4055 : page 269

power do we see, not merely divine wisdom do we see, not merely divine justice do we see--but God himself is love, and he has shown us his love. We who with the eyes of our understanding have seen our Redeemer and come to a knowledge of him have seen the Father and become acquainted with him proportionately, for all things are of the Father and all things are by the Son. "Let me die the death of the righteous--let my last end be like his."--Numbers 23:10.

Our Lord Jesus was the Righteous One, and when we think of death we are to think of him and his death, and to remember that as he laid down his life we also ought to lay down our lives on behalf of the brethren. As he sacrificed earthly interests and advantages and privileges and pleasures that he might die the sacrificial death in accord with the divine plan, so let us remember that we have covenanted similarly to be "dead with him." For if we be dead with him we shall also live with him; if we suffer with him we shall also reign with him. Our hope of participation with him in his resurrection to glory, honor and immortality, is based upon our faithfulness in participating with him in his death, which means also a share with him in the sufferings of this present time. But standing as we do with the Pisgah prospect before us, strengthened by might in the inner-man, why should either death or its attendant sufferings deter us? Nay, in all these things we will rejoice and triumph through our Lord and Redeemer, our Head!

"MEN OF LIKE PASSIONS WITH YOURSELVES"

These were the words of the Apostle Paul, and his humble statement respecting himself and his companions is true also of Moses and all the Ancient Worthies, and is in full harmony with the Scriptural declaration, "There is none righteous [perfect], no not one." We here quote the words of another respecting the blemishes of Moses' career:--

"Two or three items to his fault are attributed to Moses, as every saint has failed in some point at some time. There is no garden but has some weeds. But the most unjust thing we can do is to measure its value by its weeds and not by its fruits. 'By their fruits ye shall know them.' Moses' few faults are such as will never be noticed at all by a worldly man. They are like a broken limb on a tree loaded with magnificent fruit. All God's works through men are done by imperfect instruments."

"There's a fleck of rust on a faultless blade--
On the armor of price there is one.
There's a mole on the cheek of the lovely maid;
There are spots upon the sun."

====================

R4055 : page 269

QUARTERLY REVIEW

--SEPTEMBER 29.--

Golden Text:--"The Lord is merciful and gracious, slow to anger and plenteous in mercy."--Psalm 103:8.

BEFORE starting the studies of a new quarter we are urged to take a glance back over what we have seen during the present one. It discloses an interesting panorama and a profitable one. Israel's history therein depicted is in sharp contrast with that of any other nation of earth. How consistent with the facts is the Scriptural declaration concerning Israel, "You only have I known of all the families of the earth." (Amos 3:2.) God, of course, knew of the other nations, and in a general way caused his sun to shine upon the just and the unjust, the evil and the good. He has supervised the affairs of the nations to the extent of hindering conditions which would be inimical to his gracious plans for the ultimate blessing of all the families of the earth; but, as declared, he revealed himself to and was in active cooperation with the nation of Israel alone, the seed of Abraham, up to the time that they were cast off, when they rejected Messiah. Since then, as we have seen, the divine care, blessing, promises, revelations, etc., have been turned to Spiritual Israel--the Spiritual Seed of Abraham, Christ and the Church, the new nation, the Royal Priesthood, the Holy People.

We get the most good from the experiences of fleshly Israel by seeing through them as types, figures, illustrations, the Lord's providences toward Spiritual Israel. Thus Israel's deliverance from Egyptian bondage corresponds to our deliverance from the bondage of sin, condemnation and death. Their deliverer, Moses, corresponds to our deliverer, Jesus. Their trial and testing at the Red Sea correspond to the test of our full consecration to the Lord at the beginning of our journey--the entrance upon the narrow way. The springs and oases of their desert journey to Sinai correspond well with the times of refreshing of a spiritual kind granted to us in the midst of our trying experiences, resulting from our following our Leader and finding as a consequence the world against us. Their coming to Sinai corresponds in some measure with our growth in knowledge and our greater responsibility therefor, and our fuller realization of the greatness of our God and the responsibilities of the relationship to him into which we have entered. Their daily portion of manna, God's supply, but painstakingly received, corresponds well to our spiritual sustenance received of the Lord from his storehouse, the Bible. Although the supply is sufficient, time and patient perseverance are requisite for securing it, for gathering it. The fact that their manna came every day, and in the proportion necessary, well illustrates the fact that our spiritual food must be partaken of daily, must be gathered daily --"meat in due season."

The short journey to Kadesh-Barnea, from whence spies went forth, indicates the short time which should elapse with us before we should enter into the riches of God's favor by faith. The viewing of the land enjoyed by Caleb and Joshua represents well the joyful experiences of those who fully trust in the Lord and fully

consecrate to him and are already able even on this side the vail to enter into the joys of the Lord by faith. The evil report of the other spies, and the unwillingness of the Israelites to go forward in faith to possess the land, represent well the condition of the majority of the Lord's people--they cannot enjoy because they cannot believe, because they have not sufficient faith in the power of God and in the certainty of his promises.

MERCIFUL AND GRACIOUS, SLOW TO ANGER

Our Golden Text reminds us that the Lord is merciful and gracious, slow to anger and plenteous in mercy, and we see this well illustrated in the case of fleshly Israel in the wilderness experiences, in the history of the Lord's people of this Gospel Age, nominal spiritual Israel, and also in the cases of the faithful ones. Can we not all realize how patient and merciful the Lord has been to us in our various experiences in life? Can we not see how he would have been fully justified in canceling our Covenant long ago, and that only of his mercy and love have we been permitted to come thus far on the way toward the heavenly Kingdom? Surely a realization of these things should make us both humble and trustful. Moreover the Lord informs us that he has a still further requirement, namely, that if we would appreciate his greatness and mercy through Christ in our own cases we shall exercise similarly mercy and forbearance toward others who may transgress against us. Indeed, so earnest is the Lord in impressing this matter upon us that he positively declares that none of us can maintain relationship with him except as he shall develop this spirit, this character, in relationship to his brethren and fellow-servants. How generous, how considerate, how moderate, how forgiving, all this should lead us to be in our dealings with the brethren, especially with those who have in any measure wounded or injured us or our interests.

Finally, let us remember Moses on Mount Nebo looking across Jordan into the promised land--and preparing for his burial. Let us more and more realize that this should be our attitude; that as the Body of Christ in the flesh we are soon to die, and that beyond the vail we will be New Creatures. Let us remember that the mountain-top of Christian experience should now be our portion, and that from thence the clear eye of faith should be able distinctly to discern the outlines of the glorious inheritance which the Lord hath in reservation for them that love him, the possession of which we are hoping so soon to share.

===================

R4056 : page 270

THE CHATAUQUA SALUTE

Question.--To our surprise a "Brother" found fault with our giving the Chatauqua salute when Brother Russell appeared at the Denver Convention. I ask for information whether or not any evil significance attaches to such a form of salute?

Answer.--There is no evil significance to the "Chatauqua salute." It is one of the most decorous and civilized salutes known. It was started as an offset to hand-clapping, foot-stamping and cheering; and surely it is much more polite. An audience must have some method of expressing its greeting, and a less objectionable form surely could not be imagined by anybody. True, the Scriptures do not command or even mention the "Chatauqua salute"; but then neither do they commend handshaking, which is merely a private salutation as the other is a general one. However, let us recognize each other's right to shake the hand or the head or the handkerchief or not, as each may choose.

Let us remember, too, that "Your Adversary the devil goeth about as a ferocious lion, seeking whom he may devour--whom resist," says the Apostle. We may be sure that he attends all the Conventions; and that his influence is continually exerted to sow discord, strife and every other work of the flesh and of the devil. He works upon our imperfect heads and hearts. "We are not ignorant of his devices," writes the Apostle, and we well know that wrong-heartedness is far more dangerous than wrong-headedness. The latter the Lord has promised to protect us from, but not from the former: we must be "pure in heart," else we will not long be reckoned amongst the branches of the True Vine, but be cut off; for Love is the fruit of the Spirit--the fruit of the Vine. And "herein is your Father glorified, that ye bear much fruit." Oh! then, how we should watch and pray against the spirit of envy, malice, wrath, strife, contention; and cultivate meekness, gentleness, patience, brotherly kindness, Love. Thus, as directed, let us keep our hearts in the love that is of God; keep them with all diligence, for out of them are the issues of life--the decision as to our everlasting future of Life or Death eternal. Let us all be on guard. And let those who have on the whole armor and who know how to use the sword of the Spirit assist the weaker to overcome the Tempter's snares and wiles.

====================

page 270

ENCOURAGING WORDS FROM FAITHFUL WORKERS

MY DEAR BROTHER RUSSELL:--

I am thinking of you all this morning as being at breakfast while I write--discussing the Heavenly Manna text for the day: "Thou wilt keep him in perfect peace whose mind is stayed on thee," and I am sure the discussion going on is reminding all of the greatness of the privilege of that perfect peace. I am trying to the more thoroughly bring my own heart into that state of staying (fixing) upon the Lord that I might enjoy still more completely the perfect peace.

I am having a great blessing in association with the dear ones here. The community is a country one, and great opposition is manifest by the people, but there is a gathering here which would shame many large cities--about fifty persons. The population is only about 8,000 persons. Bro. S__________, the leader, used to

page 271

be a chemist and druggist, but has recently given up his business entirely, so that both himself and wife might engage in the Colporteur work, which they are determined to make the best of, although some conditions here make the work far more difficult than in America. They are aided very much in reaching small towns by an automobile, capable of holding two, the expense of maintaining which is less than the railway fares of one person would be, and they are thus able to carry their books with them while canvassing, and to deliver at once.

I am trying to get as accurate an idea of the Colporteur situation as I can while here, that I may give you an intelligible report of it when I get home, and have been out myself to do some canvassing, that I might know from actual experience the attitude of the people. I find that one of the greatest hindrances here is the absolute indifference of the great majority to any kind of religious matter, and the engagement to a remarkable degree in the pursuit of pleasure. I shall make some canvassing experiments in other parts where time will permit.

The friends everywhere are longing to see you. Many of them have come into the Truth only recently, and they are very anxious to express personally their gratitude to God in bringing the knowledge of his plan to them through you. They love you most sincerely and when I have mentioned your hope to be able to come next year a wave of joy seemed to pass over them all. One dear sister here tells me she wanted to tell you her feelings of gratitude for what the Lord had given her through you, and she wrote seven letters, one after the other, in an attempt to put her thoughts into words, but she never sent you any of them, because she thought they weren't good enough. Doubtless in the Kingdom she will be able to express all she feels.

The zeal and love of the friends is a constant lesson and reminder, and I feel that I am learning very much by my association with them all. I pray that I may have heavenly wisdom to apply the lessons learned.

With much love to you, dear Brother Russell, and to every one of the dear ones at the Bible House, and asking that you will kindly remember me specially in prayer that I may use and not abuse my precious privileges in the Lord's glorious service, and assuring you that every day I remember yourself and the dear ones with you,

Your brother and servant in our Lord,
A. E. WILLIAMSON,--England.

DEAR BROTHER RUSSELL:--

It is with pleasure I pen you these few lines, just to inform you of the blessings received in the service granted me in the harvest field, "not of merit but of grace," and never did I feel so weak in myself as of late, but the Apostle so clearly brings the matter to our view, saying, "When I am weak, then am I strong," etc.

Knowing of your love toward all the Lord's people, I am glad to be able to express, on behalf of those whom it has been my privilege to meet, their love toward you, dear brother, which has been manifested in so many ways.

I firmly believe that those who are having the greatest joys "in the Lord" at the present time are those who have first made a careful and prayerful study of the DAWNS, with Bible in hand, thereby putting on the armor, and having done so are active in service to the extent of their ability, in whatever position the Lord has placed them. These seem to be the clearest in Present Truth, and find the yoke easy, rejoicing that they have the privilege of suffering with him.

I enclose a part of a letter received yesterday from a very dear Colporteur brother who has a family to support. It reads as follows:--

"I often think what an opportunity there is for those of our single brothers of good ability and with no encumbrance. I would not think of using my time in secular employment, while the opportunity was afforded of doing "harvest" work, if I were single. I am glad that the dear Lord has given me the privilege of using a little time this way, and trust I will be able to put in a few more months. In the last seven days I have sold 250 books.

"'Lord, if I may,
I'll serve another day.'"

A dear sister has also written me, saying: "Since you were here the Lord has opened the way, and now I am in the 'harvest field.' And oh, the blessings that come from day to day! How unworthy I am of such favors!"

And now, dear brother, may the Lord continue to bless you, as you endeavor to serve the household of faith. As ever,

Your brother in our Redeemer,
W. M. HERSEE,--Pilgrim.

DEAR BRETHREN:--

I ask the prayers of the office household that I may be emptied of self and filled with the holy Spirit and wisdom of our Father for this work.

I would like to tell you of the condition of the Church in A__________: I can say as a class they are growing in grace and knowledge, and from what I have seen and heard from other places I think that there is more of grace and peace than in many classes, and I attribute it to our being willing to partake of what is "meat in due season," as it is given to us from the "storehouse" by the appointed servant.

There is none in our company who is pushing ahead for meat not yet due, so that all the little disturbances that come from differences of opinion on such points are avoided--that is, we might say, spiritual dyspepsia, cramps and pains from undigested food.

Nearly all the class a short time ago started to reread the set of DAWNS, twelve pages a day, and are being blessed in it. We have three and sometimes four elders, so avoid strife on that line, and develop new material.

Your brother and servant in the service of our Lord and Redeemer, J. H. HENIKA,--Georgia.

===================

SEMI-MONTHLY
VOL. XXVIII SEPTEMBER 15 No. 18
A.D. 1907--A.M. 6035

CONTENTS

Views from the Watch Tower........................275
   Zionists at the Hague.........................275
   Back to Palestine.............................275
   The Niagara Falls Convention..................276
The Voices of the Three Signs.....................276
   What Shall We Say to These Things?............280
Not Now, My Child (Poem)..........................281
"Be Strong and of Good Courage"...................281
   "I Will Be With Thee".........................282
   Very Courageous to Observe the Law............284
Entering the Land of Promise......................285
   The Lord Went Before Them.....................286
   "Led Forth by the Right Way"..................287
An Interesting Question Answered..................287

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4057 : page 274

TRUTH LITERATURE--VARIOUS LANGUAGES

DAWN, VOLS. I. and II., IN GREEK; also "Parousia" booklet, 5c; and free tracts Nos. 38, 40, 53, 59, 66.

DAWN, VOL. VI., IN GERMAN in TOWER form is ready: cloth bound, postpaid, $1.50. We have plenty of German tracts and TOWERS for free distribution--the former need to be separated.

ITALIAN, FRENCH, HOLLANDISH, NORWEGIAN and POLISH tracts for free circulation amongst your friends, we can now supply.

TABERNACLE SHADOWS IN ENGLISH, GERMAN and SWEDISH we now have in good supply. 10c each; $1.00 per doz.

SPIRITISM-DEMONISM IN ENGLISH, NORWEGIAN, AND FRENCH are now in stock, 10c each; $1.00 per dozen.

VOLUNTEERING METHODS, ETC.

An experienced Volunteer writes, suggesting that, instead of trying to slide the tracts under the doors, he puts them between the door-knob and the door-jamb so that they form a spring like the letter U. Then they will flutter to the floor just in front of whoever opens the door. He does not ring the bell, for this would be an annoyance and only prejudice the recipient against the tracts.

====================

R4056 : page 275

VIEWS FROM THE WATCH TOWER

ZIONISTS AT THE HAGUE

THE hundreds of delegates who are attending the Zionist Congress now in session at The Hague have come from every country in the civilized world and from some lands which are still far from the van of human progress. The potential strength of will and of spirit represented by such a gathering makes a strong appeal to the judgment as well as to the imagination. These delegates and the people they represent have long since passed the argumentative stage in dealing with the movement in which they are proud to be enlisted. It is "a condition and not a theory" that confronts them. To many, indeed to the great majority of them, Zionism is a part of their innermost selves.

They imbibed its influence from the moment when they were able to comprehend the prayers which they reverently repeat. Their ancestors for eighteen centuries have prayed for the restoration of the glorious state, and the hope has become imperishable in the hearts of an imperishable people. To others the propaganda is only in a minor degree representative of this sentiment. It is rather their response to the ostracism, the bigotry and the proscription, which are not confined to the benighted lands of the East, but have given the lie to the professions of our civilization in nearly every other part of the earth. It is a reassertion, in men whose religious principles are often lax, of the unconquerable spirit that has refused to bow before the might of a host of bigots, of despots and of inquisitors.

The large section led by Ussischkin, one of the leaders of the Russian delegation, is determined to ask the delegates to declare in favor of immediate practical work in Palestine. Nordau and his followers are equally determined to adhere to the original plan of concentrating all efforts towards securing the Palestinian charter so as to secure a legally assured home in that country for the Jews before undertaking extensive operations there. The impatience of the Russian contingent is easily understood when the terrible pressure at home is considered. The danger of embarking on extensive plans without a proper guarantee from the Sultan and his government is so great, however, that impetuosity without foresight is not to be encouraged. Those who are already in Palestine might be aided without danger by the institution of legitimate enterprises. The evils of the Halukah might be done away with, and the entry of the shiftless and the poverty-stricken discouraged. Further than this, practical work is not safe at the present time. Whether the organization can continue its numerical strength in the absence of definite and striking results is a question that has given ardent Zionists much concern. At the present writing there is no reason to anticipate a cessation of interest in the cause.--Jewish Exponent.

BACK TO PALESTINE

"A very large gathering of Hebrew citizens assembled in the St. Urbain St. Synagogue, Montreal, on Sunday to hear the official report of the International Zionist Conference recently held in Cologne, and of the program adopted by that conference for immediately proceeding with the work of re-settling the Jewish people in Palestine, in consequence of the Holy Land now being opened by the Sultan to Jewish settlement.

"Mr. Clarence I. de Sola, in his capacity as a member of the Actions Committee, or Chief Executive Council of the Zionist movement, submitted the program of the work in Palestine that had been decided upon at the Cologne conference. He stated that the news that the Turkish government was no longer enforcing those laws which had hitherto militated against Jews settling in Palestine, was the most momentous news which had greeted Jewish ears in a century. In consequence of the lowering of the barriers, a stream of Jewish immigrants from Russia into the Holy Land had now set in, which was assuming large proportions.

"At the very moment when persecution in Russia was driving hundreds of thousands of Jews from the

R4057 : page 276

dominions of the Czar, Mr. de Sola remarked, the gates of Palestine were being opened to them. They could see the hand of divine providence in all this, and it was the paramount duty of every Jew to seize the opportunity which now presented itself of settling, not only tens of thousands, nor hundreds of thousands, but millions of Hebrew colonists in the Holy Land, with the result that they would soon again be in possession of the land that had been promised to their forefathers. It was in order to give practical shape to this idea that the Zionist leaders of the Cologne conference had decided on the program of work in Palestine.

He said that the program arranged was one which must produce such a revolution of conditions in Palestine as to make it rival any country in the West in enterprise and in prosperity. This is what the Zionists are now undertaking, but to carry out the program the Jews of the world must contribute liberally to the funds of the movement. He therefore strongly appealed to them to subscribe to the funds of the Jewish Colonial Trust and the Zionist National Fund, and also to the fund of the Palestine Commission, the committee specially charged with the work, and to the Bezalel Technical Institute of Jerusalem, which was training the new generation in Palestine in arts and handicrafts. These were the financial instruments of the movement, and it was only by supporting them that they could accomplish their work.

"Rabbi Herman Abramowitz was the next speaker. He pictured in glowing periods the happy conditions to which the Jews would be restored if they but took advantage of the opportunities now presented to them for re-settling their people in Palestine.

"Rabbi Meldola de Sola then addressed the audience, and made a most powerful appeal to them to assist in the work now being undertaken in Palestine. He said that the first words that the Prophet Jeremiah uttered in mourning their captivity were words of grief for the destruction of Zion, and that for two thousand years they had never ceased to cherish love for Zion, and to pray for a restoration thereto. The opening up of Palestine by the Turkish Government to the Jews was an event of such tremendous significance that it should be ranked in importance with the edict of Cyrus, King of Persia, when he allowed the Jews to return to the Holy Land after the Babylonian captivity, and with all their hearts should they thank God for having preserved them alive and sustained them to enjoy this season. By many Biblical quotations he showed that it was their duty to assist this work of restoration."--Montreal Journal.

NIAGARA FALLS CONVENTION

We could not make arrangements for rooms, etc., at Niagara until near Convention time--lest details should miscarry. Besides, many did not advise us early of their intention to go.

We have engaged apartments for all who have notified us, and will have a Bureau of Information at the New York Central R.R. depot, where each can obtain the address of the quarters secured, as per instructions sent us. This will be open the evening of Aug. 29th and all day of the 30th. When closed a similar office will be established at the "Auditorium" of the Natural Food Co., Buffalo Ave., where all the Convention sessions will be held.

===================

R4057 : page 276

THE VOICES OF THE THREE SIGNS

WHEN preparing the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the ages are come." (I Cor. 10:11.) And, considering the matter from this standpoint, we perceived, as we had never done before, that the three signs by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true Spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to Spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which he is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

At first we were perplexed, and said to ourself:

"The Scriptures clearly show us that we are now 'in the days of the Son of Man;' our journal has borne as its sub-title, HERALD OF CHRIST'S PRESENCE, since its institution, 1879; yet where are these three signs? Already thirty-four years of the forty-year harvest are in the past, and but seven remain, in the last of which we confidently expect the plagues upon the world--antitypical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

For a time we were inclined to look for miraculous tokens, but subsequently realized that this would be out of the Lord's order, as the antitype is always on a higher and grander scale than the type: as for instance the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through his sacrifice. Feeling confident of the times in which we are living, "in the parousia of the Son of Man," we concluded that in all probability these signs had already been given, or were in process of giving at the present time. Still we could not recognize them, and, feeling that the matter must now be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light upon the subject,

R4058 : page 277

while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they should feel free to present them. Seemingly it was in line with the divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord: for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall endeavor now to lay it before you all.

(1) Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of himself, saying, "Moses wrote of me." Moses himself declared, "A prophet [teacher] shall the Lord your God raise up unto you of your brethren like unto me." Peter quotes this last expression in his sermon, and emphasizes it. (John 5:46; Deut. 18:15; Acts 3:22.) Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the divine command, he became a type of those of Christ's followers who put him to an open shame, and who, in consequence, will die the Second Death; and as a type of these Moses was not permitted to enter into the land of promise. (Num. 20:11; Deut. 32:51,52; Heb. 10:29.) He typified Jehovah at times also; but in the present instance we are specially interested in considering his

conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; he took a bondman's form and was found in fashion as a man. He came to deliver his brethren from bondage. --Phil. 2:6-8, Diaglott.

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to his own, and his own received him not (John 1:12); and he went into a far country, even heaven itself, from whence he has now, a second time, come, and will deliver all who are true Israelites indeed from the bondage of sin and death. Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an equal period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also; it illustrates the length of the Jewish and the Gospel ages, as being equal. From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented himself, was a period of 1845 years, and from that time, when he died and left them, until the period which the Scriptures show us marked his second coming (October, 1874) was a like period of 1845 years,--corresponding exactly to the two periods at which Moses offered himself in the type.*

THE VOICE OF THE FIRST SIGN

(2) At Moses' second presentation to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouth-piece. Aaron, the mouth-piece or agent of the Lord, we would understand to represent the Royal Priesthood--those of the Lord's consecrated people still in the flesh, still sacrificing, --who have not yet passed beyond the vail into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the Lord and his mighty power to deliver, his ultimate victory over Satan, sin and death will be of or from our present

Lord, but by or through the living members of his Body, his brethren, represented in Aaron.

(3) The first sign or testimony to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The Natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the Spiritual Israelite is not to expect a larger rod and a larger serpent as the antitype, but should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying divine authority. A serpent is a symbol of evil--of sin and all its consequences, evil in general. The lesson for the Spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of his rod or authority; and they are to understand further that it is God's intention or purpose, as it is also his promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion--to re-establish his authority in his own hand.

These acts or signs are said to have "voices" or to be testimonies. (Exod. 4:8,9.) Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this harvest

---

*MILLENNIAL DAWN, Vol. II., Chap. VII.

time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer--Why did God permit evil in the world? Some have blasphemously held that God has caused the evil, that good might follow; but this God himself most emphatically denies, and everything pertaining to his character refutes it. He declares that every good and every perfect gift is of him, with whom is no changeableness or variableness. "His work is perfect." Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other--with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one."

But whatever the standpoint of view, it has been confusion only until the harvest-time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, "rested from his own work," permitting sin and evil to flourish--not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time he would set up his Kingdom in the person of the Messiah, who should lay hold upon that old serpent, the devil and Satan, and restrain his power. Showing, too, that he will ultimately bring all evil conditions back to subjection and harmony with the divine authority and law --destroying the evil connected therewith. This teaching, then, is the sign whose "voice" or testimony was typified by Aaron casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the Truth and of the true Israelites that we point out that this sign has already been given. ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, had already taken place--that he was present but invisible, a spirit being not possible to be seen by any, even his Church, until they should be "changed" and made like him in the First Resurrection. The message further declared that he was present for the purpose of establishing his Kingdom and delivering his saints and the whole groaning creation from the bondage of corruption--as many as will obey him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "Food for Thinking Christians--Why Evil Was Permitted."* This voice or testimony was spread abroad amongst the Spiritual Israelites in an extraordinary manner--over a million and a half copies being

---

*Since this publication two other tracts have been issued, bearing portions of the same title: No. 62, "The Divine Plan of the Ages: Why Evil was Permitted"; No. 52, "Food for Thinking Christians: Our Lord's Return," etc.

R4059 : page 278

circulated through the mails and at Church doors in the United States, Canada and Great Britain. And the voice or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having let go his authority (rod), and not the result of his inability to hold the authority, nor in any sense the outworking of the authority in his hand. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto himself his great power and reign. Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the Spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting the divine plan of the ages, and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

THE VOICE OF THE SECOND SIGN

(4) The second sign to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again, we say that the Natural Israelite discerned nothing but the natural sign, but it was intended of God that the Spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite. A hand is a symbol of power. In this case the hand represented divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that divine power was first manifested without sin or imperfection or blemish; secondly, that the same divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same divine power, hidden again for a time, will subsequently be manifest without sin.

What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God--to those whom God uses as his agents or representatives, his hand, his power in the

R4059 : page 279

world. God's power originally was manifested unblemished. But during this Gospel Age he has been represented by his consecrated people, the members of the Body of Christ, who are his ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the hand or power of God in the world for more than eighteen centuries; but by and by they are to be received into his bosom, and "changed" in the First Resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, it is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the divine nature in the First Resurrection.

But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes: in the MILLENNIAL DAWN series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification through faith in Christ, the second step of sanctification and sacrifice, and the ultimate change in the First Resurrection to the divine nature and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the ransom-sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to himself in our "change."

Supplemental to the teaching of the DAWNS on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the Pilgrim service has been instituted under which various brethren travel from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all of our readers, having heard the testimony, are daily giving it forth to others.

THE VOICE OF THE THIRD SIGN

(5) Another sign was to be given, the Lord clearly intimating that it would be necessary, and that all of his true people would not hear or heed the "voice" of the first two testimonies. To Natural Israel the third sign was the taking of the water from the river and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the Spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type we suggest that water is here, as elsewhere, a symbol of the Truth; and that the earth is here, as elsewhere, a symbol of society.* The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the Truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the Truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the Truth. But this type says that the time has come when these professed truth-seekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable. Our readers will here possibly call to mind our Lord's words respecting this present time, "The sun shall be darkened and the moon shall be turned into blood." We have elsewhere shown the significance of this:+ that the moon is the symbol of the Jewish Law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general through the sophistries of Higher Criticism, Evolution theories, etc., of this boastful day; while the Law, represented by the moon, will be viewed as bloody--that its sacrifices will not be esteemed as types nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of Truth being poured upon the social earth. It will be resented as bloody instead of being absorbed as Truth.

Is there anything corresponding to this sign now in progress in the world that could be esteemed a sign or testimony to the True Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past sixteen years, during which the Watch Tower Bible and Tract Society has supplied tracts free in any quantity to those who would promise to use them judiciously. You have the annual reports showing the millions of pages which have thus been circulated

R4060 : page 280

--the Truth being thus poured upon the symbolical earth, society, liberally in many lands and in many languages. But especially has this pouring out of the water, Truth, progressed wonderfully during the past nine years under what we have designated the "Volunteer" work, in which hundreds of the Lord's consecrated people have systematically, season after season, distributed to Christian people tracts and booklets which our Society has supplied freely--the donations covering the expense coming in without urging or even request.

But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few--the vast majority seem to be angered, as the Scribes and Pharisees and doctors of divinity at the first advent were angered when they perceived that the Lord and the apostles were teaching the people, and that without money and without price. (Acts 4:2.) Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want their people to be taught the Truth. They bitterly oppose it and persecute and speak evil of those who in this way are seeking to do good. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of Evolution and Higher Criticism and sectarian pride and worldliness that the Truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the antitypical sacrifice for sins was the death of Christ--they resent the thought that divine justice required this sacrifice, and that "without the shedding of blood there is no remission of sins," as the Apostle declared. (Heb. 9:22.) It does not fit with their theories. According to their theories man was created next to the monkey, and has been evolving as a race grandly up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to

---

*MILLENNIAL DAWN, Vol. I., pp. 66-71.
+MILLENNIAL DAWN, Vol. IV., pp. 590-594.

be let alone, needs no Savior, no deliverer from the present condition of things, which is not seen to be evil. They put evil for good and good for evil, darkness for light and light for darkness. To these the truth of God's Word respecting the fall, respecting the ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial Kingdom, for all the families of the earth--these are all objectionable, contradictory to their theories, hateful, bloody.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord's true people today in the world. They will discern that the systems and theologians in whom they have trusted are going further and further, day by day, away from the appreciation of the true Gospel--the truth as it is in Christ Jesus--into the outer darkness of the world. All who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief from the Scriptural standpoint will thus be helped, convinced, and enabled to take their stand for the Truth accordingly.

It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence--the rod turned into a serpent and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds, not morals, have become corrupted, and who are reprobates, not morally, but as respects the faith--2 Tim. 3:8), and explained to them that Moses and Aaron claimed that this sign was an evidence of divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What would this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and thought that God blesses evil things so that they result in good. But we answer that the view of this subject which God has now displayed to his people is so much more complete that it quite swallows up all these suggestions and theories of the past. What the Lord is now showing proves to his people conclusively not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of the divine control, and that when the Lord shortly shall put forth his hand and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the divine character and authority.

It will be remembered also that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood--the river, ponds, etc.--so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive--every feature of truth connected with the divine plan as represented in the Word of God will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom--Churchianity) will seek for truth in various ways of their own.

WHAT SHALL WE SAY TO THESE THINGS?

It should be a great encouragement to us all to find so clearly expressed in the type what we had vaguely and indistinctly hoped for, viz., that the Lord's people of the Royal Priesthood on this side the vail are being used of him in various ways in the accomplishment of his purpose of separating the people of God from others--the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the more than two millions

R4060 : page 281

of copies of MILLENNIAL DAWN, Vol. I, now in circulation, remarkably few have been circulated by any but those who are believers in their testimony and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth his Word--even as was Aaron to Moses.

Let us, then, dear brothers and sisters, feel encouraged as, looking into the type, we see so clear a fulfilment in our day of the things written aforetime for our admonition. Let us with fresh courage show forth to all those whom we have any reason to believe are Israelites indeed the secret of the divine plan--Why Evil Was Permitted. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during this Gospel Age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade the first-born of Israel to faithfulness until our "change" comes, when we shall be made like the Lord and fit to be his servants and representatives. Let us continue also to pour out the water of Truth; whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its contrary results ultimately shall influence all Israelites indeed. Let us remember that the opposition of the worldly even will prove to be cooperative influence in deciding the Israelites indeed that the deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron, "Certainly I will be with thee."

R4057 : page 281

NOT NOW, MY CHILD

"Father, I long to spread thy Truth o'er land and sea!"
I listen, and there comes to me
His answer, tender, loving, mild,
"Not now, my child."

"Father, my heart is sad; I fain would leave this wilderness,
Go forth earth's groaning ones to bless!"
I hear again his answer mild,
"Not now, my child."

"Father, I yearn to break these fleshly fetters and be free,--
As pants the hart, I pant for thee."
His voice, how sweet, how tender, mild,
"Not now, my child."

"Father, thy will be done; I humbly leave it all with thee,
Thou knowest what is best for me!"
I hear his voice, so low, so mild,
"Come now, my child." --G. W. Seibert.

===================

R4060 : page 281

"BE STRONG AND OF GOOD COURAGE"

--JOSHUA 1:1-11.--OCTOBER 6.--

Golden Text:--"I will not fail thee
nor forsake thee."--Joshua 1:5.

JOSHUA, the divinely appointed leader after Moses' death, is calculated to have been eighty-three years old at the time. His name originally was Hoshea, the same as that of the prophet. The name signifies "Salvation" or "Help." Subsequently this was changed to Jehoshea (Numbers 13:16) which signifies "Jehovah is salvation." This was afterwards shortened to Joshua and later modified to Jeshua. (Neh. 8:17.) The latter name in its Greek form in the Septuagint is Jesous, Jesus, the significant name given to our Lord at his birth. It is reasonable to infer that in some respects Joshua typified him.

Joshua was evidently a great man, although that greatness does not so much appear until after the death of Moses and his appointment as his successor. Previously, in harmony with the divine will and arrangement, his greatness was overshadowed by that of Moses, whom he served as general assistant, private secretary, etc. This training was evidently most valuable to him as a preparation for his future work. It made him familiar with the divine plans and methods as understood and practised by Moses, whose confidence he seems to have had in a remarkable degree. It will be remembered that to him was entrusted the command of the people in their first battle, in which they, unused to war, worsted the Amalekites by the Lord's providential assistance. It was Joshua who went with Moses into Mount Sinai, it was he who led one of the companies of spies through the land of promise and who brought back a good report, and who courageously stood with Moses in advising that the people have faith in God and proceed to conquer and

possess the promised land. He must have been either the oldest man in all the nation or next to the oldest, for only himself and Caleb of all the nation that were above twenty years of age at the exodus remained alive. In every way, therefore, Joshua was peculiarly fitted to be the Lord's servant in leading the Israelites into Canaan, and in every way he must have had the confidence of the people for such a position and service more than any other man in the world.

JOSHUA DIVINELY COMMISSIONED

It was not sufficient that Moses had given Joshua a course of training preparing him for this service. It was necessary that the Lord, who proclaimed himself the real leader of Israel, should specially authorize Joshua to take command and to lead the people into Canaan. The intimation is that Joshua, like Moses, was a meek man, humble minded, and that instead of attempting to grasp authority he needed rather that the Lord should encourage him to undertake the responsibility of the position of leader. Happy would it be for all of the Lord's people if they were similarly meek and backward. All should criticise their own hearts and motives along these lines, and such as find in themselves an ambitious spirit should remember its

dangers to themselves and to the Lord's people with whom they have to do, because the Lord resists the proud, the self-conscious, the boastful and ambitious, and shows his favor to the humble. The self-conscious need to be restrained, and cannot be permitted of the Lord to come so close to him nor to enter so fully into the secrets of the Lord as can those of more humble mind, who indeed need his encouraging words and gracious promises of assistance ere they could have strength and courage to proceed with his work. Realizing their own littleness and insufficiency and the greatness of the Lord and the importance of his work, these

"fear to touch
Things that involve so much."

The nation of Israel needed to be encouraged, because, although they had been forty years in preparation for this very event, still they realized that great difficulties stood before them. The river Jordan was to be crossed, and at this particular time it was swollen and large; the enemy, ready to repulse their advances, was keen and on the alert and better used to warfare than they. If they should succeed in crossing the river in the face of their enemies it would appear to mean a great expenditure of energy and a great loss of life. They had no bridges nor pontoons from which to construct temporary bridges; and on the other side, if they ever reached it, they knew that the cities were strong walled, with a view to withstanding attacks and sieges, and they were comparatively unprepared as respects military equipment, battering rams, etc. What wonder if the people of Israel needed encouragement to undertake such a conflict--to take possession of the land which God had given them. The Lord began this work of encouragement by strengthening the heart of Joshua as the leader, by reminding him that he had promised the land, and assuring him that "every place that the sole of your foot shall tread, to you have I given it, as I spake unto Moses." Nevertheless this promise implied that nothing was theirs except as the soles of their feet claimed possession. It was theirs by faith in that promise--a faith that would lead to works. And is not this a general illustration of all of God's dealings with us of Spiritual Israel? He gives to us better promises, exceeding great and precious promises, but they are ours only in proportion as we take them and appropriate them and act upon them, and through such exercise of faith and obedience gain the desired strength and blessing.

Next the Lord outlined the promised land (v. 4), and practically gave the very boundaries which subsequently marked the possessions of Israel at the close of David's reign and throughout that of Solomon--from the Arabian wilderness on the south and Mount Lebanon to the river Euphrates on the north and the Mediterranean Sea on the west. This definiteness in statement of the boundaries would prove strengthening to faith, and would indicate to them clearly when they had attained possession of all that the Lord had given them. We may reasonably suppose that had their faith and courage been equal to the task they would have been capable of taking possession of that land promptly, but as it was they took possession of only a portion, and Amalekites and Canaanites still dwelt with them in the land and subsequently gave them trouble.

Some have used this as an illustration of how the Christian's full consecration means the surrender of everything to the Lord, that his Spirit and his will may have full control in our bodies and spirits, which are his. In proportion as we have faith and avail ourselves of the Lord's assistance we may equally take possession of our mortal bodies, and transfer our talents to the service of the Lord and his cause; but if through fear or sympathy with sin we permit the will of the flesh to dominate us here and there in this, that or the other affair of life, we will always have trouble in proportion. The sins and weaknesses which we fail to fight against will be sure eventually to fight against us and to injure us as New Creatures. Hence our consecration and our faith should be so full and so strong that we would fight a good fight against sin and meanness in every avenue of our natures and in our sentiments, at last bringing every power of our natures into captivity to God. In proportion as this new mind fails to take possession of the mortal body and to rule it, in that proportion will we be weak when we should be strong, troubled when we should have peace, overcharged and ensnared when we should have the full smile of God's favor. Not that we are advocating the thought of it being possible to reach actual perfection in the flesh, but that we do advocate as Scriptural the thought that we should have perfection of heart, of will, of intention, and that quite early in our Christian experience, and that only such as attain this are overcomers and may expect joint-heirship with the Lord in the coming Kingdom.

"I WILL BE WITH THEE"

God's encouragement of Joshua was not along the lines common amongst men. He did not say to him, "Remember your age and long experience and previous successes as a general," etc., but he did give to him the better counsel, the assurance that as he had stood by Moses as his servant so he would be with him and would not forsake him and would not fail him in any hour of test and trouble. As a consequence of the Lord's assistance he was assured that no one would be able to withstand him all the days of his life, nor would any Israelite be permitted to occupy his place as the captain of the hosts during his lifetime.

Was it not thus with our Lord Jesus, too? And is not the Lord's message a similar one to all the members of the Body of Christ--"I will be with thee. I will not fail thee nor forsake thee"? In this let us rejoice while realizing that of ourselves we can do nothing. Remember the Master's words to the disciples returning joyful when they had been used in his service. When they recounted how in his name they had been able to heal the sick and even cast out devils the Lord

R4061 : page 283

said to them, Let not your rejoicing be on this account, but rather that your names are written in heaven--rejoice rather that your Father himself loveth you, that you have been accepted of him, and that he is on your part as you are enlisted in his service.

"BE STRONG AND OF GOOD COURAGE"

Attention has been called to the fact that the Hebrew word here rendered strong is one which rather implies strength of the arms and of the shoulders, and thus gives the thought of aggressive warfare, while the word rendered courage has an association with the lower limbs and thus implies defensive or resistive power, steadfastness. So then the Lord exhorted Joshua to be strong, to have confidence, to lay hold upon the blessings he and the Israelites were commissioned to take and to possess; and he urged him to be of good courage, to be firm in the resistance of opposition and very steadfast in the face of difficulties. And how much all the people of God today need to apply to themselves this same encouragement and to remember that Joshua and the Israelites and the promised land were merely foreshadowings of the greater and more wonderful antitypes. To us the Lord has given still greater blessings and promises. If the typical Joshua needed to be strong and firm, bold and courageous, what shall we say of the Spiritual Israelites, who must not only wrestle against the world and the flesh, but also, as the Apostle says, must contend with wicked spirits in influential positions?

How much strength and courage we must have if we would come off more than conquerors through him who loved us and bought us! And here is the point necessary to be remembered, viz., that this is not our battle but the Lord's, that we are not fighting at our own charges but with his commission and with his promised assistance and support. "I will be with thee, I will not fail thee nor forsake thee." No wonder that the Apostle, gaining a clear view of this situation, exclaimed, "I can do all things through Christ who strengtheneth me." (Phil. 4:13.) And so it is with all the true followers of the Lord: we do not know how much we can accomplish, we do not know if there would be any limitations to our powers within the limits of the Lord's commands and while upheld by his promise. We must remember, however, the limitations, "Without me ye can do nothing," and again, that what we are to do is clearly indicated in the divine Word, and that we are not to look for nor expect divine aid beyond those limitations: just as in the case of

R4062 : page 283

Joshua and Natural Israel. Had they gone outside the boundaries of Canaan specified in the Lord's Word they could not have expected the divine assistance. Here again we remember the Master's words, "If ye abide in me and my words abide in you"--under these limitations we can do and be and pray anything and everything, but outside these limitations we must expect nothing.

Courage is always admirable, but there is a moral courage which should rank higher far than physical. This moral courage is greatly needed amongst the Lord's people; without it they can do nothing, and many of their difficulties in the Christian way are because they fail to appreciate this matter and fail to develop this courage. It requires real courage of the highest order to stand for the Lord's Truth and his people when these are misunderstood, misrepresented, antagonized. It takes real courage to stand for the light when the great Adversary with a world-wide influence brands it as darkness and leads an assault against it. It requires real courage to denounce the darkness, meekly, persistently, when it has on its side wealth, culture, influence and Churchianity.

The story was recently told of a general in the United States army, returned from the Philippine war, who received the Truth into a good and honest heart. Anxious to serve the good tidings to others, anxious to honor the great Captain of our salvation, the general inquired respecting opportunities for serving the Truth and was promptly informed respecting the various methods by which its propaganda is going forth in this harvest time. He was not so situated that he could take hold of the Colporteur work, and hence he concluded that he must be a sharpshooter and a volunteer tract distributor under the banner of his King. The Bible class of which he is a member elected him the captain of the Volunteer work for this year, and thus the duty of districting the city and assigning the various quarters for tract distribution fell into his hands. What portion did he assign to himself, a brigadier-general in the army, and widely known throughout the city? Instead of choosing some out-of-the-way place, where few would recognize him, he assigned as his district the very one in which he lived and in which he would be most widely known and recognized, his argument being, "I am not ashamed of the Lord, and if I have any influence amongst my fellow men, I want that influence to tell for the Lord and for his Truth." Surely this dear brother was strong and of good courage, and just as surely his faithfulness to the Lord and to the Truth must have brought him rich spiritual blessing and help to crystallize his character as a New Creature in Christ. Doubtless it requires courage in the field of battle, facing enemies and dangers of every kind; but surely it requires still greater, still more honorable courage to thus take one's stand for the Lord and for an unpopular Truth and to be seen and known as a tract distributor of the same.

Other cases somewhat similar might be mentioned, illustrating the same principle. We believe that the Lord has so ordered his work that it will always cost something to be soldiers of the cross and always serve to test the loyalty, the strength, the moral courage, of every member of the Body of Christ. This Volunteer tract distribution is certainly serving a valuable purpose in connection with the Lord's people, however much or little it may be accomplishing for those who receive the tracts.

R4062 : page 284

VERY COURAGEOUS TO OBSERVE THE LAW

There is a peculiar force in the language of the seventh verse of our lesson--"Only be strong and very courageous to observe and to do according to all the law which Moses my servant commanded thee." Whatever of strength and courage may be implied in the sixth verse as necessary to the conquering of the land of promise, this seventh verse evidently refers to moral courage--strong and very courageous in obedience to the divine commands. The injunction implied that Joshua would find obstacles and difficulties before him, and discouragements in respect to the observance of holy things. It is so with the Spiritual Israelites, the Body of Christ today: while some are lacking in courage as respects the outward things, a still larger number lack these qualities in their own hearts, in their own lives. They see and to some extent appreciate the divine will as being righteous altogether, but the self-denial necessary to a full obedience they are not willing to render. Perhaps the greatest battles any of us have to fight are those of which none may know except ourselves--our mental battles. As a Methodist brother once put the matter, "My greatest battle is to gain the consent of my own will." However, no Christian should be in this attitude. This should be our first battle--to gain the consent and full cooperation of our wills with the divine Word. Then let us go on to victory after victory, battling against the world, the flesh and the Adversary. Once our hearts are fully surrendered to his law it should never again be necessary to have a battle there; the victory should be so thorough, so complete, so far-reaching.

MEDITATING DAY AND NIGHT ON GOD'S LAW

The Lord explained to Joshua what would lie at the foundation of his success, and that neglect would mean his failure--"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous and thou shalt make good success"--v. 8.

No clearer expression of the divine will could be made to the antitypical Joshua and the members of his Body than is given in this Scripture. Its teaching is that there is no safety, no real success for those addressed, except in obedience to the divine will, as recorded in the divine Word. Thus also the Lord Jesus is represented as saying, "I delight to do thy will, O my God; thy law is written in my heart"; and again prophetically--"O, how I love thy Law! It is my meditation all the day." (Psa. 40:8; 119:97.) Meditation on the divine law day and night is not, of course, to be understood literally--that we should do nothing else day or night than think upon the Scriptures. We are to understand the Lord to mean that we should ever have in mind, in connection with all of our life's affairs, the thought that we are his, and that he is our guide and director in all things, and that the slightest matter that would pertain to our lives and our interests, day or night, should be undertaken with due consideration of the Lord's will respecting the same.

In other words, as elsewhere expressed, whether we eat or drink or whatsoever we do, we should do all to the Lord's glory; and this implies not merely a haphazard wish to do the Lord's will, but a studying of the divine Word that we may know what that will is--not merely a studying of the creeds and traditions of the past, however we may honor those who made them and believe in their sincerity. It is for us rather to prove all things that we accept, and then to hold fast that which we have proven to be the good, the acceptable, the perfect will of God. As Joshua was told that his good success would be in proportion to his attention to the divine Law, so Spiritual Israelites similarly are informed that their success in making their calling and election sure will be proportionate to their loving, zealous obedience to the divine message. Meditating on the Lord's Law day and night implies a study of the Scriptures, a course which some of us at present are endeavoring to follow, using such helps as the Lord's providence has supplied to us--not relying upon any helps to the abandonment of the Word, but rather using these helps and proving everything received by the divine standard.

"HAVE I NOT COMMANDED THEE?"

This question is asked by way of stimulating Joshua's thought--that he might realize that he had not commissioned himself nor been commissioned of man to undertake this great work. Similarly the Apostle points out that our Lord Jesus took not the honor upon himself to be the High Priest of our profession, but that he was called of God to this position. Similarly, also, we who are seeking to walk in the footsteps of Jesus are to consider that we have not chosen him but he has chosen us, commissioned us and authorized us, so that we can go forth in his name as ambassadors for him and the Kingdom which he represents. What strength and courage this gives to the true soldiers of the cross--to realize that his labor is not in vain in the Lord. How it nerves him to be and to do in harmony with the Word and Spirit of his Master.

No wonder that these are in the Scriptures termed "more than conquerors." And no wonder, either, that the Lord has made the conditions of their present experiences such as to necessitate a good fight and a victory. He seeketh such, strong, courageous--not in themselves, but in the power of his might and through faith. As soon as Joshua got this message from the Lord he proceeded to put the people in order for an aggressive campaign, and instructed the proper officers to prepare the people and to prepare victuals and to be ready within three days to obey the divine command to enter in and possess the land which the Lord had given them. The promptness and zeal here displayed are worthy of emulation. We may be sure that, as we read, "The Lord loveth a cheerful giver," so he loveth those who are prompt and energetic in everything they undertake to be and to do for him and his cause. Let us who are members of the greater Joshua, the antitype, be very courageous also, very prompt, very zealous, that we may be used and useful more and more in the Master's service.

===================

R4063 : page 285

ENTERING THE LAND OF PROMISE

--JOSHUA 3:5-17.--OCTOBER 13.--

Golden Text:--"He led them out by the right way, that they might go to a city of habitation."--Psa. 107:7.

FINALLY, after appointed officers had directed in the matter of the packing of goods and preparation of victuals for the change of camp, the people of Israel were all ready to enter the land of promise in hope of which they had left Egypt forty years before. The time selected for the entrance was the tenth day of the first month, Nisan (April), originally Abib. It was on this date the Israelites under Moses set out from Egypt for Palestine forty years before.

Viewed from the human standpoint it was a most unfavorable time of the year, because, although it was the harvest time and favorable as respected the crop of the land into which they were entering, nevertheless it was flood time in the Jordan, when the melting of the snows in the Lebanon mountains caused the river Jordan, ordinarily about one hundred feet wide at this place, to overflow its banks for sometimes several hundred feet. And of course its current was swift and dangerous. However, the Israelites had evidently learned something in the forty years of God's dealings with them, and they were therefore prepared for Joshua's announcement that a great miracle was to be wrought, which would demonstrate to them that God was for them and would drive away all fear from their hearts and impress the fear of them upon their enemies.

JOSHUA SAID, SANCTIFY YOURSELVES

We are reminded of a similar instruction given to the Israelites when they approached Mount Sinai at the time of the giving of the Law Covenant. The word "sanctify" is well known to mean "set apart," and the specific directions given at Mount Sinai show that this meant that they should purify themselves from sin, and in general from all earthly things, and abstain from all except necessary food, with a view to being in the heart condition which would enable them to best appreciate their dealings with the Lord and his personal interest in them. Thus they were prepared to realize that the mercies and favors coming to them were not of accident but of divine providence, and to be strengthened in heart and in faith accordingly.

Profitable lessons may be drawn by Spiritual Israelites from this narrative. For instance, we might think of the entrance into Canaan under the leadership of Joshua as corresponding to the entrance of all who love the Lord into the blessings and privileges of the Millennial Age. In this illustration we might think of Joshua as representing the Lord, and the priests bearing the Ark as representing the little flock, and the passing over of the Israelites as representing the passing of mankind into the new dispensation, where indeed there will be enemies still to be conquered, weaknesses of the flesh still to be overcome, and full possession is to be granted only at the close of the Millennial Kingdom. In this view the Jordan might represent Adamic death, and its being dried up picture the cessation of Adamic death to all those desiring to be the Lord's people and to enter into his favor, while the return of the waters of the Jordan behind the Israelites, shutting them within the land of promise, might represent the Second Death, which would be the portion of any who would renounce the goodly heritage which the Lord has provided for the redeemed world.

But there is another application we may make, also Scriptural, which will be still more forceful in some respects to ourselves of this Gospel Age. We may suppose the people of Israel who accepted Joshua to represent justified believers in Jesus, who have accepted him as their Pattern and Leader, and who propose to follow where he leads, obeying his commands. We may consider the swollen river Jordan as representing consecration unto death, which is required of those who will become New Creatures in Christ Jesus and heirs of the exceeding great and precious promises. To us consecration means so much and seems so formidable, but under the Lord's guidance and leading all the faithful may quickly cross over and begin by faith a new experience as New Creatures in Christ. From one point of view the consecrated, the sanctified, after having passed from death unto life, from earthly ambitions and joys to heavenly ambitions and pleasures, still find enemies that must be conquered--indeed that their fightings have just begun. Now it is that they must war a good warfare to exterminate the enemies of the New Creation--the weaknesses, the imperfections, the evil attitudes and desires of the old nature, which are yet in conflict with the divine will and law, and which, as the Apostle declares, war against the soul, against the New Creature. Whichever view we take we are to remember that the first command for preparation is, "Sanctify yourselves," and note the fact that God is with you and for you and ready to aid you. But the sanctifying or setting apart to the Lord and his service is not only a condition to the call of the present time, but it will also be a condition necessary to the blessings of the Millennial Age by those then favored of the Lord, for whoever will not separate himself to be the Lord's can have no part nor lot in any of the blessings which God has provided for them that love him.

"PASS OVER BEFORE THE PEOPLE"

We should have in mind that the Israelites were encamped along the eastern side of the river Jordan for several miles, a mighty host. Joshua's directions were that the people should look out for the Ark of the Lord, that it--representing the Lord--would precede them. According to these directions about three-quarters of a mile intervened between the Ark and the people, it going to the north of them and they following it within that distance. At the proper place it stood, and its bearers, the priests, walked down to the river until their feet touched the water. The Israelites were intently watching what would be the program, and to the

R4063 : page 286

astonishment of all, when the priests' feet touched the water the river began to shrink. Step by step they went onward into the channel, while the river grew smaller and smaller, until it was entirely dried up, and then the Ark rested in the middle of the river-bed, while--according to the directions of Joshua--the people on the bank crossed over quickly into the land of promise. Thus so large a body of people crossed the river quickly, to the surprise and terror of their enemies, who supposed themselves surely safe from an attack behind such a barrier as the swollen Jordan.

But, Do you believe it? some one asks. We could readily see that if the waters above could be made to stand up in a heap a very swift river like the Jordan would speedily empty itself and leave a very dry channel; but what kind of a miracle would this be that would cause the waters of a whole river to stand up in a heap? Many will read the account with unbelief.

Let us who have gotten so many precious things from the Bible learn to not discard any of its presentations lightly, but rather to anticipate that they must be true and seek a reasonable explanation of them. In this case we have not very far to seek, for the account says (v. 16) that the waters which came down from above stood and rose up in this heap, a great way off at Adam, the city that is beside Zaretan. Thus we see that the waters did not pile up within a few feet or a few inches of the priests and the Ark, but that they piled up a great way off. Following this cue, Professor Wright examined the bed of the Jordan some miles above the place of this miracle, and found that near the town of Adam the river passes through a deep gorge, and that a land slide at this point had probably stopped the river and caused it to form into a lake or a great heap of waters north of the obstruction. Such a cutting off of the waters from above speedily drained the river bed, and the filling of the lake to the level of the obstruction or the giving way of the latter allowed the river to rise again after the Israelites had passed. But some one may say, You are doing away with the miracle altogether. We answer, No! God's miracles are merely the operations of his power in material ways not understood at the time. The matter is none the less to be understood as a miracle, because what overruling power caused the landslide to take place at the particular time when it would begin to affect the current of the river at the moment that the feet of the priests touched the water? The lesson to us is that our God is equal to any emergency, and can use any and all of the forces of nature for the accomplishment of his will. Similarly the fact that we can now account for the flood in Noah's time, as shown in "Scripture Studies," Vol. VI.--that it was the breaking of the last of a series of earth's rings similar to those of Saturn--does not invalidate the thought that the flood was a miracle directed in harmony with the affairs of the world and the divine plan to the very moment. So far from weakening our faith, such interpretations of the miracles of the Bible refresh and strengthen us, and teach us to look for the fulfilment of the promises which relate to the future in marvellous ways known to our

God and fully under his power and control. In Encyclopaedia Biblica, under the caption of "Jericho," we find an account of a similar damming up of the Jordan in A.D. 1266:--

"A lofty mound which overlooked the river on the west fell into it and dammed it up at a time when the Jordan was in full flood as in Joshua's day. The waters

R4064 : page 286

above spread out into a great lake while the river below ran dry. The dam below held from midnight until the fourth hour of the day."

THE LORD WENT BEFORE THEM

A general lesson is taught by the fact that the Ark preceded and remained in the river-bed until all of the people had passed over. This to them was the Lord's guarantee of the safety of their passage, and the evidence that their privilege and opportunity of thus quickly entering into possession was of the Lord.

A lesson to all Spiritual Israelites should be, "In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6); and again, "Without me ye can do nothing" (John 15:5); and again, "My help cometh from the Lord" (Psa. 121:2); and again, "I can do all things through Christ which strengtheneth me" (Phil. 4:13); and again, "All things are yours, for ye are Christ's and Christ is God's." (I Cor. 3:22,23.) Let us in the strength of these divine promises enter into the blessings of the Lord more and more day by day, and allow his leadings past and present to give us courage and fortitude for the future.

"Who led us last will lead us still,
Be calm and sink into his will."

There was a limited time in which those who had faith and a desire to cross over could do so, after which the passage would be impossible. So with us there is an acceptable time, a day of favor, in which, if we will, we may present our bodies living sacrifices, holy, acceptable to God, our reasonable service. We know not how long the Lord will allow this favorable opportunity in any measure to stand open--we know not how soon the number of Elect will be complete. But as many as are of courageous heart should proceed at once to a full consecration and to an entrance by faith upon the new life--as New Creatures. Let us not be deterred by fear of the giants with whom we will be obliged to contend, in fighting against the weaknesses and sin-habits of the old nature. Let us not be discouraged with the thought of the high walls and fortifications of entrenched sin. Let us remember that if God be for us he is greater than all that could be against us. As the

Lord promised the Israelites that he would be with them to drive out before them the Canaanites, the Hittites, the Perizzites, the Gergashites, the Amorites and the Jebusites, the proper course for the Israelites would have been to have waged at once a warfare of extermination against these peoples of the land, for this was the divine command. Those people typified the sins with which we must contend earnestly and over which we must have a victory of extermination. For various reasons the Israelites compromised with

R4064 : page 287

their enemies and as a result suffered from them in future years, sometimes being dominated by them.

Similarly Spiritual Israelites who compromise with sins in their own flesh are sure to have difficulty therefrom and to find the battle between the flesh and the spirit sometimes won by the flesh. We are to remember in this connection that the destruction of Israel's enemies did not signify the sending of them to eternal torment. The Lord thus allowed them to be consigned to the prison-house of death to await the Millennial morning and an awakening by the Redeemer from the sleep of death under much more favorable conditions than they had ever previously enjoyed. Their death would mean no disadvantage to them--indeed in some respects it would be much more merciful than a death by wasting disease. We are to remember that these people, like the remainder of the race, were all under death sentence anyway, and that our Lord's declaration is that their wickedness had come to a full, and that he chose not to allow them to live longer, but to take from them the land and to give it to Israel, his typical people.

"LED FORTH BY THE RIGHT WAY"

In applying these matters to ourselves, let us have in our minds the precious words of our Golden Text, "And he led them forth by the right way." With Spiritual Israel it is particularly true that the Lord leads in the right way, in the best way; and that therefore all truly his people should be careful to note his leadings and quick in following them. In the end we will surely see that he has led us in the right way, however different that way may be from the one we would have chosen for ourselves. The difficulty with many is that the way that they take is not the one which the Lord led and hence not the best way, even though the Lord may overrule their waywardness so that it shall not work to them a great injury which otherwise might have been theirs. The more of the true knowledge of the Lord we possess--the more of the knowledge which perfects our love for the Lord--the greater will be our faith, the more precious will be the results in this present life as well as in the life to come, in which--as star differeth from star in glory--the more faithful of the Lord's people, and more zealous and more Christlike will have the more shining, the more blessed part and experience. Let us then, with full faith in him who has led us hitherto, go forth through the coming days conquering and to conquer, fighting against the world, the flesh and the Adversary, strong not in ourselves but in him who has called us and led us hitherto.

===================

R4064 : page 287

AN INTERESTING QUESTION ANSWERED

QUESTION.--I have recently sustained a severe bereavement in the death of a loved one, and am much exercised regarding the future,--where our loved ones will be and whether we may hope to know them beyond the grave. In this connection please consider John 14:1-3.

ANSWER.--The Scriptural citation referred to reads: "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself." All creation is the heavenly Father's house, and upon different planes of being he has in it creatures made in his own likeness, called sons; and for each of these a provision has been made suited to their conditions, nature, etc. (1) The angelic sons of God have heavenly conditions provided for them. (2) When Adam was created an earthly son of God provision was made for him and his family of human sons. The fact that these human sons of God fell into sin and under sentence of death will not hinder the ultimate outworking of the divine plan, to have a household of human sons, for God has provided a ransom for all, and ultimately will grant eternal life to "all those who obey him," when "they hear his voice." The provision for these is the human nature in an earthly paradise.

Our Lord was not speaking to nor of the natural man when he used the words of this text; he was speaking to the New Creatures, begotten through the Word of Truth to heavenly promises. Thus far no provision existed for a family of sons on the divine plane; our Lord Jesus was the first born to this condition, and it is only through his merit and by his assisting grace that his Church can become meet for the inheritance of the saints in light. Our Lord's departure was to this end--that he might not only present the ransom sacrifice on our behalf, but also that he might, as our Head, succor and help us to the eternal city, and might correct and discipline us, and thus prepare us for the new conditions, as well as by his sacrifice make possible our attainment to those new conditions.

QUESTION.--Shall we know each other there?

ANSWER.--Yes; the restored world will know each other, for the blessing is to come to them through restitution, and each will begin his new life on practically the same plane of thought, experience, etc., that he quitted at death. As for the elect Church, the Apostle informs us that "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." To be like him will mean to be partakers of his spirit-nature, as described by the Apostle in 1 Cor. 15:43,44, in glory, in power, a spiritual body. Earthly beings will not see these spiritual beings with their natural eyes, for the same reason that we cannot see angels now. They will know of them, however, in the same way that we know of our Lord and of the heavenly Father, and this knowledge will be as satisfactory to them as our knowledge of the Lord now is satisfactory to us. "We see Jesus" and are "looking unto Jesus," etc., the eyes of our understanding being opened. But these glorious spirit beings will see and recognize each other, as it is written, "We shall know even as we are known," and they will be able to see their earthly friends, though we do not see them. The glorified class will be able to care for and bless their earthly friends more particularly than they could do if they were with them in the flesh. The Scriptures exhort us to lay aside every weight and to run with patience to obtain this great spiritual blessing, and while we see many of its advantages we may rest assured of others which we cannot now so fully realize, because "Now we know in part" and "see through a glass obscurely."

===================

SEMI-MONTHLY
VOL. XXVIII OCTOBER 1 No. 19
A.D. 1907--A.M. 6036

CONTENTS

Views from the Watch Tower........................291
  A Denunciation of University of Chicago.......291
  R. J. Campbell's Admirers.....................292
  Roman Catholicism in Italy....................292
A Great Convention of Truth People................293
Knowledge and Faith Regarding Chronology..........294
The Judgment of the Great Day.....................296
  Christ's Sermon to the Fallen Angels..........297
"My Soul, Be on Thy Guard"........................298
Berean Bible Study in "Tabernacle Shadows"........300
The Fall of Jericho...............................300
"I Surrender All" (Poem)..........................301
Caleb's Reward....................................301
Our New Watch Tower Bibles........................303

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

A WORD TO BRITISH FRIENDS

The Editor is always pleased to have your personal letters, but as for business communications (including TOWER subscriptions) we are sure that your interests will be served best and most quickly if you will address our British Branch, London, as above.

All new publications announced in these columns can be expected at the London office about a month later, as that is the length of time usually required for ocean freight service.

The above message to the friends in Britain will apply to the friends in Australasia by substituting Melbourne for London and remembering that ocean freights from here to your coast require about three months.

MORE ABOUT NORFOLK CONVENTION

Brother W. E. Van Amburgh will be the Convention Chairman until Wednesday. Brother A. E. Williamson will be Chairman from Thursday until the close. Brother C. T. Russell expects to be present the forepart of the Convention, but cannot remain to its close. Baptism services will be on Wednesday. Tuesday will be "Colporteur Day." The friend who assisted some needing Colporteurs to get to the Niagara Convention now proffers through us the same aid, of one-half their expenses, to all colporteurs who have been to no convention this year and who have ordered books and sent in reports during the past two months and who would be unable to attend without the aid.

===================

R4065 : page 291

VIEWS FROM THE WATCH TOWER

A DENUNCIATION OF CHICAGO UNIVERSITY BY REV. J. B. CRANFILL OF TEXAS

"NOBODY in Chicago now claims that the University of Chicago is a Baptist institution, either in a general or a special sense, and it may be gravely doubted whether or not it is even a Christian institution," writes Rev. J. B. Cranfill to the Texas Baptist Standard, giving his estimate of the Baptist life of Chicago. In many Baptist quarters the university on the Midway stands in great disfavor, but probably never before has such bold expression been given that disfavor.

Dr. Cranfill says that "the University of Chicago is the greatest organized enemy of evangelical Christianity on the earth today." He doubts if Standard oil has ever worked or can ever work such harm as has the university which Mr. Rockefeller founded and fosters.

"During my short stay here," he writes in his letter, "I have spent most of my time in South Chicago, near the university. In 1895, when it was my pleasure to interview President W. R. Harper for the columns of the Baptist Standard, it was believed that the University of Chicago was a Baptist institution. Indeed, that was one of the points elicited in the interview. That pleasing delusion has long since vanished, and nobody in Chicago now claims that the University of Chicago is a Baptist institution, either in a general or in a special sense. It may be gravely doubted whether or not it is even a Christian institution, but there is a semblance of Christianity of a kind in some phases of the university work.

WORSHIP PECULIAR

"The worship of the university is carried on at Mandel hall. This hall was built largely by a Jew, Leon Mandel, one of the most enterprising citizens of Chicago. The hall is a long building, nicely seated, with an elaborate gallery, and will accommodate perhaps three thousand people. I have attended several of the Sunday services in this building. During the time of my stay here I have heard sermons by Dr. O. C. S. Wallace, chancellor of McMaster University; Dr. W. J. McGlothlin, of the Louisville Theological Seminary, and Dr. H. L. Stetson, who is one of the teachers in the Chicago university divinity school. Some of the other sermons I did not hear. One was delivered by an Episcopal rector, and another by a Roman Catholic priest. I understand that this 'pulpit' has also been filled by Unitarians and Jews. The 'worship' is rather peculiar to a Southern Baptist. It is a hybrid service, but it is chiefly Episcopalian. It begins by the incoming of a male choir, who enter the building singing some kind of hymn or chant. They are all capped and gowned after the university style, and are followed as they come in by the preacher of the day, who also has the regulation university uniform. The preliminary service is responsive, after the style of Episcopalians. A Psalm is read in responsive reading, and after the conclusion of the morning prayer the choir chants the Lord's prayer. At the conclusion of the morning service the choir marches out again, singing, followed by the preacher. After they go away somewhere on the outside they finish their song in the distance, and the audience feels relieved and rises for departure. The sermon usually is twenty to twenty-five minutes long;

the entire service takes up about an hour and a half. There is no evening service.

ENEMY OF CHRISTIANITY

"Without in anywise meaning to be unkind or unjust, I believe that the University of Chicago is the greatest organized enemy of evangelical Christianity on the earth today. The whole Chicago religious atmosphere is surcharged with infidelity and skepticism, which is masquerading in Christian garb. At a place where I boarded for awhile, one of the instructors in the University of Chicago, a very bright and intelligent woman, informed me that she never attended Church, and that she had no use for either religion or preachers. I think this feeling among the teachers is

R4065 : page 292

the rule. In many ways I highly esteem Mr. John D. Rockefeller, and have never joined in the crusade that has in certain quarters been made against him, but I believe profoundly that the money he has devoted to the establishment of this misnamed Baptist and Christian institution is doing, and will do, the world far greater harm than all he ever put into the Standard Oil Company or any other trust. The situation here is such that every preacher within the radius of the university has to kow-tow to it, or he will find himself out of a job. The powers that be, humanly speaking, are ordained of the University of Chicago, and the man who has the hardihood to stand out for orthodox Christianity takes his life, denominationally speaking, into his hands, and is marked for early elimination.

DIFFERENT TYPE

"In this connection I hope I will be pardoned for saying that the sort of Baptists I have come in contact with here are not the same type as our southern Baptist people. I recently attended the services at the Hyde Park Baptist Church, where Rev. J. L. Jackson is pastor. He devoted his entire morning sermon to a discussion of the recent Shanghai missionary conference, which he made the basis of an appeal for the obliteration of all denominational lines and the union of the entire Christian world under some kind of a non-descript, ecclesiastical organization. He referred to the Baptist view as 'narrow and selfish,' and placed the emphasis of his discussion entirely upon the importance of the obliteration of the lines that have in the past divided the various Protestant denominations. It was rather a crude piece of irony that, following his discourse, he received for baptism a young man who had formerly been a Lutheran, but who said that through his study of the Scriptures he had come to believe in immersion. The logic of Dr. Jackson's sermon would eliminate immersion and establish in place of our Baptist churches a kind of spineless, jellyfish ecclesiasticism that would be like the original universe --without form and void."

Dr. Cranfill summed up his impression by saying that he had "become convinced that the really sound, aggressive and effective Baptists of the country are found in the Southern States."--Houston Post.

R. J. CAMPBELL'S ADMIRERS

If Mr. Campbell by his "New Theology," which seems a fresh way of spelling "Old Infidelity," has lost some of his friends and admirers, he has gained others. The most energetic and uncompromising antagonist of Christianity in England, and probably in the world, is Mr. Blatchford, of Clarion fame, who, in commending the recently published book, says: "Mr. Campbell is a Christian minister, and I am an infidel editor; and the difference between his religion and mine is too small to argue about." For once Mr. Blatchford expresses the views of many Christians when he says that the difference between the "New Theology" and infidelity "is too small to argue about." Theosophists also press forward to express their appreciation of Mr. Campbell's teaching. The Indian Daily Telegraph claims that the "New Theology" is simply Theosophy. "This Indian newspaper," says the A. C. World, "shows how Mr. Campbell, by denying the virgin birth, joins hands with Theosophic inquirers, and with them sees in this 'myth' the materialization of a great spiritual event-- the virgin birth of the universe.'" Mr. Campbell may well say, "Save me from my friends." He must feel embarrassed, though he has no right to be surprised, at the anti-Christian hosts so enthusiastically rallying around, but he should soon feel at home among them. --Australian Christian.

ROMAN CATHOLICISM IN ITALY

The Italian liberal press teems with detailed descriptions of the alleged immorality and corruption of religious and educational institutions, and a fresh campaign favoring the suppression of all convents and monasteries throughout the country has been initiated.

Recently a so-called clerical scandal was discovered by the Milan police. One old woman, who called herself a nun, had a home for destitute young girls in Milan, which turned out to be a den of filth and iniquity. It was found that the children's earnings were increased by means too horrible to relate. The home was closed and the soi-disant nun and her accomplices, two priests were arrested.

The liberal papers blamed the ecclesiastical authorities, but these proved that they had repeatedly warned the police against the woman and her work, and that they had denied the sacraments to the woman, protested against her and exposed her home to no avail.

Though the calumnies recently printed against the monks and nuns are so loathsome and horrible that they are not fit to be read, not a single proof has been adduced to show that they are based on a particle of truth. It is no exaggeration to say that open acts of violence against religious communities are momentarily expected and these may lead to wholesale suppression by the government. It is difficult to predict what may happen.

The French people were indifferent and rather sympathized with the nuns and monks, but here the situation is different, as popular feeling is hostile to religion and the anti-clerical parties are so well organized that if a movement against the Church once begins they will not stop before they have overthrown religion and perhaps attained a Church war in Italy, which might mean a revolution.--Chicago Tribune.

BRITAIN BECOMING MORE SOBER

"Last year the 43,000,000 inhabitants of these islands spent L.164,167,941 on drink, or some L.3 16s. each. But a steady decrease is going on, Dr. Dawson Burns points out in his annual exposition of drink bill statistics in The Times. Great as last year's total was, it

R4066 : page 293

was L.21,759,286 less than the amount spent in 1899. Every year since that one has shown a decrease. Had there been an increase proportionate to the increase of population, our drink bill for 1905 would have reached L.198,012,495. London spent over L.18,000,000 in liquor last year."--English Journal.

====================

R4066 : page 293

A GREAT CONVENTION OF TRUTH PEOPLE

THE Convention held at Niagara Falls, August 29th to September 5th, stands at the head of the list as respects numbers and enthusiasm. As for spiritual profit and manifestation of the Master's love we cannot imagine how it could have been improved upon--but this was true also of the Indianapolis Convention and others. It seems true of our conventions--as many of the friends write us of the Pilgrim visits--that "The last always seems the best." From start to finish the Convention surely was a season of delightful spiritual fellowship, most favorable to Christian development.

The printed program was carried out, but had to be supplemented because the crowd was too large for the auditorium so kindly provided free by the Natural Food Co. However, we secured the Opera House for Sunday forenoon and afternoon. Its capacity (over 1700) with that of the auditorium (capacity 1000) and a reception room holding several hundred, made us quite comfortable. In consequence two sets of speakers were kept busy serving two audiences. The following speakers gave longer or shorter addresses, and some of them several: Brothers W. M. Hersee, I. Hoskins, R. E. Streeter, J. Harrison, W. E. VanAmburgh, J. F. Rutherford, P. S. L. Johnson, F. W. Williamson, O. L. Sullivan, G. Draper, J. H. Cole, L. W. Jones, T. E. Barker, S. Walker, J. Hutchinson, W. J. Mills, W. E. Page, C. A. Dann, J. G. Kuehn, A. C. Wise, and the Editor of this journal.

The total number in attendance was over two thousand--some of whom were present only for Sunday and Monday. However, at least 1542 were present on Saturday, for that number of heads appear in a photograph taken on that day. Notwithstanding the larger crowd than we had expected there was no excitement, no confusion. This was doubtless due in part to a very careful preparation for the friends by those who looked out for their comfort, secured lodgings in advance, etc. However, the principal source of the calm and peace and joy so manifest undoubtedly was the "new mind," which the Apostle calls "the spirit of a sound mind." Indeed we rejoice that this spirit of love and confidence in divine supervision is growing among the Truth people everywhere. Nothing encourages us more as we witness it at the One-Day as well as the General Conventions. There is of course plenty of room for further growth, but let us appreciate what we already discern and encourage it and be encouraged by it.

"THERE IS A RIVER"

It would be difficult to decide which feature of the Convention was the most interesting and impressive. It was all good; the speakers and subjects were quite distinctly different. It was surely inspiring to the writer to look into the earnest faces of about 600 who were present at a special meeting of Colporteurs and intending Colporteurs. The sunrise prayer meeting at 5.30 a.m., attended by approximately one thousand, was also inspiring. But we believe that the baptism services were the most impressive of all, to many.

No Church edifice in that city had accommodation for our numbers, and so it was decided to use a lagoon or bye-water off the Niagara River for the water immersion, and hold the service on the bank where the hillside formed a natural amphitheatre. An audience of about 1500 gathered at the appointed hour, and after an address explanatory of the true baptism and its water symbol 241 were immersed.

The service was very impressive from every point of view. The preaching reminded one of the Scripture narratives of our Lord's discourses and those of the apostles, and the baptism in the lagoon reminded one of the account of our Lord going down into the Jordan and coming up out of it. The lagoon or side stream is formed by a small island connected with the mainland by a stone bridge at its upper end. Those desirous of immersion crossed over the bridge, receiving the right hand of fellowship and a word of cheer. On the island were two robing tents, one for the brethren and one for the sisters.

Nature has arranged the spot so that it taught several symbolic lessons in connection with our use of it, as several remarked. Above the island for about 200 feet the side channel, there about 100 feet wide, was separated from the river proper by a row of stones which rise up out of the water; but when the island is reached the channel narrows to about 30 feet in width, and just there, above the bridge, all of the water being unable to enter the narrow channel, some of it turns back through a cut into the river proper.

THE SYMBOLIC PICTURE

If the Niagara river be considered as symbolic of the course of the world, the picture is impressive, for is not the whole world rushing swiftly in mad competition and boisterous glee toward the great time of trouble with which this Gospel Age will be consummated, even as those waters hastened more and more swiftly and madly toward the famous cataract? And did not the narrow and placidly-gliding little lagoon correspond well with the statement of the Prophet--"There is a river the streams whereof make glad the city of our God"? (Psa. 46:4.) The wider intake of water seemed to picture the path of the many "justified" who are "called"; the narrowing of the channel represented the "narrow way" of consecration; the turning aside there of much of the water represented the testing, the sifting

R4066 : page 294

of the Gospel invitation to sacrifice and enter the narrow way. The bridge and those who passed over it represented well the point of decision for God and not for Mammon, and the right-hand of fellowship the encouragements and assistances proffered to all who become disciples in the narrow way of baptism into Christ's death.

Those who witnessed from the shore declared the scene most impressive. Before them in the clear, quiet water one after another was buried into Christ's death in symbol, while just beyond them could be seen and heard the wild, rushing, laughing, moaning waters, representing the whole creation groaning and travailing in pain together.

"BEEN WITH JESUS AND LEARNED OF HIM"

Major Butler, one of the officials of the Natural Food Co., said this to a representative of our Society:

"I want to tell you, on behalf of the company, that it has afforded us the greatest pleasure to have your convention here. The influence of so many happy people, with smiling faces, evident sincerity, earnestness and zeal for what they believe to be right has been greater than I can express. To see so many people who really believe what they say and practice what they preach has been a revelation to us. I never saw anything like it before. While we have tried to do all that we could for your convenience and comfort and to make your stay here a pleasant and profitable one, you have done more for us than we possibly could have done for you."

The policemen who had charge of the streets in the vicinity of the opera house and the officers of the State reservation where the immersion service was held, were very much impressed by the order maintained, and said they had never seen so large a crowd without the necessity of handling.

Those who entertained our friends spoke in highest terms of them and were anxious that they come again. The janitors of the Auditorium also remarked the quiet orderliness of all, and that no cigar stumps nor tobacco quids nor even banana peels needed to be gathered up. We were glad of this evidence of the love of God, which does good to all and injury to none. "What manner of persons ought we to be in all holy living and godliness?"

The testimony of all, we believe, would be, It was good to be there! Our prayers unite with others, that under the Lord's blessing the privileges and inspirations and encouragements and resolves of the week at Niagara may mean blessings to other thousands than those that were present, and that thus the work of grace may abound more and more to the praise of our Lord and the comfort of his people.

The end is not yet, we trust and believe. The influence from all these conventions (one-day and general) is carried home to those who cannot attend them and both the relating and the hearing of these seasons of refreshing from the presence of the Lord bring fresh love and joy and zeal.

====================

R4067 : page 294

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

A DEAR Brother inquires, Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct?--that the harvest began in A.D. 1874 and will end in A.D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and his Bride, the Church?

We answer, as we have frequently done before in the DAWNS and TOWERS and orally and by letter, that we have never claimed our calculations to be infallibly correct; we have never claimed that they were knowledge, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on faith. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse. Many have examined these evidences and have accepted them; others equally bright do not endorse them. Those who have been able to accept them by faith seem to have received special blessings, not merely along the line of prophetic harmonies, but along all other lines of grace and truth. We have not condemned those who could not see, but have rejoiced with those whose exercise of faith has brought them special blessings--"Blessed are your eyes for they see, and your ears for they hear."

Possibly some who have read the DAWNS have presented our conclusions more strongly than we; but if so that is their own responsibility. We have urged and still urge that the dear children of God read studiously what we have presented;--the Scriptures, the applications and interpretations--and then form their own judgments. We neither urge nor insist upon our views as infallible, nor do we smite or abuse those who disagree; but regard as "Brethren" all sanctified believers in the precious blood. On the contrary, it is those who differ who smite us and speak evil of us, because we do not welcome them as, with hammer and tongs, they seek to remove a mote which they think they see in our eye of understanding. They are our critics who always claim the infallibility. We go humbly onward, following the Apostle's example and words, "We believe and therefore speak";--whether others hear or forbear to hear. Is not this in accord with the Spirit of Christ? Is it not in accord with our Lord's instructions also,--"Forbid him not" (Mark 9:39); and again, "What is that to thee? Follow thou me." (John 21:22.) But some of those who come to a trifling point on which they disagree seem to imagine that the entire harvest work must be overthrown or at least stopped until they get their little jot or tittle satisfactorily adjusted. Such evidently make mountains out of mole hills, and forget that, if the present movement among the Lord's people is the harvest work or under the Lord's supervision at all, the Lord is responsible, and not they, and can be trusted to accomplish his own ends in his own best way without the violation of either the letter or spirit of his commands.

R4067 : page 295

Recurring again to the query on Chronology we quote from DAWN-STUDIES, Vol. II., page 38, last paragraph, as follows:--

"In starting with the question, How long is it since man's creation? we should and do feel confident that he who gave the prophecies, and said that in the time of the end they should be understood, has provided in his Word the data necessary to enable us accurately to locate those prophecies. However, any who expect to find these matters so plainly stated as to be convincing to the mere surface reader, or the insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize his characteristic methods. The evidence is given "that the man of God may be thoroughly furnished." (2 Tim. 3:17.) These well know that in all the paths by which the Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out at every step solid statements of God's Word--a sure foundation for reasonable faith."

In the same chapter we proceed to point out that many of the links of chronology in sacred and profane history are "broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude, as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency." (Page 49, first paragraph.) Thus we sought to prove that chronology cannot be built on facts, but can be received only on faith. But again we urge a fresh reading of Vol. II. entire. If with these suggestions some shall lose their faith in our chronology, others and many more we believe will have their faith in it strengthened greatly.

We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that faith in the chronology almost becomes knowledge that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B.C., some from

A.D., and some depend upon both. We believe that God meant those prophecies to be understood "in due time"; we believe that we do understand them now--and they speak to us through this chronology. Do they not thereby seal the chronology? They do to faith, but not otherwise. Our Lord declared, "The wise shall understand"; and he told us to "Watch" that we might know; and it is this chronology which convinces us (who can and do receive it by faith) that the Parable of the Ten Virgins is now in process of fulfilment--that its first cry was heard in 1844 and its second cry, "Behold the Bridegroom"--present--was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the Apostle, "Ye brethren are not in darkness, that that day should overtake you as a thief." If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (DAWN II., p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say "our" chronology we merely mean the one we use, the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance--Election, Free Grace, Restitution, Justification, Sanctification, Glorification, Resurrection.

The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God's Word, the great harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one--Election, Free Grace, Baptism, Second Coming of Christ, Time Prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief--as they since have done, practically. Then came the Lord's time for putting the old harp in order again, for the use of his most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his "brethren" the harmony and the beauty of the melodious paeans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it.

The fact that we have reached this harmony just at the right time according to our chronology--just at the time promised by our Lord when he declared that, to those who would be ready and open to his knock promptly, he would "come in and sup with them," that he would "gird himself [become their servant] and come forth and serve them" (Luke 12:37)--is an evidence to us that the time features of the prophecies as we understand them are correct. To this great Chief Servant of his Church then we render thanks for the harmonious light of Present Truth--and are we not to consider that the chronology which has had so much to do with this light is also of him?

But let us suppose a case far from our expectations: suppose that A.D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12,15.) What then? Would not that prove our chronology wrong? Yes, surely! And

R4067 : page 296

would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the Parallel Dispensations and Israel's Double, and to the Jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called "Gentile Times," and to the 1260, 1290, and 1335 days, the latter of which marking the beginning of the "harvest" so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days!" None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken!

However, dear friends, our harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with him. We should still see the grandeur of his salvation in Christ Jesus--"a ransom for all." We should still see the wonders of "the hidden mystery," our fellowship with our Redeemer in "his

R4068 : page 296

death" and also "in his resurrection" to "glory, honor and immortality"--"the divine nature."

If, therefore, dearly beloved, it should turn out that our chronology is all wrong, we may conclude that with it we have had much advantage everyway. If the attainment of our glorious hopes and present joys in the Lord should cost us such disappointment as our friends fear, we should rejoice and count it cheap! If the Lord sees it necessary for the arousing of the "Virgins" to permit a false note upon the time bugle, let us take it joyfully as one of the "all things" working together for good to those who love him,--to the called ones according to his purpose. But let us not forget that the parable shows that the second awakening of the Virgins was no mistake! The Bridegroom came! The "wise virgins" had the necessary faith to follow;

the others, too worldly-wise, lacked the faith and missed the high honors accorded to the Bride class, though privileged later to be her companions at the "marriage supper of the Lamb."

The best medicine, the best antidote for a poisoned faith in Present Truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this light, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions --self-denial, self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."

====================

R4068 : page 296

THE JUDGMENT OF THE GREAT DAY

"The angels which kept not their first estate, but left their proper habitation, he hath kept in everlasting chains under darkness until the judgment of the great day."--Jude 6.

WE HAVE already discussed at considerable length the test or trial which came to the angels of God through the fall of man.* Such a testing of the loyalty of the angels of God was appropriate, yet would have been, we may say, impossible had it not been for man's creation under conditions practically what they were. This testing of these perfect beings existing under perfect conditions should have found them all loyal to the Lord and to his various arrangements, realizing that they were every way beneficial, the wisest and the best. We have seen how sin as a disease is figuratively represented in the Scriptures by leprosy; and that the temptation came along the lines by which humanity was different from other intelligent beings of God's universe in that humanity possessed the power of propagating its own species after the manner of the lower animals. This power was seductive, and the Scriptures show us that many of the angels preferred to leave their own estate or habitation that they might associate with humanity and participate indirectly in this human power of propagation. They should, of course, have settled it in their own minds that the divine programme for them was far better than they could have devised for themselves. They should have relied upon God's assurance that their plane of being was still higher than that of humanity: they should have been contented, happy in the exercise of the powers and qualities and blessings given them by the Father richly to enjoy. And this was true of many of them, but as the Scriptures show it was not true of all. The fall of these angels is referred to by the Apostle Peter (2 Pet. 2:4) and again in our text, and still more particularly in Genesis 6:1-5.

Having already discussed this phase of the subject we will not further elaborate it, nor will we go into detail in respect to the sentence upon them--that they were restrained in Tartarus, the atmosphere of our earth--and thus separated from the holy angels. Nor will we take time specially to discuss the chains of darkness which have since the flood hindered them from materializing in human form, and obliged them, if they would have anything to do with humanity, to do so secretly or through agents, mediums, witches, etc. Nor will we here repeat the evidence elsewhere given that these fallen angels, "wicked spirits," as the Apostle calls them, otherwise called in the Scriptures "demons," "lying spirits," have been operating from the time of the flood to the present time under these restraints of darkness and inability to materialize. They seek and very largely accomplish the ensnarement of the human family by the propagation of false doctrine --amongst others that the dead are not dead, but alive as spirit beings--by pretended communications with these, in which the evil spirits personate the dead and communicate matters unknown to other humans. Thus they seem to corroborate their claim, that the dead

---

*DAWN STUDIES, Vol. V., pp. 115 and 428; Spiritism, pp. 106, 111, 113.

R4068 : page 297

are alive, and thereby to corroborate Satan's original lie, "Ye shall not surely die," the very reverse of God's plain declaration, "Ye shall surely die."--Gen. 3:3,4.

We shall not here repeat the evidence that these wicked spirits--not content with operating through humanity as mediums--seek to "possess" or "obsess" them so as to use their bodies as if they were their own, succeeding in this largely in proportion as the subjects will yield their minds to the influence brought to bear upon them. We shall not here give the proofs that the human organization is such, by divine arrangement, that these evil spirits can be resisted, and only intrude into human privacy of thought as mankind may disregard the divine warning and give ear or heed or attention to the various tricks and devices for arousing curiosity of which they make use.

We shall not repeat the proofs that in some instances, the will becoming broken down, a number of these fallen spirits get possession of an individual who, by their simultaneous communications and suggestions to his mind, becomes what we call deranged, insane. It is claimed that one-half of the inmates of the insane asylums are there by reason of such obsession, corresponding to the instances mentioned in the New Testament, in one of which the Lord inquired the name of the unclean spirit and got the answer "legion," for there were many possessing the afflicted one--the legion which, afterward permitted to go into the swine, crazed them so that the entire herd ran into the sea of Galilee and were drowned.

Our present inquiry is more particularly respecting the judgment of these fallen spirits, concerning which we read, "Know ye not that the saints shall judge angels?" (I Cor. 6:3.) Our text also refers to their judgment, saying, that their restraint in chains of darkness would be unto or until the "judgment of the great day."

CHRIST'S SERMON TO THE FALLEN ANGELS

We have already discussed the hope of these angels, and have seen the manner in which Christ preached to them by his death and resurrection--preached to the spirits in prison which were disobedient in the days of Noah--the angels which kept not their first estate. We have seen that our Lord did not orally preach during the time he was dead, and that he was dead the three days he was in the tomb, and that he rose from the dead on the third day. We have seen that his preaching to these fallen spirits was after the manner that the proverb suggests when it says, "Actions speak louder than words." We may be sure that Satan and all these fallen angels knew the Lord and observed closely everything pertaining to his early life, death and resurrection. Did they not declare, "We know thee who thou art, the holy One of God"--the Messiah? (Mark 1:24.) While the holy angels watched every procedure, these fallen angels had a special interest in this manifestation of God's love for humanity, which brought the Redeemer from the heavenly plane to the earthly one, and then cost his death to redeem Adam and his race, because the penalty was death. They had known God's character for justice; their own experience was an illustration of it, and the experience of mankind likewise testified to it. But here was taught a manifestation of divine love and compassion, bringing aid to the degraded race of Adam. They perceived, too, in our Lord's resurrection that his obedience had brought him a great reward and high exaltation, so that he arose from the tomb a mighty God, a partaker of the divine nature, while they wondered in amazement. Can we doubt that these circumstances, as the Apostle suggests, were a great sermon, a great lesson to them? Bright, intelligent, wise, they doubtless reasoned that if God had done so much for Adam and his race in their degradation, he might not be unwilling also to show them some favor at some time. Indeed if we will but allow our minds to reason along this line we may suppose that forthwith some of those fallen angels, inspired by hope of a reconciliation to God at some time in the future, began to mend their ways and to seek to live more in accord with righteousness. We may assume that these no longer exercised deception and wiles against humanity, but that, though still restrained, they are hoping and waiting for some leniency of the Lord in the judgment of the great day.

R4069 : page 297

WHAT WILL THEIR JUDGMENT BE?

With the facts of the case before our minds--that there is to be a judgment, and that this implies a trial --we inquire what kind of a trial or judgment will it be? The word translated judgment in our text is in the Greek krisis, its primary signification being decision, determination, hence trial in order to reach such a decision. This implies that the decision in the case of these fallen angels is not yet rendered, and that some test or trial must come to them which will determine results. The word of the Lord gives us to understand clearly that, whatever God's dealings may be in the interim, the finality of his judgment is that none shall have eternal life except those who are fully in accord with himself and the principles of righteousness, and that all others shall be destroyed utterly and without hope of recovery. There can be no doubt then as to the result of the trial. Both the Apostolic statement that the fallen angels are reserved unto judgment, krisis, testing, and the further statement that the saints shall judge angels, show that the matter is not yet settled as respects all of these--shows that there is hope for such of these fallen ones as may heartily recognize their wrong course and return to obedience to the Lord.

When will this judgment take place?--at the beginning of the great day or at its further end, or throughout the day of Christ? We answer that the judgment of mankind requires and has appointed to it the entire period of a thousand years, because man--ignorant and deluded and impaired under the reign of sin and death and by the machinations of these evil spirits--will need to have the counsel and instruction and assistance of the various agencies which God has provided for his

R4069 : page 298

social, mental, moral and physical uplifting during the Millennium, and his trial or testing will be all the way along--as to his willingness to accept of and use and profit by the various blessed agencies which will then be in operation for his aid. So then the entire Millennial day is Scripturally called man's day of judgment,--as the Apostle declares, "God has appointed a day in which he will judge the world in righteousness." But as for the fallen angels, it is not said that the Millennial epoch as a whole is set apart as their judgment day, and indeed we can surmise that this would be neither necessary nor proper, because, never having come under the sentence of death, we are to understand that those spirit beings are as much alive and perfect in their organization as they ever were--that all the change possible to them has been in their mentality, their wills. Their knowledge is great, and not, like man's, confined to a knowledge of sin and evil things, for they had previously a knowledge of goodness, holiness and purity, and throughout all the various epochs of human history they have seen the divine dealings, first with Israel under the typical mediator Moses and the typical covenant, the Law; second they have seen Christ, the antitypical Moses, and have been witnesses of the proclamation of the Gospel throughout this age and of its influence upon those who are rightly exercised thereby, leading them to sacrifice and to walk in the footsteps of Jesus. It would appear then that these fallen spirits have little to learn of either good or evil, and that any judgment or trial coming upon them would not need to be long drawn out, as in the case of humanity.

KRISIS--TESTING--JUDGMENT--DECISION

Their judgment would signify the bringing of them to a decision, a crucial testing of their hearts, their wills, as respects righteousness and sin--harmony with God or with Satan. In order to have such a testing, such a krisis, a peculiar condition of things would be necessary--a condition in which they would have an opportunity to do the evil or to resist the temptation and to do good. As we have suggested, no doubt some of them have acted upon the sermon of Christ's death and resurrection, and its manifestation of God's loving character and the hope that it inspires respecting their future. Such might be said to be in a condition of trial all through this Gospel Age--whether or not they would stand firm in their opposition to sin and to those around them, or succumb and yield and participate in the sins. But evidently, according to the Scriptures, we would expect that some crucial point of testing would be reached which would decide matters for all these fallen spirits--the "krisis of the great day."

In view of all these conditions and considerations we hold that we are now living in this krisis time--that the restraint of darkness placed upon these fallen angels was to last only until the crisis or judgment of "the great day." Our understanding is that this great day of the Lord began chronologically in October, 1874, and from what we can learn it is since that date that "materializations" have become more and more common. Admitting that there are many frauds along this line, we consider that the evidence is too strong to be disputed that there have been numerous genuine manifestations --materializations--in which the spirit personating the dead has assumed a material body, possessing weight and various qualities similar to a human. Not only have such cases been reported in the public press, but some friends of the Truth who at one time were identified with Spiritism have corroborated these. A sister in the Truth who was at one time a spirit medium assures us that not long since in the parlor of her own home, the door being shut, a spirit materialized before her in the form of a man who spoke to her. His request being refused he threateningly caught her by the arm with a firm grasp, but at that instant her brother opened the parlor door and the materialization instantly dissolved.

Another sister in the Truth, who had been less directly connected with Spiritism, informed us that recently one of the demons personating her deceased sister, opening the spring lock, walked into her room while she was wide awake and tried to choke her, afterwards leaving, as she had come, through the door.

Another case was that of a brother who at one time had made some slight investigations of Spiritism, but ceased when he obtained light as to its demon origin. An apparition representing his wife appeared to him in his room as he was walking toward his bed, and reached out a hand while walking by his side. He, recognizing the source of such manifestations, and remaining firm to his resolution to have nothing further to do with the spirits in any sense or degree, refused to take the hand, and instead turned his heart to the Lord in prayer for deliverance from the Adversary's power; then the apparition vanished. It would appear that, for some reason we cannot explain, these evil spirits have special power and liberty with those who have at any time yielded to curiosity in connection with spirit manifestations. Here we have a fresh reason for our repeated advice that the Lord's people totally refuse to have anything to do with spirit mediums, seances, hypnotism and clairaudience--this latter a development of the powers of the ear whereby the spirits may be heard without the ordinary sounds of speech. Attempts of the demons to intrude upon us are usually associated with something or other to excite our curiosity, and our advice is that the Lord's people restrain their curiosity and resent such intrusions as dangerous beginnings, the end of which we cannot surmise.

"MY SOUL BE ON THY GUARD"

The proper course to pursue, when these evil spirits attempt to intrude upon us, is to look to the Lord with faith and confidence, and in the name of the Lord

Jesus to command the evil one to depart. We need have no fear of their power against us so long as we are the Lord's and are walking in our daily life not after the will of the flesh but after the Spirit. Remember our Lord's words to Pilate, "Thou couldst have no power at all against me except it were given thee from above" (John 19:11); and again the Apostle's assurance, "We

R4069 : page 299

know that all things work together for good to them that love God--to the called ones according to his purpose." (Rom. 8:28.) Greater is he who is on our part than all they that be against us. If the Adversary had power to injure us he would have done so long ago--"The angel of the Lord encampeth about them that reverence him, and delivereth them."--Psa. 34:7.

Our surmise is that this loosing and liberating from the chains of darkness will increase, perhaps very rapidly; that these fallen spirits are permitted to gradually invent a method by which they can accomplish such materializations, and that the knowledge of this and their proficiency in it will be permitted to develop during the remaining seven years of this harvest time, and constitute not only a trial for them, but have much to do also with the perilous times for the Church and the world which the Scriptures indicate should now be expected.

These fallen angels (demons), still in opposition to God, will doubtless ignore the Lord's restraints and use their discovery of the new power or new method of materialization. Those having respect to the Lord and his will would of course refuse to use such powers as he had condemned and forbidden and restrained, and thus their loyalty to the Lord would be demonstrated. Indeed we may be sure that whichever of these fallen angels have repented of their wrong course have abstained from all attempts to communicate with humanity in harmony with the Lord's prohibitions. We may be sure, then, that when spirit mediums tell us they communicate with both good and bad spirits this is not the case, that none of the good seek to communicate

R4070 : page 299

with mankind, and that those who do represent themselves as good spirits are, as the Scriptures declare, "lying spirits," who sometimes use the "cloak" of good admonitions for the purpose of trapping mankind and deceiving them. In a word, then, all of the demons who communicate with mankind are wicked spirits, and as these become conscious of their power to materialize and become proficient in the use of the same we may expect that their vicious natures will lead them to beset mankind with the grossest immoralities and every evil work. Neither should we forget the Apostle's declaration that one of the delights of these demons is to personate the pure, the good, as an "angel of light" (2 Cor. 11:14), that they might thereby the more effectually accomplish injury: for it seems to be one of the delights of the evilly disposed to entrap others into sin and wrong doing. When we remember Christendom in respect to these matters we almost tremble for the results that may follow the permission of such materializations:

MANY UNPREPARED FOR "STRONG DELUSIONS"

(1) They do not understand about these demons; they make light of the casting out of devils by the Lord and the apostles, and think that they erred and called diseases demons.

(2) On the other hand they do not believe that the dead are dead, but that they are bodiless spirits.

For a long time Christian people have been deterred from any intercourse with the demons personating their dead by an undefinable fear, but now Christian Science has taught many of them to fear nothing, but to say, "Everything is good, there is no evil, there is no devil, there are no demons," and additionally some of the lights of science have lately been investigating psychic phenomena, as it is called, and able professional theologians have declared that there is truth connected with it somewhere and that it is worthy of investigation. Looked at from this standpoint, is not Christendom in general standing on the brink, as it were, of terrible delusions and ensnarements? To this picture we must not forget to add the Apostle's testimony respecting this very time. He declares that because Christendom has not received the truth in the love of it, but has preferred a lie--preferred to believe that the dead are alive when the Scriptures declare that they are dead and without hope except in a resurrection from the dead--therefore God will send them strong delusion that they may believe a lie because they had no pleasure in the truth--that they all may be condemned--shown to be unworthy a place amongst the Elect of the Kingdom. Respecting this time the Lord also through the Prophet declares that "because this people draw near unto me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which has been taught them, therefore, behold, I will proceed to do a marvelous work amongst this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."--Isa. 29:13,14.

Our conclusion then respecting the judgment time for the fallen angels is this--that during the Millennial Age, when righteousness shall be laid to the line and justice to the plummet, and when nothing shall be permitted to hurt or to injure in all God's holy Kingdom, it would be impossible for those fallen angels to have any special trial in connection with mankind--indeed their trials would then seem to be over--surely they will then have less opportunity and therefore less temptation than at present. We reason therefore that their judgment in this great day is in the immediate present and within the next few years--that the permission for them to find and use means of materialization and communication with mankind will furnish the special trial and testing of these angels which is called their judgment, their krisis, their testing time, and that it will prove which of them are sorry for sin and at heart now loyal to God, and which are otherwise. And at the same time this matter has been so gauged as to bring it within the period of man's day of trouble--"the day of wrath."

The declaration that the saints shall judge angels must not be forgotten. We are to remember that the majority of the saints have already passed beyond the vail into the condition of heavenly glory and wisdom, and that with their Lord they would represent the entire

R4070 : page 300

Church, including those of us who are on this side the vail. What they will have to do with the judging, with the bringing of this krisis time upon the fallen angels, we know not, but we believe them to be entirely capable for any work that the Lord may assign to them. Furthermore it is possible that the saints on this side the vail may have something to do with the judging of these fallen angels. In this very article we are endeavoring to set forth their responsibility and how the repentant ones will be distinguishable from the unrepentant, the evil. The coming of this very matter to their attention will serve the more particularly to test them--to show them the krisis or decision time into which they have come. Furthermore it is possible that in the period of their expected activities the saints on this side the vail who know the truth respecting the nature of man and the deceptions of these demons may have more to do than we at present know of in the way of reproving them, exposing them, condemning them, judging them.

====================

page 300

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

OTHER SIGNIFICANT TYPES

NOVEMBER 3

1. What was represented by the "posts" which stood

in the "Court" and upheld the white curtains? T.113, par. 2 (1st 3 lines).

2. Why were they constructed of "wood," instead of "copper"? T.113, par. 2 (4th to 9th lines).

3. What does their being set in sockets of copper typify? T.113, par. 2 (9th line on).

4. What was illustrated by the "white curtain"? And should we hold up before the world the "pure linen"--Christ's righteousness? T.114, par. 1.

NOVEMBER 10

5. What was symbolized by the "silver hooks"? T.114, par. 2, Ex. 27:11-17.

6. What was represented in the "door-posts" at the entrance of the Tabernacle--under the "vail"? T.114, par. 3 (1st 12 lines).

7. Why were these posts, also, set in sockets of "copper"? T.114, par. 3 (13th line on); 2 Cor. 4:7; Ex. 26:37.

8. What was represented by the "door-posts" within the second "vail"? T.115, par. 1; Ex. 26:32.

NOVEMBER 17

9. What did the "golden table" symbolize? T.115, par. 2; Phil. 2:16; Rev. 19:7.

10. Explain the meaning of the "golden candlestick." T.115, par. 3; Rev. 1:20; 1:11.

11. Describe its workmanship and explain the beautiful symbolism of its various features. T.116, par. 1.

12. What supplied the light for this "golden lampstand"? And of what was this a symbol? T.116, par. 2 (1st 4 lines).

NOVEMBER 24

13. For whom alone did this light shine? T.116, par. 2 (4th line on); I Cor. 2:14; Heb. 9:6.

14. How often were these lights trimmed and replenished with oil? And what important lesson is taught us in this symbol? T.116, par. 3; Ex. 27:20,21; 30:8.

ANTI-TYPICAL PRIESTS AND LEVITES

15. Why cannot some Christians see spiritual things? T.117, par. 1; I Cor. 2:9.

16. What three classes have always been represented in the Church nominal? T.117, par. 2; Gal. 5:24.

===================

R4070 : page 300

THE FALL OF JERICHO

--JOSHUA 6:8-20.--OCTOBER 20.--

Golden Text:--"By faith the walls of Jericho fell down after they were compassed about seven days."--Heb. 11:30.

LONG before the Canaanites had been accursed! Long before their land had been promised to the children of Abraham, Isaac and Jacob! The Lord's time had now come to give possession; and the place of entrance was close to Jericho. Jericho was accursed or condemned: its time of judgment had come as that of Sodom four centuries before in the same rich, fertile valley. But God would vary the method for a purpose. As he had made of the Sodomites an illustration of those who would suffer everlasting destruction or Second Death (Jude 7), so he would now illustrate another thing in the Jerichoites: he would show in their slaughter how the "old man" of our fallen nature is to be utterly destroyed by us as New Creatures under the lead and instruction of the real Joshua--Jesus.

Nothing could be done--none could fight against Jericho--until they had been circumcised; which typified the circumcision of the heart, the putting away, the cutting off, of the love of sin from the hearts of the true Israelites. The next lesson to be typified was that our power over our natural desires (represented by the Jerichoites) must come from God. The natural desires and appetites are protected by strong walls, the will of the flesh, which first must be broken down before we as New Creatures can conquer our natural selves, our depraved appetites or desires.

This power of God in the type was shown in the fall of Jericho's wall; but before it fell the faith of the circumcised ones was made active as shown in the seven days marching around the city and seven times on the seventh day, representing completeness. The slaughter of the Jerichoites, then, represented the victory of true Israelites over self-will, self-love, self-indulgence, and over every enemy of the new nature--for the two are contrary one to the other and one or the other must die. --Compare Gal. 5:16,17.

Everything in Jericho was accursed, condemned or devoted; and so everything in and of our carnal nature is condemned or devoted--every living creature must be

R4070 : page 301

put to death. This represents that every active influence and principle of the fallen nature must be destroyed, "Mortify [kill], therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence [desire], and covetousness [greed], which is idolatry."--See Col. 3:5-10.

Yet the deliverance of Rahab (who afterward married into the tribe of Judah and became an Israelite, and has the honor of being one of the ancestors of our Lord Jesus) shows in type that some of our members, once enemies of the new nature, may be so transformed that instead of becoming the servants of sin they may become servants of righteousness, through full consecration. For instance, talents for speaking, writing, teaching, etc., once used in the service of Satan and sin, may be reckoned dead and quickened to newness of life and activity in God's service. But as such a transfer could only be through a reckoned death and quickening through faith in the great sacrifice for sin, this too must be illustrated in the type. And it was illustrated in the act of faith which displayed the scarlet cord.

The inanimate valuables, the gold, silver, brass and iron vessels, etc., were all consecrated, too, but not to destruction; they were to be devoted to the Lord's service. So with the truly circumcised Israelites indeed: not only are all their carnal powers to be destroyed as servants of sin, but all that they possess is to be consecrated

to the Lord's service, their treasures of gold and silver and their ordinary possessions represented in the vessels of brass and iron. All must now be considered as belonging to the Lord: and any appropriation of these to their own selfish uses brings a curse, as was illustrated by the sin of Achan, who appropriated of the spoils of Jericho some gold and silver and a fine Babylonish garment. The result of his covetousness was his own destruction, and for a time he troubled all Israel.

So, amongst Spiritual Israelites, covetousness of gold, silver and the fine Babylonish garments is a most fruitful source of spiritual weakness and in many leads to destruction. "For the love of money is a root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many arrows. They that will [to] be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."--I Tim. 6:9-11.

The blowing of the trumpets by the priests may well be understood to typify the proclamation of God's Word against sin and his assurance to his people that he is able and willing to give the circumcised New Creatures victory over their carnal propensities. Not until we understand the assurance of the Word of the Lord and have faith therein are we able to blend the shout of victory with the shout of trumpets and see the obstacles to self-mortification fall before us.

"I SURRENDER ALL"

One thing alone, dear Lord, I have,
I may to thee resign;
All else is thine that thou hast formed;
Their use alone is mine.
Tho' I should offer lands or gold,
What profit to me there?
For thou hast always owned them all,
I but thy bounty share.

But thou hast placed in mortal frame
A will to do or not,
As I may list and, uncoerced,
I may pursue my lot.
This will may lead me down to death,
Or to a rich reward.
I tremble, Father, at the thought
Of that I have to guard.

But, blessed Savior, thou hast said,
The weak thou wilt sustain;
Surrendering my will to thee,
I can no more refrain.
Resigning this, my fears now flee.
All I can give is thine;
To chasten, polish, guide, that in
Thy glory I may shine. --A. J. Morris.

* * *

For years, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to thy throne I bring; and pray
A child of thine I may go forth
And spread glad tidings through the earth,
And teach sad hearts to know thy worth!
Lord, here am I. --C. Whitmarsh.

===================

R4071 : page 301

CALEB'S REWARD

--JOSHUA 14:5-14.--OCTOBER 27--

Golden Text:--"He wholly followed the
Lord God of Israel."--Joshua 14:14.

IN all the promises to the faithful prior to the Gospel Age there were no intimations of spiritual things,--of the high calling to joint-heirship with Christ, of the privilege of being transformed New Creatures, partakers of the divine nature, etc. Thus, for instance, Caleb wholly followed the Lord God of Israel and received as his reward a choice portion of the land of Canaan.

We observe also many similar promises made to Israel as a nation conditioned on their obedience to God and their faith and loyalty:--They should eat the good of the land; their days should be long upon the land which the Lord gave them; their enemies should not triumph over them; they should be blessed in basket and in store, etc., etc. These were the immediate temporal rewards of earthly things promised to the obedient. But the promises to be realized to them even beyond the grave were also of an earthly kind. To

R4071 : page 302

Abraham God said, "Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever." And Stephen and Paul, referring to this earthly promise to Abraham and to his seed according to the flesh, remind us that this promise was never fulfilled to Abraham in his past life (nor has it yet been fulfilled to his posterity--"for an everlasting possession"); but that he died in faith believing that when he should be awakened from death in due time the promise would be verified.--Acts 7:5; Heb. 11:8-10.

These observations suggest several important questions. (1) May the Christian expect the temporal rewards of earthly prosperity as a present reward of faithfulness to God? (2) Shall the Spiritual Seed of Abraham share the earthly inheritance with the Fleshly Seed? or (3), vice versa, If the higher promises were made to the Spiritual Seed, the Gospel Church, can they apply also to the Fleshly Seed?

Considering the second question first, we answer, No; for the saints of the Gospel Age are to be changed from the human to the spiritual, divine nature. They are to be made like unto Christ's glorious body, who is now "the express image of the Father"--"the King immortal, invisible and dwelling in light which no man can approach unto, whom no man hath seen nor can see"; and with Christ they are to inherit all things. (I Cor. 15:51-53; Phil. 3:21; 2 Pet. 1:4; Phil. 1:5; I Tim. 1:17; 6:16; Rev. 21:7; Rom. 8:17.) While the Fleshly Seed of Abraham will rejoice to sit, each man, under his own vine and fig tree with none to molest or make them afraid (Micah 4:4), the Spiritual Seed will be reigning with Christ in glory, and from their exalted position will be able to bless all the families of the earth; and not only so, but even to judge angels.--Gen. 28:14; Gal. 3:16,29; I Cor. 6:3.

Nor can the Fleshly Seed of Abraham, even the most worthy and faithful prophets and martyrs, inherit the "exceeding great and precious promises," which belong to a subsequent dispensation of divine favor; for it is written that "flesh and blood cannot inherit the Kingdom of God,"--the spiritual plane of that Kingdom being here referred to,--though they will inherit its earthly phase, as it is written: "Ye [unfaithful Jews] shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God [the earthly phase], and ye yourselves thrust out." (Luke 13:28.) These two phases of the Kingdom will be in communication and cooperation during the Millennium--the one, the higher, spiritual and invisible, and the other, perfect, human and visible among men. Thus it is written, "Out of Zion [the spiritual phase] shall go forth the law, and the word of the Lord from Jerusalem [the human, visible phase]." (Isa. 2:3.) And while the promise to Abraham, "In thee and in thy Seed ['which Seed,' says Paul, 'is Christ'--Head and Body] shall all the families of the earth be blessed," shall be fulfilled in the Spiritual Seed primarily, yet the exalted earthly phase of the Kingdom is to be the blessed channel or agency through which the blessing shall flow to all the kindreds of the earth. And thus, as the Apostle declares, the promise of God--"In thee and in thy Seed shall all the families of the earth be blessed"--shall be sure to all the seed; not to that only which is of the law (the Fleshly Seed), but to that also which is of the faith of Abraham. And if ye be Christ's then are ye Abraham's Seed and heirs according to the promise.--Rom. 4:16; Gal. 3:16,29.

This calls to mind the two phases of the Kingdom of God as presented in MILLENNIAL DAWN, Vol. I., Chap. XIV., and the separate and distinct inheritance and office of each. We are also reminded of the Lord's teaching that not all the natural descendants of Abraham are to be heirs with him of the promise, but only such as Abraham would be honored in owning as sons --such as partake of his spirit or disposition.--See John 8:39,44.

R4072 : page 302

While to the Natural Seed of Abraham is promised all the land which Abraham saw, and the privilege of dwelling in it in safety, and while the inheritors of the earthly phase of the Kingdom are to be princes in all the earth (Psa. 45:16), to the Spiritual Seed of Abraham, which Seed is Christ--Head and Body--are given the "exceeding great and precious promises."--2 Pet. 1:4.

This brings us to the consideration of our first inquiry, May the Christian expect the rewards of earthly prosperity for his faithfulness to God, either in the present life, or in that which is to come?

We have already shown that Christians, members of the Body of Christ, have beyond this life "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" for them (I Pet. 1:4); consequently the earthly inheritance of human perfection and a peaceful home, each under his own vine and fig tree, could not confine to earth the immortal spirit beings, partakers of the divine nature, the scope of whose powers must necessarily extend to the utmost bounds of creation.

Nor can the rewards of present temporal prosperity in worldly things be expected by those who are running for the prize of this high calling to glory, honor and immortality as kings and priests unto God; for the way to the crown is the way of the cross, the way of sacrifice, as well to every member of the Body of Christ as it was to our Head and Lord, Christ Jesus. He was "a man of sorrows and acquainted with grief"; the reproaches of them that reproached God fell upon him; though he was rich, for our sakes he became poor; so poor that he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." There was no reward of earthly prosperity for the Lord's faithfulness, but the reverse--privation and persecution were realized, even unto death. And the servant is not above his Lord: if they have persecuted him they will persecute us also; and the reproaches of them that reproached him will also fall upon us. The only present reward for which the followers of Christ may look is the heartfelt manifestation of the Lord's love and approval. "In the world," said he, "ye shall have tribulation, but in me ye shall have peace."

R4072 : page 303

It should be observed also that while rewards of temporal prosperity were promised and given to Fleshly Israel as a nation and as individuals, yet the very cream of that nation, the faithful patriarchs and prophets received no such temporal rewards, but like the Gospel Church, they endured hardness as good soldiers and nobly fought the good fight of faith; and their abundant reward will be in the glory of the earthly phase of the Kingdom of God. Note the account of their faithful endurance as recorded by Paul in Heb. 11.

The temporal rewards and punishments and general discipline of Fleshly Israel were typical of the Lord's similar discipline of the world in the age to come; while his selection out from among that people of a worthy class of overcomers for the earthly phase of the Kingdom was typical of his selection during the Gospel Age of a class of overcomers for the spiritual phase of the Kingdom. In any case, it pays to wholly follow the Lord God of Israel, who is a rewarder of all them that diligently seek him to walk in his ways.--Heb. 11:6; Prov. 8:32-36.

===================

OUR NEW WATCH TOWER BIBLES

SOME months ago we gave notice of the preparation of a new Bible which possesses various features of special interest to WATCH TOWER readers. The edition is ready for delivery and orders may now be sent to our office. Some features have been added since we first announced, so we will describe the book afresh.

(1) This is the Common Version Bible, but printed on India paper; it is very light in weight. (2) It is small--less than 1 in. thick, 4-3/4 in. wide, 7 in. long, convenient for an overcoat pocket. (3) The type is quite large for so small a book--the same used in books three times its bulk and four times its weight, namely Minion type. (See illustration of types in our issue of Dec. 1, 1906.)

The above features commend the book to every Bible user, but now we come to our special features. (4) It contains 220 pages of brief DAWN-STUDIES COMMENTS from Genesis to Revelation, with references to the DAWN volumes treating the subjects more fully. This was the work of our dear Brother C. J. Woodworth, and cost him six months' time, seven hours per day. He declares it to have been the most enjoyable and most profitable work he ever did. He began the matter for his own use and subsequently called it to our attention as an arrangement of incalculable value to all the dear Brethren--enabling all to accomplish two or three times the amount of studying in their study hours and with better success. We are sure that all the dear Brethren will thank the Lord for this labor of love and in their hearts thank Brother Woodworth also.

"INSTRUCTORS' GUIDE"

AN EPITOME OF THE FAITH ONCE DELIVERED UNTO THE SAINTS

(5) The above is the title of the second section of these Helps. It was prepared for our use by our dear Sister G. W. Seibert, and will surely be much appreciated by us all. Again we render thanks to our Lord and to the Sister who has thus been used as his servant. This will be found very helpful to all who attempt to explain the divine plan to others. It cites not only the Scriptures, quoting them in part, but it refers to DAWNS and TOWERS, etc., in which these subjects are treated. Many quite familiar with the Truth are unable to locate the desired passages and this will aid them. By its aid every WATCH TOWER reader will become, we trust, an "able minister" of the Truth, capable of vanquishing any opponent. We trust, however, that all will remember our Captain's command that we "speak the truth in love," and again, "that nothing be done through strife or vainglory."

BEREAN TOPICAL INDEX

(6) This feature of these Helps, also prepared by Sister Seibert, is a revision merely of a similar index which appeared in our previous "Watch Tower Bible" (too bulky for carrying). This Index will be found very helpful as it gives both TOWER and DAWN references on subjects of special interest to us all.

DIFFICULT TEXTS AND SPURIOUS PASSAGES

(7) This section of our Helps will commend itself to all Bible students immediately. Coming across an obscure or difficult passage this will direct you at once to the exposition of same in DAWNS or TOWERS. The spurious passages found in our common version Bible, but not found in the original Greek MSS., are all shown. These valuable arrangements are also the work of Brother Woodworth, as well as

(8) AN INDEX TO SCRIPTURES TREATED AT CONSIDERABLE LENGTH IN ZION'S WATCH TOWER.

A SPIRITUAL ARSENAL

(9) The having of these helps all together and under one cover with the Bible and of convenient size for carrying to meetings, will be apparent to all at a glance. We will all soon feel, no doubt, that we shall want this spiritual arsenal always at hand wherever we go. Let us never forget, however, that the Truth without its spirit of love would be vain.

ABOUT BINDINGS AND PRICES

The Bibles and Helps will be all exactly alike except the bindings, which are of three grades. The best is the cheapest really, but knowing that many of our readers are far from rich we have done our best to serve them all. All such Bibles are stamped so as to look much alike whether made of split sheepskin, split cowhide, goatskin, or genuine sealskin. The latter is the best book-leather in the world. We selected it for our best edition. The cowhide is the best of the cheap leathers and is styled "French Seal"; we chose it for our cheaper editions. The below prices are actual cost. No discount to anybody nor on any quantity:

No. W. 138--French Seal (cowhide), divinity circuit, red under gold edges....................................	$1.38
No. W. 150--French Seal (cowhide), linen lined, divinity circuit, red under gold edges...........................	1.50
No. W. 300--Genuine Sealskin, calf lined, divinity circuit, red under gold edges....................................	3.00

Any of the above with patent index on edge, 25c extra, but this is not recommended. Postage, 10c. each. Order by number.

===================

SEMI-MONTHLY
VOL. XXVIII OCTOBER 15 No. 20
A.D. 1907--A.M. 6036

CONTENTS

Views from the Watch Tower........................307
  Romanism Beset in Strongholds.................307
  Secular Editors Criticize Theologians.........307
  Jewish Emigration to Palestine................308
  Progress or Revolution........................309
  The Pope Not a Higher Critic..................309
  Edison's Glimpse of the Millennium............310
His Presence (Poem)...............................310
The Approaching Battle............................310
Provoking One Another.............................312
That Ye Receive a Full Reward.....................315
The Cities of Refuge..............................317
Israel Renewing the Covenant......................317
Encouraging Words from Faithful Workers...........318

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

SPECIAL TO OUR READERS IN WEST AND SOUTH

We have the following special offer to make to TOWER readers residing in Missouri, Illinois, Kentucky, West Virginia and Virginia, and all States south of these and west and northwest of them:

The Woman's National Daily, a very clean and every-way respectable daily paper, proposes that it will publish Brother Russell's discourses every week, beginning October 12, and we have made clubbing arrangements with it by which that daily newspaper and this journal, ZION'S WATCH TOWER, will both be supplied for $1.60 a year. Subscriptions under these conditions should be sent to us immediately.

To the very large number of our readers throughout the South and West the above will be very welcome information. Many of them have desired to have Brother Russell's discourses, but two difficulties stood in the way; first, the Dispatch costs $6 a year, and even at clubbing rate, $3; and, second, the papers when they reached them were out of date and of little value, so that all they got for the money was the discourse. But the arrangement above referred to gives a daily newspaper with all the news and none of the trash common to dailies, and gives the weekly discourse as well, and all for the insignificant sum of $1.60 a year when taken by this clubbing arrangement. We believe that the dear friends residing in the territory named will appreciate very highly the arrangement effected in their interest.

====================

R4073 : page 307

VIEWS FROM THE WATCH TOWER

ROMANISM BESET IN STRONGHOLDS

ONE after another so-called "Catholic countries" are shaking themselves free from the Roman Church-fetters which have held them for centuries. All are familiar with the situation in France, where the authority of Rome is now disowned and disallowed --Catholics, Protestants and Jews, etc., all standing on a common footing before the law--much as in this country.

Spain followed the same course with, it is reported, the following outline of policy:--

First. No religious order shall be established without the authorization of parliament.

Second. The State shall accord support to any member of a religious order desiring to renounce the vows taken.

Third. The Minister of Justice is empowered to withdraw the authorization of any religious order found to be inimical to morality or public tranquility.

Fourth. The Cabinet shall forthwith examine the authorizations previously granted to religious orders and cancel those which are illegal.

Fifth. Religious orders whose members are foreigners or whose director resides abroad shall be dissolved. The authorities are empowered to enter monasteries without ecclesiastical sanction.

Sixth. Religious orders shall not be allowed to hold property in excess of the objects for which they were instituted.

Seventh. The sums of money given by members of religious orders to such institutions on their admission and the sums derived by orders from charitable subscriptions shall be strictly limited.

Eighth. All legacies to religious orders or donations to orders by living persons or by testaments or through intermediaries are formally prohibited.

Ninth. Religious orders engaging in trade or industry shall pay the regular taxes.

Tenth. Regulations for the dissolution of religious orders shall be established.

Eleventh. The law of 1887 concerning the registering of religious orders remains in force.

Now the people of Italy are in a ferment. Charges of immorality against the clergy (many of them probably false) are being widely published, with demands for the opening of all "homes," "reformatories," "nunneries," etc., to civil inspection, as are all others not Roman Catholic. In a word, the special privileges and immunities of the Church of Rome are likely to be abolished--as of course they should be. Austria-Hungary is the only great nation still acknowledging pronouncedly the Roman Catholic system as entitled to special and exclusive rights and privileges.

The reason for the apparent greater prosperity of Romanism in Protestant countries--Germany, Great Britain, Canada and the United States--is that in these their clergy wisely refrain from expecting much special privilege, though they quietly obtain some because of their solidarity and the respect of politicians for the influence of their votes.

The stripping of Romanism's power and special privileges will doubtless prepare her the better for the new role marked out for her in Revelation--her cooperation with Federated Protestantism in the exercise of power during the closing days of this Gospel Age--just before the downfall of everything in horrible anarchy.

SECULAR EDITORS CRITICISE THEOLOGIANS

Under the heading, "Preaching without Religious Faith," a secular editorial says:--

The confusion of religious thought at this time of declining religious faith was never made more apparent than in the sermons preached hereabouts on Sunday.

The Rev. Dr. Van Dyke, preaching on the Atonement, declared his belief "that the Son of God would have come into the world whether man had sinned or not," a confession which conflicts radically with the whole orthodox theory of the sacrifice of Christ. He said also that "there are a thousand true doctrines of the Atonement," which is substantially the same thing as saying that no doctrine specifically is true, for instance, the doctrine of the Westminster Confession, to

R4073 : page 308

which Dr. Van Dyke pledged loyalty when he was ordained a Presbyterian minister.

The first sermon of the Rev. Dr. Hillis, as pastor of Plymouth Church in Brooklyn, was devoted to extolling Christ without any reference to the Atonement or any doctrine which raises him to a divine or a supernatural elevation. He spoke of "the supremacy of Christ among men of genius," said "Jesus is the supreme literary artist," and celebrated the wonderful power of his "imagination." Nowhere in his sermon was there any evidence of the positive faith which gave the impulse to Christianity; only generality, sentimentality, the vague imaginings of a mind without any definite belief were made manifest in the pretty sentences of Dr. Hillis.

* * *

Secular editors deprived of theological instruction in word and conscience-twisting seem much more logical and more honorable than theologians. This editor evidently sees clearly that those who have abandoned the faith of their ordination vows should seek a new ordination in accord with their present agnosticism, and not practise a fraud.

We publish the item to call attention to the departure from the central feature of the Gospel--our Lord's atonement for sin. We have challenged the evidence that there is a single college or theological seminary in the United States where Evolution or Higher Criticism infidelity is not taught publicly or privately. No one thus far has produced proof in refutation of this charge.

Similar conditions prevail in Canada. A minister recently charged publicly that there is but one college in Canada loyal to the doctrine of original sin and our redemption from it by the death of Christ. We challenge that one case. We are morally sure that investigation will prove that if Higher Criticism, Evolution and No Atonement for Sin are barred from the textbooks and curriculum some of the professors surely hold these wrong views and privately confess them and laugh at the backwardness of their college. Well did the Apostle declare, "The time will come when they will not endure sound doctrine, but having itching ears [desiring something new and different] will gather to themselves teachers after their own liking: and they will turn away their ears from the Truth and unto fables"--respecting monkey progenitors millions of years ago.--2 Tim. 4:3,4.

JEWISH EMIGRATION TO PALESTINE

Dr. M. Scheinkin, Director of the Information Bureau, Jaffa, Palestine, says in a recently published report in The Jewish Exponent:--

"Soon after the October riots of 1905, Jewish immigration into Palestine considerably increased. Every vessel from Russia brought sixty and even one hundred passengers. About 1500 persons arrived in Palestine during the winter of 1905-06. Among these three to five per cent. were wealthy people, between ten and fifteen per cent. workmen, ten per cent. artisans and twenty per cent. had no particular occupation, and the remainder consisted of old people who became proteges of the Halukah. Almost all of the young workingmen found work in the colonies. Most of the artisans, with the exception of the tailors and shoemakers, who arrived in very large numbers, obtained employment in the cities of Jaffa and Jerusalem. Twenty families of the wealthier class remained in the land, eight of whom acquired land in the colonies, one rented a large farm from an Arab, and the rest engaged in business, chiefly in Jaffa. Eighteen thousand dunams of land passed into Jewish hands during the past two years.

"Different societies undertook the rebuilding of various streets in Jerusalem. A London philanthropic society built up one quarter of 150 houses. There are also two private building associations which are financially assisted by the Anglo-Palestine Bank. A large society of artisans recently began to build up a new quarter in Jerusalem. Ten families formed a company to build up a Jewish quarter in Kaifa, at the foot of Mt. Carmel.

"The large commercial enterprises are still in the hands of Mohammedans and Christians, although during the last decade many Jews also attained a high position in the commercial world. In consequence of the recent immigration, twenty new Jewish stores were opened in Jaffa, a similar number in Jerusalem and several in Kaifa and in Beyrut. During the last month a Russian Jewish immigrant opened a large grocery store in Damascus. The lumber business is passing entirely into Jewish hands, due to the large credit allowed them by the Anglo-Palestine Bank.

"The spiritual condition of the Palestine Jews greatly improved during the past two years. The hundreds of young laborers, the teachers and other intelligent persons brought with them a new life and new spiritual aspirations.

"Aside from lower-grade schools the grown-up youth is desirous of obtaining more knowledge, and for that purpose there was organized in Jaffa, first, evening classes for languages, natural history, history, etc.; and secondly, popular lectures on hygiene, political economy, etc. It is interesting to watch the groups of young people returning in the evenings from the various places of study and instruction. In Jerusalem there is an evening school in connection with the Bezalel. The educational and cultural work of the Alliance and the Hilfsverein are being strongly influenced by the new tendencies."

R4074 : page 309

PROGRESS OR REVOLUTION

"The distinguished author, Prof. Goldwin Smith, approaches this vexed question with a judicial spirit, and in the brief space which he has occupied tells some plain truths which both sides in the controversy might study with profit. His sympathy with labor goes back to the days when he defended the unions after the Sheffield outrages, and stood on the platform of Joseph Arch. 'All round the industrial horizon there are signs of continuing storm,' he says, in opening. 'The outlook is threatening, not to industry and commerce only, but to the general relations between classes, and even to the unity of the commonwealth.'

"He accepts the estrangement between labor and capital as a fact. Capital has been erected into an industrial tyrant, the mortal enemy of labor, and yet, what would labor do without capital? 'Without capital we should be living in caves, and grubbing up roots with our nails. Such, in fact, was the state of primitive man. The man who first stored up some roots was the first capitalist, and the man who first loaned some of his roots on condition of future repayment, with addition, was the first investor.'

"On the other hand, the author admits that a strike is a legitimate engine for enforcing the concession of a certain wage, though not for any exaction beyond. Further exaction must break the trade. As a matter of policy the author believes that employes should share in the prosperity of their employers, and the want of inducement to improving effort on the part of workmen is a weakness in the factory system. While capital can be rapacious and unjust, it is also true that organizations formed for an aggressive purpose are naturally apt to fall into the hands of the most aggressive and least responsible section. 'There would be fewer strikes if the votes were always taken by ballot, and every married man had two....Power newly won and flushed with victory seldom stops exactly at the line of right. From enabling the wage-earner to treat on fair terms with the employer, unions seem now to be going on to create for themselves a monopoly of labor. To this the community never has submitted, and never can submit. Freedom of labor is the rightful inheritance of every man, and the vital interest of all.'

"'Refusal to work with non-union men is undeniably lawful, though far from kind,' is another of the author's many obiter dicta. 'The best of tempers,' he adds, 'can hardly fail to be tried by the intrusion of a walking delegate. Why aggravate by discourtesy the perils of the industrial situation? Capital and labor must settle down in harmony at last, or both must be ruined.' His examination of Socialism leads to a rejection of that remedy for the industrial ills. In spite of the harsh aspects of competition, he believes it will remain the indispensable spur. The danger attending public ownership is interfering with the rights of those who have been allowed to invest their capital under the protection of the law, and disregard of whose rights would be public rapine.

"The conclusion reached by the author, after his all-too-brief discussion of the problem, is found in his closing paragraph:--

"'It would seem, then, that there is something to be said for acquiescing, provisionally at least, in our industrial system, based as it is on the general relation between capital and labor, and trying to continue the improvement of that relation in a peaceful way, without class war and havoc. Progress, in a word, seems more hopeful than revolution. When the Socialist ideal, perfect brotherhood, is realized, there will be social happiness compared with which the highest pleasure attainable in this world of inequality, strife and self-interest would be mean; but all the attempts to rush into that state have proved failures, some of them much worse. It is conceivable, let us hope not unlikely, that all who contribute to progress may be destined in some way to share its ultimate fruits; but there is no leaping into the Millennium.'"--Toronto Globe.

THE POPE NOT A HIGHER CRITIC

Whatever may be said of Pope Pius X. he cannot be charged with being a Higher Critic or sympathizing with the agnostic spirit of our day which has gained such absolute control of all Protestant seminaries and secular colleges. It would appear that this same spirit has been gaining rapidly amongst Roman Catholic professors, etc., also. This fact has led the Pope to condemn and prohibit recently a large number of books tinctured with "Modernism" or "New Theology," and on Sept. 16 led him to issue an encyclical or general epistle to all Roman Catholics, condemning the same. In it he declares:--

A SYNOPSIS OF THE ENCYCLICAL

"Modernism is a peril for the Church. Its reforms in faith, philosophy, theology and history are all errors and drive those who believe in them to atheism. Boundless curiosity, pride of individualism and disregard of true Catholic knowledge and discipline actually have spread modernism among the clergy."

The encyclical decrees that philosophy and theology hereafter must be taught in the Catholic schools and universities in the complete spirit of the Catholic Church and in accordance with the rules of the Church.

It is decreed that all teachers imbued with the spirit of modernism be dismissed and all bishops must compel the clergy and the faithful to abstain from reading papers inspired by the spirit of modernism or advocating the new theories.

A board of censors is to be established in every bishopric to revise and edit all Catholic publications.

The ecclesiastics are forbidden to send papers through the mails or otherwise directing them without the consent of the bishop. The ecclesiastics also must keep a close watch upon their assistants to prevent violation of this ruling.

Clerical congresses are forbidden, except in cases when dangers of modernism arise; or when the laity show signs of restlessness and rebellion against clerical domination.

A board of supervision is to be formed in every diocese to prevent the spread of "new errors."

All bishops are instructed that they must forward

R4074 : page 310

to the pope individual reports regarding the matters covered in the encyclical.

The encyclical has caused a great stir throughout Europe and is regarded as by far the most important issued during the present pontificate. It is regarded in some circles as liable to arouse as much controversy and discussion as the famous promulgation of the dogma of the immaculate conception by Pope Pius IX.

EDISON'S GLIMPSE OF THE MILLENNIUM

Mr. Edison does not profess a general knowledge of the Millennium, but he does see some things in the line of his own experience and work. He sees them to be near, too. Of his views The Electrical Trade says:--

"'A great electrical discovery which I expect to see before I die,' remarked Thomas A. Edison, the man whose own inventions have done so much to revolutionize modern life, 'is the direct generation of electricity from coal. Imagine what will be the consequences! Then locomotives will be thrown into the scrap heap. All trains will be run by electricity. No longer will coal be laboriously transported to the cities, but there will be great power plants established at the mouths of the mines, from which the electricity will be sent out over the country by wire. There will be no horses in the streets, no stables, no flies. Wagons will be propelled by electricity, for it will be so cheap it can be used by the humblest tenement dwellers. Ships will no longer be driven by steam. Electricity will be their motive power. And then it will be possible to cross the Atlantic in three days. At the present time nine-tenths of the power obtained from coal is lost by the use of boilers, wheels and dynamos. With the direct generation of the electrical current, therefore, the world will have ten times more energy than now. We are still ignorant of the true character of electricity. Indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever.'"

R4076 : page 310

HIS PRESENCE

Whenever I am lonely
  Or anxious or distressed;
Whenever earth seems only
  A battlefield at best,
    I hear a voice I know--
    The words are sweet and low:
"My presence shall go with thee,
  And I will give thee rest."

When heavy cares encumber,
  Temptations come to test;
When questions without number
  Assail my troubled breast,
    The voice rebukes my fears--
    And oh, the message cheers!
"My presence shall go with thee,
  And I will give thee rest."

Whenever I am weary
  And life hath little zest;

Whenever skies are dreary
And I am sore oppressed,
Again the voice is heard--
What comfort in each word:
"My presence shall go with thee,
And I will give thee rest."

The clouds hang huge and leaden
Above the mountain's crest;
The troops of Armageddon
Must soon be manifest.
I tremble at their tread,
But I am comforted--
"My presence shall go with thee,
And I will give thee rest."
--Grace P. Bronaugh.

===================

R4074 : page 310

THE APPROACHING BATTLE

THE Bible forewarns us respecting the character of the great trouble-time everyone sees is approaching rapidly. It tells us it will be different from any trouble of the past. It points out that selfishness will be its basis and that the whole world will be involved --"every man's hand against his neighbor." (Zech. 8:10.) The spirit of the Evil One will possess the world and cause them to be and to act the reverse of those who possess the Spirit of Christ, whose delight it must be to "do good unto all men, especially to the household of faith."

R4075 : page 310

EMMA GOLDMAN'S SPEECH

The bitter, vitriolic spirit of the unregenerate heart, when soured and stung to resentment, is well illustrated in the speech of Emma Goldman, the anarchist. She declared in a speech to workingmen, as reported in the public press:--

"Why should workingmen warn their employers when they are about to strike?" she demanded, stamping her foot. "Why should workingmen govern their actions in such cases by moral or ethical considerations? Why should you give notice, time to prepare your own destruction. Oh, I think it is time for workingmen to become unmoral. Your employers will tell you piously that they have been placed by God in the position that they occupy. That is right. You will always find God on the side of the thief and the robber.

"Win your demands quickly by direct action. The striking tailors of Glasgow went back to work with apparent docility, but when they were inside the shops they used their shears to destroy a large quantity of goods until their employers saw the wisdom of yielding.

"Oil workers, striking in a Russian city, when they saw that they were about to be overcome by scabs and militia, burned huge quantities of kerosene, thus striking their employers in their one vulnerable spot, their pockets.

"Paris-striking bakers doped the bread with kerosene and castor oil and made the city sick. That is the way to enforce your demands. You can't do it by process of law."

FORCE WILL MEET FORCE

Happily only a few people as yet have so bitter a spirit toward their fellow-men; but it is our expectation that conditions during the next few years will

R4075 : page 311

eventually sour the hearts of thousands to just such a frenzy. Now, comparatively few are so wicked and so desperate; but under favorable conditions such a ferment might develop quickly.

Nor are we to suppose that the wealthy and educated are all saints. The natural mind is in its last analysis under desperate conditions, all that the Scriptures claim--"deceitful and desperately wicked." Education and training assist in the development of moderation and self-control, but it will be seen that brutish ferocity will characterize their conduct also, though it may take a different form.

CAPITAL MAY GO ON STRIKE

A hint at the possibilities along the line of capitalistic combination was recently thrown out by The Wall Street Journal, a staid financial sheet which daily visits all the prominent financiers, bankers and brokers, in a semi-humorous article written after the style of "Looking Backward." It is in the form of telegraphic news, dated next year, and begins thus:--

"WHOLE COUNTRY 'TIED UP.'"

"Washington, D.C., June 10, 1908.--Capital has gone on strike. On Friday, June 12, at 8 o'clock in the morning, practically every wheel in the country will cease to turn. Manufacturing establishments will be closed. Railroad trains will be brought to a standstill, mining will be suspended, banking houses will close their doors and the stock exchange will take an indefinite recess, as in the panic of 1873. Fully 15,000,000 persons, the bread-winners of 15,000,000 families, will be thrown out of employment. It is believed that many of the rich men of the country have gathered their available funds together and have prepared to leave the country."

Then follows the names of the leading bankers, railroad presidents and industrial managers, with an account of a visit by them to President Roosevelt. The reporters are represented as waiting long for a report of the interview, until Mr. Carnegie comes out, saying, "I see my way clear, now, to die poor and undisgraced"; then followed President Baer of the P. & R. RR., referring to Isaiah 66:15.

Then follows the story of the stormy, desperate interview, E. H. Gary representing the iron and steel trades and "all of the 216,000 manufacturing establishments of the United States, representing invested capital of $12,000,000,000." Next President Baer of the railroad interests and Jacob H. Schiff of the banking interests are represented as telling the President that all these interests have decided to stop work.

Then the President makes an impassioned speech. He tells them it is a monstrous, inhuman thing they plan, and says he will call out the army and navy to prevent them from carrying out their threats. Then Harriman asks the President, with "snapping sarcasm," "What can you expect from undesirable citizens?" The President then roasts Harriman and demands of all those who confront him if the conditions of which they complain--hostile legislation, exorbitant demands by the labor unions and socialistic agitation for government ownership by confiscation--are not the outcome of capital's outrageous treatment of the people. Then he tells them that if they will not operate the factories, the railroads and "the various tools of commerce, the people will take your properties and operate them on their own account."

The capitalists at this point paralyze the President by telling him they have formed a union which includes, in addition to all employing capitalists, "the great mass of high-class labor, such as executive heads of departments, experts, scientists, etc., who preferred to throw their lot and portion with the employing capitalists." Henry H. Rogers, after stating this, demands to know whether the people could run the properties if they took them.

Then the meeting is represented as breaking up, the President not even saying adieu to his callers, and the article ends with this paragraph:

"Long past midnight the lights were burning in the cabinet room, where the President and his advisers (the cabinet) were laboring on a plan to avert the catastrophe."

An improbable picture this, yet who acquainted with human nature, who that knows the indomitable force and energy of these "captains of industry" will doubt that if not this method some other would be used to "bring the masses to their senses"?--in other words to convince the public of the value of brains in all the affairs of the world.

Selfishness will spur on both sides: each will proudly feel its strength and imagine erroneously that its next stronger show of power will discourage its opponent, until matters will get beyond the control of all human wisdom, counsel and power.

THE OTHER SIDE WARNED

Mrs. Hettie Green, reputed the wealthiest woman, sees the writing on the wall, and is reported to have said:--

"There is going to be a revolution in this country. The people are going to revolt against the oppressions of the Trusts. There will be a deluge and the streets will run with blood when the people are aroused. The people are finding out gradually about the Trusts, and when they realize a little more fully how they are ruining the chances of the average person there is going to be a revolution. It will be a deluge, I tell you."

On the other side of the question we have Chancellor Day of Syracuse University, N.Y., who discerns that brains are necessary to the world's progress, but nevertheless joins in predictions of coming disaster so clearly set forth in the Scriptures. He says:--

"For some time we have been in the grip of this mighty spasm over corporate wealth and swollen fortunes. These current phrases are from high sources. All of our national ills are being stated in this formula. Down with the rich! Puncture the swollen fortunes! Make the rich poor and all the poor will be rich! Destroy the corporations, hamper them, obstruct them, sue them in the courts! Assail them in the press! Tie the strings of the Lilliputians to them in Congress and bind them, and then the individual can have a chance!

MAKE GREAT MEN UNNECESSARY

"Make the returns of great businesses sufficiently small and uncertain by petty legislative restrictions and control and we shall not be troubled by the genius of a Rockefeller, a Hill, a Morgan, a Carnegie, an

R4075 : page 312

Armour or a Swift. The little men will be big enough for the little things remaining to be done. It is a crime for several men to exercise the power of giving employment to 50,000 or 150,000 men.

"I predict," he says in conclusion, "that we are passing through an epoch that will stand in future times to our everlasting disgrace and shame. We are phenomenally blessed by providence. We are steadied by the calm confidence and signal ability of the greatest men ever known in the commercial world. But if this mania continues, it is not far on to a crash that will carry down all confidence, confuse all property rights, block the wheels of all progress and wreck not only the millionaire's fortune, but the laborer's cottage. The demand of the hour is control of the controller. Swollen fortunes are a thousand fold less dangerous to our land and people than swollen demagogy."

IF THE RICH WERE SAINTS

If all the rich were "saints" according to the Scriptural usage we might blame them for not sacrificing their talents and opportunities and incomes for the welfare of others. But amongst the "saints" are not many rich or great or noble. The rich children of this world, like the poor of the same class, know no consecration to self-sacrifice. Each is doing his best to serve his own best interests as he conceives these. The difference lies in the birth, environment and opportunities. Both wisdom and grace bid the followers of Jesus to think generously of the entire "groaning creation" and rejoice that to all--rich and poor--the Millennial Kingdom of God's dear Son will bring soon after the day of trouble a day of grandest blessings and opportunities.

====================

R4076 : page 312

PROVOKING ONE ANOTHER

"Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day drawing on."--Heb. 10:24,25.

THE word "provoke" signifies to arouse or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable, as in our text, to describe an incitement to good works, good thoughts, etc. The tendency of fallen human nature is toward things that are mean, selfish, groveling, and the natural bent is to incite or provoke or encourage similarly mean and unworthy thoughts, actions and words in others, and it has become a proverb that "Evil communications corrupt good manners." Everyone of experience knows this general tendency of evil to beget evil, and to corrupt and to pollute what is nobler and purer than itself; hence we have the Scriptural pronouncement, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who neglect this counsel need not be surprised if they are continually falling into temptation, and if the influence upon their own lives results in a measure at least of ungodliness and sin, and disfellowship from those things which are noble and true and pure.

But the "New Creature in Christ Jesus" is one in whom the transforming influences of the Lord's Spirit have already begun--one who has a new heart, a new will, a new disposition. With such, "old things have passed away, and all things have become new"; they have been begotten again--i.e., re-begotten--to new hopes, new wishes, new ideas of propriety. Instead of the earthly wisdom and way, with its "bitter envying and strife," which "descendeth not from above, but is earthly, sensual, devilish," they have now the wisdom that is from above, and a heart (a disposition) to appreciate and pursue its counsels, which are, first purity, then peaceableness, gentleness, meekness, mercy, good fruits, without partiality, and without hypocrisy. And the disposition of this class, in proportion to their attainment of this heavenly wisdom and new nature, will be to "provoke" or incite or encourage one another, and all with whom they come in contact, to similar goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course.

This is laid down in the Scriptures as an unvarying rule: "A bitter fountain cannot send forth sweet water, and a good fountain cannot send forth brackish water." A thistle cannot bear grapes, and a grape-vine cannot bear thistles. It is the Master himself who says, "By their fruits ye shall know them." If, therefore, we desire to prove ourselves, and to judge respecting our progress in mortifying (putting to death) the old nature, and our growth in the new nature, we will judge ourselves by this standard; answering to ourselves the question,--Is my own spirit (disposition) one which delights in sin in its various forms (not necessarily in its grosser forms of murder, theft, etc., but in its more refined forms, falsity, envy, strife, vainglory, slander, evil-speaking, evil surmises, etc.), or is my delight increasingly in righteousness, truth, goodness, gentleness, meekness, patience, love? If the former, we are yet, either wholly or partially, in the gall of bitterness and in the bondage of iniquity, and have need to go at once to the Great Physician, and to submit ourselves to his radical treatment --the cutting off of sin, the mortifying of such fleshly desires, etc. If the latter be our condition of heart we have cause for rejoicing, yet no cause for pride or boastfulness; for we can say no more than that we only have done our duty, having merely learned, and that imperfectly, the lessons set before us by our great Teacher.

The Apostle is addressing the Church, the consecrated New Creatures in Christ Jesus. This is shown in the text, for he classes himself with these, using the word "us"; it is also shown by the context. He calls the attention of the consecrated to the influence which goes out from each to each, and the consequent importance that the influence shall always be stimulating, or provocative of that which is good. No doubt the Apostle found in his day, as we find now, that many who are consecrated at heart fail to see clearly how this consecration should associate itself with and mark itself

R4076 : page 313

upon our every act and word. Perhaps he saw then, as we see now, that the holy influence of truth, gathered at a meeting of the Lord's people, through their communion of heart with each other and with the Lord, is not infrequently spoiled, dissipated entirely, by inconsiderate or unkind remarks of some of the company, upon dismissal.

Who, of experience, does not know how great a matter a little fire may kindle; how much evil may be started by the fire of the tongue? how many unkind thoughts, evil suspicions, surmises, how much envy, malice, hatred and strife may be started by a mere insinuation? Since the Lord declares, "Out of the abundance of the heart the mouth speaketh," it follows that the hearts and lips, from which emanate these evil influences, are not controlled by the wisdom that cometh from above, though they be in some measure consecrated to the Lord.

It is a great mistake, also, to suppose that because the evil thing is said in a kind and gentle manner, therefore it is a good thing, and evidence of a pure heart, that is full of love; quite to the contrary, we know that the great Adversary is continually presenting himself in garments of light, that he may exercise the greater influence for evil upon those who have made a covenant with the Lord. So, likewise, those who implant evil thoughts, surmises, etc., in a smooth and polished manner, and perhaps with a tear, are the most dangerous foes of peace and fellowship, and often accomplish the greater harm; because they succeed in planting roots of bitterness and thoughts of evil in hearts which would utterly resent the same evil thoughts and evil surmisings if presented in a coarse, offensive and obtrusive manner.

We are not to be reckless of each other's interests. In our contact with each other, whether a personal contact or a contact by mail or a contact through the columns of this journal, we are to "consider one another." We are to consider what would be helps, and what would be hindrances, what would be encouragements and what would be stumbling-blocks; and we are to do all in our power to assist one another to run with patience the race for the heavenly prize. If we are truly consecrated to the Lord, we can do nothing "against the truth, but [every effort must be] for the truth." (2 Cor. 13:8.) What a burning and shining light every Christian would be if his every act were considered and shaped for the benefit of those with whom he comes in contact! What a blessing it would be in the home! What a blessing it would be in the Church! This brotherly consideration is what the Apostle is urging upon us: "Consider one another to provoke [incite, encourage] to love and to good works." Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works, corresponding to these feelings), all of which are "of the flesh and of the devil."

The Apostle links this advice with the exhortation to forget not the assembling of ourselves together, as the Lord's

R4077 : page 313

people. None of us is so strong in the new nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with "the brethren" for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged his people to seek each other's fellowship for companionship in the study of his Word, and in prayer, pronouncing special blessings upon the meeting of his people together, even if so few as only two or three.

It is true that sometimes isolated ones, who have no fellowship in the Present Truth (except through the WATCH TOWER) are often amongst the most staunch and devoted and self-sacrificing of the Lord's people: but we should not from this infer that the blessing comes from their isolation, but rather, since their separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in his own presence and blessing, that which they lack of fellowship with other members of the Body. But if one had opportunity for assembling with others for worship of the Lord and the study of his Word, and neglected to avail himself of his privilege, we need not expect that for his benefit the Lord would work special miracles of grace. The Lord's miracles may be expected only in times of emergency, to make up for natural deficiency.

Besides, we are to remember that through the WATCH TOWER and the mail the Lord has established a channel of communication amongst his people so that no one needs be without such fellowship and spiritual intercourse. And we call attention to the fact that the terms of our journal are so liberal that the very poorest of the Lord's people may avail themselves of this privilege of communion. If they refuse or neglect to use this grace which the Lord has put within their reach, at a cost of one postal card per year, it is their own fault; they are disregarding the Lord's instruction, through the Apostle, and are neglecting the means open before them for having fellowship with others of like precious faith. If such find themselves growing cold, as a result of neglect of the Lord's arrangements and providences, they have themselves to blame. We do not know how to make the WATCH TOWER terms more reasonable than they are. We exhort all the poor to accept it, not as a personal gift, but as a part of the Lord's provision for his people, to which they are as welcome as to all the features of his grace. Freely we have received, freely we will give the message of his love and mercy.

The Apostle intimates that, as "the Day" draws near there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord's people with each other. And experience proves this: the great Millennial Day which has already begun, chronologically, has brought with it new activities in mind and body, a greater pressure of business and rush to keep abreast of the times, and a correspondingly greater danger to the Lord's people of being choked with the cares of this life, or with the deceitfulness of riches, or the seeking of riches. We need a counteracting influence to off-set this increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord's people among themselves,--communing one with the other and with the Lord, and exhorting and encouraging one

R4077 : page 314

another to steadfastness along the lines of instruction laid down in his Word.

And not only so, but we find that the beginning of this great Millennial Day is a "day of trouble." We find that the latter part of this day of trouble is to be upon the world, and that the Lord promised his Church that, if faithful, they shall be "accounted worthy to escape all those things coming upon the world." But we have found also that the forepart of this day of trouble, which is the time of preparation for the world's trouble, will be a special time of peculiar trouble and trial, testing and sifting upon the Church; for--The judgments of this day "must begin with the house of God." We see this sifting and shaking in progress all about us in the nominal Church, and still more intensely among those who occupy a still higher position and enlightenment through the knowledge of the Present Truth. "The great day of his wrath [judgment, testing, sifting, first of the Church and afterward the nations] is come, and who shall be able to stand?" We hear the Apostle's exhortation, as he looked down prophetically to our day, saying, "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in exalted positions."--Eph. 6:13,14.

It is "as we see the day drawing on" that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love and to good works, and thus to assist one another in putting on "the whole armor of God"--the graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope--that with these as the divine panoply or armor, protecting us from the assaults of the Adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armor, we will be unable to stand. And this armor includes more than mere head-knowledge, represented by the helmet; it includes, be it noted, the entire breastplate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the Spirit, and the sandals of consecration.

In the succeeding verse the Apostle mentions the possibility of wilful sin among the Lord's people, and what it would imply--the Second Death (the sorer punishment than the first death, in that it would be without hope)--"everlasting destruction from the presence of the Lord and the glory of his power."

While wilful sin has always been the same, it would not be unreasonable to infer from the Apostle's words that the temptations and dangers of "this evil day" in which we live will specially tend to trial along this line. Let it be clearly noticed that the Apostle is not speaking of sins of ignorance nor of accidental missteps by being overtaken in a fault, whose sin is not unto death, and from which the transgressors may be restored in a spirit of meekness. He is referring directly to full, complete sin--the sin upon which the full penalty is justly and properly to be recompensed.

At first thought, many may be inclined to say, "Well, I am in no danger of that sin, for I am sure that I would not commit sin wilfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a wilful sin, but which later might become wilful sin: for instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we afterward came to a clear knowledge of the truth respecting the subject, and failed to repent of it to the Lord, and to undo so far as was in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus to endorse the sin intelligently, would appear to make it a will-full sin.

With this view of the matter, the children of God cannot afford to sanction in their minds even the slightest injustice or untruth towards each other, or towards anyone. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and there rememberest that thy brother hath aught against thee [that someone has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practising injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever wrong you have done him] and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."

In describing those who sin wilfully, the Apostle uses very strong, figurative language, declaring that, inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that he laid down his life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of Christ, who really trample him and his goodness and love under their feet, figuratively, disdaining his mercy and favor as well as his instruction in righteousness. He says that, inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the precious blood of Christ which redeemed us to God, counting it a non-sacred thing--common--and do despite to the spirit of divine favor which had held out to them freedom from the yoke of sin, and ultimately release from its penalty, death; and the attainment, as the Lord's people, of the crown of life eternal.

While holding up before the Church the dangers of sin, and the danger of falling away from steadfastness for Christ and to the principles of his righteousness, the Apostle encourages us to continue our fight against sin and its influence in ourselves and in others, "perfecting holiness in the reverence of the Lord." Accordingly he calls our minds back to our first love and first zeal--"the former days, in which, after ye were illuminated, ye endured a great fight of affliction; partly whilst ye were made a gazingstock both by reproaches

and afflictions, and partly whilst ye became companions of them that were so used." He would thus encourage the Lord's people to continue the good fight--to continue to wage warfare against the world, the flesh and the devil, and the spirit of these, especially each within himself, in the battlefield of his own soul. And he urges that faith in the Lord and the rewards which he shall grant by and by, when he shall be glorified in his saints, is very necessary to our endurance of hardness as good soldiers in the fight against evil, both within and without, saying, "Cast not away, therefore, your confidence, which hath great recompense of reward"--"forsake not the assembling of yourselves together, as the manner of some is, but exhort one another; and so much the more as ye see the day approaching."

And this reminds us of the words of the Lord, through the prophet Malachi (3:15-17): In the time when the proud are happy, and they that work wickedness are established in power and influence, and they that tempt God seem to be blessed--"then they that feared the Lord spake often one to another [sympathizing with and encouraging one another, so much the more]: and the Lord hearkened and heard it; and a book of remembrance was written before him of them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." But while all should seek to provoke to love and to good works and to happy looks, we well know that the majority do the reverse. Hence, we suggest that the Lord's peculiar people may be so controlled by the Word and its spirit that they will be incited to good works, good deeds and good looks even by the most unfavorable conditions. Consider Stephen, confronted by those who afterward took his life: not only had he courage to preach to them, but his heart was so provoked to love and good works that his face shone with an angelic beauty. (Acts 6:15.) And the same grace abounding enabled him to pray for his murderers. (Acts 7:60.) Nothing could provoke such a spirit-filled saint to evil. Let us follow the example of such close followers of our Lord's footsteps.

===================

R4078 : page 315

"THAT YE RECEIVE A FULL REWARD"

"Look to yourselves, that ye lose not the things which
we have wrought, but that ye receive a full reward."
2 John 8, R.V.

SOME of our readers appear not to grasp fully the fact that two classes are being saved during this Gospel Age--a "little flock," to be the "Bride," the "Lamb's Wife," "Joint-heirs" in the Kingdom; and a "Great Company," who will constitute the "virgins, her companions, that follow her." (Psa. 45:14.) We might say from one standpoint that this is not a fundamental doctrine, and that hence differences of opinion respecting it need cause little concern. However, every truth has its place and bearing upon the divine plan as a whole, and upon our doctrinal establishment, and hence upon our ability to "stand in this evil day." Those who see not the two companies in the process of development during this age will of necessity be somewhat confused in respect to certain features of the divine plan. Take, for instance, the statement that the final overcomers of the Bride class will be those who were not only called but also chosen, and also found faithful. (Rev. 17:14.) All can readily recognize that, while sinners are called to repentance, only justified believers are called of God to this High Calling, this heavenly calling of joint-heirship with their Lord in the Kingdom. If we assume that throughout the age all the justified ones were granted that privilege in order that they might be ready, we must admit the force of the declaration that "many are called but few are chosen." This Scripture shows us a wide distinction between merely a position of justification by faith and a position of acceptance with God. Only such called ones as accept the call by making a full consecration of themselves belong to this "chosen" class.

The chosen ones, begotten of the holy Spirit and adopted as Spirit-begotten sons of God, are forthwith in the school of Christ, with a view to their development in grace, knowledge, love, and with a view to their testing as respects the thoroughness of their consecration even unto death. We well know that not all who reach this chosen place will prove faithful and win the crown. The great majority of the exhortations in the New Testament are addressed to this chosen class, accepted of God as probationary members of the Bride company, the little flock, the Body of Christ. To these come the exhortations to "fight the good fight," to "bear much fruit," to "let their light shine," to "so run that they may obtain," to "lay aside every weight," to "strive to enter in," to be "faithful unto death, that ye may receive the crown of life," to be "filled with the Spirit." They are exhorted that if the various fruits and graces of the Spirit be in them and abound, an entrance shall be ministered to them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.--2 Pet. 1:11.

THE UNFAITHFUL, THE FOOLISH VIRGINS

If in the foregoing it is intimated beyond question that only the "more than conquerors" will gain the prize--or, as our text expresses it, "gain the full reward"--what shall we say will become of those who will not gain the full reward, not gain the prize, who, being begotten of the Spirit, will fail to have part in the First Resurrection of the blessed and holy, amongst the Body of Christ? These evidently are referred to in the various parables. In one parable the Lord styles this class a wicked and slothful servant. He does not deny him the honor of being a servant, he does not charge him with becoming an enemy, and the entire parable shows no such attitude toward the reproved.

R4078 : page 316

He is counted wicked and slothful because, having undertaken certain responsibilities as a servant, having certain talents committed to his care as a steward, he has failed to manifest the proper spirit of earnest devotion which he had professed at the time of his acceptance, when the talents were entrusted to him. Similarly the foolish virgins are still virgins in the parable. They are not shown as having become corrupt or become lovers of sin. They were drowsy, overcharged with the cares of this life, and did not show proper spirit and alertness in connection with the interests of their Master, the Bridegroom. Hence they did not at the time have the proper oil in their vessels nor in their lamps, and hence were not ready nor of the class finally accepted as the "Very Elect," though for a time they had been a part of the nominally elect. The parable shows the door into the high calling to the exclusion of these.

Moreover, aside from the parables, our own experience teaches that amongst those who have made a real consecration to the Lord and who have for a time manifested a thorough devotion to him, some fall away to the extent of carelessness, lukewarmness, a condition which the Lord describes as "overcharged with the cares of this life and the deceitfulness of riches"--true wheat, but choked so that they do not bring forth the proper fruitage. We cannot suppose for a moment that such would be accepted of the Lord under the strict terms and conditions of the high calling on the narrow way and the faithfulness unto death--the terms and conditions everywhere implied in connection with the little flock. What then shall we say would be the portion of these lukewarm, overcharged ones?

The Scriptures inform us that as that which is begotten of the flesh is flesh, so that which is begotten of the Spirit is spirit. That is to say, that whoever has been begotten of the holy Spirit has experienced a change of nature so radical that it would be impossible for him to share a resurrection with the world on the human plane. He must either be born of the Spirit and become a spirit being, or else experience the only alternative we find, namely, the Second Death. We remember, however, the declaration of the Lord that he willeth not the death of him that dieth, but would that all should turn unto him and live. We must suppose, therefore, that God would feel a deep sympathy with the large class of Christian people who have made a consecration unto death but who have not rightly valued or improved the opportunity for carrying out that covenant in self-sacrifice. Some of this class the Scriptures clearly indicate are destined for the Second Death. One of the apostles describes them as those who have been washed, but like the sow have returned to wallowing in the mire. Another Apostle describes this class saying, "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no longer a sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour us as adversaries." (Heb. 10:27.) And again he tells us that it is impossible to renew again unto repentance those who have counted the blood of the covenant a common thing, and done despite to the spirit of favor. (Heb. 6:4; 10:29.) And again we read, "There is a sin unto death: I do not say that he shall pray for it."--I John 5:16.

But are there not many Christians who have not taken these extreme backward steps to sin and to rejection of divine favor, who nevertheless are not so running as to obtain the prize? Is there not a large number that would come under the classification made by the Apostle as those who build with wood, hay, stubble, instead of with gold, silver and precious stones?--a large number, therefore, whose works will be burned in this trial time just before us. And does not the Apostle say of these, "themselves shall be saved so as by fire?" (I Cor. 3:15.) This is a large class; no wonder it is styled a Great Company, no wonder it is symbolically represented in the Levites, while the more than conquerors, the faithful, are but a little flock, heirs of the Kingdom, joint-heirs with their Redeemer. It is in great mercy that the Lord will deal with these and bring them into judgment, testing, so that all of them, who at heart love righteousness and hate iniquity, may be manifested, may be blessed, may be saved, even though they do not come up to the glorious standard which God has predestinated as the only acceptable one for the Redeemer and all those who shall be joint-heirs with him, for he has predestinated that these shall be conformed to the image of his Son--more than conquerors through him who loved them and bought them with his own precious blood.

The Apostle James seems to speak of this Great Company class when he says, "The double-minded man is unstable in all his ways." (Jas. 1:8.) These surely cannot be the more than conquerors, yet who will say that some of the dear people who manifest considerable vacillation and double-mindedness are enemies of God and righteousness, whose portion will be the Second Death? Such is not our opinion. Rather we understand the Scriptures to teach that this Great Company class, double-minded, intent on serving the Lord and hoping to gain a crown, and at the same time loving the world and seeking to have its approval and emoluments, will miss the prize of our High Calling and not be counted worthy a share in the Kingdom, but put to the crucial test so many of them as under stress will fix their characters for righteousness and become its loyal servants--these will be saved with the lesser salvation --on the spirit plane indeed, but not as partakers of the divine nature nor joint-heirs with our Redeemer in his Kingdom.

A BIBLE STUDY OF THE GREAT COMPANY

Brother C. J. Woodworth has sent us a Bible study upon this subject which we append and recommend to you all. He says that the subject was recently brought to his attention and that he looked it up in the memoranda he has prepared for our new Bibles, and that he found all of these citations within an hour and a half,

R4079 : page 317

whereas without the references he might have been obliged to hunt for days or for weeks to find these various allusions to the Great Company. The study shows where and how the class is referred to in the Scriptures--not directly, because no one was called to be of the Great Company, all being called to the high calling, the little flock. But they are referred to indirectly, yet specifically, as a part of the divine work of grace of this Gospel Age. We recommend a study of the subject to all of the dear friends, reminding you again in the words of our text, that even though loyal at heart to the Lord we should look to ourselves lest we lose the things which we have wrought--that we receive a full reward, the high calling, the joint-heirship, the Kingdom, the divine nature. The letter references denote DAWN-STUDY volumes, TOWERS, etc.

TWO COMPANIES, BOTH JUSTIFIED, BEGOTTEN OF THE SPIRIT, AND CANDIDATES FOR JOINT-HEIRSHIP WITH CHRIST

Lev. 16:7-10..Selection of goats by lot................T.60
Lev. 23:17....Two leavened wave loaves, 16th Nisan..Z.'98-68
Zech. 13:8....Two parts cut off....................Z.'06-151
Gen. 15:5.....Included in the heavenly Seed........Z.'96-277

DISTINGUISHED SEPARATELY WHILE STILL IN THE FLESH

Dan. 5:2......Silver vessels at Belshazzar's feast..Z.'99-175
Mal. 3:3......Silver in the Refiner's fire..........Z.'05-379

FIRST CAUSE OF FAILURE--IDLE

Matt. 25:2....Five were foolish....................C.94, F.75
1 Cor. 3:12...Builded with wood, hay and stubble.........T.69

SECOND CAUSE OF FAILURE--DISOBEDIENT

Col. 3:6......Included in Children of Disobedience..Z.'99-141
Gen. 19:26....Remember Lot's wife.......................C.194
Psa. 1:1......Sinners against their covenant........Z.'00-281

THIRD CAUSE OF FAILURE--FEARFUL

Heb. 2:15.....Lifetime subject to bondage............T.70,71
Num. 13:31....The ten spies with Caleb and Joshua...Z.'07-251
1 Kin. 18:3...Obadiah..............................Z.'04-221
Jas. 1:8......Double-minded, unstable.......................

FOURTH CAUSE OF FAILURE--PRESUMPTUOUS

Num. 10:1.....Abihu and his strange fire...........Z.'07-220
Jer. 8:20.....Harvest is past; we did not do the Lord's will.
[D.578
Matt. 25:24...Unprofitable servant........Z.'01-61, Z.'06-318
Matt. 18:28...Cruel servant, not possessing Master's Spirit.
[Z.'00-219, Z.'06-199

SUBJECTS OF SPECIAL CHASTISEMENTS

Rev. 7:9-14...Out of great tribulation...........C.364, F.127
Isa. 66:8.....Delivered after Zion's travail........Z.'94-135
Matt. 24:20...Pray that your flight be not in winter....D.578

Isa. 34:16....Slaughter of the lambs.....................D.17
1 Cor. 3:15...Saved so as by fire.................A.321, T.69
1 Cor. 5:5....Turned over to Satan for destruction of flesh.
[T.69,71

FINALLY DELIVERED FROM BABYLON, WITH REJOICING

Rev. 19:6-9...Called to the Marriage Supper...A.87,240, F.128
Psa. 45:15....With gladness and rejoicing..............F.121

SAVED WITH A HEAVENLY SALVATION: MADE SERVANTS OF THE TRUE CHURCH ON A HEAVENLY PLANE OF EXISTENCE

Num. 3:15.....Northward..........................D.653, F.129
Rev. 7:15-17..Before the throne, servants...............F.127
Gen. 24:61....Damsels who went with Rebecca............F.171
Ezek. 44:1-14.Door was shut: servants..............Z.'05-269

===================

R4079 : page 317

THE CITIES OF REFUGE

--JOSHUA 20:1-9.--NOVEMBER 3.--

Golden Text:--"Who have fled for refuge to lay hold upon the hope set before us."--Heb. 6:18.

THE cities of refuge were appointed in Israel for the protection against summary punishment of any who might accidentally take human life, but not for any wilful murderer. There were six of these cities in central localities, to any one of which the manslayer might fly and there find protection until his case could be legally tried. These cities did not shelter the wilful murderer; but the authorities, after a fair trial, delivered such up to the just penalty of their crime, which was death.--Deut. 19:11-13; Num. 35:30-34.

If the killing proved to be accidental the man-slayer must still remain in the city of refuge until the death of the high priest then in office. This restraint upon his liberty was the penalty for his carelessness, and thus an additional protection to human life.

This feature of the typical Mosaic Law strongly foreshadowed the refuge which the sinner may find in Christ. He is our shield and hiding-place from the penalty of all sin, save that which is wilful. He is no shelter for obstinate, unrepentant sinners; but for every one born in sin and shapen in iniquity--and thus sinners by the accident of birth or heritage, yet earnestly desirous of escaping from sin and its just consequences, and seeking refuge in him by faith--there is protection. We are all under sentence of death; Justice is the avenger; and only those in Christ are shielded.

R4080 : page 317

But, mark you, the sinner must continue to abide in this city of refuge as long as the high priest liveth --i.e., as long as Christ continues in the priestly office, which will be until he is able to present all the redeemed who abide in him under the New Covenant conditions faultless before the throne of God, at the end of his Millennial reign as King and Priest. Then, being made actually perfect by the great Redeemer-Physician, they will be able to stand, not in the imputed or reckoned righteousness of another, but in their own glorious perfection, yet never forgetful of the great atoning sacrifice, and the patient work of restitution which made possible such a glorious consummation.

Like the cities of refuge, Christ is easy of access to all who diligently seek him, and who have no will in opposition to righteousness, nor to any of his measures of just and righteous discipline.

===================

R4080 : page 317

ISRAEL RENEWING THE COVENANT

--JOSHUA 24:14-25.--NOVEMBER 10.--

Golden Text:--"The Lord our God will we serve, and his voice will we obey."--Joshua 24:24.

ISRAEL became God's people by solemn covenant (See Exod. 19:5-8), and on several occasions that covenant was renewed that succeeding generations might not forget the obligations thereby resting upon them. The instance before us was one of these occasions, and a very appropriate one--after their settlement in the land of promise and when Joshua their leader, being very old, must of necessity soon be taken

R4080 : page 318

from them by death. Joshua, therefore, remembering the command of Moses to thus remind the people of their covenant obligations (Deut. 27), made this the occasion for solemn exhortation, warning and counsel, as well as for leading the people to a renewal of their vows and a purging of themselves from every semblance of idolatry, which his address shows still lingered in some degree among them.

The counsel of Joshua was reverently received, the covenant was renewed, and the nation purged itself from idolatry, and in consequence was prospered and blessed. But why, we may reasonably inquire, should we be interested now in seemingly trivial matters of history of a date so remote? Why so minutely consider the experience and doings of that nation more than others of the ancient peoples? Or why are they so minutely given by the sacred writers?

Their importance to us lies in the fact that in the experiences of that consecrated people were foreshadowed those of God's consecrated people of this Gospel Age; and in God's dealings with them we can read his judgment of us under similar circumstances, we, the Gospel Church, being the antitypes of fleshly Israel, the Spiritual Israel of God--nominally, as in the type, including all the professed members of the Church, but actually only those who are truly the Lord's--"Israelites indeed," Christians indeed.

In the nation of Israel (nominal Israel) we observe a constant tendency to idolatry, while a faithful few ("Israelites indeed") always resisted this tendency, and, with fixed purpose of heart, worshiped the Lord in the beauty of holiness and endeavored to influence others to similar faithfulness. But their forefathers prior to Abraham were idolaters; the nations all about them were idolaters; and idolatrous worship, unlike the worship of the true God, imposed no restraints upon the downward tendencies of the fallen nature, but, on the contrary, cultivated and pandered to its depravity. Nor did it require faith in the unseen, but presented to the senses tangible objects of worship with rites and ceremonies suited to the carnal nature. Hence the continual gravitation of the nation toward idolatry, notwithstanding the wonderful power and goodness of God manifested on their behalf. Joshua, after calling attention to the marvels of divine providence which their wonderful history furnished, urged upon the people a prompt and firm decision, saying, "Choose ye this day whom ye will serve," etc.

Joshua also gave them distinctly to understand that in choosing to serve the Lord it must be whole-hearted and sincere service, a full and complete turning to the Lord, and the putting away of all rivals. This exhortation was coupled with warnings of the Lord's indignation and wrath if they should wickedly ignore or violate their covenant and turn to idolatry. "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey."

Happy indeed was it for Israel that such was their decision; and happy would it be for all God's consecrated people, if, with fixedness of purpose they would pay their vows unto the Most High. In his dealings with typical Israel we see that our God is a jealous God and that he desires whole-hearted devotion to himself. If we permit any rival to occupy the mind and heart that were solemnly consecrated to him alone, then we are unfaithful to him and wickedly despising our covenant. Let the language of every heart be, "The Lord our God will we serve, and his voice will we obey."

"If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt and consume you, after that he hath done you good." The fact that the Lord has richly blessed us in the past while we were in the way with him is no guarantee that he will continue his favor with us after we have forsaken him. On the contrary his positive declaration is that he will withdraw his favor from all such. In addition to the above the Prophet Ezekiel says, "When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die." And Paul adds, ["because they received not the love of the truth, that they might be saved"], "God shall send them strong delusions, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."--Ezek. 3:20; 2 Thess. 2:11,12. See also Heb. 6:4-8; 10:26-31.

We should observe specially in Heb. 10:29 the reference to a sorer punishment to be visited upon the covenant-despisers of this age than that visited upon the same class in the Jewish Age, because of the higher privileges and advantages received here and despised. The death penalty there was a hasty visitation of the original Adamic penalty, but the death penalty here upon the wilful covenant-despisers is the Second Death, from which there is no escape.

====================

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHERS IN CHRIST:--

I thank God for the glorious privilege of thus addressing you and all the brethren. I have just finished making out my report of four days' work as a colporteur --from the standpoint of results as to the number of volumes sold, which was 82 cloth-bound and 12 leather-bound, making an average of a little better than 23 volumes per day. And this report completed I feel that I ought to report something for which I find no blank but which to me has been the most important, namely, my spiritual blessing. I have been blessed as never before, and it is impossible for me to try to tell the brethren to what extent the blessing has been; it has only been limited by my ability to receive it. I am naturally demonstrative, and when I first saw the Truth I had to tell every one about it that would listen, and that interfered with my business, but now my business is to talk of the Truth and the more I talk of it (with discretion) the more business I do--in fact, I am being supplied with daily bread for the flesh and the spirit at one and the same time, where heretofore one or the other suffered. I find selling the DAWNS just like anything else as far as the selling goes. One has to use tact and adapt himself to the customer, and use the arguments or rather suggestions best adapted to the prospective buyer as shown to one by what he can observe of the person he approaches. I desire to express my thankfulness to God for such an opening as that as "Colporteur" for one who has been disqualified for his position in the world through the Truth, for it is truly a work where a double blessing goes with every sale. May this branch of the work as well as all God's work be prospered, and may those ministering to the household of faith be enabled to go forward in the strength of the Lord. The class at M__________, led by Brother Raymond, is prospering in the only true and real prosperity. We have three meetings a week now, and can hardly contain ourselves between times. We have about eighteen members, whereas a year ago, or before Brother Raymond located here, there were possibly two. Truly God is good to us. May the Lord prosper this harvest work and may all the brethren everywhere be united in Christ our Redeemer, Pattern and Head.

As ever, your brother and servant in him,

W. J. TOOKE,--Indiana.

DEAR BROTHER RUSSELL:

I wish for the benefit of the readers of the TOWER to tell a bit of my experience right here. Mother was a Calvinistic Baptist, believing in eternal torment, or as they call it, "hell." I was converted in youth, and firmly believed the same. But God opened my eyes on that question some twenty years ago, under the preaching of The Crisis (Adventist), which I believed was the "faith once delivered to the saints." In December, 1901, mother came from Canada to B__________ to visit me, and she mourned and cried over the death of her youngest son, who was drowned unconverted, at the age of seventeen years. Her doctrine taught her that he was in eternal torment. I told her he was in his grave and would remain there till Jesus came--but even then there was the Second Death, or "hell," as she termed it. Bro. Haynes, Colporteur, God bless him, came to my home with the DAWNS. I told him, No; and meant it. Mother interfered and told him she wanted the books, and he left the first five volumes. Mother commenced to read the first volume and before she got through with it she was walking the house rejoicing and cried, "Praise God, Sammie is not in hell," meaning eternal torment. I commenced to read and investigate. I found the Truth--"the whole truth and nothing but the truth," and with mother I rejoiced and praised my heavenly Father that he had showed us his plan and his great love for the world. And likewise

I thanked him for his great love in sending us such a beloved brother as you, our beloved Brother Russell, who gives us meat in due season. May God spare you a few years yet in the harvest work.

I am rejoicing in the Truth, firm and established in the harvest work.

Yours sincerely in Jesus Christ,
MRS. JAMES FORSYTH,--California.

DEAR BROTHER RUSSELL:--

We have been delayed from our work on account of sickness, until yesterday, and then, although both of us were under the doctor's care, we went to work. Wife put in about seven hours and I about two. Result: twenty-six volumes for her and fifteen for myself. Praise God! We were so thankful, so happy, when we came home that we could scarcely go to sleep. We are starting out again this morning. We thank you for your kind words of encouragement. We expect to finish this place this week. My orders were all from colored people. I am to preach for them second Sunday in May. Will make full report later both to you and Colporteur department.

J. B. MCGEE,--Colporteur.

DEAR BRETHREN:

The work goes on gloriously. But the trials and testings are severe, and increasingly so. The cry is coming from every quarter. There never was such an important moment as this. Surely the Lord is thus hastening the work of finishing our faith so that we may at once come to the mark, and our faith may be able to stand the final great conflict and we be brought off "more than conquerors." May the Lord grant that none of us may be found wanting in willingness to encourage and strengthen these little ones who are now struggling for existence. In much love to all,

Your servant, O. L. SULLIVAN,--Pilgrim.

WATCH TOWER INDIA PAPER BIBLES

This is the most desirable Bible published, in respect to size and weight, for the overcoat pocket. It combines with these qualities a fair-sized type--"Minion." Size, 4-3/4 x 7 x 7/8 in.

But most interesting to our

readers will be our special helps to Bible study and aids in teaching the Divine Plan. See the description of these special features in our October 1st issue.

The Bibles and helps will be all exactly alike except the bindings, which are of three grades. The best is the cheapest really, but knowing that many of our readers are far from rich we have done our best to serve them all.

The below prices are actual cost. No discount to anybody nor on any quantity:

No. W.138--French Seal (cowhide), divinity circuit, red under gold edges	$1.38
No. W.150--French Seal (cowhide), linen lined, divinity circuit, red under gold edges	$1.50
No. W.300--Genuine Sealskin, calf lined, divinity circuit, red under gold edges	$3.00

Any of the above with patent index on edge, 25c extra, but this is not recommended. Order by number. POSTAGE, 10c EACH.

===================

SEMI-MONTHLY
VOL. XXVIII NOVEMBER 1 No. 21
A.D. 1907--A.M. 6036

CONTENTS

Views from the Watch Tower........................323
Thorns, Thistles and the Curse................323
The Norfolk Convention............................324
Berean Study in Tabernacle Shadows................326
The Triumph of Gideon.............................327
Catalogue of Bibles, Testaments, Students' Helps, Etc...328
Each Shall Give Account to God....................331
"Before the Judgment-Seat of Christ"..........332
"The Kingdom of God is not Meat and Drink"....333
"All Things Indeed are Pure"..................334
"He That Doubteth is Damned"..................334
Unto the Third and Fourth Generation..........335
An Interesting Question Answered..................335

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

HEAVENLY MANNA in handsome durable leather binding, gold edges and stamping, are ready. Price, $1.75 each. Wholesale rates to all readers, $1.00 each, any quantity.

A WORD TO BRITISH FRIENDS

The Editor is always pleased to have your personal letters, but as for business communications (including TOWER subscriptions) we are sure that your interests will be served best and most quickly if you will address our British Branch, London, as above.

All new publications announced in these columns can be expected at the London office about a month later, as that is the length of time usually required for ocean freight service.

The above message to the friends in Britain will apply to the friends in Australasia by substituting Melbourne for London and remembering that ocean freights from here to your coast require about three months.

HYMNS OF DAWN WITH MUSIC

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

===================

R4080 : page 323

VIEWS FROM THE WATCH TOWER

THORNS, THISTLES AND THE CURSE

AS a benevolent feature of the curse or sentence of God upon our race because of Original Sin, we are told that God said to Adam when driving him forth from Eden, "Thorns and thistles shall the earth bring forth unto thee...and thou shalt eat bread in the sweat of thy face." Without the thorns and thistles and battling with them man would have found life too easy, and would in indolence have sunken into depravity more rapidly than he has done.

But the curse is to roll away--times of restitution are at hand when the great King, Messiah, will exercise his power among men for their uplift; and when the great demoralizer, Satan, and his associated demons will be restrained. Then the thorns and thistles would be a real menace to man's rapid rise, for they with the insect pests would serve to absorb his vitality and hinder him from intellectual progress.

We should expect, therefore, that now or very soon some means would be found for coping with and subduing these pests. Already science has done much to combat the insect foes by washes, sprays, etc. But now from governmental institutions we have the glad message that thorns and thistles may be easily vanquished --by a cheap chemical spray which kills the weeds, while non-injurious to grain, etc. It is even claimed to be beneficial to some varieties of the latter.

The Technical World says:--

"It is estimated that weeds cut down the yield of grain in this country at least twenty per cent. Under these conditions agriculturists have for several years occupied themselves in the attempt to discover a chemical that can be used for spraying grain-fields. To make it a success it is necessary that the chemical should destroy the weeds, but leave the cereals uninjured. ...Numerous methods of extermination have been tried and abandoned because they were ineffective, injured the grain crop, poisoned stock, or were too expensive.

"From this it is evident that any means that can be found to destroy these pests will mean one of the greatest discoveries for agriculture that has ever been made. No mechanical invention in farm machinery will compare with it in importance.

"It can now be said with certainty that such a discovery has been made. The first successful experiments were attempted in June, 1906, by the Agricultural College of the University of Wisconsin. The work has been carried on under the direction of Prof. R. A. Moore.

"The experiments carried on consist in spraying the field with a ten-per-cent. solution of iron sulphate. The idea of controlling wild mustard by this method was conceived last year at the university experiment station. The work was based on information derived from Germany, where experiments had been tried on mustard. Plans were laid to make tests on the university farm as soon as the wild mustard appeared. No machine for the purpose is made in this country. A sprayer costing $135 was imported from Germany. The tests on the university farm were entirely successful. Professor Moore then experimented on other Wisconsin farms, in Dane, Kenosha and Waukesha counties and at Lynn, Lyons county, Minn. As far as known these are the only experiments that have yet been made in this country and in every case there is evidence that the weeds have been annihilated, while there has been no perceptible injury to the grain. The grains that have been tested are oats, barley, wheat and spelt. No tests have been made on rye in the United States, but Prof.

Staglich has had success in spraying rye in Europe. Experiments are also being made on Indian corn, and the results so far have been successful. The only effect that is seen on the grain is the blackening of the lower and older leaves that are doomed to wither eventually, while the young leaves, that bring the cereal to maturity, are unharmed. There are no complaints from any center of deterioration either in the quality or quantity of the grain crop sprayed. There has been no difference observed in the time of ripening. No tests have been made in this country on clover or grasses, but experiments made in Scotland show that in no case was damage done to the young clover or grass, while the mustard was entirely destroyed.

"So far the sulphate-of-iron solution is found to act definitely on mustard, yellow-dock, cockle-bur,

R4080 : page 324

smart-weed, rag-weed, and Spanish needles, while there is every reason to believe that it will destroy Canada thistle....

"It is at once apparent that every section of the country will share in the benefit of this discovery. The various weeds that iron sulphate will destroy are found to prevail in different localities. The white daisy is familiar to Eastern farmers, the rosin-weed to Western, wild mustard is widely scattered, and Canada thistle grows in most of the Northern States."

Nor is this all that is making ready for "times of restitution," when the Scriptures declare "the earth shall yield her increase." A means has been found for

ENRICHING THE SOIL

It has long been known that soil is impoverished by the exhaustion of its supply of nitrogen. It has been known also that there are vast quantities of nitrogen in the air; but no one has known how to get it to reunite with the soil. Beds of nitrogenous fertilizers in far-off lands have been transported at great cost to rejuvenate depleted soils--but the cost is too great for general use. Recently two successful methods have been discovered for separating nitrogen from the air by electricity at a comparatively small cost, and it is confidently predicted that its manufacture on a large scale will soon supply a cheap restorative for earth's rejuvenation.

Meantime another means has been found--"some good microbes have been employed to aid the work of reclamation." These useful bacteria operate only in connection with leguminous plants--such as the various clovers, vetches, peas and beans. The nitrogen-fixing bacteria form nodules on the roots, and these absorb nitrogen from the air and fix it in the soil. This not only causes the legumes to flourish but enriches the soil for different succeeding crops.

A circular before us from the U.S. Dept. of Agriculture, Washington, D.C., relates the foregoing in other terms, and offers to the public on application the salts in proper quantity free of charge.

Doubtless the same Divine Wisdom which is now supplying man with skill to construct machinery and manufacture electric lights, etc., is operating also in this "Day of His Preparation" in the ways above indicated to remove the thorns and thistles and to cause the wilderness to blossom as the rose. Thank God for the eyes of faith to recognize him as our Deliverer by whomsoever he may send the assistances.

===================

R4081 : page 324

THE NORFOLK CONVENTION

IT seems too stereotyped to say so repeatedly, "Our last convention was best of all." Yet how else can we properly report? At Indianapolis we said, "This is surely one of the best conventions ever held, if not the best of all." Nevertheless some who attended it went later on to the Niagara gathering, and said, "This is still better." And now, some who attended all three persistently claim that the Norfolk Convention was best of all. In the Editor's opinion these three seasons of refreshing were all so good as to be beyond comparison. Each, however, had its special features. The last continued longer than the others, and, besides, afforded to many specially favorable opportunities for fellowship en route, going and returning; and this we must reckon as one of the special Convention blessings. And these comparatively few who went from one Convention to another prolonged and increased their spiritual exhilaration as per the Apostle's advice: "Be not drunk with wine...but be ye filled with the Spirit."

CONVENTION OF BELIEVERS IN THE ATONEMENT SACRIFICE OF CHRIST--"A RANSOM FOR ALL"

Saturday, Sept. 28th, the friends began to arrive in goodly numbers and full of joyous anticipation of spiritual refreshment. The local friends, joined by several who went early to assist them (the Lord reward them all!), had made excellent arrangements for the comfortable entertainment of all, whose number was about 750--some going and others coming throughout the eight days of the session. So far we have learned of none who went away without a blessing from the Lord.

The opening service at 10 a.m. Sunday, Sept. 29, started with a hymn of praise to God, after which Brother Russell led in prayer, invoking the divine blessing upon the Convention, and upon its influence in Norfolk, and on the dear friends far and near whose hearts were with us, and upon the influence of the Convention upon the little groups and classes represented --that a holy and blessed experience might result to the comfort and encouragement of many of the saints.

Brother W. W. Murray, as the representative of the local Church, then delivered an Address of Welcome and introduced Brother VanAmburgh as Chairman for the first four days of the Convention. Brother VanAmburgh at 11 a.m. delivered the first discourse, on "Redeemed" --Titus 2:13,14. The audience, nearly all "brethren," seemed very appreciative of what they heard.

The general attendance was 600 to 800, except for the publicly advertised discourse of Sunday afternoon on "To Hell and Back," delivered by Brother Russell. On that occasion a close estimate was 2200, though some guessed double that number. Excellent attention was given for nearly two hours. Some of the foremost people of the city were in attendance. The Mayor, introducing the speaker, without endorsing anything, asked a courteous and attentive hearing. The city was considerably stirred and two ministers attempted a public refutation--the Baptist preaching on "To Hell and to Stay" and the Methodist on "To Hell and be Damned." But "their guns were spiked," we feel sure, so far as those were concerned who received and read the freely distributed WATCH TOWER on "What Say the Scriptures About Hell?" And, by the way, all of our readers are welcome to these TOWERS free, for use amongst their friends. They discuss and explain every

R4081 : page 325

Bible text containing the word "hell," and various "parables and dark sayings," which are generally misunderstood.

At 7.30 p.m. Brother Russell spoke again, on "The Hopeless and the Hopeful." (Eph. 2:12,13.) Many of you already have this through the newspapers which publish a sermon each week.

MONDAY, SEPT. 30

The opening session was devoted to praise and testimony, after which Brother Russell answered Bible questions propounded by the audience.

At 2.30 p.m. Brother Alex. Graham delivered a very interesting discourse on the text, "Having Harps of God." At 3.30 a Testimony Meeting was held for an hour and a half.

Brother C. E. Fowler spoke in the evening, taking as his topic, "Overcoming--What? How?" The necessity for overcoming the world, the flesh and the Adversary was shown, and that faith and prayer and determination are necessary to success.

TUESDAY, OCT. 1--COLPORTEUR DAY

After a Praise and Prayer Service, Brother Russell preached from the text, "He that reapeth receiveth wages and gathereth fruit unto eternal life." The usual congregation was present and the various features of Harvest work were referred to--"Colporteuring," "Volunteering," "Pilgrim Work," and the other numerous ways, great and small, by which all who will--all who love the Lord and the brethren and the Truth--may thrust in the harvest sickle. The wages were shown to be partly present but mainly future.

In the afternoon Brother J. H. Cole addressed the Colporteurs on successful methods, and gave very helpful and interesting illustrations along the lines of our circular, "Hints to Colporteurs."

The Colporteur Praise and Testimony Meeting in the evening was an excellent one and evidenced the fact that the dear Colporteurs are receiving a great blessing and are carrying blessings to others. Some thought this service alone worth all the Convention had cost them of time and expense. Many not Colporteurs were deeply moved and blessed by it.

WEDNESDAY, OCT. 2

Our Sunrise Prayer and Praise Service at 5.30 a.m. was attended by about 450 to 500 of the friends. Brother Russell, who led the meeting, pointed out the fact that we are now in the Millennial Dawning and that God's promise is that "He shall help her (the Church) early in the morning." (Psa. 46:5.) The unusual hour, the fellowship, the hymns and prayers referring to our hopes of the dawning of Zion's glad morning, all conspired to a holy solemnity and blessed joy.

We had two hours of splendid Testimony and Praise Service, beginning at 10 a.m. One dear brother from the wilds of the North Carolina mountains, with tears of joy on his cheeks, declared that he must go home, for he was so full he could hold no more. But he remained, doubtless realizing with others that holy joy enlarges our hearts and increases our capacity.

At 3 p.m., in the largest Baptist Church in Norfolk, about 700 assembled for the discourse on "The True Baptism," by Brother Russell.

In all 53 were immersed. Two colored brethren purposed being baptised the next day in the river, because Southern usage forbade the use of the Church fount, but they were not permitted to do so.

In the evening Brother Bohnet delivered a very interesting and profitable discourse on "The Righteous shall Flourish like the Palm Tree."

THURSDAY, OCTOBER 3

Brother A. E. Williamson arrived and became Chairman of the Convention for its latter half. The day was left open for rest and individual fellowshiping, the only general service being in the evening, when Brother F. Draper delivered a very interesting and helpful discourse on the text, "The Spirit, the Water and the Blood, these three agree in one." Brother Russell departed for Allegheny by the afternoon train. About thirty-five who learned of the time and place were present and gave him a hearty goodby. As he stood on the rear platform while the train pulled out all joined in singing, "God be with you till we meet again."

FRIDAY, OCTOBER 4

After another splendid Praise and Testimony Meeting lasting an hour and a half, Brother M. L. Staples preached on "The New Creation." (I Tim. 3:15.) Many, we trust, were refreshed and strengthened in purpose.

In the afternoon the harmony of the Great Pyramid's Testimony with that of the Bible was forcibly presented by Brother H. C. Rockwell.

In the evening, following a Praise service, Brother W. J. Thorn addressed the Convention ably on the topic, "Full Assurance of Faith."

SATURDAY, OCTOBER 5

Another good Testimony Meeting of an hour and a half showed clearly that as the Convention progressed many of the dear friends became more and more filled with the Lord's Spirit which overflowed from their beaming eyes as well as in their fervent words. Then Brother S. D. Senor delivered an interesting discourse on "Gathering and Scattering."

The afternoon service was a discourse by Brother E. H. Thompson, whose topic was, "The Three Fires of the Atonement Day, and their Antitypes." His address was both interesting and instructive.

After a Praise service Brother A. E. Burgess gave the evening address on, "Study to Show Thyself Approved unto God: a workman that needeth not to be ashamed, rightly dividing the Word of Truth." He was heard with interest and profit surely.

SUNDAY, OCTOBER 6

The last day of this great feast opened with another stirring testimony meeting. Then Brother H. Samson spoke pointedly and feelingly on "The Witness of the Spirit."

The afternoon discourse was by Brother A. E. Williamson, whose topic was "The Bridal Garment." A

R4082 : page 326

large audience gave closest attention to this portrayal of how the robe of Christ's imputed righteousness becomes through consecration and obedience our Bridal Garment.

In the evening a symposium on Love was participated in by Brothers A. E. Williamson, S. Kuesthardt, D. H. Thornton, J. F. Rutherford and F. L. Hall. Then followed a splendid Love Feast, in which all participated with hand and heart and voice, bidding each other goodby and expressing the hope of meeting soon in the Great Convention beyond the vail--"the General Assembly of the Church of the First-Borns, whose names are written in heaven."

TWO PASSED ON BEFORE

On the Saturday preceding the Convention, Brothers H. Holmes and U. G. Munsell and their wives (all active Colporteurs) having arrived a little in advance were active in preparing for and welcoming others. Toward nightfall they went to a boat-landing to meet a party from Boston. There, learning that the boat that night would land at a different pier, the two brethren hastened to it, leaving the sisters to come on more leisurely. But, five minutes later, the two dear sisters were killed under the wheels of a shifting engine which suddenly came upon them from a freight-yard switch.

The finding of them a few moments later was a harrowing experience for their dear husbands, one of whom remarked, "If it had not been for the Truth and its blessed, quieting and hallowing influence I would at once have run to the river and suicided." The Lord's grace and TRUTH greatly sustained both of these brethren and those who sympathized with them in their grief. The remains were taken to their homes in Connecticut and buried there, steps being taken to secure an able presentation of their faith to their gathered friends. The husbands returned then and spent the closing days of the Convention--not in mourning, but in praising God for our blessed hope, which forbids our sorrowing as others who have no hope. We have the best of hope for both of the sisters, for their faithfulness and self-sacrificing spirit attested their devotion to God. No doubt their death shed a solemnizing influence over the Convention as a whole.

====================

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

OTHER SIGNIFICANT TYPES

DECEMBER 1

1. Does St. Paul differentiate between merely justified believers and those who go on to sanctification, in Romans 12:1?

2. How does his discrimination there correspond to the difference between the typical priests and their brethren, the Levites, from whom they were separated to the work of sacrifice and higher service? T.117, last par.

3. Have all justified believers of this Gospel Age been eligible to membership in the Royal Priesthood until the "harvest" time?

4. Will the opportunity for entering the ranks of the antitypical priests ever cease? T.118, line 11. C.216-220.

DECEMBER 8

5. What is the usual interpretation of the text, "Now is the acceptable time"?

6. What is the correct interpretation of it? T.118, line 12.

7. Do those who now consecrate themselves to God as priests sacrifice as New Creatures, or as sinners, or as justified humans? Rom. 12:1.

8. Do they offer spiritual or fleshly sacrifices? John 6:51; Col. 1:22,24; I Pet. 4:1; Heb. 10:10.

9. If this be true, why do we read that the Church is a "holy priesthood to offer up spiritual sacrifices, acceptable to God"? I Pet. 2:5.

DECEMBER 15

10. Are we justified in accepting the reading of the Sinaitic MS., the oldest Greek MS. of the New Testament, which omits the word spiritual in I Pet. 2:5? See Tischendorf Testament; also list of interpolations shown in new WATCH TOWER BIBLES.

11. Is it conceivable that the Lord should wish us to sacrifice spiritual interests? Are we not always to sacrifice the earthly so as to gain the spiritual?

12. Is it probable that many in the Church at any time have been sacrificing priests? T.118, par. 1.

13. What was the proportion of numbers as between the priests and the Levites? T.118, par. 2.

14. Considering this typical teaching on the subject, should we be surprised that those professing consecration to death in God's service and living accordingly are few--a little flock as compared with the millions of Christendom? Compare C.163.

DECEMBER 22

15. How many nominal Christians make up the population of your city or town? And what number

do you know who profess faith in Jesus as their Redeemer and have renounced sin and are living saintly lives?

16. Even amongst the great, rich, wise and noble, according to the estimation of the world, do you find many possessing the fruits of the holy Spirit?

17. If the type shows 8580 Levites to 5 priests, is it not a faithful picture in prophecy? T.118, par. 2.

18. What was signified by the laver of water in the Tabernacle Court? T.119, par. 1.

19. If that washing meant the putting away of the filth of the flesh, does its antitype apply only to the antitypical priests--the "little flock"? T.119, par. 1.

20. Are natural men "totally depraved," as some teach, or do some of the divine characteristics in a modified degree still persist despite the fall?

DECEMBER 29

21. May a justified believer be wrongly consecrated to a work instead of to the Lord? T.119, par. 2.

22. Do Church work, Rescue work, Temperance work, etc., sometimes deceive well-meaning people and take the place of the proper work of complete

sacrifice to God--to do the will of the Father in heaven and to finish his work of gathering out the "Elect"? T.119, par. 2.

23. Should we then be surprised that so few see "the deep things of God"--hidden behind the Tabernacle Vail, which represents full consecration--death of the will? T.119, par. 3.

24. Does the Golden Altar of the holy, like the candlestick, represent not only Jesus but also all those whom he accepts as "his brethren," his "Body"? T.120, par. 1.

25. Do the "royal priests" offer their own incense (prayers) to God, or are they offered by their Advocate and Head? John 15:7; Rev. 8:3; T.120, par. 1.

===================

R4082 : page 327

THE TRIUMPH OF GIDEON

--JUDGES 7:13-23.--NOVEMBER 17.--

Golden Text:--"Though a host should encamp against me, my heart shall not fear."--Psa. 27:3.

GIDEON was one of the judges of Israel raised up by the Lord. He delivered his people from the Midianites who had invaded Palestine and taken possession of its most fertile part, pillaging the country of its produce. Under God's special covenant with Israel we know that he would have protected them from these invaders had they remained faithful to him. We are not surprised, therefore, that the narrative shows that the Israelites at this time had succumbed to the idolatrous influences of the Canaanites who still dwelt in the land. Gideon's father was one of the chief men of his tribe and district, and upon his plantation he had erected a statue to Baal in the midst of a consecrated grove, on a hilltop. Notwithstanding this established idolatry in the home, Gideon appears to have had considerable knowledge of the true God and of the deliverances effected by him for his people in the past, and when conversing with his angel visitor he shows not only his knowledge of the Lord's dealings in the past, but his surprise that the Lord had ceased to care for his people. It did not even seem to occur to him that the Lord's disfavor, as manifested in the successes of the Midianites against Israel, was on account of Israel's disloyalty to the Lord in idolatry, etc. It is probable that this same sentiment pervaded the nation in general and that, in some sense of the word, they respected Jehovah at the same time they worshiped Baal also.

God's favors to Spiritual Israel and his protection are along spiritual lines against spiritual enemies and spiritual difficulties; and yet how few Spiritual Israelites when they get into spiritual difficulties realize that it must, in some sense of the word, be traceable to the Lord's providences! How few of them properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! Not an idolatry, probably, that entirely ignores the Lord; but one which, while thinking favorably of his spiritual blessings and victories of the past, simply wonders at his disfavor of the present, and fails to recognize that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion and protection can not be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family to any degree or extent.

Evidently the Lord saw that the Israelites were at this time ripe for a change--that under the adversities inflicted through their enemies they were humbled to such an extent that they would be ready to see where was their fault, and to turn from idolatry again to the Lord. But the Lord wished an agent for his service, and instead of using a supernatural one--an angel--he chose, as usual, to use a man. And he chose, as usual, to use a suitable man, fit for the purpose. Gideon seems to have been a man of middle age, for he had a son at this time of probably fifteen years of age; he was well born, as is implied by the record that he was fine of form and feature.

True, the adage is, "Handsome is that handsome does"; it is true, too, that some who are handsome fail to measure up to their appearance in the conduct of life; nevertheless, it is beyond question that to those who can read character, the face and form, unless marred by accident, indicate the character and the training. The noble, the brave, the generous, the wise, by nature, by birth, show these qualities in feature and form; nevertheless God is not always able to use as his servants the naturally noblest and finest of the human family. Too frequently with such nobility goes a spirit of pride and self-conceit, which renders the individual unsuited to the Lord's purposes of the present time, when humility and obedience to the Lord are the prime essentials. The Apostle noted this, saying that not many wise, not many noble, not many learned hath God chosen, but the weak things and the ignoble things--rich in faith, heirs of the Kingdom. (I Cor. 1:26.) How gracious is this arrangement which opens the way to the highest divine favor for the humblest who hears the voice of the Lord and responds with humility and zeal! Let the ignoble, then, who have tasted of the Lord's grace, be encouraged to trust that, even though ignoble by nature, the grace of the Lord is able to work in them such a transformation of character that they may in heart, at least, become copies of God's dear Son, and thus be prepared for the finishing touches of our promised "change" in the First Resurrection.

As Gideon's band may be considered a figure or illustration of the overcomers of this Gospel Age--the Church, the little flock--so Gideon himself would fitly represent the Captain of our salvation, whose example we are to follow, and whose character is to impress all his followers. Of Gideon it is declared that he looked like the king's son--that in appearance, form, etc., he had a nobility which marked him as above the ordinary

rank and file. So our Lord Jesus is the King's Son, and so all whom he accepts to be of the little band, his little flock, are to be conformed to his image by the power of God working in them "to will and do of his good pleasure"; working in them through a knowledge of the truth;--the knowledge of the exceeding great and precious promises of God's Word. Whatever they are by nature, it is God's design that eventually they shall be like their Lord and Captain, see him as he is and share his glory, honor and immortality.

After receiving the Lord's invitation to be the deliverer of his people, Gideon also received a test; he was to hew down the trees constituting the grove of Baal and was to overthrow the statue and was to offer to the Lord sacrifices upon a rock, using the wood from Baal's grove and image as the fuel. Sure that he was following the Lord's command, he did not wait to gain even the consent of his father, much less that of his people in that vicinity, who he knew would be greatly incensed by such a procedure. Assuring himself that his commands were of the Lord, he hesitated not one moment, but accomplished the destruction and made the offering, doing the work by night, knowing it would be interrupted by the people if done in the day time. The citizens of his clan demanded his life, appealing the matter to his father, who evidently was a chief amongst them; but the wise decision of the father was that if Baal could not defend himself against his son, there was certainly no need of any one taking up the cause of Baal.

Thus the Lord protected the one whom he had chosen for his servant, and brought him more markedly than ever before the attention of the people, so that when he sent out invitations for volunteers from various quarters, an army of thirty-odd thousand assembled to his standard. But the Lord said to Gideon that there were too many, and that all were not of the kind desired. From the human standpoint the thirty-two thousand of Israel had no show of conquering the hundred and thirty-five thousand of their enemies (Judges 8:10); but from the standpoint of faith in God, who

R4083 : page 330

called them to this service, victory was certain, though none could foresee in what way it should be brought about.

The Lord had in mind a glorious victory, but it was to be achieved by his might and power alone. The honor due to the human instruments who were privileged to share in it was not to be in their skill and strength in battle, but in their faith in God and in their zeal in obeying his orders, as an evidence of the strength of their confidence in God.

Then the Lord commanded Gideon to prove them. Gideon's army had a chance to see the hosts of the enemy; they had a chance to consider that their enemies were used to warfare while they as a people had for now a long time been accustomed to the peaceable pursuits of agriculture. Accordingly, the first test of faith applied was permission for all the fearful to return home. This reduced the army to ten thousand; yet many if not all of these who first volunteered, but were now rejected, probably had an opportunity a little later on of joining in the battle after the Midianites had been discomfited and were in full retreat. But the ten thousand courageous men, fearless in the presence of an enemy many times their own strength, must have been men of faith in the Lord, men who, in some respects at least, resembled Gideon in their hearts, in their courage, in their trust in Jehovah; nevertheless there were still too many for the Lord's purpose. The next test was a test of zeal. When led down to the brook to drink, all but three hundred halted very leisurely and knelt down to drink, which required the loosening of their armor and unfastening of their swords. But three hundred did not stop to do this, but hastily scooped up a little water and lapped it from their hands. This zeal, inspired by a living faith in God, was just the element of character for which the Lord was looking; and these three hundred "peculiar people," full of faith and active zeal, were the only ones acceptable to God and privileged to share the honors of delivering Israel from a mighty host of oppressors.

Just so the Lord Jehovah contemplates the conquest of the world for Christ (Zech. 14:3); and Christ, like Gideon, is called of God to lead a "little flock" of "called and faithful and chosen" ones (Rev. 17:14) forth to the conquest of the hosts of sin. The selection of Gideon's army was an illustration of the Lord's method in the selection of a "peculiar people" who will share with him the honors of victory in the conquest of sin and all its defiling host.

Of these there is first a call to faith in the Lord, resulting in justification and acceptance; secondly, there is a call to consecration, in full view of the requirements, in full view of the enemy, and our Captain requests all of the justified ones who come to him to sit down first and count the cost, whether or not they are willing to sacrifice their all under his leadership. The large majority, when they come to see the cost, to realize the battle that must be waged between the followers of the Lord and the forces of the world, the flesh and the devil, are rather inclined to say, We prefer not to engage in battle, we are timid, we are fearful, we have not sufficient confidence either in Gideon or in Gideon's God. It is in accord with the Lord's will that such should be considered separate from God's army, though they may have subsequently an opportunity for joining in the battle against evil.

It is not sufficient that we should have faith in the Lord and in the Captain of our salvation and should make our consecration to the Lord's will; but further tests are made with a view to making a final selection of a very special class to constitute the little flock. It will be a test of water--symbolizing the truth. It becomes a very important question to every consecrated one as he is brought to a knowledge of the truth how he will receive it--appropriate it. In the picture or type those accepted of God to be Gideon's little flock used their hands to lift the water to their mouths, a

R4083 : page 331

sup at a time, as a dog uses his tongue to lift the water; while the others drank like as a horse who puts his mouth into the water and sucks it. The hand is a symbol of energy, and we might understand this to signify that the persons most approved of the Lord will use energy and discretion in partaking of the truth--these will not bow down in the mire of human servility, but will maintain their own erectness of manhood and will partake of the water of truth, lifting their heads upward and acknowledging its heavenly origin by whatever stream or channel it may come to them.

The selection complete, the remainder of the brave men were not sent home but to Gideon's tent or headquarters, there to be ready for their share in the battle later. Those whom God would specially use were supplied with peculiar implements: (1) a ram's horn; (2) a pitcher; (3) a lamp, or torch, placed inside the pitcher and thus obscured from the view of their enemies. The three hundred were divided into three companies and the individuals of each company were scattered. They approached close to the enemy and practically surrounded their camp. When Gideon blew, all who heard the blasts made similar blasts upon their trumpets; when Gideon broke his pitcher and let the light of his torch or firebrand gleam forth, the others did the same, blowing meantime with their trumpets and alternately shouting, "The sword of the Lord and of Gideon." It was the Lord's battle and the Lord's arrangement, and it was carried out as intended; the Midianites awakened from their slumbers panic-stricken, believed themselves surrounded by immense hosts, and fled precipitately, killing one another in their fright and confusion. Perceiving the routes they would take, Gideon hastened with his ten thousand followers to intercept them and to complete the defeat. Meanwhile others of the people, learning of the condition of things, joined in the battle to the ultimate and utter discomfiture of the Midianites, and the destruction of the vast majority of their hosts, including their leaders.

Our Captain, the Lord, has given special instructions to those whom he will specially use in the conflict of evil now in progress. Each one shall follow the example of the Captain of our salvation. First, he shall blow upon the trumpet, representing the proclamation of the truth, and proclaim that the sword of the spirit of truth is of Jehovah and of his anointed Son; and secondly, they shall break their pitchers and let their light shine out. The pitchers represent our earthen vessels, and the breaking of them in order to let the light shine out signifies that to which we are exhorted by the Apostle, saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." We see how our Chief-Captain broke his earthen vessel; we see what a light streamed forth. Our highest ambition must be to follow his example, to walk in his steps, to lay down our lives for the brethren as he laid down his life for us. Meantime the blowing of the trumpet is to progress as well as the shouting in the name of Jehovah, our

Captain, and the sword of the spirit of truth is to be wielded. The result will be victory; the enemies of the Lord will be overwhelmed.

But many others than the little flock will be associated in the work of overthrow, though theirs will be a special work as specially chosen instruments of the Lord. Now is the time for response to the call of our Captain; now is the time for standing the tests and being full of faith and confidence in the Lord that he is able to give us the victory. Now is the time for understanding the will of the Captain, following his example, and imitating him and laying down our lives for the brethren, and as sacrifices, holy and acceptable to God and our reasonable service. Now is the time for the proclamation and for publicly declaring our confidence in him who called us, who gave us the light, and who has privileged us to be his little flock; and very shortly will come the time for the fleeing of the enemy. Let us be faithful to our tests and opportunities, and thus be accounted worthy of a share in the service and the glory that shall follow.

====================

Bibles, Testaments, Students' Helps, Etc.

SUPPLIED AT WHOLESALE COST PRICES

THIS LIST SUPERSEDES ALL PREVIOUS LISTS

Bible publishers announce that, owing to increased cost of material and labor, they have found it necessary to advance the price of many of the cheaper grades.

IN presenting our list of Bibles this year, we have dropped a number which we previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently broad to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from, we shall be pleased to mail publishers' catalogues upon postal card application.

First in importance among Bibles we rank the

WATCH TOWER BIBLE

described on next page.

TEACHERS' BIBLES

No.	(Add Postage on these, 20c. each.)	Pub. Price	Our Price
04403	Minion, French Morocco, div. cir., round corners, red under gold, references, linen lined, 7-1/4 x 5	$1.35	$ .94
8301	Minion, French Morocco, div. cir., red under gold, illustrated, full teachers' helps, references, linen, 7-3/4 x 5-1/4	1.45	1.00
	(Add Postage on these, 26c. each.)		
8701	Long Primer, French Morocco, div. cir., red under gold, helps, references, concordance, illustrated, linen, 8-1/2 x 6	1.95	1.33
8702	Same as 8701, leather lined	2.35	1.58

COMBINATION TEACHERS' BIBLES

These Bibles show the variations of the Revised Version at the foot of each page. Otherwise they are ordinary "Teachers' Bibles," with maps, concordance, etc., illustrated.

	(Add Postage on these, 28c each.)		
610	Bourgeois, French Seal, div. cir., red under gold, 8 x 6 x 1-3/4	5.00	1.35
614	Same as 610, leather lined	6.00	1.63

LINEAR TEACHERS' BIBLES

Hitherto these Bibles have been sold by Subscription Agents only. Their special feature, differentiating from other Teachers' Bibles, is that they show the readings of the Common and Revised Versions side by side in the same line, self-pronouncing.

	(Add Postage on these, 30c each.)		
350	Small Pica, French Seal, red under gold, full teachers' helps, 8-3/4 x 6 x 1-1/2	6.00	2.10
360	Small Pica, Levant Morocco, kid lined, otherwise same as 350	10.00	4.25

POCKET BIBLES

	(Add Postage on these, 15c each.)		
01153	Ruby, French Morocco, round cor., red under gold, div. cir., text only, 5-1/2 x 3-7/8 x 1-1/8	.95	.63
01327	Minion, French Morocco, div. cir., red under gold, text and maps, 6 x 3-3/8 x 1-1/4	1.20	.78
01329	Same as 01327, leather lined to edge	1.60	1.05
194	Minion, French Morocco, div. cir., red under gold, text, 5-7/8 x 4 x 1-1/4	1.10	.75

INDIA PAPER POCKET BIBLES

	"Mite" Bible (the smallest Bible.)		
093x	Venetian Morocco, div. cir., gilt edges with magnifying glass, 1-3/4 x 1-1/4 x 5/8	1.00	.75
	(Add Postage on these, 8c each.)		
01103	Diamond, French Morocco, div. cir., red under gold, text only, 4-1/2 x 2-1/2 x 1/2	1.40	.98
01112	Persian Morocco, leather lined to edge, otherwise as 01103	2.00	1.35

01157x	Ruby, French Morocco, div. cir., leather lined, red under gold, text only, 5-5/8 x 3-7/8 x 9-16	2.00	1.35
03029x	Pearl, Alaska Seal, div. cir., leather lined, silk sewed, red under gold, references, 5-1/8x3-7/8x5/8	3.25	2.15
03114x	Ruby, Persian Levant, div. cir., leather lined, silk sewed, red under gold, references, 5-5/8x4x3/4	3.25	2.15

(Add Postage for these, 4c each.)

0612	Diamond, Persian Morocco, div. cir., leather lined, red under gold, text only, 3-3/4x2-1/2x7/8	2.25	1.55
02002x	Brilliant, Persian Morocco, div. cir., leather lined, red under gold, maps (smallest reference Bible made), 3-5/8 x 2-1/2 x 5/8	2.50	1.70

INDIA PAPER BIBLES

(Add Postage for these, 15c each.)

8635	Minion, French Morocco, div. cir., red under gold, references, maps, 7 x 4-3/4 x 5/8	1.75	1.13
8636	French Seal, leather lined, otherwise as 8635	3.00	2.14
9635	Brevier, large face, French Morocco, div. cir., red under gold, references, 7-1/8 x 5 x 1	2.75	1.90
9636	French Seal, silk sewn, leather lined, otherwise as 9635	4.00	2.85
03265x	Minion, Levant Morocco, div. cir., calf lined silk sewed, red under gold (thinnest minion reference Bible), 6-7/8 x 4-3/4 x 5/8	4.25	2.85

THUMB INDEX ON A BIBLE, 25c EXTRA

INDIA PAPER BIBLES--(Continued)

03274x	Minion, Alaska Seal, div. cir., leather lined, silk sewed, red under gold, references, index, concordance and maps, 6-7/8 x 4-7/8 x 7/8	4.50	3.00
03554x	Brevier, black face, Alaska Seal, div. cir., leather lined, red under gold, references, index, self-pronouncing, concordance and maps, 8-1/8 x 5-1/2 x 7/8	5.50	3.60
03581x	Long Primer, black face, same as 03554x, 7-3/4 x 5-1/4 x 15-16	6.00	4.00
08651/2x	Long Primer, Levant, div. cir., calf lined, silk sewed, red under gold, teachers' helps, arranged as cyclopedic concordance, 7-3/4 x 5-1/4 x 1-1/8	8.35	5.25

OXFORD REVISED BIBLES (Amer. Com.)

(Add Postage on these, 25c each.)

3750	Brevier, Cloth, round cor., red edges, maps, 8 x 5-5/8	1.00	.70
3752	Brevier, French Morocco, div. cir., red under gold, 8 x 5-5/8	2.00	1.30

AMERICAN STANDARD REVISED BIBLE

(Add Postage on these, 20c each.)

160	Bourgeois, Cloth, references	1.00	.80
172	Bourgeois, Egyptian Seal, references, red under gold, div. cir.	2.00	1.60

(Add Postage on these, 30c each.)

260	Long Primer, Cloth, references, 8-3/4 x 6-3/4	1.50	1.15
272	Long Primer, Egyptian Seal, references, red under gold, div. cir., 8-3/4 x 6-3/4	3.00	2.25

(Add Postage, 15 cents each.)

Minion, black faced, reference edition, self-pronouncing, a fine edition--4-3/4 x 7.

152	Egyptian Seal, div. cir., red under gold	1.75	1.38
154	Persian Levant, leather lined to edge, otherwise same as 152	3.25	2.35

(Add Postage, 12 cents each.)

152x	India paper edition of 152	2.75	1.97
154x	India paper edition of 154	4.00	2.81

LAP BIBLES FOR THE AGED--References, Light Weight, Large Print

(Add Postage on these, 25c each.)

2002	Pica, Cloth, red edges, 9-1/4 x 6-1/2 x 1-1/4	2.00	.90
2014	Pica, French Seal, limp, size same as 2002	2.75	1.43
2022	Pica, French Seal, div. cir., size same as 2002	3.50	1.75
2232	Arabian Morocco, grained leather lining to edge, silk lined band and marker	6.00	2.80

CHILDREN'S ILLUSTRATED BIBLES

(Add Postage on these, 11c each.)

216	Minion, French Morocco, limp, red under gold, 5-3/4 x 3-5/8	1.15	.82
215B	Minion, French Morocco, references, div. cir., red under gold, 7-1/4 x 5-1/4 x 7/8	1.50	.85

TESTAMENTS

(Add Postage on these, 3c each.)

2113	Nonpareil, French Morocco, limp, gold title, side and back, gold edges (vest-pocket edition), 4-3/8 x 2-7/8 x 1/2	.40	.22
2113P	Same as above, with Psalms	.50	.27
2115	Same as 2113, with div. cir., and red under gold	.56	.30
2115P	Same as 2115, with Psalms	.66	.35
013RL	Same as 2113, with words of our Lord in red letters	.60	.33
015RL	Same as 013RL, with div. cir., red under gold	.80	.42
2142x	Nonpareil, French Seal, limp, grained leather lining, red under gold, gold roll (thin), 4-3/8 x 2-3/4 x 3/8	.85	.43
2142PX	Same as 2142x, with Psalms	1.00	.50
010	Diamond, Venetian Morocco, limp, gold edges, 3-3/4 x 2-1/4 x 1/4	.50	.35
014	Diamond, Arabian Morocco, div. cir., leather lined, red under gold, India paper, 3-3/4x2-1/4x1/4.	.90	.65

(Add Postage on these, 5c each.)

287 Brevier, Roan leather, flexible, gold edges, with
Psalms, 6-1/4 x 4-1/2............................... .42 .42

NEW TESTAMENTS FOR THE AGED

(Add Postage on these, 10c each.)
212 Small Pica, Roan, square cor., 5-3/4 x 8-1/4.......... .45 .45
283 Same as above, with Psalms, 8-1/4 x 5-1/2 x 3/4....... .50 .50

REVISED TESTAMENTS

0100 Brevier, Cloth, red edges, 16 mo., including
postage.. .23

TEXT BIBLES

(Postage, 7c.)
178 Agate type, cloth, red edges, 4 x 5-3/4............... .17 .17
(Postage, 12c.)
131 Nonpareil type, cloth, red edges, 5-1/4 x 7-1/4....... .25 .25

page 329

CONCORDANCES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURE" SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

THE WATCH TOWER BIBLE

We specially recommend this Bible for its smallness of size, lightness of weight and good-sized print, and above all for the helps to Bible students and teachers bound with it. Printed on India paper; excellent press work. It is a reference Bible, 4-1/2 x 6-3/4 and 3/4 inch thick. Its special feature distinguishing this Bible from all others is

ITS BEREAN BIBLE
TEACHERS' MANUAL

Part I.
DAWN STUDIES COMMENTS
Part II.
INSTRUCTORS' GUIDE TEXTS
Part III.
BEREAN TOPICAL INDEX

Part IV.
DIFFICULT TEXTS EXPLAINED
SPURIOUS PASSAGES NOTED
Part V.
INDEX TO SCRIPTURES TREATED
at considerable length in
ZION'S WATCH TOWER

WHOLESALE PRICES IN ANY QUANTITY

POSTAGE, 10 CENTS EACH

No. W-138--So called French Seal, red under gold, round cornered, divinity circuit	$1.38
No. W-150--Same as above, linen lined	1.50
No. W-300--Best Genuine Sealskin, calf lined, silk sewed	3.00

Patent index 25 cents extra, but we do not advise this on so small a book.

The above very special price was secured only by our placing a very large order--10,000 copies. This is probably the largest-sized single order ever placed for India paper Bibles.

DAILY HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH.

This publication, we believe, will be in great demand as soon as known. It is a text-book for each day in the year--and good year by year continuously.

But this is more than a text-book; it has an appropriate comment under each text selected from the columns of back issues of ZION'S WATCH TOWER.

Our new edition of the "Manna" contains the same texts and comments as the former one; but it has twice as many pages. Every alternate leaf is blank ruled, for use as an Autograph and Birthday record. It is printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1.00 or more, in any book store.

NEW PRICES, WHOLESALE AND RETAIL.

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60 cents when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows cash with order:--

1 copy, postpaid	$ .35
10 or more copies, by express, prepaid, each	.30
10 or more copies, by freight or express, charges collect, each.	.20

We, of course, prefer the STUDIES IN THE SCRIPTURES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with the STUDIES.

We hope this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to Z.W.T.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any four volumes of the SCRIPTURE STUDIES series in cloth binding with each Concordance, or six volumes if purchaser pays the expressage.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices,--in cloth binding, $3; half leather, $5. Carriage prepaid, 65c. extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either one of the above mentioned. English only. Cloth binding, $1, postage included.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price 75 cents, plus 25 cents postage.

SCRIPTURE STUDIES--INDIA PAPER

Calls for SCRIPTURE STUDIES divided into small portions, light, convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. [The type is exactly the same size as in the regular editions.] It is a beauty. Leather covers, gold edges. Its cost, with postage, is raised to 75c each for the first three volumes and 85c each for the remainder per volume, at which price it is supplied to WATCH TOWER subscribers.

We regret inability to promise these definitely, as we are experiencing great trouble in securing the India paper. We hope to have the last three volumes by Dec., 1907, and the preceding three about Feb., 1908.

Specimen Lines of Various Sizes of Type Referred to on
Reverse Page:

This line is Brilliant type. This line is Diamond type.

This line is Pearl type. This line is Ruby type.

This line is Nonpareil type. This line is Emerald Minion.

This line is Emerald type.

This line is Minion type.

This line is Brevier type.

This line is Bourgeois type.

This line is Long Primer type.

This line is Small Pica type.

===================

R4083 : page 331

EACH SHALL GIVE ACCOUNT TO GOD

--ROMANS 14:12-23.--NOVEMBER 24.--

Golden Text:--"Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."
--Romans 14:13.

AGAIN the International Sunday-School Committee requests Christian people in general to consider the evils of intemperance--the importance of temperance in all things on the part of those professing godliness. Such lessons seem to be all the more important when we perceive that the rush, the push, the hurry, the consumption of nervous energy on the part of people in general, seems to be causing an increase of nervous and mental disorders and an enlargement of the lists of the insane. Certainly no one claiming benevolence of heart and soundness of judgment could in any sense of the word advocate or encourage intemperance, realizing that it is a fruitful source of crime, depravity, immorality, etc. We note with pleasure the spread of local option and total prohibition in many of the southern States. Not that such restraints are the highest ideals of liberty, but that--seeing the necessity for the restraints--those who love liberty are willing to share the bondage for the sake of their fellow-citizens, to whom full liberty is admittedly injurious. Either climatic variations or financial and social changes account for the fact that there was less tendency to drunkenness in the days of the Lord and the apostles than there is now, and probably for this

R4084 : page 332

reason the Scriptures have less to say respecting this, which is one of the chiefest evils in our day.

But no amount of interest in the temperance question should permit us to read into the divine Word what was not intended by the inspired writers--though we may properly enough draw inferences and conclusions. First of all we must take the lesson provided for us as we find it. It is a part of the Apostle's discussion of liberty and law, custom and conscience, on questions that were prominent at the time of writing. The Jews were accustomed to observe their Law with great exactness, and very properly so. Consequently it seemed a very peculiar lesson for them to be obliged to learn, that they were no longer under the Law, hoping for eternal life through the observance of it, but were under grace, hoping for life eternal by the forgiveness of their sins through the merit of the sacrifice of Christ. The Jews at Rome, for instance, had experienced trials and difficulties for a long time in their endeavor to observe the Law--the keeping of the Jewish Sabbath Day, the avoidance of meats that had been strangled or offered to idols. When these accepted Christ they had great difficulty in realizing that the Law Covenant under which they had been seeking to please God was at an end, and that they must seek new principles for their guidance in respect to worship, service, self-control. Naturally enough some minds grasped the situation more quickly than did others. Some accepted Christ and felt all the previous bondage to the Jewish ritual; others saw more broadly that Christ had become the end of the Law Covenant to everyone that believeth, and that the Law which he had instituted had indeed the spirit of the ten commandments and the Jewish ritual but not the letter of them, and that to him that is in Christ Jesus there is no Law except that of love: love to God supremely, love to the brethren and love to our neighbors--a law seen to be very comprehensive indeed when studied, but on its surface quite different from the Law of commandments given to the house of servants.

"The New Commandment," or new law of love, left much more to the discretion and judgment of the individual than did the Law commandments given at Sinai and written in stones. With the latter there was no discretion, but with the former responsibility for decision rests largely with the individual and his own conscience. Hence some, reasoning broadly, said to themselves, "The Jewish Law Covenant being at an end its restrictions are no longer in force where they would clash with the law of love and the spirit of a sound mind: I may, therefore, eat such food as I find will be helpful to me, and am no longer forbidden to eat certain kinds." Further, as the mind expanded and grew it was realized that the idols were not gods at all, and hence that the custom of the people to offer the meat to idols before it was sold for consumption had really done the meat no harm, and hence it might be eaten without any disrespect to God if he were acknowledged and thanked therefor.

CONSIDERING THE WEAKER BRETHREN

In reasoning on this question the Apostle leaves no room for doubt as to his conception of the right or wrong of the question at issue. He agreed heartily with the enlightened few that an idol was nothing more than a piece of human handiwork, and that therefore the offering of meat before it as a sacrifice amounted to nothing and did not injure the meat any more than it did the idol good. The Apostle would, therefore, feel free to eat such meat if it came convenient to him, even though he might have preferred to have such as had not been so offered. But while endorsing the position of the more intelligent he sympathized with the less intelligent, realizing that with many of them it would require considerable time to surmount their natural prejudices and give their consciences the proper and sure footing on the subject. In other words, all Jews would need education along this line, and some could take the education more rapidly than others, but the former should be sympathetic with the latter and to a large extent should defer to them.

"BEFORE THE JUDGMENT SEAT OF CHRIST"

Our lesson opens in the midst of this argument with the declaration, "So then each one of us should give an account of himself to God." By these words the Apostle seeks to impress the thought that the weaker brethren are not to judge and censure the others, neither the stronger brethren to judge and censure the weaker. All are to remember that God is the Judge, and that each one needs to criticise himself rather than to criticise his brother--to make sure that he himself has a conscience void of offence toward God and man. Each one so doing may feel sure eventually of the divine approval. The same thought is given in a preceding verse (v. 10), which reads, "For we shall all stand before the judgment-seat of Christ." Each one of the Church is on trial, and our Lord Jesus as the Father's representative criticises and examines the various members of his Body, not with a view to cutting them off, but, on the contrary, for their aid and encouragement, assistance and instruction and preparation for the Kingdom. As we are now before the judgment-seat of Christ, so during the Millennial Age the whole world of mankind will be before his judgment-seat and be separated into two classes, sheep and goats. During the world's judgment the overcomers of this Gospel Age, the brethren, the Bride, will be with the Lord in his Millennial throne as he promised, "To him that overcometh will I grant to sit with me in my throne"; and again, "To him that overcometh will I grant power over the nations"; and again, "Know ye not that the saints shall judge the world"?--in conjunction with their Lord.--Rev. 3:21; Rev. 2:26; I Cor. 6:2.

But not only are we now standing before the judgment-seat of Christ, and day by day rendering up a measure of account in respect to our faithfulness, loyalty, etc., but eventually at the close of this age the decisions will be given by him as he pictures in the parable of the young nobleman. On his return from a far

R4084 : page 333

country, invested with full power and authority, he will give to every one in his Church according as his work has been--according to his faithfulness in the use of his talents, privileges, opportunities--according to his faithfulness and obedience to the "New Commandment" given to all, that they should love one another as he had loved them. Then every man's work shall be made manifest, however misunderstood in the present time. Some highly esteemed amongst men will be shown to be less esteemed of the Lord, and some little esteemed amongst men will be granted high honors in the Kingdom. Therefore, we are not to gauge ourselves entirely by what our fellow-men might think, but to have special respect to the Lord and his judgment of us. Hence the Apostle argues, Let us not, therefore, judge [condemn] one another any more, but let our judgment rather turn to ourselves, to see that nothing in our conduct toward our brethren shall be in any sense of the word contrary to our Master's new law of love. Watching that law carefully, and applying it to ourselves, we will be hindered from any course of conduct which would tend to stumble a brother; and such a love for the brethren as would lead us to the renouncement of our own liberties where necessary would certainly be pleasing in the sight of the Lord and the heavenly Father, and assure us a place and a higher honor than would otherwise be ours.

"FOR WHOM CHRIST DIED"

The Apostle then assures his hearers of his own conviction that there is no such thing as legally unclean or forbidden food from the Lord's standpoint for those who are New Creatures in Christ. Love for the brethren, however, should lead us to renounce to some extent our own liberties and preferences lest our exercise of liberty might do injury to some for whom Christ died. His argument is that if we have the love of Christ we will hesitate to do anything that would wound or injure or cause a stumbling of conscience to any member of the Body. If Christ so loved them that his death was made available to their salvation, we should so love them as to be willing to cooperate for their assistance and do nothing that might stumble or hinder them. He argued further that having taken a stand for the Lord and for righteousness we should be careful that our outward conduct would conform to this in as large a degree as possible, and that this would mean that we should do nothing that to others would seem to be unrighteous. "Let not your good be evil spoken of," rather exercise yourself along such lines of goodness and in such a manner as will have the approval of all who have respect for religious things. An application of this principle today would seem to be that we who have a clearer knowledge than have some others of the meaning of the Sabbath, for instance, should so conduct ourselves in the observance of Sunday as would bring no disrespect to the Lord nor to his Word. A proper time and occasion may occur for explaining our

R4085 : page 333

higher thought respecting the significance of the Sabbath, but meanwhile let us reverentially keep Sunday, not as under the bondage of the Law, but as a great privilege and opportunity for fellowship in spiritual things, better than any we could ourselves devise. The same principle will apply to other matters or outward manifestations in which reverence for God and holy things may have a bearing upon our influence with others. Reverence for all good things is surely appropriate to all who love the Lord and love his righteousness. Increasing knowledge would make us increasingly reverential, not only in heart, but also in outward demonstration.

"THE KINGDOM OF GOD IS NOT MEAT AND DRINK, BUT RIGHTEOUSNESS AND PEACE AND JOY IN THE HOLY SPIRIT"

This statement by the Apostle has been grievously misunderstood and misconstrued by some, and interpreted to teach that the Kingdom of God is not a real Kingdom to come, with Jesus as the King, the Church as the joint-heirs in the Kingdom, and the world as the subjects, to bless, rule and uplift during the Millennial Age. It is used to oppose this thought, the claim being that when the words Kingdom of God are used throughout the Scriptures they signify not a real Kingdom but a rule of righteousness, joy, peace, in the hearts of believers. This is a serious misinterpretation of the Apostle's thought. His argument may be paraphrased thus: Abstain, dear brethren, from the use of your liberty in Christ wherever you find that it would stumble the conscience of another or be to his hindrance in any manner. Consider not that the advantages of being counted in as members of Christ's prospective Kingdom consists in these liberties to eat and drink what you choose, but rather consider that the blessings we enjoy in the present time as members of that prospective Kingdom are the peace of heart, the joy of heart, the righteousness of the Lord and his holy Spirit. These are the blessings of the present time, and not the mere liberties in respect to food. Hence we may readily renounce these liberties if they interfere with the advantage of others, and we will thereby find ourselves increasing in love and joy and peace of the holy Spirit by reason of such sacrifices. The Church indeed is the Kingdom of God in an embryotic sense--in the sense that each member is here being instructed and prepared for the duties and privileges of the Kingdom to come, especially being developed and tested along the lines of his own fitness for a share in that Kingdom. But all of this emphasizes the fact expressed in our Lord's prayer that God's Kingdom is to come, and, coming, will bring about in the world that condition of things in which eventually God's will will be done on earth as it is now being done in heaven.

Continuing this thought the Apostle urges (vs. 18,19) that such service, such self-denials for Christ's sake, are well pleasing to God, and will also have the approval of right-thinking men, and that all the Lord's followers therefore should thus be making for peace and those things and conditions whereby they may edify, strengthen and build one another up. What a precious lesson is here! Oh, that all of the Lord's dear people could catch the spirit of the Apostle's exhortation and see how beautiful it must be in God's sight that his people should emulate the example of their Redeemer in their willingness to deny themselves for the sake of helping others. With this spirit prevailing largely in a company of the Lord's followers, assuredly there would be a great blessing and great upbuilding of one another, a great strengthening of character and great assistance one to the other, and great absence of puffed-up superiority and disdain for those unable to see and appreciate every feature of the divine plan.

R4085 : page 334

"The things that make for peace." Oh, how blessed the congregation of the Lord's people which has a goodly number of such followers of Christ, especially if they be among the leading ones! How their love and peace and unity of spirit would assist them to be kind and generous toward others and helpful--not by ignoring the principles of truth, not by putting the light under a bushel, but by presenting the Truth in so kind and gentle a manner that all who are of the Truth would appreciate it and be strengthened thereby. How potent the Apostle's argument, "Overthrow not for meat's sake the work of God"--do not jeopardize the interests of either the Church or of an individual in it merely for the sake of preserving a non-essential. As the Apostle exhorted Timothy, "Condescend to men of low estate," condescend to the weakest and humblest of the Lord's true followers; come down to them in speech and in conduct that you may be the abler assistant of those who need the uplifting and enlightening influence of the Truth in the spirit.

"ALL THINGS INDEED ARE PURE"

We are not to understand these words of the Apostle to indicate that nothing is impure or unclean. Quite to the contrary. He has elsewhere pointed out many impurities of thought and act, and advised the Church against these. Here his words are confined to the subject in hand--nothing indeed is unclean--no kind of meat. He proceeds, however, to point out where wrong might be done even in eating of that which is cleanest, most desirable, or in the exercise of any other liberty--it is evil to the one whose conscience would be injured by it. In a word, conscience is one of our most valuable assets; according to our obedience to conscience will be our standing before the Lord. If, therefore, we violate our own consciences in anything we do, we are doing ourselves injury; or if by word or example we influence others to violate their consciences, however harmless a thing in itself it may be, we are doing them a serious injury, the outcome of which we cannot fully estimate, for it might go on to great and greater ungodliness and eventuate in the Second Death. Hence, it is good not to eat flesh nor to drink wine nor to do anything whereby thy brother might be stumbled or offended or made weak.

FAITH VERSUS CONDEMNATION

"The faith which thou hast, have thou to thyself before God." That is to say, our outward conduct need not necessarily show all the depth of our knowledge and faith and liberty. God knows the heart, he sees the progress we have made, and he will be the better pleased with us if for the sake of the brethren we do not declare all our liberties at a time and a place when they might prove injurious to others of his dear family. The Apostle proceeds to point out that if we be critical in examining our own conduct and motives we may find something therein very similar in kind to that which we are disposed to criticize in others, though perhaps in relation to a different subject. His words are, "Happy is he that condemneth not himself in that which he alloweth." For instance, he who judges another, allows or concludes that that other's motives are inspired by pride or ambition; if he turns his criticism upon himself may sometimes find something of this kind in his own heart. He who allows that his neighbor is a slanderer and condemns him for it should turn his criticism upon himself to see that his own words are always above reproach--never upon the slanderer. Happy and blessed the person who, seeing faults in others, after careful examination finds himself to be entirely free from these. Such certainly are exceptional characters.

"HE THAT DOUBTETH IS DAMNED"

With the wrong conception before the mind the words of the Apostle sound extremely harsh, "He that doubteth is damned if he eat." The idea conveyed by these words to many minds laboring under the delusions of the "dark ages" is that the person who eats

R4086 : page 334

meat clean in itself but thinking the matter to be wrong, thus defiling his own conscience by eating, would be damned--sent to an eternity of torture. But no such thought was in the Apostle's mind nor could it be properly understood in his words. He there emphasized the fact that any person eating meat, however clean, but thinking it to be a sin, a crime, to eat it, would as a consequence be under condemnation for having violated his conscience, his judgment of the Lord's will, and this would serve as a cloud to separate between himself and the Lord, who judges the heart and not merely the outward conduct. Such an alienation might ultimately lead to the loss of the great prize of our high calling, and thus into the Great Company, or possibly eventually into the Second Death. The Apostle explains why this condemnation would hold, saying, "because he eateth not of faith"--not in harmony with his conscience--and whatsoever is not in harmony with faith and conscience is a sin. The principle here applied to the question of using or not using spirituous liquors would certainly be profitable to all of God's people: the person who uses them believing them to be sinful is violating his conscience; the person who uses them knowing that another will be affected thereby unfavorably is violating the law of love, "Love thy neighbor as thyself." The matter becomes a very important one in our day, more than ever before, because today the question of conscience in the matter of using liquors is more pronounced than ever before.

R4086 : page 335

The following article, clipped from the Literary Digest, is translated from the French, and will, we trust, be both interesting and instructive to many in connection with this lesson:

"UNTO THE THIRD AND FOURTH GENERATION"

"One cannot be, with impunity, the son of a drunkard" --so says Dr. A. Joffroy, a French physician, who writes on "Alcohol and Alcoholism" in the Revue Scientifique (Paris, July 13). Dr. Joffroy's article reads in places like an old-fashioned temperance tract, but it is in reality a pitiless scientific statement of facts. Diseases, the author points out, are of two kinds, those that attack persons in normal health and those that touch only those who are predisposed to them. To create such morbid predispositions alcohol is eminently suited, and in this way it strikes down not only those who abuse it, but their descendants, often ceasing its ravages only when it has obliterated a whole family. We can quote here only a small part of what Dr. Joffroy says. First comes his division of diseases into the two categories mentioned above. We read:

"'In the case of some diseases (scarlet fever, smallpox, plague, etc.) the pathogenic agent produces the specific malady in every one exposed to contagion, whatever may have been his previous condition of health. But, on the other hand, there is a whole class of diseases that attack only such as are predisposed. Of 100 infants fed in the same way, one or two will become abnormally fat, because, for example, the father had gout or the mother diabetes....

"'But hereditary predisposition exists also with nervous diseases, and alcoholism is one of the most effective means of creating such predisposition, as well as developing it where it exists. To have cholera or rheumatism, for instance, one must have obese, nervous alcoholic parents. A man may be seized with shaking palsy, following some violent emotion,...but heredity must be present to facilitate the action, and alcoholism is generally found to be at the bottom of this heredity.'

"'In mental diseases,' Dr. Joffroy goes on to say, 'the role of heredity is greater still. We may almost say that predisposition is absolutely necessary for these.' The author rejects the classification made by some authors who divide mental diseases into those of the normal and abnormal brain. The former, he thinks, do not exist, a diseased brain being always abnormal. Even poisons that act on the brain select those who are predisposed, and this is eminently true of alcohol itself. Predispositions (generally alcoholic) determine the special form of drunkenness and explain why wine makes one man gay, another sad, another quarrelsome. Likewise, hereditary predisposition explains why alcoholism results, with one man, in an ulcer of the stomach, with another in cirrhosis of the liver, with others in paralysis of one or another set of nerves. The writer continues:

"'On epilepsy the action of alcohol is quite clearly manifest; sometimes a subject plainly epileptic from infancy takes to drink at about 20, with the result that his attacks increase in violence at each excess; sometimes a man of thirty to forty years who has had only slight seizures in childhood begins to have the characteristic attacks, which disappear or lessen when he becomes abstinent....

"'In order that I may be clearly understood I will repeat the definition that I have given elsewhere of incipient degeneracy. "The totality of organic defects, of hereditary or acquired origin, which, by lessening organic resistance, create new morbid aptitudes and make causes pathogenic when of themselves they would be powerless to injure a normal organism."

"'And I repeat again that, in the creation of these new morbid aptitudes, this hereditary predisposition, which dominates almost all pathology, alcoholism stands preeminent, doing more harm and counting more victims than tuberculosis. Alcoholism, in fact, not only affects the individual, but its effects are continued to his descendants. One cannot be, with impunity, the son of an alcoholic. Alcoholism begins with the father and strikes down his children, and generally its action continues, until, in the fourth or fifth generation, it has destroyed the family. But before this final result is reached, the alcoholics and their descendants are, according to circumstances, hurled into disease, madness or crime, filling our hospitals, asylums and jails, as I have already said.

"'Blind indeed are those who, ignorant of the dangers of alcohol, see in it only a source of revenue!'"--
--Translation made for the Literary Digest.

===================

R4085 : page 335

AN INTERESTING QUESTION ANSWERED

QUESTION.--In Acts 20:28 the reading is peculiar, and seems to imply that the Father, and not the Son, was the purchaser of the race; yet this disagrees with other Scriptures. How should we understand the matter?

ANSWER.--The Diaglott translation is very much better than that of our common version, and reads, "which he hath purchased with the blood of his own"--"Son" being understood.

The question may still arise with some, In what way did the Father purchase the race? We answer, In the same way that he has been the author of the entire plan of salvation. All that our dear Redeemer has done for us has been the carrying out of the great plan of Jehovah, purposed in himself before the foundation of the world. It is in harmony with this that the Father declares himself the Redeemer, "Jehovah thy Redeemer, and the Holy One of Israel." (Isa. 41:14; 43:14; 54:5.) Again we read, "Jehovah is my

Shepherd." (Psalm 23:1.) In like manner the Father is the Creator, although all things were made by the Son (as the Father's agent) "and without him was not anything made that was made."--John 1:3.

====================

SEMI-MONTHLY
VOL. XXVIII NOVEMBER 15 No. 22
A.D. 1907--A.M. 6036

CONTENTS

Views from the Watch Tower........................339
Curiosity a Dangerous Snare...................339
A Sign of Our Times...........................340
The Lesson of Samson's Life.......................340
Samson Judged Israel Twenty Years............341
Ruth's Choice.....................................344
Dwelling with God's People....................345
"Speak, Lord, for thy Servant Heareth"............345
Unequally Yoked Parents.......................345
Consecration of our Children..................346
A Kind and Indulgent Parent...................347
The Voice of the Lord.........................348
The Holy Anointing Oil............................349
Some Interesting Letters..........................350

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

WATCH TOWER BIBLES

Send no more orders for Nos. 300 and 150 for the present --except with patent thumb index. We still have a good quantity of No. 138, and of all styles with the index, which costs 25 cents extra. A new edition of Nos. 300 and 150 will be gotten out next spring. The orders came so fast that we are swamped. The bindery hopes to give us the last of our 5,000 edition by Nov. 15, but we have orders waiting for perhaps all of these. If your order has been delayed have a little further patience. If you do not get yours by Nov. 15 advise us.

DAWNS, STUDIES AND CHRISTMAS

We remind Colporteurs that they can greatly increase their sales by mentioning that these books make presents that combine elegance, usefulness and cheapness.

SWEDISH, GERMAN AND FRENCH TRACTS

We have these in good supply for the Volunteer work. We also always have plenty of the English.

SOME OF OUR CORRESPONDENTS fail to sign their names to communications, or to give their addresses, and then are distressed when they do not hear from us. Put full address on every letter or card you write.

====================

R4086 : page 339

VIEWS FROM THE WATCH TOWER

CURIOSITY A DANGEROUS SNARE

INCREASINGLY the evidences multiply which show the power of the fallen angels in the affairs of men. We call attention to the fact that curiosity is the "bait" which they generally use to entrap their victims. Apparently the human mind is so constituted that these "demons" cannot intrude upon it except with its consent: hence the resort to curiosity to gain the consent of the will to investigate. Then gradually the leading is onward into foolishness or perhaps to obsession. Mechanical toys which answer all kinds of questions are amongst these. They are of various designs, but all requiring personal manipulation, and all tending to establish reliance in and communication with the fallen angels who personate the dead and sometimes personate the Lord himself, and give religious counsel in the endeavor to bind to themselves the confidence of mankind.

The more absurd the proposition the more likely will it be to arouse curiosity. It seems absurd to believe that a "Ouija board" can and does answer questions correctly. There is reason to doubt that the operator may have something to do with the movements, and each must try for himself, thus slightly coming under the power of these "wicked spirits." (Eph. 6:12, margin.) The only safe plan is to have nothing whatever to do with "occult powers." They are all "powers of darkness"; for the holy angels do not thus communicate with man during this Gospel Age, and as "the dead know not anything" (Eccl. 9:10) they cannot. Hence all such occult powers are of the lying spirits, with which men may have communion and fellowship only at their peril.

To our surprise, all that we have written on this subject does not keep some of our readers aloof from these snares. We have heard recently of some who were "not afraid to operate a Ouija board." The Truth should and does give courage, but this is not the way to exercise it. Our Lord says, "Fear God,"--that is to say, "Fear to disobey and to offend God." The Apostle says, "Let us fear, lest a promise being left us of entering into his rest we should seem to come short of it." The Editor of this journal fears not what men or demons can do to him, so long as he abides in the loving favor of God; but he would fear to disobey the Lord in respect to having communication with these demons and their various "curious" devices. It is well that we not only remember the promises of God; but let us also remember to be "obedient children." "All things shall work together for good to them that love God--the called ones according to his purpose," and the delusions of the end of this age will not be such as would deceive the very Elect; but we should remember the other side also, namely, that such as would have the special watch-care and deliverance promised must "abide under the shadow of the Almighty." Of such, only, it is written,

R4087 : page 339

"A thousand shall fall at thy side--ten thousand at thy right hand; but it shall not come nigh thee."

Indeed we fancy that those of us who have been blest with the greater light upon God's plan should be the more loyal to him and should be able to stand severer tests.

"WALK BY FAITH, NOT BY SIGHT"

The Scriptures clearly teach that in the past God spake unto the fathers miraculously, and so we believe. Yet we would not listen to such "voices" now. We should close our minds against all such revelations either to ourselves or others. It is now the fallen angels that thus seek to commune with us clairaudiently. We should, if such were heard, pray at once to God, "Deliver us from the evil one."

"God hath in these last days spoken unto us by his Son"--and his chosen apostles. We have their messages, and these, we are assured, are "able to make us wise unto salvation," and sufficient that the man of God should be thoroughly furnished unto every good word and work. The Apostle Peter also emphasizes this, saying, "We have a more sure word of prophecy

R4087 : page 340

unto which we do well to take heed as unto a light shining in a dark place until the day dawn and the Day-star arise in your hearts."

We know of one "brother" in the Truth recently deceived by the Adversary into foolishness by these "voices" which personated God. It is our duty to warn all against these "seducing spirits" (I Tim. 4:1) and to repeat the caution of God's Word in respect to every teaching of men and demons, "If they speak not according to this Word, it is because there is no light in them"--they are of the darkness while we are children of the light.

We have also warned our readers against those claiming gifts of the Spirit, including "unknown tongues." Nevertheless we have just heard of a dear "brother" who was very nearly captured, ensnared, thus by the Adversary. He attended a meeting where "the faithful" evidently became obsessed in some degree. He went to the altar, submitted his will and had already begun to feel a power coming into his arms, which were becoming rigid, when another "brother" went to his rescue. Surely "holy-rolling" trances, fits and frenzies are contrary to the holy Spirit as exhibited by Jesus and his apostles, and denominated "the spirit of a sound mind."

There is much more excuse for the world and the nominal Church than for the Truth people along these lines. We cannot understand how anyone who has read carefully and prayerfully the six volumes of DAWN-STUDIES could be in doubt as to any of these delusions. The explanation of falling into such a trap would surely be that the person had to some extent neglected the study or the practice of the Truth and had measurably lost its spirit. Let us remember that our Lord has provided the full armor for all the soldiers of the cross in this "evil day," but that it remains for us to put it on and use it if we would resist the evil one in our Redeemer's name. All these should know the source of such pranks and communications--they should not be curious. And if they do recognize their source and still dally with them instead of being active and zealous in showing forth the light of Truth, it implies that they are not appreciative of the great privileges they enjoy. Just such we must suppose the Lord will wish to sift out as not "more than conquerors."

AS THE SERPENT BEGUILED EVE

We have mentioned Satan's use of human curiosity to entrap the mind. We refer now to mother Eve's seduction by him from loyalty to God. It was the sight of the serpent eating without harm the fruit forbidden to her and Adam that aroused her curiosity. The matter seemed to contradict the divine threat that the eating of that fruit would to Adam and his race mean, "Dying thou shalt die." Too late she found that she had been deceived and that not the effect of the fruit, but the reward of disobedience, was death. So with us, the danger is in leaving God to hearken to and connive with demons --the disloyalty--the neglect of our own grand opportunities in this "harvest" time.

By this we do not mean to be understood as condemning all curiosity and investigation of proper matters, of which there are many. We cannot even condemn the world for having curiosity respecting things occult, for they have not the Word of God to guide them as have we. But surely those who have tasted the good Word of God and the powers of the age to come, and been made partakers of the spirit of holiness, --these are well nigh inexcusable for curiosity along the lines occult. We should always keep in memory that "Secret things belong to God, but things revealed belong to us and to our children always." The revelation granted to us in the Word of God is so complete as to leave no room for legitimate curiosity respecting any of the works of darkness. Any attempt to investigate them tells of our lack of faith in the divine Word!

A SIGN OF OUR TIMES

COMPARE 2 TIM. 3:1-4

"The Roman Catholic Bishop of Elphin, in Ireland (Dr. Clancy), in a pastoral letter read a few weeks ago in his diocese, reveals a sad state of things in modern Irish life in that part of Ireland. The Bishop writes: "The absence of reverence for God and of respect for the awful sacredness of an oath are unhappily prominent features of modern Irish life. Cursing, blaspheming, profane and ribald language of the most revolting character assail the ears of the passers-by in our towns and villages, and the utter disregard for truth, even under the sanction of an oath and the solemn surroundings of our law courts, has become so frequent and so flagrant that, as a consequence, our religion is dishonored and our faith brought into contempt."--Exchange.

===================

R4087 : page 340

THE LESSON OF SAMSON'S LIFE

--JUDGES 16:21-31.--DECEMBER 1.--

Golden Text:--"Be strong in the Lord and in the power of his might."--Eph. 6:10.

MANY have wondered that three chapters of the Old Testament have been devoted to the story of Samson--great, strong, good-natured, witty. Still more strange it has seemed to some of us that his name should appear in the list of faith-heroes enumerated by the Apostle in the book of Hebrews, chapter 11. Here his name appears with those of Abraham, David, Gideon, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." No other similar character is mentioned in the Scriptures; he stands unique amongst the Bible heroes. Dr. Lang remarks:--

"His irony, his grim laughter as well as his feats of strength are duly recorded. The story is strange,

R4087 : page 341

pathetic--one over which we smile and sigh, one of boisterous mirth and fearful sorrow--such wit, such folly, such force, such feebleness, comedy so grotesque and tragedy so awful."

Those who have not learned to rightly divide the Word of Truth--those who have not learned to study Scripture dispensationally--will surely be perplexed when they think of Samson as one of the saints of God, and then attempt to measure such saintship with the teachings of Jesus and the apostles. Meekness, gentleness, patience, long-suffering, brotherly kindness, love, Samson no doubt possessed in some measure, as might any natural man; but most evidently he was not begotten of the holy Spirit--not, therefore, one of the sons of God in the sense that Jesus and his followers are recognized in the Scriptures. The same is true in considerable measure of all the ancient worthies. No such standards were set before them as are set before us of this Gospel Age. They were not called to the high calling of a change of nature from human to divine. They were not begotten again to be New Creatures in Christ Jesus. The time for this was not yet. Christ, the forerunner on this heavenly narrow way, had not yet come. The sacrifice of atonement had not yet been offered, and none therefore could come unto the Father as sons or receive the begetting of his Spirit. The very highest rank possible to the most noble of that time was that they might be called servants of God. Moses was faithful as a servant over his house, and Samson and the others belonged to that house of servants. So, then, we must not think to copy Samson nor to set his life as a standard for our children or others. We are to assign him the place in the divine plan which the Scriptures give him, and then his life and his doings will be seen in their proper light and not prove a stumbling-block to us.

THE MISSION OF SAMSON

Samson's parents were consecrated people of God in the fullest sense that it was possible for them to be at the time. They believed in God, trusted him, and desired that in some way their son might be used of him in his service. They and their son, had they lived during this Gospel Age, under its light and privileges, no doubt would have been saints of a high order in the Church. Samson's special consecration to the Lord was followed by a Nazarite vow, such as is described in

R4088 : page 341

Numbers 6:2-6: it included total abstinence from grapes, wine and all intoxicants, permission of the hair to go uncut, and the avoidance of contamination with dead bodies. Many took such a vow temporarily, but Samson and John the Baptist apparently voluntarily took the vow for life. And here it is well to remember that through all the vicissitudes of his peculiar career there is no intimation that Samson ever violated this vow. In its observance we have a testimony to his faith and his loyalty to God--in harmony with God. In this respect at least he was an overcomer of a high order; and all the faithful, all the overcomers of this Gospel Age, who have taken the vows of the cross and the narrow way in the footsteps of Jesus, should be able to appreciate very highly the loyalty of Samson to his vow. If we are similarly faithful to the observance of our vows we may be sure of a place in the heavenly Kingdom.

SAMSON JUDGED ISRAEL TWENTY YEARS

We have seen the child Samson consecrated to the Lord's service; we have seen his acceptance of this consecration in his taking of the Nazarite vow. Some have confused this vow with the statement that our Lord was called a Nazarene. This is a mistake. The people of the city of Nazareth were called Nazarenes, but those who took the special vow were called the Nazarites. Our Lord was not a Nazarite. He took no vow respecting his hair or the use of grapes and the fruit of the vine. He was a Nazarene, because for years his home had been in that city.

The Scriptures indicate also that God accepted Samson for his service. Now the question arises, In what way could God use him? What service could he render? Would God send him to preach the Gospel? No, there was no Gospel, no good tidings, no message to declare yet. That message could not go forth until first of all the Redeemer had come and the satisfaction for our sins had been made. Thus the Scriptures declare that Christ brought life and immortality to light through the Gospel--life eternal, life for the world of mankind, for all who eventually would receive the goodness of God through Christ, and be restored by him to the full of human perfection. For these the eternal life is the divine intention. More than this, our Lord brought immortality to light as the special gift of God to that special class, which--called during this Gospel Age, in the dark time when the way is narrow and difficult--has been obedient to the heavenly calling, and, laying aside every weight, runs with patience the race set before it. For these the divine provision is glory, honor and immortality. But these things were not available either to Jews or Gentiles in Samson's day, and hence there were no missions or ministries of grace and truth as we have these now. However, God had a work to be done at that time, as we shall see, and he used Samson as his agent in connection with that work.

After settling in Palestine the Israelites did not remain earnest and loyal to God and inspired with the promise made to Abraham, that through their nation God intended to bless all nations under the leadership of Messiah. When more or less of lack of faith with idolatry came in, God allowed them to be oppressed by the heathen nations on either side of them. At the time in question the Philistines had, by divine permission, conquered them and reduced them to a kind of slavery, by not permitting them to have any except the very crudest of tools and by not allowing amongst them blacksmiths, whose trade at that time was largely the forging of swords and spears and other implements of warfare. Thus the Israelites were unarmed, while the Philistines, their oppressors, were well armed. And

R4088 : page 342

while the Israelites were learning a lesson from their captivity they were also losing their courage. The Lord, knowing their condition, was preparing for their deliverance, and he accepted the consecration of Samson and made of him his agent for the raising of a patriotic spirit amongst the people, for their invigoration by hope, and for the paralyzing to some extent of the power of the Philistines, so that the Israelites might gradually begin to recover themselves from their bondage and to look again to the Lord for the deliverance which he was willing to grant them on their return to his favor. Samson's great strength, considered by the people in its relationship to his Nazarite vow, would be a continual lesson to them of the power of God. They could see that the Lord was quite able to accept of all who were consecrated to him, and to make them mighty indeed to the overthrow of their enemies. Had the lesson been rightly applied we may readily suppose that all the children of the Israelites would have been similarly consecrated, and that the people would have been looking forward to the Lord's mighty deliverance of them; but they were slow to learn.

Samson judged Israel after the proper meaning of that word "judging" in the original, but not according to the usual acceptance of the word today. He judged Israel in the sense of avenging wrongs that they sustained upon the enemies who committed those wrongs. Samson was not merely a warrior because of his love of fighting; he was a patriot, he was a firm believer in the Oath-Bound Covenant, he was hoping for the deliverance of Israel from all antagonists, and for the nation's exaltation as God's people, to be his mighty power in the world for the blessing of all nations. He was therefore opposed to everything that opposed the Israelites; and the Philistines being their oppressors and opponents he directed his energies against them. Their wealth was gained largely from the extensive wheat-fields lying between the mountains of Judea and the Mediterranean Sea, and in order to injure them financially Samson on one occasion took peculiar means for setting fire to these wheat-fields owned and operated by the Philistines for their own profit. It was not a joke, although the means used were peculiar, unusual. Samson was a general in the field of battle, and in his own person and in his own ingenuity he represented infantry, cavalry and artillery, using every means at his command to break the forces of the oppressors and to deliver his people, judging their oppressors or penalizing them, injuring them, punishing them, and to that extent helping to deliver Israel.

The abject servility of the Israelites is manifested by the fact that, instead of cooperating with Samson and with him claiming the divine promises for the possession of the land of Palestine and the overthrow of all opponents, they so feared the Philistines and had so little faith in God that they were even willing to deliver Samson to the Philistines, and did deliver him bound. He allowed the binding and delivery, knowing his ability to break the bonds and to put to flight those who thought they had him in their power, and he did so. What a lesson again to the faint-hearted, that they should have courage to accept the Lord's promises and be obedient to his directions. They had already been in the land for a long time, but had failed to conquer it because of lack of faith, whereas with the proper faith one might have chased a thousand and two might have put ten thousand to flight.

SAMSON A BLIND PRISONER

When we remember Samson's zeal for God and for his people, when we remember his faithfulness to his vow as a Nazarite, when we remember his great strength--which enabled him with no other weapon than the jawbone of an ass to fight a large company of his enemies and to slay about a thousand of them--his undoing by a woman carries with it a great lesson. The Philistines directly and indirectly planned the seduction of their powerful enemy, using as a decoy the beautiful Delilah, and the man who was so strong in other respects was found vulnerable from this point of attack.

What a lesson to Spiritual Israelites! How we also should realize that the great Adversary will be on the alert to use any snare or trap for the undoing of those who are faithful soldiers of the cross. If we were to draw an analogy as between Samson's temptation and the temptation of the Body of Christ it would imply that we should be specially on guard against the blandishments of the world and the Adversary through the nominal Church, which figuratively is called a woman --more, she is described in the Scriptures as a harlot.

It was when Samson rested his head upon the lap of Delilah that he was shorn of his hair and of his strength--a condition of his vow being broken. Similarly those who are strong in the Lord and in the power of his might through their faithfulness to the vows of consecration as followers of the Lord Jesus are in danger of going to sleep in the lap of the modern Delilah, Churchianity. A spirit of drowsiness is their spirit, of rest from the activities and self-sacrifices of their vow, a spirit of slumber; and with that spirit goes their strength. Is there not in some respects an analogy between the experiences of Samson and the experiences of the Church of Christ? Consider the activities of the early Church and the victories they gained in the name and strength of the Lord. Consider how the Adversary entangled and seduced the Church, and how for a considerable time the stupor and drowsiness and ease and worldliness were upon those who vowed to be faithful to the Lord and his service. Consider how the strength of the Gospel message was lost while in that drowsy condition in the "dark ages." Consider how the eyes of our understanding were put out even as Samson lost his natural sight. Consider that even since the Reformation time the Church has been to a large extent under the blinding influence of the Adversary, a slave to Churchianity and the world, even as Samson was the slave of the Philistines. As their slave Samson was used instead of a horse to turn a great wheel for grinding

R4089 : page 343

their food; and thus indeed the Church has been grinding food of a certain kind for many while still a slave to the world and under its blinding influences.

THE DEATH OF SAMSON

Here our lesson really begins. The Philistine worshipers of Dagon had called for a great religious festival in honor of their god, whom they credited with the success of their warfare not only upon the Israelites but their sea victories against the Sidonians and Egyptians. Samson was a prisoner in their prominent city, Gaza, where the festival was to begin in a great temple. In the midst of their hilarities Samson was brought forth as an exhibit of the power of their idol, of their god Dagon, over all enemies. They would have this one who had slain thousands to sing and play on an instrument and dance before them, and after he had thus made sport for them he stood between the two main pillars upon which the center of the structure rested and where he was in full view of the thousands who were in the temple proper itself, and also from the roof of it could be seen by about three thousand congregated thereon, the prominent men and women of the nation, the lords of the Philistines. Samson, still full of the spirit of his consecration, still full of the desire to serve God and his nation, entreated that the sacrifice of his life in the Lord's cause might be acceptable and might be used at this time in the slaughter of all the principal people of the Philistines, and thus signify a greater opportunity for the Israelites to be released from their slavery than any other means that could be thought of or made available at the time. The Lord was pleased to accept the sacrifice, and Samson, exerting his great natural strength combined with whatever the Lord was pleased to additionally grant, the two great central pillars of the structure gave way, the whole edifice came down with a crash, the three thousand people on the roof as well as the materials of the building serving as the executioner of the hour; or, as in the other figure, as Samson's artillery against his enemies, who were also the enemies of the Lord and the opponents of the divine program for which Israel stood.

Modern buildings in many respects differ from those of ancient times, so that to us it may be difficult to imagine the truthfulness of this description. However, we have items of history which somewhat correspond. Pliny describes two theaters built of wood by L. Curio, which he says were large enough to contain all the people of Rome, and were supported by a single hinge; and if this were to give way, there would have been a greater slaughter than at the battle of Cannae.

We have seen some analogy as between Samson's experiences and the history of the Gospel Church: may we not carry this analogy farther, and see in the death of Samson and its influence an illustration of the closing of this Gospel Age, the consummation of the sacrifice of the Church and the resulting influence upon the world? It is of course hazardous to attempt the reading of prophecies or symbols not yet fulfilled. Nevertheless we suggest that the Scriptural delineations of the future correspond in many respects with the picture given us in the life of Samson. Have we not come to the time when the Lord's people are recovering a little of the strength of the early Church? and have we not also come to the time when the worldly wise are feasting and rejoicing and giving honor to the god of Evolution, and through their Higher Critics denouncing the true Israelites and their hopes and the divine testimonies? Have we not come very near to the time when those who are still faithful to the Lord and the principles of his Word are made sport of by the worldly-wise? and have we not come to the time when some at least of the Lord's true people are ready to put forth all the strength in their power through the Volunteer work and the Colporteur work, the Pilgrim work, and a thousand other energies to move the pillars of error which uphold Churchianity? It is appointed for the Church to die, to die in sacrifice, to die in the interests and service of the Truth--to lay down their lives for the brethren, the Israelites indeed, for their deliverance from the bondage of the world. The strength of our reformation lies in the Abrahamic promise, in our confidence in God, and in our vow to do his will. With the death of the last member of the Church, the Body of Christ, will surely come, as the Scriptures point out, the downfall of Churchianity and the present system of world power, and all this will but make ready for the glorious Kingdom of God's dear Son, though the incidentals shall signify a time of trouble upon the great ones, the mighty ones, the chief captains of earth.

OUR GOLDEN TEXT

"Be strong in the Lord and in the power of his might." Here we have an exhortation applicable to the people of God at all times and under all conditions and under all circumstances. It would have applied to Samson in his day as a natural man, a servant, and it applies to us of today who are New Creatures in Christ Jesus, servant-sons of the Most High. If we look back to Samson and all the ancient worthies recounted by the Apostle, we note that the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us. But there is a difference between faith and credulity: the latter may give a spirit of energy, but will not endure. The former is the power of God which enables us to endure all things as good soldiers of the Lord Jesus Christ, soldiers of the Truth, soldiers of righteousness, fighting against sin and error and all ungodliness, including the artful wiles of the Adversary, by which he would deceive us and the whole world, misrepresenting the divine character by the "doctrines of devils" foisted upon the Lord's people during the "dark ages," to the blinding of the eyes of their understanding. Now in the Lord's providence our eyes are becoming more and more opened, in harmony with the Apostle's prayer, "I pray God for you that you may be able to comprehend with all saints

R4089 : page 344

what is the breadth and length and depth and height; and to know the love of God which passeth knowledge." --Eph. 3:18,19.

Hence it is important for us, not merely to believe, but to believe the truth. Our Redeemer prayed, "Sanctify them with thy truth, thy Word is truth," and the Scripture tells us of some who, not having sufficient love for the truth, are abandoned of the Lord to believe a lie, and through that false faith to find ultimately the condemnation of their heart attitude and to be counted unworthy a place with the "Very Elect." Let us set the Word of the Lord above all other messages: yea, more than this, let us prize the divine Word and plan above any of our own misconceptions and imaginings. Thus we shall be willing to buy the truth at any cost and to sell it not for any price. Thus we shall be found acceptable to our Lord, and shall be kept strong in the Lord and in the power of his might, until our trials shall be finished and he shall say, It is enough; come up higher; enter into the joys of thy Lord.

===================

R4089 : page 344

RUTH'S CHOICE

--RUTH 1:14-22.--DECEMBER 8.--

Golden Text:--"Thy people shall be my
people, and thy God my God."--Ruth 1:16.

MANIFESTLY the chief object in the brief narrative of Ruth and Naomi was to preserve an authentic record of a link in the chain of our Lord's human ancestry. Though a Gentile by birth, Ruth was a sincere Jewish proselyte, incorporated into the commonwealth of Israel, and as such she was recognized of God as one of his chosen people. And not only so, but she was also honored with a place in the line of our Lord's human ancestry, being the great-grandmother of David. The same was true of Rahab, also a Jewish proselyte, who became the mother of Boaz, the great-grandfather of David.

The story of Ruth and Naomi is an interesting one as an item of Jewish history. It has its lights and also its shadows; for the characters were but samples of our fallen humanity coming gradually under the influence of divine grace. All that was noble in them therefore calls forth our admiration and esteem, while the blemishes are to be deplored.

Naomi and her husband Elimelech, pressed by hard times and a threatening famine, decided to leave the land of Israel and the people of God and try their fortunes among the Gentiles in the land of Moab. In doing so they were leaving the special privileges of association with God's people, and failing also to contribute their part toward their comfort and encouragement and godly counsel in the time of general distress. They were also exposing themselves and their children to the unhallowed influences of an idolatrous people. This was the part they chose merely for temporal advantage, rather than to share the hardships at home and trust in the Lord to supply their needs.

The result of this wrong course was only trouble. Elimelech died there, and Naomi was left alone with her two sons to rear. By and by the two sons married heathen wives who knew not the God of Israel. Then they also died; and Naomi, bereft of all but her two

R4090 : page 344

daughters-in-law, feeling that the hand of the Lord was against her in that she was thus sorely chastened, decided to retrace her steps to the land of her nativity, and again to cast in her lot with the Lord's people.

When she had thus, by sad experience, learned the needed lesson and determined again to submit herself to the Lord's leading, the favor of God began to return to her. She found a great comfort and blessing in the manifested devotion of Ruth, her daughter-in-law, and in her conversion to the Jewish faith. "And Ruth said, 'Entreat me not to leave thee, or return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people and thy God my God. Where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.'"

That this was not a mere impulse on the part of Ruth is also manifest from her subsequent course of faithfulness to her mother-in-law; and Naomi's appreciation and devotion to her interests were just as manifest. Evidently though Naomi and her husband had erred in judgment and had been faint-hearted they were still loyal to God and let their light shine in the land of Moab, and both the daughters-in-law had been influenced by it, while Ruth was fully converted to God.

Their kindly reception by the people of Bethlehem and the sympathy and kindness shown them were other great blessings. And finally the marriage of Ruth to Boaz, a man of character, wealth and influence, furnished a happy home to the desolate women and Ruth was honored of God in the line of our Lord's ancestry.

The advice of Naomi to Ruth concerning Boaz was not of unalloyed wisdom. Such a course today would brand any woman as a loose, if not a disreputable, character. And that Boaz feared such reproach is also clear from his request of Chap. 3:14. In advising such a course Naomi again betrayed the weakness of her trust in God. But God in kindness had mercy on her weakness; and, their hearts being free from evil, God overruled all for good.

The words of Ruth, contained in the Golden Text of the lesson, serve to remind us of one of our duties. We who by nature were Gentiles (as Ruth was a Moabitess) have by God's grace become Spiritual Israelites; and should determine that henceforth former conditions, interests, pleasures and relationships are gone forever. To us "old things have passed away and behold all things have become new."

How forcefully this lesson is brought to our attention by the Psalmist's words, which prophetically represent the Church, and urge her to "Forget also thy

R4090 : page 345

Father's house and thine own people: so shall the king greatly desire thy beauty; for he is thy Lord--worship thou him." (Psa. 45:10,11.) It is expected that those who have had the high honor of betrothal to the great King's Son, the one "altogether lovely," will become so enchanted with their future prospects as to be almost oblivious to the things of this present time, except as to "things needful."

"Only for Jesus! Lord, keep this forever
Sealed on my heart and engraved on my life!
Pulse of all gladness and nerve of endeavor,
Secret of rest and the strength of our strife."

Next to the Lord himself are his people, and whoever loveth not him that is begotten of God does not really love God. And to love God and his people means that we will delight to meet with them. Where opportunities for fellowship in praise, prayer and the study of the divine Word exist and go unimproved it marks a coldness or at least a lukewarmness of our love for God and holy things, which argues unfavorably as respects even our sharing the Bridegroom's throne.

To counteract the influences of sin and worldliness and to grow in grace let us resolve to fully cast in our lot with the Lord's faithful, saying, in Ruth's words, "Thy people shall be my people and thy God my God; where thou dwellest I will dwell and there will I be buried."

DWELLING WITH GOD'S PEOPLE

All of God's people can dwell together in love, in fellowship, under the divine care as a "royal priesthood" "seated together in heavenly places"--in the antitypical Tabernacle's "Holy." So far as our earthly abode is concerned we may today live comparatively closely, by virtue of the convenient railway and mail services. It behooves us all, therefore, to "speak often one to another" that, as the Prophet declares, the Lord may hear and note and prosper our blessing of one another. (Malachi 3:16.) And we suggest that it is a partial fulfilment of the injunction that we "make straight paths for our feet, lest that which is lame be turned out of the way," if we seek such dwelling places as will conduce to our occasional interchanges with the household of faith. Let us put God first and Christian fellowship and growth in grace second and both before wealth in all of our reckonings. Thus we will best seek first the Kingdom of God and its righteousness and find all other things added in proportion to our real needs as New Creatures.

===================

R4090 : page 345

"SPEAK, LORD, FOR THY SERVANT HEARETH"

--I SAMUEL 3:6-14.--DECEMBER 15.--

SAMUEL, the Prophet, is one of the grand, strong characters of Old Testament times. The story of his early devotion to the Lord and his obedience and perseverance in well doing, constitutes a grand lesson, not only for young Christians, but also for those more advanced in years, including parents. As the story of Ruth gives us glimpses of a time of life of the Israelites such as is generally obscured by the records of wars and troubles, so also does the story of Samuel. He was of the tribe of Levi, already consecrated to the Lord, and accepted. An insight into the deep piety of his parents is given in the first chapter of the Book. A child born under such circumstances of prayer and devotion to the Lord, could not, under natural laws, fail to be noble minded and religiously inclined. Would that we could impress this thought upon all Christians who become parents --that their children should be devoted to the Lord from the moment of conception! and daily prayer and effort should be made that pre-natal influences might all conduce to the highest mental, moral and physical welfare of the offspring. "Who can bring a clean thing out of an unclean?" asked the Prophet, and he answers, "Not one." Our expectation should not, therefore, be that the children even of the saints would be absolutely perfect; but we are to remember that the Lord accepts the heart, the intention, the will; and that agreeably to his arrangement of nature, the mind, the intention, the will of the parents may be expressed in their child. True, the imperfect mind cannot even grasp or picture perfect things, but it can approximate them, and in that same proportion it can impress that approximation of character upon the offspring.

UNEQUALLY YOKED PARENTS

There is an old adage that "blood will tell"--that is, that culture and good breeding will be marked in the offspring. It is surely a fact that character will tell. Christians, thoroughly devoted to the Lord and seeking day by day to know and to do the divine will, and who are under the instruction of the holy Spirit in the School of Christ and somewhat developed in grace and in knowledge of the truth, whose minds are transformed by the renewing of the holy Spirit, and their affections set upon things above, will surely mark and impress the spiritual qualities of their own hearts upon the natural offspring. Such children, well born and devoted to the Lord from conception, will, of course, in childhood be trained by the same parents in the ways of the Lord, in the ways of righteousness, of justice, of truth and of love. Thus begotten and thus trained, it seems very improbable that they should afterward depart from the way of the Lord, or that they should permanently remain transgressors, even though temporarily misled through temptation.

While the Lord has directed his children not to be unequally yoked together with unbelievers, nevertheless, where the yoking or marriage has occurred prior to their covenant with the Lord, he has arranged that the fruit of their marriage, their children, shall be accounted as the Lord's through the consecrated parent; and his blessing will accordingly be with the consecrated child regardless of the fact that one of its parents

R4090 : page 346

was an unbeliever. The Apostle clearly states this in I Cor. 7:14.

It is a serious error--and one into which some Christians have fallen--to suppose parentage to be dishonorable or sinful, some even claiming that "original sin" was of this sort. The Scriptures teach quite to the contrary, declaring that "marriage is honorable in all, and the bed undefiled." We are to remember, too, that the divine plan for the propagation of the race was arranged and the command to multiply and fill the earth was given before sin entered the world--before the disobedience in Eden. The Apostle severely reprimands those "forbidding to marry," and distinctly says, in his letter to Timothy, "I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the Adversary to speak reproachfully." --I Tim. 5:14.

R4091 : page 346

Neither is this in conflict with his declaration in I Cor. 7, that "he that marrieth doeth well, but he that marrieth not doeth better." In his letter to Timothy he is speaking of the younger persons of the congregation; whereas in his advice in Corinthians he is addressing such members of the Church as had made a full consecration of themselves to the Lord, and were seeking to run in the race course toward the mark for the prize. And our advice to others on this subject should be strictly along these inspired lines. The advice not to marry will usually be found helpful to those who have made a full consecration of themselves to the Lord, who will find that they can accomplish more in the Lord's service free, as far as possible, from earthly obligations and division of heart. But for others who are not New Creatures, though moral and well disposed, marriage is the reasonable and proper expectation of life according to divine arrangement; it should not be hindered, but should be counseled as wisely as possible.

CONSECRATION OF OUR CHILDREN

We are to recognize a difference between the consecrated parents of Samuel and their prayers for a son, and the proper prayers of consecrated people of the present time. Only since Pentecost have the Lord's people been privileged to be "New Creatures in Christ Jesus," begotten of the holy Spirit; and such seek and pray for spiritual rather than natural children;--by spending their lives as did their Master, seeking to transform children of the first Adam into spiritual children of God. It is in view of this, and when addressing spirit-begotten ones, that the Apostle declares, that "he that marrieth not doeth better,"--because he will, generally speaking, find the unmarried condition most favorable to his new ambitions.

Born in response to prayer and consecration, Samuel was, doubtless, a remarkable boy; and his parents showed the sincerity of their prayer in the fact that he was early brought to the high priest at Shiloh and formally presented to the Lord's service. We read that this was when he was "weaned," but are not to suppose that it was when as an infant he was weaned from the breast; but, rather, interpreting the word on a larger scale, we should understand it was when he was weaned from his mother, in the sense of being able to get along without her care: this was probably when he was from ten to twelve years of age.

We are often surprised that Christian parents, begotten of the holy Spirit, do not manifest more of this spirit which actuated the parents of Samuel. Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord, and incline to devote them to some worldly calling in life--medicine, law, industry. Whether their course is prompted by too great humility or too great selfishness, it is not our province to determine; but seemingly they either have not the faith to believe that the Lord would accept their offering, or they cherish, perhaps but half unconsciously, a desire to see their children prosper after the manner of the world, and fear that their consecration to the Lord might in some manner blight their earthly prospects. What a great mistake! Do not such parents know that it is their privilege to present themselves to the Lord and all they have, including their children? and do they not know, too, that "The blessing of the Lord, it maketh rich, and he added no sorrow with it"? (Prov. 10:22.) Can they not realize that it is better to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness? and that greater happiness would accompany a devoted life, even though spent in poverty, than could come through any other course, even though surrounded by every luxury? Have they not learned these lessons from their own experiences? and can they not apply them likewise to their own children?

"TRAIN UP A CHILD"

Samuel ministered to Eli in the temple; that is, he served the high priest--who was specially the Lord's servant and representative--in his dwelling apartments which were close by the tabernacle,--for the temple was not yet built. Samuel's parents, in thus subjecting him early in life to the duties of a servant, were really putting him in a most excellent school. In our opinion it is a mistake to suppose that the early years of life--from ten to eighteen--should be largely spent in play; not only is the wisdom of bringing children early into positions of responsibility, and more or less of routine and drudgery, exemplified in the case of Samuel, but it is also exemplified in the cases of many of the prominent people of this land today. Mr. Carnegie, whose fame is world-wide, entered early upon the drudgery of life as a telegraph messenger. Mr. Edison, whose fame as an electrician is also world-wide, began life's drudgery as a newsboy. And thus it is in perfect accord with the experiences of today in worldly things that we perceive that the consecration of Samuel as a servant of Eli at an early age had probably much to do with the firmness and grandeur of his character when, subsequently, he became the Lord's Prophet, and the last and the greatest of Israel's judges.

R4091 : page 347

Our observation is that there is no more common mistake made by parents than that of supposing their children could not properly understand or appreciate religious things at an early age--say twelve years. The experience of Samuel and our own experience and that of many others assure us that some of the deepest religious sentiments may be experienced as early as twelve years of age. This should be watched for by the parents and should be cultivated with much more care than the tenderest flowers in their gardens. The flowers of veneration, spirituality, hope, faith, trust, in the child-mind need and should have tenderest care and watering and weeding and assistance. The parent by nature and by divine direction occupying a responsible position as gardener to these, must appreciate flowers in the hearts of his own family; and if he neglect his responsibilities he is culpable and will surely suffer, not only disappointment in respect to his children in the future, but suffer also in that he will be the loser of certain blessings in his own heart; because it is a part of the divine arrangement that he that watereth others shall himself be watered.

Public responsibilities and duties, and trying to save other people's children, can never excuse any Christian parent from his responsibilities toward his own children; nor can he shift his responsibilities upon Sunday School teachers. His neglect of duty will surely work to his own disadvantage as well as to the disadvantage of his offspring; and if in the past he has been negligent in this matter he cannot too soon rectify matters, though he will need to pray for and to seek to exercise greater wisdom in order to overcome his past neglect.

Dr. Haslett, in his Pedagogical Bible School, submits the following as the sum of his findings from various statistics:--

Out of 8,424 conversions--
5,054 occurred between the ages of 12-20 years.

3,183 " " " " 16-25 "
187 " at 25 years and over.

GOD'S MOUTHPIECE TWELVE YEARS OLD

The story of the Lord's first message to Samuel is beautiful in its simplicity. The boy evidently was accustomed to obeying the calls of Eli for various services at various times, and to this end had his sleeping apartments near by, Eli being advanced in life, about seventy-eight years. Three times the Lord called Samuel, and he answered, "Here am I," and went to Eli. It was after the third call that Eli instructed him to say, "Speak, Lord; for thy servant heareth."

The record is that for a long time such a message from the Lord had been "precious," that is, scarce: Eli, although a good man, and sincere and faithful and kind in his dealings with Samuel, had been too lax in his dealings with his own sons, who were priests and had much to do with the services of the Tabernacle, and who, therefore, in every sense of the word should have been pious and exemplary men. The Lord had already sent Eli a warning message respecting his sons who were profligate and open transgressors, not only in financial affairs, but also in morals. Eli should have realized his responsibilities and should have checked their wrong course and, if necessary, should have dismissed them from the service of the Tabernacle even though they were his own sons; but in proportion as he had grown weak in mind and body, they had grown strong, self-willed and impious, and the old man seems not to have had the necessary strength of character to deal with them. The Lord's message delivered to Samuel was in respect to Eli's family and the punishment that should come upon them for their sins, which were much more grievous in view of the fact that they were the exemplars and instructors of the people.

A KIND AND INDULGENT PARENT

There are two kinds of unfaithful parents:

(1) The harsh, cruel, wicked, who not only inbreed an evil disposition, but inculcate the same by precept and example. If both parents be of this stripe the child's condition is almost a hopeless one for the present life. The restitution conditions of the Millennium will be needed to eradicate the taint. Yet where one parent belongs to God the result may under divine providence be the reverse--the child may not only be better born, but discerning the evil of his parent's course may thereby be repelled and prepared to take the opposite course.

(2) Some "kind and indulgent parents" are very unfaithful to their trust. With our children partakers of the general weaknesses of the race, a kindness and indulgence which allow noxious weeds to develop in

their characters is gross unkindness, very reprehensible in the sight of God and those in accord with his Word.

R4092 : page 347

Indeed, it is possible that this term, "kind and indulgent parent," is frequently used very inappropriately. In many instances it would be more truthful if less polite to say, "A weak and incompetent parent."

Surely all proper parents from the divine viewpoint will be kind to their children, and all such should be glad to be indulgent also, to the extent that the best interests of the child will permit--and not one inch further. But while the correcting rod must not be spared when necessary nor used when unnecessary, nor too severely--yet the best rule where possible, where the disposition of the child will permit, is the rule of love. Beginning early the parents' love combined with firmness should so mould the child's mind that it would have absolute confidence in the parents' love and in their loyalty to God's regulations in all of life's interests. To such a child the look of sadness and regret or the tear of sorrow on the parent's face will be more efficacious than many blows and much violent language.

JUDGE ELI UNFAITHFUL TO GOD

Judge Eli's weakness as a parent led him to unfaithfulness to God. His is not a sample of an "overcoming" character: he more nearly represented the character of the "Great Company." He had many good qualities. No vulgar sin is laid at his door. In many

R4092 : page 348

respects he placed the honor of God far beyond his personal interests. We see no manifestation of selfish ambition on his part opposing Samuel's advancement. Indeed to his credit be it noted that he fathered Samuel well. He disapproved the course of his sons, but, aged, he failed of the courage to denounce their course with proper vigor, as the Lord's words seem to intimate. We are not to forget, either, that among the twelve directly under our Lord's instruction one exercising his free will became a traitor. We fear that, however trained, those who turn out badly are generally not well-endowed in their begettal: though here also we remember Satan as an example of a perfect begetting and perfect training, which were lost before the energy of his ambitions.

Eli's experience with his wayward sons calls for our sympathy, even though he brought his difficulties upon himself by reason of his neglect of the early training of them in the ways of the Lord, in the ways of his righteousness. Doubtless he often looked at the faithful lad who ministered to him so patiently and industriously, and wished that his sons had been of similar disposition; but the time so to wish advantageously and profitably was long gone by; they should have been begotten in the spirit of consecration, and trained in conformity therewith, and the Lord's Word for it is that when they were old they would not have departed from it. There is a lesson for parents here, too; the fact that the Lord's service is to be considered of primary importance and is to be defended even at the expense of their own flesh and blood.

THE VOICE OF THE LORD

In the morning Samuel hesitated to tell his kind master, Eli, the unfavorable message he had received of the Lord in the night; but Eli was anxious to know whatever the Lord had to say, and importuned until Samuel told him all. There is a good lesson here for the Lord's people--a lesson of humility and kindness; the lad might have felt puffed up to think that the Lord, who so seldom spoke to any, had now spoken to him; he might have felt himself honored and above Eli, in that the message spoke of the discomfiture of the latter; pride might have made him boastful and inconsiderate of the feelings of his master so that he would have taken delight in telling him of the calamities that would come, and how greatly he had been honored of the Lord. Samuel, on the contrary, exhibited the spirit of meekness, apparently not even considering the honor that had come to him; but, rather, sympathizing with his master, he would have preferred not to burden his heart with the message of calamity.

The Lord is speaking now to some of his faithful ones through his Word, through his "knock" (Rev. 3:20), which tells us of his presence, through the signs which mark the incoming of the new dispensation: are any disposed now to be haughty and proud and boastful because the Lord has permitted them to hear his voice and to know something of his plan and of the calamities coming upon Babylon? Should they not rather be filled with humility so that self would be lost sight of entirely? Should not all favored of the Lord speak of the trouble coming upon Babylon sympathetically, with a disposition to assist to an escape, rather than a disposition to gloat over and rejoice in coming troubles in which present systems will be completely overthrown?

The Lord speaks in our day in a different manner from that in which he spoke in olden times: as the Scriptures declare, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1,2.) The Word of the Lord is still precious and scarce in that it is not, at the present time, given to all, but only to a certain class; as it is written, "He that hath an ear to hear let him hear." The majority of mankind hath no ear to hear at the present time, no eye to see the glorious beauty of God's plan. As the Apostle explains, "The god of this world hath blinded their minds"--earthly things, earthly ambitions, earthly hopes, earthly calls and voices, distract their attention, fill their capacity; but blessed are our eyes for they see, and our ears for they hear, and blessed shall we be if, like Samuel, when we hear the Lord's message we respond promptly, "Speak, Lord, for thy servant heareth." Such as thus respond shall be taught of God--by the Word of his grace--the words of the Lord Jesus, and the words of his inspired apostles --instructed and guided in the understanding of these through the holy Spirit, through the various helps and channels and agents which the Lord is pleased to use--perhaps a tract, perhaps a book, perhaps a letter, perhaps a conversation, perhaps a sermon.

He who would continue to be taught of the Lord must continue to listen for his voice, continue to be in the hearing and obeying attitude of heart. The difficulty with some apparently is that their own wills are not fully extinct, dead--that their consecration is not complete; hence while consecrated enough to wish not to disobey the Lord's voice, they have certain ideas of their own respecting what his voice should say, and they prefer to interpret his message in conformity to their own preferences: they will to do more or less their own wills, and will to hear the Lord's voice directing them in accordance with their own wills. This is a most dangerous situation and is generally accompanied by self-conceit and self-assertion and will ultimately lead far from the Christian's goal. Let each of us resolve by the Lord's grace that we will out of honest heart continually seek to hear the pure Word of God, and that with a desire to obey it as far as we are able.

===================

R4092 : page 349

THE HOLY ANOINTING OIL

DEAR BROTHER RUSSELL:--

I have several thoughts regarding the typical anointing oil which I desire to have your opinion on. They have been very faith-inspiring to myself, and so I desire to impart them to others, but hesitate to do so before laying them before you.

In Ex. 30:23 we read God's instructions to Moses regarding the holy anointing oil, as follows: "Take thou also unto thee principal spices, of pure myrrh 500 shekels, and of sweet cinnamon half so much, even 250 shekels, and of sweet calamus 250 shekels (v. 24), and of cassia 500 shekels after the shekel of the sanctuary, and of olive oil an hin."

Notice here it reads "principal spices," in contrast to v. 34, same chapter, where it reads "sweet spices" used in the incense or holy perfume. So these principal spices would represent principal things which would go to make up the anointing which we receive to become priests and kings with Christ.

As far as I know the meanings of these spices are in no way significant, but compared with other Bible verses we may see their significance. In Ex. 31:2-5 we have Bezaleel, referred to as the builder of the tabernacle, a type of Christ. His ancestry is typical of the existence of Christ on the various planes he has lived. Bezaleel was son of Uri, he in turn son of Hur, and he in turn a son of Judah. Now Judah means praised; so was Christ praised in his prehuman existence, referring to the glory he possessed with the Father before the world was. Hur, the next offspring, is representative of Christ's humiliation; as the word Hur means grave, so Christ humbled himself even unto death, yea, to the ignominious death of the cross, down into the grave. From there he came forth with the right to life for every human being, and is the Light of the world, as Uri signifies light; and now he is the shadow of the Almighty, the robe of righteousness provided by God for us, as signified in the word Bezaleel, "shadow of the Almighty."

V. 4 says that this Bezaleel could devise cunning works to work in gold (the divine nature) and in silver (the spirit nature--Great Company) and in brass (the perfect human nature), showing Christ can complete work in all the planes of existence. V. 5, And in the cutting of stones (polishing the jewels), to set them

R4093 : page 349

(as the Father pleases), and in the carving of timber (the fallen race) to make all manner of workmanship (as restitution will produce for the race). This verse shows the present condition of the race and the Church, the unfinished material. Verse 2, referring to this Bezaleel, says, "And I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship." This is the typical anointing of Bezaleel; and the antitypical anointing of Christ recorded in Isa. 11:2 contains the identical component parts as that of Bezaleel, viz.: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord." The only difference in the two verses is in respect to the terms "counsel and might" and "workmanship," but both embody the same idea, i.e., deputyship and ability, or how to go about a matter and the ability to accomplish the same. These three verses parallel as follows:

EXODUS 30:23	EXODUS 31:3	ISAIAH 11:2
HOLY ANOINTING OIL	BEZALEEL	CHRIST
Olive oil, an hin	Filled with the Spirit of God.	Spirit of Lord rest upon him.
Myrrh, 500	Wisdom	Wisdom
Cinnamon, 250	Understanding	Understanding
Calamus, 250	Knowledge	Knowledge
Cassia, 500	Workmanship	Counsel and might

In the above parallel we find knowledge parallel with calamus and understanding with cinnamon, and of each a like quantity is prescribed, even 250 shekels. So we would also expect in our anointing from above to find our knowledge and understanding equal--that is we would have the understanding of all the knowledge received of God, so that seeing we might discern and hearing we might understand.

For example, we read in the Scriptures that Christ is a corresponding price for our sins. Now, if we fear Jehovah we have that knowledge, for the fear of God is the beginning of knowledge. (Prov. 1:7.) When we see how that Christ became a perfect fleshly man and was an exact counterpart of Adam and gave up his life for Adam's, we see, or understanding tells us, how he is a cover for our sins. So knowledge from God is accompanied by its equal of understanding, and this is how we have become established in the faith. If God gives us knowledge he also gives us a test on that knowledge, and fortifies it with the understanding thereof.

Myrrh, which represents and is parallel with wisdom, is equal in amount with calamus and cinnamon combined, 500 shekels of myrrh and 250 shekels each of calamus and cinnamon. So we find God in the anointing also gives wisdom equal to our knowledge and understanding combined. Wisdom is knowing what to do. To illustrate: Knowledge tells us that God loves his only begotten Son; understanding tells us it was on account of his cheerful obedience even unto death that the Father took such delight in him; wisdom then draws the inference, that if we would also be well pleasing to the Father we must do as Jesus did, follow in his steps, get our minds into the same frame as Jesus had his, for if this mind is not in us which was also in Jesus, we are not pleasing to the Father. Again, the knowledge that Jesus died for our sins brings responsibility, and the understanding of the ransom brings added responsibility, and our responsibility is equal to what we see we ought to do, or our wisdom.

Workmanship may also be translated deputyship, but never means work or labor. It has the two ideas embodied in itself that are expressed in its parallel in Isa. 11:2, viz., counsel and might. Counsel here means advice, or how to do a thing; might here means the ability to perform. Now, cassia, which represents workmanship or counsel and might, amounted to 500 shekels, the same as myrrh, which represented wisdom, or knowing what to do. So God, after showing us our responsibility or what we should do, accompanies it with an equal amount of advice or information how to do it, and also enough ability to perform what is expected of us. All that is expected of us is to will--a full consecration to the Lord and his service--and all the rest he will supply in knowledge, understanding: knowledge of what we should do and ability and information how to do it. With more than this he cannot anoint us.

This mixture of oil and spices was well ground together, so that each drop of oil contained the four spices in the same proportion as the whole mass; so each drop of anointing we receive that comes down from above has all its constituents in the proper proportion. God gives no knowledge except for a purpose, and establishes our faith by giving the understanding thereof, then shows us what that knowledge is for, by showing us what is expected of us, and also gives us the advice and ability needed for the accomplishment thereof, and we must make active consecration to complete the Lord's will.

Chap. 30, v. 32, in Rotherham's translation reads, "And according to the proportions thereof shall ye not make any like it; holy is it." V. 33, "Whosoever compoundeth any like [according to the proportions thereof] shall be cut off from among his people." This would show us that after the same proportions thereof no other anointing would be allowed. So we might expect many imitation anointing oils, using the same ingredients, but not in the same proportions as the true anointing oil, having knowledge and understanding equal and balanced, and these in turn accompanied by their equal of wisdom and counsel and might. Some imitations may be so close that only God could tell the difference; hence these are false brethren.

In Eccl. 9:10 we read, "Whatsoever thy hand findeth to do, do with thy might; for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest." The word translated device here is translated reason and account in Eccl. 7, verses 25 and 27, respectively. All three words are closely related to understanding and are the results of understanding. Solomon here uses these four--wisdom, knowledge, device (or understanding) and works (result of workmanship) --to show that the absence of these produces physical death, or is the sign of physical death, and conversely their presence signifies physical life. So if we have been anointed with spiritual wisdom, understanding, knowledge and workmanship, or counsel and might, and are in a state of activity in our consecration, we will have spiritual wisdom, spiritual knowledge, and our understanding and counsel will give us spiritual device, so we will know how to form character and bring forth spiritual fruits, and our spiritual might received from God will be the power to bring about our spiritual works. If we possess these we will be spiritually alive, and if not we will be dead in trespasses and sins. Paul, in Col. 1:9,10, prays that the saints may be filled with the knowledge of his will, in all spiritual wisdom and spiritual understanding--being fruitful in every good work and walking worthy of the Lord--these very same four again.

These four produce the fruits of the Spirit, therefore they are the principal spices. The odor emanating from such a typically anointed one is symbolical of the fruits of the Spirit we show forth--the more anointing the more fruits; and surely it is desirable to be in the presence of one so antitypically anointed.

The oil being olive illustrates something divine and is representative of the divine power and supervision used in the anointing of the antitypical priesthood. The oil was the means of distributing the spices over the body, and each drop carried the four spices in the same relative proportion as that of the whole mass. So whatever amount of anointing a member in Christ receives from the Head, it has its constituents of knowledge, etc., in their proper relative proportions. The oil may be the Bible, which carries all these four elements of the anointing to us, God's power being used in connection therewith in anointing us.

Hoping I have not wearied or bothered you, dear brother, but not wanting to have it for myself, I considered it my duty to communicate this to you. I have hesitated much in writing to you, but have done as I considered it my duty. Thanking you for all the blessing received from you and asking an interest in your prayers that I may remain in Christ to the end,

Your brother in Christ, M. E. RIEMER--Mo.

===================

R4093 : page 350

SOME INTERESTING LETTERS

DATE OF NEHEMIAH'S COMMISSION

DEAR BROTHER RUSSELL:--

With reference to first complete paragraph of Vol. II., p. 67, the following facts, culled from "Tregelles on Daniel," regarding Ussher's position in the matter of the date of Nehemiah's commission, may be of interest to WATCH TOWER readers, seeing that he is deservedly considered as an authority on chronology.

"Archbishop Ussher drew up a scheme of chronology which is commonly followed rather for convenience than for absolute accuracy. About a hundred and fifty years ago Bishop Lloyd undertook to affix Ussher's dates to our English Bibles, but in this instance (Nehemiah's commission) he made a considerable alteration, substituting another date of his own, so as to adapt the reign of Artaxerxes to his own theory.

The date which stands in our Bibles for the 20th year of Artaxerxes is B.C. 446. This makes the commencement of his reign B.C. 465; but the date fixed by the best and most nearly contemporary historian will put the matter in a different light. Thucydides mentions that the accession of Artaxerxes had taken place before the flight of Themistocles. This authorizes us to adopt Ussher's date and to place the commencement

of the reign 473 or 474 B.C. This would give the date of 454 or 455 B.C. as his twentieth year and the date of the commission."

It appears that Archbishop Ussher was the first to establish the date of Nehemiah's commission as 454 B.C. as a result of lecturing on the 70 weeks of Daniel in Trinity College, Dublin, in 1613. Other critics who support the date given in DAWN II. are Vitringer, Kruger and Hengstenberg, as well as Tregelles, above quoted. With much love, I remain,

Yours in the Lord, J. P. BURNS,--England.

"SCRIPTURE STUDIES" AS CHRISTMAS GIFTS

DEAR FRIENDS:--

It might interest you to know that we are already offering the books for "Christmas gifts." We find that many secure their Christmas presents several months ahead, and that this month is the one in which many are very pleased to secure "such a beautiful, appropriate, and above all such a reasonable [in price] gift!" Often we can get orders for several sets in one home, in view of the fact that the books make such splendid gifts. Today we got more than one order on this account. We mention this because we think it might help wonderfully during the next six weeks in securing orders from people who would perhaps not buy for their own use. We say, "Many are taking them for gifts, and it is of course a compliment to a friend's intelligence to give him a book, and especially a work of this kind, and you get the entire three for only 98c!"

With much Christian love and appreciating more and more the great privilege of laboring in the harvest field, we are, Yours in Him,

J. AND L. HUTCHINSON,--Colporteurs.

THE WATCH TOWER BIBLES

DEAR BROTHER RUSSELL:--

I wish to thank you for the copy of the new Bible you have so kindly sent me. It is needless for me to tell you that I am delighted with it, not only because of its elegant binding and compact form (such that it will easily go into the side-pocket of an ordinary coat), but especially because of the extraordinary helps for Bible study that it provides. In the 220 pages of abbreviated DAWN comments there are 11,608 references to the DAWNS and booklets; or, in other words there are that many Scripture explanations utilized. 4793 texts are examined--about one-seventh of the total number in the Bible.

Just here let me say that I have been deeply impressed in gathering and compiling these explanations to note how perfectly they are in accord with each other and with the Word itself. This beautiful harmony of thought and expression speaks very significantly of the fact that the Lord of the Harvest has exercised close supervision of his message. Few works have ever been subjected to such a critical analysis, and nothing but the TRUTH could stand before the word-by-word and clause-by-clause method which was used. It now remains to be seen whether the Truth people, with their sharp eyes, will find that my representation of your works has been as faithful and as accurate as your representation of the Scriptures has been! If they find a whole lot of mistakes I will take refuge in the thought that I did the best I could and that it was a hurried job --only about 1400 hours of labor altogether.

Sister Seibert has done a grand work in the "Epitome of the Faith." The first thing I did when I got the Bible was to read every word of it. I cannot conceive how it could be more complete in plan, orderly in arrangement or concise in statement. I have already made use of it on two occasions with excellent results, and am sure it will be greatly appreciated.

I feel sure this new Bible will have a very rapid sale, as I do not see how any one who is really in the Truth can afford to go without it.

Your brother and servant in Christ,

CLAYTON J. WOODWORTH.

CHARITY BEGINS AT HOME

DEAR BROTHER RUSSELL:--

Being my Pastor in a very special sense to me, and knowing of your deep interest in all who understand, even to a limited degree, the Harvest Message, I am taking the liberty to write you on a subject that has been on my mind for a long time.

I am sorry, very sorry to say it, but many times I have found, on close acquaintance with the brethren in the Truth, men who professed full consecration, that they neglected their families so very badly relative to the Truth. Seemingly anxious to spread the Truth amongst their friends and neighbors, yet they made no provision for their wives, so that they could attend the meetings, and would even talk before their families in such a way as to leave the impression that maybe the Truth was not for their wives and children.

I confess this is beyond my comprehension--how a man with brains enough to comprehend the Truth, and after reading the six volumes of MILLENNIAL DAWN and the TOWER, could or would do or say such!

A man can leave all the cares of the home and the care of the children to a perhaps not too strong wife, and spend all of his spare time while at home reading; and Sunday morning, instead of helping his wife and encouraging her, just get up and eat, dress and leave, and let her know he expects a hot dinner when he returns from the class, and it is no wonder she cannot go. It certainly doesn't look fair to me. Just nominal Church people do better than that.

From the depths of my heart I pity the man who has the Truth and objects to his children attending the nominal Church Sunday school and makes no effort to teach his children and never has family prayer unless some of the Colporteurs or Elders call on him. These things are so. I wish I could believe otherwise.

Several cases have come to my personal knowledge where the wife was really hungering for fellowship with the class and believed all the Truth she could understand, and whose husband, while himself attending the class every Sunday, was the real cause that hindered her. I feel confident a special, pointed article from your pen would do good to many.

Yours in the service of the King, __________, --Tenn.

===================

SEMI-MONTHLY
VOL. XXVIII DECEMBER 1 No. 23
A.D. 1907--A.M. 6036

CONTENTS

Views from the Watch Tower........................355
  Getting Ready for Federation..................355
  The Time of Trouble Approaching...............356
  French Priests as Tent-Makers.................356
  The Mission Field.............................357
New Watch Tower Bibles............................358
Glasgow Convention Report.........................358
Berean Bible Study in "Tabernacle Shadows"........359
Honoring or Dishonoring the Head..................360
"The Prayer of Faith Shall Save"..................361
Birth of the "Man Christ Jesus"...................362
No Debate in Paragould, Arkansas..................365
"Give Us Today Our Daily Bread"...................366
Encouraging Words from Faithful Workers...........367

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

COLPORTEURS, PLEASE NOTICE

Please do not order DAWNS or STUDIES or MANNAS outside of the territory assigned to YOU.

If people decline to purchase because of fear of hard times, etc., say, "These books show the present financial conditions outlined in prophecy and their relationship to the introduction of the Millennium. You need mental food and rest fully as much as other food for your body."

WHEN SELECTING CHRISTMAS GIFTS

Remember the new MANNA Birthday Books, 35c each in cloth; $1.00 each in fine Morocco, postpaid.

Remember the DAWNS and STUDIES in cloth or leather--their low cost and great value.

Remember the Diaglott and other study helps.

Remember the handsome Motto and Text Cards which we supply at cost for home embellishment. We have these in assorted $1 packets (postpaid)--from different assortments, some new and some choice old designs. One of the new 1908 mottoes will be included in each $1 packet.

VOLUNTEER TRACTS FOR 1907.--Our temporary shortage is over. We have a large quantity again on hand and shall be pleased to ship promptly to all desiring to make use of these opportunities of proclaiming the harvest message. Order such quantities as you can use judiciously in house-to-house distribution. These tracts are FREE and sent postpaid.

===================

R4094 : page 355

VIEWS FROM THE WATCH TOWER

GETTING READY FOR FEDERATION

UNQUESTIONABLY the splitting of Christendom into numerous denominations since the Reformation has been productive of a spirit of moderation in sharp contrast with the period in which many were racked, maimed, burned at the stake, etc., as "heretics." When we have pointed out that the proposed Federation of Religions would again put great power into the hands of a united majority and possibly revive the persecutions of the past, we have been laughed at. We are told that the world has so changed that persecution for religious belief would be unthinkable.

Within a month we have heard of two professed "ministers of the Gospel" whose remarks imply that nothing is lacking but the favorable opportunity for them to light the fires of persecution. Besides the most refined modes of persecution, by slander and ostracism, there may yet be opportunities for as barbaric martyrdoms for the Truth's sake as were practised in our Lord's day.

REV. DR. PATTERSON'S CHRISTIAN LOVE

"There was an exciting episode at the Monday meeting of the Philadelphia ministers, and the Rev. Dr. R. M. Patterson, pastor emeritus, was the centre of it. His assignment was a discourse on John Calvin. He gave the ministers a surprise by advocating capital punishment for other felonies than murder--and for flagrant heresy. According to one reporter, he said: 'Those who spread blasphemous and immoral doctrines should also be put to death.' According to another reporter, he added that burning at the stake was too good for them."

The editor of the Philadelphia Inquirer, in answer to a query as to the very words of the reverend gentleman, replied (Oct. 18):--

"We are sorry that you should ask us to print the very words used by Rev. Dr. R. M. Patterson in his recent outburst. They were reported as follows: "If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such today that nothing but measures such as this can stop it."

Not all Presbyterians, however, feel so bitterly toward the non-elect heretics; for we read further:--

"The Rev. Dr. Henry C. McCook, replied to the Rev. Dr. Patterson. 'My blood boils,' he said, 'at what I have just heard, and it astonishes me to think that a Presbyterian minister should utter such sentiments.'"

THE SPIRIT IS WILLING

Evidently, some of the "doctors of the law" in our day are as willing to do violence as were those who stoned Stephen. Their spirit is willing but their flesh is weak--because public sentiment would not stand for it. But we expect to see public sentiment grow in the same direction under the stimulus of the Federation of the Churches.

Recently the Editor preached at Morgantown, W.Va., to a large audience, which gave close attention for more than two hours. Shortly after a man who was present met one of the ministers of that city who asked him if he had heard the discourse. He replied, "Yes! and I enjoyed it very much. Did you attend?" "No," replied the minister, "I would sooner have joined in stoning him out of town!"

It is presumable that only lack of courage held back this Reverend Doctor of the Law of Love from enjoying himself at our expense. Poor blind leaders of the blind! We are so glad for them that God has a glorious plan in which they may yet share--when "all the blind eyes shall be opened and all the deaf ears shall be unstopped." Verily it is written, "They that hated you, that cast you out [rejected you] said, Let the Lord be glorified! [We do it for the good of Churchianity!] But he [Christ] shall appear to your joy and they shall be ashamed."--Isaiah 66:5.

R4095 : page 356

METHODIST RE-UNION IN ENGLAND

By means of re-union a new church was created in Great Britain on September 17. This event, says Dr. Robertson Nicoll in The British Weekly (London), "was a historic day of the twentieth century and marked an epoch in the Christian Church." Three Methodist denominations, known as the Methodist New Connection, the Bible Christians, and the United Methodist Free Church, merged their separate life in one organism to be known as the United Methodist Church. From the beginning, the above writer also states, "this Church takes its place with the best equipped and most powerful denominations in the kingdom."

The historic uniting conference took place in John Wesley's chapel, City road, London, and was composed of seven hundred delegates. The controversies which from time to time caused the formation of these divisions have long passed into history, and the only differences that have marked them in recent years have been those of polity and not doctrine. Legal questions were, therefore, the main questions requiring settlement. Some account of these old denominations is given in The Daily News (London). We read:

"The Methodist New Connection is the eldest of the three contracting parties, and has been in existence for one hundred and ten years. It represents the first division that took place in Methodism after the death of John Wesley. The question at issue, as in almost all the subsequent divisions of Methodism, was practically the right of the people to a place in the government of the Church. The leader of the agitation was Mr. Alexander Kilham, who contended for the right of the Methodist people to order their own form and fix their own time for religious worship, the right of Methodist preachers as apart from clergymen of the Established Church to administer the sacraments, and the right of the people to make and administer the laws of Methodism. The first two reforms were granted by the conference under what is known in Methodist history as 'The Plan of Pacification,' passed in 1795, but the third reform was refused, and for advocating this reform in a pamphlet Mr. Kilham was expelled from the conference in 1796, and in the following year, after a deputation to the conference had failed to obtain redress, the Methodist New Connection was formed.

"The second of the uniting churches is the Bible Christian denomination, which has behind it an unbroken and successful history of eighty-nine years of fervent evangelism. It originated through the remarkably successful lay ministry of Mr. William O'Bryan, who refused to confine his labors within the narrow bounds of a circuit. Though he was acting in the spirit of John Wesley, who said, 'The world is my parish,' and though he invariably chose as the sphere of his labors those parts of Devonshire and Cornwall where Methodism was unrepresented, he was deemed by the Wesleyan courts to be acting irregularly. Because he would not limit his labors to the circuit-preachers' plan, he was expelled in the chapel at Gunwen, in 1810, 'a chapel,' says the Rev. G. Eayrs, in his excellent little handbook, 'the erection of which he had superintended, of which he had given half the cost, and for which he had given the freehold, with more land for a burial ground.'

"The third Church, the United Methodist Free Church, is itself a union of denominations, each of which had unsuccessfully striven for certain reforms in the Wesleyan Church, and, in consequence of their failure, had formed themselves into separate denominations. The Protestant Methodists, formed in 1827, stood for simplicity of worship and impartial observance of Connectional regulations. The Wesleyan Association arose in 1835 out of controversies respecting ministerial education, and the claim of the local churches for self-government. The Wesleyan reform movement, in the controversy that ended so disastrously for the Wesleyan Church, and which cost that denomination 100,000 members, was a protest against the arbitrary rule of the conference and a demand for the cooperation of laymen with the ministers in legislation and administration in Wesleyan Methodism. The expulsion of Messrs. Everitt, Dunn and Griffiths, and the formation of the Reform Church, were the outcome of this controversy. Ultimately these three denominations united in 1857 under the name of the United Methodist Free Churches, and for fifty years this denomination has been regarded as the most democratic of the Methodist churches."--Literary Digest.

THE TIME OF TROUBLE APPROACHING

The present financial flurry is doubtless another of the spasms of "travail" referred to in DAWN I., p. 334. The primary cause is a shortage of money, due to a demonetization of silver. Secondly, Italians, Poles, etc., to the number of 5,000,000, have come here lately, and, earning good wages, do not trust banks, but carry their money or bury it. At but $200 each this would be an immense drain on our currency--$1,000,000,000. Thirdly, the depreciation in stocks started many to hoarding money in safe deposit vaults. However, as the country is very prosperous it is to be expected that confidence will soon return. It is seven years yet before the time for the great financial and social collapse which we find so clearly depicted in the prophecies. But meantime the spirit of unrest must be expected to prevail increasingly.

FRENCH PRIESTS AS TENT-MAKERS

The Hamburger Nachrichten in the following report does not intimate that these priests still serve the Lord and the people:--

"An unforeseen result of the separation of Church and State in France has been to make the Church of France more apostolic than it has ever been before. Peter was a fisherman; Paul a tentmaker. Thus a great number of the French priests are looking round for opportunities of earning their daily bread by the labor of their hands. Several of them are keeping bees and living on the sale of the honey. Others have large poultry-yards and live by selling eggs and fowls for the table. The breeding of blooded dogs, such as poodles, makes a profitable occupation for many of them. The cure of Labourgabe has a profitable trade in the fruits he preserves and has become quite famous for the geese he rears.

"Many of the clergy show a preference for handicraft. The cure of La Pannonie has set up a lathe and become a turner. Wheelmaking suits the priest of Averdon, who has accordingly become a wheelwright and carriage-builder, while as a side-issue he undertakes the repair of sewing-machines and bicycles. The

R4095 : page 357

cure of Maurages has turned locksmith. But the favorite trade of these spiritual men is that of watchmaking, in which seven noted cures are known to be engaged. Humbler vocations are also selected. The cure of La Tadiere has taken to tailoring, the ex-pastor of Negron weaves rugs, while about ten of his confreres do knitting, producing stockings and underwear. Among the most respected and honored of French village clergymen is the cure of Hericourt, who now applies himself to the stationery business, the printing of visiting cards, etc. Others are bookbinders, photographers, artists, sculptors."

Such conditions in France should be very favorable to the Truth. We will be glad to further assist French brethren in making use of present opportunities for "harvest work" there.

TO REVIVE "PASTORAL OVERSIGHT"

When a pastor meets a member of his congregation, should he talk of politics and the weather, or bring the conversation to bear upon the member's spiritual condition? This spiritual pastoral oversight, which formed an important element in the vocation of a minister of a past generation, is practically laid aside by many clergymen nowadays without a substitute. The spiritual loss occasioned thereby is frequently lamented by religious journals; but the remedy is not easy to find, since, it is alleged, "the younger lay element in the Church" prefer the minister to "be a man among men," a "hail fellow, well met." "Real pastoral oversight," declares The Lutheran (Philadelphia), "is not desired as a rule, and, when offered, it seems almost like an intrusion, if not an impertinence." Whatever the cause, the fact remains, so The Lutheran asserts, that "in this age of ecclesiastical secularization, the pastoral office is not exercised as it should be." We read further:--

"That a similar state of affairs exists in communions where considerable emphasis of a certain kind is placed on conscious spiritual experience is made evident from an editorial on 'The Care of Souls' that appeared in a recent issue of The Congregationalist (Boston). It reports a business man as saying: 'I can't see that ministers as a class in private conversation with laymen discuss to any degree the subjects peculiar to their profession. When my pastor meets me, for example, it's "How are you?" and then some comment on the news of the neighborhood or in the morning paper. He never ventures an inquiry or remark that has any bearing upon my personal religious condition.'"

The man in question is not regarded as a "complainer, or demonstrative in his emphasis of a peculiar kind of spirituality, but one who, immersed in business cares, probably feels the need of spiritual direction." The Congregationalist goes on:

"We wonder if this desire is not more widely spread on the part of the laity than many ministers realize!

They have become of late years men among men. They play golf and mingle with their parishioners freely in clubs and social circles. That indefinable but real sense of separateness from common men which attached to the old-time ministry has gone. On the whole this is well, but the gains do not outweigh the loss if the average minister today is less eager and less competent to understand and satisfy the demands of the personal religious life. He is still or ought to be the spiritual specialist of the community. His supreme interest still is not in men in the mass, but in this and that and the other individual--how he or she can be brought under the compulsions of religion and then grow daily in grace and in knowledge."

The Lutheran recommends for its own communion a return to the practice of setting aside a day in the

R4096 : page 357

week when pastors would be free to confer with souls who feel the need of spiritual counsel. "What but this individual-contact method of dealing with souls have we to take the place of the Roman confessional?" it asks. It even conceives a way of adapting that confessional to Protestant uses, speaking in these words:

"We need not wonder that the Reformers were loath to part with this individual method of dealing with souls and that they purified it and retained it. The inquiry room or sick-bed visitation is a very poor substitute for the confessional in its purged Protestant sense. What a new significance the celebration of the Lord's Supper would have could there be instituted in every congregation an individual preparatory service such as is in vogue here and there in Germany and Scandinavia! Besides, much of the reverence and respect once accorded by the laity to the clergy would be regained if the pastor might be known among them more preeminently than is the case at present as one who is in travail for their souls' sake. No ministry is likely to strike a powerful spiritual note until it has become intertwined with the deepest longings and spiritual needs of a congregation."--Literary Digest.

THE MISSION FIELD

William T. Ellis has made a journey to Heathendom with a view to studying out a better mission policy. He has returned wiser as respects true conditions there and, while admitting that he was greatly disappointed at what he saw, because he had accepted too fully the mission reports, he nevertheless is hopeful that if new "business" methods were adopted much might soon be accomplished. Alas! thus others have hoped against hope, only to find that there are twice as many heathen today (1,200,000,000) as there were a century ago (600,000,000). He says:--

"Up to the present, foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill-balanced reports from the field) is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations as crowding into the Church. Now, the unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believe to have become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest

R4096 : page 358

with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches."

How much more reasonable the Bible hope: that when God's due time shall come, the glorified Christ (Head and Body) will inaugurate the Millennial Kingdom, under whose wise and loving and powerful rule Satan will be bound, sin estopped, ignorance and superstition banished, and the knowledge of the Lord be caused to fill the whole earth--causing every knee to bow and every tongue to confess.

Let all of our readers understand, therefore, that our present effort to send the true Gospel into Africa and Japan and China is not at all with a view to converting those peoples, but to do a harvest work among them--to seek for some of the Elect Church amongst them,--"not many."

PROHIBITION SENTIMENT GROWING

"The movement against the use and abuse of strong drink has grown and is still growing. It has already assumed the proportions of a veritable crusade. It is, too, a crusade of the strongest and most effective kind --a crusade of the people. The growth of this sentiment is found most vigorous in places where, but a short time ago, to have hinted of such a thing would have been considered absurd. Throughout almost the entire South, where the very term hospitality has so long been synonymous with strong drink that it was a fixed tradition that all southerners drank, and no southern man would think of welcoming another to his home without offering him the cup that cheers temporarily, this sentiment against general drinking has grown wonderfully, and is gaining strength with every day that passes. Georgia has passed a strong prohibition law that becomes effective at the beginning of the coming year. Local option is coming to be the rule in another southern State, Kentucky, where tradition says every native is trained from his cradle up to 'turn his back when he passes the bottle,' that he may not be guilty of taking note of the size of the drink taken. In Tennessee saloons have been practically driven out of the State by the declaration of sentiment against them under the local option law. In Missouri fifty-three counties have already declared in favor of local option, putting the saloon under the ban, and the work appears to have only begun. These are only some of the more notable instances of the growth of this sentiment. Equally good work is being done in many other States. --National Daily.

===================

R4096 : page 358

NEW WATCH TOWER BIBLES

THE first edition (5000) of the new WATCH TOWER BIBLES is about exhausted. We however, purpose another (5,000) edition, which we hope will be ready by May, 1908. Meantime Brother C. J. Woodworth is at work on the Commentary again, and promises that soon he will have it include all TOWER comments that are not found in the DAWNS. This addition will make unnecessary "Part V., Index to Scriptures treated at length in Zion's Watch Tower." Nevertheless it will add over 200 pages to the "Helps," making them in all about 500 pages. This will add the price a little, too--15 cents each. Do not order until we announce that these are ready.

Of the present edition we still have some of all styles with the patent index, which adds 25c each to the price. We also have a few of No. W138, price with postage $1.48.

THE HELPS SEPARATE SOON

To issue all of these "Helps" as a separate volume, in India paper, bound in cheap leather, would make the books cost as much as the cheapest of these Bibles; hence would be undesirable, for surely it is a great item to have such helps bound in with the Bible. However, we well know that some of our dear readers who get the TOWER free, as "the Lord's poor," cannot afford another Bible, however desirable and cheap.

We therefore are preparing all the helps, except the Commentary, on India paper, 64 pages, which we can supply at 10c each, including postage--and our

"Lord's poor" will be welcome to one each free. Others may find these convenient for use with other Bibles. They are thin, so they can be carried under your Bible cover. Orders may be sent in any time. We expect to be able to make deliveries Dec. 1.

===================

R4096 : page 358

GLASGOW CONVENTION REPORT

DEAR BROTHER RUSSELL:--

The Glasgow Convention, just passed, was one of the many seasons of sweet and blessed refreshment with which we are now being favored by our present Lord. It was indeed good to be there. As for myself I could not but continually thank the loving Giver of every good and perfect gift for the love which was so clearly discernible in the brethren gathered there. I suppose that one's impression of the Convention is sure to incline to the writer's mind or feelings, so I perhaps speak more for myself when I say that I thought the brethren seemed to have a quieter and more assured bearing. There was the feeling of work to be done, and that the time for its doing is rapidly shortening. The joy of the Truth is widening out into a realization of the need of witnessing to the many who have not yet heard of the "loving kindness of our God," and that "the time is at hand" for the establishment of the Kingdom. Brother Edgar early reminded us that we are now entering into the last week of the "Gentile Times," and that the probability is there are very few General Conventions for any of us. May we all be

R4096 : page 359

ready for the Great Convention where our Lord and all his faithful will be.

The two thoughts which were chief amongst those introduced by the brethren who addressed the meetings were, as might be expected, "The hope set before us" and "Our privilege of being sharers in the 'ministration of righteousness.'" After a word of welcome from Brother Johnston, representing the Glasgow brethren, and from Brother Hemery, representing the W.T.B.& T. Society, Brother Guard gave us a helpful talk on "The great and precious promises." Later Bro. Hemery spoke about "The disciple's race" (Heb. 12:1), of the difficulties and testings of the way we run in laying hold of the hope. On Sunday Brother Crawford talked on "The hope set before us," and many helpful hints were given. One of the pleasant features of the Convention was an address by Brother Edgar on "A tree planted by the rivers of water." It was a very interesting comparison of the natural growth of a tree and the developments of the Christian in his growth from faith to love (2 Pet. 1:5-8), and the lessons driven

R4097 : page 359

home made it an effective help to growth.

On the Monday 62 brothers and sisters symbolized their consecration by immersion. We rejoice in their faith and hope, and trust that they and all will grow unto the likeness of the Lord. There were other addresses and other meetings intended to help us all to do with our might the work before us. Quite a good number promised to help as much as possible in the Colporteur service, and I believe both that department and the general work have got a stimulus. The farewell meeting was a happy time, even though it was tinged with the sadness of saying good-bye for a time, for there was the possibility of speaking with each one and thus of sharing in our pilgrim fellowship.

Our parting message was a word from Brother Hemery, who used the parable of the sower as the basis of a short exhortation to have the heart ready for this "word of the Kingdom" which is now so abundant, that we may be neither of the wayside class, nor of those who receive the Truth into stony hearts, nor of those who allow thorns to hinder development. We trust we all may be of those whose hearts are of good ground, and who shall give back to the Lord some thirty-fold, some sixty-fold, some an hundred. And we parted, thanking the Lord for the privilege of the Convention.

Your letter came a day too late to enable me to make an announcement to the Convention of the proposed dates of your visit next year, but the news has got around pretty well by this time. Before I left Glasgow the brethren there had entered upon a scheme which included colporteuring the city again before your coming in the spring. The brethren in other parts are also preparing themselves--and the people, too--so we are looking forward to a good time. The Lord give you strength for all your many labors.

With much love, I am your brother in his grace,

J. HEMERY.

===================

page 359

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

OTHER SIGNIFICANT TYPES

JANUARY 5

1. Is it in their own merit as individuals or only as under priests in the merit of their Head, the High Priest, that the prayers of the consecrated believers

are acceptable to God at the Golden Altar of
incense? T.120, par. 1.

2. If they "ask amiss" is it because the New Creature does not offer the prayer, or has neglected to seek and obtain first the mind of the Head on the subject, and because the Head will not present the petition? T.120, par. 1.

3. Is it merely the prayers of the priests that were typified by the incense offered on the Golden Altar? T.56, par. 2 and 120, par. 2.

4. Would the incense representing the Church's obedience to God be acceptable unless supplemented by their Lord's imputed merit? With his merit would theirs be acceptable to God? Rom. 12:1.

5. What constituted the only article of furniture beyond the Vail--in the Most Holy? and what did it represent? T.121, par. 1. A. chap. 5.

6. What did the Ark of the Covenant contain? Please read the Scriptures which explain this. T.121, par. 2.

JANUARY 12

7. What did the two tables of the Law there signify? and why were there two? T.121, par. 2.

8. Since the Lord's followers, even with the best intentions, are still actually more or less imperfect, how can it be that they could be represented by God as fulfilling his perfect Law? T.121, par. 3.

9. By what means can God maintain the justice and dignity of his own laws and yet overlook our blemishes? Romans 3:26; T.121, par. 3.

10. In what sense is "the righteousness of the Law fulfilled in us" now, before we have actually reached the end of the way? T.122, par. 1.

11. Relate the narrative of the budding of Aaron's rod. Num. 17.

12. What did that budded rod, when placed in the Ark of the Covenant, signify or typify? T.122, par. 2.

JANUARY 19

13. What was the peculiarity of the almond tree which constituted it a suitable type, marking the Royal Priesthood? T.122, par. 2.

14. How could a rod which marked the acceptance of Aaron and his sons represent Christ and his followers of the Royal Priesthood, since these were not Aaron's sons nor of his tribe--Levi? Heb. 5:1-5.

15. If Aaron and his sons under the Law typically represented only the sacrificing work of Christ, is there any other type which represents his great future work as a Priest-King--a Royal Priest? Heb. 5:6-10.

16. Was the Manna, hidden in the Ark of the Covenant

by Moses, referred to seventeen centuries later by our Lord? Read Rev. 2:17.

17. What does Gold represent in the divine symbolisms and why?

18. Did Israel's supply of Manna keep indefinitely or was it very perishable? Read the record in Exodus 16:18-20,23-25,32-34.

JANUARY 26

19. Was there any typical significance in the fact that no manna fell on the seventh day? Would it not represent that the bread of Truth on which the Lord will feed the world during the Millennium will be exactly the same as he has now provided and that came from heaven, during the sixth day of the world's history?

20. Since Christ is the antitypical Manna must all, to have eternal life, "eat the flesh of the Son of Man?" Read John 6:48-51,58.

21. What is meant by eating Christ's flesh? F.696.

22. If the Manna is for all could it represent eternal life to some eaters and immortality to others? 2 Tim. 1:10. T.123, par. 1,2.

===================

R4097 : page 360

HONORING OR DISHONORING THE HEAD

"I would have you know that the head of every man is Christ; that the head of the woman is the man; that the head of Christ is God. Every man praying or prophesying with his head covered dishonoreth his head. But every woman praying or prophesying with her head uncovered dishonoreth her head: for that is one and the same thing as though she were shaven. For if a woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. --I Cor. 11:3-6.

THERE is something about the above Scripture that seems to wound or hurt some of the Lord's dear flock. We greatly regret this, but the fact does not authorize us to change or modify the Scriptures. On the contrary, it implies to us that where there is a soreness of the heart against some regulation which the Lord has placed in his Word, some false ideas upon the subject resulting from wrong views and wrong practices of ourselves or others, there has been produced a condition of mind which, because of this very soreness, is indicated to be diseased. We have even known a few to be so sensitive, so tender, upon this subject that they felt embittered toward the author of DAWN STUDIES, Vol. VI., because he therein called attention to this Scripture and its evident meaning.

If we find any Scripture which touches us to the quick our attitude should be, not that of opposition to the Scripture nor of opposition to the one who drew it to our attention, but on the contrary we should be grateful that a weakness and sore spot of ours had been brought to our attention, thus enabling us to apply the correct remedies, which would salve the sores and make the Lord's yoke easy and his burdens light. It will not do to say that these were not the words of our Lord, but only those of his Apostle Saint Paul; for the Lord honored the twelve and their words and prayed a blessing upon us all through them--upon "all who would believe on him through their word." (John 17:20.) He declared furthermore that whatsoever they would bind on earth would be bound in heaven, and whatsoever they would loose on earth would be loosed in heaven--thus giving us to understand that their words would be guided with particularity, so that what they would enjoin we might understand would be a divine injunction, and what they would tell us respecting our liberties in Christ we might understand to be a divine message also. Furthermore we are to remember how greatly the Lord used those channels of blessing for the comfort and edification of his Church. We are to remember how they were specially given to him of the Father as he declares, "Thine they were and thou hast given them unto me, and I have lost none save the son of perdition"--Judas. We see that the Apostle Paul was the divine selection to fill the place vacated by Judas' deflection, and we see that in the Lord's providence through him God has sent to the Church the larger proportion of the New Testament message--the explanation of the divine plan as a whole. True, the words of our Lord and the words of the other apostles have brought blessing to the Church, but in number and in explicitness the words of St. Paul outrank all others. As we have seen, this is true of our Lord's words, because his preaching was before the descent of the holy Spirit, and hence was to those who were not Spirit-begotten and who were unable consequently to appreciate and understand spiritual things. Hence many of our Lord's deeper teachings were given in parables and dark sayings, and these evidently were but partly understood even by the twelve until after Pentecost.

We call attention to this subject afresh, not by reason of any desire to make it more prominent than it already is--not because we wish to force the Apostle's words upon any, not because we wish to condemn any, but because we want to have the responsibility for these thoughts placed where it belongs, upon the Apostle and upon the holy Spirit back of him, and not upon the author of SCRIPTURE STUDIES. Whoever quarrels with the subject let him know with whom he is quarreling and be on his guard proportionately. No one ever quarrels with the Lord to his advantage. On the contrary, those who with meekness receive the engrafted word which is able to make them wise--these have the greater blessing. The self-sufficient, and all who think themselves wise above what is written, are in a dangerous place. They should understand that now is the trial time, and that humility is one of the tests which the Lord is applying to all of us. They should

R4097 : page 361

remember that our tests are not all the same, but that it is the Lord who by the various testimonies of his Word tries and proves those who have made a consecration to him--not with a view to their stumbling, but to their testing, and if rightly exercised to their greater blessing and advancement in the divine favor.

Let any who are disposed to dispute this Scripture read the entire context down to and including the 16th verse, in which the Apostle declares, "But if any man seemeth to be contentious we have no such custom, neither the churches of God." This is the Apostle's final word on the subject--the Lord's final word through the Apostle. In substance it means this: "I have set before you the truth on this subject, through obedience to which you will have a larger measure of the blessing of God not only in your families and in the assemblages of the Church but also in your own hearts and experiences. By following this course you will make better progress and be the surer of winning the great reward and hearing the Master's 'Well done.' Nevertheless, do not consider what I have said as a law; I am not giving it in that sense. I am giving it as an admonition, as something that will be for your benefit individually and collectively. If anyone is disposed to resent my presentation and to argue the question and to contend about the matter it would better be dropped. Let those who appreciate my advice follow it and reap the blessings; let those who do not appreciate it follow their own course in this matter--to themselves will be the disadvantage from which I fain would shield them. They will lose the blessing which I fain they would receive by following this advice."

The Apostle's advice respecting the covering and the uncovering of the head is a part of his general teaching respecting the relationship of the husband and the wife in the affairs of the home and of the Church. The man who covers his head in his devotions dishonors his head by showing that he does not appreciate the divine word on this matter. In the home in which the husband does not occupy the place of the head of the family, he is covering his headship;

in the home where the woman does not recognize the headship of her husband she is dishonoring him and dishonoring herself in that she thus confesses that she has unwisely married a man whom she cannot esteem as she should--as the head of the home. If men and women professing godliness recognized this principle which the Apostle here enunciates it would, we believe, mean the solving of many domestic infelicities and difficulties; for the wife looking to her husband would thus throw upon him the greater weight of responsibility in the affairs of the home, and as soon as she got accustomed to this she would find a great relief to her

R4098 : page 361

own mind--a lessening of the nervous tension which is so wearing, especially upon women. The husband, realizing his situation and his responsibility as the head, should and we believe would generally be more careful than ever to look out for the interests of his wife, his children and all that come properly under his supervision--to not only provide for their temporal necessities, but also to realize an increasing measure of responsibility as respects their higher interests, mental, moral, spiritual. But let us remember that the Apostle has placed the responsibility of this question with each man and each woman in the Church of Christ, and has not made it a matter in which Brother A may criticize Brother B or Sister B, nor vice versa. To his own master each one of us stands or falls on this and on other similar questions. The more obedient we are the greater our blessing, the less obedient the slower our progress, seems to be the divine rule, and it is increasingly important to us to know this as we are approaching the consummation of this age and finishing our course.

===================

R4099 : page 361

"THE PRAYER OF FAITH SHALL SAVE"

DEAR BROTHER RUSSELL:--

A few weeks ago, while reading the Diaglott, I noticed that the word translated sick in James 5:14 was astheneo, a word derived from a-sthenes, meaning without strength (a, without; sthenos, strength). From this is derived asthenia, a word much used in medicine. From my knowledge of medicine I knew that a person might be asthenic without being diseased or sick, so I looked up the word rendered sick in the 15th verse, and this I found to be kamno, a word which occurs only three times, and means, "to labor, suffer from fatigue." The two other passages are Heb. 12:3 and Rev. 2:3, which Young's translation renders as follows: "For consider him who endured such gainsaying from the sinners to himself, that ye may not be wearied (kamno) in your souls--being faint." (Heb. 12:3.) "And thou didst bear and hast endurance and because of my name hast toiled and not been weary (kamno)." (Rev. 2:3.) These passages would indicate that it was the weary and weak in faith who was told to call for the elders, and not the one suffering from disease. There are other words which mean sick, such as nosos, meaning sickness, unsoundness, disease; echo kakos, meaning to be ill.

These two words are never used to denote moral or spiritual sickness, while asthenos in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation, and the revised version has the number of times reduced.

I also looked up the word healed, and found that there are three words rendered healed, viz., (1) therapeuo, meaning to attend to, to heal, cure; sozo, to make sound or whole; iaomai, meaning to heal. This last word is the one used by James, and it has also the significance of saved, as the following passage will show: Matt. 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they

R4099 : page 362

have closed, lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal [iaomai] them." (See also Acts 28:27,28; Luke 4:18.) "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal [iaomai] the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised." Jno. 12:40, "He has blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted and should heal [iaomai] them."

Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing [iaomai] all that were oppressed of the devil." I Pet. 2:24, "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed [iaomai]."

These passages can be applied only in a moral or spiritual sense, while therapeuo is never applied in such a sense but always relates to a cure of a physical disease.

As examples of the use of astheneo, I quote the following: Matt. 8:17, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities [astheneia] and bare our sicknesses [nosos]." Matt. 26:41, "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak [astheneia]." Rom. 4:19, "And being not weak [astheneo] in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Rom. 5:6, "For when we were yet without strength [asthenes] in due time Christ died for the ungodly." Rom. 6:19, "I speak after the manner of men, because of the infirmity [astheneia] of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. 8:3, "For what the law could not do in that it was weak [astheneo] through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." Rom. 8:26, "Likewise the Spirit also helpeth our infirmities [astheneia], for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 14:1,2, "Him that is weak [astheneo] in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak [astheneo] eateth herbs." I Cor. 8:11,12, "And through thy knowledge shall the weak [astheneo] brother perish for whom Christ died? But when ye sin so against the brethren and wound their weak [asthenes] conscience ye sin against Christ." Heb. 4:15, "For we have not an high priest which cannot be touched with a feeling of our infirmities [astheneia], but was in all points tempted like as we are, yet without sin."

R4100 : page 362

Nosos is the word most commonly used to denote sickness or disease and occurs in the same verse in contrast to astheneia, viz., Matt. 8:17, "That it might be fulfilled which was spoken by Esaias, the prophet, Himself took our infirmities [astheneia] and bare our sicknesses [nosos]."

From the foregoing I would conclude that James referred to Christians who had become weak in faith, or, to use a common expression, had "backslidden." This is indicated in verse 16, the word "faults" being translated from paraptoma, meaning a falling away.

I hope I have made myself clear, and I very much desire your comments. The following is a more literal translation of Jas. 5:14-16: "Is any weak among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one. And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Confess your fallings away one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Yours in our dear Redeemer,
J. E. TAYLOR, M.D.

* * *

Evidently the weakness and faintness are spiritual, and the restoration and healing also spiritual. In accord with this is the exhortation that we "Consider him who endured such contradiction of sinners against himself, lest we become weary or faint in our minds," as respects the Lord and his promises, and thus become unfaithful, covenant-breakers, alienated from God. Any in such a condition will find it difficult to return to rest in the Lord and should follow St. James' prescription.

===================

R4098 : page 362

BIRTH OF "THE MAN CHRIST JESUS"

--MATTHEW 2:1-12.--DECEMBER 22.--

"And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy which shall be unto all people."--Luke 2:10.

OUR subject does not take us back to the beginning of God's creation when Christ as a spirit being became "the first born of every creature;" the Word that was with God in the beginning of creation, and by whom all things were made, and without whom not one thing was made. (John 1:1-3,10.) Our Master at that time was "the beginning and the ending, the first and the last," of Jehovah's direct creation: all subsequent creations being by and through him as Jehovah's honored agent. (Rev. 1:11; 3:14; Col. 1:15; John 1:1-3.) We come to the time when he who was rich and for our sakes became poor (2 Cor. 8:9) and

R4098 : page 363

left the glory which he had with the Father "before the world was." (John 17:5.) Then, without dying, our Master underwent a change of nature and "humbled himself," "was made flesh" (Phil. 2:8; John 1:14), "took upon himself the form of a servant" and was "found in fashion as a man;" "a little lower than the angels;" and then still further he humbled himself even unto death, and yet more even unto the shameful death of the cross--as a culprit, as a sinner. (Heb. 2:9,16; Phil. 2:6-9.) This lesson, appropriate to the season, calls our attention to the birth of "the man Christ Jesus."

In the divine predictions of a coming Savior attention is largely called to the fact that he is to be a King, a Deliverer, a Savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related specially to God and was to meet the demands of the divine law against the sinner-race. The question of how God would settle the matter consistently with his own sentence of death, resting upon the race, would to the average human mind be much less important than the statement of the resultant glories, restitution and blessings. Hence, we find the references to the sacrificial features of our Lord's ministry largely presented under types and symbols intended to be comprehended only by those who, as sons of God, would be guided into the truth by the Spirit of God.

It is not surprising that the angels who announced our Lord's birth mentioned only the glories to follow and not his sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but sang, "Glory to God in the highest, on earth peace, good will toward men;" grasping merely the culmination of the great divine plan which had its beginning in the birth of Jesus.

(1,2) Whether or not the "wise men" of the East were Hebrews we are not informed; but since divine favor was for the time confined to Israel, and since that favor did not depart until they had rejected the Messiah, we consider it highly probable that these wise men from the East were part of "the twelve tribes scattered abroad," who, "instantly serving God," were hoping for and "waiting for the consolation of Israel" through the long-promised Messiah. (Acts 26:7; Luke 2:25.) We do know that hundreds of thousands if not several millions of Israelites were carried captive to this very East country--Babylon, Medo-Persia; and we know also that less than 55,000 availed themselves of the decree of Cyrus permitting their return to Palestine. The great bulk of the people of Israel, therefore, at that time (as now) resided in foreign lands. And it would appear that their foreign captivity was helpful to their religious interests, and that the Israelites in general had more faith in the Lord and more strong interest in prophecies respecting Messiah after the captivity in Babylon than for several hundred years previous, when they were continually beset with idolatry.

The promise of God to Abraham of a great "Seed," a great king and ruler who should bless the world with a righteous reign, it would appear, was carried by the Israelites into all the then civilized world. Leading some to expect a Jewish Messiah, it led others through a feeling of pride to declare that they were as able as the Jews to produce the desirable government and ruler for the world. Hence, we find that the idea of universal dominion began to prevail. It is claimed by some that Zoroaster, the great Persian religious teacher, was a disciple of the Prophet Jeremiah, and the memoir of Mrs. Grant, missionary to Persia, says:--

"Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that as soon as the child was born a star would appear, even at noonday, with undiminished luster. 'You, my son,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star follow it wherever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the almighty Word which created the heavens.'"

Although this is only a legend, it is interesting to know that there was such a legend amongst the people of the East. And respecting Zoroaster it may be said that his teachings were of a higher character than those of other heathen teachers.

(3-6) Expecting a king, the wise men naturally came to the palace of Herod, who, although called the King of the Jews, was the representative of their conquerors, the Romans. Herod was the founder of the House of Herod and naturally had great expectations, not only with reference to the duration of his own dominion, but also with a view to the establishment of his posterity in the power and office which he enjoyed. No wonder, then, that he was "troubled." The prospect of a rival either in the power or in the esteem of the people was not to his liking. "And all Jerusalem [was troubled] with him." Political influence takes in a wide circle. There were connected with Herod's government or benefited by it, directly or indirectly, many whose plans, hopes, etc., might be very much disarranged by any change of the government. Herod evidently knew of the Jewish tradition respecting Messiah, for he at once sent for those who were learned in the Scriptures to demand of them where the prophets indicated that Messiah should be born. The scribes and Pharisees were evidently quite familiar with the subject, had looked it up, and apparently without hesitation gave the name of Messiah's birthplace as Bethlehem, and quoted from the prophet in support of it.

(7-12) The cunning art of Herod, by which he hoped to learn who was this divinely designated Prince and heir to his throne, is appreciated only when we remember the sequel to this narrative: how, when he found that the wise men did not return to give him the information and permit the destruction of the child Jesus, he determined to kill all the children of the city of Bethlehem of two years old and under; thus he

R4098 : page 364

might be sure, he thought, that he had outwitted the divine plan and protected his own power.

The star which seemingly had led these wise men toward Jerusalem, and which then apparently had vanished, and left the searchers to arouse the curiosity and interest of the people of Jerusalem, again became their guide as they left the city, leading them to Bethlehem, which is only a short distance, and the star appears to have indicated even the very house in which they found the new-born King. According to the custom of the time they presented costly treasures as well as their homage.

Although the King came, his own received him not; and like the "young nobleman" of his own parable he went "into a far country," even heaven itself, there to be invested with power by the King of kings, and to postpone the establishment of his Kingdom until his Church, his Bride, his joint-heirs, should be selected and prepared to share the Kingdom with him.

Meantime, the world still needs a King as much as ever. All nations are learning more and more their need of a wise, a just, a powerful, a loving, a merciful

R4099 : page 364

ruler. They need this very one, and are gradually learning that none of the fallen race can be trusted with much power, honor and glory; that all are weak through the fall, and that a superior king and a superior government are essential to their highest blessing. The masses are beginning to feel this need more keenly; and it is remarkable to what extent various advocates of Socialism recognize and quote with commendation the teachings of this very King--even though it may be said that they wish others to be governed by the Golden Rule, while they themselves fail to walk by it.

The world is beginning to realize that the King is at the door: the Herods of today and with them all those of influence and power, political and financial, are "troubled" at a prospect of a change of government, which their own "wise men" announce as imminent. We need not expect that the princes of this world will welcome him; rather they will fear a disruption of present institutions; fear that under his government they would not have so favorable opportunities for prosperity; and that in the general leveling, which the prophets declare will accompany his reign, some that are high shall be abased, and some that are low shall be exalted. As a consequence, Messiah's Kingdom, although a Kingdom of peace and righteousness, must be introduced by a "time of trouble, such as was not since there was a nation." Yet we rejoice in the promise that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness," and that eventually his Kingdom shall come to be the "desire of all nations."

Thus far the Gospel of the Kingdom has been received by only a few; and the special blessings have been with the few who have acknowledged the King, and who are being prepared to be joint-heirs in his

Kingdom. But let us not forget the gracious results that are to follow the establishment of that Kingdom, when, as declared in the Golden Text, the good tidings and the great joy "shall be to all people."

"OUR SUFFICIENCY IS OF CHRIST"

Where's the day I'll call dreary,
While his favor shines so bright?
Where's the time in which I'll weary
Of his loving words of light?

Where's the test of faith that's greater
Than the measure of his grace?
Where's the loss of goods more precious
Than what's given in its place?

Where's the stone on which I'll stumble
While I trust to him my hand?
Where's the fear to make me tremble
When his words the winds command?

Where's the cross that is too heavy
When his strength doth lend me aid?
Where's the crowned head I'd envy
Since he's having my crown made?

Where's the home that we could long for
Like his palace up above?
Where's a way more fit to get there
Than his narrow way of love?

--B. H. Barton.

===================

R4100 : page 364

"THOU CROWNEST THE YEAR WITH THY GOODNESS"

--PSALM 65:11.--DECEMBER 29.--REVIEW.--

INTERESTING as it is to review the lessons of the year, reaching from the Creation to the boyhood of Samuel and the beginning of the epoch of the kings of Israel, we leave that to individual effort and consider here the beautiful golden text of the International lesson.

When we remember Father Adam's disobedience and that he justly came under the sentence of death therefor, and that in consequence ourselves and all of his posterity share his imperfections and dying conditions as we share the blessings of life through him, we have cause for gratitude toward God for endurable conditions of whatever kind he may be pleased to permit us to experience. From this standpoint every blessing is an unmerited favor, whether small or great, for we deserve nothing, all of our rights having been forfeited. Hence, as members of the world we should feel ourselves at the close of the year impelled to look up to the Creator and to confess that we have received at his hands numberless mercies and blessings which we could not claim by right or desert. For not only are we under condemnation through heredity, but we realize that individually we are unworthy of divine favor, for, as our Episcopal friends express it, "We have all done those things which we ought not to have done and have left undone those things which we ought

R4100 : page 365

to have done, and there is no health in us." It is appropriate, therefore, that the world, which the Apostle speaks of as the "groaning creation," should be exceedingly thankful to God for the blessings they enjoy, even though these have not been unmixed with bitter disappointments and sorrows and tears.

But if the natural man has cause for gratitude to God, much more have we, the children of God through the adoption which is in Christ Jesus our Lord. Do we not enjoy all the blessings which the world enjoys? and have we not the same call as they to thankfulness? And, in addition, is it not true that God has done for us exceeding abundantly more than we could have asked or thought according to the riches of his grace? (Eph. 3:20.) How profitable it is for us to turn our minds backward and note the steps by which divine grace has led us to our present station, in which we rejoice in the hope of the glory of God. When we were without strength and without merit Christ died for the ungodly, including us. We are amongst the favored ones who heard of the grace of God; we are amongst the comparatively few whose ears and eyes of understanding were opened to a realization of the Lord's grace and truth; we are amongst the still fewer number who, having heard, were enabled to rejoice with joy unspeakable and who appropriate the blessing to ourselves. We are amongst the still fewer number who received not the grace of God in vain, but under the guidance of the Word and Spirit of the Lord presented their bodies living sacrifices, holy and acceptable to God, their reasonable service.

"Oh, happy day, that fixed my choice
On thee, my Savior and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."

The Apostle says of himself, "If others have somewhat whereof to boast, I more." And so we see in general that if the world has something to boast of in respect to God's gifts and blessings, and something for which they may be thankful, we more--we who are in

Christ Jesus, who have tasted of the good Word of God and the powers of the age to come, and been made partakers of the holy Spirit, we may rejoice abundantly. We may be glad even in the house of our pilgrimage --even though here we have no continuing city, no abiding place, no security, but are buffeted by the world, the flesh and the Adversary continually. The Lord, our great Deliverer, is on our part; his promises, exceeding great and precious, are our support and consolation. We have laid hold upon one who is mighty to save; yea, more, he has laid hold upon us, or, as the Apostle expresses it, "we have been apprehended of Christ Jesus." (Phil. 3:12.) Neither will he let us go so long as our hearts are loyal to him. Only the wilfulness which would take our interests out of the divine keeping could in any sense of the word separate us from the love of God which is in Christ Jesus.

Let all of this class review the year, especially from the spiritual standpoint, to note what progress each of us has made in spiritual growth, in grace, in knowledge, in love--the fruits and graces of the holy Spirit. In proportion as these are large let us rejoice; in proportion as they are small let us lament the fact, yet not to the degree of discouragement or surrender to the enemy. Let us hear the Master's voice saying, "Fear not, I have overcome the world," "My grace is sufficient for thee; my strength is made perfect in your weakness."--John 16:33; 2 Cor. 12:9.

Reviewing the year in its temporal blessings and mercies and privileges and favors, and in its spiritual opportunities and strength and knowledge and development in character-likeness of our dear Redeemer--while rejoicing in all these, let us say to ourselves in the words of our text that the crowning of the year with blessings is in the divine goodness. The Lord would not have us understand that he does everything for us so that we have nothing to do for ourselves, but he does give us clearly to understand that all of our doings would accomplish nothing without his aid--that our efforts and strivings are profitable in their results only as they have the divine favor and blessing. God's goodness is the crowning of the year for us. We are glad at its close to remember how good he is, how generous, how sympathetic, how compassionate, how loving and kind--especially to the household of faith. To these alone he has exhibited or sent messages of his grace and peace as yet, but we are glad to see in his Word that soon the New Covenant will be inaugurated and its message of forgiveness will go forth in trumpet tones, a Jubilee message to the world of mankind that they have been ransomed by the precious blood which seals the New Covenant and which makes possible to them the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.) We rejoice, then, not only in our own favor and blessing, but also in the coming blessings, all of which we recognize to be of, by and through divine goodness. Our Lord Jesus was the great channel of this divine goodness, through whom it reaches us who are his followers, the adopted members of his Body. We are thus permitted to come into relationship with him, so that we also shall become channels for the dispensing of the divine goodness ultimately to natural Israel and to all the families of the earth.

===================

R4101 : page 365

NO DEBATE IN PARAGOULD, ARKANSAS

SOME months ago the Editor received a challenge for a debate from the Baptist minister at Paragould. We declined personally, but assured the gentleman that one of our "Pilgrim" brothers would serve in a Christian manner for the edification of the Truth. The following is the outcome:

DEAR BROTHER RUSSELL:--

I have no doubt but what the Lord had some good

R4101 : page 366

purpose in permitting me to come to Paragould, but it evidently was along different lines from what we had anticipated. The challenger is a little country preacher, one of apparently little ability, and if we had known the man it would have been better to ignore his suggestions. However, the Lord knows best, and by his grace I shall make the best use of the occasion. If the Baptists fail us we will explain matters in papers and advertise fact that we will take both sides, showing what Baptists believe and why, and why we know that they are wrong, and what is right. If they will not show their weakness we will have to do it for them.

LATER.--The challenger had tried to engage a man who possessed great eloquence and no spirituality--much fighting ability but little Scriptural knowledge of a desirable sort--Rev.__________, one of the last men in the world anyone would want to talk Scripture with. He told me himself that it would depend on the deacons of the Baptist Church as to whether he would debate at this time or not; but I suppose they would not agree to pay him enough, for he decided not to take part. However, before he left he asked me to sign some propositions which accompanied a resolution regarding a debate in December, and of course I refused. This was merely a ruse to enable them to circulate a report that the debate was not held because I would not sign the propositions.

Not content with that they had us locked out of the school house, in which we purposed to hold other meetings. The school house has been open for religious services of every kind, but we were obliged to secure an unoccupied house for our meeting place. The first night our audience had to sit on the floor. What a miserable substitute for Christianity these people have!

The experience has confirmed my old idea that it is not the representative religious people of each denomination that are asking for debates, but rather the little country preachers, who owing to lack of better ways of using their time are anxious to stir up a fight and have some excitement and have their people attend, not to learn, but to applaud their preacher.

There are only six or seven believers here and I trust our visit may prove to be a blessing to them and to a few others who are willing to hear. The Baptists may write about a debate later, but I told them that if you had known the real condition of things you would not have noticed their request and that future communications would be ignored.

However, there is a blessing for me in this experience and I am trying to get all the good I can out of it. Am giving discourses on the various propositions, and hope to tract the town before leaving. With much Christian love,

BENJ. H. BARTON,--Pilgrim.

===================

R4101 : page 366

"GIVE US TODAY OUR DAILY BREAD"

DEAR BROTHER RUSSELL:--

Should you think well to make use of this in the TOWER please do not use my name. It is a copy of a letter I sent to a brother, a stranger, who twice addressed me requesting charity. Yours in the Lord, C__________.

MY DEAR BROTHER:--

Your letter of some weeks ago and also your later one came duly to hand, and though I feel I did quite right in making no reply to your first letter, yet now that you have taken the trouble to address me twice on the same subject I will give you my understanding of the Lord's will in regard to the matter discussed.

First let me say that I take no exceptions to the style or composition of your letters. On the contrary they disclose a very unusual talent for writing, and my only regret is that this talent should have found expression in a way that is so little calculated to glorify the Lord or his cause, or to really benefit you or anybody else. I remind you that all our talents belong to him if we are truly his, and that these talents ought never to be exercised in any manner which would reflect upon his ability to care for his own, but on the contrary should be directed into channels such as would provide an honest livelihood for ourselves and our families and additionally enable us to give something toward the spread of the Lord's Truth and the blessing of his people. It is not yet too late for you to make a proper use of the talent you possess in letter-writing, nor for the Lord to aid you in making it a source of honorable income if devoted to worthy ends.

I trust you are not mistaken, dear brother, in your confidence that if any man goes to the Kingdom he will be sure to meet you there; but I remind you that the Scriptures are very explicit on the point that the only ones who will ever get there will be the ones who DO the will of our heavenly Father as expressed in his Word, and that many, very many, who now have unbounded confidence that they will be accepted of the Lord are sure to hear the words, "Depart from me, ye that work iniquity, I never approved of you." The fact that one has been fed on the loaves and fishes broken by the Lord's hands is no guarantee whatever that he will be accounted worthy to be the Lord's joint-heir in his Kingdom.

These matters are stated thus plainly to you, dear brother, because as a diligent student of the Word you must be very familiar with the Scriptures, which declare that "I have been young, and now I am old, and yet have I never seen the righteous forsaken nor his seed begging bread"; "No good thing will he withhold from them that walk uprightly"; "All things work together for good to them that love God"; "His bread and water shall be sure"; "Your Father knoweth that ye have need of these things"; "Trust in the Lord and do good, and verily thou shalt be fed", and a host of others of like import.

And it ought not to be necessary additionally for me to call your attention to the fact that there is not one solitary passage in the Lord's Word that would justify you or any other brother in Christ in asking alms of anybody except the great Dispenser of all blessings upon whose never-failing bounty we all subsist. To whom did the Lord Jesus instruct us that we should raise the petition, "Give us this day our daily bread"? Of whom is it said that if we lack we may ask and he "Giveth to all men liberally and upbraideth not"?

Furthermore, it would be quite as improper for me to respond to your appeal for alms as it was for you to make

R4101 : page 367

the appeal. Why? Because the statement is clear from the Scriptures that we should be on the lookout for wolves, swine and dogs, and the predominant characteristic of all these creatures is hunger, selfish rapacity, which would greedily devour not only the food of the Lord's true sheep but the very sheep themselves, if given the opportunity; and the Lord has instructed his people not to be led about by every suggestion that may come to them (for the devil is just as busy in making suggestions as he ever was) but to be "Wise as serpents and harmless as doves," testing every question--even this question of alms to the needy--by the Scriptures and by them alone.

It is not for me to say why the Lord has permitted poverty to come to you, dear brother. I have never seen you, and have no knowledge of you whatever beyond what is contained in your letters, but it is barely possible that the chief reason for your poverty is that instead of "Working with your hands the things which are good, that you may have to give to him that needeth," you have been of the class that are mentioned by the Apostle as content to live on the bounty of others, "Working not at all." I hope this is not the case, but there is nothing in your letters to indicate that such may not be true.

Your brother in Christ, C__________.

====================

page 367

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:--

In addition to my report I wish to tell you how much I enjoyed the Niagara Convention. It was my first General Convention and it was far beyond my highest expectations. I appreciated it all very much, especially your kind words of encouragement and advice to the colporteurs.

I am so thankful to our dear heavenly Father that the way was opened up for us to go out in the harvest work and attend to our parental obligations by having our little one with us. I consider this a great privilege, and oh, the blessed experiences which we have in the work! I will mention some since we have been here. One forenoon I had secured 33 orders in the neighborhood of the U.B. minister's home. Half an hour after meeting him, the minister was around, calling where I had taken orders and advising the people not to take the books. At one place where they had ordered them, before I left some one came with D. M. Panton's tract on the "Deadly errors of MILLENNIAL DAWN revealed." But, thank the Lord, neither the minister's warnings nor the warning of the tract influenced the people so as to have them cancel their orders. Those very people have more of a determination to read the books than if the preacher had remained at home. We know they cannot overthrow the Lord's work. "Praise the Lord, oh, my soul, for his mercy endureth forever."

We realize the Father's leading more and more each day; and know it is only with his strength and grace that we are able to do anything at all. We do appreciate all the favors which we receive, the promptness in which the orders are filled, the TOWERS, sermons, etc.--they are all so good!

May our heavenly Father richly bless you, dear brother, as you dispense the meat in due season to the household of faith. With much Christian love to yourself and all the Bible House staff,

Yours in his service,

(MRS.) B. VANHYNING,--Colporteur.

DEAR BROTHER:--

Enclosed find my Pilgrim report for this month and money order for balance due the Society.

I returned to Atlanta Sept. 9 very much reduced in physical health and strength. It was with great difficulty that I finished my route; but the good Lord gave just enough strength to complete it. It does not seem as though I could have filled another appointment, but am better now. The last week of rest and quiet has been a great help, and today for the first I feel quite like myself.

I rejoice as I think that if we only keep the sacrifice bound to the altar it will not be long before it will all be consumed. Sister Henika and I are thankful that we made the sacrifice of not attending the Niagara Convention so I could take the Pilgrim trip, for the friends in the extreme South, where there is not so much Pilgrim service as in some other parts of the country, were very glad to get the service of even this frail earthen vessel, so we feel that your decision of the matter was approved of the Lord, and each has received a blessing in making the sacrifice.

As this is the fourth season that I have spent in the southern Pilgrim work you may want to know what I find of the spread of the Truth in the extreme South. While you will see by my reports that the interest and numbers are a little on the increase the opposition to the "Present Truth" in the South is very great; but there is one thing that is breaking it down, and that is that the friends are showing their faith by their works. I find that where there has been an increase of interest, or even a more favorable disposition to the Truth, it is the result of consistent living on the part of those who have made the covenant to sacrifice. (I Pet. 2:12.) And so their neighbors are beginning to come and see what it is that is lifting the daily walk and lives of those in "Present Truth" above that of the nominal Church people. It is a mystery to them how the Truth people live the high standard of life that they do and do not believe in eternal torment. How much we have to be thankful for that we have the "eyesalve" which enables us to see the "mystery hid for ages."

The Church in Atlanta send Christian love and greeting to the TOWER office and to Brother Russell.

Your brother in Christ,

J. H. HENIKA.

===================

SEMI-MONTHLY
VOL. XXVIII   DECEMBER 15   No. 24

A.D. 1907--A.M. 6036

CONTENTS

Watch Tower Bible and Tract Society's Annual Report.....................................371
The Volunteer Work............................371
The Colporteur Work...........................372
The Newspaper Mission.........................373
Zion's Watch Tower............................373
The Pilgrim Service...........................374
The Year's Convention Work....................374
Foreign Mission Work..........................374
The Financial Showing.........................376
The Word was Made Flesh...........................376
"In the Beginning was the Word"...............379
John, Our Lord's Forerunner...................380
An Interesting Letter.............................382

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

1908--MOTTO CARDS--1908

The year-text selected for 1908 is a double one: "The eternal God is thy refuge" and "Thy will be done on earth as it is done in heaven." We have gotten out a very handsome motto-card bearing these texts in artistic silver lettering--the one above and the other below a beautiful chromo representing in Isaiah's symbolism the peace and harmony of the Millennial Kingdom. The card is panel-shaped and corded, size 10 x 15 inches. The chromo is the work of Sister Darlington --the same sketch from which the Millennial pins were made. Price, 10c, postage 7c extra. Per dozen, $1.00, by express, charges collect, or $1.25, charges prepaid. One of these cards is included in each $1.00 package of mottoes, unless otherwise ordered.

INSTRUCTOR'S GUIDE AND BEREAN INDEX

Now ready--68 pages--India paper--thin, can be carried in back of any Bible. Price, 10c, 6 for 50c, 12 for $1.00, includes postage. Free to any on our poor list.

RENEW THROUGH US SUBSCRIPTIONS FOR PAPERS PUBLISHING BROTHER RUSSELL'S SERMONS. COST TO YOU IS LESS AND INFLUENCE IS GREATER.

===================

R4103 : page 371

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--FOR THE YEAR ENDING NOVEMBER 30, 1907--

ANOTHER year has coursed swiftly by. We congratulate you that one year less lies between us and the glorious consummation of our hopes--the completion of our "change"--that one year less intervenes before the establishment of God's glorious Empire, which is to bring blessing to all the families of the earth through the setting at liberty of the captives of sin and death. From this standpoint we rejoice to see the years fly swiftly by, and, as our Lord directed, we lift up our heads and rejoice, knowing that our deliverance draweth nigh. (Luke 21:28.) But while we would not restrain the speeding days and years, nor wish for a renewal of their trials and difficulties, joys and sorrows, nevertheless we believe that the expiring year, like many of its predecessors, has been a joyful, a pleasant one to the majority of the Lord's faithful followers. To the world it might appear that the trials, the testings, the scoffs, the slanders to which faithfulness to the Lord is sure to expose, would rob life of all its pleasures. But not so: "When he giveth quietness, who then can make trouble?" (Job 34:29.) All the Lord's people are surely being taught the lesson enunciated by the Apostle--that we must learn to rejoice in tribulation, and to be patient because of our hope, which, as an anchor sure and steadfast, has entered within the vail. Quite to the contrary of what the world would suppose, our own experiences, and the testimony of many of the household of faith, assure us that no other people in all the world are so happy, so contented, so joyful in the house of their pilgrimage as are we. The poet has well said:

"Think what spirit dwells within thee,
Think what Father's smiles are thine,
Think how Jesus died to save thee--
Child of heaven, canst thou repine?"

If, momentarily, earth-born clouds and shadows do to some degree becloud our pathway, it is but for a brief season until we hear the voice of our Father and of our Savior assuring us of "Love divine, all love excelling." Before our mental vision comes the bright picture of the first manifestation of divine love on our behalf--in the redemption accomplished by our dear Redeemer; then the call of the Little Flock, and the fact that the way of attainment thereto has been made so clear to us--justification through faith in the blood, and begetting to a new nature through the operation of the truth and the sanctification of our hearts. Then comes the evidence that we have the divine favor, in that the eyes of our understanding have been permitted to see wonderful things in the divine Word--to realize that we are in the harvest time, that the great Chief Reaper is present, that the separating work is in progress, that the wheat is already being garnered, and that when the reaping, threshing and winnowing processes shall have been completed, and the last worthy member of the Body shall have been changed, "Then shall the righteous [the saints] shine forth as the sun in the Kingdom of their Father."--Matt. 13:43.

Our sighs and tears are indeed called for as we think of our dear friends and neighbors who are still blind to these glorious things. Yet the murmur is hushed and the tears dried, as we hearken to the voice of him that speaketh from heaven, assuring us that his love and sympathy for the groaning creation are far greater than ours, and that he has made ample provision for every man, and that in his "due time" all shall have the necessary knowledge and the necessary assistance to a participation in the glorious "restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." --Acts 3:19-23.

THE VOLUNTEER WORK

We begin our report of the year's work with that feature in which the largest number of us have had the privilege of active participation--some by the contribution of money for the publication of these tracts and the payment of the freight and express charges thereon, others by the free circulation of the tracts, giving their time and energy thereto, and some

R4103 : page 372

by participating in both of these ways, and still others who, unable to actively participate, have sympathetically assisted the workers, figuratively holding up their hands in prayer and otherwise.

This year properly enough surpasses any of the previous years in the distribution of free literature. Many who have recently come into the Truth have found in this arrangement an opportunity for service, joining hands with those who for years have been active in volunteer tract distribution. And more and more, as the Truth works down deeply into the hearts of the Lord's people, and they come more and more to appreciate the Lord's favor to them and their privilege of being co-laborers with him, the dear friends are seeking opportunities to engage in this work. Many are obeying the Apostolic injunction to redeem the time--to buy it back from earthly cares, pleasures, ambitions, etc., that they may have the greater opportunity of "showing forth the praises of him who has called us out of darkness into his marvelous light." (Eph. 5:15,16; 1 Pet. 2:9.) We congratulate you all, dear brethren and sisters, in the success of this department of the Lord's service, and we trust that the figures shown may so stimulate and energize you that the new year before us may show no slacking of our zeal, but rather an increase, as the signs multiply about us confirmatory of our faith and hopes.

Amongst the laborers in this department of the Lord's harvest work are many brethren and sisters of good education, good social position, etc., who rightly reason that whatever of social standing or honor amongst men they may have attained should be brought to the support of the Truth--laid as a tribute upon the altar of the Lord. We think, for instance, of one company of volunteers in whose ranks are to be found several business men, several teachers, a high-school professor, a General of the U.S. Army and several bank clerks. These, instead of being ashamed to own their Lord and to witness a good confession of his Word of Truth, are properly glad that they have a little influence in the world to lay at the Master's feet. Not that we consider it a great matter to distribute gratuitously leaves of healing for the mental and moral comfort and relief of our friends and neighbors--it is, indeed, a light service, a precious opportunity for showing to our Master on a small scale our love and zeal. Glad would we be if we had a thousand tongues to sing our great Redeemer's praise, and a thousand hands and feet to use in the promulgation of the blessed message of "good tidings of great joy which shall be unto all people."--Luke 2:10.

THE COLPORTEUR WORK

The summing up of this year's work in the Colporteur department has exceeded our most sanguine hopes. Many of the dear friends, astonished at the results of last year's efforts, thought that we must not expect as great results this year: others thought it would be unwise at least to expect more; but we ventured to express the hope that this year we might reach nearly to the half-million mark. To our surprise, and yours no doubt, the totals show that we have surpassed this--notwithstanding the fact that a strike in the bindery interfered considerably for a little season.

The love and zeal with which the dear Colporteurs have labored during the year is worthy of our highest appreciation, and gradually their numbers have increased, until now we have about 600 laborers in the field, more than half of whom are giving all of their time, and others a portion, to this blessed service, which the Lord seems to be using so wonderfully in the scattering of his message. Amongst these dear laborers are several who were physicians, others who were school-teachers, stenographers, farmers and preachers, and others still who left manual labor and housework to give their time and energy to this method of preaching the Gospel. God is blessing these dear co-laborers, and we can note in their letters to the office, in their reports, and in the good results which follow their labors, that they themselves are growing continually in grace, in knowledge and in the love which the Truth begets, which includes meekness, gentleness, patience, long-suffering, brotherly kindness.

We note with interest also that the public are awakening more and more--that they are discovering a spiritual deadness in the nominal Church, and that those who have been begotten of the Lord's holy Spirit are feeling and hungering and thirsting for the Truth, which the chaff of sectarianism cannot satisfy. Many formerly earnest are therefore absenting themselves from former Church associations--sometimes to seek for spiritual food elsewhere and sometimes giving themselves over to worldliness and carelessness and doubt. These, who could not be reached from any pulpit, are reached by the Colporteurs, who not only defend the Bible as the divine revelation, but proffer them helpful suggestions, and seek to put into their hands the Bible Keys. The books may be neglected for a time, yet the earnestness of the Colporteur will so attach itself to the STUDIES that, as the time of trouble nears, the keys

R4104 : page 372

will more and more come into use for the blessing and enlightenment not only of the Little Flock but also of the Great Company. As the earnestness and spirituality of the Colporteurs increase and abound more and more, their work becomes more lasting, more effective, as, for instance: a report from one group of Colporteurs recently received showed that after their canvass of a small city they were able to locate a number of deeply interested Christians, some of whom had purchased from them, while others already had the DAWNS in their possession. These were gathered to a little meeting in one of their homes. The Colporteur talked over with them the Divine Plan of the Ages for a whole Sunday, and on the following Sunday he urged that they have regular meetings. This was decided upon by a vote of twenty, and one of their number, who manifested not only a deep consecration but a clear knowledge of the Truth, was chosen as their Elder or leader for further cooperation in the studying together of the

R4104 : page 373

Divine Plan. Thus the harvest work goes grandly on, despite the opposition of the world, the flesh and the devil.

THE NEWSPAPER MISSION

Some eight or nine newspapers are now publishing Brother Russell's weekly sermons--the aggregate of their circulation amounting to more than 300,000--possibly 400,000. This in a year means approximately 18,000,000 copies of sermons, and since newspapers are presumed to be read by three to five persons each, it swells the total of possibility in this direction to an enormous figure. We are not forgetting that comparatively few have ears to hear the whole truth, the deep things of God, but are remembering also that there are many features of Present Truth which at the present time appeal strongly to the common sense of even the natural man, and it is our belief, based upon experience, that a favorable influence for the Truth is thus being widely exercised.

What is the power, the influence, that is pushing forward this department of the Harvest work? We trust that it is the Lord who is moving in this matter, as in all others, and rejoice that he is using the brethren in this as well as in the other matters. For instance, the latest request that has come to us for publication of the weekly sermon explained that various of the brethren had made request of the editor that he should publish these discourses, and that finally some of them addressed the "Circulation Manager," assuring him that they could guarantee at least 100 new subscriptions to his journal if the sermons should appear. Thus was the Lord pleased to use the brethren, who had in mind not only their own desires in respect to the reading of the sermons weekly, and the opportunity of sending copies to their friends, but additionally the thought that thousands would thus be brought in contact with the Truth who otherwise could not be so favorably reached. We commend this course to the dear friends in various quarters.

We note specially favorable results through the Pittsburgh Dispatch, and believe that other good work is gradually being accomplished. We encourage the dear friends who have been maintaining this work by their subscriptions to the Dispatch to continue so doing to the extent of their ability. We also suggest that the dear friends everywhere encourage the editors of these papers from time to time by mentioning briefly some point in the sermons which they have specially appreciated, and acknowledging the good work which the editors are doing by assisting in the publication of these sermons. In nearly every case ministers of the various denominations, sometimes singly and sometimes in a body, approach the editors and, by misrepresentation and threats, endeavor to have the publication of the sermons stopped. If the friends of the Truth manifest no interest, and give the newspapers no encouragement in the matter, and the opposition is active, it is easy for the editor to conclude that his interests would be better served by discontinuing the publication of the sermons.

The Woman's National Daily has made a clubbing arrangement with ZION'S WATCH TOWER, which now includes all the United States. Under this arrangement we are permitted to receive from within that territory $1.60 as a year's subscription to both papers, or 60 cents for a year's subscription to the National Daily from those who are already TOWER subscribers. Many of the dear friends have already taken advantage of this. Some, going further, have solicited subscriptions to the National Daily at $1.00 per year (one-third cent per copy) and have thus made for themselves a little profit, besides putting into the hands of their neighbors 52 sermons for the year. We suggest to all residing in the favored territory that such subscriptions, costing them but 60 cents each, would be excellent Christmas gifts, which might accomplish much for the Truth. We hope soon to know of some weekly papers in the North and East which would give our friends in those districts as good an opportunity at as low a price. We will advise you how we can accomplish the largest good in this direction--by assisting in the circulation of a paper which already has a large circulation amongst intelligent people.

The only disappointment we have to note in this year's report is in connection with the subscription list of ZION'S WATCH TOWER. It is not what it should be --not what we had expected it to be by this time. True, its circulation is large. We print 30,000 copies of each issue, sometimes more, when extra sample copies are needed. But our regular paid list is only about one-half of this. It seems a pity that this branch of the service cannot be extended more widely. Those who receive the TOWER assure us of their high appreciation of it and the blessings which they look for and receive with every number. For this encouragement we thank the Lord and you all. However, it is our opinion that if every thoroughly interested brother and sister would take this matter to heart, they could increase our list at least 10,000 during the present year. This is not an appeal for money. Our desire is that the good influence which we believe accompanies the TOWER shall be extended--that many who now have some interest and are reading the DAWNS and STUDIES, and are participating in the meetings, should additionally have the privilege and blessing that the Lord has provided through this journal. We remind you all again that those whose circumstances do not permit them to pay the price, are welcome to the TOWER free upon application, and that those who prefer not to ask for it free, yet have not the money conveniently now, may have it on credit with the plain understanding that if they should never be able to pay for it, and so request, we will cancel the indebtedness at any time. We would like to have the WATCH TOWER list representative of all the truly deeply interested friends everywhere, regardless of their financial conditions. Let each one do his part and watch and labor and pray for a wider influence for good in this direction--for the further ripening of the wheat and its ultimate preparation for the heavenly garner.

R4104 : page 374

THE CORRESPONDENCE DEPARTMENT

The correspondence feature of the work continues to increase, as we should expect, and we take this opportunity of assuring all that we are glad to have your letters and respond to your queries. If sometimes our replies are brief we trust you will not take it as an indication of lack of interest and appreciation. Sometimes on a card we can refer the questioner to the answer to his query in the DAWNS or in a back TOWER, and thus really respond more fully than the proper compass of a letter would permit. The new Bibles will bring many of you into closer touch with your DAWN-STUDIES and back TOWERS, and we trust will be very helpful. Nevertheless, do not forget that we are pleased to hear from you. We again request that all orders for books, tracts, etc., be on a separate sheet of paper from your general letter, that your address be very plainly written, and that any questions be separate from the letter itself. We also remind you that each receives a personal communication from the Editor twice every month--ZION'S WATCH TOWER. Please accept these communications in lieu of any lengthy epistles from him.

Number of letters and postal cards received at Allegheny	60,580
Number of letters and postal cards mailed from Allegheny	50,232

THE PILGRIM SERVICE

This branch of the harvest work has had the Lord's blessing to a marked degree during the last year. Altogether, thirty-five brethren have done more or less work in this branch of the service--some of these giving all of their time, others giving such portions as they could spare from their other engagements in life. The names of the latter do not appear in the Pilgrim list, but notifications of their visits are sent by mail. The following brief summary will give quite a comprehensive view of this branch of the service:

Total number of visits made	1951
" " public meetings held	2009
" " semi-public meetings held (in parlors, etc.)	4210
" " miles traveled	184,878

THE YEAR'S CONVENTION WORK

We have reported all the General Conventions and need not here repeat that they were simply grand--one and all. How we wish that all TOWER readers could attend at least one each year! They are such an inspiration

R4105 : page 374

as pen cannot do justice to. Once we considered them too expensive: now we consider that they pay well in increased zeal and love. "They that feared the Lord spake often together," writes the prophet, and then he adds, "A book of remembrance was written before him of them that thought upon his Word. They shall be mine, saith the Lord, in that day when I come to make up my jewels."

All cannot attend in person, but we feel sure when we meet that many are with us in spirit who cannot come in the flesh. And they are remembered by us and by the Lord, and share the blessing.

We cannot announce any program for these General Conventions for 1908, but feel impressed to have one in

Pittsburg if the way seems to open. Let us look to the Lord for guidance--wisdom from above on the subject of time and place. We desire to take advantage of some large Convention's special excursion rates, that the larger numbers might be enabled to attend.

The "One-Day Conventions" of the past year have been events of increasing interest. We have not reported them all, for two reasons: (1) Our space is limited, and (2) although each one is different and has its own special blessings to those attending, there would of necessity be much sameness in the reporting of them. But they are surely awakening the public--Christian people in particular--especially such as have gotten hungry and tired of the "husks" of false doctrine. And they do the "brethren" good, too. They enjoy hearing not only on their own account, but also on account of others. Their self-denial in raising the money necessary for rent of auditorium and advertising brings a spiritual blessing as a reward. And their zeal to scatter the advertisements and place the show-cards finds a reward in the greater strength of character thus engendered. More than this, the conventions promote brotherly love and fellowship amongst the brethren of an entire district. Thus, for instance, at our last One-Day Convention--at Brockton, Mass.--more than 50 brethren came from Providence, R.I., on a special electric car; while friends from Lowell, Lynn, etc., joined the Boston friends and came together in a special train of five cars (321 passengers)--enjoying the journey and cheering and encouraging the Brockton class. May the Lord continue to bless this branch of the service in 1908 also.

"He is the fountain of blessing,
Yes, worthy is he to be praised."

FOREIGN MISSION WORK

In proportion as the Lord's spirit of love pervades our hearts, it overrides and obliterates all division of country, race, sex, language, etc., and emphasizes the Lord's words, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8.) We properly, therefore, feel the same interest in finding one of the Lord's hungry sheep, whether the color be yellow or black or white, or whether the residence be in Africa, in Europe, in Asia or America. However, every year seems to emphasize what we have suggested along the line of the divine providence, viz., that the Lord has gathered to this favored land people out of every nation, tribe, kindred and tongue, and especially the poor emigrating classes of all nations, with a view to their emancipation from the thraldom of priestcraft and superstition in preparation for this "harvest" message; hence, it does not surprise us to find that the great majority of those interested in Present Truth are still being found in this country. And a great many of those who are being interested in foreign lands have received more or less of the knowledge of the Truth through their friends

R4105 : page 375

residing here. Nevertheless, while using every energy here in the opening of the eyes of understanding of those who give evidence of having heart loyalty to the Lord, we feel it to be both a duty and a privilege, as the Lord opens the way, to convey the light of Truth to other lands, that the loyal and the true may be found and be refreshed, and be prepared for the Kingdom by the meat in due season--the "harvest" message--"the good tidings of great joy, which shall be to all people." --Luke 2:10.

Since during the past year the Lord has sent to our care and stewardship an increased amount of money, we have taken it to be his will that we should not only increase our activities in the home field, but also avail ourselves of the opening doors in foreign fields, and continue to enlarge the foreign missions already established. Reports from some of these will appear in a later issue. We content ourselves in this report with a brief general review.

Principal amongst these missions is the British, which during the past year has flourished exceedingly, giving evidence that many of the British people are becoming awake and responsive to Present Truth. The condition of things in Great Britain more closely resembles the conditions in the United States and Canada than does that of any other section. We feel greatly encouraged by the outlook there.

The Australian mission is making good progress, too. The field seems to be a ripe one, but not many Colporteur reapers have presented themselves there, and consequently the work is not progressing as it otherwise might. We are hoping great things from the dear friends of that mission, and that they may become more and more warmed and imbued with the spirit of the Truth.

Considerable work has been accomplished in Germany, but results are rather disappointing for the amount of effort put forth and money expended. The Colporteur work does not seem to prosper there either, because the dear friends do not learn how to do it, or else because of the scarcity of money, or perhaps the two difficulties in combination. The people of Germany certainly live comfortably, and if they were made to appreciate the value of the spiritual food that the Lord is now spreading before his consecrated ones, they would be ready to deny themselves natural food and luxury for the sake of the spiritual. We fain would encourage the Colporteurs in that field to greater courage and greater zeal in thrusting in the sickle of Truth. What has been accomplished there has been largely through the distribution of tracts, and, alas, but a small proportion of these were scattered through volunteering, nearly all having been sent in conjunction with newspapers through the mail. Thus, the tract distribution does not mean so large a share of blessing to the dear friends of the cause as might otherwise be supposed. Nothing in this, however, should be considered a reflection on the loving zeal which has exercised many of these German brethren and sisters. We presume that the narcotic influence of nominalism, Higher Criticism, etc., has affected Germany as much as or more than any other land. We here remark that the Germans in America are amongst the most active, most earnest, most self-sacrificing.

The work in Scandinavia, especially in Norway and Sweden, has been making considerable progress in the last year. We are glad of this, and rejoice to note the zeal of many of the dear friends there. The work in Denmark seems to lag. We are trusting for much better things in the year ahead of us. The work in Switzerland, France and Italy is extremely small, rather discouraging, nevertheless some true wheat has been found and we trust some ripened for the garner. We bid the dear friends in these countries be of good cheer, and to pray the Lord of the harvest to send forth more laborers into the vineyard. (Matt. 9:38; Luke 10:2.) The work in Jamaica has prospered well during the year and is taking good hold, finding a considerable number who are very zealous to serve the King of kings as Colporteurs. Nearly all of these are colored.

We cannot give much of a report from Africa. A great many books and tracts have been sent there, and Brother Booth is there doing what he can to gain a hearing amongst the blacks. He reports some success, but nothing that he can boast about. It remains to be seen whether or not we acted wisely in supposing that there might be some true "wheat" among the aborigines, and in undertaking to find it and ripen it with Present Truth. We expect to send Brother Browne (colored) shortly to see if he can do anything to further the interests of the cause there.

The proposition to serve the Truth in Japan miscarried. The missionary who had read and rejoiced and who desired to spread the Truth amongst the people there had not become sufficiently rooted and grounded in it. However, we are advised that the Japanese can read Chinese literature, and, a favorable opening having manifested itself in China, a work is under way there of which we have nothing as yet to report. We trust, dear readers, that all these various interests of the harvest lie so close to your hearts that you continually remember them at the throne of grace, petitioning for all your representatives and the Lord's in these various services of the Truth, that wisdom and grace from on high may be granted, that the Lord's will may be accomplished thereby, that his people may be blessed and his name honored. The Society's expenditure in these various missions, noted below, is in excess of whatever was collected and used in the missions themselves:

In Great Britain	$ 5,973.47
In Germany	6,385.00
In Australasia	5,142.54
In Scandinavia	2,089.91
In Jamaica	1,446.73
In Switzerland, France and Italy	303.02
In Africa	1,740.25
In China	1,288.19
Total	$24,369.11

R4106 : page 376

THE FINANCIAL SHOWING

The increased donations of this year encouraged us to spread the work as never before. The increase may be accounted for in part by the general prosperity prevailing; but this accounts for it only in part. In various ways we have evidence that a deepening work of grace is in progress amongst us. This led not only to financial activity but also to activities in Colporteuring and Volunteering and in attendance at the Conventions and arranging for them. The Lord be praised! This zeal to know the Lord, to understand his Word and to assist others toward the Kingdom is just what we should expect of the "called and chosen and faithful"!

We are not deceiving ourselves into thinking that our financial showing is very great. We know well that all of our receipts would be very small for some of the large institutions, which propagate "a ring-straked and speckled" Gospel, and that the amount would not be large enough to pay the salaries of the "officers." But we thank God that in his providence he has made us stewards to the extent indicated. We are striving to use the money so wisely that He will be pleased with the results and by and by say, "Ye have been faithful in a few things, I will make you rulers over many things."

1907--SUMMARY OF THE OUTPUT--1907

Total number of DAWNS, "Scripture Studies," cloth-bound, sold at cost	554,021
(This is more than 1,789 volumes per each working day of the year.)	
Total output DAWN, Vol. I., magazine form, sold at cost	41,625
Total output DAWN, Vol. I., magazine form, given gratis	11,125

Total	606,771

Total output of free TOWERS, Tracts and Newspaper publications of our weekly sermons--stated in the usual form of tract pages	212,696,246

(This does not include several millions of Tracts and TOWERS printed and scattered in Germany, Scandinavia, etc., for which see later issue.)

FINANCIAL STATEMENT

Receipts

Balance from last year	$ 3,349.75
"Good Hopes" realized and other Tract Fund donations	83,042.07
Total	$86,391.82

Expenditures

Expended for Pilgrim service. (This year this item is greatly enlarged by reason of including hall rents and advertising expenses, nearly all of which extra was actually sustained by the friends who were served. We have invited their reports of the amounts expended, have credited the same as a Church donation to the Fund, and charged the same in as part of the expenses connected with the Pilgrim service. This also includes the reported expenses of One-Day and General Conventions.)	$17,091.38
Expended on Foreign Missions	24,369.11
Cost of Tracts, TOWERS and other free literature above, with postage, freight, rents, etc	35,670.91
Total expended during 1907	$77,131.40
Balance, overplus for new work	$ 9,260.42

* * *

Although this comfortable balance encourages us to an aggressive campaign for the Truth in 1908, we cannot hope that the receipts will equal the above report. But, if next year's receipts should be less, we will strive to use them wisely and to remember that our Lord owns all the gold and the silver and the cattle upon a thousand hills. If he sees best to withhold he will have a reason for so doing. Possibly money may be less plentiful in general, and hence the output of DAWN-STUDIES may be less, and the test of the loyalty and faithfulness of the dear Colporteurs the more keen. He knows! He knows what is best!

But on the other hand we are most decidedly of the opinion that the Harvest Message is to have a much wider circulation than it has yet had, before the closing in of the world's dark night of sorrow. It is for us to apply to ourselves the message, "Speak to the people that they go forward." It is ours to lay down our lives for the deliverance of the brethren from the yoke of error and the blindness of the Adversary, and to "show forth the praises of him who hath called us out of darkness into his marvelous light." Let us be faithful and endure hardness as good soldiers and wait for our Captain's word, "Well done! Faithful over a few things, I will make thee ruler over many things."

===================

R4106 : page 376

THE WORD WAS MADE FLESH

--JOHN 1:1-18.--JANUARY 5.--

Golden Text:--"The Word was made flesh and dwelt among us."

AS a pendulum swinging from one extreme to another, passes the true center of gravity midway, so are the conceptions of Christians in general respecting our Lord: they go to one extreme or the opposite. One extreme view declares our Lord Jesus to have been simply a good man, a member of Adam's race as are others, the son of Joseph; others that he was perfect but not preexistent. Some deny the personality of God, and claim that what is called God is merely an operation of nature--that man is the greatest personal being in existence, and that he was not created but evolved himself from lower conditions. All of these theories we must set aside as being entirely inconsistent with the divine revelation, the Word of God, which teaches us respecting the intelligent Creator that he, in his sympathy and love, provided a Redeemer separate and distinct from our race. The opposite view holds to a personal God, the Creator of all things, and accounts for the honorable station of our Lord Jesus by assuming that he was the Father, but called himself the Son of God in a harmless deception of mankind for a time. It assumes also that he was "incarnate"--that is, that God entered a human body and used it in an obsessional sense.

R4106 : page 379

It would be in harmony with the carrying out of this thought to say that when Jesus prayed to the Father he really prayed to himself, but in this mild manner deceived because the disciples were not able to comprehend the great fact that he himself was the Father. Pursuing the same line this theory would imply that our Lord on the cross, praying to the Father, "My God, my God, why hast thou forsaken me?" merely did this for the effect upon the disciples, since he was the Father and could not forsake himself. The same theory carried out supposes that when the body of Jesus died it was merely the moment when God stepped out of it, because it would be claimed that God could not die, and that the universe could not be left even for three days without supervision, and that if God died he could not raise himself from the dead. Therefore this theory compels the thought that our Lord's experiences from first to last were deceptive. We cannot agree with this thought; it is founded upon several errors, and as a whole is repugnant to reason as well as to Scripture.

Another thought along the same line is that the declaration of the Scriptures that there is but one living and true God is to be accepted in an accommodated sense --that there are really three Gods, but that they cooperate so thoroughly in every plan and purpose and act that they might properly be called one God.

According to this theory one person of the Trinity left heaven, was incarnated, and addressed another person of the Trinity as Father, and prayed to him and not to himself, and declared that the Father was greater than he--though this was not really the truth, since they were all one, according to the Westminster Confession, "equal in power and glory." Nevertheless this view also insists that Jesus, being God, was not made flesh, but merely appeared in flesh in an obsessional sense--in the same sense in which the demons took possession of men. According to this claim this God obsessed Mary's babe and dwelt in him until he died, performing through him wonderful works and giving forth wonderful teachings, but being God this one could not die, and therefore did not die at Calvary, but merely allowed the obsessed body to die.

The foregoing statement of the views of Unitarians and Trinitarians is not in exactly the verbiage used by the advocates of these doctrines, but our presentation is truthful, merely stripping their statements of the matter of some of the gloss they would use to hide the difficulties of their theories.

We now come to a consideration of the Bible view of this important subject, which agrees with none of the foregoing. We do not admit that either we or others

R4107 : page 379

have a right to ignore the plain statements of the divine Word, but claim, on the contrary, that the Scripture should be allowed to interpret itself, and that what it presents should be accepted by all Christian people without cavil. Let us look at the subject candidly as presented in this lesson.

"IN THE BEGINNING WAS THE WORD"

The first verse of our lesson, although not a bad translation, fails to give to the English reading the force, the significance of the Greek, and gives the implication that there are at least two Gods, whereas the Scriptures declare that "there is one God, the Father, and one Lord Jesus Christ." (I Cor. 8:6.) Nowhere in the Scripture are these said to be equal in power and glory. On the contrary, whether we take the words of the apostles, or the prophets, or of the Lord Jesus himself, they all declare in harmony that the "Father is greater than I." "I came not to do mine own will, but the will of him that sent me." (John 14:28; 6:38.) When we read, "In the beginning was the Word and the Word was with God," that makes two, the Word and the God whom he was with or represented, and then the statement that the "Word was God," we are thrown into confusion. How could the Word and God be God? It is here that the Greek gives the relief and makes the matter plain. It reads, "In the beginning was the Word and the Word was with the God and the Word was a God; the same was in the beginning with the God." If we accept this just as the Greek gives it, with the emphasis of the Greek article in the one place and not in the other, then all is straightened out--is clear. Then we can see that originally there was but the "one God, the living [self-existent] and true God"; that the glorious personage in this verse called the Word or Logos was the beginning of the Father's creative work.

This is in full accord with the Scriptural declaration that Jesus was the beginning of the creation of God--the "Firstborn of every creature." (Col. 1:15.) But some one objects,--"You are making Jesus, the Son of God, a created being." We answer, No; we are making nothing. We are just finding out what the Scriptures say; we are twisting nothing. The fault lies in the error of the "dark ages" in assuming that Jesus was one of three Gods or that he was all of the one God. For neither of these positions is there a particle of Scripture. Let us not be wiser than God. If we accept the Bible as the divine revelation--as the voice from heaven said of our Lord Jesus, "This is my beloved Son, hear ye him"--does not the very word son, applied to our Lord, imply that he was not his own father nor coexistent with the Father, but a begotten or subsequent creation? Surely there is no escape from the simplicity of the Scriptural presentation of the subject. "The same was in the beginning with the God" clearly implies a certain time recognized as the beginning, but so far as the heavenly Father himself is concerned, the Scriptures declare, "From everlasting to everlasting thou art God." (Psa. 90:2.) In other words, while it may be beyond our comprehension, it is the Scriptural presentation that the Father alone was without beginning, and that the Son was the beginning of the Father's creative work--created before angels as well as before man.

"ALL THINGS WERE MADE BY HIM"

Let us notice carefully this statement: it refers to the Logos, and is in full harmony with the statement made by the Apostle, "All things are of the Father, all things are by the Son." (I Cor. 8:6.) The power was of the

Father, but it was exercised through the Son, the beginning of his creation, and hence "without him was not anything made that was made." What a beautiful testimony! How honoring to the Father! how honoring to the Son! The Father used the Son as his active agent in every creative work--nothing whatever was done without him. Is not this a sufficiency of honor for our dear Redeemer? Is it not as much or more than he ever claimed? In his humility he said nothing about his high honor, which he left to be our Redeemer.

The name he used, "The Word of God," the "Logos," was of itself significant, and in full harmony with our interpretation, as all scholars must admit. In olden times the kings kept themselves more or less apart from their subjects; they were rarely seen. It is said that it was a custom for them, when addressing multitudes of their subjects, to sit behind a screen or curtain, while in front of this stood the king's interpreter or representative, who spoke the king's words in a loud tone to be heard of all who were there. How beautifully this represents the honorable position of our Lord Jesus. He is the mouthpiece of the Father; he is his representative to every creature, to angels and to men. He is his active agent; by him were all things made, and without him was not anything made.

"In him was life." Abruptly the writer passes from our Lord's great work in the creation of all things to his appearance amongst men. He declares, "In him was life; and the life was the light of men." Our Lord is here contrasted with other men. He was different from others because he was not born of the flesh, though born in the flesh--that is to say, his life did not come from a human father, though it was nourished, matured, by a human mother. It was this peculiarity which marked him as separate and distinct from all of the race. That perfection of life was in marked contrast with the imperfection of the remainder of the race. The death sentence which passed upon father Adam, and which all of his children increasingly inherit, had brought them down to low mental and moral conditions, while our Lord Jesus, having a perfect life transferred from a heavenly condition, was in consequence very different from others of his people. This life constituted the light amongst men. They perceived that he was a remarkable character--"Never man spake like this man." "They marveled at the gracious words that proceeded out of his mouth." (John 7:46; Luke 4:22.) They had never before seen one in whom was life: all others whom they had met, like themselves, were dying creatures, nine-tenths dead.

"And the light shineth in darkness, and the darkness comprehendeth it not." Not only is it true that the sin-darkened ones of our Lord's day comprehended him not, nor the light of truth and grace which shined from him, but it is still true that the darkened class comprehendeth not. "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4.) This is the Apostle's explanation of the matter --he still blinds the darkened class, and their eyes will not be opened until, at the second coming of Christ, Satan shall be bound for a thousand years; and then, during that Millennial period, under the reign of our dear Redeemer, all the blind eyes shall be opened and all the deaf ears shall be unstopped, and every creature shall come to a knowledge of the mercy and goodness and love of God, operating through Jesus Christ our Lord.

JOHN, OUR LORD'S FORERUNNER

The people indeed recognized John the Baptist as a notable character and servant or messenger of Jehovah, and this the Evangelist corroborates, saying that he was sent from God to be a witness of that Light. But John's witness was received by comparatively few, though it was given to all the favored nation to whom the Light was sent. The fact that John as a servant of God was given that honorable position of identifying and declaring Jesus as the Messiah, the Son of God, which taketh away the sin of the world, was of itself an assurance that the great One thus introduced and announced was very great in the estimation of Jehovah God, very honorable, the Messenger of the Covenant.

"HE WAS THE TRUE LIGHT"

"He was the true light, which lighteth every man that cometh into the world." This is a prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. Nevertheless it is God's purpose that ultimately all shall see, all shall know of his love and wonderful provision. And our Lord Jesus is that great Light, the great Enlightener, that is yet to enlighten Adam and every member of his race. When amongst men the glorious Light was not fully revealed, even though what the Jews did see caused them to marvel. Our Lord himself, according to the Scriptures, "learned obedience by the things which he suffered," and was thereby prepared for his exaltation, his glorification, which he received when he had finished the work which the Father gave him to do--when on the third day thereafter the Father raised him from the dead by his own power, to glory, honor, immortality, the divine nature. Now, in his highly exalted condition, he is still the true Light which shineth with a brightness above that of the sun at noonday. He is to be the great Sun of Righteousness which, during the Millennial age, shall bless and enlighten every man that cometh into the world; and we are given the blessed assurance that the Church, the Bride class, the Elect, will be with him in that glorious mission of blessing and enlightenment.--Matt. 13:43.

"HE WAS IN THE WORLD"

"The world was made by him and the world knew him not. He came unto his own, and his own received him not." These words set forth in plain perspective the dignity of the Son of God, who was made flesh and dwelt among us. The world knew him not! and, still more surprising, his own nation, the Jews, knew him not! although they had been instructed from the beginning

of their nationality to look for the Messiah, and although to them a description had been given--not only that he should be very great, but also that he should be born of a virgin and made of no reputation. How they received him not is clearly set forth in the Scriptures: they mocked him, derided him, rejected him; they preferred instead of him Barabbas, the robber; at the instigation of their priests and doctors of the Law they cried, "Away with him! Crucify him!"

But while this was the course of the majority, a few had the eyes to see and ears to hear the message of God's love which came through him as the Word of God. Of this our lesson tells, saying, "As many as received him to them gave he power [privilege or right] to become the sons of God, even to them that believe on his name." These were the "Israelites indeed," of whom were the twelve apostles and the seventy, also the "500 brethren," and those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age. These had formerly belonged to the house of Moses, the house of servants--"For Moses, verily, was faithful as a servant over all his house." But now, the due time having come, these favored ones saw the true Light, because they were in the proper attitude of heart, and they received from him not only forgiveness of their sins through the merit of his sacrifice, but also the begetting of the holy Spirit--an adoption by the holy Spirit into the family of the sons of God--quite a step above their previous position as merely members of the house of servants, for of our Lord it is written that Christ as a son was faithful over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.--Heb. 3:6.

The following verse (13) emphasizes all this, saying, "Which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We render here the term gennao begotten, and not born, as in our common version, for although the same Greek word is used interchangeably as referring to begettal and birth, yet there is that in the construction of the Greek sentence which fixes it here as signifying begetting. It refers to our begetting of the holy Spirit, whereas our birth of the holy Spirit is the Scriptural designation for the resurrection. It was not along family lines of blood relationship, not along fleshly lines of worldly sympathy and judgment, not according to man's wealth or wisdom that some were changed from being members of the house of servants and made members of the house of sons of God, under Christ. It was of God that all this came to them, because they were Israelites indeed in whom there was no guile--the very class for whom God had prepared the exceeding great and precious arrangements of his plan. Only such are at present able to appreciate the full riches of God's grace and loving kindness. As sons of God, as members of the Royal Priesthood, they are privileged to have a greater fellowship in the great High Priest, Jesus, and a greater intimacy with the divine Word than is granted to others. As the Lord expressed the matter, "Unto you it is given to know the mystery of the Kingdom of God; but unto those who are outsiders, these things are spoken in parables."--Mark 4:11.

"THE WORD BECAME FLESH"

The last verse of our lesson contains much food for thought: from it our Golden Text was selected. It declares that the Word was made flesh. The revised version renders it, "The Word became flesh." Both are correct, and both contradict the two extremes of view held by Christendom. It was the Word that was made flesh, and hence our Lord's was not an ordinary birth. On the other hand, note that it does not say that the Word was incarnated or got into flesh or obsessed it, but says quite correctly, "The Word was made flesh--the Word became flesh." Let us make no mistake in the reading of this message on this important subject; let us take it just as it is written, without twisting. The lesson is that the great One, the beginning of the creation of God, the only begotten of the Father, full of grace and truth, came down from that glorious condition as a spirit being and was made flesh and dwelt among us, as the Apostle says. "The man Christ Jesus" was not an incarnated being, but was himself the One who had been with the Father, and whose nature as a spirit being had been changed, exchanged for human nature as a fleshly being. It was when he made his consecration at thirty years of age and symbolized it in water baptism that he received his begetting of the holy Spirit to a new nature, a spiritual nature, as high or higher than he had before. From that moment on he was the Anointed One, which in the Greek signifies the Christ, and in the Hebrew the Messiah. He was anointed with the holy Spirit, with the oil of joy above his fellows. And directly after this anointing came upon the Master, he began the work of selecting those who were to be joint-heirs, otherwise styled the members of his Body, the under priesthood, the Bride, the Lamb's Wife. In the preceding verse we have seen how some of these "fellows" were given liberty to become the sons of God--to be begotten of the holy Spirit, with a view to their ultimately reaching the same glorious nature.

It is not the Word made flesh that was glorified and exalted; rather the Word made flesh offered up himself a living sacrifice to the Father and carried out that sacrificing covenant, completing it at Calvary when he cried, "It is finished." The sacrifice was finished, the Word made flesh had died, had ceased to be. Neither was that Word made flesh ever revived. No, he gave his life a ransom for many, for Adam and all his race, and never revived as a man, never took back that sacrifice. Hence we may go free. As it is written, "Deliver him from going down into the pit: for I have found a ransom for him."--Job 33:24.

But if the Word made flesh died and did not rise again, what did arise from the dead? and who is the Lord of Glory that now ever liveth? We reply that the

R4108 : page 382

Lord of Glory was begotten at the time the Word made flesh offered up himself, namely, at the time of our Lord's consecration and symbolization of that covenant at Jordan. Not the newly begotten Son of God, begotten of the holy Spirit, but the Word made flesh sacrificed himself, gave himself up as a man, with all of his earthly rights and privileges sacrificed on behalf of father Adam for the restoration of Adam and all those condemned to death through him. This New Creature, begotten of God by the holy Spirit, prospered, grew, developed, as the Word made flesh yielded and finally died. This New Creature, which did the sacrificing of the man Christ Jesus, was the One recognized of the Father, the One who gave his flesh for the life of the world. (John 6:51.) This New Creature's life was not given for the life of the world, the New Creature was not sacrificed for sins. No! it was the Word made flesh, the man Jesus, that was sacrificed, while Jesus the New

Creature, begotten again, was delivered in the resurrection --raised from the dead on the third day by the Father. He it was who ascended up on high, there to appear in the presence of God on behalf of the Church, which is his Body, the under-priesthood, and on behalf also of all the household of faith, the antitypical Levites.

Meantime not only the faithful of Natural Israel, but also the called-out ones from amongst the Gentiles have been privileged to walk in their Master's footsteps. True, they had not perfect flesh as he had; true, it could not be said of them as of him that in them was life. But to them was imputed life, because they believed --they were justified through faith, and their sins and imperfections reckonedly covered. Hence from this, the divine standpoint, they were thenceforth like their Lord. They also consecrated their flesh, they also were begotten of the holy Spirit, they also were reckoned as New Creatures, they also crucified the flesh with its affections and desires, they also laid down their lives, their flesh, in death, and to them also was the promise that eventually, as the Father raised up Jesus from the dead, so also will he raise them up in his likeness, in his resurrection--the First Resurrection of the blessed and holy. They like their Lord will never more be of the human nature: when perfected as New Creatures they will be like their Lord, see him as he is and share his glory, because they will be changed--because "flesh and blood cannot inherit the Kingdom of heaven." --I Cor. 15:50.

When the Apostle says, "And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth," we may not surely know his thought. He may have meant that subsequent to our Lord's resurrection he and the other apostles had beheld the Lord's glory when he had manifested himself to them; or he may have meant that during the days of his flesh before his sacrifice of it was complete, that they beheld his glory, his honor, his dignity, his perfection, as the earthly image of God--God manifest in the flesh. In any event we may here apply to ourselves, not only a good doctrinal lesson, but also a good practical lesson, for we are amongst those who are hoping to make our calling and election sure, that we may become joint-heirs with our dear Redeemer in his glory and Kingdom. The lesson shows us clearly that if we would be so honored by a share in his resurrection, we must be faithful now and make our calling and election sure by walking in his steps and finishing the sacrificing of our flesh: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, your reasonable service."--Rom. 12:1.

===================

R4102 : page 377

YOUR "GOOD HOPES" 1908

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of__________per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

or, 24 Eversholt St., London, N.W., England; or, Equitable Building, Collins St., Melbourne, Australia.

(Name)..

(Post Office)...................(State)....................

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

OLD THEOLOGY TRACTS

These are published quarterly at 6 cents per year. But extra SAMPLE copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 22,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. The Lord's Poor friends have been requested to send in their applications in June. When names are dropped and afterward renewed it makes us unnecessary trouble.

When desiring to know date of expiration, look on your Tower wrapper. Date is given in lower left-hand corner.

HYMNS OF DAWN WITH MUSIC.

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

===================

R4118 : page 382

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:--

I have just returned home from a colporteuring tour, occupying several months time. During the time I canvassed about 117 days and sold 4,406 volumes, averaging a little better than 37 books a day. One little town I canvassed in one day and took orders for 127 books, and when I came back to deliver I delivered every book ordered, besides three more, after three o'clock in the afternoon.

In one town it was "noised about" that the books I was taking orders for were the DAWNS. In fact the subject was discussed at the M.E. "sewing circle." One of the ladies had Vol. I., said she had read it and enjoyed it, and wouldn't take a hundred dollars for it, and yet thought it wasn't quite safe for young people to read! This same lady called on me that evening at my rooming place and told me I wouldn't likely secure any more subscriptions from Methodists, and that those who had subscribed would likely countermand their orders. Of course this made me a little uneasy; still, I knew if I lost the orders, the experience would be good for me, and so I left the matter with the Lord. Well, the result was I still kept on taking orders from Methodists, and not a Methodist went back on me. One man whose wife didn't give me an order, sent word for me to call when I was delivering and he bought all six of the books.

I met a man in a little town who said he had got the first three volumes last year, and that he had read all of them three times, that he found something new every time he read them and that they never grew stale. He said he has a library of over a thousand books. He bought the other three from me. When I find persons having the first three I always try to get them to take the other three and they do not often hesitate to do so.

I have heard from a set I sold last year, that the person had read all six books three times in less than a year and considered them the finest literature on the Bible that he ever read.

I met a dear old brother who is ninety-one years old. He is two years old in the Truth, and got the Truth by reading the "Debates."

With much Christian love, in which the household here joins, I am, your sister in the Lord,

ANNA J. GILLESPIE,--Colporteur.

===================

SEMI-MONTHLY
VOL. XXIX JANUARY 1 No. 1
A.D. 1908--A.M. 6036

CONTENTS

Views from the Watch Tower........................ 3
  Christendom in Survey......................... 3
  "All Things Continue as They Were"............ 4
  Yet Seven Years More.......................... 4
  "A Confederacy!"--Isa. 8:12................ 5
  The Time of Trouble........................... 5
  The Present Financial Spasm................... 6
  Travailing in Birth of New Era................ 6
  Outlook for the Work.......................... 7
Two Debates Arranged For.......................... 8
Preparing the Way of the Lord..................... 8
  The Antitypical Elijah........................ 9
Finding the Lord's Jewels......................... 11
  Seeking Fellowship with Jesus................. 12

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S.S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of

God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing, of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

THE WOMAN'S NATIONAL DAILY

The number of the friends subscribing for this cheap daily through us was not nearly as large as we had expected. Hence Brother Russell's sermons are not appearing in it regularly, as proposed. Sorry, for it meant a wide circulation of the Truth weekly. A kind card to the Editor of the National Daily from each one who has subscribed might help. But the best help will be large lists of new subscriptions. The Daily and THE TOWER both $1.60 for the year, or 60c now if you already are on the TOWER list. Get new subscribers for The Daily one year and the TOWER four months, both for $1.

R4114 : page 2

CANADIAN FRIENDS DESIRING SERMONS WEEKLY

Arrangements have been made for Brother Russell's sermons weekly in The Toronto World. We can give a clubbing rate of $1.50 per year (or, with TOWER, $2.50), except in the cities of Hamilton and Toronto, where the price will be $2.75, with TOWER, $3.75. Make up your lists speedily and send to us.

"STUDIES," INDIA PAPER EDITION

We now have India STUDIES, Vols. 4, 5 and 6. Back orders will have attention at once. Price, 85c each. The first three volumes will be announced later--when in stock.

THE NEW BIBLES

The new Bibles are all gone except No. W300, the best grade, full seal. Price, $3.00, plus 10c postage--$3.10.

===================

R4109 : page 3

VIEWS FROM THE WATCH TOWER

THE opening of a New Year is a most favorable time for special circumspection--for reviewing the year past, for the looking forward to the things coming upon the earth, and for a general survey of present conditions in the world, in the Church, and particularly in our own hearts. This circumspection should be taken with a view to our growth in knowledge and in grace--not from idle curiosity nor from boastful self-sufficiency.

CHRISTENDOM IN SURVEY

While Church and State are in many respects totally separate, nevertheless throughout what we term Christendom they are so closely related and intertwined as to appear one, and this oneness we believe the Scriptures to teach will increase until for all practical purposes they will be one. We surmise that this will be accomplished within the next three years. The Committee on Church Federation appointed some time ago is to meet in December, 1908. Conditions during the present year will undoubtedly cause the idea of Church Federation to take firmer hold than ever upon the public mind, especially upon the clerics, and our expectation, therefore, is that two years later it will be an accomplished fact. Quite probably by that time some arrangement will have been effected between the Episcopal system and other Protestant denominations, whereby the clergy of the latter will all be recognized by the former--probably by the Episcopal clergy in some manner imparting the apostolic succession. Thereafter any not recognized by the system will be in sore straits, condemned as unorthodox, and without right or authority or privilege to preach or teach. This condition of things, as pointed out in these columns twenty-eight years ago, we look for as the fulfilment of Rev. 13:15-17.

In the Lord's providence the increase of light and knowledge preparatory for the great Millennial day has brought to Christendom great riches. Not only have the millions of Christendom been more constantly employed than ever, but by reason of education their employment has yielded larger fruitage, and in combination with machinery the results have surely been five-fold. No wonder, then, that the world's wealth has been enormously increased. As might be expected, however, all have not profited equally by this great gain. While all have profited in great measure, the master minds--especially those endowed with large acquisitiveness--have profited chiefly by the favorable conditions. As a result we see that one-seventh of the people own six-sevenths of the wealth. If on the one hand this condition of things seems hard and inequitable, let us remember on the other hand that it is the legitimate fruit of the law of selfishness, under which the world has operated now for six thousand years. That the field in many respects has been a fair and open one is evidenced by the fact that some of the wealthiest people of today started life in the humblest circumstances. If some of these in gaining their wealth have used unscrupulous means, let us remember that they did nothing more than many of their neighbors who had less success in life--nothing more than what the majority of mankind would have done had they possessed opportunity and the intellectual talent to improve it. This being true, it behooves us to look with generosity upon the rich, and to note to their credit that many of them have been very benevolent both in public and in private. Let us remember, also, that many of the most successful have not gained their wealth by grinding the poor nor by treating them as slaves, but on the contrary have paid the best wages, treated their employees most honorably, and really have been benefactors to the world in that their business acumen enabled them to launch large projects, which gave profitable employment and large wages to many of their fellows, who would have been incapable of such management.

LET A MAN THINK SOBERLY

Many are able to take the reasonable, just, philosophical view of the subject above presented so long as they are doing reasonably well themselves; but when the pinch comes and they begin to be in want they reason differently. They forget a part of the truth on the subject--they think merely of the fact that in nature

R4109 : page 4

and providence we are surrounded by wonderful bounties and vast opportunities, and in the scramble for wealth which these produced others got the lion's share. From this standpoint they reason that the wealth of the world and the increment belong equally to the wise and the unwise, to the learned and the ignorant, to the ambitious and the careless, and with this thought in view they are inclined to demand their share and to hold that anyone who has more than his per capita portion must have stolen it from his fellows. But since they joined in the scramble, hoping to be amongst the more successful, even acknowledging thus the principles of selfish competition, it is with bad grace that they now especially find fault with those who have been more successful than they, instead of finding fault with the system which permitted, fostered and developed present conditions. Indeed, however strenuous may be the results of present conditions of the world, we can fully justify divine providence in permitting matters to take the course which has led up to the present condition of things--up to the time of trouble which will mark the consummation of this age and the inauguration of the Millennium.

Without selfish ambition to spur men on, without the law of necessity to speed the movements of the slothful, the tendency of mankind would have been toward a barbaric indolence, contentment with a hut instead of a palace, satisfied with signs and grunts and hieroglyphics instead of an education. Undoubtedly, all the fallen conditions considered, the Lord did the best thing for the race to permit selfish ambition to crack the whip and drive the remainder of the world toward a higher civilization than that into which they had sunk, as described by the Apostle in Romans, chapters 1 and 2.

"ALL THINGS CONTINUE AS THEY WERE"

The Lord through the Apostle calls our attention to the fact that in the end of this age there would be a tendency on the part of the worldly wise to say that there would be no change of dispensation; that all things continue as they were from the beginning of creation and will so continue--that there will be no change. This is brought out as an answer that will be made to some who will claim the presence of the Lord and the change of dispensation--just as we are doing. But in accord with the Word of God, we are not heeding these worldly wise, but are hearkening to the voice of him that speaketh from heaven, which assures us of a great change, and that it is now at the door: (1) A change of rulers, the Prince of Light taking from the prince of darkness the sceptre of this world and binding,

R4110 : page 4

restraining, him for a thousand years, that during the same he shall not deceive the nations. (Rev. 20:3.) (2) The overthrow of all present institutions built up under the influence of the prince of darkness, and fostered by ignorance, superstition and selfishness, and the substitution of a reign of equality and love which shall lift all men from the depths of degradation, mental, physical and moral, and bring them all to a completeness of perfection if they will, and thus to a plane of equality, destroying the unwilling as mischievous and injurious in the Second Death.

Emphasizing this change which he will bring about, the Lord through the Prophet declares that he will not forever plow the field and sow, but in its appropriate season he would do a reaping work. We perceive that the entire field was not sown with the good seed of the Gospel, but only a small, limited area, and that for now nearly nineteen centuries the Lord has watered and harrowed this sowing, and that the harvest time of the Gospel Age is come. True to our Lord's parable the Adversary was permitted to do a contaminating work--to over-sow the field with tare seed, and as a consequence the acceptable crop now to be gathered is a small one in comparison with what would be expected by those who have not been able to distinguish between wheat and tares, between consecrated believers and nominal Christians. To our understanding of the Bible, as set forth in the volumes of SCRIPTURE STUDIES, this harvest work has been in progress since October, 1874, and will be completed within forty years--by October, 1914. Within that time we fully expect that all the wheat will be gathered into the garner, glorified, and that the tares will be gathered into bundles, if indeed by that time their burning will not have commenced. We do not understand the burning of the tares will be with literal fire, nor that their destruction will mean the destruction of the individuals, but merely that they will cease to exist as imitation wheat and take their true stand with the world as members thereof, without part or lot in the inheritance of the "saints in light."

YET SEVEN YEARS MORE

From the foregoing it will be seen that to our understanding Christendom entered upon the final seven years of harvest time in October, 1907. Promptly on time the present panic gave Christendom a convulsive tremor, and it is our anticipation that the entire seven years thus started will witness a succession of panics and difficulties, each pressing a little more upon the interests of mankind, the rich as well as the poor, and each bringing conditions to a little harder plane than its predecessor, until, with the close of the seven years, during 1915, according to the Bible, we expect that anarchy will gain the upper hand of control throughout Christendom, overthrowing present institutions, civil and religious, financial and social, and in a general way plunging the poor world into the most awful trouble it has ever experienced--a trouble so dark, so terrible, that in referring to it the Master said, "Except those days be shortened there would no flesh survive." But then he added, that because of the Elect the days would be shortened. The Elect Church, at that time in glory with the Lord, and assuming the authority of the world, will at the proper moment intervene, and with divine power and wisdom bring order out of the confusion, and establish in the world righteous conditions, which the Scriptures assure us will then be welcomed by all mankind. Those now disposed to fight for present conditions will then, as a result of the chastening experience, be glad to look for and accept the new order of things--the reign of righteousness and love under the Millennial rule of the King of kings and Lord of lords, with whom in his throne will be associated

R4110 : page 5

the Bride, the Lamb's Wife--the Elect Little Flock of this Gospel Age.

We are not prophesying; we are merely giving our surmises, the Scriptural basis for which is already in the hands of our readers in the six volumes of SCRIPTURE STUDIES. We do not even aver that there is no mistake in our interpretation of prophecy and our calculations of chronology. We have merely laid these before you, leaving it for each to exercise his own faith or doubt in respect to them; but showing our own faith by our works. Even our enemies must concede, and many of them do concede, that the facts as they have developed year by year since we began these presentations in 1876 have most wonderfully, most remarkably, corroborated our expectations and continue to do so. For instance, the Jews had not thought of returning to their own land when, in 1878, we pointed out that the time for favor to that people had chronologically begun, in fulfilment of Isaiah's prophecy, "Comfort ye, comfort ye my people, saith my God. Speak ye comfortably unto Jerusalem, and cry unto her that her appointed hour is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isa. 40:1,2.) Zionism was not dreamed of at that time, and began to take practical form seventeen years afterward.

"A CONFEDERACY!"--ISAIAH 8:12

We pointed out from the Scriptures a federation of Protestants which would receive its life or vitality through association with the Episcopal Church, and that this combination of Protestants would be one side of the great scroll of the heavens while Roman Catholicism would be the other side of the scroll, and that these would not unite, but "roll together as a scroll" during this harvest time, and because of the shaking incident to the time of trouble and anarchy with which the age would end. But not until seventeen years later was the idea of federation brought forward. Formerly it was urged everywhere that the cause of righteousness was advanced by the competition between various denominations of Christendom. Now, however, the federation is surely near, and it will have an important part to play in connection with the trouble coming upon the faithful Little Flock, and later on it will receive by divine permission as complete an overthrow as came upon the Jewish institution, its prototype, in A.D. 70. In 1878 Christendom in general possessed faith in the precious blood of Christ, a ransom price: we pointed out from the Scriptures that a testing would come upon all and chiefly along this line, that a thousand would fall to one who would stand (Psalm 91:7); that the cross of Christ was set for a stone of stumbling and a rock of offence to both the houses of Israel--to Natural Israel in its harvest time, and to Spiritual Israel, Christendom, in this present harvest time of this age.

As we look about today, we see, alas, how truly the Scriptures on this subject have been fulfilled. Not a college or seminary that we know of in the world teaches the doctrine of redemption, the very foundation of the Gospel. Some of them teach Evolution, Higher Criticism and morality; others which do not openly so teach give similar instruction in a private way--in that the professors are known to hold these views. Amongst the ministers of all denominations the same thing is true: probably not one minister in ten can be found who would declare unequivocally that it is his faith that the death of Christ was a ransom price for Adam and his race--that without his death as our Redeemer there would have been no atonement for sin, and no forgiveness of sin, and no future life for any--the plain teaching of Scripture. Moreover, these same errors have stumbled and overthrown the faith of the majority of professing Christians, remarkably few of whom would be found who know what justification by faith means, and who believe that Christ died for our sins and rose again for our justification, that by his stripes we are healed, and that the chastisements necessary for the securing of our peace with God were laid upon him who died, the Just for the unjust, that he might bring us back into harmony with God. As for the coming generation, it is growing up in unbelief as respects the foundation principles of the real Gospel of Christ. It is being instructed in "another Gospel," which is not another, because there is truly no good tidings except that which God himself has provided, the forgiveness of sins through the merit of the precious blood of Christ. Not only in the colleges, but also in the High Schools, and now more latterly in the Grammar Schools--yea, even in the

Sunday Schools--the theories of Higher Criticism in respect to the Bible, and of Evolution as respects our race, are being taught. The one undermines faith in the Bible, the other puts before the mind of the youth another theory, the reverse of the Scriptural one, which --supported by teachers and professors and ministers and others--causes the Scriptural theory of a perfect Adam and his fall by original sin, his redemption by a Savior, and his ultimate restitution in the "times of restitution of all things which God hath spoken"--it makes all of these seem absurd, unreasonable.

THE TIME OF TROUBLE

Similarly the Scriptural presentation of the time of trouble has been found to be correct. Step by step the conditions have been approximating the great climax which the Scriptures declare. Education and general enlightenment and invention--blessings which belong to the morning of the new dispensation about to dawn--have awakened the world to its present rapid pace, and have turned the minds of the masses towards selfishness and the worship of Mammon in a remarkable degree. This Mammon worship is shared in not only by the wealthy but also by the poor. One man chases after a fortune of one thousand dollars, another after one of a million, another after hundreds of millions, but nearly all are in pursuit of wealth. If it be claimed that this is more true of the people of the United States of America than of Europe, we reply that this may be so, because in every sense of the word the people of America are awakened at least ten years in advance of Europe; but indications are that the whole world is getting awake very rapidly, and its awakening will be a ruder one than ours, with no less strenuous results.

R4111 : page 6

We are not faulting the people for their awakening in the morning time; we are not faulting them that in their hunger for a share of the wonderful blessings which God has granted in the present time they have been moving with selfish energy to the protection of their rights and the acquirement of greater privileges by means of labor unions and federations. We would be most inclined to find fault with the unjust and unreasonable demands and methods sometimes employed. And yet even here we sympathize in great measure when we remember that these, hungry for their pro rata of present blessings, have not the guidance of the Lord, his Word and his Spirit, to show them the wise and proper path. Hence some of their moves not only result disastrously to themselves, but sometimes inflict needless hardship upon some of the best-intentioned capitalists and employers. On the other hand, we must not be surprised that capitalists of keen mind, reckoning life as a battle and a game, have exercised their quick intelligence to strengthen their own position, to maintain advantage in their own hands, and to increase the same by combinations and trusts, eliminating competition and advantaging themselves in general. What more could we expect from natural men operating under natural laws, growing more and more disrespectful of the divine Word, and more and more into sympathy with the Evolution theory--that it is the law of nature to have a survival of the fittest, and that the unfit need not be sympathized with too much, but rather be allowed to drop out of the race for wealth and station and even for the right to live? Thus we find ourselves at the threshold of what we believe to be the last seven years of this Gospel dispensation.

THE PRESENT FINANCIAL SPASM

All financiers must ultimately agree that the present financial spasm was directly caused by selfishness on the part of the bankers, etc., and nearly all the wealthy are either directly or indirectly bankers or bank directors. Shrewd bankers realize that their business prospers in proportion as the volume of money currency is small in comparison to the amount of business. Hence the money of a country is sought to be restrained in volume, and at the time the present panic broke out amounted in this country to about $24.50 per capita. It has since been increased by the issue of more National Bank notes, etc., to about $33.00 for each person of population, which is larger than that of any other country. However, the business enterprise, etc., here is so much greater than elsewhere that in our judgment even yet we have only one-third the amount of money that the country really needs. The bankers of the world practically control the governments in this matter, and they advocate as small a volume as possible --as small as will be safe not to risk a panic. Why? Because they make their money on interest and discounts, and it is to their advantage to have the public short of money and needing to borrow. The scarcer money can be made without injuring prosperity and promoting a panic the greater will be the demands made upon them by borrowers, and the greater their profits.

The enormous amount of their profits and surplus above the capital stock is advertised by the banks with pride, as showing their prosperity and soundness. If money were three times as plentiful interest rates would be about one-third what they are today, and the bankers would not be so much more prosperous than the remainder of the people. As an illustration of how the scarcity of money operates to the advantage of the banks, we note the case of a Pittsburgher who recently got into financial trouble and applied to an institution of this city whose capital and surplus amount to many millions of dollars. After examining his property they let him have $250,000 on credit, and took from him a mortgage for $350,000--thus clearing, because of the necessities of the case, $100,000. Had money been more plentiful that borrower would have found many ready to come to his assistance on much cheaper terms. We are mentioning this matter in detail to call attention to the fact that selfishness is at the bottom of nearly all financial troubles, and it is selfishness that will be to blame for the final collapse which the Scriptures predict and which we expect in 1915.

We have already noted (Vol. IV., chap. VIII.) that the demonetization of silver was a matter instigated by the bankers. We have pointed out that it was inimical to the interests of the public. It lessened the money of the world by at least one-half. If silver were remonetized the business of the world would have none too much money for profitable handling, but that larger amount of money would make the banking business less profitable. Bankers tell the public that less money is necessary per capita than heretofore, because by our superior banking facilities one dollar chases around and, during a year, pays a thousand dollars worth of debts. We agree that the world has brilliant financiers, that our banking system in many respects is splendid, and that the making of one dollar do the work of a thousand is very wise for the bankers and very profitable to them. However, if the one dollar did one-third as much work as at present, the danger of panics would be proportionately decreased and the prosperity of the banks also decreased. Financial matters resemble a top, whose point is money and whose upper portion is composed of bonds, stocks, mortgages, securities representing value. So long as the top is kept spinning at a rapid rate it can stand erect upon the point, but when something occurs to overturn it it is difficult to get it to spin again. The heavy top of national debts, land values, etc., now prevailing throughout the world is too great in proportion to the world's money. But we have no thought that conditions will be materially changed. The bankers have the confidence of the public, great and small, and will continue to maintain their present power, and these and other deleterious influences will have much to do with bringing forward the great trouble in its due time, through "lack of confidence."

TRAVAILING IN BIRTH OF NEW ERA

We are not meaning to say that the banks of the country are not sound, reliable. Quite to the contrary: they are very rich--if their wealth be measured by the securities they hold. It is our expectation that the present stress will ere long be much relieved, but we do not expect to see as great prosperity as the past few years have witnessed; rather that there will be a down grade, with repeated hitchings or spasms of trouble, in harmony with the Apostle's illustration that this trouble is coming upon the world "as travail upon a woman with child." The final spasm, which we look for in 1915, will give birth to the new dispensation of peace and blessing, the Millennial reign of Messiah, in which we hope to share, for the blessing and uplifting of the world.

What shall we do? Quite a good many are inquiring as to the wisest course in view of our expectations. If by this query is meant, How can it be escaped? Our reply is that it will be impossible to escape the coming trouble except by death, for according to the Scriptures it is to be world wide, every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in. We understand the Scriptures to teach that all of the "overcomers," the "very Elect," will be gone before 1915 and its terrible collapse, though they may pass through a considerable measure of persecution before that, and of course would share with others in the sorrows and perplexities of the further spasms of the trouble. Our advice in general would be, "Trust in the Lord and do good," exercise faith and the spirit of a sound mind. Remember the Lord's promise to care for all who are his, and to make all things work together for their good. Rely upon this and show your faith by your calm, quiet demeanor in the midst of trouble. As for those possessed of money, we offer the suggestion that a small home is one of the safest investments imaginable.

R4111 : page 7

Should the banks some years later on become entirely insolvent, as we expect, money in them and in insurance companies, etc., would be practically lost; but a home well adapted to one's needs would still have a value. Some have queried whether or not a little farm would be profitable in the time of trouble. We reply that wherever the Lord's keeping power is there is safety; that so far as human judgment could go there would be as little safety on a farm as anywhere, for in the time we anticipate tramps and thieves will infest the country districts and beset the wayfaring man as much if not more than the city dweller. If attempting to locate a family of small children our inclination would be to prefer a town of moderate size, not a manufacturing city nor a mining village, but, if possible, a college town, inhabited by an intelligent middle class, where order would be more respected and prolonged. But the wisest and best legacy possible to leave to our friends would be a good example as respects honesty, morality and reverence for divine things. To be known to have money secreted at that time would be to invite thieves and torture and possibly death. If in the small town suggested a lot could be had sufficiently large for a back-kitchen garden, it would be desirable. That will be a time, however, for demonstrating the truthfulness of the Lord's words: "Lay not up for yourselves treasures upon the earth, where moth and rust do corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven."

OUTLOOK FOR THE WORK

We anticipate two more good years in connection with the harvest work. Already we notice that some who have heretofore been opponents of the Truth are surprised by the lightning-like rapidity with which the present financial trouble has come upon the country and has spread from ocean to ocean, and may yet perhaps influence Europe. They seem to read in this a corroboration of our expectations, and to be correspondingly

R4112 : page 7

more willing to investigate the more spiritual features in our presentations. Let us be prompt to avail ourselves of every opportunity for putting the Truth into the hands of the public. Some of the colporteurs write us that already they have found quite a slackening of their work. From others we have the reverse report, that when they mention that the SCRIPTURE STUDIES they are selling explain the panic and show from the Scriptures the outlook for both capital and labor they find many thereby interested to purchase, and we trust to read and become more thoroughly informed respecting all the features of the divine plan. During the next two years, even if the prosperity be not so great as at present, we expect to see the work go grandly forward, and perhaps as much or more evidence of gathered wheat as in the past. Those who cannot give all of their time to the colporteur work are again reminded of the Volunteer work, and that in this department all can serve. We are already arranging for a large output of tracts during 1908. We will contract for at least two millions at first, and from present prospects the financial sinews will not be lacking for the doubling of that number.

It remains largely in the hands of our readers to determine what shall be the output for the year 1908. Remember, that they are free and freight paid to your place. When writing about them give the quantity you would like to have, and also mention the reputed population of the district you hope to serve, and the number that will be cooperating with you in the Volunteer service. We think it not unreasonable to suppose that our Lord's estimate of treasures laid up in heaven would include such volunteer services, or any kind of service we would render to him and his cause.

"FIERY TRIALS THAT SHALL TRY YOU"

We come now to the most important feature of this view of the future--of the last seven years of the harvest. While, as suggested, we anticipate that the harvest work will go on, that the Truth will be spread very widely, it is our expectation also that another part of the harvesting work will be in progress, namely, the threshing and winnowing of the wheat already gathered from the field. Before it will be ready for the garner these tribulation processes of threshing and winnowing will be expected. If our anticipation be correct, it implies that there will be peculiar trials and testings of faith and of patience and of humility and of devotion to the Lord and to the brethren, upon those who are already in the light of Present Truth. To what extent have we still the chaff and straw of worldly sentiment attaching to us as New Creatures, as grains of wheat? To what extent are these earthly interests and ambitions holding us fast? We must be set free, and the experiences to be expected will be of a kind necessary for a complete separation from the things of worldliness and sin. So far as our hearts are concerned they must reach absolute perfection of intent and endeavor, however imperfectly they may be able to control our mortal bodies: otherwise we are not fit for the Kingdom, not fit to be gathered to the garner. To be forewarned is to be forearmed. The Apostle declares, "Of your own selves shall men arise speaking perverse things to draw followers after them." The last week of our Lord's ministry was the most eventful one of all, and the one which witnessed his greatest triumph with the people when they hailed him as King as he sat upon the ass. And yet the same week meant the severest trial upon all of his disciples and our Lord's ignominious death. So we shall not be surprised if something of a similar character should come to pass during these seven years--prosperity of the work amidst intensest opposition.

The Apostle, speaking of our day, mentions "perils amongst false brethren," and already we learn that some of these are boasting how much they shall be able to hinder the harvest work during the coming year. But we hear also the Word of the Lord assuring us that greater is he who is on our part than all they that be against us. We hear his voice again saying, "Let not your hearts be troubled," and again, "In quietness and confidence shall be your strength." So all of the Lord's true people should feel--"None of these things move us"--none of these things shall hinder us from our own faithfulness to the Lord and to the harvest work. Let us be content to wait until the great Chief Reaper at the close shall distribute his rewards and blessings. Let us continually seek his approval, and by and by we may hear his voice saying, "Well done, good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord."

It is proper here that we remind the Lord's people of the Master's words to the effect that there are just two great captains in the present conflict--that he himself is the Head and Leader of the one party, and the Adversary the head and leader of the other. He assured us that we cannot serve God and Mammon, selfishness. He implied that we might be in danger of mistaking

R4112 : page 8

which of these two masters we are serving when he said, "His servants ye are to whom ye render service." The implication is that some might be serving the Adversary and mistakenly think themselves the servants of the Lord. We urge all to think carefully along these lines, to note what have been the leadings of divine providence throughout the harvest time, to note the spirit that belongs to the work--the spirit of self-sacrifice, the spirit of loyalty to the Word, the spirit of love for the brethren to the extent of laying down life in their service. We are also to notice the spirit or disposition of the Adversary, that it is not to build up but to pull down, that it is out of accord with the harvest work of the great Reaper, that it is self-seeking and ambitious, and disposed to raillery and to "shoot out arrows, even bitter words," against those who are seeking to serve the Lord and his cause, from whom they receive no arrows again in return. --Psa. 64:3.

Let us have in mind at the opening of this year the words of our Master to the apostles in his Gethsemane hour, "Watch and pray lest ye enter into temptation." Let us remember that it was zealous Peter who most courageously said, "Lord, though all men forsake thee yet will not I!" it was he who slept while he might have been giving some words of encouragement and joined with the Master in prayer, and it was he who later on temporarily fell from his steadfastness and joined himself to the enemies of the Lord by denying him. We are glad that he ultimately recovered himself by the Lord's assistance, but how much better it would have been, how much happier for him, if he had watched and prayed. And so with us--let us follow in the footsteps of our Lord, watching and praying, walking circumspectly; let us lay down our lives for one another in the service of the Truth, not rendering evil for evil nor railing for railing, but contrariwise let us bless those who seek to injure us and pray for them, realizing that not of themselves do they these things but of the Adversary's misleading, even as we have the assurance that those who crucified the Lord were under Satan's delusion, as the Apostles say, "I wot that in ignorance ye did it, as did also your rulers." "For if they had known they would not have crucified the Lord of glory."

So those who now oppose the Truth do so because their eyes are holden and their ears are holden because of the Adversary, and because they have allowed themselves to become entangled by his delusive snares and ambitions. We hope and pray for their disentanglement, their recovery, while we shun their ways.

===================

R4115 : page 8

TWO DEBATES ARRANGED FOR

THE Editor of ZION'S WATCH TOWER is not anxious for debate--except where it would seem to be necessary for the defense of the Truth, or providentially indicated as likely to bring forth good fruits. However, as Dr. Eaton's challenge came unsolicited, so also, now, we have two more--both of which we have accepted in the name of the Lord and depending on his sustaining grace--as follows:--

DEBATE WITH REV. WM. DILLON, D.D.
VERY PROMINENT AMONGST THE "UNITED BRETHREN,"
AT ELKHART, INDIANA, JANUARY 17 AND 18
FOUR TOPICS, TWO HOURS EACH, AFTERNOONS AND EVENINGS

(1) "The Scriptures teach that there will be no probation nor opportunity for salvation after the body dies, nor subsequent to the second coming of Christ." Dr. Dillon will affirm, Pastor Russell will deny.

(2) "The Scriptures clearly teach that only the 'saints' of this Gospel Age will share in the First Resurrection, but that vast multitudes will be saved in and by the subsequent resurrection." Pastor Russell will affirm, Dr. Dillon will deny.

(3) "The Scriptures clearly teach that the second coming of Christ will precede the Millennium, and that the object of both the second coming and the Millennium is the blessing of all the families of the earth." Pastor Russell will affirm, Dr. Dillon will deny.

(4) "The Scriptures clearly teach that the divine penalty for sin--actual transgressions of God's holy law--eventually to be inflicted upon the incorrigible, will consist of inconceivably painful sufferings, eternal in duration." Dr. Dillon will affirm, Pastor Russell will deny.

DEBATE WITH ELDER L. S. WHITE
SELECTED REPRESENTATIVE OF THE "CHRISTIAN DENOMINATION" (RADICAL BRANCH)
CINCINNATI, O., FEBRUARY 23-28.
SIX TOPICS, TWO HOURS EACH. PARTICULARS IN OUR NEXT ISSUE.

===================

R4112 : page 8

PREPARING THE WAY OF THE LORD

--JOHN 1:19-34.--JANUARY 12--

Golden Text:--"Behold the Lamb of God,
which taketh away the sin of the world."

OUR Lord declared of his forerunner, "Verily, I say unto you, there hath not arisen a greater prophet than John the Baptist." The signification of the word prophet is "proclaimer"--not necessarily a proclaimer of future things, however. For instance, the Scriptures refer to the prophets and seers, the latter-named referring particularly to the seeing of visions and the foreseeing of coming events. Strictly speaking, a prophet is one who teaches or proclaims, though in many instances the two qualities are combined in one individual. This was so in the case of John the Baptist. He was not only a prophet declaring the important message to the people that they should repent, etc., but he foretold coming events--as, for instance, in this lesson he foretold that our Lord was the Lamb of God which should take away the sin of the world. He declared also that the Lord would baptize people with the holy Spirit and with fire. There was no greater prophet than John, because none of them was entrusted with a more important service of the Lord. Others had foretold the coming of Messiah, his birth of a virgin, his being led as a lamb to the slaughter, his crucifixion, his resurrection, etc., but to John was given the very honorable service of being the first direct announcer or herald of the Son of God, the man Christ Jesus.

While thinking of this honorable position occupied by John, let us remember the Master's word on the subject--"Nevertheless I say unto you, he that is least in the Kingdom of heaven is greater than he." (Matt. 11:11.) What a thought there is here respecting the honor that God has conferred upon the apostles and upon all who since their time have believed on the Lord through their word and come into vital relationship

R4113 : page 9

with him through faith and consecration. In proportion as we realize this honor of being ambassadors for God, let us be faithful in the use of the opportunities and privileges afforded us. It was for John's honor to be the herald of the Lord in the flesh; it is our distinction to be permitted to proclaim the parousia of the Son of man and his glorious reign, about to be inaugurated for the blessing of all the families of the earth. Let us be faithful even unto imprisonment, even unto death, even unto beheading, should such be the providence of God.

John's proclamation was, "The Kingdom of heaven is at hand, repent"--reform, get ready for it. He foretold that our Lord would treat the people of Israel as a reaper, that he would winnow the wheat and cast the chaff into the fire. The same thought he expressed again, saying, "He will baptize [some of you] with the holy Spirit and [others of you] with fire." These prophecies were accurately fulfilled. Our Lord did a reaping work in that nation, as he said to his disciples, "I send you forth to reap that whereon you bestowed no labor." For three years and a half the Lord reaped and gathered the first-fruits of that nation as his disciples, and upon these at Pentecost he poured out the holy Spirit. Subsequently the apostles gathered others before the time for the burning of the chaff, the "baptism of fire" which occurred in the closing of their national history, which culminated in A.D. 70 with the utter destruction of the city, the temple, and their entire polity. Similarly we who are living in the harvest time of this age, and who are declaring the presence, parousia, of the Son of man, are aware that a reaping work is now being accomplished in Christendom, nominal Spiritual Israel, and that all the wheat will be gathered into the garner, beyond the vail, and that speedily there will come upon the world, especially upon the tare class, a time of trouble such as never was since there was a nation--the divine preparation for the establishment of Messiah's Kingdom in power and great glory for the blessing of all the families of the earth.

"WE BE ABRAHAM'S CHILDREN"

John's announcement that sin would bar any from a share in the Kingdom, and hence that all should repent and seek divine reconciliation and turn over a new leaf, came as a shock to some who had been passing as God's holy people--the Pharisees and the worldly-wise Sadducees, higher critics, unbelievers. While some of these hearkened and confessed their sins and reformed, others disputed, claiming that John's teachings were extreme and unreasonable. Their argument was that God had promised the Kingdom to the seed of Abraham. There is no other nation of Abraham's seed and none other as holy or as worthy as we, and the promise of the Kingdom belongs to all Jews irrespective of their sanctity. So those who really embraced John's testimony were chiefly of the poor, confessedly sinful. We have the Lord's word for it that if the nation at large had heeded, had accepted John's message, they would have believed in Jesus. Hence we may well suppose that of the 500 brethren who became our Lord's disciples before his crucifixion, and who were privileged to see him after his resurrection, many of them were of those who had heard and heeded John's message. We may suppose also that considerable numbers of those who believed on the day of Pentecost and afterward were of those who heard John and were baptized by him for remission of sins and reformation of life. Thus do divine arrangements and agencies cooperate for the blessing of the honest-hearted, whatever may be their station in life, high or low, rich or poor.

OUR LORD'S FORERUNNER

In the East in olden times, and still, great personages in their travels are preceded by heralds or forerunners who clear the way. Dr. Trumball describes the streets of an oriental city, "well filled with half-naked cripples, blind beggars, vain women, and men in bright-colored garments, donkeys trotting through the crowded ways. Suddenly out of all this confusion a sharp, clear voice was heard, 'O ah! O ah!'--meaning, Take care--from a young Egyptian, gaily dressed, coming on the run, swinging a light staff in his hand and repeating his cries to the throng in the street to make way for those who are to follow. Close behind him came an open carriage drawn by a span of showy horses, containing an official of the government. During my stay in Cairo one of the commonest sights was the carriage of a pasha, preceded through the crowded streets by one or more forerunners, calling aloud for the clearing of the way."

John the Baptist was to be the forerunner of our Lord in the flesh--to clear the way, to make the announcement --that he might be properly received, etc. But John did not fulfil all of the prophecy relating to this clearing of the way and preparing for Messiah's Kingdom, which reads:--

"Prepare ye in the wilderness the way of the Lord,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain shall be made low,
And the crooked places shall be made straight,
And the rough places plain."--Isa. 40:3,4.

THE ANTITYPICAL ELIJAH

We remind our readers that in the second volume of DAWN-STUDIES, chapter VIII., we have set forth the evidences that as John in the flesh introduced Jesus in the flesh and thus fulfilled the work of forerunner, so the Church in the flesh during this Gospel Age has been the antitypical Elijah, whose business it is to announce the second coming of Christ, the King of glory, and to call for the clearing of the way for his Millennial reign. As you all have this presentation we will not enter into a discussion of it here.

Let us note the foregoing prophecy: We perceive that John's ministry accomplished comparatively little of this; it lasted less than two years and reached a very small proportion of one generation, of one nation. But this is the very message that the antitypical John, the antitypical Elijah, the Church of Christ in the flesh, has been witnessing to the world. Its message as voiced by the Apostle is that the world is in a wilderness condition and needs the presence of the great King to bring order out of its confusion. Its message is that those who hear should walk circumspectly, should make a straight pathway in the desert, a highway for the coming King. More than this, it shows

R4113 : page 10

that the entire reign of Jesus and the Church during the Millennium will be to prepare the world for the presence of Jehovah, that the earth may again become his green footstool instead of being a desert, rejected and condemned by him because of sin.

Not only is the work of the Church in the flesh pointed out in this prophecy, but also the work of Christ and the Church in glory during the Millennial Age is foretold--"every valley shall be exalted," signifying that the humble shall be lifted up out of degradation, and those who have reached high positions of influence and affluence under the reign of sin shall be humbled under the reign of righteousness, and thus symbolically "every mountain shall be brought low." The great things which belong to the present time of sin and imperfection will all be straightened out, and the incongruous things will all be smoothed over; so that eventually the world of mankind, as a result of the work of the "Times of restitution of all things," shall again be in harmony with the divine will and the divine law of love, be ready for a return of the divine presence, as represented by the prophets in the words, "He shall make the place of his feet glorious."

"WHO ART THOU, THEN?"

This was the question asked of John the Baptist--"Art thou the Messiah?" No. "Art thou Elias?" No. "Art thou that prophet mentioned by Moses?" (Acts 3:21,23.) No. "Who art thou, then? Why do you come in this manner, speaking as with authority?" John's answer was, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight....I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." (Luke 3:4,16.) Thus did John announce the greatness of Messiah and his own insignificance in comparison. Surely we who antitype him may feel very humble in respect to all of our privileges in connection with the announcement of the glorious Kingdom. Any other attitude would be unworthy of us as his representatives and ambassadors. The poet expresses this matter, saying:

"Rather be nothing, nothing--
To him let their voices be raised;
He is the fountain of blessing,
Yes, worthy is he to be praised."

How similar is this announcement to the one made by John. There Jesus was present in the flesh, offering himself to fleshly Israel. Now he is present a spirit being and equally unrecognized. There he was eventually recognized by all the Israelites indeed; here we expect that his presence, parousia, will be recognized by all Spiritual Israelites indeed before the "harvest" closes. It is not advisable to cast this pearl of precious truth before the world nor before the unconsecrated. The facts of the Lord's presence, that the harvest work is now in progress, that the wheat will

soon all be garnered and that the fire of trouble upon the tares will soon be kindled are only for those who are "Israelites indeed," hungering and thirsting for righteousness. But these truths are indeed meat in due season for all the wise virgins.

"BEHOLD THE LAMB OF GOD"

While our Lord's strength and majesty are symbolically referred to when he is styled the "Lion of the tribe of Judah," thus picturing his mighty power as the Millennial King, the picture of a lamb is certainly very appropriate to him in connection with his earthly ministry and sacrifice for our sins. His submission to the Father's will in every particular and ultimately even unto death, even the death of the cross, was very lamb-like. Furthermore, he was God's Lamb in the sense that his offering for our sins was the divine arrangement, the Father's plan. The Scriptural declaration is that God gave his only begotten Son to be man's Redeemer, that he sent his Son into the world--the Son delighting to do the Father's will. All these thoughts beautifully blend together in this expression, "The Lamb of God." Moreover, it brings to our minds the thought of the necessity for a sacrifice for our sins. In no other way could a lamb take away or bear the sin of the world. How glad we are that by the Lord's grace we not only have eyes of understanding to see him as our great Teacher, Shepherd, but also eyes to see and minds to understand that he was indeed the Lamb of God, whose sacrifice on our behalf is to cancel our sins, their penalty, etc. Only those who can recognize Jesus as the Lamb of God, the Sin-Bearer, can have the justification by faith proffered to believers in this Gospel Age. Let us never lose sight of this feature of the Truth, Whoever loses his robe of righteousness through faith in the blood, loses all so far as the Scriptures reveal.

TAKING AWAY THE SIN OF THE WORLD

How wonderful are the statements of the divine Word!--how exact! John, as a Jew, would not be expected to understand all that his words declared, for the Jews were especially expecting Messiah to take away the sins of the Jews, and that then they, as God's Royal Priesthood, would correct the world in righteousness. But John's declaration goes farther than this, and includes all the Gentiles as well. The wisdom from on high which guided this prophetic utterance is beyond that which the majority of the Lord's people today can appreciate. The general thought today seems to be that the sin of the world is never to be taken away--that the world will sink down into eternal torment under the weight of sin--the Adamic condemnation, supplemented by personal transgressions. Christendom, Churchianity, today knows nothing about a Savior that, as the Lamb of God, shall take away the sin of the world. Alas! alas! poor, blind Christendom! It has read these words and other similar declarations of the Scriptures without getting from them the real blessing which they contain. We remember in this connection the Apostle's statement that "the man Christ Jesus gave himself a ransom for all," and we remember his further statement that Jesus' sacrifice was "a propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (I John 2:2.) Truly, as the Lord declared, As the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans. How glad we are that we find God to be neither

R4114 : page 11

little, mean nor revengeful, but a great God whose wondrous plan so far transcends the thought of man. As we look with the eyes of our understanding we realize a measure of the fulfilment of the Apostle's prayer, which, no doubt, included us, "I bow my knees unto the Father of our Lord Jesus Christ,...that ye may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ that passeth knowledge."--Eph. 3:14,18,19.

HIS WORK IS BEFORE HIM

John the Baptist spoke of the Lamb as being present, but of the cancellation of the sin of the world as being a future work. And this work is still incomplete. Our Lord did die as the Lamb, his sacrifice was indeed fully meritorious and satisfactory to the Father, as evidenced by his resurrection from the dead and exaltation to glory and power. But in harmony with the divine plan, the taking away of the sins of the world is divided into two parts: (1) The taking away of the sins of those whose hearts long for reconciliation with God and forgiveness, and to be in harmony with that which is right and true and just and good. These, called believers, have their sins taken away reckonedly; or rather, as the Apostle and the Prophet express it, their sins are "covered" from God's sight by the robe of Christ's righteousness--to be entirely blotted out or taken away when, by the Lord's grace, they shall have finished their course and as faithful ones been counted worthy to enter into life eternal. In that new body then to be granted there will be no blemish, no sin to cover, all will have been blotted out. Then will begin the reign of Christ and his glorified Church, his Bride, the blessing of the world--the Millennial reign, the Kingdom of the heavens, the rule of righteousness. (2) But before that reign shall begin, the Lamb of God--who redeemed the world more than eighteen centuries ago--will present the merit of his sacrifice and the sacrifice also of the Church, his Body members [made worthy, acceptable through his merit], to the Father as the second offering of the great Day of Atonement sacrifice--for all the people.--Lev. 16.

As the Lord's presentation of his sacrifice when he ascended up on high was accepted of the Father and the blessing came upon the Church, the household of faith, so surely will the second presentation in the end of this age when offered by the great High Priest be acceptable to the Father for the sins of the whole world --all the people. Divine forgiveness for all, the obliquity of Adamic guilt and weakness, will then be made applicable to every creature, and only for such portions of transgressions as have been in the nature of wilful wrong doing will receive "chastisements," "stripes." (Luke 12:47,48.) All the influences of that Millennial Kingdom will be exercised for the blessing, uplifting and assistance of all who will then be brought to a knowledge of the Lord and his gracious plans. Even stripes, chastisements, judgments are amongst the assistances for the world and their correction in righteousness. So, then, by the end of the Millennial Age, the blessing of God--through the Lamb of God which taketh away the sin of the world--shall have accomplished such wonderful, gracious blessings for mankind that all shall have reached the full perfection of restitution to human nature except the incorrigible, who will be "utterly destroyed from amongst the people." --Acts 3:23.

JOHN'S FAITHFUL WITNESS

We see in John's message an utter absence of selfishness, that stumbling stone which has kept so many of the Lord's people from themselves progressing and from being used of the Lord as a blessing to others and witnesses to the truth. John's confession was that Jesus was far greater than himself, and should be preferred before him because he was before him. He was not only before him in the sense of having had a preexistence with the Father, but he was before him in the sense of always having had a higher station and being perfect, while John himself was compassed with imperfections of the flesh like other men.

The declaration, "I knew him not," should not be understood to mean that he was not acquainted with Jesus, for the record shows that they were full cousins. Rather the thought is that he knew not that Jesus was the Messiah: he knew him as his cousin, he knew him as a wonderful boy and a wonderful man, he knew him well enough to at first protest that he was not one of the kind that should be baptized--he was not a sinner. But after Jesus had insisted that by his baptism he would be accomplishing the Father's will--"fulfilling all righteousness"--then John baptized him in water. There, he tells us, at that moment he received from God the evidence that Jesus was the Messiah. He had already been informed that he was to announce Messiah and the Kingdom, and that he would know the Son of God by beholding the descent upon him of the holy Spirit as a dove, but he had not expected that this demonstration should take place in connection with any whom he baptized. He himself, then, was astonished when he beheld the descent of the Spirit upon the Lord, and he announced then to the people that Jesus was the Messiah, the Son of God, the Lamb of God. John did not announce that Jesus was the Father, but that he was the Son of God. This was our Lord's own declaration, the declaration of the apostles, and our testimony must be in harmony with this. We are not to ignore the Father nor the Son nor the relationship between the two, nor the oneness which exists between them, which our Lord explained in his prayer, when he prayed for the Church that they all might be one even as he and the Father are one--not one in person, but one in unity of heart and purpose.

===================

R4115 : page 11

FINDING THE LORD'S JEWELS

--JOHN 1:35-51.--JANUARY 19.--

Golden Text:--"We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth."

OUR last lesson showed us Jesus at the time of his consecration and its symbolization by baptism, when he received the holy Spirit, which to John the Baptist was the token that he was the Messiah. It was after this that Jesus was for forty days alone in the wilderness studying the divine plan, and particularly his own share therein, under the enlightening influences of the holy Spirit which he had just received. This, we see, brought also testing and temptation from the Adversary, suggestions of other and different ways from that which the Lord's Word indicated and which the holy Spirit now showed. Our Lord having passed through those temptations successfully, a victor, began his ministry of three and a half years of self-sacrifice even unto death. Naturally enough he went back to where John had been baptizing and preaching. How much fellowship he enjoyed with John is not stated, or how long he remained in that vicinity. Only the most perspicuous incidents are noted.

It was while Jesus was away in the wilderness that the Pharisees and Scribes asked John whether or not he was the Messiah and received bold testimony that he

R4115 : page 12

was not, and was not even worthy to be the menial servant of the great Messiah, who was to accomplish the fulfilment of the prophecies. This was just before our Lord's return, and on the next day (v. 29) Jesus--having returned from the wilderness--mingled amongst the people listening to John's preaching, etc., and it was at that time that John said, "Behold the Lamb of God which taketh away the sin of the world," and acknowledged him publicly, and that he had the witness of the Spirit in seeing the dove resting upon him at his baptism. It was on the following day, as we read in our lesson, that John, standing with two of his disciples, pointed to Jesus in the distance walking and said, "Behold the Lamb of God."

"THERE COMETH ONE AFTER ME"

The beautiful simplicity and honesty of John the Baptist is remarkable because it is rare. The majority of even the noble-minded seem to have such a selfish, grasping disposition as to unfit them for a service of this kind committed to John. Apparently the majority would find it absolutely impossible to avoid the extolling of their own position and service and dignity in connection with whatever they would say in respect to another, but John seems to have been utterly oblivious of himself--he thought only of his responsibility as the Voice that should cry in the wilderness to them, announcing Messiah. Disowning all honor and distinction for himself, he directed the reverence of all hearts toward Jesus. Let us emphasize this, each in his own heart, as being the proper attitude for all of the Lord's honored servants. We are not to honor ourselves, but to honor him whom the Father has honored, our Lord and our Head. In proportion as we shall be faithful in this service and seek not our own but our Master's praise and honor, pointing him out as the one in whom is centered the divine plan--in this same proportion will we be exhibiting the spirit, disposition, which our Lord can approve and reward with a share in the heavenly Kingdom and glory. If we did not cultivate this spirit and have it in our hearts we would be unfit for the Kingdom--unfit to be entrusted with so great power, honor and glory and with immortality. "He that honoreth me I will honor," "He that is ashamed of me and of my words, of him will the Son of man be ashamed," "He that exalteth [praises] himself shall be abased; he that humbleth himself shall be exalted."--John 5:23; Luke 9:26; 14:11.

"ALL MEN WERE IN EXPECTATION"

The Scriptures inform us that at this time the whole Jewish nation was in expectation of Messiah. The records show this in connection with the time of our Lord's birth, the solicitude of Herod, the killing of the babes of Bethlehem, the journey of the wise men, etc. Doctor Farrar remarks on this same line:--

"We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world."

It was in harmony with this general expectation of the people that John's preaching drew such large crowds when he announced that the Kingdom of Messiah was nigh, and that all those prepared for a share therein should confess their sins, repent of them and reform--inviting them to symbolize this by baptism, but applying it only to Jews, and not in reference to their original sin--which under the Law was atoned for year by year with the blood of bulls and goats--but referred to repentance for all personal transgressions, misdeeds against the Law. We have our Lord's testimony for it that in proportion as the people believed John's message and acted thereon, in that same proportion they were ready for his ministry and the further truth of the Gospel. Hence we are not surprised that those who became the Lord's disciples were in some manner intimately and sympathetically acquainted with John and his preaching. Is it not a rule in divine providence that one step of knowledge and devotion leads to another? It was in harmony with this that the disciples of John the Baptist had the Messiah first pointed out to them, and thus the door was opened for their becoming Jesus' disciples.

SEEKING FELLOWSHIP WITH JESUS

The two disciples to whom John the Baptist made the remark, "Behold the Lamb of God," at once concluded that if they had found the Messiah whom John was introducing it was time to seek his fellowship, and if possible identify themselves with his ministry. Nor does John the Baptist seem to have offered the slightest remonstrance against their leaving off cooperation with him. The name of one of these is given in the narrative, Andrew; the name of the other is omitted, but it is presumed that it was John, the writer of this Gospel, whose modesty in such matters is indicated by the withholding of his name on another occasion also --when he refers to himself as "that disciple whom Jesus loved." How beautiful this modesty, how much it endears the character of John to all of us. A less modest man in writing of the matter would probably have told of how he first thought of following Jesus and invited Andrew to accompany him. But we can not only have much more love for John because of this characteristic of humility, but it gives us correspondingly more confidence in all he has written--that ambition did not warp or color any of his descriptions of the matters recorded by him.

The modesty of the two men is further exemplified by their course of conduct in following the Lord instead of approaching him boldly and saying, "Sir, we have the honorable distinction of being amongst the most prominent disciples of John the Baptist, and now introduce ourselves to you." On the contrary, they followed quietly, wondering where our Lord resided and how they might have an opportunity without obtruding themselves to become acquainted with him. Their reverence for him and their modest opinion of themselves restrained them from improprieties. However, after they had followed the Lord probably a considerable distance on his journey toward his abode, he turned to them saying, "What seek ye?" or, as we might translate it into the form of today, "Is there anything I can

R4116 : page 13

do for you?" Taken by surprise, they merely answered the Master, "Rabbi, we are wondering where you reside." Our Lord answered, "Come and see," and they went with him and spent the remainder of that day (for this was about four o'clock in the afternoon) in his company. Their queries and our Lord's answers during that afternoon and evening are open for our imagination, for no record is given us. Doubtless they explained to the Lord what they had heard respecting him from John the Baptist, and made inquiries regarding his future work and Kingdom. We may be sure that our Lord told them only part of the truth, in harmony with his subsequent statement to all of the disciples, "I have many things to tell you, but you cannot bear them now."--John 16:12.

LESSONS FOR THE NEW CREATION

There are several lessons here that may profit us: (1) The humility of the disciples in their approach; (2) Their proper ambition to have all that God had provided for them and to make use of their opportunity --to progress from being the disciples of John to the discipleship of Jesus; (3) Their seeking in this unobtrusive manner to have fellowship with the Lord and to become better acquainted; (4) Our Lord's generous reception of them and hospitable invitation to his home; (5) His wisdom in not telling them the whole truth--neither about the heavenly things nor about the earthly trials and difficulties. Meat in due season is the Scriptural order--milk for babes, strong meat for those who are more developed, as the Apostle recommends.

How much need all the Lord's dear followers have for applying these various lessons each to his own heart and experience and practice! How many of us have had a zeal without wisdom, and have fed new beginners with strong meat, which has troubled and hindered them if it did not choke their interest. But we are all pupils, and let us all learn more and more to be wise as serpents and harmless as doves, as earnest in showing the pearls to those ready for the sight as in withholding them from those who are swinish and unprepared.

"WHAT ARE YOU SEEKING?"

There is peculiar force in this query, and no doubt our Lord used it with the intention of awakening this very thought in these two who first sought his companionship. It is a good question for each one of us to put to himself, and for us to suggest at a proper time to all others who are manifesting any interest in Present Truth. What are we seeking? What are we looking for? We know what the world is seeking--wealth, honor, fame, ease, etc.--and we know that many who turn toward the Lord still have the spirit of the world. They would like to be the Lord's disciples and still have and cultivate and enjoy the hopes and ambitions that are more or less worldly. It is appropriate that we should give heed to the Master's words as though they were addressed to each of us individually, What are you seeking? Let us answer our Master in our own hearts and in prayer; and before we make answer, let us consider well that it may be a truthful one, for we might indeed deceive ourselves, but could not deceive him with whom we have to do. It is right that we should seek the Kingdom and that we should know that there is a great honor and glory and dignity associated with it by divine arrangement, and that thus we should "seek for glory, honor and immortality." But in conjunction with this seeking of the Kingdom we should remember our Master's words on another occasion, that we should seek chiefly the Kingdom of God and his righteousness.

We are to remember that the Kingdom is not to be reached by an unrighteous path, that injustice, iniquity, lawlessness, self-indulgence, selfishness in any form are paths which lead in other directions. We are to remember that the Master by word and by example indicated to us that to live godly in this present time would involve us in a measure of persecution, as it did him, and that the servant must not expect to be above his lord in the world's favor. Hence to say we are seeking the Kingdom means that we are taking the path leading thereto--the narrow way of self-denial. It means that we have enlisted under the banner of the Lord, with a full knowledge that our loyalty to him will mean to us opposition from the world, the flesh and the Adversary, as we seek to be good soldiers of the cross and to endure hardness in fighting against sin. It is those who seek the Lord with sincerity, with honesty, without guile and without selfishness, who find him, have fellowship with him and become his true disciples, and eventually will have joint-heirship with him in his Kingdom.

"FIRST FINDETH HIS OWN BROTHER"

One of the two who heard John and followed Jesus was Andrew, the brother of Simon Peter--"He findeth first his own brother Simon." The revised version may be understood to imply that both disciples sought their brothers, but that Andrew found his brother first. If, as is supposed, John was the other disciple, we know that he had a brother, James, and that the latter also was brought to the Lord. The particular thought we wish to emphasize here as worthy of special commendation, embodying a proper lesson for us, is the fact that these disciples in beginning the service of the Truth went first to their own brethren. This implies that they had brotherly love in their hearts, as we should properly expect all would have who would be found worthy to be disciples of Jesus. It implies that they had influence with their brethren along religious lines, which probably would not have been true if they had not been recognized by their relatives as men of character and principle. If, therefore, any of the Lord's people should feel impelled to first go to strangers with the good tidings it would be a less favorable sign as respects the esteem in which they are held. However, let them not feel discouraged if they have not this favorable evidence to begin with. Let us remember the Apostle's assurance that amongst those the Lord is choosing for his disciples there are not many great, noble, influential--that they are mainly the ignoble.

The very fact that the Lord has granted us the privilege of his fellowship is an assurance that there was something in us that he did not despise, and was

R4116 : page 14

willing to take over, that he might mould and fashion it by his truth and grace, and finally present it beautiful and irreprovable before the Father through the glorious change of the First Resurrection. Again, however, let us emphasize the propriety of loving those who are our kin to the extent that we will do all in our power for their assistance. As this is a rule that should prevail amongst brethren it should also be a rule as between husband and wife, parents and children. If a wife should receive the Truth, her first joy should be, if possible, to bring the matter to the attention of her husband. If a husband receive the Truth it should be his first joy and privilege to bring the matter to the attention of his wife, and so between the parents to the children. We confess that we have been surprised at times to find that this course, which seems so natural and so proper, has not always suggested itself to those who have come into the light of Present Truth.

We advise that where a different course has been followed it is time for a change. Let the husband plan for the welfare of the wife and assist her in arranging the home matters, so that she may have time for studying the Truth, attending meetings, etc. Let the wife coming into the Truth give diligent attention to arrange matters most favorably for her husband, that he also may enjoy the blessings, the privileges of study, etc. The old adage, that "Charity begins at home," is as true of religious charity as of other kinds. "Husbands, love your wives"--do all in your power to bless them, especially in their highest spiritual interests, and to bring to them this highest of all joys. "Wives, reverence your husbands"--appreciate them, and desire that they shall have all of the good things obtainable, and use your best influence for their assistance.

"WE HAVE FOUND THE MESSIAH"

With this message they greeted their brethren, and, as explained in the text, the Hebrew word Messiah corresponded to the Greek word Christ. They knew that for long centuries Messiah had been promised, and that their whole nation, through varying vicissitudes, had been looking, hoping, praying for his coming and for the blessings which he would bring to their nation as their king, delivering them from all evil and exalting them with the power of God to be the light of the world, and thus through them shedding blessings upon all nations. The afternoon spent by these two with Jesus had convinced them that the words of John the Baptist were correct, that Jesus was "the Lamb of God, which taketh away the sin of the world."

It is not explained how Peter received the message, but judging him from his subsequent course of conduct, we must assume that he came with haste to see, to know, to judge for himself on the subject. The nature of the evidence given him by Jesus is not related, but he believed, became a disciple, received a new name--an added name. He was Simon Bar-Jona, or Simon, son of Jonah; now, henceforth, he would be more particularly known as a disciple by the name of Simon Peter, that is, Simon, a stone. Thus early did Jesus indicate his knowledge of the man, recognizing him as one of the living stones for the glorious Temple of the future, as this Apostle himself afterward explained. --I Pet. 2:4,5.

R4117 : page 14

"GO FORTH INTO GALILEE"

On the day following Jesus would go forth into Galilee, and en route found Philip, whom he personally invited to become his follower, and then speedily Philip found Nathanael, known also in the Scriptures as Bartholomew.

This finding of the disciples is described to have been at Bethabara, where Jesus was making his home, and which by the revisers is called Bethany--thus giving the suggestion that our Lord was acquainted with the family of Lazarus and Martha and Mary before he began his ministry, and that it was to this point that the disciples followed him from the fords of the Jordan, where John had been baptizing. Evidently our Lord tarried in the vicinity of John's mission for a time, there to find some of the most earnest ones whom John's preaching had gathered together.

It will be noticed that the disciples here mentioned all came from Galilee, John and James, Andrew and Simon Peter, Philip and Nathanael. (Judas alone was a Judean.) What were these men doing so far away from their homes? We can only suppose that they were amongst the masses who heard of John and his preaching, and who were so deeply interested in the coming Messiah that they came what was considered in those days a considerable journey, leaving their business that they might hear what John had to say, and join with him as his disciples in helping to prepare the way for Messiah. How the Lord does use one ministration of the Truth to prepare our hearts for a later and fuller illustration of it! This corroborates the statement of our Lord's prayer to the effect that these disciples were true, God-fearing consecrated men before they came to Jesus. In the prayer Jesus says, "Thine they were and thou gavest them to me." (John 17:6.) A lesson to us in this is that if we are faithful and zealous to every portion of truth that comes to us, according as we receive and act upon this we will be prepared for another. Had these men not had the spirit of consecration they never would have left their affairs to join with John in his ministry, and then they might not have been so well prepared to be the honored apostles of Jesus.

"WHENCE KNOWEST THOU ME?"

The story of the call of Nathanael is a specially interesting one. Our imaginations have little difficulty in filling in the items omitted by the narrative. Philip himself had come within the charmed circle of our Lord's influence, and had realized that it was a blessed privilege to become his disciple and that he must be indeed the long-looked-for Messiah. Full of this confidence he looked for his friend Nathanael, whom he recognized as being of one mind and heart with himself in the desire to serve the Lord and to be ready for Messiah's Kingdom. Finding him his salutation was, "We have found him of whom Moses in the Law and the Prophets did write--Jesus of Nazareth, [adopted] son of Joseph." Nathanael was apparently a man of keen intellectual power. He felt that his friend Philip had accepted something too hastily, and that he was being deceived by a pretender, and his prompt objection was, "Can any good thing come out of Nazareth?" As though he had said, "That is a mean city of itself; no great people of any reputation would ever come from thence; no prophecies, so far as we know, make any reference to that city. What you tell me of your Messiah rather tends to prejudice my mind against him."

And so it is today with some of the Lord's true followers who are expecting the second coming of the Lord as the great King of glory. When we tell them that we have found the truth on this subject and that the Law and the prophets all corroborate the fact that we are now living in the harvest time, in the parousia of the Son of man, they are disposed to sneer at our zeal and enthusiasm and to bid us be very careful lest we be deceived. They ask, Whence comes the message of the parousia? and when they are told that it is not from the great, the wise, the mighty of this present time, not from the Doctors of Divinity, but from humble sources that the message reaches them, they ask,

R4117 : page 15

"What could you expect from such a source?" intimating that rather we should look to the Scribes and Pharisees and Doctors of the Law today.

Let us answer such doubting brethren as Philip answered Nathanael, "Come and see!" Investigate, test the matter by the Word of God. Apparently Nathanael would not go with Philip. The latter may have gone his own way dejectedly, because one whom he esteemed to be a true servant of God was apparently unwilling to hearken and to investigate. But Nathanael had his own reasons for not at once complying with the invitation. He felt that the matter was one of great importance; that it affected not only his own interests but the interests of his friends and of the Lord's cause in general. He must be cautious. He had already heard of Jesus, and had been considering and praying about this very subject before Philip came to him; he had asked to be kept from delusions and snares--that his judgment might be guided of the Lord, that he might not be deceived by a pretender. He would follow a little later, and, free from all prejudice, would endeavor to judge of the merits or demerits of the case, relying upon the Lord's blessing, which he had sought.

How glad we would be if all our dear friends who give evidence, so far as we are able to judge, of being true, loyal servants of the Lord, were to take the course that Nathanael took to seek the Lord and his protection and guidance, and then to investigate, proving all things by the Word of God! And while we may be sure that though some may not as promptly take this course as did Nathanael, all who are of the truly overcoming class will ultimately take it and ultimately be guided, that they may indeed come in contact with Present Truth and realize the parousia of our Lord and his work of harvesting the Church and gathering the ripe grains into the garner preparatory to their shining forth with him in the glory of the Kingdom for the blessing of all the families of the earth.--Matt. 13:43.

BLESSED ARE YOUR EYES AND EARS

As we notice in this lesson the reception that our Lord gave Nathanael, we are forced to contrast it with the very different reception he gave to some of the Scribes and Pharisees and Doctors of the Law when they approached him in a caviling spirit. To these he spoke in parables and dark sayings which he did not expect them to appreciate or to understand, but to such as Nathanael our Lord was most gracious, because knowing the hearts of all he could wisely discriminate. We may not exercise such a liberty because such a knowledge is not ours; it is for us to be patient and courteous to all, and to do our best to assist all to an understanding of the Truth, whether they shall hear or whether they shall forbear--convinced, however, that only the Israelites indeed will hear effectually, will receive the call and be profited thereby to the attainment of the prize.

Before Nathanael had quite reached Jesus and those who were with him, the Master said, in his hearing, "Behold an Israelite indeed, in whom there is no guile." A wonderful tribute this! No wonder Nathanael was fit to be of the Little Flock and one of the apostles! No wonder Philip wrestled with him, praying him to come and see. His honesty of heart made him worthy of the blessings of which the mass of his nation were not then worthy. As we read in John 1:11,12, Jesus "came unto his own and his own received him not; but to as many as received him to them gave he liberty [privilege] to become the sons of God." And he helped those who were in the right attitude of heart to receive him; he assisted their faith and encouraged their confidence, saying to one, as we remember, "Be not faithless, but believing."--John 20:27.

But Nathanael, although he realized that he was an honest, true Israelite, seeking for whatever God had to give to his faithful, was not satisfied with this testimony --such an expression might be given by another in flattery. He would cross-question the Lord, and he said, "Whence knowest thou me?" You have made a statement; what is your authority for it? I do not know that we have ever met before. Jesus replied, "When thou wast under the fig-tree, before Philip called thee, I saw thee." Ah, well did Nathanael remember how he had crept under the low-spreading boughs of the fig-tree and how he had prayed to the heavenly Father for wisdom and for the proper evidences on the subject of concern. Here he had the very answer to his prayer. The one who could know about that prayer and could thus answer it and reveal himself must indeed be superhuman--all that he claimed, the Messiah. Nathanael's faith operated quickly, and he responded, "Rabbi [Master], thou art the Son of God: thou art the King of Israel."

And is not our Lord's dealing practically the same today? Is it not true that those who now in faith and prayer seek for enlightenment respecting the times and the seasons and the features of the divine plan, and information respecting the harvest work--is it not true that these are specially helped of the Lord? that the Truth is made specially clear before their minds? whereas others coming to the subject through idle curiosity perhaps, or with a half faith fear a coming trouble and are desirous of knowing how to escape it, are left comparatively in darkness? Let us who have discerned these beautiful traits and qualities in the class of disciples whom the Lord chose at his first advent, see to it that we cultivate similar characteristics, and that we expend our special energies to bring the Truth to the attention of others who give evidence of meekness and faith and loyalty to God.

"THOU SHALT SEE GREATER THINGS"

As soon as Nathanael had confessed his faith our Lord assured him that what he had already come to appreciate was insignificant in proportion to the still

R4118 : page 15

greater things which as his disciple he would gradually come to know and to understand. And is not this true with us today? The joy, the confidence, the hopes which filled our hearts at the beginning, as we came to recognize the Lord and to have a clearer understanding of the divine plan--have these not continually been added to by the Lord, so that what we first saw and enjoyed seems but small in comparison with the riches of grace and loving kindness and tender mercies revealed to our eyes of understanding. As our mental vision widens we behold lengths and breadths and depths and heights of the love of God surpassing all of our expectations.--Eph. 3:18,19.

And by faith we can see Jesus as the antitypical Jacob's ladder, as our Lord intimated to Nathanael. As Jacob in his vision saw a ladder reaching from earth to heaven and communications carried on thereby, so we, in the light of the divine plan now unfolding, see that our Lord Jesus and the Church associated with him constitute the ladder of communication between God and the world of mankind, which, during the Millennial Age, will serve as the channel of favor by which all the families of the earth shall be blessed --by which the glory and blessing of the Lord shall be brought down to earth, even as now the Elect, firstfruits of his human creatures, are being gathered from amongst men, that they may ascend to God as heirs of God and joint-heirs with Jesus Christ their Lord by means of the glorious change which shall come to them in the First Resurrection, in a moment, in the twinkling of an eye.

===================

SEMI-MONTHLY
VOL. XXIX JANUARY 15 No. 2
A.D. 1908--A.M. 6036

CONTENTS

The Cincinnati, O., Debates....................... 19
Reports from Harvest-Fields Abroad................ 20
    Great Britain................................. 20
    Germany....................................... 21
    Australasia................................... 21
    Jamaica....................................... 22
Berean Bible Study in Tabernacle Shadows.......... 23
What Constitutes Teaching?........................ 23
    A Plea for the Sisters........................ 23
    A More Excellent Way.......................... 24
Cleansing the Temple.............................. 25
Regeneration and the Kingdom...................... 27
An Interesting Letter............................. 31

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

FRIENDS USING "MISSIONARY ENVELOPES" will please put their return address on corner for return if not called for. This will save you and us and the P.O. annoyance.

THE WOMAN'S NATIONAL DAILY

The number of the friends subscribing for this cheap daily through us was not nearly as large as we had expected. Hence Brother Russell's sermons are not appearing in it regularly, as proposed. Sorry, for it meant a wide circulation of the Truth weekly. A kind card to the Editor of the National Daily from each one who has subscribed might help.

CANADIAN FRIENDS DESIRING SERMONS WEEKLY

Arrangements have been made for Brother Russell's sermons weekly in The Toronto World. We can give a clubbing rate of $1.50 per year (or, with TOWER, $2.50), except in the cities of Hamilton and Toronto, where the price will be $2.75, with TOWER, $3.75. Make up your lists speedily and send to us.

"STUDIES," INDIA PAPER EDITION

We now have India STUDIES, Vols. 4, 5 and 6. Back orders will have attention at once. Price, 85c each. The first three volumes will be announced later--when in stock.

R4119 : page 18

NO DEBATE WITH DR. DILLON

Rev. Wm. Dillon, D.D., found it impossible to keep his appointment at Elkhart, Ind., and so notified us in advance of the date set.

===================

R4118 : page 19

THE CINCINNATI, O., DEBATES

SOME time ago the Editor of this journal was approached by Elder A. A. Bunner, who urged a debate on six questions of difference. We replied that we were too busy, and, besides, preferred to state the Truth and leave it to the people--particularly as we now have the eyes of nearly a million readers every week. He demurred, and finally we agreed to debate with him if he could get the endorsement of the Christian denomination of Pittsburgh. He was unable to do this. He explained that the "Disciples" hereabouts are known as Progressives, while he is attached to the Radical wing of the same denomination.

The matter was finally taken up by the Editor of The Leader and the Way of the same faith. He found in Texas Elder L. S. White, supposed to be one of the ablest men of their connection. We have mutually agreed upon all the particulars for six debates at Cincinnati, O., in which we trust the Truth will be vindicated and caused to reach new ears and eyes. The entire "Disciple" Church seems to be aroused. It is expected that some of the railroads will grant concessional rates of fare. Probably some Cincinnati newspaper will publish stenographic reports of the debates. The following copies of correspondence may be of interest:

Dallas, Tex., Nov. 15, 1907.
ELD. C. T. RUSSELL, Allegheny, Pa.

Dear Sir and Brother:--Our correspondence has been delightfully pleasant (for which I am truly grateful), and as we are agreed on all details for the coming discussion, am sending you copy of all the propositions we are to discuss, properly signed by myself, and hereby extend to you, as per your request, formal invitation to meet me in the discussion of these propositions in Cincinnati, Ohio, beginning Sunday evening, February 23, 1908, and continuing six consecutive evenings, of two hours each, with one evening to each proposition. I suggest that you make due announcement in your paper. I also trust that the discussion may be in the same good spirit of our correspondence, and that the same may redound to the glory of God.

Truly and fraternally, (Signed), L. S. WHITE.

PROPOSITIONS FOR DISCUSSION IN CINCINNATI, OHIO, BEGINNING SUNDAY EVENING (7.30), FEBRUARY 23, 1908, FOR SIX CONSECUTIVE EVENINGS:

(1) The Scriptures clearly teach that all hope of salvation, today, is dependent upon accepting the Gospel of Christ as revealed in the Scriptures, and that such acceptance is confined to this present life.

(Signed) L. S. WHITE, affirms.
C. T. RUSSELL, denies.

(2) The Scriptures clearly teach that the dead are unconscious between death and the resurrection--at the second coming of Christ.

(Signed) C. T. RUSSELL, affirms.
L. S. WHITE, denies.

(3) The Scriptures clearly teach that the punishment of the (finally incorrigible) wicked will consist of conscious, painful suffering, eternal in duration.

(Signed) L. S. WHITE, affirms.
C. T. RUSSELL, denies.

(4) The Scriptures clearly teach that the First Resurrection will occur at the second coming of Christ, and that only the saints of this Gospel Age will share in it; but that in the resurrection of the unjust (Acts 24:15) vast multitudes of them will be saved.

(Signed) C. T. RUSSELL, affirms.
L. S. WHITE, denies.

(5) The Scriptures clearly teach that immersion in water, "in the name of the Father and of the Son and of the holy Spirit," of a believing penitent is for, in order to, the remission of sins.

(Signed) L. S. WHITE, affirms.
C. T. RUSSELL, denies.

(6) The Scriptures clearly teach that the second coming of Christ will precede the Millennium; and that the object of both--the second coming and the Millennium

R4119 : page 19

--is the blessing of all the families of the earth.
(Signed) C. T. RUSSELL, affirms.
L. S. WHITE, denies.

Allegheny, Pa., Nov. 26, 1907.
ELDER L. S. WHITE, Dallas, Tex.

Dear Sir and Brother:--I am in receipt of your formal invitation to a public discussion of our doctrinal differences along Scriptural lines. I accept the invitation, with the assurances of the Editor of the Leader and the Way, that you are a widely known and highly respected representative of the Radical branch of the Christian or Disciple denomination, and yourself a Christian gentleman.

I, too, have enjoyed the spirit of Christian courtesy

which has pervaded our correspondence, leading up to the final statement of the propositions to be discussed. I share with you the hope you express, that the result of our meeting may be to the glory of God and to the enlightenment, and therefore the blessing, of his people.

I might here remark respecting the first proposition, that I accept it as you prefer to have it, but only with the understanding that it is not two propositions, but one; for I would not be prepared to deny the first part of the same, "That the Scriptures clearly teach that all hope of salvation today is dependent upon the acceptance of the Gospel of Christ, as revealed in the Scriptures." I continually affirm that, but it is the after part of this proposition that I deny, viz., "That such acceptance is confined to this present life."

Your letter makes no reference to chairmen for the six sessions. I shall assume, therefore, that you will agree to my previous suggestion, viz., that the duties of the chairman shall consist in preserving order, and in notifying each speaker as to the termination of his limit of time; and that, if possible, ministers of Cincinnati, of various outside denominations, be secured as chairmen --if possible, a different one for each session. Your letter, while stating that the discussion shall be limited to two hours at each session, offers no suggestion respecting the division of the time. I shall assume this to be an oversight, and that my previous suggestion on this subject has your approval, viz., that the first fifty minutes shall be at the disposal of the affirmative; the second fifty at the disposal of the negative, to be followed by ten minutes for the affirmative and then ten minutes for the negative.

As respects rules for the controversy: I suggest that each speaker be allowed full liberty to order his subject according to his best judgment, and that it shall be in order for him to present his argument as may please him best. The language and conduct of each of the disputants shall represent to his opponent and the auditors in general his conception of the divine rules and standards governing Christian courtesy.

With Christian regards and prayers for divine guidance of us both in the interests of truth,

Yours in the Lord, C. T. RUSSELL.

===================

R4119 : page 20

REPORTS FROM HARVEST-FIELDS ABROAD

REPORT FROM GREAT BRITAIN, 1907

DEAR BROTHER RUSSELL:--

I have now the pleasure of sending the report of the British work for the past financial year. You will see that this year we are able to show a general increase in the work. We are glad to do this, not only because it is more pleasant than if we had to report decrease, but because it shows that the work of the Lord goes forward, and that there is yet much opportunity to work in the Harvest field. A review of the work and the prospects show that there is, apparently, an almost unlimited field for the "harvesters," and unlimited scope for their energies; the fields are "white unto harvest," and there are but few months for the reaping. Of late we have had abundant proof that the multitudes will listen to the message of the Kingdom and to the various features of the Plan; they are glad to have the "stones gathered out" of the way. The year has been one of continued activity, and, with the exception of the shortage of books we have experienced, there have been no hindrances. When you come next year you will find very much to give you cheer and encouragement, and grateful and willing hearts who share with you in the joys and sorrows of the harvesting.

This year we are able to report an increase in the circulation of the DAWNS and STUDIES. We have sold nearly 8,000 more books, and this would have been increased to nearly 10,000 but for the shortage. The greater portion of the increase is in Vol. I., but a good proportion is in Vols. II., III., through some of the Colporteurs selling sets of three or six. There is a great mining and manufacturing population yet in almost absolute ignorance of the Truth, and the small towns and villages of England are yet as virgin soil to the workers. During the year the possibility of a colporteur of good address being able to dispose of the books in difficult ground, and that in sufficient numbers as to provide a living, has been proved several times; while in the ordinary way the average colporteur can always get on. There is no reason for a person of good address and a readiness of manner failing in the work of a colporteur, nor for thinking that there is any part of this country where the work cannot be made self-supporting.

The visit of Brother Williamson was specially enjoyed and it did much to cement the already close relationship between us and our brethren in America. The Conventions were happy and good times, and were surely blessed of the Lord.

You will see that the "Volunteer" work has gone on about as usual, and that the British friends show much activity in this work. We have yet a good supply of tracts upon which the brethren can call, and we shall be glad to have them make request.

The donation to the TRACT FUND is not quite so high as last year's total: it is good to share in the joys of the dear brethren in their giving to the Lord whether of means or of service. I continually thank the Lord for the privilege of being used to serve with them in this way.

The meetings all over the land seem to grow in zeal for the work, and we would that this should be the case with us all, and that at the same time we may grow in the grace of the Lord. While so much waits to be done it is a pity to spend any energy of mind or body in that which is merely wasted in the doing. The Lord gives us the privilege of building up each other, and thus of building up that holy city, and also of witnessing to the world, and we can do these things only as we are intent upon the work. May his grace help us to bind ourselves upon the altar and thus to each other and to the Lord.

With brotherly love and affection, and conveying the love of the British brethren,

I am yours in his grace, J. HEMERY.

SUMMARY OF THE BRITISH WORK FOR 1907

Total number of DAWN-STUDIES sold at cost.........	34,575
" Booklets, Manna, etc. "	7,876
" Tracts distributed free...............	1,394,500
" " stated in pages................	35,933,000
" Letters received......................	8,130
" " sent out......................	6,825

R4119 : page 21

FINANCIAL STATEMENT, 1907

		L. s. d.
Cost of tracts distributed free, including postage, freight, etc...........................		1,564 6 4
The above, stated in U.S. money.........	$7,556.20	
Pilgrim and Convention expenses..................		109 2 7
The above, stated in U.S. money...........	$527.11	
Totals............................	$8,083.31, or	1,673 0 11
Tract Fund and "Good Hopes".........	$4,179.77 or	861 4 7
Deficit for 1907....................	3,820.13 or	811 4 7

REPORT FROM GERMANY, 1907

DEAR BROTHER RUSSELL:--

By the Lord's grace we have reached the end of another year of harvest work in Germany, ending Nov. 1st, and it seems only too short a period to have accomplished very much. At least we could wish it had been a great deal more, but we know it is a day of small things which the Lord does not despise. Neither will we think little of the possible blessing he is abundantly able to give to the large quantities of tracts scattered all over Germany. We no doubt see only a small fraction of it in our mails: much of it will no doubt be seen later, when the seed sown on the "dry land" will be plowed in by the great time of trouble impending and afterward caused to sprout by the showers of blessings and times of refreshing from the presence of the

R4120 : page 21

Lord. We take courage and lift up our heads in rejoicing, knowing that deliverance is nigh for the world as well as for God's people. The great Adversary seems to be aware of it here in Germany, and is stirring up the most religious bodies of Christian people and deceiving them with his imitation "speaking in tongues," and the secular press is not slow to make light of it and to reproach Christianity as the source of this unchristian spirit. The intelligent Christian public is fast drifting into open infidelity or what they are pleased to call a religion--"Monism"--the disbelief of the supernatural and of the future existence of the individual. An organization under this name has rapidly gained thousands of members and is flooding the country with highly enticing and well-written leaflets. Surely it seems that the devil and his angels are fighting hard, but we have the assurance of the Scriptures that our Lord will be victorious, and that Satan will be bound for the thousand years. Praise God and his well-beloved Son, our Lord Jesus!

Following is a brief statement of the literature circulated during this year, and a financial statement of the Volunteer, Tract and Pilgrim Work:--

DAWNS, BOOKLETS, TOWERS AND TRACTS DISTRIBUTED

DAWN Volumes, cloth...............................	2,556
Vol. I., TOWER form..............................	4,000
Booklets..	3,576
Copies German TOWER, monthly.....................	1,800
" " " for year....................	21,600
8 page Volunteer Tracts...........................	4,000,000
8-page TOWERS....................................	30,000
16-page "	16,700

Total in tract pages	41,521,600
Letters and cards received	4,254
" " sent out	2,550

FINANCIAL STATEMENT OF THE TRACT & PILGRIM WORK

Printing, postage, freight, etc.	Mks.	33,340.05
Pilgrim expenses	"	1,524.12
Rent, light, heat, living expense of office force	Mks.	4,064.14

Total	"	38,928.31
Receipts, Tract Fund, from friends in Germany	"	6,034.80

Deficiency supplied by the home office, Allegheny ($7,832.26)	"	32,893.51

I should remark with regard to the above amount of cash received from America in the interest of the Lord's work in Germany, that the friends generally are very appreciative of this generous help and the self-sacrificing it implies on the part of their American brethren. They feel like saying: Be assured, your labor of love is not in vain in the Lord's cause.

We notice with gladness your great conventions in America, and long for that greatest Convention of all, beyond the vail. But while we still sojourn here, we are glad to have what seasons of refreshing the Lord sees best to grant us, and so we are looking forward with much pleasure to your proposed visit in the spring. May the Lord prosper you and all of his dear people in his service, and help us all to finish the work he has given us to do. And may God, our Father, according to his own good pleasure, now in the end of the age, glorify his dear Son, our Lord, and with him his Elect, to the end that his own holy name may be glorified.--John 17:1-3.

We all send much love in the Lord to you and your co-laborers one and all.

Your brother in the blessed service, O. A. KOETITZ.

AUSTRALASIAN REPORT, 1907

DEAR BROTHER RUSSELL:--

Another year of opportunities and privileges in the Harvest service has closed, and the report of the Society's Australasian Branch is due.

As we consider the events of the past twelve months, we feel constrained to acknowledge, with gratitude to the Lord and appreciation of the zeal and energy of his people, that some progress has been made in bringing the Harvest message to the attention of God's people in this part of the "field;" yet we could wish that more energy had been used, more zeal displayed and perhaps more accomplished. The time is short and shortening, but the dimensions of the "field" show no signs of decrease.

The Colporteurs have been blessed and a blessing during the past year. As shown in the summary, a few hundred more cloth-bound volumes were put out than during the year before. This increase would doubtless have run into thousands, had we not been deprived, during the greater portion of the time, of the labors of three very efficient workers. There are signs of others about to engage in the service, and we may still pray for more laborers. As heretofore, a goodly proportion of the newly interested have been found by the colporteurs.

The Volunteers have been considerably more active than formerly, in some directions, in methodical free tract distribution. Nearly twice as many tracts were distributed this year as last, totalling over nine and a half millions of pages. Naturally, our figures are small, compared with those for other English-speaking countries; at the same time, we take a little comfort in the thought that only about

R4120 : page 22

one-fortieth (perhaps less) of the total number of Z.W.T. readers live in Australasia, and that if we circulate one-fortieth of the total number of DAWN-STUDIES and free tracts by colporteuring, volunteering and otherwise in this territory, we are at least keeping in line with the rest of you in this respect. Yet we know that more, much more, can be done here, so we feel free to exhort the friends to "work while it is called day." The Lord has done much for us; at best we can do but little for him.

There is some increase in the voluntary donations, too, yet not sufficient to keep pace with Tract Fund expenditures, to say nothing of overtaking our deficit. But as it was in former times, so it is now and here--"not many rich" have been called. Nevertheless, we are glad to testify to an increasing appreciation of this feature of the service of Present Truth by those who are able to take part in it, and this without exhortation of any sort.

It was the writer's privilege to visit the brethren in Adelaide and Western Australia last June, a journey of about 5,000 miles, and we hope to make other visits during the coming year.

Desiring a continued interest in your prayers and in those of the brethren everywhere in behalf of the work and workers in this part of the vineyard, I remain, dear brother,

Yours in the Redeemer's service, E. C. HENNINGES.

AUSTRALASIAN BRANCH SUMMARY

Publications Circulated

Copies of DAWNS and STUDIES......................	21,903
" TOWER-DAWNS............................	1,220
" Booklets...............................	1,315

Total	24,438

Copies of Tracts and Z.W.T. sent free	418,450
These represent in tract pages	9,509,000

Letters and cards received	1,864
" " " sent	3,843
Total	5,707

FINANCIAL SUMMARY

Expenditures

	L. s. d.
Deficit from last year	606 17 1
Printing, paper, postage, freight (in and out), rent, gas, etc	161 4 11
Pilgrim work	43 17 0
Total	811 19 0

Voluntary donations from Australasia

Good Hopes realized	L. 31 17 11	
From other sources	136 13 2	
		168 11 1
Deficit owing to Head Office		643 7 11

REPORT FROM JAMAICA, 1907

DEAR BROTHER RUSSELL:--

Once again we have the pleasure of sending you a general report of the work--for the year 1907.

We are glad to note how our hearts are growing in thankful appreciation, while the loving kindness of our God toward us is ever increasing. Indeed the year's experiences remind us of the general conventions--the last is the best. And considering that wine (the fruit of the vine) symbolizes the spiritual refreshment of the Lord's people on this side the vail, as well as the "glory to follow" (Matt. 26:29), we are thinking that the incident at the marriage in Cana might be a suggestion that we should expect the last to be the best until we drink it new.

The Pilgrim service has been more extensive than last year and has done much to establish the Lord's people in out-of-the-way places; indeed, we are realizing more and more how important a part it plays in assisting us to put on

R4121 : page 22

the whole armor of God to withstand the temptations of this "evil day."

The amount of work done for the year is as follows:--

Total Pilgrim visits.............................	53
Total miles traveled.............................	2426
Public meetings..................................	10
Home meetings....................................	212

According to the present outlook this will be the most important service for the year begun.

The Colporteur service has circulated over 600 volumes more than last year, and this we consider as doing very well, when we take into account the earthquake, the eight months drought following and the resulting financial depression. These have produced much starvation in various parts of the island and the scarcity of food is still felt.

The number engaged in the Colporteur service during the year was 24, eight of whom devoted all of their time. Some of these and many others who did "sharpshooting" were stimulated to enter the service by the hint given out in the TOWER that every reader should try to put out at least six volumes for the year. These dear brethren and sisters are receiving much favor at the hand of the Lord for the spirit of self-sacrifice which prompts them.

The number of tracts distributed was much less than last year, owing to the unsettled condition of things, and yet these "swift messengers" have done some effective work in silence, revealed to us through correspondence.

Newly interested friends are growing phenomenally. The public seems desirous of hearing something better and many are in earnest. We believe the recent experiences of the island have much to do with the spirit of investigation which has become a stimulus to the reapers to thrust in the sickle.

We were unable to hold a General Convention this year, but there were three local ones which were sources of great blessing to all. Some enjoyed them even better than all that went before.

We think that our TOWER list just now is a fair representation of good interest. The Lord is working all things after the counsel of his own will to the spiritual advantage of his dear children, and in this we rejoice.

We pray, for you and for all, the Lord's continual guidance. Pray for us.

Yours in fellowship and service, J. A. BROWNE.

OUTPUT FOR 1907

Total output of DAWNS, STUDIES, etc..............	2,823
Total output of Booklets..........................	1,539
Tracts, sample TOWERS, etc........................	16,800

FINANCIAL STATEMENT

	L. s. d.
Pilgrim service..................................	96 16 0
Freight, etc.....................................	43 7 7-1/2

Sundries, current expenses, etc.	119 19 9-1/2
Total expense	260 3 5
Voluntary contributions	29 12 9
Deficit for 1907 ($1,100)	230 10 8

====================

BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

OTHER SIGNIFICANT TYPES

FEBRUARY 2

23. Describe the Mercy Seat and state what it symbolized. I Cor. 11:3; Psa. 80:1; I Sam. 4:4; 2 Sam. 6:2; Isa. 37:16. T.123, par. 3, 4.

24. Can humanity enter Jehovah's presence? I Tim. 6:16; T.124, par. 1.

25. Why was the Mercy Seat called the "Propitiatory"? and what particular attribute of God's character was represented in it? Psa. 89:14; Job 36:17; 37:23; Isa. 56:1; Rev. 15:3. T.124, par. 2.

26. Is this word "Propitiatory" ever applied to our Lord Jesus? and why? Rom. 3:25,26; T.124, par. 3.

FEBRUARY 9

27. What was represented by the two cherubim? And what was shown by their being of the same piece as the "golden slab"? T.125, par. 1.

28. Was the blood of the sacrifices placed by the High Priest on the Cherubim? And, if not, where was it placed? and why? T.125, par. 2.

29. What attribute of Jehovah led to the plan of redemption? I Pet. 1:20; T.126, par. 1.

FEBRUARY 16

30. When will love and power act for the accomplishment of God's wonderful provision for mankind? T.126, par. 2.

31. How is the relationship and oneness of Christ and his Bride to the Father shown in the Ark? and how is the supreme headship of Jehovah represented? I Cor. 11:3; John 17:9,21; T.126, par. 3.

FEBRUARY 23

THE PRIEST UNBLEMISHED

32. Could a man who had a blemish of any kind fill the office of High Priest, in the type? And what was

prefigured in this? T.126, par. 4; T.127, par. 1, first six lines.

33. What solemn lesson is contained in this for us? Rev. 3:11; T.127, par. 1, 6th line on.

THE MYSTERY HID FROM AGES AND GENERATIONS
--COL. 1:26--

34. Why were the beauties and glories of the Tabernacle kept so securely hidden from the people? What does this mean in the antitype? T.127, par. 2.

===================

R4121 : page 23

WHAT CONSTITUTES TEACHING?

A PLEA FOR THE SISTERS

DEAR BROTHER RUSSELL:--

Before entering upon this subject, I wish to apologize for writing at all.

This question with the impression to write has haunted me with great persistence for many weeks and will not be suppressed. I have striven to crush it, to forget it, to relegate it to oblivion, arguing that it in no wise concerns me anyhow: when "Am I my brother's keeper?" seems to ring in my ears, as it were; and it still follows me and will not be side-tracked. I have taken it to the Lord and prayed him to guide my pen.

First--There is a tendency (unconscious, no doubt) among some to make very frequent mention of the subjugation of the wife and the lordship of the husband, enlarging greatly upon these points, but utterly failing (at least in my hearing) to call attention to the duties of the latter, except, indeed, his lordship--always forbearing to point to the command, "Husbands, love your wives as Christ loved the Church," "giving honor to the wife as the weaker vessel," etc. This one-sided application of Scripture leads a certain type of man, unfortunately not rare, to become a petty tyrant, ever reminding the wife that she must obey him, swelling himself that he is lord over somebody, while ignoring entirely his side of the question, degrading her, if she be degradable, into the position of a slave. Having forced her there he ceases to respect her. It is such teaching that is developing men of certain mental calibre (and there are many) into characters such as "Tennessee" describes in his letter in the WATCH TOWER of Nov. 15th.

Lest it be inferred that I have a grievance along the above line, I beg to say I have not. My husband is one of the noblest of Christian gentlemen, fulfilling, it seems to me, as nearly as is possible for fallen humanity, the conditions of a typical head, crowning my life with tenderest love, protection and care.

Second.--All educators, even those of indifferent ability, are well aware of, and appreciate the value of questioning the students (my husband and I were both in this work for upwards of twenty years, he in the medical colleges, I in the public schools), yet in a simple class, which meets for Bible study with the DAWNS or Tabernacle Shadows, never a question is asked a sister. She has toiled, it may be, all the week, Sunday included, at tasks that would appal a masculine mind--washing, ironing, scrubbing, baking, garment-making, cooking for husband and children, half a dozen of the latter, more or less, and a thousand and one other things incidental to housework--with no leisure to read or study, yet when she is privileged to attend a Bible class this important aid is denied her. Never a question to lead her to think, to call out interest, or to draw out her mind and fix her attention. Think of it! No wonder the meeting drags uninterestingly, as one remarked to me.

Pastor Russell, I will not believe, unless I see it over your own signature, that you approve of thus depriving the members (a part of them) of Christ's Body of this valuable aid to gaining knowledge. Personally, it is of little or no consequence to me whether or not I am ever asked a question. I have leisure to think, read, study and pray, and, thank God, always have had, but I plead for those whose hands are fuller and for the principle involved.

Again, lest it be thought that I write as above because I wish for prominence in our meetings or for display of attainments, I beg to state that if I care for those things they are within my reach: it is not necessary to look for them in our little class. I have never wished for more privileges in the Church than are shown in the Scripture. Never thought a woman should be bishop or deacon; 1 Tim. 1:13 excludes her, also many men. There is likewise something inherent or God-implanted in the nature of womanly women which makes such usurpation repugnant to them. My work in the Church in the past, in which I know I had the Spirit and God's blessing, consisted in taking part in prayer meetings or evangelistic meetings ("praying and

R4121 : page 24

prophesying," as I see it) and teaching in the Sunday Schools.

Hoping attention will be called to the above-mentioned evils, I am, yours in Christ, M. E.

* * *

IN REPLY TO THE ABOVE

We must admit that there is much unmanliness and tyranny in some men, and much unwomanliness and tyranny in some women--as results of the fall. Even amongst those favored by the Lord with the High Calling these ignoble qualities are manifest; because God is not calling chiefly the noble, but the mean. Not many rich, not many wise, not many noble hath God chosen, but mainly the mean things to confound the mighty, and things that are naught to bring to naught the things that are prominent. (1 Cor. 1:26-28.) We see the reason to be that the noble and the great usually trust too much in themselves and are unready to implore and accept forgiveness and aid through the only name. Hence the seeing of unmanliness and unwomanliness must not offend us, nor hinder our love for the brethren --for all whom the Lord has called.

But, on the other hand, all those accepted to the School of Christ have the greatest of all teachers, and should become the noblest of the noble in their sentiments; for it is written, "They shall be all taught of God." These lessons of the Spirit, inculcated through the Word, develop in all the Elect the graces of the holy Spirit, namely, meekness, gentleness, patience, brotherly kindness, love. Some grow these fruits of the Spirit more promptly and more luxuriantly

R4122 : page 24

than others, but all must attain them in heart (and hence, surely, in some good degree outwardly) ere they can be accepted as heirs of the Kingdom. As it is written, they must all be copies of God's dear Son, their Redeemer.

But, how comes it that amongst the more advanced there are sometimes acts, such as are referred to in the letter foregoing, which seem to some to be tyrannical? For instance, the passing by of the sisters in the asking of the Berean Study questions. We suggest that this need not be ascribed to an ignoble motive so long as we can think of a noble one that would meet the conditions. For instance, the leader of the meeting may have had in mind as a God-given rule the Apostle's words, "I suffer not a woman to teach." And possibly he reasoned that to ask a sister a question would be inviting her to teach, and hence be on his part a violation of the apostolic injunction. Possibly he thought that in giving the sisters a chance to answer by saying, "Has anyone else an answer to suggest?" he was going to the extent of his conscientious privilege--leaving it to the conscience of each sister to decide and act accordingly. This plan certainly does divide the responsibility. The chief difficulty about it seems to be that it implies an impropriety on the part of the sisters who answer, in the judgment of the more prominent brethren.

We trust that none of the brethren takes the view that the sisters have no good thoughts; nor that they are incapable of expressing these; nor that they cannot teach well their own sons and daughters. All must admit that women have displayed wonderful powers in teaching, reasoning, managing, etc. And all noble men, and especially all developed brethren, must desire to "render honor to whom honor is due"--and therefore must greatly honor noble mothers, sisters, wives and daughters, and womankind in general, for their many noble and gentle traits. This certainly is the writer's attitude of heart.

As for the noble Apostle Paul, we cannot think of him as a woman-hater or as a woman-despiser. Surely his epistles clearly show that he, too, honored true womanhood. Who ever expressed the esteem for woman more pointedly than he, when he wrote, "As Christ loved the Church and gave himself for it, so ought men also to love their wives as their own bodies"? (Eph. 5:25,28.) His reason for writing as he did respecting woman's sphere of activity in the Church was undoubtedly loyalty to God--to duty. Our Lord declared of his apostles, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 16:19.) And surely the Lord used St. Paul more than any other Apostle to declare the loosing from the Law and the obligations and responsibilities binding upon the "New Creation."

A MORE EXCELLENT WAY

After giving the subject considerable prayer and meditation we feel that a more moderate view than the above might be attached to the words, "I suffer not a woman to teach." It is as follows:

Teaching is not within the province of all the brethren, either; but only for those specially indicated by divine providence. This is shown by several Scriptures. For instance, to the Elders of the Church at Ephesus St. Paul said: "Take heed, therefore, unto yourselves and to all the flock over which the holy Spirit hath made you overseers [elders, shepherds, bishops] to feed [teach] the Church of God." (Acts 20:28.) Again, note the Apostle's statement that God hath set the various members in the Body as it hath pleased him, and that amongst those so set he mentions "teachers." (1 Cor. 12:18,28.) Again, note St. James' words, "Be not many of you teachers, brethren." (Jas. 3:1, Diaglott.) Again, one of the qualifications to be sought when electing elders was that they should be "apt to teach." (1 Tim. 3:2.) Again, respecting the priestly or teaching service we read, "No man taketh this honor to himself, but he that was called of God, as was Aaron." (Heb. 5:4.) The Lord, speaking through the Church his Body (including males and females, bond and free--all one in Christ), chooses for the eldership certain brethren "apt to teach"; and, as the Apostle indicates, there is a special responsibility resting upon these as respects the feeding of the Lord's flock. Again he asks, "Are all teachers."--1 Cor. 12:29.

Now, then, may we not interpret the Apostle's words, "I suffer not a woman to teach," to mean--I never sanction a female Elder in the Church. If we may, one difficulty is removed; and it would be well in accord with this view that we read, "If a woman pray or prophesy [speak publicly] in the Church...let her head be covered"; because, in the Church, the woman figuratively represents the Church, while the man represents the Lord, the Head of the Church.

This would settle the matter complained of in the letter above published. Then it would surely be as proper to ask the Berean questions of the sisters as of the brothers; because in this view of the matter, none of those answering would be a teacher nor considered as teaching, but a learner, reciting what he or she had learned or thinks had

R4122 : page 25

been learned from the Lord through his instruments or teachers.

To the Editor's mind this is most satisfactory and he trusts that it will be so to all WATCH TOWER readers. If some of the dear sisters have been pained in the past by a too rigid following of the Word, we trust they will be magnanimous and credit the strictness not to a lack of love for women, but to a greater love for the Lord and his Word. Whoever has been "rightly exercised" by the stricter view will, we believe, receive a corresponding blessing, for our Lord is able to make all things work together for good to each and all of his faithful.

"Let him that is taught in the Word communicate unto him that teacheth in all good things."--Gal. 6:6.

===================

R4122 : page 25

CLEANSING THE TEMPLE

--JOHN 2:13-22.--JANUARY 26.--

Golden Text:--"Holiness becometh thy house, O Lord, forever."--Psalm 93:5.

WE are aware that there are many scholars who believe that there were two cleansings of the Temple by our Lord. It is admitted by all that one cleansing occurred at the last Passover which Jesus attended a few days before his crucifixion. This is well attested by Matthew 21:12; Mark 11:15; Luke 19:14. Our lesson is taken from John's Gospel, and because this incident is grouped with others which occurred in the beginning of the Lord's ministry it is assumed, we believe without sufficient authority, that there were two cleansings, the one at the beginning, the other at the close of our Lord's ministry. It is acknowledged, however, that John's Gospel was written long after the others, and apparently with the intention of supplying certain details that were overlooked by the other historians. To our understanding Jesus began his teachings in a rather quiet manner, reserving many of his mightiest works for the last, amongst others the calling of Lazarus from the tomb, the triumphal entry into Jerusalem on the ass, and the cleansing of the Temple. This latter act has a peculiar significance when we remember that it followed our Lord's assumption of the office of King--which he did just five days before his crucifixion, when he rode upon the ass in fulfilment of the prophecy, "Behold, thy King cometh unto thee: he is just and having salvation; lowly and riding upon an ass." (Zech. 9:9.) Thus recognized by the multitude as the King of the Jews, our Lord exercised kingly authority in the cleansing of the Temple, and was no doubt backed up in the matter by the sentiment of the throng which had just acclaimed him the son of David with hosannas. It was under these circumstances that none attempted resistance.

It was a requirement of the Jewish Law that the devout of the nation should assemble at the Passover season to keep the Feast of Passover in celebration of their deliverance from Egypt and the sparing of their firstborn on the preceding night. Josephus tells us that sometimes the population of Jerusalem on such an occasion was swelled to the number of two millions. Far more than half of these must have camped outside the city, unable to find lodgings within. It was the custom on such occasions to offer sacrifices, some representing thankfulness, some consecration and others contrition. Of course the multitude of strangers from afar rarely brought with them the doves or pigeons or lambs, etc., which they presented in sacrifice. The supply of these animals for sacrifice became quite a business on such occasions. Moreover, there was a certain Temple tax levied, which must be paid in a particular kind of money called the "shekel of the sanctuary." The last coinage of these was in B.C. 140, hence they were quite scarce in our Lord's day and sold at a premium. Roman coin was circulated throughout Palestine in general merchandising, so that when the time came at the Passover for the paying of the Temple tax with the Temple money not only visitors from foreign lands needed to purchase shekels of the sanctuary

but also the home folk.

"TAKE THESE THINGS HENCE"

In consequence of these conditions the Temple area became quite a house of merchandise and money-changing, and as the necessities of the people were taken advantage of and high prices charged, our Lord called the place a "den of thieves." (Matt. 21:13.) In imagining the scene we are not to think of money-changers, sheep and dove-traders, etc., in the Temple

PLAN OF THE TEMPLE IN OUR LORD'S DAY

proper, but in its outer courts, the whole of which was designated the Temple or the house of God. This trading was probably carried on in what was known as the Court of the Gentiles. Into the holiest precincts of the Temple proper only the priests were permitted to enter; into the enclosure where the altar was located the Levites were also permitted; outside of this was the Court of the men of Israel, and still further out a Court of the women, and beyond this enclosure the Court of the Gentiles, provided to the intent that all nationalities might there congregate for worship. Our Lord referred to this fact saying, "It is written, My house shall be a house of prayer for all nations." (Mark 11:17.) Probably the Court of the Gentiles was little used, as few Gentiles had become sincere converts to Judaism. The size of the court apportioned to them was probably symbolical of the larger proportionate numbers who should ultimately come into the Lord's favor and become true disciples and fellow-heirs with the Jews of divine favor.

R4123 : page 26

It is claimed that any Jew under the Law had the right to do as Jesus did in the matter of driving out the traders, but very evidently no Jew had previously attempted it. The scourge of small cords could not have done serious damage to anyone, but we do not know that our Lord used it upon humanity. He may have driven out the animals, whose owners would follow them, and it will be noticed that he did not set at liberty the doves, which could not so easily have been recovered, but permitted their owners to take them away. The overturning of the tables of the money-changers would not only stop their usurious exchange business, but keep them busy looking after their coin. We may be sure from the fact that our Lord lived under the Law and obeyed it that his conduct on this occasion was quite within the recognized proprieties, even though it was unusual, and even though he himself had visited the Temple time and again as a Jew, and had witnessed these same scenes but had not interfered with them. This we consider to be a proof that the occurrence took place but once, and that after our Lord had assumed the office of King--just before his crucifixion. Thus the statement, "The zeal of thine house hath consumed me," was fulfilled.

THE CLEANSING IN THE ANTITYPE

When we remember that the Law was a shadow of better things coming, that the Jewish people typified Spiritual Israel, and that their Temple typified the Gospel Church with its various classes, then we begin to see how we may look here for a parallel of that cleansing work of the Jewish harvest. Those familiar with Volume II., STUDIES, will remember that the Jewish dispensation is the parallel to the Gospel dispensation in very many particulars, including that of time and the fact that it ended with a harvest period, and that our Lord at his first advent was the chief reaper in the Jewish harvest, as he is to be the chief reaper in the Gospel harvest at his second advent. We have noted also the fact that the time parallel of October, 1874, corresponds to the beginning of our Lord's ministry at the time of his baptism, and that April, 1878, corresponds to the time of our Lord's acceptance of the office of King, riding upon the ass and receiving the shouts of the multitude, and then proceeding to the Temple cleansing work. Our thought is that the antitypical cleansing of the Lord's Temple has been in progress since the spring of 1878.

Within the hallowed precincts of the nominal Temple of today are many who have long been making merchandise of their privileges, opportunities and knowledge. All intelligent people well know that religious matters are to a large extent made merchandise of. Amongst the Roman Catholics everything possible is hedged about with penalties and prohibitions and limitations, so that the people are led to believe that they can present nothing acceptable to God except as they receive it through their priesthood. They are expected to pay the priesthood for every birth and the baptism of the child; they are expected to pay at every service, that they may be participants in the blessings of the common mass; they are expected to pay for every blessed scapular sprinkled with holy water; they are expected to pay for every funeral service and for every prayer, as well as for the privilege of being buried in holy ground. In all this we have a close counterpart to that which our Lord denominated a den of thieves, making merchandise of divine things.

As for Protestants, there are many evidences of the same spirit amongst them, but as they represent a more intelligent class, the exactions upon them by the clergy are the more refined. With few exceptions the payment for baptisms and funerals and marriages is apparently left optional. This is the wisest way with this class of worshipers. Neither are there attempts made to collect money for saying masses for the dead, to exact a specific fee from each one occupying a place at a service, though the collection plate is passed with regularity, and frequently strong appeals are made for money, and sometimes with the announcement that nothing inferior to a silver piece will be acceptable. It is to the credit of Protestants that they do not tax the living for prayers and masses for the dead, as do the Roman Catholics. Nevertheless strong impression is sought to be made upon all, that membership, either in a Catholic Church or in some one of the numerous Protestant ones, is necessary to salvation, and that liberality to the Church of one's choice is also a necessity.

Although rarely so stated, it is implied that eternal torment is the alternative. We are not inveighing against charity and liberality for the spread of the Gospel of Christ: neither did Jesus say one word against liberal giving on the part of the Jews for the support of the Temple. Our Lord's condemnation fell upon those who were making merchandise of the opportunity, circumstance and conditions. It is our belief, indeed, that Christian people have been blessed in their response to the numerous demands: nevertheless the principle is all wrong. Whatever is given to the Lord should be voluntarily done, with love for him, with a desire to render unto him the first-fruits, the best of all that we possess, time, influence, money, etc.

"THE TEMPLE OF HIS BODY"

The Jews demanded of the Lord by what authority he set up so high a standard as he required of them in the cleansing of the Temple. He answered them, "Destroy this temple and in three days I will raise it up." Of course they could not understand that it was one of our Lord's dark sayings, which is fully comprehended even yet by only a few. The Jews thought our Lord spoke slightingly of the Temple of which they were so proud, which just recently had been finished, after being in process of construction for forty-six years. They were incensed at him, and we recall that this was one of the charges against him a few days later. When he was arraigned before the High Priest it was said that he had blasphemed the Temple, spoken slightingly of it in declaring that he would raise it up again, if destroyed, within three days. "But he spake of the Temple of his Body." The disciples evidently got the thought that he referred to his fleshly body as the Temple of God, and supposed that our Lord's prediction was fulfilled three days after his crucifixion. But we cannot so view the matter. To our understanding the Lord spake of the Temple of his Body--of the Church, his Body--of the Temple of which the Apostle Peter subsequently wrote, that we as living stones are built together upon Christ for a habitation of God through the Spirit. To suppose that our Lord spoke of the fleshly body as the Temple, and to suppose that that fleshly body was raised on the third day, would be to suppose that our Lord did not fully pay over the price necessary for our redemption.

R4123 : page 27

Such a view would contradict his own statement, "My flesh I give for the life of the world." (John 6:51.) He gave his flesh not only for three days but forever, and he was raised by the Father's power from the grave the Lord of glory. As the Apostle declares, "Now the Lord is that Spirit" (2 Cor. 3:17); and again, "He was put to death in the flesh but quickened in the Spirit" (I Pet. 3:18); and again, "Though we have known Christ after the flesh, now know we him so no more." (2 Cor. 5:16.) The flesh was consecrated to death at the beginning of our Lord's ministry, and this great sacrifice was symbolized in his baptism. It was the New Creature that was there begotten of the holy Spirit (to which fact John bore witness), which grew during the Lord's three and a half years of ministry; and it was the New Creature, the Spirit begotten, that was born of the Spirit on the third day, when our Lord arose from the dead. Our Lord's change was but a sample of that which is to come to all of his true followers, as the Apostle explains, saying, It is sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body. (I Cor. 15:43,44.) So, then, our Lord's body of flesh, destroyed by the Jews at Calvary, was not restored on

R4124 : page 27

the third day. No restitution work was accomplished in him, but a complete change, because, as the Apostle declares, "Flesh and blood cannot inherit the Kingdom of God."--I Cor. 15:50.

But, on the other hand, we have the Scriptural declaration that the Church is the Body of Christ, of which the consecrated faithful are "members in particular." (I Cor. 12:27.) We see that as human beings our Lord the Head, and all the members of his Body, have been suffering the destruction of the flesh, have been sacrificing their human nature throughout this Gospel Age, and we see that in due time this glorious Church, the New Creation, will in the First Resurrection come forth a glorious Temple of God, composed of living stones and filled with the glory of God. This will be on the third day also, for if we consider the six thousand years past as six days of a great week, and the Millennial Age as the seventh or Sabbath day of that week, we find that it was early in the fifth of these days that our Lord sacrificed, that many of his followers suffered likewise during that and the following sixth day, and that the seventh day, into which we have chronologically entered since 1872, is thus the third day, in which, very early in the morning, the entire Body of Christ, the King of glory, will be perfected. Then the great Temple of God will be complete and ready for the great work of the Millennial Age, the blessing of all the families of the earth, and through it they all may have the opportunity of coming into full harmony with God and gaining the blessing thereof--eternal life.

===================

R4124 : page 27

REGENERATION AND THE KINGDOM

--JOHN 3:1-21.--FEBRUARY 2.--

Golden Text:--"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."--John 3:16.

THIS lesson well illustrates the wrong, unscriptural trend of thought and of Biblical interpretation which has come to prevail so generally throughout Christendom. The peculiar, the strange thing connected with the matter is that people of apparent capacity for reasoning on other subjects seem to abandon all logic in the study of God's Word. The usual interpretation of this lesson is that Jesus taught Nicodemus that he was about to establish a Church, which he called the Kingdom of God, without its having any likeness to the Kingdom or bearing any rule in the world. It is claimed that our Lord meant Nicodemus to understand that his Church was to be considered the Kingdom because eventually it would so prevail throughout the earth that God's will should be done on earth even as it is done in heaven. Then, to make this interpretation the more absurd, they acknowledge that our Lord here declared that no one could appreciate this Kingdom or enter into it except he were first begotten of the holy Spirit. Now note the absurdity of all this:--

After nearly nineteen centuries the total number of both Catholics and Protestants in the world is about four hundred millions, including the ring-streaked, the speckled and the black--the rough, the scuff, the tough of all civilized lands--improperly styled Christendom. The remainder of the race, twelve hundred millions, either never have heard of the Lord Jesus at all or, having heard, repudiated him. The number of the heathen, therefore, today is many times as large as the entire population of the earth at the time when the Lord conversed with Nicodemus. If the world is the Kingdom is it conquering itself in any sense of the word? Surely not! But now let us look at the four hundred millions called "Christendom," and judge as best we may be able who and what they really are, aside from their profession. How many of them make the slightest profession of having been born again, begotten again, born from above, and to have the renewing of the holy Spirit? Practically none--

R4124 : page 28

DIAGRAM SHOWING PROPORTION OF HEATHEN TO VARIOUS RELIGIONS TODAY surely, as in our Lord's day, only a "Little Flock."

If any one is in doubt on this subject let him inquire amongst his Christian friends and neighbors on the subject of the new birth, the begetting of the holy Spirit. Let him explain what he means by a full consecration or devotion of time, strength and all that we possess to God and his service, and the change of heart signified by the begetting and anointing of the holy Spirit, and then ask how many of his friends and neighbors have either made the consecration involved or have received the holy Spirit. He will not have gone far into this inquiry until he be fully convinced that there is a great mistake in this ordinary view of the Kingdom--that it is thoroughly untenable and cannot be our Lord's meaning.

Thus satisfied that the general concept of this lesson is radically wrong, let us note carefully and prayerfully every word of our lesson with untrammeled minds, that we may know the truth and the truth may make us free from error, from superstition, and may bring to us light, joy and assistance.

NICODEMUS AND THE GREAT TEACHER

Nicodemus, an influential man amongst the Jews, a member of the Sanhedrin, and widely known as a professor of holiness--of full consecration to God--a Pharisee, came to Jesus by night; not necessarily from fear, possibly wisdom guided him, a prudent recognition of the interests of others as well as of his own. Possibly he came by night because then he might have a better opportunity for private conversation with the Master. In any event we find him very reverential and courteous. He addressed our Lord as Rabbi, or Teacher, and declared his belief that he was from God, a servant of God, in whom God evidently delighted, as manifested by his miracles. Only a mere portion of the conversation of the evening is given. We may reasonably presume that Nicodemus came to ask questions respecting the Kingdom of God, which he knew John and his disciples had been preaching, and which Jesus and his disciples subsequently also preached. As a student of the Scriptures he knew to expect the Kingdom, and that it was God's provision for the blessing and uplifting of Israel and ultimately the fulfilment of a promise to Abraham, "In thy Seed shall all the families of the earth be blessed." Having confidence in Jesus he wished to learn particulars respecting this Kingdom, for neither John the Baptist nor Jesus had manifested anything to indicate how the Kingdom was to be brought about--where the soldiers were to be obtained, how drilled and officered, where the implements of warfare were to come from and the large amount of money necessary to equip and provide for an army. Such a question is implied by our Lord's statement, "Verily, verily I say unto you, except a man be born again [anew] he cannot see the Kingdom of God."

We can imagine the perplexity of Nicodemus, who was looking for a King and a glorious retinue, more grand than any monarch of the past, inasmuch as the Messiah King expected was to represent heavenly authority and power amongst men. Judge now of his perplexity on being told that no one could see this Kingdom unless he were born again--born over. The chaos of his thoughts is shown by his rejoinder, How can a full-grown man, advanced in years, be born again? With our Lord's answer he began to get a little light on the subject: Jesus said, "I say unto thee, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of flesh is flesh and that which is born of Spirit is spirit."*

Nicodemus got some very "strong meat" in very few words. From this statement he would understand that the Kingdom would not be a fleshly or earthly one, but a spirit Kingdom, a heavenly Kingdom. He could perceive that the natural birth of the flesh is a figure or symbol illustrative of a new birth, a spirit birth, and that our Lord meant that the Kingdom of God would be on a higher plane than any earthly Kingdom--it would be a spirit Kingdom which mankind in general could not see and could not enter into or become members of. The only ones who would really see the spiritual Kingdom or enter into it would be those begotten of Spirit and born of Spirit. But our Lord added, "Born of water and of Spirit." The reference to water would probably, in the mind of Nicodemus, recall the water baptism for the remission of sins, and as a sign of repentance which John the Baptist and his disciples had been preaching.

To us who live since Pentecost--and who may, therefore, have a clear conception of the deep things of

---

*We have quoted this correctly, for the article "the" does not appear in the Greek text.

R4125 : page 29

God under the guidance and instruction of the holy Spirit--our Lord's mention of water may have a still fuller significance. We see that symbolical water represents Truth, and that our begetting of the holy Spirit is said by the Apostle to be also a begetting "through the Word of truth." (Jas. 1:18.) We remember also that the same thought is expressed by the Apostle Paul, who declares (Titus 3:3-5), "his mercy saved us through the washing of regeneration and the renewing of the holy Spirit." Putting these matters together we have the thought that our regeneration or begetting again of the holy Spirit and our renewing by it come to us in conjunction with the washing or cleansing which is effected in us by the operation of the Truth--the divine message. This is beautifully symbolized in Israel's Tabernacle service, in which the priests, before entering the Holy and thus typically becoming New Creatures, first washed at the laver which represented the Word of God, the Truth, the water of regeneration, by which we come into that condition of consecration to the Lord in which he is pleased to accept us, to grant us the spirit of adoption into his heavenly or spiritual family.

"SO IS EVERY ONE THAT IS BORN"

Nicodemus was astonished at such a presentation of the Kingdom and of the methods and conditions upon which it could be seen and entered into. Our Lord rejoined, Marvel not at the words, Ye must be born again. Then he gave him an illustration of what one would be like who would be born of the Spirit. He drew his attention to the invisibility of spirit beings and yet their reality. He took as an illustration the wind--invisible, we know not whence it comes, we know not whither it goes; but we do know of its power, we can hear the sound, can see its effects. This, our Lord declared, would give Nicodemus an illustration of those born of the Spirit; they would be intangible, invisible, while present and powerful. Such would be the Kingdom when it should be established. We must notice very carefully our Lord's language, else ere long these erroneous thoughts will bring us into confusion. We must not allow any of them to twist and turn the Scriptures, and to say that our Lord said something here that he did not say. We must repel the suggestion that he meant that the Spirit of which we would be begotten is invisible, for although that is true enough it is not what our Lord is saying. Neither must we allow our minds to be misled into supposing that the Lord means that the holy Spirit passes hither and thither throughout the world, begetting some and passing others by, and that we know not who may be begotten of the Spirit and who not. All this is confusing and wholly out of accord with what is written. Whoever would have clear, proper conceptions of the Master's teaching must give strict heed to the Word. We have been in darkness long enough through our inattention and through our allowing other people to read into the Word of God what is in no sense of the word there. We are neither to add to nor to take from the Word of God, and whoever does so adds to his own confusion, and is as well an unfaithful minister of the Truth, and an unfaithful ambassador, spokesman, for the Lord.

Astounded at what he had heard, Nicodemus exclaimed, "How can these things be?" Is it possible that those who have been studying the Law and the

Prophets for centuries have erred so egregiously? Our Lord replied that as a master in Israel he should be able to discern these matters when once they were brought to his attention. As a thoughtful student of the Law and the Prophets Nicodemus should have seen that there were insurmountable difficulties connected with the prevailing thought that God's Kingdom would be an earthly one. He therefore should have been quite prepared for the announcement that the Kingdom of God would be a spiritual one which, as the Lord on another occasion explained, would come not with outward show, and of which the people would not declare, "Lo, here it is," or "Lo, there it is," but it would be in the midst of mankind, invisible but all-powerful.

We have elsewhere shown* that there is a particular fitness to our Lord's words in this connection when he declares that that which is born of flesh is flesh and that which is born of Spirit is spirit. As there cannot be any birth of the flesh without first a begetting of the flesh, so there can be no birth of the spirit without first a begetting of the Spirit. The begetting of the Spirit comes in connection with the washing of regeneration through the Word, and belongs to this present life. As New Creatures we develop spiritually until we reach the quickening stage of activity in the Lord's service; and those thus begotten and quickened, in whom the new will remains faithful unto death, in the resurrection are born of the Spirit--raised from the dead spirit beings. Thus our Lord was begotten of the holy Spirit at the time of his baptism, but in his resurrection he was born of the Spirit--the first-born from the dead--the first-born from among many brethren. Similarly his brethren and joint-heirs in the Kingdom are now begotten of the holy Spirit at the time of their washing of regeneration and begetting, and their birth, if faithful, will be in the resurrection change, when that which is sown in weakness will be raised in power, sown an animal body, raised a spiritual body--sharers with our Lord in the First Resurrection to spirit nature, glory, honor, immortality. It is proper to notice here that confusion has come to many because of their failure to notice that the same Greek word gennao is used in referring to both the begetting and the birth.

"WE SPEAK THAT WE DO KNOW"

In answer to Nicodemus' doubts our Lord assured him that this testimony respecting the Kingdom, that it would be a spirit Kingdom, was no idle speculation --that he knew what he testified to be true, that the trouble with Nicodemus was that he was not ready to be taught. He had called our Lord Master, Teacher, and declared that he believed him to be sent of God,

---

*DAWN-STUDIES, Vol. V., pp. 189, 192.

and yet he was so bound to his preconceptions that he was unready to receive the testimony of the only one who was capable of giving him the instruction. Our Lord intimated that he could tell much more about the heavenly Kingdom, but it would not be proper to do so, since his hearers were not in a condition to appreciate spiritual things. "If I have told you earthly things and ye believe not, how could you believe if I explained to you heavenly things?" In the light of the Apostle Paul's exhortation we see that our Master's words were not chiding, but rather a declaration of facts, because, as the Apostle declares, it is impossible for the natural man not begotten of the holy Spirit to understand spiritual things. The most, therefore, that Jesus was able to teach either to his disciples or others during his ministry were earthly things. He left the explanation of the deeper things of the divine plan until after his followers at Pentecost received the begetting of the holy Spirit and were thus fitted and qualified, prepared, enabled to understand the spiritual things, the heavenly things.--I Cor. 2:14.

Undoubtedly this is the trouble with the great majority of the people today also--they have not been begotten of the holy Spirit, they have not been begotten again, and hence are unable to understand spiritual things. We reiterate, therefore, our recommendation, frequently made, that when any are found who have not the hearing ear for the Truth we should not seek to pound it into them, but rather should take a different tack and seek their consecration--present to them the reasonableness of a full consecration to the Lord and his service in view of what they have already seen and are able to grasp. If they make the consecration and receive the begetting of the holy Spirit the deep things of the Lord will then be for them and may be understood by them. Hence the wisdom of not casting the pearls of divine Truth, the deeper, spiritual things before the unregenerate--the wisdom, on the contrary, of preaching merely the outlines of the divine plan of the ages to the world in general, of exhorting them to receive not the grace of God in vain, and assuring them that wisdom from on high and an ability to appreciate the deeper things come only to and are only for those who have come into the spiritual covenant relationship of the sons of God as New Creatures.

"NO MAN HATH ASCENDED UP TO HEAVEN"

This statement by our Lord would cause no particular surprise to Nicodemus, for nothing in the Law or in the prophets or in the teachings of orthodox Judaism ever held to the idea prevalent amongst the heathen that the dead were alive--more alive than ever before. They knew that the dead were dead and that the hope for them lay in the resurrection, when Messiah should come forth for the banishing of the curse and the establishment of the Kingdom of heaven amongst men for their uplift and reconciliation to God. But today the heathen error, Plato's philosophy, that the dead are more alive than the living, with all the absurdity that is implied in such a statement, has fastened itself upon Christendom. People otherwise sane and logical will tell us that they believe in the resurrection of the dead, and in the same breath tell us that the dead are not dead. They fail to tell us how the dead could be resurrected if none is dead. Let all who study this lesson with a desire to learn from the Master rather than to instruct him, take heed to the words, "No man hath ascended up to heaven." (The last four words of this verse 13, "which is in heaven," are not found in ancient Greek MSS., and evidently were no part of this conversation.)

"THE SERPENT IN THE WILDERNESS"

The remainder of this lesson, in our judgment, was not spoken to Nicodemus, but combined various of our Lord's teachings which the writer here brought together conveniently.

R4126 : page 30

The reference of verse 14 to the lifting up of the brazen serpent in the wilderness and the declaration that it was intended to be a type of the crucifixion of our Lord is a very important item. We remember the story of the Israelites bitten by the fiery serpents because of sin, and how they were suffering great pain and were dying in large numbers until Moses by divine direction erected on a pole a serpent made of brass. Thenceforth every Israelite, looking toward that serpent, by faith was healed. The antitype of this we see. The whole world has been bitten by sin, and, as the Apostle declares, all are groaning and travailing in pain, all are dying. (Rom. 8:22.) Eighteen centuries ago Jesus the Son of man was lifted up on Calvary, he was treated as a sinner, our sins were laid upon him that he might thus have the right to impute his righteousness to all who desire it, and to grant them healing and life eternal.

Our Lord, in explaining the matter, declared that the Son of man would be lifted up, to the intent that everyone believing on him should not perish but have eternal life. Only the few have yet had the opportunity of believing in him--the great mass in our Lord's time and ever since have been in utter ignorance of the Redeemer and his sacrifice, and of the blessings secured by looking to him. But will they never see? Will they never know? Will they never gain eternal life? Will only the Church, the specially favored of this Gospel Age, the Elect, have this great opportunity? Surely not! In due time God will cause the knowledge of his grace to reach every member of the race. Surely this is the import of our Master's words following, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." (v. 16.) Ah, yes! This is a blessed assurance. We are glad that by the grace of God Jesus "tasted death for every man." (Heb. 2:9.) We are glad that he was a propitiation for our sins, the Church's sins, but we are also glad that he is a propitiation for the sins of the whole world (I John 2:2), and that eventually the whole world shall have the privilege, opportunity, of having their eyes and ears opened that they also may see and understand the riches of God's grace in Christ.

With what pleasure we read that "God sent not his

Son into the world to condemn the world, but that the world through him might be saved." The world had already been condemned, for it had shared in Father Adam's condemnation as his race. It needed no more condemnation but it did need salvation from the Adamic condemnation resting upon it;--it did need to be delivered from the bondage of corruption, mental, moral and physical, and it was this that Jesus came to accomplish. How different the story as the Master gives it from the way in which it is told in the creeds. The theory claimed during the "dark ages" was that all who were not of the Elect Church were condemned to eternal torment. It was recognized that the race as a whole had as yet received none of God's grace, nor opportunity for the same, because of blindness and ignorance and superstition; and it was claimed that it never would have favor--that God never meant the world to be saved, and that Christ did not die for the world but for the Church, the Elect. How glorious the lengths and breadths and heights and depths of divine love and wisdom as now displayed through the divine Word in this harvest time!--showing us that the election of the Church is merely the prelude to the great work of blessing and enlightening, uplifting and restoring the world in general--all who will--"in due time." Nevertheless there is a measure of increased condemnation in proportion as the light is seen by any one and rejected; as our Lord said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." (John 3:19.) The meaning is evident: Our Lord's first advent was not with a view to increasing the Adamic condemnation but the reverse of this, to effect the sacrifice by which it might ultimately be canceled. Nevertheless his presence then in the world, and the light which then shone and which has since shone through his followers, has carried with it a measure of responsibility --a measure of condemnation to all who have resisted the light.

This condemnation, however, is quite separate and distinct from the Adamic condemnation, which was inherited, and which because of Christ's sacrifice for our sins will ultimately be completely canceled; this condemnation, resulting from an intelligent rejection of light, bears an individual penalty, which will bring the unfaithful one stripes either in the present or in the future. In the giving of these stripes we are assured that full allowance will be made for inherited weaknesses, temptations, etc.--everything that can be justly charged up to the Adamic fall will be canceled through the merit of the sacrifice of Christ. The stripes merely represent the individual's own perversity, and should the opposition to the light of Truth be persisted in to the full degree, the penalty would be the Second Death.

THE SELECTIVE PROCESS

From the foregoing we perceive that wherever the light of the Gospel shines there is proportionately responsibility and more or less of a selective condition. As our Lord declares, all who do evil intentionally, in the light, thereby manifest their hatred of the light, and such will avoid the light, realizing that it makes manifest the error, the sin with which they are identified and which, to some extent, at least, they love. They hate and avoid the light because it reproves their darkness, their error, their sin. On the contrary (v. 21), all who would serve the Truth, the light, are glad to come to more and more light as they may discern it. They desire that their course in life shall become manifest, that all shall know that to the extent of their ability they are seeking to do the Lord's will. And if, perchance, something contrary to God's will may be exposed in their own conduct or theories, they are glad of this also that they may have an opportunity for correcting the same.

This selective, separative work is not going on amongst the heathen but in Christendom, nor is it specially going on amongst the masses of Christendom, but chiefly amongst those who have professed to be God's people, who profess to have turned from darkness to light, as did the Jews of our Lord's day. Realizing the true situation, let us be very zealous for every ray of light which can be shed upon the divine plan or upon our own hearts and lives. Let us more and more desire to know the Truth, that it may make us free from every bondage and bring us more and more into captivity to the will of God in Christ. Children of the

Light, we can have no fellowship with any of the unfruitful works of darkness, doctrinal or otherwise! Let us maintain our stand more and more loyally as the divine Word increasingly clarifies our vision and distinguishes for us between light and darkness, truth and error, righteousness and sin!

====================

R4126 : page 31

AN INTERESTING LETTER

MY DEAR BRETHREN:--

Since entering the Colporteur work I have not worked more than two ten-hour days at the most, this being due to having but Saturday afternoons and holidays for this purpose. During this time I sold 73 volumes--17 on the Fourth of July morning, when I even parted with my sample book. I expected to be out all day on the 4th, but hereafter when I go out to spend a whole day I shall see to it that I have my wheel better loaded. One week later I took another day for the work, but was rather disappointed by rain. However, it cleared off by noon and allowed me to take another missionary trip. In that afternoon I sold 18 volumes.

This, dear brethren, is the grandest privilege I ever enjoyed. I rejoice with joy unspeakable and full of glory, and can say with the Psalmist, "Praise the Lord, O my soul, and all that is within me praise his holy name." May we all hold fast that which we have already that no one take our crown is my earnest prayer for all. Cannot say more at present, but with deepest and tenderest Christian love, I remain.

Yours in the Lord's vineyard,
HARRY W. DAVIDGE,--New Jersey.

====================

SEMI-MONTHLY
VOL. XXIX FEBRUARY 1 No. 3
A.D. 1908--A.M. 6036

CONTENTS

The Passover in the First Month.................. 35
The Memorial Supper, 1908.................... 36
"Christ Our Passover is Sacrificed for Us".... 37
Berean Studies on the Atonement.................. 38
"Not Ignorant of His Devices"..................... 39
A Query Answered.............................. 40
"Give Me to Drink"................................ 41
Tactfulness Exemplified....................... 41
Salvation is of the Jews...................... 42
The Rewards of Faith.............................. 44
Chuza's Manifestation of Faith................ 45
Faith Cometh by Hearing--the Message of God... 46
The Cincinnati Debates and Convention............. 47
The Woman's National Daily........................ 47

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4126 : page 34

COLPORTEUR BAGS AND WHEELS

Dear Sister Brown of Washington City, finding that canvas bags, to hang on the shoulder and under the coat, are a great convenience to Colporteurs, has gladly assumed the service of supplying these to the regular Colporteurs of our list free. She has supplied us with a lot, which we will be glad to forward to those not yet supplied.

Brother Cole has invented a two-wheeled, neat, nickel-plated attachment which may be added to any suit-case. By it a load of say 20 or 30 STUDIES can be transported with very little effort. We have given orders for 300 of these, because by taking this quantity they can be supplied at $2 each, plus express charges. Ready Feb. 15.

page 34

CANADIAN FRIENDS DESIRING SERMONS WEEKLY

Arrangements have been made for Brother Russell's sermons weekly in The Toronto World. We can give a clubbing rate of $1.50 per year (or, with TOWER, $2.50), except in the cities of Hamilton and Toronto, where the price will be $2.75, with TOWER, $3.75. Make up your lists speedily and send to us.

VOLUNTEER TRACTS FOR 1908 READY FEBRUARY 15

Send in orders at once, as we shall be able to ship promptly.

====================

R4127 : page 35

THE PASSOVER IN THE FIRST MONTH

CONSIDERABLE difficulty is experienced by many in harmonizing our solar calendar with that of the Jews, which is built upon an association of lunar and solar time. We tender assistance to such by quoting an extract from Smith's Bible Dictionary on the subject--followed by an extract from the Hebrew chronologist Lindo on the same subject.

Smith's Bible Dictionary says:--

"The characteristics of the year instituted at the

Exodus can be clearly determined, though we cannot absolutely fix those of any certain year. There can be no doubt that it was essentially tropical, since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. It would appear, therefore, that there must have been some mode of adjustment. To decide what this was, it was necessary first to ascertain when the year commenced. On the 16th of Abib ripe ears of corn were to be offered as first-fruits of the harvest. (Lev. 2:14; 23:10,11.) The reaping of the barley commenced the harvest (2 Sam. 21:9), the wheat following. (Ruth 2:23.) It is therefore necessary to find when the barley becomes ripe in Palestine. According to the observation of travelers, the barley is ripe, in the warmest parts of the country, in the first days of April. The barley harvest, then, commences about half a month after the vernal equinox, so that the year would begin at about that tropical point, were it not divided into lunar months. We may conclude that the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year. The method of intercalation can only have been that which obtained after the Captivity--the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed."

Extracts from Lindo:

"The Jewish year is luni-solar, for although the months are lunar, our calculations being founded on the lunar cycle, every 19th year we come to the same date in the solar year. The cycle contains 235 lunations, which we divide into twelve years of 12 months, and seven (termed Embolismic) of 13 months.

"The celebrated mathematician Meton of Athens, who flourished B.C. 432, which was in the reign of Zedekiah, A.M. 3328, made the same division of time, but by making every third year embolismic, the 18th and 19th were both of 13 months; by our arrangement the solar and lunar years are better equalized.

	Days	Hrs.	Min.	Sec.
19 years, according to Rab Ada....	6939	16	33	3-1/3
235 lunar months.................	6939	16	33	3-1/3

"The year is of three kinds, perfect, common and imperfect. The perfect has 355 days, and is when the months of Hesvan and Kislev have each 30 days. The common, 354 days, when Hesvan has 29 and Kislev 30. The imperfect, 353 days, when both have only 29. The embolismic year is formed by the introduction of an intercalary month, immediately after Adar, which is called Ve-adar, or Second Adar. The year then consists of 385, 384, or 383 days, according to the rule above. The reason of the introduction at that period is that the Passover may be kept in its proper season, which is the full moon of the vernal equinox, or after the sun has entered Aries; it is indifferent at what period of it the full moon happens, but it must be kept while the sun is in that sign. That a time was fixed for its observance is shown in Numbers 9:2, 'Let the children of Israel also keep the Passover at its appointed season.'

"That our months have always been lunar is shown by I Kings 6:38, 'And the eleventh year in the month Bul, which is the eighth month,' etc. By a reference to the Hebrew text it will be seen that the two words translated month are different, the first being derived from the word 'moon,' the latter from 'innovation.' Our months are the following:--

Tisri..............30 days Nisan..............30 days
Hesvan.......29 or 30 "   Yiar...............29 "
Kislev.......29 or 30 "   Sivan..............30 "
Tebet..............29 "   Tamuz..............29 "
Sebat..............30 "   Ab.................30 "
Adar...............29 "   Elul...............29 "

"In the embolismic years, Adar has 30, and the intercalary month Ve-adar 29.

"As a lunation from one conjunction to another,

R4127 : page 36

termed a synodical month, has 29:12:44:3-1/3, being 29-1/2 days and about 3/4 hour, it could not be better arranged than by making one month 29 and the following 30 days. When a month has 30 days, the last day of the month and the following day are both kept as New Moon, on the principle that a holiday cannot be kept part of a day. The 30th day being half in the preceding month and half in the new moon, the whole day is made a holiday, and the following as a matter of course, from its being the first whole day of the new moon. That this rule was followed in ancient times, is to be seen in I Sam. 20:5,27.

"It will have been seen that by this arrangement there is yet a deficiency every month of 44 min., 3-1/3 sec., making nearly 9 hours in years of 12 months. To make up this deficiency one day is added to Hesvan every second or third year, by which that month then consists of 30 days. When Hesvan has 30 days, Kislev invariably has the same. Without Hesvan having 30 days, Kislev is sometimes made 30, which is done to prevent Passover happening on Monday, Wednesday or Friday, for as that festival regulates all the other holidays, it is arranged that none may fall on days on which they could not be properly observed. On the same day of the week as the

1st day of Passover are the fasts of Tamuz and Ab
2nd   "   "   is the first day of Sebuot and Hosana Raba
3rd   "   "   "   "   New Year and Tabernacle
4th   "   "   "   Rejoicing of the Law
5th   "   "   "   Kippur, the day of Atonement

"Consequently, were the first day on Monday, Purim would be on Saturday and Kippur on Friday, days on which neither could be observed. If it were on Wednesday, Kippur would be on Sunday, on which it could not be kept; the reason is that as Kippur has the same strict ordinances as Sabbath, it cannot precede or follow the Sabbath. If it were on Friday, Hosana Raba would be on Saturday, a day on which the ceremonies of it could not be observed. By the above regulation, it will be seen that Rosh Ashana can never fall on Sunday, Wednesday or Friday.

"This holiday is to be observed on the day of the conjunction, with the following exceptions:--

"1. If the conjunction takes place on Sunday, Wednesday or Friday, the holiday is to be kept on the following day, as in 5604.

"2. If the conjunction should happen after noon, the following day is to be observed, and if that should happen to be Sunday, Wednesday or Friday, the next is to be kept, as in 5601.

"3. If the conjunction takes place in an ordinary year on Tuesday, on or after 9h., 11m., 20S. A.M., it is not to be observed thereon, and as it may not be kept on Wednesday, it will be observed on Thursday, as in 5616. An objection may be made to this, as New Year should be observed on the day of conjunction, but were it to be so kept, the preceding month of Elul would only be of 27 or 28 days, and a month can never be less than 29.

"4. The conjunction being on Monday, on or after 3:30:52 P.M., in a year immediately following an embolismic, the holiday is to be kept on Tuesday, as in 5617. This occurs but seldom.

"Our embolismic years are Nos. 3, 6, 8, 11, 14, 17, 19 of each cycle.

"Although the Gregorian calculations have been made with great nicety they are still imperfect, and other alterations must take place in future ages. As a proof the Council of Nice ordered that Easter should not be kept on the same day as the first day of Passover, in order that there might be no appearance of Judaism in it; 'Ne videantur Judaizare,' to prevent which they ordered its observance on the Sunday after the full moon, Passover being always kept on the day of the full moon; and yet in 1825 both were kept on the same day."

* * *

From the foregoing it will be seen that, with every endeavor to reach exactly the date specified in their Law for the Passover, the Jews have difficulty, and often there is of necessity a choice between two days equally appropriate. However, they follow the guidance of their leaders in this matter and have a uniformity of celebration, instead of each one trying to fix the date and celebrating according to his personal knowledge, convenience or preference. And this measure of subserviency to leaders was endorsed by our Lord, who said, "The Scribes and Pharisees sit in Moses' seat; whatsoever therefore they bid you observe, that observe and do." (Matt. 23:3.) The Apostle indicated

R4128 : page 36

the same course to the Gospel Church. (Heb. 13:17.)

Two essential features of the celebration of the Passover were: (1) uniformity, and (2) that it begin as exactly as possible at the full of the moon--which symbolized the fullness of favor to Israel.

THE MEMORIAL SUPPER, 1908

Following the custom of the early Church, we celebrate the "Last Supper," not weekly, nor monthly, nor quarterly, as do our fellow-Christians, but annually. Nor do we celebrate it in the forenoon, but as a supper. To our understanding we thus better preserve the letter and spirit of our Master's request--"Do this in remembrance of me."

There still persists amongst Christians in general a hallowed respect for our Lord's death-day, celebrated as "Good Friday," but the precious Memorial Supper of the preceding evening they overlook. The reason for this is evident. Catholicism, which long held almost universal sway, introduced the "Sacrifice of the Mass" as a substitute for the Memorial Supper; and when the Reformers rejected the Mass as a sacrifice for sins and resumed a more proper celebration they styled it "the Holy Communion." They failed, however, to note that the original Supper was given to celebrate the antitypical fulfilment of the eating of the Passover Lamb--and that its force and beauty would be dimmed by observing it oftener than on its anniversary.

The writer and many others would incline to celebrate the Memorial Supper annually on the Thursday night most closely corresponding to the original celebration, for several reasons. (1) That would bring the celebration into its proper relationship to Sunday, which is the remembrancer of our Lord's resurrection. (2) At that season Easter Sunday is quite generally celebrated as a special memorial of our Lord's resurrection. (3) The celebration of the Memorial Supper on the evening of what is by many styled "Holy Thursday"

R4128 : page 37

would of itself be a powerful lesson to many of our dear Christian friends who now think us "odd," or "followers of a Jewish custom," because, without study, which they will not give, they cannot understand our position. (4) Instead of copying anything "Babylonish," we would be calling attention to something long lost to Babylon. The finding of this sometimes means an investigation and appreciation of other truths lost or buried under human traditions.

But we pass by all these advantages, fearing that some could not appreciate them, and that therefore a schism might ensue. We prefer to remember the Apostle's words that there be no schism; that we seek to "preserve the unity of the Body in the bonds of peace." Hence we do not announce as the Memorial date the Thursday night nearest to the first full moon following the spring equinox. We again announce, as heretofore, the Memorial date as the evening of (preceding) Nisan 14--the day before the commencement of the Jewish Passover Feast-week; viz., April 14, 1908, after 6 P.M. The Jewish Passover begins Thursday, April 16 (Nisan 15); but in Jewish reckoning it begins after sundown of April 15. Consequently Wednesday, April 15, is Nisan 14, beginning at sundown of Tuesday, April 14.

"CHRIST OUR PASSOVER IS SACRIFICED FOR US, THEREFORE LET US KEEP THE FEAST"

--I COR. 5:7--

What a meaning is in these words when seen in connection with the Memorial Supper as the remembrancer of the Jewish Passover! How the light of the type illuminates the antitype. As the first-born of Israel were exposed to death, so "the Church of the First-born whose names are written in heaven" (Heb. 12:23) are now on trial for life or death everlasting. As then all the typical first-born were safe so long as they remained in the house and ate of the lamb whose blood was sprinkled upon the door-posts and lintel, so we who abide in the household of faith under the better "blood of sprinkling" and who eat of our Passover Lamb, Jesus, are safe from death--sure of life everlasting under God's providence.

We do not now recognize the typical lamb, but instead Jesus, "the Lamb of God, which taketh away the sin of the world." On him we feed; not eating his flesh literally, but by faith partaking of the merit of his sacrifice and appropriating it to ourselves. All through this night of the Gospel Age do we thus feast on our Lamb--until the morning of the Millennium, when we shall be delivered. The annual Memorial Supper is not our feast, but an illustration or archetype of it--a remembrancer--most beautiful, most solemn, helpful. Let us keep the feast of faith and also the Memorial Supper. "As oft as ye do this [annually] ye do show forth the Lord's death--till he come again."--I Cor. 11:26.

In accord with our usual custom let us, then, on Tuesday night, April 14th, at 7.30 P.M., assemble ourselves and memorialize the great Redeemer's death and our release from condemnation to destruction.

Yea, more, as we break the loaf of unleavened bread, let us remember the later suggestion of the Apostle that all the consecrated followers of Jesus are so counted in with him by the Father that we are "all one loaf" (I Cor. 10:17) and all have participation not only in our Lord's sacrifice or breaking on our behalf, but are to be broken with him as "members of his Body," the Church of the First-born. And as we partake of "the cup" of "the fruit of the vine" let us recognize it as not only representing our Lord's blood, his life sacrificed for us, but also as the cup in which we join--our communion or fellowship in the sufferings of Christ, as the Apostle explains. (I Cor. 10:16.) And let us remember further the Apostle's words that "we fill up that which is behind of the afflictions of Christ for his Body's sake [service], the Church." Thus "we ought to lay down our lives for the brethren"--our moments and hours and talents and strength and convenience.--Col. 1:24; I John 3:16.

We recommend that unleavened bread be used. Jewish Passover bread (crackers) may be obtained in many cities, but otherwise "Uneeda" biscuit or soda biscuit would serve every requirement. As for the cup, "the fruit of the vine," we advise that grape-juice or raisin-juice be used, if agreeable to all, but if any require regular wine we advise that such be accommodated also.

We advise that the celebration be in classes or congregations as they usually meet for worship every Sunday: that friends do not desert the little gatherings on this occasion in order to celebrate with larger groups --unless all can thus unite, which is improbable. Do not forget the Lord's words, "Where two or three of you are met in my name there am I in your midst." And if there be sick or solitary brethren or sisters who cannot possibly meet with even one other, let them celebrate alone with the Lord. All such who have no means of preparing the Memorial emblems, if they apply to us by April 1, will be supplied freely.

For those who think of no better method, we advise the reading of selections on the subject from DAWN-STUDIES, Vol. VI., with prayer and praise. As for the ministers or servants for the occasion: they should be those ordained or set apart by the congregation by vote, "by the stretching forth of the hand"--the Elders. If the class is small and no Elder has been chosen, a servant for the occasion should be first chosen by consent of the majority of the consecrated believers participating. It is requested that some one be appointed to communicate to us on a post-card a brief report of each celebration, giving the number of participants. We urge that all of the consecrated shall thus renew before the Lord their vow of loyalty and devotion to him and his brethren and his cause. There is a blessing in so doing which each one needs. Such participator will be strengthened and blessed, as the Lord and the Apostle indicate. Address all of these cards (even from foreign lands) to the Society at Allegheny, Pa., U.S.A.

===================

page 38

BEREAN STUDIES ON THE ATONEMENT

THE TEXT BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)

Questions on Study I.--The Fact and Philosophy of the Atonement.

MARCH 1

1. Is it because Justice and Love are the basis of the divine government that atonement for man's sin is made the foundation of the Christian religion? Or what does differentiate the religion of the Bible from all other religions? Page 15.
2. Do Christian believers generally understand this or appreciate the philosophy of the Atonement set forth in the Bible? If not, why not? What is their disadvantage, and what should they do to put on this part of the armor of God, to be ready for the testings of "the evil day"? Page 15.
3. State the so-called "orthodox" view of the Atonement. Page 16.
4. State the unorthodox but growingly popular view of the subject. Page 16.

State the Bible's teaching on this subject and quote the Scriptures supporting same, under the following divisions of the subject:

5. Did man fall into sin so as to need an atonement for his sin? What Scriptures prove this? Page 17, par. 2.
6. Was it right on God's part to condemn Adam and to allow the death penalty to follow and to involve all of Adam's race? Page 17, par. 3.
7. What provision did God's love make for mankind? Page 17, par. 4.

MARCH 8

8. Was not the providing of a ransom all that was necessary? What more could God do? Page 17, par. 5.
9. What prevented our Lord Jesus from uplifting our race without redeeming it by his death? Page 18, par. 1.
10. If the sins of the past had all been cancelled would further work for man be necessary? What? Page 18, par. 2.
11. What has Satan had to do with the fallen race? and how does this affect its future? And does he even now hinder the blessing from reaching the

masses? Page 18, par. 3.

12. Was God's provision of Atonement merely for the few who now hear of and accept it? Support your reply with Scripture quotations. Page 19, par. 1.

13. What is the divine order for extending the blessings of the Atonement to every creature? Page 19, par. 2.

14. Do any now enjoy the blessings of the Atonement? Who? Why do not all share this blessing now? Page 19, par. 3.

15. Will not present hindrances always prevent the majority of the race from sharing the benefits of the great sin-atonement? If not, why not? Page 19, par. 1.

MARCH 15

16. Is there more than one phase of Atonement? If so, state the other phase and show the harmony between these as one Atonement work. Page 20, par. 1.

17. What will be the final result of this Atonement work, which God has purposed and has begun? Page 20, par. 2.

18. Is the Bible doctrine of Atonement for man's sin and his reconciliation to God in accord with the modern theory of Evolution? Page 20, par. 3.

19. The Bible teaches a fall of man from divine fellowship. Can the Evolution theory be harmonized with this? Page 21, par. 1.

20. Would it have been justifiable on God's part to punish mankind for evoluting, if that was the law of his organism? Page 21, par. 1.

21. Could Justice have demanded a ransom or any sin-sacrifice, had Adam not been intelligent and a transgressor and justly under the sentence of death? Page 21, par. 1.

22. Is the belief or disbelief of Evolution optional with Christian believers? Or is it so radically opposed to the divine revelation that to accept the one intelligently must mean the repudiation of the other? Page 21, par. 2.

23. Are Christians generally aware of this conflict and of the importance to themselves of a correct faith? Or are they generally so overcharged with the cares of this life that they are not worthy to be counted of the "Very Elect," and are intended to be sifted out by the "strong delusions" which are to make the close of this age "perilous"? Page 21, par. 2.

MARCH 22

24. Do the Scriptures teach that God created Adam in the image of God or in the image and likeness of a chimpanzee? Page 22, par. 1.

25. Do the Scriptures teach that Adam's perfection implied a perfection of knowledge--that he knew

everything? Or, merely that he had a perfect organism and with sufficient knowledge for the tests of obedience imposed? Was Adam deceived into sin? Page 22, par. 1.

26. What has uniformly been God's methods for revealing knowledge in the past--to Abraham and others? Page 22, par. 1.

27. Do the angels of heaven have all knowledge? Matt. 24:36.

28. Will the saints ever know perfectly--"know as they are known"? Will that which is perfect in knowledge ever be our portion? I Cor. 13:10,12.

29. What penalty was pronounced on Adam and shared by his posterity? Page 22, par. 2. Rom. 5:12.

30. What does salvation from sin and its death penalty imply? Page 22, par. 2.

31. What was predicted as respected Messiah and his work? Page 22, par. 2.

32. How would the Evolution theory agree with St. Peter's declaration respecting coming glorious years, or "times of restitution"? Page 23, par. 1.

MARCH 29

33. To what three important matters, past and future, do the Scriptures point us, in explanation of sin, redemption and salvation? Page 24, par. 1.

34. When did sin enter the world, or was it always here? Page 24, par. 2.

35. Is it correct or incorrect for us to speak of the world as "children of wrath"? and why? Rom. 5:8,9; Eph. 2:3.

36. Is it correct or incorrect for us to speak of "the fatherhood of God" to all humanity and "the brotherhood of all mankind"? John 8:44.

37. If the relationship of sons of God belongs only to

R4128 : page 39

believers, and if such are "brethren" in the true sense, who is our "neighbor" if we are to do "good unto all men as we have opportunity, especially to the household of faith"? Gal. 6:10.

38. Has reconciliation, or at-one-ment, yet been completed between God and any of Adam's race? Page 25, par. 1.

39. What evidences have we that such a reconciliation will ultimately reach beyond the Church of this age to the race in general? Page 25, par. 1 and 2.

===================

R4128 : page 39

"NOT IGNORANT OF HIS DEVICES"

DEAR BROTHER RUSSELL:--

I am sending under separate cover the little book, "Practical Methods," which I am told is being widely circulated, that you may appreciate the subtle bait the wily Adversary is using to entrap the pure-minded. You must see that the author is evidently sincere and honest and hence the more powerful tool of Satan. You must see that an advanced point of knowledge is indeed given, but, like the Bible symbol, it is water from the mouth of the dragon.

I am told that this counterfeit "regeneration" is the secret, underlying teaching of Seventh Day Adventism, New Thought and Theosophy, Christian Science and Spiritism, and indeed every outgrowth of the "three unclean spirits" now boldly masquerading under the guise of purity and

R4129 : page 39

righteousness. I feel sure, Brother Russell, unless you note carefully certain facts you will fail to appreciate the severity of the temptation under which such a book comes to one of the Lord's true-hearted and pure-hearted. The religious errors are so apparent that one such earnest searcher for knowledge would not, could not, fail to distinguish them, and for this reason fail to see its danger. But failing to see that the Word of the Lord was sufficient, that the man of God may be thoroughly furnished unto every good work, and still under the delusion that light on these matters, considered secular, should properly come through secular channels, a book like this is read as secular knowledge, and unconsciously the principles of Theosophy are absorbed and do their vitiating work.

No human mind, as such, is capable of devising the subtle deception that underlies this book. Passing by the easily detected errors, from which the unwary reader feels himself perfectly safe, and, sure that he is gleaning only needful secular knowledge, he is not prepared to see how certainly and surely he has been led to enter a realm of thought, which adherence to the Word of the Lord would have saved him from entering. That DAWN, Vol. VI., gives explicit information I am fully aware; that the Lord's people have only tasted of this "heavenly gift" I am equally aware.

I feel sure, Brother Russell, that danger to the Lord's people from this source has never before been seen. You have on several occasions said the words to me, but I have never before so fully appreciated their force, that "human knowledge is defiled"--wisdom from beneath, earthly, sensual, devilish. I appreciate as never before that no channels are clean except such as are divinely provided.

Do you appreciate, Brother Russell, that a pure-minded person could take this book and read into its words that which is pure and good, and yet be defiled by a certain clearly discernible spirit after its results are manifest, but not discernible previously? Perhaps the discernment came by means of light now due, but which was not due before a recent date.

I wondered when, in the WATCH TOWER, you warned the friends against mechanical manifestations of spirits, through raps and Ouija boards, that you were silent on so powerful Satanic weapons as scientific books. Literary and professional brethren are surely more open to danger from this source than from material sources. Does not one come more directly in contact with the spirit of the Evil One through a book than through a mechanical device? Is this danger of the Lord's people confined to the physicians and the teachers? Does not the very hunger of the mind of all for knowledge, with the plausible necessity for its employment, constitute a most powerful temptation to every intelligent child of the Lord? Does not our great Adversary know this fact, and is he not specially designing to attack this point, surely vulnerable in so many? Is it not time to sound the alarm in a new direction? "Be in health" surely was timely, but have all heard?

I feel sure that the circumstances under which I am mailing you this are sufficient reasons for the earnestness of my letter, and I know my heart has grown into a sympathy for the severity of the temptation under which the Lord's holy ones encounter our wily foe, and I surely cannot do less than communicate to you that which has now become so plainly evident.

Yours sincerely, M. L. HERR.

* * *

To be perfectly balanced physically is to be almost immune to disease. In other words, those who digest well what they eat, and who eat sufficiently and who work proportionately are so healthy that colds and other ailments pass them by. Those attacked by every passing ailment are usually either the under-nourished or the slothful. (See Vol. VI., pp. 559-562.)

This is true also of the New Creation. Some "babes" in Christ are always "catching" something in the way of false doctrine--usually because under-nourished in the Truth, but sometimes because their labors for the Truth have been insufficient to properly utilize the nourishment they have taken.

Whoever has studied the Word to good effect has learned that its standard is the correct one; namely, that we must grow in knowledge and the graces of the Spirit by our daily walk in life. We put forth first the faith foot and then the works foot, and thus proceed to more faith and more works. These "rightly exercised" make us strong in the Lord and the power of his might. It is to such obedient children of God that the promise applies, "The wicked one toucheth him not." Surely this is the only safe condition for any of the Lord's people to occupy.

The Lord has provided for his household the long-promised "meat in due season"--"things new and old." Some have repudiated and violently opposed these harvest

R4129 : page 40

blessings; others of us have embraced them and feasted on them and hungered and thirsted for more and more of the same kind, declaring with the poet:--

"I love to tell the story,
Because I know it's true;
It satisfies my longings
As nothing else would do."

We want more of the same, but since tasting of the heavenly manna we have no appetite for other things. If the class thus described is rightly exercised by their good nourishment they will be active in distributing it to others. They will neither be slothful nor be busy making a new brand of their own. They prefer to use and to recommend to others the very kind and brand which the Lord has provided. These, thankful and active, are in no danger from all the various snares and poisons prepared by the great Adversary--and permitted by God as tests to his people. As the Apostle Peter declares: "If ye do these things ye shall never fall."

But there are others who are sure to fall away in this evil day, as the Scriptures declare:

(1) Those who received the Truth with joy--those glad to learn that there is not a hell of torment, but a blessing provided by the Lord for all the families of the earth. These, without the proper loving zeal, are indolent as respects labors of love and self-denial on behalf of the Lord, the Truth and the brethren: the Truth they have rather inclines to puff them up and makes them fit subjects for any malaria of error which the Adversary may blow their way. The more knowledge of the Truth such have had and have not properly used to the glory of God the more sure they are to "catch" some error; and the severer and more hopeless will be their case. Is this not both true and just? Does it not speak loudly to all of us to strive, to labor, to sacrifice, if we would be accepted as "overcomers"?

Nor is it enough merely to "beat the air"; we must, as the Apostle declares, "strive lawfully if we would be crowned." (2 Tim. 2:5.) And lawfully means: in harmony with our Lord, the great Chief Reaper, and the arrangements he has provided. It is noticeable that the "slothful servants," when entrapped by the Adversary, seem to become very energetic for the error. With sorrow we say it: we know of some who have long been favored of God with a knowledge of the Truth, who seem less clear in it than they were ten or twenty years ago, and who show less fruitage than they then did. Such, unless they become awakened, will be just in the condition to be ensnared. Would that we could arouse such. But if they are deaf to the Lord's words how little may we hope that ours would influence them.

(2) The under-nourished spiritually are liable to "catch" errors, or rather to be caught by them, at any time. We may well suppose that, "as new born babes,"

they have the Lord's special care for a time, that they may grow strong in the Lord. But we must also expect that such as refuse and neglect the various provisions and exhortations of the Master for their development, will not be counted worthy of a share in the Kingdom, and will therefore be permitted to stumble and fall "with the hypocrites," though they are not hypocrites and eventually will have a different portion. First one thing and then another will be permitted of the Lord to prove and test and sift his true people; whom he will thus refine and purify for himself, for his companionship in the coming glory.

A QUERY ANSWERED

"Is this poison?" asks one dear reader, who sends us a postal-card recently received from "The Home Preacher." The card alludes vaguely to "the third watch of harvest," "the midnight cry" and "a cake of barley bread." Yes, dear sister, it is intended to poison many and may poison an occasional one here and there, of such as are of the "catching" sort described foregoing. But it will not poison those who are truly the Lord's, for "they shall never fall."

The inconsistency of confusing the third watch of the morning with a midnight cry is not enough--the harvest in the night only adds to the confusion and leads to wonderment as to the mental calibre and make-up of the "Home Preacher." It is time, high time, that some

R4130 : page 40

one gave him a real barley cake, for he evidently needs more substantial food than he has yet had.

Briefly: this effort of the Adversary to hinder the Truth and to ensnare the Lord's followers is served by two who were once in the Truth slightly. The one was in "mission work" some years ago in St. Louis. The mission failed and he became interested in Present Truth. Later he got into conflict with the St. Louis Church, because he entertained the idea that God had appointed him its lord and master, regardless of the will of the Church as expressed in its vote. The racking and splitting of the Church ran over three years and resulted in its standing fast in the liberty wherewith Christ hath made us free. As the Editor of this journal could not support the brother in his unscriptural endeavor to lord it over God's heritage, he became our enemy and maligner and has for a year or more been doing what he can to destroy the harvest work. But he can have no power at all except as permitted by the Father.

The other "Home Preacher" professed considerable interest in the Truth some years ago. He would have been glad to be one of the "Pilgrims," but the Society could not conscientiously aid his aspirations. He started to do Colporteur work, but made no success of it. He objected to being styled a Colporteur--preferred to be called a minister, etc. We assured him that we regard all servants of the Lord as "ministers," but that "Colporteur" merely signified a minister who served the cause in a special manner, and hence that we preferred that cognomen. We were, however, quite agreeable to his striking his pen through the word colporteur on the Order and the Report blanks. Later on his accounts got behind, because, instead of colporteuring, he undertook the writing of a novel "along the lines of the 'Truth,'" he explained. We objected, and urged that consecrated time and money could be more wisely

R4130 : page 41

used. Unable to pay his own way, he concluded to get married; but of course this made matters worse. He became very bitter toward the Society and its President, because we could not supply him with all the financial aid he thought was his due.

These gentlemen having found that their past methods have not prospered, are now practising on the gullibility of the Truth people, selling five-cent pamphlets for fifty cents each and attracting the money their way by sending out to all of our addresses obtainable postal-cards referring to the Dawns, Midnight Cry, Harvest, etc. Compare 2 Tim. 3:8-13.

===================

R4130 : page 41

"GIVE ME TO DRINK"

--JOHN 4:19-29.--FEBRUARY 9--

Golden Text:--"If any man thirst let him
come unto me and drink."--John 7:37.

JOHN the Baptist had testified of Jesus, "He must increase, but I must decrease." (John 3:30.) It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. (John 4:1.) The growing popularity of Jesus aroused to bitter opposition the Scribes and Pharisees, and they sought to kill him. Hence, we read that "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1.) They had greater animosity toward Jesus than toward John, for in him they recognized a superiority over themselves, and because the ignorant, common people heard him gladly and said, "Never man spake like this man." Thereafter we hear little of Jesus being in Jerusalem except on festival occasions, when great multitudes gathered in accordance with the requirements of the

Law.

En route to Galilee, the home country of the majority of his apostles, the journey took them through the country of the Samaritans, concerning whom we remember that our Lord charged the disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5,6.) The Samaritans are thus classed with Gentiles--aliens, strangers, foreigners from the commonwealth of Israel. We recall their history--that at the time when the king of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel--immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious amongst the Jews, disregarding their divine Law on the subject, intermarried with the Samaritans. Thus an element of Jewish blood was intermingled amongst them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them.

A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. The latter, following the Law given by Moses, recognized Jerusalem and the Temple as the centre of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better --that right in their own country they had the very mountain in which Jacob worshiped God, and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. These facts account to us for some of the Lord's expressions connected with this lesson, and also show us why his message excluded the Samaritans, as well as all Gentiles, from the call which he was giving, the Kingdom invitation, which was exclusively for the Jews. It was not until the Jews had as a people neglected their opportunity that the special privileges of the Kingdom were taken from them and subsequently tendered to such as would have an ear to hear in every nation, people, kindred and tongue of the earth--including the Samaritans.

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well, and the disciples went to the nearby Samaritan village, Sychar, to purchase food, while Jesus rested at the well, which was 75 feet deep and whose mouth was so walled up as to form a circular seat at its top. A Samaritan woman, laboring in the fields nearby, came to draw water, and was intensely surprised when Jesus asked her the favor of a drink. So tightly were the lines of social etiquette drawn that under ordinary circumstances no self-respecting Jew would ask a Samaritan for any favor, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. The woman asked an explanation of the Lord's peculiar conduct, but he gave none. We perceive in the entire Gospel narrative the humility of our Lord, that he was quite ready and willing to mingle with any class, that he shunned no opportunity for doing good to any class, publicans or sinners--and that he reproved and rebuked the Scribes and Pharisees for their aloofness. One of his parables was especially directed towards the self-righteous sentiment which feared even to touch garments with the outwardly more degraded. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly approved amongst men were more abominable in his sight than some despised of men.

TACTFULNESS EXEMPLIFIED

Our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson of tactfulness many of the Lord's people need to learn. We know some who mistakenly believe that they must use no tact--that to do so would be dishonest. Hence, they are frequently blunt to the extent of injuring the feelings

R4130 : page 42

of others, and hindering their own usefulness. Such should note in this lesson, and in many others, our Lord's tactfulness. He did not feel that it was necessary for him to answer the woman's question. On the contrary, he said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." (John 4:10.) Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things--not that we should obtrude religious matters on every occasion, nor that we suppose our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed, else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honor the Lord.

The woman understood the expression "living water" to mean fresh water, as distinguished from stagnant water. The woman perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and said, If you had ever so much desire to give me to drink, it would be useless for me to ask you, since you have nothing to draw with, and the well is deep, and there is nowhere else that you can hope to procure better water than this. Where would you get it? "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" (John 4:12.) Again our Lord tactfully ignored the question in the woman's interest--not to deceive her or take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water to the spiritual, and from the natural foundation to the spiritual. He said, "Whosoever drinketh of the water that I shall give him shall never thirst," for that water "shall be in him a well of water springing up into everlasting life." (v. 14.)

That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation, and her earnestness to get the living water he had described. She said, "Sir, give me this water, that I thirst not, neither come hither to draw." (v. 15.) Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner and under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, the Fountain. Our Lord turned her thoughts inward very quickly by saying, "Go, call thy husband." (v. 16.) The answer was, "I have no husband" (v. 17), and with that reply came a flood of thought, which our Lord riveted upon her by declaring, You have well said that you have no husband, for you have had five husbands, and he whom you now have is not your husband. The woman was now thoroughly aroused. She perceived that she was in the presence of one who knew her very deepest heart secrets. Yet she feared him not. She fled not from him. His kindliness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend." Her answer was, "Sir, I perceive that thou art a prophet."

Shrewdly then the woman led the conversation away from matters too personal to herself, and too solemn and too tender for discussion, and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them, at greater leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted." (Isa. 61:1.) In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process, in the application of the healing balm of grace and truth, but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

SALVATION IS OF THE JEWS

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proven to be a great prophet, a question which had long troubled her--were the Jews or were the Samaritans right as respected religion and worship? Before her was a proven prophet, and one in whose words she could have great confidence; hence her inquiry, Who are right--our fathers, who claim that this mountain is the place of worship, or you Jews, who say that Jerusalem is the only place? Our Lord was not bent upon making of her a Jewish proselyte: the time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future, when the middle wall of partition would be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general, and this was already beginning so far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. He said, "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father."--v. 21.

That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated, and it still continues. Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already begun, since our Lord himself was the first of the Spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places--not in families, or nationally. Their acceptance will be as

R4131 : page 43

individuals, and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth: for the Father seeketh such to worship him." (v. 23.) During past times he did indeed prescribe forms of worship and times and places, but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies are not commanded, but the true worship of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But, on the other hand, we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace, without a sufficiency of humility and reverence for him who has granted us so great a favor as to receive us into his presence and to hearken to our petitions. While thankful that we can call upon the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Thus we enter into the real spirit of prayer, which should recognize our complete dependence and the greatness of the Almighty.

"WE KNOW WHAT WE WORSHIP"

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." (v. 22.) The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Abrahamic Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham, and that from them must come the great Messiah, and that eventually, through him and some of their nation associated with him, all the families of the earth should receive a blessing. Our Lord said, "Salvation is of the Jews." He did not say, For the Jews, nor, To the Jews, exclusively. It was of them in the sense that the Master was of that nation according to the flesh. It was of them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from them our Lord selected the earliest members of his Church, his Body, through whom the invitation to membership in that Body has during this age been extended to every nation, people, kindred and tongue.

We would not say that the Samaritans were typical of a certain class of people here--typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in Spiritual Israel we find some like the Samaritans, who are strangers from the Covenant and promises, because not of the same family--not begotten again of the holy Spirit. Some of these are estimable people, honorable, and with a form of godliness, but denying its power. Then amongst the true Israel, all begotten of the holy Spirit, all therefore related to the Lord and the promises, there are two classes: the Little Flock of Israelites indeed, whose love and zeal the Lord approves, and a Great Company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"--joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom of serpents for us to say, "Ye worship ye know not what," even though this be strictly true. Nevertheless, to those of this class who give evidence of desire to know the Truth, it would be proper for us to kindly attempt to show them this matter--to show them how different are the hopes and aspirations and promises which apply to the consecrated saints of Spiritual Israel from anything they have ever known or thought. In all of our dealings with the Israelites and others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves."--Matt. 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a great Messiah, an Anointed One, who would be all-wise and all-powerful to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." (v. 25.) Seeing her readiness of mind, our Lord expressed to

R4132 : page 43

her--more plainly, perhaps, than to any other person during his ministry--the great fact that he was the Messiah: "I that speak unto thee am he." (v. 26.)

The disciples, returning at this time, marveled that he talked with the woman, but had too great respect for him to question him; and many since, all through the Gospel Age, reading the account, have marveled at the Master's humility thus displayed. It has brought a good lesson to many of the Lord's followers --that they are not to despise opportunities for service, for preaching of the Truth, even though they have an audience of but one. And indeed the opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Doubtless our Lord saw in this woman something that indicated her worthiness of the time and energy thus bestowed upon her.

But from another standpoint, what worthiness could she have? what worthiness do any of us possess by nature? Fallen and imperfect, the only thing remaining that could in any way be pleasing to the Lord would seem to be our honesty of heart. Honesty this woman evidently had, and hence we believe

R4132 : page 44

she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in the assistance of some worthy one may, as in this case, flow out in widening influence to many. Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord; and this reminds us that our Lord is judging us by our faithfulness in little things and small opportunities rather than by our great achievements. His own words are, "He that is faithful in that which is least is faithful also in much: and he that is unjust in that which is least is unjust also in much." (Luke 16:10.) Remembering this, let us be careful in the little things, little opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

THE MISSIONARY SPIRIT

The character of this woman is further displayed in the fact that, leaving her water-bucket, she hastened to the city to tell her friends and neighbors that she had found a great teacher, possibly the Messiah, and to ask them to come and share the privilege of hearing him. The selfish spirit, which would have bidden her to keep the information to herself, or the slothful, careless spirit, which would have led her to say, I would be pleased if my friends might know, but will not bestir myself to inform them--either of these would have marked the woman as unworthy of the Lord's favor; and had such been her disposition, we doubt if the Lord would have entered into conversation with her. And so it is with those who have been reached with Present Truth; they are, as a rule, not only the honest and sincere, but the generous, who love to give the good things to their neighbors, and who, having heard now of the second presence of the Son of man, and the Kingdom about to be established, and having come to a clearer knowledge than ever before of the truth of the Divine Plan--these rejoice to lay down their lives in its service--the promulgating of "good tidings of great joy, which shall be unto all people." (Luke 2:10.) This is the true missionary spirit, and home missions come first.

"COME UNTO ME AND DRINK"

Our Golden Text is quite in line with the lesson intimated--that before anyone can come to the Lord he must thirst, he must have an appreciation of that which the Lord has to give--the water, the refreshment, of eternal life. This means that he must learn that he is a sinner, and under sentence of death, and that there is no hope for a future life except through Christ. The coming to the Lord is the approach of faith. Our thirst is our desire. We drink, or appropriate to ourselves the divine message. "Sanctify them through thy truth: thy Word is truth" (John 17:17)--and water is the symbol of truth. The promise of a blessing to those who "hunger and thirst after righteousness" is in full accordance with this. And the promise is, "They shall be filled." This, too, is in harmony with our Lord's statement in our lesson, "Whosoever drinketh of the water that I shall give him shall never thirst."--v. 14.

In the present time our thirst is in one sense of the word insatiable--we are never satisfied--in the sense that the Lord's blessings are so great and so good that we can never in the present day and in present conditions have enough of them. We shall be satisfied thoroughly when we awake in his likeness (Psa. 17:15) --when the "change" of the First Resurrection shall have completed our transformation as New Creatures into our Lord's likeness--"from glory to glory." (2 Cor. 3:18.) Nevertheless, there is a measure of satisfaction to our drinking, even in the present time--just as with a thirsty one at a fountain, he drinks with relish, with appreciation, with satisfaction, only to take more and more. So with those who are the Lord's. He pours into their cup blessings rich and satisfying, and fills the cup repeatedly, even while they are in their present tabernacle. Let us appreciate more and more the Truth, the water of life, and let us see to it that we get it pure from the fountain, and that we recognize no other fountain than the Lord Jesus, however much we may appreciate the channels through which the supply may have come to us.

===================

R4132 : page 44

THE REWARDS OF FAITH

--JOHN 4:43-54.--FEBRUARY 16.--

Golden Text:--"The man believed the word that Jesus had spoken unto him, and he went his way."--John 4:50.

AFTER spending two days with the Samaritans at Sychar, our Lord proceeded on his journey to Galilee. We have already noticed that this was contrary to his instructions to his disciples, and that the Samaritans, not being Jews, could not at that time receive special blessings--not until the seventy weeks of divine favor set apart for the Jews had been fulfilled, and the door opened to the Gentiles. We can imagine, however, that there was some special reason why the people of this little city were distinctly favored by our Lord, particularly when we remember that on another occasion he declined to go into a village of Samaria, and the people of that village refused to sell the disciples food, and thus incensed James and John to the extent of their suggestion to the Master that fire be called down from heaven to consume the village and its inhabitants. (Luke 9:54.) In Acts 8 and 9:31 we have clear indications that the work of grace flourished amongst the Samaritans very promptly after the door of opportunity swung open to them. No doubt that later fruitage developed from the words of grace and truth which our Lord dropped on the occasion of the visit here referred to.

Our Lord and his disciples went into Galilee, notwithstanding

R4132 : page 45

the fact that the Lord corroborated the proverb that a prophet has no honor in his own country; but while he would have less honor there in one sense, it was a better field for labor in another sense, because the people, while outwardly less religious than those of Judea, were really in a better attitude of heart to receive the Lord and his truth than those of Judea, who were shackled with sectarianism and the burdens of the Law imposed by the teachings of the Pharisees.

Although our Lord's first miracle was performed in Galilee, his first reputation was gained in Judea and at Jerusalem, and now on his return to his home country, he had proportionately more honor than if he had remained, for many Galileans, attending the feasts at Jerusalem, had been witnesses of his teachings and miracles there. Thus he returned again to Cana, the scene of his first miracle, with added honors. We remember that on the occasion of his first miracle, the people said, Is not this Jesus, the carpenter, whose kinfolk we know? How, then, is he a prophet, a teacher? (Mark 6:2,3.) Now, however, his fame was spread abroad, so that a nobleman living at Capernaum, twenty-five miles distant, learned of his presence at Cana, and made the journey to present a special request for the healing of his son, who was at the point of death. The word rendered nobleman in this text might more literally be rendered king's officer, and the supposition of some is that this was Chuza, Herod's steward or chamberlain, whose wife, Joanna, was one of the women who subsequently ministered to

Jesus.--Luke 8:3.

CHUZA'S MANIFESTATION OF FAITH

The essence of this lesson is faith, and it well illustrates degrees and development of faith. Knowledge is necessary as a basis for faith, and this Chuza possessed. His faith was manifested in his coming to the Lord and publicly acknowledging his confidence in the Lord's ability to heal his son. We may well consider that this indicated a good measure of faith to begin with, but our Lord--with no lack of sympathy for a father's interest in his dying son, but with a desire to develop Chuza's faith--hesitated to go with him, and seemingly objected to so doing, saying, "Except ye see signs and wonders, ye will not believe." (v. 48.) Had Chuza's faith been small, or had he been lacking of humility, he might have had opportunity for a manifestation of

R4133 : page 45

incredulity and indignation.

He might have said, I did not believe in you anyway. It was merely a haphazard matter, because the physicians can do nothing further for my son, and I thought that your coming might possibly accomplish something. But now, sir, I see your hesitancy, and interpret it to mean that you occasionally pick out cases where you can effect a healing, where you can apparently effect a miraculous cure; but that in the general run of diseases, where death is at the door, you are as helpless as our physicians. I have at least demonstrated the fraudulency of your general claims. Adieu. But no; Chuza's attitude of heart was different. Our Lord's delay merely increased his urgency. He supplicated, and finally said, "Sir," Rabbi, "come down ere my child die." Don't, please don't wait to discuss a matter of faith if you realize my position as a father and my interest in the subject, but do come now, and render me the assistance, and discuss the philosophy of faith and tell me of my further needs subsequently.

Our Lord's point had been gained. He had tested the nobleman's faith, and had led his mind upward from the mere healing operation to something higher, to the divine power behind it, and to the fact that our Lord's miracles were merely intended to introduce him as the Messiah. But the test of faith was not yet finished, for our Lord, instead of accompanying Chuza to his son's bedside and there performing a cure, merely told him, "Go thy way; thy son liveth"--he will not die at the present time, he will recover. (v. 50.) The word was believed, the importunity ceased, and instead, no doubt, gratitude, thankfulness, was expressed. It is noted that the miracle took place in the seventh hour--1 p.m. It may be presumed that Chuza came the twenty-five miles on horseback that very morning in great haste. It is notable, however, that while he might have returned the same evening at the same speed, that he did not arrive at home until the next day --evidently taking the journey leisurely. Meantime, his servants met him with the pleasing information that his son was out of danger. He inquired particularly for the time, and they promptly answered, "Yesterday at the seventh hour the fever left him;" so Chuza knew that the recovery was the result of our Lord's word and power.

ANOTHER KIND OF FAITH

We read that Chuza "believed, and his whole house." But did he not believe before, when he started to see the Master, when he was speaking with him, when he accepted his reply and started home? Yes, all of those were steps of faith, of belief and obedience in harmony therewith, and attesting the same; but when he arrived home and realized the miracle, it led to a belief in the Lord of a still higher and of a still deeper kind. He now believed, not only that Jesus was able to work miracles, but that he was indeed the Redeemer, the Messiah. His faith at last had reached the heart. No doubt it was as a result of this that his wife, Joanna, in harmony with his wishes, became one of the active supporters of our Lord's ministry.

What lessons of faith can be learned today along the lines of this lesson? We answer that faith today has its various gradations or steps. First of all, we could have no faith except as some knowledge would serve as its foundation. It is written, "Without faith it is impossible to please him [God]" (Heb. 11:6), and only those who please God, who have his approval, will have eternal life. Hence, we know that the heathen, who have no faith in God because they have no knowledge of him, are not accepted, are not justified, are not in any sense of the word saved or approved of God as worthy of eternal life. This settles at once, to all who are guided by the Scriptures, the erroneous supposition that the heathen are going to heaven, because

R4133 : page 46

of their ignorance. As the Apostle points out, "How can they believe in him of whom they have not heard?" and how could they hear without some proclamation, either oral or printed? and how can the proclamation reach them except as God be back of the matter and direct it to them, and grant the opening of the eyes of their understanding?

But an elementary knowledge and an elementary faith built upon it is not sufficient--faith must grow, and before it can grow it must lead to some kind of works. Chuza's primary faith led to his journey to our Lord, by which he attested his faith. But generally there must be a necessity, as in Chuza's case--his son's illness. Some might hear of Christ, though they might never approach did they not realize the necessity; but the same message that tells of Christ points him out as a Savior, and implies that all men are sinners. Only those who realize that they are sinners, only those that desire to escape from sin and death, will be led to investigate and approach the Lord, that they may find relief from their burden of soul.

FAITH COMETH BY HEARING--THE MESSAGE OF GOD

In the first approach of a soul to the Lord it may be necessary that the feeling of need should be intensified; and hence, although the Lord is very merciful and compassionate and forgiving, he permits the penitent one to supplicate, and delays his assurances of forgiveness until matters seem vital to the one who is hungering and thirsting for the divine favor he seeks. Then, as in the case of Chuza, the Lord does not do something outwardly, miraculously proving to us that our prayer has been answered and that we are forgiven, but he merely tells us so, saying, "Thy sins be forgiven thee!"

Where the proper faith is, the results will be similar to those in the case of Chuza--the penitent one will believe, trust, and go his way, thankful and rejoicing. Whoever cannot trust has not yet come to the place where it is proper for him to have the relief. He must first cultivate more faith in the Lord, and to this end he may need a larger knowledge of the Lord and his goodness. He may need to call to mind the Lord's character, that he is very merciful and of tender compassion; that while declaring that we are sinners, he declares also that he so loved us while we were yet sinners as to give our redemption price. (John 3:16.) He must consider how graciously the Lord has already dealt with many in the forgiveness of their sins, and in the granting to them of his holy Spirit, whereby has been wrought in them the glorious transformation of character, so that the things which they once loved they now hate, and the things they once hated they now love. With these lessons before the heart, and with confidence that the Lord changes not, that he is the same yesterday, today and forever, all sincere seekers of divine favor have an abundance of foundation for faith in their forgiveness and acceptance, and are authorized to have "strong consolation."--Heb. 16:18.

What should be the result of a true faith which after various difficulties has reached the degree of justification and come to realize the forgiveness of sins, reconciliation to the Father, and the merit of the precious blood, covering all blemishes, future as well as past? As in Chuza's case, his faith bringing him to a condition of discipleship--to a position of believing on a still higher plane than ever before--so it should be with us. A realization of the grace of God in the forgiveness of our sins should lead us to that faith in him, that confidence in his Word, that acceptance of him as the great Teacher, the Messiah, which would believe in him to the extent of accepting all of his gracious provisions and propositions. This would mean that we would turn from the world to become his disciples, to lay our little all on the altar of sacrifice, with full confidence that he who has begun a good work in us is both able and willing to complete it in the day of Christ, in the Millennial Age--early in the morning of which the Church, the Bride, is to be helped, delivered, "changed."--Phil. 1:6; I Cor. 15:51,52.

We trust that the majority of our readers will be able to trace in this lesson their own experiences of justification and sanctification. And what further remains? We answer that next in order comes the testing --a testing of the degree of our consecration, of its genuineness, of the sincerity of our consecration. This is the Christian's life. The earlier steps of faith and justification were merely primary to our standing upon this plane of sanctification--begetting of the holy Spirit to a new nature. The Lord's special dealing during this Gospel Age is with these New Creatures, Spirit-begotten--not that they are many as compared with the world, or even as compared with those that take the first step of faith unto justification. They are a Little Flock, to whom it is the Father's good pleasure to give the Kingdom--to as many of them as prove faithful. (Luke 12:32.) The Apostle declares of them,

"ALL THINGS ARE FOR YOUR SAKES"

--2 COR. 4:15--

Everything in the realm of nature and of grace must for the time so operate as to be most favorable to this class, for the Lord has declared that all things shall work together for good for these--"the called according to his purpose." (Rom. 8:28.) Whatever cannot be overruled for their good must be hindered, must be stopped, cannot proceed. Little does the world realize the important place in its affairs and interests occupied by this Little Flock; indeed the world knoweth them not, even as it knew not their Lord (I John 3:1) --the world reckons them as a part of the filth and off-scourings of all things, knows them as fools for Christ's sake. But by and by the veil will be lifted, and the whole world shall understand the mysterious workings of divine providence, for, as the Apostle declares, God, in the ages to come, will "shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."--Eph. 2:7.

Whoever has a sufficiency of faith to be accepted of the Lord in this class and to be begotten of the holy Spirit, will still need to grow in grace, to grow in

R4134 : page 47

knowledge and to grow in faith, but he will find in the divine provision everything needful to these ends. Hence the Scriptures declare that God is faithful in the matter, and that if any of these Spirit-begotten ones shall fail to reach the glorious outcome of the call, it will be their own fault--because they have neglected or not properly used the divine grace in harmony with the divine injunction. Let our faith abound, dear brethren, and grow stronger and stronger, and to this end let us feed upon the heavenly manna provided us, and make use of the various opportunities for growth, and be not slothful, but fervent in spirit, serving the Lord.

===================

R4134 : page 47

CINCINNATI DEBATES AND CONVENTION

DEBATES were announced in our last issue, to be held in Cincinnati, O., for six consecutive nights, beginning Sunday night, Feb. 23, between Mr. White of the Christian or Disciple denomination and the Editor of this journal, C. T. Russell. At once we began to receive letters suggesting that a WATCH TOWER CONVENTION be held in Cincinnati at the same time, as quite a number of the friends desired to attend the debates anyway.

Accordingly we have arranged for an eight-day Convention --Feb. 23-March 1, inclusive. This will give us two Sundays. We anticipate a spiritual feast at the Lord's table in company with many of his "little ones." Of course many more will be present in spirit than can arrange to be personally present; but these, too, will share the general blessing of the Lord by reason of their spirit of fellowship.

MUSIC HALL SECURED

Our latest information is that Music Hall has been secured for the debates. It is Cincinnati's finest auditorium, with a seating capacity of 3600. Further announcement of the Convention arrangements will appear in our next issue. Meantime we remark that the railroads south of Cincinnati will give excursions on the Certificate plan if requested. When buying ticket at full single fare ask for a certificate which will entitle you to a return ticket at one-third of full fare when properly endorsed. These rates will be open to anybody. Arrangements will be perfected for securing clean rooming accommodations at 50 cents to $1 per night each person. If you desire us to secure such for you give full particulars before Feb. 15th, that the address of your room may be mailed to you. Restaurant accommodations in Cincinnati are abundant and reasonable.

NEWSPAPER REPORTS OF THE DEBATES

One of the Cincinnati newspapers proposes to give stenographic reports of the debates. We have arranged to receive subscriptions for the period covered by the reports--four copies to one address, and later six copies of the entire six debates, all for $1.00. Order at once!

A party of friends will leave Chicago for Cincinnati in special car Saturday night, Feb. 22. Any desiring to accompany them write Dr. L. W. Jones, 2024 Washington Boul., Chicago.

====================

R4134 : page 47

THE WOMAN'S NATIONAL DAILY

CONFIDENT that thousands of WATCH TOWER readers would be glad to get Brother Russell's sermons weekly, at the very cheap clubbing rate of 60c per year above the TOWER price, we arranged accordingly. As the subscriptions did not come in as rapidly as we had expected, we advanced the subscription price for some Tract Fund contributors and some on our poor list, in order to make good our promise to the National Daily.

But the National Daily is not publishing the sermons as they proposed; hence we are holding subscriptions received for it within the last two weeks. We have requested that they stop all subscriptions sent in by us and return the pro rata amount of money as agreed. They decline to do so; but say that they will stop subscriptions and refund money on request of the subscribers. We request that all who have been receiving the National Daily send postal cards requesting that their papers be stopped and their money refunded unless Pastor Russell's sermons appear weekly: as it was on this understanding that the subscription was given. Address cards to Woman's National Daily, St. Louis, Mo.

Those who have sent us their subscriptions are being temporarily supplied the sermons otherwise. We suggest, however, that those who desire this cheap, clean daily, but who are not now receiving it, might also help by writing postal cards: saying, that their subscriptions and those of their friends are awaiting an assurance that Pastor Russell's sermons will appear in their journal every week.

====================

R4134 : page 47

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:--

I had in mind to write many times, but put it off for one reason or another. I can assure you, however, that, although my letters are few and far between, I nevertheless think of you every day, many times a day--thinking of your many kindnesses to me, and the fact you were the means in God's hand of leading my wife and me into the light of Present Truth, which we still love, we are glad to say, with the same fervency as the day we received it.

The field here seems white unto the harvest, and we encounter less prejudice than in the States. In the two years and six months of our stay in the colonies my wife and I have been privileged to circulate about 20,000 volumes of DAWN, and our hearts have been caused to rejoice in hearing of some fruit to our labors--some brought to the light and knowledge of the Present Truth through the books thus scattered. It has given us pleasure to see the work of Brother and Sister Henninges so abundantly blessed by the Lord in Melbourne. Some of the friends there who have become interested have developed into efficient colporteurs. Sister S__________, who has been with us since Christmas, is exceptionally so, taking orders for as high as seventy volumes in one day. I mention this, because I know it will give you pleasure to hear of the zeal and earnestness of those who in this part of the world have been brought to a knowledge of the Truth.

Yours in him, S. J. RICHARDSON,--Australia.

===================

SEMI-MONTHLY
VOL. XXIX FEBRUARY 15 No. 4
A.D. 1908--A.M. 6036

CONTENTS

Views from the Watch Tower........................ 51
  The Financial Stress World-Wide............... 51
  Wants Permission to Preach Truth.............. 51
  Scientist Claims He Has Talked With the Dead.. 52
  Doctors Differ--Both are Right................ 53
  Fragment of Gospel Valueless.................. 54
  Failed to Keep His Appointment................ 54
Cincinnati Debates and Convention................. 54
He Went About Doing Good.......................... 55
  Himself Bare Our Sicknesses................... 56
"Give Ye Them to Eat"............................. 57
  Giving Thanks Always for All Things........... 58
  Discouragements from Error.................... 60
Encouraging Words from Faithful Workers........... 62

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

COLPORTEURS will please address all correspondence re their work to the COLPORTEUR DEPT., and be sure to give full address and number at the top of each letter or order. On their Report Sheets they will please separate the names at different P.O.s, writing the name of P.O. very distinctly above its list--in colored ink, if convenient. These names are used in sending samples of our literature, and inaccuracy involves loss of literature, postage and the good that might be done. Denominational proclivities of purchasers need not be noted on Reports, except when they happen to be learned.

THE WOMAN'S NATIONAL DAILY, ST. LOUIS, MO.,

proposes to refund subscriptions sent in by us only upon the request of the subscribers themselves. We request that all of our friends who have been receiving the WOMAN'S DAILY for the past month or more write to it at once a post card, saying that their chief interest in it was in Pastor Russell's sermons, and that if these will not appear regularly hereafter, they will please drop your name, returning their subscription money to you personally, or through the WATCH TOWER B. & T. Society.

Those who have subscribed, but have received only a sample copy of the DAILY will understand that we have been holding their subscriptions pending this decision. Unless otherwise directed we will apply their money for some other paper which does publish the desired sermons. Such might, however, send postals to the WOMAN'S DAILY, saying that they had subscribed through us and were disappointed, and must now take a paper which does publish the sermons weekly.

====================

R4134 : page 51

VIEWS FROM THE WATCH TOWER

THE FINANCIAL STRESS WORLD-WIDE

SO intertwined are the finances of the world that our recent disturbance from lack of circulating currency is affecting all Europe. Precipitated by a battle between financial giants, which obliterated one party and crippled the other, the panicky sentiment spread to every quarter of this land and its waves are now causing disturbances afar, whilst New York, the original center, has become more calm. That there was not sufficient money for the vast business enterprises of our land was seen by many financiers, and warning signals were given a year in advance. But nobody moved to produce the needed extra currency (which silver would have supplied had it not been demonetized). Unless this new blood (more currency) be supplied speedily no rapid recovery need be expected. This means further depression along some lines, notwithstanding the great prosperity within grasp.

Much is being said in a partizan spirit, charging that the panic was deliberately brought on by the very rich, to show their power and to take a stronger hold. This is surely erroneous, as the very rich have suffered most. The President and Mr. Lawson are also blamed unjustly for precipitating the panic by exposing the disapproved methods of some financiers. Public distrust did extend to railroad bonds and some railroad shares and justly; but this would have produced no panic had there been sufficient currency (money) for the country's needs. Congress and the bankers are responsible, though they do not realize it.

However, from our standpoint we need blame none of them. Rather we may say that in divine providence

R4135 : page 51

their eyes have been holden as respects the real seat of the difficulty--that the panic might come just when it did--at the opening of the last seven years of "Gentile Times." We advise the Lord's people to do nothing to provoke strife, discontent or panic, but that each "set his house in order" in financial matters, and with hearts full of confidence in the Lord give all the more attention to the promulgation of the "harvest" message to all who have the hearing ear. And you will find these ears increasing in numbers and keenness to hear the good tidings which alone can satisfy and give peace in time of storm and stress.

THE POLITICAL EFFECT OF THE PANIC

Undoubtedly Socialistic ideas will thrive now as never before. Indeed the President and several aspirants for the office are boldly saying what only Socialists would have uttered a few years ago.

Now is a time for patience and for remembering that Socialism cannot do for the world what it desires and teaches. Now is the time for remembering that God has a plan that is surely working itself out. "In your patience possess ye your souls." (Luke 21:19.) "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Then will I turn to the people a pure message, that they may all call upon the name of the Lord to serve him with one consent."--Zeph. 3:8,9.

WANTS PERMISSION TO PREACH TRUTH

New York, Feb. 3.--Staunch Church members of Bayonne awoke this morning after a night of restlessness following a strange sermon by Rev. __________ [we omit the name lest the reverend gentleman should feel hurt by our comments], pastor of the __________ Church, one of the largest in the town. The minister had made the statement that he would ask the authorities of his Church for "permission to preach the truth for two years as an experiment." It apparently followed from his statement that during at least a large part of the twenty years which the doctor had spent in the ministry he had been preaching what he believed was not true--in fact, the preacher himself said as much. He declared that had he known what he was doing when he entered the ministry he would not have gone into it.--Press Dispatch.

* * *

We wonder if any other profession contains as many foolish men as does the (nominal) Christian ministry.

R4135 : page 52

Doubtless there are men in all the professions equally dishonest; but they seem to be wiser than to thus parade their dishonesty before the public with the expectation that it will be appreciated and that they will be esteemed ideally honest men--martyrs for the truth's sake! No doubt many doctors are connected with a popular school of medicine which they believe is not the best;--no doubt some let their patients die rather than break with their endorsed system, its honorable reputation and lucrative returns; but they are not so foolish as to tell of their chicanery and expect the people to applaud their "honesty."

But ministers tell us freely that they never did believe the Westminster Confession of Faith which they confessed and promised to teach. And now this reverend gentleman intimates to his congregation that he does not believe the Bible and the messages he has been giving them for the past twenty years: His great, honest soul is tortured until he cries out for liberty to tell the truth.

The Bible assures us that God desires truth in the inward parts--in the heart. In our opinion, if the Lord had some new revelation to send to the world (which we deny) he would not select for his channel the man who confesses himself to have been dishonest for twenty years in his most public utterances.

And, pray, what are the bonds by which this truth-loving soul is held back from preaching what he believes is truth? They evidently are two: (1) Love of money, and (2) Love of the esteem of men. He has so much loved his salary and his title and "authority to preach" that as chains they have held him fast to the preaching of what for twenty years he believed to be a lie. Now these chains have finally worn through a callous surface until they have reached the quick, and he squirms and writhes in pain, crying out, Let me keep my salary and title while I tell the people what a fraud I have been.

SCIENTIST CLAIMS HE HAS TALKED WITH THE DEAD

(CABLE DISPATCH TO THE NEW YORK SUN)

London.--Serious statements by Sir Oliver Lodge command respectful attention, even when he abandons science for mysticism. It was therefore with something like amazement rather than skepticism that a meeting of the Psychical Research Society heard the distinguished scientist practically affirm that communications were received from the dead in secret and exhaustive tests recently conducted by certain members of that society through spiritualistic mediums, or automatists, as Sir Oliver called them. Referring to what happened at the seances Sir Oliver said:

"The most important set of phenomena are those of automatic writing and talking, and what do we find? We find the late Edmund Gurney, the late Richard Hodgson and the late F. W. H. Myers, with others less known, constantly purporting to communicate with us, with the express purpose of patiently proving their identity by giving us cross correspondence between different mediums.

"We also find them answering specific questions in a manner characteristic of their known personalities and giving evidence of knowledge appropriate to them. Not easily or early do we make this admission. In spite of long conversations with what purports to be the surviving intelligence of these friends and investigators, we were by no means convinced of their identity by more general conversation, even when it was of a friendly and intimate character, such as in ordinary case would have been considered amply sufficient for identification of friends speaking, say, through the telephone or typewriter.

"We required definite and crucial proof, a proof difficult even to imagine as well as difficult to supply. The ostensible communicators realize the need of such proof as fully as we do and have done their best to satisfy the rational demand. Some of us think they succeeded. Others are still doubtful.

"Cross correspondence--that is, the reception of part of a message through one medium and part through another, neither portion separately being understood by either--is good evidence of one intelligence dominating both automatists, and if the message is characteristic of some particular deceased person and is received as such by persons to whom he was not intimately known, then it is fair proof of the intellectual activity of that person.

"If, further, we get from him a piece of literary criticism which is eminently in his vein, which has not occurred to ordinary people, then I say the proof, already striking, is tending to become crucial. These are the kinds of proof which the society has had communicated to it. The phenomenon of automatic writing strikes some of us as if it were in the direct line of evolutional advance. It seems like the beginning of a new human faculty."

Sir Oliver continued impressively: "I am going to assume in fact that our bodies can under certain exceptional circumstances be controlled directly or be temporarily possessed by another or foreign intelligence operating either on the whole or some limited part of it. The question lying behind such an hypothesis, and justifying or negativing it, is the root question of identity, the identity of the control.

"Some control undoubtedly exists, and it is not the normal consciousness of the person owning the body. Every one who knows anything about the matter is quite certain that this question of identity is a fundamental one. The controlling spirit proves its identity mainly by reproducing the speech or writing facts which belong to his memory, not the automatist's memory."

* * *

Well do the Scriptures declare of our day and people, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) Here we have a fresh illustration of how the things that are naught may and can and do confound those who are great and learned. "The secret of the Lord is with them that reverence him." Hence the Christian of low degree, from the standpoint of service, may, through the instructions of the Bible, know clearly things that the famous and learned in other wisdom cannot know. He knows that the dead are actually dead and cannot know or communicate anything until made alive by our Redeemer in the resurrection morning. He knows, too, that the demons,

who personate the dead to deceive, are wholly unreliable, and that anyway the Lord's people are forbidden to have any communication with them under any pretext.

Thus the Lord keeps his own who trust him and follow his instructions. The Scriptures say: "The wise are taken in their own craftiness." And so it will appear ere long to all; that the world's brightest, wisest men in this its wisest epoch will be found to have been foolish, in that they trusted to their own wisdom and neglected God's Word. We caution all of our readers against all occultism--against every revelation and manifestation or reputed special communion with their dead friends, or even with the Lord or his angel. These are fraudulent: attempts to entangle you. Look for guidance to the voice behind--the Lord's messages through the apostles and prophets. (Isa. 30:21.) Expect your guidance as it has been sent all down this Gospel Age by the holy Spirit's supervision and through the members of Christ.--I Cor. 12:11-29.

DOCTORS DIFFER--BOTH ARE RIGHT

"The Rev. Dr. Newman Smyth, a member of the Yale Corporation, and for twenty-five years pastor of the Center Church, New Haven's largest and most conservative Congregational Church, electrified his congregation yesterday morning by declaring that the age of Protestantism is past, that it is no longer needed. He said that the churches are all split up and are becoming more so every day. They no longer have power over the people or the state. He said that the time for a new Catholicism is at hand and that the sooner people realize it the better."--Waterbury American.

"At the Second Church yesterday morning the Rev.

Dr. Davenport preached a second sermon on Protestantism and Catholicism, answering the question, "Is organized Protestantism to perish?" He took for his text Matt. 16:18, 'And I also say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it.'

"After discussing the bearing of this text on the theological controversies of the past, declaring that in the Church thus predicted Protestantism was included no less than Catholicism, and recounting the struggles out of which evolved Protestantism as we know it today, Dr. Davenport reached this conclusion:

"'How is it with the Protestant churches in their relation to the life of today? Do they on the whole seem weak, inefficient, dying? I see nothing of this as I look out upon their hundreds of thousands in all the world; with their hundreds of millions of constituents. They represent in this land and in other lands a vast amount of cultured manhood and womanhood, of wealth, of learning, for they are in closest alliance with the advanced thought of the time, the founders of innumerable colleges and the patrons of great and numerous universities from Cambridge and Oxford to Harvard and Yale.'"--Waterbury American.

* * *

The two gentlemen quoted above seem to be taking opposing views; but in reality they agree. Protestants are becoming individual thinkers, instead of class or sect thinkers. They are dropping all doctrine and merely maintaining "a form of godliness." They maintain the form partly as a "fire insurance" and partly as a protection against anarchy. Doctrinally, therefore, there are fewer and fewer Protestants as the days go by. Few know enough about doctrines to protest against any of the doctrines of the Church of Rome or any other.

Dr. Smyth is right when he insists that all are becoming Catholic--if that word be taken according to its broad meaning, signifying general. The term Christian has become so general as to include all who live in civilized lands and act decently and cooperate with the majority along the lines of moral reform--without opposing or denouncing false theology or anything that is popular. In this sense the Catholic spirit is growing.

The other man is right in claiming that Protestantism is established and prospering; for the Catholic spirit we have just described is a Protestant spirit also in the sense that, doctrines being ignored, the practices of Catholicism today are just such as Protestants specially cried out for four centuries ago. The protest of the past was doctrinal on the part of some, but to the masses it never meant more than liberty of conscience and freedom from persecution. Thus whilst Protestantism has failed doctrinally it has succeeded as respects human liberty.

True, there are many Catholics and Protestants who have the old Catholic spirit--a desire to stifle conscience and to persecute dissenters--but they are in the minority; the civilized world protests against that.

However, according to our understanding of the Bible, it will not be long until the Catholic spirit of coercion and persecution will again dominate Christendom; with the awful result of provoking the anarchy with which this age will close and the new age be introduced.

THE HIPPOPOTAMUS TOOTH

IOWA DISCOVERY MERELY CONFIRMATORY OF SCRIPTURE STUDIES, VOLUME VI., CHAPTER I.

"In recent newspapers there is a news item, to which considerable display is given, concerning the finding of the fossil tooth of a hippopotamus in Iowa. The item goes on to say that the finding of the tooth, coupled with the former finding of skeletons of elephants in that state, gives the first evidence of the existence of a tropical climate in North America in the period immediately preceding the present geological age of the world.

"Allow me to suggest as modestly as possible that the professors are again, as usual, wrong. The evidence is unvarying that the climate of the earth in the period immediately prior to the present one was universally mild, and that in every zone of latitude there were no frosts, no rainstorms, no winter, and no torridity of heat. At the mouth of the Mackenzie river in Alaska, where now the temperature falls to 109 degrees below zero (F.), there was found the trunk of a cinnamon palm, a tree that can endure no frost. This trunk was rooted in the soil out of which it grew; it was killed by the change of climate which suddenly swept

over the earth in the month of November, about 2548 B.C., when the collapse of the ancient protecting canopy of water surrounding the earth first permitted the cold of space to reach its surface.

"In 1884 Tolle and Bunge examined some animal remains on Liakoff island in the Arctic and there found that the remains of an incredible quantity of so-called tropical animals were heaped together in such a manner as to indicate that this island, equal in area to the state of Illinois, was composed in equal parts of their bones and of the ice and sand in which they were imbedded.

"Beneath the clay, sand and carbonaceous mud, which our geologists take to be drift from the glaciers which never existed except in the imagination, there lies all over the world alike the remains of the lost climate of the golden age, when, in common with other creatures, human beings attained an enormous age. In Louisiana are found in rock-cut caves human skeletons (of the white race) which from the flattening of the tibia and the femora, and from the variation of the grinding surfaces of their teeth, must have attained the age of 1,000 years approximately."--W. V. Cooling in Chicago Inter-Ocean.

HIGHER CRITICISM INFIDELITY IN NORWAY

The Lutheran Church in Norway finds herself obliged to make front against the influence of "The New Theology." The "Lutheran Kirketid" made known in October of last year an appeal for the founding of a theological Church faculty that would stand fully on the foundation of the Word of God and the Lutheran Confession. By the term Church faculty we are to understand a seminary for ministers. In the appeal, together with other things, is said: "The time is urgent. A new spiritual stream presses with ever-increasing strength and self-consciousness and grasps the foundation truths of Christianity--not alone the Church doctrines, but it also menaces the Christian life at the roots, respecting both present and future. In such times there rests on our churches a peculiar responsibility. Therefore we must most decidedly come to the support of this movement, which seems to us fully justified, and this by money contributions as well as by encouraging the youth to whom the call of service in the Church appeals. To the extent of our ability we must stimulate and support them." The appeal was signed by 276 men, among them sixty-five ministers.

FRAGMENT OF GOSPEL VALUELESS

As "news" and to fill space, newspapers are publishing lengthy accounts of "a fragment of a Gospel found in Egypt." It is of no value, being of unknown authorship, and in style quite different from our Lord's authenticated words, and out of harmony with the Truth in general.

FAILED TO KEEP HIS APPOINTMENT

The friends who went to Elkhart, Ind., to attend the debates and were disappointed have our sympathy.

A week before the date Dr. Dillon wrote that he could not keep his appointment because of a "quarterly meeting" at that time, of which he probably had forgotten when he suggested the date for our acceptance. Or possibly its importance seemed greater later on, as he thought of the questions for debate. We wrote and also telegraphed to him, urging matters, because the announcement had gone forth, but we received no reply.

===================

R4137 : page 54

CINCINNATI DEBATES AND CONVENTION

INTEREST grows in the Cincinnati Convention and the Debates between the Editor of ZION'S WATCH TOWER and Elder L. S. White, representing the Christian denomination (Radical branch). The prospects now are that there will be a good representation of the brethren and sisters from every direction. Pittsburgh friends will have special cars on the Pennsylvania R.R. 9 a.m. and 10 p.m. Feb. 22. The Chicago* friends have made special arrangements for a large party over the Monon Route and C.H.& D. R.R., leaving Chicago February 22, 11 p.m. Nearby friends or those en route will be welcomed with either excursion party.

"Music Hall," Elm St., cor. 14th, Cincinnati, is one of the finest auditoriums in the world. It has been secured for eight days--Feb. 23 to Mar. 1, inclusive, except Friday afternoon and Saturday evening. The Debates will of course have full control of the hall for their six evenings--the Christian denomination people having equal rights with us--but during the remainder of the time our Society will have full possession for Convention purposes.

Ministers of various denominations and attorneys have consented to act as chairmen of the Debate sessions. Various speakers will address the Convention, Brother Russell being on the program for both Sundays, as well as in the Debates. Those who cannot personally be present will have the privilege of remembering us all at the throne of grace, and we feel sure will do so. Full reports of the Debates have been arranged for by one of the principal papers of the United States. Many orders are being received on terms mentioned in our last issue--$1 subscriptions, representing several complete reports of all the Debates. We will publish no reports of our own, believing that the public will be better satisfied as to the fairness and truthfulness of a newspaper's stenographic report than with a specially edited report from interested parties.

RAILROAD EXCURSION RATES

The South-Eastern R.R. Association has granted excursion rates on Certificate plan. You pay full fare going and get a certificate, which, when properly signed at the Convention, secures you a return ticket at one-third of full fare.

Any party of ten can secure a concessional rate, except where the regular fare is already reduced to 2c per mile. The party fare from Pittsburg will be $6.25 each way.

Friends from considerable distances are reminded of the mileage books, which now are not usually restricted to the

---

*Address, Dr. L. W. Jones, 2024 Washington Blvd., Chicago.

R4137 : page 55

use of one person. On roads charging 3c per mile quite a saving can be effected by the purchase of the 1,000 mile books.

ACCOMMODATIONS AT CINCINNATI

We have effected very favorable terms with two fine hotels--$1.50 and $2.00 per day (and upward, of course). And we have secured clean lodgings in private homes at 50c per night--two in a bed. Restaurants are numerous, and their terms various. However, it would be unwise to reckon expenses less than $1.60 per day. Notify us at once of your desires.

"GOD SPEED THE TRUTH!"

Come praying, "God speed the Truth," and as free as possible from a sectarian spirit of envy, hatred, strife, prejudice. See that the love of God is shed abroad in your heart and shines in your face.

===================

R4137 : page 55

HE WENT ABOUT DOING GOOD

--JOHN 5:1-9.--FEBRUARY 23--

Golden Text:--"Himself took our infirmities,
and bare our sicknesses."--Matt. 8:17.

THE records show that our Lord during his ministry wrought thirty-six miracles, separately described, and beside these many others not individually reported, but in groups. The Apostle Peter testifies of this, that he "went about doing good." (Acts 10:38.) Some, however, gain the erroneous view that our Lord's chief work amongst men was to heal their sicknesses. Many who hold this view argue that the chief work of the Church, as his footstep followers, should be the healing of diseases through prayer, etc. This is a serious mistake and betokens a thorough misunderstanding of the Divine Plan of the Ages. Our Lord's mission was primarily to make the great sacrifice for sin, which was the redemption price, and to secure ultimately the release of mankind from the sentence of original sin. As an incidental feature connected with the world's salvation through his sacrifice, he preached the good tidings and called for followers to walk in his steps and to be joint-sacrificers with him, and thus ultimately to be joint-heirs with him in the work of distributing the blessings and favor of God, secured through his death. The miracles of healing which our Lord performed were incidental to his preaching --as a means of convincing those whom he would invite that he was indeed the Son of God, the Messenger of the Covenant, the Messiah, that they might hear his message, believe it, and become his followers.

Did he heal all the sick? Did he cast out demons from all who were possessed? Did he awaken all the dead? Assuredly not. He merely gave illustrations of the divine power which he possessed, and which he declared would be manifested more fully, more completely, later on--at his second coming. Hearken to his words: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his [the Son of man's] voice, and shall come forth." Again it is written respecting our Lord's miracles: "This beginning of miracles did Jesus...and manifested forth [in advance] his glory"--the glory and power which he will possess and exercise to the full in the time appointed of the Father. (John 5:28; 2:11.) Of that future time, when the earth shall be filled with the glory of the Lord, St. Peter speaks, saying, "Times of refreshing shall come from the presence of the Lord [Jehovah]; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive [retain] until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:19-21.

A GREAT MULTITUDE OF IMPOTENT FOLK

These suggestions are amply confirmed by the records of our present lesson. Jesus had returned to Jerusalem on a festival occasion, when, by reason of the multitudes gathered from every part, the Jewish leaders who sought his life would think it unwise to make any demonstration against him for fear of a riotous disturbance. Near the city was a pool of water possessed of certain peculiarities, and bathing in this was reputed to be curative for some ailments. Our common version declares that an angel troubled the waters at certain times, and that it was immediately thereafter that the sick bathed to advantage. This portion, however, is not accurate, is not found in the oldest manuscripts, and is appropriately omitted from the Revised Version. It is presumed that the spring which supplied the pool was connected with a reservoir of gas, which really imparted to the water some curative property. Or possibly it was connected with a siphoning spring which overflowed at times. And the mental impressions upon the bather may have been helpful in many cases. At all events, the record is clear that a great multitude of impotent folk crowded the five porches of this pool. Their infirmities are indicated to have been something akin to rheumatism, paralysis and other muscular or nervous ailments, causing lack of vital power, withering or wasting of the muscles.

It is worthy of note that our Lord did not hunt up and cure all the diseased of Palestine, and that even when he came across them in his journeyings, as in this case, he made no effort to heal all of them. He singled out one individual who had in vain waited for an opportunity to test the virtue of the pool, and who had been ailing for thirty-eight years. Of him alone he inquired, "Wilt thou be made whole?"--Is it your desire to be healed? The answer was that he had the desire, but had not the ability to take the further steps, nor had he assistance. By these words the Lord awakened in the mind of the poor man desires, aspirations, which had almost died out. He was almost heartsick from deferred hope. Here was a stranger manifesting some interest in his case--a thoroughly new experience. We can imagine the brightening of his eyes, the

R4137 : page 56

general alertness in connection with his conversation. Thus he was prepared for our Lord's words, "Rise, take up thy bed and walk." Immediately he realized in his muscles and nerves the surging of strength and vitality, and forthwith, almost mechanically, he obeyed and went his way--too much dazed, astounded, to think of inquiring the name of his benefactor, or to offer him his thanks.

We may be inclined to think of his cure as accidental --to suppose that he was thus blessed merely because our Lord happened to pass that way and happened to see him and happened to take compassion upon him. Or we might surmise an arbitrary election in his case. However, we may assume that a still more reasonable view presents itself, viz., that this man in his affliction had been led to a repentance of sin and to a desire for harmony with God, and that as a consequence of this attitude of his heart he was specially favored of God. As corroborating this view, we find it recorded that, shortly after, Jesus found him in the Temple, praying, thanking God for his recovery--

R4138 : page 56

probably also offering a gift to the Lord as an evidence of his confession and devotion and thankfulness.

"GO AND SIN NO MORE"

We do well to take note of the broad kindness and generosity of the Master, as exemplified in this case. He did not first discuss the man's sins and inquire respecting his repentance and his turning over of a new leaf. He did not give him the blessing of healing on condition that he would become a servant of God. He healed him and permitted him to go his way, to take his own course. It was when he had gone voluntarily to the Temple to prayer or to sacrifice, that the Lord came to him, and without chiding for the past, counselled him for the future, saying, "Sin no more, lest a worse thing come unto thee." (v. 14). Would that all of those who are "followers of the Lamb" might learn of the great Teacher how to forgive nobly, with generosity, and when and how to inculcate lessons of reform and admonition for the future.

"HIMSELF TOOK OUR INFIRMITIES"

In these words, the prophet foretold a part of our Lord's mission. We believe that we are justified in supposing that all of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality--that he thus daily, little by little, laid down his life. We could suppose divine power granted to him in such measure that by the mere speaking of the word, at no cost to himself, any miracle could have been performed; but our Lord came not into the world merely to exhibit the divine power amongst men, it was also a part of his mission to taste of human sorrows, to learn to sympathize with the afflicted, and to lay down his life on man's behalf. Our supposition is well borne out by the above prophecy--that he would bear our infirmities. (Matt. 8:17; Isa. 53:4.) Additionally, it is confirmed by St. Luke's statement that "Virtue [vitality, strength] went out of him and healed them all."--Luke 6:19.

Our Lord's miracles are much more precious to us from this standpoint than from any other. The gift which costs nothing cannot be so highly esteemed as that which costs much; and since life is our most valuable possession, the giving of it in any sense of the word is the giving of the greatest of gifts. That the three and a half years of our Lord's ministry did impoverish his strength is abundantly testified to: for instance, when at Jacob's well he was wearied, but his disciples were not; and again at the close of his ministry, on the way to Calvary, when he was unable to bear his own cross, while the two thieves apparently were able to bear theirs. (John 4:6; Luke 23:26.) His weakness was not the result of inherited blemish or sin, nor the weakness of imperfection, but of sacrifice. From the beginning of his ministry he kept pouring out his life in the interest of those who had an ear to hear, and taking upon himself of the infirmities, the weaknesses, of those he healed.

HIMSELF BARE OUR SICKNESSES

We do not know that our Lord was sick with any of the ordinary maladies. His perfect organism would apparently be proof against the intrusions of special diseases. Rather it would appear that his healing of diseases merely exhausted his vitality, and thus left upon him the weight of our sicknesses. All of the sick, the afflicted of the Lord's followers, can look up to him with a realization of his sympathy, for it is written, "In all their affliction he was afflicted." (Isa. 63:9.) "Surely he hath borne our griefs and carried our sorrows"; but we are not to receive the mistaken view entertained by some that our Lord bore the sicknesses of all those who would ever be his disciples, so that it would never be necessary for them to be sick or feel any pain. Quite to the contrary of this, the sicknesses which our Lord bore were those of the world, and not those of his special friends and disciples. We have no record that he healed any of his followers. The lesson therefore is to the contrary, that as he bore the infirmities and cares and griefs of others, his followers are to emulate his example and his Spirit, and from similar motives of generosity and kindness are to be burden-bearers, helpers, self-sacrificers. As the Apostle suggests, "We ought [also] to lay down our lives for the brethren."--I John 3:16.

The Scriptures clearly show that, so far from the followers of Christ being exempted from persecution, affliction, sorrows, trials, difficulties, they are to know indeed that the Father "scourgeth every son whom he receiveth." (Heb. 12:6.) We are to understand that as it was expedient that the Master should pass through such experiences of self-denial and self-sacrifice, it is expedient also that all who would be acceptable to God as members of the Bride should be similarly touched with a feeling of the world's infirmities, and have sufficient sympathy to voluntarily bear some of the sorrows and griefs of those about them. (Heb. 4:15.) Thus it is written, "If we suffer, we shall also reign with him." (2 Tim. 2:12.) Those who anticipate that the followers of the Lamb are to be borne to Paradise

R4138 : page 57

on flowery beds of ease, and not a wave of trouble roll across their peaceful breasts, are surely mistaken. Generally they have not read aright the Master's description of the experiences of those who would be his footstep followers, who are enjoined to take up their cross and follow him.--Mark 10:21.

SPIRITUAL INFIRMITIES AND SICKNESSES

But while we may properly enough apply the prophetic testimony to the infirmities and sicknesses of those whom Jesus healed at his first advent, we should not think of these as having the full import of the prophecy, but rather indeed as a small part thereof. What were all the sicknesses and infirmities that Jesus healed at his first advent in comparison to all the sicknesses of the twenty thousand millions of the world's population? What was the awakening of the three from the dead in comparison to that of the mighty host which shall be brought forth from the prison-house of death, the grave? Surely there is a deeper, a wider significance to this prophecy. The infirmities and sicknesses of the whole world are part and parcel of the penalty of original sin. That penalty is death, and it rests upon the whole human family; and the infirmities with which we are born and the sicknesses acquired are merely so much of death working in our race. Our Lord bore all of this for the whole world in the sense that he by the grace of God tasted death for every man. (Heb. 2:9.) As the Apostle Paul explains, death passed upon our race as the result of sin; and hence, all being sinners, all have infirmities, sicknesses and dying conditions.--Rom. 5:12.

It is when we get this broad Scriptural view of the Divine Plan of the Ages that we find satisfaction for head and for heart, and a harmony which touches and explains every feature of the divine revelation. Through the first Adam sin, condemnation, was precipitated upon the entire human family--and his bride, mother Eve, was a participant with him in the entire matter. So in due time God provided Jesus, the Redeemer, who paid Adam's penalty with the sacrifice of his own life. He in consequence was highly exalted to be a Prince and a Savior, a King and Restorer, a Priest upon his throne, to grant forgiveness and uplifting influences to Adam and all involved through him. And now, preparatory to that general blessing of the world in harmony with the divine plan, a Bride for Christ is being selected from amongst mankind; but before she can share with her Lord the glories of the spiritual plane, the divine nature--glory, honor and immortality--she must be tested, and the test is that she must manifest the same spirit that actuated, that controlled her Lord, the Redeemer. For this reason it is that her call is during this present evil age--that the trials, the difficulties, the sorrows, the pains attendant upon sin shall serve to test her loyalty to righteousness and her spirit of devotion and of love. Under her Redeemer's guidance she is being taught the necessary lessons to fit and prepare her for the glorious joint-heirship. Yet nothing connected with her call is compulsory--and hence, many have been called in comparison with the few that will be chosen. Therefore, all who would make their calling and election sure must be faithful in following in the footsteps of the Redeemer, heeding carefully his counsel, and availing themselves of his assistances by the way.--Matt. 22:14; 2 Pet. 1:10.

===================

R4138 : page 57

"GIVE YE THEM TO EAT"

--JOHN 6:1-21.--MARCH 1--

Golden Text:--"He shall feed his
flock like a shepherd."--Isa. 40:11.

THE incidents of this lesson are accredited to the early part of the third year of our Lord's ministry, in the spring, nearing the time of the Passover. John the Baptist had been in the prison at Macherus for about a year and had just been beheaded by King Herod. The ministry of John, followed by the ministry of Jesus, had greatly awakened the Jewish mind on the subject of the imminence of the Kingdom of Messiah. The imprisonment of John had more or less surprised and stunned the people. John himself, after being imprisoned nearly a year, had sent some of his disciples to inquire whether or not Jesus was the Messiah, whether or not he was merely the forerunner of some greater one. This was the truth: Jesus in the flesh, the Lamb of God to take away the sin of the world, was merely the forerunner of the heavenly Lord,

R4139 : page 57

who, after gathering from amongst mankind his Elect Bride, will come in power and great glory and assume the reins of the world's government for their blessing and uplifting out of sin-and-death conditions. But Jesus did not enter into an explanation of these things, because they were not meat in due season then. He contented himself with sending the message that the sick were being healed, the devils were being cast out. The good message of the Gospel was being freely preached--all that could then be done, all that was possible to do up to the time of the finishing of the sacrifice at Calvary and its acceptance on the part of Jehovah when our Lord ascended up on high to appear in the presence of God on behalf of believers--to make atonement for their sins, to effect a reconciliation for them with the Father, and to secure for them the begetting of the holy Spirit, which began at Pentecost.

Subsequently the beheading of John the Baptist spread a measure of consternation amongst those who had appreciated his ministries, including those who recognized the Lord as the Messiah. The religious sentiment of the most religious people was greatly shocked, and considerable excitement prevailed. What might not Herod do next? Would our Lord be safe? Would his apostles, those who trusted in him to save? The matter aroused greater interest and drew larger

R4139 : page 58

crowds to the preaching of Jesus, for, according to the Jewish custom, hundreds of thousands were en route to the usual Passover festival at Jerusalem. Business was practically suspended by a considerable proportion of the population, and as some departed others were coming, and thus our Lord and his apostles were kept for a time extremely busy. It should be remembered, too, that during the year of John's imprisonment our Lord sent forth his disciples and afterward the seventy also, two by two, into various cities of Judea and Galilee, and that they preached repentance and the Kingdom of heaven at hand, and incidentally referred to their Master Jesus as the Messiah. No wonder, then, that hundreds hung upon the Master's words and queried respecting his Messiahship, Is this indeed the very Christ, the true Messiah?

DEPARTED INTO A DESERT PLACE

It was under these circumstances that our Lord with his disciples withdrew in their boat to a desert place across a portion of the Lake of Galilee. They went not to a sandy desert, but to a desert part of the coast, away from the cities and from the large multitude which had gathered. They landed near Bethsaida, the home of Philip, one of the disciples, at the north end of the Lake. Some of the multitude were so deeply interested that, noting the direction in which the boat was steered, they traveled afoot, a considerable distance, to the same place. Other multitudes coming along the road towards Jerusalem heard also of the presence of the great Teacher in that vicinity and tarried. Presumably our Lord discoursed to them on various topics not recorded. The point of our lesson, the incidents upon which our lesson is based, occurred toward nightfall. The people evidently were so engrossed in what they heard that they were forgetful of their own physical necessities, and our Lord was also apparently neglectful in that he continued to preach to them until the disciples, realizing the situation, suggested telling the people that he would talk to them no more, that it was time for him to move on to the next village, Bethsaida, for refreshment. Apparently the people supplied their simple wants from village to village instead of carrying provisions with them.

"WHENCE SHALL WE BUY BREAD?"

We note our Lord's wise method of instruction. He stimulated thought. Instead of sending the multitude away he proposed to Philip, whose home town was nearest and who therefore would be supposed to be best acquainted with the vicinity, that out of their common funds they would do well to purchase a free luncheon for the multitude, and inquired where the purchase could best be made. Philip was very matter-of-fact, and evidently had a good business head, replying at once, "Two hundred pennyworth [thirty-two dollars' worth] of bread is not sufficient for them, that every one of them may take a little." His suggestion was that this would be a considerable sum for them to spend, and that less would do no good. The apostles all joined in this sentiment, according to Luke's account, saying, "Send the multitudes away, that they may go into the towns and country round about and lodge, and get victuals." Pressing the point a little closer Jesus said, They need not go away; give ye them to eat. To this the apostles remonstrated according to Mark, "Shall we go and buy two hundred pennyworth of bread and give them to eat?" Is this what you wish us to do? We are ready to do it if you tell us plainly. Jesus replied, according to Mark, "How many loaves have you? Go and see." Andrew, returning from investigating and speaking for all said, "We have found a lad here who has five barley loaves and two fishes, but what are these among so many?" The loaves of that country and time were about the size of a small flat pie and very similar in shape, and the kind of fish described by the Greek word used implied very small fish like herring.

Jesus directed that these supplies be brought to him, and probably they were purchased from the boy. The process of questioning had the effect of stimulating the minds of the disciples, so that by this time, when Jesus said, Cause the multitude to sit down in ranks or rows, in groups of fifties and hundreds upon the grassy slopes, the disciples were ready to obey, even though they could not as yet comprehend fully the purpose of the command; and the confidence of the people in Jesus and his apostles is clearly manifested in the fact that at the late hour they were willing thus to be directed. They had confidence in the Lord up to the point of credulity, and their faith had its reward.

GIVING THANKS ALWAYS FOR ALL THINGS

First of all our Lord gave thanks, lifting up his eyes to heaven. What a lesson he thus set for his disciples and for the multitudes and for all since who regard him as the Sent of God. If the Master himself thus acknowledged that every good and perfect gift cometh down from the Father of Lights, how much more should all we, who by nature were children of wrath but have been reconciled through the precious blood--how much more should we remember the message, "In all thy ways acknowledge him, and he will direct thy paths." (Prov. 3:6.) Our blessing of the bread does not indeed increase its quantity, its bulk, but surely it does increase its value, its efficiency. The peace, the rest, the contentment which comes from a proper acknowledgment of divine mercy is of itself a good preparation for our nerves and all our energies as we partake of food. Proportionately the thankful Christian should be less troubled with nervous dyspepsia than are others of the same physical and nervous temperament. Besides this we advise that the Lord's consecrated little ones everywhere, so far as conditions will permit, should follow the custom of the Bible House family, and break together the spiritual manna and feast thereon at the same time that they partake of the earthly food.

The Lord's blessing was followed by the breaking of the barley loaves and fishes and the distribution of the same to the twelve apostles, who in turn delivered them to the multitude, probably through chosen representatives

R4139 : page 59

of each company of fifty and a hundred. Thus the distribution was quickly accomplished and a bountiful luncheon enjoyed. But the lesson did not end there, for our Lord instructed the apostles to take their handbags or baskets and gather the fragments, that nothing be wasted, and a sufficient supply was found to fill the twelve baskets. The miracle astonished all and especially impressed, we may be sure, the apostles. It is not for us to explain the miracle, though miracle it would still be even if we were able to explain it. It is for us to recognize that God is the Giver of every good and perfect gift, and that miracles are in operation about us every day: the seed germinates and grows, we know not how; but seed sowing and harvesting are intimately associated, and we can trace the results, but the process by which the five loaves and two fishes were so increased in bulk we cannot trace; hence we speak of this as a miracle--that is, an operation of divine power beyond our comprehension more than are the average affairs of life. It is well for us to note how little we know at best, and how many miracles are happening about us all the time. We can analyze a grain of wheat and could construct something very closely corresponding, but we could give it no life, no germ, no power to produce. We see the corn and the oats and realize that they are valuable for food for man and for beast, but it is beyond our power to comprehend their transformation into human flesh and form, as well as into the flesh and form of swine and cattle of all kinds with their various peculiarities of skin, hair, feathers, hoofs, horns, etc. These are miracles, too, but so common that we overlook them.

THE LESSON OF SUPERNATURAL POWER

A lesson which undoubtedly came to the disciples and to the multitude in connection with the miracle we are considering was that Christ had superhuman powers which attested him as Messiah, the Sent of God, for "no man can do these miracles which thou doest except God be with him." Again, it was, especially to the apostles, a lesson of the Lord's ability to care for them as his followers, under all circumstances, under all conditions, and this lesson continues with all of his followers since. Our Master is still able both in temporal and in spiritual matters to do for us exceedingly abundantly more than we could ask or think--"No good thing will he withhold from those that walk uprightly," from those who are his true followers. Their best interests will be preserved and conserved. We may safely take from this matter a lesson in faith--"Greater

R4140 : page 59

is he that is on our part than all they that be against us." As the apostles learned this lesson, the very fear of Herod and what he might do to Jesus or to them gave way, and they were ready by nightfall at the command of our Lord to return again to the vicinity of Capernaum. Jesus himself appears to have retired for secret communion with the Father. He sent the disciples before, not only as a test of their obedience, but also that he might give them a still further demonstration of the divine power which attended him. The sea was boisterous; they were delayed in reaching port, and were rowing--presumably because of contrary winds--when behold Jesus approached the ship walking upon the waters. He quieted their fears by the declaration, "It is I, be not afraid." They received him into the ship and immediately they were at land.

Was there a picture in this experience? Did it represent the boisterous and troubled experience of the Church throughout this Gospel Age? Did it represent that at the end of the age, in the midst of a great storm, the Lord would appear to his people, and that upon being received by them their outward troubles and difficulties would completely vanish, only by reason of their fellowship with him and the grace and peace which he would give through his message, "Be not afraid"?

NOT A MISSIONARY LESSON

The committee arranging these International lessons designed and requested that this lesson should be used as a missionary lesson to the intent that the cause of foreign missions might be brought prominently to the attention of the Lord's people everywhere. We are glad of this; we have great sympathy with every sentiment and effort looking toward the uplift of mankind out of degradation and sin into the light and the truth, and thus into harmony with God.

Many have misinterpreted our views respecting missionary work in foreign lands. We think it much to the credit of missionaries that they have been willing to leave their homes and money-making opportunities to engage in the missionary work, even though many of them have gone with full assurances of as good or better comforts than they enjoyed at home, and even though the greater part of missionary work is no more religious than is the teaching of the public schools in their home land, or the practice of medicine and hospital work done by many physicians in civilized lands. Surely the poor heathen greatly need civilizing influences, medical assistance and better education. We are glad that they are getting them.

What we object to in respect to these foreign missions is:--

(1) That the same imperfect Gospel, or mixture of truth and error, is presented to the heathen that is presented here in the home land; and (2) because the idea prevails that this is God's method for fulfilling the item of our Lord's prayer which declares, "Thy Kingdom come, thy will be done on earth as it is done in heaven." We object to this view because it is thoroughly unscriptural, and, as we have repeatedly pointed out, is thoroughly irrational. Our Post-Millennial friends, while telling us that they are striving to convert the world and thus to establish the will of God on earth even as it is done in heaven, prepare statistics which show to everybody that the number of the heathen in the year 1800 was approximately 600,000,000, and that their number today is approximately 1,200,000,000 --just double. Is it not foolishness to insist on mission work from this standpoint? Let the mission work go on, but let it be viewed from the right standpoint. Who is so blind as not to be able to see that if

R4140 : page 60

the whole heathen world were converted to the same measure of civilization and Christianity as is possessed by so-called Christendom, it would still be in a wretched plight, as witness our Lord's address to the latter in its last stage, the Laodicean period, I counsel thee to buy of me gold tried in the fire, and white raiment that thou mayest be clothed, that thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see, for thou art poor and miserable and blind and naked.--Rev. 3:17,18.

Let us have the right Scriptural view of matters, namely, that God during this Gospel Age is seeking a "Little Flock," the "Very Elect," and is gathering them from every nation, people, kindred and tongue. These are to constitute with their Lord and Bridegroom the Seed of Abraham, through whom all the families of the earth are to be blessed. Let us see that this is what the Apostle says, "If ye be Christ's then are ye Abraham's Seed and heirs according to the promise." (Gal. 3:29.) Let us see that the Kingdom is to be given to this Seed of Abraham; that Christ and his Elect Church, his Bride, are to constitute the Kings and Priests who shall reign on the earth (Rev. 5:10), and through whom, as the Melchizedek order of priesthood, every son and daughter of Adam may have fullest opportunity of attaining a full salvation from sin and from death--a full release from the bondage of corruption into the glorious liberty of the sons of God! Let us see that those who shall ultimately prove incorrigible shall not be eternally tormented, but, as the Scriptures declare, shall be "punished with everlasting destruction," "destroyed from amongst the people!" (2 Thess. 1:9; Acts 3:23.) Those whose eyes are anointed with the unction from the Holy One to thus see the divine plan, realize well that God is not now engaged in the work of saving the world, but merely, as the Scriptures put it, "taking out of the nations a people for his name"--to bear his name, to be the Bride of Christ; and they all know that the Gospel can have no other meaning to the heathen than it has to the Christian nations.

DISCOURAGEMENTS FROM ERROR

No wonder thinking people who do not see the true plan of God in respect to the gathering of the Elect, and who have previously been zealous for the heathen under the erroneous belief that all except the converts of Christianity were doomed to an eternity of torture, are now ceasing to believe in eternal torment, and are going to the other extreme in supposing that nearly all the heathen go to heaven when they die, and that heaven has a vast slum district for their reception and education--no wonder that these are losing their zeal for foreign missions, that the money is coming proportionately more slowly, and much of it from those who are interested in the heathen from a humanitarian rather than from the religious standpoint!

It is pathetic to notice how otherwise honest and intelligent people have deceived themselves and others respecting the true situation of affairs in the world. We reproduce a diagram, published by "The Young People's Missionary Movement," which shows the abject darkness of the heathen, enlightened only here and there by missionary endeavors, represented by stars. It is shown as a cause for further missionary effort. But look at the other half, represented in pure white:--

Protestants	166,066,500
Roman Catholics	272,638,500
Easterns, Greek Catholics, etc	120,157,000
Jews	11,000,000
Mohammedans	216,630,000

Total	786,492,000

But how fair is this statement? How true is it? On the diagram it is represented as one-half, yet the total of the world's population today is recognized as about 1,700,000,000, so that really a much larger proportion of the picture should show black. But let us examine more carefully who are the Mohammedans. We regret to say that a good many Christian people would not know but that they were another denomination of Christians--like the Mormons, for instance. But instead they are heathen in the sense of not recognizing Christ, respecting whom the Apostle says, "There is none other name given under heaven and amongst men whereby we must be saved." (Acts 4:12.) Are they not as much unsaved as are the ones represented by the black portion? Are they not as much in the dark? Have we any reason to suppose that they are any more honest? And what about the Jews? Are they saved from the Christian standpoint? On the contrary both Catholics and Protestants deny this, and missionaries and mission stations are now in operation amongst both Jews and Mohammedans with a view to their conversion, just as with the heathen.

Examining still more closely we find that the nearly 400,000,000 of Roman and Greek Catholics are also subjects for mission work by Protestants, that Protestant missions are maintained even in the city of Rome itself and in various Catholic countries at the expense of the Protestants residing in Great Britain and the United States, with a view to counteracting, they tell us, the influence of "Anti-christ." How does it come that the good, honest people, so zealous to save others, have presented so misleading a picture of the state of the world? We answer, it is because their theology

R4140 : page 61

is wrong. After nearly nineteen centuries of endeavor they can scarcely give up their position that God has appointed that the truth shall in this way reach and convert the whole world, thus bringing about a reign of righteousness in which God's will shall be done on earth as in heaven. Their theory has been badly shattered and shaken by the truth on the subject. They want to make the picture as favorable as possible for their theory. They are scarcely conscious of the dishonesty they are thus practicing in the name of the Lord.

But look still more closely at the only division of the diagram we have not yet considered, the section showing the Protestants. Surely, says some, you will concede that at least this portion of the diagram is right. Alas, we reply, we wish that we could think of the Protestants of the world (166,066,500) as being saints of God, in whom his will is done on earth as in

R4141 : page 61

heaven--or even to the extent of their imperfect ability. We cannot so think; we cannot delude ourselves thus. We regret the lack of conscience on the part of those who made the diagram, and on the part of many others, which hinders them from being honest with themselves on the subject. For the purposes of such enumeration not even Church membership is taken, although everybody of reasonable judgment would admit that nominal Church membership would be a poor proof of saintliness. The number is made up of everybody living in civilized lands who is neither a Jew nor a Roman Catholic. As Bishop Foster once suggested it includes not only the black but the ring-streaked and speckled, the number of the white, the saintly, being extremely small.

AWAKE, OH ZION, PUT ON THY STRENGTH!

"Blow ye a trumpet in Zion!" It is time that all of God's true people, whoever and wherever, Catholic or Protestant, should awake to a realization that we have been living under a great delusion--under a total misapprehension of the divine Word first started in the "dark ages." It is time that all the saints should come clearly to understand that their hope is not in the conversion of heathendom, but in the second coming of the Lord and the gathering of his saints, and their change to his likeness in the First Resurrection, and in the Kingdom, the dominion over the earth which will then be established through them--the Millennial Kingdom. Then and by that power Satan will be bound for the thousand years, that he may deceive the nations no more, that the blindness that has been upon not only heathendom but Christendom may pass away, and that the true light may shine forth--the Sun of Righteousness, with healing in its beams. It is for this Kingdom that we are to pray, with the realization that when it shall come the result of its rule shall be the complete abolition of sin and death and the establishment of a reign of righteousness in the world, even as it is in heaven.

The present mission of the Church is, as the Scriptures declare, to "make herself ready." This includes a knowledge of Christ, and the extending of this knowledge as far as possible, a knowledge of our justification through faith in his blood, and a knowledge of our call to joint-heirship with him in his Kingdom, and a knowledge that faithfulness to this call will mean a full consecration on our part to serve the Truth, to live the Truth, to suffer for the Truth, and that to the called, the chosen and the faithful the Kingdom is to be given at the second coming of our Lord, and that the attainment of that position of joint-heirship in the throne is dependent upon our willingness to stand for the Truth and for the Lord, to endure hardness as good soldiers, and to lay down our lives for the brethren, thus suffering with Christ that we may also be glorified together.

The Church's mission is not different from that of her Master, except that it is world-wide instead of being confined to the Jewish nation. Each one who receives of the holy Spirit is represented by the Lord as being a candle, a little light in the world, and each is to let his light shine before men. It is for the Lord to supervise the general interests of these lights, and to send them hither and thither as it may please him unto "even so many as the Lord your God shall call." (Acts 2:39.) It is quite proper that Christian people everywhere should have their attention called to the real significance of their justification, their sanctification, and the proper characters they should develop in order to make their calling and election sure. Whoever is thus engaged is about the Master's business, and is therefore one of his mission workers. Each should now be laboring in that corner of the harvest field where he has the best opportunity for serving the cause, and this would mean that after witnessing for the Truth in our own neighborhoods we may carry the message as much as possible into other neighborhoods, into other cities, into other states, into other lands. Thus, as the number of lighted candles increases under the Lord's providential arrangement, some would probably be lighted for other lands--not to convert all but, as the Scriptures declare, to bear witness to the Truth.

OUR LESSON'S MISSION PICTURE

The lesson represents well the view we have set forth, but does not at all represent the view of mission work generally entertained. It will be noticed that those who were fed were not heathen but Israelites, the people of God--then in covenant favor. It should be noticed secondly that Jesus dealt first with his disciples, who represented the Elect, his chosen ones. To these he gave the bread he broke, which, after the multitude were seated, was distributed amongst them. So the Lord has now called the Church to be his Elect, and broken for them the bread of life or Truth, and by and by in his own due time the whole world of mankind, including those who have gone down into the prison-house of death, shall all come forth--every man in his own order, in his own rank, in his own company, and then the multitude will be ready for the food, and it will be given them, and they shall have an abundance and to spare.

===================

R4141 : page 62

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER IN CHRIST:--

I desire to make a suggestion regarding the Volunteer work and have little doubt but that it would add many opportunities for serving the Truth by some of our brethren, besides carrying light to some hungering souls in Babylon's darkness. It has often occurred to my mind that there must be some method whereby the scattered country folk could be reached by the Truth literature, and yet 'twas out of the question to think of sending colporteurs to them. Last Thursday I think the question was partly answered. On that day I found hundreds, it might have been thousands, of vehicles being driven into town, and learned that they belonged to country people who were going to the State Fair. Found but very little interest in F__________ and no meetings arranged for, and having done what I could and still having some hours at my disposal, I took my tracts and went out to the fair grounds. There I found on the various adjacent streets hundreds of vehicles of every description, while inside the grounds were hundreds more. My supply of tracts was not sufficient to go around among all carriages outside, so I did not go within. I found it was quite easy to put a tract in each conveyance in such a way that it would not blow out, and yet so that the owner would not be likely to find it until he reached home. With the buggies one could readily raise the little oil cloth cover behind seat over body of buggy and drop tract in. Probably not one of these belonged to town people who would be reached by regular Volunteer work. In the middle west State Fairs and Chatauquas are becoming more numerous each year and they both draw large numbers from the country. Of course it is too late now for adoption this year, as the season is about over, but why not take advantage of these occasions next year? I think it is also better than to put the tracts in their hands, as in the excitement of sight-seeing many would drop the tracts after a glance. There are also some towns where the vehicles about the market place on market day would afford a similar opportunity.

I have written at some length, as I was not sure the suggestion had been considered before, and this brings another thought to mind also. There is an increasing number of brethren who are neglecting Volunteer work, etc., with the idea that the work is about done and all the wheat in their town has been gathered. I am afraid that in many of these cases the brethren are not desirous of doing their part and are merely using this as an excuse, trying thereby to soothe their consciences and to deceive themselves into believing this neglect is pleasing to the Lord. If some of them are not soon quickened I fear they will have to hear the "slothful servant" condemnation. If they could only realize it, the door will not be shut until they cannot use such opportunities, and as long as there are such opportunities to be used the door is open. When we can get no more literature to circulate, and when our effort to speak orally will deprive us of our liberty, then it will be time enough to conclude the door is shut, the work is done.

Yours in the most blessed bonds,

BENJ. H. BARTON,--Pilgrim.

DEAR BRETHREN:--

Under the Lord's providence and blessing the work here has prospered far beyond what we had hoped. Indeed, as far as visible results are concerned, the past few months, I believe, will outweigh all of our past experience. We have had parlor meetings thus far at eight different homes, with varying attendance. At the last meeting sixteen were present, some of whom had been previously interested, but had not been meeting regularly except at Pilgrim services. Thinking it might be of interest to you, will say these meetings were conducted as a "reading circle" (or DAWN Circle) beginning with chapter IV. of Vol. I., and using the large wall chart for illustration. When a new place opened up for meetings we would start them on Chapter IV., and after three successive weekly meetings invite them to the general DAWN Circle meeting on Sunday.

In making our deliveries we keep a list of names of those who give evidence of being "wheat" and express the desire to have us call again after they have read the books. This always insures a cordial reception when we return, and

R4142 : page 62

paves the way for a discussion of the Truth as far as they have read. We aim to devote at least one evening a week for such calls. The class has now progressed so that outside help seems quite superfluous. Among the newly interested ones is the superintendent of one of the local Sunday Schools, who is contemplating his escape from "Babylon" in the near future, and who has already led several of the meetings in our absence, with good results.

We have thought that perhaps it would not be presumption on our part, since the dear Lord has already favored us to the extent that he has, if we should turn to another field in which no regular meetings are being held, and we have thought of S__________. I remember that, while doing Volunteer work at that place about two years ago, the dear friends there did not have meetings except when the Pilgrims came. If there is still no gathering of the Lord's people there, and if the territory has not been canvassed just recently, we would like the assignment of that territory. Or, if you have any suggestion to offer, we shall be glad to have the same. We have taken the matter to the Lord in prayer, and trust for his guidance in this as in all matters.

With much Christian love, in which Bro. VanOrsdel joins, as ever, yours in the Lord,

C. H. S. KUEHN,--Colporteur.

DEAR BROTHER RUSSELL:--

Inclosed find report for first half of January, 1908. Undoubtedly much good has been accomplished, for which I rejoicingly praise the Lord.

Inclosed also is a very harmful tract, which is being circulated from Cincinnati. There is undoubtedly an avalanche of this stuff coming now and from every quarter; and every piece of it is aimed directly at the "Truth people." This in itself is very significant. The Adversary has beyond doubt been given more power to discomfort us, and

he is now, in an increasing manner, turning the artillery of the world against us. It is also clearly to be seen that the Lord of the Harvest is endeavoring to remove every "root of bitterness," every sympathy with these various dispositions of the fallen nature, viz., pride, ambition, envy, revenge, self-aggrandizement in any form, from our hearts; endeavoring to bring about that perfect sympathy and love, that care for and cooperation with himself, the great Head, and each other, the fellow-members of the same Body, that exists between the various members of our own mortal bodies --thus producing that perfect harmony and oneness so absolutely necessary. There is no doubt that the most tremendous conflict is going on in every true son and daughter of God. All these things only emphasize to me the shortness of the time and the sharpness of the conflict.

That the work is progressing sharply in my own life and character is clearly observed, for which I praise him. For the privilege of service and fellowship with his precious struggling little ones during this supreme moment I praise him! My constant prayer is for you, dear Brother Russell, and for all the faithful co-laborers at the Bible House, and for all everywhere that trust in the name of the Lord our God in deed and in truth--that are praying for and hastening unto the coming of the Kingdom.

In very much love to yourself, to the Bible House family and to all, I am truly your servant in love and service of our Lord and King, O. L. SULLIVAN,--Pilgrim.

DEAR BROTHER RUSSELL:--

I am glad to report the continued progress of the Truth in Glasgow. We have been greatly blessed by dear Brother A. E. Williamson's visit among us, and are looking forward with anticipation to your own visit, which we trust, God willing, will be in the near future.

In the course of a recent newspaper correspondence it was stated by one writer that the Greek word "horama," translated "vision" in Matt. 17:9, means properly a sight or spectacle, and does not signify a vision but a reality. This caused me to enquire into the matter, with the result that I find that the word "horama" occurs altogether twelve times in the New Testament, and that on every occasion the context shows that the thing seen is not real, but is a vision. The instances are: Matt. 17:9; Acts 7:31; 9:10,12; 10:3,17,19; 11:5; 12:9; 16:9,10; 18:9.

To take an example, we read in Acts 9:11,12: "The Lord said unto him [Ananias], Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth and hath seen in a vision [Greek-horama] a man named Ananias coming in and putting his hand on him that he might receive his sight." The man seen by the blind Saul was obviously not a reality but a vision. Again, in Acts 12:7,9, we read, "Behold an angel of the Lord came upon him and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quickly....And he [Peter] went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision [Greek--horama]." Peter thought that what he had seen was merely a vision, not a reality.

From these examples it is abundantly evident that in New Testament usage the word "horama" signifies "vision," and is, therefore, correctly translated in both the common English versions, and as shown in DAWN-STUDIES II., p. 255, and in WATCH TOWER, '98, p. 111. In using the expression, "Tell the vision to no man," Jesus apparently desired to reassure us that the Bible is not contradictory. To say that Moses appeared in reality on the holy mount would be to deny those Scriptures which state that Jesus was the first to rise from the dead (Acts 26:23; 1 Cor. 15:20), and that the time when the prophets and others will be rewarded will be at the return of our Lord Jesus (Rev. 11:18; Matt. 16:27).

Trusting, dear brother, that the Lord will continue to use you abundantly in his service and for our spiritual profit, I am, your brother in the one hope of the calling and with much love in the Lord. JOHN EDGAR,--Scotland.

DEAR BROTHER:--

While you do not know of me, I, through your writings, it seems, am well acquainted with you. I would not infringe on your time to have you read anything I could write you, but I do want to tell you of the joy I have had in reading your books, booklets, tracts and journal. About ten months ago your MILLENNIAL DAWN series with some tracts were given me by a sojourner, who did some Volunteer work. Considering them as Adventist literature, containing doctrines I could not believe, I began to read with much distrust; but I soon became interested and read with increasing interest, until it seemed I could read and never tire of it. I have often wished to express to you my gratitude for the pleasure and profit I have had in the reading. It has filled a long-felt vacancy in my heart, and inspired a joy unspeakable. And now words fail me with which to properly express my appreciation and thanks to you. I think of you as that faithful steward whom the Master made ruler over all his household to give meat in due season, and that you have been strictly true to your charge; for surely no such heaping dishes of the most wholesome food have been set before the Lord's servants since at the first.

Yours in Christ, our Redeemer,
(MRS.) S. K. STORY,--Arkansas.

DEAR BROTHER RUSSELL:--

Many even of the most consecrated friends, I fear, do not fully appreciate their privilege of the present favorable times for tract distribution and the "Volunteer" work. I have thought, therefore, it might stir some up by suggesting that in addition to the regular "Volunteer" work of next year, each and every WATCH TOWER subscriber might find great delight in distributing at least 100 tracts each month of 1908; that is, hand out three or four every day to individuals sitting next to them in street cars, railroad trains, restaurants, or anyone they may meet on the street, or in a store, etc.

May the Lord's richest blessings continue to abide with you. Your servant in the King's work,
E. W. BRENNEISEN,--Pilgrim.

===================

SEMI-MONTHLY
VOL. XXIX MARCH 1 No. 5
A.D. 1908--A.M. 6036

CONTENTS.

Views from the Watch Tower........................ 67
  Socialism Spreading in Great Britain.......... 67
  Socialism at Home Also........................ 68
  "Go to, Ye Rich Men, Weep and Howl"........... 69
  Anarchists in Small Minority.................. 69
  "Man Elects God Now, Not God Man"............. 69
Cincinnati Debates and Convention................. 70
Berean Study on the Atonement..................... 71
"I am the Bread of Life".......................... 72
  "We Eat His Flesh"............................ 73
  Justified by our "Eating"..................... 74
The Stone Witness (Poem).......................... 76
"I Was Blind, Now I See".......................... 76
  The Light of the World........................ 78

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4145 : page 66

THE CINCINNATI DEBATES COMPLETE

The Cincinnati Enquirer found quite an interest in the White-Russell debates, and gave them all the space required after the first one, and it was abridged only to the extent of failing to print some of the Scriptures in full. A few texts which formed no part of the speakers' arguments were referred to by citation only.

The Enquirer printed the debates in its weekly edition as well as in its daily: and now it has in preparation a Special

R4146 : page 66

Edition containing all the debates and two extra sermons delivered by Brother Russell. We have purchased a large supply of these at a wholesale rate which permits the below very low rates to you--specially favorable to those who desire to circulate them amongst their friends. Being a special issue postage must be paid in stamps, hence there is a saving of labor and postage on quantities.

Single copies to any address,	.05
Ten copies to one address,	.30
Forty copies to one address,	$1.00

Some will read these Debates which present both sides of these important questions who would not read our side alone. We have confidence that those who have "ears to hear" the Master's voice and spiritual "eyes of understanding" to discern will be blest. Such will see through the sophistries presented by Elder White and will realize that brag and bluster are not arguments, but prove that real arguments were scarce with him. We are not ashamed of the Truth from whatever standpoint viewed. "I am not ashamed of the Gospel of Christ."

----

page 66

THE WOMAN'S NATIONAL DAILY! Are you receiving it through us? If so please write it a postal requesting discontinuance and a return of the price to us. We will send you instead another paper publishing the desired sermons.

THE NEW BIBLES are all gone. We hope for the new edition about June. Due notice will appear.

====================

R4143 : page 67

VIEWS FROM THE WATCH TOWER

SOCIALISM SPREADING IN GREAT BRITAIN

THAT Socialism is growing rapidly in Great Britain is attested by the fact that at a recent convention of the British Labor Party at Hull, England, a split occurred over a socialistic resolution--more than half representatively voting for the resolution, which read as follows:--

"Resolved, That in the opinion of this conference the time has arrived when the Labor Party should have as a definite object the socialization of the means of production, distribution and exchange, to be controlled by a democratic state in the interest of the entire community, and the complete emancipation of Labor from the domination of Capitalism and Landlordism, with the establishment of social and economic equality between the sexes."

The reporter adds:

"Each delegate voted for the whole number of union men he represented, and the final vote on the resolution stood: For Socialism, 514,000 votes; against Socialism, 469,000 votes. The result was hailed as a great victory by the Socialists, who put the convention in an uproar by their frantic cheering."

* * *

Of course these leaders may not on either side fully reflect the sentiment of all whom they represented as delegates; but the proportions are probably nearly correct. At all events this shows the rapid growth of Socialism in quarters where it had almost no influence ten years ago. The importance of this item is seen when it is remembered that the British Labor Party is represented by more than forty members in the present Parliament.

That statesmen are quick to measure the influence of this growth of Socialism is shown by the comments on it by the Hon. Arthur Balfour, ex-prime minister and now leader of the Conservative party of Great Britain. He sees in Socialism the foe of present institutions and fears, just as the Scriptures foretold, "Men's hearts failing them for fear and for looking forward to the things coming upon the earth." He prophesies the reformation of all parties along that line--for Socialism or against it. He is reported thus:--

"Mr. Balfour, on learning of the vote of the Labor Party, at once declared that henceforth in England the political fighting would be between Conservatives and Socialists; and that the old-time Liberals and Radicals would disappear, as they are already rapidly disappearing in France and Germany."

The reporter continued:--

"Since then nearly all the British papers have thrown their columns open to the discussion of Socialism. As yet the laboring men are a good deal divided, while several secessions from the Labor Party are noted. It is said that the name of the Labor Party will not be changed, and that the extreme Socialists will still keep a separate organization. England is the last country in Europe where Socialism has secured a foothold. As yet but one man has ever been led to Parliament on a straight Socialist platform. Whether the Labor Party will gain or lose by its connection with Socialism the next general election will show."

A dispatch from London to the Chicago Tribune on the same subject says:--

"In all the political movements of England possibly no such sudden and remarkable swing of the pendulum of public opinion has ever been witnessed as that recorded this week, when in a conference at Hull representatives of millions of British workingmen, forming the Labor Party, hoisted the flag of Socialism.

"The English public is still so dazed over the suddenness of the avowal that only a few newspapers seem to grasp the real significance of the new situation. Persons who expressed astonishment and fear when the lonesome figure of John Burns--since raised to a seat in the cabinet--entered Parliament as a representative of a labor constituency many years ago have now a real reason to fear for the traditional conservative trend of British legislative institutions.

"Among other things, the latest move of the Labor Party really means that the cry of Socialism will not only be raised with a strong voice in the House of Commons

but that the present Labor members of Parliament, who have so suddenly changed their political complexion, will be backed in pushing the socialistic propaganda by the strong organization and wealthy treasury of the Labor party, though it is true that since the Hull meeting some non-Socialist members of the party have condemned its action and threatened to break away.

"Impartial observers in some quarters declare the middle and upper classes of England, who have such good ground to fear the present socialistic movement, have only themselves to blame for the Labor party's sudden change of front. In other words, laboring men seem to be practically driven to take their latest radical step from sheer desperation at their deplorable plight, the growing rarity of employment and the rise in the cost of living. The percentage of hungry men, women and children begging bread throughout England this winter is greater than for twenty years, and the desolation in many towns and villages, to say nothing of the larger cities, is appalling.

"Labor leaders, while acknowledging the splendid efforts made to relieve suffering, point to the utter impossibility of preventing starvation and the utter indifference of the great mass of people to the condition of the poor. A typical illustration of their ground for resentment against the more fortunate portion of the community was shown this week, when the county council voted a liberal sum of money to purchase flagstaffs to be set up on the public schools rather than vote money to feed those thousands of London school children who average less than one meal a day and always go to school hungry.

"Labor leaders have wisely taken into consideration the economic conditions of the country in framing their accusations, and by so doing they strengthen the charge of criminal callousness against the prosperous sections, that are always willing to open their checkbooks to aid sentimental measures--monument funds, funds to preserve old buildings, etc.--but who refuse to interest themselves in the demands of charity."

KING'S PARK FOR FARMS

Surrounding Windsor Castle is a large park, which a lot of idle men at Manchester, Eng., think would be more useful to them if cut up so that a section of it might furnish them with small truck and garden farms. They have no objection to being close neighbors to their ruler. It is proposed that a small army of the unemployed shall besiege and beseech their king on this subject, and a cablegram says, "That the movement is most serious is certain."

SOCIALISM AT HOME ALSO

The following extract from a letter to the Editor speaks for itself:--

R4144 : page 68

DEAR BROTHER RUSSELL:--"Let him that is taught in the Word communicate unto him that teacheth in all good things." (Gal. 6:6.) If I bother you again with a letter please accept the above Scripture as my excuse. Thinking that perhaps you have not noticed what

has come under my observation, I write you about it.
In a Socialist paper about ten days ago there were several articles reporting that in different places in this country Socialist speakers have been invited into churches to address the congregations and debate the subject of Socialism. Right here in Dayton that has been the case in a church of whites and also in a church of colored people--with what results you can see in the newspaper clipping I send you herewith. Last week I noticed a statement in the Fort Wayne News that one Fort Wayne (Ind.) minister had been accepted as a member of the Federation of Labor, and that ministers all over the country are contemplating a similar move--"to keep in touch with the working people," was the statement.

Through the Socialist press we learn that the Federation of Labor is adopting Socialism--just what we look for in the near future, that the masses will be carried away with that doctrine. Now, dear brother, do you think it likely that Babylon will accept that teaching when she sees that the greater bulk of the people will be carried away with it? Does it not look as though they will be compelled to do so if the image of the beast is to exercise all the power of the first beast? (Rev. 13:12.) How else could they do that--unless they have the majority of the people with them? The masses surely will be Socialists before long. And would not that be in harmony with the Scripture that "the kings of the earth have committed fornication with her," Socialism being the next king?

__________, Dayton, O.

* * *

Just so: the press and the pulpit and the colleges have been on the one part preaching Higher Criticism Infidelity and Evolution, and destroying faith in a personal God, and in the Bible as his revelation; and on the other part preaching that "doctrine of devils" respecting eternal torment as the divine provision for the mass of our race and thus alienating men from the true God of the Bible; and now they wonder at the results --Socialism and later on anarchy! Surely, as the Scriptures declare, the wisdom of their wise men has perished and the understanding of their prudent men is not visible.--Isa. 29:14.

But now to the query of our Brother's letter we reply: No. Socialism will never become King of mystic "Babylon." The Scriptures most clearly teach that Babylon will be on the side of the chief captains and mighty men and kings of the earth and their armies in the struggle with which this age will close. (Rev. 18:9-15.) Just for a time Socialism will be popular with a few ministers who, sympathizing with "the submerged tenth," will seek their uplift thus--not seeing the better way of the divine plan and Word. But the majority of ministers "look every man to his own quarter," and finding that their supporters are from the other side they will trim their sails accordingly. This does not mean that they will antagonize the laboring class; but that ultimately they will oppose Socialism to the limit. Our own position is well known to our readers: we sympathize with many of the aims of Socialism, but deny the practicability of it, directing all mankind rather to the plan of God--"Thy Kingdom come, thy will be done on earth even as in heaven." We assure the sober, intelligent Socialists that beyond

R4144 : page 69

question the end of Socialism will surely be that most terrible of all calamities--anarchy.

"GO TO NOW, YE RICH MEN, WEEP AND HOWL FOR THE MISERIES THAT SHALL COME UPON YOU."--JAS. 5:1

The present panic has been called "the rich man's panic"; because primarily it was the rich who suffered most. In previous panics as a rule the public held the railway and industrial shares which crafty rich speculators had sold out to them at high prices: so that when the crash of prices came the rich speculators were safe and the public suffered. But this time it has been the reverse, the rich speculators held the stocks and have suffered the losses. But the influence, "lack of confidence" and "deficiency of circulating medium," has spread to safe and prosperous enterprises and caused a temporary check. This has affected day-laborers in particular. And this class now is composed chiefly of Polish and Italians--mostly ignorant, and many of them vicious, the very scum of Europe: it includes, however, some as honest and faithful as could be asked. These now number millions, and the vicious of them are responsible for the dastardly "black-hand" lawlessness of the past year, which has been directed mainly against the better-to-do of their own countrymen.

Now, however, the "black-hand" methods of extorting money by terrorizing letters and circulars are being extended to other wealthy people; and anarchists are adopting "black-hand" methods, hoping to arouse public sentiment against the "predatory rich." Thus public prints tell us of a gathering of hundreds at the City Hall, Philadelphia, to demand from the mayor work or bread. And the New York World tells of a "black-hand" circular directed against the rich men of the Wall Street Stock Exchange. It says, Feb. 20:--

"KILL THE RICH," SAY ANARCHISTS

"What is believed to have been the real cause for the closing of the visitors' gallery of the Stock Exchange to the public became known yesterday, when Police Commissioner Bingham made public an anarchistic circular that has been sent broadcast through the city.

"The circular calls upon all workingmen to arm themselves and begin the slaughter of all rich men. Copies of the circular were sent into the Wall street district, and it is said that several members of the Stock Exchange received the notices with accompanying letters of warning.

"The explanation given when the visitors' gallery of the Stock Exchange was closed was that repairs were being made. There is not a bit of work being done on the gallery. The report is persistent that members of the Stock Exchange became aware of a "black-hand" plot to throw a dynamite bomb upon the floor of the Exchange while the members were trading.

"'We are determined to take along some of those who are to be blamed for our misery,' the circular says.

"Another part reads:

"'Brothers, let us put an end to this unbearable misery! Come on the street and let us show those criminal gamblers in Wall street how we are starving and suffering from untold misery.'

"The police think the circular was printed in Paterson, N.J., which is an anarchistic hotbed. Detectives have been sent there.

"Deputy Commissioner Woods said: 'I cannot make the circular public just now, as it is of such an inflammatory nature that it might do harm. I have never seen a paper so threatening and vicious in my life. It is likely to cause a great deal of trouble.'

"Copies of the circular were sent to labor organizations in New York and Brooklyn. Several of these organizations have notified Commissioner Bingham of the receipt of the circular and have asked him to discover and punish the authors of it.

"There can be no doubt that the circular has caused a scare in Wall street. None of the members of the Stock Exchange will admit having received a copy of it, but they know about it. Secretary George W. Ely declared that the visitors' gallery was not closed on account of the circular."

There is trouble nearer home, too. In Sewickley Heights, one of the suburbs of Pittsburg, the residence district of some very rich and very estimable people, a "black-hand" scare has caused many of the most aristocratic establishments to be deserted except by watchmen, while detectives are searching for the lawless threateners.

ANARCHISTS IN SMALL MINORITY

None should think from these things that the majority of laborers are "thugs." Quite to the contrary; the anarchists are few and may safely be set down as victims of mental aberration, the result of unfortunate birth, intensified by an unfavorable environment, by a false secular education and an entire ignorance of the true character and Word of God. Now these anarchists are few in number but with fanatical zeal make a stir far, far beyond their relative strength: the real trouble will come when the now bewildered but well-meaning masses shall have become fully inoculated with the infidelity of the Evolutionists and Higher Critics, and fully persuaded respecting the inalienable rights of man and fully convinced that these cannot be obtained for all except by a radical change of present institutions. Then Socialism will appear to the masses the only peaceable way for obtaining social and financial equality: then Socialism will spread like wild-fire. But Socialism will fail; because money and brains will cooperate against it from selfishness and fear. Then, maddened by their failure, Socialists will en masse turn anarchists, and the direct results will ensue: "A time of trouble such as was not since there was a nation."

"MAN ELECTS GOD NOW, AND NOT GOD MAN"

DECLARES DEAN OF CHICAGO DIVINITY SCHOOL

"In an address on 'The Gospel and the New Age,' Shaler Matthews, dean of the divinity school of the University of Chicago, noted for his commentaries on the Bible, before Haverford College students recently traced the decline of Christian faith and showed how by

a reconstructive process it can still be made to meet the spiritual needs of the age.

"'Man elects God now, not God man,'" said the speaker. 'We have outgrown conceptions of God as a king and a father. Our deity is a personality endowed with the qualities the god of an advanced people must have. We think in terms of scientific progress, and since Darwin propounded his theories on evolution we have been living under their controlling concepts, and come to look at Christianity in this light.'

"The Church must modernize the gospel, restate the Testament teachings, or it will incur in the future the hostility of labor and science, and find in its diminished ranks only the mediocre."

"Dr. Matthews ridiculed the religious attitude which accepts outworn beliefs because 'they were good enough for a sainted mother or father,' saying that in the natural order of things children must break with traditions and get away from the religious decadence due to sentiment. He depicted the two factions at work trying to mould the religion of college men. On the one hand, old school teachers telling the youth to stop thinking and accept blindly their crude faiths and intellectual inheritance; on the other, strong men trying to adjust their faith to their judgment."--The North American.

* * *

A very rich man, whom we have every reason to regard as a Christian in the ordinary sense of that title, even if not a "saint," endowed the college whose teachings are represented by the head of its faculty in the above address. That rich man, already paying his employees liberally, gave liberally of his surplus to enlighten them or others of his fellow-creatures. Not vastly learned himself, he supposed that he was acting wisely, for the good of all mankind, when he entrusted so vast a fortune to the care of the learned ministers and professors of theology of his own (Baptist) denomination. Alas! he probably did not suspect that under the name of Christian influence and education his millions would be used to propagate Evolution doctrines contrary to the Bible, and to instil Higher Criticism of the Bible to utterly destroy the Bible's influence. The size of his generous gift and the size of the resultant college give increased weight and influence to the infidel doctrines which are flooding Christendom.

We do not blame Mr. Rockefeller, but concede his good intentions; neither do we condemn the professor whose words we quote above. Ensnared of the Adversary, he is probably honest in the utterance of his convictions. The point we do make is that the wealth and learning of Christendom have for the past thirty years been carrying forward the Adversary's work--destroying faith in a personal God and in the Bible as a revelation from him.

Now the fruit of their "sowing to the wind" is appearing and shortly they with others will reap the whirlwind of anarchy. Yet they are so blind to this as to fancy that the education they are giving the rising generation is the antidote for anarchy. Alas! they cannot see that "The reverence of Jehovah is the beginning of wisdom." Their educational program ignores this foundation and hence is proving injurious to the race. Discontent and not happiness is the result of such education, and its influence extends to the uneducated.

* * *

Note how the campaign of destroying faith in the

Bible and heeding infidelity which will soon lead to anarchy, progresses. A Wheeling, W.Va., paper says:--

"In the reading of his paper Rev. Clayton consumed the larger part of the evening, and the large congregation present accorded him rapt attention. He pointed out how man originally existed in the form of a worm, and how he later developed into the form of an ape, and how even today he bears a close relation to the gorilla. Each one of his theories Rev. Clayton backed up with proofs obtained from the science of evolution."

===================

R4145 : page 70

CINCINNATI DEBATES AND CONVENTION

ANOTHER splendid "Convention of Bible Students, believers in the Atonement of the Precious Blood, a 'Ransom for all,'" has just closed. It was very enjoyable. Many said it surpassed all previous ones, due to the debates, due to the sharp contrasts manifested between Truth and Error and their different spirits. About 600 attended--from Canada on the North to the Gulf on the South; from the Atlantic on the East to the Rocky mountains on the West. Some of those who came first could not stay until the close, but others got in at the finish who were unable to come earlier. Probably at no time were there less than 500. We heard excellent reports of the Convention discourses; and some told us that the Testimony meetings were up to the highest notch and filled with the spirit of love. Prayers were offered for both of the disputants--for Brother Russell that his mouth might be widely opened to declare the lengths and breadths of God's love, and for Brother White that his eyes of understanding might be opened to see the real plan of God and its harmony and beauty.

Elder White, on learning of our Convention, made objection to it. This surprised us. We assured him that we would have been glad to have a large convention of people of his faith present to hear the debates. We discovered finally that his fear was that we purposed running the debates like a political convention--to cheer our own side and to howl and hiss down our opponent. We assured him that he much misunderstood us all; that nothing would be farther from our sentiment and purpose; that he would be treated with the greatest courtesy by all of us, both in public and in private.

The last day of the Convention was a rainy one, nevertheless the enthusiasm continued and the last public session (Sunday afternoon, March 1) was attended by about 2100 to hear concerning Life, Death and the Hereafter as portrayed

R4145 : page 71

in the Abrahamic Covenant. That a good impression was made on the minds of many was testified to personally, some saying, We came here fully in sympathy with Elder White's side of these questions, but we now see differently and rejoice accordingly. Some of these were immersed. On the day following the debate on Baptism 37 (18 males, 19 females, all adults) symbolized their consecration by water immersion, understanding clearly that it was not for "remission of sins" nor for admission into God's Kingdom or Church, but merely a symbolical testimony that their sins were already freely forgiven through faith in Christ's blood and that their heart consecration, whenever it occurred and was accepted of the Lord, admitted them to the Church of the living God whose names are written in heaven.

We opine that Elder White's course of boasting and misrepresentation during the debates did him little good. We understand that a part of his program and that of his fellow-believers was to "follow with a revival." We of course hope that they will not succeed in reviving their errors in the minds of the people. There is plenty of room for all the preachers of righteousness, but the poor world already has too many preachers of error. Elder White's meetings opened on Sunday, March 1, and the total attendance, as reported to us, was 31, including himself.

BELIEVING AND TEACHING

Elder White's various statements respecting "sheol" and "hades" seemed so peculiarly inconsistent that one evening after the close of the debate Brother Johnson spoke to him on the subject, saying, What is your view of sheol and hades? I really do not understand you. Elder White, he says, answered rather vaguely and, being further pressed for a reply, his fellow-minister and assistant in the debate, Elder Kurfees, spoke up and said, We hold that "sheol" and "hades" refer to the tomb. Then Elder White said, Never mind what I believe! What I have publicly uttered is what I teach!

ONE GENERAL CONVENTION AT PITTSBURG

It was remarked incidentally that this year would probably witness one large Convention at Pittsburg, about the time of the G.A.R. Encampment at Toledo, Ohio, and and if possible be so arranged as to gain for us some of the advantages of their usually low railroad rates. This would bring it about September 1, but definite announcement may be looked for soon in these columns.

===================

page 71

BEREAN STUDIES ON THE ATONEMENT

THE TEXT BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)

Questions on Study I.--The Fact and Philosophy of the Atonement.

APRIL 5

1. Do the Scriptures teach that the Church is so separate from the world that her hopes and ambitions spiritual are not discerned? Page 26, par. 1. Matt. 11:27; John 15:15; 1 Cor. 2:11; 1 John 3:1.

2. What are the "earnest expectations" of humanity and when will these be more than realized? Page 26, par. 1. Rom. 8:19-23.

3. What great promise did the Lord make, prior to the First Advent of our Lord Jesus, in which are included all the hopes for the Church and the world and which was subsequently elaborated by our Lord and his apostles? Page 26, par. 1.

4. Since "condemnation passed upon all men, because all are sinners," and since God changeth not, what grounds have we for faith or hope as respects the salvation of Adam and his race? Page 26, par. 2.

5. What difference is there between the Little Flock and the world as respects God's love and its redemption from the curse--the death penalty? Page 26, par. 2.

6. What inference may properly be drawn from the fact that the Church is referred to as a "first-fruits"? James 1:18.

APRIL 12

7. Are there two parts to the work of Atonement? If so, name them and describe their operation. Page 27, par. 1.

8. Are the members of the Little Flock included in the first part of the Atonement work--the reconciliation for iniquity?

9. Will the Little Flock share with the world in its experiences under the New Covenant? Or will this class be counted "not of the world," but chosen-out ones for association with their Redeemer, as members of the Body of the great Mediator between God and mankind in general. Z. page 7, '07.

10. Does the invitation to the Church to follow the Lord in sacrifice, to drink of his cup of the New Covenant, signify the privilege of joining with our Lord in providing the blood (sacrifice) wherewith the New Covenant will by and by be sealed?

11. If by nature "we were children of wrath even as others," whence and how does this privilege come to us? "Who hath made us to differ?" and how were we made acceptable as joint-sacrificers with Christ? Page 28, par. 1. Rom. 12:1; 1 Cor. 4:7; Eph. 2:3.

12. Will the world's justification be instantly or gradually

effected? and how? and when? Page 29.

APRIL 19

13. How long a time will the mediation of the New Covenant God-ward require? And how long man-ward? Page 29, par. 2.

14. When did our Lord Jesus become the Head of the world's Mediator? At his birth, or at his baptism, or at his resurrection? 1 Tim. 2:5,6.

15. When was it that our Lord "gave himself a ransom"? Was it at his consecration? and did he fulfil the giving even unto Calvary?

16. When do we join our Lord as members of "his Body"? At birth, at justification, at consecration and acceptance of the Spirit, or in the resurrection?

17. Does this "His Resurrection" begin when the Lord accepts our consecration? and is it finished when we experience our final "change"? Phil. 3:7-11.

18. Will the mediatorial work of Messiah (his Millennial reign) ever have an end? When? Why?

What will by that time have been accomplished? Why will it not be prolonged? Page 30, par. 1,2.

APRIL 26

19. Accepting Abraham as typifying God, and Isaac as typifying the Christ, and the three wives of Abraham (Sarah, Hagar and Keturah) as typifying the three great covenants between God and all from the human family who shall eventually become blest with the full liberty of the sons of God, which represented the "Law Covenant"? which the "New Covenant"? and which the original or "Everlasting Covenant"? Gal. 4:22-31; Jer. 31:31-34.

20. Is there room for doubt as to which were the children of Agar or Hagar, the people under the Law Covenant?

21. Is there room for doubt as to which are the children of Sarah, "the Seed of Abraham according to promise," or children of God under the Original Covenant or Everlasting Covenant? Gal. 3:16,17; 4:28; Heb. 13:20; 11:17; Jas. 2:21.

22. Is there room for doubt that the "New Covenant" cannot have been the oldest or the original and "Everlasting Covenant," nor the "Law Covenant" added four hundred and thirty years after it, but must be the one typified by Keturah, Abraham's last wife, accepted after the death of Sarah? (Gen. 25:1-4.) Is there any doubt that the promise of a New Covenant and its effects belong to

the future? Jer. 31:27-34.

23. Is it not the New Covenant that the Apostle refers to in Rom. 11:27? If not, what Covenant is signified?

24. How could Israel partake of restitution except under the New Covenant? and how could this signify their obtaining mercy through the Church's mercy, except as the Church as the Spiritual Seed of the original promise (Gal. 3:29) becomes partaker with her Lord in the sealing of the New Covenant? Rom. 11:26,31. Pages 30, 31, 32.

===================

R4146 : page 72

"I AM THE BREAD OF LIFE"

--JOHN 6:26-37.--MARCH 8.--

Golden Text:--"Jesus said unto
them, I am the Bread of Life."

AFTER partaking of the miraculously provided supper, the multitude, evidently according to their habit, lay down in the fields, wrapping themselves in their outer garments. Indeed, this is even today a prevailing custom in Palestine with the poorer people when on a journey. In the morning they looked about for their benefactor, evidently expecting to find Jesus in the same vicinity, and no doubt also expecting that he would miraculously provide for their breakfast. But not finding him nor the boat in which the disciples had come they journeyed onward towards Jerusalem, but still on the lookout for the reputed Messiah. When finally they came upon the Lord and his company they told of their search--and our lesson for today begins with our Lord's reply, You seek me not because of the miracle, but because of the satisfactory and free supper which you received. Here we perceive the wisdom of the Lord in not pressing matters too earnestly. He preached no sermon when he performed the miracle, but allowed it to have its effect; but now, instead of working another miracle, he preached a sermon, using his miracle as a text.

His reproof was not harsh, although it was quite pointed: Strive not for the food which perisheth, but for that kind which will produce everlasting life. This is the kind which the Son of man is prepared to give unto you, for him the Father, even God, hath sealed, indicated, marked as his appointed channel for blessing. The lesson contained in these words is obvious, and is as applicable today as then. The trouble with the whole world is that they have either earthly aims or no aims at all, and of the two conditions the latter is the worse. It is the people with aims, with purposes in life who are accomplishing something in themselves and for others. These are the worldly wise, who make two blades of grass grow where one grew before, who build factories and works and conduct large enterprises, and to whom in large measure civilization owes so much. They have ambition to be rich or to be wise or to be famed, and these ambitions spur them on to works.

But, alas! the great majority of mankind are in a much worse case, for without ambition they are merely eating to live and living to eat--merely animals of a higher intelligence. They labor for the meat that perisheth--it is their aim, their goal, and sometimes includes the inebriating cup, which steals from them whatever of sense they may have. Our Lord would have his hearers, including all his followers down through the age, note this message from his lips: that although the meat that perisheth is necessary under present conditions, those who are his followers will remember that their heavenly Father knoweth they have need of these and will not suffer them to come to serious want. And thus being without anxious care for the bread that perisheth they might turn their entire attention not to earthly but heavenly ambitions--the noblest, the grandest of all they might aspire to, because such blessed children come within the range of divine blessing of life everlasting. The meat, the food that would develop in them such an ambition and lead to its satisfaction, would be food indeed and well worthy of every exertion to obtain it.

WHAT SHALL WE DO?

The discourse had its effect; the people realized that they were leading comparatively aimless lives, or that their aims were earthly and therefore would perish with their dying, and they asked the Lord what kind of work or labor he meant they should perform to secure the food that would bring the divine favor and gain them eternal life. What do you mean by works that would please God? This is just the point that Jesus wished to bring them to and that he

R4146 : page 73

wished to answer. He replied that the work for them to do at once was to exercise faith in him as the Sent of God--the Messiah. But they replied, What reason have we to think of you as the Messiah? Work for us some conclusive sign that will prove that you are Messiah and we will believe. The fact that you fed five thousand of us last evening with five loaves and two small fishes does not prove your Messiahship. Messiah is to be like Moses, only greater than Moses, and the miracle you performed is not as great as some that Moses performed. You furnished five thousand one meal and had the loaves and fishes to start with, but Moses fed our fathers for years in the wilderness without any bread as a start. The manna which he provided came down from heaven; as it is written, "He gave them bread from heaven to eat." They were good reasoners in some respects--they were not going to be too easily converted, they wished to be thoroughly convinced before they would believe Jesus to be the Messiah; they had heard of others who had been deceived by false Messiahs; they were intending to stick close to the Scriptural record and to see that the one they would accept as Messiah must be greater than Moses, able to feed them and all the people every day--and with bread superior to that which Moses gave in the wilderness.

Then was Jesus' turn to expound his teaching and to show that the comparison as between himself and Moses was not as to who would give a finer kind of earthly food and more of it, but that he would give a heavenly food, a spiritual food, which would secure to them a heavenly life. He therefore called attention first of all to their mistake in thinking the giving of the manna to be the work of Moses, saying plainly, It was not Moses that gave the bread from heaven, but my Father; do not credit that to the wrong source. Moses was indeed an honored servant of the Lord as the Lawgiver of Israel, but he neither gave the manna nor sent it. My Father who sent that manna in the wilderness has now sent another kind of bread, another kind of food, another kind of manna from heaven--not literal, but symbolical. The bread which God is now about to send to his people, also comes down from heaven and is intended to be the Bread of life for the whole world--not merely day by day for a few years, but for life everlasting.

"EVERMORE GIVE US THIS BREAD"

The lessons were going home to their hearts, as we know by their reply, "Lord, evermore give us this Bread." We note the similarity of expression here with that used by the Samaritan woman to whom the Lord mentioned the gift of life under the figure of the water of life--"Evermore give me this water." The answers in both cases show us the longings of the people of that time, both Jews and Samaritans, for something superior to what they had. As the poet has declared, "There are longings infinite in the human mind"--longings for life eternal. From remote times history tells us of how people in every clime have sought for health-springs and health-foods that thus they might have a longer continuance of the present life and, if possible, an annulment of death entirely. All realize that this has not yet been attained, and the war still goes on. It is on the strength of such longings of the soul for continued life that patent-medicines thrive. We are glad that there is such a longing in the human mind for a perpetuation of life; it becomes, as in this case and in the case of the Samaritan woman, a basis for further investigation for the eternal life which the Lord proffered.

Our Lord replied, "I am the Bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." Again our Lord's words would undoubtedly be beyond the depth of the people's understanding. We can imagine their consternation, and to assist us in sympathizing with them we should remember that they were not Spirit-begotten, because Pentecost had not yet come, "the holy Spirit was not yet given because Jesus was not yet glorified." (John 7:39.) Indeed, we find that this question is a very abstruse one with many of the Lord's people today, and few comprehend it with any clearness except the Spirit-begotten.

R4147 : page 73

Let us make the matter as plain as possible by continuing the investigation of the context. Therein Jesus explains that he himself had come down from heaven--not merely like the manna from the clouds, but from heaven itself, having laid aside the glory which he had with the Father before the world was, having humbled himself to an exchange of his previous spirit nature for the earthly nature in which he was then addressing them--the man Christ Jesus. But they could not eat him while he was alive, nor could they even understand what he meant when he said, "My flesh is meat indeed and my blood is drink indeed," and they reasoned, Will this man give us his flesh to eat? Is that what he means? The lesson was too deep for them; but, thank God, not too deep for us. As then some of the disciples forsook Jesus and walked no more with him, saying, "This is a hard saying, who can receive it?" so today there are some who cannot receive this teaching, which is the fundamental one of the Gospel of Christ. Whoever cannot receive this lesson cannot receive the other lessons which are built upon it. Our Lord further explained, "My flesh I will give for the life of the world." He had not yet given his flesh, though he was in the process of giving it; he was drawing out its vitality, its strength, in their service, but would complete the work of his sacrifice by surrendering his all to death--even the death of the cross. And this he did later.

"WE EAT HIS FLESH"

We do not eat the flesh of Jesus literally--we eat it by faith; that is to say, we appropriate by faith to ourselves the merit, the efficacy which was in his flesh and which he surrendered to death on our behalf. But why was this, and what did he surrender, and how do we partake of it? We answer that Adam as the head of the race had forfeited his life through disobedience and hence, instead of being able to propagate a race of perfect beings in harmony with God and privileged to

R4147 : page 74

have eternal life, his offspring was like himself, dying, unworthy of eternal life. In God's arrangement a redemptive sacrifice was necessary--some one must take Adam's place, suffer death for him in order to release him and to justify his race from the original sentence. No human being could be found who was perfect and who could give to Justice a ransom for his brother--for all were sinners, coming short of the glory, the perfection, which God recognizes as essential to eternal life. It was to meet these requirements that God made the arrangement with his Son by which the latter freely, gladly, for the joy set before him, died, the Just for the unjust, that he might bring us to God. (1 Pet. 3:18.) So, then, it was our Lord's flesh or human nature that was given for Adam and his race, and hence given for the life of the world, that the world of mankind might be recovered from under the sentence of death. Thus Jesus, by the grace of God, tasted death for every man and we are all redeemed, not with corruptible things such as silver and gold, but with the precious blood [life] of Christ, as a lamb without spot or blemish.--1 Pet. 1:18,19.

We see, says one, how it was necessary for Christ to be made flesh and how it was necessary for him to give his flesh for the life of the world by going into death, but how shall we eat his flesh? is the question. Ah, we answer, the matter, as put in that figurative form, is beautifully simple and meaningful when we understand it. The eating of the Lord's flesh must be an individual matter on the part of all those who would benefit by his sacrifice. The eating represents the appropriating by faith. Thus, when one comes to an understanding of the fact of the redemption and believes therein and goes to God in prayer and by faith accepts the forgiveness of his sins and reconciliation with God, he in so doing is eating the flesh of the Son of man; he is partaking of those benefits or advantages which our Lord's flesh or sacrifice secured.

JUSTIFIED BY OUR "EATING"

The result of such eating by faith signifies the appropriation to one's self of all the blessings and privileges which our Lord possessed as a perfect man; it implies our justification on the human plane, our relationship to God as those whose sins are graciously overlooked or covered and who have joy and peace and fellowship with God through faith in the precious blood. We are to continue to eat that we may grow stronger and stronger--that we may be able to appropriate more and more the wonderful blessings and privileges, relationships and divine favors which belonged to our Lord, but which he surrendered on our behalf and on behalf of all the members of Adam's race. Additionally, those who are rightly influenced by the eating --those who are drawn nearer to the Lord and led to a full consecration of their all to him--these receive a special invitation during this Gospel Age to drink of his blood. The blood is the life in Scriptural language, and hence ordinarily the Jews were not to drink blood; to do so would make them guilty or responsible for the death of the person or creature. Thus the Jews said of our Lord, "His blood be upon us"--we assume the responsibility of his death.

And thus also the Apostle explains that those who partake of the blood of Christ symbolically in the communion cup are symbolically representing themselves as being guilty of the blood of Christ, guilty of the death of Christ--unless they partake of it with the proper, the intended signification. What is that intended signification? We answer that our Lord stated the matter at the last Supper, saying to his disciples, "This is the cup of the New Covenant in my blood-- drink ye all of it." This cup of the fruit of the vine represents my blood, my death; by it the New Covenant will eventually be sealed, and I invite you who believe on me to partake of this with me, to partake of this not as those who caused my death, but as those who voluntarily gave up their own lives and joined with me in this death, in this self-sacrifice. As you partake of this cup with me it signifies that you lay down your lives as I laid down mine and that you become participants with me in this cup which speaks, which means the great sacrifice, the great life given through which the New Covenant will be established, under which all the families of the earth will be blessed.

So, then, under the guidance of the holy Spirit through the words of the Apostle we may see a depth of meaning in our Lord's words which the people whom he addressed did not comprehend. Indeed, we believe that while our Lord addressed these words to the Jews he intended them more particularly for us to whom they have been communicated and by whom they have been more fully understood. We rejoice, then, in the justification which we have through partaking of his flesh--through being justified by the sacrifice of his humanity--our appropriation of our share of human justification. And we rejoice also that eventually the whole world shall be privileged to eat of that flesh--to accept the grace of God in the cancellation of their human sins and weaknesses, and to realize that all those blessings of restitution times, the blessings of the Millennium, will come to them because Christ died for their sins, because he gave to them his flesh to eat.

The whole world is to eat of that Bread, and, as the Apostle intimates, the Church is now privileged to be a part with the Lord in the Loaf that is being broken, as well as to be participants in the cup of ignominy and self-sacrifice which the Father poured for him and which he permits us to share with him--for if we suffer with him we shall also reign with him, if we be dead with him we shall also live with him, if we drink of his cup we shall also share in his joys in the Kingdom by and by.--2 Tim. 2:12.

WHOM THE FATHER GIVETH SHALL COME

The multitude who had eaten of the bread the night before, and who now had received the explanation respecting the higher food necessary to eternal life, did not believe, although they recognized Jesus as a very wonderful personage indeed, and probably, like another multitude, were ready to declare, "Never man spake like this man." (John 7:46.) Was our Lord disconcerted

and disappointed because these thousands of Israel, heirs of the promises, received him not, heeded not his message? Nay, verily! Nor should we his followers think strange of it that in this harvest time the divine message should be incomprehensible to the great majority of the household of faith of our time. We read nothing of our Lord's becoming excited to a frenzy and appealing to the people and teaching them that they were about to fall into an eternity of torture if they did not receive him. We read nothing about the apostles going out amongst them and urging them to a mourner's bench. Quite to the contrary of all this. Jesus evidently expected that few would believe; he even turned to his disciples and said, "Will ye also go away?" But they answered, No; to whom should we go? from you we have the message of eternal life which comes from nowhere else. Master, we will stand by you; we could not do otherwise, our every interest is bound up in this glorious message which we have heard from your lips. We are ready to die with you, to drink of your cup.

Instead of manifesting any perturbation our Lord said to the multitude, This is what I told you before; ye have seen me, ye have believed not. Why? Because ye are not of the flock of sheep whom my Father hath given me to lead at the present time. Other sheep I have which are not of this flock; by and by I will attend to them. But now, "All that the Father hath given me shall come to me; and him that cometh to me I will in no wise cast out"--reject. What is this if not an election, a selection? How much in harmony it is with what our Lord uttered in his prayer on the night before his crucifixion, "I pray not for the world, but for those whom thou hast given me...that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may [then, later] believe that thou hast sent me!" (John 17:9,21.) As our Lord was not expecting all to come to him and to accept of his gracious offer and God's gracious provision in him and thus to be justified through eating his flesh, so he could not expect either that many would go on still further and make the consecration to walk in his steps in the narrow way and thus be partakers of his cup and prospective joint-heirs with him. Oh, no! these in all, from first to last, are but a Little Flock, but a very blessed Little Flock to whom, as the Master declared, the Father will give the Kingdom. (Luke 12:32.) And when they shall be changed and are like their Master and shall receive the Kingdom power and glory and dominion--then will come through that Kingdom the overthrow of the prince of darkness, the prince of this world; the overthrow of sin and the work of blessing, enlightening and uplifting all the poor world of mankind who are not now called and drawn by the Father!

R4148 : page 75

Note our Lord's words in this connection, "No man can come unto me except the Father which sent me draw him." (John 6:44.) There is an exclusiveness about this: the time had not yet come, mentioned in Revelation, when the water of life shall flow freely, and whosoever will may come. (Rev. 22:17.) That glorious time belongs to the Millennial Kingdom and not to the present time, which is devoted to the election or selection of the Bride class of joint-heirs which the Father is now drawing, calling, sealing. Mark the distinctive difference between this drawing of the present time by the Father and that later drawing of the Millennial Age, which will not be by the Father but by the Son, and which will not be exclusive but inclusive, including all mankind. Hearken to our Master's words to this effect, that "I, if I be lifted up, will draw all men unto me." (John 12:32.) All men are not yet drawn to the Lord. Why? Because the lifting up is not yet complete. The Head was lifted up not only at Calvary but was subsequently highly exalted as a reward, and the members of his Body, the members of the Bride class who follow in his steps, must finish their course and also be highly exalted as his joint-heirs before the lifting-up process will be complete.

With that glorious "change" of the First Resurrection the Millennial Kingdom will be ushered in and during that wonderful reign of righteousness, that shining forth of the sun of light and truth for the blessing of the world, all mankind will be drawn away from sin and selfishness, away from sickness, pain and sorrow, away from everything that is evil, toward the Lord, that they may partake of his flesh indeed and have eternal life with all the blessings of restitution which God has provided through the great Redeemer. We are not in this teaching Universalism, for as many of those who are called and drawn now to be of the Bride class can, and many do, resist the drawings, or, as the Apostle says, "receive the grace of God in vain." So it will be possible to resist the drawings of the Millennial Age, as is pointed out in the Scriptures in various statements, of which this may suffice, "It shall come to pass that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people" --in the Second Death, without hope of any recovery. Note again the Lord's promise to these Elect ones whom the Father now draws and who now come and feed upon our Lord's flesh and who drink of his cup, his blood, and participate with him in his sacrifice. Their hope is stated in these words, "I will raise him up at the last day." The last day, the great seventh day, the Millennial day. Ah, yes! We remember it is written respecting the Church, the Bride class, "God shall help her right early in the morning" (Psa. 46:5.)--the morning of that Millennial day. The six days, epochs of one thousand years each, from Adam have passed, the seventh is already dawning and the time is near at hand when the Bride, all glorious, shall be presented to the great King, the Father, by the great King, his Son, our Lord--"with gladness and rejoicing shall she be brought: they shall enter into the King's palace."-- Psa. 45:15.

"I WILL IN NO WISE CAST OUT"

How glad we are that our dear Master added these words. Without them we might have doubted the efficacy of the calling and the drawing which we receive;

R4148 : page 76

and some might have said, Yes, I was indeed drawn, but evidently the Lord Jesus did not count me worthy of a place amongst his followers. He here assures us that the drawing of the Father which brings us to him with a desire to be his disciples will insure for us his aid, his succor, his assistance, his acceptance. Thus we may know that if we fail of the grace of God now provided for us in the high calling, it will be our own fault, because of failure to give heed to the voice of the Shepherd and to walk in his steps.

R4142 : page 76

"THE STONE WITNESS"

In a dark, dreary land,
    In a wilderness lone,

In a desert of sand
Stands the Witness of Stone.
So ancient, so vast,
So majestic its plan,
It speaks from the past
Of a strength not of man.

So perfect the whole,
So true the design,
It speaks to the soul
Of a Builder divine.
Behold how it towers
In its grandeur alone!
"God's ways are not ours,"
Saith the Witness of Stone.

R4143 : page 76

It is awful to go
When the world is asleep,
And stand 'neath the glow
Of the star-studded deep,
And gaze at that tower
With its secret unknown,--
For great is the power
Of the Witness of Stone!

They have scoffed at the Truth
Which is written in ink,
They have deemed it uncouth
For the brain which can think;
But they will awake
When they see it defined
In figures which make
An appeal to the mind!

The Book of the soul,
The Book of the heart--
There is naught on that scroll
For the shrewd or the smart!
And so there must be
A witness for such,
A thing they can see
And a thing they can touch.

'Tis a book for the wise,
If the meek and the just;
'Tis a chart for the eyes
Long blinded by dust.
'Tis a proof for the sage
Whose god is the known--
There is truth for the age
In the Witness of Stone.
--Grace P. Bronaugh.

===================

"I WAS BLIND, I NOW SEE"

--JOHN 9:1-41.--MARCH 15.--

Golden Text:--"I am the Light of the world."--V. 5.

OUR Lord was in Jerusalem on the occasion of the Feast of Tabernacles, in the fall of the third year of his ministry--just six months before his crucifixion. No doubt there were then as now many blind men sitting by the wayside soliciting alms, especially at that season of the year, when the crowds gathered for worship and were apt to feel benevolent. Our Lord did not heal all of these blind; the recorded instances are just six. His mission was not for the healing of the sick, but for the preaching of the Gospel, the power of healing being exercised merely to point to the Gospel message, as in the instance given in this lesson.

As our Lord and the apostles passed one of these blind men it was noted that he was blind from birth. Probably his asking for alms led to a discussion of a very important question raised by the apostles --"Lord, which did sin, this man or his parents, that he was born blind?" It may be that the apostles were less clear in their logic than usual, else they might have known that the man could not have sinned before birth; but it is barely possible that some of the heathen ideas respecting the transmigration of souls had come to their attention. Satan has deluded many of the heathen into the supposition that they lived before in some other form or condition and that having been born into the world they were merely having life renewed under changed conditions, either better or worse than previously. This view is held by millions of Buddhists and also by the Mormons. The Scriptures, however, are very explicit to the contrary, teaching that Adam was a direct creation of God and that all the human family have sprung direct from him by natural processes of birth.

Our Lord's reply that neither this man nor his parents had sinned is not to be understood as meaning that he and his parents were without blemish, without a share in the condemnation which came upon Father Adam and which, through him in a general way, has come to all of his posterity. Of this the Apostle says, "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men." (Rom. 5:12.) This blind man and his parents as members of the Adamic race were under the death sentence, the same as ourselves and others. Our Lord evidently meant and was understood to mean that it was not because of any special sin committed by this man and his parents that he had been born blind. Similarly on another occasion he said, speaking of those upon whom the Tower of Siloam fell, "Think ye that these were sinners above other men? I tell you, Nay; but unless ye repent, ye shall all likewise perish" --not all perish in the same manner, but all shall die. (Luke 13:4.) The death sentence is over all, and

only by getting into relationship with the Life-giver can any of us hope to escape it.

AFFLICTIONS NO PROOF OF GOD'S DISPLEASURE

The principal point of this lesson, therefore, is that calamities are not necessarily marks of divine disapproval. It was not so in this man's case; it was not so in the case of Job nor in the instance of the burial under the Tower of Siloam. Nevertheless, our Lord did imply that with the Jews special sickness often meant stripes or punishment for personal sin. Thus in the case of the impotent man at the pool of Bethesda; in a previous lesson we noted our Lord's words to the healed one, "Go thy way, sin no more, lest a worse thing come upon thee." It is undoubtedly true that many of the ailments that afflict mankind are the results of improper living on their part or on the part of their forefathers. Scrofula is such a disease, often being transmitted through several generations; gout is another. Indeed we could mention scores. It is proper, therefore, when we find ourselves in sickness, that we examine carefully to what extent we ourselves have been responsible through careless living, either through eating or drinking too much, or by the use of foods unsuited to our condition. If we find the cause of such an ailment in such a direction it is well that we repent thereof and take such steps in an opposite direction as may be possible to us, while with prayer we resolve that with the Lord's assistance we shall be more consistent

in the future; that our eating and drinking and whatsoever we may do may be to his glory and for the best possible preservation and usefulness of the mortal body we have consecrated to his service.

But if on investigation we cannot find that our experience and sickness were the result of self-gratification nor the result of hereditary disease beyond our control, it would be well, then, for us to examine carefully and note whether or not our experiences had resulted from our activity in the Lord's service. If so, we should glory in them; we should rejoice that we have been enabled to lay down some of life and health in the service of him who did so much for us. Nevertheless as wise stewards we should seek to note whether or not we could accomplish as good results or better by a different course, one which might be less exhausting, less debilitating. Even then, however, the thought before our minds should not be self-protection, for he that loveth his life to an improper degree will lose it. Our thought should be our responsibility as stewards, that we might accomplish in our bodies that which would be most pleasing and acceptable in his sight. If none of these suggestions seems to fit our case we still have two others to examine:--

(1) Might our sickness be a chastisement for a course displeasing to the Lord? Might it be in the nature of stripes? If in our minds we can find sin at the door of our hearts--a wrong course of life, it would be safe to accept the experience as a chastisement and to seek to profit thereby. But otherwise, (2) finding none of these things to fit the case we should consider that our affliction, as in the case before us in this lesson, is simply for our welfare, to assist us to the application of some valuable spiritual lesson, or, as our Lord expressed it, that the works of God might be made manifest. It should be our pleasure to glorify God in our bodies and in our spirits [minds] which are his, either by receiving good lessons ourselves or by pointing good lessons to others. As we shall see this was much the experience of the blind man; his case was one which operated as a blessing for himself and as a manifestation of the Lord Jesus and his power and as a testing to the Pharisees and others of his time and as a valuable instruction to many of the Lord's people from that day until the present time.

"THE WORKS OF GOD"

We emphasize the fact that the works of God were not merely in the healing of one out of thousands of sick and blind, but the manifestation of Jesus as the Light of the world and the influence and testing which that would mean to the Jewish people--gathering out of them a little handful of Israelites indeed for membership in the Bride class and the rejection of the great mass of that nation as unfit for a share in the heavenly Kingdom. This work our Lord proceeded to do in the healing of this blind man, saying, "I am working the works of him that sent me while it is day. The night cometh when no man can work." Our Lord's day of opportunity was rapidly drawing to a close. This miracle and others, especially the awakening of Lazarus, brought him so prominently before the eyes of the people that there was a division amongst them concerning these things, some accepting, some rejecting, and this division must necessarily proceed throughout the whole nation. It was the test, and it must culminate in a night time in which the Light of the world, Jesus, would be for a time entirely extinguished--before the

Israelites, before Pilate, at Calvary. Similarly with each one of the Lord's followers we might say that there is a day time of opportunity when his time and talent and zeal may bring forth fruitage to the Lord's praise, and that the opportunities then afforded should be exercised to the fullest, for to each will come a night time when the opportunities will pass from him as he passes into death.

In harmony with this is the prophetic statement, "Do with thy might what thy hand findeth to do: for there is no work nor device nor knowledge nor wisdom in the grave [sheol] whither thou goest." (Eccl. 9:10.) And there is another application still which we should not forget, namely, that the Church as a whole has had varying experiences. Beginning at Pentecost there was quite an illumination upon the early Church; but it was not morning time, it was evening time. The glow of light which was upon them was from the setting sun; gradually the darkness came and throughout the long epoch of this Gospel Age gross darkness has prevailed and in it the Lord's people have been able to see only a little of the pathway at a time; as it is written, "Thy Word is a lamp to my feet and a lantern to my footsteps." That epoch in general has been called the "dark ages," and now we are approaching the dawning of the morning and the path before shines more and more.

R4149 : page 78

The light now shining more closely resembles that which shone upon the early Church, and in both instances it is the light of the parousia, the light of the presence of the Son of Man. But even in this morning of dawning light we are to expect another time of deep darkness: a night time in a certain sense will intervene, an overcasting of the skies, a great morning storm, as the Lord has foretold through the Prophet, "The morning cometh, a night also." (Isa. 21:12.) The morning is here, but before it is ushered in in the full splendor of Millennial brightness the great storm of the time of trouble will break--"a time of trouble such as was not since there was a nation." (Dan. 12:1.) Therefore we may well say to ourselves, individually and as the Body of Christ, we "must work the works of him that sent us"--who commissioned us while it is day, while the light of the sun is upon us, because the night of trouble cometh when no man can work, when our opportunities for serving the cause and the brethren and for the public dissemination of the Truth will be forcibly closed by the powers that be.

THE LIGHT OF THE WORLD

Our Lord added, "As long as I am in the world, I am the light of the world." The light shone amongst them to reprove the evil and to encourage the good for another six months, up to the time of our Lord's crucifixion, but he left behind him some who were receptive to the influence of the light, his Spirit, and who were illuminated by the Pentecostal blessing. Of these he said, "Ye are the light of the world." "Let your light so shine before men that they, seeing your good works, may glorify your Father in heaven." Thus, as the Apostle says, "As he was, so are we in this world"--lights shining in darkness, appreciated not, comprehended not, understood not, refused, repulsed by the great mass, even by those who claimed to be the people of God, but whose hearts were not in such sympathy with the light as to permit them to receive the holy Spirit's illumination. For be it noted that there is quite a distinction between having the holy Spirit and being illuminated by it so as to let our light shine, and on the other hand being of those upon whom such illumination shines. Our Lord let his light shine upon many, and so we have opportunity to let our light shine upon many. But no one has the light within him except he is begotten of the holy Spirit.--Heb. 10:32.

ANOINTING THE EYES OF THE BLIND

This little discussion was probably within the hearing of the blind man and intended not merely for him but also for the disciples and all who have since believed on the Lord through their words. Afterwards our Lord spat upon the ground and made an ointment with the dust and saliva, with which he anointed the eyes of the blind man. All this implies some assistance from the blind man. His assent is also implied in his going at our Lord's bidding to wash in the waters of the pool of Siloam. Faith was first followed by works and this attested a degree of perfection. If he had not believed he would not have submitted to the anointing, neither would he have left his seat as a beggar to go and wash. The ointment which our Lord made and used, we may safely say, had no particular virtue in it, neither had the waters used any virtue in them, and this fact is recognized in the whole narrative; it was merely an aid to the blind man's faith, but did not in his mind perform the cure; he recognized that it was a miracle, as did the Pharisees. The great weight of this miracle lay in the fact that this man was born blind, and as he said subsequently no one up to that time had ever heard of the opening of the eyes of one born blind. Indeed, oculists today tell us that with all the advancement of science since on this line those who are born blind are beyond hope of relief, except in the one ailment, cataract. And in this case the remedy is but partial, through a surgical operation; removing the lens, for which an artificial one is substituted.

The miracle was evidently the talk of all in the vicinity of the man's home; neighbors and friends congratulated him, but some were unable to believe that it was the same person, unable to believe that one born blind should ever be able to see. It became quite an advertisement for Jesus, for the man when asked how it came that he could see told that a person named Jesus had performed the miracle. The Pharisees, already envious and seeking occasion to kill our Lord, had, we are told, formulated a resolution that if any one confessed Jesus as the Messiah he should be excluded from the synagogue and its privileges as unworthy of the honor and liberty and privileges belonging to a true Jew. Lest the matter should spread, and, if possible to corner it and head it off, they made an investigation. Going to the man's father and mother, the parents simply told the truth and avoided anything further, saying that they knew him to be their son and that he was born blind and that now he saw; but how

R4150 : page 78

they could not say, for they did not see; he was of age and able to speak for himself. The once blind man was again interrogated: How? When? Where? as though to entrap him in an untruth. His own heart honest, he perceived that these so-called holy men were so opposed to Jesus that they were trying every way to disprove or belittle the miracle.

Turning to the healed man the Pharisees said to him, Thank God for your sight, even though it came through a bad channel, for we know that this man Jesus who healed you is a sinner, is a hypocrite, is a falsifier in claiming to be Messiah; he is a bad man. This was more than the once blind man could or should endure; he must not hear the character of his best friend traduced without speaking a word in his defense; he therefore said, This is a very remarkable case that a miracle should be performed such as never before was heard of, and that the man to perform the miracle should be a sinner with whom God would have no dealings; this is indeed remarkable. It has been a teaching amongst us Jews that God would not even hear the prayer of sinners; how then could this man, a sinner, have performed so stupendous a miracle? Then they began to cross-question him again respecting the how and when and where. But perceiving their dishonesty of heart he said to them, Why are you asking

R4150 : page 79

again? You remember what I told you; are you anxious to become his disciples that you want me to explain further, or what is your motive? Perceiving that their hypocritical designs were discovered, they railed at the man, saying, No, we are not Jesus' disciples; you are one of his, we are Moses' disciples. We know that God appointed Moses, and by his Law we stand; as for this man, who knows anything about him? He is said to come from Nazareth, but is not of wonderful parentage, and is not the kind of a Messiah that we have been expecting, with power and great glory and ability to deliver our nation from the hands of the Romans. You had best follow him, we will have nothing to do with you or him; do not come again to our synagogue. Consider yourself an outcast from the religious people of your own nation.

Jesus heard that they had cast him out and found him and said to him, Dost thou believe on the Son of God? In answer to the man's desire to know more our Lord revealed himself to him as the Messiah. Then he worshiped Jesus. Notice the exercise of the Lord's providential care over this man and his interests. He did not spare him from being cast out of the synagogue, but turned the same into a special blessing of instruction of much advantage to the man in every way.

In the various features of this incident we today find a lesson along higher lines. Some of us were born blind--blind to the Lord and his true character, blind to the truth of the divine Word. The blindness upon us was neither our own fault nor the fault of our parents. They as well as we were honest-hearted toward the Lord. Our blindness, therefore, was not a chastisement for sins. The darkness, the blindness, which so long has overspread Christendom entrapped us as well as others, but the Lord had mercy upon us and passed our way and made ointment and eyesalve for us. He took of the clay of human agency and mixed it with his Word, the fruit of his lips, and with that combination he gave us the anointing of the eyes of our understanding and bade us wash in the waters of Siloam, his Word of truth and grace. We followed his prescription and now we see. A new world is opened before us, "Wonderful things in the Bible we see!" The Scribes and Pharisees of our day wonder, criticise and try to account for the blessing which has come to us, and of course will find fault with every agency which the Lord has used in connection with our blessing, for their hearts are not in the right attitude to appreciate the light of the favor of God.

It is for us now to take a similar stand to that which this blind man took, to confess the truth, confess the light, confess the miracle which the Lord has wrought upon the eyes of our understanding and to give him our hearts. And it is also for us to find that this will bring against us the anger, the chagrin, the malice of the Scribes and Pharisees of our day. It is for us to find that this will lead men to separate us from their company, to cast us out of their synagogues. Through the Prophet the Lord has foretold this, saying, "Your brethren that hated you, that cast you out, said, The Lord be glorified [we do this casting out for the good of the Lord's cause that we may glorify him]. But he shall appear to your joy and they shall be ashamed." (Isa. 66:5.) How many of the Lord's people have found that the major part of their blessing comes after they have acknowledged the Truth, stood up for it and endured some persecution on its account! Then the Lord findeth them, he knows where they are and all about them all the time, but then he reveals himself to them specially that they may know him, that they may have fellowship with him, that they may receive from him a blessing, as in the case of this blind man.

"ARE WE BLIND ALSO?"

The last two verses of our lesson call our attention to the theological pride of the Pharisees. And, alas, in this also, we must concede that they represent fitly some of their successors in Spiritual Israel who are spiritually proud. Our Lord had declared that his coming into the world would prove a judgment or testing to that order of things, that some of the blind would be made to see and some of those who had been seeing would become blind. That is to say, the truth would prove a testing to many, some coming out of the blindness and darkness and ignorance and superstition to an appreciation of the grandest of God's blessings, and others, who had a larger measure of favor previously, lapsing into a blind condition. Those who received the Lord received enlightenment at Pentecost, and the Apostle remarks that the remainder were blinded and are to remain blind until the close of this Gospel Age.

Hearing his remark about the blind ones seeing and the seeing ones becoming blind the Pharisees said to the Lord, In what list are you placing us? not amongst the blind, we hope? Jesus replied that it would have been better for them if they had been blind, if their course had been actuated by total ignorance, but the case was different. They did have considerable enlightenment and therefore corresponding responsibility, but because of their pride and self-sufficiency in taking what they did see as the whole truth and rejecting the real message of the Lord they were hardening themselves against the light, against the truth, and their sin was fastening itself upon them, shackling them so that they could not and would not and did not receive the light that was then due.

Are there not a good many in this situation today, prominent Christian people boasting of their enlightenment and yet afraid of the light of God's Word and afraid, ashamed to acknowledge either their own ignorance of it or the light that is now shining upon it by the Lord's presence and through the channels which he is using for the scattering of the light in this present time? Let us be prompt to acknowledge that we have nothing of our own, neither light nor wisdom, and let us receive at the Lord's hands the true wisdom, the true enlightenment which comes from above. If all could come to this position rapidly the truth would spread. The great opposition comes from those who claim to know but do not really know; whose boastfulness and pride not only hinder them from entering into the light, but lead them also to hinder others from appreciating it.

====================

SEMI-MONTHLY
VOL. XXIX MARCH 15 No. 6
A.D. 1908--A.M. 6036

CONTENTS.

Views from the Watch Tower........................ 83
  Our Losing Fight with the Criminal............ 83
  The Pre-Existence of Jesus.................... 83
  Higher Criticism-Infidelity Not Satisfied..... 84
  Paid Music in Churches........................ 84
  Popular Religion vs. Bible Religion........... 85
  "Miracle Wheat"............................... 86
The Memorial, April 14............................ 86
Holding Fast at the Mark.......................... 87
Quarterly Review Lesson........................... 88
The Progress of Total Abstinence.................. 90
"Within the Vail" (Poem).......................... 92
The Shepherd, the Door, the Flocks................ 92

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4153 : page 82

BROTHER RUSSELL'S SERMONS WEEKLY

THE CINCINNATI WEEKLY ENQUIRER, a clean paper of very large circulation, proposes to publish Brother Russell's sermons every week, and offers us a special clubbing rate. This enables us to supply it with the WATCH TOWER for $1.50 per year. If you have already sent in your TOWER subscription send merely the balance, 50c. Moneys returned by the Woman's National Daily will be applied on the Enquirer. Act promptly. Order extra copies for your friends if you so desire.

Humanly speaking, it seems quite unfortunate that the Woman's National Daily accepted subscriptions with the understanding that Brother Russell's sermons would appear weekly, and then discontinued them. Although it received nearly 5,000 subscriptions through us, it declines to refund the money unless the subscribers so demand. We have asked you to send postcard demands for the stoppage of the subscriptions and the refund of the money through us, but evidently few of you have done this, for only a few have been refunded. Were you all to insist no doubt the sermons would be published.

page 82

GIVE PROMPT ATTENTION, PLEASE

The Post Office Dept. is unwilling to restore second-class privileges to our Old Theology Quarterly unless we can show a larger list of specifically paid subscriptions. We suggest, therefore, that individually or in groups, classes or ecclesias, you send us bona fide paid lists for as many copies as you can use. The rate will be 6c per year; or, 10 to one address (40 tracts), 20c; 50 to one address (200 tracts), $1; or more at the same rate. You may send personally, or bunch your orders through one of your number as your agent. Tract Fund subscriptions and Good Hopes may be applied on this account by explicitly authorizing us so to do. Please act promptly.

===================

R4150 : page 83

VIEWS FROM THE WATCH TOWER

OUR LOSING FIGHT WITH THE CRIMINAL

"COMMISSIONER Bingham reports 4,470 arrests made by the Bureau of Detectives for felonies in 1907, against 2,091 in 1906. Convictions totaled 1,330. The increase in arrests for misdemeanors is still more startling: the total was 3,889, while in 1906 it was 910. There were 1,566 convictions. Chief Wilkie of the United States Secret Service reports 216 arrests, of which 160 were for counterfeiting. A substantial decrease in this crime is shown, largely due to the conviction of Irving Tolley, now confined in Atlanta, Ga., who was responsible for 50 per cent. of the raised notes. The most significant item in the report of J. C. Graveur, chief probation officer of the New York Court of Special Sessions, discloses 565 persons placed on parole. Only twenty failed to meet the requirements of their release.

"Society not only fails to hold its ground but it is losing in its warfare against the criminal. In 1901 the Government published the conclusion of Eugene Smith that our annual tribute to crime was $600,000,000, and criminologists have recently computed a substantial increase. To our eternal disgrace, the United States leads all civilized countries in the number of homicides. Over 8,000 yearly is the average. William C. Clemens fixes New York City's quota at 240. In six years over 300 murderers have gone undetected. The Alabama State Bar Association has shown that in proportion to population there are twelve murders in New England to one in London; in California seventy-five

R4151 : page 83

to one; in Nevada 245 to one."--New York World.

* * *

The above is from an editorial and we have no reason to doubt its correctness. The facts set forth are open to speculation as to why they are true. It is well that we remember that this indictment relates to the most favored and most prosperous, most wealthy, most awake and most generally educated nation on earth. Looking at the ghastly figures, let us learn the lesson that worldly prosperity does not spell happiness, contentment, peace and joy. We have every reason to believe that similar results would show in every civilized land under similarly prosperous conditions.

The lesson to us is to emphasize the Bible's teaching that God alone can satisfy the soul;--that the Spirit of Christ is "the spirit of a sound mind." True, something should be credited to the fact that many of these murders, etc., were committed by emigrants suddenly transported into new conditions and unable to balance and adjust themselves to the new conditions. But why is it that the greater intelligence and opportunity do not make for peace and holiness instead of sin and crime? We reply, Because the chains of ignorance and superstition have been the blasphemous misrepresentations of the divine character and plan! These have caused the masses to fear and to hate God and his Book, which, it is claimed, reveals his plans as diabolical. Increased knowledge to such means doubt of all religious teaching--practically atheism or universalism, according to the bent of the mind.

While zealous missionaries are teaching heathen children our civilization and our popular travesties upon the religion of the Bible, they fondly dream of thus converting the world and fulfilling our Lord's prayer, "Thy Kingdom come, thy will be done on earth as in heaven." Alas! how blind we all have been not to have noticed these two facts: (1) That the numbers of the heathen in proportion even to the nominally Christian doubled last century; (2) That if we could bring all the heathen up to the standard of our most civilized and most progressive nation it would mean that God's will would be less done the world over than it is now.

Let us console ourselves with the Bible's teaching, that the evils of our day, induced by greater worldly light and ambition, will end in their own destruction and prepare the way for the Kingdom of God's dear Son.

THE PRE-EXISTENCE OF JESUS

The Christian Commonwealth of London is firmly committed to "The New Theology." It publishes Rev.

Morgan Campbell's sermons and now one of its editors, Rev. J. Warschauer, M.A., D.Phil., thus answers, in the columns of the Commonwealth, a correspondent's question on the preexistence of Jesus:--

"In answer to a Scottish correspondent--to whom, by the way, I want to send a word of cheer, more even than a theological answer--I quite agree with his view, viz., that Jesus 'preexisted' only in the sense in which all men do, that is to say, in the mind of God, for whom there is neither past nor future, 'for all live unto him.' That our Lord had a conscious, individual existence prior to his birth some nineteen centuries ago, I see no reason for supposing. Having come into the world--with no more control over that event, as I hold, than other infants--and having reached maturity, he voluntarily adopted a certain course of action; but that he had determined upon that course in some previous heavenly existence, I simply do not believe."

* * *

Thus the pendulum swings from one extreme to the other while the central truth is ignored. From holding and teaching that Jesus was one of three Gods, one of a trinity of Gods, the next step usually is to the above extreme--the claim that he was merely a member of the sinner-race. Oh! how much more rational is the Scriptural teaching that our Lord was Jehovah's "only begotten Son," "the first and the last," by and through whom angels and men were created, in fulfilment of the Father's wondrous plan. How this, the Bible presentation, glorifies the Lord Jesus more than any other! As the Apostle declares, "To us there is one God the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things." See afresh the proofs in DAWN-STUDIES, Vol. V., "The Atonement," Chapters III. to VII.

HIGHER CRITICISM-INFIDELITY NOT SATISFIED

In the Educational Review Mr. Chas. E. Witter complains that agnosticism is not progressing rapidly enough in the Sunday-schools of the world. We quote:

"There can be no doubt that in many cases the teaching lags behind the real knowledge of the teacher. Many who have outgrown the crude and literal interpretations of earlier years, into whose minds religious truths have entered in new forms, are seemingly afraid to impart their real light to their young hearers. When they come before their classes in the Sunday-schools they feel obligated to give them, not the fresh views that have proved more satisfactory to themselves, but the traditional statements of orthodoxy in which most of them were reared. This may be due to a strained sense of loyalty to their church organization or to a feeling that these older views are commonly reputed to be safer for children, but in any case the results can be only bad. They are bad first of all because of the insincerity in the teacher himself. No amount of juggling and trimming for the sake of expediency can justify one in teaching as true what he knows to be false, in teaching as fact what he knows to be myth. In the second place, such teaching is in the end ineffective. One cannot teach satisfactorily and effectually that which he only half-heartedly believes himself.

The secret of the wonderful power that the religious teaching and preaching of the fathers had over their hearers was just in this fact, that they believed with all the intensity of conviction every word which they uttered. The results are bad, moreover and chiefly, because of the great wrong that is thus done to the child's future. The time must inevitably come to those young people who read and think when they will awake to the superficiality and falsity of such teaching, and when that awakening comes the reaction will probably be more radical than it would have been had they been properly enlightened in the first place. The pendulum will swing so far that in rejecting these feeble and narrow views of spiritual truths they will in many cases be led to reject all versions of them. That this is a real danger can be seen by daily observation. It accounts for the absolute skepticism and agnosticism of many, and it also accounts for the fact, often noted, that the most confirmed infidels frequently spring from just those narrow denominational schools and influences that refuse obstinately to open to the light of more modern and better conceptions of the religious life."

* * *

Alas! this modern infidelity, styled "New Theology," is all too rapidly gaining a footing in our Sunday-schools! Are not children deliberately taught that the Genesis account of creation is a falsehood contradicted by "Science"? Are they not taught that the flood of Noah's day is a myth, and that Jonah never was swallowed by a whale? Are they not taught to give no heed to what the Apostle Peter calls "the more sure word of prophecy to which we do well to take heed, as unto a light shining in a dark place until the day dawn"?

True, these underminers of Biblical faith do not deny that there once was a great Teacher named Jesus, whose teachings have influenced the most enlightened quarters of the globe. That would be worse than wasting breath. Besides they want Jesus for a figurehead or rallying center for their "New Theology." But it does not take the honest child-mind long to draw the conclusion that when Jesus mentioned the flood of Noah's day and the fact that Jonah was three days and three nights in the belly of the great fish, and that he quoted from the prophets as inspired writings--that if these be false Jesus must have been a fraud and not the Son of God, else he would not have declared these truths. Not only so, it would imply that he was much less inspired and wise than were these modern wise men who claim to know so much. Alas! they are taking away from the children what little faith yet remains. "When the Son of man cometh shall he find the faith on the earth?"--Matt. 12:40; 24:38; Luke 18:8.

PAID MUSIC IN CHURCHES

Rev. Charles M. Sheldon writes in The Congregationalist against the spending of money for Church music, as follows:--

"I see no reason why the finest singer or player in the parish should receive compensation for service rendered any more than the best teachers in the parish should receive money for teaching in the Sunday-school. I have in my parish a man who is a graduate

R4151 : page 85

of one of the best colleges in this country, who spent very many years in acquiring his education, who is a thorough scholar and a splendid teacher. He has a class in my Sunday-school. I do not think the thought of compensation for teaching that class ever entered his head. He is giving, however, out of the ripeness of his knowledge what it cost him many years and many hundreds of dollars to acquire. If he does not expect anything for his service to the Church, which he gives as service, why should the man or woman who has spent years acquiring a musical education in learning to play or sing expect money compensation for it?

"I have always felt proud of the fact, I hope in a right way, that in our average Church for eighteen years we have never paid a cent for the service of musicians,

R4152 : page 85

either for playing or singing, accepting what was offered as service, and very many times it has been of the very best that the parish afforded. I know of a Church which has in its parish one of the finest lawyers in the State, and whenever that Church wants a public address or an inspiring talk to its young men it calls upon this member of the Church for service. He does not ask for pay, although he can get the highest price in the lecture-field when he goes out to give a public lecture. I think the more we dignify the service in the Church by drawing into it the finest talent we possess, and offer it as service, we increase the Church's efficiency, and very often the money that is spent for musical service or for flowers or decorations could be better used, it seems to me, directly in doing missionary work or in adding to the real effectiveness of the Church in ways where the money is more needed.

"I hope I shall not be misunderstood in all this. What I mean is that the Church has a right to the finest service that can be rendered to it by its members. There is no man or woman so talented or so gifted in the parish that he ought not to feel that the finest he has can and should be offered upon the altar of religion."

* * *

Very good! Very true! But why not return to apostolic usage also in the matter of a paid ministry? If singers and Sunday-school teachers should serve from love and not for pay, should not as noble a spirit actuate the preachers? Why not have the abler members of every congregation give public addresses on the Scriptures or conduct Bible studies which would bring out more of the true teachings of the Word and stimulate research?

POPULAR RELIGION VS. BIBLE RELIGION

The editor of the Christian Advocate (New York) tells us that he has been looking at the signs of the times and finds hardly a single point of harmony between the common standards and those of the Gospel. This he thinks "should awaken every sincere Christian to a thorough self-examination by Gospel standards and to determine to keep as far from evil as possible." We quote:--

"It would be wise for every member of a Christian church and every minister thereof to read carefully what Christ said of his religion, his disciples, the method of preparing for the future life, and the intimations that he gives of the judgment and eternal destiny, instead of occupying themselves entirely or chiefly with the contemplation of great church edifices, great organs, great colleges, great Sunday-school parades, great hospitals, great congregations, great movements and great statistics.

"Popular religion today avoids all conflict with the world. Against the grosser immoralities, indeed, it lifts up its voice; for it is respectable to do so, and a large proportion of all connected with the Church are above the more degrading forms of vice. But against pride-producing and extravagant fashions of the world it utters but a faint protest, or none.

"Popular religion seeks wealth with as much greediness, and grasps as eagerly after honor, and runs as swiftly after pleasure as does the world. A large majority of the professors of Christ's religion seek their intimate associations in worldly society, and never think of lifting up their voices against the prevalent folly and dissipation. It is not in the least embarrassing for the most gay and thoughtless to be thrown into the company of Christians of the popular religion type. Days and weeks may pass away and no mention be made of Christ or of anything he ever did or said, or which might lead persons to think of his religion.

"Popular religion has a very easy conscience, as is shown by many things. It makes a distinction between equally binding duties, performing those which are convenient, agreeable, and in harmony with the natural instincts or dispositions, and neglecting others which require self-denial. Thus there are many possessed of large incomes who will pray and sing, but will not contribute their means to the support of the Gospel. Others are willing to contribute liberally but pay no attention to the spiritual work of the Church. Popular religion enters upon doubtful enterprises if they promise large pecuniary rewards. It makes every form of excuse for neglect of duty. The merchant and mechanic declare themselves to be too busy. The contradiction between this and Christ's religion is expressed in the words, 'Seek ye first the Kingdom of God and his righteousness.'

"Popular religion professes timidity whenever called upon to take part in the services of the sanctuary, a timidity never shown in performing conspicuous, remunerative or honorable public duties or functions of importance in the Church. Popular religion disregards the most solemn vows. Every member of the Christian Church has assumed the weightiest obligations. Every baptized person in the Methodist Church vows to 'renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same.' When there is a controversy between them, popular religion places temporal interests before spiritual. It evinces this in the kind of preaching it likes and in the mode of its life. It would rather attend public amusements, political meetings, social companies, or spend the evening in business calculations than to discharge the plainest Christian duty. Popular religion never agonizes before the Lord in secret, never sets apart hours for meditation, never reads the Bible for devotional or life-regulating purposes; seldom observes family prayer, never does

R4152 : page 86

anything really inconvenient for Christ's sake, and almost wholly eliminates the element of self-denial."

* * *

Alas! how true is this arraignment of Babylon of every denomination. The fault lies in false doctrines, which, under the lash of fear, have gathered to the Christian standard millions whose credulity is now giving place to a refined infidelity.

Note the contrast in those who are the Lord's true sheep and who are now hearing the Great Shepherd's voice in the Millennial morning dawn. How zealous, how self-sacrificing, how willing to give their time, influence, money--yea, life itself--in the service of the "good tidings of great joy which shall be unto all people."

Yet we do not boast! Nay, we admit that we can never do enough to show our appreciation of the God of love and his wonderful plan of the ages. We realize that we are not profitable servants, but on the contrary are our Lord's debtors to a degree that an eternity of his service will only continually increase.

"MIRACLE WHEAT"

The public press is telling of the origin of "Miracle Wheat" in answer to prayer. The description has the earmarks of truth to it, in that it gives the address of the man whose prayers are said to have been answered--"K. B. Stoner, a farmer of Fincastle, Botetourt county, Virginia." It would appear from the account that the original stalk of wheat appeared in the midst of a crop of the ordinary kind, but with "142 heads of grain." We quote:--

"Mr. Stoner was amazed. It seemed incredible. When a Frenchman, in 1842, announced that he had discovered a species of wheat in the Mediterranean country which produced four heads to the plant, people said he was crazy.

"But here was a plant with 142 heads!

"Naturally Mr. Stoner carefully preserved the heads, and the next year sowed the seed, continuing to do this each year, for he realized he had discovered a phenomenal brand of grain. And each year his amazement increased.

"That first year after discovering the plant he got 2000 grains. In 1906 he got sixteen bushels, and has now raised the crop of wheat, all carefully preserved for seed, to 800 bushels.

"What is most remarkable about the wheat is this: Whereas there is produced in the wheat sections of that country an average at the best of seventeen bushels to an acre, the average yield of the "miracle wheat" during the last three years has been fifty-six bushels to the acre; and whereas from eight to ten pecks of seed are required to plant an acre in Virginia, Mr. Stoner uses only two pecks, and, in comparison to the yield of ordinary wheat in the neighborhood, which is eight bushels for each bushel of seed, Mr. Stoner gets about seventy-five bushels for one. An ordinary stalk of wheat covers about four inches of space. The miracle wheat covers twelve.

THE GOVERNMENT REPORT

"Last year United States government officials became interested in the remarkable wheat and sent Assistant Agriculturalist H. A. Miller to examine it. In his report he declares:

"'The wheat, which came from an unknown source, has been grown in the nursery every year since that time, and also has been grown under field conditions the last two years, giving excellent results. The yield has been from two to three times the yield of other varieties grown on the farm under the same condition of culture, except the rate of seeding, which was two pecks to the acre, while other varieties were sown at the rate of eight to ten pecks per acre, which is the common practice of farmers in the vicinity.

"'Milling tests have been made of this wheat, and its quality seems to be as good as, if not superior to, other varieties of winter wheat.'

R4153 : page 86

"The average height of the wheat, according to the report, is four feet four inches.

"It is said that the Russian government has secured an option on the wheat, and will buy a consignment of 80,000,000 bushels when that quantity shall have been raised. During the next year the seed will be distributed among farmers in Virginia and North Carolina, who will raise it and preserve the seed, keeping the seed only for planting until the required amount will have been produced. By next fall, it is believed, 30,000 bushels will have been produced."

IS IT RESTITUTION WHEAT?

If this account be but one-half true it testifies afresh to God's ability to provide things needful for the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

===================

R4153 : page 86

THE MEMORIAL, APRIL 14

AFTER six o'clock on Tuesday evening, April 14th, readers of this journal in all parts of the world will gather as ecclesias of Christ to memorialize his death with "unleavened bread" and "fruit of the vine" as emblems of his broken body and shed blood. The largest of these will probably assemble at Allegheny Carnegie Hall--not a great multitude meeting anywhere--while the little ecclesias will be numerous--for, as the Master said, "Wherever two or three are met in my name, there am I in their midst."--Matt. 18:20.

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with him, as reckoned members of the one loaf--his Church, his Body. Then as you taste of "this cup" remember that it speaks of our Lord's sufferings on our behalf--his tasting death for every man. Remember, also, that this is "our high calling"--"to suffer with him that we may also reign with him." This is the significance of his words, "drink ye all of it." And, as the Apostle declares, it is the com[mon]union in his sufferings.--1 Cor. 10:16.

R4153 : page 87

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us--neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren or any whom you have wronged--make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord and so far as possible with every man, and then eat--yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover-lamb they searched everywhere throughout their habitations for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned--destroyed. So must we fulfil the antitype and "put away the old leaven" of anger, malice, hatred, strife.--1 Cor. 5:7,8.

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out--heavenly love, the love of God. If we have that love shed abroad in our hearts it will consume everything of the opposite character--jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with his Spirit. Do not be discouraged. True, for the time you ought to be further along, nearer to perfect love. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says "Without me ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good, courage!" is the Master's word to all who are longing and striving to be of the class called "Conquerors."

YOUR ADVERSARY THE DEVIL

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that Love, not Knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the apostles had not enough love for one another that they disputed as to which should be the greatest in the Kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave him the opportunity even in menial things to be servant of all. It was this wrong spirit--this lack of the Lord's Spirit--that made them susceptible to the Adversary's power and led Judas to betray and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time probably has our great Adversary been more alive than now to do injury or to entrap or to stumble the followers of Jesus.

For the benefit of readers "at the ends of the earth" we published as early as in our February 1st issue a treatise on this Memorial subject; and again in our March 1st issue we discussed the Bread of Life. We commend a fresh examination of those presentations and of our treatment of the subject in DAWN-STUDIES, Vol. VI., page 457.

===================

R4153 : page 87

HOLDING FAST AT THE MARK

THERE is no doubt that in the divine schooling there is a mark or standard of fitness for graduation to the Church in glory. When first we surrendered our wills to the Lord it was necessary that the consecration should be a whole or perfect sacrifice of our wills to the Lord's will; but our wills were not at the mark or standard of perfect love. And if our experiences could be imagined as cut short in death immediately after our consecration we could not think of ourselves as "fit for the Kingdom," because the rewards are not promised to consecrators, but to "him that overcometh." Thus in the case of the Master himself, our forerunner, it was necessary that he should suffer and thus be proven worthy of entering into his glory. In a word, as the child cannot be graduated the day he enters school, no more can we who enter the school of Christ.

The rapidity of progress in learning the lessons depends greatly on our temperament and our zeal. Some evidently make as much progress in one year as others do in twenty, and very many never graduate at all--never reach the mark or standard which God demands, perfect love. The Word of God, our textbook, informs us that "Love is the fulfilling of the Law" (Rom. 13:10); that "The end or purpose of the divine commandment is love out of a pure heart and a good conscience." (1 Tim. 1:5.) "As many, therefore, as be perfect [-willed, at the mark of perfect love] should be of this mind."--Phil. 3:15-17.

R4154 : page 87

Those who have "thus learned Christ," he has taught the meaning of (1) perfected love toward God, which would prompt them to do and to dare anything in his service; (2) of perfected love for the "brethren," which would prompt the laying down of life itself in their service; (3) of perfected love for the world, yea, even for enemies, which would lead to do good to them that hate us and despitefully use us, and say all manner of evil against us falsely.

Alas! we cannot suppose that many of the consecrated have reached this standard or mark; hence we must expect that few have graduated as "fit for the Kingdom"; hence also the intimation of Scripture that the left-overs--non-graduates--will be "a Great Company" as compared with the Little Flock of overcomers who do attain to the mark, the fixed standard. Here, however, it is well to remember that this "mark" or standard of love is not of the flesh but of the mind or heart. As the Apostle says, "We cannot do the things that we would." Our blemishes of the flesh sometimes momentarily stumble us into an unloving word or act,

which if repented of will not be reckoned against us nor put us away from the mark and the loving acceptableness of our Lord, which the mark represents.

"LET NO MAN TAKE THY CROWN"

"Hold fast that which thou hast; let no man take thy crown," seems logically to refer specially to those who have reached the mark or standard of perfect love, and not merely to those who have taken the first step of consecration, entrance into the school of Christ. The words, "Hold fast that which thou hast," implies a previous effort and attainment, and that the attainment has had something to do with the right to the crown; and that the position attained must be held if the crown would be ultimately possessed. The intimation is also clear that the holding fast will be at the cost of a severe struggle.

This may be a new and a somewhat startling thought to some who have erroneously supposed either that consecration alone was necessary, or that to attain the mark or standard of perfect love would end the struggle. Apparently, the severest struggles, tests, temptations, assail those who are at that mark, and this is in accord with our Master's promise that we shall "not be tempted above that we are able to bear." The stalwarts at the mark should be able to bear most and they will be most severely tried. Mark the exhortations to these, "Watch ye, stand fast, quit you like men." No longer "babes in Christ," "no longer children," their special test is as men, strong in the

Lord and panoplied in the whole armor of God. Hearken again to the Word: "Having done all, stand!" These words do not fit one entering the school or entering the race; they are most appropriate to those who have reached the standard of perfect love. Those who have "done all," who have attained the mark of character and "put on the whole armor," are the ones who are cautioned, warned, to "hold fast" and "stand fast" and "fight a good fight."

"WHO SHALL BE ABLE TO STAND?"

These fundamental truths have been true and applicable to the Lord's people throughout this Gospel Age, and hence the narrowness of the way and the few there be who have found and walked therein--in all a little flock. But now, more particularly than ever before, this warning applies and probably to a larger number of the Lord's people than at any time in the past; because we are in the "harvest" time, when the ripening and gathering seems chiefly to apply. It is doubtless for this reason that so many Scriptures seem to specify our time in connection with these warnings. For instance, we read, "Take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand!"--Eph. 6:13.

The logic of this situation implies that during the few years immediately before us will come the severest of trials and the most subtle tests of our love: (1) For God as represented by our love for his Truth and the honor of his name; (2) our love for the Lord's brethren; (3) our love for our enemies. And whenever the "brethren" (of whom so much might be expected) become our enemies the test of our love will be the severer. In view of these things, "What manner of persons ought we to be, in all holy living and God-likeness?" In view of the solemnity of the situation, how "circumspect" we all should be! How we should scrutinize our every act and word and thought! And our thoughts require our special care, because by the thoughts and intents of the heart we are being judged. And words and acts proceed therefrom. How often ambition hides its envious desires under the cloak of duty! How many of the fires of the "Holy Inquisition" were lighted by the torch of "duty!" Let us each be on guard. Ourselves or others we might deceive, but not God, who says, "Be not deceived, God is not mocked; he that doeth righteousness is righteous"--not merely he who professes. He whose acts and words are loving, gentle, kind, considerate under trying conditions gives evidence of being begotten of the God of love and of having developed much Christ-likeness! Consider our Lord's love for his enemies and his forbearance for them when railed at, "Come down from the cross!" Consider how, when reviled and slandered, he reviled and slandered not in return! Consider how gentle was his reproof of the perfidious Judas and how he merely hinted a reproof to Peter, who denied him with cursings! In his case surely Love was ready to cover a multitude of faults. Let us not be easily offended nor of implacable spirit. Let us with generous and forgiving spirit say with the Apostle, "None of these things move me"--from my stand at perfect love; it shall grow more rooted and grounded in proportion as it is tested. Let us also be on guard against the spirit which is envious of the honors, privileges and blessings granted to another. Contrariwise let us have so much of the spirit of love that we will rejoice with all who rejoice in the Lord and will mourn with all in distress. To feel even a coolness of sentiment in connection with the prosperity of a brother or a lack of interest in his welfare is a sign of serious danger--that we have slipped from the mark. This should alarm us and lead to fresh energy.

===================

R4154 : page 88

QUARTERLY REVIEW LESSON

--MARCH 22--

Golden Text:--"In him was life; and the life was the light of men."--John 1:4.

WE leave the review of the Quarter's lessons to each according to his time and preferences, merely suggesting that the entire subject of our Lord's life and ministry is well summed up in our Golden Text. It divides itself into two parts, the one the result of the other. (1) In him was life, (2) the life that was in him was the light of men.

A strange statement, "In him was life." Is there

R4154 : page 89

not life in every man? We answer, No! From the divine standpoint a death sentence passed upon Adam and was inherited by all of his descendants, and from this, the divine standpoint, the legal standard, the whole world is dead, under the sentence of death, because of transgressions and sins, the tendency to which was inherited when, as the Scriptures declare, we were all born in sin, shapen in iniquity. (Psa. 51:5.) The statement, therefore, that in Christ there was life implies much. It implies that he did not receive his life, as did other men, from an earthly father. It corroborates the testimony of the Scriptures that our Lord was begotten from above, that his life was transferred from a higher plane, that he left the glory which he had with the Father before the world was and humbled himself and took the bondman's form and was found in fashion a man.--Phil. 2:8.

It was because Jesus had life in this special sense which no other man had that he could be the Redeemer of man; as was written of him prophetically, Let go the prisoner out of the pit, for I have found a ransom. (Job 33:24.) No member of Adam's race was able to give a ransom for his brother, because all were under condemnation, and one condemned life could not be substituted for another condemned life. Hence the necessity of sending God's Son in human likeness and nature that he, by the favor of God, as the perfect one, having life, "might give his life a ransom for many." Thus, as the Redeemer of the world, our Lord's life was given for father Adam's life, a substitute, and since all of Adam's posterity shared in his death sentence, therefore naturally, justly, properly all who shared thus in his condemnation shared through Jesus in Adam's redemption. Hence a redemption for all has been provided, and God's assurance is that in due time all shall learn thereof and receive a blessing therefrom, an opportunity to return to harmony with God. This opportunity cannot come except through knowledge, and hence it has come first to those who have the hearing ear and are blessed of the Lord thereby. Blessed are your ears for they hear and your eyes for they see. --Matt. 13:16.

IN HIM WAS SPIRIT-LIFE

But there was another sense in which this text applies to our Lord Jesus and to him alone. When he had laid down at Calvary his life and finished the work which the Father had given him to do, that life was gone and could never be taken back, except by rescinding the entire contract of redemption. We are glad

R4155 : page 89

that this was not done. We remember, however, at the particular time when our Lord made his consecration to death, namely, at the beginning of his ministry, when he was immersed in the symbolism of death, that he received of the Father a begetting of the holy Spirit --he was begotten to a newness of life, to a spirit life. We perceive that the spirit life or new nature progressed and developed during our Lord's earthly ministry, and that at his resurrection from the dead it was this New Creature, this spirit being, that was raised up to perfection, so that our Lord is not a glorified man but, as the Apostle says, "Now the Lord is that spirit."--2 Cor. 3:17.

Our text has a special application to this New Creature--"In him was life," the new life, life as a New Creature, partaker of the divine nature. It is this life which the followers of Jesus in the present time are invited also to share. The promise is made to them that if they are baptized into his death, they shall also be in his resurrection. In the divine program all the Church's spiritual rights and interests were thus made to center in Christ; as the Apostle declares, "When he who is our life shall appear, we also shall appear with him in glory." (Col. 3:4.) It is this divine nature which our Lord has that he has been privileged to give to his followers. Thus it is written, "As the Father hath life in himself, so he has given unto the Son to have life in himself," and that he should give this life of a divine nature unto as many as he would, according to the Father's good pleasure. (John 5:26; 17:2.) He has promised it to those who love him, who follow in his footsteps and become overcomers of the world. Thus the Church throughout this Gospel Age is to be a partaker of the divine nature and is being gradually transformed in harmony with this new life, prepared for the glorious resurrection change at the end of this age, that by this resurrection of the just they may be made partakers of the divine nature and elevated to joint-heirship with their Lord in his Kingdom.

THE LIFE WAS THE LIGHT OF MEN

This second part of the text is applicable to both of the lives of Jesus, to the perfect human life which was his as a man, and also to the perfect life as a New Creature which became his as a result of the begetting of the holy Spirit. The Apostle apparently refers to our Lord's human life when he says, "He was made flesh and dwelt among us and we beheld his glory, the glory [honor] as of the only begotten of the Father, full of grace and truth." (John 1:14.) This seems to picture our Lord Jesus as the man and refers to the glory and dignity of his manhood; as the same is again referred to in the eighth Psalm in the words, "What is man, that thou art mindful of him? and the Son of man, that thou visitest him? Thou madest him a little lower than the angels, thou didst crown him with glory and honor and didst place him over the works of thy hands." It is evident from this that there is a glory and an honor which belong to perfect manhood, and that our Lord possessed these is evident not only from this statement of the Apostle John, but also from the testimony of John the Baptist, who knew him before he was anointed and who at first declined to baptize him, declaring that he was in no sense of the word a sinner, and saying, I would rather need to be baptized of thee; and do you come to me for baptism? He recognized our Lord as holy, harmless, undefiled and separate from sinners, aside from his begetting of the holy Spirit. In this manner the life that was in him, the perfection

R4155 : page 90

of manhood in him, was the light of men in his day. We cannot doubt that it had much to do with his popularity with the common people. He was full of grace --not only graceful in form, in manner and in speech, but in every other sense of the word he was a favored man. This was the result of his perfection, of his having an unlimited life from an unimpaired source--by reason of his not having had a human father or life-giver. He was full of truth in the sense that his life was not biased or warped; he was not born in sin or shapen in iniquity.*

We come now to the power of the holy Spirit which was in our Lord Jesus--the new life, the divine life. This, shining through our Lord in perfect accord with his perfect flesh, made him a most wonderful one. This indeed was the light of men. It not only shone forth as a burning lamp to reflect the divine character in all of our Lord's doings and words, but it enabled him to speak out to his followers, who had ears to hear the wonderful words of life. It enabled him to grasp the divine plan and to appreciate the pathway leading to the glory, honor and immortality, and to point it out to his followers, saying, "He who would be my disciple must take up his cross and follow me." Thus our Lord illustrated in himself to all who would be his followers the glorious words of the prophecy, "Thou wilt show him the path of life." (Psa. 16:11.) By the holy Spirit our Lord was shown that the path of sacrifice meant the path to glory, and similarly he pointed out to his followers that the light which was in him became the light of his followers.

It is in full harmony with this double application that we read elsewhere that our Lord "brought life and immortality to light through the Gospel." (2 Tim. 1:10.) As the man he showed, illustrated, the perfection of human life and made it possible for the whole human family, sold under sin but redeemed by the precious blood, to come eventually to that grand standard of human perfection which he personally represented. This he also told us in his declaration that the Son of man came to seek and to save that which was lost. (Luke 19:10.) Thus we see in our Lord the manifestation of the perfection of restitution life, and we see in his sacrifice how he secured that restitution life for all who will have it at his hand, for the entire human family, and that thus he became the author of life, the Life-Giver to all who would obey him. The great mass of the world have not yet had opportunity to hear him, because their blind eyes and deaf ears have not yet been opened. But in due time they shall have the opportunity of gaining by restitution, through the Redeemer's merit, the life which he brought to light, which he manifested and which he declared he had provided for them.

But what did he provide for the Church? Ah, we answer, the great Deliverer has provided some better thing than restitution life and blessing for the Church --wonderful, grand, as are those provisions for the world in general. For the Church he has provided immortality, the highest form or condition of life, the divine nature, life on the divine plane. This thought is too wonderful for us, it is incomprehensible; we must merely take it without hoping to grasp it or comprehend it fully as yet. It is a testimony to the unspeakable gift of God through Christ Jesus our Lord to all those who obey him, to all of his Little Flock. It is this, the very highest conceivable plane of life, to which our Lord is inviting his followers now, and everything in the divine plan is being made to wait until the Very Elect shall have been gathered from the four winds of heaven, until the Bride of Christ shall have made herself ready, until the polishing processes shall have made the jewels meet for the Master's use, and then by the resurrection change these may pass to glory, honor and immortality. "Sown in corruption, raised in incorruption; sown in weakness, raised in power; sown an animal body, raised a spiritual body!" "We shall be like him, for we shall see him as he is, and share his glory."

---

*See SCRIPTURE STUDIES, Vol. V., Chap. IV., "The Undefiled One."

===================

R4155 : page 90

THE PROGRESS OF TOTAL ABSTINENCE

--MARCH 29.--PROV. 23:29-35--

Golden Text:--"At last it biteth like a
serpent, and stingeth like an adder."

WE shall not attempt a special analysis of this lesson, believing that all of our readers are thoroughly competent to do this, each for himself. We do, however, with pleasure call attention to the fact that total abstinence has been making great progress recently, especially in our own land. Our readers are well aware that we do not admit that there is a total abstinence Gospel and that it is the duty of the Lord's people to be preaching it. On the contrary, while we have much sympathy with reforms along the lines of temperance and every other direction, we recognize the fact that only one Gospel commission has been given to the Lord's followers, namely, Go thou and preach the Gospel, good tidings of great joy which shall be unto all people. We are not turning aside from this divine commission to teach temperance, total abstinence, but we do take the passing opportunity of registering our sympathy with the cause, and the joy it would give us to see this great evil of intemperance put down.

So surely as the Lord's people pray, "Thy Kingdom come, thy will be done on earth as it is in heaven," they are hoping the time will come when the liquor evil in its various multiplied forms will be thoroughly overthrown and banished as a part of the devil's instrumentality of evil whereby countless

R4156 : page 91

millions have been caused to mourn and helped into further sin and degradation. Whoever looks forward to the coming Kingdom and its work of blessing mankind, in the manner suggested and other ways, must also at heart be very much in sympathy with every endeavor on the part of the poor world to help itself and to get free from this terrible bondage. And such in turn in their own hearts and lives must feel like putting on restraints which would not only keep their bodies suitable temples of the holy Spirit but keep them ready, meet for the Master's use, and at their very highest degree of usefulness for his service. It would be in vain surely for any of this class to pray for God's Kingdom to come and not strive to have that Kingdom operative in themselves and illustrated in their own daily lives to the best of their ability.

From letters received we perceive that the question of license or no license is being very widely discussed and made an issue. Our readers know that in general we advise that as followers of the Lamb it would be to the advantage of the Lord's dear people to avoid complications with political questions and that our privileges as citizens of this country of casting our votes at the polls be generally ignored as being to our disadvantage spiritually. Furthermore we have suggested that voting brings a measure of responsibility for the upholding of the party with which we have affiliated and voted and a partial responsibility for its right or wrong use of power, and might imply a certain responsibility to bear arms, etc. Our advice, therefore, has been that we who are seeking the heavenly city, the heavenly country, and who are praying, "Thy Kingdom come," should wait for that Kingdom, and not meddle with earthly affairs, politics, voting, etc. Now the question arises, Would it be right or wrong for us to vote on the question of local option? Our thought, dear friends, is that it would be perfectly right for us to express our sentiments on this subject at the polls. It is a special question and the law invites every citizen to express his preferences and we do well to express ourselves, not in a partizan manner, not in denunciation of those who think differently, but quietly, meekly, to say by our vote at the polls that we are quite willing to forego our own personal liberties in connection with spirituous liquors for the good which would thereby be accomplished for the masses. And if at the same election a choice were being made for a School Board, we see no objection that could reasonably be urged to an expression of one's preferences there that the best men might be chosen to supervise the school work. But we suggest to all that there is danger of being absorbed by the worldly and political spirit and of having our time and attention taken from other important matters. We would advise that politics in general be left to the children of this world who believe nothing and care nothing for our Kingdom for which we pray, "Thy Kingdom come."

It may not be amiss to give a few quotations from--

ADVOCATES OF TOTAL ABSTINENCE

Mr. Andrew Carnegie, answering a question on this subject, replied, "The best temperance lecture I have delivered lately is my offer of ten per cent. premium on their wages to all the employees of my Scottish estates who will abstain from intoxicating liquors."

The Brotherhood of Railroad Engineers, we are informed, "will do all they can to help a man to overcome the evil habit. They will bear with him, encourage him, but if he continue to drink they must for the safety of the public report him to the authorities and have him discharged." So says one of them.

A military man, an inmate of an institution for reformation of those addicted to the liquor habit, when questioned respecting the necessity for his being there, told that he had tried hard to stop the periodical "bouts," but that he might as well have tried to stop an express train. He said that the helpers at the institution had succeeded in stopping his craving so that he refused a glass of whiskey after the fourth day. The minister who was questioning him said, "But were you not on your honor not to drink it?" "True," replied the major, "but if the craving had come I might have been on fifty honors and they would not have mattered a straw."

A business man at the same institute said, "I came here because I was always telling myself that I could give up drinking just when I wanted to; but one day I was startled to find how my periods of sobriety had shortened from three months to three weeks."

A BUSINESS FIRM RUINED

"A number of years ago a certain firm of four men in Boston were rated as 'A1.' They were rich, prosperous, young and prompt. One of them had the curiosity to see how they were rated at Dun's agency and found the above rating and was satisfied; but at the end these words were added, 'but they all drink.' He thought it a good joke at the time, but a few years later two of them were dead, another was a drunkard, and the fourth was poor, living partly on charity. That little note at the end of their rating was the most important and significant of all the facts connected with embodied in their description."

President Lincoln was once criticised by a friend for his seeming rudeness in declining to test some rare wines provided for his use. He answered, "I meant no disrespect, John, but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

ATHLETES CONSIDER LIQUOR INJURIOUS TO THEM

Mr. Giannini, director of the New York Athletic Club, says, "Alcoholic liquors as a beverage, moderate or otherwise, are entirely tabooed by athletic trainers everywhere and under all circumstances."

Mr. H. S. Cornish, director of athletics in the new

R4156 : page 92

Manhattan Club, says, "I have never used intoxicating liquor in training, and never will. I do not believe in it. I don't allow a man whom I am training to drink any liquor whatever, or to smoke either for that matter; it stimulates and affects unfavorably the action of the heart."

Total abstinence may be much more necessary today than it was centuries ago, because the race is gradually becoming weakened. It is the same in this as in the matter of marriage. Marriage between blood relatives, even of second cousins, is not sanctioned today because of the weakness of the race, whereas in Adam's time there was the closest of intermarriage, between brothers and sisters, without the slightest deleterious effect. Those who are strong ought to bear the infirmities of the weak, says the Apostle, and this argument should especially appeal to all who belong to the Lord's army, who are battling for righteousness and truth and for the uplifting of their fellow-men. Surely those who have their all upon the altar of consecration can well afford to deny themselves liberties in this direction in the interest of others so that their influence may be on the helpful side of this as well as every other question.

R4156 : page 92

"WITHIN THE VAIL"

Homesick for heaven? and longing for its rest?
And does the way seem long that leads thee there?
Lift up thine eyes, the "vail" is growing thin
That separates us from its glories rare.
But yesterday a dear one passed beyond--
"Within the vail"--and entered into rest;
And as she passed we caught a radiant glimpse,
As when effulgent glory shineth in the west.

Another link is added to the chain
Of precious gold that draws us surely home,
Another strand is twined with the cord
Of love that holds us that we may not roam.
Yes, one by one his saints are passing o'er,
His loved from shadows into heaven's pure light,
Into the joy of his dear presence, where
They feel no more the darkness of earth's night.

But sweeter, grander still, "within the vail"
That almost grows transparent to our gaze,
We see our Master, our beloved Lord,
And lift to him our rapturous songs of praise.
So near we are, we almost catch the strains
Of heavenly music from celestial choirs.
Can we not bide with patience one more hour?
We've almost reached the goal of our desires!

Then let us not go mourning on our way,
But let our hearts be light, our faces glad,
These pressing burdens we shall soon lay down
Forevermore; why, then, should we be sad?
"A cloud of witnesses" behold our course
With interest intense, and shall we fail?
Our race is almost run;--Lord, nerve our hearts,
And scatter every doubt that doth assail.

So clarify our clouded vision, Lord,
So lift our thoughts and hearts to things above,
That earthly woes shall have no power to vex,
Nor separate us from thy grace and love.
While still we toss on life's tempestuous sea,
Shield from the rocks our tiny barques so frail,
Stand at the helm, and guide us safely till
We, too, are anchored safe "within the vail."
--Alice G. James.

===================

R4157 : page 92

THE SHEPHERD, THE DOOR, THE FLOCKS

--JOHN 10:1-18.--APRIL 5--

Golden Text:--"The Good Shepherd

giveth his life for the sheep."--V. 11.

THE Scriptures assign many very beautiful and expressive titles to our Lord as descriptive of his relationship to his faithful. Amongst the most beautiful and impressive of these is the Good Shepherd, or, more literally, the grand Shepherd, the ideal Shepherd. Likewise amongst the various names applied to our Lord's followers, the term "sheep" is the one most familiar as well as one of the most fitting. Surely it would never occur to the natural man to use such an illustration. In illustration of what we mean note the fact that the barons and lords of England have adopted various signets, coats of arms, etc., on many of which animals or animals' heads appear. Did any one ever see a sheep's head on any of these? We think not. If we could imagine any earthly lord as adopting a symbol of a sheep, it would surely represent a surly-horned ram. Lions' heads, tigers' heads, eagles' heads, and nondescript heads of ferocious aspect, dragons, etc., are what are usually chosen. This represents the natural mind and the desire that the natural man has to appear strong and ferocious and to intimidate others. He who represented himself as the Good Shepherd and his followers as sheep had a very different idea of the whole matter from that of the natural man, and we who have become his followers should take note of this, and, appreciating it, should cultivate more and more of the sheep-like nature in our relationship to him as the Shepherd.

THE DOOR INTO THE SHEEPFOLD

The parable of our lesson divides itself into two parts, representing Jesus first of all as the door into the sheepfold and secondly as the Shepherd. The fold described in the parable is well represented in the accompanying illustration. It was a place of safety, of rest, of protection from prowling wild beasts and from robbers. There was but one doorway into these folds and it was supposed to be guarded by a porter who would know the true shepherd and admit him and no other. Our Lord declared himself to be the true Shepherd of Jehovah's flock, the only one to whom the porter would grant admission and the only one, therefore, who had the right to control the sheep and who alone could provide for their safety. The porter who could thus discriminate between the true and the false was the Law Covenant.

R4157 : page 93

Those who could not answer the Law, who could not fulfil its demands, could not substantiate their claims to being the Shepherd, the Messiah. But our Lord did meet the demands of the Law fully, completely--"in him was no sin, neither was guile found in his mouth." He was already holy, harmless, separate from sinners. He is thus identified to us as the rightful Shepherd. Others had come in his name, professing to be the Messiah--false Messiahs--and had endeavored to attract the sheep; but our Lord declares of them that they were fraudulent, "thieves and robbers," who were merely assisting to steal the sheep, and who were actuated not with a desire to profit the sheep but by personal, selfish ambitions.

There was but one way to become the true Shepherd of the Lord's flock and to have a right to lead his flock--out to the green pastures and still waters of truth and grace and into the rest and security of the fold. That way was the way of the cross--to give himself a ransom for all. This our Lord did and thus he became the door to the sheepfold, opening up a new and living way, or, more correctly, a new way of life. Nevertheless, this is not the making of a new door into the fold, but the opening of the door which had previously been closed. The door was the Law, which could not open except by obedience to the Law; and now our Lord Jesus, having kept the Law, has made it possible for all of his true sheep to enter in by the same door, by the keeping of the Law--not, however, the letter of the Law, which would be impossible to us, but its spirit. Thus the Apostle says of the true sheep and their entering into the fold, "The righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit," (Rom. 8:4); because our Shepherd has made an appropriation of his grace on our behalf which makes up for us all that we lack. So long as we are his and are striving to walk in his ways every deficiency is compensated out of his abundance. To him the porter openeth, to him the Law and the prophets bear witness.

"BUT THEY UNDERSTOOD NOT"

It is supposed that this parable was uttered in the hearing of the man born blind, who had been expelled from the synagogue, and in the hearing also of the Pharisees, who had so much to do with his expulsion. No doubt the man was feeling discouraged, downcast, because of his excommunication from the supposed fold of the Lord's people. The presumption, then, is that the Lord gave this parable to illustrate the fact that he had not really been cast out of the Lord's fold, but merely out of a human organization by those who had no power in respect to the matter. Our Lord would have him and the Pharisees and his disciples and us see that there is no flock of the Lord except that of which he is the Leader and Shepherd; that there is no way into that flock except through him, through the work which he would accomplish by his sacrifice and through our acceptance of the same by faith. But verse 6 says the hearers understood not the meaning of the parable, therefore the Lord repeated it in slightly different terms, proclaiming himself as the doorway by which any could enter into divine favor as members of the Lord's flock. Thus the man who had been cast out of the synagogue might perceive that he really had lost nothing, but that on the contrary he had been assisted toward the right door of the true fold, in which rest indeed could be obtained. Now he was invited to see that the Lord alone was the avenue to rest and salvation and to the spiritual refreshment of divine instruction. Others had selfishly sought to steal or to destroy the sheep, if thereby they could advance their own personal interests; but he, as the true Shepherd, instead of seeking his own welfare, was seeking the welfare and advantage of the sheep that they might have life and have it more abundantly.

What a lesson for us! The Master did not say that he came to deliver the sheep from eternal torment, but that he came to deliver them from death. He does not say that they already have a life which they must spend somewhere either in joy or anguish, and that he had come to assist them, so that it should not be spent in anguish; his language, on the contrary, teaches that the sheep could have no life except through him, the Life-Giver; that he had come to give back in due time by restitution processes, to as many as would receive it, the life which was lost by father Adam's disobedience --human life. Yea, he declares that he intended to give life more abundant than that which was lost! How could this be, if father Adam was perfect and as such had everlasting life according to divine arrangement? We answer that the life which the Lord proposes to give to those who are his sheep of this Gospel Age, this Little Flock, is a still higher form and degree of life, namely, immortality, inherent life. These he proposes to make partakers of the divine nature by giving them a share with himself "in his resurrection," the "First Resurrection."--Phil. 3:10.

HE GAVE HIS LIFE FOR US

This is the central point of our lesson. The Good Shepherd, so far from self-seeking, gladly laid down his life for the sheep, and it was by virtue of thus purchasing the sheep by his own precious blood that their eternal life is possible; without his purchase there would be no flock, and it is by this that he becomes the Shepherd of the flock. How clear, how beautiful the thought, "Ye were bought with a price"! (1 Cor. 6:20.) No one else could give this ransom for us, no one else could purchase us or grant us life everlasting, no one else, therefore, could legally become our Shepherd or be able to lead us into the rest and peace of God, into the knowledge of the truth and ultimately into the heavenly fold, the rest that remaineth for the people of

R4157 : page 94

God. Worthy the Lamb that was slain to receive glory, honor, dominion and power!

"THE SHEEP HEAR HIS VOICE"

The tales told respecting the shepherds of eastern countries and their flocks are remarkable and illustrate well our Lord's declarations of this parable. Let us examine a few of these that we may sympathetically enter into the spirit of the Lord's words. Those who heard him were familiar with these facts. One writer says:--

"It is one of the most interesting spectacles to see the number of flocks of thirsty sheep water at a fountain. Each flock in obedience to the call of its own shepherd, lies down awaiting its turn. The shepherd of one flock calls his sheep in squads, and when the squad has done drinking, orders it away by sounds which the sheep perfectly understand, and calls up another squad. The sheep never make any mistake as to who whistles to them or calls them. In a flock of hundreds or thousands each individual sheep has a name, knows it and is known by it. The Greeks had a similar custom. The names frequently corresponded to certain defects, as for instance, 'Torn' or 'Broken-Legged,' 'One Eye,' 'Curly Horn,' 'Bald Head.' As lambs they are taught to answer to their names by patient drill, being led back and forth from the rest of the flock and not allowed to go to their mothers for food until they respond properly to the calls. The shepherd never drives his sheep in the East, but goes before them, they follow him, they run after him if he appears to be escaping from them and are terrified if he is out of their sight or any stranger appears instead of him. He calls for them from time to time to let them know that he is at hand, they listen and continue grazing, but if anyone else attempts to produce the same peculiar sounds they look around, startled, and begin to scatter. A Scotch traveler changed clothes with a shepherd, and thus disguised began to call the sheep; they remained motionless; then the true shepherd raised his voice and they all hastened to him in spite of his strange garments."

R4158 : page 94

"HE CALLS HIS OWN SHEEP BY NAME"

The foregoing illustrations help us to appreciate this statement and assist us in applying it to the true sheep of the Lord's Little Flock. "The Lord knoweth them that are his," and it is also true that those who are his know him. "He goeth before them and the sheep follow him, for they know his voice and a stranger they will not follow, but will flee from him; for they know not the voice of strangers." The voice of the Lord is the voice of justice, of truth and of love, and all who are his sheep are expected to be able to discriminate between his message and the various false messages which more or less particularly represent the Adversary, who seeks to mislead the flock, using human instrumentality to accomplish the purpose. We have the Lord's assurance that none of the true sheep will be satisfied with the false Gospel; it will not appeal to their hearts, and equally we have the assurance that the true sheep will be satisfied with the true Gospel, because it will satisfy their longings as nothing else will do. This is an important point to keep before our minds. It indicates to us the importance of becoming fully, truly, emphatically the Lord's sheep, of entering into covenant relationship with him and thus making sure his protecting care and instruction.

"I KNOW MY SHEEP"

It becomes an important question then as to how and when we become the Lord's sheep. Are all the wise and the learned, the rich and the great, the Lord's sheep? The Apostle answers, No, and says further that not many of those will be found amongst the sheep--not many wise, not many great, not many learned, not many noble, not many rich, but chiefly the poor of this world, rich in faith. (1 Cor. 1:26-28; Jas. 2:5.) Are all of the poor, then, the Lord's sheep? We answer, No! These different flocks do in a general way indeed hold the name of Christ. But surely not many of them give evidence of being his disciples, his followers. Many of them know little about his Word, his voice; many of them know nothing about his leading into green pastures and by still waters of divine truth and grace, many of them know nothing about the real fold with its rest and peace and protecting care. Their lack in these respects shows that they are not of the true flock whom the Lord is leading, though true sheep of the Lord may be found in each denomination. But wherever they may be, if they are his, they are being led and being fed and know him and know his voice, his Word, and are dissatisfied with the husks of human tradition.

"THE HIRELING FLEETH"

Many, indeed, might have been glad of the honor of being the Shepherd, the caretaker of the Lord's flock, but the test, the cost, was too great for them. We may well suppose that many of the angels would have been glad to occupy such a position--but would they have been willing to undertake it at the cost involved? Many amongst men have coveted the office of a shepherd both before our Lord's day and since; but while none of them could have bought the sheep, since all were under condemnation, we have no reason to suppose that any of them would have been willing to purchase them at the cost of his all. The Lord's words seem to imply this. Only the true Shepherd was willing to make the sacrifice and to lay down his life for the sheep. We may remark here that while there is but one Shepherd of the Lord's flock, he, in his absence, has made provision for his flock, that he would give them pastors and teachers who were to feed the flock of God and to watch for their souls, for their lives, to protect their interests.

It is in line with the Master's teaching that we find that he expects all who would be worthy of this position of feeding this flock, shepherding them, must have his spirit, his willingness to lay down their lives for the sheep, and in their defense, as his representatives, to protect them from the Adversary and his various snares and machinations and from the wolves in sheep's clothing who would make merchandise of them that they might bring them into bondage, into human pens separate and apart from the true fold opened by the true Shepherd and who would feed them upon the husks of human tradition, instead of leading them to the green pastures of "Present Truth." As the true sheep know the true Shepherd and are known by him, so the true Shepherd should know the true under-shepherds and they should know the sheep intimately. Those who utter a voice or call of their own cannot be recognized by the true Shepherd or by the true sheep; the faithful under-shepherd will

R4158 : page 95

speak not only the words but also in the tones, in the manner of the true Shepherd.

How comforting the assurance of verse 14, "I know mine own and mine own know me, even as the Father knoweth me and I know the Father"! (R.V.) What a beautiful description we here have of the precious relationship between the Lord and his own! The comparison between his knowledge and that of the Father is forceful, and, as our Lord elsewhere pointed out, they that know not him know not the Father. How important from the divine standpoint is knowledge, not merely head knowledge, but heart knowledge, intimate acquaintance with the Lord and his glorious plan!

ONE FLOCK AND ONE SHEPHERD

An important truth is set forth in v. 17: There is only the one fold now provided for the Lord's sheep, and in it all of his true ones of this Gospel Age find rest and peace through faith and obedience. This is the Little Flock, to whom it is the Father's good pleasure to give the Kingdom. Many have supposed in the past that this Elect Little Flock which will receive the Kingdom glory, honor and immortality will be the only ones ever recognized of the Lord as his sheep, that all others will be consigned to purgatory or to eternal torment. But the erroneousness of this view is abundantly shown in this verse where our Lord distinctly declares that he has other sheep not of this fold, others who have not yet entered into its rest of faith which we have entered, hoping for the glories of the Kingdom beyond. Let us have a good view of the lengths and breadths and heights and depths of divine love and provision in Christ: that the whole world was lost in sin and death through father Adam's disobedience, and that the whole world was redeemed by the precious blood of Christ! Let us see that as yet only a special class has been called out of darkness into the Lord's marvelous light and into the privileges of the present sheep-fold conditions! Let us note that the great mass of mankind are without God and have no hope in the world, because their eyes are blinded and their ears are stopped and they know not of the grace of God and have not yet received of the blessings!

But let us hearken also to the declaration of the Lord that in due time all the blind eyes shall be opened and all the deaf ears shall be unstopped! Let us hearken to his declaration that the Little Flock now being selected are to constitute his Bride and joint-heirs in the Kingdom and that then, through him and his glorified Bride, the blessing of the Lord shall be extended to every member of the race. The Sun of Righteousness shall shine forth with healing in his beams, every knee shall bow and every tongue confess. Then the gathering of the sheep of the other flock will begin, as recorded in John 10:16. At that time the present flock will have passed beyond the vail into the Kingdom and its glories. Then the present fold will be at an end and there will be no use for such a fold in the future, for thieves and robbers will not be permitted then--"nothing shall hurt nor destroy in all my holy mountain [Kingdom]." (Isa. 11:9.) Then the great Adversary shall be bound for a thousand years that he may deceive the sheep no longer until the thousand years are finished. Meantime the whole world of mankind will be under the instruction of the Lord and his Bride class, and the knowledge of the glory of God shall fill the whole earth. (Hab. 2:14.) The effect will be a test of humanity, and some will come gladly, voluntarily, into accord with the Lord as his sheep and be accepted to his right hand, to his favor, as the kind upon whom he is pleased to bestow everlasting life. Others under the same favorable conditions will manifest the goat-like, the wayward disposition and be gathered gradually to the left hand of disfavor as of those who have the spirit of the Adversary, which cannot be favored of the Lord. These ultimately with Satan, at the close of the Millennial Age, will be utterly destroyed in the Second Death. Their punishment will be everlasting, because their death will be everlasting; they will never be resurrected, theirs will be the Second Death--symbolically Gehenna, destruction.

None will deny that throughout the Gospel Age there is a large class who have never heard of the only name given under heaven and amongst men whereby they must be saved and who, therefore, have never had an opportunity of becoming members of the Lord's flock. That they have gone to heaven without a knowledge of the "only name" is unscriptural as well as unreasonable, and that they have gone to eternal torment without an opportunity for salvation is equally unscriptural and unreasonable. That the Lord intends to use the Very Elect Little Flock of this Gospel Age as his kings and priests during the Millennium, to carry his mercy and favor to all of these and to give them an opportunity of becoming members of the human flock to whom he will be pleased to give eternal life, is both reasonable and Scriptural.

ONE FLOCK, BUT NOT ONE FOLD

Our common version declares, "There shall be one fold and one Shepherd," but this is not borne out by the Greek

R4159 : page 95

text, which is more properly rendered in the Revised Version and in the Diaglott--"There shall be one flock and one Shepherd." This is in full agreement with the Apostle's statement (Eph. 1:10) that in the dispensation of the fullness of times he might gather together in one [literally, under one head] all things in Christ, both which are in heaven and which are on earth, even in him. Ultimately all of God's creation will be under the headship of this great Shepherd, who is now the Head of the Church, the Little Flock, and who in future will be Head over angels also and over restored humanity. The flock will be one, but the sheep will be of various natures on various planes of being; as it is written, "In my Father's house are many mansions," many apartments, many planes, but all harmonious, grand. But the highest of all these planes, the plane of glory, is that to which the Lord has invited the Little Flock, the Bride class of this Gospel Age. Let us hear his voice, let us follow in his footsteps, let us make our calling and election sure!

====================

SEMI-MONTHLY
VOL. XXIX APRIL 1 No. 7
A.D. 1908--A.M. 6036

CONTENTS

Views from the Watch Tower........................ 99
  Faced by a Social Crisis...................... 99
  Demonism Attributed to Superstition........... 99
  Are Not Anarchists Demented?.................100
Was It Not Necessary?.............................100
"I Go that I May Awake Him".......................102
  "Friends Sorrowing and Jesus Glad"............103
  "Thy Brother Shall Live Again"................104
Jesus Anointed at Bethany.........................106
  Love Begins at Home...........................108
"Humble Yourselves, Therefore"....................109
  Self-Seeking a Mistake........................109
  Humility Despised by the Wrong-Headed.........110
Berean Studies on the Atonement...................111

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4163 : page 98

1908--VOLUNTEER MATTER--1908

FOR TRACT DISTRIBUTION we always recommend the January issue of the "Old Theology Quarterly." Thus the same matter is being circulated everywhere. We still advise that the distribution be from house to house except where Catholics or Jews are predominant. The tracts are "nested" --four different kinds folded together--so that when they are unfolded in a home several persons may be served and exchange with each other; and one of the four tracts is pretty sure to interest some one. We have orders with the printers for over 4,000,000 of these quadruple tracts and some of them are already being shipped. Order all you can and will use wisely as free samples. We prepay freight charges. Remember to co-operate with other WATCH TOWER readers in regard to this work. Confer, lay out the territory and order together, stating population you can serve as well as quantity desired.

page 98

DISCIPLES AND BAPTISTS

We desire the co-operation of such of the friends as live in cities and towns where "Baptists" and "Disciples" reside. If you are willing to assist address us so stating, and reporting how many of their churches are in your town and the attendance at each, as well as the number who would co-operate with you in the service. "He that reapeth receiveth wages."

FRIENDS NEAR POLISH CHURCHES

We have some Polish literature for those who desire to serve the Polish of their vicinity. Write us, saying how many of these churches you could serve and the attendance at each.

===================

R4159 : page 99

VIEWS FROM THE WATCH TOWER

FACED BY A SOCIAL CRISIS

REV. WASHINGTON GLADDEN, D.D. (Congregationalist), expressed himself as follows a little time ago:--

"It is idle, it is fatuous to hide from ourselves the fact that we are facing here in the United States of America a social crisis. The forces which are at work mean destruction.

"The swollen fortunes that many are gloating over are symptoms of disease. They are not the reward of social service, they are the fruit of plunder. We have made them possible only by permitting the gate of opportunity to be made narrower and the burden of toil more unrequiting for millions of people. They exist only by our acts. A society which tolerates such conditions cannot live.

"It is because we have begun to have some dim conception of this truth that we are moving now toward the correction by law of these great injustices. We must exterminate them; that is the fight in which there must be no faltering. If we would not be destroyed we must destroy the destroyer. This is the truth which our brave President, by word and deed, is always enforcing upon us, and he is entirely and everlastingly right about it.

"What has the Christian Church been doing while the powers of piracy and plunder have been gathering their forces and spreading their net and heaping up their spoils? Where was the Christian Church when the grafters were ravaging the cities, and the rebaters and the frenzied financiers and the insurance sharks were getting in their work? For the most part she has been standing by and looking on, winking her eyes and twiddling her thumbs, and wondering whether she had any call to interfere. Indeed she has gathered into her communion many of the most conspicuous of the perpetrators of the injustices--they are nearly all church members--and has made herself a pensioner upon their bounty, and has been content with preaching to them the simple gospel that such men always love to hear.

"The fact is plainly apparent that the Church has lost its grip on the world, and she is not going to regain it until she finds out what is her real business in the world. Let her address herself to that with faith and courage and she will soon find her resources returning."

DEMONISM ATTRIBUTED TO SUPERSTITION

We must not blame intelligent people for considering witchcraft, spiritism, clairaudience and clairvoyance to be merely products of superstition and imagination. We, too, would have been so inclined but for the Word of God on the subject and various corroborating experiences. And herein lies a part of the danger. When the unbelieving are suddenly made aware that there is really an intelligent occult influence at work, they are amazed that they have been favored to have demonstrations of and to appreciate a truth of which so few know. They delve into its mysteries as they would not have done had they not previously considered it all a fake--especially if the proofs reach them along innocent, amusing or ludicrous lines. Note the testimony of our home city, which is doubtless paralleled in other cities. The extract is from The Pittsburg Post:

A WAVE OF SUPERSTITION

Superintendent Bell, of the Humane Society, made the startling statement that he is daily besieged with requests to arrest and punish supposed sorcerers who have cast "spells" about their victims and are driving them to the verge of lunacy.

It is to be expected that with such a great cosmopolitan population as Allegheny enjoys, superstitions transplanted from faraway lands would flourish among the foreign and negro elements. The negro and Latin races will probably always be inclined to superstition. Traces of the doctrines of the voodoos or witch-doctors of Africa, the legends and folklore of Europe and the fantastic superstitions of the Orient are to be found within the very shadows of our churches and in the midst of our civilization. Even educated Italians are to be found who believe profoundly in the influence of the "evil-eye," and almost every race has its pet superstition, but it is neither the negroes nor foreign classes who have alarmed the officials by appealing from the evils of superstition, as the many cases which have been brought to the attention of Superintendent Bell are almost without exception native-born white persons.

Mr. Bell said:

"It seems almost ridiculous to talk of persons being literally ruined by 'hoodoos' and evil 'spells' cast upon them by mysterious conjurers in these enlightened times, and if I had not the evidence of my own eyes I would doubt the truth of many of the cases which are to be found upon our records. Never before in my long experience in the Humane Society have I known evil superstition to be so prevalent and to have

R4159 : page 100

such alarming results. The epidemic is growing worse every day and it is time for some radical action to be taken.

"One of the first cases called to my attention seemed to me to be particularly distressing, as I had known the victim of the delusion before she came under the 'influence' of some alleged evil spirit. An attractive young woman and exceedingly capable stenographer who had been employed for years by a well-known alderman came to me and told me that she had been forced to give up her employment, as she could not work on account of a 'spell' having been cast upon her; she said that voices came to her while she was at work, calling upon her to 'come, come, come,' and whispering strange things in her ears, driving her to distraction.

"I laughed at the girl when she asked me to stop the people who were hounding her, but she came back again and again, and as she seemed to be a nervous and mental wreck from harping on the one subject and brooding over the ever-present spirit voices, I resolved to investigate the case and if possible arrest and make an example of the person who had so worked upon her mind as to wreck her life. She said that she had been to spiritualistic circles and a certain medium had cast the spell upon her. My investigation secured no evidence, as every person she mentioned professed entire ignorance of the matter.

PUZZLING CASES COME TO LIGHT

"The affair puzzled me, as I saw that the girl was really seriously affected by the delusions. She was unable to keep any position, not even where only the simplest housework was involved, and she is today sinking lower and lower in the social scale. Other cases which have been brought to my notice in great numbers during the past few months are just as puzzling. Although such investigations are really outside of my jurisdiction, I am willing to make every effort to have a test case of the prosecution of the persons responsible for this deplorable condition of affairs if I can secure the evidence. Positive proof must be secured, however, that some person is responsible for the wrecking of a life in this manner. An attempt to try a case with little evidence would only result in failure, as such a case is sure to seem ridiculous to the skeptical. In no one of the many cases has such evidence been produced, but still the victims come with their complaints, and they are increasing in number every day.

"Not only women, but men come to me, and one and all complain of being mesmerized, hypnotized or enchanted in some manner by persons who wish to persecute them.

"Just last week a nice little woman and her husband came to me and asked that I stop the people who had cast a spell over them and were hounding them to death by sending spirits constantly about with them wherever they went. The man was a big, husky fellow, and I inquired particularly if he drank. I thought it might be some other kind of spirits which was annoying him, but they stuck to their story and seemed to believe firmly in the delusion.

"Persons of all walks of life are among the complainants,

R4160 : page 100

but the majority of them have been attending spiritualistic circles and associating with mediums before the 'voices' begin to bother them. One man who was a solicitor was forced to give up his work, as a 'voice' constantly whispered to him, and it apparently was not the 'still, small voice' of his conscience.

"Probably the saddest of these cases which I have had called to my attention was that of a young girl whom I had aided years ago when she came under my jurisdiction. She was a healthy, strong girl then, but when she came to my office the other day she was a physical wreck, nervous, shivering, with fear depicted in her every expression. I was told by the people whose home she was leaving that they did not care to have her there any longer, as she imagined that someone was talking to her all the time. In her tearful story she told me the 'voices' never leave her."

ARE NOT ANARCHISTS DEMENTED?

The most charitable view of the following news item from the public press is to suppose the writer and his friends demented. Of foreign birth, born under unfavorable conditions, their minds seem to be poisoned. And yet many Socialists feel aggrieved when we point out that the end of Socialism will be anarchy! Unsuccess, want and hopeless despair will eventually produce just such dementia in very many. The item reads:

Court action will probably follow the publication of a "call to arms" printed in LaQuestion Sociale, the leading organ of the anarchists in Paterson, N.J., and given wide circulation. The attention of Prosecutor Emly has been called to the article and he said today that he is looking up the law to see if legal steps can be taken against the editors because of the publication.

Among other things the article says:

"We invite everybody to get together and arm themselves. Seventy-five per cent. have only a knife in the house which will cut only onions. It will be a good thing for everybody to have a gun. When we are ready the first thing to do is to break into the armory and seize rifles and ammunition. The next thing is to get help of the police station and then the chief of police will ask for soldiers.

"Even at that the dynamite is easy to get. Twenty-five cents worth will blow a big iron door down. We don't want to forget that dynamite will help to win. Two or three of us can defy a regiment without war. We will start when no one is thinking anything about it. Then we can beat them man for man.

"At that time show no sympathy for soldiers. As soon as we get hold of the police-station it is our victory. The thing is to kill the entire force. If not, they will kill us."

===================

R4160 : page 100

WAS IT NOT NECESSARY?

"And he said to them, O thoughtless and slow of heart to believe all that the prophets have spoken! Was it not necessary for the Messiah to have suffered these things, and to enter his glory? And beginning at Moses and through all the prophets, he explained to them in all the Scriptures concerning himself." Luke 24:25-27--Diaglott.

THE OCCASION of this utterance will be remembered: our Lord thus addressed two of his disciples on the way from Jerusalem to Emmaus after his resurrection. They were discussing the strange and wonderful event of the few days previous, when a stranger suddenly drew near and, walking with them, said, "What manner of communications are these that ye have one to another as ye walk and are sad?" And, not recognizing the stranger as the Lord himself, one of them said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers

delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women, also of our company, made us astonished, which were early at the sepulchre, and when they found not his body, they came saying that they had also seen a vision of angels who said that he was alive. And some of those with us went to the sepulchre and found it even as the women had said; but him they saw not."

Then follow our Lord's words, "O thoughtless and slow of heart to believe all that the prophets have spoken. Was it not necessary for the Messiah to have suffered these things, and to enter his glory?" The necessity of those things was the great lesson which he endeavored to impart to these confused and bewildered but earnest disciples.

From the standpoint of Christians today, the necessity of those things is much more easily discerned than from the standpoint of the early disciples in close proximity to those marvelous events. But, nevertheless, there are some now who thoughtlessly stumble into very erroneous conclusions, drawn from a reckless and heedless interpretation of the Master's plain teaching. They say, Yes, it was necessary for Christ to suffer because the path of suffering is the only path to glory. Christ had to suffer and so all must suffer; and the glory will follow as a natural consequence, as these words of the Lord teach. This is a very plausible argument to many who lean too much to their own understanding. A more reflective mind would say, No, that is not sound logic; for the glory of Jehovah was not attained through suffering; neither was that of the angels, nor of the Son of God in his pre-human existence. And a more attentive mind would say, No, that was not the ground of necessity for his sufferings to which the Lord referred; for he called attention to the divinely inspired prophecies which of necessity must be thus fulfilled; that the suffering was necessary, because it was a feature of Jehovah's plan for human redemption, and was so expressed by the prophets; and we know that unless it were a feature of that plan, Jehovah would not have required it. The Apostle Paul tells why it was necessary to the plan, saying that it was in order to manifest Jehovah's righteousness in remitting the sins of the already condemned world, showing that he is just, and yet the justifier of the condemned ones who believe in Jesus, whom God sent forth to be a propitiation, a satisfaction, a substitute for them--who also freely gave his life as a man, his humanity, a ransom for the many--for the numerous posterity of Adam who had inherited his sin and condemnation.--Rom. 3:26.

Hear again the significant query of the Master, "Was it not necessary for the Messiah to have suffered these things?" The query is designed to awaken the thoughtless to a close observance of the justice and wisdom of Jehovah's course in this matter. Suppose for a moment that God had promised mankind salvation from death without this, which our Lord terms a "necessary" provision, what would have been the result? Thoughtful minds will at once see that such a course would have proved: (1) That God is a changeable God, declaring at one time that the wages of sin is death, and afterwards reversing his decision and granting life to the condemned; (2) That either in the first or in the second case he was unjust--either that the penalty of death was too severe and, therefore, unjust, or else, if it were not unjust but a righteous penalty, that he was unjust in reversing such a righteous decision; (3) Such a variable course would unsettle all confidence in God. We would be led to question continually his righteousness and wisdom, and could never feel assured against a sudden and unaccountable change of his attitude and dealing toward us. If he promised us life and happiness today, we could not know that tomorrow he would not take back his word and consign us to misery or death.

Such would have been our sad condition had not this necessity to which our Lord referred been fully met by the sufferings, even unto death, of "the man Christ Jesus, who gave himself a ransom for all," in compliance with the wise and just plan of God for human redemption. (I Tim. 2:6.) By this means mankind is justly released from the just penalty which God pronounced against us; for a loving, benevolent Redeemer took our human nature and then sacrificed it in our behalf--thus bearing, in our stead, the exact penalty due to Adam and inherited from him by all his posterity. Thus our debt was paid, and all who have faith to believe in the promise of life through Christ are now legally free from the condemnation under which they were born, though the appointed time for their actual release has not yet come. They hold in their possession a promissory note--the sure covenant of Jehovah--sealed with the precious blood of Christ, and payable at the "time appointed," the Millennial Age. Thus they are free men in Christ; they are saved by faith, though they still "walk through the valley of the shadow of death." And, comforted by the rod of divine discipline and the staff of divine counsel and favor, they fear no evil, knowing that in due time the promise of everlasting life shall be fully verified to them.

But there was another feature of necessity in the divine plan, to which our Lord referred--"Was it not necessary" also "for the Messiah to enter his glory?" The question is to you and to me, as well as to those early disciples; and the fact of its being propounded implies our ability to discern the necessity. Yes, it was necessary. Why? Because we needed, not only a redeemer to assume and cancel our past indebtedness, but also an able teacher and leader--a prophet and king--to break the fetters of sin and death and lead us out of our bondage. If the promise of life and liberty were given alone, without such help, we would still be in the same sad state; for the prison-doors of death are strong and securely barred and bolted, and we cannot burst them open; and the fetters of sin and sickness, of mental, moral and physical imbecility, are firmly clasped about us, and we have not the power to shake them off. And so we feel the necessity of a mighty deliverer, as well as of a loving redeemer. And, thank God, in his only begotten and well beloved Son we have both. He is our Deliverer, as well as our Redeemer, our Saviour, our Prophet, our Priest, and our King--strong to deliver and mighty to save; for though as a man he sacrificed all that he then had--his humanity--even unto death, God, accepting that sacrificed

R4160 : page 102

humanity as the price of our redemption, renewed his existence in a higher nature--even in his own divine likeness. And thus this second necessity of the divine plan is met in the provision of one who has "all power in heaven and in earth given unto him," and who is therefore abundantly able, not only to awaken the redeemed race from the silence of death, but also to establish fully all of those who desire and will accept of his favor in everlasting righteousness and consequent worthiness of eternal life. Thus, through the blessings of his kingly and priestly office, he will, in due time, present all the willing and obedient faultless before the presence of Jehovah's majesty, to receive his benediction and to enter fully into the eternal joys of his loving favor. "In his presence is fullness of joy, and at his right hand [in his favor] there are pleasures forevermore."--Psa. 16:11.

Consider, then, oh thoughtless ones, how necessary it was that the Messiah should both suffer death, and also enter his glory. Both the humiliation and the exaltation meet our necessities in such a marvelous way that we clearly recognize the fact that only divine wisdom and love and benevolence and grace could have planned the wondrous scheme. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

Not only was the death and resurrection and exaltation of Christ thus necessary to God's plan of salvation as viewed from a philosophical standpoint, which the Lord would have us thoughtful enough to observe, but as viewed from the standpoint of prophecy the necessity is also clear; and we should not be slow of heart to believe all that the prophets have spoken.

Beginning at Moses, the Lord traced this line of prophesy for the two with whom he conversed, showing how it had been fulfilled in himself; and though his words are not recorded, we still have Moses and the prophets and can read them for ourselves. Moses said to Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." (Deut. 18:15.) And here, in the risen Christ, was the beginning of the fulfilment of that promise. Moses had also in the typical ceremonies of the Day of Atonement prefigured both the sacrificial sufferings and the subsequent glory of Christ. The sacrifice of the bullock (Lev. 16:11) prefigured the former, and Aaron--in his robes of typical glory and beauty coming out of the tabernacle after the sacrifice had been accomplished and the blood presented in the "Most Holy" as a typical propitiation for the sins of Israel, and lifting up his hands and blessing the people, who until then were lying prostrate on the ground to represent the whole human race in death--prefigured the resurrection glory of Christ and his coming out of the Most Holy presence of Jehovah to bless the whole world in the Millennial Age. (See "Tabernacle Shadows of Better Sacrifices.") Was it not indeed necessary to the fulfilment of these divinely instituted types, says our Lord, for the Messiah to suffer these things and to enter his glory?

Again, Moses testifies of Christ in recording the incidents of the typical sacrifice of Isaac by his father, Abraham, who received him again from the dead in a figure (Gen. 22:1-18; Heb. 11:19), thus prefiguring Jehovah's offering of his only begotten Son and receiving him again from the dead.

Again, there were all those prophecies which so particularly described the circumstances of his death--"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth;" "He made his grave with the wicked (the sinful human race), and with the rich (in the tomb of the rich man, Joseph of Arimathea--Matt. 27:57-60), in his death" (Isa. 53:7,9); "He keepeth all his bones; not one of them is broken" (Psa. 34:20); "Thou wilt not leave my soul in hell (sheol, the grave), neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10); "They pierced my hands and my feet;" "They part my garments among them, and cast lots upon my vesture;" "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." (Psa. 22:16,18; 69:21.) How minutely all of these have been fulfilled!

And Isaiah (53:5) said, "He was wounded [not for his own, but] for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed." And Daniel (9:26) said, "Messiah shall be cut off, but not for himself." And Zechariah (13:1) said, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Then they told of his glorious reign, saying, "When thou shalt make his soul an offering for sin,....the pleasure of the Lord shall prosper in his hand," "He will swallow up death in victory."--Isa. 53:10; 25:8.

Yes, it was necessary to the fulfilment of all these prophecies that Christ should both suffer death and that he should also enter his glory; and in these blessed facts all thoughtful believers may rejoice. A little while and all the faithful, as members of his Body, shall have filled up the measure of his sufferings and shall enter his glory. Then shortly his glory will be revealed, and all flesh shall see it; for the mouth of the Lord hath spoken it.--Isa. 40:5.

===================

R4160 : page 102

"I GO THAT I MAY AWAKE HIM"

--JOHN 11:1-57.--APRIL 12--

Golden Text:--"I am the resurrection
and the life."--V. 25.

TOWARD the conclusion of our Lord's ministry the opposition of the rulers of the Jewish Church became very bitter, causing Jesus to leave Judea for Berea. He remained for some little time near the place where John was preaching at the time of his own baptism. It was while he was there that word was received from Martha and Mary at Bethany, saying, "Lord, behold he whom thou lovest is sick." From this we know that Lazarus, their younger brother, was a very dear friend of Jesus. The message was brief; it did not urge him to come nor ask a miraculous intervention; it merely stated the fact.

R4160 : page 103

In some respects it was a grand model of a Christian prayer. The Lord's people may always go to him with full confidence in his sympathy and loving interest in all of their affairs, temporal and spiritual. At first they may feel disposed to ask that their own wills be done on earth if not in heaven, but subsequently, if their spirit of consecration and growth in grace continue, they should reach the place where, like Mary and Martha, they would be content to state their troubles to the Lord and wait for him, thankfully accepting as wisest and best whatever he may be pleased to grant.

Then Jesus said, doubtless in the hearing of the messenger that he might report the same, "This sickness is not unto death, but that the Son of God may be glorified thereby." We are not to suppose that our Lord was mistaken, that he expected that Lazarus would not die, rather that the result would not be continuous death, knowing that he would awaken him. When, two days later, Jesus proposed returning to Bethany in Judea, and the disciples were fearful, our Lord indicated to them that there would be no particular danger. He foreknew all the circumstances and perceived that the miracle he intended to perform would disconcert his enemies long enough to permit of his return to Berea a little later. He explained to them the reason for the visit saying, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Later he brought this statement down to their comprehension by saying to them plainly, Lazarus is dead.

There is so much in the view point on every subject. From the standpoint of actual fact, barring the divine purpose of mercy and resuscitation, it would have been proper to speak of Lazarus as being dead in the same sense as we would speak of a brute as being dead. But from the standpoint of faith in God and in the promise made to Abraham, that in his Seed all the families of the earth should be blessed--from this standpoint Lazarus was not dead as a brute beast, but was merely inanimate for a time, awaiting the Lord's due time to call him forth, to re-animate him, to awaken him from the sleep of death. Our Lord stated this on another occasion to the Sadducees, who denied a future life, denied a resurrection, saying, "That the dead are to be raised, Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37.) Our Lord's argument on this is that if Abraham, Isaac and Jacob were dead in the sense that a brute beast is dead, without hope of an awakening, a resurrection, he would not call himself their God. Our Lord closes up the argument by saying that from God's standpoint all live unto him.

And our standpoint must be the divine standpoint; we must learn to think in harmony with this divine testimony. Hence we have hope, not only for Christians, saints who have died in Christ, but we have also hope for the world of mankind--"asleep in Jesus." Their condition would indeed be actual death, the same as a brute beast, were it not that the Lord has provided in Jesus for their resuscitation. But since such provision has been made, we are to think of the world of mankind as not being extinct, but merely asleep. All those, therefore, who accept the teaching of the divine Word, "sorrow not as others who have no hope; for if we believe that Jesus died and rose again, let us also believe that those who sleep in Jesus [those who are included in the benefit of his sacrifice, those who are redeemed by the precious blood, all the race of Adam] will God bring from the dead by him." (I Thess. 4:13,14.) By him the Church will first be raised up, to be made partakers of his resurrection, the First Resurrection, the Chief Resurrection, sharers of his glory, honor and immortality. By him, then, during the Millennial Age, all the families of the earth shall be awakened, brought forth from sheol, from hades, brought to a knowledge of the truth--yea, and if they will receive the message into good and honest hearts, they will be lifted entirely out of sin and death conditions up to the full perfection of restitution and life everlasting through him. Well, indeed, may all those who trust in Jesus rejoice in him and sorrow not in the presence of death, as do others.

"FRIENDS SORROWING AND JESUS GLAD"

The celebrated Charles Spurgeon, preaching on this subject, took this as the title of his discourse from the text, "I am glad for your sakes I was not there, to the intent that ye may believe; nevertheless let me go unto him." It is well for the Lord's people, when in a time of stress and trouble, sickness, pain and sorrow, to look with faith toward the Lord, remembering that their tears and troubles may be made to them, under the Lord's providence, a great blessing. We have an illustration in this lesson: Martha and Mary, ministering to their sick brother, thought of how the Lord loved him and sent him a message respecting Lazarus' condition, leaving the matter in his hands, trusting to his wisdom and grace, and yet were allowed to pass into the still darker shadows of the sepulchre. The brother died and was buried. Yea, the Master whom they trusted

R4161 : page 103

in as the Messiah had not alleviated the sickness, had not hindered the dying, had even allowed several days to elapse without a message to them, and Jesus, speaking of all this, said, "I am glad." How shall we understand this? The explanation is given further in our Lord's words, "I am glad for your sakes." So with us it may likewise be true that the Lord will be glad to permit our trials and sorrows and tears and difficulties for our sakes, that we may thus receive some important lessons which we could not otherwise so well learn. One of our lessons is that we must trust the Lord where we cannot trace him, that we must remember his promise that "all things shall work together for good to them that love him." In the case under consideration the sickness and death of a brother were part of the all things, and doubtless were inscrutable providences to the two sisters. Nevertheless, these very experiences no doubt helped in the working out of valuable lessons, and no doubt were preparations for closer communion with the Lord and for the eternal things.

The noble devotion of the Lord's apostles is well illustrated in the words of one of them: Thomas, addressing his fellow-disciples, urged that they should not abandon the Master, that if he intended to go to Judea they should go with him--"let us also go, that we may die with him." This was the spirit of courage which the twelve shared when they accompanied the Lord, and it helps to reconcile us to their apparent cowardice on the night of his betrayal, a cowardice which was incited by our Lord's own refusal to accept

R4161 : page 104

assistance. It was these men who risked their lives to accompany the unpopular Prophet, as they supposed, to death, and who later forsook him and fled. The lesson to us in this connection is that some of us who feel courageous for the Lord and his cause and ready to die therefor, need indeed to watch and pray that we maintain this disposition and not succumb in the hour of stress.

THE JEWS WAILED, JESUS WEPT

It was the custom of the time to have a funeral service of mourning for seven days. Apparently Martha and Mary and Lazarus were of a wealthy, influential family and on the occasion of their bereavement many friends came to sympathize with them, to mourn with them. Jesus did not consider it the part of wisdom to go to the home, which he knew would be crowded with mourners, and then go to the tomb, so he remained a little distance from Bethany and sent word. When the word came that Jesus was nearing, Martha went out to meet him; but Mary, bowed with her grief and perhaps disappointed that the Lord's word, "This sickness is not unto death, but unto the glory of God," had seemingly failed, still sat in the house, went not to meet him, as though by her actions she would say, "We hoped much, Lord, down to the very last, but now it is too late; you allowed the favorable opportunity to pass. We are in the midst of our sorrow. How could anything now avail us? Lazarus is dead." Martha's greeting, when she came to the Lord, was, "Lord, if thou hadst been here, my brother would not have died; but I know that even now whatsoever thou shalt ask of God, he will give thee." There was in this remark something of a suggestion of chiding, as though she had said, Why did you not come? but still I have faith in you, I realize that you are the Messiah. Our Lord's reply was,

"THY BROTHER SHALL LIVE AGAIN"

It should be noticed that our Lord did not say, Thy brother is not asleep, thy brother is not dead, but that he pointed her mind to the resurrection. Are we wiser than he? May we, as his disciples, teach anything different or in contradiction to what he said? Martha's answer showed that she understood him well and that she had the general view of all believing Jews at that time, namely, that there was a hope for the dead, both of the just and of the unjust, in the resurrection, at the last day, at the end of the age when the last great day of the great seven-thousand year week shall be ushered in. Our Lord did not contradict her thought, but wished to lead her gradually to a realization of what he desired to do on this occasion and therefore explained that the resurrection power by which all the dead should be awakened in due time was lodged in himself--"I am the resurrection and the life." Every believer in him, even though he were dead, shall yet live, and whosoever then shall live and still believe in him shall never die. Our Lord inquired of Martha if she believed this view of his power and future work. She replied that she did, that she accepted him as the Messiah, the Son of God foretold to come. Then she went secretly to her sister Mary, saying, "The Master is here and calleth for thee."

Whatever disposition Mary had to resent our Lord's apparent indifference and carelessness of their interest, it all vanished now when she heard that the Master had called for her. She went forth to the place where he was, which evidently was in the direction of the tomb, for the Jews who were mourning with her in the house followed her, saying, "She is probably going to the tomb to weep there." And so when later on our Lord inquired, "Where have you laid him," we are not to take it as an indication that he did not know, but rather that it was his polite manner of saying, Shall we now go to the tomb? Lead the way. Truly he who saw Nathanael under the fig tree not only knew that Lazarus had been dead four days, but also knew where he was buried. He who "needed not that any man tell him what was in man" would surely know of lesser matters more easily discerned.

When Mary saw the Lord all thought of resentment fled; she fell at his feet and embraced them and through her tears merely said, "Lord, if thou hadst been here my brother would not have died." The occasion was a soul-stirring one--our Lord's beloved friend in tears at his feet, numerous Jews weeping with her, or, according to the Greek original, wailing. What effect did this have upon our Lord? Was he cold, stern, forbidding? No! True to the record, he was "touched with a feeling of our infirmities." (Heb. 4:15.) He was full of sympathy, he fully appreciated the real meaning of death--that it is a curse, an awful curse, which rests upon our race. He said nothing by way of assuring Mary that Lazarus was in heaven, for he spake the truth, declaring on another occasion, "No man hath ascended up to heaven."--John 3:13.

On the contrary, entering deeply into the affliction that is resting upon our race, under which the Apostle says "the whole creation groaneth," our Lord wept. This verse, "Jesus wept," the shortest in the Bible, brings to us a wealth of assurance that our Lord is sympathetic, that he knoweth our frame, that he remembereth that we are dust; and it is one of the best assurances that he appreciates all that he has promised us in the declaration that our trials shall all work together for good to us if we are his and if we are rightly exercised thereby. It is worthy of note here that while the word used in connection with the weeping of the others indicates wailing, it is not so with the Greek word which refers to our Lord's weeping; he shed tears, but lifted not up his voice in grief; he groaned in spirit and was troubled, he heaved sighs, he entered fully into the sorrow of his friends. And is not this a lesson to all of his followers, that they, with propriety also, may weep with those who weep, as well as rejoice with those who rejoice?

The Jews who were with Jesus noted and commented upon his sympathy, saying, "Behold how he loved him," but others criticised him saying, This is the miracle-worker. Could he not have helped his friend if he really loved him?

So there are some to day inclined to criticise the Lord for permitting sickness, sorrow and death and who inquire whether the power of God is lacking or the willingness of God lacking that he does not overthrow, restrain these adverse influences now afflicting the human family. The language of faith is,--

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

The tomb was a grave with a stone at its mouth, and Jesus directed that this should be moved. Of

R4161 : page 105

course, the same power that could awaken the dead would have been quite sufficient to roll away the stone also, but it seems to have been a rule with our Lord never to do anything by miraculous power that could as well be done by human agency. We may profitably apply this lesson to all the affairs of life and, in harmony with it, when we come to our Lord with our griefs and troubles and perplexities and ask for his blessing and overruling providences, should not expect any special intervention in matters that are possible to us. Indeed, we doubtless would lose a blessing thereby. Who can doubt that the men who rolled away the stone from the mouth of that sepulchre had a blessing afterward in connection therewith as they thought over the matter or told others that they themselves had rolled away the stone! Who can doubt that it helped to impress the importance of the miracle upon them! Let us, then, do with our might whatever we may be able to do and wait patiently for the Lord in connection with things for which our arm is too short.

"HE HATH BEEN DEAD FOUR DAYS"

It was the same Martha who a little while before had said, Even now I know that whatsoever thou shalt ask of God, he will hear thee, and who now protested against the moving of the stone from the sepulchre, saying, "Lord by this time he stinketh, for he hath been dead four days." She probably knew that

R4162 : page 105

the Lord had awakened Jairus' daughter and the widow of Nain's son, but those were cases in which the animation had been suspended but a little while. In this case, after putrefaction set in, neither she nor others would expect that any power imaginable could recover the dead. It was with this in view, doubtless, that our Lord said beforehand, "I am glad for your sakes that I was not there, to the intent that you might believe." It was to be a special lesson not only to his dear friends, Martha and Mary, but also to his dear disciples, and more than this, to all those who would believe through his Word. It was a most stupendous miracle!

Before commanding Lazarus to come forth our Lord prayed audibly before his disciples and before the multitude of mourners. Here our Lord gave sanction to public prayer, showing that when he objected to the prayers of the Pharisees on the street corners, it was because the time and place, etc., were unsuitable and because they prayed to be seen and heard of men. But in his own case he was acknowledging the Father that all those who stood by might take knowledge that not by his own power, but by the Father's power, as the Finger of God, he worked these miracles.

"I know that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me." After this brief prayer he cried with a loud voice, or commanded in a loud voice, "Lazarus, come forth"--not secret mumbling, not incantations, not legerdemain. Quite to the contrary. And this miracle in various particulars evidently foreshadowed our Lord's coming glorious work, when, surrounded by his glorified Church, the message from on high shall be to all that are in their graves, "Come forth." (John 5:28.) Then Lazarus came forth bound hand and foot, wrapped with linen cloths. We can imagine better than describe the wondrous awe of those who stood by. And it was necessary that Jesus should call them to a realization of their privilege, saying, "Loose him and let him go," for in his burial his jaw had been bound, his limbs wrapped, etc. The miracle was well timed, not only for the benefit of the sorrowing sisters, but also for the benefit of their Jewish friends, many of whom, seeing this miracle, believed on him; and in the interest of the apostles, also, who would be better prepared thereby for the tests which were to come to them a little later in connection with our Lord's crucifixion.

Meantime, some of the witnesses went their way and related matters to the Pharisees, with the result that the latter became all the more determined that our Lord must die--not because he had done evil works, not because they believed him a bad man, but because they were so thoroughly wrapped up in their own plans and purposes in connection with their nation. Their argument was that if Jesus proceeded with his work it would not be long before the masses of the people would be ready to flock to him, with the result that the Roman government, which had given them much liberty in the control of their national and Church affairs, would take matters entirely out of their hands and thus their rebellion and their government would be entirely overthrown. It seemed to them to be an emergency case which called for drastic treatment. Similar, we believe, will be the attitude of ecclesiasticism a little later on in the present harvest time toward the last members of the Body of Christ. What the Sanhedrin there did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing "Present Truth"--after the federation shall have become thoroughly organized and vitalized. (Rev. 13:15.) The plea was that we must do this for the good of the cause. Their mistake was in too much self-confidence, too much self-reliance upon their own theories as to how the Kingdom of heaven was to be established. The mistake which will be made by the Sanhedrin of our day will be along similar lines. Praying for centuries, "Thy Kingdom come, thy will be done," they have entirely misconceived the meaning of the words, so that the preludes to the Kingdom will appear to them inharmonious and as causing destruction.

WHERE WAS LAZARUS?

We have our Lord's word for it that Lazarus was not in heaven, for he said, "No man hath ascended up to heaven." Indirectly we have the Apostle Peter's testimony also to the same effect, for, speaking of the Prophet David, he declares, "David has not ascended into the heavens." (Acts 2:34.) Where was Lazarus? What account did he give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead. Our Lord lifted his eyes in addressing the Father in heaven, but afterwards, when he spoke to Lazarus, he addressed the tomb, "Lazarus, come forth," and the dead came forth from the tomb. This, as we have seen, is a picture, a demonstration, of the power of the Lord to testify in advance of how he eventually will be the resurrection power to the whole world. And he himself describing that coming exercise of power represented it in the same general tenor, saying, "Marvel not at this: the hour is coming in the which all that are in their graves shall hear his voice and shall come forth" (John 5:28), some to full perfection in the First Resurrection, the remainder to be merely awakened

R4162 : page 106

as was Lazarus, but, unlike him, to be then granted an opportunity for anastasis, raising up completely out of sin and death conditions to the full perfection of human nature--a resurrection by judgments or disciplines, rewards and stripes.

According to the erroneous view which has become so popular throughout Christendom, Lazarus, who was a special friend of Jesus and one whom he loved, must have been in heaven--not in either purgatory or hell. But how strange it would be, if after he had been in heaven for several days, Jesus should do him the unfriendly act of calling him back to earth life--and with what haste he must have returned if he laid aside a crown or palm or harp! No! no! All this belongs to the foolish imagination and is thoroughly out of harmony with the precious lesson of our Golden Text--that Jesus is the resurrection and the life. By his death he secured for Adam and his race a right to re-live and the resurrection power is that by which he will bring mankind forth from under the dominion of death. Lazarus lost consciousness in his sickness at the time of his death, and received consciousness again at the moment of his awakening. In this interim of four days he was in death, asleep; as Jesus said, "Our friend Lazarus sleepeth." He was not awake in any sense of the word; as Jesus testified, "I go that I may awake him," and, as the Scriptures elsewhere declare, "The dead know not anything," "There is neither wisdom, knowledge nor device in sheol [hades, the tomb, the sleep of death], whither thou goest."--Eccl. 9:5,10.

We can fancy the awakening of the whole world, and what a joyful occasion it will be, as one after another they all come forth from the great prison-house of death to be received and welcomed by their friends, and to find the earth enjoying a large measure of restitution blessings and progressing gradually toward the full perfection of Eden, and their friends so far advanced along the way toward perfection and themselves surrounded by the blessings and privileges and opportunities which the Kingdom will afford, with the light of the knowledge of God flooding the whole earth! Oh, how different this will be from what the heathen have been taught and imagined respecting the crossing of the river Styx or their re-incarnation in other forms of animal life! Oh, how different it will be for many who have heard the false doctrine of eternal torment or purgatorial anguish and who died in terror lest this should be their portion! What thankful hearts toward God they will have! Perhaps Satan's lie may eventually redound to the glory of God, and perhaps this is why the Lord has been silent for so long and has permitted his holy name to be so smirched and slandered and his character so traduced!

"THE RESURRECTION AND THE LIFE"

There is a still deeper thought connected with our Golden Text which we must not pass by. It is this: We who now believe in the Lord and are thereby justified through faith in his blood, and who have heard the call to glory, honor and immortality and who have accepted the same by a full consecration to the Lord--we are sometimes spoken of as already having a new life, the resurrection life, as already having passed from death into life. This, of course, is a figurative use of the words resurrection and life. Reckonedly, we have left the old nature and received the new nature from the Lord through the begetting of the holy Spirit, and it is this new nature which is to be perfected in the First Resurrection. And since our human natures are reckoned dead from the moment that we are begotten of the Spirit, it is quite reasonable and proper that the Scriptures should speak of our present condition as a resurrected condition; that we have risen out of the old order of life and hope and aim to new conditions; that we have started on the new way to life; that the present experiences are transforming, and that the grand consummation of all this transformation will be the actual change from weakness to power, from the natural body to a spiritual body, from dishonor to glory, when we shall participate actually in the glorious change of the Lord's resurrection.

Let us strive to enter into this rest, this blessing! Faithful is he who has called us to so high a station and privilege, he will also do for us exceedingly, abundantly better than we could ask or think, according to the riches of his grace. "All things are yours, for ye are Christ's and Christ is God's." (I Cor. 3:21,23.) In the meantime, to us who live this figurative resurrection life, the Apostle's words are applicable, For me to live is for Christ to live, for he is represented by us; we are his ambassadors. Meantime we are also to remember that our resurrection hopes are in him; as it is written, "Your life is hid with Christ in God," and, "when he who is our life shall appear, we also shall appear with him in glory."

===================

R4163 : page 106

JESUS ANOINTED AT BETHANY

--JOHN 12:1-11.--APRIL 19--

Golden Text:--"We love him, because
he first loved us."--1 John 4:19.

THE last week of our Lord's earthly ministry was a busy one. The sixth day previous to the Passover was the Jewish Sabbath, which ended at six o'clock in the evening, and it is possible that it was at that time that our Lord and his disciples were entertained by Martha and Mary at "the house of Simon the leper"--probably their father. Lazarus, their brother, whose recovery from death was noted in the previous lesson, was also one of the table-guests.

Our Lord knew that the time of his death was near at hand, and he had given intimations of this to his beloved disciples, but they were so accustomed to having him say wonderful things beyond the power of their comprehension that they probably failed to realize their closeness to the great tragedy of Calvary. This need not surprise us when we remember the Scriptural declaration that our Lord spake in parables and dark sayings --"and without a parable spake he not unto the people." For instance, his declaration, "Destroy this temple, and in three days I will raise it up." And again, "I am the living bread which came down from heaven; if any man shall eat of this bread he shall live

R4163 : page 107

forever." And again, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 2:19; 6:51,53.) Having in mind such unusual language, the apostles would be entirely excusable in doubting the proper meaning to be attached to our Lord's declaration, "The Son of man must be lifted up," and other similar expressions foretelling his death.

Before coming to the consideration of the Bethany supper and the anointing on that Sabbath evening, let us have before our minds the incidents of the days following it, that we may be able to appreciate our Lord's declaration that the anointing with the spikenard was preparatory to his burial. The next morning (the first day of the week, now usually called Sunday), having sent after the ass, our Lord rode upon it to Jerusalem. The people, recognizing the wonderful miracle wrought upon Lazarus, congregated and hailed him as Messiah, the Son of David, fulfilling the prophecy of Zechariah (9:9), and strewed clothing and palm branches in the way (hence this is generally known as Palm Sunday). It was on this occasion that our Lord wept over Jerusalem, and declared, "Your house is left unto you desolate."--Matt. 23:38.

It is supposed that it was on the second day (Monday) that our Lord scourged the money-changers out of the temple, and taught the people there; and we gather from the narrative that it was in his journey on this day that he pronounced the curse upon "the barren fig tree," supposed to represent the Jewish nation--barren of fruit and therefore rejected. It would appear that the third day (Tuesday) was again spent teaching in the temple, answering questions, etc., and that evening, as they returned again to Bethany, he discoursed with his disciples respecting the great events near at hand. The fourth day (Wednesday) apparently was spent quietly at Bethany, and on the fifth day (Thursday) the disciples made ready the Passover supper which was eaten after six o'clock that evening--the beginning of the sixth day (Friday) according to Jewish reckoning--the 14th of Nisan. The Gethsemane experiences followed that night and the trial before Pilate the next morning, and the crucifixion later.

"BE NOT FORGETFUL TO ENTERTAIN"

Now we come back to witness the hospitalities extended to our Lord six days before the crucifixion, at the house of Simon the leper, the home of Martha and Mary and Lazarus. We are to remember that our Lord was a visitor in those parts--his home, to the extent that he ever had one, being in Galilee, where the most of his time was spent. "He would not walk in Jewry, because the Jews sought to kill him." (John 7:1.) But now the time for his sacrifice had come, and in harmony therewith he came amongst his enemies--although it was known that prominent Jews sought to kill him and also sought the death of Lazarus, who was a living witness to his Messianic power.

We may suppose that this was no ordinary supper, but in the nature of a feast or banquet in our Lord's honor. Nevertheless, one incident connected with it so outshone all its other features that the narrator mentions it alone--the anointing of our Lord with the "spikenard ointment, very costly." Our Lord himself declared, "Wheresoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her." (Mark 14:9.) It is entirely proper, therefore, that we should examine with some particularity the details of this service so highly esteemed by the Master.

Prof. Shaff says, "By the 'ointment' we are to understand rather a liquid perfume than what we commonly know as ointment." The alabaster box was rather in the shape of a flask or vase, and the breaking of the box (Mark 14:3.) signifies the opening of its tyings and seals by which the precious odors were confined. Judas' words of dissatisfaction furnish us a clue respecting the costliness of this perfume, for he says that it "might have been sold for three hundred denarii." A denarius, translated "penny" in v. 5, is represented as being the average daily wages at that time--"a penny [denarius] a day." (Matt. 20:2.) If we compare these values with present money values, counting farm labor at fifty cents a day (which is certainly a moderate valuation), the three hundred denarii would be the equivalent in wages of one hundred and fifty dollars of our money. Thus we see that the perfume was indeed "very costly." There was nearly a pint of the perfume, a Roman pound being twelve ounces. Nor need we question the possibility of perfumes being so expensive, for even today we have a counterpart in value in the attar of roses made in the far East. It is claimed that four hundred thousand full-grown roses are used to produce one ounce of this perfume, which, in its purity, sells as high as one hundred dollars an ounce, or twelve hundred dollars for the quantity used by Mary in anointing our Lord. It is said that Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing; but one much more worthy of tribute, homage and anointing with a sweet perfume was the One whom Mary had the honor to anoint. He was--

"PRINCE OF THE KINGS OF THE EARTH"

Judas was first to object to this as a waste, the difficulty with him being that he loved the Lord too little and money too much. The amount that love is willing to expend for others is, to some extent, at least, a measure of the love. Another Evangelist informs us that several of the disciples, under the influence of Judas' words, took the same view of the matter and spoke disapprovingly of Mary's action. The Apostle John, however, takes this opportunity to throw a little sidelight upon the character of Judas--more than is apparent in the common translation of v. 6. His declaration is, "Now he said this, not because he cared for the poor, but because he was a thief, and had the box, and stole what things were deposited in it."--Diaglott.

Our Lord's words, "Let her alone!" were in the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. It was indeed true that there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities

to minister to them; but the opportunity to specially honor the Lord, and to pour upon him the fragrant odors so beautifully expressive of Mary's love and devotion, would not be for long, and our Lord declares that the circumstances fully justified the costly expenditure. He shows himself out of sympathy with the sentiments which balance themselves too accurately with money values. Moreover, we may esteem that in many instances like the one here recorded the persons who are so careful lest money should be spent except for the poor are often like Judas, so avaricious that very little of whatever money gets into their possession reaches the poor.

On the contrary, it is the deep, loving, benevolent hearts, like that of Mary, which delight in costly sacrifices at times, which also are likely to be deeply sympathetic and helpful to the physically poor. And in our ministrations to others we are not to forget that money is not the only thing of which people are sorely in need--some need love and sympathy who do not need money. Our Lord was one of these: his own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented amongst his apostles. In Mary he seemed to find the depth of love and devotion which was to him an odor of sweet incense, of refreshment, of reinvigoration, a tonic: and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character;

she not only delighted to sit at his feet to learn of him, but now delighted, at a great cost, to give him some manifestation of her devotion, her love.

She poured the perfume first upon our Lord's head (Mark 14:3), the usual custom, and then the remainder she poured upon his feet. But the Apostle John, in recording the matter, seems to have forgotten entirely the anointing of our Lord's head, so deeply was he impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping of them with the hairs of her head. It is indeed a picture of love--a devotion well worthy of being told as a memorial.

ACTIONS LOUDER THAN WORDS

Some one has said:--

"She took 'woman's chief ornament' and devoted it to wiping the travel-stained feet of her Teacher; she devoted the best she had to even the least honorable service for him. It was the strongest possible expression of her love and devotion. She gave her choicest treasures in the most self-devoted manner. She was bashful and retiring, and could not speak her feelings, and therefore she expressed them in this manner."

We are not surprised to learn that the whole house was filled with the odor; and we doubt not that the odor remained for a long time: but far more precious than that was the sweet odor of Mary's heart-affections which the Lord accepted and will never forget, and the sweet odor of her devotion which has come down through the centuries to us, bringing blessing to all true hearts who have honored her service and desired to emulate her conduct.

"UNTO ONE OF THE LEAST OF THESE"

It is not our privilege to come into personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act--it is our privilege to anoint the Lord's "brethren" with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto his brethren, we do or do not unto him. (Matt. 25:40,45.) Moreover, he represents these "brethren" in a figure as "members of his Body"; and from this standpoint we see that, while it is not our privilege to pour the perfume upon the Head of the Body--now highly exalted far above angels, principalities and powers, and every name that is named, next to the Father--it is our privilege to pour the perfume upon the feet of Christ, the last living members of his Church of this

Gospel Age.

We know not to what extent the closing years of this Gospel Age may correspond to the closing days of our Lord's ministry; we know not how similar may be the experiences of the "feet" of the Body of Christ to the experiences of the Head of the Body; we do know, however, that in any event it is our blessed privilege to comfort one another, to encourage one another, to sustain one another, in the trials incident to our "filling up that which is behind of the afflictions of Christ." (Col. 1:24.) And to whatever extent we would improve these opportunities as did Mary, we must first appreciate them as she did.

"LOVE BEGINS AT HOME"

Nothing in this suggestion is intended to imply any neglect of the members of our natural families "according to the flesh"; attentions to these are proper always, and are generally so understood, and should more and more be appreciated and used in proportion as the Lord's people receive freely and fully of his spirit of love--kindness, gentleness, patience, long-suffering. But we emphasize that which the Scriptures emphasize, namely, that our interest and efforts are not to be confined to those of fleshly tie, but, on the contrary, are to be "especially to the household of faith." (Gal. 6:10.) There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the Body of Christ" is limited to the present age.

Apropos of this propriety of doing good to others --expressing our love by our conduct as well as by our words, to the members of our families as well as to the members of the Body of Christ--we quote the words of another:

"The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded by an atmosphere

as tasteless and odorless as bouquets of waxen flowers."

Another has said:--

"If my friends have alabaster boxes full of fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I should rather they would bring them out in my weary and troubled hours, and open them, that I might be refreshed and cheered with them while I need them....I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy. ...Flowers on the coffin cast no fragrance backward on the weary road."

===================

R4163 : page 109

"HUMBLE YOURSELVES, THEREFORE"

--JOHN 13:1-15.--APRIL 26.--

Golden Text:--"A new commandment I give unto you, that ye love one another, as I have loved you."--John 13:34.

OUR Lord's ministry was about ended. He met with his twelve chosen disciples to celebrate the Passover supper, declaring, "I have greatly desired to eat this Passover with you before I suffer." (Luke 22:15.) The passover lamb which they were to eat typified our Lord himself, and the eating of it by his disciples represents how believers of the Gospel Age feed upon Christ in their hearts, and by faith appropriate to themselves the blessings secured to them through his death, "For even Christ our Passover [Lamb] is sacrificed for us; therefore let us keep the feast." (I Cor. 5:7,8.) But, inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should be discontinued; and hence it was that our Lord, following this last typical Supper, instituted the Memorial Supper of unleavened bread and fruit of the vine as representing the antitype--his broken body and shed blood.

According to the Jewish custom the Passover supper was celebrated by families, and the twelve apostles, specially chosen by our Lord and giving their allegiance to him as their Head, constituted the nucleus of the family of God--whose hearts and hopes and aims were one--for "ye are all called in one hope of your calling." (Eph. 4:4.) Judas was not excluded, although our Lord evidently knew beforehand that it was he who should betray him. This furnishes us the lesson that, as followers of Christ, we should not judge one another's hearts, nor surmise evil. After the evil of the heart has manifested itself in words or deeds is quite time enough to separate ourselves from others who profess the Lord's name and desire to fellowship with us. True, the evil begins in the heart, before the outward act, but we should always hope that the brethren may gain the victory, and should seek to do nothing to stumble any, but everything to help them to overcome the influence of the Adversary and the weaknesses of their own flesh.

John does not give a particular account of the Passover supper, but seems to bring in merely certain valuable features and lessons connected therewith and omitted by the other evangelists. His declaration is that our Lord knew beforehand that he had reached the end of his earthly career and was specially solicitous of improving the closing hours with his particular, chosen friends and companions by inculcating some good lessons. "He loved them to the end"--completely, fully; his own sharp trials, present and approaching, did not distract him nor absorb his attention. He was, as heretofore, still thinking of and endeavoring to bless others. Nor need we suppose that this love for the twelve applied to them exclusively; rather that he viewed the twelve as the representatives of "them also which should believe on him through their word" --as he expressed the matter in his prayer to the Father. With this view in mind we can realize that what our Lord said and did to the apostles was intended to be applicable and instructive to all who have been his since then.--John 17:20.

SELF-SEEKING A MISTAKE

From Luke's account it would appear that on this occasion there was a strife amongst the apostles, a contention respecting which of them should be esteemed greatest. (Luke 22:24-31.) This strife may not have been solely one of selfishness, in the evil sense of the word, but, partially prompted by love for the Master, it may have been in respect to their several positions at the table, the coveted position possibly being closeness to our Lord's person. We remember how James and John had made request that they might be on the right and on the left of our Lord in the Kingdom, and we remember that in connection with this narrative it is declared that John was next to our Lord, and leaned upon his bosom.

Quite possibly this dispute respecting greatness arose in part from the fact that they were not in this instance treated as guests, but merely had the upper room put at their disposal; having no host, no provision was thereby made for the usual washing of the feet, and it was neglected. The matter of feet-washing in eastern countries, when sandals were worn, was not merely a compliment, but a necessity, the heat of the climate, the openness of the sandals, and the dust of the roads, making it almost indispensable to comfort that the feet be bathed on arriving at the house after a journey. Apparently this question as to which of the twelve was greatest, and as to which should perform the menial service of feet-washing for the others, had developed the fact that none of them was anxious to take the servant's position.

Apparently our Lord permitted them to thus disagree, without settling their dispute, without appointing any of their number to the menial service. He allowed them to think the matter over--time to relent and reconsider--and they even proceeded to eat the supper, contrary to custom, with unwashed feet.

Then it was that Jesus arose from the supper, laid aside his outer garment, and attaching a towel to the

girdle of his under-garments, took a basin and a ewer for the water, and began to pour the water and wash the feet of his disciples. It was not the custom of the East to pour the water into the basin and put the foot into the water, but to pour the water upon the foot being washed; thus each had clean water, and little was wasted--for water is much more scarce and precious there than with us. We are to remember also that in the East at that time tables and chairs such as we use were not in vogue. On the contrary, the tables were low and shaped somewhat like a horseshoe, and those who sat really reclined, lying upon the table, with the left elbow resting upon a pillow or divan, their heads toward the inside of the horseshoe, where there was a space provided for the food, and also a space for a servant to enter and place the food. Thus it will be seen that the feet extended backward, and could quite easily be reached without disturbing those who were eating.

"YE ARE CLEAN, BUT NOT ENTIRELY"

Our Lord very evidently had already washed the feet of several of the disciples before he came in turn to Peter. Seemingly none of them offered objection, although no doubt the thought of their own contentions upon this subject, and unwillingness to serve one another, brought them blushes of shame and confusion of face. But when it came to Peter's turn he protested. It would never do, he thought, to permit our Lord to perform so menial a service. He asks, "Lord, dost thou wash my feet?" But our Lord did not stop to reprimand Peter--to give him a thorough "setting down" and scolding, as some of his followers might be inclined to do under such circumstances: he merely insisted on continuing, and treating Peter the same as the others, saying that he would explain the matter later, and that if he washed him not, he could have no part with him.

One cannot help admiring the noble traits in Peter's conduct, even though with the same breath we be forced to acknowledge some of his weaknesses; and herein all the Lord's followers find a lesson of encouragement, for though they find weaknesses and imperfections, if they find also the heart-loyalty to the Lord which was in Peter, they may continue to have courage and hope and to press on as did he, from victory to victory, and at last to have the prize, the reward of faithfulness.

When Peter learned that there was more meaning to the washing of the feet than merely its kindness and comfort, and its reproof of the lack of the spirit of humility amongst the disciples, he wanted, not only his feet, but also his hands and his head washed. Noble, thorough-going, whole-hearted, fervent Peter! But our Lord explained that this was not necessary, saying, "He who has been bathed has no need except to wash his feet, but is wholly clean." (V. 10--Diaglott.) Public baths were in use at that time, but even after having taken a general bath, on return to the home it was customary to complete the matter by washing the feet; and this seems to be the inference of our Lord's remark. The apostles had been with our Lord, for three years, and under the influence of his spirit of love, meekness, gentleness, patience, humility, had been greatly blessed--by "the washing of water through the Word" spoken unto them.--John 15:3; Eph. 5:26.

HUMILITY DESPISED BY THE WRONG-HEADED

There is an intimation in the Lord's words that the spirit of pride which had manifested itself among them had been inspired to some extent by their treasurer, Judas,--as evil communications always are corrupting. (I Cor. 13:33.) This final lesson from their great Teacher was a very impressive one upon the eleven, whose hearts probably were in the right condition to receive the reproof and the lesson; but upon Judas, although his feet also were washed, the effect evidently was not favorable. The spirit of evil which had entered into him before the supper--the desire to obtain money, and the proposition to obtain it by betraying the Lord, evidently continued with him, and instead of being moved aright by our Lord's humility and service, he was the more moved in the opposite direction--to think little of him. So it is with all who have professed the Lord's name in every time. Those instructions, examples and experiences, which are working out blessing and proving beneficial to some, are proving injurious to others. The Gospel, in its every phase, is either "a savor of life unto life, or of death unto death." As it was God's goodness and mercy that hardened Pharaoh's heart, so it was the love and humility of Jesus that hardened Judas' heart, and these principles are still at work, and may be witnessed in the harvest siftings today.--2 Cor. 2:16; Exod. 7:13.

After accomplishing the work of washing the feet of all, our Lord resumed his outer garment and reclined again at the supper (this was the Passover Supper--the Memorial Supper of bread and wine being instituted afterward). Our Lord now improved his opportunity and explained to them the meaning of what he had done. He pointed out to them that this menial service did not signify that he was not the Lord and Master, but signified that as Lord and Master he was not unwilling to serve the lesser members of Jehovah's family, and to minister to their comfort, even in the most menial service; and that they should not have been unwilling, but glad to render such service one to another.

The example which our Lord set was not so much in the kind of service (feet-washing) as in the fact of service. Nothing in this example, as we understand it, was in the nature of a ceremony to be performed by the Lord's people annually, weekly, monthly or at any other time; but the principle of his service constituted the example, and is to be observed amongst his followers at all times--they are to love one another and to serve one another, and to consider no service too menial to be performed for each other's comfort and good.

Those who have interpreted this to signify a ceremony similar to the symbolical ceremony of the Memorial Supper and the symbolical ceremony of Baptism are, we think, in error. There seems to be nothing symbolical in it. It is merely an illustration of the principle of humility which is to attach to every affair of life. If any of the Lord's people need washing, or need any other assistance of a menial character, their brethren should gladly and joyfully serve them; and whosoever possesses the spirit of the Lord will surely render such service; but to insist, as some do, that each of the Lord's people should first wash his own

R4163 : page 111

feet and have them clean, and then that each should wash one another's feet ceremoniously, is contrary to his example which he instructs us to follow. The example was a service, and not an inconvenience and ceremony.

Once a year, on the day before "Good Friday," the pope washes the feet of twelve aged paupers, who are brought from the streets and duly prepared by a preliminary washing in private. The pope's ceremonious washing is done in the presence of many notables. A similar ceremony is performed annually by Emperor Francis Joseph of Austro-Hungary. Neither of these ceremonies, however, is, to our understanding, according to our Lord's example, but contrary to it--likewise the ceremonious washing performed by some denominations of Christians.

All who are truly the Lord's followers should heed carefully and follow exactly the true example of the Master's spirit of meekness, humility and service to the members of his Body. The whole thought is contained in his words, "The servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things [if you appreciate these principles applicable to all the affairs of life], happy are ye if ye do them [if you live according to this rule, loving and serving one another]."--Vs. 16,17.

Feelings of emulation, strife and vain-glory seem to specially beset those of the Lord's people who are possessed of any degree of talent or ability or honorable situation in life, and especially those who are in influential places in the Church. These, therefore, need to be specially on guard against these besetments of the flesh, remembering that, as some one has said, "There is a pride that looks up with envy, as well as a pride that looks down with scorn." The Lord's followers are to remember that pride in any person, in any station, respecting any matter, is highly reprehensible in God's sight and displeasing to him. "The Lord resisteth the proud, but showeth his favor to the humble." Hence, all who would abide in the Lord's love have need to be very careful along this line--to keep very humble, very lowly in conduct, and particularly in mind.--Jas. 4:6; I Pet. 5:5.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT BOOK USED FOR THIS COURSE IS
SCRIPTURE STUDIES, SERIES V. (E)

Questions on Study II.--
The Author of the Atonement.

MAY 3

(1) Was the arrangement for an atonement for human sin an afterthought or an original purpose? Who was the author of the arrangement? Has he accomplished his purposes? Page 33, par. 1.

(2) Are the prevalent views on the relations between the Father and the Son correct? If not, wherein is the error? Page 33, par. 2.

(3) State the proper view of the question. What is God's relationship to the plan of atonement? And what Christ's? Page 34.

(4) State the error of the view that our Lord Jesus stands weeping for sinners and importuning the Father for their forgiveness and, as the hymn declares,

"Five bleeding wounds he shows,
They intercede for me."

(5) Let us have five texts on the subject from the apostolic writings, with a brief explanation in each case showing how they apply. Page 35.

(6) Quote from our Lord Jesus' own words on this subject eleven texts and show briefly the application of each. Page 35, last par., and 36.

MAY 10

(7) What does the "scroll" of Rev. 5 represent? Whose was it originally and in whose possession was it when Christ

died? Page 36, par. last.

(8) What is signified by the giving of the "scroll" to the Lamb of God, for him to open it and fulfil its provisions? Page 37.

(9) Did that "scroll" represent the Abrahamic promise or Oath-bound Covenant or "Everlasting Covenant"?--Heb. 6:17-20.

(10) Is it because of the Father's honoring of his Only Begotten Son that we as well as angels should honor him? Page 37.

(11) If the Scroll is the Covenant, how is our Lord Jesus the servant or "Messenger of the Covenant"? And how does he fulfil this service of the Covenant?

(12) Has Christ through his Spirit, the holy Spirit, made known to some the "hidden mystery"--"Christ in you the hope of Glory"? Has he shown us "things to come"?--Rev. 1:1; 4:1; John 16:13-15; Psa. 16:11; 25:14.

MAY 17

(13) What divine law was illustrated in the exaltation of our Lord? Page 38, par. 1.

(14) Cite some Scriptures showing that our Lord's exaltation was dependent on his faithfulness to the Father's will, and that his exaltation is a proof of his faithfulness even unto death. Page 38, par. 2.

(15) What was our Lord's reward and what is the proof thereof? Page 39.

(16) Give the meaning of the name Jehovah. Page 40.

(17) Cite some Scriptures and elucidate them in proof of the heavenly Father's excellent glory and honor and dignity and power. Pages 40 and 41.

MAY 24

(18) To whom is the great name Jehovah applied in the Bible? Page 41, par. 2.

(19) By many it is supposed that the name Jehovah belongs also to our Lord Jesus. Is this correct or not? Page 42, par. 1.

(20) How about the term Jehovah-Tsidkenu found in Jeremiah 23:5,6, apparently applicable to our Lord Jesus? Explain its significance and application. Page 42, par. 2.

(21) Are other Hebrew words used in the Bible showing compounds with the word Jehovah? Page 43, par. 1.

(22) Is the fact that our Lord appeared amongst men before he was "made flesh" (before he assumed the human nature) a justification for the application of the Father's exclusive name, Jehovah, to him? Page 43, par. 2,3.

MAY 31

(23) The Apostle styles our Lord Jesus "The Lord of Glory" (I Cor. 2:8); and in Psa. 24:7-10 Jehovah is mentioned as "King of Glory." Does this justify the thought that Jesus is Jehovah? Page 44, par. 1.

(24) A fifth proof that our Lord Jesus is Jehovah is educed from the comparison of Isa. 2:2-4 with Micah 4:1-3. What is the proper answer? Page 44, par. 2,3.

(25) What is the proper thought respecting the sixth objection based on a comparison of Psa. 90:1,2 and Micah 5:2? Page 45, par. 1,2,3.

(26) What is the seventh claim on this subject and how should we understand Isaiah 25:6-9? Page 45, last par., and 46, par. 1.

(27) Consider the eighth text offered in proof--Isa. 9:6. Do the titles, Wonderful, Counsellor, Mighty God, Everlasting Father and Prince of Peace prove that Jehovah is another proper name or title for our Lord Jesus? Page 46, par. 2,3.

(28) Do the Scriptures which refer to Jesus as the Arm of Jehovah prove that Jehovah is the proper title for our Lord Jesus? If not why not? Page 46, par. 4, to 47, par. 5.

===================

SEMI-MONTHLY
VOL. XXIX. APRIL 15 No. 8
A.D. 1908--A.M. 6036

CONTENTS

The Church of the Living God......................115
A Church "Trust" Undesirable..................118
Three Views of the Church.....................119
The True Church...............................120
The Church of the First-Born..................121
Christian Fellowship..........................122
The True Church Not a Sect....................123
A Parable of False Sheep-Folds................124
"Come Out of Her, My People"..................125
A Suggested Letter of Withdrawal.............127

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4163 : page 114

1908--VOLUNTEER MATTER--1908

FOR TRACT DISTRIBUTION we always recommend the January issue of the "Old Theology Quarterly." Thus the same matter is being circulated everywhere. We still advise that the distribution be from house to house except where Catholics or Jews are predominant. The tracts are "nested" --four different kinds folded together--so that when they are unfolded in a home several persons may be served and exchange with each other; and one of the four tracts is pretty sure to interest some one. We have orders with the printers for over 4,000,000 of these quadruple tracts and some of them are already being shipped. Order all you can and will use wisely as free samples. We prepay freight charges. Remember to co-operate with other WATCH TOWER readers in regard to this work. Confer, lay out the territory and order together, stating population you can serve as well as quantity desired.

page 114

DISCIPLES AND BAPTISTS

We desire the co-operation of such of the friends as live in cities and towns where "Baptists" and "Disciples" reside. If you are willing to assist address us so stating, and reporting how many of their churches are in your town and the attendance at each, as well as the number who would co-operate with you in the service. "He that reapeth receiveth wages."

FRIENDS NEAR POLISH CHURCHES

We have some Polish literature for those who desire to serve the Polish of their vicinity. Write us, saying how many of these churches you could serve and the attendance at each.

===================

R4163 : page 115

"THE CHURCH OF THE LIVING GOD"

--I TIMOTHY 3:15.--

"As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit are we all baptized into one body." ..."There is one body, and one spirit; even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all."... "After the way which they [many] call heresy, so worship I the God of my fathers."..."Am I become your enemy, because I tell you the truth?" If so, then, "I have become a fool for Christ's sake."--I Cor. 12:12,13; Eph. 4:4-6; Acts 24:14; Gal. 4:16; I Cor. 4:10.

THAT during the Gospel Age God has been selecting a Church is admitted by all Christians except Universalists; and that all thus selected constitute the one Church, and that a membership in that one Church can be secured only during the present life--during the Gospel Age--are also generally admitted to be the teachings of the Bible.

And many will admit, also, that our present union with Christ's Body, the Church, though precious, is but a probationary membership, which will be confirmed and made everlasting only by introduction into full membership in the Church triumphant, at the close of this probationary period of the present life.--John 15:5,6; Phil. 3:12-16.

But, while we and other Christians agree that the Church triumphant is to be one Church, and not many churches, there are parts and bearings of the subject regarding which we are not agreed.

We hold that the conditions of the present trial, of all accepted as probationary members of the heavenly Church, are very severe and exacting, and that the selection is consequently much smaller than Christian people generally suppose; that only a "little flock" is now being selected. (Luke 12:32.) Many suppose that the object of our God in calling the Church and promising her high exaltation was merely to save them from everlasting torment. We claim, and find and produce abundant Scripture proof of it, that God's object in this selection, training, discipline and final exaltation of the Church, is for the ultimate purpose of blessing through them all his fallen, sin-stricken creatures (human and angelic), by granting to all a full, perfect judgment or trial under most favorable conditions, of which perfect knowledge and sufficient help will be the chief elements of favor. Thus seen, the Church is being selected for the great work to be accomplished during the Millennial Age, of restoring "whosoever will" of the fallen ones back to their former estate, and of consigning the wilfully unholy to the Second Death--everlasting punishment--everlasting destruction.

Nor can it be denied that this Scriptural view is much more elevating than the common, selfish view which originated in the great Papal apostasy. Those called out by the hope of sharing in God's plan for doing good to others--blessing "all the families of the earth"--are sure to be few, and spiritually above the masses, who are moved only by a selfish hope of escaping torment.

We also differ from most Christians in that we regard the Church in its present condition as merely in a probationary state. And we further claim that there is only one Church now, even as there will be but one Church in glory; that our Lord and the apostles never recognized any but one Church on earth; that so far from establishing many, or recognizing many, they denounced all efforts to separate into different parties and under different names, as schismatic, sectarian, and contrary to God's will; as injurious, and as an evidence of carnality in all who consented to or aided such divisions of the probationary Church.

Paul's able and pointed reasoning upon this subject is partially obscured by the common translation, yet even there, when attention is called to it, the trend of the Apostle's reasoning is clearly discerned; much more so in that valuable and generally very faithful translation, the Emphatic Diaglott. He exhorts that those teachers who favor divisions in the flock of Christ be "watched," and turned away from; because they are not following the Lord's will, but their own. And he adds, by kind and complimentary words they

R4163 : page 116

mislead the unsuspicious. (Rom. 16:18.) He reproved the Corinthian Church because of a tendency toward sectarianism among them. (I Cor. 1:10-13; 3:3-6.) They were dividing into Paulites, Apollosites and Peterites, while a few rightly clung to the name Christian.

Each of these teachers had his peculiarities of manner in teaching, which caused some to esteem one, and others another, most highly. But they all had the one Gospel--the one Lord, the one faith and the one baptism. The spirit of favoritism, which led to factions and divisions, and to the exaltation of sectarian or party names, or to the name of an individual teacher, to be the standard around which to rally, the Apostle declared was an evidence of carnality--proof of a worldly spirit.

While the taking of different names was wrong, it was an evidence of a deeper wrong--of a selfish, party spirit. It was an evidence that those Corinthians who took the party names had never appreciated the oneness of the Body of Christ; that they did not really appreciate that Christ is the only Head, leader and standard; and that his is the only name by which his followers should recognize themselves and each other. Where scoffers apply a name in derision, it is not the fault of the faithful; but the true, loyal soldiers of the cross should never own or recognize such a name. Instances of names so originating are "Methodist" and "Baptist," both of which were given in derision, but were afterwards adopted as party names, representing sects, factions or divisions in the Body of Christ. All true teachers are not only sent by Christ, but receive their instructions from him; and any man who attempts to put his own or any other name upon all or any portion of the Church is an opponent, and adversary to the true and only Lord and Head of the Church. He is a mis-leader and an evildoer, no matter what his claims or motives may be.

The Apostle, upbraiding the Corinthians and seeking to show them their error in owning any other teacher besides Christ to be their head and standard and leader, asks, "Has Christ been divided?" Are there several seeds of Abraham now, each an heir of a promise? Is this the reason you countenance divisions into different parties? Or, is it because one of these leaders--Paul, Apollos or Peter--has specially favored you and put you under obligation to him, that you requite him by calling yourselves his servants and followers, bearing his name? Was Paul crucified for you? or were you baptized in his name?

Nay, nay, dearly beloved; one, and only one, deserves all the honor of the Church, both now and forever, and that one is her true Lord and Master; and his name only should she own in any manner. He leads, he teaches, he feeds; and the various human agents used by him, as channels for his blessings to his espoused, should neither take his place in her heart nor share his honor before the world. We may, however, and should, honor his servants "for their works sake," and count those who serve well as worthy of double honor; but we must always "hold the Head," and render him supreme reverence and obedience. (I Thess. 5:13; I Tim. 5:17; Col. 2:19.) Our esteem for others should be "in the Lord."

For a long time, in fact until very recently, Christians recognized this true principle, that there is but one Body or Church on earth, even as there will be but one in glory. And, following this idea, each sect claimed to be that one, the only true Church, and persecuted others. But by and by each began to see in the other certain good features of doctrine and practice, and gradually their ideas changed, until today they claim boldly, and in opposition to the word of our Lord and of the apostles, that sects are a decided advantage; that the human mind is so constituted that a common faith, which Paul urges upon the Church, is an impossibility; and that the various sects of today with their contradictory diversities of faith are necessary accommodations to human prejudices and imbecility.

Yet, still clinging to the idea that somehow there should be but one Church, they are anxious to reunite all the larger sects so as to make (nominally) one Church, while each sect therein may retain its own special features of faith or disbelief as at present. All in such a union (of which the Evangelical Alliance was a beginning--advanced a stage, now, in this country, by the organization of the "Federation Council of the Churches of Christ of America," representing thirty different denominations) merely agree to disagree, live and let live, and to recognize each other, in this general way, because of an increased influence, power and protection which the association will bring to each, and because it would detract from the influence of other sects not so associated, and thus hinder independence of thought. This would serve to fix and establish an "orthodox" boundary line, inside of which there would be bounds to individual liberty, and yet a measure of freedom--a permission to choose a preference among the forms and doctrines of these associated sects, and still permit them to be recognized as "orthodox."

This is, in fact, the case now, among the so-called "liberal minds" of all denominations; and it is being urged that an organization of this sort, already founded in the Evangelical Alliance, be fully consummated, and that an attempt be made to have such a composite Church in some degree recognized by the government.

But, even when fully consummated, this could be no more than a union in name, with the same divisions and differences in fact--one church nominally, but many sects really.

The first danger against which the Apostle warned the Church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. But, as usual, the great enemy, thwarted in one direction, moved to the opposite extreme, and attempted to insist upon a oneness very different from what our Lord or the apostles ever taught. This attempt was to have every recognized member of the Church think exactly alike, on every minutia of Christian doctrine. This attempt finally developed into Papacy, where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a church member was obliged to accept such decisions fully, and to profess that such decisions were his belief, his faith; whereas they were not his in any sense but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations.

This was not at all the oneness urged by Paul. He urged a oneness of heart and mind, and not a thoughtless, heartless or hypocritical profession. He urged a oneness such as naturally results from the

R4163 : page 117

proper exercise of the liberty which we have in Christ --to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures. The oneness of faith which Paul urged was not that elaborate faith which touches and embraces all subjects, heavenly and earthly, divine and human, revealed and unrevealed. Quite the contrary: Paul's letters, weighty with logical reasoning, do not even mention the subjects upon which sectarians do most insist, and which are by them generally made tests of fellowship.

Paul said nothing about an everlasting torture of sinners; he said nothing whatever about a mysterious trinity, in which three Gods are incomprehensibly one God and at the same time three Gods; he said not a word about man being of a nature such as could not die but must live everlastingly, in a place of either pleasure or woe; he said nothing, either, about the present life ending all trial for all classes; and he entered into no entangling discussion about the bread and wine used in commemoration of the Lord's death --as to transubstantiation or consubstantiation; yet it can easily be discerned that he was not in harmony with any of these errors.

Notice particularly, however, that without so much as mentioning a single one of these sectarian tests of fellowship, Paul declares--"I have not shunned to declare unto you the whole counsel of God." (Acts 20:27.) From this it is very evident that none of these points, which are today regarded as the very essence and substance of Christian doctrine and as the proper tests of faith is the one faith, or in any sense or degree part of "the faith once delivered unto the saints."--Jude 3.

The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be "fully persuaded in their own minds" concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations; but it was so simple, so clear, so reasonable, that any and every honest follower of Christ could be fully persuaded in his own mind regarding its truth.

What is this one faith? The basis of it is stated by Paul, thus: "I delivered unto you first of all, that which I also received [first of all--as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures." (I Cor. 15:3,4.) "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."--I Tim. 2:5,6.

This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification), and reconciliation to God, and the restitution of believers, come as a result of faith in this Redeemer, when in due time that place is made known to each and all.

These brief statements contain the whole Gospel, in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence this must be insisted on as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received. Then a work of growth begins--a development of this Gospel. It may vary in rapidity of growth according to temperament and surroundings; it can develop into a sprout, a sapling, a sturdy oak successively, but the nature of the seed will appertain to it in every stage of its development. So is faith--the true faith; it must begin with the one kind of seed-faith in all, no matter what stage of development each may attain. This one gospel acknowledges man's fall and sinfulness, and God's mercy and love manifested through Christ's great work of redemption, forgiveness and final restoration of all the willing and obedient, but of no others. All theories, and they are many, which omit any of these items are spurious.

Some deny God's love in the matter, and claim that all the love was Christ's and that he interposed and thwarted the Father's original plan; but those of the one faith are guided by our Lord's own testimony, that God so loved the world that he devised the plan as it is being carried forward, and sent his only begotten Son to do what he has done and is yet to do for the world. (John 3:16,17.) Others deny that any redemption was accomplished by the death of our Lord Jesus, deny that his life was substituted as a corresponding price or "ransom for all," and claim that the Father does all by simply pardoning the sinners. But again the one faith is clearly pointed out by the words of Paul--"There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom [corresponding price] for all."

When received into honest hearts, this simple Gospel, the true Gospel, will gradually open up and spread its roots of reason and its branches of hope in every direction, feeding upon the promises of God, building itself up as he designed, and grasping, as it progresses, the "one baptism" and every other feature of the Gospel in its fulness.

Note the difference between this, God's test, on the simple first principles of the Gospel, and the wrong course of men who attempt to enforce upon all an entire system of faith (and that when they are the merest babes in Christ), so fettering them, then, that their growth is hindered. To ask babes in Christ to assent to thirty or forty articles of faith arranged by fellowmen, and to agree to take those as the infallible truth, and to promise never to believe either more or less than they contain, is like selecting in an orchard one gnarled and crooked tree, as a standard, and requiring all the other trees to be padded out to make them look as thick and as gnarled as the sample, and to be bound with iron bands that they might never grow larger or straighter.

This true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. This one faith (and not the endless ramifications and details of faith which lead

R4163 : page 118

out from it) Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

Here was a perfect basis of union, which allowed for all the various stages of individual development in the truth, and which most effectually guarded against errors. For if this simple creed were to-day made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true union of the Church in the "one Lord, one faith and one baptism."

The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the "gospel," the "one faith," which Paul and the other apostles set forth, was lost--buried under the mass of uninspired decrees of popes and councils. The union of the early Church, based upon the simple Gospel and bound only by love, gave place to the bondage of the Church of Rome--a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of an elaborate creed, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since: each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers.

A "CHURCH TRUST" UNDESIRABLE

But while divisions in the Church of Christ are very wrong, and very contrary to the will and Word of our Lord, they are better far than a union in bondage under Papacy's system, creed, etc. Instead, therefore, of attempting to get all the sects to combine in a sort of "Church Trust," an image or likeness of the Papal system of oneness (though on a higher plane), to regulate and restrict further investigation and further growth, we need to do the very opposite--to abolish all sects and all elaborate creeds and confessions of faith. Instead of being further bound (by such a Church Trust Union--or wheel within a wheel, double imprisonment), all bondage should be set aside, except the simple tests first imposed in the one faith once delivered to the saints; and all party sectarian names should be repudiated, and the name of Christ should be the only name borne by his Church.

Such a breaking down of sectarian fences would leave the true children of God willing to accept the original and simple test--"all one in Christ Jesus"; and this is what is needed. It would destroy sectarian pride, which so often counterfeits true Christian zeal and love, but it would tend to develop the truth, and thereby to develop the real zeal for the truth which our Lord desires in his followers. The term Church of Christ would no longer mean to any "our denomination," but, when they would sing,

"I love thy Church, O God,
    Her walls before thee stand,
Dear as the apple of thine eye,
    And graven on thy hand,"

they would think, instead, of the one, true and only Church.

Under such conditions, recognizing the true and only test, as above quoted from Paul, those who formerly championed opposite sides of the various questions of doctrine would join heads and hearts in carefully weighing the various statements of the Scriptures; and, truly seeking the divine plan, they would ere long, as promised, be guided into all truth.

They would join hearts and hands as Christians, and while their heads might not at once agree on certain points, it would be a question of only a short time; for the unbiased study of God's plan, with no sectarian theory and organization to uphold, would bring the heads of all into union and general harmony, even though, as at first, the growth of faith-roots and faith-branches might vary. All would believe the "same things," even if some could see and believe more elaborately than others.--Phil. 3:15,16.

This freedom, and yet harmony and union, which is the result of a full acceptance of God's will and Word, will not be attained in the present age except by the few, the "overcomers." Others, the Scriptures show, will continue in sectarian bondage, and even increase their bondage-union by a Church Trust or "confederacy" (Isa. 8:12), until, in the close of this time of trouble, all this is corrected by the fall of sectarian systems as well as of present political governments.--Dan. 12:1; Rev. 18:2-5.

In the next age, during the world's trial, such great deceiving systems will not be permitted; but now they are permitted in order to accomplish the testing and manifesting of the "overcomers."

Let the dear saints who now walk the narrow way, and whose names are "written in heaven" as probationary members of the one, true Church of Christ, patiently persevere in worshiping God after the manner which others term "heresy"--closely studying and believing all that is written in the inspired Word, however it may conflict with human creeds and the opinions of so-called great theologians. Be simple enough to take God at his Word, however church monopolies or trusts may seek, either willingly or unintentionally, to wrest it to their own advantage. Flee all so-called unions, which are merely bondages. What is needed is fewer of such unions, not more. Each individual needs to feel and exercise the same liberty on doctrine that each sect now claims. From this standpoint the bondage-union of the Church under Papacy was the worst and most complete enslavement of the individual Christian; and the full breaking up of all sectarianism, so that no two persons will be bound to hold one faith (except on first-principles) is the most desirable condition. The breaking of Papacy into a hundred sects, each free from the other, was a good work, tending to the realization of the liberty wherewith Christ makes free. Though at first regarded as a calamity, it soon came to be known as the Reformation.

R4163 : page 119

And now the breaking up of these numerous sects, so that each individual will be free, is essential to a fuller growth in grace, knowledge and love than is at present possible. This breaking up of sectarianism, now regarded as a calamity, will by and by be recognized as truly the greatest of all religious reformations. The signs of the times indicate that such a reformation is impending, and the Scriptures declare it. A little more light, a little more knowledge, and these sectarian shackles upon the individual conscience will fall. Then whatever union shall exist will be upon right principles --a union of hearts and principles and not merely a heterogeneous confederacy. Recognizing each other's personal liberties, each disciple of Christ will be bound to the other by his love of the Lord and of his Word alone; and others will be separated.

Sectarianism has woefully distorted that beautiful figure of Christian union given by our Lord, recorded in John 15:1-6. To fit it to sectarianism, and to make their error in this appear to be supported by God's Word, it is claimed that the "vine" is the whole Church, and that the various denominations of "Christendom" are the branches. But that the Lord's words will bear no such construction must be evident to any one who will give the passage candid consideration. The branches are the individuals, and "any branch" is defined by our Lord's own words to be "any man." Let this, our Lord's illustration of the proper union of all the branches in One Vine, connected and nourished by the same sap, from the same roots, teach us of true union and personal freedom in the Body of Christ.

* * *

Suppose that the salaries and "livings" of all ministers, bishops, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies disbanded, including all sectarian organizations--what would be the effect?

Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring true Christians together as the family of God, and not as sectarian bands; to study God's Word, and not human traditions and creeds formulated in the dark ages. Very soon, unhindered, God's Word would be heard by all truly his; and one Lord, one faith and one baptism would soon be the result, while the worldly mass would speedily drift apart, and the true distinction between the Church and the world would be discernible. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the "wheat," the true Church, will be separated from the "tares," the mere professors. Party spirit and love of sect are so strong that, apparently, nothing short of a complete wreck of all the sects will suffice to set free all of God's children now bound and blindfolded in and by them.

This catastrophe--sectarian destruction, the fall of Babylon--is what is referred to in the Book of Revelation under the symbol of the seven last plagues. (Rev. 15-18.) The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. When the Master said, "Watch ye, that ye may be accounted worthy to escape all these things coming upon the world," he included the pain of these plagues, as well as other annoyances to which the world will be subject because of ignorance of the real plan of God. It is of escape from these plagues that the Revelator (our Lord--Rev. 1:1) speaks to us, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

THREE VIEWS OF THE CHURCH

A dear brother sent us the following clipping, with the remark, "Two views well stated. Please give us the third and true one, Brother Russell."

"There are two conceptions of the Church, which, for convenience, I shall designate as the Protestant and Catholic conceptions. The Protestant idea of the Church is that it is a voluntary association of believers in Christ; that those who think alike upon religious subjects join together in a society and choose their pastor, who derives his commission and his authority from them. Consequently they are at liberty to prescribe what he shall and shall not teach, or to unmake their church and make another, precisely as the members of a club, or of a political party, have a right to withdraw and form a new organization. The Protestant theory of the Church is that of an aggregation of individuals, 'who can rearrange themselves at will, and thus create new churches at every rearrangement.' (Ewer.) The Catholic theory, on the other hand, is that it is an organization which God Almighty has founded once for all, to last to the end of time, and into which he invites men; it is his family, his household, his kingdom, his city. Its officers are commissioned by him and hold their authority as teachers only from him. In a word, the Catholic Church is not a democracy but an empire, not a republic but a kingdom. As such, it comes to man with divine authority; its officers are under oath to the Eternal King, and they are to minister to man in his name, and for him."--The Living Church.

In presenting the true view of the Church, we labor under the disadvantage that for fifteen hundred years people have been taught one or the other of the above views, or combinations of both, while the true idea has been generally lost sight of since the second century. The true view, as we conceive it, is as follows:--

God's Church, when completed and organized, will be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and hence not yet organized. When organized, it will be clothed with power, and will be, "not a democracy, but an empire; not a republic, but a kingdom. As such it [will] come to man [the world--during the Millennium] with divine authority [and with power to back up that authority]. Its officers are [then to be] under oath to the Eternal King, and they are to minister to man in his name, and for him." All this, it is to be noted, fits exactly to the coming reign of the Church, when it shall "bless all the families of the earth"; but it does not fit at all to the present state or condition. There is no organization today clothed with such divine authority imperiously to command mankind. There is no organization doing this today; though we are well aware that many of them in theory claim that they ought to be permitted to do so; and many more would like to do so.

This was the fatal mistake into which the Church began to fall in the second century; and the effort to

realize this false conception culminated in the boastful, imperious counterfeiting of the coming Kingdom in Papacy, which for centuries sought to dominate the world, by claimed "divine authority." This idea has more or less pervaded and poisoned the ideas of all the Protestant "clergy" as well; who, copying Papacy's false ideas of the Church, claim also that the Church of Christ is now organized, though they make less boastful claims to "divine authority," to teach and rule mankind in general, than Papacy does.

God's Church is not yet organized. On the contrary, the Gospel Age has been the time for calling out and testing the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4,5,21; 2 Tim. 2:11,12; Rom. 8:17) to be organized as joint-heirs in his Kingdom at the close of the Gospel Age, when he shall "set up" or organize his Kingdom in power and great glory, to bless and rule the world with "divine authority."

In the meantime, these unorganized but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the Kingdom (2 Peter 1:10; 2 Cor. 5:9), are "a voluntary association of believers," drawn together for mutual assistance in seeking to know and to do the Master's will, that they may be accounted worthy the honors and glories promised, and not now to rule men by divine authority; for they have as yet no such authority. In this "voluntary association" of the consecrated, there is no imperial authority of one over another; and no lording over God's heritage should be permitted;

for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren."--Matt. 23:8.

Instead of the kingly and lordly rule prevailing in the customs of the world, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister [literally, servant]; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]; for even the Son of man came not to be ministered unto [to be served], but to minister [to serve], and to give his life a ransom for many."--Mark 10:42-45.

The Lord was chief servant; and those among the apostles who served the Church at greatest cost to themselves--Paul, Peter, John and James--are esteemed, by those who have the spirit of the truth, in proportion to their service, and not in proportion to their titles, their priestly vestments, or their praise among men, etc., of which they had none.

The Church, or company of believers, probationers for coming glory, in its "voluntary association," was indeed to recognize "teachers," "helps," "apostles," etc., but not to make them. If they recognize a man "mighty in the Scriptures," "apt to teach," able to make clear the divine plan, and specially qualified to build them up in the most holy faith, they gladly acknowledge God's favor in raising up among them such a servant of all to assist them in the understanding of his Word. But they should be careful always, even while rejoicing in and thanking God for such a servant, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so--whether the deductions and arguments of the teacher agree with the whole testimony of God's revealed plan.

Thus the Lord is the teacher of his followers, sending, now and again, of their own number, certain ones to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever he speaks; and these will be guided into the truth, and prepared in due time for organization as his Kingdom. "The meek will he teach his way."--Psa. 25:9.

Thus seen, both the Catholic and the Protestant views of the Church are erroneous. The Catholic view gets the future organization applied to the present time, and the Protestant view, though ridding itself of some of Papacy's error, carries along enough of it to injure itself; for, instead of admitting all consecrated believers into a "voluntary association," in which God would raise up his own teachers, Protestantism attempts also to organize and bind with creeds and confessions into various sects, each of which, anxious to perpetuate itself and its ideas, selects and makes its own teachers in its own seminaries.

THE TRUE CHURCH

Today there are many organizations claiming to be the Church, and having various bonds of union; but we wish now to show, upon the authority of God's Word, first, what Church our Lord established, and what are its bonds of union; second, that every Christian should belong to that Church; third, the injurious effects of joining the wrong church; and fourth, having joined the right Church, what would be the results of losing our membership.

First, then, the Church which our Lord Jesus began to gather during his ministry, and which was recognized by the Father at Pentecost, after the ransom price for all was paid, was the little company of disciples who had consecrated earthly time, talents and life, a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the laws and government of Christ, its Head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, joys and sorrows and aims of one were those of the others; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of any man-made creed. Thus their only union was of the spirit; their law for the government of each was love; and all, as a whole, were put under obedience to the "law of the spirit," as it was expressed in the life, actions and words of their Lord. Their government was the will of him who said, "If ye love me, keep my commandments."

There are two senses in which the true Church of Christ may be considered: All who, like the early Church, are fully consecrated to the doing of our Father's will, amenable only to Christ's will and government, recognizing and obeying none other--these, the saints, from the beginning of the Gospel Age down

R4163 : page 121

to its close, when all of this class are sealed--constitute

THE CHURCH OF THE FIRST-BORN

[whose names are] written in heaven." These are all one in aim, hope and suffering, and in due time will be joint-heirs with Christ Jesus to the great "inheritance of the saints in light"--joint-heirs with him of the Kingdom which God has promised to them that love him.

The other sense, in which this same class is recognized, is by counting a part for the whole. Thus all the living of this class may be spoken of as "the Church"; or, again, any part of this class of living followers who may meet together may properly be called the Church; for, wherever two or three are assembled, the Lord has promised to be among them. Consequently, that would be a Church meeting--an assembly of "the Church of the First-born." The general assembly will be when all the Church are made like their Head, and glorified with him.

Such, then, is our definition of the Church of Christ. It is perfectly illustrated by Paul (Rom. 12:4,5), when he compares the Church to a human body. In this figure the head represents our Lord, and all who are his constitute the body, over which the head rules. Jesus has been and always will be the Head over his Church as a whole; he is likewise the Head and ruler of the entire living Church; and in every assembly where two or three meet in his name (when his Word is sought and heeded), he is the Head, ruler and teacher.--Eph. 1:20-23.

If it be asked, In what sense does he teach? we answer, by exercising the qualities of the Head or teacher; by using one or more of those present as his mouth-pieces in unfolding truth, strengthening faith, encouraging hope, inspiring zeal, etc., just as the head of the human body calls upon one member to minister to another. But here a word of caution: If one become as useful a member as a right hand, he should take care that he assume not the position and authority of the Head, to put forth his own words and ideas as truth. He must ever remember that his highest honor is to be an index-finger to point out, or a mouthpiece to express, the will of the one Lord and Master. Be not puffed up: pride will paralyze and render useless. "Be not ye called Rabbi [master, teacher], for one is your Master [head], even Christ, and all ye are brethren." And let not the least member despise his office, "for if all were one member, where were the body?" "Nay, those members of the body which seem to be more feeble are necessary"--"God hath set the members, every one of them, in the body, as it hath pleased him."--I Cor. 12:12-31.

How simple, beautiful and effectual is God's plan of the "voluntary association" of his children!

This brings us to our second proposition, viz.: that all Christians should be joined to this association or incipient organization. In the light of what has just been said as to the class constituting the Church which our Lord is calling, it is evident that if you have given up all your will, talent, time, etc., you are recognized by the Lord as a probationary member of the Church, of which he is the Head, and whose names are written in heaven. Thus, by consecration, we join the true

Church, and have our names recorded in heaven. But, says one, must I not join some organization on earth, assent to some creed, and have my name written on earth? No: remember that our Lord is our pattern and teacher, and in neither his words nor acts do we find any authority for binding ourselves with creeds and traditions of men, which all tend to make the Word of God of none effect, and bring us under a bondage which will hinder our growth in grace and knowledge, and against which Paul warned us, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."--Gal. 5:1.

Another says: If it is not proper to unite with any of the present nominal churches, would it not be well to form a visible association of our own? Yes, this is what we have--a society modeled after that of the early Church. We think we have come back to primitive simplicity. The Lord Jesus alone is our Head or law-giver; his Word is our rule of faith and practice; the holy Spirit is our interpreter and guide into truth; our names are all written in heaven; and we are bound together by love and common interest.

Do you inquire--How shall we know one another? We ask, How can we help knowing one another when the spirit of our Master is made manifest in word and act and manner and look? Yes, the living faith, the unfeigned love, the long-suffering meekness, the childlike simplicity, coupled with the constancy and zeal of maturity, make manifest the sons of God, and we need no earthly record, for the names of all such are written in the Lamb's book of life.

Do the sick need visiting or assistance? These stand ready with consecrated time. Does the Lord's work require money? These stand ready with consecrated means. Does his work bring upon them the reproach of the world, and of a degenerate nominal church? These have also sacrificed reputation and all else to God.

But, again, do you inquire, How shall we deal with one who walks disorderly in our midst? if we have no organization such as we see about us, how can we free ourselves from such, as the Lord requires us to do? We answer: Do just as the Scriptures direct.

Now, as in the early Church, there are various degrees of advancement among the individual members, and, Paul says (I Thess. 5:14), some are feeble-minded, comfort them; some are weak, support them; but, while you should be patient toward all, warn the disorderly (those who are drifting away from the true spirit of Christ). Don't mistake the disorderly for the weak, and comfort them, nor for the feeble-minded, and support them; but patiently, lovingly, warn the disorderly. Whom does he call disorderly? There are many-ways of walking disorderly. In 2 Thess. 3:11, he speaks of some who work not at all, but are busy-bodies, and says they should do as he did--work, that they be not chargeable to any; and if any will not work, neither should he eat. Thus he said he did, that he might be an example to others; and (verse 14), after you have warned such a one, if he "obey not, ...note that man, and have no company with him, that he may be ashamed....Yet count him not as an enemy, but admonish him as a brother." He warns us also against immoral and unjust persons, and

R4163 : page 122

those who wrest (twist) the Scriptures, and thus turn the truth of God into a lie. And the following citations clearly show that, in the Apostle's estimation, doctrinal disorders are among the chief.--2 Thess. 3:6-14; I Cor. 5:11; Eph. 5:6-11; Rom. 16:17; 2 John 9-11; Gal. 1:8,9; Tit. 3:10.

Our Lord gives explicit directions where there is a matter of offense between two brethren (Matt. 18:15,17): "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church [the company of brethren who assemble together]; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." If, under the captaincy of our Head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren. And if the true brotherhood in Christ is in any degree realized, the admonition of the Apostle will be gladly heeded--"Not forsaking the assembling of yourselves together, and so much the more, as ye see the day drawing on." --Heb. 10:25.

And if new converts be properly begotten by the Word of Truth, they will be far more eager to meet with two or three possessed of the right spirit and seeking to understand the Word of the Lord, than they would be to mingle with those whose religion consists chiefly of forms of godliness. And here will be the opportunity for those who are strong (in the faith and love of God) to bear the infirmities of the weak and not to please themselves merely--in the choice of subjects, studies, etc.

Should the newly enlightened one know none with whom he can meet personally and regularly, let him not forget his privilege of communion with the Father and the Son in prayer, and with the WATCH TOWER by mail; and let him seek for others of the truth-hungry among his neighbors--"holding forth the Word of life," the Truth.

This association has its evangelists, pastors and teachers, appointed and directed by the Lord. (I Cor. 12:28.) They need no laying on of hands by the so-called "apostolic succession"; for the "Spirit of the Lord hath anointed" all the members of the Body "to preach," etc. (Isa. 61:1), and it is the duty of every member of the Body to exercise his office for the edification of the other members. All the true Church are priests, an association of priests, and not an association under the control of a clerical or priestly class. (I Pet. 2:9.) There is one great Bishop or overseer, who, from time to time, raises up and sends his own special messengers to uncover truths, overthrow errors, etc. --Luther seems to have been one of these, and Wesley another. But our Lord retains the Bishopric himself. (I Pet. 2:25.) How complete is the voluntary union of the Church of Christ, with its heaven-written, love-bound, Spirit-ruled membership, and how sad the error of mistaking the nominal for the real Church!

The importance of our fourth proposition need not be urged. It would, indeed, be a dreadful calamity to lose our membership in the true Church or Body of Christ. And no member is out of danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking--or what not? But, filled with love (the love that prompts to sacrifice), and clothed with humility, and under cover of the redeeming blood, we are safe in the Church (the Body), having the assurance that it is our "Father's good pleasure to give us the Kingdom."

Yes, the Kingdom is the glorious destiny of the true Church--the "little flock"--now treading the pathway of humiliation, and drinking the bitter cup of death. The glory that shall be revealed in us does not yet appear, except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it."--Heb. 4:1.

Thus Paul warned others, and thus he feared, lest even after having preached to others, he himself should be a castaway. (I Cor. 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon us and despitefully use us and say all manner of evil against us falsely, or they may seek to win us back by flattery, saying they cannot afford to lose our influence, we could do so much good by remaining among them, etc.; but we must let none of these things move us; but, rather, rejoice that we are counted worthy to suffer (Acts 5:41,42) for his name's sake. Oh, how necessary in this "evil day" is the faith

"That bears unmoved the world's dark frown,

Nor heeds its flattering smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage."

CHRISTIAN FELLOWSHIP

Humanity longs for fellowship; and, of recent years, the morally inclined have very generally found this in the nominal, Protestant churches--in their committees, socials, prayer-meetings, etc. Such fellowship and such influences have done much to elevate the tone and moral and respectable standard of the world; but such fellowships are seldom worthy of the name Christian fellowship; because, not Christ and his Word, but worldly ambitions, pride, dress, show and social gossip are generally the grounds and subjects of fellowship. Hence, while disapproving church organizations as churches, we do esteem them as the highest order of worldly diversion. For, although they are often schools in which pride, envy, hatred and scandals are cultivated, these evils are less gross than the many vices which flourish outside these schools of morality.

But, however beneficial these social clubs, called churches, may be to the world, as tending to tone down murder to malice and envy, and to moderate theft to slander--the really consecrated believer, who has passed from death unto life, finds in them but little real fellowship, except as he discovers here and there a kindred spirit, similarly begotten to newness of life--

R4163 : page 123

to new motives, thoughts, words and deeds. Nevertheless, custom draws them together, and the very thought of disturbing that social union is dreadful, because, poor as it is, it is all they have.

Then, to many, there comes the thought of influence --upon wife or husband or child or sister or brother or friend. What if their withdrawal and the admission that their church and all others are really worldly and unsatisfying should hinder some one from joining some church, and thus, outwardly at least, from confessing Christ? What then? Perhaps next winter their social club will get up a revival of religion, and, by dint of an imported revivalist, and hymns, and prayers, and sermons, hot with descriptions or inferences of the everlasting torment awaiting all who do not join some sect, some might be induced to assume the outward forms of godliness without the power; and, by withdrawing now you would be debarred from helping them in this work.--What then?

So much the better, we answer. If we have found that God's name and character are dishonored and misrepresented by every denomination of Christendom, why should we want our children and friends to join a society under those dishonoring confessions of misbelief? Why should we want to join in such work-- so contrary to all that our Lord and the apostles taught and practiced?--which so seriously misrepresents, to the seeker after God, the real way to find him, and which so deceives the penitent as to what is the real "Church of the living God"--"whose names are written in heaven"? Why should not every one who finds the Truth, or, rather, who is found by the Truth, in this time of harvest, be glad to use every atom of his influence for the Truth, and against those errors which bind so many of God's dear saints?

Surely the more conscientious we are the more we must regret the influence already given in years past toward error, to God's dishonor and to the enslavement of his children; and the more must be our anxiety to reverse our influence as rapidly as possible, in order that our future influence for the truth may as far as possible counteract past influence given to error. And, if we find the bonds of sectarianism difficult and painful to burst, we should the more jealously seek to spare our children similar pain. An outward confession of full consecration to Christ, not lived up to, and of faith in a creed not really believed, is an injury to whoever makes it. Better far teach your children to be honest with themselves, with others, and above all with God, than teach them to stultify themselves by dishonest professions. It will be to their advantage now, as well as in the purgatory of the future. See TRACT NO. 58--Purgatory.

But, still, we shall need fellowship. And the scarcity of the proper sort in the nominal churches should lead us nearer to the Lord, that we may the more appreciate and value his love, his Word, his fellowship, and the love and fellowship of all who are of his true family and spirit. Soon you will learn to appreciate the words of our Master--as true respecting the worldly church today, as in his day--"Marvel not, if the world hate you; ye know that it hated me before it hated you"; "for the friendship of the world is enmity against God." Thus, separated more and more from the worldly-spirit, you will learn what the Apostle meant when he said, "Hereby we know that we have passed from death unto life, because we love the brethren." Your love for Jesus, our Elder Brother, will grow more intense, affecting your every thought, word and deed, and begetting a love for all who bear his likeness; and this love will not depend upon wealth or personal beauty or social conditions. But only those somewhat grown in the Spirit and likeness of our Redeemer can appreciate such counsel or such fellowship. Others love the worldly because the love of the Father has not been developed in them, and because they do not hate every evil way.

THE TRUE CHURCH NOT A SECT

The Church of Christ is neither a sect nor an aggregation of sects: it is one and indivisible. It is Christ and all who are united to him--joined by a living faith in his redemptive work for them, and in a full consecration to him, his will and his work, even unto death. This true Church is represented by our Lord himself under the simile of a vine, of which and in which all truly his are, individually, branches.

Webster's Dictionary defines the word "sect" to mean, "A part cut off,...hence a body of persons who have separated from others by virtue of some special doctrine, or set of doctrines, which they hold in common."

This description fits all the various denominations of Christendom. All separate themselves from other Christians; all do so by virtue of some doctrine or set of doctrines which they hold in common. But the members of the true Church are each individually united to Christ, and not to each other. As the spokes of a wheel are each separately fastened in the hub, so each member of the Body of Christ is, in his inner or spiritual life, bound only to Christ. And as the tire steadies and gives unity of operation to the spokes at their extremities, so love, the bond of perfectness, is the only bond that should be permitted between those whose wills are buried into Christ's.

Our Lord declared that he did not come to put a patch or amendment upon Judaism, nor to put the new wine of his teaching into the old bottles of Judaism. It follows that Christianity is not a schism or sect or split off from Judaism. It is, on the contrary, a new system of religious teaching, introducing a New Covenant between God and man by Christ, the Mediator, whose blood seals that New Covenant and makes it operative.

The only test of fellowship therefore is,--to be a Christian; one truly united to Christ by faith and consecration; --not without a real consecration, nor without the true faith. But the meaning of a full consecration of thought, word and deed is readily understood by some who doubt and question what is the true faith necessary to the true membership in Christ --the faith at first delivered unto the saints by our Lord and his apostles. This true faith is--that all were sinners, justly under God's condemnation to death through the fall; that Christ Jesus our Lord died for OUR SINS according to the Scriptures, and that he was raised from the dead by the Father, who thus gave assurance to all that Christ's sin-offering on our behalf was complete and fully satisfactory, under which those of Adam's race who are sick of sin and desirous of harmony with

R4163 : page 124

God can be justified and return to his love, favor and blessing. (I Cor. 15:3,4; Rom. 5:1,6,12,18.) Whoever holds this simple faith is a believer, a member of "the household of faith." Whoever with this faith fully consecrates himself to the Lord's service is a baptized believer, a probationary member of the one, true Church, whose names are written in heaven. If he run the Christian race as he has covenanted to do, he will win the prize, and be one of the Elect Church in glory, granted a place with the Lord in his throne.

This is the basis of our hope: the only foundation --the one which no man ever could lay, but which God laid for us (I Cor. 3:11); for, "while we were yet sinners, Christ died for us" (Rom. 5:8), the "just for the unjust, that he might bring us to God." (I Pet. 3:18.) Realizing that we are sinners under condemnation to death, and that we may have peace with God and be justified to life by appropriating to ourselves the merits of his death, we gladly accept him as our Redeemer. "We have redemption through his blood, even the forgiveness of sins." (Eph. 1:7.) This is justification; and, being thus justified by faith, we have peace with God. Then, realizing, further, that those who are thus redeemed should not live the remainder of their lives to themselves and their own pleasure, but to him who died for them (2 Cor. 5:14,15), we consecrate ourselves to his service.

Built upon this foundation are the minor doctrines and those principles which must be worked out in the life. Thus we are admonished by the Apostle (2 Pet. 1:5-8) to add to this faith various graces and further attainments--of virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity (love).

This was the faith of the early Church; and this is the faith of all who acceptably bear the name of Christ; and such only are properly termed Christians. True, the early Church progressed beyond these first principles, to the use of the "strong meat," and a comprehension, with all saints, of the deep things of God; but the "babes in Christ," and those "who, by reason of use, had their senses exercised," were together one family--"all one in Christ Jesus." They were not to leave these principles by displacing them with other theories, but by adding to them as above explained. The more advanced in grace and doctrine bore the infirmities of the weak, each and all seeking to grow in grace and knowledge, more and more. Where this apostolic rule was observed, there could be no sect, no division in this Body. It was only when error began to develop in the congregation that Paul wrote to some: I hear that there are divisions (sects) among you, and I partly believe it; for it is evident from what I learn of the worldliness and error coming in among you, that there would of necessity be divisions; for those true to the Lord could not have fellowship with such unfruitful works of darkness, but must rather reprove them.--I Cor. 11:18,19.

Divisions were objected to in the one true Church, and all the apostles taught that there is one Lord, one faith and one baptism. There is one fold and one Shepherd. (I Cor. 12:25.) Christians are a separated class--separate from the world, separate from sinners, separate from all others--in that they accept salvation through the redeeming blood of Christ. Their sympathy and co-operation are not of force, doctrinal or other, but merely of love and common interest, as fellow-pilgrims and fellow-heirs. The doctrine of the ransom serves to guard each one thus in Christ against all professing Christ's name but denying or ignoring this fundamental part of his work. Neither collectively nor individually should the saints have fellowship with works of darkness.--Eph. 5:11.

It is not remarkable that Satan should seek to divide and separate the sheep, and to put up fences, such as the denominational creeds prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living truth. This would be but wisdom on his part. But it is strange that he should be able to fetter the reason of so many, that they should think it a mark of spirituality to say, I am of Luther, a Lutheran; I of Calvin or Knox, a Presbyterian; I of Wesley, a Methodist, and so on. The Apostle Paul, on the contrary, said to some of his day, who were in danger of this spirit of sectarianism: While one saith, I am of Paul, and I of Apollos, and I of Peter, are ye not carnal? Is it not in direct opposition to the Spirit of Christ to think or act thus? "Is Christ divided?" Did Paul or Peter or Knox or Calvin or Wesley or any one else than Christ die for your sins, and redeem you? They, as servants of Christ and the Church, should be esteemed very highly for their works' sake, but to name the Bride after any other than the Bridegroom is manifestly improper.

Oh, that all could see that in God's sight there is but one Church--whose names are written in heaven --and that God cannot and does not sympathize with or recognize any split in the real Church! He does not recognize the narrow creeds in which so many of the sheep are confined and starving. As we have shown, he has placed but one fence around his fold. Inside of it there is plenty of room, for both the lambs and the fully matured sheep.

A PARABLE OF FALSE SHEEP-FOLDS

Picture in your mind a fine, large pasture, surrounded by a strong and high fence (the Law of God), which keeps all the sheep within, but which recognizes no means of access to that fold (justified condition), except Christ, the door, faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for his sheep, for whom he once laid down his life. Into the true fold of Christ quite a flock of sheep have entered. They belong to the true Shepherd; but, as we look before us at the grassy slopes, only a few sheep, a little flock indeed, seem to be enjoying the liberty of the fold--the liberty wherewith Christ hath made them free. Where are the others? We look, and see inside the door, on either side of the pathway, small enclosures. Over each is written a peculiar name--Presbyterian, Methodist, Baptist, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc. Looking at these pens we find they differ. Some are built like prisons with iron frames and bars and chains, others less strong, and

some are merely marked out "dead lines," over which the sheep understand they must not go.

These pens are full of sheep, but they are weak, delicate and sickly for lack of proper exercise and fresh, nourishing food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when they first entered the fold, and some have become blind. Strange to say, all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape.

We also noticed that under-shepherds had been appointed to help to pasture the sheep, and that they had constructed these pens, but apparently without the Chief Shepherd's permission.

Perplexed to know why the sheep thus submitted to be penned, we watched to see how they were induced to enter the various enclosures. As they entered the fold through the only door (faith in Christ), each under-shepherd tried to impress upon them, as they passed, the necessity of getting into one of the many pens, and the desirability of the particular one he represented. As a consequence, nearly all the sheep which entered the fold got penned, for they trusted the under-shepherds and followed the majority; and only a few passed on to enjoy all the liberty of the fold. The under-shepherds sought continually to impress upon their sheep that the free sheep were heretics and en route to destruction.

We watched to see the end of this matter, for we learned that the Chief Shepherd was expected by some, and we knew that his coming would soon demonstrate whether he approved this dividing and imprisoning of his flock. Nearly all the under-shepherds claimed that he would not come for a long time yet.

Presently we heard great rejoicing among the free sheep. We looked, and found that the Chief Shepherd had come quietly, unobservedly ("as a thief"), and was now recognized by some of the sheep; and hence the rejoicing. Some of those imprisoned heard the Shepherd's voice; they looked and listened, yet could scarce believe. It was indeed the voice of the Shepherd as he tended and ordered his flock. His true sheep seemed to hear his voice condemning the penning process, and saying to his sheep, "Come out!"

Some leaped the fences and thus gained liberty and food from the Shepherd's hand, while others were so weak and faint for lack of nourishment that they trembled with anticipation, but did not come out through fear of the under-shepherds. We noticed, outside the fences, that some of the free sheep brought food to the bars, thus nourishing the weak ones until they were strong enough to leap the fence. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep control of their (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; and others redoubled the customary exercises--the "forms of godliness."

We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison-pens all destroyed, and the fold used as designed--the flock one, its name one, and its Head --the true Shepherd who gave his life for the sheep --Christ Jesus.

"COME OUT OF HER, MY PEOPLE"

In Revelation 18:4-8, we have most emphatic instructions from our Lord, respecting our proper course at the present time. This advice was not always applicable; not until mystic Babylon's fall under divine condemnation, which prophecy shows was in A.D. 1878. As shown in the Scriptures, Babylon, the mother of abominations, had long misrepresented the truth and the true Church, which to a large extent was in her and in her daughter systems (See SCRIPTURE STUDIES, VOL. II., pages 271-282, VOL. III., pages 135-197); but her sentence of rejection was reserved until the time of "harvest."

The expression, "Come out of her, my people," indicates clearly that some of God's true saints have been in Babylon, and that, up to the time of her fall, God did not object to their being in the nominal church systems, and did not call on them to come out. Indeed the Lord himself sometimes spoke to and through Babylon up to the time when, having knocked at the door, he declared his presence, and, being unheeded by the self-conscious, but really blind and miserable Laodicea, he spewed her out of his mouth (to be no longer his mouth-piece) forever.--Rev. 3:14-22.

But now the judgment of the great Millennial day has begun; and its beginning is with the Church--to separate the true from the false or nominal.

To accomplish this separation, the truth--"the sword of the spirit"--sharper than any two-edged sword, is unsheathed. The conflict now in progress between truth and error, light and darkness, is for the very purpose of testing, sifting and separating the "children of light," who love the truth, from the children of darkness, who love the error. As heretofore shown, the second advent of our Lord is in this respect like his first advent; and his words, "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Luke 12:51), are applicable now--until his Church has been gathered and glorified, and his Kingdom set up in glorious authority.

The expression, "that ye be not partakers of her sins, and receive not of her plagues," implies that, in this time in which they are called out, God's people will be brought to a clear knowledge of the truth;--they will see clearly what constitute Babylon's sins--errors of doctrine and of life. And, when so enlightened, those who are God's people, having his Spirit, his love for right and truth, will hate the error and darkness in which for so long they have been. Such will be ready and anxious to know their duty toward the nominal church. The effect of the light of truth upon their hearts will be such that they will instinctively feel and ask themselves, "What communion hath light with darkness?" and they will look to the Lord to indicate to them his wisdom and will. To such the Lord answers, through his Word, "Come out of her, my people."

The expression, "that ye be not partakers of her sins," is in the nature of a reminder, as well as a threat. It is a reminder that, when in ignorance of the truth, they had no responsibility for the errors and the wrong course of Babylon, mother and daughters; but

that now since they see those errors--those sins--they are responsible; and that if now they stay in these systems they, by intelligently assenting, are as responsible as those who formulated those errors, or more so, and will surely and justly partake of the consequences.

But, for various reasons, some seem anxious to excuse themselves, and to stay in Babylon. Such indicate that they lack the proper spirit of the truth, or else that they have not yet digested a sufficiency of the "meat in due season" to give them the necessary perception of her sins, which in the Lord's estimation are piled up to heaven. Another confusing thing is that some of the daughters of the Roman Mother have put away many of the mother's outward marks and forms, while retaining much of her spirit and doctrines.

For instance, Baptists, Congregationalists, Second Adventists, Disciples, and a few other denominations, claim to be without bondage; claim that the Bible is their creed and that each group or congregation has charge of its own affairs, and that the meetings in which these independent congregations of each denomination unite are merely voluntary associations, in which denominational supervision or bondage finds no recognition. Then, especially with the "Disciples," the confession demanded is very simple. But they mostly mention the doctrine of the trinity, or eternal torment, or both. And where these are not specified, they are understood, and if attention be called to these subjects, or to the manner of our Lord's second coming, or to "the times of restitution," there is always a strong current of opposition, and, whether written or unwritten, a creed will be found which admits no Biblical examination or criticism; and, unless you assent, you must either keep quiet or get out.

The word "creed" comes from credo, and means I believe. It is entirely proper that every Christian have for himself a creed, a belief. And, if a number of Christians come to a unity of faith upon the lines of the Word of God, their assembling together for fellowship and communion is both proper and helpful, as the Bible declares. The general difficulty is that, when groups of Christians meet as brethren, they either make a written or an understood creed which goes beyond the Word of God and includes human tradition; or else they ignore all faith, and make morality--good works--the only basis of fellowship. But, as the name indicates, Christians are believers in Christ, and not merely moralists. While, therefore, a creed is necessary, and he who has none has no belief, and would therefore be an unbeliever, and while in Christian fellowship harmony of faith is necessary to communion, all should see that the fellowship and faith of the early Church, under divine direction, were built upon the first principles of the doctrine of Christ; and nothing more or less should be the basis of Christian fellowship here and now.

We will suggest a safe way to judge whether your present associations in the name of Christ are part of Babylon or not, and whether, therefore, you are one of those called to "Come out." It is this: If there is no meeting of the congregation at which believers can call up a passage of Scripture for discussion, in which discussion you, with others, can present your views of God's Word, there is something wrong. You cannot long have fellowship there. Your light is under a bushel, and will go out, unless you give it more liberty. You must come out of such condition or your light will become darkness.

But if there be meetings at which you have an equal opportunity with others of calling up any portion of Scripture and expressing your view of its meaning on a par with others, you may conclude that you have found at least some evidence of Christian liberty; for no Christian has the right to refuse to give, when asked, a reason for the hope that is in him. And since the credo or belief of each Christian professes to be built upon God's Word, it follows that each should be not only willing but ready at all times to change his belief for one more Scriptural, if such can be pointed out to him.

Having found those who follow Berean methods, rejoice--but with fear, until you have tested them further. Do not abuse their hospitality by attempting to monopolize the time; be content and thankful to get your proportion of it. And, when your choice of a subject comes up, see (1) that it is wisely chosen, one that will strengthen, and not strangle, your hearers. (2) Pray that, as a minister (servant) of the truth, you may be "a workman that needeth not to be ashamed." (3) Let nothing be done through strife, contention or vainglorious effort to display yourself or your knowledge of the Word; but (4) "speak the truth in love," while you speak it none the less clearly and forcibly.

So long as you have such opportunities to hear others and to express yourself, you may conclude that you are in a safe place. As you progress, in hearing from others, and in expressing yourself to others freely and candidly, either you or they will be likely to come into harmony with the spirit of the truth. If your views be Scriptural and theirs not, they will doubtless come to hate you and the truth, and soon you will find no fellowship with them.

But in a majority of cases no such proving of spirits will be necessary. Generally you will find that congregations have formulated a creed to which each member is obliged to subscribe--if not in writing or by voice, at least by silent assent. In such a case, get such creed or confession, and see whether or not it fairly, frankly and truthfully represents your faith. If it does not, you should lose no time in repudiating it, however conscientiously ignorant of it you may have been for years past. Now you know, and now if you remain in, intelligently, you belie yourself, and thus prove yourself not a lover of the truth and a pleaser of God, but a lover of error and a pleaser of men.

It does not matter at all that you may have told the minister and some or all of the elders of the church of your disagreement and disbelief. They have no authority with God or men to absolve you from your public confession. If, for instance, you are a Presbyterian;

R4163 : page 127

it is not the minister, nor the Session, nor the local congregation merely that you have joined, but as well the entire body of Presbyterians, everywhere. And so long as you are professedly a member, you are obligated in your belief and conduct to them all. And before the whole world you stand numbered as one of them, and as a partner in all that is professed by them all in common. If you do not believe as they do, it is your duty to them all, and to the world, to withdraw, and thus set yourself and others right before all. If by the Lord's mercy you are one of the few who have passed from darkness into his marvelous light, you will now feel ashamed of the doctrines you once delighted to confess, and will delight to reduce by one the number of errorists, and to add one to the number of the despised little flock--disowned, indeed, of men, but owned and loved and cherished of God.

As you did not join the minister or Session merely, but the congregation and the entire denomination, your dissolution of your membership should, if possible, be as public as was your joining. And, in reply to many inquiries, we suggest below a general outline for a letter of withdrawal which such as desire are at liberty to copy and use. If possible, it should be read aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order--such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter printed in typewriter type, together with envelopes, and tracts to accompany same--free, upon being advised of the number necessary.

THE SUGGESTED LETTER:

Dear Brethren and Sisters,

Members and Officers of the __________ Church. The Lord has of late been teaching me some wonderful things out of his Word, whereof I am glad. The Bible has become a new book to me, so widely have the eyes of my understanding been opened. God is now my Father, Christ my Redeemer, and all believers my brethren, in a sense never before appreciated.

I would not have you understand that I saw a vision or had a special revelation; I merely have God's Word, "written aforetime for our learning;" but God has recently made it clearer to my understanding, through some of his servants. Nor do those servants claim special inspirations or revelations, but merely that God's due time has now come to unseal and make known his glorious plan, wisely kept secret in the past, as the Scriptures themselves declare.--Dan. 12:9.

Of these blessed things I might mention a few, very briefly: I find that the Scriptures do not teach the eternal torment of all except the saints. I find that the full penalty of willful sin against clear knowledge will, in the language of the Apostle, be "everlasting destruction from the presence of the Lord." But, still better, if possible, I find that, while so many of our race (indeed by far the majority) have died in total or partial ignorance of God and his offer of life everlasting through Christ, God has graciously provided that during the Millennial Age all such of the families of the earth shall be blessed with the needed knowledge, and granted opportunity for obedience unto eternal life. And, further, I find its teaching to be, that we, the Gospel Church, as joint-heirs with Christ our Lord, are to be God's agents in bestowing that great Millennial blessing. And, finally, it appears that this time of blessing for which God's people have so long prayed, saying, "Thy Kingdom come, thy will be done on earth as it is done in heaven," is very near at hand, and even now wheat and tares are being separated, and soon a great time of trouble will overthrow existing institutions and usher in Christ's Kingdom of peace and equity.

I shall be glad to furnish the Scriptural evidences of these things to any who may desire to search the Word, and to prove whether these things be so.

But now, dear friends, comes an unpleasant duty. I find that many of these gems of truth are in direct conflict with our views as held and taught and confessed in our denominational literature; and hence, in honesty to you and myself, I must withdraw from membership with you in this church. To remain would be to misrepresent your views, and to have you misrepresent my views--the doctrine of the eternal torment of nine-tenths of our race being now in my judgment horrible--indeed a blasphemy against the God of love, whose Word, when understood, teaches quite the contrary.

For nearly...years I have tried faithfully to keep my engagements with you as a fellow-member of this church, and have learned to love some of you very dearly--some for social qualities and some for saintliness --Christlikeness. It is, therefore, with pain that I announce to you my withdrawal, and I owe you this explanation. Let me assure you that it is not because my love is less than formerly, for, by God's grace, I believe it is expanding toward him and his, and, sympathetically, toward all our race. This action, therefore, is not to be understood as a withdrawal from the Church of Christ, whose names are written in heaven, but merely a withdrawal from the....Church, whose names are written on earth. I withdraw in order that I may be more free in my conscience, toward God and men, and that I may most fully fellowship all who are heartily the Lord's people--not only such in this congregation and denomination, but in all others as well. I ask no letter of dismission, for I could not hope to be better suited elsewhere. So far as I am concerned, I wish to remove every barrier between myself and fellow-pilgrims. So then, to all of you who are in Christ Jesus--members of his Body--I still am a fellow-member, a branch in the true Vine (Christ), whom nothing can separate from the love of God in Christ, my Lord.--John 15:5; Rom. 8:38,39.

===================

page 129

SEMI-MONTHLY
VOL. XXIX MAY 1 No. 9
A.D. 1908--A.M. 6036

CONTENTS

Views from the Watch Tower........................131
  Capitalists Warned by Miners..................131
  Ministers of Christ Hypnotists................131
  The Egotism of Higher Critics................132
  Will Episcopalians and Greek Catholics Unite?.132
"In My Father's House"............................132
  The New Way of Life...........................133
  "Greater Works Shall Ye Do"...................134
Yearly Requests for Pilgrim Visits................135
The Holy Spirit Promised..........................136
  "He will Reprove the World"...................137
Our Lord Betrayed and Denied......................139
  "The Hour of Temptation that Shall Try".......140
Berean Studies on the Atonement...................143

page 130

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4164 : page 130

NEW POSTAL REGULATIONS

A new postoffice ruling should be known to all our readers. Hereafter newspapers and magazines will not be allowed to keep on their lists the addresses of expired subscriptions --except for a few months: semi-monthlies, such as the WATCH TOWER, three months; quarterlies, such as the Old Theology, six months. If your papers stop coming you will know the reason why.

Subscription lists hereafter must contain the addresses of only those who (1) have paid their money, or (2) have definitely asked for credit, or (3) whose subscriptions have been paid for them at their request. The majority of our subscriptions come under either the first or second of these rules, and we here remark that the publishers are at liberty to extend a credit for another and another year, if the subscriber so requests, but not otherwise. As for the third class; these subscriptions of the Lord's poor are paid for them gladly by Tract Fund donations of those more favored financially. But do not forget that these also under the new regulations must write us yearly requesting this. Look at the address label on your paper and note thereon the time of expiration of your subscription and act accordingly. We prefer to have the "Lord's poor" write us in May each year. As paid subscriptions come at the close of the year this helps to divide the office labors. Remember that we like to have on our List the names of all the interested. Those who donate to the Fund which pays your subscription are delighted to have the privilege of thus serving the fellow-members of the Body of Christ. Therefore let no feeling of false modesty hinder you from making request under these terms if you need so to do. You can no more afford to do without the spiritual food than to starve naturally.

====================

R4163 : page 131

VIEWS FROM THE WATCH TOWER

CAPITALISTS WARNED BY MINERS

THE United Mine Workers' Journal, of February 25th last, under the caption, "A Portentous Outlook," says:--

"No one who is able to read the signs of the times can fail to be impressed with the portentous features that loom up from all sides of the industrial horizon. It does seem that the 'captains of industry' are determined to force a crisis in the affairs of this nation.

"Those who look behind the superficial, see in all this an attempt to punish the laboring classes, thus striking President Roosevelt over their heads, in order to discredit his policy. If in order that industry shall go on unchecked the food poisoner, the bank and railroad wreckers must be permitted to carry on their schemes unchecked and unopposed that fact cannot be too quickly known. The ruthless reduction in wages, the provocative methods employed to exasperate the working-men into strikes seem to point, as true as a needle to the pole, to the fact that we are facing an industrial and political crisis.

"They are making the mistakes of their lives. They are but a drop in the bucket, as they will learn to their sorrow, should they press this matter to a head. It is well for these men to remember that the creature is never greater than the creator. If they knew what was fermenting under the surface they would come to their senses at once, a thing they should do before it is too late.

* * *

In publishing this item, the WATCH TOWER is not to be understood to endorse all of its statements. Much can be said on both sides of every controversy, and not infrequently both sides are extreme and wide of the truth, which lies between their extremes. The rabid, bitter utterances of many laboring men are much to be deplored. Calmer words and arguments and votes at the poles would be the more sensible course. Likewise, capitalists are sometimes credited with very unwise and provocative language, calculated to stir up strife. But what can we expect? These people, rich and poor, are listed on the world's census reports as "Christians" of various denominations; yet but few of them know even the first principles of the doctrines of Christ. How can we expect of them the fruits of God's holy Spirit--meekness, gentleness, patience, brotherly kindness, love?

A brother, a railroad engineer, who is in close touch with fellow-laborers, tells us that the spirit of unrest and of bitterness toward the wealthy is growing. He cited as an illustration the fact that while one department of the railroad business was closed recently to curtail expenses, and although the employees were given work at another place, nevertheless, the official in charge of the transfer so realized the spirit of animosity prevalent that he took two trusted men as a guard each visit while superintending the transfer.

MINISTERS OF CHRIST HYPNOTISTS

"Faith and hypnotism will be used by the Rev. Dr. Robert

MacDonald, pastor of the Washington Avenue Baptist Church, Brooklyn, to cure hysteria, insomnia, neurasthenia, drunkenness, religious melancholia and suicidal mania.

"Dr. MacDonald announced his intention to his congregation and will begin his work today.

"The faith-in-God-hypnotic-suggestion idea was given to Dr. MacDonald by the Rev. Dr. Worcester, of Boston. Dr. Worcester has accomplished some almost miraculous cures by this method, and he explained it to Dr. MacDonald, who spent ten days with him."--N.Y. Journal.

* * *

We cannot prove our fears that hypnotism is a demoniacal power, but as previously set forth in these columns, such is our belief. All so-called "psychic powers" by which wonders can be worked associate themselves more or less distinctly with Spiritism, respecting the source of which we have no room for doubt.

This does not signify that the ministers above named (and all others who practice hypnotism), are intelligently serving satanic interests. God forbid! Our thought is that "the god of this world has blinded their (mental) eyes." We are, as our readers well know, expecting wonderful developments along all "occult" and "black art" and spiritist lines during the next few years, as a part of the great "hour of temptation that shall try them that dwell upon the face of the whole earth."--Rev. 3:10.

To be forewarned is to be forearmed. Too great carefulness respecting every word and act and plan is not possible. Temptations may come along the line of

R4163 : page 132

our natural weaknesses, but may be even more effective against us along the lines of our greatest strength of character, because less carefully guarded. The Apostle says, "When I am weak, then I am strong"--because more carefully leaning on the everlasting arms in the face of such besetments. Let us consider it the reverse way--when I am strong, then am I weak, because less likely to be on guard and to be relying on our Lord's assistance. "Without me ye can do nothing."

THE EGOTISM OF HIGHER CRITICS

The editor of a local journal, without pretending any special skill as a theologian, sees clearly one thing at least, that the Higher Critics are quite conceited when, although unable to agree among themselves, they invite the world to allow them to make a new Bible out of the old one. They claim that what others do not possess in the way of spiritual intuition, they each do possess: not only enough for their own needs, but a supply, also, for the whole world. He says:

"Either Higher Criticism is a good thing or it is not--either desirable or undesirable. At any rate it has become the great issue of the day in theology. Disturbing or otherwise it is too prominent in the thoughts of the world for a paper that pretends to reflect public opinion to ignore it. Our exchanges almost without exception contain letters and editorials upon this most important subject. In the meantime, what are we to do with it? It is being said more and more by clergymen that only the technically proficient are at all qualified

to express an opinion upon the correctness or otherwise of criticism high or low.

"With the Higher Critics and their followers the development of man is still proceeding. What it may result in is not yet foreseen. So far, however, it has resulted in a critical attitude toward a book called the Bible, out of which by dint of paring and padding they propose to make the real Word of God. They feel themselves inspired so to do by the inward unfolding to them of the Divine purpose. The lower critics regard all this as presumption, as an extra-biblical attempt to give to the world a true revelation.

"There is no one to say, however, where it should at any time end. The reason of the individual reader, these critics maintain, is necessarily that reader's final court of appeal. Yet, as we remarked before, even this does not seem to be permitted by them, since they also maintain that the individual reader may not be qualified. We have then in the last analysis a constituted hierarchy of Higher Critics who do not agree among themselves and cannot agree farther than to say that their theory in manner of interpreting is identical, even if their interpretations prove contradictory."

WILL EPISCOPALIANS AND GREEK CATHOLICS UNITE?

The Toronto Mail and Empire prints the following report and sees in it a prospect of a great church union:

"The first organization of the Anglican and Eastern Orthodox Union in this country was perfected at an enthusiastic meeting held this afternoon at the parish-house of the Transfiguration and attended by many well-known Episcopalian churchmen and laymen, and has, it is understood, the entire sympathy of Bishop Potter and other high Church officials, and is said to be the culmination of a movement which originated in the house of the bishops of the Protestant Episcopal Church. It follows closely upon the return to this country of the Rev. Dr. Charles C. Grafton, Bishop of Fond du Lac, Wis., who made an extended trip through Russia and the East, carrying the greetings and kindly expressions of the Protestant Episcopal Church of America.

"The Church at large, which is not advised of the deliberations of the House of Bishops, has always understood that Bishop Grafton was sent abroad to learn the attitude of the Eastern Orthodox Churches toward closer union with the Protestant Episcopal or Anglican Church. Since Bishop Grafton's return he had made it plain that his reception from the high officials of the Russian and Greek Catholic Churches was most cordial, and that their sentiment was strong in favor of closer union."

===================

R4164 : page 132

"IN MY FATHER'S HOUSE"

--JOHN 14:1-14.--MAY 3--

Golden Text:--"In my Father's house are many mansions."

AFTER the Lord had washed the disciples' feet, and had given the sop to Judas, who then went out, and he had told the disciples that they all would be offended that night because of him, and had answered Peter that he would deny his Lord thrice before the cock crew, we may well suppose that the hearts of the eleven were heavy, disturbed, troubled with fearful forebodings. Had they indeed been deluded or had they misunderstood the Master when he told them that he was the Messiah, the heir of the Kingdom, and that they should sit with him in his throne? How could they interpret his language, seeing that only five days before he had received the hosannas of the multitude as the Son of David, the King of Israel, when riding on the ass? What could it mean that the Master was now "exceeding sorrowful" and spoke of betrayal, and of their dispersion and of his own death?

It was in answer to these their troubled thoughts that our Lord spoke to them the beautiful words of comfort and consolation recorded in the 14th, 15th, 16th and 17th chapters of John's Gospel, beginning--"Let not your hearts be troubled: ye believe in God, believe also in me."

The apostles were already consecrated to God as his servants, before they came in contact with Jesus; they already believed in God, trusted in him, were Israelites indeed without guile. This is testified to further by our Lord's prayer, in which he says, "Thine they were and thou gavest them me." The trouble in their hearts was not in respect to the foundations of their hopes, for these were all established. They not only knew and trusted God, but knew and trusted also the promises of God respecting the Kingdom and the blessing that should come to all the families of the earth through it. The whole question before their minds was respecting Jesus: Was he indeed the Messiah, or had they built some false expectations upon his wonderful words and deeds? How should they understand it if now, after three and a half years of ministry, he should die at the hands of his enemies, instead

R4164 : page 133

of establishing his Kingdom and subduing all things to himself, as they had expected? He had said that he was going away, and that whither he would go they could not come. How could they understand these matters and harmonize them?

"YE MUST BE BORN AGAIN"

They had not yet learned the meaning of the words which, early in his ministry, our Lord had addressed to Nicodemus--"Except a man be born again, he cannot see the Kingdom of God"; "Except a man be born of water and of spirit he cannot enter into the Kingdom of God." (John 3:3,5.) But these were spiritual truths, and could not be appreciated until Pentecost would bring them the anointing of the holy Spirit, and permit them to "comprehend with all saints the lengths and breadths and heights and depths" of the divine plan. But they did need some comfort, and the Master proceeded to give them the best and the strongest spiritual food, instruction, that they were able to receive. He had many things to tell them, but they could not bear them then, could not understand them, until the anointing of the holy Spirit should prepare their hearts.

Our Lord began by reviving in them their faith in the Father and in his plan, saying, Ye believe in God, --believe also in me: recognize the fact that all of the Father's plan will be accomplished, and inasmuch as you have seen my loyalty to the Father in word and in deed, and inasmuch as you have seen the Father's power unto good works manifested in me, let faith's anchor hold; continue to trust me, continue to have confidence, and you shall have a blessing; wait for the development of the divine plan, and it will more than satisfy your highest expectations. You are perplexed because I said that I am going away--going to the Father, but let me explain to you that my going is in your interest: I go to prepare a place for you in my Father's house of many apartments; and as surely as I do this I will come again and receive you unto myself, that we may henceforth be together forever.

Thus, in a few words, the Master declared the work of the Gospel Age, pointing to his second advent and the glorification of the Church at the end of the age. He did not here stop to give them detailed explanations of the trials of faith and of patience through which they must pass; this he had done on other occasions, warning and cautioning them (Matt. 24); now their hearts were troubled, and he would merely console them with the assurance that his going away was necessary, that his second coming would be certain, and that the gathering of all to everlasting fellowship with him in the mansions prepared was assured.

THE FATHER'S HOUSE IS REALLY THE UNIVERSE

Figuratively speaking, heaven is God's throne, the earth his footstool. Divine providence has made abundant arrangement for the everlasting blessedness of all the sons of God. In the divine arrangement a provision had been made for man when in harmony with God, before the fall, but by reason of sin all of man's rights to a place in the everlasting abode of the just had been forfeited, and at the time of our dear Redeemer's discourse he was in the world for the very purpose of redeeming man and all his forfeited rights and possessions. (Luke 19:10; Eph. 1:14.) The purchase had not yet been completed--our Lord intended to finish the arrangements therefor at Calvary within a few hours. But this would cost the sacrifice of himself--the full surrender of the man Christ Jesus as a man, and he could be with them no longer as a man. The hope was that by his obedience to the divine will he should not only redeem Adam and his race by the sacrifice of himself, the man Christ Jesus, but that he should be raised from death to a new nature on a higher plane--the divine nature. Thus it was necessary that he should go away from them as the man Christ Jesus, and that they should see him no more as a man, but that in due time, at his second coming, they also should be "changed" from human conditions to spirit conditions, and "be like him and see him as he is."--I John 3:2.

It was necessary also that, after laying down his life, he should ascend to the Father and present his sacrifice on man's behalf--as man's ransom--and this he did: the Pentecostal blessing was the divine attestation that the sacrifice for sins was accepted of the Father on man's behalf, and that the blessings which came forth upon all who accepted Jesus as their Redeemer were the result.

The interim between our Lord's death and his second advent is not long from any standpoint of faith. (1) It is not long from God's standpoint, for, as the Apostle Peter declares, "A thousand years are as one day" with the Lord. (2 Pet. 3:8.) (2) It is not long from the standpoint of true believers, for to none of them is the average of life and waiting above fifty years. We are not to take the longest and most incongruous view of this period--not to feel as though we had been living for eighteen hundred years in expectancy: "Sufficient unto the day is the evil thereof," and sufficient to each individual is his own share in the trials, polishings and preparations for the coming of the Bridegroom to receive him unto himself. While it is an affair of the Church as a whole in one sense of the word, it is an individual affair in the most important sense of the word to each of the Lord's followers.

THE NEW WAY OF LIFE

"And whither I go ye know, and the way ye know." For three years our Lord had been making himself known to his disciples, and also making them acquainted with the Father's character; and hence, when he now informed them that he was going home to the Father, they were to feel that they knew the Father better than ever, and could better than ever appreciate such a home of righteousness and true happiness as he would provide and maintain. Moreover, their experience with the Lord, including his instructions and leading, had made them acquainted with the way to God, even though they did not recognize it as such. Hence our Lord's declaration, "I am the Way, the Truth and the Life--no man cometh to the Father but by me."

Our Lord was the "Way" in that only through his

sacrifice, the "ransom," imputing his merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with him. He was the "Truth" in the sense that only through his words, his instructions, his guidance, could there be any hope of coming into harmony with the Spirit of God, the Spirit of truth. He was the "Life" in that all the race was dead, under divine sentence--had forfeited the rights of life--and none could come again into life conditions except through him, through the life which he gave for ours. Thus he is our Ransom or Way; our Teacher or Instructor in righteousness, in the truth, and our Life-giver--"Neither is there salvation in any other." "No man cometh unto the Father but by me" --no man need hope for any place in any of the mansions of the Father's house by any other way, by any other truth, by any other life.--Acts 4:12; John 14:6.

And so also Christ will be the Way, the Truth and the Life to the world of mankind in the Millennial Age. And as the Lord, by his sacrifice and offering, opened for the Gospel Church, his Bride, an abode in the heavenly division of God's mansion or house, so by the same sacrifice he redeemed and will restore and give to mankind (to as many as obey him--Acts 3:23) a home in the earthly divisions of the Father's house, which will then again become a Paradise of God.

Much as the apostles esteemed the Master, it was difficult for them to grasp the thought of his perfection --that he was the very image of God in the flesh. (I Tim. 3:16.)

They had heard him tell, and indeed knew also from the Law, that "God is a spirit"--not flesh, and hence not visible. They had heard him declare previously, also, "No man hath seen God at any time; the only begotten Son,...he hath revealed him." (John 1:18.) But they had never grasped the thought that in seeing Jesus they saw the most that was possible to be seen of the divine character--its likeness, its perfect image in flesh. It was therefore necessary that the Master should call their attention to this fact, saying, "He that hath seen me hath seen the Father." He did not mean them to understand that he was the Father, for this he had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which he did were done by the Father's power. (John 14:28,10.) Nor did he mean them to understand that in seeing him they had seen an invisible being, as God is invisible. He did mean them to understand that in seeing his character, his motives, his love, they had seen a true expression that most faithfully represented the Father in all these particulars.

He would have them understand the unity subsisting between the Father and himself; his will was buried into the Father's will, he would have no other: "Not my will but thine be done." He would have them understand that the Father, by his power, by his Spirit, dwelt in him also, so that his words and works fully and completely represented the Father. He declared to them that the works which they had witnessed during his ministry fully attested this power of the Highest resting upon him and operating through him. And this seems to have fully satisfied the apostles, and to have brought rest to their hearts.

"GREATER WORKS SHALL YE DO"

As a further explanation of the necessity for his going to the Father, our Lord declares that as a result of his going his followers should do greater works than he had done. It may perhaps be proper to think that some of these "greater works" will occur after the Kingdom has been established--the great work of awakening the world of mankind from the sleep of death and restoring the willing and obedient to the full perfection of human life. That, truly, will be a greater work than our Lord Jesus accomplished at his first advent, for then his greatest work was the awakening of some sleeping ones without bringing them to the full perfection of human nature.

But in our opinion this is not the only sense in which the Lord's followers are to understand that their works shall be greater than those of the Master. The Lord's works were on a fleshly plane as a matter of necessity. The holy Spirit had not yet come--could not come until after he had given the ransom price and had presented it to the Father, and it had been accepted.

Consequently, those to whom he ministered (even his disciples, not being begotten of the Spirit) could not be instructed from that standpoint. Their ears were heavy as respected earthly things, but in regard to heavenly things they could understand nothing; for, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." It is since Pentecost that "God hath revealed them [spiritual things] unto us by his Spirit," which "searcheth all things, yea the deep things of God."--I Cor. 2:10,14; John 3:12.

In the midst of the house of servants--none yet begotten of the Spirit, none yet granted the privilege of sonship (John 1:12)--our Lord could do and teach on no higher plane than the earthly, except as he "spoke unto the people in parables and dark sayings," which in due time the Church should understand, under the leading of the holy Spirit. It was in consequence of this that our Lord's miracles were all physical, and that his plain, understandable teachings were all on a plane appreciable by the natural man.

But when the holy Spirit was come, after Pentecost, the Lord's people, in his name and as his representatives, began to do greater, more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understanding! Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually diseased! Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach a Gospel by which many "passed from death unto life" in a much higher sense. And the privileges of these still greater works are yet with the

Lord's people. Blessed are those who appreciate their great privileges, and are about the Father's business with energy, with zeal! But those who, having received a talent of the Lord, bury it in the earth--in business, in pleasure, in society--cannot expect to be received of the Master at his second coming, nor to hear him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

As indicating how fully he would still continue to be the active agent of the Father in all things relating to the Church, our Lord assures us that such things as we ask of the Father he (Jesus) will do for us, that the Father may be glorified in the Son. The Father hath committed all things into the hands of the Son; nevertheless, in everything the Son acknowledges the Father and gives glory to his name.

===================

YEARLY REQUESTS FOR PILGRIM VISITS

WE request a careful consideration of the following suggestions by all who are desirous of securing the services of our "Pilgrim" brethren during the ensuing year. The "Pilgrim" branch of the work is increasing in importance each year, and we find it necessary to husband carefully our resources and use the best information obtainable in order that we may secure the best results.

The brethren chosen for this service are not sent forth as perfect, though the Society considers them worthy brethren in every way--ensamples to the flock in doctrine and practice. They travel continuously, as per announcement on last page of TOWER, all their expenses being met by the Society. They do not solicit money or anything else, either for themselves or for the Society. The service is free, the expenses being borne by the contributors to the Tract Fund. We seek divine guidance as to who shall be engaged in this service and where it shall be rendered.

The routine of the "Pilgrims" is in circuits arranged in harmony with the interest shown and requests received, and, since many changes occur during a year, we desire that requests for "Pilgrim" visits be made yearly in May. Please answer the following questions, or as many of them as apply in your case. These responses are filed for our information for twelve months. If you have already written us this year requesting "Pilgrim" visits, we should be pleased to have you repeat your request in harmony with the following questions. As new conditions arise we find it advisable to alter slightly the questions in order that we may be properly advised as to the condition of each locality as far as possible. You need not repeat the questions, but merely indicate them thus, (a), (b), etc. A postal-card will serve our every purpose and can be readily filed for reference. Please attend to this matter at once, in order that there may be no disappointment should a "Pilgrim" be coming your way. All letters referring to "Pilgrim" work should be noted on envelope, thus, "Pilgrim Department."

(a) How many Bible students reside in your vicinity?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet? (Give full street address.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the "Pilgrim" invitation?
(g) How many voted for the invitation to be sent?
(h) How many, if any, voted against the invitation?
(i) Would a suitable place be found for a public meeting?

(j) What attendance do you think could be secured
for the public session by such notification and
advertising as your class would give?
(k) Would a suitable place be found for semi-private
meetings for the interested?
(l) Have the members of your class chosen leaders in
accordance with DAWN, VOL. VI., chaps. 5 and 6?
If so, give names and full addresses of each.
(m) Give full names and full addresses of the two (2)
to whom notices of a coming "Pilgrim" should be
sent, and notify us as to any change or removal.
(n) If your town is not on a railroad give the name of
proper railroad station at which to stop.
(o) How many miles from station is meeting place,
and which direction from station?
(p) Would "Pilgrim" be met at station?
(q) If not, how could "Pilgrim" get from said station?
(r) Give writer's full name and address.
(s) Any additional remarks.

===================

R4164 : page 135

THE HOLY SPIRIT PROMISED

--JOHN 16:4-15.--MAY 10--

Golden Text:--"I will pray the Father, and he will send you another comforter, that he may abide with you forever.
--John 14:16.

OUR Lord, on the way to Gethsemane on the night of his betrayal, gave the discourse of this lesson to his disciples. He had been telling them what they must expect as his followers; that they would be misunderstood, persecuted, reviled, because of their faithfulness to him and to the brethren whom he represented--"But these things have I told you that when the time shall come ye may remember that I told you of them." (v. 4.) He had not told them of all that they might expect, intimating this when he said, "I have many things to tell you, but ye cannot bear them now." The same may be said to be true of all that ever become the Lord's disciples. They see a sufficiency of light for one step at a time, but the trials and difficulties future are graciously held from them that they may not be overwhelmed by them. "Sufficient unto the day is the evil thereof." This was not deception, not the alluring of his disciples into doing something contrary to their wills. At the very outstart the Master assures us that unless we take up our cross and follow

R4164 : page 136

him we cannot be his disciples. If we take this step honestly and sincerely we see plenty of difficulty in connection therewith, without knowing particulars of the troubles to come. Indeed, if we knew of our future trials we should be unjustly overwhelmed thereby, since at first we could but imperfectly appreciate the meaning of our Lord's words, "My grace is sufficient for thee; my strength is made perfect in your weakness," and the assurance that he will not suffer us to be tempted above that which we are able, but will with every temptation provide a way of escape. (2 Cor. 12:9; I Cor. 10:13.) Hence, as the Lord's people take one step after another they find these promises quite true; they find themselves sustained, they find they have no more than they can bear, and that although their trials are indeed severer than at the beginning of the way, yet these can be overcome, because of growth in grace and knowledge.

The power by which the Lord would grant his aid to his persecuted followers during his personal absence was something difficult for them to understand. In our lesson the Master makes the matter as plain as possible, calling the power, the influence which he would exert on their behalf the holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of the truth. As the influence thus to be exerted upon them would be sustaining and comforting, the Lord denominated this Spirit or power a comforter, a sustainer, a helper. He did not say that he would send another person to deal with them; no other person could deal with them better than himself. It was a spirit, an influence, a power which he would send, and this would fully represent the Father and fully represent himself, so that in having the holy Spirit they would be having the fellowship of the Father and the fellowship of the Son. This holy Spirit is properly enough spoken of in the masculine, even as the Father and the Son are represented in the masculine. As it stands the propriety is obvious.

THE HOLY TRINITY

During the "dark ages" a great deal of confusion of thought prevailed and the clear teachings of the Scriptures were lost sight of. Indeed, the Bible for a time was little in use. The Bishops were credited with being the equals of the apostles in inspiration, under the doctrine of the Apostolic Succession. Hence, when these met in councils their vote or decision on a doctrine was accepted as apostolic, authoritative. Seemingly

R4165 : page 136

it was overlooked that the Lord chose but twelve apostles and said nothing about any successors to them, and that in Revelation he intimated there would be no successors when he pointed out the New Jerusalem with twelve foundations only, and in those twelve foundations the names of the twelve apostles of the Lamb.--Rev. 21:14.

Quite early in the second century the influence of the Grecian philosophy upon the Church is quite noticeable, and various errors became prominent. One of these especially related to our Lord, practically putting him on a par with the Grecian philosophers, Socrates and Plato, and denying his special birth and his pre-human existence. In combating those errors some, loyal to the Lord, went to the other extreme and declared him, contrary to his own words, equal to the Father. (John 10:29; 14:28.) Next came disputation respecting the holy Spirit, and these same extremists took the ground that there are three gods, the Father, the Son and the holy Spirit, "equal in power and glory."

Peculiarly enough, after claiming that they were equal, which implies that they are not the same in person, but different persons, the claim was made that they are really one in person. Of course, such unscriptural, illogical reasoning cannot support itself, and hence those taking this position were driven to various expedients and subterfuges of argument. At times some of them claimed that there are really three Gods in one person, while others claimed that there are really three persons in one God, and not being able to explain either of the nonsensical statements, they have resorted to that word so useful to error and superstition, namely, "Mystery," "Mystery." They tell us that the matter of the Trinity is so mysterious that neither they nor anyone need to understand it. If they do not understand it they, indeed, should not discuss it; but this should not hinder others who can understand it, and who see most clearly that the entire mystery is of their own making; that the Bible teaching on the subject is most clear, simple, harmonious and satisfactory.

When the Apostle discusses the question of God he says to us, There is one living and true God, not three! He proceeds to say that this one living and true God is the Father; then he adds that there is one Lord Jesus Christ. (I Cor. 8:6.) As we have already seen this same Apostle declares that the Father highly exalted the Lord Jesus and gave him a name which is above every name; that all men should honor the Son even as they honor the Father. (Phil. 2:9,10; John 5:23.) This means that there are two persons, for in no other way could one exalt and honor another; and if the Son is to be honored as is the Father it follows, as other Scriptures show, that he is now partaker of the divine nature and that he was exalted to this high honor and dignity--"far above angels, principalities and powers"--as a reward for his obedience to the Father's will, in having come into the world and redeemed mankind at the cost of his own life in pursuance of the divine purposes. This we have already seen from John 1:1--that our Lord, before he came into the world, before the world was made by him as the Father's agent, was the Logos, the Word, the Messenger of the God, Jehovah, and that he was a God, a mighty one, superior to angels, the one "by whom all things were made that were made; and without him was not anything made that was made."

It will be noticed that the Apostle, in speaking of the Father and the Son, refers to them as separate persons, and that he does not refer to the holy Spirit as another God, nor as the third part of God. Not that the Apostle ignores the holy Spirit however, for throughout all of his epistles it is recognized as the Spirit of the Father and the Spirit of the Son, representing both Father and Son in the Church. Nor are we to understand that the holy Spirit is a spirit being--as when we read, "God is a spirit"--but that the word used signifies the spirit of a being, the power, influence, will, purpose, strength or whatever proceeds from the person. The holy Spirit is said to proceed from the Father and from the Son as an influence or power, and this influence or power in the Church of consecrated believers operates in turn upon those with whom they mingle. It is always a good and holy spirit or influence, and is thus clearly distinct from the spirit of the world,

R4165 : page 137

the disposition of the world, the influence of the world, the spirit of sin, the spirit of anti-Christ, etc.

"THE HOLY SPIRIT WAS NOT YET GIVEN"

Our Lord gently broke to his sorrowing, bewildered disciples the news of his prospective departure to the Father who sent him. They did not ask where, for they believed his word, that he had come forth from the Father and that he would return to the Father who sent him. But sorrow had filled their hearts. What would they do without the Lord! How could the promise of the Kingdom ever be fulfilled if he went away! Had they been following a delusion for three years? They would not doubt the Lord, but they were perplexed. Our Lord, therefore, explained that if they understood matters properly, it would relieve them of much of their distress, as it really was to their advantage, in their interest, that he should go away. Had he not gone away it would have been impossible for the Father to beget them of the Spirit and recognize them as sons of God; hence it would not have been possible for them ever to be more than human beings, ever to become spirit beings or partakers of the divine nature, together with its glories and honors. Indeed, without the departure of our Lord it would have been impossible for them to attain even to human restitution, for the entire work of salvation, both as respects the Church and the world, was dependent upon our Lord's fulfilling the demands of justice. On the following day, as the Lamb of God, he died for the sin of Adam, which rested upon the entire race, and on the third day the Father raised him up by his own power. In this great transaction on our behalf a most important work was accomplished; but the benefits of that work, under the divine arrangement, could not come either to the Church or to the world, until first our Lord would ascend on high and appear in the presence of the Father and present the merit of his sacrifice as an oblation on behalf of his people. Had Jesus remained with his followers all through this age, even as a spirit being (as he was with them during the forty days), no one could have been begotten of the holy Spirit. It was necessary for Christ to ascend and present the merit of his sacrifice before we could be accepted and adopted, before we could receive the holy Spirit.

When the apostles received the holy Spirit at Pentecost, they said, "This is that which was spoken of by the Prophet Joel"--not, This is he who was spoken of by the Prophet Joel. They called it a baptism with the holy Spirit! A baptism with a person is not a conceivable or proper thought; nor could it be a proper thought that the holy Spirit as a person is personally present in each believer's heart! Whenever we attach the thought of personality it implies place. Thus we see that God is a spirit, not that God is spirit; but we do not speak of the holy Spirit as being separate, as though it were a person separate and distinct from the Father and from the Son; it is referred to in the Scriptures as the Spirit of God, belonging to God, emanating from God; a Spirit of Christ, emanating from Christ; a Spirit or influence or power which is all pervasive, which can exercise itself in any place or in any number of places at any time and perform any kind of work or mission. How much more satisfactory is the true thought respecting the holy Spirit than the absurd and unscriptural ones! We might remark in this connection that the word "him" of verse 7 in the Greek could, with equal propriety, be translated "it"--"I will send it unto you" --nevertheless, we have no objection whatever to urge against the use of the word Him, since this holy Spirit or influence is of or from him, the Father. Similarly the word "he" in verse 8 could, with equal propriety, according to the Greek, be translated "it."

NOT THE SPIRIT OF THE WORLD

Among the various false ideas of the operations of the holy Spirit is one which claims that the holy Spirit as a person has been busy going hither and thither all through this Gospel Age convincing people of sin and converting them to righteousness. Some go so far in the erroneous thought as to tell us that no one could be converted from sin unless God's holy

Spirit miraculously operated upon him. If these thoughts approximated the truth in any degree they would imply that God alone is responsible for the fact that the world is not converted today, because the holy Spirit has failed to do its part in converting and reproving and convicting. But all this is a serious mistake.

The holy Spirit does not operate at all in the hearts of the world; but, as our Lord declares, It shall be in you, his disciples, the Spirit of the Father, the Spirit or disposition of the Son, the spirit of the truth, the spirit of a sane mind, the spirit of holiness to the Lord. None of these qualities of the holy Spirit is found in the sinful world; they belong to and are intended only for the "sanctified in Christ Jesus." The power of God operates upon the hearts that are fully consecrated to him, energizing them, cleansing them, separating them from the spirit of the world and using them in the divine service. The spirit of the world is the spirit of sin and selfishness; the Spirit of the Lord is the spirit of holiness and consecration to the divine will.

"HE WILL REPROVE THE WORLD"

How, then, will the holy Spirit in you reprove them? We answer that all of the Church, begotten of the holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reproves the world is the holiness

R4166 : page 137

of the Church. The Spirit of the Lord, the disposition of the Lord in his people, brings reproof to those who are living in sin. It was so in our Lord's case, as he declared. The Father's Spirit was imparted to him in this special sense at the time of his baptism; as John testified, "I beheld the holy Spirit descending and resting upon him and abiding." He received the Father's Spirit without measure, without limitation, for, as the perfect one, in the image and likeness of God, he could receive the Spirit of God in full measure. We, on the contrary, imperfect, defective through the fall, can receive the Spirit only in limited measure because of our defects--some more and some less; but, thank God, it is the privilege of each to be more and more filled with the holy Spirit and sanctified by it as the days go by. Our Lord's light, which he let shine before men, was a great one. Our lights are feeble in comparison; but we are to emulate our Lord's example, and be more and more filled with the spirit of the truth, the light of

R4166 : page 138

the truth, and let it shine forth with wisdom upon all those who are in range of our influence.

The effect of this will be three-fold, as stated in verses 8-11.

(1) "It will reprove the world of sin"--that is to say, it will make the world conscious of its sinful condition; it will show to the world more and more the exceeding sinfulness of sin. Many of the world have so lost the image of God and are so devoid of conscience that they cannot with great distinctness discriminate between honesty and dishonesty, between truth and falsity, between righteousness and sin. The world has been in the habit of measuring itself with itself; but now in Christ and his Church the Lord has established a new standard for the world; and the Church, not only by its words, but also by its actions, is to uphold the glorious standards of the Lord's words along the lines of justice and love.

(2) It is not enough that the world be convicted of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of righteousness is possible and that the difficulty in attaining it is due to the fallen nature. The world is to be convinced that righteousness is the proper standard, the only one which God could recognize, and that in his wonderful plan he has arranged for eternal life to be granted only to the righteous. In this connection it is unavoidable that those who give the instruction, the spirit-enlightened ones, will find it necessary to make clear that no one can come into accord with the Father through any works of righteousness of his own, but that the forgiveness, the covering for sins provided through the merit of Christ's sacrifice is necessary.

(3) The Spirit of the Lord in his people will convince their neighbors, all who come within the range of their light and their message, that the present life is not all that there is, that there is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. Whoever hears this message must concede its reasonableness, and it becomes a basis for joy and hope to all those who desire eternal life. Such as are rightly and deeply exercised by these convictions will seek the Lord and his various means of grace in the present life that they may also have their judgment and trial as part of the Church. But such as are not thus exercised or influenced are to be instructed through the Church; in proportion, however, as they have light or knowledge they have responsibility. In God's plan he has provided a day of judgment in the future for the world, in which all shall have full opportunity of being judged, of being tested along the lines of their loyalty to the Lord. Nevertheless their conduct in the present life has to do with that future judgment or trial. In proportion as they may disobey their conscience and fail to follow the leadings of the truth in the present

time, they will have stripes, difficulties to overcome in the future, and to whatever extent they now seek to live in accord with righteousness they will lay up for themselves a blessing which shall assist them in that day of judgment.

"BECAUSE THEY BELIEVED NOT"

The holy Spirit of truth in the Church will make known to the world that their continuance in the attitude of sinners, "children of wrath," is because they do not believe in and accept of Christ and his meritorious sacrifice for sin. The holy Spirit in the Church will make known to the world that there is such a thing as righteousness, an imputed righteousness which has been secured by our Lord Jesus through his sacrifice, which he presented before the Father. The holy Spirit in the Church will instruct the world that the present order of things cannot continue, that a new order of things will be ushered in at the second advent of our Lord, as he has already redeemed the world, thus securing the legal right to dispossess Satan, the prince of the present order of evil.

"HE WILL SHOW YOU THINGS TO COME"

Our Lord prepared his followers for a still larger amount of instruction after his ascension than they had received from him during his presence. He explains that the necessity for this was their unpreparedness until they should be endued with power from on high. Until this they would be natural men, and, as the Apostle points out, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." This is the explanation, then, of why our Lord Jesus did not present as deep teachings along spiritual lines as did some of the apostles. It was not inability on his part to present them, but those truths would have been meat out of season to his disciples, which might have choked them, injured them. Hence the deeper things of our Lord's teachings were stated considerably in parabolic form, which would not hurt them at the time and which later they would come to appreciate and understand. Thus he said again, "I have told you earthly things and ye believed not [are unable to receive them], how would you believe if I told you of heavenly things?"--John 3:12.

But the spirit of truth, when it shall come, will guide you into all truth, yet it will be only a channel and not an authority, for it will make known to you various features of the divine plan and these will include things not yet made manifest to you, but which in due time will be brought to your attention through the Word and through the influence of the holy Spirit. I shall be glorified by this holy Spirit, for it will be my things that will be shown unto you, for all things that the Father hath are mine; therefore, said I, that he [it] shall take of mine and shall show them unto you. Note in this statement the prominence of the Father. All things are of the Father, but the Father hath made the Son joint-heir with him, his associate, and nothing is said to belong to the holy Spirit, because it is merely the divine channel or agency through which communications, blessings, instructions, etc., will be communicated. The holy Spirit is not a person, but the spirit or influence or power of the Almighty God and his everlasting Son, our Lord. For a full discussion of this subject see SCRIPTURE STUDIES, Vol. V., Chap. VIII.

"GIVE YOU ANOTHER COMFORTER"

Our Golden Text is beautiful, helpful. Indeed, our Lord explains that the holy Spirit as a comforting influence, as a guide, as an instructor and helper to the Lord's people in the narrow way would be a gift from the Father. This agrees with the Apostle's statement in the record of the Pentecostal blessing. Explaining

the matter, the Apostle Peter said that our Lord, having been exalted to the right hand of divine power, received this holy Spirit, power, from the Father and shed it forth or sprayed it forth upon his followers at Pentecost. These descriptions fit well to the right view of the holy Spirit, but are very much out of line with the wrong view, that the holy Spirit is a person. How could a person be sprayed or shed forth! How could one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift! The inconsistency of the error is very manifest as soon as our eyes open to its falsity. But how beautiful is the true thought; that as soon as our Lord Jesus had appeared before the Father as our Advocate and had presented at the Mercy Seat the merit of his sacrifice on our behalf, the Father was well pleased to grant his holy Spirit, his holy influence and power upon us, and adopt us into his family and treat us as sons!

How precious is the thought that the Pentecostal blessing was not merely for those who received it, but for the entire Church, as shown in the type! The kings, as well as the priests, in the olden times were anointed, set apart to special service, and Christ and his Church are the true kings and the true priests of the Melchizedec order, through whose ministries as kings and priests all the families of the earth will be blessed. Our Lord is the Head, we are his members in particular. The coming of the holy Spirit upon him to fit and prepare him to be the King, to fit and prepare him to be the Priest of the Melchizedec order, was symbolized in the type by the anointing of oil. Thus the Prophet speaks of this anointing as being poured upon Aaron's head and running down his beard even unto the skirts of his garments. This, as we see, represents the adoption of the holy Spirit, which came upon our Lord Jesus the Head at his baptism, and which was shed forth at Pentecost upon all those who were ready and waiting to be accepted as his members, and we who since have believed on him through their word have come into membership in the same Body and have received of the same anointing; and "this anointing which ye received of him abideth in you," and shall be in you. This anointing did not represent a person, but an influence and blessing.

What a satisfaction, what a comfort has come to the Lord's people through their privilege of being used by him and adopted into his family by the begetting of the holy Spirit, the adoption of the holy Spirit, the anointing of the holy Spirit, the holy influence, the

R4167 : page 139

blessing of the Father and of the Son, guiding our judgments, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious plan of salvation for ourselves and all the families of the earth!

This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the age, age-lasting, for the entire period. How glad we are that this is so, and how blessed are the instructions and guidance which we have enjoyed! Truly, as our Lord said, the holy Spirit shows us things to come, and explains to us things that are past. How many of our blessings are along the line of appreciation of coming things--the Millennial Kingdom, the times of restitution, the uplifting and strengthening of all the families of the earth!

===================

R4167 : page 139

OUR LORD BETRAYED AND DENIED

--JOHN 18:1-27.--MAY 17.--

Golden Text:--"Jesus said unto them, The Son of man shall be betrayed into the hands of men."--Matt. 17:22.

TODAY'S lesson constitutes one of the saddest chapters in history. It reveals to us the depths of human ingratitude, selfishness, weakness, and fear to a remarkable degree. Nevertheless, it is a most helpful lesson to those who are in the right attitude of heart to receive it, because it warns against weaknesses more or less common to all and against dangers to which all are exposed. It emphasizes our Lord's words to the twelve apostles, words which are applicable also to all of his followers--"Watch and pray, lest ye enter into temptation." And in respect to the Apostle Peter's experience and our Lord's magnanimity in dealing with him, the lesson gives encouragement to others who, like Peter, have strayed from the right path unwisely.

To get the proper bearings of this lesson we go back to the early hours of the same evening when Jesus and his chosen twelve met to eat the Passover Supper. For three years our Lord had been training those twelve men, preparing them to be his representatives in the world, his mouthpieces to the Church. They had seen his power, known his teachings and themselves had exercised the power of healing and casting out devils, his power operating through them. He had been on the alert to instruct them as to the need of humility; that they must become as little children, simple, earnest and obedient in order to be fitted for the Kingdom which they were called to share with him. On several occasions he had been obliged to call to their attention the necessity for meekness and humility, as he perceived the spirit of ambition and rivalry amongst them. On this last evening which he would spend with them in the flesh he had noted with regret that when assembling for the Passover Supper they had neglected the usual hospitalities of the time not only toward each other but also toward him, their Leader, their Master whom they professed to believe was the special Son of God, the Messiah. They had neglected to wash one another's feet and his feet, a custom, almost a necessity to comfort in that dusty land, where sandals are worn instead of shoes.

"I, YOUR LORD--SERVANT OF ALL"

Forgetful of his own weight of care and sorrow, and anxious for the welfare of his followers, Jesus improved the opportunity to teach them all a great lesson in humility. He took water in a basin and a towel and did the feet-washing, while the disciples, ashamed, confused,

R4167 : page 140

knew not what to say or do under the circumstances, except Peter, who protested that he could not thus have the Master act as his servant; but when Jesus explained that there was a symbolical meaning to the matter, Peter also was anxious for the washing. Lest they should fail to get the lesson, our Lord, after he had finished, explained it, saying, If I, your Lord and Master, have washed your feet, have displayed humility and willingness to serve any of you in the most menial capacity, you surely ought to be willing to follow the same example with one another, and to perform the most menial service for one another, even to the extent of washing one another's feet, as opportunity may offer.

It was not long before this that Jesus, talking to the apostles, told them plainly that he would be delivered up to the authorities and that the disciples would all forsake him. This seemed a hard statement to the apostles; an intimation that Jesus lacked confidence in them, and it was the impulsive Peter who spoke up and declared that although all should deny the Lord and forsake him he would never do so. It was then that our Lord prophetically told him that before the second cock crowing at night he would deny his Master, and assured him that Satan desired to capture him, but that he was praying for him that his faith would not fail. Surely these statements were of value to the Apostle in his hour of temptation; surely they helped to put all the apostles on guard against what was to be expected.

"LORD, IS IT I? LORD, IS IT I?"

Proceeding further in his cautioning our Lord declared, "Verily I say unto you, one of you shall betray me!" What consternation must have prevailed! Could it be that amongst those who were so highly favored of the Lord and so long associated with him there could be one so base as to deny his Lord?

Let us not lose the force of this lesson; let us remember that the Lord's disciples down through the Gospel Age have been as the Apostle here declares of the twelve, "Men of like passions with you," men from the common walks of life, neither above nor below the average standard of human imperfection! Let us remember that the same Lord who cautioned those twelve respecting the trials coming upon them is still mindful of his Church, his flock, and we may suppose especially mindful of all who are in any prominent place of responsibility amongst the brethren. He still guards us, warns us, seeks to keep us from falling under the power of the Adversary. He still prays for his faithful, those who at heart are loyal to him, but who have weaknesses of the flesh which are liable to make their temptations more severe. As our Lord's interest in and efforts for the apostles increased as they neared the special hour of their temptation, so we may be sure that it is also with respect to his Church in general today, when the last members of his Body, the "feet of him," are approaching the crucial hour, "The hour of temptation that cometh upon the whole world to try them."--Rev. 3:10.

The Master does not speak to us in audible tones, as he did to those twelve, but has he not spoken to us with equal force and earnestness? Do not the words and actions of the Lord to those disciples come to us today with the same lesson and with as much force as they bore to them? Have we not, in addition to these examples and warnings, special declarations of the Scriptures respecting the end of the age? Did not our Lord, in the parable of the suitable and unsuitable fish, explain to us that in the end of this Gospel Age there would be a separation of those in the Gospel net? Does he not again in the parable of the wheat and tares tell us of the separation due to take place in the harvest time of this Gospel Age, when only the true and the ripe wheat will be gathered into the barn? Does he not through the Apostle forewarn us that in the end of the age perilous times shall come because men will be lovers of their own selves--selfish, ambitious--lovers of pleasure more than lovers of God? (2 Tim. 3:1,2.) Does he not tell us that it would be at the time in the divine plan when God would send [permit] strong delusions, so that all might believe a lie who shall not have received the truth in the love of it and with zeal? --2 Thess. 2:11.

"THE HOUR OF TEMPTATION THAT SHALL TRY"

Does he not also tell us that the temptations of this hour will be such as would, if it were possible, deceive the "very Elect," but that in their case it will not be possible because of their love, their zeal and the consequent blessings and privileges that divine favor will provide for them! And if to Peter special encouragement was given--"I have prayed for thee that thy faith fail not"--have we not a full equivalent of this in the Scriptural assurance, "Lo, I am with you alway," "My grace is sufficient for thee; my strength is made perfect in your weakness"? (Matt. 28:30; 2 Cor. 12:9.) Surely we have much advantage every way over the apostles in their trial, and this advantage is emphasized in the fact that their trial came upon them before their anointing with the holy Spirit, whereas our testings come to us at the time we are of the anointed Body. When we now look out into the future and hear the message, "The morning cometh, but a night also" (Isa. 21:12), we may well be forewarned as to what to expect in that short night of trouble which will affect the consecrated followers before it reaches the world in general. We must expect in this hour of trial that "a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee"; yet we must remember that this promise is limited to the class specified, to those who have made the Lord, even the Most High, their refuge and habitation; for no evil can come nigh their dwelling place. (Psa. 91:7,9.) Therefore, dearly beloved, putting on the whole armor of God that we may be able to stand in this evil day, we will need to watch unto prayer for ourselves and for those over whom the holy Spirit hath made us overseers, that we may feed the flock of God, which he hath purchased with the blood of his own Son.--Acts 20:28, Diaglott.

As the eating of a meal together was a pledge of

R4168 : page 141

faithfulness, so for the Master to dip a special sop was a special mark of favor, and this was given to Judas at the supper to indicate the one who would betray the Lord. We can better imagine than describe how the apostles, in various tones, asked the Lord, "Is it I?" and how Judas likewise asked the same question! We can imagine the look of our Lord's eye as he gave him the sop, saying in action and look, Judas, why do you resist the loving kindnesses which I have bestowed upon you? You have professed to be my friend and disciple; I surely have done the part of a friend toward you. That glance and that sop should have overwhelmed the selfish Judas, but as the mercy of the Lord, in the taking away of the plagues from Pharaoh had so much the more hardened Pharaoh's heart, so every additional manifestation of our Lord's humility and kindness seems to have had the effect of hardening the heart of Judas. In answer to our Lord's glance and sop Judas, so far from repenting, was more embittered, more determined to carry out his program. It shone in his eye; our Lord read his thoughts and answered in the words, "What thou doest, do quickly."

Let us not lose the lesson in its application and bearing upon the Lord's people of today. If any amongst the consecrated are cultivating selfishness and personal ambition, they are preparing themselves for such a termination as that of Judas. The influence of the spirit they are cultivating will lead them further and further from sympathy with the Lord's cause and the faithful brethren until, like Judas, they shall be ready to sell the truth for a little personal advantage. And when such a condition of heart has been reached by those who were once enlightened and have tasted of the good Word of God and the powers of the age to come, no power will hinder them from going to the limit of their evil course. Their minds become so poisoned against the truth that the very sops of favor animate them the more toward evil. As in Judas' case we read that then Satan entered into him, so with a similar class here; we may expect the Adversary to get fuller power and control over them.

THE LESSONS OF GETHSEMANE

One would think that the impressive lessons of that night would have so filled the minds of the apostles and made them so alert that sleep would have been far from their eyes. But not so; they scarcely understood how to take the Master's words; he had said so many remarkable things which they did not comprehend; it seemed so incomprehensible that he who had come to be the Messiah and reign should be betrayed and crucified, and that they whom he had promised should sit with him in his throne should all forsake him and flee. Hence the repeated instruction that they should watch and pray made little impression. Even the three special friends of Jesus, the ones whom he made his special confidants and took with him to the Mount of Transfiguration on another special occasion without the others--even these three slumbered, except as from time to time the Lord visited them and awakened them and they noted certain incidents which they recorded for us.

"LEST ANY ROOT OF BITTERNESS SPRING UP"

How is it now? The night of trouble nearing, the hour of trial that shall try all that dwell upon the face of the whole earth coming close, and with the many warnings of the Master through the Word that we should watch and pray lest we enter into temptation!--how is it with us? Alas! many of those who, like Peter, James and John, have been specially favored of the Lord, especially near to him, fail to realize the importance of the time in which we are living, fail to realize that the foretold temptations are about to come upon them and that, like Peter, they will be in great danger of being swept away, sifted out from amongst the Lord's faithful.

We can imagine our Lord's condition to some extent. His great hour of trial was upon him; he realized it to the full; it meant not only that his own faithfulness, past and present and on the day following, would decide respecting his loyalty to the Father and his right to obtain the high reward of glory, honor and immortality, but it meant additionally that the interests of the whole world of mankind were in the balance! Victory would mean eventually the deliverance of all the prisoners in bondage to sin and death; failure would mean the loss of everything! Can we wonder that his soul was exceeding sorrowful, and that in his intensity of feeling bloody perspiration oozed from his pores? Ah, dear Master! Well was it written of him, "Of the people there was none with me." Even his most intimate and most beloved disciples failed to appreciate the conditions and to render him the sympathetic aid which he craved. What would those disciples afterward not have given to have had back the opportunity of ministering to their Lord in his hour of trial! What a privilege they let slip! There is a lesson here for us also, for although the Master is not in the flesh and will suffer no more, some of his members are still in the flesh, some who must suffer with him if they would reign with him. Our sufferings are not all just like those of the Master, nor are they just the same with each of us; each has his own experiences to prove, to test, to fit, to polish him that he may be made meet for the Master's use. Have we, each for the other, that sympathy, that yearning love which would lead us to help one another and to bear one another's burdens and thus to fulfil the Law of Christ, the Law of Love? or have we the Judas spirit to injure? or have we the spirit of slothful indifference and lack of appreciation which would lead us to slumber while the interests of others of the Body are at stake, while the brethren are suffering and are in trial? Our practical answer to these questions the Lord is looking for, and his love and his favor will be upon those who manifest most of his Spirit. To us much has been given, in that the hour of testing along these lines comes to us after we have received the anointing of the holy Spirit. Of us correspondingly more will be expected

R4168 : page 142

--"We ought also to lay down our lives for the brethren."

AN ANGEL MINISTERED UNTO HIM

When our Lord in his agony prayed the Father, "If it be possible let this cup pass from me," we are not to suppose that he meant the cup of death, for he had already explained to his disciples that this death was necessary, and that he had come into the world for this very purpose. What, then, was the cup which he asked might pass from him? We reply that quite probably he referred to the particular ignominy which would be associated with his crucifixion; which would attach to his execution as a blasphemer against God and between two thieves. Another Scripture gives us to understand that the severity of our Lord's anguish was in respect to his own faithfulness, upon which depended his resurrection. If he failed in even one little item, one jot or tittle of the Law, his own life would have been condemned and forfeited as much as was Adam's and as a result he would have had no resurrection and no future life, and the whole work, for which he had come into the world, would have been a failure. The Scripture we refer to says, "Who in the days of his flesh offered up strong crying and tears unto him who was able to save him from [out of] death. And he was heard in respect to the thing which he feared." Although none of his disciples gathered around him to assure him that he had been without spot and blemish and that every act of his life had been in full conformity to the divine will, God more than made up to him such encouragement by sending specially an angel, who ministered unto him, who served him in respect to the thing which he feared, who therefore must have given him assurance from the Father that he had been faithful, that he was approved.

On the strength of that assurance our Lord arose firm, calm, strong for all the coming events of that night and the next day up to the moment of his death. And so it should be with us: Properly there should be some anxiety in respect to the future; the Lord will not be pleased if we are careless as respects the matter of making our calling and election sure. We are to appreciate life, and particularly the life more abundant which has been promised to us if we prove faithful. We are so to appreciate this that our eyes will be toward the Lord for such ministrations of his love and favor as will give us assurance that we are still his and that the glorious hopes and promises are still ours. And his assurances or comfort may not come through earthly ministrations; the Lord himself will see to it that every member of his Body who is deeply earnest and anxious on the subject will have the proper witness of the Spirit, the proper testimony to his heart of his continued acceptance and faithfulness.

JESUS BETRAYED WITH A KISS

Treachery is universally despised and properly so, hence Satan, the traitor to God, and Judas, the traitor to our Lord Jesus, stand out prominently as representatives of that condition of mind and heart which should be shunned by all, the condition of heart which the Lord declares merits and shall have the Second Death, everlasting destruction. From the various Gospel records we find that Judas, leaving the company of the Lord and the eleven apostles, went again to the Chief Priests, with whom he had already been in conference. He finished the bargain and became the guide of a band of temple guards or temple policemen and their followers. These, armed with their clubs or maces, took with them lights needed for the searching of the foliage, although the moon was at its full. From the

R4169 : page 142

standpoint of the rulers the midnight hour was the most favorable because a large concourse of people then in Jerusalem for the Feast of Passover included many who knew Jesus and had been witnesses of his miracles and his arrest in day time might have led to a tumult. Our Lord probably went to the Garden because it belonged to a friend and because in the open his disciples would have a better opportunity for escape from arrest; though it does not appear that there was any special endeavor to make an arrest, except that mentioned by Mark of a young man who followed with the crowd as they led Jesus away and who had on a long, loose garment, and when they laid hold upon it he fled from them naked. This is supposed to have been John Mark, the writer of the Gospel of Mark, and that he lived on the premises of which the Gethsemane Garden was a part.

Our Lord's agony, prayer and comforting at an end, he returned to the apostles, saying, "Sleep on now, and take your rest." Your opportunity for watching with me or speaking a word of comfort has passed; your opportunity for waking your own hearts and minds to prayer as a safeguard against coming trials and testings is past. Behold the band of those who will arrest me! A little ahead of the band came Judas, who indicated the Master by the traitorous kiss, which John, for very shame, did not record. Judas, finding his deception recognized as the Master said, "Betrayest thou the Son of man with a kiss?" left him and joined the band who had come for his arrest, while Jesus, coming out of the cover into the open, said, "Whom seek ye?" After he had answered their reply, saying, "I am he, let these my friends go their way," we read that the men went backward and fell on the ground. This was doubtless the result of a power our Lord exercised upon them, the power by which he might have resisted them entirely had he so desired. What he did was sufficient to show them and his apostles that his surrender was not one of necessity, but that the Father's will might be done.

Awhile before Jesus had said that they should have some swords, and, finding that there were two, he said they were enough. The Apostle Peter was evidently the bearer of one of these and as the armed men approached the Lord, Peter used the sword and smote off the ear of Malchus, the servant of the High Priest. This incident was evidently of the Lord's intention to show that his surrender was not because of cowardice on the part of the disciples or himself. It also furnished the opportunity of healing an enemy by our Lord's touch and the opportunity of saying to Peter,

"Put up thy sword; they that take to the sword shall perish by the sword"; in other words, My followers are not to fight with carnal weapons, my Kingdom is not to be established in this manner.

Annas had been the High Priest for a number of years and had been followed in the office by several of his sons and now his son-in-law, Caiaphas, filled the position. Nevertheless, Annas in a certain sense was recognized and hence our Lord was first taken before him. Annas questioned him but did not attempt a judicial investigation. This was had before Caiaphas and apparently in another part of the palace of the High Priest.

It was apparently while our Lord was being examined by Annas that Peter, who warmed himself at the fire, was questioned three times respecting his identity with our Lord as one of his followers, and three times he denied and directly the cock crowing began. Peter heard it, and our Lord, while being led from the presence of Annas to the judgment seat of Caiaphas, looked upon Peter. What a sermon there was in the glance toward Peter! He who had boasted of his courage that he never would deny the Lord had failed. How much weaker he was than he had supposed! How the Lord's prophecy had come true, Before the second cock crowing thou shalt deny me thrice! He went out and wept bitterly, sick at heart and thoroughly ashamed of himself, resolving, no doubt, that he would be less boastful in the future and do more of the watching and praying which the Master had enjoined.

We know not how close parallels to some of these experiences may lie before some of the Lord's dear people now. But let us hope that if any of us should come so sadly short of our own hopes and privileges that the Master would not only pray for us, as he did for Peter, but that he would turn upon us also his glances of reproof, of chiding, and also such glances as would remind us of his sympathy and love that we might not be overwhelmed with our own sense of weakness and shame, but that our repentance, unlike that of Judas, should be like that of Peter, sincere and acceptable to the Lord.

====================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)

Questions on Study II.--The Author of the Atonement.

JUNE 7

(29) Examine the tenth proof-text--Isa. 6:1--and demonstrate what is and what is not its true signification. P.47, last two pars., and P.48.

(30) How should we view Isa. 8:13,14? P.49, par. 1.

(31) Proof-text number 12 is Psalm 110. Examine it and demonstrate the truth respecting its teachings. P.49, pars. 2,3,4.

(32) Since our Lord Jesus is styled the "Great Teacher" and since it is written, "All thy children shall be taught of Jehovah" (Isa. 54:13), is or is not this a proof that our Lord Jesus is there referred to as Jehovah by name? Pp.50-54.

JUNE 14

(33) Find and read one or more Scripture texts containing the word Trinity.

(34) Is it supposable that the doctrine of Trinity is taught in the Bible and yet no such word can be found in it?

(35) Quote the strongest text in the Bible which seemingly implies that there are three Gods instead of one. Compare I John 5:7 with Deuteronomy 5:6-11.

(36) What is the teaching of Trinitarianism--that there is one God who sometimes assumes three distinct manifestations, or three Gods equal in glory and honor? Did you ever know anybody able or willing to give a positive answer to this question? P.54, par. 1.

(37) Explain the force of the Trinity doctrine in the passage, "The head of the woman is the man, the head of the man is Christ and the head of Christ is God." (I Cor. 11:3.) P.55, par. 1.

(38) What objection can be urged against I John 5:7? Does it teach three Gods in one person, or three distinct Gods?

JUNE 21

(39) Were the translators of our Common Version Bible to blame for the insertion of the spurious text? Why not? P.56, par. 1.

(40) Do scholars of all denominations acknowledge that the greater part of I John 5:7 is not a part of the original Bible, but a spurious addition without right or authority? P.56, par. 1.

(41) Which words in that text are spurious?

(42) Would the passage make as good sense or better if the interpolation were omitted? Read the passage corrected. P.56, par. 2.

(43) Mention some of the versions of the New Testament that omit these words and cite the comment by the "Improved Version," also Lang's comment. P.57.

(44) Name some prominent Bible scholars who have pronounced the passage a spurious interpolation. P.57, last par.

(45) Quote Dean Alford's words. P.58, par. 1.

(46) Quote Dr. C. Tischendorf on the subject. P.58, par. 2.

(47) Quote Prof. T. B. Wolsey. P.58, par. 3.

(48) Quote Dr. Adam Clarke on this passage. P.58, par. 4.

(49) Quote John Wesley on this subject. P.58, last par.

(50) Why was there more excuse for misunderstanding on this matter a century or two ago than now? P.58, last par.

JUNE 28

(51) In what sense is there a unity or oneness between the Father and the Son? P.59, par. 1.

(52) Are the Father and the Son spoken of in the Scriptures as equal, in the sense that neither has nor ever had a superiority over the other? P.59, par. 1.

(53) What is implied in the terms Father and Son? P.60, par. 1.

(54) Are all things of the Son and all things by the Father, or vice versa, and what does this statement imply? P.60, par. 1.

(55) The doctrine of the Trinity is called a mystery. Why? In what sense is it mysterious? P.60, par. 2.

(56) Would Satan over-honor Christ? Why, then, would he propagate this error? and what has he effected? P.61, pars. 1,2.

(57) How old is the error on this subject, and how did it get so firm a footing in Christendom? Pp.62, 63.

====================

SEMI-MONTHLY
VOL. XXIX MAY 15 No. 10
A.D. 1908--A.M. 6036

CONTENTS

The Editor's British Tour.........................147
The Memorial Celebration..........................148
Why Our Lord was Crucified........................149
    "They Condemned the Just One"................150
    A Look at the Crucified One...................151
    Seven Words from the Cross....................152
    "It is Finished!".............................153
    Broken-Hearted Literally......................153
"He That Liveth and was Dead".....................154
    "He Descended into Hell"......................155
    Cemeteries--Sleeping-Places...................155
    Resurrection Hopes and Joys...................156
    "Become the First-Fruits".....................156
    "Preached to the Spirits in Prison"...........158

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

R4164 : page 146

NEW POSTAL REGULATIONS

A new postoffice ruling should be known to all our readers. Hereafter newspapers and magazines will not be allowed to keep on their lists the addresses of expired subscriptions --except for a few months: semi-monthlies, such as the WATCH TOWER, three months; quarterlies, such as the Old Theology, six months. If your papers stop coming you will know the reason why.

Subscription lists hereafter must contain the addresses of only those who (1) have paid their money, or (2) have definitely asked for credit, or (3) whose subscriptions have been paid for them at their request. The majority of our subscriptions come under either the first or second of these rules, and we here remark that the publishers are at liberty to extend a credit for another and another year, if the subscriber so requests, but not otherwise. As for the third class; these subscriptions of the Lord's poor are paid for them gladly by Tract Fund donations of those more favored financially. But do not forget that these also under the new regulations must write us yearly requesting this. Look at the address label on your paper and note thereon the time of expiration of your subscription and act accordingly. We prefer to have the "Lord's poor" write us in May each year. As paid subscriptions come at the close of the year this helps to divide the office labors. Remember that we like to have on our List the names of all the interested. Those who donate to the Fund which pays your subscription are delighted to have the privilege of thus serving the fellow-members of the Body of Christ. Therefore let no feeling of false modesty hinder you from making request under these terms if you need so to do. You can no more afford to do without the spiritual food than to starve naturally.

===================

R4169 : page 147

THE EDITOR'S BRITISH TOUR

Kaiser Wilhelm der Grosse.

TO THE DEAR BIBLE HOUSE FAMILY,
ALLEGHENY, PA.

As my train left the Pittsburgh depot your waving handkerchiefs greeted my eyes, assuring me of your Christian love--and that it would go with me. And the echo of your songs stays with me still--"God be with you till we meet again" and "Blest be the tie that binds our hearts in Christian love." Your parting greetings and songs commingled with my prayers for you and all the dear Israel of God, and my thanksgivings to the Great Giver of all good beautifully blended into sweet dreams and refreshing sleep.

The next day, Sunday, April 5th, we reached Lynchburg, Va., where we were met at the depot by about two dozen of the dear brethren and sisters of that vicinity, and soon we were at the Opera House, where a great throng came to hear "The Bible Defended." About 1,000 were present, and it is said several hundred were turned away. We had close attention, and have reason to hope that some received a blessing.

The evening meeting was not advertised, and the audience, therefore, was chiefly of the interested--including some who had come from Norfolk, Suffolk, Richmond and other cities. The discourse on that occasion you already have in the Dispatch and other papers publishing the sermons.

We left at 2.10 Monday morning, and reaching Washington City were surprised to find a delegation representing the Washington ecclesia in the depot, expecting us to change cars there and bent on having us take breakfast with them, which we did. The hour spent in their company was a delightful one, reminding us afresh of what are the usual characteristics of the "Church of the First-born"--everywhere, viz., love and zeal for the Lord and for all who are his.

Six hours later we were with the New York friends. A delegation of four had been appointed to meet us and greet us in the name of the Church, and to provide for our entertainment. Assuring them that such kindness was neither expected nor deserved, we nevertheless were persuaded not to spoil their pleasure by declining the arrangement, and accepted it most heartily. Their arrangements included an evening discourse at Judson Memorial Church. We spoke to an audience of about 600 on the significance of the Passover Memorial, from the text, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you."

After the service we greeted the congregation at the door. About one-half of the number were friends of the Truth--of New York, Brooklyn and nearby cities as far east as Boston and as far south as Philadelphia. The next morning about forty of these bade us "Good-bye" again on the pier, and sang "God be with you till we meet again." These many demonstrations of Christian love by the dear friends everywhere have an humbling effect, as we feel our unworthiness of so much of their kind attention; and it has a stimulating effect, too, in that it encourages us to endeavor still more earnestly to attain the perfect ideals set before us in the Scriptures.

Our first day on this great vessel has been a delightful one, clear, sunshiny, cool, bracing. We have rested, read letters brought from home, tried to get acquainted, and above all have enjoyed sweet fellowship with the Lord--allowing our heart to overflow with thankfulness on our own behalf and on behalf of all the dear Church of Christ, especially those who had asked to be remembered in prayer. With a hot salt water bath we will retire, wishing you all "Good night!" and visiting you in memory as we pray for you each by name and remember what we know of your special needs.

At 3 p.m., April 13th, we reached Plymouth, our landing place. Our journey across the ocean was rather uneventful--apparently nobody seriously seasick. We enjoyed a splendid rest, exercised moderately, slept well and ate with good relish--our zest being enhanced by a large bouquet of handsome flowers beside our plate, the kind gift of our dear Brother Pierson as we started. Brother Zink's company has also added to our enjoyment of the trip. How gracious are the provisions of our Father, "who daily loadeth us with mercies." "Praise the Lord, O my soul, and forget not all his benefits."

England.

Our steamer, "Kaiser der Grosse," was some eight hours late at Plymouth, England, where we took the Express for London, arriving there safely at 9 p.m.

R4170 : page 148

and finding eighteen dear brethren and sisters at the depot waiting to welcome us. And a hearty welcome we received there and also at the Society's depot, where a goodly company gathered. Short speeches were made welcoming us, and we were handed as a donation for the Tract Fund a draft for L.230 ($1,115), a thank-offering to the Lord. We were assured that our objection to collections and solicitations had been duly kept in mind, and that the sum was purely a voluntary one, the result of mere suggestions passed amongst the brethren of the British Isles, and that the amount but feebly expressed the sentiments of the givers, and that it would have been much larger had not many of the dear friends already undertaken all they were financially able in connection with the rent of halls and advertising for the meetings we were to address. We acknowledged our surprise, as well as our deep appreciation of so practical a demonstration of the loving zeal thus manifested. We appropriated to ourself the Apostle's word, assuring them that we had not come seeking a gift, yet we had much pleasure in accepting it, well knowing that the voluntary sacrifices thus undertaken for the Truth's sake would be to the Lord a sacrifice of sweet savor acceptable through our Redeemer, and that corresponding blessings would flow to the givers.

The following night we celebrated the Memorial Supper with 450 friends from London and vicinity, as elsewhere reported. We had a most blessed season of communion with our Lord and each other.

Wednesday, April 15th, we arrived at Bristol, our train being met at the depot by about twenty of the dear friends, who gave us most cordial greetings. We were the guest of Brother Ford and his family and were treated most hospitably. In the afternoon we addressed the interested to the number of about 100, which included probably 50 from neighboring cities. The evening service was for the public specially. It was held in the Y.M.C.A. chapel. Nearly 1000 were present and close attention was given us on "The Overthrow of Satan's Empire."

We left Thursday morning, speeded on our way by the voices of the friends on the railway platform singing, "God be with you till we meet again." Our train stopped at Gloucester, and on the platform we soon found dear ones anxious to grasp our hand and content that we had passed by their request for a meeting because such seemed the providence of God. At Birmingham we had a change of cars and found about a dozen of the friends waiting to greet us and to show us our other train and to tell us that they were preparing for our meetings with them later on.

Yours in the bonds of love divine, C. T. RUSSELL.

===================

R4170 : page 148

THE MEMORIAL CELEBRATION

FOR the first time in thirty-five years the Editor celebrated the Memorial Supper apart from the Allegheny congregation. But we had a blessed season of fellowship and communion of the holy Spirit with the dear friends in London (England), which we will long remember. We reviewed briefly the time from the institution of the Passover more than 3500 years ago to the change from the type to the antitype nearly 1900 years ago, when the Memorial of the unleavened bread and fruit of the vine was instituted amongst spiritual Israelites as a reminder of the broken body and shed blood of our dear Redeemer--"The Lamb of God which taketh away the sin of the world." We recognized not only our Lord's redemptive work, but also that the drinking of his "cup" signified our pledge to suffer with him for the cause of truth and righteousness as a condition precedent to our sharing with him his Kingdom honors and privileges, according to his promise. We also remembered the Jewish Law to the effect that all leaven must be destroyed, burned, before the Passover could properly be observed; and we saw from the Apostle's words that the antitype of this to us is the cleansing of our hearts from anger, malice, hatred, envy, strife, and all works of the flesh and the devil. Then we partook--about 450--sang a hymn, and went to our homes full of solemn thankfulness, but still feasting on our Lamb and resolved to suffer with him that we may also reign with him.

The total number so far reported as having participated in the Memorial this year is 8,393. Those that reported 15 participants or over are as follows:--

New Philadelphia, O.; Weatherford, Tex.; Carbondale, Pa.; Syracuse, N.Y.; Healdsburg, Calif.--15.

Windsor, Ont.; Decatur, Ill.; Abilene, Kans.; Annapolis, Md.; Dundee, Scotland; Cromwell, Conn.; Pt. Huron, Mich.; Tacoma, Wash.; Shawnee, Okla.; Waterbury, Conn.--16.

Oil City, Pa.; Joplin, Mo.; Waukesha, Wis.; Santa Monica, Calif.; Big Sandy, Tex.; Sacramento, Calif.; Spokane, Wash.; Whittier, Calif.; San Rafael, Calif.; Mahaffey, Pa.; Dormantown, Pa.; Easton, Pa.; Butler, Pa.; Ogden, Utah--17.

Chatham, Ont.; Niagara Falls, N.Y. and Ont.; Oakland, Md.; Oldham, Eng.--18.

Rock Island, Ill.; Lima, O.; Nashville, Tenn.; So. Sharon, Pa.; Greenwich, N.Y.; Camberwell, Jamaica; Wermelskirche, Germany--19.

Gloucester, Eng.; Valdosta, Ga.; Rochester, N.Y.--20.

San Jose, Calif.; Medford, Ore.; Omer, Mich.; Auburn, Ind.; Chicago, Ill. (Polish)--21.

Grand Rapids, Mich.; Port Limon, Costa Rica--22.

Everett, Wash.; So. Knoxville, Tenn.--23.

Norfolk, Va.; Omaha, Neb.; Preston, Ont.; Ft. Wayne, Ind.; Vancouver, B.C.--24.

St. Petersburg, Fla.; Lancaster, Pa.; Mansfield, O.; Dallas, Tex.; Jackson, Mich.; Port Clinton, O.; Johnstown, Pa.--25.

Hartford, Conn.; New Brighton, Pa.; New Brunswick, N.J.--26.

Bloomington, Ill.; Tampa, Fla.; Worcester, Mass.; Iola, Kans.--27.

Cedar Rapids, Ia.; Galveston, Tex.; New Albany, Ind.; Milwaukee, Wis.--28.

Harrisburg, Pa.; Muncie, Ind.--29.

Liverpool, England; 30; Edinburgh, Scotland, 30; Sherman, Tex., 30; Cumberland, Md., 33; Birmingham, Ala., 33; Allentown, Pa., 34; Youngstown, O., 35; Springfield, Mass., 35; Autryville, N.C., 35; Hamilton, Ont., 36; Lynn, Mass., 37; Binghamton, N.Y., 38; Wheeling, W.Va., 39; Richmond, Va., 40; San Antonio, Tex., 41; Buffalo, N.Y., 42; Pasadena, Calif., 42; Houston, Tex., 42; Newark, N.J., 43; Tiffin, O., 44; Altoona, Pa., 47; St. Joseph, Mo., 48; Canton, O., 48; Stockholm, Sweden, 49; Denver, Colo., 50; Kansas

City, Mo., 51; San Francisco, Calif., 60; Copenhagen, Denmark, 63; Cincinnati, O., 69; Toronto, Ont., 74; Ballard, Wash., 75; Scranton, Pa., 76; Providence, R.I., 85; Indianapolis, Ind., 90; St. Louis, Mo., 91; New York City, 95; St. Paul, Minn., 103; Cleveland, O., 109; Barmen, Germany, 110; Los Angeles, Calif., 150; Washington, D.C., 155; Philadelphia, Pa., 175; Boston, Mass., 216; Chicago, Ill., 225; Glasgow, Scotland, 263; London, England, 450; Allegheny, Pa., 493.

DEAR BRETHREN:--

Last night two hundred and forty-six of us met together in an upper room in Glasgow and partook of bread and wine in commemoration of our dear Lord's suffering and death and of our participation in the same. In addition, seventeen brothers and sisters, who were prevented by sickness from joining us, were served in their homes. We felt it a solemn occasion, more particularly as we remembered that so few Memorial Suppers can now be held by the Church in the flesh. We called to mind that since the last occasion several of our number have passed beyond the vail, and we rejoiced to know that the time of our own deliverance from this world of sin and sorrow is now so nigh. Pray for us, as we do for you, that we may be found faithful.

The knowledge that our dear Brother Russell, to whom we owe so much in the Lord's providence, was at the same time partaking of the Lord's Supper so near to us, gave us great pleasure. We are praying that our dear Brother's visit may be greatly blessed of the Lord, not only to himself and to us, but also to many who are hungering for the Truth.

With much love in the Lord, yours in the blessed hope, JOHN EDGAR,--Scotland.

DEAR BRETHREN:--

I take great pleasure in sending the report of the Memorial observance at Cleveland. There were 107 participants assembled; two, through infirmity of the flesh, were unable to meet with the others--making in all 109. As each Memorial draws nigh there seems to be a greater appreciation of this blessed privilege and a greater desire that we all assemble at one place, and not be separated into companies for the commemoration of the Lord's broken body and shed blood for the sake of the Church and the world. Truly, "Blest be the tie that binds our hearts in Christian love." And may the Lord grant to each and every one of his children more of his holy Spirit and love, binding our hearts into closer union and fellowship with himself and the brethren.

In our Lord and King, W. K.,--Cleveland, O.

DEAR BROTHER RUSSELL:--

I want to tell you that the little Church or gathering in this place, ten in all, partook of the emblems of our dear Redeemer's flesh and blood. We considered the nearness of the time when, if faithful, we shall be

R4171 : page 149

with our dear Lord and see him as he is. We considered also our part in the sin-offering; how our dear Lord bought us, how we presented ourselves to him, and finally how he, as our High Priest, will offer the blood of the finished sacrifice before the Mercy Seat.

There was one dear brother present who was reared a Roman Catholic, and this was the first time he had commemorated our dear Lord's death. It was good to see him. His face shone with love. It was good to be there. We also remembered our dear Brother Russell and all the dear ones gathered at that time. I think we were all made much stronger in the Lord. With much Christian love,

Your brother, G. A. D.,--Conde, S.D.

===================

R4171 : page 149

WHY OUR LORD WAS CRUCIFIED

--JOHN 19:17-42.--MAY 24--

Golden Text:--"Christ died for our sins according to the Scriptures."--1 Cor. 15:3.

ONE of the most remarkable facts of history is that the most intelligent people of the world, the most highly civilized, recognize as their Leader, their Prophet, Priest and King, one whom they admit was crucified as a malefactor nearly nineteen centuries ago! Still more remarkable is the fact that the doctrines promulgated in his name by his followers lay stress upon the fact that his crucifixion was a part of the divine program; more than this, that his crucifixion was necessary; that by the blood of the cross, by the death of the crucified One, atonement is effected for the sins of the Church and of the world--"He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (I John 2:2.) Indeed, by divine providence we see that the cross of Christ (not the pieces of wood, but the sacrifice made thereon and represented thereby) is the very center of the great salvation which God had prepared for our race before sin entered the world, foreknowing that it would come. The divine sentence was death, and this rested upon Adam and all his posterity. None of the condemned could redeem himself or his brother, hence the divine provision that the Logos should leave the heavenly condition and become a man, that he might redeem man.

The death of the man Christ Jesus in any form would have been a sufficiency to offset the original sentence; but God was pleased to test our dear Redeemer's loyalty to him by arranging that the death should be a peculiarly trying one, a disgraceful one, so that the loyalty of Jesus should thereby be the more particularly demonstrated, both to angels and to men; and so that the Father could be fully justified in rewarding him with the highest exaltation--far above angels, principalities, powers and every name that is named--that all men should honor the Son, even as they honor the Father. It was for this reason, then, that the

death of the cross was intimated in the Scriptures as being the most ignominious--"Cursed is every one that hangeth on a tree." The Apostle implies this added ignominy of the cross in his account of how the Lord left the glory which he had with the Father, humbled himself, took upon himself the form of a servant and was found in fashion a man--"And being found in fashion a man he humbled himself unto death, even the death of the cross. Wherefore God hath highly exalted him." (Phil. 2:7-10.) So far, then, as our dear Redeemer himself was concerned, this disgrace of the cross, which would have been so trying to any noble son and particularly to the Perfect One, became to him a stepping stone to glory, honor and immortality, the divine nature. As for us, it certainly has already exalted our dear Redeemer in the estimation of all truly his and guided by the Word of the Lord. These glory in the Master's faith and obedience thus demonstrated to the last degree. We are aware, however, that the Higher Critics and Evolutionists have no sympathy with any such thought. Considering themselves wise they neglect the wisdom from above, which instructs us that only by this sacrifice of himself our Redeemer presented to the Father the ransom price for father Adam's life and for the lives of all his posterity, forfeited through his disobedience; and that only by this ransom could any of these attain to a resurrection and opportunity for eternal life in harmony with God.

"THEY CONDEMNED THE JUST ONE"

Our lesson does not include the trial of our Lord by the High Priest and the Sanhedrin, nor his presentation to Pilate's court, then at Herod's and his return to Pilate and the endeavors made by that Roman governor for his release. It was only when a riot was feared that Pilate consented that Jesus should be crucified and gave the order therefor, at the same time washing his hands before the multitude, saying, "I am guiltless of the blood of this just person." It was then that the multitude cried out, "His blood be upon us and upon our children," and Jesus was led away for crucifixion.

Jerusalem has several times been destroyed and rebuilt since then, and the levels of some of the streets are quite different from what they then were; yet the Via Dolorosa, or the "sorrowful way," is still pointed out, and also a portion of the archway known as the Arch of Ecce Homo, reputed to have been the place where Pilate stood when, pleading for our Lord's release, he said to the rabid throng, "Behold the man!"--as though he would say, Do you really wish me to crucify such a noble sample of humanity and of your race? Look at him! decide now and finally on the subject! That these traditions are well founded is shown by the fact that in quite recent times excavation made for the foundation of a house on the supposed site of Pilate's palace revealed at a considerable depth an extensive portion of a mosaic pavement of fine work such as would have probably been connected with a palace; and this identifies itself through the statement of John 9:13, which refers to the judgment seat as being in a place "called the Pavement." Herewith we publish a small diagram of the city, from which can be judged the route taken by our Lord and the Roman soldiers who were to crucify him while they went to the "place of a skull" called in the Hebrew language Golgotha, and in the Latin, Calvary. The supposed site is on a hill near Jerusalem, which in the distance has the general contour of a skull, with hollows corresponding to the eye-sockets. Modern scholars are well agreed as to this site, which answers well to the general requirements of the Gospel narrative--outside the city walls, nigh to the city, in a conspicuous position, near a frequented thoroughfare, and still called by the Jews the "place of stoning." Christian tradition from the fifth century fixes this as the place of the stoning of Stephen.

"Must Jesus bear the cross alone,
And all the world go free?"

It was a part of the custom of these crucifixions that the culprit must bear his own cross; and so we read that Jesus bore his until, faint from the nervous strain of the preceding twenty-four hours, without sleep and probably with but little nourishment, and under great strain and exhausted from the beating, he sank under the weight of the cross. If on the one hand we think of the fact that he was perfect, we might suppose that he would have had more strength; but on the other hand we should remember that man in his perfection was not necessarily a giant in size or a Hercules in strength. Quite to the contrary; these abnormal conditions are the expressions, the results of imperfections. We may suppose that a perfect specimen of our race would combine the best qualities of mind and body represented in both the male and the female, and that delicacy, refinement and elegance with moderate strength should be nearer to our conception of perfection. Thus with fruits and vegetables; the largest fruits are frequently the coarsest; the perfect are neither over-sized and coarse-grained nor dwarfs. Our race seems to have left perfection to such a degree that the majority are either too delicate or too coarse. Furthermore, in our Lord's case we are to remember that he had been sacrificing his life for three and a half years;

R4171 : page 151

that vitality had been going out of him for the healing of all kinds of disease. This loss would tend to weaken him. In other words he had been dying for three and a half years and was now on his way to Calvary to finish the matter of surrendering his life in harmony with the Father's will.

Some of our Lord's disciples were onlookers (John, at least, was one), and truly they would have been glad to bear the cross for him. We must suppose that they were hindered from proffering their services by fear of being considered as interfering with the officers of the law. However, in the emergency the soldiers found a countryman on the route whom they compelled to bear the cross after Jesus. This expression might have meant to walk after him, to relieve him of part of the load; or it might have meant for him to carry all the load while the Lord walked on before. But we do know that this enforced task upon Simon was a very precious privilege. How many of the Lord's followers since have almost envied him the opportunity enjoyed! Tradition says that Simon ultimately became a Christian,

R4172 : page 151

that his name was known to the Apostle John and also the part of the country whence he came. The mention of the names of his sons gives strong corroboration to the tradition.--Mark 15:22.

While sympathizing with our Lord and thinking how we should have enjoyed helping to bear his cross, we should not forget in this connection two privileges which he has provided for us. First, he tells us that if we would come after him as his disciples we may share with him in the bearing of the cross of this present time--"Whosoever will be my disciple let him take up his cross and follow me." Then, after believing on the Lord, and being justified by faith, and having peace with God, and realizing the forgiveness of our sins, we are invited to make a full consecration of ourselves, to take up our cross--to cross our own wills and to do the will of the Lord, which is the will of the Father which sent him. Do we appreciate the privilege enough thus to take up our cross daily? Are we still bearing the cross? Is it our resolution that by the Lord's grace we will continue to bear it to the end of the journey, until like him we shall be able to say, "It is finished"--the work given us to do, the privilege of bearing witness to the Word of truth by word and by daily conduct?

The second way of crossbearing is to help others who, as members of the Body of Christ, are his representatives about us in the world. When we see any of these with crosses too heavy for them to bear, crosses under which they will likely sink or have already sunk, let us think of the Master and of how we coveted the privilege of helping him to bear his burdens, and let us hear his voice assuring us that what is done unto one of the least of his disciples in his name is done unto him. Oh, how many helpful words this would mean to many of the burdened and the weak of the Lord's Little Flock! Oh, how many cups of kindness it would imply! How much it would bring of cheer and comfort to some of those whom the Lord recognizes as members of his Body! As one member of our body assists another member in distress, so in the Body of Christ. All the members are to bear one another up, strengthen one another, comfort one another, refresh one another, and generally to make one another ready for the glorious consummation of our hopes in the Kingdom.

A LOOK AT THE CRUCIFIED ONE

Numerous details connected with the crucifixion are enumerated. The time was the third hour, nine o'clock, according to Mark, but the sixth hour or noon according to John. The discrepancy is accounted for by the oriental lack of exactness; or Mark may have referred to the fact that the sentence was pronounced in the third hour, while John's record has to do with the time when our Lord was actually on the cross--after the slow journey, the fastening to the cross, and the making out and attaching the board indicating the charge against our Lord, "This is Jesus of Nazareth, the King of the Jews," and then the subsequent raising of the cross with Jesus on it, all of which would occupy quite a considerable period of time, probably nearly or quite three hours.

The Jewish leaders were disappointed with the placard which appeared on the cross, indicating the crime for which the culprit had been executed. They protested about it, denying that Jesus was the King of the Jews. But the Governor refused to alter the matter; and doubtless he worded it especially as a rebuke to them, for he perceived that for envy, malice, they had delivered Jesus to him for death. He would now shame them. The multitudes could all read the inscription: for according to custom it was written in three languages, in Hebrew, the language of the people; in Latin, the language of the government, and in Greek, the language of the educated of that time. Thus in spite of his enemies, the crucified Jesus was proclaimed the Messiah. Yet how strange! A crucified Messiah! How different are God's ways and means of accomplishing an object from man's ways! Truly, as the heavens are higher than the earth, so are his ways higher than our ways. Had Jesus not died, had he not redeemed us from sin, the most that he could have done as a ransomer would have been to assist man to more reasonable and better lives--but not to eternal life, which had been forfeited through Adam and which could not be recovered except through a redemption. Under the divine plan, however, he who humbled himself to redeem the world is now highly exalted by the Father to his own right hand of power and dignity, and shortly, as the King of Israel and the King of all the world, he will reveal himself to the overthrow of wickedness, to the uplifting of righteousness, and to the assistance of the weak and the poor and the ignorant, for the blessing of all the families of the earth according to the promise.--Gen. 12:3.

Our Lord was made a companion of robbers. The two crucified with him, one at either side, were probably members of the band of Barabbas, and were

R4172 : page 152

probably considered by the people as more or less of heroes. At all events we are not informed that any jests or jibes were hurled at them by the people. Thus it must be with the Lord's followers to this day. We must remember that our Master and his cause are unpopular;

that the learned and influential of the world will be opposed to us, as they were to him, and that this is according to his Word and to the principle upon which the divine plan is being worked out, namely, that if we would reign with him, we must also suffer with him. Crucifixion particulars are not given, and we may be glad of it, for the picture which suggests itself to the mind is horrible enough without any incidental details, and the fact that four writers recorded the main features of the execution, but gave none of the details of the crucifixion itself, is in full accord with the general treatment of such matters in the Bible so different from what would ordinarily be the course of a narrator. Ian MacLaren suggests:--

"There was no death so cruel as that of crucifixion, because the prisoner died not from loss of blood nor in a short space of time, but through the lingering agony of open wounds, the arrested circulation at the extremities, the tension of the nervous system, and the oppression of heart and brain. For five long hours Jesus endured this pain of torn nerves, of intense thirst and of racked body and throbbing brain!"

SEVEN WORDS FROM THE CROSS

It is not to be expected that anyone under such conditions would have much to say. It is quite probable, therefore, that the recorded words or messages of our Lord were the only ones he uttered. These words represent faithfully some of the most important features of our Lord's character and teaching.

What is generally known as the first of these words from the cross is recorded in Luke 23:34. Then said Jesus, "Father, forgive them, for they know not what they do." We have no doubt at all that our Lord's heart was full of a forgiving spirit, but for several reasons we doubt if he ever uttered these words: (1) They are not found in the Greek MSS., Codex Vaticanus, No. 1209 (fourth century), and Codex Alexandrinus (fifth century). (2) These words would not seem to be appropriate, for those who were guilty of our Lord's death were not repentant, and our understanding is that the Scriptures clearly indicate that repentance is necessary to forgiveness. (3) Those who were guilty of our Lord's death did not believe on him nor trust in his merit, and the clear teaching of the Scriptures is that forgiveness must be preceded by faith. (4) It is not recorded that they were of repentant and contrite hearts and that they had turned away from sin; and the clear teaching of the Scripture is that no one is forgiven unless in this attitude of repentance. (5) Our Lord had not yet finished the work of sacrifice, nor had he yet ascended to the Father and presented that sacrifice even on behalf of believers, and hence the Father would not be prepared to forgive the sin. (6) We have no evidence that the sin was forgiven, but every evidence that the prayer of the Jews themselves, "His blood be upon us and upon our children," was answered in the time of trouble which came upon that nation, of which the Apostle says, "Wrath is come upon them to the uttermost."--I Thess. 2:16.

The reputed second word from the cross, "Verily I say unto you today, thou shalt be with me in Paradise,"* is apparently authentic. It was the Lord's message to one of the robbers who confessed his sin and desired the Lord's favor and clemency when he would come into his Kingdom. Our Lord has not yet fully come into his Kingdom; hence the time has not yet come when the thief desired to be remembered. Notwithstanding the dark day and the apparent eclipse of our Lord's life and hopes, he assured the penitent one that he was able to answer his petition and would do so. The fulfilment of that request, as the Scriptures show, will come at our Lord's second advent, when he shall take his great power and reestablish Paradise in the earth, the Paradise which was lost on account of sin, but which was redeemed by the precious blood. Then the penitent thief will come forth; yea, the Scriptures tell us that all that are in their graves shall hear the voice of the Son of man and shall come forth; and this call will include the other thief also. They will come forth to the favorable conditions of the Millennial Kingdom; but we may be sure that the penitent one will have an advantage over the other and a special reward, too, for ministering a word of comfort to our Redeemer in his dying hour.

"BEHOLD THY SON!" "BEHOLD THY MOTHER!"

Mary, our Lord's mother, and John, his beloved disciple, evidently were standing not far from the cross, doubtless weeping and surely sorrowing. But

---

*Note corrected punctuation. See DAWN-STUDIES, Vol. VI., p.667

our Lord, so far from thinking of himself and his own anguish, was thinking of others. As during his ministry he had gone about doing good, so in his dying hour here he thought of the good, the welfare of others, and in the above words committed his mother to the care of the loving disciple. Beautiful is the lesson! How it shows us the largeness of our Lord's heart and sympathy, and how it teaches us not to be entirely engrossed with our own trials and difficulties, large and small, but rather to be burden-bearers of others, allowing our sympathies, our thoughts and our plans to be active for the blessing of all those who in any measure are under our care in matters temporal or spiritual!

"My God, my God, why hast thou forsaken me!" These words are known as the fourth word or message from the cross. They mark to us the depth of our Lord's anguish. He was dying as the sinner's redemption price, as the substitute, in order that God might be just and the justifier of all who believe in Jesus, and that he might grant them in due time a resurrection from the dead and a return to the Father's favor and to eternal life--to all that was lost in Adam. To be our substitute he must in everything suffer all that we were doomed to suffer as sinners. This included not only his loss of life, but also his cutting off from all fellowship with the Father. A moment, as it were, would

R4173 : page 153

do; but there must come that moment of darkness, of separation, and we may readily understand that this was the darkest moment in all of our Lord's experiences, still darker than Gethsemane, which was merely a foreshadowing of this experience. How glad we are that we can see the philosophy, the reason why this experience came to our Lord! And as we realize this, may it more and more fill our hearts with appreciation of the blessings which are ours through Christ; the privilege of return to the Father's fellowship and love, so that we can apply to ourselves the Master's words, "The Father himself loveth you." (John 16:27.) There is nothing in this dying word of our Lord that would suggest insincerity on his part, and surely nothing in it that would suggest the doctrine of the Trinity! It is in perfect keeping, however, with all that he said on the subject of his relationship to the Father.

The fifth word: "I thirst." This expression calls forcibly to mind several facts: (1) Exposed to the heat of the sun, with but slight covering and under nervous excitement and pain, thirst must have been one of the principal elements of torture to the crucified. (2) When we think of the fact that our Lord had been the active agent of Jehovah in the great work of creation of all things, including water, the Master's voluntary humiliation and resignation to thirst--yea, to die on behalf of the rebels of the realm--is a remarkable illustration of his love for mankind. This cry of thirst, we are told, was uttered when he knew that all things had been finished, when all of the work which had been given him to do had been accomplished--and not until then might he refer to his own condition. Even this cry was in fulfilment of the prediction of Psalm 69:21. Our Lord had refused the stupefying draught, but now accepted the refreshment given him from a sponge lifted to his lips on a reed, probably two and one-third feet long. As we think of this matter let us remember that our Lord hungered and thirsted that we, with all for whom he died, might have the water of life and the bread of life--might attain eternal life!

"IT IS FINISHED"

This sixth word was one of triumph. He had finished the work which the Father had given him to do; he had been loyal from first to last, self-sacrificing. He was glad, surely, that his earthly course was at an end, glad because it ended in victory and because this meant ultimately the blessing of the world of mankind and their release from the power of sin and death and the Adversary. It might be said in this sense of the word that our Lord began his work when he left the heavenly courts and humbled himself to take the human nature; and that it progressed during the period of his attaining manhood's estate, thirty years: however, Scripturally considered, the work that was finished was the work of sacrifice which began at Jordan when he was baptized, when he made a full consecration of himself even unto death. Just before his crucifixion he had said, "I have a baptism to be accomplished and how am I straightened until it be finished." Three and a half years was the period of his baptism into death, and now the final moment had come--"It is finished."

"Father, into thy hands I commit my spirit." This is supposed to have been the last word, the last act of our Lord's earthly ministry, its finishing touch. How appropriate that he who had sought to do the Father's will at any cost should have absolute confidence that in his death his spirit of life would be in the Father's care and keeping, and that he should thus express himself! And this should be true of all who are his followers. Having resigned our all to the Lord we should so fully appropriate his gracious promises as to be without fear as we go down into death. Death in our Lord's case, however, must have meant far more than it could possibly mean to any of us. We not only have the Lord's assurance of a resurrection, but we have in our Lord's own case an illustration of the divine power. It was he who raised our Lord Jesus from the dead whose power will be exercised through him in bringing us forth to glory, honor and immortality. Our Lord was the forerunner; none before him had ever been raised from the dead, either to the perfection of human life or to the perfection of the divine nature.

BROKEN-HEARTED LITERALLY

St. Luke informs us that he cried with a loud voice, a testimony and witness to all that were near of his hope in God and in a resurrection. Some modern writers regard the cry as the utterance of one dying of a ruptured heart, the supposition being that this was the immediate cause of our Lord's death. It is admitted that there is such a thing as an actually broken heart. We might attribute the cause of this rupture to the ignominious circumstances surrounding our Lord's betrayal, denial, condemnation, scourging and crucifixion; and no doubt all of these would tend to depress him in spirit. But in our judgment the primary cause of his heart rupture was the grief mentioned in the fourth cry, the withdrawal of divine fellowship, the loneliness which was his during his last hour.

The technical explanation of the reasons for supposing that our Lord died of a heart rupture is thus stated:--

"The bloody water that burst from Christ's side when pierced by the soldier's spear evidenced this. The blood exuding from the heart into the pericardium had separated into red clots and a water serum. Jesus died literally from a broken heart."

It does not surprise us that in the divine order nature is made to manifest a sympathy with our Lord by the peculiar darkness which came over the land at the time Jesus hung on the cross. One ancient MS., treating of the subject, says that "many went about with lamps, and the darkness lasted until Jesus was taken from the cross." A great earthquake is mentioned also as having taken place at this time, in connection with which the heavy curtain of the Temple, separating the Holy from the Most Holy, was torn from the top to the bottom, symbolizing thus, as the Apostle suggests, that the way into the Most Holy was now made manifest, made possible through the suffering and death of

R4173 : page 154

Christ. According to Mark, Joseph of Arimathea went "boldly" to Pilate and asked for the body of Jesus. From all accounts he must have been a noble character. Matthew says "he was a rich man"; Luke says, "a good man and a righteous...who was looking for the Kingdom of God"; Mark says he was a "counsellor of honorable estate," that is, a member of the Sanhedrin. "How hardly shall they that have riches enter into the Kingdom of heaven," said Jesus. It is hard for them, because they have much more to overcome proportionately than if they were poor. Had this Joseph of Arimathea not been a rich man he probably would have been fully a follower of Jesus. We are pleased, however, to know that so many good things could be said about him, and that his courage and boldness increased, instead of diminishing under trial. May we not hope that ultimately he became a disciple and footstep follower in the fullest sense? Geike remarks respecting him:--

"It was no light matter Joseph had undertaken: for to take part in a burial at any time would defile him for seven days and make everything unclean which he touched (Num. 19:11); and to do so now involved a seclusion through the whole Passover week with all its holy observances and rejoicings."

How Joseph's natural, hewn tomb was honored by the Master's burial therein!

With pleasure we find Nicodemus, another wealthy and influential ruler of the Jews, associated with Joseph in caring for our Lord's body. We may be sure that these men received at the hands of the Lord special blessing because of the courage and zeal which they exhibited on this occasion. We may be sure that those who are so fearful as to hold back when opportunities are offered for service to the Lord are unlikely to be approved of the Master and unlikely, therefore, to gain the great reward which he is now offering to victors. To us the lesson in all this is to be bold for the right, for the truth, for the Lord, for the brethren--at any cost. Indeed, the more our courage and faithfulness to privilege and opportunity may cost us, the greater will be our reward, both in the present life and in that which is to come. This is the third mention we have of Nicodemus in connection with our Lord's ministry. First he visited Jesus by night, as recorded in John 3.

R4174 : page 154

Second, he cautiously interposed on Jesus' behalf when an attempt was made to seize the Lord, as recorded in John 7:44-52. And now, as some one suggests, he "improved a last opportunity for service with the bitter consolation of having failed where he might have done much." He was a rich man and brought an hundred Roman pounds (67 lbs. our weight) of myrrh, resin and pounded aloewood, aromatic and preservative, supposedly used by the Jews in wrapping up the dead. A lesson for us is that we should not be content with neutrality in connection with the truth and its service. We should be positive as far as possible; we should take our stand for righteousness and do with our might on behalf of the Lord's cause and the Lord's brethren; while using wisdom and discretion, we should nevertheless be courageous. We should bring our flowers to cheer and comfort in life and not wait until death has prevented an appreciation of these.

Newman Hall suggests:--

"Golgotha! There is a legend that it was the very center of the earth's surface, the middle point of the habitable globe. We think nothing of the legend, but very much of the truth which it suggests, for the cross of Christ is the true center of the Church where all believers meet, of all tribes and nations."

Another says:--

"How shall we dare, with the cross in our view, to lay out our lives for self-blessing and self-indulgence? How shall we make the possession of this world's honors, its wealth, or its favor or its high places, the main end and scope of our lives? taking no part in the sufferings of Christ, choosing ever the feast and never the fast?"

Phillips Brooks wrote:--

"You have your cross, my friend. There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and a plainer truth to you, then you can triumph in every sacrifice. Your cross has won something of the glory and beauty of your Lord's. Rejoice and be glad, for you are crucified with Christ."

OUR GOLDEN TEXT

In closing this lesson let us remember the important truths of its Golden Text, "Christ died for our sins according to the Scriptures." He did not die because death was natural, because he was sinful like other men, nor to show us how to die; he died for our sins, because of our sins; because the penalty of our sins was a death penalty, and because we must be redeemed in order to have any future life on any plane. Hence:--

"In the cross of Christ we glory,
  Towering o'er the wrecks of time;
All the light of sacred story
  Gathers round its head sublime."

===================

R4174 : page 154

"HE THAT LIVETH AND WAS DEAD"

--JOHN 20:1-18.--MAY 31.--

Golden Text:--"I am he that liveth and was dead; and behold I am alive forevermore."--Rev. 1:18.

THERE is no more important lesson in connection with the Gospel than that of the resurrection of our Lord Jesus. The death of Jesus indeed exhibits to us his love, and the love of the Father on our behalf. But in the divine plan, in order for the proper benefit to come to man from the death of Jesus, he must rise from the dead; he must become the Captain of our salvation, as well as our Ransomer. A dead Christ could not be our Savior; as it is declared, "Because I live ye shall live also." (John 14:19.) A proper appreciation of this subject assists materially in straightening out various theological kinks which have troubled the Lord's people for centuries.

(1) We must have the proper thought; that our

R4174 : page 155

Lord really died, that there was no sham about it, that he was not, as some erroneously suppose, more alive than ever while apparently dead. Our Golden Text expresses this thought in our Lord's own words, "I am he that liveth and was dead." He was dead in the same sense exactly that Adam was dead, for he died as Adam's substitute, to take his place under the divine sentence or curse of original sin, thus to make possible the release of Adam and all of his posterity from that sentence. As Jesus did not in death go to a place of eternal torment, neither did Adam go to a place of torment, nor was anything of the kind implied in the sentence upon him, all the creeds of Christendom to the contrary notwithstanding. Let God be true though it make every creed a lie!

"HE DESCENDED INTO HELL"

This expression is found in the so-called Apostles' Creed. It is in full accord with the statement of the Prophet David, "Thou wilt not leave my soul in sheol" [the tomb, translated thirty-one times hell and thirty-one times grave and three times pit]. The Apostle Peter confirms the same, quoting the Psalmist's words in the Greek; he says, "Thou wilt not leave my soul in hades" [the grave, the tomb, the state of death]. And the same Apostle, speaking under the inspiration of Pentecost, on the subject of our Lord's resurrection tells us that the Prophet David spake not these words respecting himself, that they were not true of him, that his soul was left in sheol, in hades, and that his flesh did see corruption. St. Peter says of David, "His sepulchre is with us until this day." It would not be his sepulchre if he had risen. The Apostle says these words were spoken of our Lord; that his soul, being, was not left in the tomb; that he was raised from the dead on the third day. There is no excuse for the confusion usually presented to the minds of inquirers on this subject by their teachers. The Scriptures are plain enough in their declaration that the Lord was dead, not alive. To prevent any misunderstanding they make very plain that not merely was our Lord's body dead, but his soul was dead; as we read, "He poured out his soul unto death," "He made his soul an offering for sin"; and again, "He shall see of the travail of his soul and shall be satisfied." (Isa. 53:10-12.) And again in the text above examined, "Thou wilt not leave my soul in hell," in sheol, in hades, the tomb, the state of death. To suppose anything else than that our Lord was actually dead would be to suppose that Calvary was all a mockery, a farce, and that our Lord as a spirit being stepped out of the mortal body and deceived his executioners, allowing them to suppose that they killed him, while he was more alive than ever. Scriptural declarations are quite to the contrary of this, and we must stand fast by the Word of God to avoid confusion. During the "dark ages" the theory was foisted upon the Church that a man appearing to die did not do so, but became more alive than ever. Upon this false premise various delusive errors have been built--

Spiritism, Theosophy, Purgatory, means for deliverance from Purgatory, praying for the dead, etc., etc.

All scholars are aware of the truth of what we here set forth, but few of them are willing to undertake to combat the error which has become so firmly lodged in the human mind, fearing the loss of influence, honor amongst men and salary. As an illustration of what we say we call attention to a pocket-card bearing the impress of the Presbyterian Board of Publication and Sabbath School Work, 1319 Walnut St., Philadelphia. This card has on the one side printed the ten commandments and on the other side the Apostles' Creed. It is in the latter, respecting Jesus, that we read, he "suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead." Beside the word "hell" there is an asterisk referring to a footnote, which is herewith given: "*i.e., continued in the state of the dead and under the power of death until the third day." This shows conclusively that the Presbyterian Board of ministers recognize the fact that Jesus was dead and not alive during the period of his entombment. He was in neither a hell of suffering nor a heaven of bliss. He was dead, as he himself declared in our text. His resurrection was his coming to life--and again we are told that he was raised from the dead by the Father's power.--Acts 2:24,32.

CEMETERIES--SLEEPING PLACES

Our common word cemetery signifies a sleeping place, and the thought thus conveyed is in full accord with the teachings of the Scriptures on the subject. They teach that the penalty of sin is death, and that death would have meant complete, absolute, perpetual destruction had it not been for God's mercy in providing for our redemption from that sentence and a resurrection from the dead through Jesus. And it is because of our faith in God's promise of a resurrection of the dead that we, in common with the Biblical writers, speak of death as a sleep. Thus, "Abraham slept with his fathers," all the prophets and kings "slept with their fathers," Stephen "fell on sleep" to await the awakening time in the resurrection morning, at the second coming of his Redeemer for the establishment of his Kingdom. Similarly the Apostle speaks of the dead in Christ being awakened in that glorious morning, and he even calls our attention to the fact that the whole world may be properly said to be "asleep in Jesus," because our Lord by his death redeemed the whole world of mankind and broke their death sentence and will in due time awaken

R4175 : page 155

them all in the resurrection morning. Hence the Apostle, in writing to the Church respecting their dead and dying friends, both in and out of Christ, says, We sorrow not as others who have no hope, for if we believe that Jesus died [on behalf of original sin on the whole race] and rose again [to be the deliverer of the race from the bonds of sin and death] let us believe also [the logical consequence] that those who sleep in Jesus [whose death through his merit has been changed to a sleep] will God bring from the dead by him.

R4175 : page 156

(I Thess. 4:13,14.) This is in harmony with the Father's arrangement that there shall be a resurrection both of the just and the unjust, and that this work shall be accomplished by the Lord Jesus, his honored representative.

The word cemetery, therefore, rightly understood, the sleeping place of the dead, teaches a volume in itself to those who have the ears to hear. It is in full accord with the facts as we know them, and better still in full accord with the divine revelation that the "wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"--by a resurrection from the dead. (Rom. 6:23.) In this connection let us remember our Lord's words, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth," those who shall have passed their trial successfully unto life eternal, instantly perfected, while those who shall not have been approved will be brought forth that they may have the opportunity for rising up out of sin and death conditions by the judgments, chastenings and corrections of the Millennial Age. Our special attention for the moment is called to the word "graves" in this text. We have already seen that sheol in the Hebrew signifies the death state and that hades is its Greek equivalent, but the word here rendered "graves" is a different one, namely, mnemeion, which signifies "remembrance." The proper thought is that although our friends and neighbors of the world of mankind are passing to the tomb at the rate of 90,000 every day, nevertheless they are not blotted out of existence, but are still in divine "remembrance" and subjects of divine power and will eventually be released from the great prison-house of death by him who bought us all with his own precious blood.

RESURRECTION HOPES AND JOYS

It is in full accord with the Scriptural presentation that joy thrills our hearts as we come to the resurrection of our Lord Jesus and also as we think of the resurrection morning of the Millennial day and the promise that therein and thereby the Lord God shall wipe away all tears from off all faces, and there shall be no more sighing, no more crying, no more dying, because all the former things shall have passed away. But notwithstanding this natural, proper sentiment the resurrection does not hold its proper place in the minds of the majority of Christian people for the same reason that the second coming of Christ has lost its proper relationship to their faith. The fault lies in the fact that unconsciously another hope than that of the Bible has been instilled, a hope that men do not die but pass immediately into glory or immediately into anguish eternal. To those who thus misread their Bibles the word resurrection can have but little real significance. To all such it is not only a needless and useless proposition but a very inconvenient one. They ask, "Why have a resurrection for those who have gone to heaven and who hope that its joys are eternal? Why have a resurrection for those who have passed into eternal torment? What is to be gained?" Very true, we answer! Under such conditions undoubtedly a resurrection would be of no value and would have no place, but those are not the conditions. The dead are dead; they have neither joy nor suffering while they sleep. They know nothing of the lapse of time; the awakening moment to each will be the next in consciousness to the one when they died. From this standpoint the resurrection is all important, without it there could be no future life or bliss. Hence the Apostle looked forward to the resurrection and pointed us forward to the same event for the culmination of our hopes--and our dear Redeemer indicated that the blessing of the world was dependent upon their hearing his voice and coming forth from the prison-house of death, the tomb, to hear the good tidings, to be judged or tested thereby as to their willingness to be obedient to their Creator. All who will obey the commands of the great King shall by his judgments then abroad in the earth be brought to perfection and life eternal, while those who will decline to be obedient at heart shall ultimately be destroyed in the Second Death.--Acts 3:23.

"BECOME THE FIRST-FRUITS"

The Apostle Paul found the spirit of the Greek philosophers intruding upon the teachings of the Gospel even in his day, so that in the Lord's providence it was proper for him to write a wonderful chapter (I Cor. 15) fully setting forth the doctrine of the resurrection and what would be our fate without the resurrection. He says, If there be no resurrection of the dead, our hope is vain, our preaching vain, we are yet in our sins; and those who have already died are perished, and our fate will be the same. If God has provided no resurrection for the dead then our future is hopeless and we might as well eat, drink and be merry, for tomorrow we die.--Vs. 12-18.

The Apostle was writing to those who believed in the resurrection of Jesus, but who disbelieved in the necessity for their own resurrection, and so he adds, If the dead rise not then Christ did not rise, and if Christ did not rise, the basis of all your hopes and faith drops out; and if Christ did rise from the dead you must logically believe that the resurrection of his followers will be like his. Indeed, as the Apostle again says, the resurrection of the Church is spoken of as being Christ's resurrection, having a share in Christ's resurrection; because in coming forth the Church will share the same kind of resurrection as our Lord, be like him--put to death in the flesh they will be quickened in spirit, sown in corruption they will be raised in incorruption, sown in weakness they will be raised in power, sown animal bodies they will be raised spiritual bodies. All who now are transferred from Adam to Christ and accepted of God as members of the Body of Christ, members of the Bride of Christ, have his new nature, are begotten of the Spirit and will in the resurrection be spirit beings like their Lord and Head. The remainder of mankind in the resurrection will be like their head, Adam. As is the heavenly one, such will they be who attain to his nature; as was the earthly one, such will they

R4175 : page 157

be who in this Gospel Age do not experience the begetting of the holy Spirit. As to the remainder of the natural seed, their resurrection will be to earthly conditions, a gradual uplifting to the full perfection of human nature, all that Adam had originally, plus experience.

If our Lord became the first-fruits of them that slept, did he not sleep? And do not the others sleep? And if he was awakened, raised from the dead by the Father's power, must not all be awakened and lifted up? A first-fruits implies after-fruits. The Scriptures point out that the Church is included with the Lord as a part of the first-fruits, "a kind of first-fruits unto God of his creatures." (Jas. 1:18.) Thus the resurrection of the Christ began with the resurrection of our Lord and will be consummated with the change of the last member of the Church, which is his Body. "Christ, the firstfruits," will then be complete. But this will not consummate the divine plan, for it is God's intention to have the after-fruits, a great harvest, which will be gathered during the Millennial Age. To this the Apostle refers, saying, Afterwards they that are Christ's during his parousia. Our Lord's parousia will continue for a thousand years; he will be present in the world, present for the very purpose of ascertaining how many of the world, under favorable conditions of knowledge and opportunity and assistance, will be glad to go up on the highway of holiness to perfection, to full recovery out of sin and death. That noble company will be the after-fruits of the divine plan. Earth as well as heaven will be filled with the glory of God when all evil doers shall have been cut off; and then every voice in heaven and earth shall be heard praising him that sitteth upon the throne and the Lamb for the grand consummation of the divine plan!

THE NARRATIVE OF OUR LESSON

Those who get the proper grasp of the importance of the resurrection of Jesus will perceive the necessity for the very explicit description thereof given us in the Gospels, because without faith in the resurrection of Jesus we must be without faith in the merit of his death, in the sufficiency of his sin-offering on our behalf and consequently uncertain in respect to our own resurrection, the salvation which shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. (I Pet. 1:13.) This accounts for the minuteness of detail. Moreover, not only is it to be remembered that the apostles and the five hundred brethren, converts to our Lord's teaching at the time, were natural men and needed such proofs as would appeal to the natural mind, but it should be remembered also that the message of our Lord's death and resurrection would go to natural men all the way down the Gospel Age and must be so plain and distinct as to be understood by all. After the apostles received the holy Spirit they understood matters connected with our Lord's death and resurrection which they did not understand before. It is similar with us; when we receive the holy Spirit we come to a deeper appreciation of the features of divine truth.

"PUT TO DEATH IN THE FLESH--QUICKENED IN SPIRIT"

Our Lord took our nature not with a view to keeping it to all eternity, but merely that he might be able to present the ransom-sacrifice on our behalf; that he might die as the man Christ Jesus for the man Adam and his posterity involved with him in his sin. The death of Jesus finished the work which he came to do, as his dying words show--"It is finished." There was

no reason why he should be raised a human being, but every reason to the contrary. As a human being he would have been circumscribed in his power, talents, dignities, honors and thus have been forever humiliated as the result of the great work which he accomplished in obedience to the Father's program. This would be quite the contrary of what the Apostle points out when he declares that God raised Jesus from the dead and highly exalted him far above angels, principalities and powers and every name that is named. (Phil. 2:9; Eph. 2:21.) Most evidently, then, he does not now have a human nature, but, as the Scriptures declare, a divine nature, for the human nature, instead of being far above that of angels, is a "little lower than the angels."--Psa. 8:5.

So, then, our Lord was put to death in the flesh--not quickened or made alive or resurrected in the flesh--but as the Apostle declared, he was quickened, raised in spirit, a spirit being of the highest order, "changed" from mortal to immortal, because "flesh and blood cannot inherit the Kingdom of God."

TWO LESSONS WERE TAUGHT

We see, then, that two great lessons were to come to our Lord's followers: (1) That their Master was no longer dead but alive, risen from the dead; (2) that he was no longer the man Christ Jesus, but Jesus "changed," glorified. "Now the Lord is that spirit."--2 Cor. 3:17.

How could these two great and important lessons be taught to the disciples then and since, seeing, as our Lord says, that they were slow of hearing because they were natural men with natural minds, naturally disposed to think of things only upon the earthly, fleshly plane? The method adopted by our Lord was, first, to make very distinct to their natural sense the fact of his resurrection by the removal of his body from the tomb, by the vision of angels speaking of our Lord as risen, by the clothes and napkins lying in their places as though they had been laid aside by one awaking from sleep. To emphasize this lesson our Lord, although a spirit being, appeared to the disciples in bodies of flesh which on one or two occasions he permitted to be touched. But lest they should get the idea that he was still man, lest they should lose sight of the fact that he was a spirit being appearing as a man, as the angels had frequently done in the past, our Lord appeared in various forms, once as a gardener, once as a stranger traveling to Emmaus, once as a stranger on the shore of Galilee calling to the fishermen and directing them where to cast their nets, twice in the upper room, where he demonstrated that he was not a man by coming into their midst while the doors were shut and, after a brief conversation, vanishing

R4176 : page 158

out of their sight while the door was still shut. In these various ways the Lord demonstrated the double lesson, and remained with his disciples forty days that these lessons might be well learned--first, that he was risen; secondly, that he was changed and was no longer the man Christ Jesus.

No wonder that the early Church, appreciating the value of our Lord's resurrection and the fact that they were no longer Jews under the Jewish Law, gradually changed the day specially set apart for divine worship from the seventh day to the first day of the week--but not with any law or command, simply of good will and of choice, since to the Christian every day is a Sabbath, a holy day in which he is not to do anything which would be wrong or displeasing to the Lord. The custom is a beautiful one and all who love the Lord and appreciate the value of his resurrection must esteem the first day of the week on that account. It was made sacred by our Lord's resurrection; it became, therefore, to his followers the day of hope.

Joining the various accounts of the resurrection morning we find (Mark 16:1) that Mary Magdalene, mentioned in our lesson, was one of the first at the sepulchre while it was yet dark; that with her were Mary, the mother of James and Salome, and (Luke 24:10) Joanna, the wife of Chuza, Herod's steward. On their way they had been wondering who would roll away the stone from the mouth of the sepulchre that they might enter with their spices to complete the embalming work which was discontinued two evenings before because of the Jewish Sabbath then beginning. To their surprise the stone was already rolled away. They tarried awhile wondering, and then in the dim light they perceived that the Lord's body was not there. Perplexed by their further loss Mary hastened to the home of John, with whom Peter was lodging, and related these facts. The two apostles ran to the sepulchre. John, the younger, outrunning Peter, arrived there first. But by this time the other women had departed to communicate the news to the other disciples. Awestricken, John had stooped down and looked in, but Peter, on arrival, still more courageous, went in followed by John. They found things as Mary had described them, the body gone, the linen cloths there. Troubled and perplexed they went their way. Although the indication is that they both believed, their belief was not that the Lord had risen, but that Mary's story was true, that his body had been removed, "for as yet they knew not the Scripture that he must rise again from the dead."--V. 9.

Mary returned to the tomb filled with sorrow; she was weeping and saying in her heart, They might at least have left us the body of our Lord. She looked again into the sepulchre. Ah, now she saw something different. Two angels were present, who said, "Why weepest thou?" intimating that there was no cause for weeping and thus no doubt helping to prepare Mary for the next step of our Lord's revealment. A noise or perhaps a shadow called her attention backward and she saw a man who she supposed was the gardener and she appealed to him, Sir, if you have borne him hence tell me where you have laid him and I will see that you are not further troubled in the matter, for myself and his other friends will care for his remains. Then Jesus, who had hidden his identity by appearing in "another form," like a gardener, in different clothing from that which was parted amongst the soldiers, and different also from that in which he had been shrouded, revealed himself through the tone of his voice which she so well knew, uttering her name only. In a moment the truth flashed upon her mind and she cried, Rabboni, my Master, my Lord!

With us as with Mary sorrow sometimes fills our hearts and we see not the streams of joy and everlasting blessing which the Lord has for us; not until we hear his voice, his word, do we appreciate the truth. But all who know the Master truly know his voice, know his message, know his spirit, his disposition; as he himself expressed it, My sheep hear my voice and they follow me, they recognize not the voice of strangers.--John 3:5.

"I AM NOT YET ASCENDED"

In her ecstasy Mary was apparently about to grasp the Lord by the feet. Her thought evidently was, This is a vision, which will pass away and I will see my Lord no more; I will hold him tightly; where he is I must be. But Jesus taught her otherwise, and the lesson is a good one for us also. He would have her remember that he had already said, "It is expedient for you that I go away." Why, then, should she detain him? Besides, she was not ready to go with him, she had lessons to learn, experiences were to still further develop her character, to fit and prepare her for the Kingdom blessings. He must go, she must stay. She must learn submission, confidence in him and have a realization that he is able to make all things work together for good to those who trust him. Our Lord gave Mary a message for the apostles, a service she could render him and them--and the intimation is that she should rather have been thinking of such a service instead of holding him by the feet; she should be exercising faith and accepting divine providence and hastening to spread the good tidings of his resurrection to others. The lesson for us is obvious. We, too, have heard of the death and resurrection of Jesus and additionally have learned of God's grace through him, and it is our privilege to carry the message to all of the brethren wherever they may be, to all who have the hearing ear.

Our Lord's declaration, I have not yet ascended to my Father and your Father, to my God and your God, emphasizes the fact that he went not to heaven when he died, but into the tomb, into the state of death. It emphasizes also the fact that he is our Elder Brother, our forerunner into the Father's presence and into the glories which God hath in reservation for all those that love him, that love him to the extent of willingness to follow in the footsteps of Jesus at any cost along the rugged narrow way.

"PREACHED TO THE SPIRITS IN PRISON"

We refer to these words of the Apostle Peter because they are so generally misunderstood. Some suppose

R4176 : page 159

that our Lord went to Purgatory or to some other place of torment and delivered some discourses during the period of his death. Here we find the error respecting the meaning of life and death still further confusing; we ought to understand that when our Lord was dead he could not preach and that the dead of mankind could not hear; as the Scriptures declare, "In death there is no remembrance of thee; in the grave [sheol] who shall give thee thanks?" (Psa. 6:5.) "There is no work nor device nor knowledge in the grave [sheol] whither thou goest," whither all mankind go. (Eccl. 9:10.) What, then, is the signification of the words of St. Peter quoted above? We reply that he is referring to those angels who sinned in the days of Noah--the fallen angels. They are the spirits in prison, under restraints, "chains of darkness," until the judgment of the great day. True, mankind in general are said to be in prison also; the tomb is the great prison-house

R4177 : page 159

to which our Lord referred, quoting Isaiah's prophecy and assuring us that ultimately he will open the prison-doors and bring forth the prisoners. Again he assures us that he has the key to this prison, the "key of death and of hades"--the tomb. But men are never referred to as spirits; angels are so referred to; they are spirit beings; man is not, he is a human or earthly being. True, we sometimes speak of the spirit of life, the power of life in man, but we do not speak of it as a thing that could be preached to; it merely refers to his vitality. Every spirit that can be preached to must be a spirit being and must be alive and not dead, in order to be able to receive the preaching.

With these points in mind it is very easy to see that the Apostle was referring to our Lord's preaching in a figurative sense in much the same way that we are in the habit of saying, "Actions speak louder than words." Our Lord's sermons to the fallen angels, the spirits in prison, restrained from liberty in the days of Noah, were along this line of action, not of words. When cast out by our Lord, some of these spirits who had obsessed humanity cried out, "We know thee who thou art!" They knew Jesus was the Logos, the Father's representative who had created them; they knew that he had left the glory of the Father and humbled himself to take the earthly nature instead; they knew that he had consecrated his human life to death as a sin-offering for mankind. In all this they beheld a wonderful lesson, yet we cannot suppose that they any more than the apostles understood that our Lord would be raised from the dead. When, however, he was raised up by the Father's power on the third day and they beheld him again a spirit being of the highest order, it must have been a matter of astonishment and wonderment to them. It preached a lesson, namely, that obedience to God is profitable. It must have preached another lesson also, that God who punishes evil doers is sure to bless and reward all those who seek to do his will.

It was a sermon along still another line, namely: it taught the love of God, his compassion toward sinners, and it gave the fallen angels room to reflect that if God had such compassion upon the poor, fallen human race, he might ultimately have as much compassion upon them and grant them some opportunity for escaping from the punishment which had come upon them for their sins. Theirs, indeed, was a different penalty from that upon man, but why might they not hope that the same God who was rich in mercy upon Adam and his race would have compassion also upon any of those who would have the heart desire to come back into harmony with him. It is our thought that this was a powerful sermon, and we shall not be surprised to find by and by that as a result of this sermon some of those fallen angels repented and did thereafter strive to live in harmony with the Father, hoping that some time divine mercy might be extended to them for their release and their restoration to fellowship with the holy angels. And this very hope is held out by the Apostle when he tells us that the Church shall judge not only the world of mankind but shall also judge angels. This means a judgment or trial time for the fallen angels, the holy angels needing no judging or trial.

IT IS SOWN--IT IS RAISED

Before leaving this subject we call attention to the words of the Apostle descriptive of the resurrection change of the Church. (I Cor. 15:42,43.) He says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body." And since the Church's resurrection is really a share or part of Christ's resurrection, the First Resurrection, these words must also describe our Lord's resurrection. The question we raise is, What is it that was sown and that was raised? We answer that it was our Lord's soul or being. When he was thirty years of age he was simply the perfect one, a man separate from sinners. But when he consecrated himself at baptism and was begotten of the holy Spirit he was then a New Creature in embryo. It was our Lord the New Creature who was the heir of all things, the High Priest whose privilege it was to sacrifice. He sacrificed his flesh, his earthly nature, which he covenanted to the Lord at his baptism. He finished the work of sacrificing at Calvary; for parts of three days he was dead, but when the resurrection moment came and the Father raised him up by his own power, he raised up not the sacrificed flesh but the New Creature, the "it" to which the Apostle refers, the "it" which was sown, buried in the flesh, in dishonor, with the wicked and the rich. It was raised the third day to glory, honor and immortality, the divine nature. In other words the New Creature was perfected by being given a new body. Thus seen all of the Lord's people, as was their Lord, are dual beings. They as New Creatures have a reckoned existence while their mortal bodies are reckoned dead. By and by when the mortal flesh is actually dead the New Creature will be perfected by being granted a new body, a resurrection body. Let us remember the Apostle's words and apply them to ourselves, I do count all things but loss and dross that I may win Christ...that I may know him and the power of his resurrection [sharing it], being made conformable to his death.--Phil. 3:8-10.

===================

SEMI-MONTHLY
VOL. XXIX. JUNE 1 No. 11
A.D. 1908--A.M. 6036

CONTENTS

The Editor's British Tour.........................163
  The Glasgow Convention........................163
"My Lord and My God"..............................168
  "He Opened to Them the Scriptures"............168
  "Did Not Our Hearts Burn?"....................169
  Sins Remitted--Sins Retained..................170
A Letter From South Africa........................171
"Lovest Thou Me More Than These?".................172
  "What Shall This Man Do?".....................173
  "What Is That to Thee?".......................173
  "That He Tarry Till I Come"...................174
  "Lo, I am With Thee Alway"....................174
The Mighty King of Kings (Poem)...................175
Berean Studies on the Atonement...................175

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

NEW U.S. POSTAL RULES RE SUBSCRIPTION

The new Post Office rulings require that subscriptions shall stop, be discontinued shortly after expiration of the period paid for. Hence, we may not continue your papers indefinitely. If, however, you cannot conveniently send the price you may have them sent on credit if you will definitely request this. Remember, also, that we have a fund specially set apart for the payment of the subscriptions of such as desire our journals, but cannot appropriate any of the amount without request. This fund we call the "Lord's Poor Fund."

But remember that whatever you write us on this subject must be pointedly stated, so that the Post Office Inspector or any stranger reading your letter will know definitely just what you desire. It will not do to say I am poor and would like to have the WATCH TOWER. Rather say: Please enter my WATCH TOWER subscription for another year (charge same to me and I will remit later; or, I am one of the Lord's poor and thankfully accept God's provision in the "Poor Fund").

OLD THEOLOGY QUARTERLY SUBSCRIPTIONS

We have not yet made clear to all our desires re the Quarterly Tracts. Heretofore many of you have sent money to the Tract Fund and then ordered tracts irregularly. Such can just as well apply a part of their donations to definite subscriptions to a certain number of each quarterly issue of tracts--with the privilege of ordering extra copies of the January issue or Volunteer number. These regular quarterly issues could go to the class or ecclesia with which you associate --to some one address--or could be divided up, sent to the addresses of several of the brethren--as may be most convenient to you and them--say 10 each or 50 each, as may be your pleasure. The price per year is 6c for single copy, quarterly, or 10 for 20c, or more at same rate.

===================

R4177 : page 163

THE EDITOR'S BRITISH TOUR
(Continued)

TO THE DEAR BIBLE HOUSE FAMILY,
ALLEGHENY, PA.

About noon (April 16th) we reached Leicester and were warmly welcomed by about eighteen dear brothers and sisters, whose greetings were most hearty and were expressed by the radiant faces and grasp of the hand. Brother and Sister Allsop most cordially entertained us. The afternoon discourse to the interested was held in their usual hall, about 100 being present, including about 50 visiting brethren. Three years ago there were no meetings here and only about three interested in Present Truth. The evening meeting was held in Temperance Hall and, considering it was the night before a holiday, was well attended, about 600 being present. The audience was a remarkably intelligent one and gave close attention to the "Overthrow of Satan's Empire." Despite our protests and the fact that our train for Glasgow left at 2 a.m., about a dozen of the friends stayed with us and accompanied us to the station. We thanked God for them as we beheld their love and zeal, and prayed for them heavenly compensations of spiritual rest and refreshment.

Glasgow, Scotland, was reached by 10 the next morning. As we alighted we were surrounded by about forty dear Brothers and Sisters--some of whom had been waiting there for us for three hours--and, as they said, for three years; for when leaving them in 1903, we had purposed returning in 1905. Some in greeting us remarked that the day was the anniversary of the day of our Lord's return from the dead. We returned their hearty greetings and smiles and handshakes to the best of our ability--inwardly commenting on the effect of the Truth and its spirit--so unlike anything else in the world. Brother Edgar, M.D., claimed us as his guest, and arriving at his home we were warmly welcomed by Sister Edgar and others awaiting our arrival.

At 3 p.m. of April 17th

THE GLASGOW CONVENTION OPENED IN VICTORIA CHAMBERS

We cannot undertake a report of it in the proper sense of that word, but can tell you briefly little more than your own experiences at other conventions would tell you, viz., that it was a season of refreshing long to be remembered. We had nothing to do with the program and hence had nothing to do with the apparent monopolizing of the Convention's time. We merely submitted to the wishes of the dear friends and served their desires to the extent of our ability.

The Convention was opened by a brief address of welcome by Brothers Edgar, Hemery and ourself, expressing the greetings of the Glasgow Church and of the Society to all in attendance, with hopes for the Lord's blessing upon the Convention. This was followed by an address by Brother Johnson on "The Joy of the Lord." Next came a precious testimony meeting, after which we had tea, and following this at 7.30 we spoke on "The Resurrection," noting the fact that the day was the true anniversary of that great event. The discourse was published as our Sunday topic, with some variations. We were most hospitably entertained by Brother John Edgar, M.D., and wife, and after a

R4178 : page 163

most refreshing sleep we were ready for the second day of the Convention.

Saturday, April 18th, opened with a "Colporteur Meeting" in the forenoon. We spoke for two hours to the colporteurs, sharpshooters and volunteers on the character, importance and methods of the Harvest work. Incidentally we assured them of our agreeable surprise that the British work had so remarkably progressed during the five years since our last visit; and that we foresaw still greater things in their midst for some years to come. And here we assure you all that undoubtedly God has many loyal children in Britain for whom the Harvest message will surely be "meat in due season." Their awakening time has come! The "New Theology," Theosophy, Christian Science and Socialism are awakening public thought along religious lines; and all this must inure to their preparation for "The Old Theology" of the Bible, which we have for them.

In the afternoon we answered questions for an hour --nearly all of which were quite to the point, the audience showing keen appreciation of the Truth. Dr. J. Edgar followed us in a very helpful address on "Humility." Then came tea, and after it our discourse on "Baptism," closing another interesting and, we trust, profitable day.

R4178 : page 164

On Sunday forenoon, April 19th, the immersion service busied the Convention, while we visited some of the sick who were unable to attend the meetings. Seventy-eight symbolized their full consecration into Christ's death. At 2 p.m. Brother Hemery gave an address, said to be excellent, on the subject, "I am the Vine, ye are the Branches." We regretted inability to attend because of necessary private appointments.

The evening service was at "St. Andrew's Hall," of a reputed capacity of 4500. It was full to overflowing and Brother Hemery addressed about 500 at the overflow meeting on the same subject that we used at the larger service, namely, "The Return from Hell." The occasion was an inspiring one. The audience was an extremely intelligent one, and gave profound attention for about two hours. At the door free literature was taken with avidity.

An hour later we were on the railway train bound for our next appointment--Liverpool. Many of the dear friends had posted themselves relative to our train and its time for departure, for they gathered to the number of about 200 to bid us farewell again, singing, "God be with you till we meet again" and "In the sweet by and by." As the train pulled out we waved our handkerchiefs to each other, while some ran alongside to the full end of the platform. Our heart was deeply touched and we thanked God for the tie that binds his people to him and to each other.

The Convention continued a day after our departure, and, we learn, was profitable to the close. The attendance was estimated at 800. Undoubtedly many others would have been there had they not been preparing for our coming to their cities or vicinity--attending to advertising, etc.

THE LIVERPOOL MEETINGS

Although our train reached Liverpool at the very inconvenient hour of 4.40 a.m., before the electric cars were running, about 15 came to the depot on foot to meet us, rising even at 3 o'clock. Their hearty greetings we returned with good appreciation, and with glowing hearts remembered the Lord's words, that all who become his disciples in truth shall have even in this life "an hundred fold"--houses, lands, brethren, etc. Soon Brother Hay had us in a cab, en route for his home and its comforts; and presently Sister Hay received us and cared for our temporal interests most hospitably.

After some personal visiting in the afternoon (April 20) we addressed an appreciative audience of about 500 in a Baptist chapel rented by our friends for the occasion, and we were informed that nearly all of the congregation were "brethren" and "friends" of Liverpool and surrounding cities. We were gratified indeed, and praised God for the increased numbers since our last visit, but also and specially for the evidences we subsequently had of the growth in grace and knowledge amongst the dear friends. The beginning of the interest in Present Truth in Liverpool was with dear friends connected with a "Mission," and quite naturally the mission methods for a time influenced them and led to "frothy" rather than "solid" methods of Christian fellowship and endeavor. We rejoiced with them in their zeal manifested on the occasion of our visit five years ago, and hoped and prayed for their growth also in knowledge. Now we rejoice that they have grown in knowledge without having lost their zeal.

The evening session had been advertised and the attendance was estimated at 650, who gave closest attention to our topic, "The Overthrow of Satan's Empire." An hour after the evening service we boarded the steamer en route for Belfast, Ireland, and to our surprise about 150 of the dear friends gathered on the pier to give us a farewell. They sang for us several hymns as the boat delayed for a rail connection,-- "Blest be the tie that binds," "God has promised a glorious day," "All hail the power of Jesus' name," and

"God be with you."

THE BELFAST, IRELAND, MEETINGS

As the steamer reached Belfast next morning we caught sight of five brethren on the dock. We recognized each other, though we had never met before. Indeed not one of the present Belfast Church was in the Truth at the time of our previous visit, five years ago. The greetings were warm, as usual, and soon Brother McComb had us in a cab hurrying us to his home, where we were warmly received by his wife, Sister McComb, and her mother--both beaming with joy, and thinking, of course, not of us, whom they had never before seen, but of the Truth which bound all of our hearts to each other and to the Lord.

Soon after breakfast a number of other friends joined us in the McComb parlor and we had pleasant fellowship in the Truth--cheering and comforting and building up one another in the most holy faith. After dinner we had a meeting in the little hall generally used by the friends. Our subject was along lines of general helpfulness, suited as best we were able to their needs. After about two hours we adjourned for tea, and the entire twenty-four who were present thus spent the interim of time until the evening meeting, which was advertised for the public.

A very intelligent audience of about 300 attended the evening service and manifested a deep interest in our subject, "The Overthrow of Satan's Empire." At the conclusion of the service a man wished to oppose our presentation, and, mounting a chair, began a harangue on the text, "The wicked shall be turned into hell, together with all that forget God." We asked him to sit down and we would answer his objection; and the audience insisted that he do so. We then briefly showed that the wicked are such as sin wilfully after they have knowledge to the contrary, and that those who "forget God" could not include the heathen who had never known God; that the word hell in this text is sheol in the Hebrew and means the tomb; and that the Hebrew really says that the classes described will be "returned to sheol"--returned to death;--implying their previous recovery and release from it for the trial secured for them and for all through Jesus' death. Then another mounted a chair and objected that the Church do not die because Jesus said, "He that believeth on me hath everlasting life." We reminded him that he should quote the entire passage, namely, "And I will raise him up at the last day." Briefly we pointed out that the life given us now is ours by faith and promise and that the Word says, "This life is in his Son," and "When he who is our life shall appear we also shall appear with him in glory."

After a good night's rest we on the 22nd started for Dublin, joined by Brother Hemery and five others.

We arrived after noon and ere long were with the brethren

R4178 : page 165

and friends (about 40) in their usual meeting room. At their request two hours were spent in answering their written questions on Bible topics. At the conclusion they expressed themselves as well pleased, and we proceeded to enjoy a social tea which had already been prepared.

The evening meeting was for the public, and drew a remarkably fine audience estimated at 1000 or more. Before the opening we received from Mr. O'Connor, secretary of the Y.M.C.A., his card with a request thereon for an opportunity for questions. We announced the fact and promised to entertain the questions after concluding the lecture on "The Overthrow of Satan's Empire." Our address of an hour and a half long was well received, and at its conclusion nearly all of the audience remained to hear Mr. O'Connor's questions and our replies.

Then came stirring times, for Mr. O'Connor had many friends at the rear of the hall who loudly applauded when he commented that the speaker had not used a Bible and had not asked the audience to turn to his quotations. We replied that surely we had quoted much more Scripture than we could have read from the Bible in the same time, and that we had given the intelligent audience credit for being familiar with the Scriptures quoted, and that as for ourself we had our Bible here--pointing to our forehead. The audience recognized the fact that the criticism of Mr. O'Connor was a captious one, that the Scriptures had been quoted rapidly and voluminously by us in the lecture, and the applause on our behalf and in support of our reply was tumultuous, and showed that we had the sympathy of about nine-tenths of the audience.

R4179 : page 165

When the applause could be stilled we asked the Y.M.C.A. secretary to please proceed with his questions. He did so by asking whether the speaker believed in the deity of Christ. We replied that we believed all that the Scriptures declare on the subject and requested that since he had brought his Bible he kindly put his query in Scriptural language. He objected that we should answer his question as put. We replied that the words might be used with various values and hence that we must insist that a Scriptural question should be put in Scriptural language. The audience agreed with us in deafening applause, and the secretary responded by asking, "Do you believe that 'God was in Christ reconciling the world unto himself'?" (2 Cor. 5:19.) We replied that we do most heartily so believe. We then took the opportunity to quote John 1:1, calling attention to the emphasis of the Greek which distinguishes between the Father as "the God" and the Son as "a God" in this passage. We proceeded to show that the Father had no beginning; that the Son was "the beginning of the creation of God"--"by whom all things were made"--angels and men. The secretary objected that our publications do not so teach; but we assured him that he must have misunderstood, for we had done our best to express in them this very thought.

But when the secretary sat down a Mr. Allston arose and attempted to quarrel with our translation, "a God" and "the God." He floundered considerably, and the audience, getting tired of him, called on him to sit down and made such disturbance that his voice was drowned for a time. When next heard he claimed that we had misrepresented the creeds in stating that they consigned nearly all mankind to eternal torment. This gave us opportunity to rehearse briefly the Catholic and Protestant views of mankind in death--that while all agree that the saints who walk the "narrow way" go to glory, the Catholics send nearly all others to Purgatory and the Protestants more unreasonably consign nearly all to eternal torment. This brought down the house with applause, as they perceived the dishonesty of any denial of our claim on the subject according to all the teachings they had ever received.

We announced here that doubtless the profit of the question meeting had been attained and invoked the Lord's blessing. But at this juncture the ex-Governor of the Dublin prison arose and called for a vote of thanks to the speaker of the evening for his able handling of his subject. The audience responded by an outburst of stamping, cheering and hand-clapping which told that the Truth had satisfied some heads better than had the error. Our hope is that some hearts also were touched and that some wheat in the garner may finally result.

Another good night's rest at Brother Stewart's home, some further fellowship with the friends and visiting of the sick, and we took tram to the boat, accompanied by about a dozen of the dear friends, who took leave of us on the boat with warmest assurances of love and the presentation of a silk umbrella, a souvenir of our visit to Ireland. We left the Emerald Isle with prayers for the dear Church of Dublin, waving to them and they to us until lost to view.

Bradford was our next stop. We reached there at noon (April 24) and were warmly received by quite a little crowd of brethren, and soon were at the hospitable home of Brother and Sister Hudson. In the afternoon we met about 100 dear friends in a Methodist chapel hired for the day. About two-thirds of the number came from nearby places, all wearing what is known as the "MILLENNIAL DAWN smile" and otherwise manifesting their joy in the Lord and his precious promises.

We spoke to them for an hour and a half along the line of practical living and our precious hopes, and then a free tea was served in one of the ante-rooms.

By request the evening meeting was on the subject, "Where are the Dead?" An audience of about 500 gave closest attention and at the conclusion took with avidity the "Hell TOWERS." We are hoping that some of them had hearing ears. A good night's rest prepared us for our next appointment--at Birmingham. As we left Bradford a little company on the railway platform bade us "God speed."

Birmingham was reached Saturday noon. We were greatly surprised that the afternoon meeting, for the interested only, was attended by about 115--fully one-half of whom came from nearby cities and villages. We had a most delightful season of fellowship and specially rejoiced with the Birmingham friends on their growth not only in numbers but also in the spirit of the Truth. A very dear brother whom the Lord used to start the interest here became imbued with some wrong notions to the effect that nothing could be done except by himself, and that no more "wheat" could be found there. He dominated the class and hindered its sphere of usefulness until the Lord called him out of their way--we trust to a share in the Kingdom. Although the dear friends still reverence his memory they perceive that the speedy increase in their numbers and zeal and warmth since his death are blessings in which they might have participated

R4179 : page 166

sooner had they been less subservient. We rejoice in their present condition of spiritual life--so in contrast with their condition when last we visited them, respecting which we made no comments, knowing that in DAWN STUDIES, Vol. VI., they had our advice and the Scriptures noted.

The evening meeting was a great success, especially considering that it was Saturday. About 300 gave us closest attention on the topic, "Where are the Dead?" Immediately on the conclusion we hastened to our train. On the platform we bade goodbye and waved our handkerchief to dear friends who saw us off.

It was past midnight when we reached Manchester and were met by Brothers Glass and MacKenzie and taken in a cab to Brother Glass' home and supper. A good sleep refreshed us and prepared us to meet the Sunday morning gathering of the interested, estimated at more than 300, but including one-third from nearby points. They had an interesting Testimony Meeting before our arrival, and all faces were radiant when we were introduced and while we spoke to them for half an hour. Next came dinner, then a visit to a dear dying sister, at her special request, and then our afternoon sermon on "Love the Principal Thing." About 800 were present at this semi-public service. In the evening the immense Hippodrome was crowded, extra chairs being used. It is estimated that 3,300 were present and that about 500 were turned away--each with one of the HELL-TOWERS. Best of all, the audience gave excellent attention --we cannot think that better attention was ever given to our message--not even in Allegheny.

Later, when we took our train for Edinburgh at 12:50 o'clock, we were surprised to find as many as thirty-eight on the platform to bid us good-bye. They had for us a remembrance of Manchester--an Autograph Album, which contains an inscribed address of welcome and thanks for the visit and a wish for our return, and the addresses of the Manchester Class of Berean Students of the Word. We accepted it with deep appreciation of the love it represented. Our train departed amid the singing of praise to God and the waving of handkerchiefs, after all had filed past us and exchanged personal greetings. We departed weary, and full of sympathy for the dear friends, who because of the lateness of the hour would get no tram-car service. We could secure no sleeping-car accommodations, but under the Lord's blessing had some sleep, and arrived at our destination at seven the next morning.

At Edinburgh, the beautiful, we were met at the depot by Brother Robertson (and others), who took us in a cab to his hospitable home for breakfast. Then came a two-hour talk to the friends, numbering about 140--our topic being "A new commandment I give unto you, that ye love one another as I have loved you." Next came dinner, and then another two-hour session attended by about 300, in which we replied to questions touching order in the Church and how the brethren should deal one with another. Then came tea; and following it the public session on the topic, "The Return from Hell." About 600 were present. Excellent attention was given and we trust a good impression left. Two attempts were made to interrupt, but we went along and the Lord delivered us from any real disturbance. Then Bros. Watson and MacDonald took us in a cab to a hot supper and to the railway depot, where we bade good-bye to a very zealous band of about thirty-five and got into a sleeping-car--shaking hands and waving handkerchief to the singing crowd. God bless them!

Notwithstanding an all-day rain we had a splendid time at Luton. About a dozen met us at the station with hearty greetings, and Brother Moody had a cab in waiting, which took us speedily to his home, where we met his dear family, all of whom are in the Truth, and were most hospitably entertained. Numerous friends called during the forenoon to greet us; and at the afternoon meeting in a hall we met all of the Luton Church and more than as many more from nearby points, in all about 100, who gave close attention to our discourse on "Elect according to the foreknowledge of God, through sanctification of the spirit and the belief of the Truth." A free "Tea" was provided and greatly enjoyed by all.

Next in order came the Public Meeting, at eight p.m., the attendance at which was estimated at 700--excellent, surely, for a week night and rainy weather. The audience was an intelligent one, and gave close attention; we trust the future will show that some were deeply interested and profited and assisted in preparation for a share either in or under the Kingdom of God's dear Son. A large crowd gathered at the railway station and bade us good-bye! We reached London not long after midnight and were most comfortably entertained

by Brother Hemery and family.

MEETINGS IN LONDON

A good portion of Friday was spent in searching for a meeting room convenient to our office and much larger than the one now in use (overcrowded) in the Society's depot, 24 Eversholt street. We are hopeful of good results.

In the evening at Horticultural Hall about 900 were present (about 700 of them strangers) to hear about "The Overthrow of Satan's Empire." We had excellent attention, and had assurance from several that they were interested, had seen matters in a new light and would investigate further.

Thursday afternoon we met with the specially interested to the number of about 350, and again in the evening addressed about 450, in the same room used on the occasion of the Memorial--formerly a Wesleyan Chapel. The interest evinced was excellent, as may be judged by the numbers and by the fact that it was neither a Sunday nor a holiday, nor were the meetings advertised to the public. Brethren were present from surrounding places, however, some coming nearly 200 miles. At the close of the evening service we sang together, "God be with you 'till we meet again"; and then the congregation filed past, shaking our hand and wishing us and we them God's blessing.

ILFORD'S CLOSING MEETING

The last discourse of the tour was at Ilford Town Hall--to the public. About 1000 were present--fifty standing; and some, we learned, were turned away. We had a splendid hearing on "The Overthrow of Satan's Empire." One-third of the audience were friends of the Truth, Ilford being a suburb of London adjacent to Forest Gate, where the majority of the London congregation reside. We hope for good results. Before the evening meeting we had a pleasant social season and tea with Brother Guard and family and with about forty others. We parted from these dear friends with warm greetings, and sang together, "God be with you."

R4180 : page 167

Saturday noon we took the "boat train" for Liverpool, parting with about forty on the platform singing their good-bye. Four accompanied us the 240 miles to see us off--two from Liverpool who had attended the London meetings, one from London who had been in the Truth but two months and who brought us some flowers, chiefly "forget-me-nots," and Brother Moody, of Luton, who accompanied us on much of the tour. They saw us on to the steamer and, with others from Liverpool and Manchester, about 85 in all, waited for two hours until our boat started; then sang, "In the Sweet Bye and Bye," "Crown Him Lord of All," "Blest be the Tie that Binds," "God be with you," etc.

Our heart goes out very warmly to the dear British friends, and we feel sure that the 5,000 now interested there are but the beginning of a great gathering. We expect the numbers to double within the next few years. We told them of our hopes and assured them that in America, Australia, Germany, Switzerland, Norway and Sweden, Denmark, etc., the brethren of the King were of the same spirit, that the loving zeal of our British brethren is the most manifest of all. But the Spirit of Christ is surely growing wonderfully in all who are studying "Present Truth." May it abound more and more in all of our hearts. Thus we shall be more and more "copies of God's dear Son," our dear Redeemer.

ON THE SEA--HOMEWARD BOUND

We enjoyed a very restful season on the sea, which was very quiet. We ate, slept, exercised, read, and, of course, talked. In answer to prayer, the Lord granted us some very favorable opportunities for presenting the Truth to several who seemed to have "hearing ears." We trust that their interest may continue and abound to their present and eternal joy. We have considerable hope for four in particular, and some hope for four others.

The breaking of a blade of the ship's propeller delayed us a day, and thus we avoided a most severe storm, which wrecked a vessel near our pathway on the night we were due to arrive. We would even then have reached port on the next night (Friday) but for a heavy fog, which detained us all night just outside our port. But this also proved advantageous, for it gave us opportunity for three two-hour talks on the great "Divine Plan of the Ages." (1) To a returning missionary, whose acquaintance we had not previously made, and who seemed to have "an ear to hear" the "good tidings of great joy for all people," which we presented as forcefully and wisely as we knew how. (2) To a doctor and two of the ship's stewards, and (3) to two travelers who had been waiting for an opportunity to inquire concerning the better Gospel, of which they had casually learned something through others. We talked with them from before nine o'clock until eleven o'clock, the hour for closing the ship's parlor. Both had hearing ears and seemingly appreciative hearts and will read and, we trust, come fully into the Truth. One of these, we understand, rehearsed much of what he had heard to a fellow-passenger on the promenade deck until midnight. We were in consequence of these experiences very appreciative of the fog and the delay which it occasioned, and more than ever resolved to appreciate delays and fogs, etc., knowing that "All things are working together for good to those who love God, to the called ones according to his purpose." Thus gradually we learn to spell Dis-appointment His-appointment, and to look for his leadings.

When we landed at nine o'clock Saturday morning, we found twelve dear brethren and sisters of the New York City Church waiting for us with smiling faces and outstretched hands. (Poor dears, they had been standing there for over two hours, having been misinformed that the landing would be at seven o'clock.) Some, we learned, got up at three o'clock to be there to welcome us. We greeted them with equal warmth, commenting in our heart that naught but the Truth and the spirit of pure love which it develops could form such a heart-binding tie. We assured the dear friends of our deep appreciation of their fragrant alabaster boxes so liberally poured forth; but that we accepted these, not as a personal tribute, but as marking their love for the Lord and his Truth, and, because we, by his grace, occupy a prominent place as their representative.

Escorted to the railway station we fellowshipped until train time. Handing each one a new farthing, we explained that we had brought from the Bank of England enough of these to supply one each to the Allegheny Congregation; that these would be not only souvenirs of our trip, but much more, reminders of God's loving care for all who are his--yes, and for the world of mankind. We explained that each farthing would represent two sparrows and remind us of the Lord's words: "Are not two sparrows sold for a farthing? yet not one of these (sparrows) can fall to the ground without your Father's notice. Are not ye of much more value than many sparrows?"

We remarked that God's drawing power is exercised chiefly toward the meek, the humble-minded, the lowly in heart, and that their proper humility at times led these to feel their own unworthiness so keenly that they needed the comforting assurance that God's infinite powers permit a supervision of all creation, including the poor little sparrow and much more the interests of humanity, and particularly the welfare of the saints, the consecrated, the members of the Church, which is the Body of Christ. The Father's providential care is over all his works, even over the sparrows--but "The Father himself loveth you"! How wonderful is all this! No wonder that those who realize the truth of these divine messages love in return! "We love him because he first loved us." And no wonder if this love becomes contagious amongst the spirit-begotten and Truth-enlightened, so that he that loveth him that begat will love also all who are begotten of him. (I John 5:1.) Here, then, we have the secret of the tie that binds our hearts in Christian love. If these farthings shall remind us of the sparrows, and the sparrows remind us of our Lord's words respecting the Father's love for us and care for us and of his new commandment, that we love one another as he loved us, then they will, indeed, be mighty sermons to us, repeated each time we see them.

* * *

After we had bidden farewell to the representatives of the New York City Church, a speedy train enabled us to be with the Bible House family at 8:15 Saturday evening, where we were warmly welcomed by about

R4180 : page 168

fifty--with prayer and refreshments, preceded by the singing of the following hymn, the first verse of which represented our sentiments, and the other two the sentiments of the family:

"Home again! Home again!
From a foreign shore.
And oh! it fills my soul with joy
To meet you all once more.
Here I left the friends so dear,
To cross the ocean's foam;
But now I'm once again with those
Who fondly greet me home."

"Welcome home! Welcome home!
This our happy strain;
For God in love has overruled,
And brought thee home again.
Day by day our earnest prayers
Were with thee o'er the sea,
That God would bless his work abroad,
And gently care for thee.

"Happy hearts, happy hearts,
Join in grateful praise
To him who guides and guards his own
Throughout their earthly days.
Cords of love our hearts entwine,

Sweet love that shall not fail;
'Twill firmly bind us while on earth,
And reach beyond the vail."

===================

R4181 : page 168

"MY LORD AND MY GOD"

--JOHN 20:19-31.--JUNE 7.--

Golden Text:--"Thomas answered and said unto him, my Lord and my God."--v. 28.

THE story of our Lord's resurrection never loses its interest to the Christian. With the cross and Pentecost and our Lord's second coming and the resurrection of the Church, it is one of the most important events recorded in the Word of God. Whatever helps to impress it upon our minds assists in establishing in us the faith once delivered unto the saints. Indeed we may say that if Christian people in general studied, understood and appreciated the resurrection of Jesus it would correct very many of the errors of theology received from the "dark ages" and it would protect them from other doctrinal errors of our day. Let the words of the apostles then sink deep into our hearts. If Christ be not risen your faith is vain and our preaching is vain, ye are yet in your sins (I Cor. 15:17), and we who have espoused the cause of Christ are most wretchedly deceived. Whoever realizes the force of the Apostle's words and trusts to him as an inspired teacher, will assuredly not believe that the dead are alive, but that, as the Scriptures declare, their hope is that eventually they will be made alive by their resurrection from the dead. Connecting this lesson with the preceding one brings to our attention our Lord's manifestation to two of his disciples on the day of his resurrection as they were walking into the country to the home of one of them at Emmaus. The name of but one is given, Cleopas; the other has been variously suggested to have been Nathaniel or Peter, but nothing is known on the subject. The two travelers were talking as they walked, and of course the topic of their conversation was the great tragedy of three days before and the consequent disappointment of all the grand hopes they had built of sharing with Messiah in his Kingdom. What wonder that they were sad! It was at this juncture that Jesus, in another form, overtook them and in passing looked upon them saying, sympathetically, Countrymen, wherefore so sad; is there any special trouble? Their reply was, Perhaps you are a stranger hereabouts and have not heard of the recent tragedy? Jesus, a just and true and noble character, was taken by our rulers and delivered over to the Roman authorities for crucifixion, because they were envious of him and of his growing influence with the people. It is a sad thing that such an occurrence should ever take place in this city of Jerusalem. Besides we and many others were witnesses of his good works and wonderful teachings and know that never man spake like this man. What wonder, then, that we are sad! Just as you came we were discussing a new feature of the matter; we have just heard that the tomb in which he was buried was robbed, but some of our friends declare that they saw at the sepulchre a vision of angels and received the message that he had risen from the dead! Ah, Sir, we are living in strange times; we know not what to think of these things; we are perplexed!

"HE OPENED TO THEM THE SCRIPTURES"

To the surprise of these sorrowful men their fellow-traveler was mighty in the Scriptures; he seemed to be sympathetic, to be a believer in Jesus and his Messiahship, but he had a remarkable way of presenting matters, explaining to them that they should not be sad, but on the contrary glad; that the very matters that were casting such a gloom over their lives were important features in the fulfilment of the divine program and in full accord with the teachings of Jesus and with the Scriptures. We may well suppose that he carried their minds backward and reminded them of the original promise made at the time of sin's first victory, that the Seed of the woman should bruise the serpent's head, but that it should mean the bruising of his heel. Thus the crushing of evil was pictured, and the fact that it would cost Messiah something of suffering was also implied, but that the suffering would be insignificant and the destruction of the Adversary would be ultimately complete.

We can also imagine his telling them about Abraham typifying the Father and Isaac typifying the Son, Messiah, and that Isaac's consecration to death, from which Abraham received him in a figure, was a typical fulfilment of the fact that Messiah must actually die and rise from the dead, and that this was illustrated in the various types of the Law, in the Passover lamb and

R4181 : page 169

also in the sin-offering of the Atonement Day. Coming down he doubtless mentioned Joseph as a type of Messiah and that his imprisonment, before he was exalted to association with Pharaoh in the government, was a type of Christ's imprisonment in death before his exaltation to be the Life Giver to the world and next to the Father in the Kingdom. Doubtless he reminded them also of the words of the Prophet Isaiah, "He shall be led as a lamb to the slaughter, as a sheep before his shearer is dumb, so he opened not his mouth." We can think of many Scriptures which he doubtless quoted and thus brought to their attention, telling them that they had been slow of heart to believe all that God's Word contained on this subject, that they had believed the glorious features but had failed to give proper weight to the ignominious, sacrificial features of the divine plan which were not less necessary, indeed were fundamental, the basis upon which the blessings should ultimately rest. He also assured them that it behooved the Son of man to suffer, that it was necessary for him to suffer as the redemption price of Adam and his race and that then he should rise from the dead to be their Deliverer.

The narrative does not tell with what amazement the two sorrowing disciples looked at their companion and wondered at his erudition and knowledge of the Scriptures, which was so much greater than their own, so much greater than that of the other apostles! No wonder that reaching their home they invited him to stay with them! He made as though he would go farther and undoubtedly would have done so had they not been anxious to have him stay; but they urged him, pleading that the day was far gone, that he could not accomplish much in the remaining hours and that they would like to have his fellowship.

KNOWN IN THE BREAKING OF BREAD

Soon they were seated at their simple evening meal, and without hesitation the wonderful stranger, who seemed to have such a grasp of the divine plan, was requested to ask a blessing upon the food. It was as he asked the blessing that they recognized his familiar tones and that it was none other than Jesus who could teach them as he had done--and simultaneously with this thought the stranger vanished. He had accomplished his purpose; why should he remain? His purpose was threefold: He would prepare their minds by pointing out to them the prophecies and the necessity for their fulfilment and their order for fulfilment; secondly, he would demonstrate to them not only his resurrection but also his change, that he was no longer the man Christ Jesus, but the same Jesus under new conditions, a spirit being, no longer limited in any respect; now he could appear and disappear at his convenience and in one form or in another form, as suited best his purposes, and in one garb or in another garb as would serve the occasion best. Thus to Mary he appeared as a gardener, to these two disciples as a traveler --but neither Mary nor these noted any print of nails in his feet or in his hands; although they were close to him, neither recognized his features nor his clothing-- in fact, his raiment, as we remember, was divided amongst the Roman soldiers, and what he wore, therefore, must have been specially provided for the occasion, just as the wine was provided at the Cana marriage by divine power, which is so incomprehensible to us.

"DID NOT OUR HEARTS BURN?"

When our Lord vanished the two disciples were thoroughly aroused. We can imagine the looks upon their faces, the earnestness of their motions and the beam of their eyes as they said to one another, "Did not our hearts burn within us by the way as he talked to us and opened to us the Scriptures?" Ah, yes! Joy had now taken the place of sorrow with them; his explanation of the prophecies which made their hearts burn at the time caused them to glow still more now that they knew the speaker, recognized him as their crucified and risen Lord. They hastened back to the city seven miles away. They were so full of enthusiasm that they could not be content to rest at home with their glorious message while they knew that other dear hearts were in perplexity. They had the true spirit of discipleship, the desire to tell the good tidings of great joy, whatever the cost, to those who had the ear to hear.

And are not our experiences similar to theirs notwithstanding the fact that centuries have since elapsed? Indeed, our condition is very similar to theirs in this respect. The false doctrines of the "dark ages" have cast a gloom and a sorrow and fear and disquiet over all Christian hearts. The story of the resurrection is still with us, but it has been made rather meaningless by the various false doctrines, as, for instance, that our Lord was the heavenly Father himself, that he did not die, could not die, else the Universe would have been without a Ruler, hence, that there is no real death, no real atonement for sin, but more or less of a deception practiced, a make-believe dying upon the cross while Christ as the Father permitted the deception to be worked. Surely thus our Lord has been taken away and we know not where they have laid him; and what is true of us is true of all the Lord's truly consecrated people. But now in this harvest time the Master is

R4182 : page 169

again present with his people. We are in his parousia, in the time of his presence in the end of the age, and those who have been watching and hearkening have heard the prophetic knock indicating the time of his presence, and have opened their hearts. Our hearts burn within us now as we come to understand better than in the past the great messages of God's Word, telling us of his love not only for the Church but also for the world, and of the redemption accomplished through the precious blood and of the salvation that shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ in Kingdom glory; yea, and of a blessing also upon all the families of the earth which will be willing to receive the same into good and honest hearts. Do not our hearts burn within us as these prophecies of old open before us and we see their true significance? And shall not we like these disciples at Emmaus arise hastily and go to the brethren wherever they may be and tell them the blessed tidings

R4182 : page 170

of the Redeemer's presence, to help them to understand the riches of God's grace as outlined in his precious Word? Surely all who have the proper feeling have this missionary spirit and desire to do good to all men, especially those of the household of faith.--Gal. 6:10.

"HE BREATHED ON THEM"

Meantime Jesus, the spirit being, immediately transferred himself from Emmaus to the upper room where the disciples were assembled and the doors were fastened because they were fearing the Jews and also that the persecution which had come to the Lord might also extend to them. They were having their evening meal when our Lord, discarding the body and the clothing in which he had appeared to the two at Emmaus as a spirit being, came into their midst while the doors were shut, just as an angel could do. There he materialized, created for himself a body of flesh with clothing and in an instant stood before the disciples, who were terrified and were scarcely calmed by his familiar salutation, "Peace be unto you." It was still the first day of the week, the day of his resurrection; we may be sure the disciples were discussing the great and momentous event and the news they had indirectly received of our Lord's resurrection. They were endeavoring to harmonize the various stories told by the women, wondering to what extent they had been deceived, etc. And now to hear the Master's own words saying, "Peace be unto you,"--what could it mean? It meant a confirmation of the story of the women that they had actually seen the Lord, that he really was no longer dead. Then the Master showed them the wounded side and lacerated feet and hands, and their fright was turned into joy. The perplexities were not all gone; but they were getting the lesson that their Master was triumphant over death. Undoubtedly they were still perplexed at his appearing to them while the doors were shut; it would require a little time for them to learn that he was no longer the man Christ Jesus but the glorified Jesus, the spirit Jesus. They got a further lesson on this subject when a few moments later he vanished out of their sight, or, as some would say, dematerialized. The material body and clothing could not have gone through the walls while the doors were shut; a spirit being, however, is not limited by doors or locks or walls and our Lord, a spirit being, had used spirit powers and then additionally had created the body in which he then appeared, which was in still another form than that of a gardener, a stranger, a traveler to Emmaus.

Here our Lord took occasion to give his commission to the apostles, saying, "As the Father sent me, even so send I you." I have done the work the Father gave me to do; I now appoint to you a great work, which you are to do in my name, even as I worked in my Father's name. Symbolically then, as conveying to them a lesson, Jesus breathed upon them and said, "Receive ye the holy Spirit." He thus represented that he would put his Spirit, his disposition upon them which would enable them to carry out their commission, even as his own reception of the holy Spirit at the time of his baptism enabled him to carry out his consecration. What he did was rather a pantomime teaching; they must tarry at Jerusalem before they would really be endued with power from on high, before they would be endued with the holy Spirit. And why must they wait for Pentecost? Because the holy Spirit could come only upon those who were fully reconciled to the Father, and before they could be acceptable to the Father the great Redeemer must first ascend on high and appear in God's presence on their behalf and on behalf of all the household of faith to apply for them the merit of his sacrifice as a covering for all of their blemishes, that through him they might be acceptable to the Father and be permitted to receive the full adoption of the holy Spirit as the sons of God.

SINS REMITTED--SINS RETAINED

Addressing the apostles our Lord indicated the dignity of their complete representation of himself, saying, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This dignity, this honor, this privilege was not granted to all believers, but merely to the apostles. And it is not true that this authority descended from them to others, the clergy, nor that the power to forgive sins nor to fix the responsibility for sins is thus come to reside in those who are alleged to have been called by apostolic succession in the laying on of hands. The apostles had no such successors; there were only twelve and when one (Judas) lost his bishopric it was given to another, St. Paul. These twelve are represented in the symbols of Revelation as the twelve foundation stones of the New Jerusalem, and these alone were the apostles of the Lamb, specially privileged as such, and specially addressed in the above words.

It is right, therefore, that we should heed carefully the words of the twelve apostles as being a divine revelation in the most special sense, that we should note well what they tell us of such sins as are cancelled by the merit of Christ's sacrifice and which sins are not cancellable, but are sins unto death or sins for which a measure of stripes must be inflicted. In view of this how carefully we should study not only the words of the Master himself but also those of the apostles, to note the conditions upon which God is willing to accept all who come unto him through Christ and the conditions upon which sins may be forgiven.

But while it is not granted to any but the apostles thus to fix the limitations upon which sins are forgivable and which sins must be punished, it is the province of all those whom the Lord uses as his mouthpieces to make known these limitations to the Church and to point out to them the teachings of the apostles on these subjects. Thus it is our privilege today to explain to those who have hearing ears what are the conditions of justification by faith and reconciliation to the Father and what are the conditions leading to the Second Death--not on our own authority, not on our own account, but in the name of the Lord through his apostles, whose words we properly quote in substantiation.

R4182 : page 171

"MY LORD AND MY GOD"

The Apostle Thomas was not with the others on that first Sunday evening that our Lord appeared in the upper room. It was probably fortunate for many since that he was absent and that he was of that doubting disposition which lead him to rebuke the others for having believed in the Lord's resurrection upon too slight evidence. When they related to him the circumstances he declared, "Unless I put my finger in the prints of the nails and thrust my hand into his side I will not believe." An entire week passed and there was no further manifestation of our Lord so far as the records show until the next first day of the week, probably again in the evening, the beginning of the eighth day from the time of our Lord's resurrection. On this occasion all of the eleven apostles were present. The conditions were very similar to those of the week previous. Possibly they had been expecting all through the week to see our Lord and had been disappointed and when they were together a week later they hoped that this would be a favorable time for him to reveal himself. Thereafter the first day of the week was made an occasion for special meetings of the Lord's followers in remembrance of his revelations of himself on the first and on the eighth days. Thus as the Jewish Law, providing for the seventh-day Sabbath, was recognized as ending with the Jewish dispensation, the Gospel Church, under the guidance of the holy Spirit and freed from the Law, nevertheless desired a special day in the week for rest and spiritual refreshment, and the choice for the first day became very pronounced. We must remember, however, that there is no stipulation of the first day of the week nor any other day as a Sabbath.

As Christians we delight to have the Sabbath spirit, the spirit of consecration to the Lord every day, and we are glad that the first day of the week is so generally observed by the nominal Church and that thus the Lord's Spiritual Israel can have the more favorable opportunity for fellowship with him and with each other on the day which most beautifully represents their hopes, the resurrection day, the day which marked the beginning of the new hope, new joy and a new dispensation of divine providence.

When our Lord appeared on this occasion he addressed Thomas particularly, showing that he had knowledge of what his disciples had discussed when

they saw him not. Using Thomas' own language he exhorted him to stretch hither his finger and put it into the print of the nails and to thrust his hand into his side, and not be faithless but believing. The fact that Thomas was not too easily convinced gives us all the more assurance that the manifestations were unquestionably genuine and conclusive to those honorable men who bore witness thereto at the cost of their reputation, their influence, their lives--their all. We are not informed whether or not Thomas did put his finger into the nail prints and his hand into our Lord's side; it matters not, for at all events his mind was convinced.

Thomas' response is the Golden Text of this lesson, "My Lord and my God!" He recognized a divine power as indubitably attested by this manifestation; he knew therefore that the one in whose presence he stood was not only his Lord and Master Jesus, whose disciple he had become, but he recognized him as his God, as a mighty one, superior to all mankind, worthy to be called by the name God, which signifies "mighty one." This would not, however, mean that Thomas supposed our Lord Jesus to be the heavenly Father. We are to remember that the word God is applied not only to the Father and to the Son but also to the holy angels and on one occasion to men, to the seventy elders of Israel, whom Moses appointed in the wilderness.

Nevertheless we delight to remember the testimony of the Word that all men should honor the Son as they honor the Father also. The word also signifies that there are two so far as personality is concerned, though they are one so far as purpose and plan are concerned, as our Lord declared. Thus our Lord testified that all of his followers are to become one, even as he and the Father are one--one in purpose, in intent, in will, in spirit. Thus we also properly recognize the Lord Jesus as our God, a mighty one, in harmony with and one with the Father.

===================

R4183 : page 171

A LETTER FROM SOUTH AFRICA

DEAR BROTHER IN CHRIST:--

I am today in receipt of your welcome letter of 24th ult. I esteem it highly, and was exceedingly glad to hear from you.

I shall have much pleasure in giving you my honest opinion about the translation you mention, when it reaches me. I regret to find that you have met with so many disappointments in the translation.

Brother Booth is very active in connection with the Millennial message. I am deeply interested in your six books, and have two brothers similarly interested; one is a clergyman of the Dutch Church; not only a reader, but a thinker. He is emeritus; resides at Pretoria, Transvaal, and edits a Dutch Church paper, besides preaching when requested. I do not know how far the Lord means to use him in spreading the DAWN message.

Then there is a mutual friend of Brother Booth and myself, Rev. J. H. Orr, minister of the Independent Congregational Church, Wymberg (one of our suburbs), who is already preaching some of the new truths contained in your books.

As you will have heard, quite a nice little company, of which I was one, all interested in the Millennial message, assembled in Brother Orr's Church to celebrate the Passover--five Europeans, 29 natives (conducted in three languages--English, Dutch, Sixloga.) It was an important and impressive hour, and a new era in our lives.

Brother Orr is preaching the message, with great acceptance by his hearers.

Your books have left a deep impression upon me, and I am watching to see how far the Lord will see fit to use me in spreading the truths they contain.

No doubt Brother Booth has written to you about the native brethren, Oliphant and the student. Herein we observe the hand of God also.

I have been doing what I can to assist Brother Booth in getting your publications out among the people. No license is needed for the sale of books, only for stationery, etc.

With sincere regards, believe me,

Truly yours in Jesus,

L. DE BEER,--Africa.

===================

R4183 : page 172

"LOVEST THOU ME MORE THAN THESE?"

--JOHN 21:1-25.--JUNE 14.--

Golden Text:--"Lo, I am with you alway, even
unto the end of the world."--Matt. 28:20.

QUITE a long interval elapsed between our Lord's appearance to the disciples on the eighth day (which was the sixth manifestation after his resurrection) and the one recorded in this lesson; it was about three weeks. During that interval we may be sure that our Lord was frequently with the apostles in spirit, watching over their interests. During that time the excitement incidental to his resurrection and six appearances within eight days wore off. Week after week they waited for further manifestations, and then concluded that something more practical should occupy their attention. Peter, because of his years and natural leadership, was the first to suggest a practical turn of affairs, saying, "I go a fishing"--I will return to the fishing business; what will you do? James and John, former partners with Peter, replied that they were of the same mind, and speedily the partnership was revived. They returned to Palestine and took possession of the ships and fishing tackle which they had abandoned three years before in obedience to the Master's call--"I will make you fishers of men." We can imagine the disappointment of those men; and yet as they looked back and thought of the blessings experienced during the three years of following Jesus they must have felt glad as well as regretful; glad that they had been with the Master, and that they had had such a blessed season of cooperation, but regretful that the whole matter had evidently come to naught; that in the eyes of their neighbors and friends they had made fools of themselves, been deceived; they must have been grieved also because a return to the former occupation would be comparatively distasteful to them. Their first night's experience in the fishing business was calculated to disappoint them greatly; they toiled all night and caught nothing.

"JESUS STOOD ON THE SHORE"

With the morning dawn they were approaching the shore faint-hearted and discouraged, when a voice from the shore attracted their attention; some one calling for fish, they were obliged to reply that they had none. Then the stranger on the shore directed that the net be cast on the right side of the boat. They followed the suggestion of letting down the net again, when immediately it was full of large fish.

It was the loving John who first realized that the miracle implied that the stranger on the shore was the Lord, and he proclaimed his conviction to Peter. The latter, a man of action, and doubtless still suffering at heart from his denial of the Lord, plunged into the sea and swam ashore, but evidently was timid when he reached the land and waited and helped to pull the net full of fish to the shore. When the three fishermen were landed and things made fast and safe, it was noticed that the stranger had a fire of coals and fish thereon, and he invited the weary ones to come and have breakfast with him. This they did. It is not probable that they ate in silence, yet their conversation is not recorded, except that none of the disciples felt at liberty to inquire if it were the Lord, knowing, confident that it was he. There is no indication that on this occasion our Lord appeared with marks in his hands or his feet or his side; everything implies that he appeared in still another form, and was thus giving them another lesson in the fact that he not only had risen from the dead but was wholly changed, and was now a spirit being, who could go and come like the wind and they could not tell whence he came or whither he went; he could appear in a form best suited to the occasion.

"SIMON, LOVEST THOU ME?"

Poor Peter was doubtless wishing for some favorable opportunity to make some amends for his denial of the Lord, when our Lord looked at him and addressed him not as Peter, a rock, but as Simon, saying, "Lovest thou me more than these?" He may have meant, Do you love me more than these nets and boats and this fishing business? or he may have meant, Do you love me more than these other disciples? At least there was an opportunity for Peter to call to mind his own rather boastful expression of love for the Lord on the same night in which he denied him. He had said, "Lord, though all should forsake thee yet will not I." Peter replied without making any comparison between himself and the others or the fishing implements, saying, "Lord, thou knowest that I love thee." Our Lord used the word agapao for love, while Peter used a different word, phileo, supposed to signify a warm, personal affection. Upon this declaration our Lord replied, "Feed my lambs," my little sheep. There was in this the suggestion of a partial restoration of Peter to the work of the ministry. Three years before, our Lord had taught the multitudes on the shore from Peter's boat, and subsequently had performed the miracle of granting them a great draught of fishes, so great that the net broke. Following that incident, our Lord had said to Peter and James and John, "Follow me, and I will make you fishers of men." Now he gave them a similar miracle, and the net did not break, although 153 large fish were caught; and it was now, after this catch, that

R4184 : page 172

our Lord wished again to start the apostles as fishers of men under the auspices of the Gospel dispensation beginning with Pentecost, when they would be endued with power from on high. Although our Lord did not directly reprove Peter, he nevertheless impressed upon him the seriousness of his mistake and his denial, and intimated that thereby he had forfeited his place as one of the apostles. This new commission that he might feed the lambs of the flock indirectly implied that he might not be a full shepherd amongst the sheep. But our Lord again put the same question in the same form, and Peter replied in the same words. Jesus then extended the commission to him, saying, "Tend my sheep," care for the sheep, serve the sheep. By these two parts of the commission Peter was authorized to feed the lambs, but merely to tend the sheep; he had not yet received the full liberties of shepherding. As Peter had denied the Lord three times, so our Lord questioned him the third time, this time, however, changing the word for love to phileo. Perhaps Peter recognized the analogy; in any event he was deeply grieved at this third questioning of his love and that our Lord used this time the word phileo. Peter's reply was pathetic, "Lord, thou knowest all things; thou knowest that I love thee." With this third confession our Lord restored him fully as a bishop or shepherd, saying, "Feed my sheep." He was authorized not only to feed the lambs and tend the sheep but finally to feed the sheep also. We are glad

R4184 : page 173

for Peter; and we admire our Lord's course in adopting such a skilful method of reproof and his generosity in not reproving more severely. Let us learn lessons from this grand exampler! Are there any other lessons we may learn from our Lord's words? Is it not well that we inquire each of his own heart whether or not we have a warm, deep, earnest love for the Lord, or if it is only a general love and admiration? We are to seek to cultivate that personal fellowship with the Master which will enable us to answer these questions affirmatively, and to assure him that we love him more than lands or houses, boats or nets, parents or children, husband or wife or self. As our heavenly Bridegroom he is worthy of our love, and if we do not feel this love toward him we are not of the kind fit for the Kingdom, not fit to be members of the Bride, the Lamb's Wife. And how shall we know, how shall we test our own hearts as to the degree of our love for the Lord? How will the Lord test us if not by permitting trials and difficulties, oppositions, etc., to overtake us? As our Lord hid himself from the apostles for three weeks or more, yet was near them watching over them and ready to take advantage of the most favorable moment to impart the necessary lessons, so we may be sure that he watches over our interests to give us needed instruction and guidance--and if sometimes he hides his face behind a frowning providence it is with a view to our blessing or strengthening, to prepare us to appropriate some valuable lessons which will be helpful to us in our preparation for a place in the throne. Let us, then, rejoice even in tribulation, knowing what it is working out, and in such tribulation let us ask ourselves the question, How am I showing my Lord that I love him supremely?

As our Lord said to Peter upon the profession of his love that he might feed the lambs and tend and feed the sheep, so he says to all who are his followers. Not that we can have the honorable place of apostles in connection with the Lord's dear flock, but that each of us may find opportunities for tending and assisting, feeding, nourishing the flock of God, especially all whom the Lord's providences place in the Church as elders so that, as the Apostle Paul said of the elders at Ephesus, they may feed the flock of God over whom the Spirit has made them overseers, bishops, shepherds. (Acts 20:28.) It is proper, nevertheless, that each one for himself provide things decent and honest in the sight of all in a temporal way; it is also necessary and proper that each under-shepherd give attention to his own spiritual feeding and refreshment; but it is very important that the Master's commission in respect to the flock shall have a prominent place in our hearts, that we shall rightly esteem it a great privilege to feed and to tend the Lord's followers in his name and as far as possible in his spirit of self-denial, self-sacrifice, in loving service, laying down our lives for the sheep, as he did. Whoever is heedless of the sheep should not in any sense of the word be recognized as an Elder, a leader, and each dear Elder should be esteemed and chosen to the position by his brethren because of evidence of loving zeal and devotion to the cause of the great Shepherd and the flock, and not from any selfish or worldly reasons. The primary qualification of an Elder in the Church, an under-shepherd, must necessarily be love for the Lord. All of the eloquence, all of the zeal might be hindrances and injurious to the flock's best interest, except as love for the great Shepherd would be the mainspring of action. And how may we know who has love for the Lord, and know of its measure? Our Lord tells us through the Apostle that if we love not our brethren whom we have seen we would be deceiving ourselves if we claim to love God, whom we have not seen. Hence love for our Lord must be expected to manifest itself in love for the brethren, and only those who manifest great love and sympathy, benevolence, patience, gentleness, brotherly kindness for the dear flock, are to be considered faithful shepherds or worthy of eldership. The self-seeking, the ambitious are to be feared and not to be encouraged.

"WHAT SHALL THIS MAN DO?"

Following the questioning our Lord, still addressing the Apostle Peter, made a prophecy respecting him that he would live to be an old man, and that then he would be deprived of his liberties. This was not a very bright prospect to hold out before Peter; it meant a further testing of his loyalty. We are glad to know that the Apostle was not discouraged, and that he was faithful even unto death. The prophecy proved to Peter and to the other apostles present, that in the work in which they were to engage afresh they were not to expect Kingdom honors and blessings, but rather to remember the Lord's previous declaration that the servant is not above his Master, and that as men despitefully used the Master the servants must expect nothing better. How nobly those chosen ones came up to the various tests and requirements placed upon them! There is a lesson for us, too, along the same lines, namely, that faithfulness to our Master will probably bring us tribulation of one kind or another. Hence we are not to seek our own wills or our own ways, but rather to look for and accept the Lord's providential guidance of our interests and to prefer this, knowing that he is able always to make all things work together for our good as New Creatures. John tells us that our Lord's words were understood to signify that Peter would die a violent death, and that in conclusion Jesus said, "Follow me," note my example and copy it.

Peter evidently felt that the conversation was pivoted largely upon himself and sought to turn it a little, saying respecting John, whom he recognized as the Lord's favorite disciple, "Lord, what shall this man do?" What is your prediction and what will be your providence in respect to John? Our Lord's reply was almost curt; it amounted to, Mind your own business and you will have plenty to do, though it was stated in a more polite form. Jesus said, "If I will that he tarry until I come,

WHAT IS THAT TO THEE? FOLLOW THOU ME"

This is a difficult lesson for all of the Lord's followers to learn, but a very important one. If we allow ourselves to look about us and to wonder why some fellow-disciple is not receiving apparently the same amount of chastisement or trials or difficulties or burdens that the Lord permits to come to us, and if then we permit ourselves to become judges of the Lord and his wisdom and his providences, the result will be disastrous to ourselves. It will destroy our peace and undermine our faith and hinder us from learning the lessons necessary to prepare us for the Kingdom. If such criticisms of divine providence at any time come to our minds, we should answer ourselves, promptly, in the

R4184 : page 174

language of our Lord to Peter, "What is that to thee? Follow thou me." You are not competent to regulate these matters, nor is it proper nor necessary for the Master to explain to you all of his plans and purposes. It is far better for you that you learn faith, submission and trust. No two of us have the same natural disposition, no two of us, therefore, need the same disciplinary training at the hand of the Lord. We have confidence in his wisdom and love; let us manifest it, realizing that if our trials are greater our blessings will be proportionate, and as the Lord said to Paul, so he would say to each of us, "My grace is sufficient for thee, my strength is made perfect in weakness." (2 Cor. 12:9.) With the Apostle let us say, If, therefore, the Lord's grace is proportionate to our trials let us receive with rejoicing all the trials he may send that we may have the more of his grace! It is for each sheep to know the Shepherd and to follow him, taking as straight paths for his feet as possible, and leaving with the Shepherd the general oversight of the flock and its interests, giving attention in proportion as the Lord through the brethren gives opportunity to assist in the shepherding work and in the name of the Lord to counsel or assist his dear flock.

"THAT HE TARRY TILL I COME"

Our Lord had clearly indicated that Peter would not tarry until his second coming, that he would die, and now, without saying that John would tarry until he should come, he merely said, If it should be my arrangement that he tarry till I come, would that interfere, Peter, with your arrangements and my dealings with you as my follower? But the matter became a proverb amongst the Lord's followers that John would not

R4185 : page 174

die, and the fact is that he outlived all the other apostles. Yet he himself did not understand the Master's words to mean that he would not die, for he so calls our attention to the matter in this very lesson.

There is a sense in which John has tarried until the second coming of Christ, namely, in that he was made a representative of the whole Church in the book of Revelation. The things which happened to John are the things which have happened or will happen to the Church. The angel showed John--but in reality it was for the John class. John fell down to worship the angel, and was told not to do it, and this is in reality a lesson to the whole Church, that they are not to be worshipers of God's messengers who bear to them the divine Word of truth and grace. The John class is, therefore, still in the world representatively, and we trust that we are members of it; it has tarried until the second presence of the Lord.

Applying this lesson to ourselves further, we suggest that some of the dear friends seem disposed to query as to how long they must wait before the First Resurrection change shall come and which of them shall remain the longer, etc. Let us leave the entire matter to the Lord; we should be glad if our change should come soon, yet fully content if the Lord has further service for us and the change should be delayed. Those who experience the change the earlier will, of course, have in many respects the greater blessing for the time; but if the Lord has service for us on this side the vail let us be glad to do his will; let us be assured that he will grant sufficient grace for every experience of life.

"LO, I AM WITH THEE ALWAY"

Our Lord's assurance that he would be with his followers until the end of the age was a consoling message. He did not tell us how long the age would last, nor all the trials and difficulties which would intervene between the time of his ascension and his return for the harvest work and the exaltation of his Church and the beginning of his Kingdom reign. It has been to our advantage that he left us in ignorance on this point; but we are assured, however, that in due time the wise shall understand; and again through the Apostle we are assured, "Ye, brethren, are not in darkness that that day should overtake you as a thief." (I Thess. 5:4), but "as a snare shall it come upon all them that dwell on the face of the whole earth." (Luke 21:35.) Our Lord indicated that at his second coming he would give such a knock as would arouse his faithful ones and lead to the trimming of their lamps, that they might know of the presence of the Bridegroom and be prepared to enter with him to the wedding festival. It is not intended that this prophetic knock should be heard by the world; it is intended only for the virgin class, wise and foolish.

Evidently our Lord did not intend that we should understand these words of the Golden Text to mean that he would be personally present in the world throughout the age. Rather we must understand him, in harmony with other statements, to the effect that the holy Spirit, the holy power of God, which came at Pentecost, was the representative of the Father and of the Son, the Spirit of both with the enlightening and instructing power, supervising all of our affairs and interests, expedient for us, beneficial to us. How glad we are that it is our great privilege to be living now in the time of the parousia, the presence of the Lord, and to have his special supervision in the same manner as when he was present with his disciples during those forty days before he ascended. But we are not to expect any materialization or manifestation of our Lord's presence, such as was appropriate and indeed necessary at that time. We have seen that the necessity then was that the disciples should have convincing proof that our Lord was risen and that he was not any longer human but capable of appearing in various forms. No longer are these lessons needed, for we know he is a spirit being and is present with us in this harvest time supervising all the work of the harvest. Indeed, we have every reason to be on guard now against the manifestations of the Adversary, knowing from the Scriptures that the evil spirits, the fallen angels, will have considerable power in the way of materializing, and that it will be part of their deception to endeavor to ensnare and deceive us by impersonating the Lord and the holy ones as well as earthly friends. Let us not seek to walk by sight, but to be quite content to walk by faith, as our Lord desires us to do. The promise to us now is that we shall see him as he is--not as he was --because we shall be changed that we may be made like him. He will no longer change himself to appear as a man to us.

===================

R4187 : page 175

THE MIGHTY KING OF KINGS

From far in the great aions of eternity,
From space unlimited, unmeasured by the steps
Of worlds, from silence broken only by the voice
Of him, the self-existent One, whose skilful word
Created him,* came forth the glorious Son of God!

O sacred moment! which with shaded eyes we dare
With holy boldness to approach; not with a vain
Desire to see and know what God has hid, but drawn
Thereto by that blest Spirit which in reverence
Delights to search the deep and precious things revealed.+

O glad Beginning of Creation's early morn!
O glorious Finish of Creation's noon and night!
O blessed Son, begotten of the Father's speech,
Thou only Well-Beloved, in whom all fulness dwells!
Silence and space alone were found to worship thee!

But deep within the counsels of th' Eternal One
Lay countless hosts whose praise should celebrate the Son;
And to the Son was giv'n prerogative++ to call
Them to existence, in abodes of him prepared,
And crown with happiness each creature in its sphere.

Rich in insignia of his high rank, he still
Delighted in the emblems of humility;
And wore upon his heart the gem obedience,
And clothed his arm with zeal, his feet with haste, to do
The holy will of him who loved and cherished him.

----

*Rev. 3:14. +I Cor. 2:10. ++John 1:3.

And now reign silence, solemn, still, as that which on
His natal day received him; for the angels watch,
With awe constrained, while he divests himself of all
His wealth and glory, and becomes a babe; then loud
Hosannas sing, "On earth be peace, good will to men."

And lovingly they watch him as the perfect man's
Estate he magnifies with like obedience,
Unflinching loyalty and firm humility;
Till, daunted not by Calv'ry's cross and shame, he gives
His life a ransom for a helpless, dying race.

That awful day the darkened sun and quaking earth
Creation's anguish voiced; but One yet reigned supreme,
Who loved him with the power of infinite strength,
And in his master hand the mighty issues held--
The matchless Son had won the title to a throne!

What throne? Could all the boundless universe produce
A worthy coronet for his escutcheon which
Nor honor, glory, shame nor death could mar? Behold,
The heav'nly myriads worship, while the Father crowns
The risen Son--divine,* immortal,+ Lord of all.++

O hail, Immanuel! Prince of life and glory, hail!
Let earth with heaven unite in adoration, praise,
Thanksgiving to thy God, whose attributes thou hast
Exalted, and to thee, whose love and sacrifice
Constrain to endless gratitude a race redeemed!

--R. B. Henninges.

---

*Heb. 1:3, Diaglott. +John 5:26. ++Rom. 14:9.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT BOOK USED FOR THIS COURSE IS
SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study IV.--
The Author of the Atonement.

JULY 5

(58) Was faith in the unreasonable and unscriptural made a test of orthodoxy and its disbelief threatened with eternal torment and was the error thus fastened? P.64.

(59) Is the Hebrew name Jehovah properly shown in our common Bibles? How many times does it occur? How many times is it correctly rendered and how many times incorrectly? P.65, par. last.

(60) What motive seems to have led to this kind of hiding of the Truth? P.65, foot-note.

(61) What about the word elohim--how frequently does it occur? What does it signify, and to whom is it applied? P.66, par. 3.

(62) What Hebrew words are used as titles for our Lord Jesus? P.66, par. 4.

(63) When elohim, the Hebrew word usually translated God, is used in (Psa. 8:5) and translated angels, is it a mistaken translation or not? Prove it. P.67, par. 2.

JULY 12

(64) Is the Hebrew word elohim, usually translated God, ever applied in the Scriptures to the heathen or false gods? If so, how many times? Give some illustrations. P.67, par. 3 and on.

(65) Is this same word elohim ever applied in the Scriptures to men in olden times? If so, give illustrations. P.68, par. 3-8.

(66) Is this word elohim ever used prophetically in reference to the saints of this Gospel Age? If so, give quotation and explain. P.68, par. 9,10, and foot-note P.69.

(67) Is elohim otherwise rendered in the Old Testament? P.69, par. 1.

(68) What are the facts respecting the terms God and Lord in the New Testament? Give illustrations. P.69, par. 2, and P.70.

JULY 19

(69) What about the word Godhead of the New Testament--how many times does it occur, and is it always from the same Greek word? P.71, par. 4.

(70) What is the ordinarily understood meaning of this word Godhead, and is it the proper thought of any of the three Greek words used?

(71) Give the Greek words mistranslated Godhead and show the meaning of each. P.71, par. 5 and on.

(72) Did the fact that Jesus was "worshiped" by his disciples and others, and the fact that he received such worship without protest, prove that he was Jehovah, his own Father?

(73) Prove the answer by Scriptural citations. P.72, 73.

JULY 26

(74) Our Lord Jesus said explicitly, "I and my Father are one" (John 10:30.) Does this prove that he was both Father and Son, or that the one person filled these two offices? P.75, par. 1,2.

(75) When our Lord prayed for his followers, "that they all may be one" (John 17:21), does it signify that he expected or desired that all of his followers should ultimately become one person or one in heart-harmony and purpose?

(76) How, then, must his statement of the next verse be understood, viz.: "that they may be one even as we are one"? P.75, par. 3,4.

(77) If "no man can see God and live" (Exod. 23:20), what could our Lord Jesus have meant when he said, "He that hath seen me hath seen the Father" (John 14:7-10)? P.76,77.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

====================

SEMI-MONTHLY
VOL. XXIX. JUNE 15 No. 12
A.D. 1908--A.M. 6036

CONTENTS

Views from the "Watch Tower"......................179
  The Power of the Pulpit.......................179
  Clerical Weaknesses Dramatized................179
  Episcopalian Papers on Anglo-Roman Union......180
"The Gospel Which I Preached".....................181
  St. Paul's Gospel Summary.....................181
"Walk as Children of Light".......................182
  "Things Which are Done in Secret".............183
The Seven Walks...................................184
"To the Feet of Him" (Poem).......................185
"Pay Thy Vows Unto the Lord"......................186
Israel's Wrong Course.............................188
  They Desired a King...........................188
Immanuel's Kingdom Autocratic.....................190
Some Interesting Letters..........................190

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,

"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

WATCH TOWER SUBSCRIPTIONS

The time has come when by Post Office ruling quite a good many names must be dropped from our lists. We have assured you of our willingness to supply you on credit, or, if you are poor, pay your subscription from a special fund for the purpose, but that you must send us a definite, formal request so to do to come within the laws. If you neglect do not be surprised that your paper stops and do not blame us.

BROTHER RUSSELL'S SERMONS WEEKLY

The Dispatch, daily, as heretofore, gives us a club-rate which will cost you $3 per year.

The Cincinnati Enquirer, weekly, gives a 50c. club-rate per year.

The Ft. Wayne News now gives us a yearly club-rate of $2.25, or a weekly rate of 75c per year. Remit to us.

The Toronto (Canada) World gives us a club-rate of $1.50 on its daily, except in Hamilton and Toronto, where the postage rate increases it to $2.75. We are surprised that we have so small a list for the World; we guaranteed twice as many and paid for them in advance.

Colporteurs will please use our Order blanks and direct all business letters to "Colporteur Department."

===================

R4185 : page 179

VIEWS FROM THE WATCH TOWER

THE POWER OF THE PULPIT

THE Rev. Jonston Meyer, of Chicago, is reported to have recently told the theological students of the Chicago University that the people are tiring of preaching, that the power of the pulpit is on the decline, and that the people continue going to church only from force of habit, to hear the preacher. A Detroit newspaper, in an editorial, asks Dr. Meyer where oratory could find a weightier matter for discussion than in the redemption of mankind, and then speaks as follows about the great preachers of the past:

"These people knew what they believed, and preached what they believed, without apologies, without reservations, and without dodging inconvenient facts. Perhaps they were sensationalists, but only because their message was intensively dramatic. Their confidence in their mission was the secret of their strength. Dr. Meyer would have been more correct had he said that modern preaching is losing its power because those engaged in it are half-hearted evolutionists and not expositors of the Scripture. They are as highly educated as their predecessors, perhaps just as polished and eloquent, but they are not so sure of the ground on which they stand, not so certain, or if they are they lack the courage openly to state what they secretly believe. The ministers are, therefore, degenerated and give, in place of a sermon, a literary treatise, which convinces nobody. It is the sensationalism of the melodrama, and not the sensationalism which lends to the tragedy of the Master's undying power. The sooner the pulpit is no longer the place of entertainment in competition with the theater and the lecture stage, that much sooner will it regain its old power and those ministers who will preach without fear the gospel which they have believed, and do so without bending their necks under the public opinion will have comparatively little reason for complaint."

SPIRIT MANIFESTATIONS IN ITALY

Rome.--Ancona has a peculiar kind of haunted house, the residence of Sig Maracini, the public prosecutor. Unique in the annals of psychical research is the particular kind of manifestation with which this residence has been visited. The extraordinary happenings are thus described by the sons of Sig. Maracini, who are both lawyers:

For several days the strangest things have been happening in unoccupied rooms. Meanwhile there was an electrical disturbance, and all the bells in the house began to ring. Nothing, however, was wrong with the electric installation.

But the most remarkable thing was the discovery of jets of water springing from the walls and almost flooding the floors. In the dining room milk welled up from the floor. We had the walls examined, the flooring broken up and the blocks raised, but not the least traces of milk, water or any other liquid was found.

A cup filled with milk suddenly appeared in the dining room, followed by a cup of coffee and milk. Our father cried jokingly:

"Coffee and milk? Bah! I should prefer wine." Shortly afterward we saw a liquid running from the walls; it was wine. Once a pear appeared, and then we recalled that our little sister had asked at table for a pear, but was refused, as she had already eaten enough fruit. The pear was on a dish which was locked away in the sideboard. When the latter was opened the pear was no longer there. We then thought that some mysterious medium-like force might be exercised by our sister, so we watched her carefully and followed the child, when she rose from the table. When she passed close to a book shelf where there were two volumes on Spiritualism one of the books was raised in the air. It touched the girl several times on the shoulders, then danced for a few moments in the air, and then was clapped against the wall at the very spot whence the milk had issued.--Cincinnati Enquirer.

* * *

We keep track of such manifestations, as they are in line with and leading up to greater developments and manifestations by the demons who personate the dead. It will be noted that all who to any degree meddle with spirits, mediums, seances, etc., seem to make themselves the more liable to annoyances of this kind. Note the reference to two books on Spiritism and the kindnesses expressed. We know of at least two cases where Millennial Dawn volumes aroused an opposite sentiment in the spirits--the demons. "The darkness hateth the light!"

CLERICAL WEAKNESSES DRAMATIZED

"The stage has been so often assailed by the Church that the time appears to have come for a turning of the tables. A play just produced in Baltimore, called 'The Servant in the House,' sets out to show that 'the Church, as at present constituted, is a hollow mockery from foundation to dome, and

R4186 : page 180

that if Christ were to be born today instead of two thousand years ago, the first people, or rather the only class, he would revile would be the clergy.' The Church is measured by its own yard-stick and found wanting.

"The scene is the home of a young English vicar and his wife. Into the home comes 'the servant in the house.' He is introduced as an Indian butler and he performs good service.

"In the home of the vicar is his niece, the daughter of a long-absent brother, a miserable, drunken specimen of humanity. This representative of Socialism and the dregs of London unexpectedly shows up and incidentally becomes the real 'hero' of the play. He is the 'drain-pipe,' as he says--for there must be drain-pipes--that carries off all doubt and sorrow. He finds the trouble, all the trouble, right under the foundation of the crumbling church. His dramatic description of the cesspool of sham and show and form and creed, and miserable hypocrisy, that he discovers right under the pulpit, makes his parson brother throw off his coat and jerk off his clerical habiliments with disgust.

"'I am no longer a preacher, a pretender,' he declares. 'I am a man. I disown my creeds and my shams. I go to do the work of a man; the work that God has shown me.'

"But into the house comes what the 'servant' calls 'the abomination.' He is James Ponsonby Makeshrift, D.D., the Most Reverend, the Lord Bishop of Lancaster--a mighty man in the Church. His main object in life, he confesses confidentially, is to swell the ranks of 'The Society for the Promotion and the Preservation of Emoluments of the Clergy.' He is the friend of the wealthy men and he gets them to dig deep into their pocketbooks. He is scornful of all that is not sanctimonious.

"The Bishop is finally forced to confess that his doctrine, and the secret doctrine of all his profession, is 'to give as little as possible and grab as much as we can.'"--Literary Digest.

EPISCOPALIAN PAPERS ON ANGLO-ROMAN UNION

The Protestant Episcopal Church bids fair to have a vigorous question on its hands regarding the movement for Anglo-Roman union. The tendency of which this is a crystallized form has been frequently treated in her Church organs, but the steps taken under the leadership of the Rev. Father Paul James Francis, General of the Society of the Atonement, have precipitated something like a crisis. His new organization (treated in our issue of February 22) aims "to promote the corporate union with the Apostolic See." It seems to have been mainly inspired as a protest against the action taken by the Episcopal Church at its general convention at Richmond last fall in adopting the canon of the open pulpit, allowing any one, whatever his denominational affiliations, to preach in the pulpits of the Episcopal Church if he first obtains the consent of the bishop of the diocese. The new union, then, is in its nature reactionary.

The Churchman (New York), in commenting upon Father Francis' movement, assumes a favorable attitude, but criticises the members of the Anglo-Roman union as bad "students of facts when they interpret to the public what can be done or what has been done by the Apostolic See of Rome under curial control inspired by traditions of absolutism, handed down and enforced through long years of incapacity and wilful aspirations for temporal control." But the importance of what the new movement aims at, The Churchman points out, "lies in the fact that churchmen on all sides, of all kinds and conditions, are beginning to recognize that reunion is a thing not to be talked about only, but to be worked for." This paper favors the project of the Anglican communion in trying to do away with its "isolation." Thus:

"While hosts of people are pressing for closer relations with historic Protestant bodies, there should be the same liberty in the Anglican Church for a movement toward closer relation with Roman Catholics. Disloyalty should not be charged in either direction. There is not only the same liberty in the one that there is in the other, but there is the same necessity. The wrong attitude or the wrong-doing of Romanism and Protestantism does not lessen our duty toward unity. No kind of separation can be looked upon as a finality. Such men as Archbishops Temple and Maclagan, when they addressed a letter to Pope Leo XIII. on Anglican Orders, spoke of him as their venerable brother. Does this term of address mean nothing? Is not Christian courtesy based, after all, on the reality found in Christ's teaching as to what brother means, as to what brotherhood implies?

"The Anglo-Roman union is not the sign of a revolution, but in a double sense it is a sign of the times, however insignificant its numbers. The desire for union of some sort is becoming universal among Christians, and publicity is a distinctive sign of the times. The members of the Anglo-Roman union in proclaiming their desires and their methods to the world, protect themselves from any charge of treachery or treason. In this respect, at least, they are to be congratulated in contrast with those who would Latinize and yet localize the American Church as a petty sect in opposition to the worldwide sectarianism of the Roman Communion. If it is right and praiseworthy that men should desire and work for union in Protestant directions, it must in all fairness be admitted that men should be allowed the same privilege to work for unity in the other direction."

The idea that "Uniat churches" would result from the going over to Rome The Standard calls "a mere pipe-dream." It adds:

"We wonder that these men do not reflect upon the peril in which they leave their immortal souls. They cannot plead invincible ignorance, for they admit that Rome is right and Anglicanism is wrong. They cannot plead their good intentions, for the Holy Father is perfectly well aware of the quixotic nature of their enterprise, and he would prefer to have them execute the much better intention of following out their logic. It is nothing to him that they admit his primacy and supremacy, for that is merely academic so long as they fail to do the logical and practical thing. Until they shall do that and make their submission, from his point of view they are contumacious rebels against his authority, all the more because they admit that authority with all its implications. We have no wish to see any of our clergy or communicants go to Rome; but, as a matter of elemental honesty and for the peace of the Church, we should be really glad if those who thus proclaim themselves to be alien to our faith and polity were consistent and scrupulous. They should go out from us because they are not of us. It is painful to have a carbuncle lanced, but it is better for the body to let out the poisonous humor. These men are living in a realm of utter illusion. They grant all the premises of the Roman argument and flinch at the conclusion. The inference from their admissions is not the propriety of their staying where they are until they can convert the whole Church; it is that they should make haste to save their own souls by acknowledging the vicar of Christ and shaking from their feet the dust of the doomed city. To refuse this act of obedience is an exercise of private judgment more groundless than any Protestant's, and none would be more forward to tell them so than Archbishop Ryan or Cardinal Gibbons, or his Holiness, Pope Pius X."

The Living Church (Milwaukee) is the organ of the extreme high-church party of Episcopalianism, and has long striven toward achieving a "Catholic unity," but one which does not recognize the primacy of the Papal See. Concerning this movement it says:

"Gentlemen who are taking up with this latest novelty in religion must realize that they are seriously embarrassing us who would maintain the Catholic position among Anglicans. If they were strong enough to prove a serious factor in our Church life, they would prove a most useful ally to ultra-Protestants, in assuring churchmen that the terminus ad quem of the Catholic Movement is Rome. All of us, we trust, desire unity, and unity that left Roman Christendom out would be far from complete; yet it would be cowardly for us to surrender, for the sake of unity, the impregnable position with

respect to Catholicity which we hold. This position is that the Catholic Church is complete wherever the valid ministry of the Church, in its threefold orders, is teaching the Catholic faith and administering the Catholic sacraments with the living Presence of the Holy Spirit in her; that any primacy, whether of Rome or of any other see, depends upon the Church, and not the Church upon the primacy; that the faith can be finally defined only by the consensus of the whole Church, expressed generally and corporately as such consensus, and not by any single bishop; and that unity will eventually come, in the good providence of God, if at all, by the recognition throughout the Church of the equal authority of all bishops severally, and the appellate authority of all of them collectively.

"We cannot do otherwise, then, than to condemn this movement which some have sought to exploit, through this most recent of ecclesiastical novelties. Whatever else may be said for or against it, we repudiate it as an expression of Catholic churchmanship."--Literary Digest.

===================

R4187 : page 181

"THE GOSPEL WHICH I PREACHED"

--I COR. 15:1-20.--JUNE 21.--

Golden Text:--"But these things are written that ye
might believe that Jesus is the Christ, the Son of God;
and that believing ye might have life
through his name."--John 20:31.

THIS lesson is appointed as a review for the Quarter, and no doubt will be profitable to many so to use it. We, however, call attention to the reading lesson as a summary of the entire Gospel of Christ. The Apostle declares, "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."--vs. 1,2.

From these words we perceive how important faith is to present salvation. Whoever cannot believe, whatever the lesson, cannot be saved in this present time. Whoever has not heard the Gospel, as in the case of the heathen, is not saved in ignorance, and whoever has heard the Gospel and does not keep it in memory and thus loses its power will miss the present salvation; or, if it should be kept in memory, still it might be useless because of failure to allow the Gospel message to act properly upon the heart and life. These things being true we perceive how important it is for us to have a pure Gospel, to know the truth, for nothing but the truth can make us free. We do not mean by this that full knowledge of the truth is necessary either to our justification or to our consecration; we do not mean that if we have a measure of error mixed with our knowledge of the truth this would keep us from the privileges of justification and sanctification; on the contrary, nearly all of us were justified and brought into relationship with God while we had as yet much error in our minds. It was not, however, the error which justified nor the error which led us to sanctification or consecration; only the truth could so profit us. The more truth we have at the beginning the more favored we are, and we are blessed then in proportion as we get rid of the errors and superstitions which becloud our mental vision. The truth alone can make us entirely free, and hence we cannot enter fully into the enjoyment of all the blessings and privileges while as yet we are hampered by error. But may we not say that it is entirely probable that we shall be hampered by some errors, some confusion to the very end of our journey, and that not until our change shall come shall we know as we are known?

ST. PAUL'S GOSPEL SUMMARY

The Apostle summarizes our Christian faith saying, "I delivered unto you first of all [as of primary importance] that which I also received, how that Christ died for our sins according to the Scriptures; and rose again on the third day according to the Scriptures." This much of knowledge is necessary to anyone who would be properly termed a believer, a Christian. Hence the heathen, whatever their condition in their ignorance of these facts, could not be believers, could not be Christians. This is the faith which justifies, and those who have it not are not justified. It recognizes "our sins" and "Christ's death" as our ransom-price, and Christ's resurrection, as evincing the satisfying of divine justice, and that the Redeemer lives to carry out the glorious features of our salvation. There was a time when to us, as still to the majority of Christians, all this matter was hazy because of the false doctrines, false theories which filled our minds, leading us to believe that eternal torment was the penalty for sin and hindering us from understanding how Christ's death could meet our penalty therefor. Then again the error that the minute of dying means getting more alive hinders one from understanding how the Lord died for our sins and also hinders appreciation of the meaning of his resurrection from the dead. Nevertheless, we were justified even in our ignorance of the philosophy of these matters, justified because our faith accepted the general facts, namely, that we were sinners and that Christ did something acceptable in God's sight as the ransom price for our sins, and that now by the grace of God we are thereby relieved from the condemnation and brought back into fellowship of heart with him.

The Apostle then proceeds to recount the evidence respecting our Lord's resurrection, apparently confining himself to those manifestations which our Lord made to the apostles. Thus he mentions Cephas, or Peter, but does not mention Cleophas, who was one of the two with whom the Lord talked on the way to Emmaus. Neither does he mention the appearance to Mary and the other women on the day of the resurrection. Although he mentions the five hundred brethren the apostles were amongst them. He is summing up the strongest kind of evidence respecting our Lord's resurrection, and finally says, "Last of all he was seen of me also as of one born before the time"--as of premature birth. That is to say, St. Paul saw our Lord not in fleshly form, but shining above the brightness of the noonday sun; he saw him as a spirit being, as all the Church hope to see him after they shall have experienced the resurrection change, when they shall be like him and see him as he is (not as he was) and share his glory.

"SO WE PREACHED--SO YE BELIEVED"

The Apostle was combating the heathen theory that a resurrection of the dead was unnecessary. Some claimed that the dead would never rise, others that in

R4188 : page 182

the moment of dying they become more alive than ever. The Apostle lays down the Christian teaching on the subject, namely, that the dead are dead and that without a resurrection there would be no hope. Those to whom he wrote were shortsighted; they claimed still to believe the resurrection of Jesus, but had dropped the thought of the necessity of a resurrection for others. The Apostle seeks to re-establish them by pointing out that all the hope they had received as Christians was built upon the resurrection of Jesus, that a dead Savior would be of no assistance to them; that his teaching and the teaching of the other apostles had been, that while the merit of the redemption resided in the sacrifice of Christ yet the redemption itself was equally dependent upon the resurrection of him who died for us, because a dead Savior could not help us. He says, "So we preached, and so ye believed; how, then, say some amongst you that there is no resurrection of the dead;" that you do not now see the importance of the doctrine of the resurrection respecting the Church? If it was important in respect to our Lord, is it not equally so in respect to the Church and the world? If, as some claim, the doctrine of the resurrection is foolish and false, then Christ is not risen. Do you say, What if he is not risen? I answer, "Then is our preaching vain, your faith is also vain, and we are found false witnesses to God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised."--Vs. 13-15.

Thus does the Apostle link together the doctrine of the resurrection of Jesus with the doctrine of the resurrection of the Church and of the world. If the latter is not true the former is not true; if the resurrection of Christ was necessary, the resurrection of the Church and of the world is also necessary. With what clinching argument the Apostle sets this forth, saying, "If Christ be not risen your faith is vain; ye are yet in your sins; yea, also, they that are fallen asleep in Christ are perished." If Christian people in general would study this lesson and allow it to have its proper weight in their minds, it would settle certain questions thoroughly. They would decide to throw away, either the teachings of the Apostle and the whole Bible respecting the condition of man in death (that he was really dead or figuratively said to be "asleep," waiting for the resurrection change in the Millennial morning), or else they would throw away the human theories that are blinding and confusing them on this subject and which teach that the dead are not dead but more alive than ever, neither dead nor asleep, but in heavenly glory or eternal torment. Let us take the Apostle's standpoint and rest our hearts and our faith thereupon. Christ died, and on the third day arose from the dead. His followers and the whole world died, and in the Millennial morning they are to come forth, the Little Flock in the First Resurrection of the blessed and holy, the world in general in the general resurrection unto judgment or trial or testing in respect to their willingness to become God's people or not.

OUR GOLDEN TEXT

The following references by another Apostle are fully in harmony with those of St. Paul: The Gospel was written that those who have the hearing ear and the proper heart might be enabled to believe that Jesus is the Anointed One, the Messiah, the Son of God, and that believing they might have life through his name. (John 20:31.) Not that merely believing will bring the life, for "devils also believe and tremble," but that believing brings them into that relationship with God where it is possible for them to become followers of Jesus, pupils in the school of Christ to learn of him; to be assisted in walking in his footsteps, to learn of their high calling of God in Christ Jesus, and by assistance granted, to make their calling and election sure to life eternal as members of his Little Flock, his Bride class. All this is possible in his name, in his merit, but none of it is possible on any other terms or conditions, for "there is none other name given under heaven and amongst men whereby we must be saved." We thank God, however, that while only the few have the hearing ear now, and hence only the few hear the divine call now, yet by and by all the deaf ears shall be unstopped; the message will be delivered in no uncertain tones and all shall know, from the least to the greatest, of divine love and mercy in Christ, and shall have the opportunity of accepting the same in his name or of rejecting and coming under the divine condemnation of the Second Death.

Let us see to it with diligence, that having been favored so highly as we are, it shall not be said of us that we received the grace of God in vain! Receiving it let us use it, let us improve the opportunity, let us make our calling and election sure!

===================

R4188 : page 182

"WALK AS CHILDREN OF LIGHT"

--EPHESIANS 5:6-21.--JUNE 28.--

Golden Text:--"Be not drunk with wine, wherein is excess; but be ye filled with the Spirit."--v. 18.

AS implied by the selection of the Golden Text, the International Sunday-School Study styles this a Temperance Lesson. We shall not, however, treat it particularly from that standpoint, as we do not consider that such was the apostolic thought, except in the sense that temperance and abstinence from evil in any form are the inculcations of holy Scripture for all who have named the name of Christ. Thus the Golden Text properly sets before us that there is one spirit of the world and another spirit of the Lord; one a spirit of error, the other the spirit of truth. We are no longer to walk in darkness as others--in sin, in rioting, in drunkenness, in debauchery of various kinds; the Christian course is the very reverse of this, for he has turned his back on all these experiences and is walking in the light of the lamp, toward the things that are perfect, toward the things set before him in the divine Word and plan. Instead of needing alcoholic spirits for his refreshment he has the Spirit of the Lord, the holy Spirit, which exhilarates; it overcomes the spirit of gloom and fear, it does for him much more than alcoholic spirits could do for the natural man in the way of blotting out unpleasant memories and bringing in happiness.

R4188 : page 183

THE SEVEN WAYS OF THIS EPISTLE

The Epistle to the Ephesians is one of the grandest books of the Bible. Deeply spiritual it appeals thoroughly only to the consecrated. Its central thought is the New Creation; that the justified by a consecration of their justified humanity, when accepted of the Lord, are begotten of the holy Spirit to be New Creatures in Christ. For such, old things have passed away--earthly hopes, earthly aims and ambitions; their earthly rights have been surrendered, and instead of them, heavenly prospects have been received by faith and are waited for, with the expectation that they will be received in the First Resurrection. The first part of the book of Ephesians relates to the theory, the philosophy of the change from human to spiritual, from humanity to membership in the New Creation; the last chapters of the book point out to us the effect of this change, not only upon the sentiments of the New Creature, the new will, but also the effect of the change upon the mortal body, which the new mind is supposed thereafter to hold in check, to govern, to control with more and more decision and ability as it grows stronger in the Lord and in the power of his might. The New Creature is to keep the old creature, the body, under; to keep it dead, buried. Our lesson relates particularly to this phase of the subject--the New Creature's battle and victory and its preservation, which is dependent upon the maintenance of its rule over the flesh.

The opening words of our lesson (v. 6), "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience," should not be understood to signify that God's wrath comes because of vain words. The things which bring the wrath are mentioned in the preceding verses (3-5), fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry; for, as the Apostle explains, those in whom these characteristics are dominant, or those in whom the characteristics are sympathized with, can have no inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become New Creatures in Christ love the unclean things, sympathize with them, desire them, or jest about them, they are far from the condition which is becoming to saints. Such a mental attitude on their part would imply that they had either never been begotten of the Spirit of holiness or else they were returning again like a sow that was washed to wallow in the mire. These things are characteristic of the children of disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, Such were ye; but now ye are washed, but ye are justified, but ye are sanctified through the Lord Jesus Christ. (I Cor. 6:11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience; for ye were once in darkness, but now are ye light in the Lord.

"WALK AS CHILDREN OF LIGHT"

He proceeds to show how the children of light should walk, saying, The fruit of the Spirit, wherever it is found, is goodness and righteousness and truth--therefore, the holy Spirit never prompts to badness, unrighteousness, untruthfulness. And whoever has

R4189 : page 183

received the holy Spirit, whoever has been begotten of the Lord as his child, will want to prove, to demonstrate, to ascertain thoroughly what is acceptable unto the

Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offence from, but far beyond all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the New Creature to please God, to do his will, will signify that his life, that his heart and so far as possible every act and word of his will be in accord with goodness, in accord with the principles of righteousness which God represents--in accord with truth.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM"

We are responsible not only for what we ourselves may do and think as New Creatures, but our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Obscene jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke. Brother, Sister, let us set our affections on things above--let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute. Let us put away from our conversation and from our thoughts everything that would be defiling and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season--how good it is, how helpful! But it is equally important that the word of reproof be wisely and lovingly given, otherwise it may do harm where we intended good; as the Scriptures say, "Speak the truth in love."

"THINGS WHICH ARE DONE IN SECRET"

"It is a shame even to speak of those things which are done of them in secret"--that are done in the dark. The Apostle's intimation is that the whole world lieth in darkness, and in the wicked one and in sin, and that the Lord's people of the New Creation have accepted his leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth; that they should allow the holy Spirit to shine forth for the reproving of the world, for the reproving of darkness, and for the setting up of a standard of righteousness in harmony with the Lord's example.

The Apostle here reminds us of the prophetic statement, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness.

Instead of having fellowship with them in the works of darkness, instead of sharing in their foul jesting, we are rather to reprove them and to direct them according to the above Scripture, to awake from their stupor, from their sleep, to recognize conditions from their true standpoint, and that, getting awake, they should realize that they are sinners; that the wage of sin is death, and that the tendency of sin is downward--and that they should rise from the dead, should separate themselves from the world, not only so far as their conduct

R4189 : page 184

is concerned, but so far as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has promised to give light, a little and a little more and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more and more until the perfect day.

THE SEVEN WALKS

The Christian's walk of course means his course of conduct, including thoughts and words and acts. The Apostle indicates very clearly what this work or course of the Christian should be, outlining it in seven different ways.

(1) The New Creature should walk not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience. (Eph. 2:3.) This is the walk of the world, the walk of evil-doers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light.

(2) The New Creation should walk in good works--"For we are God's workmanship, created in Christ unto good works, which God has before ordained that we should walk in them."--Eph. 2:10.

(3) The New Creation should "walk worthy of the vocation wherewith they are called." (Eph. 4:1.) Their vocation is the very highest of all; they are the representatives of the Lord and Master; they bear his name, and should seek in everything to glorify it and never to dishonor it. What we do, what we say, what we think --in fact, even general appearance and deportment, and where we are seen, all reflect more or less upon the great King, whose ambassadors we are. Our vocation is that of servants of God, and no earthly avocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of his Bride class, his Kingdom class.

(4) The New Creation are to "walk not as other Gentiles walk." (Eph. 4:17.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish, worldly fashions, from being influenced by a worldly spirit; we are to have the Spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in our wedding celebrations, in our funeral services--in fact, whatsoever we do we are to do to the glory of God and are not to be influenced by the spirit of the world, but contrariwise are to set a proper example for the world in all matters --in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is traveling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a New Creature.

(5) The New Creation is to "walk in love." (Eph. 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the New Creation--love. "Love is the fulfilling of the Law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a New Creature. This spirit of love is to control our conduct with all; we are to love our neighbors and seek to do them good, to serve their interests. "Love worketh no ill to his neighbor," would not take advantage of his neighbor to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbor, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right; but more than this, Love ultimately takes such an interest that the brother exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honor and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitefully use us and persecute us.

(6) The New Creation are also instructed to walk as children of light; their course in life is always to be with respect to the things that are just, pure, loving,

noble, kind, the things that are in harmony with the divine character and Word, the things that prove to be of greatest blessing to neighbors and to friends. As children of the light every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."--Matt. 5:16.

(7) The New Creation should "walk circumspectly." (Eph. 5:15.) This word circumspectly signifies to look carefully all around at every step. The Christian cannot be a careless liver, and as he looks around him and realizes the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have divine approval and glorify God in his body and spirit which are God's. This circumspection of our walk as New Creatures is the more necessary because our Adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal of character. We should walk circumspectly also because we profess to be of the New Creation, begotten of the holy Spirit and not of the world, but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathizing with us, hate us, and watch either to see what fault can be found with our walk, or to stumble and trip us,

R4190 : page 185

sometimes from malicious impulse and sometimes from sympathetic reasons; as the Apostle Peter, when speaking to our Lord, said, Far be it from thee, Lord, to thus sacrifice thyself and die. To walk circumspectly is to take note of these various hindrances and stumbling stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the holy Spirit; and thus to walk carefully; and in so doing to develop the characters which are most pleasing to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Hence the faithful, the New Creatures in Christ, should be the most exemplary, the most wonderful people in the whole world, the wisest in the management of their affairs, the wisest in the government of their children, the wisest in their eating, drinking and dressing. Not that the world will always approve, but that the end will justify the course which the Lord's Word directs, and which the wise of the New Creation, walking circumspectly, will take.

"REDEEMING THE TIME"

This signifies buying back the time, as though the time were already mortgaged. And this is so; the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas as New Creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favors which are ours as New Creatures? And where may we obtain the time for telling these good tidings to others? If we allow the spirit of the world to direct us we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things, that we may henceforth spend such time in the interest of ourselves and others of the New Creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be so little over and above the things necessary to provide honestly for the life that now is.

"WHEREFORE BE YE NOT FOOLS, BUT UNDERSTAND WHAT THE WILL OF THE LORD IS"

How many of the Lord's people are fools! How many allow the spirit of the world so to enter in as to hinder them from appreciating the real wisdom and the proper course, the proper walk in life! It is time for us to cease this foolishness of trying to do everything just as the world does it and to be everything that the world will approve! It is time for us to determine that by the grace of God we will be popular with our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear his voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

"INSTEAD PRAISE AND THANKSGIVING"

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing, will be in giving thanks to the Lord for his goodness, in maintaining a fellowship of heart with him and then additionally having fellowship one with another, with those who are in the truth, in the Lord. We are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them; they are on the contrary to be continually rejoicing, full of gladness, the basis for this to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and additionally, their fellowship with one another, which will be more sweet than any earthly or selfish fellowship; more precious than any sensual relationship, the exhilaration of the new mind continually growing stronger and more God-like, and seeking to build up one another in the most holy faith and character-likeness of our Redeemer. The Apostle says that we are to give to God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for the trials, thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to them and has promised to do so, and that the entire matter of needs and welfare are in the hands of our Redeemer, who is too wise to err and too loving to be unkind, and who will not suffer us to be tempted above that we are able. Well then may we rejoice!

We are exhorted also to submit ourselves one to another in the reverence of the Lord, not to be dictatorial, not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done, and that we may be looking to note his leadings and providences in and through others as well as through ourselves, and especially to note the instructions in his Word.

R4192 : page 185

"TO THE FEET OF HIM"

"How beautiful upon the mountains are the feet of him."--Isa. 52:7.

Oh precious "Feet," so weary and so worn,
  Make haste to "enter in;" for when 'tis done,
How sweet will be the rest so much desired--
  When that last step upon the race is run!

Dear "Feet," so tired, do not, do not forget,
    How once those other feet were blest indeed,
When he, our Elder Brother, blessed Lord,
    So gently ministered unto their need.

And doth he not today, so stoop and soothe
    The "Feet," who yet must "strive to enter in?"
"How beautiful!" Ah, yes, how glorious,
    To bring good tidings that "our God doth reign"!

And so, dear "Feet," by him so well beloved,
    Come joyfully, attuned with music sweet;
Come hasten on with patient, loving zeal--
    "A little while"--we all with him shall meet!
--Mary H. Robinson

====================

R4190 : page 186

"PAY THY VOWS UNTO THE LORD"

DEAR BROTHER AND PASTOR:--

I have been wanting to write you for some time concerning the matter of proper conduct between the sexes in the Ecclesia. Some items have come to my attention within the last few months, that I feel it incumbent upon me again to call your attention to the subject. I am not at liberty to write you as plainly and fully as I might, concerning the specific instances of which I know; but I have both heard and seen enough to become convinced that the Adversary is making a strong attack along these lines all over the country, deceiving some of the dear brethren (who are old enough, both in the flesh and spirit, to know better) into thinking that hugs and kisses and letters, laden with terms of excessive endearment, etc., are proper expressions of spiritual affection between brothers and sisters in no way related in the flesh.

The consequences of such an attitude of mind would surely be a decline of spirituality; sometimes with unkindness toward and neglect of those who have a right to the affections lavished on others. If the Adversary accomplishes his ultimate design, gross immorality and public disgrace of the cause we love will surely follow. Shall it come to this? God forbid! He can, and I believe will, deliver us. If the heart-intentions of the dear brethren are pure (as I believe them to be), then certainly this matter is the deception of Satan himself.

What I desire earnestly to entreat of you now, dear Brother Russell, is that you publish in the WATCH TOWER an article giving in plain and unmistakable terms your views of this matter, as outlined in the extract from DAWN-STUDIES, VOL. VI., pp. 489, 490, enclosed herewith. This seems to me particularly desirable, as I understand your writings as well as Scripture are being twisted into a rebuke to any who dare criticise this kind of conduct, as "surmising evil," etc.

Forgive me, dear brother, if I have been over-bold in presenting this matter; I feel very deeply on the subject. With kindest Christian love, I remain, yours in the King's service, HORACE E. HOLLISTER,--Ill.

PROMISCUOUS ASSOCIATION NOT IMPLIED

(EXTRACT FROM VOL. VI., DAWN-STUDIES, PP.489, 490)

"The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures--according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed--in that he favored and honored those who showed the largest measure of zeal for his cause.

"But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with the world. Hence, the

proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

"These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations."

BROTHER RUSSELL'S REPLY

We believe it is our Lord's will that we publish the above letter with our unqualified endorsement of its sentiment and expression. Without surmising evil intent it calls attention to a world-wide tendency which we as specially covenanted people should oppose. We have already called attention to the fact that the Adversary may be expected to try various tactics of opposition during the last seven years of the harvest; and that the Lord may give him a comparatively free hand. While the hour of temptation, we are told, will try all that dwell upon the whole earth (Rev. 3:10), it must not surprise us if it comes with special force against the consecrated, the Temple class or "House of God."--I Pet. 4:17.

TEMPTATIONS FROM OPPOSITE QUARTERS

So far as the consecrated are concerned the testings seem to be opposites. Perfect love being recognized as the mark to be reached and to be maintained, the Adversary, finding that he cannot keep us from it, begins to push us--past the mark into such earthly loves as the foregoing letter mentions. The danger must be evident to all who will think for a moment. The spiritual love amongst the Lord's members is as proper as it is unavoidable. The tie that binds our hearts in Christian love is the dearest and the strongest of which we have any knowledge; because like to that above. With the love goes a confidence in each other's integrity of motive, which, unless guarded against, might let down some of the barriers of reserve which society has found by experience are absolutely necessary for the world. We do not mean that the Lord's people have lower standards of morality than has the world; but with higher ideals they have found a new confidence in each other--not in the flesh, but in the spirit. For the time they forget all about the flesh and are all the more in danger of being ambushed by the Adversary along that very line.

On the other hand the Adversary attempts to push others of the faithful aside from the "mark" by arousing bitterness, jealousy, envy, strife. He is too crafty to suppose that such seeds would spring spontaneously in the hearts of the consecrated. Hence, so far as we can discern, his course is to plant these seeds of evil while apparently cultivating justice and purity and truth. Ah! he is an artful enemy, and "we are not entirely ignorant of his devices," though we may little guess which will be his next move for ensnarement.

Brother Hollister, for instance, as the above letter implies, was tempted to surmise evil respecting those whose conduct he disapproves; but he gained a victory over the snare, and hence, without judging others as of bad intention and impure motive, he sees the matter as we do and as we believe the Lord does--as a snare of the Adversary against which it is our privilege to warn the brethren in love.

How long will it require for the Lord's dear followers to learn the meaning and proper application of

R4191 : page 187

Matthew 18:15-17? Failure to note and to use properly this rule seems to us the tap-root of nearly every difficulty amongst the brethren, in every quarter. We have made the matter as plain as we know how in DAWN-STUDIES, VOL. VI., yet are surprised and grieved to note blunders along this line made by some of the most advanced of the dear members of Christ. The usual sophistry by which the "old man" sets aside this divine rule is to conclude that "it is not applicable in this instance;" or to be persuaded that he does not know how to apply it in his case and must ask counsel of others--the very thing he should understand is forbidden by our Lord's words, "Go to him, and between thee and him alone tell him of his fault."

Again, few seem to understand that the conference is not to reprove or rebuke or humiliate or punish the one that be in error. All that is for the Lord to attend to--"The Lord will judge his people." Our object should be merely to get the wrong thing stopped and thus to "gain thy brother." It is safe to suppose therefore that our Lord's counsel is generally needed--"First cast out the beam from thine own eye and then shalt thou see clearly to pluck out the mote from thy brother's eye." So then before attempting to apply Matthew 18:15-17, it would be wise to kneel down before God and get our hearts very humble and loving and very free from bitterness, etc., before making the first move. Then read afresh the Scripture and the comments in DAWN-STUDIES, VOL. VI., and then proceed very carefully --fearing to touch amiss matters which involve so much to "one of the least of these."

We quite agree with Brother Hollister, that none of the "members" of Christ could willingly and intentionally lay snares for their own spiritual feet or those of others. We quite agree that their danger lurks in their good intentions and over-confidence in their control of the flesh, and in their forgetting the Adversary's cunning, even while not ignorant of his devices. But while urging that there be no evil surmisings we also urge the Apostle's words, "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15.) But suppose we could be confident of our own self-mastery and immunity from temptation, how could we judge for others or be sure that it would be so with them? Or, suppose that all

Truth people had so progressed that they had brought every thought into captivity to obedience to Christ, should they not still let their light so shine before men as to assist them and to glorify their Father in heaven? Note the Apostle's argument--If my eating of meat cause stumbling to others, I will eat no meat. (I Cor. 8:13.) But let us not suppose our flesh to be dead. It is safer to suppose the reverse and to keep guard against every snare of the Adversary to entrap us or others.

PERFORM THY VOWS TO GOD

Realizing that because they are prominent representatives of the Truth the Adversary would lay special snares for the feet of the Pilgrims, the Editor last March sent to all engaged in continuous or occasional "Pilgrim" service under the Society's auspices, including all the brethren of the Bible House family, the following letter, which explains itself:

"Without casting the slightest reflection upon any of you, and merely having in view the fact that we are in 'the evil day' mentioned by the Apostle, and that we may be certain that the Adversary will be more than ever alert to injure the cause of truth and its servants, we are proposing to each and all of the brethren hereby addressed that each shall bind himself by a vow to the Lord, which we believe will prove helpful, strengthening, and be in some measure a fortification or safeguarding of the interests we have pledged our lives to serve. We are not requesting that this vow be made to each other, but to the Lord; nevertheless, we shall be pleased to hear from each one who receives this letter if he should take the vow in the name and in the strength of the Lord. Furthermore, the fact that we have taken such a vow may prove helpful to others not only in the Pilgrim service, but out of it--yea, amongst all of the Lord's people with whom we are in contact--not by public profession, but wherever it would seem wise and proper by a private one.

"By way of starting the matter, by way of encouraging others to see that the vow proposed is in full harmony with our original surrender of ourselves, and all of our earthly rights to the Lord, and the service of his cause, and by way of suggesting that this is another means by which we may 'bind the sacrifice to the horns of the altar,' the writer hereby informs you all that he himself has made this vow to the Lord.

"The vow is: 'Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House, Allegheny. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve these, and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the Adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation

R4192 : page 187

of the Lord's people, and so far as reasonably possible I will avoid being in the same room with any female alone, unless the door to the room stand wide open--wife, children, mother and sisters excepted.'"

We have received favorable responses from the following:--H. C. Rockwell, F. H. Robison, R. H. Hirsh, W. H. Bundy, F. Draper, G. Draper, M. L. McPhail, E. W. Brenneisen, J. F. Rutherford, Hayden Samson, J. A. Parker, F. A. Hall, M. L. Herr, J. D. Wright, C. H. Swingle, C. E. Fowler, O. L. Sullivan, John Harrison, Smith Walker, Isaac Hoskins, W. E. Van Amburgh, H. K. Blinn, J. A. Bohnet, A. E. Burgress, J. A. Bauerlein, F. L. Scheerer, A. G. Wakefield, C. W. Hek, A. E. Williamson, B. H. Barton.

We wish you all could see the precious letters received. They would do good, and abundantly prove the heart-loyalty of these noble brethren. One writes, "I am glad that you got out that mimeograph letter; I am sure that it will be a wonderful help to me and perhaps to others." Another writes, "When I read it I felt that such a vow was particularly hard for me, and also realized it would be especially helpful to me; so after deliberation, I write to assure you I shall humbly strive to fulfil this vow and am glad to take it, and want your prayers, dear brother."

ENLARGING THE SCOPE OF PROTECTION

Yesterday we received a letter from an Elder in one of the Ecclesias, saying, that one of the Pilgrims had shown him one of the vow letters, and that he was so much pleased therewith and felt the matter so helpful, that he had in prayer registered it as his vow to the Lord. This, with Brother Hollister's letter, prompted both this article and the suggestion that Colporteur Brethren and all Church Elders and Deacons would no doubt be strengthened by the making of this vow. We believe that it will assist greatly in binding the sacrifice to the horns of the Lord's altar.

Do it now! and drop us a postal-card so stating, that we may rejoice with you. But remember, that the vow must be not to us but to the Lord, as a part of your Covenant with him and for the protection of the interests of his cause.

R4192 : page 188

A FURTHER SUGGESTION

The foregoing is in type, but we squeeze room to insert something of quite a contrary spirit just clipped from the Woman's Daily as follows:--

"There is one Church in Chicago that has a wise man in charge of its affairs. He insists on having a regularly fitted-up courting room for the young people, with cozy-corners, screens, chaperones and lamps that can be turned away down. He says courtship is essential to happiness and that it is the province of the Church to do everything possible for the happiness of its members."

* * *

Now the suggestion comes to us, why not propose the vow above outlined to all the dear brethren, and a corresponding one to all the dear sisters? Would it not safeguard many during the days of special trial we may expect? If good for Pilgrims, Colporteurs and Elders why not apply it to your life?

One dear "Pilgrim," against whose conduct there is not a breath of censure, writes us as follows:--

"It has been withal a glorious year to me, and I am indeed thankful to our dear Lord that he has permitted me to have a part in the harvest-field work. Really, dear Brother Russell, I find that the Lord is blessing me more since the vow we took recently, and I am indeed thankful that the Lord put this into your mind to suggest our taking this vow. Some new blessing has been given me almost every day. Now I am more anxious than ever to please him, and I beseech your continued prayers to this end, and that I may be given strength and wisdom from on high, and be kept in humility and love."

* * *

In a back issue (Oct. 15, '04) we published a poem entitled, "Stepping Stones or Stumbling Stones," which we wish all would read afresh. There is in the foregoing suggestion of a vow a stepping stone or a stumbling stone possibly for you.

===================

R4192 : page 188

ISRAEL'S WRONG COURSE

--I SAM. 8:10-22.--JULY 5.--

Golden Text:--"By me kings reign, and princes decree justice."--Prov. 8:51.

THE International Lesson Studies now return to Israel's history at the point discontinued last December--Samuel's judgeship. It will be remembered that Israel's progress under the judges for 450 years had not been very brilliant. Their government was that of a Republic under divine autocracy and law supervision. They were not a warlike people, and under the divine Covenant were merely assisted in conquering the promised land, in proportion as they were faithful and obedient to the Lord. In consequence many of the Canaanites still possessed strong-walled cities in their very midst, including Jerusalem, which was not conquered until the seventh year of King David's reign. Indeed, so far from becoming nationally great the Israelites had experienced some severe defeats in battle with neighboring nations, particularly the Philistines, Moabites, Ammonites, etc. In all they had experienced some eighteen periods of reverse and subjection, during which they were obliged to pay tribute.

Israel's national organization in the times of the judges was merely a voluntary and sentimental one. In reality each tribe managed its own affairs within its own border, and the heads of the tribes constituted its judges in ordinary affairs. The only thing which cemented the union between these tribes was the oneness of their speech and blood; but above all, the oneness of their hope toward God, based first upon the Covenant made with Abraham, "In thy Seed shall all the families of the earth be blessed." This promise was understood to include the nation of Israel--cemented as a nation by the Law Covenant, which was instituted through Moses its Mediator and which bound the nation to Jehovah as his people and servants, and Jehovah to that nation as its Law-Giver and King. The divine promise to Israel was that so long as they should walk in the statutes of the divine Law they would be God's peculiar people and receive his peculiar blessings in all their temporal affairs as well as in their higher interests of character development. But if they should neglect him and his statutes and ordinances he would chasten them with pestilences, with captivities, etc. Nevertheless, if they should repent and cry unto the Lord and seek again to do his will and to obey his laws, he would hearken unto them and raise up for them deliverers, who as his representatives, would judge them, i.e., would see that they obtained deliverance, help, instruction, guidance.--Judges 2:16,18.

THEY DESIRED A KING

In harmony with this arrangement Eli had been a judge in Israel of recognized divine appointment, but because of Israel's unfaithfulness captivity to the Philistines ensued at the time of Eli's death. For quite a number of years Israel was subject to the Philistines. Meantime Samuel taught the people and urged them to put away their strange gods and to serve Jehovah only. He assured them that through this turning to the Lord would come divine blessing and favor. The people did so and gathered at Mizpah, where Samuel offered sacrifices on their behalf. Meantime the Philistines, learning of this gathering of the people, anticipated that it meant rebellion from their overlordship and came against them with an army. Then it was that the "Lord thundered with a great thunder on that day against the Philistines and discomfited them; and they were smitten before Israel." (I Sam. 7:10.) As a result, the Israelites were delivered, and Samuel was recognized by all the tribes as the divine representative and judge of Israel. Throughout his judgeship he traveled hither and thither, apparently hearing and deciding such cases as were too difficult for the local judges. Under his wise judgeship the Israelites were greatly blessed; but with their returning prosperity came the ambition to be like the nations round about them--to be a united kingdom under the dominion of a king who would lead them in war and rule over them as an entire nation and centralize their power and energy. It is at this point that our lesson really begins.

R4193 : page 189

From every worldly standpoint the people decided wisely, but from the divine standpoint unwisely. They appealed to Samuel as God's representative, to anoint over them a king, and thus establish in their midst a central authority. "Distance lends enchantment to the view," is a common adage, which was true in Israel's case. As they looked at the nations round about them they beheld the glories of the king, his armies, his officers, his chariots. Such kings were war-lords to their people, and more or less the dignity, authority and power of these kings represented these qualities in the nations under them. The Israelites saw not the grievous burdens under which many of the people labored as a result of such kingly dignity and glory. They saw merely the outward glitter, and not the anguish and labor of the people who supported these kings. As we look into the matter from the divine standpoint, we may reach the divine conclusion that they were making a poor choice when they preferred to have a kingdom rather than a republic under a divine King. The Lord had forewarned them through Moses of what would be the results if they should at any time choose a monarchial government rather than the one he had arranged for them. (Deut. 17:14-20.) From this standpoint we can see that the republic under divinely appointed judges tended to develop the Israelites individually, while the kingdom, no doubt, would tend to develop them along national lines. However, the individual development, through exercising liberty and individuality, would no doubt have prepared the people the better for the coming of Messiah and a proper acceptance of him. There are chastisements and there are rewards under the divine kingship, and these, represented by the divinely raised up judges, would have developed them along the lines of individual responsibility and faith in God. Be it noticed also that in the Lord's promise of future blessings he declares, "I will restore your judges as at the first, and your lawgivers as at the beginning," thus clearly intimating that the republican form of government under divine supervision was superior to the subsequent kingly regime.

SAMUEL, THE FAITHFUL

Few characters shine out on the pages of history with such a pure light as does Samuel. When the Israelites made the request for a king Samuel was grieved. He knew he had served the people faithfully, that he had been self-sacrificing and generous to the last degree, spending his life in their interest. It seemed strange to him that a people should be so unthankful. But the Lord pointed out that their ingratitude was not to Samuel, but to their great King, Jehovah, saying, "They have not rejected thee but me." Nevertheless, the Lord bade Samuel hearken to the request of the people and anoint them a king, meantime assuring them that the truth of the divine prediction would be fully verified and that they were really choosing second best rather than the best. It was then that Samuel dismissed the people, assuring them that their request would be granted and a king anointed--such a one as the Lord would direct. Meantime Samuel wrote out for the people a statement or report of his judgeship, recorded in chapter 12. In this he shows most distinctly how he had avoided bribery and in everything had sought to do the will of the Lord, and he called upon the people to witness to the truthfulness of this, and they did, and attested it. What a noble character!

It was the custom for the candidates for office in the old Roman republic to go before the people clothed in a white garment, thus representing their purity and spotlessness. But surely remarkably few men have ever left office spotless! In the majority of cases, no doubt, human weaknesses prevail to such a degree that the temptations of high position are overpowering. But notice that in Samuel's case this twelfth chapter and its witness to his purity, imply, figuratively, he had put on his white garment when he resigned his office, and all the people bore witness of his spotlessness, his integrity as a judge.

SAMUEL WAS WELL BORN

We must not forget that Samuel's training was with Eli, and that the sons of the latter turned out to be bribe-takers and generally scandalous in their misinterpretation of the divine law and justice. It was not, therefore, that Samuel was under the best environment and best teachers that would account for his grandeur of character and fidelity to principle. We must look further back, and find it in the fact that his parents consecrated him to the Lord, not only when a child but before his birth, and that this favorable influence contributed to his being well born in the reverence of the Lord. Undoubtedly the thoughts of parents, especially of the mother, during the period of a child's gestation, have great influence upon its mental character. Every child should be born with a large reverence for God, for justice, for truth, for goodness. To be thus born surely signifies a favorable start in the way of righteousness under present conditions. And we may be sure that the child thus begotten and born was well trained up to the time of his presentation to the Lord's service under Eli. Here we have a fresh testimony to the fact that if a child be trained up in the way he should go he is not likely to depart therefrom. Oh, that Christian parents could realize what a responsibility is in their hands in respect to the training of their children, and especially during their most impressionable years!

Respecting Samuel's moral heroism in promptly assisting to incorporate the kingdom, which would displace himself as the Lord's representative and judge in their midst, Professor Elmslie well says, "I think that one of the most magnanimous and majestic and heroic deeds ever done in our world's history was done by Samuel, when, convinced that it was the will of God, he set himself to do what no other man could do--to forsake all his past, to abandon all the lines of action on which he had worked through the best years of his life, and to put into other men's hands fresh possibilities. I call that conduct magnificent."

THE MANNER OF THE KING

In recounting to Israel the manner of a king we are not to understand that the Lord or Samuel his mouthpiece meant that the description given would be the proper one for a proper king; but rather that it would be the general course of a king, of any man raised to such a place of imperial power as the kings of olden time enjoyed. The wrong course of kings is traceable to three conditions: (1) All men are imperfect and fallen, hence any king chosen would be so, and it would be merely a question of the measure of imperfection and tendency to pride and selfishness and the abuse of power. (2) The imperfection of those over whom they reign is a factor, for the recognized

imperfection makes possible and to some extent makes reasonable the usurpation of great power. (3) The Adversary's derangement of all earthly affairs, putting light for darkness and darkness for light, often makes it seem to rulers and to the ruled that an abuse of power is necessary and really to the advantage of the ruled.

IMMANUEL'S KINGDOM AUTOCRATIC

In view of the danger of placing great power in the hands of a ruler and the advisability of the republican form of government of the people, by the people and for the people, the question arises, How will it be with Immanuel's Kingdom? We reply that the Scriptures teach that his Empire will be autocratic in the extreme. Nevertheless, no one who understands the matter need have any fear, as he who is to take the throne to be the Emperor of the World is the one who so loved the world as to give himself a ransom for all. Instead of his Empire being one of selfishness; which would ruin its subjects for its own aggrandizement, he has shown his Spirit to be the very reverse of this, in that he left the glory of the higher courts and humbled himself to a lower nature and became man's substitute, a ransom for man's penalty, "tasted death for every man." It is this One who is now highly exalted and appointed heir of all things.

Let us remember also that the Church now being selected from the world is composed only of such as have their Master's Spirit and delight to lay down their lives for the brethren and for the truth in cooperation with their Lord and Head and Bridegroom! Let us remember that according to the divine predestination none shall be of that elect class save those who are copies of God's dear Son, and that the tests of discipleship are such as to prove them--their love and loyalty to God, to the brethren, to their neighbors, yea, also to their enemies! Who need fear an autocratic government in the hands of such a glorious King? Indeed, we may say that such a government will be the most helpful, the most profitable, that the world could possibly have--wise, just, loving, helpful! While others are seeking for earthly honors, earthly name and fame and substance, let us who have been called to this high calling lay aside every weight and every besetting sin and, by the Lord's assistance, gain this great prize of joint-heirship with our Master in his Kingdom and have a share with him in the blessing and uplifting of mankind in general!

===================

R4194 : page 190

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I suppose you know that there are a number of publications being circulated by persons who have, at some time, been enlightened by Present Truth. These publications teach the Truth to some extent, but are considerably mixed with error in regard to important doctrines. The channel which the Lord has used for the blessing of his people during this time of the "Harvest" has been the WATCH TOWER BIBLE AND TRACT SOCIETY, and it continues to be so used, and we render praise to our heavenly Father for the benefits so conferred.

Now what shall be our attitude toward those other publications which claim to be channels of instruction? A good many of us have listened to their claims and have bought the publications, only to find that our money (the Lord's money) has been wasted and the publication of pernicious literature has been encouraged. Of the 30,000 TOWER subscribers (more or less) perhaps one-third might be reached by the plea that these other channels contain more "light," and it is no more than a business proposition to put these things on the market, relying on the claim of the Truth friends to be "students" in order to sell the goods. No matter how unauthoritative may be the "teaching" how could its claim be investigated without encouraging its circulation?

I realize that all that might be said against buying anything not published by the WATCH TOWER, has been urged upon Nominal Christians to prevent them from being "poisoned" by the Truth, and anything we may now say will be used to support the claim that the DAWN readers have become a part of "Babylon," and that these other publications now represent Present Truth, and are being persecuted because of their unpopularity. In fact, every argument and Scripture may be used in their behalf which we have used in opposing the DAWN teachings against Nominal Churchianity. Which horn of the dilemma shall we take; that of refusing to investigate and open ourselves to the charge that we are not truth-seekers or, on the other hand, risk the encouragement of that which is opposed to the Truth?

It seems to me safe to assume that the Lord will supervise the publication of ZION'S WATCH TOWER so long as that help is necessary, inasmuch as it has been used thus far to bring out dispensational truth, and that we may show our faith in the Lord's promises by accepting his provision for our enlightenment by refusing to help the circulation of that which we have good reason to believe to be error. Satan would be highly pleased if he could induce us to investigate the claims of everything purporting to be Truth. As we note the spirit and character of those who have been led to investigate these things we feel more sure that insidious error is most safely left entirely alone. "If any man have not the Spirit of Christ he is none of his." We would be glad to have your thought on the subject.

With much Christian love to you and all the Bible House family, in which all here join,

I am, yours in the service of the King of kings,

F. P. S.,--Cal.

* * *

[In reply: We appreciate the force of your very well-stated proposition, and endorse its sentiments in every way. It seems to us that this question is one which each WATCH TOWER reader must decide for himself. Accordingly we have refrained, so far as possible, from criticism of the views of others, either publicly or privately. Those who are not our fellow-servants in any sense of the word would doubtless rejoice to have us berate them, and to claim that we were thus fulfilling Matt. 24:48,49--smiting our fellow-servants. We love fellow-servants too much to wish to smite them, and we trust we are too wise to allow the Adversary to draw us aside to squabble with the enemies of the Truth, thus to hinder the more important work of scattering the Truth.

The Lord said, "It must needs be that offences [stumblings] come, but woe unto that man by whom they come!" Some of the dear friends who have been long acquainted with the Truth, and fail to become zealous and active in its service, are, we fear, in danger of being entrapped by the "snares of the fowler" which you mention. Some of them have been so long in the

Truth that they think they understand it perfectly, while in reality they have forgotten nearly as much as they know. These are just in the attitude where a mixture of Truth and sophistry would be likely to catch them. And for aught we know it is a part of the Lord's will that they should be trapped and ensnared, because they have not received the Truth in the love of it--with a proper zeal.--2 Thess. 2:10.

So far as our observation carries, the earnest, the zealous, the warm-hearted, are in no danger from these snares. They are protected in various ways: (1) Their love for the Truth is so great that they would be continually feeding at the table of the Lord. Their perceptions of the Truth are correspondingly clear. Instead of forgetting half of what they knew, these are continually growing in grace and knowledge. (2) They are so satisfied with the Lord's provision of which they have been already partaking that they have no appetite for other food, and are not seeking for it. In this respect they are different from the great mass of mankind, nearly all of whom are in doubt, in perplexity, in bewilderment, hungry for something to satisfy in respect to the life that now is and that which is to come. The class we refer to as being safe under the shadow of the Almighty is able to sing, with the Spirit and with the understanding also, that beautiful hymn:

"I love to tell the story
Because I know it's true;
It satisfies my longings
As nothing else would do.

"I love to tell the story!
It did so much for me;
And that is just the reason
I tell it now to thee.

"I love to tell the story,
For those who know it best
Seem hungering and thirsting
To hear it like the rest."

In conclusion, then, dear brother, it seems to us that all those who have received the Truth half-heartedly, and who do not give heed thereto, do not study it, cannot be expected to have the strength, the knowledge, or the character which would enable them to endure the tests of this "harvest" time, which we expect will become more severe throughout the remaining years. It seems that we would do best to set an example of studiousness, and to a reasonable degree urge the use of the wonderful helps which the Lord has provided us, and not to specially chide or interfere with those who are unsatisfied, if they look further and become confused and entangled. The result with such seems usually to be a complete turning aside into the state of uncertainty in which the world and the nominal church are called, by the Lord in the parable, "outer darkness." Those who receive the Truth in good and honest hearts, full of zeal and love, get such a filling, such a satisfaction, become so strong in the truth and its spirit, are so well equipped with the armor, that the "Adversary toucheth them not." I think we would make a mistake if we should fail to recognize the Lord's own supervision of this "harvest" work, and the necessity, according to his wisdom, that errors be permitted for the very purpose of sifting the wheat.--EDITOR.]

THE FIRST DAWN-MOBILE

DEAR BROTHER RUSSELL:--

The Lord has seen fit to let us sell our old home and relieve us all of any ties, that we may each be free to go where the work is. And the increased opportunities for service make us all rejoice--that we are pilgrims and wanderers in the land, journeying always toward our heavenly home. Our stay here will be but three weeks, by which time (June 6) we hope to have all weights (furniture included) disposed of and enter our new field of labor with renewed energy and zeal.

I have desired very much to express my deep appreciation of the encouragement and help received through yourself and the dear Bible House helpers, especially in regard to the recent experiences in Louisville, Ky. It seems to me such a special leading of the Lord that the territory should be divided among many of us, thus sparing any few from having the entire burden of such trying territory for any great length of time. At first we were inclined to think we would not be permitted to stay there as long as we should wish, but the Lord soon showed us the wisdom of his ways.

I wish also to say that I am more firmly convinced that the Lord knoweth how to take care of his own. First, he provided for us fitting language to present to the public in the house-to-house canvass. As for myself I have always rejoiced in this fact that the Lord saw fit to provide even the words, that I need not depend upon my own poor judgment. I have taken great pleasure in speaking to others about the "successful method" and in watching the results of their change of method, which have always been markedly for the better. Secondly, we find that as our needs are made manifest these are all supplied, for we find we have very little strength left with which to "tote" the books, so now we have the Dawn-Mobiles, which beautifully does that part for us.

It was my good fortune to use the sample wagon in Louisville when delivering several days last week, and I cannot express my appreciation in words. While

R4195 : page 191

it caused some comment and made me a little conspicuous, it was on account of interest in the new invention, which met the approval of all who saw it. I am so thankful, not only for myself but for many other sisters who find their strength insufficient to do the heavy part of the work, which now may be rolled along with any steady hand to guide it. We are anxiously awaiting the announcement that the Dawn-Mobiles are ready for our use. We hope that all needing such a convenience will avail themselves of it.

We are all rejoicing that the Lord has seen fit to bring you back from the old country to Allegheny again. Our prayers are with you and "the family" daily that you all may have strength to keep the sacrifice so pleasing to him on the altar until soon entirely consumed. God bless you!

I am your sister by his grace,
CHARLOTTE WHITE,--Iowa.

THE DAWN-MOBILES READY

For a long time we have been on the lookout for some device which would aid our Colporteur sisters in making delivery of their books. Fifty books weigh forty pounds and are too great a strain on the delicate of either sex.

Colporteur Brother Cole has solved the problem splendidly. He has contrived a device having two wheels which may be attached to any ordinary "suit-case" in five minutes, and without injury to the latter except two holes. In use the wheels support the weight of the books and are easily guided by the hand on the suit-case handle. On a car the wheels fold up against the side of the suit-case. The mechanism is of light weight. The device will be supplied at cost to any colporteur--$2.50 plus express charges.

A GENEROUS PROPOSITION

Knowing that few of the sisters can do better than meet their expenses at Colporteuring, Brother Cole makes the following generous proposal: Through our Society's Colporteur Department Brother Cole offers one of these attachments free to each Colporteur sister now working and who has worked on a regular assignment of territory during the six months ending June 1, 1908, to the extent of sending in regular reports, and paying for not less than sixty dollars worth of books in that time. Orders may be sent in at once, naming your express company.

Should these limitations barely bar out some struggling sisters, such may write us particulars and we will see what, if anything, can be done for them.

===================

SEMI-MONTHLY
VOL. XXIX JULY 1 No. 13
A.D. 1908--A.M. 6036

CONTENTS

Views from the "Watch Tower"......................195
  See Things Coming.............................195
  Methodists Want Creed Restated................195
  Giving Life to the Image......................196
The Choice of a King..............................197
  "Little in Thine Own Eyes"....................198
  God's Choice of Saul Indicated................198
The Sin of Ingratitude............................200
  God's Love for Them Not Quenched.............201
  "Forbid That I Should Sin Against The Lord"...202
  The Lord Hath Done Great Things for Us........203
The London (Eng.), Convention.....................204
"She Hath Done What She Could"--(Poem)............205
Some Interesting Letters..........................205
Letters Commending the "Vow"......................206
Berean Studies on the Atonement...................207

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE

FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

GENERAL CONVENTION--AUG. 29-SEPT. 6

Arrangements have been made for the Convention to be held in Put-in-Bay Island (Lake Erie), Ohio; headquarters at Hotel Victory, where exceptionally low rates for rooms and meals have been arranged. The prospects are that this will be the largest and best convention we have ever held.

ONE-DAY CONVENTIONS

PITTSBURGH, PA., JULY 5

Immersion service 10 a.m., at Bible House Chapel, N.S., 610 Arch St. Friends desiring to be immersed would confer a favor by signifying their intention. Afternoon session in Alvin Theatre, Sixth St., Pittsburgh: Subject, "Where are the Dead?" Evening session, Question Meeting, 7:30 o'clock, Bible House Chapel, N.S.

OLEAN, N.Y., JULY 26

BROTHER RUSSELL'S SERMONS WEEKLY

Clubbing arrangements permit us to supply friends as follows:

In Canada with the Toronto World, daily, for $1.50 per year; except in Toronto and Hamilton. Send subscriptions to us.

In Great Britain and foreign countries we can supply the weekly sermons hereafter for $1.00 (4 shillings) per year.

In the United States the Cincinnati Enquirer, weekly, 50c; The Ft. Wayne News weekly, 75c; The Pittsburg Dispatch, daily, $3.00 is still advised--it is a $6.00 paper.

====================

R4195 : page 195

VIEWS FROM THE WATCH TOWER

SEES THINGS COMING

"GIGANTIC STRUGGLE BETWEEN LABOR AND CAPITAL"

SECRETARY Taft made an address before the Order of Railway Conductors in which he said:--

"Men who control capital, as well as men who work for wages, must combine," said Secretary Taft to the conductors. "Combinations of capital within the bounds of the law are necessary for business expediency and for cost reduction. And because of these combinations among employers, the laboring men must combine also in order to obtain that independence to which they are entitled.

LOOKS FOR GIANTS' STRUGGLE

"Every man who understands welcomes the lawful combination of capital and the combinations of the laboring men. Yet there is no denying the fact that we must look forward to a gigantic controversy between labor and capital, hoping and trusting that it will be settled peaceably. That controversy, when it comes, will decide once for all how capital and labor shall share the joint-profits which they create.

"For the past three years we have been doing some house-cleaning. We needed it. President Roosevelt was the chief of those who called a halt and convinced the people that no one in this country is above the law. I do not say that all rich men are wicked. We take pride in those who by energy, intelligence, and honesty have accumulated wealth. But there are men in this country who by means devious and contrary to law have become multi-millionaires. These must be made to know that their lawless methods cannot be successful in the future."

* * *

How evidently our Lord's teachings and those of his apostles were not to the world, but to "the called according to his purpose." To those he said, "Ye are not of the world, for I have chosen you out of the world."

The purpose of their call is also made clear: That they should be holy, and, as his consecrated "little flock," learn important lessons and be developed to the full in love and loyalty to God and to each other and to all the principles of righteousness to the intent that being thus qualified for the service they may be made members of the Royal Family, the Kingdom class, which shall rule the nations with a rod of iron, wielded by a hand of love, during the Millennium.

Surely no other explanation fits the facts of history and the records of the Bible. Blessed are the eyes of all who see these things and still more blessed are those whose hearts respond fully and who thus by the Lord's assisting grace make their calling and election sure to a place in that Kingdom.

LONDON GONE MAD OVER OCCULTISM

The London correspondent of the Toronto Globe says:

"Mayfair's great army of clairvoyants, soothsayers, table-rappers and seventh-day sisters have been greatly encouraged by Sir Oliver Lodge's declarations concerning communications received from beyond the grave by the Psychical Research Society. The police prosecutions of a few years ago caused a genuine stampede from the luxuriously-appointed temples of mystery in the fashionable streets of the West End, but most of those who ran away have returned or are returning--bolder and more mysterious than ever.

"It is declared on good authority that dabblers in the occult among fashionable society are numerically greater than ever before, and this statement is borne out by the rushing business being done by the men and women of mystery. In Oxford Circus and Piccadilly are daily to be seen sandwich men in large numbers bearing advertisement boards telling of the wonderfully accurate predictions made by Mme. X., and how Mme. Z., by timely warning to a lady of high title, prevented a dreadful domestic catastrophe.

"Quite a separate division of the futurity-reading industry is that of the sporting 'prophets,' who are doing so well financially that they are able to spend large sums for advertisements in the newspapers. A special crusade against this form of clairvoyance has been started by the Bishop of Hereford. He has used his influence to have a committee of the Upper House of the Convocation of Canterbury appointed to deal with the subject, and wholesale prosecutions, both of newspapers printing the advertisements and of those placing them, are threatened."

METHODISTS WANT CREED RESTATED

Presbyterians are having great comfort from their restatement of their Faith for the public. They claim that it is just the same in meaning as their Westminster Confession. The new creed states so little and so vaguely that it mates well with the "new theology," which denies the Atonement, the pre-existence

of Jesus, etc. But now Methodists are feeling their need of a similarly colorless creed, as is shown by the following from the Portland Evening Telegram:

At the meeting of the Methodist Episcopal ministers today at Taylor Street Church, Rev. C. E. Cline read a paper on "Restating the Articles of Our Religion," which was in line with the general movement of that Church to restate the present articles, which were originally taken from the Episcopal creed.

Rev. Clarence True Wilson, D.D., said he found the articles needed restating, as he had often been embarrassed by the inadequacy of the present Discipline.

"Why, the other day," he said, "a Unitarian wrote me for information about our belief, and do you think I could send our Discipline? No, indeed not. Had I done so every minister present today would have criticised me. I happened to meet a Presbyterian minister who was in receipt of a letter from this same Unitarian and I asked him what he was going to do about it. 'Why, send him our Articles,' said he. I then said, 'Sign my name to it, too.'

"We don't believe in the idea of Christ's atonement, yet we have it in our Discipline, and several other things, such as Original Sin being inherited. There can be no such thing, and no minister of our Church believes there is."

A CANDID CONFESSION TRULY, FROM A PROMINENT MAN

The Rev. Dr. Day, Chancellor of the Syracuse University, recently, in an address to the Y.M.C.A., is reported by the public press to have voiced sentiments

R4196 : page 196

which we have reason to believe are shared by vast numbers of humanity, though seldom expressed. We quote from the New York Press:

"Wouldn't you rather live in America than in heaven? I would. I'd like to go to heaven when I can't be here. In fact, I think I'd be rather discontented in heaven till I got adjusted. You can get anything you want here. You can live under forty odd governments, meet all the nations of the world, eat all the fruits of the world and get any kind of climate that you choose. So America is the best place to live; but I think when a man can't stay here any longer he ought to steer for heaven.

"For my part, I've never been much fascinated with the idea of corner-lots and mansions in the skies, and songs and harps and such things. I like a place because it's busy, and the more business there is the better I like it. Give me lots of work and lots of people to oppose me and then I'm happy.

"The business of the country isn't going to stagnate, or wither. It is going on. There's too much wealth in the interior, too much property on the surface, too much harvest on its broad acres, too many factories, too much money that's got to be invested to be safe for us to halt long. We've had a little scare, it's true, but nothing more."

* * *

Such a truthful expression will doubtless do good. Hypocrisy is never advantageous nor commendable. If all spoke out their true sentiments, Christianity would be rudely shaken and surprised, but the result would be good; the few really energized by the heavenly promises would be manifested and separated from the nominal mass to their great advantage.

The Apostle Paul spoke of such as "loved the present world" (2 Tim. 4:10), as thus giving evidence

that they had departed from the faith and departed from all relationship to Christ as his disciples. We remember also the inspired Word, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him."--
I John 2:15.

Those who have really "tasted of the heavenly gift and the powers of the world (age) to come, and been made partakers of the holy Spirit," possessing this illumination of the eyes of their understanding, can never be satisfied with present conditions under the rule of the Prince of Darkness, can never be satisfied by the present "reign of sin and death," under which "the whole creation groaneth and travaileth in pain."

Dissatisfied with all that the present evil world can offer, they are content, nevertheless, because of their faith in God's promises of future blessings to the Church and the world; content because of God's assurance that the present evils will ultimately work out blessings under divine guidance--helpful both to the Church and the world. We will be satisfied when our polishing as the Lord's jewels is completed--when we awake in his likeness in the resurrection. And the groaning creation--the poor as well as the rich--will be satisfied when the Millennium shall have blessed and uplifted all from sin and degradation and selfishness and shall have established amongst men equity and love, the fulfilling of the divine law. And all not then satisfied will be utterly destroyed.--Acts 3:23.

GIVING LIFE TO THE IMAGE

Many of our readers know that for years we have been waiting for a fulfilment of the symbolic statement about the two-horned beast of Revelation 13:15. Our expectation has been that the Church of England, represented in the two-horned beast, would give life to the Protestant Image of Papacy, viz., the Protestant Evangelical Alliance. Just what we have been waiting for may yet occur--Episcopal ordination may be granted to the "clergy" of other denominations; but possibly the action of the Episcopal House of Bishops some months ago is all that we should expect. By opening Episcopal pulpits to other Orthodox Protestant ministers it tacitly acknowledged their ordination and thus gave them sanction, acknowledgment, validity--life. This, at least, is the view taken by some of their own "clergy," as the following will show:--

FOUR EPISCOPAL MINISTERS QUIT AND DENOUNCE THE OPEN PULPIT

Dramatic scenes marked the departure of the Rev. William McGarvey and his three assistants from St. Elizabeth's Episcopal Church, Philadelphia.

The four clergymen of the Church decided they could no longer remain in the Episcopal Church when the "open pulpit" canon was adopted.

THEY EXPLAIN ACTION

They distributed a circular letter in part as follows:--

"It is due to you that we should tell you plainly why we are leaving you and going forth to begin our lives anew. When we were ordained we were persuaded that the Catholic religion in its fulness was the faith of the Episcopal Church. Animated by this persuasion, we gave ourselves freely to her ministry and would gladly have laid down our lives in her service. Misgivings with regard to the legitimacy of our position were first aroused when certain of the bishops a year or two ago began to invite non-Episcopal ministers into the pulpits.

"Such action was not, of course, the action of the Episcopal Church, although its proceeding from bishops gives it a serious import. But when the whole house of bishops, without a dissenting vote, indorsed this practice by incorporating

into the discipline of the Episcopal Church explicit provision for an open pulpit, it was manifest that either the non-Episcopal ministers had already the same ministerial status as ministers of the word with those ordained by bishops of the Episcopal Church, or that the Episcopal Church had by her enactment of the open pulpit canon seriously compromised the doctrine of holy order which we had supposed that she held in its integrity.

"Had such a canon been enacted prior to our ordination our consciences would never for a moment have allowed us to receive ordination in the Episcopal Church. And now that the canon was enacted it was plain that we must, as honest men, reconsider our whole position. We set a time for prayer and thought that we might know God's will and might do nothing hastily.

"That time has now expired, and it has been made abundantly clear to us that the Episcopal Church, in making possible the admission of all sorts of Protestant ministers as teachers of her people, has rightly interpreted her own essential spirit. She now stands forth before the world in the character which belongs to her, and by which she desires to be known. She is as she calls herself, as in the last general convention she has demonstrated herself to be, and as most of her members regard her--a Protestant Church."

"SUNDAY SCHOOL TIMES" TELLS THE TRUTH

"Sheol and Hades are respectively the Old and the New Testament words for the place of the dead--all dead, whether saved or lost. Gehenna is the name of the place of the dead who are lost."--Issue May 2, 1908, p. 214.

THE DESTRUCTION OF SODOM

"A streak of fire passing rapidly through the air would precipitate nitric acid. So would a bolt of lightning. A bolt of lightning moving for a distance of 200 feet without the zigzag breaks in its course would throw down nitric acid out of the air, for a territory a mile in diameter.

"Now, suppose a bolt of lightning did dart through the air in the immediate vicinity of what is now the Dead Sea. Suppose that bolt to have traversed a long distance, with its course unbroken by a common zigzag movement of lightning. Enough nitric acid would be thrown down to change all the surface of the earth for miles around to nitrates. And, in my opinion, that is exactly what did happen, causing not only the transformation of Lot's wife into a pillar of salt, but also causing the Dead Sea to become 'dead.'"--Lyell M. Rider, professor of chemistry.

SOCIALISM VS. ANARCHISM

BERLIN--The police today discovered guns, ammunition and other material supposed to belong to Russian Terrorists in the house of the Socialist Municipal Councilor (member of the city council), Kerfien.

There were many pistols with so called dumdum bullets, and an electric apparatus for the igniting of explosives at a distance, double shirt bosoms for the smuggling of forbidden literature into Russia, etc. A whole dray load of such articles was being removed.--Translated from the German.

GATHERING NATURAL ISRAEL

The correspondent of the Jewish Daily News reports that the Hungarian Minister of the Interior ordered a thorough investigation of the status of Russian Jews who live in Budapest. Those who are unable to show that they have certain means of livelihood should be expelled from the capital. This order affects the fate of nearly 10,000 Jews, for the Galician Jews living in Budapest will be included in that edict, and most of these belong to the poorest classes. A cable dispatch received by the above journal announces that 1500 Jews have already been expelled from Budapest.

===================

THE CHOICE OF A KING

--I SAM. 10:1-27.--JULY 12.--

Golden Text:--"He that ruleth over men must be
just, ruling in the fear of God."--2 Sam. 23:3.

SAMUEL informed Israel that God acceded to their request for a change in the form of their government; that they might have a king like the nations round about them. This lesson details the process by which God's choosing of a king was indicated. Viewed from the standpoint of faith it contains lessons for us daily, indicating how divine supervision takes cognizance of human reason and operates in harmony therewith.

A well-to-do farmer named Kish, residing not far from the present site of Jerusalem, had a son named Saul; tall, manly, well-balanced mentally, but not specially religious. This son was God's choice for Israel's king. In the carrying out of the divine programme, a herd of asses, under Saul's care, was lost, and, after vainly searching for them, he finally bethought him to consult God's prophet, Samuel, who lived not a great distance away. We can see how this lesson itself would be helpful to the young man--drawing out his thought to the fact that all things are known to God, and that the prophet was God's special representative. Samuel's ability to locate the asses gave Saul an increased faith in him as a man of God, and in the message which he gave him, when later the prophet told Saul that he was God's choice for king over Israel, and poured upon him the oil anointing him to that office. It was, doubtless, in harmony with the prophet's advice, that Saul kept the matter of his anointing secret, and went about his business until such time as the Lord's providence should make him known to Israel as the divinely chosen king.

Saul was well suited to the office in various respects. First, he belonged to the small tribe of Benjamin, whose territory lay between that of the two principal tribes, Judah and Ephraim; he would, consequently, be more likely to have the sympathy and cooperation of the people of the most influential tribes, who would have been more likely to have feelings of opposition and jealousy toward any man from an important tribe. We read that he stood head and shoulders above his fellows, and the intimation is that he was quite muscular. In olden times, when physical force had so much to do with military fighting, we can readily see that such a type of man appealed strongly to the sentiments of the people.

Various Scripture lessons convey to us the thought that God's foreknowledge has much to do with many things that to men may appear accidental. Thus, for instance, with Saul of Tarsus, who became the Apostle Paul. The Scriptures inform us that he was chosen of God to be a special vessel, or servant, from his mother's womb, implying a divine supervision of the prenatal conditions, which affected the general caliber and balance both of his mind and of his body. We think it not unreasonable to assume similarly in respect to King Saul; that his noble stature and physique may have been the result of divine foreordination. However, this divine foreordination and interposition did not affect the free agency of either of these men, of the same name and the same tribe and born more than a thousand years apart. With the conditions favorable in both cases, the free will, free agency

R4197 : page 198

was untrammeled; as, for instance, King Saul, later in life, chose an evil way and was not hindered by the Lord from taking it; while Saul of Tarsus, when shown the right way, manifested his loyalty of heart most remarkably. The latter states, however, that notwithstanding the blessing conferred upon him from his mother's womb and the honor that later came to him as an Apostle, he might still, by rejecting the Lord, become a castaway as respects a share in the coming Kingdom.

Another suggestion that may appeal to all the Lord's people is that, while known unto the Lord are all his works from the foundation of the world, these are not known to us, and hence all of us should reverence the Lord and recognize his supervision in the affairs of his consecrated people; specially should they be on the lookout for divine providences and be prompt to follow them. A constant temptation is to view matters from the worldly standpoint and to conclude that our destiny is entirely in our own hands and to forget divine providence in our affairs. Every day this lesson should become more deeply impressed upon us. With each year of Christian experience we should learn to look into the facts and circumstances of life from the standpoint of faith, seeking to note the will of the Lord concerning us in things small as well as great. True, the Lord is not now selecting from amongst his saints a king for Israel, but he is making selections for the Body of the Great King, the Messiah, whose Head is the Lord Jesus Christ and whose members are the "more than conquerors" of this Gospel Age.

"LITTLE IN THINE OWN EYES"

Although Saul was tall and athletic, a wonderful man in his way, he was humble withal, as the Lord testified: "Thou wast little in thine own sight." (1 Sam. 15:17.) This is another characteristic which belongs to those whom the Lord is now choosing to be kings and priests unto God under their Lord in the Millennium. They must really be taller than their fellows in respect to character as New Creatures, even if not according to the flesh; but they must be humble, "little in their own sight." They must realize that they are not worthy of such honor, that it is only of God's grace, and that the honor thus conferred upon them is not merely for themselves, but that they may be used of the Lord in connection with the blessing which he intends to confer upon humanity in and through the Kingdom of his dear Son.

Respecting Saul's homeward journey we read: "And it was so that when he had turned his back to go from Samuel, God gave him another heart, and the Spirit of the Lord came upon him." (1 Sam. 10:9,10.) Verse 6 declares that he "was turned into another man." Forthwith he joined himself to one of the schools of the prophets, which Samuel had established, through which the better education of Israel might be accomplished, especially with respect to religious truths and influences. We may be in doubt as to just what is meant by this statement of Saul's change, but we can have no doubt that it would not signify that God's holy Spirit came upon him as it came upon the Church at Pentecost and as it is with all of the consecrated from that time to the present; because this Pentecostal blessing is a seal of sonship and grants an enlightenment of the mind respecting the deep things of God's Word and plan, such as was not granted to any previous to our Lord's anointing with the Spirit. Respecting this Pentecostal sealing we are informed that the holy Spirit was not yet given, even to the disciples, because Jesus was not yet glorified. Not until Jesus' glorification was the holy Spirit sent forth, because the penalty for sin being upon the race none could be fully accepted of God to the begetting of the holy Spirit to the heavenly nature until after the ransom price for sinners had been paid by our Lord's sacrifice.

The Spirit of God upon Saul was more physical in its manifestation, controlling his words and actions rather than enlightening his mind in respect to the deep things of God. This was true of all the prophets who spake and wrote as they were moved by the holy Spirit, but who did not understand in full degree the things which they uttered.--1 Pet. 1:10; 2 Pet. 1:21.

Saul's experience gave him practical demonstration of a divine power outside of himself, and thus tended to fix his mind upon the more sober things of life and God's relationship to these. The result was that, returning to his duties as a farmer, he was thereafter a changed man, or had a new heart, a new purpose. The experiences through which he had passed led his mind out into new channels, new ambitions. The sports of life in which he had previously spent considerable time were unworthy of his attention now, because he had been lifted to a higher plane and had his mind full of conjectures and resolutions respecting the Kingdom; wondering, perhaps, how the Lord would bring it to pass that one so obscure as himself should come to a place of such political prominence in the nation.

Similarly we may suggest that those who believe God's message and accept the anointing of the holy Spirit, typified by the oil poured upon Saul, also find new aims, new impulses, new hopes, new desires, and are also disposed to join themselves to a school of the prophets, to associate with those who are studying the divine Word and will. And similarly these in all of life's affairs are changed men. Yet not similarly either, because the change to these is much greater and of a different kind, as we have already suggested. The

Scriptures explain to us that the Lord's people, now being selected for joint-heirship in his Millennial Kingdom, are changed in a most remarkable manner. All things become new to them, and things which they once loved now they hate, and things which once they hated now they love. The ambitions of these are too high to permit of waste of time and energy in the follies of life, which engage the attention of the worldly. The thoughts of the Kingdom fill their hearts and they study to make their calling and their election sure, requiring their time and attention to such a degree that previous pleasures are dead and unsatisfactory in comparison.

R4198 : page 198

GOD'S CHOICE OF SAUL INDICATED

When we read that Samuel called all the people together at Mizpeh, we should understand that it signifies that according to their national organization all the people were represented, not only as twelve tribes, but by persons representing the different tribes proportionate to the number of persons in the tribe. The proper persons to represent the tribes, we are informed, were chosen by lot; but no matter how, all the tribes were represented, and not all the people were expected to go to Mizpeh.

At the proper time the prophet Samuel stood forth and explained to the people afresh, that they had not done wisely in appealing for a king instead of continuing the Lord's arrangement, but that the Lord was willing to give them an experience along the line which they had preferred, and that they were now come together to ascertain from the Lord who of the hosts of Israel should occupy the important position of king. Accordingly they first inquired of the Lord respecting the tribe in which was the person of his choice. The testing of the twelve rods, representing the twelve tribes, gave the answer that the expected one should be from the tribe of

R4198 : page 199

Benjamin. Next the testing as to the different families of the chosen tribe, and next as to which member of the chosen family, the choice falling upon Saul, the son of Kish, as Samuel already knew it would, and as Saul also knew because of Samuel's words and the anointing oil. Thus the Lord dealt with the minds of the people to show them his choice and to teach them to look for divine direction in their various interests.

There is a lesson here for the Lord's people in respect to the choosing of elders and deacons in the various ecclesias. Each of the consecrated should recognize that in doing his part in the election he should merely act as the Lord's agent and that the Lord's will should be done fully, completely. Personal preference should be ignored, wire-pulling and attempting to influence the minds of those who would vote should be merely along Scriptural lines in respect to character, and nothing should be done for strife or vain-glory, but all to the glory of God. Earthly relationships should have no influence in this question, as his people should speak as the oracles of God, recognizing that the matter is in their hands to be decided according to the directions of the holy Word and Spirit.

The record shows that when the announcement was made that Saul, the son of Kish, was to be the king, there was a general search and none knew his whereabouts. Inquiry of the Lord revealed the fact that he was hidden amongst the stuff, the baggage of these tribes. The modesty of Saul is commendable. He knew that he would be the choice on this occasion, for the Lord had indicated this by his anointing, but he modestly withdrew. As much modesty of heart, even though differently expressed, should be found amongst all the Lord's dear people, specially amongst those who are chosen to serve the Lord's flock in any capacity. The man should be hiding himself rather than aspiring to the position of service, however much he may appreciate the honor of being a servant of the Lord and of his flock.

Saul's modesty is further evidenced by the fact that after being chosen he did not assume a dictatorial spirit and authority, but reasonably, properly went to his own farm to attend to its interest until such time as the Lord would indicate some forward movement on his part--until the Lord would bless him with the kingdom. And it is so with us; we are to do as the Apostle tells us: "Let every man abide in the same calling wherein he was called," not necessarily forever, but until such time as the Lord's providence should open the door and call him forth to service for the Lord and his people. If the matter is of the Lord at all, he will give the opportunity and the wisdom to use it properly. If it is not of the Lord, the service would better never be entered upon in any degree.

"WHOSE HEARTS GOD HAD TOUCHED"

Verse 26 tells us that a band of men accompanied Saul to his home--men whose hearts God had touched. And on the other hand the following verse tells us that there were other "sons of Belial," who despised him, brought him no present, but said: "How shall this man save us?" Apparently the latter class were more numerous than the band who accompanied Saul. The whole account reminds us of our Lord after his anointing, when a band of the people were drawn to him, "Those whose hearts God had touched." These became his disciples and followers, and the Apostle tells us that the number of them was about five hundred. There were certain sons of Belial who withstood Jesus, of whom the prophet tells us saying, "We hid, as it were, our faces from him; there was no beauty that we should desire him." They said in effect, "How can this man save us?" There was nothing desirable in him in their estimation.

The same thing is true of the Lord's people and cause ever since, and particularly true of those who occupy any place of prominence in his service. Some approve God's dealings, recognizing his providences, and act in harmony with their faith. These are the ones whose hearts God has touched. God's directings and touchings in the present time are mainly through the truth, "Thy Word is truth;" "Sanctify them through thy truth." The sanctified are looking for the Lord's leadings, and they are assisted in discerning them. On the other hand, as there were in Saul's day and in our Lord's time, so there have been since, sons of Belial, contentious, unwilling to be guided by the Lord's providences and the words of his prophet. These sons of strife are not always dissolute either; as, for instance, in our Lord's time they included scribes, Pharisees and doctors of the Law, who were moved, we are told, with envy and jealousy; those Satanic qualities which trouble the entire human family so much. The lesson to us is that we should never forget the Lord in our personal affairs, and specially in the affairs of his Kingdom. And the recognition of this should make us very careful respecting every step we take "Lest haply we be found even to fight against God."--Acts 5:39.

PROMPT TO USE OPPORTUNITIES

In the Lord's providence an opportunity came to Saul, and his promptness in seizing it endeared him to the hearts of the majority of the people. An enemy, the Moabites, made an attack upon the city of Jabesh, overpowering it. They then sent a message to the people offering to spare their lives, but on condition that their eyes should be put out. Saul promptly sent a message to all of the tribes to come to the help of their brethren, and with the recruits thus gathered drove off the enemy and delivered the people. May we not draw an illustration from this also as respects those whom the Lord anointed with the holy Spirit, with a view to their becoming ultimately joint-heirs with Jesus in the Kingdom. After being anointed of the Spirit we should expect some opportunity for divine service, and should be on the lookout for the same, even while, as the Apostle urges, we abide in the same calling wherein we were called. We also know of an enemy who has blinded some of the Lord's people and who is threatening others with blindness. The circumstance should become to us a call, and we should go forth in the name and the strength of the Lord, and with all the assistance we can command in harmony with his arrangement for the delivering of our brethren from the power of the blinding forces. Whoever sees such an opportunity and fails to avail himself of it, gives evidence that he is not in a proper condition of heart for one of the royal priesthood; he needs more love for God and for his people.

APPLYING OUR GOLDEN TEXT

After Saul had been indicated as the king the prophet "Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord"--probably in the ark. The book probably set forth the rights and prerogatives of the king and the rights and duties of the people with a view to having each recognize the responsibility.

Nevertheless, this was merely a statement of how matters should be; and, as a matter of fact, we find that neither Saul's kingdom nor any other kingdom was free from imperfection. God, however, in his book, the Bible, has set before us the laws of his kingdom, the laws which will be in force when the Millennial Kingdom shall be established and

R4198 : page 200

which, when rightly enforced, will bless all the families of the earth, instructing and uplifting them.

Our Golden Text is in harmony with this thought, declaring that "he that ruleth over men must be just, ruling in the fear of God." This is the meaning of the Lord's careful selection and instruction, and disciplining and judging and proving his people whom he is now calling to a position in the Millennial Kingdom. They must judge justly and they must rule in the fear of the Lord, and none will be selected or elected who are of a different disposition. The Lord makes this clear when he tells us through the Apostle that all of these who will have a share in the Kingdom must be copies of God's dear Son.--Rom. 8:29; Col. 1:13.

However, while justice will be the rule of the Kingdom it is not the rule of those who are under instruction and preparation for the Kingdom. Justice is not the Lord's rule for his people in the present time when they themselves are weak and imperfect and when their judgment of others would necessarily be imperfect also. He therefore tells us to "Judge no man before the time." The time will come when we shall judge the world (1 Cor. 6:2), but by that time we shall be qualified by our glorious First Resurrection change, which will make us like our dear Redeemer and Lord. On

R4199 : page 200

the other hand, we must remember that the force of this Scripture is that we must do no judging in the present time; instead of seeking to execute judgment upon others we may strive to exercise it upon ourselves; but toward others we must exercise love, sympathy, compassion. This is one of the great lessons to be learned and whoever fails to learn it will fail to get into the Kingdom. Whoever does learn this lesson may understand that in proportion as he himself is forgiving in that measure shall he be forgiven, for, "If ye from your hearts forgive not every one his brother their trespasses," "Neither will your Father forgive your trespasses."

As we prove every matter of doctrine by the touchstone of the ransom, so let us learn to prove every word and act and thought by the touchstone of love. Whatsoever is not of love is sin; will prove injurious to ourselves and possibly to others.

====================

R4199 : page 200

THE SIN OF INGRATITUDE

--I SAM. 12:1-25.--JULY 19.--

Golden Text:--"Only fear the Lord, and serve
him in truth with all your heart; for consider
how great things he hath done for you."

AFTER Saul had been duly anointed, accepted and installed in office came the time for his coronation. This is in full line with the custom of the present time. The present king of England was not crowned for nearly a year after he had assumed his office. The interim had given time for the development of an appreciation for their king on the part of the people by reason of his prompt action and good success in dealing with the situation at Jabesh, referred to in our last lesson. The people rejoiced much more in the coronation of their king than they would have done immediately after his choice under divine direction. If we carry out this thought and its application to the Christ, the lesson would be that the influence of the Church in the present time under the divine anointing and before the coronation, after the first recognition, will have a helpful influence upon the world. Mankind will then discover that the Adversary's blinding influences upon them would have been still greater, still more pernicious, had it not been for the intervention of the Royal Priesthood, who laid down their lives in the service of the truth under the guidance of their Head.

Concerning the attitude of the world toward the new Kingdom of Messiah when established, we remember the declaration of the Scriptures, "Many people shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." "The desire of all nations shall come." (Micah 4:2; Hag. 2:7.) All nations have been desiring the very blessing that God has in store for them during the Millennium; but the enemies of truth and righteousness have deceived them, putting light for darkness and darkness for light. When once they see clearly out of obscurity, the effects will be magical. Eventually every knee shall bow and every tongue confess Immanuel.

Samuel chose the occasion of Saul's coronation for a public rendering up of his own accounts. As God's servant, he had occupied the place of a Chief Justice to the nation, but the choice of a king relieved the prophet of political influence and responsibility. He called upon them as a whole people to declare whether or not he had ever taken from them aught that could be construed as a bribe, aught that in any sense of the word could be said to influence his judgment or decision of their matters. With one voice, the people declared that he had been faithful; and he in turn called upon the king and upon the Almighty Sovereign to witness this declaration of the people as a safeguard against anything that could ever be said against him in the future.

The statesmanship of Moses and Samuel stand out upon the pages of history as noble examples of courage and faithfulness to God and to the people. While it is true that few if any of the saints of God of this Gospel Age have occupied or are occupying positions of special political influence, nevertheless, the principle here set forth should be appreciated by all of God's saints under all conditions. Similar principles apply in the home, in the family. Every father ought to be able to make a similar appeal to his family as respects his nobility of purpose and honorableness in dealing with them. They should be able to witness that he had not been self-seeking in any sense of the word; that he had been faithful to his responsibility as a husband and as a father, seeking to use wisely the opportunities and responsibilities which were his by divine arrangement, caring for those under his charge, spending his life in considerable degree in their interest and certainly never against their interests. Every mother, every son, every daughter, in the family ought similarly to be able to call the fellow-members of the family to witness their faithfulness, their loyalty. The person who would be loyal in the family would be loyal to his nation, which is merely a larger family. Although Samuel had sons, he had not sought to put them forward for political preferment. His faithfulness to the interests of Israel meant primarily his faithfulness to God. So it is always with God's people. They are not to trust in their own judgment merely in serving their family. They are to seek the wisdom from above; and this implies prayer and the study of the teachings of the Scriptures.

A SEVERE ARRAIGNMENT

In verses 6-12, the prophet recounted God's faithfulness to the people of Israel, and their ingratitude in return. He reminded them that Moses and Aaron, those noble characters

R4199 : page 201

who had served them so faithfully, were of divine appointment; and that their success was because of their faithfulness to the Lord. He said, "Now, therefore, stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers." He rehearsed to them their sins of idolatry, forgetfulness of the Lord's favor, and reminded them that chastisements were sent upon them not in anger, but in love, because the Lord desired to have them as his people, and because the chastisements were necessary for their good. He mentioned the names of a number of the prominent judges under whom the Lord had blessed them in recovering them from the power of their enemies. This is in full accord with the subsequent statements of the Lord on this subject. Through Isaiah the prophet, the Lord reminds the people that he used these enemies as "The rod of his anger" (Isa. 10:5); and through the Psalmist he reminds them of how he had cleansed them from their defilements and brought them back to himself, saying, "Moab is my washpot." (Psa. 108:9.) Thus for several centuries Israel had been under divine supervision, blessed according to the Covenant which God had made with them through Moses, when between the mountains of Ebal and Gerizim he caused to be pronounced upon them the blessing that would be theirs if they would be faithful to him, and the evil that would befall them if they forsook the Lord--evil that would be not only retributive but also purgative, intended to retrieve them from their evil tendencies.

The Israelites had not been rightly appreciative of the favor they enjoyed, rather they forgot, ignored the Lord in their affairs; and taking worldly wisdom on the subject, they concluded that their disasters had not been punishments from the Lord and blessings in disguise, but merely the result of their failure to be organized as a kingdom under an earthly head. This, Samuel related to them, saying, "When ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us; when the Lord your God was your King."

Fallen human nature is considerably the same at all times and in all places; and so we find that amongst those who have named the name of the Lord during this Gospel Age, there have been similar tendencies to overlook the Lord as the great Head of the Church, the great protector of its interests, the great Governor of its affairs. Two centuries of the Gospel Age had not passed when the worldly spirit called out for more organization than the Lord had established through Jesus and the apostles. First it was the partizan spirit, whereby the people in various parts sought headship for their bishops, contrary to the arrangement which the Lord had made for them. This was the very spirit which the Apostle had reproved, saying, While ye say, I am of Paul, I am of Apollos, and I of Peter, are ye not carnal? Is not this sectarian spirit an evidence that you are not in the proper relationship to the Lord? Paul did not die for you; neither did Peter; neither did Apollos. (1 Cor. 1:11-13.) Your Redeemer is the only Head which should be recognized in this particular way. Though Paul and Apollos and Peter, and all of the Lord's faithful ones may be recognized and appreciated for their work's sake, it must be remembered that they are nothing more than the Lord's mouth-pieces and representatives, and that he alone is to be considered the Head of the Church. Such are to be appreciated only as they are faithful and loyal to him. Repeatedly during the last thirty years we have reminded the Lord's faithful of the

R4200 : page 201

experience of John on the Isle of Patmos. When receiving revelation of divine things, he fell down before the angel that showed him these things, to worship him. The Apostle John in a measure represented the faithful of the Lord's people in the end of this age. The more wonderful things of the divine plan are being revealed; and some might be in danger of worshiping the angel through whom the enlightenment was sent. It is well that all should remember the lesson given in that connection, in which the angel of the

Lord rebuked anything that would be in the nature of personal idolatry, saying, "See thou do it not: I am thy fellow-servant, ...worship God."--Rev. 19:10.

This same spirit of forsaking God as the real ruler and protector of all the interests of his people was further emphasized in the third century, when the rivalry of the bishops became pronounced, ultimately leading to the recognition of one of these as Primate or Pope. The Lord did not interfere to hinder the establishment of the papal views in the Church, even as he did not interfere to hinder natural Israel from choosing a king. Although they had chosen unwisely and contrary to divine instruction, the Lord would still be gracious to such as would seek to keep his way even under the new arrangement. He would be faithful, even though his people were not faithful. He would still do them all the good possible, but they would find that those conditions which they had made for themselves were injurious to their better interests, and thus might ultimately learn a lesson as respects the wisdom of God and its superiority to the wisdom and desires of their own fallen judgment.

In other words, as the Israelites were far better under such leaders as the Lord raised up from time to time--Moses, Aaron, Joshua, Jerubbaal, Bedan, Jephthah and Samuel--he would, nevertheless, bless them as much as would be possible according to their course under the new arrangement which they desired. He would overrule the further experiences they would have under their kings, so that they might from these learn a great lesson in respect to the wisdom of God. So, too, in Spiritual Israel, the Lord has not forsaken Israelites indeed, even in the midst of spiritual Babylon; but as related in the parable which foretold present conditions, the Lord said, Let both wheat and tares grow together until the harvest; in the time of harvest shall be the separating; so now the Lord, still mindful of his true saints in Babylon, sends forth the call, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4.) Those desirous of being under the Lord's direction have constituted a little flock, for whose shepherding and care the Lord himself has always been responsible, sending assistance and messages from time to time through undershepherds who were never recognized by the great systems, but merely by those who had an ear to hear and the right condition of heart to appreciate the message of truth and grace.

GOD'S LOVE FOR THEM NOT QUENCHED

From verses 13-18, the Prophet reviews the present situation of the people. They had rejected the Lord from being their King, but he had not rejected them and would not do so. They had not chosen the best, but the Lord did not cross them in this matter. He, therefore, had anointed their king as his representative, and their future blessings would depend now upon how truly they and their king would remain in accord with the Lord. Under the new arrangement, the king of their choice represented them, and a sin on his part, a deflection from obedience to the Lord would mean a national sin, for which the people as well as the king would be punishable; whereas, before, under the judges whom the Lord had raised up, if the judge was faulty, he was the Lord's agent and was punished as such; and, if the people

R4200 : page 202

were faulty, the punishment was theirs. Thus they had run a great risk in choosing a representative, in placing power in his hands, because the weakness and selfishness of humanity is such that the one thus exalted would be the more liable to transgress the divine statutes. In harmony with this, note how the sin of David was esteemed a national sin and brought a national penalty.--1 Chron. 21:12-27.

In summing up by the Lord's direction, Samuel gave a sign to corroborate his declaration that their calling for a king was a rejection of the Lord as their king, and a sin on the part of the people. There should be a thunderstorm in the midst of their harvest-time, an occurrence said to be very rare in southern Palestine. Coming promptly as a fulfilment of Samuel's prediction, it appealed to the people, convincing them for the first time that their course was a reprehensible one and a sin of gross ingratitude. They said to Samuel, "Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king."

THE SIN OF INGRATITUDE

Of all crimes, ingratitude appears to be one of the most inexcusable, and has so been esteemed amongst all people and at all times. Lycurgus, the great law-giver and statesman of Greece, wrote, "I make no law, perhaps, punishing ingratitude; I leave that for the gods to punish." Amongst the Athenians, if a slave, being freed, was afterward convicted of ingratitude toward his liberator, he was sent back again into slavery. Someone has written, "Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant." Shakespeare wrote:

> "This was the most unkindest cut of all;
> For when the noble Caesar saw him stabbed,
> Ingratitude, more strong than traitor's arms,
> Quite vanquished him; then burst his mighty heart."

Gratitude not only is a fragrant flower, but is indigenous to the soul of every true and noble heart. Accepting this standard, we are bound to conclude that comparatively few of the human family are noble in this respect. Even amongst the Lord's people the grateful seem to be comparatively few in number. This agrees well with the Apostle's statement that amongst the called are "not many noble"--chiefly the mean things of this world." (1 Cor. 1:26-29.) But this describes what we were when we were called. Who shall say that amongst those who have accepted the divine call and been made partakers of the divine favors granted to all the sons of God, begotten of the Spirit--who shall say that these will remain ungrateful? Who shall say that the grace of God would not have a transforming influence on their hearts, so that however ungrateful they might be by nature, they would be so changed by grace that gratitude would be one of the chief elements of their disposition?

We believe that this is true; and that the Lord's people may in considerable degree measure their spiritual growth and development in this manner. If they find in themselves a spirit of murmuring and complaining against the Lord, it is a sure sign that they are ungrateful; for we know that he is faithful, and faith tells us that it is surely true that all the experiences of life permitted to come to us are working for our good. (Rom. 8:28.) Whoever has this faith can give thanks to the Lord and can rejoice even through his trial and sorrow. And if we have gratitude to God for his blessings and favors, if we cultivate the true nobility of heart which is impulsed by love and appreciation of divine care, it will make us appreciative of all the affairs of life and of all those with whom we have contact. We shall appreciate their good qualities, even if we cannot endorse all of their course; and whoever may do us kindness in the least degree must have our gratitude, our appreciation. Yea, with the Christian the standard must be still higher than this; for this should be the world's standard; as our Lord expressed it, "For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." (Luke 6:32.) The standard for the Lord's people is still higher than that of gratitude, though it must include this. Our standard is benevolence, a forgiveness of those who transgress against us, and who say all manner of evil against us falsely. Such as attain this degree of character-likeness to their Lord receive an extra blessing from him in proportion, and are bidden to rejoice and be exceeding glad, and to know that they will have a reward in heaven.

Gratitude is therefore a keeping power in our hearts, there to repel the suggestions of the evil one, and to stop our imperfect fleshly mind if it attempts to assert itself. Gratitude is closely akin to love; and where they dwell together in the heart, there is little room for the Adversary to get in his work. On the contrary, ingratitude signifies a blindness of the mind in respect to justice. It speaks a low standard of character, in which the fruits of the Spirit of the Lord have not been well developed. Surely in any heart in which the love of God has been "shed abroad," ingratitude to him or anybody would be an impossibility. But where ingratitude gains a foothold, it admits its relatives--selfishness, pride, anger, malice, hatred, strife, evil surmisings, slander, backbitings and other qualities which the Apostle enumerates as "works of the flesh and the devil." The Lord's consecrated people should daily search their hearts for any manifestations of selfishness or ingratitude, and should look well to the growing development therein of love and thankfulness and appreciation toward the Giver of all good, toward the brethren of the Household of Faith, yea, toward all with whom we have to do.

"FORBID, THAT I SHOULD SIN AGAINST THE LORD"

After assuring the Israelites that they need not fear the Lord, that he is gracious, and that if they should follow him

R4201 : page 202

faithfully under a king or otherwise, he would surely never forsake them, the prophet proceeds to answer their query respecting his praying for them. He said, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you." What a sublime character is thus brought to our view! It is the more remarkable when we note that Samuel did not belong to the Spirit dispensation; that he therefore had not all the advantages which we, the Lord's people of this Gospel Age since Pentecost, enjoy, and yet, alas! how few of the Spirit-begotten ones manifest this spirit, this same degree of likeness to the Lord's character and Spirit! In how many would the natural mind rise up and say, You have a king now, I have foretold you that it was a sin of ingratitude against the Almighty and against me, now go your way and see if what I have told you does not come true, and that you will be worse off.

On the contrary, notice the prophet's words. They show that he felt that he had a duty toward the people of Israel as his brethren, whether they felt similarly toward him or not. Although they had rejected him after his faithful service of many years, he assured them that he would pray for them and consider their very highest welfare, and that he would consider the matter from the very best standpoint, viz.: that it was a part of his duty, if he would be in harmony with the Lord, and that he could do nothing less than pray for them and seek their every good. How is it with those who slight us? Has the new spirit, the new mind of

R4201 : page 203

Christ, gained sufficiency of foothold for us to say as Samuel did, "God forbid that I should sin against the Lord and cease to pray for you." Our Master's words instruct us even upon this, and say, "Love your enemies,...pray for them which despitefully use you; that ye may be the children of your Father which is in heaven." (Matt. 5:44,45.) Oh, yes! Those whose hearts are loving to their enemies, and loving to the Household of Faith, and above all, loving to the Lord, these would indeed be exceedingly sensitive if their hearts got into any attitude in which they would not be seeking the welfare of others, and praying for them. In such hearts there would be no room for anger, bitterness, strife, envying. In such hearts the love of God is shed abroad as represented by the holy anointing oil, the unction from the Holy One, which lubricates all of the sensibilities, smoothing not only the countenance, but also the tongue and the heart; for "out of the abundance of the heart the mouth speaketh," and bitter water cannot come from a pure fountain. --Luke 6:45; James 3:11.

"THE LORD HATH DONE GREAT THINGS FOR US"

After assuring them of his prayers on their behalf, Samuel told that he would continue to instruct them in the good and right way, and that he would do all of his duty toward them so far as their attitude of heart would permit. Then he urges the words of our Golden Text, "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." It is well that we note the distinction between the outward service and that of the heart, the mind, the affections. Outward service that does not spring from the heart will soon wither away, whether under adversity or prosperity. Hence the Lord always appeals to our hearts, "Give me thine heart." (Prov. 23:26.) So long as our heart is loyal to the Lord, it will control all of the products of life, because it will lead us to seek to know the Lord's will in everything. This will take us to the Lord in prayer. It will take us to the Word for instruction, and it will assist us in understanding the Word, giving us more and more the spirit of a sound mind.

The prophet gives us a lesson in the statement, "Consider how great things he hath done for you." Oh, yes! The difficulty generally is that consideration of these favors of God are crowded out of our hearts by other considerations, often selfish ones. The Israelites had passed through several centuries of divine guidance under the judges, and we have comparatively little knowledge of their progress during that time, the history of that period being much less ample than that which followed their organization as a kingdom; but we may be sure, nevertheless, that their spiritual interests were really forwarded more under the judges than under the kings. Centralization of government does not always mean greater blessing and progress. It usually means less in individuality and personal progress. A similar condition of things is noticed in the history of the Church. We have no history whatever of that period which followed the days of the apostles for more than a century, for the same reason that we have no history regarding the real Church, which is unrecognized of men. "The world knoweth us not." That the rule of the judges was superior to that of the kings is evident from the Lord's promise to Israel, "I will restore thy judges as at the first, and thy counsellors as at the beginning." (Isa. 1:26.) The lawgivers as at the first will be the greater than Moses--the Christ, Head and Body. The judges as at the beginning will be the Ancient Worthies, in full authority as the prophets or teachers and judges amongst men, under the supervision of Immanuel's heavenly Kingdom.

Samuel appealed to fleshly Israel to remember the great things that God had done for them, as a ground for thankfulness and faithfulness--their delivery from Egypt, their guidance through the wilderness and their entrance into the land of Israel; but if we apply these words to Spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He has led us out of darkness into his marvelous light. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea, more! he has put a new song into our mouths, even the loving kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious, of which he has given us a glimpse or foretaste through the holy Spirit, an earnest of our inheritance.

Who that has gratitude of heart to the Lord for these blessings, who that is appreciative and thankful, would not be indeed seeking to serve the Lord in truth with all his heart! Who that is of this attitude of mind would fail to remember the Lord's Word and to seek divine assistance in complying with its requirements, remembering the statement, "If ye love me, keep my commandments." To such daily the commandments of the Lord amplify, enlarge. Daily he sees new forces, new meanings in these commandments. If he be thankful, if he be appreciative of the Lord's providence toward him in the past, the depths of meaning to God's commands would not be grievous to him; but he will still rejoice to go on day by day in sympathy with our Lord's words, "I delight to do thy will, O my God; Thy law is written in my heart." So it will be with us. As the Apostle says, We shall do his commandments, and they will not be grievous unto us, and this will be the evidence to us that we love God and that we are loved of him, and being sealed, impressed more and more by his Spirit, the spirit of truth.--1 John 5:2,3.

"YE SHALL BE CONSUMED"

Of course there is an alternative. Those who do not enter into the Lord's service of a truth, with all their heart, those who do not continually and repeatedly consider how great things God has done for them, those who lack appreciation of his kindness and are resentful of his arrangement and leading, will be esteemed of him as wicked and as unfit for the glorious things which he has in reservation for the faithful. The Lord has made provision for the forgiveness of all of our inherited imperfections and weaknesses, and he has also made provision for our growth in grace and knowledge and love. While he is willing to cover our blemishes from his sight through the merit of the precious blood, he insists that we under that covenant shall develop the character which he has delineated and exemplified, the character of which love is the essence, and he rejects those who refuse to come to this standard of perfect love, or refuse all the provisions of divine grace; for it is not the Father's proposition to associate with his Son in glory any except those who shall be copies of his character. This he has predestinated.--

Rom. 8:29.

====================

R4201 : page 204

THE LONDON, ENG., CONVENTION

DEAR BROTHER RUSSELL:--

The Convention just closed has been one of the most helpful seasons of refreshing we have been permitted to enjoy. From the first meeting to the last there was a deep and calm feeling of sweet communion, and the consciousness that we were to meet with the Lord as we met with each other; and already there are many evidences that the windows of heaven have been opened and the abundant blessings received. Besides the quickening of those who have long been consecrated to the Lord, there has been in the hearts of several who attended a decision to consecration, and we rejoice in having new brothers and sisters walking with us in the Narrow Way. The Psalmist said, "O taste and see that the Lord is good," but here we have had such abundance out of the storehouse of heavenly grace, that we have been feasting at the Divinely provided table, and surely our Lord has been fulfilling Luke 12:37. We thought that your recent visit to the various centers might cause a diminution as to the attendance, but though we know

R4202 : page 204

some were prevented through local activities the Convention came up to the general average. Indeed, owing to growth of interest in London there was a rather better average attendance than last year--so, at least, it seemed to us. About 650 were in attendance, though some meetings had many more than that number.

The Convention was opened by a word of welcome from Brother Hemery, representing the Watch Tower Bible and Tract Society. He expressed the hope that all would look out for one of the best times we could expect to have; that each should prepare his heart and mind to receive much from the Lord, and to be as ready to seek the good of each as he was to get good for himself. Brother F. W. Williamson also spoke briefly, carrying a message of love from yourself, and making us long for a renewal of the sweet fellowship we had with you so recently. Brothers Bull and Bilsbrough led us away into thoughts of the fulness of the Divine Plan--Brother Bull by a talk on the "Oneness" which is desired now and to which God is working, when all things shall be brought into subjection to Christ; Brother Bilsbrough by reminding us of the "Glory-Filled Earth" soon to be. In the evening Brother Hemery spoke on "Perfecting holiness in the fear of the Lord," and surely the Lord helped us to see the need of the work yet to be done in each heart. Sunday was a happy day, spent in Testimony and Praise and meditation upon the Word. Brother Edgar gave a helpful address on "Humility," and in the evening Brother Williamson spoke to a crowded house on "Which is the True Gospel." On Monday there was an immersion service in a fine chapel kindly lent to us for the occasion. We rejoiced with 72 brothers and sisters who symbolized their consecration to the Lord, in this manner testifying to their death and resurrection as New Creatures in Christ Jesus. There were many wet eyes in the meeting, though the tears were mostly those which came from joy rather than sorrow; though we know tears were shed by some because they had not then given themselves to the Lord and could not share in the immersion. How gladly we would wipe these tears away by helping the weepers into the Kingdom, and into the joy of the Lord!

After the baptismal service we had a long afternoon and evening; more testimonies were given. That was a short but particularly blessed part of the day, for we were just a large family talking of the common love for our Head. Profitable and helpful talks by Brother Guard and again by Brother Williamson brought the afternoon to a close. In the evening Brother Hemery talked on our present privilege of "Fellowship with God"--our fellowship is (now) with the Father and with the Son. We parted with a love-feast of hand-shaking, bidding one another "good-bye" and wishing each other a real "fare-well," of which, indeed, we are confident, since our Father's hand provides for us! and since we are under his special care. Some present had never before attended such meetings, and the loving interest which the brethren showed in each other's welfare, and the fulness of experience in the Lord which so many had, were sources of surprise; but these soon proved to be of the best helps of the Convention.

We were very glad to have dear Brother F. W. Williamson and Sister Williamson with us, and they go on their visit to other friends with many prayers that they may be used of the Lord and that they may be fitted in all ways for the Master's use.

This year we had only three days of Convention, but many of the visiting friends have spent some days in getting a closer acquaintance with the London brethren, and such times have been spent in helping each other to a closer walk with God. All the evidences seem to show that there is a great work for the Lord waiting to be done; many are asking after the Truth, and of this "Way." A Christian brother unknown by sight to us, writes asking how he and others with him can cooperate in the work of Harvest, for they are interested in this clearer knowledge of the Christian's hope. Since the beginning of May we have sent out from here over 700,000 of the 1908 Volunteer matter and already many inquiries are coming in. Surely there are thousands of hearts waiting for the cheer of the only "hopeful" message. Continue to pray for us, dear brother, as we pray for you, that we may be faithful to our calling and to our opportunities of service.

With loving remembrances and good wishes, I am, dear brother, yours affectionately, in the Lord,

J. HEMERY.

* * *

As already expressed, we have great expectations respecting the harvest-work in Great Britain. The fact that the Colporteur work there is less successful than we had hoped must not deter us. We must look for other doors also. We rejoice to learn that the Volunteer Tract distribution progresses so well and is yielding results. This should lead to increasing zeal in that department of service. The Society is prepared to supply all the tracts you can use--FREE and freight paid. Let us by word and example double the output.

We fancy that Sharp-shooting would do much good to all of the dear friends, as well as do much to spread the Truth. "Sharp-shooting" is the circulating of DAWNS and booklets amongst your friends and neighbors, accompanying the introduction with a word of testimony respecting their effect upon your own head, heart and daily living. The effect will be beneficial to yourself as well as to your friends.--EDITOR.

===================

R4203 : page 205

"SHE HATH DONE WHAT SHE COULD"

The Feast was spread at Simon's house, and as they sat at
meat,
A woman came and silent stood within the open door--
Close pressed against her throbbing heart an alabaster box
Of purest spikenard, costly, rare, she held. With modest fear,
She dreaded to attract the curious gaze of those within,
And yet her well-beloved Friend was there, her Master, Lord.
With wondrous intuition she divined that this might be
Her last, her only opportunity to show her love;
She thought of all that he had done for her, the holy hours
She spent enraptured at his feet, unmindful of all else,
If only she might hear those words of Truth, those words of
Life.
She thought of that dark hour when Lazarus lay within the
tomb
And how he turned her night to day, her weeping into joy.
Her fair face flushed, with deepening gratitude her pure eyes
shone.
With swift, light step she crossed the crowded room. She
bravely met
Those questioning eyes (for Love will find its way through

paths where lions
Fear to tread); with trembling hands she broke the seal and poured
The precious contents of the box upon her Saviour's feet,
And all the house was filled with fragrance wonderful and sweet.
She could not speak, her heart's devotion was too deep, her tears
Fell softly, while she took her chiefest ornament, her long
And silken hair and wiped his sacred feet,--when suddenly
A rude voice broke the golden silence with, "What waste! this might
Have sold for much, to feed the poor!" She lower bent her head--
To her it seemed so mean a gift for love so great to make!
Again a voice re-echoed through the room, her blessed Lord's.
(He half arose and gently laid his hand upon her hair)--
And how it thrilled her fainting heart to hear him sweetly say,
"Rebuke her not, for she hath wrought a good work, what she could;
Aforehand, to anoint me for my burying she hath come,
And this her deed of love throughout the ages shall be told!"

* * *

How oft since first I read the story of this saint of old,
My own poor heart has burned with fervent, longing, deep desire,
That I might thus have ministered unto my Lord and King--
"The chiefest of ten thousand, altogether lovely One."
And now, to learn--Oh! precious thought, 'tis not too late, I still
May pour Love's priceless ointment on "the members" of his Feet!
Dear Lord, I pray, Oh! help me break with sacrificial hand
The seal of Self, and pour the pent-up odors of my heart
Upon thy "Feet!" Oh! let me spend my days and nights in toil,
That I, perchance, may save from needless wandering, and help
To keep them in the narrow way that leads to light and life.
Oh! let me lay within their trembling hands a rose of love,
A lily's pure and holy inspiration on their breast!
Dear Master, let me kneel with them in dark Gethsemane;
Oh! help me boldly stand and meekly bear the scoffs and jeers
Of cruel, mocking tongues! Oh! may I count no cost, e'en life
Itself, too great to serve, to bless, to comfort thy dear "Feet,"
And when the last drop of my heart's devotion has been shed,
Oh! may I hear thy sweet voice say, 'She hath done what she could!" --G. W. Seibert.--April, 1908.

SOME INTERESTING LETTERS

DEAR BROTHER IN CHRIST:--

I had in mind for some time to unburden to you some of my experience with some of our friends in the Nominal Churches in dispensing Tracts, TOWERS and DAWNS to them; that we often meet with the remarks that they cannot observe any changes in the general conditions, everything going on as usual. We say to them, we agree with you in this; but how about the worship to God, and walking in his precepts; the faith in general of Jesus Christ, who said, "When the Son of Man cometh will he find faith on the earth?" and we call their attention back to about twenty years or more, when in the Christian home we would hear the singing of hymns or reading a Psalm, or expounding the Gospel or the apostles' letters; how the evening and the morning worship was regularly conducted, and how Saturday evening was the beginning of the rest day, to give thanks unto God for blessings received during the past week, and that this was a custom since Reformation times, to which books and periodicals attest. And further, a visit to the same homes now, and what do we observe in the majority of them? Is it not card playing, dancing, and beer drinking and other worldly affairs, of which the Christians in former years kept aloof?

To these existing conditions all older people agree with me, that a very great change has taken place, that the sowing time is past, and the harvest far advanced. The churches receive almost anyone for membership, with almost any kind of baggage. Recently a Baptist minister returned from a heathen land, where he had been doing missionary work for over twenty years, and, preaching one of his old-fashioned sermons to a flock of his believers, he was requested to remain with them and start a new church, to which he assented, with the remark, that he had observed since coming back that they were more in need of the Gospel than were the heathen.

Let us pray to the Lord to send more servants into the field, and give thanks for the Light we have received.

I will close my few remarks, as my letter may become too lengthy, although much more could be said in regard to these changes. Yours, W. H. GRUHL,--Wis.

DEAR BROTHER RUSSELL:--

I am sending herewith an order for WATCH TOWER and Diaglott for Mrs.___________, to whom I delivered a set of Studies in the Scriptures three weeks ago today. She has fairly devoured the first three volumes, and said to me last night on our way home from the meeting, "You cannot comprehend what those books have been to me, for I was utterly without faith of any kind, but now I have committed all to the Lord and am trusting him entirely and worry about nothing, for I possess nothing to worry about any more. All belongs to him." She had never professed Christianity but attended Christian Science meetings, and thought that belief more reasonable than anything she had ever heard, as her husband had been healed by it. She says she wonders now how she could ever have thought there was anything in Christian Science.

My heart overflows with gratitude to our heavenly Father for having used me as his humble messenger to bring such joy into the life of this dear sister and I pray that I may prove faithful even unto death, that he may use me in like manner in the coming age to assist in bringing joy to the whole "groaning creation."

Praying the Great Chief Reaper's richest blessing to continue to rest upon you, and asking your prayers that I may prove faithful, I am, your humble sister in our Redeemer, S. L. G. CHAPMAN,--Maine.

R4202 : page 205

A CORRECTION:--Several earnest friends of the Truth, residing in or near Birmingham, Eng., have written us that they think we were misinformed respecting Bro. B. C. Hughes; that in their opinion he was a most exemplary Elder. We are glad to make note of their testimony in his favor. However, nothing in our report was intended unkindly; we have always thought of him as conscientious.--EDITOR.

===================

R4202 : page 206

LETTERS COMMENDING THE "VOW"

BELOVED BROTHER RUSSELL:--

I am just in receipt of June 15th TOWER, and so far as read have been much edified by it. It is my pleasure to inform you promptly that the "Vow to the Lord" which you suggest, is very earnestly and readily made to him; in fact, it is but a renewal under different language of a vow very understandingly (on my part) made some years ago, and in which I have been very abundantly blessed. No doubt a fervent recalling and renewal will bring further blessing, and I am rejoiced at the opportunity of so doing and in a more open and public manner. I shall make a similar statement to our Waukesha and Milwaukee classes, to both of which I expect to minister the coming Sunday.

Surely the article was very timely, and may it, and the blessed vow, be but "stepping-stones" to all. We know they will prove only so to the "very elect." The truth, and complete information as to how to serve it in detail, are always a "savor of life unto life, or death unto death." Those who "stumble at the Word, being disobedient," are "appointed thereunto," and while we for a time may be in sorrow through such and other "manifold" trials, we remember that they are for the testing of our faith, which is of much more value than gold that perisheth, even though it be tried by fire, and which will "be found unto praise, and honor and glory, at the appearing of Jesus Christ." So let us "endure hardness as good soldiers of Jesus Christ."

Since the topic is up, the occasion seems to be appropriate for a suggestion that I want to make, knowing you will accept it in the spirit of love in which it is made, and use it so far as wisdom indicates to be proper. The dear Colporteurs are going out in groups of mixed sexes and unmarried. Owing to inexperience, ardentness of spirit, inherent fleshly defects, and unfeigned brotherly love, it is easy for these--in fact, almost impossible for them not to overstep the bounds of prudence in apparent or surface fleshly relations--which the sound judgment of the world on this subject has established--while every thought and word and deed is pure. To the pure all this will be pure; but the world is not pure, and readily speaks and imputes evil. Therefore, the Church of God must avoid all appearance of evil, and do nothing, make no arrangements that seem to abet evil. The point is, cannot these groups or camps when arranged, be wholly male and wholly female; no groups of both sexes being sent to the same places?

A little incident occurred at Madison, Wis., at the time of your recent visit there which I believe will interest you.

Sister Hanson, of Kansas City, writing Sister Rutherford, who is summering here, makes statement as follows:

"I wrote my nephew, who was a student in Madison, about Brother Russell's being there; he attended both services and thought them fine. He believes the Truth. He tells me that some of the students that were there, and had intended to jeer and make fun, said that if the Bible is true, that is the truth."

Knowing the quality of the students at the large Universities, and recognizing that they would be more or less stirred up to mischief by the title of your discourse, I had rather anticipated that a united attempt would be made to interrupt your address. It seems that the Great One who is overruling our affairs, is able also on occasions like this to overrule for benefits, and I know that you as well as we, who already know of this instance, will be cheered and edified by the outcome.

I rejoice, dear brother, to attest again to you my full appreciation of your labor in the Lord, my fullest confidence and my earnest, warm and unfeigned brotherly love. I hope ere long to see you again face to face. Give all the Bible House household our warm love and greeting. Yours in him, W. E. PAGE,--Wis.

* * *

[IN REPLY:--The Society has similarly advised the dear Colporteurs, and at the risk of being misunderstood, has adhered to its rule of not making mixed assignments. However, we consider that our duty on this subject ceases there. Where the dear friends, for reasons of their own, work on each other's assignment we do not feel it incumbent to object further, knowing well that their heart-desires are of the very best.]

MY DEAR BROTHER RUSSELL:--

I am thankful for the privilege of informing you that the vow published in the last TOWER has been registered with our Father as my vow. It already has impressed me as being necessary to this evil hour, especially as we are convinced of the increasing necessity for "circumcision of the heart."

The Lord has dealt graciously with me, and I do love him and want to please him in carrying out my consecration, of which I consider this vow now a part. I ask your prayers on my behalf.

May our Father continue his blessing upon you, dear brother, and upon us through your willing service. Praise to him. With much love, A. M. SAPHORE,--N.J.

MY DEAR BROTHER RUSSELL:--

In accordance with your request, I drop you a line in reference to vow of June 15 TOWER.

I made the vow to the Lord, dear brother, then, and rejoice in the privilege, for it has been along these lines that I have had to keep a constant guard since I have come to a knowledge of the Truth--nearly seven years ago. In my petitions to the Lord, I appealed for strength constantly, and in due time I received the strength needed, which I consider a miracle.

Dear brother, you probably do not know how much good and how needful those articles in the TOWER are! But surely the Lord saw the need. May the dear Lord continue his favored blessings with you, and all associated with you in the harvest work.

Your brother in the dear Redeemer,
E. LAVEALLE,--N.Y.

THE FOLLOWING ADVISE THAT THEY HAVE TAKEN THE VOW

R. H. Bricker, J. H. Blackmore, C. E. Reed, John

G. Kuehn, S. J. Arnold, W. E. Page, Henry Hoskins, Sr., R. E. Streeter, Paul S. L. Johnson and wife, Sister H. O. Henderson, Dr. S. N. Wiley, Dr. W. D. Pelle, Ray Domer and wife, C. D. Welborne, Mrs. J. M. White, Emil H. Herrscher, F. Brown, Bernice McNaught, W. H. Spring, W. W. Black and wife, J. F. Emmerson and wife, C. E. Myers, Mrs. E. M. Detwiler, Mrs. F. P. Van Amburgh, Mrs. A. M. Weber, Ed. H. Wilhelm, Samuel S. Jacobs, M. H. Myers, C. M. Utzler, Virgil C. Haviland, C. H. Dickinson, J. W. Watts, H. E. Whitenut, J. A. Seip, Ethel Halstead, J. O. Faulk, Wm. Lowry, Mrs. M. McGinnis, B. F. Boyer, Springtown, Pa.; Mrs. C. C. Stone, Worcester, Mass.; L. M. DeLaMater, Catskill, N.Y.; G. M. Hunt, Colorado Springs, Col.; Geo. W. Harner, Veedersburg, Ind.; J. F. White, Chelsea, Mass.; Brother and Sister Merrow, Kittery, Me.; Granville Houchins, Huntington, W.Va.; W. E. Richards, Toledo, Ohio; Mrs. Carrie Beatty, Kansas City, Mo.; A. O. Ogston, Everett, Mass.; E. S. Mason, Bloomington, Ill.; H. P. Gleason, Hyde Park, Mass.; Viola E. Imhoff, Mrs. A. Hamilton, Brother Moran, Beth Wikof, Ella V. Dyer, J. A. Hodges, Brother and Sister Woodley, C. E. Fellow, Lydia A. McMier, John M. Lathwell, B. F. Payen, H. S. Blankenship, Roy G. Ratcliff, J. Marriot, Alex. M. Graham, Mrs. Alex. M. Graham, Carl F. Hammerle, D. V. Haymes, C. E. Frost, J. E. Starks.

page 207

ANOTHER INTERESTING LETTER

R4203 : page 207

DEAR BROTHER IN CHRIST:--

It is now about five years since I came into the light of Present Truth, and the Lord has blessed me with the privilege of having the six volumes of DAWN, and the TOWERS from 1890, all of which I have carefully gone through, and from which I have received a course of Bible Study, a knowledge of our heavenly Father, and our dear Lord, and the plans and purposes and my relation thereto, sufficient thanks for which would indeed be hard for me to put in words. But I have the privilege of thanking you for the service rendered unto me, for I knew nothing of the Bible, although a reader of it from boyhood, until the Lord in his own due time placed in my hands the "meat in due season" from your hands.

I have in these past years learned to go to these helps (TOWERS and DAWNS) for all points that have perplexed me, and with very few exceptions have always received a reasonable Scriptural explanation that made things plain to my mind. Until now if a point comes up that I do not grasp I go for help, using the assistance the Lord has provided in them for me and for all the watching ones. The exceptions I have written to you about, and you know they have been few, and in thanking you I am thanking our dear Lord and Head, who "has girded himself" and is "now serving the table." Our heavenly Father I also thank.

I have practised medicine here since 1889 and had quite an extensive practice up to the present time, and since coming into the Truth Sister Senor and I have used up in the Truth, one way or another, as we thought the Lord would have us use it, all above our living expenses (and a provision for those dependent upon us, a reasonable one we hope, until 1914), by sending TOWERS, DAWNS, etc., over the counties near by.

Your brother in Christ, S. D. SENOR,--Missouri.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--The Author of the Atonement.

AUGUST 2

(78) Is it the Father or the Son that is styled the King of kings and Lord of lords? P.78.

(79) Does this refer to the Father or how otherwise shall we understand it? P.78, last par.

(80) Cite and explain other similar passages. I Cor. 15:27; Col. 2:10. P.79, par. 1.

(81) Would the passage "thought it not robbery to be equal with God" prove the trinity doctrine? If both were one how could one think of robbing himself? P.79, par. 2.

(82) What did our Lord Jesus testify respecting his equality with the Father? And did he not tell the truth? P.79, par. 2.

AUGUST 9

(83) What appears to be the Apostle's argument--what point is he proving in Phil. 2:6? P.79, last par.

(84) Is there any evidence that this verse is improperly translated? If so, what? P.80, par. 1.

(85) Give, in order, different translations of the verse: By Clarke, Wakefield, Stewart, Rotherham, Revised Version, American Revision Committee, Sharpe, Neeland, Dickenson, Turnbull, and the Emphatic Diaglott. Pp.80, 81.

(86) In view of all this array of scholarship, what must we conclude that the passage teaches? P.81, last par.

(87) What great spirit being took a very different

course? Give proof-text. P.81, last par.
(88) What quality in Jesus shines out preeminently in contrast with what quality in Satan? P.81, last par.

AUGUST 16

(89) What reward was bestowed on the Son by the Father? and on what account? Cite the Scriptures. P.82, top.
(90) Can such rewarding be harmonized with the idea of oneness of person or with original equality between the Father and the Son? Page 82, par. 1.
(91) Are we enjoined nevertheless to honor the Son whom the Father exalted, even as we honor the Father who exalted him? P.82, par. 2.
(92) Quote a Scripture passage showing the distinct separateness of the Father and the Son as persons, and also the relationship of their work. P.82, par. 2.
(93) Does the Scripture, "Blessed be the God and Father of our Lord Jesus Christ," favor the thought that Father and Son are one in person? Note the entire passage. Ephesians 1:2-18. P.82, par. 3.

THE MEDIATOR OF THE ATONEMENT

THE ONLY BEGOTTEN ONE

AUGUST 23

(1) Who is the Great One whom Jehovah has exalted to so high honor? What has he done to merit it? What is he yet to do in his high exaltation? P.83.
(2) Did our Lord Jesus have a preexistence? What was he before he was "made flesh"? P.84, par. 1.
(3) Was he then "a good" or mighty one? And if so, what was his name? P.84, par. 2.
(4) In that pre-human existence, was the Son in some sense "before" all creatures in time as well as in rank? P.84, par. 3.
(5) Why did the Son stoop to human conditions? Was it of compulsion? P.84, par. 4.
(6) Was his humiliation to human conditions intended to be eternal? Explain fully. P.84, par. 5.
(7) Did Jesus' resurrection restore him to the spirit plane? P.84, par. 6.
(8) Of what station is our Lord Jesus now? P.85, par. 1.

AUGUST 30

(9) Why was our Lord in his prehuman existence known as The Word or The Logos? P.85, par. 2.
(10) What does Dr. Alex Clarke say of this word Logos? P.85, par. 2.

(11) Show the fitness of the name to the Son, and give an illustration of a King's Logos? P.85, par. 3.

(12) Does the Greek text of John 1:1 show two persons and refer to both as God? P.86, par. 1.

(13) Is there anything in the Greek text to differentiate these two persons who are both styled God? What and how should the verse be translated to show its Greek value? P.86, par. 1,2.

(14) What beginning is here referred to? P.86, par. 3.

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly the same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

===================

SEMI-MONTHLY
VOL. XXIX. JULY 15 No. 14
A.D. 1908--A.M. 6036

CONTENTS

Views from the "Watch Tower"......................211
  Nominal Church Dying..........................211
  The Religion of Socialism.....................212
  Was Jesus a Socialist?........................213
"Obedience Better Than Sacrifice".................214
  The Slaughter of the Amalekites...............215
  Not to an Eternal Doom........................216
  The Test of Perfect Love......................217
  Brethren, What Shall We Do?...................218
What a Vow Signifies.............................218
God's Choice.....................................220
  "The Lord Looketh Upon the Heart".............221
  "Anoint Him, for This Is He"..................221
  "From That Day Forward".......................222
An Interesting Letter............................223
Our Lord's Last Days.............................223

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--

BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

THE NEW BIBLES DELAYED

Please do not send money for the new edition of WATCH TOWER BIBLES until you see announcement that they are ready and the price stated. We have been disappointed considerably in getting the extra matter prepared, and cannot hope to announce the Bibles ready before October.

INDIA PAPER DAWN-STUDIES

We supply these now in all six volumes, but volume five has run ahead of the others in sales and is exhausted. It will take several months to get the India paper for a new lot. Prices of Vols. I., II., III., 75 cents each; Vols. IV., V., VI., 85 cents each, postpaid.

INDIA VOL. I., KARATOL

It will be remembered that we had a special edition of Vol. I. DAWN-STUDIES, in India Paper, not quite up to the best standard, bound in imitation leather at low price. These were taken quickly. Now we have a new lot, Vol. I. only, with Tabernacle Shadows bound in, at 35 cents each, postpaid.

1908--VOLUNTEER MATTER--1908

We have printed nearly five millions of this year's Volunteer Matter--four tracts in each one. Evidently some of the dear friends are awake to the privilege of harvest work along this line. Order all you can and will use faithfully; they are furnished without money or price. Freight prepaid.

===================

R4203 : page 211

VIEWS FROM THE WATCH TOWER

NOMINAL CHURCH DYING, SAYS DR. EATON

BRETHREN, I say to you this morning that the American Church is dying. It is dying! It is dying! Don't forget it! Ten years from now if I lie in my grave I would be willing to have you confront me at the judgment seat of God with that statement. By that statement I mean that Protestant Christianity is dying with marvelous rapidity."

So spoke Rev. Charles A. Eaton at the Euclid Avenue Baptist Church, Cleveland. This was his seventh anniversary sermon before this congregation and with passionate earnestness he strove to bring vividly before his hearers the effects of commercialism which he contends is sapping the religious life in the United States. He showed that churches, instead of gaining, were losing throughout the world.

Dr. Eaton's sermon on "The Impending Crisis in American Christianity" is, in part, as follows:

"Throughout the entire Christian world we are swiftly passing into a period of profound religious depression, amounting to almost complete failure on the part of the Church.

"In Italy the headquarters of the great Roman Catholic Church, one-third of the people at the very outside, are more or less nominal followers of the Church of Rome; another third, possibly, are more or less sympathetic toward the Church, because it is politically useful; while another third are out and out continually and completely antagonistic, apparently not only to the Church of Rome, but to all forms of Christianity. This is the land where the Church of St. Peter has had an unbroken existence for nineteen centuries.

BRITAIN'S GREAT LOSSES

"You enter France--the same story is true, only aggravated and multiplied a thousand fold.

"You enter Great Britain, which I consider to be the last citadel of Christianity in the world, with a people more robust and sane in their religious interests and sympathies than any other people. And what is the condition there? The other day Mr. Shakespeare, the great leader of our Baptist Church in England, appeared before the Baptist convention and delivered an address upon the arrested progress of British Christianity. That, he said, covered the whole field of all the churches, but especially, of course, with reference to the Baptists.

"He pointed out that the nonconformist churches of Great Britain last year not only made no progress, but met, according to their statistics, with an absolute loss of 18,000; that the Baptist Church of Great Britain last year not only made no progress but according to their published statistics lost 5,000 people.

AMERICAN CHURCH DWINDLING

"You cross to America. We have one man in this country who I believe is doing more to educate the American Church, to arouse us to a realization of our condition, than any other--I refer to Josiah Strong. Dr. Strong tells that if eighty represents the gain of our churches on the population during the first half of the nineteenth century, twenty represents that gain during the last half. Four represents that gain during the last twenty years, and one represents that gain during the last ten years.

"In the year 1905 there were nearly 7,000 Presbyterian, Congregationalist and Methodist churches that had not one single member unite with them in twelve months. In a recent year in New York city, according to the statement of Dr. Aked, of the Fifth Avenue Baptist Church, 335 Protestant churches reported a net gain that year of 386 members. That is to say 335 churches gained one member apiece and fifty of them gained two in twelve months. In a city of 4,000,000 people, those churches comprise in their membership the mightiest men in finance, in commerce, in politics, that this nation has --which means that there is heaped up a fund of potential power, the like of which can be found in no other organization of that great city.

CAMPAIGN OF FAILURE

"And they stood there in the midst of 4,000,000 people pouring out their money like water, following the leadership of the great preachers of the American continent, following them week in and week out, for twelve long months, and all that they could do was to get one person out of four million in each church to accept the Lord Jesus Christ. These are facts.

"The American people for the last generation have seized that marvelous instrument furnished them by science, and have gone out to give themselves unreservedly to the material development of their nation. We are proud of the fact that we are a commercial and business people. Our art is now made the servant of our commerce. No longer do we build the glorious churches and cathedrals, except in certain instances, in our great cities, to express the artistic sense of our people. We build banks in this present age, decorate them with a lavish splendor worthy of God Almighty himself. We have turned the intelligence of our people, as keen and resourceful as any in the world, to this one question, 'How shall we produce material gain?'

R4204 : page 212

RICHES HIGHEST GOOD

"To-day we are not in the midst of a religious epidemic. We have not enough thought on the subject to create even a revival, let alone an epidemic. But we have to-day a financial epidemic. That is to-day the thing we think most of--the thing that we place at the bottom of our life, the thing that we hail as our highest good.

"That is the thing that men have gone made over to-day, and so, sweeping over our land like a gigantic shadow, is this awful fear of financial ruin, which constitutes a commercial epidemic in our midst.

"The hope of the Church today lies in a rediscovery of Jesus. It does not lie in more organization. We have too much now. It does not lie in more wealth. We have all the wealth we need, if we had the head to use it. It does not lie in more culture. We have all the gifts that any group of people could possibly ask for. It does not lie in any lack of consciousness of need. We know the needs of the people as perhaps we never knew them before. It lies in a new acquaintance with Jesus.

THE CHURCH DYING

"Brethren, I say to you this morning, that the American Church is dying--it is dying! It is dying! Don't forget it.

"Now, in closing, I sound the note of experience. I want to say to my members here, that the next seven years upon which this church is entering are going to be twice as hard as the seven years just gone by. I want to say to you men, that it will be harder for you to be a Christian to-morrow than it is today. I want to say to you, young men and middle-aged, whose hearts are stirring in response to the appeal of Christ, ponder well your step because you cannot follow Jesus unless you break in your hands the box of precious ointment.

"I want to say to you who have meditated about surrendering your lives to the age, that that is the common tendency of all, and if you do it, no matter what your name may be, you have ceased to be Christians. I want to say to you Christians who are looking for the place that is easier than what you have now, that there is no longer any easier place. The next thirty years will be harder. They will stir the evil tendencies of this nation completely from center to circumference."

THE RELIGION OF SOCIALISM

Socialism, according to Mr. Richard Whiteing, does not, at present, seem to "want a religion of its own," but it is his belief that it will sooner or later come to want one. The Socialist movement everywhere, and especially that in England, he avers, will find that its foundation-principle "as a mere economic theory is absolutely inadequate. To get its full driving force it must have a faith of its own." At the present moment, as he sees the matter, "Socialists are content with the discovery that all existing creeds may, and even must, lead to their platform." This is the deduction derived from the fact that at a Socialist gathering almost every profession of faith is represented--"ardent Anglicans and Roman Catholics, Freethinkers, Moral Persuasionists, Ethical Theorists, and the rest of them." Mr. Whiteing, who is the author of "No. 5 John Street" and "Ring Out the New," is an ardent Socialist, and gives his views here quoted in the London Daily Mail. He looks upon the Rev. R. J. Campbell as typifying the tendency he here sketches. Mr. Campbell, he says, "has long been engaged in a process which might be not irreverently described as the cleaning of a picture--the picture being that of the Founder of the Christian faith. It is an attempt to remove all the incrustations of dogma and traditional belief, and to reach the great original beneath." This pure image, he asserts, "will prove to be that of the first Socialist." The faith which Socialism will ultimately accept as its own is visioned by Mr. Whiteing as the following:

"As I have tried to express it elsewhere, 'There must come to men the Appointed One, who will show them by his shining example what the religion is to be. We may only guess at his message, but surely it will be the purified conscience as the Word of God, no more no less, and never a line of text. Then saints, hierarchies, and choirs celestial will seem but poets' playthings. Taken seriously, they have given us the whole of that unhappy fakir tribe who are capable of thinking of their Maker to the total exclusion of the thing he has made. Will not the Appointed One bid us leave that Maker--Jehovah, God or Lord, First Cause or Universal Soul --to contemplations of his own nature more within the measure of his own powers, and listen merely for the voice of him in the purified breast, especially for the undertones in which the sweetness of its message lies? Then, when, haply, the voice says charity, in its larger rendering of love, brotherhood, self-sacrifice, obey it, and leave the metaphysics of the question to take care of itself. Above all, without waiting for any behest, burn the later doctors of the church (not by any means the earlier), as the madman's housekeeper burned his books. So will come the great change, and the democracy will step forth armed and equipped for its conquest of the world. The old mystery of regeneration is true as ever as a principle, in spite of its fantastic setting in the creeds of the hour.

"'Democracy must get rid of the natural man of each for himself, and have a new birth into the spiritual man, the ideal self of each for all. This is its great lesson. The monstrous heresy of self-worship, self-absorption, whether as capitalist, artist, bonze, or merely greedy fellow with storage for one and an appetite for two, is the essentially irreligious idea.

"'Democracy is a religion, or nothing, with its doctrine, its form, its ritual, its ceremonies, its cenobites, its government as a church--above all, its organized sacrifice of the altar, the sacrifice of self. This is the deepest craving of human nature. All attempts to reconcile man's heroism to his interests have ever failed. His goodness must make him smart.'

"This is what is coming because this must come. Meantime I think many of us are trying to reduce all religions to their common denominator of liberty, equality, and fraternity, otherwise brotherly love. It is perfectly certain that the masses are growing more and more indifferent to the image of the Founder of Christianity in his present setting. If he is to appeal to them he must lay aside his crown of jewels of modern symbolism and resume his crown of thorns."

The mass of humble believers interpret the conception of the "Son of God--the Man of Sorrows"--says Mr. Whiteing,

R4205 : page 212

as "the great comrade who tried to get lowly and foolish and baffled people righted, and died for it--worse luck." But such a one, he maintains, "they don't find in the existing systems." The composite personality of the Son of God--the Second Person of the Trinity--"all that 'the church' holds most dear, leaves them quite mystified and, I must say it, quite cold." Mr. Whiteing goes on:

"One day I ventured to call a Hyde Park orator a Christian Socialist by way of compliment, but he flew into a great rage. 'Nothing of the sort, if you please--a Socialist Christian, at best. Don't put the cart before the horse.' He meant that the Socialism was the touchstone, not the Christianity, as they understand it in the churches now. You could not be a Socialist without being a Christian, whether you knew it or not. You might easily think yourself a Christian without being the other thing, and the Socialism was the root of the matter. Just that and nothing more.

"The image of the Christ in the popular mind is that of one who came to bring more happiness in this world to poor men and women beaten in the struggle--material happiness. Do not be in any doubt about that--a more equal distribution of right-down pounds, shillings, and pence, the second loaf in the cupboard, good shoes and stockings for all the children, and the Sunday suit for all.

"What they think, what they say, when they are able to say it, is that the rich people and the theologians between them,

R4205 : page 213

often working hand in hand, have 'nobbled' the churches, and made their symbolic cup a mere opiate for hard luck, instead of the healing draft. The parsons are paid to keep people quiet, that is the ruling idea. They cannot get their money for current expenses without the rich, and so getting it, of course, they preach the rich man's creed.

"The attempt to substitute feasts, fasts, and festivals of the church for all this, with elaborate processions, will, historically, I feel convinced, mark the end of the present religious system. Let our Anglican revivalists just try to recognize how a poor, dim creature, born into everlasting short-commons, without volition or vocation, stands apart from all that, and sees nothing in it but embroidered garments and futile excitements about Quinquagesima Sunday and other functions with long names that touch him no more than a birthday at court!

"Believe me, as I once ventured to say, people in West Ham look on your ecclesiastical anchorites as mere 'ammytures' in the artistry of privation, with the sacred institution ever behind them as an ark of refuge to save them from the worst. Be out of work for six weeks, and out of earnings that never rise to more than the docker's tanner, and see what you'll think of St. Francis and his flirtation with the lady of poverty then.

"No, no, 'Here and now.' That is how the church began. The clever fellows got hold of it as a going concern, 'imperialized' it, and so started to make it pretty much what it is to-day. Charity is still its abortive message; justice is what the others want."--Literary Digest.

WAS JESUS A SOCIALIST

Among Socialists Jesus has frequently been claimed as one of themselves. "One would like to say that he was," observes a writer in The Interior (Chicago), for he was "social in the largest sense because he sacrificed himself for the welfare of other men." But since "socialist" in the modern world has come to mean (the writer interprets) "the adherent of an economic cult that would reorganize society on the public ownership of property," he does not allow the ranking of Jesus among them. Against what he calls the "rash assertions of agitators," he places this "proposition" as capable of being established from the gospels:

"Neither socialism nor any other economic doctrine ever entered into the teachings of Jesus of Nazareth.

"He simply paid no attention to the economic phases of life. He treated industrial questions exactly as he treated political questions; he let them alone.

"There were doubtless two reasons for this. Jesus didn't come into the world to meddle with the clock of human progress. Some day the world would learn that democracy is better government than despotism, free labor a better industrial system than slavery, and would get hold of the facts all the stronger for having had to dig them out. Jesus had no time to stop to teach the world what it would eventually come at on its own account.

"The second and positive reason why he did not concern himself with social questions was because it was part of his mission to throw temporal considerations into the background.

"His principal teaching business was to spread a doctrine of life that made a man's economic condition a secondary matter.

"Here Jesus differs from Socialism the whole length of the diameter. The thorough-going Socialist thinks poverty the worst thing that can happen to a man. His great plea is to abolish poverty. Jesus didn't think being poor mattered much --not at all if the man was the right sort. He was poor himself, and didn't care in the least.

"The overmastering principle that decides how Jesus looks at any or all human circumstances on this earth is this: "If a man does the will of the Father in heaven, nothing in his earthly circumstances can be wrong.

"This confidence is half a faith that the Father will compel circumstances to turn out favorably; half a faith that a man who lives for the Father can be happy in any circumstances."

The nearest Jesus ever came to an economic question, the writer points out, was "when he saw that some certain man's economic condition was hindering his development in unselfish, God-loving and man-loving character." He goes on:

"Modern social philosophers say it is the poor who don't have a fair chance at fine character, but Jesus thought different --he considered the rich the most handicapped.

"When with his marvelous inlook into the heart the Master understood that the rich young ruler thought so much about his wealth that he couldn't think much about his neighbors, the prescription for cure was instantaneous and unsparing: 'Sell that which thou hast and give to the poor.' Jesus didn't speak so out of hate for the property but out of yearning for the man. If he could in this way give the youth a big heart full of spontaneous impulse to help people, he knew it would be worth the price.

"But where he didn't find worldly possessions hindering the growth of a man's nobler character, he simply ignored them. Giving half delivered Zaccheus from the bondage of avarice, and Jesus asked no more. He was equally at home with the poor and with the rich. He loved both for common qualities which are counted in no coin of earth.

"Jesus taught neighbor-love absolutely, not as an incident but as an essential of religion, but he never so much as hinted at a social programme for demonstrating that aspect of religion.

"Jesus was no programme-builder. This is one of the very hardest things for the modern age to comprehend in the Master. The latter day must have an organization at work or it thinks it has nothing. But Jesus had an unbounded faith in the power of a spirit at work in and through the lives of individual men. He did not organize even his church; he simply put the motive of it in a few lives, and trusted that motive to make an organism.

"Likewise, when he said, 'Thou shalt love thy neighbor as thyself,' he did not deposit the dynamic of that love in some artificial social body, either then existent or afterward to be created, but he imparted it by contact to the affections and wills of his friends, and left them to extend it in the same manner.

"Their first expression of it--the communism of the Jerusalem church--was economically faulty; it wouldn't work. Taught by their experience, the early church leaders did not attempt the same system elsewhere. But the spirit which their initial communism crudely manifested did not disappear with that experiment. In that generation and in all generations after, adjusting itself more and more to the laws of society as they are continually better known, the manward love of Jesus Christ has found, and is yet to find, an ever larger and more adequate demonstration."--Literary Digest.

A NEW JERUSALEM IS BUILDING

Adolph Sterner writing from Jerusalem to a friend in this country says:

"People here are not goaded on by competition and their surroundings make for indolence and stagnation. Nevertheless a spirit of progress has developed which commands respect. If you lived here you would know what a new house in Jerusalem means and you would stand aghast. I did when I was told that two hundred had been completed in the last three months. At Jaffa the improvements have been more extensive. An art school under the direction of Boris Schatz, who was at the head of the Bulgarian Academy of Fine Arts at Sofia, is flourishing, and carpet and rug-weaving, carving, modeling and metal working are taught to boys and girls who are of the same class as children who years ago were taught to beg from the tourists. Jerusalem is shaking off its garb of antiquity--a new Jerusalem is building."--The American Hebrew.

R4206 : page 214

MIRACLE WHEAT

NEW VARIETY PRODUCED YIELDING 277 BUSHELS OF GRAIN TO ACRE

Wheat with stalks like sugar cane and yielding 277 bushels of highly nutritious kernels to the acre has been produced as a result of experiments made in Idaho by Allen Adams of Minneapolis.

The new wheat has been named "Alaska" because of its hardiness. It is either spring or winter wheat, just as the farmer desires to sow. It is so sturdy that storms that ruin other stock affect its giant stems but little, and the heads remain upright through ordinary hailstorms.

The yield shows that Adams has been able to obtain an increase of 222 fold. One head of the giant wheat was planted in the fall of 1904. The seeds from that head were planted the next year and seven pounds of seed obtained. This was sown in the spring of 1906, and from the seven pounds were harvested 1,554 pounds that fall. In the fall of the same year he sowed it as winter wheat, but conditions were adverse. Almost all the "blue stem" and "club" were destroyed, and only a third of the crop of experimental wheat came to maturity, yet there was a yield of 50,000 pounds. A heavy hailstorm in July was the cause of the ruined wheat crop, which left scarcely any of the ordinary wheat standing.

Further experiments brought forth a yield of 277 bushels to an acre. The Idaho College of Agriculture has made a laboratory test of the wheat and reports the grain plump and sound and that it should make better bread than the ordinary wheat.--Beloit Free Press.

THE CZAR IN THE NET OF SPIRITISTS

What we have been hearing rumored, now seems to be certain, namely, that the Czar is being counciled into the snare of spiritists. This hard-pressed and unfortunate man gets his future foretold by spiritualistic mediums. His judicious premier, Herr Stolypin, has called his attention to the danger and it appears that he was warned repeatedly, but without success. The spirit mediums have earnestly warned the Czar against Stolypin, wherefore the latter has to guard himself from saying anything further. The physician advised the Czarina to leave the country for her health, but a spirit medium communicated to her that her youngest son will die if she leaves Russia. Thereupon she decided to remain at home. The mother of the Czar sought to drive away the mediums, but in doing this she only succeeded in falling into the Czar's disfavor. It is a repetition, in the case of Nicholas II., of the story of Saul, who, in the time of need, betook himself to the Witch of Endor.--Translated from the Apologete, Cincinnati, Ohio.

===================

R4206 : page 214

"OBEDIENCE BETTER THAN SACRIFICE"

--I SAM. 15:1-35.--JULY 26.--

Golden Text:--"The Lord our God will we serve,
and his voice will we obey."--Josh. 24:24.

OUR lesson tells of the testing of King Saul, of his failure to stand the tests, and of the consequent rejection of his family and himself from the kingdom. His history may be divided into four parts: (1) The favorable opportunities of his youth--energetic, fine looking, modest, his choice as the king of Israel was generally conceded to be an excellent one. (2) In the earlier years of his reign he was a successful general and an able organizer of his kingdom. (3) In his testing time he failed and was rejected, partially at first, more thoroughly subsequently. (4) The decline of his manhood, his almost loss of reason, and finally the tragic death of himself and his sons. Today's lesson deals specially with the third of these epochs--his testing.

The Philistines exercised a kind of overlordship in Palestine, presumably collecting taxes as the consideration for permitting the people to have a measure of peace and possession of the country. Apparently they had fortified cities in various parts of Israel's territory, and from their representatives in these the word came that the Israelites had anointed Saul to be their king, a circumstance which was understood to imply the throwing off of the Philistine yoke, a declaration of independence. At once the Philistines assembled an army wherewith to overthrow the new kingdom. The record that they had thirty thousand chariots is supposed to have been a copyist's error for three thousand; for the number of horsemen, two to each chariot, is given as six thousand. This considerable army marched into Palestine; and a battle ensued between them and the Israelites. King Saul evidently desired to be in harmony with the Lord, and realized still that without divine interposition he would be powerless to repel an invader of such strength. The prophet Samuel was communicated with, and he promised to come within seven days to offer sacrifice to God on Israel's behalf, that the Lord's blessing might attend his people and bring them the victory, in harmony with the divine covenant.

King Saul waited for six days, and meantime saw his army melting from desertion, for the Israelites were poorly armed and greatly in fear. They had practically no weapons, merely their agricultural implements for weapons of war. Apparently the Philistines had previously deprived them of fighting weapons, and in some manner had hindered the Kenites, who were the smiths of the time, from serving them in the manufacture of swords and spears. When the seventh day had come, King Saul, wearied of waiting for Samuel, offered the sacrifice himself, contrary to the divine order. Immediately Samuel appeared, and, pointing out to Saul his failure, stated that obedience to God would have been more appreciated by the Almighty than were the sacrifices. Samuel also pointed out that the sacrifice under the circumstances was a sin, and that the result of this disobedience was that God would not permit Saul and his kingdom to be perpetuated, though he promised that the battle immediately before them would be successful for Israel's sake and for the furtherance of God's own cause.

The difficulty was Saul's failure to respect the divine arrangement, his presumption in undertaking to do what had not been committed to his care, but was under the charge of another. The Lord's cause was not hindered; but King Saul's own prosperity was interfered with by his neglect of the divine arrangement.

THE LESSON FOR SPIRITUAL ISRAELITES

What lesson may we draw from this incident? If for the moment we think of Saul as representing those

R4206 : page 215

who have been favored of God, and called to joint-heirship with Jesus in his Kingdom and anointed with the holy Spirit, we may see in his early victories a picture of our good beginning, when we trusted God implicitly, and sought to do merely as he directed, and to wait patiently and trustfully for him to guide in all of our affairs. As Saul should have made progress and become stronger in his faith and patience and obedience, so should our earliest experiences as the Lord's servants bring to us increasing patience, perseverance, faith, confidence, implicit obedience. But as this was not the case with King Saul, so it is not the case with many of those who have been anointed for joint-heirship with the Lord in his Kingdom. Many of these have similar experiences to that of Saul. Instead of their growing more dependent upon the Lord, the favors received at his hand make them less particular to know and to do his will. They still reverence the Lord; they still recognize that without him they could do nothing; but they are not sufficiently careful to note just what he would have them to do. Sometimes they undertake to do the work of others, and to that extent are "busybodies in other men's matters," as King Saul busybodied and sinned in attempting to do the work that belonged to the prophet.

We should see that in the divine mind obedience is one of the most important elements of character. The Lord has us in training in the school of Christ for a great work in the future; and the first prerequisite for future honors and opportunities very properly must be our obedience to the opportunities and directions of the Lord in the present time. This our Lord explained clearly in his parables, saying that to some of his servants he had entrusted more talents than to others; that each would be called upon to give an account for the proper exercise of the talents, responsibilities and commands that had been put upon him, and that each would be rewarded in proportion as he used the talents given to him. Our Lord's expression on the subject is, "He that is faithful in that which is least is faithful also in much."--Luke 16:10.

Here, then, is our lesson, "Obedience is better than sacrifice" in God's sight. He will not either approve or reward carelessness on our part in this matter. On the contrary, inattention to his direct will would mark us as proportionately unfit for his direct service, either here or hereafter. This implies on our part such a loyalty to the Lord, such a carefulness in respect to his service, such a recognition of each other in respect to the Lord and his service, that we would go about very carefully in our endeavors to serve his cause. So the Apostle exhorts, "Let us walk circumspectly," carefully, scrutinizingly.--Eph. 5:15.

As the mariner guides the course of his ship by certain charts which show hidden rocks and shoals, and by the stars in their courses, so the Christian is furnished with a chart which shows him the course which he should pursue, and the things which would be displeasing to God and injurious to himself. That chart

R4207 : page 215

is the Bible, and whoever would be in harmony with God must not only hearken for his message but keep track also of the hidden dangers which beset his course. Each one of us is on trial. This Gospel Age is our Day of Judgment, of testing. The Lord himself is scrutinizing the course we are taking. It is not sufficient to him that we shall have zeal. The zeal which he will approve is that which operates from love and along the lines of his instruction. The zeal which disregards the divine instruction is not approved; it leads to shipwreck.

The Apostle gives some suggestions along this line, saying that every member of the Body of Christ is necessary (I Cor. 12:12-26); none is to be despised or hindered from having his part in the general work of building up the Body in the most holy faith. The Apostle illustrates that the eye cannot say to the hand or the foot, "I have no need of you;" and contrariwise the hand or the foot cannot say that it has no need of the eye nor of the ear. Every member is necessary; and above all every member of the Body is to move only in accord with the will of the Head. And that will is to be sought for in every incident of life, great or small. We are not to think of the Lord's cause as being wholly dependent upon us. We are to remember the mistake which Uzzah made--When he saw the ark of the Lord jostled in the road, he put forth his hand to steady it, and died because of his disobedience. It was not in his province to steady the ark. The Lord had that matter under his own supervision, and only the priest might even touch it. Let us all then be zealous, not only to serve the Lord, but also to know the way in which he would have us render that service. Let us be sure that service rendered in any other way than as divinely directed will not be acceptable and will not bring blessing upon us, but on the contrary bring us the Lord's proportionate disfavor. Obedience is better than sacrifice.

THE SLAUGHTER OF THE AMALEKITES

Evidently quite a number of years intervened between the incidents to which we have just referred and those which constitute the main part of today's lesson --King Saul's second test. In the interim Israel had grown strong as a nation; and the time had come for the carrying out of a divine declaration made long before; namely, that the Amalekites should be utterly destroyed. As one branch of Esau's family, they were related to the Israelites and to the Arabs of today. Like the latter they were horsemen, and a kind of brigand, who flourished by pillaging their neighbors. Not strong enough themselves to injure the Israelites they associated themselves with others of the enemies of Israel, either directly participating in war or indirectly, following after battles to gather up the spoils. It will be remembered that they fought against the Israelites in the wilderness when on their way toward Canaan. (Exod. 17:8-16.) It will be remembered also that they again opposed the Israelites in conquering the land of promise; and that the Lord had declared through Moses that these should be utterly destroyed, and had given Israel this command.--Deut. 25:17-19.

R4207 : page 216

The fulfilling of these commands was deferred, probably for two reasons. First, the Israelites had no cavalry and would have found it difficult to cope with these marauders, who would swoop down upon them and be off. Secondly, it is probable that the Lord permitted the Amalekites to continue as a thorn in the side of the Israelites for their chastening. But now in Samuel's day the message came to King Saul to destroy utterly the Amalekites, not only all the people, great and small, but all of their belongings--sheep, cattle, horses--everything. The Israelites were to do this as the sword of the Lord, as inflicting the judgment which God had decreed. It must not be said of them that they had turned brigands and thieves, to war against their neighbors and to profit by their pelf. This must be a witness not only to the nations round about, but to the Israelites themselves; it must be a lesson. They must not get the impression that warfare against their neighbors would be undertaken for any selfish, mercenary motives. They were God's scourge in this instance. We are not to draw the inference that today God gives any command to any nation to blot out another people. We are to remember, on the contrary, that Israel was a picture-nation, a type nation; and that through their experience and history the Lord dealt peculiarly to illustrate principles; that he used Israel as his sword, as his pen, as his mouthpiece.

NOT TO AN ETERNAL DOOM

Infidels hold this experience of the Israelites with the Amalekites as an awful picture of cruelty, entirely opposed to justice; and earnest, honest minds have stumbled through a misapprehension of the principles involved. Many would be inclined to say, "Why did not God send Saul and the Israelites with the Gospel to preach to the Amalekites? Why did he send Israel to destroy their lives, and thus to end their probation and thrust them into eternal torment?"

We answer that eternal torment had nothing whatever to do with their case; for God has made no such threat and inflicts no such penalty for their sin, nor for any sin. According to the Scriptures, "The wages of sin is death." (Rom. 6:23.) And death was the wage which God authorized Israel to inflict upon the Amalekites, a death penalty. Their execution was along exactly the same lines as courts of justice today command the execution of murderers, except that in this case the Lord himself acted as judge of the court, read the decision and imposed the penalty.

The Israelites preached the Gospel to nobody, because no Gospel could be preached until first of all Christ had come and had paid the penalty for Adam's sin. On the basis of that work of Christ, God commands all men everywhere to repent, because he has appointed a day of trial, a day of judgment. (Acts 17:31.) God did not end their day of trial; for it had not yet come to them. Like all the remainder of the race they were under death sentence for Adam's sin, and it matters not to justice how they die, whether of pestilence or of general decay or by the sword. The fact that their death was a divine punishment, was better shown by their execution in harmony with the divine command, than had it come upon them in some other manner. The incident furnished a lesson to typical Israel, as it still furnishes a lesson to Spiritual Israel. Those Amalekites, let us remember, were all redeemed by the provision of God's love, by the death of Jesus. In due time they are all to have the testimony that Christ died for their sins, and to have the opportunity during the Millennial Age day, the world's judgment day, to return to full harmony with God and to live.

KING SAUL'S SECOND TEST

That a good many years had passed, and that King Saul had made good use of his opportunities as an organizer of the kingdom, is evidenced by the fact that a large army was assembled in harmony with the Lord's command to the prophet: "Two hundred thousand footmen and ten thousand men of Judah." This army was evidently so disposed of as to intercept any of the

Amalekites who might flee. Meantime word was sent to the Kenites, who dwelt amongst the Amalekites, advising them to leave that they might not suffer in the punishment of the Amalekites; and the explanation made was that as the Kenites had favored the Lord's people, they were spared in recognition of this fact; for the destruction of the Amalekites was in harmony with the divine decree, because of their opposition to Israel.

The people were all slaughtered except the king, whom King Saul spared, keeping him as a kind of trophy. The animals also were all destroyed, except the choicest of the flocks and herds, which additionally was contrary to the divine command.

When the prophet Samuel came to the king, the latter saluted him as God's representative and reported that he had done according to the divine command. Then came the inquiry, "If so, what means the bleating of the sheep and the lowing of the cattle?" Saul's answer was probably a prevarication; that these were kept in order to be offered to the Lord in sacrifice. Then Samuel reproved him, pointing out that he had violated the command of the Lord in preserving any of them. The king, however, protested that the people had kept them; that Israel had desired them; and we can readily suppose that there would have been amongst the Israelites quite an opposition to the waste of the good things of the Amalekites, so accustomed were people of that time, as well as of today, to desire valuables. Saul might have indeed complied with the divine decree by rendering obedience to the Lord and thus put himself in disfavor with the people; but he would have maintained the divine approval thereby. As it was, the prophet expressed the divine disapproval, saying, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken (better) than the fat of rams."

TESTS OF THE ROYAL PRIESTHOOD

Let us see if there are not corresponding tests upon the royal priesthood. Frequently tests come to this class after they have been a long while in the school of Christ. Speaking to some such, the Apostle says,

R4208 : page 217

"For when for the time ye ought to be teachers ye have need that one teach you again what be the first principles of the oracles of God," the doctrines (teachings) of Christ. (Heb. 5:12.) We are sometimes surprised at others, sometimes at ourselves, that we have been so slow in making progress; that we have apparently gained so little victory in character building and appreciation of the principles which should govern amongst those who are the Lord's anointed and in preparation for the throne. Saul's difficulty and tests may represent some of ours.

(1) A selfish spirit, a desire for some of the best of the things which the Lord has condemned; a willingness to spare these because they appeal to us from a selfish viewpoint, the fleshly viewpoint.

(2) A man-fearing spirit. As Saul feared to bring upon himself the reproaches of the people, fearing to be thought too narrow on the one hand and too wasteful on the other, so a temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. This is the fear of man that brings a snare. (Prov. 29:25.) We are ensnared by the spirit of the world. Of such the Lord says, "How can ye believe [continue in proper discipleship] which receive honor one of another, and seek not the honor that cometh from God only?"--John 5:44.

(3) Saul's third difficulty was that he had too slack an appreciation of the Lord's Word; and this is the difficulty which specially besets nearly every one of the Lord's followers who stray away into error of doctrine or of conduct. With what care ought we to guard ourselves, lest having become partakers of so great a blessing as our anointing implies, any of us should seem to come short of its glorious realization in the Kingdom. Let us see to it that we put away all love of sin in its every form, and that we esteem the Lord's favor so highly that the consideration of human friendships would not have a particle of weight or influence with us, except as the same should be in full accord with the divine programme; and in order to the maintenance of these proper relationships, let us take heed to his Word.

Let us remember the Apostle's words that we wrestle not with flesh and blood, but with wicked spirits in high positions. (Eph. 6:12.) Let us remember that these wicked spirits have the power in some degree to favor in us wrong sentiments; that in proportion as we would give our minds into any selfish, sinful or ignoble channel, in that same proportion these unseen adversaries of the saints would have power over them. Let us remember, on the contrary, that in proportion as our hearts are loyal to the Lord and his Word and to the spirit of the truth, the spirit of love, in that same proportion we are surrounded by a halo of influence which would protect us, so that of such it may be written, "The wicked one toucheth him not."--John 5:18.

THE TEST OF PERFECT LOVE

The Scriptures clearly indicate a great trial and testing for the Church in the next few years. It will determine with very many what Saul's testing determined for him, whether or not God's favor will continue, with its Kingdom privileges and opportunities. To the faithful the Lord says, "Fear not, little flock;

it is your Father's good pleasure to give you the Kingdom." The others will be answered as was Saul, "Obedience is better than sacrifice;" thou art rejected. Through the Revelator the Lord tells us how the Philadelphian stage of the Church would be saved from the great "hour of trial that is come upon all the world, to try them that dwell upon the earth." (Rev. 3:10.) There are trials coming upon the Laodicean Church, living at the time of the presence of the Son of Man, when he stands at the door and knocks. (Rev. 3:20.) In that trial, we are told, that a thousand shall fall at the side and ten thousand at the right hand of the one Body, the true Church, of which Jesus is the Head. The Apostle Peter, in figurative language, describes the heavens as being on fire (2 Pet. 3:12), symbolically picturing the ecclesiastical influence of our day; and St. Paul tells of the "fire that shall try every man's work of what sort it is." (I Cor. 3:13.) We are assured that only the gold, silver and precious stones of the divine character and doctrine will abide the fiery ordeal. Surely none of the Lord's people can afford to ignore such testings as these; particularly none of those who with us believe that we are now in that trial period; and that the next seven years will be preeminently a testing time.

If the test of character approved of God, is love--perfect love for God, for the brethren, yea, also for our enemies--then let that thought be continually before all of our minds to the intent that we be not overtaken, that we be not deceived by the great Adversary, who still would fain put darkness for light and light for darkness, on this as upon every other subject. Our anticipation is that the great conflict which will ultimately reach the world, and eventuate in the anarchy which will overthrow all law and order, will begin with the Church; begin with the consecrated, the sanctified, the enlightened. Does not the Lord forewarn us, that in all things judgment must begin at the house of God. (I Pet. 4:17.) Necessarily it must begin with those who are highest up in that house as respects light, knowledge and privileges.

Are we prepared for these tests, of which we read that they would deceive, if it were possible, the very elect? We still believe that these tests will be along the lines of perfect love. Love and selfishness are the two great powers that are moving the world and each individual therein. We have already seen that the selfishness, which will overwhelm the world shortly, will mean lovelessness to the extent that the Scriptures declare, "Every man's hand shall be against his neighbor, and no peace to him that goeth out nor to him that cometh in." (Zech. 8:10; 11:6.) Is that same condition of things to be expected in the Church--every man's hand against his neighbor, the tongue of every brother against every other brother in the Lord? Are anger, malice, hatred, envy and strife to be permitted to overwhelm the Church of Christ? Could such things have

R4208 : page 218

any place or power of influence against those who have knowledge of the truth? We are of the opinion that this is just what we are to expect.

We are in the habit of supposing that our Lord's words, "Brother shall deliver up brother to death," applied merely to our Lord's time and during the dark ages. Do we forget that similar conditions may be expected in the end of this age? The delivering up may not be physical, however; the crucifying, the scourging and the roasting may not be literal; but we believe that very much the same things may be expected with only such limits as our civilization will compel. Apparently it is not enough of a test to us to be "hated of all men for my name's sake." We must be tested by the hatred, the malice, the evil speaking and evil surmising of those who dipped with us in the dish, of those who partook with us of the present things of divine bounty at the table of the Lord, the spiritual food. Ah! If this be so then we may indeed expect for the closing days of the Church, the Body of Christ, experiences not dissimilar to those which came to the Master in Gethsemane, one of the most trying of which must have been the Judas kiss.

BRETHREN, WHAT SHALL WE DO?

When some of those who heard the Apostles on Pentecost day came to an understanding of what was the real situation of affairs, and that they and their rulers had crucified the Prince of Life--some of them actually and some of them by failing to protest--those who were right-minded were cut to the heart and cried out, "What must we do?" The Apostle assured them of forgiveness because they did it ignorantly. And so with us. If any of us find that under any snare, or delusion of the Adversary, we have been entrapped into wrong-doing toward a brother, we should immediately feel cut to the heart, and should go to the Lord for divine forgiveness and to those whom we have wronged, for their part of it, that thus we might turn defeat in the hands of the Adversary to victory.

Undoubtedly just such a storm is coming; and as the prophet expresses it, the question is not, Who shall fall, but "Who shall be able to stand?" (Mal. 3:2.) A thousand shall fall to one who will stand. The very Elect will not be deceived, but the question is, Are we of the very Elect? and our answer must be that the Lord will decide this matter according to the manner in which we decide when under the test. It is impossible for us to surmise what may be the various apparent grounds for unbrotherliness, for the loss of a brother's love. If we give heed to the Adversary, he will make us think it proper to break away from the regular rule of procedure, and, if we are willing, make us to feel that we are fully justified in violating all the various directions which the Lord our God has given us. It will require of all of us loving faithfulness to the Lord and to the brethren to enable us to withstand the trials of this day; and we cannot at this point refrain from reminding the dear followers of the Lord afresh of what we have already amplified in DAWN-STUDIES, Vol. VI, Chap. 9, the course which the new creature should take in every matter in which he feels that a brother has offended him, outlined by our Lord in Matt. 18:15-17.

Let us be sure that the Adversary will use every means to turn us aside from this plainly stated rule of love; that he will endeavor to make us think that it cannot be applicable to the difficulty which troubles us. Let our answer to all such suggestions of Satan be, "Get thee behind me." We write thus pointedly, because in various parts we have intimations from the brethren of misunderstandings and in some instances the manifestation of a loveless spirit, a hypercritical spirit, an unbrotherly spirit, a spirit in direct opposition to the Golden Rule and to the Lord's instructions,

to go to him alone, to seek to win thy brother, and not to cast him off nor excommunicate him. On the contrary, be ready to die for him. "We ought also to lay down our lives for the brethren."--I John 3:16.

Let us remember, also, that this loveless condition of the heart, this hypercritical spirit, does not come in suddenly; it develops gradually. Hence every day each of the Lord's people should have a searching of his heart to see whether or not he can find there toward anybody, saint or sinner, any of the spirit of malice which the Lord figuratively represented as leaven, contaminating in its influence. "A little leaven leaveneth the whole lump." (I Cor. 5:6.) A little envy, a little malice, a little anger, a little hatred, and a little strife, may leaven our hearts completely, and in a comparatively short time turn the sweets of our new nature, the spirit of love, into acid bitterness. Moreover, the leaven is not likely to be confined to one, but spreads to others; and thus many may be defiled. The poet has said:--

"We are not worst at once;
The course of evil begins so slowly, and from such slight sources,
An infant's hand might stem its breach with clay;
But let the stream get deeper, and philosophy,
Ah! and religion, too, shall strive in vain
To turn the headlong current."

===================

R4211 : page 218

WHAT A VOW SIGNIFIES

It is not remarkable that the Adversary and the deceitfulness of our own flesh should conspire to hinder every work of grace, and of course present arguments, and if possible Scripture proofs. Let us not be deceived thereby, but take our stand firmly for truth and righteousness, and for everything which would protect the brethren and honor the Lord's cause. We state and answer the objections to the Vow as follows:--

(1) To take a vow is to swear, and we are cautioned, "Swear not at all."

This is a mistake; a vow is not an oath, but a solemn affirmation. It is suggested to be made not to man but to God. It is in full accord with the Scripture, which says, "Pay thy vows unto the Lord." How could one pay his vows if he never made any, or if it were wrong to make such vows?

(2) To make such a vow is to put one's self under the Law; and the Apostle says, "If ye be under the Law Christ shall profit you nothing."

This is also an error. Christians are under God's

R4211 : page 219

law in the sense that they have agreed to do his will in all things to the extent of their ability. "The righteousness of the Law is fulfilled in us who are walking not after the flesh but after the Spirit." The vow proposed is merely to assist in this walk, and is in full accord with St. Paul's exhortation, "Make straight paths for your feet lest that which is lame be turned out of the way." We have pointed out that the world's path will be very crooked indeed during the next few years, and hence the greater need of such a vow to help those in the narrow way. The Apostle reproved those who sought to justify themselves by keeping the Law, ignoring Christ. This vow acknowledging Christ and our justification through faith in the blood of Christ, is to assist us in following in his steps.

(3) The vow I took in consecration includes all that this proposed vow sets forth.

This is true in a certain sense; and to that extent it surely is not objectionable. Our vow of consecration really meant the doing of anything that would honor our Lord or assist the brethren--even to the extent of laying down life itself. It equally meant the avoidance of anything which would injure the Lord's cause or possibly stumble the brethren. Hence our consecration vow indirectly covers all that the proposed vow includes and excludes, and those who see it thus need not hesitate to take the proposed vow.

The Word of God forbids adultery, fornication, lasciviousness or uncleanness in thought, word and act, and all this we clearly understood when we made our consecration vow. But the Scriptures nowhere forbid a pure, "holy kiss," nor stipulate other items of the proposed vow; hence we had not these in mind when we made the consecration. But as that vow included our all, even unto death, it really included the new vow, which is really another item of our self-sacrifice, made in the interest of the general cause, and likely to prove beneficial to ourselves also.

Our space permits the publication of only a few of the many encouraging letters received on this subject from both brothers and sisters. We continue our list of those who have notified us that they have made the vow published in our issue of June 15th--the sisters, of course, altering the vow to apply it to the opposite sex.

----

page 219

MANY MORE ADVISE THAT THEY HAVE TAKEN THE VOW

L. S. Ward, Vincent C. Rice, A. N. Marchant, B. F. Coley, G. W. LaFerry, Brother and Sister Spietz, John Kumpf, J. E. Miller, Mrs. Emilie Bruce Abbe, Brother and Sister Wiltison, E. Z. Johnson, Benj. Fisk, Alice L. Darlington, E. J. Coward, Paul E. Thomson, Edmund Bodeutsch, Geo. W. Faulk, J. W. Hosfield, Chas. Strand, G. M. Brown, T. E. Fogan, W. H. Moore, Geo. W. Whiteus, C. P. Powley, A. Johnson, Anson G. Wilbor, Walter J. Thorn, F. L. Hall, O. R. Amick, G. G. DeFrese, Jas. O. Conner, Jas. Shermer, C. C. Coleman, H. S. Cox, Albert Berry, Brother and Sister F. A. Kaufman, J. D. Gould, Thomas Cox, Mrs. H. B. Ackley, M. M. Sanders, Rena Fulton, D. Gossadge, Chas. Murdock, Thos. Heald, Sis. H. B. Simmons, R. H. Schmardebeck, R. H. Goss, Leonie E. Walker, Robt. Ingle, Frank Bradt, C. Greaves, J. B. McGee, John Kurzen, Ida Kurzen, Evelyn Sutherland, Eben A. Keller, J. H. Coyle, A. Johnson, T. R. Leedy, R. L. Jones, Eastman Douglass, M. L. Wolf, Alfred W. Gleason, J. M. Easley, M. L. Staples, Mrs. Rosa Townsend, Mrs. Isanre A. Watson, D. A. Mackey, Wesley Hawley, M. L. Cobb, D. V. Berlage, Benj. J. Haytree, T. McNaught, Brother and Sister L. F. Hall, Sydney Stokes, F. A. Acheson, Fred Bright, R. L. Smith, F. L. Hickson, Mrs. G. W. DePriest, E. Whelpton, Mrs. C. W. Stiver, P. Crippen, H. L. Hauerwas, Mrs. F. H. Parmelee, Carrie Otteson, F. G. Giddings, A. H. Dooley and wife, J. McCarthy, R. H. Goza, Ed. O. Loe, S. W. Williams, H. J. Black, Nellie Hall, A. Z. Becker, Charles Toepfer, Lela E. McGee, J. A. Browne, T. C. Weaver, Eliza Breary, R. H. Barber, W. H. Jackson, A. J. Gibson, M. O. Field, Joe Ganson, Emma Shull, A. I. Ritchie, S. J. Fleming, C. R. Pitner, Mrs. W. H. Warren, J. W. Bell, Alma Swenson, Mrs. S. J. Fleming, Charlotte White, A. Cleveland, D.

W. Loree, Elmer G. Berry, Chas. Ockerman, Benj. Hershey, Mrs. M. Gardner, Mrs. M. R. Land, Alice G. James, Alice E. Bourquin, E. Louise Hamilton, M. Almeta Nation, Edith Hoskins, Mrs. Isaac Hoskins, Laura M. Whitehouse, Charlotte Gillberg, Ora Lee Sullivan, J. Violet Meyer, Mrs. M. Hartzell, Mrs. M. L. Roberts, Mrs. B. C. Stark.

R4211 : page 219

MY DEAR BROTHER RUSSELL:--

It seems to me the most timely article that has ever appeared in the WATCH TOWER is the one in the June 15th number, under the caption, "Pay thy vows unto the Lord." I have wondered at times where this fleshly manifestation of love between opposite sexes would end, but I thank the Lord now that I believe nearly all, if not all, will end in all who are truly his taking the proposed vow. I am positive the dear friends have had not the least evil motive, and rejoice that the Lord has moved you to present the matter in so loving a manner, together with the suggestion of the vow, which should prove an impregnable barrier against further besetments along this line.

This is to advise you that I have with much appreciation made this vow to the Lord. I have taken it in the name of Christ our Lord, whose strength is sufficient in every time of need. The Lord bless thee and keep thee and all thy house. With fervent love, yours faithfully in Christ, JOHN HOSKINS,--Minn.

DEARLY BELOVED PASTOR:--

The contents of June 15th TOWER have brought great joy to my heart, and I believe it pleasing to the Lord to express my appreciation of the same to you personally.

In Louisville, last April, Brother Rutherford so kindly told me of the "Pilgrim vow," which by the Lord's favor came to me at the "due time," when he had prepared my heart to receive it as the blessed privilege which it is.

How can I express to you the joy and happiness I have experienced in the Lord's love and favor since taking this sacred vow before him on April 24th! I do thank the Lord, especially for his surpassing favor in revealing this privilege to me when he did. The intervening nine weeks up to the present time have been filled with many lessons in love and humility, revealing an unusual gentleness in his leadings and care for me. May I ever grow in love for him and all of his, never

R4211 : page 220

lacking in appreciation of his manifold blessings--always striving to please him.

Our prayers have been with you many times daily, that you may have comfort and strength to perform your vows unto him; thanking him on every remembrance of you for the rich blessings which he has used you to bring to us.

I am confident, dear Brother Russell, that we Colporteurs have had your prayers that we, too, may be faithful to our vows in letter and in spirit, even unto the end--which prayers will avail much for us and are a great comfort to our hearts. We grow more thankful each day for our share in the harvest work.

With much love and prayers, I remain, yours in the blessed harvest work,

SISTER __________.

===================

R4209 : page 220

GOD'S CHOICE

--I SAMUEL 16:1-13.--AUGUST 2.--

Golden Text:--"Man looketh on the outward appearance, but the Lord looketh on the heart."--Verse 7.

THE record is, "Samuel came no more to see Saul until the day of his death." That is to say, God having cut off Saul from special guidance and relationship, it was no longer Samuel's province as God's representative to go frequently to him to give direction respecting the interests of the kingdom. The record, however, implies that Samuel had great sympathy for Saul and mourned for him. So it is sometimes with the Lord's children of this Gospel dispensation. We feel a deep interest in matters and persons of our intimate association, and at times might almost be tempted to think that the Lord had made some mistake in his dealings with them--especially if they be near and dear to us by the ties of blood or fellowship. It is for us to learn, as did Saul, not to question the ways of the Lord, but to rely upon his unerring wisdom in the management of his own cause. With a slight reproof the Lord sent Samuel to anoint Saul's successor, saying, "Fill thine horn with oil and go; I will send thee to Jesse, the Bethlehemite, for I have provided me a king amongst his sons." So sometimes, when our hopes and aims have failed us, the Lord bids us look in another direction and to behold that he is not dependent upon any, but is supervising his own cause, working his sovereign will. He has sent us a message which, rightly appreciated, should give us comfort amongst all the discouragements that might come to us.

That message reads, "My word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." The poet has expressed the same thought saying,

> "God moves in a mysterious way
> His wonders to perform."

THE TRUTH--NOT THE WHOLE TRUTH

Samuel was a wise man, and knew instinctively that while Saul had been ready enough to receive the anointing himself he would never consent to have another anointed as his successor in the kingdom, but would desire to retain the authority, the position, for the members of his own family. He therefore replied to the Lord, "How can I go?" Will not my mission be interrupted if Saul learns of my intention, and I shall not even have the opportunity to carry it out, for he will kill me, and justify his action under the plea that I was a traitor to the king. The Lord replied, "Take an heifer with thee, and say, I am come to sacrifice unto the Lord."

Many of the Lord's dear people, evidently lacking a proper balance of mind on this subject, would be inclined to repudiate such an avowal as being a lie--an untruth. Their argument would be, No, Samuel's real purpose and the Lord's was that he should anoint a king, and the offering by sacrifice was merely a subterfuge and misrepresentation--a falsehood out of the whole cloth. Among such, hesitancy to brand such a course as both speaking and acting a lie, would merely be because it was the Lord who gave this direction and his inspired prophet who carried it out; but the principle involved is the same whoever may be the ones carrying it out. If such a course had been wrong for Samuel or for any other man, it would have been still more wrong for the Almighty God. But if, as we claim, it was right and proper for the Almighty, it would be an equally proper course for any one to take.

It would not have been proper to say that he was going to sacrifice if there had been no intention to sacrifice, but merely to anoint! As a matter of fact, the sacrifice was the whole purpose of the visit, so far as the people of Bethlehem were concerned, the matter of anointing being purely the Lord's business and that of Jesse and his family. As the anointing was none of the business of the people of Bethlehem, it was entirely proper that it should not be mentioned to them. Our Lord followed the same course during his ministry, telling facts only in part. Sometimes he spake in parables, that the multitude might hear and not understand the true import of his message, and this he explained to the apostles saying, "To you it is given to know the mystery of the Kingdom of God; but unto outsiders these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand." (Mark 4:11,12.) Again he said to the disciples, "I have many things to tell you, but ye cannot bear them now." (John 16:12.) It is a great mistake, therefore, to suppose that it is wrong to withhold a part of the truth, if it is withheld for the benefit of the hearer; if the whole truth would do injury, then it is the course of wisdom and love to withhold the injurious element. But if, on the contrary, we should withhold truth from selfish motives, and to the injury of other men, the course would be reprehensible, contrary to the law of love. To see this principle will be very helpful to many of the Lord's people, and will assist them in appreciating and acting upon the Master's words, "Be ye wise as serpents and harmless as doves."

R4209 : page 221

"COMEST THOU PEACEABLY?"

In fulfilment of the Lord's will Samuel went to Bethlehem. So great was the reverence for him as the Lord's prophet and ex-judge that the elders of the city came to meet him, trembling and fearing that he had come with some message of denunciation from the Lord, to reprove some wickedness, to show up some graft, to pronounce some penalty. All this implies that the people had great confidence in the prophet as God's mouthpiece and great respect and reverence for the Lord, etc., and that the rule of God through the judges had deeply impressed certain lessons.

In reply to the query, "Comest thou peaceably?"--does your coming mean judgments of the Lord upon us or blessings--Samuel replied: I am come peaceably to sacrifice unto the Lord; sanctify yourselves and come with me to the sacrifice. Amongst others he sanctified Jesse and his sons, and called them to the sacrifice. The sacrificing represented an acknowledgment of sin and thankfulness to the Lord for his mercy in respect to it, and in general a consecration of obedience to the Lord. A certain portion of the sacrifice was usually burned unto the Lord and another portion of it was eaten by the participants, as representing the reception of the blessings. The account is evidently not a complete one. We may suppose that after all who wished to draw near unto the Lord through the sacrifice had attended, and that matter and the feast were entirely at an end, Samuel went with Jesse to his home and there looked over his sons, waiting for guidance from the Lord as to which of them should be anointed.

"THE LORD LOOKETH UPON THE HEART"

Apparently Jesse had been asked to send his sons one by one to the prophet and they came, the elder first.

When Samuel looked upon Eliab he said within himself, Surely the Lord's anointed is before me; but the Lord answered, "Look not on his countenance, neither on the height of his stature, because I have rejected him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." What a wonderful lesson is here applicable to every member of the human family! The Lord Jesus used nearly similar language, saying, "That which is highly esteemed amongst men is an abomination in the sight of the Lord." (Luke 16:15.) Judge not by outward appearance. Saul in outward appearance was handsome, and head and shoulders above the majority of the people of Israel. The Lord permitted him to be chosen king, and gave an exhibition of the fact that outward

R4210 : page 221

appearance is not always a sure token of the attitude of heart pleasing to him. So seven of Jesse's sons passed before Samuel, and the Lord rejected all of them; there was some unfitness at the core, at the heart, which was not apparent to the outward observer, who like Samuel, would have concluded otherwise. Then Samuel, evidently surprised, said to Jesse, "Are here all thy children?" and he replied, "There remainest yet the youngest, and, behold, he keepeth the sheep." And Samuel said, "Send and fetch him, for we will not sit down until he come hither, and he sent and brought him." The youngest son was David, and we read, "He was ruddy, and withal of beautiful countenance and goodly to look upon." The description is thought to indicate that David was fair-complexioned and of auburn hair. It is supposed that he was in his eighteenth year.

"ANOINT HIM, FOR THIS IS HE"

The Lord said to Samuel, "Arise, and anoint him, for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren." The question properly arises here, Why did the Lord choose David instead of one of his brethren or some other man of the nation? That there was a definite, positive choice cannot be questioned; and a similar choice on the Lord's part in other cases is scripturally noted. For instance, the Apostle Paul calls attention to the fact that Isaac and not Ishmael was the promised seed of Abraham, and that Jacob and not Esau was chosen amongst his seed, and that this choice was indicated before their birth, saying, "The elder shall serve the younger." We are bound to suppose from all the information granted us, that the Lord in times past, while recognizing the free will, the free agency of every human being, has nevertheless, to some extent, interposed in some instances to grant prenatal influences helpful to the development of such characters as he desired for his service. This same thought is brought to our attention in connection with the birth of John the Baptist, and the declaration of a prenatal influence in that case. Similarly the Apostle Paul calls attention to the fact that the Lord chose him from his mother's womb. To our understanding this signifies that divine wisdom and power supervised the influences, which more or less controlled his mother's mind during the period of gestation, and which impressed a certain amount of character upon the babe. This, as we have already pointed out in (DAWN-STUDIES, Vol. VI.), should stimulate parents to give to their offspring the very best possible mental endowment--as respects justice, wisdom, love, and all the finer qualities of disposition. Were all children so born, while it would never entirely take away the taint of sin and imperfection, never produce perfect children, because none can bring a clean thing out of an unclean, it would, however, mean a great blessing for the human family, a great uplift.

Nothing in connection with what we have suggested implies an interference with the human will, but merely the preparation of a better-balanced and constituted mind. It was still possible for St. Paul to repel all the grace of God--not only that received through prenatal influences, but also that received through the varying experiences by which the Lord subsequently led him and under which the Apostle, by faith and consecration, was accepted as a prospective joint-heir with Christ in the Kingdom. As the Apostle himself declared, it would still have been possible, after preaching the Gospel to others, for himself to become a castaway. (I Cor. 9:27.) And so it is with us. The preparation, the information and the call and the subsequent supervision of our best interests, all leave our wills inviolate and permit us, if we choose, to reject the Lord's favor.

R4210 : page 222

In no other manner than the one we have suggested could we account for some of the wonderful characters of Scriptural history--Abraham, Moses, David, Elijah, John the Baptist, the Apostle Paul and others. We may not even surely know that the Lord's providence did not affect Pharaoh by some prenatal influence, which tended to make him stubborn to the last degree, in harmony with the Scriptures which say, "For this very purpose have I raised thee up [to the throne] that I might show forth my power in thee"--in a manner that could not be shown forth had a man of different natural disposition been in the throne.

Subsequent history shows that David's brethren did not understand that he had been anointed to be king. Samuel may have let Jesse into the secret, and may subsequently have whispered something to David on the subject; but most evidently the matter was kept a profound secret, with the understanding that David's anointing would give him no authority of kingship until in the providence of God the authority should be fully taken from the hands of Saul and put into David's hands; and with the full understanding also that David himself was to have nothing whatever to do with grasping the power. His anointing was a prophecy respecting his future, and also a type of the anointing of the Christ. David's brethren may have thought of the anointing as signifying that their brother was designed eventually to become a prophet of the Lord instead of Samuel at the death of the latter; or they may have understood it as meaning some special blessing in connection with the sanctifying and sacrificing in which they themselves had participated. Certain it is that the youthful David conducted himself most modestly, most becomingly, and that the experiences through which he subsequently passed in the Lord's providence in following his vocation were very helpful to him, fitting and preparing him for the office of king, which came to him in due time.

THE CHURCH, THE ANTITYPICAL DAVID

The name David signifies beloved, and as such well represents the Christ, Head and Body. Of him it is written, "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7.) When in due time God sent forth his Son to be the world's Redeemer and anointed King and Restorer, divine Providence ordered that he should be born in the same city of David--Bethlehem. He also had a humble position amongst all those of his time; his brethren of the Jewish nation considered him one of the least fitted to be the Deliverer--"They hid, as it were, their faces from him"--in shame. He was anointed of the Lord, however, to be the Deliverer; not only were the angels of heaven passed by, but also the great ones of earth. Neither did he begin his reign immediately after being anointed with the Spirit; rather he needed first various testings, trials, provings such as came to the typical David. And the same principle obtains in respect to all of the Church, his Body. Little known, not highly esteemed amongst men, not many of them great, wise or noble, the Lord is anointing all of the David class, the beloved class in the present time. They do not at once begin to reign, but do at once enter a school of experience designed by their Father to be helpful in preparing them for the duties and privileges of the Kingdom when the due time shall come for the Kingdom to be given to them. The world knoweth us not, saith the Apostle. Very true. They know not that we are anointed. Indeed, even many of our brethren who perceived the anointing know not what it signifies; they perceive not that we are anointed to be kings and joint-heirs with our Redeemer. However, the matter is communicated to us; as the Apostle declares, "Ye have an unction from the Holy One, and ye all know it." (I John 2:20.) Under this unction, this blessing of the Lord, we are to develop more and more in preparation for our position of royalty, to which we shall attain in our change in the First Resurrection.

"FROM THAT DAY FORWARD"

"And the Spirit of the Lord came mightily upon David from that day forward." We are not to understand from this that David was begotten of the holy Spirit, as are the members of the Body of Christ, the Church, during this Gospel Age. No; ours is a special and peculiar blessing from the Lord, the like of which never came before Pentecost, except in the one case of our Lord's baptism of the Spirit at Jordan, when he received the holy Spirit without measure. The Spirit, influence, power of God upon David was similar in its operation and effect to what it had been upon Samuel and the prophets. Undoubtedly it gave him wisdom, strength and courage and enabled him wisely to appropriate to himself the various opportunities for the learning of the imperfect lessons in connection with his daily experiences, all of which were a schooling or preparation for his future work as king.

Similarly, only in a higher and fuller sense and degree, the Lord's people of this Gospel Age, from the time they come under the influence of the holy Spirit of begetting, which was poured upon the Church at Pentecost--from that time onward they should be exercised by this Spirit of the Lord, and, as the Apostle expresses it, should be filled with the Spirit, "filled with all the fulness of God," filled more and more with a knowledge of God's will and with the spirit of obedience thereto. This feeling increases as we receive of the holy Spirit, and as it abounds and is shed forth in our hearts we are enlightened; our appreciation of God, our appreciation of our own privileges, our appreciation of his calling us to the high position of joint-heirship with Jesus and our appreciation of the necessity for learning the lessons which would fit us for that glorious position, is increased.

Apropos of God's choice of David rather than any of his brethren the Sunday School Times remarks:--

"Never forget for a moment that no face can be so beautiful, or any form so divine, but that a bad heart or a wicked heart may make it hateful or worthless. In such beauty there is always a cloud, a film, a veil.

R4211 : page 222

Through all its masks and shams the gaze of God goes like an X-ray, straight to the heart and soul.

"It often happens that men neglect the very person, young or poor or obscure, whom God has chosen for highest honor; but whoever men may choose to crown, the real feast cannot proceed till God's candidate has been discovered. Sometimes our stupid wits never make the discovery, and the coronation of God's saints and heroes is reserved for the day of surprises in heaven. Let us try to honor men as God honors them!" --Dr. Bushnell.

===================

R4211 : page 223

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:--

You have clearly shown that Elijah was a type of the Church in the flesh, and that his 3-1/2 years correspond to the 1260 years of Papacy's power (a day for a year), during which the Church was in the wilderness condition, fed as it were by ravens. (Vol. II., p. 256.) Now I want to ask whether the subsequent experiences of Elijah do not typify some of the experiences of the Church from 1799 to 1914, as follows:

(1) The rain (I Kings 18:41-45)--spread of Truth in publication and dissemination of Bibles and in the organization of Bible Societies.

(2) Slaying of false prophets--overthrow of false doctrines, etc.--I Kings 18:40.

(3) Subsequent flight to save his life--the complete separation of a class from the power of Jezebel in the interest of the new life, 1829 to 1846, corresponding to the Cleansed Sanctuary Class.--I Kings 19:1-4; Vol. III., pp. 83-119.

(4) Elijah's first awakening (19:5) corresponds to the spiritual awakening of this class, known as the "Miller Movement." Special food was now due, viz.: the Ransom, the return of our Lord, and an understanding of prophecy.

(5) "Fell asleep." "The Bridegroom tarried, and they all slumbered and slept." (Matt. 25:5.) See Vol. III., pp. 92-93. This covers the period of 1844 to 1874.

(6) Second awakening, 1874 to 1914, during which time all the Elijah class shall be reached (touched) by the angel (messenger) whom the Lord has been using since 1874. This angel is the same one referred to in Rev. 3:14 and Luke 12:42. The food offered is Present Truth. This angel mentions a definite object before us, "a journey," and so the Lord's servant has clearly shown us the hope of our calling--that is, to be joint-heirs with our Lord. Never since the apostles fell asleep has the hope of the Church been as clearly shown as in the DAWNS and TOWERS prepared by this angel. Elijah was told that the "journey is too great for thee" unless strengthened by partaking of the food. So we are assured that only those who now put on the "whole

armor of God" can (or rather, shall) "stand" and make the journey to the heavenly phase of the Kingdom--"the mount of God"--Horeb. This was the same mount

R4212 : page 223

from which the Law Covenant was delivered at the hands of Moses. Paul shows that this represents the heavenly Kingdom. (Heb. 12:18-25.) The parable of the Virgins shows that only those who appreciate Present Truth enter into the marriage since 1874. They must appreciate the "Presence."

The forty days' and forty nights' journey (a day for a year, as in previous type of 1260 days) gives the length of the journey (time) from the beginning of the awakening by "that servant," angel, in 1874, until the last member of the Elijah class shall have reached the Kingdom (Mount of God, Heb. 12:22) "in [by] the strength of that food"--Present Truth. Then we shall meet our Lord and see him as he is.

The subsequent manifestation of power shows, as you have told us, the three features of the overthrow of the present kingdoms of this world: (a) The winds (wars) now held back, show that the overthrow of present institutions will not take place until after the Elijah class has reached the Mount of God--actually changed. However, the elements are being prepared for the conflict before them. (b) Earthquake (social disorder) next follows. (c) Anarchy is the fire that completes the work. God was not in them in the sense that they were not of divine institution; nevertheless they were overruled to accomplish his purposes. (d) "The still small voice" (God's Word) which now speaks only to the listening ear (he that hath an "ear to hear") will then speak with authority in the Kingdom, saying, "Peace, be still." Verse 13--It seems that the type here changes to teach lessons regarding our present privileges and responsibilities.

Yours in the One Hope, C. E. FOWLER.

===================

R4212 : page 223

OUR LORD'S LAST DAYS

CONNECTED BIBLE READING WHICH ACCOUNTS FOR EVERY DAY AND NIGHT OF THE LORD'S LIFE, FROM THE 9TH TO THE 16TH OF NISAN, PROVING THAT HIS DEATH TOOK PLACE ON THE AFTERNOON OF FRIDAY, THE 14TH.

BY C. J. WOODWORTH

9th Nisan, 6.00 P.M. Saturday to 6.00 P.M. Sunday:

John 12:1. "Then Jesus, six days before the passover, came to Bethany." This accounts for Sunday afternoon.

10th Nisan, 6.00 P.M. Sunday to 6.00 P.M. Monday:
John 12:2-11. Mary breaks the alabaster box. Sunday night.
John 12:12-15 and Mark 11:1-10. Triumphal entry. Monday forenoon.

11th Nisan, 6.00 P.M. Monday to 6.00 P.M. Tuesday:
Mark 11:11. Lodged at Bethany. Monday night.
Mark 11:12-18. Cursing the fig tree; cleansing the temple. Tuesday forenoon.

12th Nisan, 6.00 P.M. Tuesday to 6.00 P.M. Wednesday:
Mark 11:19. Lodged out of the city. Tuesday night.
Mark 11:20; 13:37. Many parables delivered. Wednesday forenoon and afternoon.

13th Nisan, 6.00 P.M. Wednesday to 6.00 P.M. Thursday:
Mark 14:1-11. One of the two days before the passover, beginning on Wednesday night.
Mark 14:12-16. The apostles make arrangements for the last supper, Thursday, daytime.

14th Nisan, 6.00 P.M. Thursday to 6.00 P.M. Friday, the day before the Jewish passover, called the "Day of Preparation":
Mark 14:17-65. Last supper, Gethsemane, trial before high priest, Thursday night.
Mark 15:1-34 and Luke 23:44-52. Trial before Pilate, crucifixion, body laid in tomb, Friday forenoon and afternoon.
Luke 23:54. Here it is distinctly stated that the death of Christ took place on the "Day of Preparation."
This day is reckoned as the first day and night which Christ spent in the tomb.

15th Nisan, 6.00 P.M. Friday to 6.00 P.M. Saturday, Jewish passover Sabbath:
Luke 23:54 and John 19:42. The Jewish Sabbath begins just as the "Day of Preparation" closes, at 6.00 P.M. Friday night.
Matt. 27:62. The chief priests ask Pilate to place a guard about the tomb, Saturday morning.
This day is reckoned as the second day and night which Christ spent in the tomb.

16th Nisan, 6.00 P.M. Saturday to 6.00 P.M. Sunday, First day of week:
Matt. 27:66. Watch set over tomb throughout Saturday night.
Matt. 28:1, Mark 16:1,2, Luke 24:1 and John 20:1. The women come to the tomb early on Sunday morning and find the Lord is risen.
This day is reckoned as the third day and night which Christ spent in the tomb.

===================

SEMI-MONTHLY
VOL. XXIX. AUGUST 1 No. 15
A.D. 1908--A.M. 6036

CONTENTS

"If God Be for Us, Who Can Be Against Us?"........227
  "The Light of the World is Jesus".............229
Victory Not to the Strong.........................232
  Israel and Israel's God Defied................232
  The Christian's Adversary and Conflict........233
  "Works of the Flesh and of the Devil".........233
  "We Wrestle Not With Flesh and Blood".........233
  "The Tongue is a Fire and a World of Iniquity"234
The Spirit of Envy and Murder.....................235
  An Evil Spirit from the Lord.................235
  Lessons for Spiritual Israelites.............236
  "Jealousy is Cruel as the Grave".............236
  "The Lord God is a Sun and Shield"............237
Letters Respecting the Vow........................238
Berean Studies on the Atonement...................239

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.

SAMPLE COPIES FREE.

==========

PRIEST AND TABERNACLE ILLUSTRATIONS

These are very nice, lithographed in colors. One shows a Jewish priest in his ordinary dress, a Levite in his, and a high priest in his robes of "glory and beauty." The other shows the Tabernacle of the Wilderness--its Court, Holy and Most Holy; the vails, altars, laver, candlestick, shewbread table, ark of the Covenant; all in their proper order as described in the Scriptures. They are glossy-finished to keep clean for years, and have metal binders and hangers. Confident that our readers would all desire these we ordered 15,000 each, thus securing a very cheap price. We supply them at cost, postage included; 30 cents for both or four of each for one dollar. Order at once.

INDIA PAPER DAWN-STUDIES

We supply these now in all six volumes, but volume five has run ahead of the others in sales and is exhausted. It will take several months to get the India paper for a new lot. Prices of Vols. I., II., III., 75 cents each; Vols. IV., V., VI., 85 cents each, postpaid.

INDIA VOL. I., KARATOL

It will be remembered that we had a special edition of Vol. I. DAWN-STUDIES, in India Paper, not quite up to the best standard, bound in imitation leather at low price. These were taken quickly. Now we have a new lot, Vol. I. only, with Tabernacle Shadows bound in, at 35 cents each, postpaid.

====================

R4212 : page 227

"IF GOD BE FOR US WHO CAN BE AGAINST US?"

--ROMANS 8:31.--

WHAT wonderful thoughts these words arouse! God for us! God on our side! It means almighty wisdom enlisted in our interest, almighty power to be exerted on our behalf, almighty love and infinite goodness watching over us and caring for and helping us. What immeasurable lengths and breadths, heights and depths of infinite grace are here so forcibly and so concisely set before the mind!

But we notice a limitation: The Apostle's suggestion is not that God is for every one, but for "us." To whom does he refer by this word "us?" Is it possible that divine love and energy, wisdom and power are not being exerted on behalf of the world, but only on behalf of the Church in this present time?

Christian people are divided in their opinion respecting this matter. Our Methodist friends and generally Universalists and Unitarians hold that God is not for us, the Church, specially; but that he is for everybody, everywhere. They hold that he is today trying to save everybody, and that he has been so trying for the past six thousand years. They must of course admit, when making such a claim, that thus far the divine plan has failed of success for six thousand years; because men are not saved and only a small proportion have yet had the necessary opportunity for salvation; namely, a knowledge of the only "name given under heaven or amongst men whereby we must be saved." They must realize that the logic of facts is against their contention and against all hope that by present methods and arrangements the world would ever be converted; for they are aware that while it is claimed in a general way that nearly a million heathen have been converted during the last century (and it is safe to say that a very large proportion of these are not so thoroughly converted as might be desired; that comparatively few of them could be termed "saints"), yet, during the same time it is estimated that the numbers of the heathen have increased, in a natural way, to the enormous sum of two hundred millions. How long would it require at this rate, at this ration of conversion, one million converts to two hundred million births, to convert the world? All can see that such hopes are quite illogical. Nevertheless, we can sympathize with and greatly appreciate the warmth of heart on the part of many of these whose theology we now criticise. Many of them--at least the founders of the systems--were forced to such conclusions, namely, that God is doing the best he can do for the world, in opposition to the doctrine of election and foreordination, as it has heretofore been misunderstood.

On the other hand, the great majority of Christian people, namely, the various branches of the Presbyterian, the Episcopal, the Lutheran, the Baptist and the Congregationalist churches deny the theory that God has been trying to save the world for the past six thousand years and has failed of his purpose. They hold, to the contrary, that his purpose has been to select or elect out of the world a Church and that this work of election has been progressing and will finally be consummated; and that thus God's Word through the prophets shall be fulfilled, "My Word that goeth forth out of my mouth shall not return unto me void;

but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) They hold that, since all of God's purposes shall be accomplished, it cannot have been his purpose either to convert the world or to bring every creature to a knowledge of Christ during the past six thousand years; because neither thing has been accomplished, therefore neither thing could have been purposed.

We were about to say that we agree with the last mentioned numerous families of Christians in reference to the doctrine of election; but we cannot make so broad a statement. While we find in the Scriptures the declaration that an election is in progress during this age especially, and to some extent during all the past, yet it is not the kind of election to which such large numbers of our Christian friends hold. Their view of divine foreordination implies not only the election of a Church, but the damnation of all who are not elected; and here we must differ; for we find nothing of this kind in the Word of the Lord. We find nothing in it to imply that all the non-elect are hopelessly lost; but, on the contrary, the teaching that the election of the Church (Christ the Head, the Church his Body), during this Gospel Age, is for the very purpose that they, as the "Seed of Abraham," may fulfil the divine plan as expressed in God's promise to Abraham, namely, that in this Seed (Christ and the Church--Gal. 3:16,29), as the heirs of the divine promise and benevolent intention, "all the families of the earth shall be blessed." Not only is the character of the Scriptural election a very different one from that which has generally been held by Calvinism, but the object of the election is as widely as possible different from their conception. We would use the same language as our Calvinistic friends in speaking of the "us" of our text, in that we would say that it refers to the elect Church, but we deny that the damnation of all others is either stated or implied.

R4213 : page 228

In the preceding verses (29,30) the Apostle explains the character and methods of the divine selection of the elect Church, and we cannot do better than notice its details, because so much depends upon this point. If we can find in the Apostle's description good and sufficient evidence to assure us that we are of this elect Church then we shall have great cause for thankfulness, confidence and joy, in realizing that God with all his almighty power and wisdom and love is enlisted on our behalf. A great difficulty with many seems to be, not that they doubt that there is such an election in progress, nor that they doubt that God is for some, but that they doubt that they belong to that elect class--doubt, therefore, that they are of the "us," and that God is for them; and that he is causing all things to work together for good to them.

By reason of their natural constitution, some of the humble-minded of the Lord's people lack the confidence which they should have, while in some instances others who have such confidence have no real basis for it. Knowledge, therefore, clear knowledge of the Apostle's argument, is essential to proper faith respecting this subject, and proper confidence in God's care over those who have been adopted into his family and are seeking to make their calling and election sure. Our faith is made necessarily dependent to a large extent upon our understanding of the divine revelation on these subjects. Let us, therefore, critically examine the Apostle's statement with reference to the various steps in this election, and note our own connection with the same, step by step, that we may know to a certainty whether or not we are of the "us" class which he mentions, on behalf of whom the Lord's power and wisdom are and will be exerted.

The Apostle begins by asserting divine foreknowledge; a divine attribute which will not be questioned by any Christian. God not only foreknew the sin that would enter into the world through the liberty given to father Adam and mother Eve, but he also foresaw the fall that would take place as the result of his own sentence, and the mental, moral and physical degradation which have resulted. Moreover, he foreknew that in due time he would send his "Only Begotten Son," our Lord, to ransom all from sin and its penalty, so that ultimately he might be the Deliverer of all who desire to return to harmony with their Creator. He not only foreknew the humiliation of our Lord, his First Begotten Son, from his condition of glory and spiritual nature to the lower conditions of human nature, but he foreknew his trials, and his faithfulness through them, even unto death, even the death of the cross. In all this he foresaw our redemption sacrifice. He foresaw also the glory which he designed to bestow upon our Lord Jesus following his obedience, as expressed by the Apostle Paul, saying, "Him hath God highly exalted, and given him a name [title, honor, etc.] above every name."

But our heavenly Father foreknew and foreordained still more than all this--the selection of the Church to be the "Body" of Christ, the "Bride" of Christ, his associate, not only in the sufferings and trials of the present life, but also in the subsequent glory and great work of "blessing all the families of the earth." This is distinctly stated by the same Apostle in his letter to the Ephesians (1:4), where he declares that "God hath chosen us in him [Christ] before the foundation of the world." The same foreordination is distinctly stated by the Apostle Peter, who writes to consecrated believers, addressing them, "elect according to the foreknowledge of God, the Father, through sanctification of the spirit," etc.--I Pet. 1:2.

But the predestination of this verse (Rom. 8:29) is not at all what has generally been understood: it is not said that God predestinates that some should go to heaven and others to eternal torment. That is where false human reasoning has corrupted the testimony of God's Word and made it of none effect, or worse--of bad effect. The Apostle's statement is very clear, that God predestinated that all who shall be of this elect, foreknown and foreordained Church in glory must first be "conformed to the image of his Son"; or as the literal reading would give it, "copies of his Son." How reasonable this predestination! How unreasonable the false view! God is calling a number of sons to "glory, honor and immortality," and has made Christ Jesus the Only Begotten, faithful in every trial, the Head or Captain of this foreordained company, whom he has since been calling, testing and preparing for the foreordained glory. And as it was but a reasonable thing that God should determine that if our Lord Jesus would be faithful he should receive the highest exaltation, so it was equally right and proper that the divine will should be forcibly asserted and that he should predestinate that none could be of that glorified "Body of Christ," except as they would become imitators of Jesus, who is the firstborn among these his "brethren."

Having thus stated the matter concisely, the Apostle proceeds to apply it to the Church individually, and to show the steps which God is taking during this Gospel Age for the purpose of finding amongst men this class which he has foreordained shall be found. The Apostle gives the particulars in the following verse (30); and although it is simply stated, it has very generally been stumbled over, not only by believers in general, but also by the theologians, because of two things. (1) The last word of this verse translated "glorified" should be translated "honored"; and should be understood to refer to the honor conferred upon all who, during this age, are brought to any knowledge of Christ--the true light. This honor went first to the Jews, and selected a "remnant"; but when that nation proved unworthy of this "honor" it was turned to the Gentiles, to gather out of them a peculiar people, a holy nation, to bear the name of Christ. (Acts 15:14.) (2) The reader naturally expects the Apostle to begin with present conditions and trace them up to the grand

R4213 : page 229

result--the glorified Church--while on the contrary the Apostle very properly begins at the other end, and traces the results downward. He does not begin, as is generally supposed, by saying, God honored you with the knowledge of the Gospel of Christ, and when you believed he justified you, and after you were justified he called you, and if you are faithful to your calling he will by and by exalt you to the condition which he foreknew. Indeed, it would not be possible to state the matter truthfully from that side; because many are honored with a knowledge of the Gospel of Christ who are never justified (because they do not accept the knowledge, do not accept Christ), and of those who do accept Christ and who are thus justified, it would not be true to say that they will all be sanctified; nor would it be correct to say that all who once are sanctified will reach the condition of glory; for "many are called but few chosen": few "make their calling and election sure."

But the Apostle argues the matter from the only proper and logical standpoint: having stated that God has foreknown or fore-intended the election of the Church, he steps forward to the time when God's purpose and intention will have been completed, accomplished --the time when the election will be finished and the Church accepted to glory. From that future standpoint he indicates the various steps which led up to it, saying, All those of the foreknown ones, glorified, will previously have been called; because it is a matter of grace, and no man taketh this honor unto himself, but "he that is called of God"--as the "Head of the Body," so each member of the Body. And, says the Apostle, every one thus "called" will previously have been "justified"; because God calls no enemies, no unreconciled sinners, to this high position. It was for this reason that Christ died, that through faith in his blood repentant believers might be "justified" and might be thus prepared to be "called." It is thus evident that the high calling to this glorious position of joint-heirship with Christ is a very different thing, indeed, from the calling of sinners to repentance. Sinners are called to repentance anywhere and everywhere and at any time. And when they repent, the Lord engages that in due time he will point them to

"The fountain filled with blood,
Drawn from Immanuel's veins;
Where sinners, plunged beneath that flood,
Lose all their guilty stains."

When they have lost their guilty stains, through repentance and faith in the Redeemer, they reach the condition of justification, and are ready to be "called" to sonship and joint-heirship. But the Apostle is still going backward in the argument and,

R4214 : page 229

having told that the foreordained class would all be "called," and that they would all previously have been "justified," he declares that the justified ones would all previously have been favored or "honored" (not glorified):

honored or favored with a knowledge of the truth, a knowledge of the gospel.

Perhaps only a comparatively small number of Christians have realized what a great honor was conferred upon them in the first knowledge brought to them of the "Lamb of God that taketh away the sin of the world." This "honor" has been so widely dispensed that many forget that it is a special honor, a special favor, just as they forget to recognize as special blessings the sunshine and the rain. But this "honor" is not yet as common as some other of God's blessings. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," throughout the whole world: but not so the gospel sunlight and the spiritual showers. These blessings have been general only in certain quarters.

"THE LIGHT OF THE WORLD IS JESUS"

When Christ as the "Great Light" arose in Palestine, and when on the day of Pentecost the Church was illuminated by him, as a light for the world, that light was not sent southward into the darkness of Africa: the Africans were not "honored" with having the gospel of Christ. Neither was it sent eastward through India to its hundreds of millions: India was not "honored" with the gospel of Christ. Neither was it sent still farther East to the hundreds of millions of China: China was not "honored" with the gospel of Christ. But it was sent northward and westward through Europe and America. These lands were "honored," these peoples "have seen a great light," and with that light have received a great blessing. But how comparatively few have really seen this light, even when it shone around them on every hand. Alas! like the partly cured blind man of old they see a brightness and can discern something, but see nothing clearly. The Apostle explains their case, saying, "The god of this world hath blinded the eyes of them that believe not."--2 Cor. 4:4.

Having followed the Apostle's reasoning, we are enabled to see clearly each step of divine providence taken in connection with the divine purpose and foreordination.

(1) We see that first of all, to a certain extent, God was "for" us, for the people of Europe and North America: he was for them or favorable to them to the extent of "honoring" or favoring them with the light of grace "as it shines in the face of Jesus Christ, our Lord."

(2) In a still fuller sense God was "for" or favorable towards those who accept the light of truth, those who through repentance and faith in the precious blood are "justified" from sin through his grace.

(3) He was yet more "for" these justified ones, to the extent that he "called" them to suffer with

Christ during this Gospel Age, and by and by to share his glory.

(4) In a still fuller sense he is "for" all those who accept the call and who are seeking to "make their calling and election sure." God is in an especial sense "for" all these who are so running as to obtain the prize which he offers. "They shall be mine, in that day when I make up my jewels."

It is to this called and faithfully running class that the Apostle speaks as "us." He and those whom he addressed ("called to be saints"--Rom. 1:6,7) had first been "honored" with the light; second, they, by repentance and faith, had accepted it and been justified; third, they had been "called"; fourth, they had accepted the calling and given themselves wholly to the Lord. And with the Apostle and the early Church all who to-day can recognize themselves in this same position, as having taken these same steps, may properly apply to themselves the Apostle's words and say, God is for us; who can be against us!

All the "saints" throughout the whole world, who

have taken the afore-mentioned steps, are probably altogether not a great multitude; but rather, comparatively, a "little flock": yet each one of these may say to himself, and realize to the very bottom of his heart as applicable to himself, these wonderful words--God is for us. He may endeavor to grasp the significance of these words, but he will surely fail to get all of their wonderful meaning. It is not possible for the human mind to grasp the riches of divine grace and love and power. We cannot comprehend them, we can merely apprehend them. If God be for us, with all of his infinite wisdom and power, it implies also that Christ is for us, for he is one with the Father; it implies also that all the angels, Cherubim and Seraphim, and all the heavenly powers of our knowledge and beyond our knowledge are for us--all enlisted upon our side, to do us good, to help us, to succor us in time of need, to uphold us in time of temptation, to strengthen us to do the Father's will. "All things are yours, for ye are Christ's, and Christ is God's."

The view granted to Elisha's servant, of countless horses, chariots and horsemen of fire or like fire, was of course merely a vision, nevertheless it represented a truth--that divine power is round about God's people on every hand for their protection and their deliverance. "The angel of the Lord encampeth round about them that are his and delivereth them." "Are they [the angels] not all ministering spirits sent forth to minister for those who shall be heirs of salvation?" (Heb. 1:14.) Our Lord expressed the same thing, saying of his "faithful followers": "Their angels [messengers] do always behold the face of my Father." It matters not whether we shall understand this to signify that spirit beings continually surround those called to be the "elect" of the Lord, to guide and shape their interests for their highest good, or whether we shall understand it to be merely a figure of speech, signifying that divine power surrounds God's people; for the results would be the same; it matters not by which means the Lord would deliver them from the evil and help them in trial and adversity. The fact that God is "for us," and that he is making all things work together for good to those who love him, is the central thought, the essence, the strength of this message to "us."

How wonderful is all this! Let us cast our minds for a moment over the world with its fifteen hundred millions of inhabitants. Let us remember that they are all under the "curse," under the sentence of divine displeasure, except the few who have heard of the redemption--of the Way, the Truth and the Life--and who have by faith and obedience "escaped the condemnation that is on the world" and come back into harmony with the Father and into fellowship with his Son. Let us imagine, if we can, this "little flock" of the "honored," "justified" and "called," heaven-led and heaven-blessed, scattered here and there amongst the fifteen hundred million fellow-creatures. Oh, what joy, what comfort, what peace, what strength the thought must bring to each one who can realize that he has taken all of these steps thus far, and that he is still pressing "toward the mark for the prize of the high calling!" This joy is not dimmed, but is greatly enhanced, by the thought that soon, in conformity with God's gracious foreordination all the "elect" may have a share in the great work of blessing with the knowledge of the True Light the masses who are yet in darkness, "without God and having no hope" in him. For although a redemption has been provided for all, the knowledge of God's grace has not yet reached any but the favored or "honored" minority.

As the Apostle declares in this very same chapter (Rom. 8:22), it is indeed a groaning creation; it has been groaning ever since the sentence of divine wrath was expressed in Eden, and it must continue to groan until the great Deliverer shall have established his Kingdom, and shall have rolled back the "curse" of death and depravity. Oh, what riches of grace have come to "us" through Jesus Christ, our Lord! And yet, as the Apostle says, although we have all this blessing and favor, we have also with it certain trials, difficulties and painful experiences, which the Father sees necessary for our development in order that we may come up to the terms of his predestination, "copies of his Son." And in consequence of this, as the Apostle declares, "We ourselves also [as well as the whole creation] groan within ourselves [while suffering with the world, we suppress the groan, "We lay our burdens at his feet and bear a song away"] waiting for the adoption, to wit, the redemption of our Body"--"the Body of Christ," the elect Church.

The word if in this text does not signify a doubt or question on the subject; but quite the reverse. The Apostle has given the evidence that God is for "us," in the preceding verses, and now uses if as though he said, If I have proved that God is for us, then who can be against us!

"WHO CAN BE AGAINST US?"

Who can be against us, if God is for us? The Apostle does not mean that, having God on our side, none would dare to oppose our way. Quite to the contrary, we have bitter enemies and relentless foes. Who are against us? Their name is legion. The devil is against us; as the Apostle declares, "Your Adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." The Apostle Paul assures us that we must contend against "the wiles of the devil." St. James declares that we must "resist the devil." The Apostle informs us that Satan is cunning and deceitful, as well as desperately wicked; and says that therefore we must have a battle, and as good soldiers we must have on the armor of God and use it faithfully. Thus we are to resist the devil, and he will flee from us. We are to "quench all the fiery

R4215 : page 230

darts of the Adversary" in open attacks, and yet to remember that we battle not with flesh and blood, but with a demon host; with "principalities and powers and spiritual wickedness in high places."--Eph. 6:12.

Nor is this all: we have a great enemy in ourselves, the "carnal mind," "the old man," reckoned dead, which must be kept in subjection. Perhaps the greatest battles and the greatest trials which we are called upon as "new creatures" to endure, are these battles of the new self, the mind of Christ, against the old fallen self, the mind of the flesh.

Furthermore: we have the "world" as "children of darkness" arrayed in opposition to us. They love the darkness and consequently hate not only the light, but also the "children of the light." This our Master declared, saying, "Ye are not of the world, for I have chosen you out of the world." "Marvel not if the

R4215 : page 231

world hate you; you know it hated me before it hated you." "If ye were of the world, the world would love its own; but now ye are not of the world, therefore the world hateth you." And the world's hatred is not conducted along honorable lines of warfare. It would be ashamed to declare that it loved darkness, and ashamed to declare that it hated us because of the light. Its policy, rather, guided by the great Adversary, is to "put light for darkness and darkness for light"; to misrepresent our best efforts as evil and selfish, and to misrepresent its own selfish efforts as honorable and good. "Marvel not, if the world hate you." "The darkness hateth the light."

Nor are these great adversaries the only ones to oppose us: we must expect to endure from still another quarter. As our Lord declared, "A man's foes shall be they of his own household." Those whom you have dearly loved of your own family circle, and with whom you have had Christian fellowship, may turn against you and hate you for the truth's sake. Nor will this always be because of wickedness of intention: sometimes at least the persecutions will come conscientiously; as for instance, Saul of Tarsus, who afterward became the great Apostle Paul, was once a persecutor of "this way," and ignorantly did many things against Jesus and those who loved him. He himself tells us that he obtained mercy because he did it ignorantly, thinking that he did God service. And so doubtless it has been with much of the persecution that has come to the Lord's faithful ones in every age. Much of it has been inflicted conscientiously. It is quite remarkable, too, how the Adversary succeeds sometimes in deceiving those who once knew better into thinking that anger, malice, hatred, strife, bitter words and slander, "works of the flesh and the devil," are "duty." Alas, how blinding is the spirit of the Adversary!

All these adversaries must be resisted unto blood, unto death, if need be; must not be permitted to hinder our walking in the footsteps of him who set us an example; must not be permitted to prevent us from becoming copies of our Lord and thus making our calling and election sure. But while resisting them with all our might, we must avoid carnal weapons and not render railing for railing; rather, so far as possible, we should use the Sword of the Spirit, the Word of God, and, Michael-like, say, "The Lord rebuke thee." God is "for us," and declares that in his due time he will right present wrongs and falsehoods, saying, "Vengeance is mine, I will render recompenses." Indeed, toward the class who war against us ignorantly and conscientiously we should feel no bitterness, but rather sympathy, love and an earnest desire and effort for an opening of the eyes of their understanding.

The Apostle was not ignoring all of these great adversaries which, like "roaring lions," would terrify us, and if possible arrest our progress in the path of consecration and sacrifice, which leads on to glory. This is not his thought when he says, "If God be for us, who can be against us?" Quite to the contrary, his thought is, that notwithstanding all these things which are against us, we may realize that God is for us, that he has predestinated a Church in glory and has justified and called us to be members of it, and brought us on the journey thus far, through all of these various steps. And if we can realize that God has thus been leading us up to the present time, to bring us to share his glory, and that all things thus far have been working for our good, this is our assurance that all wisdom, power and love shall be exerted on our behalf down to the very end of the race course, if we continue to abide in Christ faithfully.

What shall we fear? What could oppose our way so as to hinder it, if God be on our side? This reminds us of the adage, "God with one is a majority." So, God with us, and for us, and leading us, makes us mighty indeed, stronger than all these adversaries with all their arts and wiles and perversity, and able through his grace to come off conquerors, yea, more than conquerors through him who loved us and bought us with his own precious blood.

We urge that each reader mark the various steps of progress through which divine grace has already led him, and that, whatever he finds to be his present standpoint, he go on as the Lord leads, not content with anything short of "the whole counsel of God." The reader has been "honored" with a knowledge of the grace of God in Christ: if he has not yet accepted, let him quickly accept this grace by repentance for sin and with faith in the ransom. If he has done this and has received the grace of justification, and, as the Apostle expresses it, has "joy and peace through believing," then let him remember that still there's more to follow, and that the justified are "called." Not called to glory merely, but called to obedience, called to present their bodies living sacrifices to God in his service, holy and acceptable through Christ.

Alas! how many who have received the grace of justification stop there: they hear the call to suffer with Christ for the truth's sake, they hear the invitation to stand up for Jesus, in their thoughts and words and deeds, but heed not. They perceive that such a full consecration would necessarily mean not only the giving up of sinful pleasures, but also the giving up of some not sinful, that they might devote their words and thoughts and deeds as far as possible as he did, doing good to others. But of those who hear the call to present themselves, how few obey it, how few surrender themselves to him who bought them with his own precious blood! Yes, many are called; though few are chosen. All the justified are called to self-surrender, full obedience, full trust in the Lord and full submission to his will. And of those who do accept the call and who have made the covenant, and who are therefore of the "us" class mentioned by the Apostle, how many become "overcharged with the cares of this life, or the deceitfulness of riches," or the perplexities of poverty and so fail to obtain the fulness of heart-obedience, and consequently will fail to make their calling and election sure!

We are not now discussing what will be the fate of those who fail to be victors and to gain a crown and to sit with Christ in his throne; we are considering, rather, the privileges of those who have been "honored" of the Lord and led step by step up to present attainments of knowledge and privilege. We are seeking to bring before our minds at least a faint conception of the wonderful provisions of divine grace, and the full ability of every one so called to make his calling and election sure by laying hold of this grace of God, provided in Christ, by which to them, all things shall work together for good, because they love God and are the called ones according to his purpose.

===================

R4215 : page 232

VICTORY NOT TO THE STRONG

--I SAMUEL 17:38-49--AUGUST 9.--

Golden Text:--"In the Lord put I my trust."--Psalm 11:1.

NOT long after David's anointing he became the hero of a most remarkable battle. The Philistines, residing on the seashore of Palestine, were the enemies of the Israelites from earliest times, and, as we have already seen, they held mastery over them at the time of Saul's coronation. Subsequently the victory gained over them by Saul was not complete, and they still occupied the city of Gath and considerable territory in the land given to Israel. In Gath dwelt Goliath, a descendant of the giants or Anakim, whose sight terrified the spies of Israel when they first essayed to enter the promised land. Goliath was a Philistine therefore, not by birth but by naturalization, as people of various nationalities become Americans. Goliath was in the prime of his manhood, proud of his size and strength. The Philistines, too, were vigilant and thought that with this champion and leader they might gain another victory over the Israelites. As a result they organized an army and marched northwesterly toward Jerusalem. King Saul, apprised of the fact, recruited an army to oppose them. The two armies faced each other on opposite slopes of the valley Elah. Evidently the opposing forces were fairly well matched and neither cared to make the attack. The Philistines, resorting to a method already known in history, proposed that a war be averted and that the issues between the two armies be decided by a personal battle. They sent forth Goliath as their champion and dared the

Israelites to meet him. Similarly the Romans and the Albans, B.C. 667, settled the war by having three Roman Horatii and three Alban Curatii engage in mortal combat. The victory came to the Romans, inasmuch as

R4216 : page 232

one of their number survived. Similarly later, Sir Henry d'Bonham fought with Robert Bruce between the two contending armies in Scotland.

Goliath was a giant indeed. His six cubits and a span, if estimated on the 16-inch cubit, would represent 8 ft. 8 in., or counted by the 18-inch cubit would represent 9 ft. 9 in. A cubit is the length of the human arm from the elbow to the tip of the little finger; a span is half a cubit. Encyclopedia Brittanica refers to several giants: one a Scotchman, whose height was 8 ft. 3 in.; another an Arabian of 9 ft.; Charles Birne, an Irishman, measured 8 ft. 4 in.; Patrick Cotter, 8 ft. 7-3/4 in.; a Russian giant, 9 ft. 8 in. There is nothing, therefore, impossible or improbable in the story of Goliath. The giant was elaborately armored and practically invulnerable.

ISRAEL AND ISRAEL'S GOD DEFIED

At that time each nation apparently stood for a religious system and their prosperity and influence were largely credited to the favor of their god or gods. For forty days Goliath, clothed in his resplendent, gleaming armor, with a loud voice had shouted defiance to the men of Israel and incidentally to the God they worshiped, thus endeavoring to shame them and drive them to an unequal contest, of which he felt sure he would be the victor. We cannot wonder that no Israelite was found foolhardy enough to undertake a battle with the giant on the terms and conditions then prevalent--a battle with sword and spear and javelin; ordinarily anyone would have been but a child at the mercy of the foe.

Jesse at Bethlehem was only about twenty miles distant from the camp of the army, and on the fortieth day he sent David with greetings and delicacies for three of his elder sons who were in Saul's army and to bring back word of the progress of events. The ruddy youth, the shepherd boy David, with little knowledge of warfare, was surprised to see the challenger and that the God of Israel was thus defied by the heathen. By nature and by experience in the keeping of his sheep and the defending of them from wild animals David was courageous, fearless. Besides, he evidently was well born as respects reverence for God and faith in him. It was Goliath's defiance of the God of Israel that seemed to strike him most forcibly. He made inquiries as to why none of the Israelites in the name of the Lord had undertaken the battle, implying his own willingness to do so. Many of those with whom he communed on the subject were evidently impressed with his faith and ardor. But his own brethren were less appreciative, and sneered. However, the matter spread from mouth to mouth until it reached the ear of King Saul, who sent for David.

Although the king for some years had been out of favor with the Lord, he nevertheless had good reason for believing in divine power, as it had already been manifested in his own experiences. He evidently queried if this proposition of David, his only hope, might not be of the Lord. David explained briefly his own prowess in connection with the slaying of a lion and at another time a bear in defence of his flocks. The king admired the youth, his courage and his faith, and consented that he should undertake the battle with the giant, hoping doubtless that God would favor his people with a victory even against such odds of physical strength. King Saul had the best armor, of course, amongst all the Israelites, and he proposed that David use it. But when the latter tried it on he felt himself constrained and declared that he would have less confidence in it than out of it. He went forth to meet Goliath in his own way, armed merely with a shepherd's oak stick and with a sling and a shepherd's bag. Selecting five smooth stones for use in his sling he approached the giant as the latter came forth as usual to dare the Israelites.

The story of the conflict is quickly told. The Philistine was indignant that he should be asked to fight with a boy unarmored, and he cursed David in the name of his gods, saying, "Come to me, and I will give thy flesh unto the fowls of the air and unto the beasts of the field." David's reply was characteristic--full of that faith in God which marks his entire history from first to last, and on account of which the Lord speaks of him as a man after his own heart. He said to Goliath, "Thou comest to me with sword and spear and with javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thy head from thee; and I will give the carcasses of the hosts of the Philistines this day to the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands." Thus the issue was seen by both Philistines and Israelites to be as between the Lord, his

R4216 : page 233

people and their enemies. Hastening forward David threw his first stone, which struck the giant in the forehead and caused him to fall senseless. Directly David finished the conflict with Goliath's own sword, beheading him while the Israelites, their faith reviving, attacked the Philistines, whose courage fled.

It is supposed that Goliath wore a helmet with moveable front common in those days, and that he laughed at the youth who was coming against him, and in so doing threw back his head, allowing the vizor of his helmet to open, exposing his forehead. Others suppose that he reached for his javelin, which he carried in a sheath between his shoulders, and in reaching back for the javelin the helmet opened at the opportune moment and admitted David's stone. However the matter happened we cannot doubt that David was quite correct in his understanding of the matter; that divine providence supervised the entire transaction and brought the victory. Nor was such marksmanship with the sling an unusual thing in those times, for we read how on another occasion 700 men of the tribe of Benjamin threw stones "to a hair's breadth."--Judges 20:16.

THE CHRISTIAN'S ADVERSARY AND CONFLICT

What lesson can the "New Creation" of the present time draw from this story of olden time? David, whose name signifies beloved, in many respects typified the Christ, Head and Body. His experiences with Goliath illustrate well first of all our Lord's conflict with the Adversary during the forty-days' temptation in the wilderness. Our Lord's victory over Satan on that occasion, his loyalty to the Father and the work entrusted to him, his own self-sacrifice, meant the victory for all the world of mankind desirous of being in harmony with God and his arrangement. Did he not declare to us, "Fear not, I have overcome the world"? In overcoming Satan, the prince of this world, he was gaining at the same time a victory over all the hosts of evil and servants of sin. He stood faithful to God and to his covenant relationship and responsibility and hurled at the Adversary the pebble of truth--"It is written." As Goliath fell before David, so Satan was vanquished by our Lord, who declares, "I beheld Satan fall from heaven," and declared also as a result of his victory, "All power is given me in heaven and in earth," and sent forth his disciples in his name to similarly battle in his strength and to come off conqueror and to ultimately share with him in his Kingdom, which is to "bless all the families of the earth."

It is written of the Lord's faithful disciples, who shall constitute the Church of glory, that they must walk in his steps as he set the example. This means to them as to him a warfare against sin, its great representative and leader Satan, and all the hosts of deceived humanity who are on his side. Does not the Apostle intimate this when he says, We wrestle not with flesh and blood, but with wicked spirits in influential positions? (Eph. 6:12.) Our enemy is a giant in whose presence we are feeble indeed. The Apostle calls him a wily foe and our Lord taught us to pray the Father, "Abandon us not in temptation, but deliver us from the evil one." Very evidently, then, we need divine assistance in our unequal contest, as did David in his.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT"

All those whom the Lord accepts to probationary membership in the Body of Christ, have been previously anointed and come under the divine power and guidance. They have had their experiences, too, in struggling against evil in general, even as David had his experience with the lion and the bear, and those experiences in the Lord's providence were merely preparations for the great testing, the great conflict with the Adversary and his various devices for our injury. The natural thought in connection with such a contest is to put on armor similar to that of our opponent, as Saul offered his armor to David. It is for each of the Lord's people, however, to learn that victory cannot be won along worldly lines. We cannot fight evil with evil, wrong with wrong, boasting with boasting and slander with slander, hatred with hatred, etc. If we undertake so to do we shall surely lose in the battle. Our course, like that of David, must be full reliance upon the Lord and the use of the sling and pebble of truth. If we cannot conquer along these lines we cannot conquer at all. Who is sufficient for these things?--for such an unequal contest with the prince of darkness and all the hosts of sin? Surely the one who would have confidence in himself would be unwise; hence, as the Apostle says, we place our confidence in God; if we are loyal to him victory will be ours, if we are careless or unfaithful we shall not be of the David class--not be members of the glorious Body of Christ, in which event we shall never reign with him, even as David, who received the anointing, would never have reached the throne, if he had fought the giant with Saul's armor.

R4217 : page 233

"WORKS OF THE FLESH AND OF THE DEVIL"

The imperfections of the flesh with which we all must contend are indeed part of the works of the devil, for did he not in Eden accomplish the fall of our first parents, and thus the fall of our entire race into the sin and death condition against which we struggle in vain, except as we are rescued by him who loved us and bought us with his precious blood? But in addition to these inherited weaknesses of the flesh we must contend against the active works of the Adversary--not only his temptations to ourselves but his intrigues through mankind in general, for he is indeed the "one who now worketh in the hearts of the children of disobedience," and they are much more numerous than the children of obedience. Hence our assailants are manifold, and in many of their assaults upon us they have at least the sympathy of our fallen flesh, however antagonistic our hearts, our minds as New Creatures in Christ.

The Apostle helps us to get a view of the great enemy and the influences he is bringing to bear against us on every hand and every day. He sums them up as follows: "Now the works of the flesh are manifest which are these,--adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders [he that hateth his brother is a murderer], drunkenness [intoxication literally or symbolically with the spirit of the world, Babylon], revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God."--Gal. 5:19-21.

"WE WRESTLE NOT WITH FLESH AND BLOOD"

Behold in this list the Goliath with whom we must contend! The special weakness of one may not be the special weakness of another, but the list which the Apostle has here provided is sure to include the weak points of the flesh of every one of the Lord's consecrated

R4217 : page 234

people, every one who is a member of the David class, of the Beloved One, of the Christ. All who are anointed for the coming glory as kings and priests, as New Creatures, have a Goliath in their own flesh to be fought, and fought to a finish! Either the old nature must die or the new one must die. Exhorting along this line the Apostle says, Mortify, therefore, your members that are upon the earth--the downward tendency of your flesh. It must be killed, it must be beheaded, as was Goliath; but there can be no complete putting away of the earthly mind, the fleshly mind and its influence until first we in the name of the Lord have conquered by smiting it with the pebble of truth.

As we look over the above list of the works of the flesh and the devil, we find that they are all rooted in selfishness; and as we look to the Lord as our pattern as New Creatures we find that all the fruits and graces of the Spirit are reversely centered in love. In proportion, therefore, as the New Creature lives, grows and thrives in love, the old creature, the works of the flesh, will perish with its selfishness.

We might be inclined to reason amiss on the subject and to say with the Apostle, Having begun in the spirit, are you seeking to be perfect in the flesh? We might say, Surely all who have been begotten of the holy Spirit and who have reckoned themselves dead indeed to the flesh and its inclinations and desires--none of these, surely, could ever be influenced again to come under the Adversary's power and become a partaker of his spirit and participate in his works!

This is a wrong thought! It is possible for some of the Lord's true children to be thus overcome. True, if thoroughly overcome by the spirit of selfishness it would mean the death of the New Creature, and this would mean the Second Death. The path from the new nature into the Second Death is not necessarily a very long one, but we have no reason to believe that it could be taken at merely one step. We remember that the new nature up to the present time, up to the time of our resurrection change, is but the new mind, the new will, the new disposition in harmony with the Lord, his righteousness, his love. We are to remember, as the Apostle suggests, that we have this new nature in an earthen vessel and that the earthen vessel has practically all of its original blemishes and fallen tendencies still as powerful as ever except as the new mind has these under its mastery and control; but if that mastery or control should be released even for a moment the result would be the awakening, the reviving of the old nature. And we may be sure that our Adversary is alert and fully realizes the situation and will do all in his power to put us off guard, even to the extent of endeavoring to make white appear black and black appear white before our judgment. The Lord very graciously shields us from temptations more than we are able to bear. Hence it is possible for us at all times to be overcome, not only in the infancy of our new nature, but also in its further development; but the testings permitted grow more severe, more crucial, as we near our spiritual graduation time. Nor can we object to this; it is exactly what we should expect.

The Apostle, following this line of thought, declares, "I keep my body under;" and again he says, "Mortify, therefore, your members which are upon the earth"--your earthly ambitions, will, etc., everything in yourself that would tend toward envy, hatred, anger and strife--put these to death. Allow the new nature to have full sway and control in every thought, in every word, in every deed. And watch to this end; watch your thoughts, watch your words, watch your conduct. Many can watch their conduct who find it difficult to scrutinize and properly weigh their thoughts and their words. Truly the Apostle intimates that out of the heart proceeds envy, bitterness, evil speaking, back-biting and strife; unless they are in the heart the mouth cannot utter them, for it is out of the abundance of the heart that the mouth speaketh.

"THE TONGUE IS A FIRE AND A WORLD OF INIQUITY"

Alas, yes! our words do judge us; as the Master declared, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." No wonder the prophet said, "I will set a guard upon my lips lest I sin with my mouth." The setting of a guard evidently means that we will practice great deliberation, great care in respect to everything that we say; that we should speak evil against none. Our evil speaking is not at all necessary to the Lord and to his cause; he is perfectly able to accomplish all of his purposes without our violating a single one of his wise arrangements on our behalf. If he is not wise enough to bring order out of confusion, surely we are not sufficiently wise, and it would be very presumptuous on our part to interfere with the Lord and his affairs, except strictly along the lines of the instruction of his Word. Let this be our authority; when he instructs us to speak let us speak, when he instructs us to be silent let us be silent. No other course is a safe one.

The Apostle declares the "tongue setteth on fire the course of nature, and is set on fire of Gehenna." (James 3:6.) In other words, that which fires the tongue to evil is a spark which belongs to the Second Death, for all anger, malice, envy, hatred, strife, evil speaking, back-biting, are all works of the flesh and of the devil, which are tending toward the Second Death. As the Apostle says in enumerating these, "They that do such things shall not inherit the Kingdom of God." (Gal. 5:21.) They that do such things, if they continue in that evil course, will not only fail to get a share in the Kingdom, but fail to get a share in the Great Company, and will receive their portion in Gehenna--the Second Death. This is no exaggerated teaching on our part; it is the clear testimony of St. Peter and St. James. And not only is this the rule of this Gospel Age and the Church which is now on special trial, but the same will be the rule during the Millennium; those who will not come into harmony with the law of love, which is the opposite of all these works of the devil, will be counted as servants of sin and of Satan and will have their portion in the lake of fire, which is the Second Death.--Rev. 20:14.

When the Apostle speaks of the tongue as setting on fire the course of nature, we believe that he is expressing a truth in full harmony with that set forth by the Apostle Peter, when he tells us that the symbolic heavens and the symbolic earth shall surely be on fire. The tongue, that little member, will thus set on fire the course of nature and eventually bring in the great period of awful anarchy with which present institutions will go down, preparing the way for the Kingdom of the Lord under the whole heavens. Whoever has an ear to hear can already perceive that bitter tongues are moving rapidly in the direction of the igniting of the

R4217 : page 235

great fire which the Apostle delineates. Passions are being aroused in Church, State, financial and political circles. Selfishness is more and more getting into command until by and by, as the Scriptures declare, there will be no peace to him that goes out or comes in, but every man's hand will be against his neighbor.

If thus the tongue is to set on fire the course of nature in the nominal Church and in the social world, shall we suppose that the Church of the Living God, whose names are written in heaven, will be exempted from such trials, and shall we suppose that the tests will be less crucial with them than with the world? No, verily! We must expect that judgment will begin at the house of God and extend to the nominal house and to the world. It behooves each one to be awake on this subject of the unruly member, to bring ours into absolute submission to the will of the Lord; that we shall speak only those things which are edifying; that we shall speak evil of no man; that our tongues wherewith we bless and praise God shall be used only in blessing and assisting and uplifting and strengthening the Lord's cause.

R4218 : page 235

But since it is out of the abundance of the heart that the mouth speaketh we must keep our hearts with all diligence, we must remember their natural deceitfulness; we must be on guard lest they should deceive us now into thinking that evil is good, and that in promoting evil in speaking and slandering one another we are promoting good. This is a part of the artifice of the Adversary, and, as the Apostle says, "We are not ignorant of his devices." Let us, then, be more than ever on guard to scrutinize our motives, and not only so, but after finding good motives, let us scrutinize our methods and square them all with the Word of the Lord, especially remembering his instructions that we shall love one another as he has loved us--to the extent of laying down our lives for each other--and that we shall be obedient to him to the extent that we shall give heed to his Word, not forgetting his methods of procedure, as outlined to us in his own words.--Matthew 18:15-17.

===================

R4218 : page 235

THE SPIRIT OF ENVY AND MURDER

--I SAMUEL 18:6-16.--AUGUST 16.--

Golden Text:--"The Lord God is a sun and shield."--Psalm 84:11.

THIS lesson affords us a contrast between a spirit or disposition in harmony with the Lord and a spirit or disposition out of harmony with him and his arrangements. The first is exhibited in

David, the shepherd boy, secretly anointed to the office of king and later brought into prominence through his victory over Goliath, recounted in our last lesson. So far as Saul is concerned the record is that an evil or malevolent spirit possessed him. On the contrary the Spirit of the Lord is said to have been with David from the time of his anointing. We are not to confuse in our minds those blessings of the Lord's Spirit in ancient times with the still more blessed experiences of God's people throughout the Gospel Age under the anointing of the holy Spirit, the begetting of the holy Spirit, the sealing of the holy Spirit as sons. Doubtless there would be much in common in the experiences of those who received the Lord's Spirit at that time and those who receive it now; but most certainly that which we now enjoy as the "house of sons" is far beyond anything that was possible for the "house of servants" to experience; because the holy Spirit as a comforter and guide into the truth and a seal of the new nature was not then given, because Jesus was not then glorified. Hence the blessing of the Spirit given at Pentecost and enjoyed by the Church since is peculiarly the Lord's blessing for the Bride class and has been possible only since their Advocate appeared in the presence of God for them in the merit of his own sacrifice.

To whatever extent the holy Spirit was bestowed upon the "house of servants" it would necessarily be a spirit of moderation, of fellowship with God, of desire to do his will and of peace with him; and to this extent it would be the spirit of a sound mind, relieving its possessor of much of the nervous fret and strain, excitability and languor which might be his own naturally under trials and disappointments. Of Saul, it is said that an evil spirit entered into him, but this does not necessarily mean that he became obsessed of a demon, but rather that an evil mind, a perverse mind or disposition, an unhappy or melancholy mind took the place of the restful and peaceful and trustful mind which he previously had enjoyed.

AN EVIL SPIRIT FROM THE LORD

But we read that an evil spirit from God came upon Saul and he prophesied in the midst of the house. This would seem more like an obsession, or, as Dr. Merrine suggests in Bibliotheca Sacra, Saul had psychic epilepsy; he says, "Epilepsy may coexist with a healthy growth and development of the intellectual faculties, and a very high degree of intelligence and even genius may be associated with it. Julius Caesar, Augustus Caesar, Napoleon, Petrarch, Mohammed, Moliere, Handel and many other great men were epileptics. Certain peculiarities are common to the whole class of epileptics, and dominate their character, such as an explosive irritability of temper; in some instances a display of highest excitement, and again a gloomy stupor. Numerous criminal acts have been committed while in this state."

We do not get the thought that this evil spirit was from the Lord in the sense that the Lord exercised this evil influence upon Saul, but we understand the word from in an entirely different sense, and signifying not of, contrary to: "An evil spirit [apart] from the Lord was upon Saul." The Apostle tells us that anger, malice, hatred, envy and strife are works of the flesh and of the devil, and hence to whatever extent Saul or anybody else came into sympathy with these works of the Adversary to that extent he would have, would be controlled by an evil spirit, an evil disposition, the Adversary's spirit; and, as a matter of fact, those who come consciously into accord with the Adversary in spirit become thereby exposed to obsession, to the intrusion of the evil spirits themselves.

It is undoubtedly true that persons whose minds are in sympathetic accord with righteousness and truth, are proportionately surrounded by a protective influence which shields them from the intrusion of the evil spirits. This is the intimation of the Scriptures, which declare that the holy angels are ministering spirits for those who shall be heirs of salvation, and "The angel of the Lord encampeth round about them that fear him and

R4218 : page 236

delivereth them." (Heb. 1:14; Psa. 34:7.) But with any departure from the reverence of the Lord, with any departure from loyalty to righteousness and truth would come a corresponding separation from this holy protecting influence of the angels of the Lord and a consequent exposure of heart, of mind, to the malevolent influences of the fallen angels, who are ever ready to enter into such, and more seriously than ever defile them. This lesson seems to be enforced by our Lord's parable of the man out of whom a devil had been cast and his heart swept and garnished; not, however, receiving into it the good Shepherd of his soul, but, standing for righteousness merely in his own strength, he was assaulted by seven demons more wicked than the first and was overcome, and the last end of that man was worse than the beginning.--Luke 11:24-26.

Thus it was with Saul; as a natural man he evidently had some noble characteristics, because of which Samuel loved him; but failing to make a full consecration of himself to the Lord he was continually beset by his own will, a spirit of selfishness, which hindered him from being a satisfactory servant of the Lord. As a result of this, the Lord's special protection and assistance were not afforded him, and correspondingly the spirit of selfishness grew. In our lesson we saw that so far from desiring that the will of the Lord should be done in him and in all of his affairs the very reverse spirit of selfishness, of self will, grew rankly in his heart. These heart conditions merely needed an opportunity to manifest themselves, and this opportunity came in connection with David. After the exploit with Goliath the fame of David greatly spread abroad throughout the cities of Israel. As the story was told subsequently that he with the army gave battle with the Philistines and victory resulted, his praises were sung after the custom of the time by women and children, who at the gates of the various cities saluted the returning victorious warriors. A song gradually spread, the chorus of which was, "Saul hath slain his thousands, but David his tens of thousands."

It would have required a man of very large calibre in Saul's place not to be offended at this, not to feel jealous of such honors given to the young hero of the hour, implying that he had entirely eclipsed the king. But whatever might have been the natural sentiment of King Saul or others there can be no doubt as to what would have been the proper one. The king should have rejoiced and taken pleasure in honoring the young patriot, whose chivalry had been so blessed to the whole nation. To have done this would have been to evince the spirit of a sound mind, and it would have redounded to the honor of Saul himself. But it does not surprise us that it had an opposite effect upon him, knowing as we do the general spirit of the world in respect to such matters--the spirit of selfishness and pride. Saul was filled with anger and envy and eyed David jealously henceforth. He recognized in him a rival; he also perceived that David was a true servant of the Lord, and that the Lord's blessing was upon him. Jonathan, on the contrary, of a different cast of mind, loved David more and more, because of the very qualities which led his father to hate David.

LESSONS FOR SPIRITUAL ISRAELITES

Keeping in mind that the anointed David represents the Church, the Lord's anointed, who by and by with Jesus their Head shall occupy the throne of the world's dominion for the blessing and uplifting of mankind, and for the deliverance of all from the yoke of Satan, sin and death, we may properly enough apply the essence of this lesson to this class. Their victories over the evil one, over the power of sin in their own bodies, and their general fighting of the good fight of faith bring the approval of some of the Jonathan class, as well as the comfort of the "exceeding great and precious promises" of the Lord's Word. (2 Pet. 1:4.) But these victories over sin will not bring to this class the love

R4219 : page 236

of the world, the love of those who have not the Lord's Spirit, but a selfish spirit, the spirit of those represented by Saul. Of this condition of things the Lord forewarned us saying, "Marvel not if the world hate you; ye know that it hated me before it hated you." He tells us that we are the children of the light, and should let our lights shine, and that in proportion as we are faithful in so doing it will bring upon us the opposition of the children of darkness, who love the darkness rather than the light, who love sin rather than righteousness, selfishness rather than love.

Perhaps, too, Saul represented those of the present time who in the nominal Church system, the nominal kingdom of God, affect to be reigning now. As they perceive the Lord's blessing on those who have no titles amongst men and whose anointing is not of man, neither recognized by man, they feel jealous of their success, they seem to realize that the prosperity of Present Truth in the world makes steadily against the institutions of Babylon. Every victory for truth, every evidence of the Lord's favor towards it seems to beget an evil spirit of indignation, of opposition, hatred, envy, strife--"works of the flesh and of the devil."

Saul's coming under an evil influence, by which he prophesied, seems to correspond thoroughly with the power of evil spirits exercised at various times in the past. And speaking of the power that Babylon will exhibit in the near future, the Lord tells us that the image of the beast will become so alive shortly that it will call down fire from heaven upon all opposed; that is to say, it will, apparently in the name and power of the Lord, express imprecations and fiery vengeance from the Almighty upon all who are not in full sympathy and accord with it. It may even seek to destroy us with the javelin of bitter words, misrepresentation and slander, as Saul threw his javelin twice at David. But as the latter was not smitten with the javelin, so we shall not be injured as New Creatures, no matter what the Lord may permit to come against us according to the flesh. "All things work together for good to them that love God, to the called ones according to his purpose"--to his anointed. His Word is, "Touch not mine anointed, and do my prophets [ministers] no harm." (Psalm 105:15.) And again, "Nothing shall by any means hurt you," injure your real, highest interests.

"JEALOUSY IS CRUEL AS THE GRAVE"

These words of the wise man have been amply demonstrated as truthful through many centuries of the world's experience. Some one has said, "Jealousy is said to be the offspring of love. Yet, unless the parent makes haste to strangle the child, the child will not rest until it has poisoned the parent."

The lesson to the New Creation is that we should be specially on guard against jealousy, envy, hatred and strife. We cannot doubt that much of the final testing of the "very Elect" will be along these lines.

R4219 : page 237

"Who shall be able to stand?" is a question, therefore, that appeals to all those who have taken their stand for the Lord, for righteousness, for truth--their stand for love of God and of the brethren. If, indeed, we have consecrated our lives, to lay down our lives in the service of the Lord and his truth and in the service of the brethren, what should it not mean to us as respects the manifestation of that love and faithfulness! Any root of bitterness, any word of bitterness, any thought of jealousy entering into our hearts might mean the defilement of not only the brother or sister against whom these are directed, but would surely mean the poisoning of our own hearts, the destruction therein of the spirit of love, the Spirit of the Lord; and possibly this evil spirit, far from the Lord, proceeding from us, might contaminate many members of the Body of Christ for their defilement. How much on guard, therefore, each of us ought to be; how we should analyze our thoughts, our motives, our intentions to see that they all square perfectly with the law of love to the extent that our Lord indicated, saying, "A new commandment I give unto you, that ye love one another as I have loved you;" to the extent of being willing to die for each other's interests and welfare and honor!

On the contrary the Spirit of the Lord in David kept him sweet, kind, generous toward his enemies. He indeed fled from the king's presence when in a fit of anger Saul threw the javelin, and we may be sure that it was nothing less than faith in the Lord and in his divine providence that enabled David to continue to serve the king as his musician, and by the sweet music of his heart and of his voice, to cheer Saul and drive away his melancholy. Such should be our attitude toward those who oppose us. The natural disposition of an evil course toward us would be to arouse an antagonistic spirit in return, render evil for evil, railing for railing, accusation for accusation. The result of such a course would be our own injury as well as the possibility of further injuring our opponents. David's course was the proper one; he waited upon the Lord, he was submissive to what the Lord's providence permitted. In his estimation and ours nothing could befall him that would be outside the divine knowledge and the divine power to prevent. Hence these trying experiences meant for David a great development of character, a strengthening of his heart in harmony with the divine will.

PROVIDENTIAL CHANGES ACCEPTED

In various ways did Saul seek to arouse in David a spirit of antagonism; not only did he make an attempt to assassinate him twice, but he kept back from him a part of the promise he had publicly made, that the one who would gain the victory over Goliath should become his son-in-law. How foolishly shortsighted was Saul's course even up to this time! He might have fallen into line with the Lord's providences and have fulfilled his obligations to David, and by having David as a son-in-law, his own family would have been closely knit to that of David when the latter would ultimately come in possession of the kingly authority, as the Lord had ordained. But jealousy and hatred are usually blind to their own best interests. So Saul kept back his daughter from being the wife of David, and his next step was to send David to the army as the commander of a regiment, with the hope and the expectation that his boldness in war would mean his death. But the Lord was with David and blessed him, and the record is that "he behaved himself wisely in all his ways."

So with all those who now have the Lord's Spirit in still greater measure and power for the illumination of their minds, their hearts and their guidance in the right way. All these, under this heavenly influence and as sons of the Most High, should behave themselves wisely, prudently, in a manner to glorify their Father in heaven, to honor the Lord Jesus, to make themselves helpful to all the household of faith, and to let their lights so shine before men that the latter may take knowledge of the fact that they have been with Jesus and learned of him.

But the more wisely David conducted himself, the more envious did King Saul become. The more the Lord blessed and prospered David in his humility of life and wisdom, of course the more opposition did he have from the king. And so it will surely be with us. In proportion as we have the spirit of a sound mind and are zealous for the Lord and for the brethren, laying down our lives in the service of the truth, the more hatred and fear we may engender in the hearts of those who are out of heart-harmony with the Lord. But as we read of David that all Israel and Judah loved him, so we may be sure as respects the true people of God; for they are more and more loved and respected--those who have the Lord's Spirit, those who are of the David class. By and by when Satan shall have been bound, and when the Lord shall have established his Kingdom under the whole heaven, when all the blind eyes shall be opened and all the deaf ears unstopped, then all the people, all who are in accord with the Lord, shall recognize the faithfulness of the David class, the Christ, and shall glorify God on their behalf.

"THE LORD GOD IS A SUN AND SHIELD"

Our Golden Text is a great encouragement to the David class, the beloved class, the anointed ones, the members of Christ. To these the Lord God is both a sun and shield; he not only enlightens these but he will not suffer them to be injured by the blessings which he bestows upon them. He will shield them from all enemies and everything that would tend to injure them in any manner; all things shall work together for good to those that love him, to the called ones according to his purpose. (Rom. 8:28.) With such blessed assurances, then, we may look forward into the future with rejoicing and with confidence, trusting to have a share in the glorious rewards God has promised to the faithful.

As it would not have done for David merely to have thought about his anointing to be king and the blessing that would then come to him, so it would not do for us merely to think about the Kingdom honors that God has promised to the faithful, for in so doing we might be puffed up and thereby made unfit for a share in those coming blessings. Rather our attention, like that of David, must be directed to the things of the present, without, of course, forgetting the blessed influence of the coming prospects. It is ours to do with our might what our hands find to do at the present time, remembering that only thus can we make our calling and election sure.

As each step of opposition on the part of Saul worked out a blessing for David, giving him wider experiences and fitting and preparing him for his future usefulness as the king, so all of the trials and difficulties and the disappointments that the Lord will now permit to come upon us from the world, the flesh and the Adversary--all of these will prove but preparations for his glorious Kingdom privileges, if faithfully used.

===================

R4220 : page 238

LETTERS RESPECTING THE "VOW"

DEARLY BELOVED BROTHER RUSSELL:--

I write to say how much I appreciate the letter in the last TOWER on the proper conduct of brothers and sisters, and to tell you how glad I am that this matter has been brought thus to the notice of all concerned, and that increased blessings may result.

The Vow you and others have taken, as given in the TOWER, I most heartily take also. Indeed, it expresses my deepest heartfelt expressions, and by God's help, through our dear Lord, I will endeavor to carry it out fully.

Praying that each one who so vows may have the needed strength and help, and may be greatly blessed and made a blessing to all with whom he or she may come in contact, I am,

With much love in the Lord,

JAS. T. HODGE,--Eng.

DEAR BROTHER RUSSELL:--

I want to tell you of my joy and appreciation of June 15th TOWER. It came to me as a blessing from the Lord's own hand. I am glad to tell you that I have taken the Vow and am already receiving many wonderful blessings therefrom.

I feel that it will be a great strength to me, and am thankful for it and the many blessings I have received through you.

I assure you, dear brother, that I remember you at the throne of heavenly grace daily and also the dear Bible House family. With much Christian love,

Yours in his service, STELLA WILSON,--Ind.

MY DEAR BROTHER RUSSELL:--

Your article in June 15th TOWER, giving a copy of the recent Vow to the Lord, which the Pilgrim brethren have all made, has made a profound impression upon me, and I feel sure it will be blessed of the Lord and result in greatly strengthening the brethren who consecrate anew themselves by following the example set.

I write only a line to say that I have reverently made this Vow to my heavenly Father, and beg for your prayers.

Yours in bonds of love, J. S. COLE,--Fla.

DEAR BROTHER RUSSELL:--

Christian greeting to you. I received the letter containing the Vow to the Lord, and gave it a somewhat lengthy consideration--to some extent forgetting its receipt until the matter was again brought to my mind afresh by the letter and comments in the June 15th TOWER.

I have since more minutely considered its embodiments, and must say that to me there is nothing new in the Vow with the exception of the last clause or sentence.

In view of this would say that should the child of God be thus thrown into the private society of some designing enemy of the "truth," he or she would have little help outside of the Lord against the false and slanderous reports which such an one might circulate. So, dear brother, we with you, and all of those pure and desiring to be pure in heart, Vow unto the Lord, that, he being our help, we will fulfil all the conditions of this Vow, and abstain as much as in us lies even from the "appearance of evil."

And now, dear brother, may the Lord lead you and keep you in the peace of them that love his law. I remain, ever your brother and fellow-servant in the dear Redeemer, ANTHONY STONER,--Ohio.

MANY MORE ADVISE THAT THEY HAVE TAKEN THE VOW

Sister H. C. Rockwell, Elizabeth Van Aken, Mrs. Alice A. Dobbins, Eli Ya, Bain Matthews, Flora L. Davis, Lionel Gelling, I. A. Walker, Ann Walker, Fred S. Stevens, Mattie Herbruck, A. M. LaDu, D. S. McConihay, Archie Connell, Mrs. C. W. Frazer, Mrs. H. K. Blinn, Frances Marion, A. P. Walker, Lou Clardy, Sister E. Ludy, Wm. Sinclair, J. F. Stephenson, Jr., C. W. Weyhe, G. M. Huntsinger, M. V. Tanner, Mr. and Mrs. Mack Hess, E. Edmundson, Eugene L. Nelson, Mrs. Ann Moore, Mrs. J. C. Wilson, C. H. Doliber, Forrest Harrison, Mrs. Eda Stucke, John Peifer, E. P. Demmon, F. C. Moulton, Florence P. Moulton, E. M. Pepper, D. R. Akin, Geo. R. C. Hill, John O. Moore, Fred Mangold, M. L. Eckles, Lewis H. Kirkpatrick, W. S. McNaught, G. W. Hinds, Grace Hogue, J. F. Dodge, Carrie M. Crippen, Joseph Greig, Jennie Cuthbert, N. J. Granbeck, Mr. and Mrs. H. E. Williams, R. M. Irwin, Carrie M. Way, Henry McGivern, Ida J. Moore, R. E. Blair, Mrs. G. W. Faulk, Mrs. M. E. Garinger, Edna Davis, Edith Morse, Frank M. Mitchell, F. A. Uhlrich, Reamie J. Harrison, C. H. O. Haughton, Wm. T. Krueger, V. C. Elder, J. W. Sherman, A. T. Johnson, James Hudson, Mrs. Helen Worcester, Wm. F. Eustace, Percy McCarmack, Mr. and Mrs. T. Bridgeford, Sister Babcock, E. B. Thorn, Evangeline Millish, Alexander Walker, T. A. Bailey, W. E. Abbot, Wesley W. McCown, Mrs. Geo. R. Paynter, Brother and Sister Robert Martin, S. E. Ranger, Brother and Sister S. W. Carpenter, Mrs. E. Lavealle, A. H. DeMara, F. H. Bradshaw, Brother and Sister A. W. Goodrich, C. E. Stewart, Mrs. A. M. Blanchard, F. W. Randall, Henry L. Hauerwas, Geo. A. Marks, Anthony Stoner, H. P. Welsh, G. S. Kendall, A. A. Baxter, Florence Soper, Mrs. H. Wakefield, E. E. Wakefield Schuller, Stephen Schuller, J. F. Shields, Ida E. Shields, J. Ries, Oscar Magnuson, Irene K. Magnuson, B. E. Campbell, I. Villman, Mrs. C. M. Utzler, Helena Dann, J. M. Bradford, Lorena L. Bailey, Ralph L. Bailey, Ida Argenbright, C. B. Gibson, Mattie J. Ransbottom, Mrs. J. L. Gibson, L. T. Arrington, C. J. Robinson, Imogene Robinson, Ed. F. Edinger, C. E. Mead, Mrs. J. D. Crawford, Mrs. Carrie Harper, J. T. Hodge, Mr. and Mrs. C. W. Blanc, J. R. Leonard, Roy Holliday, E. H. Conklin, H. A. Spink, Wm. L. Boerema, D. Koon, Leander Cole, A. G. Clark and wife, Margaret E. Beach, H. Schlatter, Sr., Frieda Schlatter, E. H. and H. A. Schlatter, Pauline M. Schlatter, Mary Schlatter, Mamie B. Schlatter, L. F. Snow, L. A. Snook and wife, Frieda Scheid, Mrs. G. Kenzer, J. White, J. S. Coles, Mrs. R. S. Snook, Mrs. W. E. Snook, Frank W. Main, Brother and Sister C. M. Urch, Ella M. Huyck, A. R. Croil, Mr. and Mrs. J. Hettenbaugh, Amos L. Wilkinson, Hallie P. Johnson, E. B. Ullery, P. J. Shoquist, Eliot H. Thomson, S. H. Dingus, A. E. Sarvis, C. E. Silver, Edna L. Johnson, Mrs. J. C. Lacy, Ethel White, John Mann, H. N. Fatzinger, E. N. Crosby, R. A. A. McEwen, Mr. and Mrs. A. J. Tolbert, S. L. Marker, Mrs. H. W. Deming, Effa Wilson, May French, Mrs. J. O. Moore, E. O. Hammond, W. F. Jackson, Morgan T. Lewis, Isaiah Richards, Mrs. G. H. Draper, Ralph L. Read, S. L. Price, C. E. Kerney, C. J. Moore and family, A. E. Osborn.

====================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--The Author of the Atonement.

AUGUST 2

(15) If the word "beginning" here refers to the beginning of Jehovah God's creative work, state what that work was, and give three or more Bible proof texts on the subject? P.86, par. 3.

(16) If our Lord as Jehovah's Word or Logos was his first creation, whence came angels and men and all else that have been created? By whom were these created? P.87, par. 1.

(17) How should we understand the declaration that our Lord was rich and for our sakes became poor? P.87, par. 1.

(18) How will this comport with our Lord's reference to his glory with the Father "Before the world was"? John 17:5; P.87, par. 1.

(19) How can these Scriptures be answered by those who deny our Lord Jesus' pre-human existence? P.87, par. 2.

(20) Do these Scriptures examined substantiate the thought that our Lord Jesus was the "only begotten" of the Father? (I John 4:9.) What does "only begotten" imply if not that none other than he was the direct creation of the heavenly Father? P.88, par. 1.

AUGUST 9

(21) What Scriptures declare that God sent his son into the world, and thus imply our Lord's pre-human existence? P.88, par. 2.

(22) The Apostle says, "He was in the world, and the world was made by him, and the world knew him not." According to this Scripture, was it the Father or the Son who directly created the world? P.88, par. 2.

(23) If the Son created the world, by what power did he do it--his own, or the heavenly Father's? Quote a Scripture proving that it was the Father's power exercised through the Son. Did our Lord Jesus claim to be the Father as well as the Son, and to have sent himself into the world? Quote a Scripture on this subject. P.89, par. 1.

(24) Quote four other Scriptures in which the Lord represents himself as having come down from a heavenly condition to an earthly state? P.89, par. 1,2.

(25) Did Jesus claim that his existence antedated that of Abraham? Where? P.89, par. 1.

(26) Explain in what sense our Lord was before Abraham? P.90, par. 2.

(27) How shall we understand our Lord's statement, "No man knoweth the Son, but the Father"? Matt. 11:27; P.91, par. 1.

(28) What is the key to this knowledge? Why cannot all understand such matters? P.91, par. 2.

(29) Why was Nicodemus refused a knowledge of heavenly things? Why is it necessary to believe God's revelation respecting earthly things before we can understand heavenly things? P.92, par. 2.

AUGUST 16

(30) How was our Lord's pre-existent condition referred to by the wise men? P.92, par. 3; P.93, par. 1.

(31) In what sense was Christ "the first and the last?" P.93, par. 3.

(32) What is the ordinary theory respecting "incarnation"? P.93, par. 3.

(33) What is the correct theory respecting the text: "The Logos was made flesh and dwelt among us"? John 1:14; P.93, par. 3; P.94, par. 1.

(34) When our Lord is referred to as a man in the Scriptures, does this imply that he was a blemished man--an imperfect man? P.95, par. 1.

(35) Quote two Scriptures which prove that he is not referred to as a sinner in any sense of the word. P.95, par. 2.

(36) If our Lord had been of fallen human nature, could he have been our Redeemer? If not, why not?

AUGUST 23

THE MEDIATOR OF THE ATONEMENT

THE UNDEFILED ONE

(1) The Scriptures declare that a clean thing cannot come out of an unclean. (Job 14:4.) How does this agree with the declaration that our Lord was "holy, harmless, undefiled, separate from sinners? P.97.

(2) Is a knowledge of the manner in which God accomplished this bringing of a clean thing out of an

unclean essential to true discipleship? In other words, is the philosophy of the Atonement indispensable to faith? P.98, par. 1.

(3) What is the Roman Catholic view of the "Immaculate Conception"? Does it apply to Jesus or to his mother? P.98, par. 2.

(4) If Jesus' birth was out of the ordinary channel of affairs--a miracle--can it be said that there are other miracles in nature which are not so considered merely because they are more general? P.98, par. 3.

(5) Give illustrations of two substances in nature which act contrary to the ordinary so-called laws of nature? P.98, par. 3.

(6) Does existence or living energy come from the father or from the mother? P.99, par. 1.

(7) Does the body or form come from the father, or from the mother? P.99, par. 1.

(8) What is the significance of the word "father"? P.99, par. 2.

(9) Is it because of this principle, that the life or being comes from the father, and organism from the mother, that children are spoken of as being of or from their fathers and born by their mothers? Gen. 24:47. Give several illustrations? P.99, par. 3.

AUGUST 30

(10) Does science agree with the Scriptures in this teaching as applied to humanity, and to all mammalia, that the life principle comes from the father, and the organism from the mother? P.100, par. 2.

(11) Give an illustration on this subject from the egg of a fowl? P.100, par. 3.

(12) In view of these facts, could it be possible for a perfect child to be born to a perfect father, even if the mother were imperfect? P.100, par. 4.

(13) Why is it true that "One man's meat is another man's poison? P.101, par. 1.

(14) Applying this principle, could a perfect race have been born had mother Eve sinned and become imperfect, and father Adam remained sinless and perfect? P.101, par. 2.

(15) Would the reverse of this have been true? That is, suppose that Adam had sinned and mother Eve had remained sinless and perfect, could the race thus have retained its perfection through the mother? P.101, par. 3; P.102, par. 1.

(16) Does the Scripture, "Who can bring a clean thing out of an unclean thing," refer, then, to Adam or to Eve--to the male or to the female? P.102, par. 2.

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these

Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

===================

page 241

SEMI-MONTHLY
VOL. XXIX. AUGUST 15 No. 16
A.D. 1908--A.M. 6036

CONTENTS

Our Western Convention Tour.......................243
General Convention, Aug. 29-Sept. 7..............244
The Changed Heaven and Earth......................246
A Friend in Need a Friend Indeed.................246
  The Basis of Loving Friendship................247
  How Love May be Developed....................247
"Do Good to Them That Hate You"..................249
  "Deliver Thee Out of All Tribulation".........250
  No Murderer in the Kingdom...................251
Some Who Have Vowed are Blest....................252

page 242

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE

FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

DATES OF BEREAN LESSONS

The Berean Lessons of our last issue, August 1st, by error were dated August instead of September. Please correct with pencil.

"MARKED" NEW TESTAMENTS

We still have some of the "Marked" New Testaments (passages relating to ransom and salvation marked); in cloth binding, 15c each, including postage.

NEW WATCH TOWER BIBLES

Our new edition will be ready about Oct. 1, but in our next issue we hope to be able to give a full description of the various styles and bindings and prices, so that you may be able to order in advance. Do not send money until you have full particulars.

ANSWERS TO YOUR LETTERS

Brother Russell would gladly answer every letter received, but with so large a mail this is impossible. Please accept the TOWERS and DAWNS as answers, with occasionally a post card or letter if some queries of your letters make this necessary. He is glad to have your letters, to know of the joy you have in taking and keeping the Vow, and that it assists you to "A closer walk with God."

===================

R4220 : page 243

OUR WESTERN CONVENTION TOUR

SUNDAY, July 5th, was Pittsburg's Convention day. The morning session was devoted to the exposition of the doctrine of Baptism. The afternoon service for the public was held in Alvin Theatre. There were about 1,000 present, of whom about one-half were strangers. Close attention was given to our topic, "Where are the Dead?" The evening service at Bible House Chapel was a Question Meeting, after which we took train on our western journey--accompanied to the depot by about a dozen of the friends.

We stopped over with the Indianapolis friends and had a delightful meeting with about fifty-five of them from 8 to 10 a.m. We remarked the love for the Truth which would bring together nearly the entire class on a Monday morning. They came not from curiosity--to see the speaker--for they had seen and heard him many times. They came not "to hear some new thing," for they are already well acquainted with the Divine Plan of the Ages, and knew that only "the old, old story" would be presented. Evidently the attraction was in the rehearsing of the old message of "love divine, all love excelling."

Little Rock, Arkansas, was reached early on Tuesday, July 7. A little group awaited our arrival at the depot and greeted us most heartily. From 10.30 to 12 we talked to about sixty on the precious things of the divine plan--especially exhorting the interested. The afternoon session was for the public and was well attended for a week-day afternoon. About 200 to 250 very intelligent people listened with manifest interest for nearly two hours. We met with some of the dear friends in a social way until train time, a considerable number accompanying us to the depot.

Houston, Tex., was reached on Wednesday at 5 p.m. All the sessions were held in the Public Park Theatre--two of them for the interested and two for the public. The attendance at the former was about 100 and at the latter between 500 and 600. The interest was good.

San Antonio, Texas, was reached next morning. An enthusiastic group met us at the depot and after refreshments we addressed quite a good congregation for an hour and a half, the essence of our theme being "Love the principal thing," and therefore the final test of saintly character. An afternoon meeting with the elders of the congregation took two hours and then we addressed the friends for an hour on the delusions coming on the world which, "if it were possible, would deceive the very Elect."

The evening meeting for the public was in the Opera House, and surely brought the Truth to a large and very intelligent audience. We have excellent hopes for the results, but they of course are wholly in the Lord's hands. It is ours to do our best to present the Truth, but not ours to give the hearing ear.

Dallas, Texas, was reached in season for a Saturday morning discourse to the interested. The session had already started with a Testimony Meeting and a delegation awaited our train and escorted us to the Maccabees' Temple. On our arrival the congregation of nearly 300 arose and joined in singing, "Blest be the tie that binds our hearts in Christian love."

The afternoon session was addressed by Pilgrim Hoskins with excellent acceptance, and the evening meeting was held on Brother Rust's lawn in the suburbs. About 200 attended. The first hour was occupied by six speakers for ten minutes each and then we spoke for about an hour and a quarter on "the evil day" and its peculiar testings and needs for grace from on high.

Pilgrim Parker addressed the Convention at its Sunday morning session and quite evidently pleased and edified those who heard.

The afternoon session was specially for the public, the topic being, "Where are the Dead?" The audience was estimated at 700 and excellent attention was given. Our Sunday evening discourse to the interested has already been published and has reached many of you through the Dispatch, Enquirer and other journals.

The Monday morning session of the Convention opened with a discourse on Baptism, by Brother Coward, and was followed by an immersion service. The afternoon session concluded the Convention, and consisted of brief addresses by a number of brethren, covering various phases of Love. We can give no particulars of Monday's sessions because we left at six a.m. for our next appointment.

Oklahoma City, Okla., was reached about five p.m., Monday, July 13th. Our reception began at once as we alighted from the train; about 106 greeting us with hearty hand-shakes. It was our first visit to the friends of these parts, and we met the majority for the first time and received a hearty welcome.

The evening service was for the public--"To Hell and Back," etc. About 500 heard for the first time and very attentively. The friends believe that a favorable impression

R4221 : page 244

was made for the truth. The meeting on the 14th was at Brother Young's home. About 125 were present and we had a very enjoyable time for three hours. A portion of the time was devoted to answering questions and the remainder to the discussion of Baptism. In the afternoon eleven were immersed in the White Temple Baptist Church, while others who would have been glad to do so, were prevented by our lack of time, but will be immersed later on the occasion of a Pilgrim's visit to their home towns. About 20 of the friends accompanied us on the north-bound train, getting off at various stations within 60 miles. But some of the dear friends drove as much as 65 miles.

Topeka, Kansas, our next stop, was reached early, but two dear brethren met us, arising about three o'clock to do so. The morning session was a Rally and Testimony Meeting, in which we participated, appropriating the larger share of the time. The afternoon discourse for the interested was along the lines of Preparation for the Kingdom. The evening topic was for the public at The Auditorium. We had an excellent hearing and we trust for fruit to our labors ere long. About 80 visitors were present, some coming over 100 miles. The attendance at the public service was estimated at 550.

St. Joseph, Mo., was reached the next day in season for a Morning Rally in the Y.M.C.A. Chapel. We heard some warm, loving testimonies to the power of the truth and the joys of living in full consecration to the Lord. Then we spoke for one hour on Baptism and its symbol, following which about 13 were baptized in water, confessing their death with Christ and their hope to live with him through the power of the First Resurrection.

The afternoon subject in the same chapel to the interested set forth some of the evidences that we are in that "evil day," and pointed out some of the safeguards which the Lord has been providing during this "harvest" time, and the necessity for our appropriating these before the "overflowing scourge shall come" (Isa. 28:18), and before "the enemy shall come in like a flood."--Isa. 59:18-20.

The public session was in the evening at the Opera House. It had evidently been well advertised, for we had a splendid audience, estimated at 1100, which gave close attention. Brother Senor (at whose home we were entertained most hospitably) and several others accompanied us the following morning to our next appointment.

Kansas City friends met us at the depot, and soon a Testimony Rally was in progress at the Music Academy engaged for the entire day. We had an excellent season of refreshing with the local Church and friends from surrounding parts--hearing their testimonies to God's grace and giving them ours. The afternoon service was for the interested and the evening session for the public. We believe that some good was accomplished and a blessing carried away by all the truth-hungry.

Joplin, Mo., was our next stop and a very enjoyable one it was. All meetings were held in the fine new Opera House. The morning Testimony Rally was followed by a discourse for the interested, and the afternoon session was for the public, while before and after each session we greeted the friends. Some had come long distances to the meeting, and not by word only but by the earnestness of their hand-clasps and the moisture of their eyes did they tell us of their love, and of the blessings the Lord had graciously poured upon them through the channel of Present Truth. We were informed that seven "Reverends" were present at the public service, which was well attended for a very hot week-day afternoon.

A goodly crowd assembled at the railway station to say a final good-bye and two accompanied us to St. Louis. As our train pulled out the throng was singing--Praise to him by whose kind favor heavenly truth has reached our ears.

St. Louis was duly reached next morning (Sunday, July 19). The Colporteurs had claimed the privilege of being the Reception Committee to meet our train, and there they were for nearly three hours because of a misunderstanding as to which train to meet. We had a most cordial reception also at the general meeting for the interested, which we addressed for nearly two hours.

The public service was held in The Odean, from 2:20 to 4:40. About 1100 were in attendance notwithstanding the oppressive heat. We had a joyful time telling the good tidings to so many whose interest was manifest by their close attention. A brother owning an automobile took us quickly to the five p.m. train. We reached home next morning--the entire circuit having been covered in one night more than two weeks.

====================

R4221 : page 244

GENERAL CONVENTION AUGUST 29 TO SEPTEMBER 7, 1908

ON PUT-IN-BAY ISLAND, LAKE ERIE, AND ABOUT THIRTY MILES FROM TOLEDO, TEN MILES FROM SANDUSKY, SIXTY MILES FROM CLEVELAND, FIFTY MILES FROM DETROIT

WHAT we anticipate as the most blessed convention our Society has ever held has been provided for as above. We have arranged for the exclusive use of Hotel Victory, which is located about two miles from the steamboat landing and reached by an electric car line. The seclusion from the world and its affairs will, we trust, be conducive to our highest spiritual profit, and the nine days will give opportunity for reasonable rest and refreshment of body as well as of mind. Jesus said to his disciples, Let us turn aside and rest for a season, and we may do well to follow their example.

The hotel grounds are spacious and beautifully kept and the house itself is an exceptional one. Besides large parlors and dining rooms it has more than 675 large, airy bed rooms. Experience shows that to enjoy spiritual refreshment we need to be physically comfortable and this comfort the Lord seems to have arranged for us on this occasion.

The hotel management agrees to provide a very large tent, with a capacity of three or four thousand, and chairs on the hotel grounds. There is also on the premises a large swimming pool, where baptism may be symbolized. One of the main features of the Convention, we expect, will be the personal fellowship which the friends will surely enjoy.

THE EXPENSE MODERATE

Hotel Victory prices generally range from four to five dollars per day, but by our special contract with the management, and on an assurance that our people, although not wealthy, are genteel and refined, and that probably not a single cigar-stump or tobacco-quid will be dropped, our rates will be as follows: Six persons in a room, 50 cents per day each; two persons in a room, 75 cents per day each; one person in a room, $1.50.

Meals will be provided on the hotel plan at 40 cents each, and on the home plan, a general table and general dishes, at 25 cents each. Besides, there will be a lunch-counter, at which sandwiches, cakes, pies, milk, coffee and tea may be had at five cents for each item. Thus it will be possible to regulate one's eating according to his appetite and pocket-book. We advise, however, that no one calculate on less than $1.25 per day.

R4221 : page 245

RAILROAD EXCURSIONS

Friends from the west and south of Toledo will surely do best if they purchase "G.A.R. Encampment tickets" to Toledo and return. The Western Railroad Association has already "agreed to a rate of one and one-half cents per mile from all Missouri River points," and the Southern Association, we learn, "will give a one-cent rate." Probably by Convention time the Central Railroad Association will make some extra concession also. Such information, however, must be obtained from your Railway Ticket Agent. As for other points east of Toledo and in Canada each must determine for himself what will be the most economical arrangement. The Canadian friends should inquire for Excursion Tickets to the WATCH TOWER SOCIETY'S CONVENTION on the Certificate Plan--either to Detroit or Buffalo. Buy boat tickets separately. Be sure to get your Certificate. New York and New England friends may find this ticket cheaper than the G.A.R. rate and should inquire.

BOAT EXCURSION RATES

We have a boat rate from Toledo to Put-in-Bay and return for 50 cents. The Cleveland boat rate is $1.00; the Detroit boat charges the same for round-trip. The Buffalo rate to Put-in-Bay for the round-trip will be only $3.50. Ask for boat excursion tickets to the WATCH TOWER SOCIETY'S CONVENTION at Put-in-Bay.

The Buffalo boat leaves at night, and Put-in-Bay is reached about noon of next day. The Cleveland boat leaves in the morning at 8:15 and reaches the Bay at noon. The Toledo boat leaves in the morning at 8:15, reaching the Bay at noon. But as Toledo will be crowded, and as most of the friends will embark there, we have chartered a night boat to leave at ten p.m. on Friday and Saturday nights, August 28 and 29, at same rate; 50 cents for the round-trip.

APPLY FOR ACCOMMODATIONS SOON

The hotel will be able to accommodate 2500 people; it is quite possible that the attendance may exceed that number, and provision has been made for some to be lodged in cottages not far distant from the hotel. However, those who desire rooms to themselves, or where six of one sex prefer to be in a room together, it would be safe to make application in advance. Address Hotel Victory, Put-in-Bay, Ohio.

EXCURSION PARTIES

Although each individual can buy his ticket as cheaply as others, some may desire to go in company with others for the sake of the fellowship. Thus a considerable number will be going from Pittsburgh via Cleveland, rate $7 for the round-trip, or 70 cents less where ten or more ride on a "party ticket." Leave via P.R.R. Friday, Aug. 28, midnight. Sleeper $1.50 extra. If going, advise at once "Convention Dept."

Similar companies will be starting from Cincinnati, St. Louis, Chicago, Detroit, Cleveland, Buffalo, New York, Washington and Boston. Those who desire to join any of these companies we shall be pleased to supply with proper directions, which should reach you at least a week in advance of the Convention date. The Chicago friends advise that they will have a special train via the WABASH RAILROAD on August 28th. Any desirous of joining them may address Dr. L. W. Jones, 2024 Washington Boulevard, Chicago.

PREREQUISITE TO A BLESSING

Let us not forget, dear friends, that no matter how beautiful the surroundings and favored are the conditions and fellowship, our share in the blessing will be proportionate to our readiness of heart to receive it! Let each one purposing to attend prepare his heart in advance for a blessing; the words of the Apostle constitute one of the best prescriptions we know of for such preparation; he says, "Let us put away all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) With prayer and supplication let our request for the divine blessing be presented at the throne of grace, that the Lord may open to us the windows of heaven and pour out such a blessing as we shall not be able to contain--such a blessing as will overflow from those who attend the Convention to the other dear ones at home not thus privileged.

The condition upon which the Lord promises this out-pouring of his blessing is that we bring our tithes into the storehouse; that we pay our vows unto the Lord; that we seek to appreciate and live up to our consecration, and to develop in harmony therewith more and more of the spirit of our Master--the spirit of Love. Come desirous of an opportunity for comforting and strengthening and refreshing others as well as with the desire to be comforted yourself. Thus drawing nigh to the Lord according to his arrangements we shall be sure to have his smile and his blessing.

We were obliged to abandon the project of coming to Pittsburgh for the closing Sunday of the Convention, for two reasons: (1) The expense would be considerable. (2) The fatigue incident to such a program would be too great for the majority. Discerning this we considered whether it might be the Lord's will to have the entire Convention at Pittsburg, and we allowed the matter to be decided by our ability or inability to secure a suitable Convention Hall upon satisfactory terms. The result was our decision in favor of the quiet and restful season at Put-in-Bay for this year. Possibly the way may be open for a Pittsburgh Convention some time again, but we concede that Convention facilities here are not very favorable at present.

Brother Russell expects to be at the Put-in-Bay Convention during its first Sunday, August 30, and during some of the week-days following, returning to Pittsburgh for Sunday, September 6th.

COLPORTEURS AT THE CONVENTION

Just in time, we trust, we have heard from the dear friend of the truth who last year assisted to the Convention the Colporteurs needing help. He writes:--

"I dearly love the noble band of Colporteurs although not privileged to be one of them. Their heroism in leaving home and earthly comforts to preach the 'glad tidings' and to assist the Lord's poor, blinded sheep out of Babylon, specially appeals to me. I can well realize what a treat to such are the Conventions--what an uplift! I wanted to do this year as I did last year to assist some of them, but I learn that their number has increased, besides the year being less prosperous proportionately more may request the aid. What shall I do with no more money at my disposal?

"I think of only one way of discriminating, and so (without any reflection on those who have not taken it), I decide to favor those who have taken "the Vow" published in the June 15 TOWER, which I also have taken and which I heartily commend to all in all of its provisions.

"My offer then is this: I will pay through your Colporteur Department ONE-HALF OF THE MINIMUM EXPENSES of any Regular Colporteur on your list who has made reports or ordered books during June and July and whose financial condition makes necessary this aid, in order to his or her attendance at the General Convention at Put-in-Bay. Please publish the offer in the WATCH TOWER, but withhold my name."

These funds will be disbursed at the Convention. Buy excursion tickets. The hotel expenses will amount generally to as much or more than the ticket; if not, write to the Colporteur Department at once.

===================

R4222 : page 246

THE CHANGED HEAVEN AND EARTH

"Thou, Lord, in the beginning hast laid the foundation of
the earth, and the heavens are the works of thine hands:
They shall perish; but thou remainest; and they shall
all wax old as doth a garment; and as a vesture
shalt thou fold them up, and they shall
be changed; but thou art the same,
and thy years shall not fail."--Heb. 1:10-12.

THESE words are a quotation by the Apostle from Psalm 102:25,26. They are used to attest the fact that God had foreordained that our Lord Jesus should be very great--should be superior to all change. We quite agree with the Apostle's argument in our text and its context. However, a question arises in the minds of some as to how this declaration agrees with some Scriptural statements to the effect that the earth abideth forever, etc.

We have already shown in DAWN-STUDIES, Vol. I, and elsewhere, that the words "heaven" and "earth" are used in a figurative and symbolical sense in the Scriptures, as well as literally. We have shown that as symbols they represent the present order of things, which is to pass away and give place to a new order of things. We have shown that this is the sense of the Apostle Peter's argument when he speaks of the world that now is and the present heavens and earth, which are to pass away with a great noise (2 Pet. 3:10), and to be supplanted by the new heavens and new earth. As already shown, we understand that our physical earth has been the basis for "the world that was," "the present evil world," and "the world to come," and that the word "world," even in this instance, signifies the order of things that was, the order of things that is, and the order of things to come. The figure is carried out in detail by speaking of it as a heaven and earth, because the word "earth" is used to represent the earthly systems, social and political, while the word "heaven" is used to represent the higher, the ecclesiastical, the spiritual things connected therewith. Thus, the heaven and earth which were before the flood perished, disappeared; not the literal heaven nor the literal earth, but the symbolical or figurative. That social order, or earth, that prevailed before the flood passed away, and at the same time there passed also the spiritual or superior rule of the angels which was connected with that epoch which preceded the flood. After the flood, a new order of things was instituted; society was reorganized under new conditions, but on the same physical earth, and a new spiritual government or rule or order obtained also. It is this symbolic heaven and earth that was organized after the flood which is to pass away with a great noise at the second coming of our Lord--not the physical earth nor the physical heaven. Similarly we understand the Apostle, "We look for a new heaven and a new earth," to refer not to some other planet, but to this same one, and to imply a new social order of things and a new ecclesiastical order or rule.

In view of these things, we feel justified in interpreting the words of our text in harmony with the other Scriptures referring to the changes of dispensation which are foretold to be coming to the world.

Hence, while agreeing with the Apostle's argument that our Lord Jesus was the Father's active agent in the creation of the physical earth and physical heaven, we understand the real thought to be that with him there will be no change, but with his creation, there will be change--not as respects the matter and form of the earth, but in respect to its highest interest, its social and religious order. To elaborate the statement further: The order which our Lord originally established in the world was right and proper--the Divine order. As for the earth, Adam was its king, created in the image and likeness of his Creator and given dominion over the beast of the field, the fowl of the heaven and the fish of the sea. As for the spiritual heavens, they recognized the supremacy of the Almighty and that his will must be law to mankind. This beautiful arrangement originally established by our Lord was changed twice by sin, until today we have what is known as "This Present Evil World," in which neither the heavens nor the earthly ideals, regulations and arrangements, are in harmony with the original, but on the contrary, are quite unfit and ready for dissolution. They are about to be folded up and to be changed. They need a change, not because of any imperfection in the original arrangement, but because it was departed from through sin, disobedience and the penalty death. The new heaven and earth which the Lord will establish by his Millennial Kingdom reign will be the original

R4223 : page 246

restored. The law of love will then prevail amongst perfect men, and a direct responsibility will be realized to God, the giver of every good and perfect gift, and to the Lord Jesus, who not only was the Father's prime minister and agent in creation, but who during the next age will be the Father's prime minister and agent in bringing all things back to their primeval condition with added splendors.

===================

R4223 : page 246

A FRIEND IN NEED A FRIEND INDEED

--I SAMUEL 20:30-42.--AUGUST 23.--

Golden Text:--"A friend loveth at all times,
and a brother is born for adversity."

HISTORY does not record a more touching story of love than that which existed between Jonathan and David. Both were noble characters, capable of loving deeply, intensely, although in many respects they were men of entirely different stamp. David was the more versatile, His is the broadest character on record; says Charles Reade:--

"In holy writ Moses, Elijah and Paul; in profane history Solon, Alexander, Caesar, Charlemagne, Napoleon and others excelled David in one quality or another. But David presents a greater number of distinct and striking features than any one of those great men; and that is why I style him the widest character on record--a shepherd, a soldier, a courtier, a famous friend, a fugitive, a captor, a marauder, a general, a king, a statesman, an exile, a priest, a prophet, a saint, a criminal, a penitent, and nothing by halves. His character was a harp of many strings."

Jonathan, the son of King Saul and heir apparent to the throne of Israel, had also noble qualities. He was a faithful son, who alone could comfort his father in his times of disappointment. He showed himself an able warrior and displayed great faith in God; and his religious nature was apparently as fully developed as was that of David. Evidently these elements of honesty and devotion and reverence for God which these two men perceived in each other, constituted

the basis of the great friendship which so spontaneously knit their hearts together in a wonderful bond of friendship --love. Indeed, according to the entire account, Jonathan would seem to have been the larger of these two great souls and his love the greater. From this standpoint alone, since love is the principal thing in the world, Jonathan may be considered to be one of the grandest characters in the world; for he loved much and against his own interests.

DEEP FRIENDSHIP FOR HIS RIVAL

At times friendships spring up based upon mutual admiration, and often with a measure of selfishness in cooperation. But in the instance under consideration selfishness would have operated against the friendship; it is, therefore, a sample of disinterested love. Every success and honor that came to David raised him as a popular idol to the place which Jonathan to a considerable extent had held. Every advancement of David meant the preparation of the people to receive him instead of Jonathan as Saul's successor. The king saw this, so did Jonathan; but they were reversely affected by it. The king was made jealous, angry; Jonathan, reversely, loved his rival, and that from the time of their first meeting, on which occasion he gave to David his armor and court robes. (1 Sam. 18:4.) We read, "The soul of Jonathan was knit unto the soul of David"; their natures interwove, intermixed--a beautiful description of the purest and truest of love. Alexander White says:

"Had I read, 'Jonathan loved David as his own soul,' for once only I should have passed it by as hyperbole,... but as I read again the rest of the story, I found myself saying to the sacred writer, 'Lo, in all this speakest thou plainly, and speakest no hyperbole.'"

THE BASIS OF LOVING FRIENDSHIP

Friendship love is not a miracle, but results from certain combinations. The one we love need not of necessity be just like ourselves, but rather would appeal to us more as a counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loved the light; the light never loves darkness. Hence for friendship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and to look up to; although in the case of the Almighty this cannot be true; his love for us must be chiefly along the lines of sympathy for us and appreciation of our endeavors to attain to his character standards. We may be sure, too, that in Jonathan's case reverence for the Lord had much to do with estopping any feeling of rivalry and with encouraging his admiration for his rival. Who will not admit that such an appreciation of the divine will and providences would be a help to all friendship, a hindrance to all spirit of rivalry and in general a most valuable uplift in every Christian character? How much it means to us in the way of contentment to know that our heavenly Father is at the helm as respects all the affairs of his people! How much rest it permits in our own hearts! How much meekness, gentleness, kindness and love it prompts toward others, both to realize that they as well as ourselves are subjects of divine care, and to have a heart so fully submitted to the Lord as to desire that his will shall be done irrespective of our own temporal interests or those of others.

Undoubtedly this was the good basis of Jonathan's love; and undoubtedly it is the fruitful soil out of which all proper love amongst the Lord's people will be developed. We must love the Lord with all our heart, mind, soul and strength before we shall be prepared to love our neighbor as ourselves, and to wish for him the same riches of grace that we desire for ourselves under the Lord's providences. Still more is it necessary to have this supreme love for God before we could in any measure approximate the degree of love which the Lord set before his followers as a new commandment, saying, "A new commandment I give unto you, that ye love one another as I have loved you." Jonathan's love approximated this Christian love, this self-sacrificing love which so loved his neighbor as to delight to see that neighbor have the Lord's blessing upon him, even while this meant his own loss of honor, prestige and kingly power. Oh, that such love as this might more and more prevail in the hearts of the New Creation! It is to such that the Apostle says, "Let the brother of high degree rejoice in that he is abased, and the brother of low degree rejoice in that he is exalted"--under the Lord's providences.

A DAVID AND JONATHAN BOND

It is not necessary for us to form a society for the propagation of the Jonathan and David bond of love amongst us as the Lord's people. We have this organization which inculcates a love that is even greater. The head, the chief, the center of this organization is our Lord Jesus Christ, who not only exhorted us to the highest conceptions and practices of love, but exemplified this in himself when he laid down his life, not only for his friends, but also for his enemies. "Greater love hath no man than this." This greatest of all lovers, our Lord Jesus Christ, has organized an association of lovers, and has made membership therein dependent upon the willingness of his followers to take up the cross and follow him, to lay down their lives for the brethren.

Only those who have made such a consecration of faithfulness to the Captain, faithfulness to the spirit of love, faithfulness to one another as members of the Body of the Anointed--only these are admitted to membership in this exclusive society, "The Church of the Living God, whose names are written in heaven." And more than this, the founder of our society has told us that he is the Vine and we are the branches; and that every branch in him that beareth not this fruit of love will be taken away, cut off from the Vine, disassociated from membership in this blessed Church. He assures us further, that our faithfulness to our covenant with this true Vine will bring upon us purgings, prunings from the great Husbandman, that he may develop in us more and more the fruits of the Spirit, the fruit of the Vine--meekness, gentleness, brotherly kindness, love; that these graces may be in us and abound; that thereby the Father may be glorified and blessed, and that we may be made ready, "meet for the inheritance of the saints in light."

So then we see that we need no special organization, but are already members of such a company, if so be that we are disciples of Christ and united to him as members of the New Creation.

HOW LOVE MAY BE DEVELOPED

David, the younger man of the two, as we have seen, possessed by nature a deep, generous character, capable of intense love, but apparently time was required for its development. And as we perceive Jonathan's love for him, the brighter and more intense at first, we find that David's love was drawn forth, that he loved in return, just as God's love

R4224 : page 248

was first toward us and subsequently our love drew out toward him increasingly. Our lesson tells us how Jonathan endeavored to preserve peace between the king and David, but finding his father intent upon killing his friend, he took occasion to forewarn David that he must flee, as matters had come to that pass where his life would be unsafe anywhere near the king. This warning was given by a previous arrangement in a field at a distance from the palace. David was hidden behind a great rock. As an excuse, Jonathan went forth to practice archery, with a lad accompanying him to bring back the arrows. His real mission, however, was to advise David whether or not he must flee that vicinity. His words to the lad, "Make speed, haste, stay not," while appropriate to the arrows, were really intended for David, that he might know the urgency of the situation. Then, sending the boy with the weapons to the palace, Jonathan concluded that he must risk a few moments with his friend. By this time David was realizing the depth of Jonathan's love, which had been proved in so many ways and now finally in his willingness to protect David's life, when it would have been to his own interest to permit his father to wreak vengeance upon David. Such a love is rarely known, except amongst the saints; and alas, we fear not too much experienced even amongst these. When, however, we do find a friend who sticketh closer than a brother, we properly appreciate him all the more because of the rarity of his kind.

At this meeting David bowed himself three times to the earth, an eastern custom expressive of humility and appreciation. The friends kissed each other and wept one with another, David ultimately appearing to be the more heartbroken of the two. Although confident in the Lord, he was leaving his home to be an outcast--an outlaw. He not only was losing the companionship of his dear friend Jonathan, but he would be considered by many of the people of his own nation as a traitor, because of the king's opposition and the necessity it would put upon him for becoming a kind of brigand. Then it was that Jonathan said to him, "Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between thee and me and between thy seed and my seed forever." They parted, according to the record, and never met again except once, a year or two later, when David was pursued by Saul. Then Jonathan went again to his friend to comfort him and "strengthened his hand in God."--1 Sam. 23:16.

A glimpse of David's estimation of Jonathan and his love is given in what is termed "The Song of the Bow," David's touching lament at the death of his friend Jonathan. He exclaims, "I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." (2 Sam. 1:26.) But we, dear friends, know of a still more wonderful love than this, of which we sometimes sing,

"Love of Jesus, all divine,
Fill this longing heart of mine."

Love begets love; and so the Scriptures tell us that it was not that we first loved God, but that he first loved us and manifested his love for us in the gift of his Son. So it was the love of Jesus that attracted us and drew forth our love in response. And day by day, as we come to appreciate more and more the heights and depths and lengths and breadths of the love of God and of Christ, which passes all human understanding, the more our love toward them will increase and abound. And as it increases we ourselves become more Godlike and correspondingly also from us proceeds a love for others who love us not; and our love for them will excite the love of some in return, and lead them to a greater appreciation of this principle which stands in opposition to the spirit of the world, the love of the world, the selfishness of the world. Let us then seek to cultivate this godlike quality. Let us notice not only that the Scriptures declare love to be the principal thing in the world, but that it is the very essence of the divine character, the very essence of the divine law which is fulfilled in this one word, Love. Let us remember then that in the exercise of this quality we are preparing ourselves for the glorious possibilities to which we have been invited, and which by our Lord's grace we are seeking to obtain by making our calling and election sure.

In the Scriptures sharp contrasts are drawn; and while this love of Jonathan, and the love of the Father and of the Son are set forth as worthy of emulation, another kind of character is also pictured, as when our Lord is represented in the Psalms as saying respecting Judas, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psa. 41:9.) Let us see to it that this spirit of love, our spirit of friendship, proceeds, from the fountain of love itself; for God is love. Let us also have in mind the Apostle's declaration that there are only two great sources: a sweet fountain cannot send forth bitter waters, nor a bitter fountain send forth sweet waters. (James 3:11.) Let us, therefore, settle it in our hearts that any spirit of treachery toward a friend, toward a brother, is not in any sense of the word connected with the spirit of love, but in opposition to it. Let us remember that a sweet fountain, a pure fountain, a love-fountain, cannot send forth bitter waters of hate, of malice, of envy, of strife. We must recognize such a stream of evil as coming from a different quarter, a different fountain, from the enemy of God and man. These qualities are therefore set forth in the Scriptures as works of the flesh and of the devil. Let us remember, too, that a radical change from an attitude of love and friendship to an attitude of bitterness and enmity is not an instantaneous but a gradual work. In the case of Judas we see a gradual deflection, which at first merely murmured because others had honors bestowed from the Lord; yet that spirit of murmuring increased, until within a week it took delight in betraying the Friend of all friends, who was even then laying down life on his behalf. Let us remember that by nature we have seeds of evil, of selfishness, received from the Adversary through heredity, through the fall; and that we need continually to be on guard to uproot all such roots of evil, and need continually to be cultivating the tender plant of love, that its fragrance may fill our entire lives and prepare us for association with him who is love and with him who is the friend above all others.

OUR GOLDEN TEXT

Well has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love knows not love. He who loves, and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution and adversity, has never known love in its true sense, but merely a certain brand of selfishness--the love of the world.

As God commended his love toward us and showed us that not through selfishness, but generosity, at a great cost

R4224 : page 249

to himself, he provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice.

Let us judge then of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies even, by our willingness to sacrifice in their interest and for their highest welfare. If we find ourselves sacrificing nothing in the interest of the Lord's cause, let us not delude ourselves by saying that we love the Lord. If we find ourselves unwilling to endure, to sacrifice in the interests of the brethren and others dear to us, let us not mistake the matter and call it love. If we find ourselves unwilling to do kindness even to our enemies when they are in need, let us make no mistake; for the Lord hath declared that a course of goodness and mercy and self-denial is the only index of a loving heart. If once we can see that such a love of heart is essential to a place in the Kingdom it will make us doubly earnest in the attainment of such a character. If still farther than this, we see that none will ever gain eternal life in this age or that which is to come, except as he or she shall possess a heart of love, it will help to awaken us to realize that love indeed is the principal thing, the most important thing to be attained and cultivated by ourselves, yea, by all.

Note Canon Farrar's earnest words: "My brethren, the love that sees goodness and beauty in all human nature, helps to make goodness and to make beauty in human nature. To those who love, even a common person is a human soul, who walks in the transfiguring glory of their affection. You think a person dull. Why? That is because you are dull. An angel has been with you and you have known it not; and I imagine that to a spirit full of malice and self-conceit an angel would be very dull. Each human soul is like a cavern full of gems. The casual observer glances into it through some cranny, and all looks dark, sullen and forgotten. But let light enter into it; lift a torch up to the walls; let God's sunlight fall into it and flood its open recesses; and lo, it will flash with crystals and with amethysts, and each separate crystal will quiver under the touch of brightness with a transporting discovery of its own nature. If souls do not shine before you it is because you are bringing them no light to make them shine. Throw away your miserable, smouldering, fuming torch of conceit and hatred; lift up to them the light of love, and lo! they will arise and shine; yea, flame and burn with an undreamt glory."

"Was it friend or foe who spread these lies?
Nay, who but infants question in such wise?
'Twas one of my most intimate enemies."

===================

R4225 : page 249

"DO GOOD TO THEM THAT HATE YOU"

--I SAMUEL 26:17-25.--AUGUST 30.--

Golden Text:--"Love your enemies; do good to them that hate you."--Luke 6:27.

FOR seven years David was forced to be an exile from his home and nominally to fill the role of an outlaw. King Saul, troubled with evil spirits, was at times practically insane, and no doubt pursued David from place to place during those seven years as a relaxation, as some men take pleasure in hunting wild game. It is in this light that David himself in the Psalm presents the matter of his escape. A large band of discontented people gathered to David as their leader, mostly victims of Saul's persecution. These numbered 400 at least (1 Sam. 22:2) and later on 600. (1 Sam. 25:13,27.) David's own parents and brothers were amongst those persecuted, probably on David's account; also the prophet Gad, and the high-priest Abiathar, a son of the high-priest Abimelech (1 Sam. 22:22,23), also his nephew Abishai, subsequently a great general. (1 Sam. 26:6.) It is also noted that in the company were eleven mighty men of valor of the tribe of Gad (1 Chron. 12:8-14), and twenty-three Benjamite warriors who could shoot their arrows with both hands equally well.--1 Chron. 12:1-7.

Professor Wright suggests that under the circumstances then prevailing, to be an outlaw was creditable. He says: "To be an outlaw at such a time was not to be on the side of disorder; it was the beginning of a justifiable revolution. The dissatisfied men who gathered around David in the cave of Adullam were the true patriots of the time....This is evident from his message to Nabal, in which he claims that he had performed all the duties of a government in protecting Nabal from the incursions of the bordering tribes; so that the tribute he asked was not more than just taxation of established authority."

There are many caves in that limestone region. The one credited as the Cave of Adullam has several apartments and space for a small army; it is located not far from the place where David encountered Goliath. Associated with its name are three items of considerable interest. One of these, told in 1 Chronicles 11:15-19, gives us a little picture of the fidelity of David's followers and of David's own unselfishness, which lay no doubt at the foundation of the love which his followers bore him. It was at a time when the Philistines were making an invasion and when David and his followers could not be on Saul's side, yet would not be against him. The Philistine camp lay between the cave and the spring of fine water at Bethlehem, David's home town. Thirsty, David had remarked longingly on the fineness of the Bethlehem spring. With devotion to their leader three of David's chief men ventured through the lines of the Philistine camp and brought him some of the coveted water. On receiving it David's heart was full of gratitude to God for such appreciation and love from his followers; yet considering the price it had cost them and the dangers they had risked, he felt himself unworthy, and tendered the water as a thank-offering to the Lord and as an expression to his followers of his highest appreciation of their kindness. Of this the poet says,--

"And all the host looked and wondered, and those noble three,

The mightiest of the thirty, felt their souls
Knit closer to King David and to God."

The second item of interest referred to was the taking of David's aged parents from Adullam on a long journey over the rocky hills and around the furthest end of the Dead Sea and up the mountains of Moab to a place of safety with the king of Moab.--1 Sam. 22:3,4.

The third item of interest referred to was the sparing of the life of King Saul at this cave.--1 Sam. 24.

DAVID TESTED--SAUL SPARED

The lesson of today concerns the second sparing of Saul's life by David. The King had come out against David

R4225 : page 250

and his band with a large army corps. After the manner of that day the camp had been set with the king's tent in the center, as indicated by the king's spear standing at his doorway. Possibly, however, at that time no tents were used in that country, where there would be no danger of rain and where it is customary for travelers even to wrap themselves in their outer garments and lie down to sleep at any convenient place. David with his scouts was familiar with the entire country and everything that happened; and one of the chiefs of his band suggested to him a daring plot for the overthrow of the enemy, for the rescue of the country from the rule of a partially demented sovereign, and for the rectification of his own wrongs and those of the company of faithful men with him. The proposer of the plan, provided David's consent could be obtained, was to steal into King Saul's camp while his soldiers were sleeping after the fatigue of the journey, and kill King Saul in his tent, and thus end all their difficulties which centered in him. The plan was one that would be considered proper by nine hundred and ninety-nine out of a thousand soldiers, yet it did not appeal to David.

Taking the proper view of the situation David considered King Saul the divine appointee for the place and position he occupied although the anointing oil had come upon himself as Saul's successor. He properly reasoned that when the Lord's due time should come for his accession to the throne, the Lord could and would bring it about in his own way; and that it would be sin on his part to connive at the king's death on any ground. Not only would he not kill Saul, but he would not sanction another's doing it, not even by a half-hearted protest. On the contrary he would act as Saul's protector, so that the author of the bold scheme might have no opportunity for its execution. David went with him to carry out a different project; namely to bring away from the camp something that would prove to the king that he had been entirely within David's power, and that at heart David had no desire for Saul's injury, but the contrary.

In execution of this plan David accompanied Abishai quietly, speedily, into Saul's camp. First they took Saul's spear from before his tent; then entering the tent they found near the king's couch a cruse or bottle of drinking water, which they took. The two then went to a hillside opposite Saul's camp and shouted to awaken the soldiers and Saul. David upbraided Saul's captain-general for his carelessness in not properly protecting the king, telling how he had invaded the camp and had taken the king's spear and drinking pitcher, not, however, revealing his identity. Soon the entire camp was awake, and it was the king himself who recognized David's voice and also the facts related--that his spear and cruse were gone. These David offered to return through a messenger, explaining that he had taken them merely to prove that he had no ill will to the king, no wish to do him injury. David did not attribute Saul's enmity to his own evil passions and selfishness, but very politely suggested that if it were of the Lord it might well cease with an offering to the Lord; but if the king were following the counsel of men these must be wicked men, for the effect of their counsel was to alienate a fellow-Israelite not only from his home and land, but also from his God and his religion, by driving him from amongst his people to the heathen. He assured the king that if his blood must be shed he preferred that his death should be in the land of Israel, and that this alone was his reason for not leaving his native land. But he suggested that for the king to be pursuing him as an enemy and thinking of himself and his associates as foes to the empire, was as ridiculous as to think of a hunting expedition against a partridge as being war.

King Saul was honest enough to admit that he was in the wrong, and said, "I have sinned. Return, my son, David; for I will no more do thee harm because my life was precious in thine eyes this day. Behold, I have played the fool and have erred exceedingly."

"DELIVER ME OUT OF ALL TRIBULATION"

David's reply to the king is very noteworthy, and shows us that the center of the man's character and the guidance of his conduct was his reverence for the Lord, his faith. He said, "The Lord shall render to every man [according to] his righteousness and his faithfulness....It was the Lord that delivered thee into mine hand today and I did not put forth mine hand against the Lord's anointed. And behold, as thy life was precious today in mine eyes, so let my life be precious in the eyes of the Lord and let him deliver me out of all tribulation." (Vs. 23,24.) How wonderful this expression! In it there is no appeal to Saul for mercy, no expression of dependence upon him, but an appeal to the Lord, an expression of absolute confidence in the willingness and ability of the Lord to deliver him. Moreover, David seems to have learned a lesson which many dear Christian people have not learned, even though possessed of education and advantages in the school of Christ which David never enjoyed. David's course and language show that he understood that portion of the Lord's prayer which says, "Forgive us our trespasses as we forgive those who trespass against us"--

have mercy upon us as we have mercy upon others. This is the essence of David's statement, As I have shown mercy to you, King Saul, so may the Lord show mercy to me.

"Then Saul said to David, Blessed be thou, my son David. Thou shalt both do great things and shalt surely prevail. So David went on his way and Saul returned to his place." But although invited to return, David realized that the word and the heart of Saul were unreliable. It is a lesson that we all need to note, that a wicked heart is an unreliable thing, though for the moment it may seem contrite, gentle and loving. This would not mean that we never again could have confidence in any one who had done evil to us or injury, or had done us harm; but it does mean that while not rendering evil for evil, bitterness for bitterness, malice for malice, slander for slander, we should nevertheless

R4226 : page 250

use wisdom and not entrust ourselves too fully to the power of such until we should receive not merely reassuring words but practical evidence of a change of heart; that the leaven of malice had been purged out.

OTHER LESSONS FOR THE NEW CREATION

David won a great victory over Goliath; but this lesson records a still greater victory over himself. As a natural man, not begotten again of the holy Spirit, he certainly exhibited wonderful self-control. We cannot say that it was his love for Saul that spared the king's life; rather it was his love for the Lord, his respect for divine authority. We can see that unless his devotion to the Lord had been very strong indeed the temptation would have swept him before it. To the average man eight reasons would appeal for a contrary course for killing his enemy. (1) It was legitimate warfare, as between the king and his army and David and

R4226 : page 251

his handful. In any army today such a surprise would be considered entirely justifiable. (2) His own self-preservation seemed to demand the king's death; and such preservation is recognized generally by the world as the first law of nature. (3) His desire to escape from his wandering life and to live quietly and peaceably as one of God's chosen nation, appealed strongly for action. (4) The fact of his anointing to be king and Saul's successor, and the prospect of soon coming to the throne would be a powerful reason with many. (5) Revenge for the things he had suffered from Saul would no doubt suggest itself. (6) His patriotism--his love for his country and his nation, and his appreciation of the fact that Saul was rapidly becoming unfit to be king--was another reason for Saul's death. (7) An opportunity for accomplishing the deed thus coming to his hand might have been construed as of divine providence; and a wicked heart and guilty conscience would have so decided. (8) The interests of all of his followers, amongst them those who had risked their lives for his comfort and defence, demanded that the king should be slain; and furthermore doubtless many of them would be unable to comprehend David's motives in sparing the king's life. To such his course would appear foolish almost to madness in letting escape such an opportunity. Thus he might alienate from himself his associates in tribulation.

Surely a weaker man, or a man with less reverence for the Lord and less faith in him, would have yielded under the pressure of such inducements. The fact that David did not yield testifies loudly as respects his character, his principles.

How is it with us who have had advanced lessons in the school of Christ, and who have the advantage of being begotten of the holy Spirit, and ability therefore to comprehend the deeper things as respects the divine character and will? Would we have been similarly faithful and generous? But surely the Lord would expect still more of us than of David; surely, therefore, we should expect much more of ourselves, who are of the "house of sons" and have much advantage every way over the "house of servants." Has not our Redeemer, our Master, our Teacher, instructed us and given us a new commandment saying, "A new commandment I give unto you, that ye love one another as I have loved you"? Again in the words of our Golden Text we are instructed, "Love your enemies, do good to them that hate you." How are we exhibiting our appreciation of the lessons, of the instructions we have received? How do we daily put in practice this law of love for God--for his instructions, for the brethren, for our enemies?

NO MURDERER IN THE KINGDOM

It may be said that no such test as David had could come to us today as Christians; but that if it did, surely no Christian, no saint, would be a murderer. We reply that it must not be forgotten that we under the new dispensation are under the same law, but with a higher definition or explanation; as for instance the Master's words, when he said, "He that looketh upon a woman to desire her hath committed adultery already in his heart;" and again, "He that is angry with his brother without a cause is in danger of the judgment." "He that hateth his brother is a murderer." (Matt. 5:22,28; 1 John 3:15.) Taking this higher definition of the divine law and its operation in our minds, we can readily see that opportunities may offer to every one of us very similar to this which came to David, opportunities to render evil for evil, railing for railing; opportunities to assassinate our neighbor, our brother--to kill his influence, his reputation, etc.

How are we meeting these tests? Are we gaining victories over self, as did David, or are we being overcome by the wicked one? If the latter course is ours, we are thus proving ourselves not members of the David or Beloved class, but establishing a relationship with the Adversary as being to some extent partakers of his spirit, his disposition, and manifesting this to some extent in wrong doing, murdering our brother. Our Lord indeed seems to imply that in the end of this age there will be special trials coming upon his people along these lines. He declares that brother shall deliver up brother to death, and parents shall deliver up children; and that his faithful ones under such conditions may become hated of all men. To what extent are we conniving with or cooperating with the enemy in such matters? To what extent are we like David of old, so reverent toward the Lord that we dare not touch, harm one of the members of the anointed, nor even an enemy who seeks our life, who does us injury and who says all manner of evil against us falsely, as Saul did against David?

A certain part of the temptation which comes to the Lord's people is well illustrated in this testing of David; viz., the opportunity to favor another's doing an evil work which we ourselves would not wish to do. How easy it would have been for David to say to Abishai, Proceed to do according to your judgment, I will hold aloof; but will say to you privately that I believe you will be doing a noble work for our nation; and it will even be to the king's interest, because he is an enemy even to himself and might the better die. Let us note how different a course David pursued; and let us judge that any other course would have been displeasing to the heavenly Father and would have meant David's failure in the test.

Similarly with us. Not only are we ourselves not to do unrighteousness, not to speak evil, not to think evil, not to do evil toward friend or foe; but we are to be so heartily in sympathy with this procedure that if another proposes to do an evil in our interest, we would be so in sympathy with the divine will and the law of brotherly love that we would oppose the act with all our energy.

During those seven years of trial David was being disciplined for the kingship. It was a school of adversity, of persecution and testing, in which he learned valuable lessons. Many of his most interesting psalms are credited to this epoch; as for instance, the thirty-fourth and fifty-seventh. Similarly the Lord's anointed of this Gospel Church are now in the wilderness of discipline pursued by our opponents; and with us this is the time to learn valuable lessons preparatory to occupying our kingly position; and this is the time in which our hearts may be drawn out toward the Lord in praise, and thanksgiving, in homage, as was David's. The difference in every respect is in our favor. His were typical and earthly things, ours are the antitypical, the heavenly things, the realities of priceless worth. What manner of persons ought we to be! How thoroughly we should learn these lessons! How great is the prize, the Kingdom we hope to attain! "If we know these things, happy are we if we do them."--John 13:17.

===================

R4226 : page 252

SOME WHO HAVE VOWED ARE BLEST

MANY letters are coming to us announcing that the number who have taken the Vow mentioned in a recent issue, June 15, is increasing. We are glad of this and believe that a blessing surely follows with it. Indeed, quite a number of letters are coming in telling us of the deepening of spiritual refreshment and blessing as a result of the Vow, a drawing nearer than ever to the Lord--an assistance in the narrow way. Some of these letters are of a private, confidential character and not suitable for publication, but in general they indicate a deep and spreading work of grace, which causes us to rejoice and to believe that this matter of the Vow is a part of the Lord's providence in connection with this harvest work, by which he would safeguard his people in respect to the various trials of this "evil day" just before us. Here is an illustration of how the matter has already worked advantageously:

A Sister informs us that, caught in a shower, she heard the singing of a hymn and entered what appeared to be a place of worship. The speaker was a man of ability, a spirit medium, who was giving descriptions and demonstrations to those present. The Sister rejoiced in her heart that by the Lord's grace her eyes of understanding had been opened so that she was not deceived as were those about her, who thought they were having communication with their deceased loved ones. She was wishing that she had the power to make some of the deluded ones know that their communications came from the demons, the fallen angels, and not from the dead. While her mind was thus ruminating happily, the Adversary was preparing a snare for her. The

R4227 : page 252

minister looked straight down to her and, stopping in his discourse, walked to her in the rear of the room looking upon her intently, probably with a view to hypnotizing her. As he came quite close, the sister withdrew her gaze from his face and turned her heart to the Lord in prayer for protection. The medium stopped beside her and asked if he might shake hands with her. Remembering our advice, and in harmony with the Vow she has taken, to have nothing whatever to do with Spiritism or Occultism, she answered, "Excuse me, please, I think it is unnecessary." The man stopped for a moment, and, frustrated, returned to the platform.

The Sister perceives that if it had not been for the warnings received through the Spiritism pamphlet (recently reiterated in connection with the Vow suggestions) she might have consorted to the extent of the simple act of shaking hands with the medium and might have come under a hypnotic influence by that indiscretion. She rightly perceives also that had she met the man under other circumstances where she would not have known him as a medium, the taking of his hand might have been an act of innocence, in which the Lord would have protected her from harm; but that giving her hand knowingly to a medium would have been placing herself to that extent knowingly under his influence, and the responsibility would have been with her for not having obeyed the divine command that we should have nothing whatever to do with the evil spirits or their "mediums." Indeed, we believe that the Sister, when she found herself in such a meeting, should have gone out at once and that, staying at all in such company, she was under responsibility. She at once took the Vow, realizing that even from thinking along its lines she had already received a blessing and a deliverance and that the lesson to her was a still greater care such as the Vow implied.

A Colporteur brother writes us that shortly after taking the Vow, while canvassing a lady in her doorway, she asked him into the room and as soon as he entered she fell into a trance. Her lips spoke, but in a different tone of voice, and the evil spirits, speaking through her, used the plural form "we" and spoke of the woman in the third person, saying, "We brought her here," etc. They evidently desired to get the Colporteur into some dispute with them or to arouse his curiosity so that he would question them. But remembering his Vow he said not a word in reply. Presently the woman came out of the trance; it was for this he had waited, that he might explain to her that she was under the influence of the fallen angels, demons, and warn her to prayer and effort that she might be delivered from their power. While he was still talking to her she again went into a trance and the spirits, speaking through her, told him that he was entirely mistaken, that they were not evil spirits, that they were the spirits of dead humans and that he was the one who was deceived, etc. Again he answered not a word, but waited until the woman came out of her trance, then finished his conversation with her, interesting her in reading the Spiritism pamphlet and subsequently the DAWNS. How he might have been ensnared had it not been for the Lord's providence, not only in bringing to him a knowledge of the truth but also in bringing him to the point of making a vow that he would have nothing whatever to do with Spiritism, demonism.

Others write that they have received great benefit from the Vow along the line of their greater reserve in respect to the opposite sex, and that they feel that the Lord has specially used the Vow for their assistance along the line of a general weakness in the human family, and that their greater isolation from the opposite sex has resulted in their closer fellowship with the Lord. Others write us respecting the feature of the Vow which refers to the keeping of the thoughts: that the Vow has helped them and is helping them "to bring every thought into captivity to the will of God in Christ."

--2 Cor. 10:5.

Let the good work go on, dear brothers and sisters. The Vow, if you please, is the fastening on of the armor which the Lord has been providing for us and which we have been fitting to ourselves for some time. We might perhaps consider it a girdle by which, as the Apostle says, we should "gird up the loins of our minds," strengthening our wills in respect to all the various features of our covenant with the Lord, and bringing our bodies under subjection. As the Apostle again says, "I keep my body under and bring it into subjection: lest by any means after I have preached to others I myself may become a castaway."--I Cor. 9:27.

Are some inclined to be afraid of bondage? Let us remind all such that the bondage of Sin is the one to which we are in greatest danger and that the Vow has proven to many an assistance in getting free from much of the bondage of Sin into the liberty of Christ, the liberty of righteousness. As for our relationship to Christ let us remember, as the Apostle expresses it, that we are his bondservants, literally bondslaves. The Apostle gloried in the fact that he bore about in his body the marks of the Lord Jesus, marks of his slavery, of his full consecration, of his having no liberty to do anything except what would be the Lord's will. The Vow may in some respects mark us amongst the Lord's people, as taking less liberty than others along certain lines, but if it is a mark of our more complete submission to the Lord's will, then indeed we may glory in it.

R4227 : page 253

We believe that the number of those seeing the wisdom and expediency of the Vow and the blessings which it will bring will greatly increase. Let all remember that the Vow is not to us but to the Lord, but that we will be pleased to know of such as take the Vow that their names may be an encouragement to others and also a protection to themselves. If those who have taken the Vow and have informed us, do not see their names in the lists or if the names appear misspelled or with wrong initials, will kindly advise us that correction may be made, we will appreciate it very much.

An article in our issue of October 1, 1907, presents reasons for concluding that the fallen angels will have special powers for materializing during the next few years. We learned only recently of their greater activities in this direction and that for fifteen months past spirit mediums have claimed that by the fall of 1908 the spirits will have full power of materialization in daylight and go about the streets as human beings. Whether or not they will attempt to palm themselves off as resurrected humans we know not, though we have learned of one such case. It is our duty to put all of the household of faith within reach of our influence on their guard against these wiles of the Adversary. We have reasons for concluding that with the power to materialize regained by the demons the effect will be much as it was before they were restrained, as recorded in Genesis 6:1-5, and that a spirit of licentiousness amongst humanity may correspondingly be expected. Our Lord's statement that in this harvest time it would be "as in the days of Noah," and "as it was in the days of Lot," should not be forgotten. Both of the times referred to were times of great licentiousness. It is true that we have claimed and still claim that the likeness of those days to these which our Lord emphasizes is laid upon the words, "and knew not;" but why may not both thoughts be true? We incline to so expect.

It is written, "He shall give his messengers charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot against a stone." We have seen that this Scripture applies to the feet members of the Body of Christ now living in the end of this age. We have seen how the Lord has provided helping hands for warning and guarding the Feet members for their protection in this "evil day." We believe that the Lord's providence in connection with this Vow matter is part and parcel of his general provision for the bearing up of the "feet" at this time. If such conditions prevail, as we anticipate, those taking the Vow will certainly be forearmed and protected in great measure thereby.

It is not our thought to awaken needless alarm, but rather to call attention to the safeguarding and protecting arrangements which the Lord has provided, in the use of which the Lord's consecrated ones may be kept in perfect peace. Our thought is that in some manner there is a protecting influence surrounding human beings which safeguards them from the Adversary and his assistants except so far as they shall give a measure of their will or consent. This safeguarding influence, we believe, is manifold in the case of the consecrated. "The angel of the Lord encampeth round about them that fear him, and delivereth them." This view is supported by the statement of Satan respecting Job--"Hast thou not made an hedge about him?" (Job 1:10.) Our thought is that as the Lord gave the Adversary permission against Job, so Satan will gain liberty in the impending hour of temptation which shall come upon all the world to try them that dwell upon the earth. (Rev. 3:10.) In that contest the only ones safe from all harm will be those who have made the Lord, even the Most High, their refuge and habitation; because no harm can come nigh that dwelling place.

How important, then, that all the Lord's people forewarned by him should draw near to the Lord himself! The prophet represents the matter under the figure of a mother hen, which in the time of danger clucks for her chicks. They run to her and are safe while they look out from under her feathers at the dangers from which they had escaped.

This is the Lord's picture in respect to the faithful ones, "Surely he will deliver thee from the snare of the fowler, and from the noisome pestilence. He shall

R4228 : page 253

cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler." --Psa. 91.

Someone writes fearful that the Vow would prove an embargo on marriage by hindering courtship. We reply, that if this be true amongst the Lord's people it would doubtless prove a blessing, in full accord with the Apostle's exhortation in I Cor. 7:7,8,25-35. However, we see nothing in the Vow to hinder a proper courtship and marriage. Assuredly there would be fewer unhappy marriages under the operation of the Vow. Those younger brethren and sisters who desire unhappy marriages, who desire marriages which could be led up to only under the exhilaration of animal passion, which beclouds their judgment and stifles the spirit of a sound mind--these should not take the Vow. But let us warn these that such an attitude of heart is apt to keep them out of the Kingdom.

A doctor and also a nurse express fear that the Vow would conflict with their professional duties. We fail to see how! One doctor advises us that he finds the Vow a great blessing. Surely it is safe to have a third party present when treating one of the opposite sex "when reasonably possible." And that is exactly what the Vow expresses. What is "reasonably possible" is for each to decide for himself. A doctor or a nurse should do nothing to a patient that he or she would consider wrong or immodest, so that if necessity compelled the services might be rendered in the presence of a congregation of the Lord's people.

LIFTING UP A STANDARD

Some fear that we are lifting up too high a standard which will deter some from accepting other truths now due. But we ask, can we have too high a Scriptural standard in view of the strenuous times the Scriptures forewarn us to expect? May we not unconsciously have lifted up the very standard foretold by the prophet Isaiah (59:19,20), "When the enemy shall come in like a flood the spirit of the Lord shall raise up a standard against him, and the Redeemer shall come to Zion."

We admit that too high a standard could be lifted up, an unscriptural one: For instance, "forbidding to marry" or demanding celibacy or requiring fasts or feasts or holy-days, or stipulating clothing or diet. On the contrary, the Vow we suggest merely emphasizes our Covenant of Consecration by specializing some of its features appropriately to "that evil day."

However, let not us who have taken the Vow assume any "holier-than-thou" attitude toward those who have not taken it, nor in any manner make the Vow a test of fellowship. To the Master each is responsible, and each should exercise his own conscience in this and in every matter. While we believe that the spirit of the

R4228 : page 254

Lord has raised up this standard for the aid and protection of his people in this evil day, we cannot demonstrate the fact, and all of the members of the Body may not be able to "see eye to eye" on the subject. Love is the supreme and final test, we may be sure.

A RE-STATEMENT OF THE "VOW"

WATCH TOWER BIBLE AND TRACT SOCIETY.

Dear Brethren:--We, the undersigned, 17 of the members of the Class of St. Joseph, have taken the following "Vow" before the Lord:--

"Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow. Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House, Allegheny. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and thy dear flock. I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters I shall resist these snares in all reasonable ways, as being of the Adversary. I further vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation of the Lord's people, and so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open--in the case of brethren, wife, children, mother and sisters excepted, and in the case of sisters, husband, children, father and brother excepted."

Yours in the service of the Master, Dr. S. D. Senor and wife, F. R. Gossin and wife, M. E. Reimer and wife, C. W. Orton, Sister L. Freydig, Hugo H. Reimer, Wm. Wild, Nettie M. Wild, John Freydig, Mrs. H. K. Reimer, Dora A. Reimer, Emily V. Reimer, Alice E. Stone, Clara L. Buehler.

DEAR BROTHER RUSSELL:--

I have been so situated ever since the publication of "the Vow," suggested in June 15th TOWER, that I could not give the prayerful attention to its consideration, which the sacredness and importance of this matter demanded, but I made the time today, and therefore write to announce the registering of my vow at 1.00 P.M., August 1st, 1908. I give the date thus explicitly, as it may assist in keeping it more clearly before my mind. I will also keep a copy of the Vow in the MANNA, and DAILY refresh my mind when I read the text and comment for each day. Pray for me!

Several objections had been suggested to my mind by others, as well as by my own inner consciousness:

1st. I felt that my consecration had included all these things, as I held very clear convictions, from the first, of the necessity for what you refer to as "antitypical fasting," explained in ZION'S WATCH TOWER, 1899, page 140. But I reasoned that the taking of "the Vow" would mean only a more explicit statement in detail of what I had formerly striven to practice, therefore it could do no harm, even though it might not serve to add anything. First objection overruled.

2d. It had been suggested that "the publication of names in TOWER implied an acknowledgment of past indiscretions, of present weaknesses and of future fears." But I replied to this, what right has any "member of the Body" to judge another in this manner? I said to myself, "What is that to thee? follow thou me." I would not wish anyone to judge me thus, so I would not thus judge another--"to his own master he standeth or falleth." Second objection overruled.

3d. The Vow appeared to me something like the temperance pledge. I had never been a drunkard, never feared that I should become one, but for the sake of some other poor, weak, fallen wreck of humanity, who perhaps had inherited a weakness in this direction, 25 years ago I signed this pledge in the hope that my example might serve to strengthen him in his efforts to take a stand against intemperance. I realize the power of numbers and example, and therefore, if my example might be used of the dear Master to encourage even the least of his brethren, I am glad to take this stand, "with meekness and fear," not knowing how weak my own flesh might become under temptations which others find hard to withstand. Third and last objection overruled.

Pray for me, dear brother, as I do for you and all the dear Israel of God everywhere, that we may daily grow stronger and stronger in him and in the power of his might, that our faith may increase more and more, that we may all be made perfect in Love, "more than conquerors through him who loved us and died for us," our blessed Lord and Saviour, Jesus Christ, whose we are and whom we serve, in whose likeness we hope to awake after the storms and trials of life are over and we have resisted even unto blood!

With much Christian love to yourself and all the

other dear friends at the Bible House, I am,
Yours in his precious service, G. W. SEIBERT.

MY BELOVED UNCLE:--

Just a line to express to you my gratitude for the assistance which you have vouchsafed us in pointing us to an additional means for the strengthening of the cords of love which bind the sacrifice to the horns of the altar--viz., "the Vow" mentioned in June 15 TOWER. I feel that there is a blessing in thus definitely stating my heart's desires and intentions in these matters; for although realizing that the Lord knows this has been my heart's attitude since my consecration seven years ago, yet I think this particular statement of the same will be very beneficial; not only keeping more definitely before my mind my privileges and obligations, but also enabling me to better witness for the Lord and for his glorious cause. Praise the Lord for this additional assistance by the way!

May the rich favor of the Lord continue with you, and may he continue to direct you in your earnest efforts to do and to assist others to do his blessed will.

With much love, and hoping to see you soon, I am as ever,

Your affectionate niece,
ALICE LAND WILLIAMSON.

R4229 : page 254

OUR DEAR BROTHER RUSSELL:--

We wish to make mention to you of the means of grace and strength (spiritually) the recent Olean Convention was to us. Concerning "the Vow": On returning home, my dear husband and I reread the article in full, in the June 15th TOWER, and reconsidered it. We feared we had not given it due consideration before.

We have also reread the October 1st, 1907, TOWER, on "The Judgment of the Great Day." We are so thankful to our heavenly Father for this meat in due season, which it truly is.

Since entering the school of Christ we have tried daily to follow in the footsteps of the Master, striving toward the mark of perfect love--the love that thinketh no evil.--I Cor. 13.

We have perfect trust that our heavenly Father will help us to carry out this Vow. Whatever our Father wants us to do that is what we truly wish to do. His will is our delight, and we gladly and prayerfully take this Vow.

We do thank the heavenly Father that he has put his children on their guard. We also thank him for the channel he is using to dispense this meat in due season. May his richest blessings be yours. How we will praise

R4229 : page 255

him when this night-time of sin and weeping is over!

Yours in Christian love and fellowship,

RAY VAN HYNING AND WIFE.

DEAR BROTHER RUSSELL:--

Referring to your suggestion in ZION'S WATCH TOWER of June 15th, in regard to the proposed "Vow," we beg to state that we have taken it. It expresses to our understanding our definite and determined relation to the harvest work and its servants; great self-inspection in regard to present strong delusions which would "deceive if it were possible the very elect;" and finally a very guarded relationship to those of the opposite sex, in which we are to avoid, if possible, the very appearance of evil.

Therefore, dear pastor, unitedly we thank you for calling our attention to this as well as to many other matters of importance.

Yours in fellowship and service,

L. JOSEPH LARSEN AND WIFE.

DEAR BROTHER RUSSELL:--

We, the undersigned of the Avalon Class who until now had not taken "the Vow" mentioned in the TOWER of June 15th, desire to register our names as having done so. Frank C. Roller, Patience M. McCauley, Mrs. M. L. Herr, Mrs. Margaret Wilson, Mrs. Laura B. Gasquoine, Geo. M. Wilson, W. D. Boder, Mrs. Mary A. Boder, Mrs. Margaret J. Boyd, Martha E. Dunbar, Mrs. Lillie A. Moore, Mrs. E. C. Whitehouse, Geo. A. Wilson, Mrs. G. A. Wilson, Mr. and Mrs. Sam'l McComb.

MANY MORE ADVISE THAT THEY HAVE TAKEN THE VOW

F. W. Williamson and wife, Clara Tomlins, Alfred W. C. Kuehn, Mrs. G. W. Seibert, L. C. Work and wife, Mrs. Lydia Messner, H. Hoskins, Jr., and wife, Emma Blumer, Katherine A. Baeuerlein, Mrs. Alex. Ogston, Bessie Ford, J. B. Alford, E. A. Saddler, Martha Wilson, Gerald Barry, F. P. Moulton, John Segergren, Bro. and Sr. J. A. Lehman, Bro. and Sr. Tallman, Henry Gindroz, H. C. Peck and wife, Mrs. H. Graham, Mrs. H. T. Whiteworth, Mrs. C. J. Williams, Miss Annie Williams, Mrs. Cornelia Winton, Maggie Millar, Alex. Laidlaw, Mrs. J. D. Wright, Miss. M. Persons, Mrs. J. H.

Gourley, Aug. Lundborg, Mr. and Mrs. C. A. Russell, E. Detwiler, J. D'Cecca, R. G. Russell, T. W. Hill and wife, Francis Hill, J. Walter Davis, John Stephens, Katharine Ashby, Mabel Jette, E. S. Weekly, Emory Williams, Nellie Severance, L. J. Kihlken, G. A. Phillip, Warren C. Hickman, Walter Taylor, C. H. Booz, Joseph Levens, Mrs. Joseph Levens, John W. Jackson, Helen L. Jewell, John E. Hardie, Mrs. C. R. Zeh, Mrs. D. Antisdel, Mrs. W. Hewish, C. E. Phillips, A. W. Leflar, K. M. Welty, Sidney Morton, O. D. Deifer, Mr. and Mrs. H. C. Minkler, G. J. Redford, Virginia Noble, L. F. Zink, J. R. Brode, L. G. Clymer, E. L. Dockey, J. F. Shehorn, Gracie Doughty, Saml. and Mary Hammond, Cora Carmicheal, Geo. B. McCord, Joseph V. Waters, Mr. and Mrs. Chas. A. Ward, Mrs. Jane M. McCormick, Erma E. Mason, Mrs. Emma P. Mason, C. W. Mason, Mamie Mundy, M. L. McIlvaine, E. P. Taliaferro, Thayle Gardner, Dr. W. W. Murray, E. L. Fletcher, Reginald Ward, Elizabeth Hoskins, Ellen Hoskins, Elizabeth Gillett, T. F. Williams, Mrs. D. H. Rodgers, G. Bolton, Sadie C. Redford, T. E. Banks and wife, J. R. Hill, Hans Finjord, Alex. Evans and wife, Mrs. Annie Hammond, Mrs. Minnie Ensley, James Marshall, Ethelinda Hendrickson, A. N. Pierson, Bro. and Sr. Gus. Smith, Isaac P. Noll, Edith S. Hanson, C. C. Waddle, Mr. and Mrs. G. W. Chamberlain, Thos. P. Yates, K. Yeo, C. A. Hewes and wife, C. W. Vord, Mrs. E. O. De Haven, Mrs. Geo. M. Hunt, Mrs. B. M. Stephenson, Mrs. C. P. Powley, Mrs. C. L. Knowles, Carmel Knowles, John H. Cart, Alice Nelson, F. E. Riley, H. Scott, Mrs. J. W. Burrows, Bro. and Sr. Aker, J. A. Hudspeth, Mr. and Mrs. O. R. Wilkins, Mrs. Nora B. Glass, C. L. and A. F. Crockett, Mrs. S. Stokes, Mabel E. Hewes, James S. Samuda, Wm. A. Baker, G. B. Raymond and wife, Anna H. Brooks, Willetta K. Bolger, Mr. and Mrs. C. S. Brooks, Belle Goodwin, J. W. Morris and wife, Beda Rahm, W. P. Hall, Mrs. L. F. Achor, Mrs. Catharine Rouch, K. W. Jackson, Leota C. Hall, Ruth Gregg, Mrs. G. P. Bronaugh, E. W. Reinbolt, E. W. Weld, Augusta E. French, Elmer G. Berry, Edward Worcester, Mrs. Catharine Roach, G. C. Elton, Mrs. G. C. Elton, W. A. Davis and wife, Frank French, Frank Gwillim, H. A. Remick, J. M. Campbell, J. H. Martin, Mrs. V. Banning, Nellie Bush, Herbert C. Robb, Willard Wells and wife, Mabel Wells, Carrie A. Dorst, Ellen J. Barnet, Dora Bailey, Margaret Hall, Mrs. Richard Schulze, J. W. Broom, J. F. Davault and wife, Emma C. Gill, R. J. Kilpatrick, F. W. Pattison, W. L. Dimock, Mrs. M. M. Harvey, Maggie Adams, W. M. Higbee, Erven Schlatter, F. Samuel Ganoung and wife, Wm. E. Walton, Evan T. Jones, Mattie Herbruck, Calvin Dodge and wife, Eva L. Adams, N. A. Linderberg and wife, W. B. Johnson, T. J. Beatty and wife, Mary A. Eldred, E. Gerber, Mrs. M. Hufford, F. G. Hammes, Clara Phillips, G. H. Wright, Mrs. E. Grimes, Mrs. H. C. Bell, John J. Stacey, Sue Bivens, Frank A. Shook, Mrs. Flora

D. Bradley, G. F. Dillenbeck, Lucy J. Fleming, Edith S. Hansen, Lucinda Willey, Louise Fletcher, Carrie Beaty, Jr., Bee Beaty, Frank W. Wall, Josie House, Nannie M. Foster, Corintha K. Pendleton, Olive Pendleton, Ellen Pendleton, Clara Jackley, Adah Schath, Alice Ferguson, Geo. Moffatt, Cordia B. Rhodes, Ella J. Brown, Roxy Tyler, Agnes Wall, S. M. York, Miss Belle Hancher, Helen M. Hancher, Ruberta G. Brunig, Hattie Anna Miller, Horace C. Galloway, Mrs. A. Monro, Emma Bates, Sister Baltzell, H. W. Strasser, Emma Bowman, Mrs. A. Thomas, Lemuel R. Browne, Mrs. Ianthe D. Thurston, Howard B. Hale, Mrs. M. M. Harvey, B. S. Grubb, W. S. Dimock, Dr. John L. Wooding, Inez M. Merritt, H. T. Hixon, Miss Pearl Gilmore, Dr. Lora K. Barnes, Bro. and Sr. J. C. Garrison, Walter McLendon, Alfred Smith, Frank Vogler, Luther Fail and wife, Mrs. O. Margeson, Clarence B. Snow, Nora Peterson, Mrs. A. W. Peterson, F. A. Barnett, Joseph Isaac, S. H. Huston, Mary A. West, Edith E. Mason, W. Homer Lee, wife and son, F. B. Hindman and wife, George M. Haucher, Bro. and Sr. Boyeson, Harry Ehlers, Byrd McDonaugh, Mrs. Grace Marshall, Mary Stapleton, Susan Graham, Mrs. A. E. Morse, F. L. Spencer and wife, Mrs. C. M. Chase, Mrs. Harriett Broughton, Henry McClellan, Ruby L. Hotchkiss, Mrs. D. M. MacKay, Mrs. C. Johnson, I. I. Margeson and wife, Ida M. Finney, Henry H. Brown, Margaret R. Brown, Mrs. Ella F. Wilson, C. P. Bridges, A. Shipman, Sadie E. Davidson, Mercy Davidson, James A. Davidson, Arthur Hawley, Mary Orton, Wm. B. Wright, J. H. Wills, Mae Gage, Wm. Evans and wife, A. Hope Tate, Rilla Strawn, H. Manning, Phoebe Myers, Gertrude Swinney, Bettie Reynolds, Harry G. Davis, Joseph Cooch, T. H. Perkins, Ida M. Stewart, Ross W. Bailey, Mrs. Anna Fisk, W. E. Housman, Rudolf Selin, Lottie Bishop, Mrs. W. S. Lane, Mary Octavia Noe, Anna L. Bell, James Steele, Geo. A. Bail, A. C. Morgan, Helen M. Lemon, Nettie Thompson, E. C. Smith and wife, John Johnson and wife, Thomas Johnson and wife, Wm. Barth, A. Olson, Sietse Koopman, De Verne E. Corbin, M. W. Earl and wife, Sarah E. Rogers, W. H. Clark, L. F. Lartigue, J. F. Harding, G. S. O'Dowd, Mrs. J. E. Culver, R. Robt. Hollister, Wm. J. Hollister, C. E. Schiller, Ralph Snyder, A. J. Chidester, C. F. Bullard, Lillian A. Clingman, O. E. Staples and wife, Emma Beaner, Will J. Madole, Geo. D. Laing, Abner Duffield, E. B. Stinson, H. F. Jordan, H. C. Beebe, Clark L. Sharper, Mrs. Jennie M. Barber, Archie H. Frier, Mrs. H. T. Chase, Mrs. Una Snow, Hugh A. Platt, Adolphine Lass, Mrs. W. A. Baade, Mrs. V. A. Fuller, Mrs. Margaret Foster, A. F. Binkley and wife, F. H. Taylor, Fred and Emmy Guard, August and Amelia Krueger, Ira K. Wilson, Benj. F. and Horace E. Hollister, Elders and Deacons of Bay City Class, Mich.

===================

SEMI-MONTHLY
VOL. XXIX.   SEPTEMBER 1   No. 17
A.D. 1908--A.M. 6036

CONTENTS

Views from the Watch Tower........................259
  Discouraged Preachers.........................259
  Tolstoi and the Peasant.......................259
  Mrs. Eddy's Ideas of the Bible................260
  America Needs Piety More than Enterprises.....261
Put-in-Bay Convention............................262
An Outline for Study of the Song of Solomon.......262
A Father's Letter to His Son......................263
King Saul's Ignominious End.......................264
  Made Mad by Jealousy..........................265
David Attaining Kingship..........................266
  Let Your Moderation be Known.................267
Our Consecration Vow Emphasized...................269
Berean Studies on the Atonement...................271

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

BROTHER RUSSELL'S PERSONAL MAIL

Announcements of having taken "the Vow" has swelled Brother Russell's mail greatly. All of your letters are very welcome; but he requests that you accept the WATCH TOWER articles and the DAWN-STUDIES as replies, except brief replies to special queries and then perhaps on post-cards.

DURING CONVENTION SESSION

Remember that during the nine days of the Put-in-Bay Convention the Society's workers will for the most part be absent from the office attending the Convention. Orders sent in then may be delayed. So far as possible send orders before or after the Convention dates.

The Colporteur Department will be transferred to the Convention and will give all attention to Colporteurs in attendance.

HYMN BOOKS AT THE CONVENTION

Rather than use hymn-slips at the Convention we will supply the Dawn Hymn Books at 25c each, with music; saving you 10c postage. Book is such as usually sells at $1 to $1.50.

SCRIPTURAL SOUVENIR POST-CARDS

We have a beautiful assortment, very choice; 20c per doz. postpaid; by the gross, by express collect, $1.80.

===================

R4230 : page 259

VIEWS FROM THE WATCH TOWER

DISCOURAGED PREACHERS

MINISTERS are reported by one of their number to be in a permanent condition of "Blue Monday." The editor of The Standard (Baptist, Chicago) informs us that he was told by a friend not long ago that "nine-tenths of all the preachers in his circle of acquaintances are discouraged." This same Jeremiah "asserted that the great majority of pastors are practically hopeless of accomplishing anything worth while; that they are restless and discontented, and heartily wish that they had never entered the ministry." If he is right, the editor of The Standard observes, "we may add another to the tabulated reasons why young men do not enter the ministry." The editor thinks that the preacher, under stress of unusual discouragement himself, is mistaken, but the Rev. Dr. Aked, in a recent sermon on the alleged decay of Christianity in New York, practically asserted the same facts as falling under his observation when he first visited America. As quoted by The Examiner (New York), his words are:

"One of the things that impressed me most when I came here for a month in the autumn of 1906, was the depression of so many preachers and recognized leaders in the churches of this city. I met many representatives of the denominations, and their discouragement about Christian work in this city seemed very strange to me.

"It was unlike anything I had observed on previous visits, reaching back about fifteen years. It seemed to me, also, so unlike yourselves. The American people are not easily discouraged. There is in you a buoyancy of spirit, an irrepressible vitality, an intellectual and emotional agility which smiles in the face of difficulty.

"We English people have shown through many centuries the grim determination we possess, and our Yorkshire saying, 'It's dogged as does it,' represents a national characteristic. With you it is different. It is not 'grimness' nor 'doggedness' that I find in you so much as a joyous and sunny disregard of difficulty, and the easy assurance of victory everywhere, which itself is more than half the battle, so that this attitude toward the problems of religious life struck me as significant.

"I have heard much of that kind of talk since I came here more than twelve months ago. First, one well-known preacher or worker and then another has shown that in his opinion Christianity is not holding its own in this city. And lately some remarkable utterances have reached the public ear."

The editor of The Standard attempts to furnish healing balm to the cases that may come under the preacher's classification. We read:

"To be sure, almost every man, in the ministry or out, has his hours of depression. The minister who goes home from the Sunday evening service after speaking to a handful of people, a majority of whom are not members of his church, somewhat worn by the work of the day, casting about in his mind for something upon which to preach on the following Sunday, carrying in his heart the news, just made known to him, that one of his best families will soon remove to a distant State, will doubtless feel cast down. But even so, his courage is not utterly destroyed. After a good night's rest and a talk with his Master, he goes about the tasks of the new week with a good measure of hope in his heart. The man who is permanently disheartened by one difficulty, or two or three or a dozen, ought not to be in the ministry. In fact, it is difficult to think of a place in this world where he ought to be, for there is not a worthy activity of man that can be continuously prosecuted without meeting obstacles. The lawyer, the physician, the farmer, the merchant--each has his peculiar trials. If he amounts to anything among men he must do his work in spite of discouragements. The minister is no exception to the general rule."--Literary Digest.

TOLSTOI AND THE PEASANT

Not long ago a small party called on Tolstoi, of whom Ivanhoff was one. One of the visitors first conversed with the Count about political and social matters. Then Ivanhoff's turn came. He was resolved to hear from Tolstoi's own lips his religious position. The following conversation ensued. "Who are you?" asked Count Tolstoi. "I am only a peasant," answered Ivanhoff. "What have you got to say to me?" was the next question. "I wish to know your opinion about Jesus Christ, and about the Holy Scriptures?" "With regard to Jesus Christ, there is nothing to be said," answered

the Count. "His Personality is not necessary to us, only his teaching."

"That is very strange," said Ivanhoff; "if I found a letter in the street, the contents of which interested me, I would do all I could to find out who had written it. For me, at any rate, the writer is of more consequence than the letter. The writer can write one hundred other letters equally good, as this first letter. He himself, therefore, is of more interest to me than the letter. If I do not know him, I can only have this one letter; but if I am acquainted with him, I may be able to receive a hundred letters besides."

"As you really want to know what I think of Jesus, I will tell you," said Tolstoi. "For me, Jesus Christ is a good man, a man such as all men ought to be. You and I ought to be just as he was. But to call him God, that is blasphemy. As regards the Holy Scriptures, take this Bible in your hand. The Old Testament, I don't read it; rather tear it out and throw it away. The Old Testament only causes, as the Dukhabors rightly say, a great deal of work and only leads to trouble. Then there remains the New Testament. Take the book of Acts and the Epistles, and then take Revelation; tear them out and throw them away. You have then only the four Gospels left. Take these Gospels, read them through and think over them. There are words there that Jesus said, and the Apostles have written down; there are also words that the Apostles have written of themselves. All that the Apostles have written, tear out and throw away. Now you retain only the words that Jesus himself spoke. Of these, there are two classes. Some of the words are dim and mysterious, and hard to understand. Lay them aside. It is best for you not to read them. Then you have left only the clear words, especially the Sermon on the Mount. Read it, for it is the teaching of Jesus. In this way, you will become a Christian."

"Leo Nikolajewitsch," answered Ivanhoff, "I have understood what you have said. But you have not given me any right to do that which you have said. In one of the books you left me to retain is a passage spoken by Jesus Christ, that says: 'O fools, and slow of heart to believe all that the prophets have spoken.' (Luke 24:25.) You said to me, that I should throw away the Old Testament; but Christ himself--whom you call a good man--has commanded me to believe it all, therefore also the prophets. I hold that I have no right to throw away any book; yea, even more, that I have no right to throw away any one word that he has commanded me to believe."

Tolstoi was evidently very uncomfortable. He took the Bible from Ivanhoff's hand, threw it on the table, and began walking up and down the room in an annoyed mood. Suddenly he stopped in front of Ivanhoff, and looking him straight in the face said, "It would interest me to know what you think of me?"

Ivanhoff's friend wanted to come to his help, but he held him back saying: "If the Count had asked you, you could answer, but now he has asked me, and I want to answer him myself." He turned to Tolstoi saying: "I will tell you. In one of the books that you told me to take out and throw away, the Acts, is a story about a pious man, who gave many alms and always prayed to God. As you see, this man had the following virtues: He was God-fearing, merciful, did many good deeds, and he prayed--and yet, he was not a Christian. But an Angel appeared to him and commanded that he should send to Joppa and call Simon Peter, who would tell him what to do to be saved. And when Cornelius had fetched Peter and heard his words he became a Christian. Cornelius had, as you see, the following excellent qualities: He was pious, God-fearing, benevolent, and he prayed. In you, Leo Nikolajewitsch, there is not even all these, because you do not pray. And as you do not pray, I cannot call you a Christian."

Tolstoi again began to walk to and fro in the room. At last he said: "When a chicken has once come out of the shell, it cannot be put back." With this Russian proverb, the conversation ended.

"I have since told this little incident to several of

Tolstoi's admirers," adds Ivanhoff. "They could hardly believe that I had dared to speak out so freely, because Tolstoi is to many thousands of the younger Russians almost an idol. It is said," remarked Ivanhoff at the close, "that Tolstoi has now begun to pray. If this man became a Christian, he would be Russia's Luther." --Quarterly Review.

MRS. EDDY'S ABSURD IDEAS OF THE BIBLE

Mrs. Eddy's exegetical theories are dealt with in the final article on the history of Christian Science in the June McClure's. The writer, Georgine Milmine, makes copious citations from Mrs. Eddy's famous book,

R4231 : page 260

"Science and Health," and connects these by comment of her own. "Mrs. Eddy says that her theory of the universe is founded not upon human wisdom, but upon the Bible," reports the writer, adding, "and so it is, but she uses both addition and subtraction very liberally to get her Biblical corroboration." The account given of Mrs. Eddy's point of view is:

"The Bible may be interpreted in two ways, Mrs. Eddy says, literally and spiritually, and what she sets out to do is to give us the spiritual interpretation. Her method is simple. She starts with the propositions that all is God and that there is no matter, and then reconstructs the Bible to accommodate these statements. Such portions of the Bible as can be made, by judicious treatment, to corroborate her theory, she takes and 'spiritually interprets'; that is, tells us once and for all what the passages really mean; and such portions as cannot possibly be converted into affirmative evidence she rejects as errors of the early copyists. Mrs. Eddy insists that the Bible is the record of truth, but a study of her exegesis shows that only such portions of it as meet with Mrs. Eddy's approval and lend themselves --under very rough handling--to the support of her theory are accepted as the record of truth; the rest is thrown out as a mass of erroneous transcription. Mrs. Eddy's keen eye at once detects those meaningless passages which have for so long beguiled the world, just as it readily sees in familiar texts an entirely new meaning. She explains the creation of the world from the account in the first chapter of Genesis, but the unknown author of this disputed book would never recognize his narrative when Mrs. Eddy gets through with it."

Beginning with the account of the creation, the writer takes her citations from the first edition of "Science and Health," which "remains practically the same in later editions under the chapter called 'Genesis.'" We read:

"To begin with, Mrs. Eddy says, there was God, 'All and in all, the eternal Principle.' This Principle

R4231 : page 261

is both masculine and feminine; 'Gender is embraced in Spirit, else God could never have shadowed forth, from out himself, the idea of male and female.' But, Mrs. Eddy adds, 'We have not as much authority for calling God masculine as feminine, the latter being the last, therefore highest idea given of him.'

"Mrs. Eddy next sets about the creation. The 'waters' out of which God brought the dry land, she says, were 'Love'; the dry land itself was 'the condensed idea of creation.' When God divided the light from the darkness, it means, says Mrs. Eddy, that 'Truth and error were distinct from the beginning, and never mingled.' But Mrs. Eddy has always insisted on the idea that 'error' is a delusion which arose first in the mind of mortal man; what is error doing away back here before man was created, and why was God himself compelled to take measures against it? Certainly the account of the Creation which came from Lynn is even more perplexing than that which is related in the Pentateuch.

"With regard to the creation of grass and herbs, Mrs. Eddy eagerly points out that 'God made every plant of the field before it was in the earth, and every herb of the field before it grew.' And that, she says, proves that 'creations of Wisdom are not dependent on laws of matter, but on Intelligence alone." She admits here that the Universe is the 'idea of Creative Wisdom,' which is getting dangerously near the very old idea that matter is but a manifestation of spirit. Call the universe 'matter,' and Mrs. Eddy flies into a rage; call it 'an idea of God,' and she is serenely complaisant. There was certainly never any one so put about and tricked by mere words; on the whole, it may be said that the English language has avenged itself on Mrs. Eddy.

"Arriving at the creation of the beasts of the field, Mrs. Eddy says that 'The beast and reptile made by Love and Wisdom were neither carnivorous nor poisonous.' Ferocious tendencies in animals are entirely the product of man's imagination. Daniel understood this, we are told, and that is why the lions did not hurt him." The treatment of the story of Adam is thus examined:

"'The history of Adam is allegorical throughout, a description of error and its results,' etc. Man was created in God's likeness, free from sin, sickness and death; but this Adam, who crept in (Mrs. Eddy does not explain how), was the origin of our belief that there is life in matter and was to obstruct our growth in spirituality. Mrs. Eddy says, 'Divide the name Adam into two syllables, and it reads, a dam, or obstruction.' This original method of word-analysis she seems to regard as final evidence concerning Adam. About the creation of Eve, Mrs. Eddy changes her mind. In the later editions of her book she says it is absurd to believe that God ever put Adam into a hypnotic sleep and performed a surgical operation upon him. In the first edition she says it is a mere chance that the human race is not still propagated by the removal of man's ribs. 'The belief regarding the origin of mortal man has changed since Adam produced Eve, and the only reason a rib is not the present mode of evolution is because of this change,' etc.

"Not to be warned by the footprints of time, Mrs. Eddy pauses in her revision of Genesis to wonder 'whence came the wife of Cain?' But on the whole she profits by the story of Cain, for here she finds one of those little etymological clues which never escape her penetration. The fact that Adam and all his race were but a dream of mortal mind is proved, she says, by the fact that Cain went 'to dwell in the land of Nod, the land of dreams and illusions.' Mrs. Eddy offers this seriously as 'scientific' exegesis.

"Mrs. Eddy's conclusion about the Creation seems to be that we are all in reality the offspring of the first creation recounted in Genesis, in which man is not named, but is simply said to be in the image of God; but we think we are the children of the creation described in the second chapter; of the race that imagined sickness, sin, and death for itself. The tree of knowledge which caused Adam's fall, Mrs. Eddy says, was the belief of life in matter, and she suggests that the forbidden fruit which Eve gave to Adam may have been 'a medical work, perhaps.'"

Mrs. Eddy, continues this writer, "says that Christ did not come to save mankind from sin, but to show us that sin is a thing imagined by mortal mind that it is an illusion which can be overcome, like sickness and death. The Trinity, as commonly accepted, Mrs. Eddy denies, though she seems to admit a kind of triune nature in God by saying over and over again that he is 'Love, Truth and Life.' The holy Ghost she defines as Christian Science; 'The Comforter I understand to be Divine Science.'"

Mrs. Eddy is said to have revised the Lord's Prayer "a great many times." The form printed in the edition of 1902 is given and commented on thus:

"'Our Father-Mother God, all-harmonious, adorable One. Thy kingdom is within us, Thou art ever-present. Enable us to know--as in heaven, so on earth --God is supreme. Give us grace for to-day; feed the famished affections. And infinite Love is reflected in love. And Love leadeth us not into temptation, but delivereth from sin, disease and death. For God is now and forever all Life, Truth, and Love.'

"In this interpretation the petitions have been converted into affirmations, and Mrs. Eddy's prayer seems a somewhat dry enumeration of the properties of the

Deity rather than a supplication.

"This method of 'spiritual interpretation' has given Mrs. Eddy the habit of a highly empirical use of English. At the back of her book, 'Science and Health,' there is a glossary in which a long list of serviceable old English words are said to mean very especial things. The word 'bridegroom' means 'spiritual understanding'; 'death' means 'an illusion'; 'evening' means 'mistiness of mortal thought'; 'mother' means God, etc. The seventh commandment, Mrs. Eddy insists, is an injunction against adulterating Christian Science, although she also admits the meaning ordinarily attached to it. In The Journal of November, 1889, there is a long discussion of the Ten Commandments by the editor, in which he takes up both personal chastity and the pure-food laws under the command, 'Thou shalt not commit adultery.'"--Literary Digest.

AMERICA NEEDS PIETY MORE THAN VAST ENTERPRISES

WILL BEAT TARIFF, RAILWAYS OR BUMPER WHEAT CROPS IN RESULTS

BROTHER RUSSELL: What think you of this for a characterization of present society and for a prophecy

R4231 : page 262

that seems certain of fulfillment,--and from a Wall Street Trade Journal at that? Very cordially yours,

JUNIUS M. MARTIN.

* * *

"What America needs more than railway extension and Western irrigation and low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have--piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that quit field work a half-hour Thursday night, so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; or worship of fine houses and big lands and

R4232 : page 262

high office and grand social functions.

"What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or nation to handle as quick, easy, big money. If you resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to capture a battery in Manchuria."--Wall Street Journal.

===================

PUT-IN-BAY CONVENTION

FOR particulars we refer our readers to our issue of August 15th, with the following items of added information:--

The Pennsylvania Railroad Co. will run a special train for us from Pittsburg on Saturday, August 29th, at 6 a.m. (Allegheny 6.03 a.m. city time) to connect with the lake steamer at Cleveland, O. It will be run onto their lake dock, and the steamer will stop there to take our party aboard. The Washington and Baltimore friends will probably take a through sleeper on train No. 23, which will be attached to our "Special" at Pittsburg. The Philadelphia friends may do likewise.

Friends can board this train at Beaver Falls, Pa., at 5.30 a.m., or at Alliance, O., at 6.40, Central time.

Friends from nearby places who find 6 a.m. too early for their connections will do well to remember the Friday midnight sleeper from Pittsburg, which can be entered at 10 p.m., $1.50 extra for a berth for two.

Notify our "CONVENTION DEPT." at once which of these trains you decide to take, that provision may be made to avoid over-crowding and discomfort.

POSSIBLY OTHER EXCURSION RATES TO PUT-IN-BAY

Those who cannot purchase G.A.R. Toledo excursion tickets to advantage will do well to inquire for WATCH TOWER SOCIETY rates to Put-in-Bay, O., as the railroads may possibly yet make us a special rate via Cleveland, Detroit and Buffalo.

G.A.R. WESTERN EXCURSION ITEMS

DATES OF SALE.--From points in Missouri, Iowa and Omaha, Neb., tickets will be on sale August 27th to 30th, inclusive. From Mississippi River stations and East, tickets will be on sale August 28th to 31st, inclusive.

RETURN LIMIT.--Tickets good returning leaving destination on and including Sept. 15th.

DEPOSITING TICKETS.--It is NOT necessary to deposit ticket, unless you wish to remain longer than September 15th.

EXTENSION OF LIMIT.--By deposit of return portion of ticket by original purchaser in person with the Validating Agent not later than 12 o'clock midnight on September 15th, and on payment of $1.00 at the time of deposit, extension of return limit may be obtained to leave Toledo not later than October 15th. Tickets so deposited will be executed by Validating Agent when withdrawn from the agency and will be honored to commence continuous return passage only on date of execution.

St. Louis, Mo., rate, $16.50; Chicago, $8.25; Kansas City, Mo., $24.15; Omaha, Neb., $28.25.

But consult your own railway agent in good season.

====================

R4232 : page 262

AN OUTLINE FOR STUDY OF THE SONG OF SOLOMON

C. J. WOODWORTH

1:1. The song of songs--The harmony of harmonies --the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word--the song of songs because it expresses the mutual love of Christ and his Church in more ways than any other.

Which is Solomon's--Type of Christ in glory, as David was a type of Christ in the flesh.

1:2. Let him kiss me--A form of salutation which has always signified closest fellowship; greet all the brethren with an holy kiss; betrayest thou the Son of man with a kiss?

With the kisses--The oft repeated endearments.

Of his mouth--Of his Word, the Scriptures.

For thy love--Thy caresses, the repeated assurances of guidance, protection, companionship, love and care.

Is better than wine--Wine is a symbol of doctrine. They also have erred through wine. They are drunken, but not with wine. All nations have drunk of the wine. I will not henceforth drink of this fruit of the vine. Be not drunk with wine. Doctrine is not only important but necessary. If any man will do my will he shall know of the doctrine. The time will come when they will not endure sound doctrine. Speak thou the things that become sound doctrine. Earnestly contend for the faith. Although a sound faith is essential, yet of faith, hope and love, the greatest of these is love; therefore, love is better than wine. The Lord's assurances of love are even more precious to the Church than the precious doctrines so vital to her happiness.

1:3. Because of the savour--The sweet perfume.

Of thy good ointments--The holy Spirit, composed of the principal spices of myrrh (wisdom), cinnamon (understanding), calamus (knowledge), cassia (deputyship), the holy anointing oil of the priesthood.

R4232 : page 263

Thy name--Christ, which means "Anointed."

Is as ointment--The holy anointing oil, the holy Spirit.

Poured forth--At his baptism upon the Head, at Pentecost on the Body.

Therefore--Because of their admiration and appreciation of Christ's holy Spirit.

Do the virgins--The pure in heart.

Love thee--Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:4. Draw me--No man can come to me except the Father draw him. All mine are thine, and thine are mine. All things are of the Father by the Son.

We will run--Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but run with patience the race set before us; run for the prize; so run that we may obtain.

After thee--The forerunner. The first-born from the dead. The first to pass over the narrow way. The Head, that in all things he might have the preeminence. Not after the flesh, but after the Spirit.

The King--The Lord Jesus, typified by Solomon. So shall the king greatly desire thy beauty.

Hath brought me--Even in the present life.

Into his chambers--Into the "Holy," the spirit-begotten condition, the first heavenly condition; made us to sit down in heavenly places in Christ.

We will be glad--Be glad in the Lord, and rejoice, ye righteous.

And rejoice in thee--And again I say, Rejoice.

We will remember--Will meditate upon, think of.

Thy love--Thy caresses, assurances of guidance, protection, companionship, love and care.

More than wine--More even than the doctrines so precious to us.

The upright--Those without deceit, the guileless, pure-hearted.

Love thee--Seek fellowship with thee, aspire to learn of thee, to cultivate thy graces, to be near thee.

1:5. I am black--The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman.

But comely--The king's daughter is all glorious within; her intentions are pure, spotless in God's sight.

O ye daughters--Professed children.

Of Jerusalem--Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people.

As the tents of Kedar--Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins; their tents are their homes, and though outwardly stained and weather-beaten are often extremely luxurious in the interior, being hung with costly tapestries.

As the curtains--Between the Holy and Most Holy.

Of Solomon--Of Solomon's temple. These curtains, or rather a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was a most wonderful curtain, being some thirty feet long, fifteen feet wide and five inches thick.

1:6. Look not upon me--Look not so upon me (Leeser); the Church kindly expostulates with her critics.

Because I am black--Because I am somewhat black (Leeser); the Church does not deny her imperfections, but is not disposed to admit the contentions of her fault-finders that she is altogether worthless.

Because the Sun--The searching light of the true Gospel which exposes every defect.

Hath looked upon me--Judgment must begin at the house of God. The Church's sins are of the kind that are open beforehand, known to all men. God's Word fearlessly exposes the weaknesses of every noble character whose life is there recorded.

My mother's children--Sitting and speaking against their brother, their own mother's son.

Were angry with me--Your brethren that hated you, that cast you out for my name's sake, etc. The brother shall betray the brother to death.

They made me--Elected me, appointed me.

The keeper--Class-leader, Sunday-school teacher, etc.

Of the vineyards--Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young People's unions.

But mine own vineyard--The cultivation of the true vine; I am the Vine, ye are the branches.

Have I not kept--Because my Father is the husbandman.

===================

R4232 : page 263

A FATHER'S LETTER TO HIS SON

TO MY DEARLY BELOVED SON:--

It has been on my heart for a considerable time to write you a letter, to be opened on your tenth birthday, __________, 1916, to endeavor to express something of the feeling of love and tenderness I have towards you, and to point out, for your eternal joy, and for your safety, certain principles, which I hope you will receive into a good and honest heart. At last a favorable opportunity has come, and as my last message to you I beg you to give earnest heed to all that this letter contains.

At the present time your dear mother and myself are in good health, and the affairs of the world are moving along in about the same general way as they have always moved within my lifetime. The world in general expects it to continue in this way indefinitely, and yet, looking at matters through the Lord's Word, I know that when this letter is read your papa and mamma will have passed from earthly scenes forever, and the great time of trouble, "such as never was since there was a nation," will no longer be a matter of prophecy, but of history.

It is needless for me to tell you, my dearly beloved son, what great tenderness and sympathy I feel for you in the thought that you will be bereft of earthly parents at such an early age, or with what compassion I think of the great suffering soon to come upon the world, and which, to some extent, you must share. But I know our heavenly Father and his goodness too well to think he has ever made a mistake, and am sure that beyond these special and peculiar trials lie special and peculiar blessings. It is of these blessings that I particularly wish to write.

The reason that your dear mother and myself must die within the next few years is because the sufferings

R4233 : page 264

of the "Body of Christ" are not yet complete, and we have taken advantage of the great opportunity to make covenants to lay down our earthly lives, and are trying to carry out our covenants, before this great work, which was begun by Jesus himself at the time of his baptism, is forever finished. The time when the suffering shall be finished is now very near, hence it follows that, if we have proved sufficiently faithful to the Lord, the time is near at hand when we shall share with him the glory that is to follow. This means that very soon it will be true of us, as it is true of the Lord, that we shall be changed from earthly to heavenly conditions, and the world will see us no more, forever.

The knowledge that the setting up of the Lord's Kingdom is at hand was brought to us by a study of the works of our dear Brother Russell. Ever since the various volumes of MILLENNIAL DAWN, and the semi-monthly issues of ZION'S WATCH TOWER first came into my hands, I have sought to use all my time and talent in spreading the good news. As soon as you are old enough to understand these books and papers, I trust you will study them with the greatest care. You will be considerably assisted in this if you make use of the comments and other helps which appear in the Bible printed by the WATCH TOWER BIBLE & TRACT SOCIETY in the fall of 1908.

At the time this letter is written the Image of the Beast (the federation of so-called Protestant sects, with the Episcopal Church at the head) has not yet been developed, and yet, we know from Brother Russell's writings that within a very short time now (probably the Spring of 1909) it will begin its persecuting power, and in a very few more years its work will have been ended, and it, with all of Satan's devices to deceive and enslave the minds of men, will be utterly destroyed. I am telling you this now, so that when this letter is read, the fulfillments may prove to you that there is a God, and that he carries out all of his plans without the least danger of failure at any point. All that has been foretold in the Scriptures will surely be fulfilled, and exactly on time.

I come now to the special object of this letter. The Scriptures indicate that in the year 1915, the year before this letter is read, Abraham, Isaac, Jacob, David, Isaiah, Daniel, and all the holy prophets and patriarchs from Abel to John the Baptist, will have been raised from the dead and will be in charge of the earthly phase of the Lord's Kingdom, with headquarters at Jerusalem. The Lord's Word also seems to indicate that this truth, and the fact that there has been a change of dispensation, may possibly not be generally believed until the year 1918. I am writing this to you so that you will not be one of those who will be mistaken on this point, but will understand that, by the time this letter is read, the squaring and straightening of earth's affairs will be in progress from Jerusalem, at the hands of the Ancient Worthies.

What I now wish to urge upon you, my son, is that you give your whole heart and life unreservedly to the Lord, or in other words that you make a whole-hearted consecration to him who bought you with his own precious blood, and that you grow up with the single ambition to do with all your might all you can to aid in carrying on the work which will then be under way at Jerusalem. I wish you to do this for your own joy of heart, because there is no joy comparable to doing the Lord's will, but not alone for this reason. The Scriptures show that every son and daughter of our race must at some time make an unconditional surrender to the Lord, a full consecration of heart and life to do his will, or else be destroyed.

In addition to this I wish to hold out to you a hope which I feel justified in mentioning. There are some Scriptures which show that, after the close of the Millennial Age, the Ancient Worthies may possibly be given heavenly honors and stations, and there is some reason to believe that, as the child of consecrated parents, you may possibly be counted in with the Ancient Worthies if you make at once a full consecration of your heart to the Lord. If I understand the matter rightly, you occupy a different relation to our heavenly Father than other children, up until the time when you reach years of accountability, and I am hoping that you will take advantage of this special relationship to place yourself as close to the Lord and his work as it is possible for you to do.

One thing more. Beware, oh beware, of ever resisting the Lord's will even in the smallest way! At the close of the Millennial Age there will be many who shall be destroyed, because at heart they are not fully submissive to the heavenly Father's will.

Should it be the Father's will that you be permitted to be counted in with the Ancient Worthies, be assured, dear son, that a loving father and mother will greet you in the heavenly courts with joy untold, but in any event, you may be sure we shall always watch your course with fondest affection, doing all we can to aid you in carrying out your good resolutions, and hoping in the end to see you attain to perfect everlasting life, under the happy conditions to be obtained in the golden ages to come, after the last enemy has been destroyed.

With tenderest love,
Your devoted father, I. N. COGNITO.

===================

KING SAUL'S IGNOMINIOUS END

--I SAMUEL 31.--SEPTEMBER 6.--

Golden Text:--"Prepare to meet thy God."--Amos 4:12.

SAUL'S career began under most favorable conditions and terminated most ignominiously in suicide. A man of manifest ability, as a general and a ruler he lacked in one thing, which made his career as a whole a failure. As we have seen, he was not irreverent, nor profane and vicious in the ordinary sense of those terms. In many respects he showed a deep reverence for the Almighty and a considerable desire to do his will. His failure, on the whole, was the result of a double mind. The Apostle remarks that "A double-minded man is unstable in all his ways." Our Lord states that we "cannot serve God and Mammon." King Saul was desirous of serving God, but was also desirous of serving self and Mammon. His proper course would have been full consecration, full submission of his will to the divine will. This is the principal difference between his course and that of his successor, David. Outwardly, perhaps, Saul was as noble in character

as his successor; but the latter, putting God first and submitting his own will to the divine will, had the advantage, so that whatever natural blunders he made, whatever natural defects he shared in common with the remainder of the human family, these were offset by that heart loyalty to God which never permitted him to stray far, and which, after every transgression caused him to weep bitterly and to seek divine forgiveness and therefore a closer walk with God. Thus David was a man after God's own heart, not because of his perfection of the flesh, but because of his perfection of intention and heart desire. Saul's character is represented today in many worldly people, who by a full submission of their wills to the Lord, a full consecration, might become saints, but who, in endeavoring to maintain their own wills, make a failure of life and accomplish little that is praiseworthy.

MADE MAD BY JEALOUSY

Saul lamented his loss of divine favor, declared by the Prophet Samuel; but apparently the matter did not strike him so seriously until he began to notice that the divine blessing was with the youthful David. Jealousy, one of the most intense foes of human happiness, entered his mind and almost bereft him of reason. The more faithfully David served him, and the better the results obtained, the more did Saul recognize that this marked David as his successor in the Kingdom under the Lord's providence. This, as we have seen, led to the hate which sought to assassinate him and which later on led to Saul's hunting him as a brigand, with his troops. Various matters associated with the narrative clearly imply that the evil spirit which entered into Saul in connection with his envy of David was a spirit of an unsound mind, an evil or injurious spirit or disposition. There is a great lesson in this matter, not only for the worldly class represented by Saul, but a lesson also for ourselves of the New Creation. In our journey through life, almost daily we come to places and circumstances which, wrongly received, may change our entire course from fellowship and relationship to God to sin and opposition to him. What Christian has not realized certain crises in his life in which two voices seemed to speak to him; the one favoring humility and obedience to God at any cost; the other urging self-will backed by pride? If we are advanced Christians, who through numerous victories have gained a position where such besetments are rare, we still need to be on guard and to remember that we have a very wily Adversary, that we have the treasure of the new mind in an earthen vessel, and that in our flesh dwelleth no perfection. These recollections should make us very humble, and lead us to cling closely to the Lord, and to fear and abhor any attitude of conduct and even of thought that would in any measure seem to antagonize the divine will. Even if the Lord's favor seemed to be passing from us to another in certain respects, we should follow the course of Jonathan and know for a certainty that it would be folly to battle with God, for no blessing could possibly lie in that direction.

THE PHILISTINE INVASION

It would not be correct for us to suppose that Saul's persecution of David occupied all of his time and attention. Undoubtedly as a man of ability he exercised quite an influence throughout his Kingdom. This is evident from the fact that for seven years after Saul's death the ten tribes of Israel clung to his successor and declined to recognize David. On the other hand Saul's insane jealousy undoubtedly weakened him personally and also the resources of the people, so that the Philistines considered it an opportune time for an invasion of the land of Israel. The battle was not fought on the borders, and the invaders were not met promptly, but obtained a considerable foothold before the battle began. Meantime the attitude of King Saul's mind may be well judged from the incidents of his visit to the witch of Endor. Poor man! He had sufficient knowledge of God to have faith in him, but equally well for years he knew that he had been cut off from special divine favor, and that he had been vainly striving against God in his opposition to David. But with all this, in his vexation of heart he desired some superhuman counsel. Not only had he been seeking to take David's life, but he had slain the priest for giving David the shewbread, and in general had done everything he could to cut himself off from God's favor, even though he realized his need of it.

VISITING THE WITCH OF ENDOR

The fallen angels, demons, even back in Saul's time, sought to personate the dead, to hold communion with the living by representing themselves as their deceased friends. The Lord distinctly forbade such communications with demons; and the command throughout Saul's dominion had been that witches and those having familiar spirits, mediumship, should be put to death, with a view to driving them out of the land of Israel and thus to put away temptation from the Israelites. But now in his extremity doubtless, King Saul, disguising himself, sought the witch, that through her he might have communion with Samuel, the prophet. Evidently he had come under the delusion which was very rapidly making headway throughout the world, namely, that the dead are not dead, but merely disembodied. On this supposition he placated the witch and made his request for an interview with the Prophet Samuel.

The manifestation that took place may be accounted for in two ways:

(1) An evil spirit may have personated Samuel and foretold the results of the battle on the morrow. Doubtless it would have been easy for any one of mental acumen to forecast the predicted results. Besides we know not what facilities for information on such matters the demons may possess. Many of the things which today they tell through mediums are remarkable for their accuracy.

(2) It is not said that Saul saw anything nor that he heard anything. His communications were through the witch; she saw, she heard, she told. Saul perceived from what the witch said that it was Samuel, recognizing the prophet from the description of his mantle, etc., which she gave him. But his boldness in still attempting to ascertain his future is remarkable. One would think that, with his knowledge of God and with his realization that already he was under divine disfavor, he should have feared God's further displeasure in doing that which was forbidden. There is a lesson, too, for the Lord's people here. What the Lord is not pleased to give us through proper channels we should realize we would be better without. It is in vain that any might endeavor to circumvent the Lord, to get ahead of him in any manner. Our Lord's words, "Agree with thine Adversary quickly while thou art in the way with him," would certainly apply in such a case as Saul's,

when God had become his adversary. His proper course would have been to throw himself completely upon the Lord's mercy, assured that he is able to make all things work together for good. This should be our course. Faithfulness to the divine will is the only secure and happy course for us.

SAUL AND JONATHAN SLAIN

The next day the battle raged, and the army of the Israelites was worsted, and Saul and his three sons were slain, besides many of his troops. Our lesson tells of the suicide of Saul. He preferred to die by his own hand rather than to come under the control of his enemies alive. Poor man! The poet describes the anguish of his last hour, saying,

"And the falchion at thy side
To thy heart thy hand did guide;
Crownless, horseless, headless, fall
Son and Sire, the house of Saul!"

The closing verses of the lesson tell us that the Philistines sent Saul's armor piecemeal to their various cities with reports of their victory, and that they fastened his dead body to the wall of Beth-shan. It will be remembered that at the very beginning of Saul's reign, forty years before this, the Ammonites, having made an attack upon the city of Jabesh, overpowered it and demanded the surrender, and would give no better terms than that the right eye of each Jabeshite should be destroyed; and that then King Saul went promptly to their deliverance and rescued them. It is worthy of note that the men of Jabesh, forty years after, had not forgotten Saul's energy on their behalf; so that when they heard that his body and those of his sons were ignominiously fastened to the outer wall of the city to putrefy and to be devoured by vultures, they went quite a distance and took down the bodies and burned them, so that no such indignity could further be expressed, and carefully buried the charred remains. Thus they attested their recognition of the king's kindness to them. Kind words and kind deeds can never die, and we are often surprised at what a power they exercise even over those who are not in any special degree the Lord's people. Such evidence of a spirit of appreciation, of kindness, illustrates the fact that, although our race is sadly fallen and bruised by the fall, nevertheless elements of the original image of God in the flesh are still traceable in the words and deeds of natural men. Without this, it might be said there would be nothing to work upon. How glad we may be to suppose that when the new dispensation shall have been ushered in, and when by reason of the binding of Satan and the restraint of evil it will be more easy to do right than to do wrong, then many will fall in line with righteousness and eventually learn to love righteousness and to hate iniquity!

Our Golden Text, "Prepare to meet thy God," is appropriate to everybody in every time. But the right way to prepare to meet God and to hear his decision respecting the character is not, as usually supposed, to begin to get pious when we feel the approach of sickness or death or in the presence of calamity. From the moment we become believers in Christ and turn from sin and seek forgiveness and thus become eligible to God's favor, we are urged to present our bodies living sacrifices to him and thus to receive of him an adoption of his spirit to fellowship. This in turn proves to be but the entrance way to the school of Christ, where they are to be taught as sons of God, to be prepared for the glorious work in association with their Redeemer in his glorious Kingdom. As they grow in grace and knowledge, they grow in appreciation of divine favor. As the poet has said,

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

Such as are in this attitude of heart are prepared to meet their God at any time. Indeed their meeting with him has already begun, and anything that will serve in any degree to hinder its pleasurable continuance will be a disaster indeed.

===================

R4234 : page 266

DAVID ATTAINING KINGSHIP

--2 SAMUEL 2:1-7; 5:1-5.--SEPT. 13--

Golden Text:--"David went on and grew great, and the Lord God of hosts was with him."--2 Sam. 5:10.

DAVID was in his 30th year at the time of King Saul's death. During the ten preceding years he had led a varied life. Banished from Saul's court through envy, hunted by the king as a wild beast, David's experiences were far from what have been considered ideal. Chased as a brigand and looked upon with distrust on the part of the majority of the people, who would know little about him except that while once high in the king's favor and having been the king's general, he was now in disfavor, it would be difficult for some to consider him otherwise than with mere envy. Others again, failing to consider that God appointed the rulers of Israel, might think David a usurper, seeking to profit himself at his master's expense. As a matter of fact we find that even in the demoralized condition of things which followed the death of Saul and his three sons in the disastrous battle of our last lesson, still the eleven tribes promptly rallied to the support of Saul's fourth son, Ishbosheth,

R4235 : page 266

and never seemed to think a moment of David.

David, as the captain of his band of six hundred men, had been making his home at Ziklag, southwest of Judah. When David heard of the death of Saul, instead of determining what he should do according to his own judgment, he inquired of the Lord. It seems remarkable to us that a young man, driven from home, an exile, hunted as a bandit, and cut off from all the refining influences of life, should retain his reverence for the Lord to such a degree. Alas! how many Christians with every condition favorable, with Bibles in their hands and Bible-study helps, etc., manifest a much less loyal disposition! How frequently the Lord and his will are forgotten, while self decides and directs. Indeed it may be considered an evidence of a quite thorough submission to the Lord and development in grace to find a Christian earnestly seeking to know the will of the Lord in all the important undertakings of his life. "In all thy ways acknowledge him, and he shall direct thy paths."

Although the school in which David was trained may be considered a rude one, nevertheless he evidently learned many lessons in it. His first inquiry was, "Shall I go up into any of the cities of Judah"? The answer was favorable. The next question was, "To which city?" Which city shall be my headquarters or capital? The Lord directed to Hebron. David wisely estimated that the people of his own tribe knew him well and understood why he was persecuted by King Saul. David was not without honor in his own country and not without confidence in his own tribe. But with all this he had special confidence in the divine wisdom and the divine power. He recognized that the Lord was directing him and that the anointing oil had already been poured upon him and that it was only a question of time when the Lord would point out the next step. Nevertheless he recognized it to be his duty to wait on the Lord and not attempt to grasp and take hastily the things which were his by promise. He had waited for more than ten years. He could afford still to wait patiently on the Lord.

How important a lesson for the antitypical David --the Beloved--the Christ! The Apostle testifies this respecting our Lord Jesus, that he thought the Kingdom not a thing to be grasped or usurped. He waited the Father's time. He meanwhile humbled himself in harmony with the Father's will and gave evidence that he delighted to do that will at any cost. This faithful and patient waiting was pleasing to God in the One who was to be heir of all things and highly exalted. Similarly we, his followers and members, are to remember the Prophet David's words, "Wait, I say, on the Lord." Some of us have learned by experience that to attempt to go before the Lord in any matter is dangerous. We are not wise enough to guide ourselves. Indeed, as the poet has expressed it,

"We fear to touch
Things that involve so much."

If we could recognize the delicacy of our situation at times, it would make us more modest and cautious. Not only our own interests and eternal glory are at stake, but also the interests of other fellow-members of the Body of Christ. A rash word, a thoughtless action, inconsiderateness in any sense of the word might lead to unfavorable conditions of heart, and, even though we gained the promise, it might be by tribulation rather than by the way in which the Lord would lead.

LET YOUR MODERATION BE KNOWN

Some, miscalculating David's temperament and sentiments towards Saul, supposed that they would gain his favor by reciting incidents showing how they had assisted in Saul's overthrow, but such met with prompt rebuke, David in every instance speaking of King Saul in considerate language, not merely because it would be wrong to speak evil of any man, but also because, as king, Saul had been God's representative, "The Lord's anointed," as David himself styled it. Quite to the contrary of any exaltation over the death of his enemy, David sent a special message of appreciation to the men of Jabesh who had given decent burial to Saul and his sons. He wished them to know that he did not regard this as an act of enmity to himself, but rather as an act of decency and loyalty in which he himself would be glad to have had a share. He said, Blessed be ye of the Lord that ye have showed this kindness. And now the Lord show kindness unto you and I will also requite you this kindness. Therefore let your hands be strengthened, and be ye valiant, for your master, Saul, is dead, and also the house of Judah have anointed me king over them.

It may be contested by some that David's course was a case of policy and that he was too wise to antagonize the men of Jabesh in giving Saul and his sons decent burial. Even if this were the case it would reflect credit on David instead of discredit. It would show that he had the spirit of the Lord, the spirit of a sound mind. But we think it unnecessary to attack the motive of any person who wishes to do a kind act. Instead of attributing the motive to evil, we should "think no evil." The same principle is applicable to the Lord's people. They should not attribute wrong motives to business men who contribute money for benevolences, etc. It may, indeed, be true of some (perhaps of many) that the thought of gain associates with the gift, but it by no means follows that the act is destitute of generous motives and wholly sordid. We are the happier when we endeavor to think kindly in all the actions of life. A blind brother recently remarked, "I have no doubt that my blindness saves me from many disadvantages. When I meet people I endeavor to think of them as looking happy and generous and good; whereas if I had my sight I might consider it impossible to think of them as favorably and generously as I want to."

David's adverting to the fact that he was not King of Judah was an intimation to the men of Jabesh that they would perhaps like to have him king over them, as he was now king in the place of Saul who had hunted him for ten years. It was an intimation that they might go farther and fare worse--all of which was true, as we know.

WE WALK BY FAITH

Quite probably King David expected after his recognition by the tribe of Judah that very speedily other tribes would rally to his banner. Nevertheless we are not informed respecting any move he made to accomplish this. He was waiting on the Lord. Surely it was a long wait, too. Abner, as the general of King Ishbosheth of the eleven tribes of Israel, waged war against the enemies of Israel and to some extent gained victories. King David had plenty of opportunity of wondering whether or not the Lord intended to carry out the programme instituted in his coronation. With the prestige of victories over outside enemies, King Ishbosheth turned attention to the tribe of Judah, claiming it was in rebellion against the lawful head. The result was a civil war, instead of an entrance upon a reign of prosperity. Brothers fought against brothers--one party of God's favored people against another. And this continued for two years, gradually, however, bringing successes to David and his army. Thus we read, "David waxed stronger and stronger and the house of Saul weaker and weaker."

In considering the period of civil war and how one section of the Lord's people sought to injure others, we are reminded of Spiritual Israel and the fact that brethren in it sometimes become so estranged and so out of the leading of God's providence that they also become antagonists to each other. Alas, that this should be so!--that the love of God should at any time fail to constrain us so that we would not only turn from his love and fellowship, but that the sword should be used to smite down brethren! Get the picture impressed in our minds and sealed in our hearts of coming days

R4235 : page 268

with Spiritual Israel, when brother shall be against brother, which the Lord will permit just prior to the establishment of the Kingdom. Let us resolve that however others may fight, the weapons of our warfare shall not be carnal and that our battling shall not be against those who are the Lord's by covenant, but against the great Adversary. Carnal weapons are not merely guns and swords--but more injurious and death-dealing is the tongue when used to slander and wound. God forbid that our tongues, wherewith we praise God, should work injury to any man, but particularly to any of the household of faith.

KING OVER ALL ISRAEL

Ultimately King Ishbosheth and his general Abner were both foully murdered and we carefully note that David had no complicity in the matter, and that so far as the sons of Saul were concerned, David's oath of friendship with Jonathan was quite sufficient protection to them. However, the death of these men opened the way for the people of Israel to consider matters further and, as they considered, they perceived that God's favor was with David; that he was a man after God's own heart, and that as a ruler he was doing valiant service to the people who had accepted him as their king. The saner thinking amongst the tribes of Israel brought them to the conclusion mentioned in this lesson--"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be prince over Israel." Finally they had come to hearken to the voice of the Lord. No doubt the Lord could have brought to pass such a condition of things before. There was no divine purpose in the way. And so it is with all of our

affairs, if we only knew it. God, who knows the end from the beginning, is wisely guiding for the good of his people and particularly of those who are individually his of the anointed class.

Our lesson tells us that King David made a covenant or league with the people of Israel. By this is signified that he agreed to serve as king with a limited monarchy, under a constitution. He made a covenant, a constitution which was explicit as to what constituted the rights of the people and a delineation of what were the rights of the king. This institution in Israel indicates that they were the most advanced people in the world, for, so far as we can learn from history, the kings of that time were despots, who governed according to their own ideas, trampling upon the rights and liberties of the people. The interesting ceremonies connected with the exaltation of David as king over all Israel and the joy amongst the people in connection with David is amply recorded in I Chron. 12:23-40.

David's experiences in waiting for the kingdom and the lessons learned and the character developed and the preparation which made him wise and moderate all serve to illustrate a great lesson to the Gospel Church. We also are called to sit upon the throne of the Lord--to rule in his name. We also have been anointed to the office by the holy Spirit, which the Apostle declares is a foretaste of the glory and joys into which we shall enter when the crowning days shall have come. If discipline, self control, faith, moderation and hope were all requisite to make David a king over the Lord's people and to properly represent him in government, how much more severe lessons should be for us, who are called to so much higher a station--to the throne of earth as God's representatives and to the Royal Priesthood, ruling, judging and trying mankind, to the intent that as many as possible of them may be rescued from their degraded condition and be brought into full harmony with God! Surely we may say as David did that our trials and testings are much less than we expected them to be.

If we carefully scrutinize David's character to note what constituted its strongest points, and what, therefore, we should seek correspondingly to cultivate, we shall agree that the strongest point was his will, which was rightly directed. It is difficult to estimate the power of the human will. Apparently God has placed all the interests of the present life under the control of our wills, and, indeed, much of the success in respect to the future life is similarly under the control of our wills. Apparently the will, rightly exercised against sin, is invulnerable. As we read, "Resist the devil and he will flee from you." Just what kind of dynamic force the mind, the will, can exercise against the Adversary, against sin, against sickness and disease, it is difficult for us to understand, but we have the Scriptural assurance that there is such a will, and our own experiences in its exercise have fully demonstrated the truth of our proposition. Strong wills are not confined to God's people. Satan and many of the depraved are strong-willed. Indeed, in this fact lies much of the suggestion of the spirit of wickedness. All who are the Lord's should recognize the value of determination and the unsatisfactoriness of vacillation.

The Apostle declares truly, "A double-minded man is unstable in all his ways." Such a person makes a success of nothing. Whatever may come to him above the ordinary will surely be by accident. Herein we see the wisdom of the Lord's method of dealing with the Church in this Gospel Age. "He seeks such to worship him as worship him in spirit and in truth." He tells them of his goodness and gives sufficiency of help to encourage the person to will aright, with assurances that if he will do the willing the Lord himself will give the necessary assistance and succor in every time of need. And although the Adversary is stronger and wiser than we are, he shall not be able to hurt us because He who is on our side is greater than all who are against us. It is to this end that the Lord encourages us to make a covenant with him by sacrifice--to give up our all, our will to his guidance. Happy are they who do this. And these are few comparatively. With the majority there is a continuance of self and much of disputation in respect to things of the Lord--his will. It is in line with this endeavor to fortify the will and strengthen the character that we recognize such vows as would be of assistance. The Adversary is watching continually to touch the spots most liable to assault and we must make the fortification strong, striving to keep our sacrifice with the Lord and our wills firm to resist the Adversary--to serve the truth and all the household of faith, and to guard our own words, acts and thoughts.

THE SONG OF MOSES AND THE LAMB

With the inauguration of King David came the usual mirth and songs and exhibitions of joy. Indeed

R4236 : page 269

nearly every nation has its national anthem in which it memorializes the king and the kingdom. And is it not so with our Lord's Kingdom, which is shortly to be introduced with most wonderful demonstrations? Is not the glorious temple of God--the Church--the living stones of which are now being shaped, hewn and polished, hailing the great Capstone? The Head of the Church is Christ. Already we hail and crown him Lord of all in our hearts and look forward with joyful anticipation to the time when "every knee shall bow" to the Lord.

Meantime we who hope to be members of the Bride class and "joint-heirs with him" are here expected to learn to sing the song of Moses the servant and the song of the Lamb, for "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and might, and honor and glory, and blessing." "And they sang a new song before the throne: and no man could learn that song," except the anointed. And the Lord will be with him in Mount Zion, the Kingdom. Realizing that this song is the tidings of great joy which shall be to all people, we are correspondingly interested to know to what extent we have learned--to what extent we can sing it now. We find indeed that it is a life study to learn this lesson. We rejoice in the privilege to bear witness of our God to all those who have ears to hear, even though doing so brings reproaches, frowns, opposition. Our patience and our faith are to continue, and we are to wait for the Kingdom in its beauty and the glorious "change" in ourselves to tell to others more effectively than ever the blessed tidings.

===================

R4236 : page 269

OUR CONSECRATION VOW EMPHASIZED

THE friends are getting the correct view of the recently suggested "Vow," and their names are coming in freely. Some tell us of the blessings experienced, as they realize that all the features of the Vow were really included in their original consecration "even unto death" in the service of the truth and the brethren; the special features merely representing their appreciation of the strenuous times at hand and the need of safe-guarding themselves and all the dear brethren, against our wily foe, Satan.

One dear brother is curious to know who suggested to us the "Vow" and who formulated its phraseology. We reply that no human being suggested "the Vow" or its phraseology to the Editor. He believes that the Spirit of the Lord guided him to lift up this high "standard" for the protection of the Lord's people, by showing him that the enemy is about to "come in like a flood," and that the specializing of several features of our consecration will enable many to "resist the devil that he may flee from them." (See Isa. 59:19,20.) The only modification to the Vow was the inclusion of brothers and sisters as exceptions, at the request of a "Pilgrim," who claimed that otherwise his conscience would hinder his kissing his sister, but who desired to join with the others that took the Vow. The Editor explained that there is nothing in the Vow to hinder the kissing of a brother or a sister, a nephew or a niece, because no one need be ashamed so to do before a congregation of the Lord's people who know of the relationship; and that any familiarity more than that would not be advisable. However, fearing that others might misunderstand the matter similarly, these exceptions were made before the Vow was printed in the TOWER. Be it understood, however, that only brothers and sisters of blood relationship are meant and understood--the very intent of the last clause of the Vow being to erect a helpful barrier between brothers and sisters in the spirit.

Two or three have written asking if it would be right to take the Vow with certain other exceptions and reservations. We reply, that it is each one's own business whether he takes the Vow as published or modified or not at all. Our advice is that it be taken as published. The very fact that anyone feels fearful that he or she might not be able to fulfil its provisions would mean to us that such are the very ones who specially need the Vow in its very strongest form. It is the weak that need the fortification. Probably by far the majority of those who have thus Vowed had little or no need of it, but joined in lifting this high "standard" in the interest of the less strong brethren, and also for the worldly.

R4237 : page 269

The long lists of names coming in caution us that the printing of these in the TOWER will consume too much space. We are therefore discontinuing this method of publicity, purposing (D.V.) that with the close of the year we will publish an Alphabetical List of all who advise us that they have taken the Vow.

Continue to send in your names as classes where convenient, and continue to address these Vow letters to the Editor. He is specially pleased to receive them and to know of the great joy so many are experiencing in connection with this movement in the narrow way. He would be pleased to acknowledge each letter, but this would be beyond his strength, even if the other interests of the work permitted, which they would not.

DEAR BROTHER RUSSELL:--

Greetings in the Lord. I write you to say how pleased I was to see the TOWER containing "the Vow," and to let you and the "family" know I have registered it as mine.

As a Colporteur I feel its need, although I have always endeavored to walk circumspectly, but feel much strengthened in mind now by the definite Vow.

I thank our heavenly Father for harvest-work privilege and have much joy in the service, though it is uphill compared with the work in the United States.

Yours in the dear Redeemer,

HERBERT C. ROBB, Colporteur,--Ireland.

MY DEAR BROTHER RUSSELL:--

I want to tell you the joy which the June 15th TOWER brought. I am glad to tell you that I made the "Vow" to the Lord. This is just what I needed.

Dear Brother, I wish you could know how much we appreciate the TOWER. It is to me like a letter from home; my joy is unspeakable. May the Lord ever keep you strong for your willing service.

Yours in the Beloved, J. H. MARTIN.

DEAR BROTHER RUSSELL:--

It was with great joy and thankfulness to our dear heavenly Father that I read the TOWER of June 15th.

The dear Lord's hand was indeed very evident in the wording of that "Vow." It indeed seems to include all the channels through which our great Adversary is

R4237 : page 270

at present seeking to overcome the Elect. I had so earnestly prayed that the dear Lord would in some way make manifest his protection and care over his own, and caution them against the subtle ways of the enemy; for the dear Lord has seen best that I should be made painfully aware of the fact that some associating themselves with the children of God are seeking to take unauthorized liberties, clothing themselves as angels of light, and claiming to be of great assistance.

Words would fail me to express my joy and gratitude when I read the "Vow" and saw how indeed the Eternal God is our refuge, and underneath are the everlasting arms. How evident again is the care of our God in that this "Vow" has been published, and all may read and know our attitude.

With joy I say the taking of "the Vow" has brought blessing upon blessing, and such an increase of love and joy in the Colporteur work. I ask an interest in your prayers, dear Brother Russell, that I may prove faithful unto the end. Thanking you again for all your kind helpfulness, I am,

Yours in his service, S. WOLF.

MY DEAR BROTHER RUSSELL:--

"Grace unto you and peace, from God the Father and the Lord Jesus Christ." (2 Thess. 1:2.) Although a little late I write to tell you how very much I appreciate the article in June 15th TOWER, "Pay thy vows unto the Lord." It appeals to me as being a very timely warning, as I have been so situated in the last two years as to understand the importance of such a warning. The Lord in his wisdom has seen best to place me where the Adversary has been busy trying to make the Lord's people believe that if they love one another, as the Word says we should (I John 3:16), they should show it outwardly. When spoken to about it the dear friends would say that we were evil surmising or perhaps had a great deal of false modesty which we must overcome. I had taken a similar Vow before the Lord, but have now taken this one, and feel that it will help me greatly in keeping the sacrifice on the altar, and while I realize my inability to keep it, yet I trust in him who has promised, "My strength is made perfect in weakness."

Now, dear brother, I realize that the greatest test is more love for the brethren and less for self, and I ask that I may be remembered by you in prayer that by the Lord's grace I may stand these tests and fulfil my vows, that by so doing I may be the more able to glorify my dear heavenly Father, which is my chief desire in life.

"Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your heart and stablish you in every good word and work."--2 Thess. 2:16,17.

Your sister by his favor, NELLIE BUSH.

DEAR BROTHER RUSSELL:--

At first reading I could assent to all the conditions of the Vow; yet I have not until today found time to consider them carefully and prayerfully. Having done so, I wrote out the Vow and on my knees registered it as my Vow before the Lord. I have placed the copy where I can see it the first thing in the morning and the last at night. I am sure that all who have taken it will realize that "oneness" that is so pleasing to the Lord and for which he prayed.

I have always remembered all of the Lord's dear people in prayer, but especially those at the Bible

House, and realize that the Colporteur work and workers are very dear to your hearts, and I more and more appreciate the great privilege which has come to me, "even me," which is just the training and discipline I need.

With much love in the Lord, T. H. PERKINS.

DEAR BROTHER RUSSELL:--

I write to tell you that I have taken the Vow given in June 15th TOWER, and I ask an interest in your prayers. I consider it a very timely precaution against the wiles of the Adversary, especially the various "New Thought" deceptions which are being promulgated with such subtlety, befitting one whose house is about to fall. I consecrated at the age of fifteen, and, realizing how little time I had to give in the service of the Lord, while under obligations to no one, decided I would never increase my obligations by marriage and expressed as much to the Lord in my consecration Vow. I have since received so many blessings and profited in so many unexpected ways by this Vow that I do not hesitate to strengthen it by the one given in the TOWER.

I assure you, dear brother, that I remember you daily at the throne of grace, as well as all the Bible House family. With much Christian love,

Yours in his service, MARY OCTAVIA NOE.

DEAR BROTHER RUSSELL:--

After very carefully weighing "Vow" stated in June 15th TOWER, with earnest and thankful heart I desire to have you enlist me as having entered into further covenant with the Lord, through the Vow. I shall only delight to remember daily before him all the stipulations contained in the Vow.

Am noting with great pleasure the good fruit of your recent visit here at Little Rock.

Yours in Christ, THOS. F. HUGHES, JR.

DEAR BROTHER RUSSELL:--

I have been thinking of writing you for some time; now that I have made "the Vow" to the Lord I shall write. I am so rejoiced for the article in June 15 TOWER it certainly will be a great blessing to the blessed cause. The Father is so thoughtful of our every need, calling our attention to the snares of the Adversary, and bringing forth meat in due season; so we never lack.

May God's blessings be continually showered upon you and all the dear household, is the prayer of a sister in his service, MRS. J. F. BEARD.

DEAR BROTHER RUSSELL:--

In addition to any action as individuals that we may have or shall take in reference to "the Vow" proposed in the June 15th TOWER, as Elders of the St. Louis Church, we desire to unite in an expression to you of our hearty endorsement and approval of your presentation and suggestions in this regard, as being in our estimation, valuable means of safe-guarding the members of the Lord's flock in a time of particular trial and testing. We would state that we have each, individually, taken the obligation.

With much love in our Head, and praying his blessing upon you and all his dear people, we remain,

Yours in his service, JAMES LOCKWOOD, JACOB COBINE, MENTA STURGEON, HORACE E. HOLLISTER, R. ROBERT HOLLISTER.

MY DEAR BROTHER RUSSELL:--

I want to express my appreciation of the timely letter in June 15th TOWER. My heart overflows with joy and gladness for all the dear Lord's leadings.

R4238 : page 271

Every word in the letter and all of the article, "PAY THY VOWS," was read by me with very deep interest. I want to tell you I have gladly and reverently made this Vow to my heavenly Father and trust in his grace and strength that I may fulfil all his good will concerning me. May the dear Lord's richest blessings rest upon you, dear Brother Russell.

Your sister in Christ, (MRS.) LYDIA MESSNER.

===================

page 271

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--The Author of the Atonement.

OCTOBER 4

(17) In what way may the mind of the mother affect her offspring before its birth, and how may the facts be seen to comport with the Scriptural declaration that our Lord Jesus was holy and separate from sinners, while his mother was imperfect like the remainder of

the race? P.102, par. 3.

(18) What do we know in respect to Jesus' mother--her character, attitude towards God, etc., that would authorize the conclusion that she was holy-minded and that her influence upon her child would correspond to this? Quote and cite the Scriptures. P.102, par. 3.

(19) Whence came the perfect life principle, which resulted in the birth of Jesus--"holy, harmless, undefiled"? P.103, par. 1.

(20) If life proceeds from the father and nature from the mother, of what nature was the "man Christ Jesus"? P.103, par. 2.

(21) Is this same principle that the mother gives nature, the father life, borne out by the record of Gen. 6:1-5? If so, how? P.103, par. 3.

(22) What would have become of Adam's race had the fallen angels been permitted to continue the generation of a new race of humans, contrary to the divine arrangement and organization? P.104, par. 1.

OCTOBER 11

(23) Did that new race of mental and physical giants dominate and intimidate humanity, and is it probable that their continuance in power and authority would eventually have crushed out Adam's race? P.104, par. 1,2.

(24) How is the principle we have discussed, namely, life from the father and form from the mother, illustrated in nature, by the fact that God is the great Father and Life-giver to angels of various grades, to man, to beasts and fowl and fishes? P.104, par. 3.

(25) The God and Father of our Lord Jesus Christ "hath begotten us as new creatures." Who was the mother in this case--mother of the New Creation? P.104, par. 3.

(26) What lesson can we draw from the fact that in the typical Jewish age each child ranked in favor and standing according to the dignity and rank of its mother rather than its father? P.105, par. 1.

(27) Is or is not this same principle illustrated in the birth of our Lord Jesus? If it is, show how. P.105, par. 2.

(28) In harmony with the foregoing, show how our Lord Jesus was a clean thing--a pure and holy being, undefiled by sin. P.105, par. 2.

OCTOBER 18

(29) If our Lord Jesus is a new creature, spirit-begotten, and now highly exalted to the divine nature, and if it is declared that he will be the Father and Life-giver to humanity in its regeneration during the Millennium, what nature will the restored ones have--human or divine? P.105, par. 3.

(30) Show how this and related items are illustrated

in the three wives of Abraham--Sarah, Hagar and Keturah. P.105, par. 3.

(31) Shall we not conclude that our Lord's birth was a miracle, wholly out of accord with Jehovah's usual procedures, or was it in harmony? P.106, par. 1.

(32) How was this illustrated in Adam? Who was his father and who his mother? P.106, par. 1.

(33) What is signified by the Apostle's statement that such an one "became us"--how and why? P.106, par. 1.

OCTOBER 23

"MADE LIKE UNTO HIS BRETHREN" AND "TOUCHED WITH A FEELING OF OUR INFIRMITIES"

(1) State briefly the two popular, erroneous views respecting his relations to God and to man. P.107, par. 1.

(2) State briefly the Scriptural view of Jesus' relationship to God and to man. P.107, par. 1.

(3) Would it have been possible for our Lord to keep the divine law and thus to inherit eternal life, if he had been a sinner, if his life had not come from above, but through Adam's line? P.108, par. 1.

(4) Since we were not by nature undefiled and separate from sinners, how can it be said that he was "made like unto his brethren"--in what respect was he made like us? P.108, par. 2.

(5) If we are not Jesus' "brethren"--in what respect was he made like us? P.108, par. 2.

(6) Cite seven Scriptures showing that we are Christ's brethren only after justification. P.109.

OCTOBER 30

(7) Was our Lord tempted as the world is tempted in all points? P.110, par. 1.

(8) In our Lord's temptation in the wilderness at the beginning of his ministry, what was the first suggestion made by the Adversary as recorded, and was this a temptation to him as a New Creature or as a man? P.110, par. 3.

(9) Do the Lord's "brethren" have similar temptations? If so, are these tempted as "New Creatures" or natural men, and what may be considered as some of the brethren's temptations? P.110, par. 3.

(10) Describe our Lord's second point of temptation from the Adversary in the wilderness. Show how it applied and whether it tested him as a "new creature" or as a man. P.111, par. 1.

(11) Are the Lord's "brethren" tempted in like manner? Give illustrations and show whether these affect them as men or as New Creatures. P.111, par. 2.

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

===================

page 273

SEMI-MONTHLY.
VOL. XXIX. SEPTEMBER 15 No. 18
A.D. 1908--A.M. 6036

CONTENTS.

Halifax Convention Excursion......................274
"Pay Thy Vows Unto the Lord"......................274
The Put-in-Bay Convention.........................275
  Brief Reports of Twenty-Six Discourses by
    Various Pilgrim Brethren....................276
  Group Portrait of About 2500..................280

page 274

HALIFAX CONVENTION EXCURSION

OCTOBER 15-18

Arrangements are being made with the Dominion Atlantic Steamship Line for a special return rate from Boston on account of the Halifax Convention. The boat will leave Long Wharf, Boston, at 1 p.m., Tuesday, October 13th. The round-trip rate will be about $10. For friends going by rail the Certificate Excursion has been arranged. Ask for "Certificate" for Watch Tower Convention.

R4238 : page 274

PAY THY VOWS UNTO THE LORD

A vow is a solemn promise, either to God or men. See any dictionary. It should not be followed by an oath, for the Christian's Yea should be Yea and his Nay should be Nay--as binding as though sworn to. Our Lord's words might be otherwise rendered, Let your avowal be a sufficient avowal and your disavowal a sufficient disavowal.

Our "Consecration Vow"--our "Baptismal Vow"--if a proper one--was all-comprehensive. It included the sacrifice of all that we possessed or ever would acquire. That all has continued to increase as the eyes of our understanding opened, and those who would "draw back" from the obligations of further light would thereby prove themselves not "more than conquerors." Those of us whose eyes of understanding discern the expediency of the Vow lately proposed in the TOWER, in taking it have certainly acted up to our original Consecration Vow. In it we promised that our human wills would be dead and that we would do everything in our power to assist ourselves and others in the "narrow way."

The few brethren who have expressed to us opposition to the Vow have all been married men, one of whom opposed merely the last clause, and intimated his pleasure in giving the "holy kiss" to sisters. We remind such as are living in wedlock that this matter is already covered by their "Marriage Vow," and besides that the Apostle referred to the "holy kiss" as being the Eastern custom of males kissing males. However, we do not claim that a kiss is sinful, but merely one of the things "not expedient" for us now.

In the past we have opposed "Clerical Vows" and "Church Vows." And these we still oppose: they are vows to men and constitute a bondage, a slavery very injurious. We have never opposed vows to the Lord; on the contrary, these we have urged and still urge. Our "Consecration Vow," all comprehensive from the first, should be kept alive daily and should be enlarged daily, to cover new features of duty or privilege, as we come to see them.

The Scriptures declare that it would be better that we should make no vow at all than that we should vow to the Lord and then break the Vow. (Eccl. 5:5.) Our Lord emphasized the same lesson. (Luke 14:28-34.) It is in harmony with this that we oppose so-called "Revival" methods and urge all to first "sit down and count the cost" before making the Consecration Vow--the Baptismal Vow. So now we are urging this further perception of the meaning of our Consecration Vow and the strength that will come to us all and to the cause by fully accepting it; and thus binding our sacrifices the more firmly to the altar on which they already are. To those who do see the Vow it is but a part of the original vow which MUST BE PAID. To those who do not so see we offer no condemnation. Each one is responsible to his own Master.

Nevertheless we have a warning to give: Do not oppose the Vow. Use your own liberty in the matter and let others use theirs. If it is of the Lord, as we believe, none can overthrow it and whosoever opposes it will do himself injury. If in your judgment no "evil day," no "hour of temptation," no "strange work," no "strong delusion" is impending, you should be wise enough and kind enough not to oppose those who do so believe and who are getting ready for the same. Remember the Lord's words on this subject, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13:41.) "Now, therefore, be ye not mockers, lest your bands be made strong." (Isa. 28:22.) Those who once take a stand of opposition will have all the more to overcome; pride not fully dead will assert itself and blind them. Hence our urgent appeal: If you do not take the Vow at least do not set either your heart or your tongue against it or against those who have taken it. And, contrariwise, we admonish those who take the Vow to do so in humility, not boastfully; and that they refrain from casting any reflection upon those who do not take the Vow. Time will tell whether or not we are foolishly careful about our words, our thoughts, our avoidance of Occultism, Spiritism, etc., and in our particularity of conduct toward the opposite sex. Already many report rich added blessing through the making and keeping of the Vow. Have patience with those who make slower progress and let your advantage be manifested.

1909--MOTTO CARDS--1909

We have placed an order for 1909 Motto Cards. Some will have a calendar attached, others instead will have attached "the Vow" and an alphabetical list of names of those who have reported to us that they have taken the Vow. If your name is to appear it must reach us soon. We have ordered about twice as many with the Vow as without it, believing that your orders will be in such proportion.

Should any write us that they are still faithful to their "Baptismal Vow" to be "dead with Him," but that they are opposed to this Vow as not being a part of it, we will be pleased to add a separate list of all such opponents.

====================

PUT-IN-BAY CONVENTION REPORT

OUR Put-in-Bay Convention is a thing of the past, though its sweet memories, we doubt not, will be with us to eternity. It was not only the greatest convention ever held under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, but in some respects it was one of the most remarkable gatherings of Christian people in modern times. The attendance was variously estimated at from 3,000 to 4,800, probably 3,500 would be a safe estimate. With so many meetings on the programme and some of the visitors very weary from travel and under mental strain, it is safe to suppose that one-seventh of the whole might have been missing from any one service; and it is estimated that 2,500 were present on several occasions.

It was a grandly inspiring congregation, because the faces were not only intelligent, but lighted up with a spirit of Christian love. It was a peculiar gathering in that it represented no sect or party, but professed the Bible creed alone. It was a peculiar audience further in that nearly all were consecrated people in the fullest sense of that term; it was peculiar in that so vast a company of Christian people were thorough believers in redemption through the precious blood of Christ, and disbelievers in the now popular but unscriptural Evolution Doctrine. The Pacific Coast from Washington to California, the Atlantic Coast from Maine to Florida, and all the States intermediate were well represented. The convention cost to those who attended it approximately $100,000. Each paid his own way, except in some noble instances, where the poorer friends were assisted. For instance, the Chicago Church voluntarily donated $1,500, and in so doing permitted the blessing of this convention to reach some of the dear friends who would not otherwise have enjoyed it.

It can surely be said that this was the best of all the Society's conventions thus far held, and not merely the largest. The spirit of the convention was the spirit of brotherly love, which found abundant expression, not only in the meetings, but also in the social gatherings and dining halls. The dear friends had come for a blessing, and it was only what we expected--that the Lord fulfilled his gracious promises in granting us refreshment. Our cups of joy ran over, time and again. Our hearts were enlarged. Our capacity for spiritual joy was increased, and we came time and again to the Father's table and partook of the refreshments, giving thanks in Jesus' name.

The place was in many respects ideal for such a convention --spacious, beautiful, quiet. The great hotel at which we made our headquarters accommodated about 2,400, while smaller hotels and cottages housed and fed the remainder. Naturally the crowd overtaxed the preparations and some of the dear friends were crowded more than we would have preferred. Nevertheless even the hotel people were astonished at the patience and kindly forbearance exhibited. In the congested condition, instead of murmuring, some of the dear friends assisted in waiting at the tables. Others helped by making up their own beds. Altogether the determination seemed to be a fixed one--that we had come together for a spiritual rest, a spiritual feast, and that nothing should hinder us from obtaining; and we got it according to the Lord's promises. Lessons learned in the matter of providing hotel accommodations will doubtless prove helpful to us, should

R4239 : page 275

we ever again attempt so large a convention, either at the same place or elsewhere.

So important an event seemed to us to justify the devoting of one entire issue of our journal to a report of it. This we have done in a manner which, we trust, will be acceptable to all of our readers. We have not attempted to give a full report of any of the discourses, but divided equally the space at our disposal, giving a synopsis of each discourse.

OPENING THE CONVENTION

SATURDAY, AUGUST 29TH

Brother J. F. Rutherford, chairman of the convention, presided. After the opening hymn and prayer he made the address of welcome, which we report as follows:

"Dear Brethren in the Lord--We are glad to welcome you in the name of the Watch Tower Bible and Tract Society to this the greatest convention of the Lord's people that has yet been held, or that may be held, this side of the vail. We rejoice to come here, for some of the Lord's people have been looking forward to this day, believing that a great blessing is to flow out to his dear ones during the next ten days. We come here, dear friends, with the purpose of building one another up in the most holy Faith, and of giving thanks for what the Lord has done for all of us."

The chairman made apt application of the statement of the Prophet that the Lord's praises should be declared in the "island." It was suggested that this convention, being held on an island, in the midst of the turbulent sea, symbolized the condition of heart of those who amid the distressed condition of society still had their confidence resting in the Lord; that the Lord's people are the stable ones in society now. It was also considered suggestive that so many of the dear friends were gathered together from various quarters, practically under one roof, and the name of the building "Victory." This was declared to be expressive of the common sentiment entertained by all of the Lord's people--Victory! The brother further said:

"Dear friends, we all desire the victory; we all desire to be victors, yea, more than conquerors." It was suggested further that this island in the midst of the beautiful seas was named "Put-in-Bay," which presented a further picture to the mind. A bay is a haven of rest from the storms that beat upon the sea. The brother very fervently urged that all of the dear friends have their hearts overflowing with the spirit of love; love for God supreme, love for the brethren, love for truth and righteousness and sympathetic love for the poor, groaning creation, now in darkness, waiting for the manifestation of the glorified sons of God.

The chairman made it plain that every one who is a believer in the atoning blood of Christ would be made heartily welcome. Especially did he welcome the Colporteurs, likening them to the brave warriors of Balaklava, as they

pass onward in their campaign against the stronghold of error, heeding not the undesirable circumstances and conditions with which they continually come in contact; heeding only the command of their King to be faithful unto death.

Also the others specially engaged in the harvest work were very cordially welcomed--the volunteers and the pilgrims. The brother further stated that he felt sure that the hearts of all were united in love and appreciation for him whom God had so highly honored as to place in a position where he would be privileged to bring the precious truths of the harvest period to the attention of so many who are hungering and thirsting after righteousness.

Each one of the dear friends was exhorted to bear in mind the nobility of his calling, and to conduct himself with appropriate dignity. The friends were given the comforting thought that even though the Adversary was in close proximity on the island they were absolutely invulnerable as long as they kept close to the Master and had his Spirit, banishing thoughts of hatred or fault-finding.

BROTHER RUSSELL'S SALUTATION

After Brother Rutherford's address a hymn was sung, "Blest be the tie that binds our hearts in Christian love," in the midst of which Brother Russell ascended the platform. He was greeted with the Chautauqua salute, the waving of handkerchiefs, and he returned the same, waving his own to the enthusiastic gathering. On being introduced by the chairman he said:

"I am here on this occasion to offer you salutation. I salute you in the name of our great heavenly Father, in the name of our great Redeemer and Lord, and in the name of all the dear brethren and sisters who are interested in ZION'S WATCH TOWER and the truths which it continues to present to the best of its ability."

The brother continued to state that he considered it a blessing indeed to have the privilege of greeting so many, of whom he supposed a large proportion were fully consecrated to the Lord. He expressed himself as thinking it a most wonderful thing indeed that so many had laid their all upon the altar for sacrifice, for most of the Lord's people, no doubt, had found by experience, by actual inquiry among their acquaintances and friends, that very few would be willing to say that they had made a full, complete consecration to the Lord, and while this was saddening to the heart, yet it demonstrated the truth of the Lord's own statement, that the "elect" class would constitute only a "little flock."

He stated that it was not an uncommon thing for audiences of that size to be convened, but that it was a very uncommon thing to see an audience of that size composed of individuals, most of them not wealthy in this world's goods, who were attending for their own personal edification and not as paid delegates from large and wealthy congregations.

He expressed gratification that the dear friends had come together for personal benefit, and felt sure that they could not have come with a desire to shine before the world, for nothing connected with the truth had that tendency. Rather, as the Apostle says, "We are counted fools." But this is merely the estimation of the world, which estimation is foolishness in God's sight. We have taken God's side and this is the foundation of our confidence and of our rejoicing.

The brother stated that this was the only meeting in the whole world, so far as he knew, composed of so many whose hearts, as well as heads, were so thoroughly convinced in harmony with the Bible. While they were free from error and superstition, nevertheless they had come into a most abject bondage, bond-slaves of the Lord. On the one hand free, on the other hand bound; bounden by their minds and by their hearts; bound by love--"Blest be the tie that binds"--bound in that after their acceptance they are not permitted to do a single thing out of harmony with his will; that only upon these conditions is a man permitted to be the servant of the Lord. The speaker urged that they let nothing come between them and this spirit of service--

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

We are not bound for a day or a week or a month, but to the end of our journey, until we die. "Be thou faithful unto death," is the divine condition imposed for the obtaining of the crown of life. It is a full surrender to all eternity. He made the statement that it was no doubt true that those who had been in this condition of bondage for ten years had more joy, more rest in the Lord, than those who had been in that condition for only one year; that as our experiences increased, our blessings increased, from grace to grace, from glory to glory, in our hearts now, in our whole being now; and that by and by there would be the attainment of the glory that God hath in reservation for those that love him.

The brother closed by exhorting the dear friends to be faithful, to keep their eyes on the final and glorious hopes and promises, on the grand consummation of our hopes, that we might be permitted to share in "the resurrection of the dead," and that each is assured of a share in the glory upon condition that he continue to share in the sufferings of this present time.

The remainder of the afternoon was spent in prayer, praise and testimony and proved to be a very interesting and profitable service.

After supper the friends mingled in sweet Christian fellowship in the spacious halls and parlors of Hotel Victory. In the immense parlors, offices, corridors and verandas the friends had full possession, and if any went away unblessed, unrefreshed, uncomforted, unstrengthened, we surely believe that it must have been for some cause of his own.

SUNDAY, AUGUST 30TH

For more than an hour in advance of the programme announcement the friends gathered in the vast auditorium. A praise and prayer service prepared for a discourse from Brother John Harrison, which we briefly report below:

DISCOURSE BY BROTHER JOHN HARRISON

"My dear friends, I esteem it a great honor as well as privilege to be permitted to greet you in the first service this morning. We come to you this morning with a message recorded in 2 Tim. 4:6-8, 'I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give

R4240 : page 276

me at that day; and not to me only, but unto all them also that love his appearing.' These words form a part of the last charge of the great Apostle to the Gentiles to his son Timothy. They form a climax to one of the greatest lives recorded in the annals of men. The Apostle Paul had but one superior, and that was our Lord Jesus Christ. 'Seeing the time is at hand, I am ready to depart.' We look at this character and are amazed that he ever could attain thereto. Paul had his fight. He had his hour of trial, moments of despair. His was a rough pathway. And the Apostle was almost overcome in the conflict. We are not surprised that the Lord let Christ set his heart upon him. He told Paul that he should suffer much for him. Paul was a man of no mean parts. He could boast of Roman citizenship and that he had been brought up at the feet of Gamaliel. He was a man full of wisdom, of zeal, of understanding, and he was zealous in persecuting the Christians, thinking that he did God service. The name of Saul of Tarsus is the only name recorded in the description of the death of Stephen. He it was who held the garments of those who crushed out the life of the martyr. Thus was Paul when he was taken captive by our Lord Jesus Christ. Blindness was his portion until mercy spoke and the scales dropped from his eyes. The foes were indeed mighty that confronted this man (a defender of the cross of Calvary) when he entered the narrow way. His conquest of himself was a mighty one. He made a complete sweep of the things of the earth when he entered this race. He eliminated all the ambitions of this life, recognizing the fact that it was for Christ's sake. Not many men can measure to that altitude of character.

"Paul said, 'I am dead with Christ.' But then, just then, began the greatest conflict--to bring everything into subjection to the will of God. 'The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.' Such a change in Paul's condition of mind must have been attended by a marvelous grasp of faith in the man whom he had persecuted in his previous life. I speak the experiences of many when I say that we did not fall into this way easily. What a wonderful conflict of soul there must have been when Paul turned about and recognized the Christ, the Truth.

"I meet with different ones who say, 'I don't see how I can ever be an overcomer; how I can win the prize.' Let me ask you, who put you into the race? God did. Our heavenly Father knows all about you. And the Lord understands the whole situation, just as he did for Paul. Let no one take your crown. It has been assigned to you.

"Paul was permitted to look into the future as well as retrospectively over the past. He was ready to say, no more conflicts, no more besetments, no more doubts. I am ready. We are in the last end of the age, whereas Paul stood in the first end of it. We stand in the last end of the Gospel Age and the first end of the Millennial Age. Paul said that there was a crown laid up for him, which the righteous Judge should give him in that day. We will receive it in this day. May our confidence become firmer, our rest in him become sweeter as the days go by."

DISCOURSE BY BROTHER M. L. McPHAIL

After another season of praise and prayer we heard from Brother M. L. McPhail on the subject of "Evil-Speaking and Judging." His text was:--

"'Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to save and to destroy; who art thou that judgest another?'--James 4:11,12.

"He that speaketh evil of another speaketh evil of the law. What law? The law of honor, the royal law, the law of Love. The law of love says, 'Love your neighbor as yourself.' If a man love another as himself he will cover the faults of that one just as he would his own. If a man with the law of love, the love of God, in his heart hears something about others, is he to keep it to himself or to tell it to others? The Apostle Peter says that above all things we should have fervent love amongst ourselves. A man never makes himself great in making another less. We have a rule for everything in Matt. 18:15-17, 'If thy brother trespass against thee, go to him alone' about it. And if he hear thee, what then? Ah! then thou hast gained thy brother.

"Paul going to Damascus to persecute the Christians heard our Lord's voice saying, 'Saul, Saul, why persecutest thou me?' If it was hard for Paul, so it is hard with every fault-finder. If thy brother trespass against thee go and tell him alone, and if he will not hear, take one or two others. If he will not hear them, take it to the congregation that they may restore him. The Bible tells me not to speak evil of anyone. The Lord will judge righteously. The judges of the earthly courts cannot judge righteously. Many a man has been hung for the crime of another. And many a man has gone free who would not have done so with righteous judgment. Our Lord will know who is to blame and who is not. Judge nothing before the time. If you want to get on that judgment-seat in the Millennial Age, my friends, you must keep down now, 'Who art thou that judgest another?' Before you judge, find the book and chapter and verse in the Bible which gives you the authority to judge. We should consider it well to look into ourselves and to attend to our own business, to our own consecration. If we do this, we shall not have time to see the faults of others. The Apostle Paul said, 'I keep my body under, lest after having preached to others, I myself become a castaway.'

"He who judges others lays the foundation for his own judgment. God will be just as loving and kind--and just as severe also--as we are to others. The Apostle James says that he who gives no mercy shall have judgment without mercy. God has no mercy for you if you have no mercy for others. 'With what judgment ye judge, ye shall be judged.'

"Think for a moment of the words in the 15th Psalm: 'Lord, who shall abide in thy tabernacle or who shall dwell in thy holy hill?' It is one thing getting in and another staying in. What is meant by taking up a reproach against a man's neighbor? To take up a reproach against a man's neighbor is to violate the law of love. So that if I hear anyone speaking against my sister or brother and do not oppose this I take up a reproach against him. We see then, dear friends, that a person is guilty if he listens to evil things. If we have the love of God in our hearts we will not believe anything against our brother until it is proved against him. But suppose a man tells us something about a brother high in the Truth. Should we not believe it? No! If an angel from heaven should tell it, do not believe it. If we have the love of God in our hearts we will not be against our brother unless he acknowledges the wrong. Love will cover a multitude of sins. When one is honored, all should rejoice. There is no envy in the true Body of Christ. Neither a back-biter nor one who listens to a back-biter will get into the Kingdom. In I Peter 3:10 the Apostle says, 'For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.' Well, who does not love life and love the good days promised? If we want to get into the Kingdom, let us refrain from evil and speak no guile."

DISCOURSE BY BROTHER B. H. BARTON

The afternoon session opened at 2 o'clock with praise and prayer, after which Brother B. H. Barton was introduced. His subject was:--"Our Highest Motives."

Brother Barton stated that it was customary to take a text and then to preach from that text, but that this time he intended to reverse the usual order, to preach the sermon and then have the text at the end. He had a special reason for this--to avoid the prejudice of the minds of those in the audience; that oftentimes when the text was announced it sounded so familiar that the opportunity for drawing specially helpful thoughts from that text was almost gone.

The brother proceeding said that every individual member of the human race would spend eternity in one of four conditions.

He cited Gen. 2:10-14 as containing a suggestion of what these four classes would be. The river that went forth out of Eden, he said, might represent the human race, which also originated in Eden and which was brought forth to be the crowning blessing to the earth. From thence the river was divided into four heads, so the human race has gone out of Eden because of sin, and since it has left the garden it has been divided into four classes. The first river was named Pison, which compassed the land of Havilah, where there was much gold, and the gold of that land was good. How often in the Scriptures gold is used to symbolize the divine nature, the condition of the "little flock." The second division was Gihon, corresponding to the servants before the throne, the palm-bearers of Revelation, touching a symbolical Ethiopia, for that country was used to represent servitude. The third division was Hiddekel, flowing toward Assyria, the world, the restitution class. And the fourth was Euphrates, the river which was made dry by Cyrus, and concerning which we read that it shall be dried up, like those who go into the Second Death, as unworthy of a continuation of the moisture of hope.

The statement was emphasized that all must come under one of these divisions, and the query was given as to which of them would contain us. Some were represented as saying, "Oh, I would like to be of the company typified by the

R4241 : page 277

river Pison, flowing where there is much gold; I would like to be of that special class which shall have the divine nature rather than be of the restitution class." "But why this desire? What would be the reason; what the motive?" It was suggested that the individual might even be deceived for a time and not understand his own mind in this matter, as to what the real foundation motive was. Some of the motives that have been entertained are these: "I want to be of that class because I want the very best there is; others can have the second best." Such, however, will not be of that company, for their motive is selfish, the same spirit which actuated them before meeting with the truth. These feel that they could not be satisfied with any other position, not knowing the glories in store for the restitution class, when even the words which compose our language will be materially changed. Others state their motive as being a desire to see the Lord, to see him face to face, to enjoy his communion and fellowship. Others desire to be of that class because they want to help the world, they say. But so carefully is the foe entrenched in us that this even may be a snare. It was suggested that our desire may be that we may do this work; not so much that the work might be done, but that we might do it. No! we must "glorify the Son."

BROTHER RUSSELL'S DISCOURSE

Another praise and prayer service rested and prepared the congregation for Brother Russell's discourse. Jesus said to his disciples, "Come ye yourselves aside into a desert place and rest for a while."

We do not report this discourse because so many of you as desire it already have a fuller report in various newspapers publishing these sermons every week. Clubbing rates can be secured by addressing the WATCH TOWER office.

MONDAY, AUGUST 31ST

In the two hours devoted to a praise, prayer and testimony meeting, the great congregation had an excellent opportunity

R4241 : page 278

for communicating the one to the other respecting the Lord's providences in their behalf and in praise and petitions. The time was well improved and many hearts were made glad.

DISCOURSE BY BROTHER O. L. SULLIVAN

"'Be ye not overcome with evil, but overcome evil with good.' (Rom. 12:21.) This question confronts all of us. The Church must overcome evil now; the entire world must overcome evil in the next age. The Apostle tells us that the 'Adversary as a roaring lion seeks whom he may devour.' The experiences of these times are going to be terrible. So were the closing scenes of Christ's life terrible. Do you esteem it a privilege to so suffer?" The speaker quoted repeatedly many forceful texts of Scripture throughout the entire discourse, going to the "Law and to the testimony" to prove all statements made by him.

"The whole question with us," he said, "as we think of our text, is one of faith. It is already real in God's sight. Everything depends upon ourselves. There must be no schism in the Body of Christ. The Apostle says in Rom. 12:4,5, 'For as we have many members in one Body, and all members have not the same office; so we, being many, are one Body in Christ, and everyone members one of another.' We are now the family of God." At this point the speaker quoted the following Scriptures:--Eph. 2:19-22; Rom. 8:29; Psa. 21:9; Eph. 5:15.

"In the rules of consecration presented by the Apostle, we see that Love is the principal thing. The command of our Master is that we love one another. He shows us that we must hate evil and seek good. 'Be fervent in spirit.' Do not render railing for railing. Provide things honest in the sight of all men. Love would not avenge itself. Instead of judging in an avenging spirit, this new mind will try to cover the fault. Again we say that everything rests upon faith. We see that Satan is now ruling; that Satan has caused all the sin and trouble; that God will destroy both sin and Satan; that God hath reconciled us to himself through Jesus Christ. It requires faith to abide in this world and not be of it. We must have faith. A want of it is fatal. Evil can be rooted out, overcome, destroyed by good. God's methods are exact and simple and true. We are laboring together with God. His Word instructs us. Just restraints are placed upon the souls hoping to become joint-heirs in the Kingdom with our Lord." Again the speaker drew from the numerous Scriptures which he cited many helpful illustrations for the child of God.

"It is by prayer and fasting and supplication that we keep out of sympathy with the evil and in close touch with our Lord, until he turns loose upon us the holy Spirit. We cannot have the heart filled with two things at the same time. If we are filled with love there is no room left in our hearts for evil. (2 Cor. 10:5.) 'Casting down imaginations and bringing into captivity every thought to Christ Jesus.' There are two indispensable things for the Christian to do. He must study, study, study; and he must read, read, read. It does not require much to decide your chance. Love and trust the brethren if the heavens fall. You will be misunderstood, but God is for us. Keep with those who have the same mind that you have, the same hope, the same desires. What concord the Apostle advises! How can two walk together unless they are agreed? 'If ye do these things, ye shall never fail,' says the Apostle. By willingness to endure hardness the new mind must be polished and purified. Character must be established so that throughout all eternity there will be no deflection from the will of God.

"Three things are necessary for us--God's power and help, our own co-operation, and our consecration. God is for us, if we can only grasp it. The world calls us fools, but God's Word calls us wise virgins. God will energize these new minds and we must press forward until we shall achieve and accomplish the victory. Satan is directing all his forces against us, but our Lord overrules all these things to our good. They have a contrary effect. Satan means evil against us, and the flesh rebels and cries out for ease and pleasure."

DISCOURSE BY BROTHER GEORGE DRAPER

"Other foundation can no man lay than that which is laid." Brother Draper's subject was, "The Ransom and the Philosophy of It." He took it for granted that most of those present recognized the necessity of comprehending the wonderful doctrine of the ransom. He realized with the rest that there are very few that believe in the doctrine of the ransom at the present time, simply because they have not comprehended that which is the foundation for all Christian faith. If it be not understood we lay ourselves open to all the wiles of the Adversary. He expressed his finding that a majority of the D.D.s seemed quite ready to lay it aside, without feeling very much concerned about the matter, declaring that there was no fall; that if man fell at all he fell upward. The speaker related having inquired of a learned doctor if he believed that "Jesus Christ, by the grace of God, tasted death for every man." The answer was: "No, I do not believe any such foolishness as that. No one but backwoodsmen believe that any more." Brother Draper was grateful that he was still a backwoodsman; that he recognized that had Christ not died there could no real blessing come to the human race; if Christ did not die, then the Scriptures are a farce from beginning to end.

The speaker stated that in this time it is especially necessary to have a more clear understanding of the ransom from the standpoint of philosophy than it ever was at other times and ages because of the trying circumstances in which the Church finds herself. We understand that God had created man perfect, in his own image, that he fell into sin, into degradation, into shame, when he veered aside from the course of perfect obedience, and that the only hope for any restoration lies in the fact that a great price has been paid, even the death of our Redeemer.

The love of the heavenly Father was pointed out in having caused the earth to be cursed and in arranging all of the circumstances in the most helpful way possible. How kind of him to make the sentence a death sentence lest wickedness abound even more than it has! When man was driven from the Garden of Eden it was necessary for him to begin to battle with the world in its imperfection, and hence he went down gradually into oblivion. The brother stated that according to the Scriptures there was just one little ray of hope found in the promise, "The Seed of the woman shall bruise the serpent's head." On went the years, sixteen centuries, and yet no further revelation, wickedness becoming so rife that it was necessary to cleanse the face of the earth by the flood. Four hundred years more; then came the promise of a blessing through the Seed of Abraham, yet no intimation as to what that Seed should be. Then "the Law was added because of transgression."

It was clearly shown that the angels had failed in their attempt to lift the race to a righteous plane. The law had made nothing perfect, because an imperfect man could not keep a perfect law. Then in the fulness of time God manifested his love in that he sent forth his son to die as a ransom for all, the just for the unjust. He actually died, actually took the sinner's place. Wherever the sinner was, there the Lord went. He was as dead as the vilest sinner.

It was impressed upon the hearers that it was this fact that made possible the promised blessing to all the families of the earth, as his death was the means which would be

R4242 : page 278

used to relieve the death sentence, and usher in the glorious work of the Gospel and Millennial ages.

DISCOURSE BY BROTHER ISAAC HOSKINS

Brother Hoskins sought to impress upon the minds of the dear friends the foundations of the things that had caused their gathering together. The brother remarked that our faith in God is not only that God intends to be good, but that he is good; that our faith not only affects our hope for the future, but gives us a foretaste of it in the present time; that it takes hold of matters pertaining to the present, not only the hope that now is, but also that which is to come. He impressed all with the thought of the dignity of their calling and with the necessity for walking in accordance therewith, remembering that we are being prepared to have a share in all the glories and wealth of the heavenly condition.

The text was Matt. 25:21, "Well done, good and faithful servant." The special effort was to show what the divine approval signifies, and the value of it. Approval, he said, suggests the thought of having measured up to some standard, and that the standard with which the Lord's people are to measure is the standard of his Word, the standard of his own character, which is right and true and good. "Think of what the divine approval means," he said; "the approval of the mighty Maker of the Universe, the Self-Existing One." "The Lord, our God, is gracious in all his works. What does God want of you and me?" he queried. "We were able to judge of our present approval by the amount of joy which his promises inspire in us. Eternal life is God's favor, condemnation his disapproval, his disfavor. He endorses them because they are fully and completely in harmony with his

R4242 : page 279

arrangement." Brother Hoskins produced the Scripture proof that the human race as a whole had been in God's disfavor for now six thousand years, caused by the transgression of and nonconformity to the perfect law of God, and that the Lord could not endorse them in this condition. Yet it was shown that the Word of God was full of loving arrangements which the Lord had in store for the race and that it was a source of joy to all rightminded people to realize that the Lord, because of the ransom sacrifice offered in the person of his only begotten Son, could eventually establish favor to all the people.

But how, it was asked, can we gain the divine approval now and prove ourselves worthy of God's eternal favor, eternal life? In the past God's favor was with Abraham, then with Isaac, then with Jacob, then with the whole Jewish nation in a special sense; but now the covenant entered into for the obtaining of favor is a special covenant, a covenant with God by sacrifice, first made acceptable by having received the merits of the ransom sacrifice, being justified by faith, legally at peace with God, meeting his approval thus far. But a fuller favor was granted by responding to the invitation extended to those thus justified to present their bodies as living sacrifices, holy and acceptable to the Lord. But even after having done these things, what then? he asked. Can we win God's final approval, the "well done, good and faithful servant, enter thou into the joys of thy Lord"? As an answer this text was read, "Work out your own salvation with fear and trembling." The dear friends were exhorted to continue to study to know the Lord and his will that they might conform themselves to his requirements, and their success depended upon the attitude with which they went about the matter; that "with God a meek and quiet spirit is of great price." He further urged that under the influence of the holy Spirit we should gradually attain a degree of actual righteousness, above that which we had when we entered into the justified state, and that thus cleansing ourselves of all filthiness of the flesh and spirit we would have the Lord's final approval, which is of inestimable value.

This closed the third day of our blessed convention so far as discourses on the Truth were concerned. In the evening the Pilgrim brethren had a spiritual fellowship meeting amongst themselves, while the concourse of people walked and talked and sang in nearly every part of the spacious building and on its lawns. We are well satisfied that the feature of social fellowship is an added blessing when rightly exercised. True, it can be made a fruitful source for evil amongst those under the domination of the world, the flesh and the Adversary--as an opportunity for scandal-mongering, evil-speaking, slander, etc. We praise the Lord, however, for the evidences we have that the spirit of a sound mind is coming more and more unto the Lord's people, and the conversations seemed to be confined to the glorious hopes by the way. On other occasions where these meetings have been held the special opportunity for fellowship was lost. It is this particular feature that has become helpful and comforting upon this occasion.

TUESDAY, SEPTEMBER 1ST

In harmony with the programme the day opened with a five-o'clock meeting. The original idea of having general testimony, praise and worship was not carried out, Brother Russell considering it an opportune time to deliver a little address, which is briefly given below. It was respecting the suggestive thought in the words of the Prophet, "Unto you that fear my name, shall the Sun of Righteousness arise with healing in his beams."

The sun-rise service was an impressive one. At that early hour about 2,000 joined in praise and prayer most reverently, then listened with rapt attention to Brother Russell's address.

DISCOURSE BY BROTHER W. M. HERSEE

"This morning for a little while let us consider Paul's epistle to Timothy, first chapter, fifth verse: 'Now the End of the Commandment is Charity, Out of a Pure Heart, and of a Good Conscience, and of Faith Unfeigned.' Now the end of the command is love or charity which proceeds from a pure heart and from true faith and a good conscience. We find Paul, in addressing Titus, says also, 'Speak the things which mean sound doctrine.' 'My word, which goeth forth out of my mouth shall not return to me void.' The thought here is to show the incorruptness of the Word of

Truth. Many Christians fail to rightly divide the Word.

"God is gathering from the Gentiles a people to bear the name of Christ; but the seed of the flesh is not the Seed of promise. The Church will be part of that Seed by resurrection from the dead. So it is along this line that the Apostle Paul is addressing Timothy. He admonishes him to rightly divide the Word of Truth, which was given by inspiration. Rightly dividing the Word of Truth we see that Jesus came into the world to save sinners. We read that 'By one man's disobedience' all were made sinners. By one man, Adam, death is reigning. And before God's justice could be appeased the price must be paid.

"The members of the Body of Christ should have the same care for each other that the Lord has for them. 'If one member suffer, all suffer with it; or, if one member be honored, all rejoice with it.' We also find the Apostle Paul instructing Timothy not to rebuke an Elder and to endure hardness; in meekness instructing those that oppose themselves. Finally, in his closing epistle, Paul tells Timothy that much of his work would go to him. Paul says that we must have true faith, and that we must have our hearts sprinkled from an evil conscience.

"'Blessed are the pure in heart, for they shall see God.' God not only loves the Church, but the world. He showed his love for us in that while we were yet sinners Christ died for us. Our Lord was at the mark of love at his consecration. He remained at this mark all through until he gave up his life. Remember Paul's words, 'Follow me, as I follow Christ.' He draws to our attention that those who are strong should bear the infirmities of the weak, and not please ourselves. It was for this reason that God placed in the midst of us some Apostles, some pastors. We need to have our minds girded about with the Word of Truth. The Lord's people who are in the narrow way must expect not only to appreciate justice, but also they must not look for justice from the world, who know it not. But they must be just and express love and compassion not only towards the brethren, but also to the world in general. There is only a little light shining here and there. And the light is with the Lord's people. Rejoice in your tribulations. It will increase your faith in the Lord. All will be made perfect through sufferings. These sufferings we ourselves are made partakers of. Let us more and more appreciate our privilege of suffering with Christ, that we get not discouraged. We realize that God is for us; and if God be for us, who can be against us? He that endures to the end shall be saved. He shall receive an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ."

DISCOURSE BY BROTHER A. E. WILLIAMSON

"He brought me forth also into a large place; he delivered me because he delighted in me."--Ps. 19:19.

This Psalm, it was declared, was written under very peculiar circumstances by the prophet David, after his deliverance from Saul. The conclusion was drawn that this utterance applied not only to David but to the David class, that class of persons which God has been selecting to be heirs of the Kingdom, even as David had been anointed to the position of king. The context was brought in to show that some of the experiences could not have referred to David as an individual and must therefore be understood to apply in a prophetic way to the great antitypical David.

The significance of the expressions that the Lord had used were brought forth. The bringing forth into a large place

R4243 : page 279

was the first experience and the deliverance because of the Lord's delight, the second. The term, "large place," was represented as specially emphasizing the thought of freedom, release from the condition of bondage--the place of freedom, of rest, to which the Master referred in his gracious invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest"; that condition of freedom was described as being a large, gracious, refreshing place. But the large place of the text evidently referred to more than merely justification by faith and the accompanying peace with God, the blessing described evidently included the advance grace of Rom. 5:2, "by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." That, he said, was the large place in which those who properly appreciate the opportunities of the present time were privileged to be, the place of God's peculiar favor. They had taken a step beyond mere justification. Yet it was by reason of the step of justification that they might take the step of consecration. When these gave themselves to the Lord the Lord gave them something--the hope of the glory of God. This, it was claimed, was not true of those who had been merely justified, for even perfect human beings could

R4243 : page 282

not rejoice in the hope of divine glory, all they could hope for would be a restitution to the place once occupied by Father Adam in the Garden of Eden. But those who have presented themselves as living sacrifices have the hope of a heavenly inheritance because they have been begotten again to a hope of another life; seated with Christ in heavenly places.

Special stress was laid upon the deliverance feature of the text. This could not apply to us as individuals, could not apply to any only as they were members of the Body of Christ, that great class in which he could delight. The deliverance was accomplished in two ways; deliverance out of the vexations and deliverance in the distresses. Sometimes the troubles, the trials, and difficulties were removed. Sometimes the Lord increased his grace and gave the ability to stand the trials, deliverance out of which would mean the depriving of the refining fire. Deliverance from worry was one of the chief blessings of the present experiences, according to the Apostle's exhortation, "Be care-full for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Our trials need to be analyzed, he said, in order to determine their cause and in order that we might pray for and expect deliverance accordingly. The trial may have been caused by transgression of the covenant and would of course bring chastisement. Then we may have transgressed some natural law and we should not expect the Lord to work unnecessary miracles for us. It may be suffering for righteousness sake. But if it is none of these three then we may conclude that it is specially permitted for our development of character, like Paul's thorn in the flesh.

DISCOURSE BY BROTHER A. E. BURGESS

"The sun shall not smite thee by day, nor the moon by night."

"The Scriptures abound in symbols, making use of many articles and objects in every-day life to represent certain spiritual truths for those who are taught of God. Our heavenly Father is represented in the Scriptures as a 'sun'; as the Psalmist says, 'The Lord God is a Sun,' whose glorious perfection is beyond all power of description. Inasmuch as he is beyond all comparison of Wisdom, Justice, Love and Power, he is well represented in that glorious orb of day--the Sun. The difference between the glory, power and majesty of Jehovah, as compared with that of the human race, is far greater than the difference between the glorious Sun and the grass under our feet.

"Jehovah, in his infinite love and wisdom, foreseeing the blighting effect his glorious perfection would have upon our race, has provided a shield in the person of our Lord Jesus Christ, under whose protection those who desire may seek shelter. The length of God's wisdom provided everlasting life for all of his creatures who demonstrate their obedience to him. The breadth of God's justice, as represented in his divine law, is the full measure of a perfect man's ability. The depth of God's love was in providing Christ as a shield. The height of God's power was manifested in the resurrection of Jesus Christ from death, oblivion, to immortality.

"The light or knowledge received by the justified individual, if not used by him for the purpose intended, consecration, does not continue. He has failed to render his 'reasonable service.' Who were those of whom it was said that they should not be smitten? It was the class spoken of by the Prophet as having 'obtained a good report through faith.'

"How wise are God's provisions. The spiritual phase of the Kingdom, composed of Christ and the Church, possess the characteristic of the Sun with its light and heating power, quickening into life the dead race, while the earthly phase of the Kingdom, being in the midst of the people, as dew from the Lord, will modify and temper the glorious rays to the proper degree, so that they will not wither and blight those who are designed to receive the blessing. That this is necessary is manifest by the words of the Apostle saying concerning Jesus Christ that he will 'in his own times show who is that blessed and only potentate, the King of kings and Lord of lords, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.'--I Tim. 6:15,16.

"Thus with these two phases of the Kingdom of God, Mount Zion, the New Jerusalem, in operation the words of the Psalmist will be fulfilled, 'Great is the Lord and greatly to be praised in the City of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the North, the City of the Great King. God is known in her palaces for a refuge.' (Psalm 48:1-4.) And then indeed will mankind be filled with joy and gladness and life and happiness and be enabled to sing the praises of the Lord, 'Praise ye the Lord. Praise, O, ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore, from the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto our God who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that he may set him with princes, even with the princes of his people.'"--Psa. 113.

WEDNESDAY, SEPTEMBER 2ND

This in the program was designated "Colporteur Day." It opened with prayer and praise service, and by 9:30 the spacious tent was filled to overflowing by the dear friends to hear Brother Russell's address to the

"HARVEST CO-LABORERS"

He said, "I address you as Harvest Co-Laborers because that will include nearly all of you--Pilgrims, Colporteurs, Sharpshooters, Volunteers. How wonderful it seems that the Lord has been pleased to associate us imperfect beings with his dear Son, the Chief Reaper, in this harvest time! How glad we all are that a place for each of us has been found in the work! The Lord and not man surely opened up the various avenues of harvest service--one and all so different from anything else in vogue to-day or at any time during the past. How wonderfully, too, the Lord has been blessing and prospering these various agencies is indicated by this immense gathering of Bible Students--not to mention the thousands whom we have left at home!

"We do not boast, however, dear friends. All they of 'this way' are few, and amongst them are not many great, wise or learned, as the Apostle implies. God has been pleased to pass by the innumerable company of angels who would have been glad to be associated in this work, and has given the opportunities to us. Let us appreciate them and let us show our appreciation by using them solemnly, cheerfully, joyfully, with all our mind and all our strength.

"I congratulate you also, dear friends, that although the quantity of tracts and booklets going forth from our office seems to be far exceeding those of our competitors, who are much better supplied with financial strength than we, our work, as you know, is carried on without appeals for money, while nearly all religious works make the money-getting feature extremely prominent. Thank the Lord for all of his blessings, mercies and privileges! Let us recognize his hand in the entire harvest work. Thus our faith, our love, our hope, will greatly increase.

"ZION'S WATCH TOWER is still joyfully a servant of the Church, visiting its members in all parts of the world twice a month. I congratulate you that in the Lord's providence, and with your co-operation, the subscription list is increasing, tho not so rapidly as we could wish. We have reluctantly dropped recently quite a good many because neither request nor subscription price came to hand, as required by the new postal rules.

"I remind you of the Pilgrim service, and the comfort and joy and blessing which it has brought to many of you, watering the seed of Truth and harrowing it. I remind you that there are certain recognized qualifications for this service --three in particular. (1) We inquire, Is the man consecrated? (2) Is he humble? (3) Has he ability? We look

R4244 : page 282

for these three qualifications in the order stated. Consider the Lord's providence in respect to the selection of these Pilgrims, that while they are widely different in their general characteristics, they are all men of more than average ability. Their training has chiefly been in the school of Christ, and it still continues, we trust, and will do so. We have no theological mill from which to grind them out. We prefer that their individuality be preserved, and that thus the Church, by the Lord's providence, should have the larger variety of talent in this service. Evidently the Lord has had to do with their preparation for the work. While urging that these Pilgrims receive encouraging words from you, we counsel you to be wise in the matter--not to spoil them through flattery and laudations. Remember that the ability manifested in these is not so much their natural talent, but rather the ability of the Truth, which has a refreshing taste and strengthening power however humbly and brokenly presented.

"I remind you of the Colporteur work and its blessed opportunities. I suggest that each Colporteur, however humble

R4244 : page 283

his talents, has greater opportunities in this quarter of the Harvest field than he would have if chosen to be the pastor of the leading congregation of the land. In the latter position he would reach but a part of one congregation; while going from door to door he leaves a number of sermons wherever he makes a sale--discourses which may preach to many for many years. For your encouragement, I note the fact that although this is known as the panic year, nevertheless, the sale of DAWN-STUDIES is thus far in excess of last year's work, and we doubt not will maintain the ascendency until the close of the year. We find indeed that the peculiar financial conditions of the country have had a sobering effect upon many and that in consequence proportionately larger numbers are willing to examine the Truth. Doubtless, too, many of the books that are now being placed in libraries throughout Christendom will be diligently sought for by the Great Company during the Time of Trouble. I remark also that we find that territory is good for reworking within two years after it has been finished, and that generally the latter canvass yields the better results. We urge that all who can, employ the glorious opportunities of this department of the harvest work.

"The Volunteer work seems to have been specially provided of the Lord for the help and development in courage of his dear flock. The numbers who engage annually in the distribution of this volunteer matter increases, and so far as our judgment goes, those most active in thus endeavoring to serve the Truth to others are amongst the most blessed. 'He that watereth shall himself be watered.'"--Prov. 11:25.

BROTHER A. P. STEWART'S FUNERAL

Brother Russell, in closing this address, informed the audience that he was called to St. Louis, Mo., to preach the funeral sermon of our beloved brother, Gen. A. P. Stewart, once of the Confederate army, and ranking Lieutenant-General in the same. The funeral address on that occasion, we believe, was published by several of the prominent newspapers. Brother Russell returned to the convention after an absence of two days.

ADDRESSES TO THE COLPORTEURS

At 2 P.M. began a Colporteur Testimony Meeting, which was extremely interesting. It gave good proof of the zeal of these dear harvest workers.

From 4 P.M. to 5:30 short addresses were given along the line of encouragement to the dear Colporteurs and helpful suggestions as to the best methods of performing that particular feature of the Harvest work; suggestions as to how to prepare one's own heart and how best to conduct one's manner and speech while at the door. Talks were given by Brothers VanHyning, Hettenbaugh, LaFerry and Cole, presenting helpful pictures of the harvest work; how that when in the time of extremity even in an ordinary harvest the women sometimes left the housework to assist in the fields lest some of the grain be lost. Also beautiful examples of meekness on the part of some of the dear friends were recited to the encouragement of all. One brother suggested that we could not give out what we did not have ourselves. We must have our own hearts filled with the love of God before we can hope to influence others of the truth of our message. Examples of tact in the canvass were shown in a very interesting manner. Brother Cole closed the meeting with a very interesting and helpful rehearsal of the prophetic picture of the harvest work drawn from the incidents related concerning the rebuilding of the Jewish temple; how that all the circumstances which surrounded that experience seemed to be very illustrative of the conditions at the present time when the antitypical walls are in process of reconstruction to the glory of God. The thought was brought out that the Colporteurs corresponded to the masons who were laboring on the wall, who worked with the one hand and with the other held a weapon, the Sword of the Spirit. "Every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me."

THURSDAY, SEPTEMBER 3RD

DISCOURSE BY BROTHER FRANK DRAPER

On Thursday at sun rise, on the lake front, Brother Frank Draper delivered an inspiring discourse, listened to by about 1,200 of the friends. He said:

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5.) "Bind the sacrifice with cords, even unto the horns of the altar." (Psa. 118:27.) "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."--Mal. 3:17.

In our Lord's parable of the sower and the seed the stony ground represented those who had no root in themselves. They heard the word and received it gladly, but when persecution arose for the Truth's sake they found that they had indeed entered the narrow way. They did not keep the covenant they had made with the Lord by sacrifice. They didn't have what our Lord called "root in themselves." Those who have root in themselves are the Lord's consecrated. These fully consecrated of the Lord have wills in harmony with the Divine will. They would not think of taking the sacrifice from the altar. They are glad to have the privilege of sacrifice. Each of these says, "I delight to do thy will, O God." These are jewels, diamonds. They have root in themselves. They are walking in the Master's steps.

We are to love all except Satan. We can have no love for him. Do we have to make an effort to love our enemies? No! because we have this kind of love, "Blessed are the merciful, for they shall obtain mercy." How we love the brethren! not after the flesh, but after the spirit. We love each other from the Christian standpoint. Some people are very disagreeable in manner and hard to get along with. Those who have the love of God in their hearts will throw the mantle of charity over the faults of others. "In this we know that we have passed from death unto life because we love the brethren."

This period is the acceptable time. Surely the acceptable time will end. Surely the Lord will rise up in authority. Let us fully resign our wills to him. Are we willing to do this? Yes, we are willing to do whatever is necessary to become the disciple of Jesus. Are you able? No, not of yourselves.

Are you willing? Yes, by God's help, we are willing! Then, dearly beloved, my admonition is, "Enter now." Offer yourselves a willing sacrifice. There will be one great family in heaven and earth. Present your body a living sacrifice. No wonder our text says to "bind the sacrifice to the altar." It is a very hard thing to do--to "die daily." And this is true of all of the Lord's faithful. They are daily sacrificing their lives. That is the cost our Master referred to when he said, We must take up our cross daily. Burying our wills enables us to say, "Lord, thy Will be done. I have laid my body on the altar. I do not want to take it back. Do with this sacrifice, Lord, as you please." The Lord's love for the brethren who are in this attitude is manifest. The language of all such is, "I delight to do thy will, O Lord, thy law is written in my heart." "This one thing I do." "I press toward the mark for the prize of the high calling." Remember that we do not glory in the flesh. God forbids that we should glory except in the cross of Jesus Christ. I am dead to the world. I am glad that I am the Lord's disciple. Can you bear the pain, sorrow and joy, as they come, rejoicing always in the Lord? Then you are a cross-bearer, and the Lord will say, "Well done."

Let us examine this particular feature of the Abrahamic Covenant, "In thy Seed shall all the families of the earth be blessed." That Covenant had no mediator. It required no mediator. It will never have a mediator. Jesus is the Head of the Seed class. St. Paul shows us that those who are baptized with Christ are members of the Seed of Abraham, through which all the families of the earth are to be blessed.

DISCOURSE BY BROTHER F. H. ROBISON

Brother Robison's talk at 9:30 A.M. was on "Suggestive Features of the Tabernacle Structure." The text was I Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." As the Apostle had made the statement that the things related to the Jewish polity were for a testimony of the things which were to be spoken after it was taken as probable that the Lord would indicate in the structure of the tabernacle the whole course of the Christian way from start to finish, from the outside world to the very throne of God.

A comparison was drawn between the four steps of the text, which evidently begin with the first faint tendencies toward the Lord and righteousness and culminate in the "redemption of the Body," and the four positions connected with the tabernacle--Camp, Court, Holy, Holy of Holies.

Wisdom, he said, was reasonableness, discretion, that characteristic which prompts us to pursue the right and appropriate course. "The fear of the Lord is the beginning of wisdom." The world in general, it was claimed, typified by the camp, had not even this initiative wisdom; in other words, they were foolish. They had not used their senses sufficiently to recognize the existence of the Lord and to revere him. Some, however, had been brought to a position where they were able to appreciate the Lord and where inspired with a desire to know him and to be in harmony with him, they began feeling after God if haply they might find him. To such the call went forth from the gate of the court, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To as many as had responded Christ was made unto them righteousness and they entered into the court or condition of acceptability before divine justice.

The speaker brought Scripture citations to show that the court condition was only intended as a stepping-stone to ulterior graces. The justified individual was then able to have access by faith into the additional grace of presenting his body a living sacrifice, holy and acceptable unto God. Then by a full consecration and begetting of the spirit he passed into the Holy, into the process or condition of sanctification, into the condition where the Lord agrees to make all the experiences of the earnest, honest Christian to work together in such a way that they will have a sanctifying effect upon him, making him meet for the inheritance of the saints in light whereunto he was called.

On the left was the Golden Lampstand, the light from which typifies the light which the entrance of his truth gives. On the right was the table of shew bread, suggesting the holding forth or the witnessing of that truth to others. Both of these, it was stated, were great blessings, great favors, the one a left-hand favor, the other a right-hand favor; "it is more blessed to give than to receive." But the Golden Altar was declared to be the most desirable spot in the Holy, the mark of perfect love, the most advanced stage this side the vail, and occupied the most conspicuous position in the sight of the one entering the Holy. "Though I have all knowledge and understand all mysteries and have not love I am nothing." "Though I speak with the tongues of men and of angels and have not love, I am become sounding brass or a tinkling cymbal."

It was also suggested that the relative sizes of the holy and the most holy were significant. As the holy of holies was a perfect cube and as it represented one condition of existence, it might be drawn that the holy, which contained two perfect cubes, represented two conditions, two realms of influence, namely, the will and the organism, and hence indirectly the two classes of spirit begotten ones whose courses are influenced by the disposition of the Lord and the disposition of the flesh respectively. All of these experiences were declared to be for the purpose of acquainting the royal priesthood with the characteristics of Wisdom, Justice, Love and Power.

DISCOURSE BY BROTHER H. C. ROCKWELL

Brother H. C. Rockwell spoke at 11 A.M. from the text found in I Tim. 5:7,8, "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We find in the school of Christ, which is indeed the school of God, all the lessons that are necessary for the spiritual man. In these we may recognize seven cardinal points: (1) Dieting; (2) Exercising; (3) Resting; (4) Bathing; (5) Sun-light; (6) Cheerfulness; and (7) Breathing. These seven cardinal points are set forth in the Scriptures. We cannot expect to become strong in the physical lines by subsisting on chaff. A strong man cannot expect to remain strong by subsisting on milk alone. And so for us. We find that the Lord is regulating the diet. We find that when we were weak he led us along carefully, but as we grow stronger we receive stronger meat.

Dear friends, after we have been members of the Lord's school for some time and have been partaking from the Lord's table for some time, we begin to grow and develop. But it is impossible to grow properly without breathing aright. The majority of people do not know how to breathe properly. Dear friends, the new creature, the new man, in order to develop along spiritual lines properly must breathe deeply of the holy Spirit of the Lord. Many breathe only on the upper surface. If we breathe properly we find in the course of time that our spiritual life is enlarged. Deep breathing tends to enlarge capacity for breathing. So then, dear friends, let us bear these things in mind--let us strive in all ways to be filled with the spirit of love.

Hearken to our Teacher, consider our great Pattern, see where we come short and where we need development. So then it is imposed upon us most forcibly in order to attain that high development which the Lord wishes us to attain to that we be conformed to the image of Christ--to the glorious image shining through the mirror of the Scriptures. God wishes us to be "copies of his dear Son." The great Teacher, the Lord Jesus Christ, knows the experiences it is best for his people to go through in order that they may be properly developed. It requires constant experiences in order to produce proper development. If we do not have these experiences we may know that we do not belong to the School of Christ. It was the purpose of our Lord to glorify his heavenly Father; and so in giving instructions to his followers, he is giving them experiences in order to glorify and honor their heavenly Father. We should be submissive to our Lord.

Another feature we examine is the rest referred to above. The children in the school of Christ are all specially exhorted to take rest--the rest of God, and rest of joy and of hope. There is a great time of trouble coming. The world sees this. They are disturbed. They have not the rest, the peace, that is reserved for the people of God. But the children enjoy this as a foretaste of what is beyond.

As bathing is necessary to our physical health, so we find in the Scriptures that we are washed through the Word. We partake of the Water of Truth. Another important requirement is the Sun-light. "We are walking in the Sun-light all the way." It is our hearts' desire for the Lord to try and prove us day by day that we may be rounded out into his glorious likeness. The standard set before us by our Master is Perfect Love. Perfect Love means that we love the Father with all our heart and mind and soul. It also means that we love our brethren, and not only them, but that we love our enemies also.

DISCOURSE BY BROTHER E. W. BRENNEISEN

Brother Brenneisen's subject, at 2:30 P.M., was "The Three Ways." He declared that it was pleasant to repeat the old, old story, the message of salvation, according to which testimony the Scriptures declared one must speak, or be devoid of light. The intention was not to show the three ways of man nor any of man's devices, but the three ways of the Bible.

He quoted from Isaiah's declaration respecting the height of God's plans and purposes and the surety of them, that his Word would not return unto him void, but it should accomplish that which he pleased and prosper in the thing whereunto he sent it. He affirmed that either the generally accepted thought concerning God's plans was not true or else the prophecy was not true; that if God's plan has been to convert the world he has made a failure. But, he urged, let God's Word speak though it make every man a liar.

The attention of the friends was drawn to the divisions or dispensations of the chart which was used, indicating different features of Jehovah's plan, different methods of dealing with certain ones.

Texts from Matt. 7:13,14 and Isaiah 35:8 were read: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow the way which leadeth unto life and few there be that find it." "And an Highway shall be there, and a way, and it shall be called the way of holiness."

The broad way was opened up in Eden at the very beginning of mankind's experience with death, at the time of the loss of the homestead. The broad way was the way leading unto death, unto destruction, not to eternal torment, not to everlasting life in torture. The sentence was given, "In the sweat of thy face shalt thou eat bread until thou shalt return unto the ground." One could not return to a position which he had not previously occupied, and the Scriptural account made it clear that Adam had not been taken from eternal torment at the time of his creation, but that "The Lord God formed man out of the dust of the earth." Because of Adam's wilful disobedience he had brought upon himself the sentence of death--deprived himself of the privilege of indefinite existence under the blessing of the Lord. Being endowed with procreative powers he begat children, but as his own life rights and privileges had been subtracted he could not give a perfect life to his offspring; hence all of them partook of the death sentence, all of them began the downward course, which has of necessity become broad to be able to include every member of Adam's family, and which course finally terminates in oblivion for the individual.

But because of God's love and mercy he has provided two ways of escape from this broad road leading to destruction, only one of which would open at any one time, however. First, after hundreds of years of waiting and of various experiences under the Lord's providence, came Jesus, the

R4246 : page 285

Messiah, who opened up the new and living way in contrast to the old and dying way. He brought life to light by giving himself a ransom for all and furnishing the opportunity for that ransom merit to become effective by faith to those who were hungering and thirsting after righteousness. Through this action they had an acceptable entrance into the narrow way, which, followed to the end, would mean a participation in the highest form of life, immortality. This way, however, was opened up not to convert the world, but to choose a peculiar people to be associated with the Lord in his spiritual Kingdom.

Last is the highway, which shall be opened up at the beginning of the Millennial Age that the residue of men might seek after the Lord. This highway is designed to lead, not to the throne, but to the Edenic condition, from which the broad way had led them.

DISCOURSE BY BROTHER J. D. WRIGHT

Brother Wright spoke at 4 P.M., taking for his text Acts 3:19, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." The word "repentance" is not very well understood. It does not mean what it is often supposed to mean. Nor do we understand that it means a proper sorrow on account of sin. Nor does it mean a being frightened on account of eternal torment. Repentance, dear friends, is simply a change of mind or conduct, or both. And anyone who would come into harmony with God must repent of his sins. The next step we notice is that of conversion. They must not only repent, but they must be converted. What is conversion? Conversion means a turning or being changed. Repentance is included in conversion. But conversion means more than merely repenting. There are millions of so-called Christians in the world, but only a few real Christians. The conversion that the Church is to obtain is to be a complete conversion--a complete turning away from the things of this world. The Apostle tells us to "present our bodies a living sacrifice, which is our reasonable service." Now if we take this step we are that much more converted. And we must be fully consecrated to the Lord to prove what is that good and acceptable Will of the Lord. Some who become consecrated allow themselves to be conformed to the things of this world. These have not become transformed by the continual renewing of their minds.

Paul said, "This one thing I do." So the Lord's people at this time are to be thoroughly repentant and thoroughly converted. Particularly are we to give heed to those Scriptures which will tell us if we have transgressed. If the Word tells us that we have transgressed we will acknowledge it. That is the only way to get along with the Lord--to go to him just as quickly as we recognize the transgression. He has promised to help in time of need.

When the "Times of Restitution" shall have come that will be a time of refreshing. Then all sin will be eradicated and all mankind will be made perfect. Then the spirit will be poured out upon all flesh. For the Lord's people there is a refreshing shower at this present time. How refreshing to get together and talk about the precious things of the Lord! What great blessings we have time and again in these wonderful conventions! Surely the Lord is responsible for this refreshing! Somehow or other the Lord provides that we may meet more and more. It is the Lord's will that his people shall convene more and more. And there is a reason.

The time is coming for the One General Convention and the Lord wants his people to get ready. If we did not know what it is to love the brethren we might feel "like fish out of water" when we get on the other side of the vail. Dear friends, we want to get on and to keep on the upward track and get into the One General Convention! Thank God for this glorious time of refreshing! Let us notice that some have the idea that this matter of being repentant of our sins is so that we may go to heaven when we die. I think that there are very few who want to go to heaven if they had their choice. One man told me that he had a desire to remain here on earth, but that of the two evils of going to heaven or hell, he would choose to go to heaven.

Had it not been for the fall of Israel we Gentiles might not have had the opportunity of coming "out of darkness into the marvelous light" of this Gospel favor, for evidently the Lord originally proffered to take the predestinated number from his chosen people, natural Israel. Let us seek to run patiently the race that is set before us, following in the footsteps of our Master. May the Lord's blessing be upon us continually as we thus seek to walk faithfully until death.

FRIDAY, SEPTEMBER 4TH

DISCOURSE BY BROTHER P. S. L. JOHNSON

Brother Johnson's discourse was on "Strengthening the weak Graces," applying the principle from the text, "Ye that are strong ought also to bear the infirmities of the weak and not to please yourselves."

The Christian graces were classified into four classes: active, passive, quiescent, and mixed. Among the active were mentioned kindness, self-denial, appreciation, thanksgiving, patience, gentleness, adoration. Among the passive: meekness, forbearance, longsuffering, hope, joy, peace, humility. Among the mixed: sympathy, forgiveness, self-control, resignation. The graces thus developed will find themselves brought into play and they are made perfect through suffering, through trial and testing. The danger existed, he said, of some of our weak virtues coming in contact with forces that are stronger and of the former giving way because the individual had no knowledge of how to bring in relief from the other graces to act as a brace, to bear that which the weak grace was unable to bear, to bring in reinforcements from a quarter which had not been directly attacked. Heb. 12:2,3 was cited as an expression of this principle: "Who for the joy set before him endured the cross, despising the shame." Here the joy came to the support of his endurance and helped him win the victory. Sympathy for the poor, groaning creation inspired this joy. Another instance, "Your adversary walketh about as a roaring lion seeking whom he may devour, whom resist steadfast in the faith." Here the faith comes to the support of the resistance, or endurance.

It was made plain that to be able to do this it was necessary to know oneself and to be able to recognize the graces which were being attacked and also the proper ones to send to their assistance. Self-control must always be present as well, a realization that in former experiences the Lord's grace has been effective toward a victory. Care must be exercised, he declared, not to throw all the burden on the strong graces, for that would evade the very benefit desired, the strengthening of that weak grace.

For instance, suppose the faith were weak. How could it be helped? Hope would show that he has called us unto the glorious things described in his Word, the participation in the throne, etc., and the illumination which that hope gives relieves the weight which has been cast upon faith. Love, clinging to the Father's heart, would let the weak faith lean on it. Humility will not think that we are being treated in this matter unfairly. Meekness is here very helpful, and patience. Appreciation also comes to the assistance when it recognizes what great things the Lord has done for us.

Hope was also taken up, and how it could best be strengthened when weak, when one desponds rather quickly. When the hope of finishing the race and coming off more than conquerors seems dim and the requirements seem so hard, then faith can be called on to support hope by bringing forth the earnest convictions from the promises of the Scriptures. Then love cheered the heart when hope was weak. Joy thrown in the balance would hold hope in the proper place. Patience and appreciation also strengthen hope.

Likewise other graces were taken up and treated in the same way, all with a view to assisting in the strengthening of the weak graces, which graces, however, he said, should not always remain weak but should by this careful and prayerful process be gradually made stronger and finally meet for the inheritance on high.

DISCOURSE BY BROTHER J. F. RUTHERFORD

Brother Rutherford's topic was The Great Counselor. His text was taken from Psa. 73:23,24, Leeser, "Thou hast seized hold of me by the right hand, by thy counsel wilt thou guide me and afterward take me on to glory." The counsel by which the Lord guides us, he said, is his Word. We rejoice to be able to know what his counsel is, that God has a wonderful plan, that he is indeed a God of love: his counsel to the effect that mankind was under the condemnation of death, that a promised Seed of Abraham should come which should bless all the families of the earth, that the Lord Jesus did come from heaven and that in the fulness of time he died, gave himself a ransom for all, came to seek and to save that which was lost, and when he had died he was raised by the Father's own power and exalted to be the head of that Seed; that during the Gospel Age it was the Father's plan to choose out a special class which should be associated with the Head and all he comprehended as that Seed. The speaker also showed that our Lord as a natural man had no need of the Father's special counsel, that he was perfect and able to guide

R4247 : page 286

his own way in harmony with the Father's will. But as a spirit begotten individual he, like the members of his Body, needed the Father's counsel. Indeed the psalm referred only to the one class, the Christ class, and was misapplied when it was appropriated by any others.

It was not the man Christ Jesus that was received into glory, for his flesh he gave for the life of the world, but the glorified Christ who was raised far above angels, principalities and powers and every name that is named after his lowly way was ended. He was put to death in the flesh but made alive in the spirit. He had absolute reliance in his heavenly Father, absolute reliance in the great Counselor. He reached his Gethsemane and there he knew that he must go into eternal destruction if he had failed in any way to heed the counsel of the Most High.

Many, he said, had made wrongful claims concerning this promise. Some who denied the merits of Jesus' blood and who had made creed beds and provided themselves coverings would say, "Surely the Lord is leading us; see how we are increasing in numbers." But the Scriptures say, "Woe unto them that go down unto Egypt for help, that stay on horses."

Those who were being guided by his counsel were those who had recognized the merit of the ransom sacrifice accomplished by the dear Redeemer and were justified by faith and who on the basis of that standing had presented themselves in sacrifice to the Lord and were striving faithfully to fulfil that covenant.

There is a class, however, he claimed, which comes nearer home to us than those who are of the nominal brand, merely. There are those who recognize that we are living in the harvest time, who recognize that this is the truth, but who disregard the admonition to come out of her my people, who think they can accomplish more good by staying in the church and by teaching in the Sunday-school, etc. Then there were some, he said, who had come into a fuller fellowship yet, who had long enjoyed the privilege of associating with the friends of Present Truth and who then became careless in the heeding of the Lord's counsel in respect to love for the brethren and who were consequently drawn into a snare by the Adversary and moved to speak evil of the Lord's dear brethren. Others were not heeding the Lord's counsel in some other way. Some failed to recognize the ampleness of the Lord's providence in respect to the publishing of the truth and were driven by a desire to publish something of their own. But only those who were seeking diligently to know the minutest feature of the Lord's counsel would afterwards be received into glory.

"BAPTISM AND ITS IMPORT"

At 2.30 p.m. Brother Barton addressed the Convention on the subject of "Baptism," after which 292 brothers and sisters symbolized their burial into Christ's death by water immersion. Two other baptism services were held during the Convention to accommodate friends desiring the service previous to and after the general arrangements. These services furnished opportunity for a total of 363 friends to symbolize their covenant of consecration.

SATURDAY, SEPTEMBER 5TH

Another delightful sun-rise meeting opened a splendid day. It was a Praise and Testimony Meeting. Brother Rutherford led it. It was good to be there. Testimonies turned to the Vow and the blessing of nearness to the Lord resulting. Some of these testimonies were remarkable, all of them refreshing. As only a few of the vast crowd could have opportunity to express themselves the leader suggested that those present who had taken the Vow and received a great blessing in consequence wave their right hand. The result indicated that a very large proportion of the friends had taken the Vow.

DISCOURSE BY BROTHER F. A. HALL

Brother Hall's discourse at 9:30 A.M. was on the "Bread of Life," from John 6:51. 'I am the bread of life, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.' Dear friends, the trouble with the world is that they are starving to death. Looking back into the Garden of Eden we see that when man lost his perfect human condition he began to starve to death. It seems to me that God placed there in the Garden of Eden a sample of what the whole earth will be in God's due time. I would think that God had arranged something very beautiful there as a picture of what earth restored will be.

"As we look at the condition of sin in which mankind is wrapped at present, what a grand and glorious thing it is to know that our God is a God of wisdom! As we see God's wonderful provision for the uplifting of mankind, we see what a blessing is in store for the whole human race. It is necessary that we seek the knowledge of how God gives this blessing. First we must hear that God has made a way. We have to first become justified. All mankind has something of the original perfection left in them. 'Where sin abounded grace doth much more abound.' Now, dear friends, as we all received this reckoned justification by faith, we begin to feed upon this bread. All are by nature astray from God. When God accepted us he covered us with the righteousness of Christ. We know that in the Millennial Age God purposes that the Lord shall bring back the human family to perfection. God reckons us now to have attained to this perfection. The Apostle says that we are to put on the new man, which is created in righteousness and true holiness. It is no wonder that we are in trouble all the time, because we are a class of spirit beings living in a world of sin, offering our bodies living sacrifices. We see that this new life in Christ begins when we become new creatures.

"Whatever are his thoughts, so is the man. If he has bad thoughts he has a bad character. If he has good thoughts, his character is good. The Lord shows us that if we would reign with Jesus we must give up earthly hopes--that we should willingly give up the hopes, aims and ambitions of earth. We are begotten to the spiritual nature and plant the seeds of spiritual thought one after another. The new creature can be developed in this way, dear friends. As this new creature grows we see that it becomes stronger day by day. Both the new and the old creatures are in the same house. They cannot both live compatibly in the same house. We must daily crucify and overcome the old nature. The many beautiful lessons received along the way will help us to do this. In order to crucify the old man it is necessary, dear friends, for us to control this organization by keeping the body under and bringing it into subjection, lest having preached the good tidings to others we ourselves become castaway. Considering the dual condition we are in it is necessary to see whether we are warring a good warfare. We are to give up the things of the old mind--to forget them. We are to give up not only sinful things, but even the things that are right--these latter are our sacrifices."

DISCOURSE BY BROTHER M. L. HERR

Brother M. L. Herr's discourse at 11 A.M. was on the subject, "The Lord be between thee and me."--I Sam. 20:23.

Dear friends, with a very great deal of pleasure I bring to your mind the words from Genesis 31: "Therefore was the name of it called Galeed; and Mizpah." The Lord, through his providence, is leading us all to an appreciation of this fellowship through Zion's Watch Tower. Our dear pastor "speaks often" to us through its pages. The things in our experiences that may seem small to us may be very important in God's sight. What words can more fully express these things which are of so vital importance to us than the words, "Beloved, the Lord be between thee and me forever." The new fellowship that never before was given is that we may love one another as he loved us. Does the

Lord love the angels of heaven as he loved us? No! It is a sacredness not given to any other of his creatures. The Lord prayed to the Father, for us, "That the love wherewith thou lovest me may be in them." Was there ever uttered a prayer that carried such significance? We are having poured upon us the same love from the Father that he poured upon the Son. We are here because we were willing to forget our own people--to lay aside our own wills. We are offered a fellowship never before offered to any in the universe. We are to be lifted up, restored, cleansed. What in the sight of angels--what in the sight of men could be more desirable than this relationship! Only when we say "our brother" do we appreciate what a glorious thing this relationship is.

"I have overcome the world." We do not have to do this. It is our privilege to accept the same mind which was in Christ Jesus. What mind? The same mind which enters into God's Spirit and views matters as God would view them. If we let this mind be in us which also was in Christ Jesus, then we are walking in the spirit. May the Lord help us everyone to look at matters as he looks at them and not as the world looks at them. "THE LORD BE BETWEEN THEE AND ME." We are to know our brother according to the spirit and not according to the flesh. If we are looking at our brother as the Lord looks at us that will be "The Lord Between Thee and Me." I prefer to take the Lord's way. The Scriptures show us a beautiful picture that the

R4248 : page 287

cherubim were made exactly alike. And then notice how the Lord represented his presence by the Shekinah light between --God's Spirit. Let us read the words of our text in two ways, dear friends: "Now the Lord be between thee and me forever." The Adversary be between thee and me never.

I wonder if the Lord's people ever have any temptation to do "wooden swearing" or evil speaking? "Above all things, brethren, swear not." Why does the Apostle give such admonition to those who are walking in the Truth? Because those who lose their patience easily represent the ones referred to by the Apostle. "Be patient, therefore, brethren." Notice the language the Father used in the case of Adam. "Because thou hast sinned." And so we must be kind and gentle in the language we use to our brothers--not to use that of blame or condemnation. There are only two masters and there are only two condemnations. The one is the condemnation of the Lord. And if the righteous smite us we are glad. And there is the other condemnation of the devil. We do not want to fall under that condemnation and we do not want to give it to another. If we allow ourselves to be blamed--to receive condemnation, it requires a great deal of grace not to give it again. We are in the evil day.

Let us remember the word "Mizpah" in connection with the WATCH TOWER service. What does it represent? The light. It is an exact representation of wisdom, love and power--this grand, glorious symbol of the divine Presence. Let us pray that the Truth may so keep our minds that the brethren may dwell in unity, and let us feel sure that it is "The Lord between thee and me."

DISCOURSE BY BROTHER F. W. WILLIAMSON

"But let all those who put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."--Ps. 5:11.

This, the speaker said, was a wonderful message to bring to such a gathering as the one he was then addressing and an exceedingly appropriate message to bring before the Lord's people, for those who love the name, the character of God, and to those who are endeavoring by his grace to develop it. Indeed it was for no one else, not for the world. The Lord had a message of joy for the world too, he said. Thank God for that, that the world in due time is to learn the joyful sound, the glad tidings of great joy which shall be to all people. But now the world does not know the joyful message, accordingly men's hearts are failing them for fear, looking forward to the troublous times that are coming upon the world.

But it is true, he declared, that many of the Lord's people to-day find it hard to rejoice. In fact he had encountered a brother recently who thought it rather inappropriate to be in a rejoicing attitude of mind in consideration of the great responsibility which attaches to a knowledge of the truth; because, he had said, we should be so impressed with the feeling of responsibility that belongs to the children of the Lord, so impressed with the solemnity of the situation that we would have no time to feel joyful. But while it was realized that we ought to rejoice, remembering that the Lord's dealings were designed to work out in us a far more exceeding and eternal weight of glory, yet the matter is not presented to us in the Scriptures in a one-sided light. But we are also informed that the enemy, the great Adversary, is hurling his fiery darts against the children of the Lord and that they must rely solely upon him through all the persecution and the distress and the sorrow and the death.

Let us, he said, examine some of the statements of the Lord's Word to see why those who put their trust in him are enjoined to rejoice, bringing to mind the covenant which they have made with the Lord, a covenant of suffering and death; then let us look at the other side, at the sustaining grace, so that we may be enabled to accomplish his good and acceptable will. What is it that the Scriptures point out to us as being part and parcel of our covenant? Is it not the "narrow way" entered by the strait gate, which few find and which implies suffering, "If any man will come after me, let him deny himself, and take up his cross and follow me." Having entered into the narrow way, having placed ourselves under the particular care and keeping of the Lord, then we may appropriate the text which proclaims that his grace is sufficient for us, his strength is made perfect in our weakness. "They shall run and not be weary, they shall walk and not faint." "I will never leave thee nor forsake thee, so that ye can confidently say, 'the Lord is my helper, and I shall not fear what man shall do unto me.'" With this goes the promise that God will not suffer us to be tempted above that which we are able to bear. If suffering, are we rejoicing?

DISCOURSE BY BROTHER SAMUEL KUESTHARDT

"THE SCHOOL OF CHRIST"

Brother Kuesthardt began to speak at 4 p.m. from the text, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."--Psa. 32:8.

"We see here clearly that the one who is speaking through the mouth of the Prophet is a teacher, a teacher of Christians, to which class we consider ourselves as belonging. So let us keep in mind from this hour that it is the Lord Jesus Christ who is our teacher and let us go to our lessons in a prayerful spirit that we may receive a rich blessing. I take for granted that all here have made the Tabernacle Shadows a study. We know that the Lord gave Moses instruction how to construct the Tabernacle. We understand that the camp is the world. We see different compartments: first we find the court, then the holy, then the most holy. All those who have been justified by faith are in the court condition. This is the kindergarten of Christ. It is free to any one who wants to enter and the teacher is our Lord Jesus Christ. Who will come? Only a few know of it and those who enter there will be justified by faith. How can we know that we are justified? When we understand that he has given his life a ransom for all, that gives me a right to accept.

A man once asked me, "Must I believe in MILLENNIAL DAWN to be saved?" I asked him how he would feel if he were invited to partake of some sugar that was laid up in a pile, there being old brass spoons to take it with and some one offered him a nice silver spoon with which to go and get the sugar. MILLENNIAL DAWN is the bright new help--the silver spoon. It is well for us if we make the proper use of this help.

After the kindergarten let us go on further and enter the next compartment. You have to pay a tuition fee. The price we pay for tuition is that we present our bodies a living sacrifice. Now see if we can find the primary department. This is represented by the shew bread in the tabernacle. Whoever will partake of that table must stoop quite low. We find next the frankincense in the tabernacle. This is very precious. We realize that this had a sweet odor, but when we had eaten it became very bitter. From the primary department we go to the intermediate department. Here we find the candlestick. What do we find specially in this candlestick? We find that it gave the proper light. The very finest olive oil was used. But something else is needed too. We need a piece of wick. The Word of God is the only channel through which we receive the holy Spirit, but we ourselves are likened to the little piece of charred wick. We find that one who has attended thus far in the school of Christ and gets into opposition generally finally goes out of the camp--into death. Those who have received their lesson here in the intermediate department go into the high school. What is the significance of the smoke ascending and filling the holy and penetrating into the "most holy"? This means full obedience on our part to the Lord. And this is expressed through our prayers, both for ourselves and for all of the saints.

So we find that the Lord at the present time is preparing the building stones for his spiritual temple. Do you consider yourself one of these stones? When stones are taken out of the quarries they are rough and unshapely. So is our condition when first taken out of the world. After the stones have been quarried and chiseled they must be polished. What is the polishing done with? It is done with the same material. So we are polished by our contact with one another and made fit for the Kingdom.

SUNDAY, SEPTEMBER 6TH

THE FRUITS AND GRACES OF THE HOLY SPIRIT

Sixteen brethren spoke ten minutes each, beginning at nine o'clock.

Put off all these: (1) Anger; (2) Malice; (3) Envy; (4) Hatred; (5) Strife. Put on these: (6) Meekness; (7) Gentleness; (8) Patience; (9) Brotherly Kindness; (10) Love. Be ye clothed with (11) Humility; and add to your (12) Faith (13) Virtue, and to Virtue (14) Knowledge, that (15) Grace and (16) Peace may be multiplied unto you.

A GREAT LOVE FEAST

Brother Russell's discourse at 2.30 p.m. we do not print here, for those who desire same already have it in the newspapers. His text was Heb. 12:22,23. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn which are

written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

By four p.m. the Love Feast was under way and it was a most impressive service. The "Pilgrim" brethren present, about twenty, faced the congregation, the brethren at either end and one in the center each bearing a plate of bread. Brother Russell stood opposite and was the first to give the glad hand of fellowship. The Colporteurs present, about 400, preceded the congregation, filing past greeted each other with a warm clasp and a kind word, while the singers on the platform and the audience sang, "Blest be the tie," and other precious hymns. Many eyes were moist and many hearts evidently very tender when Brother Russell greeted them saying, "It is good to be here! It will be better to be there! As the Grand Army of the Redeemer, fight a good fight!

We must die to win," etc. Undoubtedly a great blessing was carried away to the cheering and comfort of loved ones who could not be with us.

R4249 : page 288

MONDAY, SEPTEMBER 7TH

This was Labor Day, so we held over until noon, affording opportunity to hear from two more dear Pilgrims.

DISCOURSE BY BROTHER W. E. VAN AMBURGH

Brother Van Amburgh's subject was from the text, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23.) Or the marginal reading, "Above all keeping, keep thy heart," intimating that we might be very careful and diligent in keeping our heads, our knowledge, our possessions, etc., and neglect the keeping of the vital thing, the heart, the affections. Whatever our minds feed upon, upon that would our minds build. If we feed upon doubts and trouble and worry, just so would our minds and characters be less stable, but having our minds fed with the Lord's Word we would not need to worry about the difficulties.

He stated that there might be special trials after the convention, but that we need not anticipate these and spoil the pleasures of the present. Sometimes people may save themselves a great deal of distress in a storm-tossed sea by looking not at the breakers but at the land which is ahead of the breakers, realizing that that which is firm and abiding awaits after the distressing and disturbing experiences. "As a man thinketh in his heart, so is he." If we become fearful of the troubles and have fearful thoughts in our hearts it is doubtful if we will ever be more than conquerors. Instead it would be better for us to consider what a great God we have. Then we would find the knowledge of him so boundless that we would have no time to think of the trials that might be coming, and this knowledge of him is contained in his Word. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word."

The speaker said he had heard some complaining that they did not have enough pilgrim visits at their place and that while the desire for the association with different brethren was no doubt commendable, yet it was well to bear in mind that each one has the privilege of association with the Lord and the reading of his letters and of the comments which the Lord has provided, even in the most remote sections. Let the thought of gratitude keep us from worry when things arise which seem unpleasant.

The Apostle gave a suggestion as to what was the proper food for the mind and heart. "Whatsoever things are true, think on these things." But as there were so many things that were true that would not minister to the edification of the new creature it was necessary to still further sift the thoughts. Much in science is true, much in art, much in other branches of study, but because of our very limited talents we ought to confine our thoughts and attentions to the Lord's testimony. Once on a railroad train, which was being run in such a way as to excite the trepidation of most of the passengers, a little girl was asked if she were not afraid, too, whereupon she replied, "I'm not afraid, my papa's on the engine." The thought drawn was one of increased confidence in his loving care. Our Father has provided the covering of Christ's righteousness, likewise he is providing all of our experiences if we are keeping close to him.

In closing he urged further that we keep our hearts with all diligence, so that there would be no room for anger, hatred, strife, or anything of the kind.

DISCOURSE BY BROTHER J. A. BOHNET

Brother Bohnet's subject was "The Wise and Foolish Virgins." He stated, however, that it was not his intention to treat the subject in the way which would be generally supposed, namely, from the parable called by that name, but that he proposed to consider the fifth chapter of the Song of Solomon, which, he claimed, gave even fuller suggestions respecting these two classes than did the 25th chapter of Matthew. Supposing that some would declare that they believed in taking everything literally he read the chapter and asked how much could be gotten out of it from a literal interpretation. Then he proceeded to give an explanation, using the various expressions in a symbolic way and changing the Song from what appeared to be a silly, love-sick ballad into an edifying and instructive prophecy full of wisdom.

"Awake, oh north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out." This the speaker understood as follows: A wind is a force, an unseen force. The north wind is a wind of sorrow, trouble, disagreeableness. The south wind is a wind of pleasantness, joy, peace, etc. Blow (actuate) upon my garden (the great mass of nominal Christianity including the true Church) that the spices thereof may flow out (the graces of the spirit may become manifest). In other words, let the joys and sorrows, pleasant and unpleasant experiences, try the Church to demonstrate which is the true and which is the false.

"I am come into my garden, my sister, my spouse." It is the Lord who speaks in both of these verses, one utterance prior to his second advent, the other after his arrival. The garden is that aggregation of individuals which contains both the sister class and the spouse class, hence the wise and foolish virgins, the two classes which would be in evidence to the Lord at the time of his long-looked-for second presence. A sister is one who is related, who has many common hopes and interests but not experiencing the absolute union which exists between husband and wife, or even between lover and betrothed. So the foolish virgin class corresponds to the Great Company, the associated or sister class. The spouse is the chaste virgin betrothed unto Christ, eventually to be the Lamb's Wife. Then followed the description of the kind of food the Church as a whole has been appropriating during the Gospel Age, honey and honey-comb, wine (under the influence of which men are heard for their much speaking) and (the sincere) milk (of the word).

"I sleep, but my heart waketh." This would indicate, the brother said, that in exact correspondence with other statements of the Scriptures the great body of nominal Christendom would be asleep when the Lord would come, but the heart, the little flock, the wise virgins, would be awake.

Then follows the invitation of the Lord to open the door of the heart and admit him to govern their every action and word and thought. The reply is that she has put off her coat, has failed to recognize the necessity of the robe of Christ's righteousness and has esteemed it lightly.

The symbolic picture was then drawn further to show that the Lord's presence would be made manifest in the early morning and also the manner and means of the annunciation of that presence. Finally the foolish virgins were awake and realized that the very thing for which they had been praying for eighteen hundred years was just now about to be consummated and their zeal was aroused to the extent of suffering bitter persecution and finally succeeding in interesting the Jews in the message of the Gospel.

Questions were asked concerning the Vow which has recently been suggested in the TOWER. Answers were given along the lines of the comments which had previously been published; that it was not regarded as a law but that it rather came in under the head of expediency, that from the signs of the Scriptures, corroborated by the signs of the times, the Satanic hosts would have special liberty similar to that which they had before the flood, and that the world would be very generally deceived by their machinations because of the prevalent beliefs in Satan's lie, that the dead are not dead, and that this experience as a whole would assist very materially in sweeping the world with the besom of destruction as foretold by the prophet and from which bitter experience the Little Flock were to be spared. He said that he did not think it proper to make it a subject of controversy but that each one after careful consideration and prayer had a right to his own conclusions in regard to the matter and he himself claimed the same right, believing that it could not work other than blessing.

The Hotel Victory manager gave us a very pressing invitation to return, assuring us that he had never entertained such people before, and that they had left a favorable impression upon his mind toward Christianity of our kind.

====================

SEMI-MONTHLY
VOL. XXIX.   OCTOBER 1   No. 19
A.D. 1908--A.M. 6036

CONTENTS

Views from the Watch Tower........................291
  More Miracle Wheat............................291
  Seven-Headed Wheat Discovered.................291
  Is Surgery a Cure for Crime?..................291
  Churches Plunging Into Hypnotism..............292
Vow Letters Not a Few.............................293
What Constitutes a Church?........................293
"The Evil One Toucheth Him Not"...................294
Parables of the Kingdom...........................297
Saul and David in Review..........................298
Hell Hath Enlarged Herself........................300
Watch Tower Bibles--New Edition...................302
New Edition of the Debates........................302
Berean Studies on the Atonement...................303

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

HALIFAX THREE DAYS' CONVENTION

OCTOBER 15, 16, 17, 18

In compliance with the request of the Newfoundland and Nova Scotia friends, a General Convention will be held at Halifax, N.S., October 15-18.

Sessions will convene at 10 a.m. and 2.30 and 7 p.m. each day. On Thursday, Friday and Saturday in St. Paul's Hall, Argyle Street. On Sunday the meetings will be held in Orpheus Hall. All Believers in the Atonement by the precious blood will be welcomed. Boat excursions from Boston. Excursion rates on New England and Provincial railroads on "Certificate Plan" are hoped for.

BROTHER RUSSELL'S SERMONS

The cheapest way in which Brother Russell's sermons can be had regularly every week by the year in foreign lands is through the ENQUIRER, price $1.00 (4 shillings, or 4 marks, or 5 francs); this includes postage. Order through any of our Branches.

Nine journals are now publishing Brother Russell's discourses weekly, and through these Present Truth reaches probably 800,000 people regularly. If only one in a hundred reads it means a wide influence for the honor of the Lord.

VOLUNTEER MATTER, 1908

We still have plenty and it is excellent; all who have the time and strength may use this opportunity to serve in the "Harvest" field.

====================

R4250 : page 291

VIEWS FROM THE WATCH TOWER

MORE MIRACLE WHEAT

OUR notice of the "Miracle Wheat" grown in Virginia, the grower reports, has caused him lots of trouble answering letters and returning money sent for small samples. He has shown us representative stalks of the wheat and photos of its growing in the field, fully corroborating all that we have published respecting the same. But he refuses to sell any of it until he has secured a fair stock, which will be in a few years hence.

Meantime the matter has brought out the fact that others are also propagating "Miracle Wheat," as witnessed by the subjoined reports. We advise farmers to begin at once to inspect their wheat before cutting and cull out for seed the choicest, fullest heads or most "stooled." Our thought is that in this natural way God is preparing for the Millennium, when "the earth shall yield her increase."

SEVEN-HEADED WHEAT DISCOVERED

W. W. Ward, of Dayton, Washington, has discovered a new variety of wheat that has seven distinct heads united to a common base. And each head is larger than the ordinary wheat. Ward figures that the new variety will yield as high as 280 bushels to the acre, with an average of 200 bushels.

Hundreds of farmers have visited the Ward ranch and are intensely interested in the new wheat. All have asked for a few pounds of the seed, but Ward is figuring upon further experiments and plans to plant all of this year's crop next season, enlarging his present area to about three acres.

Ward has been experimenting for five years to get a wheat that will yield bigger crops, but never expected anything like the seven-headed variety.--Sioux City Tribune.

* * *

Neither of the above notes relate to what is termed "Alaska" wheat grown in Idaho, which we understand had been repudiated by Government experts.

IS SURGERY A CURE FOR CRIME?

Is the modern criminal to be reformed by means of the surgeon's knife? Is our whole penal system--reformatories, jails, and asylums for criminal lunatics--to be abolished, while society depends for protection, and looks for the elevation to a higher moral standard of the thief and the murderer to a few inches of steel wielded by the hand of a strong-nerved genius of science?

Recent miracles of surgery, such as those performed by Dr. Bernard Hollander, who has recently claimed that criminals should be judged according to a medical standard, suggest that we are on the eve of a revolution in our treatment of the criminal and insane, and that in a few years a dozen cuts of the lancet will effect a greater change in the moral equipment of the Ishmaelites of society than years of confinement in a jail.

Look at the case of Holzay, otherwise known as "Black Bart," the terror of half-a-dozen states in America. No treasure on board a train was secure against his evil designs;

no plans of the detectives were sufficient safeguard against his desperate courses. "Black Bart" stole and murdered with impunity; but in a slack moment he fell into the hands of the police and his criminal career was closed by a sentence of imprisonment for life. In a few weeks he was removed to the criminal lunatic asylum, and the prison surgeons, deliberating long and anxiously over his case, came to the conclusion that "Black Bart's" crimes were not so much the result of "cussedness" as a sheer inability to run in the straight and narrow path. His brain was affected by a tumor; remove the growth, they said, and it's a thousand chances to one that "Black Bart" will become a fairly decent member of society. The operation was performed, and in six weeks the nature of the once desperate criminal had completely changed. The knife, while removing the tumor, would seem to have removed his evil passions as well; his old blood-thirstiness had disappeared, and prison-wardens, who formerly hesitated to approach him unless in couples, found him as harmless as, and more tractable than, a child.

Not long since a Welsh railway porter fractured his skull by falling off a truck. He was trephined, and apparently got well, but always suffered from epileptic fits. His usual alertness deserted him, and instead of being a bright, intelligent man, he became drowsy and listless, indifferent to all that was going on around him. In this condition he was taken to the Liverpool infirmary, where it was found that the old hole in the skull was an inch long, and that a flap of skin, including the old scar, was directly attached to the brain. What did the surgeons do? They scraped the folds of the brain clear of this skin, and placed between the brain and the bone a thin plate of gold in order to prevent them sticking together again. Over this the skin was neatly drawn and securely sewn. A week later the patient was sitting up in bed; in a month or less he was reading the newspapers, and taking a keen and intelligent interest in the busy world around him. The instruments of the surgeon had saved him from becoming a human log; they had brightened his brain, and sharpened his faculties as no treatment in an asylum could have done.

R4250 : page 292

A somewhat similar case was that of Jay Lentz, employed as a foreman at the Great Western mines at Harmon, in Virginia. He was caught under a fall of slate, his skull was broken, and a piece of his brain was torn from the main structure. Of course, his mental condition immediately changed for the worse. The doctors, faced by a terrible problem, resolved on heroic measures. The shattered brain was neatly dressed. A healthy yearling calf was tied down, her skull cut away, and a lobe of the brain removed and fitted into the cavity of Lentz' head. Slow, but sure, was the miner's progress towards recovery. As his physical health improved his old-time intellectual brightness came back, until he was able to resume his ordinary occupation in life.

More marvelous still, however, is a case in which the surgeon's knife has been used to restore the moral faculties, with a boy as the subject. The boy is Carl Fredericks of Hoboken, whose brain is so peculiarly formed, say the doctors, that if left alone he would never do right. The growth of the brain matter has installed in him a tendency toward perpetual evil. Let us rid his skull of the excess, said the surgeons, and see if any moral improvement is visible. Certain parts of the brain, which were considered to cause the trouble, were cut away, and the effect was surprising. Carl is growing good; his wicked tendencies are gradually disappearing, and it is expected that in a few years he will have his full quota of moral faculties.--London Exchange.

CHURCHES PLUNGING INTO HYPNOTISM

About a year ago, two ministers of New England decided to try methods analogous to those used by Spiritists, Eddyists, Mormons and Hypnotists for the cure of diseases. They met with a measure of success, as do the others. The news of their methods is spreading, and a prominent publishing firm, with a Methodist D.D. at its head, is now sending circular letters to ministers everywhere, advertising two new books which they publish, explaining how the work can be carried on by any preacher along hypnotic lines.

We print below extracts from a long article in the Kansas City Star, detailing the fact that Rev. A. T. Osbron of its city, is endeavoring to use hypnotism to regain his hold upon his dwindling congregation of Methodists. We quote:

"It has been said of life insurance that 'You have to die to win.' Similarly the policy of the church has been to hold out promises of a happy reward to the faithful, but they had to die to get it.

"The reason Christian Science numbers its converts by the thousands while the orthodox church complains of a falling off in membership is this: Christian Science holds out the offer of help to the afflicted, rest to the weary and health, wealth and prosperity for all. Its helping hand is extended now. Its promise of happiness is in this life.

"The old church with its policy of 'suffer all manner of evil for great is your reward in heaven,' cannot compete with a creed which holds out such promises of immediate well-being.

"The Rev. Mr. Osbron believes that all Methodist ministers not only should preach the gospel, but should "heal the sick" and comfort by the divine power in them. In his little church at 925 Newton avenue, Dr. Osbron has undertaken a movement portentous for the church and to humanity. It is a movement which its founder hopes will grow and encompass the earth. It is interesting to listen to the opinion of this prophet of the church that is to be.

R4251 : page 292

"'The fact that men care little about theory or doctrine,' said Mr. Osbron, 'explains why very sensible men become adherents to such unscientific and non-Christian organizations as the Spiritualist or Christian Science church. The truth is a large part of their membership is totally unfamiliar with the doctrines to which they have subscribed. Visible facts attracted them. They wanted results and that was all they cared for. Their interest was aroused by what the church did, not what it taught.

"No one can deny that in practice the Christian Scientists do a great deal of good--that they relieve pain and cure some diseases! These are indubitable facts.

"Many thousands there are who would gladly testify to the efficacy of their manner of treatment, and in the face of such a multitude of witnesses we can but hold our peace. True, it is urged that many of their patients die without medical aid. Just so do the patients of the doctors die in spite of their medicines.

"The orthodox church must utilize the marvelous healing powers of suggestive or psychic therapeutics. This power has been possessed by individuals from the earliest times. By its means the early church-men performed miracles of healing by touch. Of late it has been disregarded by the church and the attention of followers called only to the miracles of other days. Quacks and charlatans have seized upon the psychic power and used it for their personal aggrandizement. It is time for the church again to take up this, their allotted task, and obey the Scriptural injunction, 'heal the sick,' as a part of the church's ministrations to its followers.

"My method is in no sense that of the Christian Scientist. The Scientists deny the reality of pain, disease and sin. I believe they are very real. But I also know that much suffering can be relieved and many physical ills cured by suggestion and prayer.

"There are thousands wandering in the shadow of insanity who might be saved by proper suggestion. It is astonishing to discover the number there are who are constantly harassed by fear in various forms. They screen these fears and fixed ideas from their friends, and suffer in silence until nervous breakdown, suicide or crime is the certain end. All these could be cured, criminal tendencies removed and the reform schools all but emptied by the proper use of hypnotic suggestion."

"The minister's meeting of the Methodist church in Kansas City, after a discussion of a favorable character, appointed a commission consisting of the Rev. Ernest Claypool, the Rev. Daniel McGurk and the Rev. Arthur Barton, to keep in close touch with the movement, and to make an official report to the body on the first Monday of September next as to the class of work done."

* * *

Let us not be misunderstood. We fully agree that the human mind can either greatly assist or hinder a disease or its cure. We advise all to mentally resist everything undesirable, mental and physical; and that God's children obey their Lord's advice and "cast all their care upon him," realizing that fear is a most dangerous thing, except the fear of displeasing God. But how sad it is to see professed ministers and professed people of God, rushing into Satan's trap, wholly negligent of and as above scoffing at the essence of the Master's teaching. He that saveth his life shall lose it

R4251 : page 293

and he that loseth his life for my sake and the Gospel's shall find it--preserve it unto life eternal. How remarkably few understand that the call of this Gospel Age is "to suffer with Christ," and to "be dead with him" that we may by and by live and reign with him.

Let us, who are awake to the true situation act accordingly --avoiding Hypnotism, Spiritism and Occultism (demonism) in their every form of deception, and let us do all we reasonably can to spread a knowledge of the Truth to all people, especially to Christians.

===================

R4251 : page 293

VOW LETTERS NOT A FEW

VOW letters from individuals and classes continue to pour in upon the Editor. He is glad to have them and requests that you excuse the impossible pleasure of answering every one of these by letter. He thinks none the less of some who have "sat down and counted the cost" before taking the Vow.

Some of the letters wish that the matter had been presented sooner, as it might have saved them some painful experiences. Others find it "just in time" to forewarn and forearm them. One Colporteur reports that the first three parties canvassed one morning were Spiritualists. The thoughts presented in connection with the Vow held him back, and that night he made the Vow his own before the Lord.

So many as recognize it as the Standard lifted up by the Lord (Isa. 59:19) for our help and for the assistance of others with whom we have influence--such of course will be prompt to take it and sure to keep it. Time will tell. Meantime those who have taken it relate that they experience fresh blessings and we rejoice with them.

"Offer unto God thy thanksgiving: and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth!" Psa. 50:14-16 and see 19-21. We can spare room for only one letter at this time:

BELOVED PASTOR:--

I can only add multiplied emphasis to the many expressions of joy and gratitude already given by the friends respecting the Vow and all the articles pertaining thereto, every word of which I have eagerly read and weighed and applied to myself.

Very humbly I registered my Vow to the Lord, dear brother, not as one of those who had no special need of its protection, but as one who was in sore need. Reared in an exceedingly affectionate home and accustomed to excessive demonstration of love and affection, the breaking of the home ties when I entered the Colporteur work brought me much loneliness which the Adversary no doubt saw much sooner than I myself did and cunningly acted upon. My confidence in the Lord's people was unlimited--and not until recently have I seen the great danger confronting us all in this direction. The mistakes that I have been led into are painful memories, but I thank God have prepared me for his blessing. I am glad for the Vow--I am desirous of all the blessing it can bring. I remember at his throne every day all who have taken it. May his grace be richly with us all.

With much love for you and deep appreciation of your faithful devotion to the Lord and careful attention to his flock, I am,

Yours in the hope of perfect love, __________

===================

R4251 : page 293

WHAT CONSTITUTES A CHURCH

SINCE the appearance of the article, "The One True Church," we have received several communications inquiring as to the right or privilege of a portion of the congregation to split off and hold meetings by itself as a separate and distinct Church. As already pointed out in the article referred to, our Lord's words inform us of his willingness to recognize any two or three of the faithful, consecrated ones when they meet together in his name, and that the presence of the Head with such members constitutes a Church, in the Scriptural sense.

But while this is true it is also true that the teachings of our Lord and of his apostles and the practices of the early Church all agree with the thought that the New Commandment, "that ye love one another as I have loved you," implies such a close fellowship of spirit amongst all of the Lord's dear people as will lead them to desire to come together rather than to disintegrate into smaller groups. We should notice carefully the words, "As I have loved you"; that they signify a very deep, earnest love and not a mere tolerance. The Lord loved us to the extent of giving his life for us, and the Apostle points to him as our example and declares, "We ought also to lay down our lives for the brethren." This is the love wherewith he loved us. We are to remember, too, that this is not a sectional or sectarian love for class or party in the Church, but is for all, because they are his. True, it is not possible to love all to the same degree of appreciation, but all are to be loved to the degree of a willingness to lay down our lives for them; because even the humblest of the Lord's little ones has a claim on the noblest of them, for does he not belong to the same great army of the redeemed, enlisted under the captaincy of Immanuel in the fight against sin and with a covenant agreement with his Master to lay down his life in his service? How could we help but love those who have devoted their all to the same Master whom we serve--and the fact that the Master accepts of such and is not ashamed to call them brethren is the best of reasons

R4252 : page 293

why we also should accept them and not be ashamed of them, but on the contrary love them and be glad to serve them, even to the extent of laying down hours or days of life itself in their assistance.

Everything connected with the Spirit of the Lord and the instructions of his Word seem to antagonize the thought of division amongst the members of his Body. A beautiful illustration of this is found in the fact that the dear friends everywhere, as they grow in grace and knowledge, seem to become more and more imbued with the desire to come together--in the one-day conventions and still more so in the general conventions; and in these the thought is often expressed that our longings and fellowship for one another will not find complete satisfaction until we gather with our Lord and all his faithful in the General Assembly of the First-born, "whose names are written in heaven."

We all remember the Apostle's arraignment of sectarianism; and it is well that we take note of the fact that he attributes it to a partisan spirit with which he had no sympathy and to which he refers as an evidence of carnality, fleshly-mindedness, indicating an immature development along spiritual lines. He says, "While one says I am of Paul, and another I am of

R4252 : page 294

Apollos, and another I am of Cephas (Peter), are ye not carnal? Is Christ divided?" (I Cor. 3:3,4.) He goes on to say that none of these redeemed us, but Christ alone, and that we are all baptized into his Body and therefore are related to each other, because we are related to him our Head; and he proceeds to say that there should be no schism in the Body; that is to say, no split, no division.

Whether we are conscious of it or not, dear friends, it is doubtless true that a spirit that favors a division of the class, where such a division would not be due to distance hindering a proper gathering at one place, must be a spirit of sectarianism or partisanship. Sometimes this is a result of a brother desiring to be leader and wishing for a fuller opportunity for the exercise of his talents as a servant of the Church. At other times, as in the case the Apostle mentions, it is due to partisanship on the part of a portion of the Church who are desirous of following leaders, even when the leaders themselves do not desire it, as in St. Paul's case cited. In any event it would do us good in this connection to scrutinize our own hearts individually rather than to judge one another in this matter. Quite possibly in some places where there is a disposition on the part of some to split off and hold separate meetings there may be some real cause or reason; but the better way would be to correct that difficulty and remain united. Unconsciously sometimes the Lord's people become too narrow and control Church arrangements too much along the lines of the will of the majority, rather than endeavor to arrange such a programme as would as nearly as possible please, profit and happify all.

The Apostle's exhortation is that we "consider one another to provoke unto love and good works." This signifies not merely that we should consider the tastes and preferences of the better educated or the naturally more noble or rich or refined, but that we should seek to consider all the dear members of the Body. It is easy comparatively to love the refined, the educated and the well-developed spiritually, and to love these is in harmony with what our Lord suggests that even the Gentiles do, "If ye love them that love you what thank have ye? do not even the publicans and sinners the same?" The brotherly love to which the Apostle refers, saying, "Hereby we know that we have passed from death unto life, because we love the brethren"--this love is not merely the love of the refined and elegant and accomplished and noble-minded. Many people love those who have not passed from death unto life. But it becomes an evidence of our having passed from death unto life if we love the brethren, of whom the Apostle intimates that many are ignoble; yea, even saying that "God hath chosen the mean things of the world." It is when we come to the place of loving those of the brethren who are naturally mean that we may consider it an evidence of the new nature being in control of the mind. We love them not for their meanness, nor for their ignorance, nor for their stupidity, nor for their poverty, but because they are his and because all his are ours, because they are enlisted under the same banner in the same fight with ourselves; because the Father hath acknowledged them as his children in the begetting of his Spirit. These reasons call for our love, for our sympathy and our help one for another in climbing Zion's Hill.

Our Lord intimates that our love for him will be gauged by our love for the brethren, and the Apostle points out to us that as the Lord's compassion and grace are given to each of us in proportion to our needs, so our sympathy and love should be manifested to others according to their needs. To seek chiefly the company of those who are of our own plane of development, mental or spiritual, is to please ourselves, and the Apostle points out that we should love one another or serve one another and not please ourselves, pointing out further that even Christ pleased not himself. Furthermore he points out that as in our physical bodies we sometimes bestow more care upon a deformed hand or foot to cover the deformity than we do upon one that is natural, so we are to do in the Body of Christ; those who are most in need of our sympathy and assistance and fellowship should receive it, that the whole Body of Christ may be edified, built up and knit together in the bonds of love as the members of Christ under him who is the Head.

We need each member of the Body, as the Apostle intimates, and as the trying times before us become more strenuous we all more and more need the actual cooperation and assistance and sympathy and love of each other. Let us, therefore, avoid schism as well as "ism" and let us have that spirit of oneness appropriate to the Body, for we are all one in Christ Jesus and members one of another. Let us seek more and more to see eye to eye in all these matters.

* * *

Question.--Is it proper to choose as an Elder one who has not participated in symbolic water baptism?

Answer.--While we urge that all of the consecrated and all who profess faith in the ransom and a full consecration to the Lord be accounted and dealt with as brethren and members of the Church, irrespective of their obedience to the water symbol, we would not think it either wise or in harmony with the Lord's teaching to select such a one to the eldership of the Church. We could not consider such a one sound in "the faith once delivered to the saints." We could not consider him as well developed in the Truth, even though we accept him as a brother. We could not, therefore, consider him a proper person to be specially chosen to instruct others respecting the divine plan, etc.

===================

R4252 : page 294

"THE EVIL ONE TOUCHETH HIM NOT"

"We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the Evil One toucheth him not."--1 John 5:18.

THIS text is not a guarantee of eternal salvation to those begotten of the holy Spirit. It is not a guarantee of their salvation from trials, temptations, difficulties, etc., as some have seemed to suppose. It does signify, however, that those consecrated believers whom God has accepted and who have been begotten again to a newness of life, to a new nature, are under special divine supervision. They will not sin (wilfully) because their seed remaineth in them, the begetting power of the holy Spirit. This seed being in them, they cannot sin wilfully. If they should sin wilfully, it would imply that the holy seed, the begetting

R4252 : page 295

of the Lord's Spirit in them, had perished; that they were no longer New Creatures in Christ Jesus, for whom old things had passed away and all things had become new. It would mean that they had turned again, as the dog to his vomit and as the sow to wallowing in the mire--to sympathy with sin and things contrary to the divine Word and its spirit.

The Apostle declared that our Lord Jesus, the first begotten of the Spirit, will keep all these younger brethren begotten of the Spirit; keep them from the touch of the Evil One, from the injury which Satan would otherwise do them. As we have already suggested, this does not mean that they will be kept from trials, from temptations of the Adversary, for even our Lord was exposed to temptations from him; and these temptations, trials, oppositions, persecutions, we see to be necessary for our Christian character and for our development in our Redeemer's likeness of heart. The promise, therefore, signifies that in the midst of these temptations of the Adversary the Lord provides his faithful with such protection, such defense, such assistance, as is not only necessary for them to come off victors but to keep them from yielding to temptation. It is in harmony with this that we are taught to pray, "Abandon us not in temptation, but deliver us from the Evil One"--suffer him not to touch, to injure us, to overthrow us, to destroy us.

"God moves in a mysterious way,
His wonders to perform."

While the Lord is abundantly able to work miracles for the protection of his faithful followers and for their deliverance from the Evil One, and while we feel sure

R4253 : page 295

that if every other means failed, a miracle would be wrought in our interest, nevertheless we are not to anticipate that the Lord will use miracles, but are to expect that generally he will use means, and oftenest human instrumentalities, for the protection and deliverance of the members of his Body, who abide in his love and are seeking to do those things pleasing to him.

"IF POSSIBLE THE VERY ELECT"

From the day of Pentecost until the present time the Lord's dear sheep have been beset by the same great Adversary, and have had fiery trials, and have also had the protection of him that was begotten of God, the Lord Jesus, who is keeping the faithful from the power of the Adversary. But the Scriptures unanimously point us to the end of this age as a time for special trial and testing, not only upon the world but also upon the Church, for "judgment must begin at the house of God." It is respecting this coming time that the Apostle forewarns the Church, saying, "Take unto you the whole armor of God, that ye may be able to stand in the evil day." He implies that the evil day with which this age shall end will have the severest trials ever known to God's people, and that they will have the greatest need ever known for the armor of truth and righteousness. The same fact is referred to by our Lord in addressing the sixth phase of the Church, the Church of Philadelphia. He says, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which is coming upon the whole world to try them that dwell upon the face of the whole earth." (Rev. 3:10.) The seventh stage of the Church, the Laodicean, will come into that hour of temptation; and we believe that it is already in part upon us. What we would have all see is that the time ahead of us must be very peculiarly a time of trial and testing, else it would not be so strikingly referred to in the Word of God. Nor do we wish to arouse the fears of the Lord's people, to terrify. Our thought is rather to offer the consolation which will keep them in perfect peace; as it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The Lord's promises, exceeding great and precious, are enlarged before our minds at the same time, really in advance of the coming of the hour of temptation and trial, so that the man of God may be thoroughly furnished, thoroughly prepared.

Our Lord's words respecting the temptations and trials of the Church assure us that this class shall have nothing to fear, that they will be kept, that it will not be possible for them to be tempted, for with every temptation the Lord will provide a way of escape. Let us remember in this connection the Apostle Paul's words respecting our day and its trials, "God will send them strong delusions that they may believe a lie, because they did not have pleasure in the truth." (2 Thess. 2:11.) What we do desire is that each consecrated child of God may see the way of escape which God has provided and may use the same, and thus be in line with the Lord's provision and amongst those shielded ones, the very elect--"called, chosen, faithful."--Rev. 17:14.

THE WAY OF ESCAPE

If it be conceded that we are down very close to the hour of temptation, when the Evil One will be permitted to bring extraordinary delusions and trials to bear upon the world and the nominal Church, then we are in the time when we ought to be looking about us to see what way of escape the Lord has provided for us. We believe that many of our readers will agree with us that the Lord's special provision for keeping us from the power of the Evil One is the Present Truth, which he has supplied largely through the WATCH TOWER publications. If any one is disposed to controvert this point, we shall not dispute it, but be glad if he has received more efficient assistance from other quarters, glad if by any means the Lord is upholding him, strengthening and arming him for the trials and besetments just before us.

But whatever the channel of divine blessing by which the Lord would keep his own secure and restful in the coming time of stress, we may be assured that our personal cooperation is necessary to our deliverance. "Keep yourselves in the love of God" (Jude 21) was never a more necessary command to the followers of Jesus than at present; and we may expect that the temptation of this hour will be considerably along that line of abiding in God's love. This in turn will imply a love for the brethren; as the Apostle has suggested, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20.) Indeed, the intimation clearly is that "The love of many shall wax cold." (Matt. 24:12.) A cooling of our love toward God will mean a loss of our desire to please him in our own thoughts and words and doings, which will include a cooling of our love for his service in the dissemination of the Gospel message and the gathering and feeding of the household of faith. Various things will conspire to this end--the love of money, the love of pleasure, the love of self, the love of earthly things in general, all of which were consecrated, devoted, before we received the spirit of adoption. If our love grows cold it will determine that we are not such as would be worthy to associate with our Redeemer in his Kingdom glory.

R4253 : page 296

In no way will this loss of the "love divine, all love excelling," be more manifest than in respect to our sentiments and conduct toward the fellow-members of the Body of Christ. The Apostle tells us of what our attitude of mind toward these should be, namely, that as Christ loved the Church and laid down his life on our behalf, we ought also to love the brethren so that we would be willing to lay down our lives on their behalf, in their interest. The love that would give up life itself for the brethren may certainly be expected to sacrifice smaller things in their interest. And indeed such are the tests which the Lord permits, declaring that he who is faithful in that which is least will be faithful also in much. It is therefore for us to see, to note, to criticise whether or not we have this love for the brethren which the Lord declares he will accept as love for himself, and without which we cannot be his disciples; for this was the new commandment which he gave to us, saying, "A new commandment I give unto you, that ye love one another as I have loved you."--John 15:12.

LOVING THE MEAN THINGS

It would indeed be easy to love the brethren and to lay down our lives for them if they were all like our dear Master and exemplar; but they are not. The inspired Apostle tells us that amongst the brethren are not many noble, not many great, not many wise, not many learned, not many rich. Again he says that God hath chosen the mean things of the world. Are we astonished at this? Does it seem like a reflection on the Church of Christ? Do we ask why divine grace has passed by some of the noblest of our race and accepted some of the meanest to discipleship? The answer of our Lord is, "Even so, Father, for so it seemed good in thy sight." The explanation is that many of the great, rich, learned, noble, have not sufficient humility to receive the divine message in the proper manner. They realize themselves to be superior to the majority and think it but just to have this acknowledgment; and, failing to see the divine arrangement, they assure themselves that if anybody will be saved it will be themselves, for they are the finer and nobler specimens of the race. They see not that God looketh upon the heart instead of upon the outward man, and that however weak and ignoble and fallen a person, his heart, his will may be thoroughly turned into harmony with God and to the service of righteousness. They fail to see that in God's sight such a meek and quiet spirit, such a humble dependence upon the Redeemer for salvation, such a faithful looking to the Lord for grace to help in every time of need, is much more pleasing in the divine sight than is the more proud attitude of the nobler ones; and that such humble, trustful, appreciative, faithful ones the Lord has designed shall be participants with Christ in his excellent glory, not because of the perfection of their flesh, but because of the perfection of their hearts, their wills, which continually strive to bring every thought and word and deed into harmony with the divine will.

Now then, we may see why the Lord enjoined upon us that we should love one another, and rather implied that it would be a difficult matter to do so at all times, to make allowances for the weaknesses of the flesh and the imperfections of judgment in one another. And this is exactly what the Apostle John declares, saying, "We know we have passed from death unto life because we love the brethren." (I John 3:14.) Thus he intimates that a love of the brethren will be so difficult a matter as to constitute an absolute proof to us that we have passed from death unto life, from the death state in Adam, and have become New Creatures in Christ.

It is easy enough to love some of the brethren. We are apt to love those who are about on our own plane and of our own style and liking; but the Lord anticipated this and said, "If ye love them that love you, what thank have ye? [What proof have you that you have passed from death unto life?] Do not the publicans and sinners the same?" (Luke 6:32.) It is easy enough to love some of the refined or wealthy or naturally noble or the educated, those who are on our own level or a little above, as respects earthly things. But this does not fill the Lord's requirement. We are to love one another as he has loved us. (John 13:34.)

R4254 : page 296

He commends his love to us in that it is to each according to his needs. The more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more of the Lord's grace is necessary and will be supplied. Thus we are to love the brethren; for those who are less noble, yea, those whom the Apostle declares are amongst the mean things of this world from the world's view-point, will need our love the more because of a natural depravity and weakness and imperfection. And if we love as Christ loved, we shall be glad to give our lives to each and for each according to the needs of each, laying down our lives for the brethren in moments or hours or as each may need our help. Ah, what a new, what a different view is this of the love of the brethren! The practice of it would cut off some of our special fellowships with those who need our assistance little, and would transfer our fellowship and sacrifice of time to those of the brethren who need it more. And what a blessing, what an uplifting would come to some of the meaner ones, and what a blessing from the Lord would come more and more into our own hearts as we become more and more copies of him in thought and in deed!

We have already pointed out that the time of trouble coming upon the world will be a result of the loss of love and the outworking of selfishness--no peace to him that goes out nor to him that comes in, for every man's hand shall be against his neighbor--for himself. This signifies almost a complete loss of confidence throughout the world. Shall we not suppose reasonably that this trial is the one which will begin at the house of God? May we not reasonably conclude then that the trial which will come upon the Church will be the same kind; namely, a testing of our love for the brethren and of our applications of the principles which the Lord has laid down for our dealings with the brethren? We believe that this is so, and that the Lord will judge his people along this line of love, which is the law of the new nature and the fulfilling of all law. Whoever lacks the spirit of love will possess correspondingly the spirit of selfishness, the spirit of the Adversary, the spirit of ambition, of pride, of anger and malice, and hatred and strife against all those who oppose or even seem to oppose his interests. Let us remember that such sentiments even in the heart, though unexpressed, are most dangerous to the new nature. Those who have such sentiments in their hearts are surely very close to the point where the Adversary would be able to touch them, influence them, injure them, bring them under his power, and very close to the place where the Lord would be willing to reject them from discipleship and to allow the Adversary to

R4254 : page 297

have them; even as in Judas' case, to whom the Lord said, "What thou doest, do quickly."

But let us, on the other hand, make use of the various blessings and instructions which the Lord has given us; let us put on the whole armor of God; let us make our own the various truths which the Lord has put into our hands; let us apply them, put them on as an armor; let us be strong in the Lord, in the power, the armament which he supplies in his Word, and let us see to it that the spirit actuating us is that of love, which will be ready to sacrifice everything for the fellow-members and to count it all joy thus to lay down our lives for the brethren. Let us remember that not only is there a special blessing to those who shall assist the brethren, even the weakest of them, but that there is a special threat against those who shall harm or stumble or injure even the least of the Lord's little ones!

===================

R4254 : page 297

PARABLES OF THE KINGDOM

OUR DEAR BROTHER RUSSELL:--

In a discourse on the "Parable of the Sower" (commonly so designated), as recorded in the 13th chapter of Matthew, a dear brother in the Truth, an Elder, by the way, of another local ecclesia, recently gave utterance to the following explanation or rather application, briefly summarized thus:

"This parable divides mankind into four different classes, the wayside soil representing the children of disobedience (Eph. 2:2), the rocky ground representing all the incapables, including all heathens, idiots, etc., the thorny ground representing all the consecrated believers who fail to carry out their consecration vow, thus bringing no fruit to perfection, and go into the Second Death, and the fourth class representing all of the Lord's people."

The writer's mind may be somewhat unduly balanced and his vision considerably beclouded, hindering him from receiving the force of the above application; but it does appear to me with an irresistible force of persuasion that the brother mentioned has taken by far too wide a scope, not by any means intended by the Master. From previous studies along these lines I would not understand that it would be your presentation of the matter, nor that it would be in harmony with the plan in general, wherefore I place myself as an inquirer, earnestly desirous of understanding it correctly. The force of the lesson, it appears to my mind, is almost entirely lost if we venture to apply it to the world at large, so much the more as the Master in his explanation of it very plainly and most emphatically asserts and reasserts that it applies exclusively to those who hear the word of the Kingdom as presented by himself, the Master Sower, the same being carried on through the instrumentalities of his chosen servants, the twelve apostles. "When any one heareth the word of the Kingdom, etc., this is he that received seed by the wayside; he that received seed into stony places is he that heareth the word; he that received seed into thorny ground is he that heareth the word; he that received seed into good ground is he that heareth the word..." From this it appears evident that the fourfold division does not in any sense of the word apply to the world of mankind at large which collectively are called "children of disobedience" or "children of wrath," but only to a certain limited class of all people, nations and tongues, first Jews and then Gentiles. Surely this would exclude from the four-fold division of the parable all the heathens who have not even heard the name of the King; it would equally exclude all deprived of reasoning abilities, the idiots, infants, etc.; and furthermore it would exclude from the category the great majority of so-called Christendom, whose hearing faculties have been greatly neutralized by the Antichristian systems of error, strong delusions in every conceivable form. Thus the four-fold division merely applies to a limited number, viz., those who hear the Gospel in its purity and not a perverted so-called Gospel. In other words it would comprise those only who by the Apostle Paul are designated the "honored" class, honored to hear the Gospel, whoever or wherever they be, or however they receive it.

To the mind of the inquirer, even the majority of those who read the Bible do not hear the word of the Kingdom, because their minds are warped, twisted, prejudiced and beclouded, as was the case with the majority of the nation to whom as a servant the King first came. Before coming into Present Truth the writer of these lines had never heard the Word of the Kingdom, though he had made the Bible his special life study. Without going into any details whatever as far as the parable is concerned, thus briefly I submit to you the two views, both of which cannot be correct or in full harmony with the plan.

In this same connection I shall take the liberty to trespass upon your valuable time, dear Pastor, in presenting to you another question, of less import perhaps, but of great interest, closely related to the one mentioned above. It refers more particularly to the "Parable of the Wheat and Tares," immediately following the other parable. These two obscure presentations of the Kingdom from different viewpoints being explained by the Master, conveys to the mind of the disciple, the learner, quite a few foundational truths, and consequently I have made the same a matter of profound and reverent study.

While recognizing that the true wheat wherever found is acceptable to the Lord, and that in this harvest he will so supervise the issues of the work so that all the wheat will be garnered, nevertheless it appears to me that the world at large does not constitute the wheat-field, but only a portion of it. By reading the Acts of the Apostles, which constitutes a history of the sowing time of the present age about to close, we are naturally forced to the conclusion that the Lord had a definite choice in the matter as a part in his election or selection of the little flock, and that he outlined for his wheat-field mainly the nations of Europe, original and transplanted. I understand that North America, Africa, Australia, etc., are mainly transplantations of the various nations of Europe, and of a comparatively recent date. St. Paul, who was one of the most prominent sowers under the directions of and in harmony with the Chief Sower, carrying on what Jesus began both to teach and to do (Acts 1:1), was very explicitly directed to take his course toward Europe, and the Macedonian cry was irresistible when he was in doubt in taking the last step and would have preferred to take another course. Pressing onward toward the northwest he reached the most influential cities and the best seaports, by means of which the Gospel was carried to all the civilized world of that time until finally the Lord directed him to the imperial city of Rome, though he was conducted thither in a different

R4255 : page 298

way than he might have preferred if he had had the choice in the matter. Indications are strongly in favor of the view that he reached as far as Spain. However that may be, we know that it was his intention, and we do know that at the end of his active career he says that the Gospel had been preached under the whole heavens, evidently meaning the whole civilized world, residing around the Mediterranean Sea, and though this would not exclude a number of Asiatic provinces and the upper coast of Africa, it is a matter of history that since then Europe has been the great centre of ecclesiastical activity--the wheat-field in which shortly after the enemy sowed the tares of error. Neither at that time nor since has the Gospel of the Kingdom been generally sent to the aborigines of Africa, South America or Asia. Fragments of Truth at most have reached these benighted but ransomed people, but it does not on that account seem correct to say that they are included in the Lord's wheat-field mentioned in the parable. As a farmer may not despise the wheat that is found fruitbearing outside the regular wheat-field, especially if the latter is almost entirely overgrown by tares, necessitating that the ears of wheat be picked out one by one; so the Lord's people, the saints, whether picked from amongst the tare-field of Christendom or from amongst benighted heathenism are just as precious in his sight. But in view of the facts as recorded on the pages of prophecy and history, would it not be perfectly correct to say that the wheat-field is somewhat limited in its dimensions, and certainly does not include the whole planet?

If the inquirer be incorrect he will be greatly indebted to you, Brother Russell, for putting him right, as you have done and are still doing in so many other perplexing questions.

Furthermore, I am also writing you on behalf of the little class in this place whom I have the sweet privilege of serving in my humble capacity, and if the above suggestions, presented to you by way of inquiry, appeal to you as sufficiently important for other classes kindly give it room in ZION'S WATCH TOWER.

Apologizing for the length of the questions, and anticipating your kind favors in this as in all other directions, I am,

Your fellow-servant in the Truth, very cordially and respectfully, L. JOSEPH LARSEN,--Wis.

====================

R4255 : page 298

SAUL AND DAVID IN REVIEW

--2 SAMUEL 5:12.--SEPTEMBER 20.--

Golden Text:--"And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake."

OF the two men in review Saul certainly had the more favorable opportunities at the beginning of his life. Nature seemed to have so specially fitted him for the office of king that when he was brought to the attention of the people, they, recognizing these natural traits, received him without hesitation. For a little while, he walked in humility, carefully seeking to do the Lord's will, but not having fully submitted himself, it was not long until there was a combination of his own will mixing with that of the Lord. The result was disobedience, failure, a troubled mind growingly perverse almost to the point of insanity, and finally an ignominious death. The flaw in Saul's character was his lack of a full consecration to the Lord, his maintaining a certain amount of self-will. This seemed to have been the difficulty. A similar difficulty affects all who fail to make their calling and election sure. Whether they go into the Second Death or the Great Company, the fault of the failure lies in neglect to surrender fully to the Lord every interest of life and to accept in faith his leadings, his providences in all the affairs of life, seeking to do his will and ignoring--mortifying--self.

David's character was in sharp contrast to that of Saul. Less favorably circumstanced at the beginning of his career, not so tall and commanding in appearance, probably of a less wealthy family, and possibly with no better mental endowment by birth, David's life and its results are in sharp contrast to those of Saul. Look wherever we will in his checkered career, we see courage and determination exercised along right lines, proper lines. He was not a wild animal hunter, but to protect the flock he slew the lion and the bear. He was not a pugilist nor a gladiator; yet at the proper moment he was ready to risk his life for the defence of his people. He appreciated highly the honor that had been conferred upon him in his anointing for the kingship, yet he held this with modesty--never boasted of it and never rashly attempted to hasten the divine programme. He endured patiently the opposition of the king, yet treated the members of the royal family with profoundest respect; and finally, instead of thrusting himself on the nation as king and demanding his acceptance, he still waited patiently the Lord's time. One of the results of studying the lives of great and good men is in seeing the way in which they were able to make the world better.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time."

Many of those who have risen to prominence in the world have left no footprints that we can see; but when the Lord sets great examples before us, he shows us the footprints, and how some lead downward and others upward. Saul was of the former class, David of the latter. The important point to be noticed by us all is how much these footprints diverge, that we may avoid the one and profit by the other. The secret of David's success was not the mere fixity of his purpose, but additionally the fact that his purpose was kept fully in accord with the divine will. Even in telling to King Saul the story of his conflict with the lion and the bear, he gave glory to God as having delivered them into his hands. And so throughout his entire career. We notice this same desire, to give God the glory of his successes, and to realize that whatever failures there were in his life were either his own weaknesses or divine blessings in disguise. Thus we see David's whole existence exemplifying the words of holy writ--"In all thy ways acknowledge him," "and he shall give thee the desire of thine heart."

VALUE IN HIGH IDEALS

As we look about us in the world, and in the nominal church, we see vast numbers of mankind without any ideals, without any ambition. Alas, poor things! How can they ever have any pleasure or reach any noble

goal when they see none? Looking again, we perceive some with only mean and groveling ambitions, worse than none. Poor creatures! Born in sin, shapen in iniquity, and perhaps reared in unfavorable environments, they are seriously handicapped in comparison with some others of the fallen race, less depraved and more favored. Looking again, we see a third class with noble worldly ambitions, seeking for wealth, influence, power, with a desire to use these honorably, nobly, not to the injury of their fellow-creatures, but to some extent the opposite. These are to be congratulated as having better motives in life than the first two classes. They were possibly better born and possibly had better environment.

We look again and find a fourth class, whose eyes have by the grace of God been lifted from earthly things to the heavenly. To these, "Old things have passed away and all things have become new." The vision of heavenly joy, heavenly fellowship, heavenly service, has so transformed their minds that, although their flesh may still be weak, nevertheless they overcome by the new mind. This is the class which the earth could never satisfy. A new standard of values has come to them; and they both feel and know that the things of this life are "not worthy to be compared with the glory which shall be revealed in us." They find these things in comparison but loss and dross. This is the class which the Lord has under his special care and instruction. Because they have made their consecration to him, he is showing them something of the height and depth, the length and breadth of the "deep things" of God. Thus he is giving to them, through his knowledge and grace, a power divine, which is working in them both to will and to do his good pleasure. The secret of their attainment of this favored position is that, having heard of the grace of God, their hearts responded. They gave themselves to the Lord and the work of grace progressing in them is his work. "For we are his workmanship, created in Christ Jesus unto good works."--Eph. 2:10; Jas. 1:8.

A DOUBLE-MINDED MAN IS UNSTABLE

But now again we must recognize a division; for "they are not all Israelites who are of Israel." Some of this fourth class are more responsible and some less responsible as to the things which the Lord has shown them respecting his character and his plan. Some take a less positive stand and seek to gain the things of this world, its honor, as well as the honor of God and the world to come. In doing this, they are not heeding the words of the Master, who assures all his disciples that such a course would mean failure, that they would neither please the world nor would they succeed in pleasing the Lord. Such may eventually be brought to life eternal, but they are not the wise virgins. They will not reign in the Millennial Kingdom. The Lord is seeking those who worship him with all their hearts, with all their souls, with all their strength, and with all their minds. These whole-souled ones are the class the Lord is specially seeking as the Queen of the Millennial Kingdom, the Bride, the Lamb's Wife, and joint-heirs with him. He has already foreordained that only such may be members of the royal family and partakers of the divine nature, saying, "Whom he did foreknow, he did also predestinate to be conformed to the image of his Son." To these he will give grace and glory, and no good thing will he withhold from them, because they walk uprightly. Their hearts are upright, and their intentions are loyal to God and to his laws of justice and love. Let us get fixed in our minds the peculiar quality of this overcoming class, which is to constitute the Kingdom as Christ's joint-heirs, that they must be loyal to God, consecrated, determined, and full of faith and trust.

R4256 : page 299

These qualities cannot be expected to come to us instantaneously. Rather they are the gradual growth and development of the new mind, but the principle must be in the heart before development can be made along these lines--the principle of loyalty and determination. The little word "will" has its very important place, then, in the Christian's character. He must be a willer, and the will must be rightly directed into full harmony with that of God.

CARVING OUT THE IDEAL

We said a moment ago that a high and good ideal is proper, is necessary, in every successful life. But to have the ideal will amount to nothing unless we are patient in its development. It is said of the great sculptor, Michael Angelo, that looking upon a block of soiled marble he began work upon it with hammer and chisel, apparently recklessly knocking off great blocks and pieces here and there. When asked what he was doing, he said, "I see an angel here and must get him out." He had the ideal in his mind, then laboring strenuously for the attainment of it, sculptured the angel out of the block of marble. So it must be with every successful life. We must have the ideal. We must see the angel. Then we must labor for its attainment, carefully, patiently, and prayerfully. The ideal set before the Christian is not only angelic, it is more; it is divine. Nothing less can be made out of the Apostle's words, God hath "given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

The same thought is elsewhere presented by St. John. Now are we the sons of God, but it doth not yet appear how great we shall be made, what glory and honor shall be ours, but the Apostle assures us, "We know that when he shall appear we shall be like him; for we shall see him as he is." If then we are to be made like him by the "change" of the "First Resurrection," if we are to see him as he is, then we may apply to ourselves the glorious things of the Lord and his excellency, respecting which the Apostle says, "Him hath God highly exalted and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth;" and again, "He has ascended far above all principality and power and might and dominion and every name that is named." If we shall be like him and share his glory, then all this glory belongs to the glorious ideal which God himself has presented to our gaze. Who with such in view would not be willing indeed to submit himself to the blows of the Lord! Who would not be willing to endure the necessary chiselings and polishings! Who would not be willing to submit himself to tribulation, knowing that "Tribulation worketh patience, and patience, experience, and experience, hope"! These things shed abroad in our hearts make us neither barren nor unfruitful in respect to the knowledge of God, but obtain for us an abundant entrance into his everlasting Kingdom, in association with him who loved us and bought us with his precious blood.

THE LORD HAD ESTABLISHED HIM

Our Golden Text is quite in line with what we have just received, and shows us afresh the secret of David's

R4256 : page 300

successes and the line along which we also should be exercised in developing character which will be pleasing to the Lord. To some in David's place the thought would have been, "The Lord is very partial and has simply elected me to be the recipient of his favors. He cares more for me than for any other person in the nation." With this thought would have come a measure of vanity and pride which would have been very injurious to David (and to all others). These might also have said, "The Lord has seen that I am the fittest person in all this nation to be its ruler; and any person who does not fully agree with this sentiment is out of accord with the Lord and should have my frown and disapproval." Had David taken a position such as this it would have worked out a wrong character in him; and such a position taken by others would likewise work injuriously. It makes them boastful, arrogant, unloving, and unfits them for proper service to the Lord.

David's thought on the subject was the proper one. He perceived that the Lord had established him king over Israel and that he had exalted him king for his people Israel's sake. So, too, we should remember that God has a purpose in the selection or election of the Church. As the Apostle says, "We are chosen for a purpose." God's purpose is a Kingdom which shall bless the world. And he has many others, angels and men, whom he could have chosen for this great purpose, and by his providence could have moulded and fashioned them for the accomplishment of his will. But by his mercy he has chosen "not many wise, not many noble, not many mighty," but "the weak things of this world" for the carrying out of his plans. Let this thought keep us very humble, very near to the Lord. Let us strive to learn the lessons necessary to fit and prepare us for the ruling, judging and uplifting "all the families of the earth."

===================

R4256 : page 300

HELL HATH ENLARGED HERSELF

--ISA. 5:11-23.--SEPTEMBER 27.--

Golden Text:--"Wine is a mocker."--Prov. 20:1.

THE Lesson Committee assigned this as a temperance lesson: and undoubtedly it has in it a warning against intoxication. Nevertheless in our judgment, the context being considered, other matters are more reprehended in the lesson than intemperance. Undoubtedly there would be "woe to them that rise up early in the morning that they may follow strong drink; that tarry late into the night, till wine inflame them." However, they would be only moderate drinkers evidently who would, beginning so early, only by night become inflamed or drunken. We certainly can heartily endorse the thought that any indulgence of alcoholic spirits is dangerous--that intemperance lies at the foundation of many woes of life, sapping the manhood, the vigor, and undermining the moral sense and general character. We rejoice that the eyes of men's understanding are opening to more proper appreciation of the importance of this evil and that great good is resulting, not only to individuals, but to communities. Since the exhilarating effects of alcohol evidently deceive many, we think it well here to introduce a clipping which bears directly upon the subject.

"ALCOHOL OUT OF THE RACE"

"The contestants in the Marathon Race, which is run on April 19 from Ashland to Boston, twenty-five miles, were notified this year in the following terms: 'Alcohol in any form is positively forbidden before, during and immediately after the race. It never does good, and usually does harm. Disregard of the foregoing shall be considered sufficient grounds for disqualification by the physician in charge.'

"In previous Marathon races some men who had become fagged had resorted to alcohol and other stimulants, and some of them fell unconscious soon after taking the stimulants. This year the six prominent Boston physicians who examined the one hundred and twenty-four men entered--one hundred and three of whom started and seventy-five finished--stated that the condition of the men was far superior to that of the previous year. So far as can be learned, no alcohol or drugs were used. No runner collapsed, and the record of physical endurance in this, the greatest race in America, if not in the world, is a wonderful one. The twenty-five consecutive miles, up hill and down, were run in an average of less than six minutes each, which is only a minute and a half slower than the majority of mile races on the best cindered tracks. Previous Marathon records were smashed, because the men depended on long and careful training rather than on stimulants. Alcohol was ruled out of the race, as it will be out of every contest of brawn or brains."

R4257 : page 300

SCOPE OF OUR LESSON

The chapter of which our lesson is a part commences with a parable in which our Lord represents Palestine as his vineyard and the Jews as the choice vine of his planting, from which he would look for much fruitage of a choice quality. Instead it brought forth worthless grapes. Hence through the Prophet and parable he declares that having done everything reasonable and proper for the fruit, he would now take away its hedging and allow it to be trodden down by the wild beasts and to lie waste. (Vs. 1-7.) This parable our Lord almost duplicated and we may understand therefore that while it may have had some application to Isaiah's time as the period of 70 years desolation, nevertheless really the fulfilment on a still larger scale took place at the time of our Lord's first advent, when, because of their wrong condition of heart and rejection of him, he declared their house left desolate, and, as the Apostle says, "Wrath is come upon them to the uttermost." Verses 24 to 30 continue this thought and show the mighty power which caused the fall of the Jewish polity.

The intervening verses, namely, from the 8th to the 23rd, treat of the reasons why the Lord was displeased with them and rejected them.

(1) Their selfishness was foremost amongst their sins--the desire to join house to house, farm to farm--to become rich was put as the most prominent sin because that desire leads to other sin. As the Apostle suggests, "The love of money [wealth] is the root of all evil." The result of this was shown to be a land scarcity as respects the poor, and the Lord's resolution that he would punish such selfishness so that the homes would become desolate, empty, and the mansions uninhabited and the fields unfruitful, so that the practice of iniquity, injustice, lovelessness, spell "failure" in the end.

(2) Next comes the verse 11 of our lesson, in which the Lord reprehends strong drink, the inflaming influence

R4257 : page 301

of wine, and the music and feasting indulged in by the wealthy who added house to house and field to field. It is evident that the wealthy consume considerable liquor and often without becoming seriously intoxicated, but no doubt the liquor has its influence in helping them promote selfish propositions, which disregard the interests of others, so that sometimes iniquities are hatched into activity which in sober sense would not have been countenanced. This is the essence of the Lord's complaint--"They regard not the work of the Lord, neither consider the operation of his hands." Money-making, feasting, music absorb the attention of the great and influential, which means the disregard of the more important things of the divine plan--the things to which typical Israel, as well as the things to which Spiritual Israel during this Gospel

Age, have been called.

(3) The result of all this was that the masses, lacking the proper influence from their more talented leaders, became expatriated--separated from the hopes and ambitions which were Israel's as a nation--the poor lost the ideals necessary to their progress in a good way and instead got wrong ideals along the line of selfishness, pride, worldliness--ideals which they would have longed to follow had they possessed the talents and ability. Thus the wrong influence of those intoxicated with the love of money and of pleasure not only affected themselves, but the whole people of Israel. Correspondingly in Spiritual Israel we find similar conditions.

Verse 13 points out the effects of the wrong course upon the people, as seen from the divine standpoint. The Israelites had practically become the slaves of their brethren, the rich. They were in practical captivity through a lack of knowledge. The most honorable of them were famished from lack of proper ideals and nourishment from the prophecies of the Lord in instructions of his Word, and the whole multitude was parched with thirst, lacking vigor, vitality and energy as respects the Lord's great purposes, to which he had called them to be his special people. Similar conditions apply now to Spiritual Israel--Christendom. The greatest minds of the world have become absorbed in wealth and pleasure-getting, and direful have been the results upon the masses of Christendom. The people find themselves really starving, hungry and thirsty. They have not satisfied their cravings from an earthly standpoint, because under present conditions this is impossible, and as for spiritual food and drink these have been taken away by the evolutions of the higher critics, who plainly tell the people that the Word of God is not the bread of Truth, but poisonous food--error. As a result the masses of Christendom today, while prosperous outwardly as never before, are not really contented, but hungry for wealth and pleasure, and especially for happiness, which they will never find in the direction in which they are seeking it.

HELL HAS OPENED HER MOUTH

The word "hell" in verse 14 is sheol in the Hebrew and signifies the grave, the tomb, the abyss--oblivion. To the Israelites this may have meant that because of the wretched condition of the poor classes and the accumulation of lands, etc., in the hands of the wealthy, there was a great increase of mortality, of the death rate. But the application to Spiritual Israel may be a spiritual one, a reference to the fact that the spiritual hopes and ambitions of many are going down into oblivion--that faith is perishing among the people. How true this is! The Prophet says that thousands shall fall to one who stands. Oblivion is rapidly swallowing up the multitude, including also those who have once rejoiced in faith. The mean man is brought down and the great is humbled, and also the lofty--the proud. The full scope of this judgment of the Lord on Christendom is not yet manifest, but in the end the Lord of hosts shall be exalted and honored in respect to the judgment he will bring upon the people and the righteousness he will manifest. Then the gentle lambs will feed in the pastures which he will provide and the wastes which the profligate had taken possession of as their own shall be turned over to others whom they would not recognize.

DRAW INIQUITY WITH FALSEHOOD

Another statement of the evils which caused the overthrow of typical Israel is shown in verse 18. A special wound had come upon the influential ones who had been disposed to use falsehood as cords in carrying forward their inequitable schemes. It may be safely said that falsehood is the outgrowth of selfishness and that nearly all the lying that is done in the world is in its interest to accomplish iniquity. The Prophet's words are, "Woe unto them that draw iniquity with cords of vanity." These are represented as scoffing at the second coming of Messiah. Inflamed with the wine of Babylon and with their love of money and pleasure they disbelieve the glorious promises of Messiah and his Kingdom and say, "Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come that we may know it." In other words they claim to be in full accord with the Lord, to be perfectly ready for his Kingdom if he had one and if it ever will come. They claim to be wise and call those who trust in the Word of the Lord fools and tell them that if they had the knowledge of the Higher Critics they would no longer trust to the Bible.

CALL EVIL GOOD AND GOOD EVIL

Continuing the picture the Lord declares that there will come woe to them because they have called the evil things which they practice good, and because the good things, truth and equity, they have treated lightly and spoken of as evil--nonsensical. They, Higher Critics, call darkness light, and the light of truth they call darkness. They put the bitter of error instead of the sweet of truth. This will mean to them very shortly trouble. The Lord continuing says that "woe will come unto them because they are so wise in their own eyes and prudent in their own sight." They have a wisdom and prudence which is of the earth earthy--sensual, devilish. They neglect the wisdom which comes from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." They are mighty to drink the wine of Babylon, intoxicating from the dark ages--they can swallow these doctrines and not be intoxicated by them as are the masses. They are men of strength and can drink mingled strong drink--strong doctrines.

These strong doctrines may perplex the masses of Spiritual Israel, but these strong men have a way of taking all the creeds, all the doctrines, and mingling them together, declaring their full harmony and that separately and as a whole they are splendid. Thus at this present time they are making a union of all the different creeds and saying that any strong-minded person should be able to drink all these creeds without

R4257 : page 302

injury. The Prophet says that these are they "which justify the wicked for reward, and take away the righteousness of the righteous from him." If, for instance, a professed servant of God shall declare that he disbelieves practically all the teaching of God's Word, they stand ready to justify him in his wickedness, if he claims the right still to continue to pose as a servant of God. Why? For a reward. That they may in so doing justify their own belief and that they may maintain their standing and honor of men in silence and pose as strong-minded men, able to drink much strong drink. They are ready, also, to take away the righteousness of the righteous, to subdue those who speak the Truth, to slander them, to say all manner of evil against them falsely. Why? They do this also for a reward. Because they desire to be on the popular side and to retain the rewards which are accorded such.

R4258 : page 302

The lesson to all who seek to be in harmony with the Lord is that they are not to follow the course of the great and the influential of Christendom, but to follow the Lord, to hearken to his Word, and to humbly follow in the footsteps of our dear Redeemer.

===================

page 302

WATCH TOWER BIBLES--NEW EDITION

WE have concluded to get out two editions of the WATCH TOWER BIBLES. We expect to be ready to begin filling orders for them between October 1st and 15th. Your orders may be placed at once, in harmony with the following descriptions:

It will be noticed that none of these Bibles is quite so cheap as the cheapest of last year. There are two causes for this: (1) To our special helps of last year we have added about 300 pages of new matter, so that the comment represents the TOWERS of the past 30 years, as well as the DAWN-STUDIES and tracts and sermons, etc., published in newspapers. (2) Our cheapest book this year has linen instead of paper lining and thus corresponds in binding to the next to cheapest of last year.

BIBLE NO. 1918, PRICE $1.65, POSTPAID

Minion type, India paper, references, French seal (best sheep) binding, red under gold edges, silk head-band and marker, linen lined, maps, TOWER and DAWN Comments, Instructor's Guide, Berean Topical Index, Difficult Texts Explained, Spurious passages noted. This additional matter will fill about 500 pages. Size, 5x7x1 inch.

BIBLE NO. 1928, PRICE $2.50 POSTPAID

This Bible is exactly the same as No. 1918, except that the leather is genuine Levant Morocco leather and leather lined. This should be a very durable binding--fine-grained leather.

BIBLE NO. 1938, PRICE $3.00 POSTPAID

This Bible is of a larger size and of a bolder, blacker type. It is rather large for a pocket (5-1/2x7-1/2x1-1/4), but is light and convenient for handling. The helps are the same as in those described above. India paper, red under gold edges, silk head binding and marker. We are binding these only in the better leather, Levant Morocco, recommended as very durable. See representation below of bold-faced type. Calf lined.

BIBLE NO. 1948, PRICE $3.25 POSTPAID

This Bible is exactly the same as No. 1938, except that it contains additionally the Bagster Bible Concordance, Index of Proper Names, Alphabetical Bible Index, etc. Size 5-1/2x7-1/2x1-1/2. Sample of type below.

WATCH TOWER HELPS SEPARATE

About 500 pages, on India paper, in paper covers, 50 cents; in plain cloth binding, 75 cents each; in cheap leather binding, $1.25 each. Our advice is that as the Bibles cost so little more all who can should procure them. Besides it is very convenient to have the Scriptures and the helps under the same cover. Any regular TOWER reader who cannot purchase these helps, even in their cheapest form, may state his case to us, as a brother in Christ has kindly offered to supply a few paper-bound copies to such.

===================

R4249 : page 302

NEW EDITION OF THE DEBATES

A NEW edition of the White-Russell Debates has been prepared for us by the Cincinnati ENQUIRER. The previous edition was of 200,000, this edition 300,000. These are revised, the stenographers' and printers' blunders being remedied. The type used is larger and the several topics are made very conspicuous.

Already we have orders for one-half of the new edition and we invite further orders, to be filled after the Convention, September 15th. The price is 5 cents per copy, 10 for 30 cents, 40 for $1.00.

We know of nothing better than this for awakening an interest in the Truth. The Truth shines the more brightly in contrast with the error. And then some will read both sides who would not read our side alone. When the Eaton-Russell Debates were published one brother said to another, "John, here, Brothers Russell and Eaton are to debate their

R4250 : page 303

differences and these are to be published. I will get these and then you can see the two sides in contrast." "No," said the brother, "I do not care to read them." Later, when the reports were received and read by the brother in the Truth, he said to the other, "John, here, read what Dr. Eaton says; never mind what Bro. Russell says, since you are so opposed: just read Dr. Eaton's side." The brother read as requested and then could not restrain his curiosity respecting the other side. He read, and, being an honest man, was convinced and is now active like his brother in scattering the good tidings.

===================

page 303

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--The Author of the Atonement.

NOVEMBER 1

(12) Name one of the chief battles of the Christian seeking to be a good soldier, loyal to the Captain of his salvation. P.112, par. 1.

(13) Why is fixity of will essential to our victory? P.112, par. 2.

(14) What was our Lord's third temptation in the wilderness? Explain the intimations and suggestions of the Adversary's words as they would apply to our Lord. P.112, par. 2.

(15) What was there in Satan's past career that probably led up to this request? What ambitions of his were not fully satisfied? Why would he evidently have preferred to have our Lord as a partner in the dominion of earth and under better conditions than those of the reign of sin and death? P.113, par. 1.

(16) Did Satan's temptation imply a new remedy for sin and his willingness to cooperate in its application? What may we reasonably surmise as respects Satan's motives, etc.? P.114, par. 1.

(17) What was our Lord's decision and was it hard to reach? P.114, par. 2.

(18) Are the Lord's brethren subject to temptations along this same line? P.114, par. 3.

NOVEMBER 8

(19) Cite illustrations of Satan's temptation of the Church to seek for other means of saving the world than that which God has outlined in the Scriptures and tell why other plans than the Lord's seemed to many preferable. P.114, par. 3,4.

(20) Do these temptations to the brethren come in various forms? If so, state some of these--especially some prevalent in our Lord's day. P.115, par. 1; P.116, par. 1.

(21) Since our Lord was not fallen, depraved, but holy, harmless, separate from sinners, how could he be "tempted in all points like as we are"? P.117, par. 1.

(22) Mention some of humanity's weaknesses and besetments and explain the difference between these and the temptations of our Lord and his "brethren." P.117, par. 1.

(23) Since the temptations of the New Creatures are thus different from the temptations of those of the world, explain the relationship between the weaknesses of the flesh and temptations of the spirit or new nature. P.117, par. 2.

(24) Quote and cite the Scripture which declared that the Captain of our salvation was made "perfect through suffering," and state whether or not this signifies that he was imperfect as a man and attained human perfection, or what does it signify? P.118, par. 1,2.

NOVEMBER 15

(25) What motive is Scripturally assigned to our Lord as influencing him in his consecration and sacrifice? Quote and cite the Scripture. P.118, par. 3.

(26) What four different features of joy actuated our Lord? Let us discuss these one at a time. P.118, par. 4;

P.119, par. 1,2,3.

(27) Was this joy set before our Lord as a certainty or as a contingent reward for faithfulness? and if the latter to whom was he to be faithful and to what degree? P.119, par. 4.

NOVEMBER 22

(28) Did our Lord learn obedience through the things which he suffered in order that he might become a Son of God? If not, for what did he suffer? Quote and cite the Scriptures demonstrating this. P.120, par. 1,2,3.

(29) To whom did our Lord Jesus demonstrate or prove his fidelity and what results followed? P.120, par. 4.

(30) Apply this same principle to the Church, the Body of Christ, and explain what we should expect in ourselves and in each other, and in God's dealings with us. P.120, par. 5. Discuss this matter thoroughly.

NOVEMBER 29

(31) When we read in the Scriptures that our Lord was made "in the likeness of sinful flesh" just what does this signify--that he was a sinner?--that he was just like a sinner?--or what? Cite the Scripture and paraphrase it so as to bring out its proper thought. P.121, par. 1.

(32) What bearing would the doctrine of the ransom have in respect to the above questions? If Jesus had been born of a human father and thus partaken of a blemished, fallen, human nature, like sinful flesh in general, could he have been our Redeemer, our ransom? If not, why not? P.122, par. 4.

(33) We read, "Himself took our infirmities." Does this signify that the man Christ Jesus was born with human infirmities? Cite the occurrences of the statement in the Old and New Testaments and explain their proper signification. P.122, par. 2.

(34) Our Lord, according to the Scriptural accounts, was in some respects less vigorous than some of his disciples and some other men at the time of his death. How could this be, if they were born imperfect and he was a perfect being, unblemished? Explain the philosophy. P.122, par. 3; P.123, par. 1.

(35) Does Matthew's Gospel offer an explanation of the Prophet's words under consideration, "Himself bare our sicknesses"? What is the inferable explanation? P.124, par. 1,2.

(36) Did our Lord Jesus use his own physical strength in the healing of sickness or was it done by special outside strength supplied? P.124, par. 3.

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

===================

SEMI-MONTHLY.
VOL. XXIX. OCTOBER 15 No. 20
A.D. 1908--A.M. 6037

CONTENTS

Views from the Watch Tower........................307
  England Face to Face with Socialism...........307
  Revulsion Against Hell Torment................308
Homing the Ark at Jerusalem.......................308
  "Obedience Better Than Sacrifice".............309
  Other Lessons for Spiritual Israel............310
Sweet Day of Rest (Poem)..........................311
There Has Not Failed One Promise..................311
  "The Lord Will Build Thee An House"...........311
  His Throne for Evermore.......................312
"As by One Man's Disobedience"....................313
What the Word Vow Signifies.......................314
"What Spirit Ye Are Of"...........................318
  Is the Vow Extreme?...........................319

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ORDER NEW BIBLES IN BUNCHES

In our issue of October 1st, the friends have fullest particulars respecting our New Bibles with DAWN and TOWER helps. We now suggest that wherever convenient the friends would do well to order together--several copies to the same address. There will be no saving in this (except if twenty or more go by freight), but there will be some convenience and saving in the getting of Money Orders; and those in bunches will be shipped by the publishers and go out earlier. Be sure to give the number of the Bible desired, not the description.

PATENT THUMB-INDEX

We advise against this, but some prefer it. If you wish it on your Bible say so and add 25 cents to price.

HALIFAX CONVENTION ASSISTANCE

A dear Sister has handed us some money to be used in assisting any of the Lord's poor who may attend the Convention. Let such get their ticket with a Certificate that they are to attend the WATCH TOWER CONVENTION OF BIBLE STUDENTS. On arrival see the Convention Secretary who will provide for entertainment and return transportation free.

LOST ARTICLES FOUND

Quite a number of articles lost at the Put-in-Bay Convention were found, but never called for. These include Spectacles, Breast-pins, Stick-pins, Pocket-books, Watch-charms, Coat, Satchel and contents.

Send us a description of the articles you lost, and if they are amongst these we will be glad to send them to you. Address --Convention Department.

VOLUNTEER MATTER IN MANY LANGUAGES

We have a good supply. If you have time and a willing heart you can have plenty to do. Advise what quantities you can use wisely and promptly. We will supply you free of all charges.

===================

R4258 : page 307

VIEWS FROM THE WATCH TOWER

ENGLAND FACE TO FACE WITH SOCIALISM

ONE hundred and fifty archbishops and bishops, a multitude of minor clergy, and an assemblage of laymen and laywomen outnumbered any hitherto gathered in Albert hall.

The bishop of Birmingham, who was scheduled to preside, was absent owing to illness. He sent a paper, which was read by his substitute, the bishop of Manchester, the keynote of which was the injustice of the existing division of the profits of industry. After contrasting the grinding poverty of the workers with the extravagant luxury of the idle rich, he demanded from the church "a tremendous act of penitence for having failed so long and so greatly to champion the oppressed and weak."

RISING TIDE OF SOCIALISM

The Rev. J. G. Simpson, principal of the clergy school at Leeds, assured the vast audience that all over the north of England they were face to face with the rising tide of Socialism, which they were powerless to stem even if they wished to do so. Countless workers in the forges, furnaces, and mills of the north had adopted the Socialistic idea and held to it like a religion and loved it like a bride. He demanded that the church give free field to Socialism. He appealed to it to try to understand it and not hasten to discount it.

More significant than the speeches themselves was the keen interest shown in the Socialistic pleas and earnest enthusiasm with which such points as those given were greeted from all parts of the hall.--Chicago Daily Socialist.

"MEN'S HEARTS FAILING THEM"

"Daily it becomes more manifest that political America is separating into two camps--the Individualists and the Socialists...A new party has been created, and it is not extravagant to intimate that it will poll two million votes next November. It threatens to destroy the Democratic party (though that is a job the Democratic Party has already accomplished to all intents and purposes), and will then strive for the mastery against the Republican Party. That would fetch the new alignment of conservative vs. liberal, of Individualism vs. Socialism. That is what is coming."--Washington Post.

THE JEWISH OUTLOOK

The recent quiet Turkish revolution, which has brought to the front the "Young Turk" party, is said to be favorable to the hopes of the Jews in respect to their securing some kind of a footing in Palestine with a subordinate self-government. The new government is credited with being quite liberal toward Jews and Christians.

Rabbi Judah Leon Mages says:

"Since Titus razed Jerusalem thousands of years ago, Israel has been a wanderer among foreign nations, an alien among strangers; at first bitterly persecuted, then barely tolerated, and latterly beginning to be respected and honored, but still an outcast, with no home toward which to turn his wandering footsteps. And yet, remarkable as is the fact, he has preserved his individuality through it all. Whether he is a professor in a German university, or a banker in France, or a statesman in England, the Jew is a Jew still, and under the veneer of environing social life lies the tearful yearning for his native land.

"When we turn our footsteps toward Zion," continued the doctor, his eyes kindling with enthusiasm, "we shall number among the citizens of the renewed Jewish commonwealth some of the most famous men of modern times, men who are engaged in creating the world history of today. Our government will serve as a model for the whole world. And in the arts and crafts Jerusalem will be a standard. I have no small faith in Israel. What he is doing now, scattered throughout the world, he will be able to do tenfold when he is united, safe from the fear of hate or prejudice.

PURCHASING PALESTINE HOLDINGS

"This is not all purely visionary. The work is already going on rapidly in Palestine. We have acquired extensive tracts of land from the Sultan of Turkey, and we are constantly increasing our holdings. Very soon we will be in a position to ask for a release from the authority of the Sultan. England favors the project, and we are sure of the assistance of the United States. Large areas of land are already under cultivation, and we are planting an immense grove of olive trees, to be called the Theodore Herzl Memorial Grove, in memory of the revered founder of Zionism.

"Israel was originally a farmer. It was only upon his expulsion from his native land, forbidden to hold territory in any of the countries he sought to make his home, that he became a trader, and by his native wit became so apt at it that it has almost become a characteristic of the race. Now, however, in his own home, at peace with all nations, and with the latest inventions of science at his command, he will make the beautiful valley of the Jordan to 'blossom as the rose.' And there under the serene eastern sun, he can let his soul drift back softly into the meditations of his beloved religion and live out his days 'a blessing and a comfort to the nations.'"

R4258 : page 308

REVULSION AGAINST HELL TORMENT TOWARD FAITHS WITHOUT FOUNDATION

The Rev. J. R. Hutton, D.D., of Glasgow, preaching in New York City, said:--

"We hear much in these days of the fascination which Roman Catholic or High Church views are having for many minds. Now, the claim that these churches really put forward is that the Church, through its sacraments and the prayers of the saints, will take the responsibility for the souls of its members and so relieve them of a certain 'intolerable strain.' We hear that the claim is proving the attraction. I think the significance is just this, that these systems put the accent and emphasis not on what the worshiper does for himself but on what God has done for him and is prepared to do.

"Take another movement which I think has a very close resemblance to this drift toward the Roman Catholic attitude in England. I mean the movement originating in America, but which has its agents in all cultured lands, which goes variously by the name of Christian Science, Mind Culture and the rest. It has succeeded because with a certain passion and unfairness it rejects from the entire life of the soul such words as 'striving,' 'wrestling' and 'fighting.' The movement has won a success just because it promises to take the strain off our minds, because it bids men to stop thinking about themselves and begin thinking out of themselves toward the infinite peace of God. All that is true in both these movements is not new, and all that is new is not true. There are signs that the human soul is tired of the ethical whip, tired of the summons to strenuousness, and is determined now to try the life of faith."

* * *

What man really needs is the Bible faith, the faith once delivered to the saints, but now, alas! obscured to almost all.

===================

R4258 : page 308

HOMING THE ARK AT JERUSALEM

--2 SAMUEL 6:1-12.--OCTOBER 4.--

Golden Text:--"Enter into his gates with thanksgiving, and into his courts with praise."--Psa. 100:4.

THE Ark of the Covenant, wherein was deposited the tables of the Law, the basis of God's covenant with Israel, and Aaron's rod that budded, and the golden pot of manna, was the most sacred article of typical Israel's religious emblems. Its lid, consisting of a golden plate surmounted with two cherubs, constituted the mercy-seat--the meeting place between God and the officiating priest, who acted as mediator between God and the nation of Israel. When in the Tabernacle, the divine presence was manifested upon the mercy-seat between the cherubim by a miraculous light called the shekinah glory. For seventy years prior to our lesson the Ark had been neglected and in considerable degree the religion of the nation had likewise been neglected, though it is presumed that their devotions as individuals were not entirely forgotten, even as in David's case, we note his continued reliance upon the Lord and appeals to him.

It will be remembered that the Ark was in the Tabernacle of the Lord at Shiloh when Samuel was a boy and Eli was high priest, and that later, when the latter was aged and Samuel was grown, in a battle with the Philistines the sons of Eli, who were disreputable, self-seeking, grasping characters, took the Ark into battle as a talisman or mascot, believing that the Lord would

R4259 : page 308

protect the Ark and that thus the army of Israel with it would have success. But the iniquity of Eli's sons had reached its full and God willed that they should fall in the battle and that the Ark should be captured by the Philistines and that Eli himself should die of heart failure upon hearing the news of the disaster, and that Samuel should occupy the place of judge, prophet and priest to the Lord.

It will also be remembered that while the Ark was with the Philistines it brought them no blessing, but on the contrary sickness, trouble, etc., or "bad luck," as some would say. It was thus sent from one Philistine city to another, each being glad to get rid of it until finally they put it upon a cart and started it eastward to the land of Israel. There it was received by the priest Abinadab and lodged in his own house. There it had remained for several years up to the time of this lesson, when David had become King of Israel.

FERVENT IN SPIRIT

As we have already seen King David possessed a very deep religious nature, whose center or will had been early turned in full consecration to the Lord. Realizing that God was the real King of Israel and that he himself was merely God's vice-gerent or representative, David sought to fulfil the divine will and arrangement by inaugurating the Tabernacle and its religious services, as God had appointed through Moses. Accordingly a royal decree went forth summoning the priests, Levites and tribal princes and religious people of the various parts of the dominion for the reinauguration of the public worship of Jehovah God. The scope of the decree may be judged from the assembled multitude--30,000. It matters not to us that some are inclined to impugn the motives of the king and to claim that this was merely a policy stroke of the king for the binding of the people to himself through his religious instincts and a revival of ancient customs. If it were merely policy on David's part, it was good policy, wise policy, helpful policy as respects the people, as well as in respect to unifying and solidifying his Kingdom. To be religious did not necessitate the avoidance of such things as would be good for the people, even though some might impugn the motive. But the love which thinketh no evil should be experienced and the king should be given credit for the best of motives in calling for the fulfilment of divine commands given through Moses.

Indeed, those who have learned to look for the Lord's leading, amongst the Lord's people, in all the affairs of life should be convinced that God did not leave the affairs of his people Israel in the hands of David--that the Lord himself was King and Director of all of the interests of that chosen and covenanted people. In our estimate, therefore, it matters not what motive David may have had in calling this convocation, because God was behind it and David, wittingly or unwittingly was being used as the divine agent in accomplishing the divine purposes. And it will surely do us good to call to mind that similarly the Lord has a special interest in all the matters which pertain to Spiritual Israel and that no great or important matters that pertain to Spiritual Zion take place without his notice, without his permission. Only those who thus recognize the divine supervision of the Church's interest can rest their hearts in faith and confidence or feel assured that God is working all things according to the counsel of his own will.

R4259 : page 309

We feel specially impressed with the special evidences which show that God's supervision was particularly with Israel in their harvest time, at the end of the age, in all of the affairs pertaining to our Lord's first advent: his birth in the "fulness of time," his death "in due time," the number of his disciples, the one that should betray him, his crucifixion as a malefactor, the rejection of Israel because of the rejection of Messiah, the anointing of the "most holy" at Pentecost, the final overthrow of the nation, A.D. 70. And if we note such particular care by the Lord over natural Israel, may we not experience as much faith in his care for Spiritual Israel in the present harvest time? Surely the lessons we have learned in the Scriptures respecting the harmonious parallels between the Jewish Age and the Gospel Age, between the harvest of that age and the harvest of this age, justify fully our expectation that the Lord will be equally careful in overruling even the smallest affairs in the harvest of this age.

Whoever can by faith reach and maintain this position will surely have a confidence in the Lord which will be very helpful to him. The trials and difficulties of the Jewish harvest seemed like calamities at the moment of their permission, and it is only by hind-sight directed by the holy Spirit and prophetic Word that we are able to discern God's providences there. Similarly calamities, adversities, peculiar conditions, etc., are to be expected in this harvest, which at the time of occurrence will not be understood by any except those of large faith and intimate acquaintance with the prophecies, and even they will be obliged to walk by faith and not by sight. It will be afterward that the divine supervision in every detail will be discernible. Meantime the Lord wills evidently that the Spiritual Israelite, instructed in the school of Christ, shall have learned the lessons of faith and obedience from the harvest time of typical Israel.

"OBEDIENCE BETTER THAN SACRIFICE"

The occasion of bringing the Ark of God to the capital city of the nation was to be a gala day of rejoicing, long to be remembered from one end of Israel's land to the other. King David rejoiced at the unanimity of religious sentiment everywhere prevalent with the people who accepted his instructions. The players of musical instruments of every kind had been engaged so as to accompany the procession. An ox-cart, specially prepared, was provided and the Ark was put upon the cart and the two sons of the high-priest accompanied it, the one preceding and the other driving. The good intentions of all concerned are not to be misjudged, but a serious error was made in that the divine order in connection with the matter was neglected.

(1) God had made no such arrangement of transferring the Ark on a cart, however honorable that may have seemed to David and to the priests.

(2) It was not the business of the priests at all to

transfer the Ark, for, although they ranked high in the Lord's services, it was the Levites who were commissioned to bear the Ark by its staves on their shoulders.

In neglecting these divine provisions an opening was made for all kinds of irregularity in connection with the services of the Tabernacle, which the Lord designed should not be reinaugurated. It was proper that the king, the priests, the nobles of all the tribes and the religious people of the nation should have a lesson that would not soon be forgotten respecting the importance of carrying out every detail of the divine law in respect to the worship and services of the Tabernacle. The lesson which the Lord gave on this occasion not only was profitable to the king and the nation, but has been profitable in a large degree to Spiritual Israel during this Gospel Age.

When the time came for the manifestation of the Lord's disapproval of the neglect of the Law on the part of those who desired to honor him, the oxen stumbled and, to steady the Ark, Uzzah, an under-priest, put forth his hand, when immediately God's displeasure was manifested in his falling down dead. The gala day was suddenly spoiled. The joy of the king and of the people vanished. Instead came distress and fear--if because of some blunder even one of the priests should be thus smitten down of the Lord, what would be the dangers as respects others! King David promptly concluded that he dare not have the Ark with him and near his own house at Jerusalem, as previously intended. The procession stopped and, turning aside, the Ark was deposited in the home of Obed-edom.

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM"

One of the first lessons necessary for every Israelite, natural and spiritual, is reverence. Without this quality we shall be sure to err. There is an old and true adage, "Familiarity breeds contempt," and this applies to religious things and to God, as well as to earthly things and to men. The worship of God, which King David was to inaugurate in the typical temple built by Solomon, must be founded upon a proper base of respect and reverence. It must be recognized as fundamental, that obedience is a pre-requisite to the offering of acceptable sacrifices to the Lord.

The fact that this lesson was taught at the expense of human life has seemed to us terrible, because of our delusion in respect to eternal torment, which led us to suppose that poor Uzzah not only ceased from human activities and pleasures but that he was immediately dropped into a seething abyss of hell-flames and torture. Now, by the grace of God, we see that this is not the teaching of the Scriptures, and this relieves the narrative of its distressing features. We perceive that Uzzah lost his life a year or so earlier, as the case might have been, than he otherwise would have lost it, and that it was for the Lord's glory and for the good of the people that he died as he did and not by disease or accident. We are to remember that he was already, like the rest of the race, under condemnation of death and that God had a perfect right to require his life at any moment. We are to remember that all that he lost was of God's purpose and in God's time will be made good to him, in his awakening in the resurrection of judgment, when he shall come forth from the tomb to more favorable conditions than those under which he was living--to the antitypical jubilee of restitution to all who will receive it.

Spiritual Israelites must learn this lesson--that in handling the holy things of the divine Word, the divine plan, the services of the Truth, the ministry of the Church of Christ, they are not at liberty to do as they please, merely assuring themselves that their motives are good. It is their duty to note carefully the divine

R4260 : page 310

will and to follow out the program in the order of the directions of the divine Word. Furthermore it is for us to learn, too, that God designs that not all the services are to be performed by one or two persons, but that there is a part in the service of God for all of the consecrated and that each is to be granted the opportunity for such service, as the Lord has planned. Some may occupy the priestly service, which others may not enjoy, and some may occupy the Levites' service, and their opportunities are not to be taken from them. Again another important lesson to be learned by Spiritual Israelites is that God is guiding his own affairs; that he is as much interested in them as we are and more, too, and that he is fully capable of their management. Some of the Lord's people carry great burdens which do not belong to them and which hinder them from the rest and joy which otherwise might be theirs. Others are so active, so zealous, that they fancy that the work of God would not be accomplished at all unless they did it. The Lord wishes us to learn the important lesson, "In all thy ways acknowledge him," "and he shall give thee the desires of thy heart." Only by recognizing the Lord as first in every feature of his work and by recognizing ourselves as honored by him in every opportunity of service shall we be able to bring blessing to ourselves and to others.

PROFITING BY EXPERIENCE

If we think of David's course in refusing to bring the Ark to Jerusalem, as at first intended, as a mark of petulance and anger against the Lord for spoiling the gala day, we shall make a great mistake. David's character was too reverential for anything of this kind. He was the man who could fight Goliath, but not the man who could fight against God. Every act of his life was marked by reverence and humility and a recognition of God's justice and power and love and of David's own humility in the Lord's sight. Meantime the Lord was teaching a great lesson to the whole nation, which heard of the sad disappointment of the people with reference to the great gala day and that God's displeasure was shown in such a striking way that even a priest was stricken down for neglect of the divine supervision, and that the Ark was now in the house of Obed-edom.

King David was watching, and noted these results, and again his heart went out longingly with the wish that the chief emblem of divine worship should rest under the shadow of the Lord, near to the Lord and to the shekinah glory. Evidently he made investigation as to the handling of the Ark and concluded that the mistake was that of himself and of the priests and that God's blessing and not a curse would go with the Ark. So at the end of three months he made arrangements afresh for the bringing of it to his capital.

Again the visitors came, the bands of music in order, and the procession accompanied the Ark again towards Jerusalem. We read that David brought the Ark from the house of Obed-edom unto the City of David with gladness and with joy.

A description of the festival procession may be found in I Chron. 15 and 16. It was decidedly the greatest day in David's career. But this time, in harmony with the lesson taught, there were no innovations, no cart driven by priests after the manner of the heathen, but instead a strict adherence to the divine direction. The Ark was borne on the shoulders of the Levites. The lesson was learned that obedience to the letter is better than sacrifice. In the joyous procession the king apparently led, playing upon the harp, while with him the singers and the musicians were divided into several companies which sang parts in alternation. See Psalms 105, 96 and 106. The 24th Psalm is supposed to have been sung as a marching accompaniment as the procession was entering Jerusalem, where a tent or tabernacle had already been placed for the reception of the Ark. Seven choirs formed part of the procession, according to Josephus.

OTHER LESSONS FOR SPIRITUAL ISRAEL

Members of antitypical David--the Christ--are to learn lessons from all the experiences of life; that with them it may be as it was with David in this case, when the proposed gala day was turned into a day of mourning and fear. Similarly our mistakes are to be received rightly and the reasons for them rightly appreciated that, instead of stumbling-stones, they may be stepping-stones which shall draw us "Nearer, my God, to thee." Another lesson is that we should desire to be nearer to the Lord.

The Ark in the Tabernacle near to David's home represented not its glorious resting place, but its present dwelling. The condition of the Church in glory is represented by the Temple of Solomon. We, of course, long to be there and to enter into all those glorious things of the future, but that is impossible until the Lord's time, even as David was not permitted to build the Temple. Thus his life shows a picture not of the Beloved in glory, but of the flesh in the trial state below. As David desired to be near to the Tabernacle, close to the Lord, so we, members of the Beloved, should find ourselves longing for a closer walk with God, a nearness to his arrangement of the mercy-seat--Christ Jesus. This will signify a desire to be near to the members of his Body, the Church, to have fellowship with them, because the condition of things is represented as being the "holy" of the Tabernacle, with only a vail between this and that glorious condition beyond the vail. And is it not so that whoever desires to be near to the Lord and to those in fellowship with him, along the lines of the new nature, will give heed to the privileges of showing forth his praise by manifesting their love for the brethren and their confidence and faith in the Lord and in his light and wisdom and love?

"ENTER INTO HIS GATES WITH THANKSGIVING"

In some respects the City of God is the Church--not the nominal system, but the true Church, whose "names are written in heaven." According to the Apostle the justified believers can enter into this City only by consecration. The Apostle exhorts, "I beseech you, brethren, present your bodies a living sacrifice." There are some who seem to enter this gateway of sacrifice in sorrow and with a measure of regret--with a feeling that they are sacrificing too much. They either overestimate the things sacrificed or they underestimate the things which they are securing. It would have been better for such if they had sat down and counted the cost before taking the step of consecration. The proper attitude of all is to take a right view of that which now is and that which is to come and what we have contracted to do as priests, doing it, then, joyfully. And thus this lesson is learned, that we "Enter into his gates with thanksgiving, and into his courts with praise." The appreciative child of God will be able to "count it all joy" when he falls into various difficulties,

R4260 : page 311

because it will be a trial of his faith that "Tribulation worketh patience; and patience, experience; and experience, hope," which maketh not ashamed and is a preparation for the glories of the Kingdom.

R4262 : page 311

SWEET DAY OF REST

(Tune: Saved By Grace)

I know some day my Lord will come,
And stand within my humble home;
His glorious presence in the room
Will make it like a rose in bloom.

CHO.--Then haste, Oh! hasten, day of rest,
When I shall be forever blest!

His voice, like music on my ear,
Will banish every thought of fear;
He'll fold me closely to his breast,
And there in peace I'll sweetly rest.

And oh, my Lord, on that sweet day,
I know the words that thou wilt say:
"It is enough, my child, come home,
Thy work is done, beloved, come."

Then I'll arise and go with thee,
Across the shining, crystal sea,
Until we reach that blissful shore,
Where we shall dwell for evermore.

G. W. Seibert.

===================

R4260 : page 311

THERE HAS NOT FAILED ONE PROMISE

--I CHRON. 17:1-14.--OCTOBER 11.--

Golden Text:--"There hath not failed one word
of all his good promise."--1 Kings 8:56.

KING DAVID prospered under the Lord's blessing, and he established Israel's kingdom upon a good footing, which assured peace and respect from the surrounding nations. Living now in a palace in Jerusalem, with the tabernacle of divine service near by, the king bethought him of the incongruity of his living in a grander house than that of his God, and of the fact that the heathen built temples for their idols. The Prophet Nathan was a friend and close counselor of the king, and to him David made known his thought of building a temple. Possibly he had the suspicion that such an innovation might not be proper and that he would do well to have counsel on the subject. Doubtless the lesson of Uzzah made him more careful respecting everything purposed or done in connection with the tabernacle and its services. To the prophet the suggestion seemed a good one, reverential, proper. He endorsed it, saying, "God is with thee," therefore doubtless he will prosper you in this good thought in respect to this generous impulse of your heart.

God was doubtless pleased also with David's reverent devotion. Nevertheless he disapproved the scheme and sent to the king a message by the mouth of the prophet, "Thou shalt not build me an house." Here again we are to notice that "obedience is better than sacrifice" in God's sight. God is not dependent upon the thoughtfulness nor the negligence of mankind in respect to his arrangements, but takes an oversight. It was not the part of the divine programme that David should build the tabernacle, but that his son Solomon should do so. David and Solomon and their surroundings were to constitute types of glorious things to come later pertaining to the antitypical David and his Kingdom. In I Chron. 22:8 and 28:3 a reason is given why David should not be the builder of the temple. He was a man of experience in fighting enemies of the Lord,

R4261 : page 311

and his people should serve to typify the battling of Christ and the Church while in the flesh. Solomon's kingdom of glory and riches and honor and peace would serve to illustrate better the Millennial Kingdom of the Christ in glory.

"THE LORD WILL BUILD THEE AN HOUSE"

The Lord explained through the prophet that he had never wished a temple--had never given a command to that effect--that this was a matter of his own choice and not neglect upon the part of the Israelites during the centuries since the Lord had established his presence with them at Mount Sinai. Then, as though to console David and to assure him that God appreciated his good intentions, the prophet was directed to recite the evidences of divine care and supervision of the king's affairs--that God had taken him from the shepherd's position and made him a prince and leader of his people, conquering his enemies before him. He assured him that such a blessing would continue with him until his name should be known amongst the great of earth. Prophetically the Lord declared also a blessing for Israel, when they should be no more oppressed nor scattered by their enemies. That prophecy had a temporary fulfilment under David and Solomon, but is to have its real accomplishment under the Kingdom of God's dear Son.

Proceeding (I Chron. 17:10) the Lord assures David that he would build a house for him--that is to say, that he would not cut his family off from the throne, as in the case of Saul. The house of David was indeed perpetuated through Solomon and continued its dominance in Judah for several centuries, but this would not completely fulfil the Lord's promise, which, although not understood by David, was evidently meant to refer expressly to Messiah and his Kingdom.

One of the familiar titles of our Lord was, "The son of David," and this was in harmony with the expectation of all Israel--that ultimately Messiah, the Seed of Abraham, would come through the seed of David and would be the everlasting King. This promise is referred to as "The sure mercies of David." It was in accord with this expectation of the Jews that our Lord said to them, "If Messiah is the son of David, why is he also called David's Lord?" where he says, "Sit thou on my right hand, till I make thine enemies thy footstool."

Our Lord shows that David thus prophetically declared that David's son would be David's Lord or superior. "He is the root and offspring of David," through whom David and Israel and all the families of the earth shall yet be blessed.

"HE SHALL BUILD ME AN HOUSE AND I WILL ESTABLISH HIS THRONE FOREVER. I WILL BE HIS FATHER AND HE SHALL BE MY SON"--V. 12

It will be noticed that these words were primarily applicable to Solomon, who did build the typical temple; but the weight of the promise belongs to the antitype, Christ, the Messiah. He it is who will build the real

R4261 : page 312

temple of God in and through which a blessing shall proceed to all the families of the earth. It will in the highest sense of the word be "an house of prayer unto all people." During the Millennial Age, when the glorious temple of God, the Church of the living God, shall be in the glory of the Kingdom, all prayers to God and all blessings from God will pass through that glorified temple which, under another figure, Head and Body, is referred to as the Mediator between God and men. It will be remembered that while King David was not permitted to construct the temple he was privileged to prepare for it vast treasures of gold, silver, brass, precious stones, marbles of various colors, iron and wood.

As it was in David's heart to build the temple, so naturally the desire comes to the Lord's people in the present time to establish the things of the Lord and his Kingdom. Some, anxious to do this, have not taken counsel of the prophets of God to know his will, but have presumed to build up earthly institutions quite contrary to the divine intention as respects this present age. Catholicism has built wonderful institutions, which it invites the whole world to join. Various denominations have erected temples or systems, each of which claims to be God's Kingdom, God's temple, but the Lord disowns all of these and declares that he is now with his people, under temporary conditions tabernacling with those who are his wherever they may be and not wishing at the present for any such organizations as men have supposed. The Apostle expresses this when he says, "We who are in this tabernacle do groan, being burdened." Our conditions are not fully satisfactory, but they are all that the Lord sees best for us to have at the present time.

The Apostle calls the present condition of the Body of Christ, "Our Body of humiliation," but he assures us that at the second coming of our Lord he will "change our vile body" (our ignominious condition) so that it may be fashioned properly, as his glorious Body, as the glorious temple of the living God. Now is the time for gathering the various elements, gold, silver, precious stones, etc., which by and by shall constitute the Lord's temple. Now is the time, not only for the quarrying of the stones, but also for the shaping of them for their various positions in the temple of God. Now, as the Apostle Peter suggests, "We are living stones, to be built together for a habitation of God through the spirit." The preparation of the stones will continue until eventually all shall be properly fitted into the building. We are now under the process of shaping, being "made meet (made fit) for the inheritance of the saints." All this is being done under the present condition of wars and strife and confusion. By and by, "Without the sound of a hammer," every stone of that glorious structure shall be fitted together, all being perfected in heart reckonedly will in the resurrection "change" be actually perfected and "changed"; as the Apostle says, "Sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body."

HIS THRONE FOREVERMORE

The throne of David and of Solomon was not perpetually established. Indeed, as heretofore shown, our Lord, according to the flesh, sprung not from Solomon's line, but descended from another of David's sons. This makes it the more evident that Christ was meant by the divine prophecies as the heir of David's throne who should establish it forever to a consummation --reigning, ruling, blessing, uplifting, bringing it into perfect accord with God. This gives us a good opportunity of noting how God hides and reveals the Truth at the same time and why it is that the "line upon line, precept upon precept," is to one flock food, refreshing, strength, and to another stumbling-blocks, etc., which, according to Higher Criticism, overthrows all confidence in the Bible as divine revelation. Thus is illustrated the saying that "one man's meat is another man's poison."

How much depends upon the attitude of our hearts! We are to "become as little children." Our Lord said, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." God's people are to learn the lesson of trust and patience.

"God's plans, like lilies pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

"THERE HATH NOT FAILED ONE WORD"

Our Golden Text is a precious one and fully corroborated by every faithful follower of the Lord who has had experience in the good way. The difficulty with those who have not had this experience is that they have not been particular to note the difference between God's promises recorded in his Word and the traditions of men, which misrepresent the Lord's promises. All about us today we see great disputations amongst the nominal Church and the impression that God's purpose is meeting with disappointment. The thought has been prevalent that God designed the various sects to build for themselves temples and to bless and convert the world. The fact that after eighteen centuries the world is far from God and his will far from being done on earth as it is done in heaven is most evident; and when it is recollected that the number of the heathen, according to public statistics, has doubled in the last century, it is no wonder that our friends, who think that they have been laboring under a divine commission to use all their efforts in converting the world, should feel disappointed.

Let us note carefully the promise as it is outlined in this lesson, namely, that the Temple of God is not to be built in this age and the world is not to be blessed now; and the construction of the Temple is not to take place until all the stones shall be prepared. So the work of blessing all the families of the earth through that Temple and its great Head, Priest and Prophet, King, Judge and Messiah cannot be accomplished until all the stones are prepared and the Temple of the Lord, the Church, has been glorified. Let us not blame God with a non-fulfilment of our expectations, but on the contrary, let us examine the Word and assure ourselves that we are not building wood, hay and stubble, which will surely be destroyed, but that we are building upon the precious promises of the Word. From this standpoint all the trials and difficulties, all the battling with the world and the Adversary, all the adversities coming to ourselves and to others of the Lord's consecrated, are but encouraging evidences that we are the Lord's and that he is working out for

R4262 : page 312

us, as well as in us, his good pleasure. With this view before our mental vision the Spirit of God witnesses with our spirit that we are having exactly the experiences which his faithful should expect and that all things will work in us for our welfare--because we are his--and for the glory of his Kingdom.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink."

===================

R4262 : page 313

"AS BY ONE MAN'S DISOBEDIENCE"

ONE of our readers inquires how Christ could "appear for us," the Church, without appearing for Adam or having atoned for him, when Adam was the real transgressor and we merely sharers in transgression through our relationship to him.

We reply that the questioner really answers his own argument: Adam alone was perfect--Adam alone was placed on trial and he alone by disobedience came under a direct sentence of death. Of his posterity it was written that we were "born in sin and shapen in iniquity." In this imperfect condition we were unfit for another trial, as was demonstrated by the Jews, who, as a special favor, were put under the Law Covenant, which they thought they could keep, and under which they expected to gain eternal life. But the Apostle explains that under its terms they were condemned to death. The same would have been true of all the remainder of mankind under similar conditions, but no such conditions were either thrust upon or offered to mankind in general. Israel alone was put under that Law and is guaranteed a certain blessing as a result of the experiences then unsatisfactorily endured. Be it noted here that the fact that they were put under that special trial, and thus specially condemned, made it necessary that they should be redeemed as a nation. Thus we read that our Lord was "born under the Law (Covenant) that he might redeem them who were under the Law (Covenant)." (Gal. 4:5.) Had he been born outside of the Jewish nation the redemption of the world in general would have been the same as now, but the Jewish nation would not have shared it because by their Law Covenant sealed at Sinai they were, so to speak, lifted out from the remainder of mankind and given a separate trial--as a nation--as the adopted family of Moses, their recognized mediator.

As the Lord could make a conditional covenant with natural Israel through Moses, their mediator, so likewise he could make a conditional arrangement with Spiritual Israel through Christ our Head and Representative. God's arrangement with believers during this Gospel Age is by a faith-justification of all those who turn from sin and accept Jesus as their Redeemer. He "appeared for us" who are of this class; he now represents us to the Father, appropriating to us the merit of his sacrifice, thereby making it possible for those of this "household of faith" who make a full consecration of themselves to the Father to be acceptable through Christ Jesus, who accepts these consecrated ones as his "members in particular"--his Ecclesia, his Church. Their acceptance is based upon their covenant to walk in the steps of their Redeemer as living sacrifices. Only those who maintain this relationship faithfully will attain the heart-likeness of their Redeemer and become worthy to be of the "little flock," which the Father has predestinated must be individually heart-copies of his Son.

ADAM ONLY WAS CONDEMNED

So far as the divine program is concerned only the one man sinned, only the one man was sentenced to death and only the one man Christ Jesus needed to die for the redemption and the complete deliverance from death of the whole human family. Nevertheless the one sacrifice of Christ would be necessary for the delivery of any one man of the whole world, because all are imperfect and under the demands of Justice none can claim release from death. It follows then that our Lord, when he had ascended up on high, had in his hand a price sufficient to pay the penalty for any one member of the race or for all of them or for as many as he chose to apply it for. He did choose, according to the Scriptures, to make application of that merit only in behalf of those who should believe during this Age--the antitypical Atonement Day. As a consequence of that application in "our behalf" we who believe have been privileged to return to God's favor and to enjoy the opportunity of becoming joint-heirs with our Redeemer.

The divine purpose in the redemption provided was to bring a blessing to all the families of the earth--a release from sin and death conditions and a return to divine favor to all who would be obedient; hence our Lord's work did not end with the application of his merit to those who were accepted of the Father as members of his Body. Rather the sacrifice was allowed to continue on a larger scale--a sacrificing of the Church, the members of his Body being counted as a continuation and a completion of our Lord's own personal sacrifice. When all the members of this great mystical Body shall have "suffered with him"--when he as the great antitypical High Priest shall have offered up not only himself but us, his adopted members, then justice will have all that it ever demanded and much more. It will have the one great valuable sacrifice of Jesus and additionally the sacrifice of his members--144,000 justified through faith in his blood, whose sacrifice the Apostle declares to be in God's sight "holy and acceptable."--Rom. 12:1.

Would it be right for justice to accept 144,001 sacrifices when only the one was really demanded? We answer, Yes. Justice is not hindered--divine justice would not be stopped from receiving all of those sacrifices in the manner arranged. Justice could not have demanded more, however, nor accepted less, than the one perfect life. We are to remember that none of these sacrifices was demanded nor compelled by justice--merely a high reward for faithfulness was held out for the time. Our Lord was attracted thereby and "For the joy that was set before him endured the cross, despising the shame." As a matter of fact the divine plan through him opened the door of opportunity to others who have his spirit (disposition) during this Age, to a limited fore-ordained number, which we believe to be 144,000. Their sacrifice was not demanded. It was voluntary and because they saw riches of grace and divine rewards which they esteemed to be their privilege to attain. Thus in the divine plan the world has been redeemed much less directly than we may have imagined, but much to our advantage, in that it has permitted us to become members of the Bride Class, members of the Body of the Great Mediator, whose work throughout the Millennial Age will be that of Intercessor and Go-between and Mediator between God and men--the world in general. We, who now come in under this arrangement as members of the Body, members of the "Seed of Abraham," members of the Great Antitypical Mediator, Prophet, Priest, King, Judge, are as his members under his supervision yielding up our lives in sacrifice during this Age, and these sacrificed lives counted in with his constitute the blood of The Christ, which seals the New Covenant between God and the world. That New Covenant will not be sealed until all the blood of the Great Mediator has been shed. Then Head and Body, Bridegroom and Bride, we shall be presented before the Father and the blood of the Great Christ, as shown in the types of Leviticus, will then avail for the cancellation of the world's sin, even as the blood of Jesus now avails for our sins.

R4263 : page 314

Meantime in advance of the sealing of that New Covenant Jesus and all the members of his Body are "able ministers of the New Covenant"--qualified ministers or servants--qualified to offer the necessary sacrifice--qualified to represent God and to tell to those who have the ear to hear the terms and conditions of that New Covenant of the future and the terms and conditions by which we become its ministers or servants and ambassadors for God and of his righteousness, which the New Covenant will introduce to mankind in general.

THE LAST FIRST--THE FIRST LAST

Coming back then to the original question we remind all that the Apostle shows that "We are all sinners"--that "the whole world is guilty before God," not in the sense that each has been tried and sentenced, but in the sense that all have inherited weaknesses and imperfections which would prove them guilty and bring upon them condemnation if they were put upon trial at the present time. Hence, instead of putting mankind on trial, as Adam was on trial before the bar of divine justice, God has arranged the Millennial Age as the period in which the whole world shall be instructed, enlightened, corrected in righteousness and helped out of their sins and death conditions back to perfection, if they will. During the Millennium none will be on trial before the bar of divine justice. Indeed, as the Apostle suggests, it would be "a fearful thing" for any to drop out of the hands of Christ into the hands of the living God, because the divine provision for mercy and forgiveness is all in Christ. Hence there is no salvation through any other name nor in any other way than by faith in and obedience to the Great Mediator.

But it is in no sense necessary that this work of reclaiming the race should begin in Adam--quite to the contrary, the last will be first and the first last, so far as the divine arrangement is revealed. Adam, who enjoyed 930 years of experience, will be amongst the last if not the very last to be awakened from the tomb and to be tested as respects his willingness hereafter to be in harmony with the divine program in every detail. Not until the close of the Millennial Age will Adam and his race be turned over to the Father. They will then "fall into the hands of the living God" without injury because the Mediator will have previously brought them to full perfection of mind and body--all the unwilling and disobedient and refractory being destroyed in the Second Death throughout the Millennial years. But naturally and properly at the close of the Millennium the Kingdom shall be delivered up to God, even the Father. (1 Cor. 15:23-27.) Then the first work of the Father with these will be to test their loyalty as he tested father Adam in the beginning. Whichever of these shall sin after having had the experiences of the fall and the recovery will not only be condemned to death, but that death will be a finality. "Christ dieth no more." No provision has been made but by the one Redemption and one Restitution.

===================

R4263 : page 314

WHAT THE WORD VOW SIGNIFIES

IT seems evident that a few ordinarily bright brethren have missed their education as respects the meaning of the word "Vow"; or else, that our great Adversary, opposed to the Vow recently suggested in these columns, is using every means to confuse their minds, to disorder their judgment in respect to it. The said few appear to be awfully distressed by the Vow and protest vociferously against it, against those who take it, and against the Editor for advising it. Their arguments are amusing, ridiculous and self-contradictory; but with all their brightness these brethren fail to see this. We pray for them a still wider opening of the eyes of their understanding, and in harmony with our prayers we proceed to discuss this subject, condescending to details which should be quite unnecessary; our excuse is, love for the brethren, and a clear realization that they are taking a wrong stand, supporting a wrong standard, and overlooking the fact that there are but two Princes or Leaders--the Prince of Light and the Prince of Darkness.

The Vow suggested had a small beginning, but the Lord's providence led up to its general presentation to the Church and our advice that all of the consecrated of the Lord's people take the Vow--not as a new consecration but as bringing their original consecration up-to-date --as drawing tighter the girdle of consecration which holds to us our bridal garment and "girds up the loins of our minds," making us the more ready and the more strong from day to day in the fight of this "evil day." It may be helpful to some to be informed regarding the leadings of the Lord in respect to this Vow. Hence we will state the matter briefly:

Some of the dear friends naturally and properly are very jealous of the Truth and of the influence and reputation of those who represent it--especially the "PILGRIMS," all of whom should be noble characters, and, we believe, are such--of far higher than average standing amongst Christians and ministers. We may add here that we exercise a great deal of care in the selection of these representatives of the Society serving the Lord's work--that they shall be moral men, consecrated saints, humble, clear in the Truth, and of some ability in its presentation.

The Pilgrim service during the last year has been represented by some twenty-five men of this stamp, and our confidence in them is represented by our endorsement and appointment of them to the service of the Truth. However, we received from dear Christian friends criticisms applying to several of these dear Pilgrims, not criminal, not sinful, but suggestions that they should be warned to be still more discreet toward the opposite sex, more careful than other ministers, since the Truth and its servants are looked upon most critically, often maliciously. These letters, received with appreciation, we acknowledged, assuring the dear friends that it is our desire that all who bear the vessels of the Lord's House in connection with the service of the Present Truth, should not only speak and think along the highest planes but in conduct also should be "blameless"; and that we were sure that no evil was in any way intended, and that our bringing the matter to the attention of the Pilgrims would be all that was necessary.

The fact is that those who receive the Truth in the spirit of it feel a warmer affection for each other than could result from any earthly relationship. It is not our thought that this spiritual oneness is wrong or that it should be set aside or quenched. It is indeed the spirit of Christ in the members of his Body. We do think, however, that outsiders cannot understand this,

R4263 : page 315

and hence that the deportment and language and letters between the friends should be so seasoned with grace and wisdom that our most critical opponents would pronounce them "blameless." Furthermore we do not forget that the Lord's people, "new creatures in Christ Jesus," have "this treasure in earthen vessels," all of which are more or less imperfect through the fall. We have learned that some are weaker in one respect and others in another and hence, as the Apostle says, "We that are strong ought to bear the infirmities of the weak and not to please ourselves." (Rom. 15:1.) Hence our true love for others of the Lord's people ought to produce in us great self-restraint and uprightness lest we injure the weaker, of whose weakness we properly may not know. These undisputed facts should appeal to all of the Lord's saints in favor of self-restraint to the last degree.

As an illustration of the unwisdom complained of we cite one instance which may be as instructive to others as it was to ourself. A noble brother in the Truth came to us saying, "Brother Russell, do you approve of the Pilgrims kissing the sisters? I was much shocked to see one kiss a sister." We replied, No, Brother! While we find no mention in the Scriptures that kissing would be a sin, we do feel that for the Pilgrims to practice such familiarity would be to lower their influence and endanger the interests of the Truth. Did you speak to the Pilgrim on the subject according to Matt. 18:15? He answered, "I did do so, but thought that as the Pilgrim represented the Society it was my duty also to mention the matter to you as its representative" --relating the circumstance. We replied, I assure you, dear Brother, that the Pilgrim you name is a very honorable man, and the kiss was surely not thought of by him as anything either sinful or impure. But I am glad that you are so particular, and I am sure that when I call the matter to the Pilgrim's attention he will fully agree to the unwisdom of the course, however pure his motives. The Brother replied, "Yes, the Pilgrim told me that the Sister was one with whom he had been very intimately acquainted for a long time, and that his kiss was merely a greeting. I accepted his statement of the matter, Brother Russell, though I cannot understand it, for I assure you that I could not have given the kiss without improper feeling."

That statement was a revelation. Our mental cogitation was, How differently people are constituted. One might kiss a thousand without an impure thought or sentiment; another would be injured by a single kiss. We realized, as never before, how careful the Lord's people should be to lift all of our standards high enough to protect the very weakest, and to avoid everything that might have even the appearance of evil. We saw at once how a kiss that to one person would be as innocent as the shaking of hands might to another be a very different matter. This thought helped us to appreciate why some regard kissing as representing an impurity, whereas others, differently constituted, would

R4264 : page 315

never think of such a thing except by such a lesson as this. Another lesson we drew was on the danger of misjudging one another. "With what judgment ye judge, ye shall be judged."

Not long after this, meditating on all these facts, and calling to mind as well that our own conduct had been evil-spoken of, we thought up the Vow for ourself and for one Pilgrim specially needing it, and later thought of its value for all of the dear Pilgrims. Another matter which influenced us in the preparation of the Vow was the general view the Lord seemed lately to have been giving us respecting the peculiar trials, difficulties, besetments of the last seven years of the Harvest period and the accumulating evidences that during this time Satan and all of the fallen angels will be permitted of the Lord in various ways to assault the whole world along the lines of Spiritism, Hypnotism, Occultism, etc., the general tendency of all which will be to lead to gross immoralities. We said to ourself, Surely we are in the special time foretold by the Word of God as the "Hour of temptation," "That evil day," etc., in which, "if it were possible, the very elect would be deceived"; and in which surely "Every man's work shall be tried so as by fire." (I Cor. 3:13.) The Spirit of the Lord said to us through these Scriptures, and this mental picture of things at the time before us, It will surely behoove every child of God, and especially every public minister of the Truth, to look well to the straightness of his paths and to walk in extreme circumspection. It was under these influences that we prepared the Vow, as representing a very high standard of Christian living.

We had it written out in duplicate, and sent copies to all the Pilgrims just before our journey to Britain, at the time having no thought of publishing anything respecting it. Later on we reflected that if the dear friends who had written us in criticism of some of the brethren could know of the Vow and perceive how the slightest indiscretion, either real or apparent, would be guarded against by it, they would have an increased confidence in every member of the Pilgrim force. We concluded for this reason to publish the Vow and to give the names of those who had made it their Vow to the Lord.

Just at this time we received Brother Hollister's letter referring to a carelessness between brothers and sisters in their greeting, which was sometimes so genuine and hearty as to be liable to be misunderstood by others of the Church and by the world. Believing that the time is ripe for such a stand and the exhibition of a high standard, we published that letter with our approval and comments as introductory to the submitting of the Vow and the names of the Pilgrims taking it. After the matter was in type, but before it went to press, we got a letter from a Colporteur brother and Church Elder, who said he had seen a copy of the Vow in possession of a Pilgrim, told of his appreciation of it, and that he at once made it his own before the Lord. We took this as a hint from the Lord, for it appealed to our judgment as representing his Will--then, on the proof-sheet we added the suggestion that all Colporteurs take the Vow and all Elders and Deacons of Churches. A little later came the thought, "Are not all of the Lord's people representatives of God, who are offering sacrifices --his ambassadors and ministers of the Truth? And would not this Vow prove a blessing and assistance to all, male and female?" Our judgment of the Lord's Will confirmed the thought, and thus the matter reached you in the June 15th TOWER.

The suggestion was not that you take this Vow to us or to each other, but that you make the Vow to the Lord, and that we would be glad to know of the step having been taken and to have a word to that effect from any pleased to inform us. The promptness of the responses and the assurances from many of increased blessing in their hearts and nearness to the Lord have convinced us that the Lord guided in respect to the preparation and circulation of that Vow. Likewise a small but vigorous opposition to the Vow, and a

R4264 : page 316

desire to fight it and to hinder some from taking it, suggests to our minds that the Adversary is displeased with the course we have taken and that he is more or less blinding and, we fear, stumbling a few and, to some extent, suggesting and putting before their minds light as darkness and darkness as light. Indications are that the Adversary will make this a case of sifting amongst the consecrated. Of course none but the consecrated can take the Vow, hence a considerable number in sympathy with it but not consecrated may be disinclined to take it; but we warn them that while it is entirely proper for them to count the cost and decide on their own course of action, they will, by opposing it, get under the wrong banner and in support of the wrong Prince and be thereby injured.

THE STANDARD DICTIONARY'S DEFINITION

To vow is (1) to promise solemnly; especially to promise to God. (2) To declare with assurance or solemnity; to aver; to avow.

The noun vow is thus defined: (1) A solemn promise to God. (2) A solemn engagement to adopt a certain course in life, pursue some aim, observe some moral precept or surrender one's self to a higher life of holiness; (3) also a pledge of faithfulness as marriage vows; (4) a solemn and emphatic affirmation.

As showing the confusion of thought on the subject we remark that some have endeavored to set forth that a vow is an oath and hence that our Lord Jesus prohibited making of vows when he said, "Swear not at all." Nothing can be farther from the truth. In that very connection our Lord was saying, "Let your Yea be Yea; and your Nay, Nay; for whatever is more than these cometh of evil." A vow is merely a Yea or a positive affirmation. A vow is not to be sworn to, for that the Lord prohibits. The vows of his people are to be as sure and truthful as though backed by an oath.

Another brother writes us, "If the Vow were published as a resolution I would have no objection to it whatever in any way, and would be most happy to be enrolled in the list of resolution-takers." The Vow is a resolution, not to one's self, but to the Lord. Note in the above definitions the Synonyms--promise, declare, engagement, affirmation. A vow is a covenant. But the term covenant is not as favorable and does not express the matter as thoroughly as the word vow; because the term covenant is generally used as respects a matter having two parts, a giving and a receiving, dependent one upon the other; as for instance, in business a firm covenants or contracts to ship goods of such a quality and kind at such a time, in consideration of such a price to be paid for them.

Thus, also, the New Covenant between God and men has requirements on both sides, and The Christ, the Mediator, stands good as the intermediate to guarantee both sides of that covenant. There is one covenant, however, which corresponds exactly to a vow, namely, the Abrahamic Covenant, because it is a one-sided covenant. In it God made all the promises and made no condition, and hence no mediator was needed for it. In a word God vowed that, in Abraham and through Abraham's seed all the families of the earth would ultimately receive a blessing. No conditions are mentioned. It is a definite agreement. In addition to the vow God bound it with an oath, which definitely shows that a vow and an oath are two separate and distinct things.

The Vow which many of us have taken and which we earnestly recommend to all, is a statement to the Lord of our willingness and determination by his assisting grace to follow a certain course of conduct, which, we believe, will be pleasing to him and advantageous to ourselves and to others. Surely the eyes of misunderstanding which see everything amiss in such a course are crossed by prejudice or ignorance or some element of darkness.

THE WATCH TOWER IN OPPOSITION

Here we are met with the astounding proposition that ZION'S WATCH TOWER has always opposed vows. One dear Brother has sent us six pages of quotations, but his quotations are all wrong because misapplied. The WATCH TOWER never had a word to say against the making of vows to the Lord. On the contrary, it has urged that they be made, and has declared that none could expect to receive the holy Spirit and be begotten thereby to a new nature unless he first vowed to the Lord a full surrender and full submission of himself, "Even unto death." Similarly the Apostle Paul urged the same vow, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your body a living sacrifice, holy, acceptable to God, which is your reasonable service." The Apostle did not mean that we were to go to heaven and there give our bodies to the Lord, but he did mean that by some vows we should consecrate our earthly talents, powers, privileges, opportunities to the service of the Lord. Does not the Apostle urge the Baptismal Vow and show its necessity, saying, "So many of you as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) What is this but the urging of the Vow, the consecration vow? When the Apostle wrote, "If we be dead with him we shall also live with him," and again, that we should "bring into captivity every thought of our minds in obedience to Christ," was he not in these and in all his various public writings urging the fulfilment of our consecration vows, our baptismal vows?

What we have opposed in the nature of vows are those which are the most common amongst men and amongst professing Christians--namely vows to one another. In these, we believe, there lurks a great danger to Christian liberty. Presbyterians vow to each other to support and uphold their profession of faith and church organization. Methodists do similarly and

R4265 : page 316

so do all denominations and secret orders of all kinds. These vows are injurious because they are not on the proper basis. All our covenants or vows should be made with the Lord. Our responsibility should be realized to him and not to men. "Pay thy vows unto the Most High."--Psa. 50:14.

There is one exception to these vows made to our fellow-creatures which we have never opposed, but upheld, namely, the marriage vow, by which each member of a married couple binds himself for life to the other.

Following the custom of our Lord and the apostles throughout the New Testament we quote from the Old Testament Scriptures on the subject of vows. As the Prophet David frequently represented The Christ, Head and Body, so his vows represented those of Christ and the Church. In one sense our vows may be considered from two different standpoints: (1) That we will put off the old man with his affections and desires, and (2) that we will put on the new man, which is renewed in righteousness. We may divide this vow or covenant or engagement into several more; as the Apostle says, "Put off all these: anger, wrath, malice, blasphemy, strife; and put on all these: kindness, meekness, long-suffering, love."

R4265 : page 317

Every spirit-begotten child of God has surely vowed all these vows and others, whether he thinks of them in this itemized form or not. We perhaps more frequently speak of the entire transaction as one--as our Consecration Vow, our Baptismal Vow; because this vow takes in and includes everything that we have and are or shall have or possess--even unto death. The vow of the Christian in response to the Apostle's appeal, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service," is all-comprehensive. In it he gives away every right, every liberty, every choice, and agrees with the Lord that his own will shall be dead and the divine will accepted in every affair of life and in respect to all his words and thoughts and doings. Thus we see that a Christian, as the Apostle has expressed it, is a bond-slave in the most absolute sense. No slave could have less rights, less freedom, since these are pledged to the extent of ability to bring even the very thoughts of their hearts into conformity to the will of their Master.

In view of the foregoing, it can readily be seen that the Vow we have suggested, if in line with this, is really a part of it and merely stated afresh for emphasis, to bring the matter up-to-date, and to impress it upon our minds. If it can be shown that the items recited are a "reasonable service," that the doing of them would glorify our Father and our Lord, that they would be helpful to others of the household of faith or to ourselves, then we are bound to take this Vow--all consecrated Christians would be bound to take it, so soon as they should perceive in it the qualities specified. For such to fail to take it would be for them to fail to keep their Baptismal Vow. And they would be bound to announce the Vow publicly if convinced that the announcement of it would be helpful to others or to themselves.

AN ANALYSIS OF THE VOW

Let us make no mistake. Let us not deceive ourselves nor others. If we have any objection to the Vow let us not deceive ourselves as to what it is and what it is not. It is a prime requisite of a Christian that he be honest, that he deceive not himself and that he understand that his Creator cannot be deceived. The Vow naturally divides itself into several parts, which, for convenience, we will number, and as we read these let us jot down which of them we object to--which of them is in opposition to the Scriptures--which of them would be dishonorable to God or injurious to ourselves or to others.

(1) Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

(2) Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Bible House at Allegheny and everywhere.

(3) I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve thee, and thy dear flock.

(4) I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

(5) I further vow that, with the exceptions below, I will at all times and in all places, conduct myself towards those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation of the Lord's people.

(6) And so far as reasonably possible I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

(7) Exceptions in the case of Brethren: wife, children, mother and natural sisters. In the case of Sisters: husband, children, father and natural brothers.

OTHER OBJECTIONS CONSIDERED

One brother says, "I cannot take that vow. I am afraid that I cannot keep it." We ask which part of it could a consecrated child of God not keep, if he is keeping his Baptismal Vow and hopes to hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "Another says, I do not need the Vow." The dear brother who has this opinion is mistaken. He is the very one who does need it. The Apostle carries this thought when he says of himself, "When I am weak, then I am strong"; for by antithesis when one feels strong and self-confident and needing no assistance he is then weak. Indeed, we have come to the conclusion that nearly as many fail on their strong points as on their weak ones, because, less on guard in respect to them, they are the more easily entrapped by the Adversary.

Another writes that we should not force the Vow upon the Church. We have not done so, nor shall we do so. We have neither authority nor wish to do so. A vow made under compulsion would not be of any advantage, but on the contrary, an injury. We have commended this Vow because it is part and parcel of our original Baptismal Vow--a re-statement of it, brought up-to-date with a view of stirring our pure minds by way of remembrance. The fact that there is any opposition engendered by it is an evidence that some had forgotten their comprehensive Baptismal Vow. We have the Apostle's word as our justification for urging this Vow, and in his language will say that "We beseech you, therefore, brethren, by the mercies of God, that ye present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

If any Scripture can be quoted against the Vow in any one of its seven items, we will be glad to have it brought to our attention. One brother quotes a Scripture against the Vow and fails to see that it is in harmony with it and against him. It is Prov. 20:25. "It is a snare for a man to devour that which is holy, and after vows to make inquiry." The brother who offers this as an objection claims to have already made the all-comprehensive Baptismal Vow. He thus devoured that which is holy, and is only now making inquiry about it, and surprised to see that the portion we have suggested as bringing it up-to-date was not understood by him, not comprehended. He is at the present only making inquiry, only informing himself in respect to his original vow of twenty-five years ago. No wonder if this matter prove a snare to him, as the proverb says --not by setting him wrong and out of harmony with his original vow, but by showing that he is wrong and has been wrong and out of accord with it until now. It would be a blessing to that brother if he would make thorough inquiry now and register afresh this consecration vow. If he made the vow and now makes inquiry about it, and finds it greater and more comprehensive than he at first supposed, let him not break it, but thank God, and resolve in the language of the Psalmist, "I will pay my vows unto the Most High."--Psa. 50:14. Now a word to such, from the wise king. "When thou vowest a vow unto God defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better it is that thou shouldst not vow than that thou shouldst vow and not pay."--Eccl. 5:4,5.

R4265 : page 318

LIFT UP A STANDARD FOR THE PEOPLE

In Isaiah's prophecy we read, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord."--Isa. 59:19,20.

The context, for instance verses 17,18, distinctly describe the time in which we are living and the years of trouble before us; and in our judgment the Lord has guided, at this due time, to the lifting of this Vow amongst his people as a high standard for them, for their protection.

Our 1909 motto will be, "My Help Cometh from the Lord." This help comes to us now; primarily through the death of our Lord; secondarily through our becoming his disciples and sharing his death. And this Vow is emphasizing this covenant to death and drawing to our attention some of the snares of the Adversary. It will surely prove a valuable aid to all who are seeking to make their calling and election sure.

R4266 : page 318

We notice that this text is variously rendered in the different translations, but the one furnished in our Common Version seems to fit all the conditions better than any of the others. The stress of difference affects the word "standard." The Hebrew word is defined by Young's lexicon--"To cause to flee, lift up an ensign." Strong's lexicon amongst other definitions gives, "To be displayed, make to flee, put to flight, lift up a standard."

The Revised Version renders it, "For he shall come as a rushing stream which the breath of the Lord driveth."

Leeser's translation reads, "For there shall come distress like a stream which the spirit of the Lord urges forward."

Young's translation renders it, "When come in as a flood doth an Adversary, the spirit of Jehovah hath raised an ensign against him."

On the whole we decidedly prefer the reading of our Common Version, and note its harmony with the statement of the Prophet a little further on, "Go through, go through the gates; prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10.) Whether these Scriptures refer to the Vow now lifted up as a standard amongst the consecrated, or whether they refer to something else, none can dispute the fact that the Vow represents a very high standard of Christian living, which few would have the courage to attack as in any sense of the word injurious.

We decidedly urge the Lord's people on to victory as overcomers of the world, the flesh and the Adversary. Enrolled as soldiers of the cross we recognize this high standard as of the Lord's providence. Nevertheless, let not an unkind word or reflection be uttered against any who temporarily or permanently may be unable to see the standard or be fearful to accept it as a part of their vow to the Most High. It is not for us to judge one another in connection with the Vow or otherwise, but for us to seek to assist and encourage one another in every way possible. It is written, "The Lord will judge his people."

PUBLISHING THE NAMES OF VOWERS

A few have objected to the publication of the names of the vowers, but only one of these has notified us that he has taken the Vow. True, we very rarely publish any names, but this is not because there would be anything wrong in our keeping, for instance, a list of those declaring their Baptismal Vows. On the contrary, it might frequently be a very convenient list to have. It, however, would not claim to represent all of God's people nor that all on the list would come off victorious. So with those who take this Vow and whose names appear on our list. The name there will in no sense imply that the victory has been won, but merely that these persons have taken this solemn Vow; and that all their Church brethren and the world and their families may know just where they stand, and see this high standard they lift up, under the present conditions of distress, before themselves and each other and the people. The list, however, will not purport to be a list of the "little flock." Oh no! Far be it from us to draw the line or to judge our brethren.

Nothing in the Scriptures intimates that our vow to the Lord must be kept secret. Indeed our Baptismal Vow we are required to symbolize or profess publicly. To the contrary, also, David, in one of the Messianic Psalms in which he prophetically speaks for Christ, says, "I will declare thy name amongst my brethren. In the midst of the congregation will I praise thee," and adds, "My praise shall be of thee in the great congregation: I will pay my vows before them that fear him." (Psa. 22:25.) In Psalm 116 the prophet twice declares that his vows shall be made public, saying:

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people." And as though the vow referred to symbolized death to self and the world, as well as to sin, the Prophet continues, "Precious in the sight of the Lord is the death of his saints"--his holy ones. (Psa. 116:14,15-18.) Again he says, "In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praise unto thee. For thou hast delivered my soul from death; wilt thou not deliver my feet from falling?"--Psa. 56:11-13.

However, dear friends, in the interest of these brethren whom it would offend let us forego the publishing of these names, at least until the necessity for so doing is more apparent. Take the Vow, solemnly, to the Lord, and live it every word and every day. It will surely draw you closer to the Lord to exercise such a scrutiny of every act and word and thought. It will help you to realize what it is to dwell in the secret place of the Most High, and under the shadow of the Almighty. No harm can come nigh that dwelling place.

Continue to advise us, if you please, when you take the Vow. We will preserve an alphabetical list which may be of some use some time.

===================

R4266 : page 318

"WHAT SPIRIT YE ARE OF"

THE number of the Brethren who have expressed opposition to the Vow as already stated is small, but they have ability and influence. The virulence of their opposition has amazed us. Never have we been more deeply stabbed and "wounded in the house of our friends"--by some whom we still esteem and love as dear brethren and who still declare their love for us.

One writes (A) that he perceives that the Editor has "a lying, evil spirit," because in the September 15th TOWER we said that the few brethren who had expressed to us their opposition to the Vow were all married men, while he thinks that one unmarried man wrote in opposition to the Vow. Our reply is, that we do not recall the letter; possibly it was couched in such terms that we did not consider it as OPPOSITION TO THE VOW, but merely a declaration of why the writer thought best not to make the Vow his own. But in any event, suppose this brother were wholly right and we wholly in error, suppose we thus demonstrated that our memory is not infallible, would that prove that the Editor is obsessed of a lying devil? Are all people of defective memory possessed by lying devils? We never so thought, nor do we now. This brother objects, too, that the same article urges "If in your judgment no 'evil day,' no 'hour of temptation,' no 'strange work,' no 'strong delusion' is impending, you should be wise enough and kind enough not to oppose those who do so believe and who are getting ready for the same." This statement, he insists,

R4266 : page 319

is a further evidence that we have "a lying, evil spirit." He intimates that he does believe that serious trouble is impending. Alas! that our poor brains should become so confused. Let us take an illustration. Suppose a crowd of people on and close to a railroad track, and that some realized and others did not, that an express train was almost due. Suppose that one hearing the whistle and realizing the danger urged all to clear the track, and to go no closer than five feet to be out of danger. Suppose another like (A) took offense at the announcement and claimed that it should not have been made. Surely the one giving the alarm would be justified in adopting our very words, "If in your judgment no train is approaching and there is no danger at hand justifying our warning and advice, you should be wise enough and kind enough not to hinder those who do so believe and who are striving to get out of danger."

Another dear brother (B), denouncing the Vow, tells us that he knows that it is of the devil, etc. He then tells us that he knows he is all right, is one of the elect soon to judge the world, and that he is conscious of the Lord's favor and blessing upon him now. Finally, he threatens us that if we do not recant and contradict what we have already set forth on the Vow subject, he will do terrible things and teach us a lesson we will never forget.

We thanked the dear brother and expressed confidence in his conscientiousness, but declined to allow him to control either our conscience or the columns of the WATCH TOWER. We pointed out to him his boastful spirit and that he was attempting to judge us before the time, and without showing us any authority from God why we should accept his view of matters as God's view, and set aside our own convictions. We reminded him that he was derogating to himself the fourfold office of accuser, judge, jury and executioner, and that he would best go slowly lest lack of humility and lack of brotherly love should ultimately bar him from any share with those to whom the Lord will say, "Well done good and faithful servant, enter thou into the joys of thy Lord."

We do not say that these brethren have ceased to believe with us, nor that they do not grasp the situation fully, though the latter seems the more generous explanation of their course. If this is not the true explanation of their opposition, pray what is? What feature of the Vow itself can they oppose?

Another (C) bitterly denounces not only the Vow but other things which do not please him in the conduct of the

R4267 : page 319

Harvest Work. He intimates that the vials of his wrath will be poured upon us speedily if we do not quickly move the reverse lever. Some of these dear friends appear to be perfectly willing that the nominal control of the WATCH TOWER and the Watch Tower Bible and Tract Society should remain in the hands to which the Lord entrusted it, provided, Brother Russell will hearken to and follow the voice of the Lord through them; others would evidently prefer that the Harvest Work be blown to atoms that they might become more prominent. As a sample of this critical, bombastic, self-righteous and domineering spirit, we quote the closing words of C's letter; (Italics are ours):--"Unless steps are taken to correct this evil I shall pray for the overthrow of the arrangement, that it may come into judgment; but at present I will pray that you may be able to see the matter in its true light, and I am assured that the prayer of a righteous man availeth much, and the Apostle cites the prayer of Elias, to show how the Lord hears our petitions. With much Christian love, etc."

Thus our Lord's words are fulfilled in us over and over again from every quarter, "They shall say all manner of evil against you falsely for my sake." And as the Master was called Beelzebub we are said to have a "lying, evil spirit." We tremble not at the threat that we shall be prayed against as above, with its intimation that the Lord has been neglecting the Harvest Work, waiting for this dear brother to give the intimation as to what must be done. We fear none of these fears. We weep not for ourself; our sorrow is for these poor, deluded brethren. We perceive that they are being weighed by the Lord. We fear that they will be found wanting in brotherly love--the one important test of membership in the Body of Christ--the requirement of the one commandment which the Lord gave to his people.--John 13:34; 15:12.

Yes, we may well fear for these, and pray for them. We ask all who claim membership in the Anointed to join petitions with ours that these dear ones may be recovered from their present blindness.

The Apostles James and John, indignant at the refusal of the people of Samaria to sell food to our Lord and his disciples, asked our Master, "Lord, wilt thou that we command fire from heaven to consume these men and their city?" Our Lord replied, "Ye know not what spirit ye are of."

So now we say to the few dear brethren so deeply exercised concerning the Vow, "Ye know not what spirit ye are of." You have been confused. At heart you surely do not mean all that you are hinting, saying, threatening and doing. We judge you not, condemn you not; but we do ask you to judge yourselves. Are you exercising the spirit of love which you assured us is your real heart sentiment? "By their fruits ye shall know them," said our Master. Let us each look after the fruitage of his own heart and life. "God is not mocked." Anger, malice, envy, hatred, strife, are works (fruits) of the flesh and of the devil.

IS THE VOW EXTREME?

We hold that the Vow is not extreme in view of the condition of things which our understanding of God's Word leads us to expect as "nigh, even at the door." We remind you of the Apostle Paul's declaration of his willingness to take a Vow, "to eat no meat while the world standeth," if such a course should seem to him expedient, in the interest of weaker brethren. The Vow which we advocate as now very expedient is far less exacting than the one the Apostle declared would be proper if expedient. But taking it, let us keep it in letter and in spirit. "Vow and pay unto the Lord your God."--Psa. 76:11.

Someone opposing the Vow suggests that those who take the Vow are so bound by it that should they through sickness or for other reasons forget or neglect to daily remember in prayer the Harvest Work, etc., it would be an unpardonable sin. We will not call in question the sincerity of those who thus pervert the truth in their attempt to hinder others; we will suppose that they spoke out of the abundance of their ignorance.

As above set forth the Vow is a solemn engagement which should not be broken. So is our Baptismal Vow, our Consecration Vow--to be dead to the world and self and sin. Suppose that having Vowed to the Lord to walk in the footsteps of Jesus in the narrow way, and that at some unguarded moment you side-stepped--what then? Were you doomed therefore to the Second Death?

Oh no! for just such errors we pray, "Forgive us our trespasses as we forgive those who trespass against us." "If any man [in Christ] sin we have an Advocate with the Father, Jesus Christ the righteous." "The blood of Jesus Christ cleanseth us from all sin." "Let us come boldly to the throne of the heavenly grace that we may obtain mercy and find grace to help in every time of need."

As already elsewhere pointed out a wilful, deliberate violation of a Vow would bring the full sin penalty. A mixed sin, partially wilful, would be partly forgivable and partly subject to stripes or punishment. A wholly unintentional sin would be wholly forgiven upon request. We repeat, therefore, our exhortation, that the Vow be taken by all of God's consecrated children; but not without careful examination and in full determination.

===================

page 321

SEMI-MONTHLY
VOL. XXIX. NOVEMBER 1 No. 21
A.D. 1908--A.M. 6037

CONTENTS.

Views from the Watch Tower........................323
  Israel's Interest in Turkey's Troubles........323
  News from Judea..............................323
  Union of Baptists and Disciples..............323
  Is Christianity Decaying?.....................323
"Loving Kindness, O How Great"....................324
  Lessons for Spiritual Israelites.............325
Lord, This Vow That I Have Taken (Poem)...........327
A Man After God's Own Heart.......................327
  "Love Divine All Love Excelling"..............328
What Sins the Scape-Goat Bore.....................331
Letters Acknowledging "Vow" Blessings.............332
Berean Studies on the Atonement...................333
Catalogue of Bibles, Testaments, Helps, etc.......334

page 322

Address Business Communications and Remittances to
WATCH TOWER BIBLE AND TRACT SOCIETY
610, 612, 614 ARCH ST., ALLEGHENY, PA.
--OR TO--
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH, WETER STRASSE, 39, BARMEN-ELBERFELD
AUSTRALASIAN BRANCH, EQUITABLE BULDG., COLLINS ST., MELBOURNE

ENTERED AS SECOND-CLASS MAIL MATTER AT ALLEGHENY, PA., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

CHRISTIAN HOME EMBELLISHMENTS

For several years we have been supplying our readers with handsome text and motto-cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character-building. (These we import from London subject to custom duty, hence our London office can do still better for our British friends.

We have a very choice assortment of these this year. For your convenience and ours we put these up in packets of choice assortments, as follows: At $1.00 each, postpaid. So doing we are enabled to give you twice as many mottoes for your money as you could purchase elsewhere. Besides, we select the styles and mottoes with great care. The following packets represent our assortment. Order by number:

No. Ma--Contains only small mottoes of assorted texts and styles, 22; all beautiful.

No. Mb--Contains medium and small mottoes assorted, 11; all choice.

No. Mc--Contains medium mottoes, 10; all handsome.

No. Md--Contains medium and large mottoes, 5; all elegant.

No. Me--Contains large mottoes only, 4; all desirable.

No. Ma1/2--Is a 50-cent packet of small mottoes.

1909--MOTTO-CARD AND CALENDAR--1909

These are elegant, 7-3/4 x 12 inches, an ornament to any parlor, a work of art. Besides a Calendar it contains "the Vow," which can be torn out by those who do not prefer it. These, postpaid, would not be dear at 50c each, but getting them in quantities we can supply them at 15c each.

"DAILY HEAVENLY MANNA"

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the Manna comment should be read. Introduce it to your friends as a help toward Godly living. See prices in our November 1st issue.

Do not expect New Bibles before November 15th.

===================

R4267 : page 323

VIEWS FROM THE WATCH TOWER.

ISRAEL'S INTEREST IN TURKEY'S TROUBLES

LIKE a bursting bomb, disturbing European peace, has come the announcement of a rupture of the "Berlin Treaty" by Austria's annexing two Turkish provinces. Russia at once announced her desire that the Treaty be revised, and Bulgaria declared her independence of Turkey. The "Berlin Treaty" of thirty years ago claimed that the Turks were unable properly to govern portions of their territory in which

Christians resided, and divided the supervision of these amongst the other powers. Bosnia and Herzegovina were two of these, put under Austria's care. It will be remembered that Palestine was put under British protection, and Egypt unitedly under French and British supervision, but that France avoided her responsibility in favor of the British.

Whether the present trouble shall result in a general war or not it probably will mean the rupture of the "Berlin Treaty," and that the several provinces supervised by other nations will come more completely under their control.

This would make Palestine a British province, like Canada, and mean as full liberty to the Jews as they have in Canada--to buy, build, elect local government, etc. We are not, however, to expect for Palestine full independence before 1915.

NEWS FROM JUDEA

In a recent letter from Jerusalem, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the fifteen months he was in England: "Great numbers of Jews are returning to Jerusalem, not for repentance or confession of sins, but simply because they must go somewhere, and the Sultan allows them to enter without hindrance. In that short time no fewer than 5,000 Russian Jews landed at Jaffa. These Jews are investing what money they have in buying land and buying and building houses. So great is their activity that it is a matter of concern to the foreign residents. The Moslems sell to them however without demur. They believe this land really belongs to the Jews. The development in Jewish education is also striking, and kindergarten schools are being opened for the children. Hebrew is being taught and becoming a living language, and new Hebrew words are being formed so as to make the old tongue helpful for up-to-date use. It is common to hear Hebrew spoken in the streets."--Exchange.

UNION OF BAPTISTS AND DISCIPLES OF CHRIST

The Rev. I. J. Spencer, pastor of the Central Christian Church (or Disciples of Christ, the term used by members of this denomination), will accept an invitation to address the National Baptist Congress, to be held in Chicago, November 10 to 12, upon the subject, "What Definite Steps Should Be Immediately Taken Toward the Union of Baptists, Free Baptists, and Disciples of Christ?" Other speakers representing the first two denominations also will discuss the topic, and it is expected that the discussion will result in a long stride toward the union of the two denominations--Baptists and Disciples of Christ, the first steps toward which were taken two years ago.

At the National Congress of the Disciples in Indianapolis, in March, 1908, by invitation Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary of Louisville, and Mr. Spencer discussed the topic: "What Does the New Testament Teach Concerning the Doctrine of the Remission of Sins?" One session of the congress was entirely given to the addresses.

The similarity of the teachings of the denominations on vital points aroused great enthusiasm. This gave rise to the suggestion that through committees the

R4268 : page 323

two denominations might learn as exactly as possible just what are their doctrinal differences.

The original drafts of the statements have been completed and are before the members of the committee for suggestions. When finally revised these statements will be given wide publicity through the religious press, and in the course of time will come before the congress of the denominations. The rough drafts show that they are surprisingly alike. When this is known through publication, the belief is held that in a spirit of fraternity and desire for unity the denominations will waive minor differences and merge congregations, acting as individuals, yet probably in concert, pursuant to a recommendation from their congresses.

In western Canada, Disciples and Baptists have already united, are using churches in common and share things alike.--Courier-Journal.

IS CHRISTIANITY DECAYING?

The pastor of the Fifth Avenue Baptist Church, New York City, Rev. Dr. Charles F. Aked, who came to

R4268 : page 324

its direction from a London pulpit, in his sermon Sunday said:

"When I first came to this great city of New York, the center of empire, its broad avenues thronged with eager, strenuous crowds, pulsating with energy and hope, I saw the buoyancy of the American people. I learned of their hope and endeavor and electric activity. Now, I want to learn the signs of the times. What is the condition of Christianity in New York? When I interview my parishioners, and they are among the most representative in the city, I find the spirit of religious depression very unlike the spirit of abounding enterprise in business, in manufacturing, in engineering and construction.

SOME BIG LOSSES

"To turn to that mighty religious organization, the Catholic Church, to which over 1,000,000 New Yorkers give fealty, even there the losses are heavy. I think that church is doing a magnificent work, but with all its enthusiasm and rallying force it does not nor ever did hold its own in this city or in the nation at large. There are about 16,000,000 Catholics in continental United States. Now, in our immigration for ninety years back, no less than 15,000,000 were Catholics. If all remained loyal to its tenets they would number 45,000,000 now instead of 16,000,000.

"The Protestants have lost ground, too, when the filling up of the country is counted. Our own denomination, the Baptist, reflects the general trend. The increase among the Baptists of America has been equal to only one-fourth of the birth rate among us, proving that three out of four of our Baptist population have fallen away from us. We have in this city 40,000 Baptists. If we held all that was coming to us we should have had at least 150,000. All the Christian churches in city and country in this nation show a similar condition.

"The decline of Christianity is universal. In England, in France, in Spain, in Italy and Germany we hear the same cry.

"Only lately I was talking to an English clergyman. He told me that not merely is there a great falling off in church-goers in England, but that the class of people who frequent churches are becoming inferior.

THE BLAME

"The church here is out of touch with the masses. Everything has progressed except Christianity. Many thinking and progressive young men and women have been driven from the church by the stupidity of the preachers. The pulpit has too many bigots, too many bores, too many hell-fire screechers for the enlightened thought of the day. Compelled to a life of grinding poverty, treading always the same old paths of a thousand years, hide-bound and restricted, the church of Christ has become a laughing stock--parrots of the dead church cry instead of preachers of the living Christ.

THE AWAKENING

"The church is obliged to accept any applicant for the ministry who is respectable. Even with this latitude, Baptist, Presbyterian and Methodist vocations show a remarkable falling off in 25 years, while the needs for an enlarging clergy were never felt so much as now. There must come an awakening when pious and God-loving men will see a paramount duty in actively enlisting in the cause of salvation and finding its exposition in preaching the Gospel and in doing good to everyone within the sphere of their influence." --Utica Globe.

REV. DR. GOODMAN'S METHOD

Five hundred men packed the new Men's Church at Atlantic City Sunday night, and puffed cigars and pipes furnished by Rev. Sidney Goodman during the sermon, which was sandwiched between a special entertainment, also provided by the pastor of new ideas.
Moving pictures, stereopticon views illustrating the parables, and singing by professionals who volunteered from beach-front cafes and theatres, made up the remainder of the programme.--Exchange.

===================

R4268 : page 324

"LOVING KINDNESS, O HOW GREAT!"

--II SAMUEL 9.--OCTOBER 18.--

Golden Text:--"And be ye kind one to another,
tender-hearted, forgiving one another."--Eph. 4:32.
"I love them that love me; and those that
seek me early shall find me."--Prov. 8:17.

THE Lord gives us a deep insight into David's character, and shows us one of the abilities he possessed which constituted him "A man after God's own heart." Entirely overlooking and forgetting the evils which he experienced from King Saul during the years in which the latter sought his life, King David remembered with appreciation the conduct of Saul's son, Jonathan; how the latter had befriended him, and how he had made a covenant that in turn he would show kindnesses to Jonathan's family. For a time, busy with the affairs of the kingdom, King David apparently forgot to make any special inquiry respecting the family of Saul, but something occurred which brought prominently to his mind his obligation to Jonathan. Presumably this was about the middle of his reign; and quite possibly it was David's serious sin with Bathsheba and his hearty repentance therefore that now quickened his mind in respect to his responsibilities to those about him, including the family of his deceased friend.

Ziba, chief servant of King Saul, was called to David and inquiry was made respecting any of the remaining members of Saul's family. This disclosed the fact that there was still living a son of Jonathan, who was a child of five years at the time of the death of Saul and Jonathan, and who was lamed in his feet by falling from his nurse's arms as they fled at the news of the defeat.

King David explained to Ziba that he desired to do kindnesses to Saul's posterity, and bade him bring to court Jonathan's lame son Mephibosheth. The King's command was obeyed, although it must have been received with great fear and trepidation and doubt with respect to its sincerity. It was the custom at the time, that when one king succeeded to the dominion of another all the heirs of the throne should be sought and killed, lest they should give trouble later to the new dynasty. This was evidently expected of King David, and hence the secrecy in respect to the whereabouts of Jonathan's son was kept so that the King knew not of him. However, Ziba was a man of large family interests and realized that it was incumbent upon him to perform the King's bidding, even if it should mean the death of Saul's heir. And the latter, being lame and knowing that his present residence was known to the King, could

R4268 : page 325

do nothing less than respond and present himself at the court. His fear that the King's words might be treacherous, his thoughts that so great a generosity as has been suggested could not be expected or trusted, doubtless caused him fear and trepidation as, coming to the presence of the King, he prostrated himself at his feet, saying, "Behold thy servant!"

"Fear not," said David, "for I will surely show thee kindnesses for Jonathan thy father's sake, and will restore thee all the lands of Saul, thy father; and thou shalt eat bread at my table continually."

With the people of oriental lands the eating of food together as friends implies a pledge of friendship and fidelity; and to eat continually at the table signifies membership in the family. We are not to consider this a light matter, for David had two wives and their children were hopeful of being his successors to the kingdom and this bringing a stranger into the family might properly be considered as a menace to their interests, especially as that stranger already, according to the usages of nations, had a prior claim to the throne, superior even to that of the King.

The entire operation shows us the fearlessness of the King and confidence that the kingdom should not be taken away from his posterity; and it shows us also the confidence which all the members must have felt towards him and respect to his judgment as to the affairs of the home and his headship in his home. This

R4269 : page 325

headship we cannot suppose was used in an austere and arbitrary manner, but with loving kindnesses and generosity and in the interest of his entire household. He who could be thus kind to the son of a friend, certainly could be kind and generous also to the members of his own family.

LESSONS FOR SPIRITUAL ISRAELITES

The most advanced even of the Lord's consecrated people may draw some helpful suggestions from the incidents of this lesson.

(1) A friend in need is a friend indeed. Jonathan had been David's friend in his time of need and thus had attested his nobility of character, his faithfulness to principles of righteousness, his loyalty to the Lord, even when the Lord was taking his kingdom power to give it to David. David's friendship came in time of need to the poor man with lame feet, who lived in secret, fearful that anyone should recognize him lest his life should be taken.

(2) David's searching for the opportunities to do good reminds us that such should be our attitude; that we should not merely wait until circumstances force upon our attention the troubles of others and their need of assistance. Well do the Scriptures say, "Blessed is he that considereth the poor." This is a God-like quality, and whoever practices it is to that extent godly. The Apostle says of God, that he looked down and beheld the "groaning of the prisoners" in their condition of sin, degradation, dying. He looked further to note that there were no other means of assistance, that they were wholly dependent upon him; then his own arm brought salvation. The arm of the Lord Jesus was revealed for man's uplift from the condition of death back to harmony with God. Our Lord suggested, "Be ye kind even as your father in heaven; for he is kind unto the unthankful and the evil and the good."

In harmony with this, our generous sentiments and helpfulness should not be confined to those who have claims upon us through love relationship. Our generosity is to go beyond, even to our enemies. "Yea, if thine enemy hunger, feed him; if he thirst, give him drink." So shall we be the children of our Father in heaven; so shall we show that we have his disposition, "the mind of Christ," who, when we were enemies, died for us. We are not, however, urging the same degree of love and benevolence toward all. The Lord specially loves those who are in accord with him--and so should we, but our love and sympathy and assistance must not be confined only to these, for we have the admonition that "If ye love them that love you, what thank have ye? And if ye do good to them that do good to you, what thank have ye? for even sinners do the same." But God commended his love to us as an example of what ours should be in that his Son, "Christ, died for the ungodly."

(3) David's justice and generosity are both manifested in the course he pursued. Instead of coveting Saul's possessions and using his power to attach these to his own he deliberately settled the matter that the profits of Saul's estate should all go to his son, who at the same time would be continually partaker of the King's bounty at his table. Comparatively few would have been so just and so generous. The incident gives David's character a fresh luster and helps us to understand why he was so beloved of the Lord. He was not content with merely wishing to do right, willing to do right, he went forward and dealt justice. He put his bright thoughts and generous impulses into practice, and made "footprints on the sands of time" which have helped to mark the proper pathway for the millions who have since examined these in the holy records.

OUR FIRST GOLDEN TEXT

While the Scriptures everywhere inculcate the thought that God's people are to be generous towards strangers as well as their own people, they make common the thought that they should have a special interest in one another, as the Apostle expresses in these words, "Be ye kind one to another, tender-hearted, forgiving one another." Ah! Yes. Kindness is certainly one of the elements of love, as the Apostle says, and tender-heartedness must characterize those who would have a participation with our Lord in his Kingdom. Hardness of heart and cruelty are evidences of degradation--the loss of the image of God. The coldness and the hard-heartedness of the world make countless thousands mourn, even more than their circumstances necessitate. As the Apostle declares, "The whole creation groaneth," waiting for the King of Glory, who will bring in restitution. And it should be a part of the mission of every member of the Body of Christ to do something to help ameliorate the world's difficulty. And each may do something, even if it be no more than the cheering word. Indeed, we rejoice as we see the manifestations of the coming Kingdom of our Lord, "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:20.

"FORGIVING ONE ANOTHER"

Are not the Lord's people commended "to be perfect, even as your Father which is in heaven is perfect"? And if this is so, what in each other's conduct would they have to forgive? Ah! there it is. At heart they must will perfection absolutely; but how to perform it they find not; hence, as the Apostle says, in many things we all fail. "There is none righteous; no, not one." More than this, the Lord's elect are not, according to the flesh, the highest, the noblest, the best. "Not many great, not many noble, not many rich hath God

R4269 : page 326

chosen." While the Apostle intimates that some great, some rich and some noble may be expected amongst the elect, he emphatically declares that God has chosen chiefly the mean things of the world, and the things that are despised, and the things that are not, to bring to naught the things that are. How strange! Nevertheless, it is just like the Lord to pass by the self-righteous and the proud, and to declare that "Only those who humble themselves shall be exalted and those that exalt themselves shall be abased." This fact, then, that God will accept none but the humble, accounts for the fact that those who have received the message in humility are chiefly the mean, the ignoble. It is only the humble-minded, taught in the school of Christ, who are able and willing to accept the ignoble ones who rally to the Lord's standard and who may be accepted. To love the ignoble signifies that we must view them from the divine standpoint and love them as God loves them --not because of their ignoble and mean qualities, but in spite of these; because of their heart's desires towards God and righteousness. As we come to love and appreciate all those who stand for and strive for those principles, we take our position with God and view the situation from the divine standpoint, having compassion upon those who are weak and out of the way and doing all we can to assist them, if they are of those who love righteousness and hate iniquity and are striving in harmony with their ideals.

The more such have to contend with the more will they call forth the love and sympathy of God and all who are his. God has promised to "cover their blemishes" and this must be the sentiment of all who are on his side. As the Apostle said in this text we must be disposed to forgive one another and, as he again in I Cor. 12 teaches, that "Those members in the Body of Christ which are most ungainly," upon them we should bestow more efforts and energy for their assistance, especially covering their blemishes, especially assisting them. Along this line the Apostle elsewhere says that we ought to follow the example of Jesus in laying down our lives for the brethren--"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."--Romans 15:1.

Too often the Lord's people forget this injunction and are disposed to lay down their lives for themselves, for their own comfort, or to lay down their lives, their time, their energy, in fellowshiping with those of the brethren most congenial to them in cultivation or in advancement. Is not this pleasing ourselves in ignoring to serve those members of the Body who need our assistance most--the more ignoble?

OUR SECOND GOLDEN TEXT

The Sunday-School Lesson Committee have appointed this date for a special prayer to God in behalf of Sunday-School people the world over. While the lesson itself does not seem to have been chosen in connection with this thought our second Golden Text is very appropriate to it, "I love them that love me; and those that seek me early shall find me." This is said respecting wisdom, but God himself is the very personification of wisdom, and hence this applies to God. Similarly to those who are privileged to hear of God's grace, Christ is wisdom. As the Apostle declares, "He is made unto us wisdom"--unto all who rightly, properly accept him.

It is not our thought that the Gospel call was sent especially to children, nor do we find our Lord's teaching specially adapted to the child mind, nor that he taught children, nor that he or the apostles established Sunday-Schools. (See our comment on Sunday-School work in DAWN-STUDIES, Vol. 6, pages 544-7.) We may properly say, however, that whatever were the limitations of the Jewish Law which hindered Christ and the apostles from becoming ministers of the Truth until after they were thirty years of age, there are no such limitations applying now, and hence "Whosoever has an ear to hear, let him hear," however old, however young.

We encourage the dear brethren of the Truth everywhere to see to it that their children have the very best religious instruction, as well as their own example in daily living. Every home should have its Sunday-School

R4270 : page 326

class, even though there be but one child. Every Sunday should have its quiet, sacred hour of fellowship, communion and praise, participated in by the parents and the children. It is beautiful to note the influence of a proper home-life in the families of some--in joy and love and truth. Will not all so resolve and by the grace of God fulfil?

There is a charm about childhood--its innocency, its faith--and the child-mind is peculiarly susceptible to the Truth and its spirit, too, the spirit of consecration. How blessed it would be if all of our children from earliest infancy were taught to love the Lord as the Giver of all good; to consider his will, to consecrate their little all to him! Such children so instructed often become teachers of their parents, showing forth the true spirit of devotion. Here and there on our Pilgrim visits we are introduced to little ones thus early given to the Lord and trained in harmony with his will. Some of these have the spirit of devotion so strongly developed that any pennies coming to them, instead of being spent for sweets, are laid by as consecrated to the Lord, to be sent to Brother Russell from time to time to print tracts to help the people understand the Bible and to see that God is love. We seek not the pennies of the dear children, but their welfare, the great spiritual blessing which comes into their lives and which will surely go with them through coming days to their comfort and joy. The little, loving hearts thus early given to God, surely find a blessing and a protection from much of the evil that is in the world.

Many of the little ones who thus began a life of consecration and self-denial for the Truth's sake before they could rightly appreciate the situation in full have since matured most remarkably, and at twelve and thirteen years have requested opportunity for symbolizing their consecration, and have given clear evidence of a comprehensive knowledge of the fundamentals of the Gospel and of a heart-appreciation of the sacrifice presented to the Lord.

Our Lord said, "I pray not for the world, but for those whom thou hast given me." And similarly our prayers need not go up on behalf of the world, for whose blessing the Millennial Kingdom and its opportunities have been provided, but our petitions may ascend on behalf of those who have become consecrated to him, our brethren in Christ, and this will include the younger ones of the consecrated as well as the aged. We may also in a general way include those whom the Father has given to us as our wards, as being under our care and instruction; we may pray for these favorable providences of God for their highest welfare, and for ourselves wisdom and grace, that we may present to them the Lord's message in its best form and exemplify the same in our daily conduct and in our dealing with our children.

R4270 : page 327

LORD, THIS VOW THAT I HAVE TAKEN

(Tune: Nettleton)

Heavenly Father, I adore thee!
Hallowed be thy holy name;
Mighty angels bow before thee,
Should not mortals do the same?
May thy rule of love control me,
And thy will in me be done;
Hear the Vow I make before thee,
In the name of Christ, thy Son.

Daily will I pray, remember
All thy servants, dearest Lord,
Those who labor as one family,
To dispense thy precious Word;
Those who lonely go, as Pilgrims,

Those who travel two by two,
Those who volunteer to scatter
Golden gems, like morning dew.

O'er my thoughts, and words and actions,
I a closer watch will keep,
That I may be used more freely
In the feeding of thy sheep.
Oh, I want thy power to cleanse me,
By its power to set me free,
From all fleshly imperfections,
And to make me more like thee.

Lord, I know the powers of evil
Are increasing every day;
Trying to ensnare and hinder
Those who walk the narrow way.
Never will I listen to them;
Lord, I fear their subtle power,
From their every snare protect me,
Help me, keep me, every hour.

Lord, in all my daily dealings
Toward my brethren in the Truth,
I will not by word or action
Do what thou wouldst not approve.
Purity shall mark my conduct;
Chaste in thought and word I'll be,
That the image of my Master
May be perfected in me.

Lord, this Vow, that I have taken
I could never keep alone.
When I think of self, I tremble;
When I look to thee I'm strong.
Leaning on thee, in my weakness,
Trusting thee for promised grace,
I will take this Vow and keep it,
Till I see thee face to face.
Rebecca F. Doney.

===================

R4270 : page 327

A MAN AFTER GOD'S OWN HEART

--PSALM 32.--OCTOBER 25.--

Golden Text:--"Blessed is he whose transgression
is forgiven, whose sin is covered."

AFTER a most prosperous career, about thirty years from the time of his anointing and when he was somewhere about fifty years of age, King David fell into most grievous sins. In quick succession he violently broke three of the ten commandments. He coveted Uriah's wife; he committed adultery with her, and he indirectly murdered her husband. Dividing the ten commandments into two parts, the one appertaining to the Lord and the other to humanity, King David certainly violated the second portion about as grievously as could be possible. A fouler record than this of man's inhumanity to man can scarcely be imagined. The Scriptures offer no apology, nor do they in any degree shield the offender or justify his course. In view of these admitted facts skeptics sometimes inquire, "How is it that such a man is regarded as a great prophet of the Lord? How is it that of him it is said that 'He was a man after God's own heart'? Does God approve of such a course as his, represented by those sins?"

We reply: Those transgressions do not represent David's course of life. They were exceptions; they were contrary to his heart; they were repented of; they were punished; David was forgiven. Today's lesson is intended to bring this matter fully and clearly before our attention; to show us the underlying principles connected with what God approves and disapproves in his creatures. There is a philosophy connected with all of the divine dealings, the appreciation of which is helpful to such as desire to be in harmony with the Lord, because it will enable them the better to govern their course of life, that we may also be as was David, men and women after "God's own heart"--such as please him.

ONE PECULIARITY OF THE BIBLE

The Bible holds up before us the naked facts of its heroes as no other religious book does, and in this particular it commends itself as truthful testimony of the Lord. It tells not only of Samson's strength, but also of his weaknesses. It tells of Rahab's favor and of her previous immorality. It tells of Peter's denying the Lord with cursings, as well as his noble traits and faithfulness to death. It tells us that amongst the early Church was a Judas as well as an Ananias and Sapphira. It tells of Adam's disobedience and condemnation to death, as well as of Christ's obedience and his voluntary sacrifice for the redemption of Adam and incidentally his race. So, then, the mention of David and his experiences in sin, sharply contrasted with the majority of his experiences as a faithful servant of God, is not our keeping, but the Scriptural usage, though it is out of accord with the custom of men and of other religious writings. Instead of upsetting our trust in the Lord and his Word, these facts only strengthen our faith and give us assurance of the truthfulness of the narrative and the good intentions of their writer, and of the wisdom and power of God in

R4271 : page 327

respect to the use of all these weak servants in connection with the ministry of the Truth.

It might be said in extenuation of King David's course that in ancient times kings were accorded despotic powers and esteemed to be above the laws of their realm. This, however, is no real excuse, for King David understood well that he was not superior to the divine Law, but on the contrary amenable to it. We find even amongst heathen kings a much higher standard of morality, a more close approach to the requirements of the divine law, "Thou shalt love thy neighbor as thyself." [Note the attitude of King Pharaoh towards Abraham's wife. (Gen. 12:18,19.) Similarly the conduct of King Abimelech.--Gen. 20:2-5,9-11.]

COMPASSION, FORGIVENESS, SIN-COVERING

Another peculiarity in respect to the Bible is that the God which it reveals is a merciful one. The gods of the heathen are cold, merciless, terrible--deficient of

R4271 : page 328

any attribute of love and compassion. The God of the Bible commends himself to us in that "While we were yet sinners, Christ died for the ungodly," and made it possible for God to be just and yet be also the justifier of repentant sinners believing in Jesus and returning to his favor through faith in and obedience to Jesus. This is the essence of the lesson, and we have no hesitancy in saying that David's sincere repentance for his sins and the declaration of God's forgiveness and the continuance with David of divine favor have been a lesson of great value to many poor, weak, fallen members of our race, as they have attempted to come into the presence of the holy Jehovah and have realized their own blemishes and unworthiness of his favor. Well do the Scriptures declare, "There is forgiveness with thee, that thou mightest be feared," reverenced. Moreover it is this quality of the divine character that calls forth more than fear, more than reverence from those who appreciate it; it calls forth love; as it is written, "We love him because he first loved us, and sent his Son to be a satisfaction for our sins." Well has the poet declared that this is

"LOVE DIVINE, ALL LOVE EXCELLING"

This love of God, as we come to appreciate it, becomes a constraining, drawing, influencing power in the hearts and lives of his people. Thus the Apostle declares, "The love of Christ constraineth us," for if one died for all, then all were dead (under dying conditions):

and we who live (we who through faith in Jesus' sacrifice have passed from death into life--justification) should henceforth live not unto ourselves (selfishly), but unto him who died for us.

The Psalm which constitutes our lesson is supposed to have been composed by the Prophet after his heart had returned to peace with God through assurance of divine forgiveness of his sins. Its opening sentence takes this standpoint. David was the blessed man who had experienced divine forgiveness and covering of his transgression, his sin. He was the man to whom the Lord no longer imputed iniquity and in whose heart was no deception, no secret longing for sin, with merely the restraints of fear, but who had a heart and mind fully turned away from sin and in absolute accord with divine justice and all of its righteous requirements.

Instead of rebelling against the laws of God as hindrances to wilfulness and wickedness, the King delighted in the law of the Lord and meditated therein by day and by night. He was pleased henceforth to measure all of his conduct, yea, his thoughts also, by the divine standard, realizing that these were not only righteous altogether, but that every contrary course would surely meet out to him discomfort, trouble.

GROANING ALL THE DAY LONG

Verses 3 and 4 briefly rehearse the King's unhappy experiences during nearly a year. The King's transgression began in his mind, as do all sins. It is on this account that the Scriptures urge the Lord's people to "Keep their hearts with all diligence, for out of them are the issues of life." The King coveted his neighbor's wife, and in the language of our God, "He committed adultery with her in his heart." The first step of sin having been taken the King's conscience was hushed to sleep in some unaccountable manner, while the strength of his vigorous mind was turned aside to the gratification of unholy desires. These accomplished, his case seemed to him hopeless except in one direction. Regret and remorse, already begun in his mind, brought terrors as he realized that under the Jewish Law both parties were to be stoned to death at the instance of the wronged person. Hence his command to his chief general, Joab, that Uriah, the wronged husband, be placed in the front of the battle and then be deserted by the remainder of the corps, that he might be slain by his enemies. Joab understood the situation. Indeed, the whole matter probably leaked out, and poor David was in serious trouble every way. Not only had Uriah been one of his prominent, valued men, but the grandfather of Bathsheba, Ahithophel, was King David's chief counsellor in State. That the incident did lead to an estrangement between this man and his sovereign is quite evident; later on in Absalom's rebellion he joined his cause as against the king. Apparently, too, these various burdens upon David's mind and heart brought upon the king a spell of sickness.

Sin is always a disturbing element under all conditions, and more particularly as the sinner has light and responsibility and therefore condemnation of conscience. Indeed, we may well suppose, as the Psalmist intimated, that the chiefest of his troubles consisted in his separation from the Lord; his realization that the Lord's favor was justly turned from him, and that in a certain sense he was forsaken of the Lord as an intelligent transgressor of his Law. It may, indeed, be generally recognized as a principle of the divine government that anything which separates the Lord and his people brings upon them the deepest melancholy, and incidentally is sure to affect their health. On the contrary, we may well realize it as a fixed principle that "the peace of God" is sure to be favorable to physical health and happiness. Thus continually we find amongst the Lord's people that as they grow strong in the Lord there is very apt to be a measure of physical rejuvenation also.

THE PROPHET'S PARABLE

Apparently for a time the King had smothered his conscience; had, perhaps, come to think of himself as a sovereign to some extent exempted from the laws governing others, and had this condition been allowed to progress it might have meant a complete estrangement of the King from the Lord. But because he had made a covenant with the Lord and the Lord had accepted him and warranted unto him "the sure mercies of David," therefore he was not allowed to pass into a comatose condition morally, but the Lord sent the Prophet Nathan, who, by a parable of the wealthy man stealing a sheep from a poor man, aroused in the King a sense of justice and a demand that the thief should be severely punished. It was then that the Prophet declared, "Thou art the man," explaining to him that he had not only stolen Uriah's wife, but had sinned still more grievously, and that he must expect chastisements from the Lord for his wrong doing.

Honest at heart the matter appealed to the King immediately, and he saw himself a grievous sinner. He went to the Lord and said, "Against thee and thee alone have I sinned and done this great evil in thy sight." True, he had sinned against Uriah, but since the latter's death there was no means of making amends for his misdeeds; no restitution was possible. To the Lord only could he go asking forgiveness. Although the Lord is very gracious and very merciful, he apparently permitted David to lie under the lashings of his conscience for a considerable time before he restored unto him the joys of his countenance. This should not intimate

R4271 : page 329

an unwillingness on the divine part to forgive, but the wisdom of divine grace which will permit the lesson as a means of blessing and as a safeguarding against the future.

Wonder is often expressed that some of the most notorious evil-doers in the world appear to have no conscience, no realization of their own wickedness; and still more wonder is expressed that these often pass through life with no chastisements, no punishments for sins such as came upon King David for his sins. The explanation of the situation is given by the Apostle, saying, "Some men's sins go before unto judgment, and some follow afterward." The world in general will find that transgressions in the present life, violations of conscience, have a degrading influence upon them which will make their climbing from sin and imperfection to righteousness and perfection during the Millennium all the longer and more difficult. Thus the judgment or penalty for their sins will follow after and they will be obliged to reckon with them during the Millennium. On the contrary, the Lord's consecrated people of the Gospel Age, and his specially consecrated people of the Jewish Age, shall have had their stripes in the present life, because they are not to share with the world in the experiences of stripes, disciplines, etc., during the Millennium, but to do so now that they will be ready for a share in the resurrection of life; to come forth from death perfect beings in full harmony with God. This constitutes an ample explanation as to why the following is true, That the Lord's true followers receive chastisements, stripes, for their correction while the world in general escapes, except in so far as human laws and nature's laws may chastise them; or in a case such as the Amalekites and Amorites; their iniquities came to the full, reaching the point where to have allowed them to go further would have been inconsistent with the divine program, and they were cut off from life

R4272 : page 329

to hinder them from greater degradation.

THE LORD'S CHASTENING HAND

In one of the Psalms David wrote, "Thy rod and thy staff, they comfort me." Verses 3 and 4 tell us something of the King's experiences under the rod of chastisement, which the pride of the Lord's favor calls elsewhere, "The light of thy countenance." At first the King kept silence. He was ashamed of himself and knew of nothing he could say to the Lord in extenuation of his conduct. But the burden grew heavier and heavier for both mind and body. He seemed to age rapidly that year. His "bones waxed old"; he became enfeebled prematurely. Day and night the Lord's chastening hand was heavy upon him, so that all the freshness, vigor and joy were consumed as by a drouth. What a poetic picture of a child of God under the ban of divine displeasure--mourning after a manner that the world could not understand! The result, however, was joyous, because when the Lord restored to David the light of his face, and again, when David's cup ran over with divine favor and blessing, he was able more than ever to appreciate the value of the Lord's smile. All of the Lord's people must learn the value of the blessing of the Lord in the fellowship divine. Here they can sing,

"O, let no earth-born cloud arise
To hide thee from thy servant's eyes."

Fortunately not all of God's dear people need such severe discipline. Nevertheless, for all there is the comforting thought that even if any should be taken in grievous sin, there is still mercy with the Lord, which is to be sought for. But still more are the blessings for those children who possess more of the Lord's character, so that from their hearts they can say, "I delight to do thy will, O God; thy law is written in my heart." These also require lessons, chastisements, for even our dear Redeemer himself "learned obedience from the things which he suffered." He learned the cost of obedience, as he has since learned the value thereof in the Father's estimation--who raised him to glory and immortality. Similarly all his followers must learn in his school. Each one whom the Father will receive must be an under-study of the great Chief Shepherd. Each one must by experiences learn the value of the Father's smile and fellowship and gracious promises for the present and the eternal life.

THOU FORGAVEST THE INIQUITY

Various erroneous views are entertained respecting the forgiveness of sins and the stripes which sometimes follow after the sins have been forgiven. King David's experiences demonstrate the truth on this subject. After he sinned there was a period in which he seemed to appreciate the facts--their enormity. Then came all the force of awakening and self-abasement and contrition of heart and humbling before the Lord in acknowledging the sin, in confessing the transgression before the Lord. Then came in due course the Lord's forgiveness and by and by the King's appreciation of the fact that he had been forgiven, and, as a result, the restoration of the joys in life's experiences. Nevertheless we find that the end was not yet; that years afterwards the Lord allowed a very severe, heavy discipline to come upon the King and his family, apparently as a retribution. Absalom's rebellion against his father, King David, and all the train of evil experiences which followed as a part of the same, were recognized by David himself as permitted of the Lord as a chastisement on account of his transgression which had been forgiven.

How can this be understood? How can a sin be forgiven and yet punishment be inflicted on its account? The right thought on this question is that divine forgiveness signifies that God gives over or relinquishes his indignation against the sin and the sinner and deals with the sinner henceforth from the standpoint of favor. Justice, however, still maintains a hold and must be satisfied. Justice knows no forgiveness. It requires a full payment, "An eye for an eye and a tooth for a tooth." Applying the matter to ourselves, to Christians of this Gospel Age, we remark that Justice has been satisfied so far as "believers" are concerned by the death of our Lord Jesus. His merit has been appropriated to us. Is this only a part of the demands of justice? We reply that it was for all of our wrong-doing or short-coming or such proportion of it as was unwilful. In a word, God's provision in Christ for our forgiveness does not cover a wilful sin, of which the Apostle says, "He that sinneth wilfully is of the devil." It merely covers the unwilful sins, or in the case of sins that are partly of weakness, partly a temptation and partly of wilfulness, it covers all the unwilful features, but leaves us responsible for whatever portion of wrong-doing on our part was wilful; hence the Apostle said to the Church, "If we sin wilfully after we have received a knowledge of the Truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries."--Heb. 10:26,27.

R4272 : page 330

As a matter of fact, it is safe to presume that, surrounded by the weaknesses of others and beset by the weaknesses of our own flesh, very few of the Lord's people reach this point of full, complete, deliberate, intentional sin, the penalty of which is the Second Death. In nearly all sin, therefore, there is room for a measure of divine forgiveness, proportionate to the willingness or weakness. The sins of the Lord's people repented of are graciously forgiven in the sense that divine disfavor and withholding of the Lord's countenance are no more in evidence and the individual is restored. Still there hangs over him a responsibility for whatever measure of wilfulness is connected with the misdeed. And the Lord will see to it that he receives the necessary stripes. We are not to think of this as vindictive, but rather as a measure of justice, that thus is learned something of the exceeding sinfulness of sin, its undesirability, and that good always brings its reward.

In harmony with this thought there are numerous Christians today who have come into full harmony with the Lord Jesus and every blessing of fellowship with God's children, who are, nevertheless, suffering physically the penalty for indiscretion, sins of their earlier life. The sin has been forgiven in the sense that it is not held against them so as to bar their fellowship with the Lord. It is covered, but it has left its mark upon their flesh and causes them distress in various ways. Indeed, a general blight is upon the whole human family, which is covered in some respect to those who have accepted Christ. The scars and weaknesses of the present persist in our mortal flesh, and we have no hope even to get rid of these. They belong, however, to the mortal, which having been reckonedly justified through faith in Christ and consecration to God's service, will not be gotten rid of until the "change" in the First Resurrection, when we shall be granted new bodies. Then the sins which are now covered or hidden in the Lord's sight will be absolutely effaced, and we shall know them no more. This seems to be the Apostle Peter's thought when he says, "Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.) In a word, our sins may be covered, but, at the second coming of our Lord, they will be blotted out completely and forever.

WHEN THOU MAYEST BE FOUND

Thinking of the Lord's favor to himself, the Prophet by inspiration sets forth a principle applicable to all of the Lord's--to all people at all times, saying, For this [cause--because of God's mercy], everyone that is godly may pray unto thee in a time when thou mayest be found: surely, when the great waters overflow, they shall not reach unto him. In other words, there is a time limit to divine mercies. The Lord will not always chide, neither will he keep (restrain) his anger forever. There came a limit to his merciful dealing with natural Israel. When that point had been reached a separation took place between those who were Israelites (the wheat) and the remainder (the chaff). The former were received into the Gospel dispensation, the others being scattered in the destruction of Israel's national polity in A.D. 70.

Similarly in dealing with the Gospel Church, a reasonable period seems to be allowed to each individual to make his calling and election sure, who, if he fails to do so, may drop into the Great Company, but whose only hope of attaining this place is through fiery trials in which, if still unfaithful, the end will be destruction in the Second Death. Similarly in the end of this Gospel Age comes the testings of the nominal systems, with the Lord's declaration that some will stumble and fall and be overwhelmed in the anarchy impending as Babylon is cast down, while the faithful will be "changed, in a moment, in the twinkling of an eye." Similarly during the Millennial Age, when the knowledge of the Lord shall fill the whole earth and every member of the race shall be privileged to see the "true light which lighteth every man that cometh into the world," everyone will be obliged to make a start in righteousness by obedience to God's laws; and those who refuse will, as the Prophet says, die the Second Death: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, and the sinner an hundred years old shall be accursed."--Isa. 65:20.

David seems to speak prophetically for those in the end of this Gospel Age, saying, "Thou art my hiding place; thou wilt preserve me from trouble; thou wilt compass me about with songs of deliverance." As the faithful were delivered in the great trouble that came upon the Jewish nation, so the faithful will be

delivered from the great trouble impending upon Christendom. This does not necessarily imply that they will be taken away before the trouble. It is "Through much tribulation we shall enter the Kingdom." As of old the three Hebrews who were cast into the fiery furnace were uninjured, while those who threw them in were slain by the heat, smitten to death, so in the coming trouble the Lord's faithful will not be injured by the fiery trials through which they will pass.

GUIDED BY GOD'S EYE

The last four verses of our lesson represent our Lord as speaking to his people, "Ye righteous." In view of the context this is not to be understood to represent any absolutely faultless. "There is none righteous; no, not one." The righteous here addressed are such as the Lord reckons righteous, because of their heart attitude of faith and desire to be obedient to his will. To these he says, "I will instruct them and teach them in the way in which they shall go; I will guide them with mine eye."

This may be understood to signify that the Lord's eye will watch over us that he may give us the necessary, proper counsel. Another way in which it may be viewed, is represented by an exhibition which some of us have seen of a horse driven without reins or bridle, simply directed by the eye and watching for the master's will, the animal being without restraint. But this is true of only those who have had exceptional training. A horse and a mule, as the next verse tells us, are without understanding and require bit and bridle to make them serve us properly. We are exhorted not to be driven in this manner, because such is not acceptable to the Lord. "He seeketh such to worship him as worship him in spirit and in truth."

Those of God's children who fail to learn this lesson will never constitute the members of the Elect class, will not be "fit for the Kingdom of heaven."

True, the Lord will deal with the world in general along these lines during the Millennium. With bit and bridle they will be restrained. Nevertheless, even the restitution class must advance beyond this place else they will never be fit for eternal life at the close of the Millennial Age. Whoever sees the principle here involved,

R4273 : page 331

that if he has any hope or desire for joint-heirship with Christ in his Kingdom, must learn the lesson of serving the Father and his cause of righteousness gladly, willingly; must be guided by his eye; must follow the Lamb whithersoever he goeth.

SORROWS TO THE WICKED

"Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." Those who trust in the Lord, to all outward appearances, have as many sorrows as their less pious neighbors. Nevertheless God's promise is sure, his grace is sufficient for them. They may rest assured that "All things work together for good" to those who rejoice in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope, which maketh not ashamed those in whose hearts the love of God is shed abroad.

BE GLAD IN THE LORD, AND REJOICE AND SHOUT FOR JOY, ALL YE THAT ARE UPRIGHT AND HONEST IN HEART

We trust that all of our readers are coming to appreciate this blessed message more and more--to be glad in the Lord--a very different thing from being glad in the trifling things of this world. He whose affections are set upon this earth will continually find tribulations which hinder his rejoicing. But he who has set his affections upon things above, on the Lord and the glorious things which he has promised us, may indeed rejoice, for our Lord changes not. "Not one of his good promises shall fail." Let all who are honest in hope, in intention, in endeavor, speak forth the Lord's praise and shout for joy, not merely that their unintentional imperfections according to the flesh are covered, but also in the thought that the reign of righteousness, the Millennial Kingdom, is now at hand, and that under its domination all the families of the earth shall be blessed after the great Adversary, Satan, shall have been bound.

"'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities;
Whereon our firm feet planting, nearer God,
The spirit climbs and hath its eye unsealed."

====================

R4273 : page 331

WHAT SINS THE SCAPE-GOAT BORE

FOLLOWING the account of the Day of Atonement in Leviticus 16--after the account of the first sacrifice of the bullock for the sins of the High Priest's body and house and the sacrifice of the Lord's goat for the sins of all the remainder of the people--we read that the High Priest took the Scape-goat and laid his hands upon its head and confessed over it "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send it away." We have interpreted this Scape-goat to be a type of the "Great Company" of Rev. 7:9-15. We have pointed out that the Lord's goat and the Scape-goat, both tethered at the door of the Tabernacle, represented the two classes who during this Gospel Age make full consecration to the Lord and are accepted of him and begotten of the holy Spirit. The one class goes on in harmony with its consecration, following the example of Christ, who is in type represented by the bullock. The other class, equally consecrated and begotten of the Spirit, fails to avail itself of the privilege of "suffering with Christ." It is allowed to escape the sufferings implied in the covenant of sacrifice. The question arises, What were those sins that were laid upon the head of the Scape-goat and what do they represent in the antitype of the Great Company? We answer that they do not represent the same sins which were laid upon the bullock, which made atonement for the household of faith; neither could they represent the sins that were previously atoned for with the blood of the Lord's goat. The sprinkling of the blood for those sins entirely cancelled them for "all the people."

The explanation of this seeming incongruity of first making an atonement in the Most Holy "for the sins of all the people," and then "laying the iniquities of the people upon the head of the Scape-goat" is explained by the fact that there are two kinds of sins and that the sacrifice of Christ and the Church, typified by the sacrifice of the bullock and the Lord's goat, atoned for one kind of sin and not for the other. Thus of our Lord it is written, "Behold the Lamb of God which taketh away the sin of the world," and this Lamb has associated with himself the Church, whose sacrifice is represented in the Lord's goat. The sin of the world is the Adamic sin, to which the Apostle refers, saying, "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all;" that sin and its penalty was upon everybody alike regardless of his wishes, for all were born in sin, shapen in iniquity --blemished, incapable of righteousness in the absolute sense. It was for that one sin, and that only, that Christ, the Head and Body, pays the penalty.

Aside from this general sin, however, there are "iniquities of the people" in which some share more and others less and others not at all. These are the more or less wilful wrong-doings which prevail throughout the world--violations of justice and love beyond the degree of inherited weakness. In these things, therefore, there is a measure of responsibility proportionate to the knowledge and ability to resist. These are the sins of the world that will be confessed on the head of the Scape-goat class and for which they will be permitted to suffer. An illustration of this is found in our Lord's words respecting typical Israel and the awful trouble which came upon those of the Jewish nation found unworthy, who had enjoyed the great privileges and were still found unworthy of the high calling.

Of that time of trouble our Lord spoke freely in Matt. 24, and the Apostle, speaking of it, says that "God poured upon that nation his wrath to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled." Why should such great severity come upon them more than had come upon their forefathers? Why should so great tribulation as the Scriptures foretell come upon the Great Company in the end of this age more than came upon others of previous times? Our Lord dropped a word which gives us the key to the situation: "Of this generation shall be required all the righteous blood." (Luke 11:50,51.) And similarly respecting the end of this age the Scriptures imply that there is a great back-account of retribution owing to the rest of the world which will be fully squared in the awful trouble with which this age will end. For instance, those who suffered earlier in the age are represented as beheaded souls under the altar crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.) The answer given them implies that their blood, the wrong and

injustice done to them as well as the wrong and injustice done to others since their day, is kept strict account of and will all need to be settled in the end of this age.

Those who made a covenant to sacrifice their lives in the service of the Lord, the Truth and the brethren, and who on the strength of this were begotten of the Spirit to a spirit nature, and who subsequently neglected to fulfil their covenant or vow, would be liable to the Second Death on this account; but in great mercy the Lord purposes to pass them through a "great tribulation" and to accept as "conquerors" those who will stand the tests of that time of trouble loyally. But their sufferings will not be on their own account. They will suffer for the sins of others--the accumulated sins of this age against light and knowledge will be required of those who in this day of the "bright shining" of the light of Truth have still held back from the voluntary sacrifice to which they devoted themselves in consecration.

However, eventually this Great Company, passing their tests, proving themselves loyal to the Lord, at last will receive a great blessing, even though it will not be so grandly glorious as that which the Lord will give to the Little Flock, who willingly, gladly, lay down their lives in harmony with the privileges and instructions of the Word. They will be invited to participate in the marriage festival of the Lamb. --Rev. 19:9.

Some have written us lately the assurance that they know that the Great Company will be blessed on the earthly plane. We reply that it is true that a great multitude will be blessed during the Millennium under the restitution blessings and privileges--"all the families of the earth." But the Great Company of Revelation 7:9-15 is specially identified with the Church and separate from the world. They will come up to their station through "great tribulation," while the world will be led upward along the grand highway of holiness, on which there shall be no lion or ravenous beast, and in a time when nothing shall hurt nor destroy in all that holy Kingdom.

If there were no references to the Great Company in the Bible we should be inclined to look for one, or else know with sorrow that many shall go into the Second Death. Surely of all that consecrate fully and are begotten of the holy Spirit to new nature only a "little flock" make their election sure by compliance with the terms. The remainder, unfit for the glories to which they were called, must, it would seem, either die the Second Death or have their new natures developed in fiery trials and great tribulations "for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus."

===================

R4274 : page 332

LETTERS ACKNOWLEDGING "VOW" BLESSINGS

[QUERY:--What if health or weather hindered leaving the door open, and one were alone in a room with one of the opposite sex? Or what if it were in an office or room not under the control of the one who took the Vow?

ANSWER:--Both of these and every other contingency are fully met by the words "so far as reasonably possible," and it is your own judgment that decides. It would not be reasonably possible for anyone to regulate an office or room that is only partly or not at all under his control.]

DEAR BROTHER RUSSELL:--

I write to tell you that I have taken the Vow. I was influenced to come to the point by reading a paragraph of an article in the TOWER entitled, "David Attaining Kingship." The paragraph was this:

It is difficult to estimate the power of the human will. Apparently God has placed all the interests of the present life under the control of our wills, and, indeed, much of the success in respect to the future life is similarly under the control of our wills. Apparently the will, rightly exercised against sin, is invulnerable.

I humbly pray that God may "work in me both to will and to do of his good pleasure."

Sincerely yours in Christian fellowship,
F. I. PARMENTER.

DEAR BROTHER IN THE LORD:--

I don't want to wait another hour to register my Vow to the Lord. I am very sorry I waited this long. I am so glad it is not too late. I have hesitated because I was afraid I could not keep the Vow, and know it is worse to break than to pledge myself at all. Since praying and thinking it over I know that I can, with the help of our dear Master, live up to the Vow.

I surely need it as much or more than any one else. My life previous to consecration was most sinful, and I regret that I cannot tell you that I have made no great mistakes since.

My sacrifice is such a small, miserable thing; but I do want to bind it firmly to the altar.

Remember me in your prayers, dear Brother, and give my love to all the dear ones at the Bible House.

Yours in Christ, __________.

DEAR BROTHER RUSSELL:--

We wish to add our names to those of the dear friends who have made the Vow unto our heavenly Father, and are very thankful for the privilege.

As God's children we are willing to do anything that will help us along the narrow way and bring us nearer to our heavenly Father, and this we know the Vow is doing. We cannot have too much of a good thing if we use it properly.

We think we should have taken the Vow even if we had no need of it at this time, for we do not know what we shall need in the "evil day," except keeping close to the Lord.

And so, dear brother, we ask that you remember us in your prayers that by his strength we may keep the Vow we have made. With much Christian love and best wishes, we remain,

Your brothers in Christ, W. T. BAKER,
A. SMITH.

DEAR BROTHER RUSSELL:--

Beloved Brother in the Lord. It has taken considerable time, and a severe conflict with the old self, to reach the point of sending in my name as a signer and endorser of the Vow in all its particulars.

I must confess that I was somewhat opposed to the matter at the first. However, I prayed very earnestly for guidance and wisdom to decide the matter aright. Have just now finished a re-reading of it, and am wondering how I found any objection, for my heart and head both endorse in the fullest possible manner its every detail. Sister Kendall and I now feel convinced that our heavenly Father in his loving kindness has sent this Vow as a special safeguard to his children in this time of special need, and I have been prompt to send my name as soon as the matter was made plain to my mind. It will surely prove a source of great blessing to all the pure in heart. Doubtless it will sift out some who are not. 'Tis always so. Therefore, with greatly increased thankfulness to our loving heavenly Father for this further evidence of his care over us, and with renewed assurance, dear Brother, of our perfect confidence in your own Christian deportment and integrity, we gladly and solemnly and reverently register this Vow before "Our Father, which art in heaven," praying that he will enable us to keep it inviolate.

With much Christian love,

MR. AND MRS. S. C. KENDALL.

PILGRIM PARKER NOT AFRAID

DEAR BROTHER RUSSELL:--

In making Pilgrim visits from place to place, I sometimes encounter opposition to the Vow, and to the publishing of names of those who have taken the Vow; and I have just had a letter from a brother who thinks Brother Russell is going too far, and that he feels that he must write Brother Russell in remonstrance. I have just replied to this letter as follows:

"I do not think you look at the Vow properly. If you could know what I do you would be heartily in favor of it. I think I have had a few friends tell me of their objections to the Vow, and in every instance I have been made to see that those who object to it need it much more than many of those who have taken it gladly and are praising God on account of it.

"In every instance of objection made to me, I have been able to see that there is a little false pride left, which is a good thing for Satan to work on, or else (this chiefly on the part of brethren) there is a natural propensity (and sometimes it has been cultivated) to associate too freely with the opposite sex. In either case the Vow would be a safeguard. As to the Vow being published I like this feature particularly. I want my wife and children to look at the Vow each day and say to each other, 'Papa is trying to live up to that Vow. The Lord keep him true to the end.' I hope my name will appear on a card and that my neighbors, not in the Truth, will read it when visiting my home. It may be they will catch the spirit of it and inquire of my wife, 'What is it your husband is preaching? What is this thing which leads you to make such sacrifices as you and the boys do, in remaining at home alone, weeks at a time, while your husband is visiting other parts of the country.'?

"If we are living up to our Consecration Vow, then we are confessing him before men every day, and it will be readily seen by men that we are 'Paying our Vows unto the Most High.'

"Then why not register one and place it where it can be seen, that others may see what kind of standard we set in making our Vows? Then let us so live each day that those who read the Vow we have taken, will say, 'Those people not only register a Vow, but they keep it!'

"Thus we may please the Lord in fulfilling Matthew 5:16. Take the Vow, brother."

Yours in brother love, J. A. PARKER.

* * *

[We fully agree to the advantage of publishing the names of those who have taken the Vow. Nevertheless, let us exercise charity and patience toward all, the fearful and the weak included, and forego for a time at least our rights and privileges lest some should be stumbled. Once they realize that this Vow is now "meat in due season," intended of the Lord to stimulate his people spiritually and draw them closer to himself, we may reasonably expect that every truly consecrated brother and sister in the Truth will be anxious to join us in making this Vow unto the Lord, and in paying it faithfully in the presence of all the people.--EDITOR.]

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--The Author of the Atonement.

DECEMBER 6

(37) If vitality went forth from Jesus to heal the sick, did it cause him proportionate weakness? pain? sickness? And can similar instances be cited of others to a less degree? Pp.125, 126.

(38) Should we say, then, that suffering is the wage of sin which our Lord bore for mankind? P.126, par. 2.

(39) How did our Lord pour out his soul unto death? What part of his experience paid our penalty? P.127,

par. 1.

(40) When our Lord cried, "My God! My God! why hast thou forsaken me"? whom did he address? and what did the expression imply? Was such an experience necessary? If so, in what way? P.127, par. 2.

(41) What was the effect of these trying experiences? What purpose was served? Who will ever profit by them and how? P.128.

DECEMBER 13

THE MEDIUM OF THE ATONEMENT

(1) Why do we speak of "the man Christ Jesus" as the Medium of the Atonement rather than refer to the Logos, or pre-human One? P.129.

(2) In considering our Lord's genealogy as a man, what is the explanation of the conflict between the accounts in Matthew 1 and Luke 3? Explain why they differ and the value of the two, and why one says that Joseph was the son of Heli while the other declares him the son of Jacob? P.129.

(3) If Jesus was a descendant of King David by both Joseph's and Mary's lineage, to which is he really accredited? Quote the Scriptures proving the point. Pp.130-132.

(4) Why and how was the line of our Lord's descent changed from Solomon's to Nathan's? P.133.

DECEMBER 20

(5) When Jesus' mother poetically sang of the putting down of the mighty from their seats and the exalting of those of low degree, to what did she refer? P.133, par. 5.

(6) When did our Lord become the "righteous branch" of David's stock? When did he become David's root? What different thoughts do the two words express? P.134, par. 1, 2.

(7) In John 1:1 the Logos is referred to as a God; and in Matthew 22:43,44, we read: "Jehovah said unto my Lord (Master) sit thou," etc. What is the proper relationship of these statements? When did Christ become Lord both of the dead and living? (Rom. 14:9.) Pp.134-136.

DECEMBER 27

(8) When our Lord is styled the Second Adam, what feature of his work is referred to? P.137, par. 1.

(9) When did our Lord become the Second Adam and how and when will he regenerate the first Adam and his death-stricken family? Pp.137, 138.

(10) Did it cost our Lord anything to become the Second Adam? If so, what? P.138, par. 2; P.139, par. 1.

(11) How will the Lord's first work for his Church

correspond with his whole work for the world by and by?

(12) How is the expression, "root and offspring," well illustrated in the Scriptural figure of Christ and the Church (a grape-vine)? Note and explain the figures. P.140.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the New Bible helps refer to its pages.

====================

page 334

Bibles, Testaments, Students' Helps, Etc.

SUPPLIED AT WHOLESALE COST PRICES

THIS LIST SUPERSEDES ALL PREVIOUS LISTS

Bible publishers announce that, owing to increased cost of material and labor, they have found it necessary to advance the price of many of the cheaper grades.

IN presenting our list of Bibles this year, we have dropped a number which we previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently broad to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from, we shall be pleased to mail publishers' catalogues upon postal card application.

First in importance among Bibles we rank the

WATCH TOWER BIBLE

described on next page.

TEACHERS' BIBLES

No.	(Add Postage on these, 20c each.)	Pub. Price	Our Price
04403	Minion, French Morocco, div. cir., round corners, red under gold, references, 7-1/4 x 5...	$1.35	$ .94
8301	Minion, French Morocco, div. cir., red under gold, illustrated, full teachers' helps, references, linen, 7-3/4 x 5-1/4................................	1.60	1.00

4412 Black Face Brevier--easy to read. Egyptian
Morocco, div. circuit, head bands and marker
round corners, red under gold, 5-1/8 x 7-7/8......... 2.30 1.25
(Add Postage on these, 26c each.)
8701 Long Primer, French Morocco, div. cir., red
under gold, helps, references, concordance,
illustrated, linen, 8-1/2 x 6........................ 2.10 1.38
8702 Same as 8701, leather lined............................ 2.50 1.58

COMBINATION TEACHERS' BIBLES

These Bibles show the variations of the Revised Version at the foot of each page. Otherwise they are ordinary "Teachers' Bibles," with maps, concordance, etc., illustrated.

(Add Postage on these, 28c each.)
610 Bourgeois, French Seal, div. cir., red under
gold, 8 x 6 x 1-3/4.................................. 5.00 1.35
614 Same as 610, leather lined............................. 6.00 1.63

LINEAR TEACHERS' BIBLES

Hitherto these Bibles have been sold by Subscription Agents only. Their special feature, differentiating from other Teachers' Bibles, is that they show the readings of the Common and Revised Versions side by side in the same line, self-pronouncing.

(Add Postage on these, 30c each.)
350 Small Pica, French Seal, red under gold, full
teachers' helps, 8-3/4 x 6 x 1-1/2................... 6.00 2.10
360 Small Pica, Levant Morocco, kid lined, otherwise
same as 350..10.00 4.25

POCKET BIBLES

(Add Postage on these, 15c each.)
01153 Ruby, French Morocco, round cor., red under
gold, div. cir., text only, 5-1/2 x 3-7/8 x 1-1/8.... .95 .63
01329 Same as 01327, leather lined to edge................... 1.60 1.05
194 Minion, French Morocco, div. cir., red under
gold, text, 5-7/8 x 4 x 1-1/4........................ 1.10 .75

INDIA PAPER POCKET BIBLES

"Mite" Bible (the smallest Bible)
093x Venetian Morocco, div. cir., gilt edges with
magnifying glass, 1-3/4 x 1-1/4 x 5/8................ 1.00 .75
(Add Postage on these, 8c each.)
01103 Diamond, French Morocco, div. cir., red under
gold, text only, 4-1/2 x 2-1/2 x 1/2................. 1.40 .98
01112 Persian Morocco, leather lined to edge, otherwise
as 01103... 2.00 1.35
01157x Ruby, French Morocco, div. cir., leather lined,
red under gold, text only, 5-5/8 x 3-7/8 x 9-16...... 2.00 1.35
03029x Pearl, Alaska Seal, div. cir., leather lined, silk
sewed, red under gold, references, 5-1/8x3-7/8x5/8... 3.25 2.15
03114x Ruby, Persian Levant, div. cir., leather lined,
silk sewed, red under gold, references, 5-5/8x4x3/4.. 3.25 2.15

(Add Postage for these, 4c each.)
0612 Diamond, Persian Morocco, div. cir., leather
lined, red under gold, text only, 3-3/4 x 2-1/2 x 7/8 2.25 1.55
02002x Brilliant, Persian Morocco, div. cir., leather
lined, red under gold, maps (smallest reference
Bible made), 3-5/8 x 2-1/2 x 5/8..................... 2.50 1.70

INDIA PAPER BIBLES

(Add Postage for these, 15c each.)
8635 Minion, French Morocco, div. cir., red under
gold, references, maps, 7 x 4-3/4 x 5/8............. 1.75 1.13
8636 French Seal, leather lined, otherwise as 8635.......... 3.00 2.14
9635 Brevier, large face, French Morocco, div. cir.,
red under gold, references, 7-1/8 x 5 x 1............ 2.75 1.90

THUMB INDEX ON A BIBLE, 25c EXTRA

INDIA PAPER BIBLES--(Continued)

9636 French Seal, silk sewn, leather lined, otherwise
as 9635... 4.00 2.85
03265x Minion, Levant Morocco, div. cir., calf lined
silk sewed, red under gold (thinnest minion
reference Bible), 6-7/8 x 4-3/4 x 5/8................ 4.25 2.85
03274x Minion, Alaska Seal, div. cir., leather lined, silk
sewed, red under gold, references, index, concordance
and maps, 6-7/8 x 4-7/8 x 7/8........................ 4.50 3.00
03554x Brevier, black face, Alaska Seal, div. cir., leather
lined, red under gold, references, index, self-pronouncing,
concordance and maps, 8-1/8 x
5-1/2 x 7/8... 5.50 3.60
03581x Long Primer, black face, same as 03554x, 7-3/4 x
5-1/4 x 15-16....................................... 6.00 4.00
0865-1/2xLong Primer, Levant, div. cir., calf lined, silk
sewed, red under gold, teachers' helps, arranged
as cyclopedic concordance, 7-3/4 x 5-1/4 x
1-1/8... 8.35 5.25

AMERICAN STANDARD REVISED BIBLE

(Add Postage on these, 20c each.)
160 Bourgeois, Cloth, references........................... 1.00 .80
172 Bourgeois, Egyptian Seal, references, red under
gold, div. cir...................................... 2.00 1.60
(Add Postage on these, 30c each.)
260 Long Primer, Cloth, references, 8-3/4 x 6-3/4.......... 1.50 1.15
272 Long Primer, Egyptian Seal, references, red
under gold, div. cir., 8-3/4 x 6-3/4................ 3.00 2.25
(Add Postage, 15 cents each.)
Minion, black faced, reference edition, self-pronouncing, a
fine edition--4-3/4 x 7.
152 Egyptian Seal, div. cir., red under gold............... 1.75 1.38
154 Persian Levant, leather lined to edge, otherwise
same as 152... 3.25 2.35
(Add Postage, 12 cents each.)
152x India paper edition of 152............................. 2.75 1.97

154x	India paper edition of 154	4.00	2.81

LAP BIBLES FOR THE AGED--References, Light Weight, Large Print

(Add Postage on these, 25c each.)

2002	Pica, Cloth, red edges, 9-1/4 x 6-1/2 x 1-1/4	2.00	.90
2014	Pica, French Seal, limp, size same as 2002	2.75	1.43
2022	Pica, French Seal, div. cir., size same as 2002	3.50	1.75
2032	Arabian Morocco, grained leather lining to edge, silk lined band and marker	6.00	2.80

CHILDREN'S ILLUSTRATED BIBLES

(Add Postage on these, 11c each.)

216	Minion, French Morocco, limp, red under gold, 5-3/4 x 3-5/8	1.15	.82
215B	Minion, French Morocco, references, div. cir., red under gold, 7-1/4 x 5-1/4 x 7/8	1.50	.85

TESTAMENTS

(Add Postage on these, 3c each.)

2113	Nonpareil, French Morocco, limp, gold title, side and back, gold edges (vest-pocket edition), 4-3/8 x 2-7/8 x 1/2	.40	.22
2113P	Same as above, with Psalms	.50	.27
2115	Same as 2113, with div. cir., and red under gold	.56	.30
2115P	Same as 2115, with Psalms	.66	.35
013RL	Same as 2113, with words of our Lord in red letters	.60	.33
015RL	Same as 013RL, with div. cir., red under gold	.80	.42
2142X	Nonpareil, French Seal, limp, grained leather lining, red under gold, gold roll (thin), 4-3/8 x 2-3/4 x 3/8	.85	.43
2142PX	Same as 2142X, with Psalms	1.00	.50
010	Diamond, Venetian Morocco, limp, gold edges, 3-3/4 x 2-1/4 x 1/4	.50	.35
014	Diamond, Arabian Morocco, div. cir., leather lined, red under gold, India paper, 3-3/4x2-1/4x1/4	.90	.65

(Add Postage on these, 5c each.)

287	Brevier, Roan leather, flexible, gold edges, with Psalms, 6-1/4 x 4-1/2	.42	.42

NEW TESTAMENTS FOR THE AGED

(Add Postage on these, 10c each.)

212	Small Pica, Roan, square cor., 5-3/4 x 8-1/4	.45	.45
283	Same as above, with Psalms, 8-1/4 x 5-1/2 x 3/4	.50	.50

REVISED TESTAMENTS

0100	Brevier, Cloth, red edges, 16 mo., including postage	.23	

TEXT BIBLES

(Postage, 7c)
178 Agate type, cloth, red edges, 4 x 5-3/4................ .17 .17
(Postage, 12c)
131 Nonpareil type, cloth, red edges, 5-1/4 x 7-1/4........ .25 .25

----

page 335

CONCORDANCES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURE" SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

THE WATCH TOWER BIBLE

STUDENTS' EDITION

We specially recommend this Bible for its smallness of size, lightness of weight and good-sized print, and above all for the helps to Bible students and teachers bound with it. Printed on India paper; excellent press work. Its special feature distinguishing this Bible from all others is

ITS BEREAN BIBLE TEACHERS MANUAL

Part I.
Brief Scripture Commentary based on expositions of Dawn-Studies, ZION'S WATCH TOWER and Brother Russell's published sermons, tracts, etc., with references to these for fuller comments.
Part II.
INSTRUCTORS' GUIDE TEXTS
Texts topically arranged for use in teaching divine plan privately or publicly.
Part III.
BEREAN TOPICAL INDEX
Part IV.
DIFFICULT TEXTS EXPLAINED
SPURIOUS PASSAGES NOTED

WHOLESALE PRICES IN ANY QUANTITY

POSTAGE, OR EXPRESSAGE INCLUDED

MINION TYPE EDITION, 4-1/2 x 6-3/4 inches. Sample of Type in our October 1 issue.

No. 1918--So-called French Seal, red under gold, round-cornered, divinity circuit, linen-lined....	$1.65
No. 1928--Same as 1918, bound in Levant Morocco, fine-grained, very durable, leather lined......	2.50

BOLD-FACED TYPE EDITION.

SAMPLE OF TYPE IN OCTOBER 1 ISSUE, PAGE 302, SIZE 5-1/2 x 7-1/2 INCHES.

No. 1938--The Helps in this Bible and the binding are exactly the same as in the above described No. 1928. (We have these only in the better binding "Levant Morocco.") Price................	$3.00
No. 1948--This Bible is exactly the same as No. 1938, except that it contains additional matter desired by some, namely: the Bagster Concordance, etc., which adds to its bulk. Price...	3.25

Patent index 25 cents extra, but we do not advise this on so small a book. The above very special price was secured only by our placing a very large order--10,000 copies. This is probably the largest-sized single order ever placed for India paper Bibles.

DAILY HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH.

This publication, we believe, will be in great demand as soon as known. It is a text-book for each day in the year--and good year by year continuously.

But this is more than a text-book; it has an appropriate comment under each text selected from the columns of back issues of ZION'S WATCH TOWER.

Our new edition of the "Manna" contains the same texts and comments as the former one; but it has twice as many pages. Every alternate leaf is blank ruled, for use as an Autograph and Birthday record. It is printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1.00 or more, in any book store.

NEW PRICES, WHOLESALE AND RETAIL.

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60 cents when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows, cash with order:--

1 copy, postpaid...	$ .35
10 or more copies, by express, prepaid, each................	.30
10 or more copies, by freight or express, charges collect, each	.20

We, of course, prefer the STUDIES IN THE SCRIPTURES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with the STUDIES.

We hope this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with ZION'S WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and, as a Premium, one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to W.T.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any four volumes of the SCRIPTURE STUDIES series in cloth binding with each Concordance, or six volumes if purchaser pays the expressage.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices,--in cloth binding, $3; half leather, $5. Carriage prepaid, 65c. extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above mentioned. English only. Cloth binding, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price, 75 cents, plus 25 cents postage.

SCRIPTURE STUDIES--INDIA PAPER

Calls for SCRIPTURE STUDIES divided into small portions, light convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. [The type is exactly the same size as in the regular editions.] It is a beauty. Leather covers, gold edges. Its cost, with postage, is now 75c each for the first three volumes and 85c each for the remainder per volume, at which price it is supplied to WATCH TOWER subscribers.

We have a Karatol (imitation leather) bound edition on poorer paper, but very choice, at 35 cents--first volume only.

====================

SEMI-MONTHLY
VOL. XXIX. NOVEMBER 15 No. 22
A.D. 1908--A.M. 6037

CONTENTS.

The Nova Scotia Convention........................339
Pride, Ingratitude, Hypocrisy, Rebellion..........340
  A Murderer of the Brethren....................340
"Just for Today" (Poem)...........................342
Love in Return for Treachery......................342
  Victory for the Right.........................343
"The Lord is My Shepherd".........................344
  "My Sheep Follow Me"..........................345
  "Green Pastures and Still Waters".............346
Evil Speaking--Busy-Bodying--Truth-Hiding.........348
  "Suffering as a Busy-Body"....................349
  A Truth-Telling Obligation....................350
  Don't Tell or You are a Tell-Tale.............351
Public Ministries of the Truth....................352

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

NEW BIBLES FURTHER DELAYED

We hope to begin shipping the New Bibles about Dec. 1st.

BROTHER RUSSELL'S SERMONS

FRIENDS WRITING approvingly to journals publishing Brother Russell's sermons, should word their letters so that if they were published the public would know to whose sermons they refer.

1909--MOTTO CARDS--1909

These are very handsome, made specially for our use. Velvety green card with inset flowers and text, and with a calendar pad, and a copy of "the Vow." Those preferring not to have the Vow can tear it out without damaging the calendar. Price, 15 cents each, includes packing and postage.

COLPORTEUR BAGS AND DAWN-MOBILES

Dear Sister Brown of Washington City, finding that canvas bags, to hang on the shoulder and under the coat, are a great convenience to Colporteurs, has gladly assumed the service of supplying these to the regular Colporteurs of our list free. She has supplied us with a lot, which we will be glad to forward to those not yet supplied.

Brother Cole's kind offer of Dawn-Mobiles free to Colporteur Sisters is still open. Others desiring to purchase the device may remit $2.50 for one, to be sent charges collect.

TABERNACLE SHADOWS--Leather, 50c; Cloth, 15c.

===================

R4274 : page 339

THE NOVA SCOTIA CONVENTION

THE JOURNEY from Allegheny to Halifax and back was approximately 3000 miles--a long distance to go to a Convention where only comparatively a small number could be expected. However, the Nova Scotia friends were anxious for a Convention, as were also some of those at Boston born in Nova Scotia. This helps to account for the fact that 75 of the Boston friends attended. From various parts of Nova Scotia about 125 more completed the total of 200 in attendance. Everything considered this was an excellent turnout. We had a very enjoyable time and parted company, longing for the time when "those of like precious faith" will be forever with the Lord and with each other.

The Convention had been in session two days by the time of our arrival and continued two days more. The chairman was Brother Marchant, and discourses were given by Brothers Streeter, Bridges, Barker, Brenneisen, MacMillan and Russell on various features of the Divine Plan. Seventeen symbolized their consecration by water immersion, and when it came to the closing service--the LOVE FEAST--the blessings seemed to overflow out of all our hearts. The experience was both a solemn and happifying one, well calculated to remind us all of the perfect union with our Lord, in which we hope to join in the General Assembly of the Church of the First-Borns.

The largest attendance at the Convention was, of course, on the occasion of the discourse to the public, on "The Overthrow of Satan's Empire." The audience was variously estimated above 2000, but we accepted the most conservative estimate of 1200, and felt very glad that that number of people was privileged to hear

R4275 : page 339

of the "good tidings of great joy." The audience was a very intelligent one.

A GRAND TIME AT TRURO

The Truro friends bespoke the day following the Convention, and on its acceptance made considerable preparation. From the Halifax Convention a train-load of 140 went to Truro, a distance of about one hundred miles. Their presence was very gratifying to all concerned. On arrival we had time for a Colporteur meeting before noon, all participating, though the total number of Colporteurs present was twenty-five. In the afternoon we had a symposium on "The Principal Thing," participated in by sixteen brethren, to each of whom was allotted ten minutes, and between whom were divided the various items of interest pertaining to the Christian character, and what should be put on and what should be put off.

The High School chapel had been secured for the evening meeting, to which the public was invited by liberal advertising. It was the largest available auditorium, and it was crowded, over 600 being seated, while more than 100 stood during the two hours' services. Many of those familiar with the subject gave place to the people of the city by attending an overflow meeting. We believe that we never had any more thoughtful and attentive hearing. We trust that some good seed was sown in some good hearts. At the adjournment of the meeting at 10:30 p.m., a special train took back the friends who had come from Halifax and vicinity and Boston, while another train bore ourself and others in the opposite direction. The scene at the depot was very inspiring. Inside and outside the songs arose, "God be with you till we meet again," and "Blest be the tie that binds our hearts." The experiences of the day will long be remembered by us.

THE GATHERING AT BANGOR

A ride from 11:00 p.m. until 1:30 p.m. the next day brought us to Bangor, where we had accepted another invitation for a stop-over. We were heartily welcomed and generously entertained. The afternoon session for the interested was attended by about seventy, who had gathered from various districts around about, some of them residents of Quebec. The evening session for the public as in the Universalist meeting-house and there was an attendance of about 700, who gave strictest attention, and many of them indicated their endorsement of the presentation during the service, as well as afterward.

More goodbys and then a midnight train, which brought us to Boston the next morning and from there a ride of a day and a night returned us safely to Allegheny, weary but very thankful to the Lord for the privilege of service we had enjoyed and from the encouragement we had received from the loving zeal manifested by so many of the dear friends.

===================

R4275 : page 340

PRIDE, INGRATITUDE, HYPOCRISY, REBELLION

--2 SAMUEL 15:1-12.--NOVEMBER 1.--

Golden Text:--"Honor thy Father and thy Mother,
that thy days may be long in the land which the
Lord thy God giveth thee."--Exod. 20:12.

LESSONS may be drawn from the lives of the ignoble, as well as from those of the noble. As the poet says:--

"Lives of great men all remind us,
We should make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

This being so, then surely it is true also that the footprints of the evil-doers on life's pathway have lessons for us also, indicating to us which paths should be shunned, which elements of character should be restrained, which ambitions should be curbed. Following this course of instruction the divine Word holds up before the Spiritual Israelites not only noble precepts and counsels and examples of heroic devotion to truth and righteousness, but illustrations also of the course of evil-doers. Our lesson today belongs to this latter class. It considers Absalom, the son of King David, who at the time of this lesson was presumably nearly thirty years of age. His father, the Lord's anointed king over Israel, his mother, the daughter of a king of a neighboring realm, Absalom inherited princely qualities and manners and, being very beautiful, became a center of Israelitish pride. "In all Israel there was none to be so much praised for his beauty. From the sole of his foot, even to the crown of his head, there was no blemish in him"; and the hair of his head is a proverb to this day.

It is worthy of note that those who are highly favored by nature, richly endowed in appearance or mental ability, are subject to temptations to a far greater degree than their fellows who are less talented, less handsome. Their besetting weakness is apt to be pride, self-esteem, to which ambition is apt to lend a helping hand. Thinking of Absalom and his beauty and his high position in the kingdom, reminds us of Lucifer and the glorious description given of him in the Scriptures--his high position and honor and his pride and ambition and the downfall to which they led. The very suggestion of these two characters, from this standpoint should bring a thrill of fear to the hearts of all who realize that we today of Spiritual Israel are princes, highly favored of our Father, the Great King, and greatly blessed with the beauty and perfection which come to us through our justification and greatly honored of our Father in the gracious hopes set before us in the Gospel of glory, honor and immortality, and greatly blessed also in the light of divine revelation granted to us, which gives us a wisdom superior to that of the world.

What if these blessings and mercies and favors should have their wrong effect upon us and bring us eventually to disaster, as was the case with Absalom and with Lucifer? The thought is sufficiently appalling to remind us of the Apostle's words, "Let us fear, lest a promise being left us of entering into his rest [of becoming joint-heirs with our Redeemer], any of us should seem to come short of it"--through a lack of loyalty, a lack of allegiance, a lack of faith, a lack of humility.

A MURDERER OF THE BRETHREN

It will be remembered that David's eldest son was Amnon, and that he had defiled his half-sister Tamar, the full sister of Absalom. King David, sorely vexed at the matter, appears to have been at a loss as to what manner of punishment he should properly meet out for the offense, so that two years passed without any being inflicted. Then Absalom took upon himself to be his sister's avenger. He made a feast, to which were invited all the King's children by his several wives. In the height of the feast, in disregard of the rules of etiquette and the claims of natural affection, Absalom slew his brother and then fled, from fear of justice, which, under their code, centered in his father, the King. What lesson is there in this experience for us? What should we copy? What avoid? In Spiritual Israel we are all princes, sons of the Great King, who is also the Judge. The lesson to us would properly be that the authority and responsibility for meeting out justice is not in our ambitions, but with the Father.

As the Scriptures declare, "Vengeance is mine; I will repay, saith the Lord." We are not to wait what seems to us a proper length of time, and then, if we see no divine punishment for what we consider to be no longer tolerable, to take the matter in our own hands--to murder one another. Nay, the command of our Great Teacher is, "A new commandment I give unto you, that ye love one another, even as I have loved you." The lesson for us to learn is expressed in the Master's words, See to the beam in thine own eye, rather than put thyself to too much inconvenience examining the mote that is in thy brother's eye. To his own Master he standeth or falleth.

The parallel would not imply that literal murder would here be accomplished amongst the Lord's children. No, thank God! The world is too far advanced in civilization to make such a course practicable; but where the Absalom spirit is--the spirit of hatred, anger, envy, bitterness-strife is also. There is a modern method of assassination by the use of slanderous words, by insinuations, by the shrugging of the shoulders, etc. And this modern kind of murder is oftenest committed in the presence of the members of the royal family, the heavenly brotherhood. How terrible! do we say? Let us take heed that such blood-guiltiness, such "works of the flesh and the devil," be not upon us, else we shall never inherit the Kingdom.

THE UNGRATEFUL SON--TRAITOROUS

Absalom remained for three years at the court of his grandfather, Talmai, king of Geshun in Syria. By the murder of his elder brother he had put himself next to the throne of Israel, heir-apparent, and this, possibly, was considerably his inspiring motive in the crime, although he affected that the crime was committed in defense of justice and principle. Alas! how treacherous is the human heart! How frequently do we find double motives operating therein! We see the advantage of those who, as children of God, follow implicitly the Father's Word and leave all the results to him. They thus show their faith in God's power, as well as in God's justice, and thus, as the Apostle intimates, they show that they have become partakers of a holy spirit of wisdom--"wisdom from above; first pure, then peaceable, easy of entreatment, full of mercy and good fruits," a spirit of wisdom which leaves in the Lord's hands his own matters and trusts fully to his care. This is indeed "The spirit of a sound mind." Let us, dear brethren of the Royal Spiritual Family, apply

R4276 : page 341

this principle in all of our dealings and thus receive thereby increasing blessings.

But Absalom realized that as an exiled prince his chances for acceptance as king of Israel would be comparatively small, in the event of his father's death. He therefore instituted an ingenious scheme by which his case was brought to his father's notice under most favorable conditions, and finally a respite or forgiveness or an invitation to return to his homeland was sent to him. As a continued showing of disfavor, his father, loving him the while, refused for two years to invite his wayward son to a personal visit and fellowship. Meantime the ambitious murderer skilfully managed his affairs so that, as the Scriptures declare, he "stole" the hearts of the men of Israel. He did not openly plot mischief against his father, the king, nor speak vilely respecting him, nor manifest any antagonism; he was too deep, too adroit, too wise with earthly wisdom for such a course. He stole the hearts of the people away from the king to himself by feigning extreme humility and extreme zeal for justice, and by careful attention to his personal appearance and by attention to those in influential positions. He got up early, contrary to the usage of princes, and went forth to the King's gate, where he could see the people who, some justly and some unjustly no doubt, were awaiting the king, hoping for contracts and decisions in their favor, etc. These, beholding the handsome and elegantly-dressed prince, bowed themselves to the ground after the manner of the east, only to be lifted up by the hands and kissed and told with affected modesty and love that they should not do that; that it was a king's business to serve his people and that the prince was merely sorry, so sorry, that it was not in his power to do for them all and more than they asked.

Thus for two years Absalom, the hypocrite and sycophant, endeavored (and was considerably successful in so doing) to draw to himself the love, the loyalty of the nation, which had belonged to his father David as the Lord's anointed. Evidently the young man was leaning to his own understanding and forgetting, if he ever knew, that the Lord God was the Ruler of that nation, and he alone had the power to designate who should be and who should not be his representative upon the throne.

ABSALOM'S OPEN REBELLION

Our text says, "After forty years," but scholars are agreed that this is a copyist's blunder and that it should read "four years." Some ancient authorities read this "four years"; so does Josephus. Feeling sure that his mock humility, combined with his handsome appearance, gentle manners and affected love for the people and for justice, worked successfully on the minds of the people, Absalom was ready for his next step--open rebellion against his father, the king of the nation and the appointee of divine providence. Surely he did not realize his situation in the odds of divine power against him. Continuing his practice of hypocrisy he requested of his father the privilege of visiting the neighboring city of Hebron, which had been the capital before Jerusalem was taken.

He said he desired to do sacrifice there in fulfilment of a vow. He affected to be very humble and very religious, while his heart certainly was far from the Lord. "Do men gather grapes of thorns or figs of thistles?" The king granted the request, which included the privilege of taking a certain number of companions and chief people from Jerusalem, without anything amiss being thought of it. What worldly wisdom this young man had! And how ignominiously his mock humility stands out to his discredit! And how his ingratitude to his father, and his lack of every element of principle and righteousness are conspicuous! For us, dear friends, to see in ourselves anything in any degree or measure apparently approaching such a picture, or in our course anything in any degree corresponding to this, should be to horrify us, to rebuke us, to quench the kindling fire.

Into the conspiracy was drawn King David's most valued counselor, Ahithophel, whose presence with the prince as one of his friends on the occasion would mean a tower of strength to his position and the attainment of his ambition. Many of the people, deceived for years, were drawn into this conspiracy. Besides, Absalom had carefully appointed men throughout the various tribes and various parts of the land district, who were posted for his designs and in full sympathy with them, and whose business it was to create a stampede in his favor, and to help by expressing evil insinuations against the king and expressing hopes of wonderful things, if Absalom took the kingship. These were to congratulate the tribes that they now had a most worthy king in Absalom, and to explain to them that when the trumpets were heard blowing this meant not that Absalom aspired to the kingship, but that he already was king.

Alas, that history shows so many perfidious characters like Absalom! And alas, dear friends, let us remember that while we have become New Creatures in Christ, we still have to contend with the mean, perfidious dispositions that were ours according to the flesh! Let us remember, too, that "we wrestle not with flesh and blood" merely, but additionally "with principalities and powers and wicked spirits in high positions." Let us on the contrary remember the Apostle's words, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time."--1 Pet. 5:6.

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

"O watch and fight and pray,
The battle ne'er give o'er;
Renew the conflict every day,
And help divine implore."

To those about to enter, or who have entered the narrow way, as well as to those who have already been on it for a time, there comes a suggestion that we must "mark well the pathway and make straight paths for our feet, lest that which is lame be turned out of the way." We are all lame according to the flesh; some more, some less, but all need to observe the heavenly course and to walk circumspectly, seeing that pride and ambition are the greatest of foes to humanity and faith. We are reminded here of one feature in the story of "Pilgrim's Progress": When Christian and Hopeful had escaped from the dungeon of Giant Despair and returned to the Highway leading to the Celestial City, they erected a monument near the entrance to Bypath Meadow, which had led them astray. On the monument they put the following words, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair. He despises the King of the Celestial Country and seeks to destroy his holy Pilgrims."

Satan is the great giant who through these many centuries seeks to draw us away from the narrow path, away

from full confidence in God and away from reliance on God's power and his wisdom and his Truth, by which alone we can ever become heirs of the Kingdom.

OUR GOLDEN TEXT

While fully commending the propriety of honor to earthly parents, and appreciating the Lord's promise of blessing to such as obey it, we have in mind that the Great King Eternal, the Creator, has adopted us into his family and given us the spirit of sonship whereby we cry, "Abba, Father." He has given us "exceeding great and precious promises, that by these we might become partakers of the divine nature" and sharers with our heavenly brother Jesus in his Messianic Kingdom. How we should honor him! How it should be the chief endeavor of life to us to glorify our Father in heaven! How we should hearken to his words and keep them before us--"If ye love me, keep my commandments!" How we should realize that the end of his commandment is Love--out of a pure heart, fervently! How we should realize that hereby we know that we love God, if we keep his commandments--and his commandments are not grievous unto us, if we delight to do his will! Of this character are the sons who, as copies of the Redeemer, will be the heirs of God, joint-heirs with Jesus Christ our Lord in his Kingdom. Let us make no mistake, but remember that the "Well-done" blessing will be given only to those who attain such a character development.

R4283 : page 342

"JUST FOR TODAY"

"Just for to-day!" O depths of faith,
I need to help me say,
"Thy Will be done"--"Thou leadest me,"
Just step by step today.
I do not know tomorrow's ills
Or joys--which may befall;
But whatsoever may betide,
Thy grace will cover all.

"Just for today!" O blessed thought
That cheers my fainting heart!
I cannot wander far from thee
If I but do my part,
Which is to trust and never fear
What man may do or say,
But only "look to thee in prayer"
And trust, "Just for today!"

"Just for today!" How many saints,
Now gone to their reward,
Have trod this narrow path of faith
By "Leaning on the Lord,"
Not knowing what each day might bring
Of joys or trials severe;
Not even caring, for by faith
They knew the Lord was near!

"Just for today!" Yea, all his flock,
His "Body," these "Last days"
Rejoice to follow in his steps,
And lift their hearts in praise.
For well we know "a little while"
Is all we have to stay.
How glad we are he helps us pray,
"Dear Lord, just for today!"

"Just for today!" This "Day of Trial,"
When Satan seeks to sift;
When God permits "such polishings"
We praise him for "the Gift"
Of One who's mighty to direct
The work, till he shall say
"Enough! the Jewel shines! 'Tis mine!
I'll gather it today!"

"Just for today!" Then, brethren dear,
Be neither weak nor faint,
But "watch and pray" to be kept free
From sin's dread power and taint
That ye with Christ may "live and reign"
Till sin and death shall cease,
And Earth shall have her Jubilee
Of Everlasting Peace!
W. Homer Lee.

====================

R4277 : page 342

LOVE IN RETURN FOR TREACHERY

--II. SAMUEL 18:24-33.--NOVEMBER 8.--

Golden Text:--"A foolish son is a
grief to his father."--Prov. 17:25.

KING DAVID, thoroughly unsuspecting Absalom's duplicity, was completely taken by surprise with the proclamation that Absalom was King of Israel, with Hebron as his capital. "To the pure all things are pure," writes the Apostle, and as David's heart was guileless towards his son, it was far from his thought to imagine such deceit and treachery as had been practised against him in a cunning and underhanded manner for two years preceding the opening battle.

Hearing that Absalom had started on his march of twenty miles toward Jerusalem, intent upon the capture of his father and the overthrow of his kingdom, King David hastily retreated, accompanied by his bodyguard of 600 men and a comparatively small number of people who manifested sympathy for him and went with him to share his fortunes. Doubtless several motives combined to lead up to this decision to retreat. (1) He wished to avoid, especially in his capital, the horrors of civil war. (2) He was overwhelmed with grief that his antagonist, his enemy, was his own son. (3) The evidences were plentiful about him that Absalom had stolen the hearts of the people and that his former friends had become his enemies, who now jeered at his discomfiture, and anticipated with evident pleasure the oncoming of Absalom and the establishment of his kingdom. "God is not in all his thoughts," says the inspired writer. (Psa. 10:4.) So evidently the people of Israel failed to think of what would be the Lord's will in the matter, and this was their great mistake.

That must have been the darkest day of King David's eventful life. Accompanied by his bodyguard, most of whom were foreigners--and of his own nation comparatively few with him--he fled from his own family and the capital city of his kingdom, which he had established, and from the people in whose interests he had given the best years of his life in harmony with the divine anointing. He fled from the face of the people who some years before had sung his praises as their deliverer from the hand of the Philistines--"Saul hath slain his thousands, but David his tens of

R4277 : page 343

thousands." Poor old man! The street rabble cursed him and threw stones and dirt at him. Amongst the persecutors was one of Saul's sons, to whom David had shown great kindness, sparing his life and providing for his maintenance and comfort. Here certainly was an occasion for the trial of David's faith and patience and love. What he would have done in earlier life we cannot tell. His history in every place shows him to have been a man of well-balanced mind, but his chief protection was his possession of a Spirit of a sound mind, the spirit of consecration to the Lord, the spirit of faith and trust and loving devotion. Instead of threatening the mob or returning railing for railing, or in any way defending himself, King David gave instructions to his guard that no harm should be done to those who were speaking evil of him, slandering, smiting. "The cup which my father hath poured for me, shall I not drink it," were our Master's words in his dying hour (John 18:11), and we can see his spirit exemplified in King David, who typified him in some respects.

It is supposed that the fourth Psalm and portions of the third were written from the standpoint of David's experiences as an exile from his capital. Dean Stanley says, "It has been conjectured with much propriety that as the first sleep of that evening was commemorated in the fourth Psalm, so in the third is expressed the feeling of David's thankfulness at the final close of that twenty-four hours." The king's objective point was a fortified city, Mahanaim, on the east side of Jordan; but the little army camped on the west side for the night.

ABSALOM THE HEARTLESS

Starting from Hebron with 200 men, Absalom's army made rapid increase, the population evidently rising en masse to share his sedition. Alas for the weakness of humanity. This scene reminds us of our Lord's experience, of his triumphal entry into Jerusalem, the multitudes shouting Hosanna to the Son of David, and five days later shouting, Away with him, crucify him, release unto us Barabbas. They were Jews in both cases; but we have no reason to suppose that they were more fickle than others of our race.

Absalom had a triumphal entry into Jerusalem and quite probably was intoxicated with the success. The records of his doings, of the various ways in which he endeavored to cast dishonor upon his father and to arouse the bitter prejudice of the people about him, all correspond with the vain, treacherous, ignoble character which we see displayed in this young man of large opportunities. We, who belong to the King's sons of a higher plane, should search our hearts diligently and scrutinize critically our every thought and word and act to make sure that we are thoroughly loyal to the Lord, our Father, the Great King; that we are not self-seeking, nor humble merely in outward appearance, but humble of heart, and that we are fully desirous of doing the Father's will, and that his will is not grievous to us, but that we can sincerely say, "I delight to do thy will, O my God."--Psa. 40:8.

VICTORY FOR THE RIGHT

For three months the rebellion seemed to grow and prosper. The seeds of slander and disloyalty which Absalom had so carefully sowed through others, while quiet himself, had taken deep root in the hearts of many, who joined their cause with Absalom as rebels against the Lord and his anointed. The army of Absalom was increased rapidly from various quarters, while few came to the cause of King David. The size of Absalom's army is not stated, but can be conjectured from the fact that more than 20,000 wee slain, while apparently the great mass was discomfited and fled in the battle of the Wood of Ephraim. What may have been David's sentiments during these three months of trial of faith and love, we can merely conjecture; but we have every reason to believe that he was a victor along all these lines. His patience certainly was manifested. His faith must have held secure to the Divine promises that the Lord would not take from him his sure mercies; but that he would deliver him out of all evil. And as for his love, even for his wicked, treacherous son, it surely was very great, as we shall see.

The attack was evidently led by Absalom and his army, while David's forces were divided into three little bands under three of his able generals. Apparently with purpose they drew the battle into the woods, where their smaller forces would have the advantage over the attacking party. The result of the battle was the complete defeat of Absalom's forces, and the death of the latter. Riding on his mule through the woods, his head was caught between the forks of a branch, his mule going on, leaving him hanging by the head while the army was in rout. One of King David's soldiers found him, but would not kill him because the King had strictly charged all the soldiers before they left for the battle that they should do Absalom no harm. But when the soldier reported the matter to Joab, the King's chief general, the latter without hesitation slew the traitor, and at his command he was buried under a huge pile of stones.

"IS THE YOUNG MAN ABSALOM SAFE?"

King David had proposed going with his army, but wiser counsel prevailed, for because of his advancing age (about 62 years), and because of his grief, and because of his love for his enemy, he would not be so competent as others to have charge of the battle. Conforming himself to the advice of his generals and counselors, he remained at Mahanaim, waiting near the gate for tidings from the battlefield to be brought by couriers, runners. On a lookout, a watchman perceived one of the runners, and, recognizing him by his movements, announced that it was Ahimaaz. King David at once remarked, He is a good man and undoubtedly will have good tidings for us. (v. 27.) What a lesson there is in that very expression! As our Lord said, "A good man, out of the good treasure of his heart, bringeth forth good things." (Matt. 12:35.) On the other hand, from a bitter heart proceed bitter words, evil speaking, injurious arrows. Our lives should be so that all of our friends and acquaintances would be ready to say of us, He is a good man; his message will have something of consolation in it. He is never a strife-breeder, nor a heart-wounder, nor a betrayer of confidences.

When the runner reached the King, he prostrated himself to the King, saying, "All is well." This was indeed good tidings to the King, but we note his love for his dishonoring, treacherous, enmitous son, evidenced by his first inquiry, "Is the young man Absalom safe?" Some may consider that the King had a love for his son to the extent of weakness. We will not dispute that, but we will hold that if he must err on the one side or the other, it was far more pleasing to the Lord that he should love his enemy too much rather than too little. That loving expression gives evidence that the King had under divine discipline learned considerable of the "Love divine, all love excelling." If King David loved and pitied Absalom in his rebellious condition, how much more

R4278 : page 344

intently he must have loved him when he was in harmony; and so, if God so loved us while we were yet sinners that he gave his Son to die for us, how much more does he now love us since we are no longer aliens and strangers, but brought nigh by the precious blood and begotten of his holy Spirit through consecration, sanctification! (Rom. 5:8.) It does us good to see an illustration of great earthly love, because it pictures favorably to us the great lesson that the Master impressed by the words, "The Father himself loveth you."

With such an illustration before us of David's love for his son, we may safely surmise that to some extent he misrepresented the sentiments of his own heart during the two years after Absalom had been permitted to return from his foreign exile. The King refused to see him during that time, and thus possibly encouraged Absalom's defiance and hatred. We mention this because we believe there is a lesson in it for many parents. It has seemed to us frequently that for some reason parents are disposed to treat their children much more harshly than they really feel, and thus misrepresent to their children their real heart attitude of affection. Whatever severity or austerity may be necessary, whatever chastisements appropriate in dealing with children, all should be done in such a manner as to fully assure them always of the parent's love, and that the punishments inflicted are given with a view to duty, and for the good of the children. Justice is excellent, Wisdom is valuable, punishments are necessary, but above all, "Love is the principal thing." Let us, therefore, judge ourselves along the lines of this divine standard--our acts, our words, our very thoughts. Whatever acts, words or thoughts will not fully square with the purest of love will be injurious to us as well as to those upon whom they are exercised.

"O ABSALOM, MY SON, MY SON!"

The good messenger broke the news as gently as possible to the King. He knew of the general rout of the enemy and of the concourse in connection with Absalom; but instead of telling all that he knew and, drawing upon his imagination for details, his goodness of heart led him to say little except that there had been a victory and that it seemed a great tumult, but did not know all of the particulars. Presently Cushi, a second runner, came, announcing the death of Absalom. King David's heart was bowed with great grief. This was what he evidently had feared. He betook himself to a room in the tower, on the way sobbing, "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Of these words one writer says, "There is not in all of the Old Testament a passage of greater pathos than this. The simple beauty of the narrative is exquisite; we are irresistibly reminded of him who, while he beheld the rebellious city of Jerusalem and thought of the destruction it was bringing upon itself, wept over it."--Luke 19:41.

The expression, "Would God I had died for thee," finds two parallels in the Scriptures. Moses, Israel's mediator under the Law Covenant, gave vent to a similar expression when the people had come under divine displeasure and were threatened of the Lord because of their sin. St. Paul gave utterance to a similar sentiment when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." I could wish that I might be separated from membership in the glorious Church of Christ, and have my share with the earthly restitution class, if by the sacrifice I could bring to my kinsmen the great blessings of the Gospel privileges which they are missing. (Exod. 32:32; Rom. 9:3.) We are reminded here of the words of Longfellow, the poet:--

"There is no far nor near, there is neither there nor here;
There is neither soon nor late, in the Chamber over the Gate,
    Nor any long ago,
    Nor any cry of human woe,
'O Absalom, my son!'

"That 'tis a common grief, bringeth but sweet relief;
Ours is the bitterest loss, ours is the heaviest cross;
    And forever the cry will be,
    'Would God I had died for thee,
O Absalom, my son!"

If in Absalom's perverse course of vanity, treacherous sedition, and in its ruinous end we find a lesson respecting the undesirable, evil, godless way, in King David's course we find the opposite lesson of faith and submission and growth in grace, knowledge and love. In a previous lesson we have noted the fact that David committed a most awful crime, violating three of the divine commands most wantonly and inexcusably--coveting his neighbor's wife, committing adultery with her, and indirectly murdering her wronged husband. The Scriptures most pointedly condemn those sins, and intimate that the severe experiences which we have just recounted were permitted of the Lord to come upon him as retributive justice. Yet David's recognition of his sin and his penitence for it testify distinctly that at heart he was not a murderer and not an adulterer. The Lord who looketh at the heart approved him ultimately, while reprobating his misdeeds and permitting him to suffer therefor.

We can draw a great lesson and a profitable one from the lives of these two men without copying either of them. We are not to feel that it is necessary that the man who would preach temperance should be able to say, I was once a drunkard in the gutter; neither is it necessary for us to follow David into his sins in order to profit by the lessons taught us by his experiences.

"Happy the man who learns to trace
The leadings of Jehovah's grace."

===================

R4278 : page 344

"THE LORD IS MY SHEPHERD"

--PSALM 23.--NOVEMBER 15.--

Golden Text:--"The Lord is my Shepherd;
I shall not want."--Psalm 23:1.

OF ALL the beautiful symbolic pictures which the Lord gave us through the Prophet David, none seems more forceful than that of the Psalm which constitutes our lesson. The eastern shepherd and his love and care for his sheep are given us as an illustration of our heavenly Father's care over us. It is true that our dear Redeemer was sent forth as the Good Shepherd who gave his life for the sheep, and by his death opened the door into the sheep-fold of divine love and favor and rest and peace. This was a favorite picture that our Lord Jesus gave us of himself: "I know my sheep, and am known of mine"; "My sheep hear my voice, and they follow me"; "A stranger will they not

R4278 : page 345

follow, for they know not the voice of a stranger." The Apostle followed the same thought when speaking of our Lord's return. He refers to him as the Good Shepherd of the flock: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

(1 Pet. 2:25.) The same thought is maintained when the elders of the Church are referred to as pastors and "overseers of the Church of God."--Acts 20:28.

But while it is refreshing for us to take a comprehensive view of the divine favor and care manifested in provisions made for our welfare as the Lord's sheep, it is well that we should ever keep in mind that the under-shepherds do not own the flock, and that their value to the flock as overseers consists in their faithfulness in making known to the sheep the message of the Great Shepherd and, to the extent of their ability, communicating his tone and his spirit with his Word. The faithful of these, like the Apostle, may urge, "And ye became followers of us, and of the Lord."--1 Thess. 1:6.

On the other hand the sheep are called upon to mark the spirit of the under-shepherds, whether or not it comports with that of the Chief Shepherd, so that they be not led astray. They are to try the spirits of those who pose as pastors or under-shepherds, to note whether they be of God or whether they speak of themselves; whether their words and deeds are according to love or according to selfishness. They are enjoined to note these under-shepherds who feed upon the flock, but do not feed the flock.

Examining our text critically, we perceive that the Shepherd is not any of the under-shepherds, nor even our Lord Jesus, but the heavenly Father. The Hebrew word here rendered Lord is Jehovah. This fact greatly enhances the value of the entire picture. While it is proper for us to love all the sheep and the "under-shepherds" and the "Good Shepherd" of the flock, it adds to our joy to know who is the "Great Shepherd" and to hear the "Good Shepherd," his Son, assure the sheep of the Father's love, saying, "The Father himself loveth you." How wonderful that the heavenly Father, surrounded by the sinless angelic hosts, should feel an interest and a care for his human sheep of the earthly plane, who, through Adam's disobedience, were plunged into death; and how precious to us is the knowledge that at great cost he sent his Son to be our "Good Shepherd," and to bring back to the divine fold all of the sheep that are desirous to return!

"OTHER SHEEP I HAVE"

Our Lord Jesus declares, "Other sheep I have which are not of this fold; them also I must bring, that there shall be one fold and one Shepherd"--ultimately. Those other sheep we understand to be the Restitution flock, which, during the

R4279 : page 345

Millennial Age, the Lord will shepherd, gathering to his right hand of favor the willing, obedient class, who will ultimately be ushered into the blessings he has provided for the good sheep. The wayward goats he will ultimately destroy in the Second Death. We are glad, indeed, that the light of Present Truth shows us clearly that the thousands of millions of heathen and ignorant that have gone down into the prison-house of death are neither to suffer eternally nor to be hopelessly destroyed, but are to be awakened and granted full opportunity to come to a knowledge of the "Good Shepherd" and to be guided by him into the path of life, by the following of which, with his assistance, they may be fully recovered from all the imperfections entailed upon them by the fall.

But we are specially glad to know of the "little flock" which the Lord is now selecting from the world, and we are specially glad to be privileged to join its numbers now and our Redeemer-Shepherd" through evil report and through good report," whithersoever he may lead us in the "narrow way" of self-sacrifice. We rejoice that we hear his encouraging voice; that our present trials and difficulties are all foreseen; that he knoweth the way that we take, and that he is able and willing to make all things abound to our highest good. It gives us special comfort to have this assurance that the "Trial of our faith is much more precious than that of gold"; and that as the metalurgist would carefully watch the gold tried in the fire, lest it should be destroyed by too intense a heat, so our Lord, our Shepherd, will watch over the interests of those that are his, and not suffer us to be tried above that we are able, but with every temptation will provide a way of escape. And if, perchance, our pathway may entail special trials, we have the "Good Shepherd's" assurance that these should be considered as "light afflictions" in comparison with the blessings to which they lead; that if rightly received they will work out for us "A far more exceeding and eternal weight of glory."

"MY SHEEP FOLLOW ME"

Our lesson relates, not to the flock of the future, but to the one of the present--the "little flock" which the Lord, during this Gospel Age, is now gathering out of every nation, people, kindred and tongue. It is the Father's flock, and his Son, our Redeemer, represents him, as he tells us, "As I hear, I speak"; "I came to do the will of my Father in heaven." Thus the Shepherd's Son fully and completely represents the Great Shepherd; as he says, "All mine are thine, and thine are mine." And again, "Thine they were, and thou gavest them me."

The wealth of our relationship to the "Great Shepherd" and his Son increases in our appreciation in proportion as we grow in knowledge. As our Redeemer said, "This is life eternal, that they might know thee and Jesus Christ, whom thou hast sent."--John 17:3.

"No good thing will he withhold
From sheep which stray not from his fold."

How comforting is the declaration, "I shall not want!" Our Lord illustrates this lesson by pointing out that a kind earthly father would not give a stone instead of bread, nor a serpent instead of fish, and so he assures us that our heavenly Father, much more loving and tender, will withhold from us nothing that will be for our good. We are to remember, however, that it is not as human beings that he does this, but as "New Creatures" in Christ Jesus. It is not the justified believer merely that is a member of this Little Flock at the present time, but the sanctified believer, fully consecrated to walk in the "Good Shepherd's" footsteps, to hear his voice and follow him. Our Lord informed us at the start that following him as his disciples, as his sheep of the Little Flock now being selected, must signify to us, as to him, worldly disfavor and opposition, not only from the prince of darkness, but also from those deluded by him and under the sway of his spirit of anger, malice, hatred, envy, strife, backbiting, slander, evil-speaking, etc. And in addition to these things we are to expect to contend with our own blemishes and weaknesses. Such a picture of the "narrow way" would indeed have terrified us had it not been for our Shepherd's

R4279 : page 346

assurance of succor in every time of need, and his assurance that these trials to the flesh rightly received would constitute a part of our development in the spirit and preparation for the "Rest that remaineth for the people of God."

"I shall not want" may be applied to the necessities of the present life. We are assured that "No good thing will he withhold from us;" but he specially means that we shall not want, not lack the disciplines, the trials, the instructions, the encouragements, the reproofs, and the assistance necessary to our attainment to all "The glorious things that God hath in reservation for those that love him." The only condition connected with this promise is that we shall abide in his love, abide in his flock, continue to hearken to his voice and to follow his directions. How dangerous then to all of the true sheep would be any measure of worldly ambition, pride or self-esteem! How necessary that the heart should be right, desirous of knowing and obeying the Shepherd's voice! With what care should the sheep scrutinize the motives which actuate their daily conduct, their words and the thoughts of their hearts!

"GREEN PASTURES AND STILL WATERS"

Professor G. A. Smith says, "A Syrian or an Arabian pasture is very different from the narrow meadows and fenced hillsides with which we are familiar. It is vast, and often virtually boundless. It has to be so, for by far the greater part of it is desert--that is, land not absolutely barren, but refreshed by rain for only a few months, and through the rest of the year abandoned to the pitiless sun that sucks all life out of the soil. The landscape the Psalmist saw seemed to him to reflect the mingled wildness and beauty of his own life. To him human life was just this wilderness of terrible contrasts, where the light is so bright, but the shadows the darker and more treacherous; where the pasture is rich, but scattered in the wrinkles of vast deserts; where the paths are illusive, yet man's passion flies swift and straight to its revenge; where all is separation and disorder, yet law sweeps inexorable, and a man is hunted down to death by his bloodguiltiness."

More and more as "New Creatures" we are learning to appreciate the barrenness of worldly hopes and ambitions and knowledge. And more and more we should be giving heed to the leadings of the "Good Shepherd," who is guiding his flock of "New Creatures" for their spiritual refreshment through the labyrinth of the "present evil world." Those sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On the contrary, the sheep which stray looking for pastures green on their own account, or following the voice of false shepherds, are the ones that are likely to become hungry and eat of the poisonous growths and fall into the pitfalls of sin and be devoured by the ravenous beasts of passion and worldliness. Happy is the sheep who learns to know the voice of the true Shepherd, and whose faith is such that he follows closely and not afar off!

LYING DOWN IN GREEN PASTURES

To lie down is to be at rest, to be happy. This is the privilege of all the Lord's true sheep. Outwardly they may be distressed and "on the run," assailed by the world, the flesh and the Adversary, but as "New Creatures" they may be at rest, at peace, because of their nearness to the Lord, the Shepherd, and because of their faith in his overruling providence, which is able to make "all things work together for good." "Great peace have they that love thy law, and nothing shall offend (stumble) them." These let the "peace of God rule in their hearts...and are thankful." It is to these that our Lord's words apply, "My peace I give unto you....Let not your hearts be troubled, neither let them be afraid."

This rest, this peace of heart, is absolutely essential to our development as "New Creatures," even as the crystals are deposited from the liquids when they are quiet and not when they are in agitation. So the crystalline character which God is developing in us absolutely demands that a condition of rest, peace, quietness of heart, shall be attained; and to the attainment of this condition patience, faith and love, the chief graces of the spirit, are necessary.

THE LABYRINTH OF LIFE

"A labyrinth is a species of structure full of intricate passages and windings, so that when once entered it is next to impossible for an individual to extricate himself without a guide. The one in ancient Egypt, near Lake Moeris, was composed of twelve great palaces containing, according to Herodotus, three thousand chambers and halls. The palaces were connected by courts, around which ran a vast number of most intricate passages. Around the whole was a wall with only one entrance."

"Some years ago," writes Hawthorne, "a minister was rambling in the famous labyrinth of Henry VIII, at Hampton Court near London, where the common children's puzzle is wrought out on a large scale by paths between high and thick evergreen hedges. He wandered about if for a time, but when the time for closing drew near, with all his efforts he could not find his way out, and he feared that he might have to remain all night. At last he looked up, and saw a man in the tower in the center of the labyrinth who had been watching him all the time, and waiting to catch his attention. The eye above could see all so hidden from the man within, and soon guided him out of his difficulties.

R4280 : page 346

Visiting this labyrinth with Deacon Olney, we purchased a chart for our guide, remembering my friend's experience. When the time came for us to find our way out, we took the chart, and by careful study and exactness in following the designated way, we threaded the mazes of the labyrinth with success. Life is such a labyrinth. No person knows enough to guide his course unaided. He cannot see where the paths lead. The picture of the future is a sealed book to all."

One of the important lessons for every sheep to learn is need of the Shepherd's care and guidance through the labyrinth of life. "Who is sufficient for these things," writes the Apostle. Then he declares, "Our sufficiency is of God"--in Christ. He who redeemed us has gone the way before us and directed that we walk in his steps. Those who become so wise in their own conceits that they fancy there are nearer ways and shorter cuts and more flowery ways to Paradise are deceiving themselves. If those who recognize the message and are walking in the Master's footsteps and are walking circumspectly, neglect these and become overcharged with the world and earthly ambitions and joys and toys, they are surely unwisely selling the glorious heavenly birthright for a mess of earthly pottage. On the contrary, he who carefully follows the Master, experiences the truth of the declaration, "He restoreth my soul." Some find their

R4280 : page 347

spiritual strength refreshed as they walk in the paths of righteousness in which the Lord leads. He leads them "for his name's sake." This is one of the considerations. Our Lord, the Shepherd, has undertaken to do a shepherding work; to gather a flock. His promise is involved; his honor is at stake! We may be sure that not only because of his love for us will he guide us aright, but because it would be a dishonor to him to make the slightest mistake in respect to our guidance. He is the Faithful Shepherd. The angelic hosts are watching and learning lessons in respect to all this shepherding of the flock through the narrow way. "Which things the angels desire to look into."--1 Pet. 1:12.

"THE VALLEY OF THE SHADOW OF DEATH"

This valley was entered by our race because of our first parents' disobedience. We have been in the valley more than 6000 years. The shadow of death has been over the human family, and its accompaniments of sickness, pain and sorrow have extended to every creature, so that the Apostle truly said, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God"--waiting for the uplifting power of the Millennial Age, waiting for the sons of glory, Jesus Christ and his Church, to bring the promised Restitution and uplifting out of "the valley of the shadow of death" back to the heights of light and love and the divine likeness.

The fear of evil, of trouble, of disaster hangs over the world and is accentuated by its ignorance of God and of the future. Satan, taking advantage of this spirit of fear in the fallen race, has so terrorized mankind with horrible pictures of purgatory and eternal torment as to thoroughly separate the human heart, if possible, from its Creator, while feigning to be its Shepherd. Under the influence of "doctrines of devils," the Adversary has made God's character and his Book repulsive to mankind in general and well-nigh quenched their love, while fanning their fears.

Our text represents the true sheep as saying, "I will fear no evil." How appropriate; how true! Weak and poor and insufficient and surrounded by foes, we nevertheless need not fear, and the developed sheep does not fear what the demons may seek to do, knowing that "all power in heaven and earth" is in the hands of our Shepherd King, and that he is directing our ways, and has guaranteed that our every experience shall work out a blessing, and that in permitting trials he merely designs our correction and instruction in righteousness and to draw us nearer to himself and make us copies of his Son, to the intent that by the First Resurrection change he may take us to himself and give us a share in the Millennial Kingdom. Ah! how true it is that we do not fear--because the Shepherd is with us! We have his promise, "Lo, I am with you, even to the end of the age." And furthermore we have the light of his Word, showing that the Shepherd is to be present with his sheep and to care for them and develop them.

"THY ROD AND THY STAFF COMFORT ME"

The shepherd's rod or club was of hard wood, sometimes open and preferably of the shape of a golf stick, except that it was shorter and much heavier. With it the shepherd was prepared to defend the flock, combating every foe. The staff was lighter and more like a cane and longer, with a crook at the end. With its point the shepherd at times prodded the sheep that were careless, and with the hook he sometimes helped out one that had stumbled into the ditch, by putting the crook under its forelegs. Our Shepherd, too, has a rod for our enemies and a staff for his sheep--the one for our protection, the other for our relief and assistance and correction. How glad we are to know that all power is committed unto him in heaven and in earth and that under his protecting care nothing shall by any means harm us! What a comfort is here! No wonder that under such circumstances the sheep may enjoy "the peace of God which passeth all understanding," resting themselves, comforting themselves in the assurance that all things shall be overruled for their eternal welfare!

"THOU PREPAREST A TABLE FOR ME"

The picture of the shepherd and the sheep has been gradually fading, and now is in the past. Instead of pastures and the water-brooks we now have the table and the cup. We hear the under-shepherds say, "This is the Bread which came down from heaven, and this cup is the blood of the New Covenant." He whose name is the Truth gave us his flesh to eat. He sacrificed his earthly interests that we might partake of them through faith and be justified thereby and appropriate to ourselves more and more the benefits of his sacrifice. He passes to us the cup of his suffering, his shame, his ignominy, his death, saying, "Drink ye all"--drink it all. By thus appropriating the merits of his sacrifice and participating with him in his sufferings we are his sheep; or, in another figure, we are the branches of the True Vine; or, under another figure, we are members of his Body and he the Head; or, under another figure, he is our Bridegroom and we his Bride. This provision is made for us in the presence of our enemies.

"Marvel not if the world hate you," said our Master. Yet even in the presence of the opposition of the world and our Adversary and all of the besetments of the hosts of demons, we are privileged to partake of these rich blessings and privileges! Yea, even in the presence of our besetments of the flesh, which are also our enemies, we can feast with our Lord and naught can make us afraid. All this has been true throughout the Gospel Age, but it is all accentuated now in this harvest time by reason of our Lord's presence in the consummation of the age.

In harmony with this promise of the Scriptures, to all who open their hearts to receive him, he comes in and sympathizes with them. Yea, he girds himself as a servant and comes in and serves us, setting before us rich things from his storehouse--things new and old. Under this service all the old truths become fresh and appetizing, refreshing and strengthening. And new truths are ours, fitting to the peculiar time in which we are living and the special trials and tests now due to come upon the Lord's faithful brethren. They are ushered into the eternal Father's presence, where is fulness of joy forevermore.

MY HEAD ANOINTED, MY CUP OVERRUNS

Let us not spoil this beautiful picture with any thought of anointing a sheep's head, etc., but rather take the higher and grander and nobler view that our Lord Jesus is the Christ, the Anointed; and that his anointing was typified by the anointing of Aaron with precious oil (which typified the holy Spirit), which ran down his beard and unto the skirts of his garment. Let us think of this as the holy Spirit of Pentecost, which has anointed all the sheep which have come

into the fold and the Body of Christ. Let us appreciate this anointing and abide under it, allowing it more and more to be what the Apostle terms an unction from the Holy One, affecting our every talent and power and bringing them all into subjection to the divine law of love.

"Let my eyes see Jesus only;
Let my feet run in his ways;
Let my hands perform his bidding;
Let my tongue speak forth his praise."

"My cup runneth over." Our Master's cup was one of suffering, ignominy, shame and death. We partake of it. It becomes our cup also; but he promises us a new cup of joy and rejoicing, which he will share with us fully in the Kingdom. That cup of joy and peace and divine favor and blessing our Master partook of by faith. And we now also have the same cup full to overflowing; but we cannot appreciate it fully until we shall be changed and made like our Head and share his glory. By faith we can enjoy it now and realize that it is full to overflowing. And our joys in the eternal future will be exceedingly and abundantly more than we could have asked or thought.

"GOODNESS AND MERCY PURSUE ME"

"Surely goodness and mercy shall pursue me all the days of my life." This appears to be the stricter translation and it contains a beautiful thought. These sheep of the Lord's "little flock"--these "New Creatures" of Christ Jesus, instead of being pursued by fears and terrors and trapped and ensnared, are following the Good Shepherd and hearkening to his voice; and, according to his promise, God's goodness and mercy are pursuing them, keeping after them, watching over them, assisting them, caring for them, upholding them in trials. These are the messengers of the Lord, of which the Apostle wrote, "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?" Surely this is so. Looking back we can praise the way in which goodness and mercy have pursued us, never leaving us!

"Angels watch him on his way
And aid with kindly arm;
And Satan, seeking out his prey,
May hate, but cannot harm.
O, child of God; O, glory's heir;
How rich a lot is thine!"

The conclusion of the whole matter--the end of the journey, is what? To occupy a place in the heavenly mansions in our Father's house! What a glorious consummation to the grandest of all hopes! Why should we murmur or complain at the roughness of the journey which will bring us to such a glorious goal? Let us say with the Psalmist:--

"What shall I render unto the Lord my God for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Most High!"

====================

R4281 : page 348

EVIL SPEAKING--BUSY-BODYING--TRUTH-HIDING

"Speak evil of no man." (Titus 3:2.) "Let none of you suffer as a busy-body in other men's matters." (1 Pet. 3:16.) "Speaking the truth in love."--Eph. 4:15.

ALL Christians who have made advancement in the development of the graces and fruits of the Lord's Spirit accept as true the texts of Scripture cited. They cheerfully admit the correctness of the points these texts set forth, and agree that it is their duty and the duty of all Christian people to very carefully, very rigidly follow these divine instructions. But, strange to say, it appears that in the majority of minds the reasoning faculties become more or less entangled so that very wrong constructions are put upon the words of heavenly wisdom. The result is that many of the Lord's dear people find the Episcopal confession fitting to them. "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done." One peculiar feature connected with the matter is that some of the Lord's dear people, sincerely desirous of doing his will and naught else, after making blunders and getting into a great mess of trouble, fail to discern wherein they erred; hence with them the experience has brought no lesson, and instead of being helps and bright-shining lights they are stumbling-blocks to a considerable degree and thus offset largely the good they desire to do, or perhaps really do accomplish. It will be clearly understood, then, that the object of this dissertation is not to hurt, wound, offend, but to assist the members of the Body of Christ to accomplish more fully the essence of their covenant with the Lord and the desire of their hearts.

"WHAT IS EVIL SPEAKING?"

We answer: That to speak anything that is derogatory respecting another, to tell things uncomplimentary of them, is evil speaking. Some have the impression that evil speaking is lying and consider that speaking the truth is always in order. This is a misconception. The speaking of anything that is prejudicial to the character of another, whether it be truth or falsehood, is evil speaking in the proper acceptance of that term. The Lord's Spirit, as well as his Word, forbids evil speaking because the Lord's Spirit is the spirit of love and kindness, and evil speaking, true or false, is repudiated by love, is contrary to love, is born of some evil motive, either busy-bodying and gossiping, or, worse still, malice, envy or strife, and all of these the Apostle designates in his list of "the works of the Devil."

It is said that there are "exceptions to every rule," and so there are to this one. For instance, if you were a witness to a murder, a theft, or any other heinous crime, it would be a duty to society to speak of the evil, to report it to the proper authorities, the mayor, chief of police, or whoever. This would be evil speaking, it is true, but this is an exceptional case and requires exceptional treatment. It does not, therefore, imply any wrong motive on your part in respect to the wrong-doer --anger, hatred, malice or strife, but is called for by the interests of society and your appreciation of the spirit of love to them. Indeed, in some States the law holds a silent witness as jointly responsible with the principal offender. In the Church also there is an exception noted in the Scriptures, namely, that if the trespass be of sufficient importance and likely to break our fellowship with the offender we may go to him and discuss the matter with him alone--not with a view of judging him, condemning him, etc., but with the object of helping the brother out of some view of matters or course of conduct that seems to us to be wrong, sinful,

R4281 : page 349

contrary to the Word of God. Before going to him or her, we are to make self-examination to see that we are not in a fault-finding mood, and that the matter is one that really concerns us, either in our personal relationship to the brother or in our mutual relationship to the members of the Church of Christ, whose interest we believe might be injured by the brother's course. We should go kindly and with the hope in our hearts that the matter which seemed strange and in violation of God's Word might prove upon explanation to be nothing of the kind.

We are to go hoping that in any event the Lord will bless our mission, not to the injury of the brother or sister, but to his or her comfort, succor, deliverance from what we believe to be a wrong course. It is only after we have taken this step and the wrong course is persisted in, either to our injury or to the injury of the Church--only then are we permitted to speak to another of the thing which we consider to be an evil. Even then the speaking must be done in the presence of the accused, that he may have the fullest opportunity to present his view of the matter, as set forth in the Scriptures in Matt. 18:15-17 and explained in detail in DAWN-STUDIES, Vol. VI. If it were not so pitiable and so grievous an error it would be amusing to note how some conscientious brethren and sisters dodge this matter of evil speaking and seemingly its point entirely. For instance, one of these may say to another, "I have just heard something about Sister C which shocked me fearfully. I do not know what to think about it. I should like to have your advice, but of course I could not tell you what the matter is, for that would be evil speaking, which, as the Lord's follower, I would not be privileged to speak and you would not be privileged to hear." Poor, silly sheep! Such seem not to discern that they are at the time engaged in the very worst kind of evil speaking. In nine cases out of ten, if they would tell all that they know, the impression upon their auditor would not be one-tenth as bad as the one given. This serious error, which is doing so much harm in the whole world and amongst the Lord's people, is an evidence of two things: (1) A lack of reasoning power, (2) a lack of the spirit of love.

We are trying in this article to correct the first defect and to help some to reason more correctly; but it is not ours to help them over the second defect, their lack of love, which really lies at the foundation of the wrong. If they had loved the sister of whom they had heard the evil report, they would never have breathed a word of it to another soul, but would have gone directly to the condemned one in love and with a hope that the report was false, and would have told her, as a friend and as the spirit of love would prompt, all that they had heard or seen or misunderstood, and would have assured her that they hoped there was some explanation of it; but in no event should any hint of the matter escape them.

"SUFFERING AS A BUSY-BODY"

There are generally two sides to a matter. In nearly every instance in which one person violates the command, "Speak evil of no man," assistance is rendered by the one to whom the evil is told. He or she "draws the matter out" by questions or hints or suggestions or looks of interest or encouraging comments, etc. Undoubtedly such a hearer of evil is in the Lord's sight equally guilty with the speaker of the evil. The difficulty with both is that they lack the spirit of love, which the Apostle refers to, saying, "Charity thinketh no evil," but "covereth a multitude of faults." The first intimation that something scandalous or unkind is about to be said respecting another should lead us to shrink back and feel the fear and realize that the Adversary is near to assist in any evil work. The wise course, as already seen, would be to say promptly, "My dear

Sister or Brother, excuse me, but are not you and I both the Lord's children, and can we not please God better and advance our own spiritual welfare more by giving heed to his Word and developing in our own hearts and minds the spirit of love, instead of back-biting and devouring one another? Let us think of each other's good traits, good qualities, as the Apostle would have us do." If such a proper course lose you the friendship of anyone it will be to your advantage, for if he or she were right-minded such kindly treatment would be helpful, and you would be at once advised that they fully agree with you and are also striving in the same direction.

R4282 : page 349

How often have we heard people say, "Yes, indeed, I wish that I had never heard it! It has caused me a deal of trouble and suffering." These are the people mentioned by the Apostle--who are suffering as busy-bodies in other men's matters, contrary to the divine direction and the spirit of love. They are getting their deserts, and the chances are that they will do spiritual injury to themselves and also do spiritual injury to others through their busy-bodying. Few of us have time enough to attend to all of the affairs of the world and still give proper attention to our own. "Sweep before your own door" has become a proverb, the intimation being that those who pay great attention to their neighbors' affairs are neglecting home duties and responsibilities and that they are likely to get themselves into trouble in so doing. The Christian of advanced experience emphasizes the fact that he has quite a sufficiency of knowledge of evil in himself and his environment without making special search for the weaknesses and blemishes of others or for their liberties, which perhaps to him seem to be sin; as in the Apostle's case when he speaks of some who "Crept in to spy out our liberties." We may be sure that all to whom the Apostle referred were in a dangerous position by reason of their busy-bodying, and we may be equally sure that the same principle will always hold good. However good our intentions, none will be crowned for striving unlawfully.--2 Tim. 2:5.

There are some so constituted that it is second nature for them to attempt to regulate everybody else according to their own ideals and standards, forgetful of the fact stated by the Apostle, "To his own Master every servant stands or falls." Our limitations respecting what we may and may not do by way of interference in the affairs of others are very many. To some in olden times it was a terrible sin to eat meat such as was generally sold in public because it was previously offered to an idol. The Apostle took a larger, broader, truer view of the subject when he declared that the idol was nothing anyway, recognizing the fact that the offering of the meat to the idol could do the meat no harm. There were some, however, ready to spy in such matters and to busy-body themselves with other men's affairs, and some of these were perhaps stumbled by reason of their busy-bodying tendencies. The fact that the Apostle was very willing to yield to these weaker brethren and say that he would abstain from meat entirely does not prove that he was wrong and they right. It merely proves that he was large-hearted

enough to forego his own liberties--which were in no wise condemned in the Scriptures--for their sakes because of their weaknesses, their lack of logic, and their weakness along the lines of busy-bodying. Our Lord addressed busy-bodies when he suggested that they were like the man who went to his neighbor and desired to help him to get a mote out of his eye, without being aware of the fact that he had a whole beam in his own eye. Jesus said to such, "First pluck out the beam out of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brother's eye."--Luke 6:42.

A TRUTH-TELLING OBLIGATION

We have already pointed out that it is not permissible even to tell the truth where it would be slanderous or injurious or calculated to bring dishonor to our neighbor; that to tell the truth under such circumstances would be evil speaking from the Scriptural standpoint and forbidden, not only by the Word of the Lord, but by the spirit of love for the brethren, and that it would be wrong even to listen to such a statement, and that rather the one attempting such evil-speaking should be in love rebuked and helped to overcome the weakness. But there is a truth-telling which is in harmony with love. If a scandal-monger and back-biter and slanderer and evil-speaker has disclosed some matter to us, it is our duty not to repeat the matter and not even hint of it to others, but it is our duty to tell the matter and all that we know about it to the one who has been slandered, vilified, spoken against. Why is it our duty to do this? We answer, that the same spirit of love which would prompt us not to speak derogatively of another to others should prompt us to tell the aggrieved one the facts: (1) It will put him on his guard and assist him in overtaking the falsehood or misrepresentation, and all lovers of the truth and righteousness should be glad to assist in such a manner. (2) It would be very helpful, doubtless, to the slanderers, evil-speakers; a practical lesson would thus be brought home to them, and they might learn before it was too late for learning, that they are still cultivating the works of the flesh and the devil, which must be eradicated from their hearts before they would be ready for the glorious change of the First Resurrection and a share with Christ in glory, honor and immortality. (3) This course would be profitable to ourselves because it would assist in developing in each true courage on the side of right, on the side of truth, the Lord's side, and against the side of the devil, the side of slander and evil speaking.

Strange to say, something in our crooked heads or something of the Adversary's deception at times leads some of the Lord's true people into a very wrong course in respect to this matter. For instance, a case came under our observation recently which illustrates this: Mr. A communicated "lovingly" some slanderous information to Mrs. B respecting Mrs. C. Mrs. B "lovingly" heard the awful news and then communicated with Mrs. D, saying that she had heard some awful things about Mrs. C and was greatly distressed thereby. Mrs. D, intimately acquainted with Mrs. C, assured Mrs. B that there was certainly no foundation for any evil speaking. Mrs. B said that she would like to tell Mrs. D the whole of it, but dared not do so, as it would be evil speaking. Mrs. D urged that in any event Mrs. B should go to Mrs. C and tell her the evil things that had been spoken about her and give her the name of her traducer, so that she might go to him in harmony with Matt. 18:15-17; but dear Mrs. B was horrified at the suggestion and declared that not for her life would she be so untrue to Mr. A, and thus "speak evil" of him.

Now notice the mistakes made all through these transactions: (1) Mr. A began the matter as a back-biter, speaking evil of Mrs. C. (2) Mrs. B, in listening to that and not rebuking it promptly and before allowing it to proceed, was a partaker in the guilt. (3) Mrs. B became a slanderer and evil-speaker and back-biter on her own account when she communicated the slander in vague terms to Mrs. D. It matters not that she did not go into details. She gave the bad impression, possibly a much worse impression than if she had told all that had been told to her. (4) Mrs. D was possibly at fault also in listening at all to the slanders, but she took the right course in attempting the defence of one who had not been heard, and in urging that the whole matter be taken at once to Mrs. C that she might know of the evil that was being done her in the robbery of her good name by Mr. A. (5) Mrs. B's suggestion that she would be "evil speaking" in taking this open, aboveboard course shows that she labored under serious misapprehension of the points of equity. She was partaker with the thief in his robbery of a reputation. (Psa. 50:18.) The reputation of another had been stolen and she was helping to secrete the thief. Yet, as we say, the delusions of our twisted minds and the cunning of the Adversary get some of the Lord's people into these difficulties so that they take unwittingly the side of the Adversary, who puts light for darkness and darkness for light. Mrs. B "would not for the world" expose Mr.

A, believing that in so doing she would be "evil speaking." What sophistry! The very opposite of the truth! That was the one and only time she should have told the matter, apologizing at the same time for her own share in the sin. The person against whom the evil was spoken is the one and the only one to whom it should have been mentioned at all, and as for Mr. A, if it turned out to be discreditable to him and he lost some of his prestige thereby, it might mean the greatest blessing that had ever come to him and might recover him from the snare of the Adversary, which, if not recovered from, would most assuredly hinder his entrance into the Kingdom.

ANOTHER PRACTICAL ILLUSTRATION

Here is another instance which came under our observation and which illustrates the awful danger of this pernicious principle of "evil speaking," slandering, back-biting and the subtle forms it may take and the great danger to be accomplished.

Mrs. V took offense at Mr. W. (It matters not for this illustration whether there was ground for the offense or not.) Being very conscientious she felt that she could not tell the circumstance to her friends; and indeed probably another consideration weighed in this matter. She felt that to tell the truth would not serve her purposes, as many would doubtless consider that the wrong and blame belonged to herself. Under the Adversary's guidance, of which doubtless she was unconscious, she began to slander Mr. W in a pantomime way--by looking hurt, acting offended and disconsolate. As she foreknew, this led her friends to question her: What is your trouble? Indirectly and with apparent unwillingness she intimated that Mr. W was the source of her grief, but that it was too deep for her to mention and that she was too noble to speak evil even with a cause. Promptly her friends, X, Y and Z, took

R4283 : page 351

the bait, rallied to her support and, true to human nature, struggled to see which could be the chief busy-body. Incidentally we point out that they should have remembered the Scriptures cited at the head of this article and should have given Mrs. V the Scriptural advice, Go to Mr. W and deal with him along the lines of Matt. 18:15-17. They should not have picked, meddled, busy-bodied, and, in violating this divine rule, they suffered the consequences. These well-meaning busy-bodies, X, Y and Z, began the system of "investigation," declaring to their own hearts and each other that it was the love of God alone which was prompting them to help a poor Sister. We will not question the honesty of their claim, but content ourselves with pointing out that their love was not properly exercised along

Scriptural lines. They began with Mrs. V--Did Mr. W do thus or so? Mrs. V's conscience would not allow her to say, "Yes," because their surmise had quite overshot the mark of any grievance she could have claimed. But she was in the humor to crave sympathy and to forward her designs of bringing contumely upon Mr. W, hence she merely sighed and looked sad and refused to answer Yes or No. The busy-bodies, X, Y and Z, held a consultation and concluded that the reason she did not answer their question was that her trouble was far worse than anything of which they had dreamed. Again they approached Mrs. V with sympathy and condolences, telling her that they knew now that it was worse than she had first suggested and that they had concluded that it must be something even worse than they could even imagine or suggest.

Mrs. V was somewhat shocked that her method of slander by insinuation and silence had succeeded so far beyond her original intention. But she felt that she could not go back on the matter now and tell the sympathizers, X, Y and Z, the plain, simple truth, because then they would forever lose confidence in her and discern that by her methods she deceived them. Thus from step to step Mrs. V became involved and her conscience injured until finally she felt that her only course to preserve her standing with her friends, X, Y and Z, was to take the position that their worst insinuations respecting Mr. W were well founded. Her conscience squirmed for a time, but love of sympathy and of the esteem of others and the fear that the truth would cause the loss of these, bound her hand and foot to the falsehood which she had acted and slander which she had suggested by action, insinuation and silence. The result was that for a time all four of those ladies were in great danger of losing the Truth and going into outer darkness--yea, into the Second Death.

I am glad that we do not have to record such an outcome, but the dangers were certainly sufficiently thrilling for all concerned. How promptly all of that evil condition could have been nipped in the bud. When Mrs. V was overtaken in the fault and began to slander Mr. W by intimation, her friends, X, Y and Z, should have remembered the Apostle's words; Ye that are spiritual restore such an one in a spirit of meekness, remembering yourselves also, lest ye should be tempted. (Gal. 6:1.) If Mrs. V had refused to be restored and continued her process of vilification by conduct, these friends, acting along the lines of the Golden Rule, should have gone to Mr. W and told him of the matter, Mrs. V's conduct, insinuations, etc. What a great help this proper Golden-Rule course would have been to Mrs. V, Mr. W and the three friends! How it would have saved them from the Adversary's snare, which for a time enwrapped them and caused them a spiritual blight.

DON'T TELL OR YOU ARE A TELL-TALE

Mark those persons who request you to keep secrets from those to whom they properly belong. We do not mean by this that there are no proper secrets in business, in the family, etc., but we do mean that if anyone has a tale to tell us derogatory to another, and first attempts to bind our reason and judgment with a vow of secrecy, it is time for us to be on guard against that person, and to tell him or her in no uncertain terms that we believe that such an attempt to bind our conscience or judgment in advance is belittling to us and ignoble to him. Let us tell such in kindly terms that their ways are ways of darkness, whether they are aware of the fact or not; and that we decline to be a companion in the dark ways which their language intimates, and that we advise them to come out of the dark into more honest methods and practices. Let us tell them this in such a manner as will wound them as little as possible, but in such a manner as will settle it for all time as between them and us and that we do not wish to have their dark secrets--we do not wish to be sharers in their slanders and back-biting and "evil speaking" and thieving of reputation.

Fear of being called a tell-tale has been the Adversary's method for secreting wrongs these many years, and not infrequently it is used as a lash to hinder "overcomers" from doing their duty. They must overcome this, and must learn that it is a sin not to tell the truth to the right person for fear of offending a slanderer, equally as wrong as to tell a slander to the wrong person.

This is a part of the overcoming, the victory which love and justice gain in our hearts. We must learn to pay no attention to the world's false standards and sneers of "tell-tale" and to pay every attention to the divine standard, the Golden Rule. It is the duty of every clerk or employee to make known to his employer any matter of consequence seriously affecting his interests, either financial or moral, as according to the Golden Rule he would wish that employer to do to him if their situation in life were reversed. It is the duty of every one hearing slander and defamation of a friend's reputation to give that friend the fullest information respecting the matter, just as much as under common law it would be his duty to report the matter if he were a witness to a theft of material goods. Fear of consequences must not hinder our faithfulness to this divine principle, this Golden Rule.

Let us fix it in our minds as an inviolable element of the Golden Rule by which we are bound, that if evil speakings come to our knowledge without our being in any sense a party to them or able to prevent them we will always and promptly bring the matter to the attention of the brother or sister or person whose name or reputation is traduced and will tell that person all that has been heard and the name of our informant, and everything else that will enable him or her to pursue the traducer, according to the instructions in Matt. 18:15-17. Whoever fails to see this, the proper course of a Christian, fails to appreciate, we think, the Golden Rule, which is binding upon all the disciples of Christ.

R4276 : page 351

"The Father himself loveth you."
"Have faith in God."
"Keep yourselves in the love of God."
"The Lord will judge [correct] his people."
"All the wicked will he destroy."
"Whom the Lord loveth he chasteneth."
"Faint not when reproved of him."
"The Lord doth prove you whether you do love."
"Love is the fulfilling of the Law."
"He that dwelleth in love dwelleth in God."
"He shall abide under the shadow of the Almighty."
"He that hateth his brother is in darkness."
"Whosoever hateth his brother is a murderer."
"Anger, malice, hatred, strife, evil-speaking, are
  works of the flesh and of the devil." "Put off all these."
"Love is the principal thing."

====================

SEMI-MONTHLY
VOL. XXIX.   DECEMBER 1   No. 23
A.D. 1908--A.M. 6037

CONTENTS

Views from the Watch Tower........................355
Church Union Skilfully Arranged...............355
The King of Peace Inaugurated.....................357
We are in Training for a Throne..............358
"Let Us Draw Nigh With a Pure Heart (Poem)........358
Christendom's Temperance Lesson...................359
Proud of Their Tables No Longer...............360
The Work of Dragon Alcohol...................361
Give Me Submission, Lord (Poem)..................362
Desire and Choose, Then Seek and Attain...........363
Lessons from This Story for Our Day...........363
Joint-Heirs with Christ.......................364
Judgment of Fallen Angels.........................365
Berean Studies on the Atonement...................366

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

"LET NOT YOUR HEARTS BE TROUBLED"

"Trust in the Lord and do good and verily thou shalt be fed"--both physically and spiritually.

Give no heed to the wise who manifest their lack of humility in their boastful assurance that they have obtained special revelations. Remember that "He giveth grace to the humble." "Thou couldst have no power at all except as permitted of the Father," is still true of Satan and of all his unwitting servants. The Father's will we must not fear, but desire.

"THE WONDERFUL STORY OF GOD'S LOVE"

This is the title of a poem of 56 verses by Sister M. M. Land. It is a beautiful little booklet, appropriately illustrated, and suggested for use as a Christmas token. Price, 15c or $1.50 per dozen, postpaid.

INFORMATION FOR COLPORTEURS

Several of our most successful Colporteurs are finding rural districts and country roads excellent territory; better, they say, than cities. Remember to suggest DAWN-STUDIES and Manna for Christmas presents.

GERMAN VOLUNTEER LITERATURE

We have an excellent and large supply of German Volunteer Tracts on hand. Let all those whose hearts have been so greatly blessed by the Truth herald forth the "good news" to others. Order at once the quantity you can judiciously use.

====================

R4285 : page 355

VIEWS FROM THE WATCH TOWER

ALTHOUGH this Journal does not pretend to keep track of politics in the ordinary sense of the term, it seems scarcely proper to allow a matter of so world-wide an interest as the election of a President to pass without comment. The leaders of both of the prominent parties are men of such high character and ability that in our judgment the interests of the public would be quite safe in the hands of either.

Now that Mr. Taft has secured the prize of the most honorable station of service in the gift of this nation, he is to be congratulated upon his popularity. Nevertheless he also deserves our sympathy, for however generally popular and successful his execution of the laws may be, faithfulness to his responsibilities will present an arduous task. Besides, if our estimate of the conditions that will prevail during his regime prove correct, he will face grave responsibilities and more trying conditions than the present incumbent of the office--strenuous though those have been. As for Mr. Bryan, perhaps he is worthy of congratulations also, in that he has escaped arduous duties and responsibilities, severe trials and difficulties. If it be true, as we have heard it intimated, that he is a consecrated Christian, he may properly enough apply to himself the Scriptural declaration that "All things are working together for his good." We can readily surmise that many other positions in life will be more favorable to saintship and growth in grace than is the one which he has just missed.

Recognizing the fact that we are now in the Harvest time of this Age, and that the Great King is taking a hand in all the affairs of the world, we may be sure that the election just closed has brought the results which he prefers. In this connection it may not be amiss for us to suggest what may be the probable influence of the election of Mr. Taft and a Republican Congress by so strong a majority. To us it means a strong sentiment of conservatism on the part of the majority and fear of anything radical in any direction. The large Republican majority in Congress, and particularly the election of Speaker Cannon, will be considered an endorsement of a strongly conservative policy, in harmony with the Republican party and high tariff and trusts, more than an endorsement of President Roosevelt and his more aggressive policy and utterances, of which Mr. Bryan seemed a more thorough exponent than Mr. Taft.

This will probably mean, at least temporarily, a more favorable outlook for business prosperity than if Mr. Bryan had been elected. But even if a measure of prosperity should ensue, we must not forget that, according to the Scriptures, we are to anticipate further financial spasms, "As travail upon a woman with child," with increasing severity, until the climax shall be reached.

Mr. Taft's broad-mindedness and worldly wisdom will make him popular with all religious people, Protestants and Catholics, and be very favorable to the expected federation of Protestants and their sympathetic cooperation with Catholicism in a combined effort to bring Church and State into very close relationship, which the Scriptures lead us to expect within the period of Mr. Taft's administration.

It will be remembered that in this very month there is to meet in Philadelphia a council of various denominations, with a view to deciding on such a federation as we, so far back as 1881, pointed out was coming. The method to be followed, we surmise, will be somewhat after the suggestions of the article following this one. The results will be a seeming strengthening of all the forces of earth, making for law and order and good government, and "Peace, Peace," will be loudly proclaimed in many quarters. But, according to the Scriptures, the power will lead to very stringent laws and regulations and enforcements, which ultimately will result in a revolutionary upheaval and the predicted "time of trouble, such as never was since there was a nation"--Anarchy.

CHURCH UNION SKILFULLY ARRANGED

Special interest attaches to the proposed union between the Presbyterian and Anglican churches in Australia, which is described as "the most elaborate program of reconciliation between episcopacy and

R4285 : page 356

presbytery which has been worked out since the sanguine days of the Savoy Conference in London just after the restoration of Charles II." Although the compact of union has been drawn up by a joint-committee comprising on the Episcopalian side the Archbishop of Melbourne, three other bishops, six priests, and two laymen, and on the Presbyterian side two ex-moderators of the General Assembly, nine other ministers, and two laymen, the scheme has yet to go before the Presbyterian General Assembly and the Anglican General Synod. According to The Interior, a Presbyterian paper published in Chicago, "it is already plain that the High-church party in the Anglican fellowship throughout the world will move heaven and earth to prevent the ratification of the agreement on the Episcopalian part." From the same source we learn the following interesting details of how the joint-committee approached a problem so bristling with difficulties:

"They began work by the model of the so-called Lambeth quadrilateral, and speedily agreed on the first three points--that the Scriptures of the Old and New Testaments should be accepted as an infallible rule of faith and practice; that the standard of doctrine should be the Apostles' and Nicene Creeds, and that the sacraments observed in the United Church should be the Lord's Supper and Baptism. On the fourth point, 'the historic episcopate locally adapted,' there came a hitch, and it took long and patient negotiation to find a way out satisfactory to both parties.

"After a year of conferences, the joint-committee announced the adoption of an extended minute agreeing on the following principles and provisions: The United Church shall be an independent church without any connection with the State. It shall recognize that the same succession of ministerial orders was common to all Christians up until the Reformation, and since then the succession has been maintained with equal validity in the Anglican Church through ordination by bishops, and in the Presbyterian Church through presbyteries presided over by moderators. In forming the United Church there shall be held to be no difference whatever in the standing, rights, and privileges of Presbyterian ministers and of Anglican priests. (To this clause, which is the hardest point for High-churchmen to get over, a minority of the Anglican committee would give only a qualified assent.)

"After the two churches are united, all ministers shall be called presbyters. Some form of superintendence will then be necessary, and the church shall therefore have power to elect any presbyter to be a bishop. But the church in its duly constituted legislative body shall have power not only to enact the laws which bishops must obey, but shall also have power to determine their tenure of office in the jurisdiction to which they are elected. Candidates for the ministry shall be first ordained to preach, without right to administer the sacraments, and shall then be called deacons or licentiates. When they are ordained as presbyters with power of administering sacraments, the act shall be performed with the laying on of hands of one bishop and at least three presbyters.

"When a presbyter is consecrated to the bishopric, three bishops and a committee of presbyters appointed for the purpose shall 'take part'; it is not stated who shall lay on hands. The Book of Common Prayer is to be sanctioned, and additional forms of worship with it; but local congregations, if they prefer, may adhere to non-liturgical services. Church wardens and ruling elders shall be superseded by an order of local lay officials, for whom no name is yet designated, who shall have oversight of the local congregation, but shall not have right to participate in the dispensation of the communion.

"In the actual consummation of the union it is proposed that the primate of the Anglican Church shall take every Presbyterian minister by the hand and confer upon him 'all the rights, powers, and authorities pertaining to the office of a priest in the church as set forth in the ordinal of the Church of England.' Then the moderator of the Presbyterian Assembly shall in turn confer by name on every Anglican priest 'all the rights, powers, and authorities pertaining to the office of a presbyter in the church as set forth in the ordinal of the Presbyterian Church.' It is understood that before entering the union the Presbyterian Church of Australia will consecrate a few of its own pastors to the bishopric, so that they may be immediately assigned to dioceses along with present Anglican incumbents." --Literary Digest.

* * *

The combination above suggested impresses us as a most skilful one to accomplish a church union without seemingly wounding the pride of the participants. By the method suggested, the sanction or blessing of the apostolic succession would be imparted to the Presbyterian ministers without any acknowledgment on their part of receiving the boon, because the presiding officer of the Presbyterian body would simulate a similar blessing upon the Episcopal clergy. Nobody would be deceived, yet everybody would affect to be deceived. Apparently, by the assistance of some cunning fox, the way at last has been opened for a reuniting of Protestants of all denominations with the Episcopal system.

This, as our readers generally know, we have been expecting for a long time--since 1880, when first we saw it outlined in the Divine Word as the imparting of "life

to the image." (Rev. 13:15.) It will probably require two or three years to effect such a union and another year for it to develop and exercise its power, but this is surely what is coming sooner or later. When first we drew attention to the matter, union and everything akin to it was being opposed, and the claim of the various denominations was that the cause of Christ prospered better by divisions. What a change has come to pass in the intervening twenty-eight years!

WHY A MINISTER QUIT

"Most of the ministers today are out for the money," said the Rev. Arthur Gee, in an address to his flock of the Arlington Baptist Church. "I am not out for the money, and I'll quit. There is too much commercialism in the churches. Churchianity is taking the place of Christianity. I won't accept any creed to bind my faith. I want liberty of speech and freedom to preach. I can't get these in the churches. That's why I quit."

MR. TAFT'S VIEW OF MATTERS

Mr. Taft, in his Kansas City speech, said: "Vigorous action and measures to stamp out the existing abuses and effective reforms are necessary to vindicate society as at present constituted. Otherwise we must yield to those who seek to introduce a new order of things on a socialistic basis. Roosevelt leads his party as Lincoln led his, as McKinley led his, to meet the new issues presented, to arm our present civilization and fit it with a bold front to resist the attacks of Socialism."

===================

R4286 : page 357

THE KING OF PEACE INAUGURATED

--I KINGS 1:32-40,50-53.--NOVEMBER 22.--

Golden Text:--"Know thou the God of thy
father, and serve him with a perfect heart,
and with a willing mind."--1 Chron. 28:9.

SOLOMON'S name signifies peaceful. Nathan, the Prophet, who was his tutor, called him Jedidiah, which signifies, "beloved of Jehovah." Apparently he inherited certain natural traits which were much to his advantage, and under special divine blessing gave him properly the title, "the wise man." A writer says of him:--

"His parental inheritance was remarkably strong in several directions. His father David was in the maturity of his age; his mother was the grand-daughter of the Prince Ahithophel, whose advice 'was as if a man had inquired at the oracle of God.' He thus inherited from his mother sagacity, quickness of judgment, judicial insight and perhaps some sensual weakness; from his father, thoughtfulness, literary taste, the skill of ruling and an interest in religion. His bodily form and countenance must have borne the graceful characteristics of all David's children; and, if we may follow the description given in the Canticles, he was fair, with bushy locks, dark as the raven's wing, yet not without a golden glow, tall and imposing."

He was about twenty years of age when his reign began. His father, King David, was about seventy years old and quite feeble, and it was manifest to all that a successor to the throne must soon be found. David's eldest son, Amnon, was murdered by Absalom, who was next in years, and the latter was slain in the battle of his rebellion. The next in age, "the heir apparent," was Adonijah, who evidently understood that his father, the king, premeditated that Solomon should be his successor, and this purpose he sought to thwart by himself seizing the kingdom on the pretext that his father was now too old to administer its affairs.

When Adonijah thought his project ready, he invited his adherents with all of the king's sons--except Solomon, who seemed to have shared his jealousy--to a great banquet in the "royal garden." Here, amid the mirth of the festival, a preconcerted cry was raised, "Long live King Adonijah"! Joab, King David's able general, now advanced in years, and Abiathar, the High Priest, were among his abetters. Thus the second conspiracy was hatched in David's family.

"THE KINGDOM OF THE LORD"

"God is not in all their thoughts," writes the Prophet. This was true of Absalom's conspiracy, and again of Adonijah's. They did not consider that the kingdom of Israel was the special institution of the Lord, different from other kingdoms, so that, as the Scriptures declare, it was God's Kingdom. Thus we read, "Solomon sat upon the throne of the kingdom of the Lord in the room of his father David." Had the conspirators realized that they were really attempting an interference with the Divine arrangements, surely neither attempt would have been made. God's people of today should be on the alert to discern in all of life's affairs, the will of the Lord. We surely should know that the Lord's wisdom and power are with the interests of Spiritual Israel in all of their affairs, in such a manner and to such a degree that human conspiracies and oppositions can work only harm to those who foment them. Though the Lord may permit these to go to great lengths and to have apparent success, as in the case of the conspiracy of the high priests and Scribes and Judas against our Lord, or in the case of Absalom and his coadjutors against King David; but the assurance given to all who have the faith to receive it is that "all things must work together for good to them who love God, who are the called ones according to his purpose," and that it must always be true in the case of all the Lord's people; as Jesus said to Pilate, "Thou couldst have no power at all except it were permitted thee of my Father." The Father will permit nothing which would interfere with his glorious plans. He assures us of this, saying, "The word that goeth forth out of my mouth shall not return unto me void; it shall prosper in the thing whereto I sent it, and accomplish that which I please."

SOLOMON CHOSEN, ANOINTED, PROCLAIMED

In due time, Divine providence drew the attention of King David to Adonijah's conspiracy--in proper time for him to take the necessary steps to accomplish the Divine will. Our lesson tells of how David called another priest, Nathan the Prophet, and Benaiah, another general, and sent them with his son Solomon to the valley just outside the city gate and near the very place where Jesus later rode on the ass. Solomon was directed to ride on King David's own white mule, an act which would of itself proclaim him David's appointed successor. With this special envoy went the two companies of the king's special body-guard, the Cherethites and the Pelethites. Presently, the anointing performed, the trumpet was blown announcing Solomon king, and the people unanimously confirmed this with great shouts and rejoicing. Thus was Solomon brought in state to the palace, where he reigned jointly with his father David for some six months until the death of the latter.

SOLOMON'S WISDOM AND MODERATION

The king was a very young man for the heavy responsibilities devolving upon him, and the moderation displayed shows him to have been not merely well-balanced but well-trained. Solomon was born when his father was in his 53rd year, and at a time, doubtless, when he had learned from experience that he had been too indulgent to the remainder of his family. David had not brought them up with sufficient strictness. He had not realized sufficiently the need of training them in the nurture and admonition of the Lord. Great affairs of state had claimed his attention and the children had been left too much to the care of others not so reverential as the king. Himself religious from his youth, he seems to have supposed that his children would possess similar qualities of heart and mind. Evidently he had not sufficiently realized the demoralizing influence of wealth and earthly honors; that these do not make for godliness but, to the contrary, cultivate pride, worldliness, godlessness.

It was doubtless due to David's increasing reverence for the Lord, and his realization of the mistakes made in the training of his other children, and his desire that his successor to the throne should honor the Lord and carry forward the interests of religion--these things doubtless led the king to put his son Solomon under the special care of the Prophet Nathan, with the view to his preparation to serve the Lord and his kingdom righteously, and to build the temple of the Lord which David had purposed to build but was not allowed. The Prophet Nathan knew of the temple project and of God's promise that it should be built

R4286 : page 358

by David's heir, and that Solomon was the chosen of the Lord and of the king. We can imagine the Prophet's faithfulness in the training of Prince Solomon for the duties of the position he was intended to fill.

Respecting Adonijah it is written, "His father had not displeased him at any time." (I Kings 1:6.) Evidently he was a spoiled child, and one that probably felt glad that his father had never put him under the tutelage of so religious an instructor as the Prophet Nathan. He no doubt considered that Solomon was specially hampered and hindered from certain pleasures and "sowing of wild oats" and in general had too much restriction. Solomon, however, seems to have been greatly pleased by this experience, which illustrates well the fact that the twig that needs to be bent should be dealt with early. Fain would we impress this lesson upon all parents and guardians--that their wards need supervision and loving religious control, and that it is a mistake to allow the early years of life to be wasted through inattention and lack of training and then expect good results.

R4287 : page 358

WE ARE IN TRAINING FOR A THRONE

Our Father is the Great King and he has promised that the Christ shall sit upon his throne, and we have been invited to become parts of the Christ, the Anointed, the Messiah. Shall we wonder that we need training for this important position; shall we be surprised if disciplines are imposed and requirements made of us more than are imposed upon those not intended for this high position! Surely the arrangements of our Father, the Great King, are wise and righteous altogether. Therefore, those who are in full sympathy and accord with him will be anxious to learn the lessons and to make the preparations necessary for the Kingdom honors. These must not wonder if they are excluded from the companionship and feastings of the Absalom and Adonijah types. They may be disesteemed by their ambitious brethren and may be evil spoken of, from the Head down to the last member of the Body, but if they have the Divine favor, theirs shall be not only the anointing but also the acceptance to the throne. "Have patience, brethren, the hour of your deliverance draweth nigh"; "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."

OUR GOLDEN TEXT

"Know thou the God of thy father, and serve him with a perfect heart and a willing mind." There is a golden sentiment expressed in these words. Outward service is not sufficient in our dealing with the Lord. "He seeketh such to worship, as worship him in spirit and in truth." Solomon's excellent start in his high office and the favor of God which then came upon him had been preceded by years of study. Under the Prophet's direction and under his father's suggestions he was enabled to enter into the spirit of his father's plan respecting the erection of the great temple at Jerusalem which would put religion, the true religion and worship of God, in the most prominent position before the nation of Israel. He got, sympathetically, the spirit of his father which discerned that the whole nation of Israel would be specially blessed in putting God and his worship in advance of every other thing and interest. He was informed respecting the stores of material and wealth gathered by his father for the temple purposes and consecrated to that service. In these things Solomon found abundant opportunity for the exercise of his intelligence and his ambitions along proper and helpful lines, which drew him nearer to the Lord and taught him how better to serve the Lord and his people Israel as his father's successor.

So we see, as we seek the Lord with all our hearts as "dear children," and with willing minds, that he makes known to us his great plans and purposes respecting the future. He makes known to us his purpose to have a temple, and preparations already made therefor, and how and when it will be built and its object: the blessing of all the families of the earth. At each step of the way, as we the more fully enter into sympathy with God's great plan of the ages, it serves to develop us the more and to prepare us for the share in that Temple and Kingdom.

SOLOMON'S WISE MODERATION

Our lesson closes with the account of Solomon's magnanimity toward his brother Adonijah. It seems to have been the custom of that day amongst other kingdoms that as soon as the king was installed in office, others who might become his rivals and opponents were put to death. Adonijah, probably judged Solomon by himself, and concluded that his life would be in danger, and laid hold upon the altar in the tabernacle court as a place of safety until he would get a message from the king assuring him that he would suffer no harm for the rebellion he had almost inaugurated. Solomon's words to him, as well as his conduct, were wise and kind--"If he will show himself a worthy man, there shall not a hair of him fall to the earth, but if wickedness be found in him, he shall die"; and when he presented himself before Solomon the latter said to him, "Go to thine house." In other words, no punishment of any kind was to be inflicted for the past, and as for the future, he was on his good behavior. Generosity is always a good sign wherever it is displayed, and in the children of the heavenly Kingdom it is an indispensable quality; as our Master said, "Be ye like unto your Father in heaven, for he is kind to the unthankful and causes his sun to shine upon the just and unjust, and sendeth rain upon the good and upon the evil."

God purposes that ultimately all the wicked will he destroy, and he extends his present kindness and mercy to his enemies and the enemies of righteousness by reason of the fact that ignorance and weakness have such a hold upon the human family that they are not so responsible as they would be under full light and ability. It is only when we get this broad view which God's Word emphasizes that we can exercise loving benevolence toward all men, yea, against our enemies also, realizing that they like ourselves are encompassed with weakness, frailties and ignorance, by which their responsibility every way is largely controlled and which God has arranged to cover and ultimately remove through the merit of our Redeemer. As he generously overlooks these inherited blemishes, so we shall--all who have his spirit and are guided by his Word.

R4295 : page 358

"LET US DRAW NIGH WITH A TRUE HEART"

Betake thyself to prayer, dear child;
A time like this demands
An oft communion with thy Lord,
A closer grasp of hands.

Spend seasons sweet and precious, child,
Confiding all thy ways;
Herein lies strength and succor full
To meet these evil days. Joseph Greig.

===================

R4287 : page 359

CHRISTENDOM'S TEMPERANCE LESSON

--ISAIAH 28:1-13.--NOVEMBER 29.--

Golden Text:--"I keep under my body, and
bring it into subjection."--1 Cor. 9:27.

OUR lesson pertains to natural Israel and the fact that it was drunken with pride and prosperity and because of these warned of a coming overthrow. Only those who recognize that there is a Spiritual Israel, antitypical, are able to appreciate many of the promises of the Old Testament. The Apostle Peter declares that "Not unto themselves, but unto us they did minister the things now freely reported to you." (I Pet. 1:12.) Whoever, therefore, merely reads the Old Testament prophecies as relating to matters and conditions then present and impending fails to get the real instruction and blessing designed of the Lord.

Applying the lesson to Spiritual Israel, so-called Christendom, we find similar declarations of drunkenness referring to an intoxication of error, false doctrines and theories. Thus we read that the scarlet woman held in her hand an intoxicating cup wherewith she "made drunk all nations." (Rev. 17:2; 18:3.) This figurative use of the word drunkard is more noticeable in Isaiah 51:17; 63:6; Jer. 46:10, and 51:57 than in our lesson. The vomiting mentioned in our lesson is also figurative, as we shall see. We are not disputing that intemperance proportionately prevailed in olden times and that it does now prevail in Christendom. We are merely pointing out that the Lord's disputation is less with the literal drunkard than with the mentally and morally intoxicated of our day.

As prosperity led the way to the intoxication of pride, so the prosperity of Christendom during the past century has led up to great boasting, pride and self-consciousness. One denomination boasts that it completes a new meeting-house for every day in the year. Others boast of the amount they expend upon missions, and altogether they felicitate themselves on their conversion of the world to Christ. Little do they seem to realize that if the heathen were all converted to the same condition which prevails in Christendom it would mean that they would be just ready to convert over and over again. Still worse! It would mean that larger percentages than at present would be put into prisons and insane asylums. Little do they seem to realize that the number of the heathen is twice as great as a century ago, according to their own statistics.

FALL BACKWARD, BROKEN, SNARED

These words from the last verse of our lesson remind us of similar words in the Psalms, when applied to the stumbling and fall of natural Israel from God's favor upon their rejection of Christ at his first advent. (Rom. 11:9; Psa. 69:22.) Our lesson applies to the fall of Babylon (Christendom) now in the end of this age, at the time of our Lord's second advent.

From this standpoint is seen in our lesson God's prophecy of the doom of Babylon the Great, the mother of harlots, and of her daughters, the various Babylonish systems which have sprung from her. Verses 3 and 4 tell us that the crown of pride will quickly fade, and the beauty of the great system which human ingenuity has built up and named Christendom will be like a fading flower, and like the early fruit it will quickly disappear; but that "in that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people." That is to say, the earthly beauty of present ecclesiastical systems will disappear; but to a remnant of faithful ones here the Lord himself will become more glorious, because in this day this remnant, or "little flock," specially blessed of the Lord, will be enabled to see the breadth, height and depth of the love of God, passing all understanding. More than this: this class will have a spirit of judgment, justice, and balance of mind in respect to the wonderful events transpiring, so that they will not be overtaken unawares in the day of the Lord, which will come, however, as a thief and a snare upon the great mass, upon the world in general. Furthermore, the Lord in this day to this

R4288 : page 359

class will be a strength and power, enabling them to "turn back the battle at the gate." (Vs. 6.) So that while outwardly there may be conflicts, inwardly they will have peace.

"THEY STUMBLE IN JUDGMENT"

Returning again to the nominal system, which is to fall, the Prophet points out that the priests and the prophets of the Church have erred through the intoxication of false doctrine. On this account "they err in vision, they stumble in judgment." They do not stumble in their feet, but in their minds. An actual spree would surely do them far less harm than the mental intoxication under which they are laboring, because it would be far easier to escape from the former than the latter. The intoxication from the cup that has made all nations drunk affects various subjects. The intoxicated think that they are about to convert the world, instead of remembering that the Redeemer said, and also the apostles, that our Lord would come at his second advent and that he would receive his Bride to himself, set up his Kingdom and then conquer the world. (I Cor. 15:23-25.) Their intoxication of error leads them to fear that the Almighty has predestinated that all the world, except the "little flock," the Elect, are bound for either purgatory or eternal torment. Such as get sobered up from this false doctrine are apt to become intoxicated with the spirit of the world and the mingled drinks of Evolution, Higher Criticism, Agnosticism, Christian Science, New Theology, etc., and this last intoxication is, if anything, worse than the first. All of these intoxications of error pervert the judgment and hinder a proper view of the divine Word and the simplicity of the Gospel of which Saint Paul was not ashamed.

"ALL TABLES FULL OF VOMIT"

It is not supposable that all the tables of the people of Israel were literally full of vomit, with no place clean. Not literal tables were intended. In Romans 11:9 the Apostle, speaking of the Israelites, said, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them." The Israelites had but one table, the table of divine truth, which God spread for them and upon which he heaped bountifully his gracious promises from the Law and the prophecies. The Israelites stumbled over those promises and became proud and vain and imagined that God's favor would not pass them by, and thus they stumbled as a people, and left the way for us who are Gentiles to be brought nigh to God, that we might have access to the spiritual table supplied with the "exceeding great and precious promises" of God's grace and Truth.

Our lesson refers to tables, whereas Israel had but one table. Christendom today is divided into various sects and parties and each has its own party which it calls the table of the Lord. Each claims that its doctrinal table is of divine provision. Examining these creed-tables,

R4288 : page 360

these confessions of faith, we find they do indeed present their votaries certain Scriptural truths, but alas, these have been so mixed and conglomerated with human traditions of the dark ages as to be unwholesome and some of them nauseating! None of them is presented in attractive, appetizing form. What is true of one is true of all, with slight modifications. Our Presbyterian friends on their table make a specialty of such dishes as Sovereign Grace, Divine Foreordination, Predestination, Election and Reprobation. There is an element of Truth running through all of these; but alas, in the condition in which these were prepared in the Dark Ages, so much of the old lady's leaven is intermingled that now they are thoroughly fermented, injurious!

The Methodist table is slightly different. It omits the special viands preferred by Calvinists and instead has dishes labeled Free Grace, God's Love, A Chance for All, etc.; but when we look into these dishes our disappointment is unspeakable. The dish, Free Grace, simply signifies that God is will-less, or powerless, respecting the salvation of mankind and, doing his very best, will rescue but a handful of saints, while the great masses of mankind will be eternally lost. The dish labeled "Love of God," upon examination, proves to be merely a statement of God's willingness to show his love to his saints and "little flock," but that for the masses of mankind he has provided eternal torture as an expression of his love for his enemies, quite in contradiction to his instruction to his saints that they should love their enemies and do good to them!

Peering into the third dish to see what kind of chance for all is provided, we find that, stripped of subterfuges, it really means not a chance, but a certainty of eternal damnation and torture to every member of the race except the few who in the present life hear of the "only name" and accept the Gospel proposition and take up their cross to follow Christ.

The Roman and Greek Catholics have their tables, too, and, in contrast, these tables, perhaps, are not so bad as either of the foregoing. Their main dish is Purgatory and the redeeming feature of it, of which they boast, is that its roasting and boiling, frying and stewing will not be endless, but that, by virtue of masses, indulgences, popes' jubilees, etc., the hundreds and thousands of years due to be spent by mankind in the horrible place may be somewhat curtailed.

Our Baptist friends have the same dishes upon their tables that the Presbyterians and Congregationalists have on theirs--Election, Predestination, etc., with eternal torment for the non-elect, but they have one large central dish of which they principally take note and draw to our attention. This is labeled Immersion. However, instead of this dish enlarging the scope of the Elect, it seriously contracts it by claiming that while the Elect will be saved and all the non-Elect be lost, there is the further test that all the Elect must be immersed in order to gain numbers for the Church of Christ, which alone they claim is to be saved.

PROUD OF THEIR TABLES NO LONGER

The time was when each denomination prided itself respecting its table, and publicly advertised its various dishes and the Christian strength and refreshment to be obtained from these; but that time has gone. They boast of their doctrinal dishes no longer. They are ashamed of their visions and prophecy, of the things they once saw to be beautiful and declared to be such. Now, instead of boasting of these, they seek to hide them. Their nausea as respects their own doctrinal standards is graphically pictured by the Lord in the words of the Prophet when he declares that "All tables are full of vomit and filthiness, so that there is no place clean."--Vs. 8.

Alas, alas! the Editor, and perhaps a large majority of this journal's readers, once sat down to those tables. But, thank God, clearer light upon his Word has led us to reject and eject the cruel misrepresentations of the divine character and plan which once intoxicated us! Our dear friends of the Presbyterian denomination felt so disgusted with the Westminster Confession that they spread a new cloth over it all and adopted a very short and colorless creed for public use. They made a mistake, however, in allowing the filthiness of the old table to remain. They should have gotten rid of the entire mass and should have sought the Lord and his Word for the better spiritual food he is so willing to supply. Thank God some of us have realized the Lord's willingness to spread for us a fresh table directly from his Word, laden with the true promises of the Scriptures, exceedingly great and precious! How our souls now rejoice and we desire to continue always at this table feasting upon the "things new and old"! How we see fulfilled to us our Lord's promise that at his second advent, if we should hear the knock of his presence and open our hearts by faith to receive him, he would come in to us and cause us to sit down to meat and come forth and serve us--"things new and old"! What a rich, blessed feast we have had! Our only sorrow seems to be that our dear friends still stick by the tables and the denominational names, which in spirit they reject, and refuse to come with us and partake of the Lord's bounty, "Which satisfies our longing as nothing else can do."

"WHOM WILL HE TEACH KNOWLEDGE?"

The point here is that Christendom is astray and stumbling, because intoxicated with error, and the question is pertinent, How can the Lord correct them and teach them knowledge?--substitute knowledge for ignorance and superstition. He has given us in the Gospel of Christ a most glorious message, "Good tidings of great joy, which shall be to all people"; but whom will he make to understand this? This is the query of the Prophet. The answer is given, "Them that are weaned from the milk and drawn from the breast"; them that are no longer babes in Christ, but willing to feed upon the strong meat of the divine Word.

But alas! many of these, awakening from their intoxication of error, are inclined to stumble into agnosticism in some of its forms. They are not willing to look for the Lord's message in the way he has been pleased to give it--"Here a little and there a little." They want to open their Bibles and to read therefrom, directly and explicitly, what will be harmonious and reasonable. But this is not God's way. They must accept the Truth as he provides it for them, "Here a little, and there a little." They must be prepared to receive the message of Truth and Grace--because it is the Lord's--from other lips than those of their own denomination and in quarters from which they had not expected it to come. Whoever is really Truth-hungry and sincere must thus be marked out and separated from others. And this is the will of God, for he is seeking those who follow not human tradition, but who hearken for and follow the voice of the true Shepherd.

R4289 : page 361

THEY WOULD NOT HEAR

God's message to his people is for those who have "an ear to hear"--not to the others. To the hearing ear he says, Follow my voice, by whomsoever it is proclaimed and through whatever lips, and study my Truth and receive spiritual strength therefrom--"Line upon line, and precept upon precept, here a little and there a little," and this will give you rest, peace, satisfaction. This is the rest wherewith he causes the weary to rest and this is the refreshing which he has provided for the true sheep. But others will not hear. The spirit of the world and its various intoxications attract them, hold them; and hence the Lord's final message to these is that because of their rejection of the Truth in the form in which he had presented it they will "fall backward and be broken and snared and taken." But the "little flock" who accept the divine terms are being richly blessed. These are his jewels whom the Master is now polishing and will shortly translate to glory by the First Resurrection, that they may constitute the joint-heirs in the glorious Millennial Kingdom, which shall rescue eventually all the world of mankind who desire divine favor from the blindness and intoxication and deceptions of our Adversary, the devil.

"I KEEP MY BODY UNDER"

Our Golden Text is a great lesson of itself. It brings to our attention the fact that, like the Apostle, we should recognize ourselves as New Creatures in Christ Jesus, for whom "old things have passed away and all things have become new," and, acting from this standpoint, the New Creature should keep a continual supervision of the old nature, its desires and affections, and should keep these continually under or subject to the new nature, and the higher law should bring it gradually into full subjection, yet hoping, yet praying for the glorious consummation of the First Resurrection, when the New Creature, the new mind or will shall be clothed upon with the spiritual body. Such a keeping under of the body will include wisdom and control in respect to what we eat, as well as what we drink and what we wear, and our every act, word and thought.

Those who selected today's lesson as one that would assist the cause of total abstinence undoubtedly had excellent intentions, and we desire that it may be profitable to some that we quote here some logical reasons presented favoring total abstinence. Surely all of the Lord's saintly people must feel a deep, sympathetic interest in every move made for the restraint of the great alcohol dragon which has already accomplished so much harm and which we cannot expect will be brought under full control until Messiah's Kingdom shall exercise its power and Satan shall be bound. So while we cannot take our time from the still more important message of the Kingdom, we certainly can express our sympathy towards all who take their stand in opposition to this dragon and on the side of the Lord and general righteousness. This is our excuse for the following Peloubet quotations, which may be helpful to some and specially to the children in the families of our readers:--

THE WORK OF DRAGON ALCOHOL

"We visit a hospital in company with Dr. Wilcox and inquire whether the dragon alcohol, as some say, will make you strong and healthy. Suppose we go out to the Erie County Hospital and ask Dr. Gilray, the superintendent, how many sick he had in the hospital last year, and he tells us two thousand. Well, what made them sick? Oh, a lot of causes. But did the dragon alcohol bite any of them? Oh, yes, about one-half of them were made sick because of the dragon's bite. Yes, I guess more than that if you count those whose parents were bitten by the dragon, and who fell ill because their parents were not strong.

"Again, the dragon's friends will tell you that his bite will give you a clear brain, and make you a jolly good fellow. All right, we all want clear brains in this world, so let us go to some place where they make a study of brains. The man who knows the most about brains in this vicinity is Dr. Hurd, at State Hospital on Forest avenue. Suppose we say to him, 'Doctor, how many people in your hospital this morning?' He replies, 'Seventeen hundred.' 'What made them insane?' 'Oh, a lot of reasons.' 'Well, are any of them insane because they have taken poison into their systems?' 'Yes, lots of them.' 'How many of them?' 'Well, perhaps half of them have either been poisoned themselves or born of parents poisoned.' 'What kind of poison?' 'Oh, alcohol generally.' 'Oh, then they have been bitten by the dragon alcohol?' 'Yes.' 'Well, Doctor, do you think any of them were made insane because they ate too much ice cream?' 'Oh, no, never heard of such a case,' 'Too much meat, too much milk? will any kind of healthful food make one crazy?' 'Oh, no!' 'Well, then, Doctor, if alcohol is a food, as some chemists claim it is, and if it is the only kind of food which ever made people crazy, would you advise our taking it and giving it to our friends?' 'Well, no; I wouldn't.'

"But we want a little more light on this subject of clear brains, so we take a journey down the Lackawanna railroad to the Craig Colony, where the epileptics are cared for, and we ask Dr. Spratling, 'How many of the patients are epileptics because of alcohol?' And he answers, 'About forty per cent.' Now suppose we go to Massachusetts prison for the criminally insane, and ask the same question; then listen to the awful answer. 'Ninety-three per cent from alcohol.' Well, if that is the way it makes people have clear brains, I guess we had better eat ice cream, cake, bread and butter, etc., which have never been known to make epileptics, idiots, or lunatics."

The doctor's office is not far away. It is a good place for making inquiries, for the desire of good doctors is to prevent people from injuring their health, as well as to cure their diseases when they have them. Let us listen to a little company of them as they express their opinions.

Victor Horsley, M.D., F.R.S., Professor of Clinical Chirurgy, University College, London, speaks: "The bad effect of alcohol on persons performing muscular work is well-known. The evidence is overwhelming that alcohol in small amounts has a most harmful effect on voluntary muscular work."

Dr. T. D. Crothers, superintendent of Walnut Lodge Hospital, Hartford, Conn., declared that alcohol is more dangerous than the disease it is given to correct. "Both alcoholism and tuberculosis, one the 'great white plague' and the other the 'great black one,' are a menace to civilization."

Adolf Fick, M.D., Professor of Physiology, University of Wurzburg, states that "Every dose of alcohol, even the most moderate, diminishes strength. All that man asserts of the strengthening effects of alcohol is a delusion. The well-known poor man's glass during working hours is beyond question injurious. Every penny which the workman spends for alcoholic drinks is not only wasted but employed for a destructive purpose."

August Forel, M.D., Professor of Psychiatry, University of Zurich, says: "Life is considerably shortened by the use of alcohol in large quantities. But a moderate consumption of the same also shortens life by an average of five or six years."

THE BUSINESS VIEW OF ALCOHOL

From the doctor's office we go to the Insurance offices, where a most careful and scientific investigation has been made. The editor of the Trumpet Call introduces us, as they tell how alcohol takes away health and life.

R4289 : page 362

Aetna Life: "Drink diseases the system and shortens life."

Dominion Life: "Weakens constitution to resist disease."

Equitable Mutual Life: "Drink impairs vitality; less likely to throw off disease."

Hartford Life: "Moderate use lays foundation for disease."

Knights Templar and Masonic Mutual Aid: "Total abstainer the better risk."

Massachusetts Mutual Life: "Drink reduces expectation of life nearly two-thirds."

Pacific Mutual Life: "Predisposes to disease."

Royal Templars of Temperance: "Death rate much lower among abstainers."

For the last place we can visit on this day's excursion, we will go into a Court House and listen to the judge. Rev. J. F. Hill of Pittsburg, secretary of the permanent Committee on Temperance of the Presbyterian church, will introduce us. When the judge tells his court-house story he is sitting at a banquet with the city council and the jurymen in a noted case that had just closed.

"No, I thank you, I never indulge," said the judge, as his companions passed the sparkling wine to him.

His companions rallied him on his change to total abstinence. "Isn't it sudden?" "Wife object?" "Nothing short of the tragic could have made a prohib. out of you."

"Oh, come, tell us what brought you into the teetotaler army!"

Reluctantly the judge told his experience:

"Five years ago--it was five years ago this very day--strange!" A pause.

"You remember the Rushworth case being tried in Sawyer county? It was the longest trial known in the state, and everybody was getting tired of the complications. I was on the bench, and on the day in question had taken something to encourage me, and had also given the jurymen enough to put them in the best of humor. The verdict was 'guilty.' After passing the sentence I asked the young criminal if he had anything to say. He was only twenty years of age. I was sorry for him, but duty is duty, and I felt at that time that I had done mine honorably and justly. The court was packed, and

R4290 : page 362

as the boy arose, a hush prevailed. His mother, father, and two sisters sat in the gallery near the door. His fine eyes lit up as he caught his mother's look of love, and then he said, in a voice I have never been able to forget: 'I am guilty of the charge. I deserve the punishment. I do not wish to place the responsibility of my crime on any shoulders but my own. I am everything the judge says I am--a gambler, a forger, and a heavy drinker, and, as the last witness said, not fit to be in the presence of honest men and women. I am glad the judge has granted me the privilege of speaking. I see some of my old chums here, and what I say may do them a little good--may keep them from stumbling over the rocks that ruined me."

He looked around until his eyes rested on the seats at the right of the entrance.

"Dr. Pickets, I took my first lesson in gambling from you! You said there was no harm if I did not 'go in too heavy!' I went 'too heavy,' it seems. The boy laughed nervously, and the doctor flushed crimson, and loosened his cravat.

"I took my first lesson in forging from you, Mr. Wyatt. The juror at my right hand jumped from his chair as if shot from a cannon, but said nothing. His adeptness with the pen was well known, and his head drooped with a sense of guilt.

"I took my first drink of brandy from a lady, who serves drinks that sting." A woman started up, she was one who had entertained royally.

"Judge, I am all you say, a gambler, a forger, a drinker, and now you have given me another name--convict. Twenty years--is that the sentence?"

"Father," he said, turning his eyes toward the gallery, "you had a great future planned for your son. I'm sorry I have disappointed your hopes and darkened your home; forgive me!"

"Four months later," continued the judge, taking a paper from his pocketbook, "I received this letter from that young man.

"I always carry it," he said. "This, friends, is what made a teetotaler of me. I've heard the greatest sermons of the greatest preachers, but nothing ever came so near making a Christian out of me as did this letter from that boy in prison. I hope it may yet. That boy had a martyr's spirit, and I feel sure that if I am ever permitted to pass through that strait and narrow gate, Albert Rushworth will have more to do with my entering than any other human being I ever knew." Judge Morse held the soiled paper nearer the light, and read the last words from the boy he had sentenced to "twenty years at hard labor."

"Judge, I've tried to escape, and am writing this from the hospital ward. I was not quite brave enough to bear the thought that I must pass twenty years in this tomb. I much prefer the one I am about to enter--the grave. I feel sure that if you had been sober the last day of my trial, my sentence would not have been for twenty long years. I tried to escape, and the guards shot me; the doctor says I cannot recover, so you see my term will soon end. Be careful of Clarence; it is pretty hard for young men to resist the temptations that are sanctioned by law, and patronized by those in civil power. Be careful of Clarence; boys follow where men lead, and to be or do like some men is the highest ambition boys have. I followed the wrong kind of examples, but cannot die without sending you this parting message: Be careful of Clarence.

Albert Rushworth, No. 187, cell 18."

"Clarence is my second son's name," said the judge, folding the letter away in his note-book; "and he and Albert had been the closest of friends for a long time. I felt every word of that letter as a message to lead me into a better life."

R4290 : page 362

GIVE ME SUBMISSION, LORD

Dear Father, hold my trembling hand,
And bid my heart be still,
And help me while I waiting stand,
To know and do thy will.

Teach me, when grief has touched my heart,

Or when my pulses thrill
With some exquisite new-found joy
To trust thee and be still.

For only thou who formed the mind
Canst all its workings know;
And in thy love and pity kind
Compassion thou dost know.

For thou canst school each wand'ring thought
Till it revert to thee;
Thou canst direct each deed that's wrought
Till we thy purpose see.

Thou canst our hearts emotions calm,
Our best affections claim,
Till by thy spirit's soothing balm
They glorify thy name.

Thus what we know, and do, and feel
We give into thy hand;
Use all according to thy will,
For thou dost understand.

Thine is an "everlasting love,"
And therefore thou has "drawn;"
Thou art our magnet from above,
And so we "follow on."

We follow on by day, by night,
Whate'er thy leadings be,
Knowing the path, if dark, or bright,
Leadeth thine own to Thee. G. V. G. Calkins.

===================

R4290 : page 363

DESIRE AND CHOOSE, THEN SEEK AND ATTAIN

--I KINGS 3:4-15.--DECEMBER 6.--

Golden Text:--"The reverence of Jehovah
is the beginning of wisdom."--Prov. 9:10.

KING SOLOMON began his reign with a reverent heart, as evinced by his offering sacrifices at Gibeon. In this he evidenced the faithfulness of our Golden Text, which prepared his heart for the blessings which he subsequently received of the Lord. We note the wide difference between his attitude and that of his two brothers, who had sought the throne of Israel in an ambitious spirit and in a traitorous manner, as described in preceding lessons. So far as the record shows Solomon manifested in this matter a proper respect for the Lord and his Divine appointments.

In this he may be considered an illustration of our Lord Jesus and of the Church, which is his Body; even as Absalom's career corresponded to the course of Satan and all those who follow his disobediently ambitious course.

Possessed of reverence for the Lord and acknowledging him before all the people as the real Ruler of Israel, and by sacrifice confessing him as Israel's Ruler, the young king was in just the right attitude of heart to receive a blessing. He slept--he dreamed. Whether the dream was the outworking of his own devotion of heart and the Lord's response to it or whether the Lord, noticing his teachable attitude of mind, gave the dream as a lesson respecting Solomon's proper course, none can say, because the matter is not revealed; but, at all events, the young king had a most beautiful dream, which, in view of later developments, can be considered only as a true reflection of Solomon's attitude of heart.

He dreamed that he was in the presence of the Almighty, who graciously inquired what were his desires. Solomon's answer was a most humble one. It intimates that he realized that it was not of any worthiness or merit of his own that God's favor was thus indicated, that it was merely the continuation of the Divine mercy which for years had blessed his father, King David, "according as he walked before thee in truth and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day." (I Kings 3:6.) How beautiful an adornment is humility! The fact that few possess it should make it all the more estimable to us. It is like salt to our food. It adds a blessing to every other grace and talent we may possess.

"I AM BUT A LITTLE CHILD"

We have nothing to indicate that Solomon ever became very haughty, proud, though he certainly would have been a marvelous man had his great wisdom and honor and wealth not affected in some degree the childlike

simplicity which he expressed to the Lord in this dream, saying, "O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in [how to conduct myself in public or in private before the people]. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant, therefore, an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people."--Vs. 7-9.

The simplicity of this prayer is beautiful. In it Solomon recognized his own littleness and need of assistance and God's greatness and ability to help. He recognized also that the people were not his, but God's; and that he was not really the king, but God's servant appointed to judge or rule the people according to Divine standards. He recognized that good might appear evil and evil might appear good to his imperfect judgment; and his prayer, therefore, was for wisdom; not that he might be reputed the wisest man in the world, nor for any other selfish purpose or ambition, but that as God's servant he might faithfully and wisely administer the duties of his office, and honor God and bless his fellow-Israelites. Would that all rulers and judges today might have a similarly humble opinion of themselves and a similarly broad appreciation of the duties and the responsibilities of their office, and a similarly child-like faith in God's ability to guide them, to use them, to bless the work to which he has appointed them! Would that they could recognize that all people are God's people, and that they themselves must render an account to God which will be exacting to the extent of their knowledge and ability.

"THE SPEECH PLEASED JEHOVAH"

We do not wonder that the record shows that the Lord was pleased with his choice--because Solomon asked neither long life, nor riches, nor the lives of his enemies, but something far better--wisdom. Then, just as we might expect, with our present knowledge of the Lord's bounty and mercy and generosity, Jehovah declared to Solomon that his request for wisdom was granted, but that with it he would add riches and honor above those of any other human being of his day; and he promised also that if Solomon would continue in this way he would lengthen his days, give him an increase beyond the limitations of his natural powers.

When Solomon awoke and found that it was but a dream, doubtless there was a measure of disappointment in connection with it, but it brought before his mind, clearly and distinctly, just the condition of heart and mind most pleasing to the Lord. And be it remembered that for a considerable number of years Solomon maintained his humble attitude of heart and faithfulness to God. He returned to Jerusalem and there, through the agency of the priest, made various additional offerings and sacrifices to the Lord, the flesh of the peace-offerings constituting a feast for his servants, including many of the royal citizens. Thus was his reign reverently and wisely inaugurated and the foundation laid for his personal prosperity and that of the nation, which, as God's representative, he both ruled and served.

LESSONS FROM THIS STORY FOR OUR DAY

The word opportunity signifies "standing at the door." We have seen how great opportunities stood at Solomon's door and how he embraced them. Similarly opportunities stood at the door of his two brothers and they embraced them for sin and treason. Let us note that opportunities for good and for evil come to all of us at some time and it is for us to decide which we will grasp. But before the opportunity, comes the desire. If the desires be impure, an evil opportunity in harmony therewith will be found. If the desires be good, noble, true, loyal, opportunities in harmony with these will come to us. The thought to be impressed upon our minds, therefore, is that the desires of our hearts should be noble in every respect, and that all ignoble desires be studiously and promptly set aside, to the intent that

only the good opportunities may come to us. But desire and opportunity are not enough. Many a man has had both and gotten nothing. When the good desires have been cultivated and developed and by and by a noble opportunity stands before us, then comes the responsibility of seizing it--decision. Probably more people make failure of life at this juncture than at any other.

Our counsel to the worldly would be along these lines: That first they should have noble ambitions; that they should resist all others; that they should be on the lookout for opportunities in harmony with their noblest sentiments and should seize them with all the energy of their being, when they come within their reach, and should never let them go. It is worthy of note, too, that very few are so meanly born or unfavorably environed that they are utterly devoid of noble principles or incompetent of discernment as between these and ignoble ones. True, born in sin and shapen in iniquity and surrounded by others in similar conditions, none can help it if ignoble suggestions come to his mind. But it is within his power to exercise his will to resist the evil suggestion and bid it be gone and to entertain only noble, pure, true sentiments. This is illustrated by the adage which declares that "We cannot help crows flying over our heads, but we can prevent them from building nests in our hair."

The difficulty is that where an affinity exists between the evil suggestions and the fallen nature, the will may not be prompt enough to rid itself of the intrusion. The battle of the will, therefore, is not merely with the crow thoughts that desire to nest with us, but additionally the wrong disposition which desires the crow company. A child's hand was stuck in the narrow mouth of a vase. He called for aid and the father suggested, "Open your hand loosely." "I know," replied the child, "that if I do that, I'll drop my penny." The thought is that to release ourselves from the power of sin requires such an exercise of the will as would enable us to drop the cost of our release, "the pleasures of sin for a season."

THE NEED OF CHRIST WITHIN

Our Lord gave a parable respecting a man possessed of an evil spirit who got rid of it and got his heart swept and garnished--but empty. By and by the evil spirit took with him seven others more wicked than himself and they overpowered him and his last end was worse than the first. A valuable lesson can be drawn from this. It illustrates that under present adverse conditions we are unable to keep ourselves, and that even if we were relieved from the power of sin, even if we were justified freely from all the sins that are past, we would be unable to keep ourselves--the world, the flesh and the Adversary in manifold forms will surely overpower our good resolutions and desires for purity and uprightness. What we need is an occupant for our hearts--the Divine One. If Christ be enthroned in our hearts, if our wills be turned over to him in full submission, he is able to keep our hearts, to guard our hearts. Respecting such he says, the Father and myself will come in to them and abide with them. Oh, the security this implies! Let us not forget that the will is the doorkeeper of the heart and that the Lord's presence will not remain except as we will to have it, and that if we admit to our hearts evil thoughts, evil surmisings, the Lord will not hear us, will not abide with us, but will proportionately vacate and leave room for more and more of the evil influences to enter into us and to possess us.

Hence the admonition, "Keep your hearts in the love of God." The Evil One and entrenched sins will endeavor to remain in our hearts and fight against our wills. But not so with righteousness and the laws of God. These are easily offended and easily driven out. Hence with the Psalmist we should pray, "Oh, Lord! take not thy holy Spirit from me." Remember also the exhortation of the Apostle, "Grieve not the holy Spirit with which ye are sealed unto the day of redemption."

If we know these things, happy are we if we act upon them. Happy are we if we realize the primary necessity for good desires and for the rejection of evil desires. Happy are we if, when the message of God's grace came to us as an opportunity of return to his favor, we promptly embraced and received at his hands justification by faith, through the merit of the precious blood. Happy are we if being thus swept and garnished and delivered from the power of the Adversary, we promptly recognized our obligation to the Giver of all blessing and sought relationship with him. Happy are we if, learning of his willingness to accept the keys of our hearts, to accept our will, we should give it to him fully, completely, forever! Happy are we if we maintain this same attitude of heart-purity and desire for the Lord's will instead of our own, and if more and more we allow the Spirit of the Lord to fill every nook and corner of our hearts and to drive out, not only sin, but every worldly ambition, that we may be fully and wholly possessed by the Spirit of our Lord, the holy Spirit! Happy are we if we continue to manifest meekness, gentleness, patience, long-suffering, goodness, brotherly kindness, peace, love, so that anything which would mar this heavenly bliss or quench this holy flame or offend our Master or lose us his smile, would be considered as indescribable disaster! Happy are we if the joys of the Lord thus continue in our hearts and rule our lives and make us joyful in our pilgrimage towards the heavenly city and its glories! Happy are we as we find the Spirit of the Lord working out through hands and feet and tongue and every power to glorify the name

R4292 : page 364

of our Redeemer and to bless his children and as many others as possible of the groaning creation!

JOINT-HEIRS WITH CHRIST

Dear fellow-members of the Royal Priesthood, in a certain sense we already have received the anointing of the Great King, which constitutes us in an embryotic sense the Kings and Priests of the future. We are at the threshold of a great work. We are to be associates with our Lord in the Kingdom, that we may be his assistants in conferring Divine blessings upon all the families of the earth. Our position, therefore, is not so unlike that of Solomon. We, like him, have turned aside from service for a time that we may offer sacrifices to the Lord. Each has a sacrifice to bring, his justified self, his will, his time, his influence, his talents. Now is the time of our dream. Now is the time when the Lord has appeared to us, revealing himself to the eyes of our understanding through his Word. He invites us to choose. He wishes us to see of what spirit we are. Day by day we are making choice, either wisely or unwisely. And day by day he is taking note of those who make a wise choice, as did Solomon.

Do we ask for long life by seeking chiefly self-preservation? Do we ask for riches by giving the best of our time and talent to their accumulation? Or do we ask for triumphs and trials of an earthly kind over others? If we ask any of these things or all of them, as some seem to do, we are not choosing the better

R4292 : page 365

part, and the Lord will sooner or later advise us that our choice is not pleasing to him. Are we day by day seeking at the Lord's hand and through his Word an understanding heart, that we may know his will and obediently follow his instruction? If so, we are choosing wisely, reverently--"The secret of the Lord is with them that reverence him, and he will show them his Covenant."

Our desire to know the secret of the Lord should be two-fold: (1) That we may fill the office and service to which he has so graciously called us; and (2) that we may be prepared in his providence for the blessing of all with whom he will bring us in contact, not only in the present life, but also in that which is to come. It should be our desire, as it was Solomon's, to realize our own littleness, our own unworthiness of so great an honor; to realize that we have the Divine favor only because of our relationship to the typical David, the Beloved, our Redeemer. We are reminded of our Saviour's words, "Except ye become as little children ye can in no wise enter into the Kingdom of God." Here again is the thought of simplicity and humility and teachableness, and not the thought of littleness of stature or immaturity of judgment. The thought of what we have been called to, in the Lord's providence, in connection with his Kingdom, should lead us to be very humble in the present time, to learn all the lessons which our heavenly Father would give to those who shall be associated with him in his Kingdom, "To the called according to his purpose."

All of the Lord's people are sheep. All are under the Good Shepherd. But amongst the sheep he has appointed some to measurably represent him and to assist and guide the sheep in right paths. These may get the special blessing from this lesson by applying the suggestions to some extent to their present relationship to the people of God. None of the elders of the Church of Christ should ever be heard saying, "My people!" "My flock!" "My Church!" "My congregation!" Rather in humility he should be feeling himself as a little child needing the Divine wisdom to guide, direct, feed the Lord's people, whose interests are so great, so momentous, and the corresponding need of assistance on the way to the Kingdom.

To all who thus choose, to all whose hearts are firmly fixed unwaveringly upon these principles and desires, the Lord declares his approval and assures them that while now granting them the desires of their hearts in respect to wisdom and knowledge, he will by and by give them still more wisdom and, in addition, riches and honor and length of days--eternal life. If this matter of consecration has been thus far but a dream, let us awaken to realities and permit the good promises of the Lord to awaken in us, not only to will and to do aright the Father's good pleasure, but also to cultivate in word and deed, and the thought and intent of our heart, the good purposes of his will. So doing, we shall shortly enter into the "Joy of our Lord."

====================

R4292 : page 365

JUDGMENT OF FALLEN ANGELS

A REPLY TO SOME QUERIES

YOUR favor of the 23d is at hand, and I much appreciate its loving spirit. With very much of it, dear brother, I am in very hearty accord and have offered some suggestions in the DAWNS and Tracts, especially respecting the fact that the angels were preached to, taught a great lesson in connection with our Lord's sacrifice and resurrection, and that some of them probably have taken their stand for righteousness and perhaps suffered from some evilly-disposed on this account. I do not see, however, as you seem to intimate, that their trial is wholly in the future. As the trial of the Gospel Church has continued throughout this age, but will terminate with severe testing, so I understand that the fallen angels have been on trial--but in their case for over 4300 years; that some have been taking their stand and that now what remains of trial for them is a short, sharp, final test similar to the one that will come to the world at the close of the Millennium.

Your suggestion that these fallen angels must see and appreciate the testing of the Millennial Age before their trial could be complete does not to me appear sound. They have knowledge, not only of the primeval condition, witnessing the degradation occasioned by sin in the world, but also of heavenly conditions and their own harmony at one time with these conditions. With mankind the matter is different. We have had comparatively no knowledge or illustration of perfection, but only of sin, degradation. God's purpose to give mankind an uplift and a knowledge of the good seems reasonable, for man has by experience no knowledge of the beauties and grandeurs of the heavenly estate for his instruction by contrast.

Assuming, as I do, that there have been good and bad fallen angels since Christ preached to them, and assuming that this knowledge brought to them responsibility, trial, testing, my understanding is that the culmination of their testing is about due. I do not understand these to be the angels of the devil mentioned in Matthew 25. Those I understand to be the goat-class, messengers of Satan, who love unrighteousness and who during the Millennium will pass to the left hand of the great King and Judge as "goats."

The judgment of the great day, I believe, is upon us, testing the Church, the world and the fallen spirits, and, I believe, will produce an awful time of trouble. We are to remember that, according to the parallel dispensations, the King came in, or assumed his power in 1878. He then called for his servants and began to reckon with them respecting the pounds and talents.

If we are correct in our supposition, the majority of the "little flock" is now with the Bridegroom beyond the veil and assisting in the work of judgment already beginning. Why may not we on this side of the veil have some share also in the matter? If the judgments of the Lord are already abroad in the earth and have to do with the fiery trials which are trying the Church, "When every man's work shall be tried so as by fire," and when the "great company," thus tried, shall suffer loss of all their Kingdom privileges, yet themselves be saved so as by fire, is not this a part of the Lord's judgment which begins with the house of God, which extends to Babylon and involves the whole world? Is not this the time of which it is written, "This honor hath all his saints, to execute the judgments written"? Will not this execution of the judgments written constitute a large part of the great trouble just before us? Again, in his statement, "To him that overcometh

R4292 : page 366

will I grant power over the nations, and he shall dash them in pieces as a potter's vessel," does not our Lord suggest that the Church will have a share in this work? To suppose the Head and the majority of the members in glory, and the Feet still in the earth and in the very midst of much of the trouble, but shielded from it by their close relationship to the Lord, as the three Hebrews in the fiery furnace were protected --does not this fit all of the conditions?

Consider now the part of the fallen angels. In the "lying wonders" would not the expression "lying" convey the thought of deception? And could any wonder be greater than an apparent resurrection of the dead? And would it be more deceptive or a greater lie than for the fallen angels to personate the dead? It seems to me that the acquirement by the angels of the power to materialize and personate the living and the dead will most wonderfully accord with the various declarations respecting "all manner of deceivableness and lying wonders."

My thought is that God's restraint upon the fallen angels was not merely one of command, but included also his taking away from them the powers of materialization, which once they misused. I do not think of divine power as returning to the demons the liberty and authority to materialize, but understand that whatever success they may have in this direction and the still further success they are expecting is

R4293 : page 366

all the result of their finding out a method by which it might appear to them that they had circumvented the divine mandate. Thus they would seem to triumph over God and be able to work their orgies in defiance of his power.

Here would be the sublime test, which would demonstrate not only the gross wickedness of those of them who for centuries had defied God and righteousness and injured humanity, but it would be the supreme test also upon that other company of the fallen angels who, we are assuming, are sick of sin, abstaining from it and longing for divine mercy and reconciliation. The breaking loose of such evil spirits and the resulting pandemonium would imply amongst them a climacteric test, the decision in which would be final. It not only seems to me that no such tests would be possible for those demons during the Millennium, when nothing shall hurt or destroy, but it also seems incongruous to me to suppose that there would be any hope for those who are in a devilish attitude now after having witnessed the fall and its terrible consequences, and the goodness of God manifested in Jesus' death and resurrection and the faithfulness of his followers in being baptized into his death.

I am not urging this matter, dear Brother, merely explaining the matter as it appears to my mind. In doing this I, of course, wish to thoroughly arouse the Lord's people in due time, to put them on guard, to forewarn and forearm. And incidentally, we know not but that we are forewarning and forearming those of the demons who have turned their faces again towards God and his righteousness. It is far from our thought to terrify the Lord's people or others. Rather we point them to the only sure place of safety, and admonish them that in abiding therein they need have no fear. The Vow we have recently suggested is a finger pointing in the right direction--to the fullest imaginable degree of consecration to the Lord and his service, and to love for the brethren and to separateness from sin. These, abiding under the shadow of the Almighty, need fear no evil. The Lord will be their refuge and habitation, and no evil can come near that dwelling-place.

In a word, those who are living as closely as possible to the Lord in faith and obedience and knowledge are absolutely safe and need fear none of the powers of darkness. We believe that all others are unsafe propositions, as they are distant from this safe habitation.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)*

Questions on Study V.--
The Author of the Atonement.

JANUARY 3

"THE EVERLASTING FATHER"

(1) What titles are given to our Lord in Isaiah 9:6?

(2) In what sense should we understand that our Lord Jesus was the Mighty God? How the Wonderful One? How the Counselor or Teacher? How the Prince of Peace? P.141, par. 2.

(3) Does the application of the title, The Everlasting Father, to our Lord Jesus, in any manner conflict

with the application of such a title to Jehovah? If not, why not? P.141.

(4) Quote one or more Scriptures which refer to the heavenly Father as one person, and to the Son of the Father as another person, and which declares Jehovah to be the Father of our Redeemer. P.141, par. 3.

(5) Is Jesus now the Everlasting Father or will he become such in the future? Under what circumstances will this be to him a proper title? P.141, par. 3,4.

(6) What relationship will the perfected world hold at the end of the Millennium to the Son--and what to the Father? P.141, par. 4.

(7) Explain the Scripture which says, "Instead of thy fathers shall be thy children," etc. (Psa. 45:16.) Who are the fathers and whose children will they become and by what process will the change be effected? P.142, par. 3.

(8) Is our Lord Jesus ever spoken of as the Father of the Church? If not, why not? P.143, par. 1.

(9) What is the relationship between Christ and the Church, Scripturally stated? Prove your view by several quotations. P.144.

(10) If this particular relationship between Christ and the Church is the "mystery" of the Scriptures, explain it and show why.

JANUARY 10

"THE SON OF MAN"

(1) How does this title, "The Son of man," apply to our Lord Jesus, since the Scriptures declare that he was born of a virgin, and since he never acknowledged Joseph as his father? P.149.

(2) Cite a few of the texts in which our Lord applied to himself the term, "The Son of man." P.150.

(3) Is this to be applied to our Lord merely respecting his earthly ministry or is it also applied to him relative to his glory of the future? P.150.

(4) Since the evidence is conclusive that our Lord Jesus was not Joseph's son, has it any weight that his

human nature was sacrificed forever? Why should he adopt this title which so clearly identifies him with humanity? P.151.

(5) Who was The Man of the human race, aside from our Lord Jesus? P.152, par. 1.

(6) Quote from the Psalms showing that Adam was ordained of God to be the head of his race. P.152, par. 1.

(7) Is Christ to inherit that which was originally Adam's? Quote a Scripture in proof of this. P.152, par. 2.

(8) If Adam's inheritance was lost through sin, how does it come to Christ as The Son of The man? P.152, par. 2.

(9) Does the Greek text connected with our Lord's title, "The Son of Man," show any peculiarity? If so, what? P.153, par. 1.

(10) Why should this title, "The Son of Man," apply to our Lord Jesus not only after his resurrection, but after the Millennium--to all eternity? P.153, par. 2.

JANUARY 17

"THE MAN CHRIST JESUS"

(1) Is it conceded even by the enemies of the Gospel that Jesus was a remarkable personage? If so, on what account? Cite some Scriptures in proof of this. P.153, par. 3.

(2) What was the significance of Pilate's expression, "Behold the man"? Where should the emphasis be laid and what significance should be attached to his words? P.154.

(3) Quote Rousseau's eulogy on "The Son of the Man." P.154, par. 2.

(4) Quote Napoleon Bonaparte's eulogy on "The Man Christ Jesus." P.155.

(5) Why should the world be excusable for considering Jesus more than a man? P.155, par. 4.

(6) Was he not more than a man--not only more than sinful man, but more even than a perfect man? Where, how and when did he receive this greatness? P.155, par. 4.

JANUARY 24

"NO BEAUTY THAT WE SHOULD DESIRE"

(1) Quote the text of Isaiah 52:3 and show comparison with Leeser's or Young's translation.

(2) Does this Scripture imply that our Lord Jesus was of mean personal appearance? P.156, par. 2.

(3) Mention various views of honorableness, beauty, etc., and show which of these ideals our Lord disappointed and why. P.156, par. 3.

(4) What were the Scribes, Pharisees and rulers of the Jews expecting in Messiah from his reign? And how did our Lord disappoint these expectations. P.157.

(5) In what respect was our Lord's appearance undesirable and disappointing to those men? P.158, par. 2.

(6) What can we say of the expression, "His visage was so marred?" Is it not out of harmony with what we should expect of a perfect man and what we should expect in the light of various Scriptures referring to our Lord? P.158, par. 3.

(7) Give a better translation of the passage of this prophecy and show its application. P.159, par. 1,2.

(8) If our Lord was "touched with a feeling of our infirmities" might not this include possible lines of sadness on his face? Explain this fully. P.159, par. 3.

(9) Would our Lord, the Perfect One, suffer more or less from his environment because of his perfection? P.160, par. 1.

(10) How did these outward conditions probably affect our Lord's personal appearance? And would they assist in appreciating human conditions sympathetically? P.160, par. 2.

(11) Review the questions of this lesson and point out what beauty there is in the expression, "The chiefest among ten thousand." P.161, par. 2.

JANUARY 31

THE CHANNEL OF ATONEMENT--THE HOLY SPIRIT

(1) Does the holy Spirit have an important part in connection with the Reconciliation of At-One Ment of the Church of God? If so, what is its part? And why could we not without it appreciate the Divine will or understand the "deep things" of God's promises? Pp.163, 164.

(2) Will the holy Spirit be an instrumentality of blessing to the world also during the Millennium? Quote a Scripture in proof of this. P.163; P.164, par. 2.

(3) What reason can be assigned for the blessing of the world being mentioned by the Prophet in advance of the blessing of the Church, when really other Scriptures show us that the order was reversed? P.164, par. 1,2.

(4) Quote another Scripture in the New Testament which shows that the holy Spirit will operate during the Millennium for the blessing and assistance of the world.--Rev. 22:17. P.165.

(5) What Doctrine arose in the Church after the death of the apostles--after the New Testament had been completed--and beclouded the Truth in general and the operations of the holy Spirit in particular? P.165, par. 1.

(6) Does the word Trinity or Trinitarian occur in the Bible? If not, by what authority are these terms so generally applied as names of doctrines, churches, etc.? Are the Scriptures consistent and harmonious on the subject of the relationship of the Father to the Son and the holy Spirit, and how? P.165, par. 2.

(7) Is the expression, "These three, the Father, the Son, and the holy Spirit, one in substance, equal in power and glory," a Scriptural quotation? If not, where is it found? P.165, par. 2.

(8) Explain how three persons could be one person, or how one person could be three persons. And if merely one in kind or substance be meant, and not one in person, where would be the proof of their equality, since the Father is always mentioned first--mentioned as the God and Father of our Lord and Saviour Jesus Christ? P.166.

(9) Give references to the holy Spirit under sixteen

different terms or titles in the New Testament. P.167.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

====================

SEMI-MONTHLY.
VOL. XXIX. DECEMBER 15 No. 24
A.D. 1908--A.M. 6037

CONTENTS

Watch Tower Bible & Tract Society's Report for 1908....................................371
- The Watch Tower Subscription List.............372
- Our Correspondence Department.................372
- Evangelizing Through Newspapers...............372
- The Society's Colportage......................373
- The Tract and Volunteer Work.................373
- The Pilgrim Service...........................374
- Summary of the Year's Work....................374

The Temple of God is Holy.........................374
The Greater Than Solomon's........................379
A Review Lesson--December 27......................381
Resolved, by God's Assisting Grace................381
Fourteen Elders and Others........................382

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE

PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

"THE WONDERFUL STORY OF GOD'S LOVE"

Just issued--a poem of 59 verses by Sister M. R. Land. It is a beautiful little booklet, appropriately illustrated, and suggested for use as a Christmas token. Price, 15c or $1.50 per dozen, postpaid.

DANO-NORWEGIAN AND SWEDISH LITERATURE

Tabernacle Shadows and Spiritism booklets in the Dano-Norwegian language, 10c each. Also excellent Norwegian Volunteer matter.

The Hell Booklets in cloth at 10c and in board covers at 15c, in Swedish; also Spiritism and Tabernacle Shadows treatises in TOWER form, in Swedish, at 5c per copy. Tabernacle Shadows in booklet form at 10c each. Plenty of good Swedish Volunteer matter.

Volume 1 in Hollandish is now in stock at 25c per copy.

MOTTOES, POSTCARDS and BOOKLETS for CHRISTMAS

We have a choice line at very low prices, as set forth in our issue of November 1st. Also "Sermonette" Postcards, 15c per dozen, postpaid.

Glacier Window Mottoes, like those exhibited at the Convention, 30c per dozen, postpaid.

OLD THEOLOGY QUARTERLY

We are about to discontinue these Tracts. Order at once all you can use, so we need not move the stock to our new quarters.

===================

R4293 : page 371

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--DECEMBER 1, 1907, TO DECEMBER 1, 1908.--

FOR many years the work of the Society has shown phenomenal progress, our last report being the best of all--an astonishment even to the most hopeful. Of course, in the face of the financial depression, we had not the courage to hope that the present year would even nearly come up to last year's remarkable showing. We are confident, therefore, dear brethren, that you will be overwhelmed with surprise to learn that, notwithstanding the adverse conditions to which the panic led, the present year not only shows as favorably as last year, but shows a great improvement. We may well rejoice with one another and give to our Lord all the praise. Surely without him we could do nothing, in the face of the opposition which we continually meet from the world, from the flesh, and, above all, from our great Adversary, who works in and through the blinded children of disobedience. Ah! more and more do we realize the meaning of the Apostle's words, when he declares, "We wrestle not with flesh and blood, but with wicked spirits in high positions."--Eph. 6:12.

The contest is so unequal that if we did not have the supervision and protection of our Lord through his various agencies, we would surely be deceived and thwarted in every direction. As it is, in the light of our Lamp, the Word of God, we know what to expect; that for the harvest testing, which begins with the house of God and extends to the nominal systems and the world, there will be a relaxing of the Divine restraints upon the evil spirits, permitting their greater activity and correspondingly more and more severe tests upon all mankind. We remember our Lord's words, to the effect that the deceptions would ultimately prove so severe that they would "deceive, if it were possible, the very elect." It will not be possible, because for this class the Lord will provide special protection, special warnings, special assistances. We note the Apostle's remark that if it began first with us, what will the end be upon those who obey not the Gospel? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"--I Pet. 4:18.

While the report shows progress in the work accomplished in extending the Truth to others, our chief cause for rejoicing lies in the fact that a deep work of grace seems to be in progress in many places; we believe very generally throughout all the Harvest work, considered as a whole. We are able to form, we think, fairly good estimates along these lines from the phraseology of the letters we receive and also from the reports made to us by the "Pilgrims." The spirit of brotherhood, the spirit of love, seems to be on the increase, even as the reverse spirit is increasing and manifest in the world--a spirit of strife and envy, evil-speaking and hatred.

We have been pleased to note the remarkable progress made by some dear friends who have come into the light of Present Truth recently. The rapidity with which they grasp the outline of the Plan in many details, and the zeal with which they undertake to "let their light shine," and to bring their thoughts and words and doings into line therewith, are evidences of the power of the spirit of the Truth working in them, and are gratifying indeed. But alas! a faithful "View" from the Watch Tower reminds us of the fact that the harvest time is not alone for gathering the wheat from the fields, but a time also for threshing and winnowing it, for the separation of the chaff from the wheat, that the latter may be ready for the garner. We should, perhaps, expect that the remaining years of the harvest will be conspicuously marked in this manner. While we expect a large ingathering of ripened grain, we must also expect that the flail of trial and testing will fall heavily, swiftly and repeatedly upon the wheat, that it may be thoroughly threshed, that every grain may be thoroughly separated from the hull or chaff. Results may sometimes be very disappointing as we find ourselves mistaken in our estimates; as we find some fall whom we had no doubt would stand firmly with us to the end of the journey and enter the garner of the Kingdom. However, the work is the Lord's, and not ours. It is for us to do with our might what our hands find to do, and to leave all results in the Divine care, knowing that our Lord is too wise to err, and that his love for all of his dear people is far more intense than ours, and that nothing in their interest, for their correction in righteousness, etc., will be left undone.

It is ours, therefore, to do our part and leave the remainder with him. We cannot share the sentiments of our opponents that the Lord has allowed the harvest work to progress thirty-four years along wrong lines, and now wishes three or four self-appointed brethren to

R4293 : page 372

take direction of affairs and say what should and what should not appear in the columns of this Journal, etc. This very same thought, as some of our readers know, has twice in the past led to conspiracies on the part of misguided brethren to turn the channel of the Stream of Truth more to their pleasement. As those efforts failed, so, we believe, other efforts, of a slightly modified form, will fail. These endeavors cause us sorrow of heart indeed, but in no sense or degree shake our confidence in the Lord and his perfect mastery of the situation and the carrying out of the harvest work. Our sorrow is for the deluded brethren whom the Adversary thus sifts out. It is not for us to question the methods of Divine Wisdom, but rather to remember that "The Lord knoweth them that are his." We may esteem brethren too highly or insufficiently, but the Lord knows the heart and makes no mistake. Then, too, each of the called ones has a will of his own. It is not our flesh that is being tested, but our wills; hence the necessity for watching our hearts and keeping very humble; otherwise pride or ambition may enter and in a few months, or even a few days, or hours or moments might work havoc to all our character development, from the Lord's viewpoint.

Ah! how carefully we should heed the words, "Keep thy heart with all diligence (thy will, thy affections), for out of it are the issues of life"--life eternal or death eternal.--Prov. 4:23.

We have some very important and very interesting things to present to you respecting the grand outlook for the work in 1909, but that properly belongs to the "View" of our next issue, and we must not trench upon it here. Suffice to say that it contains wonderful hopes and prospects, under the Lord's continued guidance, and your continued cooperation.

R4294 : page 372

THE WATCH TOWER SUBSCRIPTION LIST

With the New Year we expect to drop the word "Zion's" in the title of our Journal, because many of the friends inform us that the word is objectionable, having been so much used by Mr. Dowie and his followers. They report that our Journal is frequently cast aside under the supposition that it is published under Dowie's auspices, or in some manner affiliated with Zion City, which he founded. The new name, THE WATCH TOWER, is the one by which the Journal is usually mentioned. It appears, further, that African churches and papers use the word Zion extensively, which has led to the inquiry whether or not our Journal is published and generally read by colored people.

We consider the subscription list of our Journal the surest and safest criterion, as respects the numbers of our deeply interested ones. Our present enrolment is 25,000. This is only half the list we think we should have. It is the only discouraging feature connected with this report. It shows no increase over last year. For our encouragement, however, we must remember that during this year the Postoffice Department put into effect with all publications a rule intended to cut off the lists the names of all who do not actually subscribe and pay the money for their subscriptions, or have it paid for them by others. This meant the cutting off of large numbers of names from our list. Otherwise the list would probably show at least 5,000 stronger. As it was, our Society advanced to the TOWER account moneys representing the subscriptions of those who requested the Journal as the Lord's poor, and also advanced arrearage for those requesting the TOWER continued to them on credit. The Society is pleased to do this, as the work is one in any event, and any surplus which might accrue from the WATCH TOWER would belong to the Society. We state these matters in explanation and wish all our dear readers to know that we are as glad to have their names on the list, if they are poor and unable to pay for themselves, as if they were rich. We are continually reminded of the Scriptural declaration that amongst the Lord's consecrated flock there are not many rich nor great, but chiefly the poor of this world, rich in faith.

We offer no premiums to obtain subscriptions. We rely upon your loving interest in this Journal and in the Truth it presents and in the brethren whom we believe will be blest and profited by the reading of it. On these high grounds we appeal to all the consecrated in sympathy with this Journal and its mission, to see to it that the names of all the interested promptly get on our lists, whether as paying subscribers, or on credit, or as the Lord's poor.

What can and will you do in this direction for the coming year? Those who are on the list of the "Lord's poor" will please remember that their requests for renewal need not be sent to us now, but next May. We thus arrange so as to save our office force, for whom the present is the very busy season.

OUR CORRESPONDENCE DEPARTMENT

We esteem this department very highly, because it permits us to keep closely in touch with the dear friends of the Truth, and to know of their joys and sorrows, and to give them advice along various lines of their special requests. We want you to know how much your letters are appreciated; how pleased we are to have them, and we want you to understand why only an occasional letter receives a response, and that, sometimes, a very brief one (perhaps on a postal-card). It is because we trust that you accept the DAWN-STUDIES and TOWERS and Tracts as answers. Whenever a letter contains a direct question, we endeavor to give it a direct answer, and very frequently can do this best by citing the volume and page of the DAWN or TOWER in which it is treated much more fully than a private letter would permit. We offer the suggestion that in writing to us you endeavor to keep the business part of your letter separate from the more social portion, and, if you ask questions, please make them pointed as possible. Say as much as possible in few words, and your letter will receive more, rather than less care and attention. Let us assure you that the Lord has greatly blessed many of your kind letters to our refreshment of heart, during various trying experiences, which he has wisely and lovingly permitted, and against which we do not murmur nor repine.

Your assurances of your prayers and love and progress in the Truth and its service have been specially helpful. Continue, dear friends, to remember us and all the dear colaborers in your prayers. We feel sure that this is true in the case of all those who have informed us that they have taken the Vow.

EVANGELIZING THROUGH NEWSPAPERS

The newspaper has become the great factor in the daily life of the civilized world. The Lord seemed to point us to this way also of forwarding the interests of the Truth, and opened a wide door for us in connection with the publication of the debates. We have sought wisdom and grace to use this opportunity to the Lord's praise and to the finding of his people, and their liberation from the chains of error. The Lord has greatly blessed the effort so that at the present time the editor's

R4294 : page 373

weekly sermons are published in eleven newspapers regularly, representing a combined circulation of 402,000. This is equivalent to a circulation of 400,000 tracts per week, or 21,000,000 per year, with the advantage that it reaches people in a manner which some prefer; for quite a good many dislike to be seen receiving or reading a tract. Surely this is an excellent field, well worthy of cultivation as one of the best means of reaching the reading public.

Brethren familiar with newspaper methods advise us that Allegheny is practically unknown, that Pittsburgh is noted more for its smoke and dirt, steel and iron, Homestead riot and millionaires, than for anything along the lines of science, literature or religion. They assure us that if the weekly sermons emanated from a more favorable quarter it would possibly result in the publication of the sermons all over the United States; that within a year there might be hundreds of papers publishing them regularly. Investigation and reflection seemed to teach that Chicago and St. Louis, although central in a large degree, have a stock-yard and big reputation, rather than a religious one; and Boston, although cultured and scientific, has a reputation for unorthodox fads along religious lines. Altogether we concluded, after seeking Divine guidance, that Brooklyn, N.Y., with a large population of the middle class, and known as "The City of Churches," would, for these reasons, be our most suitable center for the harvest work during the few remaining years. Besides, the brethren of the office force, always zealous to use their time, energy and opportunities in holding meetings, will find in Brooklyn and surrounding cities a vast field, only partially cultivated at the present time. Within the radius of a few miles reside seven and one-half millions of civilized people of every nation--the two-hundredth part of the population of the whole earth--the one-fiftieth of civilization. There are more Jews in New York City than in all Palestine, and more Irishmen than in Dublin, the capital of Ireland. We trust that our proposed move will commend itself to all of our dear friends. In our next issue we will briefly explain to you some of the Lord's remarkable leadings in connection with the selection of the new Bible House, which is undergoing extensive repairs to adapt it to the needs of the work.

THE SOCIETY'S COLPORTAGE

When a year ago we looked at our reports, a month after the panic began, we concluded that the Colporteur work had reached its climax, and that whatever success might attend other parts of the work, it would be impossible for the dear Colporteurs to make ends meet, in the face of a money stringency; that they would be obliged to retire, and hence that the sales would drop off greatly. Your surprise can be no greater than ours to find that, notwithstanding these various difficulties, the year 1908 stands head and shoulders above its predecessor and every other. True, the shutting down of works spoiled some of the territory entirely, but even this worked a blessing and led the Colporteurs to try the small villages and rural routes, with surprisingly good results, carrying the Truth to hungry hearts, who might otherwise not have been brought in contact with it. The total output of DAWN-STUDIES for the year shows an average of more than 2,000 volumes for each working day of the year. And the best of all--the last two months have been the best two of this, the best year.

We note a great work of grace amongst the dear Colporteurs themselves--a deepening, mellowing, enriching of the Lord's holy Spirit of love and zeal. Not content with colporteuring merely, they seek, in harmony with our suggestions, to water the seed which seems to have fallen into good ground. By the time the Colporteur is ready to leave the city or town, he generally finds a number of interested ones ready to form a Berean Class for further study of the Word, by the aid of the Society's "Helps," which, we believe, the Lord has specially provided for this harvest time and this "hour of temptation."

Let us all continue to remember these dear, loyal, faithful servants of the Truth in our petitions to the Throne of Grace. We scarcely dare hope that the year

1909 will show a further increase upon the present one in this department; for we constantly say to ourselves, "Will wonders never cease?" No such sale in subscription books was ever known. Undoubtedly the Lord is using this method, not only to reach many of his ripe and Truth-hungry saints, but also to put the Truth into the homes of others, where it will be sought and devoured, and give strength during the "time of trouble," especially to the Great Company class.

R4295 : page 373

THE TRACT AND VOLUNTEER WORK

Tons of literature have gone forth this year. The present report does not include the German and Scandinavian Tract distribution, which will be set forth later. However, the totals in the English are astounding. When it is remembered that these Tracts are nested four in one, and separate, it gives us a total of over thirty millions. You would be much interested in the details of this distribution--to know that not only Pilgrims and Colporteurs, but also doctors, merchants, housewives, etc., carefully plan to redeem their time from secular pursuits that they may give the more time and energy to this branch of the work. God is blessing it, too. In various ways we can note that those who are "not ashamed of the Gospel of Christ," but are zealous to serve it, are blessed of the Lord in their hearts and heads, and granted increasing privileges of service in various ways. It is certainly true that a great blessing goes out from this work to every one that participates in it, and that it would be well worth while to continue it for their sakes, if not one of these seeds of Truth fell into good and honest hearts and brought forth fruitage; but, on the contrary, the reports we receive show that gradually the Truth is making headway against opposition and finding the "Israelites indeed, in whom is no guile."

The Postoffice Department has not yet restored to us second-class privileges in connection with the Old Theology quarterly, hence we think of discontinuing it. Order all you can use of the old stock that we need not "move" it. The present form of the Old Theology Quarterly has become widely known, and may have gained some enemies, as well as friends. Look out for the new quarterly, "PEOPLE'S PULPIT." We propose transferring the subscriptions of the Old Theology Quarterly to "PEOPLE'S PULPIT," confident that this change will be satisfactory to all of the subscribers. But the Postoffice Department may demand to see our authorization of such substitution. We request, therefore, that you address our Society by Postcard, saying in so many words that you will be pleased to receive "PEOPLE'S PULPIT" for the remainder of the time that Old Theology Quarterly would be coming to you on your subscription already paid.

R4295 : page 374

THE PILGRIM SERVICE

During the forepart of the year, when financial matters looked unfavorable, we made no special attempt to increase the number of the Pilgrims, but, as the year advanced, and we found that instead of the Tract Fund donations decreasing, they were increasing, we began to put on more force, and today have several new Pilgrims and some others ready to start early in the New Year. This branch of the service is greatly blessed of the Lord, especially in connection with the interested. A special effort seems to be necessary to successfully reach the public. For the new year we plan to have several Pilgrims do a special evangelistic work with the public in cities and towns where we have, and where we have not, interested readers and classes.

Our thought is to have these services in good localities and well advertised. We are selecting the brethren whose talents, we believe, will best qualify them for this department, leaving to the others the special work of more particularly ministering to the household of faith, as heretofore. We appreciate very much the helpfulness of all the dear friends along this line of service and trust and believe that the Lord has fully rewarded their self-sacrificing labors, in connection with the arranging and advertising. Only beyond the veil will we fully know what are the results. Now we see by faith, but are sure that the Lord's Word will not return to him void, but will prosper in the thing whereunto it was sent, and that our endeavors, on behalf of others, will bring refreshment to ourselves.

In the financial department, it will be noticed that the expenses of the Pilgrims run up into larger figures than ever before. This does not signify extravagance on the part of any of the dear brethren, but is owing to the following: Many of the dear friends go to considerable expense in hiring halls and advertising the one-day conventions (and sometimes the Pilgrim visits), and these outlays in the service of the Truth we have asked them to report to us, so that this money also can appear in our reports as so much money contributed to the Society and paid out by the Society for said meetings, etc., even though our treasury never actually received the money, nor paid it out. The money was spent for the propaganda, and had it not been so spent, quite probably it would have been sent to the Tract Fund. Have this in mind, therefore, when noting the summary of cash received and cash paid out, against Pilgrim expenses.

TRACT FUND RECEIPTS

Confident that it would not be the Lord's will that we should go in debt, we are very careful not to undertake larger contracts than we feel reasonably sure we can meet financially. But as the year passed and the funds accumulated, we concluded that the Lord had in view a widening of the Work, and was preparing us for it. It is our thought that the increase of financial power put into our hands should not lead to less economical methods, but to an enlargement of the Work. We remember the Lord's statement, "He that is faithful in that which is least would be faithful in that which is greater." We go to our new quarters, therefore, financially well equipped for the opening of the work on a larger scale.

Our reasons for believing that a large number of the Lord's people are to be brought into the light of Present Truth during the year just beginning we will set forth in our January 1st "outlook." We believe that you will all agree with us on this subject, after reading the evidences.

SUMMARY OF THE YEAR'S WORK

Letters received	75,569
Letters sent out	61,573

DAWN-STUDIES sent out--all volumes, all languages	728,474
Average per working day	2,372

TRACTS circulated free	7,686,500
TOWERS circulated free	445,000
SERMONS in newspapers, about	11,500,000
Foregoing in tract pages as usually stated	308,000,000

Pilgrims in service	47
Miles traveled	235,750
Public meetings held	2,527
Parlor meetings held	6,077

FINANCIAL SHOWING.

Balance from 1907 report	$ 9,260.42
"Good Hopes," 1908	93,994.26
	$103,254.68

Expended in Foreign Missions:

Great Britain	$ 2,789.32
Australasia	2,945.89

Germany	9,826.41
Scandinavia	3,583.67
Jamaica	1,794.73
Switzerland, France and Italy	232.95
Africa	1,704.84
China	232.85
Total	$23,110.66
Expended for Tracts, Postage, etc.	34,468.72
Expended for Pilgrim Service, Conventions, etc.	20,074.96
Brooklyn Realty	17,500.00
	$ 95,154.34
Balance for 1909	$ 8,100.34

* * *

The above account of DAWN-STUDIES put into circulation includes the foreign work; but the other items do not. The reports of foreign branches we hope to present in our next issue.

We congratulate you, dear friends, on the Lord's blessing upon our mutual efforts. The realization of our own insufficiency for the great work which seems to be opening up before us for 1909, properly makes us feel very humble and dependent upon the great Chief Reaper. "Greater is he who is on our part, than all that be against us." Let us look carefully for his leadings and abide in his love by keeping his commandment, "A new commandment I give unto you, that ye love one another, as I have loved you."

===================

R4296 : page 374

THE TEMPLE OF GOD IS HOLY

--I KINGS 8.--DECEMBER 13.--

Golden Text:--"I was glad when they said unto me, Let us go into the house of the Lord."--Psa. 122:1.

NEARLY twenty years elapsed between the incidents of our last lesson and those of the present one--the dedication of the temple of God, built by Solomon chiefly of materials accumulated by King David, his father. There were no methods of rapid construction in those days such as we have now. Solomon, with all his wisdom, had not invented steam-saws for cutting stone and wood and iron, nor steam-hoists for elevating materials into place, nor traveling cranes, nor hundreds of other useful conveniences

R4296 : page 375

which help to make our day so wonderful, in contrast with every other time. We are not for this to plume ourselves on a greater brain capacity or wisdom, but rather to accept the Scriptural interpretation that God specially lifted the curtain and disclosed to us these blessings, as part of his preparation for the Millennium, incidental also in bringing in the great time of trouble, with which the Scriptures declare this age will end. Nevertheless, Solomon's temple was one of the grandest buildings in the world in its day, although we consider the following comment by Edersheim rather exaggerated. He says:--

"Alone and isolated in its grandeur stood the temple mount. Terrace upon terrace its courts rose till, high above the city, within the enclosures of marble cloisters, the temple itself stood out, a mass of snowy marble and of glorious glittering in the sunlight, against the half-encircling green back-ground of Olivet....Nor has there been in ancient or modern times a sacred building equal to the temple, whether for situation or magnificence."

THE GREAT COST OF THE TEMPLE

Estimates of the cost of the temple are made, which we consider very unlikely--estimates running up into the hundreds of millions, and even as high as thousands of millions of dollars. On this fact was based an argument that Christian people today are well justified in building grand and costly edifices for divine worship, chiefly used one day in seven. It is not for us to find fault with others of a different view who choose thus to invest their energies. It is their own concern and they are right in following the dictates of their own consciences. We remember, however, that the temple at Jerusalem was the house of prayer for all the people of that nation, numbering millions, and that it is also styled, "A house of prayer for all nations."

We remember that at the beginning and at the middle of their year were festivals, which God's people from all parts of the land of Israel and the whole world were expected to attend personally or by representative. Thus viewed the temple, even from the standpoint of the natural man, was a very different structure from a local church meeting-house. The Jews had meeting places styled synagogues, and they were generally quite humble and simple. Fault is sometimes found with us that we take a different course in this matter. Instead of erecting grand edifices in which to worship, we are poor and cannot attempt so to do except by solicitation of aid from the world, which is contrary to our judgment of the Lord's will, contrary to our conscience. Instead, our benevolences go towards the propagation of the Gospel by word or printed page. We have very economical arrangements for our little assemblies and also for our

Convention spiritual feasts. We, of course, consider that our view of the matter is the correct one.

IN THE DIVINE LIGHT

There might be room for dispute amongst the Lord's people on the subject of costly church edifices, until we get to see the subject in the Divine light of God's Word. Thereafter there should be no room for discussion. That Divine light shows us the temple at Jerusalem as more than a house of worship for its time, as a type of a greater Temple to be built by a greater than Solomon. That greater Temple, the New Testament assures us, is the Church, the Body of Christ, of which he is the Head. This is the Temple of which St. Peter declares that himself and all of the Lord's thoroughly consecrated followers are antitypical, the living stones or members. This is the Temple of which our Lord declares, "Him that overcometh will I make a pillar in the Temple of my God." This is the Temple of which our Lord again said, "Destroy this Temple and in three days I will rear it up"; he spake of the Temple of his Body, not of his own flesh, for that was but a tabernacle and was not reared up by our Lord. The Father raised him from the dead, but in a new body, a spiritual one.

Of the Temple, the Body of Christ, the Church, he declares, "I will raise him up at the last day." The last day, the seventh day, the Great Millennium, is the third day referred to by our Lord. He was living in the fifth thousand-year day, there following the sixth, and the seventh has just begun, and with it, we believe, the raising up, the "change" to glory of the "Church, which is his Body."

Of this Temple St. Paul writes, "The Temple of God is holy, which Temple ye are." (I Cor. 3:17.) He here referred to the Church in its present condition, on probation, as though it were a finished Temple, because by faith may be realized the Lord's presence and protecting care amongst these members in their temporary organization as the Church of Christ. But the same Apostle shows that this Temple is not quite complete, saying, "Ye are built upon the foundation of the apostles, Jesus, Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy Temple in the Lord." (Eph. 2:20,21.) In a word, as St. Peter suggests, the Lord's consecrated ones, as living stones for the glorious spiritual Temple of the future beyond the veil, are now being shaped, chiseled, polished, fitted for their places.

THE ANTITYPICAL TEMPLE

That glorious Temple, The Christ, in the power of the First Resurrection will share in the glory, honor and immortality of the divine nature; and through it during the Millennium, the heavenly Father will communicate his blessings to the world of mankind for their uplifting out of sin and death. Thus, as the High Priest in his robes of glory and beauty represented The Christ, the Messiah, Jesus the Head and the Church his Body, so the temple in which he served likewise symbolizes the same Redeemer and the same Church. The one illustration discloses one relationship or communication between God and men. The other represents another feature of the same ministry of reconciliation, as it will ultimately reach the world of mankind.

From this standpoint we can readily see that God's temple, built by Solomon, represented so glorious a class and such rich blessings of God to men that it was very appropriate that the type of these riches of grace should be costly, ornate, beautiful in the highest degree.

But now in the strict sense of the word these living stones are undergoing the process of chiseling and polishing, and the stone-yard and surroundings are not gorgeous and beautiful. Rather, as the Apostle declares, the Church in its present condition is a body of humiliation, or, as improperly translated, "Our vile body." The Church in the present life, like her Lord, is disesteemed in the world, despised, persecuted, "counted as fools all the day long," and "the filth and offscouring of the earth." It is in full harmony with these actual conditions pointed out in the Scriptures and known to us by experience that we see it to be the will of God that our present religious conditions should be very humble ones, unostentatious, inexpensive, to the intent that our energies may be the more efficaciously used in the forwarding of the work at the present time, rather than in attempting to make further

R4296 : page 376

types of the "glory that is to follow" our Resurrection "change."

This is further shown in the type. God's association with his people now is represented in the tabernacle and its court and its tent, all of which were temporary. Thus the Apostle speaks of us who are in this tabernacle as groaning, waiting for our house from heaven, waiting for our "change" to the Temple condition through the power of the First Resurrection.

"THE GLORY OF THE LORD FILLED THE TEMPLE"

The record tells us that the stones and timbers of the temple were brought to the spot all prepared, shaped and marked for their several positions, so that the actual construction was a quiet one. We read that, "The parts came together without the sound of an hammer." The antitype of this is that the chiseling and polishing and preparing of God's saints in the present life and the marking of them for their several places, by which God sets the various members in the Body as it hath pleased him, will leave the work of the First Resurrection a very quiet one, so quiet that the world is not aware that it is now in progress. Thank God it is not yet finished, and there is yet hope and opportunity for some of the consecrated now living to "make our calling and election sure," and by the final "change from glory to glory" to be placed in the great spiritual Temple, in the particular niche or position for which under Divine providence we shall have been prepared. This resurrection "change" will make us all glorious and like unto our Lord and Redeemer, who is the express image of the Father's person.

Our Lord described the assembling of the representatives of all the tribes of Israel for the grand occasion. The festival apparently lasted more than two

R4297 : page 376

weeks, certain prominent features marking each day of the time. The priests bore the ark from Zion, the city to which it had been brought by King David, as described in a previous lesson on, "The Homing of the Ark." Mount Zion was one division of the City of Jerusalem, while the temple was built in another division called Mount Moriah. At one time they were separated by considerable of a valley, but the topography has greatly changed in the intervening period and the bottom of the valley is filled in some places twenty feet and more. The city wall surrounded both of these mountains, or, as we would say, hills, for Jerusalem is built on a mountain.

There were great demonstrations of joy in connection with this dedication of the temple. It meant much to the holy people as they realized that the great Creator had deigned to approve the erection of a dwelling-house with them. As the ark came forward the Levites sang and chanted, probably some of David's psalms, which apparently by inspiration were written for the occasion. (Psa. 47, 98, 99, 107, 118, 136.) The theme of the occasion seems to have been, "For his mercy endureth forever." Ah! how that oft-repeated expression of the Psalmist will be understood, appreciated by mankind shortly. When the priests with the ark shall have entered in, and when the Levites of the future, the Ancient Worthies and others, shall chant the praises of Jehovah throughout all the earth, making known to the people "That his mercy endureth forever" and that during the Millennial Age, in and through the Anointed, The Christ, they will have the privilege of returning to God and to all that was lost, how joyful indeed will be the occasion! How world-wide the blessing! Then every knee shall bow and every tongue confess to the glory of the Father!

THE DEDICATION SERVICES DESCRIBED

Prof. W. J. Beecher, after studying the account, offers the following suggestions respecting the order of ceremonies observed. We think it not unreasonable and quote as follows:--

(1) "Then spake Solomon, the Lord said that he would dwell in thick darkness"; the declaration of I Kings 8:12,13; 2 Chron. 6:1,2.

(2) King Solomon then turned and blessed the standing congregation.--I Kings 8:1; 2 Chron. 6:3.

(3) King Solomon then delivered an address to the standing multitude.--I Kings 15:21; 2 Chron. 6:4-11.

(4) King Solomon then offered a dedicatory prayer, the multitude kneeling.--I Kings 8:23-53; 2 Chron. 6:14-40,54; 6:3.

(5) Psalm 132 was then chanted: "Arise, O God"! Then fire from the cloudy pillar descended upon the Mercy Seat, the Shekinah, and the glory of the Lord filled the house and the multitude outside prostrated themselves.--2 Chron. 6:41; 7:1-3.

(6) The Congregation then said, "For his mercy endureth forever."--2 Chron. 7:3.

(7) King Solomon closed the ceremony with an address and benediction, the multitude standing.--I Kings 8:54-61.

"HE SHALL PRESENT YOU FAULTLESS"

As living stones of the Spiritual Temple requiring much chiseling and polishing to prepare us for places in the heavenly temple, let us appreciate these. Instead of seeking to avoid them, let us rather thankfully welcome whatever experiences of this kind the Heavenly One shall see fit to permit us to have. We are his workmanship, created in Christ Jesus unto good works. Our present disciplines are intended to develop in us the character necessary to the great service for which our Creator intends us.

The good works, the great works of God to some extent, are most abundantly manifested in this "New Creation," the Church, and some of our good works are as colaborers with God and Christ in shaping and up-building one another in the most holy faith. The great good work of God to which he has called us is that mentioned in the oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." --Gal. 3:29.

While we longingly look forward to our glorious station of the future, when the glory of the Lord shall fill the Temple, "When we shall know as we are known," let us not forget that unless we are submissive to the molding and fashioning influences of the School of Christ, we shall be set aside. Our names will be blotted out of that special role and our crowns apportioned to others. It is in full view of the possibilities of so great a loss of so great a prize that the Apostle wrote, "Let us fear lest a promise being left us of entering into his rest, any of us should seem to come short."

The cultivation of pride along any line, the development of an unsanctified ambition, are amongst the greatest dangers to these living stones now in preparation. Such flaws developed would render us unfit for this special service. And if they should develop in us headiness or high-mindedness, they would probably also develop envy, malice, hatred, strife, evil-speaking, evil-surmisings, all of which are contrary to the Spirit of Christ and would soon render such "none of his."

===================

R4284 : page 377

YOUR "GOOD HOPES" FOR 1909

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Scripture Studies in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of__________per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

"Bible House," Allegheny, Pa.

or, 24 Eversholt St., London, N.W., England; or, Equitable Building, Collins St., Melbourne, Australia.

(Name)..

(Post Office)..................(State)...................

CUT HERE AND SEND OUTER-HALF TO THE SOCIETY'S ADDRESS, FILLING OUT THE BLANKS, IF YOU CHOOSE.

===================

R4284 : page 378

WATCH TOWER SUBSCRIPTIONS

ON "GOOD HOPES" ACCOUNT

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the WATCH TOWER to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly, please, mentioning the length of the subscriptions.

Watch Tower Subscription Renewals

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of the WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in June. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration, look on your TOWER wrapper. Date is given in lower left-hand corner.

Hymns of Dawn with Music

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

Watch Tower Binders

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

Christian Home Embellishments

For several years we have been supplying our readers with handsome text and motto-cards for the walls of their homes.

Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character-building. (These we import from London subject to custom duty, hence our London office can do still better for our British friends.)

We have a very choice assortment of these this year. For your convenience and ours we put these up in packets of choice assortments, as follows: At $1.00 each, postpaid. So doing we are enabled to give you twice as many mottoes for your money as you could purchase elsewhere. Besides, we select the styles and mottoes with great care. The following packets represent our assortment. Order by number:

No. Ma--Contains only small mottoes of assorted texts and styles, 22 in number; all beautiful.

No. Mb--Contains medium and small mottoes assorted, 11; all choice.

No. Mc--Contains medium mottoes, 10; all handsome.

No. Md--Contains medium and large mottoes, 5; all elegant.

No. Me--Contains large mottoes only, 4; all desirable.

No. Ma1/2--Is a 50-cent packet of small mottoes.

Daily Heavenly Manna

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the Manna comment should be read. Introduce it to your friends as a help toward godly living. See prices in our November 1st issue.

1909--Motto Card and Calendar--1909

These are elegant, 7-3/4 x 12 inches, an ornament to any parlor, a work of art. Besides a Calendar it contains "the Vow," which can be torn out by those who do not prefer it. These, postpaid, would not be dear at 50c each, but getting them in quantities we can supply them at 15c (7d.) each postpaid.

New and Old Tracts

Tracts for distribution among friends, house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied free. The expense entailed by the great demand for these is borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized and all may have a part in this service of disseminating the truth. The January issue of each year is prepared in special quantities for general use, the other issues for special uses.

Tracts in foreign languages free. Say how many you can use.

A Privilege and a Service

We are convinced that the WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 25,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

===================

R4297 : page 379

THE GREATER THAN SOLOMON'S

--I KINGS 11:4-13; LUKE 8:20.--DECEMBER 20.--

Golden Text:--"For unto you is born this
day in the city of David a Saviour, which is
Christ the Lord."--Luke 2:11.

THE object of this lesson is to show the downfall of the kingdom of Solomon the wise, the rich, the great, and the necessity for the greater Kingdom than his, which divine wisdom and love have designed, and which Divine power is to inaugurate in due time. In Solomon's experiences we have a most remarkable lesson of a most remarkable man; illustrating the tendencies of wisdom and riches to lead the imperfect children of men away from God, the Source of wisdom and riches, and away from all the highest ideals.

The accounts of Solomon's prosperity are set forth in the books of Kings and Chronicles, and indicate that, under his wise administration, numerous public works were carried on, royal palaces built, great roads engineered, and water works and store-houses and armories constructed, etc. The nation of Israel, under Solomon's regime reached its highest position of power and influence in the world and dominated its largest amount of territory. But as Solomon prospered, he grew less pious. He became what the world would call broader-minded. The royal families of surrounding nations were pleased to have their daughters become Solomon's wives, and he generously accepted them from every quarter. The effect, however, was injurious to the King and to his entire people, because each of these prominent wives felt that she must represent the dignity of her own home land at the Jewish capital, and specially must represent its religious sentiment. Thus the heathen religionists all felt a great jealousy for the great temple of Jehovah and its elaborate services; and these wives, as representatives of the religions of their fathers, urged upon King Solomon, insistently, that they must have the opportunity of serving their gods, and that proper breadth of mind on his part would lead him to accede to their demands and to erect altars to their heathen divinities.

The King, rolling in wealth, yielded to these importunities of his wives and established for them and their foreign ambassadors and visitors shrines, altars, holy places, dedicated to the various false gods of surrounding nations--not that the King believed in these or worshiped them himself, but, through a mistaken view of broad-mindedness and a mistaken form of generosity to his wives and their sentiments, he violated his highest sense of responsibility to his own Lord, Jehovah. Gradually that devotion which had been his at first, and which the Lord had blessed by two special manifestations, yielded, and the King became less and less a man after God's own heart; possessed of less and less of his father David's loyalty of heart and zeal for the Divine will and worship.

SOLOMON'S DISLOYALTY REBUKED

Our lesson tells how the Lord rebuked Solomon for his course; doubtless through the Prophet Ahijah. (Vs. 29-37.) The Lord assured Solomon that, because of his unfaithfulness, the major part of the kingdom would be rent or torn with violence from his son and come under the rule of one of his servants--Jeroboam. This man had been a trusted officer in the raising of taxes and the levying of workmen for the King's business. The same Prophet anointed Jeroboam, in the name of the Lord, to be king over the ten tribes; but, instead of waiting for the Lord's time, as David had done, Jeroboam instituted a rebellion against the King, in which he was unsuccessful and obliged to flee from the King's forces into Egypt. Afterward, in God's due time, he became the King of the ten tribes. Incidentally we note here a lesson for all of God's people; that we should wait upon the Lord for his times and seasons, in respect to all of life's affairs, great and small. It is for us to be faithful and alert and on the lookout for the Lord's providence; but not to anticipate them, not to make a

R4298 : page 379

move in advance in any event of the Lord's own time.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste;
But sweet will be the flower."

THE ANTITYPICAL KINGDOM

It is only when we remember that the Kingdom of God under Solomon was a foreshadowing of the Kingdom of Christ that we get the proper view of the situation. It was God's typical kingdom and Solomon sat upon its throne as God's representative. So a greater than Solomon is eventually to sit upon the throne of earth and extend the Kingdom to the uttermost bounds and bring to the Kingdom riches, honor, wisdom and power greater than we can now properly appreciate and but feebly foreshadowed in Solomon's experiences. Solomon's blemishes are not to be considered as typical blemishes in the Kingdom of Christ, however. They teach another lesson, namely, that all power and wisdom in the present time are hindered by the unfavorable conditions surrounding, so that they become traps and snares, even to the wisest and best intentioned of men. Meantime the Lord's promise through Moses and the prophets was for a greater than Solomon, and wiser than he, and richer and more powerful than Solomon; able and willing to execute the Divine will amongst men, and to bring in a Kingdom of everlasting righteousness. That Kingdom has not yet appeared amongst men, and hence we still pray, "Thy Kingdom come; thy will be done on earth, as it is in heaven."

When we remember that this Kingdom is hinted at in our Lord's declaration, that "The Seed of the woman should bruise the serpent's head," and that it was later more particularly referred to in the promise made to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed," we readily see that, from the human standpoint, this hope is long deferred. Israel hoped to constitute that Kingdom and waited for Messiah, its head and Lord, to rule their nation, to use it, his elect people, to bless all the nations of earth. But when Messiah came into the world and to his people, that consecrated nation, he found them not worthy of the Kingdom blessings; nay, not even 144,000 worthy to constitute his Church, his Bride, members of his Body class, to be joint-heirs with him in his Kingdom. This was what God had foreseen and foretold, saying, "Though Israel be as the sand of the sea, only a remnant shall be saved." (Rom. 9:27.) This does not signify that the mass of that nation is lost in an irretrievable sense, but rather that only the remnant was saved in harmony with their expectations, saved as respects their relationship to the Kingdom class. This worthy remnant probably constituted in all not above 20,000, who were gathered out during the period of our Lord's ministry and the ensuing thirty-seven years of the Jewish harvest time and begetting of the holy Spirit.

R4298 : page 380

These became the nucleus of Spiritual Israel, and since then, in harmony with prophetic declaration, the Lord has been using various agencies for gathering out a similar class from all nations, peoples, kingdoms and tongues. Soon, we believe, the total number of 144,000 will have been tested, proven, and accepted beyond the veil--"changed in the twinkling of an eye," from human conditions to heavenly conditions--to the divine nature.

The long-promised Kingdom waits for the development of this "little flock" of Kings and Priests, who shall reign with Christ in the earth, as members of the Messiah company, of which he is the Head and Lord, as well as the Redeemer. With the glorification of the last member of this elect class comes the due time for the setting up of the Kingdom of God's dear Son in power and great glory. Then will be fulfilled the promise, "In thy Seed shall all the families of the earth be blessed," because the elect Church is a part of the seed of Abraham; therefore the promise of which they are heirs with Christ cannot be fulfilled until their selection and glorification shall be completed. Toward that glorious consummation of human redemption all the promises and arrangements of the Divine Word and Plan are bent:

A SAVIOUR, WHICH IS CHRIST

This brings us to the second part of the appointed lesson, which stands more particularly related to the Christmas season. It matters not particularly that December 25 is not the anniversary of our Lord's birth, according to the Scriptural account; that really he was born about September 25, nine months later. One day, as well as another, will serve us to commemorate our

Saviour's birth in the flesh, as a gift of God's love to a condemned and dying world. Indeed, in some respects December 25, which corresponds to the date of our Lord's annunciation or begetting by the holy Spirit in the womb of Mary, may be considered even more appropriate for celebration than the day of his death. Was it not there that the Father began the sending of his Son, began to give us the gift of the man Christ Jesus? Indeed, at his birth he was not yet the man, and he could not save us as the babe. His begetting and birth were important, but incidental to the man at thirty years offering the sacrifice and saying, "Lo, I come, as in the volume of the book it is written of me, to do thy will, O God." (Heb. 10:7.) There the great Sacrifice for sin was offered to the Father and was accepted, and the acceptance was indicated by the bestowing of the holy Spirit, which begat our Lord again to a spiritual nature on the divine plane.

For the three and a half years of his ministry his sacrificed flesh, laid upon the altar, was being consumed, while the New Creature was growing, being tested and approved, and finally, in his resurrection, he was justified in spirit or perfected as a New Creature. Our Golden Text is in full accord with this. The day of our Lord's birth the Saviour was born, the One who was to save his people, not only from their sins, but from the penalty of those sins, the death penalty--save them from the tomb. He did not really become the Saviour until he was thirty years of age. Indeed, in a larger sense of the word, he has not yet become the Saviour, the Deliverer.

What he did during his earthly ministry and sacrifice of himself was merely to lay the foundation for the world's salvation by his own sacrifice--dying, "the Just for the unjust." After finishing this part of his work he at Pentecost began a work of saving the "little flock," "the elect," those who accept his favor by faith. Yet even with these the salvation is not yet completed; as the Apostle declares, "We are saved by hope."

By faith and by hope we may accept the Lord's promises of a resurrection from the dead in due time. And these promises may operate in us so fully, so thoroughly, as to permit us even now to speak and think of ourselves from the Scriptural standpoint, as no longer dead with the world, but reckonedly risen with Christ, in newness of life, which brings us blessings of a spiritual kind today, but which costs us sacrifices and sufferings until death. The salvation we are looking for and which the Lord promises we shall ultimately have is, as the Apostle tells us, "At the appearing of our Lord Jesus Christ."--I Tim. 6:14.

SALVATION BY HOPE AND ACTUALLY

Whoever fails to see the difference between the hope salvation of the present time and the actual salvation of the resurrection morning has not the key necessary to enter into and enjoy, in a deep sense, the Divine Word and Plan. However precious the hope of the present time, it would be of small value alone, without the reality which it foreshadows. The salvation which Christ came to bring to mankind is not merely a hope such as we may enjoy, but a bona-fide reality such as he has promised us shall be realized in his Millennial Kingdom. The whole work of the Millennial Kingdom will be a resurrection work. Not merely will all mankind come forth from the grave, as Jesus has promised (John 5:28), but they will come forth for the purpose of being resurrected out of present sin and death conditions to the glorious perfection of perfect human beings --which Adam lost by disobedience--to the image of God, plus invaluable lessons gained during the reign of sin and death.

THE EMBRYO KINGDOM OF CHRIST

Messiah's Kingdom is to be a world empire, in which every knee shall bow and every tongue confess to the glory of God; when "the knowledge of the Lord shall cover the whole earth," and none shall need say to his neighbor, "Know thou the Lord; for they all shall know me, from the least to the greatest." That Kingdom we still pray for and have not yet received, but the "little flock," the "elect," who hear the call and obey it --these are spoken of as the Lord's Kingdom in embryo, for two reasons: (1) They voluntarily submit their hearts to him and seek to have his will done in them, in thought and word and deed, and increasingly as the days go by; and (2) because they are to be members of the royal family, which shall reign during the Millennium, under the Headship of Jesus, the great Prophet, Priest and King. These shall be his joint-heirs, whose office or service shall also combine Kingship and Priesthood.

GOD'S GIFTS NOW

Let us, then, rejoice at this joyful season of the year and have our hearts filled with appreciation of the Divine love and generosity, which gave us the great gift of Messiah, and thus indirectly a knowledge of the Kingdom yet to come and of our share in that Kingdom, which shall bless the world. As we have freely received, let us freely give, and thus copy our Lord and the heavenly Father. Some may have the opportunity of giving many gifts of many kinds. All will have the privilege of offering to their fellows, directly or indirectly, gifts of God's love, by making known to them the riches of his grace, as presented in the "Divine Plan of the Ages."

R4299 : page 381

The message of God's love is the most precious thing we have ever received, and let us have this in mind when offering gifts to others that, whatever else we may or may not be able to give our dear friends and neighbors and loved ones, we may offer them this; and our manner and general deportment should show how we value it above rubies, and thus we may best commend the gift of God to others and help them to appreciate it. In such presentations kind words, kind looks, will proceed from the loving heart, which has itself been saved by the power of the Truth from the domination of the Adversary and sin and selfishness. Let us learn to scatter these gifts of grace and Truth and happifying influences to all about us, not merely once a year, but every day and every hour, and not merely upon our friends, but, God-like, upon our enemies also, for "He is kind to the unthankful, and causes his sun to shine upon the evil and upon the good."

===================

R4299 : page 381

A REVIEW LESSON--DECEMBER 27

Golden Text:--"Keep thy heart with all diligence, for out of it are the issues of Life."--Prov. 4:23.

A REVIEW of the lessons of the past six months will, no doubt, prove profitable to us all. But we suggest that as we are at the closing of the year, we each individually take a review of our lives to see what the year has brought us in the way of lessons and experiences and trials and testings, and how we have received these, and to what extent we have profited by them. We should remember that through life's trials and difficulties the Lord is teaching us lessons and showing us features of our own characters which we may improve. Without these experiences we might not know of certain defects nor appreciate the necessity for overcoming them. Therefore, to the faithful of the Lord's people every trial and every difficulty of life is a special blessing. We are to remember the Apostle's words, "If ye be without chastisements, ye are bastards and not sons," for "Whom the Lord loveth he chasteneth, and scourgeth every son," that such may be fitted and prepared for service hereafter.

Our Golden Text furnishes us a very valuable seed-thought for the closing of the old year and the opening of the new. If we keep our hearts, our words, in the love of God; if we do this diligently, carefully, watching thereunto day by day, we shall be following the wise course. To whatever extent we have done this through the year closing, we have surely been blessed and profited. Whether we have succeeded well or poorly, whether, therefore, we can congratulate ourselves or not, the duty of the hour is to resolve that by the Lord's grace we will follow this course diligently during the year 1909.

Many write us of the great blessing they have received from the Vow, and of the assistance it has rendered them in exercising diligence in the keeping of their hearts in the love of God, and in fellowship and communion with those who are actively engaged in the harvest work. Let us continue in those things which have blessed us in the past, and let us remember that part of the value of the Vow is in connection with its statement that its various features will be remembered daily at the Throne of Grace to the Father. Surely those who are in harmony with that Vow are seeking, if possible, more diligently than ever, to scrutinize every word and thought and deed, and to bring all of these into closest harmony with the Lord's Word and Spirit. These cannot fail to have a blessing every day. Let us continue in love and humility and in fervency of spirit, serving the Lord with all our hearts, and keeping our hearts with all diligence, that from them shall be excluded everything that would be defiling or dishonorable or disloyal to the Lord and to his brethren.

"Out of the heart are the issues of life." Ah, yes! This is true in two senses. The issues of life as respects the words and deeds of life are all guided and influenced by the heart. If our deeds and words would be pure and holy and helpful, they must be backed by a loyalty of heart. Again, "Out of the heart are the issues of life" in the sense that the ultimate results that we shall obtain are not according to any formula of the Vow which we make, nor of any creed to which we might assent, nor of any course of study which we might undertake; but those issues would be dependent upon and determined by the real attitude of our hearts, because all the lessons of life, if they extend only to the outward man, and not the inward springs, will never bring us to the life eternal, which the Lord has promised to those that love him with all their hearts, to those who are fully consecrated in heart to him and his service. Let us close the old year with the right sentiments and proper self-examination, and begin the New Year with the proper diligence and proper resolutions out of good and honest hearts.

===================

R4299 : page 381

RESOLVED, BY GOD'S ASSISTING GRACE

ONE dear Brother writes that he feels fearful of the word Vow, but that he would have much pleasure in taking the Vow, if it were termed merely a Resolution. We mention this fact because there may be others similarly confused as to the meaning of the word Vow. A Vow, as defined by the dictionary and set forth by the WATCH TOWER, is merely a Solemn Resolution of the heart expressed to the Lord,--nothing more, nothing less. "Lord, I Vow," merely signifies, "Lord, by thine assisting grace I have resolved, and do resolve, that I will do and be," etc.

By all means let those who have any mental conscientious scruples against the little word Vow make it in the form of a Solemn Resolution, as above outlined. Encouraging reports, from every direction, are constantly coming in, many of them from classes.

We again urge the dear friends who have taken the Vow that they do not speak or think unkindly of any who have not taken it, but that they remember that "To his own Master each must stand or fall." Let us think kindly, lovingly, of those who follow not with us in this particular. Let no unkind word or criticism be uttered. Similarly we urge those who have not taken the Vow that they will do wisely not to oppose the brethren who have taken it--not to "smite" them with their tongues or otherwise.

If this Vow is of the Lord all of his faithful ones by and by will recognize it. Let us remember that one of the chief tests of this harvest time is love for the brethren, and that another is humility. Let us each see to it that these fruits of the Spirit, love and humility, are very prominent in our own words, thoughts and acts. And let us mark those who

R4299 : page 382

cause divisions amongst you by a lack of these, by harsh and unkind words and by bombastic claims of superior wisdom, etc. "Do men gather grapes of thorn-bushes?" "By their fruits ye shall know them."--Rom. 16:17; Phil. 3:17.

Remember the words "reasonably possible" in the Vow and give them full weight. They cover practically every exigency that could arise. If, for instance, one is in the house of another, it is not reasonably possible nor proper that he should attempt to regulate the doors, but merely have a preference, in harmony with the Vow. Even in his own house the temperature of the weather, or other considerations, might make it unreasonable or improper to have the door open. One who opposed the Vow objected that if he took it and should happen to be alone with one of the opposite sex in a railroad car, he would be obliged to get out. But this is an absurd application, contrary to both the letter and the spirit of the Vow, which makes no mention of elevators, etc.

The natural man will find the Vow very close and stringent. The New Creature will find a sufficiency of elasticity in the words "reasonably possible," and, "As he would do in the presence of a congregation of the Lord's people." For instance, a physician and patient would properly prefer that necessary treatment be less public than before a congregation, yet they would prefer a third party to be present and, in any event, would desire and endeavor that the entire procedure be as modestly performed as though an entire congregation were onlookers. This is both the letter and the spirit of the Vow.

We again remind you that through love for the brethren and fear of stumbling some who take a peculiar view of this matter, we have decided not to publish the names of those who have taken the Vow, or made this Resolution. We have no desire to make it a test of fellowship; still, it is our confidence, that under the Lord's leading, all of his consecrated people will shortly see "eye to eye" on this subject. We remark, however, that the number of those who have taken a stand in opposition to the Vow is comparatively small--about a score. But they seem to make up in bitterness of spirit

R4300 : page 382

what they lack in numbers. Let us hope and pray that the Lord will recover them from this snare, so that brotherly love and humility may again be controlling influences in their hearts, and also control their tongues and pens.

Meantime let us make sure that no roots of bitterness are planted by us who have taken the Vow. One of its special provisions is "A closer scrutiny, if possible, than ever, of our words and thoughts and deeds," to have all in harmony with the Lord. Let us not forget that the benefits we derive from the Vow are not from the taking of it merely, but from the keeping of it, from permitting it to draw us nearer to the Lord--"Under the shadow of the Almighty."

====================

R4300 : page 382

FOURTEEN ELDERS AND OTHERS

DEAR BROTHER RUSSELL:--

Last night being the first Sunday night in the month was our regular monthly testimony meeting in the Chicago Class. It was such a good meeting that I thought I would write to you about it.

The testimonies were all along the line of the "Vow." The time at our disposal was too short for all to tell of the good they had received since making the Vow their own. Some of the testimonies were to the effect that now the Scriptures seemed so much clearer; others testified that now they felt so much more closely drawn to the Lord and the brethren. Others stated how the sermons at the Convention and discourses in general appealed to them so much more than in the past and that they could understand them better; that since taking the Vow a damper, so to speak, had been opened in their heads, which allowed the Truth to get in.

In this connection I might state how this meeting came to be along the line of the Vow. Some three or four weeks prior, the Chicago Elders, as a body (14 in all), took up the question of the Vow at one of our Elders' meetings, and decided unanimously that it would be a good thing to send in our names to the

TOWER office as having taken the Vow, and to invite any in the congregation that wished to send in their names with ours. Accordingly three copies of the Vow were prepared and opportunity given at the various Sunday meetings since for any who wished to sign their names to these lists along with the Elders. The list of names has been growing each week, and after sufficient time has been given, so that all may have had an opportunity to sign, our Secretary will send in the list.

When the Vow first came out many thought it was all right for others to take it and send in their names, but that it was not necessary for themselves. Noting, however, cases where much sorrow and trouble would have been prevented had the Vow been taken in times past, and noting on the other hand the good that came to those who have taken it, the Elders therefore decided that we wanted to lend our names and influence along with others in holding up this Standard to the Lord's people.

With Christian love and greetings from all to all, I remain, yours in his service.

L. W. JONES, (M.D.),--Chicago.

DEAR BROTHER IN CHRIST:--

I presume that you long have noticed the following facts and indications, namely:

While attending Conventions during the past two years, particularly the one at Put-in-Bay, I was impressed by the great number who have been in the Truth for a comparatively short time. A large number informed me that Put-in-Bay Convention was their first. Of course in such a large number there were many whose faces were familiar by reason of meeting them at former conventions. No doubt many whom I have met at other conventions were detained at home by various causes, but still this fact was so marked that I spoke of it to others.

Does this mean that some are losing their crowns? And these later comers into the truth are received in their place? When the boats were leaving the wharfs at Put-in-Bay, on the last day of the convention, the one going to Toledo and the other to Cleveland, the great numbers of people who crowded the decks sang as the boats began to separate, inspiringly sang "God be with you till we meet again"; but my heart was sad with the thought that so many singing so joyously, would not be met again, because they would not be faithful and some one else would receive the crown now awaiting the determination of their faithfulness.

What a great blessing the "Vow" has been to me, I will not take your time to describe. I cannot see how it can be other than a blessing to each one who takes it "to the Lord." I pray the Lord, daily, that he will continue to bless you as his wisdom sees you need, that you may continue to minister his Truth to the household as he sees they need. And that he will help us to trust more and more in his precious promises and grow in the knowledge of the Word, that we will be able to overcome in all trials and testings through which we must pass to become copies of his dear Son, our Redeemer.

Your fellow-servant in the harvest work,
C. C. SEABROOK, (M.D.),--Kan.

* * *

We must remember that the number of interested is multiplying. This, thank God, accounts for the increased size of our conventions. It is a fact, nevertheless, that the "wheat" as gathered must be flailed, threshed, and winnowed before it is ready for the garner. We must not "think it strange," therefore, if some whom we loved dearly and hoped great things for, should under divine inspection be found to have less of the spirit of love than we had surmised.--Psa. 91:1-9; 2 Thess. 2:11-17.--EDITOR.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS"
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal-- at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (1s. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth 25c (1s 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

SERIES IV. The Day of Vengeance, shows that the dissolution of the present order if things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1-9: 660 pages, in embossed cloth 30c. (1s. 3d.). India paper edition, 85c 93s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage 60c (1s.).

MILLENNIAL DAWN is published in foreign languages as follows: in German, five vols., in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, three vols., in French, two vols.; in Italian, one vol.; in Greek, two vols.; bound in cloth, uniform with English edition, prices the same.

The volumes in English are bound in two styles, MILLENNIAL DAWN in green cloth binding and SCRIPTURE STUDIES in maroon cloth. Specify which you desire.

===================

SEMI-MONTHLY
VOL. XXX   JANUARY 1   NO. 1
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................ 3
  Opening the Doors of Opportunity.............. 3
  The Basis of Our Confidence................... 3
  "Pay Thy Vows Unto the Most High"............. 5
He Ascended Up On High............................ 5
  Wait for the Promise.......................... 6
The Pentecostal Blessing.......................... 7
  The Significance of Pentecost................. 8
Save Yourselves From This Generation.............. 9
  Joel's Prophecy of Pentecost.................. 10
The Word Mediator Used Differently................ 11
  Three Great Covenants......................... 11
"Help From the Lord".............................. 13
Berean Studies on the Atonement................... 15

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S.S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

CHARLES T. RUSSELL, Editor.

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE
PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

VOLUNTEER MATTER IN OTHER LANGUAGES

Volunteer matter is now ready in the following languages: French, German, Swedish, Norwegian and Polish. The German matter is folded, two quadruple numbers together, and needs to be separated. Extra copies of the Polish TOWER may be used for distribution; these will not be ready for two months.

We now have a condensed edition of the "Plan of the Ages" in Polish, which may be had for ten cents per copy.

Order as many tracts in any language as you can judiciously use--free--before our removal.

INDIA PAPER "STUDIES"

Volumes IV and VI out of stock. It will be some time before we can secure new supply. Notice will be given when they are ready.

WHEN SENDING POSTAGE STAMPS

If necessary to make small remittances in stamps kindly send 5, 10 or 15 cent values, when possible. We cannot use foreign stamps; we must return them for redemption.

MOTTO CARDS, MISSIONARY ENVELOPES, ETC.

Order at once what you have need of to save the trouble of removing them. THE NEW BIBLES are ready for your orders. Back orders are all filled.

====================

R4303 : page 3

VIEWS FROM THE WATCH TOWER

NEVER before has the prospect for the successful spreading of Present Truth had so favorable an outlook as that for 1909. Although vast preparations are under way for the conversion of the heathen, and the Federation of Churches is expecting to increase the strength and effectiveness of all the Federating Denominations, nevertheless there is a considerable element outside, as well as inside, those Systems, which is quite dissatisfied. It hungers and thirsts for something different, for something more than mere church organization, salaried ministers and paid choristers. This class feels a desire to get nearer to the Lord, rather than to be bound in a denominational bundle. It feels that there is an emptiness and formality connected with much that is called Christian, and that many apparently are drawn nigh to the Lord with their lips, while their hearts, their affections, are far from him and really fixed upon earthly things, good and bad.

The said class is ready for the Truth, but is in danger of falling into Christian Science, Theosophy, the Emmanuel Movement, or something of the kind. Alas, poor sheep! It is true of them, as the Master expressed it of a similar kind at his first advent, that "He beheld them as sheep and no shepherd"--needing guidance, needing help. We may be sure that the Adversary is on the lookout for these and that none the less the Good Shepherd cares for them. And surely he expects that we, who have already tasted of his grace and obtained some knowledge of his plan, will be interested also in their welfare, because we have his spirit. We may expect that he will use us in reaching these in considerable number, because, by his grace, we have the only message that can bring them the true blessing of grace and peace, through the knowledge of our Lord and Saviour and of his perfect work, past and to come.

OPENING THE DOORS OF OPPORTUNITY

Our opportunities for the New Year seem to be superior to those of any previous year.

(1) Because the WATCH TOWER readers are more than ever awake to their opportunities and responsibilities and privileges of service. Our Volunteer force is larger and more zealous, we believe, than ever before, and our new Volunteer matter is in a new and attractive form, which, we believe, will be blessed of the Lord in reaching many, both inside and outside of the various denominations. We hope to hear from the dear friends in every direction promptly, as to what they propose to do--how many of these they can and will judiciously use. United effort is advantageous. Each one spies another, and each one who labors receives a special blessing from the Lord in his own heart, besides the blessing which he may confer on others as an instrument of the Truth.

THE NEWSPAPER SERMONS

The publication of the sermons in many newspapers has begun, and appearances are that it will continue, under the Lord's blessing and guidance, and that thus millions of readers will be reached, including many on farms, whom we could not hope to reach otherwise. It is largely for this department of the work that arrangements have been made for the transfer of the WATCH TOWER headquarters to Brooklyn, New York. We expect to give all of our subscribers in the United States and Canada an opportunity for cooperation, in connection with this department, some time during the year. You will receive a letter indicating how you can cooperate advantageously. Meantime be active in other departments of the service. Our British friends also may have opportunity of sharing in this work later.

THE BASIS OF OUR CONFIDENCE

Some of the dear friends are expressing surprise; but for several years we have anticipated increasing numbers becoming interested in the work. Our expectations have been so largely realized that it seems proper to rehearse the matter, and to give the reason why these openings of Divine providence for the spreading of the Truth seem to us to be in fullest harmony with what we should expect, from our view-point, concerning the Harvest Field. Let us take a hasty re-survey. It may enlarge our expectations, and thus lead to an increase of energy for others, and thus to an increase of our own blessings.

We still believe that in the year 1881 the special call of this Gospel Age ceased as a call. Our understanding still is that at that date a sufficient number had made consecration to complete the predestinated figure, and that God would not permit others to be called, for whom there would be no place; that, instead, he arranged that others consecrating since that time, should, like the servants in the parable, wait for an opportunity to enter the vineyard--peradventure it might come, even at the eleventh hour. We still understand that all the consecrated and accepted ones in 1881 will be subject to testings, proving, and that as one will be found unworthy, his name will be blotted out and his crown set aside

R4303 : page 4

for another, and that thus vacancies have occurred and been filled from time to time without a formal call--merely the consecrated being admitted to the privileges of the service and blessed with the begetting of the Spirit and the knowledge of the Truth.

Looking back to 1881 we find that in the few years preceding that date a considerable work of evangelization took place--Moody and Sankey and, later, Whittle and Bliss revival meetings from 1875 up to 1881. Their work appeared to be of a more substantial kind than that of revivalists generally since. They made prominent Justification by Faith through the merit of the precious blood of Christ, and urged a full consecration to the Lord, to a degree that has seldom been equaled by evangelists. Large numbers professed thorough conversion, under their labors, and the depth of their work and of its hold upon the people is witnessed by a large sale and use of their Gospel hymns. It is our thought that the Lord used these men, and through their ministry the fore-ordained number was completed at the fore-ordained time, 1881.

A SUPPOSITIONARY CASE

Let us suppose that in 1881, when the call closed, there were altogether 40,000 justified and consecrated believers in the precious blood. Some of these had been, perhaps, a long time in the way, and their day of trial was nearly ended. But if our supposition respecting the Moody work be correct, a considerable majority of that 40,000 were in 1881 mere babes in Christ, freshly accepted of the Lord and subject to the message, testings and provings. Seeing the Lord is very patient and

R4304 : page 4

long-suffering to usward, it should not surprise us if many of those would have from five to twenty-five years of testing and proving, before their crowns would be declared forfeited. If these suppositions be measurably correct, it implies that, as usual, only a little flock of the consecrated make their calling and election sure, and that the great majority of them have lost their crowns and had their names blotted out, as respects a share in the Bride Company.

Taking the whole number as 40,000 and taking the overcomers to number one-fourth of these, and counting the three-fourths as going into the Great Company, it would mean the vacating of 30,000 crowns, and hence, mean opportunity for a similar number to enter in to possess those crowns.

A preference would surely be given to the justified ones, who, exercising faith in the blood and consecrating themselves to the Lord, would be represented by the Parable of the Vineyard, as waiting and bidden to enter at the eleventh hour, without a specific promise of reward. It is our conviction, in harmony with the foregoing, that there is now a large number of crowns vacated and awaiting new claimants. This is more than a groundless surmise, for have we not the fact before us that a considerable number have lately come from worldliness and sin into the light of Present Truth, into the privileges of the Vineyard, and evidencing by their fruits of the holy Spirit that they have been begotten of the Spirit? Since the Divine methods are unchangeable, and since the justified and the children of the justified hold first place in the Divine opportunities of this Gospel Age, the inference is plain that a large number of crowns are now unportioned. And in full accord with this is the wider scope being granted for the circulation of Present Truth.

These are our grounds for our great expectations in connection with the opening year. Additionally we might remark that it is only to be expected that those who have come into the light of Present Truth, and who have, as it were, been gathered as wheat from the tares, should begin to receive their threshing, to separate fully and completely the wheat from the chaff. So, then, while anticipating great progress for the Truth, we must also anticipate sore trials and, perhaps, disappointments, in respect to some of whom we had expected better things--even joint-heirship in the Kingdom.

"A THOUSAND SHALL FALL"

"A thousand shall fall at thy side; ten thousand at thy right hand," is the prophetic picture of the testing time that is now upon the Church. We see the tens of thousands already falling into Higher Criticism, Evolution, Theosophy, Christian Science and various other delusions. And closer to us, at our side, consecrated like ourselves, some are falling. The question seems not to be, Who will fall, but, as Scripturally put, "Who shall be able to stand?" In the ninety-first Psalm the Prophet tells who will stand, namely, Those whose habitation is the Lord; those who abide under his shadow; those who trust under his wings for protection. The picture is that of a mother hen, who, when the hawk is about, clucks for her brood, calling them under her shadow, under her wings, under her special protection. Corresponding to the cluck of the hen in this picture seems to be "the Vow," or solemn Resolution to great faithfulness of living, in harmony with our original vow, in thought, in word and in act.

As a result of obedience to this warning call, numbers of us have been drawn very close to the Lord, under the shadow of his protecting care, where no harm can come nigh us and only with our eyes shall we see what will come upon others, who refuse this refuge--others who will stumble in this evil day, and be snared and taken by the great Fowler and his demon hosts. It is painful to write, or even think of some, who, twenty and thirty years ago, were with us heart and hand climbing up Zion's Hill, fighting the good fight of faith, laying hold upon eternal life, developing the fruits and graces of the holy Spirit, and anticipating shortly sharing with the Redeemer the glorious work of the Kingdom, but who have since become weary or faint in their minds, or turned aside to strife or vain-glory. It is both our duty and our privilege to do all in our power to recover such from the power of the Adversary. But after doing all that we can on their behalf, it is not for us to question the wisdom and love of God in connection with the matter, but rather, with full reliance, to know that the Lord is supervising the affairs of all who are his sheep, and will not suffer us to come under greater temptations and trials than, by his assisting grace, we shall be able to withstand. Let us set to our seal that the Lord is true, faithful. Whether we or others shall fail of gaining the promised prize, it will not be the result of Divine negligence or inefficiency, but our own.

While considering this subject we take the opportunity to point out that our trials and testings as spirit-begotten New Creatures in the Truth will surely be on three points:

(1) Faith. (2) Humility. (3) Love.

To fail in any of these will mean disaster. To come off conquerer in all three of them will mean energy and devotion to know and to do the Father's will. The time is short. The tests will be severe. But he who is on our part is greater than all that be against us and ready to render every assistance needful, if our hearts be but loyal along the points mentioned; and if not loyal, then it would not be the will of God that we should be

R4304 : page 5

numbered amongst the Elect, because we would not be of the fore-ordained class, "Copies of his Son."

PAY THY VOWS UNTO THE MOST HIGH

These thoughts lead us up to the propriety of good resolutions, holy vows, and the opening of the year is a most excellent opportunity for the beginning of these. Whoever is of a really and properly thankful heart will feel at this season particularly like saying, with the Psalmist, "What shall I render unto the Lord, my God, for all his benefits to me?" Then comes the response, "I will take the cup of salvation (which is the cup of sacrifice), calling upon the name of the Lord (for grace to help me). I will pay my vows unto the Most High, in the presence of all the people." Those following this course, whether they call it a Vow or Resolution, and whether they report it to others or keep it to themselves instead, have a blessing. But to acknowledge and pay the vows in the presence of the brethren and sisters of the Lord's family is Divinely indicated to be our proper course. And the more fully we comply with this arrangement, the more complete, we believe, will be our blessing, and the greater our progress toward the Heavenly Inheritance.

===================

R4304 : page 5

HE ASCENDED UP ON HIGH

--ACTS 1:1-14.--JANUARY 3.--

Golden Text:--"And it came to pass, while
he blessed them, he was parted from them,
and was carried up into heaven."--Luke 24:51.

THE Sunday-School Committee has arranged lessons for 1909 on the expansion of the early Church. Accordingly, our lessons for the year will be drawn principally from the book styled The Acts of the Apostles. St. Luke is the author of this, which some have described as the best of all Church histories. As the record closes abruptly, before the death of St. Paul, it is but reasonably supposed that the Book was finished about A.D. 63. The first verse of our lesson alludes to his previously written work, the Gospel by St. Luke, in which he set forth what Jesus began to do and to teach. There is a bare suggestion that the writer had in mind that his present treatise related to a continuation of our Lord's work by his holy Spirit through his apostles and followers. This standpoint of view given is a glorious sweep or vista and connects up the work which our Lord began at Jordan and finished at Calvary, and has since been carrying on by his Spirit and through his Church, and will continue to the consummation of the Church, which is his Body, and its glorification in the Kingdom, and the Kingdom blessing then to go forth to the blessing and uplifting of man. The small beginning, the trials and triumphs of the work, are yet to yield the abundant fruitage expressed in the declaration that unto Jesus every knee must bow and every tongue confess to the glory of God, the Father. And whosoever will not thus bow and confess and yield obedience to the Messianic Kingdom, will be utterly "destroyed from amongst his people"--in "the Second Death."

"St. Luke, a poet, and more than a poet, tells us how the beacon light of Christianity flashed from Jerusalem to Antioch--from Antioch to Ephesus, and to Troas, and to Philippi--from Philippi to Athens and Corinth, until at last it was kindled in the very palace and pretorium of the Caesars at imperial Rome. The light of the world dawned from the little Judean village and brightened in the Galilean hills, and then it seemed to set upon Golgotha in the midst of a disastrous eclipse. The Book of Acts shows us how, rekindled from the embers in the brief space of thirty years, it has gleamed over Aegea and over Hadria, and has filled Asia and Greece and Italy, with such Light as has never shone before on land or sea."--Farrar.

R4305 : page 5

This is a beautiful description, yet we need to modify it to the extent of remembering that the Son of Righteousness did not dawn there, but is only now dawning. Our Lord's expression was the truer one, namely, that each one of his followers was a lamp or candle lighted from his, which must not be put under a bushel, but elevated, that the darkness might be dispelled. It was the lighting of fresh candles, so to speak, that carried the enlightening blessing. God's Word is the Lamp for his people, to guide their steps and, as they become illuminated, the world is proportionately blessed. "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."--2 Pet. 1:19.

HE SHOWED HIMSELF ALIVE

Briefly the historian reminds us of the forty days between our Lord's resurrection and his ascension, that he showed himself to his apostles and gave them certain instructions respecting the holy Spirit; that they should wait for its endowment, as the Father's seal of their acceptance to membership in the Royal Priesthood and to the ministries of the Truth as his ambassadors. All of these instructions, etc., were "pertaining to the Kingdom of God." This central thought needs to be kept in mind. God's Kingdom has been promised--that it may overthrow the kingdom of Satan and deliver mankind from the bondage of sin and death. Messiah was to be the King, and Israel, the seed of Abraham, to be his assistants and joint-heirs in that Kingdom and its work. Natural Israel had proven unworthy of the favor, as God had foretold through the prophets, and the privileges taken from them were to be given to the remnant of "Israelites indeed," and a sufficient number from amongst the Gentiles to complete the number Divinely intended and foreordained. Properly, therefore, everything said and done, directly or indirectly, appertained to the Kingdom.

As St. Luke, in his Gospel, has set forth the personality of Jesus as the Magnet to draw the hopes and establish the confidence of the "Israelites indeed," so in the Acts he uses it to still point to our Lord as the central figure, the Magnet. Indeed, seen from the standpoint of the Resurrected, the Glorified One, highly exalted, far above principalities and powers, the magnetic qualities of the Messianic personality are greatly enhanced. While never forgetting his earthly life and sacrifices, our hearts and minds look to him now as the one who ever liveth, the Head of the Church, the King of Glory, waiting for the completion of his Bride, and in due time to take possession of earth's dominion, and to begin the great work of Restitution.

It is as important today as ever that we keep before our minds the thought of our Lord's personal relationship to every feature of his work. If it was his message to the early Church to remember his words, "Lo, I am with you always, even to the end of the Age," the

R4305 : page 6

thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the Age, does not the thought of his Second Coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right fighting and right doing. For instance, should the Adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, because the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes or expectations, let us not think the Lord has neglected the supervision of his work and is allowing the Adversary to dash it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as he is willing to make all things work together for good to us and to all the called ones, according to his purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and that "To his own Master each servant stands or falls," and it is for him to approve or disapprove. It is not, therefore, for us to grasp management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible, and to leave the results to the Lord, realizing his presence and his care, his wisdom and his love.

WAIT FOR THE PROMISE

The holy Spirit had been promised and must be waited for as the realization and beginning of the new work, the development of the Christian Church. This was pictured to them as a baptism and immersion with the holy Spirit, and contrasted with John's baptism or immersion in water. This baptism of the holy Spirit would represent to them the fact that he died for human sin, had been received into the Father's presence and had offered of his merit on behalf of those who believed in him and accepted him. It would constitute the sign, evidently, or mark, not only that their sins were forgiven, but that their consecration had been accepted, and that they were now adopted into God's family, begotten of him as spiritual sons, who, if they would develop in harmony with their covenant, in the School of Christ, would, in due time, be born of the spirit in the resurrection to the divine nature.

It was while they were with him and being instructed in things pertaining to the Kingdom, and regarding the necessity for tarrying for the spirit baptism, that they asked the Lord an important question: "Lord, wilt thou at this time restore again the Kingdom to Israel?" But he replied, "It is not for you to know the times or seasons, which the Father hath put in his own power," or authority.

The disciples understood well enough that the restoration of Israel to a place of influence and power as a nation would be an incident of our Lord's great triumph in taking the dominion of earth, but they did not fully comprehend, for this Gospel Age, has been, as it were, a parenthesis, in which the Bride Class has been in course of selection from amongst all mankind. They perceived that the Master was leaving them and were anxious for information, but in substance they were told that they could see but one step in advance and that they must walk by faith and not by sight. Elsewhere we are informed that our Lord told his followers that not only no man knew the day and hour marking the developments of the Divine Purpose in connection with the opening of the new dispensation, but neither did the angels in heaven, nor our Lord Jesus; that the Father had kept the whole matter in his own hands, in his own power. This is better illustrated in the symbolism of Revelation, fifth chapter, where the Divine Plan is represented as sealed, and given to our Lord after his demonstration of his faithfulness at

Calvary and his ascension to glory. Nothing in the statement, however, implies that our Lord and his disciples and the angels of heaven would never know of the times and seasons. In due time each feature will be revealed to those for whom it would be "meat in due season," for "To you it is given to know the mystery of the Kingdom of God, but to outsiders all these things are spoken in parables."

But while the due time had not come for the apostles to understand the particulars of the restitution of Israel, etc., other knowledge and other work were awaiting, as soon as the Father marked them by the outpouring of the holy Spirit. It was not due time then to discuss matters that were a long way in advance. The thing immediately in hand was their work of witnessing for Jesus, of telling out all that they knew about him, that others might know and be blessed through their ministries. In due time they would not be confined to Jerusalem and Judea, but might go to Samaria, yea, and to the uttermost parts of the earth; for eventually the message would be for every creature.

The word here rendered witnesses is in the Greek, martyres, from which comes our English word martyr, signifying those who witness at a cost of suffering or death. It may have seemed strange to the apostles that the telling of the good tidings would cost them suffering, and it may seem still more strange to us today that the proclamation of the true Gospel of Christ should bring persecution and call for martyrdom. But it is true, and the Master explained the reason, saying, "The darkness hateth the light." The world in general, including Christendom, is more or less under the Adversary's delusions, and whoever is faithful in telling the message of the Lord in its length and breadth will speedily find opposition where least he might have expected it. The goodness of God, his love, and the length and breadth and height and depth of his Plan of Salvation are so foreign to the benighted mind that it induces persecution, because the Truth is stranger than the fiction. A lesson here for us is that this witnessing is not yet finished, and that to meet our Lord's approval as his representatives we must be martyrs to one degree or another. The more faithful we are, probably the more we shall have opportunity for suffering and correspondingly will be our share in the eternal weight of glory, which God has in reservation for those that thus love him and serve him.

SO COME IN LIKE MANNER

While speaking our Lord began to ascend and soon a cloud had enveloped and hid him from their sight. They waited, looking as though expecting him to descend again, but instead two angels appeared and said, "Why stand ye gazing up into heaven? This same Jesus, which is received up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) The statement is not that they would see him coming as they saw him go, for surely they did not. They died. And not until after he had

R4306 : page 7

come again could their awakening, their resurrection, take place. Nor did the angels say that any one would see him coming. They merely declared a great fact, that he would so come, and that his coming would be in like manner to his going. Noting this carefully we ask ourselves, What will be the manner of his second coming? The answer is that as his departure was quiet, secret, unknown to the world, known only to his most intimate and dear followers, so his second coming will be in like manner--not with shouts and voices and trumpets, but secretly, quietly, "As a thief in the night."

===================

R4306 : page 7

THE PENTECOSTAL BLESSING

--ACTS 2:1-11.--JANUARY 10.--

Golden Text:--"I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of Truth."--John 14:17.

OUR Lord's message to his disciples when leaving them was, that they should return from the Mount of Olives to Jerusalem and tarry there until endued with power from on high. To many the ten days of tarrying would be considered a serious waste of valuable time. Think of it! One hundred and twenty of the Lord's consecrated people idle for ten days--not preaching, nor healing, nor engaging in any special religious work--neglecting business and money-making, and all earthly interests as well. What were they doing? The record implies that their special employment during those ten days was prayer and supplication to God. What did they want? They already were in relationship to God through faith, and permitted to pray to him as their Father. They already knew of Jesus and had already been blessed by him in various ways, some of them having been his mouthpieces. Why tarry? Why pray? Why not go out at once into the Vineyard and labor? If they had been left to guide their own steps, doubtless they would have been at work, but they were following their Master's Word, remembering the testimony, "Obedience is better than sacrifice." They knew not what qualifications they needed for their future service. They were merely trusting all to their

Lord and obediently waiting for the promised blessing and preparation.

The necessity for their tarrying was threefold:--

(1) They were incompetent for the work designed for them, until empowered for it.

(2) They could not receive the blessed anointing until first the Redeemer has ascended into heaven, "There to appear in the presence of God on our behalf," on behalf of believers. Members of the fallen race, they had already been privileged, like their father Abraham, to return to favor with God as his friends, being "Justified by faith." They could, as justified ones, address him in prayer, "Our Father, which art in heaven." They were not enemies at heart, but loyal, even though, to use the Apostle's language, they had been "enemies through wicked works," through inability to keep perfectly the divine law. They were not rebels needing a Mediator, but loyal, though imperfect, friends who needed a Redeemer and Advocate. Their Redeemer testified, "The Father himself loveth you." And again, in prayer to the Father respecting them, he said, "Thine they were, and thou gavest them me." Still, before divine justice could accept them as living sacrifices upon the Lord's altar, it was necessary that their ransom price should be definitely set over to justice by the Redeemer. This was done during the ten days of their "waiting for power from on high." The outpouring of the holy Spirit evidenced the presentation and divine acceptance of the merit of Christ's sacrifice on their behalf. This permitted their recognition as New Creatures, their begettal to the new spirit nature as sons of God, their anointing of the spirit as members of the Royal Priesthood.

(3) These ten days of prayer were necessary also to fit and prepare the Lord's disciples for the reception of the holy Spirit. The human mind resembles a room, the door of which must be opened before treasures can be put therein. The door in this picture would symbolize the will, which must first give consent to whatever enters the mind, the heart, the life. Furthermore a room that is already stocked and overcrowded has little space wherein to place new valuables--the old must be removed that place may be found for the new. Our hearts need to be emptied of their earthly hopes, aims and ambitions in order to make place for the new riches of God's grace. The ten days were probably none too long for the testing of the faith and loving obedience and zeal for the Lord and his cause, which they had undertaken to serve. As they prayed and fasted and waited expectantly for the promised blessing from on high, doubtless worldly ambitions, hopes and aims dissolved and vanished from their hearts, leaving them ready for the blessing the Lord intended, and which he poured out.

SOUND OF A MIGHTY WIND

We are not to understand that a mighty wind blew upon the praying and waiting company on Pentecost Day, but there was merely a sound which resembled that of a mighty wind. It was the more miraculous that there was no wind. From the reading of the Greek it is inferable that the tongues of fire or blaze of light which appeared over the head of each were not split or cloven flames, but that the expression, "Cloven tongues of fire," implies that a larger flame was first manifest, which was cloven or split or divided into these smaller flames, which appeared over the head of each. But no matter what the particular form of manifestation, its object was quickly discerned. It was the promised blessing from on high, from the Father's throne, through the Son; as St. Peter explained, "As every man hath received the gift, even so minister the same one to another." (I Pet. 4:10.) We are not to understand that the multitude, being of one mind, produced this manifestation, but rather that the Lord, by his providence, brought them into the condition of full accord, preparatory to the giving of this blessing. Similarly he says that special blessings may be expected when two or three unite in their petition--not that their uniting effects anything, but that the Lord is pleased to reward the united efforts of his people, and thus to encourage them to forsake not the assembling of themselves.

The entire house was filled with a wonderful power, and every believer was apparently, as it were, electrified, vivified, and they were all filled with this holy Spirit, this hallowed influence, and began to speak in foreign tongues under the influence that had come upon them. We are not sure now, but it is our opinion that this special manifestation was to the eleven apostles only, because the subsequent record is that Peter and the others of the eleven apostles addressed the multitude in these foreign tongues. We know no evidence that others of the one hundred and twenty preached in the unknown tongues on the occasion, nor that they had the power to do so.

For centuries the Lord's people have been more or less in strife respecting the holy Spirit--what it is, etc. We will not attempt here an elaboration of the subject, but refer our readers to DAWN-STUDIES, Vol. V., Chapters 8-11, where the subject is treated in great detail. Incidentally we merely notice that the holy Spirit is not a person, but the spirit, the will, mind, energy, power or disposition of a person. It is the Spirit of the Father. It is the Spirit of the Son. And it is the spirit of all who are in full harmony with these. The masculine pronoun is used because our Father and our Lord Jesus are both spoken of in the masculine gender and their spirit would properly be so referred to. Nothing has much more confused the mind of Christendom than the unscriptural theory that the holy Spirit is one of three gods, equal in power and glory. It is one of the manifestations of the one living and true God. He manifested himself in Jesus, who was "God manifest in the flesh." He manifested himself in this holy influence or power at Pentecost and since to those who received the begetting or anointing of that holy Spirit, the spirit of the Truth, and indirectly to those of the world who discerned its operation in the children of Light, and who were reproved and rebuked because of being out of harmony with the divine will.

As some erred in speaking of the holy Spirit as a "third person," so others err in the opposite direction in claiming that there is nothing of the holy Spirit except a spirit of the truth. The proper thought, we hold, is that the term holy Spirit stands for the divine will and divine power and divine truth, exercised how and when and where the divine will purposes. The power which came upon the waiting disciples was not merely a field for the Truth, nor merely a knowledge of the truth, nor was it a person that fell upon them, nor could we think of a person being divided up and inhabiting either eleven apostles or one hundred and twenty brethren, or thousands and tens of thousands of the Lord's people in all parts of the world.

R4307 : page 8

"HE SHALL GIVE YOU ANOTHER"

Our Golden Text represents the matter in clear light and in harmony with all the other Scriptures on the subject when it declares that the holy Spirit must come from the Father, not from the Son; when it declares that the Son would petition the Father to send the Spirit; when it declares that this special power or spirit of the Father would be another Comforter, instead of our Lord Jesus himself, whose going away was necessary and expedient. Had our Lord remained as a person in the flesh, he would have been hampered by the fleshly and earthly conditions, much as we are, because he could not be everywhere at once. It was preferable or expedient, therefore, that he should personally leave his disciples and appear before the Father as their Advocate, and thus secure to them the holy Spirit, which would not only represent the Father and himself, but would also represent all Truth, all righteousness, and be a channel for every one that needed blessing.

Following the miraculous sound and the electrical influences pervading the room and the manifestation of the lights upon their heads, we may be sure a considerable degree of holy joy and excitement manifested themselves amongst the believers, and this soon spread abroad and attracted a large concourse of people through curiosity, because it was stated that they were "Continually in the temple."--Luke 24:53; Acts 2:46.

It has been surmised by some that the large upper room occupied on this occasion was one of the numerous apartments connected with the temple, and that the quick gathering of 3,000 people might thus be accounted for. It was one of the annual festivals which drew the devout Jews, not only from all parts of Palestine, but also from neighboring countries. Most of them were Jews by birth, but some of them were proselytes or converts to Judaism. At first these heard various languages spoken and hastily concluded that the speakers were intoxicated, but later they discerned that the various tongues spoken represented the dialects of various people in the vast throng, so that each might hear in his own native tongue the message that was being circulated respecting Jesus, his death, resurrection, ascension, and now this miraculous outpouring of the Father's blessing at his hands, to qualify his service, to declare his message.

THE SIGNIFICANCE OF PENTECOST

The day itself is an important one. According to Jewish tradition it was the anniversary of the Law Covenant at Mt. Sinai. It therefore by contrast would be a reminder of how Christ makes free from the Law and admits to the benefits of the original Covenant all who approach the Father through him. It was a day of free giving to all in need, "According as the Lord thy God hath blessed thee." (Deut. 16:10.) Thus the Lord's followers dispensed to all who were in readiness to receive the blessings granted to them through Jesus.

The flames of fire beautifully symbolize the light of Truth, the enlightenment of the mind, which comes through the begetting of the holy Spirit. This power divine was remarkably manifested in the eleven apostles, for while the multitude still recognized them as "ignorant and unlearned men," nevertheless they took knowledge of them that they had been with Jesus and learned of him; that they had a certain kind of enlightenment of mind and heart, which could come from no other quarter. And is not this same true of all those who have been begotten of the holy Spirit? Only a few days ago, in talking to one of the dear friends, a carpenter, in respect to the knowledge of the Truth enlightening his mind and refreshing his heart, he added, "Yes, Brother Russell, and that is not all! Not only are my head and heart refreshed with respect to spiritual things, but without boasting I can say that the Truth has made me brighter and more proficient in every way. It gives me a better balance of mind and soundness of judgment, even in my trade as a carpenter." We believe that this is true in general. Those appealed to by the Truth are not more than ordinarily bright naturally. Indeed, according to the Scriptures, we might infer that they would be below the average, for the Apostle declares that not many wise, rich, great or learned hath God chosen, but chiefly the mean things of this world. Nevertheless it is noticeable that those who are deeply interested in Present Truth, who study it, who love it, under the guidance and instruction of the Lord's Spirit and the various helps which God hath provided for our time, are far above the average of their fellow-laborers in general intelligence. Indeed, whoever has a knowledge of the Truth has an education,

R4307 : page 9

whether he has ever taken a college course or not. On the contrary, it has recently been noticed that a large number of those who enjoy special earthly advantages of education gain comparatively little therefrom. For instance, note the following clipping from the New York World a few days ago. Evangelist E. C. Mercer, himself a reformed drunkard, addressing the students of the Northwestern University, said:--

"During the last few years I have been working in the Water Street Mission in New York, and I have learned that one-third of the men that came there ragged and dirty and begging for food were college-bred. I have found them on the Bowery making up beds or waiting on tables, and I have even met them in the street-cleaning brigades. During February of last year more than 400 of them stood in the 'bread line' at our mission. Seventy-five per cent. of the prisoners at Sing Sing Prison are college-bred men."

Beyond question "the wisdom that cometh from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits," and is, as the Apostle declares, the "spirit of a sound mind."--Jas. 3:17; 2 Tim. 1:7.

THE LESSON HERE FOR US

Although we cannot agree with those who teach that repeated Pentecosts and spirit baptisms are to be expected and prayed for, we do believe that the Lord's people need to come into a similar attitude to that of the brethren who were blessed on Pentecost Day, in order to enter the favors and privileges which are ours through Christ. There was to be but one Pentecost. There never will be another, so far as the Church is concerned. The holy Spirit which there came to the Church has abode with us still, and its blessing is the privilege of those consecrated ones whom the Lord accepts and adopts into his family. But before anyone is prepared to get a proper blessing of the Lord's Spirit, he must first have the justification by faith and a heart free from the love of sin, and must present his solemn resolution to be, to do, to serve the Lord, the Truth, the brethren--his vows before he could be in the right attitude to receive a blessing and the enlightenment, the comfort, the fellowship of God's holy Spirit. Even though he be inflamed with desire to serve the Lord, the Truth and the brethren, he will do wisely to follow the course of the early Church and tarry and study and pray--that he may himself be filled with the Spirit, before he attempts to act as God's ambassador to others. Indeed, no one is authorized, from the Scriptural standpoint, to preach the Gospel much or little, except first he have received this anointing and authorization of the Spirit from above. "The Lord hath anointed me to preach the good tidings unto the meek."--Isa. 61:1.

While opposing the unscriptural view with respect to praying for New Pentecosts, let us not lose sight of the important fact that until we have received our share of the blessing of that first Pentecost, we cannot have the perfect peace of God, nor be properly and actively and successfully his servants and ambassadors. Would that, at the opening of the New Year, all of the Lord's people would seek earnestly a larger measure of the holy Spirit--watching and praying thereunto, watching their words, their thoughts and deeds, the leadings of the Lord's providence, the opportunities for his service, and praying, "Abandon us not in temptation, but deliver us from the evil one." And let us ask him to grant us more and more the emptying of worldly ambitions, desires, and filling more and more with the mind of Christ, the disposition of Christ. Many are finding "the VOW" very helpful along these lines, and we still commend it to all of the sacrificers in Christ Jesus, as a helping hand to keep us watchful and nearer to the Lord--under the shadow of the Almighty.

===================

R4307 : page 9

SAVE YOURSELVES FROM THIS GENERATION

--ACTS 2:32-42.--JANUARY 17.--

Golden Text:--"They continued steadfast in the Apostles' doctrine, and fellowship, and in prayer."--Acts 2:42.

LESS than two months had elapsed since the Apostle Peter denied his Lord with cursing. But today's lesson shows him the leader of the apostles and the special mouthpiece of the Lord in the opening work of the New Dispensation at Pentecost. How marvelous is the change from weakness to strength, which may come to those who are rightly exercised by life's experiences, as he was! His very stumbling strengthened his character, by arousing him to the necessity of taking the right stand at any cost. Each of God's children should learn this lesson--and should be helped by his defeats, as well as by his victories.

R4308 : page 9

One of the Apostle's promises is to this effect--that "all things shall work together for good to those who love the Lord" with loyal hearts.

St. Peter preached a most direct sermon, taking for his text the miraculous events of Pentecost, which had drawn the crowd together. He had no apologies to make, but declared himself and his brethren disciples of Jesus the Messiah. Jesus' claim to the office had been abundantly demonstrated by his mighty works and words, "Never man spake like this man." Did they query if this were not the same Jesus that had been crucified, less than two months before? The query was answered most pointedly. Yes, with wicked hands you crucified and slew the Lord of glory. Did they ask how could a Messiah thus ignominiously suffer and how could a dead Messiah be of any use--of whom they preached? The Apostle's answer was a ready one, that it pleased God that a suffering Saviour should be provided and that his death should be the redemption price for Adam and his race; and on this account forgiveness of sins might now be preached. Proceeding he declared that our Lord was not a dead Messiah, but a living one, for, although put to death in the flesh, God had raised him from the dead, and that his disciples were witnesses of the fact, and of his ascension.

The account given us is a meager one, but we can imagine the Apostle saying, "Let me prove to you from the prophets, whom you acknowledge, that these very things were foretold of the Messiah, Jesus; for instance, the most remarkable thing of all, his Resurrection. Did not the Prophet David foretell of the same, 'Thou wilt not leave my soul in hell (sheol, hades the grave); neither wilt thou suffer thine Holy One to see corruption'! This, "said Peter," was not true of the Prophet David. He died. His soul was not saved from sheol. He still awaits resurrection. But all of this was apparently true of Messiah, whom David, in the figure, represented. Christ's soul was not left in hades. God raised him from the dead the third day. Now he is highly exalted--a Prince and mighty Saviour, able to save you, able to save all who come to him; for the Father hath highly exalted him, that he might be the

R4308 : page 10

Saviour of you and of the world, not only as respects spiritual interests, but our temporal interests as well."

JOEL'S PROPHECY OF PENTECOST

Proceeding, the Apostle quoted Joel's prophecy and showed that a portion of it foretold the Pentecostal blessing. He was not led of the spirit to show that there were two parts to that prophecy, and that only one part was fulfilled at that time, and that the other part was to be fulfilled afterward. "I will pour out my spirit upon all flesh" will be fulfilled in the future, after the second coming of Christ. That was not yet "meat in due season." However, the quotation was sufficient for its intended purpose. His hearers were pricked to the heart--cut to the heart. They felt terribly, as they thought how true were his words, and how apt his Scripture quotation. They saw themselves as members of their nation red-handed murderers of the Messiah, for whom they had been looking for centuries. The great trouble which would certainly come upon their nation, and to which their prophets referred, they saw would be a reasonable penalty for their great sin. What must they do?

Contrition and repentance must necessarily precede any thoroughgoing reformation of character--then or now. If, therefore, any one shall read these words and realize that he himself has been living carelessly, as respects his blessings of God and his faithfulness to the Truth, it is well that he should awaken from his lethargy with a start, knowing assuredly that the end of that way will not have the divine approval. Such should cry out to the Lord for help from the weaknesses of his own nature, and from the delusions and snares of the Adversary; peradventure he may be delivered. In answer to their query the Apostle declared most graciously, "Brethren, I wot that through ignorance ye did it, as did also your rulers." For if they had known, they would never have crucified the Lord of glory. The matter is bad enough. The guilt is great as it is; but surely the Lord knows that those poor men who cried "Crucify him!" and those who helped to do it were, to a large degree, under the influence of our great Adversary, through ignorance and superstition and blindness, into which he had led them. Doubtless the number of those who have sinned wilfully against clear light and knowledge and opportunity, on the contrary, is small, especially if we exclude those sins attributable to weaknesses through the heredity of sin.

THE GOSPEL OF MERCY

The Pentecostal message was a Gospel of mercy, of forgiveness, of sympathy, even for those who had crucified the Lord. Like the other sermons of this Apostle, and like the sermons of all the apostles, this sermon contained not one suggestion of eternal torment, but was full of mercy and grace--"speaking peace through Jesus Christ our Lord." The result was that three thousand were prompt to accept Jesus as the Messiah. They were convinced by their reason and by the evidences presented in the sermon by the Apostle and others of the brethren; thus they complied with the advice of the Apostle. Temporarily their sins were covered by the merit of the Lord's sacrifice, but for the full blotting out of those sins, they, with others, must wait for the second coming and the resurrection. The new bodies of all the faithful in Christ will be without spot or blemish. All sin will have been blotted out. Thus, as the Apostle Paul says, "It is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."--I Cor. 15:43,44.

St. Peter's message to them was, "Repent ye therefore, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Spirit; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord your God shall call."

Christ's sacrifice for sins was not intended to justify people living in sin, but to justify those who, renouncing sin, sought to live separate from it and to come into harmony with God. This is still our message. No one has a right to alter or amend it in any degree. The divine law condemns sin in the flesh still. The divine provision for the covering of the sins of those who believe in Jesus applies only to such as seek to put away sin, and to strive for righteousness. For such alone are all the divine arrangements and blessings. Baptism for the "remission of sins" was to the Jew only, to those who had already been baptized into Moses in the sea and the cloud. The sins thus figuratively washed away did not include original sin, with its death penalty, but merely minor transgressions against the Mosaic Law on the part of the Covenant of the people. The symbolic washing represented a return to loyalty, to obedience to God, to the extent of their ability, so far as their hearts were concerned. Thus coming into accord with Moses, the typical Messiah, they would be by faith transferred to his antitype, Christ.

This washing or cleansing of the Jews, preparatory to their acceptance in Christ, continued until the middle wall of partition was broken down between Jew and Gentile, until the natural branches, those who did not receive fellowship in the Body of Christ, were broken off. Since then, baptism for the remission of sins, John's baptism, is entirely wrong, according to the Scriptures. (For details on this see DAWN-STUDIES, Vol. VI., Chapter 10.)

The Apostle pointed out that the promise of the great blessing through Messiah belonged to Israel according to the flesh, and that those promises had not yet lost their vitality--had not yet lapsed. Hence it was for them and their children, as well as for all mankind,

"EVEN AS MANY AS YOUR GOD SHALL CALL"

Everywhere the Scriptures remind us that no man taketh this honor to himself--the honor of being a

member of the Body of Christ, the honor of being a member of the Royal Priesthood, etc. Only those called of God, drawn by the Father, can now come unto the Son and receive all of these blessings. This remains true to this day. The pity is that even some of those who have received and accepted the call are not sufficiently awake to rightly receive it. Our lesson assures us that this is but a small portion of the population. With many other words St. Peter exhorted and testified, saying, "Save yourself from this untoward generation."
How successful was this message which was backed by the holy Spirit may be readily seen from the statement that three thousand gladly received the message and were baptized and continued steadfast in this teaching, and in fellowship and prayers.

"SAVE YOURSELF FROM THIS GENERATION"

Again we are in a Harvest Time. The Harvest Time of this Gospel Age is now in progress, as then was the Harvest of the Jewish Age. Now, as then, there are tests and stones of stumbling, purposely permitted of the Father for our proving, testing, development. Not the Head of the Body is now to be crucified, but the members--especially the feet of the Body of Christ, yet

R4308 : page 11

upon the earth. The great Adversary has blinded in a most marvelous manner some, of whom better things might have been expected. Our Lord's words are proving true--that his message would cause a measure of strife, which would thus reveal, manifest, those who are of a wrong spirit, but indirectly bring blessings to the faithful, who are willing to suffer with him and to lay down their lives for the brethren. The persecutors number amongst them some of the great and noble and religiously prominent of the world. What is our attitude? Are we sympathizing with this condition of

R4309 : page 11

things, or are we standing loyally, firmly for the Truth, the Lord?

As it was then, in the Lord's providence, that he drew the attention of those in a wrong attitude to the true conditions of things, that they might recover themselves from the snare of the Adversary, so he is now doing here. He is willing and able to expose the wrong doing, and to call the attention of the honest-hearted to the true situation. It then remains with themselves, as free agents, either to continue to endorse the wrong, or to stand out distinctly for the right.
The Scriptures clearly indicate that the present generation is an untoward one--one that is unfavorable to righteousness. The Scriptures give delineations of the

selfish spirit of our day, the loveless spirit, with its anger, malice, hatred, envy, strife, backbiting and slandering tendencies, and they tell us to what these will ultimately lead--to the great time of trouble, with which this Age will end.

What should we do? The Apostle Peter's words are appropriate: "Save yourselves." Do not wait to try to save Christendom. Let each one of us get his own heart right with God. It is an individual matter--who will stand and who will fall. According to the Scriptures and according to Israel as a type, the many will fall to the few who will remain standing. To save ourselves, we must take prompt, energetic action. Our repentance must be full. Our turning from the wrong ways must be positive. The promises are unto you and to your children, and to many afar off.

===================

R4309 : page 11

THE WORD MEDIATOR USED DIFFERENTLY

YOUR attention is called to our use of the word Mediator in the seventh line of the article, "Homing the Ark," page 308, October 15th issue. We there speak of the "officiating priest who acted as the mediator between God and the nation." It would have been better had we used a different word on this occasion; for instance, Advocate. Strictly speaking the Law Covenant constituted the bond of union between God and natural Israel, and Moses was the Mediator of that Covenant. The priest, strictly speaking, was not the Mediator, but, under the terms of the Law Covenant, which Moses mediated, the officiating priest was the Advocate, friend and representative of the Israelites before the bar of Divine Justice.

This well illustrates the too careless manner in which we, and nearly all Christians, have been accustomed to use this word Mediator. For instance, repeatedly in DAWN-STUDIES, Vol. V., we refer to our Lord as the "Mediator of the Atonement." This is entirely correct, if judged by the ordinary standards of our language as generally used by us all. Of late, however, this Journal has endeavored to draw the attention of the Lord's people to the fact that the Bible uses the word Mediator in a restricted sense and has urged that all Bible Students endeavor to take the Bible viewpoint only and to use the word Mediator from that standpoint alone.

The correction above made shows how difficult it is for any of us to rid himself of a habit. The use of the word Mediator in the Scriptures is restricted to the mediating of Covenants between God and man. The assumption is that God, being holy and unwilling to sanction sin in any degree, not only condemned it in father Adam and his race, but cut off all fellowship with the sinners, whom Justice had condemned to death. Nevertheless, God in mercy had already purposed a reconciliation between himself and such of the human race as might desire fellowship with him on a basis of righteousness.

THREE GREAT COVENANTS

The Divine purpose was outlined in three great Covenants. The first, or all-comprehensive one, was made with Abraham. The second, or Law Covenant, was made with Israel at Mount Sinai. It did not abrogate or set aside the first Covenant, but was merely an addition to it, which curtailed in a measure richer blessings, so far as Israelites were concerned. Their Law Covenant, which they thought to be unto life, they found to the contrary condemned them to death as unworthy of life. God allegorically illustrates these two Covenants by Abraham's two wives, as St. Paul explains in Galatians 4. The original Covenant was represented by Sarah, Abraham's wife; while the Law Covenant was represented by Hagar, a bond-servant, and not the married wife. As Sarah was barren for a long time, so God's Covenant with Abraham was barren. The Law Covenant of bondage, represented by Hagar, brought forth first the Jewish Nation, represented in the allegory by Ishmael, who could not, however, be heir of the original Covenant. As by and by Hagar and her son were punished for pride and controversy, and cast off, so the Jewish nation, developed under the Law Covenant, was cast off from Divine favor, as represented by the Master's words, "Your house is left unto you desolate."

As Sarah was long barren, until after Hagar's son was born, and became persecutor, so the Abrahamic Covenant, which was to produce the Messiah, was long barren. That Sarah Covenant has meantime produced the Lord Jesus and the various members of his Body, who have already passed into glory. "The Seed of Abraham," "The Seed of Promise," will be fully born shortly now, when the last member of the Elect Church, which is the Body of the Messiah, shall have stood the tests and been received beyond the veil, completing the First Resurrection of "Christ the First Fruits." Let us make no mistake on this point, but hear the Apostle's words, "We, brethren, as Isaac was, are the children of promise," the promised Seed through whom, with our Lord and Head, God will "bless all the families of the earth."--Gal. 3:29.

A NEW COVENANT--KETURAH

Keep the matter clear before your mind and note that thus far there have been only two Covenants, the old, or original one, and the Law Covenant, which was added four hundred and thirty years afterward.--Gal. 3:17.

There have been just two classes developed under these, natural Israel and spiritual Israel. But the allegory continues: "For Sarah died" and Abraham took another wife, Keturah, which represented another Covenant, called in the

R4309 : page 12

Scriptures the New Covenant. Abraham had many children by Keturah, typifying the many children of God by the New Covenant during the Millennium, but none of them as an heir. As it is written, "All that he hath, he hath given unto Isaac." The children of Keturah, therefore, received their blessing through Isaac, and represent the restitution class of the Millennium, who will be blest by the antitypical Isaac, namely, The Christ. Two matters should be borne in mind here: First, Keturah did not become a wife, or Covenant, until after Isaac's marriage, which typified the marriage or union between Christ and the Church in the end of this age. Second, Abraham did not marry Keturah until Sarah was dead. In other words, this New Covenant typified by Keturah does not become a wife or Covenant, until after the original Covenant, represented by Sarah, shall have brought forth the Seed, the Messiah, through which the children of Keturah, the subjects of the New Covenant, are to receive their blessing. It should be evident, then, to all that the Messiah, the Christ, Head and Body, is not the offspring of the New Covenant, Keturah, but the offspring of the old, the original Covenant--Sarah.

The first mention of the New Covenant (Jer. 31:31) was prophetic--a declaration to the Jews that God intended to give them a better Covenant than the Law Covenant, which they had found a bondage and unto death. That the New Covenant promises did not refer to the original one represented by Sarah is evident, not only by the fact that it is called a new one, but also by the fact that it was to bring them earthly riches, blessings, Restitution, etc., whereas the original Covenant was to bring forth a Spiritual Seed.

The promise of the New Covenant is, "I will take away the stony heart out of your flesh and will give you a heart of flesh, and your sins and iniquities will I remember no more." This will be grand for Israel and subsequently for the world of mankind. It will mean for them Restitution and will operate throughout the Millennial Age, by the close of which stony hearts will be no more; but mankind will have been uplifted out of sin and death conditions back to the full perfection of manhood, the image of God in the flesh, with a heart of sympathy and love and kindness, a heart of flesh.

Another distinction between our Covenant, the original one, and the other two, is that both the Law Covenant and the New Covenant have Mediators, while our Covenant, the original one, had no Mediator--needed none.

St. Paul points out that Moses was the Mediator of the Law Covenant and that there was no Mediator necessary in the original, or Sarah Covenant. (Gal. 3:19,20.) The New Covenant, however, is to have a Mediator; as the Scriptures distinctly declare, "Christ is the Mediator of the New Covenant." (Heb. 9:15; 12:24.) This New Covenant is contrasted with the Law Covenant, and Christ, the Mediator of the New Covenant, is contrasted with Moses, the Mediator of the Law Covenant, showing that the New Covenant is better than the Law Covenant, because it has the better Mediator (Heb. 8:6), and that it supplants the Law Covenant; but is not better than the original or Sarah Covenant.

Before we discerned the Scriptural teaching of the "Plan of the Ages," showing the Law Age, the Gospel Age and the

Millennial Age, and their several works, we knew no future place to apply the promises respecting the New Covenant, and hence, in common with others, we applied them to ourselves and this Gospel Age, entirely overlooking the various Scriptures to the contrary. It was very inconsistent for us to quote in one breath the Apostle's statement that we are members of the Isaac Seed, the children of the old, original Covenant, and then in the next breath to class ourselves as beneficiaries of the New Covenant. The difficulty all along was our failure to clearly discern the "mystery hidden from past ages and dispensations, but now revealed unto the saints."--Col. 1:26.

Had we studied the Lord's Word in a more saintly fashion, we might the sooner have gotten rid of the errors of the Dark Ages and have apprehended afresh the Apostolic teaching, namely, that the "Mystery" is that the Church, selected from both Jews and Gentiles to be the Body of Christ, are joint-heirs with him in the Abrahamic Covenant and in his entire inheritance. Only those who discern the truth of this, which is still a "Mystery" with the world and the nominal Church, are prepared to understand the "Divine Plan of the Ages" as a whole.

THE BLOOD OF THE NEW COVENANT

When our Lord set before his disciples the first Memorial Supper he declared of the cup, "This is the blood of the New Testament, shed for many for the remission of sins." Notice that the blood of the New Covenant was shed for the many, the world of mankind; but only a few, the "little flock," the disciples, "the Body of Christ," were invited to drink of it, to participate with him in that cup. For 1800 years that cup has been passed to all of the consecrated. Those who have refused to drink of it have their names blotted out from the roll of the Elect, the Bride Class, the Royal Priesthood. Those who drink of it have the promise that they shall share with their Lord and Head in all of his great work as the Seed of Abraham. Thus our Lord said to his disciples who asked to sit on his Throne, "Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" (Mark 10:38.) Will you carry out fully the covenant of consecration to death which you made and on account of which you are reckoned as members of my Body? If this is your will, I will test you, to make your calling and election sure.

Those to whom it is given to know the "Mystery" of the Kingdom of God (and no others) may see that this entire Gospel Age, from the time of our Lord's baptism at Jordan to the present time and to the completion of the Church, is the one great Day of Atonement, the one great Day of High

Calling to the Kingdom, the one great Day of sharing the Sufferings of Christ, that we may have part also in his glory to follow.

All of our work, therefore, is merely the "filling up of that which is behind of the afflictions of Christ." (Col. 1:24.) When all of those afflictions shall have been filled up, the glorious work of the Millennial Age will follow. That work comes under the New Covenant, Israel being first to participate and subsequently all nations. The world in the next age will not be blessed under our Sarah Covenant, the Seed of which is spiritual--no more than we are now blessed under the Keturah Covenant, the New Covenant, whose seed is natural, earthly.

When our Lord said, "This cup is the blood of the New Covenant," we should understand that, primarily the cup is his, and secondarily it is ours, who are his Body, sharing it and drinking it with him. There will be none of it left for others to drink of afterwards, for his command is, "Drink ye all of it." It was, therefore, primarily, our Lord's blood or

R4310 : page 13

death which was necessary to the sealing of the New Covenant, but by Divine arrangement the blood or death of his Church is also made necessary. Hence the New Covenant cannot be sealed, finished, made operative, until all the "members of the Body" shall have died, when the Great High Priest's "better sacrifice" shall be finished. It is, therefore, quite proper that our Lord's death or blood should be mentioned as the blood of the New Covenant, even though it be not applied until all the members of his Body shall have been sacrificed by him. Then he will apply all the blood, all the sacrifice, all the death merit, as his own on behalf of the world and seal the Covenant with God on behalf of men. After having sealed the Covenant with the Father, Christ with his Church will at once enter upon the great work of reconciling the world, restoring the world to harmony with the Father.

In this connection notice that only the sins of the Church have yet been cancelled; for, although our Lord's death contained quite sufficient merit for the sins of the whole world, that merit has not yet been applied to any but believers. Hence we read that our Lord ascended up on high, there to "appear in the presence of God for us"--believers. It is because he did not apply the merit of his sacrifice to unbelievers that we read that the "whole world lieth in the wicked one." This is in full accord with these Day-of-Atonement sacrifices for sins; the first for the household of faith, the Church, the Royal Priesthood, and the second for all the people, representing mankind in general, the world. Let no one get the misapprehension that the Church does any offering to God. We, according to the flesh, are dead, and as New Creatures only are we members of the High Priest's Body. It is the High Priest who does all the offering, and of that Priest the Head represents the entire Body. "We have an Advocate with the Father."

Bear in mind that our Covenant, the original one, had no Mediator. It needed none, because it did not attempt harmonizing rebels with the Divine Covenant, as the New Covenant proposes to do. The "world, lying in the wicked one," as declared in the lines of the parable, "We will not have this man to reign over us," will need strong restraints and coercions and stripes during the Millennium to force them to obedience. As it is written, "Every knee shall bow, and every tongue confess," this being merely a preliminary, to the intent that the reign of righteousness may be inaugurated, so that all may taste of the blessings of the Divine government; so that as many as will may come into harmony with it. A Mediator is necessary, and the Messiah, Head and Members, will be that Mediator in whose hands of control the entire world will be placed during the Millennium, so that even the willing and obedient will not be directly introduced to the Father until the end of that Mediatorial reign.

But how different now! As soon as our eyes discerned "The Lamb of God, which taketh away the sin of the world," and as soon as our ears heard the message of God's love, we needed no compulsion. On the contrary, it was the Father himself who drew us to Christ, and, accepting Christ and being justified by faith in his blood, we are at once introduced to the Father by him and exhorted to present our bodies to the Father. So doing, these sacrifices were accepted in the Beloved, and we were begotten of the holy Spirit, and at once become children of God, joint-heirs with Jesus Christ our Lord to an inheritance incorruptible.

It is these New Creatures whom God has accepted that need no Mediator. We did need the blood of the Everlasting Covenant, and we still need an Advocate with the Father, because of our unwilling weaknesses of the flesh. Let us continually rejoice with our Redeemer and Advocate, without whom we can do nothing, and let us rejoice that in the Lord's provision the Man Christ Jesus, the Mediator between God and men (the world), has associated us with himself as his members, to be participants with him in his great work of reconciling the world. Let us rejoice that the Lord has made us "able ministers of the New Covenant," that we with our Lord may now be permitted to minister or serve, to the laying down of our lives and thus be prepared to be ministers or servants of that New Covenant to the world in general at the Second Coming of our Lord.

Then will come the antitype of Moses--inauguration of the Law Covenant. Moses came down from the Mount in the Lord's presence with a vail over his face, and sprinkled of the blood upon all the people. So we, having been changed to the glorious plane of spirit beings, shall be vailed from human sight, and, operating through the ancient worthies and others, we shall show to all men, the whole world, the fact that Divine Justice has been satisfied, and we shall sprinkle them, cleanse them, justify them and bring them into harmony with the Lord during the Millennium.

===================

R4311 : page 13

"HELP FROM THE LORD"

OUR year text for 1909 is, "MY HELP COMETH FROM THE LORD." (Psa. 121:2.) We have just received a large importation of most beautiful cards bearing this text and supplemented with a Calendar, the top leaf of which records "The Vow," which can be torn off by those who so prefer. The cards are dark green, with a velvet finish, embellished with a spray of pansies. The white letters of the text embossed upon the velvety ground stand out beautifully. We have filled all orders to date, but still have a good supply. The usual price of such cards is 35 cents, postpaid; our price is 15 cents, by reason of getting amounts in so large a quantity and supplying them to our readers at cost price. We trust that this beautiful text will be very impressive and helpful to all of us throughout the year. It is full of meaning, from whatever standpoint considered. If we mistake not, the Lord's dear people never needed help more than at the present time. The difficulty with some, however, is that they do not realize their need. "When they are strong, then they are weak." "Let him that thinketh he standeth, take heed lest he fall." "Let us fear, lest a promise being left of entering into his rest, any of you should seem to come short of it."--Heb. 4:1.

The text reminds us further that those who need help and who realize it should look to the Lord for it--not relying upon their own strength or wisdom nor upon the assistance of their fellows. We are not to despise assistance from any quarter, but our chief reason for receiving any assistance should be our conviction that it has come from the Lord, whether through the ear or through the eye and the printed page or however. We are to remember that we are contending against a great Adversary and wily foe, and that we are not sufficient of ourselves to conquer, but that our only hope is in abiding in the Lord's love, by seeking to do those things which are pleasing to him and heeding the counsel of his Word and the leadings of his providence. A little carelessness along these lines, and the Adversary might readily entrap us and ensnare us and then lead us captive at his will. Ah, yes! we have the assurance of the Lord that there is but one place of safety at this time--into which more and more deeply we penetrate day by day. This place of safety is under the shadow of the Almighty, which figuratively signifies very close to the Lord. "No harm can come nigh that dwelling place," so far as the New Creature is concerned. Trials, tribulations, slanders may be exercised against us

R4311 : page 14

according to the flesh, but these cannot harm us as New Creatures, nor even disturb our peace of soul, while we are close to the Lord.

WE ARE NOT IGNORANT OF SATAN'S DEVICES

Recently we called attention to the fact that the evil spirits, the fallen angels, are to be permitted special liberties in this "evil day"; and that we might expect from them intrusions and deceptions from materializations. But while guarding that point we omitted to note another, perhaps equally dangerous, or more so, because more subtle. This we must consider now. Undoubtedly the fallen angels have had more or less power throughout the past, not merely to obsess or physically possess those who yield their wills, but power to measurably influence the minds of those who would resist them, and always by putting darkness for light. As a notable illustration of this, remember Judas, who, after brooding over the fact that our Lord's cause was not bringing him great honor and wealth, premeditated shaking matters up, incidentally gaining thirty pieces of silver and arousing our Lord to practically assert himself and take a stand, in harmony with his power.

It was after this brooding that he was still further offended, while he ate at the Lord's table and said, "Is it I?" And when the Lord had intimated that it was he who would betray him, he became more determined to do so. We read, "Satan entered into him." His does not seem to be the case of obsession, but rather of domination of the mind. Satan, who had been striving to gain control, got the mastery when Judas was angry with the Lord's reference to him as a traitor.

Our thought is that the evil spirits have been restrained in considerable measure from intruding upon the minds of men. Otherwise the world would have become Bedlam long ago. But our thought now is that their liberties with the saints will be increased, with a view to the closing test or decision in respect to character, which is now due. "Judgment must begin at the house of God," but it is to extend in this hour of temptation or trial to "all them that dwell upon the face of the whole earth." That which will begin with the Church will end with the world, producing the most awful state of affairs imaginable, "A time of trouble such as never was since there was a nation." (Dan. 12:1.) This power of intrusion will contain, we believe, evil suggestions, promoting slanders and back-biting and temporarily, at least, derange the judgment and lead to violences of various kinds, of which the same person, under other circumstances and conditions would not have thought. In a word, the difficulty will be a dementia of passion, strife, hatred and unreason.

We see evidences along this line at the present time and it is our duty to sound the warning for the benefit of those not already so twisted as to be unable to appreciate the situation. Such manifestations of evil spirits--malice, hatred, envy, strife, evil-speaking, back-biting, slanders, etc., circle around the VOW and those who have taken it, with violence and opposition for which we cannot otherwise account. Those under this influence seem impervious to argument, to reason, but open to every imaginable suggestion of evil. They seem to lose entirely the spirit of love, the spirit of Truth, the spirit of a sound mind. At first we were dazed by such conditions, affecting some whom we had highly esteemed, but at last the solution above stated has come. In the light of it the whole situation is clear. It bids us have sympathy for the deluded ones and be on guard for ourselves.

To illustrate: One dear Brother, to whose violent letter of opposition we adverted in our issue of October 15, afterwards came dangerously near a mental collapse, in connection with which he received spirit messages by raps, yet was so off guard that it did not occur to him to question the source. His mind, though previously humble, was led to aspire to the management of the WATCH TOWER, and he found types and evidences in the Bible which led him to assume that God purposed a change in the management of the Harvest Work. It was under the influence of this erroneous sentiment that this dear Brother, whom we have dearly loved, and still love, wrote us a terribly bitter letter, for which he has since apologized in most kindly terms. He now freely acknowledges that he was under demoniacal influence and inspiration. He has recovered his balance; praise the Lord! But we regret that he has not yet taken the VOW or RESOLUTION to God; that he apparently does not yet see that it was this very item by which the Adversary gained an entrance to his mind. Ah! if the dear Brother had taken the VOW, how it would have proved a power of the Lord for his protection, along the very lines of his besetment:--

(1) Desiring God's rule more and more in his own heart, he would have asked God to keep him humble and in fear lest he should attempt to grasp something which the Lord had not put into his hands.

(2) Would not the Resolution to more carefully than ever, if possible, guard every thought and word and deed have helped this dear Brother to avoid every high imagination and have kept him from saying with his tongue and writing with his pen the acrimonious words which he has since retracted?

(3) Would not the declaration of the VOW to remember daily the harvest laborers and to consider his own privileges in the harvest work have helped this dear brother, by filling his mind and hands with the work the Lord had already committed to him, and thus have kept him from hankering after, and endeavoring to grasp, what the Lord had not committed to him?

(4) Would not the Resolution to be on guard against Spiritism and Occultism in every form have warned the brother against the spirit-rappings, visions, etc., which almost worked his ruin? We believe that it surely would have done so and we are hoping yet that the Brother will heartily put himself under that VOW to the Lord--whether calling it a VOW or a RESOLUTION.

Dear brethren, we cannot express to you our deep love for you all, and interest in your welfare, nor can we express our sorrow that our endeavor to help you by suggesting the VOW, or RESOLUTION, to the Lord should be so unkindly received by some, and awaken in them such opposition and animosity. The more often we read the VOW, the less do we see in it to cause offense to any sound-headed or sound-hearted brother or sister--the less do we see that any one could reasonably oppose, unless his judgment were misguided by the evil spirits, as in the case above cited. We are not, by any means, condemning those who have not taken the VOW. That is a matter of their own business. And if otherwise they are children of God and manifest his spirit, we should recognize and treat them and love them in every sense of the word as brethren. If they do not yet see the importance of this safeguard, we believe that they will see it later. Our urgency on this subject is similar to that of the Apostle, when he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable to God, which is your reasonable

R4312 : page 14

service." (Rom. 12:1.) And "Make straight paths for your feet, lest that which is lame be turned out of the way."

After what we have witnessed of the power of evil operating in the minds of some and producing characteristics which the Apostle denominates "Works of the flesh and the devil," we can scarcely be surprised at anything which the Adversary might accomplish along these lines. But while we fear lest we should come under any such influence ourselves, and while we watch and pray lest we enter into temptation, we should not be cast down, nor hindered in any measure or degree, in respect to the service of our King. He

R4312 : page 15

is able and willing to keep in perfect peace those who are trusting him, those who are following his leadings and coming close to him, even "under the shadow of the Almighty." The VOW has helped many to take this stand, thank God! And in proportion as it is taken, we believe that it will still further help, not only those who have taken it, but also those who have not taken it, but have heard and appreciate, in a measure, its warning voice. The words of the Apostle, "Who shall be able to stand in that evil day," never seemed more full of meaning to us than now, and never have we felt more than now our need of every piece of the Divine armor, and of every cord at our disposal to bind the sacrifice securely to the altar.

So then, while still expecting the attacks of the Adversary along the lines of materialization, hypnotism and occultism in general, we perceive that from inoculation of our minds with evil surmisings, saints have probably the most to dread. An important question is, How can we be on guard against this insidious snare? The reply is, By keeping very close to the Lord. Apparently the least deviation from the principles of righteousness in our thoughts, the least violation of justice or love in our thoughts, would open the way for the enemy to inject poison, leaven, malice, envy, hatred and strife.

We still urge the VOW as a great help in this time of stress, and one that you will appreciate more and more as you discern how the Lord is using it for your blessing and protection. But if, for fear that you cannot keep it, or for any other reason, you fail to take it, we counsel that you at least have its various provisions in mind, and seek to shape all of your various affairs day by day along those lines. But do not forget that our help comes from the Lord and that the VOW is of assistance to us only as it helps us to approach near to him, and to abide in his love, and in harmony with his divine Word, in thought, in word, in deed.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V. (E)*
Questions on Study V.--The Channel of the Atonement.

FEBRUARY 7

(10) Is the term holy Ghost the same in meaning as holy Spirit? Why the two translations? Which is preferable? Cite standard authorities on the subject. P. 168, par. 2.

(11) What authority is there for speaking of the holy Spirit as a separate person from the Father and the Son--the "third person" of the Trinity? Cite Scriptures showing that it signifies, not a person, but the spirit of a person. P. 169, par. 1.

(12) When the pronouns he, whom, him and his are used in respect to the holy Spirit, what is the signification? Does this teach or imply personality? P. 170, par. 1,2.

(13) Do other translations use the same terms? Cite some illustrations where the same Greek word is rendered in the feminine and others in which it is rendered in the neuter gender. P. 170, par. 2,3; Pp. 171, 172.

(14) What is the meaning of the term holy Spirit, as used in the Scriptures? What qualities or powers are represented by the term? Give illustrations of the use of the Hebrew word ruach and the Greek word pneuma. Pp. 173, 174.

(15) What sense attaches to the word spirit, when we say that God is a spirit? P. 174, last par.

(16) What is signified by the statement that "the spirit moved on the face of the waters," in the account of creation? (Gen. 1:2.) Was this an intelligent moving? P. 175, par. 1.

FEBRUARY 14

(17) The Apostle says that "Holy men of old spoke and wrote as they were moved of the holy Spirit." In what sense did it move them? P. 175, par. 3.

(18) Give an illustration of the spirit of God working

in the hearts of cunning craftsmen and explain the nature of the operation. P. 175, par. 2.

(19) When the Lord put his spirit upon Moses and subsequently upon the elders of Israel, what did it signify? What was its operation? Is there anything to indicate that it was a person that was distributed amongst them? P. 176, par. 1.

(20) Was the holy Spirit manifested in the same manner before Pentecost as subsequently? Cite some Scriptures in proof of the answer. P. 176, par. 2.

(21) In what sense was the holy Spirit granted at Pentecost different from any previous presentation? To whom and for what purpose was it granted? P. 177, par. 1.

(22) In what respect does this manifestation differ from the previous manifestations of the Spirit? Give Scriptural citation in proving answer. P. 177, par. 2; P. 178, par. 1.

(23) Does the holy Spirit as it now operates in the Church always manifest itself in the same manner? Demonstrate the answer from the Scriptures. P. 178, par. 1.

(24) Is there a difference between the holy Spirit and the gifts of the Spirit, and what relationship do they bear to each other? Give Scriptural quotations proving the answer. P. 179, par. 1.

FEBRUARY 21

(25) Were the gifts of the Spirit such as would vanish away? Does this signify that the Spirit would cease to operate, or that thereafter it would be differently manifested? P. 179, par. 2.

(26) Is there a difference between the gifts of the Spirit, which were miraculous, and the personally developed fruits of the spirit? Explain the difference with Scriptural references. P. 180, par. 1.

(27) What are the fruits of the Spirit and how do they differ from its gifts? P. 180, par. 2.

(28) Explain the different manifestations of the Spirit and the different objects served. P. 181, par. 1.

(29) Is the term, Spirit of God, sometimes used in a similar manner as we use the expression, spirit of man, or mind of man? Give some instances. P. 182.

(30) Give three senses in which the term Spirit of God may be understood, and some illustrations. P. 183.

FEBRUARY 28

(31) The Spirit of God is said to be given sometimes in measure and again without measure. What do these statements imply? Could they be applied to a person or only to the spirit of a person? P. 184, par. 1.

(32) Can any but consecrated believers receive the holy Spirit at all? And how may these increase their measure? P. 185, par. 1.

(33) Quote a number of uses of the word spirit and explain, if possible, how these could possibly be used in reference to a person--spirit of truth, spirit of the Father, etc. P. 186, par. 1.

(34) If the Spirit of the Father means another God, how should we understand the words spirit of the world, spirit of error, spirit of Satan, etc.? P. 186, par. 2.

(35) What is meant by the term Spirit of Anti-Christ and how should we be on guard against it? P. 187, par. 1.

(36) Do the holy and unholy influences or spirits at work in the world imply that there is no personal God or no personal Satan? P. 187, par. 2.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

STUDIES IN THE SCRIPTURES
PUBLIC MINISTRIES OF THE TRUTH
UNDER THE AUSPICES OF THE
WATCH TOWER BIBLE & TRACT SOCIETY

THESE SERVICES ARE WITHOUT CHARGE, AND NO COLLECTIONS ARE TAKEN UP. THE CLASS AT EACH PLACE GENERALLY PROVIDE THE MEETING PLACES AND ARE PLEASED TO ENTERTAIN THE LORD'S SERVANTS (AND NOTHING UNUSUAL OR ELABORATE IS EXPECTED). AT LEAST ONE BEREAN LESSON IS PROVIDED FOR EACH APPOINTMENT.

BIBLE STUDENTS' SOUTHERN CONVENTION
JACKSONVILLE, FLA., FEBRUARY 12-16, 1909

Ask for receipt on "Certificate Plan" when purchasing your one-way ticket; account, Bible Students' Convention.

All sessions will be held in Board of Trade Auditorium on Main Street.

Lodging at 50 cents and up, per night; meals, 25 cents and up.

The surrounding territory and immediately adjacent states are expected to furnish most of the attendance, though some from more distant parts will be present also.

Pilgrim brethren will be present, including also Brother Russell.

Come all who can, and let those who cannot join us there in person join in spirit and in prayers, and thus participate in the showers of refreshing which the Lord will surely pour upon us.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

PITTSBURG (N.S.), PA., JANUARY 3

Session for the public at 3:00 p.m. in Allegheny Carnegie Hall, corner Ohio and Federal Sts. Visiting friends heartily welcomed. Baptismal services at 10:30 a.m. for those desiring same and notifying thereof, at Bible House Chapel, 610 Arch Street.

CUMBERLAND, MD., JANUARY 10

Morning session for Rally, Praise and Testimony at 11:00 o'clock, at 21 South George St. Afternoon session for the public in Maryland Theatre, North Mechanic Street, at 3:00 o'clock. Subject, "Where are the Dead?" Evening meeting for the interested at 7:30. Visiting friends will be made very welcome.

MIDDLETOWN, CONN., JANUARY 17

All sessions in the Middlesex Opera House. Morning meeting for praise and testimony at 11:00 o'clock. Afternoon meeting for the public at 3:00 o'clock. Subject, "Where are the Dead?" Meeting for the specially interested at 7:30 p.m. Visiting friends cordially welcomed.

CLEVELAND, OHIO, JANUARY 24

BROOKLYN, N.Y., JANUARY 31

====================

SEMI-MONTHLY
VOL. XXX JANUARY 15 NO. 2
A.D. 1909--A.M. 6037

CONTENTS

The Nashville Convention.......................... 19
Removal of the Society's Headquarters............. 19
    Brother Russell Re-elected Pastor............. 19

Greater Works Shall Ye Do......................... 20
  The Emmanuel Movement......................... 20
Reports for 1908 from the Foreign Branches........ 22
Turning the World Upside Down..................... 24
  We Cannot but Speak the Things................ 25
Brotherhood in the Anointed One................... 25
  Satan Filled Thy Heart........................ 26
The Three Great Covenants......................... 27
  I. Grace--II. Law--III. Works................. 27
  The Oath-Bound Covenant Sure.................. 28
  Abraham's Two Seeds........................... 29
  The Blood of the Everlasting Covenant......... 30

page 18

1909--MOTTO CALENDARS--1909

We expected that we had placed a large order for these calendars, when we ordered five thousand, but we had not much more than one-half enough. We cabled another order and hope to be able to fill all orders by February 1st. They are beautiful, very cheap, and much appreciated.

R4310 : page 18

THE NEW BIBLES WITH HELPS

We did our best to fill all orders for the new Bibles by Christmas time, and believe that we got them all filled before the New Year opened. Any order not yet filled kindly report to us at once, giving date, and put full particulars respecting number, price and the form in which the money was sent. So far as we have heard, the dear friends are delighted with

page 18

this work.

A TRACT FOR SEVENTH-DAY ADVENTISTS

Order as many of these as you can use judiciously, one for each of your S.D.A. friends and neighbors. It will do them good and prepare them for the light on other subjects.

R4302 : page 18

TRACTS, ENVELOPES, WITHDRAWAL LETTERS, ETC.

Any of these you may wish to order soon, please order at once, so that we need not pack, ship and unpack them. Besides, our moving will interrupt shipments for about two weeks.

If you ordered Bibles or tracts and did not get them by mail inquire at the express office for them.

HYMNS OF DAWN WITHOUT MUSIC

We will shortly have a very cheap edition of our "Hymns" without music for Conventions, etc.

Some time ago when recommending that we sing the same "Hymns of Dawn" (Phil. 3:16), we remarked about the cost of the preparation, copyrights, etc. Inadvertently our words seemed to include the 5c "Songs"; but of course we did not mean that they had cost you much or us anything, for they were not our publication. We no longer handle "Songs."

BALANCES TO THE TRACT FUND

We have concluded that any balance of money after filling orders shall be placed in the Tract Fund unless you otherwise direct.

page 18

THE POLISH TRACTS ARE NOT READY

R4302 : page 18

RENEWALS OF "DISPATCH" AND "WORLD"

We have arranged for Dispatch subscriptions covering Monday issue only at a very special rate, clubbed with the WATCH TOWER, both for $1.50. If you have already sent in your TOWER subscription, you may still avail yourself of this privilege by remitting the difference. We have made a similar arrangement with the Toronto World, for the benefit of our Canadian friends.

OTHER PAPERS at same price are: Cincinnati Enquirer, Ft. Wayne News, Chattanooga News and The Atlanta Journal.

LETTERS TO NEWSPAPER EDITORS

Friends writing should mention their interest in the "People's Pulpit Sermons" or the "Brooklyn Tabernacle Sermons" or "Pastor Russell's Sermons," and not so state themselves as though any and all sermons interested them. Brother

Russell prefers that his name be less and less used. Hence some sixty papers are publishing them without his name. Others prefer to use his name and no objection is offered so long as the improper title Reverend is not used.

SEPARATE BIBLE HELPS

These are ready in the leather-bound India-paper edition, price $1.25 postpaid. But we advise the Bible and Helps. The cheaper editions of the Helps on cheaper paper are not ready yet.

A BARGAIN WHILE THEY LAST

We remind you of the two beautiful motto-cards by our own designers: (1) Sister Seibert's "In Due Time" with the Chestnut bough; and (2) Sister Darlington's Restitution design. We have a large lot of these, and rather than move them to Brooklyn, we will sacrifice them at but little more than custom's duty and freight and express charges, as follows:

2 of each (4) for 25 cents, postpaid.
10 of each (20) for $1.00, postpaid.
100 of each (200) for $6.00, collect.

OUR ADDRESS STILL THE SAME

It will take considerable time to get our arrangements perfected and stuff removed to Brooklyn. Address us at Allegheny, as usual, until contrary notice appears in these columns.

===================

R4312 : page 19

THE NASHVILLE CONVENTION

AS WE expected, quite a number of the dear friends who attended the Nashville Convention, declared at its conclusion that it was the very best of all. So long as we are growing in grace, it must be true that a meeting of those of like precious faith for the discussion of our Father's Word must bring blessings increasingly precious as we increase in grace and knowledge. This being so, each day, each month, each year should be our best, our happiest, the one of our closest fellowship with the Lord. Blessed are those who, abiding under the shadow of the Almighty, are thus progressing from grace to grace, from glory to glory, and preparing for the final "change," when they shall see his face and hear the Master's "Well done."

The Convention was a success. We had not expected more than one hundred in attendance, but found three hundred to three hundred and fifty. Pilgrim Wise served as chairman, and, with Pilgrims Sullivan, Rutherford, Johnson, Harrison, W. H. Bundy, F. H. Robison, J. A. Parker and C. T. Russell, shared in the addresses of the first four days. On Tuesday, December 29, thirty symbolized their consecration by water baptism, and that same evening we had our love feast, which, as usual, is a most delightful occasion. Following this a number were obliged to leave, but a larger number remained and had a delightful season of fellowship the next day, a large number of brethren being heard from in a symposium of Love.

There were about one hundred Colporteurs in attendance, and a splendid, representative company they were.

===================

R4312 : page 19

REMOVAL OF THE SOCIETY'S HEADQUARTERS

QUITE keenly do the dear friends of the Allegheny-Pittsburg Church seem to feel the near departure of the Bible House family; yet, philosophically, they have agreed with us that the Lord is abundantly able to care for the interests of his people everywhere, and quite likely he is giving them, in this experience, a special blessing, throwing upon them a greater weight of responsibility in spiritual matters.

On the Wednesday night before Christmas, wholly without our knowledge, they had prepared for a special union meeting in the Bible House Chapel, and requested Brother Russell to come in and say a few words. On his arrival an appointed speaker, in well chosen terms, expressed the love of the Congregation for their Pastor and informed us that, desiring to make a tangible expression of their love, they had selected a fine velvet rug, a fine mahogany desk, a handsome chair, besides a small table and letter-holder. The offering for these gifts had far exceeded the expectations, so that $138 remained, which they requested should be also used in some manner in connection with the outfitting of Brother Russell's Study in the new Brooklyn home. We accepted these tokens of love with heartfelt appreciation, and told the dear friends that only our conviction that the removal is in the Lord's provision and implies a forward step in his work, would enable us to leave cheerfully the numerous loved ones with whom we had been associated for more than thirty years, as Pastor of the Congregation.

BROTHER RUSSELL RE-ELECTED PASTOR

Two Sundays in advance announcement was made that on the last night of the year 1908 a general meeting would be held, at which the Congregation would expect to elect those who would serve it during the ensuing year. The Bible House Chapel was crowded, though it had been expressly stipulated that only those professing full consecration were invited. A solemn hush was upon the audience while Brother Russell briefly narrated some of the incidents connected with his Pastorate of the Congregation for more than thirty years. He mentioned by name some of those present who had been faithful supporters of the Truth during all of that period. Still larger numbers dated their affiliation with the Truth for twenty, fifteen, ten, five, and then down to one year. He remarked that he had not done for them, either collectively or individually, all that he would have liked to do, but assured them that he had served their interests in every manner to the best of his ability. He further declared that, to the best of his knowledge and belief, he had never done injury to any of them--in deed, in word, or in thought. In vacating the pulpit it caused him great gratification that these things were so. In concluding he requested that, if there were any present who felt that in any sense or degree, at any time or place, he had ever done them injury, in act or word, he hoped they would speak out, that he might know about it, and have opportunity for apology. There being no response to the invitation, he assured them that, not only had he not injured them in word or act, but even in his thoughts they were cherished, loved, yearned for and prayed for.

Before leaving the platform, Brother Russell remarked that Pilgrim Brother Rutherford was present and would doubtless make an excellent Chairman for the business meeting called for the election of the Church's servants for 1909. He said that, unless some objection were made, it would be considered that Brother Rutherford was unanimously approved as Chairman of the session. Silence gives consent, so Brother Rutherford stepped to the platform, Brother Russell stepping down and taking his seat with the friends.

R4312 : page 20

A vote of thanks for the Pastor and Elders who had served during the year was proposed, seconded and passed unanimously. The object of the meeting was stated by the Chairman, and a motion was declared to be in order. Brother Dr. Spill at once arose and proposed that Brother Russell be reelected Pastor of the congregation for the year 1909. He urged that, even though rarely present with the Ecclesia, his election as Pastor would insure to the Church, possibly, a still greater watch care and make him more free to give advice in its affairs and interests. He declared that many congregations were in the habit of thus electing Brother Russell as Pastor, not only as an expression of their love and confidence, but also as an assurance to

R4313 : page 20

him of their desire for his special oversight of their interests, and with a view to making him feel the more at home with them at any time he could be present. Several brethren seconded the motion. Brother Russell arose, thanked the mover and seconders, but assured the dear friends that they would always have his love, best wishes and assistance everyway irrespective of his election, as suggested. He wished them to understand that he could not hope to be with them frequently in the future. He was glad even that for nearly two years he had addressed them only once a month, or less frequently, because it made the coming separation easier for all concerned. He did not wish anyone to vote on the motion with the thought that it would bring him to Pittsburg often, for he must attend to the interests of the general work. He remarked also that he could not think of accepting such an election, unless it were practically unanimous. The vote was taken and declared to be unanimously carried.

At Brother Russell's suggestion the Bible House family declined to vote at this election, because, not expecting to remain long, it would not be appropriate for them to express a choice. Chairman Rutherford remarked this and then added that, since the local congregation voted unanimously, there could be no objection now to taking another vote which would include the Bible House family, and show their love also for Brother Russell. The motion was put and carried unanimously, the Bible House family voting.

Following the custom of previous years, Brother Russell suggested the names of some who he believed would make faithful servants of the Church--Elders, Deacons and Deaconesses. He remarked that these were mere suggestions, any or all of them subject to rejection. He would not even nominate them, but merely suggested and left the congregation to make its own nominations. Brother Russell's suggestions were nominated and chosen--unanimously elected by the congregation. Altogether the occasion was an enjoyable one. Following the election a prayer, praise and testimony meeting was opened which lasted until after mid-night. Some of the dear friends remarked afterwards on the earnestness and unction of this Watch Night meeting.

===================

R4313 : page 20

GREATER WORKS SHALL YE DO

--ACTS 3:1-16.--JANUARY 24.--

Golden Text:--"His name through faith in his
name hath made this man strong, whom ye see
and know."--Acts 3:16.

OUR lesson tells of one of the prominent miracles granted of the Lord at the beginning of this age. Peter and John were God's instruments in effecting an instantaneous faith cure. A man deformed from birth and unable to walk was made whole. The only power exercised was the power of faith on the part of the apostles, for the man healed, so far as we know, had no knowledge of Jesus, nor that the apostles were his representatives. Nor should we understand the apostolic command, "Look upon us," to mean the exercise by them of any hypnotic influence. Quite to the contrary, the power by which they healed was the same by which their Master had performed healings during the three and a half years of his ministry. The testimony in a nutshell is, "Silver and gold have I none, but such as I have, that give I thee. In the name of Jesus Christ of Nazareth rise up and walk, and he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength."--Acts 3:7.

THE DESIRE FOR HEALING

Perhaps there was never a time in the world's history when humanity manifested more desire for physical healing than today. Nor can we blame the poor, groaning creation for desiring relief. It is with regret, however, that we note that our Lord's comment to the 5,000 whom he fed miraculously with bread and fish is still considerably applicable. He told them that they sought him because they had eaten of the free luncheon and not because of their love of the truths which he was preaching. He also told them to "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath the Father sealed."--John 6:27.

So today we could wish that the hungry and thirsty were for the real relief which God hath provided and which all of us need--relief from sin and death. In a word, we could wish that there were a greater appreciation of soul sickness from sin and that there is but the one Good Physician, who is able to heal this malady and through whose ministry we may be healed. Note the fact that some of the strong delusions are supported by their claim to relieve physical pain. This is the claim of Spiritism--that disease can be relieved through mediumistic powers, under another's control. It is the claim of the Mormons that they can heal diseases miraculously. This is the claim of Christian Science, Mind Cure, Faith Cure people, Divine Healers, etc. Some of these names are used merely as a cover and pretense, while by others they are used with full faith that they are of some supernatural origin. The attitude of the public seems to be Give us healing. Give us relief from our aches and pains. If it is of God, we are glad. If it is of the Adversary, as you claim, we still take it, even though we know it to be in opposition to the Divine will.

Such great inroads have been made in the churches of all denominations by these mind cures, hypnotic cures, that ministers of all denominations are perplexed what to do. The dominant idea with many of them is--our organization must be maintained at any cost. As a business man would purchase any kind of goods that would sell, so must the churches, they think, supply to the public whatever it demands; otherwise the congregation would diminish, the minister's salary would not be collected, and the whole denomination would fall to pieces. The ministers, therefore, feel that for self-preservation, and for the preservation of the organization they represent, they must meet the public demand, just as a theater manager feels that he must meet the public demand.

THE EMMANUEL MOVEMENT

At this opportune moment, when ministers are in perplexity and congregations are demanding physical healing, and particularly implying that they will not serve a God who will permit them to have afflictions and to be touched with a feeling of the infirmities of the race, the Emmanuel movement steps to the front. At one bound it has leaped into general favor, because it avoids much of the absurdity of Christian Science, which implies that there is no sickness, no pain, no death. The Emmanuel movement acknowledges the ills and seeks to relieve them and, in this respect, is

R4313 : page 21

certainly on advanced ground. Started in Boston, after more than a year's success, it is being laid before the ministers of all denominations. Books are published instructing them how they may establish these physical healings, instituted in connection with churches of all denominations. Special classes have been organized in various colleges for the purpose of instructing those studying for the ministry how to perform these cures. The matter has gone forward with remarkable speed. How great will be its proportions within a few years is difficult to say. We have no pleasure in merely fault-finding. Did we consider these various healings as innocent, not to say divine, as some suppose them to be, we would be either cooperating with them, or, at least, saying nothing against them, even as we decline to discuss the various schools of medicine, believing that each represents more or less skill helpful to humanity.

But in these various cures for physical ailments now being promoted throughout Christendom, we see a great and a serious danger. Seeing this, it is our duty to raise a general voice to those who have an ear to hear the message. Our protest is that these are none such miracles as were wrought by our Lord and his apostles. True, there is a measure of similarity, just as some of the electric arc lights of our day closely resemble the sunlight. To our understanding, many of those identified with the various schemes of mind healing, faith healing, Christian Science, Hypnotism, etc., are well-meaning, thoroughly conscientious; and thoroughly deluded. To our understanding their cures are not by divine power, but by that of the Adversary, whom the Lord is permitting to use these means of attracting the Lord's people and the world away from the spiritual things and their necessity; also from the spiritual healing. We are well aware that in thus writing we are putting ourselves on the unpopular side, yet our duty is to the Lord and to the Truth and to those who have ears to hear and who desire to hear the message of the Lord.

HYPNOTISM TINCTURES ALL DECEPTION

Do not misunderstand us. We do not dispute that cures are accomplished, nor that some of the proceedings and theories are legitimate enough. What we do claim is that the Truth and rationality connected with these systems are the sugar-coating which covers the poison. The poison connected with all of them is the poison of the Adversary, the power of the fallen angels exercised in its most subtle form, namely, mental suggestion --hypnotism. This rational sugar-coating consists in the extending of kindly sympathy to the bereaved: in the recognition of the fact that fear is one of the most potent causes of human trouble and that

R4314 : page 21

faith in the Lord, or in a devil, for that matter, has the effect of resting the mind, relieving the nervous tension, and thus facilitating the eradication of pain. The doctrine of "Peace, troubled soul!" is certainly a good and wise one, particularly when based upon a Scriptural faith in Jesus as our ever-present help in every hour of need and when it promotes loyalty and obedience to him. This spirit of restfulness and "peace with God," if built upon false doctrines and erroneous suggestions and hypnotic influences, but hinders the soul from a proper approach to the Life-Giver and opens the way for the attacks of the Adversary.

As Christian Science and Mind Cure pervert reason and thus destroy the power of reasoning logically, so Hypnotism undermines the will, weakens it, and prepares the way for further intrusions from the fallen spirits. To our understanding, Christendom is thus permitting an undermining of faith and will power, and is preparing for the great day of trouble with which this age will in a few years close--a trouble which will result largely from the intrusion of the evil spirits into human affairs, through the entanglement of human wills, weakened by Hypnotism. We warn all to be on guard against these modern miracle-workers and we call attention to the fact that their operation is entirely different from anything recorded in the Scriptures.

THE CHURCH'S MIRACULOUS ESTABLISHMENT

There is a reason for the miracles wrought by our Lord and his disciples. They were for the establishment of the Church--as a testimony to the Lord. Without them Christianity would not have grown as rapidly as it did. These miracles ceased as the Church secured an established footing. The miraculous gifts of the spirit, healing, etc., were supplanted by the spiritual gifts, or fruitage of holy living. As the Apostle declares, Whether there be miraculous tongues, they shall cease, and so with all the other gifts, including healing. The physical healing was supplanted by the spiritual healing. Thus our Lord's words were fulfilled, "Greater works than these shall ye do, because I go to my Father." What intelligent Christian who has experienced the opening of the eyes of his understanding will dispute the fact that he has received a far more valuable gift than that of the opening of his natural eyes? Who that is deaf, but has the ears of his understanding opened to spiritual matters, would not claim that he had a greater blessing than a restoration of physical healing? Who that has eaten of the Bread that came down from heaven and received spiritual strength, does not realize that his blessing is far beyond that enjoyed by those whom Jesus fed with the five barley loaves and the three small fishes?

Who that has realized the healing of the soul does not realize that the healing of his heart affections is of much more value to him than the healing of any earthly disease? Who that was born in sin and shapen in iniquity and who has realized the forgiveness of his sins and has received grace whereby he may walk in the footsteps of Jesus, does not appreciate this as a greater miracle than the one recorded in our lesson? Ah! but some will say, "Let us have both the spiritual and the physical healing. Did not Jesus give both, and should not we expect both?"

We reply that Jesus did not give both, but merely the physical. Not until he had finished his sacrifice and had ascended up on high, there to appear in the presence of God for us, could any of us receive of the holy Spirit. And not until then could any understand the spiritual things, the deep things of God. It is for this reason that our Lord's sermons were generally limited to earthly things. He said, "If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" (John 3:12.) Again he said, "I have many things yet to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John 16:12,13.) The Apostle tells us that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned....But God hath revealed them unto us by his Spirit."--I Cor. 2:14,10.

OUR LORD'S MOUTHPIECES

It is for this reason that we find some of the most helpful spiritual instructions in the writings of the apostles, without which we should not be able to get so large a measure of spiritual nutriment from our Lord's utterances, which were in parables and dark sayings, thus reserved for the future use of the saints.

Under the picture of the Church at Laodicea, the Lord pictures to us the last stage of the Gospel Church. He represents it as saying, "I am rich, increased in goods, and have need of nothing." Nominal Christendom has been disposed to boast of its riches in scholarship and property and intelligence and influence, and its high moral standing. The one thing it has coveted is the healing power, and now it is grasping this, to its further injury, to the increase of its pride and boastfulness and to the bringing of itself still more fully under the powers of darkness.

Notice how different is the Lord's view of the Laodicean Church, from that which it entertains of

itself. He says, "Thou knowest not that thou art wretched and miserable and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and eye-salve to anoint thine eyes, that thou mayest see."--Rev. 3:17,18.

It is for us to take the Lord's viewpoint, to see what constitutes the true riches, the true source of happiness and joy in the Lord. It is for us to have our eyes opened, and not to be deceived by our Great Adversary in this time. We remember our Lord's very words on this subject; his intimation that at his second advent many would boast of their work and power of healing, saying, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" (Matt. 7:22.) But our Lord said to such, I do not know you. I do not recognize you. You have no authority to make yourselves my disciples.

Let us remember, dear friends, that the Lord's blessings upon the apostles were not in the nature of preservation from sickness or calamity, but the reverse. We have records of several of the prominent brethren of the Church, but no records of any of them being miraculous healers. The healings which were done were performed for signs for those about. We have records of disasters permitted to come upon our Lord and upon the apostles and upon the Church of that time--hatred of the world, thwarting of their plans, cruel mockings, stripes, in perils of shipwreck, in perils among false brethren, hungering, thirsting, etc. If God manifested his favor thus to our Lord and the most influential members of his Church and their associates, what shall we choose for ourselves? If we allow the Lord to choose our portion for us, he doubtless will give us similar experiences in this time, and glory, honor and immortality by and by. If we attempt to choose our own way, the Adversary will try to delude us and we may be relieved of some physical pains or difficulties, which might have been for our eternal welfare. Let us choose the better part, pray for the spiritual things and labor for them, and accept, as respects our earthly affairs, whatsoever our Father sees best!

===================

R4314 : page 22

REPORTS FOR 1908 FROM THE FOREIGN BRANCHES OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

THE prosperity of the "Good Tidings" in Great Britain is fully attested by the figures given below. With the removal of our office to Brooklyn, London will be about as near to us as San Francisco. The reduced rate of postage between the two countries will also tend to centralize the work. We wish we could tell the dear friends of Great Britain and everywhere the world around how much we love all who are truly the Lord's and who give evidence of their control by his Spirit. Surely we feel that oceans cannot separate us from one another's love, nor make us feel less interest than if we lived in one city. While our love is the same for brethren of all languages, nevertheless we feel able to understand and sympathize most fully with those of our own tongue. In a very broad and very deep sense, therefore, Great Britain, Canada and the United States are one country. National prejudices and customs and superstitions may influence us variously, according to the flesh; but the more fully we understand our Father's Word, and come into fellowship with its spirit, the more will every barrier and every cause of misunderstanding vanish and enable us to see eye to eye.

The Lord has blessed the Truth in Great Britain during 1908 greatly, and it is our belief that there, as well as in America, the next two years will be marked with marvelous progress in the overthrow of error, in the deliverance of God's people from its chains, in the spread of the light of the knowledge of God amongst his saints.

R4315 : page 22

We have promised that, if possible, next Spring we will visit Germany and Scandinavia on a "flying trip," and we purpose also, if possible, to arrange for a Three-Days' Convention in London. If we can accomplish these purposes, we will endeavor to have the London date May 29-31 (Whitsuntide Holidays), with special excursion rates.

WORK DONE IN GREAT BRITAIN AND IRELAND

SUMMARY OF THE WORK

DAWN-STUDIES and MANNAS circulated................	46,079
Booklets,...	9,529
Tracts free (stated in pages).....................	63,884,400
Letters received..................................	9,915
" sent out..................................	8,872

REPORT OF THE GERMAN BRANCH

The Truth still progresses slowly in Germany, it seems to us, considering the amount of energy and money expended there. This, however, does not imply that the Germans are less deeply interested in the Truth than the English, Scotch, Irish and others. On the contrary, at our conventions and by the names of the lists, we discern that the brethren of German descent hold, perhaps, as prominent a place as any others. The fact of the matter seems to be that conditions in Germany have driven out from thence to the United States many of that nationality who are most susceptible to the influences of the Truth, leaving many behind proportionately less of this kind. However, who can estimate in money value the worth of the Truth, even to one child of God? From this standpoint we feel greatly encouraged at the progress the Truth has made there. Let us seek to estimate the value of the Truth.

Let us say to ourselves, "What price would purchase it from me? For what sum of money would I be willing to be placed back again in the darkness of creedal systems, ignorance of God and his Plan?" By this standard the progress of the Work is great, in proportion to the cost:

SUMMARY OF THE WORK

DAWNS, Cloth, Vol. 1	3,685
DAWNS, Cloth, other volumes	1,978
DAWNS, Vol. 1, TOWER form	1,800

Total number of copies	7,463

Booklets	7,362
Regular issue of German TOWERS used in Europe	27,900
Extra sample copies of the TOWER sent out	78,900

Total number of TOWERS	106,800

Tracts used in Europe	3,506,400
Total free literature, Tract pages	39,009,000

Letters and cards received during the year	4,096
Letters sent out during the year	1,815

THE WORK IN SWEDEN

Our representative in Sweden writes:--

When we look back on the year behind us our hearts become filled with the most deep and humble gratitude and thankfulness to our loving heavenly Father for his overruling care for our good. We have indeed seen the most evident proofs that the Lord himself is the Leader of his Harvest work, and that he makes

R4315 : page 23

all things--yea, even our mistakes--to serve his purposes and the interests of his cause. Glory and praise be to his holy name! We have not, of course, such large figures to show in our reports from this little land as you receive from the more important parts of the field, but yet we are very thankful for the results we, by the Lord's grace, have seen of our united efforts here, and pray that his blessing may continually rest upon the Harvest work everywhere until all of it is done, and that we then may hear his "Well done."

During the year past we have had the joy of seeing some of God's dear children, from the most Northern to the Southern part of the country, receive the Harvest message, and several of those are already in active service to bring the glad tidings to others. Amongst these is also one dear brother who, for the sake of the Truth, gave up his place as a minister in the Baptist Church a few months ago. Here in Orebro our little company has increased by nearly fifty brethren and sisters during the year. The leaders and preachers in the different sects preach against us and warn their people against "MILLENNII DAGNING," but still the good Shepherd's voice is heard by his sheep, and they abandon Babylon, following the voice of him that speaketh from heaven.

We have also very good reasons for believing that the work of grace generally has progressed considerably in the hearts and lives of the friends of the Truth in Sweden. The spiritual appetite, the hunger and thirst for the "meat in due season" is great, and love toward the Lord and to you, his servant, and to all the children of God, is growing rapidly amongst us, as the eyes of our understanding get more and more opened. About the zeal and interest in the service and spreading of the Truth the following figures will show:

SUMMARY OF THE WORK

Work accomplished through the Swedish Branch,
from Dec. 1, 1907, until Dec. 1, 1908

Copies of DAWN Volumes............................	5,201
Various booklets, About Hell, Tabernacle Shadows, etc.	6,288

Total...	11,489

Number of subscribers on Swedish ZION'S VAKT-TORN.	1,368
Old sets Swedish TOWER, cloth-bound and unbound...	209
Bibles sold......................................	60
Volunteer Tracts and sample TOWERS................	309,689
Expressed in usual form of Tract pages............	4,512,624
Number of Meetings held...........................	556
Number of miles traveled in preaching tours.......	16,167
Letters and cards received........................	1,829
Letters and cards sent out........................	1,281
Total number of various sendings, by mail and by railroad, sent out from this office..............	11,159

FINANCIAL SUMMARY, 1908

Expenditures

Pilgrim, Convention and other meetings...........................	kr. 2,338.06	$ 623.48
For translation, printing, printing		

paper, etc.	6,225.86	1,660.23
Freight and postage	1,310.95	349.59
Office expenses, rent, light, heat, etc.	3,212.87	856.77
	--------	--------
Total	kr.13,087.74	$3,490.07

Receipts

Voluntary Donations to Tract Fund	kr. 5,050.62	$1,346.83
Swedish TOWER subscriptions	1,880.43	501.45
Books sold, etc.	5,813.29	1,550.22
	--------	--------
Total	kr.12,744.34	$3,398.50
Deficit, 1908	343.40	91.57
	---------	--------
Total	kr.13,087.74	$3,490.07

REPORT OF THE JAMAICA BRANCH FOR 1908

The Society's representative writes:--

All our efforts during the past twelve months have been signally blessed of the Lord, and we are pleased to report an increase in all branches of the work.

Our joy is not confined to the expansion in the various departments of the Harvest work under our supervision, but we also rejoice to note that the friends within the range of our observation are growing in the knowledge and spirit of the Truth.

Chief among the things that have ministered to this end, we cite to you the Pilgrim service, in which eight brethren gave either the whole or a part of their time.

Numerous letters which we have received from time to time assure us of the blessings that the friends have derived from these visits. It seems to us to be the Lord's will that this service should not only be continued, but that it should be extended wherever possible. We are continually praying for the Lord's blessing upon those already in this service, and we are daily asking our heavenly Father to supply us with more efficient laborers for this branch of the Harvest work.

The number of those newly interested in the Truth is growing very rapidly. Especially is this true in Kingston, where the seating capacity of our present meeting hall is often overtaxed.

The general convention held recently at Annotto Bay was the largest ever held under the auspices of the Society in Jamaica. About 350 brethren and friends were in attendance and were greatly blessed by partaking of the spiritual feast which the Lord spread before us.

Our TOWER list for the year shows very little increase. We have reported the names of quite a number of new subscribers, but the gain in this way has been almost offset by the new postal regulations, which compelled us to drop many names from our lists. The erasures of these names has resulted favorably, however, for it has shown us just who the truly interested ones are, besides saving us the postage for mailing TOWERS to those who do not appreciate them.

We start the new year with bright prospects before us, and we pledge our faithful services to the Lord and to the Society, to do with our might whatever our hands may find to do in laying down our lives for the brethren.

We pray for you and ask your prayers on our behalf, that we may remain steadfast, immovable, always abounding in the work of the Lord, even unto death.

R4316 : page 23

We have also received a report of the work done in the Panama Canal Zone. Bro. Isaiah Richards has put out about one thousand volumes during the year. There are also a few interested friends in Colon with whom he meets from time to time.

SUMMARY OF THE WORK

Number of Pilgrims	8
Number of Pilgrim visits	48
Number of Public Meetings held	34
Number of Private Meetings held	472
Number of Miles traveled	6,687

Number of Regular Colporteurs	26

Total output of DAWN-STUDIES	4,272
Total output of Booklets	2,949
Total	7,221

Total amount of Tracts distributed..58,305, or 932,880 pages

Letters, etc., received	1,476
Letters, etc., sent out	1,311
Total	2,787

FINANCIAL STATEMENT

	L	s.	d.
Pilgrim Service	312	18	5

Freight, etc.	21	11	7-1/2
Sundries, current expenses, &c.	207	1	9-1/2
	---	--	-----
Total Expense	541	11	10
Voluntary Contributions	138	5	9-1/2
	---	--	-----
Deficit for 1908	L403	6	1/2

R4316 : page 24

THE MESSAGE IN HEATHENDOM

We regret that our report as respects our effort made in China and Japan reads failure.

In India the Society has four devoted representatives whose influence is considerably circumscribed by the fact that they are soldiers in the British army. But they and we are thankful that the Truth reached them and that they are, as Colporteurs, etc., doing what lies in their power to lift up the Divine standard. We have no report from them respecting the work done the last year.

We are glad to be able to report some progress in South Africa. The Lord's blessing has attended the work there to a considerable degree, as reported by Brother Booth. There are now three Dutch preachers interested, who are delivering the message with considerable freedom to about eight congregations. And there are three black brethren who are preaching the Truth to the natives. One of these has gone northward about two thousand miles to his home region to carry the message. This brother, although young, speaks several of the native languages, and writes the English quite fluently. The latest report from him is very encouraging. The natives seem to have open ears for the Good Tidings of Great Joy, the message of Restitution. They seem also, to some extent, to grasp the heavenly calling.

Altogether we are quite pleased with the work thus far accomplished in Africa. Some thirty-four partook of the Memorial Supper last year in Cape Town vicinity, and it is expected that over one hundred will participate next Spring. And, apparently, from the reports, the light of Truth is spreading in every direction, and with considerable power. A consignment of Dutch DAWNS has had just about time to reach South Africa, and we may expect a still more favorable report next year, we trust.

R4316 : page 24

TURNING THE WORLD UPSIDE DOWN

--ACTS 4:5-20.--JANUARY 31.--

Golden Text:--"They were all filled with the holy Spirit, and they spake the words of God with boldness."--Acts 4:31.

THE healing of the lame man was not a mental healing, not a faith cure, but a bona-fide miracle, straightening the ankle-bones and giving to the ligaments strength never before possessed. The miracle served to advertise the new Faith. A great crowd gathered from all parts to the temple. Pharisees, doctors of divinity and Sadducees, teaching their respective theories to inquiring crowds, were left without auditors. All attention was given to the cripple and to the two men who had effected his cure. The Apostle sees the opportunity to preach Christ, the Messiah, and to explain that it was he who had been cruelly crucified. Apparently the preaching and the discussion went on for about two hours, when it was interrupted by the arrest of the apostles, St. Peter and St. John. They were placed under guard for the night, because it was too late for the meeting of the Sanhedrin or Law, which by jurisdiction could try a case only in day time. Who were the accusers? Surely not the man who was healed, nor the common people who witnessed the miracle and gave God glory! Who then? Alas! it was the professedly most religious, most holy, most pious teachers of the people who, beholding what would thus draw away from their own teachings, were angry at the apostles, the more so that it was charged against them publicly that they had really crucified the Messiah a few weeks before.

Alas! for the perversity of human nature. But has it not been always so--that the persecutors of the Truth have been those who had greatest reason to be its servants? Our lesson opens with the account of the trial of the apostles before the Sanhedrin Court. Caiaphas, the very one who condemned Jesus, was present, as were other ecclesiastics. If the apostles wondered that the Lord had permitted them to be stopped in their preaching and be imprisoned for the night, they probably saw when they were before the Sanhedrin the good reason for it all. God thus provided that the most learned, the most influential, red-handed with the blood of Jesus, should be brought face to face with the truth of the same. As the apostles answered the questions propounded, these clerics must have perceived that the Spirit of Christ in his followers was still able, not only to perform miracles, but to endow those humble fishermen with eloquence and courage to fully defend their position and voice the Truth.

Let us learn this lesson--to look through all of life's experiences for the accomplishment of the Divine purposes. When we become discouraged with trials or difficulties, yet know that we are faithfully serving the Lord and in line with the teachings of his Word, we should have faith to believe that the end of his dealings with us will fully justify every trial and difficulty between.

"God moves in a mysterious way
His wonders to perform."

"BY WHAT POWER--IN WHAT NAME?"

There was no disputing the fact that the lame man, known for years to all the frequenters of the temple, had been healed. He had been seen jumping, walking and praising God. By their questions these clerics would give the inference that they believed the curing work had been accomplished by Satanic power. The trial was evidently to be conducted along this line--to prove the apostles emissaries of Satan. But the blessing upon St. Peter was in full harmony with the promise that when he would be called upon to stand before magistrates and princes, language would be given him. From his lips poured forth such a stream of argument as quite overwhelmed his questioners. He told them in whose name his miracles had been performed--in the name of the one whom they had crucified some months before. He told them in the name of whose power he had wrought the miracles, namely, the power of God.

He properly made no apologies for his Master, nor for his having been numbered with the wicked. He charged straight home the responsibility of his death upon them, and then quoted them from the prophecies, "This is the stone which was set at naught by the builders, which is become the head of the corner." (Acts 4:11.) Neither was there salvation in any other than the one that they had crucified as a criminal. Astounding boldness, courage, ability! No wonder we read that they marveled at the boldness and the courage of these apostles, who they perceived were unlearned and ignorant men! No wonder that they took knowledge that these had been with Jesus and learned of him!

The same principle still holds good. Whoever the Lord may use as his mouthpiece will be endowed with corresponding ability to render the service for which the Lord has called, if he abide faithful, as did the apostles. We need not fear the attitude of the opponents, whether in high or low positions, if we are the Lord's, devoted to his cause. "He who is for us is more than all they that be against us." Why should we not have courage? Notice, nevertheless, that while the Apostle manifested such courage in speaking of the Truth, there was nothing proud, domineering or boastful or slanderous in his utterances. He told the Truth in a simple manner. Let our course be similar.

R4317 : page 25

They soon stopped the speaker. They were not anxious to have matters thoroughly opened up. They had heard enough. They stood them aside until they had conferred. What they were afraid of was the spreading of the thing. It was not with them a question of right or wrong, of truth or falsity, of God or Satan, but the matter of the spread of religious views which would nullify their influence.

Their conclusion was that they could find no fault with the matter, but that they would threaten the apostles and try to restrain them with fear, so that the New Doctrines might not spread and upset their system and lower their dignity in the honor of Messiah, and weaken the power of the nation. They seemed to fear what has already come to pass, namely, that the religion of Jesus would excel Judaism in numbers and in influence. How remarkable was the influence of Jesus and of his twelve apostles! That spirit of Jesus which they discerned in the apostles reminds us of the poet's verse:--

A Persian fable says: One day
A wanderer found a lump of clay;
So redolent of sweet perfume,
Its odors scented all the room.
"What art thou?" was his quick demand,
"Art thou some gem from Samarcand,
Or spikenard, in this rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"Then, whence this wondrous perfume--Say!"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! And will not those
Who love to dwell with Sharon's Rose,
Distil sweet orders all around,
Though low and mean themselves be found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee.

Of this thing we may be sure, that, however many of the Lord's people are by nature "chiefly the mean things of this world and the things that are naught," nevertheless if they become copies of God's dear Son, they will lose the meanness from their hearts and instead will be partakers of his grace, his spirit, his holiness.

"WE CANNOT BUT SPEAK THE THINGS"

When recalled before the Sanhedrin and told that the decision was that they should be discharged, but that they should be cautioned, warned, threatened, that they should not preach any more in the name of Jesus, the apostles modestly, courteously, but very boldly said, Whether your attack be right or not, we must follow our own conscience; "We cannot but speak the things we have heard." How very proper this reply! Yet how much courage it must have required for men without any education and without much wisdom to have to stand before magistrates and those of high estate! Why could they not refrain from preaching! Why would not the apostle's words apply to them, "Be subject to the powers that be." The answer is that while we are to be subject to earthly powers, as respects earthly things, we have a still higher responsibility in respect to the spiritual, the heavenly things. Our heavenly Father prepared the way for the Gospel by the sending of his Son. And our Lord said to his apostles, "Go ye into all the world, and preach the Gospel to every creature."--Mark 16:15.

So long, therefore, as the apostles could reasonably, properly find hearers for their Master's Word, they preached it. And so it must be with us. We must not be intimidated. While obedient to the powers that be respecting every earthly way, we, like the apostles, cannot but speak the things which we have seen and heard. To keep the message secret, to put our light under a bushel, would mean our own failure to progress, the dwarfing of our New Nature, and ultimately disobedience to our Master; and obedience to earthly powers along this line would mean to us failure as respects a place with Jesus in his throne. It is overcomers whom the Lord is now seeking! There could be no overcoming if there were no trials, and tests, and character development.

Let us, then, while obedient to every earthly law and regulation, feel perfectly free to do the Lord's will in every matter, even the smallest, even to the extent of bringing upon ourselves the disapprobation of the world and the worldly, even though it bring us stripes, imprisonment. We have not the crown yet, but the cross, and whatever will help us to take it up and bear it faithfully will be a cause for thanksgiving.

===================

R4317 : page 25

BROTHERHOOD IN THE ANOINTED ONE

--ACTS 4:32; 5:11.--FEBRUARY 7.--

Golden Text:--"Lying lips are an abomination to the Lord, but they that deal truly are his delight."--Prov. 12:22.

THIS lesson brings before our minds in sharp contrast a true and a false brotherhood in the Church. A shining example of the true was Barnabas, while Ananias and Sapphira were conspicuous illustrations of the false. The five hundred brethren who had become believers during our Lord's ministry, and who were thus prepared in advance for the Pentecostal blessing, were added to abundantly by the thousands converted on the day of Pentecost. As a whole, they were a very choice class. Only the children of the light, "Israelites indeed," stood loyally with the Redeemer during his trials and revilings. And a similar class of "Israelites indeed" proved amenable to the lessons and demonstrations and preaching of Pentecost Day. These were devout men, out of all the country around Judea, who were visiting Jerusalem at the time, attending a religious festival, in compliance with the demands of the Law.

"SATAN CAME ALSO"

With such a flood of popularity as came to the Church at Pentecost, it was only to be expected that some would be carried in by the excitement and the miracles and the favor of the Lord who were not "Israelites indeed." But the latter evidently were few comparatively. Amongst the true, there was the fervor, the love, the fellowship of kindred minds. They realized themselves children of God, and brethren of the Lord Jesus Christ, and of each other. The experience was a new one, and the holy Spirit ruling in their hearts their sympathies flowed together in one common stream. Were some of them poor or crippled, lowly or sad, the others took delight in ministering to their comfort. They were brethren in the fullest, deepest sense. How blessed this relationship none can really know, except those who have experienced it.

How few have experienced this mutual love in this our day! The mixture of the spirit of worldliness has so diluted the spirit of the Master in the hearts of the majority that true, brotherly love is but little understood. Nowhere probably in the world is the spirit of the brotherhood of the early Church more manifest today than amongst the gathering of the WATCH TOWER readers, in general conventions, or in lesser gatherings. It is beautiful indeed, heart-refreshing, to note the loving interest manifested one toward another. It evidences our return to the simplicity which is in Christ, and to the fellowship of his Spirit. Let us be glad for this. Let us cultivate this proper spirit, that the love of God and the love of the brethren may be more and more shed abroad in our hearts.

R4317 : page 26

COMMUNISM IN THE EARLY CHURCH

Selfishness is buried under love; or rather, temporarily, it is filled, for selfishness is the spirit of the world and of the Adversary, while love is the Spirit of God, the holy Spirit. We are not supposing that in their fervency and in their comparative ignorance of their own weaknesses and of the weaknesses of each other, the early followers of the Lord started the Communistic arrangement. Putting all their property and wealth together, they shared it as each had need. The lesson ultimately was a good one: (1) It showed both them and us what should, by right, be the spirit of all who love the Lord and are begotten by his holy Spirit to the New Nature, as members of the Body of Christ, his brethren, God's people. All of the poor in heart should still feel longings for such a condition of mutual helpfulness. However, this lesson learned, another was needed, namely, that the Lord's people, with the best of intentions in their hearts, are so differently organized physically--fallen in such different directions--that it is not practical, not feasible, for them to attempt to live together along Communistic lines. While giving each other credit for purity of heart and honesty of motives, the Lord's people learn that in their flesh dwelleth no perfection, and, likewise, none in the flesh of their brethren. Hence, with the same love in our hearts, the one for the other, we have learned that it is better to allow each other full freedom and full responsibility as respects the management of earthly affairs, and that this is the condition in which each can be happiest, and in which each can make greatest progress and learn best the needed lessons of preparation for the Millennial Kingdom and its services.

The early Church learned this lesson speedily. Its Communism did not last long. First of all the apostles found that, notwithstanding the confidence of

R4318 : page 26

the Church in them as spiritual and able ministers of the Gospel, and specially sent of the Lord, there were murmurings against them, because some thought that their interests were not so well served from the general fund as those of others. This led to the giving over of the management to the deacons, and ultimately the entire project fell to pieces. It taught a lesson profitable to the Lord's Church from that same to the present time. That lesson is that it is possible to have Communism in heaven, or on earth amongst perfect men, but not feasible to have it amongst those who are imperfect, and whose tastes and appetites, experiences, etc., are diverse. This is our answer to the dear friends who occasionally urge the expediency of Socialistic and Communistic arrangements at the present time.

We assure them, first, that the project is not feasible, because, however sympathetic and loyal our hearts are one to the other, our mortal bodies and their tastes cannot be kept in full harmony. And discord becomes the more serious, the more close the contact and unlimited the time. Furthermore, as the Lord raised up the great persecution which scattered the Church and its Communism and sent them everywhere as solitary witnesses for the Truth, so, we believe, it will be here.

The Lord wills that his people shall be scattered throughout the world, in order that they may the better let their lights shine in the midst of the earthly darkness, bearing witness to the Truth.

BARNABAS--SON OF CONSOLATION

The description given us in the lesson beautifully illustrates the spirit of full consecration to the Lord--a full love and generosity towards all the brethren and a full confidence in the apostles as the Lord's representatives. Their wealth was brought and laid at the apostles' feet. Amongst others who did thus was Joseph, the uncle of John Mark, supposedly a member of a wealthy family, residing in the Mount of Olives, in the house the garden of which was our Lord's Gethsemane. He now had become an earnest follower of the Nazarene. He sold a field which he possessed and brought the proceeds to the apostles' feet. He was evidently a man of great sympathy and beautiful character, as is evidenced by the surname given him in the early Church, namely Barnabas. The word signifies, "Son of a consoling message," or, more briefly, "Son of consolation." Thank God the same spirit is yet to be found amongst his people. Some of them are sons and some of them are daughters of consolation, especially to his other sons and daughters--sympathetic, loving, kind, helpful.

Barnabas was a Levite, and hence was trained with a view to the work of a teacher, instructor amongst his people. Tradition has it that he became acquainted with Saul of Tarsus in the Gamaliel school. However, the bonds of union between the two, which subsequently took them forth as messengers of the good tidings, was not the earthly tie, but the spiritual one. So with us. The more we possess of the spirit of holiness, devotion to God, to righteousness, the spirit of love and devotion to the brethren, the more may we be sons of consolation, pouring forth upon all with whom we have contact the unction from the "Holy One," the anointing, the perfume of love.

Barnabas is set before us in the lesson as a sample of the spirit of proper fellowship and brotherhood in the early Church, and the consolation resulting. Let it be so with us. Let us each strive to be worthy of this name--Barnabas--in our home relationship, and especially in the Church of Christ. Let us see to it that we are not strife-breeders, but peacemakers. Let us remember the words of inspiration, "Mark them that cause divisions amongst you, and avoid them"--reprove them by avoiding them. Show them that you do not sympathize with such a strifeful, unholy spirit. We are not to smite them, nor to speak evil of them, nor to revile them in turn again, but simply to give our attention and smiles and cheering words to others, to such as manifest more of the Lord's Spirit. To those who can be helped at all, such a course will be very helpful, far more so than fellowshiping with them, which might, indeed, encourage them to feel that they had the approval of the pure in heart and noble in mind. We are to distinguish between such an avoidance and such a fellowship and the appointment to honorable positions in the Church as one thing, and the still different matter of disfellowshiping and cutting off from the Body of Christ, the Church. The latter can be properly done only according to the rules prescribed by our Master in Matt. 18:15-17.

"SATAN FILLED THY HEART"

Now we come to the other side of the lesson. In Ananias and Sapphira, his wife, we have an illustration of a deceitful, hypocritical spirit, displeasing to God, and to all the right-minded of his children. These desired and appreciated the general spirit of the Church, and wished to share in it, but wished to keep back a part of the price. As St. Peter pointed out they had a perfect right to do this, and might have kept it all, but they had no right to lie about it, to pretend that they were making a full consecration of everything, when the case was otherwise. Therein consisted their fault. They might indeed have deceived their fellow-creatures of the Church, but they could not deceive the Lord. St. Peter, under the power of the holy Spirit, and possessing the gift of discerning the spirits, was made acquainted with the situation, and, acting under Divine guidance, he reproved them in the name of the Lord, and the result was their death, as recorded.

Although we are not of those who believe that they went to eternal torment, it might seem to us strange that the Lord's providence would not grant them instruction on the subject, rather than permit their destruction. We may safely assume that the imposing of a summary death sentence upon them was with a view of giving a general lesson to the Church, not only of that day, but ever since. It would not at all surprise

R4318 : page 27

us if Ananias and Sapphira would have some portion of God's Great Plan in the future, when they may learn the error of their course and mend their way and learn righteousness. It would appear as though they had share with the Church in the various blessings thus far enjoyed. We doubt, however, if they were spirit-begotten ones, and hence amenable to the Second Death. However, we may be sure that when all the secrets are unfolded, the wisdom, love, justice and power of our God, in connection with this and every other obscure dealing of his, will be made fully manifest.

The lesson brought great fear to the whole Church; not the fear which has torment, not the fear which comes from lack of faith, but the proper kind of fear, the fear of reverence, the fear of trifling, of offending our gracious Father and Lord, from whom we have already received so many blessings and from whom we are expecting to receive the crowning blessings of glory, honor and immortality. This was the fear to which the Apostle referred, admonishing that we should all have, saying, "Let us fear, lest a promise being made us of entering into his rest, any should seem to come short of it."

Our Golden Text points us to God's abomination of lying lips and his delight in the Truth. The principle of Truth is honesty, and it effects not only our words, but all of the conduct of life; yea, and also our thoughts. Hypocrisy is deceit of action. To deceive another is lying in one of its most unworthy forms. And, as the mainspring of life is in the heart, and "out of the abundance of the heart the mouth speaketh," and the conduct of life is arranged, we may see that a deceitful heart and a deceitful mind are most dangerous things in the world. How jealously, therefore, God's people should guard their thoughts--in respect to God, in respect to the world, in respect to every word and act, to the intent that no injustice is permitted, no falsehood is recognized. Such are the pure in heart. Such are the saints. Such will see God and be joint-heirs with their Lord. How diligently, then, we should watch our hearts, our thoughts, that they be honest, true, truthful, in every sense and particular!

===================

R4318 : page 27

THE THREE GREAT COVENANTS

CHRISTENDOM in general recognizes only two Covenants, the Old or Law Covenant, with Moses as its mediator, and the New Covenant, with Christ as its Mediator. Christendom may be said to know nothing whatever about the Abrahamic Covenant. When rarely they recognize the Abrahamic Covenant at all, or enter it into their calculations, they identify it with the New Covenant. We all inherited this general line of thought through Sunday-School sermons, commentaries, etc. It is not strange, therefore, that we all had this confused conception of this subject. Gradually, as a part of the light due to the Church in the end of this age, we got to see that there are three Covenants, instead of two, as we first supposed. We got to see that the Abrahamic Covenant, the original one, is the grandest and best of the three, and that from it the other two proceeded. This light upon the Divine purpose we began to set forth in the WATCH TOWER in 1880, and later elaborated the same thought in the Tabernacle Shadows of Better Sacrifices. In the latter we set forth that these Covenants are represented in the garments of the High Priest, in the ephod of two parts, with its shoulder-clasps and jeweled breast plate. However, we did not discern so sharply as we now do the clear-cut distinctions between those three Covenants. And is not this

R4319 : page 27

in full accord with the Lord's general dealing with us and with all people throughout the age? Is it not his proposition that the "Path of the just shall shine more and more unto the perfect day"? We believe that it is.

GROWING IN GRACE AND KNOWLEDGE

What we now see still more distinctly it is our duty and privilege to lay before the Household of Faith. We remind you, however, that as it took some of us quite a while to get a proper focus upon the Abrahamic Covenant, it may now take some of us a considerable time to still further differentiate between the Abrahamic Covenant and the New Covenant. Remember also that a clear understanding of every detail of God's Plan, while desirable, is not necessarily essential to our blessing thereunder. For instance, we believed in the precious blood of Christ and were justified thereby freely from all things, when we did not at all understand the philosophy of the Atonement--even as the majority of Christian people do not understand it now. The increasing knowledge did not bring increasing justification, but it did bring increased appreciation and love and devotion and opportunity for greater harmony with the Divine purposes better understood.

I.--GRACE. II.--LAW. III.--WORKS

St. Paul pointed out to us most distinctly that the original Covenant made with an oath to Abraham was in every way the superior one and that it, being a one-sided Covenant, an unconditional promise, has no mediator. St. Paul tells us that the Law Covenant was "added" to the Abrahamic Covenant in God's dealing with the nation of Israel. It is called a Law Covenant because the benefits of that Covenant were offered only to those who would keep the Law in all its requirements--inviolate. He calls it the Hagar Covenant, because it was a bondage and because its offspring, the Jewish nation, could not inherit the promised blessings and privileges. He tells us that it made nothing perfect, brought nothing to perfection. Although faith had a place and the grace of God had some manifestation towards Israel, yet neither faith nor grace affected their Covenant, which was hard and fast and demanded obedience to the works of the Law--"He that doeth these things shall live by them." Since none could do perfectly, that Covenant of works brought only condemnation of their imperfect works. It had a mediator, Moses, but he was unable to accomplish anything for the people, because of their imperfection through heredity. We properly call this the Law Covenant.

The Apostle points that as Hagar's child was born before Isaac, who represented The Christ, Head and Body, "The

New Creation," so the nation of Israel, Moses and all the people baptized into him in the sea and in the cloud, "The house of servants," would be developed before Spiritual Israel, the New Creation--Christ and all the members of the house of sons of spirit-begetting.

As the Covenant of Grace (Sarah) existed before the Law Covenant was added to it, so it continued to exist after the Law Covenant was set aside as a Covenant, its prize of life eternal having been won by "the man Christ Jesus, who gave himself a Ransom for all." So, then, the Covenant of Grace (Sarah), which preceded the Law Covenant (Hagar) four hundred and thirty years, continued alive during the whole period of the Law Covenant, but without children, and then brought forth the Head of the Seed, Jesus. The Law Covenant was then cast aside--"Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman"--The Christ, the Heir of the original promise, now being developed. From the Scriptural standpoint the Resurrection is the birth; as, for instance, our Lord is the "First-Born from the dead, the First-Born amongst many brethren," and "his brethren," "his members," "his Bride" (three different names for the "elect" Church), must all be brought forth from the dead, all be "changed" to spirit condition before the Seed of Abraham will be complete.

R4319 : page 28

"IF YE BE CHRIST'S, THEN ARE YE ABRAHAM'S SEED AND HEIRS."--GAL. 3:29

This is the Mystery--the selection of the Church as the Bride of Christ during this Gospel Age, to be sharers with their Redeemer in the sufferings of this present time, and also in the glory that shall follow. Hence the Apostle was very solicitous that he might have share in "His Resurrection," The Christ Resurrection, "The First Resurrection." Not until that "First Resurrection" is finished will the Seed of the Sarah Covenant be fully born. This is quite in accord with the prophetic statement, "Shall I bring to the birth (deliver the Head), and not cause to come forth (the Body)." (Isa. 66:9.) The intimation is that so surely as Jesus, the Head of the Body, was brought forth in the Resurrection, born from the dead, so surely will all the members of his Body share with him his glorious "change" from mortality to immortality, from earthly to heavenly nature.

What about the Jews under the Law (Hagar) Covenant? Were they on that account cut off from the very privileges and blessings which they so desired--of being Abraham's Seed and heirs according to the promise? We answer, Yes. The Apostle shows that the children of the bond-woman could not be heirs with the children of the free-woman. How, then, did the apostles and others, who were of Israel according to the flesh, come into relationship with Christ and the Sarah Covenant (of grace)? The Apostle tells us that as a human marriage is dissolved by the death of one of the parties, so those of the Jews who could recognize by faith that Christ's death had fulfilled the terms of the Law Covenant could realize that that Covenant was dead, and hence, that they were freed from it and could become married to another--united to Christ. On the contrary any Jew who does not recognize that Christ, by his death, has "made an end of the Law, nailing it to his cross," and who still continues to believe in that Covenant, is as firmly bound thereby as though the Covenant were still alive; just as a woman whose husband was really dead, but she thought him alive, could not conscientiously marry another.

"WHEN I SHALL TAKE AWAY THEIR SINS"

The Apostle explains that all of that nation who lacked proper faith in Christ were cast off, "blinded," not forever, but until the completion of the House of Sons, the New Creation, the spirit members of the spiritual Body of spiritual Israel--The Christ. Ah! but, says one, if they be cast off, "blinded," until the elect Church is complete, then they can have no part in it; and, being under the conditions of the Hagar (Law) Covenant, will they not be in an unsatisfactory state, under a New Covenant? And according to this evidence, did not God rather deceive the nation of Israel, when he entered into the Law Covenant with them at Sinai, knowing that they could not keep it, and could not get life under it, and yet permitting them, so supposing, to put themselves under that bondage? Are not the Lord's ways just and equal?

Yes, we answer, and the full scope of the Divine purpose when seen is glorious in its harmony. The difficulty in the past has been that we have seen as through an obscured glass, and not face to face. Now we perceive that God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore. The attempt of the Law Covenant to bring forth the natural seed first was abortive--a failure. First must come the spiritual Christ, Head and Body, partaker of the divine nature, heir of all things. Then God's favor will return to natural Israel. But since the Law Covenant completed its purpose and was demonstrated to be unavailable for them, because of the weaknesses of the flesh, God purposes to make with that nation, and with that nation alone, a New Covenant. Not a single statement of Scripture identifies the New Covenant with the Gentiles. On the contrary, it is Israel's New Covenant given to displace the Old or Law Covenant. Let us note well that the great mass of the early Church were Hebrews and that the Apostle's references to the New Covenant are almost exclusively in his epistle to the Hebrews. One exception is in Rom. 11:27, where the Apostle, although addressing Christians of Gentile birth, tells them that natural Israel was cast off for their sakes, but is still beloved for the fathers' sake, and is again to have Divine favor, under a special Covenant. The other (2 Cor. 3:6) refers to the royal priesthood as able (qualified) servants of the New Covenant--dying with Christ for its sealing.--Mal. 3:1.

The more closely we investigate the New Covenant, the more we must be convinced of this fact--that it belongs to Israel alone, including the two nations into which they divided at the death of Solomon--Israel and Judah. Note the statement of the Prophet, "Behold the days will come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah, not according to the Covenant [the Law Covenant] which I made with them when I took them by the hand and led them out of the land of Egypt." The Apostle, endeavoring to prove to the Jews that they could gain nothing under the Law Covenant, points out this prophecy, and tells them that the fact that God speaks of this as a New Covenant implies that a preceding [Law] Covenant had become old, valueless, and was preparing to pass away--"In that he saith, a New Covenant, he hath made the first old; now that which decayeth and waxeth old is ready to vanish away."--Heb. 8:13.

THE OATH-BOUND COVENANT SURE--HEB. 6:17-20

The New Covenant is to take the place of the old and unsatisfactory one. There were two old Covenants, the Grace, or Sarah Covenant, and the Law, or Hagar Covenant. Which did the Apostle mean had grown old, valueless, and would pass away and give place to the New Covenant? Surely there can be no doubt or misunderstanding on this point.

He meant the Law Covenant, for he says so. He did not mean the original Grace or Sarah Covenant, for he points out that our claim to relationship to God is under that original Covenant, as members of the Body of Christ, members of the Bride of Christ, Joint-Heirs with him. Our Lord Jesus, by his obedience, became heir of all, heir of the original Covenant and heir also of the Law Covenant. Of the people there was none with him, neither Jews nor Gentiles. But by the grace of God there was provision made, as we have seen, that any Jew, seeing that the Law Covenant was dead, nailed to the cross, might become betrothed to Christ. They did not need to wait for the New Covenant, the provisions of which apply only to those on the earthly plane. Instead, by a faith justification and a consecration unto death, they were counted worthy of begetting to the new nature--betrothal to Christ. And similarly Gentiles, favored of God by the hearing ear and seeing eye of faith, were subsequently privileged to go through the same process, except that they did not need to reckon themselves dead to the Law Covenant, because they never were under it. Otherwise, recognizing Christ's death as the blood of the original Covenant, typified by Abraham's offering up his son, these also were reckoned justified and, presenting their justified bodies to the Lord as sacrifices, they were begotten of the same holy Spirit as the Jews, to be fellow-members of the same Body--the Body of Christ.

We come now to the other part of the question: What provision has God made for those Jews who bound themselves under the Law Covenant, from Moses' day down to the first advent; and for those who since then have not discerned the death of the Law Covenant and who will not be made aware of it until after the spiritual Seed shall have been completed and glorified? If they have not lost all share and privileges in connection with God's special mercies, where do they come in? We answer that Abraham, Isaac, Jacob and others before

R4320 : page 29

the Law Covenant were not bound by it, yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were Ancient Worthies who lived above the masses of their time, and who, although bound by the Law, had above it a living faith in the original Oath-Bound (Sarah) Covenant of Grace. These in the Divine records were entitled to their share of that grace, as soon as the merit of Calvary's sacrifice had been presented on behalf of believers, when Jesus "ascended up on high, there to appear in the presence of God on our behalf." Although they lived while the Law Covenant was alive, they foresaw its death and trusted not in it, but in the superior Covenant of Grace. Hence these in due time will come forth to a life resurrection, not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant, of which some of them knew nothing, but because of their relationship to and faith in the original (Sarah) Covenant of Grace.

Thus the Scriptures account for the faithful ones of the past under the Covenant of Grace. But what now shall we say respecting those earthly Israelites, who lived not on that higher plane of faith, but of whom the Apostle says, "Our twelve tribes instantly serving God day and night hope to come" unto this promise. (Acts 26:7.) Were they all deceived? Will they get those special blessings?

GOD'S GIFTS AND CALLINGS SURE.--ROM. 11:29-32

Nay, we answer, the gifts and calling of God are things not to be repented of. He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this knowledge. Although the chief feature of the Sarah Covenant was secured by our Lord Jesus as a trophy of his victory over sin and death, and although he laid down his human nature completely to this end, nevertheless the Divine arrangement is such that the blood of Christ, the merit of his sacrifice of earthly things, must accrue to the benefit of the natural seed of Abraham, because it all goes to seal the New Covenant, which belongs exclusively to fleshly Israel. The opportunity granted to both the Jews and Gentiles to become Joint-Heirs with the Redeemer was based upon their offering themselves to him in sacrifice, and his acceptance of their offerings as his own--his sacrificing them throughout this age as his own flesh--and God's acceptance of them as New Creatures, begotten of the Spirit, as brethren of Christ, or the betrothed of Christ, or members of his Body. Only by thus sharing with our Lord, drinking his cup, being baptized into his baptism of death, surrendering all into his hand, can we have fellowship with him in his sufferings; and his death (including ours) seals the New Covenant in his blood, of which he said, "Drink ye all of it." In his cup we are partakers, joint-sacrificers.--1 Cor. 10:16.

Thus while natural Israel had been counted enemies for our sakes, for the Gospel's sake, our only opportunity for gaining the great prize is in connection with the sealing of a New Covenant between God and Israel. How beautifully the features of the Divine program balance! Their loss was our gain, and our gain through sacrifice becomes their gain; and, altogether, the Lord will be glorified!

As already shown, the New Covenant will not be sealed, ratified, until the sacrifices of The Christ shall have been finished. And the finishing of these sacrifices closes the work of this great Day of Sacrifice and Atonement. With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be sealed, and the blessing of the Lord will begin to Israel, "For this is my Covenant with them, when I shall take away their sins."--Rom. 11:27.

ABRAHAM'S TWO SEEDS

Not only did the original promise indicate two seeds of Abraham--one as the stars of heaven, and the other as the sands of the sea--but St. Paul elaborates this thought, saying of the promise, "It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all (including you who are Romans); as it is written, I have made thee a father of many nations." We have seen how Abraham, as a type of God, is the father of the spiritual Seed and how through Christ, by the provision of the New Covenant, the Jewish nation, dead under the Law Covenant, is to be regenerated by The Christ, the Mediator of the New Covenant; and that this regeneration will commence at the close of this Gospel Age and the opening of the Millennial Age. But these are only two--"the (Church) holy nation," and the (Jewish) chosen nation. How do all nations come in? It will not do to say the Body of Christ, the Bride class, fulfils this prophecy, because, although they were taken out of the nations, they are not all nations, and do not even represent all nations. Each first died to his earthly estate and nationality, before he was begotten of the holy Spirit to be a member of the holy nation, the New Creation.

The Scriptures distinctly show that Christ and his Church, spirit beings, must constitute the Kingdom class, but they also show that the Ancient Worthies, and through them the nation of Israel under the New Covenant, will become the representatives of the heavenly Kingdom amongst men. It will be with these that the blessing of the Lord in the Millennial morning will begin. Thus we read of Jacob's trouble, that he shall be saved out of it and that the Lord will restore their judges as at the first, and their law-givers as at the beginning--the Ancient Worthies resurrected on the earthly plane. (Jer. 30:7; Zech. 12:7.) The New Covenant will be the Law Covenant over again, only that it will have the better Mediator--The Christ, Head and Body, who will be able to make allowances for the imperfections of Israel's heredity. The sins of the past will all be forgiven, their physical blemishes waiting for restitution. They will be dealt with according to what they are, allowances being made in each individual case, and each will be required to heed the voice of the antitypical Moses. "And it shall come to pass that every soul which will not heed that Prophet, shall be utterly destroyed from amongst the people."--Acts 3:23.

HOPE FOR THE MANY NATIONS

Since God's favors are thus marked out for the heavenly and the earthly Seeds of Abraham--the earthly through the heavenly--it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the Divine Government established in Israel in the hands of the Ancient Worthies will be the center of Divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the Prophet represents the matter, saying, "Many nations shall go and say, Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the Law shall go forth from Mount Zion (the spiritual Kingdom) and the Word of the Lord from Jerusalem (the center of the earthly Kingdom)."--Micah 4:2.

As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan; they shall all be blessed with Restitution privileges and opportunities and with an enlightenment from the rays of the Sun of Righteousness, which then through the appointed channels will be flooding all the earth. Thus will the original Covenant

R4321 : page 30

have its amplified fulfilment; first, in The Christ, the spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the "liberties of the sons of God"--freedom from sin, sorrow, pain and death. As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New Covenant. (Ezek. 16:60,61.) "He that hath an ear to hear, let him hear."

"Know your calling." Let us who have accepted the Divine call in Christ bear in mind that, according to the Apostle's declaration, we are the children of the Sarah Covenant. We are the Bride of Isaac, and his Joint-Heirs, of whom it is written, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise." Our only relationship to the New Covenant is that the Father drew us to Jesus and Jesus covered us with his robe of righteousness and thus made it possible for us to be called to joint-fellowship with himself in the "better sacrifices," participation in the "cup" of suffering and death--"the blood of the New Covenant"--for the sealing of the New Covenant for Israel, under which all the families of the earth will get a blessing. Thus in the divine purpose our Lord's death or blood justified the Church and (with the Church's) will seal the New Covenant for Israel and through Israel will become effective to all of Adam's race. "As all in Adam die, even so all in Christ shall be made alive--every man in his own order."

The Church comes into Christ as his Members or Body or Bride. Israel will come into The Christ family as children. "Instead of thy fathers shall be thy children." And this same privilege shall extend to all--to become regenerated "in the regeneration" when we shall sit with him on his throne.

THE EVERLASTING COVENANT

Both the Abrahamic Covenant and the New Covenant are Scripturally styled "The Everlasting Covenant," in contrast with the Law Covenant, which passed away, a failure because of its "unprofitableness." (Heb. 7:18.) The one is perpetuated in the other, even as the spiritual Seed (spiritual Israel) will rule and bless through the earthly Seed (fleshly Israel). Note the Scripture testimony that the original Grace (or Sarah) Covenant is everlasting. (Gen. 17:7,13,19; 2 Sam. 23:5; Psa. 105:8-10.) Note other Scriptures which apply the same term prophetically to the New Covenant. (Jer. 32:40; 31:31,32; Ezk. 16:60.) Note carefully the context in each instance, that the reference is to the Millennium.

THE BLOOD OF THE EVERLASTING COVENANT

The blood of the Everlasting Covenant is the "blood of Jesus," his sacrifice, through the merit of which believers are now "justified by faith" under the Grace or Sarah Covenant (not by the New Covenant which does not yet exist and which is to be made only with Israel). And the blood or sacrifice of Jesus is "the blood of the New Covenant," yet to be established with Fleshly Israel, just the same only that by the Father's good pleasure Jesus is now accepting the "little flock" as his members and counting their sacrifice or blood as a part of his own.

Note how this is set forth in Isaiah 55:1-3. Here believers of this Gospel Age are described as those who hunger and thirst after righteousness. Under the Father's drawing they come to Jesus now. They are not of those who, blind and deaf under Satan's power, love darkness rather than light and will need the Kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations.

To these hungry, thirsty, seeing, hearing, believers the Lord offers the "fatness" or cream of the Everlasting Covenant, saying, Obey and your soul shall live and I will give unto you the sure or promised mercies of David. David means beloved and is another name for the Redeemer, the antitypical King of Israel by Divine appointment.

This prophecy evidently, therefore, is the prophecy of the call of this Gospel Age to share with Jesus the glory, honor and immortality of the Kingdom. Note the context, "A nation that thou knowest not shalt thou call, and a nation that knew thee not shall run unto thee." (V. 5.) Unquestionably this is the Church--Spiritual Israel, "a holy nation," a peculiar people, chosen out of all nations to the heavenly Kingdom of the Millennium.

Note the description of Christ Jesus and his "Body" in Isaiah 42:1-7. Note that Messiah is "given" for [sacrificed in the interest of] a Covenant to the people (Israel) and for a light to the nations or heathen, to enable them all to come in that light under the blessings of Israel's New Covenant.

Come now to Hebrews 13:20, "Now the God of peace who brought again from the dead the Great Shepherd of the sheep (Jesus), through the blood of the Everlasting Covenant make you perfect." Does this refer to our justification from Adamic guilt and reconciliation to God? Not at all. The Father will have nothing to do with us (except to "draw" us to Jesus for justification and consecration) until after our justification. Then his mighty power which brought our Great Shepherd from the tomb to glory and immortality begins to mightily "work in us to will and to do his good pleasure." (Phil. 2:13.) If we abide in his love he will perfect us as New Creatures by the privileges granted us of sharing in the sufferings of Christ--participating in the shedding of the blood of the Everlasting Covenant, which as the New Covenant will bring blessings to Israel and then to the world. The Greek word here rendered "perfect you" signifies "knit you together," that is, make you completely one with the Shepherd as his "members" both in sufferings and in glory to follow.

Note also that in Hebrews 10:29 it is the blood of the Covenant that sanctified and not the blood that justified that, sinned against, merits the Second Death. We were justified by faith in the blood of Jesus. We were sanctified by our consecration to drink of his cup--the blood of the New Covenant. Only those who have gone on to this second degree and presented themselves as sacrificers (Romans 12:1) and have been accepted or sanctified by the begetting of the holy Spirit, as members of the "Body" of Christ and sons of the Highest, can commit the sin unto death. "If any man [thus presented and sanctified] draw back my soul shall have no pleasure in him. But we are not of those who draw back unto perdition"--Second Death.--Heb. 10:39.

Let us now briefly refer to all the Scriptures which mention the New Covenant, that we may note their full harmony with the foregoing. We have already examined the one statement connected with our text and see that it applies to the closing of this age--a shaking of the nations and everything out of harmony with God, preparatory to the establishment of the Kingdom, as the foundation of the New Covenant blessings to the world during the Millennium. There are just eight other texts in the New Testament which refer to the New Covenant:

(1) "For this cause he is made Mediator of a better Covenant [not better than the Grace or Sarah Covenant, but better than the Law Covenant], which was established upon better promises." (Heb. 8:6.) Our Lord Jesus had already begun the work necessary to his fulfilling this office of Mediator of the New Covenant. He had laid the foundation, but he had not yet accepted to himself all the members the Father intended and foreknew and predestinated. We notice from the context that the contrast still is between the Law

Covenant and its Mediator Moses, and the New Covenant, superior because of its better Mediator, the Messiah. Moses could offer only imperfect sacrifices, but Christ, by antitypical sacrifices of the bullock and goat (himself and his Body), makes satisfaction for the sins of the whole world, and prepares to mediate the New Covenant, which God has promised shall be his channel for blessing Israel and the world.

(2) In the succeeding verse (8) the Apostle supports his argument by a quotation from the Old Testament promise to Israel of a New Covenant, saying, "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah." Clearly this does not refer to Spiritual Israel.

(3) Neither does the next reference to the New Covenant, which is a part of the same quotation from Jer. 31:31, refer to Spiritual Israel--"Not according to the Covenant that I made with their fathers...For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."--Heb. 8:8-10.

The days referred to in the above are "after" the days of this Gospel Age. The Apostle goes on to say, "And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." This is a description of what will take place during the Millennium, and not a description of what we see about us today. God has not yet put his laws into the hearts of the house of Israel, and they are not his people, as he states they will be at the proper time in the end of this age when the New Covenant becomes operative. Compare Acts 15:15.

(4) "In that he saith, a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Notice that the Apostle is not saying one word about the New Covenant being for the Church of Christ. His readers understood very well that they came

R4322 : page 31

in under the Sarah Covenant. But certain Judaizing teachers insisted that they must be under the Hagar Covenant, as well as under the Sarah Covenant. And this is what the Apostle is disputing. He is making clear that the (Hagar) Law Covenant would not continue, but perish, and that, in God's due time, he would provide a New Covenant to take its place with Israel.

(5) It was necessary that Jews be redeemed from the "dead works" of the old Law Covenant and that a New one be made for them by Christ--Head and members. The old one was sealed by the blood of bulls and goats, but the New one by "better sacrifices." Antitypically the blood of the bullock has been offered, and soon that of the goat will be presented.--Heb. 9:14-23.

(6) "This is the Covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of sins is, there is no more offering for sin." (Heb. 10:16-18.) The Apostle is arguing along general lines. He would have his hearers understand that when an acceptable sacrifice has been offered to God for sins, the transaction is a closed one, and the sacrifice needs no repetition. He shows that this will be so in the future for the world. When the "better sacrifices," sealing the New Covenant, shall have been offered to God by our Redeemer, and accepted by him, it will mean the cancellation of all condemnation. On the strength of this work for the future the Apostle urges that we, the Body of Christ, whose sins have been atoned for by our Lord, the first sacrifice of the Day of Atonement (in the type the bullock), may count that our sins are completely cancelled, and will be remembered against us no more. "For by one offering he (Christ) hath perfected forever them that are sanctified": all justified by faith, who proceed to full consecration and sanctification. If numbered amongst the sanctified, we may know that our sins are completely obliterated from the Divine record, so far as justice is concerned, and that we have entered upon a new record as New Creatures and will be held accountable only for trespasses against our covenant to the Lord, our vow--by which we became members of the Christ, the Seed of Abraham, and heirs of the great (Sarah) Covenant of Grace.

(7) "For this is my Covenant to them, when I shall take away their sins. As concerning the Gospel they are enemies for your sakes; but as touching the elect, they are beloved for the fathers' sake." (Rom. 11:27,28.) There is no room to doubt that the Apostle here is referring to Israel's Covenant, the New Covenant, which God will make with them

after this Gospel Day. The Apostle says the Covenant will be made when, or at the time that the Lord will "take away their sins." That time has not yet come. Israel is still under Divine condemnation, though we are now privileged to speak comfortably unto them and to assure them that the time for their deliverance is nigh, the time when the Mediator of the New Covenant will have taken on the last members of the spirit Body, the Gospel Church, "changed" by the power of the First Resurrection; the time when he will mediate that New Covenant, satisfy the demands of Divine justice on behalf of the world, as he already has satisfied it on behalf of the Church. Then he will become, as previously intended and declared, the great Mediator of the New Covenant between God and mankind in general--the Church being the exception, under the Covenant of Grace. Then will he begin his Millennial Kingdom: "For he must reign until he shall have put all enemies under his feet, and the last enemy that shall be destroyed is death." Then all who drank of his "cup," the blood [sacrifice] of the New Covenant, as members of the Spiritual Seed, will reign with him.--Gal. 3:29.

(8) "But ye are approached unto Mt. Zion,...to the New Jerusalem,...to the general assembly and Church of the Firstborns,...and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling." (Heb. 12:24.) Here spiritual Israel is pictured as an army marching and the things at the farther end are seen and to be reached. Jesus reached the end of the way long ago, but the Church of Firstborns is not there yet. Jesus is the Mediator, but he has accepted the Church as his Bride, his Body, and waits for her arrival. The picture shows that the New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices.--Acts 3:23.

Not one of these references to the New Covenant makes the slightest suggestion that it is applicable to the Church. A reference to the original prophecy from which the Apostle quotes shows that it could not apply to the Church, for we there read that the Lord "will take away their stony hearts out of their flesh, and give them an heart of flesh." This is exactly the Restitution Work which will begin with Israel and extend to all the families of the earth, but it is not at all the work of this Gospel Age, which is far higher. The Lord does not give the "little flock" hearts of flesh, but, justified by faith, allows them to sacrifice the flesh, and begets them to a new nature, the glorious Seed of Abraham, through which all the families of the earth shall be blessed, by the inauguration of the New Covenant, sealed, made operative by the merit of the blood of Christ.

====================

PUBLIC MINISTRIES OF THE TRUTH

BIBLE STUDENTS' SOUTHERN CONVENTION
JACKSONVILLE, FLA., FEBRUARY 12-16, 1909

Ask for receipt on "Certificate Plan" when purchasing your one-way ticket; account Bible Students' Convention.

All sessions will be held in Board of Trade Auditorium on Main street.

Lodging at 50 cents and up, per night; meals, 25 cents and up.

The surrounding territory and immediately adjacent states are expected to furnish most of the attendance, though some from more distant parts will be present also.

Pilgrim brethren will be present, including also Brother Russell.

Come all who can, and let those who cannot join us there in person join in spirit and in prayers, and thus participate in the showers of refreshing which the Lord will surely pour upon us.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

CLEVELAND, OHIO, JANUARY 24

Morning session for Rally, Praise and Testimony at 10:30 in Pythian Temple, Huron Road, near Prospect Avenue and W. 9th Street; Euclid, Cedar and Central, Denison cars pass this hall.

Afternoon meeting for Public at 3:00 o'clock, in the Hippodrome. Subject, "Where are the Dead?"

Evening meeting for the interested in Pythian Temple at 7:30 o'clock, preceded by a half-hour's song service.

Friends from outside are cordially invited to participate. Any finding it necessary to spend the night in Cleveland will be gladly entertained. Address communications to Bro. Wm. Koch, 6909 Cedar Ave.

BROOKLYN, N.Y., JAN. 31 and FEB. 7

Morning session for Prayer, Praise and Testimony at 11:00 o'clock. Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock. This will be a Question Meeting. Visiting friends cordially welcomed.

This program for both dates. All meetings will be held in the Brooklyn Tabernacle, No. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

BROOKLYN, N.Y., FEBRUARY 21

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"
THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS"
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (1s. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth 25c (1s 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

SERIES IV. The Day of Vengeance, shows that the dissolution of the present order if things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1-9: 660 pages, in embossed cloth 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage 60c (1s.).

MILLENNIAL DAWN is published in foreign languages as follows: in German, five vols., in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, three vols., in French, two vols.; in Italian, one vol.; in Greek, two vols.; bound in cloth, uniform with English edition, prices the same.

The volumes in English are bound in two styles, MILLENNIAL DAWN in green cloth binding and SCRIPTURE STUDIES in maroon cloth. Specify which you desire.

===================

SEMI-MONTHLY
VOL. XXX FEBRUARY 1 NO. 3
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................ 35
  The Task of Converting England to Christianity 35
  England's Rich Called Robbers................. 36
  Japanized Christianity........................ 36
  Jewish Prospects.............................. 37
  New Hopes for Zionists........................ 37
"Fighting Against God"............................ 38
  "Bring This Man's Blood Upon Us".............. 39
Led Away by the Error of the Wicked............... 39
  Anger, Malice, Strife--Every Evil Work........ 40
The First Christian Martyr........................ 42
  "Gnashed on Him With Their Teeth"............. 43
"Thy Money Perish With Thee"...................... 44
Ancient Worthies Under Faith Covenant............. 45
Berean Studies on the Atonement................... 47

==========

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE
PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

THE SERMONS TO CANADIANS AND OTHERS

If some of our Canadian friends receive the Toronto World and other friends the Pittsburg Dispatch sermon issue let them not be surprised. A friend has paid for several six-months subscriptions. If you prefer to pay for them send us 50 cents each, but otherwise please accept them as a gift.

MOTTOES AND VOW CALENDARS

We still have a choice assortment of newest mottoes. In a few days we will have a new supply of 1909 Calendars with or without the Vow; very choice at 15 cents; 2 for 25 cents.

NEW BIBLE NO. 1928 ALL GONE

Orders already on hand will exhaust our supply. We still have Nos. 1918, 1938, 1948. For prices and samples of type see TOWER of November 1, 1908.

THE MEMORIAL SUPPER

The anniversary date for the celebration of the Memorial Supper this year will be Sunday, April 4, after six o'clock p.m.

MENTION THE WATCH TOWER

When writing to the journals publishing Brother Russell's sermons (of which there are now more than seventy), telling them of your appreciation of those sermons, mention THE WATCH TOWER, of which he is editor, and that you get the two papers on a clubbing list. Thus interested readers may become WATCH TOWER readers, etc.

===================

R4322 : page 35

VIEWS FROM THE WATCH TOWER

WHEN our friends of various denominations solicit funds for missionary efforts they exhibit a chart showing the heathen world in black and the Christian nations in white and remind us that of the 90,000 human beings dying every twenty-four hours, three-fourths are heathen going down into hopeless despair, eternal torment being understood, though not directly expressed. We concede to them that the heathen are not fit for heaven and that since only the saintly, perfected in intention and character, however imperfect in works, will enter the heavenly state, these heathen certainly will not be received there. But we remind them also that the same is true of the vast majority of people in Christian lands. If readiness for heaven signifies saintliness of character and holiness of will, surely but a fragment of the race, a "little flock," is ready for it. If, as is claimed, eternal torment is the only alternative, then surely the creation of our world, the creation of the human family, was a serious error, for the entering into heaven of only one in 10,000 would be far too expensive a proposition to be approved by either justice or wisdom or love.

When our friends endeavor to stimulate their flagging zeal and to hope for the speedy conversion of the world, they point to the figures 400,000,000 as representing Christians and tell us that they are about to "storm the heathen world for Jesus." We admire their zeal; we appreciate their earnestness. We love them for their love of the Lord and humanity; but we point out to them that while it is true that there are twice as many Christians in heathen lands as there were centuries ago, it is also true that there are twice as many heathen as a century ago. There were 600,000,000 heathen in 1800 A.D. and 120,000,000 in 1900 A.D. We ask them how long it would require at this rate to convert the world to Christianity and point them to the better hope, the Bible hope of the second coming of our Lord and his establishment of the heavenly Kingdom, his binding of Satan and his reign with his Elect Church for a thousand years, for the uplifting of Adam and his race out of mental, moral and physical degradation and death. We point them to the fact that this fall, this degradation, this dying, was the result of Adam's Sin, that our Lord Jesus was made flesh that he, "by the grace of God, should taste death for every man."

We assure them that according to the Scriptures, the redemption of all accomplished by Jesus, who was the ransom price, was paid at Calvary, and that an opportunity for deliverance from the power of sin and death was thus guaranteed. We assure them that it is to this end that God, during this Gospel Age, has been selecting a "little flock," the Church; that as the Body of Christ these might be with him in his Kingdom and share his glorious work of uplifting mankind.

Alas! how few have the ear to hear this message. (Acts 3:19-21.) Instead they seem to be angry with us that we point out to them the futility of their hopes and the more rational, the more Scriptural hope set before us in the Gospel. The reason for this seems to be a reverence for Churchianity and worship of the creeds and hopes which have come down to us from the Dark Ages.

They tell us that the accumulated experiences of the past will now enable them to almost work miracles upon the heathen and that if they can but collect money enough, the thing shall be promptly done. Missionary movements are now going on throughout the United States, Canada and Great Britain amongst the college students, laymen and others. Great things are promised, of money and ambitious hearts.

But again we point out the futility of all this. They can never convert the heathen. We are not opposed to missions. God forbid! We are glad that noble men and women self-sacrificingly take up the work of teaching civilization in

R4323 : page 35

heathen lands. It is well that heathen children should be taught to spell and read and sew; to sit on chairs and to wear clothing more corresponding to the Western styles. It is well that similar lessons, so far as possible, should be taught to the parents of those children also. It is well that they be taught with the Bibles also. Let us not mistake. Civilization is not Christianization, as many are disposed to force themselves to believe. If all of the heathen sat upon chairs, instead of on the ground, and ate with knives and forks, instead of their fingers, they would thereby be in a measure civilized. But this would not Christianize them, even though they were helped to the civilized methods by the most earnest Christians.

We are not disputing, however, that there are probably some genuine conversions amongst the heathen. We are merely controverting the thought of the possibility of Christianizing the world. Sometimes a more nearly correct view of the true situation of affairs finds expression through the lips of prominent clergymen. For instance, the following quoted from the Manchester, England, Dispatch, says:--

THE TASK OF CONVERTING ENGLAND TO CHRISTIANITY

According to Canon Alexander, of Gloucester, "the Church of England is still at the beginning of the long task of the conversion of the English people to Christianity. What is the result?" he asks. "If we step out for a moment from the whirl of machinery, and look frankly at what is being done, we cannot but feel the inadequate results. Is the spiritual outlook all we dreamed of, all we hoped for?

"Look at this city and give your answer. Is it not a terrible phenomenon that confronts us to-day--that of a highly organized Church in the midst of a population which is still largely Pagan, face to face with a growing democracy on which no doubt the Christian spirit has left a very decided mark, but which, nevertheless, still stands for the most part, outside our gates? Is it not a fact that the Church of England is still at the beginning of the long task of the conversion of the English people to Christianity, and for this task is it not power we need?"

But even Canon Alexander has too large a conception of the Church in one sense and too narrow a one in another sense. He thinks of the Episcopal Church and its regular attendants. And to him the pagans of England are those who attend no Church services. We hold, however, that the Scriptural lines are different; that the true Church is composed of those who through faith and consecration

R4323 : page 36

are in hearty loyalty to the Lord and his Word, whether they attend church services or not. Tested by this standard we hold that there are very few in the Church of England who belong to the Lord's Church, which the Apostle designates, "The Church of the First-Borns, whose names are written in heaven." Very few, either inside or outside of the Episcopal Church, will profess to be members of this Church, if the requirements are clearly before their minds, as Jesus and the apostles stated them.

Our Lord said, "He that would be my disciple must take up his cross and follow me;" and Paul said, "Whosoever will live godly shall suffer persecution." The Apostle said that the Divine will is accomplished only in "those who walk not after the flesh, but after the spirit."

ENGLAND'S RICH CALLED ROBBERS

The Hon. Lloyd George startled the entire British nation by the most radical speech delivered by any cabinet officer for many years. We quote from the speech as follows:--

"The day will come, and it is not distant, when England will shudder at its toleration of this state of things when it was rolling in wealth. I say again that apart from its humanity and its essential injustice, it is guilty of robbery and confiscation of what is the workman's share of the riches of the land. I have heard some foolish mutterings that much recognition of this fact in legislation may drive capital away. There is nothing capital need fear so much as the despair of the multitude. I should like to know where it will flee, for, judging by the unmistakable symptoms of the times, there will soon be no civilized land in the world where proper provision for the aged, the broken and the unfortunate among those who toil, will not be regarded as the first charge upon the wealthy of the land.

"There is a good deal of nonsense talked about capital. You would imagine that if capital is offended it will immediately shake the dust of this country off its feet and go to other lands where there are no agitators, no radicals, no socialists. The fact of the matter is, the greatest capitalist of this country is nature. England's natural resources have made England rich. You would imagine from the vain and furious talk of peers and their apologists that England's rich natural resources were brought here at the time of the Norman conquest by the ancestors of our great landlords; that they were placed in convenient spots by those dukes and earls and barons after they had stolen the common lands from the people."

Since the foregoing, Lord Asquith, premier, declares that the government was prepared to set aside a fund, $1,500,000, to help the unemployed, and the admiralty has given out orders for the construction of nine torpedo-boat destroyers and five unarmored cruisers, to cost a total of $12,500,000, two months earlier than originally had been intended.

The premier also made a bid for recruits, saying that the war office was ready to take on 24,000 men for winter training in the special reserves.

We remind our readers that we have already pointed out that the standing armies of Europe, although very expensive, have constituted a safety-valve by taking large numbers of men out of competition in employment. The British Premier was acting along this line in proposing an increase of British recruits.

Attending a congress of bishops of the Church of England at Manchester was the Lord Bishop of Perth, who preached at St. Philip's church, Salford, on "Social Problems." He said:

"There never was an age when men and women were so faced with social inequality. The workers are organized and demanding a fairer share of this world's goods, the product of their labor.

"There are thousands whose only thoughts are for sport, thousands whose only thoughts are for pleasure, and thousands who think of nothing but their own salvation, by giving of their superfluity to the poor. What interest do they take in the social crisis? Millions of otherwise good people are not taking the trouble to see the distress. For these some day there may be a rude awakening.

"The present system cannot go on. The poor do not want charity. They want the right to live a full and a free life. To imagine that all is right, and that the present agitation will pass away, is to be absolutely blind to the signs of the times. To see men wasting their time and fighting over trifles is enough to make angels weep. Christians might proclaim a truce for a few years to help put an end to the present distress."

He had no remedy to offer for the present social state, but he thought it would come, as all other great changes, gradually, almost imperceptibly.

SPIRIT OF THE WORLD CREEPING IN

Attending the same conference was the Bishop of Durham. His discourse is thus reported in an English journal:--

"They saw going on before their eyes a disintegration of godly customs and the admission into the Church of the fatal spirit of the world. They saw gaps and ruinous places in our social and industrial system, just now made mournfully conspicuous by a wide and complicated depression in the world of commerce, and by a civil war of class against class. This was the woeful phenomenon of unemployment."

In conclusion, his Lordship, after pointing out that English towns looked miserable, and that Lancashire must have been a lovely place until man spoiled it, said that, so long as the rich lived in luxury, so long would the poor live in poverty. He hoped the discussions this week would show churchmen the importance and gravity of the situation, and that they would all return and do what they could in their own sphere to help the toiling millions.

The entrance of the procession into the Cathedral was an imposing and impressive spectacle. The Lord Mayor and members of the corporation took their places in the Council pews on the left of the main porch, the visiting mayors of the boroughs in the diocese taking those on the opposite side of the aisle.

BLINDED AS TO THE CAUSES

At the same conference Prof. Burkitt, of Cambridge College, spoke against the infallibility of the Bible along the lines of Evolution and Higher Criticism. Probably none of the learned Lord Bishops, whom as one of the teachers of the clergy he addressed realized that the false doctrine which he enunciated is responsible for the spirit of the world amongst the prosperous members of the Church and for the discontent amongst the poorer. The Word of God cannot be set aside with impunity. The baneful results are being manifested throughout the civilized world. The professor said:--

"Can we accept St. Paul's doctrine of sin and death, a doctrine so closely bound up with a belief in the story of Eden and the forbidden fruit? You know we can do nothing of the kind. St. Paul, relying on the Book of Genesis, assumes that through Adam sin entered into the world, and death through sin.

"We have learned from the open book of nature a very different story. We have learned that countless generations of living creatures had lived and died before man appeared. For us the story of Adam and Eve belongs to Asiatic folklore."

R4324 : page 36

JAPANIZED CHRISTIANITY

A Japanese writer has the following to say respecting Japanese Christianity:--

"The period 1877-87 was marked by movements opposed to independence; everywhere there were attempts at fusion with American and English churches....Students felt such confidence in their foreign teachers that they scrupulously observed the restrictions imposed by them as to smoking, sake drinking, amusements, and Sunday observance, to such a degree that they considered the least infraction of these rules as a sin.

"During the period 1887-97 the traditional theology and the Puritan morality began to be shaken."

The writer in the Tokyo Mainichi says:--

"Up to 1887, thanks to the prevailing infatuation for Western things, the evangelists enjoyed unquestioned authority.

But at this time the Darwinian doctrines began to spread in Japan, and Christianity began to be denounced as unscientific. It was a period of lectures and ardent discussions between missionaries and students, and, notwithstanding the best efforts, the reading of Darwin, Spencer and Mill shook the old beliefs of many. Other relaxing influences contributed to this result. Unitarian missionaries arrived from America; the new German theology took root in Japan; many young pastors, returning from their studies in Europe and America, spread the disquieting news that the old doctrines were felt to be outworn and that most professing Christians were by no means so strict as to smoking, drinking and Sabbath observance as they were expected to be in Japan. It was generally felt that a revision of doctrine was necessary, in

R4324 : page 37

order to try to settle what and how much it was desirable or possible to believe. At the same time, dissensions among the already numerous Christian sects represented in Japan were on the increase. All these motives worked together to strengthen the desire for independence on the part of the Japanese."

In a letter to the London Guardian, the Church of England Bishop of Southern Tokyo says:--

"Before long the foreign missionaries will be obliged to remit all their powers into the hands of the independent Japanese pastors and to retire from the country. There would then remain only a few as professors of theology. As long as the present state of things continues, there are not likely to be great changes in the doctrines, constitutions or ceremonies of the churches. But once the foreign influence is finally eliminated, we may expect a series of profound changes, and an elaboration of doctrines tending to fuse the ideas of the Orient and Occident."

THE PAPACY HAVING MORE TROUBLE

Apparently the spirit of evil is becoming singularly restless in the Latin American republics to the south of us. In Ecuador the Church is again entering upon an hour of persecution; in Argentina the socialists and anarchists are breathing future disaster; in Uruguay, Congress has passed an obnoxious divorce bill and is now attempting to close all the religious schools; in Catholic Chile there is incessant agitation against the alleged "autocracy of the hierarchy," and in Guatemala the Church stands shorn of most of her rights. Now the current Literary Digest thus throws a little additional light upon a matter of which we had heard something before:--

"The Mexican government, apparently inspired by the example of France, has issued a notification to the local authorities throughout the country to make inventories of the property of the Church and report the same to the head of the republic. In addition to this, the Bishops and other clergy of

Mexico have been warned 'to see that no property of any description is alienated or disposed of, because the government claims it is the property of the Republic of Mexico and it must be conserved and duly cared for in the name of the republic.' We read further:--

"The peremptory tone assumed by the government has, it is said, caused some perturbation at the Vatican, which, however, during hundreds of years, has become accustomed to such claims, but among the Mexican clergy there is consternation, for, better than the Vatican, do the clergy of Mexico understand the temper of the government. Of course, it is expected that the Church will protest as vigorously as possible, and, viewing the situation in the light of recent experience in France, it is possible that the protests may have some effect, for in France, in spite of the utmost endeavor, the victory over the Church was only partial, and it is claimed that the Gallic Church is stronger today than before its separation from the State.

"The claim of the Mexican government is, however, more radical than that of France, a rather surprising fact, because a belief prevails that, in Mexico, Church and State were on friendlier relations than in most of the Spanish-American republics." --Syracuse Catholic Sun.

BOSTON PASTORS' UNION

A dispatch from Boston is being widely published, narrating that the ministers there propose a union. Rev. Johnson is quoted thus:--

"The conditions among ministers here in Boston are such that something has got to be done. A number of my friends in this city are actually preparing to leave the ministry. They have bought little farms in New England, to which they will retire because they simply cannot live on their salaries. The situation is grave. We are going to form a union along the same practical and closely drawn lines as the great unions of labor. The proposed union would arbitrate not only as to salaries, but a number of other questions would be under its control."

When St. Paul was in similar straits he went to tent-making. Under the Lord's providence that was one of the "all things" that worked for his good. We recommend the proposition to the Boston preachers and others as spiritually wholesome and spiritually beneficial. If each minister supported himself outside his ministerial labors, he would feel perfectly free to tell his congregation the truth, to give them the benefit of his long years of education. Under present conditions not many of them have the courage to do this; or, as many have remarked, "My bread is not buttered on that side;" or, according to the Scriptural presentation, they look "every one to his own quarter," own interest, his own denomination.--Isa. 47:15.

"MOTHER AND DAUGHTER" MORE RECONCILED

The Catholic fathers of the district of Clarksdale, Miss., are conducting a mission to Catholics and non-Catholics at Tutwiler, Miss. One of the most unique features of the mission, aside from its being the first ever given at that place, is that the sermons are delivered from the Methodist church pulpit. --Exchange.

A DANGEROUS AND FORMIDABLE GUN

A gun on a new principle has been invented. Noiseless, it is all the more dangerous. Unlike a gun in shape it will not be easy to detect. Cheap and simple of construction it may prove a terrible weapon for anarchists. The Waterbury American says of it:--

The gun is noiseless, and is fired without powder. And this is not all. Mr. Patten asserts that the gun can discharge bullets faster than they can be loaded into its magazine, and that the loading speed is therefore practically the only limit to the number of shots that can be fired. He maintains that 50,000 shots a minute can be discharged from this new weapon, and adds that he'll demonstrate this when he gets a full-sized one in commission.

The gun is fired by centrifugal force. All there is to it is a big wheel with a crank for revolving it. In the 10-inch model this can be turned by hand. A motor of 50-horse power would be required to turn the six-foot model Mr. Patten hopes to build.

The bullets--not shells such as are used in other guns, but simply balls of lead or steel--are poured into the gun. The operator revolves the wheel, and the bullets begin to pour out in a steady stream. They fly so fast that they have the appearance of one long, leaden ribbon, and if the gun were revolved on its base the stream of lead would sweep around in an arc which would mow down anything in front of it.

A six-foot gun is the largest Mr. Patten hopes to build. It is to cost $800, and will weigh only 500 pounds, according to Mr. Patten, yet it will be able to shoot 50,000 half-inch steel bullets a minute, and kill at 2,000 feet. It is Mr. Patten's idea to mount such a gun on an automobile, the motor of which could be used to operate the gun.

JEWISH PROSPECTS

The following report comes from Constantinople relative to the employment of Jews as government officials:--

"The new Turkish government is at present engaged in compiling a list of such Jews as would first come under consideration for government service. Since there is need at the present time of a great number of educated and intelligent officials, it is hoped to find among the Jews an array of such judicious and discreet characters as would meet the demands of the new era. Just how attentive the government is to the national and religious interests is shown by the fact that out of deference to the Christian Minister of Cabinet, there is no session either on Friday, which is the Mohammedan holiday, or on Sunday."

NEW HOPES FOR ZIONISTS

The upset in Turkey, with the resulting prospect of constitutional government, religious freedom, and equal rights to all races, has opened a new prospect to Zionism. Heretofore purchase and ownership of land in the Turkish empire has been denied Jews, but now, according to a London dispatch in the New York Sun, secret land purchases made by Jews in Palestine, notwithstanding the prohibition, are being declared, and a Jewish syndicate is said to be negotiating for a large part of the Sultan's private domain, now in the market, and comprising the whole length of the Jordan valley from Tiberias to the Dead Sea. Given a free hand in Palestine, to buy and possess what is purchasable, and to live and work under fair laws, Jewish capital and energy may accomplish very interesting things.--Exchange.

===================

R4325 : page 38

"FIGHTING AGAINST GOD"

--ACTS 5:17-42.--FEBRUARY 14.--

Golden Text:--"Blessed are they which are persecuted
for righteousness sake, for theirs is the
Kingdom of heaven."--Matt. 5:10.

"WHOM the Lord loveth he chasteneth," is a doctrine peculiar to Christianity. Until the principles of Divine government are somewhat understood, it seems absurd to claim that Christians are the special objects of Divine love and care and, at the same time, to admit that generally they have a larger proportion of trials, difficulties, persecutions, etc., than others. The philosophy of this is the interpretation of the Divine Plan of the Ages. From no other standpoint can the matter be reasonably understood in all its details. From any other standpoint the question would arise, Why not have made mankind perfect and have preserved him from undue temptations and have granted him enlightenment that he might always choose the good and refuse the evil? Why not have protected those loyal to the Lord and thus have published the Truth, its Author and its servants? Why not have overwhelmed the evil, instead of allowing the evil in so many ways to vanquish the good

--as at the cross, and in all of life's experiences?

"SO IT SEEMED GOOD IN THY SIGHT"

The philosophy of why God permitted the evil to triumph now, as beautifully stated in the SCRIPTURE STUDIES, Vol. I ("The Plan of the Ages"), we can but briefly suggest here. The permission of evil is but one feature in the Divine program, according to which our Creator purposes that all of his intelligent subjects shall be free moral agents, and that each of them, angels and men, shall be fully tested in respect to their love and loyalty to him and to the principles of righteousness, which he personifies. Additionally we have the special development and testing of character, having been invited to be Joint-Heirs with Jesus in the Millennial Kingdom and properly required to be "more than conquerors"--loyal in the very highest degree, in thought and word and deed. The testing of such for so high a position in the Divine purpose justifies most crucial tests. When it is perceived that this Gospel Age is the period for the selection of this Royal Priesthood for the spiritual plane, and that the Jewish Age was the period for the selection of the earthly representatives of the Kingdom, it can be seen at a glance why the way of the called, chosen, faithful, elect, has been made so narrow; why so few have found it and why still fewer have had the faith and courage and patience to walk therein to the end of life's journey.

OPEN THE PRISON-DOORS

Our lesson is a sequel to the preceding one, which tells of the healing of the lame man in the temple by Peter and John, and of the wonderful opportunity thus afforded the disciples to preach the Gospel to the people and to the rulers. The result of their hearing before the officers was their commitment to prison for a further hearing on the next day, since it was contrary to the Jewish Law that the trial should proceed after dark. Verse 17 in brief space tells us that the high priest, Annas, was a Sadducee, which signifies that they were agnostics and higher critics, who believed nothing respecting the Divine Revelation, nothing of a future life by resurrection, or otherwise. Josephus informs us that most of the upper class of his day were skeptics, Sadducees, though the mass of the people were Pharisees. It will thus be seen that there is a close correspondency between the ecclesiastical conditions in the end of the Jewish Age and those which now prevail in the end of this age. Today, both in pulpit and pew, the more learned from a human standpoint have very slight belief in anything beyond the present life. Their faith has gradually given way under the attacks of Higher Critics and Evolution, because already undermined by the errors of the dark ages, prominently the teaching that nearly everybody is enroute to eternal torment, either because of Divine inability to prevent it or because of Divine foreordination to that effect.

The teachings of the apostles reflected specially against the Sadducees, because the basis of it was the declaration that Christ had risen from the dead; and secondly, because this very high priest and his associates had been leaders in the conspiracy which led to our Lord's crucifixion. Our text says that they were "filled with indignation" (revised version, "jealousy.") The Greek word seems to signify that they were hot with indignation, and anxious to have them convicted before the Sanhedrin and disposed of. Under these circumstances they were sent to prison.

During the night, however, the angel of the Lord led them forth miraculously while the keepers of the prison slept, and bade them go to the temple and speak to the people all the words of this life. Thus did God intersperse evidences of his Divine care and protection with other experiences which seem to be contrary, and thus were the apostles and the early Church and we, who read the account, strengthened and encouraged to have good confidence in the Lord; that greater is he who is on our part than all they that be against us, and that even the adverse experiences are of Divine permission. As our Lord said to Pilate, "Thou couldst have no power at all against me, except it were permitted of my Father."

Note the expression of the angel's message (v. 20), "All the words of this life." There is a sermon for us in those few words. They remind us that our message consists of "wonderful words of life"--life from the dead, secured for us and ultimately for all, through the death of the Redeemer, and through his resurrection, and to be actually brought to us and to all at his second advent. The words remind us also that we who believe do now, by faith, enter into this newness of life--the resurrection life, in a figurative sense, and that our resurrection, our life, if we are faithful, will come to us as our final "change," in a moment, in the twinkling of an eye.

TEACHING THE PEOPLE

Obedient to God's message, the apostles went early to the temple, and began, as before, to teach the people, to explain to them the Old Testament Scriptures and types, which foretold that Messiah should first suffer before he would enter into his glory, and they identified him as the Messiah. They explained his sacrificial death, his resurrection and his sending forth upon believers his holy Spirit, and that this also was foretold in the prophecies. They pointed out that the Gospel message was for the selection of the faithful "Israelites indeed" to be Messiah's Bride and Joint-Heir in his Kingdom later to be established for the blessing of

Israel and all the nations of the world. This message still has an attraction for the common people, and would have also for the more educated had not their philosophies and traditions turned their hearts away from the simplicity of faith in the Lord's Second Coming and Kingdom to a belief that they themselves, without the Lord, are to convert the world--by which they mean civilization.

R4325 : page 39

Meantime the Sanhedrin, or senate, met at the appointed hour, but the officers sent to bring the prisoners found them not--though the prison was every way secured --until it was learned that they were teaching in the temple and evidently having considerable influence with the people; so the officers wisely arrested them quietly, for fear they should create an uproar and be themselves the sufferers.

"BRING THIS MAN'S BLOOD UPON US"

The Sanhedrin acted as the court, the high priest as the prosecutor. Thus, inquiring of the apostles if they were not violating strict orders already given them respecting preaching in the name of the Crucified One, they claimed that he had risen from the dead; that he was Messiah, etc. Not waiting for an answer, the high priest proceeded to show the Sanhedrin the logical effect of their being permitted to continue this teaching-- they were filling Jerusalem with their teaching, bringing upon them (the high priest and the Sanhedrin, which had condemned Jesus) this man's blood--that is to say, responsibility for his unjust death. This shows that they appreciated the position, and that the apostles also appreciated it and had told the truth on the subject unsparingly.

The answer of the Apostle Peter and others is given in brief form, but is a model answer in every sense of the word. Not rudely, yet forcefully and logically, they set forth seven points:

(1) That, uncontrovertibly, where the command of God and the command of men conflict, the Divine authority must be recognized as supreme.

(2) That they were loyal to the God of their fathers, whose power in the resurrection of Jesus was being attested.

(3) That it was true that Jewish rulers were responsible for Jesus' death.

(4) That God has honored him, raised him from the dead and taken him to heaven.

(5) That he was the Prince and Saviour of Divine appointment.

(6) That they were not preaching vengeance, but mercy--not penalty for the crucifixion, but forgiveness of sins to all Israel, on condition of repentance.

(7) That they personally were witnesses, and that the power of the holy Spirit in them and in all believers corroborated these facts.

This is a wonderful testimony, and no doubt the experiences of the apostles in being delivered from the prison on the previous night helped to give them the courage so necessary at this moment. No doubt also the knowledge of that incident, coming to Gamaliel, led him to offer the moderate advice which the Sanhedrin

R4326 : page 39

followed. He advised them, "Take heed what ye do to these men. If this teaching be of God, ye cannot overthrow it. If it be of men, it will come to naught." The result was that the apostles were again charged not to preach in the name of Jesus, and, by way of showing the authority of the Court, it was ordered that they be whipped, scourged. The apostles, realizing the power of the Lord, endured the chastening with thanksgiving that they were accounted worthy to suffer for the name of Jesus. Thus the Lord blessed them in their hearts with his peace and grace, while he did not shield them from the scourging. In this, also, we learn a lesson respecting Divine providences.

FOR THEIRS IS THE KINGDOM

Our Golden Text applies the general principle enunciated by our Lord, "Through much tribulation shall ye enter the Kingdom." This is not because Divine power is not able to shield us from the tribulations, nor because our Lord is not interested in our welfare, but, quite the contrary, because, according to Divine tests placed upon the Church, the New Nature can be developed, educated, crystallized, only through the tests and trials it will endure through its earthly members in the flesh, through loyalty to the Lord. These testings will come along various lines--faith, obedience, endurance, love, etc. And it is only to the overcomers that the reward is promised. But, thank God, grace to help in time of need is promised us. If our hearts are loyal and we do our best, the Lord will see to the remainder.

The Golden Text reminds us that we are to expect persecution, and Bible history shows us that these are to be expected from the church, as much or more than from the world. Indeed, when our Lord speaks of the world, he evidently refers to "Churchianity." He says, "Marvel not if the world hate you. Ye know that it hated me before it hated you." The world that hated Jesus and crucified him was the Jewish world, or nominal Israel; and the world from which we may look for persecution, similarly, would be the so-called Christian world--Christendom. Not only so, but sometimes the persecution comes from those who once were brethren in the Truth--those who once dipped with us in the dish of Divine nourishments at the table of the Lord. The trial is all the more severe when it comes from this quarter. Yet was it not so with our Lord, and does it not seem to have cut him to the quick that Judas kissed him at the very moment that he betrayed him?

But as none of these things moved the Master away from confidence in the Divine providence shaping affairs in the interest of the Church, and as he returned not railing for railing, neither must we. And such experiences rightly received will no doubt make us more and more copies of his dear Son.

Our Lord declares that the blessing for persecution endured is for righteousness' sake, and the Apostle, in line with this, declared, "Let none of you suffer for evil-doing, nor as a busybody in other men's matters." This, of course, will not hinder us from being misrepresented and charged with evil-doing, even as our Lord himself was so charged. Was he not crucified under the charge of blasphemy, which, in his day, was esteemed to be the worst of all offenses? Similarly in our day we must not think it strange if the Adversary shall seek to misrepresent the facts and put light for darkness and darkness for light. It is for each of us to preserve a conscience void of offense towards God and men, that, like the Apostle of old, we may be able to call upon all men everywhere to witness whether or not we have coveted their silver or their gold, or done aught to their injury, or left undone any good toward them that was within our power.

In this connection let us remember also that the decision in each of our cases is with God. As St. Paul declares, "It is a light thing that I should be judged of you or of any man. Yea, I judge not mine own self, but he that judgeth me is the Lord."

===================

R4326 : page 39

LED AWAY BY THE ERROR OF THE WICKED

"HE that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in the darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."--
I John 2:9-11.

R4326 : page 40

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

--2 Pet. 3:17.

As love is declared to be the distinguishing characteristic of all who have the Spirit of Christ, so lack of love may be considered the distinguishing characteristic denominated the "error of the wicked."

Our Lord emphasized the fact that supreme love of God is the first duty of all his creatures, and love for the neighbor as for ourselves a closely allied one. But speaking to the Church, to the consecrated, to those hoping to be "members of his Body" in glory, he said, "A new commandment I give unto you, That ye love one another even as I have loved you."--John 13:34.

We are forced to the opinion that the Lord guided to the presentation of "the VOW" for the very purpose of making it a trial and test amongst those professing to be his disciples and enjoying the light, blessing, privileges of Present Truth. Of course, we had never surmised that that little Vow, or solemn promise, or resolution to God would have had such an effect; nevertheless, had we known at the beginning what we now know, by our Lord's assisting grace, we would have done nothing different from what we did.

In presenting the matter, we had in view solely the assistance of the Lord's dear flock--to help them draw nearer to the Lord, who is our refuge and habitation, so that in the "evil day," already begun, no harm might come nigh them, because safe in that Dwelling-Place. We saw the hawk, the Adversary, plotting for the stumbling of many, especially of the saints. We did what we could for their relief, as kindly and as wisely as we knew how, and with prayer to the Lord for the wisdom from above.

ANGER, MALICE, STRIFE--EVERY EVIL WORK

We well knew that only the fully consecrated could be expected to take the Vow and that they would not be a majority, even on the select lists of the WATCH TOWER. We expected, too, that some of the consecrated might hesitate for a time to give up their liberty to so full an extent--because some might not see, as we do, the necessity for so drastic a Resolution, for so tight a binding of the sacrifice to the altar--though this would seem to be the demand of our Consecration Vow, if necessary.

But we surely were surprised by the effect of the Vow on some few of the brethren. What they saw in it that provoked them to anger, bitterness, hatred, strife, evil-speaking, evil surmising, slanders and wolfish backbiting, we cannot see.

The effect of the suggestion of the Vow seems to have operated on these brethren as an emetic--not that they took it, but that even looking at it led them to belch forth cruelly, bitterly, slanderously, against it, and particularly against us for presenting it. The noble esteem in which we held these dear brethren made the shock to us all the more severe. According to the

Scriptures, "Out of the abundance of the heart the mouth speaketh." But, in advance, we had no suspicion that such ugly, cruel sentiments, such unkind suspicions were in their hearts to come out. Evidently the Lord, who searcheth the heart, knew just the effect the Vow would have, and evidently he guided us unwittingly to its presentation, as a part of the testing which he wished to bring upon his people at this time.

Note here that it is not the Vow, nor anything which we have written concerning it, that is causing the division which is rapidly taking place, and by which a small company of those whom we loved (and still love) are alienating themselves from us, and, we fear, from the Lord, and from the light of Present Truth. Remember, that in no sense of the word did we at any time suggest that the taking of the Vow should be a test of brotherhood, nor of saintship even. We stand by the thought which we have already made prominent--that the Lord's people are free and that no one has a right to put a yoke of bondage upon his brother, either to take the Vow, or not to take it. We merely advised the Vow, as we still do, just as we advised the original Consecration Vow in the language of the Apostle, "I beseech you, brethren, present your bodies a living sacrifice."--Rom. 12:1.

Similarly we urge this as in full accord with the spirit of the Lord's Word, and related to our original covenant to be dead to sin and self, and to everything that would hinder a brother in the narrow way, or hinder the progress of our Master's cause; yea, more, that we would sacrifice all to assist his cause and to protect and assist the brethren. Let it be noticed that the split is coming from those who oppose the Vow. They are not opposing an attempt to force it upon them, for no such attempt has been made. They are opposing this feature of Present Truth, trying to hinder others from taking the Vow--forcing an issue on the subject and arousing, so far as their influence goes, an evil, malicious spirit, antagonistic to the Vow and the channel through which it came.

To this end circulars are being printed and scattered abroad to poison and to prejudice the minds of all

R4327 : page 40

who will come under the influence. As there are but two Masters, which are these serving? Our question is not, Which do they say they are serving? nor, Which do they think they are serving? We say to God's people, Judge for yourselves what sort of spirit is this which is seeking to cause division amongst the followers of Christ, and that is willing to hint "all manner of evil" and to surmise and to back-bite? We do not believe this is the Spirit of Christ. "By their fruits ye shall know them." Are their fruits grapes or thorns? We ask these dear brethren to search their own hearts and to determine this question. "His servants ye are unto whom ye render service." (Rom. 6:16.) We are firmly convinced that they are serving the cause of the Adversary --ignorantly. We sorrow for them; we pray for them. We endeavor to set the matter forth in these columns in its true light for the protection of the Lord's dear sheep against that evil influence and for the recovery of any of those dear brethren who have not yet gone so far as to be irrecoverable. We use great plainness of speech that, as the Apostle suggested, "We may pull them out of the fire."--Jude 23.

NOT IGNORANT OF HIS DEVICES

We believe that our common Adversary has had to do with the stirring up of this matter and that the Lord will evidently overrule it as one of the "all things" for the strengthening of those who are truly his. Already we are receiving many letters telling of greatly increased blessing as a result of this very shaking up. Still our hearts yearn over the dear brethren who are making shipwreck of their eternal interests in so foolish a manner. If they did not wish to take the Vow, they had a perfect right to use their own judgment and liberty. But why should they hinder others from the use of their liberty? Why should they set themselves in antagonism and allow such bitterness to develop in their hearts, such unbrotherliness, as some of them have manifested?

We can only suppose that our great Adversary has been injecting evil into their minds, and that the Lord is permitting it, possibly because there was some wrong condition of heart there, which neither they nor we previously

R4327 : page 41

discerned. But alas! that they do not discern their own condition, and go to the Lord and purge themselves of the evil thoughts and surmises, and make amends and return into fullest fellowship with the Lord and with us all. It is not for us to judge their hearts and to say what evil was there, perhaps for months or for years before the sight of the Vow acted as an emetic. It is not for us to judge them, condemn them, for the pride and ambition, or the nursing of secret faults. It is ours only to note and reprove their present bitterness of spirit, which is contrary to the Spirit of the Lord, and to apply the Apostle's warning, "Mark them which cause divisions amongst you; and avoid them." (Rom. 16:17.) We are not to render bitter words for bitter words, slander for slander, nor reviling for reviling. It is not for us to smite them, either physically or with the tongue--nor even in our thoughts, but rather to pity them and to pray for them. Avoiding them does not mean excommunicating them, nor any other unkindness. It merely means what it says--"Avoid them." If a brother stumbles into some filth and rejoices in it and glories in its stench, and will not permit us to assist him out of it, our best plan is to "hold our noses" and go our way and avoid him, until he gets cleansed from the filth, or at least until he invites us to assist him so to do. Our avoidance of him for a time may be the very best lesson we could give him of our detestation of his attitude, his condition.

LED INTO SIN AND INTO DARKNESS

Darkness is a synonym for the condition of those in sin--those out of harmony with God; for God is Light--"In him is no darkness at all." Where the leading away by the Adversary is a doctrinal deflection, it may, or it may not, lead to a wrong spirit. We know of a great many people whom we believe to be in great doctrinal error, who, nevertheless, maintain a spirit of kindness. We know of many worldly people who have a much keener sense of justice and right, not to mention love, than have some who have deflected from the Truth. But while doctrinal errors are dangerous, and should be avoided, it is still more serious a matter to lose the spirit of Love--the holy Spirit. He who loveth not his brother loveth not God. He who hateth his brother and back-biteth him is not under the control of the spirit of God, whatever may have been his professions or his past relationship to the Lord and to the Truth.

So then, of all dangers that beset the pathway of those who are seeking glory, honor and immortality, none is more dangerous than to be "led astray with the error of the wicked" into lovelessness. This is quickly followed by antagonism to the truths which should be held and thus into antagonism to the God who should be served, and to whom the brethren are related, and who declares that whatsoever is done against them is done against him. Those "led astray with the error of the wicked" into a reprobate condition of mind, of heart, are sure to get into doctrinal darkness. Hence we must not be surprised if some of those who have manifested a bitter, loveless spirit, and who have been harrying the Lord's flock in a back-biting and wolfish manner and endeavoring for some time to stampede the stragglers and to corral them for their own purposes should become more and more dim and uncertain in respect to the Truth and unable to follow the light further.

The Lord declares that "the path of the just is as a shining light, which shineth more and more unto the perfect day." But as a right condition of heart is necessary in order to get onto this shining path, so a wrong condition of heart would surely take us off of the shining pathway and into the darkness which so generally prevails all about us. This also, we may concede, is a part of the Adversary's program of opposition to the Lord and the harvest work.

While greatly rejoicing in the further clearing up of the subject of the Covenants, as set forth heretofore in these columns and further elaborated in this and recent issues, we have, nevertheless, the sorrowful thought that it may mean the passing on of the light before those who are walking in the light, and the leaving of some of our dear ones in a measure of darkness, which will increase day by day, as they either turn aside or go backward, or even fail to advance--"walking in the light." Yet what can we do? We dare not stop. We must go on, whither the Captain of our salvation leads. Much as we love those who stop, or those who turn aside, it is for us to say, "Where he leads I will follow." This does not signify that every one of the Lord's followers will see this matter of the Covenants immediately, in the same clearness and fulness as do we, and as we have tried to express it. Indeed, some never see great truths with the same clearness as do others, and yet are following on, their hearts leading more rapidly than their reasoning faculties can follow; nor does it signify that we are putting tests upon the flock. The Lord has been putting these tests before us, all through this harvest time, and leading us from knowledge to knowledge and from grace to grace, as we followed his leading.

STRENGTHEN THE BRETHREN

Already we hear of circulars being sent about which oppose the Vow and admonish the friends that Brother Russell is endeavoring to lead the Church away from the Ransom, away from the precious blood of Christ. The argument is that when we say that the New Covenant is not in operation yet, but is to be a New (Law) Covenant between God and the Jewish nation, which will be sealed at the close of this age and be in effect throughout the Millennium, to bless Israel, and through Israel all the nations--this, we are told, is denying the Ransom, denying the blood of Christ. How foolish! We would accredit even the babes in Christ with more knowledge and a better logic on the subject than this. Surely a film or mist of some kind is coming "over the eyes of understanding" of the dear brother who presents this illogical proposition. It is a fact that Christ died for our sins, according to the Scriptures, and that he arose from the dead the third day and that he appeared in the presence of God for us. Those facts stand, regardless of whether they are connected with one Covenant or another Covenant or no Covenant. You and I, dear reader, believed in the death of Christ as our redemption price before we had any knowledge of the Covenants.

We were justified by faith in the precious blood, and not by our knowledge or ignorance of the Covenants. And this is in harmony with the Apostle's statement that we are justified freely through his blood and have the remission of our sins. Nor is your justification and mine dependant even upon our understanding of the philosophy of the Ransom and the Atonement based upon it. We were justified by our faith before we understood the philosophy, and our justification still rests upon our faith and not upon the philosophy. But our faith has been made more clear, more substantial by the philosophy. Ask yourself the question, "Where did I get the philosophy of the Ransom and the Atonement, in which I now rejoice?" And, Where did the dear brother who sends out this circular letter get his knowledge of the Ransom and of the Atonement? It all came from God and it has come in this harvest

R4327 : page 42

time, because it is God's due time to make it known.

If there are other publications on the face of the earth which present the true philosophy of the Ransom and the Atonement, outside of those published by the WATCH TOWER BIBLE AND TRACT SOCIETY, we have no knowledge of them and would be glad to be informed respecting them. If there are any other publications on earth which have so clearly and so persistently and so logically set forth the value of the precious blood and the philosophy of the redemption, we would be glad of the fact, and would be pleased to know of them and their authors.

R4328 : page 42

Be not deceived, dear friends. Such blindness and confusion are of the Adversary. Remember that for years we have been explaining that we are in the harvest time, and must expect the wheat to be threshed and winnowed and "sifted like wheat." If now you feel a shaking think first for yourself and your own safety. Hold fast to what you have already attained, and, through the agency of the Vow, or in any other manner possible, draw still closer to the Lord. Bind your sacrifice to the altar. If some lose their hold and seem likely to be shaken out--and these same ones you dearly love and of them expected better things, love them still, but not with the weakness which encourages them in wrong. Rather remember that "faithful are the wounds of a friend," and in love reprove them.

The "shaking" (Heb. 12:27) which is now due to take place in the house of God is a part of the same which will ultimately extend to the whole world, causing a great time of trouble, setting every man's hand against his neighbor. The Apostle declares this, assuring us that everything that can be shaken will be shaken out, so that ultimately, both in the Church and subsequently in the world, only "those things which cannot be shaken will remain." The same spirit of bitterness and wolfish back-biting will ere long reach the world and set every man's hand against his neighbor. Under another figure the Apostle explains the same situation, saying that "Every man's work shall be tried so as by fire," and only the developed characters will stand. Let us watch and pray and labor for this character which will have the Divine approval and be acceptable to him forever. Naturally, and properly, these "siftings" are severest upon those who have been most favored of the Lord. "Who shall be able to stand?"

A SIMPLE TEST OF "THE VOW"

If your mind is in any degree agitated by this question, we suggest a very simple method whereby you may test it, reach a conclusion, and henceforth have your mind at rest on this subject. It is this: First, ask the Lord for wisdom to know his will, to see things from his standpoint; second, take the latest statement of the Vow on the New Calendar, or in TOWER, and read it item by item, slowly, thoughtfully. At the conclusion of each item, think over it carefully and judge of its contents by asking yourself two questions --Is this in harmony with the teachings of God's Word and pleasing to him? Then ask, Would it be pleasing to Satan if I should make that Promise, Resolution, Vow, to the Lord? and then ask, Would it probably be helpful or injurious to me to so resolve? Do this with each paragraph. Reach your decision and consider the matter settled forever.

Our opinion is that nearly all the most earnest of the consecrated class will conclude that God is well pleased with each of those seven provisions and that singly and collectively they could do you no harm, but might do you much good, besides the influence of the action upon others. We believe, also, that your conclusion will be that Satan would be very much displeased to have you make this fresh loop upon your sacrifice, binding it to the altar. If this is your conclusion you will, undoubtedly, promptly raise your heart to the Lord in prayer, saying, "O Lord, I thank thee that in thy providence this Vow has been brought to my attention, as an assistance in making straight paths for my feet--an assistance to greater carefulness respecting my conduct as thy representative amongst men. And, now, Lord, I do solemnly promise Thee that I will observe all the provisions of this statement, to do them to the extent of my ability, relying upon thy promised grace to help in every time of need, through the merit of my dear Redeemer."

More than 5,500 of our readers have notified us that they have taken the Vow and tell us of special blessing and nearness to the Lord since taking it. We know of only three who have since turned opponents to it. They are quite prominent brethren. We fear they decided without proper consideration. As the Scriptures say, This is to their shame. (Eccles. 5:4.) Let this be a warning to others, not to follow their course, but to "sit down first and count the cost."

====================

R4328 : page 42

THE FIRST CHRISTIAN MARTYR

--ACTS 6:8-15; 7:54; 8:3.--FEBRUARY 21.--

Golden Text:--"And they stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit."--Acts 7:59.

THE infant Christian Church prospered at Jerusalem. Not only was the Lord's blessing upon the apostles in their ministries, but upon others of the Church also, who, full of love and zeal for the Truth, told the good tidings as they had opportunity. They had the Gospel message in its purity, and it was a pleasure to tell it. They needed not inducements of social advancement, financial prosperity, honorable titles and good salaries. The message itself incited love and devotion, and enkindled a flame of sacred love in their hearts which tended to make each believer a burning and a shining light, as the Lord himself had enjoined. This same condition of things prevails again today, since the smoke of the dark ages is being washed from the eyes of our understanding, and since the dust and must of human tradition are being brushed from the Word of the Lord. Now, as then, the Truth charms, sanctifies, energizes all who receive it. And each, according to his ability, is quickened to its service, regardless of cost or time, of energy, of human disapproval and ostracism.

THE ADVERSARY ACTIVE ALSO

Our great Adversary will usually leave us comparatively at ease, if we are not actively engaged as heralds of the Truth. Indeed, his policies seem to be to minister opiates wherever the Truth is dispensed. He prefers that we sleep and dream, rather than that we be awake and on the alert, putting our lights upon candlesticks, that they may give light to those about us. It is not surprising, therefore, that he stirred up a great persecution against the early Church, because of its activity. We must expect that similarly we will draw his fire upon ourselves, in proportion as we patiently and faithfully fight the good fight against sin and error--darkness.

Stephen, a young man of prominence who had

R4328 : page 43

been chosen a deacon at Jerusalem, was very zealous for the Truth. He got into a public discussion, and his opponents, finding their arguments inferior to his, were angered instead of convinced. This shows their insincerity. Had they hungered and thirsted for the Truth, they would have been glad to receive it from Stephen, or from anybody. Let us beware of such a spirit in ourselves, knowing that it is dangerous. In this case it led on to murder; not merely the murder accomplished when Stephen died, but they were murderers in advance, from the Lord's standpoint, because hatred of him was in their hearts; "And he that hateth his brother is a murderer." They had, however, respect to the outward forms of the Law, and sought any pretext to justify them in killing their opponent. Had they no fear of God! Apparently it is possible for men to get into such a condition of heart that they will not only speak evil of us and plot mischief against us, but to the extent that they can do so will be glad to effect our death. This is a part of the murderous spirit, whether they stop short of the actual death or not. It went to the limit with Stephen and with our Lord, and it may do so with us some day. Let us be on the side of the martyr rather than on the side of those whose wrong condition of heart our Lord explained, saying, "Satan hath filled thine heart."

Stephen's opponents were crafty. They hired witnesses to describe the teachings of Stephen in an unjust manner, saying he talked dishonorably of the Law and of Moses. Blasphemy in that day was the worst of crimes. As a result the people, the Elders, the scribes came upon him, seized upon him and brought him to the Council, or place of trial. Then the prejudices of the people were again appealed to through witnesses who perverted the truth, saying that Stephen was continually saying things against the holy city and temple and the Law and claiming that Jesus would destroy the place and change the customs. There was, perhaps, considerable truth in this statement, rightly understood. But as it was stated it was untrue; and so today in traducing us, some may tell partial truths, which really are falsehoods. It is weakness of human nature to suppose that such misrepresentations are excusable. They should remember how impossible it is to lie to the holy Spirit, as Ananias and Sapphira learned. The lesson to the Lord's faithful is that it is far better to be the sufferer under such circumstances than to be the one who causes the suffering and who must eventually answer for his crime.

"AS THE FACE OF AN ANGEL"

There is an inspiration of the heart and an illumination of the features which accompanies the presentation of the Truth by those who are indwelt by the Lord's holy Spirit and who are speaking as his ambassadors. Many have noticed this peculiarity amongst those who are now rejoicing in what we designate "Present Truth." Doubtless this is akin to what is mentioned in our lesson respecting Stephen's face--that it was bright, happy, radiant "as the face of an angel." Ah! Stephen was an angel. An angel is a messenger, and if Stephen, by the grace of God, was permitted to be the Divine messenger or mouth-piece and permitted to convey the "good tidings" to others, surely, then, we also are angels in the highest sense conceivable. No wonder there is no need since Pentecost that the angels should appear in human form! The sons of God, indwelt by his Spirit, can be God's

R4329 : page 43

mouthpieces in the very highest sense.

Stephen's sermon is not directly a part of our lesson, but indirectly it should be borne in mind. It was a comprehensive view of Divine favor in Israel, bringing the matter down to date and showing Jesus the son of Abraham, according to the flesh, rejected and crucified by those who should have received him. This was the galling feature of the Gospel amongst the Jews--their responsibility as murderers of their Messiah. We read that his hearers

"GNASHED ON HIM WITH THEIR TEETH"

This signifies chagrin, disappointment, savage animosity. We read that they were "cut to the heart." Stephen's words were sharp and their force consisted not in any angry or bitter denunciation, but in plain, simple narration of the Truth. This should be the style of all preaching. It is not necessary for us to say angry or bitter things. The Truth itself is "sharper than any two-edged sword," and needs no unkind language, no profanity, no epithets to drive it home. Where immoderate and unchristian language is considered necessary it is a sure sign that the argument is correspondingly weak, and it warns us to beware. The Truth itself is mighty, even if spoken by a little child.

Hearing Stephen with impatience, aggravated by the fact that his argument was true, they were gnashing their teeth with chagrin, because they were unable to detect a flaw or excuse for his death.

Finally, however, when he declared that he saw a vision of Christ at the right hand of God (whether he actually saw such a vision or merely pictured it before his hearers, we do not know), his statement of the matter furnished the excuse they had been waiting for, and, seizing it, they rushed upon him, crying out in a loud voice and stopping their ears, as though to convince one another that to willingly hear anything more on that line would be a participation in the blasphemy. They rushed him out of the city gate and stoned him. A young man, Saul, supposedly an officer of the Council, being present, gave his sanction by taking charge of the outer-garments of those who stoned him to death.

Such a martyrdom is not the style in our day; hence none of us will probably suffer death in that form. We have more refined forms of persecution. Christian people may get themselves into such a wrong attitude of heart as to think that they do God service in hurling slanders at those who have sought to do them good. And indeed who does not know that the blow of slander may be even more cruel and even more painful and more shameful than the literal stoning? Yet, strange to say, there are many who would read the account of Stephen's stoning, or Jesus' crucifixion, and who would roundly condemn all who took part in either, and who, nevertheless, would either unthinkingly or under supposition of doing God service engage in the worst form of persecution--stoning and crucifying and spearing with their tongues. We ask ourselves what was the matter with those Jews who thus maltreated our Lord and Stephen, and the answer comes back, "Ye have not the love of God in your hearts." Similarly we must answer in respect to those who in our day persecute through slander, vituperation, evil-speaking, evil-surmisings, evil-insinuations, etc.

FATHER, FORGIVE THEM

Stephen's attitude of heart towards his enemies indicates that he had not only received the holy Spirit as a gift, but that he had it as a living power, and that its fruitage was in his heart. He had only love for his enemies. Having done his very best to serve them with the Truth, he had prayers for them in return for their imprecations and their cruel stones. He prayed, "Lord,

R4329 : page 44

lay not this sin to their charge." But it was not for Stephen to direct Divine justice as to what should be the reward of those who stoned him. We cannot suppose that he was attempting to direct the arm of the Infinite. We must assume that he was speaking merely for himself; that, so far as he himself was concerned, he had no desire that they should be punished. This beautiful condition of heart should be ours. "Owe no man anything but to love one another"--and to desire one another's welfare is the application of the Divine rule to all the affairs of our lives.

We read that Saul (afterwards Paul) was amongst those who consented to this martyrdom. How strange the anomaly--that so many should think right and the Divine service that which we know was very reprehensible in the sight of God! Seeing such great blindness on the part of one who subsequently declared, "I verily thought I did God service," should surely cause us to be very circumspect, very critical, in respect to our thoughts and deeds. We must remember that it is not a question of whose servants we claim to be, but, as our Lord said, "His servants ye are unto whom ye render service."

THEN STEPHEN FELL ASLEEP

No suggestion was given that the first Christian martyr passed immediately to heaven, and that with his expiring breath he became more alive than he ever was when he was alive. On the contrary, here as elsewhere in the Scriptures, death is pictured as a sleep.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

How glad we are that this is so! The awakening time will be after the close of the reign of sin and death; after our Redeemer's Second Advent, when the power Divine will be in control, as instead of that of the prince of this world. Truly, "Weeping may endure for the night," but it ceases with our sleeping, and "joy cometh in the morning" of the resurrection.--Psa. 30:5.

"THEY WERE ALL SCATTERED ABROAD"

The death of Stephen marked the beginning of an epoch of persecution, especially in Jerusalem, where for some years peace had prevailed and the message of the Gospel found considerable root in the hearts of "Israelites indeed." The Lord allowed these new beginners to attain a fair degree of development in grace and knowledge, and then permitted the persecution which scattered them everywhere throughout Judea and Samaria. The effect was that, so far from the Truth being injured, it was carried to larger numbers, for every true disciple is a light-bearer. Saul was one of the chief persecutors, apparently. We read that he made havoc of the Church, entering every house, and, armed with the necessary legal authority, he effected the imprisonment of many, and thus led to the scattering of others. But in some unaccountable manner this persecution seems to have passed by the apostles. The Lord probably wished to keep Jerusalem as the center for the Apostolic ambassadors of the Truth for a season.

The lesson for us all is faith, courage, zeal, a loyal heart, a shining face, love and prayers for our enemies, and to see that we learn a lesson from the evil course of others, "See that no man render evil in return for evil," as the Apostle says.

The fact that the Jews had not power to put our Lord to death, but did have the power to stone Stephen, is explained by the fact that stoning to death for blasphemy was the Divinely instituted punishment, according to the Law. But the Jews, being subject to the

Romans, were not permitted by them to exercise the death penalty. Following the death of our Lord, Pilate was ordered to Rome to stand trial on certain charges brought against him and thus the Roman power in Palestine was somewhat abated, and the Jews, in the absence of a dominating force, exercised their own laws.

===================

R4329 : page 44

"THY MONEY PERISH WITH THEE"

--ACTS 8:4-25.--FEBRUARY 28.--

Golden Text:--"And the people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did."--Acts 8:6.

OUR preceding lesson told us of the zeal and faithfulness of Deacon Stephen. Today's lesson deals with the faithfulness of Deacon Philip, who was one of those who fled from Jerusalem under the persecution which arose following Stephen's death. He went to live in the city of Samaria, and, his earthen vessel being filled with the holy Spirit, he was a burning and shining light there, and speedily many of the Samaritans believed in Christ. The gift of miraculous healing and casting out of demons attested that Philip was a servant of God, and, as was intended, served to draw attention to the message which he delivered. He healed the sick, cast out demons, and thus caused great joy.

Simon, the magician of Samaria, had long been a spirit medium amongst them, practising witchcraft, sorcery, the black art. His power had been recognized, and he himself had been free to claim personal greatness because of the power of the demons exercised through him. But now the power of Christ being brought into sharp contrast with the demoniacal power and works, the people of Samaria recognized this promptly. Many of them made a full surrender to the Lord and were baptized. Amongst these was the magician himself. Deacon Philip was not the Apostle Philip, and hence was unable to confer the gifts of the holy Spirit upon others, which was an Apostolic privilege exclusively. He therefore sent to Jerusalem, and forthwith

R4330 : page 44

Peter and John went to Samaria and laid their hands upon the believers, and imparted to them the miraculous gifts which were a part of the Lord's provision for the Church at that time. Not only for the convincing of outsiders, but also for the uplifting of each other in their meetings, the gifts of tongues and interpretation of tongues were given, serving practically as instead of the written Word of God.

We remember that they were the same John and Peter to whom our Lord a few years before had said, "Into any city of the Samaritans enter ye not" with the Gospel, "for I am not sent, save to the lost sheep of the house of Israel." And this is the same John who, with his brother James, was refused the privilege of purchasing bread for their needs, and asked our Lord, "Wilt thou that we command fire to come down to consume these men and their city?" We remember our Lord's answer, "Ye know not what spirit ye are of. The Son of Man came not to destroy men's lives, but to save them."

Now we find John quite willing to join with Peter in recognizing the Samaritans as brethren--fellow-members of the one Body of Christ; and very willing to confer upon them the gifts of the holy Spirit. What a

R4330 : page 45

change, and why? Ah! John was seeing things from a different standpoint. He was no longer actuated by a pride for his Master that would have been willing to destroy his enemies, but now, controlled with a spirit of love, he realized that the Samaritans and all mankind were under the blinding power of the Adversary, and he was as anxious to save their lives as he had been previously willing that they should be destroyed. And is it not so with each one of us? In proportion as we have received the Spirit of Christ, we have learned what love and sympathy towards fellow creatures really mean. We, like the apostles, are drinking of the same spirit which controlled our Master.

But why should the Lord bless Philip's preaching at this time, when previously he forbade any preaching of the Gospel to the Samaritans? The explanation is found in the dispensational change which had meantime occurred. "The middle wall of partition between Jews and Gentiles had been broken down." It crumbled at the end of the seventieth week of Jewish favor, three and a half years after the cross, Cornelius being the first Gentile convert. This preaching at Samaria was probably three years after the conversion of Cornelius. The Samaritans claimed a relationship to the Jewish Law Covenant, but, as our Lord explained to the woman of Samaria, their claim was fraudulent. They were as separate from the Covenants and promises of Israel as were the other Gentile nations. To this day the Samaritans hold to their old traditions and claim to have a high priest, but entirely without right or authority.

As the old Law Covenant given through Moses was wholly Jewish, Israelitish, and as the New [Law] Covenant to be instituted by Messiah (Head and Body) will be wholly Israelitish, and as the original Abrahamic (Sarah) Covenant blessed only those who exercised the faith of Abraham, it follows that such of the Samaritans as came truly into Christ became spiritual Israelites, while the others, like all the Gentile nations, will during the Millennium have the opportunity of becoming naturalized, fleshly Israelites under Israel's New (Law) Covenant, as the only means of coming into harmony with God.

"SIMONY" IN OLDEN TIMES AND NOW

When the sorcerer, Simon Magus, beheld the Apostolic power--that by the laying on of the hands of the apostles miraculous gifts were imparted to the believers --he offered them money, if they would confer upon him this Apostolic power. Apparently his mind had assented to what he had heard and seen, but his heart was not radically changed. He did not appreciate the matters in which he had a share as one of the believers. It took the Apostle's sharp word to awaken him to a realization of the fact that he was now dealing with God and holy things, and that his failure to appreciate this implied that he was not begotten of the holy Spirit. St. Peter said to him, "Thy money perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter, for thy heart is not right before God. Repent, therefore, of this thy wickedness, and pray the Lord if, perchance, the thought of thine heart shall be forgiven thee, for I see that thou art in the gall of bitterness and the bonds of iniquity."

It is not for us to judge the heart, although we are commanded to judge the outward conduct and to discern the difference between the true Vine and its grapes, and the thorn-bush and its thorns. Without attempting to judge the hearts of any, we suggest to all the wisdom of seeing to it that nothing like the spirit of Simon Magus gain any control over us. This may be a special danger in this our day when the power of money is so great. As material things are all moved by the lever of wealth, it is not surprising that many conclude that the world's conversion is merely a matter of dollars and cents, and that those who control the money are the real masters of the situation. There may indeed be some who pride themselves in their money power and who think of it as having authority and direction in the work of the Lord. Let such beware of "Simony." Let them beware of the Apostle's words, "Thy money perish with thee." We are not of those who despise money. But it must be recognized as a servant of the Lord and of the Truth, and not as a master--not as a controlling force. To thus estimate it is to dishonor the Lord and to show that we have failed to grasp the spirit of his Truth.

THOSE THINGS WHICH PHILIP SPAKE

Our Golden Text refers thus to Philip's preaching: "He preached Christ." Some dear Christian people make the mistake of preaching on sociology, the beauties of nature, the things of the world. Others continually dabble with errors and errorists. Such things may have their time and place in connection with the message; but all who would serve the Lord should remember that we are commissioned to preach the Gospel of Christ only. Christ and his message constitute the light which came into our minds--the light which we are to let shine for the blessing of others. The darkness hateth the light and battles against the light; but the light is to keep on shining. Thus said our Lord, "Let your light so shine before men that, seeing your good works, they may glorify your Father which is in heaven." There it is again. The light is not merely the message which we bear upon our lips, but also the influence which emanates from our daily lives. More and more we are convinced that the will of the Lord is that his message shall be borne by those who are pure of heart. "Be ye clean that bear the message of the Lord's house."

===================

R4330 : page 45

ANCIENT WORTHIES UNDER FAITH COVENANT

THE question may arise, Under what Covenant are the Ancient Worthies acceptable with God? Since they died before Christ and the opportunities of spiritual begetting, they were not favored with the high calling to membership in the Body of Christ, the elect Church. This the Apostle emphasized in Heb. 11:39,40. He informs us that they "pleased God," but that apart from us, The Christ, they shall not be made perfect. In the Divine order the Church is to be the first-fruits of God's creatures. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (Jas. 1:18.) Notice further that the Apostle's list of these includes Abel and Enoch, before the flood, and before even the Abrahamic Covenant was made. It also includes some who lived during the period of the Law Covenant, and who were therefore under it. How, then, should we classify these, as respects the three great Covenants, represented by Sarah, Hagar and Keturah?

The matter becomes very simple when we recognize the prime distinction between the Abrahamic Covenant and the Law Covenant that was added to it. The first was of faith, not without works. The second was of works, not without

R4330 : page 46

faith. As the Apostle says, the conditions of the Law Covenant were, "He that doeth these things shall live by them."

(Rom. 10:5.) We are also reminded that the Sarah Covenant is of faith and not of works, but that where the faith is right, the works will "attest" the faith, even though they be not perfect; and that if judged by our works we would be condemned. The entire Jewish nation failed in the Covenant of "works of the Law;" yet a few individuals of that nation, rising by their faith superior to that Covenant, trusted not to it, but to the original Covenant of Mercy, Grace--the Sarah Covenant. These are the Ancient Worthies mentioned by the Apostle. He specifies that it was by faith they did and endured. According to their works they were condemned by the Law Covenant, but according to their faith they were acceptable to God, along the lines of the Sarah Covenant, even though they could not receive their blessing under it, until first the promised Seed should come and the blood of that Covenant be shed. Similarly Enoch and Abel, because of their faith, were acceptable to God and listed with the faithful of the Law Covenant, as in Divine favor, and subject to the blessing of the Sarah Covenant, because, although they lived before Abraham, they had the Abrahamic faith in the sense that, like Abraham, they trusted God for the grace which he is willing to bestow upon those who love him and seek his favor.

The New Covenant will really be a New Law Covenant, or a New Covenant of works of the Law. The old or first Law Covenant was faulty and insufficient for Israel, not because the Divine Law upon which it was based was faulty, nor because it was an unreasonable demand, but because men were imperfect, "born in sin and shapen in iniquity," and already under a death sentence, because of Adam's transgression. The Law Covenant had in Moses a faithful mediator, loyal both to God and to the Israelites, but he was incapable because his own life also was forfeited. God has made provision, therefore, that a New Law Covenant take the place of the Old, and has provided a new Mediator, who has already given his life as a redemption price--Jesus, the Head, and the Church, the Body. The finish of the sacrifice is in sight. The Head and many of his members have already, as New Creatures, passed beyond the vail. Soon the last member of the Body will have been thus "changed" and then the blood of the New Covenant will be sprinkled on behalf of "the sins of all the people"--the people of the Covenant, Israel, with an open door for all peoples to become sharers of their New Covenant blessings, even as we (Gentiles) are now privileged to share the Sarah Covenant blessings which belonged "to the Jew first." That sprinkling will be acceptable to God and efficacious for the blotting out of the sins of the whole world. This is abundantly attested in the Scriptures and in the types of these "better sacrifices."--Heb. 9:23.

R4331 : page 46

Forthwith the Great Prophet, Head and members; the Great Priest, Head and members; the Great Judge, Head and members; the Great King, Head and members, will begin dealing with Israel and through Israel with the world. They will rule, bless, instruct and uplift so many as are willing, "And it shall come to pass that every soul that will not hearken to that Prophet, shall be utterly destroyed from among the people." (Acts 3:23.) The New Law Covenant will operate exactly as the Old Law Covenant did, except that the "better sacrifices" sealing it will be fully efficacious, and not need to be repeated from year to year; and the power and glory of its Mediator will be superior, and the results of his work correspondingly great and lasting.

This is testified to additionally by the statement of Revelation, which pictures the Millennial epoch, with its great white throne of justice and mercy, before which all the dead, small and great, will stand--for trial; not to see whether they were sinners or not, for that is conceded. All were sinners. Nor will it be to see whether or not God is willing to forgive them, for that is conceded--the sacrifice of Christ will then have been accepted as a full "satisfaction for the sins of the whole world." Their judgment or trial, like ours, will be to determine whether or not they will come into fullest harmony with God, and have his blessing of joy and eternal life, or, otherwise, be "destroyed from amongst the people." They will not be judged according to their faith, because they will be under the New Covenant of Law and works. As it is written, "They were judged every man according to their works."--Rev. 20:13.

They will be assisted step by step out of imperfection of mind and body up to perfection, including perfect works, which will be their standard or test. On the contrary the Gospel Church and the Ancient Worthies have not been judged according to their works, but according to their faith--works having been demanded to the extent of ability, as attesting faith. We are not helped out of the blemishes of the fallen nature, but instantly reckoned as lifted out of them, or as having them covered with a mantle of grace.

Bearing in mind the facts and conclusions above will assist us greatly in understanding our subject, the relationship of the Covenants to each other and to mankind. The original Covenant promised a blessing that should reach all mankind--a redemption from the Divine sentence, and an opportunity for the return to harmony with God, through faith and heart obedience. This promise has in some respects already had its fulfilment, as we have seen. God has already accepted, yea, been willing to lead or to draw, all who exercised faith in him and a hearty desire to live in harmony with his will. Already, in this sense of the word, the original Covenant operated before the flood, and since the flood, and toward Abraham, and toward all of Israel, who had the spirit of obedience and faith, and during this Gospel Age has operated amongst mankind in all nations and tongues. But a comparatively small portion of the race has received the blessing, because so small a proportion were in a condition to exercise "the faith of Abraham."

While at first it might appear that the adding of the Law Covenant was a disadvantage and similarly that the adding of the New Covenant might, in some respects, be a disadvantage or a curtailment or abridgment of the original, all-comprehensive Grace or Sarah Covenant, yet this is really not so. While the Law Covenant did condemn the nation, because they did not have the faith, it did bring a blessing to many of that nation--many more than were developed in other nations, which had no such Law Covenant, with its limitations, threatenings, chastisements, etc. The New Covenant will be still more successful. It will follow the reign of Grace under the Sarah Covenant and be a reign of Law. As it is written, "Righteousness shall he lay to the line and justice to the plummet, and the hail shall sweep away the refuge of misrepresentations."--Isa. 28:17.

The Redeemer and his followers will no longer be a flock of sheep for the slaughter, reviled amongst men, but to the contrary, they shall be the kings and priests, clothed with glory, honor and immortality, before whom "Every knee shall bow and every tongue confess to the glory of God." (Rom. 14:11.) The King shall rule in righteousness and princes

shall execute judgments in the earth.

Faith, giving place to sight, the test will be works, according to the ability; and everything less than the ability will receive stripes and corrections in righteousness. That reign of Law and good works will thus be rightly tempered to the condition of each individual, and the result, we believe, will be marvelous--the bringing of thousands of millions to perfection, in harmony with God. So far from the New (Law) Covenant being an abridgment of the Abrahamic (Sarah) Covenant it will be an extension of it which will make its blessings much farther reaching. The original Covenant now gathers those who can and will exercise faith and obedience. Its usefulness would thus be at an end, were it not for the added New (Law) Covenant, which, ignoring the lack of faith and obedience, will take hold of the world and, by chastisement and instructions, force obedience and knowledge and then gradually develop the heart-obedience of Abraham in so many of them as possible and destroy the others. Thus Abraham, "the father of the faithful," will become under the New (Law) Covenant the "father of many nations"--a multitude, as the sand of the sea--as well as the father of the faithful under the original Sarah Covenant of faith and grace.

Thus we see that the influence of the original Covenant, after electing a Faith Seed, both natural and spiritual, will, through these by the New (Law) Covenant, bless a far greater number than by any other method conceivable. Thus again the Lord shows us how much greater are his arrangements than any which the human mind could have planned. Surely no flesh can glory in his sight. The more we see of his plans, his purposes, his methods, the more must we glorify him and realize our own nothingness, insignificance!

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Study V.--The Holy Spirit

MARCH 7

(37) If it be agreed that the Bible teaches that "God is a spirit" and that he is holy, hence a holy Spirit, what distinctions should we properly observe as between this expression and the other one--God's holy Spirit? P. 188.

(38) Who besides the Creator must by his arrangement have the holy Spirit if they would have his approval? P. 188, par. 1.

(39) If Satan is a spirit being, has he also a spirit or disposition? and his associates, the demons? P. 188, par. 1.

(40) What do we know of battlings between these two classes of spirit beings--the "holy" and the "unclean"? Where is the battle-ground and when did the contest begin? P. 189.

(41) Which contestant gains the victory and why? Explain the entire subject. Pp. 190, 191.

(42) Why the apparent weakness of the right spirit and those under its sway? Will it always be thus? What say the Scriptures. P. 192.

MARCH 14

(43) Does the same principle apply in the individual as well as to the Church? How is this matter generally understood? P. 193, par. 1,2.

(44) What is the right spirit which should be renewed in us? What kind of a consecration secures the begetting of the holy Spirit? Pp. 194, 195.

(45) What is it to be spiritually minded? And does this condition lack perfection and why? P. 195.

(46) What is the thought behind the word "holy"? P. 196, par. 1.

(47) What shall we think of the "spirit of fear" and the "spirit of error"? and how should we get rid of these? P. 196, par. 3; P. 197, par. 1.

(48) What do we know of the "spirit of faith"? "the spirit of Truth"? "the spirit of holiness"? Pp. 197, 198, 199.

(49) Are all mankind dual beings? That is to say, can all be spoken of as having an old mind and a new mind or man? If not, why not? Give the proofs of the answer. P. 199, par. 2.

MARCH 21

(50) What does the Apostle Paul say regarding the

conflict between the flesh and the spirit in those who have been spirit-begotten? P. 200.

(51) How are the spirit-begotten children of God taught of God through the spirit? Give illustrations. P. 201.

(52) How may the spirit-begotten ones know things which the natural man cannot appreciate and why? P. 202.

(53) Why is the holy Spirit styled the comforter? Give illustrations of the operation of the holy Spirit. P. 203.

(54) Does anything connected with the Scriptural use of the term holy Spirit, either directly or indirectly, imply another God or that a number of Gods is necessary to the work being done or to be done? P. 204, par. 1.

(55) Does the fact that the personal pronoun he is used in referring to the holy Spirit imply personality? Explain the matter. P. 204, par. 2.

MARCH 28

(56) Through what agency does God supply the holy Spirit, the holy disposition? And why is it called the spirit of the Truth? P. 204, par. 3.

(57) What thought is connected with the expression, "Be ye filled with the spirit"? And is the filling instantaneous or how is it? P. 205, par. 1.

(58) If "filled" with the spirit is a further filling possible? and why? and how? P. 205, par. 1.

(59) Is knowledge essential to the filling with the spirit? Does knowledge always result in a filling with the spirit? What rules operate in this matter?

(60) Is the "Spirit of the Truth" one of the "gifts" of the Spirit? Is it one of the "fruits of the spirit"? P. 205, par. 3.

(61) Show how these matters are illustrated by the Vine. P. 206.

(62) Explain the difference between the "fruits" and the "gifts" of the holy Spirit? P. 206, par. 2.

(63) Enumerate some of the "gifts of the Spirit" and some of the "fruits of the Spirit." Show why and how these matters are as they are. P. 208.

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

PUBLIC MINISTRIES OF THE TRUTH

BIBLE STUDENTS' SOUTHERN CONVENTION
JACKSONVILLE, FLA., FEBRUARY 12-16, 1909

Excursion rates on the "Certificate Plan" have not yet been granted, but may be ere the date. If not, buy a regular Jacksonville Winter Excursion Ticket.

All sessions will be held in Board of Trade Auditorium on Main street.

Lodging at 50 cents and up, per night; meals, 25 cents and up.

The surrounding territory and immediately adjacent states are expected to furnish most of the attendance, though some from more distant parts will be present also.

Pilgrim brethren will be present, including also Brother Russell.

Come all who can, and let those who cannot join us there in person join in spirit and in prayers, and thus participate in the showers of refreshing which the Lord will surely pour upon us.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., FEBRUARY 21

Morning session for Prayer, Praise and Testimony at 11:00 o'clock. Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock. This will be a Question Meeting. Visiting friends cordially welcomed.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

WATERBURY, CONN., FEBRUARY 28

BROOKLYN, N.Y., MARCH 7

SCRANTON, PA., MARCH 14

BROOKLYN, N.Y., MARCH 21

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c (IS 1/2d). India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (IS. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible; 384 pages, in embossed cloth 25c (IS. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

SERIES IV., The Day of Vengeance, shows the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9; 660 pages, in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3s. 6-1/2.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3s. 6-1/2d.).

SERIES VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3s. 6-1/2d.).

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage 60c (IS)

MILLENNIAL DAWN is published in foreign languages as follows: in German, five vols., in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, three vols.; in French, two vols.; in Italian, one vol.; in Greek, two vols.; bound in cloth, uniform with English edition, prices the same.

The volumes in English are bound in two styles, MILLENNIAL DAWN in green cloth binding and SCRIPTURE STUDIES in maroon cloth. Specify which you desire.

====================

SEMI-MONTHLY
VOL. XXX FEBRUARY 15 NO. 4
A.D. 1909--A.M. 6037

CONTENTS

"Able Ministers of the New Covenant".............. 51
Not of the Letter, but of the Spirit.......... 52
"Except Someone Shall Guide Me"................... 52
Respecting the Great Mediator..................... 54
"The Hidden Mystery".......................... 54
"Full of Good Works and Alms Deeds"............... 55
A Beautiful Christian Woman................... 56
The Jacksonville (Florida) Convention............. 57
Lesson Review..................................... 57
Quarterly Temperance Lesson....................... 58
"Preserve the Unity of the Spirit"................ 59
Some Interesting Letters.......................... 60
"Who Gave Himself a Ransom"....................... 61
"Mediator Between God and Men"................ 62
Questions Re the Covenants........................ 63

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES
--ADDRESS TO--
WATCH TOWER BIBLE & TRACT SOCIETY,
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.
--OR TO--
BRITISH BRANCH--24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE
PRICE, $1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each MAY stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

==========

THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

POSTAGE STAMPS OF LARGE DENOMINATIONS

If necessary to make small remittances in stamps kindly send 5, 10 or 15-cent values, when possible. We cannot use foreign stamps; we must return them for redemption.

R4332 : page 50

VOLUME SIX IN OTHER LANGUAGES

The sixth volume in Swedish, WATCH TOWER style, is now ready; in cloth binding, at $1.50 per copy.

Volume six, German, is temporarily out of stock. Will have a new supply upon our arrival at Brooklyn.

page 50

MOTTO ORDERS NOT YET ALL FILLED

Orders for the Calendar Mottoes have so far exceeded our expectations that our second large consignment has been found insufficient to fill orders. We are therefore arranging that all remaining orders be filled direct from the printers in England.

R4332 : page 50

BROTHER RUSSELL'S THANKS AND APOLOGIES

Brother Russell desires to thank the dear friends for their many, many kind expressions (by cards, letters and telegrams), congratulating him on his entering his fifty-eighth year, and wishing him showers of divine blessings. These were from individuals and from classes or churches--one signed by 122 of the Philadelphia ecclesia. Brother Russell would gladly respond to all letters; but as this would hinder other features of the harvest work he asks that you accept the WATCH TOWER articles as personal letters.

===================

R4331 : page 51

"ABLE MINISTERS OF THE NEW COVENANT"

--2 COR. 3:6.--

ST. PAUL says, "Our sufficiency is of God: who also hath made us able ministers (servants) of the new testament (New Covenant); not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." --2 Cor. 3:5,6.

How could St. Paul and the other apostles be servants of a New Covenant, if no such New Covenant is yet in existence? A similar question might be raised respecting our Lord's statement that his memorial cup represented the blood of the New Testament, the New Covenant. The answer to these queries is: (1) There will be no blood of or from the New Covenant after it has been completed. The blood of the New Covenant is the blood prepared in advance of the Covenant, wherewith to seal it and make it obligatory--make it a Covenant. Our Lord's words respecting the cup were uttered before he died. The cup was symbolical and pointed forward to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant--the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the Church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the Church, the overcomers, the privileges of participation with Christ in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him.

This St. Paul most distinctly asserts in 1 Cor. 10:16, saying, "The cup of blessing, is it not the communion of the blood of Christ?" The drinking of that cup symbolizes our fellowship in the sufferings of Christ, our common union in

R4332 : page 51

all of the afflictions that came upon him--our death with him. By the time all of the members of the Body of Christ shall have taken part in this cup, the time will have come for the application of the merit of that communion cup, that united sacrifice of the Body, with and under the Head sealing the New (Law) Covenant with Israel, and, through Israel, for the benefit of mankind. When the disciples asked if they might not sit in his throne, the one on the right hand and the other on his left, he asked, "Are ye able to drink of the cup that I drink of?" (Mark 10:38.) All who would sit in the throne must drink of the cup. All who will faithfully drink of the cup shall sit in the throne as members of the Body of Christ--"the Bride, the Lamb's Wife."

Take an illustration: Suppose the Declaration of Independence or some important document were about to be signed and sealed. The document itself might be printed and while in the process of being signed might be spoken of as the covenant, agreement or declaration, although it would not be such a document, even after being printed, until duly signed and sealed. Similarly the ink might by law be specified to be of a certain kind, and the person having charge of it might speak of it as the ink used, in the sense that it was the ink designed to be used in the signing of that Covenant, when the proper time should come. Similarly the person designated to be the mediator of that covenant might be so spoken of in advance of the signing. Similarly those of his suite, who would accompany him as assistants and who would need certain preparation before they would engage in this service, might be spoken of as the ministers or servants of that Covenant, even though it had not yet been signed and really made a covenant.

Thus the Apostle speaks of himself and others as able servants of the New Covenant. He does not mean that the New Covenant is in effect, in operation, but that in view of this New Covenant which God has promised shall ultimately be signed and sealed and made effective, he and others, the entire Royal Priesthood, are servants of that Covenant, ministering, or serving its interests and fully qualified of the Lord to do so. Of ourselves we have no righteousness, no merit, that could be made effective for the sealing of that New Covenant with Israel. But, being justified by faith in the blood of Christ, we are made able or competent to serve the interests of the New Covenant. We serve it by laying down our lives as Joint-Heirs with our Redeemer for its sealing, and subsequently putting it into operation.

Our position is that of ambassadors for God, explaining to men his mercy and his provision of the New Covenant, through which all may be blessed and recovered if they will. So many as receive our message with joy and turn from sin to follow our Lord may be invited to become members of the Body of Christ, the Body of Messiah, the Body of the Mediator, the Body of the great Prophet, the Body of the great Priest, the Body of the great King of the Millennial Age. So, then, we are ministers of the New Covenant in that we are laying down our lives in its service, in its interest, although it is not yet a Covenant, but merely a promise. We are not only laying down our lives, but seeking out fellow-members

R4332 : page 52

of the Body of the Anointed One and assisting them in the laying down of their lives, under the assurance that these better sacrifices will soon be finished and their application be made by our glorious Head, and we with him in glory.

NOT OF THE LETTER, BUT OF THE SPIRIT

Even with our dealing with the world we can serve them to some extent, as servants of the New Covenant, for we can make known to them something of its terms, which some of them may grasp by faith and others may not. We can explain to them that this New Covenant which will go into effect evidences Divine mercy and sympathy for mankind. We cannot minister to them the letter of the New Covenant, because it has not been sealed. We can merely tell them of its spirit and endeavor to show to them the import, as respects the future, that justice and mercy will be tempered together for all. If the New Covenant were sealed now, the conditions are not such as would make it a blessing, for Satan is still the Prince of this world, sin abounds, and the Kingdom which is to bring deliverance has not yet been set up. The New Covenant is a Covenant of Law and of Works made possible --the same exactly as the Law Covenant, except with a better Mediator. If, therefore, the letter of the New (Law) Covenant could be enforced now, it would be a great disadvantage to all coming under it, and, as the Apostle suggests, it would be unto death. Hence it is much better for the world that it is not sealed and operative and that we who are connected with it as prospective members of its Mediator merely explain to the opposing world the spirit of that Covenant, which can profit and enlighten and encourage only those who are feeling after God, and who have no heart rebellion against him.

Thus a believer in the Lord Jesus, justified by faith in his blood, would have the right to look forward to the Millennial Age and the blessed privileges of the New Covenant then to be inaugurated. And to the extent that he would live in accord with the conditions of that New Covenant, he would be the better prepared for the blessed privileges which will then be brought to the world. But he could not come under the letter of the New Covenant if he chose, for it has not yet been sealed. He could merely by faith come under its spirit.

But the special work of these ministers or servants of the New (Law) Covenant is to make known to such as are interested in a looking forward to the New Covenant and its blessing by faith, that God has some better thing for us--for the called and chosen and faithful, namely, that by consecration unto death, by drinking of his "cup," we may be counted in as members of the Body of the Mediator, under the higher, the Abrahamic Covenant. "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."--Gal. 3:29.

===================

R4332 : page 52

"EXCEPT SOME ONE SHALL GUIDE ME"

--ACTS 8:26-40.--MARCH 7.--

Golden Text:--"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."--John 5:39.

THE pith of this lesson is the Divine supervision of the Gospel work and use of consecrated talents in the unfolding of the Divine Purposes. Deacon Philip, whose ministries of the Truth were so abundantly blessed of the Lord in Samaria, evidently continued humble, so that the Lord could use him further as his agent and mouthpiece. The message of the Gospel was to be sent into Africa. An Ethiopian eunuch in high station under Candace, the Ethiopian Queen, was a suitable person to bear the message. For a considerable time he had knowledge of the true religion of the Jews. Because a eunuch he could not become a Jew (Deut. 23:1), except as "a proselyte of the gate"--one who adopted the Jewish worship. He had come to Jerusalem to worship on one of the holy festivals. Under the Lord's providence, the hope of Israel, Messiah, was prominent before his mind. He was returning to his home in Ethiopia and, after the custom of the time, was reading aloud from a scroll. It was Isaiah's prophecy, which he had probably purchased at Jerusalem at considerable cost. He was puzzled by what he read, which seemed to relate to Messiah. Some statements implied his great glory, honor, dignity, power,

R4333 : page 52

while others seemed to mention him as despised and rejected of men--led as a lamb to the slaughter. Many other men had read the same passages for centuries with similar perplexity. Why? Because the right time had not come for them to be understood and God had not sent servants or messengers to interpret them.

"THE SPIRIT SAID UNTO PHILIP, GO!"

Meantime the Lord, as able as willing to make "all things work together for good," directed Deacon Philip on a journey which, at the right time, brought him in contact with the eunuch's company, for it is entirely probable that so notable a man would travel with considerable escort besides the driver of his chariot. Philip did not expostulate with the messenger sending him. He did not urge that he had business matters which required his attention, for it was his first business to serve the interests of the Kingdom. If the Lord ever sends us on a mission and makes it possible for us to fulfil it, that should be considered the chief business of life for the time, and everything else secondary, inferior.

Arriving at the appointed place, Philip was on the lookout for service. How we wish that all of the Lord's people might more and more attain to this attitude of heart and mind--a readiness, waiting, looking, to note the Divine providences in their affairs and to use them wisely, as did Philip!

Evidently the chariot had passed Philip and he had heard the reading. He knew that this meant that the eunuch was a man interested in the Word of God and that his mind was centered upon it. He may even have surmised that the Lord had directed the eunuch's attention to this very part of the Scripture at this very moment, so as to make Philip's mission opportune. The Spirit of the Lord told Philip to run after the chariot and get into communication with the reader. In what way the Lord's Spirit thus prompted him we are not informed. We may consider, however, that the holy Spirit dwelt richly in Philip, quickened his perceptive powers to a realization of the opportunities of the moment and suggested to him that this was a way in which his knowledge of the Lord and his consecrated powers might be used in proclaiming the good tidings. So each of us should be so full of zeal for the message, so full of the desire to assist others into the grace of God, that the Spirit of the Lord in us would prompt us to speak a word in season.

Paraphrasing the account we may suppose that Philip, running near to the reader in the chariot, called out, "Friend, do you understand that which you are

R4333 : page 53

reading?" So much depends upon a word in season, and the right word! Not only our words, but our tone of voice should be considered, when we attempt to represent the great King as his ambassadors. Kindness and brotherly love should be indicated in our faces and by our words, and made a part of the message we deliver.

The honesty of the eunuch, his readiness for the Truth, his humility of mind, are all indicated by his reply, "How can I understand, except some one shall guide me?" The arrogance which would have given Philip a haughty stare would have meant a heart unready for the Gospel--unworthy of it. The pride which would have said, "I suppose that I understand it as well as you do, sir," would have indicated a heart not meek enough for the Truth, and to be its servant in Africa. A superstitious reverence which would have said, "None but the Doctors of the Law are supposed to understand these writings," would have meant a bounden condition of heart, unready for the message. The eunuch's answer was the proper one for a heart in the right condition towards God and the Truth. It admitted his ignorance of the Prophet's meaning, and it admitted the Divine power which would explain the seeming contradiction in due time, and it admitted that the Lord would probably in his own time and way send the interpretation through human instrumentality. His invitation to Philip to ride with him in his chariot was a further indication of his meekness and that he realized that in Philip he had found one who, like himself, was deeply interested in the Word of the Lord and his promises to Israel. He would give Philip a lift on his journey and would, doubtless, the while enjoy fellowship with him in holy things.

Many in our day are hindered from receiving a proper knowledge of the Divine Word and Plan through a lack of meekness, humbleness of mind, teachableness. Some of these have concluded that because the Scriptures declare "They shall all be taught of God," therefore they should expect angels or angel voices to guide them individually in the understanding of the Scriptures. Under this error many have been led clairaudiently of the evil spirits into various fanaticisms. Rather we should give heed to the Lord's Word on this subject, and not how all of his true people will be taught of him. The Apostle explains how, saying, "And he gave some apostles, some prophets and teachers for the work of the ministry, for the edifying of the Body of Christ." (Eph. 4:11,12.) He who rejects the Lord's way evidences the fact that he is not in the right condition of heart and hence is not taught of God.

"SO HE OPENED NOT HIS MOUTH"

The portion of the prophecy which the eunuch was reading referred to Messiah as meekly enduring the opposition of sinners against himself, saying all manner of evil against him possible, and declaring that in this respect he was like a lamb dumb before his shearers. And what was true of the Master should be increasingly true of all those who are seeking to walk in his steps, in proportion as they make progress in the good way and become copies of God's dear Son.

The eunuch further manifested his humility of mind by asking Philip's interpretation of this prophecy. Did it relate to Isaiah himself or to some one else? We read that this opened Philip's mouth to preach unto him Jesus as the antitypical Lamb of God, as the one who suffered severe humiliations, even unto death, even the death of the cross. We can imagine his explanation of the prophecy, "His generation, who shall declare? for his life is taken from the earth." Philip doubtless explained that although our Lord had ceased to be of the earth, earthy, and had been resurrected to the spirit plane of being and the Divine nature, nevertheless he would have a generation, or a posterity. His posterity, his children, will be on the earthly plane and will be Adam's children, whom he has adopted as his own. In due time, under the Millennial Kingdom, he will become their Life-Giver or Father, their Regenerator or Deliverer, freeing them from the power of the tomb and then restoring to full human perfection as his children all who will receive and profit by the blessed knowledge and opportunities of that time. Thus he will become in due time "The everlasting Father" of the redeemed and restored race of Adam. We can imagine that his preaching of Jesus went still further than this and showed the eunuch that before that glorious day of the world's regeneration another feature of the Divine Program will be called out, namely, the selection of a Church to be the members of the glorious Body, under the Headship of Jesus--the Body otherwise styled, "The Bride, the Lamb's Wife." He doubtless explained to the eunuch that this is the message of the present time, the message or invitation to become heirs of God and Joint-Heirs with Jesus Christ our Lord, and members of the great antitypical Messiah, the antitypical Prophet, Priest, King and Judge of the world. He doubtless explained the two steps necessary as an entrance into this grace, this privilege, namely, (1) the abandonment of sin and the acceptance of Christ as Redeemer; (2) a full consecration of the justified humanity to the service of the Lord and of his brethren and of his Truth.

The eunuch's meek, teachable, honest attitude made it easy for him to receive this glorious message in its simplicity and beauty. He was already a believer, to the extent that he knew. He was already justified by his faith in the Redeemer promised. Now that justification became actually his, as his mind and heart grasped the thought that the Crucified One was the Son of God who bought us with his own precious blood. He was already devoted to the Lord, so far as he knew his will. So now, with clear knowledge directly sent to him through Philip, his consecration was revived, renewed, enlarged, practically applied. Evidently Philip explained to him the New Baptism, not only in the sense in which we are baptized into Christ's death, but also the appropriateness of symbolizing this by water immersion. Note the promptness of the eunuch to confess his full submission to the Lord and to symbolize this in water immersion. Had he not been in ready condition of heart, this, too, would have been put off with some excuse. How evident that God had chosen in him a suitable vessel to bear his message to the Ethiopians--to be a foreign missionary!

Ancient manuscripts omit verse 37. It evidently was added later as a marginal note, as an answer to the question of verse 36. Quite probably such words, or many more, were used by Philip. Evidently the account does not pretend to be a report of all that was said, but merely of the leading features of the conversation. The eunuch commanded the driver of his chariot to stop. Philip and he alighted and he was baptized--immersed. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. But the latter went on his way rejoicing in the glorious message he had received, which "satisfied his longings as nothing else could do." Doubtless he talked with his charioteer or others of his company and ran by-times of his homeward journey. Tradition has it that amongst his converts in Ethiopia was a Queen herself.

R4334 : page 54

As to how the spirit caught Philip away we may not certainly know. But that was the day of miracles and doubtless his miraculous transportation would not only serve as an encouragement to himself and assurance that his service was under the Lord's supervision, but his vanishing would give the eunuch additional faith in what he had taught him, for it would testify that God was with him, and that he was being used as the angels had been used previously.

The general lesson to us is, (1) readiness, alertness, to serve the Lord in season and out of season, when convenient to ourselves, and when not convenient--glad of any opportunity and at any cost to be the ambassadors of the King; (2) the necessity for humility and promptness of obedience, if we would make progress, and either maintain, or attain to usefulness in the Lord's service.

THE GOLDEN TEXT

As our Golden Text points out, the Lord is revealed in the holy Scriptures, and those who would know him should seek their information from that quarter. Under Divine providence, apostles, prophets and teachers are necessary, indispensable. But no words of man are to be taken as instead of the Word of God. On the contrary, their presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures, and to discern this harmony, the holy Spirit is necessary. The Scriptures must be searched, but only by coming into a condition of heart harmony and teachableness, and then by a full consecration receiving the holy Spirit, can we hope to understand the Divine message and to obtain therewith the eternal life which it promises to those guided and taught of the Lord.

===================

R4334 : page 54

RESPECTING THE GREAT MEDIATOR

IT seems strange how long it requires for an idea to really work itself into some of our minds. A brother of apparently discerning mind has recently published a little pamphlet in which he sets forth that Brother Russell evidently believes and teaches that The Christ is composed of many members--Jesus the Head and the various overcomers, members of his Body; and that through this great Christ God proposes to seal the New Covenant and through it to bring blessings to Israel and to all the families of the earth. The brother states this as something new and wonderful which he has just discovered, although he has been a reader of our publications for ten years. We are glad that finally the thought has broken into his mind. Our belief is, however, that he got this thought long ago from our writings, and was in full sympathy therewith until his heart got soured. Then spiritual indigestion set in, and finally blindness of "the eyes of his understanding" has resulted, so that the things which he once saw as reasonable and beautiful are no longer so to him. In other words, after having come into the light of Present Truth, he apparently has gone out of it into the "outer darkness," in which he previously was, and in which mankind in general still are. Why did the Lord expel him? We cannot surely know. We can and do note the fact. And our Lord's words indicate what is the probable difficulty. Our Lord assures us that "If any man will do his (the Father's) will, he shall know of the doctrine." (John 7:17.) The intimation is that wrong-heartedness is intimately associated with wrong-headedness, as respects doctrine.

But we cannot judge each other's hearts. We are incapable; and, besides, are forbidden. In any event we should prefer to think well, rather than ill, of each other's sentiments and motives. Our only judgment must be as respects outward conduct--whether the thorny disposition or the wolfish spirit; or whether, on the other hand, the fruits and graces of the true grape Vine are in evidence. Again, ability to see, to discern spiritual things, is another evidence the Lord has given of those who are in proper relationship to himself. If obedience to the Lord and to the Truth brought us into the light, disobedience or loss of the Spirit of the Lord undoubtedly will lead out of the light into the darkness prevalent all about us--not necessarily on every subject, for amongst those outside the light of Present Truth, truth and error prevail in a mixed and confusing manner. Only to the consecrated is it given to "know the mysteries of the Kingdom of God." To all outsiders these things are more or less parabolic and dark sayings.

"THE HIDDEN MYSTERY"

For forty years we have been endeavoring to show to those who have the spiritual eyes and the ears of understanding that the "hidden mystery" is "Christ in you, the hope of glory."--Col. 1:27.

The Spirit of Christ in you leads now to self-sacrifice, self-denial, cross-bearing, etc.--"filling up that which is behind of the afflictions of Christ." This is a mystery to the Jews, Gentiles and nominal Christians who understand not why we should be called to fellowship in Christ's sufferings and who make light of our rejoicing that soon we shall be made sharers of Christ's glory in the First Resurrection. This mystery, hidden from past ages and dispensations, is now made known to the saints and none others; and if the saintliness be lost, the understanding of the mystery undoubtedly goes with it.

The Apostle explains that the mystery class (Jesus the Head, and the Church his Body) are the antitypical Isaac, the heirs of the Abrahamic Covenant--the offspring of the Sarah Covenant. (Gal. 3:16-29.) The Jews know this not, but are still trusting to their Law Covenant, made at Sinai. The majority of Christians know not of it, but still think of themselves as having once been under the Law Covenant as Jews, until, as they think, at our Lord's first advent, he sealed the New Covenant with Spiritual Israel. How often we sang, "Free from the Law, oh happy condition," and "Cursed by the Law and bruised by the fall, Christ hath redeemed us, once for all."

There is an admixture of both truth and error in these statements, and we were unable to differentiate until the "mystery" began to dissolve. The Truth on the subject is a "mystery" to the nominal Christian, even though it be plainly stated in the inspired Word, namely, that natural Israel and their Covenant have been cast off from Divine favor; that Christ Jesus won the prize of the Law Covenant and is the Head of the Church, The Christ, the Isaac Seed of the Abrahamic Covenant. The members of Christ's "Body" are being called and chosen and found faithful during this Gospel Age and will be complete with its termination. The sacrifice of this antitypical Isaac (Head and Body) yields the blood of the New Covenant, which will shortly seal or ratify it and make it operative to Israel as a New (Law) Covenant, as instead of their Old Law Covenant. It will have an antitypical Mediator, instead of Moses, and everlasting blessings, instead of temporal ones, and living works of faith and obedience as instead of dead ones. We are glad to have assistance

R4334 : page 55

from any quarter in setting these things before the "household of faith."

A few points, however, the brother, doubtless unintentionally, misrepresents. Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected, saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day."--Prov. 4:18.

The Reformation movement was in the right direction--each successive reform attempting to get nearer to the true light. The close of the 2300 days of sanctuary cleansing (Vol. III., Chap. X) found us free from traditions of Babylon and reestablished upon the testimony of Jesus, the apostles and the prophets, and following on to know the Lord. But freedom from falsities did not mean that all the precious things of Divine Truth were properly located and fixed in our understandings. Thus, for instance, the New Covenant, its sealing and its work are precious facts, not at all erroneous; but we had misplaced these facts, following the traditions of Babylon. We still have the New Covenant and still appreciate its every feature just the same, but perceive that it was misplaced; that it is the New (Law) Covenant which will be sealed or made effective with the blood of Christ, by the merit of Christ's death, at the close of this Gospel Age, instead of at its beginning. We now see clearly that the Scriptures everywhere teach that the New Covenant is to be made "with the House of Israel and the House of Judah," and not with Spiritual Israel. We now see that we are under the Faith or Grace Covenant, the original or Abrahamic Covenant, and not at all under a Covenant of Law and Works, such as the Old Law Covenant was, and such as the New (Law) Covenant will be. We now see the full force of the Apostle's statement, "Now we, brethren, as Isaac was, are the children of promise"--the children of the Abrahamic Covenant. --Gal. 4:28.

Jesus was the Head of that Isaac, and the Church the members of the Isaac Body. The entire antitypical Isaac, "the Seed of Abraham," was represented by the typical Isaac and in his sacrifice. It is the blood (sacrifice--death) of the entire antitypical Isaac which will seal the New Covenant

R4335 : page 55

with Israel, "After those days." (Jer. 31:31.) The fact that the antitypical Isaac was to be not only Jesus, but also the Church, is the Mystery which the Jews could not comprehend, and which Babylon cannot comprehend, and which only "The wise shall understand."--Dan. 12:10.

Our critic is in error in supposing that we claim that the Church is any part of the "Passover" sacrifice. We hold, on the contrary, that the Passover Lamb found its antitype in our Lord alone. This is in harmony with the words, "Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7,8.) The passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his "members," the Church. On the contrary, in one of the atonement day sacrifices, the ram of the burnt-offering was cut into pieces, and the parts washed, and then laid with the head on the altar, thus representing Christ and his members separately, yet unitedly, offered up to God--the members under the merit of the Head.

The passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ for the Church of this Gospel Age, which is elsewhere designated the "Church of the First-Born." Evidently the Church has no share in her own deliverance, which is entirely a work of grace and love Divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the Church of the First-Born during this Gospel Age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses, representing The Christ, Head and Body (which God is selecting from amongst mankind during this Gospel Age) became the Mediator of the Law Covenant. And he took the blood of a bullock and a goat and sprinkled the book of the Law, representing God or Divine Justice, and subsequently sprinkled the people, thus binding God and the people by that Covenant. The blood of the antitypical bullock (Jesus) and of the antitypical goat, the Church, will both together seal the New (Law) Covenant. The antitype will soon be here. The raising up of the antitypical Moses, the antitypical Mediator, will soon be accomplished.

As Moses ascended Mt. Sinai and received the Law and brought it down to Israel and sealed the Covenant thereupon, so the antitypical Moses ere long will have gone into the Mount of God, the Kingdom, and soon thereafter will appear but under a vail, invisible to mankind, to seal the New Covenant, and to put all of its beneficent mercies into operation.

===================

R4335 : page 55

"FULL OF GOOD WORKS AND ALMS DEEDS"

--ACTS 9:31-43.--MARCH 14.--

Golden Text:--"And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise and make thy bed.

And he arose immediately."--Acts 9:34.

THE opening verse of our lesson informs us that after the persecution which scattered the Church (following Stephen's death) there came a lull and rest time. "So the Church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the holy Spirit, was multiplied." How much is here recorded in a few words! And how will the principles here set forth apply to the Lord's dealing with his people today? The Scriptures give us the illustration of the Lord's dealings with his people in the words, "As an eagle stirreth up her nest." (Deut. 32:11.) Thus does the Lord at times permit trials, persecutions, etc., which outwardly seem to imply the wrecking of most precious interests, and sometimes cause surprise to his people by the roughness and jarring conditions. Nevertheless, under Divine supervision, the stirring up of the nest and the throwing of responsibility upon his people can be made advantageous to them, strengthening, helping them. Then comes a time of rest and opportunity for spiritual edification, comfort, growth in grace and knowledge. Happy are those who, in the time of the stirring up of the nest, are rightly exercised by the Lord's providences and taught of him and made more and more active in his service--the service of righteousness, truth and love. It brings them preparation for the period of rest and development.

But to others who are not rightly exercised by the siftings, the shakings, the stirrings up of the nest, the experience is different. They are sifted out, alienated,

R4335 : page 56

and develop a hard spirit, foreign to the Lord, and out of accord with his Word. The one class goes on from grace to grace and from strength to strength; the other goes back into the outer darkness of the world. Thus, as the Apostle says, our message is a "savor of life unto life to some, but of death unto death to others."--2 Cor. 2:16.

"THE SAINTS WHICH DWELT AT LYDDA"

This lesson gives a little insight to the condition of things in the early Church. The Truth was sufficiently unpopular to keep out the majority of those who love this present life and the praise of men more than the future life and the Divine approval. The edification, the comfort of the holy Spirit, and the walking in the fear or reverence of the Lord already mentioned (v. 31), is illustrated by the statement of verse 32, that St. Peter in his travels came to Lydda, to the saints who dwelt there. At that time, under those conditions, to be a Christian was to be a saint, a holy person, a sanctified or set apart person. And so it should be still. But, alas! popularity has brought under the name Christian not only wolves in sheep's clothing, but goats and ring-streaked and speckled and black sheep, as well as saintly ones. We are to remember, however, the declaration, "The Lord knoweth them that are his." Therefore, "Let every one that nameth the name of Christ depart from iniquity"--depart from inequity (injustice) and from everything that is unrighteous (2 Tim. 2:19); in other words, let them all be saints, "For this is the will of God (concerning you), even your sanctification."--I Thess. 4:3.

We can, without pride or boastfulness, record that the number of saints for whom the light of Present Truth has an attraction are saintly, and also that it is leading the honest-hearted who receive it into a condition of consecration or saintship. The multiplying evidences to this effect, borne in upon us day by day and year by year, are comforting, strengthening assurances of Divine favor accompanying the Divine Word, just as we should expect. And more than this: The saintliness of heart seems to be increasing in lengths and breadths and heights and depths of Christian character. Incidentally, we remark, that nothing that has been presented in these columns for many years seems to have been more helpful to the saintly and those seeking saintliness than "the VOW." We doubt if the same number of people, able and willing to take that Vow, could be found in all the denominations of Christendom. We believe that as saintliness progresses amongst our readers, our lists of those who have taken this solemn Vow, this solemn promise to the Lord in the name and strength of Jesus, will continue to increase, and that it will mean an increase of spiritual power and Christian grace and strength of character to them all.

At Lydda St. Peter found a palsied man bed-ridden for eight years. He was not one of the saints, for miracles of healing were rarely, if ever, performed by the Lord and the apostles upon believers. If sickness comes to those who are of the "household of faith," it is to be considered as of Divine permission, with a view to correction or to opportunities for growth in grace--as amongst the "all things" which shall work together for good to those rightly exercised thereby. The instantaneous healing of Aeneas was used of the Lord to advertise the Truth, after a manner not necessary at the present time. We read, "All that dwelt at Lydda and Sharon saw and turned to the Lord." The work at that time was of setting up the Church, bringing it into notice, establishing it, and gathering to it all "Israelites indeed" worthy of the Truth, worthy of being saved out of their own nation and the blindness and the trouble coming upon the same. The work of the present time is different. It is a gathering out of the wheat from the tares. We walk by faith, not by sight and by miracles.

"SHE WAS SICK AND DIED"

St. Peter stopped at Joppa, near to Lydda. There one of the saints took sick, but was not healed and died. Similarly Jesus healed many of the sick; but he allowed his special friend, Lazarus, to be sick and to die, without relieving the distress. As subsequently Lazarus was awakened from the sleep of death as an evidence of divine power and an evidence of Restitution times (Acts 3:19-21), so with Tabitha (Greek, Dorcas), she died, but, through St. Peter, the Lord awakened her from the sleep of death as a miracle and demonstration of the Divine power accomplishing the work of the Gospel message and making it forceful to the people.

A BEAUTIFUL CHRISTIAN WOMAN

Tabitha, in the Syrian language, then and there prevalent, signifies beautiful, and its Greek equivalent, which carries the same thought of beauty, signifies gazelle; the gentleness, the timidity and the bright, sparkling eye of the gazelle are the characteristics indicated

by the name. We know not if the saintly woman revived from death was beautiful of face, but the account justifies us in acknowledging her to have been beautiful of heart, of character. The statement, "This woman was full of good works and alms deeds which she did," tells us that she was beautiful in the Lord's sight and in the sight of all his saints--provided, of course, that her good deeds were prompted by love of heart. For we should always remember the Apostle's words, "If I should give my body to be burned as a martyr, or if I should give all my goods to the poor, yet have not love, it would profit me nothing"--it would be without esteem in the mind of him who searcheth the heart and to whom motives in those of this age are everything.

We read that "All the widows stood by weeping and showing the coats and garments which Dorcas made while she was with them." These words remind us of our Lord's expression respecting another woman, "She has done what she could." Such mourners at the death-bed give eloquent testimony to saintship. It is not recorded that all of the widows were saints, and quite probably some of them were not, for St. Peter put them all forth while he prayed. We are to have in mind that while the saints are God's peculiar care and should, therefore, be likewise the peculiar care of one another, nevertheless we have in a broad, general sense, a relationship to the entire world of mankind and whensoever we will may do them good. The Apostle urges us to "Do good unto all men, especially unto them who are of the household of faith."--Eph. 6:10.

The widows of olden times had a peculiarly hard lot for various reasons; hence the frequent reference to them in the Scriptures as objects of charity. Under the civilized arrangements of our time, induced and fostered by the spirit of Christianity, good provision is made for widows and orphans and thus in some measure our opportunities for charity are diminished. Nor is it either Scriptural or wise to always pass by the provisions of civilization for the care of the poor, the afflicted widows and orphans, and to institute private benefactions, more expensive, and, in some cases, more troublesome, and, in some instances, less advantageous. The "saints" should seek upon this, as upon every subject, the spirit of a sound mind, which cometh from above. There are still, however, opportunities for the exercise of benevolence in matters temporal--and especially along spiritual lines. Few know of the heavenly manna of the Gospel. Few are able to prepare and to give to others the Bread that came down from heaven. Few are able to help sinners to wash and be clean, and to point them to the robe of Christ's righteousness and to assist them in putting it on, and to show them how it is to be kept "without spot or wrinkle" or any such thing.

Few are ready to counsel others on how to get rid of the spots and wrinkles if they do get these upon their robes--that the blood of Jesus Christ our Lord cleanseth us from all of our errors and misdeeds of ignorance. These are the real saints, and they should all be so diligent, so zealous, that when their "change" shall come, there may be many able and willing to praise God on their behalf, many living epistles, to be known and read of all men, and changed from knowledge to knowledge and from glory to glory, through their active assistance as brethren, as saints, as ambassadors for God!

===================

R4336 : page 57

THE JACKSONVILLE (FLORIDA) CONVENTION

VERY enjoyable and profitable to all who were present --about one hundred--was the first Convention of the year. The attendance from outside points was not very large. Florida was specially represented; Georgia next. There was a fair sprinkling from a number of the Northern States, including Indiana, Pennsylvania, New York, Massachusetts and Ohio. Commencing February 12th and closing the 16th the time was well occupied. Pilgrim Brothers Hall, Wise, Sullivan, Bundy, and Brother Moffatt and Brother Russell delivered public addresses, besides which a number of brethren took part in the symposium on Love on the last day. We have not a memoranda of all the names; hence think it preferable not to give any of them. The number who embraced the opportunity for symbolizing their consecration by water baptism was quite large for the attendance--twenty-one brethren and seventeen sisters.

The Sunday afternoon meeting in the Opera House, of course, was the most largely attended, so far as the public were concerned, the house being crowded and some standing. The attendance was estimated at twelve hundred.

All seemed agreed that while there is a certain amount of enthusiasm engendered at such Conventions as that of Put-in-Bay last summer, nevertheless the smaller Conventions in other respects have their advantages. We heard numerous expressions to the effect that this was the very best of all the Conventions; that none had ever been more enjoyable, etc.

On the closing day of the Convention Brother Russell was ushered to the platform on a pretext and then informed that the Convention, aware of the fact that the day was the anniversary of his birth, desired to express their love in some substantial manner and, concluding that Brother Russell would most enjoy a birthday token which he could enjoy with the Bible House family, they had shipped to him at Allegheny a box of grape fruit, a crate of pineapples and two boxes of sweet Florida oranges. He was handed the receipted bill and express receipt, accompanied by some very comforting words by the Chairman of the meeting in the name of the entire Convention. He spoke with a great deal of feeling, in which the moist eyes of quite a number of the audience showed deep sympathy. Brother Russell replied in a few words, thanking the dear friends and assuring them of his appreciation of their gift, but telling them that, most of all, he appreciated the love that prompted it and wished them to know that next to the Lord's love and esteem he prized the love of the brethren.

The love feast in the evening was a very inspiring occasion. Quite a number of the dear friends were moved to tears in connection with the adieus that were then given and received amidst expressions of love and sympathy and hopes of a future meeting, if not on this side of the veil, then in the Kingdom. This closed the Convention proper, although a Colporteur meeting was arranged for the evening of the 16th, which, no doubt, proved both interesting and profitable.

===================

R4336 : page 57

LESSON REVIEW

--MARCH 21.--

Golden Text:--"Therefore, they that were scattered abroad went everywhere preaching the Word."--Acts 8:4.

THE lesson for the quarter covered the first ten years of the Church's history, dating from our Lord's ascension. It is interesting to note the simplicity of the Divine arrangement. We find no mention of popes, cardinals, archbishops, doctors of divinity or reverends. On the contrary even the apostles are recorded as "ignorant and unlearned." Indeed, the terms evangelist, pastor, teacher, elder, deacon, apostle are the only titles recognized in the Church, according to the New Testament records. And these terms all signify, directly or indirectly, service rather than authority or dignity. Notice again that in that period of Divinely guided progress of the infant Church, no mention is made of fairs, festivals, suppers or shows to raise money for salaries or for Church erection; indeed, none of these subjects is ever mentioned in the New Testament --subjects which today seem to constitute the principal feature of "church work." The Church work then was "preaching the Word." Does it not appear evident that the great change in these particulars has not been favorable to spiritual development?

We congratulate our readers that as associates in faith and service we find ourselves peculiarly different from the majority of Christian people of today, and peculiarly like the early Church in the particulars specified. Like them we have no formulated creed aside from the Bible. Like them, we have no Church "officers" or "rulers." Like them, we give little attention to Church edifices, but are content to meet in private houses, or in public buildings otherwise used on week days, or in synagogues already built and dedicated, if they are placed at our disposal, or in "upper rooms." Like them our chief business is "preaching the Word" --not preaching ourselves, nor human theories and traditions, nor Theosophy, nor philosophy, nor Evolution, nor "Science falsely so-called," nor even social reforms, good as some of them may be. Like them our preaching is sometimes in the street-car chariots, to Ethiopians or Whites, to rich or poor, to Pharisees and Doctors of the Law, and to the poor of every nation and tongue and sect and party. Like them we know the Truth and the Truth has made us free, and it is our pleasure to assist others into the same freedom, from ignorance, superstition and the wiles of the Adversary.

R4337 : page 57

Like them the hope before us is the Kingdom of God's dear Son, and the prospect of a share in that Kingdom at the second coming of our Lord. Like them we have heard the good tidings of great joy which shall be unto all people, and we are glad to sacrifice time, energy, strength, money, influence, all, for the privilege of being co-workers together with God in the calling of the Bride class; in the preparation for the Kingdom of

God's dear Son. Like them we need no inducements of name, fame, salary, honor of men. Like them we delight to meet one with the other, and so much the more as we see the day drawing near. We need no operas, we need no salaried singers, we need no pulpit vaudeville to attract us. Like them we were hungering and thirsting for the Truth, and, having tasted of the good Word of God and been made partakers of the holy Spirit, we find that with the strength derived our appetite continues to increase, and we desire more and more of the Bread which came down from heaven, and of the Water of Life.

True, there are changes, adaptations to our time and present conditions. We do not wear turbans nor flowing robes nor sandals. We do not journey on camels, nor so much afoot, nor in sailing vessels. We use the printing press, the mail, the various means of rapid transit, etc. We do most of our evangelizing through the printed page, the public prints, the Volunteer matter, the Colporteur work, etc. Yet these are not differences, but adaptations of the same principles to our time.

The work done in Judea during the thirty-seven years following our Lord's crucifixion and closing with the destruction of Jerusalem, A.D. 70, was a harvesting work to that nation. During that time we may be sure every grain of "wheat" was separated from the chaff and gathered into the garner--the higher or Gospel dispensation--into the spirit-begotten condition. That Harvest extended beyond Palestine, but even then it always applied "to the Jew first," until A.D. 70.

A similar work, the Harvesting of this age, we

R4337 : page 58

understand has been in progress since 1878, and will terminate in 1914, with the beginning of a great time of trouble upon Christendom, corresponding to and antityping the trouble which destroyed the Jewish nation.

The harvest work there had a radius of but a few hundred miles. The harvest of today extends all over the civilized world, a circuit of about ten thousand miles. Since the reapers are few, how necessary it is that the Lord should provide the extraordinary agencies which are now at our disposal for the circulation of the harvest message--for the gathering of the wheat. May we not well say that the Lord times the inventions of our day so as to provide for the necessity of this harvest work, that every grain of wheat the whole world around may be found and gathered into the garner of the high dispensation, the heavenly? We believe that the principle noted in our Golden Text is still applicable--that the Lord does not wish his consecrated people, when they come into the light of Present Truth, to congregate specially in special cities, States, etc., but rather wills that they be scattered abroad, so that everywhere the

Truth shall be preached and that they shall have the inestimable privilege of proclaiming it, serving it, and thus being blessed and upbuilt themselves and prepared for a share in the glory of the Kingdom.

Dear brethren, he who was with and guided the early Church is with us with equal power. He who guided in that harvest time is guiding now, and will continue to guide his work to the end. We may have experience with similar characters to that of Judas, Alexander the coppersmith, Jannes and Jambres. But the Lord is able to make all these things work together for good to us and through them all to fulfil his gracious promises. He may permit persecutions, imprisonments or things corresponding on a different plane, but let us never doubt the presence and power of our Lord.

The glorious results will more than compensate the trials and difficulties.

"Faith can firmly trust him, come what may."

===================

R4337 : page 58

QUARTERLY TEMPERANCE LESSON

--PROVERBS 23:29-35.--MARCH 28.--

Golden Text:--"At last it biteth like a serpent,
and stingeth like an adder."--Prov. 23:32.

A VERY encouraging sign of progress in many parts of Christendom, our own land being considerably in the lead, is the wave of sentiment in favor of total abstinence from intoxicating liquors and the refusal of the masses to countenance the liquor traffic. The one message which the Lord gave to his people when he instructed them to preach the Word did not include total abstinence, and hence the Lord's consecrated people, faithful as priests, may not turn aside from their more important message, the calling of the Bride class, to urge upon the worldly this excellent but temporary and partial reformation. The message to the Church, to those called to be of the "elect," is the attainment of the spirit of a sound mind, which certainly would not permit them to take anything into their system which would befuddle their reason. Temperance, moderation, sobriety, is the inculcation of the Word of God and its spirit upon all who have named the name of Christ and proclaimed themselves followers of the Lamb.

The Apostle's words intimate that the consecrated are to do good unto all men as they have opportunity, especially to the household of faith; and this exhortation seems to justify us in occasionally saying just a word on the temperance question. It is right that our sympathies for temperance and every reformatory measure should be distinctly known to friends and foes in order that our good may not be evil spoken of by those zealous friends who, not understanding the Divine program and its "hidden mystery," think it strange that we run not with them into larger activities along the lines of social uplift and reforms. Having but small personal experience along these lines, we think it best to present chiefly the words of others on this subject, as below:

The Rev. Dr. Smith's book, Industrial Conflict, says:

"In England, in three years of plenty in the seventies, wages were increased annually $200,000,000. That made $600,000,000 for the three years, but $600,000,000 was just the amount of gold in circulation in Great Britain at that time. Did the workingmen by a common impulse, fired by a great ambition, save this $200,000,000 a year? Did they change the savings into gold? Did they control the banks and dictate terms to financiers?

"If these things had been done, the past thirty years would have seen a new England, and the whole world would have been filled with the songs of the great achievements that had at last been wrought by the working classes. They would have superannuated the aristocracy; they would have swept out age-worn traditions and institutions; they would have come into their own empire. The working people of England earned $200,000,000 extra per annum, and the sad companion fact is that the drink bill of England during each of those three years increased just $200,000,000. All the increase of that bill did not come from the working classes, but enough of it came from those classes to leave the argument still sound that what is wanted is not so much better opportunity as the capacity to make wiser use of such opportunities as men have.

"In the United States we spend about $1,200,000,000 a year in drink. Would it not be worth while for the workingmen of America to take from that drink bill, say, $250,000,000 a year, and put it in an industrial fund for the development of industrial enterprises owned by workingmen, managed by workingmen, and the profits of which should be received by workingmen?"

From Orison Swett Marden, Editor of Success, New York City:--

"My observation of cigarette smokers has confirmed my belief that no man or boy who is a victim of the cigarette habit can keep himself up to a high mental or physical standard. Cigarette smoking leads boys into bad company and a demoralizing environment. A New York City magistrate says that ninety-nine out of a hundred of all the lads charged with crime, from misdemeanors to burglary, have had their moral sense weakened by the poison of cigarettes....In fact, the moral depravity which follows the cigarette habit is appalling. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards along the line, are its general results."

The Honorable Ben B. Lindsey, Judge of the Juvenile Court, Denver, Colorado, says:--

"Our lives depend a great deal upon our habits. Habits make or unmake men. The boy who starts with bad habits is almost sure to be a worthless man. If he starts with good habits, he is just as sure to be a good man; therefore boyhood is the most important part of life. One of the worst habits in boyhood is the cigarette habit. Persisted in, it dulls and deadens all the finer moral sentiments; it makes a physical and moral wreck of any boy. It is sure to lead the victim to other

R4338 : page 59

habits just as dangerous and disgusting. Years in the Juvenile Court of Denver convince me that it is one of the chief evils met in boyhood, and responsible for much weakness, misery and crime."

The Pittsburg Railways Company served this notice to its employees:--

"For the betterment of the service and the safety of the public, it will from this date be the policy of this company to NOT retain in its employ men who use intoxicating liquors or cigarettes or are in the habit of gambling. While it is the privilege of each individual to eat, drink, and smoke what he pleases, it becomes the duty of this management to have in its service only men of sober and temperate habits, PHYSICALLY and MENTALLY able to perform the duties to which they may be assigned."

The superintendent gave his reasons for issuing the order as follows:--

"It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes; but on the other hand I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whiskey come up to the requirements."

* * *

Our chief objections to many of the utterances of social reformers is that in their zeal they make of their reformation movement an antagonistic Gospel, proclaiming that by the methods they are advocating the

Millennial blessings might all be introduced, regardless of Emmanuel and the Kingdom which he is to establish, and which the Scriptures declare to be the only power under heaven or amongst men authorized and capable of bringing in everlasting joy and blessing and Paradise restored. Reforms are merely palliative at very most; nothing but a change of heart can bring the desired condition, and nothing but the establishment of Messiah's Kingdom, the overthrow of Satan's empire, and the deliverance of the slaves of sin and death from ignorance and superstition, etc., can bring the permanent blessings needed.

===================

R4338 : page 59

"PRESERVE THE UNITY OF THE SPIRIT"

ST. PAUL'S exhortation that we preserve the unity of the spirit in the bond of peace, was never more necessary to the Church than now. We have already adverted to the fact that a peculiar bitterness of spirit and word seems to attach to those who oppose the Vow, and we wish to caution those who have taken the Vow against any participation in the spirit of strife, anger, bitterness. We cannot help what others may do or say to us, but we can see to it, each for himself, "that no man render evil for evil or railing for railing, but contrariwise blessing."

Some time ago our attention was especially called in a variety of ways to the fact that the fallen angels are coming into a greater degree of liberty than they have had since the flood and their condemnation to chains of darkness. All that we said respecting the probable materializations, counterfeiting both the dead and the living, we still believe, and advise all to be on guard against; but we think it not improbable that while we were thus looking out for and exposing some of the Adversary's wiles, he was getting in his work along other lines--stirring up evil surmising, evil speaking, insinuations, malice, envy, hatred, strife--lovelessness. It is our present thought that the greatest danger to the Household of Faith lies along these subtle lines. "If any man have not the Spirit of Christ, he is none of his." Hence, to whatever extent the Adversary may be able to inject into us an evil spirit, and to drive out the holy Spirit, to that extent he will be separating, alienating us from the Lord. Nor can we wonder that our Master would permit such trials to come upon us as a people. We have had much advantage every way above others--in knowledge, in appreciation of the deep things of God, in an opportunity for the development of the fruits and graces of the holy Spirit. Having preached to others, have we applied to ourselves these precious truths and graces, or shall we eventually be castaways, because of being merely preachers of the Word and not doers of it?--because while preaching love for God and for the brethren, this love was not allowed to permeate and sanctify all the avenues of our hearts, our words, our thoughts, our deeds. We cannot complain that the Lord should test us along these lines.

For years we have been teaching respecting the peculiar trials of this hour, and calling attention to the statement of the Word that "A thousand shall fall at our side." Have we profited by the knowledge, or does the fact that some are now falling cause us surprise? The question is for each one of us. It is time for drawing near to the Captain of our Salvation, and time for complete separation from everything that would not have his and our Father's hearty approval. We believe that the Lord especially brought forward the Vow for this very time, and that it is doing a wonderful work of purifying in the hearts of God's children, as is abundantly evidenced by the letters which we are daily receiving and which tell of the showers of blessings enjoyed, and nearness to the Lord, as a result of this fresh statement of the original consecration.

We promised to announce from time to time the growth of our list of those taking the Vow, and we are pleased to mention now that the six thousand mark has been reached. In this connection we offer the suggestion that everywhere, so far as possible, the Vow be read daily, by everyone who has taken it, either publicly at the breakfast table for instance; or individually and privately. We are assured that there is a blessing in it, not only for the Bible House family, but for all. How wonderful it seems that without our so thinking of it, or intending it, the Lord has used this Vow so that it should call into existence a prayer-circle of six thousand of his consecrated ones who remember each other daily at the throne of grace.

With the Vow freshly before the mind each morning, reminding us of our resolution to guard, if possible, every word and every thought still more carefully than in the past, is it any wonder if more progress is being made in self-control and in the development of the fruits and graces of the holy Spirit? Such results are what we should expect. And those who have not taken the Vow and who realize frequently their shortcomings in word and thought and act, and lament over these--is it not worth their while to consider the help they would gain by this fresh resolution to the Lord, and the increased carefulness that it would bring to them?

We suggest that those who have taken the Vow remember

R4338 : page 60

also the dear ones who have not yet taken it, soliciting for them the Lord's blessing and guidance, and that they be careful in every sense of the word to exemplify the Gospel of peace and love and good will implied by their Vow, to more carefully than ever, if possible, scrutinize their words and thoughts. Let this greater carefulness be manifest to those who have not taken the Vow, that they may see your better self-control and be glad to glorify our Father in heaven.

While we deprecate anything looking toward a division or schism in the Body of Christ, and while we believe that there is no ground for a division in connection with the Vow, and that no one who has taken the Vow has a right to make it a test of fellowship with his brethren; nevertheless, we are free to admit that with those who oppose the Vow the case is different. In opposing it they seem to forfeit a measure of their confidence. They are either less wise or less good than we thought them to be; for we cannot see how either a wise or a good heart could place hindrances and opposition in the way of those who by this Vow are seeking to bind their sacrifice to the altar.

As before stated, the test of the Scripturalness or unscripturalness of the Vow is a very simple one. Take its statements one by one and see whether any Scripture can be found in opposition to any of them; then see how many Scriptures can be found favoring these very propositions either in the word or in spirit. Thus we determine that the Vow is Scriptural to the very last degree, and unscriptural in no degree. Does someone suggest that the taking of the Vow is not demanded in the Scriptures? We reply that the taking of the WATCH TOWER, the Cincinnati Enquirer, the Dispatch or the World is not stipulated in the Scriptures; neither is the publication of our tracts and SCRIPTURE-STUDIES directly commanded. Is it unscriptural to wear shoes, or trousers, or hats, because these are not mentioned in the Scriptures? Are they not all thoroughly Scriptural if they do not conflict with any of the holy provisions and regulations; just as any matter is thoroughly legal which does not conflict with any law? We are surprised at the weakness of the arguments by which

R4339 : page 60

some of the dear friends have confused themselves and hindered their reception of a great blessing through the taking of the Vow or Resolution to the Lord, that theirs shall hereafter be a still closer walk with God.

===================

R4339 : page 60

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

We desire to express our appreciation and love to you and the dear friends at the Bible House, for your devotion to the work so dear to us all. Your sacrificing spirit and zeal and devotion to the flock over which the Lord has placed you, and your capacity for hard work, have been an inspiration to us. Beyond any doubt the present Lord has been and is your helper; otherwise your poor body would surely sink beneath the heavy cross you have to bear. We thank you and express our admiration for your courage and boldness in not compromising in any matter the Truth, but have always given to the household of faith "things both new and old."

In regard to "the Vow," we have been very much helped and blessed since we advised you that we have subscribed to it; and we have also been very much helped since we have seen the Truth in its fuller light, as explained by you in the TOWERS, and by some of the Pilgrims, in regard to the Covenants and our relation thereto. As stated by one brother, Psa. 50:5 and other Scriptures intimate that when Jesus sacrificed himself he made a covenant with Jehovah, "a covenant by sacrifice." Jehovah, on the other hand, had made his part of the Covenant with Abraham and not with Jesus, but Jesus, by giving his flesh for the life of the world, came under the conditions of the Covenant made with Abraham 2,000 years before. All persons since justified by faith in Jesus' work of sacrifice, and having presented their justified bodies a living sacrifice, these, together, Jesus the Head and the Church his Body, constitute that Seed class which shall do the work through whom all the families of the earth will be blessed. This Abrahamic Covenant, therefore, needs no Mediator, because it includes only those who are actually or reckonedly perfect. Our dear Lord did not need a Mediator on account of being absolutely perfect, and since we have been accepted in the Beloved, we do not require a Mediator, because we become members of his Body as New Creatures--the Seed of Abraham. (Gal. 3:27,29.) God deals with the Body during their trial day through Jesus the Head, the Advocate. (I John 2:1.) But the poor world during their trial day will require a Mediator, otherwise Justice would require their execution. This office of Mediator is surely one of the hopes set before us in the Gospel.

We feel very humble and thankful to our Master that we are permitted to see these grand truths, while some others, blessed with larger opportunities, having for so many years been associated so closely with yourself and received the light and Truth through your ministry, are now asking you to accept their resignations on account of not being able to see eye to eye with you on the Covenants and Vow. I have been given a copy of the letter Brother Hennings sent you under date of November 22, 1908. The knowledge of these facts, dear Brother, has inspired this letter in the hope that it may help to comfort you in the assurance of your being in the heavenly Father's favor, and we can only say, as you have so often said to us through the TOWERS, "Let not your heart be troubled, neither let it be afraid"; "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord."

We pray for you and the Bible House family every day many times. And we ask you to remember us in your prayers. With much love,

Yours in the One Hope, J. P. HEMPHILL.

MY DEAR BROTHER RUSSELL:--

On January first we began the New Testament reading, a chapter every evening. It is now looked forward to with much eagerness. The doing of this regularly is proving a great blessing. Also the reading of twelve pages of DAWN daily in the morning.

After you suggested the twelve pages daily to me at Halifax, I went back to Montreal and tried so hard to keep it up, but it seemed almost impossible, and I occasionally had as many as thirty-six pages for one day. Since making the resolution to the Lord to do this it has been possible every day thus far. This further proves to me the help of resolutions or vows made to the Lord.

I feel that it is as it was with Jesus when he took a positive stand and said, "Get thee hence, Satan.... Then the devil leaveth him, and behold, angels came and ministered unto him."--Matt. 4:10,11.

Is it not the same with us when we take a positive stand on any question--that we then have the special help from the Lord along those lines? I have felt it so in my own case.

Endeavoring not to murmur nor complain about any condition or experience has been very helpful. It many times keeps me from mentioning little things which I otherwise might.

I want to thank you also for the joint-letter in regard to our vows. It is a great encouragement and help in remembering daily why these vows are made--"to promote our spiritual interests and to assist in the mortifying of the mortal bodies."

I thank our Father daily and oftener for the continued help received through his dear Servant.

Your sister through his merit, ETHEL WHITE.

R4339 : page 61

BELOVED PASTOR AND BROTHER:--

My dear husband is so earnest, so eager to do the Lord's will whatever the cost may be. Since the taking of "Our Precious Vow," as he calls it, the change has been something wonderful--a change that must be felt; it cannot be described. What that Vow has been and is to me I can never tell. I incorporated each section so as to make a prayer of the whole, and twice every day, if no oftener, I offer that up with my other petitions, and the dear Father is hearing me. How could it be otherwise? He has promised, and "He is faithful that promised." My Consecration Vow seems so infinitely more comprehensive since taking this later one emphasizing the first, and this bringing it before the Father in words makes everything so much clearer and more real. I can approach the heavenly Father in a manner I never understood before, and realize that he hears and will answer. I thank the Lord for the Vow, and you, dear brother, as his servant, in bringing it to his people --"in due time."

We sometimes talk of how easy and blessed it would be to die; but to live in these evil days how hard it is! The closer we come to our heavenly Father, the greater the anxiety to be with him. "How can we keep the longing back and how suppress the groan?"

Yet we realize that each passing hour shall, if we are faithful, prepare us more for the Kingdom, and we are content. But how blessed it will be to have passed through the trials, the testings, and to have been found "faithful!" Oh it is so hard to live, so hard really to live and develop as the Lord would have us grow as New Creatures. Will we all who are so far faithful, be able to say at the end, "I have finished the work which thou gavest me to do"? Pray for us, dear brother, for my husband and self, even as we pray for you, that we may be always able to say from the heart, "I do always those things which please him."

With much Christian love, your sister in our blessed Lord, I. P. W.

AN OPEN LETTER TO THE HOUSEHOLD OF FAITH

Love, truth and honesty, and sorrow for sin, constrain me to confess my shameful course during my opposition to the Vow, and which I now see to be but a reiteration of my consecration Vow, more clearly outlined in some essential details because of the present evil day.

That expert, Satan, whispered some apparently very plausible suggestions against the Vow, and which, yielded to, soon led me to look at it from a very prejudiced and improper standpoint. Thus I quickly took the bait that the suggestion of the Vow was purely of and by man to ensnare the simple minded, and was not in harmony with the spirit of true Bible teaching. This view soon roused my zeal to not touch, taste nor handle anything that did not have a direct, pointed "Thus saith the Lord" attached to it. Very soon I seemed to lose all the spirit of a sound mind and of love, and began to back-bite Brother Russell, not only orally, but also by writing back-biting letters. In fact, I became a first-rate back-biter. I compared Brother Russell to Moses, when he said to Israel, "Must I bring water for you?" and to David in his prohibited work of numbering the Israelites. I likened the presentation of the Vow to the claimed inspiration of the Mormon Prophet Smith, and the Vow itself to the harmonious sound of a plague of frogs.

Now, Brother Russell, it needs no argument to show such thoughts to be the product of a very unsound mind;

R4340 : page 61

yes, I must say, the product of a Satanic mind or a mind dominated by demons.

I am sorry for such conduct and want you to publish my expression of my sorrow for my sin. I can assure you it found me out. Make a heartfelt prayer for me that I may be kept from the sin of presumption.

I take the Vow today (January 25th), my 66th birthday, and remain,

Your penitent brother, ELIAS M. GIBBS.

===================

R4340 : page 61

"WHO GAVE HIMSELF A RANSOM"

"There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."--1 Tim. 2:5,6.

OUR LORD JESUS gave himself a Ransom (corresponding price for all mankind) at the beginning of his ministry, at the moment of his consecration. He continued that giving throughout his public ministry for three and one-half years. He finished the sacrifice of himself, the "man Christ Jesus," at Calvary. When the Father raised him from the dead, he was the possessor, so to speak, of the value of his previous sacrifice, which he was at liberty to offer as he pleased. The making of the sacrifice was one thing and the applying of its merits was another thing. As, for instance: Mr. A is in trouble, requiring $5000 for his relief. Mr. B has a property which he can sell for $5000--enough to pay A's debt. When he sells the property A's debt is not paid, but merely B now has the amount, the price, which he can give for A's relief, if he will; and it is for him to elect how and when and where it shall be applied. Christ gave all that he had in order to purchase the world and the treasure which he saw therein--Adam and his family, sold under sin and death. When our Lord ascended up on high he did something with the merit of his sacrifice which brought a blessing to a certain class (the household of faith). That he made reconciliation for their sins is the Apostolic statement, and the giving of the holy

Spirit at Pentecost was in demonstration of the fact. But it is equally clear that our Lord did not make an application of his blood to all mankind, because the holy Spirit did not come upon all mankind, nor did any message come to them declaring the forgiveness of their sins.

On the contrary, the subsequent Apostolic declaration was that "the whole world lieth in the wicked one," and that only the Church, the household of faith, has "escaped the condemnation that is upon the world." Furthermore, the Apostle's declaration is not that our Lord appeared in the presence of God as our Mediator, nor as the world's Mediator, but that he appeared in the presence of God as OUR Advocate--but not as the world's Advocate. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood nor to be clear under any other circumstances.

Just what Jesus did when he ascended up on high we are not more particularly informed by the Apostle; but he pointed us to the types, the Law. Looking there we note the various details of the typical atonement day of Israel, which foreshadowed:

(1) The forgiveness of sins for the HOUSEHOLD OF FAITH, under the Abrahamic Covenant with believers.

(2) The subsequent forgiveness of the sins of all the remainder of the world by preparing for the sealing of the New (Law) Covenant with the blood of Christ.

This division separating the Gospel Church from the world was very distinct in the picture, and also distinct in the teachings of our Lord and the apostles. Our Lord said,

R4340 : page 62

"They are not of the world, even as I am not of the world." (John 17:16.) He ordained them to go and bring forth fruit --permanent fruit, everlasting fruitage. The Apostle declares of our Lord, "He is a propitiation (satisfaction) for our sins (the Church's) and not for ours only, but also for the sins of the whole world." (1 John 2:2.) Here again a sharp line of distinction is drawn between the "elect" Church and its blessing, and the non-elect world and the blessing that will come to it in due time.

Looking into the type again (Leviticus 16) we see that there are two separate and distinct sacrifices, and that they were not offered to God upon the mercy-seat both at the same time:--

(1) The blood of the bullock was first shed and first offered.

(2) The blood of the goat was subsequently offered.

Our Lord did not die twice and the two animals did not represent him--except as Head and Body. Not only so, but the type distinctly tells us that the two offerings of the blood upon the mercy-seat were applicable to different classes, the first, applied to the tribe of Levi, included the priests. The second applied to all the remainder of the people of Israel. Will anyone claim that our Lord Jesus died twice, first for the antitypical Levites, and second for the remainder of mankind? Christ certainly died once for all. What, then, is the meaning of these two sacrifices and distinctly separate applications and separate acceptances and separate blessings?

We have already answered this question in great detail in the little booklet entitled, "Tabernacle Shadows of Better Sacrifices," a fresh reading of which we commend to you all as an elaboration of the "hidden mystery" of the fellowship of the Church, the Royal Priesthood, with Jesus, the great High Priest, in the sufferings, the sacrificings of this present time, and in the glorious work and blessings of the future. Remember, too, that this treatise was first published in 1880. We therein show that no man can redeem his brother, and that it is because all are sinners, all under death sentence. We show also that our Lord's death, represented by that of the bullock, applied on behalf of the household of faith, justifies them freely from all sin and permits them to become "holy and acceptable sacrifices." (Rom. 12:1.) We show that the sacrificing was all done by the Lord, that our part ends in our presentation of ourselves living sacrifices, and that if we maintain this condition of self-denial our Lord counts us as New Creatures, members of his Body, and our flesh his flesh, and its sufferings and death his sufferings and death.

Thus the sacrifice of Christ, Head and Body, has progressed for over eighteen centuries. We believe that the consummation is near at hand. When the High Priest shall have accepted the last member of his Body, and shall have finished the sacrificing, he will apply, beyond the vail, the blood, his own blood--the blood of his members--on the mercy-seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel--that he would pour out his "Spirit upon all flesh," just as at the completion and offering of the first sacrifice he poured out his "Spirit upon his servants and handmaidens" at Pentecost. Who that has spiritual eyesight cannot see this? And if we once saw it and it is now becoming dim to any of us, what is the remedy? All such should go immediately to the great Physician for eyesalve. They should haste in fear lest complete blindness and outer darkness overtake them. Fasting, prayer and heart-searching and a hearty acceptance of the Vow we earnestly recommend.

Note that it is not our Lord in some pre-human condition who gave himself a ransom for all, but the MAN Christ Jesus. His is a Ransom for all, in that through his sacrifice alone all mankind shall be rescued from the sentence of sin and death and given an opportunity to hear and accept the good tidings of eternal life. The Ransom is none the less for all mankind, because it was first applied to the Church and then made applicable to mankind through the Church. The water we drink is none the less from the sky because it comes to us through pipes and faucets.

"MEDIATOR BETWEEN GOD AND MEN"

As already noted, we believe that whenever the word mediator is used in the Scriptures it relates to a covenant between parties who are alienated. God and the world are at enmity. God has condemned the world, because of sin. That condemnation still rests upon the world (except that small portion of it which has been justified by faith.) The "world still lies in the Wicked One"--is still under condemnation. A Mediator was necessary--someone to go between and reconcile these alienated parties. Our Lord Jesus came into the world to be the Saviour of the world as well as the Saviour of the Church. The work which Jesus did, his sacrifice, was in the Divine program with a view to his becoming the Mediator between God and mankind in general--the world, sinners. That purpose will be carried out, though it has not yet been done. It is proper to speak of our Lord Jesus as Mediator and to speak of the New (Law) Covenant as though it were already mediated, because the matter is fully intimated, foretold, promised, by the Lord, who cannot lie, and is in process of accomplishment. God will make such a Covenant with the House of Judah and the House of Israel after these Gospel days. (Heb. 8:8-10.) He will provide a Mediator, who will then, during the Millennium, mediate between God and man. It is a part of the Divine

R4341 : page 62

program that our Lord Jesus will be that Mediator. It is, therefore, proper to speak of him as such now--to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day--adding members.

Why should there be any delay? If the man Christ Jesus was the Mediator and the plan for a New Covenant was unalterably fixed in advance, why should it not be ratified at once? We answer again that this was one feature of the "Hidden Mystery"--"Christ in you, the hope of glory." (Col. 1:26,27.) It is a part of the Divine purpose that Jesus, the Mediator of the New Covenant (he whose merit furnishes the price and who shortly will apply that price for the sealing of the New (Law) Covenant) be the Head of the Church, which is his Body--"members in particular of the Body of Christ." (1 Cor. 12:27.) In the Divine purpose the antitypical Isaac is to include the Church. "Now we, brethren, as Isaac was, are the children of the promise"--the children of the Faith Covenant. (Gal. 4:28.) Jesus the Mediator, by Divine arrangement, accepts members, who must be his joint-sacrificers, and by and by be his joint-heirs.

This Church class is not included in the "men" of our text--not included in the world, "Ye are not of the world, even as I am not of the world." (John 17:16.) "The world," "men," need the great Mediator to reconcile them to God. And the New Covenant and the Kingdom which it will inaugurate are Divine provisions which shall bring blessings for the world, for men, to chasten them, to break their hearts, to cause every knee to bow and every tongue to confess to God's glory. The Church, as the Bride, not only shares in the sufferings of this present time, but also in that glorious work of reconciling "men," "the world," to God by the power and forces and influences of the Millennial Kingdom.

The class now accepted by the Lord as separate from the world needs not the drastic measures of the Millennium to cause them to bow and to confess. They are a special class, who, in the midst of sin, love righteousness and hate iniquity. They are like their Lord and Redeemer, of whom it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with

R4341 : page 63

the oil of gladness (holy Spirit) above (Head-over) thy fellows." --Heb. 1:9.

WORKS ENEMIES--NOT HEART ENEMIES

But some one may inquire, Does not the Apostle speak of some of the "household of faith" as having once been aliens, strangers, foreigners, from the commonwealth of Israel? Yes; so was Cornelius all of that as a Gentile, yet he reverenced God and gave much alms to the people. But as a Gentile he was naturally an alien from Israel's privileges and blessings until, so far as the Gentiles were concerned, Christ made an end to the Law Covenant, nailed it to his cross, and admitted Gentiles to his favor and to the still greater blessings of the original Covenant.

But does not the Apostle say that some who had become saints had been liars and abominable persons, "alienated, and enemies in their mind by wicked works," and could the world be worse than this description? (Col. 1:21.) We answer, So far as works are concerned, and the divine standards, Yes, "that every mouth may be stopped, and all the world may become guilty before God," both Jews and Gentiles. (Rom. 3:19.) But such as at heart were not opposed to the light and Truth, had a different standing in the Divine estimation. Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different and differently estimated by the Lord. These, because of their right-heartedness, were blessed in being drawn to Christ by the Father, that they might be justified by faith in the precious blood, and that they might be sanctified by a knowledge of the Truth, and that thus they might become associates in the sufferings of Christ and in his coming glory and work. During this age only such are drawn, and only such received: "No man can come unto me, except the Father which sent me, draw him." (John 6:44.) Of such "elect" St. Paul says, "If God be for us who can be against us." "He who began a good work in us is able to complete it." These needed the blood and could not be justified without the Redeemer's sacrifice, but they do not need that he should mediate the New (Law) Covenant for them, since they are acceptable under the better, the Faith Covenant, made with Abraham.

We see the difference in the present time: Some, under the influence of error, are terrified with fear of eternal torment, and may live outwardly according to high standards, loving sin, but fearing to practice it. When the Truth reaches such and their fears are dispelled, they have no special inclination toward piety. Others, on the contrary, hearing of the Lord's grace and wonderful providences, are drawn, constrained, to become followers of Jesus, even at a cost of sacrifice and temporal interests. This latter class need no mediator to whip them into harmony with the Divine Laws. To the extent of their ability they delight to do God's will. This faith and its spirit of obedience God counts to them for righteousness. These, after justification by faith in his blood, are invited to become members of The Christ. A sufficient number of these will be found to complete the membership of his Body, and to fill up the sufferings of Christ, and to constitute the very "elect" members of the Mediator for the world--men.

Let us remember that Moses was the mediator of the Law Covenant, which failed, not because of being a poor Law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, The Christ, the better Mediator under a New Covenant or Agreement, to be sealed with his blood--the merit of his sacrifice applied indirectly through the Church. Remember how St. Peter, after telling about the times of Restitution to be inaugurated at the Second Coming of Jesus, says, "For verily Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Acts 3:22.) The Prophet like unto Moses began to be raised up in the person of our Lord Jesus, the Head. The raising up process has continued throughout this age, and shortly will be completed. That antitypical Moses, Christ and the Church, Head and Body, is to mediate the New Covenant so long promised between God and Israel. That the Apostle is not speaking of anything yet accomplished is evident from the context, "It shall come to pass that the soul that will not obey that Prophet shall be utterly destroyed from amongst the people." (Acts 3:23.) All who do not obey Jesus during this Gospel Age are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium, the Scriptures will be fulfilled--all that will refuse divine favor under that New Covenant will be utterly destroyed.

===================

R4341 : page 63

QUESTIONS RE THE COVENANTS

What is the Abrahamic Covenant?

(1) Is it for the selection of the Seed?

Its promise is THE SEED: (1) Jesus; (2) The Christ; (3) The earthly seed through them.

(2) Or is it the blessing of all the families of the earth?

Ultimately, yes. The result will bless all the nations.

(3) When did it begin--with Abraham, Isaac or Abel?

With Jesus Christ: but its provisions extend backward and forward to all who have exercised "the faith of Abraham."

What is the Sarah Covenant?

(1) Is it proper to say that the Sarah and Abrahamic Covenants are one and the same thing?

The Abrahamic Covenant primarily is the Sarah Covenant --the Faith or Promise Covenant.

(2) Under what Covenant were the Ancient Worthies developed, Abrahamic or Sarah?

The Abrahamic or Faith Covenant, typified by Sarah. All justified by faith are of this Covenant. The others are covenants of works.

(3) Are the Ancient Worthies the fleshly seed, or are the Jews who come under the New Covenant in the Millennial Age the fleshly seed?

The Ancient Worthies primarily, but all who ever come to the Faith and Works relationship under the New Covenant will, as children of "the Anointed," be grandchildren of Abraham, who typified God--the Father.

(4) Is the Sarah Covenant as comprehensive as the Abrahamic Covenant?

No! It relates only to the "Seed of Promise."

(5) Does the Sarah Covenant come to an end at the close of the Gospel Age?

Yes.

(6) Does the Sarah Covenant end when the last member of the spiritual Seed is born, or does it end after the Ancient Worthies come forth?

After both: the two being shown in Joseph and Benjamin.

(7) If the Sarah Covenant brings forth the spiritual Seed, how can we say that both seeds are brought forth under the Abrahamic Covenant?

The dual feature is shown in Rachel.

R4342 : page 63

(8) If both the seeds are brought forth under the Sarah Covenant then how about Gal. 3:16, where it speaks of THE Seed which is Christ?

The Christ is the Seed, but the "promise" is "sure to both."--Rom. 4:16.

(9) Are those now called to membership in The Christ justified by the sacrifice of the man Christ Jesus?

Most assuredly, "By faith in his blood." Faith in the New Covenant justifies nobody. Those blessed under the New Covenant will be justified by works.--Rev. 20:13.

===================

page 64

PUBLIC MINISTRIES OF THE TRUTH

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

WATERBURY, CONN., FEBRUARY 28

All sessions in Buckingham Music Hall, corner Grand and Bank streets. Morning session for Praise and Testimony at 11:00 o'clock. Afternoon meeting for the Public at 3 o'clock: subject, "Where are the Dead?" Evening meeting for the interested at 6:30 o'clock.

Arrangements for cheap, clean lodgings have been made at a temperance hotel, for any finding it necessary to remain over night. Visiting friends cordially welcomed.

BROOKLYN, N.Y., MARCH 7

Discourse on Baptism, import and symbol, at 11 a.m. Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock. This will be a Question Meeting. Visiting friends cordially welcomed.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

SCRANTON, PA., MARCH 14

BROOKLYN, N.Y., MARCH 21

===================

STUDIES IN THE SCRIPTURES

"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c (IS 1/2d). India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (IS. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible; 384 pages, in embossed cloth 25c (IS. 1/2d.). India paper edition, 75c. (3s. 1-1/2d.).

SERIES IV., The Day of Vengeance, shows the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9; 660 pages, in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3s. 6-1/2.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3s. 6-1/2d.).

SERIES VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3s. 6-1/2d.).

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage 60c (IS)

MILLENNIAL DAWN is published in foreign languages as follows: in German, five vols., in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, three vols.; in French, two vols.; in Italian, one vol.; in Greek, two vols.; bound in cloth, uniform with English edition, prices the same.

The volumes in English are bound in two styles, MILLENNIAL DAWN in green cloth binding and SCRIPTURE STUDIES in maroon cloth. Specify which you desire.

===================

SEMI-MONTHLY
VOL. XXX MARCH 1 NO. 5
A.D. 1909--A.M. 6037

CONTENTS

The Opening at Brooklyn........................... 67
Proposed Conventions During 1909.................. 68
    European Convention Tour...................... 68
    Seattle, Washington, Tour..................... 68
Roman Catholics Enthusiastic...................... 69
The First Gentile Convert......................... 69
    "Wonderful Words of Life"..................... 71
The Heart More Important Than the Head............ 71
    Life Unto Life or Death Unto Death............ 72
Deliverance in Answer to Prayer................... 73
    Passover Season Sifting....................... 73
Loving Submission (Poem).......................... 75
"Make Straight Paths for Your Feet"............... 75
Some Interesting Letters.......................... 78
Berean Studies on the Atonement................... 79

Address Business Communications and Remittances to
WATCH TOWER BIBLE AND TRACT SOCIETY
610, 612, 614 ARCH ST., ALLEGHENY, PA.
--OR TO--
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH, WERTER STRASSE, 39, BARMEN-ELBERFELD
AUSTRALASIAN BRANCH, EQUITABLE BULDG., COLLINS ST., MELBOURNE
PRICE, $1.00 (4S.) A YEAR IN ADVANCE.

ENTERED AS SECOND-CLASS MAIL MATTER AT ALLEGHENY, PA., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

PLEASE ADVISE us at once what quantities of 1909 Volunteer matter you will need and how shipments should be divided and addressed.

SUBSCRIPTIONS TO "PEOPLE'S PULPIT"

PEOPLE'S PULPIT is the title of a small new paper proposed to be published monthly, if the Postoffice authorities will grant it Second-Class mail privileges.

We proposed to send PEOPLE'S PULPIT to fill out the year of "Old Theology Quarterly," but that was found inexpedient, so the latter filled out its own subscriptions. We have, however, arranged to have sample copies of the new paper, PEOPLE'S PULPIT, sent to our entire list--the first issue. This will serve as a sample and you can determine whether you wish to subscribe for it or not.

It will contain chiefly Brother Russell's sermons, which many of you already have through other newspapers. Its value, therefore, would chiefly be for friends and neighbors.

The new postal regulations are very strict, so that subscriptions for PEOPLE'S PULPIT must be made in quite positive terms. Cash must accompany each order or else a promise to pay or a request to have your subscription paid for you from the Society's funds. If, however, you are a Tract Fund contributor, you can so state and direct that the payment be made out of your donation. Or you can order for others on your donation account. Address orders to PEOPLE'S PULPIT, enclosed with letters to us, if more convenient.

1 copy, monthly to one address, per year, 10 cents.
2 copies, " " " " 15 "
8 " " " " " 50 "
20 " " " " " $1.00
125 " " " " " 5.00

page 66

THE MEMORIAL SUPPER

The anniversary date for the celebration of the Memorial Supper this year will be Sunday, April 4, after six o'clock p.m.

MANNAS are temporarily out of stock. Will have new supply after our arrival in Brooklyn.

===================

R4342 : page 67

THE OPENING AT BROOKLYN

THE friends at places where One-Day Conventions are held are pleased if they be reported in the WATCH TOWER, and we would be pleased to report them were it not that there is always such a sameness unavoidably connected with them. Almost without exception it could be said that the dear friends put forth strenuous efforts to bring the public service to the attention of the people, and that they succeed admirably, and that large and intelligent audiences are secured, and in many cases large numbers are unable to gain admittance. This sameness of the reports and our limited space alone hinder these reports. Nevertheless, if assured by many that they are appreciated and desired, we would take up the matter afresh.

The opening of the Brooklyn Tabernacle on January 31st and the subsequent work in that city, we are assured, would be of deep interest to the friends in general, and hence the present report.

The opening day, appointed a month in advance, found us none too well prepared. Our stationary chairs had not yet been placed and many of the finishing touches were lacking. However, we had a very enjoyable day.

The auditorium is on the second floor and has a seating capacity of over 800, but is conveniently arranged so that the curtains can be drawn, shutting off more than one-third of the seats. The Tabernacle is well lighted from the roof, and the side-walls are embellished with some of the gracious promises of our Father's Word in artistic workmanship and soft colors. The prevalent color of the walls, floor, etc., is olive green. The conditions altogether are very restful, and those who arrive before the meetings commence will find excellent food for quiet meditation.

The floor below this, the street floor, is being fitted up for our office purposes, and the basement floor for our stock and shipping departments.

The total number of the friends of the immediate vicinity, New York, Brooklyn, Jersey City, Newark, etc., in attendance, numbered about 200; probably another 100 or more came from surrounding towns, and 27 from as far away as Boston. All seemed well pleased with the move which the Lord's providence seemed to direct, and pleased, also, with the building chosen and the repairs made.

The eleven o'clock praise and testimony service was participated in by about 350, and was very enjoyable; the testimonies to the Lord's grace, and goodness, and care caused our hearts to overflow with gratitude. The afternoon meeting had been advertised to the public, and the attendance was very good. Close attention was given and we have hoped that some interest was aroused. In the evening we had a Question Meeting, and the character of the questions indicated intelligence and studiousness on the part of the dear friends.

The following Sunday very nearly the same programme was carried out, but with less advertising. The afternoon meeting was not so large. The friends of the New York City congregation, those of Brooklyn and those of Jersey City, all voted their unanimous desire to be parts of the Ecclesia whose home will be at the "Brooklyn Tabernacle," and unanimously elected Brother C. T. Russell Pastor of the same.

The following Sunday, February 14th, Brother Brenneisen spoke in the afternoon, and in the evening conducted a Berean Bible study. The attendance was all that could be expected.

A special arrangement was made to meet the public on February 21st. The Brooklyn Academy of Music was secured for the afternoon, and the friends of Greater New York and vicinity certainly did manifest great zeal in the advertising of the meeting. The dear friends got out 150,000 copies of the first number of the new paper, "People's Pulpit," on the back of which was an advertisement of the Academy meeting. Window cards were used also, and posters, so that the meeting became widely advertised. The result was better than any of us had dared to anticipate. The house was crowded, seating 2200; approximately 400 stood, and it is estimated that more than 2500 people were turned away, unable to gain admission. To this overflow, however, the ushers distributed a special number of the WATCH TOWER so that we may hope that even they received some blessing. The large audience gave close attention for nearly two hours, and took the literature at the door with considerable manifestation of interest. How many grains of "wheat" were there and how many of these were favorable to influence, the Lord only knows, but we were pleased at the favorable hearing and the interest manifested upon the faces of the audience, which was a very intelligent one.

At the close of the session, Brother Rutherford was announced to speak at "Brooklyn Tabernacle" on the following Sunday afternoon on the "Divine Plan of the Ages" from a Lawyer's standpoint. A large house of earnest hearers greeted him.

Incidentally, we might mention another One-Day Convention recently held in Cleveland, a public service which was very remarkable, in respect to the congregation and the interest shown. The Cleveland friends, very full of zeal, engaged their largest auditorium, "The

R4342 : page 68

Hippodrome," which is one of the largest in the country, with a seating capacity of 4600. How thoroughly and wisely the dear friends exercised themselves in the advertising of that meeting may be judged from the fact that the house was full and many were standing, while about 600 were turned away by order of the Public Safety Department.

These large attendances must not mislead any of us into supposing that the Truth is becoming popular. Our readers well know that such is not our expectation, although we are expecting that the next two years especially will see wonderful things accomplished in the spread of the Truth. Of course, the majority attending these meetings come from curiosity, but when we remember that we not only do not have the assistance of our Christian friends of the various denominations, but in many instances have their open, and especially their secret, opposition, the lesson is that religious people are doing more thinking for themselves than ever before, and it is in this class that we may hope to find a considerable amount of "wheat," some for the "Little Flock" and more for the "Great Company."

In this connection, we believe that it will be of interest to nearly all of our readers that we mention some of the Lord's providences in connection with the locating of the Bible House family in Brooklyn. The Tabernacle has no living apartments connected with it, and when we sought to rent a suitable building for the housing of our family of more than thirty, we found that we had a difficult problem. We almost needed a hotel. While the Tabernacle is not in an aristocratic neighborhood, the residence district near it is of a good class with fine, large residences. Some of these are for sale, but none for rent. We thought of going a little distance and finding cheaper quarters, and then reflected that the car-fare to and from the office twice daily would amount to $1800 a year, and besides we would have inconvenience and loss of time.

At an opportune time some friends of the Truth proposed that we purchase such property as would suit our convenience, put it into repair, and that they would furnish the money--we to hold the title and they to take a mortgage for the amount expended, on which they asked but five per cent. interest, and intimated that some of the interest might find its way into the Tract Fund from time to time. This proposal seemed providential and was gladly accepted as the cheapest and best thing possible. We anticipate that the interest will not amount to more than two-thirds of the car-fare estimate, possibly less.

Thus prepared, we made a fresh examination of the district with a view to purchase, and finally made bids upon three properties suitable to our uses with some alterations. We are sure that we will surprise you when we state that the one of the three which came to us at a bargain price is what is known as "The Old Henry Ward Beecher Home." It certainly seems very remarkable that we should get the old Beecher Bethel and then by accident get his former residence. Considerable repairs are necessary, and are being made, but when completed our large family could scarcely be better fixed for the few remaining years of activity which we expect. The new home we shall call "Bethel," and the new office and auditorium, "The Brooklyn Tabernacle"; these names will supplant the term "Bible House."

Some day we may have a Convention in Brooklyn, when we shall have an opportunity of greeting many of our dear readers at one or both of these new locations. We solicit your prayers on behalf of the work and the workers at these new establishments, that with humility of heart and word and conduct, our enlarged opportunities for service may result in the glory of God and in the blessing of others and our own spiritual development in the fruits and graces of the holy Spirit.

===================

R4343 : page 68

PROPOSED CONVENTIONS DURING 1909

LAST YEAR we concentrated our efforts and had one General Convention at Put-in-Bay. It was both enjoyable and profitable and served some better than any other arrangement. For the present year, however, it has been deemed best to pursue a different course--to have a number of Conventions in various parts. The advantage in so doing will accrue chiefly to those residing far apart and to whom a General Convention would be too expensive, both as to time and money.

In pursuance of this plan we have already had the Nashville, Tenn., and the Jacksonville, Fla., mid-winter Conventions. That the friends may be able to order their affairs to the best advantage, an early announcement of the Convention arrangements for 1909 is requested and stated below. In it we have sought the greatest good for the greatest number.

EUROPEAN CONVENTION TOUR

Unable last year to spare the time for even a brief visit to the friends of Germany and Scandinavia, we promised (D.V.) to see them hastily this year. The routes of travel make it convenient to see the British friends again enroute, and this gives us pleasure, as we have many cordial solicitations. However, our time being extremely limited, we cannot do what we would. We must hope that it will be possible for quite a number of the friends to attend the London Three-Day Convention. Our proposed itinerary follows:--

Brother Russell expects to leave New York May 5th, on the steamer Mauratania, and he hopes to arrive at Liverpool May 11th. He will be glad to greet the friends as follows, as may suit their convenience:--

Liverpool,	May 11	Stockholm,	May 23
Manchester,	" 12	Copenhagen,	" 24
Glasgow,	" 13	Berlin,	" 25
Edinburgh,	" 14	Elberfeld,	" 27
Bergen, Norway,	" 17	London Convention,	" 29-31
Christiana,	" 19,20	Due to arrive in Brooklyn,	
Orebro, Sweden,	" 21,22		N.Y., June 8

SEATTLE, WASHINGTON, TOUR

Leaving Brooklyn at 12:45 p.m., Thursday, July 8th, our first stop will be at Memphis, July 10th, via Frisco Line. Leaving at 11:40 p.m. (Ill. Central Ry.), we are due to reach New Orleans Sunday, July 11, at 10:45 a.m. Leaving at 9 p.m. we hope to reach Houston, Texas, at 10:15 a.m., and, leaving at 12:25 p.m., to reach San Antonio, Texas, at 7:35 a.m., July 13. Leaving at 9 a.m., July 14, via El Paso at 8:30 a.m. of the 15th, we hope to reach Los Angeles at 12:45 Friday night, July 16th. We leave at 5 p.m., July 17, arriving at Oakland, Cal., 8:45 a.m., July 18. Leaving at 8:57 p.m., July 19, we are due at Portland, Ore., 7:15 a.m., July 21, Wednesday. Leaving at 11:45 p.m. we are due at Seattle Thursday, at 8:15 a.m. Leaving at 9:30 p.m. (N.P.Ry.),

R4343 : page 69

Sunday, July 25, arrive at Spokane at 10:50 a.m., Monday, July 26. Leaving at 3:20 p.m. (O.S.L.Ry.) arrive at Butte, Mont., 7:40 a.m., July 27. Leave at 2 a.m., July 28, arrive at Denver at 10:50 a.m., July 29. Leave July 30, 1:15 p.m. (C.B.&Q.Ry.), ar. at St. Joseph, Mo., July 31, at 9:30 a.m. Leave August 2 at 1:45 p.m., arrive Huron, S.D., at 7 a.m., Aug. 3. Leaving at 8:10 a.m., arrive at Aberdeen, S.D., at 11:55 a.m. Leave (C.N.&St.P.Ry.) 8:35 p.m., arrive at St. Paul, Minn., at 8:10 a.m., August 4, and Chicago at 9:45 p.m. Leaving Chicago at 11:45 p.m. (P.R.R.) arrive at Pittsburg at 6:05 p.m., August 5. General Meeting at Allegheny Bible House, 7:30 p.m. Leave 9:40 p.m., arriving at Brooklyn 9 a.m., August 6. Of course, changes of railroad schedules may make necessary some slight modifications of the foregoing.

One-Day Convention,	Memphis, Tenn.	July 10
" " "	New Orleans, La.	" 11
" " "	Houston, Tex.	" 12
" " "	San Antonio, Tex.	" 13
" " "	Los Angeles, Cal.	" 17
Three " "	Oakland, Cal.	" 17-19
One " "	Portland, Ore.	" 21
Four " "	Seattle, Wash.	" 22-25
One " "	Spokane, Wash.	" 26
" " "	Butte, Mont.	" 27
Two " "	Denver, Colo.	" 29-30
Five " "	St. Joseph, Mo.	July 29-Aug. 2
Three " "	Aberdeen, S.D.	Aug. 1-3

The Convention Committees of the Churches at the places named will please confer with us respecting further details desired.

===================

R4343 : page 69

ROMAN CATHOLICS ENTHUSIASTIC

ROMAN CATHOLIC dignity has been affronted and its fame mocked of late in regions where it has dominated for centuries--in Italy, France, Spain and Austria. But it finds its influence growing remarkably in the countries which threw off its yoke centuries ago--in Germany and Great Britain, as well as the United States. In the latter countries it is putting forth fresh energy and showing great vigor. Protestantism, through the influence of Higher Critics and Evolutionists, etc., having lost its former ground of Protest, sees no reason at present for longer thinking of the Mother Church as "The Man of Sin." Now they find in her much to respect and to follow, and little to reprove, except that now she is more loyal to the Bible than they, barring the item of Purgatory and a few incidentals. Well did the Scriptures predict the "Rolling together of the heavens as a scroll"--Protestantism being one part and Catholicism the other. They find themselves touching all along the line which both unites them and holds them apart. The Scriptures show a still closer intimacy in the near future, after Protestantism shall have combined or federated.

The Church of Rome is losing no opportunity for the display of her mighty power, that Protestants and politicians may take due notice. Recently, in the leading cities of the Protestant world, she has thrown her banners to the breeze and shows fresh vitality--(1) in London, a general council of Bishops such as has not been held for centuries, because prohibited by the British Law; (2) at Boston, the intellectual hub of earth, was held a great celebration for the Pope's Jubilee--a monster affair in every sense of the word, more than 5000 musicians alone giving marshal music to the other thousands who paraded, and the still other thousands who looked on; (3) at Chicago, the great Metropolis of the West, she has held another huge meeting of Catholic Societies. It is hoped by them that the English speaking world has thus been thoroughly impressed with the mighty power of the claimed successor of St. Peter, and claimed vicegerent of Christ, who says that for thirty years he has been debarred of the power necessary for reigning with the kings and kingdoms of earth. Surely papacy is now claiming that she is no widow--but a mighty queen.--Rev. 18:7.

Papacy seems to have discovered that the land of the free yields the best return financially and otherwise, for she is expending lavishly in propaganda. She does not forget, however, that the sword is a mighty weapon, and with her religious propaganda her military endeavors keep pace, for she is encouraging her young men so to enlist in the regular army and State militia that there will be solid regiments of Catholics. She is giving similar attention to the supply of Catholic cadets for the battleships of the nation. Whoever thinks that the Pope and his Counselors are asleep makes a great mistake. This great System, in cooperation with the Protestant Federation, will in a few years take a prominent part in the stirring events of the world's affairs.

===================

R4344 : page 69

THE FIRST GENTILE CONVERT

--ACTS 10:1-48.--APRIL 4.--

Golden Text:--"In every nation he that feareth God, and worketh righteousness, is accepted with him."--Acts 10:35.

THIS lesson seems to illustrate the necessity for our understanding of the "Divine Plan of the Ages."

After being blessed with this aid for several years we can scarcely appreciate what was our condition before this light shone on our pathway. Could we always have this in mind, it would assist us in the exercise of patience and forbearance towards our dear friends in all the nominal churches. In illustration of this we quote the words of a Doctor of Divinity on this very lesson--a man of much more than average intelligence, too. He says, "The narrow exclusiveness of the Jews, which had fortunately kept their religion pure for so many centuries, was a formidable barrier to this extension [of the gospel, beyond the Jews]. Christ himself had preached only to Jews. That was necessary, for the time of his ministry was too brief for a larger field, and the Jews at first would not have listened to a broader Gospel. But the time had come to break down the barrier of Jewish exclusiveness and carry out Christ's larger thought."

Not seeing the "Divine Plan of the Ages," this teacher and most others impute to our Lord merely motives of expediency and broadening thought, and to the Jews narrowness and exclusiveness, whereas when once the "Plan of the Ages" is seen, it is discerned that it was God who was exclusive and who insisted upon the Jews separating themselves from Gentiles and who told them that they alone were his special nation, his chosen people. It was God who made a Covenant with that nation and not with others. It was God who declared, "You only have I known (recognized) of all the families of the earth."--Amos 3:2.

It is the Apostle who explains to us that Israel had "much advantage every way" over all the other nations,

R4344 : page 70

because to them were committed exclusively the oracles of God--the Law and the Prophecies. To them alone Jesus came, not because of narrowness on his part, nor because of insufficiency of time on God's part. God delayed the sending of Messiah for over four thousand years. He could easily enough have made our Lord's ministry longer and have allowed it to extend to the Gentiles, had he chosen. On the contrary, our Lord declared, "I am not sent, save to the lost sheep of the House of Israel."--Matt. 15:24.

The proper view of the subject shows us that time and order have to do with every feature of the Divine Plan, that it has an exactness to a day. "But when the fulness of the due time was come, God sent forth his Son, born of a woman, born under the Law, to redeem them that were under the Law." (Gal. 4:4,5.) At exactly the right time he began his ministry. Exactly three and a half years thereafter it ended on the very day indicated in the type. On the very day indicated our Lord arose from the dead. On the very day indicated in the type the Pentecostal blessing came. And we may be sure that it was on the very day indicated that the incidents of this lesson occurred. That day must have been exactly three and a half years after our Lord's crucifixion.

Why? Because, according to Divine prophecy, "seventy weeks" of years, 490 years, had been specifically set apart as a period of favor to the Jewish nation. It had been foretold that at the beginning of the last seven years of that period Messiah would come and that in the exact middle of that seven years Messiah would be cut off in death, but not for his own sins, but for the people's. It had been foretold that the prophecy would be marked by the anointing of the "most holy" at Pentecost and the further end of the seventieth week would also be marked as the termination of God's special, exclusive favor toward Israel. It was so marked by the sending of the Gospel message to Cornelius, and by his begetting of the holy Spirit after he had believed the message.

The record shows that Cornelius was a just man, a reverential man, a benevolent man, a man every way prepared to be a follower of Jesus--a Christian, the only obstacle being that he was not a Jew. That obstacle was not Jewish prejudice, but an insurmountable one--God's unwillingness to deal with any others than his covenanted people of the seed of Abraham. So soon as the Covenant arrangement with Israel terminated, and God's "due time" came for dealing with such Gentiles as were in proper condition of heart, he had no difficulty in finding messengers to convey the good tidings, as our lesson shows.

It is difficult for us to remember that but a few years ago we, like the mass of Christians, still somehow believed that we had been under the Law, as were the Jews; that the Ten Commandments and the sacrifices, etc., were all given to our fathers and that they were under the Jewish Law Covenant established at Mt. Sinai. We all believed also that, following our Lord's death, we were transferred from the Law Covenant, instituted by Moses, and came under the provisions of the New Covenant, which we supposed was in effect. It was in harmony with this that we used to sing with the spirit, but with misunderstanding also, the words:--

"Free from the Law, O happy condition,
Jesus has died and there is remission."

The "Divine Plan of the Ages" showed us that the Law Covenant was not given to, and did not affect, Gentiles, but Israelites only. We were redeemed, but not redeemed from the Law; only the Jews, who were under that Law, could be redeemed from the curse of that Law. The same "Divine Plan of the Ages" shows us now that the New Covenant belongs to natural Israel, and will go into effect at the beginning of the Millennium, and that we are not under it at all. It shows us that we are under a still higher and grander Covenant than either the Law Covenant or New Covenant; that we are under the Faith Covenant, the Grace Covenant, the Abrahamic Covenant, the Oath-Bound Covenant, as the Apostle says in Heb. 6:17-19 and Gal. 3:29.

Now we perceive that our high calling to be members of the Body of the Messiah, his Church in glory, signifies that we with him, under his Headship, as his Bride, will be associated in the mediating of that New Covenant between God and Israel and all the nations during the Millennial Age. Our lesson teaches us that God has an intimate acquaintance with all of our affairs, and at the appropriate time

"God moves in a mysterious way,
His wonders to perform."

Our Lord indeed intimated that ultimately his Gospel message would be extended to all nations, beginning at Jerusalem. The Jews themselves had always expected that they would first be nationally blessed, and that God's blessing through them would extend to other nations, just as it ultimately will do, not under their (old) Law Covenant, instituted by Moses, but under their New (Law) Covenant, which will be in due time instituted by Messiah glorified. The disciples, therefore, had no thought of the Gospel invitation being extended to the Gentiles. They considered that, like all the preceding favors of God, it would go to the Jew only. It was not bigotry and not prejudice that lay at the bottom of this, but due to the Divine dealing of the past and the tenor of the Divine promises. The disciples had not yet learned that the Gospel dispensation, with its Spiritual Israel, is, as it were, a parenthesis in the Divine Plan, with Israel dropped at its beginning and restored to position at its conclusion.

Cornelius had his vision first. He saw in a vision "openly," not in a dream, an angel of God coming in unto him. He talked with the angel and received the assurance that his prayers and his alms of years had now been received of the Lord, because the "due time" had come--the end of Israel's covenanted favor. We may be sure that at the same time the alms and prayers of all other Gentiles ascended up as incense to the Lord. We may be sure that blessings were arranged also for all such, and the Gospel sent to them, though not in so marked a manner as to Cornelius, because the Lord would make of his case a special lesson for the benefit of the apostles and of all of us who have lived since. In recounting this matter elsewhere Cornelius says that the angel told him to send for St. Peter and gave him his address and added, "When he is come, he shall tell thee words, which shall be to the saving of thyself and house."

It will be observed that Cornelius' alms and prayers had not saved him. The death of Christ had not saved him, though it was necessary to his salvation; and his good works and prayers were necessary to his preparation for a blessing. The blessing could not come to him, except through a knowledge of the Truth, just as the Apostle assures us it shall ultimately reach all mankind. He declares, "God will have all men to be saved and to come to a knowledge of the Truth."--I Tim. 2:4.

Let us not forget the importance God has attached to words--not to all words, nor to any words, but to the particular words or message of his grace, through the merit of Christ's blood. Cornelius was rejoiced, and showed his faith by immediately sending messengers to the Apostle. Meantime, while they were approaching

R4344 : page 71

Joppa, Peter at noon-time betook him to prayer, perhaps seeking special guidance as to what should be his next move in Christian work. He got the answer through a dream-vision and through the messengers of Cornelius. He went with the messengers, nothing fearing, and yet not for a moment presupposing what actually took place. He took with him six men, probably as witnesses, or as an escort, or because of the dignity of the person upon whom he was calling. He doubtless was surprised to find that Cornelius had invited into his house his kinsfolk and special neighbors, who with his own family made quite an assemblage. The simplicity of the centurion's faith was thus clearly attested. When St. Peter inquired why Cornelius had sent for him, he explained the visit of the angel and

R4345 : page 71

declared that now they were ready to hear the words, the

"WONDERFUL WORDS OF LIFE"

Note well the fact that, even though the special favor promised Israel had ended, there was still but one way for the good tidings to reach Cornelius. St. Paul declares that "faith cometh by hearing, and hearing by the Word of God." It came not to him by impression. Just so today; the knowledge of the Truth goes not to people, however ready for it, by mental impression, but still, as then, God honors and uses his faithful ones as his mouthpieces. Mark the expression, "When he is come, he shall tell thee words which shall be to the saving of thyself and house." Now, by reason of the art of printing, the message reaches many otherwise--by printed words.

Let us note carefully what these words of life were. They were the simple story of the Cross: The story of man's fall, his sentence to death, his hopelessness as respects extricating himself from that condition and sentence; and the remedy which God in his mercy provided.

The essence of the message was that "Christ died for our sins, according to the Scriptures, and rose again for our justification." The message continued, and showed how the justified ones were invited to become joint-sacrificers with and thus joint-sharers in Christ's coming glory. The centurion's heart had been troubled. There was something in the message that satisfied his longings as nothing else had ever done. He believed in the Redeemer and was thus justified. His consecration to the Lord, of years' standing, now became intelligent and specific. As his heart went out to the Lord in full acceptance of the Divine terms, in full consecration of his little all to the Divine service, the Lord accepted it, and manifested the acceptance; just as he had done with the consecrated Jewish believers at Pentecost. God having thus recognized Cornelius as a disciple and follower of Christ, a New Creature begotten of the holy Spirit, Peter tells us that he could not believe otherwise than that it was right for him to explain baptism to the centurion, and to give him water immersion, symbolic of the immersion into Christ's death, which he had already experienced.

THE KEYS OF THE KINGDOM

Our Lord had declared that he would give to St. Peter the keys of the Kingdom of heaven. A key symbolizes right or authority to open. On the day of Pentecost the Lord used St. Peter as his special mouthpiece in opening the door of the Kingdom to the Jewish people, to all who were in the right condition of heart to receive its blessings. Thus we read that "Peter, standing up with the eleven, said," he being the spokesman. So here, again, when the time had come for the message of the Gospel to go to the Gentiles, it was St. Peter who was granted the privilege of throwing the door wide open by the sermon which he preached to Cornelius. The "key" or power to open on both occasions was used by St. Peter.

THE LESSON OF THE GOLDEN-TEXT

These words of St. Peter do not signify that he had previously been mistaken in supposing that the Divine favors were all confined to the Jewish nation. He had been right in that supposition. It was in line with all the Scriptural declarations. St. Peter meant by these words that he perceived that now God was no longer a respecter of persons and nationality; that now, henceforth, the righteous, God-fearing, in every nation were to be acceptable. He now perceived the meaning of the vision granted him on the house-top, "What God hath cleansed, that call not thou common or unclean." The cleansing at first was merely typical and to Israel only, accomplished through the blood of bulls and goats. The antitypical cleansing through the blood of Christ was confined for a time to Israel only. But now, in the Lord's providence, the middle wall of partition was broken down, so that all believers amongst the Gentiles, seeking fellowship with the Lord, might become adopted members in Spiritual Israel, the "household of faith," and might be covered by the merit of the better sacrifice of Christ.

===================

R4345 : page 71

THE HEART MORE IMPORTANT THAN THE HEAD

"Keep thy heart with all diligence, for out
of it are the issues of life."--Prov. 4:23.

WE realize that our heads need keeping: and some of us at one time might have been inclined to say, "Keep thy head with all diligence, in line with the doctrines of Christ, and thy heart will be all right, for God will keep it." This, however, is a mistake. God has stated the matter correctly. We are not competent to keep our heads. We are competent and responsible for the keeping of our hearts. If we diligently keep, watch, guard our hearts from evil, and in full harmony with the Divine Word and its spirit of the Truth, righteousness, love, God will do the rest. He will guide our imperfect reasoning faculties, and we shall know his doctrines.

Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that thing? Is the motive honorable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing God-ward and man-ward, and toward the brethren? This is watching, "keeping our hearts," and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled--that the heart may pure, clean. Keeping the heart means also activities in love, benevolence, helpfulness and the cultivation of thoughts and sentiments in accord with the Divine. It means not only the purifying of the heart, but the garnishing of it with the fruits and graces of holiness and love, that it may be acceptable to the Lord. So surely as injustice or sin or impurity is harbored to any extent, the heart is proportionately defiled and proportionately unacceptable to the Lord, and in the way leading towards repudiation by him.

The words, "the issues of life," would remind a lawyer of the fact that when a case is tried in court the jurors are sworn to do their duty in respect to the issue joined--the decision to be reached. So all of the Lord's consecrated people are on trial. The issue has been joined. It means, (1) life or death eternal; and (2) additionally to those who win life there is another issue, namely, whether that life eternal shall be on the highest plane--of the divine nature and Joint-Heirship with Christ--or on the lower spirit plane of the Great Company--like unto the angels. Do we realize the issue joined in this trial, the outcome of which is so vital? If we do, and if we believe the Lord's declaration that the issue or result will depend upon our heart condition, then we see a reason why we should use "all diligence" in keeping our hearts pure, sweet, tender, loving, "a copy, Lord, of thine."

Once, when our eyes of understanding began to open and we discerned the length and breadth and height and depth of love Divine and the wonderful Plan of Salvation, we inclined to think that the number who would fail to attain life everlasting, either in this age or in the Millennium, would be a small number. We would even have inclined to the Universalist view that all would ultimately be saved, had it not been for certain texts of Scripture which clearly intimate that, according to the Divine foreknowledge, there would be some who would die the Second Death, as a result of the "sin unto death"--"There is a sin unto death; I do not say that ye shall pray for it."--I John 5:16.

But as we have become more and more familiar with the mind of the Lord as presented to us in his Word, we discern that none will be granted eternal life, except they shall attain a certain character development, and that that character development means not merely an outward loyalty and restraint from sin, but a heart loyalty and love for righteousness, and hatred toward iniquity. During the Millennium outward perfection will be the standard, yet ultimately in the end of that age, the heart development will be the test, which will determine who may go beyond to eternal life, and who may not.

The heart test may now be said to be the only one, because our flesh, justified, then consecrated to death, is not the New Creature which hopes for glory, honor and immortality, but merely its imperfect servant or tool. The New Creature's heart or affections must be loyal to the very highest principles of Justice and Love, and, according to its development along these lines, will be the Divine decision for life or for death--on some plane or on no plane of being. The Great Company must have the Christ-like character, as well as the Little Flock and as well as the Restitution class at the end of the Millennium. We are not to understand that there will be, for any of the consecrated, any further trial or education or development or testing after the present trial is ended. No one will be in either the Little Flock or the Great Company except those who are in loving loyalty to God, to the brethren, to the principles of righteousness. All others will be condemned as unfit for life eternal upon any plane of being.

Perhaps the worldly might say to us, It must be a great strain upon you and make your life miserable to be obliged to think continually of the right or the wrong of every act and every word and every thought, and to be obliged to repudiate and disown every sentiment not entirely just and loving. We reply, that at first it might have so appeared to us, but the Lord leads his people gently, graciously, step by step, to an appreciation of the principles of righteousness and love. Following on to know the Lord means, to such, continual growth in grace as well as in knowledge. We are glad that we see distinctly the issue joined in our case--that it is for life or death. To us this is the chief consideration--the making of our calling and our election sure, to life eternal. As we get a glimpse of the wonderful things which God has in reservation for those who love him--earthly pleasures, self-denials, self-sacrifices, all lose their weight and power--and gradually we come to the place where we "delight" to know and to do the Lord's will--to the mental attitude in which these Divine regulations are not grievous to us, but really joyous. This means that our minds have been "transformed," so that the things which we once loved, now we hate; and the things which once we hated now we love. Yet we approached this high position gradually. Those who come into Present Truth now have advantages in many respects, but we must also remember that as the time of testing grows shorter, it signifies that the tests themselves will be the sharper.

R4346 : page 72

LIFE UNTO LIFE OR DEATH UNTO DEATH

The Apostle, contemplating the situation of those who have been saved by faith, through the knowledge of the Lord, and of his gracious plans, declares that the message becomes to such a life or a death message. The demands of our consecration to some appear onerous, burdensome. They have an odor of death that repels them, and leads on to Second Death. To others the ways of the Lord and the requirements of his holiness have a sweet odor, a life odor, bringing refreshment. Such an appreciation of the Divine goodness and of the Divine Plan, the Apostle refers to as a sweet odor of life, and tending and leading up to the glorious life condition which they shall share in the Resurrection of the blessed.

The Apostle realized that the message he was preaching would have one or the other effect upon all who had the spiritual ears. It would be to them either a savour of life unto life or of death unto death. Then he adds, "Who is sufficient for these things?" (2 Cor. 2:16.) There is a tremendous strain of responsibility upon all who minister the Lord's Truth. Who is sufficient for these things? How can any of us fully grasp and comprehend the value of present opportunities? And how can those who, in the name of the Lord, present his message sufficiently realize the weight of responsibility attaching?

Summing up, then, let us each know that if we do not keep our hearts from the leaven of malice, envy, hatred and strife, the issue with us will be the Second Death, and in the interim assuredly we would lose much of the light and spiritual blessings which we once enjoyed. If, on the other hand, we keep out the evils referred to, and put on the graces of the Lord's Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love--the decision in our case will be life, eternal life. And in the interim, while waiting for our resurrection "change," our experience will be continual growth in grace, in love, and in knowledge of the things freely given of the Lord to such as are in this heart condition. These shall know the Truth and the Truth shall make them free--not with the freedom of the unregenerate, but with the liberty of the sons of God--liberty to do right; liberty to suffer injustice for righteousness sake; liberty to lay down our lives for the brethren, and, in general, for the Truth, and in doing good to all men as we have opportunity.

"TAKE HEED TO YOURSELVES"

The Apostle's words to the Elders of the Ephesus Church never were more fitting to the people of God in general than they are today. He said to them, "Take heed therefore unto yourselves and to all the flock, over

the which the holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with the blood of his own Son. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn every one night and day with tears."--Acts 20:28-31.

The Elders everywhere need to take special heed; because in every trial the most favored and most prominent have the severest besetments and tests. Hence the Apostle exhorts, "Be not many of you teachers, brethren, knowing that a man shall receive the more severe testing." We, likewise, exhort all the Elders who in heart are pure, unselfish, that they have nothing but love and good wishes for all mankind, and that they become more and more filled with the fruits and graces of the holy Spirit, taking heed also to the flock. Remember, that the flock is the Lord's and that you have a responsibility to the Lord, as well as to them. Remember, that you are to watch for their souls (interests) as those who must give an account to the Great Chief Shepherd. Remember, that the principal thing is Love, in all; and, while not neglecting doctrines, give special heed to the development of the Lord's Spirit amongst the various members of his Body, that thus they may become "meet for the inheritance of the saints in light," and, according to the Divine will, be not suffered to stumble in this evil day, but, having done all, to stand complete in Christ, his Body, his Members, his Joint-Sacrificers, his Joint-Heirs.

===================

R4346 : page 73

DELIVERANCE IN ANSWER TO PRAYER

--ACTS 12:1-19.--APRIL 11.--

Golden Text:--"The angel of the Lord encampeth round about them that fear him, and delivereth them."--Psa. 34:7.

OUR lesson is supposed to date about twelve years after our Lord's crucifixion. A period of rest and prosperity was now followed by persecution. Herod Agrippa I. had been appointed King of Judea. He was grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who beheaded John the Baptist. It was his son, Agrippa II., before whom the famous address was made by St. Paul. (Acts 26:28.) He was not a Jew, but an Edomite, a descendant of Esau. He appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutia of Jewish ceremonials. He hung up in the temple the gold chain which the Emperor Caligula had given him. It is related that at a "Feast of Tabernacles" he caused the entire Book of Deuteronomy to be read in the hearing of the people, and that he "burst into theatrical tears" when the reader came to the words, "Thou mayest not set a stranger over thee, who is not thy brother." Thereupon the populace obsequiously cried, "Don't weep, Agrippa, you are our brother."

PASSOVER SEASON SIFTING

On the lookout to curry favor with the Jews, especially the influential ones, Agrippa caused the Apostle James to be beheaded, and finding that this brought great pleasure to the Jews, he had the Apostle Peter arrested. The Greek word here rendered apprehend rather implies that his arrest was after searching. Probably all of the apostles were more or less secreted about that time, but, trusting to the sacredness of the Passover season, St. Peter ventured forth and was arrested and imprisoned, Agrippa intending his death directly at the close of the Passover week. Meantime, however, the Lord delivered him, as this lesson shows.

We can well imagine the sadness of the Church at that Passover season, which must have reminded them considerably of the time of our Lord's death and the alarm then amongst his followers. It may not be proven to the satisfaction of all, but to us for some years it has seemed as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the Lord's followers. As Judas and Peter and all of the Lord's disciples got their sifting at this particular season of the year, so, it does seem to us, the sifting and shaking, by which Satan desires to have others of the Lord's followers, are specially permitted at the Memorial season. But whether this is a true supposition or not, it will surely not injure the Lord's people to be specially on guard against the wiles of the Adversary at these times--since we are to watch and pray always, lest we fall into temptation.

The thought of special trial, special temptation from the Adversary at this season of the year, seems to have been the foundation for the so-called "Lenten Season," or period of special restraint, fasting and prayer, which has come down to us through the oldest channels of Church history. The fact that the "lenten season" is with many today a mere formality does not mean that it is so to all, nor that it was so originally. Strongly would we recommend the fasting and prayer at all times enjoined in the Scriptures, and, if possible, that alertness be specially exercised by all of the consecrated during the forty days preceding the Memorial Supper.

As we have already explained, our self-denials are not merely along the lines of food and drink, but extend to all of our appetites. Nevertheless a very simple and very limited diet in the Spring of the year would undoubtedly be beneficial for the majority of mankind, even were there no spiritual blessings and prayers connected therewith. Winter cold bringing hearty appetites, the result toward Spring is apt to be a surfeited or over-charged condition of the system, from which it needs to be relieved by a measure of abstention, which is as favorable to spirituality as surfeiting is unfavorable.

THE CHURCH PRAYED FOR PETER

St. Peter is supposed to have been imprisoned in the famous Castle of Antonio, possibly in the very same room in which our Lord was arraigned before Pilate, and the same one to which Paul was subsequently taken

R4347 : page 73

when mobbed in Jerusalem. Peter had a guard of four quaternions (four soldiers each), who relieved each other every three hours. Two of the four were chained to Peter's arms, one to each arm, and a third was outside the door and a fourth in the passage leading to the outer iron gate. The power of Divine grace helping in every time of need and giving peace amid alarms, is well illustrated in this case by the fact that under all these circumstances St. Peter was fast asleep when the angel of the Lord came to deliver him. The proprieties of the case are also illustrated by the fact that Peter's friends, the Church, were not asleep, but praying for him. It was not for him to pray for himself deliverance from the power of Agrippa, for he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be

R4347 : page 74

the Lord's will in respect to him. For him to have asked for the prolongation of his life would have been to ask amiss, and would have manifested a wilfulness incompatible with a full consecration to the Lord's will. But with the Church it is different. They could with all propriety, while expressing to the Lord their confidence in the Divine supervision of the Church's affairs, tell him also of their love for St. Peter and of how much his sacrificing in the service of the Truth had done for them and was doing for them. They could properly enough express the hope that it might be the Lord's will that he should continue with them for their joy and comfort and upbuilding in the "most holy faith." It should not surprise us either that this prayer-meeting on St. Peter's account lasted all through the night and, for aught we know, other meetings of the same kind may have been held besides the one referred to in this lesson, which was at the home of Mary, the mother of Mark, the writer of the Book of Mark and the cousin of Barnabas, presumably the unnamed person of Mark 14:51.

It may be asked, Would it not have been appropriate for the Church to have offered prayer and then to have retired as usual, leaving the results entirely with the Lord? We reply that the examples given us in the Scriptures fully warranted the all-night prayer-meeting and even its continuance for several days. Do we not know of our Lord's remaining all night in the mountain at prayer? Do we not remember his long and repeated prayers in Gethsemane? Do we not remember the Apostle's exhortation to the Church, "Praying without ceasing, and in everything giving thanks"? Giving this a liberal construction as signifying a prayerful attitude of mind and continued looking to the Lord for his grace and guidance, nevertheless our Lord's parable of the importunate widow and her repeated comings and her reward all teach the same lesson of importunity. Besides, our Lord thus applied the parable, saying, "Shall not God avenge his very elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."--Luke 18:7,8.

In one sense of the word the fears and sufferings of the Lord's people and their trials and difficulties ascend to the Lord in prayer and call to Divine Justice for vengeance, recompense, punishments, without any word from his people to this effect. Rather their petition should be in line with Stephen's prayer for his enemies, "Lord, lay not this sin to their charge." Nevertheless, as Abel's blood is said to have cried to the Lord for vengeance, so the blood of his saints is said to cry unto him day and night, "How long, O Lord, dost thou not judge and avenge?"--Rev. 6:10.

The Lord certainly does not wish us to understand that he has no oversight, arrangement or plans of his own, nor that the Divine arm may be moved by our prayers in any direction at our pleasure, at any time. On the contrary, the Lord assures that all of his purposes shall be accomplished and that his Word shall not return to him void, "but shall prosper in the thing whereto it was sent." (Isa. 55:11.) Nothing can alter the definite, fixed outlines of the Divine program. But the Lord has evidently left certain of the filling in of our experiences subject to change or modification. These minor details he is ready to use for the blessing of his people, for the development of their faith. Thus in St. Peter's case the Lord was doubtless intending a deliverance in some manner, because he had a further work for him to do, but he allowed it to come about in such a manner as to indicate it as a reward of the faith of those who prayed for him. Otherwise the deliverance might have come sooner or later, and in response to faith or works along some other line.

The Lord evidently desires to cultivate in us a quality of faith, trust. Therefore he has made faith a condition for all of his blessings of the present age, and distinctly tells us that without faith it is impossible to please him, and that he desires us to "walk by faith and not by sight."--2 Cor. 5:7.

WHY ONE TAKEN AND THE OTHER LEFT

The question materially and properly arises, Why was Herod permitted to kill the Apostle James and not permitted to kill the Apostle Peter? Was St. James unworthy of any further part in the Gospel work, or less worthy than the Apostle Peter? Was there not enough work for all, or was St. James permitted to die because he was ready for death, because he had finished his course? And was St. Peter preserved alive because he had not finished his course? None of these suggestions seems to be the correct one. Rather let us surmise that both apostles were loyal and acceptable to the Lord and at the mark of perfect Love, fit for the Kingdom. Let us suppose that the Lord preserved Peter because he had a special work for him to do, and that he allowed the beheading of St. James, not because there was nothing more that he could do, but because by such a death as he experienced and at such a time he could accomplish the most that was possible--a work which could not have been so well done at another time, nor by the death of another person. St. James, apparently, was the leader amongst the apostles and his execution would be a great shock to the cause, awakening the followers of our Lord to renewed zeal and energy in the proclamation of the Truth. It doubtless served to increase the appreciation of the people for the apostles, causing them to give still more earnest heed to their teachings and to realize how greatly the cause of the Lord had been made dependent upon them, the "twelve apostles" of the Church.--Rev. 21:14.

This, then, would help to explain why the Church prayed day and night for St. Peter. The loss of St. James made St. Peter and every other Apostle doubly precious in the estimation of the "household of faith." God intended that St. Peter should live to be an old man, for this was our Lord's prophecy respecting him. But the emergency proved a blessing to the Church, by way of stirring up their pure minds to an appreciation of the Lord's cause in general and for St. Peter in particular. A similar lesson may be drawn today. As we see some ripe grains taken and other ripe grains left, it may mean that the Lord can use the death of the one the better and the life of the other the better, in his dealings with the Church.

A REAL ANGEL, A REAL DELIVERER

The time in which the holy angels were permitted to materialize still continued a power possessed by them, but, we believe, is not now permitted to be exercised. It was between three and six o'clock in the last watch, for Peter was not missed until sunrise (Vat.), when the guards were changed. St. Peter, sleeping peacefully, was awakened by the angel, whose features were radiant, because this was necessary in order that the Apostle might discern that his deliverer was a holy being. The Scriptures mention numerous appearances of angels as men without radiant appearances. Peter was bidden to rise up. Quickly and simultaneously the chains which bound him to the soldier by either hand were loosed. He was instructed to put on his wooden shoes, or sandals, and to put on his outer garment, or cloak, and to follow his leader. We read that he followed, realizing the facts as those of a dream. Thus

R4347 : page 75

he was led past the first and second wards, or doors until they came to the great gate of the city, which opened of its own accord, and then the angel left him.

It is worthy of notice that the miracles performed here were only such as were beyond Peter's natural power. Whatever he could do he was required to do, namely, putting on of his sandals and his cloak, and following the angel. He could have been transported. His own sandals or other sandals could have been fastened to his feet. A new coat might have been provided. But the lesson is a more profitable one as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything within our power, and the Lord's to overrule all things for our good, and to supply our deficiencies from his abundance. Thus still he gives us day by day our daily bread, in the rain and the sunshine and the seed; but he expects us to labor for it, to plow the ground, to sow the seed, to harrow it, to thrash it, grind it and bake it.

"When Peter was come to himself," when he realized the facts in the case, that he was free, he said, "Now I know of a surety that the Lord hath sent his angel and delivered me out of the hand of Herod and...of the Jews." St. Peter's faith was strengthened. Willing to die, he found that the Lord was willing that he should live and labor and endure, and he was equally pleased, rejoicing, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the Lord's sake and for the sake of his people.

Doubtless the angel started Peter in the direction of Mary's home, where the prayer was being made on his behalf. The description of the house with an outer gate implies that it was one of the better class. Peter's knock was heard by little Rose, for such is the meaning of Rhoda. So overjoyed was she that, forgetful to let him in, she ran first to tell the praying household

R4348 : page 75

that Peter was at the gate. Expecting no deliverance at such an hour, some thought the maiden mistaken, and then insisted that it must be his angel--in harmony with the prevalent thought that an angel had supervision of each individual of God's people and that such might personate the one under his protection.

The brethren were surprised at the Lord's answer to their petitions, because it came so unexpectedly as respects time. There was an outburst of excitement and questions, which the Apostle was obliged to silence by the shaking of his hands. Then he narrated the wonderful story of his deliverance and bade them tell it to the other James, the brother (cousin) of Jesus, and the other disciples. Then Peter went his way, whether to another city or to another house, we do not know. In any event, he exercised wisdom in not needlessly provoking Herod. There was consternation with the coming of daylight. Later on in the same chapter we learn of another visit of the angel of the Lord--this second time to smite Herod with disease (intestinal worms), from which he subsequently died. This chapter then shows us the power of Satan, the power of God, and the power of prayer.

THE GOLDEN TEXT

Of course, our Golden Text is a symbolical statement illustrative of the Divine guardianship of all those who are truly his. The thought is the continual supervision of our affairs by the Lord. Whether we think of the angel of the Lord as one of the heavenly host specially appointed on our behalf, or whether we think of him from the standpoint of the various powers of nature, the levers of which are all in the Divine care, it matters not. We have the assurance that the Father himself loves us and that all the heavenly powers are pledged to those whom he has accepted in Christ Jesus, and these unitedly guarantee blessings to all those who abide in God's love. This means to abide in faith in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the extent of our ability. That will is declared to be that we shall love the Lord supremely, our neighbor as ourselves, and all the members of the household of faith, as Christ loved us.

===================

LOVING SUBMISSION

I may not understand just why the clouds obscure the sun,
But I can trust him still, and feebly say, "Thy will be done."
I know not why each door of service he sees fit to close;
But I rejoice to find my will would ne'er his way oppose.
I can but wonder why it seemeth to my Father best,
To loosen from its resting place upon my throbbing breast,
The priceless jewel fastened there by his own hand--but then,
I joy to feel the mother-heart can still respond, Amen!

I do not always clearly see the lesson I should learn,
But hour by hour I'll strive to let the hallowed incense burn.
I know not why the sweet must turn to bitter in the cup;
But still I press it to my lips, and through my tears look up
To him who is "too wise to err, too good to be unkind,"
Assured that when the cup is drained, a blessing there I'll find.

* * *

Press hard, then, Master Workman, and refrain not, if I weep--
The marble's fairest beauty grows beneath the chiseling deep.
Yea, Lord, let skies be overcast, as seemeth best to thee;
Take from my arms the dearest thing Thy love hath given me;
Let sweet or bitter fill my cup, according to thy will;
I'll closer clasp thy hand in mine, and in the flame hold still;
And thus, although Thou slay me, I will praise thee night and
day,
I'll lay each burden at thy feet, and "bear a song away."
--G. W. Seibert.

===================

R4348 : page 75

"MAKE STRAIGHT PATHS FOR YOUR FEET"

--HEBREWS 12:13.--

WHEN the Apostle says, "Make straight paths for your feet, lest that which is lame be turned out of the way," what does he mean? He does not mean that we should literally shovel a path smooth, nor does he refer to our literal feet. All will agree to this. Evidently the Apostle's teaching is that each one of the Lord's sheep has more or less of earthly blemish (imperfection), in consequence of which lameness it is difficult for him to make steady progress in the footsteps of our Lord. He urges that as we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the Adversary. We make the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and, to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptations in all ways. How do we do this? We answer, by the exercise of our wills, or determination--by mental resolutions; or, in other words, by making

R4348 : page 76

vows or solemn promises to the Lord respecting our determinations to take the proper course. Anyone, therefore, who has followed the Apostle's injunction in our text has made vows to the Lord, which he should be faithful in performing, if he would come off a victor and have the Divine approval.

The Lord does not lay these vows upon us, commanding us to do thus, and not to do so. This would be placing us under law and would hinder us from offering sacrifices as an antitypical priesthood. Only in general terms, therefore, does the Lord speak to his people, indicating to them the right path and leaving to them the matter of making their vows, according to their necessities, and paying their vows, and thus making progress in grace and knowledge and in character development. Whoever has not seen his need of making resolutions, making vows to the Lord, has not recognized the first principle of Christian development. He who finds from the Enemy's attack where his wall is weakest, and who then repairs the weak places as quickly as ascertained, does so by resolution to the Lord--by vows. He who has not discovered any weaknesses in his character is duly blind and "cannot see afar off." He who has not attempted to correct his weaknesses by resolutions to the Lord, vows to the Lord, has not yet begun that character development which must be completed before he can be pronounced an overcomer.

Let us here present two dialogues bearing upon this question of character development by the aid of vows or resolutions:--

Bro. A--Have you taken the Vow recently suggested to us in the WATCH TOWER?

Bro. B--No. It seems to me that however useful it may be to others, it would not be so for me.

A--Does the old man rebel against being tied down too tightly?

B--I hope that is not the case. It seems to me that I already am doing practically everything that is stipulated in the Vow, and hence, that I need not take it. With reference to the first section, of praying for God's will to more thoroughly control my life, I already do that. Section two I already observe to the full--remembering my dear colaborers in the Harvest Work every day and striving to appreciate more fully my own privileges in it. As for section three, I certainly strive daily to scrutinize thoughts and words and actions, as I believe that every Christian should do. How can we do otherwise? Referring to section four, I long ago resolved to have nothing to do with Occultism or Spiritism, recognizing them as having to do with the Adversary. I have long observed the spirit of this section and, I might say, its letter also, with the exception of the reference to being in a room alone with one of the opposite sex, with the door wide open. I have not always followed that plan, but am free to confess that it would be a very good general rule to follow, and that it would save many people from trouble and, perhaps, be advantageous to myself.

A--Why, Brother B, as I understand you, you have already taken these various parts of the Vow as mental resolutions to the Lord, in their spirit, if not in their letter. The difference seems to be that you have made separate vows of each point, whereas the WATCH TOWER has aggregated these various points into one Vow!

B--Perhaps that is a proper way of stating the matter and yet, understand me, I have not bound myself as respects the future, but merely have this ideal before my mind as a proper course; then, as each case comes before the bar of my judgment, I decide it on its own merits entirely, and accordingly, if you please, resolve respecting that one case, or vow respecting that one case, that I will follow such a course.

A--I see; but, dear Brother, that course gives you a whole lot of vowing many times a day, and gives you the bother of deciding many times a day. It may be that you have an extraordinarily well-balanced mind and that you have little difficulty in recognizing the line of principle in all of life's affairs, thus being able to decide each little question as it comes to you quickly, promptly, correctly, and that your mind is not liable to swerve from the principles of righteousness, even under pressure of temptations. If so, I can see that your plan of testing each little question as it comes and vowing or resolving on each point, and thus making many vows for one day, may, perhaps, be a safe enough plan for you, but would that plan be the safest and best for everybody, do you think? Surely you and I know some of God's dear people who are not very quick in their application of principles and doctrines to the affairs of life, some who are quite likely to be a little unbalanced and swerved in the presence of temptations. Would it not be wise for such to make their vows with cool deliberation, in harmony with the Divine will, when not beset with temptation, and thus to guide their footsteps, not merely for that day and moment, but for all the future days of life? Would not this be in full accord with the Apostle's exhortation of our text, "Make straight paths for your feet, lest that which is lame be turned out of the way"? Further, dear brother, if you already are recognizing these principles in your daily life, are you not leaving open a door to the Adversary, through which some time he might intrude upon you and pervert your judgment, under some kinds of temptation which we cannot now surmise in detail?

If you are already bound by the principles which obtain in this Vow, as you admit, would it not be fastening on the armor, as it were, for you to take the Vow and thus relieve yourself from an interminable amount of consideration, questioning and deciding left to be done at the most unguarded and unfavorable moment, when the Enemy is before you, with his temptations? Besides, dear brother, as St. Paul declares himself willing to resolve or vow to eat no more meat, if thereby he would help a weaker brother, would not that be a valuable consideration for us in respect to this Vow, and an assistance to us in determining what we would best do to help the brethren, especially if we perceive that the Enemy is assaulting the flock, and particularly when we remember

R4349 : page 76

that it is a part of our covenant with the Lord, not only to assist the brethren in so slight a matter as this, but, if necessity calls for it, to lay down our lives for them?

Brother C, what do you think of the Vow? Have you declared or subscribed it to the Lord as yours? Is it your solemn resolution before the Lord that you will follow the various points outlined in the suggested Vow?

C--No; I have not taken it. I confess that I am afraid of it--fearful that I could not keep it.

A--Why, dear brother, I am surprised at your expression. Did I not understand aright that you had made a full consecration of your life, your rights, your liberties, your all, to the Lord, even unto death? If so, that Vow, or Resolution, which you probably also symbolized in baptism, and which, therefore, is termed your baptismal Vow, is still upon you and is all-comprehensive? If you can keep that Vow, you certainly will have little trouble in keeping the Vow suggested in the WATCH TOWER. Tell us, please, what features seem to you so burdensome, so impossible? Surely not the first?

R4349 : page 77

C--No; I desire, surely, God's will to rule more and more in my heart and in my mortal body.

A--Well, surely it is not the second point of the Vow which you object to--so surely as you are consecrated to the Lord and enjoying the light of the present harvest work and your own privileges in connection with it and all the dear colaborers! You surely remember these every day, or ought to. You are surely losing a blessing, if you do not do so. I advise that you so resolve at once and that you note carefully the blessing that will thus come to you, as you think about the work of the Lord and his people and your own harvest privileges and opportunities. Quite a good many report that they are having blessings along this very line--that as they think daily of their privileges in the harvest field, it strengthens their resolutions and gives them courage to thrust in the sickle of Truth. Tell me, dear brother, that you do not oppose, but fully endorse that feature of the Vow.

C--Well, of course, when you put it that way, I agree partly. But suppose that I should fail some day to thus think and pray, either because of forgetfulness or because of sickness, or what not?

A--If you should be delirious or lie unconscious, so that you could neither think nor pray, you would not be responsible. Likewise, if, in spite of your very best endeavor or resolution, the matter slipped your mind, you would not be responsible, because no man can do beyond his ability, and the Vow expressly declares for things that are reasonably possible by God's assisting grace. However, after taking the Vow you would assuredly find yourself living in that higher atmosphere in which you would be as unlikely to forget the harvest work and colaborers, as to forget your meals. More and more it would become a part of your very life, and help to raise your thoughts from the things of earth to the heavenly things and to reset frequently your affections on the things which are above. Look, now, at the third section of the Vow. Surely, dear Brother C, there is nothing in that section which your heart would not approve. Have you not already resolved to God and vowed to him to scrutinize your thoughts and words and doings, with a view to better service to him and to the brethren? I surely hope so, dear brother, for otherwise how could I think of you as a consecrated Christian at all?

C--Oh! yes. I agree to it that that is all very fine, but can I watch every thought and word and act?

A--Remember, dear brother, that you, the New Creature, have an enemy very close to you all the time--your old self. That old self would like to have you, the New Creature, off guard, so that you would not so carefully scrutinize every thought, every word, every act. It is that old self that is now fighting the Vow and saying, "Don't bind me any tighter, I have little enough liberty now." You must not mind what the old man says, dear brother. Listen, instead, for the Lord's voice. Through the Apostle, he tells us to kill the old man. "Mortify, therefore, your members, which are upon the earth." (Col. 3:5.) A large part of your difficulty, dear brother, and of the difficulties of all who seek to walk in the narrow way, is that the old man cries out and wants to retain liberty and life, but it is contrary to the interests of the New Creature that any attention should be paid to it. Tell him at once that you thought that he was dead and buried long ago, and are only finding out to the contrary now, and that by this Vow you intend to kill him outright and screw down his coffin-lid. It is your old man that does not like the Vow, dear brother, and not you, the New Creature, who must certainly approve it as being a help to yourself and to all the dear household of faith.

Brother C, I understand that you said some very unkind things in respect to those who took the Vow--that you both thought evil and spoke evil, and acted in an improper manner. Dear Brother, this was surely not you, the New Creature, but the old creature, in command. How beneficial it would have been to you had you taken the Vow, and thus have impressed upon your mind a careful scrutiny of your every thought and word and act! It is useless for us to pray, "Abandon us not unto temptation, but deliver us from the Evil One," if, when the Lord shows us how we may ward off temptation and put a barrier between the Evil One and ourselves, we refuse to heed his counsel.

I cannot think that the fourth part of the Vow is impossible to you, dear Brother C, nor that you really consider it unwise, in view of what we know of our Adversary and his various wiles, and in view of what the Scriptures tell us of his greater power in the closing of this Harvest time; you surely would not consider it wise to be careless in respect to the particular traps which we recognize are already set and baited for the world and for the Church during "the hour of temptation" which is now upon the whole world. Surely you are agreed that there are only two Captains, the Lord and the Adversary, and that it is a part of our duty, if we would be faithful soldiers of the cross, to oppose Satan's tactics and devices in every way, shape and form, do you not?

C--Surely so, dear Brother A. And I believe that I can think of no objection on that score, either.

A--Now, Brother C, we are to the last paragraph of the Vow. Your objection must be here, or you have none. What is the objection? You say you are afraid you cannot keep it. My thought, dear brother, is the very reverse--that you need not be afraid if you do not keep it. Are you afraid that you cannot conduct yourself always toward those of the opposite sex in private, as you do in public, in the presence of the Lord's people? If you have weaknesses along that line, dear brother, it is the very point which you need to fortify by just such a Vow as this.

C--I fear that I should forget, or that, if I remembered, I would not be equal to the test.

A--Dear brother, it is the New Creature that would make this Vow. The old creature would never make it. The New Creature resolves to do its best, resolves to God that, to the best of its ability, it will follow this course. And God says to the New Creature in return, "My grace is sufficient for thee; my strength is made perfect in weakness." What remains in the way, dear brother? Nothing, except it be a lack of faith on your part to accept the necessary grace and strength, or unless it be a lack of determination, which would mean a lack of consecration, which would imply that you were living in neglect of your original consecration vow, or baptismal vow. By all means, dear brother, remedy this matter. Exercise faith and determination to keep your original covenant, to keep your human will dead. This Vow will undoubtedly assist you in the carrying out of such a determination, and, if so, it will help you to make your calling and election sure. Without such a determination, apparently, you could never make it sure.

Now, for the last clause of the Vow. What is the objection here? Is there any?

C--My pride objects a little to the suggestion, though I acknowledge that the arrangement would be a safeguard and that, under its operation, no doubt, many would be preserved

R4349 : page 78

from indiscretions whose tendencies might not be spiritual, and might even be toward carnality.

A--Well, my dear Brother C, your two arguments in opposition are the strongest arguments in favor of the Vow. If you have any pride on the subject, mortify it, deaden it. "Humble yourself under the mighty hand of God." Do it for the sake of others, if not for your own sake, though you admit that you have need of it for your own sake. As for the second point you make, surely that is an argument in favor of the Vow. It is a barricade, coming between the Lord's people and special temptation. If it should save from injury only one for whom Christ died, would it not be worth while for us all to take the Vow? But I assure you, dear Brother C, that I have information which leads me to think that hundreds of the Lord's people would be safeguarded by that Vow, and be nearer to the Lord, more closely "Under the shadow of his wings," and, consequently, farther from the great Adversary, the Fowler of Psalm 91. I urge you, dear brother, to take the Vow, not as a new one, for your original vow of consecration was all-inclusive. It is positive. This Vow is in a sense negative. In this Vow we formulate a list of some of the things we will not do, because we believe that by their avoidance we would be brought nearer to the Lord and separated from the power of the Adversary, and be ready more fully to render assistance to the brethren, who, with ourselves, are struggling up Zion's Hill in the narrow way.

Do not take the Vow to please Brother Russell, nor as

R4350 : page 78

a fetish or charm to ward off the Adversary, but take it intelligently, as unto the Lord, and throw your influence in favor of it to all the dear brethren in Christ. There is a blessing in it, and the quicker you take it, the quicker you will share in that blessing, which many others are already confessing. "Make straight paths for your feet."

===================

R4350 : page 78

THE NEW COVENANT AND THE NEW TESTAMENT

THESE two words in our English are the same word in the Greek. The explanation of the matter is this:--

The blessings of God upon Abraham were ostensibly given to the Jewish nation, but not actually so. A hidden meaning, or spirit, made that blessing, under the Law, applicable only to Jesus, who alone kept the Law and inherited its blessings.

Secondly, That spiritual inheritance of the Law blessing came to all those who accepted Christ as the end of the Law and became united to him by consecration unto death. Thus, Spiritual Israelites are the heirs with Jesus of everything pertaining to the Abrahamic Covenant.

However, our Lord's object in keeping the Law was not merely to gain life for himself, but by dying and getting the new nature for himself to be able to give to natural Israel, in harmony with the Divine law, the blessings which they had originally received, but were unable to retain through weakness of the flesh. Thus, through Jesus' death, a testament--good-will--or blessing, was entailed upon natural Israel; but instead of giving them that blessing at once, by Divine arrangement it is given first to Spiritual Israel, the "Holy Nation," the "Royal Priesthood," the "Peculiar People;" it is given to these conditionally--that they will not keep it to themselves, but dying as members of the Body of Christ, they will join with their Head in his will, or testament, giving all those earthly rights as the Seed of Abraham, to fleshly Israel. As soon as all the members of the Testator shall have died, this New Testament or New Covenant will thereby be sealed, or made effective, operative toward natural Israel.

Thus Jesus was the minister, or servant, of the New Covenant which God proposed to make with Israel. Although he had a right to all that is to go to Israel, he kept it not, but freely surrendered it for us and them. We as his brethren, justified through faith in his blood (not through faith in the New Covenant), were permitted to become "able ministers of the New Covenant or New Testament"--able or fully qualified by our justification and by the terms of our sanctification, to be associated with our Lord and Head as sharers in his sufferings, proclaimers of his grace, announcers of the New Covenant, and assistants one of another as members of his Body in the filling up of the sufferings of Christ to the intended end.

===================

R4350 : page 78

SOME INTERESTING LETTERS

"AFTER MANY DAYS"

DEAR BROTHER RUSSELL:

Enclosed newspaper clipping from a Dayton, Ohio, paper is worthy of more than passing notice as a piece of church news:--

"Rev. E. E. Baker, formerly of this city, but lately of Los Angeles, Cal., has withdrawn from the ministry to become western manager for the school of salesmanship. In his farewell to his congregation Mr. Baker said:--

"'The pastor of the present day has to preach what his congregation wants him to, or he won't keep his job. If a minister were not dependent upon the people he is supposed to uplift, we would have a broader, truer and more effective work from the pulpit to-day.'"

Mr. Baker was pastor of the First Lutheran church of Dayton and was one of the most popular clergymen of the city. He resigned his charge to accept a call to the Woodward Avenue Presbyterian church in Cleveland, and later accepted a call to the Los Angeles church.

About ten years ago Rev. Baker accepted from me, for criticism, a copy of your "What Say the Scriptures About Hell." After looking it over, he not only failed to criticise, but stated that a person could not preach from the pulpit all one thought. His taking this stand at this time seems to me to be the result of a ten-years' battle in his mind, and I am pleased to note that he now has the courage to stand by his convictions.

Your brother in Christ, G. C. DRISCOLL.

DEAR BROTHER RUSSELL:--

We again express to you our continued and growing love for yourself, and also for the work entrusted to your hands. We would also like to express our satisfaction with "the Vow" in many, many ways; and particularly blessed have we been by the prayer for you all there and the work in your hands and our humble part therein.

This Vow has been also the means of bringing home to us the fulness of the Consecration Vow long since made, and has caused us to be much more careful in our scrutiny of our daily life, not only in the home, but before the world as well. The Word has been made more precious to us than ever before, and we cannot but feel that the Vow has been instrumental in a large measure in this.

We are indeed pained to know that some are offended by that which it would appear could not offend any who do not desire to be somewhat entangled in the yoke of sin. The blessing to those who take it in its fulness will surely be manifest in the general Church.

With kindest regards to yourself and the friends, and especially to Brother Page, who, we note, is with you again, we are, Very sincerely yours,

C. H. DICKINSON AND WIFE.

===================

BEREAN STUDIES ON THE ATONEMENT
THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Study V.--The Baptism Witness of the Spirit

APRIL 4

(1) What particular thought is marked by "The Day of Pentecost"? P. 209.

(2) Why is the blessing of the holy Spirit called a "spirit of adoption"? Who are adopted? And why? P. 210.

(3) When the holy Spirit of God is said to have been shed forth, does it convey the thought of personality or not? Are persons ever shed forth or can a person be shed forth? Could a spirit or influence be shed forth? P. 210.

(4) If the Father, the Son and the holy Spirit are really, as some claim, "one in person," how could the Son receive the holy Spirit from the Father and shed it forth? Is it not much more reasonable and much more in harmony with the teachings of the Scriptures to understand that the Father is one person, that the Son is another person, separate and distinct, and yet one in the sense of being fully in harmony? And is it not reasonable to think of this holy influence, this Divine power, as proceeding forth from the Fountain of all Grace, the Father, and coming properly to the Son, highly exalted to Divine glory and power? And is it not proper to think of the Son receiving this holy Spirit as the Advocate or Attorney for the "household of faith," and as the members of his Body, the Church, and dispensing it upon them? P. 211, par. 1.

(5) Some urge that Christians pray for fresh Pentecostal blessings. Is this suggestion Scriptural or not? Give the reasons. P. 211, par. 2.

(6) Which was the first baptism of the holy Spirit and what was its effect? And how was it manifested? P. 211, par. 3.

(7) Who did the baptizing of Jesus with water? Who with the holy Spirit? Who baptized the Church at Pentecost? P. 212, par. 2.

(8) What was the outward evidence of the spirit's baptism in Jesus' case? What in the Church's case at Pentecost? What in the case of the first Gentile convert, Cornelius? P. 212, par. 2; P. 213, par. 1.

APRIL 11

(9) Why was there a special manifestation of the holy Spirit in the case of Cornelius? P. 213, par. 2.

(10) If a special manifestation by spirit baptism had not been granted to Cornelius, what would have been the effect upon all of us, who by birth are Gentiles and not Hebrews? P. 213, par. 3.

(11) Do we know of any other baptism of the holy Spirit than these three that apply to the Gospel Age? And are we not deprived of some blessing in that we have no such outpouring? If not, why not? Explain the philosophy of it. P. 214.

(12) What relationship subsists between water baptism and baptism of the holy Spirit, which we are now discussing? P. 215, par. 3.

(13) How should we regard the views of some who, contrary to the Scriptures, pray and agonize for a Pentecostal blessing? P. 216.

(14) Will there ever be another baptism of the holy Spirit? If so, when, where, upon whom? P. 217.

(15) What will be the effect of that spirit baptism? P. 218.

APRIL 18

(16) Will the outpouring of the holy Spirit upon all flesh signify that all will be received into eternal fellowship with God? P. 218, par. 1.

(17) Is there anything peculiar in the phraseology of Joel's prophecy? State it. Then explain the statement in harmony with other Scriptures.

(18) In what sense can we properly consider the old men said to dream dreams as being the Ancient Worthies, whose philosophies were but vague visions--presentations of the wonderful Millennial facts which shall yet be fulfilled?

(19) In what way can we say that the young men of the future will see with clearness of vision and actually the things of which the Ancients but vaguely dreamed"? P. 220, par. 1.

(20) Will the holy Spirit, granted during the Millennium, be the same spirit or power or influence of God that Christians of the present age enjoy? P. 220, par. 1.

(21) Will those receiving it be similarly thrown out of harmony with the world? Why not?

(22) Will that baptism of the Spirit cost the baptised one suffering and self-denial, as the baptism of the

Spirit now affects the Church? If it will not, why not? P. 220, par. 2.

(23) Will the baptising during the Millennium mean, as now, the begetting of the holy Spirit to a change of nature? If not, why not? P. 220, par. 3.

(24) What will it signify? P. 221.

APRIL 25

(25) Was our Lord in the flesh the Second Adam? P. 221, par. 3.

(26) When did our Lord become the Second Adam? Cite the Scriptural proof. And explain how the Second Adam, a spirit being, could be the father of restored humanity on the earthly plane.

(27) While we are not to pray for fresh Pentecosts or spirit baptisms, may we pray for a filling of the holy Spirit? P. 222, par. 1.

(28) Cite a Scripture which authorizes us to pray for the holy Spirit. P. 222, par. 3.

(29) Would such prayers be miraculously answered, or by what means should we expect that the seeker would find and the knocker have the door of blessing opened up to him? P. 223.

(30) Is more than prayer necessary to the obtaining of the holy Spirit? If so, what more is essential? P. 223, par. 2.

(31) Quote and cite a Scripture which urges us to be filled with all the fulness of God? P. 224, par. 1.

(32) When our Lord assured us that our heavenly Father is pleased to give the holy Spirit to them that ask him, can this be properly understood to mean that the Father would wish us to ask for another God, a third person to the trinity of God? Is such a thought reasonable or connected with the promise? P. 224, par. 2.

(33) Where and how are we to seek and find God's further blessing and holy Spirit? P. 225.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

====================

PUBLIC MINISTRIES OF THE TRUTH
UNDER THE AUSPICES OF PEOPLES' PULPIT
ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

SCRANTON, PA., MARCH 14

Morning sessions in Concert Hall, Guernsey Building, 316 Washington avenue. Special service of Prayer, Praise and Testimony at 9:00 a.m., and discourse for the interested at 10:30 o'clock--Brother Russell will address the friends.

Afternoon session for the public at 3:00 o'clock in Lyceum Theatre. Subject, "Where are the Dead?"

Visiting friends cordially welcomed.

BROOKLYN, N.Y., MARCH 21

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock. This will be a Question Meeting. Visiting friends cordially welcomed.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

PITTSBURG N.S. (Allegheny), PA., MARCH 28

Session for the public at 3 p.m. in Allegheny Carnegie Hall, Corner Ohio and Federal Sts. Visiting friends heartily welcomed. Baptismal services for those desiring same and notifying, at 10:30 a.m. Question meeting at 7:30 p.m., Bible House Chapel, 610 Arch street.

BROOKLYN, N.Y., APRIL 4

BOSTON, MASS., APRIL 11

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

MILLENNIAL DAWN is published in foreign languages as follows: German five vols, in Swedish, vols. 1, 2, 3 and 5; in; Dano-Norwegian, three vols.; in French, two vols.; in Italian, one vol.; in Greek two vols.; bound in cloth, uniform with English edition, prices the same.

The volumes in English are bound in two styles, MILLENNIAL DAWN in green cloth binding and SCRIPTURE STUDIES in maroon cloth. Specify which you desire.

====================

page 81

SEMI-MONTHLY
VOL. XXX MARCH 15 NO. 6
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................ 83
  Christian Nations Perplexed................... 83
  Occult Phenomena............................. 83
  Another Harmony Suggestion.................... 84
  Brother Russell's Sermons..................... 84
"Why Persecutest Thou Me?"........................ 84
  How Noble His Conversion!..................... 85
Ransomer, Redeemer, Sin-Offering, Atoner, Advocate,
  Mediator...................................... 87
Confusion of Tongues in Babylon (Illustrated)..... 89
Christians First at Antioch....................... 90
Christ Our Passover (Poem)........................ 92
Missionary Spirit of Christianity................. 93
Reasons for a Layman's Change of Belief........... 94
Some Interesting Letters.......................... 95

Address Business Communications and Remittances to
WATCH TOWER BIBLE AND TRACT SOCIETY
610, 612, 614 ARCH ST., ALLEGHENY, PA.
--OR TO--
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH, UNTERDORNER STRASSE, 76, BARMEN
AUSTRALASIAN BRANCH, EQUITABLE BULDG., COLLINS ST., MELBOURNE
PRICE $1.00 (4S.) A YEAR IN ADVANCE.

ENTERED AS SECOND-CLASS MAIL MATTER AT ALLEGHENY, PA., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

ADDRESS US HEREAFTER AT BROOKLYN, N.Y.

TO THE LIST OF GENERAL CONVENTIONS IN OUR LAST ISSUE ADD BROOKLYN, N.Y., SEPTEMBER 4TH TO 6TH, INCLUSIVE

VERY CHEAP POCKET HYMNALS WITHOUT MUSIC

As the friends are learning the tunes of the Hymns of the Millennial Dawn, they are coming to a fuller appreciation of the fact that there is not another collection in the world its equal--either in high standard of quality or in lowness of price. These are well termed "333 Ageless Hymns"; because they never grow old. The tunes, too, are grand and never wear threadbare.

The suggestion that all sing the same hymns, and all know the tunes at our Conventions, has borne good fruit also. All this has led up to a demand for the hymnal in very cheap form. This demand we can now meet. Orders may be sent in at once. Prices as follows:--

Paper covered, 4 cents each, postpaid; per 100, charges collect, $2.00. In Great Britain, (2d.) per copy; (10s.) per 100.

Cloth covered, 6 cents each, postpaid; per 100, charges collect, $3.50. In Great Britain, (3d.) per copy; (12s., 6d.) per 100.

R4383 : page 82

THE VOW IN BOOK-MARK FORM

By April 10th we hope to have the Vow Poem and also in Prose in good supply. We can fill your orders by mail, postage prepaid, as follows:--

On Satin Ribbon, 10 cents; three for 25 cents.

On silk finished paper, 25 cents per 100.

----

page 82

PROBABLE DELAY IN FILLING OF ORDERS

On account of the moving which is now in progress, the friends would do well to remember that quite probably there will be delay in the filling of orders now being received, and also in the answering of correspondence--for a few days only, we trust.

====================

R4350 : page 83

VIEWS FROM THE WATCH TOWER

CHRISTIAN NATIONS PERPLEXED

OUR dear friends, who do not believe in a future Millennium, attempt to prove that we are now enjoying the blessings of Christ's Kingdom, and point us to the Christian nations of the world, called "Christendom." They are greatly perplexed when we inquire why if Christ is King he should have different forms of government, and why his different governments for centuries have fought each other and today are wasting the blessings of our day on armies and navies and fortifications?

Alas! the name "Christendom" is a delusion. Satan is still "the prince of this world" and the term "Satandom" would be the truer title. But our "wily" Adversary is so crafty that he puts darkness for light and deludes the poor world. Thank God that soon Satan shall be bound for a thousand years that he may deceive the nations (peoples) no more, until the thousand years are finished.--Rev. 20:3.

Meantime, however, some useful purposes are being served by the military expenditures. Employment is being given to millions of men not only in military and naval services, but also in the building of guns and forts and battleships, --the mining of the ore, the smelting and rolling of the steel, etc. And not the poor, but the rich, foot the bills in taxes. The following from the Atlantic Monthly is interesting:--

CAUSE OF NATIONAL DEFICIT

All the great nations are today facing deficits, caused in every case by the military and naval experts. Into what a tangle the finances of Russia and Japan have been brought by militarists is known to everybody. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. The German Minister of Finance looks wildly around in search of new sources of national income. Financial experts confess that France is approaching the limit of her sources of revenue. Her deficit is created by her army and navy. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her Dreadnoughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even our own rich republic faces this year a deficit of over a hundred million dollars, largely due to the one hundred and thirty millions we are spending on our navy. Mr. Cortelyou has called our attention to the fact that while in thirty years we have increased our population by 85 per cent. and our wealth by 185 per cent., we have increased our national expenses by 400 per cent.

MANY SECESSIONS FROM THE GERMAN STATE CHURCH

Ecclesiastical circles in Germany are much exercised at the rapidly increasing desertions from the State Church.

Although the process of official separation from the Church is one of the greatest difficulty, delay and expense, it is computed that in Berlin alone considerably over 10,000 persons have severed their connection with the Church during the past year. So great is the number of those who are notifying

R4351 : page 83

their intention to terminate their membership that special offices have been opened in Berlin to receive their applications, which now number between 300 and 400 daily. These applications are almost altogether from members of the Lutheran Church, and hardly affect the Roman Church at all. Added to this is the significant fact that the numbers of communions, baptisms, and church marriages are rapidly diminishing. It is computed that for every five marriages celebrated five years ago in church and registry office only three are now celebrated in both places, the other two being satisfied with a civil ceremony alone.

Among the working classes, especially those attached to the Social Democratic party, there exists a bitter hostility to the clergy and all institutions which they control. The clergy have not shown themselves sympathetic to democratic wishes, siding on almost all occasions where conflict exists between poor and rich, between possessors and dispossesed, with the class in power. There is, moreover, a widespread feeling that the clergy are paid far too high salaries, yet notwithstanding this large additions have been made recently to their incomes.

Much dissatisfaction is also felt at the methods employed by the ecclesiastical authorities in collecting those dues assigned to them by law. Defaulters are as ruthlessly treated as though their debt were a civil one, and it not infrequently happens that defaulters' goods and chattels are sold to meet church demands.

But probably the chief cause of the movement against the Church is the spread of agnosticism among all classes of the population, and the fact that even in those universities where until recently an orthodox theology was taught, there are now few chairs from which ultra Liberal views are not proclaimed. --London Daily Chronicle.

OCCULT PHENOMENA

The newspapers far and near are publishing the following item, which can be understood only from the Bible standpoint, namely, that humanity is beset by the fallen angels ("demons") except as protected by the divine power. And that now, in the end of the age, as a part of the great test or trial of the world, the divine protection will be relaxed in considerable measure. And that as a result occult phenomena will increase human delusions with a view to various ensnarements, mental and physical. The "very elect" will be shielded by the Truth and by its holy Spirit, keeping their hearts and minds in Christ Jesus. (Matt. 24:24.) We read:--

"Fred E. Foskett, a young machinist of Orange, Mass., has attracted the attention of Prof. James, of Harvard, and other leading members of the Boston branch of the American Society of Psychical Research, who gave him tests recently.

"The first of the tests was held at the home of Prescott F. Hall on Saturday afternoon. Prof. Wm. James and several well-known professors were there, and test conditions as nearly perfect as possible were made. Foskett was seated in the center of a room before a small table. There he performed every feat of the Hindu fakir and the Buddhist adept.

"On the table was an ordinary kerosene lamp with a chimney and a flat wick, a pan and several quarts of alcohol. According to the reports of those present, Foskett succeeded in every test. The first test was made with ordinary sulphur matches. Foskett lighted half a dozen, one after the other,

holding them with one hand so close to the fingers of the other that the flames curled around them. He then lighted the lamp and held his hands above the wick, while the flames curled over them and the soot completely blackened them.

"From one of these tests to another Foskett went, while the scientists held their breath and watched every motion until he came to the climax. In this he poured a quart of alcohol into the basin, lighted it and then washed his hands, bathing them for nearly ten minutes in the burning fluid, washing it up over his arms and to his face--literally bathing himself in blazing alcohol. That completed the tests for Saturday. As soon as they were finished the physicians present examined Foskett, and they could not find the slightest trace of a burn or blister. Foskett then told them that the flames did not give him the slightest sensation of burning, that he felt comfortably warm and pleasant, and nothing more.

"The second tests were made at the home of Prof. James in Cambridge, and under the same conditions as the day before. Considerable mystery is thrown about them. Mr. Hall said they were so startling that he did not care to discuss them until they had been tried again. Another scientist who was there said that Foskett performed all of his experiments of the day before, and then 'ABSOLUTELY AND POSITIVELY DEMATERIALIZED.'"

"He seemed to dissolve into thin air as we watched him. Was gone forty-one seconds and then materialized."

ANOTHER INSTANCE

A brother in Present Truth had a peculiar experience lately. He was called to the house by cries of Fire! He found that the lighted lamp had fallen over on the bookstand. The oil was blazing over the little table, burning the books, etc. In desperation he carried the stand out and threw it, lamp, books and all, into the snow. The blaze encircled his arms and came into his face and he expected to be terribly burned. To his surprise not even the hair of his arms was singed.

After smothering the burning carpet he went to pick up the things thrown into the snow and found his WATCH TOWER Bible and Diaglott still burning, whereas the Bible of his wife (a Methodist) was not at all burned, though on the same table.

The wife reasoned that this was a mark of God's displeasure against our publications. We argue reversely, that it marked Satanic displeasure.

This reminds us of the case of a young man obsessed of evil spirits. A brother in the Truth heard of his case and called to advise him how to get rid of the evil spirits--taking along the Spiritism pamphlet and a copy of the WATCH TOWER. When he attempted to enter the room where the youth was, the latter became so agitated that the Brother retired. Later he entered without the literature all right. By conversation he got the youth to exercise his will against the spirits and finally got him reading.

Gradually he regained his freedom, and when last we heard, he was rejoicing in the Lord and had symbolized his full consecration by water baptism.

ANOTHER HARMONY SUGGESTION

Some who have visited the Bible House and participated in our morning hymn and prayer, and the subsequent thanksgiving at the breakfast table and reading of "The Vow" and discussion of the MANNA text offer a suggestion. They desire "The Vow" in some form convenient for reading with the MANNA, and to know the numbers of the hymns to be sung, that they may join with us in voice as well as in heart.

Undoubtedly this spirit of oneness and brotherhood will increase as we get the love of God more and more shed abroad in our hearts. The Bible House Family--henceforth the "Bethel Home," deeply reciprocates these precious sentiments, and will sing and pray and discuss with the more pleasure because of this fresh evidence of the oneness of the family of God everywhere.

Our worship hour is 7:00 a.m., except Sundays, at 8:00 a.m. We have long given the choice of hymn to each in turn. Hereafter we will permit each to choose in advance and publish in advance the choice monthly, as follows:--

BETHEL HYMNS FOR APRIL

(1) 19; (2) 121; (3) 155; (4) 105; (5) 198; (6) 193; (7) 7; (8) 179; (9) 176; (10) 224; (11) 263; (12) 307; (13) 312; (14) 233; (15) 208; (16) 325; (17) 119; (18) 87; (19) 144; (20) 268; (21) 114; (22) 273; (23) 116; (24) 63; (25) 313; (26) 4; (27) 72; (28) 194; (29) 93; (30) 217; (31) 264.

Our provision for copies of "The Vow" for use in the MANNA book is in the form of Book-marks, described on second page of this issue.

BROTHER RUSSELL'S SERMONS

Some of the dear friends appear fearful lest Brother Russell should become popular and then vain. Take no anxious thought on the subject, dear friends. Leave matters in the Lord's hands. He can give you rest and keep you from stumbling either into cold opposition or even lukewarmness.

As already expressed, our expectation is that the Truth will have a very brief season of wonderful prosperity, which will draw the attention of Christendom to it through the pens and tongues of friends and foes. Even so it was in the close of our Lord's ministry, until the "rulers" said, "The world is gone after him," and took counsel to kill him. As the change of sentiment came quickly and those who hailed our Lord as King five days later cried out "Crucify him," so here the change may come quickly also.

What the Newspaper Syndicate now handling Brother Russell's sermons may sometimes say of him in laudatory terms, by no means represents Brother Russell's humble estimate of his own talents. Publishers must be allowed to use their own ideas of what they publish and how they introduce it. They recognize the fact that the sermons are striking a responsive chord with many of their readers; and they must make the unresponsive feel that there is merit and dignity in the service so that they will not oppose it.

Brother Russell has tried sending out the sermons without his name--merely as sermons from Brooklyn Tabernacle. But some of the newspaper publishers object to this, declaring that the personal feature is necessary. Let us then worry less over each other and specially guard our own hearts in this evil day; lest any root of bitterness and fault finding spring up to turn us aside. In a word, let us leave to God his supervising work and look for and thankfully use the opportunities he may be pleased to grant us in his blessed service. We "hold the Head" when we thus recognize the Lord's headship of his own work. Any other attitude is dangerous.

===================

R4355 : page 84

"WHY PERSECUTEST THOU ME?"

--ACTS 9:1-19.--APRIL 18--

Golden Text:--"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"--V. 4.

HAVING already noted the establishment of the Gospel in Judea and Samaria and the opening of the door of opportunity to the Gentiles, we come now to the consideration of the spread of the message amongst the Gentiles. This brings us into touch with the great Apostle Paul, whose labors in the ministry will be the theme of the International Lessons for the remainder of this year.

The Apostle to the Gentiles had two names, Saul and Paul. Of Jewish parentage he was named after Israel's first King, Saul; but, as his father was a Roman citizen, it was proper that he should receive a special name with such and Paul was chosen--possibly because in the Greek language the name Saul (Saulus) signified "waddling." We find that after St. Paul's ministry reached to foreign lands he adopted and used his Roman citizenship name exclusively.

His family stock was strongly Jewish and religious--Pharisees. This accounted for his not being sent to the University of Tarsus, but instead to Jerusalem to the School of Gamaliel. Nevertheless, quite probably his early association with learned Greeks helped to give him mental poise, which

R4355 : page 85

was afterward helpful to him when he addressed all classes.

Tradition has it that his parents were quite wealthy, as their position of Roman citizenship implies. Paul's education in Gamaliel's School further implies this, as that was an advanced School or Seminary, attended by few except the sons of the rich. It is surmised that Paul's conversion to Christianity isolated him completely from his home and family and deprived him of an income previously enjoyed, all of which he gladly forsook for Christ's sake. The fact that he had a trade at tent-making is not out of harmony with this, for it is the custom of the rich to give their sons trades. The fact that St. Paul was poor and needed to use his trade seems to imply that his financial allowances were discontinued. His later condition, on the contrary, seems to imply that he afterward inherited a patrimony, which enabled him to live in his own hired house, with numerous conveniences, enjoyed at that time only by the wealthy, and surely not by prisoners in general. It is remarkable that money matters are scarcely mentioned in connection with our Lord and the Apostles, the coins in sufficient amount for taxes and the collection of donations for sufferings at Jerusalem at one time being the only exceptions we recall. We are glad to follow this same course in connection with the present Harvest Work and to commend it to all the Household of Faith everywhere.

Although St. Paul declared, as his enemies would be inclined to say, that in bodily presence he was weak and his speech contemptible, nevertheless, in offset to this, we recall that at Lystra the populace compared him to their god Mercury and thus impliedly complimented his general brilliancy and vigor of manner or both. Dr. Peloubet summarizes this great man's character in the following glowing terms, which we fully endorse:--

"He was deeply religious, whole-souled, ardent, energetic, persevering, broad-minded, affectionate, loving. He was great in more ways, probably, than any other man of human history. He was a great traveler, a great author, a great orator, a great organizer, a great missionary, a great philosopher. All of this genius was yielded in absolute consecration to Jesus Christ. He is the Moses of the New Testament. The two stand supreme amongst men."

HOW NOBLE HIS CONVERSION

We must not use this word conversion in its ordinary sense. We must remember St. Paul's own words to the effect that he was a strong believer in a true God and fully consecrated to his service, not in a formal or nominal sense, but heartily, energetically, with a zeal which persecuted the

Church. He had a zeal toward God, but it was not according to knowledge. When God supplied him with the knowledge, it did not change his heart, his impulse, his devotion; it merely changed the direction of his activities. The word convert signifies to turn around. Paul was not turned from a wrong condition of heart to a right one, but he was turned about in his course of action. He served the same God, and with the same zeal, but intelligently and correctly. It is important that we note this carefully, so that we shall not expect God's dealings to be after this manner with unbelievers. He does not smite them down, but, as the Scriptures say, draws them. And he draws only such as are in the right attitude of heart--"Feeling after him."--Acts 17:27.

St. Paul's experience may find more of a parallel in the Christian Church, amongst those consecrated to the Lord, but blinded by superstition. Such may violently persecute those of "this way," and may do so in all "good conscience," as did St. Paul. There is hope for all such, that in some manner the Lord will cause the eyes of their understanding to open. We have more hope of the conversion from error to Truth of those who, in their blindness, are bitter persecutors of "this way," than we have for those who are cold and indifferent or lukewarm. The Lord stands pledged to help those whose hearts are right toward him. True, many, like St. Paul, may weep bitter tears in future years over their misdeeds of ignorance, over their failure to give proper heed to the instructions of the Scriptures, but in the end the Lord will deliver them. On the contrary, however, there is little hope for any who have once tasted of the good Word of God and the powers of the coming age and been made partakers of the holy Spirit--if such shall fall away we may do all in our power for their recovery, but cannot have much hope. As the Apostle remarks, it will be impossible to renew those who have gone to this length.

THE ARREST OF THE "INJURIOUS" MAN

The previous lesson narrated the progress of the Truth, the Lord blessing the activities of its followers; but still Saul of Tarsus was energetically opposing the Lord's followers and, as an authority in the Law before the Sanhedrin and the high priest and the people, he was carrying the persecution with a high hand. It was evidently because of his consent that Stephen was stoned. His latest move was to get orders from the high priest to bring the Christians of Damascus to Jerusalem to be tried before the Sanhedrin, rather than that they should be tried in their local synagogue. The authority had been secured and Paul, as a representative of the highest Jewish authority of the time, accompanied by a band of men, possibly zealots like himself or possibly commissioned servants, a sort of police squad, neared Damascus at about midday. Suddenly, in the midst of the noonday brightness, came a still brighter light, which fell specially upon Saul, and in the midst of which he sank to the ground quite overcome. Was it a sun-stroke? No! It was a vision "Above the brightness of the sun at noonday"--a vision of the Christ, the Son of God in Glory. A voice was also heard, not only by Saul, but by his companions, though they comprehended not the words as he did. He heard in the Hebrew tongue the message from the Lord, "Saul, Saul, why persecutest thou me?" The bewildered Saul queried, "Who art thou, Lord?" And the answer came, "I am Jesus, whom thou persecutest." [The remaining words, "It is hard for thee to kick against the pricks; and he, trembling and astonished, said, Lord, what wilt thou have me to do?" are not found in the old manuscripts.] "Arise, and go into the city, and it shall be told thee what thou must do."

What an opening of the eyes of Saul's understanding occurred at that moment, when he lost his natural sight by reason of the Lord's mercy upon him! We can better imagine than explain what must have been the course of his reasoning. With a self-righteousness he had been a believer in God against heresy and heretics. He had thought of himself, doubtless, as having a specially large degree of Divine approval, because of his untiring zeal--and now suddenly to be told that Jesus was really the Messiah! This was the significance of our Lord's first reproof, "Saul, Saul, why persecutest thou me!" Saul thought verily that he had been doing God service in persecuting those whom he believed were a little band of heretics, amongst whom were not many great, wise, learned or noble. Now, to his astonishment, he found that the Glorious One of the vision claimed generally the unwise, ignoble, poor as his brethren, his "members," whose sufferings were a part of his own.

SAUL HUMBLED AND MEEK

The zealous Pharisee, loyal and appointed to the putting down of heretics, who so prided himself upon his zeal for the Lord, in one moment was humbled to the dust, not only literally falling to the ground, but crest-fallen in his mind and

self-esteem. The city of Damascus, which he had expected to enter with great dignity as the representative of the Jewish High Priest, the head of the Jewish religious system, he entered very differently. Opening his eyes after the voice had told him to go into the city, Saul found himself totally blind, so that he required to be led by the hand. So overwhelmed was he that for three days he did neither eat nor drink. He was doubtless acquainted at Damascus or possibly stopping at a hotel, but evidently on the most aristocratic street of the city, called "Straight," because it was really straight, as were so few of the streets of old-time cities. It was a very noble thoroughfare for those times of narrow streets. Its width was one hundred feet and it had a colonnade of marble columns separating the roadway from the building.

ANANIAS GOD'S MESSENGER

If one mentioned Ananias in the Scriptures was convicted of falsity toward the Lord, another of the same name was found faithful. He resided at Damascus. To him the Lord appeared in a vision directing him fully as to how he

R4356 : page 86

should find Saul and what he should do to him for the opening of his eyes. Ananias protested that there must be some mistake, because this man Saul had done much evil to the saints of Jerusalem. He knew also the purpose of his visit to Damascus.

The Lord's commendation of Saul to Ananias was, "Behold, he prayeth!" Ah! how much of a story is told in those three words! How sure we may be that those who similarly humbly address the Almighty are in no injurious mood! True, there are hypocritical prayers, just as our Lord illustrated in the parable of the Pharisees and the publican, but, taken as a whole, private prayer may be considered a sure index to an honest, contrite heart. In our estimation, only the praying ones, even of the Lord's consecrated people, are at all likely to win the prize. If they do not love the Lord enough to render thanks for his mercies and to approach the throne of the heavenly grace and obtain mercy and strength to help in every time of need, then they are not likely to have sufficient strength to stand the trials and tests. We wish that we could feel sure that all of our readers are faithful and earnest in the practice of prayer. We are sure of many of them, but as we long for their progress, we urge them to embrace this great privilege heartily.

Ananias is the first one accredited with the use of the word "Saints" in connection with Jesus' followers. As we well understand, the word signifies "holy ones," "sanctified ones." Surely it is a fitting name for all who profess and endeavor to follow in the footsteps of their Master. Let us each try to be worthy of the name, whether it ever be applied to us or not.

A CHOSEN VESSEL TO ME

In answer to Ananias' protest, in the vision the Lord said to him, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, for I will show him how great things he must suffer for my name's sake." Saul was peculiarly fitted by birth, by education and by temperament for the service for which the Lord chose him. He was a chosen vessel, and one of large capacity. And yet he was only a vessel. The good things that vessel was to carry were the Divine message of love and mercy. So it is with all the called "members" of the Church. We are merely vessels. The excellency, the merit, the worth, is of our Lord. We are merely servants to him and to his Church. We are not to understand that Saul was chosen to go to heaven, but chosen to be a vessel of mercy. But even in this respect his choice was dependent upon his own willingness. Speaking of the matter himself he declares, "I was not disobedient unto the heavenly vision." Elsewhere the Apostle tells us that the "Lord called me from my mother's womb." Presumably he meant that the Divine providence evidently had ordered and arranged that he should be born under certain conditions and environments which tended to make of him just such a vessel for the Gospel as he now was. This choice did not interfere with his free agency, however. He himself declares that he might still become a castaway, even after he had preached to others. The same lesson is appropriate to all of us. The Lord may order our affairs so as to give us special opportunities and privileges in connection with his work, but he never interferes with our hearts--to be in his service against our will. We may at any time draw back from the service, "But," said St. Paul, "if any man draw back, my soul shall have no pleasure in him."--Heb. 10:38.

The chosen vessel was to bear the message of grace

(1) To the Gentiles;
(2) To Kings;
(3) To Israel.

We can see the propriety of preaching to the Gentiles first in order. We can see also that such a person as St. Paul had special opportunities for serving the Truth, on such occasions as those in which he appeared and reasoned before Felix, Augustus, Agrippa and others--possibly before the Emperor Nero. (2 Tim. 4:16,17.) His commission also mentioned Israel, and we remember how his preaching in various quarters was "to the Jew first."

SUFFER FOR MY NAME'S SAKE

How strangely it sounds, "For I will show him how great things he must suffer for my name's sake!" Is any other service than that of our Lord ever entered on these terms--promises of suffering? Surely not. Yet how honest for the Lord not to call his disciples under any misapprehension of the facts! We are called to suffer with him--to sacrifice ourselves, our earthly interests--to share his Cross and, by these experiences, to prove that we have been begotten of his Spirit, and that it has been shed abroad in our hearts and constituted us copies of God's dear Son. Faithfulness to this cause insures the reward of joint-heirship with our Redeemer in his Kingdom; nor can those Kingdom honors be hoped for on any other terms. The Apostle understood this and seems to give the thought, also, that the more any of the Lord's followers can share of the sufferings of Christ, in the flesh, proportionately will be his share in the glory which by and by shall be revealed to us--in the "members of his Body."

The expression, "For my name's sake," is comprehensive. It includes everything connected with the Divine Plan, of which Jesus, the Messiah, is the center. It includes sufferings for the Truth's sake, because the Truth is vitally connected with the "only Name." It includes the brethren because they have named the name of Christ and they are under his name as members of his Body. It includes all the work of the Millennial Kingdom because he is the Head of it all, and his name, his honor, is associated with it all. Let us, therefore, be glad of any sufferings which come to us directly or indirectly, because of our faithfulness to the "precious name" and these various interests which are associated with it.

"APPEARED TO THEE IN THE WAY"

Assured by the Lord's leadings that the way was open to him to serve the Truth, Ananias hesitated no longer. In full confidence of faith he addressed Saul in the most kindly terms, saying, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Spirit." (V. 12.) Promptly there fell from Saul's eyes something resembling fish scales. Evidently the intense light had destroyed the surface of the eye, which now peeled off. His sight was restored, though to what degree of perfection is questionable. It seems evident that for the remainder of life he was afflicted with weak eyes, which hindered his writing his own epistles, except one which, he remarked, was written in large characters. We can fancy the disadvantage he would be under in some respects by reason of this affliction, that his bodily presence would be much less attractive than before, and that nothing but the Truth behind his words could longer influence his auditors.

We can fancy the sympathy which St. Paul's affliction called forth among the loving brethren. "I bear you witness, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."--Gal. 4:15.

The Apostle as a chosen vessel was to have a very conspicuous part in the Divine program, in the introduction of the Gospel, and his own humility was a very essential matter. Doubtless the Lord foresaw that this remnant of his eye trouble would ever keep him in remembrance of the great blunder he made in his zeal without knowledge, and of the Lord's mercy to him. These two thoughts would doubtless keep him humble and trustful and probably provide a great blessing to him, even though he entreated for its removal, until the Lord indicated otherwise, saying, "My grace is sufficient for thee." (2 Cor. 12:9.) Ah, says the Apostle, if having this affliction means more Divine grace, then I am content to keep it and would be sorry to part with it. Let us, dear friends, view our trials, persecutions, difficulties, thus--as of Divine permission for our good. Let us be assured that he who has accepted us in the bonds of love and who has begotten us with his Spirit and called us sons, is not unmindful of our highest interests and would not suffer us to be tried and tempted except as he would make all such experiences work out harmoniously to our highest welfare.

Saul had been praying and fasting for three days and nights and now realized the Lord's forgiving love, as manifested in the sending of Ananias, in harmony with his dream and with a recovery of a measure of his sight. With this evidence of Divine favor he would start afresh. First he would be baptized and thus symbolize his allegiance to the

R4357 : page 87

Crucified One. Then he would eat for the refreshment of his body that the strength might be used in the service of his new Master.

We read that forthwith Saul preached Christ in the synagogue of Damascus. We admire his courage, his honesty! We do well to let the illustration quicken our own minds and hearts with appreciation that we may be fortified for similar and all emergencies--to use every opportunity to serve the Lord and to undo anything that we have previously done amiss. Presumably the Apostle felt his need of special preparation for the ministry of the Cross of Christ. At all events it is presumed that it was shortly after his conversion, shortly after his preaching at Damascus, that he turned aside into the desert of Arabia. It is possible that those three years were spent studying out the various features of the Divine Program. Doubtless there he received visions which filled him with enthusiasm for the work of his great message, the blessings of which have come down through all age and are still with us.

"Lives of great men, all remind us,
We should make our lives sublime;
And, departing, leave behind us,
Footprints on the sands of time."

===================

R4352 : page 87

RANSOMER, REDEEMER, SIN-OFFERING, ATONER, ADVOCATE, MEDIATOR

ADMITTING that we are not justified by the degree of our knowledge of the Divine Plan, but by the fulness of our faith, we are, nevertheless, deeply interested in every expression of the Scriptures bearing upon the philosophy of the great fact which the arms of our faith have grasped as a whole. The fact was as large when first we laid hold upon it as it is today, but we did not see its details as we now see them. And quite possibly there may be certain features which will yet more fully open to our eyes of understanding in the future. Our proper attitude is one of gratitude to God for knowledge of the blessed fact that his forgiveness of sins is somehow or other made possible to us through the death of Jesus. It was the appreciation of that fact which justified us and drew us to the Lord in consecration, saying, "The love of Christ constraineth us." (I Cor. 5:14.) Since that blessed moment it has been our privilege to go on and on, growing in grace and in knowledge and appreciation, in love and self-sacrificing obedience. Let us continue in this way and permit no amount of philosophizing to rob us of the blessings and privileges already secured. Some seem in danger of so doing--in danger of quarreling over philosophies which they cannot see; and, by the wrong spirit fostered through the quarreling, they seem in danger of losing all the blessings ever enjoyed. Let us not follow such a course, but, while maintaining our justifying faith and spirit of devotion, let us seek to appreciate every feature of Divine Truth presented to us in the Divine Word.

THE RANSOMER AND THE RANSOM

The Gospel message is the good tidings respecting a Ransom sacrifice, on account of which God may be just and yet be the justifier of the believer. Of the Ransomer God gave the first intimation to father Abraham, yet without explaining the particulars. He merely intimated that in some manner Divine Justice would be satisfied by Abraham's offspring, the Messiah, and that in consequence a blessing would go through his Seed to all the families of the earth. When our Lord was introduced as the Seed of Abraham he made the first statement of the philosophy of the Divine Plan by which, as Abraham's Seed, he was to bring the promised blessing. He declared, "The Son of man came to give his life a ransom for many." (Matt. 20:28.) This comprehensive statement of the Ransom was not elaborated--no details were given. However, in the Law to Israel, God prefigured and elaborated the Ransom, not in such a manner that all would understand it, but in types and shadows, which in his "due time" he proposed should be made clear and plain to such as would have the proper eye of understanding, enlightened by the holy Spirit.

SIN-OFFERING OF ATONEMENT

The word Ransom, as we have already pointed out, signifies a price to correspond. Adam, disobedient and a sinner, was condemned to death and needed to be Ransomed or Redeemed or Purchased back from death and from the condemnation of Justice. As he was but one man, so it needed but one man to Redeem him, to Ransom him. But it needed a perfect man, and there was none such. And so God sent Jesus, holy, harmless and undefiled, to be the Ransom of Adam and incidentally of his race, because all were involved through his disobedience. When, therefore, Jesus "died, the just for the unjust," on Calvary, a price sufficient had been laid down to redeem Adam and his race.

But this merit has not yet been placed in the hands of Justice. Merely the merit of the sacrifice of a perfect human life was laid down in death, and it belonged to our Lord Jesus when the Father raised him from the dead by his own power.

What did the risen Jesus do with the merit of his own sacrifice? We answer, that forty days later he ascended up on high, there to appear in the presence of God for us--believers, the "household of faith." This was pictured in the Law. As Jesus said, "Moses wrote of me." (John 5:46.) In the type Aaron, the high priest, typified the consecrated Jesus anointed with the holy Spirit, the High Priest of our profession. As Aaron took the blood of the bullock, which represented his own blood or life or sacrifice, and went with it into the Most Holy and sprinkled it upon the mercy-seat to make for himself (and the under-priests) and for his house (the tribe of Levi) atonement for sins, so did our Lord Jesus do in the antitype. He took not the blood of the bullock, but "his own blood," the merit of his own sacrifice. He sprinkled it not for the literal priests and Levites, the typical people, but for the antitypical Royal Priesthood, and Levites (or servants) of the "household of faith."

What has this to do with the Ransom? We answer, This is the philosophy of it, as set before us in the Scriptures. It is not God's intention nor our expectation that all or many will be able to understand this Divine philosophy. As our Lord says, It is "given" to some to understand and not "given" to others. (Matt. 13:11-17.) We write in hope of assisting only those to whom it is "given to know the Mysteries of the Kingdom of Heaven." We write not to those outsiders to whom it is not intended these mysteries shall be understood or made known--either because they never came into the right attitude of heart to receive them, or because they subsequently left that proper condition of loving devotion, humility and teachableness.

So, then, our Ransom sacrifice was presented before the Father when Jesus ascended up on high after his resurrection; and, according to the God-given type, it was presented, not for all the people, but merely for the antitypical "household of faith." The Sin-Offering, the offering which Christ made to Divine Justice in offset to man's sin, was the Ransom. None but he could have given it, as we have shown, and he could have given it for one of the race only, or for all of the race of Adam, as he might choose to apply it. As a price it was sufficient for all, but for how many of the all he would choose to apply it rested entirely upon himself and the Divine Plan, which he was following, although, as the type shows, he did not apply it for all, but for merely the "household of faith"--"for us." Nevertheless it is ultimately to apply for all, "a ransom for all," not only in the sense that it was sufficient to meet the penalty for all, but additionally in the sense that it will yet be made available to all--indirectly--by passing the merit through the "household of faith," through the "members of his Body."

The waters of a great spring are set apart for the supply of a great city. To serve the intended purposes it is passed through numerous pipes and spigots. It is the same water in each spigot because from that same spring. In partaking of its refreshment we might indeed refer to the spigot from which we drew it, or we might refer to the spring itself or sometimes to the one and sometimes to the other. So in thinking of the merit of our Lord Jesus' sacrifice we should remember that all sin-atonement merit sprang from our Lord's sacrificial death--whenever applied and however. He is the Ransomer. His blood is the blood of Atonement

R4352 : page 88

for the sin of Adam, which brought the death sentence upon him and his race. No one adds to that Ransom and no one takes away from it. In the divine plan it is appropriated to the Church, "the elect," in order to let us have the privilege of joining our Lord as his "members" and by dying with him; as sharers of his sacrifice we merely pass his merit on to natural Israel and the world through the New Covenant. He is the spring, we are the pipes.

THE BETTER SACRIFICES THAN THOSE

In Tabernacle Shadows of the Better Sacrifices (published in 1880) we have already elaborated this subject. We therein show that Christ, instead of applying the merit of his sacrifice directly to the whole world, eventually effects the same thing by applying his merit to the comparatively small class drawn of the Father during this age. The Father draws (John 6:42) to the Son for "justification by faith in his blood" those who love righteousness and hate iniquity, and who are feeling after God, if haply they might find him. The Son receives these and acquaints them with the fact that he has already made atonement for sin and presented it on behalf of "every one that believeth." And then he guides them to the further privilege of this Gospel Age--that they may become joint-sacrificers with him and thus become his Bride and Joint-Heir in his Mediatorial Kingdom, which is soon to be established for the blessing of the unbelieving world--yet undrawn, unjustified, unblessed. The Son will draw them during the Millennium.--John 12:32.

Why should the merit of Christ Jesus be thus placed upon the "household of faith" and not upon the world of mankind in general?

We answer that this feature of the Divine Plan of the Ages is, as yet, a "Mystery" to all except the "saints." To the latter God reveals this great privilege--that by it he will "bring many sons to glory," under the Captaincy of Jesus, and that these will be called "his brethren," "his members," "his bride," according to the various standpoints of observation. In order that they may share his nature and its glory they must share his sufferings, "his death"; thus, since he must suffer, the just for the unjust, so these, being justified through faith in his blood, must similarly suffer, the just for the unjust, as his "members," and as "filling up that which is behind of the afflictions of Christ;" not afflictions left behind in the sense of the Redeemer's incompetency to make the full Atonement for the sins of the whole world, but sins left behind in the sense that our Lord did not apply his own merit directly to the world of unbelievers. Their sins are left behind that the merit of Christ, passing through the elect Church, might benefit them just as much in the end, and additionally might give the "elect" of this age the opportunity of suffering with their Lord and Head, in order that in due time they might be glorified with him.--Col. 1:24.

This is all clearly shown in the type of Leviticus 16. As

R4354 : page 88

the High Priest's own personal sacrifice is represented in the bullock, so the sacrifice of his adopted members, justified by his blood, is shown in the secondary or supplemental sacrifice of the goat. All who have studied the subject remember well that everything that was done to the bullock was done to the goat, and that thus our Lord in advance foretold and illustrated that all who will be members of the "elect," the Royal Priesthood, must be copies of God's dear Son, the great High Priest, by whose sacrifice they were justified. Again, these are they who are called to walk in the footsteps of Jesus, in the "narrow way"--the way of self-sacrifice, self-denial, the way of the cross.

We have repeatedly called attention to the fact that these highly honored ones were originally "children of wrath even as others," and many of them "strangers and aliens from God," but brought nigh unto him "by the blood of the cross" and still closer through the sufferings of this Gospel Age, this antitypical Atonement Day of sin-offerings.

Who cannot see that our Lord offered himself once for all, a sin-offering? and that Christ dieth no more than "once for all"? Who cannot see that there were two distinct sin-offerings in the type--the bullock and the goat? Who cannot see that there are two sin-offerings during this Gospel Age, our Lord, our Redeemer, the center of all the merit, and the sacrifice of his Church, his Body, to whom his merit is applied? Who cannot see that these two offerings, the bullock (Jesus) and the goat (the members of his Body), are the "better sacrifices" mentioned by the Apostle Paul? (Heb. 9:23.) Who cannot see that these are the sin-offerings which alone were burned outside the camp? (Lev. 16:27.) Who cannot see that the Apostle urges us to present our bodies living sacrifices and to "Go forth unto him without the camp, bearing his reproach"? (Heb. 13:13.) So surely as two and two make four, we who go without the camp with our Lord are therefore participants in the sin-offerings, exactly as the Apostle declares.

"WE HAVE AN ADVOCATE"

We have an Advocate with the Father, Jesus Christ the Righteous. The world has no advocate with the Father, because they do not believe and have not accepted Jesus as their Redeemer and Advocate: he has not "appeared" for them, but "for us." When he appeared in the presence of God for us, just after his ascension on high, he presented his merit for believer's "sins that are past by the forbearance of God." He did not apply his merit for our future sins, transgressions, trespasses, weaknesses, ignorances, etc. As the basis of his work as our Advocate, our Lord retained a measure of his abundant merit for this purpose, with a view to having us come daily to the throne of the heavenly grace to obtain mercy--not for the original sin, which for believers is past, through the forbearance of God, but for our daily trespasses of ignorance or weakness. So he encourages us to remember that the imperfections of our earthen vessel need be no hindrance as New Creatures, spirit-begotten, because for all these human weaknesses "we have an Advocate with the Father, Jesus Christ the Righteous." Thus we are exhorted to keep our garments unspotted from the world, because if we are in the right condition of heart we may appreciate the privileges of going to the throne of grace and having every trespass of weakness and ignorance blotted out, washed away.

Thus our Lord is the Atoner "for our sins and also for the sins of the whole world." But there is a difference. Our sins are represented in one part of the sin-offering, the bullock, and the sins of the whole world are represented in the other part, the goat. (Heb. 13.) He has already made satisfaction for our sins. Now he is offering his "members" in sacrifice that we may share his sufferings and glory. He is passing his merit through us that he may apply it "in due time" "for the sins of the whole world." Surely the merit of the Atoner is not decreased in any wise by reason of its passing through those whom he accepts and whom the Father accepts as his "members" on the larger scale!

This is the thought which our Lord suggested, saying, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24.) The immediate fruitage of our Lord's death was the bringing forth of the Church and the "household of faith." The dying in turn of those grains accepted as part and parcel with the original is to bring forth in the Lord's due time the appointed crop suggested by the Prophet, saying, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." --Psa. 72:16.

"MEDIATOR OF THE NEW COVENANT"

The word "Mediator" is not synonymous with the words "Ransomer," "Redeemer," etc. On the contrary there could be no use for a Mediator until first a Redeemer had ransomed mankind. The word "mediator" is Scripturally used in connection with the establishment of the Covenants, and never otherwise. For instance, "Moses, the mediator of the Law Covenant," and Christ, "the Mediator of the New Covenant." Notice, however, that Aaron, the priest, did not mediate any Covenant; neither does Jesus, as the antitypical Priest, mediate a Covenant. It was the work of the priest to offer sacrifices for sins, and this our Lord has been doing for nearly nineteen centuries, as the antitypical High Priest. All of the antitypical priesthood must offer up "sacrifices holy and acceptable to God," else they cannot be of the "Royal Priesthood."--Rom. 12:1.

But notice further that Moses typified the greater Christ

R4354 : page 90

--Jesus the Head and the Church his "members." As, for instance, in Acts 3:23 St. Peter says, "For Moses verily said unto the fathers, a Prophet (Teacher and Mediator) shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye obey in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not obey that Prophet, shall be destroyed from amongst the people." The antitypical Moses here pictured was undoubtedly the glorified Christ, Head and Body, in his instruction of the world during the Millennium. It is certainly not true that all are destroyed who disobey the Lord at the present time. It is this antitypical Moses taken from amongst the brethren that God has been raising up during this Gospel Age. Our Redeemer and Lord was raised up first to be "Head over the Church which is his Body." Since then the members are being raised up from the world, separated from the world to the Lord and the Millennial work.--Eph. 1:23; 4:4,12,16; 5:30; Col. 1:18; 3:15.

Moses was not the typical priest and made not the typical atonement for sin; that was the work of the priest--Aaron. Moses as the mediator of the Law Covenant typified The Christ, Head and Body, Mediator of the New Covenant.

However, that it might be seen that the work of the Mediator of the future in the sealing of the New Covenant will be vitally identified with the Atonement work, we have the declaration of the type that Moses used in sealing the Law Covenant, the typical blood of both bulls and goats. The lesson of this most distinctly is that the greater Mediator, Jesus the Head of the Church, his "Members," will seal or sprinkle the New Covenant with the blood of both of the sacrifices the meritorious blood of the antitypical bullock (our Lord, our Redeemer), and also the blood of his "members" (the Church), the antitype of the goat.

OUTLINED BRIEFLY IN REVIEW

Looking back at the original Covenant made with Abraham, it is like a closed-up telescope. For hundreds of years natural Israel seemed to be the Seed of Abraham, to whom the promises were made and through whom all the nations of the world would be blessed. Yet after more than sixteen centuries the telescope was slipped out a notch and matters so completely changed that the Jew does not know what happened unto this day. The thing which did happen was that Christ Jesus came and personally became the Seed of Abraham, by obeying the Law. Then, by dying for Adam's race, he was exalted to be the Spiritual Seed of Abraham. Then he was ready to give the earthly part of Israel's blessings to as many as would receive them--by justification by faith. Bewildered Israel held off and the favor went to the few of that nation and to thousands of others previously in darkness--Gentiles. These, after accepting the blessed privilege of human justification, were invited to surrender it, to sacrifice it, as their Redeemer had done.

This work of sacrificing has been going on for more than eighteen centuries, and soon will be finished. When the sacrificing finishes, to whom will the blessed privileges of fellowship with God and Covenant privileges then be given? We answer that the Apostle and the prophets declare that it will be given to Israel again, but not by their own Law Covenant, but by a Law Covenant which the Lord will make with them at that time. The Redeemer and his sacrificing associates, his "members" or "Bride," will act as Mediator of the New Covenant between God and Israel.--Ezek. 16:60,61; Rom. 11:27-32.

Furthermore, the blessed privileges of that New Covenant will not be confined to those of Jewish birth, but all the nations of the earth will be privileged to become "Israelites indeed," without guile, and to come under the terms, conditions and blessings of that New Covenant.

Thus eventually the blood of Christ shall extend in its efficacy and blessing, not only to the "household of faith" of this present time, but to the Jews in the next age and through them to all nations. It will be none the less the blood of Christ that will bless and whose efficacy will restore all nations to fellowship with God because (1) Spiritual Israel and (2) Natural Israel shall have been associated in conveying the blessing to all nations.

R4355 : page 90

Have in mind, then, that a priest never is a mediator of a Covenant and that a mediator of a Covenant is never a priest to offer sin-offering and make atonement. What God has thus distinctly separated in his Word, we do well to keep separate in our thoughts and words, else our poor heads will become confused over terms, even while holding fast to certain facts.

===================

R4353 : page 89

CONFUSION OF TONGUES IN BABYLON

[This page is an illustration of a "BIBLE BELIEVER" holding "THE WORD OF GOD" "HOLY BIBLE" standing in front of various mountains while people walk up to the monuments on top of the mountains. The following signs are placed on the mountains.]

ALTARS OF SOPHISTRY.
HIGH PLACES OF HUMAN
PHILOSOPHY RANGE.

OCCULTISM, SCIENTIFIC THEOLOGY, HYPNOTIC HEALING.--THE EMMANUEL MOVEMENT, ADVANCED THEOLOGY, SOCIAL SERVICE, RELIGIOUS LEGISLATION, SOCIALISM, NEW THOUGHT, HIGHER CRITICISM, NEW THEOLOGY, CHRISTIAN SCIENCE, EVOLUTION, ETHICAL CULTURE, SPIRITUALISM, THEOSOPHY, FEDERATION OF CHURCHES

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

The above illustration, sent us from an unknown quarter, is too good to pass unnoticed. We regret that we cannot give proper credit. The lesson is so plain as to require no detailed comment. Truly the world is passing by the Bible to worship at every other shrine than that of the Divine Truth. Yet even such falling away is less deplorable than falling from the pinnacle of Truth into bitter envyings and hatred, strife and vainglorying contentions. The changes of the last century are taken by Evolutionists and all "Progressives" to prove that a gradual progress of our race has been in operation for thousands of years, whereas there is no such evidence. They see not, neither can they understand, the true philosophy of the great advances of the century past in the arts and sciences. The Bible alone reveals the secret; and the secret of the Lord is with those that reverence him and his Word. Only such as have humble hearts, have the hearing ear to discern the message of the Scriptures. It declared long ago that this wonderful epoch would come, and explained that it would mark the end of the present age and the inauguration of the Millennium; that this would be the "day of God's preparation" for the reign of righteousness. It tells that the knowledge born of the travel and commingling and printing would bring present developments. It shows, too, that present blessings to the unregenerate hearts will mean discontent, and that they in turn will bring the great time of trouble which will shake the present social structure to its foundations and pave the way to the long-promised Kingdom of God under the whole heavens.--Dan. 12:4,9,10.

===================

R4357 : page 90

CHRISTIANS FIRST AT ANTIOCH

--ACTS 11:19-30; 12:25.--APRIL 25.--

Golden Text:--"The disciples were called Christians first in Antioch."--Acts 11:26.

ANTIOCH, on the sea coast north of Jerusalem, was once a very prominent city--the third city in the Roman Empire, only Rome and Alexandria taking precedence. Our Lord narrates the introduction of the Gospel there, giving us a glimpse of the simplicity of the early Church under the guidance of the holy Spirit and the instruction of two of the ablest teachers of the Gospel. From it, therefore, we may advantageously gather suggestions and helpful lessons respecting what the Church of Christ should ever be in faith, simplicity, love and zeal.

First we notice the hand of providence. The stoning of Stephen spread to a general spirit of opposition to Christianity amongst the Jews. So far from this being accidental, it was the Divine purpose that thus messengers of the Gospel might be scattered in every quarter, carrying with them the message of good tidings on their lips and its spirit in their hearts and lives. Remembering our Lord's words, When they persecute you in one city or place, depart for another, his persecuted followers obeyed, and thus a blessing was carried beyond the boundaries of Palestine. Knowledge of the fact that "the middle-wall of partition," separating the Gentiles from the blessings and privileges of the Jews, had been broken down, had not yet become general. Hence the earliest preaching of the Cross of Christ was to the Jews only, and this was of Divine intention also; as St. Paul points out, It was necessary that the Gospel should be preached first unto you--the Jews--the natural seed of Abraham, to whom the promise was made. However, in the Lord's providence, some of these Antioch believers were Jews of Cyrene and Cypress, converts to Christianity; these being more familiar with the Greek language and less familiar with the Hebrew, overflowed the joy of their hearts, the good tidings of the Gospel message, upon their Gentile neighbors, who, to their joy, responded in a remarkable manner. "A great number believed, and turned unto the Lord."--Acts 11:21.

The secret of their success lay in the fact stated, "The hand of the Lord was with them." The word hand, as a symbol, signifies power and direction. Here we have the true secret of all successful Christian work which will have the Divine approval. Each individual Christian, so to speak, is a finger of the Lord; as our dear Redeemer expressed the matter, "I, as the finger of God, cast out demons." (Luke 11:20.) If we would be used and useful as God's agencies, ambassadors, we should seek to be impulsed and guided by him. We are to hear his voice through the Scriptures and we are to realize his energizing power in the spirit of the Truth. As it is written, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." (John 14:16,17.) Whoever forgets this, to that extent fails to render acceptable service, which will bring forth the proper results. Nor are we always to gauge the success of our endeavors by the "great numbers," as in this case, which was quite exceptional. We should, however, expect some fruitage to our labors, and if,

R4357 : page 91

peradventure, by unwisdom in our methods of presenting the message we have lost our influence as "ambassadors for God," we should seek to appreciate the lesson of greater wisdom and should look to the Lord for an open door to service along some other lines or in some other place, where our lessons of experience could be put to practical effect.

"THE EARS OF THE CHURCH"

The oneness of the Body of Christ, the Church, is illustrated by the fact that this progress of the Truth at Antioch speedily became known to "the ears of the Church at Jerusalem." This reminds us of the Apostle's illustration in I Cor. 12th Chap., where he likens the Church to a human body, whose active members are hands, feet, eyes, mouth, etc. The Apostles at Jerusalem were on the lookout to help, to encourage, to assist in forwarding the Gospel in every quarter, just as we of the WATCH TOWER today feel an interest in and give attention to the progress of the Truth in every quarter. Christianity is not selfish, but the reverse. When selfishness is seen--avarice, self-seeking--it is so much of the Antichrist spirit creeping in. "To do good and to communicate, forget not," writes the Apostle.

God uses means--human means so far as possible. And so he wishes that we, as his representatives, should follow his example. The decision was to send the new converts the help which it was realized they would need, to encourage them, to forewarn them of dangers, and to assist to clearer knowledge of the Divine Plan, that thus they might become a force for good and not for evil under the Lord's banner. A disciple named Joseph was chosen, one who had shown great zeal for the Lord and for the Church and who had given considerable of his property for the assistance of others. They gave him a new name, Barnabas, which signifies Son of Consolation. How beautiful! This testimony of itself draws out our love to Barnabas in a manner that would have been impossible if the record had been to the contrary--that, although a follower of Jesus, he was quarrelsome, disputative, a stirrer-up of strife and contentions.

It may be said that none could have such discordant character and yet be a Christian at all. We agree that no matured Christian could be of such a character, yet we know of some who naturally are very contentious, who, by the grace of God, have received the Truth. These need to be the more vigilant in cultivating amiability and humility. And assuredly the brethren should have considerable patience with such, especially if they note in them loyal-heartedness toward God, the Truth and the brethren--and particularly if they see evidences that they are striving to overcome their natural contentiousness. However, it would be mistaken kindness to encourage such or to fail to indicate to them the unloving manner wherein they injure the cause they wish to serve. Such should never be chosen to positions of leadership or otherwise encouraged until they show evidences of victory along this line. Assuredly such should never be chosen as missionaries or representatives of the Church to others, for they would misrepresent the Lord and his Spirit, which is one of humility, gentleness and patience, even while strong and resolute for the Truth.

THE SON OF CONSOLATION CHOSEN

Barnabas was evidently a most wise selection to be a representative of the brethren at Jerusalem, a Pilgrim to the newly interested brethren at Antioch. The narrative indicates that he stopped to visit other groups of the Lord's people enroute, Antioch being the end of his prescribed journey. On his arrival several things resulted:

(1) He himself received a blessing. "He perceived the

grace of God and was glad."

(2) He exhorted them all that with purpose of heart they should cleave unto the Lord. They had already separated themselves from heathenism and Judaism, and by faith and obedience and acceptance of the holy Spirit had been joined to Christ. The exhortation was that they should thus abide, separated from further affiliations and bound unto the Lord--with purpose of heart--not temporarily nor because of mental conviction of the logic of Christ's religion, but that their hearts should be fully given over to the Lord in the fulness of consecration.

Such consecration was the subject of Barnabas' preaching for quite a little while, and the result was "Much people were added unto the Lord." Now notice another beautiful tribute to Barnabas' character, and let us each see to what extent we can find these characteristics predominant in ourselves, and to what extent we can, by God's grace, have them still more abound. We read, "For he was a good man, and full of the holy Spirit and of faith." What more could be said to the credit of any child of God? This testimony is far richer than if we read, "For he was a learned man, or a brainy man, and

R4358 : page 91

full of self-confidence and a mighty collector of monies for the Church." His heart was full of the spirit of holiness and he was full of faith as respects God's power and God's Truth.

We remark that the usual signs of prosperity amongst nominal Christians are not here mentioned--Church building, collections, etc. The success of the early Church lay greatly in the fact that the money question was ignored, likewise the building of great temples for worship. The work was one of proclaiming Christ and turning the hearts of men from sin to righteousness, from ignorance to knowledge and unbelief to faith--from devilishness to saintship.

SAUL BROUGHT TO ANTIOCH

Barnabas perceived the largeness of the field of opportunity at Antioch and bethought him of Saul of Tarsus, whom he sought out and brought to the new field of labor. Evidently the Lord had allowed Saul to rest in quietness for a time to digest certain features of the Truth, to get himself properly gauged up. No doubt these lessons were needful for the development of humility and faith and obedience. Now, however, the time had come for Saul to be introduced into the Gospel work. Again God used instrumentality. Barnabas did not trust to writing a letter, but went to see him personally, to urge upon him activities in the Master's service and to point out to him the open door of a still greater work at Antioch, where Saul's learning and talents would be an additional fortification to the Truth and inspiration to the brethren. For a year he assembled with the Church at Antioch and taught much people publicly and privately.

DISCIPLES CALLED CHRISTIANS

The name "Christian" was first applied to the Lord's followers at Antioch. Such a name would not be given to them by the Jews, nor in any place where Judaism was paramount, because the Greek word Christ is the equivalent to the Hebrew word Messiah. And the Jews would be the last in any sense of the word to intimate that Jesus was the Messiah, or that his followers were Christians or Messiahans. We do not read that Christians first assumed this name at Antioch, but that they were first called it by others. Would that the custom had continued to prevail, and that still the only name by which the Lord's followers throughout the world would be known would be his name! Dr. A. McClaren correctly suggests, "If the men at Antioch had called Christ's followers 'Jesuits' that would have meant the followers of the mere man. They did not know how much deeper they had gone when they said, not 'followers of Jesus' but 'followers of Christ'; for it was not Jesus the man, but Jesus Christ, the man with his Office, that makes the center and bond of the Christian Church."

There is a forceful lesson in the following from the pen of Rev. Peloubet, D.D.:--

"John Wesley was said once to have dreamed that he saw a great throng entering hell and he asked whether any Methodists were among them. Yes, he was told, and plenty of them. And Baptists? Yes. And Presbyterians? Yes. Then in his dream he found himself suddenly at the gate of heaven and earnestly asked the porter who were inside. Methodists? Not one. Presbyterians? Baptists? No, not one of these. Catholics? No. 'Then who are inside,' he asked. 'Only Christians,' was the reply."

We are not endorsing Brother Wesley's dream of the crowds entering heaven and hell; believing as we do, that all go to the Bible hell, the grave, the tomb, and that the First Resurrection will be composed only of the saints victorious. We do, however, feel sure that in that Resurrection of the Blessed and Holy, sectarianism and membership in sectarian institutions and worldly lodges will not be recognized as giving

R4358 : page 92

such members any priority, honor or glory, but possibly the reverse. The name that will stand will be Christians. They will all be that. Why should Messiah's Bride, after taking his name, confuse matters in any degree by adding to it the name of any human being or institution? We urge them all to stand free from all human titles and bondages in the liberty wherewith Christ has made us free. Our bondage is to the Head and under his direction, and by his Spirit we are firmly bounden by all the principles of righteousness and to all those who have his Spirit, his mind, his disposition, as living members of the one Body. To separate ourselves from these bonds of love and sympathy and fellowship and obedience would mean our starvation and death, even as a branch cannot abide itself, nor bear fruit, except it abide in the Vine, in fellowship with the other branches of the same Vine, and as a participant in the juices (the graces, the blessings) which come to all the true branches through the root.

THE FRUITAGE OF THE SPIRIT AT ANTIOCH

In the Lord's providence the Antioch brethren were advised in advance of impending famine throughout the civilized world. The scarcity would affect all parts and classes, but especially be severe upon the poor, by reason of the high prices. Immediately the Antioch brethren bethought them of the fact that the brethren at Jerusalem, specially poor and persecuted, would be special sufferers from that famine and they desired to aid them and made a collection accordingly. They did not hesitate, because, not wealthy themselves, they would probably also feel the severity of the famine. The love of God shed abroad in our hearts overcomes much of our natural selfishness and tends to make us generous and thoughtful of others. How beautiful, how Christlike, the spirit! We must love these brethren for this and seek to emulate their example and to be of willing mind as respects any assistance to be rendered to any of the fellow-members of the Body of Christ, near and far.

The Apostle truly intimates that if any professed follower of Christ see his brother have need and close up his heart of compassion against him and refuse him aid, this would be an indication that he lacked the spirit of the Head, the spirit of love, the distinctive feature which our Lord said would indicate his disciples as different from all others in the world. "By this shall all men know that ye are my disciples, if ye have love one for another."--John 13:35.

Whenever an opportunity for doing good comes to our attention it should not be slighted, but reasonably investigated with the thought that possibly the Lord has brought this matter to our attention as a test of love for him or for the brethren. Indeed it will profit us greatly if we can learn to look at all of life's affairs from this standpoint. If trials and difficulties, joys and pleasures, are all scrutinized with the thought of the Lord's oversight and guiding care in respect to our interests and affairs it will greatly increase our faith and our spiritual joy.

Paul and Barnabas were the chosen agents to see to the transportation of the food supply for the aid of the Jerusalem brethren in the approaching period of famine. In due course they returned, bringing with them John Mark as a further helper in the good work.

===================

R4358 : page 92

CHRIST, OUR PASSOVER

BY REBECCA FAIR DONEY

In the dark night, when Egypt lay asleep,
Forth went the angel, God's command to keep:
Slay all the first-born, even from the throne,
Down through the realm to the humblest home.

Swift was his work; and on the midnight air,
Oh, what a cry of anguish, and despair
Rose, from the hearts of those in every home:
God's word was sure; the last great plague had come.

But in the homes of Israel, what a sight!
Darkness without, in every dwelling, light.
Clad for a journey; shoes upon their feet;
With staff in hand, a solemn feast they eat.

Their father's God had heard their cries at last:
His time had come; their bondage now was past;
So in that night while Egypt mourned her dead,
They ate the lamb with bitter herbs and bread.

But why this blood we see on every door?
Why does the angel, seeing, pass it o'er?
Israel's first-born in Egypt's danger shared;
And only through that blood could they be spared.

Centuries passed; and still by God's command,
Each year they slew, and ate the paschal lamb.
Not that its blood could for their sins atone,
But as a type of one that yet should come.

* * *

That sinless one, who, hanging on a tree,
Bore all earth's sins, to set the prisoners free;
That Righteous One, that perfect Lamb of God,
Who for the world gave his most precious blood.

Our blessed Lord, with those whom he loved best,
On that last night, sat down to keep the feast.
"With great desire," he told his chosen few,
"Have I desired to eat this feast with you."

R4359 : page 92

"My heart is grieved; for I betrayed shall be
By one of you, my chosen company."
"Lord is it I?" each asked in trembling tone,
"Nay, Lord, we'll die with thee! cried every one."

But in great sorrow, still our Lord did say,
"One shall deny; another shall betray;
All be offended, and flee unto their own--
But for my Father, I should be alone."

After the feast, he took the Cup, and said
"Drink ye of it; for you my blood was shed.
I drink no more, until I drink with you,
In that glad day, when we shall drink it new."

Then blessed the bread, and as each one did take,
"This is my body, broken for your sake."
Oft as ye drink this wine, and eat this bread
Ye do show forth the suffering of your Head.

Bearing the whole world's load of guilt and shame,
Knowing his own would soon deny his name;
Knowing, by God, he would forsaken be,
Thus our Lord went to his Gethsemane.

And still that sacred feast down through the years,
Thy saints commemorate with holy tears.
Keeping the words of him, who said, "This do
In mem'ry of my dying love for you."

In this dark night, Lord, we, thy first-borns meet,
With staff in hand and shoes upon our feet.
Thy precious blood is sprinkled on our hearts;
Thy broken body life to us imparts.

Come, dearest Lord, and bless us while we feast;
Around this board, be thou our honored Guest.
We eat, and drink, and here our vows renew;
Oh to our vows, Lord, keep us ever true!

All earthly hopes and joys, behind us lay;
Lord, we would walk with thee, the narrow way.
What is earth's joys and what its glittering dross?
We gladly leave it all for thy dear cross.

Thy matchless sacrifice doth us afford,
A chance to share thy sufferings, dearest Lord.
Broken with thee, we claim this privilege rare,
That in thy joys we may obtain a share.

On this Atonement Day, we would lay down
Upon the altar, Lord, beside thine own,
Our sacrifice; it is so very small;
Take, Lord, and offer it; it is our all.

Day after day, our testings, Lord, increase:
This side the veil, we know they must not cease.
Scourging, or sword, or flames, whate'er it be,
Help us, dear Lord, in our Gethsemane.

R4359 : page 93

The bitter cup that to thy lips was pressed,
We, too, would drain, nor shrink at bitterness.
These marks of sonship share with our dear Head;

To live with thee, we must with thee be dead.

We'll take the cup tho' filled with grief and pain;
Drink the last drop, and, dying, drink again;
Oh wondrous joy! this time, the cup shall be
The cup of life, and immortality.

Lord, we have had a blessed feast with thee;
Now we go forth that we may tested be.
Help us, that we do not our Lord betray;
When Satan tries to sift, Lord, for us pray.

* * *

Some solemn night, mid scenes of dread, and woe,
While the fierce winds from every quarter blow;
While passions rage, and tempests onward sweep,
Their last memorial, thy saints shall keep.

They may be few who gather round the board;
Many, be entered into their reward.
Praising the One who led them safely home;
Waiting, until the marriage hour shall come.

Some, weary grew, before the fight was o'er;
Some, through offence, would walk this way no more.
Zealous awhile, methinks, they did run well,
But at the test of Love, they stumbled--fell.

Those who are left, the last of thy dear "feet,"
Keep the last feast before the mercy seat;
Gathering strength for what before them lies,
When they complete in death, their sacrifice.

Some glorious morn the angelic host shall sing!
Some glorious morn the bells of heaven ring!
The Church of Christ has passed her trial stage;
Eternal bliss is hers from age to age.

Before his Father's throne, with love and pride,
Christ shall present his perfect, spotless Bride.
The feast begins; the marriage hour has come;
Christ and his faithful, are forever One.

On that blest day, the Bridegroom shall sit down,
With his dear Bride beside him, on the throne.
To share his joys; to see his blessed face;
In that blest throng, oh Lord, give us a place.
February 21, 1909.

===================

R4359 : page 93

MISSIONARY SPIRIT OF CHRISTIANITY

--ACTS 13:1-12--MAY 2.--

Golden Text:--"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." --Mark 16:15,16.--(Omitted in the old Mss.)

THIS verse and all this chapter from verse nine to the close is acknowledged by all scholars to be an interpolation --an addition to the Scriptures--not written by Mark, but added centuries later. The words are not found in the oldest Greek manuscripts. We would better use the well-authenticated words of Matt. 28:19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit."

The spirit of Christianity is an aggressive one. The Gospel sets before the true believer an object, a motive, which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise it would become extinct, smothered. "Quench not the holy Spirit, whereby ye are sealed," may surely be applied to a proper missionary spirit, as well as in other ways.

Missionary endeavor in foreign lands certainly has been in harmony with the Divine intimation, that a knowledge of the grace of God might be scattered abroad so as to select God's "elect" from every quarter. We are not by these words endorsing everything connected with the methods or the message which have been sent forth in the name of the Gospel. We do believe, however, that a blessing has resulted even through the use of wrong methods and impure teachings. Those who have given money to the cause have surely received a blessing, compensating every endeavor to serve the Lord. The sacrifice of earthly means has brought its blessing and compensation in fervency of spirit. We are not certain to what extent the heathen have been benefited by the lessons civilization has brought them; some, more; some, less. Only the Lord will know how to determine the actual results and to apportion the rewards for services in his cause.

It is our thought that while there is so much to be done at home in civilized lands, those who have their hands full do well to content themselves therewith, leaving it for the Lord to open up the way later, according to his wisdom and grace, for the heathen to hear the message. Our readers will remember that in the Lord's providence it seemed wise that Brother Booth and wife should go to Africa as representatives of the Truth. This seemed to be no hindrance to the work in civilized lands, and the evidences were that the Lord had some ripened grains of wheat in far-off Africa. Word from Brother Booth and others of Cape Town and vicinity assure us that the proclamation of the good tidings of great joy is making fairly good headway in that region. Three white brethren there are now preaching to mixed audiences continually. Some half dozen little congregations are rejoicing in a growing knowledge of the Divine Plan of the Ages. Further, three black brethren have espoused the cause

R4360 : page 93

and zealously begun its proclamation. One is laboring near Cape Town. One has already journeyed nearly two thousand miles and is exerting a considerable influence amongst his people near Lake Nyasa. Another has just started for the same vicinity on foot, a journey of about a month. With him go six or eight other young black Christians who thus journey, that they may have the benefit of his indoctrination on the way and be the better prepared to tell the tidings of great joy when they reach their fellow-countrymen. Our missionary efforts, however, both at home and abroad, are of a different character and different inspiration than other missionary efforts. Ours is not a proclamation of a fierce God and a great place called hell or Purgatory into which all their forefathers have gone and into which they must go unless they receive our message. Ours is the missionary message of St. Paul and Barnabas--an announcement that the God of love has provided a Redeemer; that in due time the Redeemer will establish his Kingdom and through it bless all the families of the earth with a knowledge of his grace, and grant assistance back into harmony with God and thereby an opportunity for eternal life.

Ours is a message of special favor now being given out to any who have the "ear to hear" and the heart to appreciate and accept it. Ours is the missionary hunt for the Lord's jewels, for his "Royal Priesthood," his "little flock," his "elect"--that these may be enlightened and assisted to a clearer knowledge of the Truth, that they may make their calling and election sure to joint-heirship with their Redeemer in his coming Kingdom. Our chief work is at home or in places where the Gospel has already been proclaimed, because we understand the Scriptures to teach that we are in the Harvest time of this Gospel Age, just as the work of the Lord and his Apostles was in the Harvest time of the Jewish Age. To his disciples Jesus said, "I sent you to reap that whereon ye bestowed no labor." Other men labored and ye are entered into [the fruit of] their labor--harvesting the ripened grain. It will not surprise us to learn in due time that as many as two hundred new believers in Africa celebrated the Memorial Supper this year in excess of the number that partook of it last year. Of course, two hundred are not many, nor can we hope that they will all be ripened grains of wheat. However, we consider this a very favorable opening, considering the length of its establishment.

THE MISSIONARY SPIRIT IN ANTIOCH

Our lesson tells us that there were three public speakers at Antioch, besides Paul and Barnabas, and that as they

R4360 : page 94

served and practised self-denial, the holy Spirit indicated that Barnabas and Paul should have a special work to do in carrying the message of God's grace to others. And in this way we have a suggestion in respect to the proper course to be pursued amongst the Lord's people generally, wherever it is found, that the number of public speakers and teachers, Berean Lesson leaders, etc., is greater than is really needed. Instead of wasting valuable time and energy all should recognize the facts of the case, and square them to the instructions of this lesson, and separate some to special missionary effort. A failure to notice the breadths of the Lord's work and the privileges of service has proven a temptation to some, and led to fault-finding and bickering, heart-burnings and discouragements, instead of mutual encouragements, sympathetic aids, and increase in the joy of the Lord and spread of the Truth. Each member of Christ, and especially each one of teaching ability, should seek to take the broadest possible view of the Lord's work and the most loving and appreciative view of every fellow-servant's endeavors. This course leads to mutual upbuilding, while the other course tends toward coldness and leanness, if not to back-biting and devouring one another.

LAID THEIR HANDS ON THEM

The Church ordained the Apostles for this missionary service. The laying on of hands did not signify the impartation to them of any spiritual or occult powers. It did not mean the giving to them of authority to preach. It did mean that the congregation of the Lord at Antioch recognized these two men as God's servants and authorized them to go forth as their representatives, and impliedly at their charges, to carry the message of good tidings to others. As the priests laid their hands upon the animals which were to represent them in sacrifice, so the Church laid their hands upon those who were to represent them in the service of the Truth.

Similarly today we are following what we believe to be the direction of the holy Spirit in sending forth the Pilgrims to proclaim the good tidings. They go forth, as the apostles expressed the matter, not authorized to preach by man or men or human systems, but by him who said, "Go ye, disciple all nations"--people of all nationalities, and not merely the Jews, as at first. Nevertheless the Church in general lays its hands upon these Pilgrims in the sense of saying, "You go with our approval, as our representatives, and all of your expenses will be met out of our donations to the Tract Fund. Serve the Lord faithfully and make reports to us through the Society's channels.

LIGHT AND DARKNESS IN CONFLICT

They decided to go first to the Island of Cyprus, probably because Barnabas was a native of that Island and because it would be their proper route in going into Asia Minor. Apparently nothing of special moment occurred until they had gone almost the length of the island, where they came in conflict with a Jew, a sorcerer, known as Elymas or magician.

Much of the trickery of that time and today is aided and abetted by the fallen angels or demons. Elymas perceived that the reasoning of the Apostle was having its effect upon the governmental deputy or pro-consul and sought to gainsay the Truth, recognizing that the success of the Apostles meant the loss of prestige to his own presentations of falsehood. St. Paul, imbued with a special power of the holy Spirit, fastened his gaze upon Elymas and said, "O full of all guile and all villainy, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season."

It was not Paul's power, nor Paul's judgment, but the Lord's, and Paul was merely his mouthpiece. Nor does the Lord always thus punish his opponents now, but rather this was an exceptional occurrence, intended to assist in the establishment of the religion of Christ as well as to encourage the apostles in their further ministries. It is not for us to seek to emulate St. Paul's course in this matter. He was an Apostle, specially empowered and specially used in a sense that we are not. It is ours to preach the Word and to leave the results to the Lord. However, the day is not far distant when, under the power of the Kingdom, those who resist the Truth will be dealt with vigorously and feel the heavy hand of Divine judgment on them. We are glad, however, that there will be a recovery from those judgments, even as there was in the case of Elymas; even as his blindness was only for a season. Of that future Age it is written, "When the judgments of the Lord are abroad (everywhere) in the land, the inhabitants of the world will learn righteousness." No doubt Elymas learned something by his experiences, and the narrative indicated that the matter was of great assistance to the pro-consul. But his belief was aside from the miracle. As we read, "The deputy, when he saw what was done, believed, being astonished at the teaching of the Lord." We remark here that this is the proper influence which we should seek to leave in every heart; not astonishment at our ability or oratory or other powers, but astonishment at the teaching of the Lord's Word. Indeed, there is no doubt that this is the secret of the progress of the Harvest message today. People are astonished at the doctrine. Our Pilgrim speakers are not beyond the average. Many would say, perhaps, not up to the average of denominational ministers, but they have the teaching. They have the Divine Plan of the Ages--and this it is which impresses and astonishes those who hear.

===================

R4361 : page 94

REASONS FOR A LAYMAN'S CHANGE OF BELIEF

If any one had approached me four months ago with any "new" or different religious belief than I then had, I would have stated that I was a Congregationalist and satisfied with that belief; that I did not think there was any belief nearer right or nearer to Bible truth. Not that I think Congregationalism better than the faith or belief of other denominations, but certainly just as good.

But recently the unexpected happened. A "new" belief was brought to my attention, one concerning which I knew but little. This was Pastor Charles T. Russell's first volume of SCRIPTURE STUDIES, known as "The Divine Plan," of which I was hearing much from day to day. I had always considered myself quite liberal in my estimate of those of a different Christian faith, but toward these books I found myself bitterly prejudiced.

Some things were brought to my attention which I thought, if true, every one ought to know. But were they true? Could they be true? I did not want to be won over to any "new thing," but there were some things of which I wanted to know more, and to these I listened and read, but not wanting to be convinced.

Finally replying to inquiry, I said I was not so obstinate or headstrong as to refuse to believe or to be convinced, if I was in error in regard to Scripture teaching, provided the statements presented to me were Scriptural and would lead to a better understanding of the Bible and of God's plan, and provided also the proofs could be produced.

In this spirit I began the reading and study of the MILLENNIAL DAWN-SCRIPTURE STUDIES. I found each volume of the series intensely interesting, as God's wonderful plan and truth was unfolded. After reading the series of six volumes I can say that if these books are true they certainly are the most wonderful and important books ever written--outside the Bible. And I believe they are true! If they are true every one ought to know the Bible teaching.

I found that the chronological results are reached by five separate and distinct lines of computation, and the same careful and conscientious handling of every subject is manifested throughout the series.

Pastor Russell rids religion of error, the error which has crept in little by little through the Church of Rome, etc. He rids religion of tradition and man-made creeds and seeks to make plain God's way in all Scriptural purity, proving all teaching by Scripture, and by unperverted Scripture alone.

He does not exalt self. He exalts Christ alone, with the Father. He tears down nothing taught in God's holy Word. He builds up no creed nor religious system, but takes the Scriptures and the Scriptures alone for our spiritual guide,

proving and testing all things by that standard. He combats evil of every kind, and every shade of infidelity, Spiritualism, Higher Criticism--every form of unbelief.

At first thought some conclusions seem radical to one accustomed to the usual so-called "orthodox" interpretations, but in every instance they will be found to be soundly Scriptural.

Believers in MILLENNIAL DAWN do not teach, as some seem to think, that those who believe and faithfully follow these teachings are the only ones to be saved. They not only teach that all such must follow the Master in the strait and narrow way, but teach also a more compassionate gospel and a broader plan of salvation for all who will be saved, than is usually understood and commonly taught by others.

MILLENNIAL DAWN does teach that there are other truths than those commonly taught by the various churches and religious systems, truths that are important, and these it seeks to make plain.

Not one more creed to add to the world's diversified religious beliefs, but the one interpretation, which means harmony of all Scripture and unity of belief and purpose to all Christians of whatsoever name--to all seekers after truth who are willing to forsake all and follow Christ.

J. M. M.--Ia.

====================

R4361 : page 95

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

May the richest blessings of the Living God rest upon you, and upon all who are determined to cooperate in the doing of the Lord's will. My prayers are for you and them many times every day. Your name is continually being pressed before the Throne.

Let me take this opportunity to thank you and the dear Lord for the full and beautiful--yea, gorgeous light turned upon the Covenants--another proof that the Word of God is being fulfilled: "The path of the just is as the shining light, that shineth more and more unto the perfect day." "The way of the wicked is as darkness; they know not at what they stumble."--Prov. 4:18,19.

This last clause brings a measure of sadness. They stumble at the light, the very thing that should be a blessing to them. No doubt this precious light will also prove offensive to the spiritual vision of some whose eyes are weak and cannot, therefore, stand the full glare of the light of God's Truth. If so, it shows they are unfit for the Kingdom. But it makes the heart ache.

I am truly your servant in love and service of our Lord and King, O. L. SULLIVAN.

DEAR BROTHER RUSSELL:--

It has been on my mind for some time to write you of the extreme thankfulness to our heavenly Father and to you for the experience I have had in connection with "the Vow." After reading February 15th TOWER, I can no longer refrain from writing. My heart overflows with gratitude after reading dear Brother Gibbs' letter, which surely needs no explanation.

He has exactly expressed my heart sentiments. I have been in one of the same traps in which he was. I also quickly ate of the bait which appeared so good, but now see the course I was following. I had not yet become a "first-rate back-biter," but was working my way rapidly toward one. Oh, Brother Russell, it grieves me to think of the untrue things I believed and thought of you. I am now deeply impressed by your sincerity and daily manifestations of the Christ-like spirit and tender love and care over the entire flock, as expressed in the TOWER.

I am so thankful for the Lord's guidance of you in sending our dear Brother Herr among us, for it was through him I have been delivered from the snare of the Adversary. He showed me in a most loving manner how all such evil surmises and back-biting (against you in connection with "the Vow") were not fruits of the Master's spirit of love. By these fruits we can know them. After clearing my mind of those evil thoughts, I then could not see any objections to the Vow.

I cannot see how a true child of God could oppose it, or your presentation of it in the TOWER. I have now made "the Vow" "my Vow" unto the Father, knowing what it means to me the rest of my life. I would prefer making it as a Vow instead of a resolution, as I feel a vow more binding than a resolution. Need we hesitate to be bound in any way closer to the Lord!

I would not exchange the precious blessings enjoyed since making "the Vow," for the spiritual coldness endured while having the spirit which opposed it. Everything is with new beauty and clearness. I press onward with renewed zeal, realizing more clearly how very carefully we must guard our every thought (as we build character by thought), to bring every thought into captivity to the will of Christ, and think only of the things that are pure, holy, lovely and of good report. And with the holy things always uppermost in our minds, how can we find any time for evil surmising and speaking!

It is with great sorrow I see some taking the course they are in their oppositions to "the Vow," those noble and esteemed ones, who have been particularly dear to me as brethren in Christ. It is with very much heartfelt sympathy for you, Brother Russell, as I know what it has been to you, but I also know of the Lord's special care and guidance over you to keep you in such peace of mind and love amid such fiery darts of the Adversary.

It seems that you have done all in your power to tell them of the course they are taking and they cannot yet see the unreasonableness of their arguments. Let us continue to pray for them.

I have made apology for my former stand to all those to whom I particularly slandered you and "the Vow," so I do not especially request that this letter be published, although I would not be ashamed to give such a testimony to the whole Church. I am assured of your forgiveness of my sin.

May our dear Lord continue to bless you richly and use you in his service unto the end. You may know of my daily remembrance, and Christian love for you and the whole Bible House Family.

Your sister in the One Hope,
CORA BRACKMAN,--Pa.

DEAR BROTHER RUSSELL:--

I feel that I must write you, if only a few lines. I have been thinking daily about "the Vow." It seems to me it is the sixth volume in a "nutshell."--Rev. 21:9.

Do you realize how much I need your prayers, and the Lord's grace as my eyes open--are being opened? May grace abound.

Your brother, W. M. HERSEE.

====================

PUBLIC MINISTRIES OF THE TRUTH UNDER THE AUSPICES OF PEOPLE'S PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

PITTSBURG N.S. (Allegheny), PA., MARCH 28

Session for the public at 3 p.m. in Allegheny Carnegie Hall, Corner Ohio and Federal Sts. Visiting friends heartily welcomed. Baptismal services for those desiring same and notifying, at 10:30 a.m. Question meeting at 7:30 p.m., Bible House Chapel, 610 Arch street.

BROOKLYN, N.Y., APRIL 4

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock, when the annual Memorial Supper will be celebrated. Visiting friends cordially welcomed.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

BOSTON, MASS., APRIL 11

Morning and evening meetings in Faneuil Hall. Take surface cars from depots going through Dock Square. Local friends will be at stations to assist visiting friends. Meeting at 10:30 a.m. for Prayer, Praise and Testimony.

Afternoon session for the Public in Tremont Temple, Tremont street, between School and Bromfield streets, at 3:00

o'clock; subject, "Where are the Dead?"

Evening meeting for the interested at 7:30 o'clock. Arrangements have also been made for a meeting in Tremont Temple Building, on Saturday evening, for the benefit of those who may have to come to the city at that time. When purchasing railway tickets inquire for reduced rates, account of Bible Students' Convention.

TOLEDO, OHIO, APRIL 18

BROOKLYN, N.Y., APRIL 25 and MAY 2

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX APRIL 1 NO. 7
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................ 99
  Combating Higher Criticism in Canada.......... 99
Alas! Too True!! (Illustrated)..................101
Unworthy of Everlasting Life......................101
  Judge Yourselves Unworthy.....................102
"Mediator of the New Covenant"....................103
  The Original Abrahamic Covenant..............103
  Two Covenants Added...........................104
  Abraham's Three Wives.........................105
  Atonement not Mediation.......................106
Through Much Tribulation Enter the Kingdom........107
Be Ye Not Forgetful, Readers......................108
  The Covenant of the Law.......................109
  "Jesus the Mediator of the New Covenant.......110
Berean Studies on the Atonement...................111

Address Business Communications and Remittances to
WATCH TOWER BIBLE AND TRACT SOCIETY
610, 612, 614 ARCH ST., ALLEGHENY, PA.
--OR TO--
BRITISH BRANCH, 24 EVERSHOLT ST., LONDON, N.W.
GERMAN BRANCH, UNTERDORNER STRASSE, 76, BARMEN
AUSTRALASIAN BRANCH, EQUITABLE BULDG., COLLINS ST., MELBOURNE
PRICE $1.00 (4S.) A YEAR IN ADVANCE.

ENTERED AS SECOND-CLASS MAIL MATTER AT ALLEGHENY, PA., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

"THE OVERLAND MONTHLY"

This magazine, widely known on the Pacific coast, is running a series of special articles from Brother Russell's pen, entitled "The Divine Program." They began with February last.

We have a special clubbing arrangement with the magazine by which it and the WATCH TOWER both cost little more than the price of the magazine alone, namely $1.80. Orders at this rate should be sent to us. In Canada the cost would be 60 cents per year additional for postage.

NEWSPAPERS PUBLISHING THE SERMONS WEEKLY

We are keeping the friends advised of newspapers in their vicinity publishing the sermons, so that they may patronize these if they desire. The reports that reach us indicate that the sermons are being excellently received. They are now published in more than a hundred journals regularly. Our friends have done much to encourage the newspapers by telling them of their appreciation of the service. Let the good work go on.

Anyone subscribing for these sermon papers and failing to receive them should promptly notify us as well as the publishers. Notify us also, please, if any week the sermons fail to appear.

POLISH TRACTS DELAYED

We have delayed the preparation of the Polish Tracts until we could ascertain exactly how many could be used judiciously. Word has been received from friends in various parts of many whom they suppose they can reach, and will reach, provided we supply them the tract papers free. We hope ere long to have our list complete and send forth the first number of the quarterly, possibly not until at our new address. Address hereafter, 13-17 Hicks St., Brooklyn, N.Y.

===================

R4362 : page 99

VIEWS FROM THE WATCH TOWER

COMBATING HIGHER CRITICISM IN CANADA

A THEOLOGICAL storm has been raised in Canada along the lines of "Higher Criticism." This was started by Rev. George Jackson's address before the Y.M.C.A. of Toronto, on February 16th. The meeting was opened by the singing of "Coronation" and prayer, and then the reverend gentleman, greeted with applause, began an attack upon the Scriptures, entitled "The Early Narratives of Genesis," saying:--

"'The Early Narratives of Genesis' include in this interpretation, in this use of the phrase, the first eleven chapters of the Book of Genesis. Perhaps I may say that this is really one of the course of monthly Sunday afternoon lectures which I have been giving to men in the Sherbourne St.

church; and, inasmuch as this is only one of the course, it is so far incomplete. It is a kind of an illustration of the general attitude of mind toward the Old Testament, which, in the course of this address, I have been trying to explain to my people."

Rev. Jackson's people, "my people," are Methodists and the evidence is that they are following Rev. Jackson into infidelity as his sheep and are not giving attention to the voice of the true Shepherd; possibly because they have not heard his word sufficiently to know his voice and to realize that they should be his people, his sheep, if they would be properly guided to his heavenly fold.

From the stenographic report of Rev. Jackson's presentation he holds that the Bible is not of Divine inspiration; that its statements are not worthy of all acceptation, and that they are not sufficient "that the man of God should be thoroughly furnished to every good word and work."--2 Tim. 3:17.

Something of a storm was raised amongst the theologians of Toronto, but apparently not over the truth or falsity of Rev. Jackson's presentations, but rather over the fact that Rev. Dr. Carman, also a Methodist, who took the opposite position favored by the Bible, understood Rev. Jackson to charge him with taking his stand for the Bible, not honestly but through cowardice. When Rev. Jackson withdrew all imputation of cowardice the disturbance subsided.

The newspapers noted the fact that many ministers endorsed Rev. George Jackson's position. Some of them, however, thought the controversy of little moment and that religion should be viewed from the practical and not the theoretical standpoint, and afterward called it a "theological tempest in a teapot." What cared this reverend gentleman whether Genesis be true or a lie--a Revelation from God or a work of monkey-men? He took the view that all thinking men were in the same boat in taking the biblical story of the creation of the world...not as correct history. In other words, they had so little faith in the inspiration of the Scriptures as to be unwilling to contend for the same and believed that their theologies would stand, even if the Scriptures should fall. Alas! we believe this to be only too true: that the majority of theological views contain so little of the Bible that its elimination would affect them but little. On the contrary, were they to lose the teachings of Plato and Aristotle respecting human immortality they would be sadly bereft indeed.

A LAYMAN TO THE RESCUE

In the midst of the commotion the Hon. S. H. Blake stepped forward to champion the Bible as a Divine Revelation "worthy of all acceptation and able to make us wise unto salvation." He has been investigating the matter and finds the colleges of Canada thoroughly given over to Higher Critical Views and teachings (the same being true of the United States and everywhere). The Hon. Blake, supposing these colleges to be blameworthy for the general alienation of ministers from the Bible as the Word of God, has been inquiring into the legality of their teaching theology at all and seems to find, to his own satisfaction at last, that they have no such authority; that the teaching of theology is by Canadian Law restricted to another class of colleges, not Universities. Alas! how rude will be the awakening of the Hon. Blake when he discovers that the theological colleges and seminaries are teaching precisely the same Higher Critical Infidelity--that all the preachers of all the denominations are being ruined as respects faith in the Bible as the Word of God! However, we greatly admire Hon. Blake's stand for the Bible as the Word of God and subjoin some of his arguments which he has presented in pamphlet form under the caption, "The teaching of Religious Knowledge in University Colleges Ultra Vires":

"***As the minds of an increased number of young men and women are turning to the mission field, there will no doubt be more students from year to year ready to take advantage of the opinions or instruction referred to. The theological colleges may for this reason look forward to many additional students.

"I believe that this is the cause of the increased interest in legitimate Bible study, which I hope may continue, notwithstanding persistent efforts made in and outside of our theological and other institutions to frustrate such study by seeking to make the Word of God of no effect by the ever-changing motions of a noisy class of men who take for their motto: 'Quantum est quoid scimus,' instead of the more lowly one--the mark of the truly learned, as he picks a pebble on the vast ocean of learning--'Quantum est quod nesimus.' It will be an evil day for our ministers, missionaries, and teachers, should God permit that what appears to be about the only sure standing ground left us in the world be shaken to its centre; that the statement, 'The Word of God, which liveth and abideth forever,' is proclaimed as an hallucination, and that being born of 'Incorruptible seed by the Word of God' is an old-fashioned delusion, to be rejected with as little compunction as if it were a heathen fable. If we pursue this process of disintegration so that the wonderful cohesive power of this Book shall cease, its author may well write over this wreck, 'They have sown the wind, they shall reap the whirlwind.'"

R4362 : page 100

HIS OWN CREED

"***I have never been in the least shaken in the simple creed as to the Bible given to me as a child over sixty-five years ago.

"(1) Nothing is more probable than that our Creator who is hereafter to be our Judge, should give to his creatures a revelation of his will concerning them, and lay down rules and regulations for the conduct of their life, for obedience to which they shall one day be answerable to him.

"(2) A book is found which purports to come from him, and which gives such a revelation. This Book, wherever found, and made the guide of life, has raised the individual and the people so using it to a position not reached by those ignorant of its contents or who refuse its guidance.

"(3) The God who created the universe and all the wonders therein found and preserves them in their places, could undoubtedly give with accuracy such a revelation and could preserve it to his people for the purpose intended without error.

"(4) No other book has ever been found purporting to be the Word of God, and which could answer the purposes above set forth.

"(5) 'When the Word was made flesh and dwelt among us...the only begotten of the Father, full of grace and truth,' there was a well authenticated volume in existence to which 'the Light of the world' continually referred, saying: 'Search the Scriptures'; 'The Scriptures must be fulfilled'; 'The Scripture cannot be broken.' He ever referred to this Volume as the Word of God, as the infallible rule, test, and touchstone. He thus endorsed in the most unmistakable manner all the Scriptures as the infallible Word of God.

THE OPINION OF JOHN WESLEY

"I thankfully acknowledge the immense debt I am under to this simple presentation concerning our Bible, from which standpoint I have never been in the slightest degree moved by the ever-changing and never-to-be-relied-upon attacks of those who, not looking or asking for spiritual discernment, merely kiss the Book that they may endeavor to persuade people that their hostile attacks are made in the reverent spirit of investigation.

"Amidst the perpetual attacks made by the clergymen of our various churches, and especially by those in our theological colleges, upon the Bible, it is refreshing to turn to the writings of a well-known clergyman of the Church of England--the Reverend John Wesley, whose use of the Bible wrought so marvelous a change in England at a period when it was nearly drifting to a revolution which might have paralleled that in France of the eighteenth century. He says in the third volume of his writings, page 504:

"'It would be excusable if these menders of the Bible would offer their hypotheses modestly. But one cannot excuse them when they not only obtrude their novel scheme with the utmost confidence, but even ridicule that scriptural one which always was, and is now, held by men of the greatest learning and piety in the world. Hereby they promote the cause of infidelity more effectually than either Hume or Voltaire.'

QUESTIONS TO BE ANSWERED

"***You have presented a strong appeal to me in your letter. Will you permit me to urge upon you the two following requests? The first is, Will you use your best endeavors, as chancellor of Victoria College, to place Toronto University and University College in their true position under the incorporating acts, by preventing in either of them, through a 'back door,' or by any other mode of entrance, teaching and examinations in 'religious knowledge,' or 'theological

R4363 : page 100

subjects'?****The second is, If the theological institutions in affiliation with the university insist on instruction in these subjects and on the lines above referred to, then in common fairness let the laymen, whose money is demanded to support such instruction, know exactly what is the teaching that is insisted upon. Let there be a meeting of these new lights, and insist upon a positive statement showing clearly:

"(a) What books of the Bible, in addition to Jonah, do they think should be eliminated as not being the inspired Word of God, to be accepted as such by their students;

"(b) What chapters in the other books of the Bible they consider should be treated in the same manner; what portions of the books are:

(c) Merely myths;
(d) What allegories;
(e) What poetical effusions, to be merely admired;
(f) In what way do they replace the story of the creation;
(g) Was there any Garden of Eden;
(h) Was there any Adam or Eve;
(i) Was there any Satan;
(j) Was there any sin;
(k) Was there any punishment for it;
(l) Was there any promise of a Saviour;
(m) Was there any deluge;
(n) Was there any Abraham;
(o) By what means is the ordinary reader to know what portions (if any) of this Book are to be taken as the absolute Word of God, to be accepted and acted upon at the peril of the reader, and when does the apparent Word of God pass into scientific subjects, unreliable history, poetical effusions, myths, allegories, parables, etc., which are withdrawn from the region of inspiration and are merely human utterances, to be dealt with as the reader pleases?

A SCIENTIFIC BIBLE

"****It would be a matter of very great relief to a large number of Christian men if the result of these investigations to which you refer were put into the concrete shape of a real Bible, showing what portions (if any) are the inspired Word of God, to be accepted as such, and putting as an appendix the errant human portion, including 'mistakes of Moses.' This would go far to settle the minds of many people and to prevent controversies."

A SUGGESTION TO MANY "TOWER" READERS

The following brought us many replies. Other friends in other cities and through other papers may do as well. This is commendable for its brevity and what it does not attempt to explain:

THE SCRIPTURES RE HADES

To the Editor: In reply to the letter by "A Sinner Saved by Grace" in The American recently I wish to thank our friend for calling our attention to the Scripture concordance on the several words--hell, pit, devil, second death, fire, brimstone, etc. I assure all American readers that we find on examination of the Scriptures upon these subjects that the word "hell" in the Old Testament is translated from the Hebrew word sheol, which occurs in all 65 times, and in every instance it refers to grave, pit, state of the dead--a state in which there is no consciousness or pain or knowledge or device of any kind.

Please note following texts: Amos 9:2; Psalms 139:8; Psalms 16:10; 6:5; 49:14,15; 89:49; 115:17; Ezek. 32:27; Jonah 2:1,2; Gen. 37:35; 42:38; Job 14:13; 17:13; Eccl. 9:10, etc. In the New Testament we find the word "hades" translated hell, and it is synonymous with "sheol" in the Old Testament. For proof texts see Acts 13:35. In regard to the devil we find Heb. 2:14; Rom. 16:29, etc., that he is to be destroyed. Consequently when we read in the symbolical book of Revelation that Satan and the beast and the false prophet are to be cast into the lake of fire and brimstone, which is called the second death, we can be sure it is the same penalty that is everywhere in Scripture pronounced against all evil-doers. See Rom. 6:23; 5:12; Ezek. 18:4; Gen. 2:17; Psalms 49:12-16; Psalms 46:4; Psalms 6:5; Eccl. 9:5-10; 3:19,20,22-29; Job 14:21, etc.

I would advise all Bible students who are seeking for truth and a clear understanding of the Bible and God's plan of salvation with mankind to procure a free copy of a magazine which treats this subject thoroughly. Address Brooklyn Tabernacle, New York. A BIBLE STUDENT.

Baltimore, March 1, 1909.

===================

R4363 : page 101

[In the top left quarter of this page there is an illustration of a "LIBERAL MINISTER" preaching from the "ADVANCED THEOLOGY PULPIT" with the following list of teachings printed on a scroll to the left:]

TAUGHT IN MANY SERMONS
TO-DAY

"ALL RELIGIONS ARE GOOD."

"IT MAKES NO DIFFERENCE
WHAT CHURCH YOU BELONG

TO, OR WHAT YOU BELIEVE
AS LONG AS YOU LIVE UP TO
ITS TEACHINGS."

"THE THEATRE IS AN UPLIFTING
INSTITUTION.
(EXCEPT ON SUNDAYS)"

"THEATRE GOING, CARD PLAYING
NOVEL READING, DANCING ETC.
ARE NOT INCONSISTENT WITH
THE CHRISTIAN LIFE."

"DARWIN, SPENCER AND
HUXLEY WERE PROPHETS
NO LESS THAN MOSES."

"IF THE BIBLE DISAGREES
WITH "SCIENCE" DISCARD
THE BIBLE."

[end of illustration]

ALAS, TOO TRUE!!

Whilst we deplore and condemn the prostitution of the ministry of the Gospel, and the apparent dishonesty of so many "ambassadors for Christ" falsely so-called, nevertheless, we are not without sympathy for the perverts. They have reached their present position gradually. First deceived by the "doctrines of devils," re immortality in torment, they gradually lost all faith in all creeds and in the Bible. But they needed bread and butter, and concluded that all the world is deluded and that they, as well as others, may serve to the world the delusions they desire.

Perhaps they even convince themselves that they can serve others better by promulgating error than preaching truth. Gradually their moral sense becomes benumbed until they practice deceit with a feeling that it is noble and ennobling.

How all who discern the Truth, the beauty of the Divine Word, should rejoice therein and handle it carefully, lest they lose the priceless jewel! Soon its value will be seen as never before--the day shall declare it.

With malice toward none and charity for all, let us, whose eyes of understanding are opened to the light of the Morning, be faithful to the Truth, whether men hear or forbear to hear.

===================

R4364 : page 101

UNWORTHY OF EVERLASTING LIFE

--ACTS 13:13-52.--MAY 9.--

Golden Text:--"The Word of the Lord was published throughout all the region."--V. 49.

ALTHOUGH the missionary journey was only beginning, this lesson starts with the statement of what "Paul and his company did," whereas previously the narrative was respecting Barnabas and Paul. Barnabas was still the "Son of Consolation," still loved and approved of the Lord, but Paul was his "chosen vessel to bear his name to the Gentiles," and the special power of God upon him and through him promptly manifested itself. If, thereby, any spirit of jealousy awakened in the bosom of Barnabas, it was a great mistake. We trust that there was not--that he still realized that his special talent for Divine service was in being a "Son of Consolation"--now privileged to help, to encourage, to comfort St. Paul. To so do would be to properly recognize the Lord's oversight of his own work, and to rejoice to have his will done. Similar testings come to all of the Lord's brethren to this day--testings of humility, of brotherly love, of full submission to the Lord--of faith in his guidance of his own work. These testings are specially severe upon brethren of prominence in the Church. Hence the Apostle's exhortation, "Be not many of you teachers, brethren, knowing that the man (who is a teacher--in any failure) shall receive the greater condemnation." (Jas. 3:1.) Nor can we complain against the providence which thus tests us; rather we must concede the propriety of it; that those being selected for the glorious privileges of the future must fully demonstrate to the Lord humility and absolute loyalty to his will, even in our secret thoughts. Let us each apply the lesson, remembering the Apostle's words, "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.) And again, "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." --I Pet. 5:6.

The same verse briefly states that John Mark departed from the missionaries, returning to his home at Jerusalem. What led him to this course is not stated. Faintness of heart, lack of faith, lack of courage--some arrows of the Adversary evidently smote him. This is evidenced by the fact that St. Paul was unwilling to accept him as a companion on a future missionary tour. Evidently he learned a valuable lesson, however, since we find that eventually he was restored to the Apostle's favor, as indicated by Col. 4:10 and 2 Tim. 4:11. While rejoicing in this recovery it is well that we resolve that such a course will not be ours, but that, as our Lord suggests, after having put our hands to the plow we will not look back, but press forward to the goal.

Another lesson is that those who are unfaithful under such conditions should not be received back again, just as though they had been faithful. Doubtless it was to Mark's everlasting advantage that St. Paul rebuked him and declined his further companionship for work until he had shown evidences of more developed character. The lesson of reconciliation is valuable, too. We should remember Gladstone's remark that "No man ever became great or good, except through many and great mistakes"; also Wayland's remark, "I saw a man last week who has not made a mistake for four thousand years. He is a mummy in the Egyptian Department of the British Museum. The only people who make no mistakes are dead people."

A NOTABLE SERMON BY A NOTABLE MAN

The next prominent stop of the missionaries was at Antioch of Pisidia, a great city, though not such a metropolis as the Antioch of our last lesson. (There were in all sixteen Antiochs.)

The first Sabbath day found Paul and Barnabas in a Jewish synagogue, according to their custom; because the Jews who had been waiting for the fulfilment of the Messianic prophecies were the best prepared soil for the Gospel message; at least so far as their heads were concerned. Entering with the others they took seats and, after prayers, listened to the reading of a portion of the Law, a selection from the prophets by the Elder of the congregation, styled the "angel

R4364 : page 102

of the synagogue." Then came the time for addresses by the rabbis or other learned persons. The officiating Rabbi recognized Paul and Barnabas as intelligent and cultured men and sent them word that they would be pleased to have them use the liberty of the synagogue, and give the people an address, if they felt so disposed. Then Paul stood up in his place, not going to the public stand. Saluting with his hand, St. Paul began his address, saying that he had something that should be heard by all Israelites and by others who reverenced God. He proceeded in a wonderful discourse, which in some particulars reminds us of Stephen's address--which St. Paul had doubtless heard and rejected. His argument was:--

(1) That God, having a great blessing to bestow upon mankind, had chosen the nation of Israel as a channel for the blessing; and that his care for that nation, ordering its affairs

for centuries, was in line with this original purpose.

(2) He showed that, by and by, in that nation of Israel God had further indicated the choice of a special family through which the blessing should come. Messiah was to be the offspring of David. And "the sure mercies of David," to be accomplished in Messiah, would mean God's sure mercies to Israel as a nation, because Messiah would come to them as their King.

(3) Finally, after centuries of waiting, Messiah did come in this very line of descent--of the house of Israel--of the family of David--Jesus of Nazareth.--V. 23.

(4) The Messiahship of Jesus had already been recognized to a considerable extent.--Vs. 24-26.

(5) The Jewish nation as a whole, however, represented by their rulers, heedless of the testimony of the prophets, and ignoring Jesus' manifest purity, had accomplished his death through the Romans.--Vs. 27-29.

(6) The Messiahship of Jesus was proven by his resurrection from the dead. This accorded with the prophecies of the Scriptures and was attested by numerous witnesses. (Vs. 30-37.) Note the absence of cant and rant in this discourse. Note the appeal to reason, the logic of the argument --fact upon fact, each in its proper place and order. However, the mere recitation of these facts might have accomplished little. The Apostle proceeded to draw from the facts a great lesson, most important to his hearers, namely, that

(7) All were sinners, and that Jesus, the Messiah, through his death, had become the Saviour of sinners. Whatever his future work, he was already doing work for all those who would hear the message and give hearty response.

Here is still the test of the right preaching of the Gospel. It must recognize sin and not claim, as Evolutionists do, that "If man fell at all he fell upward"; that instead of being condemned of God as a sinner, man is being approved of God for his evoluting endeavors and successes. The Gospel of Christ recognizes Original Sin and the fall from God's likeness, the need of a Ransom sacrifice, the fact that Christ is our Redeemer and that "by his stripes we are [to be] healed"; that through his death our reconciliation was made possible; and that reconciliation means the covering of the sins of the believer from God's sight now, his privilege of entering the School of Christ and being prepared for heavenly glory. The Apostle briefly showed how justification from sin and alienation from God has thus been made possible--a justification far greater and more thorough than that which the Jews had enjoyed for centuries under their Law Covenant; for theirs was only for a year and the "Law made nothing perfect," while the blood of Jesus, applied on behalf of believers, is effective for all of the various kinds and degrees of sin traceable, directly or indirectly, to the original sin of Adam, under which condemnation passed upon all.

THE WARNINGS OF THE GOSPEL

Notice carefully that the Apostle did not say to his hearers that a rejection of his message would condemn them to eternal torment. Not a word of that. But he did quote them an Old Testament Scripture which said, "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."--Acts 13:41.

Nor does the Apostle say that his quotation declares absolute hopelessness for the despisers when they perish. The prophecy merely states that God's Plan would be declared and that all who despised it would nevertheless wonder at it and would perish without availing themselves of the blessings of salvation. God knows, not we, how many of these despisers who wonder, while perishing, have sinned against a sufficiency of light to hinder them from ever having any further opportunity during the Millennium. The Apostle does assure us that "Satan, the god of this world, hath blinded the minds of them which believe not," and the Scriptures assure us that the time is nearing when Satan shall be "bound" and deceive the people no more. (2 Cor. 4:4.) The same Apostle assures us that when the New Covenant shall be sealed and its beneficent arrangement inaugurated, God "will have all men to be saved, and to come to a knowledge of the truth."--I Tim. 2:4.

In the older manuscripts the 42nd verse reads differently and indicates that the Apostles, after having delivered their address, did not stop (as was the usual custom) in the synagogues to hear and answer questions. Having delivered their message they preferred that it should take effect upon the hearts and that the discussion sure to follow might thus be delayed for a time. The people present, both Jews and proselytes, exhorted the Apostles that they might hear more of these things. One version implies that they desired this further information during the week; another, that they would expect it on the following Sabbath. In the synagogue there were quite a number who were devout, and, of course, a still larger number who were merely formalistic in their worship.

R4365 : page 102

The devout ones, as usual, were interested in the Truth. They followed the missionaries, who exhorted them "to continue in the grace of God," to realize that they had already been recipients of God's grace through the Law and the prophets and that they should go on and attain to the full fruition of their hopes, through the Lord's continued guidance, indicating that our Lord's advent and work were but a further part in the grace of God, in which they had already become sharers, and that to reject this would be to reject all the favors hitherto bestowed upon them.

ENVY, EVIL-SPEAKING, CONTENTION, BLASPHEMY

The next Sabbath there was a great concourse to hear the Apostles. Whether they spoke inside the synagogue or from its steps to people gathered in a broad plaza, we are not told. However, they had not proceeded far in their discourse until there were interruptions, contradictions, anger and blasphemy from some of the prominent Jews. Envy was at the bottom of all this. Their preaching had never drawn such crowds, and besides, the message given by these Apostles claimed to be something better than Judaism offered, something better than the Law and its sacrifices and feasts and fasts. Behold, how the Truth is a searcher of the heart! How it draws some and repels others! What a foe to Truth is the spirit of ambition, of jealousy, of envy! How it leads the natural man to anger, malice, hatred, strife, envy! And how the interests of the New Creature are endangered from this same quarter! How pertinent St. Paul's exhortation that all who name the name of Christ shall put off anger, malice and strife and works of the devil and be clothed with meekness, patience, love, if we would fight the good fight and gain the great prize!

The effect upon the missionaries was to embolden them. They had spoken most gently, avoiding everything to arouse prejudice and opposition; but now, when, in spite of all, the opposition arose and threatened the efficacy of the Truth, they must be bold. They must state plainly the facts. They must show the envious, evil-speakers just where they stood. The people in general, dominated by these leaders, needed also to be shown the line of Truth. Now the Apostle declared, "We have done our duty in giving you Jews the first opportunity to hear of this grace of God, but seeing that you thrust it from you and judge yourselves unworthy of everlasting life, we turn to the Gentiles."

JUDGE YOURSELVES UNWORTHY

What a force there is in these words! God has so arranged matters during this Gospel Age that his Word of

R4365 : page 103

Truth and grace judges, tests, the honesty, the sincerity of those who profess to be his. It was not that the Apostle was judging their hearts and saying, You are not worthy of this message. The rejection of the message showed that the hearer was unworthy at heart. Each one who thus decided added to the count or list of those not worthy of eternal life under present conditions, under the present offer to faith and obedience. How many of them will have any further opportunity, and whether or not the further opportunity would avail them anything, is not for us to say. They are in the Lord's hands. Whatever he shall do for them will be entirely satisfactory to all who have the mind of Christ. We are sure of the

"Love Divine, all love excelling,"

and that it will give every member of Adam's race a full, impartial trial for life eternal, as a result of the redemption which is in Christ Jesus.

Similarly today some who hear the message reject it with anger and malice and hatred and strife. They little realize that they are passing judgment upon themselves and proving by their prejudicial course and lack of harmony with righteousness that they are not worthy of life everlasting. And alas! some who had tasted of the good Word of God and the powers of the age to come and been made partakers of the holy Spirit and been fellowshiped as disciples and fellow-heirs of the same Body--some of these, Judas-like, at times have withdrawn themselves in similar anger, hatred, malice, strife, bitterness, blasphemy, evil-speaking. Alas! we fear that their case is hopeless as respects a future trial.

We shall be glad for anything that God may have for them, but we are reminded of the words, "It is impossible to renew them again unto repentance," if they fall away from the Truth, after once having seen and enjoyed it. It is notable, too, that such, as a rule, lose all fear of Second Death. Their eyes of understanding on this, as well as on other features of the Plan, grow dim. Our sorrow for them would be unspeakably deep, were it not that we realize that "The Lord will judge his people" and that we are in the day of which he has foretold us--when the sifting and shaking and purging of his people is due to take place. When we realize that "he doeth all things well," and makes no mistakes, it convinces us that we might have greatly erred in the past respecting heart condition, or that changes of character can be speedily effected under the bite, the poison, the sting, of pride, envy, slander, etc.

Then the missionaries quoted from the prophecies the Lord's Word, to the effect that the light which was to first shine to Israel was also to be to the Gentiles, and that the salvation which was first offered to the covenanted people was yet to extend to the uttermost parts of the earth. How consoling! How satisfying! We are reminded that but very few realize the length and breadth of this great salvation through the only name; that it is yet to extend to every creature, even though it requires the Millennial Kingdom to bring this widespread knowledge and glorious opportunity.

When the Gentiles heard this they were glad and honored the Word of the Lord. "And as many as were ordained to eternal life believed." This does not signify ordained of God to have eternal life, but literally so many of them as were of the class and character which God proposed should have eternal life--these believed. There is a good thought here which applies as a general principle, namely, under the Divine arrangement, the Truth and the believing of it, are so related that only those of a certain cast of mind can believe, under present conditions. This includes the thought that they must have a certain harmony with God and righteousness, and that they must submit their minds to the Lord, that they may be taught of him through the channels he may be pleased to use.

The result of these efforts was a widespread recognition of the Truth--of the message of God--"The Word of the Lord was spread abroad throughout all the region."

"On! Fear not, nor falter,
But give of your best;

It is all that an angel can do;
Leave the rest unto God; he is sure,
And he loves more your flags
When the powers of darkness have rent them to rags.
The law of the soul is eternal endeavor,
And bears the man onward and upward forever."

====================

R4365 : page 103

"MEDIATOR OF THE NEW COVENANT"

"And to Jesus, the Mediator of the New Covenant,
and to the blood of sprinkling that speaketh better
things than that of Abel."--Heb. 12:24.

SOME dear brethren seem to have difficulty in harmonizing former and our more recent presentations on the subject of the New Covenant and its Mediator. They seem to get the thought that the latter presentations are contradictory to the previous ones, and that some radical change of sentiment is thus involved. On the contrary our views respecting the facts are in no sense or degree altered. We still believe and teach that Christ died for our sins, that without his redemption work there would be no remission of our sins, and in the future no remission of the sins of the world. We still claim that all the virtue, all the merit for sins, is in his personal sacrifice, finished at Calvary. What then is the change? Merely we now see that we have for years been using wrong terms when expressing right thoughts. For instance: We have spoken of Jesus as being the Church's Mediator, when we should have said that he is the Church's Redeemer and Advocate and the world's Mediator, because this latter is the Scriptural presentation. We have spoken of ourselves as being blessed by the terms of the New Covenant, whereas clearer light upon the subject shows us that it is Israel and the world that get God's blessing thus, and that the Church gets her blessing under most favorable portions of the original Abrahamic Covenant, symbolized by Sarah and not under the Law (or Hagar) Covenant nor under the New (Law) Covenant symbolized by Keturah.

THE ORIGINAL ABRAHAMIC COVENANT

The Apostle declares that God preached the Gospel in advance to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." (Gen. 28:14.) The Apostle shows that the original Abrahamic Covenant contained two parts, or two seeds, represented in the two statements, Thy seed shall be, (1) as the stars in heaven, and, (2) as the sands of the seashore. The first seed mentioned relates to Christ--Jesus, the Head, and the Church, his Body. The Apostle enunciates and emphasizes this in Galatians 3:11,29. Abraham's spiritual Seed, like the stars of heaven and the brightness of the firmament, is the channel through which the secondary seed will receive its blessing. The secondary seed of Abraham, likened to the sands of the seashore, represents all the families of the earth, which ultimately will come into harmony with God, during the Millennial Age. As Abraham typified God, the picture shows two classes of God's children, developed through Abraham--Christ and the Church on the spirit plane and the perfected Restitution Class of mankind on the earthly plane.

R4366 : page 103

The Apostle refers to these two seeds, the one developed under Faith and the other under Law and works. The first, the spiritual Seed under the Abrahamic Covenant, is now in process of development during this Gospel Age. The second, the seed according to the flesh, the Restitution Class, is to be developed under the New Covenant and by its Mediator, according to Law and works and actual perfection and not reckoned by faith merely. Its type was the Law Covenant, which had Moses for its Mediator, but which brought nothing to perfection. The Apostle's words are, "Therefore it (the Abrahamic Covenant, covering the Church) is of faith, that it might be by grace; to the intent that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all"--as Jehovah will be the Father of all the saved, not only of the Church Class, but also of the restituted world. As it is written, "I have made thee a father of many nations."--Rom. 4:16,17.

R4366 : page 104

All the families of the earth, all the nations that will be blessed (to whom the blessing will become effective) will thereby become the children of God, whom Abraham prefigured. It is to be hoped, then, that we can all see that the original Covenant made with Abraham includes everything that God promised to give, both to the Church and, through the Church to such of the world as will receive the grace of God not in vain. Notice that no additional Covenants were necessary so far as the Divine determination is concerned --it was all in the original Abrahamic Covenant.

TWO COVENANTS ADDED

If the original Covenant contained the Divine Promise to the full, both for the Church and for all the families of the earth to be blessed through the Church during the Millennium, why did God arrange for two other Covenants, namely (1) the Law Covenant, instituted at Mt. Sinai with the nation of Israel, with Moses as its Mediator, and, (2) the New Covenant, which is to follow and is to bless Israel and the world? We answer that these two Covenants were added for the good and sufficient reason that they further elucidate the Divine Purpose, and, rightly understood, help us to appreciate the operation of Divine love and justice, past, present and to come.

(1) The Law Covenant. What was its object? The Scriptures answer that it was added to the Abrahamic Covenant to fill up the time until the promised Seed should come, to whom the original Covenant applied, and that this was necessary, because of sin, that the high Divine standard for the Seed might be shown. It is certainly a fact that the Law Covenant with the nation of Israel rendered this very service. It set up the standard which approved Jesus and condemned all others. It helped to develop the Jewish nation towards God and towards righteousness. It helped to fit and prepare them for the glorious "calling" of the Gospel, as it ultimately came to them, inviting them to the Divine favor and joint-heirship with Messiah in the glorious Millennial Kingdom, upon conditions of faithfulness and following in the footsteps of their Redeemer. It had a beneficial effect in that, under God's providences, the Jewish nation was the most advanced in righteousness of any nation of the world at the time of our Lord's first advent, so that amongst them several thousands were found fit for transfer from Moses to Christ. Furthermore the arrangements of the Law Covenant provided for certain typical transactions and for prophecies which have been very helpful to Spiritual Israel during this Gospel Age, illustrating to us in the types and shadows of the Law, and enunciating through the prophecies, various matters appertaining to the blessing of the Church during this Gospel Age and to the blessing of the world during the Millennium.

This conglomeration, this mixing, of the matters pertaining to two Ages in the types of the Law Covenant have confused things, to some minds. The Lord hides things from us so as to develop in us the necessity of searching for them. Thus the children of God grow stronger from the Truths, by reason of the difficulties they have in the mastication of them, even as it is with the natural food; those who thoroughly masticate obtain the better nourishment.

Thus we have clearly before our minds the thought that the Law Covenant "made nothing perfect" and added not a whit to the original Abrahamic Covenant, though it gave certain typical foreshadowings in connection with the general plan. That the Law Covenant was never intended to take the place of the original Covenant, is the Apostle's argument. He develops this at considerable length in Galatians 4:21-31. The Apostle addresses Christian believers who, while recognizing Christ as the original inheritor of the Abrahamic Covenant, felt that somehow or other they were still under the Law Covenant, very much as some of us for a time recognized Christ and the completeness of the Abrahamic Covenant, and yet somehow supposed, without Scriptural authority, that we additionally needed the New Covenant and were under it. We now see that the Church, the Body of Christ, is not under either the old Law Covenant, which came to an end, or under the New (Law) Covenant, which has not yet been even sealed.

What we Spiritual Israelites have is the superior portion of joint-heirship with Christ in the Original Covenant represented by Sarah, as the Apostle distinctly declares in Galatians 3:29, "If ye be Christ's then are ye Abraham's Seed and heirs according to that promise."

The world is to get all of its blessings and favors of Restitution through the New (Law) Covenant, the second addition to the Original Covenant. This New (Law) Covenant has not yet been instituted, because the Mediator, who is to inaugurate it and to cause its blessings to reach to every member of the race during the Millennial Age, has not yet been completed. The New (Law) Covenant will be inaugurated in the end of this Gospel Age, and will embrace the entire period of the Millennial Age. This is the teaching of the Apostle in our text. Jesus our Redeemer and Head is its appointed Mediator, in the merit of his own sacrifice finished on Calvary. He could have sealed it and could have begun at once its operation, had not the Father "provided some better thing for us," his Church, his Bride whom God foreknew as his members. This is "the mystery," that the Gospel Age has been devoted to the development of the "body" of Messiah, the Mediator by sacrifice.

In Hebrews 12th Chapter St. Paul points us down to the end of this Age and to the inauguration of the New Age, under the New (Law) Covenant. He shows that its inauguration is typified in the inauguration of the old or typical Law Covenant. He draws the contrast between the two. When the Old Law Covenant was instituted, Moses came down from the mountain and set forth the tables of the Law and sprinkled them with the blood, sealing the Covenant in a sense, and then took of the blood and sprinkled all the people. This was typical of what is to occur shortly. The anti-typical Moses, The Christ (Jesus the Head, and the Church, the Body) will come down from the mount veiled, hidden, because mankind could not endure the glory of the shining presence.

The inauguration of the Law Covenant was accomplished in a typical time of trouble, a shaking of the mountain, the fearing and quaking of the people. The antitype of what occurred at Mt. Sinai will take place at Mt. Zion (the Millennial Kingdom of Christ) as soon as the "election" closes and the new age opens. The Great Mediator (Head and Body) veiled, hiding the glory of the spirit condition, will set forth the Law, and sprinkle it with his blood of the New (Law) Covenant--as Moses took of blood and sprinkled the (Old) Law Covenant in the type. The difference is that Moses sprinkled the tables of the Law with the blood of bulls and goats, but the antitypical Moses, the Mediator of the New (Law) Covenant, will (symbolically) sprinkle the Law with the antitypical blood of the better sacrifices (antitypes of the bullock and the goat)--"his own blood"--not only the precious blood of Jesus, but the blood of the sacrifices of all those whom he shall have accepted as "members of his Body." Then, as Moses sprinkled all the people at Mt. Sinai in the type, so in the antitype, on a larger scale, the Christ, Jesus and his members, will, during the Millennium, sprinkle all the people, that is bring all mankind to a knowledge of the Truth and to an appreciation of their privileges of full return to harmony with God and his Divine laws and regulations.

"SOME BETTER THING FOR US"

We hope that the Lord has blessed us with great plainness of speech in treating this subject, and that every reader can clearly discern that God's Covenant with Abraham primarily related to the Seed of promise and faith only, and was symbolized by Sarah, who bore the Seed. The Law Covenant, Hagar bore not the Seed, failing to perfect anything. The New (Law) Covenant costs the death of the Seed in order to pass the earthly rights back to natural Israel and through them to the world of mankind. And this so, not because God could not have done otherwise but because it pleased God to do it thus.

R4366 : page 105

Well did the Apostle declare that there is a "mystery" connected with the peculiar relationship of Christ and "the Church, which is his Body." So heavily clouded is this Mystery that the Jews could not see it at all, except the few who were Israelites indeed, and they not until after they had been imbued with the holy Spirit at Pentecost. Even then, as St. Paul pointed out, it was difficult for them to grasp the Mystery, that the Gentiles also were to be fellow-heirs with themselves in these special blessings that appertained to Messiah

R4367 : page 105

and the faithful few, the "very elect."

Whoever realizes that the Church is Joint-Heir with her Lord; that those who now suffer with him shall also reign with him by and by, should have no difficulty in seeing that the death of the Church, as the Apostle declares, "fills up that which is behind of the afflictions of The Christ," and that only those who thus have part in the afflictions of Christ will have a share in the glory that shall follow. We are at a loss for words to make this subject more plain than it is already stated in the Scriptures. What we each need is the enlightening of the eyes of our understanding, that will enable us to discern "the deep things of God." But the Scriptures assure us that these "deep things" of the "mystery" are only for the Spirit begotten.--I Cor. 2:10,13.

This holy Spirit is one of humility and faith and obedience of heart--and, so far as possible, of word and of deed also. We trust that the Vow is helping many to get into this attitude, where they will be the nearer to the Lord and thus have the more abundant favor and blessing and enlightenment. One thing to be borne in mind is that our sacrifices would be without merit or value; that it is only because our Redeemer adopts us as his members and imputes his merit to us and counts our sacrifices as a part of his own--only thus does any merit attach to anything that we may say or do or sacrifice.

Whoever sees the above clearly must see that during this

Gospel Age the branches of the Vine have been in process of development and are a part of it; and that only as they bear the fruit of the Vine will they be retained as members thereof. This picture of the vintage of the Church, the One Vine--Christ--the crushing of all the grapes, and the gathering of all the wine, is a picture of the experiences of the whole Church.

Another picture of the same thing loses sight of the Vine, and represents our participation with the Lord by the Cup itself. Our Lord, after participating of the Cup, gave it to his disciples, urging that they drink all of it. That Cup of suffering and self-denial has come down to us during eighteen centuries, and is still with us. It is a prophetic Cup, representing all the sacrifices and all the sufferings of all the members of the Body of Christ, from the Head down to the humblest feet members.

The faithful of the past have participated and the Cup has now come to us, and the Master's voice still says, "Drink ye all of it." Soon the last drop of it will be drained and then the sufferings of the Church which is his body--the Body of Christ--will have been completed. Immediately, through the resurrection, the glorious "change" promised shall follow.

Of that Cup of suffering of which the Lord tasted and which he passed on to his followers, and members, he said, "This is the Cup of the New (Testament) Covenant shed for many for the remission of sins. Drink ye all of it." Participate ye all in it. It is not for the world to drink of that cup of the sufferings of Christ. That honor is reserved for his saints. They alone may participate with their Lord in his sufferings. If the blood of the New Covenant be participated in by all the faithful members of the Body of Christ, how could the New Covenant itself be sealed until the members of the Body had all participated? It would be impossible. Whoever sees clearly that which is a "mystery" to the world must see that the work of The Christ in the inauguration of the New Covenant could not begin until the perfecting of his own Body, which is the Church. And the first, the initial feature of the inauguration of the New Covenant, is its sealing with the blood, and all of his blood has not yet been shed.

This sealing of the New (Law) Covenant has nothing to do with the ransom nor with our justification. We are not justified by any Covenant, but by faith in the precious blood of Jesus. Who cannot see that nobody could be justified by faith under the New (Law) Covenant? The Law is not a "new" faith arrangement but a "new" work arrangement. The Old Law Covenant (of works) failed only because its mediator could not render the needed aid. The New Law Covenant (of works) will succeed because it has a "better Mediator," able to restore to perfection, and ability for perfect works, all who will.

ABRAHAM'S THREE WIVES

Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, whom she urged upon him as a supposed assistance to God in the carrying out of the Covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her had many children, whereas by the primary wife and by the maid, but one each. The Apostle's language justifies us in considering this matter allegorical or typical. The holy Spirit, through St. Paul, tells us that Sarah represented the essence of the original Covenant and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under their Law Covenant and therefore the antitypes of Ishmael, Hagar's son, and that these were cast out from Divine favor, even as Hagar and her son were cast off from Abraham's family by Divine instruction, and to make the type complete. The Apostle introduces this lesson to show us that the Covenant of Grace, under which the Gospel Church is developed, has nothing whatever to do with the Covenant of the Law; that the two were separate and distinct.

Hagar's child might indeed appear to be the child of Sarah for a time, but it was not; even as Sarah's child, Isaac, was in no sense Hagar's son. The Apostle's argument is, "So, then, brethren, we, as Isaac was, are the children of the promise"--the original Covenant, and not children of the Law Covenant. Similarly, we fancy, the Apostle, if writing today to those who claim to be under the New Covenant, represented in the type by Keturah, would tell them plainly, "You cannot be children of two covenants, children of two mothers." If you are children of the Keturah Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant, or New Covenant--which is not yet in existence.

"CHILDREN OF THE OATH"

The original Covenant with Abraham, typified by his wife Sarah, is the one which God bound with an oath, and which the Apostle describes in Hebrews 6:13-20 and which he calls "the hope set before us in the Gospel" and our "anchor sure and steadfast within the veil." We, then, are the children of the oath of God, the children of "the promise." Our begetting promise, through Christ, to the New Nature, is wholly different from the promise by which the Jews were begotten, as the house of servants; and wholly different also from the promises by which restored Israel and all the families of the earth will be begotten to human nature through Restitution processes, as the children of the Keturah Covenant.

What is the difference between the promises by which we came into the family of God and the promise by which others may come into the family of God hereafter? We answer, the differences are very great indeed. God will not deal with the world directly during the Millennium. He has committed all things to his Son, and the Son, in harmony with the Divine program during this Gospel Age, has been accepting as his "members" such as the Father has "drawn" to him, granting them the spirit of adoption and thus bringing them into new spirit relationship. No such promises will prevail in the begetting of other children of God, the "other sheep which are not of this flock." These children of the oath, or children of the promise of God, are the special "little flock," to whom it is the Father's good pleasure to give the Kingdom, as the Master declares.

On what basis, different from that of the world, are these acceptable to God? We answer that the world will be accepted only when they reach actual perfection, under the processes of Restitution at the close of the Millennial Age. The

R4367 : page 106

Father will have no dealing with the world until, mankind being perfect at the end of the Millennium, Christ shall deliver up the Kingdom to the Father. Then men will fall into the hands of the living God; but be perfectly secure, because of their perfection, if they are at heart loyal to God and the principles of his Government.

Jesus Christ (and his Bride and Joint-Heir) will stand as "Mediator between God and men" during the Millennium. All of mankind's communications and relationship to God must come to them through Messiah, and all of God's dealing and relationship with mankind will be in and through the Messiah. How different from that is the dealing of God with the Church of this Age, "Abraham's Seed and heirs according to the promise." These are "drawn" by the Father, as Jesus declares, "No man can come unto me (now), except the Father which sent me draw him," and whoever cometh unto me, drawn by the Father, I will in no wise reject. (John 6:44.) Some of our Lord's followers were drawn to him of the Father before he had completed the sacrifice for sins at Calvary, and others have been drawn throughout the Gospel Age; as the Apostle declares, "Even so many as the Lord your God shall call." (Acts 2:39.) Here is a reversal of the Divine purpose. The Gospel Church, under the Abrahamic Covenant arrangement, are drawn to the Son by the Father, "Given unto him." The world in the next Age the Father will not draw, but the Lord Jesus will draw them to himself. "If I be exalted, I will draw all men unto me." And even after the Son draws them unto himself, he must as the Mediator keep them unto himself until he shall have instructed them, disciplined them, and made their knees to bow and their lips to confess, and taught them the necessary lessons and brought them back to all that was lost, before the Father will have anything to do with them--at the close of the Millennial Age.

R4368 : page 106

Who will say that the children of the free woman, the Sarah Covenant, have not a great advantage every way over the children of Keturah, and not only have they this more favorable reception of the Father, but they receive directly his begetting to the spirit plane; as we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Pet. 1:3.) These are his "elect." As the Apostle says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."--Rom. 8:29.

WHEREIN IS THE DIFFERENCE?

Why should God make such a difference in his dealings? Surely there is a logical reason connected with the matter, if we can but ascertain it. And surely it is true that "The Lord God doeth nothing but he revealeth it unto his servants." If all mankind had been at heart "Israelites indeed" there would have been no need of a mediator and a New Covenant--the Abrahamic Covenant would have been quite sufficient. It is because the world of mankind is estranged from God, rebellious against the Divine Law, and lovers of Sin, that the mediatorial work is a necessary one. The Great Mediator (Head and Members) after making "an atonement for the sins of all the people," at the close of this age, will take all the people in hand, and, by chastisements and corrections in righteousness, cause every knee to bow and every tongue to confess, in harmony with the Divine arrangement, or be cut off in the Second Death.

All men are sinners and all are children of wrath and under Divine sentence of death; but there are other respects in which all are not alike. Some hate the chains of Sin, wherein they are held, and long for freedom and for reconciliation to God, while others love the sin and are estranged from God. God is not in their thoughts. Here, then, we have the ground for the difference in God's dealings with the two classes. He takes note of those who are weary and heavy laden; these, feeling after God, if haply they might find him, he is pleased to "draw," during this Gospel Age, through the knowledge of the Truth, to Jesus, that at his hand they may be justified and become acceptable, if they will, as "members" of his Body, suffer with him now. Then they will reign with him by and by. The ungodly are not "drawn" or called in consecration with the High Calling of this Gospel Age, but left to be dealt with by their Redeemer, when he shall assume the Office of Mediator between God and men--the world.

But is it not Scripturally declared of believers that "We were enemies of God through wicked works"? And does not that place us on the same level with the world, in enmity against God? We answer, No, there is a difference. The worldly mass are enemies against God, not merely in respect to their works being imperfect, such as he cannot accept, but also and specially because their hearts are estranged from him. They love unrighteousness. Believers, on the contrary, although enemies through wicked works, are not enemies at heart, and God, who reads the heart, deals with them from that standpoint and leads them to Christ, that the merit of his sacrifice may offset the demerits of their sin and their imperfect or wicked works.

But does not the Apostle again say that we "were aliens and strangers and foreigners from the commonwealth of Israel"? Yes, we, who were Gentiles, were entirely separated and alienated from God, until Christ came, and we found access to Divine favor through him, whereas the Jew had a measure of Divine favor and opportunity for development, before Christ came. Three and one-half years after Christ's death, St. Paul says, the middle wall of partition or separation between Jews and Gentiles was taken down, so that, in God's providence, the honest-hearted Gentile was no more an alien and a foreigner to God than his Jewish neighbor.

ATONEMENT NOT MEDIATION

There is a difference between Atonement for Sin and mediation between God and the sinner. There are certain senses in which we might correctly say that the person who made atonement for the sins of another was his mediator, but this is not the Scriptural use of the word mediator. The Bible speaks of Christ as the Mediator of a Covenant, not as a Mediator for sins. However true it is that he mediated an atonement for the sins of the world, that is not a Scriptural form of statement. Believers, as well as all the remainder of the world, need to have an atonement made for our sins, as a basis for our reconciliation to the Father. But believers are under a Covenant which needs no mediator, as St. Paul distinctly points out. "A mediator is not of one." (Gal. 3:20.) That is to say, Where a Covenant has only one side to it, it does not have, nor require, a mediator. On the contrary, covenants which have conditions demand a mediator, as, for instance, Moses was the mediator of the Law Covenant, and Christ was the Mediator of the New Covenant. Under both of these covenants there is a conditional proposition --"If ye will do those things, I will do this thing. If ye will obey my laws and keep my statutes, I will bless you," etc.

Let us notice carefully why the original, or Sarah Covenant, "The mother of us all," needed no mediator. It was because in it God made no conditional promises. They were all unconditional to whoever would become The Seed. "In thy Seed shall all the families of the earth be blessed." There are no conditions in that promise, and hence, there would be nothing for a mediator to set straight. God himself undertook to choose who should constitute the Seed of Abraham. He chose our Lord Jesus to be the "Head over the Church, which is his Body," and he foreordained, and, in harmony with that foreordination, chose and called, throughout this Age, such as he desired might have the privilege of membership in that Seed of Abraham. There was no place for a mediator in connection with it, for God did his own selecting. As it is written, "Ye are God's workmanship." "The Father himself loveth you." "Whoever is drawn of the Father cometh unto me." "No man can come unto me except the Father which sent me draw him."

TAKE ANOTHER GLANCE

Honest-hearted ones now "drawn" of the Father are, indeed, children of wrath, and hence, before they can be received of the Father as sons, he delivers them over to Christ, and Christ's acceptance of them, or justification by faith in his blood (not faith in a covenant) makes them ready to be returned again to the Father, if they still so will. It is to

R4368 : page 107

these justified ones that the Apostle says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." If these needed to be made actually perfect they would need to be left in the hands of the Son for such restitution work as is his alone, and would be held over for the Millennium. But instead they are justified by faith. Their faith in Christ, in the merit of his sacrifice, attested by their repudiation of sin, "Is counted unto them for righteousness," Jesus applying his merit on their account. When, afterwards, these made full consecration of themselves to do the Father's will, even unto death, and when they were begotten of the holy Spirit as New Creatures, they became "members" of the Seed of Abraham, members of the Mediator of the New Covenant. Then they by faith passed to a new plane, where no sin or imperfection is imputed to them, so long as they fulfil their consecration Vow and "Walk not after the flesh, but after the spirit."--Rom. 8:1.

===================

R4368 : page 107

THROUGH MUCH TRIBULATION ENTER THE KINGDOM

--ACTS 14:1-28.--MAY 16.--

Golden Text:--"All the gods of the nations are idols;
but the Lord made the heavens."--Psa. 96:5.

NOTWITHSTANDING the success which attended the message at Antioch in Pisidia, the spirit of the Adversary was aroused in the Jews, who stirred up devout and honorable women (Greek proselytes to the Jewish religion). They worked upon their prejudices, slandering the apostles and their work and their motives. These women in turn exercised influence with the chief men of the city, until finally the missionaries were expelled. Their next stop was at Iconium, about seventy-five miles southeast. Here again they first preached in the synagogue to the Jews, and a great multitude, both of the Jews and also of the Greeks (Jewish proselytes), believed. But again the unbelieving Jews worked upon the Gentile population by calumnies. Hence the apostles remained there a "long time," probably several months, because there were many converts needing instruction and because it was an excellent field of labor every way. Finally, however, the chief Jews of the synagogue and the Gentiles whom they influenced, formed a plot for the stoning of the missionaries and alleged blasphemers. Learning of this the apostles followed our Lord's injunction of Matt. 10:23, to flee from persecution. Their next stop was at Lystra, twenty miles further to the southeast.

How human nature repeats itself! As it was God's covenanted people--yea, and the chief of the synagogue who opposed the Gospel and maltreated its servants who sought merely to do them good--so all through the age the professed servants of God have been the persecutors of their brethren! And so it is today! The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord's professed followers, some of them of large influence.

R4369 : page 107

It is still true that there are "perils amongst false brethren" and a Judas spirit is to be expected now, as well as then. How shall we receive these things? If they discourage us or turn us aside in fear, it would prove that we are not worthy of the Kingdom privileges and honors, which are to be granted only to those who come off, by the Lord's grace, "more than conquerors"; to those who willingly, gladly, take the spoiling of their goods, their good names, earthly reputation, etc., rather than prove disloyal to the Lord and his brethren. Nor must we render railing for railing, nor slander for slander. We must take maltreatment patiently.

NO SYNAGOGUE--BUT A MIRACLE

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue. The preaching to the people was in the forum.

While St. Paul was preaching he perceived amongst his auditors a man lame from birth, giving close attention and, perceiving that he had faith to cooperate with healing, he commanded him, "Stand upright on thy feet." The miracle astonished the people, who, in their amazement, began to speak to each other, no longer in the Greek language, but in the Laconian, which the missionaries did not understand, saying that these were gods in human form. The apostles evidently retired to their own dwelling apartments after the miracle and were astonished when, a little time afterward, the people came together to offer sacrifices to them, calling Barnabas Jupiter, and Paul Mercury. The people had certain traditions about the gods coming down to earth as men and these doubtless led up to their remarkable treatment of the missionaries.

One of these tales was to the effect that Jupiter and Mercury once visited this very city of Laconia. The people took them to be vagrants and refused to entertain them, and ridiculed and maltreated them. At last two peasants received them into their hut with hospitality, giving them their best. In return the gods transformed their hut into a glorious temple, over which they were set as the chief ministers of earth, while their neighbors were overwhelmed in a flood. The statue of Jupiter stood before Lystra's gate, and it was supposed that this story was repeated annually in the hearing of the people. Thinking of Paul and Barnabas as later manifestations of these same gods, they determined that now was their opportunity to show them reverence and hospitality.

Now came a temptation to the missionaries--such temptations as in one form or another are apt to come to all who engage actively in Christian work. Would they receive the homage of the people and then, as gods, seek to instruct them respecting Christ as the true Son of God come from heaven, who had died for the world's redemption, etc., or would they stop the procedure forthwith? Such temptations are very forceful with many: "Let us do evil that good may follow." Similar temptations of the present time might be suggested. A minister might sail under false colors, under denominational name, which misrepresented his heart and which he misrepresented. He might seek thus to do God service and to advance the Truth, but would it be wise? Would it please God to have us thus do evil that good might follow? We think not. The Truth may be presented as kindly, sympathetically, harmoniously as possible, but it can never fight a good fight under a cloak of hypocrisy.

The same principle applies to others; the business man may put his light under a bushel for the sake of trade and with the promise to himself that he will use money gained in forwarding the Truth. But would such a course be acceptable to the Lord? We believe not. Some affect ignorance of the Truth or disdain for it, that they may retain social position, and persuade themselves that there are more than compensating advantages favorable to the Lord, the brethren and the Truth, in the course which they pursue. We believe that they prove themselves unworthy of a position in the "little flock" of overcomers. The principle is of broad application, and it is the principle each of the Lord's people should see, and fix clearly in his judgment, that he may guide himself accordingly.

HONESTY REWARDED WITH STONES

The missionaries ran in amongst the people, dissuading them from sacrifice and assuring them that they were ordinary men like themselves. They informed them that their very mission was to turn them from such works of ignorance and superstition and to indicate to them the true God, his true character, and his proper worship. They said to them, "We bring you good tidings, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Wisdom from on high guided them to know that it would be useless to quote the Old Testament Scriptures to these people, who had no knowledge of them. They discoursed, therefore, what the people could understand and appreciate, and thus they set a grand example to all who should ever speak as messengers of the Lord. Much of the preaching is far over the heads of the hearers.

They introduced to their attention the God who made the heaven, earth, sea and all the contents of these. They explained that although this great God was interested in his creatures always, yet hitherto he had permitted all the nations to walk in their own ways untaught, unrestrained. Nevertheless he did give them certain evidences of his constant care, in the sunshine and the rain, with the fruitage of earth and its seasons, thus providing mankind with food and occasion for gladness and appreciation of life.

Only a scrap of the discourse is given. We may suppose that the Apostle here, as elsewhere, proceeded to explain that the times of this ignorance of the past, which God had winked at or paid no attention to, were now ending; that a new phase or turn of his great Divine Plan had come. And now all men everywhere are admonished to repent, to turn from sin, to strive to come near to God in reverence and obedience, and to hope for eternal life in his provision. Doubtless he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be man's Redeemer, and by and by man's Restorer. No doubt he explained to them that every effort toward righteousness and Truth and godliness would have its reward, while every wilful sin would surely, at some time, have its punishment, either in the present age or in the age to come. No doubt also he showed the people that the Divine call of the present time is intended merely to call out of the world a "little flock" of saintly followers of Jesus to be his Bride in the Kingdom.

However, it was probably only a few days after this that some other Jews came to Lystra, zealous as Paul of Tarsus himself had been to oppose the message respecting the Nazarene. The benighted people, who one day were ready to do sacrifice to St. Paul as a god, shortly afterward, under the envious slanders stirred up by the Adversary, stoned him and then dragged him out of the city and left him to be devoured by beasts and birds. But evidently some disciples had been made, for as we read, "As the disciples stood around about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe." Such a man with such a spirit was necessarily a force wherever he went; a force for good, as he had once been a force for evil, because now the spirit which energized him was a consecrated one, a holy one. There is a lesson and example here for all of us which we must not miss. He wisely determined that it would be unwise to do more public work at Lystra, so long as the public mind was in such a ferment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith, might not so well have been able to stand it.

DERBE, THEN HOMEWARD BOUND

Evidently some Divine power, some supernatural strength, was accorded the Apostle, else he never could have so quickly recovered after the stoning. The explanation is, first, St. Paul's own indomitable will, which mastered his body and made it his servant; and secondly, Divine cooperation assisting him so to do. And will it not be considerably so with us? Will not faith and courage and zeal and determination effect much as to our ability to stand and withstand the trials and difficulties of life? And will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with the literal stones or the symbolic arrows, the bitter words, is he not able to succor us, that we be not overwhelmed?

Apparently the preaching at Derbe resulted in making many disciples. Then the apostles turned their faces homeward --toward Antioch, the Ecclesia which sent them forth as its representatives. Seeking not merely return, but braving return by the same way as they went, they had the opportunity of meeting with the disciples at the various places and strengthening them and encouraging them in the good way, the "narrow way." Nor was there any deception in their preaching. They did not tell believers that shortly they would find themselves prospering in their business interests by becoming disciples of the Crucified One. They did not tell them that they would find Christianity the passage way into the social circles of the wealthy and refined. On the contrary, their message was in harmony with our Lord's words, "In the world ye shall have tribulation. These things have I spoken unto you, that in me ye might have peace." (John 16:33.) Again, "Marvel not, my brethren, if the world hate you;" (I John 3:13.) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake."--Matt. 5:11.

So we read that, as they journeyed, they "confirmed the souls of the disciples, exhorting them to continue in the faith and explaining to them that through much tribulation we must

R4370 : page 108

enter into the Kingdom of God"--that this is the Divine arrangement for the perfecting of our characters and for our testing as respects our fitness for joint-heirship with our Lord. Let us not forget, dear friends, that the present evil world (age) has not yet closed; that Satan is still its Prince, and that tribulation is still the cost of a place in the Throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that "A man's foes shall be they of his own household"--his own people, his own nation.

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to life;
Shun not the struggle--face it; 'tis God's gift.

"Be strong!
It matters not how deep entrenched the wrong;
How hard the battle goes, the day how long;
Faint not--fight on! Tomorrow comes the song."

===================

R4370 : page 108

BE YE NOT FORGETFUL READERS

WE have been astonished at the peculiar statements made by some who should have known better--respecting our recent presentations regarding the Covenants. They declare that we are now contradicting our former presentations, etc. As an answer to their absurd statements two of our readers have requested that we republish the below article, copied, verbatim, from our issue of March, 1880. We also suggest the rereading of "Tabernacle Shadows of Better Sacrifices," first published the same year. When we see those opposing "the Vow" becoming spiritually blind to things they have professed to see for years, it gives us more and more respect for that Vow. For, practically, every one opposed to the Covenants is opposed to "the Vow." We gave forth "the Vow" as a helpful resolution, little surmising that it would awaken such hostility as to create a schism, but evidently the Lord so intended.--1 Cor. 11:19. Following is the article referred to:--

THE THREE GREAT COVENANTS

A covenant is a ratified, unalterable agreement. God has made many covenants with man. (Gen. 6:18; Jer. 33:20, etc.) Three, however, stand out very prominently, as in them have been bound up all the best interests of mankind.

FIRST: The Covenant of God to Abraham. This covenant seems to comprehend and include a blessing on the natural fleshly descendants, as well as upon the higher, spiritual, Seed, "which Seed is Christ; and if ye be Christ's (body), then are ye Abraham's Seed and heirs according to (this) promise." If this thought be borne in mind, it will assist us in grasping the full meaning of this Covenant. The spiritual seed is called the "blessing seed" and "stars of heaven." It is prophesied that "They that turn many to righteousness shall shine as the stars forever." (Dan. 12:3.) And Jesus calls himself "the bright and morning star." This thought seems to have had more weight and meaning with the ancients, who looked up to the stars with superstitious reverence, believing that they controlled the destinies both of nations and of men. So probably this portion of the covenant represented by stars signifies heavenly rulers--Christ and his Bride. The natural descendants are probably meant when mention is made of "a great nation" possessing "this land"--Canaan--said to be as

R4370 : page 109

the "sand of the sea." This represents an earthly people as plainly as the stars do the heavenly. Let us read the covenant and see that it contains these two elements, and recognizes both natural and spiritual Israel. (Gen. 12:2,3; 13:14-16;

15:18, and 22:16-18). Paul assures us that "the seed" referred to in this covenant is Christ. (Gal. 3:16.) Fleshly Israel lost this, the cream or choicest part of the covenant--the spiritual. As Paul says (Rom. 11:7): "Israel hath not obtained that which he seeketh for, but the election hath obtained it." But the losing of this better part does not cut them off entirely from having a part in that covenant. "For brethren, that you may not be conceited with yourselves" (thinking that all of God's favor and covenant are taken from them and given to you), "I wish you not to be ignorant of this secret: that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in" (i.e., until the bride selected from the Gentiles has been completed). "And then all Israel will be saved, as it has been written, The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," and "This is THE COVENANT WITH THEM FROM ME, when I shall take away their sins."--Rom. 11:25 --"Diaglott."

Though for 1800 years they have been counted as enemies, and blinded to the gospel, yet they are still beloved for the fathers' sake; for the gifts and calling of God are without repentance (v. 29); i.e., these earthly blessings are just as sure to them as our spiritual ones are to us, because God so promised or covenanted, and never changes. Thus, we see the breadth and grandeur of God's plan and arrangement--how the natural seed was cast aside for the time that the spiritual might be developed, who, in their turn, are to be made the instruments for blessing the natural; when they shall obtain mercy through your mercy; when "The Deliverer shall come out of Zion (spiritual Israel--the church) and turn away ungodliness from Jacob" (fleshly Israel). When we see this, we see the fulness of this covenant to Abraham. It shows us what God meant when he promised that Abraham's seed should be mighty, possessing the gates of their enemies (the place of power and control), and be so far above others as to be able to "bless all the families of the earth." "O, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments and untraceable his ways; for who hath known the mind of the Lord?"

THE COVENANT OF THE LAW

is the second covenant we wish to consider. It was unlike the Abrahamic, in that it was conditional and two-sided, i.e., it was made between God and Israel and by its arrangements God was bound to do certain things, if Israel did certain other things. The one with Abraham was unconditional. God said: "I will," etc.; and although that was the Abrahamic covenant, Abraham was in no way obligated. (Circumcision was instituted after the covenant.--Rom. 4:10. It was not Abraham's covenant, but God's entirely; and for this reason it had no mediator. (A mediator is one who stands between the parties to an agreement or contract, whose duty it is to see that both parties fulfil their parts of the covenant.) Instead, God sware by himself that he would keep his covenant. [See form of oath Gen. 15:8-18 and Jer. 34:18-20.] "The

Law," is called a covenant. [Compare Gal. 3:17 and 4:24.] It was ordained in the hands of a mediator (Moses, Deut. 5:5), which proves that it contained conditions for its fulfilment; for "a mediator is not of one" (Gal. 3:20), or, not necessary where there was only one party contracting, as in the case of the Abrahamic Covenant.

This (the Law) was not a part of the first covenant, neither was it made with the people of the world, but only with fleshly Israel--"And Moses called all Israel and said unto them: Hear O Israel...The Lord our God made a covenant with us at Horeb. The Lord made not this covenant with our fathers, BUT WITH US, even us who are all of us here alive this day." Deut. 5:1-5.

That the Ten Commandments, particularly, and the ceremonial law, incidentally, constituted this covenant, is clear from the reading of the remainder of this chapter. A difference between moral and ceremonial law is now recognized, but it is of men. God called them one--"The Law." This Law Covenant was seemingly designed as a blessing to Israel, yet really by coming under it they condemned themselves; for it is written "cursed [condemned] is every one that continueth not in all the words of the Law to do them." God never intended, therefore, that they should be benefited by this covenant since, "By the deeds of the Law shall no flesh be justified in his sight." What then was the object of this covenant? It had two objects: first, it demonstrated that the natural man as a fallen creature, could not live in harmony with God --could not do right or be righteous. And finally it was proved and illustrated that a perfect man could keep God's perfect law, when Jesus did keep it and thereby became heir legally as well as by grace, to all the provisions of both covenants.

SECONDLY: The Law "was appointed on account of transgressions, till the seed should come to whom the promise related." (Gal. 3:19.) God knew the best time, and "in due time sent forth his Son." The law was introduced because the proper time had not come for the development of "the seed" referred to in the covenant to Abraham, and was intended to prevent Israel's becoming degraded like other nations, and to act as a restraint on their fleshly nature, and an educator of self-control, etc. It thus was a "schoolmaster," which, by showing them their own weakness, prepared them to receive Jesus Christ as their justifier from the things which the law condemned. (Gal. 3:24.) And it did this very work. By the time the seed was due, it had prepared some to receive Jesus.

THIRDLY: It was used as a type, not of the Abrahamic, but of the new covenant, to illustrate the operations and conditions of that covenant, as we shall soon see.

R4371 : page 109

"THE NEW COVENANT"

Is repeatedly mentioned in Scripture. It should not be misconstrued as being God's covenant with us--"the seed;" no, that was part of the Abrahamic covenant, and although in harmony with each other, they are not the same, nor is the "new covenant" made with the church at all. It does not come into operation until the spiritual seed as well as the fleshly children, have come into possession of what was promised them under the Abrahamic covenant.

It, like the law which was its shadow or type, is between God and fleshly men--the world. If, therefore, this covenant is between two parties (God and the world), there must be conditions binding upon both; hence there must be a mediator (as in the type) to stand responsible for the fulfilment of the conditions of both. Who, then, is to act as mediator of the new covenant? Let Paul answer: "Jesus, the mediator of the new covenant." [Heb. 12:24.] Yes, Jesus, our Head, is the one, and the only one, who can stand uncondemned before God's righteous law. In him God recognizes his holy Son, separate from sinners, and in Him humanity may, and soon will, recognize their Lord, now highly exalted, but once "the man of sorrows and acquainted with grief, who, by the grace of God, tasted death for every man"; and "who is a faithful High Priest," able to sympathize. Only through him can the world ever be made at-one with God--His great work is at-one-ment. He will associate with Him in this work His tried and faithful bride. Now, what are the conditions of this new covenant? They are, as in its type, the law, do and live. God can never be a party to any covenant recognizing sin.

R4371 : page 110

Perfect righteousness ["Be ye perfect"] has always been the condition on which God recognizes or communes with any of His children. Christians in the present age, although not individually perfect, are reckoned so, being hid in Christ, and as members of His body are covered by His robes of righteousness. But in the coming time, the imputed righteousness of another will not avail, but "every man shall die for his own sin" [not the sin of Adam], or vice versa, live by his own righteousness [perfect obedience].

It may be asked, then: In what way will the new age under the new covenant differ from the Jewish age under the law covenant? If the conditions of life are obedience to God's perfect law, will it not result, as the law covenant did, in condemning all under it to death? We answer no, the difficulty then was, not with the law, but with man. Man, in his fallen, imperfect condition, could not keep "the law ordained to life." But the conditions of this new covenant on God's part are, that man shall be brought to a condition in which he can obey the perfect law, and always keep it in his heart, as it is written, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah....This shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward part, and write it in their hearts, and I will be their God, and they shall be my people, for I will forgive their iniquity, and I will remember their sin no more." "In those days they shall no more say, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity." --Jer. 31:31.

"And in that day I will make a covenant for them with the beasts of the field and with the fowl of heaven and with the creeping things of the ground and I will break the bow, and the sword, and the battle, out of the earth." (Hos. 2:18. See also Jer. 32:37-41, Ezek. 37:26.) We see clearly that the new covenant is yet future and also that a great change will be effected in the condition of Israel, who, under the Law previously, were unable to keep it. The trouble then was, "the fathers [Adam and his successors] had eaten the sour grape of sin, and the children's teeth were set on edge" so that they could not keep the Law of God; so the Day of Atonement is brought in [the Gospel Age] and during it, they, and all men, are redeemed from sin and the curse, through Jesus Christ, who, by the grace of God tasted death for every man. The man Christ Jesus, holy, harmless, separate from sinners, was made a curse for us, made sin [i.e., dealt with as the sinner] for us, [he] who knew no sin. And it is consequently after the gospel age when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the new covenant comes into force. And to this thought agree the words of Paul [Rom. 11:27]. "This is my [new] covenant unto them when I shall take away their sins."

The nations are to be blessed also under this new covenant, by becoming "daughters" to Israel. "I will give them unto thee for daughters, but not by thy (old) covenant." --Ezek. 16:61.

We have seen that to every covenant to which there are obligations of two parties, there is a mediator, or one who stands between guaranteeing the fulfilment of its conditions. As under the covenant of the Law, Moses was the mediator, so is

"JESUS THE MEDIATOR OF THE NEW COVENANT"

And to him God looks for the fulfilment of the Law, and to him Israel and the world look for ability to comply with its conditions. Remember that we, the gospel church, do not come to Christ under the new covenant, neither under the "old" or Law covenant, but under a covenant older than either of these [Gal. 3:17], the Abrahamic covenant; as part of "The Seed." "If ye be Christ's [body], then are ye Abraham's Seed and heirs according to (that) promise."--Gal. 3:29.

As the typical or Law covenant [or "testament"--same Greek word;] was ratified or sealed by Moses its Mediator, with the blood of a bull and a goat annually, so the "new covenant" is sealed with the blood of "better sacrifices" [plural] which these represented, viz.: Christ--Head and body.

Moses took a bunch of hyssop and scarlet wool and therewith sprinkled of the ratifying blood mixed with water, both the book (type of the Law) and all the people. (See Heb. 9:19.) So with the New Covenant it must also be ratified with blood; and the mediator of the "New," gives his own blood (life,) both head and body, during this gospel day of sacrifice. And soon when the better sacrifices are complete, the people will be sprinkled with this cleansing blood and with the pure water of truth. It will sprinkle both book (law) and people, bringing the people into harmony with God and therefore into harmony with his Law. Their teeth will no longer be set on edge; no longer will they, when they would do good find evil present with them; for "All shall know the Lord from the least to the greatest," and "The knowledge of the Lord shall fill the whole earth."

Who will do the sprinkling after the sacrifices are complete? It was Moses in the type; it will be the Great Prophet and Mediator in the antitype--"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:22.) This prophecy belongs to the "Times of restitution of all things," and is quoted by Peter as applicable there.

That prophet or teacher--"The Christ"--Head and body is now being "raised up" (to power) and soon the work of sprinkling and cleansing humanity begins; and the soul (person) who will not then obey and be cleansed shall be destroyed. In that age, the sinner a hundred years old will be cut off, though at that age he would be but "a child."--Isa. 65:20.

ABRAHAM'S THREE WIVES

Let us briefly review these covenants as they are illustrated in a type or allegory. (Gal. 4:22-31.) Paul explained that Abraham's wife, Sarah, was a type of the covenant made with Abraham, referring to "The Seed." As years rolled by, and no child came, they began to look for a fulfilment in some other way, and Hagar takes the place of a wife and bears a son, who apparently is to be the heir. So the original promise of God meant Christ, but He was not born until "due time," and in the meantime "The Law" was given from Sinai, apparently taking the place of the covenant, and under the law covenant a fleshly seed was developed--fleshly Israel. But the Abrahamic covenant had not failed, and after the Hagar covenant had borne fleshly Israel (typified by Ishmael), the true seed of Abraham and heir is born, under the first (or Sarah) covenant; i.e., Christ Jesus and the members of His body--spiritual Israel.

This is as far as Paul carries the type, because speaking only of the two seeds, natural and spiritual, and the two covenants under which they come into existence. But as we find that God is to make "a new covenant," "after those days," we naturally inquire: Why was not this new covenant typified by a wife as well as the other two? And upon examination we find it was so illustrated. Turning to Gen. 24:67, we read how Isaac receives Rebecca into Sarah's tent, and she becomes his married wife, etc., illustrating how our heavenly bridegroom will receive His bride at the end of her journey,

R4371 : page 111

and bring her into, and associate her with Himself in the enjoyment of all things promised in the first (or Sarah) covenant. Then we read: "Then, again, Abraham took a wife, and her name was Keturah," illustrating, as plainly as a type can, the new covenant.

Each of the first two covenants, bore but one offspring: The first, the "heir of all things" (Isaac--the spiritual Israel), and the second, fleshly Israel, beloved for the Father's sake. But the New Covenant (Keturah) bears six sons, which, taken with the one of Hagar would be seven--a complete number--representing that all the fleshly children would be developed under the Hagar and Keturah or "Law" and "New" Covenants. The name Sarah means Princess, Hagar means flight or cast out, Keturah means incense or sweet; all of which are significant.

Oh, how our covenant--the Royal--looms up above all the others! Let us not forget that we must die with Jesus, if we would LIVE and share in the glorious work of sprinkling and cleansing the world in the next age. "That by means of death...they which are called might receive the promise of eternal inheritance."--Heb. 9:15.

===================

page 111

BEREAN STUDIES ON THE ATONEMENT
THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Study V.--The Baptism Witness of the Spirit

MAY 2

(1) Why is the witness of the Spirit an important doctrine to the people of God? P. 226, par. 1.

(2) What is meant by "our spirit" in Romans 8:16,--"The Spirit itself beareth witness with our spirit that we are the children of God?"

(3) Why should we consider the holy Spirit another God separate and distinct from the Father and Son, if we do not consider our spirit a separate person from ourselves?

(4) Is there danger of trusting too much to "feelings" and what is the remedy? P. 226.

(5) Quote some hymns in proof that doubt and distress prevail and show the real difficulty and the cure. P. 127.

(6) Explain the difference between Faith and Credulity. P. 228.

MAY 9

(7) How may we obtain the witness of the holy Spirit?

P. 229.

(8) How may we be sure that we made the proper start in the heavenly way? And that we are still on it? And that we shall make our calling and election pure? P. 230.

(9) Is our "full assurance of faith" based upon our perfection, or what? P. 231.

(10) Are tribulations a witness of the holy Spirit to God's people? If so what testimony or "witness" do they bear? P. 232.

(11) Are the Lord's dealings with us all alike, or alike to all? If not, why not? P. 233.

(12) Why do some of God's children require more and others less disciplining?

(13) Are all chastenings evidences or witnesses of divine displeasure? If not, explain other reasons for them and services through them. P. 234.

MAY 16

(14) What prunings should we note and what results should we expect? P. 234, par. 2, 3.

(15) Quote several texts from the Bible, showing the Spirit's witness to us, and explain how these should be understood as witnesses and how they should influence our lives. P. 235.

(16) What did the experiences of our Lord Jesus witness respecting divine favor with him? Explain his sufferings as in full accord with the Spirit's witness and show how ours should correspond. P. 236.

(17) Would our Lord's witness of the Spirit have been the same had he taken a different course? Pp. 236, 237.

(18) Explain 1 John 5:4, showing how it is a witness and to whom it applies. P. 237.

(19) Is our knowledge of holy things and of "things to come" a witness or testimony? If so, of what? P. 238.

(20) What should every Christian resolve re the witness of the Spirit? P. 239.

MAY 23

(21) Will the holy Spirit witness to the converts of the Millennial Age? If so will the witness be the same as to us or in what respects different? P. 239, par. 3.

(22) Explain the difference between a real witness of the Spirit and the unsatisfactory reliance upon "feelings"? P. 240.

(23) Why should those possessing the true "witness" rejoice and those not possessing it seek it? P. 241.

(24) What is it to be sanctified by the holy Spirit? And what are the needful steps to this end? P. 241.

(25) What did St. Paul mean by his prayer that God would sanctify his people "wholly"?

(26) Are there degrees of sanctification? and are these degrees easily attained? P. 243.

MAY 30

(27) Explain what is signified by the expression, "new creatures in Christ Jesus." P. 243, par. last.

(28) Is a filling of the holy Spirit attainable? If so, is it of sudden or of gradual attainment? P. 244.

(29) Could we be properly said to be filled with a spirit person? and could the same person fill many persons and still retain personality? In a word is personality divisible?

(30) What is the Apostle's illustration of our being filled with the holy Spirit? Show the application. P. 245.

(31) Can we be "filled with the holy Spirit" without conforming to the divine conditions? And can we thus conform unless we know the conditions? And can we know the conditions except by the study of God's Word and obedience thereto? P. 245, par. 2.

(32) Is the sealing of the Spirit the same thing as the witness of the Spirit?

(33) What is meant by the seal of the Spirit? When is it obtained? Suddenly or gradually? Pp. 246-248.

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

PUBLIC MINISTRIES OF THE TRUTH UNDER THE AUSPICES OF PEOPLE'S PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

PITTSBURG N.S. (Allegheny), PA., MARCH 28

Session for the public at 3 p.m. in Allegheny Carnegie Hall, Corner Ohio and Federal Sts. Visiting friends heartily welcomed. Baptismal services for those desiring same and notifying, at 10:30 a.m. Question meeting at 7:30 p.m., Bible House Chapel, 610 Arch street.

BROOKLYN, N.Y., APRIL 4

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock, when the annual Memorial Supper will be celebrated. Visiting friends cordially welcomed.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

BOSTON, MASS., APRIL 11

Morning and evening meetings in Faneuil Hall. Take surface cars from depots going through Dock Square. Local friends will be at stations to assist visiting friends. Meeting at 10:30 a.m. for Prayer, Praise and Testimony.

Afternoon session for the Public in Tremont Temple, Tremont street, between School and Bromfield streets, at 3:00 o'clock; subject, "Where are the Dead?"

Evening meeting for the interested at 7:30 o'clock. Arrangements have also been made for a meeting in Tremont Temple Building, on Saturday evening, for the benefit of those who may have to come to the city at that time. When purchasing railway tickets inquire for reduced rates, account of

Bible Students' Convention.

TOLEDO, OHIO, APRIL 18

BROOKLYN, N.Y., APRIL 25 and MAY 2

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

page 113

SEMI-MONTHLY
VOL. XXX APRIL 15 NO. 8
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................115
  Rev. Lyman Abbott on Resurrection.............115
  Rapidly Growing Burden of Militarism..........115
Settling Doctrinal Differences....................116
  The Conclusion of the Matter..................117
The Memorial Celebration..........................118
Our Personal Responsibilities.....................119
The Sweet-Brier Rose (Poem).......................120
"You Hath He Quickened"...........................120

The Begetting, then the Quickening............121
"Not the Spirit of Timidity"......................122
The Tongue a Power for Good or Evil..............124
Samples of Interesting Letters....................126
Brooklyn Bethel Hymns for May.....................127
My Solemn Vow to God..............................127

R4372 : page 114

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N. W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

==========

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

SECOND CLASS MAIL MATTER.
APPLICATION MADE FOR ENTRY AT BROOKLYN, N.Y.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

YOUR ORDERS DELAYED

Removal to Brooklyn interfered considerably with the filling of orders for books, and it will take two weeks more for us to get fully caught up.

India Paper STUDIES, Vols. 4, 5 and 6, are out of stock, and as the paper must be imported, it will be some months before all orders can be filled.

WATCH TOWER BIBLES

We have in stock a few of Nos. 1918 and 1938 only. See description and price in WATCH TOWER of Nov. 1, 1908. The sale of these Bibles has been phenomenal; 10,000 India Paper Bibles in eighteen months breaks all records. We will publish more, but they will not be ready for some months.

HOW TO ADDRESS LETTERS TO US

The PEOPLES PULPIT has received many letters and remittances which should have been addressed WATCH TOWER BIBLE AND TRACT SOCIETY. Nothing should be addressed PEOPLES PULPIT except subscriptions for that journal. And such letters may be enclosed in your envelope addressed to the WATCH TOWER if you are writing to us; but make the letters and subscriptions separate, so that we need only to hand them over to the proper parties. This is to comply with United States mail requirements. A money order for both may be sent to the WATCH TOWER.

===================

R4373 : page 115

VIEWS FROM THE WATCH TOWER

REV. LYMAN ABBOTT ON RESURRECTION

WHEN addressing the students of the Yale University on the subject of "Human Immortality" from the text, "The dead shall rise again," Doctor Abbott is reported to have said:--

"I do not think the dead will rise again. I do not think that good people ever die. Their spirits, I think, just drop off the body, as clothing, and they go on into a higher and larger life.

"When people really die, I do not think they ever live again. There are some people who in their lives on earth become wholly animal, wholly sensuous. These people, with the going out of life from their bodies, I think really die, for they have no place in a higher life.

"I do not think of those whom we see no longer as being in spotless raiment afar off, knowing nothing of what we are doing and being happy in only a sort of negative bliss. I believe they are with us still, though we cannot see them, and that they are still very interested in what we do. A year ago my wife died in a foreign land, but I still feel that she is beside me helping and inspiring me."

* * *

This is a frank statement of what Doctor Abbott thinks or guesses. He is to be commended for not trying to prove that his text means the reverse of what it says.

How much better it would be for the world if all Bible teachers thus distinguished between what they think and what the Bible teaches. But what is the value of the doctor's thought? On what is it based? What does he know on the subject on which to base speculations and surmises? Was he ever dead? Does he really know anyone who passed through the experience of death? Until we get such a demonstration we prefer to believe the Bible, corroborated by our five senses, rather than trust to the infallibility of Doctor Abbott's thinking apparatus.

Dr. Abbott is a gentleman and a scholar of no mean caliber, yet his teachings, here reported, are in line with the claims of Spiritism, which the Bible teaches us is demonism. Should the doctor resist the seductive proposition of Spiritism to put him into communication with his dead wife, etc., it will be because of his strong character. Many of those who read his words may be far less strong to resist and may fall under a demoniacal spell, led on by the doctor's words, to seek communication.

Well do the Scriptures declare of our day, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest."--Isaiah 29:14.

PEACE! PEACE! AND DREADNOUGHTS

"Britain built a ship which created a class by itself. By a strange fatality she called the ship the Dreadnought, but experience is teaching her that from it she has everything to dread. Germany began to build new ships and naturally these were Dreadnoughts. Other Powers are about to follow. Among them we regret to find our own land. But it is inevitable that if any ships are to be built they must be Dreadnoughts.

"An interesting suggestion has been made by a London writer proposing the co-operation of the fleets of the two English speaking peoples, Britain to guarantee the safety of our possessions on the Pacific and we to guarantee the safety of hers in the North Atlantic."--Ex.

* * *

Peace! Peace! is the cry, as the Scriptures predicted. Yet there is no peace, as they declare. True, no war is being waged at the present time; but it is surely expected, and the great nations dread it and spend millions on war preparations in harmony with those convictions. Would the world's wise and rich men tax themselves to the point of distress for war purposes if they believed as Mr. Carnegie seeks to convince himself and others? Surely not!

But why is there no peace? Because sin has entrenched itself in fallen human nature. Selfishness is sin and the cause of war; wickedness is the Scriptural name--"There is no peace for the wicked, saith my God."

If Mr. Carnegie can tell the world how to convert its people, giving them tender instead of stony hearts, then the peace proposition will be quickly realized. But aside from such a wholesale conversion there is hope for peace only along the lines predicted in the Bible; namely, by the establishment of Messiah's Kingdom in spiritual glory and with unlimited power. This the Bible assures us is nigh at hand. But, alas! its blessings must be introduced by wars of selfishness which will wreck present institutions and prepare humanity to cry to God for his relief and the new heart. "Thy Kingdom come; thy will be done on earth as in heaven!"

RAPIDLY GROWING BURDEN OF MILITARISM

The "Dallas Morning News" says that "Militarism has reduced more people to slavery and crushed more nations into the earth than any of the other burdens. It is unaccountable that the civilization of to-day will promote or endure it. It means the same thing over again, and yet the educated people of the twentieth century tolerate it and hurrah over it just as the Assyrians and Persians did in the remote ages of passion, tyranny and

R4373 : page 116

conquest. The penalties of it are incalculable. The appropriations for armies and navies, tremendous as they are, are by no means the heaviest of the losses. There is no other line of jobbery and graft that is comparable to that of the sharp opportunity hunters who invent causes of war, and who sell to their pets in military politics the stores, supplies and equipments which are consumed by armies and navies, whether idle or active. But more scandalous than all the costly plundering and grafting is that loss of self-reliance, of ability to make a living, of civic character and peaceful purpose that follows in many instances the change from a life of working for a living to a life of idling or fighting for a living.

"Truly, as an observant contemporary says, it is of little use for consumers to protest against a tax on coffee and sugar, for property owners to protest against income taxes, or for States to object to Federal inheritance taxes, unless a similar protest is made against the policies which relate to these taxes as cause to effect. What causes the deficit in National finances? Out of a total of $810,000,000 appropriated, exclusive of the postal Department, $526,000,000 was required to meet the war bills of the government! We are paying $1,440,000 a day for war! That is more than the cost of the first year of the Civil War, and more than half the cost of the last year, in which great armies were maintained in action. We are at peace with the world, but we are maintaining a war standard of equipment. We must pay for it. We have followed the nations of Europe in our military policy. In this we have taken on the deadly curse of the ages. As a nation we have never committed before any blunder that is comparable to it in either its material or moral penalties."

* * *

The above is the serious side of this matter. The amusing side is that this war fever attacks nations in proportion as they become "Christianized" or "Civilized." Would we not better term this warlike spirit unchristian and uncivil? Ah, yes! to be a Christian is a personal and not a national matter. Not until Messiah takes the reins of government will there be an end of wars.

As respects the war-expenditures, they cost the poor nothing and the middle class almost nothing. Why object to the rich having the costly toys--battleships costing millions to build and other millions to maintain? Do not these monies circulate amongst the masses? Does not the employment of men in the building and maintaining of a war-outfit relieve the pressure upon the labor market, too, and thus inure to the maintenance of wage-rates? Let the poor world have its way. Let it play with its toys and find by experience their little worth. Surely they will become the more ready for the new King and Kingdom of Righteousness!

INTERNATIONAL PEACE FESTIVAL

Andrew Carnegie, presiding at the International Peace Festival held by the Peace Society of New York to celebrate the peace now prevailing throughout the world, told an audience representing a score of foreign countries in Carnegie Hall that the only shadow on the occasion was the competition of great nations in building battleships. But he predicted that the day of universal peace is at hand.

The stage presented a brilliant scene, "Peace" blazing forth in hugh white letters from the centre, flags of eighty nations adorning the hall, and delegations in costumes representing a dozen different nations, including seven Japanese girls in the front row in native dress, Russian belles in costume and others adding to the color scheme. Except the speeches of Mr. Carnegie and Dr. Wu Tingfang, the Chinese Ambassador, the programme was musical. Japan received the warmest reception of the evening, and nearly all the nations were represented by singers.

Mr. Carnegie said in part:

"It was thought proper that the Peace Society assemble to-night to celebrate the fact that the world at the present moment is at peace.

MORE WAR ENGINES

"The first thought that arises is an unpleasant one, viz., that never in the history of the world have the leading powers been engaged to such extent in hastening the construction of engines of destruction such as the world has never seen, a deplorable fact which cannot but give pain to every lover of his race."

===================

R4374 : page 116

SETTLING DOCTRINAL DIFFERENCES

--ACTS 15:1-35.--MAY 23--

Golden Text:--"We believe that through the grace
of the Lord Jesus Christ we shall be saved,
even as they."--V. 11.

THE season of peace and prosperity, growth in knowledge and in numbers in the early Church, was followed by a season of contention and differences at Antioch. Paul and Barnabas returned from their missionary tour, and reported to the congregation which had sponsored their journey expenses. Together they, the Church and their missionaries, rejoiced in their mutual service for the Gentiles. The cause indeed was quite prosperous everywhere. Then came from Jerusalem, the headquarters of the Church, certain brethren, Hebrews by birth, who, perceiving that the Gentile Christians ignored circumcision, raised a great commotion on that score, claiming that circumcision would not save without Christ, neither would Christ's salvation be operative without circumcision. The minds of many were disturbed, and for a time a split in the Church seemed probable. But better counsels prevailed and their beloved brethren, Paul and Barnabas, were sent to Jerusalem as a committee to confer with the Apostles and Elders there. Our lesson tells of this Conference and its results.

Incidentally we remark upon the wisdom shown by these early Christians--they had "the spirit of a sound mind." They had indeed great confidence in Paul and Barnabas and realized that under their ministrations they had already received great blessings from the Lord, which fact rather contradicted the idea that they could not be esteemed proper subjects for Divine favor without circumcision. They did wisely, therefore, to consider that the will of the Lord on the subject was positive and that his will would be indicated through the Apostles, of whom our Lord had said, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." These Apostles, then, might properly be expected to know and to be able to advise, whether circumcision would be a bounden obligation upon the Gentiles as upon the Jews, or whether they would be loosed from that obligation which had been placed upon Israelites--upon all of Abraham's family.

THE JERUSALEM CONFERENCE

The kindly deference of the Apostles, one to the other at the Conference, is quite marked in this account. It is also noticeable that they based their conclusions on the subject on what they found written in the Scriptures (the Old Testament) and their leadings of Divine providence. Gradually for several years the Truth had become more and more plain to them; how that the special favor of God to the Jews had given place to a general favor toward people of every nation, so that all men everywhere believing in the Lord, accepting his promises and consecrating their lives in harmony therewith, might

henceforth have equal privileges and advantages with those of Hebrew birth. They knew of God's covenant relationship with that nation, and it took time for them to become convinced that the Divine program had taken another step forward. Similarly in the end of this age there are many who realize that only a "little flock" has been called and has responded, sacrificed, under the present High Calling. It is difficult for these to grasp the thought that a change of dispensation is at hand and that God intends to complete the work of this age for the "elect" and to inaugurate a new work for the new age, for the non-elect, for the benefit of "all the families of the earth."

The conclusions of the Conference are given us in few words, namely, that so far as God is concerned, he had recognized believers of Gentile birth by his holy Spirit in just the same way in which he had recognized believers of Hebrew birth, "and put no difference between us and them, purifying their hearts by faith." (Acts 15:9.) What more could be asked? And these Gentiles had received all this favor of God without having come under the bondage of the Law Covenant. Why, they wisely asked, should we put a yoke upon them, when God has made no such requirement? They realized that the Law Covenant was indeed a yoke. More than this, that it was so heavy a yoke that neither they nor their fathers had been able to bear it. Christ had relieved them of the yoke of the Law Covenant. Why should they put it upon brethren to whom the Lord had never given it?

Going beyond this, even, they recognized that in some respects the Gentile, free from the Law, never having come under that yoke, held the superior position of the two; hence the statement, "We (Hebrews) believe that through the grace of the Lord Jesus Christ we shall be saved, even as they (Gentiles)."

THE CONCLUSION OF THE MATTER

We have in Vs. 22-29 the decision of the Apostles on the question. They not only wrote it out, but sent it at the hand of two of their trusted brethren, Judas-Barnabas and Silas, with Paul and Barnabas, that they might have the matter in written and in oral testimony. The declaration was that the disquieting teachings had not been authorized by the Apostles at Jerusalem. Then they briefly summed up, not as Law, but as "necessary things," the following:--

(1) Abstain from sacrifices to idols;
(2) And from blood;
(3) And from things strangled;
(4) And from harlotry.

It was not intimated that abstinence from these things would make them Christians, for nothing but faith in Christ and consecration to him and endeavor to walk in his steps could constitute them Christians. By these recommended abstentions they declared, "It will be well with you"; you will find these recommendations profitable to you as followers of the Lord. As a matter of fact, the Apostle Paul has pointed out most forcefully that "Love is the fulfilling of the Law," because love for God would control the life as respects holiness, and love for our neighbor as respects earthly justice. The things here recommended were necessary to a preservation of the fellowship of the "Body" composed of Jews and Gentiles of their different education and sentiments. Without discussing whether or not harm could come to the meats sold in the markets, by reason of pagan ceremonies in connection with their killing, the advice was that these be abstained from, because Jews certainly would consider the eating of such meats as participations in the heathen idolatry--even though from the broad standpoint of fact the idol, being nothing but wood or metal or stone, could neither profit nor injure the food. Nevertheless, it was advisable that the Gentile Christians abstain from the use of their liberty in this direction, out of deference to the weaker brethren, Jews and Gentiles, who could not so deeply philosophize and whose consciences might be injured.

A similar thought attaches to the prohibition of the use of blood. To the Jew it was forbidden, and under his covenant it was made a symbol of life--to partake of it would imply responsibility for the life taken. Moreover, in the typical ceremonies of the Law the prohibited blood was used as a symbol representing the sin-offering; for by the blood atonement for sins was effected. To emphasize these typical lessons the Jew had been forbidden to use blood. And there may be other, sanitary, reasons connected with the matter, which are not yet known to us. These prohibitions had never come to the Gentiles, because they had never been under the Law Covenant; but so deeply rooted were the Jewish ideas on this subject that it was necessary to the peace of the Church that the Gentiles should observe this matter also. The things strangled meant animals taken in traps, whose blood was not shed or drained out by bleeding to death, as the Jewish Law required of all meats that should be eaten. This restriction was necessary to the harmony between the two branches of spiritual Israel--that which came from Judaism and that which came from the Gentiles.

If they did not wish to be contentious and cause divisions in the Church, the Gentile brethren would surely be willing to restrain or sacrifice their liberty respecting these matters. The fourth restriction specified was "fornication," the Greek signifying "harlotry." It is difficult to understand why one moral precept should be thus separated from others and placed on the list with ceremonial requirements. We incline rather to ask, Why not have included profanity, drunkenness, idolatry, adultery, false witness, murder, etc.? Are we to understand that the Gentiles are free to commit all the crimes in the calendar not stipulated by this Conference, and merely counseled respecting meats offered to idols, or that have died by strangulation--and the use of blood and fornication? Surely not. Rather all the requirements of the Law are included in the one law of the New Creation--Thou shalt love the Lord and thy neighbor.

Love would cover idolatry, profanity, murder, theft, false witness, adultery, but the law of Love would not so thoroughly cover the items enumerated by the Counsel. These were necessary, proper, and we are to recognize the authority of the Apostles to "bind things on earth," and that they were so guided in their public utterances that they bound nothing unnecessarily, nothing contrary to the Divine will. It is our opinion, therefore, that these items thus superadded to the Law of Love should be observed by all spiritual Israelites as representing the Divine will. As a matter of fact nearly all the butchering for our markets is in harmony with the Jewish regulations, although many Jews decline to recognize this and eat only such meats as have been inspected and approved by their rabbis.

R4375 : page 117

The wise course pursued brought its good results. Harmony prevailed, unity of spirit, fellowship amongst the members. The secret of this lay in the fact that the Lord was recognized as having the supervision of the Church's affairs, and as guiding her course and directing her way through the appointed channels, the Apostles. Similarly to-day, where honesty of heart prevails amongst the Lord's people, schisms, divisions, should be unknown. The Lord's guidance and instruction should be sought--his Word through the Apostles. Moreover, the Lord has been pleased since the Apostles fell asleep to use faithful brethren in the Church as finger-boards to indicate the right path, in harmony with his Word through the Apostles and prophets. The thing necessary is the pure heart and the honest conscience and the humble spirit.

"We would be one in hatred of all wrong,
One in our love of all things sweet and fair;
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth, and thus to follow Thee."

===================

R4375 : page 118

THE MEMORIAL CELEBRATION

ON Sunday evening, April 4th, approximately 450 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. We were much pleased to have so considerable a number of communicants present. Of course, these were not all of Brooklyn proper. In fact, the regular congregation comes largely from the region round about. The occasion was a very solemn and impressive one. Our afternoon discourse on the Passover, typical and antitypical, led our minds in the proper direction for the appreciation of the solemn memorial and our comments in the evening related chiefly to the significance of the bread and the cup. We showed that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification of righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. We showed that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then we took the second and larger view of the matter and saw in the light of the Apostle's words that all of the faithful, all of the Royal Priesthood, all of the members of the one Body of Christ, join with their Lord in becoming the One Loaf and join with Him also in the breaking of that loaf, that it may be the Bread of Restitution to the world of mankind. We saw in the light of the Apostle's words, too, that in becoming members of the Body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. We saw further how in the Divine purpose this earthly life, which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life and rights.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we break, is it not the communion (in his sufferings) of the body of Christ? For we being many are one bread and one Body; for we are all partakers (sharers) of that one Bread."--1 Cor. 10:16,17.

As we thus took a fresh glimpse at the significance of the "deep things of God," our hearts were stirred to their depths with the realization. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow! We called to mind the fact that the Lord could not reasonably require less of us; that this is but a reasonable service, privilege and honor. We realized afresh how great would be our loss if we should fail to make our calling and election sure by unfaithfulness to the vows taken when we were accepted as his "members." We pointed out that even those who would constitute the "great company" must attain that standing through great tribulation, and that none could be acceptable to the Lord for life eternal except the pure in heart, filled with his spirit; and that, as the Apostle says, the matter with us is one of life or death eternal. We sought afresh to build one another up in the most holy faith and love and devotion and zeal, that the victory might be won--eternal life. We exhorted that it is really easier in some respects to gain that eternal life on the highest plane, the Divine nature and Royal Priesthood, than on the lower plane of spirit being, typified by the Levites.

Almost all who were present partook of the memorial emblems and we closed the service with prayer, followed by a hymn, after which we went out quietly, without our usual greetings, striving to carry with us, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and that in a majority of cases the numbers participating show an increase over last year. In a few cases the increase is small or none, because whereas friends from several districts had previously met together, they have now grown large enough to meet separately. The report from Pittsburg is an excellent one--just about as we expected; the Bible House Chapel was more than filled, so that extra chairs were needed and brought in. Notwithstanding this the showing is not as large as on some previous occasions, because usually these services have been held in Carnegie Hall or some other larger auditorium, and have been attended by friends from nearby places--notwithstanding our frequent reminders that it is desirable that the friends of each locality meet by themselves, after the manner of a family, in harmony with the original instructions of the type.

Altogether the general interests of the harvest work seem to be deepening and broadening. Yet, we must expect continued and increasing testings of faith and love, even to the end of the Harvest time; for in no other manner does it seem possible for the Church to be tested. Thus St. Paul, while admonishing us to mark those who cause divisions (Rom. 16:17), and exhorting again that there be no divisions among you (I Cor. 1:10), declares, "I hear that there be divisions (schisms) among you, and I partly believe it; for there must be heresies among you that they which are approved may be made manifest among you." (I Cor. 11:18,19.) Again, St. John says, "They went out from us. They were not of us, for if they had been of us, they would, no doubt, have continued with us; they went out that they might be made manifest that they were not all of us."--1 John 2:19,20.

The substance of this teaching is that while it is true that the Body of Christ is one and should be bound together mutually by the bonds of love and sinews of Truth, nevertheless if, after we have done all in our power to hold a fellow-member with our love and with the truth he departs, we are to take the matter with equanimity, remembering that the Lord knows the heart and that having done all in our power the remainder is for the Lord to attend to and that he will attend to disciplining and bringing back into fellowship with the Body all that are truly his. "The Lord knoweth them that are his." We do not. We do well to remember this and to exercise full confidence and faith in the Lord and his wisdom and love and power in dealing with every disobedient member. It is ours to be kind and gentle toward all, while reminding ourselves and others of the Lord's own statement, "Vengeance is mine, I will repay, saith the Lord."

Below we give reports of the numbers participating in the memorial celebration in the more prominent congregations which have thus far reported attendances of twenty and above:

Meaford, Ont.; Hoopeston, Ill.; Clayton, Ga.; Colmra, Ala., 20. Everett, Wash., 21. Moore, Pa.; New Brunswick, N.J.; Mansfield, O.; Pt. Limon, Costa Rico; Reading, Pa.; Halifax, N.S., 22. So. Sharon, Pa., 23. Rochester, N.Y.; New Liskeard, Ont., 24. Elgin, Ill.; Jacksonville, Fla., 25. New Albany, Ind.; Rockford, Ill., 26. Port Clinton, O.; Auburn, Ind.; Iola, Kan.; Hartford, Conn.; Galveston, Tex., 27. Tampa, Fla., 28. Muncie, Ind.; Springfield, Mass., 29. Tiffin, O.; Allentown, Pa., 30. Suffolk, Va.; Harrisburg, Pa.; Milwaukee, Wis., 31. Birmingham, Ala.; Pasadena, Cal., 32. Dallas, Tex.; Knoxville, Tenn., 33. Cohoes, N.Y.; Worcester, Mass., 34. Omaha, Neb., 35. Lynn, Mass.; Lancaster, Pa.; Denison and Sherman, Tex., 36. Detroit, Mich.; Schenectady, N. Y., 39. Vancouver, B.C., 40. Louisville, Ky., 41.

Canton, O., 43; Struthers, O., Atlanta, Ga., 42; Denver, Col., Richmond, Va., 45; St. Joseph, Mo.; Altoona, Pa.; Binghamton, N.Y., 48; Baltimore, Md., Cincinnati, O., 49; Toledo, O., 50; San Antonio, Tex., 52; Hamilton, Ont., 55; Houston, Tex., 56; Dayton, O., Kansas City, Mo., 58; Portland, Ore., 61; Scranton, Pa., 73; Kingston, Jamaica, 79; Columbus, O., 84; St. Louis, Mo., 86; Indianapolis, Ind., 96; St. Paul, Minn., 99; Oakland, Cal., 100; Providence, R.I., 101; Barmen, Germany, 110; Cleveland, O., 134; Washington, D.C., 149; Boston, Mass., 200; Philadelphia, Pa., 201; Chicago, Ill., 275; Glasgow, Scotland, 316; Allegheny, Pa., 320; London, England, 388; Brooklyn, N.Y., 450.

===================

R4376 : page 119

OUR PERSONAL RESPONSIBILITIES

SOME of the dear friends are "overcharged" in one way and some in another. Some surround themselves with so many cares of this life and are entrapped by the deceitfulness of riches, either already acquired or being sought after, that they have not time for proper spiritual nourishments and exercises. Hence these are spiritually weak and sick and need to go to the Great Physician and to heed the counsels of his word. Others are overcharged in trying to attend to the affairs of others and feeling responsibilities that the Lord has never put upon them.

This also is an indication of spiritual weakness, for these dear friends are surely neglecting their own nourishments and exercises, else they would not have so much time to spare in finding fault with others. They need to read, mark and inwardly digest the various spiritual declarations to the effect that the Lord's people should learn not to be busybodies in other men's affairs. St. Paul says, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." (2 Thess. 3:11.) And again he says, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not." (I Tim. 5:13.) The Apostle Peter admonishes, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters."--I Pet. 4:15.

Nothing in the above, dear friends, is written in any unkind spirit, but with the intention of helping some who are really good and noble at heart, but deficient in their faith in the Lord as the Manager of His own work; hence, sometimes they are given to evil surmisings, if not evil-speaking, in respect to brethren whom they should rather leave in the Lord's care, praying for them and, to the extent that they have actual knowledge and proper opportunity, doing what may commend itself to their judgment and confidence as their proper duty in the way of expostulation and suggestion; but the matter should surely go no further than this. They should not set themselves as regulators of the affairs of others, and especially not as regulators of the Lord's affairs. Surely the Lord can be trusted to manage His own cause. And surely we have confidence in His wisdom and ability, as well as in His justice and His love. Let us have more faith in the Lord and look rather for His leadings than for how we can steady the ark, unless, indeed, He has specially so set us in the Body of Christ as to put the responsibilities upon us. "God hath set the members every one of them in the body, as it hath pleased Him."--I Cor. 12:18.

We offer the above suggestions in the warmest of Christian love to some of the dear friends who have chided us for permitting the newspapers to print our likeness and, as they would say, for using worldly means in the propagation of the Gospel message. They write us that they fear that the wide publication of our Sunday discourses by the newspapers, in connection with our removal to Brooklyn, etc., means somehow a lowering of the Divine standards and catering to the world and to the clergy, etc., etc.

Our reply is that they should give themselves no concern in this matter, but leave it in the Lord's hands. He has succeeded in guiding His work and us in the past, and we feel sure will continue successful. A Leaven Purgative or a Faith Tonic would appear to be the proper prescription for this spiritual unrest.

As a matter of fact, dear friends, we are confident that there is no lowering of the Divine standards in our public utterances--oral and printed. We are equally confident that we are very unpopular with the clergy of all denominations and that some of them are our bitter enemies, all of whom seem to do everything in their power to injure us personally and to hinder our service of the Truth. Neither do we think for a moment that our utterances are popular with worldly editors and the publishers. These are mostly irreligious and publish the discourses merely to interest their readers. We do not even think that our discourses are popular with the public. There is, however, a sprinkling of deeply religious people, and others who have a respect for religion, to whom the Bible has heretofore been a dark, mysterious, sealed book. Some of these are becoming interested in the Divine Plan--some slightly, some deeply interested.

It is our thought that the Lord is opening the way at the present time for a very general circulation of a knowledge of the Divine Plan and that it is under the guidance of Divine providence that the sermons are now being printed in more than a hundred newspapers every week and reaching millions of readers. While maintaining the highest standard of Truth in our utterances we esteem it to be the Lord's will that we present the Truth in as attractive manner as we know how, if, by any means, we might win some, as the Apostle suggests. The use of pictures in public prints has greatly increased of late, and publishers insist that they must make every item of their papers attractive. That is their business, not ours. It is ours to see that the Truth is presented as wisely and as widely as possible. If we would have the co-operation of the newspapers in setting the Gospel before the public we must allow them liberty in respect to illustrations, headings, etc., within reasonable bounds.

Our thought was that the sermons could be published under the caption of People's Pulpit of Brooklyn Tabernacle without the name of the author, and several were thus sent out. However, the publishers disapprove this and insist that our personality is a necessary feature to make the discourses attractive to their readers.

Some of the dear friends forget that if it had not been for our use of progressive means in setting forth the Harvest message they might have remained in darkness respecting the good tidings, unless God had worked a miracle in bringing the matter to their attention in some other way. The lesson for us each and all is this, "Do with thy might what thy hand findeth to do," and give thy brother the same liberty also. Be glad and rejoice if, by any honorable means, the grace of God is made more widely known. Nothing is much more hurtful to a Christian than the souring or ferment of his mind. And where it attacks the heart it becomes fatal. It is the start of a root of bitterness. Let us put all such things away and remember the Master's words to the disciples, "He that gathereth not with me scattereth abroad."

Be assured, dear brethren and sisters, that our move to Brooklyn and the occupation here of larger quarters adapted to the enlarging work means no change of sentiment on our part. We trust that the Lord will find every worker in the Brooklyn Tabernacle and Bethel as earnest and modest and humble and self-sacrificing as ever--and, if possible, more so. Judge not according to outward appearances merely, and think no evil. Should the Lord's blessing continue with the work for a couple of years as now, the Harvest message will, we doubt not, reach the people of small towns and the country through the newspapers as we never were able to do with the tracts and books.

We are not expecting great things, but, temporarily, a considerable degree of prosperity. It will not surprise us if within two or three years a great change shall be permitted by Divine providence, which, to others than ourselves, would seem like a withdrawal of Divine favor from this work; but to us it will mean that the Harvest work is nearing its completion. Let us join hands in the reaping work while it is called day, for the night cometh wherein no man can work.

Personally to be brought prominently before the public attention is distasteful to us; we would much prefer to proceed with the work quietly, unobserved and unknown, holding up the cross and hiding self behind it.

R4376 : page 120

Moreover we realize that the more we are brought into prominence the more are our enemies stimulated to slander us and to say all manner of evil against us falsely: for this cause also we would, if possible, hide personality, if the interests of the work permitted it. It seems evident, however, that the Lord's time has come to bring the Harvest message to the attention of the public; and it is this conviction that leads us to submit cheerfully, willingly, to the arrangements which Providence seems to be opening, and into which the force of circumstances seems to be pressing us.

It will be remembered that in the close of our Lord's ministry there seemed to be a turn of the tide in favor of that Harvest message, so far as public opinion was concerned; this led the religious rulers and teachers of the people to the more bitter opposition, which eventuated in our Lord's crucifixion. May it not be that with the close of this Age, Present Truth may obtain a degree of public recognition which will serve to draw against it and its servants the ire and the fire of some who occupy prominent places and great influence in religious matters! We do not know, but we should not be surprised if such would be the result.

We take this opportunity to express our appreciation of the interest and zeal shown by our readers in the supporting of newspapers publishing the weekly sermons, and sending words of encouragement to the editors. Permit us to suggest, however, that where more than one copy of the sermon is desired the subscriptions should be scattered amongst the various papers publishing the sermons, and that they be encouraged in proportion to their circulation. Another suggestion is that you send all subscriptions to the "Watch Tower" Office, as this will be much more advantageous to the cause.

Another item: In the interest of the work we have contracted with a Newspaper Syndicate, giving it a general control of the sermons,--to say which newspapers may have them and which may not, the terms, etc. This Syndicate will handle the sermons for profit, nevertheless at a low price. Be assured that Brother Russell makes no profit by the sale of the Gospel. In view of this we advise that our friends hereafter refrain from any effort to have the sermons published in any newspaper --contenting themselves with the encouragement

R4377 : page 120

of the papers which are publishing them. The addresses of all the papers publishing these sermons will be sent to us. If your subscriptions be sent to us without specifying which paper you desire we will see that you get the one published nearest to your home, either a daily or weekly, as you may prefer. In most cases we can supply these to you cheaper than you could subscribe for them yourself, because the "Watch Tower" has a clubbing arrangement with many of these.

THE SWEET-BRIER ROSE

Beside my cottage door it grows,
The loveliest, daintiest flower that blows--
A sweet-brier rose.

At dewy morn or twilight's close,
The rarest perfume from it flows,--
This strange, wild rose.

But when the rain-drops on it beat,
Ah, then its odors grow more sweet,
About my feet!

Ofttimes with loving tenderness
Its soft green leaves I gently press
In sweet caress.

A still more wondrous fragrance flows,
The more my fingers firmly close,
And crush the rose!

* * *

Dear Lord, oh, let my life be so,--
Its perfume when the tempests blow,
The sweeter flow!

And should it be Thy blessed will
With crushing grief my soul to fill,
Press harder still.

And while its dying fragrance flows,
I'll whisper low, "He loves and knows
His crushed brier-rose."   G. W. S. Jan. 20,'09.

===================

R4377 : page 120

"YOU HATH HE QUICKENED"

--JAMES 2:14-26.--MAY 30.--

Golden Text:--"Faith without works is dead."--V. 20.

MANY have supposed doctrinal conflict between St. Paul and St. James, the former holding faith as the important feature of Christianity, the latter insisting that works take precedence. More or less this conflict of thought has come down the ages and is with us to-day. We hold that there was no such conflict between the Apostles, and that the subject, rightly understood to-day, leaves no room for disputation. St. Paul insists that the Law Covenant was a Covenant of works, and that none could be justified under it, because none could do perfect works, and that, therefore, all Jews were under condemnation. He points out that the original Abrahamic Covenant was better and superior to the Law Covenant, because its provisions did not require perfect works, impossible to the fallen man, but instead tested him along another line--the line of his faith. St. Paul did not mean, and did not say, that works were valueless in God's sight; but, realizing that the Jews, trusting in their special Law Covenant, already laid more stress upon works than upon faith, he pressed upon their attention the fact that with Spiritual Israelites of the Isaac class, heirs of the original Sarah Covenant, faith must be regarded as the standard. Under it whoever would attain the proper kind of faith would be acceptable to God. That Covenant does not declare for faith without works, but it does indicate a proper development of faith as necessary--something beyond the initial belief that "God is and that he is a rewarder of those who diligently seek him."--Heb. 11:6.

Faith is a matter of steps and development; and only the developed faith could possibly bring to us the blessing of the Abrahamic Covenant. This would imply works, to the extent that they would be possible, as in attestation of the faith. Nevertheless, none of us can be justified by works, because our best works are imperfect. Our judgment, our test, in its last analysis is, "According to thy faith be it unto thee." (Matt. 9:29.) St. James possibly noticed a tendency in some to go to the opposite extreme in the matter of faith, and to ignore works entirely. He does not claim that any could do works that would justify them before God, but merely insists that if the right kind of faith be developed in the heart it will surely bear fruit and make an outward manifestation, according to circumstances. Undoubtedly this is a sound position and one fully in accord with our Lord's words, "By their fruits ye shall know them." --Matt. 7:16.

Coming to an orchard filled with fruit, we may quickly discern the various kinds of trees by their fruits. So with the Christian. If he professes faith in Christ we are willing to acknowledge him as a brother, but "If any man have not the Spirit of Christ, he is none of

R4377 : page 121

his;" hence, we look for evidences of the Lord's Spirit, disposition, character, in all those who profess to be his "members," "brethren." (Rom. 8:9.) If we see little of the Lord's Spirit (disposition) we are inclined to next inquire how long the brother has known the Lord and professed consecration to him. We thus sometimes find "babes in Christ," who, for the time they have had a knowledge of him, should be more developed and have a larger measure of his Spirit. We should be on guard against considering such, in any sense of the word, suitable teachers or exemplars.

On the contrary, we may very speedily discern the Spirit of Christ in some--their gentleness, meekness, patience, brotherly kindness, love. And if, as sometimes, these qualities be quickly developed in some who have only recently come to a knowledge of the Truth, we may the more rejoice with the fruit-bearer. However young in years, the fruit-bearing quality, the heart development, would indicate such to be possibly one of the "Elder" brethren--even though, because a novice, the Church may not yet consider it due time to advance him formally to an official position as an "Elder."

THE BEGETTING, THEN THE QUICKENING

In other words, the teachings of St. Paul and St. James may be fully harmonized by remembering the words of the former, "You hath he quickened, who were dead in trespasses and sins." (Eph. 2:1.) After the sinner, dead in trespasses and under condemnation, has, by the grace of God, heard of Christ and has accepted his share of the redemptive work by faith, he is "justified by faith," before he has had any time to bring forth works or fruitage of any kind. Then if, following the Lord's leading and instruction, he presented himself a living sacrifice to the Lord to take up his cross and follow in the footsteps of Jesus, the acceptance of his sacrifice by the Father meant his begettal to a new nature--to the spirit plane as a "New Creature." If the begetting spirit be not lost, if it do not die, a transformation work will progress. By and by a quickening or activity will result from the indwelling of the holy Spirit in the mortal body. If this process continues, ultimately the "New Creature" will be perfected and ready for birth on the spirit plane--by resurrection. Thus our Lord in his resurrection was the First-Born of many brethren, and we, his brethren, will be "born from the dead" in due time, if faithful. But if the spark of life perish, we become castaways and will experience no resurrection birth.

From this standpoint we are ready to discern that the beginning of God's leading with us is along the lines of faith, and that it is to our faith that the promises of God appeal, and that by these "exceeding great and precious promises," touching our faith, energizing our faith, God works in us, first to will, and later to do, his good pleasure. To will to do right is of primary importance and is wholly of faith. The doing, which results from this faith, is God's operation through it and corresponds to the "quickening" of the natural birth. The period of the quickening may come sooner or later, but the strength, the vigor, of the unborn infant is usually estimated by the degree of quickening manifested.

And so it is with the Christian. When his faith shall have developed sufficiently, the degree of his activity in obedience to God in the service of the Truth and righteousness and the brethren will indicate the strength or the weakness of his spiritual development.

Self-examination along this line is very proper. If we have heard, seen, tasted, of the grace of God and enjoyed it, and if no desire to serve our gracious Father or to assist others to the same blessings that we enjoy has been manifested, it implies that our spiritual vitality is very weak and in danger of perishing. But if, on the contrary, we find ourselves burning with fervency

R4378 : page 121

of love for the Lord, and with appreciation of his great Plan of Salvation, and are consumed with a desire to tell the good tidings to others for their blessing, strengthening, upbuilding and participation in the Divine faith, it should encourage us. We should notice, too, that Jesus specially loved and favored the more zealous, vigorous and energetic of the apostles, Peter, James, John, and, we may be sure, Paul also.

BE YE WARMED AND FILLED

St. James presses his point and endeavors to awaken some who have a measure of faith, but who have not gone on to the quickening degree. He asks what profit there would be for us to say that we have faith if we do not have works to correspond--to attest the faith, however imperfect the works would be. He asks (R. V.), "Can that faith save him?" We answer, No. As St. Paul declares, It is the faith that works by love that counts. But it is the faith that counts, and not the works; because the faith can be perfect, complete; but perfection of works is impossible to us, because we have this treasure of the New Nature in an earthen vessel.

Illustrating this point he suggests that to tell a poor brother of our faith that God will help him and to send him away without relief, when it is within our power to relieve him, would not be such a faith as God would approve. It would rather signify that we had deceived our own selves. It would profit us nothing. So faith that has no works, of any kind or degree, cannot be called a living faith, because, as yet, it has given no evidence of life--it has shown no quickening.

St. James clearly attests his thought, saying, "A man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Again he points to the special feature of the Jewish faith in one God in contrast with the beliefs of the heathen in many gods. He says to the Jewish brethren, "You boast in having knowledge of the one living and true God, but surely this is not the extent of your faith in this direction; because the devils believe and tremble. Oh, foolish man, faith without works is barren. It can never bring you life, birth." A faith that will not develop obedience, in harmony with ability, is, therefore, unavailing during this Gospel Age, even as imperfect works failed to justify to life under the Law Covenant.

ILLUSTRATIONS OF FAITH AND WORKS

Note the case of Abraham, the "father of the faithful." It is written that he believed God, and that his faith was counted to him for righteousness. But how much faith is required and to what extent is it involved in works? St. James points out that God placed a crucial test upon Abraham's faith, which would have proven it inefficient, if it had not developed to the quickened stage of works of obedience. It was years after the promise had been made, and Isaac, the seed of promise, was grown to young manhood, when God commanded that he should be sacrificed upon the altar--thus prefiguring how The Christ, the true Seed of Abraham (Gal. 3:29), must all have the testing of faith to the point of obedience, even unto death --sacrificial death.

Then, fearful that he had given an example of so lofty a faith and obedience as would discourage us, St. James picks out and holds up before us another illustration of faith and works--that of Rahab the harlot. She had faith in God, but it would not have availed her if it had not developed to the degree of activity and helpful service, risking her own interests temporarily for the assistance of the spies. Manifestly she would never have had such works without faith--and it is the faith that is specially pleasing to the Lord. But the faith would not have been pleasing to the Lord, had it not led up to works in accord. Thus we see how works have to do with our justification, in conjunction with our faith, which is the foundation of our works.

THE BODY WITHOUT THE SPIRIT

St. James summarizes this thought, saying, "As the body without the spirit of life is dead, even so faith without works is dead." Some might think that the writer of these words had erred in likening the body to faith and the spirit of life to works, supposing that the illustration

R4378 : page 122

should be reversed, namely, to compare the body to works and the spirit of life to faith. But St. James has expressed the matter properly. A body must be had before any spirit of life could come into it. So a faith must exist before it can be quickened into activity. But the quickening is absolutely necessary ere we could have our birth of the spirit in the First Resurrection.

Notwithstanding all that we have written on this subject, especially in Studies, Vol. VI., some of the dear friends occasionally write us in perplexity, desirous of knowing what course they should pursue, in respect to brethren (and sometimes prominent brethren) whose works do not correspond with their professions of faith. For instance, a letter recently received noted the fact that one prominent in the Truth at whose residence the meetings were usually held, has a weakness for intoxicating liquors. They feared that if the meetings were removed from his home he would not attend them elsewhere. They desired to know the Lord's will respecting their course of action.

We were glad to note their love for the brother and also their solicitation for the Truth, lest his weakness might bring the cause of Christ to a measure of dishonor. We advised that the erring one be still treated as a brother, for his weakness may be of heredity and much against his own will; but we also advised that one thus weak should not in any sense of the word be set forth to the world as a prominent representative of the Truth; that so doing would dishonor the Truth and also be injurious to the brother, who might come to feel that his weakness was conceded by the brethren to be justifiable, and thus encouraged he might fail to put forth the necessary energy--fail to allow his faith to work in him, to rule him, to control his mortal flesh, as the Scriptures require.

With full sympathy and brotherly love it is our belief that the brother is not being helped by the course pursued; that it would be better for him if the dear friends would give him loving reproofs and remove the meeting from his home. If he has any of the spirit of the Lord, the spirit of meekness and love of the brethren, such a course would be a most helpful reproof, setting before him, and before all, the high standards of Christian deportment. Is it claimed that this might lead him to antagonize the Truth? We answer that the Scriptures forewarn us that our Gospel is a "savor of life unto life, and of death unto death." (2 Cor. 2:16.) Our whole responsibility is in doing the Lord's will in the kindest, most gentle, most loving manner possible, yet with that force and positiveness which will impress a lesson upon those who are amenable to our influence and the influence of the Lord through us.

We have just received a letter from a dear Sister who has been connected with and deeply interested in the Truth for years. She writes us that she is only now awakening to a realization of the wonderful privileges that are hers in connection with the Harvest work, and of "showing forth the praises of him who has called us out of darkness into his marvelous light." This dear Sister is only now becoming thoroughly quickened, energized with the Truth. The good features to result may be expected, not only in the bringing of others into a knowledge of the Truth, but also a bringing of her own heart into full harmony with the Lord and to greater character likeness to him, in the manifestation of the fruits and graces of the Holy Spirit. This quickening came in conjunction with the endeavors of the Sister to live up to all the various features of The Vow. We hope to hear from others similarly blessed and energized to good works for the Lord, the brethren and the Truth.

====================

R4378 : page 122

"NOT THE SPIRIT OF TIMIDITY"

"For God hath not given us a spirit of timidity; but of courage, of love and of a sound mind."--2 Tim. 1:7.

THERE is one kind of fearlessness which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realizing the divine love and providential care, these can apply to themselves the gracious assurance that "The Father himself loveth you" and that "All things shall work together for good to them that love God, to the called ones according to his purpose." It is this realization of divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge. The proper relationship of our growth is primarily knowledge: faith, courage, activity, and all of these continue to grow, and in their maturity make us wise, faithful, courageous overcomers in respect to the spiritual matters to which we have been called.

Sometimes we realize our deficiencies and are not able to locate the cause. Some one says, I want to be an overcomer, to gain the victory over the spirit of the world, over the tendencies of my own fallen flesh and over the wiles of the Adversary, but somehow I cannot; I fail. Such should learn to look for the source of failure, the deficient element, and should fortify himself in respect to the same. Let him ask first, Is my failure to overcome due to a lack of courage? Am I fearful, and hence unable, to fight the good fight of faith and, by the Lord's assistance, to gain the victory? If he has the courage he may find that he has not been sufficiently trusting the Lord, but leaning too much on his own

R4379 : page 122

strength. Such should remember the Apostle's words, "When I am weak, then am I strong"; reversely, "when I am strong in self-assurance, I am then weak," because the Lord wishes me to rely not upon myself, but upon him, his strength, his grace. If the courage be found deficient the reason evidently is that the faith is lacking, and if so, there is a reason for it: either a lack of knowledge on which to build faith, or a lack of exercise and development of faith. The knowledge is to be sought from the right quarter, in harmony with the Lord and his Word, and the faith is to be exercised, continually recognizing the Lord's interest in us as his children, as testified to by his Word and by noticing the leadings of divine providence in our daily affairs.

LOVE CASTS OUT FEAR

There is a proper fear or reverence and disinclination to offend our heavenly Father and our Redeemer, which we wish never to lose. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord or of Satan, or the fallen angels, or of men and what they might do unto us. Perfect love cannot be attained without knowledge, faith, courage and overcoming. It is the result of the exercise of all this divine arrangement that brings us nearer to God and makes us truly thankful and appreciative of his gracious purposes and omnipotent power for their accomplishment.

The spirit of courage needs special cultivation by the Lord's people. And this cultivation means growth in all the graces. For instance, if calamity befall us or threaten us we should immediately think of the fact that our Lord assures us that an insignificant sparrow cannot fall to the ground without the Father's notice and that we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, quickens the pulse of endeavor, provided we can realize that God is for us, that no earthborn cloud intervenes between our souls and the love for us which he has declared. If a cloud does obscure the Father's love we must the more earnestly, the more persistently get from behind it by getting our hearts right with the Lord, by going to him in prayer, by confessing our trespasses and by requesting mercy and grace to help and to restore us to his favor.

"Be of good courage and he shall strengthen thine heart," is one of the blessings assured us in his Word. In the divine order courage is necessary in order to strength and

R4379 : page 123

victory. Some one has said, "One with God is the majority." With the courage to grasp this thought and to hold it things almost superhuman seem possible to the Lord's people, while without this courage they may naturally be weak and easily vanquished.

COURAGE IN THE EVIL DAY

Never before, perhaps, was courage so needed as it will be needed in the evil day just before us; but the Prophets' descriptions of the great trouble time before us are very figurative when they speak of fire and clouds and pillars of smoke, saying of this time, "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke," etc. But the consecrated children of God need have no timidity in respect to these matters if they have the proper courage, developed by proper exercise and built upon proper faith, founded upon the knowledge of divine revelation. His attitude of heart will be, "I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." Whether, therefore, storms financial, political, religious or demoniacal, come his way, the child of God may rest secure and be of good courage. The Lord is both able and willing to care for his interests and bring him off victor. Should the fallen angels be permitted to again materialize and personate either the dead or the living, this class need have no fear. Their perfect love for the Lord, based upon a knowledge and appreciation of his Truth, will lead them to triumph courageously over all the wiles of the Adversary and his hordes.

THE ELECT TO BE UNDECEIVABLE

The Scriptures abound with testimonies to the effect that the severe trials of the near future will be along the lines of deception. They speak of lying angels and deceivableness of unrighteousness and "lying wonders" and tell us that the Lord will send or permit a strong delusion that they may believe a lie. If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody except the "very elect"; and the "very elect" will be preserved, not through their own wisdom or superiority, but through the power of God, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."--Matt. 24:24.

Our Lord in the parable of the wheat and tares tells of the harvest work and how in the present time he would gather "together his elect from the four winds, from one end of heaven to the other." (Matt. 24:24.) It is by thus gathering them that they will be protected in the time of strife and trouble when others will be deceived. But they are not to be gathered physically into one place, but spiritually; their minds, their hearts, their affections are to be gathered together, centered. Our text tells us that our Lord is this great Center to which his Elect must all be gathered if they would have rest or peace, if they would overcome the world, the flesh and the peculiar snares of the Adversary, which will now be laid for the feet of all and will more or less entrap all except the Elect class.

"GATHER MY SAINTS UNTO ME"

Figuratively all of these "very elect" ones are gathered, and the place is thus described, "I will say to the Lord, he is my refuge; in him will I trust"; and again, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1.) Ah! no wonder that we also read, "No harm shall come nigh them." How could harm come to any who are thus close to the Lord? A thousand shall fall at thy side; ten thousand at thy right hand; but it shall not come nigh thee; because thou hast made the Lord thy refuge; thou hast made the Most High thy habitation."--Psa. 91:7.

This nearness to God, into which his "very elect" will be gathered, will be the source of their protection. And the dangers to others will be in proportion to their distance to this great citadel of strength, this fortress, this refuge or tower.

"Then let our songs abound,
And every tear be dry;
We're trav'ling through Immanuel's ground,
To fairer prospects nigh."

"ALL POWER IS GIVEN UNTO ME"

These were our Lord's words after his resurrection. They were true then. They have been true throughout this age and they are still more completely true today, because we are now living in the time of which it is written, "He shall take unto himself his great power and reign." His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his Kingdom and its righteous laws. And we may be sure that the members of his Body still in the flesh this side of the veil are no less subjects of his providential care than is the world and its affairs. We may be sure that nothing is transpiring, either in the nominal Church or amongst the kingdoms of the world; amongst socialistic or political parties or in the financial world contrary to what will best serve our Lord's purposes in connection with the events just before us and the outworking of the same in fullest accord with the prophecies.

Oh, that we could get this thought rightly settled in our minds! Yea, as the Scriptures say, "Settle it in your hearts" --that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness towards the Church in the thirty-four years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? "He who hath begun the good work in us is able to complete it," and he who has thus far conducted the Harvest work is able still to direct it, order, bless it and use it to his own praise and to the blessing of his people.

"Who led thee first will lead thee still;
Be calm and sink into his will."

Let us not be timid either as respects the affairs of the harvest work in general, or as respects our own personal relationship to it and to the Lord. Let us learn more and more to be on the lookout for the leadings of his providence and utilizing knowledge which he has given us from his Word. Let us not be surprised concerning the fiery trials which may try us and the stormy billows which may at times seem about to overwhelm us, "For greater is he that is on our part than all that are against us"--however numerous, however strong, and whether demons or men. Let us remember that we are called to be overcomers and that the victory that overcometh the world is our faith.

"Resist the devil and he will flee from you" is the Lord's testimony. This implies an assault by the Adversary. It implies that he should be resisted and can be resisted and that in the end he will flee from us, not because of arrogance or power on our part, but, as our Master said, "He hath nothing in me"; so if he finds it useless to continue his assaults he will probably flee also from us to other fields of service. We remind all of our readers that whoever comes under the influence of Spiritism, Christian Science, Hypnotism or any other form of Occultism is thereby endangering himself, not only for the moment, but also for the future, because the evil spirits operating through these various channels seek, some in one way and some in another, to delude, bewilder, confuse the reason and bring into subjection the minds of those

R4380 : page 123

with whom they have to do. Hence, any of the Lord's people who have had affiliation at any time with any of these are specially warned of liability to intrusion by these spirits. We remind all that the special channel through which they have had special success is human curiosity. We urge all of the Lord's people to restrain their curiosity and rely on the Lord's Word and have no dealings whatever with any of these occult systems.

One dear sister told us recently that before coming into the Truth she had dabbled with Christian Science and Spiritism and had been entrapped with mediumship. She was a writing medium and could distinctly feel something take hold of her hand and guide her pencil while she wrote on topics of which she had no personal knowledge. After coming into the Truth, and realizing the source of this power, she resolutely repelled it in every way, asking the Lord by prayer for assistance. She gained strength to resist this influence, but has again been annoyed by the spirits taking her hand and endeavoring in various ways to arouse her curiosity so that

R4380 : page 124

she would yield her hand to them to learn their message for her. She remarked that she has now a fear and a dread of the evil spirits and a strong desire to be free. She finds herself freer from their influence when in the company of other people. We advised her against fear and against refusing to remain in a room by herself. By so doing she would be cultivating fear and subserviency and bringing herself into a condition of mind much more amenable to their intrusions. We advised her, and now advise all similarly affected, to resolutely set their wills in opposition, to refuse all communication, to ask no questions, receive no answers in any manner, but in the name of the Lord to command the evil spirit to depart, meantime going to the Lord in prayer "for deliverance and grace to help in every time of need."

In conclusion, then, dear friends, be of good courage, of strong faith, of heroic determination, and see that your faith is not in yourself, nor in your vows, nor in your very best endeavors, but in the Lord. Trust in the Lord and the practise of your faith to control your thoughts and words and deeds and to bring you closer to our Father and Redeemer. We live in a time when worldly wisdom is taking hold of this need of courage and is advising people that it should be based upon self-confidence, self-assurance, self-esteem. This is the world's counterfeit, the Adversary's counterfeit of the true courage which the Word of God inculcates and through which we may not only rejoice in all of the present experiences of life, but ultimately "come off conquerors; yea, more than conquerors through him that loved us."

===================

R4380 : page 124

THE TONGUE A POWER FOR GOOD OR EVIL

--JAMES 3:1-12.--JUNE 6.--

Golden Text:--"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."--Prov. 21:23.

OUR lesson is generally acknowledged to be one of the most profound dissertations known in the world on the power of speech. St. James was evidently a very practical man. His remarks respecting the value of words as attestations of faith, noted in our last lesson, show this. To-day's lesson takes up the practical thought and applies it to the tongue in general, and especially to the power of speech in those recognized as Elders or Teachers in the Church. Thus our lesson opens with the exhortation, "Be not many of you teachers, my brethren, knowing that we (who are teachers) shall receive the heavier judgment," because in many things we all stumble. The thought is that whoever attempts to be a teacher, a "rabbi," takes a position which exposes him to more criticism than falls upon the ordinary member of the Ecclesia. And if he errs, he will be subjected to much more severe criticism and rebuke than if he made the same error in his own private judgment. More than this, from the Lord's standpoint, he assumes a great responsibility in becoming an ambassador of the Gospel and mouthpiece of the Lord. If faithfulness and care would bring him a great blessing and reward, unfaithfulness or carelessness would bring correspondingly heavy condemnation.

These words of the Apostle, in conjunction with our Lord's suggestion that if bidden to a feast we take not a high seat, but a low one, and that we seek not the title "rabbi," but be humble, as "little children"--these suggestions from so high authority in the Church, combined with St. Paul's exhortation, "Humble yourselves under the mighty hand of God that he may exalt you in due time," should properly cause us to fear the responsibility of a teacher's position in the Church. If seemingly in the Lord's Providence we occupy such a position it should be held very humbly and with great fearfulness and continual watching and praying lest we enter into temptation and ensnare ourselves and others in error.

"PRIDE GOETH BEFORE A FALL"

Of course, there is a reason for this danger. It lies in ambition, which sometimes takes the direction of pride and sometimes the love of praise. The first of these, pride, is always reprehensible, never excusable, for surely no member of our race has any reasonable, just ground for pride, even though in comparison with the remainder of the race he might be forced to the conclusion that he was less fallen than many. The second danger to ambition, namely, love of approbation of others, is proper enough if rightly directed--Godward--but dangerous in proportion as it seeks human approbation, because those about us, likewise imperfect, might often approve and applaud things which our Lord would disapprove and reprobate. Hence, the only ambition allowable would be the desire to please God and to have his approval and ultimately his "Well done."

Of course, this would incidentally mean a desire and expectation of having the approval of such of the Lord's brethren as have the Spirit of the Lord--"The mind of Christ." It might properly also include an appreciation of the love and esteem of all men. But these must not become any part of our ambition, nor must we expect that mankind in general would be so impulsed by righteousness and Truth and the spirit of these that they would approve and applaud the things most pleasing to the Lord. On the contrary, we must remember that if any man love the world and its approval and applause, the love of the Father is not in him. If he gets the approval of the world in general he should remember the Lord's words, "Woe unto you when all men speak well of you." It should be a sign to him that in an important sense and degree he was out of harmony with the Lord and his message--otherwise the world would hate him, as it did Christ, and cry out, "Crucify him."

"ONE IS YOUR TEACHER, EVEN CHRIST"

St. James is not warning us against service, nor seeking to hinder us from all good works one for the other, as members of the Body of Christ. His caution is against our attempting to be (school) masters or teachers. There is but the one Teacher or Schoolmaster for the entire Church of Christ for all this age. He is the "Head of the Church, which is his Body"--the Director, Supervisor, Caretaker, Instructor of the "members."

True, the Apostle does intimate that the Lord "Hath set the various members in the Body as it hath pleased Him." He intimates that the qualities of eye and ear and tongue are head qualities in comparison with the hand, the foot, etc., which are body qualities. Our absent Lord or Head promised to be with every little gathering of his people. "Lo, I am with you always, even unto the end of the age," and thus with them he is pleased to exercise in some manner and through some agency the Chairmanship of such a meeting and to be the Teacher. But he will not force his Headship upon us. He waits to serve, to instruct, to guide so many as are in the right attitude of heart, desirous of knowing his will and doing it. Having instructed his people respecting his will, he expects them to follow his instructions, if they would have the blessing he is pleased to confer. If, therefore, when assembled in his name they follow the directions of his Word, hearken to his voice in the Scriptures and watch for the leadings of

R4380 : page 125

his Spirit, and approve it in each other where found, his blessing will be proportionate.

Thus a responsibility is upon each little group to approve as its leader none but the consecrated. No goat must be chosen as a leader of the sheep, nor any sheep whose outward conduct does not give evidence of his sincerity of heart and desire to walk in the footsteps of the Master. Pride, and self-seeking ambition to be a lord over the flock, should not be tolerated, because they would be injurious, not only to the Ecclesia of believers, but also to the heady ones seeking to lead them. Nevertheless, where need to be restrained from taking the highest seats in the spiritual feast presents itself, the restraint should be exercised in a kindly, loving manner, with the remembrance that some have greater trials and temptations along these lines than have others, and, as the Apostle says, "Remembering thyself, lest thou also be tempted."

St. James declares, "In many things we all stumble." He does not mean that we all fall into sin or grievous error, but he does mean that, so long as we are in the flesh and the Spirit of the Lord and his message are delivered through our imperfect powers, no one is infallible. Hence, those who do not aspire to leadership in the meetings of the "saints" should not be hypercritical

R4381 : page 125

of the brethren who seem to manifest humility of heart, and who endeavor to serve them, breaking to them the bread of life. They should be appreciated and loved for their work's sake, even if their every utterance cannot be accepted unqualifiedly. These sentiments attach not only to the oral teacher, but also to the printed page, by which another may be represented in the meeting.

"THE SAME IS A PERFECT MAN"

We are not to understand the Apostle to mean that any man is actually perfect, nor to mean that ability to bridle the tongue would indicate that perfection had been reached in every other channel of his life. His thought manifestly is that the tongue is the most difficult member of the human body to control and that whoever could succeed in gaining such a control of that member as would preclude his ever stumbling in speech would prove his ability to control every avenue of his nature. Of course, in this respect, as in every respect, there is no man perfect. "There is none righteous (perfect), no, not one." The only perfect one since Adam's fall was he who came down from above, and who is above or superior to all, because in him was no sin, no hereditary taint, no blemish.

"Able also to bridle the whole body," gives us the thought of the restraint necessary to us in all of the affairs of life. "Let your moderation be known unto all men"--your self-restraint, the bridling of your entire body. The work of grace which the Lord proposes and admonishes is very thorough and leaves little time to be "killed" in foolish talking or jesting or games or frivolities or novel-reading. Some of the Lord's dear people have not gotten far enough developed to appreciate this --have not reached the quickened stage of activity in the service of righteousness and in the warfare against sin and selfishness in their own flesh.

BRIDLING HORSES AN ILLUSTRATION

St. James, to illustrate the power of the mind, the will, in the control of the body, and especially in control of the tongue, illustrates the matter by the bridling of a horse. The fiery steed, much stronger than a man, can be "broken" or tamed, bridled and made to do the will of the driver. But not so the tongue. It is most unruly. The new will takes hold with determination that the tongue shall go in the proper direction only, speaking forth words of justice and love, yet ere long the tongue runs away, breaks its bonds. Here we have a runaway accident with damage to some--perhaps to many. Similarly with ships; a rudder is so placed as to turn the ship about in the face of the most severe gales --not only little ships, but great ships are thus turned about by very small helms, which answer perfectly to the steering apparatus of the helmsman. But the tongue, which should be tractable to the guidance of the New Creature and its most useful servant, is, on the contrary, perverse, uncontrollable. The tongue, therefore, one of the least of our members, is one of the most important of them. It can accomplish great things, either for good or for evil, just as the little fire of a match might be so used as to set on fire a forest.

"THE TONGUE IS A FIRE,

A world of iniquity among our members. It defileth the whole body and setteth on fire the course (wheel) of nature; and it is set on fire of Gehenna." (Jas. 3:6.) Here we have a series of word pictures. The tongue is a world of iniquity in the sense that every iniquity in the world can be introduced descriptively by the tongue. Of course, the organ itself is never meant, but speech, which the tongue represents. By the tongue, by our speech, oral or written, every form of evil may find its highest power. The tongue can paint pictures more quickly and more vividly than any painter's brush. Since the world about us is full of iniquity expressed in a thousand forms it is within the range of the powers of the tongue to picture these and, by the printing press, to distribute them to thousands of millions. It is indeed a whole world of iniquity, if improperly used. Alas! that even amongst Christians this is frequently the case. Careless words, insinuations, hints, are dropped into the minds of neighbors or friends and, because these are already predisposed to evil-thinking, evil-surmising, etc., these words are like lighted matches dropped in a hayloft--apt to start a conflagration which may do incalculable injury to the neighbor and from him the sparks may fly far and near, working moral and spiritual havoc.

The course of nature, more literally the wheel of life, or the human course from the cradle to the tomb, may easily be set on fire at any time. There are thousands of opportunities. The tongue is the match. Possibly St. James had specially in mind the course of the New Creature and its dangers. What if it should be set on fire and the entire spiritual prospect blighted, destroyed! That this is his thought seems to be implied by the words, "And it is set on fire of Gehenna." The world in general have evil tongues, reprobate minds; but being unregenerate the world's children are not in danger of Gehenna, the Second Death. But the Church, having received the grace of God in Christ, having been "begotten again," has staked its all upon the attainment of the spiritual blessing which the Lord has promised to the faithful. In the Church, therefore, the power of the tongue is much more potent than elsewhere. It may set on fire the course of the New Nature for some--a fire which may burn into the Second Death, and a fire which may not be confined to the one in whose heart it is ignited, but which may spread to others with similar effect, blighting the sweetness, the happiness, the Christ-likeness in the present life and destroying all future prospects. No wonder that our dear Redeemer admonished us to

"TAKE HEED WHAT YE HEAR!"

While each should be on guard against communications

R4381 : page 126

and sparks that would be injurious, each one should also be on guard against allowing sparks to fall upon himself and to ignite in his heart. The fire-quenching apparatus, the water of Truth, should be continually at hand also, so that any spark alighting, its baneful influence may be quenched before irreparable injury be accomplished. "Keep your heart," then, would seem to imply the thought that we not only are not to give forth evil as injurious sparks to others, but that we are to watch, guard our hearts, that no evil either originate there or be received into them. Let us remember the adage that we cannot help the flying of crows over our heads, but we can keep them from nesting in our hair. We cannot rid the world, nor even the Church, of evil-minded people, but we can avoid fellowshiping such, as the Apostle directed, saying, "Mark them which cause divisions amongst you and avoid them" (Rom. 16:17)--as you would avoid a pestilence or a vile odor or the sparks from a neighbor's burning barn.

WILD BEASTS AND BIRDS AND SERPENTS

St. James had evidently learned well and deeply his lesson respecting the ferocity of the human tongue. He compares it, roughly speaking, with beasts, reptiles, fish and fowl. He declares that any of these may be considered as tameable. Man's superiority and power to conquer these has been demonstrated. But power to conquer the tongue and to make it tame and obedient and thoroughly reliable has never yet been demonstrated. "The tongue can no man tame." It is an unruly (restless, ceaseless) evil. And no serpent bite contains so dangerous, so violent poison. The serpent's bite may cause pain and physical death, but the tongue can do more, in that it can produce moral ravage, which will bite, devour and cause madness to others, and its influence extends to death eternal.

If we could but get a proper conception of the mighty potentialities of the tongue, it would make us almost afraid to speak a word, lest we should speak amiss. Such a fear would be very helpful to us, as gradually, then, a desire to speak the words of justice and love and soberness, the good tidings, should burst the restraint and find utterance, while the dread of the evil would still guard every expression. The result would be greater Godlikeness.

THE TONGUE WHICH PRAISES GOD, CURSES MEN

Here again we see that St. James is not speaking of the tongue from the worldly standpoint, but as a member of the Church of Christ to fellow-members. We all use our tongues in praising God, in confessing his grace and mercy and love, and in speaking forth his praises. This is proper. How can we do otherwise? But, alas, that it should be true that the same tongue which thus praises the Creator so often proves a curse, an injury, a world of iniquity to fellow-man! And especially to the fellow-members of the "household of faith!"--setting on fire the course of nature by slanders, evil-speaking and evil-surmising, hints, insinuations, etc. Oh, Lord, who is sufficient for these things! Truly, as St. Paul declares, "Our words are either a savor of life unto life or of death unto death."

"SWEET AND BITTER, BLESSING AND CURSING"

"My brethren, these things ought not so to be." We must see to it that we learn this great lesson in the School of Christ, that out of the mouth which praises God there shall not come forth that which would be injurious to the brethren--or anyone. Look at nature! Did anyone ever know of a fountain sending forth at the same opening sweet water and bitter? No! As the same fountain could not yield salt water and fresh, so we cannot be copies of God's dear Son, nor fit for the Kingdom, so long as we have such a disposition. We must be conquerors. We must be overcomers. And the battle of each of us is within himself. We may indeed do all in our power for others and for the general cause, yet our victory and our title to the Lord's words, "Good and faithful servant," "More than conquerors," will not be for us except as our hearts are allowed to dominate our tongues and gain such a victory over impurity and lovelessness as will not tolerate them in any sense or degree.

===================

R4382 : page 126

SAMPLES OF INTERESTING LETTERS

MY DEAR BROTHER RUSSELL:--

On Sunday evening 316 of us partook of the Memorial Supper in Glasgow; 305 in the Berkeley Hall, and 11 in their homes. We all felt it a solemn occasion, realizing, as we did, that we were memorializing our dear Lord's death and our own participation in that death; but at the same time we rejoiced in the knowledge that Jesus triumphed over death and is now present superintending the harvest work, and that we shall all so soon be with him and see him as he is.

On two former occasions the Memorial Supper was celebrated in Glasgow on Sunday evening. The first of these was in 1899 when 16 met together; the other was in 1905 when the number had increased to 142. Truly the Lord hath done great things for us, whereof we are glad.

In a recent letter to you, dear Brother, I told you that I was considering and praying over the Vow. I am glad to tell you that our loving heavenly Father has opened the eyes of my understanding, and I have made the Vow my own. The difficulty which I had was the thought that a Vow was a solemn undertaking before God which must never be broken for any reason whatever. An address by one of our elders (Brother Johnstone), put the matter in what was to me a new light. This was that the Vow, like our Consecration Vow, is to be made by us on the basis of our justification by faith. God does not expect perfection in the flesh; what he does expect is an earnest desire and a sincere endeavor to fulfil the terms of the Vow. With this thought in mind, I saw that the Vow was simply a decision by the new mind to carry out certain details implied, though not stated, in our Vow of Consecration, and if, owing to the weakness of our flesh, we fail at any time, the blood of Christ will cleanse us from this as from any other sin which is not a wilful transgression. The TOWER of March 1st, received a fortnight ago, on the day following Brother Johnstone's address, corroborated this thought. In it you stated that it was not the flesh, the "old man," but the New Creature, who takes the Vow.

We are looking forward with glad anticipation to your proposed visit among us, and we are rejoicing also in the prospect of meeting and hearing our dear Brother and Sister Bundy.

Praying the Lord's blessing on yourself and all others in "Bethel Home," and on the harvest work in general, I am, with a humble request for your prayers on my behalf,

Yours in the Master's service, JOHN EDGAR.

MY DEAR BROTHER RUSSELL:--

I have for some time thought that I would write and tell you something of my appreciation of the books and the WATCH TOWERS during the two months that I was unable for the Pilgrim service. I have especially enjoyed the clear, concise statements in the TOWER in regard to the Vow and the Covenants. I have never had any special trouble over either. The only respect in which I have differed from the presentation of the matter in the TOWER was that I did not favor the publication in the TOWER of the names of those who took the Vow, but while I did not endorse that feature of the matter, I did not deem it of such vital importance as to protest against

R4382 : page 127

it. While I have greatly rejoiced in the privilege of reviewing the books, and with more than usual care scanning the contents of each issue of the TOWER, I have found much to confirm my faith, comfort my heart and stimulate to greater activity in the race for the glorious "prize of the high calling."

In my examination of the articles, both on the Vow and on the Covenants, I have seen no Scriptural ground for disagreement with the Editor. I presume that it is because of this fact that I have felt more keenly the pain, as I have learned that some who formerly walked with us, and with whom we have taken counsel, and had sweet fellowship, have turned and walk no more with us.

I trust that these dear brethren may search their hearts very diligently, that they may see whether their differences are really based upon a genuine difference of opinion as to doctrine or whether there may not be back of it some root of bitterness growing out of some real or imaginary wrong received in regard to personal rights, from a social or business point of view, or some lack of recognition or appreciation of personal worth or ability as servants of the Truth. I know from experience, as well as observation, and the teaching of God's Word, that the Adversary loses no opportunity of bringing dissension among the Lord's Anointed, and this planting of "roots of bitterness," I have noticed, is one of his favorite methods of operation.

My joy knew no bounds when I saw through the light of Present Truth the possibilities placed in reach of every truly consecrated child of God, of becoming joint-heirs with Christ in the glory of his Kingdom for the blessing of all the families of the earth. But I soon saw another possibility--that of losing all for a single mess of pottage. I had a well-developed bump of self-esteem, and this assured me that I had certain personal rights and dignity that should be maintained, and that my personal worth as a public minister with many years of experience should be recognized. Oh, how glad I am that in the very beginning of my experience in this, the greatest undertaking of my life, the dear heavenly Father gave me to see not only the vanity of these things, but also the danger of losing the heavenly hopes and prospects by trying to conserve the earthly, and that I was early enabled to see that the Father himself is not only abundantly able, but that he has promised to care for every item of interest for his children!

So far as personal rights of a business, social or other interest were concerned, I determined that they should have no part in determining the matter of fellowship with the brethren; and I have found this very helpful, for while comparing notes with Brother Russell, the Pilgrim brethren and the brethren in general, I have found but little to differ from them in doctrine, while along other lines I often find differences quite radical, and why not, since in our general make-up, education, etc., we are so different. So, then, I am not surprised when I find Brother Russell, the Pilgrim brethren and others doing and saying things that I would not think of doing or saying. This may cause me to stop and reflect for a moment, and I soon see that I am not looking at the matter from their viewpoint, or I would probably agree with them. So instead of wasting time and strength in contention over any of these differences of minor importance, or, perhaps, brooding over them until I conclude that the matter is so serious that I must break fellowship, I find it much better to drop all such claims and the more energetically prosecute the harvest work, which must soon be closed.

May the Lord enable us all to keep humble hearts and level heads in these testing times! JOHN HARRISON.

DEAR BROTHER RUSSELL:--

Peace be unto you and that multiplied.

If it will not take too much of your time I want to tell you just a little how the dear Lord has blessed me lately, recalling the time when I first gave myself fully to the Lord in consecration; I remember how that for love of him and his brethren there was no sacrifice that seemed too hard for me to make. I loved him and his people, his Word and his will, with a burning and consuming love, but after the lapse of several years, I noticed a cooling off of my love to some extent. I prayed over the matter and was satisfied, but had not the fervent, pure-hearted love as at the beginning. So I went to work for the Lord, at anything that I could do. I pursued it with vigor, and was blessed in it, but nothing brought such blessing and peace as I had enjoyed at first, until I made up my mind to take the Vow. Had I known it would bring such joy, such peace, I would never have hesitated as long as I did, and very much regret that I did not take it at once. If I had a thousand tongues I could not tell how much I have been blessed since registering that solemn, holy Vow unto my Lord. I remember you and all that are his continually.

Your brother, waiting for the deliverance,
R. S. LUTTRELL.

==========

BROOKLYN BETHEL HYMNS FOR MAY

After singing of the hymn the Bethel Family listens to the reading of "the Vow" to the Lord, then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for May are indicated below to permit all who so desire to join with us:

(1) 166; (2) 279; (3) 208; (4) 261; (5) 221; (6) 229; (7) 165; (8) 283; (9) 3; (10) 246; (11) 113; (12) 264; (13) 238; (14) 123; (15) 95; (16) 177; (17) 82; (18) 191; (19) 121; (20) 274; (21) 19; (22) 327; (23) 194; (24) 152; (25) 291; (26) 28; (27) 52; (28) 9; (29) 317; (30) 313; (31) 4.

==========

R4383 : page 127

==========

MY SOLEMN VOW TO GOD

OUR Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Bethel, and everywhere.

I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve thee, and thy dear flock.

I Vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

I further Vow that, with the exceptions below, I will at all times and at all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation of the Lord's people, and so far as reasonably possible I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open:--In the case of a brother--wife, children, mother and sisters excepted. In the case of a sister--husband, children, father and brothers excepted.

==========

1909--VOW MOTTO AND CALENDAR--1909

1909 Vow Mottoes now in stock. Order while they last, 15 cents each, two for 25 cents, postpaid.

CHEAP POCKET HYMNALS ARE DELAYED

===================

PUBLIC MINISTRIES OF THE TRUTH UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., APRIL 25, MAY 2 and JUNE 13

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

NEW BRITAIN, CONN., JUNE 20

GLENS FALLS, N.Y., JUNE 27

WESTERN CONVENTION TOUR

It is proposed that the Western Convention Tour shall start a little earlier so as to include Piedmont, Ala. Hence Brother Russell will leave Brooklyn, N.Y., midnight July 7th via P.R.R.; arriving at Washington City 7:12 a.m., July 8th; arriving at Atlanta, Ga., 5:00 a.m.; Piedmont at 9:21 a.m., July 9th; leaving Piedmont 7:16 p.m., July 9th, and arriving at Memphis, Tenn., 7:30 a.m., July 10th.

The Piedmont convention beginning on July 9th will continue for three days, although Brother Russell will be there only on the 9th. Able speakers will be arranged for on the two succeeding days. Particulars later.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX MAY 1 NO. 9
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................131
  Unrest in France..............................131
  Prominent Ottoman a Zionist...................132
Passover and Atonement Day Sacrifices.............132
Heroes of Faith...................................133
  St. Paul's Illustrations of Faith.............134
  "The Reproach of Christ Greater Riches".......137
Questions on the Covenants........................139
He Hath Perfected the Sanctified..................139
Faithful Over Few (Poem)..........................140
Quarterly Review--June 20.........................140
Meekness, Gentleness, Patience, Character.........140
Yearly Requests for Pilgrim Visits................141
Western Convention Tour...........................141
Samples of Interesting Letters....................142

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N. W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

==========

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

SECOND CLASS MAIL MATTER.
APPLICATION MADE FOR ENTRY AT BROOKLYN, N.Y.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

PEOPLES PULPIT MONTHLY

We are surprised that we have not had a more general response for the above paper--intended to supercede the Old Theology Quarterly. Surely some of our friends fail to comprehend the situation. PEOPLES PULPIT will contain Brother Russell's writings and be very suitable for use as Tracts. It desires entry as Second-Class Mail and to get it must be able to show its lists of actual subscriptions.

We shall be gratified if our Tract Fund contributors will send the Society postal-card orders for 10 copies to 100 copies, each for one year (according to the needs of themselves and neighbors), with instructions to charge the price to your Tract Fund contributions.

R4393 : page 130

THE NEWSPAPER EVANGELISM

The number of newspapers publishing Brother Russell's sermons weekly continues to increase. We advise these be given the preference and every way encouraged. If any paper cuts down the space below three columns or fails to publish the sermon, write the editor a kind card telling of your interest in the sermons and that you subscribe for his paper largely on account of the sermons. If you subscribed through us drop us a card of explanation also.

page 130

India "Studies" Vols. 4 and 5 temporarily out of stock.

====================

R4383 : page 131

VIEWS FROM THE WATCH TOWER

UNREST IN FRANCE

THE Chicago Tribune prints a lengthy dispatch showing great unrest in France. Trades-Unionism seems to have gotten everything into its control, including the public service. Fear for God and man seems gone and General Selfishness to be in supreme command. Those who have been studying with us the teaching of God's Word, which seems to indicate worldwide anarchy in A.D. 1915, will see in this report a strong confirmation of the date, so far as France is concerned. Indeed it looks as though the climax there might come much sooner. An extract from the dispatch follows:--

"The labor riots at Meru, which now lies quiet under martial law maintained by half a dozen squadrons of cavalry, have made a profound impression throughout France following, as they did, the great hippodrome assembly at which civil service employes announced adhesion to the program of the Confederation Generale du Travail and authorized a secret committee of twelve to prepare for a general strike.

"This has been a week of general depression which even perfect Easter weather and four days of feastmaking did not dissipate. Now it is generally felt and admitted that the republican government in its present form is going through the most critical period of its existence. That the tide of revolution has already risen above the danger point nobody denies.

"Conservative opinion is that while nothing immediately threatens, the situation is one which calls for the highest degree of sagacity and decision on the part of leaders of the nation. Unfortunately, neither of these qualities has been recently manifested by the Clemenceau government, whose truculence, before threats by the postal strikers, brought on the present wider and more serious unrest.

NO TROUBLE ON MAY 1

"Revolutions do not announce themselves as a rule, so the wide circulation of the report that general strikes would be ordered by May 1 may be accepted as a guarantee that none will take place then. It takes time to organize a movement as vast as that contemplated by the Confederation Generale du Travail.

"But what is preparing for the future? There has grown up in France an authority which looms as large as that of the government itself--labor unions, and their powers, already developed beyond anything known in America, are now immensely augmented by consolidation with civil service unions. The story of the origin and evolution of Syndicate de Fonctionnaires is sure to be an important chapter in the future history of France. Under the law of March 21, 1884, various groups of public servants, school teachers, postmen, postal clerks, telegraphers, bureau clerks, government architects, engineers, mechanics, etc., began to organize mutual benefit associations, which have developed into the revolutionary army of today.

"Now we have the spectacle in France of the entire public service down to prison-wardens, who publicly promise to open the cells of any brothers committed to their charge, in the hands of organizations which are planning a universal strike and demanding the overthrow of the present parliamentary system. This can be described only as anarchy. At present it is a well-behaved anarchy. It is well behaved because the labor leaders believe--so easy has been their success thus far--that the revolution will be of little violence when the moment comes.

NEWS FROM MERU DISQUIETING

"But the scenes at Meru are disquieting. There was something so diabolical in the deliberation with which the strikers, wheeling barrows of stones, marched through the darkness to the factories they had deserted and wrecked and pillaged them and their employers' homes that the people are recalling the sinister processions and sackings which preceded the Revolution. Not then could there have been more hate of the aristocracy than exists today toward the bureaucracy and the wealthy.

"'We are animated by the same hatred of the capitalistic regime,'" cried Pataud, the strike leader, the other day at a meeting of clubs and workmen.

"'We have no country save where we find a brother.' 'The republic is in danger; what do we care?' 'Why should the state be regarded as different from any other employer?' were among the sentiments cheered by uniformed government employes this week."

DANGER SIGNALS OF A GREAT WAR

While the world has been congratulating itself on the possibilities of an era of peace by means of the Hague Conferences and National Arbitration Courts the war trumpet is being heard. Men were supposing that they might usher in the time of peace without our Lord's second coming and the Millennial reign. The Bible, however, seems to imply a very great war as the precursor of the great reign of peace at our Lord's second coming.

Note the following extracts from the public press on this subject:--

"In Britain the House of Commons met last week to hear the most disquieting statement with regard to the strength of its navy and the progress of Germany ever laid before it. It was called upon to vote Navy Estimates

R4383 : page 132

showing an increase of only L.2,800,000. It met to consider a program of shipbuilding which provided only four Dreadnoughts and a sum of but L.10,200,000 for new construction and armaments. For one day recriminations were hushed by the sense of danger. The voice of patriotism was heard. But the effort was too great to maintain, and during the past week faction and ignorance have reasserted themselves. The danger is being derided, though on the showing of ministers Germany in 1912 may have seventeen Dreadnoughts to the British sixteen. The German number may be even greater than ministers allow. Three Dreadnoughts are to be laid down by Germany's ally, Austria. Three more, it is believed, are to be built in Germany for foreign Powers. If they were added to the German force--and there is nothing to prevent this--then Germany in 1912 might have a force of twenty-three of these ships, a preponderance which would

R4384 : page 132

wipe out all our advantage in ships of the King Edward class, and which would foreshadow the loss of the command of the sea. But though such is the emergency, one member of the House of Commons demanded a rapid reduction in British naval expenditure; a second declared that the Labor party would unswervingly oppose a program of eight Dreadnoughts; and a third moved to reduce the small pay of our naval officers and to cut down the personnel of the fleet by 20,000 men. The parallel throughout is poignantly close to the attitude of Germany and France on the eve and outbreak of the Franco-German war."--London Daily Mail.

"Germany believes that she need not wait for a paper equality or superiority. We hold that this fact is one which we are bound to take into consideration in making our calculations as to how to prepare against war. The more men dread an outbreak of war on moral and humanitarian grounds, the more necessary it is for them to do their best to make our preparations adequate. Only preparations so complete and on so vast a scale as to make even the ardent men who control German naval policy consider that the game is not worth the candle can prevent war in the future. That is our firm belief. We have still the time in which to make such preparations, but no time to waste in sleep or doubt."--London Spectator.

"It is this public sentiment which constitutes the most dangerous factor in the present strained relations between Great Britain and Germany. Its peril lies largely in the fact that it is so unaccountable. There is no knowing at what time it will burst forth or what particular form the outbreak will take. That the kaiser, his responsible ministers, the principal statesmen, and the leading captains of industry, commerce and finance in his empire, are anxious for a war with England, nobody for one moment believes. But there has been so much talk in England of the necessity of smashing the Teuton navy before it is permitted to attain proportions large enough to rival the British supremacy of the seas, that both William and his people consider it necessary to provide for the maritime defenses of the empire and to endow the latter with a sufficient number of ships to admit of Germany being able to hold her own with England in all questions relating to the sea. The creation of a big German navy rivaling in size that of England is not necessarily meant for offense, but for defense of Teuton interests, and to enable the Berlin government to speak with the same weight and authority in maritime affairs as its magnificent army enables it to do by land.

"On the other hand, England, which always has regarded not merely her wealth and her prosperity, but even her national existence, as based upon her maritime supremacy, is naturally profoundly alarmed at the extent to which the latter is threatened by Germany. And there are many in Great Britain who, holding these views, insist both in speech and in print, that it is a mistake to allow Germany time to build the ships planned in her naval program, and that it would be much better to fight her now and to frustrate her ambitions of maritime supremacy before she had been able to realize them. They urge that, whereas England is now vastly superior to Germany in naval strength, she may not be so two or three years hence. In Germany, on the other hand, there are patriots who clamor for their government to take advantage of the present complete disorganization of the British army, and of the virtual chaos that prevails in England's military affairs to precipitate a conflict for which the enemy may be better prepared in two or three years' time.

"These opinions, voiced by the German press, are re-echoed far and wide, tending to excite popular sentiment against England to a dangerous degree. In fact, a favorite topic of discussion in Germany is the capture of London by a coup, possibly without a preliminary declaration of war, and it is pointed out that with the British metropolis in the hands of the invaders pretty well the whole vast British empire would be at the latter's mercy. For London is not merely the capital of the united kingdom, but the administrative, and, above all, the economic heart of the whole empire, besides being in matters of finance and of trade the chief brokerage and exchange mart and center of the civilized and uncivilized world. England's financial credit is at the present moment colossal; superior probably to that of any other nation in the world save perhaps the United States. But where would that credit be, with London, its headquarters, in the hands of a German enemy? What is to be feared, then, in the present situation, is not that England and Germany may deliberately and cold-bloodedly declare war upon one another, but that public feeling, perpetually excited by demagogues and by their newspapers, will be led to some excess, some outrage, some public manifestation of hostility, that the people on the other side of the North sea will find themselves compelled to resent. This, then, is the real danger of the present state of affairs, and it is all the more grave since it is impossible to foresee when and where it will occur, or how it can be averted, though it means war."--Chicago Tribune.

PROMINENT OTTOMAN A ZIONIST

The below clipping is certainly a straw in the wind, as it were, and in accord with our expectations:

"Dr. Riza Tewfik, a member of the Chamber of Deputies and one of the foremost leaders of the Young Turk party, delivered a lecture on the Jewish question recently in Constantinople....In reply to an inquiry whether a good Ottoman could be a Zionist, he replied: 'Certainly, I myself am a Zionist. The methods of Zionism are exclusively peaceful. Palestine is your land more than it is ours; we only became rulers of the country many centuries later than you. A service would be rendered to our common fatherland by undertaking the colonization of that uncultivated land, Palestine. Your nation has incomparable qualifications for trade; your fellow Jews are sober and industrious. They would restore this desolate land. They would devote all their energies to the service of our dear fatherland, and I assure you that my co-operation will never fail you in order to attain this aim.'"--Detroit News Tribune.

===================

R4384 : page 132

PASSOVER AND ATONEMENT DAY SACRIFICES

OUR recent celebration of the Passover has raised the question, Did the sacrifice of the Passover lamb on the 14th day of the first month represent the same thought as the sacrifice of the Atonement Day on the 10th day of the seventh month?

We answer, No, not exactly. These two types were put at opposite ends of the year; the one at the beginning of the religious year and the other at the beginning of the secular year. The secular year began in the fall and the religious year in the spring. The Passover sacrifice in the

R4384 : page 133

beginning of the religious year represented particularly the sacrifice of our Lord Jesus on behalf of the Church only, while the Atonement Day sacrifice in the beginning of the secular year illustrated the sacrifice of Christ and also the sacrifice of the Church, the "royal priesthood," and the broader work thereby accomplished "for all the people."

The Passover lamb did not represent Jesus the Head and the Church his Body. It represented specifically our Lord Jesus, "The Lamb of God." It was prophesied of our Lord that not a bone of him should be broken. And the same was commanded respecting the Passover lamb. It was to be roasted whole, and not a bone of it was to be broken in the eating. Furthermore, the Passover lamb and its blood affected, preserved, "passed over," the firstborn ones only, representatives of the Church of the Firstborns only. The deliverance of the others is no part of the Passover picture.

In the Atonement Day sacrifice, there is a distinct difference. Two sacrifices were offered--one for the high priest's body and his family and the other sacrifice "for all the people." The first, as we have already seen (in Tabernacle Shadows, published twenty-nine years ago), represents our Lord's death on behalf of the Church and the entire "household of faith." The second sacrifice on the Day of Atonement represents the death of the Church as the antitype of the Lord's goat "for the sins of all the people." The same high priest offered both, and typified our Lord Jesus and his work of first performing his own sacrifice; and secondly offering us, whom he accepts as his members.

In the account of the consecration of the priests a bullock only is shown as the sin-offering (no goat, because it was not "for the people"). Then a burnt-offering is shown, which represents both the Lord and the Church in their united and yet divided position and relationship. A ram was killed and divided into pieces and washed, and then the pieces were laid in order, in relationship to the head, upon the Lord's altar; and the entire lamb was the burnt-offering. This represents the relationship of the Church, the members of the Body with the Lord, the Head of the Body.--Ex. 29:10-18.

"BURNED OUTSIDE THE CAMP"

Another item connected with the sin-offering of the Atonement Day sacrifice is well worthy of notice as totally different from that of the Passover; namely, that they alone were to be burned outside the camp. The bullock was burned first and secondly the goat. (Lev. 16:27; Ex. 29:14.) The burning represented the gradual destruction of the flesh. Outside the camp signified ostracism, rejection of men, dishonor. The Apostle says that our Lord thus suffered outside the camp and that we should arm ourselves with the same mind, with the full intention of suffering with him as his members. St. Paul emphasizes this fact saying, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin (offering), are burned outside the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us go forth therefore [as the Lord's goat] unto him outside the camp, bearing his reproach."--Heb. 13:11-13.

R4385 : page 133

Notice that here the Apostle is pointing back to the typical sacrifices and comparing them with the better sacrifices of Christ and the Church; and that he exhorts us to share in Christ's sacrifice--to recognize ourselves as members of the Lord's goat class who go through experiences outside the camp similar to those which our Lord endured--he typified by the bullock, we by the goat.

Some who were once of us, but who have gone out from us, are doing all in their power to shake the faith of any with whom they have influence. Although they have professed for years to see eye to eye with us (the fulfilment of this type and the fellowship of the Church with her Lord in these very sufferings of the present time), they now seem to have gone blind as respects these things and to be anxious to blind and confuse as many others as possible. What we have presented above is what we have been presenting for the past twenty-nine years to the best of our ability--showing, proving the Mystery of this Gospel Age to be that the elect Church is privileged to suffer with Christ as his members, and, by and by, to be glorified with him as members of the one Body, of which he is the Head.

Nothing in this, nor in anything we have ever written, controverts the idea that our Lord Jesus gave his own blood as our sacrifice and that he finished the sacrifice for us at Calvary in his own Body on the cross. Then it was, according to the Apostle, that the time came for his exaltation to be the spiritual Head over the spiritual Body. He was not that spiritual Head in the flesh. It was after his resurrection that he became the Head of the Church, his Body. And the Church become his members only as spirit-begotten New Creatures, when their mortal bodies have been presented in sacrifice and accepted. In accepting us as New Creatures the High Priest accepts our sacrificed wills and then tests us respecting the accomplishment of it, counting the blood of our sacrifice as his own, because it was his that justified ours and made ours possible.

Here we perceive the advantage of those who have wisely improved their time in the study of these truths which God caused to be prepared for their nourishment. Those who have been faithful in the study, and who lived according to it, are now strong. Others are now weak and liable to be carried about with every wind of doctrine. We cannot too strongly urge, dear friends, the necessity for spiritual nourishments--through meetings and particularly through reading. No amount of hearing can take the place of reading. Moreover, we advise connected, consecutive reading--especially the six volumes of the Dawn-Studies. We remind you afresh that many are now following the suggestions of a mother and her daughter who some time ago wrote a letter to the Tower telling that they had found that they could read the entire six volumes within a year by reading twelve pages per day. They had followed this course for one year and had begun it for the next. The suggestion has been taken up by several with excellent results and we commend it to you all. Our minds are leaky vessels and many who have read the Dawn-Study series several times find that their later readings reveal to them matters which they did not see earlier.

====================

R4385 : page 133

HEROES OF FAITH

--HEB. 11:1-40.--JUNE 13.--

Golden Text:--"Faith is the substance of things hoped for, the evidence of things not seen."--V. 1.

IN preceding lessons we have been discussing faith and works as the subtle power for good or evil wielded by the tongue. In this lesson we more particularly examine faith to learn of its importance as a motive power to good thoughts, good words and good deeds.

The chapter under consideration is one of the masterpieces of holy writ. Indeed, the entire book of Hebrews occupies a very commanding position in the Bible. Some, indeed, have questioned its authorship, but to us there seems no room for doubt that it was written by St. Paul. It is marked throughout by his masterful logic, reverence and personal humility. It gives insight into the Divine Plan of the Ages, which fully comports with St. Paul's other epistles and which far transcends in this respect all the other writings of the Bible. It has been noted by some that its style is more lofty than that of some others of St. Paul's epistles; but this may

R4385 : page 134

be easily accounted for. Those other epistles, although full of sound reasoning and logic, are written in a simple and fatherly style for the general reader. This one was written particularly for the benefit of the other eleven apostles and other learned Hebrews who were slow to discern the change of dispensation. Naturally, therefore, it was St. Paul's masterpiece, because upon it he evidently expended the greater labor--demonstrating the typical character of the Jewish Dispensation and indicating the antitypes of the Gospel Dispensation, as well as some reaching well into the Millennium. The references in the thirteenth chapter to Timothy and the statement, "They of Italy salute you," imply that St. Paul wrote this epistle from Rome, where he was in prison.

It should not be thought strange, however, that the Lord used this great but humble man, St. Paul, as his mouthpiece in presenting many of the "deep things" of the Divine Plan. His early education and his association with the Gentiles combined with his deep spirituality --and fulness of consecration to the Lord well qualified him to be, as was foretold, the Lord's "chosen vessel." Let us remember, too, the order stated:--

(1) To bear my name to the Gentiles;
(2) And before Kings;
(3) And to Israel

St. Paul's missionary efforts were first directed of the Lord to the Gentiles. It was later on that he stood before King Agrippa and other notables of Palestine--still later that he was sent a prisoner to Rome, and to some extent doubtless bore witness there before the Court. Later through this epistle to the Hebrews God's message through this Prince of the Apostles did much for "Israelites indeed" who were trammeled by the things of the Law Covenant and unable to disentangle themselves so as to rightly discern between the shadows in the types and the eternal verities antityped in the Christ, Head and Body, and his great work as the "antitypical Priest," "antitypical Prophet," "antitypical Judge" and "antitypical Mediator" of the New (Law) Covenant.

"THE FOUNDATION OF THINGS HOPED FOR"

Strictly speaking hope is unsubstantial--not a reality. It furnishes no genuine foundation--it is merely a hope. It will not sustain weight. But faith is more than hope. Faith implies a promise. And when a promise is made by the Almighty God, who changes not and who is as omnipotent as he is unchangeable, then faith can firmly trust him, come what may. Hope finds a foundation--finds in faith a substance, because the faith rests upon a Divine promise. Whoever, therefore, has hope that is without such a Divine promise has a foundationless hope. Thus we see the heathen with hopes and fears full of uncertainty; yea, many Christians, hoping for certain things, have uncertainty, fear and doubt, because they have not faith. And they have not faith because they are hoping for something which God has not promised and to many of them the things which he has promised are not known, not understood, and, therefore, not a basis for faith, nor a foundation for hope. Realizing these things, how careful we should be that our hopes should not soar away to uncertain fantasy, but build solidly upon the faith foundation of Divine promise. Such as have this proper faith must of necessity be students of the Divine Word and the greater their studies the more their faith; and the greater their faith the more their studies of the promises.

The Apostle brings before our minds from the past a galaxy of faith heroes. He holds them up for our admiration, so that they shine and sparkle and excite our admiration and, we trust, stimulate us to similar faith-heroism. None of these enumerated by the Apostle was a heathen vagarist feeling after God and hoping against hope and soaring off in imagination. They were all positive, forceful characters, who knew in whom they believed and testified their faith by their obedience to God.

JOHN CALVIN DEFINES FAITH

"Eternal life is promised to us, but after death. We are told of a blessed resurrection, but we meantime become the prey of decay; we are promised righteousness, and yet sin dwells in us; we hear ourselves called blessed, and meantime are overwhelmed in infinite miseries; we

R4386 : page 134

are promised affluence of all good things, but are all our days in hunger and thirst; God proclaims that he will be ever present to help us, but seems deaf to our cries. What would become of us if we leaned not to hope, and unless our mind, guided by the Word and the Spirit of God, emerged through the midst of the shades, above this present world?"

The Apostle briefly sums up the matter of the Christian's present lessons in faith, saying, "We walk by faith and not by sight." The more carefully we walk with God the more peaceful and the more joyful may be our Pilgrim journey towards the New Jerusalem. Outwardly the world, the flesh and the Adversary may harass us, but no grief, no tribulation can shake our inmost joy, if it be well founded upon the faith foundation of Divine assurances that we are children of God, in touch with the Infinite, beloved by our Redeemer, who assures us that "The Father himself loveth you," and the Apostle, that "all things shall work together for good to them that love God, to the called ones according to his purpose."

ST. PAUL'S ILLUSTRATIONS OF FAITH

"By it (faith) the Elders obtained a good report." Not all the Elders or ancients received a testimony that they pleased God--the "report" here referred to. No, the number who received this witness of God is comparatively small, and, in every instance, they were commended, not for perfect works, but for their faith. Their "faith was counted unto them for righteousness." The Divine intention was that those whose reverence for their Creator and obedience to his Word of promise shaped and moulded a human life under present conditions of imperfection and world-enmity to God thus implied that they had hearts so full of trust and the proper spirit that God could count it righteousness, count it perfection; because when in the resurrection such should receive perfect bodies under perfect conditions they would surely do the Divine will thoroughly. Hence their faith in God and his promises, attested by imperfect works, justified them to that Divine fellowship which they will fully enjoy when the things hoped for shall be realized.

Thus in few words the Apostle summarizes what he afterwards proceeds to amplify respecting the Ancient Worthies. Then he begins a specification of faith. By faith we understand that the worlds were framed by the Word of God--in obedience to Divine direction. We believe this equally true, whether we understand the seven days of creation mentioned in Genesis to be twenty-four hour days or to be longer epochs--seven-thousand-year days. The fact that Divine energy is exercised through various channels and agencies and that worlds are not spoken into existence in a moment of time matters not. While God could speak worlds into existence, as our Lord by his word turned water into wine, as a matter of fact this is not his usual proceeding, even as the fruit of the vine is usually produced by sunshine and rain falling upon the earth in which the vine has been planted. It is, nevertheless, a matter of faith with us that what we see was miraculously formed, even though gradually.

The Genesis account of creation does not go back to the forming of our world out of the elements, but begins with the statement, "Now the earth was, but was without form and void (empty)." As the seven days or epochs were consumed in a gradual lifting of mountains and sinking of oceans and bringing forth of fish and reptiles, fowl and beast and herbage, so we may well suppose that the formation of the earth itself was a gradual accomplishment of a still more remote period in which the

R4386 : page 135

various strata of the earth's surface were formed--limestone, shale, coal, etc. A godly man wrote, "Ever all things are Divinely directed, and in the uniformity of nature we see the work of God; or (else) we see about us that which is impossible, unthinkable,--power, wisdom, a plan without mind; infinite intelligence in a godless, scopeless world."

Well did the Psalmist write, "For the heavens declare the glory of the Lord. Day unto day uttereth speech and night unto night showeth knowledge. There is no place where their voice is not heard"--by those who have a hearing ear.

"HE BEING DEAD YET SPEAKETH"

Particularizing the heroes of faith the Apostle begins with the first martyr, Abel, who is mentioned four times in the New Testament and three of the times particularly styled "the righteous." It was in his death that he spoke --in the fact that he died because of his devotion to the Lord. And has it not been so with many of God's saints-- that their lives spoke more earnestly to their neighbors, friends and children after their death than while they lived? We know of many instances which have exemplified this. So Abel, the first martyr for righteousness in the world's history, yet speaks of his devotion to God and to principle.

Figuratively his blood is said to cry out to God for vengeance. Divine Justice is supposed eventually to see to it that every crime, every injustice committed shall somehow and somewhere receive a just recompense of punishment, whether in the present or in the future life. The Apostle calls our attention to the fact that the blood of Christ, on the contrary, speaks the very reverse, and, instead of calling for justice, vengeance, upon those who crucified Jesus and have persecuted the members of his Body, will eventually call for mercy. Our Lord was the great sin-offering for mankind, and all whom he accepts as members are specifically styled sacrificers--on behalf of sinners--to seal for Israel the New Covenant, through which all the families of the earth may receive the blessing of Divine forgiveness.

ENOCH WALKED WITH GOD BY FAITH

The testimony respecting Enoch was that his was a life of faith; that he walked with God and not with the world; that he sought to walk righteously, in harmony with the Divine will. The testimony is that all that approach God must believe that he is (else they would not seek to approach him), and must believe that he is a rewarder of those that diligently seek him, else they would not deny themselves the things highly esteemed amongst men and seek at the cost of sacrifice to do the things pleasing to the heavenly Father. The record respecting Enoch is very meager, but we do know that he was a prophet and that through him the message came that Messiah would come eventually with ten thousand of his holy ones to execute righteousness, judgment, in the earth--to overthrow sin and set up Divine standards amongst men. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all."--Jude 14,15.

Enoch not only prophesied this but he believed it and it stamped his entire character and made him separate from the world and drew him nearer to the Lord. Similarly faith in the coming of our Redeemer and the establishment of his Kingdom and the reward of his faithfulness and the judgment or trial of the world during the Millennium, in which every man will receive a just recompense of reward, whether good or bad--this faith still has a sanctifying power. Let us cultivate daily, hourly, the setting of our affections on things above, the things which God hath in store for them that love him, for which we pray, "Thy Kingdom come."

"HEIR OF RIGHTEOUSNESS"

Noah is the third of these faith heroes held up for our inspection. None of these was righteous in the absolute sense, for the Scriptures declare, "There is none righteous, no, not one." Of Noah it is written, "Now Noah was perfect in his generation"--he and his family were separate, free from the contamination of their time, from improper intercourse with the angels, which kept not their first estate.--Gen. 6:4.

Noah's faith in God was manifested in his building of the Ark in obedience to the Divine instruction that a great rain and flood of waters would come, which would destroy every living thing and wipe out the corrupted race. This was no slight test of faith either, for we are to remember that the Scriptures declare that up to that time there had been no rain on the earth. It was moistened by irrigation and by mists and fogs. "For the Lord God had not caused it to rain upon the earth....But there went up a mist from the earth, and watered the whole face of the ground."--Gen. 2:5,6.

For a long period Noah's faith was tested even unto the entering of the Ark and the closing of the door before the rains descended and the floods came. Of him it is well declared, therefore, "He became heir of the righteousness which is by faith." God is pleased to call Noah and all others who thoroughly, genuinely trust him, friends. He recognizes them as separate and distinct from the world in general. Their faith is their distinguishing quality. Nevertheless a manifestation of the faith and the testing of it by works of obedience is required. Blessed is the man who has much and strong faith in the Lord, which will stand trial, testing; for subsequently will be granted to him a corresponding blessing. Nay, more than this, the Lord has guaranteed us that he "will not suffer us to be tempted above that we are able" and he informs us that he knoweth our frame and remembereth that we are but dust.

HE LOOKED FOR THE CITY OF GOD

Next in the list of Ancient Worthies is Abraham, styled "The Father of the Faithful"--not because Noah and Enoch and Abel had not been faithful, but because with Abraham God started a faith family to whom were given many and great promises. That family became known as the nation of Israel, and latterly as Spiritual Israel. Again, Abraham was the father of the faithful, because while the heroes that preceded him exercised faith in

R4387 : page 135

God, it was more along abstract lines, whereas the Divine revelation to Abraham was the Gospel, the good tidings in definite form--that in and through his Seed all the families of the earth should receive a blessing. Thus the Apostle declares that God preached in advance the Gospel to Abraham, and thus all who believe that Gospel, of which redemption by Messiah is the essential, all such are called "the children of Abraham," and he is spoken of as their father, the one through whom this Gospel hope was caused to descend.

But in still another sense Abraham was the Father of the Faithful: in the sense that he typified the heavenly Father, as Isaac typified our Lord Jesus, and as Isaac's bride, Rebecca, typified the elect Gospel Church.

Abraham's call of God was the result of his having faith in God and because he lived at an appropriate time for the Divine purposes to begin to be expressed. First his faith was tested by the Divine command that he leave his native country to wander up and down through Palestine as a shepherd, dwelling in tents without any fixed habitation, without any attempt to take possession of the land and to establish himself in it by building fortresses, etc. The promise was that in after times God would bring his posterity to this land and give it to them for a possession.

The promise went further and declared that if obedient the Lord's blessing would continue and that the seed of Abraham would become great and influential and that through it all nations would receive a blessing--and by implication all would come under its control. It required great faith to believe all this under the circumstances. And the test continued, as, year by year, Abraham's wife

grew older, until the time of motherhood was long past. Still we read that Abraham's faith "wavered not."

Still later, after Isaac the son of promise had been born and had grown to manhood, the Lord tested the faith of this wonderful man by telling him to offer his son as a sacrifice. We are not to assume that this instruction was given by any mere impression of the mind, nor would it have been proper for Abraham to have accepted and acted upon anything short of an absolute demonstration of the Divine will in such a matter. The father love, the hopes of years, and apparently the Divine Word and Oath were all about to be wrecked. Yet his faith "faltered not," for he accounted that God was able to raise his son from the dead and that surely God would fulfil his every promise to which he had bound himself, not only by his Word, but also by his Oath.

While we exclaim, Wonderful faith! let us remember that this was the very quality of Abraham which specially commended him to the Almighty as his particular friend. And let us remember that if we would have the particular friendship and blessing and fellowship of the Lord this is the channel through which it is to be sought--the channel of faith, of trust, of obedience. "Without faith it is impossible to please God." The more faith we have the more pleasing we shall be in the Lord's sight and the more we may be used of him as channels of blessing to others--however imperfect we may be in other respects.

And here it is worthy of note that Abraham was not perfect in every respect. On two occasions he was reproved by heathen kings and shown in some respects to have less lofty ideals, in one particular at least, than they would have given him credit for. Nevertheless, God did not reject Abraham because of those imperfections. Indeed, possibly those imperfections were partially the result of Abraham's endeavor to hold on to the Divine promises and to do everything in his power to bring them to fruition. He knew that the Divine promise was that his child, who should be the channel of God's blessings to the world, would be the son of Sarah; hence he felt that he must not jeopardize either her life or his own. This very desire to do nothing to interfere with the Divine promise may have had something to do with apparent weaknesses.--Gen. 20.

"THE CITY WITH FOUNDATIONS"

When the Apostle declares that Abraham "looked for a city which hath foundations, whose builder and maker is God," we must not think this to mean that in his journeying throughout Palestine, he expected some day to come upon a newly-built city of divine construction. Nor should we think with some others that Abraham was looking for the New Jerusalem to come down from heaven --a city built of literal precious stones with gates of literal pearls. No, Abraham knew nothing about that city, for nothing respecting it had yet been revealed.

A city, in olden times, stood for and represented a fortification, a government, a rule of authority. Abraham realized that the earth was full of sin and violence and out of harmony with God. He knew that Enoch, his ancestor, a man of God, had already prophetically declared that Messiah would come, the representative of Jehovah, and establish a Government, a Kingdom, a City of Righteousness. He longed for that righteous government and realized that its foundation of righteousness would be deeply laid, and that it would be an everlasting Kingdom. He knew that occasionally a monarch came to an earthly throne possessed of good intentions and partially able to exercise these, but that soon his throne, his kingdom, crumbled and passed to others.

Abraham, therefore, was not in sympathy with any in his day, nor since, in looking for an earthly kingdom, but he was looking beyond all these for the Kingdom of God's dear Son--the Millennial Kingdom. His eye of faith looked down and beheld Messiah and the exaltation of Israel and the blessing of all the families of the earth during the Millennial day. Our Lord Jesus attested this, saying, "Abraham rejoiced to see my day (the Millennial day of Christ's reign) and he saw it and was glad." The Jews misunderstood our Lord to mean that he had been with Abraham. Others misunderstand him to mean that Abraham saw by faith his work of sacrifice. It is true that our Lord did appear to Abraham. It is true that in a certain sense Abraham foresaw the sacrifice of Christ in the typical sacrifice of Isaac, but it is also true that "the Day of Christ" is the Millennial day for the world's blessing and that it was that which Abraham saw and which gladdened his eye of faith.

We also see the same; and, sharing the same faith, we share the same joy and gladness of hope and expectancy. We indeed discern still more clearly than Abraham of what that city or Kingdom consists--that our Lord will be the great King, the Head over the Church his Body (his Members, his Bride) and that this Bride, the Lamb's Wife, is pictured symbolically in the New Jerusalem, whose foundation stones in glory will be "the twelve apostles of the Lamb." (Rev. 21:2,11-14.) We see more clearly than did Abraham (because guided by the holy Spirit through the Word) that the Ancient Worthies will be the earthly channels or agents through which this Heavenly City will send forth its blessings to Israel and to all the families of the earth. As it is written, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom." Christ and his elect spiritual Bride will not be seen by men except as we now see our Lord, with the eye of faith.

"SHE JUDGED THE PROMISER FAITHFUL"

We are glad that Abraham's wife is specifically mentioned in this list of faith heroes. It helps us to thoroughly grasp the Apostle's thought that the distinction of sex does not operate to the disadvantage of either male or female in connection with the Divine promises. Perhaps it cannot be said that Sarah's faith did not falter, but if it wavered for a time it certainly was recovered. Although she was past the age of motherhood she believed God. "She judged him faithful who had promised." Thus she was counted in with the noble list of whom the Apostle says, "These all died in faith, not having received the promises (the things promised), but having seen them afar off (with the eye of faith) and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers in the earth."

Ah, yes, here is an important feature. It is not sufficient that we see glorious things of the Divine purpose, not sufficient that we believe them, not sufficient that we rejoice in them. We must be willing also to stand the test of being strangers and pilgrims in the present time. Those who cannot stand this test will not be accounted worthy of a share in those glorious things. Those Ancient Worthies, unsatisfied with any of the earthly prospects, sought the heavenly--not in the sense that we are seeking the heavenly, the spiritual things--in the sense of hoping for the completion of a change of nature from earthly to spiritual. They sought or desired the heavenly in the sense expressed in our Lord's prayer. They wished God's Kingdom to come, to be established in the earth--a heavenly rule of righteousness, a heavenly city or government. "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city"--he has planned such a heavenly Kingdom or dominion as they hoped for. That Kingdom, the Scriptures assure us, will eventually be the "desire of all nations."--Hag. 2:7.

ISAAC, JACOB, JOSEPH, MOSES

We pass along the aisles of the hall of faith-fame and note the pictures to which the Apostle calls our attention --of Isaac, Jacob, Joseph, Moses. Each one has distinctions, characteristics and peculiar traits; but the quality of faith foundation in them all is that which makes them the people of God--those he is well pleased to acknowledge and to whom he has already promised blessings in the future because of their faith. If anything would inspire God's people to a cultivation of the grace of faith it surely would be a walk through this portrait gallery of the Faith Heroes of the past.

Isaac showed his faith in the Abrahamic promise in that he conveyed with full confidence the Abrahamic blessing to his son Jacob; and none the less did he manifest faith in that promise when he gave a blessing also to Esau, realizing that under that original promise all the families of the earth to be blessed must include the family of Esau also. Jacob, exercised by faith in the promise made to his grandfather Abraham, manifested it in the ordering of all of the affairs of his life. Especially was it manifested on his death-bed when, after giving special blessings to the sons of Joseph, he worshipped God, leaning upon the headpost of his bed (translated staff in the common version). He recognized that the blessings that were to come to his family were all under Divine supervision and all included in the original promise made to Abraham. He further signified his faith by giving directions respecting his burial, that it should not be in Egypt, but in Canaan, the Land of Promise, which was Israel's by faith only.

Joseph gave many manifestations of his faith in God. Not only as a boy, but also while in Egypt he clearly demonstrated his faith in the promise of God that Israel was to be the blessed people through whom the blessing of the Lord would eventually, in co-operation with Messiah, reach all the nations of the world. By faith he gave direction that when Israel would leave the land of Egypt for Canaan they should not forget to take with them his bones. This does not necessarily imply that he thought the bones and the dust that had once constituted his entity would be necessary to God in his resurrection, but it does signify that he would thus testify his faith in a resurrection of the dead--his faith that he would participate in the blessings that would come to Israel through the Messiah.

"THE REPROACH OF CHRIST GREATER RICHES"

In various ways did Moses testify his faith in God, but in none of them, perhaps, in a more remarkable fashion than in renouncing the privileges of the throne of Egypt, to which he was by adoption the heir. He chose rather to suffer affliction with the people of the Abrahamic promise than to dwell in luxury with the others. The people of Israel were the people of the Messiah, the people of Christ; hence in associating himself with them he was showing his esteem for the reproaches of the Anointed. Indeed, faith marks every step of the progress of Moses in Divine favor and service.

"He endured as seeing him who is invisible." How graphically this describes the matter and how true it is to-day as well as then that the endurance of trials and testings is only possible to those who have the eye of faith--to those who can see invisible things, things invisible to others: especially those who can see the invisible King of glory and his, as yet, invisible Kingdom! It was through faith also that he instituted with Israel the Passover and the sprinkling of the blood, though we have no reason to suppose that to any considerable extent it was possible for him to comprehend the real meaning of the passover and the antitypical significance of the blood and its sprinkling. His faith again was demonstrated in the passage of the Israelites through the Red Sea. His obedience matched his faith in all these matters.

While we stand in awe at the presence of so great faith, nevertheless we are encouraged thereby, because we realize that perfect faith is possible to us, although perfect works are not. Let us, then, hold fast by faith to the Divine promises and continue to walk by faith and not by sight, until, by and by, our change shall come and we shall enter into the realities of which now we have only the promises.

"BY FAITH THE HARLOT RAHAB"

It is incomprehensible to the world, and an astonishment to the saints, that in so many ways the Scriptures show that God is no respecter of persons--that he has not been choosing out exclusively the great or the wise or the good, but, on the contrary, has been choosing the sincere, the honest, the faithful, notwithstanding lowliness of birth, natural blemishes and imperfections. Truly does the Lord say, "My ways are not as your ways, nor my plans as your plans." And truly did our Redeemer say that publicans and harlots should go into the Kingdom in preference to faithless, self-righteous Pharisees. How glad we are that in God's providence the Apostle mentions Rahab and her faith, and how the Lord appreciated it and rewarded it! Surely there is a lesson here that should be well marked and inwardly digested by every one of us, not only for our own encouragement, but also for our guidance in respect to others. It is in full conformity with the Apostle's statement that God is choosing some of the "mean things of the world" in the present time to ultimately confound some of the greater and mightier and less faithful and obedient.

After giving us this wonderful galaxy the Apostle seems to realize that he has only well begun the list. He declares that time would fail him to mention other faithful characters which have had God's approval, such as Gideon, Barak, Sampson, Jephthah, David, Samuel and the prophets, who through faith won victories, wrought righteousness, secured promises, etc. In every case the faith was tried, sometimes by cruel mockings and scourgings and sometimes by bonds and imprisonments. Some were stoned. Some were sawn asunder. Some were homeless wanderers, desolate of earthly comforts, afflicted, tormented--of whom the world was not worthy.

"NOT PERFECTED WITHOUT US"

After pointing us to these glorious heroes the Apostle intimates that they are a different class from ourselves, the disciples of Christ of this Gospel Age. They all died in faith, not receiving the things promised them, because God had provided something still better for us and had arranged that they could not get their blessing until we should first have received ours.

What is this wonderful thing that belongs to us, separate and distinct from what belongs to them? We answer that our blessing, like theirs, is a faith blessing and reward and not a reward of works. Our blessing is superior to theirs because Jesus the Messiah has come, has given his life, has been highly exalted--and because we are now being called to membership in his Body, the Body of Christ, the Body of the great High Priest, the Body of the King of kings and Lord of lords, the Body of the Mediator between God and mankind. This matter of our call to another plane of being as the associates of the great Messiah is the "hidden mystery" not previously revealed. It is indeed "some better thing for us"--as much better as the heavenly inheritance is better than the earthly one. The Ancient Worthies, whose glorious career we have been considering and praising, must wait until the spirit-begotten class shall be born from the dead in the First Resurrection; then they shall receive their blessing of resurrection to the earthly plane, to be the earthly representatives of the Heavenly City, Heavenly Kingdom, and to share in a very particular way in the bestowment of God's blessing to Israel and to all the families of the earth.

They all through the fall were imperfect and hence "children of wrath, even as others," and so are we. But they and we are willingly and intentionally and at heart in accord with the Lord and his righteousness as the majority of mankind are not: hence they and we have been enabled to hear God's voice, speaking peace and blessings to the willingly obedient. The Ancient Worthies responded to the extent of the privileges and blessings that were then tendered, proffered, available. And we of this Gospel Age have heard and responded to the still higher blessings and privileges of the high calling of this Gospel Age.

JUSTIFIED BY FAITH

The Ancient Worthies were not justified by a Covenant nor by a Mediator. Neither were we. Both they and

R4388 : page 138

we are justified by faith. They with ourselves come under the Abrahamic Covenant, which had no mediator and needed none, because made only with those of similar faith and heart desires to those of father Abraham. Although some of these heroes lived during the Jewish Age they were not justified by their Law Covenant but by their faith, for the Law Covenant made nothing perfect because of the inefficiency of its mediator; neither were any of them justified by Israel's New (Law) Covenant, for it has not yet been inaugurated.

The selection of the members of the Mediator of Israel's New Covenant is now in progress. The Anointed (Christ, head and members) is the Mediator of the New Covenant. The Law Covenant was between God and the one nation of Israel, which it was proposed should first be blessed and made holy and granted eternal life and then become the channel of blessing to all other nations who would come into harmony with God by an acceptance of Israelitish obligations. That Covenant failed because its mediator Moses was unable to give life to anyone except in a typical sense temporarily. The New Covenant is to be between God and Israel and the world--between God and men. The Mediator is spiritual, but he does not mediate between God and a spirit-begotten class. He is a mediator for men with God. Hence the Church has no mediator, needs none, for the Church is not composed of those who are of human nature, but only of those who are begotten of the holy Spirit and members of the New Creation. These are Members of the Mediator that need no mediator. Because of their imperfections of the flesh, because they cannot do the things that they would, they need an Advocate, and they have one, "Jesus Christ the Righteous."

R4389 : page 138

As soon as all the Body members of the great Mediator Christ shall have been called and chosen and found faithful; then will come the time for the blessing of the Ancient Worthies, to whom will come the privileges and blessings of Abraham's seed according to the flesh. Through them God's blessing of the New Covenant will proceed, during the Millennial Age, to every creature: granting to all the fullest opportunities of reconciliation and eternal life.

Throughout the Millennial Age those Ancient Worthies, as the earthly representatives of the heavenly Mediator, will in a sense be deprived of the bliss which would properly belong to those tried and found worthy. For a thousand years they will serve the imperfect race as rulers, instructors, uplifting priests, in contact with imperfect humanity, assisting them back to harmony with God and to all that was lost.

Is it asked what reward will be granted to these Ancient Worthies for the labor accomplished during the Millennium in the uplifting of the world? We reply that the privileges of such a labor for mankind would of itself be quite a sufficient reward; but certain things in the Scriptures seem to imply that these Ancient Worthies will at the close of the Millennium receive a still further blessing, namely, that they will be changed from human to spirit nature.

This is not distinctly stated in the Bible, but merely may be inferred. We have already seen that these faith heroes who preceded this Gospel Age were typically represented by "the red heifer" which was burned without the camp and whose ashes served to sprinkle the unclean. We have also seen that as a class these were represented as members of the tribe of Levi. In other words, the household of faith, as typified in the tribe of Levi, was represented in times past as well as now. And it was from that "household of faith" that during this Gospel Age the antitypical priests are being called, chosen and found faithful. We have seen that all who will constitute the "Royal Priesthood" and all who will constitute the "great company" were originally represented in this "household of faith," typified by the Levites.

We have seen that the "little flock" and the "great company" both make consecration with a view to becoming sacrificing priests, but that only the few who have lived up to the terms and conditions of self-sacrifice will win the prize of membership in the High Priest's Body--membership in The Christ--membership in the Mediator of the New (Law) Covenant. Of the remainder, some will draw back completely and die the Second Death, while others, neither drawing back into perdition nor going forward into voluntary sacrifice, will be developed, proven, tested by the judgments of the Lord and be found worthy of life on the spirit plane as conquerors with palm branches, but not as "more than conquerors" with crowns. The justified who fail to go on to consecration pass back and become part of the world, while the consecrated who fail to go on to voluntary sacrifice nevertheless maintain their justification as New Creatures because in their testing they prove true.

Thus the "great company" of this Gospel Age and the faith heroes of preceding times still remain members of the "household of faith," the antitypical Levites; while the "little flock" of crown-wearers, belonging to the same household of antitypical Levites, passes on to the position of "royal priesthood" in glory. During the Millennium some of those antitypical Levites (the "great company") will serve on the spirit plane, while others, the Ancient Worthies, the faith heroes of ancient times, will be serving on the earthly plane. What is more reasonable than to suppose that when their service upon the earthly plane shall have ended the latter class also will be received to the heavenly plane? This thought is confirmed by the fact that the typical Levites were granted no inheritance in the land--the earth. Thus in advance God intimated that they were to have no earthly inheritance--but a spiritual one.

In Revelation 20:7-9 we are informed that at the close of the Millennial Age Satan will be released from restraint and permitted to bring temptation upon the restored world; and that some of mankind under his false teaching will become rebellious against the Divine authority and "go up and encompass the camp of the saints and the beloved city." This camp of the saints seems to symbolically tell us that even at the close of the Millennial Age, when all mankind shall have reached perfection of human nature (or, failing to do so, shall have been destroyed in the Second Death), there will still be a distinction between this camp of the Holy Ones and mankind in general? Why the distinction when all are perfected? Because, we believe, the Divine intention was to show that even when mankind shall have reached perfection the Ancient Worthies will still in some sense be separate and apart from the remainder of the perfect race. It is at that time that we understand the Ancient Worthies will be changed from earthly to heavenly organism.

"SO GREAT A COULD OF WITNESSES"

The moral of our lesson is summed up in the first verse of Hebrews 12th chapter, in which the Apostle says,
"Wherefore, seeing that we also are compassed about with so great a cloud of witnesses (martyrs), let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

What a grand exhortation! Let us heed it! Let us give faith its proper place. Let us feed our faith upon the Word of God and upon all the Divine providences of our experiences in life as they daily come to us! Let us thus follow in the footsteps of our great High Priest, the Captain of our salvation, our Leader, our Forerunner, whose sacrifice is the foundation for our faith and whose power in glory is to be its consummation, when he shall receive us unto himself in the First Resurrection, "In a moment, in the twinkling of an eye."

===================

R4389 : page 139

QUESTIONS ON THE COVENANTS

Question--(1) From Exodus 24th it appears that it was the blood of the peace-offerings and of burnt-offerings (not of sin-offerings) which sealed the Law Covenant. Should we not understand the same to hold in regard to the New Covenant?

Answer--The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the Church, the under-priesthood. The sin-offerings represented the sufferings of Christ and of all who walk in his footsteps as respects their relationship to the Lord, "Outside the camp," and their course as New Creatures inside the holy and ultimately beyond the second vail in the most holy. And it shows the merit of the sacrifice eventually applied on the mercy-seat, and for whom applied--the blood of the bullock first, for the Church; the blood of the goat afterward, for all the people.

The burnt-offering shows the same sacrifices but from a different standpoint--that of Divine acceptance. It shows that the offering was made to God and accepted by God as a whole, even though, as shown in the sin-offering, the sufferings were inflicted by men and the services rendered unto men.

The peace-offering (Lev. 3) would appear to be another view or picture of the same sacrifices, representing the willingness of the individual who sacrificed--that nothing was of compulsion, so far as God was concerned; and that there was peace between God and the sacrificer, so that the offering was not made for his own sins.

So then, it seems very appropriate that, as described in Exodus 24, it was the blood of peace-offerings and burnt-offerings that sealed the Law Covenant. The sin-offering feature has to do with the satisfaction, but the burnt-offering and peace-offering imply that the sacrificers voluntarily lay down their earthly rights in the interest of those who will be blessed under the New Covenant and that God accepts these sacrifices as sealing that New Covenant--entirely aside from the Atonement for Adamic sin, accomplished by the same sacrifices, viewed from the standpoint of the sin-offering.

Question--(2) The children of Israel, whom God called his firstborn, his own people, etc., had and needed a mediator. Should we not correspondingly expect that Spiritual Israel would require a mediator?

Answer--The children of Israel, from God's standpoint, were a typical people--they represented typically all who would ever become Abraham's seed, on the heavenly and the earthly planes. Thus it is written, "I have made thee a father of many nations." All who will ultimately be saved to relationship with God out of many nations were well represented in the many tribes of Israel.

God took one of those tribes, the tribe of Levi, and separated it from the others for his own special use and as a channel for the blessing and instruction of the other tribes, which represented all the families of the earth.

That tribe of Levi, as we have already seen, typified the "household of faith"--all those who will be brought into harmony with God through the Sarah division of the Abrahamic Covenant. These all, as a household of faith, are together styled the firstborn and are developed under the Faith or Grace Covenant, and not under the New (Law) Covenant.

R4390 : page 139

The tribe of Levi itself was divided, a priestly class being selected, and the remainder of the tribe assisting or serving under them. So in the antitype--a "little flock," a priestly class, is selected for the pre-eminent position and constitutes "Abraham's Seed" on the highest plane, the Divine nature. This class, The Christ, is composed of Jesus, the Head, and the Church, his members. As the center of the Divine blessing this Royal Priesthood, of which the Redeemer is the Head, has a variety of titles and of offices--King, Priest, Judge, Law-Giver, Mediator, Father--and each of these titles indicates a special feature of its service as the Seed of Abraham in blessing all the families of the earth, represented by the remaining tribes.

The other tribes of natural Israel did need a mediator and the mediator was in the specially set apart tribe, Moses represented the entire priestly class and the tribe of Levi in his various functions as mediator between God and the nation.

It is true that God did sometimes speak of natural Israel as his first-born, and similarly Ishmael was the first-born of Abraham. The Apostle Paul calls our attention to this very matter, telling us that natural Israel corresponds to Ishmael, the son of Hagar, who represented the Covenant of bondage. Spiritual Israel constitutes the Church of the First-Born, the Body of Christ, and was never in bondage, being a child of the free woman, "the Heavenly Jerusalem, the mother of us all." The Covenant of Grace was represented by Sarah. It had no mediator and needed none. Why does it need no mediator? Because those chosen under this Covenant of Grace are all at heart loyal to God, lovers of righteousness and haters of iniquity. These the Father was pleased to receive into his family, in response to their faith and consecration. They became members of the Body of the Mediator, who, during the Millennial Age, will represent God to mankind, enforcing his laws and in his name uplifting the willing and obedient.

===================

R4390 : page 139

HE HATH PERFECTED THE SANCTIFIED

--HEBREWS 10:1-14.--

ST. PAUL in this Scripture seeks to show the Hebrews that the sacrifices of bulls and goats enjoined for a time have come to an end; and that the Jewish Priesthood has been supplanted by a higher one--Christ and his members, a "Royal Priesthood." He pictures our Lord as addressing the Father in respect to the matter, saying, "Sacrifices and offerings of bulls and of goats Thou wouldst not (these do not satisfy the demands of Thy Law as the redemption price of sinners), but a body hast thou prepared me....Lo, I come to do thy will, O God." There, says the Apostle, he taketh away (or pusheth aside) the first or typical sacrifices of the Law Covenant (bulls and goats) that he may establish or bring into place the second--the antitypes of those sacrifices.

As the Father prepared a special body for our Lord Jesus, that was holy, harmless and undefiled and suitable as our sin-offering, so he has provided also a Body of Christ in the flesh, on a larger scale, for sacrifice; by providing for our justification through his blood. As the Apostle says, "Being justified freely by his grace we have peace with God through our Lord Jesus Christ." And then he adds, "By which also we have access into this grace wherein we stand and rejoice in the hope of the glory of God."--Rom. 5:1.

We get into this grace--into this sharing in the glory of Christ in his Kingdom, in his nature, by reason of the opportunity which our justification gives us of becoming members of the High Priest, sharers in his sacrifice. St. Paul refers to this elsewhere, saying to the justified ones, "I beseech you, therefore, brethren, by the mercies of God (your justification), that ye present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service." (Rom. 12:1.) Here we have the declaration that we are participants in this sacrifice and that our sacrifice is acceptable to God and counted of him holy because of our faith in and relationship to the Great High Priest who has adopted us as his members and is sacrificing us as members or parts of himself. In harmony with this we read with our text, "By the which will we are sanctified (set apart as holy and consecrated joint-sacrificers with our Lord) through the offering of the Body of Jesus Christ."

The Apostle's argument is that by one offering Christ has perfected forever them that are sanctified. Through his merit there is naught against us now and nothing to hinder us from accepting the gracious invitation to suffer with him as his members, presenting our bodies as living sacrifices through the merit of his sacrifice.

Under the New Covenant God will remove the sins of Israel and Judah and all that come into relationship with him under that Covenant and when that remission of sins shall come it will be an evidence that the sin-offerings of the Atonement Day are at an end, as the Apostle stated in verse eighteen. The remission of sins has not yet come for Israel and the world, because the offering for sins is not completed--Christ is still offering up himself. The great Day of Atonement is not yet closed, though nearly so.

In this connection let us note the Apostle's words that, having confidence in the merit of Christ's sacrifice for us, "we may have boldness (courage) to enter into the holiest." Who entered the holiest in the type? The high priest alone, once every year on the Day of Atonement. Who in the antitype will enter the Most Holy in the end of the antitypical Day of Atonement? The antitypical High Priest--Jesus the Head and the Church his Body. It is because of our faith and obedience along this line that we are accepted as members of the High Priest's Body, whom he is sacrificing, that we have hope to enter in ultimately into the Most Holy as his members; and thither we are already entered by faith.

FAITHFUL OVER FEW

"O Blessed Lord, how much I long
To do some noble work for thee!
To lift thee up before the world
Till every eye thy grace shall see;
But not to me didst thou intrust
The talents five or talents two,
Yet, in my round of daily tasks,
Lord, make me faithful over few.

"I may not stand and break the bread
To those who hunger for thy Word,
And 'midst the throngs that sing thy praise
My feeble voice may ne'er be heard;
And, still, for me thou hast a place--
Some little corner I may fill,
Where I can pray, 'Thy Kingdom Come!'
And seek to do thy blessed will.

"A cup of water, in thy name,
May prove a comfort to the faint:
For thou wilt own each effort made
To soothe a child or aid a saint;
And thou wilt not despise, dear Lord,
My day of small things, if I try
To do the little I can do,
Nor pass the least endeavor by.

"To teach the wise and mighty ones
The weak and foolish thou dost choose,
And even things despised and base
For thy great glory thou canst use;

So, Lord, tho' humble be my sphere,
In faith I bring to thee my all;
For thine own glory bless and break
My barley loaves and fishes small."
--F. G. Burroughs.

===================

R4390 : page 140

QUARTERLY REVIEW

--JUNE 20.--

Golden Text:--"With great power gave the apostles witness of the resurrection of the Lord Jesus."--Acts 4:33.

THE lessons of the quarter may be reviewed by each according to his preferences of method. The Golden Text seems to embody the principal features of all the lessons; for each one discussed some feature of the great work of the Church, namely, the witness for Christ. We considered the witness given at Jerusalem, at Damascus, at Antioch, during the missionary journey in Asia Minor, and finally Paul's witness at Rome respecting the Heroes of Faith. All this witnessing was to the point. It all testified that Christ died; that his death was not for his own sins, but as man's Redeemer.

The witnessing also specially related to our Lord's resurrection as stated by the Golden Text, because a dead

R4391 : page 140

redeemer would be powerless to become the Messiah and to establish the Divine Law amongst those whom he had purchased with his blood. "Jesus and the resurrection" was the general theme of the early Church, to which was added the hope of glory--the Second Coming of Jesus to receive his Bride to himself, to change her to his own nature, to associate her with him in his Kingdom glory and then to begin the Millennial reign of righteousness, to bring all mankind to a knowledge of God. And all this was based upon the precious sacrifice finished at Calvary.

Our text tells us that this witnessing was done with power, great power. It was not made secondary to politics, to social questions, to evolutionary theories or higher critical dissertations. It, and it alone, constituted the apostolic theme. And so it should be with us. The resurrection of the Lord and its value and signification to the Church and the world through the Divine Plan should be ever prominent in our witnessing.

Not only by their words and logical presentations did the apostles witness, but their lives were witnesses. As the Apostle said, "Ye are our epistles, known and read of all men." The lives of the early Church were the special witness to the Lord. Without the consistency of their lives and their consecration to the Lord and to the Truth, it is evident, the message would have had no such import as it bore. So it is with us to-day. It is well that we preach the Word. It is still more important that we live in it. But it is the ideal thing to both preach and live the Truth. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

===================

R4391 : page 140

MEEKNESS, GENTLENESS, PATIENCE, CHARACTER

NEVER was there a more important moment for the Church than now, as respects the above listed elements of the Lord's spirit. When the great Enemy has special power because it is "the hour of temptation which shall try all them that dwell upon the face of the whole earth," every soldier of the Cross must be more alert than ever. But let us put character and principle first, then patience, gentleness, meekness. As St. Paul wrote to Timothy, "In meekness, correcting those who oppose themselves."

Our love for the brethren, coupled with our knowledge of the testing strain they are under, will supply the needed incentive for the exercise and cultivation of the graces named. And let us remember, that this is our

R4391 : page 141

testing hour no less than theirs. The test to some may be false teachings; the test to others may be their positiveness and character in dealing with the error, or their love for the brethren and the gentleness with which they will seek to do all in their power to rescue them, even though they feel the task a hopeless one.--Heb. 6:3.

If we fail of love we are failing on the most important point of all. Hence it is important to each of us to take our stand for the right and against the wrong, but lovingly, gently, firmly. For instance, in the matter of the Vow: it is quite proper to explain its Scripturalness, to show that its every provision is in fullest accord with the teachings of the Bible, and to point out its advantages and its blessings to your own heart; but it would not be just or loving to do more than this. Leave the matter for the Lord to deal with by his spirit and providences. If the act be not a voluntary one it loses its value in God's sight. Do not allow the Vow or any other voluntary matter to cause a division amongst the members. Should the division come along other lines it would be different. We must do all in our power to maintain "the unity of the spirit in bonds of peace."

===================

YEARLY REQUESTS FOR PILGRIM VISITS

AT this season each year we ask that those desirous of Pilgrim Visits send in formal requests therefor, preferably on a post-card. We keep these on file and arrange the Pilgrim routes accordingly. We desire these yearly, because frequently conditions change greatly within one year.

Remember that no charge is made for these services. The Society pays all the Pilgrims' traveling expenses, etc., and takes up no collections. The cost is borne by the general fund, to which many of you are or have been contributors.

It may be too late to include your place if you write when you see that a Pilgrim is headed your way, therefore, cooperate please by at once sending a 1909 post-card request, answering as many of the questions below as possible:

(a) How many Bible students reside in your vicinity?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet? (Give full street address.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the "Pilgrim" invitation?
(g) How many voted for the invitation to be sent?
(h) How many, if any, voted against the invitation?
(i) Would a suitable place be found for a public meeting?
(j) What attendance do you think could be secured for the public session by such notification and advertising as your class would give?
(k) Would a suitable place be found for semi-private meetings for the interested?
(l) Have the members of your class chosen leaders in accordance with DAWN, Vol. VI., chaps. 5 and 6?
(m) Give full names and full addresses of the two (2) to whom notices of a coming "Pilgrim" should be sent, and notify us as to any change or removal.
(n) If your town is not on a railroad give the name of proper railroad station at which to stop.
(o) How many miles from station is meeting place, and which direction from station?
(p) Would "Pilgrim" be met at station?
(q) If not, how could "Pilgrim" get from said station?
(r) Give writer's full name and address.
(s) Any additional remarks.

===================

R4391 : page 141

WESTERN CONVENTION TOUR

UPON learning of the Western Convention Tour a number of friends inquired as to our willingness to have company, and whether or not a Convention Party could be arranged to travel together in a Tourist Sleeping Car.

We replied that we certainly would be pleased to have the company and find that the Tourist and Kitchen-car arrangement is feasible. The figures below include the use of the car for twenty-five days and nights and three plain, substantial meals per day with an allowance of 35 cents each for meals not taken. The longer excursion would start from Chicago and take in all of the Convention's stops noted in The Watch Tower except the first and the last named--Piedmont, Ala., and Aberdeen, S.D. Others might join the party in Texas and California at a slightly increased cost for the round trip. All the details of this arrangement are in the hands of Brother L. W. Jones, M.D., No. 2024 Washington Boul., Chicago, Ill. Applications for space on these cars should be made not later than June 15, accompanied by a deposit of not less than fifty ($50) dollars.

Arrangements are being made for a long and a short Western Convention Trip.

THE LONG TRIP

This route will take in all the Conventions mentioned in the Tower, with the exception of Aberdeen.

One or more special cars will be used, and meals provided if desired, as follows:

Option No. 1--This means an entire section in the sleeper for 25 days, and three meals per day.	$96.25
(A refund for meals not eaten on train, 35c.)	
Railroad fare from Chicago and return.............	77.25
	$173.50

Option No. 2--This means an entire section in the sleeper for 25 days and nights, but occupied by two persons, with three meals daily for each person. Thus Option No. 2 would cost each person...................................	61.25
(A refund for meals not eaten on train, 35c.)	
Railroad fare from Chicago and return.............	77.25
	$138.50

THE SHORT TRIP

This route would take in Seattle, Spokane, Butte, Denver and St. Joseph. The round trip railroad fare from Chicago will cost $62.50. Sleeper for round trip would be about $15, but this could be cut in half if two persons occupied a berth.

All meals on this short trip would be extra, as would also the hotel accommodations while at the conventions. About $100 ought to cover the expenses of this short trip.

====================

R4391 : page 142

SAMPLES OF INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

We are sending you a list of names to be recorded as having taken the Vow. This list is our entire class. We enjoyed Brother Sullivan's visit very much. All the class seems to be growing in knowledge and love.

Your brethren in Christ,
CLASS OF TWENTY-FOUR AT BOAZ, ALA.

DEAR BRETHREN:--

I want to tell you that the colored Ecclesia here, numbering fourteen in all, partook of the emblems of our dear Redeemer's flesh and blood. We felt it a very solemn occasion, more especially as we looked at the shortness of the time when we shall drink it new with our dear Redeemer in our Father's Kingdom.

Pray for us, as we do for you, that we may be found faithful. We are receiving untold blessing by reading the Vow along with the HEAVENLY MANNA. With much love in our dear Redeemer,

Yours in the blessed hope, P. W. LEMONS.

DEAR BROTHER RUSSELL:--

We gladly improve this opportunity of expressing our deep appreciation of your progressive work along the lines of Present Truth.

The illumination of the entire Plan has been intensified by the clearer light on the Covenants. The Vow has proved especially helpful.

"Meat in due season," "things new and old" from the storehouse are indeed served through your sermons, WATCH TOWER and magazine articles to those who hunger and thirst after righteousness and a knowledge of the Divine program.

We rejoice with the dear ones abroad, joyfully anticipating your presence with them the coming month. Greet for us "those of like precious faith." "God be with you till we meet again."

May the dear Lord richly bless you and "Bethel" family in your new field of labor, is the daily prayer of thousands, including your brother and sister,
W. W. GOODWIN AND WIFE,--Pa.

DEAR BROTHER:--

In sending you this list of brethren and sisters who wish to signify their appreciation and approval of the Vow as a means of drawing them closer to the Lord and to each other--as well as those of our class who have previously sent in their names--we thought you would be pleased to know that the attitude taken toward the Vow and toward each other from the first has been of such a happy character that all have taken the Vow, except one, without the slightest sign of friction over differences of opinion regarding it. And the one who did not sign it refrained from doing so, not because he was opposed to it, but merely because he thought he was not ready, as yet, for the advanced position he seemed to think the Vow implied. This fortunate outcome has been accomplished by the wisdom and tolerance of those who first took the Vow, in that they did not wish to press their convictions on the others. The others, noting this, were led to a closer and more favorable attitude of mind toward the Vow and toward those who took it. We believe if this attitude had been taken by classes generally much needless friction would have been avoided.

Sincerely yours in the Master's service,

CLASS OF FIFTEEN AT MEAFORD, ONT.

DEAR BROTHER RUSSELL:--

I am sure you will allow one who loves you to intrude a little on your time. How I would love to have an hour's talk with you. I would have told you long ago of my sympathy in the siftings of late, but knew your time was fully occupied.

I want to say that I stand by you with my sympathies, and mention you at least twice each day at the throne of grace. I hope I shall never forget what the Lord has done for me and thousands of others at your willing and faithful hands. My own bodily condition is expressed fairly well in Job 7:3,4.

I have been receiving scores of letters and cards from the dear friends from all parts, and would be glad to answer them all if I could spare the time to do so, but I can do so little in the way of work, that it seems to require about all of the time I can put in to accomplish the little.

I am glad to say that by the Lord's kind favor I have been, and still am, able to earn as much as is needful. I want to tell you also that I still take my stand by "the Vow," and fail to see how any brother or sister in the Truth can find any reason to oppose; also your articles on the Covenants. I am sure you remember me in prayer. May the Lord's blessing ever be with you.

Yours in "the best of bonds,"

HAYDEN SAMSON.

MY DEAR PASTOR:--

I am writing to assure you that for the last year, or year and a half, the dear heavenly Father has continued to manifest his love toward me by one scourging after another, and now I realize at last what his lesson is for me. The rod has been applied harder and harder until at last the wisdom from above is beginning to penetrate this old, thick head of mine. On my bed of sickness I plead earnestly for instruction. And thank God and the dear Saviour the instruction came.

I am very weak yet, and can scarcely pen this, but I am so glad that the precious privilege and joy of contributing to the spread of the harvest message, has not been taken from me entirely, as my lack of appreciation of it deserved. And now, dear brother, I am enclosing you a draft payable to the Tract Society. I desire that this be used in any way that your judgment may deem best, guided by the Lord, as I know you are. Dear brother, I attribute the precious blessings I am receiving, first of all to my God and my dear Master, and then to "the Vow." Praise God, may I be able to sing as never before, "None of self and all of thee."

I humbly ask your forgiveness for the harsh things I have said and written of you. I regret them from the bottom of my heart. I know the dear Master delights to honor you. Surely I can do no less. I can write no more this time. God bless you. M. D. HARPER.

DEAR BROTHER RUSSELL:--

It is my privilege once more to write you concerning the celebration of the Memorial Supper. Seven of us met last night in a quiet room apart from the world, to meditate upon that eventful night, nearly nineteen hundred years ago, when the great sacrifice was offered up to Justice--"Christ our Passover, slain for us"; and we rejoice that we are still "in the house" and that the blood is upon the door-posts. The preciousness of the "Lamb of God" grows upon us and we delight to feed upon it, even though it means that we must also swallow some of the bitter herbs of persecution and sorrow. "Soon the shadows, weary shadows, will forever pass away."

We were impressed also with the thought of our being broken with him as part of the "one Loaf," and of our covenant to drink of the cup of which he drank, "filling up that which is behind of the afflictions of Christ," and willingly and gladly renewed our vows to be "dead with him," for our experience with the blessed Lord has taught us that to follow him means gain a "hundred fold," even in this present time, and a calmness and serenity of spirit. His peace, "My peace I give unto you."

Often the flesh shrinks when we come to the bitter part, but it is our earnest desire that the mind of the

R4392 : page 143

flesh have less and less control of the new man--that the "same mind may be in us which was also in Christ Jesus."

We remembered you in prayer, dear Brother, and all the family of God, "scattered abroad," and yet drawn very closely together by the "tie that binds."

Our loving sympathy is ever with you, beloved Brother, in all your many trials and straining of tender ties, and we are so grateful that in it all you continue to bear us (the Lord's people in general) upon your heart, and are so concerned for us, that no harm comes to us. God keep you, dear Brother, and strengthen you unto the last. Your sister in the Lord,

BESSIE LOCKERBIE HENDRICKS,--Mich.

DEAR BROTHER RUSSELL:--

Have just arrived home, after a precious little season together with others of the Lord's consecrated--"In remembrance" of our dear Saviour's sacrifice on our behalf.

Thirteen of the dear friends "assembled themselves together," and one brother, who was ill, was served at home, making fourteen in all participating. Our hearts were saddened as we remembered what "Christ our Passover" endured "for us," and were filled with joy at the other thought of "That day when I drink it new with you in my Father's Kingdom." How this event increases in importance to us as we near the Kingdom, and very properly so, as the light of the dawning day sheds its radiance more and more clearly on the path of the just.

Some, whom we loved dearly as brethren in Christ, who have assembled with us in former years, did not meet with us this year, and this fact lent an added tinge of sadness to the occasion, but with our dear Saviour, we say, "Thy will be done."

We cannot help but feel that they missed a wonderful privilege, which in the very near future they will regret. We thank our heavenly Father, that another year finds us still loving the Truth, and with desires to be in harmony with it, and with our God. We thank him also for the precious little "Vow." We know that we have been blessed by taking it, but just how much it may have aided in keeping our hearts in a condition of loyalty and sympathy and obedience to the Truth, we may not know this side the vail. We do know, however, that Satan has gotten the advantage of some who have not taken it, and we learn the lesson of humility and watchfulness and prayerfulness, lest the great Adversary trip us, and stumble us, over some such plain, reasonable and simple requirements as are contained in this "Vow."

I fear that if the "Vow" had been a vow to do some "great work," some of those who have stumbled would have been eager to take it, but since it was a "Vow" to prayer and watchfulness of thought and word and action they stumbled because of its very simplicity. If the dear Lord can use this little "Vow" to make manifest the heart condition of some of these who claim to be his; what may the next test be? Perhaps it may be something seemingly more simple and of less importance than the "Vow," and who shall be able to stand? And the Psalmist answers, "He that hath clean hands and a pure heart." The "heart" is the all important thing. "Keep thy heart with all diligence." "Let us fear, lest a promise being left us of entering into his rest, any of you, should seem to come short of it."

Pray for us, dear Brother, that we may never let any "root of bitterness" spring up in our heart, and defile either ourselves or others.

We are glad to say that we are striving daily to keep every feature of the "Vow," and this means that we remember you and all the Brooklyn Bethel family at the throne daily. With Christian love to all,

Your Brother in Christ, R. H. BARBER.

DEAR BROTHER IN CHRIST:--

I have been rejoicing in Present Truth since March, 1908, and would have written you sooner had not the greater part of my thirty-six years been spent in the

newspaper, printing and publishing business, which enables me to draw a fair idea of your burdensome duties while serving the Lord in so many different capacities. However, I am impressed that it would be unwise on my part to further delay writing you, hence this letter.

We have a small class here which elected me teacher. Will you and the Bethel family remember me daily at the throne of grace? I want more of the holy Spirit and the spirit of a sound mind. I want to teach with understanding.

Fifteen years ago I joined my wife and the Methodist Church. I knew at the time my wife was the principal magnet, although I firmly believed the Lord would come my way and in due time make me as happy as my brethren professed to be. My blessed Redeemer did not give me the sweet assurance I expected, and after two years I withdrew with more noise and confusion than I commenced with. I resolved to never enter the building again and that resolution has not been broken. I took up Darwin, Hume and Ingersoll. These were later discarded for Confucius, Buddha and Mohammed. None of these things satisfied my hunger for Truth. Then came the Book of Mormonism, which I read with considerable enthusiasm and finally passed it up to a Baptist preacher. About this time Mrs. Eddy made her little bow in my community, beginning with my wife's mother, a very bright and well-disposed lady, whose wealth and social prominence added no little to the Eddy Idea at this place. I studied the proposition hard, but was not permitted to see the point. One day one of the Lord's faithful, Bro. C. S. Livingston, of Enterprise, asked me if I would take pleasure in the Truth if I knew it was Truth. I told him I would. Then he gave me Volume I and asked me to go to my closet and pray for help to understand that book. If there was a God I wanted to know it. Besides I was in the middle of a campaign for an important county office and the election was only six weeks ahead, and I wanted to please Brother Livingston and get his vote. I went on to my closet and tried to pray. It was the first time I had tried to communicate with the Lord in ten or twelve years. My petition was short and remarkably stupid, but the Lord certainly looked at the spirit in which I approached him and not the eloquence or multiplicity of words. One week later I retired from politics forever, thank the Lord. My friends urged and threatened, but I retired from the race. Five weeks later I had read the six volumes, Tabernacle Shadows and several WATCH TOWERS. I went out on the streets and wrangled with every preacher and Sunday School teacher I could find. I thought I was going to be a power among my friends and political followers. But alas, it is sad to relate. They say, and believe, "Much study has wrecked his mind, for a truth he has paresis!"

I have been zealous for the Lord and the doctrine of the Kingdom. On every suitable occasion I pour out all the hail at my command; but they won't listen. If they can't slip away they will try to change the subject--sing, do anything except listen. Not one grain of wheat can be traced to my energies. The real pillar of the Baptist Church at this place for twenty years, Brother J. J. Morris, accepted the Truth four months ago and Babylon charges me with his ruin and destruction. Would to God they told the truth, but they do not; as usual, they err; the Lord did it. And now, since he is not grinding at their mill, they say "he always did have cranky notions."

Enclosed you will please find "the Vow," our Vow. All the "Israelites indeed, in whom there is no guile," will take the Vow. The more I see of it the more I am impressed that it is the Lord's sieve.

Please send us a Pilgrim. The friends want an Alabama Convention at Texasville in the summer. Remember us daily at the Throne of grace.

Yours in the One Hope, W. M. BAILEY.

===================

page 144

PUBLIC MINISTRIES OF THE TRUTH UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., JUNE 13

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

NEW BRITAIN, CONN., JUNE 20

GLENS FALLS, N.Y., JUNE 27

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

===================

page 146

STUDIES IN THE SCRIPTURES "MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution:

386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

====================

SEMI-MONTHLY
VOL. XXX MAY 15 NO. 10
A.D. 1909--A.M. 6037

CONTENTS

Brooklyn Bethel Hymns for June....................146
Views from the Watch Tower........................147

"Blasting at the Rock of Ages"................147
The Orthodox Student vs. the Orthodox Teacher.148
Tabernacle and Bethel Reception...................149
"Walk Honestly as in the Day".....................150
"Put Ye on the Lord Jesus Christ".............151
The Emmanuel Movement.............................152
"For This He Did Once"............................153
"If We Suffer With Him"...........................154
"Come Over and Help Us"...........................155
"There is a Sin Unto Death".......................157
Western Convention Tour...........................158
An Interesting Letter.............................159
Berean Studies on the Atonement...................159

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N. W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

==========

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

SECOND CLASS MAIL MATTER.
APPLICATION MADE FOR ENTRY AT BROOKLYN, N.Y.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

BROOKLYN BETHEL HYMNS FOR JUNE

After the singing of the hymn the Bethel Family listens to the reading of "the Vow" to the Lord, then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for June are indicated below to permit all who so desire to join with us:

(1) 267; (2) 29; (3) 19; (4) 313; (5) 257; (6) 119; (7) 4; (8) 208; (9) 17; (10) 152; (11) 301; (12) 230; (13) 193; (14) 105; (15) 66; (16) 121; (17) 130; (18) 263; (19) 273; (20) 85; (21) Vow; (22) 8; (23) 71; (24) 291; (25) 258; (26) 312; (27) 191; (28) 169; (29) 120; (30) 279.

==========

ITALIAN VOLUNTEER MATTER

The Volunteer matter for use among Italians is now ready, and we trust that those having Italian friends or living near Italian sections will recognize the opportunity and order what they can judiciously use.

POCKET HYMNALS DELAYED

The cloth and paper editions of the Pocket Hymnals have been unexpectedly delayed in shipment, but we expect to be filling orders by the time this issue reaches you.

====================

R4393 : page 147

VIEWS FROM THE WATCH TOWER

"BLASTING AT THE ROCK OF AGES"

FOR the past twenty years we have been sounding the Alarm against the infidel tendencies of the colleges and seminaries of Christendom. We have pointed out that Higher Criticism of the Bible and the Evolution Theory are taught in practically every institution of learning of higher grade than a Grammar School and that even in these the seeds of infidelity are being sown in the class books and studies, though not openly lectured upon.

In these twenty years we have counselled parents that it is better to give their children less education than to risk the complete wreck of their religious instincts and faith in God and the Bible. Our views were thought to be extreme and rarely heeded. Now parents are writing us of their sad mistake--that the faith of their children is irreparably lost, because they refuse to read the only thing which would enable them to regain the ground of faith lost, namely The Divine Plan of the Ages.

Finally, when the new manhood and womanhood have been thoroughly inoculated with the poison of infidelity others are awakening to the situation; as, for instance, Mr. Harold Bolce, who writes in the "Cosmopolitan," and Hon. S. H. Blake, who has started a good warfare in Canada.

We give below John Temple Graves' note of alarm. He says:--

Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and making an open way for a revolution in the thought and life of this people. Those who are not in close touch with the great colleges of the country will be astonished, in most cases indignant, to learn the creeds that are being fostered by the strong men in the professors' chairs.

In hundreds of classrooms there is a scholarly repudiation of all solemn authority, and it is being taught daily that "the Decalogue is no more sacred than a syllabus"; that "the home as an institution is doomed"; that "there are no absolute evils"; that "immorality is simply an act in contravention of society's accepted standards"; that "democracy is a failure and the Declaration of Independence only spectacular rhetoric"; that "the change from one religion to another is like getting a new hat"; that "moral precepts are passing shibboleths"; that "conceptions of right and wrong are as unstable as styles of dress"; that "wide stairways are open between social levels, but that to the climber children are encumbrances"; that "the sole effect of prolificacy is to fill tiny graves," and that "there can be and are holier alliances outside the marriage bond than within it!"

Every quoted sentiment is from the spoken or written word of some one of the leading and famous professors of the great colleges.

And the colleges carrying such new and revolutionary creeds are not the minor schools, but those vaster seminaries such as Harvard, Yale, Princeton (shade of Jonathan Edwards behold it!), University of Pennsylvania, University of Chicago, Columbia, Syracuse, California, George Washington, William and Mary, Northwestern, the universities of New York, Iowa, Kansas, Michigan, Wisconsin, Cornell, Brown, Leland Stanford, Union, Nebraska and others.

In each of these great institutions some professor, neither infallible nor inspired, but a free thinker rioting in the mere license of opinion, and some, alas, hungering for the notoriety of the utterance, are flinging down daily doctrines like these, not to strong and mature men capable of discrimination and accustomed to disputation, but speaking from responsible stations to youthful and undeveloped minds which are accustomed to receive what comes from the scholar in the chair of authority as the unchallenged gospel of the time.

"Meat for strong men and milk for babes," has no restraining influence upon the riot of opinion among these so-called professors of to-day. If these men really believe the monstrous conceptions which are stirring the age to unwholesome revolution against the doctrines of the ages, they should at least voice them first in serious councils of their peers, and submit them solemnly and primarily to an arena in which orthodoxy can fairly defend

R4394 : page 147

its Gibraltars and stand by its own.

But to strip every shred of reverence from the foot of thought--to march out before unfledged youth of either sex--to dissect God, and Religion and Homage and Home, and Government as if they were mere fossils, or vertebrates or equations--to leave morals afloat upon inclination, and so unsettle standards of virtue that every youth might swing unsmitten of conscience from the classroom to the scarlet woman in the street--this is carrying liberty of thought to the rank license which makes the intellectual commune and presages the revolution which is the beginning of chaos.

The presidents of these great institutions, held in check by boards and councils, are not usually the voices of this amazing propaganda. But college professors, in the enjoyment of apparently too much liberty, and of rarely questioned responsibility, are sowing the seeds of these dangerous doctrines day by day in the minds of a quarter of a million of American young men and women who are going out to make the morals, the manners and the civilization of our country.

I protest the initial exploitation of these "doubtful disputations" upon the great body in whom all of us have such vital concern. I deny the right of teacher or professor

R4394 : page 148

to take such advantage of youth sent by orthodox parents to university halls.

I am neither preacher nor Puritan. I neither cavil nor cant. I am an ordinary man of the world, who, as unworthy as he is, keeps yet in reverence the old orthodox faith of his fathers, and I do not hesitate to say that if I had a son in one of these colleges, and I heard that such doctrines were being fed to him out of the irreverent lips of uninspired thinkers, I would put my hat on my head and walk up to the chancellor's office of that university and demand on behalf of my son, and of other sons of American citizens, that these intellectual banditti of the classroom should practise their license of opinion upon the sunrise clubs or the free thought societies to which they belong, or ought to belong, and to leave unstained to these tender minds those old honored and orthodox creeds by which American fathers and mothers for over a hundred years have led their children up to the honor of the American home and to the responsibility of the American citizen.

THE ORTHODOX STUDENT VS. THE ORTHODOX TEACHER

Under date of Toronto, March 29th, 1909, the Hon. H. S. Blake of Canada replies to a college student respecting the responsibility of college teachers for the spread of Infidelity amongst the people, under the specious name of "Higher Criticism," thus:--

My Dear Brother:--I have received and thought a great deal over your letter of the 19th inst....

I have not time to reply to all the letters that I have received containing complaints of the teaching given by those who "sit in Moses' seat," but have made the Word of God of none effect."

You will, therefore, excuse me if, while I deal with your difficulty, I also take up some other points that have been presented.

You ask my attention to one of the text-books which is prescribed for you in your course of study for the ministry, namely, "The Life of Christ," by Burton & Matthews (Constructive Studies); and you say as to this, "I have been impressed by the amount of what I consider 'Higher Criticism' that I find there." But this should not surprise you, for this book has the endorsement of "The University of Chicago," which University gives its imprimatur to a work of Professor G. B. Foster on "The Finality of the Christian Religion," in which it is declared at page 130 that to the scientific understanding of the world, and to the intellectual attitude super-induced by science, a miracle cannot be admitted; and again, at page 132, where the anti-supernaturalistic principle is not only admitted, but is paraded, and a man is said not to be a "modern" who does not admit it, Prof. Foster affirms, "An intelligent man who now affirms faith in such stories (miraculous narratives like the Bible) as actual facts can hardly know what intellectual honesty means."

So that you perceive from other books which have the authority of this University that the miracle of the resurrection of Jesus is not to be accepted. You may possibly in due course be led to this book, but in the meantime you refer to page 269 of the text-book, which you are obliged to study, where this comment on verse 33, of chapter XV. of the Gospel of St. Mark, is found:--

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." On which the comment is: "Darkness; if taken literally, it was probably due to a storm of sand....But probably the phrase in its origin is metaphorical." There is no more reason to think that this is metaphorical than that the fact of the crucifixion itself was a mere metaphor. Even as children, we learned that God hung the world in mourning when the creature crucified the Creator. It was fitting and proper that this should be done. Continue to believe it as God's miracle to call the attention of the world, at that time assembled in Jerusalem, to the depth of the crime committed. Second, you call attention to the belittling of the mode in which God called the attention of all to the fact that Jesus Christ was the new and living way into the Holy of Holies. It was intended to strike home to the mind of a Jew the great truth beyond any other means that could be presented. The Jew might well stand awe-struck at the rending of the heavy veil and the throwing open to the gaze of all that which for centuries was regarded as too sacred a place to be entered but once in the year, and that by the High Priest alone, and then not without blood.

To say that, "This rather than a physical fact is perhaps all that the words should be taken to mean," is without any warrant whatever. These two instances to which you refer are simply illustrations of the determination of those who are introducing the new Bible to drive away everything that savors of the miraculous.

Pay no attention to the statements of the Higher Critics "that certain words are apparently an addition to the original narrative, etc." He says it is "apparently" so to him. But in all such cases take my advice and thankfully accept the text that has stood for all these centuries rather than the suggestions of some new light....

It may be helpful to you to read this quotation from Wesley's preface to his explanatory notes of the Bible printed for the "Wesleyan Methodist Bookroom":

"Concerning the Scriptures in general, it may be observed, the word of the living God, which directed the first patriarchs also, was, in the time of Moses, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the apostles, the apostles and evangelists wrote. This is what we now style the Holy Scripture. This is that 'Word of God which remaineth forever,' of which, though 'heaven and earth pass away, one jot or tittle shall not pass away.' The Scripture, therefore, of the Old and New Testaments is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all writings of men, however wise, or learned, or holy."...

But, you will say, Did John Wesley know of the wonderful teachings of "new light," "modern thought," "common sense," "rational views"? Did he know of the infirmities of Genesis, the mistakes of Moses, the childishness of the story of Jonah? And had he recognized that a belief in miracles was a sure mark of superstition to be at once rejected by anyone that pretended to intellectual power?

Why, John Wesley lived in the very centre of this atmosphere when, as one of the "Bible moths" in his Oxford days, he was the perpetual object of attack, ridicule and obloquy by the smart, clever infidel set of the 18th century. He was a contemporary of Thomas Paine, with his "Age of Reason" and "Common Sense," and of Voltaire and Volney.

After quoting Dr. Eakin's words in defense--"It is a significant fact that neither Charles Bradlaugh, in England, nor Colonel Ingersoll, in America, has had any successor" --Mr. Blake concludes:--

How amused these two gentlemen would be if they, revisiting the scenes of their labors, attended some of the lectures of the higher critics in the Toronto Y.M. C.A. and elsewhere, and perused their many volumes! How "significant" to them would be the fact that their labors were not thrown away, and that so-called ministers of God were playing him false, and that schools and colleges rendered their presence unnecessary, as the work commenced by them was being so constantly, efficiently and thoroughly carried on by their ecclesiastical successors!

It is a still more "significant fact" what a wonderful

R4394 : page 149

resemblance the above teaching, sanctioned by Dr. Eakin, bears to the results that we find amongst our students and graduates who have had the disadvantage of his teaching!

One reason urged for preserving such teaching which should trouble every lover of our country is, that the students thus instructed are to be throughout the length and breadth of our land the teachers in our public schools, and are to receive diplomas enabling them to continue to spread abroad the infidelity of this destructive criticism.

Truly, "the plague is begun." How is this plague to be "stayed?" There is no more live question in our

R4395 : page 149

Dominion to-day than is this.

It is not denied that this is the teaching we have in some of our colleges, and that the determination is to proceed with such instruction in order to educate those that are to be the teachers in our land to believe in and to present a mangled edition of the Bible. Remember, my dear friend, that these men do not seek to strengthen faith in the Bible, to build up their pupils in a reverence and love for it and an acceptance of it as God's Word. All the doubts, difficulties, uncertainties, objections, contradictions, imperfections, mistakes, that can be conjured up from minds that have been devoted to this one-sided study are presented. The views of people that do not know how to weigh evidence are given as conclusive.

If a man has his doubts as to the authenticity of the Bible as God's Word, he is to be deeply pitied, and is worthy of great sympathy. If with such doubts he spreads them abroad, pity should end in reproof; but if with such doubts he accepts the position of instructor of youth and spreads abroad the poison with which he is afflicted, he should be found guilty of treason against the State, which he is wounding in its most vital part.

H. S. BLAKE.

===================

R4395 : page 149

TABERNACLE AND BETHEL RECEPTION

THE month of April proved none too long for the transfer of the Headquarters of the Society from Pittsburgh to Brooklyn. It may astonish some of the friends to know that, between the stock of Tracts and Books, office fixtures, home furniture, etc., seven large cars were required for the removal. It required considerable time to pack and as much or more to unpack and to properly locate here. Meantime we did our best to handle our large mail and the orders it contained. If some of you have been unduly delayed and inconvenienced we trust that you will pardon us, remembering the cause of it. We trust that in our new quarters we shall be able to serve the increasing demands upon us more successfully than has been recently possible in the old quarters, where matters had become considerably congested.

Naturally the friends of New York and vicinity have felt a justifiable curiosity and interest in the arrangements, not only in the Tabernacle Auditorium but also in its office and shipping departments, and an additional curiosity in the home which we style Bethel. However, remembering the general interests of the work everywhere, we requested the dear friends in this vicinity to restrain their loving curiosity, assuring them that when we would be in order a general Reception would be arranged. The opportune time for that reception came the night before we took the steamer for the European tour. We want to give you all a little picture of the Reception on that evening, so that those who can never visit the Tabernacle and Bethel actually may enjoy the pleasure of a mental survey of their appointments.

THE TABERNACLE AND BETHEL FAMILY "AT HOME"

The family took an early luncheon so as to be prepared to give their entire attention to the visiting friends. The reception was set for from seven to nine o'clock, but, as had been anticipated, some came earlier. On they came, a happy company of about three hundred and sixty--according to some estimates four hundred and fifty. They were received at the entrance, No. 13 Hicks street, in the Sales Room by a brother and three sisters. From there another sister showed them the sisters' cloak room and lavatory. Then a brother showed them the Mailing Department--how the lists are kept; how they are printed upon the wrappers; and how the Towers and People's Pulpit are prepared for mailing. Next they were shown the Subscription Department and the locations occupied by the different helpers and the safes in which the addresses are kept by the card system. Next they were met by a representative of the Colporteur Department, who gave them some explanation respecting that part of the work. Then they had explained to them the method of keeping track of the Pilgrims and the requests for their services by the card system. After this they were shown the desks of the various workers in the Correspondence Department.

When through with this inspection they were referred to another brother, who showed them the files of old Towers and then directed them onward to the Basement. Arriving in the basement a brother took them in charge and showed them the Packing Department. Another showed them the type-setting arrangements. Then they were shown the bins in which the general supplies of "Dawn-Studies" in the various languages, Booklets, Tracts, Charts, Bibles and Mottoes are kept. Then they looked at the furnace. These inspections being finished they were directed to a front stairway which landed them on the street at entrance No. 17 Hicks street. Here they were directed how to find their way to "Brooklyn Bethel," some blocks distant. In the center window in the front of the Tabernacle on plate glass in gold and colors the cross and crown pin, which so many of you have, is reproduced on a large scale--about three feet in diameter. Above it are the words, BROOKLYN TABERNACLE, PEOPLE'S PULPIT. Below the cross and crown design are the words "IN THE CROSS OF CHRIST WE GLORY." Wishing to give to each visitor a memento of trifling value, one of these cross and crown pins was thought most suitable; accordingly one was presented to each before leaving the building.

THE BETHEL RECEPTION

The constant stream of people occasioned no end of comment in the neighborhood. The Bethel doors stood wide open and one of the sisters receiving the friends as they entered ushered them into the parlor, a fine large room. The parlor is furnished in part with the parlor furniture from the Allegheny Bible House but mainly with furniture purchased with the "surplus" money presented by the Allegheny Congregation to Brother Russell, in connection with the rug and the mahogany desk and chair and stands for his study. Some of the sisters received the friends in the parlor and then passed them along through the double doorway to Brother Russell, who received them in his study. These two splendid rooms with lofty ceilings and heavy stucco work constitute the main floor of Bethel. In the center of the study is an old style, massive chandelier, to the bottom of which is suspended a white dove with pinions spread wide, a present to the study by Sister Seibert. Additional to the articles already described as presented to the Study by the Allegheny Church is a large arm chair presented to Brother Russell some years ago by the Los Angeles Church, also a stenographer's desk, a large photograph cabinet containing pictures of hundreds of Watch Tower friends, including Pilgrims and Colporteurs. There also is a couch where Brother Russell sleeps at night within reach of the telephone and thus within reach of you all, the world over. Finally we must not forget to mention a large walnut book case covering the entire west side of the room--with a capacity

R4395 : page 150

of two thousand volumes--the identical one used for years by that celebrated preacher, Henry Ward Beecher, who may not improperly be said to have made Brooklyn famous.

From the study the visitors were shown upward to the second floor, which is devoted exclusively to the use of the unmarried sisters. This floor has four rooms. Upward still to the third floor they were shown, whose five rooms are occupied by the married couples of the family. This is as high as some of the friends cared to go. But those who desired were shown to the top floor, whose six rooms are occupied by the unmarried brethren.

While inspecting the upper floors the friends were invited to look out of the windows at the rear of the house. There they saw a most enchanting spectacle. To their left was the Harbor and Staten Island and Jersey City, while directly in front of them were scores of the most massive and lofty buildings in the world--lower New York. The electric lights could be seen in the windows in many of these twenty and thirty stories high. The Singer Building, electrically illuminated from base to roof outside and inside (forty-seven stories), was a sight which could not be duplicated elsewhere in the world.

REFRESHMENTS CAME NEXT

So much walking and sight-seeing served to give the friends some appetite and appropriately they were next invited to the basement of the building, where a dining-room more than fifty feet long was able to accommodate sixty at a time. They were supplied some simple refreshments at the willing hands of members of the family.

From the dining-room and its hallway access was had to the street and the dear friends were bidden "Good night!" We hope the visitors enjoyed themselves as much on the occasion as did the household of Brooklyn Tabernacle and Bethel.

===================

R4401 : page 150

"WALK HONESTLY AS IN THE DAY"

--ROMANS 13:8-13.--JUNE 27.--

Golden Text:--"Put ye on the Lord Jesus Christ."--Rom. 13:14.

THIS is the regular quarterly temperance lesson, and an excellent one. It inculcates temperance in respect to every thought, word and act of the consecrated Christian. It opens with a delineation of the Divine Law, showing its comprehensive character--that it relates to all of life's affairs. "Owe no man anything, but to love one another." We can never discharge that obligation. It is upon us every day and every hour of life and enters into all of life's interests. Other debts or obligations we may meet and be through with, but this debt of love, the essence of Divine command, is our obligation toward God, toward the Church, toward our families, toward all men, even our enemies. Why? Because, "He that loveth his neighbor has fulfilled the law." No wonder no Jew could keep the Law! No wonder no Gentiles would try to keep it!

No wonder the Scriptures suggest the keeping of the Law of love only to Christians--to those begotten of the holy Spirit and thus have the assistance of the grace of God in daily living, as well as the mercy of God in Christ to cover all of their imperfections, all of their unintentional shortcomings. But it is expected of these consecrated ones that they will keep that Law. Whoever comes short of it in spirit, in heart intention, is unfit for the Kingdom, and will not be of the "little flock." More than this, if he comes short of this standard of heart intention he cannot be in the "great company" either, for God has not provided eternal life for any except such as shall now attain to this condition of love in the heart, the will or intention; and during the Millennial Age only to those who shall attain perfect love actually.

"LOVE THY NEIGHBOR AS THYSELF"

The Apostle next enumerates some of the perspicuous commandments--the one against adultery, the one against murder, the one against theft, the one against false witness, the one against covetousness. All of these commands presuppose a fallen condition of mind, out of harmony with God--a selfish heart. Is it not selfishness that leads any to covet the things which belong to another? Is it not selfishness, the opposite of love, that leads to false witnessing? Is it not selfishness, the opposite of love, that leads to theft? Is it not selfishness that lies back of murder and adultery--self-love, self-gratification? And the essence of all the other commands is Love, the same love to our neighbor that we have for ourselves, the same desire for his welfare, his prosperity, his happiness, his health, etc. Whoever, therefore, attains to this position of full consecration to God, a begetting of the holy Spirit, has before him this great lesson--to learn to love his neighbor as himself.

Well does the Apostle add, "Love worketh no ill to his neighbor," no injury of any sort. Love would prompt us to be as careful of the health of our neighbor as of our own, as careful of his reputation as of our own, as careful of his property as of our own, as careful of his feelings as of our own. What a wonderful world it will be when the Kingdom of God's dear Son in the Millennial Age shall have brought all mankind back, mentally, morally and physically, to the original perfection of human nature, in the image and likeness of the God of Love--having destroyed all refusing to co-operate!

"IT IS HIGH TIME TO AWAKE"

We must bear in memory that the Apostle was addressing Christians in whom the new life had been begun. His language implies what we know is very frequently the case, namely, that after the early Christian experience of turning from sin to righteousness, from ignorance and superstition to faith and knowledge, and from the feelings of the stranger to a realization of adoption and membership in the family of God, there comes later to some a measure of carelessness, drowsiness. A spirit of the world comes in and threatens to overwhelm the New Creature. The beautiful truths lose some of their freshness, crispness, beauty and flavor. Something new is looked for, and is provided by the Adversary, along the lines of more or less self-gratification in earthly things.

The strenuosity of the new experience reacts and spiritual lethargy comes on. The experience of realizing sins forgiven and ourselves adopted into the family of God and the necessity for learning the lessons of the School of Christ is considerably forgotten. Some such occasionally cry out, "Where is the blessedness I knew when first I knew the Lord? Where is the soul-refreshing view of Jesus and his Word?" Such a cry implies an awakening of the kind which the Apostle wished to encourage. In other words, in this lesson he says, "Knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armor of light." The thought here evidently is a double one:--

(1) We who have accepted Christ should be awake. Each day and week and month and year should find us more awake and more zealous and more appreciative of our wonderful privileges. Our salvation, our resurrection "change," is surely nearing day by day.

(2) From whatever standpoint we view the matter it must be that the night-time of sin is far spent. It must be that the morning of the new dispensation is near. The Apostle wrote after four thousand years had passed and when the fifth was under way. We live when the

R4401 : page 151

entire six thousand-year days are in the past and the seventh, the Millennium of promise, is chronologically already begun.

From both standpoints, with both arguments, it is proper for us to cast off the works of darkness and everything pertaining to sin and error and to put on the armor of light to prepare us for the duties of the new day, the morning light of which shines now.

The exhortation of the Apostle is as appropriate today as it was when written, and we urge its forcefulness upon all. In our estimation the Lord has sent to his people in the present time the exhortation of the Vow we have suggested to wake them up. One dear brother recently said to us, "I have already told you of my ungodly life, before the Truth reached me. When I accepted the Truth and made my full consecration to the Lord I experienced a blessing of great joy and peace.

R4402 : page 151

Afterwards I lost this joyful feeling in considerable measure. At first the loss of it distressed me. I sought it carefully, but found it not. I am more pleased to tell you that since I took that Vow and brought my original Vow of consecration up to date, as it were--since then the joy has returned to me and I have ever precious fellowship and communion with my Lord. I am striving to continue in this relationship and not to 'grieve the holy Spirit, whereby I am sealed, unto the day of redemption.'" We believe that this is the experience of a great many and the lesson for us is not far to seek. Any endeavor to draw near to the Lord by the renunciation of hindrances and the making of straight paths for our feet must surely bring a blessing.

"HONESTLY AS IN THE DAY"

The word here rendered "honestly" might more properly be translated becomingly, in harmony with our faith, our hope, our appreciation of the Lord, our appreciation of the morning light. By way of contrast the

Apostle stipulates certain things as belonging to the night which would be unbecoming to us, not only in their grosser sense, but also in the more refined. Live not in intoxication. Surely it would be unbecoming for any saint to become literally intoxicated at a banquet or a revel, but surely, also, there is a more refined sort of reveling and intoxication. One can become intoxicated with a revel in pleasure of any kind, in automobiling, in golfing, cricketing or social whirl. The true Christian must recognize all of these as things that do not belong to the morning of the new dispensation, things that are incompatible with the light of Present Truth, which show us where we stand at the opening of a new dispensation and what wonderful possibilities arise for the sacrificing of the present life and for the attainment of the glories of the Kingdom.

As Christians we should not walk (live) in chambering (unlawful intercourse), wantonness (self-gratification). These experiences apply to some in a gross sense, but to others surely in their refined sense. There is no fellowship or communion between light and darkness on any plane, because the two are opposites. Any intercourse, therefore, with things of darkness, the things of sin, the things occult, the things that are not in fullest harmony with the Lord are an unwarranted, unlawful intercourse or fellowship. Likewise wantonness (selfishness) may apply to a refined kind of selfishness (self-gratification), pampering of appetites and failure to sacrifice earthly pleasures, in harmony with our consecration Vow to engage in the service of the Lord, the Truth and the brethren; or in doing good to all with whom we come in contact and have opportunity.

The Christian should not live (walk) in strife and envying. Here again a coarse and a refined thought may be apparent. To the world the strife may be understood grossly to mean fisticuffs and physical encounters and such bitter jealousies as would lead to evil deeds and murder, actual or in the heart; or we could apply these injunctions in a more refined way to saints as an exhortation that our lives be not strifeful, but that we follow peace, seek to promote the interests of peace everywhere--in our own home, in our neighborhood, amongst the Lord's people far and near. "Follow peace with all men, and holiness, without which no man shall see the Lord." Envyings, jealousies, alas, in a refined sense, are to be found with nearly all mankind. Often, unrecognized by the New Creature, jealousy is a fruitful source of much injury in the Church, which is the Body of Christ. No other evil quality can lead to more harm to ourselves and others than envy, jealousy. We are to put off all these things.

"PUT YE ON THE LORD JESUS CHRIST"

Here we have the thought. Our hearts are already consecrated to the Lord. We are already adopted into his family by the begetting of his holy Spirit. But our flesh is not perfect and it continues to love many of the garments of the old nature, which we are to put off. Gradually we are to substitute the new clothing, the livery of heaven, by which all may know us outwardly as well as know us by profession to be children of God, brethren of Christ, "heirs of God and joint-heirs with Jesus Christ our Lord."

Putting on the Lord Jesus is not the work of a moment, nor of an hour, nor of a month, nor of a year; it is the work of a life time. But unless it be begun it will never be completed. And indeed we may be sure that we can never fully put on Christ's characteristics. However, the Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off the works of the flesh and to be clothed with the garments of righteousness, suitable to our relationship to him--the livery, the clothing, that will make us separate from the world, sanctified to God through Jesus Christ our Lord.

"MAKE NO PROVISION FOR THE FLESH"

Ah, here we have an important point to be remembered. On it will greatly depend our success or our failure as respects the winning of the prize. When as New Creatures we made full consecration to the Lord and surrendered all the rights of the human nature our flesh did not agree to the contract, but protested. Subsequently it found it good policy to reason with the New Creature quietly, calmly, urging moderation in righteousness and self-sacrifice--urging, too, that we should not be more extreme than are others; that we should not make ourselves foolish in the estimation of others, lest this bring contempt upon the cause we desire to serve.

Ah, how shrewd, how cunning, how deceitful is the flesh! If we would give heed to its plausible reasoning we would go out of the race altogether, failing to sacrifice, and hence failing to become members of the "royal priesthood," and to share the Kingdom glory of our Redeemer. Occasionally the New Creature wakes up and purposes energetic, thorough-going measures of self-sacrifice in every direction; but the old nature, the flesh, quietly makes its appeal--You must at least reserve thus and so; and, You cannot cut off thus and so entirely; and, it would be monstrous and unjust to yourself to practise self-denial to such an extent. You must make provision for the flesh! is its claim. "Make no provision for the flesh," urges the Apostle. And the flesh generally has its own way; for that reason the overcoming self-sacrificers will be but a "little flock," while those who will go into the Second Death or into the "Great Company" will be more numerous.

The question, Shall I make provision for the flesh to fulfil its desires, or, shall I not? should be weighed by every saint. Much depends upon the decision. It is at this very juncture that the "Vow to the Lord" which we have been recently advocating as seasonable to all of the "household" of faith is proving a great blessing to many. It is helping them to the point of making absolutely no provision for the flesh to further its desires along any line. It promises, if possible, more careful inspection than ever of each word and thought and act. It raises barricades at various weak points and thus

R4402 : page 152

strengthens the New Creature and confirms its highest resolutions, and it proportionately binds the old nature and mortifies (deadens) it.

The old nature is exceedingly deceitful. It will not admit that it is afraid of the Vow. Rather it will boast that it has no need of it, because it is already dead. The difficulty all the time is that the old nature fears to see the New Creature shut and permanently bar every door to its liberties. It urges that if the New Creature makes no provision for the flesh, it should not at least make such strenuous provision against the flesh and its liberties. Let us hearken to the voice of the Lord through the Apostle and close every avenue whereby the flesh might attack us in a moment of weakness or inattention. Let us throw out the pickets of prayer and watchfulness against every thought and word and act not in fullest harmony with the Spirit of our Lord. Let us thus by the aid of the Vow put on the Lord Jesus Christ and make no provision for the flesh to fulfil its desires.

===================

R4396 : page 152

THE EMMANUEL MOVEMENT

NUMEROUS inquiries come to us respecting the Emmanuel movement--Is it right? Is it of the Lord? etc. We reply that we believe that those identified with it are honest, sincere and well-intentioned as other Christian people, Theosophists, Christian Scientists, etc. In our opinion all of these people are beyond their depths--hoodwinked by our great Adversary. We see the whole civilized world inclining towards Christian Science, Hypnotism, Emmanuel Movement, etc.--seeking physical healing. As already pointed out in these columns we believe that Satan has considerable power under Divine restriction and that it is always a baneful, injurious power. We believe that in various ways the Adversary and the fallen angels (demons) can and do favor diseases and especially those which appertain to the mind and the nerves. We believe that the time has come in which Satan, endeavoring to hold back mankind from giving attention to the Divine Truth now due to be appreciated, has become a miracle-worker, a disease-curer, in order to attract attention away from the Truth.

Furthermore we understand that it is through such mental suggestions, etc., that the evil spirits are now attempting to gain, more than ever, control of humanity. In Christian Science we perceive the method to be a confusing of the human judgment, so as to render those under its influence incapable of rational thought along religious lines, so confused do the advocates become through false definitions. We believe that the mind cures, etc., more commonly called hypnotism, and supposed to be merely exercise of the mind, are really attempts of the fallen angels, the demons, to break down the human will, the barrier which God has granted for protection against them: that thus these evil spirits may ultimately gain a much larger control over our poor race than ever since the flood.

Physicians are paying to be taught how to exercise hypnotic influences upon their patients. One large dry goods store in New York City employs, at $8000 a year, a man who was once a minister of the Gospel of Christ and subsequently a lecturer on hypnotism and mental control. His business now is to instruct the clerks of that large establishment how to exercise hypnotic influences upon their customers so as to increase the sales of the establishment.

Finally, in the Emmanuel movement, we believe that these evil spirits are coming still closer and becoming more dangerous and seductive; because the claim is that this hypnotic power in the hands of ministers of the gospel is a duplication of the work of Christ and the apostles in healing the sick nineteen centuries ago. Books have been written explaining to ministers how to introduce this "Emmanuel Movement" into their Churches. Circulars are sent to all ministers everywhere urging the importance of these books and this method. We can imagine no more seductive method for the introduction of the influences of the evil spirits, the fallen angels, in the breaking down of the human will. Lest we should be misunderstood, we repeat that we have no thought that any of these people practise hypnotism with any suspicion that they are in collusion with the fallen angels or doing evil to the fallen race. Rather they are benevolent and desire to "do good to all men." But they do not understand the Word of God. "My people perish for lack of knowledge." They are being ensnared by the very ones who should be their pastors, assistants and protectors, and by reason of their confidence in them.

What the end of the matter will be the Lord only knows. But it is surely the fact that every time a person is hypnotised his will is the weaker. He can the more easily be hypnotised again and thus the brains and nerves of the civilized world are being trained for an onslaught from the evil spirits. Well indeed the Apostle wrote, "We wrestle not with flesh and blood, but with wicked spirits in exalted positions."

As we write a clipping is handed us from the "New York Herald" which shows that some others see something of the danger in this direction. We quote the clipping and follow it with an extract from "The Housekeeper" on the same subject, which will be interesting reading.

MINISTER ATTACKS EMMANUEL MOVEMENT

According to the Rev. Dr. I. M. Haldeman, pastor of the First Baptist Church, Broadway and Seventy-ninth street, if the Emmanuel movement is allowed to continue its work it will ruin the Church.

Mr. Haldeman in his sermon said the only church that would survive would be the Christian Science Church. He added that the Emmanuel Movement is more of a peril than Christian Science because the Christian Scientists had kept apart from the orthodox church, while the Emmanuel movement was born in the Episcopal Church and invaded the Baptist ranks.

Through the practice of hypnotic healing clergymen would be subjected to scandal, Dr. Haldeman said, because of "the tender relationship a minister comes into with his flock."

"I beg you to turn away from the Emmanuel movement," said the minister. "It will give you salvation in time and damnation in eternity. The time has come to rise up and protest against ministers turning themselves into hypnotists and their churches into mental healing hospitals."

Dr. Haldeman declared the Emmanuel movement "one of the most accursed and damnable inventions of the age."

THE EMMANUEL MOVEMENT

The following is from the "Housekeeper":--

We have been asked why we have not printed something about the "Emmanuel Movement." Like some other questions in this world of ours, the question is easier asked than answered.

It would be a simple matter to print an article showing the historical growth of the movement, and one strongly advocating its principles.

It would be a simple matter to print an article strongly condemning the movement.

R4396 : page 153

There are many people, with ability to write, who have made a careful study of the phases of the movement, but who hold diametrically opposite views. A religious movement is perhaps the most difficult phenomenon of human life to study. If we are neither exponents nor opponents, we are the friends of neither and the enemies of both. As with the earliest Christian faith, "He who is not for Me is against Me."

The movement is comparatively new, and thus it is very hard to comprehend its principles, especially as so much has been written about it that one is confused by the mass. Any new movement or faith acquires a large number of disciples who have been waiting for something new. Until these followers leave the ranks in pursuit of something newer, it is difficult to observe the fire for the smoke.

The movement takes its name from a church in Boston whose ministers were the pioneers. Undoubtedly there are a large number of converts to the movement who

R4397 : page 153

have followed the Christian Science ideas more or less closely but have been restrained for certain reasons or beliefs from joining the Christian Science church.

Many of these people have found in the Emmanuel Movement what they have sought, good counsel for a wearied soul, the suggestion from an outside source that there is hope, the balm of spiritual peace, the evidence of optimism and power of mind over body--and have been given medicines for their sick bodies.

But if we are really to consider the movement, we cannot stop at this point. To a lay mind, the Emmanuel movement seems to be a combination of religious faith, mental faith curing, and modern medicine. At first thought this would seem to be an admirable combination, but is it not rather a compromise to salve the prejudices of all?

James M. Buckley, editor of "The Christian Advocate," has written of some "Dangers of the Emmanuel Movement." He has pointed out that hypnotism and suggestion do not always tend to induce a higher, more moral tone, although so stated, in spite of our wish that this might be so. He asks if the time of a servant of a church is not now crowded with the many duties; does he not labor seven days of a week and sigh for more time to administer to the spiritual wants of his flock? This, he suggests, should be considered before ministers enter the ranks of healers.

Consider human nature, American human nature. If ministers become medical advisers and use mental healing, in such cases will we not have experiments in suggestion, hypnosis and untrained diagnosis throughout the land which will be as foreign to the first ideals of the Emmanuel church in Boston as it is possible to imagine. If the mind becomes sick, which is one of the suggestions of the Emmanuel Movement--and a very good one--would it be any less quackery to try experimental cures upon it than upon the body?

"Psychology" is a word which it is becoming necessary to understand. However, we have not really advanced so very far in the study of psychology, only far enough to establish certain premises--and we should be careful not to take wild flights therefrom. Has not the Emmanuel Movement taken a little of psychology and assumed the rest? The very fact that we, that is, our workers, thinkers and experimenters, specialists, have been progressing should lead us to be content to wait until certain conclusions have been more definitely proved. Of course, if we wait, wait, forever wait, and never act, we will be waiting at the millennium. But we have been eating a great deal of mental food of late, and it might be wise to digest a little bit of it.

"The Housekeeper" believes that fresh air, careful diet, good living and good thoughts--the well-rounded life--this is the best physician. But like the servant of old, the physician of medicine is worthy of his hire and a very good hire.

It is well to consider what certain physicians have said of the Emmanuel Movement. In an interview in the "Boston Herald," Dr. J. J. Putnam, professor of nervous diseases at the medical school at Harvard University, said in part:--

"I consider the whole affair an injury to the progress of scientific medicine....When the Rev. Mr. Worcester talked to me he gave me to understand that his idea was to take those of his parishioners who needed suggestive help, and if there were no real physical disturbance in the individuals to lead them along the line of self-control by suggestion. I also agreed with him that many of these unfortunates needed assistance in the way of getting some occupation--something congenial that would take their minds away from themselves--to stop their introspection, the self-worry....

"At the present moment the claims of the Emmanuel people are misleading, if not something else. The public lectures at a dollar admission in other cities, and other well known commercial methods, do not look well in either priest or doctor.

"There are many reasons why this sensational movement --a veritable epidemic--should be limited and controlled. First, the notoriety given it brings out a crowd of morbid individuals who will impulsively jump at any fad which offers new sensations. This state only increases their unstable condition. The marvelous cures reported in the press and from the platform mislead the masses and put hope in the really ill, which is cruel, for many of these will believe until the second shock of disbelief comes, and by this time they have lost faith in the trained physician, in all treatment and suffer on unaided. Many of these unfortunates resort to quack medicines and thus become morphine and alcoholic victims.

"The crowd of untrained and unfitted clergymen who at once jump into the role of medical men and preach and practice what they call psycho-therapeutics is going to do great harm, is an injury to the public welfare....

"This is the whole trouble with the statements now going out to the world from the Emmanuel healers; the public are led to believe that there is a decided line between functional and organic diseases, and that the untrained--the clergymen throughout the country--can mark this line, when in truth the experienced neurologist is not at all certain."

Opinions by other physicians of equal standing reiterated Dr. Putnam's statements.

It is always a sore trial to any sincere person to attempt to criticise or discourage a movement which is noble and generous in its conception, but like mistaken charity, the tree must be known by its fruit.

===================

R4397 : page 153

"FOR THIS HE DID ONCE"

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself."--Heb. 7:27.

IN studying the Book of Hebrews it is well to keep in memory that the Apostle's thought was not to give a detailed explanation of the types of the Law, but merely to prove to the Jews that they should look beyond the high priests and the under-priests of the Aaronic order for a greater Higher Priest of our profession (order) and a superior under-priesthood, "a royal priesthood." In the text above quoted St. Paul is drawing attention to the fact that a repetition daily and yearly of the sacrifices of the Law on a higher plane is not to be expected, but rather that the One Priest (Christ, Head and Body,) in the one antitypical Atonement Day accomplishes the entire work which will usher in full forgiveness and reconciliation to all the people. This in type was done in the one

R4397 : page 154

Atonement Day and the antitype of that Atonement Day is not yet ended. It will close with the end of this Gospel Age. It will close when the last member of the Body of Christ shall have suffered with the Lord, "Filling up that which is behind of the afflictions of Christ."--Col. 1:24.

The first offering of the Day of Atonement was the bullock, which typified the man Jesus. It was because of this offering and by the act of consecration that our Lord became the Anointed One--"the High Priest of our profession." As the spirit-begotten High Priest our Lord for three and a half years offered up himself, his manhood, in sacrifice. He finished that offering, typified by the bullock, at his death. Then, as shown in the type, he took the blood of the bullock and proceeded into the Most

Holy, "there to appear in the presence of God for us"--the "household of faith."

In the type the typical high priest, after offering the first sacrifice and after applying its blood on behalf of the body (the under-priest) and his house (the tribe of Levi), laid his hands on the Lord's goat and slew it and did with it as with the bullock, except that its blood when taken into the Most Holy was differently applied--on behalf of the other eleven tribes, who represented all nations, peoples, kindreds and tongues of humanity.

These two offerings and their distinctly separate sprinklings of blood were both parts of the one Atonement Day service--"this he did once." Two deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the one sin atonement. Just so our Lord, during his earthly ministry, was dying daily, yet it was one sacrifice; so also when we fill up a share of his sufferings, dying daily, it is part of his sufferings and sacrifice, which he is still accomplishing in us once for all--this he does once and will never repeat. All sacrificing of this sort will end with this age--he will accept no further members of the Body of Christ, no additional members to "the royal priesthood."

As we have repeatedly shown, the first Atonement Day sacrifice was our Lord's sacrifice of his own flesh, the man Jesus, and the second sacrifice was that of his adopted members--those justified by his blood and consecrated to his service even unto death. These accepted by the Lord are sacrificed by him as parts or members of himself; and their blood (death) is counted in as a part of the blood of Christ--"dead with him." This is the "Mystery" hidden from previous ages and generations. The "fellowship of this Mystery" was granted to the Jews and Gentiles of the "little flock" of the called and chosen and faithful.

Our Lord as the High Priest laid his hand upon the "Lord's goat" at Pentecost. His power (hand) there came upon his followers accepting their consecration and bringing to them the trying experiences as his members which faithfully endured will, according to the Divine plan, grant them a share with him in his divine

nature and Kingdom. It is not the suffering of the Church that counts, but the sufferings of Christ. It is because we are counted in as members of Christ, "members in particular of the Body of Christ," that we are permitted to be his members on the spirit plane and to share the glories and honors of our Head. "If we suffer with him, we shall reign with him." "If we be dead with him we shall live with him."

Thus the sufferings of Christ, while in the one sense of the word ended at Calvary, in another sense of the word continue in his members; this is a "Mystery" to many. The sufferings of Christ are still in process and his faithful ones are still filling them up. St. Peter tells us that the prophets of old spake of the sufferings of Christ and of the glories that should follow. The sufferings of Christ Jesus were followed by his personal glorification, demonstration of which was given at Pentecost; but the glory mentioned in this text has not yet been accomplished. It awaits the completion of the sufferings of Christ--the sufferings of the members: "For if one member suffer, all the members suffer with it." (1 Cor. 12:26.) "When he shall appear in glory, we shall appear with him." We shall be glorified together if we suffer with him as his members.

With the Jews there was a Day of Atonement every year, with its sacrifices repeated year by year continually. But with Christ there is but one antitypical Atonement Day and when its "better sacrifices" shall have been accomplished --when the great antitypical High Priest shall have finished the work of offering up himself, including his members, thereafter there will be no more sufferings of Christ for anybody to fill up. The glory of the Millennial Kingdom will then be ushered in. The sins of the whole world will be blotted out so far as God is concerned and the High Priest of our profession will be a Priest upon his throne (Head and members) after the order of Melchisedec.

====================

R4398 : page 154

"IF WE SUFFER WITH HIM"

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."--Rom. 8:16,17.

ST. JUDE speaks of "our common salvation"--a salvation from sin, from death, from human imperfection to human perfection--to all that God intended that our race should be, to all that our race lost through Adam's disobedience. The Divine provision is, as expressed by our Lord, "to seek and to recover that which was lost."--Matt. 18:11.

The world is to be sought and to be recovered during the Millennium, its period for judging (disciplining) and trial for life eternal. Then the faithful and obedient of all peoples will obtain full Restitution and life eternal. But now, in advance, this "common salvation" comes by faith to a certain class--to those who have the hearing of faith and the eye of faith, and obedient hearts. These, by virtue of the merit of Christ applied to them when Jesus "ascended up on high there to appear in the presence of God for us"--these are reckoned as having all the advantages of restitution imputed to them on account of their faith. They do not get restitution actually, but reckonedly. Their faith is counted to them for righteousness or perfection.

Why is there this discrimination in Divine providence --that some now hear the voice of the Son of Man and live, through Justification of Faith, while others will not hear the voice of the Son of Man and come to life and perfection until the Millennium and then actually and not reckonedly?--"Verily, verily, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear (obey) shall live."--John 5:25.

The answer is that this is a part of the "Mystery" of God; that the Lord is now seeking for and electing a special class to be joint-heirs with his Son--joint-sufferers with him in his sacrifice and joint-sharers in his Kingdom glory, "the Bride, the Lamb's Wife." The special arrangement permitting these to be justified by faith instead of actually justified (or perfected) is with a view to their being privileged to offer a proper sacrifice --"holy, acceptable to God, their reasonable service." (Rom. 12:1.) This Justification by faith is necessary because nothing unholy or unclean may come to the Lord's altar, as the Law clearly taught and the types clearly showed. Every sacrifice for the Lord's altar must be "without spot or blemish." Every member of our race was spotted and blemished by inherited sin and imperfection, and hence the necessity for the Divine

provision of Justification by faith--not faith in Covenants, but faith in the precious blood of Christ, the Lamb of God which taketh away the sin of the world." This faith grasps the fact that while the sin of the world has not yet been taken away by the Lamb of God, and the world still lies under condemnation, nevertheless the merit of the blood has been applied on behalf of the "household" of faith--and in due time will be made efficacious, under the New Covenant, for the bringing of forgiveness to every creature, with the opportunity of eternal life.

But under which Covenant does God purpose to receive the faith-justified ones as sacrificers? The answer is that the Divine proposal to the Redeemer that he sacrifice and as a reward of his sacrifice be highly exalted to the Divine nature and glory--this blessing (which belongs only to Jesus and was applied only to his sacrifice) has by the gracious plan of God been extended to include all those of this Gospel Age who have the character likeness of the Redeemer. They are invited to share in his sacrifice, and are promised that if faithful they shall share in his glory.

But what sacrifice is this? Could Justice call for more than a life for a life--the death of Jesus as the ransom-price for the death penalty of father Adam? Surely not. Justice has no voice in the present proceeding of Grace. Justice, however, cannot interfere, if it is agreeable to the Great Judge and the Redeemer to accept a "little flock" of justified believers as members under the Redeemer as Head. This very matter pleased the Father and pleased the Son, and is, therefore, a part of the Divine program. These members are "elect according to God's foreknowledge through sanctification of the spirit and the belief of the Truth." (1 Pet. 1:2.) Their selection is not a change in the Divine program, for they were "chosen in him before the foundation of the world." (Eph. 1:4.) Their selection was unexpected of the angels and of men and hence was a "mystery" and still is a "mystery" to mankind. "The world knoweth us not, even as it knew him not." (1 John 3:1.) But the selection of this class was always the Divine purpose. "The God and Father of our Lord Jesus foreknew us also by Jesus."

Whatever, therefore, was the Divine program for the Master, the Forerunner, the Chief-priest, is the Divine program for his members--they must "walk in his steps"; they must "suffer with him"; they must "fill up that which is behind of the afflictions of Christ." If any decline so to do, he loses his place as a member of the Body. We know, nevertheless, that the full number of the "elect" will ultimately be found and every one of them will be sacrificers, for none others are members of his Body. It is the spirit of the Head coming upon these that produces the sacrifice of the flesh (the justified flesh) "holy, acceptable to God."--Rom. 12:1.

There is only one object in the sacrifice which God has provided for, the sacrifice which Jesus accomplished, and is accomplishing in all those who will become his members --that is a sacrifice for sin. It is presented to God, holy and acceptable. In this respect it differs from other sacrifices which men make; as, for instance, a father or mother may sacrifice comfort or even sacrifice life, on behalf of their offspring, but such sacrifices, however appropriate, are not the sacrifice of Christ--are not of the "better sacrifices" typified in the sacrifices of the bulls and the goats.

St. Paul calls our attention to the fact that only those sacrifices which were burned outside the camp were a Sin Offering. Next he shows how our Lord was the sin offering. Then he points out how, if faithful members of his Body, we also must suffer outside the camp--as members of the sin-offering--represented in "the Lord's goat." This sacrifice is not yet completed. It is in process. Hence the Apostle's expression, "Let us go to him outside the camp, bearing his reproach"-- just as the slain goat was carried outside the camp and there consumed as the bullock had been. (Heb. 13:11-13.) These matters, dear readers, are amongst the "deep things of God which no man knoweth except by the spirit of God." (1 Cor. 2:10.) The world knows nothing about them. "To you it is given to know the mysteries of the Kingdom of God, but to outsiders all these things are spoken in parables." (Matt. 13:11.) Outsiders are in what the Scriptures term "outer darkness" --the darkness which belongs to this present time of ignorance and superstition. (Matt. 25:30.) The few have been permitted to enter into the banqueting halls and to see the glorious beauties of the riches of Divine grace. Blessed are your eyes that see and your ears that hear. As for those who never saw they properly have our sympathy, nor should we expect so much of them as of ourselves who have been blessed with this knowledge of this important sacrifice and of its glorious reward. Furthermore, as we are now in the sifting and testing time, it must not surprise us if some who once saw eye to eye with us in these matters become blind to them and drift into the "outer darkness" as respects these matters and others--we know not how far. Truths so interweave that one lost or perverted injures presently

R4399 : page 155

the beauty of the entire fabric.

Our expectation must be that the differences will increase and that the loss of spiritual sight will ultimately extend to other features of the Divine Plan. We have nothing but sympathy to express for such. Indeed to us their case is most pitiable. It is practically a hopeless case, too, whereas some of those who have never seen and never tasted we may hope will yet see and taste of this grace. But of those who see and who then become blind our Lord says, "If the light that is in thee become darkness, how great is the darkness." (Matt. 6:23.) It would be better not to have known the way of Truth than to have departed from the holy command. It is not for us to judge one another, but to leave all in the Lord's hands, assured that he makes no mistake. We may have thought their hearts all right, when the Lord may have seen them to be all wrong. But the results will show. And what we could not read, and should not have attempted to read of unfaithfulness to the Truth, will be manifest of themselves in the Lord's time and way. Let us not forget that he that sanctifieth and they that are sanctified (his members) are all one. He is in us all. In our consecration we lose our humanity and all of its rights, exchanging these for our spiritual membership in the Body of Christ.

===================

R4399 : page 155

"COME OVER AND HELP US"

--ACTS 15:36; 16:15.--JULY 4.--

Golden Text:--"Come over into Macedonia
and help us."--Acts 16:9.

TO-DAY'S lesson is connected with the introduction of the Gospel into Europe. After the conference at Jerusalem, noted in a previous lesson, Paul and Barnabas remained for a time at Antioch. But seeing that there were many laborers there and that a larger field was little worked, a second missionary journey was planned. Barnabas and his nephew John Mark went in one direction, while with St. Paul went Silas (Sylvanus), with whom he had become acquainted at the Jerusalem conference and who is reported to have been a Roman citizen, as was St. Paul. It is with this latter couple that we have to do in this lesson. Their course lay through Syria and Cilicia, Derbe and Lystra. In these places they confirmed the

R4399 : page 156

faith of such as had already been accepted of the Lord through the Apostle's first missionary tour, and the working of the Truth during the interim. It was at Lystra that Timothy was found, a young man of Jewish mother and well trained in the Scriptures by her and his grandmother--his father being a Greek. We note that amongst the things presented to the Churches was the decision of the Jerusalem conference that the Jewish Law should not be considered binding to the Gentiles, except in certain features noted in a former lesson.

After good success in the mission up to this point the Apostle had in mind a journey through Asia Minor, but apparently things went unfavorable until the Apostle concluded that the Lord was hindering their efforts and in perplexity began to think of other fields of labor. His moment of uncertainty was the Lord's opportunity for directing him. He dreamed that he saw a man dressed in the costume of the Macedonians beckoning to him and saying, "Come over and help us." The Apostle accepted this as of Divine leading and promptly began the journey which took him into Europe. We have here an evidence of God's supervision of all the interests of his Church. He was not averse to permitting the message to go into Asia Minor, for it did go there later, possibly at a more opportune time. But this was the time for sending the message to Europe.

Evidently the Lord could have directed his message southward through Africa and away from Europe, but there is a "due time" connected with every feature of the Divine Plan--and now, by Divine arrangement, the message of God's grace in Christ was to go to the Greeks, who at this time were recognized as the foremost people of the world in literature and the arts.

It is supposed that it was about this time that Luke, the physician, became attached to Paul's company. A man of education, a scribe, as well as a physician, the

Lord evidently provided him as St. Paul's amanuensis, that thereby the Apostle's letters should reach many of the Churches of that time, as well as the Lord's people from then until now. Thus it came that Luke wrote not only a version of the Gospel, but also the Book of Acts and nearly all of St. Paul's epistles. Here we have another illustration of the privileges of the various members of the Body of Christ. Luke could not be the Apostle Paul nor could he do St. Paul's work; but he could be used of the Lord honorably and efficiently in a greater spread of the Truth.

So it is with us. We cannot be apostles. We cannot do anything very great; but, if filled with the Spirit of the Lord, it is our privilege to be used to some extent in some service of the Truth. And any service for the Lord and for the brethren, even to the washing of feet and any menial service, is, as our Lord shows, honorable and a privilege.

LYDIA OF THYATIRA

Philippi, one of the chief cities of Macedonia, in Greece, appears to have been the first place for the preaching of the good tidings in Europe. As usual, on the Sabbath day the Apostle and companions sought for some who worshiped God, who hoped for the Kingdom that God had promised, knowing that such would be the better prepared to receive the message he had to deliver; that Jesus had appeared as the Redeemer and had laid the foundation for the Millennial Kingdom in the sacrifice of himself; that the blessings of his sacrifice would ultimately be made available to every creature, but that now, in advance of the dealing with the world in general, the Lord is calling out a Spiritual Israel, a "little flock," to be his kings and priests with Jesus in the administration of the Millennial blessings.

Apparently there was no synagogue in Philippi, and matters may have looked very unfavorable to Paul and his companions. However, they heard of a little religious meeting held every Sabbath by the river side, outside the city gate. It was a prayer meeting principally and place of Divine fellowship. Not having the facilities of a synagogue they probably had no Scripture parchments, and hence no reading of the Law, but merely prayer and worship. All this was favorable to the Gospel message the Apostle had to present. He spoke to those who resorted thither, commending the importance of their worshipful condition of heart and the importance of praise to the Giver of all good. Then he proceeded to declare the good tidings of the sacrifice of Jesus, of his death and resurrection, and his Second Coming in power and great glory. He showed surely that the invitation now being given was for joint-sacrifices with Jesus whose reward would be joint-heirship with him in the Millennial Kingdom, as members of his Body, the Church.

However many or few were at the meeting there was one present whose heart was in the right condition to receive the message--a woman named Lydia, a dealer in purple. Dyes were much more expensive in olden times than now and the secret knowledge of how to make them was turned to financial profit. Thus it is supposed that Lydia was in quite comfortable circumstances financially. Not only did the Truth open her heart, enlightening the eyes of her understanding, but she was prompt to obey it in full consecration; and prompt to symbolize that consecration in water baptism--"She and her household."

It is not always that religious parents have religiously inclined children. Several instances of the kind are mentioned in the Scriptures. Personal experience teaches us also that the parent who is earnestly consecrated to the Lord and guided by his Word has generally a good influence upon those nearest to him and directly under his care. Such an influence should be hoped for, prayed for, sought for by every parent. But it cannot be obtained except by carefulness, circumspection of word and deed. These in subjection imply that the very thoughts of the heart are brought into captivity to the will of God in Christ. Nevertheless parents who have failed to discern the Truth and recognize its responsibilities until their children have outgrown parental instruction must not chide themselves unmercifully if their children do not respect them and their religious convictions. Rather they should remember that the Lord is thoroughly acquainted with the situation and will hold them accountable only for what they do or do not after they have come to know him and to an opportunity for understanding the instructions of his Word respecting their own lives and the training of their children in the nurture and admonition of the Lord.

"AND SHE CONSTRAINED US"

The fact that Lydia's household believed implies that she was the mother of adult children. And these were so thoroughly under her influence that they worshiped with her the true God, neglecting the idolatries prevalent in Philippi. We may infer that she was a widow, since her husband is not mentioned. Hence it was her right, without conference with anybody, to invite the Apostle and his companions to share the hospitality of her home. She seems properly to have realized that, instead of honoring them, she was honoring herself and her home by having such guests--the ministers of God, the brethren of Christ--under her roof. Note her language when inviting, "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." The latter statement implies that the Apostle was not too ready to force himself upon anybody, that he did not urge, saying, Surely myself and companions who have preached to you should be served by you in temporalities--though

R4400 : page 156

that was the Truth. Rather the Apostle made no reference to temporalities. Indeed, after the suggestion of Lydia had been made it was apparently not too quickly accepted, but with the indication that the disciples of Jesus had no desire to intrude upon others. This is implied in the statement that they were "constrained," gradually drawn or led to accept invitation. How beautiful it is to see God's children wisely exercised in such matters! How much more is their influence upon one another for good!

R4400 : page 157

This lesson may be considered as specially teaching Divine supervision of the true Gospel and its ministers. Yet how diversified God's dealings and how necessary that his children in ministering the Truth should have fullest confidence in his wisdom, love and power! Note the sharp contrast that, after specially guiding the apostles to this place and then to a very small meeting and apparently one family of converts, the Lord next allows what seems to be a great catastrophe to befall his faithful servants. This trial came through the evil spirits. A young woman, possessed (obsessed) by an evil spirit (one of the fallen angels), was used for fortune-telling, etc., the spirit working through her, divining or giving intelligence of things that were lost, telling fortunes, etc. She was a slave girl and very profitable to her owners--a syndicate apparently of influential men.

For several days, as the Apostle and companions went to and from the home of Lydia attending to the Lord's work, this obsessed girl followed them, shouting in a loud voice, "These be the servants of the Most High God, which show unto us the way of salvation." Of course, the girl did not know them, but the evil spirits knew them. To what extent they forecasted the results we may not definitely know, but quite possibly what occurred was what they had premeditated, namely, that the Apostle would cast out the evil spirit and that this would bring upon them and any converts a violent attack from the owners of the girl and their friends and all whom they could arouse to a frenzy of excitement, of wrath and rioting. Or the evil spirit may simply have told the truth without considering the possibility of the Apostle commanding it to come out of the woman--possibly supposing that they would be rather pleased with a testimony from any quarter. But we read that St. Paul was grieved as day after day this testimony was made. He was not grieved that a testimony was borne to the Truth, but grieved that it should come from such an evil source, for he knew that it would have no respect for the Truth; for any of the fallen angels who would have respect for God and the principles of righteousness would not seek to obsess humanity when it knew that it would be to their injury and contrary to the Divine will.

The S.S. teachers' instruction books will probably suggest to them that this woman had hysteria or was somewhat demented. But this is out of accord with the facts of the case, as Scripturally set forth, and quite contrary to the words of the Apostle. He said not a word to the young woman, assuming that she was not at all accountable. He addressed the evil spirit as such, and commanded it in the name of Jesus to come out of the woman --just as Jesus and the apostles under his instruction had frequently cast out these spirits.

WITH A SPIRIT OF DIVINATION

Just as the owners of the swine were angry with our Lord because of the loss of their swine, when the "legion" of demons cast out of the man entered the swine and the owner suffered loss, so here; while the Apostle and all who had proper hearts would rejoice that the woman was free from the evil spirit's power, her masters, who profited by her sad condition, were made angry. Their pocket-books were touched. They could not legally attack the Apostle because he had done the woman no harm. But they could have revenge and hence raised a riot, claiming that these men with the new religion were interfering with the rights of the people of Philippi, which was a Roman province in Greece.

And the Lord permitted all this; yea, permitted the rioting to reach considerable proportions. Paul and Silas were carried before the rulers at the market-place for the imposition of sentence. The rulers, who held office specially for the preventing of rioting and for preserving order, were greatly excited and rent their garments as an indication of their distress and dissatisfaction that such a disturbance should be brought to their city. The thought was that the men against whom the populace would thus rise up must be guilty of something and deserving of punishment. They knew not that the evil spirits had to do with the arousing of the riot. As St. Paul elsewhere expressed it, "We contend not with flesh and blood merely, but with wicked spirits in influential positions."

To satisfy the mob, to restore peace quickly, the missionaries were publicly beaten, presumably with rods, and then were committed to the prison. Alas, we say, what a reward for missionary effort! What a recompense for sacrificing their lives for the Lord and the Truth--that these men should be evil-spoken of, evil thought of and evilly treated!

Let us remember that the God who changes not is our God, and has supervision of the interests of the Church to-day as then. Let us remember that he requires of us to-day, as of those missionaries, that we be willing to represent him, willing to endure hardness and thus to make full proof of our ministry--of our service for Christ and his message. Would it require faith on the part of the missionaries to accept such experiences as providential and not to think of them as evidences of the Lord's disfavor or neglect? So must we learn similar lessons of faith, in the School of Christ, and be glad to follow in the footsteps of Jesus and the apostles, and learn to rejoice in tribulations, as well as in prosperity.

===================

R4400 : page 157

"THERE IS A SIN UNTO DEATH"

--1 JOHN 5:16.--

ONCE we were inclined to believe that the final results of God's great Plan of Salvation would show the vast majority of his creatures saved and granted eternal life through faith in Christ and obedience of heart. However, as the years roll by and as our view of the Divine requirement becomes more clear, our expectations are considerably modified. From our present viewpoint it will not surprise us if the number going into the Second Death will be a considerable one.

This does not mean that our clearer sight shows the love of God to be less than we had at first supposed, nor that the provision made will come short and fail to grant a full opportunity of eternal life to every creature. It does mean that daily we are coming to see in a clearer light the high standard which God will require of all who will be granted life eternal at any time and on any plane.

The fact is that God leaves the human will entirely free; that he seeks not the worship of those whom he will be obliged to coerce and restrain, but merely "seeketh such to worship him as worship him in spirit and in Truth." God's provision is that with the close of the Millennial Age "there shall be no more crying, no more sighing, no more dying;" because there shall be no more sin; because all the former things of sin shall have passed away. Putting these items together we perceive that the tests to prove who are worthy and who are unworthy of life eternal must be very crucial. None must go beyond the Millennial Age whose heart is not perfect; for if any others should be admitted there it would mean a perpetual danger of recurrence of sin in some form--a menace to the perfect bliss of that blessed state.

The world will have its purgatorial experiences during the Millennial Age--its blessings under the reign of the glorified Messiah, the Mediator of the New Covenant, Head and Body. By lessons, encouragements and chastisements it will learn the lesson of obedience to the Divine will, that thus it may attain to the full perfection of God's likeness and to life eternal. But failing to attain

R4400 : page 158

this blessed state during that time appointed, the only alternative will be Second Death, for no provision is made for sin or sinners beyond the Millennium.

The Church's trial, as we have seen, is now taking place during this Gospel Age. Every justified believer who knowingly and intelligently consecrated himself and whose consecration the Lord has accepted by begetting him of the holy Spirit--every such one is on trial now, for either life or death, and he can have no future opportunity. In other words, the trial of the spirit-begotten ones of this age will eventuate in eternal life on the spirit plane or eternal death, just as the trial of the world in the time of Restitution will eventuate in eternal life on the human plane or in eternal death.

Consider what this means: It means that all who will be saved during the Millennium must attain to a condition of actual perfection and absolute heart loyalty to God, absolute love of righteousness and hatred of iniquity, if they would have eternal life. It means to you and me and all other spirit-begotten ones of this age that, if we do not reach a perfection of heart-development during the period of our trial, we shall die the Second Death. Thank God, it does not mean a perfection of the flesh, which would be impossible to us; but a perfection of the spirit, a perfection of the New Mind, a perfection of the will. But, oh, how much a perfect heart signifies! No wonder our dear Redeemer said, "Blessed are the pure in heart, for they shall see God"! Any impurity of heart, of intention; any degree of evil contention, anger, hatred, strife, bitterness of heart, would mean just so much shortage of the Divine standard--perfect love.

We are not competent to judge, however. Some may have perfect love in their hearts who, because of imperfections

R4401 : page 158

in their flesh, make a poor showing of it. In our experience, however, comparatively few even make the claim of perfect love, either for God or for the brethren or for neighbors, not to mention their enemies. We may be sure that of all spirit-begotten ones in such a condition at the time of death there will be no place found amongst those counted worthy of life eternal. The only alternative for them will be Second Death.

They could not be of the "little flock" because God has foreordained that every member of it must be "a copy of his dear Son." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29.) Can they not, then, be of the "great company"? We answer, No. All who would be of the "great company" must, through tribulation, attain to heart perfection, in order to be accounted worthy of life eternal. The difference between the "great company" of overcomers and the "little flock" of "more than conquerors" is that the former prove faithful under stress, when forced to the decision, while the latter class, the "little flock," possess more zeal, press forward joyfully to do, to be, to suffer, to serve; but both classes, to be overcomers at all, and to get eternal life at all, must reach the mark of perfect love.

Ah, yes, God's ways are wise and just and loving. It would not be to his glory nor in the interests of his faithful ones or others for him to admit to eternal life conditions any deficient in love. Does this alarm us and cause us to fear for our own acceptance and our own attaining of eternal life? The Apostle says, "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) Let the thought stimulate us to a renewed zeal and energy in conquering self and the old nature and in pressing on from glory to glory and from one degree to another higher degree of likeness to our Lord.

We feel sure that, in the Lord's providence, the Vow, published again in the last issue, is proving a great blessing and great help to many. Let no one take it except after mature consideration, but let all who see it to be thoroughly Scriptural in its every provision take it as a partial expression of their original consecration Vow of baptism into Christ's death. It is proving a blessing to many to daily read it every morning in connection with the Manna text and comment and morning devotion. It helps to impress upon the mind and upon the heart the very things which are most necessary to be remembered and yet most likely to be forgotten in the necessary hurry and push of the present life. Let us with deliberation and determination take all the vows that will assist us to a closer walk with God and to the binding of our sacrifice to the altar. We shall surely need in the trial time which is now upon the Church every assistance which the Lord provides, that we may be able to stand; that we may develop the proper character; that we may make our calling and election sure.

===================

R4395 : page 158

WESTERN CONVENTION TOUR

IT is proposed that the Western Convention Tour shall start a little earlier so as to include Piedmont, Ala. Hence Brother Russell will leave Brooklyn, N.Y., midnight July 7th, via P.R.R.; arriving at Washington City 7:12 a.m., July 8th; arriving at Atlanta, Ga., 5:00 a.m.; Piedmont at 9:21 a.m., July 9th; leaving Piedmont 7:16 p.m., July 9th, ar. at Memphis, Tenn., 7:30

R4396 : page 158

a.m., July 10th. Leaving at 11:00 p.m. (Ill. Central), we are due to reach New Orleans Sunday, July 11, at 10:45 a.m. Leaving at 9 p.m. we hope to reach Houston, Texas, at 10:15 a.m., and, leaving at 12:25 a.m., to reach San Antonio, Texas, at 7:35 a.m., July 13. Leaving at 9 a.m., July 14, via El Paso at 8:30 a.m. of the 15th, we hope to reach Los Angeles at 1:30 p.m., Friday, July 16th. We leave at 5 p.m., July 17, arriving at Oakland, Cal., 8:45 a.m., July 18. Leaving at 8:57 p.m., July 19, we are due at Portland, Ore., 7:15 a.m., July 21, Wednesday. Leaving at 11:45 p.m. we are due at Seattle Thursday at 8:15 a.m. Leaving at 9:30 p.m. (N.P.Ry.), Sunday, July 25, arrive at Spokane at 9:00 a.m., Monday, July 26. Leaving at 3:20 p.m. (N.P.Ry.) arrive at Butte, Mont., 7:40 a.m., July 27. Leave at 11:40 p.m., ar. at Billings, 8:50 a.m., July 28. Leave 9:30 a.m., arrive at Denver 11:30 a.m., July 29 (C.B.Q.Ry). Leave July 30, 1:15 p.m. (C.B.Q.Ry.), ar. at St. Joseph, Mo., July 31, at 9:30 a.m. Leave August 2 at 1:45 p.m., arrive Huron, S.D., at 7 a.m., Aug. 3. Leaving at 8:10 a.m., arrive at Aberdeen, S.D., at 11:55 a.m. Leave (C.N.&St.P.Ry.) 8:35 p.m., arrive at St. Paul, Minn., at 8:10 a.m., August 4, and Chicago at 9:45 p.m. Leaving Chicago at 11:45 p.m. (P.R.R.) arrive at Pittsburg at 6:05 p.m., August 5. General Meeting at Allegheny Bible House, 7:30 p.m. Leave 9:40 p.m., arriving at Brooklyn 9 a.m., August 6. Of course, changes of railroad schedules may make necessary some slight modifications of the foregoing.

Four-Day Convention,	Piedmont, Ala.	July 8-11
One " "	Memphis, Tenn.	" 10
" " "	New Orleans, La.	" 11
" " "	Houston, Tex.	" 12
" " "	San Antonio, Tex.	" 13
Three " "	Los Angeles, Cal.	" 16-18
" " "	Oakland, Cal.	" 17-19
One " "	Portland, Ore.	" 21
Four " "	Seattle, Wash.	" 22-25
One " "	Spokane, Wash.	" 26
" " "	Butte, Mont.	" 27
Two " "	Denver, Colo.	" 29,30
Five " "	St. Joseph, Mo.	July 29-Aug. 2
Three " "	Aberdeen, S.D.	Aug. 1-3

The Convention Committees of the Churches at the places named will please confer with us respecting further details desired.

===================

R4402 : page 159

AN INTERESTING LETTER

DEAR BROTHER:--

I do not know if you have any more time now than you ever had to read poor letters, for I know you are always kept busy in the Master's service. But I must tell you about that Vow.

I had always prayed for you and all those who labored with you in the WATCH TOWER office, from the time I first took the TOWER, which was in 1882. And then, when you sent out the Pilgrims to preach God's Grand Plan of the Ages, also the Colporteurs, prayer was added daily. But when the Vow was first brought to my notice, I did not think much about it; but after studying it a while the Lord showed me that it was a binding of the sacrifice closer to the altar that I made when I consecrated, so I took the Vow and sent you word. And oh, what a blessing has been mine since then, for though I am weak and frail and old, the Lord my God has drawn me closer to himself. And I can appreciate more and more the 91st Psalm and John 14:21-23, and though I can do so little in his service, he has promised never to leave nor forsake me, because I trust that he who began the good work in me, is able to finish it. My desire is not to be a stumbling block in my own way; I desire to follow my Lord even unto death.

I enjoy the WATCH TOWER and those sermons in the Cincinnati Enquirer very much. May the Lord keep you faithful even unto death as that servant, is my daily prayer.

Your sister in his service,

MRS. J. A. MARWOOD,--Neb.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Scripture Study V.
--The Spirit of a Sound Mind

JUNE 6

(1) In the text, "God hath not given us the spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7), what is the contrast? What is the antithesis to the spirit of a sound mind? Page 249, par. 1.

(2) In this Scripture are we to understand that the four spirits mentioned are persons? or are any of them persons? or are they merely qualities of mind which might appertain to persons--on the human or on the spirit plane? P. 249, par. 1.

(3) If a Christian has a spirit of fear, to what should it be attributed? What is lacking in him when his mind

is under the control of such a spirit or influence? And what is the remedy for such an undesirable condition of spirit or mind? P. 249, par. 2.

(4) Does the spirit of Christ take hold upon the strong-minded or the strong-bodied merely, or upon the weak-minded and weak-bodied merely? What is the result in either case? Give Scripture proofs. P. 250, par. 1,2.

(5) In the text quoted (2 Tim. 1:7) what is meant by the "spirit of power"? Does it refer to physical strength or spiritual strength or what? P. 250, par. 3.

(6) Similarly explain "the spirit of love" in the same text. Is it natural love, or what kind? How does it operate? And does it abide or will it pass away? Cite Scripture. P. 250, par. 3.

JUNE 13

(7) Are the Lord's people naturally more sound of mind--better balanced mentally--than the remainder of the world? Or how do they compare on the average? P. 251, par. 1.

(8) What is the effect of the Truth upon the fully consecrated believer begotten of the holy Spirit and taught of God? How does he compare with the average man? P. 251, par. 2.

(9) Explain how it is that there is such diversity of mind and say whether there are many of strictly sound mind. Quote Scriptures. P. 251, par. 3.

(10) What are some of the causes of mental unbalance and in what manner does the holy Spirit rectify natural weaknesses and mental defects? P. 252, par. 1,2.

(11) Give an illustration of the manner in which the spirit of a sound mind rectifies an imperfect judgment. P. 252, par. 2.

(12) Give some illustrations of evidences of mental unsoundness common to the world and often to the Church. P. 252, par. 3.

(13) What is the most general mental ailment as evidenced by asylum statistics, and is the same mental weakness a besetment to Christians? P. 254.

(14) Which is the greater need amongst men, restitution of bodies or of morals or of sound minds? And what would the latter have to do with correcting the two former? P. 254, par. 2.

JUNE 20

(15) What quality of mind is the source of the greatest trouble to the world and the greatest to the Christian? What is the antidote or remedy which the Scriptures set forth? P. 254, par. 2.

(16) What is the antidote for that poisoned condition of mind styled "the spirit of fear"? Cite the Scriptural antidote. P. 255, par. 1,2.

(17) Does the spirit of the Truth correct over-confidence and under-confidence?--How? Cite the Scriptures.

P. 255, par. 3.

(18) Why is it that the heavenly hopes and promises appeal to some and not to others equally educated and intelligent otherwise? Explain the philosophy. P. 256, 257.

(19) What is the answer of the "spirit of a sound mind" to our Lord's inquiry, "What will a man exchange for his soul"--his being, his existence? P. 258, par. 1.

(20) How were we redeemed from vain conversation and how does the spirit of a sound mind give a new viewpoint to every affair of life? P. 258, par. 2; P. 259, par. 1.

(21) Which ambitions are restrained by the heavenly promises and which are encouraged and developed thereby? Cite Scriptures on the subject and show their application. P. 259, par. 2,3.

JUNE 27

(22) Show the philosophy of how the spirit of a sound mind deepens and broadens character. What if anything opposes this? Cite the Scriptures. P. 260, par. 1.

(23) If patience, sympathy, generosity, love, godlikeness are elements of a sound mind, show how these qualities become more developed and appreciated. P. 260, par. 2.

(24) What is the effect of the spirit of a sound mind in the home? How does it operate? What is the motive or mainspring? P. 260, par. 3.

(25) Will the spirit of a sound mind make its possessor the best husband or wife, the best sister or brother, the best parent or the best child? Why so or why not? Give the philosophy of the matter. P. 261.

(26) What is sure to be the effect of this spirit of a sound mind? P. 262, par. 1.

(27) Cite one of the evidences of the unsoundness of human judgment. Cite the Scriptural admonition touching the defect. P. 262, par. 2.

(28) Who may have this spirit now and is there hope that others may have it in the future? Cite the Scriptures. P. 262, par. 3.

(29) Is there anything to suggest or to prove that the spirit of a sound mind, the spirit of wisdom, the spirit of common sense, is a spirit being which comes into us, or is it simply an instruction, a basis of proper, sound reason?

---

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

PIEDMONT, ALA., CONVENTION, JULY 8-11

The friends of this locality request a General Convention for that section, so it is arranged at the beginning of Brother Russell's Western Tour. He will be there one day; but able speakers are provided for the other sessions. Railroad rates are expected. Further announcement later.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., JUNE 13

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

NEW BRITAIN, CONN., JUNE 20

GLENS FALLS, N.Y., JUNE 27

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX JUNE 1 NO. 11
A.D. 1909--A.M. 6037

CONTENTS

Brooklyn Bethel Hymns for July....................162
Views from the Watch Tower........................163
  Armageddon...................................163
  "Scientific Proof of a Future Life"...........164
  Danger in Tampering with Supernatural.........165
Brother Russell's European Tour...................167
What Must I Do to Be Saved?.......................167
  Paul and Silas Sharers in Sufferings..........168
"Father, Glorify Thy Name" (Poem).................169
The Bereans the More Noble........................169
"Think it Not Strange"............................171
Worshiping the Unknown God........................172
"The Children of the Blessed".....................174
Sample of Interesting Letters.....................174
Berean Studies on the Atonement...................175

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N. W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

==========

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

SECOND CLASS MAIL MATTER.
APPLICATION MADE FOR ENTRY AT BROOKLYN, N.Y.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

BROOKLYN BETHEL HYMNS FOR JULY

After the singing of the hymn the Bethel Family listens to the reading of "the Vow" to the Lord, then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for July are indicated below to permit all who so desire to join with us:

(1) 333; (2) 9; (3) 301; (4) 105; (5) 95; (6) 328;
(7) 19; (8) 72; (9) 117; (10) Vow; (11) 179; (12) 110;
(13) 198; (14) 209; (15) 7; (16) 294; (17) 193; (18) 257;
(19) 313; (20) 12; (21) 263; (22) 96; (23) 216; (24) 230;
(25) 165; (26) 8; (27) 141; (28) 4; (29) 29; (30) 233; (31) 130.

==========

RE POSTAGE STAMP REMITTANCES

If necessary to make small remittances in stamps kindly send 5, 10 or 15-cent values, when possible. We cannot use foreign stamps; we must return them for redemption.

SIXTH VOLUME IN GERMAN

Orders for the sixth volume in German, pages the size of WATCH TOWER and bound in leather, at $1.50 per volume, may now be received, but will be somewhat delayed in filling because all orders are forwarded to Germany and filled there.

====================

R4403 : page 163

VIEWS FROM THE WATCH TOWER

ARMAGEDDON

"THE OLD claim formerly made here and there by highly imaginative and expectant calamity prophets, that the time was at hand for the great and final conflict, the battle of Armageddon, has died down until one rarely receives a crude tract or hears a pulpit warning to remind him of such impending disaster. Just about the time the wild prophets have yielded to the spirit of brotherhood and peace that has been taking fast hold upon the world, one finds a desperate contention and uproar amongst the ambitious warlords, egged on by mercenary makers of the machines and accoutrements of war and by ambitious hopefuls in uniform, to outdo each other in preparations for the Battle of Armageddon.

"If there had been announced in flaming lines across the sky the great and awful fact that the final battle of destruction and annihilation was at hand, it could hardly have led to more sudden and tremendous preparation for war than that now under way between three of the leading nations of the world, the very nations that boast of the Anglo-Saxon desire and purpose to encourage the arts of peace. The best that can be said of such untimely departure from the peace policy so loudly professed by these countries for the last decade is that the warlords in the saddle and interests which find profit in war and in preparations for war have grossly and outrageously misrepresented and misused the people over whom they have influence and power.

"Twenty years ago there began a promising movement to promote the peace of the world. The movement led up to largely attended conferences in all civilized lands, and The Hague Peace Court was one of the results of the work of wise and progressive men, including the leading statesmen of the time. Arrangements were consummated at great expense by which disagreements were to be settled according to rules of justice and not by a resort to butchery and fire. The peace movement did not stop here. Peace treaties became fashionable, and a week rarely passed without an account of some happy pact between the very nations now most desperately bent on preparing for the great Battle of Armageddon and some one of the nations whom their warlords and captains of the military industry pretended to suspect or fear.

"The unsound minds of a few ambitious warlords, reinforced by the greed and ambition of other men, have led to a sad loss in the courage, the morals and the purpose of the modern world. There has been no fall to be compared to it in many centuries. Just as the world had really begun to turn swords into plow-shares the whole policy of peace and brotherhood was exchanged in a night, as it were, for a war policy in pursuance of which the plow is now being converted into the sword. As 'The News' sees it there has been committed in this an awful crime against humanity. Mr. Birrel, Secretary for Ireland, submitted an apt comment upon President Taft's declaration approving the present policy in this country. He said:--

"'When I was young, America set the example of an unarmed nation, but things have not worked out as was expected. Mr. Taft's speech on the question of United States armaments were words of doom. They have shattered some of the best hopes of humanity, for they show that even across America they have joined the ranks of the armed and are to be supplied with a great navy and a powerful army. It is a miserable pity that hopes should be shattered, and that we are now to deal with the United States as a fully equipped military and naval nation....Wherever we go, we find armament, armament, armament.'

"What must be the end of this desperate game in which enlightened nations are actually striving to outbuild each other? Truly, as 'The Independent' declares, 'It is hopeless, for there is no end but utter collapse.' It has come to mean almost slavery for millions of the people of England and Germany already.

"Dr. Jefferson contributes to a recent number of 'Atlantic' a soul-stirring protest against this crazy display of warlordery. He says:--

"'A nation which buys guns at $70,000 each when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same divine wrath which shattered Babylon to pieces, and hurled Rome from a throne which was supposed to be eternal.'

"The one desperate means of relief is suggested by the Japanese Mail:--

"'Yet it may even be that in this very costliness lies the best hope of ultimate restrictions, if not abandonment --that the sighing of the nations under the heaviness of the burden may at last find expression in the creating of some central controlling power, drawn from all alike, upon whose omnipotent will shall rest the decision of all issues which, in its absence, might plunge the world in war.'

"Such a power or tribunal was supposed to have been found in The Hague Peace Court, the very name of which the rampant warlords of the earth now seem to so heartily despise."--"Dallas Morning News."

RELIGIOUS REAPPROACHMENT

At the meeting of the House of Commons Sir George Kekewich will present a bill "to amend the law ecclesiastical with respect to inter-communion between the Church of England and other Christian Churches."

The bill, which is a one-clause measure, provides that "it shall be lawful for any clergyman in holy orders of the Church of England, not suspended or deprived by order of an ecclesiastical Court, to preach or minister in any chapel of any other Christian denomination, or in any building, with the assent of the minister or owners

R4403 : page 164

or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any cathedral or collegiate or parish church or chapel of the Church of England with the assent of the dean, incumbent, or clergyman or other person in charge thereof, as the case may be."

It will be observed that the bill refers to any building, as well as any chapel, and Sir George Kekewich told our Lobby Correspondent that the measure as drafted will apply to Roman Catholics as well as to Nonconformists.--Exchange.

PREDICTS REFORM OR REVOLUTION

"I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted and here cabinet ministers are insulted in the streets. The government trembles before striking functionaries and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years--not more than five, perhaps, surely will see the end."

* * *

The above is credited to "Father Kelley," of Chicago, respecting his recent visit to Paris.

"SCIENTIFIC PROOF OF A FUTURE LIFE"

In a sermon in which he told of the effect of religious seances and the efforts of certain writers to shatter belief in a future life, the Rev. H. D. C. Maclachlan preached to a large congregation in Seventh Street Christian Church on "The New Spiritualism," in which he gave scientific proof of a future life and exhorted his hearers to be of good cheer and continue to hope. Mr. Maclachlan spoke in part as follows:--

"There has been no more remarkable change in public opinion than that witnessed within the last few years with regard to that class of facts known as spiritualistic. There was a time when it was not quite respectable to believe in them, but quite recently there has been a change. Ghosts have become respectable; planchette and table rapping are parlor amusements; the popular magazines vie with each other in saying nice things about mediums and their ways.

RESULTS OF MEDIUMS

"The cause of this change in public opinion has been a similar change in scientific belief. It is not more than thirty years ago that orthodox science refused so much as to investigate the things of which we are speaking. When Sir William Crookes, the great chemist, brought in his report to the Royal Society of England, in which he avowed his belief in the leading phenomena of the seance room, his report was not even taken from the table. But since that day the history of Galileo and his telescope, through which the scientists of Padua refused to look, has repeated itself.

"Some twenty-five years ago the Society for Psychical Research was formed in England with such names as Crookes, Myers, Romanes, Eidgwick, Barrett and others on its list of members, and since that day telepathy, table rapping, clairvoyance, clairaudience, telekinesis, apparitions, materializations, mental healing and all the other phenomena which Professor James, of Harvard, aptly calls 'residual,' have been investigated. Mediums have been transferred from back parlors, where all sorts of trickery was possible, to the physical laboratories of the universities. They have been put under conditions of strictest control. Even the traditional darkness has been denied them. And still the wonderful results came. One after another leading scientists entered into these investigations skeptical and contemptuous, but came out of them believers in the facts on the evidence of their own senses.

R4404 : page 164

CERTAIN FACTS RESCUED

"I am not speaking of professional mediumship, still less of Spiritualism as a cult--as a religion. I am not forgetting the so-called exposes of the Fox sisters and of Slade and that Cambridge experiment with Eusapia Paladino. Professional mediumship is undoubtedly to a large extent fraudulent. But when scientific men of the first standing tell us that out of the welter of fraud and delusion which has made mediumship taboo in cultured circles, they have rescued certain facts which they are investigating with all the patience which they give to their own scientific personalities, and when we are further told that on the basis of these investigations some of them believe they have found a scientific demonstration of a future life--we cannot afford to believe that such men as these are such easy dupes as to be arrant fools.

"But what about mediumship? How does it stand today? I spoke a little while ago about laboratory research in mediumship. This method of research has been adopted only within the last few years, and especially in the case of the famous Italian medium, Eusapia Paladino. This Eusapia has been investigated in the laboratories of several of the Italian universities by such men as Rochet, Lombroso, Morselli, Foa, Battazzi, etc., each and all of whom started into the investigations wholly skeptical and perfectly sure that under the conditions they would impose no results would be reached. They took no chances.

"'Let the medium impress a photographic plate,' they said; 'let her illuminate a screen treated with platinocyanide of barium; let her discharge a golf leaf electriscope without touching it; let her displace the rod of a metronome; let her register pressure on a manometer.'

PHANTOM HANDS SEEN

"What were the results? At the latest series of sittings which have come to hand held in the University of Naples under direction of Professor Bottazzi, all these precautions were taken; yet objects were moved at a distance, phantom hands were seen; the scientific tests were satisfactorily made; and as direct evidence the existence of some force hitherto unknown to science, but as real as kathode and X-rays, a Morse telegraph key was displaced by the psychic in such a way as to leave a tracing on a cylinder, a photograph of which may be seen in one of the numbers of the Annals of Physical Science.

"In face of such evidence, do we not feel that Hodgson is right when he says:--

"'A man who denies the phenomena of Spiritism today is not entitled to be called a skeptic; he is simply ignorant.'

"The next question is that of the interpretation of the facts. Three interpretations are possible. First, that these phenomena are the manifestations of an obscure and hitherto unknown form of vital energy. This is the biological explanation to which the Italian investigators (with the exception of Lombroso) lean; second, they may be explained as manifestations of what is known as the sub-conscious mind, or the subliminal self. This is the explanation in favor with perhaps the majority of the investigators. A third explanation is that held by a minority perhaps, but at least a very influential one, and is to the effect that while many of the phenomena are explicable in the two former ways, there is at least a remainder that can be explained only on the supposition that there exist intelligences (whether discarnate human beings or others) which manifest themselves through these abnormal types whom we call mediums or sensitives. To this view the following leaders in thought adhere: Myers, Lombroso, Hodgson, Hyslop, James, Lodge and others.

PROOF OF FUTURE LIFE

"What, then, is the gain to faith? Much every way. In the first place, if these things be so, it is no longer unscientific to believe in miracles. The significance of

R4404 : page 165

this is tremendous. For upwards of fifty years the whole tendency of modern science has been to deny the credibility of miracles.

"Science brings the message, 'Be of good cheer. God in these latter days is working marvelously, and before many years have passed belief in a life beyond death may be just as scientific as to believe in wireless telegraphy or the marvels of the X-ray. Only be patient--only work and hope.'"

* * *

Here we have it. Spiritism is becoming respectable, not only in scientific quarters, but now to the Church. Note well the arguments by which the foolish things accomplished by Spiritism are held up before the people as helpful to their Christian faith--as proofs of a future life. Another Exchange tells of a Spirit Exhibition in a Methodist Church by a minister.

What is more evident than that this minister himself lacked a full assurance of faith respecting a future life and had full confidence that his congregation also lacked such a faith; otherwise surely he would not have brought forward such matters as attestations and supports of faith. Only a poor, weak, rotten, tottering faith could be really supported by such stuff as Spiritism offers. And it will be noticed that while various theories are referred to respecting the power behind these spirit manifestations, the scientists whom he quotes are utterly ignorant of the real power and intelligence back of Spiritism, Theosophy, Hypnotism, etc. "The wisdom of their wise men shall perish; the understanding of their prudent men shall be hidden." (Isa. 29:14.) Their failure comes from the neglect of the Word of God, which would have informed them respecting the evil spirits, their origin, etc. Blessed are our eyes for they see and our ears for they hear the wisdom from on high. But alas, the poor world lacking this wisdom, misled by its trusted, scientific and theological teachings, is rapidly coming under the power of the evil spirits! "And for this cause God shall send them a strong delusion, that they shall believe a lie who believe not the Truth, but had pleasure in unrighteousness."--2 Thess. 2:11,12.

DANGER IN TAMPERING WITH SUPERNATURAL

The English author, Dr. J. Godfrey Raupert, is now in this country, under assignment from Pope Pius X. to lecture to the students of all Roman Catholic seminaries upon the dangers of psychical research and the evils of Spiritualism. During the last few months, Doctor Raupert has delivered lectures at many institutions of learning in New York and vicinity, and he expects to continue his stay in this country until he has an opportunity to visit many other institutions.

While a member of the English Society for Psychical Research and a personal friend of many of the most prominent European investigators, Doctor Raupert not only declines to accept the theory of spirit communications, but even declares that every phase of psychical research is produced by an evil force, which, sooner or later, will wreck the minds of those who subject themselves to its influence.

Dr. Raupert writes as follows in the "Philadelphia Public Ledger":--

"'If there is any one thing in this world which the great mass of the American people need it is to have their eyes opened regarding the dangers of the psychical research. For many months the most popular periodicals have been devoting a great deal of space to these matters, and, as the result, people who had never given any serious thought of psychic problems are now inclined to try experiments that are fraught with the greatest perils to the mental and physical organism, as well as to the moral character.

"'Unfortunately, the writers of these articles have, almost without exception, entirely neglected this phase of the subject, leaving their readers to walk ignorantly into a trap from which they may find it extremely difficult to escape, and it seems as though it was time that somebody should come to the front to explain why psychical investigation is one of the most hazardous occupations in which it is possible for a human being to engage.

* * *

"'In any case, it is the opening of a door to the invasion of activities that we do not, and cannot understand, and all experience proves that, once opened, this door is not so easily shut. Moreover, as these invasions invariably play havoc with the victim's moral, mental and physical life, even when they do not--as they often do--lead to permanent afflictions, or to death, it is impossible to see where science has any right to invade this domain, or to invite others, still less guarded than themselves, to invade it for them.

"'Prof. W. F. Barrett, of the Royal College of Science for Ireland, and one of the vice-presidents of the English Society for Psychical Research, did not hesitate to admit the existence of these evils. "These practices," he said, "are dangerous in proportion as they lead us to surrender our reason, or our will, to the dictates of an invisible and oftentimes masquerading spirit."

MAN'S BIRTHRIGHT IN DANGER

"'And again, in speaking of a case resembling obsession, he said: "Possibly this is an instance of duplex personality; more probably, I think, it is what it purports to be, a lower influence or 'spirit,' acting through the medium....The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible disintegration of our personality; in the liability to lose that birthright we each are given to cherish our individuality, our true selfhood, just as in another way this may be impaired by sensuality, opium or alcohol."

"'While this may seem to require a belief in "obsession," or the actual possession of unembodied spiritual intelligence, this phase of the matter is really of less immediate importance than might appear at first thought. Personally, I have witnessed scores of cases, that, while

they were designated as "insanity" by the scientists, to me, at least, so closely did they resemble genuine "obsession" that I was inclined to think that there was some reason for the belief that the patient knew more about the nature of his disorder than the physician who attended him.

* * *

"'The Spiritualists tell us that everything depends upon the attitude with which we look upon the "spirits"; that if our life is pure and our purpose a noble one, we have nothing to fear from our experiments. This, however, is an entirely erroneous theory. As a matter of fact, it makes no difference how we approach the "spirits," for the best minds and the purest souls are wrecked quite as easily as those of less spiritual nature. Often, in the beginning of the experiments, there is a pretense at lofty utterances.

"'The "spirits" indulge in high-flown talk about the future of life and its conditions, and endeavor to impress the investigator with his own utter earthliness and ignorance. I have known many cases in which the "control" purported to be the discarnate spirit of some great novelist, poet or philosopher, and, for a time, the role assumed has been played to perfection. But, sooner or later, the change invariably comes.

"'The pure and beautiful communications become mixed with impure language, and, finally, the victim awakens to the fact that he is entirely at the mercy of a force over which his will no longer exercises the slightest control. These are the facts and it makes no difference by what theory we endeavor to explain them. Call them

"detached personality," if you will; apply one of the many terms that science used to designate the several forms of insanity; say that the trouble is due to subconscious functioning alone--however you may explain it, the fact still remains that the study of psychical problems is the direct cause of the disorder.

A CASE IN INSTANCE

"'To indicate how easily this disintegration of the personality may be brought about, I can refer to a case that has been brought to my attention since my arrival in this country. The victim is a young woman of exceptional intelligence and marked refinement--the wife of a man who is well known as a writer upon scientific subjects.

"'Somewhat less than a year ago this young woman became interested in psychic investigations, and commenced to experiment for herself, using a "planchette" for the purpose. At first there was little result, but, finally, after patient waiting, she became a fluent writer, not only with the planchette board, but with a pencil held in the hand, and the communications received were of a most convincing character.

"'About this time she began to experience pains at the base of the brain, and these gradually increased until they became almost unbearable. Her step was interrupted and her health began to fail perceptibly.

URGED TO SUICIDE

"'It was at this time that she announced that she was "obsessed"; that the intelligence that had communicated through her had taken full command of her body, so that she was no longer a free agent. Treatment of every kind was tried--all to no benefit. And now a new and more terrible feature developed. Hitherto the impulse had been to write--to write all the time, with pen, a pencil, or even a finger in the air--anything so long as the detail of writing was accomplished.

"'Now it was voices that sounded in her head. Sometimes one, but more frequently two, three, or even four voices, talking to one another and freely conversing about her. Some would commend her conduct; others would blame her. Some would swear and curse and call her names--names so vile that she could scarcely have heard them in her normal state, while others would try to defend her from the coarser and grosser forces.

"'In the early stages the things that the voices told her to do were practically harmless, but before long, they commenced to urge her to commit suicide, and she sought to obey them. Twice she attempted to take her own life, but was unsuccessful; yet all the time she has realized that she was being urged to her own destruction, and has been unable to resist. It was as though her own will was entirely in subjection to that of some diabolical intelligence.

"'And this is in no respect an exceptional case. I have heard of many similar experiences in this country, and I have a record of hundreds that have occurred in Europe. Since first taking this stand as an exponent of the dangers of Spiritism, people have written to me from all parts of the world, and all these letters have told practically the same story. Everywhere lives are being ruined, minds are being shattered, and personality is being disintegrated as the result of the most innocent experiments in psychical research.

"'During a trip on the continent some three years ago I made the acquaintance of a successful business man, who told me incidentally that he had acquired the power of "automatic writing." He said that it was the source of much entertainment and amusement to him, and, as he did not believe in "spirits" or the survival of human personality after death, he was not in the least interested to discover what the source of the strange messages might be. He thought that the phenomenon might be due to the action of some undiscovered or unknown law of our mental life.

"'It had become a habit with him to resort to his "mystic" writing on all possible occasions, and he not only asked advice in perplexing questions, but was guided by that advice. His physical health was good except that he complained of a pressure over the back of his head, which would come on suddenly, and continue, increasing in severity, until he yielded to the impulse to write. As soon as the message had been given, this feeling would pass away.

"'I pointed out some of the dangers of these experiments, but my warning only caused him very great amusement. About two years later, being again on the continent, I made inquiries regarding my acquaintance. I was told that he had met with a serious accident and had just been discharged from the hospital. Accordingly, I went to see him, and, at my request, he gave me a full account of what had happened.

UNDER A DOMINATION

"'The promptings to take the pencil and write had gradually, but very steadily, increased, and, as it was always accompanied by severe pressure over the head, he had never been able to resist the impulse for any great length of time. The amusement of the thing wore off with the increased and compulsory frequency of the experiment, and it had finally come to the point where he considered the writing rather a nuisance. In consequence he had again and again offered determined resistance to the impulse, even at the risk of passing sleepless nights and injuring his health, but he always had to give way in the end.

"'Thus a kind of domination had been established over him, and as he could not conceive how a mere tendency or habit could so thoroughly establish itself, he questioned the pencil, and was informed that he was under the influence of the spirits, and that if he did not do their bidding they would ruin him.

"'It was at about this time that the impulse commenced to assume a different form. Instead of the prompting to write, a thought suggesting some absurd if not quite unreasonable action would come to his mind, and, regardless of his own judgment, he would finally yield to it to obtain relief from the painful pressure in his head.

THE FIRST STEP

"'I have quoted these cases at some length because they are typical of the experiences of so many persons who have become the unfortunate victims of these dangerous practices. In most cases the first false step is taken through a chance introduction to "planchette," the "ouija board," or some other apparently harmless and extremely amusing contrivance. Perhaps at the first trial there may be little if any response from the board, but if sufficient patience and persistence are shown and the proper attitude of passivity is maintained conscientiously it will probably not be long before the desired results will be realized. And it is from that moment that both the mind and the body of the operator are in danger.

"'I have had my attention called to many of these cases of alleged "obsession" or duplex personality since coming to America, and I have no reason to doubt that there are quite as many victims of Spiritualism and psychical research in the insane asylum of this country as there are in Europe, and that means thousands, if not tens of thousands.

"'One particularly sad case is that of a metaphysician who was well known to New Yorkers only a few years ago. An extremely brilliant woman and a successful practitioner, she exhibited no indications of mental derangement until after the accidental discovery of her ability to write "automatically," when, within a very brief space of time, her mind began to show the effects of her experiments, and a few months later it became necessary to send her to one of the institutions for the insane, and there she is still confined.

"'Though a woman of pure mind, noble character and great intellectual attainments, the ruin of her life was the price required for the privilege of making a few innocent psychical experiments. Certainly "like" did not "attract like" in her case!

R4406 : page 167

THOUSANDS MADE INSANE

"'And, in view of all these facts--for there are hundreds of equally well-established cases that might be cited--does it seem unreasonable that we should demand that psychical researchers show us some good object that is being attained by these investigations--some purpose that can justify this sacrifice of health and reason, if not life itself. For many years this work has been going on, and, so far as we can ascertain, its history can be traced by the trail of insanity and death for which it has been responsible.

"'More than thirty years ago Dr. Forbes Winslow reported that "ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural."

"'And what have we learned in return? We have faith that there is a life beyond the grave, but has psychical research been able to demonstrate its reality? We believe that there is a spiritual as well as a material world, but what evidence of this fact has science been able to gather?

"'If we are to judge the character of that plane of existence by the lying, malicious and mischievous intelligences with which we come in contact through psychical research, the fact is almost irresistibly borne in upon us that we have been in communication not with departed friends, as we may have so fondly imagined, but rather with a company of spiritual burglars and confidence men.

"'Does mob law reign in the "borderland," and are there no spiritual police? If there are, how come all these "obsessions" to take place, and who devises the frauds and tricks that are played so successfully upon people who are neither fools nor knaves?'"

===================

R4406 : page 167

BROTHER RUSSELL'S EUROPEAN TOUR

On Board "Mauretania," May 10th, 1909.

TO THE FAMILY OF BROOKLYN BETHEL,
BELOVED IN THE LORD:--

When our steamer left the wharf in New York, while you were singing, "Blest be the tie that binds," and "God be with you till we meet again," my heart was full, and not mine alone; others, total strangers to us, were deeply affected, and one at least expressed himself as feeling a greater degree of security and safety in view of the divine blessing thus invoked. I estimated the number of our friends on the pier from the New York Church at about 90, and called to mind and applied to myself St. Paul's words, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. And for your fellowship in the gospel from the first day until now."--Phil. 1:3-5.

We have had a very calm, and in every way pleasant voyage. The sea was exceedingly quiet, and our vessel, the speediest of the speedy, excelled her previous best record, making 612 knots during one 24 hours.

Knowing in advance the boat we would take, several friends of the Truth going to Europe made it convenient to take the same vessel, and the fellowship enjoyed made the trip doubly delightful. However, we had not much time for visiting, as Brother Huntsinger, a stenographer, knowing that we would be pressed for time, kindly volunteered to make the journey with us, that we might have the opportunity of dictating some sermons and "Watch Tower" articles while going and coming across the Atlantic. The quietness of the voyage and our good health greatly facilitated this feature of the work.

Our companions in voyage brought with them tracts which were liberally distributed on the ship, and apparently to some purpose, not only interesting some, but arousing the prejudice of others. On the ship were a Catholic bishop, two priests, two monks, two nuns and several Protestant preachers. The opposition became so bitter that not only the Catholics, but the Protestant preachers joined in requesting the Captain to cancel an appointment he already had made for us to preach. It was canceled with apologetic statements to the effect that the Ship Company merely sought to serve the public, and while surprised at the opposition felt it necessary to concede to its wishes. However, we are by no means certain that the hindrance thus effected did not work out some measure of good, as a considerable number of passengers expressed themselves as quite incensed at the narrow and bigoted course of both Catholics and Protestants, who evidenced the weakness of their cause by their fear to have the Truth of the Bible openly stated and heard. For our part we were unconcerned by the episode, believing that it was ours to use opportunities which the Lord might grant, and ours to be submissive and patient if the opportunity for presenting the Truth to the public were denied--if only a small hearing was had amongst the friends. It is ours to use opportunities with appreciation; it is the Lord's to open the door, to furnish the necessary opportunities. We are content to do our part, and to leave his part for his wisdom to direct, knowing that all his gracious purposes shall be accomplished.

Yours in the love and service of our Redeemer and King,

C. T. RUSSELL.

===================

R4406 : page 167

WHAT MUST I DO TO BE SAVED?

--ACTS 16:16-40.--JULY 11.--

Golden Text:--"Believe on the Lord Jesus Christ,
and thou shalt be saved, and thy house."

PAUL AND SILAS, bruised and doubtless bleeding from the cruel beating they had received at the command of the rulers of Philippi, were enabled to praise God in the prison, notwithstanding the fact that it must have been, like other prisons of that time, a most unhealthful and disagreeable dungeon. That night they sang praises to God. The other prisoners listening must have been surprised, it probably being the first time hymns to God had ever risen from that prison. If any other songs at all had ever echoed from its walls they were probably ribald, and inspired by alcoholic spirits. It is indeed remarkable that practically none but the Christian religion possesses a hymnology. Buddhists have none; the Mohammedans have none; the Confucians have none, and these three represent more than one-half of the world's population. Indeed, there seems to be nothing happifying or consoling in any religion except that of the Bible. The Bible alone teaches the love of God, his care over his consecrated saints and his provision for their change to glory, honor and immortality--yea, for the awakening of all the families of the earth and the bringing of all to a knowledge of the grace of God and to opportunities for life eternal.

We can readily see that nothing less than a strong, living faith in God enabled those two missionaries to feel that their adversities endured for the sake of the Gospel meant to them Divine approval, if rightly received. It was because they realized that their trying experiences were but "light afflictions" which, under Divine providence, would work out for them a far more exceeding and eternal weight of glory--only this enabled these distressed men to triumph in their hour of distress and to praise God for the privilege of suffering as members of the Body of Christ, filling up a share of the sufferings of Christ that by and by they might also share his glory as members of his Body--members of the great antitypical Moses, the Mediator of the New Covenant.--Acts 3:23.

These things are written for our instruction, that, beholding the faithfulness of others, we might be encouraged. Our Covenant is the same as theirs and theirs the same as the Lord's, for the sufferings of Christ are

R4406 : page 168

one, however varied in character, and the glories to follow will be one, although the sharers will differ as star differeth from star in glory. The greater the sufferings faithfully endured, uncomplainingly, rejoicingly, the greater will be the reward in the Kingdom of our Father and of our Lord.

A WELL-TIMED EARTHQUAKE

Whilst the missionaries were singing, an earthquake shock was experienced which jarred the walls and loosed the staples of the chains whereby they were bound, releasing also the bars wherewith their prison-doors were held in place. The jailor, finding the doors down and supposing that the prisoners had escaped, and knowing that he would be held responsible, drew his sword and was about to suicide, when St. Paul called to him and said: "Do thyself no harm. We are all here." By this time the jailer was fully convinced that the missionaries committed to his care were remarkable men--not ordinary criminals. Possibly, indeed, he had some knowledge of demonism and obsession and had heard that, by word of mouth, one of these men had spoiled a supposedly Divine "oracle," by exercising some superior power.

At all events the jailer was now ready to care for these prisoners and to hear the message of God's love. Presumably he first secured the prison, the while thinking over all these matters, and then brought the missionaries into his own living quarters in the prison. He attended to their comfort and meantime heard from them something respecting their mission--respecting Jesus the Messiah and his death as the world's Redeemer. He was convicted of sin. He realized in a general way at least that all mankind are sinners, aliens, separated from God by wicked works. He longed for a realization of a forgiveness of his own sins and a reconciliation with his Creator. And these missionaries, above all others, could help him. Hence his inquiry, "What must I do to be saved?" What must I do to come into relationship with

R4407 : page 168

God, that I, like you, might be able to realize his loving care in all of my affairs; that, like you, I might be able to glory in tribulation, and to realize that all things will work together for my good under Divine providence?

The answer came promptly: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

Taking this as the text the missionaries explained to the jailer and his household some of the philosophy of the Divine Plan of Atonement, the death of Jesus, the just for the unjust, the blessing that, in due time, is to reach Adam and his race through the resurrection processes and the privilege now of hearing and accepting the Divine call to joint-heirship with Jesus as his "members" in the sufferings of this present time and the glory that shall follow.

The Truth-seed sank into good soil. Those present believed and gratefully accepted the privilege of discipleship --to suffer for Christ's sake. Forthwith they were baptised, thus symbolizing their death to the world and to sin and to self, and their desire to walk in newness of life as "members" of the Christ. Ah, how the missionaries must have realized that they were as much providentially directed to the jail (by the injustice of the magistrates) as they had been previously guided to Lydia and the riverside prayer meeting! Their faith was strengthened. They were willing to endure hardness with patience and joy for the sake of enjoying this great privilege of carrying the good tidings to others.

According to some standards it was now high time for these missionaries to strike for Five Thousand Dollars a year and a parsonage, and especially to strike against any further persecution or beatings and to tell the Lord that they had had enough along the lines of self-sacrificing. But the effect was just the opposite. They were the more encouraged to go on, to endure still further sufferings. We must see to it that our experiences tally with those of Jesus and the apostles. We must not be looking for any other kind nor be satisfied unless we find opportunities for suffering for the Truth's sake. We may be assured that although times have changed in some respects our Lord was quite right when he declared, "Whosoever will live godly in this present time shall suffer persecution." It may be in his own home and family or in the Church or from the world; he will not escape if he is faithful. If, therefore, any of us is escaping persecutions he should feel fearful of his condition and make careful examination as to whether or not he is faithful to all the privileges and opportunities he can find. This does not mean that we should seek persecutions in the sense of doing foolish things or doing proper things in a foolish manner. But it does mean that we should not shrink the responsibility of proper conduct, because of fear of consequences. Fear is one of the most subtle foes of the "little flock." It should be offset by trust, faith in God.

PAUL AND SILAS SHARERS IN SUFFERINGS

The account tells us that St. Paul alone rebuked the evil spirit and thus he alone was responsible for the tumult. We can readily see how Silas might improperly have taken a course in opposition--might have publicly reprimanded St. Paul and partially, at least, have joined with the multitude and thus have escaped arrest and beating and imprisonment. Or if his disloyalty had been greater than this he might have upbraided St. Paul and said, Why did you not mind your own business and let that young woman alone? She was commending us, not opposing us. We should have gone right along preaching the Gospel. You are always getting us into trouble. I intend to leave and to start on a more successful missionary tour of my own. Alas, we all know some who have just such a wrong spirit as would take such a wrong view of the situation. We are glad that it was not so with Silas--that he was a worthy companion to the noble Paul. He recognized the Lord's blessing upon the Apostle and that he was being specially used of the Lord and that whatever experiences came to them the Lord was able and willing to overrule for good. Thus Silas was privileged to share in the privileges of the beating, of the songs, of the conversion of the jailer. Surely it means a great deal and brings a great deal of blessing to have faith in the Lord and to be obedient to Divine providences and not too worldly-wise and cautious and self-seeking.

The Apostle mentions in Heb. 10:32 some who "endured a great fight of affliction," and some others who were merely their companions in the shame without experiencing the same losses. The Apostle points out that God appreciates faithfulness in either of these respects and will duly give a reward. Let us be faithful to the Lord, followers of his leading and sharers of his blessings.

"LET THEM COME AND FETCH US"

The magistrates evidently realized that they had no just cause against the missionaries. The beating and imprisoning of them was merely to satisfy the public clamor, just as when Pilate similarly commanded Jesus to be beaten, not as a satisfaction for justice, but to appease the anger of the multitude. But St. Paul had not been a lawyer for nothing. The night before he had probably attempted to tell the rulers that he and Silas were Roman citizens and had the right to demand a fair trial before having any kind of punishment, but probably the clamor of the people was so great that their protests were unheard. Now, however, the missionaries sent word to the magistrates that they were Roman citizens and had been unjustly dealt with and would have to be treated in such a manner as would show that they had done no wrong. This would avoid leaving a reproach upon the faith at Philippi. The public should not say to them, "Your teachers were tried and expelled from this city and forbidden to return." On the other hand, notice the spirit of compromise. The missionaries did not insist on going forth to preach in public and demand that they be given legal protection in the exercise of their liberties. On the contrary, they concluded they had accomplished all in their power and that God's providence was now directing them elsewhere. They acted upon Jesus' counsel, "If they persecute you in one city flee to another."

R4407 : page 169

Thus a peaceful compromise was effected by which the magistrates were relieved from further difficulty and the missionaries were honorably led forth as men who had done nothing amiss, but who had concluded that in the interests of peace they would quit the city, although their rights as Roman citizens would have permitted them to remain. Some of the Lord's people make the mistake of not insisting sufficiently on their rights and others err in the opposite way of insisting too much for their earthly rights. Here in St. Paul's condition we find illustrated the proper course--"the spirit of a sound mind." He insisted on such of his rights as were reasonable and necessary for the cause, and he freely relinquished other rights in the interests of peace; in harmony with the Scriptures, "Seek peace and pursue it;" and again, in harmony with his own exhortation, "So far as lieth in you, live peaceably with all men."

Before separating they returned to the home of Lydia and "met the brethren" and comforted them. What they said for the comfort of the brethren is not difficult to imagine. They surely recounted to them the joy they had experienced in suffering for Christ's sake and how the Lord overruled their trials and difficulties, sufferings and imprisonment for good, in that thereby the jailer and his family were added to the number of brethren--"the Lord's jewels."

Whoever has read the New Testament properly has surely noticed the spirit of brotherhood therein recorded as prevalent amongst those accepted of the Lord as members of the household of faith. And whoever intelligently comes in contact with those who are now rejoicing in the Present Truth must surely note something of the same spirit of brotherhood, in a remarkable degree.

"FATHER, GLORIFY THY NAME!"

"Father, glorify thy name!"
Is my humble prayer;
Not because in all thy joys
I may have a share;
But because my love for thee
Has grown deeper, Lord,
I would have thy blessed name
By all hearts adored.

"Father, glorify thy name!"
Is my earnest prayer.
It may cost me keenest pain--
Yet, O Lord, I dare
To uplift this fervent plea,
And the answer claim:
Though it mean the cross for me,
Glorify thy name!

"Father, glorify thy name!"
Is my daily prayer.
All the loss my life may know
Thou wilt help me bear;
To thy will I say, Amen!
In thy love I trust:
Father, glorify thy name
Through unworthy dust!

"Father, glorify thy name!"
Is my constant prayer;
I have nought to dread or fear--
Thou hast all my care.
Death can be but gain for me,
E'en a death of shame:
Father, grant my humble prayer,
Glorify thy name!

--F. G. BURROUGHS.

===================

R4407 : page 169

THE BEREANS THE MORE NOBLE

--ACTS 17:1-15.--JULY 18--

Golden Text:--"Thy Word have I hid in mine heart, that I might not sin against thee."--Psa. 119:11.

LEAVING Philippi the missionaries, Paul, Silas and Timothy, went a journey of about one hundred miles to the southwest and stopped at the city of Thessalonica, made famous by the fact that two of St. Paul's epistles were addressed to the Christians of that city. En route they passed two cities, where apparently they found no opening for their message, no hearts prepared. Philippi was one of the few cities where the Gospel made any headway, that had not first come under the influence of Judaism to some extent. Evidently the scattering of the Jews throughout this region had more or less acquainted their neighbors with the true God and the observance of his laws and respect for his revelations and for the promised Messiah.

At Thessalonica the missionaries found a Jewish synagogue and, in harmony with their usual custom, they attended worship there and for three Sabbath days they

R4408 : page 169

reasoned with the attendants from the Scriptures. The word here rendered reasoned implied a dialogue or discussion. The Apostle discussed the Bible with the Jews. This form of preaching the Gospel, which has fallen considerably into disuse amongst Christians, is an excellent one. We have endeavored to revive it amongst the friends of Present Truth everywhere by specially commending to them the Berean Studies and such discussions of the Word with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the Truth than they would get from any ordinary discourse. True, the "Pilgrims" usually deliver discourses, because their visits are but occasional. But even these we urge to give in each place at least one sample of a properly-conducted Berean Study, that the dear friends may become accustomed to this early method of indoctrination.

This method of discussion was usual with the Jews, but they needed just what the Lord sent them in the Apostle, namely, some one to explain the Scriptures, some one to answer their questions and to show them and to help them to find the answers to their own questions in the Scriptures. So to-day it is important that a Berean Study have a wise and an intelligent leader, of sufficiently humble mind to be worthy of the Truth himself and to be willing to call attention to it through whatever channels the Lord may be willing to use for its dissemination. Not only is it true that "pride goeth before destruction, and a haughty spirit before a fall," but it is also true that pride blinds the mental vision and hinders many from being able to see the Truth who otherwise might be burning and shining lights--showing forth true light. Instead, many are so anxious to shine forth a light of their own that they get between the people and the true light. The Lord is willing to help us to humble ourselves in proportion as we are diligent for his service, willing to be nothing ourselves and careful to recognize as leaders only such as hold forth the words of life without seeking undue prominence for themselves in the Church.

IT BEHOOVED CHRIST TO SUFFER AND TO RISE

After telling us that St. Paul reasoned or discussed with the Jews the Gospel message something of his method is explained; namely, he opened the Scriptures to them, explaining what they had not previously noted respecting the fact that it was necessary for Christ to suffer (death) and to rise from the dead before he could be the King promised. The Jews knew of the Scriptures which

R4408 : page 170

referred to his sufferings, but they ignored them and grasped only those which referred to our Lord's Millennial reign of glory, honor and power. The Apostle showed the connecting links--that death reigned over the race through the power of sin inbred, ingrained, and was in harmony with the Divine sentiments, "The soul that sinneth it shall die." He showed that none could be released from this condition without a Redeemer. Messiah would indeed reign over his Kingdom, the world, but previously a redemption must take place, a lifting of the curse. Then he produced the facts of Jesus' death, the Just for the unjust, and that his resurrection was exactly what was declared by the prophets, and the necessary thing, for him to carry out in due time the foretold blessing of Israel under the New Covenant and the blessing of the world through Israel. He showed that first, however, an elect class must be gathered to be associated with the Lord in his Kingdom and that these must demonstrate their worthiness by laying down their lives in his service in consecration. The sum of his argument was, "This Jesus whom I preach unto you is the Messiah."

Some of the Jews believed the message and took sides with Paul and Silas, but evidently only a minority. With them were some devout Greeks, quite a number also of prominent women. The division time had come. The "wheat" amongst the Jews in Thessalonica must be separated from the "chaff" class, as elsewhere; they were being gathered into the Gospel garner, into the spirit dispensation. They were being transferred from Moses to Christ, from natural Israel to the new Spiritual Israel, called to be a "royal priesthood, a peculiar people," for a Divine purpose.

Of course, only a minority of the Jews were in a proper attitude of heart to receive the good tidings, and the effect upon the remainder was to embitter them, because the arguments were too strong for them and because, not being humble-minded, but proud-spirited, they became jealous of the success achieved by these strangers who had been in the city but a few weeks and who, nevertheless, had already made considerable impression upon Gentiles, whom they had been unable to influence and to convert to Judaism.

Having no truthful argument, no logic wherewith they could overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, arousing prejudice, hatred, malice, etc. They incited an uproar in the city--a mob, which made an assault upon the house of Jason, with whom the missionaries were lodging. Not finding the missionaries, the mob, under leadership, took Jason and other believers before the magistrates, saying, "These that have turned the world upside down have come here also." Jason has received them, and thus is a participant in their wrong doing. They are traitors to this government and its honorable Emperor Caesar, for they teach another King called Jesus.

This was almost the exact charge made against our Redeemer when he was brought to Pilate's judgment bar. And there was a measure of Truth in it, for the Caesars not only claimed to be civil rulers of the world, but also claimed the title Pontifex Maximus, or chief religious ruler. While the Kingdom that Jesus and the apostles preached is a heavenly one, a spiritual one, the message includes the thought that in due time this heavenly rule or authority would be extended to the affairs of earth and Messiah's Kingdom be world-wide--under the whole heavens. We can readily see how such a proclamation might be construed as treasonable from the world's standpoint, but surely the Jews had no excuse for using their influence along these lines, for they well knew that all the hopes and promises in which their nation rejoiced led up to just such a Kingdom hope. Nevertheless, their pride and hatred blinded them to the injustice of their course, when they incited the heathen multitude.

It will not at all surprise us if, in the near future, we should be similarly charged with treason because we preach "the Kingdom of God's dear Son" about to be established in power and great glory; and that its establishment will take place in the midst of a period of social distress and anarchy. It will not surprise us, either, if false Christians (Christians not in the proper attitude of heart to receive the message of Present Truth) should be the very ones to incite the multitudes and the rulers against us.

TURNING THE WORLD UPSIDE DOWN

This charge was made by the Jews. They realized that there was a conflict on between Judaism and Christianity, and that wherever the two came in contact there could be naught else than a clash and conflict, and one or the other be turned upside down. Similarly, some of those who at present are blinded to Present Truth rail at us, using almost the same language. And the truthfulness of the assertions cannot be controverted. The Gospel of Christ did create differences in the Jewish system then, as the Gospel Truth is doing now in Christendom. And this is what Jesus foretold when he said, "Think not that I have come to send peace upon the earth. I have come to send a sword. A man's foes shall be they of his own household." Our experiences, like the experiences of the apostles, corroborate the Truth of our Lord's statement. An irrepressible conflict is on. However, had the Jews only properly understood the matter they need not have given themselves such concern, but might have known that comparatively few would accept the message of the Gospel--the few going out from them would scarcely be missed.

And so it is today. Our dear friends in the various denominations are fearful that Present Truth will capture their people by the wholesale. But they are mistaken. It will take only the select, the "elect," and leave the remainder. The wheat are comparatively few in proportion to the tares. And only the wheat is being gathered. The tares must be left in the bundles--in sectarian bodies. And it is better so. They must not in any manner get in amongst the wheat ready for the garner--the separation amongst the wheat and the tares should not, and could not, take place in the past, but must and will take place now in the harvest of this Age.

This attack upon Jason and others apparently was not permitted of the Lord until the work of propagation had been well accomplished and those who had an ear to hear had a good opportunity to hear the message. The rulers of Thessalonica put Jason and the other believers under bonds to guarantee against a certain forfeit of money or property that these Christian missionaries should raise no further disturbance. As a result Paul and Silas realized that their work at Thessalonica was at an end and that they must not jeopardize the interests of the cause and their friends by their further public utterances. Paul agreed that they should leave the city quietly, secretly.

"THEY SEARCHED THE SCRIPTURES DAILY"

The next stopping place was Berea, and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place so honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Many of them, therefore, believed--Jews and Greeks, men and women. Here is a suggestion to us--to all. We should have a judgment and conviction respecting the Divine Word, but it should not be so unreasonable a one as would hinder us from receiving a further knowledge from the same source. We are to try the spirits, the teachings, the doctrines.

This does not signify, however, that we "are to be blown about by every wind of doctrine." We should know in whom we have believed and having once been convinced we should not be easily turned aside from a properly grounded faith. If we are satisfied that we have been building upon the Rock Foundation furnished us in the Divine Revelation we should expect that any further light coming to us would not be contradictory to

that which we have received and found Scriptural and harmonious with the Divine character. We should expect that all further light from the Divine Word would be consistent with the foundations of our faith. Anything that would set aside or make valueless the first principles of the doctrines of Christ should be promptly rejected.

If, for instance, anyone attempted to prove to us that we were justified by faith in a Covenant we should promptly reject it and assure him that we were justified by faith in the precious blood of Christ and that the substitution of a Covenant for the blood would be setting aside the very foundations for our faith, upon which we have been building. Similarly all doctrines which ignore the fall of man and, therefore, ignore or deny that he was created perfect and in the likeness of God should be set aside because, if the fall of man be denied, the redemption is necessarily denied and everything else built upon that doctrine of redemption. As a matter of fact, the various religious theories of the world require very little thought or study on the part of any Christian who has built his faith, not upon human traditions, but upon the Word of the Lord. The doctrine of the Ransom, that Christ died for our sins and that we have forgiveness through faith in his blood, and reconciliation thus to God will generally prove, test, decide, the various new doctrines presented to us and show us quickly that they are not of God, nor in harmony with the Divine Plan, of which the Cross of Christ is the center.

We must be on guard even in respect to doctrines which acknowledge the precious blood. And a clear discernment of the Divine Plan is necessary to this end, and this implies the searching of the Scriptures daily. It is not sufficient that we have used the Divinely provided helps. We are to remember that our memories are treacherous and that if we are not imbibing the Word in some form we are apt to lose valuable connecting links, leaving us open to some of our great Adversary's covert attacks.

PERSECUTED IN EVERY CITY

If the missionaries of the Cross were vigilant and earnest, so were the servants of error. The Jews of Thessalonica learned that the missionaries were at Berea and forthwith began to foment strife and to raise a disturbance amongst the people. The missionaries concluded that this was a sign that they should move forward. Let us consider how much we might gain by following such a course! Let us be on the alert to watch for the leadings of the Lord's providence and, while not fleeing persecution in the ordinary sense, be ready to move when persecution seems inevitable and when apparently it might be considered as an indication from the Lord that he had service for us in some other field of labor. "When they persecute you in one city, flee ye to another." Thus persecuted St. Paul went next to Athens and thither Silas and Timothy followed him later.

"THY WORD HAVE I HID IN MINE HEART"

The Golden Text reminds us that not only the Word of the Lord is necessary as a guide to a knowledge of him, but that it is valuable to us and necessary, after we have found the Lord and become members of his family, begotten of the holy Spirit. Moreover it is necessary that we do more than know about the Scriptures and have an appreciation of their teachings. We must get their Truths into our hearts. There are certain points which underlie the Divine Law and all of its regulations bearing upon us, and these points cannot be comprehended at once. Day by day as we persevere in the study of the Truth, as we meditate upon God's Law by day and by night, we come to clearer views of these great principles of Truth--Justice, Love and Wisdom--which underlie all of the Divine Government. In proportion as we attain this attitude of heart and mind we know the Lord not only in the sense of appreciating his glorious character, but in the sense that we are enabled to put those points into operation in our daily lives--in our deeds, our words, our thoughts. Whoever does not attain to this heart appreciation of the Divine arrangements will be sure to sin against the Lord, to keep his Covenant of consecration imperfectly and those who so do will fail to gain the highest prize, if, indeed, they be accounted worthy of eternal life upon any plane of being.

Let us then not only search the Scriptures daily and obtain intellectual appreciation of the Divine character, but let us meditate upon these eternal verities in our hearts. Let us familiarize ourselves with these points of Divine Government. Let us come more and more into sympathy with them--come into fullest harmony with our Creator and his requirements!

====================

"THINK IT NOT STRANGE"

"Beloved, think it not strange concerning the fiery trial which
is to try you, as though some strange thing happened
unto you; but rejoice, inasmuch as ye are partakers
of Christ's sufferings, that, when his glory
shall be revealed, ye may be glad also
with exceeding joy."--1 Pet. 4:12,13.

PERHAPS few have learned to value the discipline of the Lord as did the faithful Apostle who wrote these words. While he as well as others realized that no affliction for the present seemeth joyous, but rather grievous, yet knowing the ministry of such discipline, and recognizing it as an additional evidence of sonship to God, he rejoiced in being a partaker of it.

But why is it that fiery trials must come to us? Is there no way of gaining the crown without these crosses? No, there is not; for if ye receive not the discipline of trial "whereof all are partakers, then are ye bastards, and not sons," "for what son is he whom the Father chasteneth not?" Trials of faith and patience and love and endurance are as necessary to our development and our fitting for the high position to which we are called, as are the instructions of the divine Word and the special manifestations of divine grace. The blessed sunshine and shower have their benign influence, but none the less the cloud and the storm; but we need ever to bear in mind that the cloud has its silver lining, and that God is in the whirlwind and in the storm.

Like water upon the parched earth, and like sunshine to vegetation after winter snows, so the message of divine truth comes to us and with it the blessed realization of divine favor. In the joy of our new-found treasure we are apt to think at first that we have actually entered the Beulah land of joy and peace where sorrow and trial can never more come to us. But no; there are sorrows ahead and trials beyond, and we will need all the strength which the truth can give and all the blessed influences that divine grace can impart to enable us to endure faithfully to the end.

But do not stop to worry about the trials until they come; only remember the Apostle's words--"Think it not strange," when they do come. They come to prove you and to strengthen your character and to cause the principles of truth and righteousness to take deep root in your heart. They come like fiery darts from our great enemy, Satan, whose wrath against the children of light is permitted to manifest itself in various ways; but his darts cannot injure those who securely buckle on the divinely provided armor of truth and righteousness. "Wherefore," says the Apostle, "take unto you the whole armor of God,...above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."--Eph. 6:13-17.

The Christian life is thus set forth as a warfare--a warfare, "not against flesh and blood, but against principalities,

against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.) In other words, as Christians, imbued with the spirit of our Master, we find the principles of truth and righteousness which we have espoused, to be at variance with the whole present order of things, which is to a very large extent under the control of "the prince of this world"--Satan. And when sin is thus so inwrought throughout the whole social fabric of the present age; and not only so, but when we also find the flesh, our own old nature, in harmony with it, we see into what close quarters we must come with the enemy, and what a hand-to-hand and life-long struggle it must needs be. Yet our weapons are not carnal, but spiritual; and the Apostle says they are mighty for the pulling down of the strongholds of error and iniquity. --2 Cor. 10:4,5.

When, therefore, the fiery trials and darts from the enemy come upon you, be ready as an armed soldier of the cross to meet and withstand them. If you run away from them, you are a coward, and not worthy to be called a soldier.

===================

R4409 : page 172

WORSHIPING THE UNKNOWN GOD

--ACTS 17:16-34.--JULY 25.--

Golden Text:--"God is a spirit; and they that worship him must worship him in spirit and in truth."--John 4:24.

ST. PAUL awaited the coming of Silas and Timothy at Athens, then the center of the world's culture, intelligence and worldly wisdom. Athens boasted that in one century of its intellectual dominance it had sent forth more intellectual giants into all the world than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion, as Rome was the center of the world's imperial authority, and Athens was the world's intellectual capital. We can imagine St. Paul walking through the streets of that great city, admiring its architecture, the most wonderful of the world, listening to some of the scientific teachers of that day and noting the numerous monuments with which the city was fairly crowded. Pliny, the historian, notes the fact that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. Of these the majority were of gods, demigods and heroes. He notes the fact that in one street there stood before every house a square pillar carrying upon it the bust of the god Hermes. Every gateway and post carried its protecting god. Every street had its sanctuary.

No wonder we read that Paul's spirit was stirred within him as he beheld so intelligent a city wholly given over to idolatry, apparently utterly ignorant of the true God. The longing seized him to tell these worldly-wise men of the great Creator and his wisdom, justice, love and power. He found the Jewish synagogue as usual and there he reasoned with the Jews and with devout persons and in the market places he talked with all who were willing. Our translation says disputed, but it is generally admitted that this word does not well represent the thought of the original, which rather signifies conversed or reasoned. Disputes, in the ordinary sense of that word, are of little value, usually accomplishing little good.

Some called him a babbler, implying that there was neither reason nor sense in his presentation, but others thought more favorably and were curious to have a formal discourse. So in the Lord's providence the way was open for him to deliver a discourse on the Plan of the Ages amongst the wise men of the earth on Mars Hill, probably in the great structure known as the Parthenon. This must have seemed a favorable opening to the Apostle to find intelligent people really inquiring respecting the Gospel he had to proclaim. However, the curiosity of the Athenians, like that of some of the worldly today, was superficial. They wished to keep abreast of every new theory, but particularly that they might the better defend their own position to which they were already committed.

YE ARE TOO RELIGIOUS

Our common version reports the Apostle to have begun his discourse by accusing his hearers of being too superstitious. However true the statement might have been it would have been an unwise one, as it would have prejudiced and offended his hearers from the outstart and needlessly. We do well, therefore, to translate the word too religious, instead of too superstitious. And this translation fits well with the discourse which followed. For the Apostle proceeds to show that by the images erected they recognized innumerable gods and that in addition he had seen one altar to the unknown God. This was being over-religious in one sense of the word--unwisely so. Reason should have taught them what Revelation teaches us, namely, that there is but one living and true God. The mind that roams about and grasps innumerable gods is truly over-religious and under-wise.

"TO THE UNKNOWN GOD"

The inscription on one of the altars, "To the unknown God," became the text of the Apostle's discourse. He preached the true God and Jesus Christ whom he had sent. He showed Divine justice and its requirements, which we, as the fallen race of Adam, are unable to meet; that thus we are under condemnation and unworthy of eternal life. He showed that God so loved the world that he sent his Son to be our satisfaction price, to redeem us from the condemnation of death and to grant us resurrection privileges. He explained that this

R4410 : page 172

true God was neither stone nor wood, nor were there any such representations of him, but that, as our Golden Text declares, "They that worship him must worship him in spirit and in Truth." He drew their attention to a greater God than they had ever thought of. He showed the length and breadth of the Divine love--that it was not confined to one nation or people, but that God had made of one blood all nations of men for to dwell on all the face of the earth, having determined the appointed season in which they should come to a knowledge of himself, according to the place of their residence; because he desires that all should seek him and that feeling after him they should find him.

How true! The Lord has revealed himself to some of us and has drawn us to a knowledge of himself and to opportunities for still further knowledge and grace. Yet many are still in ignorance, his time or season for their being brought to a knowledge of the Truth having not yet fully developed. He is being found by those who desire to find him; those who are out of accord with sin; those who are feeling after God with a desire to find him. To this class alone does he appeal. How glad we are that, after having gathered the "elect" of this Gospel Age, he will ultimately cause every knee to bow and every tongue to confess, and the knowledge of the Lord to fill the whole earth!

The Apostle, in speaking to philosophers, spoke from

R4410 : page 173

the standpoint of reason, instead of attempting to discuss the matter from the standpoint of Divine Revelation, as he would have done had he been speaking to a congregation of Jews or Christians. Thus to the barbarians and to the stoics of Athens, he became a philosopher that he might the better assist them to the true philosophy and the Plan of the Ages. For instance, had he been speaking to the Jews or Christians he might have noted the fact that all out of Christ are out of Divine favor and under Divine condemnation; but in addressing these philosophers he stated the truth from another standpoint. He called attention to the fact that in one sense of the word the entire human family are brethren and all of them God's children, or offspring. Note the logic of the matter. If humanity be the offspring of God, as his children they should in some degree resemble him. And that being true the gold and silver and stone images must be very poor representations of the true God. Man himself, as the child or offspring of God, would better represent him, especially in the higher elements of his character.

"THIS IGNORANCE GOD WINKED AT"

Paul anticipated the question of his hearers--Why do you come around now to tell us of this God? If he is our Creator and we are his children why did he not long ago send us a message? And are we responsible for not having worshipped him, when we knew him not? The Apostle's answer is, You are not responsible up to the present time. Such ignorance or idolatry God winked at or let go unnoticed, because until now his great plan had not reached that stage of development which authorized the sending of the message to you. Now the message is for you. God has sent it. He commands all men everywhere to repent--of sins, all unrighteousness, and to come back into harmony with himself.

It may be asked, Why tell men to repent at that time more than previously? We answer, that the Apostle explains why, by saying that now God commands all men everywhere to repent because he has appointed another day of judgment. In the first judgment Adam on trial was found unworthy of eternal life and was sentenced to death. His entire race shared in his death penalty. But now in due time Christ had redeemed Adam and his race from that death sentence and thus opened the way for the appointment of another day of judgment, of trial for life or death eternal. This second trial or day of judgment would not be merely for those who would be living at the time, but would have to do with all of the race, of every nation, people, kindred and tongue, "All men everywhere." This would imply an awakening of the dead. Otherwise the millions who have already died could never have God's grace and could never have an opportunity or participation in it. The proof that this all was God's intention and that he was able to raise the dead St. Paul points out as already demonstrated by the fact that the One who redeemed the race by his death had risen from the dead and in due time would be prepared to carry out all the provisions of the Divine Plan in dealing not only with the living, but the dead of the race and giving to all a gracious opportunity for eternal life;--and the blessed opportunity of this was now presented to those who heard.

SOME MOCKED AT THE RESURRECTION

No other religion than that of the Bible teaches a resurrection of the dead. All others teach that death is a deception--that when men die they really become more alive; when they lose consciousness, they really become more intelligent. Only the Bible teaches in accord with the voice of our sense that the dead are dead and "know not anything." Only the Bible teaches that a future life is dependent upon the resurrection of the dead. Only the Bible teaches that the redemption of the dead is dependent upon the death of our Lord Jesus. Only the Bible teaches that the Redeemer must come again the second time--not again to suffer, not again as the man, but as the Lord of life and glory on the spirit plane to change his elect Bride to his own nature, and to associate her with him in his Kingdom glory, and to establish amongst men the reign of righteousness long promised, and for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

The philosophers of that day at Athens, like the philosophers of our day and of every epoch, sneered at the doctrine of the resurrection of the dead. Some of them denied a future life entirely; others held that human life persisted and is indestructible. All were in opposition to the Bible teaching of a sentence of death and redemption by death and a resurrection from death. All interest in the teaching of the apostles vanished for the majority when they learned that the entire philosophy rested upon the resurrection of the dead. To the worldly mind nothing seems so irrational and unreasonable as this feature of the Christian religion. This doctrine today is proving a test to many. Few can receive it. Yet all who do not receive it are very certain to stumble into some of the pitfalls of error which the Adversary is permitted to arrange now for the stumbling of all who reject the counsel of God.

NOT MANY GREAT OR WISE

Nevertheless the Apostle's mission was not in vain, for we read that "certain men clave unto him"--stuck to him. The Truth is a magnet which has a drawing power upon hearts of a certain character. The Apostle did not expect to convert many of those philosophers. He knew that not many wise, rich, great or learned according to the course of this world could come in amongst those whom the Lord is calling at the present time to constitute the Bride of Christ. He knew that their time to hear the message would be during the Millennium--in that day of judgment or trial of which he had just been telling. Some of those who declined to hear further said: "We may hear you again on this matter;" but if the Truth did not appeal to them at once it is quite doubtful if it would do so later.

Does not this same principle hold true to-day? Is it not still true that the Lord is seeking a "little flock" only? Is it not still true that acceptance of the Truth indicates those who are drawn to the Lord and guided by his holy Spirit? and that inability to see its beauty and force is an indication of unworthiness of it? Let us be content, if possible, to find and to bless with the Truth those whom the Lord our God has called and drawn, and let us be content to leave the others for his "due time" after having put the Truth before them. The condemnation of death will continue upon all except the household of faith until the time for the establishment of the great Kingdom. Then Israel will be blessed under the terms of the New Covenant; the blood for the sealing, the blood of Christ, is now being prepared in the sufferings of the Head, in which the Body is permitted to share. Then, under the provisions of that New (Law) Covenant, the blind eyes of Israel will be opened and their deaf ears will be unstopped and reconciliation made complete to them. Evidently this privilege of reconciliation will be open to all the world of mankind who, by becoming proselytes, may share the blessings of that New Covenant with Israel. And how glorious will be our privilege if we are found faithful--to be sharers with our Lord in putting that New Covenant into execution, and, as its Mediator, blessing Israel and the world!

OUR GOLDEN TEXT

We do well to keep continually in mind the thought that God, with whom we have to do, is a spirit being of unlimited power; that he can read the very thoughts and intents of our hearts and that any worship or service that we could render, that he could accept, must be honest-hearted--rendered in spirit and in truth. He seeketh only such to worship him, and of this class there are but a few at the present time. After the Covenant of Grace shall have gathered out all the household of

faith, the Royal Priesthood and the Great Company of antitypical Levites, then, as a means of extending God's favor, the New Covenant will witness the thousands of the world coerced to righteousness--that all may be enabled to see, to experience the love of God and the blessings of righteousness, to the intent that all who will may come into heart harmony with him and proportionately experience Restitution, the re-writing of the Divine Law in the very character, the very being. Yet in the end, even with the world, only such as worship God in spirit and in truth will be finally approved and be granted life eternal beyond the Millennial Age.

===================

R4411 : page 174

"THE CHILDREN OF THE BLESSED"

DEAR BROTHER RUSSELL:--

I submit to you some of my deductions, desiring to know whether you view these matters in this light. My ruminations follow:--

The 65th chapter of Isaiah, from the 17th to the 25th verses inclusive, gives a prophetic view of the Millennial Reign of Christ, as is shown from the statement in the 17th verse, "I create new heavens and a new earth." Evidently this is the same new arrangement that Peter saw by faith when he said, "We, according to God's promise, look for a new heavens and a new earth, in which dwell righteousness"--the same new heavens and new earth that are referred to by the Revelator in chapter 21, verses 1-5 inclusive.

During a recent study particular attention was directed to verse 23 of Isaiah 65, which reads, in the Leeser Translation, "They shall not toil in vain, nor bring forth unto an early death; for the seed of the blessed of the Lord are they, and their offspring with them," and the question presented itself whether the statement, "nor bring forth unto an early death," had reference to child bearing during the time of the incoming Kingdom. It will be observed in the King James Translation the reading is, "nor bring forth for trouble." Young's Concordance shows that the Hebrew word "Yalad," translated "bring forth," beget, bear, is exactly the same word used under inspiration in Genesis 3:16, where God said unto the woman, "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children." With these points in mind note the significance of Isaiah 65:20 (Leeser's Translation): "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who (dieth) at a hundred years old."

These Scriptures seem to indicate that child bearing will continue for some time, at least, into the Millennial Age, if not up to within one hundred years or thereabouts of its close. At first thought this apparently conflicts with the Lord's statement in Luke 20:34-36, "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels and are children of the resurrection." However, a more careful consideration of these words of the Lord would indicate that he presented at least primarily the estate of those accounted worthy to obtain an inheritance as members of the Kingdom, and as sharers in its resurrection, thus leaving the question of human conditions during the period of "resurrection by judgments" for amplification under other Scriptures, as well as under the secondary application of the Lord's words in Luke when the walk up to full resurrection by the earthly class is attained.

We recall God's mandate to Adam and Eve after the creation, "Be fruitful and multiply and fill the earth." No doubt this command will have been literally carried out by the time of the end of the "Gentile Times." From other Scriptures we know that during the Gospel Age there will have been taken out from amongst men not only the "little flock," who will be upon the throne with their Lord, but also a "great number," who will be before the throne. In addition to these there is the "Son of Perdition" class who go to the Second Death; and the teaching of the Scripture is that during the Millennial Age there will also be some of this latter class who will not attain the heights to which the Highway of Holiness leads, and hence will be cut off in the Second Death.

We have learned in our Bible Studies that our Heavenly Father is an Accurate Book-keeper, and that during the past few years the door has been left open after the close of the "General Call," that the places of those who lose their crowns may be secured by other volunteers, who are willing to join in and do what they can in the completion of the harvest work. Reasoning by analogies, the suggestion presents itself that the same Accurate Book-keeper, designing to have the Earth properly filled with human sons, has probably so arranged that during the Millennium, and from those who have not been child-bearers during the present evil world, there shall be "brought forth" those who may take the place of those sons of Adam who have gone to higher planes, or who through wilful sin lose life entirely. This class coming up by an awakening from the dead are not considered as Adam's seed, but are the seed of the "Blessed and only Potentate," who will then be known as the "Everlasting Father." (I. Tim. 6:15; Isaiah 9:6.) This gives special significance to the phrase in Isaiah 65:23, "For the seed of the Blessed of the Lord are they, and their offspring with them."

Surely it will be a wonderful manifestation of the love and favor of God to thus arrange to fill the places in the human ranks that either his special favor on the one hand, or Satanic character on the other, may have vacated. And, further, under such an arrangement the manifold wisdom of God would be shown in ordering conditions under which child-bearing would be not in sorrow, as under the Adamic conditions since the fall, but under blessed conditions, where every feature of the curse would be removed. Thus humanity would have an example of how the earth would have been peopled had Adam and Eve not sinned, and had sorrow in conception and multiplication of conception not been inflicted as a penalty.

Again, we can see that another grand feature will be brought to light; i.e., that it is sin in its cancerous working that has caused the fearful degeneracy in sex matters that is today preying upon the world, and that this quality, given to the race by its Beneficient Creator, when used in wisdom and righteousness, will be shown to be of the divine and pure order. It is true that right-minded men and women, even during the reign of sin, have discerned that it is sin and the abuse of God's favors that has brought especial trouble along these lines, yet, amongst the sodden classes of all ages and nations, the gross darkness is so complete upon this, as well as other matters, that no doubt a demonstration coming through the channels suggested will bring to full light the righteousness and majesty and wisdom and power of our God in this as in all other matters.

===================

R4411 : page 174

SAMPLE OF INTERESTING LETTERS

DEAR BROTHER RUSSELL AND ASSOCIATES:--

It is now two months since I took the Vow, although I have been in favor of it since I first read it in the WATCH TOWER. I cannot keep from sending these few lines. The 91st Psalm is a great comfort to me, and I am glad I can come closer to the altar under the shadow of the Almighty.

It is two and a half years since I found the Truth,

R4411 : page 175

and as I had been many years looking for it, I shall never forget the joy I then experienced and have experienced daily from that time in walking in my Master's footsteps accordingly. Through this light I have come to a larger appreciation and love for God, and am glad that I can now sing the song of Moses and the Lamb, more and more every day, and glad that the strings of my heart respond in harmony and more fully. It gives me courage and strength when I am weak; it gives me peace when storms are raging. It is a blessed privilege to offer gifts on the altar.

My heart overflowed with joy when I realized that some of my friends had begun to see the same light. When we are willing to give up our former theories and are willing to reason together with our Lord we shall be able to say, "Thy will O Lord." I rejoice in taking this further step and in this way getting closer to the brethren and sisters, for I know that God will supply all my needs according to his riches in glory by Christ Jesus.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and offer the sacrifice of thanksgiving, and pay my Vows unto the Lord now in the presence of his people.

Your sister in the One Hope,

IDA C. IRENIUS,--N.Y.

====================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Scripture Study V.
--Supposed Objections Considered

JULY 4

(1) Is it possible that the translation of the Scriptures by Trinitarians would give a gloss or color to their work? Does this apply to the revised version as well? P. 263.

(2) Where do we read of quenching the holy Spirit? Give Scriptural quotation. P. 264, par. 2.

(3) Where do the Scriptures speak of our being sealed with the holy Spirit? What does this signify? P. 264, par. 2.

(4) Do the Scriptures speak of grieving the holy Spirit? What thought does this convey? P. 264, par. 2.

(5) Cite a Scriptural passage speaking of the Spirit of Truth speaking of and showing things to come. P. 265, par. 1.

(6) When we previously considered this text what did we ascertain concerning its meaning? P. 170.

(7) Under what circumstances did our Lord utter the words of this text? What was the effect of the circumstances upon the apostles? And why did he promise them a Comforter? P. 265.

(8) Explain our Lord's meaning in this promise of the Comforter, the Spirit of Truth. Did he mean another person than himself? If so, in what manner could another person advantageously fill his place? P. 266, par. 1.

(9) Was it the Spirit of the Truth, the Spirit of Jesus or the Spirit of the Father or both, or was it a spirit being separate and distinct from them? P. 266.

(10) Just what were the disciples to understand by the promise? P. 266, par. 2,3.

JULY 11

(11) In the expression "holy Ghost" what is the meaning of ghost? P. 269.

(12) Read John 14:26. Explain how the "holy Ghost" could be sent, and what is implied by such expressions as "sin against the holy spirit," "pour out the holy spirit," etc. P. 267.

(13) What is the significance of the expression that God would send the holy Spirit in his (Jesus') name? Why not in the Father's own name? P. 267.

(14) Did the holy Spirit of the Father ever act as a

comforter to our Lord Jesus? If so, where and how? P. 268, par. 1.

(15) Does the knowledge of the Father's will and of things to come comfort the natural man or only the New Creature? Why? P. 268, par. 1.

(16) Where do we read, "They were all filled with the holy Spirit and began to speak with tongues as the Spirit gave them utterance"? P. 268, par. 2.

(17) Explain the double action of the Spirit in this text, first possessing or filling them, and second speaking through them. P. 268, par. 3.

JULY 18

(18) Whom did St. Peter accuse of lying to the holy Spirit? Cite the Scripture. P. 269, par. 1.

(19) How did Satan fill the heart of the evil-doer? Did he come personally into the man? Is Satan personally present everywhere? And in all liars and evil-doers? How could he be, except by his influence? P. 269, par. 2.

(20) St. Peter speaks of lying to the holy Spirit. Why did he not say lying to God or lying against the Truth? P. 269, par. 2.

(21) St. Peter is quoted as saying, "Ye have agreed together to tempt the Spirit of the Lord." Where is this written? P. 270, par. 1.

(22) How are we to understand this matter of tempting the Spirit of the Lord? P. 270, par. 2.

(23) Our Lord mentions a sin against the holy Spirit. Where? Quote the passage and cite it. P. 270.

(24) Did our Lord here mean to teach that the holy Spirit is a more distinguished person than either the Father or the Son? If not, why this form of statement? P. 270, par. 4.

(25) Did our Lord disclaim the power which he used and attribute it to the Father, saying that he cast out devils by the power of God? P. 270, par. 3.

(26) Explain this Scripture as a whole. P. 271, 272, 273.

JULY 25

(27) Where do we read, "The Spirit said unto Philip, go near and join thyself to this chariot"? P. 273, par. 2.

(28) Is there anything in this passage which seems to imply that the spirit or influence or power which directed Philip was aside from the Father or Son? Is there any evidence in it of another God? P. 273, par. 3.

(29) Is there evidence of another God in the declaration "The Spirit said unto him, Behold, three men seek thee"? (Acts 10:19.) How should this passage be understood? P. 274, par. 1.

(30) The holy Ghost said, "Separate me, Barnabas and Saul, for the work for which I have called them." Where are these words found and what do they signify? P. 274, 275.

(31) Where is it written, "It seemed good to the holy Ghost and to us," and what does this Scripture signify?

(32) How was the Apostle forbidden of the holy Ghost to preach the Word in Asia? Give resume and cite the Scriptures. P. 276.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

====================

PUBLIC MINISTRIES OF THE TRUTH UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

PIEDMONT, ALA., CONVENTION, JULY 8-11

The friends of this locality request a General Convention for that section, so it is arranged at the beginning of Brother Russell's Western Tour. He will be there one day; but able speakers are provided for the other sessions. Railroad rates are expected. Further announcement later.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., JUNE 13

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

NEW BRITAIN, CONN., JUNE 20

GLENS FALLS, N.Y., JUNE 27

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., "The Plan of the Ages." gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish,

and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

====================

page 177

SEMI-MONTHLY
VOL. XXX JUNE 15 NO. 12
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................179
  The Delusion of Militarism...................179
  Church Federation Progressing.................182
Juvenile Law Breakers.............................182
Brother Russell's European Tour...................183
"I Have Much People in This City"................184
  "Be of Good Cheer"............................185
St. Paul's Pastoral to Thessalonica..............186
  "See That None Render Evil"...................187
  "Pray Without Ceasing"........................188
  "Quench Not the Spirit".......................188
A Little While (Poem)............................189
Asia Heard the Word of the Lord..................189
  Hardened and Believed Not.....................190
Samples of Interesting Letters...................191

page 178

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INDIA PAPER VOLUMES

Volume six in India paper is again in stock; volume two, however, is out of stock, and it will be several months before more can be obtained.

SIXTH VOLUME IN GERMAN

Can now be obtained again, though orders will be forwarded to Germany, thus requiring about three weeks longer for filling.

PLEASE DO NOT

Send one and two-cent stamps as remittances for orders, if it is at all possible to obtain larger denominations.

YOUR OWN ADDRESSES ON LETTERS

Please remember the necessity and convenience to us of having your name and full address on each letter. An address is almost useless unless it contain the state or province.

GERMAN VOLUNTEER LITERATURE

This is excellent literature for Volunteer purposes; both tracts and TOWERS. Order all you can use judiciously amongst your German neighbors and friends.

1909--VOW MOTTO AND CALENDAR--1909

1909 Vow Mottoes now in stock. Order while they last, 15 cents each, two for 25 cents, postpaid.

Please address all letters to us at Brooklyn, N.Y.;
the Allegheny, Pa., office is closed.

===================

R4411 : page 179

VIEWS FROM THE WATCH TOWER

THE DELUSION OF MILITARISM

THE NATIONS CALLED AGAINST THEIR WILL TO THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY!

"THE FUTURE historian of the first decade of the twentieth century will be puzzled. He will find that the world at the opening of the century was in an extraordinarily belligerent mood, and that the mood was well-nigh universal, dominating the New World as well as the Old, the Orient no less than the Occident. He will find that preparations for war, especially among nations which confessed allegiance to the Prince of Peace, were carried forward with tremendous energy and enthusiasm, and that the air was filled with prophetic voices, picturing national calamities and predicting bloody and world-embracing conflicts. 'We would have healed Babylon, but she is not healed.'

"Alongside of this fact he will find another fact no less conspicuous and universal, that everybody of importance

in the early years of the twentieth century was an ardent champion of peace. He will find incontestable evidence that the King of England was one of the truest friends of peace who ever sat on the English throne, that the German Emperor proclaimed repeatedly that the cause of peace was ever dear to his heart, that the President of the United States was so effective as a peacemaker that he won a prize for ending a mighty war, that the Czar of Russia was so zealous in his devotion to peace that he called the nations to meet in solemn council to consider measures for ushering in an era of universal amity and good will, and that the President of France, the King of Italy and the Mikado of Japan were not a whit behind their royal brethren in offering sacrifices on the altar of the Goddess of Peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns, this will cause our historian to rub his eyes.

The conflicting principles of the dawning Age of Peace and the declining Age of Warfare are illustrated in this striking contrast of Peace and War talk.

"In his investigations he will find that the world's royal counselors and leading statesmen were also, without exception, wholeheartedly devoted to the cause of conciliation. He will read with admiration the speeches of Prince Bulow, Sir Henry Campbell-Bannerman, Mr. H. H. Asquith, Mr. John Hay, and Mr. Elihu Root, and will be compelled to confess that the three leading nations of our Western world never in the entire course of their history had statesmen more pacific than these in temper, or more eloquent in their advocacy of the cause of international good will. A galaxy of peace-loving statesmen under a sky black with the thunder-clouds of war, this is certain to bewilder our historian.

"His perplexity will become no less when he considers the incontrovertible proofs that never since time began were the masses of men so peaceably inclined as in just this turbulent and war-rumor-tormented twentieth century. He will find that science and commerce and religion had cooperated in bringing the nations together; that the wage-earners in all the European countries had begun to speak of one another as brothers, and that the growing spirit of fraternity and cooperation had expressed itself in such organizations as the Interparliamentary Union, with a membership of twenty-five hundred legislators and statesmen, and various other societies and leagues of scholars and merchants and lawyers and jurists. He will find delegations paying friendly visits to neighboring countries, and will read, dumbfounded, what the English and German papers were saying about invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings of a company of English visitors. And he will be still more nonplussed when he reads that, while ten thousand boys and girls in Tokio were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. It will seem inexplicable to our historian that when peace and arbitration and conciliation societies were multiplying in every land, and when men seemed to hate war with an abhorrence never known in any preceding era, there should be a deluge of war-talk flowing like an infernal tide across the world.

"His bewilderment, however, will reach its climax when he discovers that it was after the establishment of an international court that all the nations voted to increase their armaments. Everybody conceded that it was better to settle international disputes by reason rather than by force, but as soon as the legal machinery was created, by means of which the swords could be dispensed with, there was a fresh fury to perfect at once all the instruments of destruction. After each new peace conference there was a fresh cry for more guns. Our historian will read with gladness the records of the Hague Conference and of the laying of the foundation of a periodic Congress of Nations, and of a permanent High Court. He will note the neutralization of Switzerland, Belgium and Norway; the compact entered into by the countries bordering on the North Sea, to respect one another's territorial rights forever; the agreement of the same sort solemnly ratified by all the countries bordering on the Baltic; the signing of more than sixty arbitration treaties twelve of these by the Senate of the United States; the creation of an International Bureau of American Republics, embracing twenty-one nations; the establishment of a Central American High Court; the elaboration and perfection of legal instruments looking toward the parliament of man, the federation of the world.

"He will note also that while these splendid achievements of the peace spirit were finding a habitation and a name, the nations were thrilled as never before by

R4412 : page 180

dismal forebodings, and the world was darkened by whispers of death and destruction. While the Palace of Peace at The Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. This unprecedented growth of peace sentiment, accompanied by a constant increase of jealousy and suspicion, of fear and panic, among the nations of the earth, will set our historian to work to ascertain the meaning of this strange phenomenon, the most singular perhaps to be met with in the entire history of the world.

The winding up of the age and the destruction of Satan's kingdom, to make way for the Prince of Peace.

"It will not take him long to discover that the fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting sombre pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was Lord Roberts, for instance, who discovered how easily England could be overrun by a German army; and it was General Kuropatkin who had discernment to see that the Russo-Japanese war was certain to break out again. The historian will note that the magazine essays on "Perils" were written for the most part by military experts, and that the newspaper scare-articles were the productions of young men who believed what the military experts had told them. Many naval officers, active and retired, could not make an after-dinner speech without casting over their hearers the shadow of some impending conflict.

A HEATHEN PRINCIPLE SATAN'S DELUSION AS AN ANGEL OF LIGHT

"It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground on which to justify new expenditures for war material, they seized upon an ancient pagan maxim--furnished by the military experts--'If you wish peace, prepare for war.' The old adage, once enthroned, worked with the energy of a god. The love of war had largely passed away. The illusion which for ages it had created in the minds of millions had lost its spell. Men had come to see that war is butchery, savagery, murder, hell. They believed in reason. Peace was seen to be the one supreme blessing for the world, but to preserve the peace it was necessary to prepare for war. This lay at the centre of the policy of the twentieth century. No guns were asked for to kill men with--guns were mounted as safeguards of the peace. No battleships were launched to fight with--they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation's ornaments--beautiful tokens of its love of peace. And following thus the Angel of Peace, the nations increased their armaments until they spent upon them over two billions of dollars every year, and had amassed national debts aggregating thirty-five billions. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne because it was a sacrifice for the cause of peace. It was a pathetic and thrilling testimony of the human heart's hatred of war and longing for peace, when the nations became willing to bankrupt themselves in the effort to keep from fighting.

THE NATION'S BLINDLY SEEKING PEACE BY THE ADVERSARY'S METHODS AND ADVICE

"But at this point our historian will begin to ask whether there might have been any relation between the multiplication of the instruments of slaughter and the constant rise of the tide of war talk and war feeling. He will probably suspect that the mere presence of the shining apparatus of death may have kindled in men's hearts feelings of jealousy and distrust, and created panics which even Hague Conferences and peaceful-minded rulers and counselors could not possibly allay. When he finds that it was only men who lived all their life with guns who were haunted by horrible visions and kept dreaming hideous dreams, and that the larger the armament the more was a nation harassed by fears of invasion and possible annihilation, he will propound to himself these questions: Was it all a great delusion in the last day, the notion that vast military and naval establishments are a safeguard of the peace?

"Was it a form of national lunacy, this frenzied out-pouring of national treasure for the engines of destruction? Was it an hallucination, this feverish conviction that only by guns can a nation's dignity be symbolized, and her place in the world's life and action be honorably maintained?

"These are questions which our descendants are certain to ponder, and why should not we face them now? If this preparing for war in order to keep the peace is indeed a delusion, the sooner we find it out the better,

R4413 : page 180

for it is the costliest of all obsessions by which humanity has ever been swayed and mastered. There are multiplying developments which are leading thoughtful observers to suspect that this pre-Christian maxim is a piece of antiquated wisdom, and that the desire to establish peace in our modern world by multiplying and brandishing the instruments of war is a product of mental aberration. Certainly there are indications pointing in this direction. The world's brain may possibly have become unbalanced by a bacillus carried in the folds of a heathen adage. The most virulent and devastating disease now raging on the earth is militarism.

"The militarist of our day betrays certain symptoms with which the student of pathology is not altogether unfamiliar. There are demon suggestions which obtain so firm a grip upon the mind that it is difficult to banish them. For example, a man who has the impression that he is being tracked by a vindictive and relentless foe is not going to sit down and quietly listen to an argument the aim of which is to prove that no such enemy exists and that the sounds which have caused the panic are the footfalls of an approaching friend.

THE APPROACH OF JESUS AND HIS KINGDOM

"The militarist will listen to no man who attempts to prove that his 'perils' are creations of the brain. Indeed, he is exceedingly impatient under contradiction; and, here again, he is like all victims of hallucinations. To deny his assumptions or to question his conclusions, is to him both blasphemy and treason, a sort of profanity and imbecility worthy of contempt and scorn. He alone stands on foundations which cannot be shaken, and other men, not possessing his inside information, or technical training for dealing with such questions, are living in a fool's paradise. The ferocity with which he attacks all who dare oppose him is the fury of a man whose brain is abnormally excited.

THE NATIONS DRUNKEN

"Recklessness of consequences is a trait which physicians usually look for in certain types of mental disorder, and here again the militarist presents the symptoms of a man who is sick. What cares he for consequences? The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnoughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-dollar navy, notwithstanding Russia's national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people on the verge of starvation, and beggars swarming through the streets of her cities and round the stations of her railways, the naval experts go on asking new appropriations for guns.

"The terror of a patient who is suffering from mental derangement is often pathetic. Surround him with granite

R4413 : page 181

walls, ten in number, and every wall ten feet thick, and he will still insist that he is unprotected. So it is with the militarist. No nation has ever yet voted appropriations sufficient to quiet his uneasy heart. England's formula of naval strength has for some time been: The British navy in capital ships must equal the next two strongest navies, plus ten per cent. But notwithstanding the British navy is today in battleships and cruisers and torpedo boats almost equal to the next three strongest navies, never has England's security been so precarious, according to her greatest military experts, as today. It has been discovered at the eleventh hour that her mighty navy is no safeguard at all, unless backed up by a citizen army of at least a million men.

"It was once the aim to protect England against probably combinations against her. The ambition now is to protect her against all possible combinations. In the words of a high authority in the British army, she must protect herself not only against the dangers she has any reason to expect, but also against those which nobody expects.

TIME OF REVOLUTION AND TROUBLE

"Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Men in a delirium seldom have a sense of humor. The world is fearfully grim to them, and life a solemn and tragic thing. They express absurdities with a sober face, and make ridiculous assertions without a smile. It may be that the militarists are in a sort of delirium. At any rate, they publish articles entitled, "Armies the Real Promoters of Peace," without laughing aloud at the grotesqueness of what they are doing.

Bereft of reason are the nations by Satan's ingenious and terrible final beclouding of the minds of men.

"The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. He declares his belief in kindly feelings and gentle manners, and proceeds at once to prove that a nation ought to make itself look as ferocious as possible. In order to induce nations to be gentlemen, he would have them all imitate the habits of rowdies. To many persons this seems ludicrous, to a militarist it is no joke. He is a champion of peace, but he wants to carry a gun. The man who paces up and down my front pavement with a gun on his shoulder may have peaceful sentiments, but he does not infuse peace into me. It does not help matters for him to shout out every few minutes, "I will not hurt you if you behave yourself," for I do not know his standard of good behavior, and the very sight of the gun keeps me in a state of chronic alarm. But the militarist says that, for promoting harmonious sentiments and peaceful emotions, there is nothing equal to an abundance of well-constructed guns.

"A droll man indeed is the militarist. What matters it what honeyed words the King of England and the German Kaiser interchange, so long as each nation hears constantly the launching by the other of a larger battleship? And even though Prince Bulow may say to Mr. Asquith a hundred times a week, "We mean no harm," and Mr. Asquith may shout back, "We are your friends," so long as London and Berlin are never beyond earshot of soldiers, who are practicing how to shoot to kill, just so long will England and Germany be flooded with the gossip of hatred, and thrown into hysteria by rumors of invasion and carnage.

THE WORLD GOING CRAZY

"Like many other diseases, militarism is contagious. One nation can be infected by another until there is an epidemic round the world. A parade of battleships can kindle fires in the blood of even peaceful peoples, and increase naval appropriations in a dozen lands. Is it possible, some one asks, for a world to become insane? That a community can become crazy was proved by Salem, in the days of the witchcraft delusion; that a city can lose its head was demonstrated by London, at the time of the Gunpowder Plot; that a continent can become the victim of an hallucination was shown when Europe lost its desire to live, and waited for the end of the world in the year 1000. Why should it be counted incredible that many nations, bound together by steam and electricity, should fall under the spell of a delusion, and should act for a season like a man who has gone mad? But is it not true that the world has gone mad? The masses of men are sensible; but at present the nations are in the clutches of the militarists, and no way of escape has yet been discovered. The deliverance will come as soon as men begin to think and examine the sophistries with which militarism has flooded the world.

"Certain facts will surely, some day, burn themselves into the consciousness of all thinking men. The expensiveness of the armed peace is just beginning to catch the eye of legislators. The extravagance of the militarists will bring about their ruin. They cry for battleships at ten million dollars each, and Parliament or Congress votes them. But later on it is explained that battleships are worthless without cruisers, cruisers are worthless without torpedo boats, torpedo boats are worthless without torpedo-boat destroyers, all these are worthless without colliers, ammunition boats, hospital boats, repair boats; and these altogether are worthless without deeper harbors, longer docks, more spacious navy yards. And what are all these worth without officers and men, upon whose education millions of dollars have been lavished? When at last the navy has been fairly launched, the officials of the army come forward and demonstrate that a navy, after all, is worthless unless it is supported by a colossal land force. Thus are the governments led on, step by step, into a treacherous morass, in which they are at first entangled, and finally overwhelmed.

"All the great nations are today facing deficits, caused in every case by the military and naval experts. Into what a tangle the finances of Russia and Japan have been brought by militarists is known to everybody. Germany has, in a single generation, increased her national debt from eighteen million dollars to more than one billion dollars. The German Minister of Finance looks wildly round in search of new sources of national income. Financial experts confess that France is approaching the limit of her sources of revenue. Her deficit is created by her

R4414 : page 181

army and navy. The British government is always seeking for new devices by means of which to fill a depleted treasury. Her Dreadnoughts keep her poor. Italy has for years staggered on the verge of bankruptcy because she carries an overgrown army on her back. Even our own rich republic faces this year a deficit of over a hundred million dollars, largely due to the one hundred and thirty millions we are spending on our navy. Mr. Cortelyou has called our attention to the fact that while in thirty years we have increased our population by 85 per cent., and our wealth by 185 per cent., we have increased our national expenses by 400 per cent.

U. S. DEBT

Largest in....................1865--$2,680,647,869.74
Smallest since, in............1891--$1,546,961,695.61
Now..........................1909--$2,637,913,747.04

This year will probably exceed 1865, due to military expenses. The nation's wealth is $116,000,000,000.

"It is within those thirty years that we have spent one billion dollars on our navy. And the end is not yet. The Secretary of the Navy has recently asked for twenty-seven additional vessels for the coming year, four of which are battleships at ten million dollars each, and he is frank to say that these twenty-seven are only a fraction of the vessels to be asked for later on. We have already, built or building, thirty-one first-class battleships, our navy ranking next to Great Britain, Germany standing third, France fourth, and Japan fifth: but never has the naval lobby at Washington been so voracious and so frantic for additional safeguards of the peace as today.

"The militarists are peace-at-any-price men. They are determined to have peace even at the risk of national

bankruptcy. Everything good in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once.

"On every hand we are hampered and handicapped, because we are spending two-thirds of our enormous revenues on pensions for past wars, and on equipment for wars yet to come. The militarists begrudge every dollar that does not go into army or navy. They believe that all works of internal improvement ought to be paid for by the selling of bonds, even the purchase of sites for new post-offices being made possible by mortgaging the future. They never weary of talking of our enormous national wealth, and laugh at the niggardly mortals who do not believe in investing it in guns. Why should we not spend as great a proportion of our wealth on military equipment as the other nations of the world? This is their question, and the merchants and farmers will answer it some day.

"This delusion threatens to become as mischievous as it is expensive. Every increase in the American navy strengthens the militarists in London, Berlin, and Tokio. The difficulty of finding a reason for an American navy increases the mischief. Why should the United States have a colossal navy? No one outside the militarists can answer. Because there is no ascertainable reason for this un-American policy, the other American countries are becoming frightened. Brazil has just laid down an extravagant naval programme, for the proud Republic of the South cannot consent to lie at the mercy of the haughty Republic of the North. The new departure of Brazil has bewitched Argentina from the vision which came to her before the statue of Christ, which she erected high up amid the Andes, and has fired her with a desire to rival in her battleships her ambitious military neighbor. We first of all have established militarism in the Western world, and are by our example dragging weaker nations into foolish and suicidal courses, checking indefinitely the development of two continents.

"Our influence goes still further. It sets Australia blazing, and shoves Japan into policies which she cannot afford. But we cannot harm foreign nations without working lasting injury on ourselves. The very battleships which recently kindled the enthusiasm of children in South America, Australia, and Japan, also stirred the hearts of American boys and girls along our Atlantic and Pacific seaboards, strengthening in them impulses and ideals of an Old World which struggled and suffered before Jesus came. It is children who receive the deepest impressions from pageants and celebrations, and who can measure the damage wrought upon the world by the parade of American battleships? Children cannot look upon symbols of brute force, extolled and exalted by their elders, without getting the impression that a nation's power is measured by the calibre of its guns, and that its influence is determined by the explosive force of its shells. A fleet of battleships gives a wrong impression of what America is, and conceals the secret which has made America great. Children do not know that we became a great world-power without the assistance of either army or navy, building ourselves up on everlasting principles by means of our schools and our churches. The down-pulling force of our naval pageant was not needed in a world already dragged down to low levels by the example of ancient nations, entangled by degrading traditions from which they are struggling to escape. The notion that this exhibition of battleships has added to our prestige among men whose opinion is worthy of consideration, or has made the world love us better, is only another feature of the militarist delusion."

* * *

[The foregoing was written by C. E. Jefferson and published by the American Association for International Conciliation. It is issued with the endorsement of the forty-eight Directors of said Association who are amongst the most prominent American citizens. The interspersed comments in bold-faced type are ours.--Editor].

CHURCH FEDERATION PROGRESSING

The national organization for church federation, which met in Philadelphia last December, and whose 450 delegates in a general way represented seventeen millions of Protestants, is slowly but surely moving.

The resolution of the national organization was that branches of the work should be established at Chicago, Atlanta and Denver, while the national headquarters should continue in New York. It was in harmony with these decisions that the Chicago branch was organized on May 6th. It appointed a district superintendent for its territory, with local advisory committees on Temperance, The Church and Modern Industry, Family Life, Sunday Observance, The Immigrant Problem, Home Missions, Foreign Missions, International Relations--to carry out locally just what the national committees propose shall be generally carried out. One of the committees will be expected to keep in close touch with labor, not merely along spiritual lines, but also in temporal matters. The proposition is that by thorough organization of the religious work in every large city of the United States, all denominational rivalry shall be eliminated, and everything adverse to Christianity or to the Federated Churches shall be opposed. It will not be an organic union of the denominations, in which they would lose their individuality, but it will be a combination for advice and co-operation.

Thus we have the not unreasonable proposition. Who can tell the ultimate results of this federating? Its power will be felt in politics, and all the little denominations will be practically frozen out, and their people ostracized, if not persecuted. The result will be the loss of individuality in religious matters, and undoubtedly a great loss in spirituality.

===================

R4414 : page 182

JUVENILE LAW BREAKERS

NOT long since we called attention to the fact that the "Springfield Riots" were reported to have been instigated and maintained chiefly by boys of 16 to 20 years. Much the same report came from the scenes of the Russian riots. Now note the below from France. Is this not remarkable? May it not be one of the results of modern infidelity so freely introduced into the schools and schoolbooks? The French writer referred to says:--

"According to the official reports of the minister of justice for a number of years preceding 1904 there was an annual increase of about 5,000 crimes, which was not counterbalanced by any corresponding increase in population. The chairman of the committee of judiciary reform of the Chamber of Deputies recently reported to that body an increase of 80 per cent. since 1901 in the total number of crimes in the country. If the last five years alone are considered, the criminal statistics are even more appalling. 'Criminality,' says the eminent scientist and sociologist, Dr. Gustave Lebon, 'has augmented in proportions that are veritably terrifying; 30 per cent. for the murders, while the sum for the criminality

R4415 : page 183

has doubled in five years.' This statement almost passes belief, but Dr. Lebon is an authority whose word goes.

"In this connection, another dreary and dreadful fact (which no one thinks of disputing) is to be noted.

"The average age of criminals is getting to be younger and younger. More than 60 per cent. of the inmates of the 'maisons centrales' (as the houses of correction are called) are under 29 years of age. Many of the bands of 'Apaches' consist of boys of from 14 to 17, and their chiefs are often not more than 19 or twenty.

"How does it happen that crime, especially crime on the part of the young, is increasing at such a terrible rate?

"It would not be fair, of course, to assign this abominable state of things to any one cause; but it is certain that the lack of religious instruction in the public schools and the truancy and juvenile vagrancy due to the inadequate school accommodations since the passage of the law against the congregations must be held responsible for a great deal of the trouble. An adult often commits a crime because he is a discouraged, a desperate man. He is often pushed into crime by the hardships he encounters in earning his bread. But when a mere boy takes to crime, the chances are that he has deliberately chosen crime as a career, because he has been brought up with false ideals, because he has been given wrong standards of living. The criminal of fifteen to twenty, as a rule, has not even so much as tried to live honestly. He has grown up to consider work dishonorable, to believe that the world owes him a living, and that it is his business to collect the debt by hook or by crook. He becomes a thief or a swindler because he thinks it a finer thing to be a thief or a swindler than to be a cabinet-maker or a plumber."

===================

R4415 : page 183

BROTHER RUSSELL'S EUROPEAN TOUR

THE FOLLOWING, WRITTEN BY BROTHER RUSSELL OFF THE SHORES OF NORWAY, RECOUNTS HIS JOURNEY THAT FAR FROM LIVERPOOL:

ALTHOUGH our steamer broke all ocean records she was unable to land her passengers Monday night, but waited for the tide to reach her landing. There on the shore awaiting us, waving the Chautauqua salute with their handkerchiefs, we greeted about a dozen friends full half an hour before we could get ashore. We received very hearty hand-grasps and words of welcome and were soon en route for noon refreshments.

At 3 p.m. we met an audience of the interested, probably 125. It was a Question Meeting; we trust a profitable one. The questions were excellent--many of them relating to the Covenants. The meeting lasted two hours and was followed by supper. The evening meeting was semi-public, the attendance about 300. We had an excellent hearing while we endeavored to present the "Old, old story of Jesus and his love." We were most hospitably entertained by Brother and Sister McCoy and after a good night's rest were ready for the train for Manchester.

The only disappointing feature connected with the visit was the evident disaffection of Brother Hay and a few others who have gone blind on the Covenants and on the participation of the Church as the Body of Christ in his sufferings as the Priest. We feel keenly for those who once were enlightened and had tasted the heavenly gift and the powers of the age to come and were partakers of the holy Spirit's enlightenment, when we see them thus go into the "outer-darkness" of the world's nominal church. Nevertheless, we must not murmur at the Divine Providence which thus "sifts" the chaff from the wheat. On the contrary, we appreciate the light the more, and prize the more all those who are permitted to remain in it; knowing that God makes no mistakes and that he would not suffer any to be deflected whose hearts were right.

NEXT AT MANCHESTER

About a dozen of the friends accompanied us from Liverpool to Manchester, where we were met at the railway station by Brother Glass and others. We were most hospitably cared for by Brother and Sister Glass, at whose home later we were refreshed by meeting Brother Hemery, the Society's British representative, who came from London with warm greetings from the London friends.

The afternoon meeting at Onward Hall had an attendance of about 400, who greeted us by rising and singing "Blest be the tie that binds." The afternoon subject was "Christ in you, the hope of glory." (Col. 1:27.) We had excellent attention for two hours whilst we endeavored to show that those in Christ, by the begetting of the holy Spirit, have now as the hope of glory their share as Christ's members--in filling up that which is behind of his afflictions; specially left behind in our interest to permit us a share in his sacrifice and in the glory of God attached thereto--participation in the divine nature and the Millennial work. Incidentally we showed that the Vow seemed to be helping many to abide in the Vine as "branches"; and noted the fact that almost without exception the dear friends who have not taken the Vow are the ones who are losing their appreciation of the "Mystery" mentioned in our text--fellowship in the sufferings and attendant glories of the Christ.

The evening meeting was in the "Large Free Trade Hall." For a week-night religious meeting it was surely a rousing one; about 3000 were present. Our topic was

"The Overthrow of Satan's Empire." The attention was excellent. The dear friends of Manchester circulated 150,000 tracts with notices of the meetings attached; and then there were posters and newspaper notices. They declared that their service (sacrifice of time, strength and money) had proven a blessing to themselves as a Church even if no fruitage should result from the presentation to others. However, the public evinced deep interest in sitting for nearly two hours; and bought books and took free literature with avidity.

GLASGOW ON THURSDAY

A good night's rest prepared us for further service. The Manchester friends gave us a hearty "God-be-with-you and come-again-soon."

We reached Glasgow at 3 p.m., just in time for the 3:30 meeting, to which we were at once escorted by our enthusiastic Scotch friends--Dr. Edgar and family and others to the number of about 25.

The attendance at the afternoon meeting was about 400 to 500--excellent for a mid-week afternoon. By request it was a Question Meeting. It lasted nearly two hours. Then came tea. Then at Glasgow City Hall at 7:30 we had an audience of about 2000 very intelligent looking people, including, it was said, about twenty ministers. Our topic was "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." The meeting lasted about an hour and a half. We had excellent attention and trust that some were blessed.

Brother (Dr.) Edgar and Sister Edgar entertained us and made us glad, both by words and deeds. They with a party of about twenty went on to

THE EDINBURGH MEETING

Again we were welcomed. About twenty of the Edinburgh friends met us and escorted us. We had a semi-private talk in the forenoon, a Question Meeting in the afternoon and a Public Meeting at night. The afternoon

R4415 : page 184

queries were chiefly along the lines of the Covenants and the Church's share in the sufferings of Christ. It becomes more evident daily that the ability to see and understand the "Mystery" of membership in Christ's Body by fellowship in his sufferings is the test of the hour as well as of the age. None but the spirit-begotten can appreciate it. The agitation is doing good to such--showing them more and more clearly the terms of "the fellowship in this Mystery, which is Christ in you the hope of glory."

The evening meeting was in Synod Hall, one of Edinburgh's largest auditoriums. Nearly 2500 people are supposed to have been present, including probably twenty ministers of various churches. Excellent attention was given for an hour and a half to our discourse on "The Thief in Paradise, The Rich Man in Hell and Lazarus in Abraham's Bosom." The friends must have done valiant work to secure so large and so intelligent a hearing for the Truth. There was quite a demand for free literature and some books and pamphlets were sold at the door.

We were entertained most comfortably by dear old Sister Allen, now in her 78th year. She and Brother Montgomery were practically the only ones in the Truth on the occasion of our first visit, in 1892. We were so glad to find them both steadfast and rejoicing.

A goodly crowd met us Saturday morning at the railway station to bid us goodby--and come soon again. We realized afresh the oneness of the Body of Christ and, thanking God for it, were soon speeding

TOWARD NEWCASTLE

This was our first visit to this city. We greatly enjoyed it, meeting some new faces and some whom we had met elsewhere previously. Brother and Sister Rutherford entertained us--meeting us (with others) at the

R4416 : page 184

station and escorting us to their home, where after refreshments we had a heart-to-heart talk with the roomfull (about 20). Our talk bore on the general plan and the relationship of the Covenants and the fact that our Gospel, while full of the grace of God, is nevertheless unto life or unto death--according to the reception accorded to it by those who hear it--in the true sense of the word hear or understand.

We had a very pleasant season of communion and prayer and refreshments, and then almost the entire party accompanied us to the steamer "Neptune," in which we departed for Bergen, Norway, Saturday, May 14, at 7 p.m. From the pier the friends waved us "Good by and come back" with their handkerchiefs until faces were indistinguishable. They adopted "Aunt Sarah's" suggestion of waving the handkerchief inward, as signifying "return," "come back."

We had a very quiet Sunday, resting up for further service, as much as "Neptune" would permit. The sea was quiet, but Neptune rolled in it, as though he liked to dip his sides as deeply as possible. Anticipating some need of rest we left Brother Huntsinger (our volunteer stenographer) in England, hoping to have assistance from him on our return trip on the Atlantic.

Is it any wonder, dear "Tower" readers, that our heart is thankful to God as we pen you these lines on the North Sea, nearing Bergen? How pleasurable is the service of our King--through evil report and through good report, as deceivers and yet true; as unknown and yet well known.

I want you all to know that I am praying for all the dear members of his Body, sharers of his sufferings, preparing to share his glory, by making their calling and election sure.

Your brother in our dear Redeemer,
May 16, 1909. C. T. RUSSELL.

===================

R4416 : page 184

"I HAVE MUCH PEOPLE IN THIS CITY"

--ACTS 18:1-22.--AUGUST 1.--

Golden Text:--"In the world ye shall have tribulation;
but be of good cheer, I have overcome
the world."--John 16:33.

ST. PAUL made but a brief stay at Athens, the Lord's providence guiding him to Corinth. Silas had remained for a time at Berea, and Timothy at Thessalonica, and later he returned to Philippi. Meantime St. Paul was apparently considerably cast down. His epistle to the Corinthians, written later on, clearly implies his discouragement and possible sickness. He wrote, "I was with you in weakness and in fear and in much trembling." (1 Cor. 2:3.) His rough experiences at Philippi, his small success at Athens, the slenderness of his purse, and his need of fellowship, contributed to make him rather downcast, and he informs us that the Lord encouraged him with a vision. Soon after his arrival at Corinth he found Aquilla and Priscilla his wife. They were tent-makers, and this being Paul's trade (as every Jewish youth was required to learn a trade) he abode and labored with them. Of this period of his affliction he wrote to the Thessalonians, "Therefore, brethren, we were comforted over you, in all our affliction and distress, by your faith." (1 Thess. 3:7.) And later he wrote of his experience to the Corinthians, saying, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day."--1 Cor. 4:11-13.

Many of us can find a lesson in St. Paul's experiences. If God permitted him to be in want, to be traduced, slandered, oppressed--if he needed such experiences in order to bring out the best that was in him and to make his epistles the more useful to the Church, possibly the Lord's dealings with us at times may be with the same end in view--our preparation for further usefulness in his service.

PAUL WAS PRESSED IN SPIRIT

Notwithstanding all of his discouragements and the fact that his tent-making labors barely sufficed to provide for him things decent and honorable, he never forgot that his chief mission in life was the preaching of the Gospel. If the earning of his daily bread hindered his preaching during the week he at least took his Sabbath days for the more important work when he could reach a congregation of the Jews. We read that he reasoned with them in the synagogue every Sabbath day. But apparently he was under a measure of constraint and did not speak in his usual boldness and vigor, perhaps because of the lack of moral support, which is an important factor with all and an essential to many. But finally Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news from Berea, Thessalonica and Philippi, but also, as the Apostle tells us, a gift--quite probably from Lydia, the seller of purple dyes, supposed to have been comfortably circumstanced. The effect of these encouragements is intimated. Paul was pressed in spirit--he felt a fresh vigor urging him to still more vigorously present his message and bring matters to a focus and crisis at the synagogue. After testifying with great boldness and finding his message repelled by the majority of the synagogue, St. Paul forced the crisis himself by shaking his garment as though he would not even take from them the dust, saying to those who had opposed and blasphemed, "Your

R4416 : page 185

blood be upon your own heads. I am clean. From henceforth I will go unto the Gentiles." There are times when positiveness is absolutely necessary, even though it cause a division amongst those who profess to serve the same God. There are times when much more good can be obtained thus than by a continuance under disadvantageous conditions.

The same is true today. Oil and water will not mix, and time spent in trying to blend them is altogether wasted. When positive bitterness and hatred are manifested, as in the case under consideration, it is better to withdraw. But neither the Apostle nor we would recognize as proper or at all allowable that the Lord's people should quarrel and take offense one with the other over trifles unworthy of consideration. The shaking off of the dust was not only what our Lord suggested but a custom of the time, a warning as it were, that the Apostle felt that he had discharged his entire duty and left the responsibility upon their own shoulders.

The effect was good in two ways. It helped Crispus, the ruler of the synagogue, to take a decided stand, whereas otherwise he might have been stunted in his spiritual development. Crispus decided for the Lord

Jesus and took his stand with the Apostle and a few others. Secondly, the fact that the Jews had repudiated the Apostle and his message would draw the attention of the Gentiles more particularly to his Gospel. And some of these already believed. The new meetings were held in the home of Justus, a reverent man who resided near the synagogue. Thus Paul's message in the synagogue would continually remind the Jews as they attended this synagogue worship and would be a continual invitation to them to come in and hear more respecting the fulfilment of the prophecies in Jesus. The result was that a considerable number of the Corinthians accepted God's grace and were baptised, thus symbolizing their consecration. Let us, too, learn that opposition is not necessarily an injurious thing to the Lord's cause. It is safe to say that a most dangerous condition is the stagnant one.

Evidently the Lord saw that his servant Paul needed some special encouragement at this time and hence another vision was granted in which he was told, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee, for I have much people in this city."

What an insight this gives us to the Divine supervision of the Gospel message and its servants! How these words remind us of the promise that the Lord will not suffer us to be tempted above that we are able, but will, with every temptation, provide also a way of escape! That vision and its message, we may be sure, was not for the Apostle merely, but for us also and for all of the Lord's people from that time until now. The same God is rich unto all that call upon him and able to shield and to deliver all of his servants and will allow them only such experiences as his infinite wisdom sees will be advantageous to his cause, and work out for his servants a far more exceeding and eternal weight of glory.

The Lord's statement that he had much people in Corinth teaches us a lesson also. It shows that the Lord knows the hearts of all--and has a care, not only for his saints, but also for those who have not yet heard of and received his grace, but whose hearts are in a favorable attitude of honesty, sincerity. A further lesson comes to us in this connection. We are to remember that the Lord is his own superintendent of missions and is able and willing to guide his consecrated servants, not only as to direction and place of service, but also as respects the time they shall remain to accomplish his will and the character of the experiences it will be necessary for them to have in order best to accomplish his purposes. The more our faith can grasp this situation, the more we can rely upon the Lord and use his wisdom instead of our own; the more successful will we be as his servants; and the more happy and contented; because realizing that all things are working together for good to us and for all who are his, submitted to his guiding care.

A YEAR AND SIX MONTHS TEACHING

Corinth was nicknamed the Vanity Fair of the World, because it was a center of frivolity, pleasure-seeking, etc. It is credited with having been one of the most licentious and profligate cities of its day. It may at first seem very strange to us that this vilest of the great cities should yield larger spiritual results than any other, so that the Lord would specially specify that he had "much people" there and would providentially detain his ambassador there a year and a half, while in other places he had been permitted to remain only a few days or a few weeks. The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness, which is most pernicious and a deadly foe to true righteousness. On the other hand, where sin stands out glaringly it has a repulsive effect upon the pure in heart, upon all who love righteousness, and this repulsion from the evil seems to prepare such hearts the better for a genuine consecration to the Lord and for his message. This theory holds good, at least in the missionary work at Corinth, as in contrast with that of places much more respectable in reputation.

The lesson for us in this connection is that we should be on guard in our own hearts against this self-righteous spirit of outward observance, which lacks true holiness, true sanctification. Is it not along this line that the Lord found fault with one of the seven Churches, saying, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth? Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." (Rev. 3:16,17.) This is our Lord's charge against the present state of the Church, so rich in earthly advantages, so rich in spiritual privileges, so self-satisfied. Let us be on guard lest in any manner or to any degree such a lukewarmness should come over us and we come under Divine disfavor.

"BE OF GOOD CHEER"

Our Lord's words in the Golden Text should comfort us, as they have comforted his people for the past eighteen centuries: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." There is no suggestion that we can escape similar tribulation. Indeed, if we escape the sufferings of Christ we will be denied a share in his coming glories. Hence, we should not desire to escape tribulation, but rather go on courageously; nevertheless, not too boastfully, not too courageously, but in meekness, in fear, in trust of the

Lord's promises that he has overcome and is able to succor us in temptation's hour, and will do so if we but abide in his love and seek his protection. It is in view of this promised aid that we are exhorted to "be of good cheer." "Greater is he that is for us than all they that be against us." Not only will victory be ours, but, more than this, it is ours already. "Nothing shall by any means hurt you." What may seem to others to be injurious to us, must, under Divine supervision, work out blessings.

===================

R4417 : page 186

ST. PAUL'S PASTORAL TO THESSALONICA

--I THESS. 5:12-24.--AUGUST 8.--

Golden Text:--"See that none render evil for evil unto any man; but ever follow that which is good."--V. 15.

THIS might be termed a lesson on character building. It was written from Corinth during the year and a half in which St. Paul labored with his associates in the latter city, as detailed in our last lesson. The first epistle to the Thessalonians, of which our lesson is a part, is credited with being the first of the New Testament writings which have come down to us, A.D. 52.

The epistle is a very fatherly one, very gentle and loving. When we remember that the believers addressed were merely "babes in Christ" less than a year old we are inclined to amazement that the Apostle should consider them prepared for teaching on so high a plane. But the fact is that the cause of Christ was very unpopular because of the pureness of its message, because it presented no comparison with the worldly spirit and because it called for a full consecration, not only of heart, but also of daily living, to the will of God and to his providences.

Let us recall to mind the setting of this epistle. Less than a year before its writing the Apostle and Silas arrived from Philippi bruised and haggard, surely, as a result of their experiences in the riot and from the beating and other severe experiences connected with the dungeon at Philippi. It will be remembered that they had peace but a short time at Thessalonica, during which they made known the Gospel of God's grace. Then the Apostle was obliged to flee again, but subsequently heard from the believers at Thessalonica through Silas and Timothy. With a fatherly love he assayed several times to revisit the believers, but was always providentially hindered. Possibly these hindrances led up to the writing of this epistle, more profitable for them, as well as advantageous to all of the Lord's people throughout the world during eighteen centuries. Thus do God's providences "work together for good to those who love him." After faith has been instructed and developed through the wonderful lessons of God's Word, it becomes a firm foundation for peace and joy, comfort and rest under all conditions.

THE WORD CHARACTER SIGNIFICANT

The word character in Greek is exactly the same as in English. Originally it was the name given to a sculptor's tool--the forming chisel used in the development of the Greek statuary. Gradually the word broadened in its meaning to include not only the tool used, but the tooling process, the formation or shaping of the sculptures. Gradually also it came to signify the peculiarities or characteristics of a piece of sculpture. The word today in its English usage had reached a still higher plane and associates itself with the Divine character, which is the perfect example, and with humanity as it possesses more or less of the Divine characteristics.

When St. Paul writes in Hebrews 1. of Christ's being the "express image" of the Father's person, the phrase "express image," in the Greek is the word character. How beautiful the thought that our Lord Jesus, through whom the Father has spoken to mankind, explaining his Justice and his Love and his provision for our reconciliation--this one was the express image, the character-likeness of the heavenly Father, full of grace and truth! Nor does it seem strange to us that the Father, in inviting a "little flock" to joint-heirship with the Redeemer in glory, honor and immortality, has decreed, foreordained, that the acceptable ones, the "elect," must all be conformed to the likeness of his dear Son, who was the character likeness of himself. Truly there will be a wonderful family likeness in this Divine family--the Father, the Son, and the Bride, the Lamb's Wife! Who is sufficient for these things? Who is worthy of such exaltation? Surely those who would attain it must lay aside every weight, every besetting sin, and must persevere in the great work of mastering self and developing character--the one kind of character which God can approve and reward.

As the sculptor must first have an ideal in his mind before he can follow it and hew the image from the rough stone, so must we recognize the true ideal of life and then follow it with all our hearts, with unwavering will. How important, then, that we have proper ideals before our minds; that we have a purpose in life; that it be a noble purpose of high standard! Herein is the value of the doctrines of Christ, the teachings of the Scriptures. They set before God's people the truest and noblest ideal and thus assist the pupils in the school of Christ in attaining higher and grander results than would be otherwise possible for them.

It has been said that every man is the sculptor of his own career. To a large extent this is true, but with the Christian it is different. He gives himself to the Lord and the Lord undertakes to work in him "both to will and to do his good pleasure." Again, as it is written, "We are his workmanship." True the Lord does not do the work in us without our co-operation; but in our case he is the Principal or Superintendent and we are the assistants co-working with God for the attainment of that which he has set before us as his ideal, his design for us. The glorious pictures set before us in the inspired Word--of participation in the Divine nature and sharers, joint-heirs with our Lord and Redeemer--are so transcendently bright that they overwhelm us; nor are we able to realize their details except as, more and more, we become transformed by the renewing of our minds, by the Spirit of the Truth.

THE MODEL OF OUR LESSON

The model or ideal of this character lesson is found in the closing verses (23,24). Here the Apostle holds up before our minds the culmination of the Christian character, which the preceding verses tell us how to attain. He says (R.V.), "The God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ"; "Faithful is he that calleth you, who will also do it." In other words, this condition of complete sanctification is the Divine ideal before you and God will complete it in you if you will but follow the directions prescribed.

R4418 : page 186

Following these, every blow with the mallet and the chisel of self-control, and experience will gradually transform and shape us to the character likeness of our Lord.

"Sculptors of life are we as we stand
With our ungarbed souls before us;
Waiting the hour at God's command
Our ideal comes before us.

"If we crave it, then, on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own,
Our life's beatific vision!"

OVER YOU IN THE LORD

"We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you."

While the Scriptures are very particular to maintain liberty of conscience for all of the Lord's people, and while they assure us that in Christ there is neither male nor female, neither bond nor free, but that his consecrated ones are "all one" in him, his members, nevertheless they distinctly set before us the thought that God is the supervisor of the affairs of his people and that their prosperity will result from their appreciation of the Lord's Headship and their recognition of those whom God hath "set in the Body"

--apostles, prophets, pastors and teachers, helps, etc. The Lord's people are all children of God possessed of "the liberty wherewith Christ makes free," yet he has not given us a liberty to sin, but a freedom from sin, its slavery, its blight. These liberated ones, introduced by faith and consecration into the family of God, need to realize that the Father's house and all of its arrangements are under heaven's first Law--order. They must first learn to willingly and gladly submit to this order as the condition upon which they may abide in the Divine love and favor and participate in the family blessings. Neglecting to do so, they can never make progress into the deeper and more spiritual matters of that household, but, as babes unskilled and unruly, will be permitted to go no farther than the nursery.

R4418 : page 187

The recognition of the Lord and the watching for his guidance through his Word and his promises will enable the Lord's people to discern the ones he has set over them in the Lord. While, therefore, in the Divine order, the Church is to select its own servants, Elders, Deacons, Pastors, each member is to "stretch forth his hand" in voting, not according to his own judgment merely, but according to his understanding of the Divine judgment or will. If, therefore, in the Lord's providence, our conception of the matter is not realized; if, under a fair understanding and vote, some one is set over the Church contrary to our conception of the Divine will, we are to be submissive and cooperate with such to the best of our ability; because recognizing the Divine wisdom and power we are to realize that the will of the majority of the consecrated is to be accepted as the Divine will. If sometimes the Lord may seem to permit things in the Church to go contrary to her highest interest, we are not to fear, but to trust everything to him and to content ourselves with a full and free expression of our judgment of the Lord's will, whether others see eye to eye with us or not.

The Apostle in our lesson takes for granted that the Church is acting in an orderly manner and has in the name of the Lord appointed some of their number to be over them in the Lord--to have a supervision and measure of control of the interests of the work. The Apostle urges that these be known, be recognized, not only personally, but in their capacity as servants in the Church and of Divine appointment through the Church. They are to expect admonishments from these. They are to realize that as faithful servants they must watch over the Church's interests. And all who love the Lord and the Truth should seek to cast as few difficulties in their way as possible and should do all in their power to uphold their admonitions and proper influence. These elect servants are supposed to labor amongst the brethren, as well as to admonish them. The service of the Church is not merely an honorary one. The word minister signifies servant and is a proper one and full of meaning--and more full of meaning than many seem to observe.

Continuing the Apostle urges, "Esteem them very highly in love for their works' sake." Permit no rivalry of spirit to come in to constitute in your own heart and in others a root of bitterness. Permit no unkind word of criticism to fall from your lips as against any servant of the Church. On the contrary, esteem them, honor them, as their position requires, for in a measure they represent the Lord. And honor them in proportion as their labors of love in the Church seem to merit. Thus, the more Christ-like will be the more loved.

Furthermore, St. Paul exhorts, "Be at peace among yourselves." Why not? Why was it even necessary to suggest peace, harmony, amongst those who had left the world behind, named the name of Christ, and come together as the followers of the Prince of Peace? What should hinder their peace? Surely each one of them must have known from experience something of the wrangle and jangle of the world. As sheep every one of them has been to some extent worried by the wolves, or at least threatened. Having come together, why should not these worried sheep have rest and peace and joy and comfort under the Great Shepherd's Son and his appointed under-shepherds over them in the Lord? This is the ideal peace, love, harmony. Of course, not peace at any price, not harmony at any price, but peace and harmony because Divine standards are well upheld in the Body of Christ and because the voice of the Master has been heeded in the choosing of the Elders, Deacons, etc.; because all have been seeking to know the Lord, to know his will, to know those whom he hath set over them in the Church; because all are hearkening for the voice of the Shepherd and striving against the self-seeking spirit in word and in deed.

ADMONISH THE DISORDERLY

"And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering towards all." We must assume that in these words the Apostle addresses the entire Church and that some features of this exhortation belong specially to the chosen representatives of the Church--the Elders. While it is true that any member of the Body of Christ might with propriety admonish any brother, encourage a faint-hearted one, give assistance to a weak one and be patient towards all, nevertheless some of these duties belong specially to the chosen Elders--they should be chosen with a view to the fact that they are more advanced in knowledge and in character, "Elder" brothers. The younger brethren, the brethren not specially designated by the Church as "Elder," should indeed feel an interest and a care, but they should exercise great caution in respect to admonishing the disorderly, realizing that the Church has specially appointed certain ones as Elder-brethren, and that specially upon these such duties properly devolve. Even when the disorderly need correction, it requires to be wisely done, else more harm than good may result. Many of the Lord's dear people need to learn this lesson and to restrain themselves lest they be disorderly in attending to a matter to which another is appointed under Divine regulation.

We have already pointed out that the word "Elder" applies to the spiritual development and not to the natural years. As, for instance, Timothy, though a young man, was an Elder in the Church. So, in this young Church at Thessalonica, although none of them had been long in the Truth, some were found competent to serve the others as "overseers, to feed the flock of Christ."

Notice the wisdom of the Lord's injunction through the Apostle. It was for peace, but not for peace at any price. The unruly, the anarchists, were to be admonished. The faint-hearted were to be encouraged. The weak were to be assisted. And each member of the Body was to endeavor to be patient, long-suffering, toward each other member. How beautiful the picture! How grand the ideal of a Church from the apostolic standpoint, the Divine standpoint, our standpoint!

Let us each labor more and more towards these ends. Let us remember that while the Lord deals with us as individuals, he deals with us also collectively. While there is to be a development, shaping and polishing of the Christ-likeness in each of us individually, the same thought is to be preserved in connection with the Church as a whole. No man liveth to himself nor dieth to himself and no member of the Church of Christ is privileged to ignore the fellow-members of the Body of Christ. This is the Apostle's standpoint in this lesson.

"SEE THAT NONE RENDER EVIL"

Of course, each is to see for himself, first, that he renders no evil to others; but secondly the Church should see to it that none of its members in fellowship so do without being admonished. As we have seen, this is specially the duty of the "Elders"--to watch out for all the interests of the flock and the relationship between the Church and others. The Church is the Lord's family, and whatever one member of this family may do that is contrary to Justice and Love will bring reproach or dishonor to all the members and specially upon the Head of the House--our dear Redeemer. On the contrary, we are to see that all "follow after that which is good, one towards another and towards all." This is the uniform teaching of the Scriptures. It expresses a higher principle and more exalted character than generally prevails. The man or woman who would forget a kindness or ignore a benefaction would be

R4419 : page 187

esteemed as "mean" by everybody, civilized or heathen. There the world draws its line and declares by action, if not by word, that enemies are to be hated, opposed and grilled as opportunity may offer. Anyone who would be uniformly good to friends, neighbors and enemies would surely be godlike, to such an extent that he would be out of touch with the sympathies of his neighbors and friends. He would be considered soft and unmanly if he did not oppose his enemies and inappreciative of his friends if he treated his enemies generously. But we are not to follow the world's ideals.

It was our Lord who set the example and gave the message, "Love your enemies. Do good to them that hate you

R4419 : page 188

and persecute you and speak evil of you." It was he who said, "If ye love them that love you, what thank have you? Do not publicans and sinners the same? But be ye like unto your Father in heaven, for he is kind to the unthankful and sends his rain and sunshine upon the evil and upon the good." Thus we see the spirit of the Lord manifested also through his apostles' words and the exemplification of these heavenly teachings should be manifest in the life of every follower of Christ. We are told we will thus glorify our Father which is in heaven, and thus also we shall form in ourselves and in others with whom we have influence the character-likeness of our Redeemer and of our Father.

"REJOICE EVERMORE"

From the worldly standpoint these must seem to be strange words to come from a man who for years had been serving Christ as a missionary, not only voluntarily depriving himself of the comforts of a home, the advantages of his station in life and training and Roman citizenship, but additionally enduring buffetings and scourgings, and, according to his own language, being treated as the "Filth and offscouring of the earth." Why should he think of rejoicing and, above all, why should he write to the Church at Thessalonica to rejoice? Was it not he that brought upon them the persecutions they had to endure? Without his message they would have known none of this. What an incongruous word to such people under such circumstances --Rejoice! Ah! the world knoweth us not, and it knows not the mainspring of our joy and peace. How can the world understand that those who receive the Divine message into good and honest hearts and the unction from the Holy One have a continual source of refreshment, not only in the Divine providential care in all of life's matters now, but additionally the inspiration of the "exceeding great and precious promises," which include the crown of glory and life eternal and the Divine nature.

"PRAY WITHOUT CEASING"

To some, prayer at any time is irksome, tedious, but to the true Christian prayer constitutes one of the greatest of God's blessings. His privilege of approaching the throne of the heavenly grace to obtain mercy and also to find grace to help in every time of need, is a privilege the value of which cannot be too highly esteemed. The Lord's people are glad to assemble themselves frequently for prayer and worship, not only on Sunday, but in mid-week. They are glad to bow the knee in prayer every morning, giving thanks to the Giver of every good gift for the favors of life--for all of life's blessings and privileges. They are glad at the close of day to review it and to give God praise for his blessing and protection, for mercies enjoyed, for the promises fulfilled, for petitions answered. They are glad also to have the opportunity of recounting the experiences of the day and of making apologies and asking forgiveness for shortcomings, and to renew their vows of loyalty and faithfulness in the name and strength of the Redeemer. These blessed privileges of prayer belong to the Lord's family because they are his and have access to him continually through their great Advocate, their Redeemer.

However, the Apostle speaks of "praying without ceasing." What does he mean? We answer that the following statement is explanatory: "In everything give thanks." In a word, the life of an advanced Christian should be a life of prayer in the sense that a desire to know the Lord's will should be continually before his mind, and in every stress of life, in every trial, in every victory, in every undertaking, the will of the Lord should be sought and accepted and thanks should be given. The interests of the day committed to the Lord in the morning should be continually remembered as being in his loving care throughout the day. The experiences of life as they come should be accepted thankfully as under the Divine will; and thanks should be rendered for them, whether agreeable or disagreeable to the natural man, "For this is the will of God in Christ Jesus concerning you." This is what would please God. This is living up to the high privileges his grace has provided for us. Let us seek more and more to live up to the very highest pinnacle of our privileges. Proportionately we will find ourselves nearer to the Lord, and developing in his character likeness and rejoicing in hope of the glory of God and the precious things which he has in reservation for those that love him.

"QUENCH NOT THE SPIRIT"

The Scriptures represent God as being a light. "God is light." In the Tabernacle he was represented by a brilliant light on the mercy-seat called the Shekinah glory. Our Lord Jesus, filled with the light of the holy Spirit, was called "the true Light." And it was he that said of his followers, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Similarly the Divine power at Pentecost was represented by flames of light, cloven tongues of fire. Similarly the Spirit of the Lord from his Word is in the Scriptures pictured as the blaze of light from a lamp. As we read, "Thy word is a lamp to my feet, a lantern to my footsteps." The flame of sacred love, the holy Spirit of the Father and of the Son, was enkindled in our hearts through the Word of grace and the impartation of the holy Spirit. In proportion as we have fed this flame (the Spirit) with the Truth we have become burning and shining lights in the world--the Spirit of the Lord in us.

But how easily such a holy flame may be extinguished --how quickly too! A sufficient draft of the spirit of the world might extinguish our flame, quench it; or, even to put it under a bushel, we may shut off from ourselves the Divine supply of oil and spiritual oxygen and would soon quench the flame of love--the holy Spirit. We have not mentioned the Adversary; yet he is one of the potent influences to be contended against. He is continually attempting to get us into such a position as would extinguish our light and quench the Spirit. If not in one way, then in another our besetments come from the world, the flesh or the Adversary. Yet the Apostle intimates that we, and we alone, have the determining of the matter,--whether the holy Spirit in us shall be quenched or not. This is the Divine arrangement: We can take ourselves out of the Lord's hands if we choose, but neither saint nor sinner can do this for us. The Adversary himself is powerless to touch one of the Lord's "little ones" so long as he abides in him in faith, in love, in obedience. He himself, therefore, alone has to do with the matter, because God has promised that he will not suffer him to be tempted above that which he is able to endure, but will, with the temptation, provide a way of escape. As the flame of love is to be kept burning in our individual hearts so in the Church it is to be guarded, favored.

"DESPISE NOT PROPHESYINGS"

We are not to despise prophecies, but to respect them and to heed them. But this is not what the Apostle refers to. By the word prophesying he meant teaching, public utterance. Do not despise what anyone may publicly utter as a child of God in the Church of Christ. If he is a true Christian so far as you can discern, not only in his professions of faith in the Redeemer and his sacrifice, but also confesses him in a consecrated life, be willing to hear such. Receive him not to disputation of his doubts, but permit him to tell his view of the Truth of the Divine Plan, if he has something in harmony with the foundation which he seems to believe would be additionally helpful to others and to the Church. In a word, be not above hearing any of the brethren.

Nevertheless prove all things and hold fast that which is good--that which stands the test. Because a brother is sincere, is earnest, does not prove that he is right in his Scriptural expositions. God could hinder such from having any opportunity in the Church. Nevertheless, his permitting them may work a blessing to all who are in the right heart attitude. Even if you cannot accept his proposition,

R4419 : page 189

the study of the subject, the searching of the Scriptures in the proving may be of lasting benefit to yourself, establishing you more than ever in the Truth. But let us be sure that we hold fast to the good. We have known cases in which this advice was not carefully followed. Some of the bad was taken with the good, and the result was untold mischief.

"ABSTAIN FROM ALL APPEARANCE OF EVIL"

According to the revised version, this is to abstain from every form of evil. Ah, yes! how comprehensive is the language of the Apostle. The Adversary, through the old nature, would have us believe that while it is true that some grosser forms of evil should be abstained from, it is not needful or proper that we endeavor to abstain from evil of every form. The plea is that we should give "the old man" a chance, and not kill him off too rapidly. Happy is he who heeds the Lord, says the Apostle, and pays no attention to "the old man." The first step in abstaining from every form of evil is to resolve or vow so to do. The fixing of the will, the purpose, the intention, must come before successful battling can be done. The will decides on which side of every question we may

R4420 : page 189

stand. Such a resolve to God is a Vow and such a Vow to abstain from every form of evil and every appearance of evil to the best of our ability is the very Vow we have recommended during the past year and which has been taken by so many of the readers of this Journal and which they report has been the source of so many blessings to them.

Some say, Yes, we approve of every feature of that Vow as being consistent with the instructions of the Word of God--every item of it without exception, but we have not taken it. The fact is that we do not like to bind ourselves. We wish to retain our liberty, and to decide every question upon its merits. Our reply is that our Covenant to the Lord upon us is that every one of life's interests should be shaped according to our understanding of the Divine will and to glorify the Lord and to be of the greatest source of blessing to others and to ourselves. The question is how much liberty this leaves us. If we hold our liberty unto the moment of temptation our original Covenant binds us then to do and to be what would please the Lord. The difference seems to be that by making the Vow in a wholesale manner and covering practically every source of temptation for days and weeks and years to come we are more fully than before decapitating the old man and preparing him for burial. He prefers to have us prolong the agony and decide, if we must, at the last moment. Why so? Because he hopes that now and then the temptation may come in a most subtile form or at an unguarded moment and thus he might, even if only momentarily, gain a little advantage and liberty to the injury of the New Creature. Is it wise or is it unwise to make provision for the flesh, even to the extent of holding on to our personal liberties to the last moment? Would it not be to the advantage of the vast majority of people to settle these questions once and forever and thus cause the old man's hope to die and him the sooner to surrender?

"THE GOD OF PEACE HIMSELF"

Now we come to the concluding verses which we noticed at the beginning--the summing up, the character picture. If we follow the course outlined by the Apostle, God himself will sanctify us wholly, completely. Is not that what we desire? "Faithful is he that calleth us, who also will do all of his part." Hence the responsibilities lie with us.

The Apostle carries his argument beyond the individual question to the Church, the Spirit of the Church, the Soul of the Church, the Body of the Church, which he prayed might be preserved entire and without blame to the coming of Jesus. Undoubtedly it would have remained unto this day had it maintained its early and proper relationship to the Lord. But departing from this the Church at Thessalonica was not preserved. There is no trace of it today. Let us, individually and collectively as an Ecclesia of the Lord's people, seek to have this sanctifying power of God wholly, fully in control of every power in us, and of our tongue, that we may glorify God in body and spirit which are his. We who are living in the end of the age may realize that the time has come, not only that judgment has begun at the house of God, but also that all the faithful may be preserved and experience part of the glorious change "in a moment, in the twinkling of an eye"--"the First Resurrection."

A LITTLE WHILE

A little while with weary feet to tread the narrow way,
A little while, the time will not be long,
A little while the sinless One to follow day by day,
A little while to suffer and be strong.

A little while with faltering tongue to testify for God,
A little while to suffer scorn and shame,
A little while with voice and pen to spread the Truth abroad,

A little while to glorify his name.

A little while with humble faith to wage the goodly fight,
A little while, grasp firm the two-edged sword,
A little while, Satanic hosts shall all be put to flight,
A little while, then, trust thou in the Lord.

A little while, a little while, Oh, let this be our song,
A little while, lay not the armor down;
A little while, a little while, the strife will not be long,
A little while, and we shall wear the crown!
G. W. S.

===================

R4420 : page 189

ASIA HEARD THE WORD OF THE LORD

--ACTS 18:23: 19:22.--AUGUST 15.--

Golden Text:--"The name of the Lord
Jesus was magnified."--Acts 19:17.

OUR present lesson connects up St. Paul's experiences during a period of about two years and a half. He left Corinth probably six months after writing his letter to the Thessalonians, journeying to Jerusalem, determined, if providence permitted, to attend the next feast of Passover in the Holy City--not the Jewish feast, of course, but the substitute; as St. Paul explains, "Christ our Passover is slain; therefore let us keep the feast." (1 Cor. 5:7.) With the Apostle traveled Aquilla and Priscilla, who were about to make Ephesus their home. St. Paul himself stopped there briefly and, according to his custom, went into the synagogue and addressed the Jews. He was well received and urged to remain, but he hastened onward, promising, if possible, to return.

When he did return on his third missionary journey he made a two-year stop at Ephesus, one of the principal cities of the world at that time, reputed to have been next to Athens in its culture and art and surpassing it in painting. Its temple of Diana was reckoned one of the seven wonders of the world. Thus it was a religious city after the heathen ideal.

INSTRUCTED HIM MORE PERFECTLY

After St. Paul was gone from Ephesus a Jew named Apollos, a convert to Christianity, came there and preached Christ with considerable boldness, knowing only the baptism of John, the baptism of repentance, which was for the Jews only. Aquilla and Priscilla were attracted to

R4420 : page 190

this eloquent man and privately instructed him in the way of the Lord more perfectly, more fully explaining to him, doubtless, respecting the Pentecostal blessing and the unction of the holy Spirit possible to all believers. Their course was commendable in that they did not publicly oppose Apollos but appreciated the work that he was doing and sought to assist him to a more complete, a more thorough ministration of the Gospel. It is the word spoken in season, not only the proper word, but in the proper manner, that the Lord is pleased to bless and to own. Let us each remember this and seek and pray to be wise as serpents and harmless as doves in the dispensing of the bread of life.

Evidently Apollos had not been sufficiently convinced to lead him to attempt a further elaboration of the Gospel, and so when St. Paul returned for his stay of two years at Ephesus he found certain Christian brethren there earnest but lacking certain of the usual evidences of that time--the holy Spirit as a gift, as a power to speak with tongues, to heal, etc. Considering the case peculiar he inquired whether they had not received the holy Spirit since believing. The reply was that they had never understood it. Apollos had not taught them; and Aquilla and Priscilla, although clear in the matter themselves, had not been recognized as authoritative teachers. They were very ready to be taught of St. Paul, however, and gladly received his message and further demonstration of the Gospel. St. Paul directed that they be baptised again because the baptism which they had received was merely John's baptism for remission of sins. That was not sufficient for these men, because they were by nature Gentiles, and John's baptism was only for the Jews. Hence St. Paul directed that they be baptized afresh with the correct understanding --first, that they be justified, and second that baptism meant to them an immersion into the Body of Christ as members. Following the directions of the Apostle they were made sharers in the gifts of the holy Spirit.

HARDENED AND BELIEVED NOT

For three months the Apostle had liberty in the synagogue amongst the Jews and used it in ably presenting Christ as the Fulfiller of the demands of the Law Covenant, the Messiah, the Redeemer, and the glorified Head of the Church, at whose Second Coming the promised Kingdom of God under the whole heavens would be established. "He spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God." He did not stop to dispute heathendom nor to dispute Greek philosophies. He had a message from the Lord and delivered it--the message of the Kingdom, understood today by so very few of the Lord's dear people.

St. Paul testified that the Truth is a "savor of life unto life and of death unto death." Either it has a tender, a softening, a lubricating effect upon the mind and the life and the character, making it more loving and Christ-like, or, reversely, it has a hardening effect, an embittering effect, turning the opponent away from the Lord and his message. It does not surprise us that this was the effect at Ephesus; yea, and everywhere today, as well as then, wherever the Truth is spoken clearly, thoroughly, intelligently.

Today, Catholics can preach in Protestant Churches; so can Jews. Unitarians and Trinitarians, believers in Election and Free Grace, believers in something and believers in nothing, can all mingle in so-called Christian harmony and fellowship and without a thought of persecuting one another. Why? Because, while they differ one from the other, they have a sufficiency of error in harmony with each other to constitute a basis of agreement. The evidence of this is that as soon as the Truth, the whole Truth and nothing but the Truth is proclaimed in their midst it is denounced by every one of them, opposed, slurred, falsified, vilified, lied about; and all associated with it come more or less under a social ban, a spirit of persecution. They do not like the savor of the Truth. To them it has an odor of

R4421 : page 190

death, of self-sacrifice, which is contrary to all of their hopes, aims and desires. Some of the opponents of the Truth today are hardening their own hearts by their attitude, just as did Pharaoh thirty-five hundred years ago, and just as did the chief priests, scribes and Pharisees eighteen centuries ago. We are sorry for them, but what can we do?

HE DEPARTED FROM THEM

When the opposition in the synagogue became unkind and bitter, malevolent, the Apostle departed, not from the city, which had not persecuted him, but from the synagogue, which was opposing his teaching. Here we have our suggestion also as to our own course. First we should be faithful to God; secondly, when our message is rejected, we should not stay to bore people with it, but go to those who have an "ear to hear." We should "preach the Gospel to the meek."

Tyrannus had a school near the synagogue which, under the Lord's providence, by rental or in some other manner, became available as a preaching place for the proclamation of the Word, and St. Paul used the opportunity faithfully for about two years. The result was that from Ephesus "the gateway of Asia Minor," or, as it is sometimes called, "The eye of Asia," the Word of the Lord was carried to various cities by the traveling public, including Jews and proselytes.

We remember that some two years before this St. Paul had endeavored to go into Asia Minor; but, "the Spirit suffered him not," is the explanation of his not going. The time for the message to reach Asia Minor had not yet arrived. How evidently God knows the conditions; not only the conditions most favorable for the character development of his faithful Apostle, but also the times and seasons most suitable for his own work in every place, including the arrangements of matters so as to draw out the various epistles which for centuries have proven so great value to the Household of Faith!

MIRACLES BY THE HANDS OF ST. PAUL

When we think of the gifts of the Spirit conferred upon this great Apostle, the gifts of tongues, healing, etc., we appreciate these evidences that he was a servant of God, yet these do not arouse our highest esteem. Accepting them as of the Lord we nevertheless appreciate still more highly as from the same source his gift of interpretation of the Divine Plan of the Ages, his elucidation of the philosophy of the same, his exposition of the types and the prophecies, his admonitions and exhortations along the lines of character-building. By these miracles through the pen of the Apostle, God has given us rich blessing--far more than natural sight and physical healing. Our faith has been made stronger, as well as our hope and our love for God and for the brethren.

There were evil spirits then, as there are today, the difference being that today such obsessed ones are styled insane and treated accordingly, whereas probably one-half of the inmates of the insane asylums are really obsessed of the evil spirits, whose brains are not physically disordered. As St. Paul, amongst other miracles, cast out evil spirits in the name of the Lord, some of his opponents claimed that he did so merely by hypnotic influence, and that others could do the same if they would. Carrying out the thought they attempted to exorcise an evil spirit, with disastrous results. They commanded the spirit to come out of the man in the name of Jesus, whom Paul preached. But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." As these opponents were prominent men the matter became generally known both to Jews and Greeks at Ephesus and the result was a spirit of reverence, and the name of the Lord Jesus was magnified.

BOOKS OF MAGIC, WITCH-CRAFT AND HYPNOTISM

We read that "many that believed came and confessed and showed their deeds." They exposed the fact that many of their deeds were by occult or hidden power and injurious. They brought their books and burned them openly. They did not sell them to others and thus permit the evil influence to spread, but did their share towards its

R4421 : page 191

destruction. So should it be still. Those who turn to the

Lord from darkness and sin should publicly confess the transformation of their hearts and lives and should destroy everything calculated to exercise an evil influence, either upon themselves or upon others. It is the thorough-going convert--converted from center to circumference--who has taken a radical stand for righteousness, as he previously took it for sin, that the Lord permits to honor him; and sometimes at the sacrifice of earthly interests. The testimony is, "So (thus) mightily grew the Word of God and prevailed."

The Apostle's diversified experiences as a servant of the Lord are remarkable. At the beginning of his ministry he was beset and persecuted in nearly every city, while subsequently, as we have seen, he was comparatively without persecution for nearly four years. Who hath known the mind of the Lord? Faith assures us that all of the steps of the Apostle were Divinely, wisely ordered. Perhaps he needed the rougher experiences at the beginning of his ministry to polish him, to prepare him for his further service, the writing of his epistles, etc. Doubtless we shall understand his experiences better, and our own experiences better, when, by and by, beyond the veil, we shall see as we are seen and know as we are known. Until then the Lord requires that we exercise faith and confidence in him, nothing doubting.

====================

SAMPLES OF INTERESTING LETTERS

OUR BELOVED PASTOR:--

Please accept this as our farewell greetings, hoping you may have a safe voyage and many blessings while you are separated from us.

May the Lord bless and keep you until you return. Our prayers shall ascend in your behalf.

Yours in our precious Redeemer and King,
BROTHER AND SISTER C.,--Pa.

DEAR BROTHER RUSSELL:--

Greetings from Oakland! We all wish you a happy voyage and a profitable, pleasant trip in Europe.

We wish as a family and individually to express our love and appreciation once again to you for the beautiful Truth which came to us through you. We all eagerly look forward to the coming of the TOWER; it has been so very helpful to us.

We now have a mid-week service, taking up the 5th volume. Some of the little class say they wish all days were Sundays or Wednesdays.

May our heavenly Father's richest blessings be yours and may he guide you to the end. Much love from all the family.

Your sister by his grace, M. WEBER,--Md.

OUR DEAR BROTHER RUSSELL:--

The Church at West Medford send to you love and greeting. Also to our dear Brother Bundy.

We wish we could express in words our love and thankfulness to you, as our dear Lord's faithful servant. Our prayers are for you, that the power of the Highest be with you; that the peace of God which passeth all understanding shall keep your heart and mind.

May the harvest message that you carry prosper; may the people understand how glorious a God we worship; how that his attributes are perfect and his Word vindicated; that his Word shall prosper in the thing whereto he sent it, and that his Truth does shew forth his praise.

Of this European convention we pray, "Father, glorify thy name!" The Lord bless thee, and keep thee, our beloved Pastor.

Yours in his grace, F. E. RILEY,--Mass.

DEAR BROTHER RUSSELL:--

I know that you will have plenty to keep you busy on your voyage, but I do want to write just a note to reassure you of my continued love and prayers on your behalf. My thoughts and prayers will be with you, especially on your trip, and every day while you are traveling in the narrow channel over the waves of ill-will, bitterness and persecution--on to; yes, almost there!--to the glorious Kingdom on the other side.

The enclosed card I have kept in my Bible for some time. I have looked at it so much and thought of what you said in April 1st TOWER. Will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with the literal stones or the symbolic arrows (the bitter words), is he not able to succor us that we be not overwhelmed?

With increasing love and earnest, heartfelt prayer,

Your sister in him, E. W.,--Tex.

DEARLY BELOVED BROTHER:--

I hope and pray that your voyage may afford you some rest and refreshment for the coming itinerary, and while you cannot "touch bottom" you may know that we follow your journey with the loving interest of the Body.

We brethren in this locality are having some valuable experiences and trials, and are learning both how to sympathize with others and to realize that it is only "through much tribulation we shall enter the Kingdom."

But oh! how glad I am to believe that these very things indicate the final testings and siftings. How careful we should be, lest a promise being left us any should seem to come short of fulfilling the just and wise conditions of it.

With the exception of a possible half dozen the brethren here are appreciative of and in harmony with the unfolding of the Truth re the Covenants, and have enjoyed the presentations in the TOWERS as "meat in due season."

I am more than pleased with recent "Interesting Letters." Pray for me, dear Brother Russell. I shall pray daily for you.

Yours in the love of Christ,

E. H. THOMSON,--D. C.

GENTLEMEN:--

Find $1.00 enclosed, for which please enroll me as a subscriber for two copies of PEOPLES PULPIT for five years beginning with Vol. I, No. I.

Am very much interested in your new publication and want further information on the subjects discussed therein.

Yours truly, WM. E. HAWKINS,--Del.

PEOPLES PULPIT ASSN.,

DEAR BROS.:--You will find enclosed one dollar for ten subscribers for the PEOPLES PULPIT for one year each. This is what my little seven-year old boy Bill did last Monday evening.

Yours truly, JEFF BUNCH,--Okla.

SEE SPECIAL NOTICES ON SECOND PAGE

Please address all letters to us at Brooklyn, N.Y.; the Allegheny, Pa., office is closed.

====================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

SECURE SEATTLE LODGINGS NOW

The brethren at Seattle believe that there will be a scarcity of lodgings there, because of the Exposition and cheap excursions. They suggest that all desirous of securing accommodations write for them at once, addressing F. A. Acheson, Ballard Station, Seattle, Wash. Give full particulars.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

NEW BRITAIN, CONN., JUNE 20

Morning session for Rally, Praise and Testimony at 10:30 in O.U.A.M. Hall, 277 Main St. Afternoon meeting for the Public at 3:00 o'clock in the Russwin Lyceum. Subject, "Where are the Dead?" Evening meeting for the interested at O.U.A.M. Hall at 6:30 o'clock. Arrangements can be made for the entertainment of any required to remain over night by addressing Bro. C. W. Ambler, 21 South Burritt St.

GLENS FALLS, N.Y., JUNE 27

===================

page 194

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages." gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The At-one-ment Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.)

Also published in foreign languages as follows: in German, six vols., in Swedish, Vols. 1, 2, 3, 5, and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same, in Polish, condensed edition one vol., 10 cents.

===================

page 193

SEMI-MONTHLY

VOL. XXX JULY 1 NO. 13
A.D. 1909--A.M. 6037

CONTENTS

The Good Tidings Spreading in Africa.............195
Brother Booth Reports Favorably..............195
Brother Brink Writes Also....................195
Persecution Follows..........................196
Brother Russell's European Tour..................196
Western Convention Tour..........................199
The Ransom and The Sin Atonement.................201
The Three Burnings--Sacrifices...............202
He Appeared for Us...........................203
The Scape-Goat's Part........................204
"This is My Blood--Drink Ye All Of It"........205
The Field of Battle (Poem).......................205
Samples of Interesting Letters...................206
Brooklyn Bethel Hymns for August.................206
Berean Studies on the Atonement..................207

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

VOW POST-CARDS

We now have a very handsome folding post-card containing the Vow in prose and poem form, in gold letters on colored back-grounds, at 20 cents per dozen, postpaid.

We still have a goodly supply of the Vow Mottoes.

WITHDRAWAL LETTERS

For those responding to the Lord's exhortation in Rev. 18:4 these are excellent. They state the cause and purpose of one's withdrawal in very concise and clear terms that the motive may not be unnecessarily misunderstood. We supply them in any quantity needed, free, for the asking.

VOLUNTEER MATTER IN DUTCH

We have a large supply of the "Do You Know?" tract in the Hollandish language for use among your Dutch neighbors and friends.

SWEDISH AND NORWEGIAN VOLUNTEER MATTER

We still have an ample supply in both languages for Volunteer purposes.

HELL BOOKLET AND VOLUNTEER MATTER IN GREEK

A treatise of the Scripture teaching on Hell, in the Greek language, at 10 cents each. Also seven different Greek tracts, excellent for Volunteer matter.

OUR LORD'S GREAT PROPHECY IN ITALIAN

Treatise on Matt. 24th chap. (as in 4th vol.), at 10c each.

====================

R4421 : page 195

THE GOOD TIDINGS SPREADING IN AFRICA

BROTHER BOOTH REPORTS FAVORABLY

RESPECTING the work in and around Pretoria it is very encouraging in many respects. While as yet not many of the English people are taking hold of the Harvest truths, the reception of them by the native Christians is very gratifying. On my first Sunday here I entered one of the large native compounds and began singing in several of the native languages successively. The dwellers responded as by an electric shock and gave close and joyful attention as they grasped some of the simpler features of the message.

At this writing several of the natives who work at the mines and other places are so situated and so interested that they are going out from Saturday p.m. to Monday a.m. delivering tracts and teaching in the various compounds for thirty miles around Johannesburg and Pretoria of the Harvest-time and Restitution truths to the 250,000 natives and Indians and some 20,000 Chinese cooped in from noon Saturday till over Sunday. They are overjoyed at having the same message brought here which they have heard was being proclaimed up in their home country, Nyassaland, by Brother Elliott Kamwana.

One who has been here only three months tells that he saw Elliott baptise 300 in one day; another gives advice that in one place there are 700 adherents. And I am further informed that there are towards 3,000 in that country in about 30 separate places who have accepted the Divine Plan as preferable to Presbyterianism and the Church of England. Brother Elliott himself reports that there are about 9,000 who are interested somewhat, though not all of them to the extent named above.

The method chiefly employed is singularly applicable to the conditions of the native towns. Every village has a Bwalo for the hearing of matters of public interest. The itinerant brother reading English translates the paragraphs in simple style into the vernacular of the people. Questions are entertained, etc.

The native brethren are sending in subscriptions for "The Watch Tower" for points in Nyassaland to the number of 76. King Lenanika and the Prince Letitia, his son, and their Prime Minister, from 600 miles north of the Pretoria Falls, have sent highly educated Christian representatives for the whole six volumes. They wish this message to be fully studied and proclaimed through their country, and throughout that of their friends, the great Basulu chiefs of Basululand.

Nor are the Europeans being neglected in this vicinity. Brother Brink and self are giving a series of lectures, gradually covering the message, in English and Dutch. Two sisters at Krugersdorp, 12 miles out of Johannesburg, are working up an interest and circulating "Dawn-Studies." These, like Brother Sargent, of Johannesburg, came out boldly in a street meeting in Cape Town.

BROTHER BRINK WRITES ALSO

MY DEAR BROTHER RUSSELL:--

May God bless you and keep you and spare you. I am overwhelmed by the most glorious Gospel, the love and majesty of God, the Father, that is being revealed from God's grand Book in these latter days of this Gospel Age through your instrumentality.

"Glory be to God in the Highest, on earth, peace, good will to men." This was the theme of one of my trial sermons before I came out as minister of the Divine Word in 1897. But only now, since I read your "Studies in the Scriptures," the six volumes (Millennial Dawn edition), and since yesterday "The Watch Tower"

R4422 : page 195

(Vol. XXII., January 15, 1901, No. 2), kindly lent me by Brother J. Booth, who arrived here a few days ago, do I realize the full import of that grand anthem of the heavenly hosts.

I am lifted up into mid-heavens, and even higher, by this grandest of all Gospels, and day and night I am pleading with the Father in the heavens and his Christ to accept of me and my life and whole-hearted services and to facilitate my promulgating the same.

I am endeavoring all I can to disseminate these truths, but am grievously hampered by personal indigence since I resigned my parish charge and salary already in the beginning of 1903, and worked and preached since then without income or remuneration, and besides lost all my property to the extent of L4,000 by political and ecclesiastical persecutions. I am further hampered by the indigence of the masses and the indifference of others.

To Europeans I preach through and with the delivery of your volumes and tracts. But to natives of about twelve different denominations I preach these truths in their pulpits and churches and through your volumes and tracts. They, too, are amazed and overwhelmed, the Spirit of God co-operating. Many a native minister has Vol. I. from me and is reading and preaching these truths in Pretoria and elsewhere since I met them.

I am doing the work by bicycle and have to traverse the same grounds several times, which proves rather fatiguing, with small monetary results.

I am burning to get the books into the possession of every minister in the state, also the tracts and the special issue of "The Watch Tower." But I am too impotent and indigent; I cannot finance that matter. The great plunderer has been let loose on me, and since 1903 has succeeded in completely circumventing me. I am practically bound hand and foot in respect to finances. Otherwise I am free from all sect prejudice and trammel. Thanks to God for that. My supplications are now day and night to Father "that I may know and be enabled to do Thy will." There are millions in South and Central Africa within easy reach prepared for these glorious truths.

R4422 : page 196

There, now, my dear brother, you have the true situation in a few words. Do as the mind and will of God may direct you. I am waiting and in the meantime will do what my hand finds as opportunities may offer. There is no time to waste.

Believe me, sincerely yours in The Christ.

DEAR BROTHER BRINK:--

We are glad to hear from you and to note the influence of the Truth upon your heart and life and that you are glad to press your every energy into the Lord's service. We are glad to co-operate with you as we may be able. Our Society is small and poor as this world's affairs go, nevertheless the Lord has supplied all our needs thus far. No doubt you will yet see that the loss of your property was indirectly a favor and blessing from the Lord to direct your heart nearer to him and to prepare you the better for his service.

We are enclosing you some assistance and ask of you a candid statement of what your income is at the present time and what you would need in order to sustain you in a self-sacrificing manner. It would be far from our thought to accept monies from the friends of the Truth here at considerable sacrifice to themselves and then to dispense it to missionaries or others who might use it extravagantly. Hence our feeling that it is necessary for us to inquire carefully of you respecting the facts--not with a desire to pry into your affairs, but with a desire to assist you and to fulfil our own responsibilities to the Lord and his cause.

In your next please give us some particulars respecting the numbers and classes to whom you are permitted to minister the Truth in the English and in the African languages.

Yours in the love and service of our Redeemer and King, C. T. RUSSELL.

PERSECUTION FOLLOWS

Since the above is in print we learn that Brother Elliott Kamwana was arrested and deported by the government at the instigation of the Calvinistic Scotch Missionaries of Bandawe, Lake Niassa, who were greatly surprised that their work of years could be so quickly lifted to the higher plane of our teachings.

Seven at once volunteered to follow Kamwana in his preaching and if necessary to prison also. One of these is Brother Brink, the other six are of Kamwana's tribe, "Alonga." We cabled acceptance of the offer of Brother Brink and of the others, who also had been preachers previous to learning the Truth. We also sent five hundred dollars for expenses.

We have written a protest to the British Commissioner, and to the American Consul a request for his good offices for peace and righteousness.

Brother Kamwana baptized 9,126 in past year.

===================

R4422 : page 196

BROTHER RUSSELL'S EUROPEAN TOUR

IN SCANDINAVIA AND GERMANY

OUR steamer "Neptune" reached Bergen, Norway, at 2 p.m., Monday, May 17. On the quay stood our dear Brother Luttichau, the Society's representative, who had come from Copenhagen to be our interpreter. With him to welcome us were about 20 dear fellow-disciples. After a hearty greeting came the 3 o'clock meeting. It was well attended by the friends--about 50--and others to the number of about 400. We spoke on "The Overthrow of Satan's Empire" for about two hours. Next came a luncheon and then an evening session--a Question Meeting for the interested, which lasted three hours. We were pleasantly surprised at the intelligence displayed in the questions asked. Eyes and hands expressed to each other our mutual joys in the Lord and his Truth, emphasizing the words spoken through the interpreter.

Tuesday morning early we took the train for Christiania. By 8 p.m. we reached Glucken, where in summer the journey is continued for 28 miles by lake steamer. But the ice was still in the lake and hence navigation not opened. We made the journey quite comfortably in a one-horse, two-wheeled vehicle wrapped in a fur coat hired for the occasion by one of the friends. By two o'clock at night our party (some ten of the Bergen friends accompanied Brother Luttichau and myself to Christiania) had again reached the railway, and by 10 a.m. were at Christiania.

Here, also, we had a most cordial reception from Brother and Sister Lindquist (who entertained us) and all of the dear household of faith--all of whom have the one spirit because they have the one faith and one baptism into Christ. The Norwegian people reminded us of the Scotch in general appearance and also in mannerisms. Indeed, we found that those who could speak and understand English would have understood us better if we had a little of the Scotch brogue.

Wednesday and Thursday were well filled with enjoyable services for "the brethren" and for the great "Elder Brother" and for the "Father of us all." Some of the sessions were for the public and were crowded with intelligent looking and attentive hearers (about 500 to 600). Other sessions were specially for the interested--including a Question Meeting. We had a fellowship dinner provided by one of the friends. Over one hundred participated--all of them deeply interested in Present Truth.

OREBRO AND STOCKHOLM, SWEDEN

We left the dear Norwegian friends at 6 p.m. Thursday and reached Orebro 8:23 a.m. Friday. Four of the dear friends met our train a few stations ahead, and as we alighted at Orebro probably a hundred and fifty were on the platform singing and waving their handkerchiefs and hats. Here again flowers were presented while we shook hands and presented our greetings through our interpreter, Brother Lundborg, the Society's representative for Sweden. We learned that some of these dear friends had come a journey of over one thousand miles for the spiritual privileges of this Convention. How our hearts flowed together in the Lord, notwithstanding the impediments of speech, none but the spirit-begotten can understand!

The time was filled full. At 10 o'clock we gave a discourse on the Covenants, which lasted more than two hours. Then came general dinners at three restaurants. From 3 to 5 p.m. we preached on Baptism and its import, following which 53 were immersed, understandingly, including an ex-Baptist minister. About 200 attended all these meetings for the interested.

The State-College Auditorium had been secured for the addresses for the public in the evenings. It was full to overflowing and many stood for fully two hours. Attendance 800. Our topic was "The Overthrow of Satan's Empire."

Saturday was similarly full of blessed fellowship and service. At 10 a.m. we had a Question Meeting until 12:15; then a general dinner at restaurants. The afternoon session was a "Colporteur Meeting," but as usual it took up in general the harvest work and the privilege of each of God's children in some of its departments

R4423 : page 197

as under-reapers--colporteurs, sharp-shooters, volunteers. As the evening meeting would be for the public, this one closed the Convention proper. We sang together, "God be with you," while all who were Elders of Congregations, by invitation stood on our either hand (about 20 in all) and the Congregation singing filed past and gave a farewell hand-shake and greeting. The evening meeting was a duplication of its predecessor, except that a still larger crowd stood--probably 160--and that our topic was different, "Where are the Dead?"

After a good night's rest refreshed us we took the

6 a.m. train Sunday morning, which brought us to Stockholm just in time for the 11:30 morning meeting. We would have been late had not friendly arrangements provided an automobile. The auditorium was packed before we reached it, and some, refused admittance, were still lingering near the door when we arrived. The attendance was about 700 to 800, about 100 standing. Our topic was "The Overthrow of Satan's Empire." We closed at 1:30 and greeted the friends of the Truth. The same dear friends who entertained us six years ago had a cab awaiting us and entertained us at luncheon.

A meeting for the interested was held from 3 to 4:15, when the doors were thrown open for the 4:30 public service on "Where are the Dead?" Again the auditorium was crowded and many stood until 6:20. An interlude of singing gave opportunity for strangers to depart, and then a special meeting with the interested lasted until 8:15, when we departed for our train accompanied by nearly a hundred of the friends, who gave us a final goodby and requested that we come soon again. Brother Lundborg accompanied us to Copenhagen.

Monday morning brought us to Copenhagen. Here we were met by about thirty or forty dear friends at the depot. They were headed by Brother Luttichau, who parted our company at Christiania in order to prepare our way at Copenhagen. A cab soon brought us to the office of our Dano-Norwegian WATCH TOWER, maintained by our Society. By 10 o'clock about 100 of the interested had gathered there and we addressed them for two hours on "The Covenants." Then followed a general dinner provided by the friends in an upper room. Our seat was at the head of the table with Brothers Luttichau and Lundborg on either hand. Close by was a little girl of ten years, reported to have made a full consecration four years ago. She had read the DAWNS and had come a journey of about 300 miles, using therefore small sums of money given her last Christmas and since, so anxious was she to meet us and to enjoy the anticipated spiritual feast.

In the afternoon about 100 sat for a photo, and then we had a two-hour Question Meeting.

In the evening we had a session for the public. The house was crowded, many standing, about 600 present. We had closest attention for two hours. The earnest singing of the hymns assured us that our hearers were of the devout sort aside from those specially with us in the Truth. Indeed, all of our experiences in Scandinavia were very encouraging. The people as a whole impressed us as much more reverential than the masses of our beloved America. We believe that God has much people amongst the Scandinavians. We shall expect great things there during the next few years.

Our train was to leave shortly after midnight and probably sixty of the friends remained after the meeting and took a cup of tea with us, and accompanied us to the railway station, where they sang for us in English a specially-learned hymn and sent greetings to the friends we would meet in Germany, Great Britain and America on our tour, at the same time urging us to come again and soon.

HAMBURG, BERLIN, DRESDEN, BARMEN

Our train brought us to Hanover about 11:30. We were met by Brother Koetitz, the Society's representative for Germany; with him were about eight local friends and two from outside places to greet us. We had a pleasant and profitable hour; then said farewell and started for Berlin, Brother Koetitz accompanying as interpreter.

At Berlin three dear brethren awaited our coming and welcomed us and escorted us to the home of one of them, at which a congregation of about 50 was already waiting for us. Our chair and table were festooned with evergreen and forget-me-nots and back of us was the text: "I will bless thee and make thee a blessing."--Gen. 12:2.

We had a delightful meeting of two hours considering the Covenants and then followed a Question Meeting full of interest to all.

The evening session was for the public, and the brethren, although few in number, had so thoroughly advertised it that the room was crowded, so that nearly 150 were obliged to stand for the two hours of the meeting. We had excellent attention and trust that some were impressed with the Truth.

A good night's rest refreshed us and we took train Wednesday morning for Dresden, which we reached about noon. Four brethren awaited us at the depot and escorted us to a dining hall, where nearly one hundred greeted us with a song and an address of greetings, to which we responded, giving the greetings of others sent with us as well as our own. Next came an address to the interested on "The Covenants"; then a Question Meeting; then tea; then the public meeting in a larger hall had our attention on the topic, "The Present and the Future in the Light of the Bible." Although the evening was very wet the Auditorium was full--about 600--and we had excellent attention. We were entertained most hospitably by Brother and Sister Wentzel, and, refreshed, we started next morning on an all-day journey for Barmen, where we arrived just in time for an evening meeting at 8:30 o'clock. A crowd of the Barmen friends met us at the depot and escorted us. It was a public meeting. About 800 were present, many of these standing. The interest evidenced by the singing was good and spiritual. All seemed to sing, and with their whole hearts, so that the Auditorium rang. If close attention and keen eyes are an indication, many who heard were interested and should be heard from later.

Friday forenoon we inspected the Society's new quarters, wrote some letters and conversed with Brother Koetitz and family. The afternoon was devoted to a Question Meeting. It was deeply interesting. The Vow and the Sin-Offering, and how opponents of these should be regarded and treated, were among the interesting questions. Our replies were taken by a brother who is a stenographer and may appear later in these columns. In the evening we discussed The Covenants. At the close about 180 friends sang to us, "God be with you," and we waved each other goodby with our handkerchiefs, and departed for the 10:50 train for London.

On the railway platform about 60 of the friends gathered to give us a parting greeting with the hand and by song and later with their handkerchiefs. We surely have a very warm place in our heart for our German friends, and in answer to their request promised to do what we could to visit them ere long again.

R4423 : page 198

THE LONDON CONVENTION

A night and a day by boat and rail brought us to London at 5 p.m., May 29. About 200 of the friends, headed by Brother Hemery, the Society's British representative, greeted us at the railway station, singing, "Blest be the tie that binds our hearts" and waving us the Chautauqua salute with their handkerchiefs. We returned the salutations, and a little later expressed to the assembled Convention our appreciation of the privilege of being with them and the greetings we brought from the friends in America, Norway, Sweden, Denmark and Germany. We noted the oneness of spirit and joy in the Lord of all those walking in the light of Present Truth.

The Convention had already begun; an excellent Testimony Meeting had been held, and Brother Bundy had given an interesting address in the afternoon. Brother Hemery spoke very acceptably in the evening, and we had an excellent opportunity for a little rest in preparation for the Sunday services. It was at this service that Brother Hemery announced, publicly, that from the time the Vow first was promulgated he had made it his own, in spirit, but that now finally he had taken it formally to the Lord, in the fullest sense. He felt that already he had a blessing through this tighter binding of his sacrifice to the altar. Many others informed us that they had taken the Vow but had not written us of the matter. We requested them to send us at least a post-card of information, as we desire as full a list as possible.

There were three sessions on Sunday. In the morning a Praise, Prayer and Testimony Meeting gave excellent opportunity to the dear friends to tell the Lord and each other of their appreciation of Present

Truth, and of their resolutions respecting further faithfulness in the service of the King, and his message, and his brethren.

The Sunday afternoon meeting was attended by about 800 to 900, who gave closest attention to our two-hour presentation of "The Covenants." The evening service was the public one. The hall was crowded, about 1200 being present. We discussed "Where are the Dead?" and had closest attention.

Monday forenoon was devoted to an immersion service. One hundred and twenty-nine symbolized their consecration (66 brethren, 63 sisters) all adults. In the afternoon we discoursed for an hour on the Ransom and the Sin-Offering, and then for an hour answered questions on the subject, apparently to the satisfaction of the hearers. The evening session was similarly devoted, the first hour to a discourse and the next to the answering of questions.

On Tuesday afternoon we had a Symposium on the graces of the holy Spirit, in which six speakers participated, evidently to the pleasement of the attending friends. Then came the closing service of the Convention. We addressed the dear friends in a general way, pointing out the trials of the "narrow way" and the propriety and necessity for loving sympathy one with the other in love, forgiving one another and encouraging one another, after our Lord's example. Then came the Love Feast. We stood in the centre, Pilgrims Hemery and Bundy on either side and the Elders of the London Church on either side of these. Brothers Bundy

R4424 : page 198

and Hemery held the plates of bread. The congregation singing familiar hymns filed past, giving and receiving parting hand-grasps and words of cheer. It was an inspiring and affecting scene long to be remembered. Many said, "Pray for me that I may meet you in the Great Convention--the General Assembly of the Church of the First-Borns; I always remember you." Many remarked that they had taken the Vow, but had not yet sent us word of it, but would do so. Thus closed our best British Convention and one of the best ever held anywhere.

On Wednesday we had a look about London in search of a more favorable general meeting place for the friends there. On Thursday we had a conference with the London Church Elders respecting the general interests of the work, and suggested that if a more central meeting place were found we might consider it a leading of the Lord's Providence for a return next October to endeavor to give the work in the world's metropolis a further boost--so greatly are we impressed with the wonderfully ripe wheat-field, of which London is the centre.

BELFAST, DUBLIN, AND HOMEWARD

Traveling by night we reached Belfast Friday and were entertained as on our last visit by Brother and Sister McComb. The afternoon was spent with the interested in their usual meeting room and was very enjoyable and we trust profitable. The evening meeting was for the public. About 450 were present, of whom about 100 stood for two hours. Great interest was manifested, many remaining for a Question Meeting until 11 p.m.

After a good night's rest we started for Dublin, where we were met by a committee of four representing the Church and were hospitably entertained. Here we preferred a Church-meeting only. It lasted from 4 p.m. to 11:10 p.m., tea being served in the same room. The Dublin company is not in a most happy condition; several of the dear friends have become afflicted with "independent thinking," and claim "new light," which we tried to show them is really the "outer darkness" in which Christendom in general is discomforted. Our discussions of these differences were conducted in a most kindly manner, yet we fear not to any great profit to the disaffected, who seemed determined to hold to and to magnify their differences rather than to prefer harmony and seeing eye to eye. The beauties of the Divine Plan, once seen, they saw no more and seemed not to desire to see them again. We urged upon all the cultivation of love and humility and prayer and study as being all that could be counseled under the circumstances. The loyal ones expressed themselves as greatly strengthened, and incidentally mentioned that they had taken the Vow, while, so far as they knew, none of those who had turned aside had done so.

We reminded them that we must not think strangely of such matters; that we know that we are in the harvest time of testing and separation and have already been forewarned that "a thousand shall fall" at our side, and that it is indeed a question "Who shall be able to stand?" rather than who shall fall?

Notwithstanding our protests five of these dear friends accompanied us to the station at 3 a.m. Sunday, when our train left to connect at Queenstown with our steamer "Mauretania," which we boarded at 8:30 a.m. homeward bound.

We had a pleasant homeward journey and, thanks to God's Providence in sending with us Brother Huntsinger (stenographer), we were enabled to write articles for the WATCH TOWER columns covering the points principally treated at the London and other conventions. We had but one opportunity for a public address on the steamship, but through it got into communication with several passengers, some of whom, we trust, may develop "hearing ears."

Our vessel landed us at New York on June 11, a

R4424 : page 199

month and seven days from time of departure. Much as we had enjoyed our visit to the friends abroad and their fellowship, we were glad to be back--to re-engage in the services at the Brooklyn Tabernacle and Bethel.

THE HOME RECEPTION

As our steamer docked we discovered on the pier some of the friends waving with their handkerchiefs a welcome home. Some of them had been waiting for us for three hours. We reached Brooklyn Bethel at noontime and the entire family, gathered in the parlor and study, sang to us their welcome in some words composed

page 199

by Sister Land, as follows:--

R4424 : page 199

THE FAMILY WELCOME

Welcome home to those who love you--welcome, Brother dear!
Daily have our hearts been with you o'er the sea!
E'en the ocean cannot separate between God's children here,
Bound by cords of love divine to him and thee.

We behold gross darkness gathering all around us here below,
Men's hearts failing them through dread and doubt and fear;
We rejoice with you to send out Truth's pure light of hope,
Until nations, kindreds, tongues may God revere.

CHORUS

When we bade "Farewell--God speed thee!
Bear his harvest message true
To the dear ones waiting on that foreign shore,"
Then our fervent prayers ascended, that grace might still abound--
Bring you safely back to home-ties as of yore.

Noble heart! May God sustain you and rich blessings send
While you're striving Truth's fair banner to uphold;
God hath guided and preserved you for this special time of need,
And through you hath sent us mercies manifold.

So this day our hearts are glowing and in gratitude ascend
To the one who kept you in his tender care;
May the angel of his presence guard you to the end,
And God crown you in his Kingdom--is our prayer!

We returned the greeting, telling them of how the Lord had blessed our journey and encouraged us on the way and that we brought them the greetings of the friends in England, Ireland, Scotland, Norway, Sweden, Denmark and Germany.

We briefly rehearsed the blessed season we had enjoyed with the friends abroad, telling them in few words of the forty-nine addresses given and the Lord's watchful care over all our interests in the long but speedy journey.

Then followed another surprise and blessing. Brother Rutherford placed in our hands a bundle of papers, explaining that during our absence a number of other friends had concluded that it would be the Lord's will that we should be relieved of certain burdens and annoyances which have been our portion for some time, in connection with Mrs. Russell's request that the monthly allowance be increased from $40 to $100, which was allowed by the Court, but which we were unable to comply with, because all of our property, except that which brought the income of $40 per month (which Mrs. Russell had been receiving), had been donated to the WATCH TOWER BIBLE AND TRACT SOCIETY. The dear friends concluded to surprise us on the return home by clearing off these obligations. They handed us receipts aggregating over $9,000, showing a payment of Mrs. Russell's alimony into 1913, with Court costs, attorneys' fees, etc. Our heart returned thanks to the Great Giver of every good gift for this, a fresh manifestation of his loving care and for such evidences of brotherly love.

What shall we render unto the Lord our God for all his benefits to us? We will take the cup of salvation. We will partake of the blood of the New Covenant. We will call upon the Lord for grace to help. We will pay our vows unto the Most High.--Psa. 110:12-14.

Incidentally we remark that numerous false rumors have gotten abroad amongst the dear friends--to the effect that the Society's property in Allegheny had been sold and that its property in Brooklyn was attached, etc. There is no truth whatever in any of these rumors. Nevertheless we believe that the dear brethren who so nobly came to our relief did well. They surprised us with surprise, too, in that they did not seek a compromise, but paid every penny that was or could be asked, believing this to be the wisest plan and the one most pleasing to the Lord.

Next our attention was drawn to stacks of mail awaiting our attention. Many of these were kind Christian greetings from individuals and Churches all over the United States--hundreds of them. One from Chicago was signed by the Elders and Deacons and other friends there to the extent of 167 names. The Boston Church, to be sure that their greetings would reach us in time, sent them by wireless to the ship, reaching us a day before our arrival. As a sample of the kind expressions received we give the following:--

DEAR BROTHER RUSSELL:--

The occasion of your return from a foreign shore, to continue your faithful ministry of the holy Word to the Lord's "little ones" at home, gives me opportunity to express my heart gratitude for the Master's blessing at your hands.

Words but feebly tell the thankfulness of hearts made free in Christ. Hand-clasps and written phrase are human means by which we seek to show in part our love, our joy, our deep esteem.

Please accept, Beloved Brother Russell, this humble expression of my continued appreciation of the Harvest Work and of your faithful service and my whole-hearted sympathy in, for and with you in this noble service of the Lord--my pledge of a deeper zeal and a quickening of the spirit of sacrifice as I witness your untiring devotion as you so unsparingly seek to "lay down your life for the brethren." "Your labor is not in vain in the Lord." God bless you!

Yours in Christian love, __________.

* * *

[As we cannot possibly answer all of these letters by pen, we request that this be accepted as our acknowledgment of them and of our appreciation.]

===================

R4425 : page 199

WESTERN CONVENTION TOUR

WASHINGTON, D.C., JULY 7, EVENING MEETING

PIEDMONT, ALA., JULY 8-11

Other Speakers are provided for the 8th, 10th and 11th, Brother Russell being present on the 9th with Morning address to the interested at 10:30, and afternoon address to the Public at 3 o'clock. Subject: "The Overthrow of Satan's Empire." Ask ticket agent for reduced rates on Certificate Plan account of Bible Students' Convention. If for any reason these cannot be obtained, investigate the round-trip rates to either Borden Springs or Piedmont Springs, which are near. Very low rates can be obtained for meals and lodging. Those desiring accommodations address Mr. Geo. W. Henderson.

MEMPHIS, TENN., JULY 10, 11

Morning Rally for Prayer, Praise and Testimony at 10:30 o'clock, and afternoon session for the interested at 3 o'clock, in Italian Hall, Cor. 2d Street and Lincoln Avenue. Evening meeting for the Public in Jefferson Theatre, Madison Avenue, near Fourth Street. Subject: "The Overthrow of Satan's Empire." Bro. J. F. Rutherford will serve on July 11. Further information from Mrs. N. Turner, 734 Union Avenue.

NEW ORLEANS, LA., JULY 11

Morning meeting for Rally, Praise and Testimonies. Afternoon meeting for the interested at 3 o'clock. Evening meeting for the Public at 7 o'clock in the Athenaeum;

R4425 : page 200

topic: "Where are the Dead?" For particulars address Mrs. N. O. Pedrick, 6120 Perrier Street.

HOUSTON, TEX., JULY 12, 13

All sessions in Beach Auditorium, 1106 Main Street. Rally meeting at 10:30 a.m. and address to the interested at 3 p.m. Evening meeting for the Public at 8 o'clock. Subject: "The Thief in Paradise, the Rich Man in Hell and Lazarus in Abraham's Bosom." Brother J. F. Rutherford will speak on the 13th. For local particulars apply to Mr. S. H. Huston, Box 647.

SAN ANTONIO, TEX., JULY 13, 14

Morning Rally--Praise and Testimonies, at 10:30 o'clock at 424 Soledad Street. Meeting for the interested at 3 p.m., and Public meeting at 8 p.m., subject: "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom," in Grand Opera House. Brother Rutherford present on the 14th. For further information apply to Mr. W. T. Sessoms, 418 Warren Street.

LOS ANGELES, CAL., JULY 16-18

Brother Russell expects to be present the afternoon of the 16th till 5 p.m. of the 17th. Excellent programme, including Brother Rutherford, is provided for the other sessions. Purchase reduced rate tickets account of "Elks Convention." Further details from Mr. E. D. Sexton, 214 O. T. Johnson Building.

OAKLAND, CAL., JULY 17-19

Saturday, the 17th, addresses by Brothers Sullivan and Bundy. Brother Russell in attendance the 18th and 19th. For further particulars address Mr. W. L. Dimock, 3418 School Street, Fruitvale, Cal.

PORTLAND, ORE., JULY 21, 22

Morning Rally for Prayer, Praise and Testimony at 10:30. Afternoon address to the interested at 3 o'clock. Evening meeting for the Public at 7:30 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." Brother Rutherford will speak on the 22d. For local information address Mr. L. F. Shinaman, 348 Seventh Street.

SEATTLE, WASH., JULY 22-25

Sunday, July 25th: "Question meeting at 10:30, conducted by Brother Russell, in Armory Hall. Meeting for Public at 3 p.m. Subject: "Where are the Dead?" Evening meeting for the interested at 7:30 o'clock. Week day sessions in Christensen's Hall, Cor. Broadway and Madison, arranged as per Programme. For further information address Mr. F. A. Acheson, Box 543, Ballard, Washington.

SPOKANE, WASH., JULY 26

Morning session for Rally, with Prayers, Testimonies and Songs, at 11:00 o'clock. Address to the interested at 3 p.m. Discourse to the Public at 7:30 p.m. Subject: "Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." For incidentals address Mr. M. O. Field, E. 2127 Sprague Avenue.

BUTTE, MONT., JULY 27

Morning meeting for Praise and Testimony at 10:30 o'clock. Afternoon address to the interested at 3 o'clock. Evening session for the Public at 7:30. Subject: "Where are the Dead?" Particulars from Miss Alice L. Crossman, 1024 South Wyoming Street.

DENVER, COLO., JULY 29-AUG. 1

Sessions in Central Christian Church, Cor. 16th Avenue and Lincoln Street. Afternoon of Thursday, the 29th, address by Brother Russell to the interested, and in the evening, at 8 o'clock, discourse to the Public on the topic, "Where are the Dead?" Friday morning at 10:30, a Question meeting. Purchase one-way first-class ticket, on July 26, 27 or 28, and ask for Certificate receipt. This when presented at Convention will secure you return passage at one-fifth regular fare to practically all points in Colorado. Watch, however, for any cheaper rate, special Tourist rate, or otherwise. Further items from Mr. F. L. Hall, 3559 Zuni Street.

ST. JOSEPH, MO., JULY 29-AUG. 2

All meetings will be held in the Auditorium, Cor. 4th and Faraon Streets. Take Union Depot and Stock Yards Car going north from Union Station. Full programme is provided, together with opportunity for immersion. The Sunday afternoon meeting will be for the Public, addressed by Brother Russell, with the topic, "Where are the Dead?" Inquire of Mr. Wm. Wild, 820 Dewey Avenue, for particulars.

ABERDEEN, S. D., AUG. 1-3

Meeting on Tuesday, August 3, at 3 p.m., in Gottschalk Auditorium. Subject: "The Overthrow of Satan's Empire." Evening meeting for the interested at 7 o'clock. Secure "Certificate" receipt when purchasing railway tickets. Good eating and sleeping accommodations may be had at reasonable prices. Any unable to provide their own entertainment will be arranged for by addressing Mr. Geo. Draper, Conde, S. D., before the Convention.

TOLEDO, OHIO, AUG. 3-5

The friends in this vicinity have also requested the privilege of a Convention, and since it was directly on the homeward journey, it has been granted. Brother Russell expects to be present on the 5th. Further particulars later or from Mr. E. W. V. Kuehn, 20 Produce Exchange.

ALLEGHENY, PENNA., AUG. 6

At the Bible House Chapel, 612 Arch St., at 7:30 p.m., Brother Russell will address the friends.

RAILWAY SCHEDULE--Note Changes

July 7 Lv. Brooklyn, N.Y................12:45 p.m.
Arr. Washington, D.C................... 6:16 p.m. July 7
July 8 Lv. Washington, D.C.............. 9:00 a.m.
Arr. Atlanta, Ga....................... 5:00 a.m. July 9
July 9 Lv. Atlanta, Ga.................. 6:30 a.m.
Arr. Piedmont, Ala..................... 9:16 a.m. July 9
July 9 Lv. Piedmont, Ala................ 7:30 p.m.
Arr. Memphis, Tenn..................... 7:30 a.m. July 10
July 10 Lv. Memphis, Tenn................11:40 p.m.
Arr. New Orleans, La...................10:55 a.m. July 11
July 11 Lv. New Orleans, La.............. 9:00 p.m.
Arr. Houston, Tex......................10:15 a.m. July 12
July 12 Lv. Houston, Tex.................12:25 Night
Arr. San Antonio, Tex.................. 7:35 a.m. July 13
July 14 Lv. San Antonio, Tex............ 9:00 a.m.
Arr. El Paso, Tex...................... 8:30 a.m. July 15
July 15 Lv. El Paso, Tex................. 7:45 a.m.
Arr. Los Angeles, Cal.................. 1:30 p.m. July 16
July 17 Lv. Los Angeles, Cal............. 7:30 p.m.
Arr. Oakland, Cal...................... 2:02 p.m. July 18
July 19 Lv. Oakland, Pier, Cal........... 8:50 p.m.
Arr. Portland, Oregon.................. 7:15 a.m. July 21
July 21 Lv. Portland, Oregon.............12:15 Night
Arr. Seattle, Wash..................... 7:30 a.m. July 22
July 25 Lv. Seattle, Wash................10:30 p.m.
Arr. Spokane, Wash.....................12:20 noon July 26
July 26 Lv. Spokane, Wash................ 9:55 p.m.
Arr. Butte, Mont.......................11:18 a.m. July 27
July 27 Lv. Butte, Mont..................11:40 p.m.
Arr. Billings (N.P.), Mont............. 8:25 a.m. July 28
July 28 Lv. Billings, Mont............... 9:10 a.m.

Arr. Denver (C.,B.Q.), Colo...........11:30 a.m. July 29
July 30 Lv. Denver, Colo................ 1:15 p.m.
Arr. St. Joseph, Mo.................... 9:30 a.m. July 31
Aug. 2 Lv. St. Joseph, Mo.............. 1:45 p.m.
Arr. Huron (C.&N.W.), S.D............. 7:00 a.m. Aug. 3
Aug. 3 Lv. Huron, S.D.................. 8:40 a.m.
Arr. Aberdeen, S.D....................11:55 a.m. Aug. 3
Aug. 3 Lv. Aberdeen, S.D................ 8:35 p.m.
Arr. St. Paul (C.,M.&St.P.), Minn...... 8:10 a.m. Aug. 4
Aug. 4 Lv. St. Paul, Minn.............. 8:45 a.m.
Arr. Chicago, Ill...................... 9:00 p.m. Aug. 4
Aug. 4 Lv. Chicago (Wabash), Ill........11:00 p.m.
Arr. Toledo, Ohio...................... 7:00 a.m. Aug. 5
Aug. 5 Lv. Toledo (Penna.), Ohio........10:15 p.m.
Arr. Pittsburg, Pa..................... 6:00 a.m. Aug. 6
Aug. 6 Lv. Pittsburg, Pa................ 9:40 p.m.
Arr. Brooklyn, N.Y..................... 8:15 a.m. Aug. 7

===================

R4426 : page 201

THE RANSOM AND THE SIN ATONEMENT

"For the bodies of those beasts, whose blood is brought into the sanctuary (Most Holy) by the high-priest for sin, are burned outside the camp."--Heb. 13:11-13.

WE ALL recognize that the Bible teaches that sin is in the world; that sin entered the world by father Adam's disobedience, and that until a Ransom-price had been paid there could be no complete reconciliation between God and man. There must be a Ransom as a basis for reconciliation. We understand, therefore, the Scriptures to teach that our Lord Jesus, when he laid down his life, laid down the Ransom price. The word Ransom signifies corresponding price; and because our Lord Jesus did not have a nature that was the same as Adam's nature, it was necessary for him to leave the glory that he had with the Father before the world was, to humble himself and to take upon him the form of the human nature, that he, by the grace of God, could taste death for every man. And so we read in the Scriptures, "A body hast thou prepared me."

There was no human being that had such a body as would be a sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man. Therefore, as represented in the Psalms, "no man could give a ransom for his brother." Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that his law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter.

And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature, for the very purpose of sacrificing it in order that he might be our Redeemer; because Justice required a man's death to redeem the man (Adam) who had sinned.

When our Lord "died, the just for the unjust," it was that he might bring us to God; not only that he might bring us, the Church, to God, but that he might bring to God all of humanity who might desire to come to God. But his death did not bring us to God. His death was merely the laying down of the price, and that price was necessary to be found first. To illustrate: Suppose you had an obligation to meet--five thousand dollars. And suppose that you owned a property worth five thousand dollars, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt that was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property, you had not cancelled your obligation; you had merely sold the property, and obtained the price, which later you could apply.

Such was the effect of our Lord's death. When he "died, the just for the unjust," he laid down "a corresponding price." Thus it is stated that "by one man's disobedience sin entered the world and death as a result of sin," and thus the death sentence and all its concomitants passed upon Adam's race, because all were infected by the disease of sin, and therefore were all under the sentence of death. Our Lord, in order to redeem us, laid down our Ransom-price, his own life. That Ransom-price was a sufficient price for Adam, or for any other member of Adam's race, or for all--just as he might subsequently apply it. No less than that would have paid for any one. If the Lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken his life, and nothing short of it; because it was man's life that was forfeited, and man's life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so he might be able to settle the debt to his own Justice by the one sacrifice of his Son.

Now that, simply told, is the story of the Ransom, --and all of it. If Jesus, when he ascended up on high, had chosen to use that Ransom-price, or Ransom-value (which he then had in his hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But he did not do so. The story of how he does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies his Ransom merit is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the Ransom and the Atonement as being the same thing. We are to remember that the Sin-Offerings are not Ransom sacrifices. We are to remember the Ransom sacrifice was not the Sin-Offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the Ransom price: that Christ's death was the Ransom-price, and was necessary, no matter how it would be applied; it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in his sacrificial work, met various requirements: For instance, he was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the Law" his sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which he made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its provisions, saying, "All these things we will do." Under their Law Covenant God offered them eternal life if they would keep his Law, but if they violated it the penalty would be eternal death. Thus they came a second time under the divine sentence: the first time with the rest of us under Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says that "the Law which was ordained unto life they found to be unto death," for "by the deeds of the Law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the Law, to be a Jew, that he might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in his plan, nevertheless Christ is the central point from which every one of these variations of the Divine programme radiates--the Jews to be redeemed specially, also the whole world of mankind aside from these; and besides God's purpose in connection with the Church, the elect, the Body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures

R4426 : page 202

of the Church he gives us in the parables. The parables furnish a variety of pictures of the Church. The Church is likened to the living stones of the Temple; to the members of his Body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again likened to the Bride of Jesus the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of his own Body, or how could the Captain marry his own soldiers, or marry the stones of the Temple, you see what confusion we would have. Each picture, therefore, must be recognized as more or less separate and distinct if we would make any progress in understanding the Scriptures. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the Ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The Ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' merit. He merely "gave himself a Ransom, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the special feature of our topic, as represented in our text.

SIN ATONEMENT BY SACRIFICE

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices--thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the Atonement or Reconciliation with God was effected, were made on this Day and lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually canceling sin. We are to remember, however, that this one sacrifice of himself, which forever perfects all who come unto God through him, began with the sacrifice of our Lord Jesus in his own person and has been continued by him throughout this Gospel Age in the persons of his Church, his followers. These are invited to present their bodies living sacrifices, holy and acceptable to God and their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the holy Spirit and henceforth counted as a member of the Body of The Christ--a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when he offered up his flesh, continue in his followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest--in his name, in his merit, as his sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice--though in another sense of the word, as shown by the type, it is divided into two parts--the sacrifice of the Head and the sacrifice of the Church, the members of his Body.

THE TYPICAL PICTURE OF ATONEMENT

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself--which represented himself--and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me." (Heb. 10:5.) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people--two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so--"holy, harmless, undefiled, separate from sinners." We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice--by the first part of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the Law. And it is written that just as soon as he became thirty he made the sacrifice: "Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him." We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart." "There," says the Apostle, "he taketh away the first that he may establish the second." In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished on Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and, at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the Divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

THE THREE BURNINGS--SACRIFICES

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shewbread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of his ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by his disciples and faithful followers, the justified

R4427 : page 203

ones--about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them his life had an evil odor, as they considered him a companion of publicans and sinners. The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended, all ended--when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of his sacrifice--the sacrifice of his own person, the body prepared. But he had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a Church class--"the Church of the firstborn, whose names are written in heaven." The Head of this Church had finished his sacrifice and become the Lord of glory, but the remainder had yet to pass through similar experiences to his--walking in his footsteps.

HE APPEARED FOR US

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our Lord's three days in the tomb. He arose the other side of the veil a spirit being and later ascended up on high, "there to appear in the presence of God for us." Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says he appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of himself and his house--the Church, which is his Body; the "great company," the "household of faith," the antitypical Levites, or the house of Levi.

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respector of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated Church of this Gospel Age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the Body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the Church having part in Christ's sufferings and filling up that which was left of his afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the Truth and the brethren.

In our text the Apostle identifies the Lord with the bullock and his faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go with him (Jesus) outside the camp, bearing the reproach with him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrifice Day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts nothing of real value--nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for his consecrated saints, the "little flock," the "royal priesthood," and for the Levites, the "great company," while the sacrificial

merit of the Church, the Body of Christ, he applies on behalf of all the people, the world--as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the high priest had finished the first sacrifice and the offering of his blood he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the Church in the Pentecostal blessing, by which sacrifice his followers were enabled to be conformed to the terms and conditions of his sacrifice. But after offering the blood of the goat the high priest is represented as having finished his work. He puts off his sacrificial garments and puts on his garments of glory and beauty, typified by the glorious qualities of Christ's character and the honorable mission to which he had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth he represents our Lord's Second Advent and assumption of divine glory and power, at which time the Church will be with him as members of his Body, to cooperate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22,19)--waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the Altar and lifted up his hands and gave his blessing to the people--the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy Spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began.--Acts 3:20.

WITH HIS OWN BLOOD

In the context the Apostle says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.) Are

R4428 : page 204

we asked what people Jesus would sanctify with his own blood? We answer, in the broader sense of the word, "All people--all who ever will accept sanctification, cleansing, reconciliation through him." We read that he gave himself a ransom for all. It matters not that he did not apply it at once for all, but merely for us, the Church, the "household of faith." The intention of his sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the Church his merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as he by divine grace, tasted death for every man.

THE SCAPE-GOAT'S PART

Some, without mature thinking, have remarked that the scape-goat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy, and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scape-goat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the conditions of their sacrifice. Failing to become members of the High Priest's Body and sharers of his glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus. They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class. None can gain eternal life under the divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and his righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the Second Death.

This "great company" class has nothing whatever to do with sin atonement, for the scape-goat was neither burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins, then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But he did not forgive original sin, but instead, sentenced us to death on account of it and provided his Son as our Redeemer. These trespasses are short-comings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that he keeps a very strict account of all the world's affairs. He explains that the severe tribulations which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.) Justice is merely waiting for the full number of those persecuted for righteousness sake to be completed and then the punishment will come. The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish Age, signify a time of settlement of the claims of Justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world--to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.

"FELLOWSHIP IN HIS SUFFERINGS"

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth--not merely the amount of pain which he experienced, or, in old English suffered: he suffered death on account of sin. We suffer with him. We are partakers of his sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where, we read, that he was in a great agony and that "Of the people there were none with him;" even the faithful, beloved eleven apostles were drowsy and could not watch with him at that hour. But they could not comprehend his trouble--that the programme of the next few hours meant so much to him. He knew that in his covenant made at Jordan he had given up his earthly rights and privileges. He knew that now his entire dependence as respects a future life rested upon a resurrection from the dead and he knew, too, that if he had not performed the divine will perfectly, completely, that he could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that he offered up strong crying and tears unto him who was able to save him out of death and that he was heard in that thing which he feared. He feared death--not that he doubted the heavenly Father's promise that if his sacrifice was faithfully performed he would be granted a glorious resurrection. He feared that unintentionally he might have made some error, might have failed to perform some portion of his consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to

R4429 : page 204

cover the mercy-seat and to indicate that he had been faithful to the last degree in his sacrificing. Then it was that the angel appeared to strengthen him. What the strengthening was is not revealed, but most evidently it pertained to the things which he feared. Undoubtedly the angel, as the Father's representative, assured him about his faithfulness; that his sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck his mortal body, subsided. Thenceforth we behold him the calmest of the calm--before the high priests enduring the contradiction of sinners against himself in the presence of Pilate and the rabbis. Led to the cross he was the most

R4429 : page 205

self-possessed of all of whom we have any knowledge on the occasion. When his disciples forsook him, it was he who interposed that they be not pursued, but let go their way. When Peter denied him, it was he who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was he who spoke words of peace to the weeping women, saying, "Weep not for me, but rather for yourselves." How different are the experiences of Christ's followers! We have him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because he has assured us that he has not only appeared for us, but that he is able to succor us in every time of need. He is still Head of the Church, which is his Body. He is still supervising the interests of all of his members. He is still saying to us, as he did to his disciples of old,

"THIS IS MY BLOOD--DRINK YE ALL OF IT"

Whoever fails to clearly see that the Church at the present time are the members of the Body of Christ can never understand how the Church is to share her Lord's sacrifice, as represented in his cup. After our Lord at the last Supper had himself partaken of the fruit of the vine, he handed the cup to his disciples, saying, "This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it." Not only did our Lord drink of the symbolical cup before giving it to his disciples, but he drank of the same actual cup, the partaking of which he requires of us as an evidence of our loyalty as his disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for him. He left some of it for us, that we might have the privilege of sharing in his sufferings and of the glory that shall follow as soon as the last member of his mystical Body shall have been glorified. When he passed the cup to his disciples at the Memorial Supper, his words, "Drink ye all of it," not only meant that all who would be his disciples must drink of that cup, but also meant that his followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel Age, marked by his own sufferings at its beginning and terminating with the revelation of his glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial Age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament--the new will, his will or Testament, by which he is bequeathing his earthly rights and earthly honors to the earthly seed of Abraham and to the world of mankind through them. It is his blood that was necessary for the sealing of the New Covenant and we were invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ--the same sufferings which he experienced, as members of his Body--cannot share with him his Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Mark this intimation that his followers must be sharers with him in his sufferings and mark the declaration that the same must participate in the same sufferings if they would sit with him in his throne. Hearken to the two disciples as they inquired of him just before his death if they might sit, the one on the right hand and the other on the left in his Kingdom. Jesus replied, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." (Matt. 20:22.) When they asserted their willingness to die with him he assured them that they would indeed share with him his throne and indeed drink of his cup and share his baptism of death and have place in his Kingdom.

Let us hold fast to these precious promises. If others lose their hold and claim that they can no longer thus see with us, our pity should be for them that the light that they had has gone from them. Let us not smite the blind, but rather be kind and generous toward all. The greater the number of the blind, the greater is the blessing and privilege of those who do see. Let us rejoice in our privileges and use them. Let us remember the Master's words, "If the light that is in thee become darkness, how great is that darkness." Such are in a more pitiable condition than the world who never saw. Let us remember, too, that all kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord.

THE FIELD OF BATTLE

To grasp the two-edged sword, and forward rush upon the foe,
To hear the Captain's cry, to see the flash of answering eyes,
To feel the throbbing hearts of battling comrades in the
    ranks--
That rapturous inspiration know, of warring for the Right,
The holy joy of following him who points and leads the way!

Ah, yes! 'tis glorious thus to fight the goodly fight, and yet,
Methinks, beyond the firing line, beneath those snowy tents,
A fiercer conflict rages, day and night, where trembling hands,
Wan lips and fever-lighted eyes do battle with a host
Of deadly foes--grim giants, Doubt and Disappointment,
    fierce
Despair--before whose fiery darts the bravest well might
    quail!
They also hear the call, and hoarsely cry, "Lord, here am I!"
They strive to reach their swords, to struggle to their feet,
    but back
In helpless agony of weakness on their pallets fall,
With brain afire, and reason tottering on its throne, their
    tears
Of anguish flow. Sometimes the noise of battle sweeps
    beyond
The range of those poor straining ears, and then the spectre
    Fear
Stalks through the room, and lays an icy hand upon each

heart:
The awful thought, Our Captain hath forsaken and forgot,
Our comrades forge ahead, they leave us here alone to die!

But, no! the Lord of Battles is most merciful, he sends
A swift-winged messenger: "Yea, though a mother may
forget
Her sucking child, yet will I not forget!" Then, like the calm
That cometh after storm, sweet peace and quiet reign within
Those troubled breasts; and so he giveth his beloved sleep.

Ah, then! true-hearted comrades in the forefront of the fight,
Remember that the wounded to God's army still belong,
And send betimes to them a white-winged messenger of
cheer.
Oh, give Love's roses now, nor keep them for the coffin's lid,
(A single flower is sweeter far than thousands by and by).
Take time to speak a tender word, to shed a pitying tear,
Or breathe, at least, a prayer throughout the watches of the
night,
And thus prove more than conquerors through the power of
deathless love!

G. W. S.--Jan., '09.

===================

R4429 : page 206

SAMPLES OF INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I am sorry to hear that the untruthful statement has been circulated that you are denying the Ransom. Of you it can be said emphatically that you are the great defender and expounder of the ransom--from the year 1872--and especially from 1878 even to this day.

For centuries the doctrine of the ransom held a prominent place in orthodox theology, but there was no distinction made between the act of providing the ransom price and the act of paying that price over to Justice. This is most convincingly set forth in your writings. The "anti lutron" did not remove the sentence of death from the world; this is to be done by the hilasmos act. In your writings the act of presenting the ransom price as an offset for sins in the heavenly court of justice is divided into two parts--the Atonement for the Church and the atonement for the world; that the legal atonement for the Church was made on the Ascension day, and when the "ransom money" shall have been stamped with the image and with the superscription of the death of the Church, it will be paid over to Justice and God and the world will be at one--legally only. God cannot be reconciled to sinners; they must first be brought into a perfect condition ere they can enjoy the friendship of God; hence the necessity of an effective covenant.

With greatest interest and pleasure I have followed you in your explanation of the three Covenants. I was used to speak of this Gospel Age as the New Testament time and of the Gospel Church as the New Testament

Church, but you made a clear cut of it, declaring that the New Covenant is not yet in existence, that it belongs to the Millennial Age. This declaration dispelled the mist and caused me to see the wondrous doings of our God more clearly. The Seed promised in the Abrahamic Covenant is to bless Israel and all nations by the arrangement of the New Covenant. The New Covenant will be established as soon as its Mediator, Christ Head and Body, shall have been completed. Then will begin the great transaction. Christ as the High Priest shall enter into the Most Holy with the blood of the Church to justify God in his act of letting the world go from the chain of death--legally. God will then be at liberty to exhibit his wisdom, love and power toward mankind. The work of the atonement will then be finished and Christ shall come forth as the Mediator. The antitypical Ishmael, the Jewish nation, shall come from the wilderness condition to the promised land, even to Mt. Zion, the center from which God will rule the world during the Millennium. The New Covenant will be sealed and the precious work will begin--the work of taking away the sins of Israel and the taking away of the sins of the world, and the writing of the law of God in the hearts of the children of Israel and in the hearts of the people of other nations.

You have brought wonderful things to my attention. I am taken captive by these things. What am I that I should come under the offer of getting the choicest portion of the Abrahamic Covenant? I remember the days when I was reading and thinking of the two Covenants mentioned by Paul in Galatians 4, but I did not understand, so I have watched and received eagerly whatsoever has come from your pen along the line of the Covenants. How precious it is to walk under the light shed upon them! Precious, sanctifying truths indeed they are. Daily I remember you and all your dear colaborers at the throne of heavenly grace.

Yours in love of the Truth,

K. P. HAMMER,--Can.

DEAR BROTHER RUSSELL:--

For some time I have wanted to write and tell you how greatly I have been blessed since making the Vow my own, which I did at 11:15 p.m., January 9 last. Words fail to express the peace of mind I experienced as soon as I registered it with our heavenly Father. I am happier now than I have been since I came into Present Truth, and can truthfully say, each day I have received more light and knowledge and have increased joy in the Lord and in his service. My heart overflows with gratitude and extreme thankfulness to our heavenly Father for his goodness to me.

Dear Brother Russell, I grieve very much when I think of the things I believed and thought of you. I am very deeply impressed by the way in which you have taken this trial and by your love for the brethren amid such terrible persecution, and I want you to know you have my heartfelt sympathy. I pray that those who are still in opposition may also have the eyes of their understanding opened before it is too late.

May the Lord's blessing be with you all in "Bethel Home." May I ask you to pray on my behalf? With much Christian love to you all,

Your sister in the blessed Lord,

M. L. JAMES,--Pa.

DEARLY BELOVED BROTHER RUSSELL:--

I rejoice to tell you that Saturday, April 24th, the anniversary of the day I registered my "Vow" to the Lord, found me "safe in the arms of Jesus," much grace having been obtained in time of need. I love the Vow's sanctifying power and protection. The Lord bless thee abundantly. With sincere love and prayers,

By his grace, C. WHITE,--Texas.

DEAR BROTHER IN CHRIST:--

"Grace to you, and peace, from God our Father, and the Lord Jesus Christ." "We give thanks to God always for you, making mention of you in our prayers "daily," "Remembering without ceasing, your work of faith and labor of love, and patience of hope in our Lord Jesus Christ"; making request that your trip among the dear ones abroad may be prosperous and assist in "building up many in the most holy faith."

I want to tell you what a great blessing the Vow has been to me--and especially so since Brother Brown went home and I have had no earthly one to lean upon. The dear Lord has been very near, guarding and strengthening me for the daily battle with "the world, the flesh and the Adversary."

"May he who is able to guard you from stumbling and to set you before the presence of his glory, without blemish, in exceeding joy," be with you to the end of your life's journey.

Your sister in the Anointed,

MARGARET REID BROWN.

==========

BROOKLYN BETHEL HYMNS FOR AUGUST

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for Aug. are indicated below to permit all who so desire to join with us:

(1) 4; (2) 61; (3) 236; (4) 280; (5) 215; (6) 9; (7) 286; (8) 152; (9) 110; (10) 334; (11) 105; (12) 141; (13) 139; (14) 328; (15) 155; (16) 117; (17) 119; (18) 8; (19) 35; (20) 130; (21) 47; (22) 273; (23) 7; (24) 125; (25) 246; (26) 19; (27) 194; (28) 14; (29) 88; (30) 71; (31) 325.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*
Questions on Scripture Study V.
--Supposed Objections Considered

AUGUST 1

(1) Where do we read, "The holy Ghost witnesseth in every city, saying, that bonds and afflictions await me"? Page 277.

(2) What does this signify? Give details and cite the Scriptures.

(3) How did the holy Ghost make the Elders of Ephesus overseers in the Church? P. 278.

(4) The Apostle speaks of his own preaching as being "not in the words which man's wisdom teacheth, but which the holy Ghost teacheth." Where are these words found? What do they imply? P. 279.

(5) We read that "the natural man receiveth not the things of the Spirit of God," etc. Where is the Scripture? What does it signify? Give the philosophy of the matter. P. 279, par. 3.

AUGUST 8

(6) Read 1 John 2:20,27. What thought is suggested in the words "unction" and "anointing" in these texts, and how are they applicable to the Church. P. 280, 281.

(7) What does the word unction signify? What is the Greek word rendered unction and its import? P. 281, par. 3.

(8) Could these words, unction and anointing of the Spirit, apply to a person or only to a power or influence? P. 282, par. 1.

(9) Who is the Holy One in the expression, "An unction

from the Holy One"? P. 282, par. 2.

(10) Cite other Scriptures which speak of the pouring out, shedding forth, anointing, etc., of the holy Spirit. P. 282, par. 2.

(11) In this Scripture the wording implies that those who have the unction "know all things," are all-wise. What about this statement? Give a preferred translation. Is it here as in the oldest manuscripts? P. 282, par. 3.

AUGUST 15

(12) What is the truth and meaning of the words, "Ye need not that any man teach you"? P. 283, par. 1.

(13) As it stands in our common version, would not this passage be in conflict with many others? Quote and cite some of these. P. 283, par. 2; P. 284, par. 1,2.

(14) About when is it supposed that John wrote this epistle? Tell something of the world's condition at that time. P. 285.

(15) To what class did the Apostle refer as "Them that seduce you"? (V. 26). P. 286, par. 1.

(16) Give a paraphrase of the 27th verse on this text. P. 286, par. 3; P. 287, par. 1.

(17) Where is it written that "The Spirit itself maketh intercession for us with groanings which cannot be uttered," and what spirit is here referred to? P. 287, par. 2.

(18) How is this Scripture generally misunderstood? P. 287.

(19) With the theory that it is the holy Spirit, one of three equal gods, is it reasonable to suppose that there would be anything too hard for it to utter?

(20) Is the popular thought that we must approach the Father and the Son through the holy Spirit as another person a reasonable one or in accord with other Scriptures? P. 287, par. 3.

(21) If the groaning cannot be uttered, how would there be groanings at all? Wherein is the error of the ordinary view of this text? Give a detailed explanation of it and cite the Scripture. P. 288, 289, 290.

AUGUST 22

(22) We read of the holy Spirit, "He will reprove the world of sin and of righteousness and of judgment." Where are these words found, and why is the holy Spirit referred to by the masculine pronoun he? P. 291, 170, 171.

(23) Does this Scripture imply that the holy Spirit operates in sinners for their reproof and their reformation? P. 291, par. 1,2.

(24) If it operates only in the Church, the spirit-begotten, what would this text signify? P. 291, par. 3.

(25) Explain how the holy Spirit reproves the world, what influence it exercises and how and the outward evidences thereof. P. 292.

(26) In what sense are the Lord's people "children of light" and whom do they enlighten and what is the enlightening power? P. 293.

(27) Mention some of the things which the holy Spirit reproves through the children of the light. Is such a reproving of the world the chief work of the holy Spirit in this Age, and the chief work of the Church, or not? P. 294.

(28) Give illustrations of how the light of the holy Spirit in the children of the light might become darkness. P. 294, par. 2.

AUGUST 29

(29) In what verse of the Bible is the Spirit of God contrasted with the spirit of antichrist? P. 295, par. 1.

(30) Is the spirit of antichrist a person? If not what would be the inference as respects the Spirit of God when thus used in comparison. P. 295, par. 2.

(31) How should we "try the spirits"? And are both the spirit of the Truth and the spirit of error personated through human agencies, teachers, etc.? P. 295, par. 2.

(32) Give one general Scripture text as respects false faith and true and false teachers which refers to the spirit of antichrist as not confessing the coming of Jesus in the flesh. P. 296.

(33) Give illustrations of teaching which deny that our Lord came in the flesh and which, therefore, should be classed as anti or against, opposed to, the doctrines of Christ. P. 297.

(34) What objection is sometimes raised to the common version of this text? Explain the matter in detail and show that our common version is well sustained. P. 297, last par.

(35) Give Prof. Rinehart's definition of the Greek text. P. 298, 299.

(36) Is it necessary to believe that Christ came in the flesh to logically believe in the Ransom? If so, how and why? P. 299.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

====================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT

ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

GLEN FALLS, N.Y., JUNE 27

At 10:00 a.m. Praise and Testimony Meeting in G.A.R. Hall, Corner Glen and South streets. At 11:00 o'clock discourse to the interested.

At 3:00 p.m. public discourse on the subject: "The Thief in Paradise; the Rich Man in Hell, and Lazarus in Abraham's Bosom," in the Empire Theatre, Corner Glen and South Sts. Get off cars at Monument Sq.

Visiting friends heartily welcomed.

BROOKLYN, N.Y., JULY 4

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

Baptismal services will be arranged for if requested on first Sunday of any quarter.

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

===================

page 209

SEMI-MONTHLY
VOL. XXX JULY 15 NO. 14
A.D. 1909--A.M. 6037

CONTENTS

Views from The Watch Tower........................211
  Evolution and Character.......................211
  An Unsectarian Presentation...................212
"I Will Call for the Grain and Increase It".......212

"My Grace is Sufficient for Thee".................213
Heroism (Poem)....................................215
Wresting the Scriptures...........................215
    The Things no Longer Seen.....................216
    The Blood of the Covenant.....................217
The Dual Feature in Rachel........................219
Proper and Improper Statements....................220
Like Unto Jannes and Jambres......................221
"Weep Not for Me," but "Watch and Pray"...........222
Abraham's Three Wives.............................222
Samples of Interesting Letters....................223

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

THE WEEKLY SERMONS

We trust that our readers who are taking newspapers which publish "Pastor Russell's Sermons" weekly will not forget to encourage the editors by post-card, referring briefly to some feature specially enjoyed or to the sermons in general. If you miss a paper or if a sermon fails to appear, send a post-card at once stating your disappointment and explaining that you subscribed solely for the sake of Pastor Russell's sermons, which are so different from all other sermons.

PEOPLES PULPIT IN FOREIGN LANDS

We do not advise friends in Canada, Great Britain, etc., to subscribe for "Peoples Pulpit." The sermons which appear in it can for most part be had in advance in the newspapers which publish the sermons. Send orders for the latter to us; we can usually supply them cheaper than the publishers would.

British readers will find a sermon weekly in The Red Rose Magazine. Recommend it to your friends, send samples and drop an encouraging word at times to the editor.

CONVENTION EXPENSES AS DONATIONS

After conventions please send us a memorandum of the amount expended by the Church and it will be treated as a Church Donation and credited on the Tract Fund as though sent us in cash. Follow the same course as respects public meetings arranged for the Pilgrims.

Dawn-Studies, Vol. I, Spanish, is in stock.
Dawn-Studies, Vol. III, Greek, just received; paper covers.

SUBSCRIBERS FOR PEOPLES PULPIT

A convenient way for the friends desiring to subscribe for Peoples Pulpit would be by classes. Moneys intended to be sent us as Tract Fund donations might be so used if agreeable to you. One member of the class could act as its agent and order the papers for the class, but all to be sent to one address. His letter should be addressed to PEOPLES PULPIT and should enclose subscription money and be a business letter such as could be understood by the Postoffice Examiner.

Subscriptions in Canada and Foreign countries are not solicited, as the rates would be double on account of postage.

Prices will be as follows:--Single copies, per year, 12 cts. Club rate, to one address, 3 copies, 25 cents; 12 copies, $1.00; 25 copies, $1.50; 50 copies, $2.50; 100 copies, $4.00; 300 copies, $10.

NEW MISSIONARY ENVELOPES

New envelopes are now to be had at the same price--25 cents per 100, postpaid. These are of excellent paper and have half-tone cut of all six volumes of SCRIPTURE-STUDIES on the front, and cut of the HEAVENLY MANNA on the back.

CLOTH "HELPS"

The Berean Bible Students' Manual is now in stock, uniform in size and binding with the SCRIPTURE STUDIES. Price, 50 cents, postpaid.

NEW SUPPLY OF WATCH TOWER BIBLES
(Nos. 1918 and 1928)

For description and prices see October 1, 1908 TOWER

Greek Spiritism Booklet is also in stock at 10 cents.

Italian Volunteer Supply temporarily Exhausted.

==========

"STUDIES IN THE SCRIPTURES"
(SIX VOLUMES)
INDISPENSABLE IN BIBLE STUDY
WHOLESALE RATES TO WATCH TOWER SUBSCRIBERS:

1st Set, Volumes I, II, III, 25 cents per volume, postpaid
2d Set, Volumes IV, V, VI, 30 cents per volume, postpaid

TRANSLATIONS IN VARIOUS LANGUAGES

WATCH TOWER BIBLE & TRACT SOCIETY
13-17 HICKS ST., BROOKLYN, N.Y., U.S.A.

====================

R4430 : page 211

VIEWS FROM THE WATCH TOWER

EVOLUTION AND CHARACTER

IN his book on "The Wonderful Century," published ten years ago, Alfred Russel Wallace, the distinguished scientist and co-discoverer with Charles Darwin of the theory of Evolution, asserted his conviction that, in the matter of mechanical discovery, the human race had made more progress in the nineteenth century than in all the preceding eighteen centuries. It is somewhat difficult to reconcile this statement with the attitude he takes in his latest article on "Evolution and Character" in The Fortnightly Review. He has evidently grown more pessimistic. He declares now that it is doubtful if there has been "any considerable improvement in man's average intellectual and moral status during the whole period of human history"; and he says further:

"In comparing a savage with a civilized race, we must always remember that the amount of acquired and applied knowledge which we possess is no criterion of mental superiority on our side, or of inferiority on his. The average Zulu or Fijian may be very little lower mentally than the average Englishman; and it is, I think, quite certain that the average Britain, Saxon, Dane and Norseman of a thousand years ago--the ancestral stocks of the present English race--were mentally our equals. For what power has been since at work to improve them? There has certainly been no special survival of the more intellectual and moral, but rather the reverse....When we consider further that the effects of education and the arts are not hereditary, we shall be forced to the conclusion that we are today, in all probability, mentally and morally inferior to our semi-barbaric ancestors!"

The Romans and the Greeks, Mr. Wallace reminds us, looked down on their ancestors with just as much contempt as we look down on Kaffirs and Red Indians. It is quite superficial to conclude that because people are in a savage or barbarian state as regards knowledge and material civilization, they are necessarily inferior intellectually or morally. "I am inclined to believe," says Mr. Wallace, "that an unbiased examination of the question would lead us to the conclusion that there is no good evidence of any difference in man's average intellectual and moral status during the whole period of human history at all corresponding with differences in material civilization between civilized and savage races today.... There is good reason to believe that some of the lowest savages today (perhaps all of them) are the deteriorated remnants of more civilized peoples."

MENACE OF YELLOW JOURNALISM

One of the severest and keenest indictments of yellow journalism ever written has lately appeared in The American Magazine from the pen of Prof. W. I. Thomas, of the University of Chicago. He takes the ground that the yellow papers published and spread broadcast in our American cities today are "a positive agent of vice and crime," making for all kinds of immorality. Our failure up to the present time to regard the yellow press as an immorality and to take steps to exterminate it is due, he thinks, in part to the fact that we have been reluctant to lose a time-honored faith in the printed page, and in part to the slowness with which we carry generalizations into practice. In connection with this last point he writes:

"Moral exactions never, in point of fact, reflect the most advanced states of consciousness. Our practices run behind our judgments by a generation or two, but that we do slowly and surely carry our generalizations into practice is indicated by the fact that society has since the beginning been constantly changing the content of its commandments, and practices which at one time were not the objects of moral judgment (slavery, polygamy, blood-vengeance) have come to be classed as immoral. At the present moment there is a focus of consciousness containing commandments in the making. In it are located questions of political graft, monopolistic manipulation, the tyranny of labor, patent medicine fakes, impure foods, the race question, the woman question, and the question of the yellow journal. These are now being agitated and revalued by public opinion and the legitimate press, and when we have made our reconstruction we shall have some new commandments and some new crimes; and among them will be: Thou shalt not have the perversion of truth for a gainful occupation."

R4431 : page 211

Professor Thomas' first and fundamental objection to yellow journalism is based on its appeal to what he calls the "hate attitude" in men. This attitude exists in all of us. It dates back to the days when human beings spent most of their time killing animals or fighting with their fellow creatures. It partakes of the nature of impulse or appetite, and is almost as blindly elemental as hunger itself. During centuries of civilization this hate instinct has been modified and controlled, but under the surface it slumbers yet. A murder trial, a prize fight, a slanderous bit of gossip, an exciting game, have still the power to call it into play.

In the light of these facts, says Professor Thomas, it becomes plain that the yellow journal owes its existence to the persistence in men of a primitive feeling of essentially anti-social character, and to the fact that a revival of this feeling brings a sense of pleasure. He continues:

R4431 : page 212

"Pleasurable shocks may be classified with some reference to their social significance. We have, first, the emotional interest of the reflex type represented by the whole gamut of competitive games from marbles to chess, which are pleasant, recreative and valuable--to the child, in developing a normal organism, and to the adult (in a society where the division of labor prevails), in taking the strain off certain overworked nerve centers and equilibrating the organism. A second form of shock is associated with horrors, misfortunes, detractions and slanders. Railroad wrecks, fires, murders and domestic scandals are types of this interest, which, as in games, is primarily of the nature of a blind reflex. Artistic presentations, of which tragedy is an example, are conflict situations of a generalized and reflective type, presented with such technique and perspective as to give an added significance to life. Scientific and business 'pursuits' are really of the hunting pattern of interest, involving the same emotional strains as the chase, though the emotion is subordinated to the reflective processes involved."

--Current Literature.

TURKEY ASKS JEWS TO COME

Offers to Confer Full Citizenship Upon Immigrants on Arrival.

"They shall bring all your brethren for an offering unto the Lord out of all nations."--Isa. 66:20.

The Jewish Morning Journal gave out recently a special cable dispatch from Constantinople saying that the Turkish Government had invited the Jews of Russia and Roumania to settle in Turkey, agreeing to remove all restrictions and to grant full citizenship to them. Here is the text of the cablegram:

"Ahmed Riza, President of the Chamber of Deputies visited to-day Hahm Pasha, the ritual head of the Jews in Turkey, and on behalf of the Turkish Government extended an invitation to the Jews of Russia and Roumania to migrate to Turkey. As proof of the good faith of the Turkish Government Ahmed Riza informed Hahm Pasha that the Government would abolish all restrictions against Jewish immigration, and, what is still more significant, will confer full citizenship on Jewish immigrants immediately on their arrival in Turkey."

AN UNSECTARIAN PRESENTATION

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking recently on Leadership in the Colleges, said:--

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

===================

R4431 : page 212

"I WILL CALL FOR THE GRAIN AND INCREASE IT"

--EZEKIEL 36.--

OURS is the "day of God's preparation" for the glorious abundance of the Millennium and its blessings. Fresh proofs of this come to us daily. The electric light has superceded the tallow dip; the steamship, 1000 feet long, has succeeded the canoe; the railway train has succeeded the pack-mule and the stage-coach. Already we live in a new world, which, in many respects, would be Paradise were it not for our fallen condition--our mental, moral and physical imperfections--our dying state. Still, however, the necessities of life require labor, toil, sweat of face; but how great a blessing is in this fact few seem to appreciate. Without necessity, idleness would soon breed vice and crime still more abundantly.

Statistics tell us that the wood supplies of the world are running short and that already there is little to spare for fuel. They tell us also that the coal supply will last only about one hundred and fifty years more. They wonder whether or not mankind will soon freeze to death. God's people, however, looking from the standpoint of the Divine promises, may have full assurance of faith that the Divine foreknowledge has provided for every emergency. Already we know that the air that we breathe contains the very elements necessary to supply us adequately with heat, if we could but learn how to separate its component parts. Science has long been striving to accomplish this end. Faith tells us that when the Father's due time shall have arrived the problem will be solved simply enough, furnishing oxygen for fuel and nitrogen for the enrichment of the soil.

Similarly scientists tell us that the earth cannot much more than provide food for its present number of inhabitants. They are in trepidation as to what kind of farming will be necessary to feed the world five hundred years hence. Through the Word of God the eye of faith may see that the time for human productivity is drawing to an end, that soon after the inauguration of the Millennium, conditions will change gradually--until finally human propagation will cease entirely. Still, however, according to the Scriptures, the world will gradually become filled with people; as our Lord's words declare, "All that are in their graves shall hear the voice of the Son of man and come forth." "Every man in his own order," says St. Paul.

There will be an abundance of room for all of this population, but where their food supply will come from would be an astounding proposition to scientists. The child of God, whose eye of faith has already seen some of Jehovah's mighty power, may rest assured that he who planned all this has made necessary provision for the successful carrying out of its every feature.

In the light of God's Word the eye of faith has assistance, and perceives that humanity's present fallen condition involves a great waste of food, which will be rectified as the race rises out of its imperfection and learns more thoroughly how to use blessings which are now comparatively wasted. Then again the eye of faith sees in the divine promise at the head of this article, and in other assurances of the Scriptures, that "the earth shall yield her increase"--sees the Divine provision for the needs of humanity. Already we have evidences of how these Scriptures may be fulfilled. In the once arid deserts of the United States artesian wells and irrigating canals are causing "the wilderness to blossom as the rose and the solitary places to be glad." Similar developments will doubtless later on extend to other desert lands. Contrariwise the marshes are being drained, and the eye of faith can see how the world will eventually be made all that is implied in God's promise of Paradise restored; that Jehovah "will make the place of his feet [his footstool] glorious."

MIRACLE WHEAT--MIRACLE CULTIVATION

A year ago we called attention to the miracle wheat, which was developed in Virginia, seemingly by accident. We know not to what extent it has been sown elsewhere, nor whether any wonderful results have been obtained. However, it gives to the eye of faith a suggestive lesson

R4431 : page 213

as to how God could "Call for the wheat-corn and increase it" many fold. Now we learn of some wonderful experiments which have recently been made by the Russian Government, which serve to show that in soil that is at least twenty inches deep a new method of cultivating wheat, gives promise of almost miraculous results. Even if only one-tenth of the results claimed can be obtained the advantage seemingly would be considerable. Even if the method be at present found impracticable for any reason, the suggestion to the eye of faith would be valuable everyway as showing God's people something of the hidden powers Divine, which are held in reservation for man's time of need.

PLANTING WHEAT INSTEAD OF SOWING IT

The new method of cultivating wheat, based upon these experiments, is the making of pits or trenches, twelve to twenty inches deeper than the surface level and forty-two inches wide. One grain of wheat planted at the bottom of each pit or forty-two inches apart in the trenches is

R4432 : page 213

covered lightly with two inches of soil. Every three weeks the covering process is repeated about two inches more each time, until ten coverings have been put on. The grain gives forth three shoots with the first covering. With the second covering each of these shoots "bushknots" and gives forth three more shoots, so that with the final covering the total amounts to 59,049 stalks or heads of grain.

The ten coverings will require about thirty weeks or less, according to the climate. It is said that this method of cultivation requires no watering, that the air, having free access to the roots, provides the moisture and gases necessary for the growth of the plant. It is difficult to believe all this--that a single seed could thus produce seventy pounds of grain, and that at the same ratio an acre of land be made to produce forty-five tons of grain. Assuredly, as our text suggests, when the Lord's time shall come he will be well able to call for the increase of the grain for the benefit of the world of mankind, whom he so loved as to redeem and for whom the blessings of restitution are shortly to be made available.--Acts 3:19-21.

===================

R4432 : page 213

"MY GRACE IS SUFFICIENT FOR THEE"

--ACTS 19:23; 20:1.--AUGUST 22--

Golden Text:--"And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness."--2 Cor. 12:9.

FOR two years and three months St. Paul had actively engaged in the service of the Truth at Ephesus, the Gateway or Eye of Asia Minor. He was about ready to leave and had already sent word to the Churches enroute, which he had established, informing them of his journey and of the fact that a famine had recently prevailed in Palestine and that he purposed taking to the Christians at Jerusalem a present of money from their fellow-believers in the Gospel and fellow-members in the Body of Christ in Gentile lands. However, the Lord was pleased to permit the great Adversary to stir up persecution and riot against the Truth and especially against the Apostle just on the eve of his departure. As the Apostle declares, "We know that all things work together for good to those who love God, to the called ones according to his purpose;" hence, we may be sure that God saw some good that could be accomplished by permitting this panic of persecution and that otherwise he would not have permitted it.

"FAITH MAY FIRMLY TRUST HIM, COME WHAT MAY"

Ephesus was one of the greatest cities of that time. This may be judged from the fact that just at the entrance of the harbor stood one of the "seven wonders of the world," an immense statue of "Diana of the Ephesians"--the deity of Ephesus and indeed of Asia Minor. To her shrine thousands of people came, as opportunity offered, believing that they received a special blessing from her, which affected favorably the prosperity of their homes. Her blessing was supposed to greatly increase the flocks and herds and the birth of children. Unlike the other (virgin) Diana, this one was represented to be the mother of all things living, fecundity being her special blessing. Of course, the fame of this great idol attracted general attention, and those who could not go to Ephesus to worship at the shrine of this image were pleased to purchase from merchants certain charms or amulets, which consisted of small copies of her shrine wrought in silver. The business of making these shrines grew as the people of that region learned to desire her blessing and to offer her worship. In the Apostle's day the business of making these shrines of various sizes out of silver was immense, employing hundreds, perhaps thousands.

A man named Demetrius was the representative or head of a silversmith's guild or union. He, becoming incensed against the propaganda of the Apostle and the early Church at Ephesus, aroused his fellow-craftsmen by a stirring speech, in which he pointed out the great prosperity of their city through this idol, and how they themselves had prospered by the making of her shrine. Then he painted a black picture of how the prosperity would shortly die, as a result of the preaching of this man Paul. He called attention to the fact that it was not merely at Ephesus that this new religion, opposed to the worship of Diana, was spreading, but that it prevailed throughout all Asia Minor amongst people who might be expected to place orders with them for shrines. With a wonderful cunning, he combined with this thought of the duty of supporting their city religion that of the duty also of looking out for their pocketbooks. Who can think of stronger grounds of argument with people in general? That he was successful in arousing the prejudices and creating a riot causes us no wonder. The whole city was in an uproar in the very tenderest spots, religion and worldly prosperity.

The Adversary, no doubt, helped on the matter, with the result that the people were shortly in a frenzy of despair, as though the feared collapse for their religion and their prosperity were already upon them. The home of Paul was known; so thither the mob rushed, seeking the chief factor in the impending troubles. In the Lord's providence St. Paul was absent. Aquilla and Priscilla, who kept the home, were there and, although not arrested, evidently were loyal to the Apostle and to the cause to the very last degree.

Thus the Apostle, subsequently writing respecting them, remarked that they endangered their necks for the sake of the Truth. As working people and home-keepers they were not molested; but two assistants of St. Paul found in the home were taken by the mob. They hurried them to the theatre, or place of public entertainment, whose capacity, we are told, was 56,000 persons, indicating that Ephesus must have been an immense city. St. Paul, learning of the commotion, would have courageously entered into the thick of the trouble in defense of his friends and, above all, in defense of his Master and his message. But wiser counsels prevailed and St. Paul remained away. The brethren suffered him not, believing that his presence would have accomplished nothing with people in so unreasonable a state of mind and St. Paul agreed with them, because no other course would have been the wise or proper one.

The Lord, however, did not neglect the two brethren who were arrested, Gaius and Aristarchus. The town clerk came to their assistance and with words of wisdom dispersed the mob. This official was not interested in the Gospel of Christ and its service, but he was interested in the doing of his duty as an officer of the city. He pointed out to the mob that they had become unduly excited; that they and everybody knew the greatness of Diana, and that one Jew or many Jews could not injure her great fame. And then he concluded, Seeing that these things cannot be

R4432 : page 214

gainsaid, ye ought to be quiet and to do nothing rash, for ye brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If, therefore, Demetrius or his companion have any matter against these men, the law courts are open. Let them accuse one another. In other words, let us mind our own business and not allow ourselves to be unduly excited over a matter of no moment. Besides, he pointed out to them that, while there were lawful assemblies provided for them, the present one was an unlawful one, which if it were reported to the Government at Rome, might bring disrespect to the city and perhaps cause it to lose some measure of its eminence. With this he dismissed the assembly.

PRINCIPLE AND LACK OF PRINCIPLE

Notice the contrast between the chief actors in the account of this lesson and those mentioned in the preceding one. In that case many people, realizing that they had been working in conjunction with the powers of evil--of demons--brought their books of magic, etc., and burned them, as a result of the influence of the Gospel message upon their hearts. They not only stopped the practice of the black art; they not only refused to use the books of magic; but they refused to sell them to others, lest they should do injury to them. They were willing, glad, to suffer financial loss and be thought foolish by their neighbors, rather than to do injury to others, after they had come to a true realization of the situation. On the contrary, the chief actors in this lesson were moved to a frenzy and to riotous conduct by their love of money--their fear lest they should suffer loss. Evidently it was not their respect for religion, but their love for filthy lucre which prompted their actions. Moreover, the religion of this goddess was a demoralizing one. Hence we see the stronger contrast between those who raised a riot in order to perpetuate idolatry and sensuality and to bring money to their own purses and those, on the contrary, who are ready to sacrifice their earthly interests rather than do harm, and in order that they may do the more good. Verily there is a power, a wonderful power, in the religion of Jesus, our Redeemer.

It is to be noted that the Apostle and his co-laborers were not guilty of the charge of which they were accused --blaspheming the goddess of Ephesus. Here we have a point of importance and a valuable lesson. St. Paul elsewhere said, "Let none of you suffer as an evil-doer nor as a busy-body in other men's matters." It was not necessary for the Apostle to say one unkind word in reference to the goddess Diana. His commission was to preach the good tidings of great joy--not to quarrel with false gods, or their worship. The persecution was therefore for right-doing. There is a lesson here for us, too. It is not necessary

R4433 : page 214

for us to do or say a single unkind word or act towards our friends in Babylon. It is not necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel message. Of course, the Apostle did not fail to call attention to the fact that Diana was merely the work of men's hands and not, as claimed, a divinity. So we may properly enough set forth to our friends that there is but the one true Church, which was organized by our Lord, established at Pentecost, and that all other churches, therefore, are merely human systems. But it is not our privilege to tirade against these churches, as we learn some of the dear friends are inclined to do. The command, "Speak evil of no man," may properly be applied also to religious systems. Particularly those who recognize the foundation of Christianity in the redeeming merit of the death of Christ, and that favor and teach morality, if nothing more, should be let alone by us. In Divine providence the appointed hour will come, the Scriptures assure us, when everything which can be shaken will be shaken and overthrown in the great "time of trouble." Against that evil day we warn men that they repent and develop meekness and righteousness; "it may be that they shall be hid in the day of the Lord's anger." Undoubtedly the Lord has permitted sectarianism for some wise purpose, even as he has permitted the Gentile governments to hold sway until the end of the times of the Gentiles. Let us not interfere with the fulfillment of the

Divine purposes. Let us be content to fulfil our mission of assisting the brethren, building them up in the most holy faith and telling the good tidings to the meek and such as manifest an ear to hear.

THE LESSON OF OUR GOLDEN TEXT

This is a wonderful text. Our Lord's words therein expressed applied, we may be sure, not only to St. Paul, but to all of us who are of the one Body and energized by its one spirit. Doubtless St. Paul's experiences in connection with his thorn in the flesh were given to him and recounted in the Scriptures largely for the benefit of ourselves and of all who, from his day until now, have been suffering under peculiar experiences, trials, whose necessity and value were not clearly discerned.

When St. Paul, blinded by the great light which accompanied his conversion, finally received the Lord's forgiveness and the restoration of his sight in considerable measure, he doubtless bore patiently with the continued weakness of his eyes, considering it a proper chastisement for his wrong course as an opponent of the Anointed One and an injurious person in respect to the Body of Christ, which is the Church. The measure of his afflictions which remained helped the Apostle, doubtless, to appreciate very distinctly how close is the relationship between the Church and her Lord, as members of the one sacrifice, as explained in the Lord's Words, "Why persecutest thou me?"

However, as weeks and months and years passed, and the Apostle found his defect of vision a great burden, he doubtless wondered why the Lord should permit any measure of the ailment to continue. Well did he know that it would be as easy for Divine power to give him perfect sight as not. Indeed, he had evidence along this line continually--the power of God in healing the sick--so that handkerchiefs and napkins which he had blessed were sent for from far and near, and carried with them Divine blessing and healing. Evidently the Apostle reasoned that after he had suffered awhile in this affliction it would be removed. He may even have surmised that God wished to bring him to the point of humbly asking for its removal.

St. Paul explains to us that he did request healing--the removal of this grievous affliction or "thorn." He tells us that he did this three times. There is a point in connection with the matter which apparently up to that time he had not discerned clearly, namely, that the healing of his eyes would be so much of restitution blessing. But St. Paul, like the others of us, had been called of the Lord not to restitution, but to sacrifice; as he himself explained the matter to others, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Knowing that the blessings of God were passing through him to others, he wondered that some might not have been for himself. He had yet to learn that the gifts conferred to him were for the worldly and not for the saints, who had consecrated to sacrifice. He had yet to learn that, if permitted of the Lord to take back his consecration to sacrifice, it would mean his letting go proportionately of the spiritual blessings and favors which God bestows upon us when we sacrifice earthly things.

TWO WAYS OF ASSISTING US

It would not have been right for St. Paul to have been encouraged in a wrong course, in harmony with his prayers for healing. Hence, those prayers were refused. True, the Lord has granted similar requests from many who knew no better than to ask such favors. But with the great Apostle the matter was different. Like his Lord he was an example to the flock and hence it was not appropriate to grant his petition. However, what God did do not only furnished a lesson to St. Paul, but a blessed lesson to us, his brethren, throughout the Gospel Age.

While it was not proper to remove the burden from the Apostle in answer to his prayer; while God saw a special way in which this thorn in the flesh would be specially

R4433 : page 215

helpful to him in the development of the holy Spirit, nevertheless his prayer could receive an answer still more effective, still more blessed, in a different way. Instead of removing the difficulty, the Lord promised the more grace, the more strength, the more endurance to meet the difficulty, to overcome it, to compensate for it. This was really much better for St. Paul in every way than if his prayer had been answered. We do not know, neither did he know, how necessary to the preservation of his humility and usefulness in the service was that "thorn in the flesh." We may know assuredly, however, that the giving to him of more grace was the greater blessing; because the grace of the Lord is helpful in all things, in all of life's interests, while the taking away of the thorn would have been merely a relief in the one line. No wonder the Apostle, when he understood the situation, cried out, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."--2 Cor. 12:9.

There have been blessed lessons for all of the Lord's dear people throughout the Gospel Age in these experiences of St. Paul. We have various thorns in the flesh, various difficulties, various trials; some of them mental; some physical; some well understood by others; others unknown except by ourselves. What a comfort it has been to many to have the Lord's assurance that what trials and difficulties he does not remove from us, he permits for wise and loving purposes. These, he assures us, will all work together for our good. Of these he declares, "My grace is sufficient for thee; my strength is made perfect in weakness."

Taking this, the Apostle's viewpoint, dear fellow-servants of the cross, let us take all of our experiences in good faith, realizing the truth of these words, that our weaknesses, our imperfections, our frailties, so far from working injury to us, will, under the Lord's supervising care, enable him to supplement the more our willing endeavors with his strength.

R4438 : page 215

HEROISM

It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods, and ideas;
To hold that back with one hand, and support
With the other the weak steps of new resolve!
It takes great strength to bring your life up square
With your accepted thought, and hold it there,
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back--to sink--
So hard to live abreast of what you think!

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure, and succeed at length
In living your belief--well, it takes strength--
Courage, too. But what does courage mean
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain
Of setting yourself against your grandsire's brain;
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above.

But the best courage man has ever shown,
Is daring to cut loose, and think alone.
Dark are the unlit chambers of clear space
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so,
Shines from a thousand things that we don't know.
But to think new--it takes a courage grim
As led Columbus over the world's rim.
To think--it costs some courage--and to go--
Try it--it taxes every power you know.

It takes great love to stir a human heart

To live beyond the others, and apart;
A love that is not shallow, is not small;
Is not for one or two, but for them all.
Love that can wound love for its higher need;
Love that can leave love though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force--to give!
Love, strength and courage; courage, strength and love--
The heroes of all time are built thereof.
--C. P. S. Gilman.

===================

R4433 : page 215

WRESTING THE SCRIPTURES

"They that are unlearned and unstable wrest...the Scriptures to their own destruction."--2 Pet. 3:16.

AN instance in point is found in the columns of a journal, the editor of which was once an earnest co-laborer with us in the promulgation of the Harvest Truth. While still assenting to the fact that we have been in the Harvest for thirty-five years and that it will shortly end, he tells his readers that he apologizes to God that for nearly eighteen years he has been preaching what he now believes to be serious error, namely, that the Church of Christ has a share in her Redeemer's sufferings, a share with him in his sacrifice as members of his Body, filling up that which is behind of the afflictions of Christ--suffering with him that they may also reign with him, becoming dead with him that they may also live with him on the spiritual or heavenly plane.

This Editor now calls all this darkness, and evidently thinks that just at the close of the Harvest he has struck the match and lighted a fresh lamp which shows that the path he was previously traveling was a wrong one and the light which previously shone on his pathway was of the Adversary. He has not yet given up all of the beautiful Harvest Truths, but we may reasonably expect that with this repudiation of the foundation of all spiritual hopes he will shortly conclude that everything that he saw on coming out of Babylon was a delusion, and that he will return fully to the "outer darkness" of Babylon. "If the light that is in thee become darkness, how great is that darkness," said our Master.

Said Editor seems to have become sour towards us personally, for some reason unknown to us. The alienation or bitterness of spirit presumably led to a desire to find fault with us. And since our personality is sunk in the service of the Truth, personal antagonism finding no other course led to an attack upon the truths which we present. How much the Adversary had to do with twisting and warping of judgment we do not know. How much others may be responsible by reason of over-encouragement or evil suggestions we do not know. But

R4434 : page 215

we do believe that the Lord will not allow any outside influence to separate from himself and his Truth any whose hearts are loyal to him.

This case is not parallel to the one of which our Lord said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part." (Mark 9:39,40.) This is a case of direct opposition--a direct attack upon the Harvest Work, which he had been serving for years--a direct attack upon the very doctrine which, next to the Ransom, lies close to the foundation of our hopes. This erstwhile Brother is now seeking to disrupt the Harvest Work to the best of his ability. He would have the Lord's people everywhere follow him into outer darkness under the delusive cry, "We were all blinded and misled by 'The Watch Tower;' but now, Eureka! I have fortunately found the true light which

R4434 : page 216

the Lord was anxious to give us earlier in the Harvest but did not succeed in getting to us until now near the close."

But, dear readers, we need have no fear of any disruption in the Lord's work from that quarter, or from any other. If this Harvest message and its service be of God it cannot be overthrown. If it be not of God we would be glad to have it overthrown, that we and others might be delivered from error. Oh, how the Adversary would like to convince us that our present Lord had served us with poisonous food and that we should straightway leave his table and go elsewhere to satisfy our hunger and thirst for righteousness and Truth. These and other efforts will be successful merely to the extent of sifting out those not worthy of the Truth. The others who remain will be stronger than ever, by reason of the agitation of the subject of the Covenants, Sin-offerings, etc.

THE COMMUNION CUP

Twenty-nine years ago we were publishing some features of Present Truth respecting the Second Coming of our Lord, the time of Harvest, the Millennial Age, the Times of Restitution; but up to that time we had been in a measure of confusion, darkness, respecting the heavenly and the earthly promises. We saw that the Church had promise of heavenly and spiritual nature and glory. We saw also that the promises to the world were seemingly of an earthly nature, that they would build houses and inhabit them, plant vineyards and eat the fruit of them, etc. We had not fully discerned why this distinction of natures and were inclined to wonder why we could find nothing in the Scriptures to intimate that at the close of the Millennium the world would be granted the heavenly nature.

It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us and, so far as we are aware, unseen by others since the days of the Apostles. We realized that this further light was Harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse "things new and old," respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the Divine Plan and set them forth in a pamphlet entitled Tabernacle Shadows of the Better Sacrifices.

It was through those Tabernacle Shadow blessings that the Lord showed us how and why the Church of this Gospel Age has been called to heavenly glory while the Divine purpose respecting mankind in general is restoration to human perfection with everlasting life to all the willing and obedient--to be granted to the faithful in the close of the Millennial Age, when they shall have reached human perfection and the "paradise restored" shall have been extended to the whole earth.

We then understood for the first time the meaning of the Apostle's words respecting the "Hidden Mystery," namely, that close, intimate relationship between Christ and his faithful followers, the "more than conquerors." It was then that we understood the Apostle's words, "God hath given Christ to be the Head over the Church, which is his Body," and "We are members in particular of the Body of Christ." "This is a great mystery; but I speak concerning Christ and the Church." Oh, yes, this is indeed a hidden mystery--that the Church is completely separated from the world and offered a great prize of glory, honor and immortality, the Divine nature. But we came to see, also, that this prize was offered on certain sacrificing conditions--not merely upon condition of faith, though faith is the basis of all our hopes. This "high calling" proffered is justification from sin as the reward of faith, but it additionally held out the promise to the justified that if they would suffer with Christ as his members, they should also be glorified together with him in his heavenly Kingdom and be with him and sit upon his throne and share his glory.

Now we began to understand why the way during this Gospel Age should be made so "narrow," so difficult, while the Lord promised to make the way to eternal life a broad, "high way" during the Millennium. Ah, yes! all is clear from this standpoint, and the Apostle's words were full of meaning to us as we read, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." (Rom. 12:1.) Now we saw the two steps; first, justification by faith, and secondly, an entrance into this grace of the "high calling" by being begotten of the holy Spirit. As expressed by St. Paul, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God," which is to be revealed in our Lord and in us as his members in his Kingdom. Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ and we were stimulated also to follow his example, filling up a share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, "Let us go forth therefore unto him without the camp, bearing his reproach."--Heb. 13:13.

We perceived from this last text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (Levit. 16); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the Congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the Church, the members of the Body of Christ.

This has been the basis of our presentations to the Church for these twenty-nine years. We consider it the only key to all the wonderful harmonies of the Divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the Divine Plan, which alone explains the "mystery" of this Gospel Age, which is the Church and her special call --to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

Not anything of the merit belongs to us. Now, and first and last and all the time we have shown that the merit belongs to our dear Redeemer, who, by reason of the "body prepared" for him for the sacrifice of death, was able to become the justifier of all who trust in him. Our justification came by faith in his blood, and hence any merit and all merit would be his, not merely on that account, but also because our begetting of the holy Spirit was based upon our full consecration to be dead with him.

THE THINGS NO LONGER SEEN

These are the things said Editor tells us that he no longer sees--that our sufferings as members of the Body of Christ are part of His sufferings. All this he now claims is a mistake. That we are to reign with him because we suffer with him is claimed to be an error. Some day if he will tell us we shall be glad to know any other reason why we do suffer and with whom else we suffer; what we do sacrifice and for what we sacrifice and what useful purpose our sacrifice will ever accomplish. Possibly some may find ways of applying these Scriptures, but we are sure they will find no interpretations satisfactory to our minds other than that we have already found connected with the "mystery." Our friends in the nominal churches have wrestled with these Scriptures for centuries in a kind of hazy bewilderment, not knowing

R4434 : page 217

how to intelligently apply them and not understanding the "mystery," because the due time for its unfolding did not come prior to the Harvest.

THE BLOOD OF THE COVENANT

This erstwhile co-laborer now assaults us and charges that we have committed the sin unto death, in connection with this application of the Scriptures--because we claim that we suffer with him; that we share in his sufferings (Christ's) and not some other suffering. If this position is true we have been under the Second death condemnation for twenty-nine years and this co-laborer has been under it for eighteen years. Yet those years were the most blessed of our experience and, we presume, also of his. And this doctrine during these years has been the "key" to the "Mystery of God," which has brought more Christians to a full and deep consecration to the Lord than anything else ever known since the Apostle's day.

There certainly is plenty of inconsistency connected with the position of this Brother, and with that of all others who ever leave the light of Present Truth. For instance, the Scriptures intimate clearly enough that any who ever commit this sin unto death cannot be renewed

R4435 : page 217

unto repentance, seeing that they have crucified the Lord afresh and put him to an open shame. (Heb. 6:6.) If, then, this doctrine of the Church's participation with our Redeemer in his sacrifice as his "members" is the "counting of the blood of the Covenant an unholy thing," how could this Brother claim that, after eighteen years of such delusion and Second Death worthiness, he has now escaped such a condemnation and obtained a special blessing from God and a special privilege to light a new torch and to call the Lord's sheep in an opposite direction?

But let us examine the ground of this serious charge respecting which this Editor waxes eloquent, saying, "We do not know any consideration on which we would occupy their position. Oh, that we had ten thousand trumpet tongues to warn those who accept this latest of the last-day delusions. It is a test! Who will be on the Lord's side?" We agree that it is a test and that it will fully discover those who are on the Lord's side; those who will share of his cup, share in his sufferings--none others will share in his glory.

Notice the Scriptures which this new light-bearer assures us condemn all who have been believing that they were sharing the sufferings of Christ as the condition by which they might hope to share his glory future. It reads, "If we sin willingly after that we have received a knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."--Heb. 10:26-29.

This marvelous exegete lifts his hands in horror and, pointing at this Scripture and then at us and the thirty thousand or so who similarly believe, he intimates that he has gotten out of this Second Death condition and that he is willing to help all of us out, if we will follow him, and subscribe for his Journal. On the contrary, the very Scripture he quotes tells that there is absolutely no hope for the class described in these verses, because "there remaineth no more sacrifice for their sins." They consumed their share in the merit of Christ's sacrifice.

The Apostle speaks of wresting or twisting the Scriptures and it may easily be surmised that a considerable amount of wresting and twisting of this Scripture needs to be attempted in the endeavor to make it serve this Editor's purposes. He lays all his stress upon the words, "Counted the blood of the Covenant wherewith he was sanctified an unholy thing." To serve his purpose he has twisted the Scripture thus, "Has counted the blood of the Covenant wherewith he was sanctified a thing shared by a number." The attempt is to prove that all who claim to have fellowship with Christ in his death or, as the Apostle says, "to be dead with him," "to be baptized into his death," thus participate in the blood of the New Covenant, which Jesus is sealing with his own blood and in which he invites us to be partners and share--all these are guilty, according to this indictment, based upon this Scripture, of "treading under foot the Son of God and counting the blood of the Covenant wherewith they were sanctified an unholy thing."

This expositor has lost his bearings altogether. The Apostle tells us that we were justified through faith in the blood of Jesus and he here speaks of those who had gone on after justification through the blood of Jesus to sanctification through the blood of the Covenant. What is the difference between justification and sanctification and between the blood of Jesus which justifies and the blood of the New Covenant which sanctifies?

We answer that there is a great difference--two distinctly separate transactions are thus brought to our attention. Nowhere in the Scriptures are we said to be justified by a New Covenant or by any Covenant; nor by the blood of the New Covenant; nor by the blood of any other Covenant. We are justified by faith--faith in the blood of Jesus as our Redeemer. Our justification comes as soon as we accept the great fact that we were sinners and that Jesus gave his life for our redemption and accept our share in that redemption by faith. It is only those who are thus justified by faith in his blood that are invited to become his disciples, his followers, his joint-sacrificers and his joint-heirs in glory, as members of the great Prophet, Priest, King, Judge and Mediator, who will come in power with great glory as soon as the last member of his Body shall have been perfected through a participation in the sufferings of Christ. Let us keep in memory the fact that only the justified are called to this "high calling," this great privilege of participation in Christ's Covenant, the blood of the New (Law) Covenant. This being true, it will be readily seen that the Apostle is referring to this consecrated class--"sanctified through the blood of the Covenant."

Get the thought that our Redeemer, "the man Christ Jesus," laid down his life that he might seal the New (Law) Covenant with Israel and through Israel with the world. He consecrated his earthly life and laid it down in death with this in view. His ignominy and death are symbolically called his cup, of which he drank. He offers a portion during the Gospel Age to justified believers, proposing that if they drink the cup with him, if they suffer with him, he will accept such as "members of his Body." The Father will beget them of the holy Spirit and in due time they shall be born from the dead in "his resurrection," as his glorious Body and sharers with him in the work of dispensing the New (Law) Covenant blessings to Israel and to the world.

All who accept his proposition are counted in with him as messengers of the Covenant or servants of the Covenant--those whose lives have been devoted, consecrated, sacrificed with a view to the establishment of this New (Law) Covenant, by which the Christ, including the Church, as the Seed of Abraham, will bless Israel and all the families of the earth. The Apostle says, "We are made able ministers of the New (Law) Covenant"--that is to say, qualified servants of that Covenant. Part of our service we perform at the present time in serving our great Head and the fellow-members of his Body, "edifying one another and building one another up in the most holy faith." (Jude 20.) But in a larger sense of the word we are being qualified or made able servants of the New (Law) Covenant by present experiences, which we shall put to effective service when the New (Law) Covenant shall go into force and the Millennial Age be inaugurated.

We trust that we have made clear the fact that our consecration, our sanctification, our acceptance of the Lord, our sacrificing with him, and our final glorification with him, are all in connection with the great Work

R4435 : page 218

which he has undertaken, namely, the mediating of the New (Law) Covenant between God and mankind in general. We were called out from mankind in general, from the world, for these very purposes--that we might be made members of this "mystery" class, the Mediator's Body. Hence our sanctification was in connection with "the blood of the New (Law) Covenant." Had it not been for the New Covenant and our invitation to share in its mediation with our Redeemer, there would have been no present Call to glory and honor and immortality and joint-heirship in the Kingdom. Hence, when the Apostle is speaking of those who "count the blood of the Covenant a common thing," we should understand that he meant that some who desert the Lord, renounce his teachings, renounce their consecration, do disrespect to this special call to joint-heirship. The Apostle explains that this is because they do not sufficiently appreciate the value of this consecration, the value of this "blood," the privilege of sharing with Christ in his sacrifice. They count the statement, To be dead with him, an ordinary thing. They lose sight of its real value. They lose sight of what they really undertook to do when they made a consecration unto death. They lose sight of what it meant to present their bodies living sacrifices. Having changed towards the Lord, they no longer count their covenant to be dead with him as a sacred obligation, but rather as an ordinary matter, a common thing.

PROVING IT BY THE GREEK

The Brother whose inconsistency of argument we are criticising tells us that his contention is supported by the Greek text--that the Greek word rendered unholy in Heb. 10:29, koinos, really should be translated "a thing shared by a number." He would apply this to us and all who see with us; because we say that the blood of Christ, the cup of Christ, is shared by a "little flock" of Christ's disciples, who become dead with him, suffer with him during this Gospel Age. Our answer is that the Brother has not dipped deeply enough into the Greek. The Greek word which would have suited his purpose is koinonia, which signifies partnership, or literally, participation, as defined by Strong's Unabridged Dictionary. The same dictionary defines koinos to mean common, defiled, unclean. In other words, while the thought of participation is in both of these words, the one has the unclean thought connected with it, while the other has the clean and pure thought of partnership. Manifestly the thought we present of participation with Christ in the sufferings of this present time and his glory to follow is not the common or unclean thought of koinos, but the partnership and participation thought of the other Greek word, koinonia. This is our answer to the charge and to the misinterpretation of the Scriptures to support it.

But let us look a little further in the same direction and see what we find. We turn to 1 Cor. 10:15-17 and hearken to the Apostle saying, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which

R4436 : page 218

we break, is it not the communion of the Body of Christ? For we, being many, are one bread and one Body; for we are all partakers of that one bread." This passage is very plain and clear as it stands in the English, but when we point out the Greek word twice rendered communion, in respect to the blood and in respect to the Body of Christ, the passage becomes doubly forceful. This Greek word is koinonia, which signifies partnership, literally, participation.

Here the Apostle tells us that all the members of the Body of Christ have koinonia, participation in the blood of Christ, of the one cup, and in the Body of Christ, the one loaf now being broken, that through the operation of the New (Law) Covenant sealed with his blood, Israel and the world may be fed with the bread of life. Of course no one can be convinced against his will, but we hold that all of the Lord's people enlightened under his Spirit should be able to see that the Apostle commends, approves, endorses, that which said Editor condemns and by twisting of the Greek, endeavors to make out to be the basis of his own Second Death condemnation and yours and ours.

BLINDED BY WILFULNESS

We have pointed out for years that on the same night in which our Lord was betrayed he instituted a Memorial of his own death, substituting it for the Jewish Passover Supper and setting forth the bread and cup, as representing his flesh and blood, as instead of that of the passover lamb, saying, This do as often as ye do it in remembrance of me--not in remembrance of the lamb, nor of the type, as in Egypt, but looking forward and recognizing the antitype. He wished them to realize him as the lamb and the Church as the first-born saved during the night of this Gospel Age, and ready to go forth in the morning of the Millennium, typified by Aaron, the high priest, his sons, the under-priests and the tribe of Levi, their servant-associates, typified on the other hand by Moses, the great Law Giver and Mediator. As it is written, "For Moses truly said unto the fathers, A prophet

shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."--
Acts 3:22,23.

God raised up Jesus to be the Head of this great antitypical Mediator. And during this Gospel Age he is raising up the Church of the First-borns as members of his Body. Shortly the whole will be complete, and then, as the great Mediator of the New (Law) Covenant, this antitypical Mediator will seal that Covenant with his blood, with the merit of his sacrifice, which he is now passing through the Church, which is his Body, permitting us to share in his sufferings, that we may also share in his glory.

This share of Christ's sufferings is symbolically represented in his "cup," styled the blood of the New Covenant, New Testament, New Will. By his death the Lord surrendered his earthly rights to seal that New Covenant and by permitting justified believers to join with him in his sufferings, he permits us to share as his Body members in this sealing of the New (Law) Covenant.

Consequently when he passed the disciples the "cup" he did not mean them to understand that the drinking of that cup meant their justification. They were already justified. Already he had said to them, "Now ye are clean through the word I have spoken unto you." "Ye are not of the world, even as I am not of the world." By passing the "cup" to them, saying, All of you drink of it, and, Drink ye all of it, he meant, I thus symbolically give you the privilege of sharing in my sufferings, which are symbolically represented in this cup. I am laying down my life to seal that New (Law) Covenant long promised of the Father and, if you would be members of the Spiritual Seed of Abraham, now is your opportunity. You are already justified by faith. My death will make that effective to you and you will be sprinkled from all consciousness of evil. All that was preparatory, and with a view to giving you this opportunity of sharing in my cup of ignominy, of death, of woe, of sacrifice. If you suffer with me, if you drink of my cup, you shall sit with me in my throne. If you do not drink of my cup you shall not sit with me in my throne.

All Christ's faithful members who partake intelligently of the bread, understand it to mean not only our Lord's broken body, but also the broken body of his Church, as St. Paul explains. And similarly the "cup" was both Christ's blood or sacrifice and ours if we accept it at his invitation and partake with him. As to our argument in respect to our sharing the Lord's cup, this Brother was apparently so anxious to get rid of it that he declared in so many words that our Lord did not drink of it. Let us see whether Jesus drank of one cup representing one set of sufferings and gave his followers another cup representing a different kind of sufferings. Is this true?

R4436 : page 219

What say the Scriptures? We read particularly, "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."-- 1 Cor. 11:23-25.

The records in the four Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank and then gave to his disciples. But the Apostle Paul, as above, makes the matter positive.

Furthermore, notice our Lord's words to the two disciples who requested special nearness to himself on his Throne in the Kingdom. He said, "Can ye drink of the cup that I shall drink of? and be baptized with the baptism that I am baptized with?" When they assented their willingness he assured them that he would see to it that they should have the opportunity and thus gain a seat in the Throne, though he could not tell them how near to himself they would be, since this would be arranged of the Father. Have we any doubt as to what cup he meant and what baptism? Surely not, because the Master's cup was that of suffering, ignominy and death. Ours must be the same "cup," his cup, else we shall have neither part nor lot in his Kingdom glory.-- Mark 10:38-40.

===================

R4436 : page 219

THE DUAL FEATURE IN RACHEL

IN our February 15th issue, page 63, questions re the Covenants, 6-8, we did not, it seems, express ourself so that all could understand our meaning; hence we now add a few words.

The Sarah Covenant represents the Divine promise in its entirety as a Grace or Faith Covenant. As St. Paul explains in Gal. 4:22-28 her child of promise represented The Christ, Head and Body, the great antitypical Prophet, Priest, King, Judge and Mediator between God and men-- the world of mankind in general. Sarah had but the one child, and hence the earthly seed of Abraham or any other could not be represented by her. But God had promised Abraham an earthly seed, as well as a heavenly. His seed was to be "as the stars of heaven and as the sands of the sea," the Apostle explains: "that the promise might be sure to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham." Abraham's seed according to the Law was cut off entirely, and must get its blessing through the spiritual seed--The Christ, Head and Body. The Spiritual Seed lays down in sacrifice all earthly rights, bequeathing these or willing them by testament or covenant to natural Israel--thus sealing for natural Israel the "New (Law) Covenant." This was in order that the natural seed may, during the Millennial Age, become the Seed of Abraham--as the sands of the seashore. And into the same Covenant as members of Israel, may come whosoever will of the Gentile nations. Thus the Apostle declares that eventually, according to Divine promise, Abraham will be "a Father of many nations." All of these will be blessed by The Christ, the Mediator of the New (Law) Covenant, under which they will be permitted to come back into harmony with God and obtain eternal life through obedience to its Law. It is in accord with this that we read in the same epistle, Romans 11:27-31, that fleshly Israel, under that New (Law) Covenant, will "obtain mercy through your mercy" --the mercy of The Christ, the mercy of the Spiritual Seed of Abraham.--Gal. 3:29.

The Apostle gives us to understand that after the Abrahamic Covenant was confirmed through Isaac, his two sons became in a measure typical characters, Esau, the elder, representing natural Israel, and Jacob, the younger, representing spiritual Israel of this Gospel Age, to whom the Abrahamic blessing has come. Similarly Jacob in due time had the Abrahamic Covenant confirmed to him; and his two children, by his wife Rachel, seem to typify the fact that there will be two classes of spiritual Israelites, represented by Joseph and his younger brother Benjamin. We need not rehearse the various evidences that Joseph was a type of The Christ, Head and Body. We remember how he was hated of his brethren, sold into captivity, suffered various abuses for righteousness sake, yet took all of his trials faithfully. We remember how he was taken from the prison to be next to Pharaoh in the throne, and there became the dispenser of the food which kept the Egyptians and the Israelites alive through the seven years of famine. We have already noticed how beautifully many of these features fit as types to the antitype, which will

R4437 : page 219

soon be revealed. Christ, both Head and Body, must be brought out of the great prison-house of death before the exaltation to the Kingdom and glory and honor will be effected and the work of feeding the world with the bread of life will begin. Joseph, the life-giver of Egypt through that bread of life, was unquestionably a type of the greater Life-Giver, The Christ, Head and Body.

Joseph had but one brother of the same mother, but he had ten half-brothers. Our thought is that those ten half-brothers represent the Jewish people, who will very shortly be brought before the exalted Christ and be given a share in the great feast which will come to them from his table. It will be remembered that Benjamin, Joseph's full brother, was with the other ten when the feast was made, but that Joseph sent to Benjamin as his portion five times as much as any of his brethren received. Benjamin, to our understanding, represents the "great company," the foolish virgins, otherwise called the virgins, the Bride's companions, who will follow her into the presence of the King.--Psa. 45:14,15.

There is another reason for considering Benjamin a prefigure of the "great company." It is this: his name, Benjamin, signifies "son of my pain." He was born in sorrow and travail, even as the "great company" will "come up out of great tribulation." His mother died in giving him birth, as we expect the spiritual feature of the Abrahamic Covenant to pass away entirely with the change of those who will constitute the "great company." It is our thought that the Ancient Worthies belong to this same class and, as already suggested, that they will reach the spirit plane in the time of trouble at the end of the Millennial Age.

We are loath to give any explanation of types not directly or indirectly referred to in the New Testament. These types seem to us to be not directly but indirectly implied by the New Testament teachings already referred to. Those who cannot receive this interpretation are entirely welcome to have as their own any better interpretation, or none at all, as they see fit. Indeed, we might remark that this is true of all that we write. Hence, should any cease to see eye to eye with us, they have full right to their own opinion, without any need for a quarrel with us. If they find new and better light our sentiment towards them is, God bless you. We are glad if you have something that will do you more good than that which we present. If we thought that there were anything better, we, too, would want it. But, on the contrary, we are fully content with the leadings and blessings, the enlightenments, the spiritual food and refreshments which our present Lord has spread before us as his family. It is so satisfactory a portion that we could not think of looking for anything more or different. For long years we hungered and thirsted and searched and finally, when we found the satisfactory portion, we knew it. It satisfied our longings as nothing else could do. The time we have to spare from the eating of such food and the dispensing it to others we have full use for in giving thanks to the Father of Light, who has brought us out of darkness into his marvelous light, wherein we greatly rejoice.

====================

R4437 : page 220

PROPER AND IMPROPER STATEMENTS

A subscriber to this Journal writes us inquiring, Is this right? and quotes a recent utterance of one of the Pilgrims in the following words:

"I can endorse Brother Russell's views on the New Covenant, but cannot see that the term 'Mediator' has the restricted significance he attaches to it. He probably thought the term applicable only to one who would mediate a Covenant, whereas the Greek word really means one in the middle. Thus Young gives it, 'a middle man,' and Strong, 'a go-between.' This surely describes Christ's position towards us in justification. (Rom. 5:1,2; Heb. 7:25.) It even looks to me as if an Advocate was a mediator, a go-between.

"However, Christ does not mediate a Covenant for his Church. He mediates the matter of making their sacrifice a possibility, just as the Jewish priest acted as a mediator when the sacrifice was brought to him; he stood between God and offerer in the presentation.

"I really think Brother Russell has the thought in his mind this way, even though he limits the meaning of the term. And I cannot but believe that if the broad meaning of the word mesites was brought to his attention he would acquiesce."

We answer, No! such a statement was not right! It was wrong! It produced a false impression! We are much surprised that any Pilgrim would so express himself. Such an expression would certainly have the effect of arousing the suspicion of our friends, while no doubt the opponents of the Harvest Work would appreciate it. Instead of stating himself as opposed to Brother Russell's presentations on the Mediator and being sure that by and by Brother Russell would see his expressed position and surely agree with it, the Pilgrim should have realized that this was neither the wise nor the truthful presentation. What he hoped to gain by such an expression we know not.

According to his own statement he should more wisely and more truthfully have expressed himself about as follows:--

"I fully agree with Brother Russell's presentation in the 'Watch Tower' respecting the Mediator. He therein stated that our English word Mediator is quite broad enough to cover the work done by our Redeemer for the Church; but that the Scriptural usage of the word Mediator confines it to a mediator of a Covenant. Hence, to be in accord with the Scriptural usage we will do wisely to use the word Mediator in the same restricted sense--only in connection with a Covenant. It is wise for us to use the Bible term Advocate when referring to our Lord's work for the Church. See the 'Watch Tower' April 1, '09, page 106, column 2, paragraph 3."

Again we repeat that the usage of a word in the Bible should guide us in our use of it. If the word Mediator were loosely used in the Bible in respect to any and all kinds of service between God and the Church, then we, too, might so use it. But as soon as we find out that it is not so used, we should desist from such a use of it and use it only in harmony with the Biblical usage. This is why we no longer use the word Mediator in respect to our Lord's various and valuable services for the Church, and refer to him as the Bible does--as "the Mediator of the New (Law) Covenant," but as our "Advocate with the Father."

That New (Law) Covenant is for natural Israel and the remainder of the world, and not for the Church of this Gospel Age, which Church is the Body of Christ, the Body of the great King, Mediator, Judge and Priest.

Only one text containing the word Mediator could be in doubt, and it only until the right interpretation is suggested. The text is--"There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."--1 Tim. 2:5,6.

The Apostle does not here refer to the Church, but to the world. Of the Church Jesus said, "Ye are not of the world, even as I am not of the world." The Apostle tells us that Jesus is the Mediator between God and the world--men. He is not mediating now, but, as the Mediator is getting ready to deal with the world in the Father's stead. He is now performing the sacrifice of atonement--accepting the willing offerings of believers and counting their sufferings as his own, even unto death. Shortly, with these his members, added, this great Mediator will present the blood which will seal the New (Law) Covenant. And then the blessing of Israel and all the nations by restitution opportunities will begin. Note the context. The Apostle is not discussing the Church, but the world--"kings and all in authority."

When did our Lord become the Mediator of the New (Law) Covenant or a mediator in any sense? Not when he was born the babe of Bethlehem! Not when baptized at Jordan! but when he had sacrificed to the finish and was raised from the dead to be a Prince and a Savior, as the Head of the Spiritual Seed of Abraham. That entire Seed will be the Mediator when all the sacrificing will be finished and the entire Church glorified.

But look again! In the Old Testament this "Messenger of the Covenant" is mentioned in Malachi 3:1. And the mention of a New (Law) Covenant in Jeremiah 31:31 implies a mediator for it. Nevertheless the scroll of Divine purpose was still sealed and in the hand of Jehovah, up to the time that the Lamb had been slain. Not until after he was slain was it proclaimed, Worthy is the Lamb that was slain to receive glory and honor, etc., and the scroll.--Rev. 5:1-12.

The explanation is that God prophetically foretold that he would find one worthy of this great honor of being Abraham's Seed and Mediator of the New (Law) Covenant. However, it was left to our Lord still to demonstrate his worthiness to be that one--that Mediator. Nor was his trial a mere farce! He was in an agony in Gethsemane lest he had failed to make his calling and election sure. Do we not read, "He offered up strong crying and tears unto him who was able to save him out of death, and was heard in regard to the thing which he feared"? (Heb. 5:7.)

And is it not the same with his members--the members of the Mediator? He who foreknew Jesus foreknew us also by Jesus. Were we not "chosen in him from before the foundation of the world"? Hence the exhortation to us, also, to make our calling and election sure.

R4438 : page 220

Nor does the Church need either a mediator or a Covenant for her justification. She is justified by faith, not by works of the Law either under the Old Law Covenant or under the New (Law) Covenant. As it is written, "Abraham was justified by faith"--and so were all the Ancient Worthies, of whom it is written, "They had this testimony, that they pleased God." This testimony to their justification was given long before Jesus was born. And similarly, before Jesus died, he testified, "The Father himself loveth you." If God loves us and we love God, what need is there for a mediator between lovers? See how we were justified. --Rom. 4:22-24; Gal. 3:14.

Indeed our Lord's testimony is that all called during this Gospel Age come first to the Father and then to the Son. We read: "No man can come unto me, except the Father which sent me draw him."

Let us settle the matter in our hearts that our call is to become members of the Mediator between God and the world--the antitype of Moses, the mediator of the Law Covenant. This antitypical Moses has been in process of raising up for nearly nineteen centuries. (Acts 3:22,23.) Our Redeemer's death is the "surety" for us, his members, and for the New (Law) Covenant.--Heb. 7:22.

If our correspondent is in communication with the Pilgrim Brother whom he quotes, we trust that he will call his attention to this, our reply. We prefer not to inquire for his name.

===================

R4438 : page 221

LIKE UNTO JANNES AND JAMBRES

"NOW as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest to all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecution I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and leaders astray shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."--2 Tim. 3:8-14.

We are asked whether or not this Scripture is applicable to the present time; and, if so, how we shall understand the expression, "Men of corrupt minds"? Shall we look for these amongst moral reprobates?

We reply that we should understand this Scripture to be applicable at the present time. We should be able to find classes today corresponding to Jannes and Jambres. The Apostle distinctly says in introducing these words, "This know also that in the last days [of the age] perilous times shall come." Undoubtedly the Apostle meant that we should look for the fulfillment of his declaration in the "harvest" or end of the Gospel Age.

We are not to expect these leaders astray in the Church to be moral lepers, reprobates. Assuredly Satan would be too wise to use such as his tools, knowing that he could effect his purposes better through those who outwardly, at least, would be moral and religious. Notice that the Apostle did not say reprobate as respects morals, but reprobates as respects the faith. It does not say men of corrupt morals, but does say men of corrupt minds--men whose minds have become perverted, changed, altered, as respects the Truth. He who does not see any fulfillment of this prophecy and who yet believes that we are living in the close of the Gospel Age should certainly at once begin to look for them and endeavor to locate them.

This passage, in harmony with many other Scriptures, assures us of the trials of faith to be expected in this, our day. Remember the Apostle's words respecting the fire of this day, which shall try every man's work, of what sort it is--gold, silver, precious stones, wood, hay, stubble. Remember the Prophet Malachi's declaration that in this time the special Messenger of the New Covenant would sit as a refiner and purifier of silver. Remember the Prophet David's explanation of our day with its arrows, pestilences, stumbling blocks, etc., and the declaration that a thousand would fall at our side.

Let us not forget either our Lord's positive assurances, that he would keep his very own, his elect--those making their calling and election sure. Remember the declaration respecting this elect Body of Christ that a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee, because thou hast made the Lord thy refuge and habitation. The shielded ones will be those who live very near to the Lord--not only outwardly, but in their heart experiences. These very elect have the assurance that God will give his messengers charge concerning them, so that the feet shall not be dashed against the stumbling stone, but be borne up, lifted higher by the Divinely appointed agencies of Jehovah.--Psalm 91.

Remember again the assurance of the Apostle that although this day shall come upon many "as a thief and as a snare," and that they should not escape the snares, nevertheless the faithful would not be in darkness. Remember our Lord's assurances that although trials and difficulties are to be expected which would deceive, if it were possible, the very elect, yet it will not be possible to deceive the very elect. So close will they be in sympathetic fellowship with the great Shepherd that they will discern his voice and not be deceived by others, of the Jannes and Jambres class.--Mark 13:22.

Remember also the Apostle's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:13.) He pictures the armor, the protection that would be granted to a certain class--the helmet, the breastplate, the shield, the sword of the spirit. He expressly indicated that these defences would be provided for "the evil day" with which our age would close. He specially advised that while this armor was available to all of God's people and to be had

R4439 : page 221

for the putting on, nevertheless only those who will put it on will be safe. Why so, is it asked? We reply that this is one of God's tests by which he would prove our love, our devotion, our loyalty to him. Those of little love will be careless respecting the details of the Divine Plan of the Ages. "They will not have time" to search the Scriptures. They will not be disposed to make use of the agencies which God will use for providing this armament in this evil day. They will have preference for some sectarian brand of armor or insist that it must come from some particular quarter, or refuse to wear any armor that they have not manufactured for themselves, or refuse assistance in putting on the armor of light.

All such objections, we may be sure, would mean to the Lord disloyalty, headiness, self-will, lack of humility, etc., incompatible with the conditions of his "call." He is looking for those who humble themselves, and who are glad to have his Truth at any cost, and whose hearts, long famished, hunger and thirst for the Truth, and who know the Shepherd's voice, and who find in his message that which "satisfies their longings as nothing else could do." These will gladly accept the armament and by becoming faithful students will make it their own--will put it on. These will be kept while others will fall at their side.

Those who fall away after once having been partially enlightened, for the most part, are those who never properly applied themselves to know, to understand the Divine Plan. Their disobedience to the words of the Lord through the Apostle, their neglect to put on the armor, proved that they are not of the class whom the Lord prefers in the present "election."

On the other hand it must not surprise us either, that some, after wearing the armor, they tell us for eighteen years and preaching to others its value and necessity, should put it off now, in the closing hours as it were. And now, while the Enemy is about and the fight in progress, they assure us that this armor is proving unreliable, that they themselves have been deceived and have deceived others and that they now have taken it off, exchanging it for a new kind of their own make and brand. We are sorry for such.

Doubtless there were many people in Moses' day who were not at all in sympathy with him and his presentations, but who let him alone and hindered him not. Jannes and Jambres, on the contrary, specially opposed Moses and sought to bring to naught the force of his presentations to Pharaoh and the Egyptians, by imitating his doings to a certain degree. It is not known if these two men were Hebrews or not. Their names are nowhere else mentioned in the Scriptures, though they are mentioned in the Jewish Talmud, where the Hebrew names given justify the inference that they were Hebrews who, to curry favor with Pharaoh or to add to their own fame, resisted Moses and his presentations of Divine Truth, seeking to nullify the influence of the latter. Have we not some similarity in the conditions of the present day? Are there not some whom St. John describes as having gone out from us because they are not of us? Do not these, instead of assisting with the Harvest Work, now seek by every power they possess to oppose it, to nullify it, to belittle its influence? But St. Paul declares that they shall not go far in this opposition until "their folly shall be made manifest," as that of Jannes and Jambres was--by their failure to hinder the Lord's work.

Let us leave such matters with the Lord to reward and to rectify in his own time and way. Let us seek by patient perseverance in well-doing, loyalty, faithfulness, to make our calling and election sure.

===================

R4439 : page 222

"WEEP NOT FOR ME," BUT "WATCH AND PRAY"

We give an extract from a letter just received from a brother who was active in opposing the Vow, and our answer, for the benefit of all our readers. We are glad to note the loving solicitude of our friends on our behalf, and surely deeply appreciate the fact that more prayers ascend for us daily than probably were ever received at the throne of heavenly grace for any other person who ever lived. The knowledge of this is a constant source of strength and encouragement for which we continually thank God, making mention of all of his dear Israel in our prayers. However, dear friends, do not become so absorbed in thought and prayer for us that you will neglect to follow the Master's advice to also Watch and Pray for yourselves.

EXTRACT FROM A LETTER

(a.) A Test of Faith--that this time of inspection was being delayed;

(b.) A Test of Brotherly Love--a tendency to smite or lord it over his fellow-servants;

(c.) A Test of Loyalty--eating and drinking with the drunken, becoming drunk as Luke says.

Brother, are you being tested along those lines? If that is too blunt or embarrassing a question, I rescind it, but the matter weighs pretty heavily upon my heart, and if you are, I want to let others know and exhort them to special prayer along those lines.

We replied as follows:

DEAR BROTHER KELL:--

Your favor of the 11th reaches me on my return. Thanks for its words of caution and kindness. I occupy a peculiar position, dear brother--opposed by the hosts of Babylon and surrounded by a small company of friends who, by reason of the Truth, have their senses exercised to such an extent as makes them the most critical people in the world. The world, the flesh, the devil and Babylon I make no particular effort to please. I am delighted to use every legitimate opportunity to serve and to please the "brethren." But I must not wonder at it if I fail to please all of them all the time. My resolution, therefore, is and has long been, to do my best to please the Lord and to leave it to him to keep all his true sheep from stumbling over my imperfections or through their own awkwardness and combativeness.

I note your three queries and am happy to tell you that none of them is embarrassing. My faith, my brotherly love and my loyalty to the Lord and his Word, I would not boast of, though I rejoice that, by the grace of God, I am what I am in this respect.

Having so little trouble along these lines myself, yet having them brought to my attention frequently by dear and well-meaning brethren, has led me to philosophise upon the subject. My conclusion is that these dear brethren are judging me by themselves and that, knowing their own trials and difficulties, they sympathetically suppose that I am similarly afflicted. Indeed some of them have plainly intimated that if they occupied my position they would surely be away off on all of these points, and hence marvel if I would not be.

I take no credit to myself, dear brother. I had the good fortune to be born with the organ of self-esteem very small and, whatever my character is, I am pleased to credit any good to the grace of him "who loved us and bought us with his precious blood."

Hastily your brother and servant in the Lord.

===================

R4439 : page 222

ABRAHAM'S THREE WIVES

A CORRESPONDENT objects to our suggestion that Keturah, Abraham's third wife, represented the New Covenant, as his secondary wife, Hagar, represented the Law Covenant, and his primary wife, Sarah, represented the Covenant of Grace, "the New Jerusalem, the mother of us all," the mother of the promised seed, Isaac, typical of Christ Jesus the Head and the Church his Body, as the Apostle declares in Galatians 3:29; 4:28.

The objection is that Keturah was not a wife, but a concubine or secondary wife, and that Abraham had several of these, according to Genesis 25:5,6, where we read, "Abraham gave gifts to the sons of his concubines." The claim further is that Abraham was already old at the time of Isaac's birth and that the probabilities are that he had several concubines while Sarah was still living.

We reply that there is always room to speculate in contradiction to the plain statements of Scripture; so that the worldly-wise and all who lack faith in the Divine record will have abundant opportunity to stumble themselves. The Scripture record is clear to the effect that Abraham's companion, fully recognized as his wife and joint-heir, was Sarah, and that her son was specially recognized as Abraham's heir. As for Hagar and Keturah, the record is similarly explicit--that they bore children to Abraham--the former with Sarah's consent and as her special representative, the latter after Sarah's death. Whether these two women be termed secondary wives or concubines matters nothing and we need not quibble over a point of no consequence. Evidently concubine is the name which preferably describes the relationship of these two women to Abraham. And this was eminently proper, since it was

evidently the Divine intention, as declared by the Apostle, that Abraham himself should be a type of the Almighty, Sarah a type of the Abrahamic Covenant, and her son Isaac a type of The Christ, the Messiah, the Prophet, Priest, Mediator, King, Judge, through whom the blessing of the Almighty should ultimately proceed to all the families of the earth. The Apostle carries out this figure by showing that Hagar, the bondwoman or concubine, represented the Law Covenant, and that her child Ishmael represented the Jewish people, born under that Law Covenant. The Apostle shows that they could not be both children of the bondwoman and children of the free woman. He shows that the Jews, in order to become united to Christ and members of the spiritual Isaac, the heir of all, must become dead to the Law Covenant and be married to Christ, begotten of the holy Spirit; otherwise they could have neither part nor lot in the spiritual Seed of Abraham. The Apostle does not carry the figure on and declare that Keturah typified the New (Law) Covenant. We believe that this omission was of Divine intention, because the time for this particular feature of the Divine program to be clearly understood was not yet due.

One thing, however, can be clearly seen by all who have the eyes of their understanding open and their spiritual senses exercised, and that is that Isaac did not have two mothers. It was the same Sarah who from the first was recognized by Abraham as his mate and only full and proper wife, who for so long was barren, but who finally bore Isaac, the seed of promise. Similarly the Sarah Covenant, which was barren for centuries, at our Lord's First Advent bore him as the Antitypical Seed of Abraham. Then also the Hagar or Law Covenant and her child, the Jewish nation, were "cast out." In the Apostle's figure of Galatians 4:28 he represents the spirit-begotten, faithful overcomers of the Church, as members of the Antitypical Isaac, the Spiritual Seed of the Sarah Covenant. "We, brethren, as Isaac was, are the children of the promise." In the picture he gives us in Galatians 3:29 the Apostle presents the Church as the Bride of Isaac and his joint-heir --now betrothed and in the end of the age to be married to him, and to enter into his mother's tent--to enter into all the blessings and privileges that belong specially to this great Covenant which God made with Abraham and which he confirmed with an oath.

The record in Genesis 24:67 and 25:1 shows that after Sarah's death Abraham took Keturah as his wife--not, however, as taking the full place of Sarah as his joint-heir, as the word wife in olden times evidently signified. She was accepted as his companion in a secondary sense without disparagement to the first wife Sarah and her son Isaac, to whom Abraham "gave all that he had." We submit that Keturah is a very proper figure of the New (Law) Covenant, as Hagar was of the old Law Covenant. It is not the Oath-bound Covenant, which relates to the Spiritual Seed, which becomes heir of all. As the Law Covenant was no part of the original one, but merely an addition to it-- so likewise the New Covenant is an addition to the Oath-bound Sarah Covenant. As the children of Hagar and the children of Keturah did not inherit the original promise, so neither will those who inherit the New Covenant be fellow-heirs with those who inherit as members of Isaac or as his bride and joint-heir.

R4440 : page 223

We therefore deny that it is possible for anybody to be logically, truthfully or Scripturally a child of two Covenants or two mothers at the same time. And on the other hand we urge the reasonableness of the proposition that if the Law Covenant was represented as a mother and a concubine wife the New (Law) Covenant, to take its place, should also logically appear as a concubine wife. We also urge upon the attention of all that the word "New" implies, as the Apostle suggests, that another had become old and ready to vanish away. It was not the original Oath-bound Covenant which vanished away, but the Law Covenant. Hence the New Covenant did not take the place of the original or Sarah Covenant, but is to take the place of the old Law Covenant as a New (Law) Covenant under a new Mediator, superior to Moses.--Acts 3:22,23.

The query is raised, Was not our Lord the child or seed of two Covenants or two mothers, since we read that he was "born under the Law (Hagar) Covenant" and the Apostle teaches that he was the Seed of the original or Sarah Covenant?

We answer, No! If our Lord Jesus had kept the Law Covenant merely and had not consecrated his life, had not sacrificed it, he might thus have had eternal life as an earthly being. Then truly he might have claimed to be Abraham's seed and heir of all earthly things. But, then, he could not have been the promised seed; for the promised seed was to "bless all the families of the earth"--implying the resurrection of the dead. This blessing ability could be our Lord's not by keeping the Law and becoming Hagar's wonderful son, but by sacrificing all of the earthly blessings proffered by the Hagar Covenant, accepting instead the spiritual privileges of the Sarah Covenant. Let us get clearly in mind that it was not the "man Jesus," but the "new creature" Jesus who became heir of all and who liveth to bless Israel and all nations. Similarly only such believers as have become New Creatures, begotten of the holy Spirit, are members of the great Prophet, Priest, King, Mediator and Judge which God is now raising up as the Seed of Abraham to bless the world.

===================

R4440 : page 223

SAMPLES OF INTERESTING LETTERS

BELOVED BROTHER RUSSELL:--

I want to express to you the rejoicing in my heart in that you are safely back from your European trip, and that you were so richly blessed amongst our dear brethren across the water. I could almost fancy myself there with you from the vivid presentations of your letters as published in "The Watch Tower."

Also I want to tell you of the great blessing I have experienced from the renewal of the Vow. When I took that Vow last year I had not given much thought to the matter and consequently took it in rather a half-hearted way. I took it more in the sense of a resolution on my part than as a promise or covenant. I read in the "Tower" of great blessings coming to the hearts of those who had taken the Vow and wondered why I was not much happier too. Thinking over the matter carefully and prayerfully, it occurred to me that there is a difference between a resolution and a promise; that a resolution involved only myself, whereas a promise involves two parties--the Lord and myself. As I have said, I had taken the Vow with more or less half-heartedness, thinking I did not need to concern myself about certain parts of it, which I felt quite confident did not apply in my case.

Dear Brother, it was those certain parts I needed most to be on guard against and did not know it. Where I felt especially strong there was I weakest, and I thought of the similarity in Paul's case. The Lord allowed me to come into a severe mental chastisement. For days I was most miserable, most unhappy. Finally it dawned on my mind that I had not rightly taken the Vow. I prayed earnestly for divine guidance and took the Vow anew, and this time with whole-heartedness and went to sleep peacefully. Early on the morrow--before breakfast--my prayer received answer. God's blessing came suddenly and pronouncedly. My heart gave as it were a mighty bound. My soul filled with rejoicing. I felt like shouting aloud. I never was so happy in my life. There is now in my heart a peace that passes all previous comprehension of heavenly bliss. I know of a surety now that God wants his children to take that Vow. Nothing in the nature of argument or reasoning to the contrary could have any effect on my mind. As Paul of old has said, "I know." My experience in this connection is wonderful. Such a change of blessing from comparative misery I could not have believed possible. Oh, that all the dear saints could realize the blessedness resulting from the proper taking of the Vow that I have realized from its renewal in the proper attitude of heart.

Pray for me, brother, as I pray for you and the Bethel family and all of like faith. The Lord bless you for giving me the opportunity to get so close to the Lord. Thank God for the Vow.

Your brother in Christ,

J. A. BOHNET.

DEAR BROTHER RUSSELL:--

I have been feasting on the fat things God has been providing for the "household of faith" out of his storehouse, things both new and old in this harvest time. When I first came to the table which God has been pleased to appoint you steward of I was spiritually starved. I had sat at many other tables, and while I had been stimulated by the wine of Babylon I was hungry for solid food, and, thank God, I found just what I was hungering for when I received Present Truth. I am now able to "give a reason for the hope that is within me."

Dear Brother, the spiritual food God has empowered you to provide the "household of faith" in due season satisfies me fully, and I have come to realize that God is using one channel through which he is serving us who have made a covenant with him by sacrifice.

R4441 : page 223

So when the Vow came out, although I had never realized any danger to myself from the fallen angels, I did not hesitate in making it mine, knowing that it must be "meat in due season"; and so it has proved to me. Within a month after taking the Vow I was tried along those very lines, and if it had not been for my

Vow I should very likely have had my curiosity awakened and perhaps have fallen into a snare of the Evil One.

Although I may not fully understand some of the deep spiritual things being served us, I know God is providing the food through his own appointed way and it must be good and wholesome.

Dear Brother, there are thousands like myself who are feasting and growing strong on the good things God is providing us through you; many you may never hear from or of until we all meet beyond the vail. We pray for you.

I am your brother in his service,

FRANK W. MAIN,--Mich.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

RE RATES TO ST. JOSEPH (MO.) CONVENTION

As yet the railroads have declined to grant any reduction in the fares to St. Joseph, but we still hope to receive some concessions from the Southwest. If none is granted in the end, we suggest that friends in parties purchase mileage books which will give them a two-cent per mile rate. This will be equivalent to fare-and-one-third in three-cent per mile territory.

TOLEDO, OHIO, AUGUST 3-5

Sessions in Memorial Hall, Cor. Ontario and Adams Sts. Program provided for Tuesday and Wednesday; Brother Russell to be present on Thursday the 5th, with meeting for the Public at 8 p.m. Subject, "Man's Past, Present and Future in the Light of the Bible."

BROOKLYN, N.Y., AUGUST 8

SANDUSKY, OHIO, AUGUST 15

SYRACUSE, N.Y., AUGUST 22

WATERTOWN, N.Y., AUGUST 29

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"
THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER THE COST OF PRODUCTION.
WHEN DELIVERED BY COLPORTEUR THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitiution: 386 pages, in embossed cloth, 25c. (IS. 1/2d.). India paper edition, 75c. (3S. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (IS. 1/2d.). India paper edition, 75c. (3S. 1-1/2d.).

SERIES III., Thy Kingdom Come, considers prophesies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth 25c (IS. 1/2d.). India paper edition, 75c. (3S. I-1/2d.).

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1-9: 660 pages, in embossed cloth 30c. (IS. 3d.). India paper edition. 85c (3S. 6-1/2d.).

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth 30c. (IS. 3d.). Indea paper edition 85c (3S. 6-1/2d.).

SERIES VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth 30c. (IS. 3d.). India paper edition, 85c (3S. 6-1/2d.).

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12S. 6d.), plus postage 60c (IS.).

Is also published in foreign languages as follows: in German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek three vols; in French, two vols.; in Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY

VOL. XXX AUGUST 1 NO. 15
A.D. 1909--A.M. 6037

CONTENTS

Views from the Watch Tower........................227
  International Conciliation....................227
  Spiritism Conquering Scientists...............227
  Jewish College in Palestine...................228
Law Righteousness and Faith Righteousness.........228
"The Greatest of These is Love"...................229
  New Creatures Only Appealed to................230
Our Heavenly Home (Poem)..........................231
Wandering into "Outer Darkness"...................231
  The Single Eye of Love........................232
"Mind the Same Things"............................233
Deliverance from the Adversary....................234
Some Interesting Letters..........................237
Brooklyn Bethel Hymns for September...............239
Berean Studies on the Atonement...................239

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

RATES FROM ST. LOUIS TO ST. JOSEPH (MO.) CONVENTION

The Missouri Pacific Railway has granted fare-and-a-third rates from all of their stations, except where two-cent per mile rate is now in force. Friends from St. Louis expect to be leaving that city in a special coach on the morning of July 28th at 9 o'clock. Any desiring to join the party had best notify Mr. L. M. Nance, 3659 Russell Ave., St. Louis, Mo., so that plenty of car room may be arranged for.

RE BROOKLYN CONVENTION

We had hoped to be in position to announce in this issue particulars regarding the proposed Brooklyn or nearby convention expected to be held about September 4th to 12th. Details in next issue.

THE WEEKLY SERMONS

We trust that our readers who are taking newspapers which publish "Pastor Russell's Sermons" weekly will not forget to encourage the editors by post-card, referring briefly to some feature specially enjoyed or to the sermons in general. If you miss a paper or if a sermon fails to appear, send a post-card at once stating your disappointment and explaining that you subscribed solely for the sake of Pastor Russell's sermons, which are so different from all other sermons.

1st Volume Spanish DAWN is now in stock.

====================

R4441 : page 227

VIEWS FROM THE WATCH TOWER

INTERNATIONAL CONCILIATION

(EXTRACT FROM AN ADDRESS BY HON. ELIHU ROOT)

"THERE is a peculiar situation created when a diplomatic question arises between two countries. It is the duty of the diplomatic representatives to argue each the cause of his own country; he cannot turn his back upon an opponent in that friendly contest and state to his countrymen the weakness of his own position and the strength of the other side's position, and it is one of the great difficulties of peace-making and peace-keeping that the orators, the politicians, the stump speakers, aye, often the clergymen of each country, press and insist upon the extreme view of their own country, and impress upon the minds of the great masses of people who have not studied the question, the idea that all right is upon one side and all wrong upon the other side.

"If you would help to make and keep peace, stand behind the men who are in the responsible positions of government, ready to recognize the fact that there is some right on the other side.

"War comes today as the result of one of three causes: either actual or threatened wrong by one country to another, or as the result of a suspicion by one country that another intends to do it wrong, and upon that suspicion, instinct leads the country that suspects the attack, to attack first; or, from bitterness of feeling, dependent in no degree whatever upon substantial questions of difference, and that bitterness of feeling leads to the suspicion, and the suspicion in the minds of those who suspect and who entertain the bitter feeling, is justification for war. It is their justification to themselves. The least of these three causes of war is actual injustice. There are today acts of injustice being perpetrated by one country upon another; there are several situations in the world today where gross injustice is being done. I will not mention them, because it would do more harm than it would good, but they are few in number.

"By far the greatest cause of war is that suspicion of injustice, threatened and intended, which comes from exasperated feeling. Now, feeling, the feeling which makes one nation willing to go to war with another, makes real causes of difference of no consequence. If the people of two countries want to fight, they will find an excuse--a pretext--find what seems to them sufficient cause, in anything. Questions which can be disposed of without the slightest difficulty between countries really friendly, are insoluble between countries really unfriendly. And the feeling between the peoples of different countries is the product of the acts and the words of the peoples of the countries themselves, not of their government. Insult, contemptuous treatment, bad manners, arrogant and provincial assertion of superiority are the chief causes of war today."

SPIRITISM CONQUERING SCIENTISTS

We reiterate our warnings re all that disregard the Divine assurance that the dead are dead and that resurrection is their only hope. The Bible alone gives us the key to Spiritism's power, showing that it is by the fallen angels, demons, who personate the dead so as to deceive mankind and to favor various falsities and superstitions built upon the error that the dead are alive. The Bible also foretells that at this time the wise men of the world will be deceived. Note the evidence of this in the following item which is going the rounds of the press:--

"Mme. Blavatsky was exposed in India by a strenuous Australian investigator, Richard Hodgson, who afterward settled down in Boston, where he became head of the old American branch of the British Society for Psychical Research, and where also he met Professor James, who took him to see Mrs. Piper. Dr. Hodgson studied this woman for eighteen years and she convinced him that telepathy, automatic writing and communication with the dead were bona fide phenomena. To give her a special test, Dr. Hodgson arranged a unique course of experiments, in which he was aided by Dr. James H. Hyslop, professor of logic and ethics at Columbia.

MASKED HIMSELF AND DISGUISED VOICE

"The professor masked himself and disguised his voice during his visits to her, and while she lay unconscious, with her head upon a pillow resting on a table, her hand wrote out messages alleged to come from his father. She converted Hyslop to the spiritistic hypothesis, and his announcement of the fact made a stir in the scientific world. He and Hodgson formed a compact that whoever died first would communicate with the other, and Professor Hyslop expressed some time ago his satisfaction that he has received messages from Hodgson since the latter's death.

LOMBROSO AND FLAMMARION CONVERTED

"Across the deep no less a proportion of thinking men have turned their thoughts in the same direction. Caesare Lombroso, the great Italian criminologist and anthropologist, after having studied the medium, Eusapia Paladino, has announced his belief in disembodied spirits, although he does not indorse the theory of the return of the dead. Professor Charles Richet, of the Faculty of Medicine, Paris, is a French leader in psychical research work and claims to have photographed the spirit of a Spanish soldier, while Camille Flammarion, the French astronomer, is now an aggressive convert to Spiritism. He says that he has proved that such phenomena as the movement of chairs without contact and the suspension of heavy tables in space are bona fide.

R4441 : page 228

"No less than an ex-prime minister has recently been a leader of the ghost hunters of England, where he recently served as president of the Society of Psychical Research. He insists that science cannot explain the psychic wonders which he has witnessed. While he headed the society it made a special investigation of 350 cases of aparitions of the dying in England and Wales, and of these fifty-two cases were accepted as beyond the laws of chance or the possibility of fraud.

EDITOR STEAD NOW A MEDIUM

"William T. Stead has become a medium, so he now says--a writing medium, not one of the tambourine and trumpet band. At first the noted editor accepted telepathy and claimed to have written down the thoughts of living men many miles away. Then, of late years, he alleges, he has gotten into close communion with the dead. But it is only this year that he claims to have developed automatic writing, his right arm becoming impassive while its fingers guide a pen over paper on which appear letters from his son, the brilliant young writer, William, who died a year ago last Christmas eve. Mr. Stead claims that this writing appears without his exercising any will power to either hold the pen or move it.

SIR OLIVER LODGE NOW A SPIRITIST

"If the English-speaking public was surprised to hear that Mr. Stead had strayed thus far into the spiritualist camp, it was startled to learn a few months ago that Sir Oliver Lodge, head of the University of Birmingham, had announced his belief in such communication with

R4442 : page 228

those beyond the grave. In a recent journal of the Society for Psychical Research he has given details of messages which he claims to have received from dead members of the society through the pen of a writing medium."

SUGGESTION A POTENT WEAPON

"The spread of Eddyism and the Emmanuel movement merely emphasises the fact that we have another potent weapon at our command," said Dr. William H. Dieffenbach, of New York, in his annual presidential address to the National Society of Physical Therapeutics, affiliated with the American Institute of Homeopathy, which was recently in session in Detroit.

"The use of suggestion to patients," continued the doctor, "should be studied and taught as should every other agent promising relief in the cure of the sick."

SCIENTIFIC INVESTIGATIONS

"I have careful records of about five hundred death-beds, studied particularly with reference to the modes of death and the sensations of the dying. Ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no sign one way or the other; like their birth, their death was a sleep and a forgetting."
--Prof. Ossler.

JEWISH COLLEGE IN PALESTINE

Jacob Schiff, the New York banker, has placed $100,000 at the disposal of the Central Jewish Relief League toward establishing a technical college for Jews in Palestine. The college is expected to attract Jews from all parts of the world. It will be located at Haifa.

===================

R4442 : page 228

LAW-RIGHTEOUSNESS AND FAITH-RIGHTEOUSNESS

ALTHOUGH the Church is not developed under a Law Covenant--neither the old Law Covenant nor the New (Law) Covenant--nevertheless it is being measured by the Divine Law standard; as the Apostle says, The righteousness of the Law is fulfilled in us who are walking not after the flesh but after the Spirit.--Rom. 8:4.

The Jew under the Law Covenant was unable to be justified because unable to keep the letter of that Law, and because Moses, the mediator of that Law Covenant, had no merit or grace to contribute to the people which would excuse them from the letter of the Law and make the spirit of that Law available for their justification.

The New (Law) Covenant, like the old one, will require obedience to the letter of the Law of God, and not merely to its spirit. The rule of that Covenant will be, "He that doeth these things shall live by them." What advantage, then, will accrue under the New (Law) Covenant above and beyond that which the Jew enjoyed under the old Law Covenant?

We answer, The difference will be that the New (Law) Covenant will have the better Mediator, who will have the right during the existence of the Millennial Kingdom to instruct, and chasten, and reward, and assist, and uplift all who will be obedient to him, so that by the close of the Millennial Age all who desire eternal life, all who appreciate righteousness, or who could be made to appreciate it, will have been brought up to that perfect condition mentally, morally and physically which Adam enjoyed but lost by sin, and which Christ redeemed by the sacrifice of himself.

The mediation will last for the thousand years, and at its conclusion the world will be turned over to the jurisdiction of the Heavenly Father--Christ will "deliver up the Kingdom to God, even the Father." (1 Cor. 15:24.) They will be delivered up perfect, mentally, physically, morally, and be all that Adam was, plus the experiences received through the reign of evil and through the subsequent reign of righteousness. Thus the old Law Covenant and the New (Law) Covenant have special points of similarity, and we see the difference between the two to be, as St. Paul points out, that the New (Law) Covenant has the better Mediator, who is able to cancel the sins that are past and to take away the stony heart, and by restitution processes restore the heart of flesh. Additionally, he will instruct mankind to that condition where they can if they will keep the Divine Law perfectly, both in letter and in spirit.

This was lost sight of in the dark ages. The real object of this Gospel Age--the selection of the members of the antitypical Moses, the antitypical Mediator of the New (Law) Covenant--the mystery--became obscured. No future age for the blessing of Israel and the world was acknowledged. Instead the New Covenant was considered as but another name for the Abrahamic Covenant, to which, instead, it is to be an addition.

THE CASE WITH US IS DIFFERENT

The Covenant under which we become Abraham's Seed --i.e., the Abrahamic Covenant (the Sarah Covenant), had no law provision and no mediator. It was a one-sided Covenant, and needed no mediator. It was made with one who believed God, who was justified by his faith, and whose faith was tested by obedient works to the extent of his ability. To this tested, proved man, Abraham, God gave the great promise, "In thee and in thy Seed shall all the families of the earth be blessed." This was the Covenant to which was added the oath of confirmation. That promise and that oath become our strong consolation, our anchorage of hope, because we have become united to Christ as his members--members of the Spiritual Seed of Abraham, which is to bless natural Israel and the world by the long-promised New (Law) Covenant, of which we are being made able ministers or servants.

To Christ the original Covenant came with the Law "added," and he inherited by obedience to the Law. He is now accepting us separate and apart from the Law on condition of faith and obedience to the extent of our ability. To us the righteousness of the Law is counted as fulfilled when we walk, not after the flesh, but after

R4442 : page 229

the spirit of the Law, because we thus give evidence that if we had perfect ability we would keep the Divine Law perfectly. And we who have been accepted as members of the Body of Christ have entered into a covenant of sacrifice as respects the earthly nature, and to be copies of our Redeemer to the extent of our ability--in heart, in will, and, so far as possible, in deed.

After testing us thus, if found faithful, God will accept us fully and grant us spirit bodies like unto our Redeemer's. It is thus, as New Creatures in Christ, that we may be the Spiritual Seed of Abraham, and members of the Body of the great Mediator, the great Prophet, Priest, King and Judge, who during the Millennial Age, under the New (Law) Covenant sealed with his blood, shall establish righteousness in the earth, and lift up the willing and obedient of humanity out of sin, degradation and death to harmony with God and everlasting life.

Is it asked, Under what Covenant is the Royal Priesthood, the Church of the First-Born, justified? We answer, under no covenant. Our justification, like that of Abraham, is by faith. As it is written, "Abraham believed God and it was counted unto him for righteousness. Now it was not written for his sake alone that it (righteousness) was imputed to him, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus, our Lord, from the dead; who was delivered for our offenses, and was raised again for our justification." --Rom. 4:3,23-25.

St. Paul in this connection points out that Abraham was not justified because of his circumcision, for he was justified by faith and reckoned righteous before he was given the seal of circumcision. Likewise, he was not justified by the Covenant made with him, but the Covenant was made with him because of his faith, and his justification through faith. And thus it is also with all of us who are counted Abraham's Seed. After being justified by faith, we are granted the privilege of becoming dead with Christ, and thus becoming members of his Body, the spiritual Seed of Abraham, whose circumcision is that of the heart.--Gal. 3:29.

===================

R4442 : page 229

"THE GREATEST OF THESE IS LOVE"

--I COR. 13:1-13.--AUGUST 29.--

Golden Text:--"And now abideth faith, hope, charity (love) these three; but the greatest of these is charity"--love.--1 Cor. 13:13.

THE Church at Corinth had been founded for nearly five years and had enjoyed a wide range of experiences and Divine providences. St. Paul, in addressing them this epistle, was evidently considering well their needs and seeking to minister to the same the Divine message of grace and truth. The Apostle may not have realized how great a work he was doing and how far-reaching would be the scope of his instructions. Perhaps it was better for himself that he did not know how important was his service to the entire Church of the Gospel Age, as the mouthpiece of his Lord. Such a knowledge might have been too much for him and might have made him heady, the very condition of things the Lord was warding off by permitting him to still have the "thorn in

R4443 : page 229

the flesh," considered in our last lesson.

The Apostle had been discussing God's "gifts" to the early Church, which, to them, took the place of other blessings now enjoyed. They had no Bibles, as we have; no concordances or helps in Bible study. They needed the miraculous "gift of tongues" to draw them together once a week to consider the message of the Lord. They needed that the message should come in this miraculous way, in order that it might be the better appreciated by them and be of the Lord and not of themselves. Then, too, this made opportunity for another gift, "the interpretation of tongues." Thus by the various gifts they were drawn together and edified and built up, until such times as the books of the New Testament gradually accumulated and, after the death of the Apostles and the consequent cessation of the "gifts," these Divine providences of the written Word were quite sufficient, yea, better everyway, as the Apostle sets forth in this lesson.

In this epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings they enjoyed. In the chapter preceding our lesson he calls attention to these various facts and the oneness of the Church, and the Divine intent that each member should love and cooperate with the other. He pointed out to them that they were putting rather too high a value upon the "gift of tongues." That, while this "gift" had its proper place in the Church as a blessing, a still higher lesson lay in the ability to present Truth in a well-understood tongue or language. He declared himself able to speak with more tongues than any of them, and yet pointed out that he preferred to speak in the tongue which would be understood by his hearers. Finally in his argument he came to our present lesson and gave it as a climax to his hints preceding.

THE TONGUE OF LOVE SUPERIOR TO ALL

Boldly the Apostle sets forth a great Truth, which has come to be more and more recognized amongst Christian people everywhere, and that in proportion to their development in the character-likeness of their Redeemer, in proportion to their development as children of God. St. Paul sets forth that not knowledge, not wisdom, not talents, not "gifts" of any kind are the things most to be sought for, but Love--because God is Love, and because all who would be pleasing to God must develop this character, this disposition, and because, according to the Divine Law, none will ever have full Divine approval or eternal life on any other plane of being, without the full establishment in the heart, in the character, of this Divine quality--love. Therefore "Love is the fulfilling of the Law."

In St. Paul's forceful language, if he had all the tongues of earth and of heaven and could speak them with perfection and charming rhythm, these would still not constitute a proof of his harmony with God and his acceptance to life eternal. Should he do all this in a perfunctory manner, even to the extent of speaking of the Divine character and in the interests and welfare of his fellows, he might still have no heart in the matter, but be merely like a sounding brass or a tinkling cymbal. The argument is that tongues, therefore, were not to be esteemed as a proof of Christian character.

Next he argues respecting prophecy, oratory and the understanding of mysteries and knowledge and the possession of mountain-moving faith, and he asks, Would these abilities not signify a glorious development and a full acceptance with God and an assurance of life eternal? He answers us, No, any of these or all of these abilities, precious as they are, in the Divine estimation would have no value whatever, would profit us nothing, unless mixed with love and based upon love. How his argument exalts this love quality before our minds! He proceeds to say that although all of our goods were given to feed the poor and though, as martyrs, our bodies should be burned at the stake, if the motive, the sentiment, behind the giving and behind the endurance of martyrdom were not love, there would be no reward--it would profit us nothing.

LOVE'S CONSTITUENT ELEMENTS

To those of the Lord's people who have never studied out what love is--what are its elements, its constituent parts, the Apostle's suggestions here will seem like a revelation. He enumerates nine ingredients:

R4443 : page 230

(1) Patience--"Love suffereth long;"
(2) Kindness--"And is kind;"
(3) Generosity--"Love envieth not;"
(4) Humility--"Love vaunteth not itself; is not puffed up;"
(5) Courtesy--"Doth not behave itself unseemly;"
(6) Unselfishness--"Seeketh not her own;"
(7) Good Temper--"Is not easily provoked;"
(8) Guilelessness--"Thinketh no evil;"
(9) Honesty--"Rejoiceth not in iniquity, but rejoiceth

in the Truth."

What a wonderful world this would be even with all of its aches and pains physical, if every member of our race were perfect in these qualities enumerated! However, it would be a useless waste of time to weep over what we have not, or to unnecessarily chide our neighbors and friends because they, like ourselves, are not perfect in love. Indeed, the more we come to understand the teachings of God's Word, the more of sympathy we may have with the poor "groaning creation." In one sense of the word our sympathies are all for this glorious standard which the Apostle holds up before us. We cannot sympathize with the evil, the error, the wrong. It is uncongenial to us. But, understanding the situation, we can sympathize with our fellows and with ourselves, as being in a fallen condition, in which none of us can do the things which we would.

The Scriptural key to the situation is that as a race we were born and shapen in iniquity and in sin did our mothers conceive us. The calamity of sin, imperfection and death affecting us morally, mentally and physically, has injured the whole world and made us what the Apostle describes a "groaning creation." How this knowledge of the facts of the case possessed by so few, understood and appreciated by so few, should tend to make these few a peculiar people in their loving sympathies and kindnesses towards their fellows in distress! Alas, the difficulty is that even these few who know these facts from the Divine Word have selfishness so ingrained in their constitutions, and are so oppressed by the cares of this life that their sympathies are often not all that they should be.

NEW CREATURES ONLY APPEALED TO

It is for these reasons that the Scriptures do not address the natural man--because his mind is so sodden with selfishness that his eye of pity and his ear of sympathy are well nigh closed. Instead of appealing to the natural man in general, the Scriptures represent that the Lord specially draws some possessed of certain qualities of heart and mind, and specially leads these to a knowledge of the Redeemer, leaving it open with them to accept or to reject the offer of Divine grace and forgiveness. Such as respond are still further enlightened and, if further responsive, they are treated as justified because of their faith in Jesus and his blood; then are granted further to them special opportunities, and exhortations to make a full consecration of themselves to the Lord and his service forever--unto death. If they still respond and make this consecration they then have come to the place where the Lord is pleased to reckon them dead to earthly things, according to their profession, and to beget them of the holy Spirit and the glorious promises of his Word, and to count them as New Creatures in Christ--as members of the Redeemer's Body, which is the Church.

Now they have reached the stage where, as children of

God, they must go to school and develop in knowledge and in character--to be made actually fit, prepared, suitable, for eternal life and a share with their Redeemer in his Kingdom.

THE LESSONS OF THE SCHOOL

When we enter the School of Christ, the lesson, as a whole, set before us is expressed in the Great Teacher's words, "Be ye like unto your Father which is in heaven." The same thought is presented to us in the Apostle's words when he assures us that God has predetermined that only such as become copies of his dear Son--in character likeness--can be his joint-heirs in the promised Kingdom. We did not know that so much was required when we entered the School of Christ. We did not understand all that we did when we made our consecration even unto death in the service of righteousness. However, no advantage was taken of us; for what was presented to us and what we did consecrate to do, includes everything in our power and no more--even unto death. So, then, no lesson that can come to us is beyond our covenant or agreement to perform.

The Apostle in the spectrum of love given us in this lesson is delineating the various parts of this one great lesson of Christ-likeness, which is God-likeness. He is pointing out what constitutes such a character as God desires we shall have, and such as God has predetermined we must have, in order to be worthy of the gift of God, eternal life through Jesus Christ our Lord.

LOVE VIEWED IN COMPARISON

It beareth all things; believeth all things; hopeth all things; endureth all things. Its elements of patience and gentleness are love in the sense of willingness to bear, to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. It believeth all things in the sense that it is not given to doubt, to disbelieve, to impugn the motives and truthfulness of its fellows. Only after full and convincing proofs to the contrary will it cease to exercise faith. Love hopeth all things in the sense that it desires a blessing for all with whom it is in contact and is continually striving, in harmony with its desire, to do them good. Love endureth all things in the sense that it cannot be quenched wherever there is anything that it can properly exercise itself upon. These

R4444 : page 230

qualities viewed from another standpoint might be interpreted thus: "Beareth all things," as enduring pressure on every side without being crushed; "Believeth all things" as being full of faith in the Divine promises and arrangement, doubting nothing; "Hopeth all things" in the sense that this perfect love toward God enables the heart to be full of confidence toward the Almighty One, in whose love it reposes; "Endureth all things" in the sense that the soul that is united to the God of Love by the link of love cannot be crushed, cannot be overcome, because this is the Divine will, the Divine arrangement. God will not suffer such to be tempted above that they are able to bear, but will, with every temptation, provide a way of escape.

The Apostle institutes a comparison as between love and some of the "gifts" which the Corinthian brethren properly estimated highly. He would have us all see how infinitely higher Love is than any of these gifts in which the early Church rejoiced. Love is not a gift, but a growth, a fruitage which must be developed in the garden of our souls and be tended with much care, in order to its proper development. He says that Love never faileth; but that other things will fail, namely, the power of prophesy or oratory, the gift of tongues, knowledge, etc. These would lose their value as the changing conditions would comparatively do away with their necessity. Prophesying would be done away with, the gift of tongues would cease, and knowledge would vanish. The Apostle's argument is that these things would all come to an end necessarily, when perfection would come in, because all of our gifts and talents are imperfect. Surely with our glorious "change" in the First Resurrection and with the ushering in of the Millennium our conditions would be so different that many things highly esteemed in the lesser light and under the unfavorable conditions of the present would then be valueless. Just so flints were once valuable for the striking of a light, but are now never used, being supplanted by matches, electric lights, etc. Many of those gifts, however, including the gift of tongues, perished long before the morning light of the Millennium--ceased shortly after the death of the Apostles, because those gifts were imparted only by the Apostles.

Next the Apostle compares the gifts of the Spirit with the fruitage of the Spirit and shows that the former, in

contrast with the latter, were as the toys of childhood in comparison with the valuables of manhood. "When I was a child, I spake as a child, but when I became a man I put away childish things." So the gifts of tongues, interpretation of tongues, etc., were given to the Church in its infancy and served useful purposes then, but might well be put away as the Church emerged from infancy to the strength and development accruing from a greater knowledge of God's great Plan. The milk of the Word and the strong meat of the Word were intended by God to develop the members of the Body of Christ, until they all come to the stature of manhood in Christ. The more advanced the Christian, the more surely would he know that the gifts of the Spirit were merely like a childish plaything to be supplemented by the fruits of the Spirit, much more valuable to the Church in its developed condition.

St. Paul points us further to the fact that we are living not merely for the present, but specially for the future; and that whatever we can develop here which will last us into the eternal future, must certainly be the most important matter for us to acquire. He would have us see that most important thing to the Christian--love--the Love which he has described. Our knowledge, tongues, etc., of the present time are only mere shadows of the great powers which will be ours, if we attain to the glorious blessings of the First Resurrection. Whatever clearness of sight we have at the present time we shall then find but darkness in comparison with that full light of the glorious morning-time. Where now we see as through an obscure glass, then we shall see face to face. Now we know in part; then we shall know as we are known.

FAITH, HOPE AND LOVE

St. Paul would have the Church see that faith, hope and love, three fruits of the Spirit, are far superior to all the "gifts" of the Spirit of any kind, because these will abide all through the age. Until the Millennial morning we shall need faith; we shall need hope; we shall need love. We cannot get along without them. We cannot make any progress in the footsteps of Jesus without them. But if we seek to contrast these imperfect qualities amongst themselves, he points out that the chiefest of these is love. Why the chiefest? Because it is the Divine quality without which, with all the other qualities possessed, we should still be unsatisfactory to God. It is the quality which will persist to all eternity. We shall always need to have love, if we abide in Divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, by the actualities of the glorious condition of fellowship with the Lord. But Love will never fail. Amongst all the graces of the Spirit it stands supreme and eternal.

Only because of serious misconceptions of Love is it necessary or even proper for us to remind our readers, in the Apostle's words, that this love quality is not merely a form of loving words, nor merely kind words and smiles, but that it goes deeply into our natures and includes our deeds and our heart sentiments.--1 John 3:18.

OUR HEAVENLY HOME

To little children "home" is that dear place where Mother is,
Where every wound doth ever find the healing kiss of love,
And little sobbing hearts are soothed to rest upon her breast.

In later years that dear word "home" awakes the precious
thought
Of loving wife and happy little ones, and peace and rest,--
A refuge sweet where outside cares and worries cannot come.
And when the sun of life is sinking in the west we dream
Of "home" as that blest gathering place where often
through the year
Our children, and their children, come with wealth of grateful
love,
That makes our hearts forget the pain and toil of former
years.

But to the Christian, though the earthly loves be near and
dear,
The thought of "home" belongs to that most heavenly place
where God,
And Christ, and all the holy angels are, where sorrow finds
No place, and every longing heart is fully satisfied;
Where we shall love and serve him perfectly, and meet
again,
Nor ever part from fellow-pilgrims on "the narrow way;"
Where we shall sit with Christ upon his throne, and bless
with peace
And joy the whole creation, groaning now in pain and tears!

And year by year the golden chain grows longer, that doth
draw
Us closer to our heavenly home, as one by one, "the priests"
In silence pass beneath "the vail"--each one an added link.
Ah, then, to gain an entrance to that blest abode, shall we
Not count the present things but "loss and dross," and
lightly touch
Each object that might hold our heart's affections to this
earth,--
For where our treasure is, e'en there our hearts will also be!
--G. W. Seibert.

===================

R4444 : page 231

WANDERING INTO "OUTER DARKNESS"

IN the Scriptures the "outer darkness," the darkness of the world, is frequently mentioned in contrast with the inner light, the light of truth, as Divinely revealed. Thus our Lord said, "Blessed are your eyes, for they see, and your ears, for they hear." And the Apostle reminds us that we were translated out of darkness into God's marvelous light. The world in general is represented as lying in darkness, as being unable to see the light of Truth. Thus again we are told that the light shineth in darkness, but the darkness comprehendeth it not. Some of the world are asleep, and hence see not the light, while others are very much awake to worldly aims and worldly ambitions and schemes, but thoroughly blind to the Divine purposes.

To a certain class who have certain characteristics of mind, God is pleased to reveal the light, and to guide them by that light in the right pathway. Such as see and improve the opportunity and walk in the way are called "the children of the light," while others who go contrary are called the "children of darkness." Addressing some of these children of the light, our Lord said, To you it is given to know the mysteries of the Kingdom of God, but to outsiders all of these things are spoken in parables and dark sayings, that seeing they might not see, and hearing they might not understand.--Luke 8:10.

While it is true that this power to understand is "given," yet it is not given indiscriminately; it is given only to those of certain character. To these alone the light is profitable; to others it would be more or less injurious at the present time. We may well thank God, as Jesus did, that for the time being the Divine purposes are hidden from the wise and prudent and revealed only to the "babes." For others to have the light would mean

R4445 : page 231

injury to themselves, if not a disordering of the Divine purposes and arrangements. As, for instance, St. Peter tells us that those who crucified the Lord did so in ignorance, in blindness, in darkness, "for had they known, they would not have crucified the Lord of glory;" even though their hearts might have been no better, they could have regulated their conduct by the greater knowledge and thus the Divine purpose, that Christ should be crucified by them, the just for the unjust, would have been defeated.

In Matthew 6:22,23, our Lord gives us a suggestion respecting the condition of heart and what it has to do with our ability to see or not to see Divine truths. He says, "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be

R4445 : page 232

full of darkness." And then he adds, "If the light that is in thee be (become) darkness, how great is that darkness!" Evidently our Lord is using the natural eye and the natural body as an illustration to draw our attention to the higher eyes of understanding and their power to bless and to guide and to control the interests of the body.

A single eye would seem to signify singleness of purpose, or of heart intention toward God, because in the succeeding verse our Lord calls attention to the fact that there are but the two masters--good and evil, righteousness and sin, God and Satan. Those who are under the power of Satan completely are blinded; as St. Paul tells us, The god of this world hath blinded the minds of all those who believe not, lest the glorious light of Divine goodness should shine into their hearts. (2 Cor. 4:4.) The only ones who are not blinded are those who are the servants of God, and the degree of their clearness of vision depends upon the singleness of their eye, their singleness of heart, their singleness of purpose, their loyalty to the one Master, to the principles of his government, etc.

All who have seen the light of "present truth" have therefore reason to be specially congratulated on having passed from darkness to light, on having been delivered from the Kingdom of darkness to the Kingdom of God's dear Son, from the dominion of Satan as his servants to be disciples of Christ and servants of God. St. Peter speaks of our translation out of darkness into his marvelous light. St. Paul says, We are not of the night, nor of the darkness. St. John says, In him is no darkness at all. Again, Darkness is past, and the true light now shineth, but he that hateth his brother is in darkness.

THE SINGLE EYE OF LOVE

The point we are establishing is, that as our natural bodies are edified by good eyesight, so as New Creatures we have clearness of spiritual vision in proportion as we have loyalty to the Lord and the enlightening influence of his spirit of holiness, the spirit of love.

The question arises, Is it possible for any of us, after passing from darkness into the Lord's marvelous light, to again get into the dark--to go out of the light? The Scriptures answer that it is possible. They tell us that in certain instances God will force people out of the light into the "outer darkness" common to the world in general; that disloyalty to the Lord and to the principles of his teaching tends in this direction.

We might suppose that those who should thus be cast into "outer darkness," either suddenly or gradually, would be greatly distressed, but, on the contrary, we have every reason to believe that the world in "outer darkness" is not greatly distressed by its darkness, but rather, as our Lord suggests, "loves darkness rather than light"; because it is in an evil condition; because it has not the Spirit of the Lord, the spirit of love. The inference, therefore, is plain that those who go out of the light into darkness will feel as contented as those who have never come into the light of "present truth"--who even are boastful in respect to the darkness and very unkind in their criticisms of the light--hating the light.

In the Scripture quoted above, under the figure of a single eye, the Lord pictures the singleness of purpose and of heart which must characterize all who become his disciples indeed, or children of light. He even intimates that those who lose this singleness of heart, singleness of eye, singleness of purpose, and then go into darkness, are in some respects in a grosser darkness than are others who have never seen the light. He says, "If the light that is in thee become darkness, how great is that darkness!"

Our experience fully corroborates this. Those who have once been in the light of the Lord's countenance, and in the light of the Divine Word, and who lose this, seem to be in a condition much more to be regretted than that of the world in general who have never had their eyes of understanding opened. None others in the world seem capable of such violations of the spirit of love, the spirit of truth, the spirit of righteousness, the spirit of justice. They seem to be capable of saying and doing and thinking more mean, uncharitable, wicked things, than before they were enlightened.

We have tried for years to see the philosophy of this fact which has been painfully manifest to us on various occasions, and we believe we have found the correct explanation of it as follows:--

THE WORLD-STANDARD VS. NO STANDARD

The natural man guides his conduct, words and thoughts considerably by the conduct and words of his fellowmen. The strongest appeal to the natural man is, What would Mr. Brown, or Mr. and Mrs. Jones, or Mr. and Mrs. Smith think of such words, or such conduct? This measuring of themselves with others of the same character and standing, and the gauging of conduct by that of others whom they respect, seem to be the only standard by which the world walks. It sees not clearly the principles of righteousness, justice, truth and love.

But when true conversion to the Lord takes place, when the eyes of understanding become opened, new standards appear before the opened eyes of understanding. The Master's word is heard, saying, "Be ye like unto your Father which is in heaven," and "Be ye followers of me," and "Take my yoke upon you and learn of me." Some see cross-eyed, endeavoring to serve two masters, and to walk according to two standards--to be pleasing to the Lord, and also to walk according to the earthly standards as formerly. But this is found to be a very unsatisfactory course; it has neither Divine approval nor the approval of worldly friends. Those of single eye, of single purpose, say within themselves to the contrary,

"To my Lord I must be true
Who bought me with his blood."

These soon learn that the world is in darkness, and that to walk with the world, and according to worldly standards, would mean to fail to progress from grace to grace, from knowledge to knowledge, and from glory to glory, under the leadings of the Master, who instructed us to walk in his steps. Hence these of the single eye cut loose entirely from the worldly standards which formerly were their guides, and they look to the Lord, and, so looking, have the very best of guidance, the very highest standard imaginable. Looking unto him, copying Jesus, they come more and more to appreciate the lengths and breadths and heights and depths of Divine love and justice, and seek more and more to be transformed in all their words and thoughts and doings into harmony with the glorious pattern which their single eye entitles and enables them to clearly see. How blessed is their condition! Instructed by the example of the Lord and by his word of grace and truth they are rising daily to newness of life in the character-likeness of their Redeemer, and becoming fit for the heavenly Kingdom and for the glorious resurrection change.

THE LORD WILL JUDGE HIS PEOPLE

The Divine purpose is not only to call out the single-hearted, the single-eyed, and to instruct and guide them, but also to test and to prove them. Thus we read, The Lord your God doth prove you to know whether ye do love the Lord your God with all your heart and with all your soul. (Deut. 13:3.) The test of obedience is the divine law--supreme love for God and absolute justice to your neighbor--to love him as ourself. Additionally, the consecrated have the New Commandment to love one another as the Redeemer loved them--to the extent of sacrificing, laying down anything and everything on behalf of each other, for each other's welfare and assistance. If this test be faithfully endured, it means that the individual has not only reached the mark of perfect love, but has stood tests thereat and has demonstrated his worthiness of eternal life under Divine terms and conditions. But if these tests be not endured, it means the rejection of the individual from the light, and that he will go from the light, so that the things which were once light to him will appear dark, and the things of darkness will appear right, just, proper.

R4445 : page 233

It is not for us to complain, therefore, of these trials and testings which the Lord declares to be necessary; it is not for us to insist that those whom we love must be maintained in the light and ultimately be accepted to the Kingdom. It is rather for us to show our obedience to the Lord, to demonstrate our love for him with all our heart, and mind, and soul, and strength by acquiescing in the Divine arrangements and judgments. The Lord is selecting the members of the Bride class. He has given us the privilege of being co-laborers with him in this work, but merely along the lines of his instruction. With him is the decision. If they do not maintain the single eye, the singleness of heart, the singleness of purpose, loyalty to God, to the principles of righteousness, justice and love they cannot continue to be his disciples; they cannot continue in the light; they must go into "outer darkness."

If any fail to go on in the development of the spirit of love, the spirit of holiness, the spirit of God, they will surely retrograde, and the light that is in them will become darkness--great darkness. Instead of the spirit of love exemplified by our Lord, who laid down his life for us,

R4446 : page 233

a spirit of hatred, envy and malice will come in; a spirit of murder which, although hesitating to do outward violence and come under the ban of the law, will not hesitate to assassinate character and to say all manner of evil against those toward whom they become embittered. By such fruits ye shall know them. Such thorns do not grow on the grapevine, nor on the fig tree.

The philosophy of their course is this: When they lose the spirit of the Lord, the spirit of justice and of love, of kindness, and mercy, and truth, they lose the Lord's supervision, direction and control. And having previously discarded the rules and influences which control the world in general, they are without any guidance or restraint in respect to their course of life. Hence they not only act contrary to the Divine standards, but violate the principles of justice and decency, in word and conduct, that assist and guide the world in general. It is for this reason that those who once go out of the light of Present Truth can think, and say, and do, more mean and contemptible things than can the worldly who still retain helps to order and decency by having in mind what their fellows in life would think of their course, their words and conduct.

WALK AS CHILDREN OF THE LIGHT

In conclusion, then, we urge that all who have been once enlightened, and made partakers of the holy Spirit, who have tasted of the good Word of God, and the powers of the age to come--we urge these to be zealous, to maintain the standing to which they have already attained. We urge that they be conformed to the character-likeness of God's dear Son; that they be perfected in love, that they put off all of these: anger, malice, hatred, envy, strife; for if any of these be retained, they will tend to blindness and "outer darkness." More than this, we urge that they put on all of these graces of the Lord's Spirit: meekness, gentleness, patience, longsuffering, brotherly kindness, love. These will strengthen and develop the character-likeness of the Redeemer which God has predestinated must be attained by every one who will be accepted as a member of the Bride of Christ. And then the Apostle suggests, If we do these things we shall never fail, but an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

===================

R4446 : page 233

"MIND THE SAME THINGS"

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren,... that there are contentions among you."--1 Cor. 1:10,11.

SO accustomed have we become to differences of opinion that many of God's children have come to feel that if there is perfect unity of thought, of mind, it must surely betoken a wrong condition, a subserviency. In the words quoted above the Apostle Paul shows that he is not in agreement with any such sentiments. He is criticising such a sentiment. Doubtless there were "Independents" in the Church then, as there are today, some who set themselves up as teachers, and boast of their independent thinking, boast that they do not agree with the "Dawns" and "Towers" on certain features of Truth, and by implication give the impression that they should be the more highly thought of on account of this independence.

It is not for us to judge of their motives and intentions, but we believe they are deceived, and working more injury to the cause of the Lord than they probably are aware. The Apostle's conception of Divine Truth as above set forth was that all who are speaking and teaching should speak and teach the same things; and elsewhere he says that we should all mind the same things. He goes into the subject in considerable detail, and shows wherein the differences have been fostered, and wherein is the error. He points out that these conditions are the result of a party spirit, a sectarian spirit, one claiming to be of Paul, another of Apollos, another of Peter, etc., whereas they all should have recognized the error of such a course--all should have recognized that Christ is not divided, and that his Gospel is not discordant, but that it is one glorious, harmonious message of Divine revelation.

Are we asked how it would be possible for "many men of many minds" to view Divine Truth in exactly the same light? And are we pointed to the various creeds of Christendom which contradict each other on so many points of doctrine? Our answer is, that these divisions of sectarianism are all evidences of the truth of the Apostle's words quoted at the head of this article. The sectarian spirit has torn the Word of God to pieces. The Spirit of Christ, which would have preserved the unity of the Body, the Church, in the bonds of peace, was neglected, and a spirit of "independence" was fostered until the result is--Babylon, confusion.

The remedy is the one which we have sought to present in all of the Society's publications, namely, the ascertainment of the mind of Christ, the spirit of the truth, by the acceptance of the entire Word of God, and the bringing of every interpretation into alignment with it, and the rejection of everything found contrary to it.

The questions of the hour, which may as well be faced one time as another, are these: Have we who believe in "Present Truth" greater mental acumen and greater ability in the interpretation of the Word than all of our forefathers for eighteen centuries? Or, are we living in the glorious epoch which is designated the harvest time? And is not the Lord to receive the credit for having brought to our attention the harmonies of the Divine Word?

We believe that all who have a proper conception of "Present Truth" realize it to be indeed the Divine Plan of the Ages, and realize, too, that it is so far above and beyond the natural man's ability that it would be a miracle for him to construct such a theory--the most stupendous miracle of which we have any knowledge. If its discernment now is not of man, nor by man, but by the holy Spirit, then the holy Spirit should be looked upon as the Teacher and not the human instrumentality through which the presentation has been made to the Church. And if this be accepted as a reasonable and truthful solution of the matter, is it not equally true that the "independent thinker" and the "independent teacher" is more likely by his independence to lead into darkness than to lead into further light?

It is surely in vain that we pray in the hymn, "Be

R4446 : page 234

thou my teacher, Lord," if in practice we give no heed to the Lord as the Teacher, but, on the contrary, encourage great independence of thought, and encourage the suggestion that anybody could strike a spiritual match which would give greater light and throw the Divine Plan of the Ages into the shadowy back-ground.

Whoever believes this to be possible cannot believe that the Divine Plan is the Truth--the true plan of God. It cannot satisfy his longings as nothing else could do, else he would not be longing for or seeking for something further, an independent and special light. Rather, he would be so over-awed with the wonderful grace of God in the light of Divine Truth, which had percolated through the blindness of his previous superstitions and given him the light of the knowledge of the glory of God, that he would be bowed down in humility and gratitude. He would fear to lift his eyes even for a moment from the beatific vision lest a single feature should be missed. Nor could he rationally expect to find a grander one, if he has really seen and really tasted the riches of God's grace and truth, as now made manifest to the saints.

The only explanation that at all fits or explains present conditions, and the present bright-shining of the Divine Word, is that given us by the Master himself. He assured us that at his second coming he would make himself known to those who would be at that time his true, loyal, faithful servants. He assured us that he would gird himself, become their servant, and cause them to sit down to meat, and bring forth to them from the treasuries of Divine Truth things new and old. (Luke 12:37.) This is the only explanation of the wonderful light on the Divine Plan now shining; the only explanation of the bounties that crowd the table of the Lord's faithful ones. Meat to eat indeed have they of which the world knoweth not.

The Lord is proving us to see to what extent we recognize him as the giver of all good; to what extent our hearts are feeding upon the Truth; to what extent they are being nourished spiritually; and to what extent in others there is merely a feverish excitement and dissatisfaction, and looking for something new. We may be sure that to those who are in this dissatisfied condition Satan will present himself as a messenger of light, offering them other food and other light--"newer and better." We may be equally sure that God will be pleased to permit him to bring such delusions upon his people to prove them, to test them.

Our Lord's parable of the wheat which fell on the highway and was devoured by the birds of the air, and on the stony ground where the earth was shallow and the sun of persecution wilted it, and on the thorny ground and was choked by the cares of this life, and on the good ground where it brought forth thirty, sixty and an hundred fold, has fulfilment in our day as well as in the past. Truth tests the character, and God desires that it should do so. We must see to it that whatever we might have been by nature, by God's grace our hearts shall be in a productive condition, and that if possible

R4447 : page 234

we shall be of those who bring forth a hundred fold.

Only those who take heed to the Lord's Word and cultivate its spirit, and recognize the Master, and his providential leadings and care, and the feeding of the flock, will be ready to mind the same things, and be able to bring forth much fruit, and to gain the Kingdom.

Since writing the foregoing we have received inquiries from several quarters on matters closely allied to this subject and give our responses herewith:

(1) What shall the Lord's sheep do when those who have been leading them object to references to and quotations from Dawn-Studies in the church meetings, at which there is otherwise full liberty of expression? The specious claim is that this is "man worship, or book-worship," and that God's people should use God's Book only--the Bible.

We reply that the answer which should be openly made is this: We are unable to see the difference between hearing a teacher expound orally and having his teachings in printed form read or quoted by another. If teaching by the printed page is wrong, then all teaching is wrong. If it is not unreasonable for us to hear with respect the words of one who claims ability to assist us in the right understanding of God's Word, it cannot be unreasonable for us to hear the words from these books which already have actually and truly taught us nearly all that we do understand of God's Word. If we ever conclude to have only the one human channel of instruction our decision will be to stick firmly to the one God has used and blessed to our enlightenment rather than to an oral teacher, who thus shows his opposition to the agency God has owned, used and blessed to us. To do otherwise would be not only unwise but dishonoring to the Giver of all good.

(2) Our chosen class-leader or Elder is a clever brother, and yet we often think his expositions slightly in error--different from our own views drawn largely from our study in the light of the Towers and Dawn-Studies. When we call the Elder's attention to the matter, he generally replies that it is a good while since he read the Dawn-Studies and, that as for the Towers, he really is too busy to read them. What would our duty as a class be in this case?

We reply that there are two duties to be considered:
(a) The duty towards the leader or Elder would be to tell him in love and kindness that according to his own statement he is "overcharged with the cares of this life," and that it is your duty toward him to excuse him from the leading of the class that he may have proper time for personal study and development.
(b) The duty toward the class would be to set as leader of its Berean Lessons a naturally less talented brother possessed of more time for study or more zeal for Truth. Elect him Elder and then all turn in and help him by studying well the questions for each lesson. We feel sure that the Lord will bless this courage and loyalty to the principles of his Word.

Remember that we and our forefathers have had Bibles and attempted to have Bible studies, Bible classes, etc., for centuries, without gaining much wisdom or light as a result. Did the light which you now enjoy come to you by "independent Bible study"? We doubt it!

What are the "Dawn-Studies" but the Bible arranged topically, with citations for every point and paragraph? Is it not probable that the great Adversary who delights to pose as an angel of light and an upholder of the Bible is really deceiving some of our dear friends--attempting to gradually draw them away from the great light which our Lord has now provided for us all, back to the methods in vogue before the true light shone upon our pathway?

===================

R4447 : page 234

DELIVERANCE FROM THE ADVERSARY

BROTHER C. T. RUSSELL:--

Dear Sir.--Yielding to an impulse I am writing to you, baring the present thoughts and intents of my heart before him who knoweth them all and who--O wondrous grace--careth for me even after all these years that I have been in the hands of the Adversary who beat and pounded and plucked me bare while I cried, Oh, my God, why hast thou forsaken me? I trust you will bear with me while I recall the past and try to explain how I got so far out of harmony with the "Watch Tower Society" and the spirit of the truth. I had been a very close student of scriptures and a "come-outer" since 1875; your chronology in Vol. III., M.D., was just suited to my mind and I began to study the subject closely. I saw a chance to differ from you and sent my findings to a brother in the Truth who rather liked them and encouraged me to study and write some more.

Now this was all lawful, and it helped me much because I had arrived nearly at the same conclusion as you, but the thought that I could successfully cope with

Brother Russell in his findings on chronology had puffed me up considerably, and I felt that I might be able to find other flaws. At this time you called for such as were "in fullest harmony" with M.D. and W.T. teachings, who had some talent in the way of leading meetings, that they might be sent here and there under the name of Pilgrims and representatives of W.T. office at the society's expense. I had not the least talent in that direction, so I could not feel slighted at not being invited.

At this point, and through hints dropped by others, I became fearful that Brother Russell was seeking to draw around us the lines of sectarianism and bind me within a society where "fullest harmony" with the teachings of M.D. was to be the test of the Lord's approval.

I rebelled against this with what to me seemed righteous indignation, and right here the Adversary got me. I know it was here because I am not ignorant of his method of attack, as you will see further on.

Some unclean demon appealing to me through my righteous hatred of sectism gave me the mental suggestion that Bro. R. was trying to place himself over us, and this demon kept suggesting these words--"I will not have this man reign over me." This was not a passing thought, it was a suggestion applied to my mind over and over again, and while I was not sure of this at that time I am positive now because of my experience with these evil spirits.

I then began to lose interest in the Truth and tried to save myself by writing continuously on subjects differing from Bro. R., while I longed for something to inspire me and take the place of the "Watch Tower" but found nothing.

This was the demon's opportunity, and he began to torment me at my work. If I put something down I could not find it when I wanted it. Everything went wrong; business was a failure, debts piled up, and I was now fighting mad. Let me pass over the rest of this sad experience; it would only give you pain if I should relate it here. I come now to the time I became personally acquainted with four unclean demons. I had heard that they were in darkness as to the Truth, but I found that they knew the Scriptures and Brother Russell better than I. I merely mention here a few things, such as discussing Scripture with them and English translation of Greek words.

The subject turned to the "Seventh Trumpet" and "the strong delusion that should deceive even the very elect if it were possible." They represented themselves as the angels of the seventh trumpet sent forth with the Truth of God for the Elect and to save them from the strong delusion with which Spiritualists were to deceive the whole world by their wonderful feats.

The intense inquisitiveness in my make-up that made a close student of me had now got me into communication with demons through reading Spiritualistic books and papers, together with that longing desire for the spiritual. Nevertheless I still held on to the Truth and was proof against all these vain sophistries that make for "outer darkness," and I prayed God in desperation to take me out of the depravity into which I had fallen. How I longed to be a Christian and back in the sunshine of God's love once more. I even apologized for God's favor on the ground that he might use me in the other age, exhibiting me as a miracle of his glorious grace for the encouragement of the depraved.

It is now more than a year since I began to find my way back into the favor of God through continuously watching and praying. It has been a wonder to me how God could ever look upon me again with the least desire. The thought seems to answer this, that it was not on my account but on account of the great love wherewith our Heavenly Father loved his only begotten by whom and for whom all things were created. John speaks of those who manifest the Spirit of Christ in love for the brethren that in such God's love is made perfect. He loves them for what they are, and this love seems to be that kind referred to by the Apostle in these words--"Keep yourself in the love of God."

I feel grateful to God for the encouragement he has given me, and his tender care over me has been wonderful. He has led me back over the same lines of Truth and has granted me, seemingly as a tonic, to see new beauties in the Truth I had learned so that they come to me with new relish as when I first received them. Just so you have found new beauty in the Truth on the Covenants. Without unlearning anything you have added greatly to the Truth as a whole, and I have entered into your joy.

Dear Brother, I wish I could say something as a warning to others, not because you do not see the danger to those who seem to have the contentious spirit, but because I have had such a sad experience. I feel anxious

to put the brethren on the alert that they might judge themselves and weed out any little root of bitterness in their heart so that they may escape the chastening of the Lord.

If those brethren who are just a little fearful for the Lord's work in your hands could only realize how the hosts of darkness are pressing them and watching for an occasion to slip in a mental suggestion; appealing to their honor here, that they might find an entrance there! We read that "the angels of the Lord are encamped around them that fear him to deliver them." May it not be reasonable at least that the Lord has withdrawn his bodyguard at this crucial time that the soldiers of the cross might all the more place their reliance in "the sword of the spirit" and "the shield of faith"?

Realizing that the time is short, there is every reason that we give heed to what we have already learned. The command at San Juan Hill--"Every man watch out for himself," is appropriate at present, and he who insists on his comrade keeping step with him is in greater danger.

You have what is termed a "Vow." I do not know much about it, only I read the one in last "Tower" and will say that it expresses exactly my heart's desire and prayer to God. The paragraph on the opposite sex is very timely in view of the great power which Satan has taken to himself, so that the members of Christ may refrain from every appearance of evil lest the powers of darkness gain an advantage.

Now I want to put myself on record here, and feel that my experience justifies the claim that I know whereof I speak. It is this. The closer one is living to the Lord, the more will he love Brother Russell and the Truth which he stands for, the more love will he have for the brethren, and, as a consequence, the more God will love him.

If this "Vow" be intended to bring the Church of God into closer fellowship with each other, that they be of one mind and one spirit, then the present is the providential moment to use this "Vow" as it is intended. It is well to have the sheep disposition and to flock closely together in time of danger.

I have written this with a full heart and eyes moistened, but not with the hopeless tears of Esau, because the Spirit of the Lord is with me and has caused me to hope when there was no hope, and with God's help I feel encouraged to take up the lines where I let them slip and press forward to the mark of the prize, and where it will be the very law of my nature to walk in the paths of righteousness and peace.

Yours very sincerely, ALEX. ALLAN.

R4448 : page 236

DEAR BROTHER ALLAN:--

Your letter made me glad. I rejoice with you that you are recovered from "the snare of the fowler." Surely it is true that "we wrestle not with flesh and blood merely, but with wicked spirits in high positions," possessed of great intelligence and wily. What your letter expresses we have often wished to say to the dear friends, but have hesitated lest, instead of doing them good as we desire, we might do them harm by giving them even a flimsy excuse for saying that we endeavored to throttle their liberties. Alas! how few realize what a dangerous thing liberty is--how carefully it must be used for our benefit and how easily it might be misused to our eternal danger. Because God created us free agents; because this is part of his likeness; and because, additionally, ambition must be a part of every progressive individual, therefore this free agency and ambition in conjunction bring us all under tests of character. And the greater our abilities, the more our talents and the wider our influence, the stronger the power of ambition may become. Then comes the test. Will this laudable ambition be subject to the Divine will--thoroughly consecrated to do the Lord's will even unto death?

If our devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the Divine will be not first and absolutely in control of our wills the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not reverenced, obeyed with all the heart, mind, soul and strength, some one else has an influence in our hearts, husband or wife, parents or children or, more than probably, self. We cannot be "overcomers" except as our hearts are absolutely loyal to the Lord, with self-will and every other will subjected to the Divine will. This is the lesson of life to those who would come off conquerors. How we rejoice with you, dear Brother, that, although you were nearly vanquished in this struggle, you have finally, by God's grace, recovered your balance.

It is not to be wondered at that the more prominent brethren have the more severe trials along this line. It must not surprise us if, in this evil day into which we have entered, we should find a considerable number of those possessed of talents or influences stumbling. Of this condition of things the Apostle forewarns us, saying, Be not many of you teachers, knowing that he who is a teacher will experience the more severe trials. (James 3:1.) The deflection of some recognized as teachers will cause special trials to others not teachers and will prove to what extent they have a personal relationship to the Lord through an individual consecration to him and through his instructions by his Word and the prophecies --in the School of Christ. We fear that too many are in this attitude of leaning on others whose fall might bring them disaster.

It is because we have long recognized this principle that, in all of our writings, we have presented the Lord's message as his message, and not as our own; giving the chapter and verse for every doctrine. If any are leaning on us or on anything but the Lord's Word for guidance, we believe that the fault is not traceable to our teachings. We have striven to bring all the members of the Body into direct personal contact with the Head. While not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of Truth which they receive. Notwithstanding this we fear that many of our dear readers lean upon us and upon others. We fully know that we are in the evil day and that the armor which the Lord provided is to be put on individually by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet and sword in the defence, as much as possible, of all of the Lord's people; but each must see to it that he puts on this armature for himself. The great King of the Universe has provided it. The great Captain of our salvation, Jesus, has invited us to put it on. We, as a corporal, merely call attention to the Captain's order. Whoever is negligent will surely rue it.

The time for adjusting this armor is very short. The battle is on now. Many are falling at our side. What we do should be done quickly, energetically, systematically, thoroughly. It is important that we help others to the extent of our ability, but still more important according to the Divine will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the Truth quite recently are much more clear in it and have the armor better adjusted and are able to use the "sword of the spirit" better, than some who have been in the Truth for five, ten and even twenty years. Indeed some who have been long in the Truth seem less skillful today in the use of the armor than they were years ago.

Why is this? And what is the remedy? The answer is a simple one, manifest to all. Divine providence has furnished to the people of God at this time an outline of the Divine Plan and a detail of Bible doctrines such as God's people have never before had in their possession. Without claiming any inspiration for the "Studies in the Scriptures" we surely may claim a Divine supervision in respect to the matter which they contain and the time of their presentation. Whoever admits that we are in the Harvest time at all--that we have been in it since 1875--must acknowledge this also. The Lord promised that at this time he would cause his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37.) All who recognize these things must recognize these "Studies in the Scriptures" as being identified with the fulfillment of that promise. If they are not, how has the promise been fulfilled? It will not do to say that the "Divine Plan of the Ages" and the general elucidation of Divine Truth through those volumes is merely one man's opinion. That would be giving too much honor to any man. No one who understands these things can possibly believe that any man could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful are lights of our day.

Neither is there reason or sense in the attempt of some to claim that these "Scripture Studies" are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election and Free Grace, Baptism, etc., etc., but not as they were nor as they are discordantly believed. These books discuss the Bible's presentations and set them in order as showing their relationship to each other, as one harmonious whole as never before presented. They are opposed by those who cannot refute them. We repeat, then, that "Studies in the Scriptures" are either of the Lord's providence or else they are a fraud, and at the same time one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the Truth can be traced to the fact that they have been diligently using these Divinely provided helps for Bible study. On the contrary many of those who today are less clear in the Truth than they were years ago owe their loss of spiritual vigor and clear perception of the Truth to the fact that they have neglected this Divine provision for their needs. They have followed the worldly thought--that, having digested what some other man has thought, believed and taught, they should break fresh ground for themselves,

R4449 : page 236

in hope of bringing forth still brighter jewels from the Divine Word. Some of these diggers have searched long and carefully, but have found nothing, brought forth nothing, that has specially sparkled as a gem of truth before the eyes of the Lord's people. Some of them have sought far and near for other fruits and viands for the table of the Lord's family, but have added little, if anything, to that which the great Provider has set before us of "things new and old." Some of their new dishes,

R4449 : page 237

new viands, set before the Church have proved to be unhealthful, indigestible, visionary, and calculated to give a fever, rather than real spiritual strength. Others failing of their ambitions in these directions have become destructive and have uttered what some of the friends have styled a "Midnight Howl," against the food that the Lord has prepared, against his service of his people, etc. They cannot approve his management of the Harvest work; and although admitting that the time is short now for a radical change they feel they must take it in hand for him or everything will come to naught. "He that sitteth in the heavens shall laugh: The Lord shall have them in derision."--Psa. 2:4.

All these things are tests, dear Brother, and the sooner we realize this fact, the better for us. We have no fear that the great Shepherd now present with his sheep and gathering these who know his voice out of all the various pens of Christendom, will suffer the wolves to stampede his flock, or to devour them. Has he not said, "The Father who gave them me is greater than all and none can pluck them out of my Father's hand"?

The lesson to us all is, "Humble yourselves under the mighty hand of God that he may exalt you in due time." Let us not be heady, high-minded and worldly-wise, but humble, teachable and full of faith in the Divine promises, which are so rapidly fulfilling and culminating.

Very truly your servant in the Lord,

C. T. RUSSELL.

===================

R4449 : page 237

SOME INTERESTING LETTERS

DEAR PASTOR RUSSELL AND CO-LABORERS:--

It is a real pleasure to me that I am permitted to write to you as one interested in the Truth and the harvest work. I praise God that he has found me worthy enough to understand those glorious truths revealed through you to us.

I began my reading after Thanksgiving Day and found that I was prepared to receive instruction as I went from book to book, and, consecrating myself, I have taken my place in the ranks to do whatever he requires.

I find many who are glad to know about Restitution, the Resurrection and "The Plan" in general.

I was very much surprised today when a friend told me that one of my acquaintances wondered if I had become a Christian Scientist, as my health seemed so much improved of late, and was glad she was informed that I am a follower of the humble Jesus, and that the wonderful peace that follows the knowledge of our God's real love for the world, silencing all my questions, is responsible for my improved physical condition.

Some of my friends are chagrined that I do not now hustle for the church society. If they could only experience the happiness that husband and I find in the pure, simple Christian life they would understand. I pity them and they pity us. They think so much physical suffering has weakened my mind along religious lines.

Now about the Vow. Of course I have taken it and am stronger for it. Every feature of it appeals to me as a strong help in this "evil day."

I am sending $1.80, for which please send me the six volumes of DAWN-STUDIES, TABERNACLE SHADOWS OF THE BETTER SACRIFICES, THE BIBLE VS. THE EVOLUTION THEORY and some tracts.

I am leaving the request for Pilgrims for an older member of our band to look after; but I must tell you that Brother Johnson's visit here did a vast amount of good. Am sure we can get a larger number next time. We under-laborers can tell the story, but you can tell it so much better and so much more thoroughly.

Yours in the One Hope,
MRS. A. M. VAN HORN,--Mich.

DEAR BROTHER RUSSELL:--

I thank you for the spirit you are manifesting in this testing time; it is quite a strength to me, and no doubt to others who are noting your stand for Truth while manifesting the right spirit of Love. Our Brother Paul also had many trials, and we see in 2 Cor. 1:14, that as he was rejoicing, those who were noting his trials and how he walked in them, were themselves stimulated to do likewise. As he said in another place, "Follow me, even as I follow Christ."

Many of the churches that I visit are in trials of one kind or another and I am rejoicing with them, for I know the Lord is dealing with them and that these trials are such as we all need to put on brotherly love and all the Christian graces.

May the blessed Lord enable each of us to be rightly exercised thereby (Heb. 12:6-13), and endure the corrections in doctrine and in character, that our heavenly Father may still deal with us as with sons.

Your Brother in his service,
S. D. SENOR.

DEAR BROTHER:--

After due consideration and prayerful thought on the matter, I want to register my name as one having taken the Vow, as I do not see anything in it that I cannot heartily endorse; and I also want to add my thanks to what has already been said to you for all the light I have received through your works; and I also want you to know how much I do enjoy the TOWER, especially the little helps you give to us who have made this sacrifice.

With prayers for your continued blessing in the work, I remain,

Your sister in his dear name,
MRS. F. W. MAIN,--Mich.

TO THE BROOKLYN TABERNACLE:--

While riding on the subway train one day recently, a young man handed me your paper, "THE PEOPLES PULPIT," and as I am a Christian and trying to live as God would have me, the little paper seemed to make me feel as though I could help others through it. Therefore, please find enclosed 20 cents for two subscriptions to be sent to me.

I am yours in the Lord,
LOUIS TINES,--N.Y. City.

DEAR BROTHER RUSSELL:--

I again send you the little poem which I composed and sent to you about fourteen years ago, when I was located at Guttenberg, Ia. I little thought at that time that the ability to "receive" it would prove a sifting of those who had once been enlightened.

My constant prayer for you is that you may fulfil those conditions which shall enable you to continue to give meat in due season to the household of faith.

Your brother in Christ, ALVAH F. ROGERS.

THE HIDDEN MYSTERY.

Wondrous mystery, long concealed,
Unto us has been revealed.
Herald wide the gracious story,
"Christ in you, the hope of glory!"
Christ in you, the world's sore need,
Christ in you, the promised Seed.
Canst receive it? Then thou art
Of the Christ, indeed, a part.

R4449 : page 238

July 5th, 1909.

DEAR BROTHER RUSSELL:--

My new route sheet has been received, and I am looking forward with much pleasure to resuming my pilgrimage after this brief period of rest. I never get tired thanking the Lord for the wonderful privilege that has been granted me the last eight years of spending all my time in such a direct form of service. And should it be his will nothing could give me greater joy than to continue to seek to glorify him in this way to the very end of my course.

It has been a source of pain to me to note so many inclined to put such extreme and unscriptural interpretations upon some of your recent statements, especially on the subject of the Covenants. I have given the subject a most thorough investigation and am satisfied, perfectly satisfied, that you are right in applying the New Covenant to restitution times.

The consideration of the Covenants from this standpoint has brought me one of the greatest blessings I have had since coming into the light of "present truth," while probably a score or more of passages which were rather vague have received an illumination which has meant much to me. Other passages which were always quite clear have taken on new depths of meaning; for instance, the typical value of the recorded history of Abraham has had depths of significance added to it that we once never dreamed of.

It has assisted me to see why the Word of God so frequently speaks of God's promise to Abraham as a "Covenant." When God says death he means death, and

R4450 : page 238

yet it always seemed that when he said Covenant he did not mean a Covenant at all, but merely a promise. I had frequently wondered at this, but it is all clear now. I see it was a Covenant; but, as you have always expressed it, an Unconditional Covenant, since God attached no conditions to it for Abraham or for us to observe. But he determined what he would do under that Covenant, and then left it with Abraham as to what he would decide to do in view of such a promise on the part of God. It was one of the respects in which this Covenant differed from the Law Covenant, for that was a Covenant of bondage (Gal. 4:24), saying, You must do this, or you must not do that. But this Abrahamic Covenant was a Covenant of liberty, it being left to the liberty of each as to what he would do in view of God's oath-bound promise. But only those who are willing to sacrifice all are accepted of the Lord as joint-covenanters with him. This is why he says in Psalms 50:5, "Gather my saints together unto me; those that have made a Covenant with me by sacrifice."

Likewise I can now understand how that Covenant was barren for over two thousand years. It was barren as respects producing anything in Abraham's life that would not have been produced anyway. When God made that Covenant with Abraham his loyalty to the Lord had been so decided that we have no reason to suppose that God's agreement prompted Abraham to do anything he would not have done even if this Covenant had not been made. But beginning with the Lord Jesus, a result followed the coming into covenant relationship which had never occurred before; a begetting to a new nature. At last the barren state of that Covenant was past, and, in the words of Isaiah and of Paul, we hear that Covenant personified and called upon to rejoice, "Sing! O barren, thou that didst not bear."--Isaiah 54:1.

So to me it is as clear as day that we are not under a New Covenant, but under a Covenant as old as the days of Abraham, far older than the Law Covenant; but which has at last been redeemed from its barren condition.

And when the Covenant that was typified in Sarah has finished its travailing, and has brought forth the Isaac class, Christ and the Church (Gal. 4:28), then the people of Israel, the Ishmael seed, will be regathered for their blessing. (Micah. 5:3. Note preceding and following verses also.)

I fear that I am making my letter too lengthy, but my heart is filled with gratitude to the gracious Lord who not only sent his Son to be the propitiation for our sins, but who has additionally taken us into his confidence and revealed to us so much of the wonderful arrangements he has for the blessing and uplifting of our race.

Trusting that the Heavenly Father may ever find you in that same faithful and humble attitude as of old, so that to the end of the harvest season he may use you in the edifying of his people, and assuring you that, in harmony with the sentiments of our Vow, I remember you specially at throne of grace every day. I remain,

Yours by the Grace of God,

BENJ. H. BARTON,--Pilgrim.

DEAR BROTHER IN CHRIST:--

I had thought to write you before you left on your trip abroad, but was prevented. I am taking this, my first opportunity, to write you and let you know that you had our prayers and sympathy while away. We feel thankful to our heavenly Father that he has permitted you to return. We all miss you when we know you are away from headquarters. We feel so thankful that we know and can see how the Lord has used you and is still doing so. The Truth is becoming clearer and more precious to me. My sincere desire is to keep very close to the Master. When we see so many that once loved the Truth walking no more with us it makes us want to be more careful and watchful.

My husband and I have noticed since we have been here that so many that are confused on these subjects have not been reading as they should. I am so glad that there has been just one source from which we can get pure food. Otherwise how much confusion there would still be for the true child of God. We would still be as we were in Babylon.

Our meetings with the Allegheny Church are very helpful. There is such a good spirit. We all miss you and all the office force so much. There are many friends here; some that have always been of the quiet kind seemingly, but loyal to the Lord and to you as the servant of God. We have been with you in your late trials and have suffered with you. We rejoice that you have been victorious so far. We feel that the Lord is on your side and our side.

I am longing for the time when we shall be united to our Living Head and begin the blessing of all. I am trying to embrace every little opportunity, and it seems I can be a help to some that are in need. I want to be ready always to be of any service that I can. May the dear Lord continue to bless and help you is my prayer.

With Christian love from my husband and self I am, as ever,

Yours in the one hope, LEONORA T. FOLL.

P.S.--We love the Vow more and more.

DEAR BROTHER RUSSELL:--

Being one of the Lord's poor, and, noticing on date of wrapper of "Watch Tower" (June, '09) that my time has expired, I ask you to send me "The Watch Tower" for another year. I am now in my 64th year. About eight years ago I broke down from hard overwork as a traveling salesman and was discharged as an honest, faithful man, but too old ("we want younger men") and ever since they have refused to employ me, and I have not been able to secure remunerative employment since.

On my way home on July 5, 1901, the tract, "Do You Know?" fell into my hands. Although I had been a member of the Baptist Church since November, 1877, and in good standing, too, I was not fully satisfied and had investigated about everything sectarian. Nothing satisfied me so much as the light revealed in this tract. It is as full of truth as an egg is full of meat, and the deeper I have investigated Present Truth, the better I love it, and while I am poor in this world's goods, health, etc., I am doing what I can for the Lord's cause, both within and without. Have distributed over 30,000 tracts during the last eighteen months. It was a Tract that led me into The Truth.

Your brother in the Lord Jesus,

GEORGE W. PLEASANTS,--Mo.

R4450 : page 239

DEAR BROTHER RUSSELL:--

I am becoming convinced that some whom we have counted "of us" (who seem to be drawing back unto perdition) have never been begotten of the Spirit at all, but are simply justified. Although claiming consecration they seem never to have completely consecrated, but to have harbored a "hope" that somehow God would not accept their offer and restitution might still be theirs. These say they do not believe any one can really know he is begotten of the Spirit. To me this explains an otherwise inexplicable situation. Having never been "begotten again" they cannot see some of the mysteries of the Kingdom. This relieves me greatly--for if they had seen and fallen away into blindness, their condition would seem hopeless. I am happier than I was, for I was secretly grieving--contrary to commandment.

Every word of opposition I have read or heard in regard to "Tabernacle Shadows" has served to make your presentations clearer to me. For years I have read this precious, priceless little book just before Passover time. This year I read it twice. I am now more convinced than ever before that you, as our shepherd, by the Lord's grace, are leading us in green (nourishing) pastures, beside still waters--where the peace of God rules in our hearts--predominant over the tribulation in the world that confronts us. For sixteen years I have read and rejoiced in the marvelous truths brought out in "Tabernacle Shadows"--and now my soul magnifies the Lord as my faith rests on so sure and steadfast a foundation--God's holy Word.

Again (although it seems needless) let me express my confidence and trust in you and assure you of my abiding love and appreciation along with my continual prayers for you and the great work you represent. I thank our Father for the clear exposition of the Covenants which he has enabled you to make.

To me the Vow also is precious, an honorable emblem of our holy, heavenly fraternity.

Pray for me, dear Brother. We are not without trials, but in these we rejoice, if by their means we may attain the desired goal--the coveted immortal crown.

Yours in the holiest and happiest of bonds, the love and service of the King of Kings. H__________.

BROOKLYN BETHEL HYMNS FOR SEPTEMBER

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for Sept. are indicated below to permit all who so desire to join with us:
(1) 280; (2) 147; (3) 130; (4) 224; (5) 72; (6) 240; (7) 312;
(8) Vow; (9) 25; (10) 152; (11) 114; (12) 131; (13) 324;
(14) 12; (15) 255; (16) 29; (17) 95; (18) 328; (19) 167;
(20) 208; (21) 300; (22) 333; (23) 307; (24) 235; (25) 231;
(26) 79; (27) 61; (28) 197; (29) 136; (30) 199; (31)--

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Scripture Study V.--Man
for whom Atonement was made

SEPTEMBER 5

(1) What two general views are there in response to the question, "What is man that God is mindful of him?" And what is the proper basis of our information on this subject? And, Why is that information provided? P. 301.

(2) Explain these two popular theories--the "Orthodox" and the "Scientific." P. 302-304.

(3) What is the importance of an understanding of what man is, as related to the subject of the Atonement for man's sins? P. 302, top.

(4) Why should we ignore the two general views and accept the Bible testimony respecting the nature of man? P. 304, par. 3.

(5) Cite some texts frequently misunderstood and misapplied on this subject and show their true meaning. P. 305-307.

SEPTEMBER 12

(6) Is man, as scientists claim, an animal? And what is the meaning of the word animal? P. 307, par. 2.

(7) What is the relationship or comparison as between man and the lower animals--beasts, birds, fishes, etc.? And did man receive a special spark of Divinity at first or at conception or at any time? P. 307, par. 3,4.

(8) What theory is built upon the assumption that a Divine spark comes to each human being?

(9) How do the Scriptures recognize man--of how many parts or elements?

(10) Is the body the soul? Is the spirit the soul? Explain what is meant by the spirit of life. Show distinctions between the human spirit of life and the spirit of life in the brute. P. 308, 309.

(11) Is each human being separately and specially created by the Almighty? Is God, therefore, responsible for the birth of idiots and for the general unbalance and imperfection of the human family, or what is the explanation? P. 309.

(12) Did God implant a Divine spark which the human imparts to his offspring, or what is the secret of man's superiority over the beast? P. 310.

SEPTEMBER 19

(13) Give a little dissertation on the spirit of man--what the word implies. P. 310, also 172.

(14) Compare and contrast the spirit of man with the Spirit of God. P. 311.

(15) The spirit-begotten, the Church of the First-born, are during this Gospel Age spoken of as in the Spirit, spiritual, possessed of a new mind or a new spirit, etc. Explain the meaning of these words and show the difference between these and the remainder of mankind, the natural man, in this respect. P. 311.

(16) Give illustrations of the use of the word spirit in the New Testament and classify them and explain them. P. 312, 313.

SEPTEMBER 26

(17) What can we say of the word spirit in respect to mankind in the Old Testament? P. 314.

(18) Cite the Scriptures of the Old Testament referring to the spirit of life or animation and explain these. P. 314-317.

(19) Cite the Scriptures of the Old Testament in which "ruach"--spirit--is used to signify mind or will. P. 318, 319.

(20) Explain the Scriptural use of the Hebrew word Neshamah, the breath of life. Cite the Scriptures and analyze them. P. 319, 320.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., AUGUST 8

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

Baptismal services will be arranged for if requested on first Sunday of any quarter.

SANDUSKY, OHIO, AUGUST 15

Both Sessions in the Opera House, Cor. Water and Jackson Sts., one square west of the Columbus St. dock, where most of the excursion trains come in.

Morning Rally at 10:00 o'clock for Praise, Prayer and Testimonies. Discourse for the interested at 11:00 o'clock. Meeting for the Public at 2:30 p.m. Subject, "Where are the Dead?"

As there is no regular class at Sandusky the co-operation of surrounding classes would be very much appreciated. Address Mr. S. Kuesthardt, Port Clinton, Ohio.

SYRACUSE, N.Y., AUGUST 22

WATERTOWN, N.Y., AUGUST 29

====================

page 242

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal-- at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

====================

SEMI-MONTHLY
VOL. XXX AUGUST 15 NO. 16
A.D. 1909--A.M. 6037

CONTENTS

The Seed of Abraham and Its Work..................243
    The Scroll in the Divine Hand.................243
    The Promised Seed............................244
    Messiah the Redeemer..........................244
    The Hidden Mystery............................245
    The Blood of the New Covenant.................246
    The Necessity for the New Covenant............247
Our Western Convention Tour.......................248
Our Greeting (Poem)...............................251
"Take Heed to Yourselves and the Flock"...........251
    "Preaching the Kingdom of God"................252
    Grievous Wolves and Perverse Talkers..........253
    As an Example to the Flock....................254
"With Jesus and Learned of Him"...................254
General Convention................................255

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,

N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian
Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

R4450 : page 242

HUNGARIAN (MAGYAR) VOLUNTEER MATTER

We now have Hungarian literature (PEOPLES PULPIT) for free distribution. There are 16 pages of matter, translated from recent English tracts. It will be remembered that there are thousands reading Magyar in all the principal cities of the Eastern and Central States. Order as many as you can use.

SUBSCRIBERS FOR PEOPLES PULPIT

A convenient way for the friends desiring to subscribe for Peoples Pulpit would be by classes. Moneys intended to be sent us as Tract Fund donations might be so used if agreeable to you. One member of the class could act as its agent and order the papers for the class, but all to be sent to one address. His letter should be addressed to PEOPLES PULPIT and should enclose subscription money and be a business letter such as could be understood by the Postoffice Examiner.

Subscriptions in Canada and Foreign countries are not solicited, as the rates would be double on account of postage.

Prices will be as follows:--Single copies, per year, 12 cents; club rate, to one address, 3 copies, 25 cents; 12 copies, $1.00; 25 copies, $1.50; 50 copies, $2.50; 100 copies, $4.00; 300 copies, $10.

NEW SUPPLY OF WATCH TOWER BIBLES
Nos. 1918, 1928 and 1948

For description and prices see October 1, 1908 TOWER.

===================

R4451 : page 243

THE SEED OF ABRAHAM AND ITS WORK

DIVINE foreknowledge is one of the great lessons which God will impress. God would have us know that every feature of his plan was premeditated, forearranged from before the foundation of the world. He would have us recognize the fact that he is working all things according to the counsel of his own will, according to fixed rules, and principles which are unchangeable. This lesson is one of the principal objects served by a Divine revelation; a secondary object is the blessing of a certain class in sympathetic accord with God by giving them in advance such information respecting Divine purposes as would enable them to rejoice therein and to cooperate therewith.

THE SCROLL IN THE DIVINE HAND

A beautiful word-picture of this Divine foreknowledge and prearrangement is given us in the fifth chapter of Revelation. There Jehovah, the Emperor of the Universe, is pictured upon the throne, and in his hand a written scroll, sealed with seven seals. That sealed scroll represents the Divine plan which God purposed in himself from before the foundation of the world, but which he had revealed to no one, no, not to the angels, neither to the Son. (Matt. 24:36.) In a word, all that has occurred since creation--the permission of sin, the fall, the Covenant with Abraham, the Law Covenant with Israel, the coming of Jesus, the Pentecostal blessing, the gathering of members of the Church--all these things were foreknown to the Father and provided for. Additionally, that scroll contains a record of all that is happening now, and all that will occur throughout the Millennial Age, down to its very close--down to the time when every creature in heaven and in earth and under the earth shall ascribe praise, honor, glory and dominion to him that sitteth upon the throne and to the Lamb forever.--Rev. 5:13.

In the picture John notes a proclamation made throughout heaven and earth, inquiring for anyone worthy of the great honor of having this scroll of the Divine purpose committed to his care--to be opened, to be executed in harmony with the Divine purpose. He looked to see who the worthy one might be, but none was found worthy. Then he wept. It seemed to John too bad that God should have some great, wonderful purposes which might come to naught because no one was worthy to be the Divine executor in respect to the plan. But his tears were checked by the angel, who said, "Weep not: Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And John said, "And I beheld, and, lo, in the midst of the throne...stood a Lamb as it had been slain." And to the Lamb was given the scroll. Then all the angels of God worshiped the Lamb, saying, Thou art worthy to receive glory, and honor, and dominion, and might, and power, etc.

Applying the picture, we see the signification. Until our Lord was slain, until he had given his life as man's redemption price, there was no being in all the universe worthy to be the executor of the Divine purposes. By our Lord's loving obedience to the Father's will--even unto death, even the death of the cross--he proved himself loyal to the last degree. Him the Father raised from the dead, and when he had ascended up on high the proclamation went forth, Let all the angels of God worship him. He is the Lamb of God who was slain, and by his death redeemed a condemned world of mankind, and merited the Father's confidence that to him might be entrusted every feature of the Divine program. "He is worthy." From that time on, every feature of the program would be under his supervision and he would open the seals and see to the execution of every feature of God's gracious purposes. He had promised his Church that whatsoever things the Father would reveal to him, he, in turn, through the holy Spirit and by his providences, would reveal to his faithful ones, to those walking in his footsteps of full consecration.

THE GOSPEL BEFOREHAND

St. Paul speaks of the Gospel's having been preached beforehand to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Here was a vague statement of the Divine purpose, relating to the blessing itself as an acorn would be related to an oak tree. Similarly, seed-thoughts respecting coming blessings had previously been given, though with much less definiteness. Directly after the fall God had declared that the Seed of the woman should yet bruise the Serpent's head. In other words, he foretold that evil should not always triumph. Again, through the Prophet Enoch a seed-thought had been given in his prophecy, "Behold, the Lord cometh with his holy myriads, to execute judgment." But to Abraham the message was so much more explicit as to make it worthy to be termed a part of the Gospel, a part of the good tidings now more fully made known unto us who are in Christ Jesus.

Abraham no doubt expected that Isaac, the son of promise, would be "the Seed," or the offspring, through whom the blessings would come; but when Isaac was grown and nothing wonderful was accomplished through him, God confirmed to him, and subsequently to Jacob, his son, the same Abrahamic promise, assuring them that "the Seed" was still future, and implied that the promise meant a nation instead of an individual--a nation of Abraham's Seed, Abraham's children. And this feature of the Divine arrangement was made manifest at Jacob's death, when the blessing was passed on from him, not to only one of his children, but to all of

R4451 : page 244

them collectively. There he pronounced them a nation of twelve tribes, and indicated that to them as a whole descended this Abrahamic promise--that they, as the Seed of Abraham, inherited the promise, "In thy Seed shall all the families of the earth be blessed."

This promise held that nation together for all the centuries down to Christ--yea, it still holds them together as a peculiar people, separate from all the other nations of the world. St. Paul and the other Apostles refer to this repeatedly. St. Paul says, Our twelve tribes instantly (incessantly) serving God, hope to come to the fulfilment of this Abrahamic promise--the blessing of all the families of the earth through them.--Acts 26:7.

THE LAW COVENANT WAS ADDED

As St. Paul points out, the Law Covenant was added to the Abrahamic Covenant so far as the nation of Israel was concerned--to continue until the promised Seed should come. He is particular to add that the Law Covenant itself did not disannul or make invalid the original Covenant, which was of Grace and not of Law. (Gal. 3:17.) He was particular also that we should see that the Law Covenant "made nothing perfect" --it accomplished no real reformation or restitution. It did, however, set forth in types and allegories some wonderful lessons illustrative of great Divine principles of truth and righteousness--lessons which were beneficial to the Jewish nation, natural Israel, and also to the Gospel Church, which constitutes spiritual Israel.

During the period from the death of Jacob to Christ, while the Law made nothing perfect, a few of that nation, exercising faith above and beyond the Law Covenant, were blessed by the underlying Abrahamic Covenant. These the Apostle enumerates in Hebrews 11. They had this testimony, that they died in faith, and that thus "they pleased God," although they did not by obedience to the Law Covenant secure the blessing which it proposed. Those faithful ones will get through Christ what the Law Covenant could not give them, for, because of inherited weaknesses, they were unable to fulfil the requirements of the Law Covenant.

THE PROMISED SEED

Let us keep in mind that the Law Covenant was added to the Abrahamic Covenant because of transgression--to show to the Israelites and to all the impossibility of an imperfect man's keeping the Divine Law, and also to manifest in due time our Lord Jesus, who, born under the Law Covenant, kept its provisions faithfully. By so doing, says the Apostle, Christ "magnified the Law Covenant and made it honorable." Previously it might have been claimed that the Divine Law was too rigorous and that nobody could possibly keep it; that it would be impossible for a man to love God with all his heart, all his mind, all his being, all his strength, and his neighbor as himself. But when Jesus did this, and did more in sacrificing himself, the just for the unjust, it demonstrated the fact that God had not given an impossible Law; it demonstrated that the fault lay with mankind; that they had lost the original perfection with which the Creator had endowed them.

We read that our Lord was born under the Law Covenant "that he might redeem those who were under the Law" Covenant. So far as other peoples were concerned, he might have been of any other nation and redeemed Adam and the remainder of the world, but in order to preserve equitably to Israel the special blessing of God's Covenant with Abraham it was necessary that Christ should be of that nation, "born under the Law, that he might redeem those who were under the Law." That nation had been separated from the other nations of the world for the very purpose of giving the illustrations already referred to, and God would see to it that they should not be disadvantaged by reason of his having used them thus. The blessed opportunities offered them under the Law Covenant through the typical sacrifices, etc., lifted them above the other nations and gave them, as it were, a second trial for eternal life. In common with the remainder of mankind as children of Adam they had one trial and one

R4452 : page 244

condemnation through him; and then, under the Law Covenant arrangement and its mediator, Moses, another trial for eternal life was granted to that nation; but it was lost because none of them did keep or could fulfil the requirements of that Law Covenant. The day was saved for that nation as respects that Law Covenant, by which they were bound, by the fact that Christ became a Jew and by obedience to the Law Covenant gained all of the rights which it held out.

The rights gained were earthly rights--human perfection, an Eden home, fellowship with God and the dominion of earth; as recited by the Prophet, "Dominion over the beasts of the field, the fishes of the sea, and the fowls of the air." Had Christ kept these rights, which were properly his through obedience to the Law, he could indeed have brought a great blessing to the Jews, instructing them along the lines of health and morals; and through Israel these blessings and instructions might have been imparted to all other nations.

But as the race was under Divine sentence of death, it would not have been possible for Jesus to give mankind perfection of mind or body. The blessings of the Seed of Abraham in that event would have been very limited indeed, and then only to such as would exercise faith and obedience similar to the faith and obedience which Abraham exercised.

MESSIAH THE REDEEMER

Instead of keeping the earthly rights which his special birth and obedience to the Law made possible to him, Jesus, in harmony with the Father's program, sacrificed these earthly rights at once--as soon as he reached manhood's estate, 30 years. He gave up all earthly rights and interests and privileges. His consecration was complete; he symbolized it by a water immersion at Jordan. The Father accepted it, and forthwith gave him the begetting of the holy Spirit to a new nature.

For the three and one half years of his earthly ministry our Lord persistently sacrificed his earthly life and every earthly interest, finishing the sacrifice at Calvary when he cried, "It is finished." On the third day thereafter the Father raised him from the dead to a newness of life--again on the spirit plane of being. This was the reward for his obedience to the Father's will in the sacrificing of his earthly rights and privileges as the perfect man.

So, then, as the glorified one in his resurrection, Messiah was a spirit being, "partaker of the Divine nature," and had at his command all those earthly rights and privileges which he had sacrificed, which he laid down in death in obedience to the Father's will. He had these now as a possession, as an asset which he might dispense, which he might give to others.

Let us not lose the thread of the thought: The Law Covenant promised earthly life and earthly blessings and earthly dominion--those which Adam had lost. Whoever would keep the Law should have these. Christ Jesus, as the keeper of the Law, had the right to these and laid them down. And now, being exalted, it is these earthly blessings and earthly rights which he has to dispense--to the Jew, or to all mankind, or to such an elect or select number of mankind as he may please, and as will be in accord with the Father's program outlined in the scroll sealed with seven seals.

When the Israelites found that Moses could not give them eternal life, and that even under David and Solomon they did not reach the pinnacle of power and influence in the world to bless mankind, they might well have been discouraged. Hence God, through the prophets, sent them further enlightenment to the effect that they could never accomplish the Divine purpose of blessing the world except as he would send them a Messiah, an Anointed One, a King and Priest after the order of Melchizedek. When Messiah should come as the great Priest, and the great King, he would be able to do for

R4452 : page 245

them under a New [Law] Covenant what Moses and Aaron had not been able to do for them under the old Law Covenant.

It was in connection with this promise of Messiah that God told his covenanted people that he would replace the Law Covenant under Moses by a new and better Law Covenant under Messiah, the antitype of Moses. He said: "It shall come to pass, saith the Lord, after those days, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the [Law] Covenant which I made with them when I took them by the hand to lead them out of Egypt, but I will make a New Covenant with them, and their sins and their iniquities will I remember no more, and I will take the stony heart out of their flesh, and I will give them a heart of flesh, and I will write my Law in their inward parts."--Jer. 31:31.

Israel was looking for this glorious Messiah greater than Moses, who would introduce to them and put them under a better, a New (Law) Covenant, and under more favorable conditions by which they would more fully accomplish the Divine purposes in their own hearts, and be prepared, qualified, to introduce those blessings to all the families of the earth, as they had been expecting to do from the beginning.

THE HIDDEN MYSTERY

We can see a reason why the Lord kept secret from the Jews in general his identity; for, as the Apostle Peter says, "had they known they would not have crucified the Lord of glory." They did it in ignorance. (Acts 3:17.) We can see it was necessary that Christ should die; that he should lay down his earthly rights and earthly life and receive of the Father the higher life, and a spiritual realm, in order that he might have the earthly blessings to give, to dispense to Israel and to the world. We can see that otherwise no blessings of a permanent and eternal character would have been possible; hence, as our Lord explained to the disciples after his resurrection, "It was necessary that Christ should suffer and (then) enter into his glory."

Now the question arises, What disposition will the risen and glorified Jesus make of these earthly rights which in his death he had secured by his sacrifice of them? The most reasonable, the most natural thought to us would be: Surely having consecrated the earthly rights he will confer these upon Natural Israel: He will at once become King and Priest to that nation, and in harmony with their hopes cherished for more than sixteen centuries he will exalt Israel as a nation. He will open their eyes. As the prophets have declared, "They shall see out of obscurity"; and "They also that pierced him shall mourn," and he will "pour upon them the spirit of prayer and supplication."--Zech. 12:10.

But Jesus did nothing of the kind. Instead of so doing, he cast off the nation of Israel, saying, "Your house is left unto you desolate." He did not establish for them the New Covenant; he did not bless them at all. They have been the most outcast nation of the world for the nearly nineteen centuries since they crucified him. No wonder the Apostle asks, Has God cast away his people whom he foreknew?--the people to whom he made the promises and covenants?--the people whom he encouraged in every way to believe that they were his special people and would be specially used by him in carrying the blessings of the Divine Law and instruction to all nations? Has God set aside all his promises?

We shall see presently that God has not in any degree abandoned his original program as respects the nation of Israel--"the seed of Abraham" according to the flesh and according to the Law Covenant. Here comes in "a Mystery," as St. Paul explains. This Mystery he declares was hidden from previous ages and dispensations, and is now made manifest only to the saints, to the holy ones taught of God. It is still a Mystery to Israel after the flesh. It is still a Mystery to the world of mankind in general; for the world knoweth us not, even as it knew not the Master. The world does not perceive that God is selecting a "Little Flock" to be with Christ, members of his mystical Body--members of the spiritual Seed of Abraham.

THE MYSTERY SHALL BE FINISHED

In his last symbolic message to the Church, the Lion of Judah, who received the scroll of the Divine purpose, informs the saints, to whom it is "given to know the Mystery of the Kingdom of Heaven," that the Mystery shall be finished; but not until the days of the voice or sounding of the seventh trumpet--in the end or close of this Gospel Age and the dawn of the Millennial Age. Whoever is interested may profitably search the Word respecting this Mystery class, its calling, its selection, its testing, its completion, its glorification; but only those who are begotten of the holy Spirit will be able to understand in the sense of fully appreciating these "deep things of God" which "God has revealed unto us (the Mystery class) by his Spirit, for the Spirit searcheth all things, yea the deep things of God."--1 Cor. 2:10.

This Mystery class is composed of such as have the faith of Abraham and the obedience of Abraham--beginning with our Lord and continuing from Pentecost down to the close of this Gospel Age. It is upon these that Christ's blessing of forgiveness, reconciliation, and earthly favors lost by Adam and redeemed by himself were conferred.

Call to mind that he has something to give away--earthly rights and privileges which were his by virtue of his keeping the Law Covenant. Those were not spiritual rights and privileges which he secured through keeping the Law, but earthly ones only. He got his spiritual and higher privileges and honors as a reward for the sacrifice of himself. What he has to give to us therefore is not spiritual life and honors and dominion, but the earthly. These come to us in the nature of a bequest. The earthly life and the earthly rights which Jesus sacrificed are willed or bequeathed to all those of the faith and obedience of Abraham. But here comes another feature of this Mystery. It is not enough that we have the faith of Abraham and his loyalty to righteousness; an additional matter is necessary. All who would become sharers of this gift of Christ must now, in addition to faith and obedience to righteousness, take up their cross and follow Christ as the Captain of their salvation;

R4453 : page 245

they must walk in his footsteps in the narrow way of self-sacrifice, even unto death. Any who do not thus will and thus covenant cannot be his disciples now, whatever blessing they may obtain by his grace later on. He is now, during this Gospel Age, making a special selection of a special class, "elect, precious." These he styles his Bride, members of his Body, the Royal Priesthood, his Jewels. These various names indicate his high appreciation of this specially called class.

THROUGH THE SPIRITUAL TO THE NATURAL

Let us keep in memory the Apostle's words that "God hath not cast off natural Israel whom he foreknew" and to whom pertained the promises, the giving of the law, etc.; he has merely turned them aside temporarily during this Gospel Age, that in the interim he may develop a spiritual Israel, a Royal Priesthood, a Holy Nation, a Peculiar People, to be the Bride of Messiah, or otherwise his "Members." This "Mystery" is working no disadvantage to the Jew, but really is a further step in the Divine program in fullest accord with the original Covenant made with Abraham. The seed of Abraham was to be of two parts: (1) As the stars of heaven and (2) as the sands of the seashore. The Mystery class developed during this Gospel Age are the Spiritual Seed, symbolically pictured as the stars of heaven, while the natural seed of Abraham is yet to become as the sand of the seashore. The Apostle refers to both of these seeds (Rom. 4:16) --"Not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all." The old Law Covenant brought not forth the seed to Abraham, but the New (Law) Covenant will bring forth many children--as the sand of the seashore. The only children of Abraham thus far developed

R4453 : page 246

are those who are the Seed of Abraham according to faith.

As we have already seen, all of Christ's blessing goes to this faith class, the "Mystery" class, according to a program which the world does not understand, but with certain conditions attached which obligate all who receive this blessing to become dead to earthly aims and hopes and ambitions, and thus as members of the Body of Christ to have fellowship in his sacrifice of the earthly things that they may have fellowship and share with him in the heavenly part of the blessings of the Abrahamic Covenant. "If we suffer with him we shall also reign with him; if we be dead with him we shall also live with him." "To him that overcometh will I grant to sit with me in my throne."--2 Tim. 2:11; Rev. 3:21.

THE DEATH OF THE TESTATOR

The Apostle explains that no will or testament or bequest is of validity so long as the testator liveth. Whatever covenant or agreement may be had, it awaits a final sealing or completion by the death of the testator. The Apostle applies this to Christ. By his death Jesus passed on to us, the Church, the benefit of his merit; namely, the earthly rights or "justification" to all that was lost in Adam and redeemed by the precious merit of Christ's sacrifice finished at Calvary. In accepting these earthly blessings we, as his members, agreed to the terms: namely, that we also surrender our rights to these as servants or "ministers of the New (Law) Covenant" --that these earthly blessings secured by our Lord's obedience and death should thus pass through us and still be the Redeemer's asset to be given to Israel, under Israel's New (Law) Covenant.

The fact that Israel is still outcast from God's favor is merely an evidence that the Body of Christ is not yet completely sacrificed, for bear in mind that the Covenant is of no validity until the death of the testator. The Lord Jesus, the primary testator, has accepted believers, as "members of his Body," and he is working in them by his holy Spirit to will and to do the Father's good pleasure--that they may lay down their lives in sacrifice, filling up that which is behind of the afflictions of Messiah. As soon as the last member of the Church shall have died as a member of his Body, the New (Law) Covenant with Israel will be sealed--sealed with the blood of the testator, the death of the testator, the death of the Christ, Head and Members.

Meantime the resurrection change of the Church as the Body of Christ will have brought the Testator as a whole to the plane of glory, honor and immortality. On this plane the Christ, Jesus the Head, and the Church, his mystic Body, will be in antitype the great Prophet, the great Priest, the great King, the great Judge, the great Mediator between God and mankind in general. Then will come the time promised in the Scriptures when this Great One, this Glorified One, the Seed of Abraham on the spiritual plane, will begin the work of blessing all the families of the earth, under the conditions of the New (Law) Covenant, to be made with Israel first.

THE BLOOD OF THE NEW COVENANT

Our Lord when discussing his sacrificial sufferings, referred to them as his "Cup." In the Last Supper, the memorial of his death, referring to this Cup symbolically, he said, "This is the blood of the new testament, which is shed for many for the remission of sins: drink ye all of it." (Matt. 26:27,28.) That Cup, which symbolized our Lord's death, our Lord's sacrifice of his earthly rights, was sufficient of itself to have sealed the New Covenant. He needed not to ask the Apostles, or us, or anybody, to become his disciples and to share his sufferings, to share his Cup, and to share the rewards of these--his glory, honor and immortality. But he passed the Cup along, passed the merit to us; or, rather, passed the merit of his sacrifice through us, his disciples, his followers. He did this because it was a part of the Divine program; for, as St. Peter declares, "The God and Father of our Lord Jesus Christ hath begotten us." He who foreknew Jesus foreknew us also by Jesus. This was no change of the Divine program. It was surprising to us merely because it was a Mystery not previously made known--that we should be made fellow-heirs with Christ in the sufferings of this present time and in the glory that shall follow.

However some may oppose this and claim that we do not drink, do not partake of the sufferings of Christ, the Scriptures leave no doubt about the matter. They declare of the symbolic Cup that Jesus, after he had supped, gave it to his disciples, saying, "Drink ye all of it"--not only must all partake of my Cup who would be my disciples, but drink all of it, leave none of it. The drinking of the Lord's cup, the sharing of his sacrifice, must all be accomplished during this Gospel Age; none of it is to be left for the future. There will be no sufferings of Christ during the Millennium; there will be no drinking of this Cup. By that time "the glory to follow" will have been ushered in, and under the reign of righteousness thus instituted there will be no sufferings for righteousness' sake, but only for evil doing, because the reign of righteousness will have commenced.

Let us remember, moreover, the Lord's words to the other disciples who made special request that they might sit with him in his throne, the one on his right hand and the other on his left. He said, "Ye know not what ye ask; can ye drink of the Cup that I drink of?" Only those who drink of his Cup may sit with him in his throne; only those who share in the sufferings of Christ will share in his glory, honor and immortality; only those who are thus partakers with him are members of the Spiritual Seed of Abraham, through which the blessings will pass to the Natural Seed in due time, and through them to all the families of the earth. "If ye be Christ's (his disciples indeed), then are ye Abraham's Seed and heirs according to the promise"--according to the highest feature of that promise, the spiritual feature.--Gal. 3:29.

"MERCY THROUGH YOUR MERCY"

We have already shown from the Scriptures that it is part of the Divine program that the natural seed of Abraham shall receive its blessings through the Spiritual Seed--Messiah the Head, the Church his Body. We have already shown that this Great One is to be the Mediator of the New (Law) Covenant, which will bring to Israel actually the blessings hoped for under the old Law Covenant, of which Moses was the mediator. We have seen how and why this Spiritual Messiah, Head and Body, will be able to do for Israel and all who come under that New (Law) Covenant far better things than Moses, mediator of the old Law Covenant, could do. We have seen that the New Mediator has something to present to Justice on behalf of Israel--something to give to Israel; namely, earthly blessings, earthly rights, earthly restitution to all that was lost in Adam. We see that these were secured by Jesus through keeping the Law; that he surrendered them, or sacrificed them in his obedient death, and that he gave them to the household of faith during this Gospel Age on condition that these earthly blessings should not be retained but sacrificed by all whom he would accept as his members. Now we see that it is these same earthly blessings that are to be dispensed during the Millennial Age, first to Israel and, secondly, to all people under the New (Law) Covenant.

Notice how the Apostle Paul states this matter clearly and concisely in few words in Romans 11:25-36. There he tells us that we should think not of Israel as being cast off forever, but merely disfavored of God for a limited period--during the time of the calling and approving and acceptance of the elect number of spiritual Israel, whose first members were gathered from the Jewish nation and whose completeness is to be made up from amongst the Gentiles. He tells us that when this elect number of Spiritual Israel is complete, God's favor will return to Natural Israel, "Jacob," and then "All Israel shall be saved"--recovered from the blindness and stumbling which came upon them when God thrust them aside until first Spiritual Israel should be gathered. The Apostle explains that then God will fulfil his promise to Israel: "For this is my Covenant unto them, when I shall take away their sins." Thus the Apostle shows that the New (Law) Covenant promised to Israel, in which their sins will be cancelled and remembered no more, comes at the close of the Gospel Age and not at its beginning.

THE DELIVERER MUST BE BORN

The Apostle explains (vs. 26) that before the New (Law) Covenant with Israel could become effective the Deliverer must come out of Zion; for it will be he that shall turn away ungodliness from Jacob. Zion is another name for the New Jerusalem, of which the Apostle says, She is the mother of us all. Zion was typically represented in Sarah, Abraham's wife, who was the mother of Isaac. Isaac was a type of Christ--of Jesus the Head and the Church his Body; as the Apostle declared, "We, brethren, as Isaac was, are the children of promise"--the Seed of Abraham. (Gal. 4:28.) Zion was again typified by Rachel, Jacob's wife, and the two classes of the Church were represented in her two sons, the first of whom, Joseph, was a child of promise, the second the child of tribulation--Benjamin. Joseph, who came to the throne of Egypt through much tribulation, typified the Christ, Head and Body. Benjamin, his brother, born of the same mother, the same Covenant, did not reach the throne, but typified the "great company" class, who will have a special relationship and nearness to the Deliverer. Benjamin's name, "Son of my pain," (Benoni), shows his identity with the "great company"; his mother died in the travail of his birth.

This is again expressed by the prophecy which says, Before she (Zion) travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to birth (the Head) and not cause to bring forth? (the Body)--Isa. 66:7-9.

Zion brought forth the Lord, the Head of the Church, the Head of the Great Deliverer, eighteen centuries ago. Very shortly all the members of his Body will come forth, similarly born from the dead in the "first resurrection." Thus shall a nation be born at once to the spirit plane, "a Royal Priesthood, a Holy Nation, a Peculiar People"--distinctly separate from all others of God's creatures, partakers of the divine nature, higher than angels and men. Then in a great time of trouble the "Great Company" will be born to the spirit plane, though not to the throne and not to the divine nature. Thus the spiritual children of Zion will be complete, and the blessing will turn to natural Israel.

The Deliverer born out of Zion, the Christ, with the "Great Company" as servants or ministers of the great God, shall begin the work of blessing "Jacob"--natural Israel. Discerning these things, it is for all who have named the name of Christ, for all who have been accepted as members of his Body and inducted into this "Mystery," to be earnest, to be zealous, in making their calling and election sure, that they may not only come into the Body of Christ, but by obedience to the instructions of the Head they may abide in him and grow in grace and in his character likeness, and be prepared for birth to the plane of glory, that they may have a share in the work of the Kingdom, making effective to Israel and to the world the New (Law) Covenant for the blessing of all the families of the earth.

THEY ARE NOT ALL ISRAELITES

The blessings of the New (Law) Covenant are distinctly shown to be Israelitish. But this will not hinder these blessings from extending to all nations and peoples and kindreds and tongues. By circumcision of the heart, all who will may come into the Holy Nation which Israel will then be. Thus it is written in the prophets, "The Law shall go forth of Zion (the heavenly Kingdom), and the Word of the Lord from Jerusalem" (the earthly phase of the Kingdom). "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4:2.) Thus all through the Millennial Age Abraham's seed will be increasing, in harmony with the prophecy, "I have constituted thee a father of many nations."

But it would be a mistake for us to suppose that God's blessing under the New (Law) Covenant will come to the seed of Abraham, Isaac and Jacob, merely along fleshly lines. On the contrary, we are to suppose that the blessing of the New Covenant will apply first to Abraham and his natural seed who had his characteristics of faith and obedience, and who were developed or proved in the past. St. Paul refers to these, saying, "These all died in faith, without having received the things promised them, God having provided some better thing for us (the Church, Spiritual Israel), that they without us should not be made perfect."--Heb. 11:40.

"They shall obtain mercy through your mercy," as the Apostle explains. (Romans 11:31.) It will, of course, be God's mercy, but through Jesus Christ, and it will of course be the mercy of Christ Jesus, but through the Church--"your mercy." Thus will the blessings of God be passed on. The blessing coming to the Ancient Worthies will not be for themselves alone, but be passed on by them in turn to all who will come to the faith and obedience of Abraham. Undoubtedly at first this class will consist chiefly of the natural Israelites, but later, as we have shown, it will consist of many people, of many tongues, and of many nationalities. All of these, enlightened by the great Sun of Righteousness, will be brought to know the great Messiah, and to understand the principles of righteousness involved in the laws of the great Jehovah. These the new Mediator will most clearly set forth, until every knee shall bow and every tongue confess, until "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and until there shall be no need to say to the neighbor or to the brother, Know thou the Lord, because all shall know him from the least unto the greatest of them, saith the Lord."

THE NECESSITY FOR THE NEW COVENANT

If the Abrahamic Covenant was all-comprehensive, and included all the blessings which God intended, why was it necessary or expedient to add either the old Law Covenant or the New (Law) Covenant? We have already considered the value of the old Law Covenant as an addition to the Abrahamic Covenant, hence now we confine ourselves to the consideration of the advantage gained by the addition of the New (Law) Covenant.

When we read that "Without faith it is impossible to please God," and that Abraham pleased God by reason of his faith, we may know assuredly that none could be acceptable to God as Abraham's seed except such as had similar faith to his. Additionally, as God tested Abraham's faith, and obliged him to prove it by works of obedience, so we may be sure it would be with all who ever will be acceptable to God--that as Abraham's seed they also should have faith attested by works.

The comparatively few who exercised faith, and wrought righteousness in harmony therewith, up to the time of Christ, are reviewed by the Apostle in Hebrews 11. These were few indeed as compared with the millions of their time. These alone, therefore, could be counted as participants in God's favor because of Abrahamic faith and obedience. During the Gospel Age a similarly small class has been gathered out of every nation, people, kindred and tongue--called by the Gospel message, and tried and proved by the narrowness of the way of obedience. These consecrated ones, and no others, of this age could be acceptable to God for his blessing of eternal life, because these alone manifested the faith and the obedience exemplified in Abraham.

So, then, we see that if Christ, after redeeming the world, had merely sought out of it such as could exercise Abrahamic faith and obedience, and had blessed these with eternal life, the sum total of his work would have been comparatively small. He would have been on the spiritual plane and the others would have received from him the blessing of restitution, and nothing more.

R4454 : page 248

LENGTH AND BREADTH

But note the breadth and length and height and depth of the Divine Wisdom and Grace, which provided a more stupendous plan. Under its provisions the "Little Flock" become joint-heirs with Christ in the heavenly Kingdom as the Royal Priesthood, and the "Great Company" become the spiritual assistants of that Priesthood--the antitypical Levites. And, additionally, by the New Covenant arrangement the great Prophet, Priest, King, Judge, becomes the Mediator between God and the world of mankind in general. He will not deal with them merely on the basis of faith, because in their fallen condition few indeed could be benefited thereby, because few could exercise the necessary faith and obedience. Indeed, as we have seen, the majority of those capable of exercising faith and obedience have already been found. The New Covenant takes over Israel through the Ancient Worthies and incidentally all of that nation and all of every nation willing, under the enlightening influences of the Millennial Kingdom, to come into accord with the Mediator and to be taught of him. He will enforce obedience, to the intent that the fallen and degraded members of the race may learn what righteousness is and what justice and love are. He will exemplify to them the rewards of obedience and the penalties of disobedience, that they may learn the benefit of righteousness --and all come to a knowledge of God, not by faith merely, but by demonstrations. It will be after the Millennial Kingdom shall have lifted mankind out of degradation and sin, out of imperfection of mind and morals, that their final testing will come.

God's law will stand forever. Only the willing and obedient will be partakers of the grace of life eternal; all others will die the "Second Death." But we have every reason to believe that as a result of the Millennial Kingdom, the reign of righteousness, the restitution work, the enlightenment of mankind, the bringing of all to a knowledge of the Truth, many will learn righteousness and become servants thereof, and in full accord with the Divine Law: come to love God with all their heart, with all their mind, with all their being, with all their

R4455 : page 248

strength, and their neighbor as themselves.

Thus we see how much more can be accomplished by the Seed of Abraham, the Christ, Head and Body, through the method adopted by the sealing of the New (Law) Covenant, and the establishment of the Kingdom, than could have been accomplished without the New Covenant, under the Abrahamic Covenant alone with its terms of faith and obedience.

Is it any wonder that after having pictured this matter of the rejection of natural Israel, the gathering of Spiritual Israel, and the subsequent giving of God's blessings through Spiritual Israel to reclaim natural

Israel, the Apostle should become enthusiastic? Is it any wonder that he concludes with the exclamation, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Who knew of this wonderful, deep, hidden plan of Jehovah? Who counseled him to make it thus? The Apostle's conclusion is that such depths of wisdom and knowledge and grace prove that the plan of God is superhuman; that no man ever thought out this plan. As the heavens are higher than the earth, so are God's ways higher than man's ways! Of him, and through him, and by him, are all these things, and to him be glory forever!

===================

R4455 : page 248

OUR WESTERN CONVENTION TOUR

AT WASHINGTON CITY

OUR first stop was Washington City. Several of the Baltimore friends joined our train as we passed through their city, while others preceded us on an earlier train--in all about twenty. We had a very enjoyable time and were very cordially greeted, not only by the Washington City friends, but by representatives from Alexandria, Annapolis, and various surrounding cities and towns. Our discourse was from the text, "The fear of the Lord is the beginning of wisdom." We endeavored to point out the importance of reverence to the Lord as an element of Christian character. We showed that it was necessary that we should reverence before we had a desire to come to the Lord, and that it is still necessary to us after we become acquainted with him. This reverence necessarily increased as our knowledge of God increased--as we accepted his gift of justification, through faith in the precious blood. Our reverence increased with every step of our progress, with every increase of our knowledge of our Heavenly Father's character. Thus reverence with each of us should have been in proportion to our progress in grace, until finally, overwhelmed with an appreciation of God's goodness to us, we were ready to hear with appreciation and to obey the Apostle's exhortation, "Present your bodies living sacrifices, holy and acceptable to God and your reasonable service."--Rom. 12:1.

We endeavored to point out that every failure on our part after reaching consecration and Divine acceptance and begetting of the Holy Spirit would be because of a loss of reverence or of a failure to continue to grow therein. We intimated, for instance, that neglect of Bible study and prayer implies a loss of reverence, or a deficiency of reverence. Likewise a failure to heed the Divine Word, which is able to make us wise unto salvation, or a neglect to assemble ourselves as Divinely exhorted would mean a lack of reverence for the Divine wisdom which gave the exhortation. We admitted that carelessness on the part of the Church in respect to the election of its servants, whereby sometimes unsuitable brethren were chosen to be the Lord's mouthpieces, was the result of a lack of reverence for the Lord, for had he been properly reverenced his instruction on the subject would have been more particularly sought and more carefully followed. We endeavored to show also that the various deflections from the Gospel message might be safely attributed to an insufficiency of reverence for the Lord's Word, which allowed self-seeking ambition to draw aside from the narrow way of humility and service and self-sacrifice. In a word, practically every difficulty with which God's people have to contend is the result of an insufficiency of reverence.

On the other hand, those who by nature have the mental qualities of reverence large have a difficulty in an opposite direction, namely, they are disposed to reverence persons and things unduly. Some reverence antiquities and, applying this along religious lines, they reverence too highly old religious systems. Some reverence wisdom and human ability and are in danger of "worshiping the creature more than the Creator," because the creature is visible and near, while the Creator is unseen except by the eye of faith.

Thus we reached the conclusion that the naturally irreverent have much to study and develop in respect to reverence for God and his mighty works and his brethren and everything that is good. Reverence for the Lord can neither begin too soon nor ever be too great. It should discern Divine wisdom and providences in all of our affairs, present and future. Reverence guides to the narrow way and keeps us therein and encourages us step by step to make our calling and election sure--to the glory, honor and immortality, which God hath in reservation for those that love him.

The dear friends bade us a hearty adieu, giving many expressions of their love, and of their interest in the Convention tour, and in all the dear friends whom we would meet en route and who they hoped would be greatly blessed, comforted and cheered. A good night's rest at the home of Brother and Sister Pyle prepared us for our journey to Piedmont, Ala. A number gathered at the depot to bid us adieu and one Colporteur, having concluded to take advantage of the Piedmont Convention, accompanied us on the same train.

R4455 : page 249

PIEDMONT, ALABAMA

At Atlanta, Ga., several friends joined us en route for Piedmont. We had a delightful season of refreshment and fellowship and arrived in due course at Piedmont. The Convention had already been opened. Considerable rain had fallen, but the friends reported that there had been no dampening of their ardor; that the Convention already had been a most delightful season of Christian fellowship and that some of the testimonies given had been amongst the richest they had ever heard. Our stay was for the day only, but the Convention continued four days. Brothers Wright, Senor and Stevens with others serving spiritual refreshment.

About two hundred, gathered from various parts of Alabama, Georgia, Florida, and Tennessee, were in attendance. Our address to the friends of the Truth was an exhortation to a proper appreciation of the Divine guidance of the harvest work, in its every particular. We pointed out that those who cannot recognize anything special in the harvest work and the harvest message were distinctly at a disadvantage and would not be likely to hold out to the end. On the other hand those are specially blessed whose faith enables them to realize that we are now in the harvest time and that the harvest message which we have received into good and honest hearts is the Divinely appointed "meat in due season" intended for our strengthening. Our realization of the Lord's supervision of his own work helps to keep us humble in mind and in conduct. It also helps to keep us trustful, and looking to the Lord, and waiting on him for direction in respect to the future. It hinders us from feeling that a great amount of responsibility rests upon us. It thus deters us from rushing in where angels fear to tread. Instead of feeling like Uzzah of old, that we must steady the Ark or otherwise everything would go wrong, we may have fullest confidence in God and his still greater interest in his work, and his wisdom as to how it should be conducted and his omnipotent power in making all things work together for the accomplishment of his own good purposes. Twenty-four symbolized their consecration by water baptism.

The session for the public crowded the auditorium beyond its capacity. Piedmont is a small city, about two thousand population, including children. We must have had nearly all of the adult population, therefore, in our attendance of about seven hundred. We were glad of the assurances of the friends of the Truth that they had been refreshed and encouraged, and hoped that some impression was made upon the public also.

As we boarded the evening train for Memphis a large crowd of the dear friends, gathered at the station, sang, "God be with you till we meet again."

THE MEMPHIS CONVENTION

We had a grand time at Memphis. Here we were met by Dr. Jones and party in two Tourist Sleeping Cars, the party numbering about fifty. One of the sleepers had a kitchen served by a proficient culinary chef. We joined the party, a reservation having been already made.

To this Convention came friends of the Truth from a considerable area. It was certainly a very enjoyable Convention and one long to be remembered. Our stay was for only one day. Brother Rutherford remained, with others, to serve the spiritual food on the following day. Our addresses here were along the same line as at Piedmont and here also there was a good turnout of the public, to the number of about five hundred. The dear friends were extremely cordial in welcoming us. A general dinner for all was served at noon and a luncheon in the evening. The chicken roosts must have suffered a considerable depletion in providing the bountiful repast. Everything that could be thought of was done for our comfort, and we trust and believe that correspondingly the dear Memphis friends received from the Lord a rich blessing upon their own hearts.

R4456 : page 249

Our farewells brought tears to many eyes, and many requests to be remembered at the Throne of Grace, and assurances that we were remembered, yea, many times a day, in their petitions. Our night's journey brought us to New Orleans on Sunday morning.

NEW ORLEANS, LOUISIANA

A prayer and testimony meeting of the friends in the local Church had preceded our arrival, and many of the friends were at the depot and gave us a very warm reception. They apologized for the heat of the weather, reminding us, however, that they with us had experienced a more intense heat at the St. Paul convention. We assured them that to have received a cool reception would have been a disappointment to us anyway.

Our discourse to the interested, many of you already have read in the public prints, although certain matter of special interest to the local congregation was added. The evening topic, for the public, was, "Where are the Dead?" We had a fine, cool auditorium and the attendance was excellent, the season of the year and the aristocratic character of the city being considered. About six hundred were present. Our topic received the closest attention and, we trust, proved timely and helpful to some. In any event we committed the results to the Lord with prayer that the effort might be blessed to the good of those who were fully his in that city.

HOUSTON, TEXAS

A night's ride brought us to Houston, Texas, our next stopping place. Our party numbered about fifty, and we were met by a Houston delegation of about the same number, who stood in line and greeted us with hearty handshakes and expressions of welcome as our party passed in review before them the full length of the station room and out into the street. Soon we were at the auditorium, where still others awaited and greeted us. A praise, prayer and testimony meeting proved very refreshing to us spiritually until one o'clock, when all were invited by the Houston friends to a generous dinner, a sumptuous repast indeed, most bountifully provided and most entertainingly served.

At 3 p.m. we addressed the household of faith, particularly seeking to make clear "the mystery hidden from past ages and dispensations, but now made known unto the saints," namely, the fellowship of the Church, the "members of the Body of Christ," the "Bride class" in the sufferings, the sacrifices and the death of Christ the world's Redeemer;--the world's great Prophet, Priest, King, Mediator and Judge. We sought to prove that only by sharing in our Lord's sufferings have we any hope of sharing in his glorious reign of blessing for the uplifting of the world.

Our evening topic for the public was the "Thief in Paradise, the Rich Man in Hell and Lazarus in Abraham's Bosom." We had an excellent attendance, very attentive, numbering about six hundred. At the conclusion of the service, there were indications that some had been deeply impressed with certain features of the Divine Plan. The friends had the magazine edition of "Scripture Studies," Series First, for sale at 5 cents per copy. The public were invited to take them and to hand the price to the ushers at the door. About one hundred copies were thus placed in the hands of readers, besides hundreds of free copies of the "Hell Tower."

Once more we bade adieu to loving hearts, with mutual good wishes and prayers for Divine blessing, taking the midnight train for San Antonio. Brother Rutherford followed us at Houston, no doubt with good effect.

SAN ANTONIO, TEXAS

Our train arrived in good season. We were most cordially received by the local friends and some who had come to meet us from the surrounding country. One brother and his wife came a distance of seventy-five miles by wagon; another a distance of six hundred miles by rail, and so on. Our personal comforts were carefully attended to at the home of Sister Frost. We did not attend the morning service for prayer and testimony, but sought to conserve our strength for the afternoon and evening meetings. Through others we learned that the morning session was one of great profit, many of the dear friends overflowing with praise and gratitude and love to God for his merciful providence in granting to

R4456 : page 250

them a knowledge of the Present Truth. We met them in the afternoon and surely their faces and their words of greeting manifested as strongly as could be done the intensity of their love to the Lord and their high appreciation of his merciful provision for us as his people in this Harvest time.

Our afternoon discourse was from the words of our Lord to the disciples who asked him that they might sit, the one on his right hand and the other on his left hand in his Kingdom, to which request he replied, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" We endeavored to show the value of the glorious offer now being made to the Lord's people of sharing his throne and his glorious work of the Millennium as his members, as his "bride," and joint-heirs of his glory, honor and immortality. Then we pointed out the meaning of the Lord's expression, "Are ye able to drink of the cup that I shall drink of?" We showed that it was the same cup that our Lord drank of, no other that we must share; and that we must drink all of it, and that thus we must "fill up that which is behind of the afflictions of Christ." We pointed out that this is the same as the Lord meant by the sacramental cup--which we must share if we would share with him in the blessing of all the families of the earth. In other words, this cup of self-denial and self-sacrifice with Jesus signifies our participation in the blood of the New Covenant--in providing the wherewithal for the sealing of the New Covenant. We pointed out, however, that the value of the "cup" was in our Lord's merit, that it is his cup, and that we are merely favored with the privilege of participation with him in his sacrifice, which has all the merit, all the blessing power.

Then we looked at the other feature or condition and saw that it did not refer to water baptism, but to the real baptism in Christ's death. We examined the difference between his death, in which we were to share, and the Adamic death, in which all mankind share. We pointed out that Adamic death was a penalty for sin, but that Christ's death was a sacrifice for sin. We pointed out that by being children of Adam we were sharers in his penalty, death, and that we must be justified or freed from that before we could accept a proposition to become dead with Christ. We showed that we were freed from our share in Adamic death by faith in the blood of Christ, so that thus being justified we should present our bodies living sacrifices and become dead with Christ, for only "if we suffer with him shall we also reign with him."

Here we saw the wonderful Divine privilege granted to the Church in this Gospel Age, and to her alone, namely, a share in this "mystery," this hidden thing that the world knoweth not and which only the saints know. The appreciation of this mystery even the saints will lose, unless their hearts are loyal and obedient to the Lord; for obedience is still better than sacrifice in God's sight. At the conclusion of the service an opportunity was offered for water baptism to those who had already made a consecration to the Lord by a baptism into his death through consecration, and who were striving to carry out that consecration by loyalty to the Lord. Thirteen responded and later were buried in the likeness of his death and raised in the likeness of his resurrection.

We started next morning for Los Angeles, leaving to Brother Rutherford and others the carrying on of the San Antonio Convention another day--praying for the dear friends a rich blessing from the Giver of every good.

More friends joined us here and a third car was added to the equipage, the party in all numbering sixty. How much the dear friends enjoyed the fellowship with each other on this journey may better be imagined than described. They are not all wealthy. Indeed, few of them have more than the necessities of life with merest comfort. Some in one manner and some in another, however, had succeeded in raising the money for this Convention tour in the hope that the fellowship of so many and the refreshment, temporal and spiritual, of the journey itself might compensate them. Wednesday, Wednesday night and Thursday were consumed in the journey from San Antonio to Los Angeles. The ride was a hot and dusty one, though less so than on the occasion of our previous tour. The friends apparently made good use of the time in Christian fellowship, discussing the Word, singing songs of praise, etc., while the Editor and stenographer in the end of one of the cars made ready this report, answered letters and prepared "Watch Tower" matter.

LOS ANGELES, CAL., CONVENTION

Our train was nearly four hours late, so that we missed the afternoon meeting of July 16th. We were in good season, however, for the well-advertised meeting for the public in the evening. The auditorium was crowded, about thirteen hundred being present. We had excellent attention, our topic being, "Where Are the Dead?" So large an attendance was surprising, because at the same time a remarkable parade was in progress and apparently engrossed the attention of everybody. It should be remembered that the Convention had already been in session for a day with Brother Sullivan one of the principal speakers. The Convention attendance was good, about 300, including some from nearby towns. The meetings of the 17th began at 9 o'clock with a testimony meeting. From 10:30 until 12:15 the Editor held a Question Meeting. The questions were remarkably good and, we trust, satisfactorily answered. A free luncheon was provided for all who remained to it and apparently it was

R4457 : page 250

much enjoyed, not only for the good things upon the table, but also for the fellowship afforded.

At 3 p.m. we addressed another goodly audience of the interested, numbering about three hundred. Excellent attention was given to our remarks, based upon Romans 11:29-32.

We pointed out from our text that the mercy which the Apostle assures us is yet to come to natural Israel under their Covenant--the New (Law) Covenant--is to be not only God's mercy and through Christ, but also the Church's mercy--"your mercy." We traced the hopes of Israel and their disappointment in connection with the development of spiritual Israel and showed how, eventually, the New (Law) Covenant will bring them all the blessings and honor originally anticipated. We showed also the high honor conferred upon the Church in becoming the members of the Body of the great Mediator of the New Covenant--sharers with our Redeemer in his great Work of sealing and executing the New Covenant for the blessing of natural Israel, and through them "all the families of the earth."

We called attention to the fact that only by drinking of our Lord's cup and sharing his baptism, his death, could we have shared with him in his great and glorious work. Opportunity was then offered to any who had made full consecration of their lives to the Lord, "even unto death," to symbolize their consecration by water baptism. Eighteen responded and several subsequently declared they had almost reached the point, but concluded to wait a little longer and still more thoroughly count the cost before taking the step, which they realized to be a great privilege.

Our party numbered about seventy as we left Los Angeles in three tourist cars. While waiting for a start the crowd on the platform and those in the cars sang hymns of praise to the Giver of all good and bade each other Good-bye, again and again. Quite a number had moist eyes as they thought of the pleasure enjoyed during the Convention, and that while we might not meet again on earth we have the glorious prospect of the heavenly reunion in the General Assembly.

THE OAKLAND CONVENTION

We arrived at Oakland just in time for the Sunday afternoon service. About fifty of the dear friends met us at the station. We had most hearty greetings and repeated expressions of Christian love.

R4457 : page 251

The afternoon meeting for the public was held in the First Presbyterian Church. It was crowded, the audience being estimated at eighteen hundred or more. We had most profound attention, our topic being, "Where Are the Dead?" We were told that at least twenty ministers of the city were in attendance. The depth of interest may be gauged by the fact that nearly one thousand were present at the night service, which was very little advertised except by announcement at the afternoon meeting. The evening service was a Question Meeting for the Public, and brought out an interpretation of our Lord's words to the thief on the cross, the rich man and Lazarus, etc., apparently to the satisfaction of the hearers.

On Monday morning we gave a discourse on the privileges of the Harvest Work--Colportage, Volunteering, Sharp-shooting, etc. In the afternoon following the praise service we discoursed on baptism from the text, "What shall I render unto the Lord for all his benefits? I will take the cup of salvation and call upon the name of the Lord." A deep solemnity pervaded the audience and many eyes were moist. At the conclusion of the discourse opportunity was given for a symbolization of baptism and thirty-four responded, all adults, males and females in about equal numbers.

At 7:30 p.m., after a few remarks, we had a Love Feast. It was a most inspiring occasion. About six hundred participated. As they filed past and shook hands with us many were the expressions of faithfulness to the Lord for our privileges and the determinations to be faithful and loyal to him to the end of the journey, and to meet with him in the Kingdom to part no more. Many with tears in their eyes asked to be remembered in prayer and said that they had special trials, special difficulties and special besetments in the narrow way. We sought to assure all that the Lord exercises a protecting care of the sheep, and hence that our success lay in our own hands, because he is faithful to do all that he has promised.

An automobile took us rapidly to the station, while the congregation waited to hear Brother Rutherford, whose discourse was to complete the Convention. We remarked that the Convention began the day before our arrival, with a Testimony Meeting, followed with a discourse by Bro. Sullivan. Our party in the special cars left later at midnight. We hastened ahead, so as to give an entire day at Portland and for fear the train might be delayed, because of the heavy traffic towards Seattle.

PORTLAND, OREGON

A journey of two nights and a day brought us to Portland on Wednesday morning, July 21st. At the station we met a goodly number of the friends of the Truth. After breakfast with them we repaired to the auditorium and soon a most interesting praise and testimony meeting was under way. Our testimonies unitedly were to the goodness of God in all of life's affairs and especially in respect to the Truth--that we had been favored with the knowledge of it. Next came dinner. In the afternoon by request we had a question meeting which lasted for about two hours and developed some very interesting subjects which, we trust, were profitable to us all. After another intermission for refreshments we had an evening service for the public. The house was crowded to its capacity with an audience which gave us the closest attention for two hours, while we discoursed on the "Past, Present and Future of Mankind in the Light of the Bible." Then came our leave-taking and we resumed our journey. The total number in our special cars was now increased to eighty-nine. Nearly all of the Portland friends went to the Seattle Convention, because it afforded opportunities for meeting larger numbers of the friends and for spending several days in spiritual fellowship. They did not join our party because our accommodations were already full. The Portland One-Day Convention will long be remembered by many of us as a season of refreshment.

OUR GREETING

To all aboard the Gospel Train,
And all the friends along the road,
Who gather in convention halls,
Beloved! Greetings in the Lord!
Pen Argyl's little company,
The Bangor brethren, just a few,
Your brothers at Roseto Town,
All join in Christian love to you.

We'd dearly like to go along;
And at this wondrous feast sit down;
But Father knows our means are small,
So, as we go our daily rounds,
Our loving wishes follow you;
Our spirits rise with yours in prayer,
We pray, "God speed the Gospel Train,"
And leave you in our Father's care.

For in His holy Word, we read,
His angels minister to men,
Those who shall heirs of glory be:
Oh, what a shining escort, then,
Attends your way, by day, by night;
Defending you from every foe!
Lie down, and sleep in perfect peace,
While guardian angels come and go.

And as you view God's mighty works,
Think of the perfect earth to come;
When in its robes of living green
It stands, man's everlasting home.
In that blest Restitution time,
Eden shall reach from pole to pole;
While everything with breath, will praise
Our God, while endless ages roll.

There's one Convention, brethren dear,
Which we have set our hearts upon.
No lack of time, or means, or ways,
Shall keep us from that Final One;
When in the New Jerusalem,
The First-borns of the Kingdom come,
From north, and south, and east, and west;
And Christ shall bid them "Welcome home."

If we have on the wedding robe,
That wondrous robe of shining white;
If we've embroidered it with care,
In all the colors of the light;
If we've been faithful to our vows,
To sacrifice our little all;

Then, we shall be of those who meet
In Heaven's Grand Convention Hall.

Oh, brethren! let us faithful be!
The time is short; let us press on.
Oh, we would not be left behind,
When all the Sons are gathered home!
We know not how we'll travel yet,
By water, fire, or by air:
We only know, if we're approved,
When that time comes we'll all meet there.

So once again we say, "God speed."
In love, our hearts go out to you;
We pray, "The Father's will be done"
In all you say; in all you do.
As onward, then, you wend your way,
O'er mountain, valley, hill and plain,
May God bless you and all you meet,
While traveling on the Gospel Train.
R. F. D.

===================

R4458 : page 251

"TAKE HEED TO YOURSELVES AND THE FLOCK"

--ACTS 20:2-38--SEPTEMBER 5.--

Golden Text:--"I can do all things through Christ, which strengtheneth me."--Phil. 4:13.

WHEN St. Paul fled from Ephesus, after the rioting, he made a tour of the European Churches which he had founded. Passing through Macedonia to the city of Corinth he came by vessel again to Miletus, about fifty miles south of Ephesus. He was accompanied by representatives of several of the churches of Asia Minor. He was en route for Jerusalem, for whose poor at his suggestion collections had been made in the four provinces in which he had been preaching. Seven delegates accompanied him, representatives of the Church at Thessalonica, Berea, Derbe and Ephesus. These visits are supposed to have consumed several months of time, and now, at Miletus, he would have his final opportunity of bidding goodby to the Elders of the Ephesus Church. The vessel on which the party were to go to the Jerusalem port was detained indefinitely at

R4458 : page 252

Miletus, so word was sent to the Elders at Ephesus and they came to Miletus.

Our lesson specially calls to our attention the Apostle's address to these Elders. We are not to understand this as a boastful statement, but rather as a plain rehearsal of matters which his hearers would fully concede and of which he boasted nothing. The rehearsal was given, not for his own sake, not as indicating personal vanity and self-praise, but with a view to quickening the recollection of his hearers and making the lesson of the hour more impressive upon them. He reminded them that for the space of three years they had known him intimately, the manner of his life, his devotion to the Lord, to the service of the Truth and to the service of the brethren. He reminded them of his humility of mind; that he had not been with them as a boaster; that his conduct had not been haughty and overbearing; that he had not sought to "lord it" over the Church, but on the contrary, he had endured amongst them many trials and difficulties with the Jews, with "false brethren."

They knew of his work, his endurance and of his holding back nothing from them that would be helpful to them; that he had taught them both publicly and privately as circumstances opened to him opportunities. He had testified both to Jews and to Greeks that there is only the one Gospel of Christ, to be accepted through faith and turning away from sin. By calling attention to these elements of his own character he was laying the foundation for his subsequent exhortation to them that they should copy his zeal, his fidelity. He had been a faithful overseer or bishop, watching over their interests. He had been a faithful pastor, guiding their welfare and seeing to their nourishment in spiritual things. Knowing the truthfulness of these presentations and having the whole situation in mind, they would be the better prepared to receive from such an one his parting exhortation--the great lesson which he had to give them.

"BOUND IN THE SPIRIT"

He informed the brethren that although possessed of his physical liberty he felt a bondage or restraint upon his mind that he could not shake off; that he must go to Jerusalem; that this was the Lord's providence for him; and that at the same time he received assurances from others through the "gifts" that bonds and imprisonment awaited him at Jerusalem. Then he adds these courageous words: "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more." The Apostle had become apparently more intimately acquainted with the Ephesus Church than with any of the others. Apparently it was one of the most flourishing of them all. He had, by the Lord's providence, spent more time with them, and evidently the results procured justified the prolonged stay.

Partings between friends are always grievous. And parting with no hope of seeing each other again this side the veil is a doubly severe ordeal.

"PREACHING THE KINGDOM OF GOD"

Incidentally we note the message which the Apostle delivered and which he here particularly emphasizes as the Gospel of Christ--"preaching the Kingdom of God." It is right that we should recognize that this is the same Gospel which we are preaching today, or, if not, that we are not preaching aright. The grace of God was manifested in the gift of his Son, that he, by the grace of God, should taste death for every man. The grace of God was further manifested in an outline of how the death of Christ was designed to bring blessings to our race:

(1) By ultimately establishing a Kingdom under the whole heavens for the rule of mankind; for the suppression of sin and death; for the uplifting of those bound by these enemies.

(2) As a precedent to that general blessing to the world, for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven," the Divine proclamation first calls out the "little flock" to be joint-heirs with their dear Redeemer in that Kingdom. Thank God that these precious truths, respecting the grace of God and the Kingdom of God, so long covered and hidden from our sight by the traditions of the dark ages, are now coming forward, are now being revealed by the enlightenment of our eyes by the Spirit--that we might know the things that are freely given us of God, and that thus we might be assisted in making our calling and our election sure!

No wonder the Apostle could add the forceful words, "I testify unto you this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." What he preached to the Church at Ephesus during his three years' stay amongst them is surely the same message which, by Divine arrangement, has come down to us in his epistles addressed to the various churches. We note that St. Paul's message contained not one word respecting eternal torment, which is no part of the Divine Plan. Surely from these epistles we now assent that St. Paul was very patient in reproving, instructing, encouraging the Lord's dear people. He was much used of the Lord because he had given himself so thoroughly to the Lord.

Herein we note the difference between the operation of the holy Spirit of God and the operation of the unholy spirits, the fallen angels. In both cases the control increases in proportion as the individual relinquishes his own will. Fortunately for humanity we all possess an inherent dread of self-surrender. Had it not been for this natural tendency, this natural self-will, doubtless the whole world today would be obsessed by the evil angels, or, at least, more largely under their control. Even amongst spirit mediums there is generally only a partial yielding of the will and an urging by the spirits toward a full self-surrender. Spirit mediums, however, are freely warned through their journals and books that there is great danger in a complete surrender of the will, lest an evil spirit gain full possession--obsess the medium. Alas! poor mediums! They know not that all of the spirits which communicate through them are evil spirits, demons, fallen angels, who, at times, personate human beings and represent themselves as our dead friends.

Not even husbands and wives dare fully to surrender to each other their wills without danger of injury. Nor should parents seek to coerce their children to a condition of entire will-lessness. To whatever extent they do this they injure the child, detract from its personality and make it a more easy dupe for the fallen angels.

The One, the only One, to whom we dare submit our wills fully, completely, is the Lord. He invites this full submission of the will to him; and we, in his name and as his ambassadors, may freely invite our children, our friends, our neighbors, to this same full submission of their hearts to the Lord. The more fully consecrated the will the greater the submission, the more blessed should be the experience--the greater the usefulness in the Lord's service. This is the substance of St. Paul's exhortation, "Be ye filled with the Spirit," sanctified, set apart wholly unto the Lord. In proportion as this condition of consecration or will submission is attained--in such proportion we may be used of the Lord as his mouthpieces, his instruments, ready for his service, the service of the Truth, the service of the flock. St. Paul was a noble example of such a full self-consecration to the Lord; of such a filling with the Spirit; of such an emptying of self-will; of such a deadness to the world, its will, its plans, its service.

No wonder the Apostle was able to assure the brethren that they might follow him, as he was following Christ. Christ was filled with the Father's Spirit. St. Paul, a

R4458 : page 253

loyal follower in his footsteps, had a similar filling experience though of smaller capacity. And all who will live godly in Christ Jesus must similarly be filled with his Spirit, the will of Christ, the will of the Father--and be dead to earthly ambitions. The Apostle's thought in calling the elders was to impress upon them that, like himself, they not only were consecrated to the Lord, but, as teachers in the Church, they had a double responsibility--in respect to themselves and in respect to the Church of which the Lord had made them overseers.

Notice his words, "Take heed therefore unto yourselves and to all the flock in the which the holy Spirit hath made you overseers (bishops) to feed the Church of

God, which he purchased with the blood of his own (Son)."--V. 28.

Several points in this are worthy of careful attention. The revised version, quoted above, says, "In the which the holy Spirit hath made you bishops," thus agreeing that the general Scripture statement that the elders of the Church are not over the Church in the sense of a superior, or "clergy," class, but in the Church--members of it--overseeing members, assisting members, by appointment of the Lord through the channel of the Church. Note the two points:

R4459 : page 253

(1) They needed to take heed to themselves and to take heed to the flock. Whoever attempts to do shepherding in the Church will need, first of all, to watch himself lest he fall into temptation, for, as the Apostle declares, Those who accept the position of Elders in the Church, pastors, overseers, are exposed to special trials, special difficulties. They need primarily to take heed to themselves, lest, having preached to others, they themselves become castaways.

(2) Those who accept the ministry or service of the Church as Elder-Brothers under the Divine regulation should realize that they have assumed a weighty responsibility respecting which they must "give an account to God." (Rom. 14:12.) This does not mean fault-finding with the brethren. It does not mean merely preaching to them; nor merely visiting the sick and counseling the troubled. It means an oversight, a care of all the interests of the congregation and the individuals of it in their every detail. Those who are over-charged with the cares of this life are not in a condition, in any sense of the word, to accept the responsibilities of this service in the Church of the living God and should not be invited to do so; should not be voted for as Elders. Only those who seek first the interests of the Lord's Kingdom and the righteousness which it represents are in any sense or degree properly suited to such service in the Church. They should consider it a part of their responsibility to notice how the dear brethren and sisters are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of these, as opportunity may offer.

It is not the prerogative of all the brethren and sisters in the Church to endeavor to set each other right, unless it be in some personal matter specially related to themselves; then Matt. 18:15 should be strictly followed. An Elder, however, by his very election, has been asked to take such an oversight of the affairs of the congregation, to give such advice, to give such reproofs, as the nature of the case may seem to demand--in meekness, remembering himself also, lest he should be tempted, if not along the same lines, then possibly along some other line of temptation. He, too, of course, should follow Matt. 18:15.

GRIEVOUS WOLVES AND PERVERSE TALKERS

The Apostle, by way of impressing this duty of oversight upon the elders, reminds them that the Lord purchased this flock with the precious blood of the Lamb of God and that this value in the Lord's sight should be so deeply impressed upon their minds that they would be willing to lay down their lives for the brethren in any service which they could render.

Emphasizing the caution already given, the Apostle prophetically declared that there would be great need of their taking heed to themselves, because of their own selves, of the flock itself, and especially amongst the Elders, men would arise speaking perverse things, to draw away disciples after them; desirous of being leaders, they would not hesitate to produce a schism or division in the Church to help along their ambition. The word perverse (here) in the original signified distorted, twisted. The thought is that those who begin to lose the Spirit of the Lord, begin to lose their clearness of appreciation of the Truth. As personal and selfish ambitions cloud their vision they see the Scriptures more vaguely and feel free to twist or distort them to make them support their ambitious sentiments. How true the Apostle's words; how great a danger there is along these lines, especially to the Elders, the overseers of the flock! Evidently selfish ambition is one of the greatest of foes with which they must contend.

Nor do these ambitions suddenly germinate, bloom and bear fruit; the process is a gradual one and hence the more dangerous, the more deceptive, the less likely to have our notice. How important then that all of the Lord's flock, and especially the elders, take heed to themselves and scrutinize their conduct, and, above all, the motives lying behind their deeds! Let us remember that absolute purity of the will is essential. Every admixture of selfishness, however little, is a poisonous virus which, if unchecked, would lead to the Second Death. "Take heed to yourselves," is the admonition, for, the Apostle goes on to say, that of their own selves should men arise telling truths in a distorted fashion, for the purpose of drawing away disciples after them; for the purpose of being leaders in the flock; for the purpose of having praise and honor of men. Ah, how dear the price--the loss of Divine favor and of eternal life!

"Grievous wolves" are ferocious wolves. For a time they may deceive the sheep by an outward manner and outward profession, covering their wolfish nature. They and the outward conduct by which they deceive are Scripturally designated, "Wolves in sheep's clothing." The Shepherd certainly knows their character before it becomes manifest to the sheep; but the docile, innocent sheep are deceived until these wolves begin biting and devouring and scattering the flock. The howls of anger, malice, hatred, envy and strife are noted in the Scriptures as "works of the flesh and of the devil"--not works of righteousness and peace and love, the Spirit of the Lord. The wolf does injury with his mouth and so do these--slandering, backbiting and doing every evil work.

St. Paul warned the Elders of the Ephesus Ecclesia what to expect, and his words are true. Hymenaeus and Alexander, Phygellus and Hermogenes, and Philetus are mentioned by name. (1 Tim. 1:20; 2 Tim. 1:15; 2:17.) The same principles are still at work. The same warning still needs to be heeded. Indeed, the Scriptures in general imply that the severest experiences along these same lines are due to come upon the Church in "the evil day" with which this Gospel dispensation will close.

"NIGHT AND DAY WITH TEARS"

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Here are two points set before us; first, the duty of the Elders of the Church to watch against these evils so graphically portrayed; to watch for the interests of the flock as against the wolves; to watch to give the wolves as little opportunity as possible to tear the flock and backbite them, and to warn the sheep lest any of them, becoming inoculated with the rabies of the wolves, should display signs of hydrophobia and begin backbiting one another, with the usual symptoms of hydrophobia--with an apparent thirst for water (Truth) yet a refusal to drink it.

Second, the elders are to watch also against those sure to arise "of your own selves." Proper watching will begin with our own hearts, saying, Lord, is it I? And proper watching will

R4459 : page 254

in time discern such characters as Hymenaeus and Philetus and, following the Apostle's example, will expose them--not from any feeling of bitterness towards them, but in the interests of and for the protection of the flock. St. Paul reminds the brethren that such was his own course--one of great watchfulness, interest, care, over them and over all the Churches of Asia Minor. The expression, "Night and day with tears," shows us clearly that the great Apostle felt properly the weight of responsibility resting upon him as a servant of God and an ambassador of the King of kings and an over-shepherd and overseer of the Lord's flock--as a "minister of the New Covenant," delegated by the Great Head to assist in calling out those who will be the members of his Body, for their instruction and building up in the "most holy faith," that eventually they might all come to the full measure of the stature of manhood in the Body of Christ, as the great Mediator, Prophet, Priest and King of the world.

DIVINE ASSISTANCE PROVIDED

The exhortation closed thus, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The Apostle's thought seems to have been that his words, his earnest exhortation, might not only awaken them, but have them to inquire as to what defences could be depended upon for the crisis thus pointed out. He draws attention to the fact that God, the great Center of all our blessings, from whom comes every good and perfect gift, is on our part, is on the part of all those who are seeking to cooperate with his arrangements. By way of further explanation he mentions the Scriptures, the Word of God's grace, the Gospel message. He tells them that they, and we also, may be assured that the Word of God is able to build us up, to give us the necessary development of character, of heart and head, and to give us ultimately a share in the great inheritance which God has in reservation for all those who are sanctified by this message.

Let us lay this well to heart: neglect of God's Word of grace, neglect of his promises means a deficiency of strength to bear the trial which is our portion. It means also the opening of the door for Satan to put light for darkness and darkness for light for our confusion. It means that those who will not give strict heed in following might be unable to distinguish between the bleating of the sheep and "the midnight howl" of the wolf; might be unable to distinguish between those who are holding fast and blowing on the trumpets of the Lord's Word and those who are seeking to cause divisions amongst the sheep and speaking perverse things--misrepresenting facts, that they might divide the flock and draw some after themselves.

Let us make no mistake. It is a question of inheritance or no inheritance, amongst them which are sanctified. He who is faithful in that which is least, acknowledges the Lord and his provisions in connection with all of his blessings, temporal and spiritual, will be prepared to look forward with continued zeal and will receive the Shepherd's care accordingly. On the other hand, those who do not appreciate the "meat in due season" and the special provisions of this Harvest time--these will not be prepared; these will quite likely be deceived by those who endeavor to deceive them and draw them aside to themselves.

R4460 : page 254

AS AN EXAMPLE TO THE FLOCK

St. Paul had already pointed out that the lesson of the law was that the ox that threshed the corn should be allowed to have a share of it for his nourishment; and that similarly those who minister to the Church in spiritual things legally, justly, should have a share in the temporal blessings of those whom they serve. He had also pointed out that if he had served the Church spiritual things of immeasurably more value to them than earthly things, it would be a small thing indeed for the Church to minister to his temporal needs. But, while noting these as points of equity, which should be observed by the Church, he did not require these things of them. It would be to their advantage to see these matters in their proper light and to act accordingly. But if they did not see their privileges in serving him and other ministers of the Truth in temporal matters, he perceived that this offered him a still larger opportunity for self-sacrifice, self-denial in the service of the Truth. Their neglect he did not resent, saying, You have refused me temporal necessities, I will refuse you spiritual comforts. On the contrary, his reasoning was this: These dear sheep need the spiritual blessings and I am so glad that I am privileged by the Lord to be his servant in dispensing them. The more it may cost me in the way of self-sacrifice, self-denial, the more it will evidence to the Lord my love for him, for his Truth, for his flock, and the more I will have of the Great Shepherd's favor, because I will be more like the great Redeemer, who bought the sheep by the sacrifice of himself.

On these lines the Apostle proceeds to call attention to his course--not boastingly, but for their advantage, that they might be the better able to discern what would be the proper character of an under-shepherd of the Lord. He says, "I have coveted no man's silver or gold or apparel." He was not serving them for the accumulation of wealth, nor to secure the comforts of the present life. He coveted their hearts. He coveted the pleasure of bringing them into relationship with the great Head of the Church as members of his Body. He appreciated his privileges as a minister of the New Covenant along these lines--preparing the members of the Body of Christ, the Mediator, and helping them to make their calling and election sure to the glorious things promised in the Word.

He continues, "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Apparently some of those who were of St. Paul's company had no trade or could find no profitable employment, while the Apostle's trade of sail-making, tent-making, was apparently a lucrative one, furnishing employment in the various seacoast cities visited. Apparently the others were largely dependent upon this leader for things temporal, as well as things spiritual. He had never complained. He did not now complain. He merely drew their attention to the proper course which he believed he had followed, which he believed was pleasing in the sight of the Lord. He commended to them a similar spirit of love for the Lord and love for the flock and love for the Truth--to the self-sacrificing degree. Thus they might be faithful stewards of God's mercy, faithful overseers of his flock. His own form of stating the message is summed up thus, "I have showed you an example, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

===================

R4460 : page 254

"WITH JESUS AND LEARNED OF HIM"

HOW much is told in the few words respecting Peter and John, and what their opponents thought of them, in the expression, "Now, when they saw the boldness (courage) of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus"!--Acts 4:13.

One of the remarkable things connected with the "present truth" is its effect upon those who receive it--its transforming effect, its renewing effect. As the Lord foreknew and foretold, the Gospel message has not specially appealed to the rich, the learned or the great. These feel themselves above the Master's teachings and are comparatively satisfied with their conditions. They are

R4460 : page 255

led to believe that God would give them a preference any day over the ignorant, the stupid, the ignoble. Thus they do not so much and so deeply feel their need of spiritual healing from the Good Physician.

The Gospel message takes hold chiefly upon those less favored in the present life. And this is true as well of the special features of Present Truth as of the general features of the Gospel message. In every case, however, the marked effect of the Gospel of Christ is manifested where it is received into a good and honest heart. It lifts up. It gives courage instead of fear. It gives hope instead of despondency. It gives an aim and object in life, instead of brutish stupidity. It cultivates the will and manifests itself in the intelligent expression of the eye, in the alertness of the step, the increased deftness of the hand, and loosing of the tongue to speak of the Lord and his grace.

Our enemies take note of all these things, and frequently marvel at the intelligence on every subject of those who for a little time have been students of the Divine Plan of the Ages as presented in the six volumes of "Scripture Studies," and in the columns of this journal. This is well. We are glad of it. Yet there is a danger here. If the spirit of self-satisfaction, or pride of knowledge of the Scriptures, or of ability to present the Divine Plan, be cultivated, it may mean spiritual injury.

It is well that with us as with the Apostles our adversaries should take note of our courage; that we have the courage of our convictions; that we fear the Lord only, and that our highest aim is to deliver forth the good tidings of great joy to all who have the hearing ear. Here, however, we wish to call attention more particularly to the importance of the second feature mentioned in the Scripture quoted, namely, that they took knowledge of them that they had been with Jesus; that they were his disciples, learners in his school. This, truly, is the important thing for us--to learn of Jesus, to become copies of our Master.

All of our readers will bear us witness that we give due weight to doctrinal knowledge of the divine character and plan as set forth in the Divine Word. But while emphasizing all of this, and contending for its absolute necessity to growth in grace, we feel the necessity of continually urging upon the Lord's followers those features of the Master's teaching which constitute more particularly his spirit, his disposition. The sum of these is called Love. As of our Heavenly Father it is declared that "God is love," so love also is the special characteristic of our Redeemer, who was the image, the very reflection of the Father.

The analysis of love, as given by the Apostle, may be understood to be an analysis of the divine character as exemplified in our Lord Jesus--meekness, gentleness, patience, longsuffering, brotherly kindness--love. And since all his followers are invited to become disciples, or learners, under him as their teacher, it follows that all who learn of him will gradually attain to these same elements of his character.

How could we better proclaim our relationship to him? How could we better recommend to others the School of Christ? How could we better show forth the praises of our Master than by living out his example, representing his character before men? Is not this the significance of his injunction, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven"? It is proper, indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is specially important that the doctrines and the character shall correspond and co-attest each other.

We remember our Lord's words, "By this shall all men know that ye are my disciples, if ye have love one to another." This was the new commandment that we should love one another as he has loved us--with a pure, unselfish love which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own, selfishly --the love which lays down time, energy, and even life itself, for the brethren.

We may never become entirely satisfactory to ourselves in thought, word and deed while in the flesh; and we may never, therefore, be entirely satisfactory either to others; but we can, we should, we must, and by the grace of God let us each resolve that we will, attain to all of this so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are "betrothed" as members of the chaste, virgin Church. If we fail to come up to this reasonable, possible, standard, we will fail to make our calling and election sure to a place in the Bride Company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the heavenly Bridegroom will rejoice to own us as members of his elect. Oh how much depends upon our learning this lesson! "If ye know these things, happy are ye if ye do them."

===================

R4461 : page 255

GENERAL CONVENTION

SARATOGA SPRINGS, N.Y., AUGUST 31 TO SEPT. 3--HUDSON RIVER TRIP ON CHARTERED STEAMER, SEPT. 4. BROOKLYN, N.Y., SEPT. 5, 6

WE HAVE concluded to have the Convention at Saratoga Springs, N.Y., with steamboat excursion to Brooklyn. This, we believe, will be much more enjoyable than to have the Convention at Brooklyn. Our thought is to have a Four-Day Convention at Saratoga Springs from Tuesday, August 31st, to Friday, September 3d, and on Saturday, September 4th, to enjoy fellowshipping on one of the famous steamboat trips on the Hudson River, arriving in good season to secure necessary accommodation for Saturday night. On Sunday, September 5th, the Academy of Music, the largest and finest auditorium in Brooklyn, will be used for the three sessions, morning, afternoon and evening. Monday, the 6th, will be devoted to visiting the headquarters of the Watch Tower Bible and Tract Society, the Brooklyn Tabernacle and Bethel Home.

Saratoga has long been regarded as one of the finest summer and health resorts in the United States. Its immense Convention Hall seats five thousand people and is admirably suited for our General Convention. The acoustic properties of the building make it easy for speakers to be heard in any part of the auditorium.

Tickets should be purchased to Saratoga Springs, N.Y., making careful inquiry as to lowest rate applicable from your own station. Special concession on the basis of the certificate plan on account of the Watch Tower Bible and Tract Society's Convention will probably be obtained, in which event full fare will be paid on going trip, and certificate receipt furnished by the agent, which will entitle holder to return fare at reduced rate.

All believers in the Atonement by the Precious Blood will be welcomed if they have the Spirit of Christ. But "grievous wolves," "backbiters," "slanderers" and "contentious" persons are not invited. Should such attend these or any meetings of Truth people, they should be treated so Scripturally as to make them ill at ease and very unhappy at these Love Feasts. Mark the Apostolic delineations and admonitions and be of good courage in obeying the same. Read Jude 10-12 and Romans 16:17 and Philippians 3:17.

Reasonable terms for boarding and lodging have been secured. None should count on an expense of less than $1.25 per day, and of course at good hotels it would be considerably more.

====================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

SYRACUSE, N.Y., AUGUST 22

Morning Rally for Praise and Testimony at 10 o'clock. At 11 a.m. discourse for the interested.

Session for the Public at 3 p.m. Subject, "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom."

For further particulars address Mr. Oscar Ochsner, 207 S. Avery Av.

WATERTOWN, N.Y., AUGUST 29

Morning Rally for Prayer, Praise and Testimony at 10 o'clock. Discourse for the interested at 11 a.m.

Public meeting at 3 p.m. in the Opera House. Topic, "Where Are The Dead?" Other particulars from Mr. P. J. Earl, Watertown, N.Y.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX SEPTEMBER 1 NO. 17
A.D. 1909--A.M. 6037

CONTENTS

Our Western Convention Tour.......................259
The Seattle Convention........................259
The St. Joseph Convention.....................261
"The Will of the Lord be Done"....................265
"Sons and Daughters Shall Prophecy"...........266
"Weep and Break Mine Heart"...................266
How to Decide the Lord's Will.................267
Highly Honored Mnason.........................267
Be Patient, Brethren (Poem).......................268
Early Missions and Present Ones...................268
Bible Students' Convention........................268
Brother Russell's Sermons Weekly..................269
Brother Jones' Convention Reports.................269
Standing at the Mark..............................270
Berean Studies on the Atonement...................271

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

HYMNS OF DAWN IN LEATHER BINDING

These are now in stock in elegant leather binding, stamped in gold, at $1.00 per copy, postpaid.

R4460 : page 258

SIX BOOKLETS BOUND UNDER ONE COVER

For further convenience to the friends we have had the booklets giving outlines of Chart Discourses, treatise on Our Lord's Return, Tabernacle Shadows, Spiritism, Hell and Evolution bound in one volume, uniform with the SCRIPTURE STUDIES and with the Cloth "Helps." Price 50 cents, postpaid.

R4482 : page 258

BLUE PRINT CHART ON SOFT CLOTH

We have the Blue-print Chart of the Ages, 36 inches by 60 inches, on soft cloth, which can be folded without breaking and which can be carried conveniently in the pocket--$1.00 postpaid.

Likewise the Chronological Chart, 42 inches by 92 inches, also on soft cloth, at $1.50 each, postpaid.

page 258

VOLUNTEER MATTER

If you have not received your full order of this year's Volunteer literature, PEOPLES PULPIT NO. 3, containing "Where are the Dead?" discourse, please advise us at once, stating definitely quantity desired.

Volume 1, India Paper, is temporarily out of stock.

====================

R4461 : page 259

OUR WESTERN CONVENTION TOUR

THE SEATTLE CONVENTION

OUR train reached Seattle Thursday morning, July 22nd, and the four days of our stay will surely long be remembered by all who participated in the blessings of this Convention. The weather was ideal; the arrangement excellent; and the cheap railroad rate brought many friends living within a radius of five hundred miles. One brother eighty-three years old told us that he had come a distance of over two thousand miles. The friends were very warmly enthusiastic and gave many evidences of great love for the Lord, for the Truth and for each other. As our company of ninety alighted at Seattle station we were greeted by approximately one hundred and fifty, who welcomed us warmly in the name of the Lord and his children. We returned the salutations and quickly realized that we were in the loving company of the Lord's brethren.

The Convention opened at 10:30 o'clock. Brother Acheson, of the Seattle class, as its representative, greeted us and assured us of the love of the local Church and of their happiness in having us with them. Following this, Brother Baker, speaker for the friends of the entire Northwest, greeted the Convention tourists, assuring us that the friends of the extensive district which he represented were of one heart and mind in thanking us for our coming, and in anticipation of Divine blessing for the Convention, and laden with prayers for Divine benediction upon the services which were to be held.

Next, as the President of the Watch Tower Bible and Tract Society, we greeted all the dear friends in attendance at the Convention, assuring them all of our Christian love and good wishes and that we were pleased to be in their midst and to receive their welcome and to return to them our cordial greeting. We assured them of the Society's endeavors at all times and under all circumstances to look out for the interests of the Lord's flock and to do everything in our power to aid the dear sheep to a full appreciation of the length and breadth and height and depth of the love of God. We then introduced Brother J. F. Rutherford as the permanent chairman of the Convention, which was opened with a testimony meeting, at which many hearts unburdened themselves, telling of their love for the Lord and the Truth; how in Divine providence the Truth had first come to their attention; how they had been growing in grace and knowledge; how their love for the Lord and for the brethren kept increasing; how they realized the closing of the age and that the harvest would soon be past and the summer of Divine favor soon ended, and how they were striving by Divine grace "to make their calling and their election sure."--2 Pet. 1:10.

Following a praise service in the afternoon we addressed the Convention from the text, "Who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11.32.) We outlined the Divine Plan as outlined in the Scriptures, beginning with Satan's deflection, and showing the testing of the angels in connection with man's fall, and the lessons of man's fall and redemption and restitution and final test. We endeavored to make clear that obedience to God is the ultimate test by which all of his creatures on any plane will be tried. None but the obedient shall have eternal life. All of the disobedient shall be destroyed. We endeavored to note what the Divine injunctions are which must be obeyed, and found that they include faith, humility and loyalty, and these out of a pure heart inspired by love, and that this love not only relates to the Father and Son, but must be a general element of character applicable to all men and in proportion as they are in accord with the Divine character and applicable also even to the new creation.

In the evening after praise service Brother O. L. Sullivan addressed the Convention. We did not have the pleasure of hearing the address, having accepted an invitation to visit a Brother and a Sister, residing at Everett, who were physically unable to attend the Convention. We were most cordially received and found that they were rejoicing in the Truth and strong in the Lord. The Brother is eighty-seven years old and physically in a most deplorable condition, but his heart is happy and his face bright, because of the light of the knowledge of the Lord which had shined into his heart. His affliction is of a rheumatic character and has affected his joints, so that the slightest movement of them is with intense pain. Cheerfully and patiently he told me that he was waiting for the Lord's time for his "change," and that his entire consolation is the Truth. The dear Brother who took us to see him remarked that whenever he felt discouraged or in any wise inclined to murmur he took a little run up to see this Brother, with the result that he always concluded that in comparison he had no difficulty, no trials, no pains, and that if this dear Brother can praise the Lord under such conditions not a murmur or a sigh should escape those who are in a more favored condition, except the sigh of sympathy.

Friday morning we had another praise and testimony meeting, after which Brother F. A. Acheson, of Seattle, gave what was reported to be a very interesting discourse. In the afternoon we conducted a Question Meeting for over two hours and greatly appreciated the questions, which indicated breadth and depth of thought. In the evening one of the local brethren, Brother W. A. Baker, addressed the Convention, evidently much to its satisfaction.

Saturday, July 24.--The day opened with a testimony meeting, reported to have been most interesting, and this service was followed by a discourse by Brother J. A. Bohnet, of which we heard excellent reports. We regretted inability to be present when others were speaking, but

R4461 : page 260

our time, in harmony, we believe, with the Divine will, was given to private appointments with friends who had particular and private matters to discuss. In the afternoon we gave a discourse on Baptism, its import and its symbol, following which eighty were immersed, forty-three brethren and thirty-seven sisters. In the evening we had a symposium on the gifts and graces of love, nine dear brethren participating to the pleasure and profit of the Convention.

Sunday, July 25.--The meetings of this day were held in New Armory Hall. Brother J. F. Rutherford spoke in the forenoon, the congregation being composed chiefly of the friends of the Truth, to the number of about five hundred. His text was Malachi 3:2, the particular point of the discourse being the trials of the present time--Who will stand? and, What assistances the Lord has provided for them.

The afternoon service was specially for the public, our topic being, "Where are the Dead?" A large and very intelligent audience was present--residents of Seattle, and people from all parts of the world attending the Seattle Exposition. The crowd was estimated at 4000. We had closest attention and in conclusion many were the warm greetings and expressions of joy, hope and pleasure connected with the "good tidings of great joy which shall be unto all people." The evening session was a love feast, when we said farewell to one another and "God bless you. Let us hope to meet again in the Great Convention on high, where we surely shall be if faithful to him who called to us out of darkness into his marvelous light." Probably one hundred accompanied our party to the train. Those on board and those on the platform united their hearts and voices in sweet songs, "Blest be the tie that binds," "God be with you till we meet again," etc.

AT SPOKANE, WASHINGTON

Our train arrived in time for the appointed meeting at 3 p.m. About twenty of the dear friends met us in the depot as representatives of the congregation. We were escorted to the hall, where about one hundred others were waiting. In other words the total number of friends gathered was in the neighborhood of one hundred and fifty--including a goodly number from surrounding towns. We had a most enjoyable season of fellowship together for about two hours. We received the greetings of the local congregation through Brother Field and assured the brethren of our love and our appreciation of the privilege of being with them.

Our address was from the text, "Keep thy heart with all diligence, for out of it are the issues of life." We endeavored to show that the testings of the Lord are all along the line of fitness for life eternal or death eternal; that so it will be with the world during the Millennium and that so it is with the Church at the present time.

We endeavored to make clear that it is the heart condition that the Lord is inspecting; that according to the loyalty or disloyalty of the heart will be the decision. The loyal shall have eternal life through Jesus Christ our Lord; and the disloyal, the wages of sin, death eternal. We pointed out the numberless privileges and favors and blessings and advantages every way which, by the grace of God, we have enjoyed. All these are indications that God is for us; that he desires that we shall make our calling and election sure; and hence that the whole responsibility for success or failure rests with us and depends upon our loyalty to him, our keeping of our hearts in a proper relationship to God. We showed that this keeping, to be successful, must be done with all diligence, because the world, the flesh and the Adversary are continually offering to us seductive temptations to disloyalty, which must be resisted. The Lord permits these temptations, because he desires to test us, to prove us. "The Lord your God doth prove you, whether or no ye do love the Lord your God with all your heart."--Deut. 13:3.

The evening session was for the public, the topic being, "The Thief in Paradise; The Rich Man in Hell; Lazarus in Abraham's Bosom." A very intelligent audience was present and gave close attention for two hours. The number was estimated at fifteen hundred. From the meeting we went direct to our train, accompanied by a considerable number of the friends.

BUTTE, MONTANA

On the arrival of our train we were met at the depot by about twenty friends of the Truth, eight of them local residents and the remainder from nearby towns, who escorted us to the meeting hall, where we addressed the friends from the text, "You hath he quickened, who were dead in trespasses and sins."--Eph. 2:1.

We endeavored to show something of the difference between the dead world and the quickened "new creature" in Christ Jesus, to whom all things have become new. The world, in ignorance and superstition, has little conception of the object of its creation. Eating, sleeping, working, and endeavors to have pleasure constitute the sum total of life for the few years of earthly existence to the masses. Added are fears respecting the future--horrors and torment of mind lest the next life should be worse than the present one. On the contrary, the Christian has much advantage everyway, not only as respects future prospects, but as regards the present living also. To him there comes an object for living, a purpose, an end to be sought, a heavenly ambition. Additionally we showed that the figure or illustration here used is that of a human embryo. After begettal must come the period of quickening, of energizing; otherwise there would be no life, no growth, no preparation for birth. Thus the Christian, begotten of the holy Spirit through the message of the Lord, must reach the quickening stage, the vitalizing period, the stage of activity, so surely as he makes progress. In this condition of activity he must still progress and become strong and ready for the birth of resurrection, that he may share with the Lord in the glory, honor and immortality of the First Resurrection and be born from the dead, incorruptible.

In the evening we had a service for the public, but only about three hundred and fifty were present. These, however, gave excellent attention to our discourse on "Where are the Dead?" At the conclusion the free literature was eagerly taken and some expressions were made which indicated that a considerable degree of interest had been aroused in the minds of several. Here appeared a man who had heard the Seattle discourse. He declared that he had been all over the world and that, after hearing and examining all religions in existence, he had become an infidel, until at Seattle for the first time he had heard God's Truth and was promptly fully converted to faith in the great Author of the Divine Plan of Ages.

After the public meeting a number of the friends accompanied us to the railway station and we started on our journey for Denver.

DENVER, COLORADO, CONVENTION

A ride of two nights and nearly two days brought us to Denver in time for an afternoon meeting Thursday, July 29. The Denver Convention had already commenced. A good Testimony Meeting had greatly refreshed the friends already gathered and assisted in making them acquainted with each other. The total attendance of the interested was about three hundred.

Our discourse for the afternoon was based upon the text, "The Fear of the Lord is the beginning of wisdom." (Psa. 111:10.) This we treated as upon a previous occasion, emphasizing the fact that as our coming to the Lord was inspired by reverence for him so our faith in Christ was based on reverence for God's message of grace. Then consecration followed, a result of further reverence. Then reverence aided in perfecting our sacrifices and kept us back from presumptuous sins and helped to fix the characters God had predestinated should alone be acceptable to the elect. In such faithful ones personal ambition will not only be subjected to the Divine arrangement, but will be crushed out, "mortified,"

R4462 : page 261

eradicated, and the highest ambition of the heart will be that expressed by our Lord, "I delight to do thy will O my God; yea, thy Law is written in my heart." (Psa. 40:8.) Such delight in sacrifice in the Lord's service and never forget that obedience is still more highly prized of the Lord than sacrifice. Such the Lord will keep by his own power, "As the apple of his eye," "In the hollow of his hand." (Deut. 32:10.) Nothing shall by any means injure these. All things must work for good to these. Even their weaknesses and blemishes shall not stumble them, because their hearts being loyal, their unintentional imperfections are covered by the Lord's grace and will be made to serve them as stepping stones instead of stumbling stones. Should they lack in talent or education, the Lord will make up to them such deficiencies in his own way. He stands pledged to do so through Christ, because they are members of his Body.

Thursday evening meeting was for the public, the topic being, "Where are the Dead?" Over one thousand were present, filling the First Christian Church, and several hundred were turned away. We had the closest attention and trust that some were profited.

On Friday morning at 10:30, following a praise service, we conducted a Question Meeting for the interested. Many of the questions were deeply interesting and important and indicative of study in the Truth. A number of them related to the Covenants, sin-offering, etc., and indicated that the dear friends were thinking considerably along proper lines. The attendance was about four hundred.

Shortly after noon we were obliged to bid the friends goodby and proceeded onward to the St. Joseph Convention. If the program we outlined was followed the afternoon service was a discourse on baptism by Brother Frank Draper and was followed by symbolic baptism in water (25 were immersed we since have learned) and then in the evening by a Praise and Testimony service. On Saturday Brothers F. L. Hall and G. M. Hunt delivered addresses, and on Sunday Brother Frank Draper and Brother F. L. Hall were the speakers. The closing session was a symposium on Love, participated in by several of the brethren.

THE ST. JOSEPH CONVENTION

We preceded the excursion party and reached St. Joseph Saturday morning, July 31. The Convention had already been under way two days with Brother Rutherford as chairman. Brother S. D. Senor gave the opening address of welcome, which was responded to by the chairman. Then followed a most interesting praise and testimony meeting. The friends seemed very early in the Convention to reach a goodly degree of

R4463 : page 261

spiritual fervor. On Friday a.m. Brother S. D. Senor gave an address. In the afternoon Brother P. S. L. Johnson spoke and was followed in the evening by Brother Raymond. Brother G. B. Raymond spoke on Saturday afternoon and Brother J. F. Rutherford in the evening.

At the time of our arrival on Saturday morning the Praise and Testimony Service, already under way, had just reached its conclusion. We stepped upon the platform while the dear friends were singing that precious hymn, "Blest be the tie that binds our hearts in Christian love." The scene was very affecting. Many eyes were moist and the entire congregation, estimated at 800, seemed deeply affected by the occasion and the appropriate words they were singing. We joined heartily with the friends in the singing and then addressed them from the text, "The blessing of the Lord, it maketh rich; and he addeth no sorrow therewith."--Prov. 10:22.

We showed that the blessing of the Lord had not made rich the world, but would do so in God's due time. We pointed out that the blessing of the Lord had made father Adam rich, but that the sin of disobedience had spoiled his blessing and brought upon him instead the sentence of the curse of death. Next we showed the promise of new blessings in the Divine Covenant with Abraham and that the knowledge of this coming blessing means refreshment and joy to all who can see it and hear it with the eyes and ears of faith. We traced the fulfilment of the promise in Christ and the Church and noted how rich the Divine blessing is to all who will receive even the present foretaste. We concentrated attention upon the thought of the fulfilment of the Divine promises in God's due time--how the blessing of the Lord in the end would make the Church rich indeed, to the extent of the Divine nature and glory and honor and immortality promised to those who will be then joint-heirs with the Lord Jesus in his Millennial Kingdom and his work of blessing to the world.

We pointed out the truth of the statement of our text, "He addeth no sorrow therewith." We showed that the sorrows are not of the Lord's providing or adding, but come as a result of sin and imperfection and that in proportion as we reverence the Lord and seek to walk through life close to him, in that same proportion we shall avoid the sorrows which come from outside sources. We noted also the fact that it is the Divine intention that those who would live godly should suffer persecution, but that such persecution is not of the Lord, though permitted by him, and that with his grace in sufficient supply we may be enabled to "glory in tribulation also."

We pointed out the Divine order for all these blessings: that our Lord Jesus, born under the Law Covenant as well as under the Abrahamic Covenant, was thus obligated to keep the Law, and did so perfectly; and that thus he was declared to be the one perfect man through whom accrued all blessings to us from the Lord, including the opportunity of becoming members of "Abraham's Seed." (Gal. 3:29.) By fulfilling the Law Jesus was entitled to everything that father Adam had originally possessed as a perfect man, everything he had lost through disobedience. Thus Jesus was entitled to everlasting human life and fellowship with the Father--entitled also to be the Ruler or King of earth and to all the earthly dignity and honor from God which this implied --having dominion over the beasts of the field, the fowls of the air and the fish of the sea, as well as over the fallen race. Had our Lord chosen to exercise those earthly rights he might indeed have blessed the world to a considerable degree through wise laws and regulations respecting diet, etc., etc. But his empire would still have been subject to death, because the death sentence would still be hanging over Adam and his posterity.

Such a blessing was just about what the Jews had expected as a result of the Abrahamic promise. They awaited the Messiah, who, as their Instructor and great King, would rule and guide and bless them and ultimately extend that rule and blessing to all the families of the earth with generally favorable and uplifting influences. God, however, had higher plans for mankind. For "as the heavens are higher than the earth, so are God's plans higher than man's plans and his methods higher than man's methods."--Isa. 55:9.

In harmony with the Divine plan our Lord Jesus, instead of keeping the earthly life and empire to which he had a right as the obedient heir of the Law Covenant, sacrificed it--laid it down in death. This was the Father's proposition--that if he would show his faith and obedience to the extent of fully sacrificing the earthly life and rights the Father would raise him up by power Divine from the dead, not to earthly conditions again, but to heavenly conditions--"Far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21.) It is the Father's proposition that being thus exalted he might still possess the earthly rights which he had sacrificed--possess them as an asset or valuable possession which he might give away for the blessing of Adam and his race, whose lives and earthly rights were forfeited by sin. We showed that our risen, glorified Lord had in his possession when he ascended up on high enough of blessing to mean the restoration of Adam and every member of his race, or as many of these as he might choose to apply this benefit

R4463 : page 262

to. Christ's one sacrifice was sufficient for all if so applied. We requested all to notice that the blessings which Jesus had to give away were earthly blessings, earthly life, earthly power, earthly Paradise, etc., and not heavenly things.

THE NEW COVENANT

We reminded the friends that the Israelites under the Law Covenant had been hoping for these great earthly blessings from Messiah. At first they thought that Moses should be the great Deliverer, through whom they

would get the wonderful blessings. But as they perceived that Moses and all of their race were dying, they to some extent realized that their (Law) Covenant was not bringing them the great blessings they had anticipated. Then the Lord sent to them through the prophets assurances that he would make a New (Law) Covenant with them after certain days, thus implying that the (Law) Covenant in which they had trusted was not wholly satisfactory and could not accomplish for them what they needed. They, of course, knew that if they would have a New Covenant, it must also have a mediator. And the Lord, through the prophets, indicated that the great Messiah would be that Mediator.
The Lord spoke of those things yet future as though they already were. He spoke of them prophetically. Thus also our Lord was referred to as the Lamb of God slain (in the Divine purpose) from the foundation of the world. Similarly Jesus, before his birth, was mentioned prophetically as the Mediator of the New Covenant--neither the Covenant itself, nor its mediator, being in existence, except in the promise of God. God said to Israel--"Behold, I will send my Messenger,...even the Messenger of the Covenant, whom ye delight in [the servant or Mediator of the New Law Covenant for whose coming you are so desirous]. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."--Mal. 3:1,2.

We pointed out that even though Israel slew the Redeemer it was done ignorantly and that our reasonable expectation might have been that after our Lord had finished his sacrifice at Calvary and had ascended up on high and appeared in the Father's presence, his appearance would have been for Israel, as the Mediator of the promised New Covenant--to make application of his blood as the sealing of that New Law Covenant. Thus he would have given to Israel the right of earthly life, earthly honor, earthly dominion, which he had a right to through keeping the Law, but had sacrificed so that he might give it to Israel, and through Israel to all the families of the earth. But to our surprise he did nothing of this kind. Instead of showering the blessing of restitution upon natural Israel he did the very reverse. He said to them, "Your house is left unto you desolate. Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"--at his second coming as the King of glory, the great antitypical King, Priest and Mediator between God and men--between God and the world. (Matt. 23:38,39.) The Apostle declares that Israel was blinded, but he equally assures us that their blindness will not last forever, and that Divine favor will return to them under their New Covenant.

What did our Lord do with those earthly rights, earthly honors, earthly life privileges, etc., which were his to bestow? We remember that it is written, that "He ascended up on high, there to appear in the presence of God for us"--for the "household of faith," the antitypical Levites, including the antitypical priests. We called attention to the apparent incongruity of this, namely, that the Church is hoping for spiritual blessings, glory, honor and immortality on the spiritual plane, and not hoping to get earthly rights, earthly life, etc., such as Jesus had to bestow. We pointed out, however, that the offer made to the Church is from the Father, who, co-operating with our Lord Jesus, has given us who are now called a similar invitation to that which was given to our Lord Jesus. Our Lord Jesus tenders to us first the earthly rights and blessings which he acquired through obedience to the Law and which, by virtue of his sacrifice, he has now to give away. He offered them all to us --to the "household of faith" of this Gospel Age, but conditionally and not otherwise. The conditions are that we shall, as he did, agree to sacrifice these earthly rights, to abrogate them, to lay them down, to die to those earthly restitution rights and privileges and honors. In

R4464 : page 262

so doing we shall be following the example of our Lord, walking in his footsteps, and be obeying his Word, and shall be accounted worthy of a share with him in the heavenly glory, honor and immortality, and in his Millennial reign.

Explaining the proposition to us the Master says that we may first of all count ourselves justified by faith--justified freely from all sin, as though we were actually perfect. But this justification by faith is merely granted to us for a purpose and for a time--to furnish us the opportunity for sacrificing those earthly rights. And whosoever does not use the opportunity and make the consecration, his justification will lapse--will amount to nothing. If, however, any desire to be his disciple and to follow his leading, to share in his death, to share in his sacrifice, to be dead with him, that disciple may have the assurance of participation with him in the heavenly state, condition and glory. "If any man will be my disciple, let him take up his cross and follow me," "and where I am there shall my servant be." In line with this the Apostle exhorts all believers, all members of the household of faith, to present their bodies living sacrifices, counted as "holy," justified freely from sin through the merit of the blood of Jesus, which makes them "acceptable" sacrificers and enables them to become joint-heirs with Christ in the heavenly glory on the same terms and conditions that the Father granted to their Redeemer.--Rom. 12:1.

We thus saw that by this Divine program the merit of Christ's death, earthly rights, restitution privileges and honors will pass through the Church without the slightest diminution; for all that the Church receives by faith through Christ must be laid down again in sacrifice. So, then, at the close of this Gospel Age, the merit of Christ will be neither more nor less than at the time he died; but, in God's providence, that merit will meantime have been used as the basis or condition upon which the "elect" Church shall have been lifted, not only out of sin and death conditions, but out of earthly conditions altogether --to heavenly conditions, to the divine nature.

We paused a moment to consider with the Apostle the wonderful wisdom of God and to say with him, Who knew the mind of God in advance or who was his adviser in this wonderful, economical, judicial, loving and generous arrangement by which we, the "elect" of this Gospel Age, receive grace upon grace or favor upon favor and are permitted to share with our Lord in his great work of blessing the world of mankind with an uplift, social, mental, moral and physical?

"MERCY THROUGH YOUR MERCY"

Then we inquired, What next will Christ do with this merit of his own sacrifice? We hearkened to the Apostle, who explains this entire matter in Romans 11:25-33. He assures us that Israel was not cast off forever, but merely until we Spiritual Israelites shall first have been sought and found, polished and fitted and brought to perfection. Then "all Israel shall be saved" from the blindness which God sent upon them at the beginning of this age. By that time the Deliverer shall have come out of Zion. The Head, our Lord Jesus, was brought to the birth more than eighteen centuries ago. His Body, the Church, is now being born in the end of this Gospel Age by having share in "his resurrection."--Phil. 3:10,11.

Israel and the world have been waiting for the development of this great Deliverer--Jesus the Head and the Church his Body. This is the great antitypical Mediator like unto Moses, of whom Moses said, "A prophet the Lord our God shall raise up unto you of your brethren, like unto me." (Acts 3:22.) The Head was raised up nearly eighteen centuries ago. The Body is now being raised up and, with the "change" of the feet members, the antitype, Mediator, Priest and King of the world will stand forth. We are not left to doubt as to how and when and where the blessing will begin. The Divine blessing is to reach the world of mankind through Israel and under their New Covenant. They have been blinded and turned aside, waiting for the Deliverer--waiting for the Mediator. Shortly he will be completed. His first work will be to pass to the credit of the New Covenant that same "precious blood" which, during this Gospel Age, has blessed and comforted the Church and opened for us the way to joint-heirship with the Redeemer through sacrifice.

R4464 : page 263

The blood of Christ represents his sacrificed life and all the earthly rights represented therein. His right to the earthly life, by his obedience to the Law, is still his asset or merit, passed through the Church, which is his Body. It now becomes the blood of the New (Law) Covenant, the basis of reconciliation between God and Israel. It seals that Covenant, which, through Israel, shall extend the privilege of eternal life to every nation, people, kindred and tribe. This blood of the New Covenant our Lord invites his Church to share in, saying, "Drink ye all of it." And again, "Are ye able to drink of the cup that I shall drink of?" Except we partake of the merit of his flesh and are thus justified by the merit of his sacrifice, and unless additionally we share in "his cup" as partakers of his blood, "his death," his sacrifice, we have no life in us. Sharing with him in his cup, partaking of his sufferings of this present time, buried with him by immersion into his death, we shall be associated with him as members of the Mediator in the work of dispensing the blessings of that New Covenant, under its terms, to whosoever wills to accept them.

"Oh glorious hope of heavenly love!
It lifts us up to things above;
It bears on eagle-wings.
It gives our joyful souls a taste
And makes us even here to feast
With Jesus, priests and kings."

We note the Apostle's comments further. In verse 27, still speaking of Israel, he says, "This is my [New] Covenant unto them when I shall take away their sins." We pointed out that the Apostle could have referred only to the New Covenant promised to that nation, and the fact that their sin should be taken away at the time when that Covenant is sealed--made operative. St. Paul continues, declaring that natural Israel was treated as God's enemy and turned aside during all this Gospel Age--that we might have the privilege of becoming members of the Spiritual Seed of Abraham under the original, primary Covenant. St. Paul points out that as soon as the Church, the Deliverer, shall have come out of Zion and their New Covenant has begun to operate the effect will be, not only to "save" them from their blindness, but also to "turn away their ungodliness."

We noted especially that St. Paul declares of natural Israel, blessed under its Covenant, that "They shall obtain mercy through your mercy." We pointed out that this does not signify that the mercy to Israel, the earthly seed under the New Covenant, will not be Divine mercy, nor does it signify that it is not the mercy of the Lord Jesus Christ. On the contrary, it will be of the Father and by the Son and through the Church. "They shall obtain mercy through your mercy." We reminded the friends that every good and perfect gift cometh down from the Father of Lights and that every blessing comes to us by his representative, our Lord Jesus Christ, and that we, the Church, are by and through him. Hence, the expression, "They shall obtain mercy through your mercy," is merely bringing to our attention the fact that the Divine purpose is to honor the Church by passing through her the Divine blessing, which from of old had been promised to the natural seed of Abraham.

A FATHER OF MANY NATIONS

We pointed out that in Ezekiel 16:45-60 the Lord clearly indicates that his dealing with the outside nations will be through natural Israel. Referring to the Sodomites and to the Samaritans the Lord used these two nations as illustrations of the other nations of the world and how they are received to Divine blessing, saying, "I will give them unto thee for daughters [to be instructed], but not by thy Covenant." Their Covenant of that time was the Law Covenant of Sinai. But the Covenant under which these are to be given to them will be their New (Law) Covenant--instituted by the better Mediator--the Christ, Head and Body.

We showed that thus all the nations of the world will be privileged to come back into harmony with God under Israel's New Covenant. This would imply that to have the benefit of the New Covenant they must become Israelites indeed, with true circumcision of the heart. Thus Abraham will become gradually "a father of many nations." We reminded the friends of the prophecy which declares that after the time of trouble and after the Ancient Worthies shall have been established as the rulers of natural Israel, and after God's blessing and the New Covenant shall have begun to operate toward them, the other nations of the world will begin to take notice. Sin and death will still be reigning amongst them, but they will behold in Israel the beginning of the reign of righteousness unto life eternal. Then they will say to each other, "Come, let us go up to the mountain of the Lord's house"--let us come into line with the Divine government established in Israel; Israel's great Lawgiver then will be our Teacher also and we will walk in the paths which he directs; for the Law shall go forth from Mount Zion [the glorified spiritual Church] and the word of the Lord from Jerusalem, the earthly representative of the heavenly dominion.--Micah 4:2.

SATURDAY AFTERNOON

Brother Coward was on the program for Saturday afternoon, but the excursion party did not arrive in time to permit him to serve. Instead the congregation of the

Convention was greatly edified by a Berean Scripture study conducted by Brother P. S. L. Johnson. Since the congregation was too large to be treated as one general class, Brother Johnson called for the Elders of various congregations to indicate themselves, and then asked them to come forward and sit together in the front rows. He conducted the Berean study with these, asking them the questions and drawing out from one and another the proper answers to them. It is hoped that the lesson was very helpful and that the custom of using these Berean Lessons will grow in the future as they have been doing for some time past. We request that the Pilgrim brethren shall give one sample of the Berean Scripture Study at each point visited. Through these the dear friends at every place may have extremely helpful, profitable and interesting meetings. The classes using these, we believe, are making the best of progress.

After a Praise Service at 7:30 p.m., we conducted a Question Meeting at which some excellent queries were presented, which showed that many of the dear friends were thinking earnestly and deeply on the features of the Divine Plan. True, many of the questions are already answered in the "Dawn-Studies" and some of these we preferred to reply to by referring to the reading matter, assuring all that the answers would be more satisfactory than would be possible for us to make in the few moments at our disposal. On the whole the meeting was a good one.

SUNDAY, AUGUST 1

The Sunday morning topic at 8:30 was baptism and its import. We addressed the friends with all the earnestness of which we were capable, explaining the True Baptism and how it differs from many erroneous theories respecting it. Following the service those desirous of symbolizing in water their burial or baptism with Christ into his death were invited to come forth, and after being questioned, were given the righthand of fellowship

R4465 : page 264

in "the Church...whose names are written in heaven." Ten street cars were waiting to carry the large audience to a not distant lake, where thorough arrangements had been made in advance for serving the friends. One hundred and twenty-six (126) adults were baptized symbolically in water. It was a deeply impressive occasion, the surroundings all favoring.

Our afternoon topic was an address to the public--"Where Are the Dead?" It had been very thoroughly advertised and a splendid audience, estimated at 4,500, was present. The closest of attention was given, some, notwithstanding the great heat, standing throughout the service of two hours' length. In the evening, after a praise service, Brother Johnson again addressed the Convention.

On Monday morning from 8:30 to 10:30 the friends enjoyed a very delightful season of refreshment in the praise and testimony meeting. Promptly at 10:30 we addressed the Convention. After explaining that Brother

Jones would deliver a discourse in the afternoon, and that a Symposium on Love would be the last meeting of the Convention in the evening, we in a sense drew the Convention to a close, giving a vote of thanks to the brethren of the congregation for the favors received at their hands in connection with the very wise and helpful arrangements provided for our comfort; and also to the Business Men's Club, which had, through their local committee, granted us the use of the fine Auditorium in which we were meeting. We called to mind the blessings of the Lord in connection with the Convention and how we owed to him more than to all others thanks and praise and reverential service. We reminded all that from him cometh every good and perfect gift; to whom we should render all the service of our being. We considered the improbability of our ever all meeting again this side of the vail, but the possibility of our all meeting with the Lord, if faithful, beyond the vail. Our hearts looked forward yearningly to the "General Assembly of the Church of the Firstborn." We considered the loved ones who had gone before, and the dear ones who, in the spirit of their minds, were with us at the Convention, although unable to be with us in person; and the fact that we would soon part; and the blessed assurance that when the new conditions should be reached there would be no more such uncertain partings to those who should be found worthy to a share in the fellowship Divine. While longing for the "change" and that the trials of life shall be ended, and while trusting to hear the Master's "Well done!" we resolved to be patient and to remember that a true reverence for the Lord forewarns us that we should wait patiently for his time, and meantime accept his providences as being for our highest welfare.

Following this the Pilgrim brethren were called to the front and to each one was given a plate of bread. Then the Elders of the local Church were called to the front, with the Pilgrim brethren on either hand. Then the Colporteurs were called and, to our surprise, responded to the number of nearly two hundred. Then the congregation was given opportunity to pass along the line and greet us all with a handshake, that they might interchange with us a word of God-speed while we shook hands and bade each other Goodbye! The congregation meantime sang familiar hymns, while those participating in the fellowship were often moved to tears. It was a blessed and most affecting experience and surely many will long remember it and be strengthened by it to know and to do the Father's will. The service closed with a word of prayer commending us all to the Father's protecting care and remembering the loving ones everywhere not permitted to be with us. We were then taken to dinner and afterward in an automobile to the railway station. Some of the dear friends were there for a final adieu. The afternoon ride and then all night and until noon of the next day brought us to Aberdeen, S.D.

ABERDEEN, S.D., CONVENTION

The Aberdeen Convention met on August 1 under Brother G. H. Draper as chairman. He addressed the Convention with greetings from the local Church and vicinity and was responded to on behalf of the Society by Brother Henry Hoskins, Sr., in suitable terms. Then followed a hearty Praise and Testimony Meeting until noon. In the afternoon Brother Hoskins addressed the Convention. In the evening after a praise service Brother George Draper gave a discourse. Monday morning was fully given over to praise and testimony on the part of the dear friends attending the Convention, who were chiefly from North and South Dakota and Minnesota. Many of them spoke of it as being their first Convention and told how precious the Truth is to them and how much they enjoyed meeting others of like precious faith and experiencing the fellowship of kindred minds so like to that above.

Brother George Draper delivered a discourse on Consecration, following which opportunity was afforded for symbolic immersion for those who desired to avail themselves of it. Sixteen were immersed. In the evening, following a praise service, Brother John Hoskins gave a discourse.

TUESDAY MORNING, AUGUST 3

Brother Henry Hoskins, Sr., addressed the Convention and we arrived in time for a short discourse before dinner in the nature of a greeting and exhortation. The afternoon discourse, which had been advertised, was well attended by the public. Our topic was, "The Overthrow of Satan's Empire." We had an excellent hearing, especially considering the fact that it was a week day afternoon and quite warm. The attendance was estimated at between six and seven hundred. The other sessions of the Convention showed an attendance of about two hundred. In the evening at 6:30 p.m. we addressed the friends of the Truth from the text, "Be careful for nothing, and in everything give thanks." We endeavored to show how secure God's people are and that, while they are all the time to exercise the fear of reverence, proper fear will cast out all other fear and that the more we know of the great Creator the more we shall appreciate his faithfulness and his ability and willingness to fulfil his good promise to make all things work together for good to us, because we love him, because we are seeking to make our calling and election sure. We endeavored to show that those who keep their hearts thoroughly loyal to the Lord and their earthly all upon the altar of sacrifice have no cause for murmuring or complaining, because our Lord is willing to make his grace abound to all that are his and because the privileges of service and sacrifice are our assurances of coming glory, honor and immortality, and because without these "sufferings of Christ" we cannot be "his members."

We exhorted the dear friends to encourage all of the Lord's people everywhere to rejoice, whatever their earthly condition may be--in sickness, in poverty, in wealth, in honor, in dishonor--because they are his and because the King of Glory is supervising their experiences. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (1 John 3:1; Rom. 8:17.) Even in tribulation, the Apostle assures us, we may triumphantly rejoice. However, it requires some maturity of faith and of reverential trust to permit of rejoicing in tribulation. We exhorted all to grow in grace and in knowledge and suggested the illustration of St. Paul and Silas in the prison with their hands and feet fast in the stocks and their backs wounded and lacerated from scourging. We remarked that if they were able to sing praises unto God under those conditions, so we, under the same promises and inspired by the same hopes, may likewise rejoice in tribulation. We rejoice that, under Divine providence, we are in preparation for the Divine Kingdom and that, under the supervision of our Heavenly Lord, all things are working together for our good, permitting us to rejoice therein and in the glorious hope of being with him soon.

R4466 : page 265

We closed the address with some words of comfort and cheer and reminders of the time when we all hoped to meet our Lord and each other and all the faithful in Christ Jesus in the heavenly Kingdom. Then came our love feast, which closed the Convention. It was a blessed season and our hearts melted and flowed together. We experienced oneness in fellowship in the Body of Christ in the Church and rejoiced therein and in each other's love, with best wishes and hopes for each other indicated by word and grasp.

A number accompanied us to the train. On the platform we had further blessed intercourse and parted while singing to each other and to the Lord hymns of praise and gratitude. Soon we were speeding on our way towards St. Paul, Minn., where we arrived an hour late and found about forty of the friends on the platform awaiting us. We had barely time to shake hands and to make connections, but did so, thanking God for the spirit of love and oneness which unites all the children of peace. As we parted, songs of thankfulness ascended from both hearts and lips to the Giver of every good gift.

One of the Milwaukee friends boarded our train before we reached their city and prepared us to meet about twenty-five of the Milwaukee Class, who greeted us on the platform during the ten minutes stop. We had a delightful experience with them. Some told us of their intention to attend the Saratoga Springs Convention, but one dear Sister, asked if she were coming, said, "No, I cannot come; but I am in hopes to meet you at the great Convention on High and I am living in hope of that." Surely the dear friends everywhere manifest the Spirit of the Truth and show forth its fruitage in their words and conduct.

Arrived at Chicago we found that the dear friends there had arranged for a meeting. We fell in line with the program and spoke to them for thirty-five minutes. Many of them then accompanied us to the depot, including five who accompanied us to the Toledo Convention. Again we had very affectionate farewells, "God bless you's," etc. About forty were united in heart and voice in song when the train started.

THE TOLEDO CONVENTION

We arrived at Toledo Thursday morning, August 5. A committee met us at the depot and escorted us to breakfast and, later on, to the meeting-place. The Convention had already been in session for two days with a large degree of interest manifested on the part of all. A baptism discourse and service arranged had been conducted on the morning of our arrival. It was reported a very solemn and impressive occasion. An even one hundred were immersed. The whole number of friends at the Convention was about six hundred.

In the forenoon we had a Question Meeting and the questions were good and to the point and the service interesting. This service was followed by a Love Feast, in which the six Pilgrims present participated and about one hundred and twenty Colporteurs, ranged on either side of them, while at the very center of all stood the four Elders of the Toledo congregation. The friends filed past as usual, extending their greetings by hand and voice, seeking to encourage each other to faithfulness and zeal in the Lord's cause. It was a happy occasion. The afternoon session consisted of a discourse by Brother Dr. L. W. Jones. During the afternoon we had a "trouble corner" which, we trust, resulted in the helping of some over difficulties and perplexities. The evening service was for the public and gave a large attendance--about eleven hundred. We had closest attention while we endeavored to present "The Past, Present and Future of Man from the Bible Standpoint." En route to the depot refreshments of ice cream soda were supplied and soon goodbyes were said and we were off for Pittsburgh, five accompanying us.

THE PITTSBURGH GATHERING

We had extreme pleasure in meeting the dear friends of Pittsburgh and vicinity, their faces bringing back to us pleasant memories of bygone days. The Bible House

Chapel was packed even into the entryway. We assured the dear friends that we had had the Lord's blessing and precious and repeated spiritual feasts during the Convention tour, but that no meeting gave us greater pleasure than the present one, and that while our heart-love is broad and deep towards all of the Lord's dear flock, we will ever think with loving interest of the dear ones of Allegheny. We then gave a discourse in which we endeavored to set forth certain features of the Divine Plan which, we hope, were helpful to our dear hearers--relative to the Covenants, tracing the same back to father Abraham and into the glorious consummation at the close of the Millennial Age. The meeting closed at 9:10 p.m., but we soon found that we had not left a sufficiency of time for saying Goodbye and, as the dear ones discovered that we must go without greeting them, in order to catch our train, we were "most kindly mobbed," and tried to satisfy them by shaking with both hands. We finally reached the sidewalk and then the depot, to find that a considerable crowd had gathered there, where fresh adieus were said. Saturday's rest at Brooklyn prepared us for Sunday, another enjoyable One-Day Convention.

AT BROOKLYN, AUGUST 8

The forenoon service consisted of a Prayer, Praise and Testimony Meeting, which was well attended and the testimonies were full of fervency of spirit. It was good to be there. Such of the congregation as were from outside the city and had never had a meal at "Bethel" were invited to embrace the opportunity and take dinner with us. About forty responded, the Bethel family joining with the remainder of the congregation in a luncheon in the Tabernacle chapel.

The afternoon service was well attended for a mid-summer day, about six hundred being present. For nearly two hours we discussed with them the Word of the Lord found in Isaiah 40:1, "Comfort ye, comfort ye my people, saith your God." At the conclusion we were told that the difficulty with the service was that it was not long enough. Our evening luncheon was participated in by about two hundred. Then came the evening service of praise from 7 to 7:30, followed immediately by a Question Meeting attended by about four hundred, who gave the closest attention. The questions were excellent.

Our attention is drawn to the fact that in preparing the San Antonio Convention we omitted the notice of the public service on the evening of July 13. It was held in the Opera House, and was in every way successful so far as we can judge. The edifice was crowded and the attention excellent. We spoke for about two hours on "Where Are the Dead?" The literature was taken freely at the conclusion of the service. About thirteen hundred were present.

====================

R4466 : page 265

"THE WILL OF THE LORD BE DONE"

--ACTS 21:1-17.--SEPTEMBER 12.--

THIS lesson indicates to us how the Apostle and others of the early Church were subjected to difficulties, disappointments and opposition, as we of today are. The fact that the Lord's power was with them, the gifts of tongues, of miracles, of healing, the casting out of devils, etc., was offset by the other fact that their course of life was not, by any means, smooth. Even when on missions of mercy and peace, even when not doing evangelistic work, they were directly battling with the Adversary and his forces of darkness. Leaving Miletus, St. Paul and his companions were dependent on natural laws and regulations. No swift yacht happened

R4466 : page 266

to sight them and take them on board and carry them to their destination. Instead, they were obliged to take a cargo sailboat, which stopped here and there in the interest of its business, quite regardless of the important Jew and his eight companions aboard. Truly surprised will some of these sailors be when, by and by, during the Millennium, they will come forth and be brought to a knowledge of the Truth and learn that once they had the privilege of carrying the noble St. Paul. We may be sure that any acts of kindness performed to him or his companions will be duly remembered and rewarded, in harmony with our Lord's promise that a reward shall be given to those who give even a cup of cold water to even one of the least of his disciples.

We are to remember that "the world knoweth us not, even as it knew him not." If humble of mind we shall not expect great things for ourselves or special attentions from those with whom we are in company--nor from the Lord should we expect miracles. Rather we should esteem that a miracle of the Lord's grace is manifested in us--in the favor which has brought to us the good tidings and the privilege of being its servants--ambassadors of God. Besides, under these conditions, walking by faith and not by sight, we shall doubtless make better progress as New Creatures in character development than if the Lord carried us along on flowery beds of ease without storm, without opposition, without difficulties. The difficulties call forth faith and draw our hearts to the great Fountain of blessing, and thus are amongst the "all things" working for our spiritual welfare.

While the ship was unloading her cargo at Tyre, St.

R4467 : page 266

Paul and his companions looked up some of the Truth people, with whom they had evidently a special season of fellowship during the seven days of waiting. This reminds us of how the Lord's followers in the present time love to meet the Pilgrims on their journeys and how the Pilgrims with yearning hearts seek for those who know and love the Redeemer, "Even as many as the Lord our God has called." Here the Apostle got a message from some of his friends urging him not to go to Jerusalem; but he continued his journey, nevertheless. When leaving the friends of Tyre, men, women and children accompanied them to the ship, for the city evidently was at a little distance from the dock. Then on the beach together, in communion with the Lord and with each other, they asked a blessing upon those who went and upon those who remained. How this reminds us further of present experiences and the love, the fellowship, the interest which we have in each other--stronger than any earthly tie!

A stop of another day afforded another opportunity to meet the brethren at Ptolemais--another One Day Convention, we may be sure! The next stopping place was at Caesarea, at the home of Philip, the Evangelist, who was one of the seven deacons chosen at Jerusalem--the martyr Stephen being another of the seven selected for the care of the temporalities of the Church at the time when an unsuccessful attempt at communism was permitted of the Lord as a demonstration of the inexpediency of such an arrangement in the Church.

Incidentally, it is mentioned that Philip had four virgin daughters "which did prophecy," but just what is signified by this we may not surely know. We are not to assume hastily that these four young women were public teachers in the Church, in the face of the Apostle's clear statements on the subject. They may have had some public occupation along the lines of public speaking or teaching--possibly they were school teachers. The teaching of that time was not, as now, through the study of books, but by oral presentations or prophecy. We prefer to understand the passage in this light and in harmony with the general teaching of the Scriptures, which everywhere commits to the brethren the public teaching in the Church.

"SONS AND DAUGHTERS SHALL PROPHECY"

The marginal reference in our common Bible identifies this reference to these four virgins with the prophecy of Joel, "Your sons and daughters shall prophecy; your old men shall dream dreams, your young men shall see visions." We see no connection between the prophecy and this statement respecting Philip's four daughters. Indeed, there is not even a suggestion that they had made a consecration of themselves to the Lord or received the holy

Spirit. The fact that they were virgins would imply nothing of this kind. Incidentally, it may be well for us here to point out in few words what we do understand the words of the Prophet Joel to signify.

St. Peter identifies the prophecy as a whole with the Pentecostal blessing upon the Church ten days after our Lord's ascension. This does not mean, however, that the prophecy was fulfilled as a whole there. St. Peter says this which they witnessed was that, or a portion of that of which the Prophet Joel spake. Is there any indication that the holy Spirit was poured out upon the sons and daughters of believers at Pentecost? None whatever! It came only upon the consecrated believers themselves. Do all the young Christians who receive the holy Spirit have special experiences in seeing visions? And do all old, experienced Christians have special experiences in dreaming dreams? Assuredly not! Properly not! The prophecy divides into two parts; one relating to this Gospel Age and the other relating to the Millennial Age. The Lord hid the understanding of the matter to some extent by referring to the Millennial Age blessings first and to this Age and its blessings afterward.

The two ages and their blessings are distinguished, therefore, by the expressions, "In those days," as signifying the Gospel Age, and "After those days," as signifying the Millennial Age. We are still in the Gospel Age, styled "In those days." And we still have the blessings promised in this Age, namely, the bestowment of the holy spirit upon God's servants and handmaidens regardless of age, sex or national distinction. This blessing began at Pentecost and will close with the anointing of the last member of the Body of Christ. Then will begin the other part of the blessed promise, namely, "After those days I will pour out my spirit upon all flesh." This blessing surely does not apply to the present time; and just as surely it will have fulfilment under the ministration of the Millennial Kingdom. Then will come the time when "Your sons and your daughters shall prophecy," shall teach. That will not be a teaching in the Church, nor of the Church, but a teaching of the world by the world, under the supervision of the glorified Christ on the spirit plane, and the perfected Ancient Worthies on the human plane as the earthly representatives of the heavenly Kingdom.

Now notice the expression, "Your old men shall dream dreams and your young men shall see visions." We prefer a different translation, which, we believe, gives the intended thought, namely, "Your young men will see the glorious visions (of Restitution, blessings, etc., in process of fulfilment) of which your ancient men dreamed (the things respecting which they vaguely hoped and dimly understood and greatly longed for)."

"WEEP AND BREAK MINE HEART"

Agabus was possessed of the spirit of prophecy, after the manner of the ancient prophets, so that he foretold future events. He was well known to the Church. It was he who had prophesied the great famine throughout the world, which came to pass in the days of Claudius Caesar. (Acts 11:28.) He came to Caesarea while St. Paul was there, and, taking St. Paul's girdle, bound his own hands and feet and declared that the holy Spirit testified that thus the Jews at Jerusalem would bind St. Paul, the owner of the girdle, and deliver him to the Gentiles. This prophecy was fully in harmony with other predictions of harm to the Apostle. No wonder, then, that his friends who accompanied him and others at Caesarea urged him to forego the visit and thus escape the harm indicated to be performed if he went. Ordinarily we would have supposed that the advice was good and that it were not wise to go into difficulty. But St. Paul apparently had some other advice from the Lord,

R4467 : page 267

under which he was operating--something compulsory upon him, which led him to brave anything to fulfil his duty. We are not to think of the Apostle as stoically, coldly going into this trouble. Such a thought is dismissed when we notice his reply to his insistent friends. Full of feeling for them, as well as for himself, he replied, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Heroic words! Noble sentiments! Faithfulness personified!

Evidently the Lord was testing the Apostle, developing in him character, stability, faithfulness. Not that he did not have these qualities before, but that all these experiences would tend to deepen and fix that character.
He intimates to us that he went to Jerusalem under a vow, under some solemn pledge to the Lord, in faithful performance of some duty. The question now was, Would he keep this vow? Would he fulfil the obligation or would he be turned aside from it by fear of what man might do to him or by the entreaties of friends? We rejoice in the Apostle's spirit, in his faithfulness, his courage. Since he understood it to be the Lord's will that he should go to Jerusalem, he knew that the Father would overrule all things, in harmony with the counsel of his own will.

Apparently his visit to Jerusalem was opportune, we might say necessary, to the cementing of the "household of faith," and to the assisting of some of them to a clearer position in regard to the obligations of the Law and the liberty from the Law to those who accepted Christ. Besides, from this place the Lord had ordained that the Apostle should go to Rome to declare his name there also, in the political capital of the world; and that he should first declare the Gospel to Agrippa and Festus and other notables, and through them be called to the special attention of the Emperor and others in authority at Rome. It was quite proper that the Apostle's friends desisted from further entreaty. First, because they recognized that he was doing the will of the Lord; and because, in the second place, further effort would evidently fail to move him from his purpose--prove fruitless. Third, because they were making it still harder for him to bear, breaking his heart.

Let us all remember that all of the Lord's special dealings with his people during this Gospel Age are with a view to developing them in character, not only good character, but fixed character. It is not sufficient that we accept Christ, nor sufficient that we should preach him to others. To be fit for the heavenly Kingdom we must develop characters in harmony with our Lord--gentle, yet firm; sweet, yet strong. This is signified in the terms of our discipleship. We are to copy our Teacher, who is also our Redeemer. We are to let his light shine. It is important that we see this fact. The difficulty apparently with the majority of people is that they do not see and do not understand the purpose of life; hence valuable opportunities and precious lessons are wasted upon them.

Mr. Marden has recently said, "I know a man whose accomplishments have been the marvel of all who knew him, who in his boyhood made the resolution: 'Let every occasion be the great occasion, for you cannot tell when fate may be taking your measure for a larger place.' If he was in school, he kept thinking, 'I must not skip the hard problems, for they may rise up in my manhood

and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson and cultivate a habit of overcoming, a habit of faithfulness and accuracy.'"

This is merely an elaboration of what the Good Book says, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in the grave whither thou goest." And again, "He that is faithful in that which is least will be faithful also in that which is greater."

Difficulties in the way would not prove that it is not the right way. Bunyan's Pilgrim, in traveling toward the heavenly city, found the Hill of Difficulty in his way. And our Lord forewarned all who would walk in his steps that their pathway must, of necessity, be full of tribulation--testings. The reward is to them that overcome. There could be no overcoming unless there were difficulties.

HOW TO DECIDE THE LORD'S WILL

The Apostle does not tell us the basis of his confidence in doing the will of the Lord in going to Jerusalem, but we may be sure that he had substantial reasons for believing that he was walking in the Lord's way. His entire character shows us that he would be too cautious, as well as too faithful, to go in any direction contrary to the Divine will.

As to how we may decide as to what is and what is not the Lord's way for us, we find that the rule which George Mueller tells us he followed is so nearly the one which we follow ourself that we take pleasure in quoting it:--

"I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the holy Spirit guides us at all, he will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will, in connection with his Word and his Spirit. I ask God in prayer to reveal his will to me aright. Thus by the prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed accordingly."

HIGHLY HONORED MNASON

In due time the Apostle and his companions started for Jerusalem. We read, "We took up our carriages, and went up to Jerusalem." This word carriages is not now generally in use. It is old English and signifies baggage or luggage; bag, baggage; lug, luggage; carry, carriage.

Mnason of Cyprus, for a long while a disciple, with whom the travelers lodged at Jerusalem, met the travelers at Caesarea and with some of the brethren at the latter place accompanied them to Jerusalem. They were a happy company of probably a dozen, yet a fearful company, in view of their expectation that something would surely befall their beloved Brother, the Apostle Paul--because, "If one member of the Body suffer, all the members suffer with it." Arrived at the home of Mnason still other brethren welcomed them, though the regular meeting and official greeting did not come until later through St. James, who seems to have been the chief or spokesman amongst the brethren.

Mnason evidently appreciated his guests and enjoyed the privilege of their entertainment. But how much his joy must have been subsequently enhanced we can only imagine. The future years of the Apostle's life, his prominence before the Church, the blessings that went from him to all in a public way, must have been with him, also, in the course of daily life and have blessed its amenities. While it was a great honor to entertain the Lord, as Lazarus and Mary and Martha did at Bethany; a great honor to entertain the Apostle as Mnason did, it is also a great honor today to entertain any of the Lord's disciples, whether weak and little or notable in the eyes of the world. Every Christian must have this desire, if he have the brotherly love. And each one who entertains a prophet may expect a prophet's reward --a reward in proportion to the honor of the prophet in the sight of our Great King, whose ambassadors

R4468 : page 268

we all are. While it would be far greater honor, in one sense, to entertain the Lord himself than to entertain any of his brethren, nevertheless personal attention to our Redeemer being impossible he has assured us that he will accept any and everything done to the least of his brethren, as done to himself.

BE PATIENT, BRETHREN

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure:
That nothing we call work can find an entrance;
There's only room to suffer, to endure.

Well, God loves patience! Souls that dwell in stillness,
Doing the little things or restful quite,
May just as perfectly fulfil this mission;
Be just as useful in the Father's sight,

As they who grapple with some great evil,
Clearing a path that every eye may see,
Our Saviour cares for cheerful acquiescence
As much as for a busy ministry.

And yet he does love service--where it is given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Christ never asks of us such heavy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation--
He ofttimes counts a service most complete.

He sometimes wants our ear--our rapt attention--
That he some sweetest secret may impart.
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

Then seek to please him, whatsoe'er he bids thee--
Whether to do, to suffer, to lie still;
'Twill matter little by what path he led us
If in it all we sought to do his will.
J. C. LARDENT.

===================

R4468 : page 268

EARLY MISSIONS AND PRESENT ONES

--REVIEW LESSON.--SEPTEMBER 19.--

Golden Text:--"So Mightily Grew the Word
of God and Prevailed."--Acts 16:20.

AT FIRST it may strike some minds as peculiarly out of order that we should institute a comparison between missionary journeys of the Apostle Paul and Pilgrim-missionary work at the present time in which we are privileged to engage. Nevertheless we see many strong resemblances.

(1.) St. Paul's labors were during the Harvest time of the Jewish Age. The mission was to the Jew first. The converts were largely from amongst them. Secondarily he told the good tidings of the Kingdom to the Gentiles. We are in the Harvest time of the Gospel Age. We preach the harvest message of this dispensation to those who are professedly God's people, not with the expectation of bringing all Christian people to see the glorious features of the Divine Plan, but with the hope of finding amongst them such as have the hearing ear and of interesting them and ripening them for the garner. We, likewise, go outside of nominal Spiritual Israel to the Gentiles, to the worldly, when our message to Christians fails to bring results.

(2.) Now, as eighteen centuries ago, the laborers in the Harvest field, whether as Colporteurs or Volunteers, go forth bearing the precious seed of Truth, the Gospel of the Kingdom, for those who have the ears to hear. A few in every place may be found. In some places the results are tongue-lashings and exclusions, ostracism and scorn. In other quarters the message is more favorably received. Evidently now, as then, all who are anxious to serve the Truth find opportunity to suffer for the Truth's sake, for righteousness' sake. Now, as then, all the dear laborers in the harvest field may note the Lord's providential care over them and his direction in the interests of the harvest work. Now, as then, we have much to encourage, as well as to discourage. Now, as then, there are surprises to the Lord's people in respect to where the Truth will be received

R4469 : page 268

and where it will be rejected. For instance, we have good word of the progress of the light in "darkest

Africa," while frequently we have evidences that some of the scribes and Pharisees and Doctors of the Law of our day are not worthy of Present Truth. Now, as then, the Lord's providences seem to tell us that bonds and imprisonments and difficulties await us, if we continue active, faithful, zealous; but now, as then, the faithful of the Lord's people are not deterred by these experiences, but, with the Apostle, say, "We are willing, not only to be bound, but to suffer death for Christ's sake."

Our Golden Text seems likely to have a partial fulfilment in a parallel way very soon. The message is gathering impetus day by day. Although opposed by various blinded ones in Babylon and by false brethren from our midst and by ravenous wolves in sheep's clothing with back-biting tactics and midnight howls, nevertheless the Truth is prospering.

It would be a mistake, however, to suppose that the Truth will soon, or ever, become popular while the Prince of this world is free to oppose it and to stir up bitter envyings and strife against it and to blind the minds of so many.

The lesson for us is, Faithfully onward, Christian soldiers, battling for the Lord, for the Truth, for the brethren--against sin and selfishness!

===================

R4469 : page 268

BIBLE STUDENTS' CONVENTION

SARATOGA SPRINGS--BROOKLYN --AUGUST 31--SEPTEMBER 6

SOME time ago we announced that the final General Convention for the year 1909 might be expected at Brooklyn. Subsequently, under what we believe was Divine providence, we were led to arrange that the main part of the Convention shall be held at Saratoga Springs, N.Y., for four days, beginning August 31. Then on September 4 the Convention party, which will probably number two thousand, will come down the Hudson River on one of its palatial steamers. The daylight ride will permit of seeing some of the most interesting scenery in the world; and, still better, permit Christian fellowship amongst some of the most interesting people in the world--Bible Students, "whose lamps are trimmed and burning."

The steamer will be due to reach New York City at 6:30 p.m. September 4. Sunday may be considered the last of the Convention proper. Its program will be a full one, beginning at 10:30 a.m. with intermissions for dinner and supper. All meetings will be held in the Brooklyn Academy of Music, the largest auditorium of the Borough, located on Lafayette avenue. The next day, September 6, "Labor Day," will afford opportunity for visiting "Brooklyn Tabernacle" and "Bethel" and such other points of interest as the friends may think proper.

A large attendance is anticipated, but it is very desirable that we know in advance whom we may expect. Saratoga Springs is a famous Summer Resort, known the world over. It has plenty of fine hotels, whose rates range from three dollars to five dollars per day. And there are plenty of such hotels also in Brooklyn. Such of the friends as desire accommodations of this kind

R4469 : page 269

need not write to us on the subject. But all who desire accommodations at less prices should do so--giving particulars, stating sex, and if colored. Such as desire to occupy one room should so state. A 50c. per night lodging will mean two in a smaller room or four in a larger room. A good room for two would cost at least 75c. each. A good room for one would cost at least one dollar per night. Meals and luncheons will be arranged for at from 15c. to 25c. upward, so that you can take your choice. No one should think of attending the Convention at a cost of less than $1.25 per day. Hotel accommodations with meals, $1.25, $1.50, $2.00 per day.

page 269

Be sure to let us engage your lodging, both at Saratoga Springs and at Brooklyn, unless you wish to go to a high-priced hotel. Send us full particulars at once.

R4469 : page 269

RAILROAD AND STEAMBOAT FARE

The Railroad Trunk Lines Association have granted us a special rate of one fare and a half to Saratoga and return, certificate plan. Bring certificate. However, tickets from points west of Buffalo, N.Y., and Pittsburgh, Pa., may be had at a still less rate, namely, one fare and a third on the regular Saratoga Excursion. We presume that the same rates will apply on all roads south of Washington City. Friends from Canada and the northern States may find it cheaper to buy New York City Excursion with stop-over at Schenectady, N.Y., with side-trip from there to Saratoga Springs. All railroad tickets from Albany to New York are available for passage on the Hudson River steamboat September 4.

page 269

Friends from New York and vicinity can go cheapest via the Hudson steamers, day or night, $2, connecting by electric cars at Troy or Albany 60 cents. The return boat trip we supply for $1.25 from Albany.

R4469 : page 269

SPIRITUAL PROFIT HOPED FOR

It is hoped that in many respects this will be one of our grandest Conventions--thus far. Such of the Lord's dear people as possess his Spirit of Love and Obedience to the Truth, such as desire to follow on in the same narrow way that the Lord has hitherto led us by his Word and its Spirit, will be cordially welcomed by the Watch Tower Bible and Tract Society, under whose auspices the Convention will be held. "Grievous wolves" with their "midnight howl" are surely not wanted at the Convention or elsewhere. It would be too much, however, to expect of such the meekness, gentleness and unobtrusiveness characteristic of the true sheep, hence, as the Scriptures inform us, we may expect at the Convention and everywhere to find "wolves in sheep's clothing," seeking an opportunity to backbite the sheep and to inoculate them with the virus of their own rabies. We urge, therefore, that all of the Lord's sheep who attend the Convention shall come to it so filled with the spirit of Truth--meekness, gentleness, patience, long-suffering, brotherly kindness, Love--that they will have no sympathy for the works of the flesh and the devil--anger, hatred, envy, malice, strife. We read that when the sons of God came together Satan also came with them; this is still true. He still presents himself as an angel of light to deceive and to lead into darkness those whom he can influence.

Satan still "works in the hearts of the children of disobedience." Let us all, therefore, beware of this spirit of disobedience in our hearts--of any alienation from the Lord or disposition to insubordination to his Word and providential leading. The sentiment of our hearts should be, "I delight to do thy will"; thy will, O Lord, not mine, be done--in thy time and through whatever channels thou art pleased to use. "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own interest; and by good words and fair speeches deceive the hearts of the unsuspecting." --Rom. 16:17.

===================

R4470 : page 269

BROTHER RUSSELL'S SERMONS WEEKLY

Friends have sent us samples of the "Red Rose Magazine," which has recently been publishing Brother Russell's sermons. The publication is a different class than that usually styled a "magazine" in the United States. We agree with the friends that it cannot be recommended as a family paper. The Lecture Bureau which supplies the sermons has been notified to discontinue the service with the close of the contract, September 18. We understand that the same publishers issue "The Weekly News" and that it is more of a family newspaper: possibly the sermons may appear in the latter journal. Look out for them and act accordingly. In any event be careful to follow our advice set forth in DAWN-STUDIES, VOL. VI.--Be careful of your reading matter and of that which you place in the hands of your family. Weekly papers generally publish "stories" and "sporting news." To this we cannot object. We do object to the sermons appearing in papers wholly given over to stories and in no sense newspapers.

The friends of the Truth will be glad to know that more than three hundred newspapers in the United States and Canada are now publishing sermons. We trust that they will be encouraged by you all in proportion to their general worthiness and especially because of the sermons, and that the editors will receive frequent commendations and encouragements. The "Peoples Pulpit" for June contains a list of such of these papers as give us a clubbing rate and special price. Give these the preference and send subscriptions to us. Colporteurs (who give all their time to the work) taking new subscriptions under this clubbing proposition will receive a credit of 50 cents each on account, as an allowance for the time they may spend in this branch of the service. "Watch Tower" subscribers who have already prepaid for the year may send the difference and obtain the other papers.

====================

R4469 : page 269

BROTHER JONES' CONVENTION REPORTS

For some time past our dear Brother Dr. L. W. Jones, 2024 Washington Boulevard, Chicago, has been getting out Convention Reports. We are confident that he has the best of intentions in respect to this matter. He informs us that he receives many letters indicating that the friends of the Truth are both interested and profited by the reading of these. On the contrary, some of the Pilgrim brethren tell us that they believe that any good results from these reports are more than offset by the fact that the dear friends who read them correspondingly neglect the reading and re-reading of the DAWN-STUDIES. They point out that the latter, being connected, logical treatises of the entire plan, are more necessary and more helpful than any oral presentations could be. We much incline to agree with this thought. It is our experience that those who keep up a regular daily reading of twelve pages of "Scripture Studies" and thus go through the entire six volumes every year are the most thoroughly rooted, grounded and built up in the most holy faith--the best established in the teachings of the Bible.

Being perplexed we have in the past followed our usual custom of simply letting alone all publications which do not emanate from our office--Bibles, Concordances, etc., excepted. This year, however, the matter of publishing the Convention Reports reached a crisis when our dear Brother Jones assured us that he would not continue to get them out except with our approval, although he had already received some subscriptions. Put thus to the test we were in a quandary and decided to endorse the issue for 1909, to the extent of announcing it in these columns and to look for the Lord's further leading in respect to the matter.

In harmony with the foregoing we hereby notify the friends that Brother Jones is preparing a Convention Report, 1909, which will include the different Conventions connected with our Convention Tour of the Far West just ended, and also include the Saratoga-Brooklyn Convention, elsewhere more particularly announced in this Journal. It is proposed that the Report shall give more or less detailed reports of the discourses at the different Conventions and photo-engravings

R4469 : page 270

of the speakers and of the Brooklyn Tabernacle and Bethel. It will be in magazine form, somewhat like the "Watch Tower" in size, but of more pages. The price will be One Dollar. Orders may be sent to the Society or to Brother Jones, as above--preferably to the latter, as thereby the freight will be saved and the trouble of mailing them.

===================

R4470 : page 270

STANDING AT THE MARK

WE HAVE heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a Divine standard of holiness, of righteousness, which, if it be not attained, will mean our non-acceptance by the Lord as members of his Elect Church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished. The robe of his righteousness imputed is as necessary to the noblest as to the most degraded, and renders the latter as acceptable as the former.

From this standpoint it is recognized that the heart, the renewed mind, the renewed will, is the spirit-begotten New Creature which is on trial before God. It has professed a thorough consecration to righteousness and opposition to sin, a complete deadness to it, and a determination to mortify, to deaden, the will of the flesh to the extent of its ability. From the very start this condition is pleasing and acceptable to the Lord. Nevertheless, it is Scripturally represented at first as being merely a "babe" condition, according to one illustration, and according to another merely a "begotten" condition. Progress must be made, character must be developed, and then, further, it must be tested. "Not every one who saith, Lord, Lord, shall enter the Kingdom." Not every one who professes consecration, and newness of life, and self-sacrifice in the interests of truth and righteousness, can be accepted as a joint-heir with Christ. Time must be given for development and for proving.

Love for God they have, from the very outset. But it is not love of the highest type. As already shown, it is largely, if not entirely, duty love. The "babe" in Christ must feed upon the sincere milk of the Word, that he may grow strong. As the spiritual food is appropriated, and spiritual exercise is taken, strength of character comes in, the eyes of our understanding open more widely, and lengths and breadths and heights and depths of the Divine character are discerned which were not visible at the first. This brings us to a higher type of love for God--a love for his glorious character.

Meantime, also, a sympathetic love for the world is gradually developing in the spiritual "babe." As the principles of the Divine character are seen and appreciated, the New Creature begins to apply these to everything in life, and hence increases in sympathetic love toward man and beast, friend and foe. Another element of love is gradually attained also: At first the "babe" in Christ loves some of the brethren--the nobler, the gentler, the better educated ones, etc.; but gradually, as the Divine character is discerned, and the Divine love becomes shed abroad in the heart, this love broadens out so that it includes every member of the family of God and every member of the fallen race--yea, even enemies. With this development comes spiritual activity, called in the Scriptures quickening--"You hath he quickened." This quickening implies activity in the service of God, and the service of the brethren, and if outside opportunity beyond this permit, it would mean an activity in the service of all needing assistance such as we could give.

The Christian life here illustrated, which began as a "babe in Christ," has by this time reached the standard of manhood in Christ, and is at the Mark of Perfect Love--for God, for the brethren, for the neighbor and for the enemies. Not until this point shall have been reached could such a person be considered fit for heaven, or for eternal life on any plane.

We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life according to the Divine promise and standards.

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial Age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the Mark of Perfect Love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much, according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regretful, very sorrowful, in respect to any laches, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the New Creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the New Creature is not at the Mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the Mark.

Some may be at this Mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the Mark of perfect love. All the besetments of the Adversary and of the world failed to move him from that position of perfect love. He laid down his life at this Mark. St. Paul was surely at this Mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the Mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of Divine Truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the Mark--temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in His Kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal,

R4470 : page 271

his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.

===================

page 271

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Scripture Study V.--
Man for whom Atonement was made

OCTOBER 3

(1) When we read, Man became a living soul, why is there so much difficulty in understanding the expression? Page 320.

(2) Give the Methodist Bishop's definition of a soul, and say whether or not it fairly represents the so-called "orthodox" view of the subject and elaborate the same. P. 321.

(3) What foundation is there for such fanciful speculations? P. 321, par. 2; P. 322, par. 1.

(4) Man has a body and he has a spirit; but has he a soul or is he a soul? P. 322.

(5) What is the meaning of the word soul as found in the Scriptures? P. 322, par. 3.

(6) Has a soul a soul, or Is a soul a soul? and Why? What say the Scriptures respecting lower animals and the soul qualities? P. 323.

(7) Give illustrations from the Scriptures respecting the application of the term "living soul" in the lower animals, and explain why this is hidden from the ordinary English reader. P. 323.

OCTOBER 10

(8) Quote and cite ten passages of Scripture in which the word "soul" is applied to the lower animals. Pp. 324, 325.

(9) Does the fact that all animals, tadpole or whale, mouse or elephant, are souls imply a future life for these

by resurrection or otherwise? P. 326, par. 1,2.

(10) In what does the difference between human souls and brute souls consist? P. 326, par. 3,4.

(11) If the power to reason is shared to some extent by the lower animals as well as man where shall we draw the line between the brute soul, which has no future hope, and the redeemed human soul, which has a future?

(12) What are and what are not the real differences between those lower animals and mankind? P. 327, par. 1,2,3.

OCTOBER 17

(13) What theologians teach that the human soul is indestructible, and where is their authority for the assertions?

(14) What do the Scriptures teach on this subject? Cite proof texts. P. 328, par. 1.

(15) What is implied in the Scriptural suggestion that some "sleep in Jesus"? Explain this matter in the light of the Scriptures. P. 328, par. 1,2,3.

(16) How does "sleep" represent the condition of the dead? Is it claimed that those in eternal torment are asleep and oblivious to it, or that any sleep in Purgatory, or that they sleep in heaven? If not, in what sense do they sleep? P. 329, par. 1,2.

(17) Was the original death penalty a sleep for a limited period of time from which there would be an awakening? If not, why is this expression "sleep" used in the Scriptures in reference to the death state? P. 330, par. 1.

(18) Is the Second Death to be everlasting? and is it styled in the Scriptures a "sleep"? If not, why not? P. 330, par. 1,2,3,4.

(19) Explain the difference between Adamic death and Second death, giving detailed Scriptural proof texts, etc. Pp. 331, 332.

(20) What two difficulties have tended to blind the Bible student respecting the subject of the soul? P. 333, par. 2.

OCTOBER 24

(21) Have we additional assistance in our search for the Truth on the subject today? If so, where are some of the assistances? P. 334, par. 1.

(22) How many times does the word "soul" occur in the Old Testament translated from the Hebrew word neh-phesh? P. 334, par. 2.

(23) Is this word neh-phesh always translated by the same English word in the Bible? If not, in how many different ways is it translated? P. 334, par. 2.

(24) State the different words in which neh-phesh is translated in our Bible and how many times each. P. 334, par. 3.

(25) In the New Testament, where the Greek word

psuche is used to express the thought of sentient being or soul, and which corresponds to the Hebrew word neh-phesh, how many times does the word psuche occur and how is it translated? P. 335, par. 1.

(26) Are these various translations and mistranslations alike helpful or alike injurious? P. 335, par. 2.

(27) Which translations most seriously confuse the mind? Quote the passages. Give citations and show the proper meaning. Pp. 335-338.

OCTOBER 31

(28) Explain the signification of soul and ghost in comparison and state if there is danger of error in supposing the body to be the soul--showing from the Scriptures that they are not the same. P. 338, par. 9,10.

(29) Take the account of man's creation in Genesis and explain the process of his creation according to the Scripture--his various parts and his completion as a soul. P. 339.

(30) Is man's superiority to the brute the result of a better spirit or a better body or a better soul, or what? P. 340, par. 1.

(31) In the light of the foregoing give the definition of human soul. Show the effect of death upon it. P. 340, par. 2.

(32) Is it the body or the life or the soul that dies? Give proofs of your answer. P. 341, par. 1,2.

(33) Illustrate the human body, life and soul, by a candle, its lighting and its extinguishment. Pp. 342, 343, par. 1.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

GLASGOW (SCOTLAND) CONVENTION
--IN THE--
LANGSIDE HALLS, CROSSMYLOOF,

September 25, 26, 27, 1909.

Bro. J. Hemery, the Society's British Representative, will serve the Convention as Chairman. Applications for lodgings, rates, etc., should be made to Bro. G. Mackenzie, 61 Glencairn Drive, Pollokshields, Glasgow.

Visiting friends will be heartily welcomed.

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

====================

page 274

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

====================

SEMI-MONTHLY
VOL. XXX SEPTEMBER 15 NO. 18
A.D. 1909--A.M. 6037

CONTENTS

Views from The Watch Tower........................275
The Roman Catholic Reply to Christian Science.275
Nocturnal Hallucinations--"Wake Up!"..............277
Clearer Light to be Expected..................277
The Charges Against Us........................278
"Confess Your Faults One to Another"..........278
Our Reply to a Letter.........................280
Filling Up Sufferings--for the Church.........280
The Father's Drawing and the Son's Drawing....281
Explanations and Corrections..................282
Impossible to Deceive the Elect...............283
"Christ is Come" (Poem)...........................284
Self-Restraint in Liberty.........................284
Varying Degrees of Love...........................285
Interesting Letters...............................287

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

TENNESSEE, ARKANSAS, MISSISSIPPI

Friends of above States are advised that the Memphis Scimitar is now publishing Brother Russell's sermons regularly --in the daily as well as the weekly.

Clubbing price with "Watch Tower" $3.50 for daily, $1.25 for weekly. If already a "Watch Tower" subscriber, remit the difference to us. Subscriptions for your friends may be ordered at the same rate. Advise such friends to be expecting.

==========

BROOKLYN BETHEL HYMNS FOR OCTOBER

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for Oct. are indicated below to permit all who so desire to join with us:
(1) 16; (2) 144; (3) 19; (4) 136; (5) 280; (6) 230; (7) 229;
(8) 296; (9) 32; (10) 119; (11) 293; (12) 191; (13) 279;

(14) 324; (15) 172; (16) 9; (17) 179; (18) 204; (19) 141;
(20) 307; (21) 29; (22) 7; (23) 325; (24) 1; (25) 79;
(26) 208; (27) 328; (28) 155; (29) 273; (30) 312; (31) 113

===================

R4471 : page 275

VIEWS FROM THE WATCH TOWER

DR. AKED'S CONGRATULATIONS

THE CHURCHES may now add to Mr. Rockefeller's responsibility for the taint of wealth, that through his university he has tainted the nation's theology. George Burman Foster has finally been ousted from membership in the Chicago conference of Baptist ministers.

But he still remains a member and a minister of that denomination, as well as the professor of comparative religions in what is generally known as Mr. Rockefeller's Baptist University. It was a merry war, filled with expletives and unchurchly heat, which ended Mr. Foster's ministerial affiliation.

But now comes Dr. Aked, pastor of the Fifth Avenue Baptist church of New York, "the Rockefeller church," and agrees with the professor, though he can see no excuse for a book dealing with the fundamental tenets of the Christian religion, and "dashed off in thirty days," like a best seller.

He approves, however, of its purpose, which he says was to supplant the foundations of the faith of our fathers with something unbelievers may believe, but which more likely was to put cash in a purse that felt a money hunger.

Dr. Aked also congratulates "the whole church of God" upon the admission to the Presbyterian ministry of three young men who refused to accept the birth of Christ as miraculous, or the story of Adam and Eve as told in Genesis, or some of the miracles of the New Testament as authentic. He calls them "young men who think and are prepared to advance in the fulness of Christian thought and Evolution."

--Duluth News Tribune.

THE ROMAN CATHOLIC REPLY TO CHRISTIAN SCIENCE

"Current Literature," presents briefly the Roman Catholic reply to Christian Science, as set forth by the Rev. L. A. Lambert, LL.D., as per the following extract:--

According to Mr. McCrackan, "Christian Science teaches that there is but one God, a God who is Infinite Spirit and Creator, the universe, including man, consisting of an infinite number of expressions of this One Spirit." This conception of God seems to approach the Christian concept; but actually, Dr. Lambert contends, it is something very different. As he puts it:

"You say, 'God is Infinite Spirit.' Why not say an Infinite Spirit? Why persist in avoiding the individual article an? You say, 'God is Infinite Creator,' but in the same sentence you deny that he is Creator when you say the universe, man included, consists of an infinite number of expressions of the One Spirit, or God. If by 'expression you mean that the universe, with all its phenomena of changes and individuations, is only subjective changes and evolvements of the Deity, you should say it frankly, as the Pantheists do, and take your place among them, and drop the word Creator from your philosophy. If you mean by the word Creator what Christian philosophy means by it--the production by God, from nothing, of things distinct from himself--you should drop the term 'expression' and use the word Creator. Exact science does not tolerate the use of both these terms in the same sense. Not the least objection to Christian Scientists is their misuse or vague, non-committal use of terms; it is characteristic of all their literature."

Christian Science, Mr. McCrackan asserts, "does not deny the existence of the universe. It does not question the reality of a single object in the universe. But it teaches that this reality is an expression of mind, and not matter." But this statement, Dr. Lambert holds, is a mere subterfuge. "There can be no doubt," he observes, "that Christian Science denies the reality of the universe in the sense that Christians affirm it. In saying it is an expression of mind they deny its creation; in saying it is not matter they contradict the common sense of mankind." The argument proceeds:

"Christian Science denies the real existence of the typewriter by means of which Mr. McCrackan wrote his letter, and the paper on which he wrote it, and the train that brought it to us. All these, it tells us, are mere mental expressions, having no real existence outside of and distinct from the Divine Mind. The bullet that entered the body of President McKinley was only an idea of a bullet existing in the Divine Mind, as was also the President, and the assassin who killed him, and the chair in which the assassin sat to receive the idea of a death shock from an idea of electricity, is only the idea of a chair, existing nowhere but in the Divine Mind. And the human mind that believes in the material reality of the bullet that killed, and the wretch who shot it, and the chair that he sat in, and the electricity that killed him, is, according to Christian Science, a mind victimized by delusions and hallucinations. The assassination was, in reality, only a clash of incompatible ideas in the Divine mind, and one of them went down into the idea of a grave, which also exists only in the Divine Mind; and the idea of a government of the State of New York sent the other antagonistic idea to the Divine idea of a grave. And the idea of the world will continue to revolve --in the One Mind--as heretofore."

From this fantastic statement of the implications of Christian Science, Dr. Lambert passes on to an affirmation that the new creed is sheer Pantheism. The very essence of Pantheism, according to his definition, is the denial of the creative act. "Those who hold to that ism," he remarks, "do not say that God is in matter, but that all that is, is God; that all the phenomena of which we are conscious are but the visible unfolding or evolvement of the

R4471 : page 276

Divine nature, as the rose unfolds itself, all unconscious of what it does; and this universe, as seen by us, is to God what the surface of the ocean is to the ocean, whose waves and bubbles rise and fall back into it, never ceasing in all their changes to be a part of it. Pantheism looks on the universe and all its changes--including thought--as phases or forms of the Divine Being, evolving and ever to evolve or unfold, by a fatal necessity." But this is precisely what Christian Science teaches. Addressing himself directly to Mr. McCrackan, Dr. Lambert says:

"As you deny the existence of all spirits except the Infinite Spirit, and deny the existence of the material world also, there remains nothing in existence but the Infinite Spirit; hence you can, by the term 'expression,' mean only some form, state or change of this Spirit Himself. The term 'expression,' then, in your sense, clashes with creation; it goes further, and denies creation, leaving nothing but subjective change, development or evolvement of the Infinite Being. This is Pantheism pure and simple. You may not intend this, but it is the inevitable conclusion from your Christian Science principles.

"You confirm this conclusion when you say: 'The only real universe is mental. Things are thoughts.' That is, thoughts in the mind of God. If things are nothing more than thoughts, existing only in the Divine Mind, then things --this universe--are eternal, for God's thoughts are eternal and unchangeable. Consequently, there never has been a creation; for, had there been, there would be something more than thoughts. There would be thoughts plus their realization in time and space by the creative act. You see, then, that when you deny the existence of everything but thought, you deny creation. It will not do to say that God created his thoughts, for that would necessarily imply that he had to do something--create--before he could think--a supposition too absurd for a sane mind. To say, therefore, that only divine thoughts exist is to deny creation and fall into Pantheism. While you hold such views you should eliminate the term 'creation' from your Christian Science vocabulary; it has no place there whatever.

"In contrast with this is Christian philosophy, which teaches that from all eternity the archetypes, patterns or exemplars of all things that have real, substantial existence were in the Divine mind, as the plan of a yet unbuilt palace is in the mind of the architect, and that by the creative act of Divine Omnipotence copies or replicas of these eternal archetypes were brought from nothing into real being, separate and distinct from their Creator. Here it will be seen that the creative act is the mark of distinction between Christian teaching and Pantheism in all its forms, including Christian Science as one of its forms."

Proceeding to an examination of the Christian Science attitude toward evil and "mortal mind," Dr. Lambert quotes this statement of Mr. McCrackan's:

"The use of the word 'Mind' in Christian Science deserves special notice. Spelled with a capital M it is synonymous with Spirit. Thus God is spoken of as Mind or Spirit. Spelled with a small letter, mind is used to designate that human mind which rises in rebellion against the Divine Mind--that mortal mind which attempts to counterfeit the Immortal Mind. This Mortal Mind is the 'carnal mind,' spoken of by Paul, and is the fruitful source of all sin and sickness. It is--not to put too fine a point upon it--the lying serpent, the devil, which tries to separate man from his Creator."

This method of distinguishing the Divine Mind from the human mind is credited by Dr. Lambert with originality, if with nothing else. But it leads, he thinks, to an identification, rather than a differentiation, of the two kinds of mind. For if the Divine Mind is all, how can the existence of mortal mind be even imagined? To quote verbatim:

"The logical conclusion is that the human mind, alias mortal mind, alias the lying spirit, alias the devil, is an expression or mode of the Divine Mind. It cannot be anything separate and distinct from the Divine Mind, since according to the writer above quoted, what ever is not that Mind or a mode of it is absolute nothingness. A further conclusion

is that sin, sickness, the spirit of rebellion and counterfeiting, the lying serpent and the devil, are in and of the Divine Mind and have no existence outside of it. They are all, therefore Divine in their nature, as the Mind of which they are but an expression or mode is Divine. The Universe, including man, is only an eternal thought existing in the Divine Mind, having no corresponding external reality. All the evils of this life of our conscious existence, sin, sickness, pain and death, are only ideas in the Divine Mind! Such, it seems to us, is the god whom the Christian Scientists call Infinite Love, Perfection and Truth!"

There is, we are told, no escape from this dilemma. Either "mortal mind" was created by God, or it was not. According to Christian Science, it was not. The sole remaining alternative is that of an uncreated mind apart from God. Dr. Lambert says:

"You tell us that this being was not created by God. As it could not create itself it is, therefore, eternal, because uncreated. You have then an eternal liar eternally facing and defying God; one the origin of good, and the other the origin of evil. This dualism is the necessary result of what you say of mortal mind. It is Manichaeism, that combination of Magism and Buddhism that was condemned by the Christian Church in the third century."

In his consideration of the therapeutic methods on which so much of the success of Christian Science rests, Dr. Lambert has little or nothing to say of the results accomplished. He makes some telling points, however, against the theories that underlie the methods. When Mr. McCrackan urges, "It does not appear that Christ and the Apostles taught that God healed the sick by material means," he replies: "Neither does it appear that they taught that God appeased the hunger of the hungry by material means. There was no need to teach what everybody understood and believed. The fact that our Lord and his Apostles did not contradict the common and universal belief is the best possible proof that the belief corresponded with the truth." He goes on to argue:

"When the deaf, the dumb, the blind and the paralyzed came to him to be healed, what more opportune time could there be to correct the errors of their mortal minds by telling them that their diseases were only in their deluded minds and not in their bodies, for they had no bodies to be diseased, no ears to be deaf, no eyes to be blind, no limbs to be paralyzed. Instead, however, of talking in this Christian Science vein, our Lord received the sick and treated the diseases they complained of as real bodily diseases, and used his supernatural power to miraculously heal them. The leper said: 'Lord, if Thou wilt Thou canst make me clean.' And Jesus put forth his hand and touched him, saying, 'I will; be thou clean,' and immediately the leprosy was cleansed.--Matt. viii. 3. No suggestion here of error of the leper's mortal mind. All is real, both the leprosy and the miraculous cure."

The Christian Science theory of healing, it is contended, can not claim a New Testament basis. It involves its exponents, moreover, in a dilemma almost as bewildering as that raised by the theory of "mortal mind." For Christian Scientists, be it remembered, teach that the material body, even when eaten by cancer or tortured by pain, has no real existence outside of mind, and that as existing in the mind it is a delusion, a phantom lie told by the mortal mind to itself. They teach that the testimony of the five senses, which bear witness to the reality of our material bodies and the material universe about us, is not good testimony, for it has to be constantly corrected. And yet they at the same time claim--in proof of their doctrines--that they have effected many cures. Dr. Lambert points out:

"Now these three positions make it necessary for the Christian Scientists to answer the following questions: How can their claim to have healed diseases be proved? How can they get their evidence present to our consciousness, or before the court of our mind, except through the senses? And if we cannot rely on the testimony of our senses how can we know that the cures they claim to have effected are real cures and not delusions?"

In illustration of his point, Dr. Lambert offers the following short dialogue:

"Christian Scientist:--We have cured many diseases.

"Christian:--Give us a case in proof.

R4472 : page 277

"Christian Scientist:--Well there is the case of John Doe, who had a cancer on his cheek. You see, it is now entirely healed. Nothing but a scar remains.

"Christian:--It would seem so, and I would be inclined to believe it were it not that you have told me that my senses are not to be trusted. My senses are the only means by which I can know that the cancer has been healed. Now, as you say they deceive me, I cannot say on their testimony that I know anything about the cure which you speak of. Therefore, until you admit that my senses are credible witnesses, I cannot admit any of your claimed cures.

"Christian Scientist:--But I can bring many other cases.

"Christian:--But the same difficulty remains as in the cancer case. Before your cures can be proved to me you must admit that my senses are reliable witnesses, and if they be reliable enough to prove your cancer cure they are equally reliable when they tell me that the cancer was a real one and that the body it was on is a real material body, and not a mere idea existing in some mind. You cannot use the testimony of the senses to prove your claimed cures, and reject it when it disproves your doctrine. It is good in either case, or it is good in neither."

The attempt to give Christian Science philosophy a Christian purpose, direction and end is pronounced by Dr. Lambert utterly futile. "It is the antithesis of Christianity," he says. He sums up the whole matter thus:

"Christian Science is a revulsion against gross materialism. It is the opposite extreme. Materialism denies the existence of everything that is not matter: Christian Scienceism denies the existence of everything that is not spirit or mind. They are both errors, equidistant from the truth, which is that both material and spiritual beings exist."

===================

R4472 : page 277

NOCTURNAL HALLUCINATIONS--"WAKE UP!"

IN A recent issue we mentioned a Brother in Australia, once tenderly referred to in these columns as "our beloved son Timothy," who has apparently gone blind respecting spiritual things. We noted that he had broken out into print to proclaim that for seventeen years, as he now sees it, he labored under the delusions of our teachings, and to apologize for having done his best to re-echo the same. Poor man! We wonder if his wife induced him to write so foolishly? Yet all those seventeen years both he and his wife have proclaimed were the most blessed years of their Christian experience, the years of their best growth in grace and knowledge. Now they declare that what they then believed was the very key to the Divine Plan of the Ages, was a false key--namely "the mystery"--that the Church, the Body of Christ, is to be sharer with her Lord in his glory, by virtue of being privileged "to partake of his sufferings," "to be dead with him"; "For if we suffer with him, we shall reign with him; if we be dead with him, we shall live with him." This "mystery," this key to the understanding of the Divine Plan, they now declare to be the rankest error--so rank that it makes the Editor of this journal and the thousands rejoicing in this Truth and the light which it sheds upon the Divine Word amenable to the Second Death.

It is truly remarkable what a twist can come into the human mind when once it cuts loose from the cord of Truth saying, "Let us break their bands asunder and cast away their cords from us." Fancying that they have themselves gotten out of Second Death conditions (from which it is impossible to renew anybody), they are now intent upon helping all of "The Watch Tower" readers out of this same Second Death condition; reasoning, doubtless, that if they could escape after seventeen years, others who have come in more recently might have as good a chance; but of course there would be no chance for the Editor of "The Watch Tower" left alone. Poor him!

Still filled with this notion, the same Brother and Sister have issued a leaflet entitled, "Wake Up!" Having gotten "awake" themselves they are anxious to awaken others--to what? Presumably to the condition they were in seventeen years ago, when first they came into the light of Present Truth shining from this Journal and its subsidiary publications. We assure this dear Brother and Sister that seventeen years ago, and since, all in our power has been done to awaken them and all of the dear "household of faith" everywhere. We believe that they were awakened and that now they have gone asleep again and are merely dreaming in their sleep--having a nightmare experience. Would that we knew how to properly awaken them, that they might comprehend their present experience as nocturnal hallucinations. We wish to say again, however, that if anybody knows of a better interpretation of God's Word than that which we present, we advise him by all means to accept it. More than this, if anyone has thoroughly examined our presentations of the Divine Plan and does not find his heart and his head at rest and his longings satisfied as nothing else could do, we advise him or her to search further. As for ourself, we can only say that we are so satisfied with the Divine Plan that we could not part with a single feature of it. During the thirty-five years of the harvest time in which we have been proclaiming

R4473 : page 277

these truths, we have had nothing to discard, nothing to reject as erroneous. On the other hand, our pathway, as promised, has been shining more and more as it led onward. No steps have needed to be retraced. We have no expectation that the Lord leads his people in a wrong way for thirty-five years, nor for seventeen years, and will then need to wake them up to retrace their steps. On the contrary, "Our King is marching on!" and all who are following him will continue to find that he leads in a right way and that their "pathway shineth more and more unto the perfect day."

CLEARER LIGHT TO BE EXPECTED

Someone may ask, Do you, then, claim infallibility and that every sentence appearing in "The Watch Tower" publications is stated with absolute correctness? Assuredly we make no such claim and have never made such a claim. What motive can our opponents have in so charging against us? Are they not seeking to set up a falsehood to give themselves excuse for making attacks and to endeavor to pervert the judgments of others? Did Moses or Aaron or Joshua or David or Solomon or any of the prophets ever make such a claim for themselves? Or would anybody make such a claim for them? The very suggestion is absurd. The most we could claim for the best of them would be that they were loyal to God in their hearts, that they sought to do his will and to be guided by his Word and providences, and that God did make use of them in one way and another for the service of his cause and the blessing and instruction of his people. What need would we have to claim more than this for "The Watch Tower"?

In the above we are not instituting comparisons as to the degree of use or usefulness of the parties named. Some the Lord used more and some he used less. Some made fewer mistakes and others more. We are merely pointing out the unreasonable position taken by our opponents. The degree of their heart disloyalty to God and unbrotherliness toward us, which impels them to make such unkind and untruthful presentations, is not for us to determine. They are not our servants. We are neither responsible for their utterances, nor competent to determine the degree of their sin or the proper punishment therefor. They profess to be servants of Christ, as do we, and to the Master each of us must give an account. Nay, since we are in the day of accounting, it is but proper for us to understand that each one is now giving an account and that the Lord is saying to each, "Out of thine own mouth will I judge thee." (Luke 19:22.) The merciful, kind, loving, may expect mercy; they are of the kind to whom the Lord has promised the

R4473 : page 278

riches of his grace. The unmerciful, the bitter, the hard, the cruel, may not expect mercy. They have not the heart development which would make them proper subjects for mercy. They are in that condition which, for their own good, will necessitate their being cast into the outer darkness of the world, where shortly there will be much wailing and chagrin and gnashing of teeth and disappointment in the great time of trouble with which this age will close. This tribulation will be with a view to melting their hearts and sweetening their characters; or, failing of this, will mean to such the Second Death.

THE CHARGES AGAINST US

Our opponents make various claims inconsistent one with the other. Let us examine these criticisms:--

(1) They claim that we have improperly applied Matthew 24:45, etc., to "The Watch Tower" publications and that, upon that assumed authority, we have sought to take away the liberties of the Church and to "lord it" over God's heritage. We reply, Not so. Not until our Sept. 15 issue, were even the counter claims re Matt. 24:45, presented in these columns. Those applications were made by our enemies as something they could combat. And the more they have combatted their supposed man of straw, the more they have shown up their own impotence and the truth of the proposition they wished in advance to discredit. Thus our opponents have called attention to a matter which our modesty would have hindered our mentioning. The more they have attacked our position the larger is the number who have realized its truthfulness.

(2) When the above argument goes against them our opponents next declare that if "The Watch Tower" be recognized as "that servant" of Matthew 24:45, then they believe that verses 48-51 should be expected to have fulfilment upon us. The wish of their minds is father to the thought--that they see the dreadful things of these verses fulfilled in us. By hook or crook they must seek to prove that "The Watch Tower" now claims that the Lord delayeth his coming. They must try to prove that "The Watch Tower" is smiting its "fellow-servants" and gluttonously eating and drinking with drunken Babylon. An evil mind and a large imagination can prove anything to its own satisfaction, just as the scribes and Pharisees, at our Lord's First Advent, accused him of being a gluttonous person and wine bibber, keeping company with prostitutes and the lower orders of society, with which they would have nothing to do. Just so they claimed that he was "Beelzebub, the Prince of devils." He was charged with blasphemy and executed as a criminal. His words to us forewarn us to expect similarly false accusations and cruel treatment, for "the servant is not above his Master." To these charges we reply:--

We are by no means affiliating with Babylon and no one appreciates that fact or would substantiate our claim more thoroughly than Babylon herself. We have not smitten the brethren. The files of "The Watch Tower" for thirty years prove this. Even our enemies are referred to in kindly and generous terms. On the contrary, those acquainted with the facts know that both publicly and privately "false brethren" have smitten us on both cheeks, as well as backbitten us, slandered us and done everything mean and contemptible and contrary to the Spirit of the Lord. We have committed our case to the Lord; or, rather, we have recognized that our case is the Lord's. We are confident that we are doing his will in not rendering evil for evil nor slander for slander, but contrariwise, blessings in return for injuries. We continue to do all in our power to hold forth the Truth in its glorious beauty, that, peradventure, not only its friends will be the more charmed and blessed, but that possibly some of its enemies may be recovered from their folly.

To the charge that we have boasted and that we have sought and are seeking to bring the people of God under bondage to human systems, we reply: These charges are surely false, so far as our heart is concerned, as the Lord knows our heart. It is wholly his for use in his service for the promulgation of his Truth, for the blessing of his people. Moreover, we believe that all the facts of the case viewed by any conscientious mind, fully, thoroughly and permanently contradict the claims of our opponents. Our publications continually set before God's people the Divine standard, the Bible. They uphold it as no other writings in the world do. They appeal to it on every occasion for the answer to every question for the instruction of God's people in every particular, as no other publications do, so far as we are aware. If there are any other publications on earth which so clearly set forth the rights of the Church as against all popes, bishops, clergy, and their enslaving tendencies, we have no knowledge of them and would be gratified to see them and to know that others have either equaled or surpassed our efforts to have God's people know the Truth, that the Truth should make them free.

Indeed, we have wondered if our faithfulness to the Church in pointing out the liberties and authority of the ecclesia, and that pastors, elders and deacons are the servants of the Church, and not her lords, may not be the very reason why some of the elders and leaders amongst them seem especially opposed to "Scripture Studies," Vol. VI. Some instances have been brought to our attention in which the liberties of the Church have been usurped by the leaders who, wishing to maintain the usurpation, have tried to hinder the Lord's flock from hearing the Shepherd's voice telling them their proper course from "The Watch Tower." It is not for us to judge any. "The Lord will judge his people." It is for us to forewarn all with whom we have influence that the nearer they get individually, and as classes and Churches, into exact harmony with the teachings of the Lord's Word, in that same proportion will they be ready and able to stand the crucial tests that are upon us now.

May we suggest that to our understanding the special trials of this "hour of temptation" begin with the leaders and progress more and more amongst those who have been called out of darkness into God's marvelous light? Later on this will reach the clergy of the nominal Church and its laity, and eventually, the wholly unregenerate masses. The Apostle's words represent well our own sentiments toward all with whom we have influence, namely, "Remember, that by the space of [thirty] years I ceased not to warn every one night and day."--Acts 20:31.

"CONFESS YOUR FAULTS ONE TO ANOTHER"

It is charged against us that our teachings on vital truths have changed and that still we are sending out to the public "Scripture Studies" which give forth our former teachings and that thus we are guilty of dishonesty. Our opponents ought to be glad if this were true, for they give the impression that they agree with the publications as they are going forth, but would disagree with them if they were changed. This is another case of "deceiving and being deceived." Our opponents wish for something to quarrel about and to charge against us; so they seize upon this matter, which we will shortly show is a subterfuge, and misrepresentation, whether from misunderstanding or not is not for us to judge. It will be noticed, however, that so far from loving the "Scripture Studies" and trying to buy up a whole edition of them in their present form and before any changes are made, these opponents have no love for the "Scripture Studies," are not circulating them

R4474 : page 278

at all, and many of them have been adverse to them for some time and merely awaited an opportunity and an excuse for striking a murderous blow at "The Watch Tower"--"that servant."

The fact is that we are teaching no new doctrine and disowning no old doctrine. And we debated for a time whether or not it would be worth while at all to make the very few changes in "Scripture Studies" necessary to bring them up to the light of the present moment. We finally concluded that it would be wise to make these

R4474 : page 279

few changes. We did not think worth while to mention the trifling changes to those who are readers of "The Watch Tower," but since the subject has been brought up by our opponents we shall take pleasure in showing forth the slight changes that have been deemed expedient. Our readers will be surprised to note their nothingness. Our opponents, anxious to justify themselves and to scatter error and to interrupt the harvest work (which they cannot do), have seized upon these points of clearer light and sought to make out of them something great, revolutionary, opposed to everything before presented; opposed to Christ; opposed to the Ransom; opposed to everything that is good and holy. To effect this end they are ready to twist and turn and double upon their own track times out of number. Their "midnight howl" might well be, "Anything for a cudgel wherewith the beat 'that servant,' and to kill him, as far as spiritual influence is concerned, and to get possession of the Vineyard!"

Perhaps it would be dignifying these opponents too much to ask if they are amongst the princes who counsel together and at whom "the Lord shall laugh and have them in derision."--Psa. 2:2-4.

We have always held that Jesus is the Mediator of the New Covenant. We have always held that the Church is the Body of The Christ. We have always held that the New Covenant will go into effect with Israel and with the world through Israel at the Second Coming of our Lord, after the Church shall have gone up into Mt. Zion--into the spiritual Kingdom in the power of the First Resurrection --"His Resurrection." We have always held that this Mediator, Jesus the Head, and the Church his Body, will stand between God and the world of mankind during the Millennium--that the world will have no intercourse with God, the Father, until after the Messiah, the Mediator, "that great Prophet," antitypical of Moses, shall have accomplished for Israel and the world all the blessed provisions of the New Covenant. We are still holding and still teaching all these things.

We have always held that the Church, as the Body of Christ, partakes with him of Divine favor on the spirit plane as heirs of the Abrahamic Covenant--not as heirs of the Law Covenant, nor as heirs of the New Covenant. (Gal. 3:29.) We still hold this. We have always held and still hold that natural Israel cannot attain to Divine blessings under the Law Covenant and that the privileges and hopes of that Covenant all passed away when Jesus inherited all of its blessings and rights at his death and in his resurrection. We have held and still hold that the Law Covenant, although devoid of any power to give life or blessings to the Jew, is still a bondage upon that people and will continue upon them, and that the only way that they can get out from under its sentence of death is either by accepting Christ as their husband now, and becoming his associates in the spiritual Kingdom as members of the Church, or else by participating as a nation in the blessings of the New Covenant, which will be opened to them at our Lord's Second Advent, when the Church is complete and when the New Covenant will go fully into effect.

What, then, is the difference?--what then the enlightenment on the pathway which we now see and to which our opponents find an opportunity for declaring hostilities long rankling in their bosoms? This: Recognizing that the New Covenant will during the Millennium bless Israel and all nations with Restitution privileges, human perfection, etc., we formerly assumed that in some sense, which we could not explain, its influence came in advance to the Gospel Church during this Age, giving us justification or Restitution to human rights through faith, instead of actually, as the world will have these during the Millennium. This view was essentially right, but not in every particular. The fact is that, as the Scriptures say, we are "justified by faith," and not by any Covenant. The New Covenant has nothing whatever to do with justification by faith. Under it the glorified Christ will grant to Israel and the world, not a reckoned restitution, but an actual one, through works which they will be assisted to perform.--Rev. 20:13.

We now see still more clearly than before that the New Covenant and its Mediator is the Divine provision between God and the sinful world only. We see that God, during the present age, is calling for a special class who have the eye of faith, the ear of appreciation and the heart of obedience--"even as many as the Lord your God shall call." He calls no others than these. By his providences and his Word he calls them to accept Jesus as their Redeemer, through whom alone by justifying faith the Father may deal with them, and accept them as "members of the Anointed." Through faith in the Redeemer (not through any Covenant) he offers these the privileges of consecrating their reckoned earthly rights and their share in the resurrection or restitution blessings coming to the world. He proposes that such as accept this arrangement may be counted in with Christ as sharers in his sufferings and as dying as his members, and may be rewarded with a share with him on the heavenly plane as members of the promised Seed of Abraham. When now we look at the Lord's Word we find that we were confusing our vision by trying to apply the New Covenant to ourselves and by supposing that it had anything whatever to do with justification by faith or that justification by faith needed any Covenant.

We can see now that the New Covenant is not in operation yet; hence the Mediator of the New Covenant is not performing his work under that Covenant yet. His first work will be to seal the Covenant. We saw before that all the blessing, all the resurrection life, all the future opportunities to any member of Adam's race must come through the precious blood of Christ and that it, therefore, must contain the value which will ultimately seal the New Covenant and secure its blessings to Israel and the world. We still see this, but we see that our Lord, instead of at once applying his blood to seal the New Covenant, did something very different. He applied it for the sins of the "household of faith," who, during the Gospel Age, would believe in him and make consecration of themselves to the Father's service and be begotten of the holy Spirit. For over eighteen centuries his blood has been efficacious for these and for these alone and has brought to these and to these alone reckoned restitution rights. Israel did not receive actual restitution because their New (Law) Covenant, which provides for this, has not yet been sealed.

Evidently the New Covenant was not sealed at our Lord's First Advent, although Jesus there, as "the Mediator of the New Covenant," shed his precious blood, necessary to its sealing. Yet Jesus surely has not given up the office of Mediator of the New Covenant which he undertook. He has not refused to apply his blood to the sealing of the New Covenant. He is merely doing something else first, in harmony with the Father's will from before the foundation of the world.--2 Pet. 1:2,3.

Jesus, the Mediator of the New Covenant, tarries before he mediates that New Covenant, to gather together the "very elect," who are to constitute his members, his Body, his joint-heirs, in the Millennial glory and mediatorial work. He is the Messenger or servant of the New Covenant and each one of the Church now being called and chosen becomes an underservant and messenger of the New Covenant. As St. Paul declares, "He hath made us able ministers (servants) of the New Covenant." (2 Cor. 3:6.) This work of qualifying the Church, the members of the Body of the Mediator, prepares them for a future service in helping Israel and the world under and through the terms of the New Covenant. And additionally St. Paul and the other Apostles and each of the Lord's faithful ones are ministers or servants of this New Covenant now, in that they are engaged, as the Lord's mouth-pieces, in calling the members of the Body of Christ, and engaged also as the Lord's representatives in edifying one another and building one another up in the "most holy faith," preparing

R4474 : page 280

one another as members of the Body of the Mediator, the Body of Christ, to be associated with him in the work of his Mediatorial Kingdom of a thousand years.

Surely there is no change, no casting away of any item of Truth, in connection with these matters. On the contrary, the whole subject of the New Covenant is still further clarified by our seeing that it has nothing whatever to do with the justification of the Church--that it is still future; that it has not yet been sealed; that on the contrary, the offer to our Lord's followers is that they may partake with him of his cup, of his sacrifice, of his suffering. Our sharing with him as members of the Body of the great Prophet, Priest, King of the world and Mediator of the New Covenant, under which Israel and the world will be blessed, is made dependent upon our having share with him in his sufferings. This explains why the blessings of the world did not begin eighteen centuries ago. This explains why Israel was cast off and its New Covenant not entered into for all these centuries. (Jer. 31:31.) This explains why restitution could not come to Israel and through Israel to the world until the Second Coming of Christ, when the "elect" number of his followers would have drank his cup of suffering of sacrifice, of self-denial. "If we suffer with him, we shall also reign with him; if we be dead with him we

page 280

shall also live with him." If we be justified by faith

R4474 : page 280

in his blood, and be accepted as members in his Body through consecration unto death, we then shall be members

R4475 : page 280

of the Spiritual Seed of Abraham, through whose mercy natural Israel shall obtain mercy and become the earthly Seed of Abraham under the New Covenant arrangement and be used in dispensing the blessings of God to all the families of the earth. See Romans 11:25-36.

It is charged that to deceive and to mislead, "The Watch Tower" made a false quotation in its issue of January 1, 1909, page 12, quoting, "This is the blood," instead of "This is my blood." This objection is far-fetched. As is well known, the different Gospels state our Lord's words in slightly different form. Luke says, "This cup is the New Covenant in my blood, which is shed for you." (Luke 22:20.) Mark says, "This is my blood of the New Covenant, which is shed for many." (Mark 14:24.) Matthew says, "This is my blood of the New Covenant, which is shed for many." (Matt. 26:28.) What is the difference between these expressions, the blood of the New Covenant, and, my blood of the New Covenant? Is not Jesus' blood the only one that could be meant? This is exactly our contention, that the cup represented our Lord's sufferings and that he gave it to his disciples, saying, "Drink ye all of it"; Divide it amongst yourselves. Our contention is that it was Jesus' cup of which he drank and that he gave it to his disciples to finish--that thus symbolically we were invited to be partakers of the sufferings of Christ.--2 Cor. 1:5-7.

It is our opponents who deny that the Lord drank of the cup--that it was his cup. They, not we, claim that he drank of one cup and we of another--that his sufferings were of one kind and ours of a different character. We have pointed out their error, citing them to I Cor. 10:16, "The cup of blessing which we bless, is it not the communion, [Greek, Komonia, participation] of the blood of Christ"--the sacrifice of Christ? And again, "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood." (1 Cor. 11:25.) It is our contention that is supported by these Scriptures. They show that the cup represented the blood, the death, the sacrifice of Christ, whose purpose or intention is the sealing of the New Covenant; and they show that our Redeemer invited us to participate with him in that cup of sacrificial death.

Such objections are merely dust-throwing. The text means the same thing exactly whichever way it is read, for Christ's blood is the blood, the only blood, by which the New Covenant can be sealed. And it is this blood, this merit, which shall ultimately seal the New Covenant, that our Lord now passes through us, the Church, members of his Body--permitting us to drink of his cup, that we may also participate in his glories. Thus he said to the disciples who desired to sit upon the Throne, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22.) Our Lord there indicated clearly that none will ever sit with him in the Throne except those who share with him in his sacrifice--not a different cup, not a different sacrifice. As to how the my was changed to the we may never know, as the matter passed through the hands of the stenographer, the type-setter and proof reader. But we emphasize the fact that no violence was done and that our argument would have been better served by the my than by the the, as that is just what we are upholding, that we share with our Lord in his cup.

OUR REPLY TO A LETTER

The opposing Brother and his wife want to know why we did not answer at length a not very kindly-worded letter received from them. We did answer the letter in a kindly way; that we hoped might be most helpful to them. We did not write a book, nor even a pamphlet, thinking or hoping that by the time their letter had reached us their minds would have clarified to some extent, and that no answer would really be necessary.

The fact is that when the heart gets soured spiritual truths and harmonies lose their beauty--no amount of explaining will prove satisfactory. The heart that is contentious and that sitteth in the seat of the scornful, is not in a condition to receive the blessings of the Lord. On the contrary, we read, "The meek will he guide in judgment and teach his way." We quote below from our letter, to show that we did not neglect this Brother's spiritual interests, but treated him according to the best wisdom granted to us of the Lord. The closing paragraphs of our letter, dated November 24, 1908, read:--

"Dear Brother, were I to judge of your heart from the phraseology of this letter alone, I should be inclined to suppose that your faith in the Lord and in Present Truth had wholly lost its anchorage. The intimations of your letter would seem to imply either that the Lord had nothing whatever to do with what we call the Harvest and the Harvest Work, and that the whole matter is an error and a fraud, or else that you had gradually been reaching a very severe judgment of his poor methods of conducting an unwise selection of instruments for it and that you feel half inclined to tell him so, and to give him pointers all along the line, whereby he might profit and not let his work go to smash before the Harvest time is ended.

"Dear Brother, I love you and nothing herein is written in any harsh or unkind spirit, but quite to the contrary, to, if possible awaken you to a realization of the fact that you are in a very dangerous attitude of mind --that after years of faithfulness and devotion you are in danger of making shipwreck within sight of the heavenly port. Dear Brother, search your heart diligently with the candle of the Lord's Word and find and destroy anything that may be there in the nature of leaven. We are surely in the "hour of temptation," and the principal tests upon us will be faith and love--faith in the Lord, the Supervisor of the Work, and faith in all those who are truly his--and who love the Lord and the Brethren.

"I assure you of my continued love and interest for yourself and wife and all the members of the Lord's family, everywhere, and remain,

"Your brother and servant in Christ."

FILLING UP SUFFERINGS--FOR THE CHURCH

We have applied to the Church as a whole the Apostle Paul's words respecting himself (Col. 1:24) to show the participation of the Apostle and of all the fellow-members in the Body of Christ in the sufferings of our Head. He says, "I Paul...fill up that which is behind of the afflictions of Christ in my flesh for his Body's sake, which is the Church." We have called attention to the fact that when all the sufferings

R4475 : page 281

of the Church, the Body of Christ, are complete, the blood of that sacrifice, antitypically sprinkled in the "most holy," will be on behalf of and in cancellation of the sins of "the people" (Leviticus 16:15), "The sins of the whole world." We have pointed out specifically that all the merit was in our Lord Jesus, typified by the bullock sin-offering, and that the Church's share in the "better sacrifices," represented in the Lord's goat sin-offering, is of grace and not of merit.

Our opponents think they find an objection to this in that portion of the text quoted above, which says, "for his Body's sake, which is the Church." They say, "The Watch Tower" declares that the merit of the sacrifice of the "Lord's goat," those accepted as members of Christ's Body, will be sprinkled upon the mercy-seat for the cancellation of the people's sins, while St. Paul says his sufferings were for the Church. We reply that there is no conflict here. The sufferings of Christ came to him in connection with his services to the Church; and the sufferings of the members of his Body come to them similarly in the service of the Church; but as to what application of this merit the High Priest will make is another matter. The Scriptures show us that the merit of his own sacrifice, "the bullock," was sprinkled or applied on behalf of the antitypical priests and Levites and that his secondary sacrifice of the flesh of those accepted as his members, "The Lord's goat," will be applied "for the people." In other words, the Church is exhorted, "We ought also to lay down our lives for the brethren." This is our Lord's new commandment to us. But as to how he will apply the merit of this part of his sufferings in cancellation of the sins of the people is explained to such of us as can understand "the mystery." Our knowing or not knowing how the High Priest applies his own blood, passed through the Church, has nothing to do with the fact that it will be applied "for the sins of the people."

THE FATHER'S DRAWING AND THE SON'S DRAWING

It seems difficult to make sufficiently lucid for some, the fact that while all of Adam's race are sinners, "children of wrath," nevertheless they are of two classes--(1) Those who have eyes and ears to discern the Lord's provision of mercy in Christ and whose hearts are obedient to the same, and (2) others whose ears and eyes are closed to the message of grace and whose hearts are rebellious. The first of these, amenable to God's grace, are drawn now by the Father--"even as many as the Lord your God shall call." These, because not rebellious, are drawn to Jesus for faith-justification. He becomes their Advocate and they, begotten of the holy Spirit, are at once sons of God.

The second class, "carnally minded," rebellious, "not subject to the law of God," cannot be dealt with in the same manner. For them God has provided the Millennial Kingdom of Christ, which shall put down rebellion by force, bind Satan and scatter the powers of darkness and flood the world with the true knowledge of the Lord. The world for a thousand years will be under what is termed "Martial Law." In other words, it will be under a Mediatorial Kingdom whose mission will be to establish harmony between God and men--between God and the world, from which the Church will have been previously selected. By the close of the Mediatorial Kingdom peace and harmony will be established, and then, as a pacified province of God's great Empire, it will be turned over to Jehovah. In other words, the

R4476 : page 281

world will require 1000 years to reach that peace with God which the elect class of this age reaches almost instantly, by faith similar to Abraham's.--James 2:23.

Abraham needed no Mediator to justify him. He was "justified by faith," and so are we. (Rom. 5:1.) But Abraham did need a Redeemer, and so do we--Jesus Christ the righteous, who died for our sins and through faith in whose blood we have remission of sins. (Matt. 26:28; Acts 10:43.) In Bible usage the word Mediator is always used in connection with a Covenant. Moses was the Mediator of the Law Covenant; Jesus is the Mediator of the New (Law) Covenant, under the terms of which he will shortly establish his Mediatorial Kingdom for the blessings of Israel and the world.--Jer. 31:31; Ezk. 16:60,61; Rom. 11:27,31.

Abraham needed no Advocate; but we need one: not to secure forgiveness of original sin, but as our Head to represent our every interest as New Creatures. Because of ignorance, and weakness, and having the treasure of our spirit-begetting in earthen vessels, we as sons of God could not hope to make good our consecration vows. We need an Advocate and have been provided one--"Jesus Christ the righteous," "who ever liveth to make intercession for us"--as new creatures, his members.

In view of these indisputable facts is not the Scripture teaching reasonable when it declares that the Heavenly Father, during this age, "draws" or "calls" such as he chooses for "members of the Body of Christ" --the Prophet, Priest, King and Mediator of the Millennial Age? And is it not equally reasonable that we are told that during the Millennium Christ will "draw all men unto himself"--whether they hear or forbear?

We reiterate, therefore, that all the drawing thus far done from the time of our Lord to the present has been done by the Heavenly Father himself--not by a mediator nor by an advocate. It is our Lord himself who declares, "No man can come unto me except the Father which sent me draw him, and he that cometh unto me (by the Father drawn) I will by no means cast out" (reject). (John 6:44,37.) Our Lord followed the same thought when he declared that he is the Vine, we the branches, and the Heavenly Father the Husbandman, and that this Vine, the Church, is of the Father's own right hand planting--separate and distinct from the world. Jesus gave the same thought in the parable which represents the Heavenly Father as making a Marriage Supper for his Son, and sending forth his servants to invite the bidden ones. When those already bidden did not satisfactorily respond the Father sent forth other servants into the highways and hedges that the banquet feast might be provided with guests. The same lesson is taught by our Lord's words, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."--John 10:29.

The same lesson is typically taught in Abraham's sending his servant Eliezer to select a bride for Isaac. Abraham, the type of God, sent his servant, the type of the holy Spirit, to select a Bride, type of the Church, for his son Isaac, type of Jesus. Rebecca needed no mediator between herself and Abraham, for she came at his call and was guided by his servant. She was related to Abraham before her invitation to become Isaac's bride, just as all those invited to become the Bride of Christ by the Father's invitation were previously related to him as members of the "household of faith." The marriage took place after Abraham's agencies for the selection of the Bride had accomplished their work. So now, with the completion of the Divine selection of the Church, will come the Heavenly Bridegroom to receive her to himself, in the field near the antitypical well, Laharoi. Later she will be presented before the Heavenly Father and the holy angels and will become the Bride-Consort of her Lord, her Head, her Redeemer.

Then the lifting up of Christ will be complete. Unto him "every knee will bow, of things in heaven and things in earth," the Church also acknowledging him her Lord, her Head. Then will come the time when the exalted One, Head and Body, will fulfil his promise, "I, if I be lifted up, will draw all men unto me." (John 12:32.) The drawing will continue throughout the Millennial Age, until every member of the race shall have felt its influence and impetus and all the willing and obedient shall have been blessed, uplifted, restored to perfection. We do not claim that our Lord's lifting up to the glory of power was separate or apart from his being lifted up on the cross. On the contrary, "no cross no crown." We hold that our Lord and subsequently his members attain

to the position of glory by the "narrow way" of the cross of self-sacrifice; and that without this experience he would have had no authority or power to draw and uplift the world of mankind. In other words, the right of the Christ in glory to seal the New Covenant and to be its servant or Mediator, through whom all the families of the earth will be blessed, is based upon his sacrificial death. Truly "the prophets spake of the sufferings of The Christ [Head and Body] and of the glory that should follow."

Our Lord was lifted up on the cross that he might have the right to draw all men, but he was lifted up to resurrection glory that he might have the ability to draw all. The two thoughts are logically inseparable.--John 12:32.

In harmony with this we read of the Father's address to the Anointed, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." (Psalm 2:8.) St. Paul points out to us that the fulfilment of this will be at our Lord's Second Coming, after the Father shall have drawn the Church; after Christ shall have justified them, and the Father shall have begotten them by the holy

Spirit, and they shall have finished their course and been accounted worthy to attain to joint-heirship with their Redeemer as members of the Spiritual Seed of Abraham. Nothing can be plainer to those whose eyes of understanding are opened to appreciate the "Mystery." The whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God; waiting for the shining forth of the Sun of Righteousness; waiting for the drawing work of the great Mediator between God and the world to begin and to proceed to its glorious accomplishment.

EXPLANATIONS AND CORRECTIONS

In our issue, Z.'94, p. 349, we said, "The Jewish converts could scarcely realize the greatness of the change from the Law Covenant to the New Covenant." Instead of new we should have said grace Covenant, meaning the original Abrahamic Covenant, typified by Sarah. (Gal. 3:29; 4:28.) In the same article we remarked that Gentiles needed no longer to become Jews, but had access to God through Christ and [as ministers of the N.C. to participation in the mediation of] the New Covenant in his blood. This is a correct statement. The only reason for the calling of the Gentiles during this Gospel Age to be associated with Christ is that we may thus share with him in his blood of the New Covenant--his sacrifice, and subsequently share with him in putting that New Covenant with Israel into force during the Millennium.

Again in "The Tower" of '93, p. 372, we said, "Let us look at the Church under the New Covenant. Her relation to the New Covenant is during the Gospel Age. But to her the covering mercy of that Covenant is not to permit time to reach physical, mental and moral perfection, but to give her a standing before God, where she can offer herself to God a living sacrifice, holy and acceptable to God, through the merit of Christ--under the merciful provisions of the New Covenant." This is not a proper statement, as we now see the matter. The essence of it all is true enough, namely, that through Christ the Church has a reckoned perfection and standing before God, an opportunity to offer herself a living sacrifice, holy and acceptable to God through the merit of Christ. The only mistake is in the added words, under the merciful provisions of the New Covenant." This thought came down to us from the dark ages and was a mote hindering our vision. We now see that the Bible says nothing whatever about the Church being "under the merciful provisions of the New Covenant." God's merciful provisions for the world are all in that New Covenant, but not so with the Church. His provision for his called and drawn is Scripturally styled "justification by faith." Nothing here is changed or abandoned. The Church's justification is the same, and the New Covenant stands as ever, but in its proper place --a Covenant or arrangement by which the world will receive its blessing during the Millennium.

In the same connection, p. 373, we said, "The New Covenant is absolutely necessary with its provision of the covering of our sins by the merit of our Redeemer's sacrifice." And again, "Our Lord gave himself a Ransom, a corresponding price, a substitute, for all, but he represents before the bar of Justice since the Resurrection only those who come unto God by him, under the gracious terms of the New Covenant, sealed or ratified by his death." The essential thoughts here are correct. The only error was in assuming that the New Covenant, which belongs to the next age, had anything to do with our justification, which is purely by faith in the blood of Christ.

Similarly, following the common error and neglecting the direct statement of the Bible, we wrote in "The Tower," 1901, p. 182, "Meantime throughout the Gospel Age the Lord's people, by the eye of faith, beheld the great High Priest as their Mediator who ever liveth to make intercession for us." We should have used the Scriptural term Advocate instead of the word Mediator. Again we said, "They are accepted with the Father, not directly, but indirectly, 'accepted in the beloved,' who is our intercessor, our Mediator." Again, instead of Mediator we should have said Advocate. We used the word Mediator in a loose, unscriptural manner, as others still do. We had not then noticed that the term Mediator in Scriptural usage is always connected with the mediation

R4477 : page 282

of a Covenant. Jesus is the Mediator of the New Covenant and, as St. Paul points out in Hebrews 12:24-28, we shall in the end of the age, as his Church complete, in the General Assembly of the Firstborn, come to him, the Mediator of the New Covenant, as his Bride and Joint-heirs in carrying out its blessed provisions for the uplift of Israel and the world.

Our Covenant is the original Abrahamic Covenant, the Oath-Bound Covenant, which God consummated four hundred years before the old Law Covenant. It needed no mediator, has no mediator, because, as the Apostle points out, it has no contingencies to be mediated. God promised that in his own time and way he would develop the Seed of Abraham. He has about accomplished this. "No man taketh this honor unto himself, but he that is called of God." (Heb. 5:4.) Our Lord Jesus was called first and responded loyally for the joy that was set before him. The Heavenly Father is now calling the members of the Body--"as many as the Lord your God shall call." These, holy and acceptable through Christ's sacrifice, he will soon "raise up with him" as participants in the Spiritual Seed. Then, with the Anointed complete and ready, the New Covenant promised centuries ago to Israel will go into effect.

Note another case in which we used the terms New

Covenant and Mediator improperly, though the thought behind was, and still is, entirely correct. We said, "If anyone lose his relationship to Christ through the loss of his faith in the precious blood or through the loss of the holy Spirit through wilful sin, such an one falls out of the protection, the care, the covering, of Jesus." That is all right, but we erroneously added the Mediator of the New Covenant. True, Jesus is the Mediator of the New Covenant, but, to bring in the fact here seems to imply that his mediatorship and the New Covenant have something to do with the Church. This is a mistake. Those words in bold type added nothing to the articles and injure them not at all by being omitted now.

In "The Tower" of '02, p. 223, we said, "It is nearly nineteen centuries since the New Covenant was sealed with the precious blood of our Mediator." We there said something for which there is no Scripture and hence something we should not have said and which we now properly correct. The New Covenant is not yet sealed. The blood of Jesus--the merit of his sacrifice--which will eventually seal the New Covenant at the end of this age, is now being otherwise used. It has been applied to the Church for her Justification, in order that she might have justified human rights to sacrifice and thereby might come into membership in the Body of Christ, the great Mediator, the antitype of Moses, whom

R4477 : page 283

God has been raising up during this Gospel Age. (Acts 3:23.) So far from telling us that Christ sealed the New Covenant, the Scriptures tell us the very reverse, namely, that he became the "surety" of it. (Heb. 7:22.) A sealed Covenant needs no "surety," but an unsealed Covenant does need a "surety." Thus we have a little more light upon the subject--not contradictory of any teaching or principle of Christian faith or practice, but further explanatory of the Divine purposes and arrangements.

In our issue of 1906, p. 26, we said, "Our Lord Jesus in his own person has been the Mediator between the Father and the 'household of faith' during this Gospel Age." This statement is incorrect. No Scripture so declares. It is a part of the smoke of the dark ages which we are glad now to wipe from our eyes. As already shown in this article we now see more clearly than ever how no man can come unto the Son during this Gospel Age except drawn by the Father, and that none will be in the elect Church except "as many as the Lord your God shall call," and as shall then make their calling and election sure, "for no man taketh this honor unto himself"--neither the High Priest nor the under-priests nor the Levites. We are all called of God to be his agents as the Spiritual Seed of Abraham in mediating the New Covenant for the blessing of natural Israel and the world.

IMPOSSIBLE TO DECEIVE THE ELECT

The great hour of temptation foretold in the Psalms and prophecies and by our Lord and the apostles, "The hour of temptation shall come upon all them that dwell upon the face of the whole earth," is upon us and, as the Apostle suggests, the question is not, "Who shall fall," but, "Who shall be able to stand?" Or, as stated through the prophet of old, "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi (the 'household of faith') and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."--Mal. 3:2,3.

The Scriptures tell us that the angel of the Lord encampeth round about them that reverence him for their deliverance or protection. They intimate also that Satan and the fallen angels are very desirous of invading our minds and hearts and bodies with evil suggestions. To a greater or lesser extent we must surely believe that Divine providence through the human will has raised a considerable barrier for the protection of the natural man from the evil spirits. Otherwise, surely through evil promptings and obsessions, the world centuries since would have gone mad under such infernal impulsings. We may be sure, however, that as the Adversary specially opposed the Lord, so he marks out and specially assaults the faithful members of his Body--and the greater their prominence the more severe would naturally be the attack. "We are not ignorant of his devices," nor of the fact that "we wrestle not against flesh and blood, but against wicked spirits in influential positions." (Eph. 6:12.) Without Divine assistance surely all would be led captive at his will--misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness.

Our thought is that for the testings of this hour the Lord permits the Adversary to come very close to the tempted, so that the slightest inclination in their hearts towards evil would quickly put them in contact with the adverse influence of the Adversary. No wonder, then, it is the hour of temptation! No wonder all except the saints, the "very elect," will be unable to stand! The saints, as they find the close approach of the Adversary, will draw nearer and nearer to the Lord and feel restful and content only "under the shadow of the Almighty." And they will thank God for any help at hand, such as the Vow, which he may send to assist them into the "secret place of the Most High." As for those who come under the power of the Adversary we can only expect that their hearts and minds will become more and more perverse. Not only may we expect that they will "speak perverse things to draw away disciples after them," but we are to remember further that "many shall follow their pernicious ways, by reason of whom the Truth shall be evil-spoken of."--Acts 20:30; 2 Pet. 2:2.

What may we not expect if the Lord in the closing hours of this age shall permit the Adversary and his supporters, through Hypnotism, Spiritism, etc., to come close to humanity and overcome the barriers of the will, which hitherto has been man's protection! What might we not expect as the result--anger, malice, hatred, envy, strife and general devilishness, inaugurating a time of trouble such as never was since there was a nation--every man's hand against his brother and neighbor!

The following are the changes made in "Studies in the Scriptures" to harmonize with the foregoing presentations on the subject of the New Covenant, its Mediator, and the Church's justification by faith and acceptance as the Seed of Abraham under the original Oath-Bound Covenant of Grace:

VOLUME I.

Page 113, line 16, "who hath sealed the Covenant with his own precious blood," changed to, "whose precious blood is to seal the Covenant."

Page 130, line 7, "Under the New Covenant the members," changed to, "Under the Covenant of Grace members." Last line, "(in this life or the next)" changed to, "(in the Millennial Age)."

VOLUME II.

Page 69, line 5, "sealed or," changed to, "secured."

VOLUME III.

Page 298, line 8, "but only for the remnant selected from the twelve and the residue selected from among the Gentiles," changed to, "It must first be sealed by the blood (death) of the Mediator--Head and Body, from Jews and Gentiles."

Page 342, lines 17, 18, 3416 inches, changed to, 3457 inches to agree with later accurate measurement, would seem to mark 1915. The former figures were "paper measure" from Piazzi Smith's illustration supposed to have been drawn to a scale, but found inaccurate.

VOLUME V.--later paging.

Page 28, line 15, "by divine prearrangement sealed," changed to, "made possible the sealing of." Lines 20 and 21, "The New Covenant had been sealed," changed to, "the redemption had been secured." Next to last line, "which sealed," changed to, "for sealing."

Page 121, line 34, "sealed the New Covenant," changed to, "opened up a new way of life"! Line 39, "New Covenant," changed to, "precious blood."

Page 139, line 29, "New," changed to, "Oath-bound."

Page 243, line 32, "reckoned," changed to, "thenceforth."

Page 426, line 26, "his own sacrifice, his own death as," changed to, "his own death (and his members) for."

Page 455, line 31, "was made," changed to, "becomes." Line 34, "and having sealed," changed to, "that he might seal." Line 35, "made," changed to, "make."

VOLUME VI.

Page 88, line 13, "the call of this Gospel Age could not be promulgated or effected until our Lord had sealed the New Covenant with his blood," changed to, "the call

R4478 : page 283

of this Gospel Age could not be promulgated until first our Lord by his death had become 'surety' for the New Covenant."--Heb. 7:22.

Page 109, line 11, "New," changed to, "Grace."

Page 168, line 5, "sealed," changed to, "secures." Line 7, "reconciliation with him through this Redeemer, and his sacrifice only," changed to, "fellowship with our Redeemer in his sacrifice and reward." Line 13, changed to, "privilege of communion in Christ's blood."

Page 227, line 3, "New," changed to, "Grace."

Page 228, line 15, "New," changed to, "Grace." Line 16, "it, who," changed to, "the Law, but."

R4478 : page 284

Page 285, line 3, omit "six."

Page 357, line 30, "sealed," changed to, "suretied." --Heb. 7:22.

Page 358, line 16, "sealed, ratified," changed to, "suretied."--Heb. 7:22.

Page 362, line 26, "New," changed to, "Grace."

Page 392, line 29, changed to, "the high priest who made the sacrifice."

Page 397, line 27, "sealed," changed to, "suretied."--Heb. 7:22.

Page 401, line 25, "New," changed to, "Abrahamic." Line 26, omit, "sealed and."

Page 432, lines 11 and on from bottom, changed to, "received him as the antitypical Moses. As they were baptized into Moses in the sea and in the cloud, the acceptance of Christ, as instead of Moses, would imply that they were in Christ, as members of his Body, under him as their Head, and through association with him, ministers of the New Covenant, of which the complete glorified Christ, Head and Body, will be the Mediator."--Acts 3:23; 2 Cor. 3:6.

Page 434, line 13, "Mediator," changed to, "Surety." Heb. 7:22. Line 14, add, "which they engaged to serve." --2 Cor. 3:6.

Page 461, line 4 from bottom, "was sprinkled upon," changed to, "is efficacious for."

We recommend the friends to note the above changes in their volumes of "Scripture Studies." We submit to any honest mind that the changes, while trifling, are very helpful; but that they in no sense or degree affect our faith in the fundamentals of God's Word--that our Lord Jesus' death is the basis of all hope for both the Church and the world; that all the merit of redemption proceeds therefrom; that the privilege of sharing in our Lord's sacrifice, and subsequently in his Millennial glory, is "the Mystery" respecting which some never were permitted to see, and concerning which others are now evidently being blinded; that shortly Abraham's natural seed will be saved from their blindness and become the beneficiaries of the New Covenant and share the work of dispensing Divine mercy to all the families of the earth. This is God's Covenant with them--they shall obtain (Divine) mercy through your mercy.--Romans 11:27-32.

We close this article as we began it, with the suggestion that the dear friends who are shouting "Wake up!" are merely experiencing a nightmare. They have gone to sleep and their confused notions are merely "nocturnal hallucinations," which would be amusing to us did we not realize the seriousness of their condition. In their somnambulism they are in danger of falling from all the precious things which they and we had hoped they might attain. Those who have any influence with persons in this condition should use every energy to wake them up. Nevertheless let no harsh or unkind word be uttered, either to them or in respect to them. The present is a time of trial, of testing of character and of faithfulness, not only for them, but for all who have named the name of Christ.

====================

R4478 : page 284

SELF-RESTRAINT IN LIBERTY

--I COR. 10:23-33.--SEPTEMBER 26.--

Golden Text:--"Let every one of us please his neighbor for his good to edification."--Rom. 15:2.

WE KNOW not to what extent intemperance and other vices prevailed in the Apostle's day. In a general way the Church is cautioned, warned against every form of vice, of sin, of intemperance. These are questions which might have been discussed with Jews and Gentiles entirely irrespective of religion. These are not the questions discussed in this lesson. Indeed, the Scriptures say little respecting the grosser vices, because the Apostle addressed Christians and not the worldly. Note the address of each of the epistles--To the believers, the "household of faith," the "saints." These, having left the world, having turned their backs upon sin and debauchery of every kind, needed not to be specially exhorted along the lines of vices. There were other questions more important to the saints and these the Apostle discussed.

Our lesson specially relates to a religious difficulty of that time. The Gospel teaching was that idols were nothing, and hence that offering of meat to these idols could do no harm to the meat. At the same time a question of principle was involved. Idolatry was so general at that time that it had become the general custom to offer upon the altar of sacrifice to their gods certain parts of the animals and the remainder might be taken by the sacrificer to eat at his home, or it might be given to the priests, or it might be sold in the market-place. Indeed, much of that which was contributed to the priests found its way to the markets. The public in general being fully in sympathy with this custom, were glad to purchase these meats, and they were in general use. When the question of the eating of these meats came up, some had much difficulty while others had none; the consciences of the former rebelled against their eating what had been offered to idols.

We can certainly sympathize with those who had trouble with their conscience in this way, even though we clearly see that the idols, being of stone or wood, could do the meat no injury. However, this was one of the burning questions of that time. Its discussion by the Apostle implies this. We can readily see that whoever would violate his conscience would injure his spiritual welfare and interests, regardless of whether the thing was right or wrong. We can readily see, too, how one might influence another. The brother of strong mind, discerning the situation, might eat with impunity; while his neighbor, less strong in mind, might be influenced by his example to eat, to the injury of his conscience. And, as a result of doing violence to his conscience he might be led out of the way altogether. This is the thought the Apostle had in mind in writing the lesson of today.

The essence of this lesson is that the Christian, by Divine arrangement, has a great deal of liberty to do good, to do everything that is proper, to do everything that will not injure himself or a brother or a neighbor. But he has no liberty to do wrong--no right to do anything that would injure himself or his brother or his neighbor. In other words, our liberties, while apparently absolute, are really limited. All the Thou shalt nots of the Law are removed, but the essence of that Law still remains, briefly comprehended in the statement, Thou shalt love the Lord thy God, and thy neighbor as thyself. The Christian is at liberty to do anything that does not conflict with this basic Law of his new nature--the Law of Love. This appears upon first sight to be a great liberty, but, on closer examination, it is found to give us much less liberty than others exercise, as they think, with propriety. Not only does the Law of Love thus control us, because that is the Divine standard of justice, but additionally, God has accepted us in covenant relationship with himself under the Abrahamic Covenant, under Christ our Head, the Mediator of the New (Law) Covenant. Under this Covenant agreement with the Lord we are firmly bound to more than the Law or justice requirement; we are bound to sacrifice our rights and privileges, in the interests of others.

Below we furnish an arrangement of St. Paul's various expressions, touching this general subject, compiled by Prof. Wells:

With what weapons and in what spirit Christians should gain the victory.

R4478 : page 285

1. STAND BY YOUR PERSONAL LIBERTY.

Ye, brethren, were called for freedom.--Gal. 5:13.

Why is my liberty judged by another conscience?--1 Cor. 10:29.

Whatsoever is sold in the shambles, eat, asking no question for conscience's sake:

For the earth is the Lord's, and the fulness thereof.--1 Cor. 10:25,26.

2. BUT CONTROL YOUR LIBERTY BY THE LAW OF LOVE.

All things are lawful, but not all things are expedient. All things are lawful, but not all things edify.--1 Cor. 10:23.

Destroy not with thy meat him for whom Christ died.--Rom. 14:15.

Let no man seek his own, but each his neighbor's good.--1 Cor. 10:24.

But take heed lest by any means this liberty of yours become a stumbling-block to the weak.--1 Cor. 8:9.

Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth.--Rom. 14:20,21.

Use not your freedom for an occasion to the flesh, but through love be servants one to another.

R4479 : page 285

For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.--Gal. 5:13,14.

3. KEEP YOUR CONSCIENCE PURE.

Happy is he that condemneth not himself in that thing which he approveth.--Rom. 14:22.

Each one of us shall give account of himself to God.--Rom. 14:12.

4. CONSIDER THE EFFECT UPON THE CONSCIENCES OF OTHERS.

But if any man say unto you, This hath been offered in sacrifice, eat not; for his sake that showed it, and for conscience's sake:

Conscience, I say, not thine own, but the other's.--1 Cor. 10:28,29.

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way or an occasion of falling.--Rom. 14:13.

5. THE PRACTICAL CONCLUSION.

Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble.--1 Cor. 8:13.

Even as I also please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.--1 Cor. 10:33.

THE TEMPERANCE QUESTION

As already noted, the Apostle is not discussing a worldly question, but one applicable to the Church only. However, the same principle may not improperly be applied still more broadly to the world and the Christian's relationship to mankind in general along the lines of temperance. It is not sufficient that we appreciate our own liberties. We have a still further responsibility towards those who are not so strong or not so clearly informed as ourselves --a responsibility that we will not wish to pass by if our hearts are in tune with the spirit of Divine love. The Apostle gives us a lesson, saying that we should "do good to all men, especially to them that are of the household of faith." This thought can be well applied to the last verse of our lesson (33), "I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved."

If every Christian could apply these words of the Apostle truthfully to himself, the effect upon the world would be magical--suddenly energizing. They would see in Christians a renouncement of their own tastes and preferences in the interests of others, a principle which the world could very thoroughly enjoy and very quickly grasp. Should all those now enjoying Present Truth resolve to live henceforth, even in the spiritual affairs of life, up to the standard of the Lord, what an influence it would bring, what an influence would extend from their words, their thoughts, their deeds! Then the Church would become, indeed, a shining light in the world! It is for us to take our stand with the Lord and wait patiently for him to bring to us more than compensating blessings in his own good time and way. The Vow is assisting many to do this. He who does not learn to sacrifice his own will, his own preferences, in the interests of others, will never, we fear, have that preparation of character which the Lord demands of those who shall be joint-heirs with himself in the Kingdom.

====================

R4479 : page 285

VARYING DEGREES OF LOVE

THE article in a recent number of this journal entitled, "There Is a Sin Unto Death," appears to have created a very profound impression upon many of our readers. We are glad of this: "To be forewarned is to be forearmed." The central thought of that article suggested that possibly in the past we had underestimated the number who will eventually be remanded to the Second Death by the great Judge. It calls attention to the fact that none could reasonably and properly be acceptable to God and receive his blessing of eternal life except as they should first attain his character likeness. Because "God is love" this is the standard for all whom he will acknowledge as his children on either the heavenly or the earthly plane of perfect existence. The Divine Law, "Thou shalt love the Lord thy God with all thy heart, mind and strength and thy neighbor as thyself," must be fully complied with. The Church of this Gospel Age must reach this glorious standard in the spirit of their minds, in their hearts; the imperfections of their flesh being covered by the grace of God through their faith in Christ. The world during the Millennial Age must reach the standard of that perfect law actually. More than this, after the standard or mark is reached the Lord demands that character in harmony with this standard shall become fixed. To accomplish this, besetments and trials and testings are permitted and are especially severe, crucial, after this mark has been attained. "The Lord your God doth prove you, whether you do love the Lord your God with all your heart or no."

These premises our readers in general will recognize as sound, Scriptural and logical. It follows, therefore, that all who do not attain this standard of character cannot have the gift of God, eternal life through Jesus Christ our Lord. Fortunately this trial for life or death eternal is not now upon the world of mankind in general, but only upon the Church. Nor is it upon the Church nominal, but merely upon those believers who have made consecration of themselves and been begotten of the holy Spirit. If these shall fall away, "There remaineth no more sacrifice for their sins," the Apostle declares. Let us be glad that it is not ours to judge the hearts of our brethren. We are glad to wish well to all and to hope that the great Judge may see grounds for excusing many of the blemishes of the brethren, which are manifest to us, and of our blemishes manifest to them. The Scriptures declare that the Lord judgeth the heart and not the outward appearance. It is ours, therefore, to hope all things favorable and to even doubt nothing, except as we may see evil fruitage in those claiming to be brethren--fruitage of conduct and spirit positively contrary to the Word and Spirit of the Lord. Even then we are not to bring against them any railing accusation, but to leave them in the Lord's hands.

With our most generous thoughts, however, we cannot blind ourselves to the fact that not many amongst the Lord's professedly consecrated followers give strong evidence of being at the mark of perfect love toward God and their fellow-beings. The Apostle intimates that for such we should fear and, bringing home the lesson, we should fear for ourselves--"Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it."--Heb. 4:1.

In view of the strictness of this Divine test and our own inability to see it lived up to by many and our carefulness

R4479 : page 286

and fear for ourselves, we can only hope that the great majority of professed Christians have never really been spirit-begotten and are not, therefore, subject to this searching test of character in the present life. Indeed, it seems rather remarkable that some of those who recently have "gone out from among us because they are not of us," seem to have their contention, partially at least, along these very lines: they dispute that any are spirit-begotten, or that God has made the path to glory a narrow one of self-sacrifice, or that the sufferings of Christ, the Head, are to be shared by the Church, the members of his Body. Such a position on the part of those once begotten of the holy Spirit and who have tasted the good Word of God and the powers of the coming age would seem to indicate a blindness which would imply the loss of the illumination of the holy Spirit, as they had once enjoyed it. And this would imply the Second Death. Let us prefer, however, to suppose that they never were really enlightened--never were really begotten of the holy Spirit; that they had merely made a consecration to God to live moral lives and to forward his cause--without making a full surrender in the proper Scriptural manner --laying down life and everything at the Lord's feet, "presenting their bodies living sacrifices, holy and acceptable to God and their reasonable service." Instead of understanding spiritual things they may merely have been repeating spiritual precepts, without true comprehension.

Here we are reminded of a conversation that we once had with a lady. She said, "My husband has made full consecration of himself to the Lord and professes to be begotten of the holy Spirit and to see various teachings in

"Millennial Dawn," "Tabernacle Shadows," etc., which, in connection with the Bible, give him a great illumination respecting the Divine will. I, on the contrary, have never made such a consecration, yet I can understand those same spiritual things. How do you account for it?" In reply we outlined the type: the Court of the Tabernacle with its Altar representing faith in the forgiveness of sins through Christ's sacrifice; the Laver representing the putting away of the filth of the flesh, etc. We reminded the lady that the tabernacle stood in this Court yet was separated from it by the first vail or curtain, which represented the death of the human will in complete consecration to the Divine will. We said to her, According to your own statement, you are outside that curtain. You have never yet made a full consecration of your all to the Lord. Your husband has made such a consecration, has experienced such a death of his will as is represented by passing under that curtain, and he has arisen on the other side of it a New Creature, begotten of the holy Spirit. He tells you what he sees--the golden walls of the Tabernacle proper, the heavy Curtain, or second vail, separating between the Holy and the

R4480 : page 286

Most Holy, the Table of Shew-bread, the Golden Candlestick whose light illuminates everything, the Incense Altar from whence proceeds the sacrifice of incense and prayer beyond the Second Vail into the Most Holy to cover the mercy-seat. You give attention to your husband's descriptions of these things; you have them all in mind; yet you do not see in the same particular sense and degree in which he sees. You are trusting to his word, in which you have absolute confidence. He is trusting in the everlasting actualities with which he is directly associated.

May it not be that many more are in this condition than have plainly told us so? Surely we have now come to the time when all who have not made an actual, bona-fide consecration of their lives to the Lord--a full and complete surrender of their wills--will be separated from the consecrated ones. "The Lord your God doth prove you, whether ye love the Lord your God with all your heart or no."

"STAR DIFFERETH FROM STAR"

Another question arises: Since it is evident that all must reach the standard of perfect love, in order to attain everlasting life on any plane, what would be the test by which the different degrees of glory will be awarded, as suggested by the Apostle's assurance that, "as star differeth from star in glory," so also will it be in the resurrection of the Church?

We reply that since the very least one admitted to eternal life must have reached the mark of perfect love, it follows that these different degrees of reward will represent different degrees of loving zeal on the part of those after they shall have reached the standard of perfect love. For instance, St. Paul was not merely anxious to attain the fruits and graces of the holy Spirit; he was not merely willing to suffer with Christ, if need be; but his zeal led him beyond this--to glory in tribulations also; to rejoice to be accounted worthy to suffer for the cause of his Lord; to rejoice to lay down his life for the brethren. He was not only glad to have fellowship in Christ's sufferings and to drink of his cup, but he had so much zeal that he rejoiced if he could get more than his portion, more than his share. He was on the alert for opportunities for service. If others used them, well. If he could stir up the love and zeal of others, well. But if he found some work undone which he might accomplish, he delighted to do it. Well did he say that we might take him as an example in following after our Lord Jesus. Surely we may conclude that he will be one of the brightest shiners in the heavenly Kingdom and that in following his example we also may become more and more pleasing to our Lord--not by wildly beating the air, but with wisdom and prudence and faithfulness doing those things which the Lord had indicated would be pleasing in his sight, as evidencing our loyalty to him, his brethren and his Truth.

IS LOVE THE ONLY TEST?

Another inquires, "Is love the only test?" We find that some of those who have opposed the Vow and now are gradually becoming more and more opposed to the various features of the Truth are quite bitter, malicious and strifeful; but we know a few of them who at least have a form of meekness and who on this very account seem to exercise the more power to create discord, because some of the friends reason that he or she cannot have forsaken the Lord nor been forsaken by the Lord, else they would not have so kindly a manner. My question is, Is love (gentleness) the sole test of our membership in the Body of Christ?

Our answer is, No and Yes. No, it is not the only test as viewed by the ordinary mind, unguided by the Scriptures. Do we not know worldly people who are very kindly disposed and moral and gentle and patient and generous? Do we not know Christian Scientists and many others, whom we believe to be thoroughly out of relationship to the Lord and entirely cut off from the leadings of his Spirit, possessing these same traits of character--some of them to an admirable degree? From this standpoint we must answer the question negatively and say that more than such a love and willingness must be looked for as a test of character and relationship to the Lord.

But there is another viewpoint given us in the Scriptures, and from it we may answer this question--Yes, Love is the only standard or test of relationship to the Lord and to the brethren. Let us elaborate. Gentleness, meekness and patience are indeed elements of the holy character, the holy mind, which the Lord will develop in us: but they are not the sum of this character which we call love. They are only twigs or branches, as it were, on the great tree of Christian faith and fellowship --twigs and branches which are duplicated to some extent on other trees and on other vines than that of "the Father's righthand planting."

In giving his command the Lord did not specify, first meekness, gentleness, etc., but, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." Hence the first test of relationship to the Lord is that of faithfulness to him and to his Word. "If they speak not according to this word, it is because there is no light in them."--Isa. 8:20.

R4480 : page 287

So, then, in looking for Christian brotherhood we should begin at the beginning and look for loyalty to God and to our Lord and to the Gospel message and to the brethren. Meekness, gentleness, patience, etc., are commendable qualities in any one, but they prove nothing of themselves. Does not the Apostle call attention to this when he says that some, with feigned words and smooth speeches, would make merchandise of you; that is to say, would use you for their own advantage, to prosper their own designs and ambitions? Is not this the same thought expressed by another Apostle who exhorts us that we should not love in word merely, but in deed and in truth? (1 John 3:18.) These words intimate that some do love merely in word--feigned words and smooth speeches. The real evidence of the sincerity or truthfulness of our love, as the Apostle points out, is evidenced by our deeds and not merely by smooth words. With the smooth words we should look for that zeal for God and for his Truth which would demonstrate its sincerity by looking out for and serving the interests of the Truth, by evident effort to control words and acts, in harmony with the interests of the Truth. Our Lord Jesus honored the Truth greatly when he made it identically himself, saying, "Me and my Word." Whoever, therefore, honors not the Lord's Word, and serves it not, lacks that evidence of love for the Lord himself.

The Lord puts the least of his disciples as his personal representative, assuring us that kindness done, or evil deeds done, or evil words spoken, in respect to the least of his followers, are counted as said or done to himself. Whoever vows to love the Lord with all his heart, mind, being and strength and to be zealous for his service will of necessity be on the lookout for the Lord's brethren, even the least of them--to honor them, to serve them-- and certainly not to stumble them. Whoever, therefore, lends himself to stirring up strife and dissension in the

Church, which is the Body of Christ, furnishes this evidence that he has not the Lord's Spirit; that he is "none of his;" that whatever smooth speeches and honeyed words he may use are merely deceptions and do not make known, but on the contrary hide the real sentiments of his heart.

In addition to the honeyed words and smooth speeches some add honeyed deeds and little attentions, in order that they may have the better opportunity for injecting the poison of asps, which is under their lips. (Rom. 3:13.) These honeyed words and deeds are the baits behind which is fastened the hook of slander, evil-speaking, evil insinuations, etc., by which they foster discord and stir up anger, malice, hatred, envy, strife and other works of the flesh and the devil.

How dwelleth the love of God in these? How love these the Lord with all their heart, mind, soul and strength and their neighbor as themselves? Not at all. They are in the very gall of bitterness and bonds of iniquity, as the Apostle declares--however they may measurably deceive their followers and themselves to the contrary.

It is for each of God's people to be so filled with his holy spirit--with love for the Lord and for all the glorious attributes of his character--that he will be proof against such tools of the Adversary and, so far from having fellowship with them he will instinctively shun them, even as the Scriptures declare. We are to "Love righteousness and hate iniquity" and to "have no fellowship with the unfruitful works of darkness." Rather we should reprove them, not necessarily by word, but certainly by conduct, by having no fellowship with them, because we are of another spirit, the spirit of life, the spirit of peace, the spirit of truth, the spirit of brotherhood, the spirit of the Lord.

====================

R4480 : page 287

INTERESTING LETTERS

BIBLE AND TRACT SOCIETY, GENTLEMEN:--

I have through the kindness of a friend here, a Methodist minister, been allowed the grand privilege of reading your first volume, entitled, "The Divine Plan of the Ages," and was very much impressed with it. Its ideas so nearly concur with my own that I am very anxious to have more of the light and beg to enclose herewith check covering the cost of the remainder of the books and "The Watch Tower."

I look forward to the arrival of "The Watch Tower," as I am very anxious to keep in touch with present-day happenings in relation to the Scriptures and feel that it

R4481 : page 287

will be a source of light to me at all times, as the books have and will be.

I wish to say that I have never been a Church member and have been called an infidel on account of my non-belief in a Father who could torture throughout eternity people created by him in his own likeness when they were born in sin and were so weak. The first glimpse of the "Divine Plan" made me feel that I was not entirely alone in my belief and that the coming of the Saviour could be looked forward to with great longings and happiness instead of misery, separation, torture, etc., to some probably who were dear to us.

I am a young man, a deep reader and have until finding your books been unable to secure much consideration from the ministers of the (sect) churches, as all of them left the impression upon me that one must be a member of some church to be saved.

Will you please forward books and paper promptly, as I do not wish to miss a single enlightening point, and have a dear wife and mother I am so anxious shall see the great light as I see it.

Yours very truly, E. M. VIQUESNEY--Ga.

DEAR BROTHER RUSSELL:--

In the early '90's, being a great reader of all kinds of literature--history, Biblical and profane books of all kinds--my wife thought she would purchase me an unusual book, and bought me a copy of Millennial Dawn, Vol. 1. I was interested in Prof. Totten, of Yale, in his prophecies in reference to the books of Daniel and Revelation, and subscribed for the "Christian Herald" to read what he had to say. So I read Millennial Dawn at that time, but some influence was against me, and for years the book lay in my library unopened. Last summer at one of our Baptist meetings down here, I heard a clergyman speak about the Russellites and their belief as being damnable heresy. It was a new name to me. I asked about these people; who they were, and tried to get some further light, reasoning that there must be something extra about these people to be so condemned. I had often read of Gamaliel's advice to the high priest and tried to follow it by granting all movements a reasonable hearing. I came home from the meeting, and asked my wife if she knew where that old book she had bought for me years ago was. We looked it up. I began to read it. I was ripe for it. I got tired looking up your references to the Bible and took the book as written. Not having the necessary money to buy the other five volumes at that time, I did the next best thing. I went right into the Bible as never before. I would to God I had not wasted all these years, but had done so at first.

Patiently bear with me, as I am full of this good news.

I live in the country on an R.F.D. route. Some one threw a little pink tract in the box. God's blessings on him! I read every word; then it was up to me to find out who put it there. I made careful inquiry and found a fellow by the name of Mr. Nunally, living about four miles away, who had a reputation as being a saint; just the fellow I was looking for. I drove over and got what I wanted. I am now near the end of Vol. 6, which has stirred me up to write to you. I must have the monthly paper as soon as I can get it. It is a severe trial for me to ask you to give me credit for the same until I can pay for it and also for "The Tower."

WM. BENNETT,--Va.

====================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

WOODSTOCK, ONT., SEPTEMBER 11, 12, 13

Request has come from the friends in this vicinity for meetings on Saturday the 11th and Monday the 13th, in connection with the Sunday meeting on the 12th, at which Brother Russell will be in attendance, with a morning session for the interested at 11:00 o'clock, and an afternoon meeting for the Public at 2:30 o'clock.

Visiting friends will be heartily welcomed.

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, six vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX OCTOBER 1 No. 19
A.D. 1909--A.M. 6038

CONTENTS.

The Saratoga Convention...........................291
"That Servant" and "His Fellow-Servants"..........292
  "Ruler of All His Goods"......................293
  Our Position on the Subject..................293
Our Comprehensive Consecration Vow................294
Christ's Ambassador a Prisoner....................295
  The Fear of Man--a Snare......................295
Rest in God's Will (a Poem).......................296
The Wrath of Man Overruled........................296
  "Thou Shalt Not Speak Evil"..................297
Itinerary for Tour Through Maritime
  Provinces....................................298
"Offended Because of Me"..........................298
  "The Sheep Shall Be Scattered................299
A Reply to Bro. McPhail's Tract...................300
The Truth in Asia Minor...........................302
Some Interesting Letters..........................302

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

"SCRIPTURE STUDIES" IN THE KARATOL EDITION.

For the convenience of friends desiring a pocket edition of the DAWN-STUDIES for use on street cars, etc., and not caring to invest so much as would be required for the India paper edition, we have prepared a limited number (Karatol edition) of each of the six volumes. The size of the volumes is four and one-eighth inches by six and three-eighth inches and the combined thickness of the six volumes is three and five-eighth inches. The prices to WATCH TOWER subscribers is uniform with the prices of the cloth edition, shown in opposite column.

GERMAN VOLUNTEER LITERATURE

This is excellent literature for Volunteer purposes; both tracts and TOWERS. Order all you can use judiciously amongst your German neighbors and friends.

SWEDISH AND NORWEGIAN VOLUNTEER MATTER

We still have an ample supply in both languages for Volunteer purposes.

VOLUNTEER MATTER IN DUTCH

We have a large supply of the "Do You Know?" tract in the Hollandish language for use among your Dutch neighbors and friends.

WATCH TOWER BIBLE

No. 1918 is temporarily out of stock.

===================

R4481 : page 291

THE SARATOGA CONVENTION

AS WE had expected, quite a number of the dear friends pronounced this last Convention "the best yet!" For our own part they are all so enjoyable that we find it difficult to express a preference.

About 1,500 to 1,800 attended; and about 500 more came to Brooklyn only. We cannot recall any previous Convention at which such absolute harmony prevailed. Saratoga is in many respects an ideal city for such a gathering; it is quiet, healthful, has hotel capacity for thousands and a splendid Auditorium. The friends were made comfortable at $1.25 to $1.50 per day by special arrangement. Each Convention teaches us something along these lines.

But our special feasting was on the heavenly food and fellowship divine. Thirty dear brethren participated and their topics were timely and well chosen. We trust and believe that no hungry soul went away unfed. Several ministers of various denominations attended continuously and some of them expressed themselves as deeply interested and reading the "SCRIPTURE STUDIES" and determined to prove as true Bereans what they had heard.

Saturday's ride down the Hudson River on the steamboat Hendrick Hudson was a unique experience. Nearly four thousand people were on board; about one-half of them were our Convention people. It seemed the Lord's providence that we should thus use the regular steamer rather than charter a smaller and less palatial craft for our exclusive use. Besides, as we had surmised, the opportunities for presenting the Truth to others were considerable, and the dear friends improved them wisely, we believe.

The river views are grand; but the dear friends were so full of faith-views of the heavenly shore that earthly scenes were quite secondary to the majority. The time was spent in fellowship-talks along Truth lines, and in singing with hearts and lips melodies to our Redeemer and our Father.

The Sunday services at Brooklyn were all held in the Academy of Music, and opened with a Praise and Testimony Meeting at 10 o'clock. It was good to be there, but difficult to describe. The feelings of the friends ran deep as they told of their thankfulness to God for the Truth, and how much it had changed the current of their entire lives. The Vow also was lauded as a blessing from God which had brought more of blessing than words could tell. It had brought them nearer to the Lord than ever before, and had given them a realization of the Lord's nearness and special watch care.

At 11 o'clock Brother Russell spoke on "The Value of Toil," as reported in the newspapers. Additionally he made some special reference to the value of service--the value of toil to the Church. He noted that the Lord could get along entirely without our aid, but permitted us to serve and sacrifice for our spiritual development. He noted also the rest of spirit which all laborers in the vineyard should enjoy continually. Luncheon followed, some going to restaurants and some partaking of a free luncheon in side rooms of the Academy of Music.

At the afternoon session a discourse was delivered by Brother Rutherford. His topic was, "Preaching the Kingdom of Heaven." It was ably handled and well received. Following it came another interval for supper--served as at noon.

In the evening after a praise service Brother Russell addressed the assembly on "Baptism and Its Import." On Monday opportunity was granted for symbolic immersion in water, and one hundred and twenty-two availed themselves of the privilege. The baptistry of the Central Baptist Church was used.

Monday (Labor Day) witnessed a Love Feast from 7:30 a.m. until 11 p.m. at the "Bethel" (the home). Coffee, sandwiches, fruit and cake were served by the sisters to hundreds who inspected the home. The large parlor, in which President Abraham Lincoln in the dark hours of the Civil War interviewed Rev. Henry Ward Beecher and enlisted his co-operation in presenting to the British public the true issues of the war as being for or against slavery, etc., was an object of much interest. Our study also was a place of great interest to all. We sat at our desk by request and there greeted the Brethren and Sisters as they passed. We took fresh occasion to apologize for our fine quarters; so much better than the Lord and the Apostles enjoyed and so much better than we deserve. We explained afresh what had already been particularized in THE WATCH TOWER (March 1, page 68) concerning the peculiar providences which put us in possession of this fine property at a less cost than very inferior ones were obtainable--at about one-fourth what our large family's car-fare alone would have cost.

At the Brooklyn Tabernacle there were busy scenes all day. Imagine two thousand people passing between the Tabernacle and the Bethel and seeing both from top to bottom. No wonder the residents of the intervening four blocks were amazed! What could so greatly interest those happy-looking people! Ah! "None but his loved ones know." We trust that a favorable impression for the Truth was made upon the people of a large section of Brooklyn, for about 1,700 of our friends were quartered amongst them. Do we always remember, dear friends, that we are living epistles of the Truth, known and read of many who will not read our printed messages? If this thought could be always with us, how careful it would make us be of our words and deeds.

While we were giving the right hand of fellowship to the candidates for immersion at the Baptist Church, Brother Cole was addressing the Colporteurs in Brooklyn Tabernacle. Later, at 11 a.m. and at 3 p.m. and at 8 p.m., we addressed changing audiences in the Tabernacle. Of course, the Sunday services were the best attended (about 2,500, nearly all friends), although no special advertising was done. Some assured us that Monday was the very best day of all and that undoubtedly this Convention far surpassed all others. We believe we also must assent to this latter expression.

===================

R4482 : page 292

"THAT SERVANT" AND "HIS FELLOW-SERVANTS"

THE application to us of Matthew 24:45 some fourteen years ago, styling us "that servant," came not from us, but from one who is now our bitter enemy and who claims that while we did occupy such position we have forfeited it, lost it, to a successor. We have taken no part in the discussion which followed. The bruiting of the matter amongst our readers came from our opponents. We have refrained from any allusion to that particular Scripture, except upon two occasions when it seemed necessary: (1) In our general treatise of the entire twenty-fourth chapter of Matthew in "Dawn-Studies," Vol. IV., Chapter XII.; and (2) when this passage occurred in one of the International Sunday School Lessons. Of late, however, the violent opposition of our enemies has aroused many of our friends to an examination of the subject. As a result, the question has become an important one in the Church. Our friends insist that this Scripture indicates that in the end of this Gospel Age the Lord would use not many channels for the dissemination of the Truth, but one channel, and that it would be the privilege of others of the Lord's faithful ones to be "fellow-servants" (co-laborers). They insist that the facts connected with this harvest time abundantly substantiate this interpretation. They hold that all of them received their knowledge of Present Truth directly from the Watch Tower Bible and Tract Society's publications, or indirectly through those who have received their enlightenment through this channel. They are glad correspondingly to co-operate as "fellow-servants" with the Society's work, believing that thereby they are following the leadings of the Divine Providence, as well as the instructions of the Divine Word. They believe that such as do otherwise, oppose the Divine Word, antagonize the harvest work, and will bring injury upon themselves.

Our opponents are often bitter and sarcastic after taking the antagonistic position. They retort that the expression "that servant" should be understood to mean all the members of the Church of Christ, and that the expression, "his fellow-servants," is meaningless, because it refers to the same class. They declare that although it is true that they got their first enlightenment respecting the value of Christ's death as a "Ransom for all," and their first knowledge of the "Times of Restitution of all things," and their first appreciation of the "high calling," and their first knowledge of the Parousia and the harvest time of this age, and their first knowledge of the fulfilment of prophecies in connection with this harvest time, and their first understanding of the nature of man and the work of redemption, atonement and regeneration from this Society's publications, nevertheless they are of the opinion that all of these things were previously published by others, and they are seeking to find the books. They claim further that to apply this Scripture to us would signify that we are infallible.

Our friends reply that the Society has never made any claim to infallibility; that its publications are not written in that style; that they merely lay before their readers the Scriptures and show their meaning from the Scriptures, and leave the lesson or conclusion with each reader's own judgment. Further, they declare that if any book or set of books presents the Divine Plan of the Ages and the Scriptural interpretations set forth in the "Dawn-Studies" and other publications of the Society, they have never seen them, never heard of them, and do not believe that they exist, but would pay a handsome price for the loan of a copy. They point out that "The Watch Tower" never claimed to have originated the doctrines of Election and Free Grace, Justification and Sanctification, Restitution, Baptism, etc. They point out, indeed, that it is well known to everybody that thousands of books have been published on these subjects, some of them centuries ago; but they also point out that none of these subjects was ever presented as now in the Society's publications; that these presentations of the past, instead of being enlightening, darken the understanding and confuse the head and heart and contradict each other, and that, on the contrary, all of these subjects in the Society's publications, are harmonized and unified as none would ever have supposed to be possible.

They point out that to attribute this harmony to human wisdom or to accident would be absurd; that it would be giving too much honor to any human being to suppose that after eighteen centuries of Christian conflict, passion and persecution because of inharmonies of understanding, any human being without special Divine aid should now arise who could at one moving of the wand, as it were, bring harmony and reason, beauty and light out of and into every part of God's Word. They declare that such a view would be much more difficult to take than that which they have adopted, based upon their understanding of Matthew 24:45 and co-related events of this harvest time. They declare that, to their judgments, there is no other interpretation of the facts before us than that presented in our Lord's promise; that at the appropriate time in the end of the age, in the time of his presence, he would bring forth from the storehouse of Grace, Wisdom and Truth things "new and old," and that he would select at that time one special channel through which those blessings would be called to the attention of the household of faith--indicating also that a privilege would be granted to others who might join the service as "fellow-servants." They point out that such as have thus become "fellow-servants" have been blest and used in the harvest work, whilst others opposing have gone into the "outer-darkness" of nominalism as respects "harvest" truth and its service.

They point to the fact that many ministers and Bible students repudiate and condemn the Society's publications on the very score that it is absurd to expect at this day a complete harmony of the teachings of the Bible, which have been fought over by the learned of the Church for centuries, and refuse, therefore, to examine the Divine Plan of the Ages, preferring to turn to the

Evolution theory and Higher Criticism views of the Bible, saying that it consists of a parcel of "old wives' fables," which cannot be harmonized with themselves nor with reason.

Our opponents, unable to answer, are made correspondingly angry. Some of them fight the Society's publications publicly, while they study them privately for Scriptural interpretations which they can parade as their own and as proof that the Lord is not using one channel only, "that servant," for the bringing forth of the meat in due season to the household of faith. Others, more crafty, indirectly discourage the use of the Society's publications while, in a sense, praising them, and, if questioned, are obliged to acknowledge that the Society's literature was the channel through which the Lord sent them practically all that they know about the Bible and the Divine purposes. They seek to turn the minds of the enlightened ones in another direction by telling them that "each should dig" the jewels of Divine Truth for himself; that the Society's publications merely gave them the start on which now they should improve, so that eventually its teachings would be far in the background. These disloyal "fellow-servants" suggest further that there is danger of worshipping the Society and that to avoid so doing it is practically necessary to give it a kick or to turn their backs upon it. They say, Let us have a Bible study, but let us exclude the Society's publications! Let us give the impression that we are great Bible students and teachers who dug these Truths for ourselves. But let us put the matter more plausibly and more humbly by claiming that our only desire is to exalt God's Word and to study it alone!

Our friends reply that they are in no danger of worshiping the Society or anybody else; that their experience in man-worship and sect-worship are things of the past. They declare that they were led out of those

R4482 : page 293

forms of idolatry and into the proper reverence and worship of God and his Word by the Society's publications and no others, and that they have never heard of any teachings which, in so clear and unmistakable language, guard the Lord's people against every form of man-worship, sect-worship, etc., and that no others so fully and thoroughly set forth the rights and liberties of the Lord's people as against the enslaving tendencies of the great Adversary and bishops, ministers and elders. They hold that Vol. VI. of "Dawn-Studies" is disliked on this very account by some who are desirous of "lording it over God's heritage." They point out that they themselves and their forefathers for generations had Bible classes and Bible studies all to no purpose until the Lord, in due time, sent them the "Bible Keys," through the Society. They point out that to ignore this leading of the Lord and to exclude from their study of the Bible the teacher sent of the Lord would be to dishonor the Lord who sent the same and to reject His helping hand; and that the only result that could be expected of such a course would be a gradual loss of light--a proportionate loss of the holy Spirit, the Spirit of the Truth, and eventually to reach the "outer darkness" of the world and the nominal-church, from which they were rescued by the Truth. They declare that this would correspond to a sow returning to her wallowing in the mire and the dog to his vomit, as the Apostle declares. They declare that to take such a course, to them would mean a lack of appreciation of having been called out of darkness into this marvelous light, a lack of appreciation of the light of "the day star" promised by the Lord as a precursory of the glorious sunrise of the new dispensation.

R4483 : page 293

--2 Pet. 1:19.

They point out further that the "Dawn-Scripture Study" Volumes are practically the Bible itself in an arranged, systematic form; and that it is this very systematization of the Bible which brought them to their present enlightenment and joy in the holy Spirit. They declare that wranglings and speculations and guesses respecting things not revealed in God's Book are what is often styled "Bible study," and that they are afraid of these and desire to keep close to the Lord and to the message which they believe that he has sent to them, and that, therefore, they prefer to study the Bible in the light and under the leading of the "Berean Studies" and the "Studies in the Scriptures," and to look for further light in the same direction and without expecting special revelations to their own brains or from a variety of directions. They declare that there are no other writings or teachings which can compare with the Society's in loyalty to the Bible, and that it is their decision, therefore, to hold fast to that which they have already attained and to beware of "divers and strange doctrines," fanciful interpretations, manufactured types, symbols and private interpretations.

"RULER OF ALL HIS GOODS"

Our opponents are ready to admit that the Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree--in a manner and to an extent hardly to be believed and never equaled--in many tongues and at the hands of many "fellow-servants," Colporteurs, Pilgrims, Volunteers, etc. They admit that there is no question that a remarkable service has been rendered, and hence that it is indisputable by any who believe that there is a harvest work in progress and that the Society has been a servant of the harvest message in a most profound and peculiar sense, even if they dispute that it has fulfilled Matthew 24:45, as being "that servant." Our friends, on the other hand, point out that very rarely, indeed, is there any quarrel or dispute over the privilege of being a servant, and that never in the world's history before has this passage been applied, and that very few would be either desirous of being "that servant" or capable of fulfilling that service. They point out that a servant is known by his service, and that if the service be shown to have been performed, the title of servant is an appropriate one, although one not generally coveted. Those who have laid claims to being "some great one" have styled themselves in some fantastic manner Messiahs, Elijahs, prophets, etc., but amongst these none has ever been found to claim the title of "servant," nor to rejoice specially in service--particularly not without money and without price, but merely from love for the Lord, love for the Truth and love for the brethren.

But, retort the opponents, while we do not deny the service rendered, yet if we grant the application of Matthew 24:45 to be correct, then we are forced to apply the other part, the context, which says, "Verily I say unto you, he shall make him ruler over all his goods." That would mean that the "fellow-servants" and the "household of faith" in general might not expect to receive their spiritual meat from any other quarter than "that servant." We are opposed to this thought and hence opposed to the entire matter.

Our friends reply that it is with the Lord and with no one else to determine who and when and what shall be provided for the "household of faith"; and for him equally to decide whether he will send that spiritual food through one channel or through many channels. They urge that all who are hungering and thirsting after Truth, all who are looking to the Lord for their supply, all who are in a proper attitude of mind, meek and teachable, will be ready to say, "Lord, thy will be done in thy way! To thee we are indebted for every blessing, every mercy, every ray of light, and we prefer to receive it as thou dost prefer to dispense it! We have no wish or will to express! Our prayer is, Thy will be done!" They further urge that the opponents consider that the harvest message has been going forth for thirty-five years, and that if the Lord should change his program and his channel of sending the Truth at this late day, it would be very remarkable--less reasonable to suppose than that he would continue to use "that servant." They urge, furthermore, that all who cut loose from the Society and its work, instead of prospering themselves or upbuilding others in the faith and in the graces of the spirit, seemingly do the reverse--attempt injury to the Cause they once served, and, with more or less noise, gradually sink into oblivion, harming only themselves and others possessed of a similarly contentious spirit.

OUR POSITION ON THE SUBJECT

From the first we have urged that this subject be not allowed to produce contention or bitterness of spirit. Let each reach his own conclusions and act accordingly. If some think that they can get as good or better provender at other tables, or that they can produce as good or better themselves--let these take their course. All who feel dissatisfied with the spiritual food which our great Master has privileged us to send broadcast to every nation should certainly be looking anywhere and everywhere for something better. Our wish for them is that they might find something better. If we were dissatisfied ourselves, or if we knew where something better could be obtained, we certainly at any cost would seek it. And how could we find fault with others for doing what we ourselves would do? Rather let us bid them God-speed in their search for something more satisfactory. With many of us the case is the reverse of this, for, with the poet, we say

"I had sought the world around
Peace and comfort no more found."

In the Divine Plan of the Ages we found something so far above our own conception and the conceptions of all others that we at once realized it to be God's Plan, of which he declares truly, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans." (Isa. 55:9.) We realize instinctively what a pearl of great price we have

R4483 : page 294

found--a matchless pearl--and that it would be the height of folly to look for any other that would compare with it. With the poet we declare,

"It satisfies our longings
As nothing else could do."

We confess, therefore, that we are not searching for other plans of the ages. At very most we look for additional scintillations of light which will make more harmonious and more beautiful than ever the great Divine Plan, which first stood clearly revealed to us in 1880.

We urge upon all those who do see eye to eye with us that, instead of quarreling with those who want something new or something better or something different, we merely let them go their way while we give special heed to the development of the fruits and graces of the holy Spirit in our own hearts and lives, and to the further dissemination of the glorious message to those who have the hearing ear. If from time to time the Lord shall permit Satan to sift his Church "like wheat," let us remember that our great Advocate's assistance in proper measure and power will bring to all who are loyal at heart the needed grace and strength for every temptation. He will not suffer such to be tempted above what they are able to bear, but with the temptation permitted will provide a way of escape. We must expect, however, that these siftings of the wheat are not only permitted but intended to separate some, and it is not for us to murmur or complain against Divine Providence in this matter. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord!" Even though those who are being "sifted" have been very dear to us, as St. Peter and the other apostles were to the Lord, it is for us to humble ourselves under the mighty hand of God.--1 Pet. 5:6.

On the other hand, while remembering the Scriptural injunction to "mark them which cause divisions... and avoid them" (Romans 16:17), we should not allow any bitterness respecting them to enter our hearts or to escape our lips or our pens, no matter what they may say or do against us. "See that no man render evil for evil nor railing for railing, but contrariwise." Let us be like our Lord who, when reviled, reviled not again. As we see some going blind respecting precious truths which they once saw clearly, it will properly grieve our hearts for them. But we are to remember that the Lord's Cause will lose nothing; that it is in the hands of the Omnipotent One, who is able to make all things work together for the fulfilment of the counsel of his own will--his glorious purposes. Would we smite the blind? Surely not! Then neither should we by act nor word be unkind to those who are "going out from us, because they are not all of us"--those who in this hour of temptation are being smitten down by the arrows of the Adversary because, from the Lord's standpoint, not deemed worthy of the necessary succor.--1 John 2:19.

The three important lessons for the Lord's faithful to be sure that they have learned are these: (1) That meekness, humility, is of primary importance, not only to gain an entrance into the Lord's family, but also to maintain a place therein. (2) That obedient faith, abiding trust, is an indispensable quality, not only for the eternal future, but also for the maintenance of our proper relationship to the Lord in the present life. Without it we would wander and be uncertain in all our course. With it we may abide in meekness under our Lord's protecting care. (3) Love, the essence and sum of all the graces, must rule in our hearts richly, abundantly. A proper love for God will not only keep us very meek, very humble, very teachable, but will also give us great faith, great confidence in him and an attitude of heart which he will be pleased to guide aright. A love for the brethren will make us meek and gentle and willing to lay down our lives in their interest. If we know these

R4484 : page 294

things, happy are we if we do them.

But while we are willing that others should go anywhere and everywhere to find food and light to their satisfaction, strange to say, those who become our opponents take a very different course. Instead of saying in the manly fashion of the world, "I have found something which I prefer; goodbye!" these manifest anger, malice, hatred, strife, "works of the flesh and of the devil" such as we have never known worldly people to exhibit. They seem inoculated with madness, Satanic hydrophobia. Some of them smite us and then claim that we did the smiting. They are ready to say and write contemptible falsities and to stoop to do meanness.

We say to ourself, O my soul, come not thou into their counsels and schemes. Abstain from them. Make the Lord, even the Most High, thy refuge and habitation, and fellowship thou with the saints of the Most High, who are meek and lowly of heart and whom he shall lead in his ways. "Blessed is the man who walketh not in the counsel of the ungodly, and standeth not in the way of sinners, and sitteth not in the seat of scorners, but whose delight is in the Law of the Lord."

===================

R4484 : page 294

OUR COMPREHENSIVE CONSECRATION VOW

MANY are writing us that they took the Vow months ago, when first it was suggested. We are glad to have all names at any time. Our opponents are boasting that as less than seven thousand names have as yet been reported as Vowers, it follows that the majority of our many thousand readers are opposed to it. We do not believe this true, yet cannot dispute the logic of the argument. All not for the Vow are apparently against it. Our belief, nevertheless, is that those who have taken the Vow are experiencing a great spiritual uplift therefrom, a greater nearness to the Lord, and consequently a greater safety in this evil day. It is our confidence, too, that the Lord will make the Vow plain to all of his faithful in due time and that many more, if not all the true-hearted, will ultimately take it and share the blessing. Notice that nearly all who are going blind on the Covenants and the Sin-Offerings are such as are opposing the Vow. Of course, we believe it to be of the Lord's providence and "meat in due season" at this time, else we would not present it in these columns.

Some have gotten the erroneous idea that this Vow is more stringent than our original Consecration Vow of Baptism into the Death of Christ. On the contrary, nothing could be more comprehensive or tight than our Vow to be dead with Christ to all sin and alive with him to all righteousness. This includes every act, word and thought fully in accord with the will of our Lord to the extent of our ability. The Vow suggested for a year past is less comprehensive; but it specifies certain outward forms recognized as safe and such specification is found to be helpful.

It is the new Creature that is bound both by the Consecration Vow and also by the supplemental Vow of specifications.

If the New Creature fail in the latter Vow, he surely has failed in the original comprehensive Consecration Vow. What should he do upon realizing a shortcoming? He should follow the Apostle's admonition and come courageously to the throne of heavenly grace, to obtain mercy and find grace to help in future times of need. "The blood of Christ cleanseth us (new creatures) from all sin"--cleanses our robes. It was efficacious for us as men, justifying us and bringing us the privilege of joining with our Lord in his sacrifice, and it avails for all the weaknesses and imperfections of our flesh after we become "new creatures." This supplemental Vow demands so much less of us than our original Consecration Vow that all should be able to keep it, both in letter and in spirit, we believe. But if, perchance, a moment of severe temptation temporarily overwhelmed us and we failed to observe the Vow as fully as we desired, we should promptly go to the throne of grace for forgiveness, for the cleansing of every spot and wrinkle.

===================

R4484 : page 295

CHRIST'S AMBASSADOR A PRISONER

--ACTS 21:27-39.--OCTOBER 3.--

Golden Text:--"Thou, therefore, endure hardness, as a good soldier of Jesus Christ."--2 Tim. 2:3.

ST. PAUL, accompanied by Luke and Trophimus of Ephesus, Aristarchus of Thessalonica, Sopater of Berea, Secundus of Thessalonica, Gaius of Derbe, Timotheus of Lystra and Tychicus of Ephesus, arrived at Jerusalem Friday, May 27, A.D. 57. He was returning from his third missionary tour amongst the Gentiles. He had been absent seven years. As we have seen, the Lord had permitted forewarnings to reach him that he might expect trouble--bonds and imprisonment--in the Holy City. However, this noble ambassador for Christ, undeterred, had now arrived. He and his associates, it will be remembered, brought with them money collections from the Churches in Asia Minor for the Church at Jerusalem, which, apparently, was in a measure of financial distress.

Their reception on their first day was apparently of a private and personal character, but on the next day, which was probably the Day of Pentecost (Acts 20:16), the Apostles and leading brethren came together to receive St. Paul and his company in a more formal manner. St. James, brother (or cousin) to our Lord, was apparently the recognized leader in the Jerusalem Church. No mention is made of the other Apostles. Probably some of them were absent, engaged in the work at other points. St. Paul recounted his missionary tour amongst the Gentiles and the Lord's blessing upon his ministries of the Truth, notwithstanding the tribulations permitted. We may presume also that at the same time the collections were turned over.

THE FEAR OF MAN--A SNARE

The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence with them. Not merely did they fear for his personal safety, but also lest his coming might stir up persecution against them all. His activity and persistency made him well known to the Jews in the influential part of the world in which he had been laboring. The Jewish custom that the zealously religious come frequently to Jerusalem to celebrate religious festivals kept the Jerusalem Jews in touch with the religious interests of the whole world. St. James and his associates realized that in all probability Jews from Ephesus, Athens, Thessalonica, Berea, etc., might be present celebrating the Pentecostal feast. They knew that St. Paul's activities had already been reported, and that some, even of the Christian believers, were troubled at his reported teaching--that the Law was dead and that no one needed to pay any further attention to it. They urged St. Paul to contradict these partial misconceptions by going into the Temple and associating with some brethren who had taken the Nazarite Vow. They did not suggest that St. Paul take this Vow, but that he be present with these brethren, as a recognition of the propriety of what they did, and that he bear their expenses, which included not only the shaving of their heads and burning of the hair, but also the cost of sacrificing for them four animals each.

St. James and the leaders of the Church evidently understood St. Paul's position properly enough. He taught the Gentiles that it was not necessary for them to become Jews nor to obey the Jewish ritual, but that, instead of looking for God's favor through the types and shadows, they should look to Christ and his antitypical fulfilments of the requirements of the Law. He taught that the Law could not save either Jew or Gentile, but that only faith in Christ could bring the soul into relationship to God. He taught that while certain blessings of God yet remained for the Jew (Rom. 11:37), God during this Gospel Age is selecting a Spiritual Seed of Abraham from both Jews and Gentiles. He taught also that if any one, Jew or Gentile, attempted to keep the Law, with a view to thus meriting eternal life, such would surely lose it; because "by the deeds of the Law shall no flesh be justified in God's sight." Nothing in all this, however, really interfered with St. Paul's doing just what St. James and the others urged him to do for the four men under the Nazarite Vow. The shaving of their heads and the offering of sacrifices in demand of the Law governing their Vow, in no sense of the word interfered with or attempted to add to the merit of Christ's sacrifice. Nevertheless in our judgment a more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely served to arouse it. Let us not forget, however, that the Lord could have ordered the matter otherwise; could have overruled the matter differently had he chosen. Let us remember that the Lord foreknew that tribulations would assail the Apostle Paul, and had foretold them. Those who are in close relationship to the Lord have his assurance that all their steps are ordered of him and that all things shall work together for good to those who love God and who have been called according to his purpose. What a comfort! What a consolation this is to all of the Lord's people! No wonder such may have quiet, rest, peace, even in times of storm and trouble!

R4485 : page 295

CONCESSION TO PREJUDICE UNSUCCESSFUL

The scheme to have St. Paul appear as partially endorsing the Law seemed successful for several days, but when the seven days were nearly expired he was recognized by Jews who had come from Asia. They had seen the Apostle with the Greek, Trophimus, and jumped to the conclusion that the latter was one of the four men whose heads were shaved. This would have been a grievous offence from the Jewish standpoint. Only Jews were allowed within the sacred precincts of the Temple, outside of which was a Woman's Court and also a Court of the Gentiles. A stone fence separated these two apartments and constituted what the Apostle elsewhere alluded to as the "middle wall of partition." (Eph. 2:14.) This wall was four and one-half feet high, and on it was a tablet which has recently been found by the Palestine Exploration Society which reads, "No man of alien race is to enter within the balustrade and fence that goes around the Temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." St. Paul was charged with this offence and not the Greek who was supposed to have been misled by the Apostle. It was on this score that St. Paul's life was in danger from the mob which speedily gathered at the cry of the Asiatic Jew that the Temple was being profaned.

While the mob was beating the Apostle, seeking to kill him, a chief Captain or Colonel of the Roman soldiers in the Castle Antonio close by the Temple became aware of the tumult and hurried to the scene with a troop of soldiers. The beating ceased. The people, who had not learned to respect the majesty of the Roman Law, had become amenable to its military forces.

The Apostle was chained by each arm to a soldier. The commandant, endeavoring to ascertain the cause of the tumult and unable to understand the conflicting testimonies, remanded the prisoner to the castle. But the mob, disappointed that they had lost the opportunity of taking his life, made a mad rush to get him from the soldiers or to kill him while under their charge. What a spirit of murder can be aroused, and suddenly, too, in the hearts of not only Jews, but Gentiles! And how often we find in the pages of history that such violence and unreason have been manifested in the name of and in defense of various religions! How utterly foreign to all of this is what St. Paul designates "the spirit of a sound mind"--the spirit of reason, justice--not to mention the spirit of generosity, loving kindness and tender mercy! As the seeing of the foolishness and the brutishness of a drunken person should act as a great temperance lesson in every right-minded man and woman, so such a scene as this, whether recognized by our natural eyes or mentally seen through the printed page, should be a lasting lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that,

R4485 : page 296

by the grace of God, we will never be thus foolish, thus wicked; but contrariwise will become the more gentle and kind and Christ-like, as the days go by.

The oncoming of the mob led the soldiers to press one against the other so as not to lose their prisoner, and thus the Apostle was lifted off his feet and carried by the soldiers up the stairway.

The courage of this ambassador of Christ and his readiness to take advantage of every opportunity to tell the message of his Master was here wonderfully exemplified. We might have supposed that from the beating received from the mob and the more or less rough treatment in getting to the castle door any ordinary man would have been cowed with fear and excitement. But it was here that St. Paul, cool and collected, requested of the commander the privilege of speaking to the people, intimating, no doubt, that they had misunderstood what he was doing and that in a few words he might be able to pacify them. The officer was astonished, for the Apostle spoke Greek fluently. He thought likely that he was "that Egyptian" mentioned by Josephus, who, a short time before this, had gathered a large body of discontented Jews, to whom he represented himself as Messiah, and who, as his followers, gave the Roman authorities considerable trouble. St. Paul answered that he was a Jew of an honorable city and requested again the privilege of speaking to the people, which was granted. Promptly the Apostle preached Christ. No doubt he considered his thrilling experiences well repaid by the privileges of that moment--the privilege of telling a considerable concourse of people about Jesus; that he was the Messiah promised in the Law and the prophecies; that his sacrificial death constituted the redemption sacrifice for father Adam's forfeited life, and, incidentally, the redemption price for all of his children, who died under his sentence. Surely also he noted that now Messiah is calling a spiritual class of "first fruits" to be his associates in the Millennial Kingdom and that shortly Israel and all the nations will experience the privileges and blessings of that Kingdom. Surely he pointed out, also, that now is the acceptable time; that now is the time to make our calling and election sure to the chiefest, the spiritual part of the Abrahamic Covenant.

Paul proceeded to tell them of his missionary tours and how many of the Gentiles were receiving the message gladly and giving their hearts to the Lord in full consecration. But so strong was the Jewish prejudice that the mere mention of the going of this great blessing upon equal terms to the Gentiles re-enkindled the flame of hatred and violence, and their shouts and jeers rent the air. The Roman Colonel, perplexed at the situation, concluded that where there was so much opposition there must be some grounds for it. "Where there is much smoke, there must be some fire." And so he commanded that the Apostle must be whipped until he confessed what he had done wrong that created such a tumult and promised reformation. At once the command began to be fulfilled. They began to bind St. Paul to a bent whipping post. But the latter brought the proceedings to a quick termination by inquiring, "Do you think it lawful to punish a Roman citizen before he has had a trial?" The Colonel ordered him released at once, for already he had exceeded the law in the matter. He took the Apostle's word for it that he was a Roman citizen; for to claim this and to have it found to be an untruthful claim would have meant sure death. The Apostle was held a prisoner for trial.

There are several further lessons for us here. While not condemning the Jews harshly for their selfish, bitter feeling of opposition to the Gentiles, let us notice how much injury this bitterness and selfishness worked to the Jews themselves. Had it not been for this wrong spirit doubtless many others of that time might have been quite ready to hear the Gospel. The lesson to us, therefore, should be to put away meanness, selfishness, enmities, bitterness, out of our hearts, out of our minds, out of our conduct and words; and instead to put on the spirit of our Lord Jesus Christ--a spirit of meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Another lesson for us is that when undergoing trials and difficulties, however unjustly and however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own assistance and deliverance--even as St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection and it would have been culpable negligence on his part not to have used it and to have expected the Lord to deliver him in some miraculous manner.

REST IN GOD'S WILL

How sweet to feel God's will is best,
And in this precious thought to rest;
To know, whatever may betide,
'Tis best, for He is by our side!

Oh, how it helps us bear the pain,
Oh, how it makes us strong again!
The cold and gloom of darkest night
It fills with warmth and heavenly light!

To those who take His will as best

He grants His perfect peace and rest,
And ever gives them day by day
His grace sufficient on the way.

Then why should hearts grow weak or faint?
Why should we ever make complaint?
Let us press on with upturned face,
And follow where we cannot trace!
--G. W. SEIBERT.

===================

R4485 : page 296

THE WRATH OF MAN OVERRULED

--ACTS 22:30; 23:25.--OCTOBER 10.--

Golden Text:--"I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust."--Psa. 91:2.

THE day after the riot and St. Paul's rescue by the soldiers the Roman Commandant, Lysias, perplexed, called together the Jewish Sanhedrin, that they might pass upon Paul's case; for by this time he had recognized that the point of dispute was a religious one, and that his only duty was to preserve peace. Thus Paul was afforded another opportunity to witness the Gospel to the Jews--to their most learned body, to their most influential Court of Seventy. Perhaps the Apostle began to realize by this time

R4486 : page 296

that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel. Looking back with the eye of faith we can realize that this is always so; that the Lord is, as from the first, supervising his own work. But only in proportion as we know what the Lord's work is, can we have and use the eye of faith. We must see that the Divine program is not to attempt the conversion of the world at the present time, but to leave that for the future, to be accomplished by Christ's Millennial Kingdom. We must see that his work during the present age is merely that of selecting or electing the Church, to be his Bride-Consort in his Kingdom--his associate in the great work which will then be accomplished for the world in general.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them

R4486 : page 297

of his faithfulness as a Jew. He had been ever a model citizen, never lawless. He addressed the council as "Brethren," thus putting himself on an equality with them, both in respect to religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of Stephen, Paul, then Saul of Tarsus, was a member of the Sanhedrin.

"THOU SHALT NOT SPEAK EVIL"

The address which St. Paul had planned to deliver was interrupted by the High Priest's saying, "Smite him on the mouth!" This was a special mark of indignity and a protest against the words uttered. Our Lord declares, "The darkness hateth the light." It is not unfair to assume that the High Priest felt his own course in life specially condemned by St. Paul's words. Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech the Apostle shouted, "God shall smite thee, thou whited wall!" The prophecy came true. Within two years Ananias was deposed, within six years he met a horrible death, his own son being associated with his assassins, who drew him from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves which were covered with a stone slab bearing the inscription. These were whitewashed frequently, so as to be easily discernible, lest any traveler should tread upon them, and, according to Jewish ritual, be defiled. The pure, glistening white of the stone was beautiful, but beneath was corruption. The strength of the symbol as representing hypocrisy is manifest. Some who heard the Apostle replied, "Answerest thou God's High Priest so?" St. Paul rejoined, "I wist not, brethren, that he was the High Priest; for it is written, Thou shalt not speak evil of the ruler of thy people." It will be remembered that the Apostle never fully recovered his eyesight after being struck blind on the way to Damascus. Imperfect vision as a "thorn in the flesh" the Lord refused to relieve him of, but assured him that in compensation he should have the more of Divine grace, which answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the High Priest, or that he did not know that the indignity was suggested by him. It is claimed by some that Ananias had usurped his office and hence the Apostle's words may have meant that he did not recognize that the true High Priest was present. The latter view is implied by the fact that St. Paul did not apologize for his words, but merely showed that he fully recognized the Divine Law that rulers should not be slandered.

This is a good rule for every one today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the funmakers seem aware. Undoubtedly there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should pre-eminently stand for law and order, with as much justice as may be obtainable, waiting for absolute justice until the King of kings shall take his Millennial Throne. His command to us meantime is that we "be subject to the powers that be" and "follow peace with all men, so far as lies in us"--so far as is possible.

Incidentally we remark that some are even disposed to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. "The reverence of the Lord is the beginning of wisdom;" and it must continue in us and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love him and reverence him.

ST. PAUL AS A GENERAL

The smiting of the prisoner, and his retort, interrupted at its beginning the hoped-for presentation of the Gospel. The Apostle perceived that the prejudice against him was such that no speech of his could affect his hearers. They were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general, finding his front attack useless, he wheeled his forces and, by a flank movement, captured the sympathies of fully one-half of his auditors; and at the same time he secured an opportunity for showing that the doctrine he preached was the logical outcome of the faith of all of the large sect called Pharisees. He did this by shouting out, "I am a Pharisee; the son of a Pharisee; and I am being persecuted because of my belief in the doctrine of the resurrection." This was all strictly true. The word Pharisee signifies a person professing entire sanctification to God. And St. Paul had never ceased from this attitude. His experiences on the way to Damascus had changed his course of conduct, but had not changed his attitude of heart, which, from the first, was loyal to God "in all good conscience."

The Apostle well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic and higher-critical Sadducees, who numbered amongst them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one who believed in some respects as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and an out-of-the-way Pharisee they promptly espoused the cause of the latter. A tumult ensued, some seeking to take his life and others to protect it. Again Caesar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possess much advantage every way as Jews under Divine instruction should so sadly neglect the lessons of the Divine Law in respect to justice and each other's rights, not to mention the instruction, "Thou shalt love thy neighbor as thyself!" How pitiable it is that the same is sometimes true amongst Christians possessed of still higher appreciation of the Divine standards and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize they seek unless they reach the point of loving their enemies!

True, fisticuffs are not popular in our day amongst civilized people, but cannot even greater cruelty be accomplished by the tongue than by the hand? And is it not true that many, even amongst those who have named the name of Christ and taken upon them consecration vows to do his will, bite and devour one another under the influence of the Adversary's spirit--"anger, malice, hatred, envy, strife." As we see these things shall we not learn a valuable lesson, which will enable us the better to glorify our Father in heaven?

Back at the castle in safety the Apostle was doubtless wondering in what manner the Lord had been glorified by his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providences and see the outcome we have all the better opportunity for experiencing the faith which can firmly trust him, come what may. The castle Commandant was evidently learning that his prisoner was no common character, one who was calm and alert, dignified and humble and self-possessed, while his opponents were the reverse of all these, thus evidencing to the unprejudiced mind that the Apostle was probably in the right of the controversy. This change in his attitude towards St. Paul was manifested by his kindly treatment of the latter's nephew, who had heard that forty professed religionists, forgetful of the Divine Law, "Love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor drink until they had killed St. Paul, a man who had done them no harm, but who, on the contrary, had merely endeavored as wisely as possible to do them good. At the instance of his mother, St. Paul's sister, the lad had gained access to the castle and explained the plot to his uncle, who sent him to Lysias, the Commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet. He perceived that he was in conflict with at least one-half of the influential of Jewry, and that his wisest course would be to put his prisoner under the protection of the governor, Felix, at Caesarea. Accordingly that very night at 9 o'clock two hundred infantry, two hundred spearmen and seventy cavalry took the Apostle

R4486 : page 298

to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

Lessons for us are God's providential care, and how this operates towards his faithful ones, such as the Apostle and all who have "made a covenant with him by sacrifice." The incident shows how God prefers to use natural means rather than supernatural agencies, and how all should be on the alert to serve the Lord's cause at any moment and every moment. God's purposes will be accomplished, but happy is the man or woman or boy or girl accounted worthy of the privilege of any service to the Lord or to the least of his disciples. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of

R4487 : page 298

the Lord in every matter. As for the Apostle, he doubtless learned a lesson which we all may profitably consider; namely, that while having full confidence in the Divine will, it is ours to reasonably and properly protect our own lives and interests, as well as those of others.

The Golden Text is very impressive in connection with this lesson. Whether they and others recognize the fact or not, those who have the Lord for their refuge and fortress have a superhuman care and protection.

====================

R4487 : page 298

ITINERARY FOR TOUR THROUGH MARITIME PROVINCES

Lv.	New York, N.Y.,	Wednesday,	October	6	(N.Y.,N.H.&H.)	12:00 night
Arr.	Boston, Mass.,	Thursday,	"	7	(N.Y.,N.H.&H.)	6:57 a.m.
Lv.	Boston, Mass.,	Thursday,	"	7	(Dom.At.S.S.Line)	2:00 p.m.
Arr.	Yarmouth, N.S.,	Friday,	"	8	(Dom.At.S.S.Line)	7:00 a.m.
Lv.	Yarmouth, N.S.,	Saturday,	"	9	(Dom.At.R.R.)	9:40 a.m.
Arr.	Berwick, N.S.,	Saturday,	"	9	(Dom.At.R.R.)	1:50 p.m.
Lv.	Berwick, N.S.,	Sunday,	"	10	(Drive)	about 8:00 a.m.
Arr.	Kentville, N.S.,	Sunday,	"	10	(Drive)	about 10:00 a.m.
Lv.	Kentville, N.S.,	Monday,	"	11	(D.A.R.&S.L.)	6:00 a.m.
Arr.	Halifax, N.S.,	Monday,	"	11	(D.A.R.&S.L.)	9:06 a.m.
Lv.	Halifax, N.S.,	Monday,	"	11	(Intercol.R.R.)	5:00 p.m.
Arr.	Sydney, C.B.I.,	Tuesday,	"	12	(Intercol.R.R.)	5:30 a.m.
Lv.	Sydney, C.B.I.,	Tuesday,	"	12	(Intercol.R.R.)	11:30 p.m.
Arr.	Truro, N.S.,	Wednesday,	"	13	(Intercol.R.R.)	9:10 a.m.
Lv.	Truro, N.S.,	Wednesday,	"	13	(Intercol.R.R.)	5:35 p.m.
Arr.	Charlottetown, P.E.I.,	Thursday,	"	14	(Via Point du Chene)	11:40 a.m.
Lv.	Charlottetown, P.E.I.,	Friday,	"	15	(P.E.I.R.R.)	7:45 a.m.
Arr.	Somerside, P.E.I.,	Friday,	"	15	(P.E.I.R.R.)	9:50 a.m.
Lv.	Somerside, P.E.I.,	Friday,	"	15	(Ferry)	
Arr.	Point du Chene, N.B.,	Friday,	"	15		

(Ferry).......................................
Lv. Point du Chene, N.B., Friday, " 15.........
(Intercol.R.R.)............................... 1:10 p.m.
Arr. Moncton, N.B., Friday, " 15.........
(Intercol.R.R.)............................... 2:00 p.m.
Lv. Moncton, N.B., Friday, " 15.........
(Intercol.R.R.)............................... 2:10 p.m.
Arr. St. John, N.B., Friday, " 15.........
(Intercol.R.R.)............................... 5:20 p.m.
Lv. St. John, N.B., Saturday, " 16.........
(Maine Cent.R.R.)............................. 6:25 a.m.
Arr. Boston, Mass., Saturday, " 16.........
(Maine Cent.R.R.)............................. 9:00 p.m.

SPECIAL RATES from Boston to Yarmouth, Berwick, Kentville, Halifax and Truro and return to Boston, $14.00; to Sydney $5.00 additional. Friends intending this Convention tour will please advise at once I. I. Margeson, Westwood, Mass., that accommodations, state rooms, etc., may be secured.

====================

R4487 : page 298

"OFFENDED BECAUSE OF ME"

"Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."--Matt. 26:31.

WE ARE NOT to understand this Scripture to teach that God directly smote the Shepherd, but rather that he permitted the Adversary to smite him. As our Lord said, "The Son of Man indeed goeth, as it is written of him, but woe unto that man by whom he is betrayed." Judas was a free moral agent, and only by entertaining evil thoughts respecting the Master did his heart get more and more out of the way until the last barrier of his will surrendered, and then "Satan entered into him" in the sense of having full control of a willing tool.

Little is told us of Judas, except that at heart he was selfish and mercenary. Doubtless he became a follower of Christ with more or less of sincere motives. He saw the miracles; he knew of their genuineness. He was one of the twelve whom Jesus sent forth endued with power to heal diseases, to cast out devils, etc. He knew there was no fake connected with it, but that the power of God through Jesus had for a time exercised itself through himself and the other Apostles miraculously. But apparently his heart was less attracted by our Lord's purity of life and holiness of teaching and self denials, and more attracted by the glorious prospects which Jesus held forth in the promises that those who followed him in his time of trial and rejection of men should ultimately sit with him on his throne, ruling and judging the twelve tribes of Israel.

Judas allowed the natural selfishness of his nature to specially covet the honors and glories promised, rather than to appreciate the principles of righteousness and truth illustrated in our Lord's life and teachings. Note the difference in the sentiment expressed by James and John. While not forgetting the honors promised, their especial thought was love for the Lord and a desire to be near him and to be associated in the glorious work of the Kingdom, in the uplifting of Israel and all the nations. The loving disciple who leaned on Jesus' breast at the Memorial Supper evidently thought less of the glories of the Kingdom than of the nearness to the Master when making the request that he and his brother might sit on the throne of the Lord, the one on his right hand and the other on his left.

The selfish propensities are generally larger in proportion than the nobler ones in all mankind, and consequently under present conditions they are likely to be the more active ones in all of us. Hence our need continually of setting our affections on the higher things, the nobler things, and to this end the necessity of having before our minds continually the glorious character of our Lord and our heavenly Father--their justice, their love and mercy--that we may be copies of God's dear Son, and like unto our Father which is in heaven. Judas failed to develop such noble qualities, and, instead, cultivated the baser qualities in connection with his calling to discipleship.

R4487 : page 299

He thought of the throne and the honors attached thereto until everything else seemed of little advantage.

This being so, he was critical of the Master, and fault-finding. From his standpoint, Jesus was carrying on the campaign for the throne in an improper manner; he should have been more worldly-wise; he should have done this, and should not have done that. Instead of reproving the Pharisees he should have cajoled them, or at least have said nothing against them. Instead of criticising the multitude that desired to make him a king, and withdrawing himself from them, to meet Judas' conception of wisdom he should have spoken sympathetically to them and made capital out of the occasion. Instead of speaking to the multitudes in parables and dark sayings, he should have come down to their comprehension and explained to them about his Kingdom, and how he intended to establish it.

Judas could see no sense, we may be sure, in our Lord's dark saying, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." After that saying many of his followers remarked, "This is a hard saying, who can believe it?" and walked no more with him. Surely Judas must have been offended on that occasion. From his standpoint Jesus was balking all of his prospects, and the hopes of the Kingdom were going glimmering more and more every day. The Lord was becoming more pessimistic, and instead of talking about the Kingdom and the throne was telling how the Jews would shortly take him and crucify him.

Judas began to feel that if he had been deceived in this matter, and was not to sit upon the throne as at first expected, he had best be "feathering his nest" financially in advance, so that however matters might go with the Master and the others, he would not have made such a failure as they. With this in view, doubtless he had sought to be the treasurer of the little band, and had appropriated to his own profitable uses whatever surplus was from time to time contributed. The basis for this assumption is found connected with the story of the anointing of Jesus at Bethany, when Mary produced a very costly perfume and therewith anointed our Lord. It was Judas who murmured at this waste, and remarked how much good might have been done with this money in providing for the poor. Not that he cared especially for the poor, but that he was a thief and carried the treasurer's bag for the disciples, and appropriated to himself from what was put therein.--John 12:6.

GAIN INSTEAD OF GODLINESS

This selfish spirit not only led him to rob the Lord and his fellow-disciples, but eventually led him to think of how he could obtain money from the priests for the betrayal of the Master. And of course there must have been some reasonable philosophy in his mind in connection

R4488 : page 299

with the matter, and not merely a cold-blooded deal to put Jesus to death--not merely cold-blooded murder. When selfishness has control of the heart it works all manner of deceitfulness to the mind as respects motives, intentions, etc. And this is true whether the ambition be for money or for name and fame. Doubtless Judas reasoned that he could make the money out of the transaction without working any injury to the Lord. Jesus could again, as on previous occasions, "pass through their midst" without any daring to touch him. Perhaps Judas reasoned further that his course would awaken the Master and bring matters respecting the Kingdom to a head, one way or the other; that Jesus, finding himself in the hands of his enemies, would either assert his great power and assume his kingly authority, or else his weakness and fraudulent claims by which he had deceived his disciples and others would be exposed.

By such subtle reasonings and deceptions the Adversary was able to lead the disloyal mind, the selfishly ambitious heart, into wrong paths. As we realize this, and how the same Adversary still operates along similar lines, we may well fear to come in any degree under his power or misguiding influence. Not many of us would dare to find fault with the Lord and his methods directly, but we could still do so indirectly. He who then supervised the affairs of himself and his disciples on earth, now supervises the same from his glorious heavenly station. While fault cannot be found with the words of Jesus directly, fault can still be found with his message through those whom he uses as his mouthpieces. And while the Master himself cannot be betrayed to his enemies, for pieces of silver or other earthly advantages, or in satisfaction of other earthly ambitions, "his brethren" can thus be dealt with.

We have the Master's word, that whatsoever injury shall be done in word or in deed to one of the least of his little ones, it is the same in his estimation as though it were done to himself; and it were better for that man that a millstone were hanged about his neck and that he had been cast into the depths of the sea; better because in that event there would have been a future prospect for him during the Millennial Kingdom, whereas, having been once enlightened, having once tasted the heavenly gift, having once been under the influence of the holy Spirit, and then to completely fall away, there would remain no more for him an interest or share in the heavenly gift--in the redemption which is in Christ Jesus. Having received his share of it, he misused it, and can have no further interest in it.

Judas was thus made acquainted with the heavenly gift and the powers of the age to come, not by direct reception of the same as experienced at Pentecost, but by the indirect blessing which came upon the twelve through our Lord's special impartation to them of the power of the holy Spirit, by which they were enabled to work miracles in his name.

"THE SHEEP SHALL BE SCATTERED"

We must never lose sight of the fact that the harvest of the Jewish Age was completely under Divine supervision and control. The Lord willed that severe testings should come to the sheep through the Master whom they loved and revered. Those testings were necessary. "Through much tribulation shall ye enter the Kingdom." The way to glory must be the way of the cross--a narrow way--and there must be something permitted which would serve to make the way narrow; hence the permission of evil, the permission of a measure of liberty to Satan, and the permission of a measure of liberty to ambitious men.

It is not for us to become bitter toward Satan or any of those who develop an ambitious and injurious spirit similar to his. In so doing we would be cultivating in ourselves that which would be injurious to us. On the contrary, all the opposition of Satan and those who have his characteristics should exercise upon us an opposite spirit. We should pity them, while detesting their methods. We should be ready to do good to them, while loathing their course. We are not to render evil speaking for evil speaking, nor insinuation for insinuation, nor anger for anger, nor malice for malice, nor hatred for hatred.

On the contrary, as the Apostle suggests, even Michael, though higher in power, durst not bring against Satan a railing accusation, but merely said, The Lord rebuke thee! So it should be with us: Instead of attempting to take vengeance upon our adversaries, we should commit our way and theirs to the Lord's keeping, and trust that in due time he will rebuke the Adversary and all who have his spirit and follow his course. He will know how to make proper allowances for head and heart. He it is who has said, "Vengeance is mine, I will recompense, saith the Lord."

"OFFENDED BECAUSE OF ME"

So far as our Lord's personality was concerned, we may be sure there was no cause of offense in him; he did nobody harm, but did everybody good. It was his doctrines that offended the people, and not his personality; nevertheless, their resentment was against his personality rather than against his doctrines, which were too strong for them to attack.

On one occasion we remember when they took up stones to stone him, Jesus expostulated with them, saying, I have

done a good work and ye all marvel. Why, then, are you about to stone me? They answered that it was not for anything personal, but because of his doctrine. The Adversary deluded them, and made the words of him who spake as never man spake to appear false and God-dishonoring, whereas they were very true.

Our Lord said, "Marvel not if the world hate you; ye know that it hated me before it hated you. If ye were of the world, the world would love its own. But now ye are not of the world, because I have chosen you out of the world, therefore the world hateth you." This implies that in proportion as we follow closely in the Master's footsteps our experiences will be proportionately similar to his. We shall be hated, not because of evil deeds to others, but because whoever is out of harmony with the truth of God's Word will be out of harmony with those who speak the truth, and verily think that they do God a service in opposing them.

Notice also that the world that will hate you is not the heathen world, not the Gentile world, but the worldly who pose as God's people. This was so with Jesus. He preached, not to the Gentiles, but to the holy nation of the Jews, God's consecrated people. And those who hated him and delivered him unto death were of his own nation, and even Judas of his own disciples. So we also should expect, in harmony with our Lord's words, that the worldly who will hate us will be the worldly-spirited ones, adversaries prominent in the Church, and some of them, perhaps, close to us as fellow-disciples.

Seeing these things in advance, being thus fore-warned, shall we not be fore-armed, so that none of these experiences may move us from our constancy and faithfulness? Let us remember the Apostles of old, and how the smiting of the Shepherd affected them, and scattered them, and confused them, so that of the two who followed him at all one in terror denied him with cursing, while the other, the loving disciple, viewed the Master sympathetically, but afar off.

Our Lord had forewarned them, and had instructed them how they might have been better prepared for this trial, but they had not heeded his words, "Watch and pray, lest ye enter into temptation." Hence in the moment of temptation they were overwhelmed, scattered. The lesson to us is that we should watch and pray, and by faith draw very near to the Master, and be full of confidence in the Divine plan, and remember the assurance that all things are working together for good to them that love the Lord, to them that are called according to his purpose.

Watching and praying will cultivate confidence and faith in God, and preserve us from the trepidation and fear and stumbling which will surely upset many others; because from this standpoint of faith we shall know how to apply in our own time and under our own circumstances our Lord's words to Pilate, "Thou couldst have no power at all over me except it were permitted of my Father." God is still at the helm, and is still working all things according to the counsel of his own will. It is for us to come close to the Lord and to wait for the development of his plan with absolute confidence and fearlessness--except in the sense that we should fear to leave undone anything directed in his Word.

Thus our Lord feared in Gethsemane, and in due time received Divine assurance and the strengthening of his heart, and the calm rest and peace which properly accompanied that assurance. So it will be with us "after that we have suffered awhile" and our faith has been properly tested, the Lord will give us succor and "grace to help in every time of need."

===================

R4488 : page 300

A REPLY TO BROTHER McPHAIL'S TRACT

DEAR BROTHER RUSSELL:--Grace and peace be multiplied unto you in these trying times, is my prayer. Thinking that a few words from one who has been long in the way and a close student of your presentation of the Gospel Truths, and from one who has been with you in spirit through all your severe and fiery trials and labor of love for these many years since before the first volume of DAWN was published, might be cheering and have a tendency to strengthen the prophet's hands, I will send you a few lines.

Little did I realize or know in what way or through what instrumentality the Adversary was going to make his attack, and when I had shaken hands with you the second time at Put-in-Bay, and had looked into your smiling but care-worn face, in an instant I felt the extent of the trials through which you had passed; how you had taken joyfully

R4489 : page 300

the spoiling of your goods; how you had suffered the loss of all things that the world counts gain, and yet I could see that you were among those of the Lord's rich ones, rich in faith, having Godliness with contentment, which the Apostle says is great gain. As I realized all this, I also felt that the battle for Truth was not all over, but that there was more to follow. I said to you: "God bless you, Brother Russell; God bless you; the Enemy is coming in like a flood." Do you call to mind how soon after that convention the Enemy began to show his colors in the ranks of the Lord's consecrated? But, praise his name, the Lord has fulfilled his Word. He has lifted up a standard against the assaults of the Adversary and the Lord has still a remnant of his faithful color-bearers, who have been tried in the fire, veterans and victors in many a hard-fought battle, who are well equipped and prepared for the conflict against all the opposers of truth and righteousness that the prince of darkness can muster. Loyal Soldiers of the Cross, having on the whole armor of God, well clothed and well fed, strong in the Lord and in the power of his might, following in the footsteps of the Captain of our Salvation! We can do all things, endure all things, through Christ who strengthens us, even to running through a troop or leaping over a wall. They have learned the music and know the Gospel's joyful sound, and keep step to the notes.

I am sending you herewith a copy of the letter I wrote to Brother McPhail. It explains my attitude toward this new departure and snare of the Adversary. No doubt the Lord of the Harvest has permitted this delusion for wise purposes; but as I remarked in a testimony meeting lately at the Saginaw Convention, when the testimonies seemed to be drifting too much on the line of Brother Russell's trials and burdens, they need not borrow so much trouble about Brother R., for he is in the Lord's hands; and as long as he is faithful to his stewardship, the Lord will take care of him and he will have a good time fighting the good fight of faith for the joy that is set before him, in spite of all the opposing forces of Satan. We esteem Brother Russell very highly for his work's sake and labor of love for the members of Christ's Body and should bear him continually to the throne of grace in the arms of faith, that the Lord may continue to guide him by the spirit of wisdom and a sound mind in the dispensing of the meat, from the storehouse of Divine truth, to the household through the various instrumentalities that the Lord is using. Hold up the prophet's hands in any way you can. Having done this, cast all your care upon the Lord, knowing that he doeth all things well. Leave it there and stop worrying about Brother R. "Let not your heart be troubled," saith the Master. "Martha, Martha, thou are careful (i.e., worried) and troubled about many things."

Now, dear Brother, just one or two things more to which I wish to call your attention. Is there not a parallelism between the stumbling of some of the Lord's disciples mentioned in John 6:52-68 and the stumbling now taking place? In the 53d verse our Lord says, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." Does not this apply to the consecrated spirit-begotten Church, drinking of the sufferings of Christ even unto death, the sacrificial Cup, members of Christ's Body? Are

R4489 : page 301

they not the only ones that have any life in them? Is not this strong meat? Those disciples who fell away said, "This is a hard saying, who can hear it?" Is it not so in the closing time of this harvest? Are not some who have been following along and who were co-laborers, now stumbling at the Word, being disobedient and declaring by word of mouth and printed page that the suffering of the Church as a sin-offering by the High Priest of our profession is a hard saying and will have none of it?

Now, lest I weary you or take too much of your time, I will close. I am getting old and nervous and have to write with pencil and have my letter copied. And now, Dear Brother, if you never receive another line from me while I tarry this side of the vail, rest assured that I shall remember you continually at the throne of Grace that the keeping power may be with you to the end of your pilgrim journey; and at last, when your last battle shall have been fought and the last victory won and your crowning day shall be ushered in, may you hear the welcome voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Pray for me that I may, by God's grace, meet you there.

Faithfully yours in the One Hope and service,

BYRON WILCOX.

DEAR BROTHER McPHAIL:--

I received your booklet on the Covenants and Mediator. I have read and re-read it prayerfully and carefully, and must say I disagree with you entirely on the points of the doctrines as set forth by you and the other brethren who hold the same (I believe) unscriptural views.

I shall only point out to you briefly and to the point a few of the unscriptural statements and try, with the Lord's help, to call your attention to some strange and inconsistent things that you and Brother Henninges have done, in the hope that you may see the error and make your escape from the snare of the Adversary; for I still recognize you as a brother, and love you dearly and continue to pray for you.

You are the first "Pilgrim" brother I ever met; I think about eighteen years ago. At that time you were the only traveling Pilgrim. I have met you many times since and have been greatly blessed through your ministry of the Truth. Now, dear Brother, at the time I first met you the TABERNACLE SHADOWS had been published, explaining the types, etc. You and Brother Henninges were familiar with and well posted on the TABERNACLE SHADOWS as explained by Brother Russell; and as far as I can judge, you continued to preach in harmony with those views as set forth in that booklet for eighteen years. Then, suddenly, just in the closing time of the harvest, you get your eyes opened to see the whole teachings in regard to the Lord's goat, the scape-goat, the red heifer, and almost everything in the TABERNACLE SHADOWS as set forth by Brother Russell, as a myth, an error. Is it not strange that the Lord did not reveal this to you brethren sooner? And now you claim that Brother Russell is the one that has changed his teachings. He is, and has always been teaching in perfect harmony with the views as set forth in the TABERNACLE SHADOWS. I shall not now go into details in reference to some of your citations and misapplications of WATCH TOWER and DAWNS. It seems sufficient to see that you repudiate almost all the Gospel truths you had held and publicly taught for eighteen years. This of itself is sufficient to cast suspicion on your whole presentation.

On page 38 of your booklet you ask, if these sinners, enemies, etc., could become saints and members of the Church, joint-heirs with Jesus Christ without a mediator, why cannot the world in the Millennial Age attain to human perfection without a mediator. A seemingly foolish question for a Bible student to ask, and very easily answered from the Scriptural standpoint, because it is not in harmony with God's eternal plan and purpose. Again, you ask, if any member of this sinful race can be accepted by God without a mediator, why is a mediator needed at all? Let me ask you, dear Brother, if Abel had a mediator. How about the cloud of Old Testament worthies mentioned in Hebrews 11? Were they under the New Covenant? Were they justified by virtue of a Covenant then in operation? Did they have a mediator? No! Will they come forth in the resurrection of the just to perfect human life? Certainly. They were justified by faith and fought it out on the faith line and came off victors. Their faith, from God's standpoint, pointed forward to the Ransom. They were justified by faith; and by obedience to that faith they will come forth perfect human beings to be used of God in bringing the blessings of the New Covenant when in operation to the world, under the rule of the Mediator--the Church, Head and Body.

Now, how about the household of faith at the present time? How are we justified and to what kind of life are we justified? Therefore, being justified by virtue of the New Covenant and the mediator of the New Covenant. Oh, no, Paul! That is not what you say. We are getting the thing all mixed up. Someone else says that! "Therefore, being justified by faith, we have peace, etc." Oh! I see; we are justified the same today as Abraham was--by faith; no mediator there; no covenant there! To what life are we justified? Human life, perfect human life, purchased by the Ransom. Have we this when we are justified? No; it is only reckoned to us. Are we going to be perfect human beings like those old-time worthies in the resurrection? No; that is not God's purpose with us. He has "provided some better thing for us." We are justified for a purpose; to be used on a higher plane of being in the age to come. We do with our humanity what our Forerunner, the High Priest of our profession, did with his--give it up as a sacrifice, through his merit, acceptable to God. Now, from that time, the time of consecration, we are under a covenant, and not before.

What covenant are we under? I answer, the same as our Forerunner. What covenant was he under? A covenant of sacrifice. For three and one-half years he was under that covenant, until he cried on the cross, "It is finished." He was begotten in the Abrahamic Covenant at his baptism. In his Resurrection, he was born from the same covenant, and became the Head of the Seed typified by Isaac. So, the Church, which is his Body, are under a covenant, a covenant to sacrifice, reckoned in with the Head as members of his Body, through his merit and offering acceptable to God. All justification is based upon the Ransom given at Calvary. Now, we can see why or in what sense, the Church are members of his sacrificial Body, and are being "baptized for the dead," joint-sacrifices, sharing his sufferings, joint-heirs; "Gather my saints together unto me, them that have made a covenant with me by sacrifice." (Psalm 50:5.)

R4490 : page 301

"A covenant with ME," with HIM--a fellowship covenant.

Now we can see the force and harmony of these Scriptures. "Planted together in the likeness of his death," "drinking of his cup," "counted as sheep for the slaughter"; "baptized for the dead." The man Christ Jesus was the first sheep slaughtered, the Lamb of God, who bore our sins--the sins of the sheep for the slaughter, and also, the sins of the whole world. But God's great plan purposed other sheep for sacrifice, through the merit of the one who ransomed all. This Lamb of God was in God's eternal purpose slain from the foundation of the world; so his followers, who are crucified with him, were sheep for the slaughter, chosen in him before the foundation of the world. (Eph. 1:4.) All this is clearly taught in the TABERNACLE SHADOWS. But from your viewpoint these Scripture teachings are meaningless. There is no place for them in the teachings of yourself and Brother Henninges.

Your explanation on Page 10, "What is meant by being under a covenant?" I believe, is correct. Now, is the Church under more than one covenant? I think that your answer would be negative. If so, the Church is not under the New Covenant, for it is clearly stated in the Scriptures, that the

Lord's saints are under a covenant of sacrifice, as I have already cited. You failed to explain anything in regard to

R4490 : page 302

the Church's Advocate. Does the Church have a mediator and an advocate both? If so, for what reason?

Again, on page 15, your thoughts are set forth in regard to Abraham, and, of course, you would be obliged to include other Old Testament Worthies who had no mediator, and because they had none, if we hold the view that the Church has none, etc., then because Abraham and others, Abel, Enoch, etc., had no High Priest, then, of course, the Church has none; and the Church has no Head because they had none; and so on. This is very unsound reasoning. Were those old worthies offering their justified humanity as a sacrifice to God, acceptable to God through the merit and ransom finished at Calvary? If not, your reasoning and conclusions fall flat with no foundation to stand on.

Again, on page 25, you refer to Hebrews 12:22,25. You say that instead of taking the Apostle at his word and believing what he says that "Ye are come," we are asked to believe that it means, "Ye are coming." Now let us see how your reasoning and conclusions look in viewing some other passage of Scripture given by the same Apostle: "If ye then be risen with Christ, etc." (Col. 3:1.) According to your view, Paul made a mistake, for we are not risen with Christ as yet, except by faith, and shall not be until we pass beyond the vail into the anti-typical Sarah's tent. So, in regard to the Scriptures you refer to and the conditions and things spoken of, we have come by faith to that glorious epoch or condition referred to, but it is still in the future. We behold it in faith and by faith we bring it nigh. You remember Abraham saw the same; he saw it and was glad. Now, dear Brother, there is much more I might say, but will not at this time.

Hoping and praying that you may see light in God's light on these important doctrines, I exhort you in the words of Paul to Timothy, "Take heed to thyself (keep the big Scotchman under), and to the doctrine, continue in them, and by so doing thou shalt save both thyself and them that hear thee." I shall be pleased to hear from you at any time.

Faithfully your Brother in the One Hope as long as I can see you are on the ransom. BYRON WILCOX.

====================

R4490 : page 302

THE TRUTH IN ASIA MINOR

BELOVED BROTHER IN OUR BLESSED KING:--I consider it my Christian duty to make known to you and to all who elsewhere love our Savior in truth, that I heard about you and your love for the Lord and for his work, through your books, which we have had in our language, the Greek, now for two and a half years. I am sending you this letter because I believe that you will rejoice with me.

In the month of March, last year, I received from one of the Lord's children, who lives in Crete, some books and tracts of the MILLENNIAL DAWN. By reading I found in them the truth, for which I was hungry and thirsty. So I accept it because it is the true Gospel of Jesus.

When the preacher of the Protestant Church, of which I was a member, heard that I had accepted these truths and that I had written to have more books forwarded for the purpose of distribution, he explained before the Church that these books are not Christian, and that I must neither read them nor give them to others. I replied that the Word of God says, "Prove all things and hold fast that which is good." (I. Thess. 5:21.) Whereupon they persecuted me, for I had become an "heretic"; and about two weeks after that time they put me into prison on the charge that I was writing objectionable letters and passing them into the American College for Girls. Then the court of Smyrna sent me as an exile to my native country, which is in Epiros, Turkey. I was in prison ten days; and after this they sent me as an exile through Macedonia. In all these tribulations I was very glad, because it was my blessed King's will. I saw that there in Macedonia he had something to do through me; and about three months were spent ministering according to his will.

I want to let you know that about ten persons, who are Armenian Christians, speaking the Turkish language, are ready to buy some MILLENNIAL DAWN literature. So this year I shall try by the Lord's help to print something of the Truth in the Turkish language for them. All those who accept the DAWN truths here in Smyrna are about thirty persons, but every day I meet those who are hungering for the Truth as it is in Christ.

I am a Greek, my age is 25, my native country is the "Conitza," Epiros, Turkey. I have been living here in Smyrna for seven years, and I speak about six languages--Greek, English, Turkish, Albanian, and a little Hebrew and French.

My love to all the friends, G. M.--Smyrna.

OUR REPLY

DEAR BROTHER M.:--

I am glad to have your letter of the 7th of June and to note therefrom that you are not only at liberty, but back in your own land and actively engaged again in the proclaiming of the glad tidings. It rejoices me to learn that so many as thirty of the Asiatic Turks have received the good tidings. Give them my greetings, please. We have a pamphlet on the subject of Hell in the Syrian language; order if you can use any of these. Although we have none too much money for the demands, we feel led of the Lord to render you some assistance for the work you are engaged in. Please use it as wisely and carefully and as much to the Lord's glory as possible, and please also let us have a report respecting its expenditure. Enclosed find draft.

Yours in the love and service of our dear Redeemer,

C. T. RUSSELL.

===================

R4490 : page 302

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

Grace and peace be multiplied unto you through Jesus Christ our Lord.

Now, dear Brother, I come to you through letter with a heart full of repentance, after having been before the Lord, for having in the past spoken evil and listened to evil concerning you, my Brother. Now, dear Brother, I want first to ask your forgiveness for opposing the Truth you have so faithfully given out, which as I now see, was the true "Meat in due season."

The first thing that started me was listening to evil speaking. Now I see it was disobeying God's holy will, and going against his Word. Secondly, I opposed the Vow most bitterly, which I now see is one of the most essential things of this Gospel Age; that is, at this time--"the time of the end." Now, dear Brother, as soon as I opposed the Vow openly, it was, as I now see, as though a dark glass or film came over the eyes of my understanding, and I could not see the light. I began to disagree on the Covenants, the Sin-offering, and also on the subject of the Mediator, and, in fact, I was going farther and farther away, all because I did not listen to the Apostle's injunction, "Study to show thyself approved unto God, a workman that needeth not to be shamed." I got lazy and did not study hard enough. Oh, Brother, if I could only help the others, who are in the condition that I was in, to see how essential it is to keep on studying, and to keep in full harmony with the channel that the dear Lord is using! With God's help I am now doing my best to show others what I have now got, and that it is the Truth which I unconsciously gave up for error. But thanks be to our Heavenly Father, he has brought me to see the error of my ways, by using a dear Brother to

R4490 : page 303

show me and prove to me from the Scriptures that I was on the wrong course.

Now, dear Brother, I had been praying that I might see the Truth, and get to know if I was right or wrong. I prayed for days, and the dear Lord has now given me back the Truth.

I took the Vow and made it truly mine on the 29th of July, and went straight to bed. I cannot tell how joyful and peaceful I was when I got up in full harmony with my

Lord and Master, and with all the sons of God.

I ask again, will you please forgive me for all I have done against you? My Brother, I feel ashamed to ask you such a favor, but I know the dear Lord has forgiven me, so with this comfort I also ask you.

May the dear Lord bless you more and more abundantly and keep you faithful unto death, and also those dear fellow-laborers in the office with you.

I am now your loving Brother in Jesus Christ,
TOM HARRISON.

BELOVED BROTHER RUSSELL:--

A few words of testimony as to the many benefits the Vow has brought me. We thank God for it and for the disposition that enabled us to voluntarily appropriate this newer and fuller definition of our original consecration Vow; and oh, the sweetness and preciousness of the consequent closer fellowship and walk with God is beyond power of expression! Only the new mind revelling in the joys of the spirit can appreciate it.

True, the result of striving to the best of our ability to fulfil its various provisions, and one to be reasonably expected, was an increase of temptations and tests along lines of greatest weaknesses, but rather than yield to discouragement or a repudiation of this sacred obligation, we determined by the Lord's assisting grace to brave the struggle, knowing the effect would be a greater fortification on many weak points, which heretofore had not been resisted as they might have been.

Never before have we had such an exalted conception of our privileges as New Creatures.

Never before have we appreciated what an active, living, energetic principle the Lord's Word is, "bringing every thought captive to the obedience of Christ." Never before (we say it humbly) have we felt so efficient in appropriating the strength and grace of the precious Word to the overcoming of the fleshly mind with its deceptive, seductive reasonings and restraints upon the noble, pure and good in thought and motive, and thus allowing the holy impulses and promptings of Divine Love to spring forth and more abundantly bud and blossom into the beautiful "graces of the Spirit."

How we yearn and pray that the dear friends may all eventually see the privilege of voluntarily making the Vow their own, in an entire dependence upon the Lord and his assisting grace promised for every time of need! Accept heartiest greetings and Christian Love from your Brother in the Master's service, CARL F. HAMMERLE.

R4491 : page 303

DEAR PASTOR RUSSELL:--

To you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer on his account. (Phil. 1:29--Diag.) I take the liberty, dear Brother, to write you a few lines to express my gratitude and praise to the dear Father for the blessings that have been and still are coming to me through the light of "Present Truth." Surely the Lord has caused us to sit down to a glorious feast!

I was very much impressed with the article, "Wresting the Scriptures," which appeared in the July 15th TOWER; and especially with the position the party referred to took regarding Hebrews 10:29. I do not see how he could take the position he does regarding this word rendered "unholy." I have consulted a Greek and English Lexicon, by Donnegan, concerning this word "Koinos," and he defines it thus, "common," "unclean," "prohibited food," "defilement from eating" such food"; all the definitions, as can be readily seen, contain the thought of "unholy"; not any thought of "partnership," as the party would have us believe.

Concerning our participation in the suffering of Christ, as members of his Body, I think the Apostle Paul shows us a most conclusive argument in Ephesians 5:31,32, where he states, "For this cause shall a man leave his father, and his mother, and shall be joined unto his wife and they too shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."

When we take this verse, together with what Jesus said in John 6:51, "My flesh I give for the life of the world," we can see the great privilege the Church has, to be counted in as a part of that "flesh"; as Paul States, "They two shall be one flesh....I speak concerning Christ and the Church."

It is our Lord who is sacrificing his "flesh." All the merit belongs to him.

Surely it is a marvelous favor to be associated with our dear Lord as members of his Body; as Paul again states, "joint-heirs with Christ, if so be that we suffer with him, that we may also be glorified together."--Rom. 8:17.

May the Father's richest blessings rest upon you in abundance, comforting and strengthening you in this "evil hour," is the prayer of your Brother.

In the bonds of Love, E. G. BERRY.

DEAR BROTHER RUSSELL:--

I have been looking back over the twelve months that have elapsed since my formal registration of the Vow; and feel constrained to write and acknowledge the great blessing it has proved in this time. This last year has been by far more fruitful in its harvest of spiritual blessings and privileges than the previous seven of my association with the glorious Harvest work. I confess, however, that the first perusal of the Vow did not impress me favorably, for the flesh at once put forward the objection that it was a very low moral standard for a Christian. How subtle the old mind; how crafty its sophistries, and what cunning objections it will raise when it discerns some definite action being taken

to bring it the more completely into subjection to the Divine Will!

R4491 : page 303

Several months ago I was led to still further "mortify" the flesh by adding another feature to my Vow, suggested by yourself at the Nashville Convention, "to never murmur nor complain at any of the Lord's providential leadings." The year has not been without its trials and testing, but the resultant peace, and the confident assurance that every incident was working out the Father's blessed will, has been like oil on troubled waters. "When he giveth peace, who then can make trouble?"

You have my deepest sympathy, dear Brother, in every trial and heartache. How true it is that they who are teachers, even in a small way, must receive heavier trial! But how thankful am I that the Lord has promised to keep all those that trust in him! So I am confident that he will permit you to glorify him by finishing the work which he has given you to do. How glorious to know that the prayers, on one another's behalf, of the consecrated thousands, are now ascending in one grand, uninterrupted chorus to the Giver of every good and perfect gift, for the needed grace to lovingly submit to all the provings of the Lord as he seals our hearts and minds against the day of our deliverance.

Yours in the bonds of Christian love,
WM. A. BAKER.

DEAR BROTHER RUSSELL:--

Have considered and prayed over the Vow for many months, and at the beginning of the year took it with slight modifications, as a Resolution, continuing to ask Divine guidance. The result has been a further opening of the eyes of my understanding, and I feel I can now take the Vow with a full and proper appreciation. We continue to be thankful for your recent fellowship and help. May the Lord's richest blessings be yours. Pray for me.

Your Sister by his favor, CORRINE C. SHERMAN.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT
ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE
EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., SEPT. 19.

Morning Rally and Testimony Meeting at 10:30 o'clock. Discourse by Brother Russell at 3:00 p.m. Evening meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

Baptismal services will be arranged for, if requested, on first Sunday of any quarter.

NEW BRUNSWICK, N.J., SEPT. 26.

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, five vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX OCTOBER 15 No. 20
A.D. 1909--A.M. 6038

CONTENTS.

Have "The Watch Tower" Teachings Changed?....................................307
Afflictions of Christ for Church and World........308
  The Passover and Atonement Sacrifices.........308
  The Sin of the World..........................309
  The Ransom-Price and the Sin-Offering.........309
  Is There Merit in Our Sacrifices?.............310
  Our Merit Not Demanded by Justice.............311
  "Jesus' Blood" and "the Blood of the New Covenant"...............................311
  One Mediator, Jesus...........................312
The Abrahamic Covenant Not the New Covenant...................................313
A Conscience Void of Offense......................316
Preaching Christ to the Rulers....................318

Berean Studies on the Atonement...................319

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

READERS OF THE SERMONS IN THE NEWSPAPERS

Do not neglect to encourage the papers publishing Bro. Russell's sermons--by post-card or letter, telling of your appreciation. And if any omit the sermon, even once, write your regrets and also advise us.

NEW EDITION SWEDISH HYMN BOOKS

"Morgansanger"--new edition, cloth bound, at 15 cents; Morocco-cloth at 20 cents each.

MISSIONARY ENVELOPES

New envelopes are now to be had at the same price--

25 cents per 100, postpaid. These are of excellent paper and have half-tone cut of all six volumes of SCRIPTURE STUDIES on the front, and cut of the HEAVENLY MANNA on the back.

PLEASE DO NOT

Send one and two-cent stamps as remittances for orders, if it is at all possible to obtain larger denominations.

Dawn-Studies, Vol. I, Spanish, is in stock.

Please address all letters to us at Brooklyn, N.Y.; the Allegheny, Pa., office is closed.

===================

R4491 : page 307

HAVE "THE WATCH TOWER" TEACHINGS CHANGED?

DO THE changes recently made in the teachings of THE WATCH TOWER respecting the Covenants affect any of the fundamentals of doctrine, or any of the features of the Divine Plan of the Ages as previously recognized and presented in SCRIPTURE STUDIES, Vols. I. to VI.?

If the word change be understood to signify a repudiation of anything once held as truth, then we deny that any change has occurred in our teaching. As we pass along a roadway over hill and dale, there are continual changes in one sense of the word--changing scenes--but such do not imply a change in the traveler's course--a retracing of his steps. So the "pathway of the just is as a shining light" and those who follow it find it shining "more and more unto the perfect day." They will not need to say, as some have said recently, "For seventeen years we thought we were in the right way, but now must retrace our steps and go back to where we then began, and take a different path." Such as were in the right path of shining light and stay therein will never need to say, "We once thought TABERNACLE SHADOWS OF BETTER SACRIFICES the most clear and only satisfactory solution of the subject in the world, but now we must retrace our steps and must repudiate all that we ever believed respecting the antitypical Atonement Day and its better sacrifices. We must go back and count all of those years as worse than wasted."

In this sense of the word change, THE WATCH TOWER publications have been unchangeable from the first until now. What is spoken of as a "change" should not be properly so termed. Nothing is changed. Every step of the journey has been right--not one step needs to be retraced or otherwise repudiated. This is one of the evidences of Divine leading--of our Lord's supervision of the Father's work during the time of his presence.

As recently shown in THE WATCH TOWER, our presentations on the subject of the Covenants to-day are in fullest accord with those we made a quarter of a century ago. What then is it that our opponents call a "change"? Merely the fact that from the first we used the term New Covenant too slackly --while we claimed that while it belonged to the future, to the Millennial Age, it would not be operative to Israel and the world until then.

We nevertheless held (unscripturally as we now see) that our justification was somehow connected with that New Covenant, although we could not explain how or why we should be under two covenants. We still see the necessity for our justification. We still see that it is based upon our Lord's sacrifice. We still see that our share in it is obtained by faith--that we are "justified by faith." But now we see that the New Covenant has nothing whatever to do with this faith or with our justification, and that no Scripture so teaches. Have we lost anything? No. We merely cast aside as useless, unscriptural, unnecessary, the thought that our justification had anything whatever to do with the New Covenant. We now see the force of the Bible presentation of the subject --that we are justified by faith--"faith in his blood"--faith in the sacrifice of Jesus, the Just for the unjust. We now see that the New Covenant is promised--not to us, but to Israel and all men. We have turned aside from nothing of any value to us. We have all the actualities which we ever had, and, additionally, the light shines the brighter upon our pathway.

As an illustration: Suppose you were walking into the country to a friend's home and an umbrella were given you to carry to him. Suppose that in the journey you thought that you needed the umbrella either for rain or shine and carried it over you. Suppose that by and by you discovered that you did not need its covering and let it down and carried it to your friend for whom it was intended. Would that signify that you had lost your way or changed your path or retraced your steps? Assuredly not!

R4492 : page 307

Similarly the Church are "able ministers of the New Covenant," preparing it, carrying forward its various interests to present them to Israel and the world in due time. If for a time we with others thought that Covenant for our use on the way, and got under it, or supposed ourselves under it, was it wrong or a change of our way or path when we got free from the supposition that we needed that New Covenant? Assuredly not! The "twelve stars" (Rev. 12:1) shed the more light upon our pathway by reason of our getting from under the unscriptural delusion.

But have we cast away the New Covenant? By no means. We are still "able ministers (servants) of the New Covenant" --still carrying it forward for Israel and mankind--serving it all the more faithfully because the more intelligently, the more Scripturally. Note well that the "change" of doctrine is on the part of those who are opposing us--they have already so changed their course that they are blind to many of the previous things they once saw. They are losing "the secret of the Lord" (Psa. 25:13), "the mystery"--revealed only to the saints and hidden from all others.--Col. 1:26.

But, says another, has not THE WATCH TOWER "changed" so that now it denies Jesus as the Mediator between God and men? Does not this mean a repudiation of the ransom and a denial of the necessity and fact of the Atonement? Would not this signify a renouncement of Jesus as the Savior or Redeemer? And would not this be a great "change" indeed?

Yes, indeed; those would be great changes, surely. But THE WATCH TOWER has made no such changes in its teachings. Such misstatements are merely a part of the Midnight Howl, designed of the Adversary to stampede the true sheep. Our opponents, blinded by the Adversary (and possibly attempting "to draw away disciples after themselves"), are "howling" and skiting "dust" to cause confusion amongst the Lord's consecrated people. God permits it as a test of the loyalty of his people and their faith in him as the Shepherd of the flock.

THE WATCH TOWER still teaches that all of Adam's children are sinners and all under death-sentence. It still teaches that there is none other name than that of Jesus, given under heaven or among men, whereby we must be saved--through

faith in his blood--in his sacrifice--in his ransom-price--in his atonement for sin. Can any one believe more than this respecting the efficacy of the precious blood? Where did our opponents learn of the significance of the ransom-price and the philosophy of the Atonement between God and men, than in THE WATCH TOWER publications? What have our opponents written on this subject, or what has ever been written on this subject, that as strongly teaches the value of the precious blood and its necessity as the price of salvation for the Church and the world? We challenge presentation of proof on this subject.

THE WATCH TOWER, as ever, teaches that our Lord Jesus is the great Prophet, Priest, King, Judge and Mediator for Adam and his race, whom God appointed to this service from before the foundation of the world. We still teach that he will fulfil all those offices by the close of the Millennium. We still hold, since 1880, that the Church is a special class "called" to be "copies of God's dear Son" as his Bride and joint-heir in all his offices toward "men," the world. We still hold that these are members of the great Prophet, Priest, King, Judge, Mediator; that figuratively our Lord Jesus is the "Head" and the Church his "Body." We still hold that in the Divine purpose this special class was foreknown, as well as Jesus, from before the foundation of the world. (Rom. 8:29; I. Pet. 1:2.) We still hold that this is the Mystery hid from previous ages and now made known only to the saints, as a special favor through the Word and by the holy Spirit.

Wherefore, then, the "howl" against us? Because we emphasize, to those permitted to see the "Mystery," what the Scriptures clearly teach, namely, that God deals in a special manner with the elect Church, different from his dealing with the world; because those of us who ever were rebellious have surrendered, and because we desire righteousness and truth, and can and do exercise justifying faith in Jesus' meritorious sacrifice. These sacrifice their restitution life-rights and by a consecration vow to the Lord become dead as men and alive as "new creatures," "members in particular of the Body of the Christ"--the great Prophet, Mediator, King, Priest and Judge of the world.

===================

R4492 : page 308

AFFLICTIONS OF CHRIST FOR CHURCH AND WORLD

ST. PAUL writes, "I fill up that which is behind of the afflictions of Christ in my flesh, for his Body's sake, which is the Church." (Col. 1:24.) How should this text be understood in harmony with the thought that the Church is represented in the sacrifice of the Lord's goat, whose blood was sprinkled "for all the people"?

We are to "lay down our lives for the brethren" (I John 3:16) in serving them, but the merit of that sacrifice and its application at the end of this age, at the close of the antitypical Atonement Day, is a different matter. The merit of the sacrifice--Jesus' merit passed through his "Body"--when presented to Justice on the Mercy Seat by the High Priest is quite another matter from the spending of the strength. Who will claim that the Apostle in this text meant that he or we could do sacrifice for the Church's sin? Our Lord will properly apply the merit as his own "for the sins of all the people."

The same principle holds true in respect to our Lord's sacrifice. He did not lay down his life day by day in the service of the world, but in the service of God's peculiar people Israel, and especially in the service of such of those as evidenced that they were "Israelites indeed, in whom was no guile."

Although the merit of Christ's sacrifice (after being passed through the Church selected from Jews and Gentiles) is ultimately to be applied for the cancellation of "the sins of the whole world," he did not in any sense or degree lay down his life in serving the world. He said to his disciples, "Ye are not of the world, even as I am not of the world." (John 17:16.) And in sending them forth to preach the Gospel he charged them not to go to the world, saying, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; for I am not sent save to the lost sheep of the house of Israel." In a word, then, it matters not to Justice how our Lord's life was consumed or laid down--instantly, or during three and one-half years--it was a sacrifice or giving up of certain earthly rights belonging to him--an asset, a virtue, a price which he, as a New Creature, was privileged to dispense and did give to us, the "household of faith." Likewise the "household of faith," being justified through the merit of Jesus' sacrifice presented to Justice, was invited to become dead to earthly rights with him--to sacrifice restitution rights and privileges. It matters not how, in God's providence, our lives may be spent or in what kind of service they are consumed --at the wash-tub, in the store, in the pulpit, or otherwise; the restitution rights are sacrificed and those rights in the end will be made available to natural Israel and to the world under the New Covenant arrangement. "They shall obtain mercy through your mercy." (Rom. 11:31.) We are to have no preference as to how our sacrifice will be accepted of the Lord; but, if different doors are opened to us, we should follow the Apostle's exhortation and, as far as possible, "do good unto all men, especially unto the household of faith," "laying down our lives for (in the service of) the brethren." We have nothing to do, as sacrificers, with how our Lord, the great High Priest, will ultimately apply those restitution privileges which we sacrifice in the sealing of the New Covenant.

THE PASSOVER AND THE ATONEMENT SACRIFICES

What is the relationship between the sacrificed Passover lamb and the Atonement Day sin-offering?

These types view sin-atonement from two different standpoints. As we have frequently heretofore shown, Jesus the Lamb of God was the antitype of the Passover lamb. The Passover, observed by the Jews yearly in the spring, memorialized the passing over or saving of the firstborns of Israel at the time when all the other firstborns of Egypt were slain by Divine decree. The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over "in that night." The "household of faith" are Scripturally represented as "the Church of the firstborns" and that night typified this Gospel Age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial Day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed-over Church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the Church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God's order take place without first the passing over of the firstborn. Thus we see that the typical Passover Lamb is our Lord Jesus alone and that we, his Church, his members, are not at all represented in that

R4493 : page 308

lamb and its death. Thus the Apostle says, speaking of that Lamb, our Lord Jesus, "Christ our sacrifice is slain; therefore let us keep the feast."

The Day of Atonement sacrifices were Divinely placed exactly at the opposite end of the year, apparently to disassociate the two types. They give a detailed illustration of the work of atonement, so far as God is concerned. As shown in TABERNACLE SHADOWS the Day of Atonement as a whole represented the entire Gospel Age--"the acceptable day" of sacrifice. The bullock, which represented the priest, was the type of our Lord Jesus in the flesh. Its sacrifice typified his death, "the Just for the unjust." The application of its blood was efficacious for the members of the High Priest's family--the under-priests, "himself," his Body, and for his entire "house," the house of the

R4493 : page 309

tribe of Levi. It applied to none other. Then came the second sacrifice of the Atonement Day--"the Lord's goat." It was not sacrificed for the priest nor for his house, but for "all the people." It represented Christ's Bride, the Church. It and "the scape-goat" were supplied by the people and therefore represented mankind in a general way, while the bullock was furnished by the priest and represented Jesus' flesh--"a body hast thou prepared me" "for the suffering of death." The Lord's goat was treated just as the bullock was treated--just as we are assured that the Bride class must suffer with Christ and have similar experiences to his. At the close of the Atonement day of sacrifice, otherwise called "the acceptable year of the Lord," and, again, "Now is the acceptable time," the time in which God will accept us as sacrifices--the blood of "the Lord's goat" was sprinkled in the Most Holy as was the blood of the bullock. The antitype of this will be at the close of this age, when the merit (blood) of Christ, passed through the Church, will be applied on the Mercy Seat "for the people"--atoning for their sins and sealing the New (Law) Covenant and its Mediatorial Kingdom.

Both of these animals represented the High Priest: the bullock, our Lord and Head, and the goat, his Body, the Church. When the high priest sprinkled the blood of the bullock, it represented "his own blood," the merit of his own sacrifice. He applied it for us, not for the world; hence only believers and not the world in general have had the blessing secured by our Lord's sacrifice, thus far. Meantime, according to Divine intention, the Church has been gradually in process of selection--according to willingness in sacrificing earthly interests--walking in the footsteps of our Lord; filling up the sufferings of Christ; laying down their lives for the brethren. Our presentation of ourselves to the Lord was at the door of the tabernacle, as represented by the tethering of the goat there. Thus we offered ourselves and, when we were accepted, our sacrifice as the Lord's goat class began. This acceptance was indicated by the killing processes. Henceforth we ceased to be men and were recognized on a new plane as "members of the Body of Christ," without any headship of our own. Consequently, when at the end of the Day of Atonement sacrificing the antitypical High Priest shall make a further presentation of the blood of the goat upon the mercy-seat, it will be "his own blood" in two senses of the word:

(1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. The sacrificial merit merely passed through us, "the Lord's goat" class. We were favored by the privilege accorded of "suffering with him that [in due time] we might be also glorified together with him." It is not necessary to question whether our sacrifice could add anything to the merit of the transaction, because no more merit was necessary than that which our Lord had and which he applied on our behalf.

Undoubtedly there is a merit in the Church's work, else the Scriptures would not so indicate. But if we were actually perfect instead of reckonedly perfect, it would still be true that only one man was directly condemned by Justice and hence the death of only one man was needed to constitute the ransom-price of the whole world. Justice does not object to the extra sacrifice, however. Yea, Justice has promised a great reward to the 144,000 joint-sacrificers --that they may become joint-heirs with Christ Jesus, their Lord and Head. Justification is a free gift from God through Jesus our Lord; but "the high calling" is everywhere classed as a reward of merit intended only for "him that overcometh"; "They shall walk with me in white, for they are worthy," although when drawn by the Father to the Son we were "sinners," "defiled," "children of wrath"; but ye are washed, ye are sanctified--but ye are justified in the name of our Lord Jesus and by the spirit of our God."--I. Cor. 6:11.

"That which God has cleansed call not thou unclean." While God called "the mean things," he does not leave them thus, but justifies by faith in Christ, and sanctifies by the Truth, by giving them opportunity to share in Christ's sacrifice; to share in Christ's "cup" of the blood of the New Covenant shed for them and for many; to share Christ's baptism into death; thus to learn obedience even unto death in the school of Christ; and finally to share in his glory, honor and immortality--the divine nature.

The cleansing of justification by faith is for the very purpose of cleansing us that we might be acceptable sacrifices on his altar. See Malachi 3:3; Rom. 12:1.

(2) The blood (merit) which our Lord will apply as soon as the Church shall have finished her share in his sacrifice will be "his own blood," in the sense that he accepted or adopted us as his members, we losing our personality in the transaction in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that he is pleased to count us in with himself in any sense of the word in connection with his sufferings

of this present time, and the glories which will follow.

"THE SIN OF THE WORLD"

John the Baptist declared of Jesus, "Behold the Lamb of God which taketh away the sin of the world!" The type of the Passover shows the death of the lamb only in connection with the firstborn of Israel. Its blood on the doorposts was for the protection of the firstborn, and not for the remainder of Israel. Since the firstborn represented "the Church of the firstborn" now in process of selection, and since the others of Israel represent those of the world who will ultimately be saved from the bondage of Pharaoh and Egypt (typifying Satan, sin and present worldly conditions), how can we apply John's words, namely, "Behold the Lamb of God which taketh away the sin of the world?"

If there were no other Scriptures on the subject, we would be at a loss to know how to understand the discrepancy. However, other Scriptures show us that the Church of the Firstborn, passed over in this night of this Gospel Age, will be the Church of Glory soon. Then, under the headship of Christ, it will constitute a Royal Priesthood, which, during the Millennial Age, will bless mankind with assistance, instruction and uplifting influences of every kind. The Lamb of God has not yet taken away the sin of the world. He began to lay down the ransom-price at his baptism at Jordan. He finished this at Calvary. He ascended up on high with that price in his hand, so to speak, and presented it not for the world but for the Church. As the Apostle declares, "He ascended up on high there to appear in the presence of God for us"--for the household of faith--for the antitypical priests and Levites. Other Scriptures show us that the merit of Christ when passed through the Church will be made available in the end of this age for the sin of the world. Thus and then the Lamb of God will take away the sin of the world--in God's due time and order.

The separateness of the types is here again duly noted: Moses was not one of the firstborns, but Aaron, his brother, was. In this type, therefore, Moses does not appear. Subsequently while all the passed-over ones were, by Divine direction, exchanged for the tribe of Levi, the priestly tribe represented those firstborns, and Aaron, the high priest, became the representative of our Lord, the High Priest of our profession or order.

THE RANSOM-PRICE AND THE SIN-OFFERING

How should we distinguish between the ransom-price and the sin-offering?

The ransom price relates to the valuable thing itself, namely, the blood or death of Christ--a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied. The sin-offering shows the manner in which the ransom-price is applicable or effective to the cancellation of the sins of the whole world. As already shown, under Divine arrangement,

R4493 : page 310

the ransom-price was first made effective toward the Church and justified freely every believer in an acceptable attitude of mind--an attitude of consecration to be a loyal follower of the Lord Jesus. Secondly, at the end of this age, the ransom-price having been applied to the Church and used by her and laid down in death again, will be available in the hands of the great High Priest as the sin-offering, the Atonement price for the sins of the whole world--aside from the household of faith already justified through its merit.

Let us give an illustration: Suppose a man possessing property valued at $10,000. Suppose a number of friends of his had been kidnapped and were held as hostages by bandits, a ransom-price of $10,000 being demanded for their release. Suppose that our friend sold his $10,000 property and got the cash with a view to paying their ransom-price. That cash would be the ransom-price for the liberation of his imprisoned friends. No less sum would do. No greater sum was necessary, for one or for all. The

R4494 : page 310

selling of the property and the getting of the ransom-money into his possession would not constitute a satisfaction for his friends. That must come later. At his convenience he could take this ransom-price and apply it for one of the captives or two or more, or even for all. The application of the money, whether in one portion or in different portions at different times, corresponds to the presentation of the sin-offering on behalf of sinners.

When the property was sold its money value was the ransom-price of those sinners, even though not applied. So Jesus gave himself, surrendered his life as a ransom-price sufficient for the sins of the whole world, and in the interest of the world of mankind. This work he began at Jordan and finished three and a half years later at Calvary. The moment he died the ransom-price was complete, was laid down. But this value was not turned over to Justice and made applicable to mankind when Jesus died, nor three days later when he arose from the dead, nor forty days later when he ascended up on high. A little later, after he had ascended on high, he appeared in the presence of God for us (for the household of faith) as our Redeemer, our Advocate, our great High Priest. He had in his possession the merit of his own sacrifice, the ransom-price, and there and then he offered it on our behalf. This is shown in the type by the High Priest taking into the Most Holy the blood of the bullock, which represented his human sacrifice, the ransom-price which he possessed. He took that blood or ransom-price into the "most holy" and there sprinkled it upon the Mercy Seat and before the Mercy Seat, thus applying it for us (for his Body, the "little flock") and for his house--the household of faith.

As we have heretofore shown, this value or ransom-price is freely applicable to every conservative believer giving reckonedly earthly rights, perfection and privileges. But these are given to us conditionally, upon our covenant to sacrifice them, after the example of our Redeemer, our Lord. When we agreed to thus sacrifice we were accepted as members of his "Body." We there lost our identity with humanity and were begotten of the holy Spirit, and were thenceforth recognized as New Creatures in Christ Jesus--"members in particular of the Body of Christ," sharing with him now the privileges of the Holy (the light of the candlestick, the shew bread, and the privileges of the golden altar) with the agreement that in due time, as "his members," we shall pass beyond the veil into the Most Holy, to be thereafter with the Lord. That time will mark the completion of "his resurrection"--the First Resurrection. Thereafter the great High Priest, Head and Members, in glory, in the Most Holy, will offer his second sacrifice, namely, his ransom-price sacrificially passed through his Church, his Body. The merit of the Head having thus passed through the members of the Body is virtually the same sacrifice as the first one, but now is ready to be applied afresh. The type (Lev. 16) shows this application as "the blood of the Lord's goat," and that it was applied on behalf of "all the people."

Thus with the end of this age Christ will offer to Justice (represented in the Mercy Seat) full satisfaction for the sin of the world--the Adamic sin. This will be acceptable to the Father and forthwith the entire world will be turned over to the great Messiah, Prophet, Priest, King, Judge, Mediator between God and mankind--that he may do with them as he wills. In harmony with the Father's arrangement, our Lord will at once begin to exercise the functions of his offices, including those of Mediator of the New Covenant. Israel, cast off, will be reclaimed. "The law shall go forth from Mt. Zion (spiritual Israel) and the Word of the Lord from Jerusalem (the Kingdom on the earthly plane). The blessing of the Lord will eventually reach all the families of the earth through Israel. "The knowledge of the Lord shall fill the whole earth." The blessings of restitution, identified with the new Mediatorial Kingdom, may be attained by all mankind by their acceptance of the New Covenant conditions--by their becoming Israelites indeed.

IS THERE MERIT IN OUR SACRIFICES?

Is there or is there not a value and merit in the sacrifice which the Church is invited to participate in, in harmony with the Apostle's words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?"--Rom. 12:1.

We are accustomed to say that we are saved from wrath and made the children of God, not for any work or merit or righteousness on our part, but purely, solely, by the grace, the favor, of God; and that any attempt on our part to proffer to the Lord good works, would be rejected by him, because as "children of wrath" we can do no work that God could accept, being sinners and under just condemnation. Hence the forgiveness of our sins, our reconciliation to the Father, must be purely and solely upon the grounds of Jesus' merit and sacrifice--his ransom sacrifice.

This is all exactly true and just as we have presented it for years, and as we still hold and present it. This grace, this forgiveness, this reconciliation, is what we Scripturally term "justification by faith"--not by works! However, after being justified by faith, after being reckoned of God as freed from Adamic imperfection, through the applied merit of our Redeemer, we are on a new footing entirely, where we may do works acceptable to God, and, more than this, where we are required to do those works. Cancellation of sin, the legal covering of our blemishes, is made operative to us only when (acting upon our faith justification) we become followers of our Redeemer and covenant to walk in his steps. Then we received the begetting of the holy Spirit and started as embryo New Creatures, as prospective members of the Body of Christ, the Royal Priesthood. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) But when we responded to the Divine "call" and entered into a covenant of sacrifice with Christ (Psalm 50:5) to be dead with him, to suffer with him, and when the holy Spirit was received as God's acceptance of this contract, thenceforth works, self-denials, sufferings, faithful endurance, were expected, yea, were required.

Everyone who thus becomes a branch in the True Vine obtains a possession without works, without merit of his own; but, having become a branch, it is required of him that he should bring forth fruit. Did not our Lord explain this matter, saying, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away (cuts it off from fellowship in the Vine); and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1,2.) So our justification was through faith a free gift from God through Christ Jesus our Lord; but from the moment of our sanctification it has been our privilege to bring forth fruit and to labor while it is called today and to be servants and ambassadors of God. We are God's servants doing a preparatory work in the interest of the New Covenant which God hath promised from long ago, and of which our Lord Jesus, at his death, became a surety or guarantor (Heb. 7:22), and which is soon to be sealed with the merit

R4494 : page 311

of his sacrifice, "his blood," after it shall have served its present purposes of justifying the household of faith and thus giving them the opportunity of suffering with Christ and of entering into his glory. In a word, those justified by faith and sanctified in Christ Jesus are required to work out their own salvation with fear and trembling, while God works in them by his holy Spirit, the promises of his Word and his providences.

There is, therefore, according to the Scriptures, in God's sight a labor, a work, a sacrifice, possible for the Church and a merit in the faithful performance thereof. Of our Lord Jesus it is written, "A body hast thou prepared me" "for the suffering of death." (Heb. 10:5.) The bodies of believers born in imperfection, by reason of the fall, are not fit for sacrifice. With our minds we desire to do the will of God, but our bodies are imperfect. Instead of preparing for us special bodies for sacrifice the Lord provides through Jesus' sacrifice a justifying merit which covers, in his sight, all the blemishes and imperfections of those who have the spirit of loyalty and obedience and who undertake the consecration vow as members of the Body of Christ. The Body of Jesus, specially prepared for the sacrifice, was holy, harmless, undefiled, separate from sinners. Our bodies are made holy and acceptable to God, not actually, nor by a covenant, nor by a mediator, but by a Redeemer, "through faith in his blood."

The merit in our Lord was that of the willing mind, the obedient heart which delighted to do the Father's will, in the perfect body in which it was tested to "obedience even unto death, even to the death of the cross." With us also, the thing that is meritorious in the sight of the Father is the willing mind, the obedient heart, though in an imperfect body, reckoned perfect through faith in the precious blood. We are assured that our trial, our testing, will not be according to our flesh, but according to our renewed wills, minds, hearts. The various members of the Body of Christ vary greatly as respects physical conditions, blemishes, heredity, environment, etc. In every case the Divine tests are not to prove our flesh, which is conceded to be actually imperfect and unworthy, but which is ignored in this testing and counted dead. It is thus as New Creatures that God is testing, and to us he says, "Ye are [reckonedly] not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Rom. 8:9.) And again, "Wherefore henceforth know we no man after the flesh." (2 Cor. 5:16.) God knows us according to the spirit, the will, the heart, the intent.

R4495 : page 311

It is the New Creature which does acceptable works which will be rewarded in the Kingdom. And the rewards will vary as shown by our Lord's parables of the Pounds and the Talents; and as shown in the Apostle's words, "As star differeth from star in glory, so also will be The Resurrection, the Church Resurrection. In conclusion then--as men we cannot commend ourselves to God by any works possible to us, because we are all imperfect and our works would be imperfect. But as new creatures our willing services and sacrifices are "holy and acceptable to God" and our reasonable service.

OUR MERIT NOT DEMANDED BY JUSTICE

If, then, it be true that the Church has a merit as a New Creation; that her sacrifice is holy and acceptable in the sight of God, why should we declare that all the merit of the redemptive plan is the merit of Jesus, and that no portion of that merit which secures the cancellation of the world's sin is from the Church?

It is not because the sacrifice of the Church has no merit, but because that merit is not needed, and therefore not called for, in Divine arrangement, that it is not thus acceptable. Our Lord's sacrifice was a sufficient price for the sins of the whole world; and it pleased the Father to allow that one sacrifice to be efficacious for the sins of the whole world, instead of allowing merit of ours to commingle with it. The commingling of the merit of the Church with the merit of the Lord might be misunderstood by angels or men to signify that the merit of Jesus was insufficient and needed to be supplemented with the merit of the sacrifice of the Church. It was because not needed, because, in the Divine arrangement, only the one man, Adam, was on trial--only he was directly sentenced to death. None of his race was so sentenced. We all merely share in the effects of his death sentence.

When in due time God sent forth his Son with a specially prepared body to be Adam's Redeemer, the merit of his sacrifice was sufficient as an offset for Adam's sin, and hence sufficient to cover all the effects of that sin in Adam's race. There was, therefore, in our Lord's sacrifice a sufficiency of merit for the sins of the whole world. Before using it for the world, before applying it for the sealing of the New Covenant, with Israel and all nations through Israel, our Lord Jesus, in harmony with the Divine program from before the foundation of the world, used this merit upon the household of faith, "Even as many as the Lord your God shall call." (Acts 2:39.) After giving us the benefit of it and requiring it of us again he (and we associated with him) will apply his merit on behalf of "all the people." We with him, and under him as our Head, will be the great Mediator between God and men--the world--the Mediator of the New Covenant of which we are now, with him, ministers and servants engaged in the preparatory operations. It pleased the Father, and therefore pleases all who are in harmony with him, that in our Lord Jesus all fulness should dwell--that the full credit of the redemptive work should thus be in him, and that the merit of our sacrificing should not be counted in, as it is not necessary. As all things are of the Father, so, according to his purpose, all things shall be of the Son, and we by him, and the world by him.

"JESUS' BLOOD" AND "THE BLOOD OF THE NEW COVENANT"

The Scriptures repeatedly mention the fact that we are justified by faith in his blood--in the blood of Jesus. They also speak of the blood of the Covenant wherewith we were sanctified." (Heb. 10:29.) And again in Hebrews 13:20,21 we read, "Through the blood of the everlasting Covenant make you perfect." How shall we understand this? Do these Scriptures all three refer to the same thing?

No, these Scriptures do not refer to the same thing. The first one relates to us as natural men, sinners, before we made our consecration to the Lord and became New Creatures. We, as members of the fallen race, were first justified by faith through the merit of Christ's blood. This justification lifted us from the plane of sin and death condemnation, to a standing with God of life and harmony. From this standpoint we were invited to become joint-sacrificers with Jesus Christ our Lord--sharers with him in his great work for mankind, namely, the sealing of the New Covenant with his blood, and ultimately the blessing of the world during the Millennium under the conditions of that New Covenant. So, then, it was after we had been justified by faith in the blood of Jesus that we were sanctified, set apart, consecrated through or in connection with "the blood of the New Covenant"--by our consecration to be dead with Christ, to be buried with him by baptism into his sacrificial death--to drink of his cup of suffering, ignominy, shame, death--to partake of or share his blood--set apart or devoted to the serving of the New Covenant for Israel and the world. It was on account of our entering into this great engagement that the Heavenly Father sanctified us or set us apart, separated us from the world by begetting us to a new nature through his holy Spirit. "Ye are not of the world, even as I am not of the world."--John 17:16.

The text cited in the last question, "The blood of the everlasting Covenant make you perfect," refers not to a perfecting of the flesh--not to anything which refers to us as natural men. It refers to us as New Creatures who have been begotten of the holy Spirit because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy and acceptable to God as part and parcel of our Lord Jesus' sacrifice and, under his Headship, to be associated with him in his sacrifice for the sealing of the New Covenant; and by and by to be associated with him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to "be dead with Christ" as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of his Body, the Vine. It is this sacrificing with him which will make us perfect as New Creatures and give us a share with our Lord in his glory, honor and immortality. Thus we see that justification by faith in the blood of Jesus is the first step, by which believers separate themselves from the world according to the will of God; and that participation with our Lord in his sacrifice is the second step of sanctification. There could be no such step of sanctification, no perfecting as new creatures of the "divine nature" had it not been that God granted us the privilege of sharing with our Lord in his sacrificial death, in his work of sealing the New Covenant with his blood.

The majority of Christians, of course, have gone no further than the first step of justification through faith in the blood of Jesus. Failing to go on, to "present their bodies living sacrifices" and to thus share with Christ in his sacrificial death, they are not privileged to understand "the mystery of God" (Rev. 10:7), which is "Christ in you the hope of Glory" (Col. 1:27)--your membership in the Body of Christ, your share with him in present sufferings and future glory.

When the disciples James and John said to the Master, "Lord, grant that we may sit, one on thy right hand, and the other on thy left hand, in thy Kingdom," they were already consecrated, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way. But the Father had not yet accepted their consecration, and set them apart, and did not do so until Pentecost. Our Lord Jesus, therefore, addressed them not as New Creatures, but as justified men, when he answered their request, saying, "Ye know not what ye ask! Can ye drink of the cup that I drink of and be baptized with the baptism (into sacrificial death) that I am baptized with?"--Mark 10:37,38.

Here we see that drinking of the cup--drinking and partaking of the blood of the New Covenant shed for us and for all for the remission of sins and being baptized with Christ's baptism into a sacrificial death--was a wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death.

ONE MEDIATOR, JESUS

St. Paul declares that there is "one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (I. Tim. 2:5,6.) Should we understand this one Mediator, the man Christ Jesus, to refer to the complete Christ, Head and Body, as when the Apostle declares that the Church shall ultimately "come unto the full stature of a man in Christ?" (Eph. 4:13.) And again he declares that God is selecting some from amongst the Jews and some from amongst the Gentiles, "that of the twain he might make one new man."--Eph. 2:15.

We admit that such an interpretation as the question suggests has considerable force, and that much could be said in its favor, inasmuch as the Apostle tells us that God, who foreknew our Lord Jesus, foreknew us also, and hence foreknew the share he had provided for the Church in the "filling up of that which is behind of the afflictions of The Christ."

However, this is not the interpretation of this text which appeals to the Editor as being probably the Apostle's thought. While the matter is concededly an open question, we prefer the thought that the Apostle by the words, "The man Christ Jesus, who gave himself," refers to our Lord Jesus personally and not at all to the Church, his Body. We hope to give in our next issue a thorough examination of this text.

ABLE MINISTERS OF THE NEW COVENANT

In what sense was our Lord Jesus "the Messenger of the Covenant" and in what sense are we the "able ministers (or messengers) of the New Covenant"?--Mal. 3:1; 2 Cor. 3:8.

Our Lord was the Messenger of the New Covenant by a divine promise. Israel was aware that their Law Covenant under its Mediator Moses had not brought to

R4496 : page 312

them the long-expected blessings implied in the Abrahamic Covenant. God had promised that at a future time he would make a New Covenant with them (Jer. 31:31), thus implying that they were right in not expecting much from the Law Covenant. Of course, a New Covenant would imply a new mediator for that Covenant. This Moses himself had foretold, saying, "A prophet (teacher, mediator) shall the Lord your God raise up unto you of your brethren like unto me" (but greater). (Acts 3:23.) They understood that this great Prophet or Mediator would be Messiah, and they consequently longed for and delighted in the prospect of his coming.

This is the thought behind Malachi's prophecy, "He shall come, even the Messenger of the Covenant, whom ye delight in." Of course at that time our Lord had not yet become the messenger or servant of the Covenant, hence this was merely a prophecy respecting his future work. He became the Messenger or Servant of the New Covenant at Jordan, when he consecrated his all unto death as the ransom-price for the world (its application in due season). He there began to serve the New Covenant by providing the price, the blood, which should ultimately seal the New Covenant or make it effective. The laying down of his life was not the sealing of the Covenant, however, but merely a preparatory work. He there became the "surety" or guarantor that in due time the New Covenant would be sealed and made effective. In his sacrifice of himself our Lord was serving a Covenant not yet sealed, but merely promised or guaranteed.

Similarly the Lord is now gathering his Church, a "little flock," to be members of the antitypical Prophet, Priest, King, Judge, Mediator between God and the world of mankind during the Millennium. These called, chosen, spirit-begotten, are "able ministers of the New Covenant," after the same manner as their Lord--walking in his steps. They minister or serve the New Covenant as an attorney serves in drawing up an agreement or Covenant. It will not be a Covenant until sealed, but, while it is in process of preparation it is spoken of as a Covenant and, in writing the agreement, the attorney is serving that agreement by putting it into shape, arranging for its sealing, etc. So Christ and his members are able or qualified ministers or servants of the New Covenant which God has promised and in which the hope of Israel and the world is centered.

In what way do Christ and the Church now minister for or serve that New Covenant? In various ways:

(1) In gathering the members of the Body of the great Mediator.

(2) In learning and teaching to others the lessons necessary to qualify for the position.

(3) In preparing the blood with which it is to be sealed--"his blood," "Jesus' blood," appropriated first to the Church and ultimately, after having served its purpose in the justification of the Church, to be passed on for the blessing of the world through the sealing of the New Covenant with Israel.

==========

BROOKLYN BETHEL HYMNS FOR NOVEMBER

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table we consider the MANNA text: (1) 332; (2) 293; (3) 60; (4) 66; (5) 313; (6) 146; (7) 52; (8) 4; (9) 5; (10) 162; (11) 79; (12) 222; (13) 291; (14) 209; (15) 130; (16) 279; (17) 93; (18) 325; (19) 144; (20) 113; (21) 210; (22) 229; (23) 12; (24) 95; (25) 62; (26) 105; (27) 273; (28) 246; (29) 153; (30) 24; (31) 315.

===================

R4496 : page 313

THE ABRAHAMIC COVENANT NOT THE NEW COVENANT

WHAT answer should we give to those who are now endeavoring to "teach" that the Abrahamic Covenant, which had no mediator, was merely a promise on God's part and not a Covenant at all? They claim that God's promise to Abraham was merely a preliminary statement and that the New Covenant was sealed and made effective by the death of our Lord Jesus, and that he, as the Mediator of the New Covenant, mediates first between

God and the Church, and that during the Millennial Age, he will mediate further between God and the world of mankind.

It seems scarcely worth while to make any answer at all to such an unreasonable and unscriptural presentation of the matter so far as "teachers" are concerned. However, bold statements and misapplied texts sometimes carry weight with the unstable and Scripturally unlearned; hence we feel justified in examining this question publicly. As for the claim that a promise is not a Covenant, that is doubtless true in a legal sense, as between men. So an attorney would say that a mere promise without consideration would be of no binding force in the human courts of law, because men's minds and plans are subject to change; and that any man may change his intentions and not be held responsible for his change, if there were no binding agreement or covenant or consideration given. But surely this is not true of any promise of God, who cannot lie, whose promise cannot be broken. God's promise, therefore, is most absolutely a covenant and binding agreement. All the weight of Divine veracity binds it. But, lest human weakness and unbelief should doubt the Divine Word, God condescended to make his promise a Covenant in the most binding and authoritative manner conceivable. He bound his promise with an oath.

The Scriptures over and over again refer to God's words with Abraham, not only as a promise, but as a Covenant. As, for instance, before it was made, God said to Abraham, Come out of thine own land into a land that I will show thee, and I will make a Covenant with thee. It was in harmony with that promise that Abraham removed to the land of Canaan, where God declares that he did make a Covenant with him, to the effect that in his seed all the families of the earth should be blessed. The prophet tells us that that Covenant was confirmed three times to Abraham with an oath--again to Isaac and again to Jacob. (See Gen. 17:19; 22:18; 26:4; 28:14.) This which the Apostle styles The Promise (particular and special above all promises) is also called a Covenant thirteen times in the Book of Genesis alone, besides numerous other references which anyone can find with a concordance.

It seems strange indeed that a desire to establish a theory could warp the judgment of any Christian Bible student to such an extent that he would endeavor to ignore the greatest of all imaginable Covenants on record--the Covenant on which all of our hopes as Christians depend. Hearken to the Apostle Paul's estimation of this Covenant as stated in Hebrews 6. Urging the Israelites to patience and faith that they might inherit the promises, St. Paul says, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself,...for men verily swear by the greater and an oath for confirmation is the end of all strife. In this matter God, desiring more abundantly to show unto the heirs of the promise the immutability [the unchangeableness] of his counsel [or purpose], confirmed the promise by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The Apostle thus shows that the Abrahamic Covenant (without a mediator, because it was unconditional) was firmly bound in a manner that would be satisfactory even amongst men, namely, by an oath.

How much more convincing is God's oath, making sure, unchangeable that basic Covenant made with Abraham, assuring the heirs of the promise ("us") that ultimately all mankind will receive a blessing, and that it would come through us. (Gal. 3:29.) The Apostle tells us that that oath was intended of God for us rather than for Abraham, to give us strong consolation, that we might lay hold firmly of the hope set before us in that promise--that Abrahamic Covenant. He adds (v. 19) that we have this hope as an anchor of the soul sure and steadfast within the veil, whither Jesus has entered as our forerunner, to whom we are approaching--as members to our Head. He is the Head of that Seed of promise. We, the members of his Body, will shortly follow him beyond the veil and share his glorious work of blessing the nations, beginning with Israel, under a New Covenant. We, as the adopted members of the Body of Christ, are directly the beneficiaries of the original Covenant, whose other features of blessing the world will all be worked out through us--under the New Covenant arrangement with Israel.

Surely there is no consistency or reason in ignoring this great Oath-bound Covenant made in Abraham's day, consummated by the Divine oath. If it were not a Covenant, or if, as a Covenant, it was not ratified or made operative until the days of Jesus, why should the Apostle say that the Law Covenant was added to the Abrahamic Covenant 430 years after the Abrahamic Covenant was made? Evidently St. Paul considered the Abrahamic Covenant well established, for he adds that the Law Covenant afterwards instituted could not disannul the Abrahamic Covenant (Gal. 3:17). It must have been a thoroughly completed Covenant, firmly bound with the Divine oath, else the statement that it could not be disannulled would be an untruth.

Hearken again to St. Paul's discussion of the matter with the Galatians. He says, "This I say, that the Covenant, that was confirmed ("previously ratified"--Strong's Lexicon) before of God in Christ, the Law [Covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." As showing the inferiority of the Law Covenant in comparison to the Old (original) Abrahamic Covenant, St. Paul tells us (Gal. 4:22-31) that Abraham's two wives, Sarah and Hagar, were allegorical; that the son of Sarah represented The Christ, the Church, Head and Body, while the son of Hagar represented the nation of fleshly Israel. He says, "Which things are an allegory: for these are the two Covenants; the one from the

R4497 : page 313

Mount Sinai, which gendereth to bondage, which is Hagar, which corresponds to Jerusalem which now is, and is in bondage with her children." On the contrary, he declares that Sarah corresponds to Jerusalem which is above and free, the mother of us all. He adds, "We, brethren, as Isaac was, are the children of the promise." (V. 28.) It required nearly seventeen centuries for the development of Hagar's son, Fleshly Israel, under the Law Covenant. The Son of Sarah [the original or Abrahamic Covenant], has already been more than eighteen centuries in process of development. Through him all nations shall be blessed. He secured earthly-life-rights by his obedience; he sacrificed or laid these down at Calvary; he during this age has made them available to his "Body," and soon will again have laid them down sacrificially. Then he will be ready to give them as a legacy to Natural Israel and the world.--Rom. 11:31.

Israel realized the value of this Covenant made with Abraham: it constituted the basis of all their hopes and faith and trust. They supposed that the Law Covenant needed to be added to it, and therefore they accepted it as an amendment; but they continually trusted, hoped, in the original Covenant, as St. Paul says, "Unto which promise our twelve tribes, instantly serving God, hope yet to come." (Acts 26:7.) It was after Israel had become discouraged with their inability to keep the Law that God encouraged them, by assuring them that he would make a New Covenant with them, which would operate more favorably--more to their advantage. And so he will. By the end of this Gospel Age, after having selected the Spiritual Seed of Abraham, the New Covenant with Israel will go into effect. As it is written, "This is my Covenant with them, when I shall take away their sins. The Deliverer (Mediator, Prophet, Priest, King) shall come out of Sion (the Gospel Church) and shall turn away ungodliness from Jacob (natural Israel)."--Rom. 11:26,27.

Undoubtedly then we may assure all who have the hearing ear, that the Gospel Church is not the seed of two mothers or Covenants, but of one, and that that one is the Sarah Covenant, the old, original, oath-bound Covenant. Sarah had but one child, Isaac, who typified The Christ, Head and Body--the heir of all. "We, brethren, as Isaac

R4497 : page 314

was, are the children of the promise"--heirs of the great privilege of blessing all the families of the earth, as members of the great antitypical Mediator of Israel's New Law Covenant, which will displace and supersede the old Law Covenant.

"AFTER THOSE DAYS I WILL MAKE A NEW COVENANT"

In Jeremiah 31:33 we read, "after those days," as setting a date for the New Covenant. Why is this? And what days must precede the making of the New Covenant?

God foretold that if Israel would be faithful he would bless them in every sense of the word, but that if they would walk contrary to him, he would walk contrary to them and chastise them "seven times for their sins." (Lev. 26:28.) This expression in this connection is, with variations, repeated three times. In one instance the word "MORE" is used. "I will chastise you seven times more for your sins." The Hebrew word rendered more, according to Strong's translation, would properly be rendered "continuously."

This threat of punishment we interpret to mean, not that the Lord would give Israel seven times as much punishment as they should have, but that he would punish them seven times (seven years) more (continuously) for their sins. These seven times or seven years were not literal years surely, for they received more punishment than that on numerous occasions. The seven times we interpret as symbolical years, in harmony with other Scriptures--a day for a year, on the basis of three hundred and sixty days to a year. Thus the seven times would mean 7 x 360, which equals 2520 literal years. And the word more or continuously would signify that this period of 2520 years would not be the sum of all their various years of chastisement at various "times," but this experience of 2520 years of national chastisement would be one continuous period.

Next we should ask, Has there been such a continuous period of disfavor in Israel's national history? The answer is, Yes. In the days of Zedekiah, the last king to sit upon the throne of the kingdom of the Lord, the Word of the Lord concerning the matter was, "O, thou profane and wicked prince, whose time has come that iniquity should have an end: Take off the diadem! Remove the crown! I will overturn, overturn, overturn it [the crown, the kingdom] until he comes whose right it is, and I will give it unto him." (Ezek. 21:25-27.) This period of 2520 years, or seven symbolic times, will expire, according to our reckoning (DAWN-STUDIES, Vol. II., Chap. IV.) in October, 1914. In other words, the period of Gentile times, of Gentile supremacy in the world, is the exact parallel to the period of Israel's loss of the kingdom and waiting for it at the hands of Messiah.

Messiah at his First Advent found them unready as a nation to be his bride, to share with him as the Spiritual Seed of Abraham, and it has required, as God foreknew and foretold, all of this intervening period to select Spiritual Israel, the royal priesthood, the "holy nation," the "peculiar people," the Body of Christ, the Body of the Mediator between God and mankind.

These are the "days" referred to in Jeremiah's prophecy respecting the New Covenant, "after those days"--after the "seven times" of Israel's chastisement will come the time of God's favor under the New Covenant, with its better Mediator --the great prophet, Priest, Mediator, Judge and King-- Jesus the Head and the Church his Body, Jesus the Bridegroom, and the Church his Bride and joint-heir.

Note how this corresponds to a nicety with St. Paul's explanation in Romans XI. He points to the fact that all of God's blessings were in the Abrahamic Covenant, which as a root had developed Israel as a nation--the seed of Abraham according to the flesh. The living Israelites were branches of that olive tree (vs. 16-21). Had they been in the right heart condition, "Israelites indeed," they would as a whole have been accepted by Christ as his members--allowed to remain members or branches in the olive tree, which represented Abraham's Spiritual Seed. But they were not ready, and hence all except the few who became Spiritual Israelites were broken off, because of unbelief. During this Gospel Age the places of the broken off branches have been filled by called and chosen ones of every nation, people, kindred and tongue. Thus Spiritual Israel has become the "holy nation" or kingdom class, under the headship of Messiah, as his prospective Bride or Body or Royal Priesthood.

The Apostle reminds us (vs. 25-29) that Israel's rejection from Divine favor is not perpetual, but merely in respect to this High Calling to membership in the Spiritual Seed of Abraham, membership in the Body of Messiah, the great antitypical Prophet, Priest, Mediator, King, who, when complete in the end of this age, will begin the great work of blessing all the families of the earth. The Apostle assures us that in the Divine Plan Israel will have a share in that work of blessing the world, but on a lower plane than that of the Spiritual Seed. They, as the natural seed of Abraham, will be the first to receive blessings from the glorified Mediator under the New Covenant which will be made directly with that nation, as foretold by the Prophet Jeremiah (31:31) --"after those days" of the sealing of that Covenant by the great Mediator with his blood.

St. Paul refers directly to this New Covenant to be made with Israel at the end of this age (v. 27), saying, "This is my Covenant unto them (natural Israel), when I shall take away their sins." (Rom. 11:27.) The taking away of their sins is a necessity for them, before they can receive this New Covenant, because God makes no Covenant with sinners. Israel's sins were not cancelled by our Lord when he ascended up on high and appeared in the presence of God for us--according to the type sprinkling the blood on the Mercy Seat for the sins of those for whom it was applied--us, "the household of faith"--not them, not Israel in the flesh, nor any others, than "us."

According to the type a second sin-offering was to be made; "the Lord's goat" was also to be sacrificed by the Priest and its blood sprinkled upon the Mercy Seat, not for the household of faith, but "for all the people." That Lord's goat, as we have seen, typified the Church, the Body of Christ, made acceptable for sacrifice through the merit of Christ's blood and sacrificed by our High Priest throughout this Gospel Age. We delight in this sacrifice and "present our bodies living sacrifices, holy, acceptable to God, and our reasonable service," because we are assured that if we suffer with him, and be dead with him in his sacrificial death, we shall also live with him and reign with him in his Mediatorial Kingdom, which will bless Israel and the world.--Rom. 12:1.

This same expression, "after those days," occurs in connection with Joel's prophecy of the outpouring of the holy Spirit. Through him the Lord declares the ultimate pouring out of the Divine blessing, the holy Spirit, upon all flesh; but he informs us that it will be "after those days."

It is still future; hence here is another evidence that this expression, "after those days," signifies after the completion of the work of the selection of the Church--the Bride of the Messiah--the Mediator, the Christ. The Lord proceeds to say through the prophet that his holy Spirit would first be poured out upon his special servants and handmaidens, "during those days." And it has been so: ever since Pentecost, the holy Spirit has been for the servants and handmaidens of the Lord, and for no others. It cannot reach the others--the world of mankind in general--until "after those days." The same thought is expressed by the Apostle when he says that "our Lord is a propitiation [a satisfaction] for our sins [the Church's sins--throughout this Gospel Age], and not for ours only, but also for the sins of the whole world" [in due time].--I John 2:2.

R4498 : page 314

This secondary application of the merit of our Lord upon the Mercy Seat, on behalf of the world, corresponds to the second sprinkling of the blood on the Atonement Day--"the blood of the Lord's goat"--"his own blood" "on behalf of all the people," sealing for them, consummating, the New Covenant.

Why has the New Covenant been so long delayed? We reply that, although it was promised centuries before Christ, it did not become an assured fact until our Lord Jesus died. His death was sufficient to have sealed that New Covenant and at once to have brought in restitution blessings to Israel, and through Israel to the world in general, if the Redeemer, when he ascended on high, had so applied the merit of his sacrifice. But it is evident that he did not so apply it; first, by the fact that Israel's restitution did not

R4498 : page 315

begin there, and has not begun yet, and will not begin until "after those days." Secondly, it is proven by the other fact that the merit of Christ's sacrifice, which was not given to Israel for the sealing of Israel's New [Law] Covenant, was given to another class, to a new nation, to Spiritual Israel, and has been applicable to and brought manifest blessings to her during all these centuries of the Gospel Age.

So, then, in the Scriptural language, that which our Lord did do in connection with the promised New Covenant between God and Israel at his first advent, was that he became a "surety" and guarantee for its later fulfilment. (Heb. 7:22.) From that time, therefore, the New Covenant may be considered as assured or legislated or guaranteed, but not put into force, because, as the Apostle declares, a testament or will is of no binding force until the death of the testator. In harmony with the Divine Plan the Redeemer applied the merit of his sacrifice to a special class "called" and "drawn of the Father" during this Gospel Age, to be members, to join with him in his sacrifice. These were to receive of his fulness, his merit, as the atonement for their sins, and then they were to drink of his blood or share in his death, that his blood or the merit of his sacrifice might as a blessing pass through them and permit them by sacrificing restitution blessings to attain the divine nature and glory. (2 Peter 1:4.) None of these may keep the blessing of restitution privileges. Each was obliged in advance to pledge his life in sacrifice with his Lord before his final acceptance and begettal of the holy Spirit to joint-heirship with the Head in his glory, honor and immortality. So then the reason that the New Covenant promised in Jeremiah's day and assured by our Lord's death has not yet gone into effect and become operative in restitution blessings to Israel and the world is, that the death of the testator has not yet been fully accomplished; for the testator, through whom Israel will get that great blessing of the New Covenant, is not our Lord Jesus alone, but The Christ, Head and Body.

To this agree the words of the Apostle again, namely, that natural Israel will "obtain mercy through your [Spiritual Israel's] mercy." (Rom. 11:31.) The laying down of the restitution rights received by us from the Lord through faith in his blood is our sacrifice of the same, the dying of the Testator's Body. (2 Cor. 4:10.) Israel is to be the beneficiary of this testament, this legacy, this will, the merit of which is all as Jesus said, "in his blood," in his cup, which we must drink.

BAPTIZED INTO MOSES--BAPTIZED INTO CHRIST

If the Church are to be members of the great Mediator, why are not Israel, who were baptized into Moses, (I Cor. 10:1,2) thus made members of the Mediator of the Law Covenant?

The Divine arrangement which used Moses, Aaron, the tribe of Levi and all Israel as types is complex, so that the unlearned and unstable are in danger of wresting them to their own injury. Whoever will begin with the Passover type of the deliverance of the first-born and proceed with the history of the typical people down to the time when they entered Canaan and then turn to the death of Christ as the antitypical Passover lamb and attempt to parallel the experiences of the Church and the world with the experiences of Israel, will find himself thoroughly confused until he comes to understand that in Israel a number of types mingled and overlapped.

For instance: Recognizing the Passover lamb as typical of our Lord Jesus and his death; and recognizing the first-born of Israel spared "in that night" as typical of Spiritual Israel, we know that "that night" typified this Gospel Age. We know also that the following morning typified the Millennial morning. The deliverance of Israel through the Red Sea would therefore seemingly typify the final deliverance of the whole world of mankind from the bondage of sin and death, typified by Pharaoh and his army. Similarly the overthrow of Pharaoh's army would seemingly represent the ultimate destruction of Satan and every evil influence at the close of the Millennial Age. That was the end of that type.

With the end of that type another began; for the march of Israel toward Mt. Sinai, where they entered into covenant relationship with the Lord, typified the approach of the Gospel Church and of the whole world to the condition of things pictured by St. Paul in Hebrews 12--the end of this Age, and a time of trouble and the establishment of the New [Law] Covenant with Israel for the blessing of all the families of the earth. And following this, the wilderness journey constitutes still another type representing God's people and the failure of many to enter into his rest, because of lack of faith. Subsequently the smiting of the rock by Moses and his not being permitted to enter the promised land is yet another type. The crossing of Jordan is still another type. The appointment of Joshua, the new leader, instead of Moses, is still another type. The falling of the walls of Jericho is still another type. Israel's conquering the various enemies in the land of Canaan is still another type.

Coming back now to the first-mentioned of these types--the one which began with the killing of the Passover lamb, the sprinkling of its blood, the eating of its flesh during "that night" in which the firstborns were passed over and spared--we notice that the feature of the type which has to do with "the Church of the Firstborn" and this Gospel Age was passed before the time when the Israelites as a nation were baptized into Moses in the sea and in the cloud. Consequently that baptism into Moses evidently pictured, not the baptism of the Church of the Firstborn into Christ's death, but the baptism of the whole world of mankind into Christ's life during the Millennium.

The Church passes from justification of life into sacrificial death with the Lord to become members of the Mediator's "Body." But the Israelites passed through the sea and the cloud, not into death, but into liberty--into freedom as a nation. That baptism into Moses evidently therefore represented the deliverance of the groaning creation into the liberty wherewith Christ proposes to make free all who will come unto him in response to his drawing during the Millennial Age. Thus the Apostle tells us that, as Jesus already is the Head of the Church, which is his Body, so ultimately he will be the Head of all creation, because it is the will of God "to gather together in one all things under one Head."--Eph. 1:10.

This we have sought to illustrate in the Chart of the Ages in DAWN-STUDIES, Vol. I. In the pyramid of that chart we show our Lord Jesus the Head, the Church his Body, the Great Company, Fleshly Israel restored, and ultimately all nations brought under the one Headship. The same thought that the world will become Christ's in the possessive sense is expressed by St. Paul. When telling of the resurrection he says, "There shall be a resurrection of the dead, both of the just and of the unjust--Christ the firstfruits; afterwards they that are his at (during) his presence." (I Cor. 15:23.) The Apostle expresses the same thought that the world will be brought under the control and under the name of Christ, saying, "In whom the whole family of God, both in heaven and in earth, is named."--Eph. 3:15.

So then in this type of Israel's being baptized into Moses we have a suggestion of what belongs to the Millennial Age, but no suggestion whatever appertaining to the Church of the Firstborn during this Age--no suggestion of a baptism into Christ's sufferings and death. Indeed, nowhere in that type is the association between the Head and the members shown. It merely pictures to us the Lamb of God slain, and our privilege of being spared or passed over from death into life in this Gospel Age--before the general deliverance of mankind from the power of sin and death.

MUST ADAM FIRST BE REDEEMED?

Accepting the Scriptural presentation that "By one man's disobedience sin entered into the world, and death as a result of sin, and thus death passed upon all men, for that all are sinners" (Rom. 5:12-19); accepting also the declaration of Scripture, "As by man came death, by man also comes the resurrection of the dead" (I Cor. 15:21); also the assurance that "As all in Adam die, even so all in Christ shall be made alive" (I Cor. 15:22), shall we understand that Adam must first be redeemed and atoned for before any of his children can receive reconciliation? If so, should we understand that Adam was included amongst the believers, the household of faith, on whose behalf Jesus, our great High Priest, appeared and made satisfaction for sin when he appeared in the presence of God for us?

R4498 : page 316

Most assuredly we should not! St. Paul did not mention Adam in his list of Ancient Worthies in Hebrews 11. On the contrary, our expectation for Adam is that as a man of the world class, "all people," his sin will be atoned for in the end of this age, when the great High Priest shall antitypically sprinkle his blood on the Mercy Seat for the sins of the whole world, "all the people," as at the beginning of this age he made atonement for our sins--the Church's. Our expectation also is that Father Adam will be one of the last

R4499 : page 316

to be awakened from the sleep of death and be brought forth to the privileges, blessings, opportunities and testings of the Millennial Age.

Our thought is that the restitution blessings will begin with the generation living at the time of the inauguration of the Mediator's Kingdom; that it will deal first with these and bring them to a measure of recuperation before beginning with any of those who sleep in the dust of the earth; and further that those of the sleepers who went down into death most recently will be the first to come up, while those who went down first will be the last to come up. In other words, the first shall be last and the last shall be first. Our thought is that quite probably the awakenings of the world will be in response to the prayers of their friends during the Millennium; and that those living at any time will be specially interested in praying for such as were their acquaintances or relatives. We can see no reason why Father Adam should take any precedence in connection with the work of redemption. While it is true that he was the man through whom sin and death entered the world, nevertheless amongst the thousands of millions of his children he has no pre-eminence in the sight of Justice, whose record respecting humanity we understand to be: One man's sin--penalty, Death.

Likewise, although our Lord Jesus is the one who paid our penalty, yet Justice in her records would probably take no particular note of that fact, but would merely enter the record, One holy, harmless, undefiled man died and made appropriation of the merit of his death for the household of faith. Later we may assume the records of Justice read, The merit of the one man who died, the Just for the unjust, which was appropriated to "the household of faith," having been laid down again sacrificially, is now applied again--this time "on behalf of all the people" not included in the first application.

The sacrifice of the man Christ Jesus was sufficient for the sins of the whole world, and that ultimately it will be made available for the cancellation of the sins of the world is because Justice in the condemnation merely sentenced Father Adam as a man and has paid no attention to his children in the way of separate condemnation, but counted them all as members of the one man. Hence the death of Jesus could have been applied for anyone of Adam's race, or for any number of them, or for all of them, including Adam. And this last will be the ultimate result.

===================

R4499 : page 316

A CONSCIENCE VOID OF OFFENSE

--ACTS 24.--OCTOBER 17.--

Golden Text:--"Herein do I exercise myself, to have always a conscience void of offense towards God and towards men."

FELIX, the Roman governor, received St. Paul a prisoner. His enemies, the high priest and other Jewish rulers, hastened from Jerusalem to Caesarea, thirsting for his blood. They brought with them a Roman lawyer, Tertullus. His knowledge of Roman usage and his skill as a pleader would, they hoped, enable them to prove that St. Paul was a dangerous character--a sort of anarchist. Felix was the judge. There were no jurors. Tertullus made his charges and confirmed them by witnesses from Jerusalem.

Shrewdly the Roman attorney complimented the governor along the lines of his hitherto efficiency in preserving the peace and putting down every form of insurrection and maintaining quiet and order. This very completely paved the way for the lawyer's request that the governor should continue this praiseworthy course and rid the land of an obnoxious trouble-maker--the Apostle. Witnesses were produced who testified respecting the first tumult in the temple and also respecting the one of the following day in which the Sanhedrin became divided into two parts, and a general uproar ensued. The Apostle was credited with being a ringleader of a sect called Nazarenes, and it was claimed that he made trouble the whole world over amongst both Jews and Greeks.

This was his case. He charged that the prisoner was guilty of sacrilege--that he had defiled the temple, and the inference was deducible that he had caused rioting within the holy sanctuary. The witnesses were produced to prove that these charges were true.

The governor motioned to the Apostle that he was at liberty to answer the charges. St. Paul opened his defense by remarking that he was gratified that his judge had been on the bench for some time and was well acquainted with Jewish customs; that he would understand, therefore, what a novice could not, why the Apostle had come to Jerusalem to worship after the manner of the Jews, to celebrate one of their religious festivals. He came not to raise an insurrection, but to worship, and no witness had testified, nor was it true, that he was found in the temple even disputing or gathering a crowd; neither did he do these things in the synagogues, nor anywhere; neither could his enemies prove the things of which they accused him. This, his answer, was logical and complete. Still the governor could not understand why there should be such a commotion under the circumstances; hence it was necessary for the Apostle to explain that the Jews had an antipathy against him, because of his different belief and not because of any wrongdoing.

"A RESURRECTION OF THE JUST AND UNJUST"

St. Paul avowed that he had experienced no change in his Jewish belief--that he still believed the teachings of the Law and the writings of the prophets; and that he still held to the fundamental Jewish doctrine of the necessity of a resurrection of the dead, and that thereby God's blessing should ultimately come to Israel and through Israel to all the families of the earth. And, continued the Apostle, I exercise myself, discipline myself, train myself, to keep my conscience pure, free from violation of Divine and human laws. This was a grand testimony. The force of it should have had weight, not only with the governor and the prosecuting attorney, but also with the Jews, who murderously sought the Apostle's life, because of a little difference of opinion on religious questions. What a lesson we have here! A Roman governor and judge of not too savory a reputation; a prosecuting attorney willing, regardless of justice, to sell his talents for money; the Jewish high priest, typical of the great Messiah, associating himself with those who were endeavoring to pervert justice and to destroy one "of the sale of the earth"!

Our Lord foretold that some of his disciples would stand before kings and princes, but that they should not be dismayed, for he would stand by them to give them aid. How literally this was fulfilled in St. Paul's case! How evidently the Lord stood by him and gave him the suitable words! He proceeded to explain that he brought alms to his nation, the offerings of Gentiles, who had heard his message of the grace of God. Certain Jews from Asia found him purified in the temple, but without cry or tumult. Those Jews should have been brought as witnesses, or those who were making the charges against him should have been specific--should have said what he did tumultuously in the temple, or what wrongdoing they found in him on the day following the mob, when before the Sanhedrin. Only one thing could they charge, namely, that he cried out while standing amongst them, "Touching the resurrection of the dead I am called in question this day." Surely the governor could not think that in this there was anything akin to rioting or anarchy. The prisoner had been quite in the right, while those accusing him had been in the wrong.

R4499 : page 317

The Apostle's testimony shows us that in all of his preaching he laid special stress upon the doctrine of the resurrection of the dead--the just and the unjust. Alas, that in our day this doctrine has been measurably lost sight of. Few Christians ever think of the resurrection. Few have ever heard a sermon on that subject. Why is this? We reply that it is because a great error has come in amongst Christian people in respect to the condition of the dead. According to both Catholics and Protestants only the saintly are fit for heaven at death. Both agree that only finished characters could properly be admitted there. Both agree to our Lord's words respecting the Kingdom, "Few there be that find it." Our Catholic friends tell us that nearly all heathens, Catholics and Protestants go to Purgatory, where terrible sufferings for centuries will purge them of sin and prepare them for heaven. Many Protestant friends tell us that they do not see even this hope--that from their standpoint only the "little flock" go to heaven, and all the great mass of mankind, unprepared for the presence of God, must be sent somewhere and that the only place for them is a hell of eternal torture, from which there will be no escape. We need not quarrel with either party. Both views are too horrible to be reasonable or just, not to mention loving!

We prefer to go back to the words of Jesus and the Apostles and to note that, according to their teachings, the dead are really dead and that their only hope is, as the Apostle expresses it, a resurrection hope, "the hope of the resurrection of the dead, both of the just and of the unjust." It is not the resurrection of the body that the Bible teaches, but a resurrection of the soul, and that "God will give it a body" at the time of the awakening. (I Cor. 15:38.) We could wish that all Christian people would arouse themselves to a fresh study of the Scriptures: that the doctrine of the resurrection of the dead should be given its proper place: and that thus much of the fog of "the dark ages" might be gotten rid of--fog which has troubled us, saddened our hearts and turned many away from God and the Bible--into infidelity.

RIGHTEOUSNESS, TEMPERANCE, COMING JUDGMENT

The governor-judge, after hearing both sides, set aside the case until Lysias, who made the arrest, should be heard. Meantime St. Paul was given great liberty, the real status of his case being evidently quite clearly understood by the governor.

Subsequently Felix, evidently much impressed by the Apostle's demeanor, called for him again at a time when his wife, a Jewess, was present. He wished her to hear the Gospel message, which somehow seems to have appealed to him as reasonable. St. Paul doubtless reviewed much of his previous testimony, and then reasoned respecting a coming judgment or trial--that eternal destinies are not fixed, as a result of the present life. Assuredly he pointed out that God had appointed a day of trial or judgment for the world of mankind--the Millennial day, a thousand years long. In it the whole world of mankind shall have a full trial as to worthiness or unworthiness of perfection and life everlasting. The obedient shall be blessed, uplifted, raised up, up to perfection. The wilfully disobedient shall be destroyed in the Second Death. If then the trial of the world is in the future age, and if in the present time God is merely electing or selecting the Church to be the Bride of his Son and his Joint-Heir in the Kingdom, which is to bless the world, how could these matters have any special influence upon Felix and his wife? In two ways:

(1) It might influence them to accept Christ and seek to be of the "elect" Church.

(2) Knowing of their future trial they should know also that the words and deeds of the present life have much to do with the status of the individual when awakened from the tomb. The vicious, the hypocritical, the self-righteous, the wanton, the profligate, degrade themselves and increase the number of steps that will be before them in the Millennium. On the contrary, every good deed, every victory gained, every practice of moderation, would make the individual correspondingly the better prepared for the next life. Every generous deed of the present life makes its impress upon the character and will bring proportionate blessings in that Millennial Judgment Day. On the contrary, every evil deed, every violation of conscience, will surely receive its "stripes" or just punishments.

As Felix listened he was conscience-stricken. According to this theory he would have much to give account for as one of the "unjust" in the resurrection. The Apostle said nothing about fiery tortures, which an intelligent mind must repudiate as unreasonable, but his argument was all the stronger without these. His forceful argument was, "A just recompense of reward, both for the just and the unjust." The Apostle was dismissed with the memorable words, "Go thy way for this time; when I have a more convenient season I will call thee." Time and again Felix called for the Apostle, but never apparently did he find his heart in a sufficiently mellow and humble condition to accept the Apostle's message and surrender to the Lord. A lesson in this connection for us all is that we should do promptly whatever we realize to be our duty. St. Paul remained a prisoner two years, comfortably provided for, preparing for the further services of his important life, and writing several epistles.

====================

R4500 : page 317

BRO. RUSSELL'S ITINERARY THROUGH MARITIME PROVINCES

Lv. Boston, Mass., Thursday, Oct. 7.............
(Dom.At.S.S.Co.)............................... 1:00 p.m.
Arr. Yarmouth, N.S., Friday, " 8.............
(Dom.At.S.S.Co.)............................... 7:00 a.m.
Lv. Yarmouth, N.S., Saturday, " 9.............
(Dom.At.R.R.).................................. 9:40 a.m.
Arr. Middleton, N.S., Saturday, " 9.............
(Dom.At.R.R.).................................. 1:16 p.m.
Lv. Middleton, N.S., Saturday, " 9.............
(Dom.At.R.R.).................................. 2:48 p.m.
Arr. Berwick, N.S., Saturday, " 9.............
(Dom.At.R.R.).................................. 3:31 p.m.
Lv. Berwick, N.S., Saturday, " 9.............
(Dom.At.R.R.).............................about 9:30 p.m.
Arr. Truro, N.S., Saturday, " 9.............
(Dom.At.R.R.)............................about 12:00night
Lv. Truro, N.S., Monday, " 11.............
(Intercol.R.R.)................................ 6:00 a.m.
Arr. Halifax, N.S., Monday, " 11.............
(Intercol.R.R.)................................ 8:45 a.m.
Lv. Halifax, N.S., Monday, " 11.............
(Intercol.R.R.)................................ 5:00 p.m.
Arr. Sydney, C.B.I., Tuesday, " 12.............
(Intercol.R.R.)................................ 5:30 a.m.
Lv. Sydney, C.B.I., Tuesday, " 12.............
(Intercol.R.R.)................................11:30 p.m.
Arr. Pictou, N.S., Wednesday, " 13.............
(Intercol.R.R.)................................ 8:30 a.m.
Lv. Pictou, N.S., Wednesday, " 13.............
(Str. Northumberland).......................... 4:20 p.m.
Arr. Charlottetown, P.E.I., Wednesday, " 13.............
(Str. Northumberland).....................about 8:30 p.m.
Lv. Charlottetown, P.E.I., Friday, " 15.............
(P.E.I.R.R.)................................... 7:45 a.m.
Arr. St. John, N.B., Friday, " 15.............
(Intercol.R.R.)................................ 5:20 p.m.
Lv. St. John, N.B., Saturday, " 16.............
(Maine Cent.R.R.).............................. 6:25 a.m.
Arr. Boston, Mass., Saturday, " 16.............
(Maine Cent.R.R.).............................. 9:00 p.m.
Lv. Boston, Mass., Sunday, " 17.............
(B.&A.R.R.).................................... 8:30 a.m.

Arr. Worcester, Mass.,   Sunday,   " 17.............
  (B.&A.R.R.).................................... 9:36 a.m.

===================

R4500 : page 318

PREACHING CHRIST TO THE RULERS

--ACTS 25:6; 26:32.--OCTOBER 24.--

Golden Text:--"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."--2 Tim. 1:12.

THE Roman governor, Felix, of Judea, was succeeded by Festus, and, willing to curry favor with the Jews, he left Paul a prisoner, although confessedly he had found him not guilty of any infraction of the Roman law and was persuaded that his enemies were frantically jealous of him. The two years of St. Paul's imprisonment doubtless afforded excellent opportunities for his mature study of the Divine Plan set forth in the Scriptures.

Festus, the new governor, went at once to Jerusalem, the center of his province, there to become acquainted with the chief men of the people, amongst whom he must preside as governor and judge. St. Paul's enemies were on the alert to accomplish against him through the new governor what they failed to do with Felix. However, after setting forth the arguments of Tertullus to prejudice his mind, they feared to have a trial before him, because of the weakness of their cause. Hence they proposed to Festus that after all the dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that he should be delivered to the Sanhedrin at Jerusalem for trial, according to the Jewish law, and drop the charges against him before the Roman Court. Meantime the plans had been matured whereby in the name of God and religion and the "good of the cause" the Apostle was to be assassinated on the journey. Alas that such criminal injustice cannot be charged against the Jews of that age alone, but that in every age and in almost every religious system the mental unbalance is such that in the heat of the moment atrocious crimes have been advocated and perpetrated in the name of God and holiness! What lessons we may learn from these excerpts of history! When will mankind learn that as justice is the foundation of the Divine Government, everything contrary thereto must be displeasing to God? Recently the civilized world celebrated the birth of that great and good man, John Calvin; yet all were shocked afresh as we remembered that his hand signed the death-warrant which led Servetus, a fellow-Christian, to the stake. When will we learn that the results of injustice will be more injurious to the doer than to the done? "Justice and judgment are the habitation of thy throne."--Psa. 89:14.

ST. PAUL, FESTUS AND AGRIPPA

The governor placed the proposition of the Jews before St. Paul, asking him (because he was a Roman citizen) whether he were willing to accept a discharge as respected the Roman Court and to stand trial before his own countrymen. The Apostle, realizing the situation, promptly declined the offer and instead appealed his case to Rome, his privilege as a Roman citizen, which could not be denied him. But as the governor in sending a prisoner to Rome was expected to prefer charges, Festus was puzzled to know what charges, if any, he could formulate against the Apostle.

Shortly the ceremonies of Festus' inauguration took place

in Caesarea, and King Agrippa of Galilee did his respects by attending, his wife Bernice accompanying him. As Agrippa and his wife professed the Hebrew faith, Festus, who had no knowledge thereof, embraced the opportunity to have their assistance in formulating charges against St. Paul, whose crime, if any, could be understood from the Jewish standpoint. Hence before these and the chief captains of the military forces and the prominent citizens, the Apostle was called to give his version of the enmity of his people against him.

Thus a fresh opportunity for the preaching of the Gospel before people of prominence was afforded the Apostle. And his appeal to Caesar's Court would mean an introduction of himself and of the religion which he represented before the highest authority in the world. Thus does the Lord mysteriously work the counsel of his own will and cause the wrath of men to praise him. And thus does he put before his faithful servants fresh opportunities to serve his cause. How much every faithful follower of Jesus should be encouraged by this to faithfulness, to singleness of heart, to the improvement of every opportunity, realizing the Lord's supervision of the work and of his service.

As a true gentleman, St. Paul opened his speech before these earthly dignitaries by complimenting King Agrippa as much as he truthfully could--on the fact that he would be heard by one who was expert in all Jewish matters. He pointed to the fact that his course of life from youth was well known in Jerusalem and throughout the Jewish nation. Many of them could witness if they would to his strictness as a religionist. "And now," he declared, "I am standing on trial for my hope in the promise which God made unto our fathers --a promise which all Jews are hoping will have fulfilment. Nevertheless it is for this hope's sake that I am accused by the Jews." The hope of Israel centered in God's oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." St. Paul was preaching that this promise was in process of fulfilment; that Jesus, as the Son of God, by obedience to the Law and by his sacrifice of his earthly rights, had become the Head of this promised Seed of Abraham by his resurrection to the plane of spirit glory, honor and immortality. He was teaching that since Pentecost the Lord was selecting both from Jews and Gentiles a "little flock," to be Messiah's bride and joint-heir, members of the Spiritual Seed of Abraham; and that when this selection shall have been accomplished, the great Messiah, Head and members, in glory will set up the long-promised Kingdom of God. Its blessing will come first to natural Israel for their restitutional uplifting, and subsequently will extend through Israel to "all the families of the earth."

Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow. The Jews all knew of the sufferings of Jesus and the sufferings of his followers, but they disputed his resurrection to glory and that his followers would by and by share his resurrection change. The whole dispute between himself and the Jews was in respect to whether or not Jesus arose from the dead. If he did not arise the Jews were right. No valid hopes could be built upon a dead man, however good he might have been. If he arose, St. Paul and the followers of Jesus were right, because his resurrection to glory should be considered a demonstration of Divine approval and of the Messiahship which he claimed and of his Kingdom to come in due time.

He explained how once he also had opposed Jesus and persecuted his followers, shutting them up in prison and giving his vote with others for their death. He had compelled them to blaspheme Jesus to escape sufferings and in his madness had extended his energies from Jerusalem to outside cities. He explained the Revelation of the Lord, given him near Damascus--the light above the brightness of the sun, and the voice saying, "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." He explained the commission he then received, that he was to preach to the Gentiles as well as to the Jews, the resurrection of Jesus, the gathering of his elect members and in due time the establishment of his Kingdom; and that all should repent and turn to God. It was for these things that he was in bondage and his life in jeopardy, until he was obliged to appeal to Caesar's tribunal. He pointed out that the sufferings of Christ had been foretold by the prophets and that Jesus acknowledged persecutions of his followers as being of himself--his members.

"THOU ART BESIDE THYSELF"

The governor heard with amazement the recital and, interrupting, then said, "Thou art beside thyself. Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness: King Agrippa knoweth of these things." Thus it is still. From the worldly standpoint the true follower of Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint the view is reversed--the worldly are

R4501 : page 319

unwise and money-mad. The worldly see merely the earthly things, the transitory. The Christian sees with the eye of faith glory, honor and immortality and a share with the Redeemer in the privileges of the Millennial Kingdom, which is shortly to bless the world with a reign of righteousness, in fulfilment of the Lord's prayer, "Thy Kingdom come. Thy will be done on earth as it is done in heaven."

St. Paul appealed to Agrippa: Did he not believe the prophecies cited? The reply of the king is a matter of dispute --whether he said, "With a little more time and eloquence you might persuade me to be a Christian," or whether he said, "Do you think that in so brief an argument you could make of me a Christian, with all that that word means of discredit?" St. Paul's reply favors the former interpretation: "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

A nobler sentiment, a broader spirit of charity, in a prison, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and learned of him could thus exemplify the sympathy and moderation which he taught. Oh, that all of Christ's disciples might learn also to be meek and lowly of heart and find rest to their souls, for who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than any of those who heard him?

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Scripture Study V.--
Man for whom Atonement was made

NOVEMBER 7

(1) Is there such a thing as a spirit soul? If so, explain the difference between it and the human soul, and give the illustration of the candle. P. 343, par. 2.

(2) Describe the resurrection processes and show how the personal identity or soul will be restored, while the flesh will not be restored. P. 338-343, par. 3.

(3) Is there danger of a miscarriage so that the resurrected ones would fail to identify themselves? And would the danger be any the less if the same particles of matter were miraculously preserved, readjusted and quickened? Must we not in any event depend upon Divine power only. P. 343, par. 3.

(4) Is there any suggestion of the Scriptures to the effect that the bodies which go down to the tomb will be restored atom by atom? What says the Apostle?

(5) Quote the Apostle's words on this subject and explain the matter. P. 343, last par.

(6) In what sense does the "breath of life" return to God who gave it?

(7) In what sense did God give the spirit of life? In what sense did he remand that gift? In what sense is provision made for its restoration? If no arrangement had been made for its restoration what would have been man's condition in death? P. 344, par. 1.

NOVEMBER 14

(8) Why is death so frequently spoken of as a "sleep" in the Scriptures? Give an illustration of our Lord's use of the word sleep as referring to death. Is there any record of Lazarus having any conscious experiences during the four days he was asleep--dead? Would our Lord have called him from glory if he had been in heaven? Would such an awakening mean a blessing or a loss? Give a full explanation of it. P. 344, par. 2.

(9) Why is the resurrection time spoken of as the "morning"? Give the quotation and citation. P. 345, par. 1.

(10) Give nine quotations and citations from the New Testament in which death is referred to as a "sleep." P. 345.

(11) Give similar citations from the Old Testament. P. 346.

(12) Will those awakening from the death "sleep" have any consciousness of the lapse of time between their falling asleep in death and their awakening in the resurrection? P. 346, last par.

(13) Will the resurrection work be practically a reawakening and will it be as great or a greater manifestation of Divine power than the original creation of Adam and Eve? P. 347.

(14) Why is a living dog better than a dead lion? and how do the Scriptures use this comparison to illustrate the meaning of death to the human family? P. 347.

(15) Quote some Scriptures which show that the dead know not anything and that there is no work nor device nor wisdom in the grave whither all go.

NOVEMBER 21

(16) What did St. Paul mean by his statement that some say "there is no resurrection of the dead"? And could there be a resurrection of the dead if nobody is dead--if all, when they seem to die, really become more alive? P. 348, par. 2-4.

(17) What did the Apostle mean by saying that "if there be no resurrection of the dead then is Christ not risen?" P. 348, par. 5.

(18) What did St. Paul mean by the statement, "If Christ be not risen, then is our preaching vain, and your faith is also vain?" P. 348, par. 5.

(19) What did he mean by the statement that "If the dead rise not, Christ is not risen," and the Apostles were false witnesses, preaching a false Gospel? P. 348, par. 5.

(20) In his argument for the resurrection does the

Apostle anywhere state or otherwise imply whether he refers to a resurrection of the body or of the soul? Give a Scriptural citation showing why. P. 349, par. 1.

(21) How would the Apostle have stated himself if he held the same views that the majority of people hold on this subject? P. 349, par. 1.

(22) Show how the Apostle taught a resurrection of the soul and how that denied the resurrection of the body which died. P. 349, par. 2.

NOVEMBER 28

(23) Why did the Apostle in arguing the importance of the resurrection of the dead in I Cor. 15 say (Vs. 17,18), "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished?" In what sense could they be perished if they went directly to heaven and were more than ever alive at the time when they appeared to be dead? Do those who claim that the soul cannot die thereby deny the resurrection of the soul or sentient being? P. 349, last par.

(24) Why is it claimed, contrary to the Scriptures, that God's promise of a resurrection applies merely to the body, and why is there perplexity concerning the words of the inspired Apostle?

(25) If, as is admitted, the death of Christ was the sacrifice for sin, what death was it? And if in dying he became more alive than before he died, in what sense did he die for our sins, or what was given as the ransom price for the sinner's forfeited life. P. 349, last par.

(26) Respecting those who fall asleep in Christ as members of his Body and whose hope is to share in the glory and honor of the First Resurrection, will theirs be a resurrection of the body or a resurrection of the soul possessed of a new body? P. 350, par. 1.

(27) God is a Spirit (Being). Is he Scripturally said to be a soul? If so, where? P. 350, par. 1.

(28) What philosophy did the Athenians have which led them to reject St. Paul's words relative to the resurrection of the dead? Quote and cite the texts. P. 350, par. 2.

(29) To what extent had the Platonic philosophy invaded Judaism at the time of our Lord? Explain the matter with proof texts. P. 351.

(30) Why did Josephus mention prominently a sect of the Jews which was so small as not to be mentioned in the New Testament?

(31) Was eternal torment any part of the Jewish faith?

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

GENERAL CONVENTION

TRURO, N.S., OCT. 10, 11, 13

A General Convention has been requested for this locality and is now arranged for in connection with Brother Russell's Maritime Province Tour (see corrections to schedule on page 317). He expects to be present on Sunday, Oct. 10, with a morning rally at 10 and address to the interested at 11 o'clock. Public meeting in Academy Hall at 3 p.m.: Subject, "The Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." Brethren of ability will address the other sessions. Buy full-fare one-way ticket, securing certificate, which when properly validated will obtain free return privilege on nearly all the roads. Will you be present?

DALLAS, TEX., OCT. 24, 25

The society will be represented by Brothers F. Draper and E. J. Coward, of the Pilgrim Staff. Special rates are obtainable on account of the Dallas State Fair.

INDIANAPOLIS, IND., DEC. 17, 18, 19

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

WORCESTER, MASS, OCT. 17

Praise and Testimony Meeting at 10:30 a.m. Public meeting at 3 p.m. in Franklin Square Theatre, 2 Southbridge street. Evening meeting for the interested at 7:30 o'clock held (as morning meeting) in Horticultural Hall, 18 Front street.

PHILADELPHIA, PA., OCT. 24

AKRON, OHIO, OCT. 31

BROOKLYN, N.Y., NOV. 7

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Published in foreign languages as follows: German, five volumes; in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX NOVEMBER 1 No. 21
A.D. 1909--A.M. 6038

CONTENTS.

"Them That Are Contentious".......................323
"Be Transformed".............................324
Moses a Mediator Before Aaron a Priest............325
"To Make an End of Sins"..........................326
The Antitype Begins Where the Type Ends..327
A Tempest-Tossed Prisoner of Hope.................328
Calm in a Time of Storm.......................328
"For God Was With Him"............................328
St. Paul Prisoner at Rome.........................329
The Servant's Path (Poem).........................330
Some Interesting Letters..........................331
Berean Studies on the Atonement...................333
Catalogue of Bibles, Testaments, Etc.............334

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

CLOTH "HELPS"

The Berean Bible Students' Manual is now in stock, uniform in size and binding with the SCRIPTURE STUDIES. Price, 50 cents, postpaid.

HYMNS OF DAWN IN LEATHER BINDING

These are now in stock in elegant leather binding, stamped in gold, at $1.00 per copy, postpaid.

VOLUNTEER MATTER IN OTHER LANGUAGES

In German--A large assortment of both tracts and old TOWERS.

In Dutch--We have a large supply of the "Do-You-Know?" tract in the Hollandish language for use among your Dutch neighbors and friends.

In Swedish and Dano-Norwegian--We have an ample supply in both languages for Volunteer purposes.

In French and Italian--New supply just received. The quantity of the latter is limited for the immediate present, however.

In Polish and Hungarian--Peoples Pulpit in quantities for distribution.

In Greek--Several tracts.

Order as many of the above as you can judiciously use--they are free to TOWER subscribers.

====================

R4501 : page 323

"THEM THAT ARE CONTENTIOUS"

"God will render to every man according to his deeds; to them
who by patient continuance in well-doing seek for glory
and honor, and immortality, eternal life; but
unto them that are contentious and do not obey
the truth, but obey unrighteousness,
indignation, and wrath."

THE Apostle's words foregoing are applicable in some degree to everybody, but they are especially addressed to and applicable to the Church. In a general sense, those who are seeking the higher and better things along the lines of loving obedience to whatever they may know of the Divine will, are receiving a blessing day by day, even though their pathway be a narrow and difficult one. On the contrary, those who are of a contentious disposition, fault-finding, irascible, the dissatisfied, are continually making trouble for themselves as well as for others, and are cultivating a disposition which neither God nor anybody in harmony with God, could approve--a disposition which will not be rewarded by eternal life, but bring its possessor into more or less trouble continually, and spell failure for him in the end.

But our subject shines out most distinctly when we apply it as the Apostle here does, to God's consecrated people. Some, a decided minority, we fear, are patiently, perseveringly, seeking for God's best and grandest gift--joint-heirship with the Redeemer in his Kingdom of Glory, and participation in his glorious, divine nature. There is only one way to seek for this great prize successfully, and that is by patiently and perseveringly cultivating and developing in ourselves the character-likeness of our Redeemer. (Rom. 8:29.) Various opportunities for serving the Lord are set before us, and these are blessed privileges, but we may rely upon it that the Divine purpose and intention in permitting such services is for our own development in Christian character. The command to all men is, to honor God supremely, and to deal justly with our fellows, treating them as we would be treated by them, loving them as ourselves; but the special command to the New Creation is, to love one another as our Elder Brother loved us--self-sacrificingly. Whatever we are permitted to do one for the other is in the nature of a test of our loyalty to God, of our justice toward the world, or of our loving devotion to the brethren.

Following the example of our Lord, we are to lay down our lives in the service of the brethren. This command is not so much for their need of our self-sacrifice as for our need of it, as a development of our love and as a test of our love. As the Apostle says, "We ought also to lay down our lives for the brethren."

R4502 : page 323

There are plenty of opportunities for sacrificing self in the interest of the Priesthood. Not only are some of the brethren in darkness, in ignorance and superstition, and need our assistance out into the glorious light of Present Truth, but, additionally, some of them have weaknesses and blemishes, and need our consoling sympathy and strengthening encouragements, or loving rebukes. To the extent of our faithfulness in these matters, we are self-sacrificers, pleasing and acceptable to our heavenly Father and our Redeemer.

The Apostle explained to Timothy, an Elder, that he should in meekness reprove those who opposed themselves, and not render evil for evil, nor railing for railing, nor accusation for accusation, but contrariwise by meekness and gentleness, patience and love, should show the brethren the more excellent way, and should develop ourselves in Christlikeness of character. It is by such "patient continuance in well doing," by such patient development of Christlike character, that we may successfully seek the glory, honor and immortality which God has promised only to such. For, as the Apostle points out, God has predestinated that all who will be of the elect Church, of the Bride class, must be copies of his Son in character, in heart.--Rom. 8:29.

Alas! that there seem to be so few well developed along these lines of Christ's character-likeness. Alas! that so many seem to be cultivating the wrong spirit which they know God will not approve--the contentious spirit, the fault-finding disposition which, instead of building one another up in the most holy faith, is destructive of faith, destructive of peace, destructive of every good quality.

Alas! that amongst those who are in the Truth these contentious persons are to be found in considerable numbers, doing a destructive work, an injurious work, instead of a helpful work. Surely they must know that they are injuring and blemishing their characters and making themselves less and less fit for the Kingdom, or for eternal life on any plane. Surely they must know that they are doing a destructive work in the Body of Christ, which is the Church. Surely they must know that they are sowing seeds of discord, and planting roots of bitterness, which are sure to bring forth an evil fruitage, hurtful to many. Surely they must know that God has expressed a special reprobation for those who thus do injury to the Church.--Matt. 18:6; Luke 17:2.

What will be the reward to these? Not glory, honor and immortality, but indignation, wrath, tribulation, and anguish, says the Apostle. He does not say that this means an eternity of wrath, and anguish, nor do we. On the contrary, knowing that the extreme penalty of opposition to God is the "Second Death," we must suppose that the tribulation and anguish will be more or less connected with the present life--either by their participation in the "Great Company," and passing through the great time of trouble and there learning the lessons they neglected to learn previously, or, soured in disposition, robbed of the peace, and joy, and love, which they might have possessed as spirit-begotten ones, these will die the

"Second Death" as incorrigible, as having received the grace of God and the instructions of his Word in vain. Instead of developing character symbolized by the fruitful vine, they are developing the characteristics of the briar and the thorn, whose end is destruction.

BE TRANSFORMED

It would be of no avail for us to call attention to these matters of Divine Writ, nor for the Apostle to have penned these words of condemnation, if there were not a possibility of change on the part of those who are well-doing and well-seeking, and also on the part of those who are evil-doing and contentious. Such condemnations, on the contrary, are intended to help us to establish our characters in the right direction. Whoever, therefore, realizes while reading this article that he is going in the wrong direction, cultivating a contentious and fault-finding spirit, and a disposition to pull down the faith and obedience, and spirit of love, in the Body of Christ, will do well to immediately resolve by the grace of God to take the opposite course. And whoever is seeking the glory, honor and immortality of the heavenly calling along the right lines of patient perseverance in well doing, should be encouraged, and made watchful, that he might persevere in the right way, and become more and more blessed, and more and more secure, and entrenched, and fixed, in the character which God will approve, and to which he will say, "Well done, good and faithful servant; enter into the joys of thy Lord."

To those who find themselves possessed of a cantankerous disposition, fault-finding, and nagging, destructive instead of constructive, quarrelsome instead of peaceable, we urge reform in great haste. We remind them that we are nearing the end of the Church's condition of trial; that we are already in the testing time, and that many are falling because of not having developed proper characters. We urge them to take the matter at once to the Lord in prayer, and by his assisting grace to immediately begin to reverse all these wrong currents of their lives. They should hearken diligently to the Apostle's words, and "seek peace and ensue it," and so far as possible henceforth "live peaceably with all men," and "let the peace of God rule in their hearts," and be thankful for blessings already received. In such a condition of heart they will have little disposition to find fault with the Lord or his providences in connection with his people and his work. They will "learn of him" instead of finding fault with everybody and everything which the Lord does not order to their pleasement.

We urge all such to take note of the fact that the murmurers and complainers in typical Israel were not permitted to enter into Canaan's blessings. (1 Cor. 10:10.) We remind them of the Apostle's words to the effect that murmurings against the Divine arrangements are really murmurings against the Lord himself. Let us do with our might what our hands find to do, without murmuring, without complaining, without fault-finding. (Phil. 2:14.) Let us leave to God the management of his work. Let us humbly realize that if he would commit it all to our care we would be unable to manage it and would be obliged to take it back to him and to solicit his supervision of his own work.

If the thought comes to us that we could manage better than the Lord; that we could guide the harvest work better than he has arranged it, let us flee that thought as a snare of the Adversary by which he would entrap us. Instead of fault-finding and endeavoring to change the Divine arrangements let us do our own parts as faithfully as we know how, uncomplainingly, co-operating to the extent that our conscience and talents will permit in the work which the Lord is carrying on and directing. Surely we do not know that if the Lord should give the entire management of his harvest work into our hands that we could do it better than he; surely, therefore, we should humble ourselves under the mighty hand of God, that he may exalt us in due time.

Let us be assured that only those who do thus humble themselves, and realize the wisdom and grace of God, and fall in line therewith, will have any part in the Kingdom work. The heady, the high-minded, the self-conscious, the contentious, the dissatisfied, shall have neither the good of the present nor the honors of the future.

YE SHALL RECEIVE THE SEVERER TRIAL

The Apostle James admonishes the brethren respecting the peculiar dangers which beset those ambitious to be teachers, saying, "My brethren, be not many masters (teachers), knowing that we (teachers) shall receive the greater condemnation (judgment, or trial). For in many things we offend all"--we are all imperfect.--James 3:1.

While all recognize the truth of the Apostle's words, few seem to be in any great degree deterred by them. As a consequence, we find many seeking the office of teacher in the Church, and perceive also the truth of the Apostle's words that as teachers they are subject to severer trials, and that the majority of those who appear to stumble and fall from the truth are of this class. We write thus not to suggest that teachers are unnecessary or contrary to the Divine arrangement, but to suggest that whoever enters upon the work of teaching should do so with a realization of the grave responsibility which he assumes, and the temptations or trials which beset his pathway toward the heavenly city.

St. Paul wrote, "He that seeketh the office of a bishop (of a shepherd, of an overseer) seeketh a good service," and so we should recognize that whoever out of a pure heart seeks to serve the Lord's cause as an under-shepherd of the sheep, and as a co-laborer with the Redeemer, is engaging in a most noble service. If he approach this service from this standpoint of earnest desire to serve the flock, an earnest desire to be in full accord with the Great Shepherd, he should not be ashamed to rejoice that he has to this extent the Spirit of the Lord. But if he find in himself, in either great or small measure, a spirit of ambition, a spirit of pride, a spirit of boastfulness, the desire to lord it over the brethren of the household of faith, then let him fear. With trembling heart either let him resign the service, or at the throne of grace rid himself, purge himself, of the evil ambitions of his heart, and be filled with the Spirit of the Master. That holy

Spirit is the spirit of meekness, gentleness, patience, longsuffering, brotherly kindness, love; to desire simply and only the glory of God and the blessing of his people--the spirit that is ready to sacrifice self at any moment for the peace of the Body of Christ, or the assistance of the flock.

Some wonder why the Apostle should thus write of special dangers to those brethren who would attempt to teach in the Church. We answer that we accept his words as those of inspiration, and that, additionally, observation

R4503 : page 324

shows us the truthfulness of them. Moreover, unconsciously the Lord's dear people who make no pretensions themselves in the direction of teaching are often responsible to a considerable degree for the deflection of those whom they recognize as teachers, and whom unconsciously they lead into temptation. The besetments of teachers are, (1) pride, and (2) arrogance.

(1) Encouraged by the laudatory words of the brethren, the tendency is for them to feel that they are somebodies, and to attribute the success of their efforts to natural ability, talent, etc., rather than to the wonderful power and beauty of the Truth. Ministers in general seem to be liable to besetment along this line, because it is indeed a very honorable position to stand before our fellows as ambassadors for the King of Glory. The general tendency is to boast of denominational strength and wisdom. But amongst those who are in the light of "Present Truth" the temptation to personal pride is perhaps even greater.

The antidote for this is a distinct remembrance of the fact that the plan is not our own, but all of its lengths and breadths and heights and depths are of God and for all his people, and that we are highly honored in the delivering of it in the most humble manner conceivable.

R4503 : page 325

A proper allegiance to the Lord should lead us to hide ourselves, that all the glory and honor might go to the great Author of the Plan of Salvation, and to the great Redeemer, whose sacrifice is its very center, and whose love is the very circumference of our message. With these thoughts impressed upon our minds, the greater the service permitted us, the greater should be our humility and our realization of unworthiness to be the mouthpieces of the great Lord of Glory.

(2) Arrogance we mentioned as one of the besetments. Alas! how inappropriate it is that any, because of being honored of the Lord as his mouthpiece for his message, should attempt to take the place of his Lord, and to act arrogantly toward his brethren, or, as the Apostle expresses it, to "Lord it over God's heritage." (1 Pet. 5:3.) The Scriptures set before us the very reverse

standard, namely, that those brethren permitted to serve as teachers, so far from being lords of the Church, are merely its servants. While they are servants of God, the Divine direction in the matter is to be sought through the Church. In a word, the Church's election of elders, pastors, or teachers is the election of those whom it esteems to be the Lord's choice for its service--to serve it in holy things, to minister to it the grace of God, to dispense for it the spiritual food of the Divine Word.

The Church has been responsible in a considerable measure for the stumbling of those whom it has recognized as Elder-brothers and teachers. While they should not think evil, surmise evil, surmise pride, or surmise arrogance, they should be so wakeful to their own duties and responsibilities toward these brethren that they would not unduly flatter them, nor unduly encourage them, nor stimulate them to manufacture new light.

On the contrary, all who are spiritual should be helpful to those elder-brothers; should compliment them on their loyalty to the Lord, and to the old, old story, rather than commend them for fanciful fictions, or encourage them further along such lines. The Gospel of Grace has not changed; it is still the old, old story of Jesus and his love, and of the Father's love; it still includes the thought of our calling and election by faithfulness to the terms laid down in the Scriptures. The brethren should be encouraged along these lines rather than along the lines of manufacturing types by guess-work without any authority of the Word of God.

As for arrogance on the part of leaders, and a supercilious lording it over the Church, we believe that the Church itself has a great responsibility. Beginners should not be hastily pushed forward, as St. Paul points out, and when any Elder-brother advanced in the Truth begins to show signs of headiness, and of disregard for the voice of the Church, and a disinclination to submit to it all the questions pertaining to its affairs, the Church should curb such arrogance promptly and thoroughly by declining the further election of such brother, and by insisting upon the rights of the Church. The insistence should not, however, be in the nature of wrangling or contention, but in a kindly, brotherly, noble manner the rights of the Church should be set forth, and the vote of the Church on the subject should be asked. If the vote be contrary to the brother who sought to protect the Church's rights, he should submit gracefully, because by him also the voice of the Church is to be accepted as decisive.

We have great sympathy for the dear brethren who, in the providence of God, occupy the positions of Elders and teachers in the congregations of the Lord's people. And hence, while calling attention to the severe temptations to which they are exposed, and while urging the Church to do its duty and to assist them to keep humble and faithful, we also urge, in the language of the Apostle, that those who are noble, humble, self-sacrificing, cannot be too highly esteemed nor too loyally supported. The Apostle's words are, "Remember them which have the rule (supervision) over you; who have spoken unto you the Word of God; whose faith follow, considering them that have the rule (supervision) over you, and the end of their conversation: Jesus Christ the same yesterday, and today, and forever." And again, "Obey submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." (Heb. 13:7,17.) And again, "Esteem them very highly in love for their work's sake."--1 Thess. 5:13.

If the position of an Elder and teacher in the Church of Christ is a very hazardous one, a very difficult one to fill with acceptableness to God and to the brethren, and a position very full of temptation, the Church should sympathetically be very watchful not to increase the temptation, not to foster it and a wrong fruitage. On the contrary, however, where a faithful servant is found, all the loyal brethren should seek in every way to be helpful and to co-operate with such. Instead of being fault-finding and inclined to criticize this, and that, and the other word, and manner, and tone, and look, they should be so full of love and sympathy, and so appreciative of his loving zeal, devotion and humility, as to let trivial and unimportant matters pass unmentioned, and indeed unnoticed. Realizing the responsibility of his office they have some reason to doubt if they would be able to fill his place with as good or as great ability and humility.

In the selection of Elders the consecrated should remember that the responsibility rests upon them; and no vote should be cast without studious consideration of the Divine will, and prayer for Divine guidance. In seeking to determine the Lord's will in such a matter, we should remember the characteristics of the teacher as set forth in the Scriptures: (1) Of course, a teacher should be apt to teach; he should have the natural faculty or ability to make plain matters which he understands. (2) Still more important is it that if he have the ability to teach, he shall be clear in the Truth, so the Truth and not error may be set forth with clearness. (3) Humility and piety should be considered paramount and primary qualifications for eldership. However able a teacher, however doctrinally clear, no one is properly fitted for this position except he have humility and piety, and unless his words and deeds have manifested his love for the brethren. For, as the Scriptures set forth, these are qualities of great value in God's sight. Now as ever it is true that great opportunities for doing good means even greater opportunities for doing harm. This is because, under present conditions, spiritual sickness and contagions like earthly ailments spread and "catch" much more readily than spiritual health.

====================

R4503 : page 325

MOSES A MEDIATOR BEFORE AARON A PRIEST

THE record of the institution of the priesthood, the establishment of the tabernacle service, etc., comes after the account of Israel reaching Mt. Sinai--after the account of the mountain quaking and smoking and the terrible sights and sounds referred to by St. Paul (in Hebrews 12:26-28), which, we understand, prefigured the great time of trouble we are expecting, in which society will be shaken and mankind be prepared for the establishment of the Mediatorial Kingdom of Christ under the New Covenant. How shall we understand this fact? How can we harmonize it with the Scriptural thought that our Lord became High Priest more than eighteen centuries ago, when he offered up himself and later as Priest presented his blood on our behalf at the heavenly Mercy Seat; and that since then he has been gathering and sacrificing the body of under-priests, and that he, as the Head and they as the Body, will shortly be revealed as the antitypical Moses, the Mediator of the New Covenant?

R4503 : page 326

We must remind our readers afresh that the various types of the Scriptures do not follow one another in sequential order. Moses assuredly was a type of Christ--Head and Body. (Acts 3:22.) Just as surely Aaron was a type of Christ Jesus, and his sons types of the Church, the Body of Christ, the Royal Priesthood. King Solomon in some respects was a type of Christ. As the rich, the wise, the famous king, his fame was world-wide. Similarly Melchizedek was a type of Christ, in him being blended the kingly and the priestly offices. These types could not all be worked out in one person and at one time; hence we do not so find them. When thinking of Moses as a type of the Mediator between God and men, we should consider him as St. Peter explains, as composed of Head and members, and that God has been raising

R4504 : page 326

him up during this Gospel Age. Our Lord, the Head, first was raised to the plane of glory, honor and immortality. Later all of his faithful ones, sharers in his sacrifice, will be sharers in his Divine nature and glory, and will be raised up with him by a share in his resurrection (Phil. 3:10), "the first resurrection," which includes only the blessed and holy. These, his members, shall live and reign with Christ a thousand years and be unto him and unto the Father kings and priests for the blessing of mankind.--Rev. 20:6.

In considering Moses, the mediator of the Law Covenant, as typical of The Christ, the Mediator of the New Covenant, we should view him from this standpoint--as one Head and many members, just as we would Melchizedek, who represents our Lord, the Head, and the Church, his Body, the Royal Priest of the future. On the contrary, Aaron represents the same great Priest from a different standpoint, because his typical work related to Christ and the Church in the present life only--as a sacrificing priesthood--up to the end of the sacrificial work, the sprinkling of the blood of atonement in the most holy on the Mercy Seat and the inauguration of the new dispensation of glory and blessing. His service, also, in some degree, shows the Millennial work of cleansing humanity from sin and that both the High Priest and the under-priests, his members, will be associated in that work.

Since the two types could not be expressed simultaneously it was every way better that the mediator type and the institution of the Law Covenant, typical of the New Covenant, should precede all sacrificing; yea, precede the appointing and setting apart of the priesthood, even though the active work of the Mediator of the New Covenant cannot begin until the close of this age, when the sacrificing of the "better sacrifices" shall have been completed. Coming first in the record no one who rightly understands the types could misunderstand this to teach that the antitypical Mediator must first come forth and institute the New Covenant, before the antitypical priesthood would come forward and make the sacrifices, the sin-offerings which would make possible the institution of that New Covenant. We have been surprised that anyone could be so blind as not to see that the sacrifice of Christ is the very basis of his work as the Mediator of the New Covenant. Hence he could not be in any sense either a part or all of the antitypical Moses, until after serving as the antitypical Aaron. The correctness of this thought is also borne out by the fact that Aaron was older than Moses.

It follows, then, that those who raised the objection that the Church could not be members of the Body of the Mediator, because the priesthood was not inaugurated until after Moses had mediated and sealed the Law Covenant, put themselves in a very foolish light and show the shallowness of their argument. For if this be an argument against the Church being members of the Mediator's Body, it would be an equally strong argument against our Lord Jesus, the antitypical High Priest, being the Head of that Mediator.

The harmony between the two types is shown in the fact that in the end of the Atonement Day, after Aaron had offered the sacrifice of "the bullock for (instead of) himself" as the sin-offering for his body and his house, the household of faith, and after he had subsequently offered "the Lord's goat" and applied its blood on behalf of all the people, then, as the antitypical Priest, Head and Body, completely clothed in the garments illustrative of his authority and power, he was accompanied by Moses, the mediator, to the altar.

Thus we read:

"Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people."--Lev. 9:23.

===================

"TO MAKE AN END OF SINS"

A BROTHER inquires how he shall answer those who claim that Daniel 9:24 teaches that our Lord Jesus made an end of sin at his First Advent and that therefore the Church could not share with him in his antitypical or "better sacrifices" for sins.

The passage refers to the 70 weeks of Israel's favor, the 69th of which reached to our Lord's baptism at Jordan, and the 70th, beginning there, reached to 3-1/2 years beyond the cross--our Lord's death marking the middle of that 70th week (v. 27), and the acceptance of Cornelius by the holy Spirit marking its end. A number of things were to be accomplished before the termination of those 70 symbolical weeks--490 years. We therefore should inquire: In what sense were all of these fulfilled? In what sense were transgressions finished at that time? Were there no more after the close of the 70th week? Are there none now? "Everlasting righteousness" was to be brought in. Does "everlasting righteousness" prevail throughout the whole earth, or has it at any time prevailed either during or since the 70 weeks of Israel's favor? The same query would be applicable to the making "an end of sins." Have sins come to an end? Are there no more sins? And in what sense did sins come to an end at any time during the 70 weeks? "Reconciliation for iniquity" was to be made. Are we sure that all iniquities were reconciled for at that time? What proof have we to that effect, since the Scriptures do not so say? These questions suggest their own answers.

We still hold that the sense of this prophecy is that before those 70 symbolical weeks--490 years--would end, long-looked for important events would begin to have their fulfilment --not to the world, nor yet to nominal Israel, but to "thy people." For "Israelites indeed" these blessings were provided and foretold--others to be blessed in due time. Those loyal to the Lord like Daniel were specially "thy people" --the most holy of verse 24. "Israelites indeed" who accepted God's mercy were the "most holy," who were anointed by the holy Spirit at Pentecost. To them and all of their class since, the incidents of that time sealed or made positive the prophetic utterances of the past, and confirmed the visions of coming glory declared by the prophets. In Christ and his redemptive work believers realized the beginning of God's blessing for humanity.

To this class applied the "reconciliation for iniquity" which our Lord Jesus made at the heavenly Mercy Seat, when "he ascended up on high, there to appear in the presence of God for us." The iniquities of the Church were thus cancelled. The reconciliation of believers was thus effected. But the reconciliation went no further than believers; unbelievers are still unreconciled. The great Redeemer did not appear as their Advocate or make reconciliation for their iniquities. We are glad, however, that he will begin a reconciling work for them at a later time, as shown by other Scriptures. To those whose iniquities were thus reconciled for by our Redeemer's sacrifice there was an end of their sins--they were no longer under condemnation. The offense was by one man unto condemnation, but a free gift of God through Jesus effects for "Israelites indeed" the forgiveness of many transgressions. (Rom. 5:12-19.) Moreover, transgression was finished so far as these were concerned; because since then it is possible for these to abide in Divine favor to keep the Law blamelessly--as the Apostle declares, "The righteousness of the Law is fulfilled in us, who are walking not after the flesh, but after the spirit." (Rom. 8:4; Gal. 5:14.) The work of redemption and reconciliation effected opened to every Jew an opportunity for release from bondage to the Law by becoming dead with Christ; and likewise the close

R4504 : page 327

of that 70th week opened the secondary door of Divine favor to the Gentiles.

We see nothing whatever in this Scripture to contradict the plain statement of other Scriptures, to the effect that our Lord's great work of reconciliation is divided into two parts --the first for the Church and the second for the world. As we read, "He is a propitiation (satisfaction) for our sins [the Church's sins] and not for ours only, but also [additionally and subsequently] for the sins of the whole world." Full satisfaction was in our Lord's sacrifice. It merely waits to be offered. It is nearly nineteen centuries since the first application for the Church. This use of the Lord's merit will soon be accomplished--and that merit (passed through the Church) will again be in the hands of the great High Priest to be used on behalf of the sins of the whole world.

===================

R4504 : page 327

THE ANTITYPE BEGINS WHERE THE TYPE ENDS

DID not the Law Covenant end at the time of our Lord's death? And if it was a type or a foreshadowing of the New Covenant, would not that be the time for the New Covenant to begin? If the New Covenant will not be ratified until the last member of the Church of Christ has suffered with the Head, would not that imply a considerable interim between the fulfilment of the type and the coming of the antitype? And has it not been THE WATCH TOWER'S teaching that where the type ceases the antitype surely begins?

As we have already pointed out on previous occasions many make the mistake of supposing that the Law Covenant ended at the cross. On the contrary, the terms of that Covenant

R4505 : page 327

are binding upon every Jew from the day in which the Covenant was made to the present time--as St. Paul says, "The Law hath dominion over a man as long as he liveth." (Rom. 7:1.) Every Jew to-day is under a death condemnation, by virtue of that Law which he is under, yet cannot keep. There are only two possible ways of his getting free from that bondage:

(1) With the end of this age the great High Priest will antitypically offer the blood of "the Lord's goat" "for the sins of all the people"; and this will include the sins of Israel. And then the blessed opportunities of the New Covenant will be opened to them, as God promised. (Jer. 31:31; Rom. 11:27-31.) Then their eyes will be opened and they will see out of their obscurity and gladly accept the Mediator of the New Covenant and begin at once to share that Covenant's blessings.

(2) For any Jew to get free from the Law Covenant before the inauguration of the New Covenant in the times of restitution, he must die to the Law. As St. Paul declares, "The Law hath dominion over a man as long as he liveth." "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:1,4.) This is in full accord with the Apostle's statement, "Christ is the end of the Law for righteousness to every one that believeth"--to the extent of becoming a follower of Christ and consecrating his restitution rights in death, a living sacrifice, following the example of his Redeemer. (Rom. 10:4.) The present being the time appointed of the Father as the "acceptable year of the Lord" (Isa. 61:2), the "acceptable time" when God is willing to receive sacrifices (first the sacrifice of Jesus, and, subsequently, the sacrificing of those justified by his blood, his followers, who present their bodies (Rom. 12:1), the Jews have as good an opportunity of thus entering into joint-heirship with Christ, the Spiritual Seed of Abraham, as have the Gentiles. And they have no better opportunity, because there is no other name and no other manner now open to any to obtain a share in the "high calling" to the divine nature, glory and honor.

St. Paul, in writing to the Galatians, warning them against coming under the domination of the Law, does not at all intimate that the Law Covenant had passed away or become dead. On the contrary, he testified that if any would be circumcised they would become "a debtor to do the whole law." (Gal. 5:3.) In the Epistle of Hebrews St. Paul mentions the fact that the New Covenant was promised and that the very intimation of the word new signified that the Law Covenant had become old, and hence was "ready to vanish away" and lose its force entirely. But he did not say that it had passed away. His plain teaching was that those who by faith accepted the Lord Jesus and became dead with him by baptism into his death were thus made "free from the Law" and were thereafter "not under the Law [Covenant] but under the Grace [Covenant--the Abrahamic Covenant.]"--Gal. 5:18.

One Scripture more requires to be mentioned on this line: "Blotting out the handwriting of ordinances that was contrary to us (Hebrews), and took it out of the way, nailing it to his cross." (Col. 2:14.) This signifies, not that the Law Covenant was abrogated or done away, but that, so far as the Jews who had accepted Christ were concerned, the demands of all of the Law's ordinances were fully met for them by the Lord Jesus when he was nailed to the cross.

Another evidence that the Law Covenant did not cease when Jesus died, and has not yet ceased, is furnished us in the type of Hagar and her son Ishmael. The Apostle tells us that Hagar allegorically represented the Law Covenant and that Ishmael symbolically represented fleshly Israel, the children of that Covenant. He cites the fact that when the heir, Isaac, was born, the son of the Sarah Covenant, God said to Abraham, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." (Gal. 4:30.) This signifies that the Law Covenant and its Jewish children were to be outcast from Divine favor for a time. If Hagar had died at that time, the teaching of the type would have been that the Law Covenant ceased then to exist. But Hagar continued to live, and so the Law Covenant was continued, and still has power over every Jew as long as he liveth. If we trace the type further we find that subsequently Hagar returned and was subject to her mistress, and Ishmael, who represented the Israelites, received later a blessing from Abraham, who represented God.

So then, the Law Covenant did not pass away when our Lord Jesus died, nor when he arose from the dead the antitype of Isaac. Consequently the antitypical New Covenant was not ushered in at that time. Nevertheless, as we have heretofore pointed out, when our Lord presented himself in baptism, saying, "Lo, I come to do thy will, O God" (Heb. 10:7), he set aside the first (the typical) sacrifice that he might establish the second (the antitypical) sacrifice. The three and a half years of his own sacrificial ministry were typified in the killing of the bullock of the day of atonement. Immediately on his ascension, applying his blood on our behalf for our reconciliation to the Father that we might become his joint-sacrificers, he at once began the secondary part of the Day of Atonement sacrifices--the killing of "the Lord's goat" taken "from the people" and whose blood would subsequently be applied "for all the people."

This sacrificing of the Church, in one sense, was done by the great High Priest on the Day of Pentecost. But it has been a progressive work, and all of the sacrifice is not yet accomplished, and will not be until the last member of the Body shall have gone into sacrificial death, in the Redeemer's footsteps. Thus we see that the setting aside of the type and the establishing of the antitype required a long period. And this Atonement Day matter, while all-important, was by no means the only typical feature of the Law Covenant. Did it not foreshadow the coming out of the High Priest in garments of glory and beauty to bless the people? And is not this feature of the Law still unfulfilled? And can it pass away before this fulfilment? We hold that it cannot, and that the instant of its passing away will be the instant in which the New Covenant will come into force with the same people--Israel.

===================

R4505 : page 328

A TEMPEST-TOSSED PRISONER OF HOPE

--ACTS 27:1-26.--OCTOBER 31.--

Golden Text:--"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."--Psa. 37:5.

FESTUS, governor of Judea, sent St. Paul and other prisoners to Rome, the former with no derogatory charges against him. There was no direct intercourse between Rome and the little port of Caesarea; hence for a distance of six hundred miles the journey was made by a small trading vessel. This journey lasted from about the middle of August to September 1st--good speed for a sailing vessel in those days, but the weather was fine. At Myra, St. Paul and two of the brethren who accompanied him (Luke and Aristarchus) and the guard and the other prisoners were transferred to an Egyptian vessel laden with a cargo of wheat, enroute for Rome and bearing a considerable number of passengers besides the crew--in all two hundred and seventy-six persons. The pleasant weather continued for several days and then it became stormy. The vessel abandoned her intended route to get into the lea of the Island of Crete and tarried at the port of Fair Havens for better weather. Thus they were delayed until about October 1st, the Jewish New Year's Day and a fast day and the time for equinoctial storms.

St. Paul drew attention to the dangers of continuing the journey and advised that they winter there, but those in authority concluded that they would go to Phenice, a larger port. But before they had gone far a northeast wind (typhonic) struck the vessel suddenly and they were obliged to go with the wind to the southward and came under the shelter of the little Island Cauda. Here they undergirded the ship by placing chains and ropes under her keel, because the weight of the cargo of wheat and the severity of the storm had strained her. They lowered the gearing of the sails and continued to drive before the wind, guarding against sand banks. The ship labored heavily in the storm; part of her cargo was thrown overboard; later on she was further lightened by casting overboard her heavier furniture, tackle, etc. The storm continued for several days. Neither sun nor stars were visible, and the captain could not tell his whereabouts, for the compass had not yet been invented. Hence all aboard were gradually abandoning hope. They had ceased to eat and were almost in despair.

Then came the opportunity for St. Paul's message of cheer. He reminded them that they should have followed his advice and stayed at Fair Havens and not have sustained the loss and injury. But he bade them be of good cheer, for their lives would all be preserved, though the ship be destroyed. In explanation of his confidence he related that the angel of God whom he served stood by him in the night saying, "Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it

shall be even as it was told me. Howbeit we must be cast upon a desert island."

CALM IN A TIME OF STORM

The true Christian in proper relationship with the Lord has at all times "the peace of God, which passeth all understanding," ruling in his heart. It was St. Paul who sang praises to God in the prison at Philippi, who was composed and ready to speak to the people after being mobbed at Jerusalem, who was also the composed one in the tempest on the Mediterranean Sea. While St. Paul was indeed a stalwart follower of Jesus, with whom few, if any, could stand comparison, nevertheless the same principle holds with respect to every sincere child of God. If their triumphs of faith are less heroic than those of the Apostle, so also their trials are proportionately less severe. The Christian has much advantage every way. He has the promise of God, not only as respects the life that now is, but also re the life to come.

"JESUS SAVIOR PILOT ME OVER LIFE'S TEMPESTUOUS SEA"

"The voyage of life" frequently resembles the one of this study. It may start out with summer suns and every prospect favorable, but, ere long, the trials and difficulties of life sweep down as a storm--financial or social or moral tests come upon the individual to drive him from his intended course. His purposes thwarted, his heart overwhelmed with dismay and almost in despair he finds himself the more ready to hear the message from on high, speaking peace and telling him of a fair haven at last. Nevertheless it can be reached only through the wrecking of the earthen vessel, and Divine providence alone can effect the ultimate salvation. Happy are those who shall ultimately be saved even "through great tribulation," as the companions of God's "peculiar people," represented by St. Paul. (Rev. 7:14.) But still more happy, more blessed will be the 144,000 who now have in the stormy times the fellowship of God and through sore tribulation shall enter the Millennial Kingdom as Joint-Heirs of the Lord. It will be through their instrumentality under God that their companions in the storm of life may ultimately be saved.--Rom. 11:31.

Ah, yes, we do well to heed the exhortation of our Golden Text, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." He shall bring to pass blessings and peace, even in the midst of the storms of life, and he shall bring to pass eventually for these glory, honor and immortality through Christ.

May we not adapt Longfellow's majestic words:

Thou, too, sail on, O Ship the Great!
Sail on, O Church, be strong and wait!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee--are all with thee!

===================

R4506 : page 328

"FOR GOD WAS WITH HIM"

--ACTS 27:27; 28:10.--NOVEMBER 7.--

Golden Text:--"The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."--Psa. 34:22.

OUR studies show us St. Paul from various standpoints --a bigoted persecutor; a humble penitent crying, "Lord, what wouldst thou have me to do?" a courageous witness to the Truth amongst his own people; a self-sacrificing missionary in foreign lands; we have noted his conduct in the presence of mobs and in the presence of kings and nobles; and his courage in the presence of danger while on his voyage as a prisoner to Rome. To-day we view him as a man amongst men in contact with the duties of life and in the midst of a great disaster--a shipwreck. His deportment from the time he became a follower of Jesus was noble, humble, reverential, faithful, devout, saintly: worthy of emulation by all the followers of the Lord Jesus Christ. The transformation wrought in St. Paul is possible in all who have the hearing ear and who receive the Gospel message into good and honest hearts. Such a transformation is of itself a witness to the power of God--to the reality of the religion

R4506 : page 329

of the Bible. What a changed world we should be in, if all mankind underwent such transformation! But all are not in condition of heart to be thus influenced, thus "drawn" by the Gospel. Some will need the strong arm of Messiah, will need the authority and force of the Millennial Kingdom to bring them to subjection and to show them the advantages of right over wrong. Thank God that we may pray with faith, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

SHIPWRECKED ON MALTA

Fourteen days and nights scudding before a terrific storm brought St. Paul and the ship's company of two hundred and seventy-six souls to where the trained ears of the seamen in the night caught the sounds of the surf, they knew not where. Four anchors were cast out of the stern of the vessel and they waited for morning. St. Paul, the Jew Prisoner, by this time had risen in the estimation of all on board the ship--"For God was with him." Throughout the storm all had lost courage and hope but him, and his was due to his submission to God's will and partly to the fact that in a vision the Lord showed him that he should yet preach the Gospel at Rome and that, for his sake, Divine Providence would care for every life on board the ship. A heart at peace with God and instructed through his Word is prepared for what may come, of joy or sorrow. The Apostle exhorted his dejected companions to be of good cheer. He reminded them of his vision and assured them of his absolute faith therein. He urged them to take food that they might be strengthened for the strenuous exertions of the coming day. His cheerfulness and example were contagious. As the light of the Lord was his peace and joy, so he in turn was the light of that ship and its comfort. He illustrated what he taught--that God's people should do good unto all men as they have opportunity, especially to the household of faith. He exemplified his own words of II Corinthians 1:4--"God comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

With the morning light they discerned the shore and a little bay which now is known as St. Paul's Bay in the Island of Malta, then called Melita. The pilot cut loose from his anchors, hoisted sail and sought to beach the boat; but, before reaching shore, grounded on a mud bank; the forepart holding fast, the rear began to go to pieces with the force of the waves, as it was a meeting place for two sea currents. The life boat had been cut adrift in the night, because the seamen had attempted to desert the ship. St. Paul advised this course, realizing the need of the seamen to bring the boat to land. His confidence in God's promise did not lead him to be slack as respects the proper use of earthly means. There is a lesson here for God's people. While praying and trusting, let us not slack our hands.

Seeing that only by swimming or floating on wreckage could the shore be reached, the soldiers proposed to kill the prisoners because under Roman law they were answerable for their security with their own lives. But the centurion had learned to esteem the Apostle, and for his sake spared all the prisoners, doubtless remembering the vision which had inspired them all with the hope and courage which brought them thus far towards safety. It turned out as St. Paul had foretold, that every human life was spared and the ship alone was lost with her cargo.

On the shore we get a new picture of the Apostle. He stood not on any dignity or assumed superiority to be served, but promptly assisted in serving the interests of the entire company. We find him gathering sticks for a fire, at which the company might be warmed and dried. The barbarians of the Island (so called because they did not speak Greek but Phoenician) showed them various kindnesses. But when they saw a viper, warmed to life by the heat of the fire, fasten itself upon the Apostle's hand, they reasoned that this prisoner was doubtless a murderer who, having escaped the

R4507 : page 329

perils of shipwreck, Justice still pursued, and had caused him to be bitten that he might die. They supposed that the arm would swell with the poison from the viper and that soon St. Paul would be writhing in agony and die in torture. But when he shook off the serpent and suffered no injury, they esteemed that he must be a God.

A fresh opportunity here offered for the honoring of the Gospel message, for St. Paul found that the father of the governor was sick and he miraculously healed him and other sick people of the island. Thus was the knowledge of Christ and his minister to a considerable extent shed abroad, although so far as we have any information the Apostle did not attempt to preach the Gospel message, either to his companions on shipboard, or to the people of the island. Evidently he did not consider them to be "good ground" in which to sow the seed of the Kingdom--evidently he did not consider them to be of those whom the Lord our God has called to be of the Bride class now being "called" and tested. Their experiences, doubtless, will prove profitable to them "in due time," when the glorified Christ shall draw all men unto himself--"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), granting them blessed opportunities for knowledge and blessing and restitution.--Acts 3:19-21.

===================

R4507 : page 329

ST. PAUL PRISONER AT ROME

--ACTS 28:11-31.--NOVEMBER 14.--

Golden Text:--"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth."--Rom. 1:16.

EARLY in the spring A.D. 60 Centurion Julius and his soldiers of the Augustan Band started from Malta with St. Paul and the other prisoners for Rome in another ship, Luke and Aristarchus accompanying. The sea journey was effected without special incident, the landing being made in the Bay of Naples at Puteoli, the seaport of Rome, which is one hundred and fifty miles inland. Here they tarried seven days, the Centurion awaiting orders from Rome respecting the disposal of his prisoners. The delay afforded St. Paul an opportunity to meet with a little band of Christians residing at Puteoli. Doubtless he took the opportunity also to send word to the Christians residing at Rome, whom he repeatedly declared that he longed to meet and whom the Lord promised that he should meet. The journey to Rome, one hundred and eighty miles, was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of these met him at Appii Forum, forty-three miles distant from Rome, and another delegation met him at Three Taverns, thirty miles from the great city.

Many great generals had come this same way with their troops to the imperial city, to receive honors and applause, but few preachers ever had so great honors as were accorded to St. Paul. The journey to and from was for one delegation sixty miles and for the other eighty miles, and the record shows us that the Apostle was by these made acquainted with the true spirit of brotherhood amongst the Christians at Rome. The brethren doubtless came on the journey for their own refreshment and joy, not realizing, perhaps, that the Apostle needed this evidence of their love. Commenting along these lines a gifted writer says, "We often forget that great men are often very lonely and, while we hesitate to say kind words to them, yet words of recognition for what they have done are refreshing to those who receive more criticism than praise. A few days ago an editor showed me a letter he had just received from one who had held nearly the highest position in the gift of the American people, thanking him for his kindly words in a late editorial. My friend said that at first he was astonished that so great a man should care for anything he could say; but on further thought he understood the value of generous appreciation even to the greatest."

R4507 : page 330

"IN HIS OWN HIRED HOUSE"

The fact that there were no charges of an evil character against St. Paul and the further fact that the Centurion who had him in charge during the voyage became his friend were quite sufficient reasons why he should not be treated as an ordinary prisoner, but allowed to live in his own hired house under the care of a soldier to whom he was lightly chained. However, although not permitted to go at liberty, he was permitted to receive his friends and others who called upon him. It is difficult to estimate how much Divine Providence had to do with all these arrangements. Moreover, the soldier on guard was changed every few hours, so that probably he came in close contact with at least six every day, and thus gradually he probably had contact with the entire imperial guard. Thus many were brought in contact with Christian teachings and example. It is claimed that it was through these soldiers that the Gospel message was carried to France, Germany and Great Britain. Truly, "God works in a mysterious way, his wonders to perform!" St. Paul must have had some financial means. It is assumed that ere this he had come into his patrimony. The Scriptures intimate that Felix held him captive at Caesarea in hope of receiving a bribe for his release, evidently having some intimation respecting St. Paul's finances.

The Lord's servant was not slow in using his God-granted privileges. He knew not when they might be taken away. First of all, of course, he met the Christian brethren; but, as early as the third day after his arrival, he sent for the Jewish leaders and officers of the synagogues, for at this time there were seven synagogues at Rome. He desired to give them information at first-hand respecting why he was there and a prisoner. Secondly, he wished to preach to them the Gospel. He explained that although a prisoner at the instance of the Jews at Palestine, he was not disloyal to his nation or its customs. He had been pronounced innocent at the Roman Court, but had been compelled to appeal to Caesar for his safety; but that even then he was making no accusation against his countrymen. He proposed that gladly he would explain to them the good news, that the long-expected Messiah, in whom the Jewish expectations of his nation rested, had come. The response was that they had received no letters or other communication injurious to the Apostle, and expressed a desire to hear for themselves what St. Paul had to say, because they had heard of this sect and knew that it was spoken against as evil. If he could say anything favorable to it they would hear it.

As our Lord foretold, the darkness which now predominates in the world hates the light and everywhere speaks against it. Vile slanders are still the weapons of the Adversary which the Christian must not handle, because to do so is contrary to the spirit by which he has been regenerated. Even where a truth discreditable to another must be told for any reason it must be spoken in love and, so far as possible, nothing derogatory or injurious must be said. "Speak evil of no man." It is, however, necessary at times to show up the error, the falsity of doctrines presented in the name of Truth; but in so doing, appeals should not be made to bigotry or superstition, but to reason and to the Word of God.

TESTIMONY IN THE KINGDOM OF GOD

On the appointed day the Jews came to hear the Apostle's message and, from morning until evening, he quoted, explained and expounded, showing from the Law and the prophecies that Jesus is the Messiah and that he is now gathering a Spiritual Seed to be his Kingdom, and that when this Kingdom is complete, it will be glorified in the First Resurrection, and will begin the work allotted to the Seed of Abraham, namely, that of blessing all the families of the earth. The blessing will consist of mental enlightenment and mental, moral and physical uplifting out of sin and death conditions to all that was lost in Adam and redeemed at Calvary. When some of them refused the message, St. Paul sought to further influence them, or at least to influence the believing ones, by quoting from the Prophet Isaiah, showing that God foreknew and foretold that the majority of Jews would reject the message when it should come to them. As our Lord said of them, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." (Matt. 13:14.) The Apostle does not mean that those who are deaf to the Gospel will be eternally tormented, but still they lose a great blessing, the wonderful privilege of becoming heirs of God and joint-heirs with Jesus Christ the Redeemer in his Millennial Kingdom. They lose a share with the saints in the glorious work of uplift, which will then be in progress. They lose this privilege because not worthy of it. They were blind to the Truth for this cause. To have permitted the unworthy ones to see, hear and understand the message would have distressed them and added to their responsibilities and possibly hindered, to some extent, the outworking of the Divine purposes.

Some believed St. Paul's message and some did not. It is always thus. The Truth is a searcher and discerner of hearts, and a separator. St. Paul remained for two years under these conditions, preaching the Kingdom of God and how it may be attained at the present time by becoming members of the elect "little flock," the Bride of Christ; how the Kingdom when established during the Millennium will bless the whole earth. He explained how all these things were dependent upon the Lord Jesus Christ and his sacrifice; that without the redemption which is in Christ Jesus there could be no remission of sins, no everlasting life, no Kingdom class on the spirit plane, but only everlasting destruction. --Acts 3:23.

R4508 : page 330

THE SERVANT'S PATH IN A DAY OF REJECTION

Servant of Christ, stand fast amid the scorn
    Of men who little know or love thy Lord;
Turn not aside from toil: cease not to warn,

Comfort and teach, trust Him for thy reward;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace
If men thy work deride--what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns wound thee, they pierced Him before;
Press on, look up, tho clouds may gather round,
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name
Out as a worthless thing? Take courage then:
Go tell thy Master; for they did the same
To Him, who once in patience toiled for them;
Yet He was perfect in all service here;
Tho oft thou hast failed: this maketh Him more dear.

Self-vindication shun; if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God; if right, He'll prove thee so;
If not, He'll pardon; therefore to him go.

Be not men's servant: think what costly price
Was paid that thou mayest His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
None should thy soul enthrall to whom 'tis given
To serve on earth, with liberty of heaven.

All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.
Yield to no "party" what He rightly claims,
Who on his heart bears all His people's names.

R4508 : page 331

Be wise, be watchful, wily men surround
Thy path. Be careful, for they seek with care
To trip thee up; see that no plea be found
In thee thy Master to reproach. The snare
They set for thee will then themselves enclose
And God his righteous judgment thus disclose.

Cleave to the poor, Christ's image in them is;
Count it great honor if they love thee well;
Nought can repay thee after losing this,
Tho with the wise and wealthy thou shouldst dwell.
Thy Master oftentimes would pass thy door
To hold communion with his much-loved poor.

The time is short, seek little here below:

Earth's goods would cumber thee and drag thee down.
Let daily food suffice; care not to know
Thought for to-morrow: it may never come.
Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

DEAR BROTHER RUSSELL:--

I have had this poem for a long time and always intended to send it to you. I do not know the author and think he probably never knew you; but it seems to apply as if it had been written to you.

Yours in the One Hope, S. L. G. C.

===================

R4508 : page 331

SOME INTERESTING LETTERS

MY DEAR PASTOR AND OTHER MEMBERS OF CHRIST'S BODY:--

God has certainly been good to me, and I cannot express the joy that has so recently come through the light of "Present Truth." And am so thankful, too, that it came at the time it did. For several years my life and my husband's life--and since our marriage our united lives--have been consecrated so far as we had light, and there was a great peace and comfort in our daily service for him. We were members of the M.E. Church from childhood, and, as "touching the righteousness which is in the law (Methodist law), blameless."

For some years I served as class leader, Epworth League President, Junior League Superintendent, Superintendent Primary Department in Sunday School and afterward as a Nurse Deaconess and Evangelistic Deaconess under the Woman's Home Missionary Society. Six years ago I married Mr. Brown, General Secretary of the Young Men's Christian Association at Decatur, Ills. We were led, through the study of the Bible, to see that eternal torment, as taught by our church, was false, also to expect the establishment of Christ's Kingdom upon earth in the near future, though we knew nothing of the teaching of Millennial Dawn.

About a year ago our first sorrow came, when a dear little babe died, and that was only the beginning of sorrows. A few weeks later my husband's health failed; he was forced to resign his position, our home was broken up, household goods stored, and, after vain attempts to restore health and for which all our money was spent, death again came and took the one upon whom it seemed my very life depended. A few weeks before his death some one mailed us a copy of "What Say the Scriptures about Hell?" I read it and said to my mother, who was present, "If these are the teachings of Millennial Dawn they are greatly misrepresented. I have always thought of them as I have of 'Dowieism,' but this gives me the proof that I have been seeking for three years--that the

Bible does not teach eternal torment." Then I got the first three volumes of the "Dawn-Studies" and hurriedly read two of them. Under the circumstances I could not study; then came the death. The comfort that the knowledge of the high calling gave me and the peace which filled my soul sustained me through the sad hours and days, and continues even now. After reading the remaining four volumes, I subscribed for the "Tower," severed my relations with the Church and social organizations, and am rejoicing in the Blessed Hope.

I have searched the Scriptures daily to see whether these things are so, and am proving beyond a doubt that they are the teaching of his Word. We (my two little children and I) are living in my old home town, where much of my church work has been done. My friends do not understand my action toward the church and are deeply grieved. So far as I can learn, I am the only woman in Casey who has accepted the Truth. Sometimes it seems hard to stand alone when I have had so many friends and such a strong Christian husband to help me, but the Father knows how much I am able to bear, and I rejoice that I am counted worthy to suffer for him and that I may "go to him without the gate bearing his reproach."

Dear Brother Abraham is "strong in the Lord" and helps me very much. He and his wife come to my home (or I to theirs) one or two evenings each week for study of the Word. All the past earthly blessings "I count but loss for the excellency of the knowledge of Christ Jesus my Lord." We are thankful indeed to our blessed Lord for the strengthening food received through our dear Pastor, Brother Russell, and also for making us acquainted with members of the Body, who have been very helpful. We are also grateful for the increase of knowledge which Brother Hall's visit gave us, and the opportunity of having the harmonious teaching of the Word publicly presented to our friends.

After much thought and prayer, I have decided to take the "Vow" and, with his help, keep it. My sacrifice is on the altar. Pray that I may keep it there until it be consumed in his way. With much love to all in the Truth, and an intense desire to make my calling and election sure, I am,

Your new Sister in Christ, MRS. GEO. B. BROWN.

DEAR BROTHER RUSSELL:--

For some time I have been thinking of telling you of my appreciation of "The Watch Tower" and the sermons, to say nothing of the books and all of the helps we have for the thorough study of our Father's Word.

I feel very humble and thankful to our loving Heavenly Father and to our dear Lord and Saviour Jesus Christ that I am permitted to see these grand truths while some others blessed with larger opportunities are now stumbling on account of not being able to see eye to eye with you on the Covenants and the Vow.

When the Vow first came out in "The Watch Tower" one year ago, I did not understand it and objected to it, as I felt that my consecration vow covered the whole ground. But it was not long until I realized that my objections were from the great Adversary of our souls. I soon discovered that there was a wrong condition of heart back of the objection, so I asked the Lord to remove all feelings of resentment and to fill my heart and mind with his holy Spirit and with a desire to obey his will at whatever cost. I praise his name that my prayer was answered and that he led me to see my need of the Vow and I gladly and thankfully made it my own; and now, daily, I pay my vows to the Lord. When I see a weak point in my

R4509 : page 331

character I strengthen it by making a vow to the Lord that through his grace I shall overcome that weakness.

One vow that I have taken is that I will not murmur nor complain; another, that I will not speak evil or even slightingly of any one; not that I was particularly given to murmuring or complaining, for I am naturally of a hopeful turn of mind; neither was I given to evil speaking; but I never realized how much I needed to be on my guard along those lines until I made them a subject of special prayer and vowed to the Lord that by his help I would overcome those faults. At first I failed a number

R4509 : page 332

of times; then I would go to the Lord and tell him how I regretted my weaknesses and how I desired to be pure in heart; then came "The Tower" with the article, "There is a sin unto death." I read it over and over many, many times and then I realized more and more the great necessity of paying our vows to the Lord and that only those who come off more than conquerors will be of the Little Flock.

Dear brother, it is indeed a narrow way, and I praise the Lord that he is showing me with each succeeding step more and more the narrowness of it; and I rejoice that the "path of the just is as the shining light that shineth more and more unto the perfect day."

It is to me a great blessing and strength to remember you, dear Brother, at the throne of heavenly grace many times daily, and to remember the Brooklyn Bethel family, some of whom I know personally, with all the interests of the harvest work and also all of the Lord's dear people.

I hope, dear Brother Russell, that you had a pleasant and helpful visit with the dear ones on the other side of the great Atlantic. Will it not be glorious when we all meet in our Father's Kingdom, and the glory and knowledge of the Lord shall be filling the earth ocean wide and ocean deep?

Praying the Lord's blessing on yourself and all others in "Bethel Home" and on the harvest work, I am, with an humble request for your prayers on my behalf,

Your sister in the One Hope,

J. M. GOODHART,--Ohio.

P.S.--I have been in Present Truth four and one half years.

DEAR BROTHER RUSSELL:--

I wonder if it is not a pleasure for you to hear from those who have been blessed through your ministries!

Five years ago my husband and I received light which we gladly accepted, when Brother Marchant stopped at our door and presented Vol. 1. We bought, read, wondered and eagerly obtained the other volumes and began to attend the meetings held by the Bible students.

During these five years we have enjoyed the Sunday addresses on the Truth by Brother Streeter and visiting Pilgrim brethren, and the testimony meetings and Friday evening studies. The interest has grown so that from the handful that met together five years ago, there are now about a hundred regular attendants on Sundays, and often there are fifty or seventy-five above that number. Our testimony meetings have outgrown the parlors of any of our members, and so they have been divided into two sections. It is delightful to enjoy the harmony here, and I attribute it to the fact that we "have not many teachers," but study the Scriptures with the "Key" under the wise and careful leadership of our dear Brother Streeter, who patiently studies and guides us to the solution of each point, referring us constantly to God's Word as unfolded in the light now due.

Interest has been aroused and is being developed in Pawtucket, and in Pawtuxet also, where a number of people await anxiously the next chart talk. Truly the Lord has blessed us in Providence, and we bless and praise him and ever rejoice in the Truth.

Your Sister in our dear Lord,

F. A. R.,--R. I.

DEAR SIR:--

A little over a year ago I providentially became acquainted with "The Watch Tower" and "Dawn-Studies," which I have read with increasing interest and enjoyment and deepening conviction. A friend loans me "The Tower," and I have the full set of books and "The Tower Bible." "The Tower" and "Dawn-Studies" have given me such new and blessed views of the Scriptures that they have superseded my church papers and other denominational literature, which no longer satisfy me, and which I have discontinued. I find my greatest delight is studying and conversing upon these gracious truths.

The teaching refuting eternal punishment, declaring the grand and glorious restitution blessings and proclaiming the Lord's presence, though so wholly at variance with the doctrines and teachings of my church (Methodist), which I had ever loyally and devotedly supported, especially appealed to me, affording unspeakable joy and thanksgiving. I can never be thankful enough to God for bringing me a knowledge of these glorious things through your writings. The thought that Christ is now present and is setting up his Kingdom gives me keenest joy.

Yours in the Present Truth, M. G. ROBERTS,--Me.

DEAR BROTHER AND PASTOR:--

As per your request, I send this postal to tell you I have made the Vow my own resolution before the Lord. I feel that I want to take my stand with those who are supporting the Truth and the Harvest Work and to withdraw myself from those who are opposing either. I feel it is incumbent on me to take advantage of every means of grace the Lord places at my disposal. I believe your visit removed the last barrier in my mind, and I think there may be others who have been helped to see the Vow in a different light as a result of your visit. May the Lord bless you and keep you.

Your Brother only by his grace,
FRANK P. SHERMAN.

DEAR BROTHER RUSSELL:--

I have wanted so much to write you, but understanding how very busy you are, I refrained until now.

Six years ago I was a nominal church member and a great Spiritualist, trying to find peace and comfort from those sources, but, finding none, was about to say there is no other world than this.

When I purchased the first volume of "Scripture Studies" of Sister Coppage I was rejoiced to read it and found such comfort that I left off attending church, and read my book and Bible, not knowing that there were others of like faith until Brother and Sister Schuler canvassed here a year ago, of whom I bought the remaining volumes, since which I have carefully read your book on Spiritualism.

I cannot tell you what joy I found, for even my children were afraid when night came; we were almost possessed by those evil ones. Since I have read and told them all, they all know and say, "Mother, we do not fear any more; and home is at peace again."

When first I read the Vow I was much impressed with its grandeur. I have made it my own. Would that I could tell you all that your writings have done for me.

Your Sister by his grace,
MRS. N. J. KENDRICK,--Ga.

DEAR FRIENDS:--

While in Carnegie Library at Conneaut, O., recently, I came across your series of "Millennial Dawn." Now I should like to have samples of your tracts. I might add that my interest in your message has already caused some stir among friends who, like the Pharisees of old, think good news bad doctrine.

Until I read those Keys to the Bible in Conneaut, I had no good light on eternal torment, which from a boy I never could accept. I prayed for light and the Lord, I believe, sent me into the library and to the "light." They were the first books I touched on entering and were just what I wanted.

Yours in Christ Jesus,
CHAUNCEY G. McCOY,--Pa.

DEAR BROTHER AND PASTOR:--

If you think this might prove an incentive to some one to study more faithfully please use it, if you think best.

For the third time in a little over four years, I have commenced the study of the full course of "Millennial Dawn" series. During this time every available moment has been given to this course of reading, which has

R4509 : page 333

also included every printed sermon and issue of "The Tower." This has necessitated the giving up of visiting, fancy work, music and all other reading; none but necessary work of any kind has occupied my attention.

As I take up Vol. II. for the third reading, I am amazed to find the many points overlooked in, or forgotten since, the former readings. Each time I read I find each volume more intensely interesting because of prophecy fulfilled or in process of fulfillment before my eyes.

I need not add that the benefit received is inestimable, incalculable; that I would not exchange the knowledge and satisfaction thus far gained for the wealth of all the world.

Undoubtedly this continuous study of the unfolding of the Father's plan, as also the making of the special vow to the Lord my own, has enabled me thus far to "stand in this evil day;" and by his grace I shall pursue this study and adherence to the entire vow of consecration according to ability, until our "change" come, that so "having done all," I may "stand" perfected in his presence.

My Bible is a thousand fold more precious, because with each perusal of any one of the volumes, the eyes of my understanding are still more widely opened to discern the will and purpose of its Great Author. My reverence

R4510 : page 333

for and gratitude to him for the precious "meat in due season" for all who "will receive it," knows no bounds.

May he keep you moment by moment, ever closer and closer "under the shadow of the Almighty," sustaining and protecting you through every trial or persecution he may permit to come into your life and crown you "more than conqueror" at the full close of the earthly pilgrimage!

Your least Colporteur and joyful fellow-servant,
E. G.

===================

page 333

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES V (E)*

Questions on Scripture Study V.--
Man for whom Atonement was made

DECEMBER 5

(1) Our Lord's words, "All live unto him" (Luke 20:38), are sometimes cited as proofs that the dead do not die, but only seemingly die and become more than ever alive. How should these words be understood?

(2) Quote the passage and explain it in detail.

(3) If death signifies destruction, why do the Scriptures speak of the dead as being asleep and not as being destroyed? P. 352.

(4) In I Thess. 5:23 the Apostle speaks of the body and spirit and soul of the Church. Quote the passage and explain its meaning. P. 353.

(5) Could it be that the Apostle here meant to refer to the Church as individuals? Could he have meant that the body, the soul and the spirit of the individual members of the Church would be preserved until the Second Coming of the Lord? P. 353.

(6) It is held that since souls are said to go to sheol, to hades, therefore the human soul must be something tangible and conscious after dissolution. What is sheol? What is hades? P. 353, last par.

(7) How many times does the word sheol occur in the Old Testament Scriptures? How is it translated--by what English words, and are these translations reliable--when judged by the present definition of the words used in translating it? State the various translations of sheol in English Bibles. P. 354, par. 1.

(8) Is there anything of joy or pain implied in the word

sheol? What class of people is said to go to sheol? P. 354, par. 2.

(9) Why are all souls said to go to sheol? What do they do there? What is their state or condition and when will they be relieved? P. 354, par. 3.

(10) What do we know about the English word hell and its origin and meaning in the unabridged dictionary? P. 354, last par.

(11) Give illustrations of the use of the word sheol and show that they could not mean suffering, torment, etc. P. 355.

(12) What is the difference between qeburah, a grave, the tomb, and the grave, sheol, the state of death? Give illustrations in proof of answer. P. 356, par. 1.

DECEMBER 12

(13) Give illustrations of the use of sheol, translated pit, and show what it signifies thereby. P. 356, last par.

(14) In Deuteronomy 32:22 we read of the fire of God's anger which shall burn to the lowest hell. Explain this passage. P. 357.

(15) What is meant by the sorrows of hell--sheol? P. 358, par. 1.

(16) Explain the statement of Job 7:9, "He that goeth down to the grave (sheol) shall come up no more." P. 358, last par.

(17) What is meant by "deeper than hell"? (Job 11:8.) P. 359, par. 1.

(18) What is meant by the expression, "Oh, that thou wouldest hide me in sheol"? P. 359, par. 3.

(19) What is meant by the expression, "If I wait, the grave (sheol, oblivion) is my house"? (Job 17:13,14.) P. 360, par. 1.

(20) What is meant by Job 21:13, "They spend their days in wealth, and in a moment go down into sheol--hell"? P. 360, par. 5.

(21) We read that "hell is naked before him." (Job 26:6.) What is here signified?

DECEMBER 19

(22) What is meant by the statement, "In death there is no remembrance of thee; in the grave (sheol, oblivion), who shall give thee thanks"?--Psa. 6:5. P. 361, par. 3.

(23) We read that "the wicked shall be turned into hell and all the nations that forget God." Where is the Scripture and what does it signify? P. 361, par. 5.

(24) When we read, "Thou wilt not leave my soul in hell (sheol, oblivion); neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10), what should we understand? P. 362, par. 1.

(25) We read, "The bonds of hell (sheol, oblivion) encircle me; the snares of death seize me" (Psa. 18:5); how should this statement be understood? P. 362, par. 5.

(26) We read, "O Lord, thou hast brought up my soul from sheol"--hell (Psa. 30:3); what is here signified? P. 362, last par.

(27) We read, "Let the wicked be ashamed. Let them be silent in hell"; explain.--Psa. 31:17. P. 363, par. 2.

(28) "Like sheep they are laid in hell....But God will redeem my soul from the power of sheol"--hell. (Psa. 49:14,15.) What does this signify? P. 363, last par.

(29) "Let them go down quickly into hell." (Psa. 55:15.) How shall we understand this inspired prayer? P. 364.

(30) "Thou hast delivered my soul from the lowest hell."--Psa. 86:18. P. 365, par. 1.

DECEMBER 26

(31) Explain the Scripture, "My soul is full of troubles and my life draweth nigh unto sheol"--hell.--Psa. 88:3. P. 365, par. 3.

(32) "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand (power) of sheol"--hell? What is meant?--Psa. 89:48. P. 365, last par.

(33) What is meant by the statement, "The pains of hell gat hold upon me; I found trouble and sorrow"?--Psa. 116:3. P. 366, par. 1.

(34) Explain the Scripture, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there."--Psa. 139:7,8. P. 366, last par.

(35) Explain the statement, "Her steps take hold on hell"--sheol.--Prov. 5:5. P. 367, par. 1.

(36) "Her house is in the way of hell." "Her guests are in the depths of hell." (Prov. 7:27; 9:18.) Explain these Scriptures. P. 367, par. 3-5.

====================

BIBLES, TESTAMENTS, STUDENTS' HELPS, ETC.

SUPPLIED AT WHOLESALE COST PRICES

THIS LIST SUPERSEDES ALL PREVIOUS LISTS

Bible publishers announce that, owing to increased cost of material and labor, they have found it necessary to advance the price of many of the cheaper grades.

IN presenting our list of Bibles this year, we have dropped a number which we previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently broad to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from, we shall be pleased to mail publishers' catalogues upon postal card application.

First in importance among Bibles we rank the

WATCH TOWER BIBLE

described on next page.

TEACHERS' BIBLES

No	(Add Postage on these, 20c. each.)	Pub. Price	Our Price
04403	Minion, French Morocco, div. cir., round corners, red under gold, references, 7-1/4 x 5	$1.45	$ .94
8301	Minion, French Morocco, div. cir., red under gold, illustrated, full teachers' helps, references, linen, 7-3/4 x 5-1/4	1.60	1.05
4412	Black Face Brevier--easy to read. Egyptian Morocco, div. circuit, head bands and marker round corners, red under gold, 5-1/8 x 7-7/8	2.30	1.25
	(Add Postage on these, 26c. each.)		
8701	Long Primer, French Morocco, div. cir., red under gold, helps, references, concordance, illustrated, linen, 8-1/2 x 6	2.10	1.38
8702	Same as 8701, leather lined	2.50	1.63

COMBINATION TEACHERS' BIBLES

These Bibles show the variations of the Revised Version at the foot of each page. Otherwise they are ordinary "Teachers' Bibles" with maps, concordance, etc., illustrated.

(Add Postage on these, 28c each.)

610	Bourgeois, French Seal, div. cir., red under gold, 8 x 6 x 1-3/4	5.00	1.35
614	Same as 610, leather lined	6.00	1.63

LINEAR TEACHERS' BIBLES

Hitherto these Bibles have been sold by Subscription Agents only. Their special feature, differentiating from other Teachers' Bibles, is that they show the readings of the Common and Revised Versions side by side in the same line, self-pronouncing.

(Add Postage on these, 30c each.)

350	Small Pica, French Seal, red under gold, full teachers' helps, 8-3/4 x 6 x 1-1/2	6.00	2.10
360	Small Pica, Levant Morocco, kid lined, otherwise same as 350	10.00	4.25

POCKET BIBLES

(Add Postage on these, 15c each.)

01153	Ruby, French Morocco, round cor., red under gold, div. cir., text only, 5-1/2 x 3-7/8 x 1-1/8	.95	.63
01329	Same as 01327, leather lined to edge	1.60	1.05
194	Minion, French Morocco, div. cir., red under gold, text, 5-7/8 x 4 x 1-1/4	1.20	.78

INDIA PAPER POCKET BIBLES

"Mite" Bible (the smallest Bible)

093X	Venetian Morocco, div. cir., gilt edges with magnifying glass, 1-3/4 x 1-1/4 x 5/8	1.00	.75

(Add Postage on these, 8c each.)

01103	Diamond, French Morocco, div. cir., red under gold, text only, 4-1/2 x 2-1/2 x 1/2	1.40	.98
01112	Persian Morocco, leather lined to edge, otherwise as 01103	2.00	1.35
01157X	Ruby, French Morocco, div. cir., leather lined, red under gold, text only, 5-5/8 x 3-7/8 x 9-16	2.00	1.35
03029X	Pearl, Alaska Seal, div. cir., leather lined, silk sewed, red under gold, references, 5-1/8 x 3-7/8 x 5/8	3.25	2.15
03114X	Ruby, Persian Levant, div. cir., leather lined, silk sewed, red under gold, references, 5-5/8 x 4 x 3/4.	3.25	2.15

(Add Postage for these, 4c each.)

0612	Diamond, Persian Morocco, div. cir., leather lined, red under gold, text only, 3-3/4 x 2-1/2 x 7/8	2.25	1.55
02002X	Brilliant, Persian Morocco, div. cir., leather lined, red under gold, maps (smallest reference Bible made), 3-5/8 x 2-1/2 x 5/8	2.50	1.70

INDIA PAPER BIBLES

(Add Postage for these, 15c each.)

8635	Minion, French Morocco, div. cir., red under gold, references, maps, 7 x 4-3/4 x 5/8	1.75	1.13
8636	French Seal, leather lined, otherwise as 8635	3.75	2.34
9635	Brevier, large face, French Morocco, div. cir., red under gold, references, 7-1/8 x 5 x 1	2.75	1.90

THUMB INDEX ON A BIBLE, 25c EXTRA

INDIA PAPER BIBLES--(Continued)

03265X	Minion, Levant Morocco, div. cir., calf lined silk sewed, red under gold (thinnest minion reference Bible), 6-7/8 x 4-3/4 x 5/8	4.25	2.85
03274X	Minion, Alaska Seal, div. cir., leather lined, silk sewed, red under gold, references, index, concordance and maps, 6-7/8 x 4-7/8 x 7/8	4.50	3.00
03554X	Brevier, black face, Alaska Seal, div. cir., leather lined, red under gold, references, index, self-pronouncing, concordance and maps, 8-1/8 x 5-1/2 x 7/8	5.50	3.60
03581X	Long Primer, black face, same as 03554x, 7-3/4 x 5-1/4 x 15-16	6.00	4.00
0865-1/2X	Long Primer, Levant, div. cir., calf lined, silk sewed, red under gold, teachers' helps, arranged as cyclopedic concordance, 7-3/4 x 5-1/4 x 1-1/8	8.00	5.25

AMERICAN STANDARD REVISED BIBLE

(Add Postage on these, 20c each.)

160	Bourgeois, Cloth, references	1.00	.80
172	Bourgeois, Egyptian Seal, references, red under		

gold, div. cir.. 2.00 1.60

(Add Postage on these, 30c each.)

260 Long Primer, Cloth, references, 8-3/4 x 6-3/4............. 1.50 1.15

272 Long Primer, Egyptian Seal, references, red under gold, div. cir., 8-3/4 x 6-3/4.................... 3.00 2.25

(Add Postage, 15 cents each.)

Minion, black faced, reference edition, self-pronouncing, a fine edition--4-3/4 x 7.

152 Egyptian Seal, div. cir., red under gold.................. 1.75 1.38

154 Persian Levant, leather lined to edge, otherwise same as 152.. 3.25 2.35

(Add Postage, 12 cents each.)

152X India paper edition of 152................................ 2.75 1.97

154X India paper edition of 154................................ 4.00 2.81

LAP BIBLES FOR THE AGED--References, Light Weight, Large Print

(Add Postage on these, 25c each.)

2002 Pica, Cloth, red edges, 9-1/4 x 6-1/2 x 1-1/4............. 2.00 .90

2014 Pica, French Seal, limp, size same as 2002................ 2.75 1.43

2022 Pica, French Seal, div. cir., size same as 2002........... 3.50 1.75

2032 Arabian Morocco, grained leather lining to edge, silk lined band and marker........................ 6.00 2.80

CHILDREN'S ILLUSTRATED BIBLES

(Add Postage on these, 11c each.)

216 Minion, French Morocco, limp, red under gold, 5-3/4 x 3-5/8.. 1.25 .84

215B Minion, French Morocco, references, div. cir., red under gold, 7-1/4 x 5-1/4 x 7/8..................... 1.50 .85

TESTAMENTS

(Add Postage on these, 3c each.)

2113 Nonpareil, French Morocco, limp, gold title, side and back, gold edges (vest-pocket edition), 4-3/8 x 2-7/8 x 1/2.................................... .40 .22

2113P Same as above, with Psalms................................ .50 .27

2115 Same as 2113, with div. cir., and red under gold.......... .56 .30

2115P Same as 2115, with Psalms................................ .66 .35

013RL Same as 2113, with words of our Lord in red letters.. .60 .33

015RL Same as 013RL, with div. cir., red under gold............. .80 .42

2142X Nonpareil, French Seal, limp, grained leather lining, red under gold, gold roll (thin), 4-3/8 x 2-3/4 x 3/8.. .85 .43

2142PX Same as 2142X, with Psalms................................ 1.00 .55

010 Diamond, Venetian Morocco, limp, gold edges, 3-3/4 x 2-1/4 x 1/4.................................... .50 .35

014 Diamond, Arabian Morocco, div. cir., leather lined, red under gold, India paper, 3-3/4 x 2-1/4 x 1/4. .90 .65

(Add Postage on these, 5c each.)

371 Brevier, Roan leather, flexible, gold edges, with Psalms, 6-1/4 x 4-1/2.................................. .45 .45

NEW TESTAMENTS FOR THE AGED

	(Add Postage on these, 10c each.)		
270	Small Pica, Roan, square cor., 5-3/4 x 8-1/4.............	.45	.45
361	Same as above, with Psalms, 8-1/4 x 5-1/2 x 3/4...........	.50	.50

REVISED TESTAMENTS

0100	Brevier, Cloth, red edges, 16 mo., including postage..	.23

TEXT BIBLES

	(Postage, 7c.)		
241	Agate type, cloth, red edges, 4 x 5-3/4...................	.17	.17
	(Postage, 12c.)		
208	Nonpareil type, cloth, red edges, 5-1/4 x 7-1/4...........	.25	.25

PRICES ON BIBLES IN FOREIGN LANGUAGES FURNISHED ON REQUEST.

page 335

CONCORDANCES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURE" SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

THE WATCH TOWER BIBLE STUDENTS' EDITION

[There is a picture of this Bible on the left side of the column.]

We specially recommend this Bible for its smallness of size, lightness of weight and good-sized print, and above all for the helps to Bible students and teachers bound with it. Printed on India paper; excellent press work. Its special feature distinguishing this Bible from all others is

ITS BEREAN BIBLE TEACHERS MANUAL

Part I.

Brief Scripture Commentary based on expositions of Dawn-Studies, THE WATCH TOWER and Brother Russell's published sermons, tracts, etc., with references to these for fuller comments.

Part II.
INSTRUCTORS' GUIDE TEXTS

Texts topically arranged for use in teaching divine plan privately or publicly.

Part III.
BEREAN TOPICAL INDEX

Part IV.
DIFFICULT TEXTS EXPLAINED
SPURIOUS PASSAGES NOTED

WHOLESALE PRICES
IN ANY QUANTITY

POSTAGE, OR EXPRESSAGE INCLUDED

MINION TYPE EDITION, 4-1/2 x 6-3/4 inches. Sample of Type in our October 1 issue.

No. 1918--So-called French Seal, red under gold, round-cornered, divinity circuit, linen-lined.........	$1.65
No. 1928--Same as 1918, bound in Levant Morocco, fine-grained, very durable, leather lined...........	2.50

BOLD-FACED TYPE EDITION.

SAMPLE OF TYPE IN OCT. 1, '08, ISSUE, PAGE 302, SIZE 5-1/2 x 7-1/2 INCHES.

No. 1938--The Helps in this Bible and the binding are exactly the same as in the above described No. 1928. (We have these only in the better binding "Levant Morocco.") Price.....................	$3.00
No. 1948--This Bible is exactly the same as No. 1938, except that it contains additional matter desired by some, namely: the Bagster Concordance, etc., which adds to its bulk. Price........	3.25

Patent index 25 cents extra, but we do not advise this on so small a book. The above very special price was secured only by our placing a very large order--10,000 copies. This is probably the largest-sized single order ever placed for India paper Bibles.

DAILY HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH.

This publication, we believe, will be in great demand as soon as known. It is a text-book for each day in the year--and good year by year continuously.

But this is more than a text-book; it has an appropriate comment under each text selected from the columns of back issues of THE WATCH TOWER.

Our new edition of the "Manna" contains the same texts and comments as the former one; but it has twice as many pages. Every alternate leaf is blank ruled, for use as an Autograph and Birthday record. It is printed on fine bond paper and bound in handsome dark blue cloth. It would be well worth $1.00 or more, in any book store.

PRICES, WHOLESALE AND RETAIL.

The new "Manna" will be sold by Manna Colporteurs and others at 50 cents each (60 cents when gotten by mail or prepaid express). The wholesale rates, open to any TOWER reader, are as follows. cash with order:--

1 copy, postpaid..	$ .35
10 or more copies, by express, prepaid, each.....................	.30
10 or more copies, by freight or express, charges collect, each..	.20

We, of course, prefer the STUDIES IN THE SCRIPTURES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with the STUDIES.

We hope this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with THE WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and, as a Premium, one year's subscription, new or renewal, to Z.W.T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to W.T.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. Price, in cloth binding, $5, including postage. We are not permitted by the publishers to cut this price; but may and do give postage free and give besides a premium of any four volumes of the SCRIPTURE STUDIES series in cloth binding with each Concordance, or six volumes if purchaser pays the expressage.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices,--in cloth binding, $3; half leather, $5. Carriage prepaid, 65c. extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above mentioned. English only. Cloth binding, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price, 75 cents, plus 25 cents postage.

SCRIPTURE STUDIES--INDIA PAPER

Calls for SCRIPTURE STUDIES divided into small portions, light convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. [The type is exactly the same size as in the regular editions.] It is a beauty. Leather covers, gold edges. Its cost, with postage, is now 75c each for the first three volumes and 85c each for the remainder per volume, at which price it is supplied to WATCH TOWER subscribers.

===================

page 336

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE EDITOR OF THIS JOURNAL AS FOLLOWS:

BROOKLYN, N.Y., NOV. 7

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3:00 p.m. Evening Meeting for the interested at 7:30 o'clock; this will be a Question Meeting. Visiting friends cordially invited.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries--close to the old bridge terminus.

BROCKTON, MASS., NOV. 14

ROCHESTER, N.Y., NOV. 21

YORK, PA., NOV. 28

BROOKLYN, N.Y., DEC. 5

PITTSBURG N.S., PA., DEC. 12

==========

BROOKLYN TABERNACLE EVERY SUNDAY

Preaching at 3:00 p.m. Praise service at 7:00 p.m.; Berean Bible Study at 7:30 p.m. Convenient to New York via Subway, and Jersey City via P.R.R. Annex Ferry.

===================

page 338

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, five vols., in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

====================

SEMI-MONTHLY
VOL. XXX NOVEMBER 15 No. 22
A.D. 1909--A.M. 6038

CONTENTS

The New Covenant in the Book of Hebrews...........339
  Mediator of a Better Testament................341
  Under-Priests Now Entering the Holies.........342
  Inauguration of Law Covenant Typed
    Institution of New Covenant.................343
"A Frenzy of Delusion"............................344
"One Mediator"--"The Man Christ Jesus"............345
The Power of the Will--Self-Control..............347
  Developing Will Power.........................347
St. Paul's Autobiography..........................348
  St. Paul's Three Proofs.......................348
Ransom Points to Be Remembered...................349
Some Interesting Letters..........................350

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

SWEET BRIER
ROSE BOOKLET

[In this area are pictures of two cards with flowers and the following words
printed on the front and descriptions below each]

LOVE
The one another
Sweet Brier as I have
Rose loved You.

We ought to lay down
our lives for the brethren.

8 pages 3-1/2x5 inches.

Our own Christmas and 8x10-1/2 inches.
Birthday Card. Just
what we all want. Order Motto for 1910, with the Vow printed
now! 9 for 15 cts.; 18 on the reverse side, 2 for 15 cts.; 5 for
for 25 cts.; 80 for $1.00. 25 cts.; 12 for 50 cts.; 25 for $1.00.

BRO. RUSSELL'S LARGE MAIL

Bro. Russell thanks the dear friends for the many kind letters he receives daily. He requests them to expect THE WATCH TOWER articles as personal letters in response.

====================

R4510 : page 339

THE NEW COVENANT IN THE BOOK OF HEBREWS

IF THE New Covenant, in no sense of the word, belongs to the Church--that is to say, if we are not under the New Covenant, if it belongs merely to Israel, and through Israel to the world, why does the Apostle have so much to say concerning it in the Book of Hebrews?

To appreciate the necessity for the Book of Hebrews, we must mentally take our stand back in apostolic days and get our bearings as though we were living there under those conditions. Thinking of matters from this sympathetic standpoint the answer to this question is very simple, very plain. The early Church for seven years after our Lord's baptism, for three and a half years after his cross, was composed exclusively of Jews. Not until the end of Israel's promised "seventy weeks" of special favor could the Gospel message go outside of that nation at all. We remember that Cornelius, a just man, who prayed always and gave much alms, was the first one from the Gentiles to be received. In his case we remember how it was necessary for God to specially prepare St. Peter for such a remarkable change in the Divine method of dealing.

We remember that years after this, the question of receiving the Gentiles and eating with them, or in any sense of the word recognizing them as being on equality with the Jews, was one which caused continual disturbance in the Church and amongst the most prominent of the apostles of the time. Years after Cornelius had received the holy Spirit teachers from Jerusalem went to Antioch and found that there Gentiles were received on an equal footing with the Jews in the Church of Christ without in any sense of the word subscribing to Moses and the Law Covenant. They were shocked and expressed themselves in such positive terms that the Antioch Church sent Paul and Barnabas with others to Jerusalem that a full conference on the question might be had. Guided of the holy Spirit the apostles reached right conclusions, yet even Peter was so little in sympathy with these conclusions that years after we find St. Paul reproving him for dissimulation and refusing to eat with the Gentile brethren when Jewish brethren were in the company --through deference to the Law Covenant, which somehow all Jews felt must be recognized and subscribed to. St. Paul seems to have been one of the apostles who early got the proper focus on this subject.

We find that this Judaizing teaching was not only in the ascendancy in Palestine, but that its influence in considerable measure affected the Gentiles. St. Paul's Epistle to the Galatians, for instance, shows us how many of them, Gentiles by birth, had been misled into believing that whatever blessings they might enjoy through Christ and the original Abrahamic Covenant, they must also become amenable to the Law Covenant. Note that the Apostle's letter to the Galatians is almost exclusively devoted to this subject, and remember that the Galatians were not Hebrews, or, at least, the majority of them were not. In that epistle he found it necessary to show that he had equal authority with the other apostles as a teacher--that the Galatians might know that he was as well qualified as the others, and as fully authorized to instruct them respecting their obligations; that his word was authoritative; that the Gentiles were not under the Law Covenant, but under the Grace Covenant--the original Abrahamic Covenant. He recounts that he did not get his instruction or his knowledge of the Gospel from the Apostles at Jerusalem, but that, so far as it was concerned, he had under the Lord's Providence been their instructor, rather than they his instructor.--Gal. 2:1-14.

Note carefully the Apostle's appeal in Galatians III., "O foolish Galatians, who hath bewitched you, that ye should not obey the Truth, before whose eyes [of understanding] Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the spirit by the works of the Law, or by the hearing of Faith?" etc. His entire argument in this chapter is to show that the Law Covenant never was over or binding upon the Gentiles, but only upon the Jews. He shows also that the Law Covenant, instead of advantaging the Jew, condemned him, so that the Jew needed to be specially redeemed from the curse or sentence of that Law Covenant, by our Lord's death by crucifixion. Throughout this chapter St. Paul contrasts the Law Covenant, from which the Jews were desirous to get free, with the original Abrahamic Covenant, which had only free children. He shows that the Gentiles were received under this Abrahamic Covenant of grace (favor), whose blessings are conferred on a basis of faith and not on a basis of works, as under the Law Covenant.

St. Paul shows further that the Law Covenant had Moses for a Mediator, because that Covenant placed binding obligations of obedience to the Law upon all who came under it. But, reasons the Apostle, the original Covenant made with Abraham was not so. It imposed no binding obligations, and therefore it needed no mediator and had no mediator. "Now a mediator is not a mediator of one, but God is one." (Gal. 3:20.) That is to say, a mediator is not necessary to a Covenant in which only one person is bound. In the case of the Abrahamic Covenant this is so: God is the one person bound by that Covenant; hence there is no need of a mediator for that Covenant to see to the faithful performance of the contract. However, as there was no mediator to guarantee a contract or Covenant on God's side, he gave to Abraham and to all who would be of his faith, the best possible guarantee that God did not make the Covenant lightly, in a trifling manner or thoughtlessly; for, in addition to pledging his Word, God gave his oath--that the Covenant was secure, sure, could not fail. It was this that gave Israel such great hope in that Oath-Bound Covenant.

The Apostle proceeds to show that the Law Covenant did a good service for the Jews in that it prepared them and brought them to Christ, the great Teacher; that by hearing his message, his invitation, they might exercise obedient faith, sacrificing faith, and, being baptized into Christ, might put on Christ--become members of his Body. All such, Jew and Gentile, bond or free, male or female, would be members of the one Body, of which Christ Jesus is the Head. This

R4510 : page 340

chapter winds up with that forceful statement, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise"--the Covenant made to Abraham.

All this argument was to show the Galatians that, so far from needing to get under the Law Covenant, they had no need of it whatever, and those who were under it needed to get out from under it, in order to be able by faith to accept Christ as their Redeemer and Justifier, and by faith to consecrate their lives unto death, that they might be acceptable to God as members of the Body of Christ.

The fourth chapter to the Galatians continues the argument, the expostulation against the error of wanting to get under the Law Covenant, until, with tears in his pen, the Apostle writes, "My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice (to one of sternness), for I stand in doubt of you. Tell me, ye that desire to be under the Law (Covenant), do ye not hear the Law?" Do ye not realize its bondage, its impossible exactions? "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised [every Jew], that he is a debtor to do the whole Law. Christ is become of no effect unto you, whosoever of you are (trusting that you are) justified by the Law (Covenant); ye are fallen from grace."--Gal. 4:19-21; 5:2-4.

We have, perhaps, said sufficient to prove that the question of the Law Covenant was a burning question in the early Church, not only with the Hebrews, but also with the Gentiles. It seemed impossible, especially for the former, to learn that the Law Covenant, after having been in force, with all the wonderful paraphernalia of the Jewish dispensation, its laws, its sacrifices, etc.--that it, after all, was not necessary and that a Gentile could really have access to the Abrahamic Covenant through Christ easier than could a Jew.

It was to counteract this powerful error of that day that St. Paul wrote the Epistle to the Hebrews. It certainly has been a valuable epistle to the Gentiles, but it was written specially to the Hebrews, and because of their tenacious adherence to the Law Covenant, from the dominating influence of which they seemed not to be able to free themselves.

The Epistle to the Hebrews was written to prove that a totally new dispensation of Grace, and not of Works, had been ushered in through Jesus at Pentecost. He would have them see that Moses' faithfulness as a servant and Head of a typical priesthood, was inferior to Christ and the Royal

R4511 : page 340

Priesthood, of which he is the Head. He would have them see that Moses and his house were types and servants or illustrations of good things to come; but that Christ and his "elect" are sons of God, who will minister the real blessings in the future. He would have them see that there was a Canaan rest to which Moses led the willing and obedient priests and people of Israel, and that there is a greater rest which remains for the people of God, to which Christ will lead his people; and that those who by faith accept of Christ now may enter by faith into his rest in advance, now, in their hearts.

Noting that the Hebrews were long accustomed to look to the earthly priests and yearly ministrations for the cleansing away of sin, the Apostle calls attention to the fact that the Lord Jesus is the High Priest of a new order of priests and that his Church are those under-priests. Answering their objections that Jesus was not of the tribe of Levi, and therefore not entitled to the priesthood, he shows them that God had already foreshown that there would be a new priesthood of a different kind; that Melchizedek was a type of that new priesthood. He gives the intimation that while Jesus and his Church in the flesh in their sacrificing work were typified by Aaron and his sons, nevertheless the real work of this higher priesthood is a future one of glory, when Jesus, the great Priest, and the Church, his Body, an under priesthood, associated with him, will be installed in a kingly, as well as a priestly office, and in ruling, as well as teaching authority. These glories of the Christ in the Royal Priesthood of the Millennial Age were not at all represented in Aaron, but were quite well represented in Melchizedek, who was a king at the same time that he was a priest. His greatness was shown, in that Abraham did him homage and paid tithes to him. And since Levi, the Father of the priestly tribe, was in Abraham's loins at the time that the tithes were paid, therefore he and all his sons inferentially paid tithes to Melchizedek and thus the Melchizedek order of priesthood was recognized as higher than the Aaronic.

With this foundation for his subject the Apostle (Heb. 7:18-22) points out that it evidently was not God's intention to allow the Law Covenant to stand perpetually, nor to allow its priestly arrangements to continue forever. He proceeds to show that prophetically Jesus was made a priest by Divine appointment long before he came into the world--that God said of him, "I have sworn and will not repent; thou art a priest for the age after the order of Melchizedek" (Heb. 7:21) --not after the order of Aaron. This oath shows that the priesthood of Jesus was superior to the priesthood of Aaron which was established without any Divine Covenant of this kind. "By this much was Jesus made a surety of a better testament or Covenant." That is to say, the fact that God by his oath had recognized this higher order of priesthood particularly implied that in due time a New Covenant would supplant the Law Covenant, which the Hebrews felt must be perpetual.

The Apostle does not argue that the New Covenant had been established, nor that the new priesthood had been established in its office of combined kingship and priesthood. He merely points to the fact that such a New Covenant is assured by God's promise, which implied the doing away with the Law Covenant and its priesthood, and the introduction of a better one. He proceeds to show that Israel and the world needed a higher order of priesthood than the Aaronic to inaugurate the reign of righteousness under the New Covenant. He points to the two sacrifices of Leviticus XVI. and intimates that our Lord will fulfil that Day of Atonement type by two offerings; first, for his own sins (not for his individual sins, for he had none), but for the sins of those accepted during this Gospel Age as the under priesthood, the "members of his Body"; and then later a second sacrifice for the sins of the people--the world in general.

He tells us that the typical work of Atonement by the Levitical priest repeated this Atonement work every year (on the Atonement Day), but that our great Priest does it once for all time in the great antitypical Day of Atonement, in which he offers up himself--first individually, and secondly his members, collectively. In this connection we are to remember that as Christ offered himself in sacrifice at Jordan, and not at Calvary, so also he offered his Body, the Church, collectively in sacrifice at Pentecost. As the laying down of the life of the man Christ Jesus proceeded through three and a half years, and was finished at Calvary, so likewise the laying down of the life of the Church has proceeded since Pentecost, and it will not be finished until the last member of the Body shall have suffered with him--been faithful even unto death.

This was shown in the type; for, after the priest had sprinkled the blood of the bullock, he appeared at the door of the tabernacle and laid his hands (power) upon the head of the Lord's goat (which represented his consecrated Church) and slew it. We see, then, how this entire work of sacrificing may have been said to have been accomplished at the time when St. Paul wrote the Book of Hebrews. The Apostle does not proceed to tell of the consummation of this Gospel Age, but drops the matter here by showing the two sacrifices performed. That he does wish us to understand that the second sacrifice of Atonement was offered at Pentecost is evidenced by the fact that he speaks of the Church as under-priests in the holy, enjoying the light of the golden candlestick, the table of shewbread and the golden altar privileges, and waiting until the testings shall have been completed and we all shall have passed beyond the vail, even into heaven itself, where the blood of this second sacrifice of Christ will then be offered in the propitiatory on behalf of the world.

R4511 : page 341

MEDIATOR OF A BETTER TESTAMENT

Hebrews VIII. opens with the words, "Now of the things which we have spoken this is the sum: We have an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister (servant) of the sanctuary and of the true tabernacle." Verses 3-5 show that the sacrificial work already referred to was a necessity before he could enter the still higher work of distributing to Israel and the world the blessings of God's favor secured by the "better sacrifices." The glorious High Priest in heaven has a more exalted service (ministry) than the earthly priests and, accordingly, he is the Mediator of a better Covenant or Testament than the Law Covenant. The Apostle is here showing that our Lord's sacrificial work needs not to be continued throughout eternity; but that he has been exalted to the heavenly plane, and has another work to accomplish, namely, as the Mediator of a better Covenant than the Law Covenant. He is trying to get their minds away from the thought that they are under the Law Covenant. If he can convince them that Christ is the antitype of Moses and the antitype of Aaron, he will thus convince them that there must be a higher Covenant and arrangement for the blessing of the world than the Law Covenant in which they were trusting and which they considered indispensable. The remaining verses of the chapter and Jeremiah 31:31 show that such a better Covenant was in contemplation.

Neither St. Paul nor the Hebrew Christians at Jerusalem and elsewhere to whom he wrote this epistle, had any thought that they were living under the provisions of the New Covenant. As he shows in Chapter 6:19,20, they were all hoping in the Abrahamic Covenant; but some of them had the erroneous thought that they additionally needed the Law Covenant and that it would be perpetual. St. Paul's argument is that God never intended it to be perpetual, but merely to prevail for a time as a schooling until Christ should come as the antitype of Isaac--the antitypical heir of the Abrahamic Covenant. He now shows that The Christ is in due time to be the Mediator of the New Covenant with Israel, as a proof that their old Law Covenant was not intended to last forever. Why should they be trusting in the old Law Covenant, when God distinctly tells that "after those days he will make a New Covenant with the house of Israel," and that Messiah (with his members now being selected) is to be the Mediator of that New Covenant, and is merely waiting for the completion of the Church to finish all the ministration necessary to put that Covenant into operation--the blessing of Israel and all the families of the earth?

Chapter IX. contrasts the typical arrangements made for the service of the Law Covenant and the making of its blessings effective to Israel, with the arrangements for the service of the New Covenant to make its blessings effective to Israel and all people who shall eventually avail themselves of its privileges. All the paraphernalia of the Tabernacle and the work incidental to the typical sacrificing, were so much necessary to the putting of that Law Covenant into effective operation for all the people of Israel. And similarly on a spiritual plane there are antitypes, including better sacrifices, all of which are incidental to the putting of the New Covenant into operation for Israel and that all mankind may avail themselves of its privileges. The antitypical priest has appeared--"Christ being come an High Priest of good things to come." Those future good things represent the glorification of the Body of Christ, the blessing of Israel and all the families of the earth.

All those blessings on a higher plane are abundantly provided for in God's arrangement. For if the typical arrangements of the Law Covenant needed a cleansing from sin by blood, and if the blood of bulls and goats, etc., typically accomplished this, how much more full of value should we esteem the sacrifice of Christ--how much more able to purify our consciences! Shall we not esteem the blood of Christ aside from the Law Covenant sufficient for our sins? And, as believers in his merit, shall we not conscientiously drop dead works of the Law Covenant and trust to something

higher, even to the merit of the antitypical High Priest? It is for this cause, or to this end, that he is the Mediator of the New Covenant, so that eventually all Hebrews condemned to death under the Law Covenant may be released from it (as in Romans 11:27 he declares will be the case as soon as the elect, the Body of the great Deliverer, the great Mediator, the great Priest, shall have been completed).

In Hebrews 9:15 St. Paul shows that there is a special work of Christ on behalf of the Jews: they being under the death sentence of the Law Covenant, Christ's death on the tree was necessary for them, because that was the special "curse" of the Law. Thus a basis is laid, whereby all the transgressions of the Hebrews under the Law Covenant may be fully cancelled, under the provisions of the New Covenant when it shall become effective. (Rom. 11:27.) Not only so, but this special redemption of the Hebrews enabled those called of God from that nation during this Gospel Age to receive a share in the promise of the eternal inheritance--as members of Christ under the original Abrahamic Covenant.

Then follows a statement of the general principle--that where a Will or Testament is made, the death of the testator is implied, and only after the death of the testator could its blessings be enjoyed. Our Lord having earned a right to human perfection and human life by obedience to the Law Covenant conditions, laid down those earthly rights in sacrifice, in harmony with the Father's will. And, when raised from the dead a New Creature of the Divine nature, he possessed those earthly rights which he laid down as a ransom-price for mankind, with the right to dispose of them. His Testament or Will disposing of those earthly rights could have been so made as to give them at once to fleshly Israel by sealing for them the promised New Covenant. But instead the Testator gave those earthly blessings to the household of faith, those called out from the nominal Jewish Church during and after his earthly ministry, and to "us" of the Gentiles since, on condition that they join in his sacrifice, "suffer with him," "be dead with him," participate with him in the glorious privileges of the Abrahamic Covenant for the blessing of the world under the New Covenant provision.

The brethren understood that they were called to be "members of the Body of Christ" and that it would be after the completion of this "Body" that the Lord's favor would return to natural Israel, and that he would build again the tabernacle of David which had fallen down; that through them as members of the great Benefactor or Mediator of the New Covenant, a blessing might go to the world and "that the residue of men might seek after the Lord, and all the Gentiles upon whom God's name is called." (Acts 15:16,17.) The brethren addressed were reminded that the death of the

Testator was necessary to these: not only the death of Jesus as the original testator to give the blessing to the Church, his Body, but also the death of the Church, his members, under his Headship, to again serve as Testator, and to die, so as to leave those restitution rights for the benefit of Israel and the world under the New Covenant.

Let us never lose sight of the central purpose for which this Book was written--that it was to prove that the Law Covenant must give way, give place, to the New Covenant. Hence all the things connected with the typical Law Covenant should be expected to have antitypes in connection with the antitypical New Covenant. Thus the sacrifices of the Law, which came at the beginning of their year on the Day of Atonement, before the sins of the people could be forgiven, must here find parallel in "better sacrifices" than the bullock and the goat. The New Covenant cannot go into effect until these antitypical sacrifices are accomplished. He thus proved the inferiority of everything Jewish and connected with the Law Covenant; that all Christians might see that instead of going back to that or holding on to it, they should rather be grasping, looking forward to the antitypes, and grasping their share in the "better sacrifices."

R4512 : page 342

In verse 24, of the 9th chapter of Hebrews, the Apostle indicates how much of the sacrificing has already been finished; namely, that the High Priest has gone into the "most holy," "now to appear in the presence of God for us"--for Spiritual Israel. But he adds we must not expect him to do this every year, as it was done in the type. We must not think that Christ's sacrifice could avail us only in conjunction with the Jewish institutions as additional thereto. To so suppose would imply that such annual sacrifices would have been necessary from the foundation of the world. But this was not the case: Abraham and others were justified by faith before the Law Covenant was instituted. In the end of the age Christ appeared to put away sin by the sacrifice of himself. And as men-priests are appointed to die, as symbolically represented in the animals they sacrificed, and as they after this passed into the Holy, and were there put on judgment, or tested before they entered the "Most Holy," so Christ was offered once to bear the sins of many, and, to them that are looking for him, he shall appear the second time, not as a sin-offering, but to grant the salvation secured by the merit of his sacrifice--to inaugurate the New Covenant, and as its Mediator to set up its Kingdom for the overthrow of sin and death and the establishment of righteousness and life.

Christ was once offered to bear the sins of many, the Apostle says. The type shows us two offerings, yet the two were parts of one. The first represented the Head, and the second, the Body. The two sacrifices of the Day of Atonement were really one, because the second was based upon the first. The offering as a whole was evidently for the sins of the whole world. Evidently, as the Apostle says, the next thing to be expected, to be waited for, is his finishing his sacrificial work, finishing the sprinkling of the blood the second time, and then coming out, as typed in the high priest clothed "in garments of glory and beauty," representative of his elements of glory and power. He will stand forth as the Mediator of the New Covenant, the great Messiah, Prophet, Priest, King and Judge.

Only those who recognize that the under-priests are the members of the High Priest can appreciate this picture. The Lord by his own blood justified us, his Church, his prospective members, when "he ascended up on high, there to appear in the presence of God for us"--as our Advocate and High Priest--to sprinkle the Mercy-Seat--to satisfy divine justice on our behalf. He began his secondary offering of his "members" as soon as the Father accepted his offering for us--at Pentecost.

There "the Lord's goat" was killed, sacrificed, and the ignominious burning outside the camp commenced. What was done with those ready on Pentecost has continued to be done with their successors since for now nearly nineteen centuries. The sacrificing, burning, etc., have continued, just as in the figure of the High Priest's anointing, the oil ran down to his feet, so antitypically the holy Spirit has come upon each "member" accepted as a joint-sacrificer. The Lord meantime sits at the right hand of Divine favor, awaiting the consummation of the burning of his sacrifice--expecting or waiting until then to make the final sprinkling of his blood "for all the people" before Justice shall turn over to him the control or dominion of the world for reconstruction during the Millennium under the terms of the New Covenant.

The appearing a second time is to the waiting people--the groaning creation waiting "for the manifestation of the sons of God" in the glory of the Kingdom. (Rom. 8:19,22.) It is wholly different from his coming, or parousia, during the harvest time to the Church. His appearing will be in power and great glory, yet only to be recognized by Israel and the world as they shall look for and seek for his Kingdom. "When he shall appear we also [his members] shall appear with him in glory."

In the 10th chapter St. Paul proceeds along the same line, proving that Jesus is the great High Priest. He represents him as saying, "Lo, I come to do thy will, O God." (V. 9). Christ there began the taking away of the first, the typical Covenant, that he might establish the second, the antitypical Covenant. Verse ten shows how we, who have become his disciples, are sanctified by accepting his will and saying, as he did, "Lo, I come to do thy will, O God." We are sanctified through the offering of the Body of Jesus Christ, because we, accepted as members of his Body, are set apart to this great priestly, kingly, mediatorial work with him. Incidentally notice here that previously we were "justified" through the merit of Jesus' sacrifice, but that now we are sanctified through the offering of the Body. It is only as we obtain this great privilege of sacrificing as members of his Body that we can have any expectancy of participation with him in his glory. This Body was offered once for all.

The individual members of the Church are not offered separately. The one "Lord's goat" represented the one entire Body of Christ, the "little flock," all who, during this Gospel Age will be accepted as members and lay down their lives in sacrifice with him. In verse twelve St. Paul shows that this one sacrifice of Christ (in two parts, Head and Body) having been offered (the Head at Jordan, the Body at Pentecost), our Lord rests from any further sacrificing, knowing that full satisfaction will be effected by the work already accomplished.

The great Priest has since waited until the Father's time for putting all things of earth into subjection under him; because by the one offering (in its two parts) he hath perfected forever them that are sanctified. That is to say, the first part of his offering justified his members and their participation in the second part effected their sanctification and secured for them a share in the First Resurrection. Moreover, the perfecting of all mankind who shall eventually be saved during the Millennium will be as the result of Christ's

one sacrifice in its two parts (bullock and goat). As a result of these "better sacrifices," eventually all mankind shall have an opportunity of becoming sanctified, holy, perfect. The Apostle says that the holy Spirit through Jeremiah's prophecy (31:31) witnessed to this, testified to this ultimate efficacy of the antitypical priest's work. Then he quotes this reference of the New Covenant, "after those days," and assures us that when the time of remission of sins shall have come, there will be no more offering for sin. Thank God that with the end of this Age, when the sufferings of the Body of Christ will be finished, then, all sacrificing opportunities being ended, the opportunities for blessing mankind through the merit of those sacrifices will be only beginning!

UNDER-PRIESTS NOW ENTERING THE HOLIES

In verse nineteen the Apostle reverts to the fact that while this great work is still incomplete, we, brethren [prospective under-priests], may have the boldness [courage] to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us, through the vail, that is to say, his flesh; we may by faith realize ourselves as under-priests, members of the High Priest's Body, joint-sacrificers with him and under his ministration. We may enjoy now the privileges and blessings of the Holy and be assured that, as members of the great High Priest, and Mediator, we may ultimately go beyond the vail, even into heaven itself, entering that glorious plane of life through sharing with him in his death. This special way he consecrated for us as the High Priest, by making the merit of his death, typified by the blood of the bullock, applicable to us, permitting us in the strength of that justification to sacrifice with him and to become his members in glory.

St. Paul exhorts all these fellow-members to hold fast to their faith, to provoke one another to love, to not forsake the assembling of themselves, etc. If Moses' Law inflicted a death penalty, assuredly the one who would willingly transgress under greater light would suffer a more severe punishment. The punishment of those under Moses' Law was death, but not Second Death, because they had not secured release from the first death; but for us who have been released by "faith in his blood" and who have been consecrated, joined with him in sacrifice--for us to do despite to all these favors and privileges of God's grace; for us to ignore the great High Priest, for us to count as a common thing our engagement, our consecration to share with our Lord in his death, in his sacrifice, in the blood of the New Covenant, this would mean the taking of ourselves completely out of all of the Divine arrangements intended for our blessing. Verse thirty shows that this is no idle suggestion of the Apostle. We are to remember him with whom we have been dealing, him through whose mercy in Christ we have been justified

and him whose holy Spirit we received as an earnest of our inheritance when we presented our bodies living sacrifices, in harmony with his call, that we might become joint-heirs with Jesus in glory. To forfeit all this would be a fearful thing--the Second Death.

However, the Apostle urges, let us not be discouraged, but remember our past experiences, our illumination, and the afflictions which we then endured, and let us not cast away our confidence, and faithfulness, for the reward will be great. Chapter eleven deals with the faithfulness of God's people during the past ages and dispensations, and, closing, tells us that there is a reward for all of those faithful ones in God's great plan, but something far better still for us, the members of the Body of the Messiah, the Mediator, Priest and King, so that they, without us, should not be made perfect; or, as St. Paul says in Rom. 11:31, "Through your mercy they also may obtain mercy." And then, through them under the New Covenant, Israel and all the nations will receive their intended share of the same Divine mercy, passed through Christ and then through the Church, his Body.

Chapter twelve still addresses this consecrated priestly class. It suggests that these servants and handmaids, specially begotten of the holy Spirit, specially called, having the "high calling," specially devoted to sacrifice, should think of the Ancient Worthies and the faithful witness for God and the Truth which they bore--to which they witnessed by their martyrdom, that these may strengthen us and encourage us to run faithfully in the race that is set before us. He urges that these prospective kings and priests look away from the afflictions and persecutions incidental to their sacrifice and loyalty to Christ; that they look to Jesus, the author of their faith, who is also to be its finisher; that they remember his example and what he endured and that everyone whom the Father accepts into the house of sons under this call must expect to have chastisings, disciplines and various testings of faith and obedience for the development and crystallization of character. He exhorts (V. 15) that we shall watch diligently, lest any fail of attaining to the full privilege of God's grace. And he warns that roots of bitterness may come and defile, and also that, yielding to the pleasures of sin for a season, would signify the selling of this great birthright --that Esau got the mess of pottage, but that Jacob got the birthright by his self-denial, and that similarly we are to endure.

THE INAUGURATION OF THE LAW COVENANT TYPED THE INSTITUTION OF THE NEW COVENANT

The reason for all this carefulness on the part of the consecrated under-priests is that they have not come to (have not approached) Mt. Sinai and the wonderful sights and scenes incidental to the inauguration of the Law Covenant, but they have approached (Strong's lexicon, come near) to Zion, a Mountain and City of the living God--the Heavenly Jerusalem. We have come so near to the antitypical Mount, the Kingdom of God, so near to the antitypical New Jerusalem that we already by faith behold that New Jerusalem, that glorified Church, the Bride, the Lamb's Wife, from which the blessings are to flow to Israel and the world, as figuratively coming down from heaven to earth. We are surely nearer to that glorious consummation than was the Apostle. If he could say that the Church of Christ, following him, their leader, had approached or were approaching or coming near to that heavenly Kingdom condition, how truly may we assent to this today. "Evidently now is our salvation nearer than when we first believed"--nearer than when the first members of the Body of Christ walked in this narrow way of self-sacrifice.

The Apostle proceeds to contrast the things which we may soon expect at the inauguration of the New Covenant with Israel with those things which occurred as types in the inauguration of the Law Covenant. He continues:--

Not only are we approaching or coming nearer every day to the heavenly Jerusalem, the Kingdom condition, but also coming nearer to our association with the holy angels, whose numbers are innumerable, whereas ours are limited-- 144,000. More than this, we are approaching, coming near, to the "general assembly of the Church" by participation in the "First Resurrection"--"His Resurrection" (Phil. 3:10), for we are "members of his Body." Additionally we are approaching God, the Judge of all; soon we shall be ushered into the presence of the great King Eternal. As the Apostle declares, our Lord, our Redeemer, our Advocate, having had charge of us during the period of our schooling and sacrificing, and as the Father's representative, having raised us from the dead to glory, honor and immortality, "will present us faultless before the presence of his glory with exceeding joy." (Jude 24.) He is the Judge of all. To fall into his hands now, during the sacrificing period and before we have finished our course, would mean to fall out of the hands of our Redeemer and Advocate and to insure condemnation to the Second Death. But, then, to be presented before him faultless will signify that the great Judge will approve us, even as he approves all the holy angels.

Additionally we are approaching, or coming near, to the "spirits of just men made perfect." This would seem to apply to the "great company," who will be justified in spirit through destruction of the flesh, though they fail in their sacrificing agreement and will not, therefore, be of the Body of the Christ, Priest, Mediator, King of glory. Next we read that we have come near to Jesus, the Mediator of the New Covenant. He was prophesied from of old to be the Messiah of Israel and the Messenger or Mediator of Israel's Covenant. He is our Bridegroom, our Advocate, our Head. We, his members, shortly will be forever with our Lord and see him as he is and share with him the glorious work of his Mediatorial Kingdom, by which Israel first, and through Israel all the nations, will receive the blessing of the Spiritual Seed of Abraham.

Then the New Covenant, having been sealed, so far as Divine Justice is concerned, by the application of the precious blood, passed through the Church and made effective "for all the people," the time will come for the application of the blood of sprinkling to all the people--during the Millennium.

In the type we read that in instituting the Law Covenant, Moses sprinkled first the Book of the Law, representing Divine Justice, and then, on the basis of this satisfaction, his Mediatorial work began toward the people, and was typically represented by the sprinkling of them with the same blood of the Covenant. So in the antitype. Our Lord's blood (the blood of the bullock, Leviticus XVI.) was applied on our behalf--on behalf of his Body and his house, and secured the forgiveness of our sins and opened the "new and living way" for our sanctification--for our privilege of sharing with him in "his death," partaking of "his cup." Finally, when the Church shall have finished using the blood, and, by God's grace through it, shall have attained to Divine nature in glory, that same merit (as the blood of the Lord's goat) will

R4514 : page 343

be applied "for all the people" at the close of this Age by sealing the New Covenant.

This second application for the people, "For the sins of the whole world," will settle completely all the claims of Divine Justice against every member of Adam's race and put the future interests of all into the hands of the Mediator--Jesus, and the Church, his Body. Forthwith the work of reconciliation manward will begin. This is represented as the sprinkling of the people with the blood of the New Covenant.

Each one of Adam's race, as he comes into proper relationship with the Lord, will receive his share of the sprinkled blood until, by the close of the Millennial Age, when the great Mediator shall turn over his Kingdom to the Father, every member of Adam's race will have had fullest opportunity to enjoy his share in this sprinkling. Does that symbolical sprinkling in any sense of the word imply condemnation, responsibility for the blood of Christ, as in Abel's case, when his blood figuratively was said to call to God for vengeance upon his murderers? Oh, no! While the death of Christ and of many of his members has been by violence, yet this fact will not call for vengeance, because the life was voluntarily surrendered a sacrifice for the sins of the world. The sprinkling of the blood of the New Covenant upon all the people during the Millennial Age, then, will mean the impartation to each one of his share in the great blessing secured by the sacrifice accomplished by our Lord, "the Lamb of God which taketh away [eventually] the sin of the world."

"HIM THAT SPEAKETH FROM HEAVEN"

The Apostle intimates that our ascended and glorified Lord is to speak from heaven at the time indicated, the time to which we approach or come near. The prophet tells us that all the blind eyes shall be opened to see him, to recognize his dominion; and that all the deaf ears shall be unstopped to hear, to comprehend, his message. And St. Peter, speaking of that same time, declares, "It shall come to pass that the soul that will not obey that Prophet (Jesus the Head and the Church his Body raised up during this Gospel Age) shall be destroyed from amongst the people."--Acts 3:23.

The Apostle interrupts his argument respecting the future, to throw out a cautionary suggestion to the under-priests, the members of the Body of Christ, saying, "See that ye refuse not him that speaketh." Our eyes and our ears have been opened in advance of the world's. We have been greatly blessed by this Divine favor. But our responsibility is proportionate to our favor. If we refuse the instructions of our Head, our Lord; if we submit ourselves not to the disciplines in the School of Christ; if we neglect to share in his death and to present our bodies living sacrifices, in harmony with our covenant; if we, as the branches, do not bear the fruit of the Vine, our trial for eternal life may end adversely.

Resuming his narrative of the great thing to which we approach, or come near, the Apostle continues to contrast between these coming things pertaining to the New Covenant with the inauguration of the typical Law Covenant. He says, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven"--the earth symbolizing society, and the heaven symbolizing ecclesiasticism. The Apostle comments on the prophecy, saying that this expression yet once more implies such a thorough work of the shaking that everything that is temporary, out of accord with the Divine order, shall be shaken out, so that, at the beginning of the Mediatorial Kingdom and the administration of the New Covenant nothing will remain in power or organization except those things which cannot be shaken, because of their harmony with God.

Continuing this thought that then we shall be with our Lord as his members, participating in his Mediatorial work, we read, that Since, therefore, we are to receive an unshakable Kingdom, with reverence and godly fear we are to hold fast to the grace of God bestowed upon us, which will permit us to serve God acceptably (not only now sacrificially, but also in the administration of the Kingdom), for, gracious as our God is, he is consuming fire towards all unrighteousness.

The Apostle concludes the Epistle with exhortations to the Royal Priesthood, giving helpful suggestions as to brotherly love, hospitality, contentment, submission to those whom we believe to be over us in the Lord. (Chapter XIII., Vs. 7-17.) He tells us to avoid new Gospels and to remember that as the earthly priesthood were nourished by the things of the altar, so we have a right to eat of a spiritual altar, of which others may not eat. He then calls attention to the sin-offering (V. 10), that they were all burned outside the camp. Jesus, as the antitype of the bullock, was not only crucified outside the gate of Jerusalem, but suffered as an outcast from the social and religious systems of the time. St. Paul urges that we, as the Royal Priesthood (typified by the Lord's goat of Leviticus XVI.), shall also go forth sacrificially outside the camp to suffer with Christ social ostracism, and with deadness toward the world. He fixes by this passage our identity with "the Lord's goat" of Leviticus XVI. by assuring us that only the blood of the sin-offerings is taken within the vail--to sprinkle the mercy-seat. He also identifies this sin-offering by suggesting that the bodies of those beasts whose blood propitiated for sin were burned outside the camp. In exhorting the Church to follow the Lord in this experience, he clearly identifies our Lord with the bullock of the Day of Atonement and the Church with the Lord's goat, which followed all of the bullock's experiences.

===================

R4514 : page 344

"A FRENZY OF DELUSION"

"For this cause God will send them a strong delusion [literally, a frenzy of delusion]; that they may believe a lie--because they had not pleasure in the truth."--I. Thess. 2:11.

EVIDENTLY these words of the Apostle were a prophesy concerning the present harvest time. Doubtless they apply primarily to the Church and will later apply also to Babylon and the unregenerate world. "Judgment must begin at the house of God."

St. Paul does not specify what lies will be believed and which truths will be unappreciated. We might particularize to some extent, but we believe that a disloyal condition of heart may be meant which would apply to every form of truth and correspondingly apply to various lies.

Is it not a fact, that a mind may become generally indifferent to principles of honesty in respect to thoughts and reasonings? And would not such a mind be very open to erroneous conclusions? Would not this apply to all the affairs of life, so that unkind, uncharitable thoughts would be entertained without an honest endeavor to sift them and to give the one accused the benefit of every doubt? Is not this generally the case amongst men and women to-day?

We believe that such injustice lies at the bottom of nearly all the troubles of the Church and the world. Few but the saintly are just--not to say merciful and generous in their interpretations of the words and deeds of others.

And now according to this prophesy we are come to the time when God will test all--or allow Satan to test the whole world with a "frenzy of delusion"! What may we not expect in the way of hasty and irrational conduct inspired by these delusions! Some may be so exercised in respect to the Truth--new and old; others may be influenced thus in respect to their personal, social and political affairs.

It is this frenzy that is precipitating trouble, religious, financial and social, and leading on to the anarchy which is shortly, according to the Bible, to envelop and swallow our civilization in the indescribable time of trouble which will precede the reign of righteousness.

The saints, the consecrated, will not escape from this testing. Who will be able to stand? Some seem to be under the strain already. Let us pity them and do all in our power to succor them. But our chief concern should be ourself--that we may each maintain and increase our "spirit of a sound mind."

What then should be our course if we would stand the test successfully?

We should not only square our every act and word with strictest justice, but beyond this we should scrutinize our every thought and "bring every thought into subjection to the will of God" as expressed in Christ. Love, do you say? Yes! in its proper order, "Love is the principal thing." But Justice must come first to be in line with the Divine precepts. "Just before generous" is an old and a very true adage. After learning to think justly of the words and acts of others we are prepared with a proper mental foundation to think generously--lovingly.

The Scriptures say not in vain that "A false balance is an abomination unto the Lord." (Prov. 11:1.) And this balancing applies as truly to mental as to physical dealings with others. Whoever does not love righteousness; yea, whoever does not hate inequity, is surely in danger of being frenzied by delusions in this evil day. Surely Satan and the fallen angels under him are being granted extraordinary power to tempt God's people and later on the world, to cut loose from all moderation in a frenzy of error on one subject or another with one person or another. Let us be forewarned and "watch and pray lest we enter into temptation."

===================

"ONE MEDIATOR"--"THE MAN CHRIST JESUS"

"There is one God and one Mediator between God and men,
the man Christ Jesus, who gave himself a ransom for all,
to be testified in due time."--I Tim. 2:5,6.

OUR text contains two thoughts: (1) That the man Christ Jesus gave himself a ransom-price for all, and that the testimony of this great fact will in due time be extended to all mankind.

(2) He, the Redeemer, is the Mediator between God and the world of mankind. As the Scriptures foretold a New Covenant between God and Israel and through Israel with the world, the Scriptures also foretold a great Mediator for that New Covenant. The Apostle announces that Jesus is that Mediator. Prophetically Jesus was the Mediator of the New Covenant long before he was born (Malachi 3:1); he was born the Mediator in the same sense that he was born the Savior. "Unto you is born this day...a Savior, which is Messiah the Lord." He was the prospective Savior then and the prospective Mediator of the New Covenant. As a matter of fact, however, our Lord is not yet the Savior nor the Mediator for the world, and will not be until the close of this Gospel Age. He has already saved believers by faith or reckonedly; but the Apostle tells us that this salvation shall be brought unto us at the revelation of our Lord and Savior Jesus Christ.

The two thoughts, namely, of mediation and ransom-price, although associated and connected, are distinctly separate thoughts. Our Lord Jesus began the work of giving the ransom-price at the time of his consecration, at his baptism at Jordan, and he finished that ransoming work on the cross when he cried, "It is finished." The life there laid down is a sufficient ransom-price for the sins of the whole world; and all will know of the fact and appreciate it in due time. But the price was not applied for mankind at Jordan, nor yet at Calvary. Our Lord's sacrifice was necessary before he could mediate the New Covenant. He must die as a sin-offering, in order to become the first-born from the dead, the Mediator, on the spirit plane. Then to be the world's Mediator, the risen Christ needed to have a merit or ransom-price in hand and, more than this, needed to present it to God on behalf of the world, before he could take control of the world and, through the agency of the Millennial Kingdom and under the terms of the New Covenant, proffer an uplift to Adam and his race--up, up, up, out of present conditions of sin and death. In a word, Justice needed to be satisfied as respects the penalty pronounced against Adam and entailed upon his race, before the great times of resurrection or restitution under the New Covenant could be inaugurated.

When Christ (possessed of the full ransom-price, sufficient for the sins of the whole world) ascended up on high, he did not present the ransom-price on the world's behalf.

On the contrary, in harmony with the Divine programme for the selection of the Church of firstborn ones, the appointed Mediator for that promised New Covenant applied the merit of his sacrifice, not for the world and the cancellation of its sins, nor for the sealing of the New Covenant between God and the world of mankind--he applied it "on our behalf," for the sins of the Church, for the sins of consecrated believers. "He made satisfaction for our sins," as, by and by in the end of this Age, he will use his blood, the merit of his sacrifice (passed through the Church) and apply it to Justice for the satisfaction of the sins of the whole world.--I John 2:2.

Our Lord has various offices--Prophet, Priest, King, Mediator, Advocate, Judge. It was not as King that he appeared in the presence of God and made satisfaction for our sins--nor as Judge, nor as Prophet, nor as Mediator of the New Covenant. He appeared in the presence of God for us as the High Priest of our profession (or order)--as our Redeemer and Advocate with the Father.

Why did our Lord allow Israel and the world to remain in an outcast condition for these nineteen hundred years, after he had laid down the ransom-price, sufficient for the sins of the whole world, and after he was recognized as the one who will mediate the New Covenant of reconciliation between God and mankind?

The delay in the application of the ransom-price to the forgiveness of the sins of the world, the delay in sealing the New Covenant with Israel and making possible through it and them the blessing of all the families of the earth; the delay in bringing in "the times of restitution of all things" under the New Covenant arrangement, is for a special purpose. It is in order to permit the election or selection of the Church, which is the Body of Christ. "This is a great mystery; but I speak concerning Christ and the Church." (Eph. 5:32.) This mystery, which few are able to understand, is that a certain class, justified through faith, are permitted to join with their Redeemer as participators in his sacrifice, his sufferings, his death, in order that they may be granted a share with him in his glorious work of the Millennial Kingdom--in the blessing of natural Israel and all the families of the earth under the provisions of the New Covenant --to be sealed or made binding and operative by his application of his meritorious sacrifice on the world's behalf. "The secret of the Lord is with them that reverence him, and he will show them his Covenant." (Psa. 25:14.) "To you it is given to know the mysteries of the Kingdom of heaven" (Matt. 13:11), but to all outsiders these things are spoken in parables and dark sayings, that hearing they may hear and not understand.

It is not for us to determine who are of the properly sanctified under-priesthood permitted to share with the High Priest in his sacrificial work during this Gospel Age and, as members of his Body, by and by to share his glories, typified by Melchizedek's priesthood--"a priest upon his throne" blessing under the New Covenant Abraham and his seed and all the families of the earth. Blessed are our eyes if we can see this "Mystery!" Blessed are our hearts if we appreciate the privilege which the consecrated enjoy during this Gospel Age of sharing in the sufferings of Christ, in the death of Christ--of drinking of his cup and being immersed into his sacrificial death! Only those who thus suffer with him sacrificially as his members will be granted a share with him in glory as his joint-heirs--as members of the great Prophet, Priest, King, Mediator, Judge of the world.

In a word, then, the delay in sealing the New Covenant and blessing Israel, and blessing through Israel all the families of the earth, is not accidental, but quite of Divine intention. These nearly nineteen centuries are for the purpose of finding a special class of mankind, "not of the world, even as Christ was not of the world" (John 17:16), but chosen out of the world; and of granting these an opportunity to suffer with him as his members and thus to be in the end of this age through the First Resurrection recognized as his members, sharers in his resurrection, partakers of his glories. In other words, God purposed that all of his blessings should pass through Jesus, but first to allow the selection of the Church, to be his Bride, Associate, Joint-heir, in everything which he inherited under the Abrahamic Covenant. Thus it is written, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise" (Gal. 3:29) --heirs of all the privileges of the promise, associates in all the work of blessing all the families of the earth. The Church, therefore, Scripturally is declared to be a Royal Priesthood which, during the Millennium, shall share the Redeemer's throne. They are declared to be associates with Jesus in the work of judging the world. As we read, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) They are to be members of the great Prophet, the great Teacher--"A prophet shall the Lord your God raise up unto you of your brethren." (Acts. 3:22.) The raising up of the members of this great Prophet has been in process for nearly nineteen centuries. The Head was raised up first. The members of his Body will soon be raised up also, sharers in "his resurrection." Similarly these are members of the great Mediator between God and men and will have to do with every feature of the work of mediating during the Millennium. The Lord, the Head, will always be Head of the Church. As the Apostle says, God gave Christ to be the Head over the Church, which is his Body--the Head over all, God blessed forever.--Eph. 1:22,23.

R4515 : page 346

We have seen how our Lord, when he ascended on high, appeared for the Church, for the household of faith only, as their High Priest, as their Advocate, but not as their Mediator, because the Church is not under the New Covenant, even as their Lord and Head was not under the New Covenant. He is the Seed of Abraham under the original Abrahamic Covenant. We, his Church, are also the Seed of Abraham under that Covenant. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to The Promise," The Covenant.--Gal. 3:29.

The New Covenant was made necessary as a supplement to the Faith Covenant or Abrahamic Covenant because, as the Apostle declares, "All men have not faith." (2 Thess. 3:2.) The great majority of Adam's race are so fallen as to be unable to approach God as Abraham did, and as the true Church does, through faith. The only way to benefit the great mass of mankind, therefore, is by the establishment of a Mediatorial Kingdom, which will forcefully put down sin and everything contrary to righteousness and give mankind a sample of righteous government, righteous conduct, and an experimental lesson illustrating the blessings which will accrue under Divine arrangement to the righteous --the provision being that whoever under the favorable instruction of the Mediatorial Kingdom will learn to love righteousness and to hate iniquity may have the great gift of God, eternal life, through Jesus Christ our Lord, under the operation of the New Covenant sealed with Israel, whose blessings will be dispensed during the Millennium.

Note how our Lord, before rejecting natural Israel at

the First Advent, threshed and winnowed the entire nation and gathered all the wheat class, all of the "Israelites indeed," all who had the faith of Abraham and who, therefore, were eligible to the blessings of the Abrahamic Covenant. These all were blessed with the privileges of the High Calling--the privileges of sharing the sufferings of the Mediator of the New Covenant, that later, as members of his Body, having shared in his baptism into sacrificial death, they might share also in "his resurrection" to glory, honor and immortality; that, having shared in his cup of sorrow--participating in or partaking of "the blood of the New Covenant," they may, later on, share his cup of joy in the Millennial Kingdom.

These, in all "not many," need not wait to be reconciled to God by force, by submission, under the operation of the Mediatorial Kingdom of the Millennial Age. These, through faith, are already reconciled to God by the death of his Son; for, as the Apostle says, he not only reconciles us, but has committed unto us the ministry of reconciliation, the privilege, the service of bringing others into a reconciled condition, into harmony with God. It is their privilege to use this ministry now with such as have an ear to hear--thus following the example of Jesus and the Apostles. But the ministry of reconciliation now committed to the faithful for the believing ears, will be extended to the world during the Millennium. The entire work of the Mediatorial Kingdom, under the control of the great Mediator King and his associate kings and priests, will be a work of reconciliation.

The great Mediator will reconcile--or meet the demands of Justice for the sins of the whole world at the close of this Gospel Age by presenting the merit of his sacrifice on the world's behalf, after that merit shall have been used to the full and laid down by the Church, which is his Body. Then during the Millennium he will mediate or deal with "men"--

the world.

The "household of faith" whom God can and does accept under the Abrahamic Covenant, the Grace or Faith Covenant typified by Sarah (Gal. 4:22-31), is not only much smaller, but much different every way from the world of mankind referred to in our text as "men." Our Lord always spoke of the former as separate and apart from the world --"Ye are not of the world, even as I am not of the world." The prophecy of the outpouring of the holy Spirit marks them as separate from the rest of the world. At Pentecost and during this Gospel Age, God has been pleased to pour out his holy Spirit upon his servants and upon his handmaids --upon such as can and do come into relationship with him through Christ, under the faith terms of the original Abrahamic Covenant. But he distinctly shows us through the prophecy that in due time he "will pour out his Spirit upon all flesh"--upon men--the world--mankind.

This distinct separateness of the Church class, called during this Gospel Age under the special blessings of the Abrahamic Covenant, in association with the Lord Jesus, is clearly and forcefully shown in the type of Isaac and his bride and joint-heir, Rebecca. Abraham (as a type of God) sent his servant Eleazar (type of the holy Spirit) to call a bride for his son Isaac. The servant presented certain proofs of his mission and authority and, when Rebecca believed and accepted Abraham's proposition to become Isaac's bride, she received certain gifts, typical of the gifts and fruits of the holy Spirit. Then by faith she started to meet her espoused husband. This is a God-given illustration and in full harmony with every text of Scripture. We do not read that Isaac called his own bride and then acted as a mediator between her and his father, nor that Isaac had anything to do with the drawing at all. In harmony we read our Lord's own words, "No man can come unto me (as a disciple, a follower, a joint-heir in my Kingdom--as a member of my Bride) except the Father which hath sent me draw him." (John 6:44.) And again, "No man taketh this honor unto himself, but he who is called of God, as was Aaron."-- Heb. 5:4.

Look at our text again; notice its setting! Why did the Apostle write these words?

The context shows that he had been advising that prayer should be made for all men and not for the Church merely; that prayer should include kings and those in authority. Our prayer for them should not be that they should be members of the Body of the High Priest and Mediator for the world, but our prayer for them should be along the lines that would be most helpful for the interests of the Church, the elect class now being gathered--"that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2:2.) The Apostle proceeds to explain why we should thus remember the magistrates of the world in prayer. He says, "This is good and acceptable in the sight of God our Savior." He is pleased to have us think generously, sympathetically, kindly of the world of mankind, for thus he himself thinks of them and he intends, "wills to have all men to be saved [recovered from the disadvantages of the fall] and to come to a knowledge of the Truth." He does not wish that all men shall now come to this knowledge, for he knows that Satan, the god of this world, is blinding the minds of many so that they cannot get this knowledge, and his time has not yet come for the binding of Satan; but, since it is his will that eventually all must come to a knowledge of the Truth, therefore it must be good and acceptable in his sight that we should pray for these and sympathetically consider their interests and welfare, as associated with our own.

In support of this position, that all mankind must be recovered from the death sentence and be brought to a knowledge of the Truth, the Apostle points out that God has made this provision, namely, that as there is one God, so there is one Mediator between God and men--between God and the world. The fact that this Mediator already has died for the sins of the whole world, a ransom-price, and the further fact that he has been recognized by God and highly exalted, gives us the assurance of the ultimate carrying out of God's gracious intentions on behalf of mankind. We see God and we see the condemned world and now we see the Mediator provided for the reconciliation of the two. After more than eighteen hundred years we still see the same; but we see additionally that the Lord has been calling and sanctifying a "little flock" as members of the Mediator's Body under this great Mediator Head. Then under New Covenant arrangements mankind in general will receive their share of the blessings of the ransom sacrifice of Jesus.

All mankind are "by nature children of wrath"--the household of faith (except its Head) included. All mankind were "enemies of God through wicked works," in the sense that, by reason of ignorance and the fall, they were

R4516 : page 347

violators of the Divine Law, and hence subject to Divine condemnation afresh, after they should be set free from the death sentence of original sin. The Church and the world, "men," were all alike thus far. Here, however, a difference is manifested. All were sinful, but all did not love sin. All were imperfect in the flesh, but some in their minds desired and felt after God. So many of this latter class as possessed the eye of faith and the ear of faith, God has been pleased during this Age to justify by faith. The remainder, blind and deaf, during the Millennium, under the Mediatorial Kingdom of Christ, will be dealt with along the line of force. Their eyes being opened and their ears unstopped, every knee must bow and every tongue confess.

Here we see distinct classes, and the reason for the distinction in the methods of God's dealing with them. Drawing some to Christ he permits them under the robe of Christ's righteousness to present their bodies living sacrifices and thus to become legally dead as men. At the same time, he begets these by his holy Spirit to a new nature, as members of and associates with his Son, the great Captain of their salvation. These as New Creatures need no mediator between them and the Father, for, as the Redeemer declares, "The Father himself loveth you." (John 16:27.) And St. Paul again declares, "Who is he that condemneth; it is God that justifieth." (Rom. 8:32,33.) If God himself has justified these and received their sacrifice, counting it "holy and acceptable," surely they need no mediator to come between the Father and them, but are themselves in preparation to be members of the Royal Priesthood, members of the Body of the great Mediator.

But these do need what the Scriptures declare them to have, namely, an Advocate. The world, which needs a mediator and his mediatorial Kingdom, will find God's provision for them to that effect. The Church, which needs an Advocate, finds that God's provision has already supplied this need. "We have an Advocate with the Father, Jesus Christ the righteous." (I John 2:1.) But we (the Church) have no mediator with God--a mediator would be entirely out of place, an interference in the precious relationship of the Church acknowledged both by the Father and the Son.

But why do we need an Advocate? Because, although as New Creatures we are free from condemnation and have fullest relationship with the Father and can go to him at "the throne of heavenly grace to obtain mercy and find grace to help in every time of need," nevertheless we New Creatures have not our new bodies and will not have them until we receive them in the First Resurrection. Meantime, according to Divine arrangement, we must use our earthly bodies, which both God and we acknowledge to be imperfect. Since we can act only through our bodies, it follows that "we cannot do the things that we would," because "in our flesh dwelleth no perfection." But if, through the weakness or ignorance of the flesh we err, the Divine provision for us is that our Advocate, whose ransom-merit was applied to us,

R4517 : page 347

will appear for us (figuratively apply his merit) for the cancellation of our unintentional misdeeds and thus maintain us in the Father's sight without spot or wrinkle.

====================

R4517 : page 347

THE POWER OF THE WILL--SELF-CONTROL

--ROMANS 14:10-21.--NOVEMBER 28.--

Golden Text:--"It is good neither to eat flesh, nor
to drink wine, nor anything whereby thy brother
stumbleth."--Rom. 14:21.

IN TO-DAY'S study St. Paul, in his vigorous style, marks out the path of proper Christian conduct, in harmony with the second great commandment of the

Law, "Thou shalt love thy neighbor as thyself." The lesson may be applied in a measure to every intelligent being, but strictly, particularly, peculiarly, it applies to every consecrated member of the Church of Christ. All men have wills and it is important that all should learn to use them. As a man willeth, so is he! The will-less, the supine, are things, not truly men and women. To be a hero in the strife means to have a will, and in proportion to its correctness and strength will be the influence and value of the personality. Children should not be trained to have no will, but, contrariwise, to have a will, but to submit it to the proper rulers and guides of life--at first to parents and the earthly teachers and, later on, to the Divine will--fully, completely.

The Apostle is addressing those who submit their wills to the Lord--those who have accepted the Divine will, as instead of their own. The noblest and best of the people of God are those who have strong, iron wills, which they have fully submitted to the guidance and direction of the Lord--through the Bible, the holy Spirit and Divine Providence. "The Father seeketh such to worship him as worship him in spirit and in Truth."

DEVELOPING WILL POWER

Some are born with strong wills; others rather weak-minded. In the world the latter sink or swim, survive or perish, in the vicissitudes of life, often controlled by the law of supply and demand and the survival of the fittest. The inequalities of birth are frequently accentuated by life's experiences and often disastrously. Some of the strong-willed become merchant princes and managers of large enterprises, and some become thieves and desperadoes--the outcome depending largely upon haphazard channels. The only safe course for any mariner on the sea of life is to take on board the great Pilot, the Lord Jesus. This Pilot will probably rarely guide into a haven of earthly riches or earthly popularity, but, if permitted, he will bring us safely to the proper haven.

Under this Pilot the human will is like a strong vessel with mighty masts and sails or powerful engines. The greater the power, the greater the capacity and the more useful. The proper Pilot will guide us not only safely past the rocks of disaster and shoals of sin, but to the haven of everlasting life and joy and peace and fellowship Divine.

But not merely the strong-willed need this Pilot; the weak-willed naturally need him just as much, for although they might not run upon the rocks with the same degree of force and make equally bad shipwreck, they are quite as likely to be caught upon the shoals of sin and, in a purposeless manner, fail to achieve anything in life.

NEW CREATURES IN CHRIST JESUS

Those who during this age make a full surrender of their wills to the Lord and receive in return the begetting of the holy Spirit are Scripturally termed "new creatures in Christ Jesus." Their wills are brought into subjection to the will of God in Christ. The lessons of God's Word and all the experiences of life under Divine supervision are promised to work for their good; to strengthen their wills if too weak; to make them properly pliable if too rigid, and in general, eventually to make of them the most that is possible in the present life in godliness, and to prepare them for the life that is to come.

Such are addressed by St. Paul in the present lesson. They are exhorted not to judge the brethren in the sense of condemning them, but rather to judge themselves, criticize themselves, and make of themselves shining examples, and thus to help the brethren and set a noble example before the world. All must give an account to the Lord sooner or later, and our judging them is unnecessary. Hence if we have judged or criticized each other in the past, we should avoid this in the future and merely criticize ourselves--our words, our deeds, our thoughts--that nothing in us shall put a stumbling block in the pathway of another.

The ceremonial cleanness or uncleanness of food is nothing to the Christian, who is free from all law except the Law of Love. But the Law of Love controls, and forbids us to stumble or even to grieve a brother less well-informed on the subject than ourselves. How could we, controlled by love, either eat or drink, act or speak in a manner that would cause injury to another? It is good to have liberty, but let us so use it as not to injure those less advanced.

R4517 : page 348

The call of this Gospel Age is to joint-heirship with Christ in his Millennial Kingdom, and those so called are not under the bondage of the Jewish Law. They have greater liberty in Christ. But shall we say that the advantage of our relationship to the Lord as prospective heirs of the Kingdom consists chiefly in liberty to eat what we choose and to drink what we please? Surely not. These are but the lesser advantages of our blessed relationship to Christ and the Kingdom. Our chief blessing consists in our "justification and peace and joy in the holy Spirit."--V. 17.

Let us appreciate these, our chief blessings and privileges of the present time, for, in so doing, we shall be well-pleasing in God's sight, and men also will approve our conduct. So, then, let us follow after the things which make for peace and things whereby we may edify one another. Let us not even risk injury to the cause of righteousness and work of God's grace in others by using our liberties in any manner contrary to their welfare. On the contrary, let us count it a privilege to void our rights, if thus we can glorify God and bless our fellows.

===================

R4517 : page 348

ST. PAUL'S AUTOBIOGRAPHY

--2 CORINTHIANS 11:21; 12:10.--NOVEMBER 21.--

Golden Text:--"He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness."--
2 Cor. 12:9.

ST. PAUL'S brief story of his life noted in this study was written from Macedonia A.D. 57, before the occurrences noted in our recent studies. He gives us various facts recorded in the Book of Acts. An opponent might criticize his recitation of trying experiences and faith victories and might claim that modesty on the Apostle's part should have hindered such an eulogistic account of his own exploits. However, the Church at Corinth and all of God's people since have cause for thankfulness that the account was given. It was the Apostle's defense, not merely of himself, but specially a defense of the doctrines of Christ, which he, as the Lord's mouthpiece, had been used to declare. In God's order he was the leader in the presentation of Christian doctrine then, as he has been since. His expositions were opposed by false teachers and pseudo apostles, as well as by "would-be teachers."

The Apostle was thus obliged to contend with foes outside and inside the Church and only the Divine power seemingly could have sustained him in so unequal a contest. He had spent more than a year at Corinth, planting the seeds of Truth and establishing believers there, while encouraging other little groups of the Lord's people in various quarters by messages and epistles. The work flourished and the Adversary was permitted of the Lord to stir up opposition both external and internal. Internally false brethren had made various charges against St. Paul. They opposed some of his teachings. They denied that he was an Apostle any more than themselves. They urged that he erred in teaching that circumcision was unnecessary to the Gentiles; that his teachings were not fixed and consistent (2 Cor. 1:17); that he was given to self-commendation (2 Cor. 3:1; 5:12; 10:8); and that he assumed unauthorized authority.--2 Cor. 10:14.

They charged that he was unpatriotic and had fallen away from the faith (2 Cor. 11:22); that he was not Christ's servant at all (2 Cor. 10:7; 11:23); that he had falsely assumed to be one of the ambassadors of Christ (2 Cor. 11:5; 12:11); that he could show no proofs of his claimed apostleship; that unlike the twelve he had never known Christ personally; that his witness was second-hand and not direct like that of the others.

It does not surprise us to learn that these false teachers

confused the Church at Corinth and that splits, factions, sects, parties, resulted--some saying, I am of Paul; others, I am of Apollos; others, I am for Peter, etc. They reproached St. Paul for having worked at his trade and received gifts from Macedonia (2 Cor. 11:2-10), claiming that he should have urged his needs upon the Corinthians. They insinuated that the collections taken for the poor at Jerusalem were probably in part, at least, for himself. (2 Cor. 12:16.) They even asked if it were certain that he was a Hebrew at all--of pure blood--if he were not a Gentile in whole or in part. (2 Cor. 11:22.) These wicked arrows, even bitter words, must have wounded deeply, painfully, one so sensitive as the Apostle, especially as they came from erstwhile friends, for whom he had been willing to suffer the loss of all things. But this second epistle to the Corinthians was not written, we may be sure, in self-defense merely, but chiefly in the defense of the Truth, because if he were personally discredited the truths which he represented and the Lord himself and his glorious Plan would be likewise discredited.

St. Paul was not alone in these perils from false brethren and the world. In the past Socrates, Calvin, Wesley, Washington, Savonarola, Lincoln, Grant, all of them had their traducers, slanderers, vilifiers. Bishop Phillips Brooks in recent years had severe experiences along this line which led him to write these lines respecting himself:--

"And this is then the way he looks,
This tiresome creature, Phillips Brooks?
No wonder if 'tis thus he looks,
The Church has doubts of Phillips Brooks!
Well, if he knows himself, he'll try
To give those doubtful looks the lie.
He dares not promise, but will seek
Even as a bishop to be meek;

"To walk the way he shall be shown,
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk;
To quite forget what folks have said,
To keep his heart and keep his head,
Until men, laying him to rest,
Shall say, 'At least he did his best.'"

ST. PAUL'S THREE PROOFS

Studying in the light of the foregoing we may divide the Apostle's defense in his second epistle to the Corinthians into three divisions:--

(1) The sufferings which he endured in connection with preaching the Truth demonstrated his love for it, his love for the Lord, and his love for such of mankind as might have the hearing ear.

(2) The proof of his apostleship in the visions granted to him, the communion with God and his deep insight into spiritual truths and the fact that the Lord had specially commissioned him to declare his name at Jerusalem and to the Gentiles. This, indeed, in conjunction with his having seen the Lord "as one born before the time," constituted the chief evidence of his apostleship, in conjunction with the

service which he was permitted to render to the Lord's cause under that commission.

(3) Finally his further proof--he was still a minister of the Lord and of his message to such as had the hearing ear.

Under the first count St. Paul enumerates his faithfulness, saying, Are they Israelites? So am I. Are they the Seed of Abraham? So am I. Are they servants of Christ? I serve more; for I have ministered or served more than they, in larger fields; in labors more abundant; in stripes above measure--received at the hands of Gentiles, the Jewish measure being forty blows. In prisons he was more frequent; exposed to death more often; flogged to the limit (thirty-nine blows) by the Jews; five times beaten with rods; stoned; shipwrecked; a day and a night in the deep on wreckage; in journeyings often; in perils many from floods, from robbers; from the heathen; from his fellow-countrymen; in the city; and in the wilds; on the sea and amongst false brethren. The weariness and painfulness of his service; his watching, hungering and thirsting, fastings, cold and deprivations he had experienced more than any of the other Apostles. Furthermore, in God's providence the care of all the Churches had been his pleasurable and weighty responsibility. All these demonstrated his supreme love for God, his neighbor, and his brethren, to a degree unequalled.

Under the second count he had seen the Lord as a spirit-being in the brightness above the sun at noonday, and in advance of the remainder of the Church. What the other apostles saw of our Lord during the forty days of his appearance as a man after his resurrection would not compare in importance to the witness of our Lord's resurrection which St. Paul had seen. Besides this he had a most astounding vision or revelation in which he was "caught away to the third heaven" and saw things he was not authorized to explain.

R4518 : page 349

The third heaven is the new heaven of the future--of the Millennial Age. The first "heaven and earth," or primary arrangement, passed away at the flood. The second "heaven and earth" organization, beginning at the flood, still persists. The third "heaven and earth," or new dispensation, is the one to come--the one which will be introduced at Messiah's Second Advent. In other words, St. Paul in vision was caught away and given a glimpse of the Millennial Kingdom conditions, glories, blessings, etc.--things not proper at the time to be generally disclosed. Nevertheless that vision assisted the Apostle to a clearness of mental grasp of the Divine purposes, and shaped and colored all of his epistles.

And now, "in due time," St. Paul's writings constitute the key to the Divine Plan of the Ages. He saw more literally the things subsequently revealed in symbols to St. John at Patmos and delivered to the Church in symbols which could not be solved until the due time. In view of these things he could well write, "I certify you, brethren, that the

Gospel which was preached of me is not after man; for I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ."--Gal. 1:11,12.

The third test, namely, his sanctity, is everywhere manifest in his writings. He preached not for filthy lucre, nor for worldly applause, nor for the honor of men--not even for honor from the Church. He declared, "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." And again he says what his life affirmed, "I seek not yours but you."

His "thorn in the flesh," probably weakness of the eyes, resulting from his experiences with the great light, enroute to Damascus, seems to have marred his personal appearance and, for the sake of the cause, to have justified him in praying to the Lord for relief and thereby a wider influence. His prayer was answered, but not as he had expected. The Lord declared that he would give his compensating grace, declaring, "My grace is sufficient for thee; my strength is made perfect in weakness." The Apostle assures us that he most heartily acceded to this proposition, saying, "Most gladly, therefore, will I suffer, that the grace of God may abound towards me."

What a wonderful lesson we have in St. Paul's experiences and how justly he wrote that we should follow him, as he followed the Lord Jesus!

===================

R4518 : page 349

RANSOM POINTS TO BE REMEMBERED

WHENEVER the word Ransom is used in the Scriptures it has the sense of ransom-price according to the Greek--a corresponding price, a sufficient price.

Ransoming signifies the application of the ransom-price.

Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that his sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

Our Lord laid down his life; he died on our behalf; he gave our ransom-price into the Father's hands when he offered himself without spot to God. But the putting of that meritorious sacrifice into God's hands and the application of that merit to mankind are two different matters.

The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days. Three days our Redeemer was dead--arising on the third day. Then for forty days he was with the disciples, appearing occasionally for their instruction. Then he ascended up on high, there "to appear in the presence of God for us," and promptly on the fiftieth day, Pentecost, the outpouring of the holy Spirit upon God's believing and consecrated servants and handmaidens began.

Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice, had applied his blood as our ransom-price. Pentecost was therefore a proof that the Church had been ransomed--that the antitypical sprinkling of his blood by our great High Priest on the Mercy-Seat, or Propitiatory, "for us" had been accomplished, and that it was satisfactory to Justice, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of his "members"--"living sacrifices, holy and acceptable unto God." (Rom. 12:1.) This in the type was represented by the killing of "the Lord's goat"--"the goat of

the sin-offering that is for the people."--Lev. 16:15.

The ransom-price all went for the atonement of our sins when the great High Priest appeared "for us." That ransom-price bought us (I Cor. 6:20); but was applied for no others and blessings came upon no others. It is "for all" (I Tim. 2:6), but has not yet been so applied.

It took all of that merit or ransom-price to make atonement for our sins--because it was so applied. It would have required all of it for even one man's release. It is because the penalty or sentence of death passed "upon all men to condemnation," through one man's offense or sin, that the one man's death can be applied for more than one man's release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.

So, then, the High Priest, having applied the entire ransom-price "for us," "on our behalf" (Heb. 9:24), for the blemishes or condemnation of those now accepted as his members and his house--the household of faith--it follows that he has no merit now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only "for us," "for our sins."

What then is the hope of the world?

Ah, it has not been forgotten in the Divine purpose, and in due time it will be ransomed--"the precious blood," the ransom-price, will be applied on the Mercy-Seat for the sins of all the people! Then the holy Spirit will be poured out upon all flesh.

What! Will the Church pay the world's ransom-price?

Not so! It is the Divine arrangement that in all things he [Jesus] should have the preeminence. Jesus' merit, as we have seen, is now fully in use--accredited to us who are of the household of faith, for our justification by faith. We are counted, or reckoned, as possessing the earthly rights and life forfeited by Adam and redeemed by Jesus. But this reckoning or justification is confirmed to us of God by the holy Spirit's begetting to a new nature only because of our consecration vow to the Lord that we would lay down our lives, sacrificing all those earthly interests and rights as he did--walking in his steps, being baptised into his death, drinking of his cup of ignominy--partaking with our Head of "the blood of the New Covenant," by which as a legacy or Testament the ransom-price blessing shall in due time be bequeathed to natural Israel--with the proviso that all mankind may be blessed by becoming Israelites indeed on the human plane of restitution--Abraham's earthly seed--as the sands of the sea for multitude.

Note, then, that the one ransom-price, laid down by our Lord at Calvary, was all paid over to Justice "on our behalf," "for us," as was acknowledged at Pentecost and since, by the holy Spirit upon the Lord's servants and handmaidens. Note also that the restitution rights which we are now using as sharers in our Lord's sacrifice must all be surrendered back to Justice before the Great High Priest can present that same ransom-price again on behalf of the world, under the New Covenant conditions.

R4519 : page 350

"Ye shall all die like men," or as men, writes the Lord through the Prophet. (Psa. 82:7.) There are three classes developed under God's original Covenant with Abraham--the Grace or Sarah Covenant. (I.) The "little flock" of under-priests--members of the Body of the High Priest. These suffer with him, sharing "his death," "his cup," "baptised into his death." (II.) The "great company," who consecrated unto death and were begotten of the Spirit, but who "through fear of death were all their lifetime subject to bondage." These must die, but not as parts of Christ's Body, not as parts of his sacrifice. They must suffer "the destruction of the flesh, that the spirit (new nature) may be saved in the day of the Lord Jesus." (III.) Those who wilfully turn from and repudiate their consecration to sacrifice must die the Second Death. These are described by St. Paul as treating despitefully the one who paid their ransom-price and accepted them as his members, sanctifying them apart as his joint-sacrificers and joint-sharers of his glory in connection with the great work of mediating the New Covenant, under which Israel and the world will be blest.--Heb. 10:29.

All of these three classes, all whose justification and sacrifice of sanctification were accepted by the Lord--as evidenced by their receiving the holy Spirit as his servants and handmaidens--all these must die before the New Covenant with Israel and mankind will be sealed. They must lay down all earthly justification and earthly rights, forever, before the one ransom-price can be back into the hands of Justice to the credit of the High Priest, that he may therewith appear in the presence of God to make an atonement with his ransom-price for the sins of all the people. Then, at the close of this age and the opening of the Millennium, our Lord, who as the man Christ Jesus gave himself a ransom-price for all, will have presented that price "for all." Thus "he is the propitiation [expiator--Strong's Lexicon] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (I John 2:2.) The expiations are separate and distinct, but the one sacrifice, finished at Calvary, is the ransom-price by which both expiations are to be effected.

====================

R4519 : page 350

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

"No weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn." In the recent experiences through which the Church has been passing I have frequently been reminded of these words, and especially in regard to you, as the Adversary's method of attack seems to be to first slander you and then try to produce evidence that you are guilty of denying the Lord.

In this connection I have been thinking of how our Lord and Head was crucified for blasphemy against his Father, whom he had so faithfully served.

Do you not think that we shall find a deeper significance in the statements, "the servant is not above his master," and "we should follow his steps," than we at first appreciated?

Dear Brother, please permit me to express my appreciation of your loyalty to the Lord and his word and your courage in presenting the Truth. Truly the Lord has prepared for us "a table in the presence of our enemies." The DAWNS and TOWERS never seemed more precious than now and, remembering the Apostle's words that "ye cannot be partakers of the Lord's table and the table of devils," I have no desire of feeding at these side-tables prepared to draw us away from the Truth.

Assuring you of my continued Christian love and heartfelt sympathy, I am,

Your humble fellow-servant in the Harvest work,

J. F. STEPHENSON, JR.

DEAR BROTHER RUSSELL:--

I am forever grateful to you for the very precious help you have given to me in my coming "out of darkness into his marvelous light." I am still feasting upon the good things of the Master's table. Your articles on the Covenants are very interesting, and I note, with close attention, the restatement of some of the expressions concerning the great unchangeable truths.

There is one other matter that I think some of the brethren are not quite clear upon, and I therefore ask that you consider the propriety of making a restatement of the facts in such language as will make it impossible longer for any confusion or misunderstanding. It is common to hear a brother speak of "the breath" as "the life." When I question the expression, they tell me that the DAWNS "so teach." I think not. Surely they are mistaken, as I will now show by the following quotations:--

"This spark of life we receive from our fathers."--Vol. V., p. 334.

"Life...is an invisible power...like electricity." --Vol. V., p. 335.

"Jacob received his spark of life...from Isaac."--Vol. V., p. 365.

"And Jacob passed on the life...to his posterity."--Vol. V., p. 365.

"Human resurrection is therefore...a rekindling of animal existence."--Vol. V., p. 365.

"The spark once started is supported by breathing."--Vol. V., p. 333.

These statements by you are absolutely correct, and they do positively and clearly show a marked difference between the "spark of life," which begins the creature at conception, and "the breath of life," which supports the creature after birth. The above quotations from DAWN are firmly established in truth, as we learn from Job 33:4, "The spirit of God hath made me and the breath of the Almighty hath given me life."

It was a wonderful intelligence that "fashioned" us, and was altogether superhuman, and, as Job says (33:4), it was "the spirit of God" (invisible influence), and not the "breath of life." We should never lose sight of the fact that breath or ruach or pneuma means not only wind or air, but also means like the wind, which is an invisible influence. This double meaning of the word "spirit" is clearly taught in the DAWNS (Vol. V., page 335), but is not always sharply differentiated by the student. The breath, while important to support life, as is also food and water, does not have the needful creative intelligence to "fashion" a man in the womb, where it does not have access. "He giveth to all life, and breath, and all things." (Acts 17:25.) We must believe "Thine hands (power) have made me, and fashioned me together

R4520 : page 350

roundabout; thou hast made me as the clay." (Job 10:8,9.) The "wind" cannot fashion the clay into a created organism, but God's invisible creative power can easily do so.

Trusting that the above suggestion may meet with your approval, I will close by saying, each day my prayers are offered in your behalf, that God may aid and comfort and sustain you in your great work, until you faithfully reach the end; and that the "joy set before," will make you realize that--"The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) For myself, I will say that my prayer is to be "faithful unto death," and in being faithful to the Captain of my salvation, I necessarily and joyfully pledge to be faithful and loyal to his lieutenant, "that servant," as becomes a good soldier of the cross.

With much love, your brother in the Master's service,

W. W. CRANE, M.D.

BELOVED PASTOR, GREETING:--

During all the years in which we have enjoyed Present Truth we have never written to tell you how much we appreciate your labor of love on behalf of the household of faith, and how gladly we recognize you as the Messenger of the Laodicean Church. Daily we remember you at the throne of grace, that you may be kept as the apple of his eye, and

R4520 : page 351

as we read your loving, gentle words relative to those who walk no more with us, we feel that most assuredly Brother Russell is being "hidden in the secret of his presence from the strife of tongues."

May the peace and comfort of our gracious Heavenly Father abide with you to the end of your faithful pilgrimage.

With Christian love,

BRO. AND SR. A. L. RHOADES.

DEAR BROTHER AND SISTER RHOADES:--

Your very kind letter is much appreciated. I feel myself quite unworthy of so many honors as the Lord and his people continually shower upon me. I can only say that I am thankful for the privilege of the blessed service of the High Priest and his under-priests.

May the Lord's blessing continue richly with you both. In his love and service, your brother and servant.

OUR BELOVED PASTOR:--

Another week of service ended and we come home to find more evidences of the severe trials promised to the true Church near the end of the harvest. Our hearts can only bow in inexpressable gratitude and awe before our Heavenly Father that he has kept us and provided grace unto faithfulness for another week past.

By Nov. 1st "Tower" I see more plainly how easily I might permit the wrong spirit to arise; so with greater fear and trembling I am determined by his grace to do those things pleasing in his sight until he can clothe this imperfection with perfection. I give all praise to our Father that I am still one of those whom he calls Blessed--"Whosoever shall not be offended in me"--and thank him that my heart is daily increasing in love and gratitude for you, dear Pastor, and your labor of love. Our hearts are enlarged with sympathy and love for the one for whom many lay in wait, seeking to catch something out of his mouth that they might accuse him.

We claim the promise for ourselves and all the loyal at heart which the Lord gives us, "Neither shall any man pluck these out of my hand...and no man is able to pluck them out of my Father's hand."

May you have peace, joy and comfort in the Lord's love amid sorrows, until the sacrifice is entirely consumed and you are with our glorified King for all eternity.

We are "gathering with you" in sincerity and truth.

With much love from us all.

C. WHITE.

IT IS CORRECTLY STATED

DEAR BROTHER RUSSELL:--

A statement in the October 15th TOWER does not seem clear to us, and we were wondering if your pen said what you intended it should. The statement is found in the second paragraph of the second column, page 314, and reads:--

"St. Paul refers directly to this New Covenant to be made with Israel at the end of this age (v. 27), saying, 'This is my Covenant unto them (natural Israel), when I shall take away their sins.' (Rom. 11:27.) The taking away of their sins is a necessity for them, before they can receive this New Covenant, because God makes no Covenant with sinners."

We have had the understanding that it was because they were sinners that God will make the Covenant with them, so that they could get back into harmony with God. If their sins are first to be taken away, why will a Covenant then be necessary?

Perhaps we have not caught the thought you have, and would be glad to have a word or two in explanation. Possibly you may think the reply of sufficient importance for the TOWER.

IN REPLY

The statement is quite correct. God makes no covenants with sinners. His Covenant with Abraham, for instance, was made because Abraham had first been justified by faith. Because of his faith, attested by obedience, God dealt with him as though he were released from condemnation of sin. It is the same with believers in this Gospel Age. We are first justified freely through faith in the blood of Jesus, before we are even invited to present our bodies as living sacrifices, to share with Christ as his members in mediating the New Covenant, under which Israel and the world will be blessed.

The delay in the sealing of the New Covenant and its institution and the blessing of all the people under it has been merely for the purpose of permitting the predestinated number of under-priests to be developed. Each member of this household of faith, typically represented in Aaron's sons and the tribe of Levi, must first be justified by faith in the blood of Jesus--washed, cleansed, and each one must be sanctified or set apart through consecration to share in Christ's death, and must be accepted by the begetting of the holy Spirit and must finish his course, before the great High Priest (Jesus the Head, and the Church his Body) shall present on behalf of the world the merit of our Lord's sacrifice, now being utilized on behalf of the Church to permit us to become members of the Priest through joint-sacrifices.

When, as you quote, we said that "the taking away of Israel's sins is a necessity for them, before they can receive this New Covenant," we refer to the first part of the taking away of sins, namely, the satisfaction of Justice on their behalf. It should always be remembered that sin has its two parts; first its obliquity and condemnation from the Divine standpoint; and secondly its effect upon the sinner in the way of mental, moral and physical blemishes.

It is the first of these that must be cancelled before blessing and covenants are possible. Then, under the New Covenant arrangements, their sins will be put away gradually during the Millennium by assistance of the Royal Priesthood and all the uplifting influences of the mediatorial Kingdom.

The Great High Priest, who at the beginning of this age appeared in the presence of God "on our behalf," "for us," and who applied the benefit of the ransom-price for our sins--for the sins of the household of faith--will, in association with the members of his Body who are now faithful in sharing his sacrifice, in the end of this age, in the dawning of the Millennium, present the ransom-price "on behalf of all the people." He will thus purchase the world entire, as he already has "bought us," the Church. Not until after he shall have thus purchased the world by the satisfaction of Justice on their behalf, "on behalf of all the people," will he have the right to open to them the blessed privileges of the New Covenant, which will be to Israel first and through Israel to all the families of the earth.

BELOVED BROTHER RUSSELL:--

We, the undersigned members of the "Ecclesia" at Cardiff, Wales, deem it a great privilege to register our names as those taking the responsibility, by the Lord's grace, of complying with the conditions of the Vow as presented in "The Watch Tower" of June 15th, 1908. And since we have heard of the uncharitable spirit manifested toward you by some who oppose the Vow we have been led to conclude that you, dear Brother, have been guided by the Lord in its presentation and that the opposition shown to such a simple form of words is an evidence that Satan is very much on the alert in regard to the matter.

We confess that we can see nothing in the "Vow" but what we believe would be helpful to every one of the Lord's consecrated people who is giving diligence to make his calling and election sure. We also think that the main cause of the opposition shown is through that clause of it referring to the precaution suggested when meeting in private with members of the opposite sex. We believe that Satan has scored many victories in the past on similar lines and are of the opinion that we need more than ever to be on the watch now in this respect, in this time of special testing of the Church. The Lord, we believe, will see that we get all the necessary testings without our making the conditions for ourselves. We believe he will bring about the conditions himself in his own way.

May the Lord guide you still further, beloved Brother, and grant Divine wisdom to Pastor the "flock of God," so that Truth may search us and prove whether or not the carnal mind is dominating us in any sense of the word.

SIGNED BY FIFTEEN.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY CONVENTIONS ADDRESSED BY THE EDITOR, ETC.

BROCKTON, MASS., NOV. 14

Morning meeting for praise and testimony, beginning at 10:30 o'clock, and evening meeting with address for the interested, to be held in Canton Hall, 13 N. Main Street.

Evening session for the public at 3 o'clock in City Theatre, No. 50 Main Street. Subject, "The Overthrow of Satan's Empire." Visiting friends heartily welcomed.

ROCHESTER, N.Y., NOV. 21

Morning meeting for Rally at 10:30 and evening meeting for interested at 7:30 in Odd Fellows' Temple, 11 Clinton Av. N.

Afternoon session for the Public at 3 o'clock in Lyceum Theatre, 32 Clinton Av. S. Subject, "Where Are the Dead?"

YORK, PA., NOV. 28

For local particulars ad. J. H. Martin, 561 Pa. Av., York, Pa.

BROOKLYN, N.Y., DEC. 5 AND 19

PITTSBURG (N.S.), PA., DEC. 12

RICHMOND, VA., DEC. 26

CHICAGO, ILL., JAN. 2

==========

BROOKLYN BETHEL HYMNS FOR DECEMBER

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table we consider the MANNA text: (1) 281; (2) 130; (3) 114; (4) 72; (5) 121; (6) 318; (7) 110; (8) 95; (9) 153; (10) 119; (11) 324; (12) 195; (13) 313; (14) 131; (15) 60; (16) 17; (17) 4; (18) 246; (19) 91; (20) 30; (21) 8; (22) 293; (23) 196; (24) 9; (25) 16; (26) 152; (27) 28; (28) 29; (29) 279; (30) Vow; (31) 333.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: German, five volumes; in Swedish Vols. 1, 2, 3, 5 and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; Hollandish, Spanish, and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXX   DECEMBER 1   No. 23
A.D. 1909--A.M. 6038

CONTENTS

Views from The Watch Tower........................355
    Bishop Fallows Not a Spiritualist.............355
    To Give Life to the Image.....................357
    The Land of Abraham...........................358
    Longing for Home..............................358
Evil Speaking and Hatred..........................359
Our Wedding Garments..............................360
Communion With Our Father (Poem)..................361
St. Paul on the Grace of Giving...................361
St. Paul's Last Words.............................362
Concerning Messiah's Mediatorship.................363
Pilgrim Bro. Harrison Gone Home...................365
Some Interesting Letters..........................365
Schedule of Bro. Russell's Dec. Tour..............367
Berean Studies on the Atonement...................367

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

MOTTO CARDS FOR HOME EMBELLISHMENT

We have these in elegant designs--new and old. For convenience we assort them in $1.00 packages, postpaid. These prices are about one-half the usual rates. We put up five different dollar assortments and one 55c. packet--the latter smaller and cheaper, but all nice. Order before the Christmas rush and delay.

Remember also the 1910 Motto Card, and the Sweet Brier Rose booklet mentioned in our last issue.

"DAILY HEAVENLY MANNA," ETC.

Do not forget that Christmas is the most favorable time for giving to your friends something expressive of your faith. The DAILY HEAVENLY MANNA and THE DIVINE PLAN OF THE AGES, with many of our readers, head the list. For a children's booklet remember the "Wonderful Story of God's Love." See prices, etc., in our November 1 issue.

VOLUNTEER MATTER

Special issues of PEOPLE'S PULPIT for use as tracts are usually shipped direct from the printing establishments doing the work. Our friends are therefore requested to report to us promptly, the total numbers received and when, and whether in good condition. We intend that charges be prepaid. Should charges be demanded, pay them, obtain a receipt and communicate with us for reimbursement.

===================

R4521 : page 355

VIEWS FROM THE WATCH TOWER

BISHOP FALLOWS NOT A SPIRITUALIST

THE New York World publishes an interview with Bishop Fallows, of the Reformed Episcopal Church, as follows:--

"Telepathy is an established fact. In recent years great strides have been made in the explanation of psychic phenomena and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions. As its study becomes systematized and more widely spread greater advances will be made and some day we will talk with the spirits as we now talk with material persons.

"The Bishop made some startling statements in discussing the matter. He frankly states that he formerly fought shy of Spiritualism, and that he is just beginning to learn.

"'In the enlightened days to come,' said Dr. Fallows, 'we shall be able to converse with spirits of departed friends and relatives. Their state will be made known to us through these communications. They will be able to advise us on knotty problems.

"'There are great truths in Spiritualism. Many Spiritualistic phenomena we cannot understand, but we have to admit them. I have called the new science "Immortalism" because it depends for its existence upon the immortality of the soul, in which we all believe, and the preservation of identity beyond the grave. Immortalism is simply Spiritualism with all the fraud and trickery eliminated. On account of these frauds Spiritualism has been shunned by many right thinking people, but immortalism will claim their most earnest attention.'

"In support of his belief Bishop Fallows quoted from many eminent men who have expressed similar views."

Bishop Fallows will be recognized by many as one of the ministers who have recently been taking a great interest in Faith Healing clinics. We have already pointed out that to our understanding these cures are effected by hypnotic influences and that hypnotism is but another form of Spiritism. We believe that through this channel the fallen angels ("wicked spirits," Eph. 6:12) are seeking to break down the human will, and that the results, shortly, will be direful in the extreme, leading to spirit control and every evil work. It was only to be expected that sooner or later Bishop Fallows and his associates in "faith healing" would be drawn into co-operation with Spiritism and more or less outwardly acknowledge it. But it is with pity that we note Dr. Fallows' endorsement of the power and his denial of the name, as though the change of a name, the calling of it Immortalism instead of Spiritism, would effect any real change in its character.

Immortalism is really a more deceptive name than Spiritism, because it seems to imply the deathlessness of those who have died and to give the inference that it is the dead who do the communicating. Spiritism is the more correct name for the cult because, as the Scriptures show, these various manifestations come not from dead men, who "know not anything" (Eccl. 9:5), but from spirits--wicked spirits--fallen spirits--"the angels which kept not their first estate" and who were restrained at the time of the flood.--I Pet. 3:19; Jude 6.

Poor Christendom! Boasting of its scientific attainments and learning and wisdom it is being led by its professors of colleges, its ministers and bishops, straight into the enemy's camp--into Spiritism--demonism. Within the next few years we expect wonderful developments along this line, for is not the entire nominal Church of Christ blindfold on this subject, and worse, mistaught, deceived into thinking that their friends are alive, whereas the Bible distinctly assures us that it is because the dead are not alive that they need "a resurrection of the dead" and that the Lord has provided therefor?

Meantime while expecting these traps and snares to stumble many who are not Bible students and taught of God, let us who do recognize them beware for ourselves lest we be entrapped in another way--through the subtle influences of the same great Adversary--inciting to anger, malice, envy, hatred, strife, evil-speaking, slander, etc. We believe special testings along these lines are now being permitted that those who have not faithfully used God's blessings for their establishment in faith and righteousness may stumble, may fall, may be tested by fiery trials along both these lines--faith and practice.

ENCOURAGING IMMIGRATION INTO PALESTINE

A bill has been introduced in the Turkish Parliament with a view of encouraging Jewish immigration into Palestine. It is proposed to do away with the so-called "red passports," which had hitherto been given to every Jew landing in Palestine as an assurance that he would not stay there more than three months. It is believed that such a bill will greatly facilitate Jewish settlement in Palestine and remove the restrictions which deterred many Jews from taking up their abode there.

SOCIALISM GREATLY TO BE FEARED

The public prints still continue to make mention of the great strike and threatened revolt in the Swedish Metropolis, Stockholm. Various lessons are sought to be impressed by it--amongst others the prevalence of Socialism and what it portends. The following from the Moline Dispatch is a sample. The general comment is that when the patient and order-loving Swedes become riotous it marks a new epoch, and more or less justifies the expectation of lawlessness anywhere, everywhere. The below article gives, we think, a fair reflex of European conditions and the influence of Socialism in the affairs of life to-day:--

"The Socialists, of course, fail this time, but we should indeed be blind if we do not see in the incident a further warning of a tendency visible all over Europe. Within the last few months we have seen three important disturbances

R4521 : page 356

--in France, in Spain and now in Sweden. In each case there has been instant talk of revolution, while the actual and immediate causes of the outbreaks have been submerged by the other and greater forces in the background. No one wanted to know the immediate excuse for the strikes in France. The only interesting question was whether the shock might be enough to bring down the avalanche. In Spain the only pertinent question was whether the grievances of the people were at last heavy enough to break that patient camel's back, and now in Sweden we are hastily assured that the strike would be quite unimportant but for the stimulus of Socialism.

"Two things are evident throughout nearly the whole of Europe. The first is that the labor organizations are gradually uniting under one control and that any man of magnetic genius can snatch at their dictatorship. Pautaud nearly did this in France, and may do it yet. The second symptom is the growing affinity between European labor Unionism and Socialism, and it is to be remembered that over the larger part of Europe an avowal of Socialism creates no comment or surprise either among rich or poor. A Socialist has been made Prime Minister of France without a word of protest from any one. Socialism in Germany is the one supreme fact that keeps her statesmen awake at nights, while in the English House of Commons we find that the powerful Labor party is practically synonymous with the Socialist party. There are no Socialists in the House of Lords, but it would be easy to find a great many among the titled aristocracy. And now comes the strike in Sweden, and we find the whole standing army of the country placed on the alert, not so much to suppress the ordinary turmoils of such an occasion, but rather to discourage a possible attempt to begin the organized civilization of the country all over again.

"It must, of course, be remembered that there is no cut-and-dried definition of European Socialism. Over very wide areas it is little more than another term for social discontent and for constitutional attempts at reasonable reform. The German Socialist, for example, is by no means the long-haired firebrand with whom we are unpleasantly familiar. He may be simply an orderly advocate of measures that are matters of commonplace here, while any man who opposes the semi-clerical tyranny of Spain is apt to be dubbed a Socialist. Socialism in Europe may sometimes have a definitely constructive meaning with the educated, but with the great masses of the people it means no more than an effort toward Democratic expression. None the less it is significant that widespread discontent should thus be forced under a leadership that may become one of a mischievous intelligence."

BRITISH INTERESTS IN INDIA

The world's discontent has long been felt in India, where a rebellion against British rule has recently been nipped in the bud by prompt measures on the part of the Government. Now the Hindoos have adopted another method of procedure. They propose to boycott all British goods and thus to damage British interests heavily. Anyone patronizing British goods is to be treated as an outcast by his fellow-countrymen. Unrest prevails the world over. How we long to give the poor, groaning creation a proper view of that blessed hope which so inspires our hearts--the Second Presence of our Lord and the establishment of the Millennial Kingdom--his rule of righteousness for the blessing of all the families of the earth. "Be patient, brethren," while diligent and fervent in spirit.

WELCOMING THE SCALPEL

"When a man is attacked for his loyalty to the Bible and Bible truth, he has a right to feel encouraged. The Bible begins to mean something to him then; and he begins to mean something to the Kingdom. Such an attack is evidence that he is really alive. For, as a well-known defender and expounder of the Bible as God's Word has keenly said: 'The Bible is a living thing; and when it gets into you and

R4522 : page 356

your life, you'll be under the scalpel of every little critic.' Criticism is not a thing to be sought; but when it comes as a result of getting the Bible into your blood, it is not to be feared. Are you intimate enough with the Bible to invite such criticism?"

The above from The Sunday-School Times is well stated and applicable not only to those who resist Higher Criticism and Evolution, but also to those who stand in the light of the Divine Plan of the Ages revealed in the Lord's Word and opposed by the darkness of this present age and the Prince of Darkness and his poor, deluded servants.

TORPEDOES IN THE AIR

The mind of man is fertile. Recent wonderful developments of aeroplane and dirigible balloons are leading the national thought to a new line of warfare. Aerial battles are anticipated. The dropping of explosives upon battleships and cities, arsenals and armies, is being studied. All the governments are seeking to prepare for this new form of warfare, while still the building of battleships continues.

It will be remembered that some years ago the use of torpedoes at sea was brought to considerable perfection, mechanism being finally devised to guide the torpedo by electric currents to the ship intended to be destroyed. The latest suggestion is an aerial torpedo guided through the air, instead of through the water, and so swiftly that the enemy would not be able to ward off its blow and the explosion and destruction which would follow.

Oh, that the world had less of the spirit of the Adversary and more of the spirit of the Lord. Oh, that these bright minds now exercised in devising death-dealing devices were equally diligent in seeking a system of healing and helping and uplifting humanity out of sin and death conditions to restitution blessings!

Well, a little while and the present order of affairs will be ended! A little while and the last member of the "elect" Church shall have been called, chosen, tested, found worthy and glorified. And then the long-promised dominion of the Lord will be established--his Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." A little while and, in the awful trouble of the "day of wrath," the world will have an illustration of its own money-mad condition and be ready for the peace which God purposes shall then be established! A little while and the world's blind eyes shall be opened to see wonderful things in the opposite direction from that in which it is now looking. Thank God that our eyes are already opening and our ears already being unstopped and that the blessed sights and sounds of the Divine programme are coming to us in comforting and sustaining measure!

THE RISING GENERATION

The Apostle pointed out as among the conditions prevalent in the end of this age the following:--Disobedience to parents; lawlessness; pleasure-loving; ferocity of temper, etc. We need not on this occasion go deeply into the why, but recognize the fact that many of these predictions are now fulfilled before our eyes. Lack of reverence for parents leads on to that careless condition which fears not God, neither regards man, in its selfish, wayward course.

The Philadelphia Public Ledger calls attention to the fact that photographs of those who recently participated in the street-car riots in that city were chiefly those of boys from fifteen to twenty-one years. The same has been remarked of the Springfield, Ill., riots and others in this country, and also respecting riots in Russia about two years ago, and others more recently in Spain.

The lesson is that these boys have been either mistaught or not taught at all respecting justice, the rights of others, etc. We fear that the world is gaining too slack a conception of liberty. Too much time apparently is given to teaching something about man's evolution from a monkey or from protoplasm, and not sufficient time to instructing the youth respecting his own rights and the rights of others and the necessity for law and order.

R4522 : page 357

In Divine Providence the care of the school does not devolve specially upon us nor our readers, except it be those of us who are school-teachers. Wherever our influence can be felt, it should be used in favor of righteousness, equity, justice, mercy. But in our own homes and families we surely, each and all, have important duties toward the young of both sexes. The care of his children is a paramount obligation and responsibility resting upon every parent. Right exercise of this great responsibility should be sought carefully and prayerfully and exercised with the greatest wisdom at command. A parent assumes a great responsibility in bringing a child into the world. And how could he hope to be classed as an "overcomer" if he should neglect this responsibility? If, after we have done our very best, a child shall go astray into wrong paths it is a cause for regret and prayer. But if a child go astray because of a lack of proper parental instruction, it is a calamity which should properly call for tears and groans, as well as prayers for Divine forgiveness.

Again we urge upon all WATCH TOWER readers the daily use of the HEAVENLY MANNA at the breakfast table and the reading of the Vow and that surely every day begin with praise and prayer. Also that the children be Scripturally instructed every Sunday by the parents.

THE FERRER PROTEST UNIVERSAL

The wave of protest which quickly spread over the civilized world upon the announcement of the execution of Prof. Ferrer in Barcelona, Spain, has astonished the world. The professor's teachings were anti-Catholic, socialistic, perhaps almost anarchistic. "He was hounded for a time, then imprisoned and finally executed"--most unjustly, it is claimed.

Great commotion of protest which followed, as if by magic, in all parts of the world showed a cord of interest and sympathy and an organization which astonished rulers. New York's "demonstrations of protest" with flags, banners, etc., was followed by speeches in which both Catholics and Protestants were derided and liberty, Socialism, etc., were lauded. En route to the large auditorium the marchers hooted and jeered both Catholic and Protestant Church buildings as they passed them.

Only recently have we seen the reports of the London "protest." We append an account of it. The indications are that respect for both political and ecclesiastical rulers is decidedly waning. The condition of things in Rome was extreme --the Catholic Church being held responsible for the action of the Spanish officials in executing Prof. Ferrer. The London report says:--

"Spanish anarchists in London are openly threatening the life of King Alfonso, and are boasting that he will not be permitted to live the year out. Malatesta and others of the more rabid anarchists are actually inviting reporters to accompany them to secret meetings to listen to firebrand speeches. Some of them have shown reporters laboratories with newly devised bombs, wherewith they hope to be able to take the lives of European monarchs.

"The outbreak of Ferrerism, which is convulsing the continent, reached England this afternoon and evening and London witnessed scenes duplicating those enacted in Paris and other European capitals. Following a demonstration in Trafalgar Square, 10,000 malcontents rushed to the Spanish embassy in Grosvenor Gardens, by way of Whitehall and Victoria streets, and succeeded in reaching it in spite of frequent charges by the police. The embassy, which was guarded by a strong force of police, escaped any damage. Hand to hand fights occurred, missiles were thrown and sticks and umbrellas were used.

"Victor Grayson, the stormy petrel of Parliament, made a violent speech in Trafalgar Square this afternoon, in which he announced that the expulsion of the Spanish ambassador would be moved in the House of Commons Monday. His speech is the strongest thing delivered from any rostrum in England. He said the murder of Ferrer was a local outrage on cosmopolitan feeling. 'It means not only the death of one great worthy man but an insult to the intelligence of Europe,' he said. 'I believe the price of Ferrer's life will be paid long hence. If the heads of all the kings of Europe were torn from their trunks to-morrow it would not pay the price of Ferrer's life. Let us make no mistake. If all these heads were rolled in the dust to-morrow we should not have one like Ferrer's, who, by his acts as a royal son, lost his life for the people of the world.'

"In the Spanish Parliament one speaker criticized the Government's course, saying, 'This execution was an egregious political blunder. The innocence or guilt of the man has nothing to do with the case. The object of his removal was to help restore internal peace in Spain, but today Ferrer's influence is much stronger in Spain and throughout Europe than it ever was while he lived.'"

CONDITIONS IN PARIS

A correspondent of the State Gazette writes:--

"One must know the restless, red-thinking class of Paris to understand what will most likely happen to old Europe, with its feudalism, its armies, its priests, its czars, autocrats, bureaucrats, and underneath the whole inflammable mass oppressed workingmen full of anarchy and revolutionary ideas.

"Barcelona is only a symptom of what I positively know exists throughout all Europe. Let them try a modern war and then you see what happens."

HOME CONDITIONS AS SEEN BY MR. WATSON

Mr. Thomas E. Watson, several times nominee for President of these United States on the Populist ticket, is reported to have described present conditions here in the following extract from a letter:--

"President Taft knows as well as I do that Socialism is

R4523 : page 357

sweeping this country like a prairie fire, and that there is an army of nearly 400,000 banded together, true to the organization which their leaders have made, and that those men are thirsting for an opportunity to come into collision with the Federal army. That is one reason why Taft and Roosevelt are so eager to increase the number of Federal troops."

EVOLUTION GOSPEL FOR THE "GROANING CREATION"

"Life has become so meaningless and so useless to some that I advocate the setting up of a suicide slot-machine, where one can deposit a cent and be killed easily and respectably."

The Press is crediting the above to Rev. D. Guthrie, D.D., of Baltimore, Md. Alas! poor, groaning creation! After being deceived for centuries by bad tidings of great misery for all people except a few "elect," they are now treated to the information that they sprang from a monkey, but did not spring high enough. Now they are told that their case is hopeless and that it would be a benevolence to help them get off the face of the earth and into her bosom "respectably" by suicide. Would that their ears were open to hear and that we had a thousand tongues to tell them of the "Good tidings of great joy which shall be unto all people"--the result of our Redeemer's sacrifice! Thank God for the testimony of his Word that soon every ear shall be unstopped and the due time shall come for the testimony of God's grace to every member of our race.

TO GIVE LIFE TO THE IMAGE

Our readers well know that in 1880 we pointed out in the columns of this journal the now much discussed Federation of Protestant Churches. We showed that it was foreshadowed in Scripture prophecy: that the beginning of it was in 1846 in the organization of the Evangelical Alliance and that the full development waited for the closing hours of this age. This was at a time when the thought of Federation was generally flouted and many boasted that sectarian divisions were advantageous everyway.

We showed that the coming Protestant organization would, according to Scripture, become the friend and associate

R4523 : page 358

of Papacy and not its antagonist. We pointed out the prophesy that the life of the new organization or federation would come from the Episcopal Church, which amongst

Protestants has long stood as the "oldest" and as possessed of "Apostolic succession" and supposed consequent "authority." We have for years looked earnestly for such a Protestant Federation as would include the Episcopal Church and give its sanction to the Protestant system.

Finally the way seems to be clearing for this--the pressure of "higher criticism" on the one hand, and the Truth on the other hand forcing religious institutions to band together for mutual protection. But woe will betide all the "little independents" when the great system shall throb with life and become a living image of Papacy and cooperate with it.

The following from the Hartford Post tells of an important proposition now under consideration, looking to the federation of Episcopal and Congregational Churches. We quote:--

"Bishop Hall called attention to the very evident fact that the church needed to stand for definite truth in a community more now than ever before; that religion must have an actual meaning to the people, who are fast falling away from it, if it would bring them back and continue to grow, and that to do this it must unite, come together under one creed, and do its best to bring in other new denominations, rather than lose their valuable contribution by allowing them to maintain separate sects of their own.

"Most of the speakers agreed that it is all a matter of contribution--of how much a church might contribute towards a new Catholic faith, and not how much it might keep of its old faith. That in most cases there was no definite faith at all, is what Bishop Hall called attention to, and thus it might come about that a revival of endeavor might bring Christians to unite on just the one thing set up by the apostles of Christ as his Creed. The Episcopal Church, he said, stood ready to give up its 39 articles of religion, and it was ready to give up its name 'Episcopal' and to sink its identity to accomplish this purpose of unity. In return it offered its creed, definite, simple, true.

"From the Episcopalian standpoint it could be seen today that the movement is no dream and that every clergyman of the church in this section goes out with the one idea that before the next meeting of the body the problem will be much nearer settlement than to-day."

THE LAND OF ABRAHAM--MESOPOTAMIA

"As is reported in the Jewish Chronicle, the Jewish Colonization Association, which controls the de Hirsch millions, is making now all necessary preparations for the colonization of Mesopotamia by Jews. A petition has been presented to the Turkish Government to legalize the establishment of a company which will have this object in view and which should begin work at once. The Government is favorably disposed toward the movement, and there is very little doubt that the desired permission will be soon granted. It will be remembered that it was the Government itself which first issued the invitation to Jewish organizations to settle in Mesopotamia and later even promised to defray part of the expense of irrigating the land.

"Major General W. Wilcocks, who was commissioned by the Turkish Government to investigate the existing irrigation in Mesopotamia, has presented his report to the Minister of Public Works. He states that the construction of a new dam for the Hindieh River and the repair of the old dam would create a prosperity five times as great as that which existed thirty years ago."--Jewish Exponent.

INQUIRING FOR THE OLD PATHS

The Editor of this journal was surprised recently to receive a request from a Society of Jewesses to address them on the prophecies of the Hebrew Bible. Some of their husbands learned of the matter and desired to attend, so that their hall was deemed too small and they propose getting a larger one. Even should the matter abort entirely, it shows just such a looking to the Lord as we should expect at this time. We are not to expect the Spiritual message to appeal to the Jews, but we surely have a very joyful restitution message for them--to be attained under their New Covenant of Romans 11:27 and Jeremiah 31:31.

GREAT BRITAIN AND GERMANY TO CLASH WITHIN THREE YEARS

"Lord Northcliffe, owner of the London Times, in an interview at Winnipeg, Manitoba, predicted war between Germany and Great Britain. He said in the Krupp works alone 100,000 men are working night and day and on Sundays, preparing for war.

"'I will make the suggestion with all respect to the Canadians who are investing the money and labor in constructing railroads and building grain elevators, that they keep an eye on European affairs and begin to figure out why it is all the ship yards in Germany are busy constructing rapid cruisers and first-class battleships, and why it is that the Krupp works have increased their hands to over one hundred thousand men--more than the population of Winnipeg.'

"He said that some Canadians have Utopian views and consider such a war a crime.

"'The Germans don't think so,' he continued; 'they have a magnificent army and the strongest navy in the world, and they ask what these things are for.

"'They are a thrifty people. They made an immense sum of money out of their last great war. And they will fight again when they think it will pay.' He said some observers think such a war might begin by 1912."

COTTON FOR THE MILLENNIUM

A new variety of cotton called Caravonica Cotton has been found or developed in East Africa, which produces fibre of extra fine quality and length, so that it is difficult to distinguish it from wool. But the further remarkable feature about it is that the life of the plant is about eight years, thus saving a great deal of the labor and expense connected with the common cotton. A company has been formed with a capital of one million marks and headquarters at Berlin for the cultivation of this new and wonderful cotton. It is said to have already been cultivated with success in East and West Africa and Egypt and Mexico.

LONGING FOR HOME

"Zionism is increasing amongst the Jews. There is an awakening desire for national reunion, also in a geographical sense. The old paschal wish, 'next year in Jerusalem?' a mere sentiment so long, is at last showing faint bodings of a dawn of realization. A couple of years ago the first national Jewish banner was unfurled at a Zionist world congress. Russian pogroms and Austrian antisemitism are driving the Jews in scores back to the old country.

"In Palestine Jewish agricultural colonies are increasing and thriving. One of these, the colony of Petach-Tikwah (the Door of Hope) has at present actually issued the first Hebrew stamp. The Austrian postal officials have arranged to carry letters free from charge to and from Jaffa and the Jewish colonies. In return these latter have undertaken to provide themselves with a fixed number of foreign postage stamps at the Austrian office. Seeing that thus they indirectly are made to pay for their postal service, the Government of Petach-Tikwah colony have decided to indemnify themselves by issuing stamps of their own.

"Every letter that the Austrian mail carries from the colony must now be provided with one of these stamps, the value whereof is about three-fifths of a penny. In the same way all letters posted at Jaffa for the colony are to bear this stamp. The stamp has an orange tree and a plowshare on a greenish yellow background. It is enclosed in a black and yellow border, and on top it bears in Hebrew characters the name of the colony, Petach-Tikwah."--Exchange.

===================

R4524 : page 359

EVIL SPEAKING AND HATRED

MANY who speak evil of others say, "The Lord be glorified": sometimes they even profess love for those whom they defame, and manifest that they know not what spirit they are of. The Scriptures declare, "Love worketh no ill to the neighbor." If we injure our neighbor in either word or act or thought there must have been a motive or cause behind and it must have been a bad motive or cause, unless we did it ignorantly. And surely we are responsible for the avoidance of ignorance, by the exercise of alertness in the knowledge and practice of the Divine regulations.

In a general sense, therefore, we may conclude that evil words and evil deeds represent some wrong condition, either of head or heart. Hatred is classified as a part of the spirit of the Adversary of God, and properly enough every child of God should flee from anything akin to it and should feel horrified at the bare suggestion that he possessed anything of this un-Christlike character. However, it behooves all to remember the Scriptural declaration that the human mind is deceitful--not necessarily hypocritical, but, as the Apostle suggests, it often deceives itself. All who are seeking to put off all the works of the flesh and the devil should pray the Lord in the language of the Psalmist, "Cleanse thou me from secret faults. Keep back thy servant also from sins of presumption." (Psa. 19:12,13.) Each one of the Lord's footstep followers should daily, yea, hourly, keep watch over his thoughts and words and deeds and the underlying motives connected therewith. This the Apostle terms judging ourselves. He assures us that those who so scrutinize, criticize, themselves should seek to bring the very thoughts of their minds into captivity to the will of God in Christ. These are the very ones who will not need to pass through the trying experiences which will come upon others more careless --less zealous to know and to do the will of the Father.

We have already considered the Apostle's declaration that there is a two-fold work for us to do--certain characteristics we are to put off, because they belong to the Old Man and his depraved affections and desires. And we are to put on the fruits and graces of the holy Spirit. To whatever extent we put off the one we are prepared or privileged to put on the other. Only as we put off anger, malice, envy, strife, etc., may we put on meekness, gentleness, patience, long-suffering, brotherly kindness, love.

RIGHTLY DIVIDING THE WORD

While emphasizing the foregoing thoughts to the fullest extent we wish to guard some against the misunderstanding of what constitutes evil-speaking. Our cue or guide on the subject must be measured by the Scriptural injunctions and examples. Some fail to get the proper thought on the subject of evil-speaking and appear to get the impression that any kind of criticism and any kind of objection to the belief of another is evil-speaking. This is not the right thought. According to this thought our Lord and the apostles did evil-speaking. Whoever has this conception should re-adjust his ideas so that they may conform to the Scriptural lines.

To tell that a certain brother now disbelieves what he formerly believed is not evil-speaking, if it be true. St. Paul spoke quite freely of false doctrines and mentioned particularly the names of some of those whose perverse teachings had been injurious to the Cause, "overthrowing the faith of some." Our Lord Jesus criticized the misconduct of some in his day. He called attention to some as being hypocritical in that they did not practice their own teaching. But neither the Lord nor the Apostles made personal attacks, slandering others. To tell fairly what another believes and to show that it is wrong is far from evil-speaking. It is speaking the Truth, which should always be spoken in love. In many instances it is a duty so to speak.

In a recent issue we published Brother Wilcox's letter to Brother McPhail, because it seemed to us that in a kind way, without attempting in any degree to slander Brother McPhail's character or to say an evil word against him personally, Brother Wilcox criticized some of Brother McPhail's doctrines and endeavored to show their fallacy and that some of them were sophistry and not logic. This is what we frequently do with the presentations of our Presbyterian and Methodist brethren and with only the kindest intentions--to assist in opening the eyes of their understanding. A few dear friends were inclined to criticize Brother Wilcox, but we think without just cause.

On the other hand, let us say that we could have no sympathy with any harsh or unkind expression, either towards brethren or the world. If some who once rejoiced in the light have become more or less blinded to it, that is a cause why we should have sympathy for them--not a sympathy which would lead us to give them encouragement in their wrong course, but a sympathy which would incline us to pity them and to be ready in any possible manner to assist them back to the right way. Even when they misrepresent us we should, so far as possible, attribute this to their blindness and pray for them, rather than smite them in return. "Let no man render evil for evil to any man, but contrariwise--do good to those who evilly entreat you."

Let us remember that the final test of character is love for God and the brethren, yea, and for our enemies--not in word merely, but in deed and in Truth--out of a pure heart. If, as we have endeavored to set forth, we are now going deeper and deeper into the testing time, "The hour of temptation that shall try all them that dwell upon the face of the whole earth," and if we see many falling from their steadfastness, let us not rail at them, nor even feel unkindly, but contrariwise, let us think of ourselves and take heed to our own steps, that they shall be in the footprints of Jesus. Let us remember that the Adversary is trying some in one direction and others in another. Let us remember that we ourselves must be tested by the "fire that shall try every man's work of what sort it is."--I Cor. 3:13.

If the Adversary could stir us up to anger, malice, hatred and strife, even in a good cause--even against Satan or those whom he is using to some extent as his servants (Rom. 6:16) --he would thus be poisoning our hearts and separating us proportionately from the Lord and his Spirit. We cannot be too careful along these lines!

It is our conviction that God brought to our attention at the proper time the advisability of the Vow which we suggested and which we believe is helping so many of the saints in many ways. Constantly we hear from those who have taken the Vow that they are blessed. Some tell us that the daily repetition of the Vow is assistful--reminding them of the necessity of guarding their every word and act; others, that their own interest in the harvest work and in all the dear co-laborers has been greatly blessed as a result of their taking the Vow; others assure us that they have been specially blessed by being reminded of and guarded against Spiritism and Occultism; still others write us freely that they needed and were greatly blessed by the precautions suggested by the Vow in respect to conduct toward the opposite sex.

We have not set forth the Vow as a test of Christian brotherhood! God forbid! We would have no right so to do! If it were a Divine command it would not be a vow at all; for a vow is a voluntary agreement or restriction or sacrifice made for our own assistance, or for what we believe would be to the Lord's glory. At very most the suggested Vow set forth with emphasis for our daily consideration and practice some of those features of our Consecration Vow (our Baptismal Vow) which previously had been less perspicuous to many--features nevertheless which are everyone of them included in our Consecration Vow of faithfulness to the Lord and the interests of his Cause and to the avoidance of sin, even unto death.

Assuredly that Vow was brought to the attention of the Church by the Lord's providence at this very time; in order to awaken his people and draw them very near to himself and make them very careful, very circumspect as respects every word, deed and thought. Surely the drawing very close to the Lord, which has already been effected in many hearts by the Vow, and the staying very close to the Lord, which is assisted by the daily repetition of the Vow, is having a grand effect in many hearts. We believe that many others of the Lord's consecrated ones will yet see that they are missing a blessing by delaying thus to bind their sacrifice with cords to the altar.

R4524 : page 360

But let no one think of the Vow as a charm or fetish. Its blessing comes through its keeping us close, "under the shadow of the Almighty," where the Wicked One cannot touch us. And let us add a word of warning here by suggesting that those who have taken the Vow, if they become careless of its provisions, would really thereby become more reprehensible in the Lord's sight than if they had never taken it. "I will take the cup of salvation, and call upon the name of the Lord (for aid). I will pay my vows unto the Lord now in the presence of all his people." --Psa. 116:13,14.

Another word of caution: While cautioning those who have not taken the Vow to beware not to oppose it--not to interfere with this step of consecration on the part of others --we would also caution those who have taken the Vow that they be not boastful and that they allow no feeling of self-righteousness to spring up in their hearts as a result. We can readily see how the Adversary might tempt some along this very line. "Be not high-minded, but fear." (Rom. 11:20.) Let none attempt to force the Vow upon others, but accord all the full right of his own conscience. Let us commend the Vow by our loving moderation. Let us remember that humility is the first of the graces and will have much to do with our standing the tests now multiplying in so many ways upon all who have named the name of Christ. As the testing begins with the Church and proceeds to the world, so apparently in the Church the testing comes first upon those in prominent positions. And these need to be the more watchful, the more prayerful, the more earnest, that they may be able to stand.

R4525 : page 360

The Adversary's attempts are various. Some he beguiles with flattery, pride and ambition; others he would vanquish with despondency mingled with humility; others he attracts with the pleasures of the present life; others with ease and popularity; others with misdirected energy, which gradually leads them away from the narrow way. Some are seduced through too great a reverence of human teachings, human authority, subserviency to creeds and theories; while temptation comes to others along the line of disloyalty to God and to the leadings of his providence. Let us each remember that love for God means loyalty to him and to his Word, and to every leading of his providence and grace, and loyalty to the brethren. A little while and our trials will be ended. A little while and we shall see His face, if we are faithful.

===================

R4525 : page 360

OUR WEDDING GARMENTS

APPARENTLY many of the Jewish customs connected with marriage were so ordered by the Lord as to be typical of matters connected with the marriage of the Church to Christ. The Jewish maiden was betrothed to her intended husband by her father, or some substitute for him. Her father stipulated the conditions as between her and the bridegroom. When these were signed she was considered "espoused." The bridegroom came about a year later to receive his betrothed one and thereby to make her his bride, and to install her in the home as his joint-heir. St. Paul applies this matter to the Church, telling us that we have been "espoused" to one husband, which is Christ, our Beloved, our Lord. He has gone to prepare a place for us and will come again and receive us unto himself, and make us his joint-heirs in his Kingdom. Then "the Spirit and the Bride will say, Come...and take of the Water of Life freely." For all the families of the earth, the river of the Water of Life will then flow.

One of our Lord's parables took note of the fact that when a kingly bridegroom brought home his bride, he expected that all of his servants would be more than ever on the alert to welcome him and to honor him--intent to note the first sound of his approach and to open immediately when he should knock. Our Lord used this to illustrate how awake all of his true disciples should be that, at his Second Coming, they might not be asleep and overcharged with the cares of this life, but hear the knock--the testimony of the Scriptures respecting the times and seasons and manner of his Second Presence in the harvest of this age. We remember the precious promise given to all of the Lord's followers who would be found thus awake and alert: their Lord would become their servant. He would cause them to sit down to meat--to enjoy a spiritual feast. He would gird himself as a servant and serve them with rich dainties. How we have seen this parable in process of fulfilment during the past thirty years. The knocking has been heard by one and another of the Lord's true servants. Those awake have heard, have discerned his presence, his parousia. And all such have experienced the blessing promised--the Master has become the servant. The servants are seated at his table and are being bountifully fed with rich spiritual food, such as never before was tasted, and such as they were not aware he had provided.

The parable of the wedding garment illustrates another feature of Truth from another standpoint. It was the custom at weddings that all the guests, as they entered the house, should be handed a wedding garment. The acceptance of this implied that they would put it on and wear it. (Matt. 22:1-13.) The parable shows how one, representing probably a class, rejecting the wedding garment furnished him, was expelled.

Interpreting the parable: Coming to the door, desiring to enter in, would imply faith in respect to the marriage. The robe would represent justification; the imputation of Christ's righteousness shows that all who would be acceptable at the wedding must appear in the imputed righteousness of Christ, and not in their own more or less filthy garments of imperfection and unrighteousness. But surely this garment represented something more than mere justification, else why should it be called a "wedding garment"? These garments were not provided for the public in general, but merely for those who had been invited to the wedding and who had accepted the invitation and were desirous of entering in on the terms and conditions of the host. Applying this we see that God is not supplying justification to the world in general, nor to believers in general, but merely to such believers as accept the terms and conditions attaching to the marriage supper arrangements.

We might assume that all believers were invited to this feast and that all the invited ones were informed that wedding garments were provided for them, but that only those who accepted the invitation and actually came to the wedding and entered in through the door were actually given the wedding robes. Applied, this would mean that all believers were informed respecting the merit of Christ's sacrifice and its sufficiency for them as a covering for all their blemishes and as making them acceptable at the wedding feast if, leaving sin and worldly business and pleasure, they would come as guests to the wedding. The promise and tender of the wedding garment was a promise of full justification from sin and a full imputation of restitution rights, but with the understanding that in order to be sharers of the heavenly blessings all earthly rights, earthly honors and talents, must be surrendered, must be buried, that the individual might be reckoned as a New Creature in the provided robe.

The coming of the guests to the door desiring to enter in to the festival, pictures our compliance with the Lord's call and willingness to sacrifice self and to have ourselves buried as old creatures that we might appear as New Creatures in the wedding garments. The acceptance of the garment and the putting of it on, therefore symbolized that the individual had not only consecrated himself unto death, but that his consecration had been accepted and that thenceforth he was a New Creature privileged to enter in and to participate in all the privileges and joys of the occasion. The point we

wish specially to emphasize here is that the wedding garment in the parable represents more than merely justification--it represents additionally sanctification or consecration, to be dead with Christ; to suffer with him; to be baptized into his death; to drink of his cup. Only by such a consecration could anyone possibly have right to be at the great banquet, either as a member of the Bride class or as a member of the "great company," her companion.

If now we have clearly in mind the meaning of the wedding garment, what would be suggested by the taking of it off--its repudiation? Would not the rejection of the robe signify a rejection of the consecration unto death--the consecration to share in his cup of sufferings--the consecration to suffer with him and to be dead with him? Is it not a fact that all this must be included in the wedding garment symbol? Must it not represent all the sacrifice we covenanted when we accepted justification on condition that we would sacrifice our justified rights? Is not this our robe as New Creatures and not our robe as human beings?

Surely the "wedding garment" can be worn only by those who, as New Creatures, still have fleshly bodies, whose imperfections are covered by the robe. Surely none but New Creatures ever had on this wedding robe and surely no one ever became a New Creature, except by the full consecration of his earthly restitution rights, sacrificial, after the manner showed us by the Lord. So then, to take off the wedding garment would not signify merely the rejection of our Lord's merit as our Redeemer, our Ransomer, but it also would include specially the practical renouncing of the terms and conditions of sacrifice, on account of which we obtained the robe. Would it not seem, therefore, that a repudiation of membership in the Body of Christ, a repudiation of our share in his cup and repudiation of our baptism into his death, might symbolically be represented as a taking off of the wedding garment?

Why anyone should wish to draw back from fellowship in the sufferings of Christ seems difficult to understand. Indeed, happy are we if our own loyalty and appreciation of the privilege is so great that we cannot understand the attitude of those who repudiate their Vow to suffer with him, to be dead with him, that they may also share in his resurrection and live with him, that they may also reign with him.

R4529 : page 361

COMMUNION WITH OUR FATHER

Oft when alone in prayer I kneel
Before my Father's throne;
I cannot tell him all I feel,
Nor make my wishes known.

With heart subdued, and head bowed low,
I lean upon his breast,
And while the tears unbidden flow,
My love for him confess.

I have no boon to ask of him,
Save that his will be done,
To make me holy, pure within--
An image of His Son.

But as he smiles and draws me near--
His Spirit from above
Floods all my soul with peace so dear,
And fills my heart with love.

Though from my gaze he hides his face,
My soul, from self apart,
Has found its happy resting place
Close to his loving heart.

L. C. RAMSDELL.

===================

R4526 : page 361

ST. PAUL ON THE GRACE OF GIVING

--II COR. 8:1-15--DECEMBER 5.--

Golden Text:--"Remember the words of the Lord Jesus...
It is more blessed to give than to receive."--Acts 20:35.

THE Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior himself had not where to lay his head and his followers were noted as being "of the common people who heard him gladly," and "chiefly the poor of this world." And yet we know of no solicitations for money, either for personal use or for building churches. The Scripture we consider today may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Roman Emperor Claudius. (Acts 11:28.) If the pages of the Bible abounded with accounts of our Lord's and the Apostles' begging and "sponging," their lives and their words would have far less influence with us.

The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity, their honesty--that they believed what they proclaimed. Not to mention the great Redeemer's self-denials, but merely looking at his followers, we perceive that in espousing an unpopular cause they became objects of hatred and derision and were boycotted socially and everyway. Instead of profiting by the Gospel, it was of Divine Providence that the acceptance of it cost them "the loss of all things." What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the Truth. They esteemed their earthly possessions and hopes as loss and dross, that they might share in the sufferings of Christ and thereby attain joint-heirship with him in his Millennial Kingdom by the First Resurrection.--Phil. 3:8; Rev. 20:4.

"MORE BLESSED TO GIVE"

Our text furnishes the key-note to this Study. St. Paul had proven the Truth of Jesus' words, "It is more blessed to give than to receive." He was happy, "joyful in tribulation," giving constantly for the good of others from his store of grace and Truth. He was more blessed in the giving than any of his hearers in the receiving of the message. In the words of this Study, he sought to extend to the Church at Corinth the blessing and joy of giving. They already knew of the necessities of the principal congregation of Christians--at Jerusalem. They already knew that St. Paul intended going thither and that others of the Gentiles purposed sending at his hands a present--an acknowledgment, as it were, that the spiritual blessings of the Gospel message had come to them through representatives of the Jewish people.

St. Paul knew that giving would cheer and warm their hearts and bring them a great blessing--therefore, not selfishly, but as their true friend, he would stir them up to the exercise of generosity that he might increase their spiritual vitality and joy. He asked nothing for himself, however. It was by way of inspiring them to emulation that he related how the churches of Macedonia had contributed, even while in affliction. The abundance of their joy led them to great liberality, notwithstanding their own deep poverty. Evidently there, as elsewhere, "not many rich" were among the "called." To the measure of their power and beyond it and without urging they gave. Indeed they had entreated the Apostle to act as their representative in this service to the Jerusalem saints. Their course in the matter was more noble than the Apostle had dared hope. They had said in effect, "We are Christ's in this matter, and yours after him; for this we realize to be the will of God."

PRESENT YOUR BODIES SACRIFICIALLY

It was this giving from the heart which the Apostle wished to inculcate. If the Corinthians learned the blessedness of giving a little money to help the poor, if they found that much blessing resulted therefrom, they, like the Macedonians, would be impelled to give themselves more completely than ever to the Lord. And this latter was the Apostle's aim in respect to all Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

He complimented them on their faith, utterance, knowledge,

R4526 : page 362

earnestness and love, and urged for their own good that they should not neglect the grace of giving. It would constitute a proof of the sincerity of their love for the Lord and for the brethren. Emphasizing the necessity for a development of a spirit of benevolence, he reminded them of the Lord Jesus, who for our sakes left riches of glory and honor, when he humbled himself to become the "man Christ Jesus"--that he might redeem our race from its death sentence. If our exemplar became poor that we might attain the riches of eternal life and fellowship Divine, his Spirit in us would surely lead us "to lay down our lives for the brethren." (I John 3:16.) And whoever would lay down his life for a brother would surely be yet more willing to lay down time or influence of money for his assistance.

But, the Apostle urged, that was not suggesting that they should burden themselves by too generous giving--nor that others should be left without a burden entirely at their expense. Amongst men, and especially amongst those who constitute the family of God, there should prevail a spirit of sympathy and equalization. He reminded them also that God looked not at the amount, but at the heart condition prompting the gift. And surely all will agree that in the dark pathway of sorrow and the shadow of death, in which we daily walk, there are abundant opportunities to be generous, even for those who have no money to give. A kind word of sympathy or advice, yea, even a kind look, has sometimes been worth more to a discouraged brother than a handful of gold:

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

===================

R4526 : page 362

ST. PAUL'S LAST WORDS

--DECEMBER 12.--II TIMOTHY 4:1-18.--

Golden Text:--"For me to live is Christ,
and to die is gain."--Phil. 1:21.

SURELY saintly was the heart which wrote, For me to live in the world is for a member of The Christ to be living here, serving by self-sacrifice the cause of righteousness--Truth. Equally true was it that for him to have died and rested from his labors, to await the resurrection morning, would have been gain. So far as his own character development was concerned, it was evidently finished. He remained by God's grace, that he might further serve the Lord's flock--including us who have since lived. He thus wrote to the Philippians about A.D. 62, when circumstances intimated that his death was imminent.

Four years later, A.D. 66, St. Paul wrote his last Epistle to Timothy, who was then Pastor of the Ephesus Church. The Emperor Nero was showing greater hostility than ever against Christians, and circumstances indicated that St. Paul was to be a martyr very soon. Sometimes he addressed Timothy as "his son" in the Gospel. He evidently felt great confidence in him as a sort of successor in a general "care of all the Churches." Hence to him he now wrote special warnings and commendations and prophecies respecting the Church's future.

The Gospel should be preached, and nothing else--when convenient and when inconvenient, to the preacher--whenever opportunity offers. The importance of having the Church well indoctrinated was emphasized by the fact that with prophetic vision St. Paul perceived that the "great falling away" mentioned in his other Epistles and by the Lord might be expected to come in speedily after his death. The mission of the Gospel was not the conversion of the world, but to call out from the world the Church to be glorified with the Redeemer at his appearing and Kingdom. It might be necessary for Timothy to reprove, rebuke and exhort, but if so, all should be done patiently and with instruction, explanation, doctrine. Faithfulness was enjoined in view of the fact that the time was nearing when "sound doctrine" would not be appreciated, nor even be endured by the Church.

THE FIGHT, THE COURSE, THE FAITH, THE CROWN

The reason for the deflection would be an unsatisfactory condition of heart in the Church, a lack of faith in the Lord's supervision--"itching ears for something new." They would seek teachers who could tickle their ears. They would be more pleased with style and oratory than with Truth. They would find such teachers as they were seeking, who would turn their ears away from the hearing of the Truth to fables. Would Timothy succumb to such influence? St. Paul hoped not. "Watch, then, in all things; endure afflictions; do the work of a Gospel bearer; make full proof of thy service to the Lord, for I, Paul, am now ready to be offered and the

time of my departure is at hand."--Vs. 5,6.

Not egotistically, but for Timothy's encouragement, St. Paul wrote, "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (Vs. 7,8.) What a grand testimony--and at the conclusion of a grand life nobly lived, or rather nobly sacrificed, after the Lord's example, laying down his life for the brethren! He suffered for Christ's sake, as a servant of his Gospel message. How grand the incentive for us who are seeking to walk in the same narrow way! Our opportunities for sacrifice and service are less indeed, but the Lord reckons to each of us according to the heart, the intent. He that is faithful in that which is least would be faithful in greater things. He that is unfaithful in little things gives no proof that he would use large opportunities properly.

The secret of St. Paul's labor was the Divine approval to be manifested in granting him a share in the "First Resurrection." (Phil. 3:10.) This would be "a crown of righteousness" --glory, honor, immortality, association with Christ in his Millennial Kingdom. He knew of his own whole-heartedness in the Lord's service and knew that the Lord was not unjust to forget his work and labor of love. Nevertheless he did not expect reward until "that day"--until the morning of the Millennial Day, the morning of the Resurrection Day. Then the Redeemer, as the Head, and his Church will give to each faithful member an abundant reward --not to St. Paul only, but to all those who similarly love his appearing--his manifestation in Millennial Kingdom glory.

The number, even amongst Christians, who love the Lord's revelation in Kingdom glory is comparatively small. Some prefer that he shall delay to appear that they may add farm to farm or house to house, barn to barn, million to million. Such instinctively feel that the King of glory would not approve of many of the methods in vogue for such additions as they covet. Others have family schemes. Others have unscriptural theories which lead them to look elsewhere for blessings rather than to the Second Coming of Christ and the establishment of his Kingdom.

His fight, as the Apostle explains elsewhere, was not with carnal weapons. He, the New Creature, fought with and gained the victory over his mortal body, bringing it more and more into subjection to his new mind. Recognizing Satan as "the Prince of this world [age]" and the fallen angels as his assistants, he perceived and taught that these had much to do with the iniquity prevailing in the world--that they deceived mankind into false doctrines and evil practices. He blamed not men so much as the ignorance and blindness by which Satan deluded them. "In whom the god

R4527 : page 363

of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine into their hearts." (2 Cor. 4:4.) Recognizing the spirit of error as the spirit of the world, he resisted in himself and sought to assist all of the brethren to similarly fight a good fight against every pernicious influence, doctrine and practice.

He had finished his course. He recognized as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial Kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the Divine Plan hidden from the world. Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover he recognized the fact that all such as became members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God's hand--all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith--the true faith once delivered unto the saints--faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it means something to keep the faith--especially when we realize that our great Adversary, Satan, is on the alert continually to take it from us or to turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection--that this was his God's provision for the communication of his blessing, first for the Church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15.) He desired to have a share with his Redeemer in all of his glorious Kingdom work and he knew that it could not begin until the completion of this Gospel Age, when all the elect Church, as members of the Bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious Kingdom privileges.--Phil. 3:10,11.

It was for this reason that he proceeded to declare that the crown was laid up for him--awaiting him--not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the Second Advent--"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his Kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom.

None but this class will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial Kingdom. Eventually all the blind eyes of understanding will be opened--eventually all will see the great Messiah, though invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

===================

R4527 : page 363

CONCERNING MESSIAH'S MEDIATORSHIP

WE READ, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) A brother claims that in this Scripture the word son refers to the Church, the Body of Christ, as well as to Jesus, the Head of that Body. Is this correct? We did not so understand your discourse on this text printed in the newspapers, entitled "The Most Precious Text."

Assuredly the suggestion is wrong. The text refers to our Lord Jesus only. How else could he be "the only begotten?" The difficulty with many seems to be that they see the Divine Plan only in sections and do not get these connected up in one general whole. Let us endeavor again to briefly locate the parts and show their relationship together:--

The Plan of God is for the salvation of the world. To accomplish this God sent his only-begotten Son into the world. Jesus sacrificed his life, in harmony with the Divine Plan, for the salvation of the world. Incidentally, by virtue of his

R4528 : page 363

sacrifice, he attained Divine nature--glory, honor and immortality --which qualified him to be the great Prophet, Priest, Mediator, King of the world. But before beginning his work for the world, and in harmony with the Divine Plan, a little flock of footstep followers of Jesus must be selected--taken out of the world. "Ye are not of the world, even as I am not of the world." In order that these may share with Jesus in all of his great and glorious work for the world during the Millennium, they must be spirit beings like their Head. In order to grant them this "change" of nature from human to spiritual they must be granted the privilege of sacrificing the human nature and its rights even as did their Redeemer, Head, Fore-runner.

But they are blemished; for, although pure in heart, in intention, in will, they are imperfect, sinful, as respects their flesh. In a word, they have no earthly life-rights to sacrifice. Hence, in order to give them these earthly life-rights which they are desirous of sacrificing, the Redeemer applied for these, his consecrated followers and under-priests or members, the merit of his sacrifice first, before giving it to the world. The merit of his sacrifice and the restitution or earthly rights which it is able to secure for every man, has been temporarily diverted from the world to the Church, the

R4528 : page 364

assurance being given that "in due time" it will still be available and efficacious for the world.

In accord with this proposition our Lord Jesus, after his resurrection, ascended up on high and appeared in the presence of God "for us," "on our behalf"; for he "bought us with his own precious blood"--with the merit of his sacrifice of earthly rights. He could have bought the world just as easily, but he followed the Divine Plan and bought the Church. "Christ loved the Church, and gave himself for it." (Eph. 5:25.) As it required all of the Lord's merit for any one individual, so it required all of it for the Church and left none unappropriated. But the world is not by this arrangement to be deprived of the originally intended blessing. It will get it at the time intended of the Father. The only-begotten of the Father was sent into the world long enough in advance of the world's "due time" for deliverance to permit the developing of the "mystery"--the Church as the Bride of Messiah.

The application of the benefit of Christ's sacrifice to "the household of faith" imputes to them earthly rights, earthly restitution, human perfection, etc., solely for the opportunity this will give them of receiving these restitution blessings by faith and sacrificing them by faith--laying them down as did their Lord--becoming dead to earthly interests, hopes, etc., that they may become alive as his members toward the spiritual mercies and blessings promised. This work of faith-justification and faith sacrifice has progressed throughout this Gospel Age--the antitypical Day of Atonement. The entire matter has been under the control of our glorified Head, the High Priest, who by this means is not only justifying, but also sanctifying the antitypical priests and Levites. He is thus preparing the agencies and instrumentalities for the world's blessing in its "due time."

With these under-priests the Father deals directly, yet through the Chief-Priest, his Representative, their Advocate. Their call is of God--"Ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9.) Their justification is by the Father. "It is God that justifieth." (Rom. 8:33.) Their sanctification is of God by Jesus. "The very God of peace sanctify you wholly." (I Thess. 5:23.) "Father...sanctify them through thy Truth: thy Word is Truth." (John 17:17.)

The evidence that the Father has already received us as "members" of the Mediator is the impartation of the holy Spirit--first given at Pentecost. The spirit of begetting is only a foretaste of the greater blessing we are to receive from our Father in our resurrection "change"--which will be as members of the Anointed Mediator, sharers in "his resurrection." (Phil. 3:10.) We are particularly informed that it was the Father that raised up Jesus from the dead and that the Father will "raise us up also" by his own power exercised through Jesus our Head.--2 Cor. 4:14.

When all this shall have been accomplished the great Prophet, Priest, Mediator and King of the Millennial Age will be complete, according to the Divine foreknowledge and intention. Then, in various ways, as represented by these various titles, the antitypical Prophet, Priest, Mediator and King will begin the exercise of the various offices represented by these titles "for the world." By that time the merit of Christ's sacrifice applied to the Church as faith-restitution will all have been returned to Justice; because all to whom that merit is now appropriated (during this Age) will have died to or surrendered back sacrificially the earthly restitution rights.

As New Creatures, begotten of the Spirit, the Church will have no need for restitution rights or human perfection, even as our Lord in his resurrection had no further need for the earthly tabernacle or its rights. Thus the merit of Christ for the world's restitution, temporarily loaned to the Church for a faith-justification as a basis for sacrifice" will all get back again in the hands of Justice to the credit of our Lord the Redeemer--of whom we will be "members." And then the Redeemer our Head will apply to the world that merit now loaned to us. It will not be similarly loaned to the world for sacrificing it, but will be given to them. The world will not have the opportunity of sacrificing the earthly rights and getting a higher nature, because the "acceptable time," the day of sacrifice, the antitypical Atonement Day, will have ended. The resurrection rights which our Lord will give to the world at the beginning of the Millennium will not only cancel their past sins, but, under the terms of the New Covenant made with natural Israel, will bring actual restitution, human perfection and human rights, to so many of mankind as will respond to the Millennial opportunities which the great High Priest will then almost, but not quite, force upon them.

Thus seen the Law Covenant effected with natural Israel under Moses as its Mediator and Aaron as its priest was a type of the New Covenant with The Christ as its Mediator and Priest combined--"after the order of Melchisedec," a kingly priest. The present Gospel Age is the time for the finding, testing and glorifying of the antitypical Mediator, Head and members--the antitypical Melchisedec Head and members. Not until the Mediator is complete, or, in the other picture, not until the Kingly-Priest is complete will God's dealing with the world of mankind begin. That dealing will all be with and through the Mediator, the Priest. And incidentally the Mediator's dealing with the world will be through Israel, the "natural seed (children) of Abraham," under the terms of the New Covenant.

The Original Covenant made with Abraham and typed by his wife Sarah is our mother--the mother of the Spiritual Seed, begotten directly by the Father, typed by Abraham. (Gal. 4:24-26.) "We brethren, as Isaac was, are the children of the promise" or original Covenant. "If ye be Christ's ['members'] then are ye Abraham's Seed and heirs--according to the promise." "As many of you as have been baptized into Christ [by 'immersion into his death'] have put on Christ." (Gal. 3:27-29.) We are the children neither of the old Law Covenant, nor of the New (Law) Covenant; but of "the Covenant that was confirmed before of God in Christ."--Gal. 3:17.

This Seed of Abraham as Testator bequeaths to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus' death and applied by him "on our behalf" and surrendered by us in death. The death of the Testator is not yet fully accomplished; hence the restitution blessing delays and has not yet begun: Israel's New (Law) Covenant with its better Mediator and restitution glory must wait until the last one for whom the merit of Christ was imputed when he appeared "for us" shall have died actually--because, "they shall obtain mercy through your mercy." Not even the Ancient Worthies (already declared acceptable to God) can get actual restitution until the last member of the Testator shall have died and passed beyond the vail. Thus the Apostle declares--the New Covenant or testament or bequest is of no strength, "no efficacy, while the Testator liveth."--Heb. 9:16,17.

Surely it is inconsistent and unscriptural to claim that the Body of Christ is developed under different covenants. It seems equally inconsistent to claim that the Christ of the spirit plane is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed.

===================

R4525 : page 364

THE MARITIME PROVINCES CONVENTIONS

THE program as outlined in THE WATCH TOWER announcement was carried out in detail. The dear friends at each appointment had made excellent preparations, securing good halls and advertising thoroughly. The results were their own joy and large numbers of their neighbors hearing the glad tidings with earnest attention and evident interest and appreciation.

About forty accompanied us from Boston on the steamer and others joined us enroute. It was a pleasurable series of conventions, very stimulating to our faith and Christian love, and made us long for our "change" and "the general assembly of the Church of the first born."

====================

R4528 : page 365

PILGRIM BROTHER HARRISON GONE HOME

--DIED OCT. 19TH, BURIED OCT. 22ND.--

WHEN our last issue went to press we had not received any details of his death. He was an excellent Brother in Christ and, as one of his members, an "able minister (servant) of the New Covenant," faithful in his sacrifice to the last. While it is not ours to judge, we express freely our convictions respecting him. We believe that of him it could be said, as of St. Paul, that he fought a good fight, kept the faith, and finished his course with joy. We doubt not that as a "member" of the Body of Christ, the great Prophet, Priest, Mediator and King of the world, he has passed beyond the vail and heard the Master's "Well done! good and faithful servant, enter thou into the joys of thy Lord."

R4529 : page 365

We append a letter from Bro. Harrison's daughter:

BROTHER RUSSELL, DEAR PASTOR:--

Last August, at the time father had the severe attack from which we thought he might not rally, he expressed the wish that he might leave you some token of his love, and said, "Perhaps I might leave him a little letter; don't you think so?" He then dictated the letter which follows, down as far as the Scripture quotation, when he felt too weak to go on, expecting to take it up later. As you know, he soon began to improve so that the matter as a "farewell message" was not taken up again. When he did go there was no opportunity. While we knew he was in a critical condition, we rather expected that he would be with us for some time, and did not until the day he died really feel that "the time of his departure was at hand." His mind was clear Saturday, Sunday and Monday, though he was very weak; but on Tuesday it wandered, the poison having gone to his head.

That last afternoon I was alone with him, having asked mother to lie down and try to get some sleep, when all at once he began deliberately and in a full voice, as if addressing an audience, "Have you ever considered that Scripture, Though he were rich, yet for your sakes he became poor, that ye through him might be rich?" He paused as if realizing there was a mistake, and then, without comment, repeated it from the first, this time correctly--"that ye through his poverty might be rich." With no further hesitation he went on with a discourse from the text, speaking about ten or perhaps fifteen minutes without a break and the thought in as logical order and in as good language as in any of his public addresses.

If I had thought of his saying more than a few disconnected sentences, I would have tried to take it down, and rather regretted afterward that I did not, especially as it was just what he was going to give in the letter to you when he stopped on account of weakness. I will give it in the letter as well as I can remember it. It was no doubt due to the thoughts having at some previous time passed through his mind in that order that he reproduced them that afternoon a few hours before he passed away, even when unconscious of his surroundings. I know from the way he spoke of the passage during his sickness that he had not used the words as a text, but that their beauty and depth of meaning had been more forcibly impressed upon him the morning he mentions in the letter.

The first few sentences he dictated some one else took down, and I haven't them. What I have is as follows:

"The gladdest day of my life was when I became acquainted with your writings and accepted the same. All my associations with you have been both pleasant and profitable.

"The Lord has been very good to me in that he has permitted me to have some share in the harvest work of the age. I have rejoiced in these privileges and grown strong in the faith while in the exercise of the privilege of helping others.

"I thought I had everything tucked away in the will of God so that I could say with the blessed Master, "Thy will, not mine, be done,' but when it became a known fact that I must for the second time within a few months cease from the active pilgrim service, I found some spirit of rebellion in my heart. My great desire to continue the work became manifest, and I found it necessary to take myself vigorously in hand and adjust matters so that perfect harmony might exist between the Father's will and my will.

"Since the adjustment of this matter, perfect peace and joy and gladness have been my portion, and while confined to my room with much time for reflection and meditation, my experiences have been very sweet. I would like to give you an example of one of my experiences in the early morning before the family were up. I was awake and, as was my custom, began some meditations.

"'Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' Though he were rich--how rich? [He spoke of the riches he had in his prehuman state, of his nearness to the Father--his Only Begotten One in whom the Father delighted, the Father's Agent in the creation of all things, etc.] Though he were rich, yet for our sakes he became poor--how poor? He divested himself and took a bondman's form! How poor was he? 'Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head!'

"That was poverty, was it not? Would not you and I think it poverty? But he not only had nowhere to lay his head, but there was none to fully sympathize with him. As a New Creature he was alone in the world. It is written, 'Of the people there was none with him.' Did all forsake him? Yes; in the garden he was alone. 'No,' some one may say, 'he had with him Peter and James and John.' Not so; they were asleep and no man can properly be said to be with another in sympathy and support when he is asleep. But was this the depth of his poverty? No; hitherto he had had the Father's smile of approval, but there came a time when the gate of earth and the door of heaven were both closed to him. There, as he hung suspended between earth and heaven--an outcast--he tasted the depths of poverty for us. Having given up at consecration his earthly rights, he now had no share in them; but not only so, the door of heaven was also closed: 'Cursed is every one that hangeth upon a tree.'

"Oh, the depths of that poverty--'of the people there was none with him'! And as he hangs there the Father, too, withdraws himself and hides, as it were, his face from him and in his utter loneliness of soul our Lord cries out, 'My God, my God, why hast thou forsaken me?'

"Oh, the depths of the poverty he tasted for us, that we through his poverty might be rich!"

There was nothing new, of course, in what was said, but he spoke in a very impressive manner, as though he had come to appreciate more than ever the Savior's sacrifice. Some points he enlarged on, of course, more than I have done.

Your sister in Hope,

MRS. H. L. MITCHELL.

===================

R4529 : page 365

SOME INTERESTING LETTERS

IF ONE SUFFERS ALL SUFFER

OUR DEARLY BELOVED PASTOR:--

We rejoice that you are counted worthy to suffer for Christ's sake and the Gospel's, and regard it as evidence that the spirit of glory and of God rests upon you. We are also glad and thankful to be your companions in sorrow, suffering with you as members of the same Body. We do indeed desire that we might comfort you, but know that your help and consolation are sure; are near you indeed at all times--his Word in your mouth and in your heart. This being so our prayer for you, dear Brother Russell, is that you may continue in the Father's favor, standing steadfast in your defense of the Truth, and faithful in your service of teaching, and that your fellowship with the Father and with our dear Lord may daily grow more intimate, as more and more you sound the depths of the fellowship of the sufferings of Christ.

We would like to express our continued appreciation of

R4529 : page 366

THE WATCH TOWER, especially the articles on the Covenants and the Sin-Offering. The Truth on these subjects is becoming more beautiful and harmonious as we view it with you from every angle. We are glad to say that as we search the Scriptures earnestly we find that these things are so, and we are thus well defended against the attack of the Adversary. We think that some of the dear friends fall because they neglect to "eat" these things; they forget that the food on the Lord's table must be thoroughly assimilated --not merely sniffed at and barely tasted.

R4530 : page 366

Having through you, dear Brother Russell, come into possession of all these treasures, we would as humble learners call your attention to some Scripture passages which seem to us of great value in establishing the fact that the New Covenant is to fleshly Israel only, and which, as far as we can discover, you have as yet not made use of. They are these: Ezekiel 37, the whole chapter, but especially the last nine verses. And in connection with these: Zechariah 8:20-23. We would also be glad if you will at some time in the TOWER explain Heb. 9:15. To us this verse seems plainly to teach that The Christ becomes the Mediator of the New Covenant by offering himself in death as a Sin-Offering for the transgressions that were under the old Law Covenant--both covenants, thus proving to be with fleshly Israel only. Is this right? You would be able to make this matter so much clearer to us, if you will.

Assuring you again of our fervent love for you in Christ, and our constant prayers in your behalf, we remain,

Your brethren in Christ,

R. AND E. S.--Washington.

IN REPLY

BELOVED IN THE LORD:--

I acknowledge your kind letter of the 26th ult. Being admonished by the sure word of prophecy, we do not think it strange concerning the fiery trials that are now amongst us, realizing that to these we were "called." After we have patiently endured to the end we hope to obtain the crown of life which the Lord, the righteous Judge, will give to all that love him, in that day.

I note the Scripture texts which you call to my attention in connection with the Covenant and the Sin-Offering, and will give consideration along the lines which you suggest, in due time.

Your brother and fellow-servant, C. T. R.--

THE NEW COVENANT EARTHLY

MY DEARLY BELOVED BROTHER RUSSELL:--

Your article in Nov. 1 issue of TOWER, entitled "Them that are contentious," has had the effect of inciting the writer to a very close scrutiny of his own heart--of its attitude toward the Lord and the "brethren." Am sure it will prove a great blessing to all TOWER readers who desire to be humble and faithful. Your recent articles on the Covenants (particularly in Oct. 15 issue of TOWER) have made the subject clearer than ever to my mind.

It seems that the Lord permitted the subject, so much discussed in the Church of late, namely, the Covenants and the Sin-Offering, to be a little difficult to clearly understand at first, in order to prove whether or not we had genuine Christian love for the brethren, and now, those who had that love are being wonderfully blessed by a much clearer understanding of those, and related subjects.

Ah, yes! we are coming to see more and more that "love for the brethren" is one of the strongest tests of true Christian character. And I more than ever realize how important it is that we all keep very humble; and how strongly the leading brothers are tempted to pride and arrogance. For a long time my special prayer has been that God would enable me to be in the proper attitude toward all the brethren, and very humble before him.

Last night, with a few of the "brethren," we briefly studied the particular Covenant the Church is under, and, by God's grace, received additional light on the subject from the consideration of Gal. 4:21-31--particularly verse 29--in which it is intimated that Isaac was born "after the Spirit," and that "even so it is now," with respect to Isaac's antitype, the Church, whose members are spirit-begotten, heavenly-minded beings, "new creatures."

In verse 26 we see that Sarah was a type of the Heavenly Jerusalem, the Covenant that produces the Seed class--the Christ, Head and Body. As Isaac was produced by unnatural means, under the operation of God's holy Spirit, so is his antitype, The Christ, thus produced. And as Isaac was a child of "promise," so are all the members of The Christ, the Seed class, children of promise.

In Jeremiah 31:27-34 it is plainly intimated that the "New Covenant" will be earthly, and not heavenly; that the Lord will "Sow the house of Israel, and the house of Judah, with the seed of man, and the seed of beast." How plain it is to see that the "New Covenant" is entirely earthly, while the Sarah Covenant--"Jerusalem which is above"--is entirely heavenly. It is quite evident that the Church, whose members are spiritual, "new creatures," could not be under a covenant which, when in operation, will replenish Israel with "man and beast!"

How we praise our God for the clear light he is now giving us on these subjects, and how we more than ever appreciate THE TOWER, through which he is giving us such light! With much Christian love, and very best wishes,

Your brother and servant, FRANK DRAPER.

DEAR PASTOR:--

Just a few words in regard to the Vow: Before taking it, I never fully understood my Consecration Vow, or the import of it, until you suggested the recent Vow; then I said that is just the very thing we all need; it is my

Consecration Vow, put into words that I never could form. I wish to say that I realize his leading so much more, and for this I am glad.

Brother Utzler had to go to Aulander recently to deliver. When he arrived there the books had not come and the station agent told him it would be at least twelve or fifteen days yet. However, a freight was due at five o'clock that evening and Brother U. concluded to wait. He sat on the platform of the station all day, and when the freight came in and a car was opened, the first thing he saw was his box of books. "Praise his name." They were just in time. We thank our Lord for his wonderful goodness to us. I could tell you of numerous instances of a like character. Oh, how we love and trust him in everything, even the very smallest item.

Both of us desire to express to you our sincere love and sympathy in the trials you are passing through. We pray for you every day that the dear Lord will sustain you and bear you up and keep you in his mighty love.

Your Sister by his grace,
MRS. C. M. UTZLER,--Colporteur.

DEAR BROTHER RUSSELL:--

As there is a party representing himself as a Brother Smith from Illinois and now traveling through Kansas and the Southwest securing money from the friends wherever he can, I have thought it best to write you that a warning be put in the TOWER regarding him.

He is heavy set, light complexion, with small, blue or gray eyes set well back in his head; has a heavy head of hair which he parts in the middle; he wears a winter suit of light colored clothing with a black derby hat; he has on a cross and crown pin or button and carries a WATCH TOWER and seems to be not only well versed in the Truth but also fully aware of the sifting that is in progress and speaks familiarly of many of the prominent brethren.

He tells a very smooth story and seems to deprecate any lack of confidence, professing great reluctance in receiving anything not freely and fully tendered. His general course is not to ask assistance but to solicit a loan.

Yours in our Redeemer, __________.

===================

R4534 : page 367

RAILWAY SCHEDULE FOR BRO. RUSSELL'S DEC. TOUR

Lv. Brooklyn, N.Y., 9:45 p.m., December 11.....(via P.R.R.)
Arr. Pittsburg, Pa., 9:30 a.m., December 12
Lv. Allegheny, Pa., 8:35 p.m., December 12.....(via Chicago)
Arr. Elgin, Ill., 9:40 a.m., December 13
Lv. Elgin, Ill., 9:15 a.m., December 14.....(via C.&N.W.)
Arr. Rockford, Ill., 10:53 December 14

Lv. Rockford, Ill., 10:00 a.m., December 15.....(via C.&N.W.)
Arr. Madison, Wis., 1:25 p.m., December 15
Lv. Madison, Wis., 7:50 a.m., December 16.....(via C.&N.W.)
Arr. Milwaukee, Wis., 10:30 a.m., December 16
Lv. Milwaukee, Wis., 7:30 a.m., December 17.....(C.M.&St.P.)
Arr. Indianapolis, Ind., 3:10 p.m., December 17
Lv. Indianapolis, Ind., 11:15 p.m., December 17.....(P.R.R.)
Arr. Columbus, O., 7:00 a.m., December 18
Lv. Columbus, O., 5:45 p.m., December 18.....(P.R.R.)
Arr. Brooklyn, N.Y. 9:15 a.m., December 19

===================

page 367

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES (V)*

Questions on Scripture Study V.--Man
for whom Atonement was made.

JANUARY 2

(1) "Hell and destruction are before the Lord." (Prov. 15:11.) What does this signify? P. 367, par. 7.

(2) "The way of life is above to the wise, that he may depart from hell (sheol) beneath." (Prov. 15:24.) What does this signify? P. 367, par. 9.

(3) What is meant by the statement, "Thou shalt beat him with the rod, and shall deliver his soul from hell (sheol)." (Prov. 23:14.) P. 368, par. 1.

(4) "Hell (sheol) and destruction are never full." (Prov. 27:20.) What does this signify? P. 368, par. 2.

(5) "There is no work, nor device, nor knowledge, nor wisdom in the grave (sheol, hell)." (Eccl. 9:10.) What is the meaning of this statement? P. 368, par. 7.

(6) "Hell (sheol) hath enlarged herself." (Isa. 5:14.) What is the significance of this Scripture? P. 369, par. 3.

(7) What is meant by the statement, "Hell (sheol) from beneath is moved for thee, to meet thee at thy coming?" (Isa. 14:9.) P. 369, par. 5.

(8) "We have made a covenant with death, and with hell (sheol) are we at agreement." (Isa. 28:15.) What does this Scripture teach? P. 369, last par., and P. 370.

(9) What is meant by the statement, "The grave (sheol, hell) cannot praise thee?" (Isa. 38:18.) P. 371, par. 3.

JANUARY 9

(10) "Thou...didst debase thyself even unto hell (sheol)." (Isa. 57:9.) What is signified by this expression? P. 371, last par.

(11) "He went down to the grave (sheol)...I cast him down to hell (sheol);...they also went down into hell

(sheol)." (Ezek. 31:15-17.) What is signified by this reference to hell? P. 372, par. 1.

(12) "The strong among the mighty shall speak to him, and them that help him, out of the midst of hell (sheol)." (Ezek. 32:21.) Explain the Scripture in harmony with this statement, "There is no wisdom, nor knowledge in sheol."

(13) What is meant by, "They which are gone down to hell with their weapons of war"? (Ezek. 32:27.) P. 372, last par.

(14) What is meant by the statement, "I will ransom them from the power of the grave (sheol, hell)?...O grave (sheol, hell), I will be thy destruction." (Hos. 13:14.) P. 373, par. 1.

(15) Who are they that "dig into hell"? (Amos 9:2.) P. 374, par. 1.

(16) Who prayed to God "out of the belly of hell" and was heard? (Jonah 2:2.) P. 374, par. 1.

(17) What is meant by the statement, "Enlargeth his desire as hell (sheol)"? (Hab. 2:5.) P. 374, last par.

JANUARY 16

(18) What word in the New Testament Greek corresponds exactly to the Hebrew word sheol in the Old Testament? P. 375, par. 1.

(19) When translations are made from the Old Testament Scriptures into the New Testament and the word sheol is included, how is it uniformly translated in the New Testament Greek? P. 375, par. 1.

(20) What is the meaning of the Scripture, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell"? (Matt. 11:23.) P. 375, par. 2.

(21) Explain the Scripture, "I will build my Church and the gates of hell shall not prevail against it." (Matt. 16:18.) P. 375, par. 4.

(22) Quote Luke 10:15 and explain it. P. 376, par. 1.

(23) "In hell he lifted up his eyes, being in torments." (Luke 16:23.) Explain this Scripture in harmony with the declaration that there is no wisdom, nor knowledge, nor device in sheol, in hades. Is the nation of Israel dead, but its people alive? P. 376, last par.

JANUARY 23

(24) What is meant by the Scripture, "Thou wilt not leave my soul in hell"? (Acts 2:27.) P. 377, par. 2.

(25) Christ's soul was not left in hell. (Acts 2:31.) What does this signify? P. 377, par. 3.

(26) What did the Apostle mean by the words, "O hell (hades), where is thy victory?" (I Cor. 15:55.) P. 377, last par.

(27) "I have the keys of hell and of death." (Rev. 1:18.) P. 378, par. 1.

(28) "Hell followed with him." (Rev. 6:8.) What does this statement signify?

(29) "Death and hell delivered up the dead which were

in them." (Rev. 20:13.) Explain this Scripture. P. 379, par. 2.

(30) What is meant by the statement that "death and hell were cast into the lake of fire"? (Rev. 20:14.) P. 318.

(31) What conclusion should we reach in respect to these various Scriptures examined? P. 381.

JANUARY 30

(32) What is meant by the statement that "Our Savior Jesus Christ...hath abolished death and brought life and immortality to light through the Gospel"? (2 Tim. 1:10.) P. 383.

(33) Have mankind a longing for a future life? If so, why so. P. 383.

(34) Did God encourage man's aspirations for a future life? P. 383, last par.

(35) Is there any direct promise of eternal life in the Old Testament? If so, what and where? And does it contain any statement respecting human immortality either present or prospective? P. 383, last par.

(36) "The Gospel was preached to Abraham"; did it contain any mention of human immortality? Did it contain any basis of suggestion of a future life? P. 384.

(37) State what assurances of everlasting life or immortality or both are mentioned in the New Testament and to whom they are applicable. P. 384.

(38) State what the New Testament assurances respecting a future life imply--the basis for the hope, the conditions for its attainment and the process by which those blessings may be secured. P. 385.

(39) Does the abundance of the Divine provision imply that eternal life is already a possession of humanity or that it will be forced upon Adam and his race? P. 385, last par.

(40) Quote some Scriptures bearing upon this subject and showing that eternal life is a gift from the Almighty and that it must be striven for, in order to be obtained. P. 386.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY CONVENTIONS ADDRESSED BY THE EDITOR, ETC.

PITTSBURG (N.S.), PA., DEC. 12

Morning Rally for Praise and Testimony in Bible House Chapel, 610 Arch street, at 10:30 o'clock.

Afternoon session for the public at 3 o'clock in Allegheny Carnegie Hall, corner Federal and Ohio streets. Subject, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

Evening meeting for the interested in Bible House Chapel, at 7:30, preceded by half-hour's song service.

Visiting friends heartily welcomed.

ELGIN, ILL., DEC. 13

Rally and Testimony Meeting at 10 a.m., followed by Question meeting at 11 o'clock.

Address to the interested at 3 p.m.

Service for the public at 7:30 p.m. Subject, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

All meetings in the Coliseum, Grove avenue, to which visiting friends are cordially invited.

ROCKFORD, ILL., DEC. 14

Morning Rally for Prayer, Praise and Testimony in Woodman Hall, 109-111 W. State street, at 10:30 o'clock.

Discourse to the interested at 3 p.m., in same hall.

Public meeting at 8 p.m. in the Armory, 121 N. Church street. Topic, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

MADISON, WIS., DEC. 15

Meeting for the public in Colonial Hall, 113 E. Mifflin street, at 8 p.m. Subject, "Overthrow of Satan's Empire."

For local particulars regarding meetings for the interested apply to Mr. W. J. Laughlin, Oregon, Wis.

MILWAUKEE, WIS., DEC. 16

Morning Rally for Praise and Testimony at 10:30 o'clock.

Discourse to the interested at 3 p.m.

Evening meeting for the public at 8 o'clock. Subject, "Overthrow of Satan's Empire."

All meetings in John Plankinton Hall (Auditorium Annex), to which visiting friends are cordially invited.

INDIANAPOLIS, IND., DEC. 17 (18, 19)

Brother Russell will be present on the 17th for an afternoon address to the friends and an evening meeting for the public. Other brethren of ability will serve the friends for the other sessions of the Three-Day Convention, further particulars of which will be given later.

BROOKLYN, N.Y., DEC. 19

Morning Rally and Testimony Meeting at 10:30 o'clock.

Discourse by Brother Russell at 3 p.m. Evening meeting for the interested at 7:30 o'clock will be a Question Meeting. Opportunity for water-baptism will be afforded.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries --two blocks from Fulton Ferry.

===================

SEMI-MONTHLY
VOL. XXX DECEMBER 15 No. 24
A.D. 1909--A.M. 6038

CONTENTS

Watch Tower Bible & Tract Society's
Report..371
A Soldier of the Cross............................374
The Birth of the Savior...........................375
"Present Your Bodies Living Sacrifices"...........376
Your Good Hopes--1910.............................377
"Sold All That He Had"............................379
Brooklyn Bethel Hymns for January.................379
God's Everlasting Covenant (Illus.)...............380
Preparation for the Fulfillment of the
Divine Promise to Abraham.....................381
Bro. Russell's Holiday Season Tour................383

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

YOUR STEWARDSHIP AND RESPONSIBILITY

More than four hundred newspapers are now publishing Brother Russell's sermons weekly. Their publishers should have the support and encouragement of every WATCH TOWER subscriber. Bigotry, envy and ignorance prompt many "ministers of the gospel" and others to write to the publishers, slandering Brother Russell and threatening the use of their influence against the newspaper, unless the sermons are stopped. The publishers have no more interest in the sermons than they have in the preachers--none. They are simply working for money, and whatever the people want they are pleased to publish. In many instances the publishers are amazed at the interest manifested by the public in these sermons and they would not think of dropping them no matter what the preachers might threaten.

The time, however, when our readers should show their appreciation of the service is especially at the first, when the preachers howl and the public have not had time to get interested and to express themselves. At first, then, is your time to do all you can to encourage the editors. Send subscriptions through our office and send letters direct to the editors, and keep it up. If a paper in your vicinity discontinues the sermons, ask the Lord whether or not you failed to do your duty.

QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free to those who have TABERNACLE SHADOWS and who will request them.

BIBLE STUDY HELPS, CLOTH AND LEATHER

These are same as in the latest WATCH TOWER Bibles. Cloth, 50c; leather, $1.25.

FIRST VOLUMES IN LEATHER AS XMAS PRESENTS

We call attention to the desirability of the first volume of the SCRIPTURE-STUDIES in leather binding for use as an inexpensive and at the same time missionary gift for the holiday season. We have some specially desirable for this purpose since the covers are not stamped with the volume number. Price 60c, postpaid. Also the leather STUDIES in sets.

CROSS AND CROWN PINS

Gold; beautiful, good and cheap. The cross in red enamel, the wreath in green--$1.35. The same without the green on wreath, $1.25. In silver enameled wreath and cross, 25c.; size 3/4 inch. Plain gold without enamel, 1/2 inch, $1.15. These are wholesale rates and include postage.

"DAWN-SCRIPTURE STUDIES"

These six volumes divided into two sets three vols. each:

Vol. I.--"The Divine Plan of the Ages"; Vol. II.--"The Time Is at Hand"; Vol. III.--"Thy Kingdom Come"; Vol. IV.--"The Day of Vengeance"; Vol. V.--"The At-one-ment Between God and Man"; Vol. VI.--"The New Creation."

Every reader of THE WATCH TOWER should be not only a reader but a student of these books. Many keep reading them by course over and over with continued and increasing profit--twelve pages or more daily. We commend the plan.

These books are sold at one-third usual rates, in order to permit them to be freely sold to the humblest.

The cloth edition we supply (vols. 1-3) at 35 cents; vols. 4-6 at 40 cents, post or express prepaid.

The full leather, gilt-edged edition, $4.80 for full set.

The India paper set, gilt-edged and leather flexible, $4.80.

Several volumes appear in foreign languages as well--German, Swedish, French, Italian, Norwegian, Hollandish, Spanish, Greek, Hungarian, Polish--in one volume; some in all volumes--in cloth binding only.

===================

R4530 : page 371

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--DECEMBER, 1908, TO DECEMBER, 1909.--

HOW fast they fly, these busy "harvest" years! How golden are their hours for reaping work and for the ripening work in our own hearts and the filling and rounding out of our own characters! Hours and days of toil and danger--yet wonderful in their compensating joys of grace and truth! They are too precious to lose a single one in sin or in worldly vanities, or even in religiously "beating the air"; and yet we are glad to see them speeding past and to hope that they are bringing us nearer and nearer to "the rest that remains for the people of God."

"For how can we with such a hope
Of glory and of home;
With such a hope awaiting us,
Not wish the hour were come--
The blessed hour, the glorious morn,
When we shall see his face!
Yet peace our hearts! and hush our tongues!
Be calm our troubled breasts;
Each passing hour prepares us more
For everlasting rest.
We know full well the time our God
Appoints for us is best."

While our faith and hopes would be equally clear and logical whether this age ends in October, 1914, or a century later, nevertheless our expectation that "Gentile Times" will conclude October, 1914, undoubtedly has a stimulating effect

R4531 : page 371

upon our hearts and influences all of life's interests and helps to "wean" us from earthly joys and ambitions and to set our affections on things above!

If we may judge from hundreds of oral expressions and letters, received as being the sentiments of our readers in general, we conclude that the year past has to many of them been their very best of all years. It surely has been the Editor's best year; and, notwithstanding grievous heart-wounds, it has been one of his happiest as well as one of his busiest years.

However, candor requires that we note that the past year has been one of severe trial and testing upon the Church. And, alas, some fell in the attack--some whom we dearly loved and whom we had hoped would be with us in the battle to the end--the victory! Even though forewarned that a thousand would fall at our side (Psa. 91:7), we have been surprised--we feared more for some who fell not and feared less for some who fell.

It would be a mistake, however, to suppose that the deflected ones are many; nor should the fact that some of them were prominent imply that the harvest work has been crippled. We have no thought that it is within the power of opponent to thwart the great King or hinder his "harvest" work. "All his purposes shall be accomplished." We merely sorrow for the dear ones themselves as we think of what they have cast away--their share in "the sufferings of Christ," their share in drinking His "cup"; their share in "baptism into

His Death"; their share in "His Resurrection."

For years night and day we have forewarned the dear brethren that the harvest tests would surely be along these lines, and that supreme loyalty to God and to his Word and his Providences in the Church would test our love for the brethren. Surely, too, we have long warned the dear friends that however we might point out to them the previous truths they must put these on as an armor, else they would be unprepared for the Adversary's attacks when they would come.

It is just what we might have expected, that our wily Adversary would attempt to keep the Lord's people from putting on the whole armor of God and fastening it on. More than this, he attempts to prejudice them against the very instrumentalities God provided to keep the "feet" of Christ in this evil day.--Psalm 91:11,12.

From various quarters the word came to us that the leaders of classes were protesting that WATCH TOWER publications should not be referred to in the meetings, but merely the Bible. This sounded loyal to God's Word; but it was not so. It was merely the effort of those teachers to come between the people of God and the Divinely provided light upon God's Word.

Let us remember that Satan is behind such a move as that! He poses as an angel of light and a defender of the Bible, yet he has succeeded in blinding millions with Bibles in their hands and in regular Bible-study classes! Why would it be any more disloyal to the Bible to consult THE WATCH TOWER publications respecting the meaning of a verse of Scripture than to consult the leader of the class or any of its members? Ah! says the leader, it would be right enough to consult THE WATCH TOWER publications, only that since (because) from them you got nearly all you know about the Bible that is rational you are inclined to stick to those things. I would like you to forget them and let me lead you in a hunt after the old style, in which anything found is more likely to be confusing than helpful.

On the other hand we forewarn all that Satan surely will try to lead them to an opposite course--to learn, parrot-like, to answer Berean questions from the printed page without comprehending the meaning. The questions should be discussed freely by all first, and then before proceeding to the next question the DAWN answer should be considered and discussed and understood. Never forget that the Bible is our Standard and that however God-given our helps may be they are "helps" and not substitutes for the Bible.

But, notwithstanding the loss of some of these dear "reapers" (who very soon begin to do all in their power to oppose the "harvest" work and to dishearten other "reapers") the work as a whole progresses, as our details to follow will show. "The Lord knoweth them that are his," and will keep those whose hearts are loyal to the sacrifice they made when they were begotten to the new nature as members of the Christ--the Prophet, Priest, Mediator, King of the World.

Have we no hope of their return? We would be glad to welcome them back, but our experience along these lines forbids us to so hope. If after having seen our fellowship in the "Mystery," in the sufferings and in the glory to follow, they now become blind to them so that they see them no longer, how can we account for the matter? Apparently in only one of two ways. Either they never really saw these privileges, or else for some reason the Lord has so thoroughly taken that spiritual sight from them that they are completely gone now. Of course, some may be merely confused, and may eventually be recovered: we have not ceased to pray for them, nor to do all in our power to awaken such as may be merely dreaming, and who may not have actually lost the light wherewith they once seemed to be "illuminated."--Heb. 10:32.

On the whole, the "sifting as wheat" seems to be having an awe-inspiring effect upon those whose sight remains, making them more careful, drawing them nearer to the Lord and to each other. The effect upon the others seems to be the reverse. They seem glad to "separate themselves," anxious to bring about division, to boast of their "liberty." They denounce the majority because they will not allow the minority to lord it over them, speaking evil of them as "slaves," "in babylonish bondage," etc.

It would appear that nearly every case of doctrinal deflection and blindness was preceded by more or less of a mind-poisoning by slander, evil-speaking, evil surmising. By such rapidly developed roots of bitterness the Adversary prepared the way for the error, in nearly every case.

The number being reached and brought into fellowship in the sufferings of Christ is greater than ever: as if to include substitutes for those who no longer esteem it a privilege to "walk in His steps," to "suffer with Him," to "be dead with Him," to drink of the "cup" of their great Redeemer and Advocate: who prefer to count themselves under the New Law Covenant and prefer to think of Christ as a Mediator between them and the Father, rather than as their "Advocate with the Father."

Mark them that cause division and stumblings contrary to the doctrine which ye have learned, and avoid them. (Rom. 16:17,18.) Do not render evil for evil, nor slander for slander; but both think and speak kindly of them with pitying love, even as toward all men confused by the Adversary. (2 Cor. 4:4.) Let us keep our hearts in the love of God, and full of love for all the brethren, and in love for truth and justice everywhere and on all matters. Let us "mark" how the wrong spirit misguides and blinds and leads into the dark, while the right spirit of love, the holy Spirit, guides into the Truth. Let us "mark" the course taken by those who have separated themselves from us "because they were no longer of us," and whither that course leads them.--I. John 2:19.

We congratulate ourselves, and all the dear "members" of the Christ associated with us in this Society, that we still see the "Mystery of God," and still rejoice in "the fellowship of this Mystery." (Eph. 3:9; Col. 1:26.) And that as servants or able (qualified) ministers of the New Covenant we still realize that we are in the "harvest" time; and that the present work of gathering the elect will soon be finished; and that then the selection of the sacrificing members of the Mediator being completed the New Covenant with Israel will go into effect for the blessing of every creature, with Restitution privileges.

We congratulate you also that the Lord has so wonderfully blessed your efforts and ours in the harvest work during the past twelve months. Small and insignificant as we are amongst the great religious systems our work and labor of love is not in vain, but is mighty through God to the pulling down of the strongholds of error and the finding of the Lord's jewels in all parts of the earth. Most evidently our Lord has prospered the work, else it never could have been accomplished. Recognizing this let us acknowledge it and give thanks for the privileges granted to us to have some little share in it. While the reward is future, we realize that already we have been more than compensated by the joys of the Lord for every trial, every self-sacrifice connected with the service of the Truth and the brethren.

THE CORRESPONDENCE DEPARTMENT

Like other features of the work, the correspondence of the year shows a further increase over previous good records. The Editor is not able to answer so many personal letters as formerly, but he is still in touch through your letters and often their intimations influence his writings in THE WATCH TOWER.

He again requests that the dear friends accept THE TOWERS as personal letters twice a month. The increased volume of letters, in and out, measures to a considerable degree the general work. The letters received and sent out by the various foreign branches are not included in the report which appears in the Summary further on in this Report.

THE WATCH TOWER

The subscription list of THE WATCH TOWER we rely on as the best test of all respecting the numbers of the deeply interested. Hence we urge that each one of this class send us every year his subscription or renewal--whether for cash or on credit or as the Lord's poor for the "Charity (love) List." Numbers of the brethren stand ready and anxious for the privilege of paying for the "Charity" list. But under the later interpretations of the postal laws we are hindered from counting as a subscriber any who do not yearly comply with one or the other of the above conditions. Do not wait until your name has been dropped; but save us and yourself trouble

R4532 : page 372

by renewing promptly and in plain language; for sometimes P.O. Inspectors ask to see the letters.

Our WATCH TOWER list does not show a marked increase over last year. We still publish 30,000 copies each issue--which allows about 3,000 for sample copies and for new subscriptions.

The cutting off of some who did not renew, accounts for this in part.

Responsibility for the size of the list lies largely with you, dear readers. You are our agents; not for the sake of "premiums," but because you appreciate the contents and because you desire as "fellow-servants" to dispense the Divinely provided "meat in due season" to all who belong to the "household of faith."

THE COLPORTEUR DEPARTMENT

The output of volumes the past year, as will be seen from the Summary, was less than for the year preceding. But that year had a phenomenal record, which we dare not hope ever to exceed. Assuredly no fault lies with the dear Colporteurs, who now number about 625, and whose loving zeal for the service is continually manifested in various ways. One Brother has tried the plan of introducing the six volumes of DAWN-STUDIES for $2.15--only about the price of one volume as such books are ordinarily sold. He reports that he sells as many sets of six as he formerly sold sets of three. And where formerly he sold one he now can usually sell three. Should this plan become generally successful it might lift our output for the coming year still higher than that of 1908. Nor is it merely the sale of the books, for some are more attracted by the IV. or V. or VI. Volume than by the first three. Again, the entire six upon the book-shelf attract more attention and are the more likely to be examined.

We are glad to note that this service seems to be yielding a larger fruitage than ever before. Either the public are in better attitude of heart and head to receive the Truth or the Colporteurs are more successful in finding and gathering the deeply interested. Surely the Colporteurs, too, are putting forth more effort to establish little classes for DAWN-SCRIPTURE STUDIES. Communicating with the Office they frequently arrange for a Pilgrim visit, or themselves give a few Chart Talks, and illustrations of how to conduct profitable "Scripture-Study Meetings" with our helps. One thing is very evident, namely--that the dear Colporteurs themselves are reaping rich blessings from their privileges in the service as "able (qualified) ministers of the New Covenant"--seeking to serve it in the sense of seeking for and assisting and making ready the "members" of the Great Priest who shortly will establish his Mediatorial Kingdom and bless Israel and the world under the New [Law] Covenant.

R4532 : page 373

THE VOLUNTARY TRACT DISTRIBUTION

More and more those who love the Truth and have zeal to serve it are anxious to do so. If they cannot give their entire time to preaching or Colporteuring they can enlist in the army of voluntary tract distributors. Many are doing so and the result is great. The fruit of their labors is manifested in many ways--partly by the greater yielding of prejudice and opposition--partly by the letters of inquiry for more reading matter which reach our Office. But a very special blessing resulting from this work is the rich outpouring of the Lord's favor upon the heads and hearts of those who render this service--to the Lord and to the Truth and to Brethren in Babylon, who could not otherwise be so well reached. The Summary shows a grand total that certainly should be inspiring to us all. Surely the quantities are far in excess of any other tract distribution work. So far as we know, it exceeds all others combined.

Yet we would not boast. When we have done all in our power we are to realize that we are unprofitable servants, that we do not bring to our Lord as much as we receive from him. If we could double or treble the work, surely we all would rejoice in the privilege which thus would be afforded us of testifying to our Lord of our love and zeal for him and his Truth, and for showing forth to our fellow creatures "the praises of him who has called us out of darkness into his marvelous light." What shall be done in this Department of the harvest work during 1910? Let each reader ask himself this question and answer it according to his judgment of what would be pleasing to the Lord.

"THE FIELD IS THE WORLD"

Evidently the due time has come for the proclamation of the harvest message in every nook and corner of this favored land, to which the Lord has brought people of every nation and through whom in turn the message properly goes back to their home lands. For a time the Lord's providence opened up to us no other channels for distributing the Truth than the interested--Colporteurs, Sharpshooters, Volunteers, etc., but latterly he has opened secular channels--newspapers. The intimation would seem to be that there was not a sufficient number of "reapers" to accomplish the work intended in the time apportioned.

A year ago we noted the fact that eleven newspapers were publishing the sermons regularly and that brethren familiar with newspaper work had advised our removal from Pittsburg that the sermons might come from a preferred city and that the number of newspapers to use them would greatly increase. We noted the providential leadings in connection with the transfer of the Society's office to its present location. We now note the resulting blessing of the Lord upon this newspaper service; for, instead of the eleven publishing the sermons a year ago, we now have more than four hundred, with the list continually increasing. The Brethren having this part of the service in charge estimate the present weekly circulation of the sermons to be about two and a half million copies; or for the year, one hundred and twenty-five million copies. As newspapers are reckoned to reach four persons each, these figures run up enormous totals.

The majority of these papers are weeklies which reach rural districts not so easily accessible to Colporteurs, Volunteers, etc. Moreover we have occasionally encouraging reports.

For instance, we learned recently the following from a Brother who was Colporteuring in Tennessee. He canvassed the clerk of a country store, where several men had congregated. As soon as it was learned that his books were from the same pen as the sermons they had been reading in their newspaper he got a hearty welcome and sold sets to nearly all in the store. Later one of these purchasers, laboring with others upon a road, recognized him as he passed and introduced the subject to his associates. Thus several more sets were sold and the Brother was urgently requested to hold a meeting and to address them along these lines. The lesson to us is "Sow beside all waters. Withhold not thine hand; thou knowest not which will prosper, this or that."

Now an additional feature of newspaper work has been started. Some of the larger newspapers desired the sermons but could not spare more than one column of space. In an endeavor to meet these requirements and thus to still more fully circulate Present Truth we have commenced to supply these papers--the weekly Sunday School Lesson headed "Brooklyn Tabernacle Bible Studies." Already ten newspapers are publishing these, and, their circulation being large, about one-half a million of readers are now being reached in this manner weekly.

Our intimation above, that this service is carried on by worldly agencies alone, might give the wrong thought. In a very particular and important sense all of our readers have the privilege of co-operating in this service, and very many of them are doing so--by patronizing the journals which publish the sermons, and by encouraging their editors from time to time by post card or otherwise--advising them of their appreciation of this feature of their journals. It is not ours to reward you, dear friends. The great Chief Reaper takes note of your efforts and ours to use the various agencies which he is pleased to open up for the dissemination of the Truth. We are all waiting for the joyous moment when he shall say, "Well done!--enter into the joys of your Lord." Indeed in these various ways we are already entered into some of those joys--the joy of sacrificing and serving in the interest of others. If we thus drink of his "cup" now, we shall drink afresh of his cup of joy in the Kingdom.

THE PILGRIM SERVICE

The report of Pilgrim service in our Summary does not include work of this kind done in other lands, but merely in the United States and Canada. The summary shows fewer Pilgrims, but about the same amount of work--a little more. The results of the work continue to be favorable every way. The new location of the office is favorable to the Pilgrim service. Our office helpers use their Sundays and evenings in this work and we are now planted in the center of a population of twenty millions of people, the most remote accessible by a few hours' ride.

The dear Brethren engaged in this Pilgrim branch of the service have special opportunities for serving the Lord's dear flock. We pray for them, and believe that they enjoy special blessings of the holy Spirit, specially qualifying them for this work of ministry. All of the Lord's dear people are to be "Able ministers of the New Covenant"--serving it by their own sacrificing and the promotion of the spirit of sacrifice in the brethren in general, by exhorting them to drink of the cup of the New Covenant, of which our Redeemer drank; that they may be accounted worthy of sharing with him in his Kingdom glories.

The Pilgrim Brethren should be, and we believe are, specially qualified for this service. We continually look for the guidance of the Lord's Word and the leadings of his providence in respect to who may serve the flock most advantageously along the lines of this service--the means which the Lord puts at our disposal being considered a factor also in determining how many shall be thus engaged, etc. These dear Pilgrim Brethren, Colporteurs, and others express themselves

R4533 : page 373

as encouraged greatly by the fact that they are remembered daily by the more than six thousand of our number who have taken the Vow suggested in these columns some time ago. This was our motive in the framing of that particular clause of the Vow which specifies prayer for the harvest workers everywhere. Many letters told the Editor that he was continually remembered at the Throne of Grace, and in the knowledge of this he is greatly refreshed and strengthened. This led him to desire that the sympathies and prayers of all might be enlarged so as to include all who love the Lord and who are seeking to manifest their love and faith by devotion to the Harvest Work.

We remind you again that the amount set down in the Reports of the last two years as expended for the Pilgrim service includes much more than their personal expenses and traveling expenses. It will be remembered that we invited the friends everywhere to send to the office a memorandum of

R4533 : page 374

funds which they expended in connection with One-Day Conventions and Pilgrim Visits--for the hire of halls, advertising of meetings, etc. We give credit in the TRACT FUND for the amounts thus expended, just the same as though the money were sent to us and paid out by us. All such expenditures are charged to the Pilgrim Service account, thus swelling the amount considerably.

While the Society proposes to furnish all the expenses of the Pilgrims, it expects, and the Pilgrims heartily agree, that their expenses shall be kept just as small as decency and comfort will permit. Neither they nor we forget that many of those who contribute to the TRACT FUND are very poor in this world's goods, and that their donations frequently represent special self-denials for the sake of the Lord, the Truth and the Brethren. Our thought is that all engaging in the Pilgrim service should do so from this same standpoint of self-sacrifice. Nevertheless it is our desire that the Pilgrims shall be comfortable and that their clothing shall be such as would not cause the friends to be ashamed of their appearance--"decent."

SUMMARY OF THE YEAR'S WORK

Letters received......................................	81,649
Letters sent out......................................	88,230

Dawn-Studies sent out--all volumes, all languages......	626,981
Average per working day................................	2,035

Tracts and Towers and People's Pulpit circulated free in English language, 8,538,800--pages............	171,999,000
Tracts and Towers and People's Pulpit circulated free in other languages, 6,269,700--pages.............	83,368,800
Sermon circulation--weekly service--newspapers.........	407
Total number of sermons published......................	140,421,496

Pilgrims in service during the year....................	42
Miles traveled in the Pilgrim Service (Bro. R. 45,700)..	311,816
Public meetings held by Pilgrims.......................	2,781
Parlor meetings held by Pilgrims.......................	6,070

Financial Showing.

Balance from 1908 report..............................	$ 8,100.34
"Good Hopes," 1909....................................	96,870.81

	$104,971.15

Expended in Foreign Missions:

Germany............................	$ 6,562.02
Australia..........................	1,822.67
Scandinavia........................	2,330.26
Jamaica............................	1,702.21
Switzerland, France and Italy......	350.06
Africa.............................	4,270.78
India..............................	351.77
Greek, Syrian, Spanish.............	623.93

Foreign Missions total........	$18,013.70

Expenditures:

Account Tracts, postage, freight, People's Pulpit, Sermons, etc....	$43,794.19
Gas, coal, office help, etc........	6,024.72
Account Pilgrim Service, conventions, advertising, etc................	27,420.16

---------- $ 95,252.77

Balance for 1910................................$ 9,718.38

We rejoice that in God's Providence we are able to make so favorable a report. We congratulate you and ourselves that the substantial balance on hand will give us a good start for the new year. Present prospects are that it will afford us better opportunities than ever before for the glorious harvest work. We shall greatly miss the few dear friends who walk no more with us, but we cannot delay for tears. We leave them in the Master's care and onward press our way. Some very precious brethren have been found by the Truth during the year closing and we doubt not the Lord has others ready for every crown that may be vacated.

"A little while, our trials will be over.
A little while, the harvest time will end.
A little while until the Great Chief Reaper
Shall have us in his Kingdom without end."

===================

R4533 : page 374

A SOLDIER OF THE CROSS

--2 TIMOTHY 4:7.--DECEMBER 19.--

Golden Text:--"I have fought a good fight, I have finished my course, I have kept the faith."

WAS there ever a nobler soldier of the Cross than St. Paul--the Redeemer alone excepted? Soldiers of fortune and patriots have indeed left their marks in the world and on the pages of history, but not one of them has left so indelible a mark as St. Paul. The motive power influencing others has generally been selfishness. But the motive power of the Christian is the reverse --love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female, to assist in gathering the "elect" to be the Bride of Christ--that ultimately through the glorified King and his glorified Bride, all the families of the earth may receive the blessing which God waits to give to "all the families of the earth, through Abraham's Seed."--Gal. 3:29.

St. Paul's courageous life reminds us of the words of the poet:--

"Be not like dumb, driven cattle,
Be a hero in the strife."

God is seeking only for heroes now. By and by he will deal with the remainder, helpfully. The "elect" must all be courageous, "conformed to the image of his Son"--heroes. Hence the promises to the Church are "to him that overcometh." And let us remember that Scripturally considered this character which the Lord seeks may be developed in very humble stations--the butcher, the baker, the machinist, the housewife, the washer-woman--all these may develop the overcoming qualities which the Lord will reward.

When writing the words of our study St. Paul realized that the close of his career was near--his course was finished.

He recognized as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial Kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the Divine Plan hidden from the world.

Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover, he recognized the fact that all such as became members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God's hand--all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for

R4533 : page 375

centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith--the true faith once delivered unto the saints--faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it means something to keep the faith--especially when

R4534 : page 375

we realize that our great Adversary, Satan, is on the alert continually to take it from us or turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection --that this was his God's provision for the communication of his blessing, first for the Church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15.) He desired to have a share with his Redeemer in all of his glorious Kingdom work and he knew that it could not begin until the completion of this Gospel Age, when all the elect Church, as members of the Bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious Kingdom privileges.--Phil. 3:10,11.

It was for this reason that he proceeded to declare that the crown was laid up for him--awaiting him--not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the Second Advent--"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his Kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom.

None but the faithful will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial Kingdom. Eventually all the blind eyes of understanding will be opened--eventually all will see the great Messiah, though invisible to the natural spirit. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him, and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

====================

R4534 : page 375

THE BIRTH OF THE SAVIOR

--DECEMBER 26.--MATT. 2:1-12.--

Golden Text:--"Thou shalt call his name Jesus; for
he shall save his people from their sins."--Matt. 1:21.

NOT until some time after Pentecost was the "middle wall of partition" between Jews and Gentiles broken down, as St. Paul explains. For more than eighteen centuries previous all of God's favors and promises were made to the Jews exclusively and only through their prophets did he speak and only to them. Only their kings and priests were in any sense recognized by the Lord. This was not because there were not noble minds amongst other peoples, but because, in the working out of the great Divine Program the seed of Abraham was specially selected--although declared by the Lord to be a crooked and perverse people. Because they had no special revelation from God, the nobler minds amongst the other nations gave special study to the starry heavens along the lines of astronomy or astrology. The stars were charted and certain lessons were said to be learned therefrom bearing upon humanity's welfare.

At the time of the birth of the Savior, God made some astrological sign of the momentous event, which the wise men of the East, described in our study, understood. Reverentially they followed the guiding star from their home in the East, possibly Persia. How the star led we are not informed, but apparently its leading discontinued when they reached Judea, and naturally they went to the palace of King Herod inquiring for "him that is born King of the Jews." The mistake was quite reasonable. It required some time for us to learn that Divine favors and blessings are not always to the rich and the great, but oftenest for "the poor of this world, rich in faith and heirs of the Kingdom." (Jas. 2:5.) The filled, the rich, the satisfied, are frequently less interested in the Savior than are the poor, because they do not realize so great need for him and for the Millennial Kingdom of righteousness and blessing which he is to establish. For that matter, however, only the comparatively few were interested at our Lord's First Advent, as the Scriptures intimate that comparatively few will be longing for his Second Advent and the establishment of his Kingdom.

Herod affected an interest with the wise men in their search, but merely that he might thwart the Divine purpose by destroying the Child, that thus the Kingdom of Israel might be preserved to his own family--as it was through his six successors who bore his name, Herod. As the announcement of Jesus the Babe troubled the great at that day, similarly, we may be sure, any announcement of Jesus as the

King of Glory to take over the dominion of the world, if corroborated, would cause consternation amongst the rulers of earth today--financial, political, etc. All have unfinished plans more or less selfish, and all instinctively realize that the inauguration of a reign of absolute righteousness would interfere with the business and schemes and trusts and corners, grafting and trickery, which are getting such a hold upon the highest civilization of our day.

The prophecies were searched and it was learned that the humble city of Bethlehem would be the honored place of our Savior's birth. The crafty Herod feigned reverence and his desire to worship the Heaven-appointed King, but only that he might subsequently destroy him--as a little later he attempted to do in causing the slaughter of the innocents from two years old and under. But how foolish was his endeavor to thwart the Almighty!

The wise men who sought the Babe of Bethlehem with worship and gifts, symbolized, perhaps, the great fact that those are truly wise who ever since have sought the Divinely appointed King and who bring to him the incense of their devotion, and as gifts all their talents and powers. Such lay their very lives at the Savior's feet, as St. Paul explains: "living sacrifices, holy and acceptable to God."--Rom. 12:1.

The name Jesus is the Greek form for Joshua, signifying Savior; and in the Syriac, Savior signifies life-giver. Therefore, the Babe that was born to be King of the Jews was to be the Savior, the Life-Giver of the world. He has not become the Life-Giver yet, nor the King. His great work is still future. It will be at his Second Coming that he will appear in his glory and become the King of Israel--on the spirit plane. Then, too, as the out-working of that glorious Empire which he will establish, he will be the world's Life-Giver,

R4534 : page 376

its great physician, and all mankind will be blessed with the glorious opportunity of becoming "Israelites indeed." The Empire of Sin will be overthrown and the darkness, ignorance and superstition connected therewith will be dissolved in the glorious light of Truth and grace which then will overspread the world.

True, in a certain sense, Messiah's Kingdom, rule, dominion, may be said to be already begun--begun at Pentecost. In a similar sense his work of saving sinners may be said to have begun there. But as respects the world's salvation, what has been accomplished during the past nineteen centuries is merely preliminary work to that which Jesus will accomplish when "he shall take unto himself his great power and reign" at the beginning of the Millennial Age. Those who now become his people are the favored few, "not many great, not many wise, not many learned," a "little flock"

R4535 : page 376

altogether. These he deals with on the basis of faith. They have sickness, pain, trouble, sorrow, as other men, but they believe God and act accordingly, and have the Spirit's testimony that they are children of God, called out from the world to be joint-heirs with their Savior. Their salvation begins now in the sense of reformation and rest in the Lord's promises, but, as the Apostle declares, they are not saved actually, but "saved by hope." For the actual salvation they must await the Second Coming of the Redeemer in the end of this Age to gather them as his jewels and to actually save them from sin and from death, by granting them a share in the First Resurrection.

Neither can it be properly said that Jesus reigns over the Church, his "members," his "espoused," soon to become his Bride. Toward her his attitude is that of teacher, Elder Brother, Lord, Head. His promise to her is that when he shall take his great power and establish his Throne of Empire over earth, she shall sit with him in that Throne as his Bride and Joint-heir. She shall be associated with him in judging or disciplining the world, incidental to its uplifting to human perfection--to more than Adam possessed and lost and that Jesus redeemed. Ah, yes, there is a depth of meaning in this word Jesus--Savior. Only with the conclusion of this Age and the experience of the resurrection "change" will the Church enjoy the promised reward that shall be brought unto her at his revelation. And only at the conclusion of the Millennial Age will the full meaning of Savior be appreciated by the world. By them the willing of earth's millions will have become "his people," saved from their sins, while the incorrigible will be utterly destroyed in the Second Death.

===================

R4535 : page 376

"PRESENT YOUR BODIES LIVING SACRIFICES"

WHOEVER fails to see that the Church as "members" of the Christ suffer with him sacrificially (after being "justified by faith in his blood"), will be logically bound by and by to interpret the sacrifices and sufferings in some other way. This our opponents already do. They say that we offer merely "the sacrifice of thanksgiving." (Psa. 116:17), "the sacrifice of praise to God."--Heb. 13:15.

True, we answer, the word sacrifice is used in that broad sense, even though it is a pleasure rather than a sacrifice to praise God, as the word sacrifice is now generally used. This sacrifice under the Law was represented in the "peace-offerings" and "thank-offerings." But St. Paul also urges us, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) He as well as the Master intimates that there is a more difficult sacrifice than the offering of praise before us when we forsake all and take up our cross to follow him in the narrow way. St. Paul urges, "Let us go to him outside the camp, bearing the reproach with him." He identifies these words with the Sin-offering by pointing out that the blood of both the bull and the goat of sin-offering was taken by the Priest beyond the second vail into the Most Holy. He identifies it again by his reference to the burning of both "outside the camp." Compare Hebrews 13:11-13 and Leviticus 16:27. If once you saw the beauty of this application of the "better sacrifices" and see it not, confess the blindness that has come upon you and seek the precious eyesalve of Divine supply.

So far from the "sufferings of Christ," which we experience, being sufferings for sins, the reverse is true. Even the "great company" suffers not for its own sins, but suffers the "destruction" of their justified flesh (as the "scape-goat"), because they fail to sacrifice it.

This is the one peculiar and destructive feature of the Gospel Call of this Gospel Age, differentiating it from the preceding and the succeeding ages! Some of the past, from Enoch to John, had the sacrificing spirit and did lay down their lives in the service of the Lord and righteousness, but God did not accept them as sacrificers. Our Lord's great sacrifice was necessary first for our actual justification before God. Since then is the opportunity for believers who have the same sacrificing spirit--"Present your bodies living sacrifices, holy and acceptable to God." "Now is the acceptable time"--"the acceptable year of the Lord"--the time in which God will accept your sacrifices, because he accepts you as "members" of the Body of the Christ, the Great High Priest, the Great Mediator of the New Covenant.--Isa. 61:2; Luke 4:19; 2 Cor. 6:2; I Pet. 2:5; Eph. 1:6; Rom. 12:1.

In the future age "the acceptable time" will be past--the Antitypical Atonement Day will be at an end. Satan will be bound and none will any more suffer for righteousness sake.

Now note the import of this. The Ancient Worthies will get restitution blessings as a part of the world. "Instead of thy fathers, they shall be thy children." (Psa. 45:16.) They will be the first-born children of "the everlasting father." Under the new order of things they will be made the earthly agents or representatives of the Kingdom. And the world will get restitution blessings also as under the New Covenant they obey the great Mediator. But why is this? Is there partiality with God that we of this Gospel Age alone of all mankind have the offer of a spiritual or heavenly inheritance?

No, we answer! The gift in every case is the same, namely restitution of earthly rights secured by our Lord's sacrifice of his earthly rights. The whole difference is that we live in the "acceptable year (or time) of the Lord" and willingly take advantage of the privilege afforded. That privilege is restricted to those who have ears of faith and hear the "glad tidings" now, and fleeing from sin become servants of righteousness and present their "bodies living sacrifices holy and acceptable to God." We receive of our Redeemer earthly restitution rights by faith, and sacrifice these with whatever we have of earthly advantage. All such are accepted as "members" of the Christ, under the Redeemer their Head, the Prophet, Priest, Mediator and King of the world.

Whoever sees this sees "the Mystery hid from past ages and dispensations, but now made manifest unto the saints--

Christ in you [which is, that you are his 'members,' and that this fact is the only ground for your] hope of glory." Whoever helps to blind those who have once seen this great "Secret of the Lord" (Psa. 25:14) is beguiling them of the prize (2 Cor. 11:3), whether he knows what he is doing or not. Whoever loses sight of the fact will cease to strive for it. And the fact that the Lord led into the light of "Present Truth" and showed us the "Secret," the "Mystery," implies that he would not let us be plucked out of his hand and away from his leading unless the heart was at fault.

Nor is it necessary for us to specially condemn the hearts of those who are now losing their sight of what they once claimed to see as clearly as we. Some of them may be merely blinded by dust and may be recovered; and find their chief trial along the line of humility in the matter of acknowledging their error. Let us neither do nor say anything to make their way back more difficult. Let us apply the principle rather to ourselves. Let us find comfort, peace and joy as well as caution in the assurance that if our hearts are loyal, God by myriads of agencies is able and willing to keep our poor heads!

====================

YOUR "GOOD HOPES" FOR 1910

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Scripture Studies in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of __________ per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O. T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.

or, 24 Eversholt St., London, N.W., England; or, Equitable Building,
Collins St., Melbourne, Australia.

(Name)..

(Post Office)..........................(State)........................

Watch Tower Subscriptions
ON "GOOD HOPES" ACCOUNT

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the WATCH TOWER to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly, please, mentioning the length of the subscriptions.

Watch Tower Subscription Renewals

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of the WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration, look on your TOWER wrapper. Date is given in lower left-hand corner.

Hymns of Dawn with Music

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

Watch Tower Binders

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

Christian Home Embellishments

For several years we have been supplying our readers with handsome text and motto-cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character-building. (These we import from London subject to custom duty, hence our London office can do still better for our British friends.)

We have a very choice assortment of these this year. For your convenience and ours we put these up in packets of choice assortments, as follows: At $1.00 each, postpaid. So doing we are enabled to give you twice as many mottoes for your money as you could purchase elsewhere. Besides, we select the styles and mottoes with great care. The following packets represent our assortment. Order by number:

No. Ma--Contains only small mottoes of assorted texts and styles, 22 in number; all beautiful.

No. Mb--Contains medium and small mottoes assorted, 11; all choice.

No. Mc--Contains medium mottoes, 10; all handsome.

No. Md--Contains medium and large mottoes, 5; all elegant.

No. Me--Contains large mottoes only, 4; all desirable.

No. Ma1/2--Is a 50-cent packet of small mottoes.

Daily Heavenly Manna

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the Manna comment should be read. Introduce it to your friends as a help toward godly living. See prices in our November 1st issue.

1910--Motto Card and Vow--1910

This beautiful card was illustrated in our issue of Nov. 15th. The text is our Lord's "New Commandment" for his "members" with St. Paul's commentary words. The illustration of a grapevine, well laden with fruit, tells the same story pictorially. These should be in all of our homes.

On the reverse side in good sized type is the Vow.

Prices are low, prepaid, 2 for 15 cents; 5 for 25 cents; 12 for 50 cents; 25 for $1.00.

Sweet Brier Rose Booklet
(EIGHT PAGES)

Just what we all want. See November 15th TOWER.

Cross and Crown Pins

In celluloid, small, 1/2-inch...............5 cents for two.
In silver, 3/4-inch...........................25 cents each.
In gold, 1/2-inch.................................$1.00 each
In gold enameled..................................$1.35 each
In gold enameled, 3/4-inch.............................$1.50

New and Old Tracts, all Languages, Free

A Privilege and a Service

We are convinced that the WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 25,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

====================

R4535 : page 379

"SOLD ALL THAT HE HAD AND BOUGHT"

TWO of our Lord's parables are very assistful to a proper understanding of the difference between the Ransom-Price and the Sin-Offering. "The Kingdom of Heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchantman, seeking goodly pearls, who, when he hath found one pearl of great price, went and sold all that he had, and bought it."

(Matt. 13:44-46.) The Kingdom of Heaven, the Millennial Kingdom, its glory and honors and its privileges in connection with the world's restitution, constitute the great prize peculiar to this Gospel Age. This prize never before was possible of attainment, and opportunity to attain it will end with this age, when it will be established in power and great glory at the Second Coming of our Lord--at which time "we shall appear with him in glory." This prize was first presented to our Lord Jesus; as we read, "Who for the joy that was set before him, endured the cross, despising the shame and is set down on the right hand of the Majesty on High." This is the same prize or high calling which has since been set before us.

The two parables under consideration illustrate the process by which this Kingdom is obtainable. Our Lord left the glory of the Father and humbled himself to become "the man Christ Jesus." But this humbling was no part of the Ransom nor of the Sin-Offering. It was preparatory work. A perfect man had sinned and had involved the entire race in his death condemnation, and only a perfect man could pay the price for one or any number or all of the sinners. When our Lord reached the age of thirty years, the age of manhood according to the Law, he was ready to be put on trial for his own life, that by loyalty under tests he might prove his worthiness of everlasting life on the human plane. Only such a tested, proven, perfect man could be the world's ransom-price.

Our Lord's keeping of the Divine Law was not the ransom-price of the sinners. It merely demonstrated that

R4536 : page 379

our Lord could be an acceptable ransom-price for all. The giving of his life at thirty years in consecration was finished at Calvary. By that consecration, by the things which he suffered, by the laying down of his life, he laid down the world's ransom-price. It mattered not that the testing of his personal loyalty and his consecration of himself unto death were simultaneous. It was just as proper that it should be so as it was that he should have been tried and tested first and should subsequently have surrendered his life willingly as man's ransom-price.

This feature of the work--the laying down of his life--is illustrated in the parables under consideration by the statement, "Sold all that he had." As in the parable the selling of all that the merchant had did not purchase the field or the pearl, but merely secured the price which was sufficient afterward for its purchase, so, our Lord's surrender of his life and all of its rights and interests sacrificially in the world's behalf did not purchase the world--did not pay the price--but merely secured the ransom-price for the sins of the world, to be applied afterward as he may please.

As in the parable the price was afterward used in the purchase of the treasure, so in the reality our Lord's payment of the price to Justice corresponded to the buying of the treasure, the buying of the pearl. In other words, the ransom-price of the world was secured by our Lord by the sacrifice of his human life, but the use of that price for the purchase of the treasure was a later and a totally different transaction. It was after our Lord had risen from the dead and sojourned with his Apostles forty days and had ascended up on high that he "bought us with his own precious blood." "He appeared in the presence of God for us" and there applied on our behalf the merit or ransom-price which previously cost him his life.

Those whose eyes of understanding are open to a discernment of "the mystery of God" will readily see the further application of the parable to us, the Lord's followers and members. By the grace of God our Lord paid the price and bought us for whom he appeared. He did not buy the world, but the "Church." He "loved us and bought us with his own precious blood." "Ye were redeemed (bought) not with corruptible things, but with the precious blood of Christ." (I Pet. 1:18,19.) But this application of the ransom-price to us is provisional, conditional. To be of the class included in this purchase requires that we shall not only flee from sin and believe in the Lord Jesus Christ unto justification, but that additionally we must have our Lord's character-likeness and must, like him, sell all that we have, that we might share with him in his great work and thus pass his merit on for the purchase of the world--for the cancellation of the sins of the whole world, at the close of this age.

Whoever has not the Spirit of Christ in this sacrificing is none of his. And whoever, after thus consecrating his life, draws back does so unto perdition, destruction. (Heb. 10:39.) Whoever seeks to preserve his life--the restitution life imputed to him through the merit of Christ--will lose his eternal life. (Mark 8:35.) (This principle is applicable to the Church only, during this age. The rule will be the reverse for the world during the Millennium. Whereas we receive of Christ restitution rights to sacrifice them as his members and to gain the new nature with him, the world will get restitution rights to keep them everlastingly and never to sacrifice them.)

In the transaction, be it noted, the merit, the value, all proceeded from the one man--the man Christ Jesus. No more was needed. No more was demanded by Justice for the sins of the whole world. So to speak, our Lord Jesus loaned to the "elect" the merit of his righteousness, imputing it to us by faith as a wedding garment. Thereby he qualifies us as his members and in his name to share in his sacrificial work in order that we may be permitted to share with him in his Millennial Kingdom glory and its great uplifting work for the world of mankind.

It is the merit of Jesus which now temporarily is loaned in justification by faith to the Church and which must be sacrificed again by us as his "members"--that is to constitute eventually the ransom-price of the whole world of mankind, who are to be blest during the Millennium.

The condition upon which we may share the Millennial Kingdom with our Lord is that we shall walk in his steps; that we shall suffer with him; that we shall drink of his cup; be partakers of the blood of the New Covenant, which, at the end of this age, will be sealed for Israel and the world. Thus we shall be sharers in the sufferings of Christ, by immersion into his death, in order that, in due time, we may share also in "his resurrection."

Who cannot see the force of these parables? Who cannot note that our dear Redeemer counted well the cost, then laid down his life--sold all that he had? And who does not remember that he calls upon us also to sit down and count the cost of being his disciples? The field will be bought. The precious pearl will be secured by our Lord, in harmony with the Father's arrangement. And more than this, the faithful elect Church will secure a share therein as members of his Glorified Body. How important, then, that we count the cost in advance and that we count not our lives dear unto us, that we may win the prize, the pearl, the treasure!

==========

BROOKLYN BETHEL HYMNS FOR JANUARY

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table we consider the MANNA text: (1) 34; (2) 312; (3) 230; (4) 75; (5) 22; (6) 278; (7) 94; (8) 16; (9) 313; (10) 262; (11) 49; (12) 3; (13) 72; (14) 191; (15) 258; (16) 8; (17) 193; (18) 176; (19) 293; (20) 4; (21) 130; (22) 26; (23) 95; (24) 316; (25) 12; (26) 32; (27) 87; (28) 105; (29) 333; (30) 93; (31) 60.

==========

VARIOUS BOOKLETS BOUND TOGETHER

Uniform in style with the DAWN-STUDIES. Cloth, 50c; Morocco, gilt, $1.

====================

R4538 : page 380

[The majority of this page is a chart entitled:]

*GOD'S*EVERLASTING*LAW*COVENANT*

PERFECTION AND OBEDIENCE REWARDED WITH EVERLASTING LIFE.

[3 horizontal lines on the chart are labeled and described as follows:]

A. Plane of spirit perfection and covenant relationship.

B. Plane of human perfection and covenant relationship to God, actual and reckoned; but ineffectual even for sacrificial purposes until Christ appeared as their Advocate.--Heb. 11:38-40.

C. Adam and his race fallen from covenant relationship in sin and death."

[The vertical areas of the chart are labeled and described as follows:]

EDEN

Adam, created perfect, was in covenant relationship to God, under Divine Law--obey and live everlastingly; disobey and die.

Sin broke this covenant relationship and brought Adam and his race under death-sentence. Their only hope lies in a restoration of perfection and then a renewal of the covenant conditions by Messiah.

*PATRIARCHAL*AGE*
FROM
ADAM TO MOSES

*JEWISH*AGE*
OF
TYPICAL COVENANT
FROM MOSES TO CHRIST

[The following sentences span both vertical areas entitled PATRIARCHAL and JEWISH AGES:]

The Abrahamic Oath-bound Covenant Barren
Until The Christ Came.

Ancient Worthies justified by faith to reckoned covenant relationship with God.

[The following sentences span only the area under JEWISH AGE:]

TYPICAL ISRAEL BROUGHT
INTO COVENANT RELATIONSHIP
WITH GOD BY MOSES, but
unable to maintain it.
Renewals "year by year"
brought life everlasting to
none. "Salvation is of the
Jews."
Amos 3:2; Jno. 4:22.

*THE*GOSPEL*AGE*
UNTIL
FULNESS OF GENTILES COME IN
COMPLETING BODY OF CHRIST

JESUS CHRIST BY HIS PERFECT
sacrifice and the Church, his
"members," by their faith-justified
sacrifice exalted to covenant relationship
on the spirit plane--Heirs of
the Oath-bound Covenant--"THE SEED."
Gal. 3:29.
To retain covenant relationship
these are required to be obedient to
the spirit of God's Law in Christ.
"Ye are not under the Law, but under

Grace".--Rom. 6:14.
The "Great Company" spirit-begotten,
attain this plane through the
"destruction of the flesh."

THE PRIZE WON BY THE
CHRIST AND SACRIFICED.--
Rom. 11:7. THE JEWISH NATION
BLINDED AND REJECTED UNTIL
SPIRITUAL ISRAEL'S SELECTION.
Rom. 11:25-32.

Believers tentatively justified by
faith, giving them opportunity
for sacrificing earthly interests:
failing of this their justification
lapses and they pass with the
world to the actual justification
of the Millennium.

I Jno. 5:19.

"The whole world lieth in the wicked one."

*MILLENNIAL*AGE*
OF
*MEDIATORIAL*REIGN*

THE CHRIST IN GLORY,
MEDIATOR, PROPHET,
PRIEST, KING, JUDGE OF
ISRAEL, reconciling and perfecting
fallen men, as
Abraham's Earthly Seed--
getting them ready to turn
over to God under his Law
Covenant renewed.
"I have constituted thee
(Abraham) a father of many
nations."
The "blood" of Christ applied
secures opportunity for the
return of all men to Covenant
relationship with God. Rom. 4:17

ANCIENT WORTHIES,
ABRAHAM'S EARTHLY SEED,
IN COVENANT RELATIONSHIP--
"PRINCES IN ALL THE EARTH."
THE EARTHLY PHASE OF THE
MEDIATORIAL KINGDOM.
ALL THE FAMILIES OF THE EARTH
UNDER MEDIATOR'S KINGDOM IN
PROCESS OF RESTITUTION.

THE DISOBEDIENT DESTROYED IN

SECOND DEATH AS GOD'S ENEMIES.

"AGES
TO COME"
EVERLASTING
BLISS.

CHRIST
ON THE THRONE
--OF--
UNIVERSE
WITH
THE FATHER

Mankind anew
in covenant
relationship
with God.
The Mediatorial
Kingdom at an end.
I Cor. 15:24-28. And
the restored ones
tried by justice and
the unworthy "Goats"
destroyed. Rev. 20:9,10;
Matt. 25:41-46.

Satan and all
evildoers destroyed,
there will
be a clear universe--
"Every creature...
praising God." Rev. 5:13.

[This is the end of the chart.]

There is but one Divine Law, whatever be the form of its statement--Supreme love for God and the same love for a neighbor as for self. To this Law angels and men must conform to be in Covenant Relationship with God, enjoying eternal life. The Law Covenant attempted this for Israel during the Jewish Age, by its mediatorial work of one Atonement Day renewed "year by year."

The Antitypical Moses (the Christ Head and Body, the "Royal Priesthood"), by his "better sacrifices," will succeed in bringing antitypical Israel into Covenant Relationship and life everlasting. The Gospel Age is "the acceptable time" for consecrating the priests through sacrificing (Psalm 50:5), and paying to Justice the ransom-price laid down at Calvary. The Millennial Age will be the time for reconciling the world, symbolized by Moses sprinkling "the people" with the blood of the sacrifices of atonement. The at-one-ment will not be complete between God and men until the end of the Millennium, when Christ shall deliver over the Kingdom to the Father.

The world through Israel's renewed Covenant and better Mediator will begin to receive New Covenant blessings at once under the Mediatorial Kingdom, but not until the Millennium is ended will perfected, restored men, be admitted to covenant relationship with God.

The Church, accepted through Christ by faith and consecration, as members of the antitypical Seed of Abraham, are now at one with God through their Bridegroom-Advocate, in Covenant relationship and blessing.--Gal. 3:29.

===================

R4537 : page 381

PREPARATION FOR THE FULFILLMENT OF THE DIVINE PROMISE TO ABRAHAM

"IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED"

----

(1) Moses was the typical mediator between God and the people of Israel (who typified the world of mankind); undertook to bless them by mediating for them with God the Law Covenant. Under his mediation their past sins were ignored, provided they would keep perfectly the Divine Law. The arrangement failed because they could not abide in covenant relationship with God, being unable to keep the Law of God perfectly.

(1) Jesus by prophesy of Divine appointment is the Mediator "between God and men"--the world. He undertakes the satisfaction of Justice for all, and then to bless all under his Millennial Mediatorial Kingdom (through Israel represented by the Ancient Worthies) by affording all the opportunity to become Israelites indeed and thus ready for transfer to the Father anew under everlasting Law Covenant conditions.

----

(2) By Divine arrangement the typical mediator associated with himself the priestly tribe--Aaron and his sons and the entire tribe of Levi--"his house," by whom the sacrifices of mediation were offered.

(2) By Divine arrangement Christ, the real Mediator, during this age is associating with himself a priestly class--the Church--a "little flock," "the royal priesthood" and "a great company" or "household of faith," antitypical Levites.

----

(3) This house of Moses (the tribe of Levi) was specially chosen of the Lord as his "first-born." It alone represented

the first-born of Israel spared in the Passover night, when the first-born of Egypt were slain, in that Passover night.

(3) This "household of faith," of which the "royal priesthood" is a part, is called by the Lord "the Church of the first-born." It includes all those passed over in the Gospel Age "night" preceding the Millennial Day of general deliverance.

----

(4) While Aaron was the chief of that house, he was subject to Moses, his brother. As the Lord declares, "I have given thee Aaron to be thy mouthpiece and thou shall be a god (ruler) unto him"--a superior.

(4) "Wherefore, holy brethren, partakers of the heavenly calling, consider Jesus Christ the high priest of our profession" or order. (Heb. 3:1.) Consecration as a priest preceded Kingship and its Mediatorial work for men.

----

(5) Aaron and the underpriests and Levites all assisted Moses--were his servants and under his direction in the mediating in the various services incidental to the satisfaction of Justice and the sprinkling of the people, "reconciling" them prior to the inauguration of the Law Covenant, which represented their harmony with God and his acceptance of them so long as they should keep his Law. Thus it is written, "Moses verily was faithful as a servant over all his house"--the Levitical tribe.

(5) "But Christ as a Son (is) over his own house, whose house we are if we hold fast the confidence of our rejoicing firm unto the end." (Heb. 3:6.) This service includes the propitiation offerings and later the blessing and teaching of the world to prepare all for a renewal of covenant relations with God as before the fall. All agreeing, "All these things of Divine Law will we do!" as did Israel to Moses, will be blessed with Millennial opportunities--restitution--to enable them to do perfectly--for direct relationship with God.

----

(6) The priests participated in the offering of the "calves and goats" whose blood sprinkled the tables of the Law and subsequently sprinkled all the people. For was it not this same sin-offering which was repeated "year by year continually" and which could no more than typically cleanse from sin?--Heb. 9:19-21.

(6) The antitypical priests are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial Kingdom. "I beseech you therefore brethren by the mercies of God (justifying you by faith) that ye present your bodies living sacrifices, holy and acceptable

to God and your reasonable service."--Rom. 12:1.

----

(7) The killing of the bullock and the goat for the sin-offering, whose blood propitiated for the sins of the house of the mediator and also for the sins of all the people, was efficacious for a year, and was "repeated year by year." Since it never really took away the sin, the blessings which came from it were merely temporary, as was indicated in the necessity for the annual repetition. (Heb. 10:1.) The two killings and the two sprinklings of the Mercy Seat foreshadowed plural antitypes.

(7) The antitypical bullock and goat, "the better sacrifices" of Jesus and his "members," his under-priesthood (all the merit proceeding from Jesus' sacrifice and through his under-priests) will be fully efficacious and need no repetition. The High Priest offered himself (the bullock) at Jordan and "finished" the sacrifice at Calvary. Following this he offered his Church (the goat) at Pentecost, and this sacrifice will finish with the death of his last "member" in the flesh.--Heb. 10:22,23.

----

(8) As a result of its sacrifices being only typical, the Law Covenant failed to give eternal life and blessing to Israel. Hence they did not attain their glorious hopes of participating with Messiah in the blessing and instruction of all the families of the earth--in line with the promise made to Abraham. But what they failed to attain as a whole the elect did attain to, and the remainder were "blinded" until all of the elect "members" of Spiritual Israel--the Antitypical Moses and his house--should first be delivered by the power of God in the First Resurrection.--John 1:13; Rom. 11:25-31.

No Jew can get eternal life under the terms of the Law Covenant except by one of two methods. (1) During this "acceptable time" he might become a "member" of the Anointed Priest, King, Mediator by becoming "dead to the Law and alive toward God through Jesus Christ." (Rom. 6:11; 7:4.) (2) In the Millennium the old Law Covenant will be supplanted by the new Law Covenant, and all under the old will then for a thousand years have the opportunity to come under the New Covenant--through its better Mediator, the Christ.

(8) As a result of "the better sacrifices" of the true Mediator --King and Priest--the Gospel Church, accepted by the Father as a sacrifice at Pentecost, progresses "until we all come to the full stature of a man in Christ"--Jesus being the head and we his "members." (Eph. 4:13; Acts 3:23.) Jesus and all his "members" are ministers (servants) of the New Covenant. (Mal. 3:1; 2 Cor. 3:6.) The first service is to sacrifice. At the end of this age the blood, "holy and acceptable" through Jesus' merit (Rom. 12:1), will be applied "for all the people." Then Messiah's Kingdom will at once restore

to perfection the Ancient Worthies, who will at once be in New Covenant fellowship with God. These as the earthly seed will become the "princes" through whom the Millennial Kingdom blessings will extend to all mankind. The result will be glorious: All the families of the earth will be blest with knowledge and assistance out of sin and death conditions back to the renewed covenant conditions of eternal life upon terms of obedience. The rebellious will be utterly destroyed in the Second Death.

===================

PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION OF BROOKLYN, N.Y.

CONVENTIONS TO BE ADDRESSED BY THE EDITOR, ETC.

INDIANAPOLIS, IND., CONVENTION, DEC. 17, 18, 19

All sessions of the Convention will be held in the K. of P. Auditorium, Massachusetts avenue and Pennsylvania street (opposite Postoffice). Several car lines from Union Station pass this point. Rooms may be secured in advance by addressing C. A. Wise, 1112 W. Thirtieth street, Indianapolis, Ind. A party of friends will be made up at Chicago and any desiring to take advantage of the fellowship and lower fares may make arrangements by addressing Dr. L. W. Jones, 4209 Washington boulevard, Chicago, Ill. Come all who can, praying a blessing from the presence of the Lord and from the presence of his consecrated people.

COLUMBUS, OHIO, DEC. 18

Meetings in I.O.O.F. Temple, S. High street, between Rich and Town streets. Morning Rally for Praise, Prayer and Testimony at 10 o'clock. Discourse to the interested at 11 o'clock. Session for the public at 3 p.m., with the topic of "Overthrow of Satan's Empire."

HOLIDAY SEASON CONVENTION TOUR

RICHMOND, VA., DEC. 26 (AND 27)

Morning Rally for Praise and Testimony at 10 o'clock.

Address to the interested at 11 o'clock in Smithdeal College Hall, Ninth and Broad streets. Session for the Public at 3 p.m. in City Auditorium, Cary and Linden streets. Subject: "Where Are the Dead?" A Pilgrim Brother will serve Sunday evening and on Monday for the friends who find it convenient to remain.

KNOXVILLE, TENN., DEC. 26-28

Brother Russell will be present for the afternoon and evening of the 27th and for the other sessions brethren of ability will serve. Address to the interested at 3 p.m. in Market Hall (where all other sessions of the convention will be held). Public meeting in the evening at 7:30 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." Holiday rates will be obtainable over most of the roads at this season.

ATLANTA, GA., DEC. 28

Brother Russell will be present for an afternoon and evening meeting. Address to the interested at 3 p.m. Evening meeting for the Public at 7:30 o'clock in Cable Music Hall. For further particulars, apply to Mr. W. S. Stevens, 75 Park avenue, Atlanta, Ga.

BIRMINGHAM, ALA., DEC. 28-30

Brother Russell expects to be present the entire day of the 29th. Pilgrim brethren will be in attendance for other sessions, all of which will be held in the First Baptist Church, Sixth avenue and Twenty-second street. At 10:30 a.m. Wednesday, the 29th, Question Meeting. At 3 p.m., address to the interested. At 7:30 o'clock, discourse to the Public. Subject: "The Overthrow of Satan's Empire." For local particulars, address Miss Bessie T. Morris, 4805 First avenue, Woodlawn, Birmingham, Ala.

MEMPHIS, TENN., DEC. 30-JAN. 2

Here, too, will be a Convention of several days, with the Editor present on Thursday, Dec. 30, who will address the interested in the afternoon at 3 o'clock in Business Men's Club Hall, 79-81 Monroe avenue, and discourse to the Public in the evening at 8 o'clock. Subject: "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." Evening session to be held in Italian Hall, 136 S. Second street. Brethren of ability will serve at the remaining sessions of the Convention, including a public meeting on Sunday in the Lyceum Theatre. Local particulars may be had from L. E. Turner, 688 Beale avenue.

FORT SMITH, ARK., DEC. 31-JAN. 2

In response to requests from this quarter, a Three-Day Convention has been arranged. Bro. Russell expects to be present on the 31st. Address of welcome at 10:30 a.m. Address to the interested at 3 p.m. Evening meeting for the Public at 8 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." Pilgrim brethren will serve for the remainder of the convention. Arrangements have been made by the Fort Smith class for the free entertainment of any of the friends who find it inconvenient, financially, to remain during the whole Convention. Address C. L. Knowles, 2212 N. Fourteenth street, Fort Smith, Ark.

CHICAGO, ILL., JAN. 2

Morning Rally for Praise and Testimony at 10 o'clock. Address to the interested at 11 o'clock. Afternoon service for the Public in the Auditorium, Congress and Wabash avenue. Visiting friends cordially welcomed.

BLOOMINGTON, ILL., JAN. 3

Morning Rally for Praise and Testimony at 10:30 o'clock in Odd Fellows' Hall. Afternoon and evening sessions in the Coliseum. Afternoon address to the interested at 3 o'clock. Evening meeting for the Public at 8 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." For local particulars address Miss Lula Isemenger, 713 S. Clayton street, Bloomington, Ill.

DUBUQUE, IA., JAN. 4

Praise and Testimony meeting at 10:30 a.m., also discourse for the interested at 3 p.m., in Temple Hall, Ninth and Locust streets. Evening meeting for the Public at Grand Opera House. Subject: "The Overthrow of Satan's Empire." For any additional information, address F. A. Uhlrich, Kniest and Garfield avenues, Dubuque, Ia.

ST. PAUL, MINN., JAN. 5

Morning Rally for Prayer, Praise and Testimony in Woodruff Hall, Prior and St. Anthony streets, at 10 o'clock. Address to the interested at 11 o'clock. Public meeting in Minneapolis at 2:30 p.m. in the Auditorium. Subject: "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

WINNIPEG, MAN., JAN. 6

Morning Rally for Praise and Testimony at 10:30 o'clock. Address to the interested at 3 o'clock. Public meeting at 7:30 p.m. For further particulars regarding place of meeting, etc., address E. C. Tinling, Gen. Del., Winnipeg, Man.

HAMILTON, ONT., JAN. 8

In view of the great distance from Winnipeg to Hamilton, and in view of the possible delay of trains at that season, it is not likely that Brother Russell will be able to reach Hamilton in time for more than an evening meeting for the Public at 8 o'clock in Y.M.C.A. Hall, James and Jackson streets. Subject: "Man's Past, Present and Future in the Light of the Bible."

TORONTO, ONT., JAN. 8-10.

Pilgrim brethren will be provided for the Saturday and Monday sessions, Bro. Russell being present on Sunday. He will conduct a question meeting beginning at 11 a.m. Afternoon meeting for the Public. For further particulars, see later announcement, or address F. W. Manton, 100 McPherson avenue, Toronto, Ont.

===================

R4536 : page 383

ITINERARY FOR BROTHER RUSSELL'S HOLIDAY SEASON TOUR

Lv. Brooklyn, N.Y.............Saturday, December 25
......Pennsylvania Railroad....................... 9:15 p.m.
Ar. Richmond, Va..............Sunday, December 26
......R.,F.&P.R.R................................ 7:50 a.m.
Lv. Richmond, Va..............Sunday, December 26
......N.&W.R.R................................... 9:00 p.m.
Ar. Bristol, Tenn.............Monday, December 27
......N.&W. (via Bristol)......................... 9:30 a.m. E.T.
Lv. Bristol, Tenn.............Monday, December 27
......Southern R.R................................ 9:15 a.m. C.T.

Ar. Knoxville, Tenn...........Monday, December 27
......Southern R.R................................ 1:45 p.m.
Lv. Knoxville, Tenn...........Tuesday, December 28
......L.&N....................................... 6:10 a.m.
Ar. Atlanta, Ga...............Tuesday, December 28
......L.&N....................................... 11:55 a.m. C.T.
Lv. Atlanta, Ga...............Tuesday, December 28
......Southern R.R................................ 11:10 p.m.
Ar. Birmingham, Ala...........Wednesday, December 29
......Southern R.R................................ 5:20 p.m.
Lv. Birmingham, Ala...........Wednesday, December 29
......Frisco Line................................ 10:30 p.m.
Ar. Memphis, Tenn.............Thursday, December 30
......Frisco Line................................ 7:30 a.m.
Lv. Memphis, Tenn.............Thursday, December 30
......Frisco Line................................ 11:00 p.m.
Ar. Fort Smith, Ark...........Friday, December 31
......Frisco Line................................ 11:30 a.m.
Lv. Fort Smith, Ark...........Saturday, January 1
......Frisco Line................................ 6:05 a.m.
Ar. St. Louis, Mo.............Saturday, January 1
......Frisco Line................................ 7:45 p.m.
Lv. St. Louis, Mo.............Saturday, January 1
......C.&A.Ry.................................... 11:45 p.m.
Ar. Chicago, Ill..............Sunday, January 2
......C.&A.Ry.................................... 7:55 a.m.
Lv. Chicago, Ill..............Monday, January 3
......C.&A.Ry.................................... 9:00 a.m.
Ar. Bloomington, Ill..........Monday, January 3
......C.&A.Ry.................................... 12:39 noon
Lv. Bloomington, Ill..........Tuesday, January 4
......I.C.Ry..................................... 6:20 a.m.
Ar. Dubuque, Ia...............Tuesday, January 4
......I.C.Ry..................................... 1:40 p.m.
Lv. Dubuque, Ia...............Tuesday, January 4
......C.,B.&Q.R.R................................ 11:59 p.m.
Ar. St. Paul, Minn............Wednesday, January 5
......C.,B.&Q.R.R................................ 7:20 a.m.
Lv. Minneapolis, Minn.........Wednesday, January 5
......G.N.R.R.................................... 5:50 p.m.
Ar. Winnipeg, Man.............Thursday, January 6
......G.N.R.R.................................... 7:25 a.m.
Lv. Winnipeg, Man.............Thursday, January 6
......C.P.R.R.................................... 10:40 p.m.
Ar. Hamilton, Ont.............Saturday, January 8
......C.P.R.R. (via Toronto)..................... 4:45 p.m.
Lv. Hamilton, Ont.............Sunday, January 9
......G.T.R.R.................................... 8:10 a.m.
Ar. Toronto, Ont..............Sunday, January 9
......G.T.R.R.................................... 10:00 a.m.
Lv. Toronto, Ont..............Sunday, January 9
......G.T.R.R.................................... 6:10 p.m.
Ar. Brooklyn, N.Y.............Monday, January 10
......D.,L.&W.R.R................................ 10:45 a.m.

===================

SEMI-MONTHLY
VOL. XXXI JANUARY 1 No. 1
A.D. 1910--A.M. 6038

CONTENTS

Views From The Watch Tower........................ 3
  Outlook for the Truth......................... 4
Greetings to Pilgrims and Colporteurs............. 5
"Give Thee for a Covenant"........................ 6
  The Ministry of Reconciliation................ 6
The Last of the Prophets.......................... 7
Our Lord's Second Coming.......................... 8
Jesus Baptized and Tempted........................ 9
"For This He Did Once"............................ 10
Drinking the Lord's Cup........................... 12
The Wedding Garment............................... 12
Growth in Grace and Knowledge..................... 13
Questions on the Covenants........................ 13
Berean Studies on the Atonement................... 15

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S.S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19; I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

==========

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,

BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

ONE-DAY CONVENTIONS AND SPECIAL SERVICES ADDRESSED BY THE EDITOR OF THIS JOURNAL

WINNIPEG, MAN., THURSDAY, JAN. 6

All meetings in Manitoba Hall, 293 Portage avenue. Morning Rally for Praise and Testimony meeting at 10:30 o'clock. Address to the interested at 3 o'clock. Public meeting at 8 p.m. Subject, "Man's Past, Present and Future in the Light of the Bible." Visiting friends heartily welcomed.

HAMILTON, ONT., SATURDAY, JAN. 8

Public meeting at 8 p.m., in Y.M.C.A. Hall, James and Jackson streets. Subject, "Man's Past, Present and Future in the Light of the Bible."

MID-WINTER NORTHERN CONVENTION, TORONTO, ONT., JAN. 8-10

Come, all who can, with hearts prepared for a blessing. We are not able to advise at this issue where the general sessions will be held, but the public meeting on Sunday afternoon at 3 o'clock will be in the Royal Alexandra Theatre. Reduced rates on the certificate plan are expected, so that it will be desirable to ask for certificate when purchasing the one-way ticket at full fare. This, when properly validated, will entitle the holder to return trip ticket at a very low rate.

Local particulars may be had from Mr. F. W. Manton, 100 McPherson avenue, Toronto, Ont.

FOUR SPECIAL SERVICES SUNDAYS--JAN. 16, 23, 30 AND FEB. 6--BROOKLYN ACADEMY OF MUSIC

(Lafayette Avenue and St. Felix Street.)

CHURCH FEDERATION--COUNTING THE COST

Jan. 16, 3.00 p.m.--Topic: "What Congregationalists, Methodists and Presbyterians Must Surrender."

Jan. 23, 3.00 p.m.--Topic: "What Baptists, Disciples and Adventists Must Surrender."

Jan. 30, 3.00 p.m.--Topic: "What Episcopalians, Catholics and Lutherans Must Surrender."

Feb. 6, 3.00 p.m.--Topic: "The Church Militant's Surrender to the Church Triumphant."

Because of its large seating capacity, these will be held in the Academy of Music instead of the Brooklyn Tabernacle. However, a testimony meeting will be held at 10.00 a.m. each of these Sundays in the Tabernacle, and a plain luncheon will be served at noon, also in the evening at 6.00 p.m., preceding a question meeting at 7.30 p.m.

An opportunity for Baptism will be arranged for the evening of Jan. 23.

NORFOLK, VA., FEB. 13
WILMINGTON, N.C., FEB. 14
CHARLESTON, S.C., FEB. 15
SAVANNAH, GA., FEB. 16
JACKSONVILLE, FLA., FEB. 17
MID-WINTER SOUTHERN CONVENTION AT TAMPA, FLA., FEB. 18-21
CUMBERLAND, MD., FEB. 27

==========

SMALL CROSS AND CROWN BUTTONS

We have these again in stock at 2 for 5 cents, or 25 cents per dozen.

SPIRITISM BOOKLET IN SWEDISH

At 10 cents each, or 60 cents per dozen, postpaid.

QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free to those who have "Tabernacle Shadows" and who will request them.

===================

R4539 : page 3

VIEWS FROM THE WATCH TOWER

THE YEAR 1910 opens auspiciously upon a world which may be said to be nervous and doubtful, if not fearful. Hope still holds the reins, however. MONEY IS THE KING IN THE PRESENT ORDER OF THINGS, EVERYWHERE! His palace is entrenched, a veritable fortress, practically impregnable. His interest from bonds--National, State, County, Municipal, Railroad--and real estate mortgages represents more each year than all the gold money in the world could pay. Hence the debtors must make good the deficiency with other bonds, etc. Thus Money owns, and, in the last analysis, Rules the World. Moreover, its debts are protected by most stringent laws and regulations, and with armies and navies, militia and police. Money could not be better off than it is to-day.

Indirectly money has noted the fat things of the world and has appropriated them and operates them through gigantic trusts and combines. The smaller business enterprises, Money disdains to touch. It leaves these to the weary and heavy-laden, that they may have some share in the property and be able to pay the interest on the bonds. The smaller manufacturers of the world, between satisfying the demands of trades' unionism and paying the interest on their bonded debts, find it impossible to say that the New Year opens prosperously. Still they hope, and, as they read descriptions of their fellow-manufacturers in other lands, they rejoice that business is no worse than it is, and hope for "better times."

A bountiful harvest has given foundation for a fair degree of prosperity amongst the people as a whole and, everything considered, America is a very favored land.

For a long time the wealth of Europe has been largely derived from its trade with foreign countries. King Money in Great Britain has levied tribute on the entire heathen world. To protect this he has the largest navy on earth and watches jealously any neighbor who might be a competitor. King Money in Germany is growing rapidly rich and has great ambition. He can produce more manufactures than he can use and he desires to share the trade of the British King Money. To get this he is willing to spend hundreds of millions of dollars in building battleships. The English King Money fears that his supremacy of the seas would thus be endangered if the German King Money were on an equal sea-footing. His servants, the English Press, of course, are greatly interested and excited. The whole British Nation is aroused to excitement.

A German war scare makes some fearful and some belligerent. The claim is, that a strong German navy would compete with the British, take away her trade and starve her people by blockading her ports. The argument advanced is that war should be declared against Germany speedily, while the British navy is so much the stronger of the two, and that, with her navy destroyed, Germany should never be allowed to rebuild one which would in any degree be a menace to that of Great Britain. Meantime the British and the Germans are impoverishing their treasuries with war preparations, and latterly Austria has become bent on being a sea power, and is also building Dreadnaughts. With the amount of zeal everywhere manifested to serve King Money it would not at all surprise us if there should be a cruel and dreadful war between the two great "Christian" nations, Great Britain and Germany, within two years.

How far-reaching would be the influence of such a war is difficult to guess. India, which has for so long been under British control and yielded rich returns to King Money, is already in a ferment of revolution. Russia at such a time would be glad to free India from the domination of Great Britain and then would seek to grasp India as her own possession.

Meantime China and Japan are making wonderful strides in civilization--especially in war preparations. Soldiers are being drilled; cannon are being manufactured--and in general these great heathen powers which have been dormant for so long are getting awake. Presumably they have their own King Money managing their affairs. In the event of a war between Britain and Germany, if Russia should interfere with India, Japan as a British ally, would attack Russia, with China as her assistant. It would be easy for imagination to picture other nations becoming embroiled in the strife. Thus a great European war may be comparatively near. Many prominent Englishmen have expressed themselves much more positively than this--that war cannot be long averted.

Late advices from China and Japan indicate great business prosperity there. Some who have been examining the fundamental causes for the industrial awakening tell us that the basis of it lies in the fact that although gold is the nominal money standard of those lands, silver is the real standard--the money in which the business is conducted. Doing business with the cheaper money practically gives China and Japan a tariff wall of one hundred per cent. and increasingly closes the ports of those great nations to European and American goods manufactured on the gold basis.
The demonetization of silver, which was intended by King

Money to bring to him wealth from peoples afar, as well as at home, is gradually closing upon him the doors of heathendom, representing three-fourths of humanity. The Chinese and Japanese hope soon to be able to duplicate at lower prices the wares of Europe and America. And those who ignore the imminence of Messiah's Kingdom might well stand in dread of "a commercial invasion," as well as a political one, from Oriental lands within a quarter of a century.

The peoples of Southern Europe are feeling the influences of civilization and education, and are arousing themselves from lethargy and beginning to feel the gnawings of discontent. Socialism is spreading through the armies of Europe, and the various States are instructing their discontented millions in the use of all the implements of warfare and death, even while their national lives are threatened.

R4539 : page 4

It looks as though five years more would see the poorer classes of Europe awake, and, mad with envy and discontent, ready to pull down upon their own heads the social structures of the world in the vain hope that thus they can get more of the coveted gold.

In our own land it is really surprising to see how quickly and how thoroughly the millions of emigrants from Europe are absorbed and Americanized and civilized. Here everything is very quiet socially, but occasionally we have evidences that underneath the surface there is anger, malice, hatred, envy, strife--that the poor world as a whole is not Christianized. It is really only galvanized with a semblance of Christianity in outward conduct, and liable at any moment

R4540 : page 4

to manifest those characteristics which St. Paul describes as sensual and devilish. Certainly comparatively few have the fruits and graces of the holy Spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness, love!

At any time in any quarter of the world conditions might suddenly arise which would convulse the financial world, and through it the social world, or vice versa. We cannot say that this might not come soon, although we see no apparent cause of such a convulsion in this year, 1910. The power of the Labor Unions all recognize. The unionists well know that they could paralyze business and bring starvation or surrender within one month.

THE "RELIGIOUS WORLD"

Strictly speaking, the world is not religious, yet so closely allied are nominal Christianity of all denominations and worldly institutions of every kind that some name is needed to describe the Babylonish mixture.

Thank God, there are still good people, and apparently some of them in every denomination; but most evidently they not only are not in the majority, but are a very small minority--quite unable to control the situation. The outward forms continue in all denominations, but they all seem to be honey-combed with unbelief. Higher Criticism, Evolution, Theosophy, Christian Science, Psychic Research, etc., have practically swallowed them up and there is left only the "form of godliness without its power," except in the small minority of consecrated saints already referred to. And those we are seeking for, and shall seek for by every power at our command, for they are all to be found and enlightened, blessed, ripened, gathered, before the end of the harvest time.

Church Federation on a large scale comes on slowly, but the spirit of it is making great progress in various directions. Church Federation is getting into practical shape in many cities. Undoubtedly it already is a force, but we are still to expect a still more formal organization or Federation, and the vitalizing of the same through affiliation with the Episcopal system. Not until then will the "image of the beast" have power to speak, to command, to enforce its edicts.--Rev. 13:15-17.

OUTLOOK FOR THE TRUTH

In some respects the Truth has never had a brighter or more prosperous outlook than at the present time. It has never wielded as much influence as now for the enlightenment of the people. Never before have so many millions of intelligent, thinking people been brought in contact with a knowledge of the Divine Plan of the Ages and a knowledge of the effectiveness of the Ransom Price laid down on Calvary! Never before has the trumpet given a clearer sound! Never before have the soldiers of the cross had the armor more completely at their command or been better versed in how to use the sword of the Spirit, which is the Word of God! Never before have those who understand the Truth seemed more awake to the responsibilities of the hour or more zealous to use them to the glory of Immanuel! What may we not expect, accordingly, in the year 1910 in the line of scattering the Volunteer matter and putting the "Bible Keys" into the hands of every Bible student; and THE WATCH TOWER into the hands of every one who manifests interest; and the sermons weekly into the hands of all our neighbors!

Dear Brethren, what solemn resolutions or vows do you intend to make to the Lord respecting your faith and zeal and self-denials in his service during the year beginning? Let us promise nothing rashly; but, after considering well our wonderful privileges and opportunities, let us promise and do with our might, what our hands find to do.

"YOUR ADVERSARY THE DEVIL"

What we have said respecting the glorious opportunities for service and a good outlook for the work should not be understood to signify no attacks from the Adversary. Quite to the contrary indeed. If from time to time in the past our great Enemy has assaulted the Truth and all who would seek to be faithful to it, what reason have we for supposing that he would be less on the alert or less aggressive in the present or succeeding years? On the contrary our expectation is that the battle for right, for Truth, will wax hotter and hotter. Those unwilling to trust the Lord and those who are confident of themselves might about as well surrender now as any other time. Be assured that only the faithful and the courageous overcomers will stand the testing of this evil day. But this will not discourage us, if we will trust in the gracious promises of our Lord that greater is he that is for us than all that are against us.

The Apostle calls particular attention to "perils amongst false brethren" in our day and he particularly pointed us to the heady and high-minded and told us that "Of your own selves shall men arise speaking perverse things to draw away disciples after them." Such things are to be expected in 1910. Let us not be surprised, but on the alert to resist such besetments by increased humility. It surely is a fact that those who once enjoyed the light of present Truth and who have left it seem thereafter more deficient of decency, reasonableness, honesty, manhood and womanhood than do worldly people, or those who have never seen the Truth. One might know how to calculate on what the worldly foe might do or say or insinuate, for they all have limits beyond which they would not think of going; but as for these false brethren, there is no calculating what they may do or say. Expecting such assaults we need not be disconcerted but "trust in the Lord and do good."

WHAT MANNER OF SPIRIT ARE YE OF?

Eighteen centuries ago when the Samaritans refused to sell bread for our Lord's company, the Apostle James and John in their loving zeal for the Master, said, "Lord, Wilt thou that we command fire from heaven" to destroy these men and their city? But Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of. The Son of man came not to destroy men's lives, but to save them."--Luke 9:54-56.

These words are to be the guide of all the Lord's followers to-day, as well as before. We are not to render evil for evil, nor slander for slander, but, contrariwise, are to speak kindly, lovingly, generously, of those who, as foretold, will say all manner of evil against us falsely for Christ's sake--because we are his servants and representatives. And the more prominent our position, the more virulent will be their attacks. If we can remember that they are deluded and that the attacks are really from the Adversary, it will help us to feel kindly, sympathetically toward them, instead of maliciously and hatefully.

We urge upon the dear readers of this Journal that during the year 1910, more than ever before, they shall seek to walk very close to the Lord--in meekness and humility, in patience and love to the brethren, and in love and zeal for the Lord and for the Truth.

Although somewhat disappointed that we are not even able to report seven thousand names to the Vow--not more than one-third of THE WATCH TOWER list, nevertheless we have many reasons for believing that some of the dear friends who have not taken the Vow formally are striving to live up to its principles, and striving thereby to have a share of the blessings which it seems to be bringing to all who take it in sincerity, and in love of the Truth and the principles of righteousness.

We urge all to beware of making the Vow a test of brotherhood in Christ. Leave every matter of personal liberty with the individual, recognizing all who fully turn from sin to righteousness and avow full faith in the Redeemer as

R4540 : page 5

the Savior and a full consecration to him as "members of his Body." What preference you should give in the election of Elders to one who has taken the Vow or to one who has not taken it is for yourselves to decide, according to your own judgment; just as the matter of the use of tobacco would not bar Christian brotherhood, but might be considered in the choice of an Elder of the Church.

Should any in opposing the Vow show a bitter spirit, a fighting spirit, remember the Apostle's words, "Mark them which cause divisions...and avoid them." (Rom. 16:17.) Nevertheless treat them not as enemies and think not of them as such, and hope for their return to a better spirit. Let us each remember, however, that his own chief ground for scrutiny and criticism is his own heart and his own life. Let us each fight the good fight there and avoid in every possible manner contentions and strife with the brethren, except it should be unavoidable along the lines of some violation of righteousness or the spirit of a good conscience and then let it be with loving and peaceable desires and endeavors.

THE NEW COMMANDMENT

Many of you have already obtained this year's motto card, the low prices of which are mentioned elsewhere. The texts for the year are most beautiful. The first is the New Commandment of the Master given to those who will be his disciples--those who would consecrate their lives with his, even unto death. "Love one another as I have loved you"--unto self-sacrifice. (John 15:12.) The second text might be termed an apostolic commentary on this New Commandment. St. John wrote to fellow-Christians, "We ought (also) to lay down our lives for the brethren" (I John 3:16)--following the example of our illustrious Redeemer and glorified Head. If you have several of these motto cards, have one in each room so that you will think continually upon brotherly love, assured that it is the final test of character in God's sight. Not only keep the motto card in sight, but keep the

R4541 : page 5

sentiments continually in mind. Thus striving together in the unity of the Spirit and the bonds of peace and seeking to walk closely under the shadow of the Almighty, the year 1910 will assuredly be to us all a happy year. It will be full of happiness, however many trials and difficulties it may contain. The Lord knows how to make all things work together for our good!

===================

R4541 : page 5

1910--GREETINGS TO PILGRIMS AND COLPORTEURS--1910

BELOVED IN THE LORD:--The opportunity for a Christmas and New Year's Letter is again at hand. My heart goes out with peculiar warmth and interest to the six hundred co-laborers whom I now address. I feel that you individually and collectively are very close in my heart's affections. It is right that we should consider, appreciate and admire the Christian likeness of the Lord in each other--and I see so much of this in you, dear friends. Your loyalty and faithfulness to the Truth, coupled with your zeal for its service, are continually an inspiration. I doubt not they also inspire many of the Lord's dear sheep who long for some such service as that in which you are engaged, but are denied the privilege, because of other duties and responsibilities.

As I look over the various departments of the harvest work I perceive that every feature of it is being used of the Lord for the blessing of his people and the enlightenment of the world. The Conventions and other public meetings are doing a grand work; the printed sermons are influencing many minds; THE WATCH TOWER and the newspapers and the Volunteering are accomplishing much. But the Colporteur work, in connection with the STUDIES IN THE SCRIPTURES, seems to be pre-eminently used of the Lord, in the full deliverance of those who have been more or less influenced by the Truth through other channels. I inform you of this for your special encouragement, well knowing of your many discouragements. Dear Colporteurs, you are awakening more than ever to an appreciation of your wonderful opportunities, and I rejoice accordingly!

Some years ago the work was esteemed more as a business. Of late an increasing number appreciate the fact that they have a great ministry of the Truth to serve. No longer are they satisfied to sell the books--good as that work alone often is. More and more the privilege is appreciated of watering the seed sown--of calling back upon those who gave evidence of Christian character and spirit--to see if they were reading and to help them wisely over any difficulties, and later to assemble them with others for Chart Talks, which later on develop into Dawn-Bible-Studies. The kind word, the happy face, the gentle presentation of Christian work in the encouragement of the study of the Scriptures, etc., find the hearts of those who are really hungering and thirsting after righteousness. It finds some hearts that never before tasted of the grace of God.

The Spirit of the Lord in the Colporteurs magnetically attracts the "wheat" class, and family relationship and oneness in Christ is recognized. The tired, the troubled, the soul-hungry, find in these "angels" which are flying through the midst of heaven (Mark 13:27), the sympathy, consolation, Christian love, etc., which their hearts have longed for and nowhere else found. The solace which they have sought in vain in the sects they had reason to expect in the Lord's followers, but rarely found. Is it any wonder that such would be ready to hear the message of Truth, and ready to confess that they had long been burdened and perplexed with the error?

At the opening of another year we bid you God-speed for the New Year, dear fellow-Pilgrims and Colporteurs. May the Lord's blessing continue with you richly, rewarding you, not only in the life to come, but also with large measures of blessing in the present time, and, if for your good, granting you to see some fruitage to your labors. One dear Colporteur reports that during the year, by the Lord's grace, she has been guided with the message to seven who have received it gladly. It is not merely the planting of the seed, but the watering of it and the holding of it that brings it to fruitage.

We take this opportunity of calling your attention to the great work that is being done through the newspapers and Volunteer work. You may not have great opportunities of assisting in either of these departments of service directly, but you can at least exercise a good influence in favor of them with others. There are many cities and towns which have never been volunteered. We offer the printed matter free every year, but the dear friends residing in or near these places have not yet realized what a blessing they are missing when they neglect this service. Cannot you give them suggestions and examples along these lines and thus add to the service of the Truth and to their joy and spiritual blessing through participation?

In the matter of the newspapers publishing the sermons: Where a paper in the County publishes, mention the fact in your canvass. It will help you effect a sale of the books and you may secure an order for the paper in combination. Make such price as you think proper: You have the published prices in the Peoples Pulpit and this will permit you to give a clubbing discount, as between the newspaper, THE WATCH TOWER and the DAWN-STUDIES. Make such combinations as you please. The one important thing is that no price ever shall be quoted in the combination that would be less than the cost of the newspaper.

Inform the friends you meet of the importance of sustaining the publishers of the sermons in view of the fact that the Adversary is ever on the alert through various channels to discourage them and to interrupt this form of spreading the Truth. Have in mind that the publishers of these newspapers have no interest in the Truth, but merely in the circulation of their paper and in the profit. Advise friends not to attempt to write theology to the editor, but to leave that to the sermons, and merely to express their own pleasure, interest, satisfaction in the reading of them and that this constitutes their chief interest in the paper.

R4541 : page 6

We invite the Pilgrims, as well as the Colporteurs, to send to us the addresses of such persons as desire the sermons but cannot afford the cost.

We desire to send a little Christmas token to each regular Pilgrim in the service and to each regular Colporteur. By "regular" we mean such as devotes entire time to the work, or at least one-half of his time.

Please accept one of the new gold Cross and Crown pins and advise us at your convenience where we shall send it. Reckon on its leaving here January 11, which will give us time to get through with our Christmas rush.

We will enclose one of the little booklets, "The Sweet Brier Rose," and trust that the sentiments of the poem are those of your heart. We send also one of the "Heart Bookmarks" and trust that the sentiments thereon expressed will find echo in your souls throughout the coming year. "Keep thy heart with all diligence" for the Lord and in his service and love, which means in the love and service of all who are truly his. Thus doing, undoubtedly the year 1910 will be to us a very happy and profitable one. As you look at the grape clusters on the bookmark, let them remind you of the Master's words, "Herein is my Father glorified, that ye bear much fruit"--fruits of the spirit of love.

Still remember throughout the coming year, as in the past, that my Christian love for you is very deep and very warm, and that in all your afflictions I am afflicted, and that if at any time you are in trouble, I would have you call on me, after you have first called upon the Lord.

Wishing you a very joyous Christmas and a very happy New Year, 1910, I remain, as ever,

Your brother and servant in Christ, C. T. RUSSELL.

The above was prepared as a letter, but later concluded that as we are rushed in the office work it would save labor and reach you equally well through THE WATCH TOWER. We conclude, indeed, that others might be interested also.

Possibly amongst their New Year's resolutions the dear Colporteurs will include the following: (1) To send us promptly the lists of addresses of those who purchased STUDIES. (2) That on each Report Sheet they will give their own name and address. (3) That they will begin on the first page of Report blank. (4) That they will give at the head of each list name of the town and county. (5) That they will write very plainly. We use these lists for sending samples of our literature and have been obliged to destroy many because imperfect along some of the above lines.

==========

BROOKLYN BETHEL HYMNS FOR FEBRUARY

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table we consider the MANNA text: (1) 130; (2) 219; (3) 293; (4) 259; (5) 109; (6) 291; (7) 41; (8) 325; (9) 50; (10) 214; (11) 52; (12) 72; (13) 32; (14) 296; (15) 294; (16) 4; (17) 264; (18) 144; (19) 313; (20) 316; (21) 210; (22) 162; (23) 272; (24) 18; (25) 226; (26) 60; (27) 110; (28) 178.

===================

R4542 : page 6

"GIVE THEE FOR A COVENANT"

THUS saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places."--Isa. 49:7-9.

Full often have we made application of this Scripture to our Lord, the Head, and the Church, his Body. We now call attention particularly to the feature which declares, "I will preserve thee and give thee for a Covenant unto the people, to establish the earth," etc. Notice the fact that the people and their earthly inheritance are here differentiated from the great Mediator of the Covenant, through whom the people are to be blessed. Our Lord has not yet received the heathen for an inheritance and the uttermost parts of the earth for a possession. He has not yet regathered and blessed natural Israel and made them the special channels of his blessings to mankind. For more than eighteen centuries he has been waiting at the right hand of majesty for his foe to be turned over to him--for the time to come when he shall take to himself his great power and reign. The beginning of that reign will be the binding of Satan. Then the blessing and uplifting of the groaning creation will follow. Gradually the world will be prepared to resume covenant relations with God at the close of the Millennium.

Why the delay? Why did he not begin the work at once, immediately after he ascended up on high? The Scripture answer is that, in harmony with the Divine Plan, he has been waiting for the "members" of his Body to join with him in sacrifice in the sufferings of this present time, that they may share with him as his "members" in the glorious work to which he has been appointed as the spiritual Seed of

Abraham. (Gal. 3:29.) From this standpoint all the work of God's people during this Gospel Age is so much of the ministry of the world's New Covenant--serving that New Covenant by getting themselves and each other ready for the future work of glory at the expense of self-denials as respects earthly things and the present life.

Note St. Paul's application of our text to the Church. He quotes the passage as applicable to the Body of Christ, saying, "We, then, workers together, beseech also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted [the antitypical Atonement Day], and in the day of salvation have I succored thee: behold, now is the accepted time [when we, like our Lord, may sacrifice earthly rights and restitution privileges and thereby attain the spiritual blessing of our 'high calling of God in Christ Jesus']; behold, now is the day of salvation"--the great salvation to the Divine nature.--2 Cor. 6:1,2.

Reading again the prophecy from which this quotation is made--our text--we perceive that there is no room to question that the entire Christ Head and Body was given as a Covenant for the people, the world, to institute general times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.--Acts 3:19-21.

We see, in this connection, also the appropriateness of our Lord's speaking of his "Cup" of suffering and death which he invited his faithful to share with him as being not only his own blood shed for us, but also "the blood of the New Covenant shed for many," in which we are privileged to participate. Those who see and who appreciate the privilege rejoice to be accounted worthy to have fellowship or participation with Christ in his sufferings and sacrifices, that they may have share with him also in his glories and work. The blood of the New Covenant signifies the "better sacrifices" by which God has been pleased to arrange to bring the whole world anew into Covenant relations with himself.

THE MINISTRY OF RECONCILIATION

"If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new. [Such are already back into harmony or covenant relationship with God.] And all [these] things are of God, who hath reconciled us to himself by Jesus Christ [brought us back to covenant relationship], and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech men by us; we pray men in Christ's stead, Be ye reconciled to God. For he [God] hath made him [Jesus] to be sin [offering] for us [him], who knew no sin; that we might become God's righteousness in him."--2 Cor. 5:17-21.

The careful student will note in the words quoted four

R4542 : page 7

parts distinctly separate: God, our Lord Jesus Christ, the Church, and the world. God and the world are in opposition. Divine sentence of condemnation passed upon all the human family, determining that they were out of covenant relations with God--imperfect, unable to keep the Divine requirements, and therefore under death condemnation. In due time God sent forth his Son, with the avowed object of reconciling the world. Jesus did not even attempt to do so. He confined his efforts entirely to the Jewish nation and amongst them to the seeking for the "lost sheep," as many as the Father would draw to him.

Having finished his ransom-sacrifice, he ascended on high and applied it, not for the world, but for those who should believe on him and become his followers by consecration. The Apostle was one of these, as he explained to others, and incidentally to us of the same class to-day. The results of our Lord's appropriation of his merit on our behalf, was our consequent harmony with God and share in the reconciliation, not done by our Lord, but in a measure committed to us, his "members." He says, as above quoted, "God hath reconciled us to himself through Jesus and hath given to us the ministry [service] of reconciliation"; not the service of our own reconciliation, which is already passed, but the service of making known to the world the great fact that through the merit of Christ's death, whosoever wills may return to harmony with God, be reconciled to him. Our message is that this reconciliation is eventually to reach the whole world, but that, at the present time, it is intended only for "him that hath an ear to hear."

As ambassadors for God, as "members" of The Christ, it is our ministry or service in the world to carry the message to all who can hear it--to persuade men, to encourage them by word and example, to be reconciled to God--to accept his terms and conditions and to submit themselves fully to his will. This ministry or service in the present time affects merely the gathering of "the household of faith," including the "elect," but this is not the end of the service. Those faithful in the present work of the ministry of reconciliation will be counted worthy by the Lord of a share in the glorious work of the future. The reconciliation of that time will differ from the message of the present time. Now we persuade, we urge, we entreat, we lay down our lives for the brethren. We seek by word and example to encourage, to entice them to the Lord--to have fellowship in his sufferings and in our ministry.

The ministry of the future will be entirely different--it will be glorious. Instead of suffering and sacrificing and being rejected of men, the future reconciliation work will be accomplished on a plane of glory. Our Lord and Head, glorified, will be the King of kings and Lord of lords. We, his humble followers, will be "changed" by the power of the First Resurrection and, as "members" of his "glorious Body," we will sit upon his throne. We will exercise under him the office of Prophet, Priest, King, Mediator between God and men, the world. No longer will men be entreated, but, on the contrary, the Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. (Isaiah 2:3.) And "the soul that will not obey that Prophet shall be destroyed from among his people," after full, fair warning and helpful advice.--Acts 3:23.

This ministry of reconciliation committed to the Church, now and hereafter, is sometimes referred to as the ministry of the New Covenant--the service of bringing Israel in covenant relationship with God anew. These royal priests serve the New Covenant by way of making ready, under the guidance of their Head, the sacrificing of their restitution rights as underpriests. The duties and privileges of this "royal priesthood" are now a sacrificing service; by and by a reigning, restoring and teaching service. "As he was, so are we in this world."--I John 4:17.

Verse 21 above quoted tells how our Lord became the sin-offering for us, the household of faith, and that this is in order that we might be made the righteousness of God in him. In other words, we his "members" may be the channels through whom his merit would be applied for the propitiation of the world's sins, under the terms of the New Testament, or bequest, in his blood. This is in harmony with the Apostle's statement that God's mercy through Christ will be extended to Israel through the Church. As it is written, "They shall obtain mercy through your mercy." It is God's mercy through Christ which will pass through the Church to natural Israel to whomsoever wills of all the families of the earth. Thank God for the privilege of this ministry of reconciliation committed unto us!--Rom. 11:27.

===================

R4543 : page 7

THE LAST OF THE PROPHETS

--JANUARY 2.--MATTHEW 3:1-12.--

Golden Text:--"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."--V. 3.

JOHN the Baptist was the last of the prophets and, as Jesus declares, "one of the greatest." To him was committed the honorable service of directly announcing the Savior, who said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the Kingdom of heaven is greater than he." (Matt. 11:11.) The last representative of the "house of servants," he discharged the duties of his office with dignity, declaring Jesus to be the long-promised Messiah-King, who was about to select a Bride class, to be his joint-heirs in his Kingdom. The Prophet recognized that he himself was not eligible to this class, yet rejoiced in his privilege of announcing the Bridegroom, saying, "He that hath the Bride is the Bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled."--John 3:29.

The Scriptures maintain a clear distinction between people of God prior to Pentecost, called friends and servants of God, and the people of God since Pentecost, called the sons of God. The latter are sons because begotten of the holy Spirit to a new nature--a spirit nature--to be fully attained by a share in the First Resurrection. This important point is distinctly marked by St. Paul. After recounting the faithfulness of God's people of the past, who had this testimony, "That they pleased God," he declares "All these died in faith, not having received the promise (fulfillment), God having reserved some better thing for us, that they without us should not be made perfect."--Hebrew 11:39,40.

The "better thing for us" is the spiritual part of the great Abrahamic promise. We are invited to become members of the spiritual Seed of Abraham--the Christ, the Messiah, Prophet, Priest, Mediator, King, of which our Redeemer, our Lord, is Head. The work of this spiritual Seed as King and Mediator of the New Covenant between God and the world will progress throughout the Millennial Age. Divine favor was cut off from the natural seed of Abraham during the past eighteen centuries and bestowed upon the spiritual Seed selected from both Jews and Gentiles.

But as soon as the spiritual Seed, "the Elect," shall be completed, the blessing of the Lord shall proceed from and through the spiritual Seed to the natural seed, eventually fulfilling God's promises of an earthly kind so long deferred to Israel. Notice how distinctly St. Paul outlines all this in Romans 11:25-32.

Thus seen, John's mission was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the long-promised Kingdom of God was at hand, and that if they, as a people, desired to share in it, in harmony with their long-cherished hopes, they should at once begin preparation. Not as a whole would the favored nation be accepted, but as individuals. All, therefore, should make a searching of their hearts, and if they found evil therein, if they have been living in known violation of the Law, they should repent and turn from the sin, and they should symbolize their reformation in the presence of witnesses by a baptism which symbolically represented this putting away of sin.

R4543 : page 8

God chose a strong, rugged character to bear this message. Providentially John's experiences in the wilderness specially qualified him; and his peculiar raiment and food enabled him to be independent of all religious sects and parties amongst the Jews and gave him freedom of utterance, which he might not otherwise have had. At the same time these peculiarities made his message all the more striking to the minds of the people.

As an illustration of his boldness, he challenged some of the prominent religionists of his time, who came to his preaching and baptism. He declared that they were the offspring of vipers and that their repentance would not be considered genuine without certain proofs, and that they might rid themselves of the delusion that they could inherit any share in the Kingdom merely because they were the natural children of Abraham, since God was able to fulfil his promise to Abraham along other lines.

John's declaration that now the axe was laid at the roots of the trees and that all not bringing forth good fruit would be hewn down and cast into the fire, was merely a figurative way of saying that the testing time for the Jewish people had come, that it was an individual matter, and that only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the Kingdom. All the remainder, cut off from those privileges, would go into the fire of tribulation and destruction with which their national existence would cease.

He was faithful in telling his hearers that his work and his baptism were merely preparatory; that the greater teachings and the higher baptism Messiah would institute. The honor and dignity of Messiah were so great that in comparison he was not worthy to be his most menial servant to carry his shoes. Messiah's baptism would be of two parts, the one upon the faithful, the other upon the unfaithful. "Israelites indeed" he would baptize with the holy Spirit and subsequently the unworthy, the non-fruitbearing, would experience a baptism of fire, of trouble, of national destruction.

Again he illustrated the character of Messiah's work in their nation, comparing it to the winnowing of wheat from chaff.

The entire mass, the entire nation, would be tossed about by the great winnower, in order that every grain of wheat might be found and separated from the chaff. The wheat was cared for, garnered, to a new state or condition at Pentecost and subsequently. The chaff of the nation was cast into a fire of trouble, insurrection and anarchy, which consumed them as people, as a nation, A.D. 70. That fire was unquenchable in the sense that it was the Divine intention that the nation should be consumed and it was not in the power of the ablest of statesmen and rulers to prevent this--to quench the fire. It burned itself out, as stated.

St. Paul calls attention to this matter saying, "Wrath is upon this people unto the uttermost," that all things written in the Law and the prophets concerning them should have fulfillment. Space does not permit our rehearsing here what we have already presented at length in the SCRIPTURE STUDIES, Series II, Study VIII, respecting the fact that John the Baptizer, as forerunner of Jesus, Jesus' representative to the Jews, was but a partial fulfillment of the type of Elijah. As many of our readers have the SCRIPTURE STUDIES in their libraries, we commend to them this most interesting feature, which is closely related to to-day's study. An antitypical Elijah is there shown, composed of Jesus in the flesh and his followers in the flesh, who must do a preparatory work in the world, in introduction of the Messiah of glory, Jesus the Head, and the Church his Body.

==================

R4543 : page 8

OUR LORD'S SECOND COMING

NOTWITHSTANDING all that we have written on this subject, some appear not to fully comprehend it; as, for instance, is implied in a query just received: If the Church must "fill up that which is behind of the afflictions of Christ" (Col. 1:24); if every "member" must finish the work of presenting his "body a living sacrifice, holy and acceptable to God" through Jesus (Rom. 12:1); if the blood of the New Covenant will only then be sprinkled on the antitypical mercy-seat "for the sins of all the people," before the great antitypical Priest comes forth to bless the world, would not this prove that the parousia of our Lord did not begin in October 1874; that we are not now living in the days of his parousia? Our answer is, No, it would not.

To the very best of our ability we have endeavored to make clear that the parousia of our Lord is wholly different from his epiphania. Both of these Greek words are translated coming in our common Bible, but in the Greek they have very different significations. The word parousia signifies presence, but does not signify any outward manifestation of that presence. It is used in respect to the first stage of the Second Advent, in which our Lord is said to come "as a thief in the night" to reckon with his own servants and to take the faithful of them with him to the heavenly mansion or condition prepared for them.

Our Lord's parousia and the gathering of the elect, we understand, has been in progress since October, 1874. It will continue until all of the "elect" shall have been gathered and glorified. In one sense our Lord will continue to be present as the world's King to the conclusion of the Millennial Age; but his parousia, in the sense of secrecy of presence, will terminate when, as the Scriptures declare, "He shall be revealed in flaming fire (judgments), taking vengeance on all who will not obey the Truth," but enlightening and revivifying all who will hear and, to the extent of their opportunity, obey his message. The parousia is to the Church and for the Church only. The epiphania or apokalupsis of the Lord in power and great glory is not to the Church nor for the Church, but to the world and for the world. "When he shall thus appear we also shall appear with him in glory," the Apostle declares. --Col. 3:4.

R4544 : page 8

Applying these things to the Atonement Work of this Gospel Age and the resulting restitution work of the Millennial Age, the matter is clear. Our Lord, as the great High Priest, ascended on high and applied his blood--the merit of his sacrifice--on behalf of the Church--the antitypical priests and Levites. Immediately, as shown in the type, after making atonement for our sins, the High Priest appeared at the door of the tabernacle--amongst his consecrated ones waiting at Pentecost in the upper room. His presence was manifested amongst them by the holy Spirit, and the sacrificing of the Church, made acceptable by Jesus' blood, began. The work has progressed ever since with those who are spiritually seated with Christ in the holies. Soon the last of the great Priest's "members" will have suffered in the flesh.

Now, in the harvest time, he is present to gather the sleeping ones and to further test and perfect "us who are alive and remain." The High Priest is doing no work outside of the "holy" of the antitypical Tabernacle. His presence is unknown to the world. Soon Bridegroom and Bride will be ushered into the presence of the Father in eternal glory. The "marriage supper of the Lamb" will be celebrated, and then Bride and Bridegroom, Head and members complete in glory, will come forth to bless the world. That crowning day of joy to the Church will be followed by our Lord's apokalupsis and epiphania. To the world he shall be revealed in flaming fire of the time of trouble, but nevertheless with power and great glory, "and all his saints with him." The great Mediator of the New Covenant will not be seen with the natural eye, nor by any except as their eyes of understanding open and they begin to grasp the situation. The first to "look upon him whom they pierced" will be the natural Israelite. Brought into Covenant relationship with God through the "better Mediator than Moses," they will be trained, chastened, blessed and uplifted by him during the Millennium; so that by the end of the Millennium they shall be ready for the everlasting Covenant condition of perfection in harmony with God.

===================

R4544 : page 9

JESUS BAPTIZED AND TEMPTED

--MATTHEW 3:13-17; 4:1-11.--JANUARY 9.--

Golden Text:--"In that he himself hath suffered being tempted, he is able to succor them that are tempted."--Hebrews. 2:18.

JOHN'S baptism, as we saw in a previous study, was intended merely as a sign of reformation. There is no intimation that either John or his disciples or others of the "Israelites indeed" made use of it. Nothing in the Jewish Law required it either. Our lesson notes the fact that John objected to our Lord's being baptized, because he was not a sinner. He was "holy, harmless, undefiled and separate from sinners."

Our Lord's baptism, therefore, as intimated in his reply to John, was a new institution, which he did not explain at the time, but which, later on, he showed was a symbol of his consecration unto death, not as a sinner, but as a sin-offering. He thus consecrated as soon as he was thirty years of age, the legal age at which a priest could offer sacrifice. The language of his heart is told us by St. Paul, "Lo, I come, as in the volume of the Book it is written of me, to do thy will, O God." (Heb. 10:7.) There, declares the Apostle, he began to set aside the typical sacrifices of the Law Covenant by beginning the "better sacrifices"--the antitypes.

In symbol our Lord declares that his perfect human will and all his earthly rights and powers were fully consecrated, even unto death, and that he was trusting the Father's promise that such an obedience would result in his resurrection from the dead to the spirit plane which he left, in order to become man's Redeemer. This symbolical consecration to death was responded to by the Father by the impartation of the holy Spirit as a beginning or start of the new spiritual nature which he would enter into fully by resurrection after the completion of his sacrifice. He was there begotten of the Spirit. Three and a half years later, in his resurrection, he was born of the spirit, "The first born from the dead." (Col. 1:18.) An additional attestation of Divine favor was the voice, saying, "This is my beloved Son, in whom I am well pleased."

From a child Jesus sought to be about the Father's business, and to know the teachings of the Scripture respecting his appointed work. His anointing by the holy Spirit quickened his understanding and made all that he had learned much more significant. At once he began to see lengths and breadths and heights and depths not possible of discernment previously, because, as the Apostle declares, "The natural man [even though perfect] discerneth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned....But God hath revealed them unto us [Christ and all of his Spirit-begotten followers] by his Spirit, which searcheth all things, yea, the deep things of God."--I Cor. 2:14,10.

This illumination (Heb. 10:32) gave Jesus such new views respecting his work that he was thereby impelled to go aside into the wilderness to think and pray and study what his course should be as outlined by the Law and the prophets. He spent forty days thus, fasting, praying, studying. When weak as a result of these experiences the Tempter was permitted to assault him with suggestions of ways and means of carrying out his work, which were far different from those which he found in the Scriptures,--which his perfect mind grasped completely, having heard them read by course in the synagogue from childhood.

OUR LORD'S THREE TEMPTATIONS

The three temptations experienced by our Lord illustrated all the temptations of his followers as New Creatures. "He was tempted in all points like as we are, yet without sin." He was not tempted as a father, as a mother, as a drunkard, as a gambler--and neither are these the temptations experienced by his followers. Of the weaknesses of the flesh he had none, while his followers have many; but the merit of his sacrifice is efficacious for the forgiveness of all the blemishes of his followers to the extent that they are unwilling, unintentional faults. Their testing is not along those lines, even as his were not. Proper understanding of our Lord's three temptations reveals to us that they are the same by which we are tested as New Creatures, his spirit-begotten disciples.

Temptation I. Hungry after his long fast, our Lord's flesh cried out for nourishment, and the Tempter, affecting a kindly interest in his welfare, suggested that, having received the holy Spirit, he now possessed the power of miracles and should use it to transform the stones into food. Our Lord subsequently used this power in feeding multitudes, but it would have been sinful for him to use it upon himself--to sustain the human life which he had already consecrated to death. He might use any ordinary means to supply his physical needs, but the holy Spirit was given him for another purpose--not for gratification of the flesh, even legitimately. Our Lord at once recognized the principle involved and promptly refused the suggestion, declaring, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In a word, if he would deserve eternal life it must be as a result of absolute obedience to the Divine Law. To create and eat the bread for the nourishment of his life in opposition to the Divine Law would be disobedience; and that, so far from meaning life, would have meant death everlasting.

Applying this temptation to our Lord's subsequent career and that of his followers, the lesson is this: Obedience to the Divine will is paramount every way, and holy privileges of the Church in spiritual matters must not be bartered for earthly advantage. The wrong course is symbolically prefigured in Esau's selling his birthright for a mess of pottage. (Heb. 12:16.) Every temptation to sacrifice spiritual privileges or violate spiritual responsibilities for the attainment of earthly advantages would be a yielding to this form of temptation.

Temptation II. It is not necessary to suppose that our Lord went to Jerusalem and to the pinnacle of the Temple in person to experience his temptation. On the contrary he was all the while in the wilderness and went to the Holy City merely mentally, guided there by Satan's suggestion that he could bring himself and his glorious mission quickly to the attention of all the people by performing a stupendous miracle --by leaping from the pinnacle of the temple into the chasm below and then arising unhurt. He could then explain to the multitude his heavenly errand and awe them to faith. Seeing that our Lord had repulsed his first temptation by quoting Scripture, Satan now attempted to support the second temptation with a text of Scripture, which, on its face, might appear to be properly applied by him. The passage reads much as though it were specially intended as a suggestion to our Lord to perform the very feat suggested--"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."--Psa. 91:11,12.

Our Lord promptly discerned the fallacy of the argument and the misapplication of the Scripture, which really belongs to the feet members of the Body of Christ, which is

R4545 : page 9

the Church, in this very time in which we are living, when stumbling-blocks to Christian faith are in the way, and when God is providing special light upon his Word and special assistance to the "feet" members of the Body of Christ--that they may surmount the difficulties and receive blessing instead of injury.

It would have been sin for our Lord to follow the course indicated because, although not misusing the Divine power, he would have been tempting God to use Divine power for his deliverance, whereas this was unnecessary, as he had not been called upon to thus hazard his life, but rather was required to sacrifice it--laying it down in the service of the Truth and of humanity. Our Lord's answer was directly to the point and was another quotation from Holy Writ; "Thou shalt not tempt the Lord thy God." In every case Satan seems to have realized that he was promptly and fully met by the quotations and his temptation shown to be contrary to the Divine instruction.

Our Lord's followers are tempted along this line also--tempted to presume on the goodness of God and by words or acts to place themselves in such positions as would test or

R4545 : page 10

tempt God in respect to his providential care of them--along lines which he has never authorized in his Word. The wonder-working spirit is contrary to the spirit of humility anyway and, if gratified, would lead to spiritual pride and egotism. God wishes his people now to "walk by faith and not by sight." Moreover the "call" of this Gospel Age is along lines of faith in the promises, rather than faith respecting the wonder-working achievements of others or of ourselves. Meekness, humility, faith, all stand arrayed on the side of the question which our Lord took and which his followers should take.

Temptation III. Again it is unnecessary for us to assume that there is any very high mountain in the wilderness in which Jesus was being tempted, for there is no such high mountain there. Nor is there a mountain in all the earth on whose pinnacles all the kingdoms of the world could be seen in a moment. In this case, also, our Lord was mentally transported to a high mountain, to a great, lofty kingdom overlooking and overtopping all earthly empires. For in Bible symbology a mountain represents a kingdom. In a brief moment Satan pictured himself to our Lord as the ruler of all earth's kingdoms--as having the ruling empire of earth, controlling all empires. This is in accord with the Scripture which declares that Satan is the Prince of this world (this age), and that he "now ruleth in the hearts of the children of disobedience"--thus ruling the vast majority.

After thus picturing his own power over the world--the power of a usurping prince imposing upon the ignorance and superstition of mankind, Satan's argument paraphrases thus: I know well the object of your coming, and the promise that your kingdom shall bless all the world and uplift the willing and obedient out of sin and death conditions. I assure you that I wish you well in the enterprise. As the ruler amongst men, I deplore present conditions myself. I suggest, therefore, that you undertake the work of reform amongst men as my lieutenant and assistant. If you will thus recognize, honor, reverence (worship) me, I will co-operate with you and turn the world of mankind over to your care. You, then, will be their earthly king or ruler, while I, Satan, as a spirit-being, would still control after the manner of an over-lord. This is the best you could do. The matter is fully in my hands, as you will judge from your present view of human conditions. If you take any other course, it will bring you disappointment, scorn, defeat, shame. If you take the course I suggest it will bring you prosperity and honor.

Our Lord's reply was, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The temptation passed successfully, Satan withdrew and holy angels ministered to our Lord.

A similar temptation is sure to come to every follower of the Lord, from the same Adversary, in one form or another. These are permitted by the Lord for the testing of our characters, even as in his own case. The temptation is, Will we connive with and recognize unjust and sinful institutions, because they have power and because to oppose them would imply their opposition and the braving of shame and scorn and death. Such temptations may come to the tempted through political or social or religious institutions, saying, serve us and we will assist you. But in every case behind the temptation is the Adversary. Those who have not learned to love righteousness and to hate iniquity--all who have not come to the point of a full submission of their will to the Divine will--are in danger of falling in such a temptation. But those whose hearts are loyal to the core, as was the Redeemer's, will repulse the Adversary and disdain his proffer of assistance on such terms or any terms.

Our Lord had no Advocate to sympathize with him and to succor and encourage him in the hour of temptation: "Of the people there was none with him." With us, however, matters are different. Our Lord, as our great High Priest, by the merit of his own sacrifice for man's sin, has ascended on high and has appeared as the Advocate of all those who are now being "called of God" to faith in his blood, and to walk in his steps, and to be baptized into his death, and to share with him glory, honor and immortality in "His Resurrection." (Phil. 3:10.) This great Advocate, having been tempted in all these lines, is able to succor us. Yet he waits for us to realize our needs and to apply for succor at the throne of grace, as intimated by our text.

===================

R4545 : page 10

"FOR THIS HE DID ONCE"

"Such an High Priest became us, who is holy, harmless, undefiled;
...who needeth not daily, as those high priests, to
offer up sacrifice, first for his own sins, and then
for the people's; for this he did once, when
he offered up himself."--Heb. 7:26,27.

HAD St. Paul written this epistle for the purpose of explaining the typical and antitypical Sin Atonement, he would have written differently. As heretofore shown, he was merely combating the prevalent thought amongst Jews of his day that the Law Covenant and its priestly arrangements were Divinely intended to be perpetual. Whoever so thought would be unable to discern the fact that God intended a new priesthood, symbolized by Melchizedek--one combining the kingly with the priestly office. Until the Jews could get this view of the matter, they could not properly understand:

(1) That the Jewish nation and priesthood and sacrifices and legal code must pass away.

(2) St. Paul would show them the Divine intention of a New Covenant with a new high priest and new underpriests and better sacrifices for its institution.

(3) Only by so seeing could they comprehend the Gospel message: that Christ the New Creature is the High Priest of a new order and that we, "his members," are the underpriests of that new order, as spirit-begotten New Creatures. Only from this standpoint could they comprehend how the spirit-begotten Jesus, as the Priest, could put to death Jesus in the flesh and make of him a sin-sacrifice. Only from this standpoint could they understand how the members of Christ, under the headship of the glorified High Priest, could follow in his footsteps of sacrifice and, begotten of the holy Spirit as New Creatures, present their bodies as living sacrifices, holy and acceptable to God through the merit of the High Priest already entered into the Most Holy as their Advocate and the Mediator of the New Covenant for the world. Only from this standpoint could they understand how we are called of God to suffer with Christ, that by and by we, his members, may share his glory--as his Bride.

Our text declares that Christ our High Priest "needeth not daily [continually] as those typical high priests, to offer up sacrifices--first, for his own sins, and then for the people's --"for this he did once, when he offered up himself." Turning to the record in Leviticus XVI, we find that the typical Priest made two offerings; the first "for himself and his house," and the second for all the remainder of "the people" of Israel. The first sacrifice was a bullock. The second was a goat. These St. Paul elsewhere refers to as the typical "better sacrifices." (Heb. 9:23.) Let us meet the question squarely. What is signified by these two sacrifices--the bullock and the goat. Our opponents, and indeed everybody else, say that the death of our Lord Jesus is the antitype of both-- the slain bullock represents him and the slain goat represents him. They tell us that both sacrifices took place at the same time, being finished at Calvary.

We request them to explain why two animals should be killed to represent the one death of Jesus, but they cannot answer. They merely repeat that they believe the two sacrifices were one and simultaneous--that they merely represented two aspects of the same sacrifice. We ask if that be so, why did the Apostle state the matter so differently--"First for his own sins and then for the sins of the people." Why was this same order distinctly marked in the Day of Atonement type? (Leviticus 16.) They have no answer. We ask them further how they understand the statement that the High Priest offered

R4546 : page 11

sacrifice first for his own sins? Did our Lord Jesus have sins of his own which needed a sacrifice? Was he not holy, harmless and undefiled? Again they have no answer.

The answer to this question presented twenty-nine years ago, when the pamphlet, "Tabernacle Shadows of Better Sacrifices," was first published, is the only answer consistent with the facts and the testimonies of Scripture. Those who now are opposing these teachings once believed the presentations of "Tabernacle Shadows" or claimed that they did. Now their blindness is so sudden and so complete that they hesitate to admit that they ever believed our presentations. To beginners they endeavor to make it appear that THE WATCH TOWER has suddenly changed its teaching on this subject.

We recommend to all WATCH TOWER readers a careful, prayerful review of the teachings of "Tabernacle Shadows"--a re-examination of the first principles of the "mystery of God." Meantime we briefly rehearse certain features of the teachings applicable to the text under consideration.

In the preceding verse (26) the Apostle declares our High Priest "holy, harmless and undefiled, separate from sinners." We should not, therefore, understand his statement in the 27th verse, that Jesus offered up sacrifice "first for his own sins" to mean the contrary of what he had just stated--that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the Church as the Body of Christ. The "Head" was perfect, but the "Body" was imperfect. The Head needed no covering during the day of sacrifice, but the Body needed the white linen garments symbolical of justification. It is the Church, therefore, that is referred to as "himself," his "members," for whom he offered the first sacrifice--his personal sacrifice finished at Calvary.

The Leviticus account shows that this first offering was not for himself only, but also "for his house"--in the type the house or tribe of Levi; in the antitype the "household of faith"--the "great company." We cannot think of any objection that any reasonable mind could offer to this explanation, which is the only one that in any sense of the word fits the facts. At one time we supposed that only these two classes were intended to be saved. And as a matter of fact, none others are yet saved in any sense of the word. Unbelievers have not escaped the "condemnation that is upon the world."

The unregenerate have not received the mark of Divine acceptance of the holy Spirit. "The whole world lieth in the Wicked One"--unto this day.--I John 5:19.

The type shows us that the great Priest not only sacrificed, but additionally that he made appropriation of the merit of that sacrifice in the "Most Holy" before he offered the second sacrifice--"the Lord's goat." How was this fulfilled? We reply that forty days after our Lord completed his sacrifice at Calvary and arose from the dead, he ascended on high, appeared in the presence of God for us (his members or Body and his house). He applied the merit of his sacrifice on our behalf, and secured for all consecrated believers of this Gospel Age full reconciliation with the Father and full privilege to become dead with him to earthly interests and restitution favors, and alive with him to the glories, honors and immortality of the Spirit nature.

The manifestation of the Father's acceptance of the arrangement was given at Pentecost. The disciples and others, "about five hundred brethren," had already exercised justifying faith and had already consecrated to be dead with him, but this arrangement could not go into effect until it had the Father's approval. And God could not approve nor consider our sacrifice "holy and acceptable" (Rom. 12:1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of his sacrifice--justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

First, that our Lord's sacrifice was every way acceptable to the Father.

Second, that it had been applied to the household of faith, including his proposed Body.

Third, the Church there waiting at Pentecost was representative of the entire Church and household of faith of this entire Age.

Fourth, the impartation of the holy Spirit signified God's acceptance of the Church's sacrifice already tendered--signified the killing of the Lord's goat, as represented in the type. Thus the two sacrifices of the great antitypical High Priest have already been performed, though the second one has not yet been completed. The first one Jesus made at Jordan, when "he offered up himself." There the Father's acceptance of his sacrifice was indicated by the descent of the holy Spirit upon him in the water. That sacrifice he finished at Calvary, as we have seen. His second sacrifice--"the Lord's goat"--was offered at Pentecost and acknowledged by the holy Spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the Body of Christ will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings of Messiah and shall have passed beyond the veil. Then a little while longer and the special tribulations of the close of this Age upon the "great company" class will serve for the destruction of their flesh, that they may attain spirit conditions on a lower plane than the Body of Christ.--I Cor. 5:5.

Thus will be accomplished first, the glorification of the Head; secondly, the union of the members to the Head will complete the glorious High Priest, who, as Prophet, Priest and King, will be the great Messiah, the great Mediator of the New Covenant, which through natural Israel will bless all the families of the earth. The scapegoat class will constitute the servants of the glorified Priest.

Do our opponents inquire why our text says, This he did once, after specifying two offerings, "first for his own sins, and then for the people's"?

We reply: that when the Apostle wrote these words the High Priest had already made both sacrifices, and had sat down on the right hand of the Majesty on High, awaiting the time when the last member of his Body shall have suffered with him faithfully unto death--awaiting the end of this Age--for the inauguration of the great Mediatorial Kingdom which is to bless Israel and the world. "Once" is here used in the sense of already. This he did already.

Do our opponents inquire what is meant by "daily" in the statement, "Who needeth not daily to offer up sacrifice"? We reply: that the word daily here is used as we frequently use the term, in the sense of continually. We have already called attention to a similar illustration, where Daniel's prophecy speaks of antichrist taking away the daily sacrifice. We have shown that this signifies that antichrist set aside the merit of the continual sacrifice of Jesus. (See Vol. III. STUDIES, page 25.)

As a matter of fact, the sin-offerings here described were not performed every day, but merely on a certain day every year--"year by year continually," or time after time on the appointed day of the year. In this text the thought would be that our High Priest needs not to be continually repeating his "better sacrifices," as did the earthly priests year by year repeat the types. The once doing of this sacrificial work in the beginning of this antitypical "Atonement Day" is sufficient for all time. And as the High Priest, when the first sacrifice was finished, applied its merit for justification to his Body and to his house, so at the end of the second sacrifice--the sacrifice of the Lord's goat, which typified his "members," he will present the blood of that sacrifice to God on behalf of the world. But he will not apply it directly on behalf of the world, because the world is in no condition to be reconciled to God; hence we are shown that with the blood of these two sacrifices the High Priest will seal or negotiate the New Covenant with Israel, that under its terms all the families of the earth will have the privilege of its blessings--the mediatorial blessing.

In the type the blood of the goat was sprinkled upon the Mercy Seat or propitiatory, just the same as the blood of the bullock, but for a different purpose. As the first was for the Body, the "members," and the household, the second was not for those, but for all the people of Israel other than those

R4546 : page 12

represented in the tribe of Levi. The antitype of this is clear and shows us that the great High Priest will apply the blood of the antitypical goat on behalf of all the world of mankind, who by restitution and instruction will be brought into relationship with God as his Israel--under the terms of the New Covenant.

Both sacrifices were made by the priest, not by the bullock, not by the goat; and when our Lord shall present the blood of his secondary sacrifice--the blood of his Church, "holy and acceptable to God" (Rom. 12:1)--he will be presenting "his own blood"--not yours, not mine. Our individuality was all surrendered to our Lord at the beginning, so that his faithful followers, even in their earthly lives, are reckoned as his "members" and their flesh as his flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer --loaned to us for the purpose of sacrificing it--is it not eminently proper that the results should be spoken of as his blood? It surely is!

Take another view of the matter. Our Lord at his consecration surrendered up all his right to earthly things as a man, as an act of obedience to the Father's will. He did not

appropriate those earthly rights to the world or to anybody. (Heb. 9:14.) Those earthly rights, therefore, were to our Lord's credit in the heavenly accounts--at his command, to be used as he might please. When the Father rewarded his obedience with high exaltation to a spirit nature in his resurrection, it left him with those human rights to his credit for his disposal. He had not disposed of them to anybody, up to the time that he "ascended up on high." Then he appeared in the presence of God for us--as our Advocate. He applied those earthly rights to us--not thereby giving us heavenly blessings, but restitution rights, represented in his sacrifice of the earthly things. But it was not the Divine Plan to give the elect those earthly restitution blessings to keep, and thereby to cut out natural Israel and the whole world from restitution.

Those restitution rights were given to us conditionally, or, we might say, they were loaned to us, or made ours reckonedly for a time, and for a purpose. The purpose was that we, accepting these by faith, might consecrate them to the Lord unreservedly--even unto death--that thus the merit loaned to us would go back again to the credit of our Redeemer, in order that he might use that merit over again, applying it the second time for the release of natural Israel and the world from condemnation and death. Meantime the blessing granted to us through this loan or imputation of restitution earthly rights secured by our Lord's death, gives us the privilege of sacrificing those earthly rights as members of the Body of Christ. And this in turn gives us the right, the privilege, of sharing with him in his glory. "For if we suffer with him, we shall also reign with him." If we drink of his cup and be baptized by baptism into his death, we shall thus share life and blessings on the spirit plane and sit with him in his Throne.--2 Tim. 2:12.

===================

R4547 : page 12

DRINKING THE LORD'S CUP

"Are ye able to drink of the cup that I shall drink of?"--Matt. 20:22.

"The cup which my Father hath given me shall I not drink it?"--John 18:11.

"The cup of blessing which we bless, is it not the communion [koinonia, partnership or participation--Strong's Concordance] of the blood of Christ?"--I Cor. 10:16.

St. Paul knew of only two cups--the cup of the Lord and the cup of devils.--I Cor. 10:21.

Did our Lord drink of his own cup? And was it his cup which he passed to his disciples? And is it not this cup in which we must have "participation" if we would sit with him in his throne, and share also in due time his cup of joy in the Kingdom?

If our Lord did not participate in his own cup, but gave it all to us (his Church) to drink, in what sense would it be his cup which the Father poured for him and in which he allows us to participate?

Let no man beguile you from the prize by voluntarily (without reason) submitting to and reverencing as messengers (of Truth those who thus far have given no evidence of teaching ability in that God never sent you any message through them). They are merely intruding into what they admit they have not seen. Their fleshly mind being vainly puffed up they fail to hold the Headship of the Lord and the membership of the Church as his Body. They fail to recognize that "God hath set the various members in the Body of Christ." Hence they fail to see that the "Body" having nourishment, eating of the living bread and drinking of the cup, is knitted together and "increaseth with the increase of God." --Col. 2:18,19.

Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank. The above quotation shows that our Lord laid similar stress on it. Neither James nor John nor any one can sit on His throne unless he drink of Christ's cup. Our opponents make a serious error in thinking that the Lord's "cup" symbolizes justification. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship.

The Apostles, when invited to drink of the cup, were already justified by faith--counted, like Abraham and others of the past, worthy of actual restitution under Israel's New Law Covenant when the due time should arrive. But they could not actually drink of the Redeemer's cup and be "baptised with his baptism" "into his [sacrificial] death" until he as their Advocate should appear in the presence of God for them. Then the holy Spirit at once came upon them recognizing them as Christ's "members"--his "brethren," his fellow or joint-sacrifices, who have a share or participation in his cup.

All the sufferings of Christ are sacrificial. "As he is, so are we in this world." (I John 4:17.) The sufferings of the Head are the sufferings of the Body and the sufferings of the Body are the sufferings of the Christ as a whole. "If one member suffers all the members suffer with it."

Our opponents who are losing their sight on this subject answer, that our sufferings are not like those of our Lord, because his were sacrificial, whilst ours are expiatory or because of our sins and weaknesses. Nay, we answer. St. Peter says that some indeed suffer as busybodies and evildoers; but he declares, "If any man suffer as a Christian, let him glorify God on this behalf." A Christian suffers as Christ suffered, not for his sins, but for his right-doing. Jesus was just, we are justified by faith. He consecrated his just self to death in obedience to God's invitation. We in obedience to the same invitation consecrate our justified selves to be dead with him, to be baptised with his death-baptism, to drink of his sacrificial cup and by partaking of it to become his "members" in glory and participators in the work of his Mediatorial Kingdom.

====================

R4547 : page 12

THE WEDDING GARMENT

DEAR BROTHER RUSSELL:--

I have read with interest and profit THE TOWER of December 1st. I was especially interested in the article on the "Wedding Garment," and would like to ask you a question concerning it: Is it your thought that only those who consecrate are ever really justified--have the robe of Christ's righteousness imputed to them, covering their sins and reckoning them perfect; that other believers have only the blessing of the knowledge of provision of justification which will be freely given them only on condition that they sacrifice in the footsteps of our Redeemer?

With much Christian love, I remain yours in the One Hope. CLARENCE E. FOWLER.

R4547 : page 13

IN REPLY.

We understand the Scriptures to teach that there is a difference between a faith-justification and an actual-justification. The world during the Millennial Age under the processes of restitution will have full, grand opportunities for advancing from sin and death conditions to actual justification, righteousness--Covenant relationship with God. In the past the Ancient Worthies, because of faith in God, were esteemed by him and treated as in harmony with him, in Covenant relationship by faith, as though they were perfect. But more than that faith-justification they could not attain until after the merit of Christ's sacrifice would be appropriated for them. Christian believers of this Gospel Age are in a still different position. They are justified by faith in the same manner as were the Ancient Worthies, but additionally, Christ, having now made a special application of the merit of his sacrifice on their behalf under agreement that they will not keep it in a restitutionary sense, but that they will sacrifice it--after the manner shown us in our Lord's example.

So, then, at the beginning of our Christian experience we are granted fellowship with God through a faith-justification, which continues available for a reasonable time to permit us to come to a knowledge of the grace of God. It permits our coming to a knowledge of our privileges of sacrificing with our Redeemer; in becoming dead with him to all earthly interests, as well as dead to sin. The taking of this stand of consecration--self-sacrifice--brought to us Divine acceptance, manifested by the begetting of the holy Spirit, and from that position as New Creatures we must progress and make our calling and our election sure. Those who, after coming to a knowledge of the Truth and to an opportunity of consecration to sacrifice unto death, and then fail to respond obediently, lose their justification, in the sense that it fails to become vital--divinely approved. Such receive the grace of God in vain--they receive a knowledge of God's mercy and of their own privileges without profiting thereby--without accepting the only "call" of this age.--Eph. 4:4.

Our conclusion or summary, then, is this: There is a justification by faith, which for a time gives a reckoned

standing with God in his favor, during this age; but in order for this to become vital justification, it must be followed sooner or later by a full consecration. It is to those who consecrate to sacrifice, "those who have made a covenant with me by sacrifice" (Psa. 50:5), and who thus by faith become betrothed to Christ as members of his Body through fellowship in his sufferings--it is to these that the wedding garment is given. At a Jewish wedding, we cannot imagine the offering of robes to passers-by, who merely have knowledge that a wedding is in prospect. The parabolic picture applies to such persons as have heard of the wedding and believed in it and have turned from other works and pleasure with a desire to enter and participate in the matter. Their desires would extend to the taking of the first steps, of entering the door, before they would be handed the wedding garment. So with us. We had a reckoned justification from the time we first believed in Christ, trusted in his merit and heard something of the conditions upon which we could become his joint-heirs. It was not until we had counted the cost and fully decided to enter in, that we were reckoned as members of the Church of the First-born--members of Christ's Betrothed.

It follows, then, that the taking off of the wedding garment would properly enough symbolize either of two acts:

(1) Repudiation of the sacrificial work of Christ; or,

(2) Repudiation of our nuptial contract--to suffer with him; to be dead with him; to drink of his cup; to be baptized into his death; to go to him without the camp, bearing his reproach.

====================

R4548 : page 13

GROWTH IN GRACE AND KNOWLEDGE

DEAR BROTHER RUSSELL:--

The Apostle enjoins, "Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time." Following this advice I write to say that I fear that some of the matters reported to you respecting me were at least partially true. I have always sought to have a conscience void of offense toward God, but fear that I neglected the after part of that text--"and toward men." I have been inclined to please myself and to have others recognize my ideals and standards of thought, word and deed, whereas I should have sought, rather, to have my every word and deed such that everyone, saint and sinner, would have approved--had that been possible.

The third item of the Vow, which I read daily, should have helped me on this point had I gotten the full force of it, as I now do. How plainly it states and emphasizes the matter: "I vow to thee that I will still more carefully, if possible, scrutinize my every thought and word and deed, to the intent that I may be the better enabled to serve thee and thy dear flock." Why did I not see that satisfying my own conscience was not enough; I should have been prompt to cut off any liberty (though cherished as a right hand), if thereby I might more efficiently serve the flock of God for whom Christ died.

I now perceive that the Adversary's trap lay in drawing inferences and putting subtle meanings on words--somewhat as the Christian Scientists do, but not to so great an extreme. My brain structure naturally leads me toward the mystic, the symbolic, and occult. Doubtless I would have been swallowed up with occultism and spiritism had it not been for the Truth. I still had several books on things occult when the Vow came out; and when I took the Vow I burned those books. I now see, however, that I did not entirely rid my mind of the influence of those books--they still influenced my reasoning.

I now resolve afresh, dear Brother Russell, that my influence shall be all it possibly can be for the Lord and for his flock. I have resolved that following your advice and example I shall hereafter stick closer than ever to the Word and also to the Vow--in their letter and spirit.

I heartily appreciate your kind admonitions, and pray God that they may not only bless me, but also through my ministries help many of the Lord's dear household of faith. And I here suggest that if in your judgment this very letter might be helpful to others, I am quite agreeable to your publishing it.

Relying upon the grace promised to help in every time of need, and upon the merit of the precious blood presented on my behalf on the part of our great Advocate for our sins (I John 2:1), I remain, beloved Brother Russell,

Yours in our dear Redeemer, our Sin-Offering,

M. L. HERR.

===================

R4548 : page 13

QUESTIONS ON THE COVENANTS

DEAR BROTHER RUSSELL:--

(1) Please explain Heb. 9:15, viz., Revised Version--"And for this cause he is the mediator of a New Covenant, that a death having taken place for the redemption of the transgressions that were under the first Covenant, they that have been called may receive the promise of the eternal inheritance."

(2) I understand the Man Christ Jesus, by the sacrifice of his human life, paid the ransom price for the whole world.

(3) Then he could offer his "footstep followers" a share in that sacrifice.

(4) If he did not then at his death seal the New Covenant with his blood and become mediator of that New Covenant, could he offer the Church a share in his mediatorial work?

(5) I understand the New Covenant is the law of love; am I right?

(6) Please explain John 13:34--"A new commandment I give unto you, that ye love one another." Was it a forerunner of the New Covenant he was about to seal for them?

For convenience we have numbered the items above, and will now number our replies to correspond.

R4548 : page 14

(1) This text shows a contrast between the old Law Covenant and the New [Law] Covenant. The original or Abrahamic Covenant, under which Christ and his Body as the Spiritual Seed of Abraham is being developed, is not in the discussion. The Apostle wrote to those who still trusted in the Law Covenant and declared that it was necessary, not only to believe in Christ, but also to keep the Law and to be circumcised, in order to have any Divine favor. This the Apostle is controverting as untrue. He shows that the Law Covenant mediated by Moses was typical of a superior New Covenant, of which Messiah is the Mediator.

Moses' Covenant was already dead, to the extent that the prize it offered had been won by Jesus. It is still alive, however, upon all the Jews as a bondage from which they could get free only in one of two ways; either by dying to the Law Covenant and to all of its hopes and prospects and renouncing all earthly restitution rights and thus becoming a joint-heir with Christ as a member of Messiah's Body during this Gospel Age; or, accepting the other alternative, get free from the old Law Covenant by transfer, when the New [Law] Covenant shall go into effect as its substitute, at the beginning of the Millennium. Then all Jews and their appurtenances will be transferred from Moses, the incompetent mediator, to the Messiah of glory, the competent Mediator of the better Covenant, whose provisions will bless Israel and all the families of the earth willing to come in under its benevolent provisions.

This text has no reference to any except Jews who were under the old Law Covenant. It does not at all refer to Gentiles. It shows that God's provision is that Messiah is the Mediator of Israel's New Covenant and that his death, when so applied, will be sufficient to cancel the transgressions of Israel under their old Law Covenant. This will make it possible for them as a nation yet to attain the earthly part of the Abrahamic Covenant's provision for Abraham's earthly seed, as the sand of the sea shore. Thus eventually Israel as God's "called" nation will receive all that they ever expected --and more. Israel's promises were not heavenly or spiritual, but earthly: "All the land that thou seest to thee (Abraham) will I give it, and to thy seed after thee"; and as the chief nation of earth they were to teach all nations "every man under his own vine and fig tree."

Those promises are sure as God's word. They merely wait until the "Mystery" of a multitudinous Mediator shall be finished (in sacrifice and in resurrection glory). Then the "Mystery" Mediator will have sealed Israel's New Covenant by his death as its Testator. Then the "called" nation of Israel will "receive the eternal inheritance" for which they have waited more than thirty-five centuries. St. Paul explains this further in Romans 11:27-29,31.

(2) As elsewhere shown, our Lord's sacrifice did not pay for the sins of the world, but did provide the ransom price which he will later present to Justice on behalf of the sins of the world.

(3) Your argument is not logical. If our Lord had finished his work of sacrifice he could not give his footstep followers a share therein.

(4) The Scriptures nowhere say that our Lord sealed the New Covenant with his blood. Neither was it necessary for him to seal the New Covenant before he would be its Mediator. He was the Mediator of the New Covenant in the Divine purpose and promise centuries before he became the man Christ Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that he was then the Savior of the world: not because he had sealed

the New Covenant nor because he had saved the world, but because he was the One through whom the world's salvation and the New Covenant for its blessing were eventually to be accomplished.

Our Lord has not yet saved the world, nor has he acted as the Mediator of the New Covenant; but he will accomplish both purposes during the Millennial Age; and at its conclusion the prophecy will be fulfilled, "He shall see of the travail of his soul and shall be satisfied." Our Lord was privileged to offer his Church a share with himself in his Mediatorial Kingdom on condition that she would share in his cup of suffering and self-sacrifice--share in his baptism into his death. So doing she shall share his reward of glory, honor and immortality in "his resurrection." (Phil. 3:10.) And sharing his glory and throne as his joint-sacrificer and joint-heir of the promise she would be with him jointly the Mediator between God and men--the world--during the Millennial Age--the work of reconciling the world, or so many of them as may prove willing to receive the blessing of regeneration.

(5) You are not right. There is a difference between a covenant and the law of a covenant. God's Law given to Israel summarized was, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being and with all thy strength; and thou shalt love thy neighbor as thyself." That Law is perfect and will be the basis or Law of the New Covenant. Moses as a Mediator under his Covenant purposed to help Israel to keep that Law, and God covenanted to give them eternal life, if they would do so. But they were unable to keep that Law perfectly in act and thought and word, and hence they reaped its condemnation of death and not its proffered blessing of life. Under that Covenant Moses was privileged to arrange sacrifices and offerings for sin, and thus year by year to cleanse the people for a year at a time from their original condemnation. But he had no means of actually blotting out their sins and no power or right to actually restore them to perfection and ability to keep that Law.

The New Covenant will have the same Law exactly, but the Mediator having by then paid over to Justice the ransom-price of the world, secured by his own sacrificial death, will then have full charge of mankind and be fully empowered to deal mercifully with their imperfections and to help them step by step out of their sin and death condition back to perfection, and to cut off the rebellious in the Second Death. At the close of the Millennium he will present the willing and obedient to the Father actually perfect.

Thus it will be seen that God's dealings with mankind under the typical Law Covenant, and under its antitype the New Covenant, is along the lines of actual obedience to the Divine Law, and not along the lines of reckoned obedience through faith. As obedience to the old Law Covenant held the reward of human perfection and life, so the rewards of the New [Law] Covenant will be similar--eternal life or eternal death.

Quite to the contrary of both of these arrangements, the

Church is now called to a "heavenly calling" under the Abrahamic Covenant--to be members of the Body of Christ, who, with Jesus her Head, will constitute the Mediator of the New Covenant. The Church is "not under Law, but under grace," not judged according to the flesh and earthly restitution, but judged according to the heart and intention; and required to sacrifice restitution rights to the attainment of "the high calling" life and glory on the spirit plane as members of the Mediator of the New Covenant.

(6) No, that "New Commandment" represents a higher law than was given to the Jew under the Law Covenant, hence higher also than will be given to Israel and mankind under the New Covenant. The New Commandment mentioned by our Lord is not the Father's commandment at all, but the command of our Head, our Teacher, to all those who have entered the School of Christ and who are hoping to become "members" of the Anointed One--members of the Mediator, Prophet, Priest and King of the new dispensation. Justice could not give this new command: all that Justice could command is expressed in the Law given to Israel, namely, supreme love for God and love for the neighbor as for one's self. This new commandment which the Lord gave applies only to the Church of this Gospel Age. In effect it is this: If you would be my disciples, if you would share my throne and glory and immortality, you must have my spirit. You must do more than keep the Law. You must be more than just. You must be self-sacrificing. If you would share my glory I command and direct that you love one another as I have loved you. (John 15:12.) I have loved you to the extent of laying down my life for you sacrificially. You must have this same spirit and cast in your lot with me in self-sacrifice, or you cannot be my disciples, nor share my glory, and associate in my work as the Mediator for the blessing of Israel and mankind. Whosoever will be my disciple must take up his cross and follow me, that where I am there shall my disciple be. Surely no one can doubt the Savior's meaning --my disciples must die with me.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES (V)*

Questions on Life and Immortality

It is recommended that each question be answered by the members of the class first, before referring to the comments of the DAWN-STUDIES.

FEBRUARY 6

(1) State the difference between the imaginings of

worldly philosophers respecting the immortality of the soul, and the distinct statement of God's Word on the subject. P. 387, par. 1.

(2) Give some arguments to the proposition that God intends to give life everlasting only to the righteous and to withhold it from others. P. 387.

(3) State what is the ordinary acceptation of the word "immortality," and then give the Scriptural limitations of that word. P. 388.

(4) In discussing a subject with those who have the usual thought that the words eternal life and immortality signify the same thing, is it not wise on our part to assent that we believe in immortality as our friends in general do; that we believe that Divine arrangements have made possible everlasting life for every member of our race? Would it not be wise, then, before leaving the topic to explain that the Scriptures make a distinction between these terms everlasting-life and immortality, and that, while declaring that all the obedient ones of God's creation shall have everlasting life, they also declare that God alone possessed immortality originally and that he has given this great blessing of inherent life to his son and purposes to give this same inherent life to the Bride class and to none others? P. 388.

(5) Is there hope of immortality held out in the Scriptures for any human being? P. 388, last par.

(6) Show the reason (philosophy) of your answer. P. 389.

(7) What is the correct definition of the word "mortal" and of the word "immortality"? P. 390, par. 1.

(8) Was Adam created mortal or immortal? Show the philosophy of the answer. Pp. 390, 391.

FEBRUARY 13

(9) What is said of immortal souls, dying souls, never dying souls? P. 392.

(10) What do we know about the mortality or immortality of angels? P. 392.

(11) When was immortality brought to light in the Scriptures and by whom and how? P. 393.

(12) Did Christ's death secure immortality to men or to the angels or to the saints of this Gospel Age?

(13) Explain the relationship of Christ's death to human Restitution and to the obtaining of immortality on the part of the Church. P. 393, last par.

(14) What did our Lord's Gospel bring to light respecting God's provision for mankind in general? P. 393, last par.

(15) What is God's provision for the "elect" of this Gospel Age? Pp. 393, 394.

(16) Is immortality an element of the Divine nature? Prove the answer. P. 393.

(17) Will the "elect" attain to a station more or less glorious than that of the holy angels of the highest order, and why? Pp. 394, 395.

(18) When is the reward of the Divine nature conferred

upon the Church? At the begetting of the Holy Spirit, or in the First Resurrection? Explain. P. 396.

(19) If we are all called in the one hope of our calling and all begotten by the same word of Truth and same holy Spirit, how does it come that only a "little flock" of these really obtain the divine nature, while the "Great Company" obtain spirit life, but without the immortal feature?

(20) Is the natural begetting and birth the figure or illustration of the spiritual begetting and birth? And would not the fact that some are born males and some born females fully correspond to the fact that in the spiritual birth some will be of the "Little Flock" and some of the "Great Company"? And if it is a fact that no appreciable difference is discernible between the male and the female foetus for a considerable time, does not this correspond to the thought that there is no difference between early experiences of the "Little Flock" and the "Great Company" for a considerable time after justification, consecration and the begetting of the holy Spirit?

FEBRUARY 20

(21) Why is the resurrection of the Church spoken of as "The" resurrection? P. 396, par. 1.

(22) Are the terms of our election too exacting or is the Divine requirement only a "reasonable service"? Show how. Explain John 5:26 and also Ephesians 3:6, and say whether or not these texts give intimation of the gift of immortality extending beyond the elect Church. P. 396, par. 3.

(23) Is there more than one word translated immortality in the Bible? What other? P. 396, last par.

(24) Give two Greek words rendered immortality and state the particulars of their meaning. P. 397.

(25) Quote all the texts of Scripture in which the word athanasia (immortality) occur.

(26) Quote the texts in which aptharsia and apthartos occur. And examine and explain each of these sixteen texts, in harmony with the foregoing. Pp. 397, 398.

FEBRUARY 27

(27) What are the claims of evolutionists respecting mankind's hope for everlasting life? Explain the falsity of their premises and deductions. P. 398.

(28) What does the Christian see in the Bible contrary to these evolution propositions? P. 398.

(29) Taking the Bible as the oldest authority and crediting it with no higher authority than other histories, what are the evidences that father Adam and mother Eve were close relatives to the ape family? Elaborate this. P. 399.

(30) What can be said of the shallow reasoning of some who pose as scientists and who claim that matter is indestructible and that this proves that humanity is indestructible? Does not such a claim imply a desire for eternal life and also a desire to get away from the Divine provision

as expressed in the sentence of death and in the promise that through Christ there shall in due time be a resurrection of the dead? P. 399, last par.

(31) Explain the Divine Program from the Bible standpoint and show the reasonableness thereof. P. 400-402.

(32) If the word "curse," as used in connection with the condemnation of our race, signifies the blight of sin and death, what does the promised removal of the "curse" imply? P. 403, par. 1.

(33) What advantages accrue through the Divine arrangement of permitting sin, redeeming from sin, and, in due time, restoring obedient sinners to Divine favor and everlasting life? P. 403, par. 1.

(34) Why has the dying of the race been a gradual one, rather than a sudden execution of the sentence, "Dying thou shalt die"? P. 403, par. 2.

(35) Quote three strong texts of Scripture in support of the thought that death, not eternal torment, is God's penalty for sin, and answer the queries of those who claim that resurrection would require of the Almighty more power than he is able to exercise. P. 404.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

STUDIES IN THE SCRIPTURES

"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c (IS.1/2d.). India paper edition, 75c. (3s. l 1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth 25c. (IS. 1/2d.). India paper edition, 75c. (3s. 1 1/2d.).

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End." the glorification of the Church and the establishment of the Millennial Kingdom; it also contains

a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth 25c ((IS. 1/2d.). India paper edition, 75c. (3s. 1 1/2d.).

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24, and Zech. 14:1-9: 660 pages, in embossed cloth 30c, (IS 3d.). India paper edition. 85c. (3s. 6 1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages in embossed cloth 30c. (IS 3d.). India paper edition, 85c (3s.6 1.2d.)

SERIES VI., The New Creation, deals with the Creative Week, Genesis 1 and 2, and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth 30c. (IS 3d.). India paper edition, 85c ((3s 6 1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12. 6d.), plus postage 60c (IS.).

Published in foreign languages as follows: in German, six volumes; in Swedish, vols. 1, 2, 3 and 5; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same; vol. 6 in Swedish, leather bound, $1.50.

===================

SEMI-MONTHLY
VOL. XXXI JANUARY 15 No. 2
A.D. 1910--A.M. 6038

CONTENTS

Where Are the Dead?............................... 19
  What Say the Scriptures?...................... 22
  Death, Not Torment, the Penalty............... 22
  God's Penalty a Just One...................... 23
What Say the Scriptures About Hell................ 25
  Erroneous Theories Exposed?................... 26
  Hell in English, Hebrew and Greek............. 26
  The Rich Man and Lazarus...................... 35
The Sheep and the Goats........................... 37
Everlasting Punishment............................ 39
  The Lake of Fire and Brimstone................ 40
  Parabolic and Symbolic Figures................ 42
Forgivable and Unpardonable Sins.................. 46
  Future Retribution............................ 46
  Let Honesty and Truth Prevail................. 48

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

Send us the addresses of your Christian friends for free samples.

==========

THIS ISSUE IS A DOUBLE ONE--32 PAGES.

NONE TOO POOR TO HAVE THIS JOURNAL REGULARLY

If a developed child of God, you are interested in Bible study, and if so, you cannot afford to deprive yourself of the helping hand God has provided for all such through the semi-monthly visits of this journal. If obliged to ask for it on credit, do so; if never able to pay you need not fear offending us. We will cancel the debt at any time on request.

If you have no prospect of being able to pay, then say so as above and have it free--paid for out of a fund provided by loving "brethren" who desire thus to assist and serve the Lord. Write at once, and be sure to renew each May.

HOW TO WRITE US

Write your name and full address very plainly at the head of your letter sheet if it is not printed there;--giving street and number. And do this on every letter. Write your order on a separate sheet from your letter--or on a separate page.

Address business communications to our Society as above, and personal or doctrinal queries to the Editor at same address.

VOLUNTEERS--SERVICE FOR JESUS

Our Society's object is--The Promulgation of Christian Knowledge: to the intent that the Lord's people may be sanctified by the Truth--the only genuine and acceptable sanctification. Everyone willing is invited to share this service as a true soldier of the cross. Ammunition in the form of tracts will be supplied free to all who will promise to use the same faithfully and judiciously. Write for samples free.

"FOOD FOR THINKING CHRISTIANS"

A Pamphlet by this title by the Editor of this journal, but now out of print, is much more than replaced by the "Scripture Study" Series, mentioned following. These volumes are invaluable aids to Bible study. They are sold at cost, and loaned to those too poor to purchase, who will promise a careful reading and to return them.

You really cannot afford to be without these books if you are a Christian and desirous of understanding your Bible.

===================

R4549 : page 19

WHERE ARE THE DEAD?

Our Friends, Our Neighbors; the Holy, the Unholy; the Civilized, the Vile?

The proper answer to this question stands related to our own destiny, colors and influences our theology and the entire trend of our lives! The correct answer gives strength, confidence, courage and assists towards the spirit of a sound mind!

"Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts. 2:29,34.) "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man."--John 3:13.

FOR a man to declare himself uninterested in this subject would be to proclaim himself idiotic--thoughtless. If the ordinary affairs of this present life, food, raiment, finance, politics, etc., which concern us but for a few years, are deemed worthy of thought, study, how much more concern should we have in respect to the eternal future of ourselves and neighbors and mankind in general?

Of course, so important a question has had the most profound study, ever since the reign of Sin and Death began six thousand years ago. By this time the subject should be threadbare. The entire world should be so thoroughly informed respecting this question that there would be nothing new to say and nobody curious to hear. But the large audiences of intelligent, thoughtful people which come to hear, and which listen with breathless interest to what we have to say, imply that after all the study the subject has had, but few are thoroughly satisfied with their conclusions.

THE AGNOSTIC ANSWERS THE QUESTION

Before presenting what we claim is the Scriptural and only satisfactory answer to our query, we think it but proper respect to the intelligence and thought of our day and of past centuries to make general inquiries on the subject and have before our minds the most profound thoughts of the most astute thinkers of our race. We cannot, however, go into this matter elaborately and give lengthy quotations. We must content ourselves with brief, synoptical answers, which will be stated kindly and truthfully, and with a desire not to offend anybody, however much we may disagree with his conclusions. We recognize the right of every man to do his own thinking and to reach his own conclusions, whether these agree with our conceptions or not.

We begin our examination by asking our agnostic friends, who boast of their untrammeled freedom of thought, What say you, "Free-thinkers," in reply to our query, Where are the dead? Their answer is, "We do not know. We would like to believe in a future life, but we have no proof of it. Lacking the evidences our conclusion is that man dies as does the brute beast. If our conclusion disappoints your expectations in respect to having joy for the saints, it certainly should be comforting to all as respects the vast majority of our race, who certainly would be

R4550 : page 19

much better off perished like the brute beast than to be preserved in torture, as the majority believe."

We thank our agnostic friends for the courteous reply, but feel that the answer is not satisfactory, either to our heads or to our hearts; which cry out that there must, or should be, a future life; that the Creator made man with powers of mind and heart so superior to the brute that his pre-eminence in the Divine plan should be expected. Furthermore, the brevity of the present life, its tears, its sorrows, its experiences, its lessons, will nearly all be valueless, useless, unless there be a future life--an opportunity for making use of these lessons. We must look further for some more satisfactory answer to our question.

THE HEATHEN ANSWER TO OUR QUERY

Since three-fourths of the world are heathens, the weight of numbers implies that they next should be asked for their solution to the question--Where are the dead? Heathenism gives two general answers.

(1) Prominent are those which hold to Transmigration. These reply to us, "Our view is that when a man dies, he does not die, but merely changes his form. His future estate will correspond to his present living and give him either a higher or a lower position. We believe that we lived on earth before, perhaps as cats, dogs, mice, elephants, or what not, and that if the present life has been wisely used, we may reappear as men of nobler talents, as philosophers, etc.; but if, as usual, life has been misspent, at death we will be remanded

R4550 : page 20

to some lower form of being--an elephant, a worm, or what not. It is because of this belief that we are so careful in respect to our treatment of the lower animals and refuse to eat meat of any kind. Were we to tramp ruthlessly on the worm, our punishment might be a form in which we ourselves would be treated ruthlessly after the change which we call death."

(2) The other large class of heathen believe in a spirit world with happy hunting grounds for the good and a hell of different torments for the wicked. We are told that when people seem to die they really become more alive than ever and that the very minute they cross the river Styx they go to the realms of either the blessed or the ever doomed, and that there are steps or degrees of punishment and reward. We inquire, Where did you receive these views? The answer is, They have been with us for a long, long time. We know not where they came from. Our learned men have handed them down to us as truths,

and we have accepted them as such.

But heathenism's answer is not satisfactory to our heads and hearts. We must look further. We must not trust to speculation. We must look for Divine Revelation; the message from him with whom we have to do--our Creator.

THE CATHOLIC ANSWER TO OUR QUESTION

Turning from heathenism we address our question to that intelligent one-fourth of the world's population known as Christendom. We say, Christendom, What is your answer to the question? The reply is, "We are divided in our opinion, more than two-thirds of us holding the Catholic and nearly one-third the general Protestant view. Let us hear the Catholic view (Greek and Roman) first then, because age, as well as numbers, suggests such precedence.

Catholic friends, Give us, please, the results of your labors and studies, the conclusions of your ablest thinkers and theologians, in respect to the Revelation which you claim to have from God on this subject, Where are the dead? We will hear you thoughtfully, patiently, unbiasedly. Our Catholic friends respond: "Our teachings are very explicit along the lines of your question. We have canvassed the subject from every standpoint in the light of Divine Revelation. Our conclusion and teaching are that when anyone dies, he goes to one of three places: first, the saintly, of whom we claim there are but a few, go immediately to the presence of God, to heaven. These are referred to by our Lord, saying, "Whosoever doth not bear his cross and come after me, cannot be my disciple." (Luke 14:27.) Those who faithfully bear the cross are the "little flock," the "elect." Respecting these Jesus says, "Strait is the gate, and narrow is the way, that leadeth to life, and few there be that find it." (Matt. 7:14.) These saintly do not include our clergy, not even our bishops, cardinals and popes; for you will find that when any of these die, it is a custom of the Church that masses be said for the repose of their souls. We would not say masses for any we believe to be in heaven, because there surely is repose for every soul; neither would we say masses for them if we believed them to be in eternal hell, for masses could not avail them there. We might remark, however, that we do not teach that many go to the eternal hell. It is our teaching that only incorrigible heretics--persons who have had a full knowledge of Catholic doctrines and who have wilfully and deliberately opposed them --these alone meet the awful, hopeless fate.

MILLIONS TO PURGATORY

"The dead in general, according to our teaching, pass immediately to Purgatory, which is, as the name indicates, a place of purgation from sin, a place of penances, sorrows, woes, anguish indeed, but not hopeless. The period of confinement here may be centuries or thousands of years, according to the deserts of the individual and the alleviations granted. If you would know more particularly the Catholic teaching on this subject, we refer you to the writings of one of our great Catholics, the noted poet Dante, a loyal Catholic, at one time an Abbot, who died in a monastery with the full rights of the Church. Dante's poem, "Inferno," graphically describes the tortures of Purgatory, as we understand the matter. You can procure at almost any library an illustrated copy of this great Catholic poem. Dore, the artist, was also a prominent Catholic and he portrayed Dante's poem vividly and truthfully. The illustrations show the torments of Purgatory vividly--how the demons chase some until they leap over precipices into boiling water. They ply others with fiery darts. Others are burned with heads downward; others with feet downward in pits. Some are bitten by serpents. Still others are frozen, etc. We advise that you see Dante's work, "Inferno," because it gives our Catholic view of the proper answer to your question, Where are the dead? The vast majority are in Purgatory. The billions of the heathens are there; because ignorance does not save, does not qualify for the heavenly condition. All who enter heaven must previously have been fitted and prepared in a manner impossible to the heathen. Millions of Protestants are there. They could not enter heaven, except through the portals of the Catholic Church; neither would God deem them worthy of eternal hell, because their rejection of Catholicism was due to the confession of faith under which they were born and environed. Nearly all Catholics go to Purgatory also, because, notwithstanding the good offices of our Church, our holy water, confessions, masses, holy candles, consecrated burying ground, etc., nevertheless, not having attained to saintship of character, they would be excluded from heaven until the distressing experiences of Purgatory would prepare their hearts for heaven. We hold, however, that for the reason stated, Catholics will not need to remain as long in Purgatory as will the Protestants and heathen."

We can thank our Catholic friends for so kind a statement of their case. We will not ask them where their Purgatory is, nor how they obtain the details of information respecting it, because such questions might offend them, and we have no desire to offend. We merely wish for their ripest, clearest, maturest thought respecting our question. We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness. Our hearts are heavy with the thought that our poor race, by reason of original sin, is already, as the Apostle says, a "groaning creation," and the present life of a few years is full of trouble. It is saddening, discouraging to all of us to think that when present trials and difficulties are past, of being obliged, even for centuries (not to mention eternity), to have such awful experiences as Dante portrays, even though those centuries

R4550 : page 21

of anguish would purge us and fit us for the Divine presence of heavenly glory. It may seem strange to some theologians, but it is nevertheless true, that the answer of Catholicism to our question is not much better than the answer of heathendom. Neither our heads nor our hearts are yet satisfied. It cannot be wrong to look further for something more satisfactory.

THE PROTESTANT ANSWER TO OUR QUESTION

I class myself as a Protestant without thereby meaning any disrespect to anybody else. I assume that the majority of my audience are Protestants. I remind you that many of us in times past have been inclined to boast a little of Protestant "breadth of mind," "intelligence," "education," etc. May we not reasonably expect from Protestants a clear, logical, satisfactory answer to our question? Having found all the other answers unsatisfactory, and having now come to the one-twelfth portion of our race which has had most advantage every way, we might reasonably expect to find in its answer the quintescence of wisdom and proof from every quarter and from every age. But what do we find, dear friends? With shame I say it, We find the very reverse! We find that the voice of Protestantism as a whole (barring numerically insignificant denominations) giving the most absurd answer to my question that could be conceived --an answer which is put to shame by the Catholics, the heathen and the agnostics. Is not this marvelous? Can this be? It is written, "Faithful are the wounds

R4551 : page 21

of a friend." Bear with me, therefore, while I expose to you the weaknesses of our position as Protestants; not with a view to our vexation and shame, but with the thought that our intelligent investigation of the subject can be turned to our advantage and enable us to know the Truth and to lift the true, Divine standards before the people, to the intent that we and all may come to clearer views of our Heavenly Father's character, purposes and future dealings with our race.

Permit me as gently as possible to touch this sore spot. The removal of the bandages and the cleansing of the sore may cause us pain, but the investigation should be helpful, nevertheless. We got our name

Protestants from the fact that our intelligent and well-meaning forefathers, who were Catholics, thought that they discovered inconsistencies and unscripturalness in Catholic doctrines in which they had been reared. They protested against these, and hence came the name Protestants. We cannot defend all that they did to their enemies nor all that their enemies did to them.

One of their points of protest was that our forefathers could find nothing of Purgatory anywhere on earth, nor any declaration respecting it in the Bible. With a simplicity that is certainly marvelous to us, they concluded that they would merely pick up their views of Purgatory and throw them away forever. This left them heaven and hell, into one of which, they said, every member of the race must go at death and there spend his eternity. Quite evidently these well-meaning forefathers of ours were not as long-headed, far-sighted and logical as we might have expected them to be, when they did not perceive the difficulty into which they were walking. Rather we should say, perhaps, that they did see something of the difficulty, but viewed matters differently from what we do. The theory of Calvin and Knox prevailed at that time amongst Protestants and led each denomination to hope that it was God's "elect" and that it would constitute the "little flock" who would go to heaven, while all the remainder of mankind would be consigned to an eternity of hellish torture.

No longer does either Catholic or Protestant pray,

"God bless me and my wife,
My son John and his wife,
Us four and no more."

Both Catholics and Protestants, looking back to that period which we often term the "dark ages," have reason to give thanks to God for the anointing of the eyes of our understanding, which enables us, we believe, to think more logically than our forefathers. Even those of us reared under the doctrine of predestination have lost the idea that the heathen were passed by because they were predestinated to damnation; instead those who accepted the Westminster confession of faith are to-day the most zealous in the preaching of the Gospel amongst the heathen by missionary effort. We are glad of this. It is a sign that our hearts are in truer and nobler condition, even though our heads have not yet gotten into proper adjustment with our hearts; and we still look at crooked doctrines and endeavor to imagine them altogether straight.

Theoretically Protestant doctrines stand with the Bible and with Catholics and declare that heaven is a place of perfection; that there can be no change to any who enter there; hence that all trial, all refinement, all chiseling, all polishing of character must be accomplished in advance of an entrance into the abode of the saints. In a word, we agree that only the saints will ever enter there, the "pure in heart," the "over-comers," the "little flock," who now walk in the footsteps of Jesus. What about the remainder of mankind? Ah! there is the difficulty. Our larger hearts will not consent that all except the saints must spend an eternity of torture, though this is the logic of our creeds. Our hearts protest, saying that three-fourths of humanity to-day are heathen and that fully that proportion of humanity altogether have never heard of God and the terms of salvation.

THE BEST OF PEOPLE PERPLEXED

Our creeds perplex us; for, as our hearts will not permit us to think of these poor creatures going to an eternity of misery, neither will our heads permit us to say that they are fit for heaven. Indeed it would be at variance not only with the Scripture, but also with reason itself, to suppose heaven with three-fourths of its inhabitants unregenerate in every sense of the word. Our forefathers merely spoiled things for us when they threw away Purgatory and kept the remainder of the arrangement. If we must object to Purgatory as being unscriptural, must we not equally object to the eternal torment of all the families of the earth as being unscriptural, especially when the Bible declares that "all the families of the earth shall be blessed" through Christ--blessed with a knowledge of the Truth and opportunity to come into heart harmony with God and attain everlasting life through Christ. I believe that it is necessary to press this point of the unreasonableness of the eternal torment doctrine. Nevertheless, I will remind you of what our prominent Protestant theories are on the subject:

R4551 : page 22

(1) The Calvinistic thought is that Divine Wisdom and Power planned for mankind in advance--knew of the fall of man in advance, and prepared therefor by the creating of a great place called hell and the manning of it with fire-proof devils for the torment of the race--all except the "little flock," the "elect." Love and justice were left out of this calculation; (2) The other prominent Protestant theory, the "Arminian," held to-day probably by the majority, insists that both Love and Justice created the world and arranged the torment, and that wisdom and power were not consulted; hence that God has gotten into difficulty, while endeavoring to do justly and lovingly by his creatures; because lacking in power to render the needed aid. The entire difficulty, dear friends, is that, in our reasoning on the subject, we have merely asked the opinions of men and have not sought the Word of the Lord.

I shall surprise you, I feel sure, when I bring to your attention now the clear, plain, reasonable, just, loving and wise program of our Heavenly Father. It has been so long overlooked, so long buried under the rubbish of human tradition of the "dark ages" that to-day "Truth is stranger than fiction." Well did our Lord through the prophet declare:

"As the heavens are higher than the earth, so are my ways higher than your ways, and my plans higher than your plans."--Isa. 55:9.

WHAT SAY THE SCRIPTURES?

All of the foregoing theories, be it noticed, are based upon the assumption that death does not mean death--that to die is to become more alive than before death. In Eden it was God who declared to our first parents, "Ye shall surely die." It was Satan who declared, "Ye shall not surely die." Notice that the heathens, as well as the Christians, have accepted Satan's lie and correspondingly rejected God's Truth. Do they not all agree with the serpent's statement, "Ye shall not surely die"? Do they not all claim that the dead are alive--much more alive than before they died? This, dear friends, has been our common point of mistake. We have followed the wrong teacher; the one of whom our Lord said, "He abode not in the Truth," and that he is the father of lies.--John 8:44.

These false doctrines have prevailed amongst the heathen for many, many centuries, but they gained an ascendancy in the Church of Christ during the "dark ages" and had much to do with producing the darkness thereof. If our forefathers had believed God's testimony, "Thou shalt surely die," there would have been no room for the introduction of prayers for the dead, masses for their sins, frightful thoughts respecting their torture. The Scriptures agree from first to last that "the dead know not anything" (Eccl. 9:5) and that "their sons come to honor and they know it not; they come to dishonor and they perceive it not of them." (Job 14:21.) It is the Scriptures that tell us where the dead are and their condition; that they are experiencing neither joy nor sorrow, pleasure nor suffering; that they will have no knowledge of anything done under the sun until their awakening in the Resurrection. I remind you of the wise man's words, "Do with thy might what thy hand findeth to do, for there is neither wisdom nor knowledge nor device in (sheol) the grave, whither thou goest." (Eccl. 9:10.) I remind you that both in the Old Testament and in the New Testament it is written of both the good and the bad that they fell asleep in death. I remind you that the Apostle speaks of those who "Sleep in Jesus," and of those who have "fallen asleep in Christ;" who, he declares, are perished, if there be no resurrection of the dead. Could they perish in heaven or in Purgatory or in a hell of torment? Assuredly no one so teaches. They are already in a perished condition in the tomb;

and the perishing would be absolute, complete, unless a resurrection be provided for their deliverance from the power of death. Hence we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

In a word, then, the Bible teaching is that man was made superior to all the brute creation--in the image and likeness of his Creator; that he possessed life in a perfect degree in Eden and might have retained it by full obedience. But in his trial, his testing, he failed and came under the death sentence. "In the day that thou eatest thereof, dying thou shalt die." (Gen. 2:17.) There the dying began, which, after nine hundred and thirty years, brought father Adam to the tomb and involved all of his children in his weaknesses and death sentence. He died in the very day, which

R4552 : page 22

the Apostle Peter explains was not a twenty-four day, but a thousand year day, saying, "One day is with the Lord as a thousand years." (2 Pet. 3:8.) During six of these great days the death sentence has brought man down in some respects to the level of the brute and left him without hope of future life, except as God might take compassion upon him and bring him some relief. This was hinted at in the statement that "The Seed of the woman should bruise the serpent's head." It was yet further elaborated to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed."--Gen. 28:14.

But not until four of the great thousand-year days had passed did God send forth his Son to redeem the race, by paying father Adam's penalty, by dying, "The just for the unjust, that he might bring us to God." (I Pet. 3:18.) As a result of that redemptive work accomplished at Calvary there is to be "a resurrection of the dead, both of the just and of the unjust"--a recovery from the death sentence, from the prison-house, the tomb.

DEATH, NOT TORMENT, THE PENALTY

Note well the mistake made in assuming eternal torment the wages of original sin, when the Scriptures explicitly declare that "The wages of sin is death"--not eternal torment. (Rom. 6:23.) We search the Genesis account of man's fall and the sentence imposed, but find no suggestion of a future punishment, but merely of a death penalty. Repeating it the second time the Lord said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19.) But he said not a word respecting devils, fire and torment. How, then, did the Adversary deceive our fathers during the "dark ages" with his errors, which the Apostle styles "doctrines of devils"? Note the fact that none of the prophecies mention any other than a death penalty for sin. Note that the New Testament likewise declares the same. St. Paul, who wrote more than one-half of the New Testament, and who assures us that he did "not shun to declare the whole counsel of God" (Acts 20:27), says not a word about torment. On the contrary, discussing this very matter of sin and its penalty, he says, "Wherefore, as by one man sin entered into the world,

R4552 : page 23

and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.) Note that it was not eternal torment that passed upon one man nor upon all men, but death. If some one suggests that death would not be a sufficient penalty for sin, all we would need to do would be to point him to the facts and thus prove his suggestions illogical. For the sin of disobedience Adam lost his paradisaic home--lost eternal life and Divine fellowship, and instead got sickness, pain, sorrow, death. Additionally all of his posterity, reasonably estimated at twenty thousand millions, disinherited so far as the blessings are concerned, have inherited weaknesses, mental, moral and physical, and are, as the Apostle declares, "A groaning creation." --Rom. 8:22.

GOD'S PENALTY A JUST ONE

Let no one think the death penalty unjust and too severe. God could have blotted out Adam, the sinner, thus fulfilling the sentence. He could have blotted out the race instantly. But would we have preferred that? Assuredly not. Life is sweet, even amidst pain and suffering. Besides it is the Divine purpose that present trials and experiences shall prove useful as disciplines; to prepare us for a wiser course than father Adam took, when we shall be privileged to have a further individual trial. Our race would have been without hope of future existence, just as agnosticism claims, had it not been for Divine compassion and the work of redemption.

Notice again why our Lord died for our redemption and see in that another evidence of the penalty. If the penalty against us had been eternal torment, our redemption from it would have cost our Lord that price. He would have been obliged to suffer eternal torment, the just for the unjust. But eternal torment was not the penalty; hence Jesus did not pay that penalty for us. Death was the penalty and hence "Christ died for our sins." "By the grace of God he tasted death for every man." Whoever could pay Adam's penalty could settle with Divine Justice for the sins of the whole world, because Adam alone had been tried --Adam alone had been condemned. We, his children, were involved through him. Behold the wisdom and the economy of our Creator! The Scriptures assure us that he condemned the whole world for one man's disobedience, in order that he might have mercy upon all through the obedience of another--Christ. We were condemned to death without our consent or knowledge. We were redeemed from death without our consent or knowledge.

Some one may inquire, "Are we, therefore, without responsibility? Will there be no individual penalty upon us for individual wrong doings"? We answer, "A just recompense of reward" will be meted out to all. But our eternal destiny can be settled only by ourselves, by our individual acceptance or rejection of the grace of God. The Scriptures clearly inform us that every sin, in proportion to its wilfulness, brings a measure of degradation which involves "stripes," chastisements, corrections to regain the lost standing. Thus the more mean and more wicked a man or woman may be, the greater will be his or her disadvantage in the resurrection time, and the more he will then have to overcome to get back to all that was lost in Adam and redeemed by Christ.

"AND THE DEAD CAME FORTH"

At his first advent our Lord's miracles foreshadowed the great work which he, with his glorified Church, will accomplish for the world during the Millennium--then all the sick, lame, blind and dead will be revived and, if obedient, will be brought ultimately to full perfection. The disobedient will be destroyed in the Second Death. The most notable miracle which our Lord performed was the awakening of Lazarus, his friend. Jesus was gone several days when Lazarus took sick and, of course, knew about the matter. Nevertheless Martha and Mary sent him a special message, saying, "Lord, behold he whom thou lovest is sick." (John 11:3.) They knew of Jesus' power to heal, even by the word of his mouth. They had faith that if he could help strangers, he would surely be glad to assist his friend. But Jesus remained where he was and allowed Lazarus to die and a rude shock to come to the dear sisters. Then he said to his disciples, "Our friend Lazarus sleepeth." (John 11:11.) Then, coming down to their comprehension, he added, "Lazarus is dead; and I am glad for your sakes that I was not there."--John 11:14,15.

He was glad to let his friend fall asleep in death, because it would provide a special opportunity for a special miracle. Then, with his disciples, he began the three-days' journey to Bethany. We cannot blame the sorrowing sisters that they felt hurt that the Messiah should apparently neglect their interests. They knew that He had the power to relieve them. Martha's gentle reproof was, "Lord, if thou hadst been here, my brother had not died. Jesus said unto her, thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." (John 21:23,24.) Notice that our Lord did not say, "Thy brother is not dead; thy brother is more alive than he ever was; he is in heaven or in purgatory." Nothing of the kind! Purgatory had not yet been invented, and he knew nothing of it. And as for heaven, our Lord's testimony is, in our text, "No man hath ascended into heaven, but he that came down from heaven." Martha was also well informed. The errors of the dark ages had not yet supplanted the truth. Her hope for her brother was the Scriptural one; that he would rise in the resurrection, in the last day, the Millennial Day, the seventh of the great thousand-year days from creation.

Our Lord explained that the power of resurrection was vested in himself, that He was there with her, and could give relief to them without waiting. Martha told our Lord that it was too late; that putrefaction had set in by this time. But Jesus insisted on seeing the tomb and when he arrived at it, He said, "Lazarus, come forth." And we read, "He that was dead came forth." (John 11:43,44.) Mark well that it was not the living that came forth, but that Lazarus was really dead. Mark well that he was not called from heaven nor from purgatory.

"ALL THAT ARE IN THEIR GRAVES"

What Jesus did for Lazarus he intimated He would ultimately do for Adam and his entire race. Note His words: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John 5:28,29.) Does this astonish us? If so, the reason is not far to seek. It is because we have gotten so far away from the teachings of the Bible--so fully immersed in the "doctrines of devils," so fully to believe in the serpent's lie, "Ye shall not surely die"--so blinded to the Lord's declaration,

"Ye shall surely die," and "The wages of sin is death."

The remainder of John 5:29 explains that there will be two general classes of the dead to come forth. The first, those who have had their trial and who have passed it successfully; the second, all the remainder of mankind who have thus far failed to have divine approval. The approved will come forth from the tomb unto a resurrection of life--perfection. The disapproved will come forth unto a resurrection of judgment (see Revised Version). The coming forth is one thing. The resurrection is another. The Apostle explains that they will come forth, "every man in his own order." (I Cor. 15:23.) On thus being awakened the privilege will be theirs of rising, up, up, up out of present degradation, mental, moral, physical, to the glorious perfection which father Adam enjoyed in the image

R4553 : page 24

and likeness of his Creator. The uplifting or resurrection work St. Peter refers to as the "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:21.

NOT UNIVERSALISM EITHER

Nor does this mean universal everlasting life, for the Scriptures declare that such as refuse to profit by the glorious opportunities of the Millennium; such as refuse to be uplifted to perfection, shall be destroyed from amongst the people in the Second Death--"They shall be as though they had not been." (Obad. 16.) I remind you again of our Lord's teaching on this subject. He entered the synagogue at Capernaum and, being asked to read the lesson, He chose Isaiah, the sixty-first chapter, and read respecting Himself and His work--that a part of it would be "to open the prison doors and set at liberty the captives." We are well aware that our Lord did not open any of the literal prisons, such as John the Baptist was confined in. He made no effort to succor him. The prison-house which Christ will open is the great prison-house, the tomb, which now holds approximately twenty thousand millions of our race. At his second advent our Lord will open this great prison-house and allow all the prisoners to come forth, just as truly as he did in the example--in the case of Lazarus. Nor will he call them from heaven, purgatory and hell, but, just as He declared, "Lazarus, come forth," "all that are in their graves shall hear His voice and come forth."

WHERE ARE THE DEAD?

My dear friends, you had before your minds the answers to our question from the highest to the lowest earthly authorities. None of them was satisfactory. Now you have heard the testimony of God's Word--the Divine declaration as to "Where are the dead?" Harkening to the voice from heaven we are assured that they are really dead and that all their hopes as respects the future are centered, first, upon the redemptive work of our Lord Jesus, accomplished at Calvary, and, secondly, upon the work of resurrection which, at His second advent, He is to accomplish for those whom He redeemed. If perchance you have a shade of disappointment as respects a saintly brother or sister, father or mother or child, who you hoped was already in heaven, then as a consolation look at the other side of the question--behold how many of your loved ones, kith and kin, friends and foes and neighbors, according to your theory and all the prevalent theories, have been suffering untellable woe since their death and would be suffering similarly for long centuries to come--consider the relief of mind and heart you get from the knowledge of the Truth; that they are not alive anywhere, but simply dead, or more poetically, they are "Asleep in Jesus," in the sense that He is their Redeemer, in whom all their hopes of a future awakening reside.

PRESENT YOUR BODIES SACRIFICES

Just a closing word! Our subject would lack a proper finish if we did not explain Scripturally why God has delayed the world's blessing, the resurrection, nearly two thousand years since the death of Jesus. The reason is such a glorious one! It must appeal to every true Christian heart and make it glad. It is this:

God purposed the selection of the Church before the blessing of resurrection should go to the world. This Church is called sometimes "the Body of Christ, which is the Church," of which Jesus is the Head. Again it is styled "the Bride--the Lamb's Wife." Ever since Pentecost the Heavenly Father has been drawing believers to Jesus' side. After having been justified through faith in the precious blood, they have been invited to become Jesus' disciples, his followers, to walk in his steps, to lay down their lives in the Father's service, as Jesus did, and to develop in their hearts the fruits and graces of the holy Spirit to such a degree that they might be called "Copies of God's dear Son."

The promise to these is not the resurrection of restitution promised to the world during the Millennium. On the contrary, these have a "heavenly calling." After their consecration they are begotten of the holy Spirit and then instructed in the school of Christ and submitted to trials and disciplines in various ways, for the purpose of chiseling and polishing their characters as New Creatures. These are a "little flock," gathered one here and one there; "saints" from all denominations and from outside of all denominations, for "the Lord knoweth them that are His." When the predestined number of the "elect" shall have been selected and polished the present age will end. Our Lord will come in second advent glory and power. His Elect Bride will constitute the First Resurrection class, from earthly to heavenly nature, "changed in a moment," for "flesh and blood cannot inherit the Kingdom of God."--I Cor. 15:50.

Then will come the holy, invisible Millennial Kingdom and the binding of Satan and the destruction of his unholy, invisible kingdom, and the setting loose of agencies for the enlightening and uplifting of the whole race.

To those who are already the Lord's consecrated saints, I say, Lift up your heads and realize more fully than ever before the glorious fulness of the heavenly calling, of which you have been made partakers. To others who have the hearing ear and appreciate this high calling we say, permit the love of God, and of Christ to constrain you and become disciples indeed of Jesus, laying aside every weight and every besetting sin, and entering the race and pressing with vigor to its end and crown of glory!

===================

R4553 : page 25

WHAT SAY THE SCRIPTURES CONCERNING HELL?

"To the Law and to the Testimony; If they speak not according to this Word, it is because there is no Light in them."--Isa. 8:20.

A CORRECT understanding of this subject has become almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which he purposed to bring into being; that this abyss he had named "hell;" and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

As knowledge increases and superstitions fade, this monstrous view of the divine arrangement and character is losing its force; and thinking people cannot but disbelieve the legend, which used to be illustrated on the church walls in the highest degree of art and realism, samples of which are still to be seen in Europe. Some now claim that the place is literal, but the fire symbolic, etc., etc., while others repudiate the doctrine of "hell" in every sense and degree. While glad to see superstitions fall, and truer ideas of the great, and wise, and just, and loving Creator prevail, we are alarmed to notice that the tendency with all who abandon this long-revered doctrine is toward doubt, skepticism, infidelity.

Why should this be the case, when the mind is merely being delivered from an error,--do you ask? Because Christian people have so long been taught that the foundation for this awful blasphemy against God's character and government is deep-laid, and firmly fixed, in the Word of God--the Bible--and, consequently, to whatever degree that belief in "hell" is shaken, to that extent their faith in the Bible, as the revelation of the true God, is shaken also;--so that those who have dropped their belief in a "hell," of some kind of endless torment, are often open infidels, and scoffers at God's Word.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its divine Author, and that, rightly understood, it teaches nothing on this subject derogatory to God's character nor to an intelligent reason, we will attempt to lay bare the Scripture teaching on this subject, that thereby faith in God and his Word may be re-established, in the hearts of his people, on a better, a reasonable foundation. Indeed, it is our opinion that whoever shall hereby find that his false view rested upon human misconceptions and misinterpretations, will, at the same time, learn to trust hereafter less to his own and other men's imaginings, and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation.

That the advocates of the doctrine of eternal torment have little or no faith in it is very manifest from the fact that it has no power over their course of action. While all the denominations of Christendom sustain the doctrine that eternal torment and endless, hopeless despair will constitute the punishment of the wicked, they are mostly quite at ease in allowing the wicked to take their course, while they pursue the even tenor of their way. Chiming bells and pealing organs, artistic choirs, and costly edifices, and upholstered pews, and polished oratory which more and more avoid any reference to this alarming theme, afford rest and entertainment to fashionable congregations that gather on the Lord's day and are known to the world as churches of Christ and representatives of his doctrines. But they seem little concerned about the eternal welfare of the multitudes, or even of themselves and their own families, though one would naturally presume that with such awful possibilities in view they would be almost frantic in their efforts to rescue the perishing.

The plain inference is that they do not believe it. The only class of people that to any degree show their faith in it by their works is the Salvation Army; and these are the subjects of ridicule from almost all other Christians, because they are somewhat consistent with their belief. Yet their peculiar, and often absurd, methods, so strikingly in contrast with those of the Lord of whom it was written, "He shall not cry, nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2), are very mild compared with what might be expected if they were fully convinced of the doctrine. We cannot imagine how sincere believers of this terrible doctrine go from day to day about the ordinary affairs of life, or meet quietly in elegance every Sunday to hear an essay from the pulpit on the peculiar subjects often advertised. Could they do so while really believing all the time that fellow mortals are dying at the rate of one hundred a minute, and entering

"That lone land of deep despair," where
"No God regards their bitter prayer"?

If they really believed this few saints could complacently sit there and think of those hurrying every moment into that awful state described by that good, well-meaning, but greatly deluded man, Isaac Watts (whose own heart was immeasurably warmer and larger than that he ascribed to the great Jehovah), when he wrote the hymn--

"Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon the naked soul
In one eternal storm."

People often become frantic with grief when friends have been caught in some terrible catastrophe, as a fire, or a wreck, though they know they will soon be relieved by death; yet they pretend to believe that God is less loving than themselves, and that he can look with indifference, if not with delight, at billions of his creatures enduring an eternity of torture far more terrible, which he prepares for them and prevents any escape from forever. Not only so, but they expect that they will get literally into Abraham's bosom, and will then look across the gulf and see and hear the agonies of the multitudes (some of whom they now love and weep over); and they imagine that they will be so changed, and become so like their present idea of God, so hardened against all pity, and so barren of love and sympathy, that they will delight in such a God and in such a plan.

It is wonderful that otherwise sensible men and women, who love their fellows, and who establish hospitals, orphanages, asylums, and societies for the prevention of cruelty even to the brute creation, are so unbalanced mentally that they can believe and subscribe

R4553 : page 26

to such a doctrine, and yet be so indifferent about investigating its authority!

Only one exception can we think of--those who hold the ultra-Calvinistic doctrine; who believe that God has decreed it thus, that all the efforts they could put forth could not alter the result with a single person; and that all the prayers they could offer would not change one iota of the awful plan they believe God has marked out for his and their eternal pleasure. These indeed could sit still, so far as effort for their fellows is concerned: but why sing the praises of such a scheme for the damnation of their neighbors whom God has told them to love as themselves?

Why not rather begin to doubt this "doctrine of devils," this blasphemy against the great God, hatched in the "dark ages," when a crafty priesthood taught that it is right to do evil that good may result?

The doctrine of eternal torment was undoubtedly introduced by Papacy to induce pagans to join her and support her system. It flourished at the same time that "bull fights" and gladiatorial contests were the public amusements most enjoyed; when the Crusades were called "holy wars," and when men and women were called "heretics" and were often slaughtered for thinking or speaking contrary to the teachings of the Papacy; at a time when the sun of gospel truth was obscure; when the Word of God had fallen into disuse and was prohibited to be read by any but the clergy, whose love of their neighbors was often shown in torturing "heretics" to induce them to recant and deny their faith and their Bibles--to save them, if possible, they explained, from the more awful future of "heretics,"--eternal torture. They did not borrow this doctrine from the heathen, for no heathen people in the world have a doctrine so cruel, so fiendish and so unjust. Find it, whoever can, and show it up in all its blackness, that, if possible, it may be shown that the essence of barbarism, malice, hate and ungodliness has not been exclusively appropriated by those whom God has most highly favored with light from every quarter, and to whom he has committed the only oracle--his Word. Oh! the shame and confusion that will cover the faces of many, even good men, who verily thought that they did God service while propagating this blasphemous doctrine, when they awake in the resurrection, to learn of the love and justice of God, and when they come to know that the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, "damnable heresy" of eternal torment.
--2 Pet. 2:1.

But we repeat that, in the light and moral development of this day, sensible people do not believe this doctrine. However, since they think that the Bible teaches it, every step they progress in real intelligence and brotherly kindness, which hinders belief in eternal torment, is in most cases a step away from God's Word, which is falsely accused of being the authority for this teaching. Hence the second crop of evil fruit, which the devil's engraftment of this error is producing, is skepticism. The intelligent, honest thinkers are thus driven from the Bible into vain philosophies and sciences, falsely so-called, and into infidelity. Nor do the "worldly" really believe this doctrine, nor is it a restraint to crime, for convicts and the lower classes are the firmest believers in it.

But, says one, Has not the error done some good? Have not many been brought into the churches by the preaching of this doctrine in the past?

No error, we answer, ever did real good, but always harm. Those whom error brings into a church, and whom the truth would not move, are an injury to the church. The thousands terrorized, but not at heart converted, which this doctrine forced into Papacy, and which swelled her numbers and her wealth, diluted what little truth was held before, and mingled it with their unholy sentiments and errors so that, to meet the changed condition of things, the "clergy" found it needful to add error to error, and resorted to methods, forms, etc., not taught in the Scriptures and useless to the truly converted whom the truth controls. Among these were pictures, images, beads, vestments, candles, grand cathedrals, altars, etc., to help the unconverted heathen to a form of godliness more nearly corresponding to their former heathen worship, but lacking all the power of vital godliness.

The heathen were not benefited, for they were still heathen in God's sight, but deluded into aping what they did not understand or do from the heart. They were added "tares" to choke the "wheat," without being profited themselves. The Lord tells who sowed the seed of this enormous crop. (Matt. 13:39). The same is true of those who assume the name "Christian" to-day, who are not really at heart converted by the truth, but merely frightened by the error, or allured by promised earthly advantages of a social or business kind. Such add nothing to the true Church; by their ideas and manners they become stumbling blocks to the truly consecrated, and by their inability to digest the truth, the real food of the saints, they lead even the few true pastors to defraud the true "sheep" in order to satisfy the demands of these "goats" for something pleasing to their unconverted tastes. No: in no way has this error accomplished good except in the sense that God is able to make even the wrath of man to praise him. So also he will overrule this evil thing eventually to serve his purposes. When by and by all men (during the Millennium) shall come to see through this great deception by which Satan has blinded the world to God's true character, it will perhaps awaken in them a warmer, stronger love for God.

Seeing, then, the unreasonableness of man's view, let us lay aside human opinions and theories and come to the Word of God, the only authority on the subject, remembering that

> "God is His own interpreter, and He will make it plain."

"HELL," AS AN ENGLISH WORD.

In the first place bear in mind that the Old Testament Scriptures were written in the Hebrew language, and the New Testament in the Greek. The word "hell" is an English word sometimes selected by the translators of the English Bible to express the sense of the Hebrew word sheol and the Greek words hades, tartaroo and gehenna,--sometimes rendered "grave" and "pit."

The word "hell" in old English usage, before Papal theologians picked it up and gave it a new and special significance to suit their own purposes, simply meant to conceal, to hide, to cover; hence the concealed, hidden or covered place. In old English literature records may be found of the helling of potatoes --putting potatoes into pits; and of the helling of a house--covering or thatching it. The word hell was therefore properly used synonymously with the words "grave" and "pit," to translate the words sheol and hades as signifying the secret or hidden condition of death. However, the same spirit which was willing to twist the word to terrorize the ignorant is willing still to perpetuate the error;--presumably saying--"Let us do evil that good may follow."

R4553 : page 27

If the translators of the Revised Version Bible had been thoroughly disentangled from the Papal error, and thoroughly honest, they would have done more to help the English student than merely to substitute the Hebrew word sheol and the Greek word hades as they have done. They should have translated the words. But they were evidently afraid to tell the truth, and ashamed to tell the lie; and so gave us sheol and hades untranslated, and permitted the inference that these words mean the same as the word "hell" has become perverted to mean. Their course, while it for a time shields themselves, dishonors God and the Bible, which the common people still suppose teaches a "hell" of torment in the words sheol and hades. Yet anyone can see that if it was proper to translate the word sheol thirty-one times "grave" and three times "pit," it could not have been improper to so translate it in every other instance.

A peculiarity to be observed in comparing these cases, as we will do shortly, is that in those texts where the torment idea would be an absurdity the translators of the King James version have used the words "grave" or "pit"; while in all other cases they have used the word "hell;" and the reader, long schooled in the Papal idea of torment, reads the word "hell" and thinks of it as signifying a place of torment, instead of the grave, the hidden or covered place or condition. For example, compare Job 14:13 with Psa. 86:13. The former reads,--"Oh, that thou wouldst hide me in the grave [sheol] etc.," while the latter reads,--"Thou hast delivered my soul from the lowest hell [sheol]." The Hebrew word being the same in both cases, there is no reason why the same word "grave" should not be used in both. But how absurd it would have been for Job to pray to God to hide him in a hell of eternal torture! The English reader would have asked questions and the secret would have gotten out speedily.

While the translators of the Reformation times are somewhat excusable for their mental bias in this matter, as they were just breaking away from the old Papal system, our modern translators, specially those of the recent Revised Version, are not entitled to any such consideration. Theological professors and pastors of congregations consider that they are justified in following the course of the revisers in not explaining the meaning of either the Hebrew or Greek words sheol or hades and by their use of the words they also give their confiding flocks to understand that a place of torture, a lake of fire, is meant. While attributing to the ignorant only the best of motives, it is manifestly only duplicity and cowardice which induces educated men, who know the truth on this subject, to prefer to continue to teach the error inferentially.

But not all ministers know of the errors of the translators and deliberately cover and hide those errors from the people. Many, indeed, do not know of them, having merely accepted, without investigation, the theories of their seminary professors. It is the professors and learned ones who are most blameworthy. These have kept back the truth about "hell" for several reasons. First, there is evidently a sort of understanding or etiquette among them, that if they wish to maintain their standing in the "profession" they "must not tell tales out of school;" i.e., they must not divulge professional secrets to the "common people," the "laity." Second, they all fear that to let it be known that they have been teaching an unscriptural doctrine for years would break down the popular respect and reverence for the "clergy," the denominations and the theological schools, and unsettle confidence in their wisdom. And, oh, how much depends upon confidence and reverence for men, when God's Word is so generally ignored! Third, they know that many of the members of their sects are not constrained by "the love of Christ" (2 Cor. 5:14), but merely by the fear of hell, and they see clearly, therefore, that to let the truth be known now would soon cut loose the names and the dollars of many in their flocks; and this, to those who "desire to make a fair show in the flesh" (Gal. 6:12) would seem to be a great calamity.

But what will be the judgment of God, whose character and plan are traduced by the blasphemous doctrine which these untranslated words help to support? Will he commend these unfaithful servants?

Will he justify their course? Will the Chief Shepherd call these his beloved friends, and make known to them his further plans (John 15:15) that they may misrepresent them also to preserve their own dignity and reverence? Will he continue to send forth "things new and old," "meat in due season," to the household of faith, by the hand of the unfaithful servants? No, such shall not continue to be his mouthpieces or to shepherd his flock. (Ezek. 34:9,10.) He will choose instead, as at the first advent, from among the laity--"the common people"--mouthpieces, and will give them words which none of the chief priests shall be able to gainsay or resist. (Luke 21:15.) And, as foretold, "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." --Isa. 29:9-19.

"HELL" IN THE OLD TESTAMENT.

The word "hell" occurs thirty-one times in the Old Testament, and in every instance it is sheol in the Hebrew. It does not mean a lake of fire and brimstone, nor anything at all resembling that thought: not in the slightest degree! Quite the reverse: instead of a place of blazing fire it is described in the context as a state of "darkness" (Job 10:21); instead of a place where shrieks and groans are heard, it is described in the context as a place of "silence" (Psa. 115:17); instead of representing in any sense pain and suffering, or remorse, the context describes it as a place or condition of forgetfulness. (Psa. 88:11,12.) "There is no work, nor device, nor knowledge, in the grave [sheol] whither thou goest."--Eccles. 9:10.

The meaning of sheol is "the hidden state," as applied to man's condition in death, in and beyond which all is hidden, except to the eye of faith; hence,

by proper and close association, the word was often used in the sense of grave--the tomb, the hidden place, or place beyond which only those who have the enlightened eye of the understanding can see resurrection, restitution of being. And be it particularly noted that this identical word sheol is translated "grave" thirty-one times and "pit" three times in our common version by the same translators--more times than it is translated "hell"; and twice, where it is translated "hell," it seemed so absurd, according to the present accepted meaning of the English word "hell," that scholars have felt it necessary to explain in the margin of modern Bibles, that it means grave. (Isa. 14:9 and Jonah 2:2.) In the latter case, the hidden state, or grave, was the belly of the fish in which Jonah was buried alive, and from which he cried to God.

ALL TEXTS IN WHICH "SHEOL" IS TRANSLATED "HELL."

(1) Amos 9:2.--"Though they dig into hell, thence shall mine hand take them." [A figurative expression; but certainly pits of the earth are the only hells men can dig into.]

(2) Psa. 16:10.--"Thou will not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." [This refers to our Lord's three days in the tomb.--Acts 2:31; 3:15.]

(3, 4) Psa. 18:5 and 2 Sam. 22:6--margin.--"The cords of hell compassed me about." [A figure in which trouble is represented as hastening one to the tomb.]

(5) Psa. 55:15.--"Let them go down quick into hell"--margin, "the grave."

(6) Psa. 9:17.--"The wicked shall be turned into hell, and all the nations that forget God." This text will be treated later, under a separate heading.

(7) Psa. 86:13.--"Thou hast delivered my soul from the lowest hell"--margin, "the grave."

(8) Psa. 116:3.--"The sorrows of death compassed me, and the pains of hell gat hold upon me." [Sickness and trouble are the figurative hands of the grave to grasp us.]

(9) Psa. 139:8.--"If I make my bed in hell, behold, thou art there." [God's power is unlimited; even over those in the tomb he can and will exert it and bring forth all that are in the graves.--John 5:28.]

(10) Deut. 32:22.--"For a fire is kindled in mine anger, and shall burn into the lowest hell." [A figurative representation of the destruction, the utter ruin, of Israel as a nation--"wrath to the uttermost," as the Apostle called it, God's anger burning that nation to the "lowest deep," as Leeser here translates the word sheol.--I Thes. 2:16.]

(11) Job 11:8.--"It [God's wisdom] is as high as heaven; what canst thou do? deeper than hell [than any pit]; what canst thou know?"

(12) Job 26:6.--"Hell [the tomb] is naked before him, and destruction hath no covering."

(13) Prov. 5:5.--"Her feet go down to death; her steps take hold on hell [i.e., lead to the grave]."

(14) Prov. 7:27.--"Her house is the way to hell [the grave], going down to the chambers of death."

(15) Prov. 9:18.--"He knoweth not that the dead are there, and that her guests are in the depths of hell." [Here the harlot's guests are represented as dead, diseased or dying, and many of the victims of sensuality in premature graves from diseases which also hurry off their posterity to the tomb.]

(16) Prov. 15:11.--"Hell and destruction are before the Lord." [Here the grave is associated with

destruction and not with a life of torment.]

(17) Prov. 15:24.--"The path of life (leadeth) upward for the wise, that he may depart from hell beneath." [This illustrates the hope of resurrection from the tomb.]

(18) Prov. 23:14.--"Thou shalt beat him with the rod, and shall deliver his soul from hell" [i.e., wise correction will save a child from vicious ways which lead to premature death, and may also possibly prepare him to escape the "Second Death"].

(19) Prov. 27:20.--"Hell [the grave] and destruction are never full: so the eyes of man are never satisfied."

(20) Isa. 5:14.--"Therefore hell hath enlarged herself and opened her mouth without measure." [Here the grave is a symbol of destruction.]

(21, 22) Isa. 14:9,15.--"Hell [margin, grave] from beneath is moved for thee, to meet thee at thy coming."..."Thou shalt be brought down to hell" [the grave--so rendered in verse 11.]

(23) Isa. 57:9.--"And didst debase thyself even unto hell." [Here figurative of deep degradation.]

(24, 25) Ezek. 31:15-17.--"In the day when he went down to the grave,...I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit.... They also went down into hell with him, unto them that be slain with the sword." [Figurative and prophetic description of the fall of Babylon into destruction, silence, the grave.]

(26) Ezek. 32:21.--"The strong among the mighty shall speak to him out of the midst of hell with them that help him." [A continuation of the same figure representing Egypt's overthrow as a nation to join Babylon in destruction--buried.]

(27) Ezek. 32:27.--"And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." [The grave is the only "hell" where fallen ones are buried and lie with their weapons of war under their heads.]

(28) Hab. 2:5.--"Who enlargeth his desire as hell [the grave] and as death, and cannot be satisfied."

(29) Jonah 2:1,2.--"Then Jonah prayed unto the Lord his God, out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." [The belly of the fish was for a time his grave--see margin.]

(30, 31) Isa. 28:15-18.--"Because ye have said, We have made a covenant with death, and with hell [the grave] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore, saith the Lord, ...Your covenant with death shall be disannulled, and your agreement with hell [the grave] shall not stand." [God thus declares that the present prevalent

R4553 : page 29

idea, by which death and the grave are represented as friends, rather than enemies, shall cease; and men shall learn that death is the wages of sin, and that it is in Satan's power (Rom. 6:23; Heb. 2:14) and not an angel sent by God.]

ALL OTHER TEXTS WHERE "SHEOL" OCCURS-- RENDERED "GRAVE" AND "PIT."

Gen. 37:35.--"I will go down into the grave unto my son."

Gen. 42:38.--"Then shall ye bring down my gray hairs with sorrow to the grave." [See also the same expression in 44:29,31. The translators did not like to send God's servant, Jacob, to hell simply because his sons were evil."]

I Sam. 2:6.--"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

I Kings 2:6,9.--"Let not his hoar head go down to the grave with peace....His hoar head bring thou down to the grave with blood."

Job 7:9.--"He that goeth down to the grave."

Job 14:13.--"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me [resurrect me]!"

Job 17:13.--"If I wait, the grave is mine house: I have made my bed in the darkness." [Job waits for resurrection--"in the morning."]

Job 17:16.--"They shall go down to the bars of the pit [grave], when our rest together is in the dust."

Job 21:13.--"They spend their days in mirth, and in a moment go down to the grave."

Job 24:19,20.--"Drought and heat consume the snow waters: so doth the grave those which have sinned." [All have sinned, hence "Death passed upon all men," and all go down to the grave. But all have been redeemed by "the precious blood of Christ"; hence all shall be awakened and come forth again in God's due time--"in the morning," Rom. 5:12,18,19.]

Psa. 6:5.--"In death there is no remembrance of thee; in the grave who shall give thee thanks?"

Psa. 30:3.--"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." [This passage expresses gratitude for recovery from danger of death.]

Psa. 31:17.--"Let the wicked be ashamed; let them be silent in the grave."

Psa. 49:14,15, margin.--"Like sheep they are laid in the grave: death shall feed on them; and the upright [the saints--Dan. 7:27] shall have dominion over them in the morning [the Millennial morning]; and their beauty shall consume, the grave being an habitation to every one of them. But God will redeem my soul from the power of the grave."

Psa. 88:3.--"My life draweth nigh unto the grave."

Psa. 89:48.--"Shall he deliver his soul from the hand of the grave?"

Psa. 141:7.--"Our bones are scattered at the grave's mouth."

Prov. 1:12.--"Let us swallow them up alive as the grave: and whole, as those that go down into the pit" [i.e., as of an earthquake, as in Num. 16:30-33].

Prov. 30:15,16.--"Four things say not, it is enough: the grave," etc.

Eccl. 9:10.--"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Song of Solomon 8:6.--"Jealousy is cruel as the grave."

Isa. 14:11.--"Thy pomp is brought down to the grave."

Isa. 38:10.--"I shall go to the gates of the grave: I am deprived of the residue of my years."

Isa. 38:18.--"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

Num. 16:30-33.--"If...they go down quick into the pit, then shall ye understand....The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

Ezek. 31:15.--"In the day when he went down to the grave."

Hosea 13:14.--"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes." [The Lord did not ransom any from a place of fire and torment, for there is no such place; but he did ransom all mankind from the grave, from death, the penalty brought upon all by Adam's sin, as this verse declares.]

The above list includes every instance of the use of the English word "hell" and the Hebrew word sheol in the Old Testament. From this examination it must be evident to all readers that God's revelations for four thousand years contain not a single hint of a "hell," such as the word is now understood to signify.

"HELL" IN THE NEW TESTAMENT.

In the New Testament, the Greek word hades corresponds exactly to the Hebrew word sheol. As proof see the quotations of the Apostles from the Old Testament, in which they render it hades. For instance, Acts 2:27, "Thou wilt not leave my soul in hades," is a quotation from Psa. 16:10, "Thou wilt not leave my soul in sheol." And in I Cor. 15:54,55, "Death is swallowed up in victory. O death, where is thy sting? O grave [hades], where is thy victory?" is an allusion to Isa. 25:8, "He will swallow up death in victory," and to Hos. 13:14, "O death, I will be thy plagues; O sheol, I will be thy destruction."

"HELL" FROM THE GREEK WORD "HADES."

Matt. 11:23.--"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell," Luke 10:15: "Shall be thrust down to hell."
[In privileges of knowledge and opportunity the city was highly favored, or, figuratively, "exalted unto heaven;" but because of misuse of God's favors, it would be debased, or, figuratively, cast down to hades, overthrown, destroyed. It is now so thoroughly buried in oblivion, that even the site where

R4553 : page 30

it stood is a matter of dispute. Capernaum is certainly destroyed, thrust down to hades.]

Luke 16:23.--"In hell he lifted up his eyes, being in torments." [A parabolic figure explained further along, under a separate heading.]

Rev. 6:8.--"And behold a pale horse: and his name that sat on him was Death, and Hell followed with him." [Symbol of destruction or the grave.]

Matt. 16:18.--"Upon this rock I will build my church; and the gates of hell shall not prevail against it." [Although bitter and relentless persecution, even unto death, should afflict the Church during the Gospel age, it should never prevail to her utter extermination; and eventually, by her resurrection, accomplished by her Lord, the Church will prevail over hades--the tomb.]

CHRIST IN "HELL" (HADES) AND RESURRECTED FROM "HELL" (HADES).--

ACTS 2:1,14,22-31.

"And when the day of Pentecost was fully come, ...Peter...lifted up his voice and said,...Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you,...being delivered by the determinate counsel and foreknowledge of God ['He was delivered for our offenses'], ye have taken and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains [or bands] of death, because it was not possible that he should be holden of it [for the Word of Jehovah had previously declared his resurrection]; for David speaketh concerning him [personating or speaking for him], 'I [Christ] foresaw the Lord [Jehovah] always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell [hades, the tomb, the state of death], neither wilt thou suffer thine Holy One to see corruption. Thou [Jehovah] hast made known to me [Christ] the ways of life.'" Here our Lord, as personified by the prophet David, expresses his faith in Jehovah's promise of a resurrection and in the full and glorious accomplishment of Jehovah's plan through him, and rejoices in the prospect.

Peter then proceeds, saying--"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day [so that this prophecy could not have referred to himself personally; for David's soul was left in "hell"--[hades, the tomb, the state of death --and his flesh did see corruption]: Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before [prophetically], spake of the resurrection of Christ [out of "hell"--hades, the tomb-- to which he must go for our offenses], that his soul was not left in hell [hades--the death state], neither his flesh did see corruption." Thus Peter presents a strong, logical argument, based on the words of the prophet David--showing first, that Christ, who was delivered by God for our offenses, went to "hell," the grave, the condition of death, destruction (Psa. 16:10;) and, second, that according to promise he had been delivered from hell, the grave, death, destruction by a resurrection--a raising up to life; being created again, the same identical being, yet more glorious and exalted even to "the express image of the Father's person." (Heb. 1:3.) And now "this same Jesus" (Acts 2:36), in his subsequent revelation to the Church, declares--

Rev. 1:18.--"I am he that liveth and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death."

Amen! Amen! our hearts respond; for in his resurrection we see the glorious outcome of the whole plan of Jehovah to be accomplished through the power of the Resurrected One who now holds the keys of the tomb and of death and in due time will release all the prisoners who are, therefore, called the "prisoners of hope." (Zech. 9:12; Luke 4:18.) No craft or cunning can by any possible device wrest these Scriptures entire and pervert them to the support of that monstrous and blasphemous Papal tradition of eternal torment. Had that been our penalty, Christ, to be our vicarious sacrifice, must still, and to all eternity, endure such torment, which no one will claim. But death was our penalty, and "Christ died for our sins," and "also for the sins of the whole world."--I Cor. 15:3; I John 2:2.

Rev. 20:13,14--"And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged, every man, according to their works. And death and hell [the grave] were cast into the lake of fire: this is the Second Death." [The lake of fire is the symbol of final and everlasting destruction. Death and hell [the grave] both go into it. There shall be no more death; "the last enemy that shall be destroyed is death."--I Cor. 15:26; Rev. 21:4.]

OTHER OCCURRENCES OF THE WORD "HELL."

Having examined the word sheol, the only word in the Old Testament rendered "hell," and the word hades, most frequently in the New Testament rendered "hell" we now notice every remaining instance in Scripture of the English word "hell." In the New Testament two other words are rendered "hell;" namely, gehenna and tartaroo, which we will consider in the order named.

"GEHENNA" RENDERED "HELL."

This word occurs in the following passages--in all twelve times:--Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43-47; Luke 12:5; Jas. 3:6. It is the Grecian mode of spelling the Hebrew words which are translated "Valley of Hinnom." This valley lay just outside the city of Jerusalem, and served the purpose of sewer and garbage burner to that city. The offal, garbage, etc., were emptied there, and fires were kept continually burning to consume utterly all things deposited therein, brimstone being added to assist combustion and insure complete destruction. But no living thing was ever permitted to be cast into Gehenna. The Jews were not allowed to torture any creature.

When we consider that in the people of Israel God was giving us object lessons illustrating his dealings and plans, present and future, we should expect

R4553 : page 31

that this Valley of Hinnom, of Gehenna, would also play its part in illustrating things future. We know that Israel's priesthood and temple illustrated the Royal Priesthood, the Christian Church as it will be, the true temple of God; and we know that their chief city was a figure of the New Jerusalem, the seat of kingdom power and center of authority--the city (government) of the Great King, Immanuel. We remember, too, that Christ's government is represented in the book of Revelation (Rev. 21:10-27) under the figure of a city--the New Jerusalem. There, after describing the class permitted to enter the privileges and blessings of that Kingdom--the honorable and glorious, and all who have right to the trees of life--we find it also declared that there shall not enter into it anything that defileth, or that worketh abomination, or maketh a lie; but only such as the Lamb shall write as worthy of life. This city, which thus will represent the entire saved world in the end of the Millennium, was typified in the earthly city, Jerusalem; and the defiling, the abominable, etc., the class unworthy of life everlasting, who do not enter in, were represented by the refuse and the filthy, lifeless carcasses cast into Gehenna outside the city,--whose utter destruction was thus symbolized--the Second Death. Accordingly, we find it stated that those not found worthy of life are to be cast into the "lake of fire" (Rev. 20:15) --fire here, as everywhere, being used as a symbol of destruction, and the symbol, lake of fire, being drawn from this same Gehenna, or Valley of Hinnom.

Therefore, while Gehenna served a useful purpose to the city of Jerusalem as a place for garbage burning, it, like the city itself, was typical, and illustrated the future dealings of God in refusing and committing to destruction all the impure elements, thus preventing them from defiling the holy city, the New Jerusalem, after the trial of the Millennial age of judgment shall have fully proved them and separated with unerring accuracy the "sheep" from the "goats."

So, then, Gehenna was a type or illustration of the Second Death--final and complete destruction, from which there can be no recovery; for after that, "there remaineth no more sacrifice for sins," but only "fiery indignation which shall devour the adversaries." --Heb. 10:26.

Let us remember that Israel, for the purpose of being used as types of God's future dealing with the race, was typically treated as though the ransom had been given before they left Egypt, though only a typical lamb had been slain. When Jerusalem was built, and the Temple--representative of the true temple, the Church, and the true kingdom as it will be established by Christ in the Millennium--that people typified the world in the Millennial age. Their priests represented the glorified Royal Priesthood, and their Law and its demands of perfect obedience represented the law and conditions under the New Covenant, to be brought into operation for the blessing of all the obedient, and for the condemnation of all who, when granted fullest opportunity, will not heartily submit to the righteous ruling and laws of the Great King.

Seeing then, that Israel's polity, condition, etc., prefigured those of the world in the coming age, how appropriate that we should find the Valley or abyss, Gehenna, a figure of the Second Death, the utter destruction in the coming age of all that is unworthy of preservation; and how aptly, too, is the symbol, "lake of fire burning with brimstone" (Rev. 19:20), drawn from this same Gehenna, or Valley of Hinnom, burning continually with brimstone. The expression, "burning with brimstone," adds force to the symbol, "fire," to express the utter and irrevocable destructiveness of the Second Death; for burning brimstone is the most deadly agent known. How reasonable, too, to expect that Israel would have courts and judges resembling or prefiguring the judgments of the next age; and that the sentence of those (figurative) courts of that (figurative) people under those (figurative) laws to that (figurative) abyss, outside that (figurative) city, would largely correspond to the (real) sentences of the (real) court and judges in the next age.
If these points are kept in mind, they will greatly assist us in understanding the words of our Lord in reference to Gehenna; for though the literal valley just at hand was named and referred to, yet his words carry with them lessons concerning the future age and the antitypical Gehenna--the Second Death.

SHALL BE IN DANGER OF GEHENNA.
MATTHEW 5:21,22.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be amenable to the judges:' but I say unto you, that whosoever is angry with his brother without a cause shall [future--under the regulations of the real Kingdom] be amenable to the judges; and whosoever shall say to his brother, 'Raca [villain] shall be in danger of the high council; but whosoever shall say, 'Thou fool,' shall be in danger of hell [Gehenna] fire."

To understand these references to council and judges and Gehenna, all should know something of Jewish regulations. The "Court of Judges" consisted of seven men (or twenty-three,--the number is in dispute), who had power to judge some classes of crimes. The High Council, or Sanhedrin, consisted of seventy-one men of recognized learning and ability. This constituted the highest court of the Jews, and its supervision was over the gravest offenses. The most serious sentence was death; but certain very obnoxious criminals were subjected to an indignity after death, being refused burial and cast with the carcasses of dogs, the city refuse, etc., into Gehenna, there to be consumed. The object of this burning in Gehenna was to make the crime and the criminal detestable in the eyes of the people, and signified that the culprit was a hopeless case. It must be remembered that Israel hoped for a resurrection from the tomb, and hence they were particular in caring for the corpses of their dead. Not realizing fully God's power, they apparently thought he needed their assistance to that extent. (Exod. 13:19; Heb. 11:22; Acts 7:15,16.) Hence the destruction of the body in Gehenna after death (figuratively) implied the loss of hope of future life by a resurrection. Thus to such Gehenna represented the Second Death in the same figurative way that they as a people represented or illustrated a future order of things under the New Covenant.

Notice that our Lord, in the above words, pointed out to them that their construction of the Law, severe though it was, was far below the real import

of that Law, as it shall be interpreted under the real Kingdom and Judges, which theirs only typified. He shows that the command of their Law, "Thou shalt not kill," reached much farther than they supposed; that malicious anger and vituperation "shall be" considered a violation of God's Law, under the New Covenant; and that such as, under the favorable conditions of that new age, will not reform so thoroughly as to fully observe God's Law will be counted worthy of that which the Gehenna near them typified --the Second Death. However, the strict severity of that Law will be enforced only in proportion as the discipline, advantages and assistance of that age, enabling each to comply with its laws, shall be disregarded.

The same thought is continued in

MATTHEW 5:22-30.

"Ye have heard," etc., "but I say unto you...it is better for thee to lose one of thy members, than that thy whole body should be cast into Gehenna."

Here again the operation of God's Law under the New Covenant is contrasted with its operation under the Old or Jewish Covenant, and the lesson of self-control is urged by the statement that it is far more profitable that men should refuse to gratify depraved desires (though they be dear to them as a right eye, and apparently indispensable as a right hand) than that they should gratify these, and lose, in the Second Death, the future life provided through the atonement for all who will return to perfection, holiness and God.

These expressions of our Lord not only serve to show us the perfection (Rom. 7:12) of God's Law, and how fully it will be defined and enforced in the Millennium, but they served as a lesson to the Jews also, who previously saw through Moses' commands only the crude exterior of the Law of God. Since they found it difficult in their fallen state to keep inviolate even the surface significance of the Law, they must now see the impossibility of their keeping the finer meaning of the Law revealed by Christ. Had they understood and received his teaching fully, they would have cried out, Alas! if God judges us thus, by the very thoughts and intents of the heart, we are all unclean, all undone, and can hope for naught but condemnation to Gehenna (to utter destruction, as brute beasts). They would have cried, "Show us a greater priesthood than that of Aaron, a High Priest and Teacher able fully to appreciate the Law, and able fully to appreciate and sympathize with our fallen state and inherited weaknesses, and let him offer for us 'better sacrifices,' and apply to us the needed greater forgiveness of sin, and let him as a great physician heal us and restore us, so that we can obey the perfect Law of God from our hearts." Then they would have found Christ.

But this lesson they did not learn, for the ears of their understanding were "dull of hearing;" hence they knew not that God had already prepared the very priest and sacrifice and teacher and physician they needed, who in due time redeemed those under the typical Law, as well as all not under it, and who also "in due time," shortly, will begin his restoring work--restoring sight to the blind eyes of their understanding, and hearing to their deaf ears. Then the "vail shall be taken away"--the vail of ignorance, pride and human wisdom which Satan now uses to blind the world to God's true law and true plan of salvation in Christ.

And not only did our Lord's teaching here show the Law of the New Covenant, and teach the Jew a lesson, but it is of benefit to the Gospel Church also. In proportion as we learn the exactness of God's

Law, and what would constitute perfection under its requirements, we see that our Redeemer was perfect, and that we, totally unable to commend ourselves to God as keepers of that Law, can find acceptance with the Father only in the merit of our Redeemer, while none can be of that "Body," covered by the robe of his righteousness, except the consecrated who endeavor to do only those things well pleasing to God, which includes the avoidance of sin to the extent of ability. Yet their acceptability with God rests not in their perfection, but upon the perfection of Christ, so long as they abide in him. These, nevertheless, are benefited by a clear insight into the perfect Law of God, even though they are not dependent on the perfect keeping of it. They delight to do God's will to the extent of their ability, and the better they know his perfect Law, the better they are able to rule themselves and to conform to it. So, then, to us also the Lord's words have a lesson of value.

The point, however, to be specially noticed here is that Gehenna, which the Jews knew, and of which our Lord spoke to them, was not a lake of fire to be kept burning to all eternity, into which all would be cast who get "angry with a brother" and call him a "fool." No; the Jews gathered no such extreme idea from the Lord's words. The eternal torment theory was unknown to them. It had no place in their theology, as will be shown. It is a comparatively modern invention, coming down, as we have shown, from Papacy--the great apostasy. The point is that Gehenna symbolizes the Second Death--utter, complete and everlasting destruction. This is clearly shown by its being contrasted with life as its opposite. "It is better for thee to enter into life halt, or maimed, than otherwise to be cast into Gehenna." It is better that you should deny yourselves sinful gratifications than that you should lose all future life, and perish in the Second Death.

ABLE TO DESTROY BOTH SOUL AND BODY IN GEHENNA.

MATTHEW 10:28; LUKE 12:5.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Gehenna]." See also another account of the same discourse by Luke--12:4,5.

Here our Lord pointed out to his followers the great cause they had for courage and bravery under the most trying circumstances. They were to expect persecution, and to have all manner of evil spoken against them falsely, for his sake, and for the sake of the "good tidings" of which he made them the ministers and heralds; yea, the time would come, that whosoever would kill them would think that he did God a service. Their consolation or reward for this was

R4553 : page 33

to be received, not in the present life, but in the life to come. They were assured, and they believed, that he had come to give his life a ransom for many, and that all in their graves must in consequence, in due time, hear the Deliverer's voice and come forth, either to reward (if their trial had been passed in this life successfully), future trial, or judgment, as must be the case with the great majority who do not, in this present life, come to the necessary knowledge and opportunity essential to a complete trial.

Under present conditions men are able to kill our bodies, but nothing that they can do will affect our future being (soul),* which God has promised shall be revived or restored by his power in the resurrection day--the Millennial age. Our revived souls will have new bodies (spiritual or natural--"to each 'seed' his own [kind of] body"), and these none will have liberty to kill. God alone has power to destroy utterly--soul and body. He alone, therefore, should be feared, and the opposition of men even to the death is not to be feared, if thereby we gain divine approval. Our Lord's bidding then is, Fear not them which can terminate the present (dying) life in these poor, dying bodies. Care little for it, its food, its clothing, its pleasures, in comparison with that future existence or being which God has provided for you, and which, if secured, may be your portion forever. Fear not the threats, or looks, or acts of men, whose power can extend no farther than the present existence; who can harm and kill these bodies, but can do no more. Rather have respect and deference to God, with whom are the issues of life everlasting--fear him who is able to destroy in Gehenna, the Second Death, both the present dying existence and all hope of future existence.

UNDYING WORMS AND QUENCHLESS FIRES.

MATTHEW 18:8,9; MARK 9:43-48.

Here it is conclusively shown that Gehenna as a figure represented the Second Death--the utter destruction which must ensue in the case of all who, after having fully received the opportunities of a future being or existence through our Lord's sacrifice, prove themselves unworthy of God's gift, and refuse to accept it, by refusing obedience to his just requirements. For it does not say that God will preserve soul or body in Gehenna, but that in it he can and will "destroy" both. Thus we are taught that any who are condemned to the Second Death are hopelessly and forever blotted out of existence.

[Since these two passages refer to the same discourse, we quote from Mark--remarking that verses 44 and 46, and part of 45, are not found in the oldest Greek MSS., though verse 48, which reads the same, is in all manuscripts. We quote the text as found in these ancient and reliable MSS.] "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that never shall be quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into Gehenna. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into Gehenna, where the worm dies not and the fire is not quenched."

After reading the above, all must agree with the prophet that our Lord opened his mouth in figures and obscure sayings. (Psa. 78:2; Matt. 13:35.) No one for a moment supposes that our Lord advised the people to mutilate their bodies by cutting off their limbs, or gouging out their eyes. Nor does he mean us to understand that the injuries and disfigurements of the present life will continue beyond the grave, when we shall "enter into life." The Jews, whom the Lord addressed, having no conception of a place of everlasting torment, and who knew the word Gehenna to refer to the valley outside their city, which was not a place of torment, nor a place where any living thing was cast, but a place for the utter destruction of whatever might be cast into it, recognizing the Lord's expression regarding limbs and eyes to be figurative, knew that Gehenna also was used in the same figurative sense, to symbolize utter destruction.

The Lord meant simply this: The future life, which God has provided for redeemed man, is of inestimable value, and it will richly pay you to make any sacrifice to receive and enjoy that life. Should it even cost an eye, a hand or a foot, so that to all eternity you would be obliged to endure the loss of these, yet life would be cheap at even such a cost. That would be better far than to retain your members and lose all in Gehenna. Doubtless, too, the hearers drew the lesson as applicable to all the affairs of life, and understood the Master to mean that it would richly repay them to deny themselves many comforts, pleasures and tastes, dear to them as a right hand, precious as an eye, and serviceable as a foot, rather than by gratification to forfeit the life to come and be utterly destroyed in Gehenna--the Second Death.

But what about the undying worms and the unquenchable fire?

We answer, In the literal Gehenna, which is the basis of our Lord's illustration, the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction--the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of destruction. So with the fire: it was not quenched, it burned on until all was consumed. Just so if a house were ablaze and the fire could not be controlled or quenched, but burned until the building was destroyed, we might properly call such an "unquenchable fire."

Our Lord wished to impress the thought of the completeness and finality of the Second Death, symbolized in Gehenna. All who go into the Second Death will be thoroughly and completely and forever destroyed; no ransom will ever again be given for any (Rom. 6:9); for none worthy of life will be cast into the Second Death, or lake of fire, but only those who love unrighteousness after coming to the knowledge of the truth.

Not only in the above instances is the Second Death pointedly illustrated by Gehenna, but it is evident that the same Teacher used the same figure to represent the same thing in the symbols of Revelation, --though there it is not called Gehenna, but a "lake of fire."

The same valley was once before used as a basis of a discourse by the Prophet Isaiah. (Isa. 66:24.) Though he gives it no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the carcasses of those who transgressed against the Lord, who are thus represented as utterly destroyed in the Second Death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it appertains to the new dispensation, the Millennium, the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful

---

*We will supply free on application a tract on "What is the Soul?"

enemies of righteousness, as it is written: "They shall be an abhorring unto all flesh."

MATTHEW 23:15,33.

The class here addressed was not the heathen who had no knowledge of the truth, nor the lowest and most ignorant of the Jewish nation, but the Scribes and Pharisees, outwardly the most religious, and the leaders and teachers of the people. To these our Lord said, "How can ye escape the judgment of Gehenna?" These men were hypocritical; they were not true to their convictions. Abundant testimony of the truth had been borne to them, but they refused to accept it, and endeavored to counteract its influence and to discourage the people from accepting it. And in thus resisting the holy spirit of light and truth, they were hardening their hearts against the very agency which God designed for their blessing. Hence they were wickedly resisting his grace, and such a course, if pursued, must eventually end in condemnation to the Second Death, Gehenna. Every step in the direction of wilful blindness and opposition to the truth makes return more difficult, and makes the wrongdoer more and more of the character which God abhors, and which the Second Death is intended to utterly destroy. The Scribes and Pharisees were progressing rapidly in that course: hence the warning inquiry of our Lord, "How can ye escape?" etc. The sense is this,--Although you boast of your piety, you will surely be destroyed in Gehenna, unless you change your course.

SET ON FIRE OF GEHENNA.
JAMES 3:6.

"So [important] is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and [or when] it is set on fire of Gehenna."

Here, in strong, symbolic language, the Apostle points out the great and bad influence of an evil tongue --a tongue set on fire (figuratively) by Gehenna (figuratively). For a tongue to be set on fire of Gehenna signifies that it is set going in evil by a perverse disposition, self-willed, selfish, hateful, malicious, the sort of disposition which, in spite of knowledge and opportunity, unless controlled and reformed, will be counted worthy to be destroyed--the class for whom the "Second Death," the real "lake of fire," the real Gehenna, is intended. One in that attitude may by his tongue kindle a great fire, a destructive disturbance, which, wherever it has contact, will work evil in the entire course of nature. A few malicious words often arouse all the evil passions of the speaker, engender the same in others and react upon the first.

And continuance in such an evil course finally corrupts the entire man, and brings him under sentence as utterly unworthy of life.

"TARTAROO" RENDERED "HELL."

The Greek word tartaroo occurs but once in the Scriptures, and is translated hell. It is found in 2 Pet. 2:4, which reads thus:

"God spared not the angels who sinned, but cast [them] down to hell [tartaroo], and delivered them into chains of darkness, to be reserved unto judgment."

Having examined all other words rendered "hell," in the Bible, and all the texts in which they occur, we conclude the examination with this text, which is the only one in which the word tartaroo occurs. In the above quotation, all the words shown in Italic type are translated from the one Greek word tartaroo. Evidently the translators were at a loss to know how to translate the word, but concluded they knew where the evil angels ought to be, and so they made bold to put them into "hell," though it took six words to twist the idea into the shape they had pre-determined it must take.

The word tartaroo, used by Peter, very closely resembles tartarus, a word used in Grecian mythology as the name for a dark abyss or prison. But tartaroo seems to refer more to an act than to a place. The fall of the angels who sinned was from honor and dignity, into dishonor and condemnation, and the thought seems to be--"God spared not the angels who sinned, but degraded them, and delivered them into chains of darkness."

This certainly agrees with the facts known to us through other Scriptures; for these fallen spirits frequented the earth in the days of our Lord and the apostles. Hence they were not down in some place, but "down" in the sense of being degraded from former honor and liberty, and restrained under darkness, as by a chain. Whenever these fallen spirits, in spiritualistic seances, manifest their powers through mediums, pretending to be certain dead human beings, they must always do their work in the dark, because darkness is the chain by which they are bound until the great Millennial day of judgment. Whether this implies that in the immediate future they will be able to materialize in daylight is difficult to determine. If so, it would greatly increase Satan's power to blind and deceive for a short season--until the Sun of Righteousness has fully risen and Satan is fully bound.

Thus we close our investigation of the Bible use of the word "hell." Thank God, we find no such place of everlasting torture as the creeds and hymn-books, and many pulpits erroneously teach. Yet we have found a "hell," sheol, hades, to which all our race were condemned on account of Adam's sin, and from which all are redeemed by our Lord's death; and that "hell" is the tomb--the death condition. And we find another "hell" (Gehenna--the Second Death--utter destruction) brought to our attention as the final penalty upon all who, after being redeemed and brought to the full knowledge of the truth, and to full ability to obey it, shall yet choose death by choosing a course of opposition to God and righteousness. And our hearts say, Amen! True and righteous are thy ways, thou King of nations! Who shall not venerate thee, O Lord, and glorify thy name? For thou art entirely holy. And all nations shall come and worship before thee, because thy righteous dealings are made manifest.--Rev. 15:3,4.

PARABLE OF THE RICH MAN AND LAZARUS.
LUKE 16:19-31.

The great difficulty with many in reading this Scripture is that, though they regard it as a parable, they reason on it and draw conclusions from it as though it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to "hell" because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus was blessed, not because he was a sincere child of God, full of faith and trust, not because he was good, but simply because he was poor and sick. If this be interpreted literally, the only logical lesson to be drawn from it is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is "Abraham's bosom;" and if the whole statement be literal, the bosom must also be literal, and it surely would not hold very many of earth's millions of sick and poor.

But why consider absurdities? As a parable, it is easy of interpretation. In a parable the thing said is never the thing meant. We know this from our Lord's own explanations of his parables. When he said "wheat," he meant "children of the kingdom;" when he said "tares," he meant "the children of the devil;" when he said "reapers" his servants were to be understood, etc. (Matt. 13.) The same classes were represented by different symbols in different parables. Thus the "wheat" of one parable correspond to the "faithful servants," and the "wise virgins" of others. So, in this parable, the "rich man" represents a class, and "Lazarus" represents another class.

In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our opinion regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them as in accord with God's Word and plan. To our understanding, Abraham represented God, and the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, the Jews had "fared sumptuously every day"--being the especial recipients of God's favors. As Paul says: "What advantage, then, hath the Jew? Much every way: chiefly, because to them were committed the oracles of God [Law and Prophecy]." The promises to Abraham and David and their organization as a typical Kingdom of God invested that people with royalty, as represented by the rich man's "purple." The typical sacrifices of the Law constituted them, in a typical sense, a holy (righteous) nation, represented by the rich man's "fine linen,"--symbolic of righteousness. --Rev. 19:8.

Lazarus represented the outcasts from divine favor under the Law, who, sin-sick, hungered and thirsted after righteousness. "Publicans and sinners" of Israel, seeking a better life, and truth-hungry Gentiles who were "feeling after God" constituted the Lazarus class. These, at the time of the utterance of this parable, were entirely destitute of those special divine blessings which Israel enjoyed. They lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but, in moral sickness, pollution and sin, they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry, nor have any dealings with them.--John 4:9.

As to how these ate of the "crumbs" of divine favor which fell from Israel's table of bounties, the Lord's words to the Syro-Phenician woman give us a key. He said to this Gentile woman--"It is not meet [proper] to take the children's [Israelites'] bread and to cast it to dogs [Gentiles];" and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." (Matt. 15:26,27.) Jesus healed her daughter, thus giving the desired crumb of favor.

But there came a great dispensational change in Israel's history when as a nation they rejected and crucified the Son of God. Then their typical righteousness ceased--then the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof --the Gospel Church, "a holy nation, a peculiar people." (Titus 2:14; I Pet. 2:7,9; Matt. 21:43.) Thus the "rich man" died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition,--in tribulation and affliction. In such condition that nation has suffered from that day to this.

Lazarus also died: the condition of the humble Gentiles and the God-seeking "outcasts" of Israel underwent a great change, being carried by the angels (messengers--apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the faithful, and receives all the children of faith, who are thus recognized as the heirs of all the promises made to Abraham; for the children of the flesh are not the children of God, "but the children of the promise are counted for the seed" (children of Abraham); "which seed is Christ;"--and "if ye be Christ's, then are ye [believers] Abraham's seed [children], and heirs according to the [Abrahamic] promise."--Gal. 3:29.

Yes, the termination of the condition of things

R4553 : page 36

then existing was well illustrated by the figure, death --the dissolution of the Jewish polity and the withdrawal of the favors which Israel had so long enjoyed. There they were cast off and have since been shown "no favor," while the poor Gentiles, who before had been "aliens from the commonwealth [the polity] of Israel and strangers from the covenant of promise [up to this time given to Israel only] having no hope and without God in the world," were then "made nigh by the blood of Christ" and reconciled to God.--Eph. 2:12,13.

To the symbolisms of death and burial used to illustrate the dissolution of Israel and their burial or hiding among the other nations, our Lord added a further figure--"In hell [hades, the grave] he lifted up his eyes, being in torments, and seeth Abraham afar off," etc. The dead cannot lift up their eyes, nor see either near or far, nor converse; for it is distinctly stated, "There is no work, nor device, nor knowledge, nor wisdom, in the grave;" and the dead are described as those who "go down into silence." (Eccl. 9:10; Psa. 115:17.) But the Lord wished to show that great sufferings or "torments" would be added to the Jews as a nation after their national dissolution and burial amongst the other peoples dead in trespasses and sins; and that they would plead in vain for release and comfort at the hand of the formerly despised Lazarus class.

And history has borne out this parabolic prophecy. For eighteen hundred years the Jews have not only been in distress of mind over their casting out from the favor of God and the loss of their temple and other necessaries to the offering of their sacrifices, but they have been relentlessly persecuted by all classes, including professed Christians. It was from the latter that the Jews have expected mercy, as expressed in the parable--"Send Lazarus, that he may dip the tip of his finger in water and cool my tongue;" but the great gulf fixed between them hinders that. Nevertheless, God still recognizes the relationship established in his covenant with them, and addresses them as children of the covenant. (Verse 25.) These "torments" have been the penalties attached to the violation of their covenant, and were as certain to be visited upon them as the blessings promised for obedience.--See Lev. 26.

The "great gulf fixed" represents the wide difference between the Gospel Church and the Jew--the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the Law, which condemns and torments. Prejudice, pride and error, from the Jewish side, form the bulwarks of this gulf which hinder the Jew from coming into the condition of true sons of God by accepting Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going to the Jew--under the bondage of the Law--is their knowledge that by the deeds of the Law none can be justified before God, and that if any man keep the Law (put himself under it to try to commend himself to God by reason of obedience to it), Christ shall profit him nothing. (Gal. 5:2-4.) So, then, we who are of the Lazarus class should not attempt to mix the Law and the Gospel, knowing that they cannot be mixed, and that we can do no good to those who still cling to the Law and reject the sacrifice for sins given by our Lord. And they, not seeing the change of dispensation which took place, argue that to deny the Law as the power to save would be to deny all the past history of their race, and to deny all of God's special dealings with the "fathers," (promises and dealings which through pride and selfishness they failed rightly to apprehend and use); hence they cannot come over to the bosom of Abraham, into the true rest and peace--the portion of all the true children of faith.--John 8:39; Rom. 4:16; Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. As at the first, Dives represented the orthodox Jews, and not the "outcasts of Israel," so down to the close of the parable he continues to represent a similar class, and hence does not represent such Jews as have renounced the Law Covenant and embraced the New Covenant or such as have become infidels.

The plea of the "rich man" for the sending of "Lazarus" to his five brethren we interpret as follows:

The people of Judea, at the time of our Lord's utterance of this parable, were repeatedly referred to as "Israel," "the lost sheep of the house of Israel," "cities of Israel," etc., because all of the tribes were represented there; but actually the majority of the people were of the two tribes, Judah and Benjamin, but few of the ten tribes having returned from Babylon under Cyrus' general permission. If the nation of the Jews (chiefly two tribes) were represented in the one "rich man," it would be a harmony of numbers to understand the "five brethren" to represent the ten tribes chiefly scattered abroad. The request relative to them was doubtless introduced to show that all special favor of God ceased to all Israel (the ten tribes, as well as to the two more directly addressed). It seems to us evident that Israel only was meant, for no other nation than Israel had "Moses and the prophets" as instructors. (Verse 29.) The majority of the ten tribes had so far disregarded Moses and the prophets that they did not return to the land of promise, but preferred to dwell among idolaters; and hence it would be useless to attempt further communication with them, even by one from the dead--the figuratively dead, but now figuratively risen, Lazarus class, --Eph. 2:5.

Though the parable mentions no bridging of this "great gulf," other portions of Scripture indicate that it was to be "fixed" only throughout the Gospel age, and that at its close the "rich man," having received the measurement of punishment for his sins,* will walk out of his fiery troubles over the bridge of God's promises yet unfulfilled to that nation.

Though for centuries the Jews have been bitterly persecuted by pagans, Mohammedans and professed Christians, they are now gradually rising to political freedom and influence; and although much of "Jacob's trouble" is just at hand, yet as a people they will be very prominent among the nations in the beginning of the Millennium. The "vail" (2 Cor. 3:13-16) of prejudice still exists, but it will be gradually taken away as the light of the Millennial morning dawns;

---

*See Isa. 40:1,2, margin; Rom. 11:27-31, and DAWN-STUDIES, Vol. II., page 227.

R4553 : page 37

nor should we be surprised to hear of great awakenings among the Jews, and many coming to acknowledge Christ. They will thus leave their hadean state (national death) and torment, and come, the first of the nations, to be blessed by the true seed of Abraham, which is Christ, Head and Body. Their bulwark of race prejudice and pride is falling in some places, and the humble, the poor in spirit, are beginning already to look upon him whom they have pierced, and to inquire, Is not this the Christ? And as they look the Lord pours upon them the spirit of favor and supplication. (Zech. 12:10.) Therefore, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished."--Isa. 40:1,2, margin.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19-32. Because of unbelief the natural branches were broken off, and the wild branches grafted into the Abrahamic root-promise. The parable leaves the Jews in their trouble, and does not refer to their final restoration to favor--doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us that when the fulness of the Gentiles--the full number from among the Gentiles necessary to make up the Bride of Christ--is come in, "they [natural Israel] shall obtain mercy through your [the Church's] mercy." He assures us that this is God's covenant with fleshly Israel (who lost the higher, spiritual promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes from the prophets, saying: "The deliverer shall come out of Zion [the glorified Church], and shall turn away ungodliness from Jacob [the fleshly seed]." "As concerning the Gospel [high calling], they are enemies [cast off] for your sakes; but as touching the election, they are beloved for the fathers' sakes." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God!"--Rom. 11:26-33.

===================

PARABLE OF THE SHEEP AND THE GOATS.

"These shall go away into everlasting punishment, but the righteous into life eternal."--Matt. 25:31-46.

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting torment, they do most emphatically teach the everlasting punishment of the wicked, the class represented in the parable as "goats." Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that "Order is Heaven's first law;" yet few, we think, have realized how emphatically this is true. In glancing back over the plan of the ages, there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of his work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed--a harvesting and complete separation of the "wheat" class from the "chaff," and an entire rejection of the latter class from God's favor. With the few judged worthy in the end of that age, a new age--the Gospel age--began. And now we find ourselves amidst the closing scenes, the "harvest," of this age: the "wheat" and the "tares," which have grown together during this age, are being separated. With the former class, of which our Lord Jesus is the Head, a new age is about to be inaugurated, and these "wheat" are to reign as kings and priests in that new dispensation, while the "tare" element is judged as utterly unworthy of that favor.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel age.

The harvest of the Jewish age was likened to the separation of wheat from chaff; the harvest of this age to the separation of wheat from tares; and the harvest of the Millennial age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Millennial age is clearly indicated in verses 31 and 32--"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the "nations") in the age to come. As in the present age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the age (2 Tim. 4:7,8), so under the Millennial reign the decision of some individual cases will be reached long before the end of the age (Isa. 65:20); but in each age there is a "harvest" or general separating time in the end of the age.

In the dawn of the Millennial age, after the "time of trouble," there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called to appear before the judgment seat of Christ--not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4,19,20) under the most favorable circumstances, the result of which trial will be a final sentence, as worthy or unworthy of everlasting life.*

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1,2) and the authority of Christ's kingdom established. Ere this, the Bride of Christ (the overcoming Church) will have been seated with him in his throne of spiritual power and will have taken part in executing the judgments of the

---

*See DAWN-STUDIES, Vol. I., Chapter VIII.

great day of wrath. Then the Son of man and his Bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding and shall "shine forth as the sun in the kingdom of their Father."--Matt. 13:43.

Here is the New Jerusalem as John saw it (Rev. 21), "that holy city [symbol of government]...coming down from God out of heaven." During the time of trouble it will be coming down, and before the end of it, it will have touched the earth. This is the stone cut out of the mountains without hands (but by the power of God), and it will then have become a great mountain (kingdom), filling the whole earth (Dan. 2:35), its coming having broken to pieces the evil kingdoms of the prince of darkness.--Dan. 2:34,35.

Here is that glorious city (government), prepared as a bride adorned for her husband (Rev. 21:2), and early in the dawn of the Millennium the nations will begin to walk in the light of it. (Verse 24.) These may bring their glory and honor into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27.) Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error), and the Spirit and the Bride say, Come, and take it freely. (Rev. 22:17.) Here begins the world's probation, the world's great judgment day--a thousand years.*

But even in this favored time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, he tells us, he will separate. The sheep class--those who are meek, teachable and willing to be led, shall, during the Millennial age, be gathered at the Judge's right hand--symbol of his approval and favor; but the goat class, self-willed and stubborn, always climbing on the rocks--seeking prominence and approval among men--and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd--these are gathered to the Judge's left hand, the opposite of the position of favor--as subjects of his disfavor and condemnation.

This work of separating sheep and goats will require all of the Millennial age for its accomplishment. During that age, each individual, as he comes gradually to a knowledge of God and his will, takes his place at the right hand of favor or the left hand of disfavor, according as he improves or misimproves the opportunities of that golden age. By the end of that age, all the world of mankind will have arranged themselves, as shown in the parable, into two classes.

The end of that age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which Paul describes as the fulfilling of the Law of God. (Rom. 13:10.) They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto him, counting them all as his brethren--children of God, though they will be of the human nature, while he is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favorable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance, but, like Pharaoh, they take advantage of his goodness and do evil. The "goats," who will not have developed the element of love, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep," who will have developed God-likeness (love), and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Millennial age, in the final adjustment of human affairs, Christ thus addresses his sheep: "Come, ye blessed,...inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed, at the close of the Millennium, are not the sheep of the Gospel age, the Gospel Church, but those "other sheep" to whom the Lord referred in John 10:16. And the kingdom prepared for them in the divine plan, from the foundation of the world, is not the kingdom prepared for the Gospel Church. The Church will receive her kingdom at the beginning of the Millennium;

but this is the kingdom prepared for the "sheep" of the Millennial age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people--a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbor as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing. (Gen. 1:28; Psa. 8:5-8.) The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium, is clearly distinguished from all others by being called the kingdom prepared for them "from the foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church, his "Bride," becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and it also shall "have no end"--Christ's Millennial Kingdom, which will end, being merely a beginning of Christ's power and rule. (I Cor. 15:25-28.) This endless heavenly, spiritual kingdom was prepared long before the earth was founded--its inception being recognized in Christ, "the beginning of the creation of God." It was intended for Christ Jesus, the First Begotten; but even the Church, his Bride, and joint-heir, was chosen or designed also, in him, before the foundation of the world.--Eph. 1:4.

The kingdom or rule of earth, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God's law of love. Then it will require the seventh thousand-year, under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him to "inherit the kingdom prepared for him from the foundation of the world."

---

*See DAWN-STUDIES, Vol. I., Chapter VIII. "The Day of Judgment."

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the Gospel Church are not the only "brethren" of Christ. All who at that time will have been restored to perfection will be recognized as sons of God--sons in the same sense that Adam was a son of God (Luke 3:38--human sons. And all of God's sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord's love for these, his human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level: the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded: all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be co-workers with God. We are here reminded of the illustration given in the case of Lazarus: Jesus only awakened him from death, and then were the rejoicing friends permitted to loose him from his grave clothes and to clothe and feed him.

Further, these are said to be "sick and in prison" (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick, and under ward; not dead, neither are they yet perfected in life: and any condition between those two may be properly symbolized by sickness. And they will continue to be under watch or ward until made well--physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement and any failure to assist will mark a lack of the Lord's spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to him. No great deeds are assigned as the ground for the honors and favors conferred upon the righteous: they will have simply come into harmony with God's law of love and proved it by their works. "Love is the fulfilling of the law" (Rom. 13:10), and "God is love." So, when man is restored again to the image of God--"very good"--man also will be a living expression of love.

"Inherit the kingdom prepared for you from the foundation of the world," does not signify a rule independent of the divine law and supremacy: for although God gave earth's dominion to man at first, and designs restoring it to him when he has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, his supreme law. "Thy will be done in earth as in heaven," must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven--delighting continually to do his will in whose favor is life, and at whose "right hand [condition of favor] there are pleasures forevermore." (Psa. 16:11.) Oh! who would not say, "Haste ye along, ages of glory!" and give glory and honor to him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left--"Depart from me, ye cursed" (condemned)--condemned as unfit vessels for the glory and honor of life, who would not yield to the moulding and shaping influences of divine love. When these, "brethren," were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the heavenly city (Kingdom); for "there shall in no case enter into it anything that defileth." The decision or sentence regarding this class is--"Depart from me into everlasting fire [symbol of destruction], prepared for the devil and his angels." Elsewhere (Heb. 2:14) we read without symbol that Christ "will destroy...him that had the power of death, that is, the devil."

"And these [the "goats"] shall go away into everlasting [Greek, aionios--lasting] punishment, but the righteous into life eternal [Greek, aionios--lasting.]" The punishment will be as lasting as the reward. Both will be everlasting.

===================

EVERLASTING PUNISHMENT.

THE EVERLASTINGNESS of the punishment being thus established, only one point is left open for discussion; namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all his blessed provisions for them through Christ. What do you find? Does God there say--All sinners shall live in torture forever? No; we find not a single text where life in any condition is promised to that class.

God's declarations assure us that ultimately he will have a clean universe, free from the blight of sin and sinners,--because "All the wicked will he destroy." --Psa. 145:20.

But while we do not find one verse of the Bible saying that this class can have life in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples--"The wages of sin is death" (Rom. 6:23.) "The soul that sinneth, it shall die." (Ezek. 18:4,20.)

"The wicked shall perish." (Psa. 37:20.) "Yet a little while and the wicked shall not be." (Psa. 37:10.) Thus God has told us plainly the nature of the everlasting punishment of the wicked--that it will be death, destruction.

The false ideas of God's plan of dealing with the incorrigible, taught ever since the great "falling away," which culminated in Papacy, and instilled into our minds from childhood, are alone responsible for the view generally held, that the everlasting punishment provided for wilful sinners is a life of torment. This view is held, notwithstanding the many clear statements of God's Word that their punishment is to be death. Here Paul states very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favorable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God," in the true sense and "obey not," he says--"Who shall be punished." Ah, yes! but how punished? He tells us how: They "shall be punished with everlasting destruction" [a destruction from which there shall be no recovery, no redemption or resurrection --Heb. 10:26-29] from the presence of the Lord and from the glory of his power." (2 Thes. 1:9.) This destruction is represented in the parable as the everlasting "fire" prepared for the devil and his angels: it is "the lake of fire and brimstone," which is the Second death (Rev. 20:14), into which the "goat" class of this parable are sent.--Matt. 25:41.

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint.

The fire of the parable, by which the punishment (destruction) is to be accomplished, will not be literal fire, for the "fire" is as much a symbol as the "sheep" and "goats" are symbols. Fire here, as elsewhere, symbolizes destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the "goat" class will be destruction; but we direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word kolasin, translated "punishment," in verse 46. This word has not in it the remotest idea of torment. Its primary signification is to cut off, or prune, or lop off, as in the pruning of trees; and a secondary meaning is to restrain. The wicked will be everlastingly restrained, cut off from life in the Second death. Illustrations of the use of kolasin can easily be had from Greek classical writings. The Greek word for "torment" is basinos, a word totally unrelated to the word kolasin.

Kolasin, the word used in Matt. 25:46, occurs in but one other place in the Bible, viz., I John 4:18, where it is improperly rendered "torment" in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Young's Analytical Concordance will see from it (page 995) that the definition of the word kolasin is "pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating kolasin in Matt. 25:46 by the words "cutting off," says in a foot note:

"The common version and many modern ones render kolasin aionion 'everlasting punishment,' conveying the idea, as generally interpreted, of basinos, torment. Kolasin in its various forms occurs in only three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; I John 4:18. It is derived from kolazoo, which signifies, 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write--'The charioteer restrains [kalazei] his fiery steeds.' 3. To chastize, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, death.--2 Thes. 1:9."

Now consider carefully the text, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats," which the correct idea of kolasin gives--the one class goes into everlasting life, while the other is everlastingly cut off from life--forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of the Second death, by the One who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction, prepared for the devil and his messengers [servants]."

Remember that this is the final sentence at the close of the final trial--at the close of the Millennium; and that none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats," who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared Second death--the everlasting destruction. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction.--Rev. 20:9.

"THE LAKE OF FIRE AND BRIMSTONE WHICH IS THE SECOND DEATH."

--REV. 19:20; 20:10,14,15; 21:8.--

"The lake of fire and brimstone" is several times mentioned in the book of Revelation, which all Christians admit to be a book of symbols. However, they generally think and speak of this particular symbol as a literal statement giving strong support to the torment doctrine, notwithstanding the fact that the symbol is clearly defined as meaning the Second death: "And death and hell were cast into the lake of fire. This is the Second Death," etc. (Rev. 20:14.) It is sometimes spoken of as "a lake of fire burning with brimstone" (Rev. 19:20), the element brimstone being

mentioned to intensify the symbol of destruction, the Second death: burning brimstone being one of the most deadly elements known. It is destructive to all forms of life.

The symbolism of this lake of fire is further shown by the fact that the symbolic "beast" and the symbolic "false prophet," and death and hell [hades], as well as the devil and his followers, are destroyed in it.--Rev. 19:20;

20:10,14,15; 21:8.

This destruction or death is called the Second death in contradistinction to the First or Adamic death, and not to signify that everything which goes into it dies a second time. For instance, death (the first or Adamic death), and hades, the grave, are to be cast into it;--this work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also "the devil," "the beast," and "the false prophet," will never have been destroyed before.

From the first, or Adamic death, a resurrection has been provided. All that are in their graves shall therefore come forth. The Revelator prophetically declares: "The sea gave up the dead which were in it, and death and hell [hades, the grave] gave up the dead which were in them....And I saw the dead, small and great, stand before God, and the books were opened." (Rev. 20:13,12.) It was in view of God's plan for redeeming the race from Adamic death that in both the Old and New Testaments it is called a "sleep." In Israel's history of the good and the wicked it is repeatedly stated that they "slept with their fathers." The Apostles used the same symbol, and our Lord also. But no such symbol is used in reference to the Second death. On the contrary, the strongest figures of total and utter destruction are used to symbolize it; viz., "fire and brimstone;" because that will be a destruction from which there will be no recovery.

Blessed thought! the Adamic death (which claimed the whole race for the sin of their progenitor) shall be forever swallowed up, and shall cease in this Second death into which it is to be cast by the great Redeemer who bought the whole world with the sacrifice of himself. Thus God tells us through the Prophet, "I will ransom them from the power of the grave [sheol]. I will redeem them from death....O grave [sheol] I will be thy destruction." (Hos. 13:14.) The first or Adamic death shall no longer have liberty or power over men, as it has had for the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5:12; Jer. 31:29,30; Ezek. 18:2.) Thenceforth the New Covenant, sealed with the precious blood, shall be in force, and only wilful transgressions will be counted as sin and punished with the wages of sin--death--the Second Death. Thus will the Adamic death be cast into and swallowed up by the Second Death.

And hades and sheol--the dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ--shall be no more; for the Second Death will devour no being fit for life--none for whom there remains a shadow of hope, but such only as, by the unerring Judge, have been fully, impartially and individually found worthy of destruction. And Satan, that lying tempter who deceived and ruined the race and who, with persistent energy and cunning, has sought continually to thwart the purpose of God for our salvation through Christ, and with him all who are of his spirit, "his angels," shall be destroyed, and shall never awake from death to trouble the world again. Here he is said to be cast into "the lake of fire,"--the Second Death; and Paul in Heb. 2:14, referring to the same thing, calls it destruction--"that he might destroy death, and him that hath the power of death, that is the devil." And "the beast and the false prophet," the great false systems which have long oppressed and misled nominal Christendom, shall never escape from it. These systems are said to be cast "alive" (that is, while they are still organized and operative) into the lake of fire burning with brimstone. --Rev. 19:20.

The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are utterly destroyed. These systems will be cast in, destroyed, at the beginning of the Millennium, while Satan's destruction is reserved until its close, when all the "goats" shall have been separated from the "sheep," and they shall perish with Satan in the Second death, as "his angels," messengers or servants. None of those abominable characters among men, who, knowing the truth, yet love unrighteousness--none of "the fearful and unbelieving"--those who will not trust God after all the manifestations of his grace afforded during the Millennial reign of Christ; nor the abominable, who, at heart are murderers and whoremongers and sorcerers and idolaters and liars: none of these shall escape from the Second Death, to defile the earth again. All such, after a full and abundant opportunity for reformation, will be judged unworthy of life, and will be forever cut off in the Second death, symbolized by the lake of fire and brimstone.

Several prophetic pen pictures of the Millennial age and its work, in chapters 20 and 21 of Revelation, clearly show the object and result of that age of trial, in harmony with the remainder of the Scriptures already noted.

Chapter 20, verses 2,4,11, with verses 1,2,10,11 of chapter 21, show the beginning of that Age of Judgment, and the restraining of blinding errors and misleading systems. The "beast" and the "false prophet" are the chief symbols, and represent the organizations or systems of error which, together, constitute "Babylon." This judgment against the "thrones" of the present time, and against "the beast and the false prophet" systems follows speedily upon the introduction of this Millennial judgment reign. The thrones of the present dominion of earth will be "cast down," and the dominion transferred to the great

Prophet, Priest, King and Judge, "whose right it is." (Compare Dan. 7:14,22; Ezek. 21:27.) Then the systems of error will be speedily judged worthy of destruction, "the lake of fire," "the Second Death."--Rev. 19:20.

Thus the second destruction (or death) begins quite early in the new judgment: it begins with the false systems symbolized by the beast, false prophet, etc., but it will not reach the world of mankind, as individuals, until they have first had full trial, with full opportunity to choose life and live forever. Chapters 20:12,13, and 21:3-7, indicate the blessed, favorable trial in which all, both dead and living (except the Church, who, with Jesus Christ, are kings, priests, joint-heirs and judges), will be brought to a full knowledge of the truth, relieved from sorrow and pain, and freed from every blinding error and prejudice, and tried "according to their works."

The grand outcome of that trial will be a clean universe. As the Revelator expresses it, "Every creature which is in heaven and on the earth...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." But this result will be accomplished in harmony with all God's dealings past and present, which have always recognized man's freedom of will to choose good or evil, life or death.

We cannot doubt then that in the close of the Millennial age, God will again for a "little season" permit evil to triumph, in order thereby to test his creatures (who will by that time have become thoroughly acquainted with both good and evil, and the consequence of each, and will have had his justice and love fully demonstrated to them), that those who finally prefer and choose evil may be cut off--destroyed. Thus God will for all eternity remove all who do not love righteousness and hate iniquity.

We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will follow Satan's evil example and choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we need not suppose. However, when God does not tell us either the number or the proportion of those to be found worthy of life, and those to be judged worthy of death (the Second Death), we may not dogmatize. Of one thing we may be confident, God willeth not the death of the wicked, but would that all should turn to him and live; and no one will be destroyed in that "lake of fire and brimstone" (figurative of utter destruction,--Gehenna) who is worthy of life, whose living longer would be a blessing to himself or to others in harmony with righteousness.

Utter and hopeless destruction is intended only for wilful evil doers, who, like Satan, in pride of heart and rebellion against God, will love and do evil notwithstanding the manifestations of God's disapproval, and notwithstanding their experience with its penalties. Seemingly the goodness and love of God in the provision of a ransom, a restitution, and another opportunity of life for man, instead of leading all to an abhorrence of sin, will lead some to suppose that God is too loving to cut them off in the Second Death, or that if he did so he would give them other, and yet other future opportunities. Building thus upon a supposed weakness in the divine character, these may be led to try to take advantage of the grace (favor) of God, as a license for wilful sin. But they shall go no further, for their folly shall be made manifest. Their utter destruction will prove to the righteous the harmony and perfect balance of Justice, Wisdom, Love and Power in the Divine Ruler.

REVELATION 21:8.

The true character of the goat class is portrayed. The fearful and unbelieving [who will not trust God], the abominable, murderers [brother-haters], whore-mongers, sorcerers, idolaters [such as misappropriate and misuse divine favors, who give to self or any other creature or thing that service and honor which belong to God], and all "liars"--"whosoever loveth and maketh a lie" [in a word, all who do not love the truth and seek it, and at any cost defend and hold it] "shall have their part in the lake which burneth with fire and brimstone [Gehenna, symbol of utter destruction], which is the Second Death." Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, when we can sympathize with them, knowing that such dispositions are now in great measure the result of inherited weakness of the flesh. We are moved to a measure of sympathy by the remembrance that in our own cases, often, when we would do good evil is present with us. But in the close of the Millennial judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, this class will be an abhorrence and detestation to all who are in harmony with the King of Glory. And the righteous will be glad when, the trial being ended, the gift of life of which these shall have proved themselves unworthy, shall be taken from them, and when the corrupters of the earth, and all their work and influence, shall be destroyed.

THE DEVIL, THE BEAST AND THE FALSE PROPHET TORMENTED.

Rev. 20:9 tells of the destruction of those individuals who join with Satan in the last rebellion; and verse 15 tells of that same destruction in other words, using the symbol "lake of fire." They are devoured or consumed in fire. This being the case, the torment of verse 10 cannot refer to these human beings who are consumed, destroyed. Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse so teach?

We answer in God's own words, "All the wicked will he destroy." Concerning Satan, the arch enemy of God and man, God expressly advises us that he will be destroyed, and not preserved in any sense or condition. --Heb. 2:14.

The beast and false prophet systems, which during the Gospel age have deceived and led astray, will be cast into a great, consuming trouble in the close of this Gospel age. The torment of those systems will be aionion, i. e., lasting. It will continue as long as they last, until they are utterly consumed. So also the system of error, which will suddenly manifest itself at the end of the Millennial age and lead the "goats" to destruction, will be consumed. (Rev. 20:7-10.) That deceiving system (not specified as to kind, but merely called Satan, after its instigator) will be cast into the same sort of trouble and destruction, in the end of the Millennial age, as the beast and false prophet systems are now being cast into it, in the end of the Gospel age.

Rev. 19:3, speaking of one of these systems, says: "Her smoke rose up forever and ever." That is to say, the remembrance ("smoke") of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten--as smoke, which continues to ascend after a destructive fire, is testimony that the fire has done its work.--See also Isa. 34:8-10.

Of Rev. 14:9-11 we remark, incidentally, that all will at once concede that if a literal worshiping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone.

The casting of death and the grave into utter destruction, the Second death, during the Millennial age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11:9; Psa. 101:5-8.) The Second death, the sentence of that individual trial, will be final: it will never be destroyed. And let all the lovers of righteousness say, Amen; for to destroy the Second Death, to remove the sentence of that just and impartial trial, would be to let loose again not only Satan, but all who love and practice wrong and deception, and who dishonor the Lord with their evil institutions--to oppose, offend and endeavor to overthrow those who love and desire to serve him and enjoy his favor. We rejoice that there is no danger of this, but that divine justice unites with divine wisdom, love and power, to bring in everlasting righteousness on a permanent basis.

TURNED INTO HELL.

"The wicked shall be turned into hell, and the nations that forget God."--Psa. 9:17.

This statement of the Lord recorded by the Psalmist we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" respecting hell were true, this would be, indeed, a fearful message.

But let us substitute the true meaning of the word sheol, and our text will read: "The wicked shall be turned into the condition of death, and all the nations that forget God." This we believe; but next, who are the wicked? In one sense all men are wicked, in that all are violators of God's law; but in the fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin, and the remedy provided for their recovery from its baneful effects, wilfully persist in sin.

As yet few--only consecrated believers--have come to a true knowledge of God. The world knows him not, and the nations cannot forget God until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith to understand the deep and hidden things of God, which reveal the glory of God's character, but which, though expressed in his Word, appear only as foolishness to the world.

As we have hitherto seen, this will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world. When he who has ransomed man from the power of the grave (Hos. 13:14) begins to gather his purchased possessions back from the prison-house of death (Isa. 61:1), when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen that the gradual ascent of the King's Highway of Holiness in that age will be possible to all, and comparatively easy, because all the stones--stumbling-blocks, errors, etc.--will have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler--Christ--will truly be the wicked. And every loyal subject of the Kingdom of God will approve the righteous judgment which turns such an one again into sheol--the condition of death. Such an one would be unworthy of life; and, were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the Second Death, from which there will be no resurrection. Having been ransomed from the grave (sheol) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sin." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) The Second Death should be dreaded and shunned by all, since it is to be the end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life.

It is because through sin mankind had become subject to death (sheol, hades) that Christ Jesus came to deliver us and save us from death. (I John 3:8; Heb. 2:14.) Death is a cessation of existence, the absence of life. There is no difference between the conditions in the Adamic and Second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the Second Death can be incurred only by wilful, individual sin.

That the application of our text belongs to the coming age is evident, for both saints and sinners go into sheol or hades now. This Scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they be until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest of them.--Isa. 11:9; Jer. 31:34.

The Hebrew word goi, rendered "nations" in this verse, is elsewhere used by the same writer and rendered "heathen," "Gentiles" and "people." The thought seems to be,--any who do not become God's covenant people, even though they be not openly wicked. The nations (Gentiles, all who under that full knowledge do not become Israelites indeed) who are forgetful or negligent of God's favors enjoyed, and of their duties and obligations to him, shall share the fate of the wilfully "wicked," and be cast into the Second Death.

In further proof of this, we find that the Hebrew word shub, which in our text is translated "turned," signifies turned back, as to a previous place or condition. Those referred to in this text either have been in sheol or are liable to enter it, but being redeemed by the precious blood of Christ, will be brought out of sheol. If then they are wicked, they, and all who forget God, shall be turned back or returned to sheol.

DID THE JEWS BELIEVE IN EVERLASTING TORMENT?

Noting that we teach that the doctrine of everlasting torment was engrafted upon the doctrines of the Christian Church during the period of the apostasy, the great falling away which culminated in Papacy, some have inquired whether it does not seem, according to the works of Josephus, that this doctrine was firmly held by the Jews; and, if so, they ask, does it not seem evident that the early Christians, being largely converts from Judaism, brought this doctrine with them, in the very outstart of Christianity?

We answer, No; the doctrine of everlasting torment sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form by the Platonic school of Grecian philosophy. These first affirmed that each man contained a fragment of deity, and that this would prevent him from ever dying. This foundation laid, it was as easy to describe a place for evil-doers as for well-doers. But to the credit of those heathen philosophers be it recorded that they failed to develop, or at least to manifest, that depth of degradation from benevolence and reason and pity, necessary to paint, by word and pen and brush, such details of horrors and agonies as were soon incorporated into their doctrine, and a belief thereof declared "necessary to salvation" in the professed church of Christ.

To appreciate the case, it is necessary to remember that, when the Christian Church was established, Greece stood at the head of intelligence and civilization. Alexander the Great had conquered the world, and had spread respect for Greece everywhere; and though, from a military point of view, Rome had taken her place, it was otherwise in literature. For centuries, Grecian philosophers and philosophies led the intellectual world, and impregnated and affected everything. It became customary for philosophers and teachers of other theories to claim that their systems and theories were nearly the same as those of the Grecians, and to endeavor to remove differences between their old theories and the popular Grecian views. And some sought to make capital by claiming that their system embraced all the good points of Platonism with others which Plato did not see.

Of this class were the teachers in the Christian Church in the second, third and fourth centuries. Conceding the popularly accepted correctness of the philosophers, they claimed that the same good features of philosophy were found in Christ's teachings, and that he was one of the greatest philosophers, etc. Thus a blending of Platonism and Christianity took place. This became the more pronounced as kings and emperors began to scrutinize religious teachings, and to favor those most likely to awe the people and make them law-abiding. While heathen teachers were truckling to such imperial scrutiny, and teaching an everlasting punishment for those who violated the laws of the emperors (who ruled as divinely appointed), we cannot suppose otherwise than that the ambitious characters in the church at that time, who were seeking to displace heathenism and to become the dominant religious power instead, would make prominent such doctrines as would in the eyes of the emperors seem to have an equal hold upon the fears and prejudices of the people. And what could be more to the purpose than the doctrine of the endless torment of the refractory?

The same motives evidently operated with Josephus when writing concerning the belief of the Jews. His works should be read as apologies for Judaism, and as efforts to exalt that nation in the eyes of Rome and the world. It should be remembered that the Jews had the reputation of being a very rebellious people, very unwilling to be ruled even by the Caesars. They were hoping, in harmony with God's promises, to become the chief nation. Many rebellious outbreaks had occurred among them, and their peculiar religion, different from all others, came in for its share of blame for favoring too much the spirit of liberty.

Josephus had an object in writing his two principal works, "Antiquities" and "Wars of the Jews." He wrote them in the Greek language while living at Rome, where he was the friend and guest successively of the Roman emperors Vespasian, Titus and Domitian, and where he was in constant contact with the Grecian philosophers. These books were written for the purpose of showing off the Jewish people, their courage, laws, ethics, etc., to the best advantage before the Grecian philosophers and Roman dignitaries. This object is covertly admitted in his preface to his "Antiquities," in which he says:

"I have undertaken the present work as thinking it will appear to all the Greeks worthy of their study. ...Those that read my book may wonder that my discourse of laws and historical facts contains so much of philosophy....However, those that have a mind to know the reasons of everything may find here a very curious philosophical theory."

In a word, as a shrewd man who himself had become imbued with the spirit of the Grecian philosophers then prevailing, Josephus drew from the Law and the Prophets, and from the traditions of the elders and the theories of the various sects of the Jews, all he could find that in the most remote degree would tend to show:--

First, that the Jewish religion was not far behind popular Grecian philosophy; but that somewhat analogous theories had been drawn from Moses' Law, and held by some Jews, long before the Grecian philosophers broached them.

Secondly, that it was not their religious ideas which made the Jews as a people hard to control or "rebellious," as all liberty-lovers were esteemed by the Caesars. Hence he attempts to prove, at a time when virtue was esteemed to consist mainly in submission, that Moses' Law "taught first of all that God is the Father and Lord of all things, and bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries." And it is in support of this idea, and for such purposes, evidently, that Josephus, after saying: "There are three philosophical sects among the Jews; first, the Pharisees; second, the Sadducees, and third, the Essenes," proceeds to give an account of their three theories; especially detailing any features which resembled Grecian philosophy. And because the last and least, the Essenes, most resembled the doctrines of the Stoics and leading Grecian theories, Josephus devotes nearly ten times as much space to their views as to the views of both Sadducees

and Pharisees combined. And yet the Essenes were so insignificant a sect that the New Testament does not even mention them, while Josephus himself admits they were few. Whatever views they held, therefore, on any subject, cannot be claimed as having Jewish sanction, when the vast majority of Jews held contrary opinions. The very fact that our Lord and the apostles did not refer to them is good evidence that the Essenes' philosophy by no means represented the Jewish ideas. This small sect probably grew up later and probably absorbed from Grecian philosophy its ideas concerning immortality and the everlasting torment of the non-virtuous. It should be remembered that Josephus was not born until three years after our Lord's crucifixion, and that he published his "Wars" A.D. 75 and "Antiquities" A.D. 93--at a time when he and other Jews, like all the rest of the world, were eagerly swallowing Grecian philosophy and science falsely so called, against which Paul warned the church.--Col. 2:8; I Tim. 6:20.

Josephus directed special attention to the Essenes because it suited his object to do so. He admits that the Sadducees, next to the largest body of Jewish people, did not believe in human immortality. And of the Pharisees' views he makes a blind statement, calculated to mislead, as follows: "They also believe that souls have an immortal vigor in them [This might be understood to mean that the Pharisees did not believe as the Sadducees that death ended all existence, but believed in a vigor or life beyond the grave--by a resurrection of the dead], and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life; and that the latter are to be detained in an everlasting prison [death--not torture], but that the former [the virtuous] shall have power to revive and live again."

Is it not apparent that Josephus has whittled and stretched the views of the Pharisees, as much as his elastic conscience would allow, to show a harmony between them and the philosophies of Greece? Paul, who had been a Pharisee, contradicts Josephus. While Josephus says they believed "that only the virtuous would revive and live again [Does not this imply a resurrection, and imply also that the others would not live again, but remain dead, in the great prison --the tomb?]" Paul, on the contrary, says: "I have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."--Acts 24:15.

We have no hesitancy about accepting the testimony of the inspired Apostle Paul, not only in regard to what the Jews believed, but also as to what he and the early Church believed; and we repeat, that the theory of the everlasting torment of the wicked, based upon the theory that the human soul cannot die, is contrary to both the Old and the New Testament teachings, and was introduced among Jews and Christians by Grecian Philosophers. Thank God for the purer philosophy of the Scriptures, which teaches that the death of the soul (being) is the penalty of sin (Ezek. 18:20); that all souls condemned through Adam's sin were redeemed by Christ's soul (Isa. 53:10); and that only for wilful, individual sin will any die the Second Death--an everlasting punishment, but not an everlasting torment.

CHOOSE LIFE THAT YE MAY LIVE.

"I have set before thee this day life and good, death and evil." "I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."--Deut. 30:15,19.

We come now to the consideration of other Scripture statements in harmony with the conclusions set forth in the preceding articles.

The words here quoted are from Moses to Israel. To appreciate them we must remember that Israel as a people, and all their covenants, sacrifices, etc., had a typical significance.

God knew that they could not obtain life by keeping the Law, no matter how much they would choose to do so, because they, like all others of the fallen race, were weak, depraved through the effect of the "sour grape" of sin which Adam had eaten, and which his children had continued to eat. (Jer. 31:29.) Thus, as Paul declares, the Law given to Israel could not give them life because of the weaknesses or depravity of their fallen nature.--Rom. 8:3; Heb. 7:19; 10:1-10.

Nevertheless, God foresaw a benefit to them from even an unsuccessful attempt to live perfectly; namely, that it would develop them, as well as show them the need of the better sacrifice (the ransom which our Lord Jesus gave) and a greater deliverer than Moses. And with all this their trial furnished a pattern or shadow of the individual trial insured to the whole world (which Israel typified) and secured by the better sacrifices for sin, which were there prefigured, to be accomplished by the great prophet of whom Moses was but a type.

Thus seeing that the trial for life or death presented to Israel was but typical of the individual trial of the whole world, and its issues of life and death (of eternal life or the Second Death), may help some to see that the great thousand-year-day of trial, of which our Lord Jesus has been appointed the Judge, contains the two issues, life and death. All will then be called upon to decide, under that most favorable opportunity, for righteousness and life or sin and death, and a choice must be made. And, although there will be rewards and "stripes" according to the deeds of the present life, as well as according to their conduct under that trial (John 3:19; Matt. 10:42; Matt. 11:20-24), the verdict in the end will be in harmony with the choice expressed by the conduct of each during that age of trial.

The second trial, its sentence and its result, are also shown in the words of Moses quoted by Peter (Acts 3:22,23): "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul [being] which will not hear [obey] that Prophet [and thus choose life] shall be destroyed from among the people." In few words this calls attention to the world's great trial, yet future. It shows the great Prophet or Teacher raised up by God to give a new judgment or trial to the condemned race which he has redeemed from the condemnation which came upon it through its progenitor, Adam. It shows, too, the conditions of eternal life to be righteous obedience, and that with the close of that trial some will be

judged worthy of that life, and some worthy of destruction --the Second Death.

Our Lord Jesus, having redeemed all by his perfect and precious sacrifice, is the Head of this great Prophet; and during the Gospel age God has been selecting the members of his Body, who, with Christ Jesus, shall be God's agents in judging the world. Together they will be that Great Prophet or Teacher promised. "Do ye not know that the saints shall judge the world?"--I Cor. 6:2.

The first trial was of mankind only, and hence its penalty or curse, the first death, was only upon man. But the second trial is to be much more comprehensive. It will not only be the trial of fallen and imperfect mankind, but it will include every other thing and principle and being out of harmony with Jehovah. "God will bring every work into judgment, with every secret thing."

The "judgment to come" will include the judgment to condemnation of all false systems--civil, social and religious. These will be judged, condemned and banished early in the Millennial day, the light of truth causing them to come into disrepute and therefore to pass away. This judgment comes first, in order that the trial of man may proceed unhindered by error, prejudice, etc. It will also include the trial of "the angels which sinned"--those angels "which kept not their first estate" of purity and obedience to God. Thus it is written by the Apostle of the members of the Body of the great Prophet and High Priest, who is to be Judge of all--"Know ye not that the saints shall judge angels?"--I Cor. 6:3.

This being the case, the condemnation of the Millennial trial (destruction, Second Death) will cover a wider range of offenders than the penalty or curse for the sin of Adam, which "passed upon all men." In a word, the destruction at the close of the trial will be the utter destruction of every being and every thing which will not glorify God and be of use and blessing to his general creation.

===================

FORGIVABLE AND UNPARDONABLE SINS.

IN THE preceding pages we briefly show the extreme penalty for wilful sin. Adam's penalty, which involved his entire race, was of this sort; and only as the result of Christ's death as our ransom from that penalty of that wilful sin, is any forgiveness of it or subsequent sins possible.

Forgivable sins are those which result from weaknesses incurred through that one Adamic sin which Christ settled once for all. They are such as are not wilful, but are committed through ignorance or weaknesses of the flesh. God stands pledged to forgive all such sins upon our repentance, in the name and merit of Christ's sacrifice.

Unpardonable sins, sins which cannot be forgiven, are such as are wilfully done. As the penalty of the first wilful sin was death--extinction of being--so death is the penalty of every wilful sin against full knowledge and ability to choose and to do the right. This is called Second Death, in distinction from the first or Adamic penalty, from which Christ's ransom sacrifice will release all mankind.

The "sin unto [Second] Death," for the forgiveness of which the Apostle declares it is useless to pray (I John 5:16), is not only a wilful sin but a sin against clear knowledge; a sin for which no adequate excuse can be found. Because it is a sin against clear knowledge, or enlightenment in holiness; it is called the "sin against the Holy Spirit" (Matt. 12:31,32), for which there is no forgiveness.

But there are other partly-wilful sins, which are, therefore, partially unpardonable. In such the temptations within and without (all of which are directly or indirectly results of the fall) have a share;--the will consenting under the pressure of the temptation or because of the weakness. The Lord alone knows how to properly estimate our responsibilities and guilt in such cases. But to the true child of God there is but one proper course to take;--repentance and an appeal for mercy in the name and merit of Christ, the great sacrifice for sin. The Lord will forgive such a penitent, in the sense of restoring him to his favor; but he will be made to suffer "stripes" (Luke 12:47,48) for the sin, in proportion as God sees it to have been wilfully committed.

Not infrequently a conscientious person realizes that he has committed sin, and that it had some wilfulness in it. He properly feels condemned, guilty before God; realizing his own guilt, and forgetting the fountain for sin and uncleanness, opened by God for our weak, fallen race, he falls into a state of sadness, believing that he has committed the sin unto death. Such wander in deserts drear, until they find the cleansing fountain. Let such remember, however, that the very facts of their sorrow for sin and their desire to return to divine favor are proofs that they have not committed the sin unto death; for the Apostle declares that those who commit sin of this sort cannot be renewed unto repentance. (Heb. 6:6.) Penitents, then, may always feel confident that their sins were in part, at least, results of the fall, and hence not unto death, but requiring forgiveness and stripes.

Such is the wonderful provision of God, through Christ, for the acceptance of every soul which, forsaking sin and the love of it, seeks righteousness and life through him who is the Way, as well as the Truth and the Life. Thus all, whether naturally stronger or weaker, have an equal opportunity to gain everlasting life as well as to gain the great prize of joint-heirship with Christ.

FUTURE RETRIBUTION.

While the Scriptures teach that the present Gospel age is the Church's Judgment-day or period of trial, and that the world's Judgment-day or time of trial will be the Millennial age, it is, nevertheless, a reasonable question to ask,--To what extent will those who are not of the consecrated Church be held responsible, in the Millennial age, for their misdeeds, of cruelty, dishonesty and immorality, of the present time? And to what extent will those of the same class then be rewarded for present efforts to live moral and benevolent lives?

These are important questions, especially to the world; and well would it be for them if they could realize their importance and profit thereby. They are important also to the Church, because of our interest in the world, and because of

our desire to understand and teach correctly our Father's plans.

We have learned that the sacrifice of Christ secures for all mankind, however vile, an awakening from death, and the privilege of thereafter coming to perfection, and, if they will, of living forever. "There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The object of their being again brought into existence will be to give them a favorable opportunity to secure everlasting life, on the conditions which God requires--obedience to his righteous will. We have no intimation whatever in the Scriptures that, when awakened, the moral condition of men will have changed, but we have much, in both reason and revelation, to show that as they went into death weak and depraved so they will come out of it. As there is "no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10), they will have learned nothing; and since they were sinners and unworthy of life and divine favor when they died, they will still be unworthy; and as they have received neither full rewards nor full punishments for the deeds of the present life, it is evident that just such a time of awakening as God has promised during the Millennium is necessary;--for rewarding, and punishing, and giving to all mankind the opportunity for eternal life secured by Christ's great ransom-sacrifice.

While, strictly speaking, the world is not now on trial: that is, the present is not the time for its full and complete trial, yet men are not now, nor have they ever been, entirely without light and ability, for the use of which they are accountable. In the darkest days of the world's history, and in the deepest degradation of savage life, there has always been at least a measure of the light of conscience pointing more or less directly to righteousness and virtue. That the deeds of the present life have much to do with the future, Paul taught very clearly when, before Felix, he reasoned of justice and self-government, in view of the judgment to come, so that Felix trembled.--Acts 24:25, Diaglott translation.

At the first advent of our Lord, an increased measure of light came to men, and to that extent increased their responsibility, as he said: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.) For those evil deeds committed against the light possessed, whether of conscience or of revelation, men will have to give an account, and will receive, in their day of judgment, a just recompense of reward. And, likewise, to the extent of their effort to live righteously: they will receive their reward in the day of trial. --Matt. 10:42.

If men would consider what even reason discerns, that a time of reckoning, of judgment, is coming, that God will not forever permit evil to triumph, and that in some way he will punish evil-doers, it would undoubtedly save them many sorrows and chastisements in the age to come. Said the Prophet, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isaiah 29:15.) Behold, "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3); and "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."--I Cor. 4:5.

The age of Christ's reign will be a time of just judgment; and though it will be an age of golden opportunities to all, it will be a time of severe discipline, trial and punishment to many. That the judgment will be fair and impartial, and with due consideration for the circumstances and the opportunities of each individual, is also assured--by the character of the Judge (the Christ--John 5:22; I Cor. 6:2), by his perfect knowledge, by his unwavering justice and goodness, by his divine power and by his great love as shown in his sacrifice to redeem men from death, that they might enjoy the privilege of this favorable, individual trial.

The varied circumstances and opportunities of men, in this and past ages, indicate that a just judgment will recognize differences in the degree of individual responsibility, which will also necessitate differences in the Lord's future dealings with them. And this reasonable deduction we find clearly confirmed by the Scriptures. The Judge has been, and still is, taking minute cognizance of men's actions and words (Prov. 5:21), although they have been entirely unaware of it; and he declares that "Every idle ["pernicious," injurious or malicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36); and that even a cup of cold water, given to one of his little ones, because he is Christ's, shall in nowise lose its reward. (Matt. 10:42.) The context shows that the "pernicious" words to which Jesus referred were words of wilful and malicious opposition spoken against manifest light.

(Matt. 12:24,31,32.) He also affirmed that it would be more tolerable for Tyre, Sidon and Sodom in the day of judgment than for Chorazin, Bethsaida and Capernaum, which had misimproved greater advantages of light and opportunity.--Matt. 11:20-24.

In the very nature of things, we can see that the punishments of that age will be in proportion to past guilt. Every sin indulged, and every evil propensity cultivated, hardens the heart and makes the way back to purity and virtue more difficult. Consequently, sins wilfully indulged now, will require punishment and discipline in the age to come; and the more deeply the soul is dyed in willing sin, the more severe will be the measures required to correct it. As a wise parent would punish a wayward child, so Christ will punish the wicked for their good.

His punishments will always be administered in justice, tempered with mercy, and relieved by his approval and reward to those who are rightly exercised thereby. And it will only be when punishments, instructions and encouragements fail; in short, when love and mercy have done all that wisdom can approve (which is all that could be asked), that any will meet the final punishment which his case demands--the Second Death.

None of the world will meet that penalty until they have first had all the blessed opportunities of the age to come. And while this is true of the world, the same principle applies now to the consecrated children of God in this our judgment (trial) day. We now receive God's favors (through faith), while the world will receive them in the next age, viz., instruction, assistance, encouragement, discipline and punishment. "For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Therefore, when we receive grievous chastisement, we should accept it as from a loving Father for our correction, not forgetting "the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."--Heb. 12:4-13.

How just and equal are God's ways! Read carefully the rules of the coming age.--Jer. 31:29-34 and Ezek. 18:20-32.

They prove to us, beyond the possibility of a doubt, the sincerity and reality of all his professions of love to men: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 33:11.

All who in this life repent of sin, and, as the term repentance implies, begin and continue the work of reformation to the best of their ability, will form character which will be a benefit to them in the age to come; when awakened in the resurrection age, they will be to that extent advanced towards perfection, and their progress will be more rapid and easy; while with others it will be more slow, tedious and difficult. This is implied in the words of our Lord (John 5:29,30 --Diaglott): "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [those whose trial is past, and who were judged worthy of life, will be raised perfect--the faithful of past ages to perfect human life, the overcomers of the gospel age to perfect life as divine beings], and they that have done evil, unto the resurrection of judgment."--These are awakened to judgment--to receive a course of discipline and correction--as the necessary means for their perfecting, or, otherwise, their condemnation to the Second Death.

The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty per cent. interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom he made to represent the world.--I Cor. 10:11; Lev. 6:1-7. See also "Tabernacle Shadows," page 99.

As we are thus permitted to look into the perfect plan of God, how forcibly we are reminded of his word through the prophet Isaiah, "Judgment also will I lay to the line, and righteousness to the plummet." (Isa. 28:17.) We also see the wholesome influence of such discipline. Parents, in disciplining their children, realize the imperative necessity of making their punishments proportionate to the character of the offences; and so in God's government: great punishments following great offences are not greater than is necessary to establish justice and to effect great moral reforms.

Seeing that the Lord will thus equitably adjust human affairs in his own due time, we can afford to endure hardness for the present, and resist evil with good, even at the cost of present disadvantages. Therefore, "Recompense to no man evil for evil." "Let this mind be in you, which was also in

Christ Jesus our Lord."--Rom. 12:17-19; Phil. 2:5.

The present order of things will not always continue: a time of reckoning is coming. The just Judge of all the earth says, "Vengeance is mine, I will repay"; and the Apostle Peter adds, "The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) And, as we have seen, those punishments will be adapted to the nature of the offences, and the benevolent object in view--man's permanent establishment in righteousness.

Other Scriptures corroborative of this view of future rewards and punishments are as follows: 2 Sam. 3:39; Matt. 16:27; I Pet. 3:12; Psa. 19:11; 91:8; Prov. 11:18; Isa. 40:10; 49:4; Matt. 5:12; 10:41,42; Luke 6:35; Rev. 22:12; Rom. 14:11,12.

LET HONESTY AND TRUTH PREVAIL

Having demonstrated that neither the Bible nor reason offers the slightest support to the doctrine that eternal torment is the penalty for sin, we note the fact that the various church creeds, and confessions, and hymn-books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the dark ages is fast dying out. But alas! this is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy their grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense, and spend time and money for their support, though at heart ashamed of them, and privately denying them.

The general influence of all this is, to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy, and falsely presents its own error as the teaching of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be, first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, to slander God's character, and to stultify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who, by uttering a word for an unpopular truth, will risk the loss of his stipend and his reputation for being "established" in the bog of error, is considered a bold man, even though he ignominiously withhold his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true, though it should prove every man a liar (Rom. 3:4), and show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as a "just recompense of reward."

We have given foregoing but a mere suggestion of the light now shining in "due season" for the "household of faith." We invite correspondence from all who "hunger and thirst after right." We have free tracts, and books to loan to the poor in spirit who are poor also in purse. See page 2.

====================

SEMI-MONTHLY
VOL. XXXI FEBRUARY 1 No. 3
A.D. 1910--A.M. 6038

CONTENTS

The Great Priest Will Mediate..................... 51
  Will Ancient Worthies Need a Mediator?........ 52
  Passover Lamb and the World's Sin............. 53
The Second Adam and Eve........................... 54
The Prophet of Galilee............................ 54
The Teacher and the Lesson........................ 55
Perfect as Your Father Is Perfect................. 57
Hypocrisy a Foe to Godliness...................... 58
Forgiveness Versus Malice......................... 59
World's Mediator Our Advocate..................... 60
Following a Suggestion Successfully............... 61
Delivered From the Fowler......................... 61
Infidel Objection Answered........................ 61
Some Interesting Letters.......................... 62

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

R4562 : page 50

THE MEMORIAL CELEBRATION

In the interest of readers in the uttermost parts of the earth, we note the fact that the time for the celebration of the Memorial Supper this year will be the evening of Friday, April 22, after six o'clock, which marks the beginning of the 14th day of the Month Nisan according to Jewish reckoning. That night corresponds to the one on which our Lord was betrayed. The following day corresponds to the date of his crucifixion, and Sunday, April 24, beginning at 6 P.M., on the

R4563 : page 50

23d, will be the first day of the Jewish Passover week.

We refer our readers to the Sixth Volume of the Scripture Studies, Chapter XI., entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who trust in the merit of the precious blood of Christ for justification will celebrate this Memorial of the great Sacrifice of our Lord. And let us not forget that it also memorializes the consecration to death of all the members of the Body of Christ. "If we suffer with him, we shall also reign with him." "If we be dead with him, we shall also reign with him." "This cup is the New Testament in my blood."..."Drink ye all of it."--Luke 22:20; I Cor. 11:25; Mark 10:38.

page 50

BIBLE STUDY HELPS, CLOTH AND LEATHER

These are same as in the latest WATCH TOWER Bibles. Cloth, 50c; leather, $1.25.

FOUR SPECIAL SERVICES SUNDAYS--JAN. 16, 23, 30 AND FEB. 6--BROOKLYN ACADEMY OF MUSIC

(Lafayette Avenue and St. Felix Street.)

CHURCH FEDERATION--COUNTING THE COST

Jan. 16, 3.00 p.m.--Topic: "What Congregationalists, Methodists and Presbyterians Must Surrender."

Jan. 23, 3.00 p.m.--Topic: "What Baptists, Disciples and Adventists Must Surrender."

Jan. 30, 3.00 p.m.--Topic: "What Episcopalians, Catholics and Lutherans Must Surrender."

Feb. 6, 3.00 p.m.--Topic: "The Church Militant's Surrender to the Church Triumphant."

Because of its large seating capacity, these will be held in the Academy of Music instead of the Brooklyn Tabernacle. However, a testimony meeting will be held at 10:00 a.m. each of these Sundays in the Tabernacle, and a plain luncheon will be served at noon, also in the evening at 6:00 p.m., preceding a question meeting at 7:30 p.m.

An opportunity for Baptism will be arranged for the evening of Jan. 23.

NORFOLK, VA., FEB. 13
WILMINGTON, N.C., FEB. 14
CHARLESTON, S.C., FEB. 15
SAVANNAH, GA., FEB. 16
JACKSONVILLE, FLA., FEB. 17
CUMBERLAND, MD., FEB. 27
BROOKLYN, N.Y., MARCH 6.

==========

MID-WINTER SOUTHERN CONVENTION AT TAMPA, FLA., FEB. 18-21

In response to requests for another Southern Convention, arrangements have been made for sessions to be held in Tampa during the time of the "Panama Canal Celebration."

The rates are favorable: From anywhere in the United States, one and one-third fare for the round trip, and from Florida points, one fare plus 75 cents for the round trip.

Reasonable rates for meals and lodging may be arranged for by addressing Mr. D. R. Akin, 2824 Elmore St., Tampa, Fla.

===================

R4553 : page 51

THE GREAT PRIEST WILL MEDIATE

A PRIEST in the only true sense is a mediator between God and fallen creatures, to restore and establish harmony on a legal basis. I inquire then, Is not Jesus the Priest to the Church and would not this imply that he is the Church's Mediator, to restore and establish harmony on a legal basis?"

We answer, No. After we have become members of the Church we are New Creatures, to whom old things have passed away and all things have become new and against whom there is no condemnation. The New Creatures are not to be restored. It is not true that we were New Creatures at first and fell from that condition and are to be restored to it. We fell as human creatures, and as such we are never to be "restored to harmony with God on a legal basis." Such restitution God has provided for the world during the Millennium, but not for the Church. As New Creatures we are members of the Priest who is to thus restore the world--our Lord is the Head and we are his "members." The picture of the future is that of Melchisedec's--a priest upon his throne.

When we read, "Consider Jesus, the High Priest of our profession," the meaning is, the Chief Priest of our kind or order of priests. We are to consider him as our example, that, as his members, we may present our sacrifices as he, our Forerunner, presented him. As a priest in receiving us as members of his own Body, the Church, his attitude toward us would necessarily be as different as is the relationship into which we are received. Jesus received the Apostles on account of their faith and consecration before he died for their sins and before he "appeared in the presence of God for us" to make atonement for their sins and ours and to secure for them and for us the evidence of reconciliation to the Father--the holy Spirit begetting. He has appeared for all of the same class--not as Mediator, but as an Advocate applying his blood on our behalf because of our faith and obedience.

HE IS ADVOCATE FOR ALL WHO OBEY HIM

"I notice that you make a clear distinction between the Church and the world in the matter of sin-atonement--proving (I believe Scripturally), that our Lord has thus far made atonement to Justice only on behalf of consecrated believers, and that atonement will not be made for the sins of the world until the end of this Gospel Age, when the great Priest will present the merit of his ransom sacrifice on behalf of the world, as it is now appropriated to the Church: only that now it is granted to the Church as a basis for sacrifice unto death of the flesh and all of its earthly rights, whereas the appropriation of the future to the world will be unto life and actual restitution.

"I notice also your presentation that the drawing of the world will be during the Millennial Age, and by the great

R4554 : page 51

Messiah under the New Covenant arrangements and that the calling of believers during this Gospel Age is not by the Son but by the Father, and not under the New Covenant, but under the Abrahamic Covenant. I agree that the Scriptures you cite uphold your position.

"I note also your claim that those drawn by the Father during the Gospel Age are of a different character from the world in general and that this accounts for God's special dealing with them--their justification by faith and the offer to them of a share in the sacrifice of Messiah and a share in the glories of his Millennial Kingdom. But here I am somewhat perplexed and hence the following question.

"But how can we harmonize this presentation with the statement of the Apostle? After speaking of the world in general he seems to declare that we who have received Christ were once in the same ungodly condition. His words are, 'Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.' (Eph. 2:2,3.) If the world needs a Mediator why not also the Church?"

It is quite true that all of Adam's children shared in his fall and became "by nature children of wrath." Yet there is a difference amongst these "children of wrath." While they are all imperfect and unable to commend themselves to God by good works, so as to merit eternal life and Divine favor, nevertheless some of them have good hearts, good intentions, and secretly if not openly long for righteousness and fellowship Divine. As, for instance, St. Paul describes his condition as a Jew, and presumably the condition of other Jews, when he says: "With the mind I myself serve the Law of God....For I know that in me (that is, in my flesh), dwelleth no good thing." (Rom. 7:25,18.) His mind assented that the Divine requirement is "just and holy and good," and he desired to live up to that glorious standard and to be worthy of eternal life. But his flesh inherited imperfections, which hindered him from fulfilling the desires of his mind and keeping the Divine Law. Hence his cry, "O wretched man that I am! Who shall deliver me from this dead body?" He recognized his flesh as imperfect and under the Divine Law sentenced to death; but his mind was perfect, was loyal to God. If he could only get rid of the imperfect body and have a new body, then indeed he could and would live up to the Divine standard and gain eternal life according to the Law. Oh, who would deliver him?

Then he thanks God that deliverance from the sin-condemned body has been provided through Jesus Christ our Lord. This is a faithful illustration of all those who are now accepted by the Lord under this Gospel call as antitypical priests and Levites. We were all "children of wrath, even as others," outwardly, but having turned from sin, Christ was revealed to our eye of faith as our Redeemer and we accepted him and his cross by faith and were accepted by the Father. We were first of all drawn, influenced, by a

R4554 : page 52

desire for God and for his righteousness and a distaste for sin. In God's providence we were next directed to Jesus as the world's Redeemer and informed that, although the time for the world's salvation is not yet, we are in the time of the gathering of the elect Church as "his members," his Bride, and that if we desire forgiveness of sins and reconciliation towards God we should accept his terms and present our bodies living sacrifices, and receive the begetting of his

Spirit, then be educated in the School of Christ and tested as to our loyalty to righteousness and afterward be received to glory and joint-heirship in the great Kingdom of Messiah, through which blessing, salvation, restitution is coming to all mankind.

The Scriptures do not teach that all of the "called" class were born in this condition of preferring righteousness to sin, born "feeling after God;" but they do intimate that not until we reach that position, whether old or young, were we ready properly to receive the gift of God--the forgiveness of sins and acceptance to probationary membership in the Body of Christ. These need no Mediatorial Kingdom to subdue them and gradually during a thousand years bring them to perfection and readiness to be introduced to the Father. The Father has made for them a special, peculiar arrangement of faith-justification as instead of actual-justification or restitution. As soon as they accept by faith the fact of their redemption and then sacrifice the redeemed rights to earthly life, that soon they are acceptable to God and acknowledged as his children by the holy Spirit which he imparts.

Before their justification on the basis of their sacrifice of earthly nature, they had the desire for righteousness pleasing to God, and when they accepted his arrangements through the merit of Christ they were instantly begotten as sons and needed no mediation, either before or after, but merely that their Redeemer, Elder Brother, Bridegroom in Glory, should act for them as their Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous," who appears for us and makes good out of his own merit for all of our unintentional imperfections and short-comings.--I John 2:1.

ABRAHAM'S JUSTIFICATION AND OURS

"Abraham was justified by faith without a mediator, as you have pointed out. We, the Church, also, as you point out, are justified by faith and not by a covenant nor by a mediator. Yet evidently there is some difference, because Abraham had not the privileges which we enjoy. Kindly explain the difference between his justification and ours."

We answer that Abraham was justified by his faith to fellowship with God, and his faith would have justified him to complete restitution privileges, had he lived, under the privileges of the Millennium--or to faith-restitution with sacrificing privileges had he lived after instead of before our Lord died for our sins and provided justification to life for believers. The death of Christ is the basis of all reconciliation to God by actual restitution during the Millennium or by faith-restitution for sacrificing now. Faith so justified Abraham and the entire class of ancient worthies that, as soon as the antitypical Atonement Day shall have ended and the Millennial morning of blessing shall be ushered in under the New Covenant, those Ancient Worthies will come forth from the tomb perfect--justified--restored fully, right and in harmony with God. "They had this testimony, that they pleased God"--they were justified to perfect human conditions by their faith in the promises, but the basis of those promises was the sacrifice of Christ (Head and Body); hence they could not get the blessing promised to them until the completion of the sufferings of Christ, until the end of this Gospel Age, the close of this antitypical Day of Atonement. This is the Apostle's testimony, "God having provided some better thing for us (as members of the great Priest, Mediator and King) that they without us should not be made perfect." --Heb. 11:40.

We are favored in that we live since the ransom-sacrifice was laid down at Calvary, and since its merit was applied at Pentecost on behalf of the household of faith. On this account our justification by faith enables us, by God's grace, not only to have earthly, restitution rights reckoned to us, but also furnishes us the opportunity of sacrificing those earthly rights and thereby of participating in the sufferings of Christ and of the glories which shall follow.--I Pet. 1:5-11.

WILL THE ANCIENT WORTHIES NEED A MEDIATOR?

"I assent to the reasonableness of your position that there is a difference between the standing of the Church and the world in the sight of God--that we 'were children of wrath,' but, by God's grace, are such no longer, and that the world are still 'children of wrath.' I assent that 'the whole world lieth in the Wicked one' and that this is proof positive that they have not been 'reconciled to God,' and that the Redeemer has not applied his merit on their behalf. I assent that, only we who have escaped the condemnation that is still in the world are of the class for whom the great High Priest has already made propitiation--satisfaction. I agree that the satisfaction for the sins of the world and the inauguration of the New Covenant between God and Israel at the hands of the Mediator, the glorified Christ of many members, will come to pass after this sacrificing age shall have closed. I agree, also, that there was a difference between believers and unbelievers, even before the grace of God was applied to the former: that is to say, I agree that God's grace is applied to no one who is in a rebellious attitude of heart, but only to those who, either by birth or through trials and disciplines have come to the condition of contrition for sin and a desire for reconciliation to God.

"But here comes my question: I can see how such, desiring in their hearts reconciliation and affiliation would need no mediator; and I can see how the world of mankind in the Millennial Age will nearly all need a mediator's interference --chastisements and rewards, to bring them up to restitution. But will there not be some of mankind who will then at heart desire righteousness and fellowship with God, even as we now do? In other words, Does God during this Gospel Age find and draw and accept by the holy Spirit every individual of Adam's race desirous of turning from sin and having fellowship with God? Will there be some of this class living at the Second Advent or, like the Ancient Worthies, awakened from the dead? And if there will be some of this class, will Christ act as a Mediator for them, as well as for the rebellious? Or will Messiah be a Mediator

R4555 : page 52

for some and an Advocate for others, or how will it be?"

We reply: Your difficulty is that you think of a mediator as acting between God and the sinners as individuals. This is the wrong thought. Lay firm hold of the Scriptural proposition that a mediator has to do only with a covenant and that the Covenant deals with a nation or people and not with its individuals. God will not make New Covenants with each member of Adam's race and have Messiah mediate thousands of millions of covenants. The correct thought is very different. When the great High Priest shall have finished his offerings, first for his own members and house, and then for all the people, he will present the merit of his sacrifice on the world's behalf, redeeming the world (according to the original intention), as more than eighteen centuries ago he redeemed or bought the Church, the household of faith.

He will then be the owner of the world and prepared to deal with them and to effect restitution for as many of them as will obey him. (Acts 3:23.) As a means to this end, he will mediate for Israel the New Covenant, as a substitute for their old one, restoring that nation to the place of honor as the favored nation, Abraham's natural seed, through whom the blessings of redemption will extend to all nations. That New Covenant will not be made with rebellious sinners, however. God's Covenant will be with the Mediator for Israel, guaranteeing forgiveness and reconciliation to all of Abraham's natural seed who will exercise the faith and the obedience of Abraham. The work of the Mediator with Israel (and the world of mankind, who to be blest must become Israelites indeed) during the Millennium, will be their instruction, enlightenment and uplifting out of sin and death, out of ignorance and superstition, out of depravity and unbelief up to human perfection; so that, at the end of the

R4555 : page 53

Millennium, all of Abraham's seed, all of his faith and obedience, will have reached human perfection and be ready for the Mediator to deliver them over to the Father, that God may be all in all--the unwilling and rebellious, after due trial, being cut off during the Millennium in the Second Death.

In God's providence the Ancient Worthies already have demonstrated their loyalty to God and their worthiness to come forth unto a "better resurrection"--a resurrection to human perfection. This will be under the New Covenant arrangements and under the Mediator of that New Covenant. They will receive their blessing under it the same as the remainder of the world. The whole world can be regenerated only by the Second Adam. They can receive eternal life in no other way. With some this regeneration will result in a gradual work of restitution to perfection; but in the

Ancient Worthies, because of previous developments in faith and obedience it will mean an instantaneous restitution. They, like the remainder of the world, receiving restitution life through the merit of Christ's death, are Scripturally styled the children of Christ and he their Father or Life-Giver. "He shall be called the Everlasting Father." (Isa. 9:6.) Thus we read, "Instead of thy fathers (Abraham, Isaac, Jacob and all the prophets) shall be thy children, whom thou mayest make princes in all the earth."--Psa. 45:16.

Here, then, we see the order of the future, dating from the end of this Age and the completion of the Mediator Priest and King. Our Lord and his Church, the antitypical Isaac and his Bride, the antitypical Melchisedec, Priest upon his Throne, will inaugurate his reign of righteousness in the great time of trouble and shaking with which this Age will terminate. The Ancient Worthies, as the firstborn of his children, receiving the perfection of restitution and its privileges, will be made "princes in all the earth." To them and under their control will rally, first of all, the house of Israel and Judah, as they begin to see taking shape the earthly Kingdom for which they have so long waited. To these will gradually come restitution privileges--health and prosperity. The world, still weak and awe-struck, as the result of the time of trouble, will begin to take notice to Israel's rising again to national life, and will notice the blessings bestowed upon them. "Many people shall say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion (the spiritual Kingdom) shall go forth the Law, and the Word of the Lord from Jerusalem (the earthly Kingdom in the control of the 'princes')."--Isa. 2:3.

The Millennial blessings will be conferred only upon the willing and obedient, but the knowledge of righteousness, of Truth, will fill the whole earth. Both Jews and Gentiles will be required to approach the faith and obedience of Abraham and ultimately become "Israelites indeed in whom is no guile." Only such as shall be thus obedient will receive the full blessing of that time and attain perfection. All others will be cut off in the Second Death. The Law of the New Covenant will be the same perfect one that was the basis of the Mosaic Covenant. The difference will be that the Priest will be of a higher order--a kingly priest after the order of Melchizedec. He will have as a basis for forgiveness of sins and restitution the merit of his "better sacrifices" of this Gospel Age--this antitypical Day of Atonement.

As the ancient worthies will attain perfection immediately under the New Covenant and be granted a share in the Kingdom, similarly all, in proportion as they shall understand and come into accord with the Kingdom conditions, may proportionately to their sincerity and zeal make progress and the more quickly reach perfection. Perfected, they will be kings in the sense that Adam was a king endued with the powers of perfect manhood over beasts, fowl, fish, etc. (Psa. 8:5-8.) And these earthly kings shall become more or less associated with the "princes" in the dominion of earth --they shall bring their honor and glory into the New Jerusalem.

--Rev. 21:24,26.

"THE CUP WHICH MY FATHER POURED"

"I have noted your reference to the communion cup which our Lord tendered to his disciples, saying, 'Drink ye all of it; for this is my blood of the New Testament (Covenant) shed for many for the remission of sins. But I say unto you that I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom.'--Matt. 26:27-29.

"I note that you consider that our Lord referred to this same cup in Matt. 20:22, when he answered James and John that their only hope of sitting with him in his throne lay in their partaking of his cup and sharing in his baptism--into death. I wish to inquire whether or not this should be considered the uniform interpretation of the 'cup' in the Scriptures. In some places it had seemed to me to refer to joy, pleasure, rather than to suffering. For instance, in Psalms 23:5 we read, 'My cup runneth over.' And again, in Psalm 116:13, 'I will take the cup of salvation.' Neither of these, it seems to me, apply to the cup of Christ's sufferings. Do they?"

Yes, we reply. The cup in each of these instances is the same. Psalm 23 is a prophetic one which represents Christ and the Church--their experiences throughout this Gospel Age. Surely our Lord's cup of suffering overflowed. And surely it has been the same overflowing cup which he has presented to his faithful followers throughout this Age. It represents sorrows unto death. However, prophetically our Lord and his followers are represented as rejoicing in this cup of fellowship in the sufferings of Christ, because of the glorious results. Our Lord said respecting it, "I delight to do thy will, O God." And again, "The cup which my Father hath poured for me, shall I not drink it?"

In Psalm 116:13 this cup of death is represented as a cup of salvation, because only thereby can our salvation and the world's be attained. Both Christ and his followers have rejoiced in their tribulations, not counting their lives dear unto them, that they might win the great prize. Notice the context: "I will take the cup of salvation and call upon the name of the Lord (for needed aid.) I will pay my vows unto the Lord...precious in the sight of the Lord is the death of his saints." The Vow of Christ and his members is faithfulness unto death--the drinking of the cup. The promised reward is the crown of glory in the Kingdom. This is represented as another cup of the future. Only those who join with the Master in drinking his "Cup of the New Testament" or New Covenant will share with him by participation in the cup of joy and glory, which the Father will pour for the faithful at the end of this Age--at the close of this antitypical Day of Atonement and its sacrifices.

THE PASSOVER LAMB AND THE WORLD'S SIN

"You have called attention to the fact that the passover lamb spared only the firstborn of the Israelites and that the antitypical meaning of this would be that our Lord Jesus as the Lamb of God which 'taketh away the sin of the world' would spare or pass over only the Church of the firstborn ones in this Gospel Age, the antitype of the passover night. This being true, how shall we understand John's statement that the Lamb of God taketh away the sins of the world?"

Our answer is that only the Church of the firstborn, the household of faith, the consecrated, are spared or passed over through Divine mercy, through the merit of Christ's sacrifice, during this Gospel Age. Nevertheless the divine plan does not end with the deliverance of "the Church of the firstborn whose names are written in heaven" and who shall share with Christ in "his resurrection"--the first, or chief resurrection. The appropriation of the merit of Christ first to the Church is merely an incidental feature of the Divine Plan. Soon the Church shall have shared by the

R4556 : page 53

privilege now granted to believers of becoming dead with Christ to the earthly interests and alive as New Creatures by the first resurrection. Then the merit of the blood of Christ, the slain Lamb, will be applied to the world of mankind to legally "take away the sin of the world." When applied it will immediately satisfy Justice on the world's behalf and turn over the world to the Redeemer for restitution blessings. Then the Lamb of God and the Church, "the Bride, the Lamb's wife," will prosecute the work of actually taking away the sin of the world during the Millennium.

===================

R4556 : page 54

THE SECOND ADAM AND EVE

SOME make the mistake of supposing the Scriptures to teach that when Adam sinned and God's condemnation passed upon him and all of his race, it was necessary for Jesus to become "the second Adam" as a perfect man that as the Second Adam he might give his life a ransom-price for the first Adam, thus redeeming him and incidentally all of his posterity.

On this foundation, which we will show to be thoroughly unscriptural, they proceed to say: THE WATCH TOWER and DAWN STUDIES must therefore be in error in claiming that our Lord applied the value of his sacrifice first to the Church and that afterward he will apply it to all the people. They argue that the application of the atoning blood must first have been for Adam and that the Church and all others merely share Adam's redemption.

The trouble with their position is that the foundation of it is wholly wrong and hence all built thereon is proportionately wrong and misleading.

Adam truly was the first man, but our Lord, as "the man Christ Jesus," was not the Second Adam, and did not do the work of the Second Adam. The first Adam was the father or life-giver to his race, Eve being associated in the generating; but the result was a dying race. The plan of God proposes that the Second Adam shall in relation to Adam take his place as the father or life-giver to a race of human beings who shall possess the earth and enjoy it. Not as Redeemer, but as father or life-giver to our race does our Lord correspond to Adam--as the Second Adam.

Our Lord is Scripturally referred to as already the Second Adam, not because he has already given life to Adam's race, but because he will do so in due time;--just as he was called the Savior when a babe--prophetically foretelling his future work.

Our Lord will be the Second Adam or second father or life-giver to Adam's race during the Millennium. He waits until the Church, his Bride, as the Second Eve, shall be with him in glory and honor and power in the Kingdom. Adam the first generated no children until first Eve had been taken from his side. The Second Adam will generate no children until the Church, the Second Eve, shall have been perfected and presented to him as his joint-heir and help-mate in the Kingdom and its work of regeneration.

Note our Lord's words on this point: The Apostles asked him What shall we have as a reward for leaving all and taking up our cross and following thee? (Matt. 19:27,28.) "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration [time] when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Who can doubt from these plain words that the times of regeneration are the same which St. Peter styles the "times of restitution," the times or years of the Millennium, the times of "resurrection by judgment."--Acts 3:19-21; John 5:29. R.V.

Why does our Redeemer wait before beginning the regeneration of Adam's race, before assuming the office of father to Adam's children--the world in general?

There are several reasons:--

I. It is in the Divine order that he wait for the Bride promised by the Father, drawn by the Father, called by the Father and justified by the Father through the blood of Jesus. Not a single member of Adam's race (aside from the household of faith of this Gospel Age) will be regenerated or given perfect human life until after the "Bride of Christ" has been united to him at his second coming. Even of the Ancient Worthies it was written, "They without us shall not be made perfect."--Heb. 11:39,40.

II. The world could not be regenerated until the Redeemer first applies his merit, his ransom-price, "for all the people." And that cannot be done until the Church's deliverance; because that merit or ransom-price is now in use justifying by faith the specially "called" ones of this Gospel Age.

"THE SECOND MAN IS THE LORD"

These words of the Apostle amply explain the case: "The first man was of the earth, earthy; the second man is the Lord from heaven. Like the earthy one [Adam] are [will be in the resurrection] the earthy ones. Like the heavenly One [Christ] are [will be in the resurrection] the heavenly ones" --the New Creation. "As we [the Church] have borne the image of the earthy one [Adam], we shall also bear the image of the heavenly One" [Christ]. "And so it is written, The first man Adam was made a living soul; the last Adam was made a life-giving spirit."--I Cor. 15:45-49.

That our Redeemer is not our father or the giver of our spiritual life is evident both from reason and Scripture. Our Lord left his pre-human spirit-nature and its glory and all when he became a man; he did not give that spirit nature to us or to others, but merely was transferred or transformed to a lower nature (human) for the suffering of death. His earthly life rights, guaranteed by his obedience to God's Law, he gave to the Father without appropriating the merit to any until he applied them "on our behalf."

It was our Lord's human life and restitution rights which he applied "for us," giving us by faith those rights, as a loan, as it were; because he gave them to us only on condition that we would not keep those earthly rights, but would follow his example and sacrifice them, that God, under the same promise, might deal with us as with him--rewarding the sacrifice with the new, the spirit nature. Only by sacrificing can any now obtain eternal life. As our Lord said:
He that saveth his life shall lose it; but whosoever will lose his life for my sake shall save it--eternally.--Luke 9:24.

We lose our lives for Christ's sake in the sense that we sacrifice present interests and life itself in order that we may be members of the Christ--the world's Prophet, Priest, King, Mediator--his member, his Bride and joint-heir as the Seed of Abraham, the Second Adam through whom the world will soon have opportunity for regeneration on the earthly plane.

Thus our Lord as the giver of restitution life to the world by virtue of his own merit, the merit of his ransom sacrifice, will become "The Everlasting Father." Of even the Patriarchs it is written, "Instead of thy fathers [they] shall be thy children, whom thou mayest make princes over all the earth."--Isa. 9:6; Psa. 45:16.

===================

R4556 : page 54

THE PROPHET OF GALILEE

--MATTHEW 4:12-25.--JANUARY 16.--

Golden Text:--"The people which sat in
darkness saw a great light."--V. 16.

PALESTINE at the First Advent consisted of four provinces. Judea was the principal one, with Samaria to the north and Perea to the east and Galilee further north, beyond Samaria. While Jesus preached in Judea and did some mighty works there and in Perea, his principal ministry was in Galilee; so much so that he and his disciples were known as Galileans. Although born in Bethlehem, he was reared in Nazareth, "that he might be called a Nazarene"--that he might not have the honor of the "City of David," but the odium of "a mean city." Compare Luke 23:5,6,49,55. Thus the vast majority of our Lord's miracles and teachings were to the Galileans. And his principal ministries in Judea were in connection with his annual visits to the Passover and the Feast of Tabernacles. As for Samaria, its people were Gentiles with an admixture of Jewish blood. Jesus warned his disciples not to preach in that province, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5,6.) The Galileans, disesteemed by the Judeans as inferior members of their race, the expression, "Can any good thing come out of Nazareth?" applied to all Galilee.

That the light of the Gospel should first shine in Galilee was intimated through Isaiah's prophecy, "The people which sat in darkness saw a great light; and to them which sat in the region of the shadows of death a light sprang up."

R4557 : page 55

The prophet mentions the boundaries of Zebulon and Naphtali, two of the twelve tribes of Israel, on the Sea of Galilee. The word Galilee signifies circle; hence the prophecy implied that this land would be encircled by the Gentiles. And so it was; the Samaritans to its south cutting it off from Judea. Its people, thus separated from the great religious center of their day, were in greater darkness than their brethren, in the very shadow of the death-darkness that was upon the Gentiles. Nevertheless on this very account they were more amenable to the teachings of Jesus than were many of their more religious, more enlightened and more priest-ridden brethren of Judea.

The great light which flared forth in Capernaum, Bethsaida, Chorazin and Nazareth, the chief cities of Galilee, exalted these places to heaven figuratively, in the sense of bestowing so great honor and privilege upon them. But they were in turn cast down to hades, the grave, because they received not the message. (Matt. 11:20-24.) The light shined in darkness and blessed and gathered some, "the elect," and passed onward to bless and gather others, as it has continued to do throughout this Gospel Age. The time for the still greater enlightenment of the whole world is yet future. In the Millennial morning the Redeemer and his elect Church (Malachi 4:2) will shine forth as the Sun of Righteousness with healing in its beams for the enlightenment and blessing of Israel and the whole world of mankind--including the millions who have gone down to the darkness of hades, the grave.

THE KINGDOM IS AT HAND

The Galilean Jews, in close contact with the Gentiles, could readily see the need of the long-promised Kingdom of God, and they were more ready to give heed to it than the Judean-Jews. The latter, in contact with the showy formalism of the temple service and an earthly priest with gorgeous garments and a magnificent temple more grand than that of Solomon, were less inclined to hearken to the offer of a spiritual kingdom. To the latter the outward and showy prosperity of their system was a delusion and a snare which hindered them from seeing. Thus it has always been. The message of God's grace finds some of its most earnest friends amongst the poor and despised. Moreover Capernaum was more closely in touch with the Gentile world--its good and its evil--than was Jerusalem.

The Kingdom of Heaven was at hand in the sense that Jesus was present to make a formal tender of the Kingdom to Abraham's natural seed. When they rejected the King they rejected the Kingdom. He nevertheless blessed all who accepted him and as pre-intended and promised they became the nucleus of his spiritual Kingdom, to complete the number of which consecrated believers from the Gentiles have since been "called." In a word, God's arrangement is first to elect a spiritual class, a "Royal Priesthood," to be associated with Jesus in his Kingdom and then at the end of this age to establish that spiritual Kingdom in power and great glory and to bless Israel with the great light and opportunity, and through her to bless all the families of the earth.

Peter and Andrew, James and John, fishermen, were invited by the great Prophet to be his followers, to be associated with him in his work of calling the "elect" and, if faithful, subsequently to sit with him in his throne as part of the "elect." They left all to follow him. These were his terms, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The Lord does not open the door of opportunity to all of his disciples throughout this Gospel Age to become prominent ministers of the Truth after this manner. Yet he accepts none as his disciples except those who forsake all to follow him. In their hearts they must give up all else. They have the spirit of discipleship and self-sacrifice, and would gladly forsake all actually if the door of opportunity opened to them.

The preaching of Jesus was that of his apostles also--"the Gospel (good news) of the Kingdom." To his apostles he gave the same power over disease that he himself exercised--even to the casting out of demons. These miracles were merely to attract attention to the Prophet and his message. It was not the intention to heal all the sick, nor to awaken all the dead. But those miracles manifested forth beforehand the glorious blessings which the Kingdom, when established, will exercise amongst men.--John 2:11.

Thus the fame of Jesus spread. The sick were brought to him and healed, and amongst his followers were to be found devout men from every province of Palestine. Truly the benighted Galileans were blessed in the great light which shone in their midst. But it tested them as Truth, Light, always does. The few children of the light were manifested and separated from the children of the darkness, the children of disobedience. And similarly we of today, living in the great light now shining as an arc-light upon the Word of God, have increased responsibilities and are taking our stand either as children of Light and its advocates, or as children of darkness in opposing it.

===================

R4557 : page 55

THE TEACHER AND THE LESSON

--MATTHEW 5:1-16.--JANUARY 23.--

Golden Text:--"Blessed are the pure in heart; for they shall see God."--V. 8.

NEVER man spake like this man," said the common people, who heard him gladly. And this is the testimony of the humble-minded since. Not all have heard; not all can hear; but only, as the Scriptures declare, "He that hath an ear let him hear." The ear of faith is the special favor of God to those who are of a meek, honest heart, desiring Truth and righteousness. To such the Lord's words apply, "Blessed are your eyes, for they see, and your ears, for they hear." The masses see not, hear not, neither do they understand the grace of God, because, as St. Paul explains, Satan has blinded them through ignorance, superstition, etc.--2 Cor. 4:4.

How glad we should be to know that the report which once reached us, that the Bible teaches that all these sin-blinded ones are to suffer torment eternally, is untrue--that such is not the teaching of the Bible! How glad we should be for the assurances of the Bible that, after the gathering of the Elect Church and the establishment of the Millennial Kingdom of Christ, for which we pray, "Thy Kingdom come; thy will be done on earth as in heaven," then "all the blind eyes shall be opened and all the deaf ears be unstopped," so that "the knowledge of the glory of God shall fill the whole earth" and enlighten every man. How glad we should be of the promise that in and through the Spiritual Seed of Abraham (Christ and the Church, Gal. 3:29), "all the families of the earth shall be blessed" with an opportunity of return to harmony with God, and of everlasting life!

Our study pictures Jesus surrounded by his disciples, teaching them, that in turn they might teach us and all who throughout this Gospel Age would have the hearing ear. The lessons of this sermon on the Mount are wonderful for their simplicity and sublimity. Our Lord's first message was, Repent and get ready for the Kingdom. To those who accepted that message he now gave additional blessed lessons.

(1) The pure in spirit, the humble of mind, the meek, the gentle, the teachable, these would be of the class acceptable

to God as participators with Messiah in his Kingdom. Without such meekness they would not be prepared to learn of him, and not learning they would not be proper characters nor be prepared in due time to be the teachers of the World.

(2) They should not expect that becoming his disciples would lift them out of trials, difficulties, sorrows, tears, but, on the contrary, must learn that such experiences would be overruled for their good, would serve to test their faithfulness and trust, so that those who will be worthy of a place in the Kingdom might expect to pass through considerable sorrow and mourning. They were to understand that if they should gain the Kingdom through much tribulation, they would there find in its glories and blessings comforts and joys which would more than compensate for every tear and every sorrow endured as soldiers of the Cross and followers of the Lamb.

R4557 : page 56

(3) To be his disciples and to share with him in the Millennial Kingdom, they must be meek, gentle--not bold, grasping, ferocious, self-willed, getting the best of the earth and of everybody in it. Rather they must cultivate the spirit of meekness; they must learn not only not to fight and contend for the best of earthly things, but even to submit to injustice in the interest of the coming Kingdom and their opportunity to be its heralds and to exemplify the spirit of the Great King and of all who would be heirs of life eternal. These in the present time may lose houses and lands and the love of parents and children and friends, because of their loyalty to the words and doctrines of Jesus, but eventually they will have a great reward. They with their Lord will inherit the earth. All the earthly privileges, rights and blessings secured by our Lord through his sacrifice he will in the end of this Age share with his Church; and they with him, as kings and priests during the Millennium, will dispense to the world of mankind the earth and its bounties. More than this, the heavenly Kingdom which they will receive will be fully empowered to bring to pass all the restitution blessings promised by the mouth of all the holy prophets --restoring mankind to original perfection, plus knowledge, and bringing the whole earth to be again a Paradise of God and world-wide Eden.--Acts 3:19-21.

(4) Jesus would have his disciples understand that righteousness and Truth are scarce commodities at the present

R4558 : page 56

time amongst men--that the world is full of error and sin and unrighteousness. His disciples, by reason of enlightenment, will discern between good and evil, righteousness and sin. And they must so love Truth, righteousness, as to hunger and thirst for it. To such, spiritual food will be granted. Truth will be dispensed to them as "meat in due season." Nevertheless, because their longings infinite for righteousness are circumscribed by imperfections of the flesh in the present time, they will not attain full satisfaction until they shall experience their resurrection "change." "When that which is perfect is come, then that which is in part shall be done away." (I Cor. 13:10.) "I shall be satisfied when I awake with thy likeness."--Psa. 17:15.

(5) The followers of Jesus who would share with him in his Kingdom will need to be very merciful. As the kings and priests of the Millennial Kingdom they will have to deal with the poor, groaning creation, uplifting the willing and obedient out of their sinful and degraded death condition--up to righteousness, perfection, eternal life. Only the merciful of heart could be properly entrusted with such a work. (I Cor. 6:2.) This lesson, therefore, all the followers of Jesus must learn--to be merciful.

Their first lesson must be concerning their own imperfection and their own need of Divine mercy. This lesson needs to be continually impressed until it becomes a fixed element of character--loving-kindness. Hence our Lord's declaration, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Again he tells us to pray, "Forgive us our trespasses as we forgive those who trespass against us." Consecrated believers, with all their past sins forgiven, unwillingly trespass against the perfect Law of God by word or thought or act daily, because they have the treasure of the new mind in the imperfect earthen vessel. These trespasses should be daily acknowledged and forgiveness asked for them through our great Redeemer-Advocate. But to impress upon us as a part of our character this essential element of mercy, the Lord declines to forgive our trespasses against his law, unless we exercise this spirit toward our fellow-men. "Blessed are the merciful, for they shall obtain mercy," and thus be enabled to make their calling and election sure--to a place and a share with their Redeemer in his Kingdom.

(6) Those who will share the Kingdom with Jesus will be "changed" from human nature to spirit nature in the resurrection, and see God--see him who is invisible to human eyes. (John 1:18.) Only the "pure in heart" shall have this blessing. No man can help the fact that he was "born in sin and shapen in iniquity." (Psa. 51:5.) But God has graciously arranged that the merit of Christ's sacrifice shall compensate for the weaknesses and blemishes of the followers of Jesus. Hence, these will not be judged of the Lord according to the flesh and its blemishes, but will be judged according to the purity of the heart, the mind, the intention, the will. Nothing less than purity of will could be satisfactory to God. Any consent to sin, any sympathy with it or intentionally yielding to it would indicate heart impurity and, unless abandoned, would lead to Second Death.

(7) All who will be heirs with Jesus in his Millennial Kingdom will with him be called "sons of God," "sons of the Highest" under Jesus their Elder Brother. But only such can hold this title as attain that attitude of mind in which they "seek peace and pursue it"; and such to the extent of their opportunity would, therefore, rejoice, "to be peacemakers,"

not mischief-makers, not strife-breeders, not lawless, as the Apostle expresses it, but "subject to the powers that be," recognizing that God has all the power necessary for the subjection of the whole world, and that if he permits injustice and wrong, it will be for a time and for a purpose. We are not called upon now to rectify the affairs of the world, but to learn obedience and sacrifice and be prepared for sharing in the Kingdom rule of righteousness in God's "due time."

(8) Those who would inherit the Kingdom of heaven as joint-heirs with Jesus must love and serve righteousness to such an extent that a blind and unrighteous world will misunderstand them and persecute them on this account. By enduring such persecutions faithfully, calmly, rejoicingly, they attest to God that they possess characters which are copies of that of his Son our Lord.

(9) St. Peter tells us that if any man suffers as an evil-doer the penalty for his misdeeds, he should be ashamed, but if he suffers as a Christian for his fidelity to Christ and his doctrines, let him glorify God on this behalf--let him be thankful for the opportunity, for on all such rests the spirit of honor and the Spirit of God. The Galilean Prophet emphasized this same thought; as many spoke evil of him, the King, similarly many would speak evil of all who would seek to follow closely in his footsteps. As they reproached and reviled him, so would they do to his followers. As they spoke evil of him, so would they do of his followers. And all this he would have them receive as evidence or proof of their faithfulness and of God's acceptance of them. These trials would evidence that God found them worthy of shaping and polishing for his service, whereas others without such persecutions would have every reason to doubt that they were in preparation for the Kingdom. Such should rejoice and be very glad. They should realize that there will be different grades of honor and dignity in the Kingdom and that the more they suffer for righteousness sake, the higher and greater will be their reward.

(10) Christ's followers were to be "the salt of the earth" --exerting an influence and power amongst men of a preservative kind, delaying, if not arresting, degrading tendencies toward putrefaction and death. They should remember, however, that salt would be of no more value than sand if it were to lose its saltness.

(11) Jesus was the great light which came into the world, and his followers were to be lights or candles also. "As he was, so are we in this world"--light-bearers. The Church is not of the world. As Jesus said, "Ye are not of the world." Yet the Church is the light of the world. Each individual Christian should let his light shine before men, and the Church as a whole is to be like a city on a hill which cannot be hidden. As a lamp would do no good if covered with a bushel, but its light would become extinguished, so also with the Church individually and collectively. If light does not shine out it will soon die out. All that are in and of the household of faith should be able to see the shining of the spirit-light in every member of the true Church, "the

Church, which is his Body." Individually and collectively the Church should let its light shine before men that many might see their good works, their likeness of character to the Lord, and glorify the Heavenly Father. Surely these are important lessons from the Great Teacher.

===================

R4558 : page 57

PERFECT AS YOUR FATHER IS PERFECT

--MATTHEW 5:19-36,38-48.--JANUARY 30.--

Golden Text:--"Be ye therefore perfect, even as your Father which is in heaven is perfect."--V. 48.

SINCE the Lord's followers have fallen flesh it is not possible for them to be perfect as God is perfect--except in heart, in intention. But this good heart intention is not sufficient to prove us worthy of a share with Christ as his "elect" to the glories of his Kingdom. Our profession of pure heart and God-likeness must be tested. It must be demonstrated and developed to the point of fixity of character. It must stand tests of temptation. It must endure faithfulness under stress. Hence those accepted as disciples of Christ are required to be faithful under very trying circumstances.

The Jews had gradually lost sight of the Divine Law and had filled their minds with certain traditions which were more or less contrary to the Law. The Great Teacher, ignoring the Rabbis, might have been thought by some to be setting aside the Law, but he assured them, to the contrary, that he was merely setting aside human traditions and seeking to establish the Law and make it the more manifest. The people regarded the Scribes and Pharisees as very religious and holy. But Jesus assured them that they must have greater holiness or they would never enter the Kingdom of Heaven.

Tradition quoted the Law, "Thou shalt not kill," and then added, "Whosoever shall kill will be in danger of the judgment"--in danger of trial and punishment by the appointed judges. But Jesus taught a still more rigid application, namely, that anger against a brother (in the heart, unexpressed) would mean a murderous condition of mind, which would be reprehensible in God's sight, even though the murder might never be actually committed. More than this, he reprehended unkind remarks, as, rakah, signifying "blockhead," and "thou fool," as meaning still worse, a moral degenerate. Our Lord declared that such expressions indicated wrong conditions of heart, which might ultimately bring the individual before the Sanhedrin, or, possibly, eventually lead him on into the Second Death, symbolized by Gehenna.

Hell fire in this study is literally Gehenna fire. It refers to fires kept burning in the Valley of Hinnom (Gehenna) for the destruction of offal and the prevention of contagion. Into this fire the carcasses of malicious evil-doers might be thrown for destruction. It thus symbolized the Second Death. --Rev. 20:14.

According to the Galilean Prophet it would be useless for anyone to approach God's altar with a sacrificial gift while his heart contained any enmity against another. Hence any of Christ's disciples before offering a gift to the Lord should search their hearts and purge them from enmity, knowing that otherwise their sacrifices and praises would be vain.

The advice of verses 25,26 is sound. If there is an obligation against us we should settle and discharge it as quickly as possible. It was an important lesson for all Jews to learn that their Law Covenant, which they supposed was their friend and assistant, was really their Adversary and condemned them all. Because of imperfection of flesh, they were unable to keep the Law and could not have its approval, and hence had its condemnation. The proper course for all who recognized this was to seek as good a settlement with the Law as possible, confessing their imperfection.

Those who heeded our Lord's advice, realized their imperfect condition and cried for help and found forgiveness in Jesus through his sacrifice. Thus, by faith, these were permitted to come into God's favor and blessing at Pentecost. But the Pharisees, hypocritically claiming to keep the Law perfectly, did not come to terms with it and confess their sins repentantly, and did not accept Jesus, and did not obtain the Pentecostal blessing. On the contrary all of that Jewish nation who rejected Jesus stumbled into prison nationally, and wrath came upon that people to the uttermost. And until all things written in the Law and the prophets concerning them shall be fulfilled, they shall not come out of that prison-house. They said, "His blood be upon us and upon our children," and they are held condemned of their Law. It will require all of the Millennial Age for them to profit by the opportunities of the Millennium, to rise up out of sin and death conditions. By the end of the Millennium through the Lord's grace they will have "paid the uttermost farthing" and then the willing and obedient shall get free. Every Jew who would get free from that Law obligation could have done so only by confessing his shortcomings and inability and by accepting a share in the sacrifice of Christ. Only the few agreed with the Law-adversary. --John 1:12.

"EYE FOR EYE--TOOTH FOR TOOTH"

The Mosaic Law laid down the Divine principle which the Judges of Israel were to follow, "an eye for an eye," the exaction of strict justice. The people had applied this to their individual relationships unwarrantedly, with the result that it cultivated hardness of heart, an exacting disposition, pitiless, merciless. Our Lord's teachings showed the error of this and pointed to the more excellent way--love. Although the Heavenly Father had made the Law, he had also prepared to show mercy and did show it in sending his Son into the world to be the Redeemer of sinners, that they might not perish, but have eternal life through obedience to the Savior. How much more proper was it that fellow-sufferers, both imperfect, should be lenient, tender-hearted toward each other. Mark the Lord's words, I say unto you that by requiring an eye for an eye and tooth for a tooth, in exacting justice of your imperfect fellows, you are encouraging an improper spirit in your own hearts.

(1) If your enemy smite you on the cheek turn to him the other one--not literally, but in your heart, mentally. Do not retaliate in kind. That our Lord did not mean this literally, is demonstrated by the fact that when on trial he was smitten but did not ask to be smitten again. Figuratively he turned the other cheek, but not literally.

(2) If any man sue us at the Law and legally get possession of our property we are to feel no grudge against him, but are to render up willingly all that the Court might decree, more rather than less. We are to be law-abiding to the extreme.

(3) If conscripted for Government service after the manner of ancient times and compelled to carry a burden for a mile, the Lord's followers were not to be too close or exacting, but evidence their good will by doing a little more, rendering help for another mile if necessary or expedient, rather than grumble and shirk legal exactions.

(4) The Lord's followers are to cultivate generosity. As the Heavenly Father is always giving and never asking, so all his children should have this character-likeness, and be ready to give something to anyone in need. This need not necessarily mean extravagant gifts, nor all that the petitioner would desire. Judgment, discretion, is to be used. But the desire to give, to help, should by all means be cultivated in his own heart by every follower of Jesus. And from him who would borrow of them they should not turn away. They should, on the contrary, do good and lend, hoping for no similar favor in return. The Lord's people might not thus amass as much money as others, but they would be pleasing and honoring their Heavenly Father, and laying up treasure in heaven, and getting their own hearts into that condition which God could approve and bless in the Kingdom.

"BLESS THEM THAT CURSE YOU"

Tradition taught that neighbors should be loved and enemies be hated; but the Great Teacher said that enemies also should be loved and blessed, even though they returned persecution and injury. It was this new and high order of teaching which marked our Redeemer's utterances as different from all others.

The cultivation of this spirit of love for enemies, as well as for friends, would mark the followers of Jesus as children of God, as having the Heavenly Father's Spirit--disposition. He sends the sunshine on sinners and on saints. And the rain comes down for the just and for the unjust. It is difficult to estimate the amount of harm done to our minds by the traditions of the "Dark Ages" respecting God's intention to torment eternally his enemies--all except the elect. Thank God

R4559 : page 58

that we find that these teachings are not from his Book! They made our forefathers heretic-burners.

Admittedly love is a glorious quality and God-like quality. But if it extend only to those who love in return, how would it be worthy of any special reward? Do not the heathen, yea, all men, love after this fashion? And if we are courteous merely to those who are courteous to us, wherein are we superior to Gentiles and sinners?

The followers of Jesus, the pupils in his school, are to take the highest standard of excellence for their pattern,--their loving Creator. They are to strive for perfection such as his. They are to attain it in their hearts, and, so far as possible, outwork it in every thought and word and deed of their fallen flesh.

===================

R4559 : page 58

HYPOCRISY A FOE TO GODLINESS

--MATT. 6:1-15.--FEBRUARY 6.--

Golden Text:--"Take heed that ye do not your righteousness before men to be seen of them."--V. 1.

PERHAPS no other sin was as roundly and thoroughly denounced by the Great Teacher as was the sin of hypocrisy. Its meanness is recognized and acknowledged, even by those who practice it. It is falsehood and deceit, the very opposites of righteousness and Truth. No matter what forms, ceremonies and garbs the hypocrite may wrap himself up in he cannot deceive God. Ere long he is sure to disclose his deformity to his fellow-men, also. So surely as one is dishonest, hypocritical, he is unworthy of the Truth--not one of the kind whom the Lord is now "drawing" and "calling" to membership in the Body of Christ, the elect Church. The hypocritical, therefore, cannot see the Truth, cannot comprehend it. They live on the plane of dishonesty and, in that sense of the word, are unrighteous or impure and unworthy of the Truth.

This does not signify, however, that all hypocrites are worthy of Second Death--extinction. It merely means that they are not worthy of a place with those now called to be joint-heirs with Christ in his Millennial Kingdom. Thank God, all that came down to us from the dark ages respecting eternal torment as the Divine provision for all who would not be of the little flock was falsehood--blasphemous misrepresentation of the God of Love and Justice. The Millennial Kingdom is for the very purpose of dealing with those who are hypocritical and otherwise degenerate. Under its restraints, corrections, rewards and punishments many of them "will learn righteousness," as the Scriptures assure us. (Isa. 26:9.) Only the finally incorrigible will be destroyed in the Second Death.

To-day's Study illustrates various forms of hypocrisy and condemns them all:

(1) The doing of righteous acts before men to be seen of them, while pretending to do these for righteousness' sake, to be in harmony with the Divine will. Such will have no reward from God, though they may or may not get the reward they seek, namely, human praise from those whom they deceive. The alms and other righteous acts which God would approve are the unostentatious--not done for human praise, but from principle, from love for God and his righteousness,

and love or sympathy for fellow-men. So quietly should this be done that even those close to us in life might only by accident discover our unselfish generosity.

(2) Hypocrisy may take the form of religion--pretended piety, worship, praise, church attendance, "chief seats," the amen corner, etc. It delights in religious garbs which say ostentatiously, My coat or bonnet or collar or tie will tell you that I am specially holy. Praying in the streets has become unfashionable, except for our Salvation Army friends. We should not be understood to mean that all who dress peculiarly, who go to church, who pray in public, etc., are hypocritical! God forbid! Nor do we understand this to have been the teaching of the Son of God. He taught rather that these supposed manifestations of holiness might be used hypocritically. His warnings were not that we should undertake to correct those who are addicted to these condemned practices, but that we should see to it in our own hearts and lives, and all of our own religious sentiments, that they are sincere--to God and not to men. He who does such things for outward effect upon his fellow-men should know that his hypocrisy is distinctly known of the Lord, even when not recognized by his fellowmen. He should know that so far from receiving a blessing he goes the more deeply into Divine disfavor.

True prayer should be to the Lord--never to the public. Individual prayer is specially commended by our Lord. Family prayer is also Scripturally proper. Prayer in the Church is proper, because supposedly amongst those who constitute the family of the Lord--this is not public prayer in the proper sense of that term.

The prayers of God's people should be simple, earnest, heart-felt. They need not be long. Repetitions are useless. The Heavenly Father knoweth better than we what things we have need of. He waits to be gracious--waits to be asked for blessings. In so doing he cultivates in his people a proper spirit of appreciation of their needs and longing desires for the good things he is willing to give--to the intent that they may be blessings in the highest sense and degree.

THE SAMPLE PRAYER

What is generally styled "the model prayer" was given merely as an example. We are to pray after that manner, but not necessarily in those words. The order of the prayer is beautiful. How properly it opens by addressing "Our Father in heaven" and by expressing desire that the great name of God be hallowed, revered, honored, by all, and therefore by the petitioner also. It proceeds to express a desire that the Divine will may be accomplished on earth as in heaven and the confidence that this can come about only through the establishment of God's Kingdom--by Messiah's Millennial reign of righteousness, which will be enforced for the blessing and uplifting of mankind and the bringing of all the willing from sin and death conditions to life everlasting.

Thus the chief thing, the glory of God and the outworking of the Divine Plan, should be the most prominent things in our hearts as we approach the Throne of Grace. Then we may remember our own physical needs and ask for the bread of life. It is not for us to specify the spiritual or temporal food, but to petition the Giver of all good, in the spirit of submission to the Divine arrangements, whatever they may be.

We have not the wisdom which would warrant us in specifying, particularizing our wants; rather the proper spiritual child delights in the Father's will and providence in all things:

"Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill is the wheat and shower
And the sun and the Father's will."

When told to pray, "Forgive us our trespasses," we are not to understand thereby Original Sin. That great transgression committed by our father Adam, which involved himself and all of his posterity in the sentence of death, cannot be forgiven upon request. For its cancellation God has already arranged--the death of Christ, "the Just for the unjust."

But we trespass through imperfection and temptation, contrary to our better intentions and wishes. These sins require acknowledgment and forgiveness. Divine mercy is pleased to remit the guilt of all unintentional sins and to reckon them as covered with the precious blood as part of Original Sin. The Lord waits to be thus gracious, but, desiring our blessing and development, he requires that we shall be similarly forgiving toward those with whom we have to do. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15.) What an incentive to sympathy, generosity and forgiveness is here!

====================

R4560 : page 59

FORGIVENESS VERSUS MALICE

"Forgiving one another, even as God for Christ's
sake hath forgiven you."--Eph. 4:32.

A FORGIVING spirit is a part of the spirit of love, a part of God's Spirit, the holy Spirit or disposition--the spirit of the truth--inculcated by God's Word. It is thus the opposite or contrary of the spirit of malice, which is a part of the evil spirit or disposition common among men in their fallen condition--the spirit or disposition of the world.

A forgiving spirit is kindred to the spirit of love, joy, peace, meekness, patience, brotherly-kindness, godliness. A malicious spirit is related to anger, back-biting, slander, wrath, jealousy, hatred and all the works of the (fallen) flesh and the devil.

Recognizing these two spirits in the light of God's Word, his people must surely desire and seek more and more to cultivate the forgiving disposition--a spirit of readiness or willingness to forgive, which would rather that the transgressor would penitently turn from his evil way to the way of righteousness, and which would take pleasure in receiving him back into fellowship again under such conditions.

However, on this as upon every question, extreme and unscriptural views are sometimes entertained. Some feel that the most extreme view conceivable must be the right one, because of their desire to get as far away as possible from the unforgiving or malicious spirit. In consequence, some are continually chiding themselves for not being able to forgive those who have not repented, who have not asked forgiveness nor brought forth fruits (evidences) indicating repentance.

This comes of the fall. Human judgments have become defective, so that it sometimes perplexes us to know how and where to draw the lines upon our own hearts and conduct. But here God comes to our rescue. He knows: his mind or judgment and not our own imperfect judgments, therefore, must be our guide or criterion; and his Word expresses to us his mind (spirit or disposition) on this and every subject. If we accept and use it, instead of our own imperfect judgments, we are said to have "the spirit of a sound mind."

Let us study and adopt as our own the spirit of God's sound mind on this subject of forgiveness, casting aside as erroneous whatever our own depraved judgments may have previously accepted. This will be following the instructions of the text at the head of this article, and we will learn to forgive even as God forgives.

(1) Our spirit or disposition to forgive any one should be of the heart, prompted by the spirit of love and brotherly

kindness. It should not be a forgiveness forced out of us by importunity, nor by the appeals of many, nor by pity for the wrong doers' sufferings or sorrow. It should be there pent up in our hearts, ready to pour forth upon the offender as soon as he repents and gives reasonable evidence of his sincerity. God waits to be gracious, desires to pardon sinners; and such must be our attitude toward those who trespass against us. But God always waits for repentance, and never grants his pardon to those who are unrepentant, nor receives them into fellowship as friends.

True, he loved us while we were yet sinners (John 3:16; Rom. 5:8), and he does good even to the unthankful, giving sunshine and rain and food to all; but that is a pitying love, not a fellowship love, not a communing love: it is the sympathetic love of a benefactor. And we are to have this pity-love also, even to our enemies. We are to love our enemies, and do good to them that persecute us; but with us, as with God, this can be no more than pity-love: it cannot be fellowship-love, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Nevertheless, while we can have no fellowship with the unfruitful works of darkness, but must rather reprove them (Eph. 5:11), we can still have that benevolence of heart which would not permit even an enemy to perish with hunger. "Therefore, if thine enemy hunger, feed him," etc. In so doing we are but imitating our Heavenly Father, who is merciful even to the unthankful and despiteful.

(2) God's readiness or quickness to forgive and receive into fellowship depends upon the amount of light and favor sinned against. To the ignorant, who know not of his character, he sends his children as ambassadors--evangelists, colporteurs, etc.--to tell them of his love and his willingness to forgive their sins through Christ. But in proportion as any have tasted of the good Word of God and been made partakers of the holy Spirit, etc., and have sinned wilfully against light and knowledge (Heb. 6:4-6; 10:26-31), in that same proportion God is slow to forgive, and will not receive such back into fellowship, except they bring forth works proving their professed repentance to be sincere. And God assures us that there is a degree of wilful sin, against full light and ability, that he will never forgive--"There is a sin unto death; I do not say that ye shall pray for it."--I John 5:16.

In this, also, we should copy our Father in heaven. We should be very ready to forgive the blunders and errors of either natural or spiritual childhood, and to all the weak and inexperienced, even before they ask, we should manifest our willingness to forgive. And with all who trespass against us, our willingness to forgive should be proportionate to the ignorance and lack of wilfulness and malice on the part of the transgressor. Whenever malice, wilfulness and knowledge have been factors in the transgression, it is our duty to be proportionately slow to forgive and to require proportionately longer and stronger proofs of repentance.

But this is as far as we may go. Although we may be able to decide what would be a sin unto death against God (I John 5:16), we may not decide that any transgression against us is unforgivable; against us there are to be no unpardonable sins. Our imperfect knowledge, as well as our imperfect judgments, forbids such a decision. Hence our Lord said, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Peter said, "Lord how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven."--Luke 17:3,4; Matt. 18:21,22.

From these Scriptures it is evident that some of God's people make the mistake of forgiving transgressors before they repent. It is as much the Lord's command that we rebuke the transgressor, and that we do not forgive until he turns again and repents, as it is his command that we do forgive, from the heart, when he does turn and repent. And if he trespass seventy times seven times he should be rebuked as often (either by word or conduct or both), and should repent in words and turn in conduct just as often.

To require less than this is to disobey our Teacher's instructions and to do injury to the transgressor by giving him lax ideas as to his duty. A lack of strict justice, in this respect, on the part of God's people has often injured their children, whereas a proper exercise of justice with forgiveness on proper grounds would have helped those children the better to understand God's dealings, and would guard them against expecting his favor except upon full repentance; and also against tempting divine mercy by sinning against knowledge.

But while some need to correct their hearts and conduct as above, more, probably, need to guard against an unforgiving spirit. Such should remember that Christ Jesus by the grace of God tasted death for every man--paid the price of every man's natural or inherited imperfection--and consider that if God can accept that ransom-price as the full satisfaction for all except wilful sins or the wilful portions of sins, then we can and should do so also; and all who have God's spirit or disposition will hold wrong-doers responsible for only their wilful share in sins and be ready to forgive and pass over quickly whatever is of Adamic depravity and truly repented of and thereafter shunned.

Let such remember the words, "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"; and consider that we who accept our Lord Jesus' sacrifice, as being for the sins of the whole world, must also, if we would be faithful and just, forgive those who trespass against us, if they confess and repent, because Jesus paid all of their debts, to us as well as to God.

R4560 : page 60

Justice, therefore, demands of all who trust in the merit of Christ's sacrifice as the ground of their own forgiveness, that they recognize the same precious blood as the covering of all Adamic ignorance and weaknesses. And the Lord assures us that unless we forgive those who trespass against us (when they repent), neither will he forgive us when we repent.

Moreover, our forgiveness must be from the heart (Matt. 18:35) --not a lip forgiveness and a heart hatred. The forgiven one may be held at a distance for a time to prove the sincerity of his repentance; but just as soon as we have good cause to believe him sincere we must be prompt and hearty in our forgiveness--as a heart with a forgiving spirit or desire will always be glad to do. The length of time we may hold aloof from the erring one must be measured by our willingness to have our Heavenly Father hold aloof from us when we trespass against him: this is the Divine rule of the Lord's prayer. But, even then, although fully and heartily forgiven, we may not put such a one into a place of the same responsibility as the one from which he fell until we have seen a stronger and truer character developed in him. And this would not imply a lack of full forgiveness, but merely a proper caution--not only for our own protection, but also for the good of the one who transgressed and his protection from too strong a temptation of the same kind.

We find no mention in the Scriptures of forgiving on God's part without the requirement of repentance. The passage which reads, "Father, forgive them, they know not what they do" (Luke 23:34), might be considered to refer to a pardon without repentance; but these words are not found in the oldest Greek MSS.--the Sinaitic and Vatican.

A passage frequently misunderstood is:

"If thou comest to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift and first go and be reconciled to [or make amends to] thy brother, and then come and offer thy gift."--Matt. 5:23,24.

It should be noted that the one addressed is not the brother trespassed against, but the trespassing brother. He must leave the offering of his gift or prayer, until he has made amends to his brother for the wrong he is conscious of having done him, in word or deed. Not until then will his offering be acceptable to God.

===================

R4560 : page 60

THE WORLD'S MEDIATOR OUR ADVOCATE

I HAVE noticed with interest the discrimination you make between a mediator and an advocate--that believers of this Gospel Age, called to be members of the Body of Christ, the Mediator, have an Advocate and need one; because, although as New Creatures they are accepted of God, nevertheless having the new nature in the imperfect "earthen vessel," they cannot deal directly with the Father; even as a good citizen, approved in an earthly court, is not permitted by law to approach the Court directly, but only through an Advocate or attorney. I appreciate this distinction. I see how incongruous it would be for us New Creatures to be under a mediator. And I agree that THE WATCH TOWER has rightly defined these distinctions; that our Lord Jesus is the Advocate for the Church and the Mediator for the world. I agree, too, that his Mediatorial Kingdom is not yet established --that it belongs to the Millennial Age. I agree, also, that while our Lord is now the Mediator of the New Covenant, he is thus spoken of prophetically, because this is the great work to which he was appointed and because by his death he has become a "surety" (Heb. 7:22) for the full carrying out of the Divine promise of a New Covenant of blessing for Israel and the world.

I note my difficulty. It seems to me that the Church, "the household of faith," needs no Mediator now, since we have become New Creatures; but did we not need a Mediator before we could become New Creatures? It seems to me that our Lord Jesus must have acted as Mediator for us, at least momentarily, while we accepted justification and made our consecration. If this is not the correct thought, please render me the necessary assistance out of my perplexity.

WE REPLY:--Your difficulty is merely one of terms and not one of facts. It is a fact that believers needed the application of the Lord's merit, the "ransom-price," to be applied on their behalf--as a covering for their human imperfections and a basis for their becoming joint-sacrificers with Christ. This fact which your mind has grasped thoroughly should never be relinquished. It is the foundation of all proper faith. But you have attached a wrong label or name to that fact and need to take it off, and instead to attach the Scriptural label or name. It is as our Advocate that our Lord justified us, and not as our Mediator, because the term Advocate applies to our Lord only as our representative before the Father, justified by faith in his blood and sanctified through our consecration to be dead with him, he appeared before the Father as our Advocate: we were accepted and begotten of the holy Spirit as New Creatures, his "members." Our Lord continues as our Advocate. He is not the world's Advocate.

As for the word Mediator, it is indeed a glorious name and title possessed by our Lord, but it is not the proper label or name to be associated with his service in our justification. It is not Scripturally applicable to the Church at all, except that we are associates with the Mediator of the New Covenant as "his members" in the sufferings of this present time, and as joint-heirs with him in the glorious prospects of the Millennium. It will help us greatly to remember that while the word mediator is very loosely used in general conversation to-day it is quite particularly and carefully and exclusively used in the Bible--only in connection with a Covenant. Messiah (Head and Body) is the Mediator of the New Covenant, as Moses was the Mediator of the Law Covenant. (Acts 3:22,23.) No other mediator than these is known in the Scriptures, whatever may be the usage of our language.

By what term, then, should we speak of our justification and of him whose sacrifice justifies the Church? We should use the Scriptural term redeemer. Jesus is the Church's Redeemer, for "He bought us with his own precious blood";

R4561 : page 60

"Ye were redeemed, not with corruptible things,...but with the precious blood of Christ." Our Lord will be the world's Mediator in due time. But he is as yet only the Church's Redeemer, as he is now only the Church's Advocate; because he has not yet made application of his merit on the world's behalf.

Are some surprised to note these clear Scriptural distinctions of terms? Let us reflect that the Lord has given us many blessed opportunities for the study of his Word not possessed by our forefathers. Hence we ought to see and appreciate more distinctly than they. We ought to be able to "rightly divide the Word of Truth" better than they. If some of our dear readers had the thought that they had studied the Scriptures so carefully that there could be nothing more to learn therefrom, let them confess that God's Book is wonderful, a mine of precious treasure. Its exactness in various features is marvelous. But this very exactness is proof of its Divine inspiration, as the ability to see this exactness is an evidence to us that we are guided by the holy Spirit which wrote the Book; even as it is written, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The natural mind is disposed to reject, criticise and to call this "hair-splitting": It lacks in discrimination, or else is willing to turn and twist the Word of God to make it suit a theory. In either case there is blindness.

==========

BROOKLYN BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) 332; (2) 293; (3) 60; (4) 66; (5) 313; (6) 146; (7) 52; (8) 4; (9) 5; (10) 162; (11) 79; (12) 222; (13) 291; (14) 209; (15) 130; (16) 279; (17) 93; (18) 325; (19) 144; (20) 113; (21) 210; (22) 229; (23) 12; (24) 95; (25) 62; (26) 105; (27) 273; (28) 246; (29) 153; (30) 24; (31) 315.

====================

R4561 : page 61

FOLLOWING A SUGGESTION SUCCESSFULLY

DEAR BROTHER RUSSELL:--

I have just received a letter from a Sister in the South and thought that an extract from it would be interesting to you, and possibly offer a suggestion to other WATCH TOWER readers. The Sister writes:--

"In THE WATCH TOWER of November 1st the suggestion is offered that those who cannot sell DAWN-STUDIES regularly might 'do a good follow-up work by selling the HEAVENLY MANNA." After thinking prayerfully over the matter I decided, the Lord helping me, that I would make an effort along this line. I made the start to-day, working three hours and canvassing twenty people. The result was that I took orders for ten books and found two people already interested in the Truth, one-half of my time being spent with these friends, namely, two Sisters who have a Brother in the Truth in N.C. These Sisters have but recently moved to Columbia and were wondering if there were any people residing here of their Brother's faith. You may easily imagine how happy it made me to find these friends. One of them had been reading but recently and is becoming much interested.

"My motive at first in doing this work was to help our finances, which are low at present; nevertheless, down deep in my heart was a longing desire to do something to awaken the zeal which was in danger of being smothered by the daily trials to which I have been subjected of late; for really spiritual help and nourishment are what I stand in need of more than money. Accordingly, I prayed to the Lord that, if I had taken the right step, he would encourage me this first day, for it was just as hard for me to start out now as when I sold my first DAWN. I feel that he has indeed done so, for the meeting of those two interested ones was well worth the effort I had made."

====================

R4561 : page 61

DELIVERED FROM THE FOWLER

DEAR BROTHER RUSSELL:--

Please let me add my testimony to the many others sent you at this time. My feeble words cannot express my heart's joy, because of the great light that has come to me through the knowledge of "Present Truth."

The little tract from your pen that by accident fell into my hands many years ago accomplished its mission well. Under the Spirit's power God used that little messenger as an index-finger to point to the proof of its strange and new statements concerning the meaning of many things in the Bible. You said, prove everything by the Word of God. I did so, found your words to be truth then, and the eyes of my understanding were opened.

The key to the great storehouse of God's Truth was in my hand, and gradually, step by step, I have been guided by your Spirit-inspired pen, which has continually pointed to God's Word as the only proof test of its statements, until my heart has become established in the Truth, and each day I am becoming more and more free. More and more is the light shining, and with joyful anticipation, faith points a little farther on unto the perfect day.

May our Father still make you his blessed instrument to show forth his light upon his fast-revealing Truth, and still use your lips as his mouthpiece to guide those who otherwise could not understand. And may the ink-horn at your side never fail to supply the pen which will send the message of love and light to the thousands who cannot hear your voice, nor look upon your Spirit-illumined countenance. But it is not your work. Let God be praised for his wonderful work, which he has brought through his chosen servant and watchman, and may you still, as in the past, be sustained and comforted by him who will never leave, never forsake.--Job 8:19,20; Ps. 84, 19; Heb. 12:27.

And may you be among those who cannot be shaken, but one to whom the verse--Ps. 37:6--will most fully apply, is my fervent prayer.

Nov. 17 was my 70th birthday anniversary, and how blessedly true is the text that is written in the HEAVENLY MANNA for that date. Faithful pastors and teachers, who have watched for my soul as they who must give an account. Surely I have been delivered from the subtle snare of the Fowler. Praise the Lord for his loving, unmerited kindness to me.

Yours in hope to anchor in the harbor,

MRS. M. A. SMITH.

DEAR SISTER SMITH:--

I have pleasure in acknowledging your kind letter of the 22nd inst., being deeply appreciative of the loving interest, sympathy and fellowship expressed in it.

Truly, in the wonderful Mystical Body of Christ, and of which by God's grace we are individually members, if one member suffer all suffer. Then, too, we are each built up by the means of the strength that each band, joint and ligament supplies, until we all come to the full stature of men in Christ. Our consolation is that the Lord knoweth them that are his, and that all things are working together for good to his elect ones. In our present trials let us take heed to ourselves that we ever remain in the faith, knowing that he who has called us is faithful, who will also do it.

Very sincerely your brother and co-laborer in the Kingdom,

C. T. RUSSELL.

====================

R4561 : page 61

INFIDEL OBJECTION ANSWERED

The following was sent by Brother Fisher recently to a secular journal:--

MR. EDITOR, DEAR SIR:--

Infidels and unbelievers in the accuracy of the Bible love to prove that the grand old Book is wrong. Don't you think they would be benefited more by an equal amount of time and thought to prove it right?

For example, one of the favorite objections to the Bible is the longevity of the people before the Flood, under the favorable climatic conditions of those days and their nearness to the perfection of the first couple, created, as they were, "in the image and likeness of God."

It is solemnly affirmed by infidel scientists, both orally and in writing, that the only rational understanding of those long lives is that at that ancient day they reckoned time differently, calling a lunar month a year. Recently my attention was called to internal evidence in the account itself, which shows that our wise friends have got to find another reason.

If the antediluvians called a lunar month a year, then, of course, Adam, for example, lived 930 months, or about 80 years--an age that agrees with modern experience.

This seems rational, but the Sacred Record furnishes other data that involve a most irrational and absurd conclusion, if we are to act upon the lunar month theory.

It is that the antediluvians had children at an unbelievably tender age. Of Adam the record runs: "Adam lived one hundred and thirty years and begat a son." (Gen. 5:3.) According to the lunar month hypothesis he had his first baby at the tender age of eleven. Some of the other patriarchs were even more precocious; for example:--Seth, 9 years old; Enos, 7; Cainan, 6; Mahalaleel, 5; Jared, 13; Enoch, 5;

Lamech, 15; Methuselah, 15; Noah, 41; Shem, 8; Arphaxad, 4; Salah, 2-1/2; Eber, 3-1/2; Peleg, 2-1/2; Terah, 6; Abraham, 7; Isaac, 5.

After this the modern era of ages is admittedly in force.

Now, then, where are the infidels and infidel higher critics going to begin to throw the account out? They cannot believe in the lunar month theory. The only thing left is to throw the whole thing out of court, which many have done. I think the account is true, and trustworthy as it stands. What do you think about it, Mr. Editor? Yours truly,

G. H. F.

====================

SOME INTERESTING LETTERS

DEARLY BELOVED BROTHER IN THE LORD:--

May I ask you whether you understand that there is any time or circumstance under which, during the present time (S.S. 1:2--"Let him kiss me with the kisses of his mouth; for thy love is better than wine"), "kisses of the mouth" can have any fuller meaning than full heart recognition of the exceeding great and precious promises and their application to one's self, and by heart appreciation thus to recognize the presence of our dearly loved espoused Bridegroom?

In other words, is there any time or circumstance when you understand that there could be any recognition of a personal presence? Or should we fear such experience as one of the many forms and ways Satan will take to "deceive, if possible, the very elect"? transforming himself into an angel of light. While a personal answer will be appreciated, from the experience I hear some are having, it seems as if an answer through THE TOWER, and that soon, may save some from a snare of the Adversary. With thanksgiving to God, I am,

Your brother by grace,

J. C. EDWARDS.

IN REPLY

I am quite agreed that the figurative expressions of Solomon's Song should not be allowed to exercise fanciful impressions upon our minds. There would be great danger of putting one's self into a mental attitude which would be susceptible to adverse spirit influences--from the fallen angels. God has in these last times spoken to us by his Son in the record of his teaching and through his specially appointed apostles. Upon the exceeding great and precious promises which these set before us our hearts may freely feast. And in these we should find an abundance of spiritual nutriment, refreshment, and not invite or desire any physical or sensuous manifestations of our Heavenly Bridegroom's love and care. Thanks, dear Brother, for the kind words of loving cheer and sympathy. I am glad to note your firmness and clearness in the Truth.

Very truly your brother and servant in the Lord.

ALLEGHENY, PA., NOV. 25, 1909.

DEAR BROTHER RUSSELL:--

In view of the flood of "Open Letters" by some ex-members of the New York Ecclesia, would it not be well to answer them in THE TOWER? Of course, your main article in the November 15 WATCH TOWER is a masterly reply to the Open Letter. Although not so declaring itself, the TOWER readers in general may not recognize it to be a response. And indeed I do not know whether you so intended it or not.

Its first exception to your (our) faith and teaching charges you with now presenting what the DAWN and TOWER do not teach--a subtle way of inferring that according to your presentation Jesus was not "a ransom for all" mankind. They misrepresent you as teaching that the Church is a part of the ransom price.

Truly no weapon formed against the Lord's cause will prosper. The Lord will take care of the ultimate results.

The opposition further infers that your teaching is the "abomination that maketh desolate." What will they do with Daniel's prophesy--"from the time of the abomination that maketh desolate, there shall be 1,335 days" (years)?

Evidently they are prepared to set aside the Scripture Chronology as well as the Truth they were professed to love and serve.

Closing article I. they graciously accredit you as having been "helpful" to them in a study of the Divine Word, inferring, however, that they dug out of the Bible, truth not received from your instruction. Well do they know they never discovered Scripture knowledge on God's plan that did not emanate from the DAWN and TOWER presentations.

In their article II. do they not agree with you (with us) that Jesus is our Advocate, though they did not always do so? Or, do they profess to hold to the position that they are still enemies of God and God, at enmity with them, thus necessitating the constant service of a Mediator or go-between? Are they proud of this animosity? We rejoice that Jesus is our Advocate.

Article III. of the "Open Letter" has been thoroughly covered by your masterful reply in Nov. 15 WATCH TOWER. The opposing faction deals in isolated verses where you treat the subject in its entirety and you do so forcefully, logically, conclusively. Truly God is with you.

Article IV. starts out with a deliberate misstatement (to be charitable)--falsehood (to be exact). It declares that you "set forth the view that you alone are 'that servant' of Matt. 24:45-47; Luke 12:42-44;" whereas your claim re "that servant" was for THE WATCH TOWER.

According to the position taken by the advocates of the "Open Letter" no sister could possibly come in for a "special blessing" at the hands of our Lord. Rather a discouraging doctrine for the sisters, surely! It tends to make discrimination between the males and females of the faith, "once delivered to the saints." I wonder that all the sisters do not at once see the force of that argument.

Article V. of the "Open Letter" stands powerfully against the argument of the opposing faction. In it they admit that only 17 out of 300 Bible students in Brooklyn Tabernacle were in favor of a certain character of Bible study. Did they expect that the 300 should have given way to the 17? Or, do they hold that the 17 are smarter than the 300 and know best what the Lord approves?

Here let me remind you how the "Berean Bible Studies" started in Allegheny. I was appointed the leader. You merely suggested that I introduce this form of Bible study to the class. I did so, and after the seventh lesson you went on the platform and reminded the congregation that they now knew what the Berean Study is, as compared with Bible study in other ways. You told them of the favorable reports you had of the Berean Study, its increase of attendance, and that you now desired an expression from the Church as to its desire respecting future Bible Studies. Eleven hands were held up in favor of the Bible Study by books and chapters, four hands went up in favor of Bible Study by the selection of a verse or topic. Upwards of 250 hands were then extended in favor of the Berean method of study. I made note of all this at the time.

Now, dear Brother, I know not what method you pursued at the Brooklyn Tabernacle assembly, but am convinced that you did about the same as with the Allegheny congregation. The 17 objectors should at once have surrendered to the voice of God as expressed by the majority. It implied that God was pleased to have Berean Study, in which way every class studies systematically and has your assistance in arriving at conclusions. Only the wilful and heady would want to do otherwise.

[Seeing that some "Independents" were becoming confused, and manifesting an ungracious spirit, we recommended that for the next six months all meetings should be Berean Bible Studies, which had proven so helpful to many, and gave widest latitude for all and on almost every Bible topic. The vote was almost unanimous; about 300 in favor of Berean Studies, and 7 (not 17) against--by record.--EDITOR.]

Experience doubtless has taught us that, although people have had Bibles and studied them throughout the past, they have failed to get much good, but by studying in the Berean way they gain much knowledge of God's plan and principles of righteousness and know full well that the Berean studies are most helpful.

The opposing friends will have to get up a better argument than that set forth in their "Open Letter" if they shall deceive the Lord's little ones. Only those not really of us will be turned aside by their clamor and commotion on spiritual lines.

God help you, Brother, to stand fast in the true faith, the faith "once delivered to the saints." Nobly have you espoused God's truth to the hearing ones. If some presume to hurry along ahead of light as it becomes due they will be as much (if not more) in the dark than they who stay behind.

Continue to remember me at the throne of heavenly grace. Be not dismayed by the shafts of the enemy.

Your brother in Christ our Redeemer and Advocate.

J. A. BOHNET.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES (V)*

Man for Whom Atonement Was Made.

MARCH 6.

How did the curse make necessary an atonement for sin--a sin-offering?--SCRIPTURE STUDIES, Vol. V., Study XIV.

(1) What is implied in the statement of Revelation 22:3, "And there shall be no more curse"?

(2) Is it generally admitted that there is a curse or blight upon mankind and upon his earthly inheritance or

home such as the Creator did not impose upon the holy angels? Is it more reasonable to suppose that this accursed condition resulted from an imperfection of the Creator's work or that it is a penalty for man's disobedience? Which theory is sustained by the Scriptures? Quote the Scriptures.

(3) Does any theory fit better to the facts as we know them than the presentation given us in the Bible on the subject of the curse, the cause of its infliction and the period of its continuance and the time and cause of its removal? P. 405.

(4) What is the ordinary theory respecting the curse and wherein is it wrong and contrary to the Bible teaching?

(5) Does the Scriptural account imply such a moral responsibility as should belong to a perfect man made in the image of his Creator or does it imply a low degree of moral perception akin to that of the brute? Give the philosophy of this subject. Pp. 406, 407.

(6) Does not the fact that Adam was placed on trial before the great Judge of the Universe imply that he was perfect and therefore fit for trial and responsible for his curse as a penalty for his sin? P. 407, last par.

Does God's proposal for the judgment of the Church during this Gospel Age necessitate an Advocate for each accepted son of God? And does the judgment of the world during the Millennial Age under a Mediator imply that they will be dealt with as a whole and not be introduced to the Father as sons until the end of the Millennium, when the Mediatorial office shall cease?

(7) Does not the provision that the Church now needs an Advocate and that a Mediator is being provided for the world's judgment day corroborate the thought that there is a curse or Divine condemnation upon every member of the human family through sin? P. 408, par. 1.

(8) Does this curse affect mankind physically only? Does it also affect his mentality and his morality? Give an explanation. Cite Scriptures. P. 408, last par.; P. 409.

(9) In what Scripture is the curse upon our race spoken of as the wrath of God? P. 410, par. 1.

(10) How long has this wrath been upon the race and how much longer will it continue? If it will come to an end, what will be the process? P. 410, par. 1.

(11) Is there also a special day of wrath mentioned in the Bible? In what sense is it particularly different from the remainder of the 6,000 years of Divine wrath and why? P. 410, par. 1.

(12) What distinction do the Scriptures draw between the Church and the world as respects this subject of wrath? Are Christians still "children of wrath"? Or did the wrath of God pass from them? If so, on what conditions. P. 410, par. 2.

(13) Do Christians experience trouble in the same degree as the world or have they offsetting circumstances and conditions which ameliorate their sorrows and distress and dis-ease? What is the process by which they get into this eased condition and free from the Divine "curse" or "wrath"? Quote and explain six Scriptures. P. 411, par. 1.

MARCH 13.

(14) What is God's verdict or curse against sin? If it is a death sentence, why does he delay the execution of it? P. 411, last par.

(15) What were the circumstances which brought on the curse and were there any ameliorating circumstances? P. 412, par. 1.

(16) Admitting that the penalty that God is executing against mankind is a just one, would it have been possible for him to deal with sin otherwise than as he did? P. 412, last par.

(17) Explain how God could have dealt with sin and sinners differently and state whether or not the Plan he is pursuing has special advantages over any other one. P. 413.

(18) Admitting that a more moderate course could have been pursued by the Almighty in dealing with sin, but that the Plan adopted was the wisest, shall we suppose that disadvantage shall be permitted to come to mankind in any sense or degree? P. 414, par. 1.

(19) Has God limited the operation of his grace to this Gospel Age or is there to be a further development during the Millennium? P. 414, par. 2.

(20) Of the Millennial conditions we read that "Every knee must bow and every tongue confess to the glory of God." Shall we understand this to mean that there obedience will be entirely compulsory? Or shall we understand that, while compulsory lessons will prevail for a time, nevertheless eventually the test will be along the line of heart, the human will--either for life everlasting or death eternal? Quote a Scripture relating to the Millennial Age which so teaches. P. 415, par. 1.

(21) Viewed as a whole, how does the Divine Plan appeal to us? As kind or unkind, just or unjust, loving or loveless? P. 415, par. 2; P. 416.

MARCH 20.

(22) In what sense did the nation of Israel have a Second Trial for life under their Law Covenant? P. 417, par. 1.

(23) Did Israel receive a blessing under the Law Covenant or an additional curse or sentence of death? And will their experiences prove permanently injurious to them? P. 417, par. 1.

(24) We read that Christ was made a curse for Israel, because it is written, "Cursed is everyone that hangeth on a tree." In what way did our Lord's death apply to Israelites differently from what it applied to the remainder of mankind? P. 417, par. 1.

(25) What is the necessity for reconciliation between God and man? And what does it secure to the reconciled? P. 417, par. 2.

(26) Give an explanation of the philosophy of the matter --of the fall, and the redemption, the Restitution and just how they are related. P. 417, par. 2.

(27) At what time did God's wisdom see man's condition

and how did he provide the aid needed? And was there any other power which could have served his purpose or any other agency by which it could be accomplished? P. 418.

(28) What are the three parts of the Divine program as God is carrying it out? Explain these and associate them. P. 419.

(29) For what proportion of the human family has the Atonement been arranged? And who alone of humanity will fail to profit by its provisions? P. 419, last par.

(30) What is meant by the testimony, "In due time"? (I Tim. 2:6). And what may we expect as to the numbers of the saved? P. 420.

MARCH 27.

(31) What is meant by the Atonement between God and man? And what is necessary before it could be accomplished for any member of the human family? Explain the matter. P. 421.

(32) Was the penalty against sin a just one? And how may we judge of justice or injustice on the part of the great Creator, seeing that he is so great and we are so little? Contrast the penalty of sin from the Scriptural standpoint--the death penalty with the erroneous popular theory of eternal torment and explain the errors of the latter and the reasons of the former. P. 422, par. 1.

(33) How can the sacrifice of one be made the offset for the sins of many? P. 422, par. 2.

(34) Since none who received his life from father Adam had an unimpaired life we may see that none could ransom or redeem his brother or brethren. But could not a holy angel, free from condemnation, have laid down his life as the redemption price for man's life? If not, why not? P. 422, par. 3.

(35) If, then, a spirit being, in order to become man's redeemer, would need to exchange his nature for an earthly nature, upon what basis did the Father determine who might become man's redeemer and obtain the glorious reward proper for the service? P. 423.

(36) What priority of right did our Lord as the Logos or Word of God have over others in respect to this special opportunity to become man's redeemer? P. 424.

(37) Was it a spirit being that God offered or sacrificed for man's sin? P. 424, par. 2.

(38) Did our Lord's sin-offering begin when he, as a spirit being, the Logos, accepted the Divine proposition to become man's Redeemer, or when did the sin-offering begin and where did it end? Cite the Scriptures. P. 425, 426.

(39) When did our Lord's presentation of himself begin? And when was the corresponding price offered and accepted and the acceptance fully manifested? P. 426, last par.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Published in foreign languages as follows: in German, five volumes; in Swedish, Vols. 1, 2, 3, 5, and 6; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish and Italian, one vol. each; bound in cloth, uniform with English edition, prices the same; in Polish, condensed edition, one vol., 10 cents.

===================

SEMI-MONTHLY
VOL. XXXI   FEBRUARY 15   No. 4
A.D. 1910--A.M. 6038

CONTENTS

Reports from the Society's Foreign Branches....... 67
  British Branch................................ 67
  Swedish Branch................................ 69
  French and Italian Branch..................... 70
  Danish Branch................................. 71
  Jamaican Branch............................... 71
Volunteer Work Extraordinary...................... 72
Worthy and Unworthy Ambition...................... 72
The Golden Rule................................... 73
The Discipleship Defined.......................... 74
Mid-Winter Conventions............................ 75
The New Covenant Harmony with God................. 76
The Memorial Celebration.......................... 79
He Shall Sit as a Refiner (Poem).................. 79
Itinerary for Bro. Russell's Mid-Winter
  Southern Tour................................. 79

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

"OVERLAND MONTHLY" FOR 1910.

The OVERLAND MONTHLY of San Francisco, Cal., is a magazine of generally good tone. During the past year it has published a series of articles from the pen of the Editor of THE WATCH TOWER, entitled, "The Divine Program." This series concludes with the January issue, but will be followed by another series entitled "God's Chosen People." Special clubbing rates have been made by which THE WATCH TOWER, the PEOPLES PULPIT and the OVERLAND MONTHLY will be supplied in combination for $1.90 in the United States. Extra postage outside the United States would make the price $3.00. Those who have already paid for one or more of these, may still have the advantage of the clubbing rate by remitting to us the difference.

SERMONS IN BROOKLYN EAGLE.

The Brooklyn Eagle published Brother Russell's sermon of Feb. 6 on the 7th. It is a high-class paper. If you have use for extra copies order samples of the Eagle. If you would like to get it every Monday provided it contained Pastor Russell's sermon, say so when you order the extras. The price for the Monday paper is $1 per year. Write at once! Let the publishers see how wide an interest there is--IN EVERY STATE.

===================

R4563 : page 67

1909--REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES--1909

THE brethren in charge of the foreign branches made their reports in due season, but we were unavoidably prevented from printing them until now. We are sure that they will be of deep interest to all WATCH TOWER readers. We have nothing in a concrete form to present respecting developments in Africa and India. However, matters in those lands are progressing as satisfactorily as could be expected. Of course, opposition is encountered everywhere, but not from the worldly. As it was the Scribes and Pharisees who opposed the Gospel message eighteen centuries ago, so similar classes oppose the Gospel of the Kingdom now.

As then the rulers were "grieved that he taught the people," so it is now. There seems to be little objection to the various forms of error, Christian Science, Higher Criticism, Evolution, etc., but the moment the Truth is presented anger and opposition are aroused. This seems to prove our theory that the Adversary himself is exciting and driving our deluded opponents to envy, malice, hatred, strife, slander, evil-speaking and insinuations, which are his methods. Would that all of God's consecrated people could realize this! What a change it would speedily effect--even those blinded by error would then be saved from being used as Satan's tools!

The reading of the reports following will certainly prove a great encouragement to all who love the Lord and who delight to note the prosperity of the Truth. Of course, to those that walk no longer with us the effect will be the reverse. Things once despised they now love; things which they once loved they now despise. The reports show that the sifting work is in progress all over the harvest field. This is just what we should expect. While our hearts ache for the dear friends who have left us, the fact that they so speedily lose not only the Truth, but its spirit of love, reconciles us the more quickly to the situation and shows us that their condition of heart, which we did not suspect, but of which the Lord well knew, must have been behind their rejection by him and the taking from them the light of Present Truth. The evidences from every quarter are that many more are coming into the Truth than are leaving it. And apparently those now coming in have been under the Lord's supervising care and in another department of the School of Christ for some time. Now as their eyes are open to the harvest message they feed upon it rapaciously. So successfully do they assimilate the Truth that sometimes a six-months' beginner may be able to correct even a leader who has been in the Truth for ten or twenty years, but who has neglected reading. We cannot too strongly urge the fact that our vessels are leaky and require frequent spirit renewings. We are glad to note from letters received that the number of those reading twelve pages of the "Dawn-Studies" each day is increasing. We believe this to be one of the very best methods of Bible study--putting on the whole armor of God, fortifying heart and head. We learned with pleasure that during our absence, on New Year's Day, nearly all the members of the Bethel family resolved to follow this method and so to accomplish the reading of the entire six volumes of "Scriptural Studies" during the year 1910.

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:--

I have pleasure in sending once again the British yearly report of books sold and work accomplished in this part of the Harvest Field. The year has not been specially notable in any of the various features of the harvesting, but you will see that the general activities have been kept up and the results betoken increase of interest. You will know that trade in these countries has not been very brisk, and you would partially expect, if not a decrease in the sale of STUDIES, not any notable increase. We have indeed to report a slight decrease in the circulation of the cloth-bound Vol. I, but there has been a considerable increase in the output of the cheaper issue. Our total, as shown on sheet No. 1, is 46,926 STUDIES and DAWNS and other books, amounting in all to 61,225 books and booklets.

The Tract work has gone on well. If our brethren find it hard to sell books they find it easy to give out tracts. These have been circulated to the extent of 2,369,000, at the rate of nearly 50,000 per week. The newer form--the PEOPLES PULPIT--is very popular both with the brethren and with those who look for our tracts; and the No. 3, "Where Are the Dead?" has brought forth many inquiries. People will read a paper when they will not read a tract. Then the small inset picture of yourself on the first page has done good by letting people see we are not associated with "Dowieism," which many have believed was the case. The inquiries and the results show that there are many waiting to hear some satisfying news of the love of God; and regularly we are getting evidences of the blessing which the STUDIES are bringing to the people. It has been a surprise to me that there has not been a large increase in the sales of these books, for surely in this country the Lord must have many who fear him. I believe there is a large number of the class who have been associated with religious work, an intelligent middle-class, who have as yet hardly been touched with the

R4563 : page 68

books, and I cannot but think many of these will come to the Lord through the Harvest work. There seems no chance of newspaper work here in the meantime, but surely the heavy tract work must to some extent correspond with the newspaper work of the States.

I regret that there is as yet no further information to send you about a central meeting hall for London. No doubt we could have a choice of several places if we were in for buying property; but we are waiting upon the Lord, as I know you are. The British friends look forward with eagerness to your return, desiring it as soon as it can be arranged. The year has brought us trials, sorrows, disappointments, but the joy of Harvest is surely ours, and the many evidences of the Father's favor have been especially sweet. The work goes on, and the prospects are good at present. We want to use all our opportunities for witnessing to the Truth and to the Kingdom before the end comes. In humbleness of mind we pray the Lord to keep us and to keep all his own, and we pray especially for you, dear brother, that in the multitude of your labors you may be kept. With much love from the household and from all the brethren, I am

Your brother and fellow-servant, J. HEMERY.

SUMMARY OF THE WORK

Number of DAWNS and STUDIES (in various bindings)	46,926
Number of booklets and other books	14,300

TRACTS DISTRIBUTED

Various tracts (including 304,000 No. 80 of last year vol. matter)	836,000
PEOPLES PULPIT No. 3	1,533,000
Total number of tract pages	40,669,800
Letters and cards received	11,735
Letters and cards sent out	10,405

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:--

We are pleased to send along herewith the usual Annual Statement; we could have hoped to have a better account to render, but under the circumstances we are thankful that it is what it is through the faithful efforts of the colporteurs and zealous and earnest friends.

You will notice that we wind up the year as has always been the case since the Branch started, with an increased debt to Brooklyn. This increase shows a little more than usual on account of including the amount of fares of Brother and Sister Henninges back to Buffalo. We should have liked to see Australasia somewhat more, if not entirely, self-supporting, and possibly many of the friends have not realized their privilege of co-operation in this way.

There remains little of Australasia that has not been colporteured, only a few isolated places; but we trust that a second going over the territory will prove even better in results as to the finding of "wheat," and just as easy for the Colporteurs to make their way. We are glad that the Lord has put it in the hearts of our Brother and Sister Richardson to stay in these parts notwithstanding that it has meant so much of self-sacrifice for them to do so; and we hope that others may come forward in this the eleventh hour to enter the joys of the Harvest work. We have now five other laborers in this privileged service, Brother and Sister Thompson having left

R4564 : page 68

for home by way of Ceylon, India and England.

The Volunteer work shows a bit less output than previously; but the outlook for the ensuing year is better, and able and willing ones are now getting systematically to work. One dear elderly Brother comes in regularly for his weekly supply, his face always beaming with joy at the privileges which he has of being able to put out

1,000 to 1,200 PEOPLES PULPITS per week. Throughout Australasia the work goes forward and new interest continually comes to light of some who are rejoicing in the very truths from which others have turned aside. It is as though those who have become upset over the Vow and become blinded as regards the Covenants and the Church's high calling have made room for others to "take their crowns." The great lesson appears to be "Take heed"--"Let him that thinketh he standeth take heed lest he fall."

Of course, as was anticipated, Bro. H. carried the bulk of the Melbourne class with him. He had such a hold upon them that there was small opportunity for assisting them to the truth on the points at issue. He also did what he could to prevent their reading the TOWERS, so that some TOWERS received from America were simply readdressed to this office unopened (only two or three). Some whom I had not seen for two years and had left at that time in good fellowship--nothing having passed between us in the meantime--wanted to pass us on the street as though we were poison.

We have tried to take advantage of any opportunity that any would give us of helping them, and the Lord has been pleased to bless our efforts in this way so that some have been regained. When we started here there were about twelve with us; now we have usually about twenty-five at our Sunday evening meeting--but probably not more than twenty are thoroughly established in the Truth. Bro. H., I think, still holds about eighty or so, but many of them are not readers to any extent and have been drawn to his meetings rather by his "eloquence" than by the Truth. Some of them do not even acknowledge the "parousia," and one who happened to come in yesterday had still the thought that man has an immortal soul. I do not think that Bro. H. is making any progress, as I have not heard of any that he has gained, while we can count a few, say about ten, around Melbourne, besides more in other parts. Though our numbers remain low, it is not because there have not been additions, but on account of so many going out of the city, either to go into the Colporteur work or for private reasons. All the same, we are not discouraged and do not want to accomplish more than the Lord is willing for us to do; only we do not wish to leave a stone unturned to the end that we may gather every grain of "wheat" in the vicinity.

We are contemplating more Pilgrim work, but of course the distances are great and the little companies are far between. Brother Nicholson has just returned from a trip to South Australia, where he enjoyed the privilege of blessed meetings with the friends in Adelaide and other points. Brother Nelson is making preparations for a trip to Tasmania and New Zealand, coming around by New South Wales.

We would think it good for you to draw the attention of the Australian friends to this part of the work, especially if you think one or the other of us should be out most of the time. The friends here have not responded to the invitation in the May TOWER regarding Pilgrim trips, thinking, we suppose, that the matter referred to America only.

Yours in the privileged service of our Redeemer,
R. E. B. NICHOLSON and EDWARD NELSON.

SUMMARY OF THE WORK

Publications circulated:--

Copies of STUDIES	11,356
" " Vol. I in WATCH TOWER form	970
" " Booklets	1,251

R4564 : page 69

Copies of Free Tracts and WATCH TOWERS	90,602
These represent Tract Pages	1,906,096
Letters and Cards received	1,696
" " despatched	2,970

TRACT FUND EXPENDITURE

	L.	s.	d.
Deficit from 1908	750	12	7
Tracts, postage, freight in and out, rent, gas, etc., Pilgrim work, meetings and other expenses, etc.	310	12	8
	L1,061	5	3
Subscriptions to THE WATCH TOWER and contributions	L91	7	8
Deficit	L969	17	7

REPORT OF SWEDISH BRANCH

DEAR BROTHER RUSSELL:--

By the Lord's grace and favor we have again passed another year in his blessed communion and service, and it is once more my much appreciated privilege to send you an annual report from this part of the field.

As we expected at the beginning of the past year we have, during the same, seen greater victories for the Truth than in any other twelve-months period up to the present, and the prospects just now are more encouraging than ever, a fact that seems to indicate that this is the Lord's time to gather the last of his jewels, and, by his own methods, to finish their preparation for the coming "Glory, Honor and Immortality." We have also had the most abundant proofs that even the multitude begin to listen with joy to the "good tidings" and wish to hear of God's true character and plan. The doors of opportunity are open wider than at any time before and inspire us to pray the Lord of the Harvest to send more able and willing laborers to this end of the large field.

In spite of the bad economic circumstances which the Swedish people, and many of the Truth friends also, have been in for the last four months, because of the great conflicts here between employees and employers, we are able to report a considerable increase in the circulation of DAWN-STUDIES as well as in other directions. We have sold over 2,000 more books and nearly 5,000 more booklets, TABERNACLE SHADOWS, etc., than last year. About ten regular Colporteurs have been at work during the year; they are all very thankful to the Lord for the privilege of spreading his message abroad. Of late six or seven new ones have come into the work--one of these is a dear Brother in Finland who, no doubt, is a chosen instrument in the Lord's hand to serve his people in that country. This Brother came in contact with the Truth only five months ago, but his love for the Lord and his zeal for Present Truth are very great. A few days ago he visited Orebro in order to symbolize his consecration and to confer with us about the work and prospect for the Truth in his native country. Another Brother also in that land seems now to intend to sell his farm and go out as a Colporteur there.

The number of subscribers to the Swedish WATCH TOWER has increased only by a little more than 200, but we have received many proofs, by letters, etc., that it is much appreciated and a great help to its readers in general. A good many new subscribers for next year are expected. We have also published a new edition of 10,000 copies of "About Hell," an edition of 9,000 copies of "About Spiritism," an edition of 5,000 copies of a new hymn book containing 166 very good hymns for use at our meetings, and besides this eight different tracts, or parts of the Swedish PEOPLES PULPIT--about two millions altogether.

Our efforts to have the tracts distributed with the newspapers as supplements have not led to any result, but still we have sent out nearly twice as much "Volunteer" matter as in the preceding year, and the friends in general seem more and more to appreciate the opportunities of service offered to them through the Society's generous arrangements in this matter. As an example I will mention how a Brother living in a little place at a distance from here has of late begun to systematically send out the tracts to all small villages and parts of the country where the Colporteurs and usual tract distributers have not been. He puts a four-fold tract into one of our envelopes, stamps it at his own expense, and sends it out according to the directory. Several orders for the first volume have already arrived at the office from remote places as a result of this Brother's work.

The Pilgrim work has been greatly extended, as the following report will show. Five Swedish Brethren have taken part in this service during the year, and the Lord has richly blessed their efforts to edify the friends, and also the many meetings held for the public in nearly all parts of the country. One general convention has been held in Orebro, when the Truth friends in attendance, numbering about 350, had the privilege of partaking of the spiritual feast the Lord spread before us by you as his mouthpiece. We also held about ten local two-days' conventions at different places, all of which were blessed of the Lord to the encouraging of his people.

The amount of the donations to the Tract Fund is not quite as high as last year's total, but still the sum is very good in view of the poverty of most of the friends in Sweden. And then we must consider that a large part of their savings has been used to rent halls for meeting, the advertising of public meetings, etc., which is not included in the report.

Hearty expressions of love and thankfulness for the faithful service you, Brother Russell, as the Lord's special servant at the present time, have rendered to the blessing and help of his people even in these lands, have been made in numerous letters received here from different parts. It is but proper for me to convey all this love and thankfulness to you. Please find enclosed a further list of two hundred and two Swedish Brethren and Sisters who have voluntarily taken the "Vow" and ask us to send you notice of it.

R4565 : page 69

We start the New Year with brighter prospects before us than ever, and we pledge our faithful services to the Lord and to the Society and pray that we, by his grace, may remain steadfast, immovable, always abounding in the work of the Lord, even unto death.

Yours in him, AUG. LUNDBORG.

SUMMARY OF THE WORK

Work accomplished through the Swedish Branch, from Dec. 1, 1908, until Dec. 1, 1909:

Copies of DAWN-STUDIES circulated	7,261
Various booklets, TABERNACLE SHADOWS, Spiritism, etc.	11,211
Number of subscribers to the Swedish WATCH TOWER	1,580
Old sets Swedish TOWER, cloth-bound and unbound	427
Bibles sold	110
Volunteer Tracts and sample TOWERS	567,104
Expressed in usual form of Tract pages	7,156,224
Number of meetings held	788

R4565 : page 70

Number of miles traveled in preaching tours	31,141
Letters and cards received	2,518
Letters and cards sent out	1,988
Parcels by mail and by railroad sent out from	

this office	14,251

FINANCIAL SUMMARY

Expenditures.

Pilgrim, Convention and other meetings	kr. 3,919.56	$1,045.22
For translation, printing, paper, etc	12,111.32	3,229.69
Freight and postage	1,681.17	448.31
Office expenses, rent, light, heat, etc	2,983.52	795.60
Total	kr. 20,695.57	$5,518.82

Receipts.

Voluntary donations to the Tract Fund	kr. 4,407.17	$1,175.24
Swedish TOWER subscriptions	1,919.77	511.94
Books sold, etc	8,179.31	2,181.15
Total	kr. 14,506.25	$3,868.33
Deficit, 1909	kr. 6,189.32	$1,650.49

REPORT OF FRENCH AND ITALIAN WORK

DEAR BROTHER RUSSELL:--

Enclosed you will find my account for the year 1909. I received your kind letter of the 29th of October and shall follow your instructions regarding the publishing of the French tracts in new form, having them to appear henceforth as PEOPLES PULPIT.

Doubtless by this time you have heard of the sifting work which is in progress in this country, as well as in the United States. A special meeting was held by the friends at Berne on the 7th of November. Here matters were discussed with considerable animation and some were to some extent in opposition to the harvest work and some were more clearly illuminated respecting doctrinal points. I am sorry to say that most of the Thun and Berne classes prefer to go their own way. I am sorry, too, to have to advise that the "Aussicht" has taken a stand on the wrong side of the controversy.

We see that we are drawing near to the end.

Yours in our dear Redeemer, King and Master,

A. WEBER.

FINANCIAL SUMMARY

Receipts.

Received from sale of French and English DAWNS	157 frs.
Received as subscriptions for English and French TOWERS	603 "
Voluntary donations	610 "

Draft from Brooklyn, April 7	1,200 "
" " " October 15	596 "
Total	3,166 frs.

Disbursements.

For French TOWERS (2,000 monthly)	1,150 frs.
110,000 Volunteer tracts	565 "
Postage and customs	540 "
90,000 Italian free tracts	342 "
Rent, car fare, post cards, etc	889 "
Total	3,486 frs.

Deficit	320 frs.

REPORT OF GERMAN BRANCH

DEAR BROTHER RUSSELL:--

With gratitude toward God and our dear Redeemer we look back upon another year of service in his cause. We feel that a good deal has been accomplished, though we could wish the results were greater. But we comfort ourselves with the Apostle's exhortation, "Inasmuch as ye know that your labor is not in vain in the Lord." We certainly feel drawn closer to him for having been engaged in his service, and we know of a good many others who have been richly blessed.

The German WATCH TOWER list now exceeds 3,000 subscribers, and certainly quite a number more readers. We are encouraged by this increase of interest. Many of the dear friends have patiently co-labored variously in the "preaching" of the glorious Gospel of Christ and the Kingdom. In the distribution of tracts mentioned below they have had a large share, likewise in getting their friends and neighbors to read the STUDIES and booklets. Thus, with the few Colporteurs, who are able to remain in the field, we can rejoice in noting the totals of

LITERATURE DISTRIBUTED, SOLD AND FREE

Vol. I, STUDIES	5,450
Vol. II-VI STUDIES	2,168
Vol. I, TOWER form	1,350
Vol. I Hollandish	349
Total	9,317
Booklets	9,274
Copies of monthly German TOWER	38,214
Sample copies	91,700
Ditto stated in tract pages	4,585,000
4,800,000 tracts--pages	48,000,000
Total free literature in tract pages	52,585,000
Letters and cards received	5,131

Answers sent out.................................	2,265

Of the total of $10,000 expended for printing and circulating the above mentioned tracts, and for all other expenses and Pilgrim work, the contributions of Germany and Austria amount to $2,340.

The new year promises to be still more favorable. We anticipate that with PEOPLES PULPIT in German we shall hear of much new interest. The "people" are being waked up! We are sure that these plain, simple truths concerning the good tidings and the Kingdom will convince many. Of course, we find that our opponents are angered. Some of them, we know, must admit that our presentations are reasonable and Scriptural, but they fear to "let the people know." Others are proclaiming the setting up of the Kingdom in 1915 without giving the source of their information or the proofs. However, we think it is a good sign that the Truth is making some impressions.

Just a word about the siftings of this year. Some, indeed, have gone out from amongst us here in Germany, too, and they are using the very same arguments as are in English--they are busy translating. So we see that the Adversary seems to have great liberties just now. Indeed, we see signs of still greater activities on his part. But we know that the Lord is on our part, and that the Truth will fully sanctify (separate to himself) those who appreciate the "mystery" of the Kingdom, of the Church, and who are giving all diligence in Faith and Patience and Love. The Vow assists us in watching and praying.

I am glad to say that quite a number of the German friends have reported that they took the Vow, and to me

R4565 : page 71

it is a source of strength, not only to be amongst those who have thus formed a special prayer circle, but to know that on such a basis of faith and prayer we cannot be deceived so far as the teaching of the Word is concerned. We are determined by his grace to "stand fast in the liberty wherewith Christ has made us free" and not to be entangled again in any yoke of bondage of error and schism and confusion--Babylon.

Praying the Lord's blessing upon you and your co-laborers everywhere, all the true Israel of God, I remain with love from us all,

Your brother in Christ our Lord, O. A. KOETITZ.

FINANCIAL REPORT

Expenditures.

For DAWNS and Booklets, German TOWER, Mdse., etc.................................	Mks.	8,203.50
For Pilgrim work...........................	"	3,823.90
For tracts.................................	"	29,463.21
Total.................................	Mks.	41,490.61

Receipts.

German contributions	Mks.	9,841.89
From Brooklyn ($7,674.81)	"	31,648.72

REPORT OF WORK IN DENMARK

DEAR BROTHER RUSSELL:--

It is due to the fact that the Lord graciously heard our prayers, and sent out some efficient laborers in the Colporteur field, that we are now able to send a report from this country of some little work done in the past year in the way of spreading the good tidings concerning the Kingdom.

R4566 : page 71

We trust that at the same time a work of grace has been going on in the hearts.

Yours in the Master's service, CARL LUTTICHAU.

SUMMARY OF THE WORK

Output of DAWN-STUDIES at cost price	5,501
Output of various booklets at cost price	2,295
Total	7,796

Tracts, free, about	53,892
Letters and cards received	1,057
Letters and cards sent out	737
Parcels sent out	974

REPORT OF JAMAICAN BRANCH

DEAR BROTHER RUSSELL:--

The blessing of the Lord which maketh rich continues to flow upon us in Jamaica. The year which has just closed has brought us more of his favors than previous ones, as we should have expected; but these have come to us in ways a little different from those of any other year when viewed as a whole. It has been peculiarly a year of difficulties and drawbacks and disappointments and hardness, changing the course of many of our best endeavors.

The Colporteurs have come in for the largest share of these trials, which have tested their faith and patience to the limit. Although that part of the service began under very auspicious circumstances, it was not long before the Lord of the Harvest began to show them how great things they must suffer for his name. Those who engaged as Regulars were only two less than last year, but some of these had to leave the field altogether and were nigh unto death because of their zeal for the work; others, through unavoidable causes, could not return as they expected; and only a few, perhaps not more than a half dozen, were able to continue for any considerable length of time.

One other thing which contributed much to the difficulty was the strenuous opposition from the shepherds "out of the way." As careful as some were to avoid them, they often returned to the field with scores of volumes for delivery and found it impossible to deliver them because some shepherd had learned of it and poisoned the minds of all who had given orders. The work is done in the country parts, where one person's business is everybody's business.

The Pilgrim Service surpassed all others in the amount of work done, not because we tried to make it so, but because the circumstances would not have it otherwise. And we have found in our little territory that when one or two branches of the service expand unusually, there is a corresponding contraction in some of the others, which apparently cannot be avoided.

If this is the Lord's method, we accept it as ours and will continue to thank him for the least privilege of serving him and his dear people.

We are pleased at the great number of those whom outside circumstances, as well as the life of the Truth people, have made ready to investigate "this way." Some have received a genuine and lasting impression; but alas! others have gone out from us because they ceased to be of us.

Costa Rica and Barbados have received much spiritual profit through the ministrations of the two Pilgrim Brethren sent to them; and we hope that we shall soon be able to find servants among them, qualified to dispense the Truth to the edification of those classes and relieve those Pilgrims for service elsewhere.

The spiritual condition of the Brethren everywhere is good, even while the whip of small cords in the hand of the Chief Reaper is doing its work of manifesting the true and the false.

The "Covenants" and the "Vow" have not been stumbling-blocks to us because we are not sufficiently educated for that, but the Lord is using other means to test our loyalty to him. He has shown us some favors recently, which make us confident that the coming year will bring us greater opportunities than ever for expanding all branches of the work, and rendering more efficient service.

We remember you daily in our prayers, and thank you for your assurances in word and deed that you have a genuine interest in our welfare.

Your fellow-servant, J. A. BROWNE.

SUMMARY OF THE WORK

Number of Pilgrims................................	11
Number of Pilgrim visits..........................	81
Public meetings held.............................	14
Semi-private meetings held........................	850
Number of miles traveled..........................	2,490

Number of Colporteurs	24
Total output of DAWNS	3,650
Total output of booklets	1,065
Total number of tracts distributed	17,000
Letters and cards received	1,286
Letters and cards sent out	950

FINANCIAL STATEMENT

	L	s.	d.
Pilgrim service	234	17	6-1/2
Freight, postage, etc.	19	3	8
Current expense, sundries, etc.	136	16	7-1/2
Total expense	L390	17	10
Voluntary contributions	L131	14	11
Deficit for 1909, supplied from Brooklyn	L259	2	11

===================

R4566 : page 72

VOLUNTEER WORK EXTRAORDINARY

The four Christian Mass-Meetings recently held in the Brooklyn Academy of Music for the consideration of what the leading Christian denominations would be obliged to surrender in favor of Church Federation, required widespread advertising. Newspapers and billboards and window-cards were extensively used; but the Volunteer work was specially effective. It was the most systematic and successful of which we have knowledge. We must describe it for the encouragement of Volunteers everywhere:

Think of it--more than 300,000 copies of PEOPLES PULPIT were distributed carefully in one week, and the second week brought the total up to 530,000! These contained two sermons each, besides the back-page advertisement of the Mass-Meetings. Thus more than a million sermons were put into the hands of intelligent people, many of whom do not usually attend Church services. And if each paper reached five persons (which is the usual newspaper claim), then five million sermons were delivered in two weeks by the Brooklyn and vicinity Tabernacle Congregation. Thank God for such privileges!

(1) The city was districted and each of the congregations which could do so served its own district.

(2) Managers of factories were approached in a pleasant and dignified manner by specially selected Sisters. They were presented with P.P. and asked if the employees might be served at time of dismission, and how many, at what hour, and the number of exits. Later, these were served by Volunteers supplied with P.P. in plenty.

(3) The managers of large department stores were similarly approached re employees. These gladly attended

to the distribution themselves, with thanks!

(4) Large restaurants and hotels also accepted supplies and gave them to their patrons.

(5) Of course, the house-to-house distribution was the great work, and it included the serving of the large office buildings. This was a delicate matter, as ordinary circularizing is not allowed. But our P.P. are not circulars. Some of the brightest of the Sisters were assigned this work, and they did it well.

(6) It is needless to say that the Colporteurs of Brooklyn and vicinity were amongst the most active of the Volunteers.

(7) What has been done can be done again--not only here, but in every city and village. Surely the Volunteers get the very cream of the blessing.

(8) How many can afford to miss so glorious an opportunity for serving the Lord, the Truth and the Brethren?

(9) Elect your Volunteer Captains and Lieutenants at once and advise us how many copies of this year's Volunteer papers (PEOPLES PULPIT) you can and will use--wasting none. Give full shipping directions. We supply PEOPLES PULPIT free of charge--prepaying freight. Respond quickly that we may know how many millions to print.

===================

R4566 : page 72

WORTHY AND UNWORTHY AMBITION

--MATTHEW 6:19-34.--FEBRUARY 13.--

Golden Text:--"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

THE Great Teacher taught no extravagance. He was energetic in the Father's business and taught his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in this lesson is that our energies are not to take the selfish form of laying up earthly treasures: We are to lay up heavenly treasures instead. Notwithstanding the reference to

R4567 : page 72

moth and rust and thieves despoiling earthly treasures, we understand his teaching rather on a higher plane, though the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds, or stocks, or farm added to farm, and house to house, and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, and no thieves could steal the title to the property, the principle is the same. Treasures of every kind may lose their value--do lose their value to us, when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. "Naked came we into the world, and naked must we leave it." (Job. 1:21.) Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morning. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this.

Let us not take the extreme view entertained by some; let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and that they might not be dependent upon charity in old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their family. The Bible distinctly teaches that "he who provides not for his own is worse than an unbeliever." The proper thought, then is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or that we may have to lend to others, in need. God's people are to be frugal, to avoid debts, to be "forehanded," and with some reserve of capital.

But earthly things are not to be the treasures of their souls, but merely their servants, conveniences--always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. Setting the affections on things above would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is, that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; while he who sets his affections upon the things above will become correspondingly heavenly, spiritual, blessed, generous. We have two eyes and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty, that we may get the true view of matters. So it is with the eye of our understanding. It has both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, so that we may see matters in their true light--see the great value of the future life in comparison with the present one, and correspondingly be guided to the setting of our heart affections there, and in general balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the Divine promise, our case would be all the more pitiable. How great that darkness would be!

Still another lesson there is for us along the same line. The serving of mammon would bless us in the present life, but be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and the loss of some legitimate worldly blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. And additionally there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters. We cannot serve both. We cannot get the rewards of both. As Joshua did, so let us determine, "As for me and my house, we will serve the Lord."

The Master urges us to commit all of our interests to God and to wholly resolve to be obedient to him, to the extent of our ability, and then to realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to him, in accordance with his promises. Such need have no anxiety with respect to their earthly affairs, but may trust all their interests to their Heavenly Father. Our eternal life is worth more than the food and raiment of the present life. If wise we will seek the future life at any cost, at any sacrifice of the present one.

As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature of his power and wisdom and grace, in his provision for the fowl of the air and for the lily of the field. We should realize that he has equal power to provide for our best interests; thus faith should firmly trust him, come what may. Suppose we were of small stature, and inclined to worry over the matter of increasing our height? Then let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Let us be diligent in his service, leaving all of our present experiences as well as our future rewards to his wisdom, love and power.

Should we suppose that God, who cares for the lilies and the birds, would not much more care for us after we had become his children through faith in Christ and through the consecration of our lives? Let us then cast off all anxious care respecting food and raiment and all matters pertaining to these which the world in general are worried about. To be without worry would not mean to be without proper concern and due diligence to find work and to do it. But our Father knows better than we the things that we really need, and faith is not merely to trust him, but to accept what he gives as being for our best interests.

Our chief concern as followers of Christ is to seek to attain a share in God's Kingdom with our dear Redeemer --a share in the Millennial Kingdom as the Bride of Christ, who shall sit with him in his glorious Throne for the blessing and uplifting of the world of mankind. We have our Master's assurance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him.

===================

R4567 : page 73

THE GOLDEN RULE

--MATTHEW 7:1-12.--FEBRUARY 20.--

Golden Text:--"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets."

"NEVER man spake like this man." Perhaps the nearest teaching to this Golden Rule was the maxim attributed to Confucius, "Do not do to others what you would not have them do to you." This latter is a grand teaching, but it is far inferior to the former, which is sublime. Christians are not to be negative, but positive. They are not merely to follow the standards of others, but to set standards; they are to raise up the Lord's standard before the people. It is not for the followers of Jesus to say, "We will endeavor to keep within the bonds of human law," but rather, "We will live according to the Divine Law, so far as possible. We will esteem that human law represents the standard of the majority of fallen men and not the Divine standard."

Our Savior tells us that we will be tested along the line of our love for God and for our neighbor. God through the merit of Christ's sacrifice has provided forgiveness for our past sins, and now purposes that as his children we shall be taught the lesson of mercy, kindness, forgiveness toward others. Hence he tells us that only in proportion as we exercise benevolence towards others need we expect his benevolence in respect to our weaknesses and shortcomings. The principle of justice is involved in this. Whoever is kind and forgiving towards others demonstrates the possession of love in a ruling, dominating degree. And "Love is the fulfilling of the Law." Hence these may be treated as though they were perfect, because their conduct towards others gives evidence that their hearts are right--ruled by love; and that the imperfections which cause their trespasses are merely weaknesses of the flesh, which may be forgiven, because not of the heart.

From this viewpoint how should Christians judge one another as respects motive, intention, etc.? Surely most leniently! How should they measure one another's endeavors? Surely most generously! How should they look upon the blemish in a brother? Would not their sympathy cause his defects to seem the smaller in their estimation? And would not their own imperfections show the more largely to themselves? Surely such would be more concerned in removing the beam from their own eyes than in assisting the brother to free himself of the mote or lesser blemish troubling him. Hence we may suppose that the continual fault-finder, who sees great blemishes in others and who sees none in himself, is blind to his own defects or hypocritical. This is the Master's word.

We are, nevertheless, to discriminate. Not all are brethren in Christ, begotten of the holy Spirit. Of the remainder some are more, and some less, brutish. Hence in our dealings with various classes of people (v. 6), we should avoid presenting the holiest and most precious things of our religion to those who are in no condition to appreciate or understand them. They would doubtless resent them and do us injury. On the contrary, we are to be wise as serpents in the presentation of the Truth and harmless as doves. We are to make known the riches of God's grace to those who have the hearing ear.

R4568 : page 74

All the consecrated followers of Jesus are to be free to come in his name to the Throne of grace to make request for the things which they need--the things promised in the Word of God to the faithful. We are to seek for them and we shall find them. Knocking, we shall have Divine blessings unlocked before us.

Consider how this principle prevails, even amongst fallen humanity. Any father asked for a fish, would he give instead a serpent? If asked for bread, would he give a stone? Surely not! And if so, what shall we say in respect to our Heavenly Father? Would he not be all the more willing to give to his children who ask him? He has indeed given us many blessings without the asking, but some of the chiefest of his favors he withholds from us until we make requests--because thus he would draw us nearer to himself and prepare us the more for the blessings he is willing to bestow.

Elsewhere the Master tells us that the good thing which the Father is specially pleased to bestow is his holy Spirit. This is the all-important thing, for only as we become possessors thereof, only as we attain to the mind, the disposition of God, and of our Lord Jesus Christ, shall we be fit for a place in the glorious Millennial Kingdom to which we have been invited. His holy Spirit is manifested in us by meekness, gentleness, patience, long suffering, brotherly kindness--love.

The Golden Text of our study is (v. 12), "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the Law and the prophets." The whole demand of the Law of God is briefly summed up in this Golden Rule. Yet the Christian has an additional requirement--the Lord's "New Commandment." To attain joint-heirship with the Redeemer in his Kingdom we must "love one another" as our Redeemer loved us--to the degree of self-sacrifice, even unto death. "We ought also to lay down our lives for the brethren."--I John 3:16.

We would be glad, indeed, if all of our readers would resolve to follow the Golden Rule in all of life's affairs; but we could not hope to have them do so, because we cannot hope that they are all fully consecrated to God. Nothing short of full devotion to the Lord and instructions in the School of Christ will enable a man or a woman to live consistently along the lines of this Golden Rule. Only by the assisting grace of the Great Teacher can this rule obtain, even in the consecrated heart. We urge, therefore, that the consecrated shall follow this rule, and the "New Commandment," and that others should make consecration.

===================

R4568 : page 74

TRUE DISCIPLESHIP DEFINED

--MATTHEW 7:13-29.--FEBRUARY 27.--

Golden Text:--"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."--V. 21.

THE ADVANCE of the world in civilization, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilized world and the nominal Church very close together. Never more necessary than now are the Master's words of this Bible Study, "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction and many there be that enter thereby; for narrow is the gate and straitened the way that leads unto life and few there be that find it."

The teaching of the dark ages handed down to us was that the many walking on the broad road are being swept by millions into eternal torture. The general revulsion from this interpretation of the Bible has shaken confidence in the Bible itself and turned many completely away from it to a mild form of Universalism--to the hope that nearly everybody at death goes immediately to glory, regardless of whether he walks in the narrow way of discipleship or in the broad, easy way of worldliness. In every sense of the word the effect of this misinterpretation has been injurious.

Now we perceive that the Master said not that the broad, easy road leads to eternal torture, but to destruction --death. Now we see that father Adam by disobedience was cut off from fellowship with his Creator under death sentence and that his children were all born in a sinful and alienated condition and that their perverted appetites and the influences bearing upon them constitute a broad road of self-gratification down which they are speeding to the tomb.

Our Lord came as the world's Redeemer, but before dealing with the race as a whole he selects the Church class--disciples. The love and loyalty of these is tested by their call to walk contrary to the general tendencies of the world--upward along the narrow way, at the end of which they are promised eternal life--glory, honor, and immortality and association with the Redeemer in his great work of the Millennial Kingdom. Then he will deal with humanity now going down on the broad road to death--recovering them and giving them glorious opportunities secured by his sacrifice.

The present call to discipleship is through the narrow gate of full consecration, even unto death, in the footsteps of the Master, and few there be who find and willingly walk this way. Thank God that the masses of humanity on the broad road were redeemed and will yet be blessed, though they will miss the great "prize" now offered to the "elect," who walk the narrow way. Eventually only the wilfully wicked will be destroyed in the Second Death.

The Lord's disciples are to beware of false teachers who pretend to be shepherds and wear the cloth, but really they are unlike the Great Shepherd. They are self-seekers, ravenous, wolfish. They do not lay down their lives for the sheep, but feed upon the sheep.

It is forbidden us to judge the heart. "Judge not, that ye be not judged." (Matt. 7:1.) The Master here illustrates that we shall judge those professing to be his disciples by the general fruits of their lives. Are they sharp, thorny, injurious, poisonous, in their influence upon others, or are they helpful, strengthening, uplifting? As a tree may be known and graded by its fruitage, so also may a man be known--and especially such as profess discipleship, such as profess to be followers of Christ and taught of him.

Nor will it do to make professions and offer prayers, saying, "Lord, Lord." Not all such will enter the Kingdom and become joint-heirs with Christ. Only such will be acceptable as will do the will of the Father. Not, however, that any can live up to the height of the Divine

R4568 : page 75

standard in every word and act. But the heart, the will, must be right, sincere, true, pure, loyal to God and to the principles of his Government. And this being the case every shortcoming will be a cause of regret and the whole life will gradually become changed, "transformed."

When at the close of this age the Heavenly King shall return, before establishing his Millennial Kingdom to deal with the world, he will reckon with his Church that he may first reward the faithful with a share in his Kingdom. Then, he declares, it will be seen that not a few, but many who prophesied or taught in his name and did many wonderful works, and even cast out devils, will be found unworthy of the Kingdom, because of not having developed characters in harmony with the Father's Law--the Golden Rule. The King will say to such, I do not recognize you and cannot receive you as my Elect Bride. Your work on the whole is unacceptable, iniquitous, out of harmony with the principles of my teaching. Such, instead of entering the glories of the Kingdom, will be obliged to pass through tribulations with the world, losing their share of the great prize of this Gospel Age.

Whoever is now blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith structure which will stand all the storms of life, because built upon the Rock. Christ is this Rock of Ages. He is not only the great Redeemer, but to those now called, he is the great Exemplar, in whose footsteps all shall follow who desire to become joint-heirs with him in his Heavenly Kingdom. Those who essay to become his disciples and who, nevertheless, neglect a careful following of his instructions are building false hopes, building upon a foundation which will not stand the storms and trials of life, which are specially permitted as tests of character upon those favored with the call of this Gospel Age.

The Apostle, describing the testing of the Church and the proving of our discipleship, likens the testing to a fire, saying (not of the world, but of the Church), "Every man's work shall be made manifest; for the day

R4569 : page 75

shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (I Cor. 3:13-15.) The Apostle here describes the testings of those who build upon the

Rock. Those who build upon the sand will suffer the loss of everything and at the beginning of the Millennium will be no better off than the world in general.

===================

R4569 : page 75

MID-WINTER CONVENTIONS

OUR trial of Mid-Winter Conventions has proven only partly satisfactory. In several instances the cold and storms hindered large audiences, and on two or three occasions delayed our arrival on schedule time. The lesson is that hereafter we should not tempt Providence, but hold all Southern conventions in the winter and Northern conventions in the summer.

However, we are not complaining. On the contrary, no doubt the disappointments served to test our faith in the Lord's oversight of his work, and our submission to his providences. We are to remember how our Lord refused to leap from the pinnacle of the Temple, because such faith would be tempting Providence.

The friends everywhere got a reward for their labors of love in preparing for the meetings, even when the expected results were not attained--so did the speaker.

The Pittsburg Convention was a success in every way. The forenoon session was devoted to the election of servants for the Church for 1910; the Editor had been re-elected pastor for 1910 on the previous Sunday. The Testimony Meeting which followed the election was a most interesting one.

The afternoon session for the public was in the Allegheny Opera House, where about 1,000 gave close attention --an excellent audience for the cold and unfavorable weather and the slippery condition of the streets.

In the evening Bible House Chapel was crowded beyond its capacity. Following a discourse we shook hands with the company and took train for Elgin, Ills.

At Chicago, we were joined by about 100 in two special cars. Notwithstanding the cold weather we had refreshing there, as also at Rockford and Milwaukee.

At Indianapolis a Three-Day Convention was attended by about 400 from nearby points. Much as we should have enjoyed staying to its conclusion we could not, but after one day sped on to Columbus, O., and then to Brooklyn. At both of those places the results were most instructing and seemingly profitable.

At Richmond, Va., the storm hindered our arrival in proper season, but did not hinder about 1,300 hearing a public address (by Brother Wright), nor hinder about 300 of the friends hearing us at the evening session.

Knoxville, Tenn., then Atlanta, Ga., then Birmingham, Ala., and Memphis, Tenn., had interesting meetings; the latter two lasted for three days each, being supplied by Pilgrims as announced.

At Fort Smith, Ark., there was also a Three-Day Convention--remarkably well attended. Nowhere did the friends appear more zealous and enthusiastic. Before 6 o'clock next morning about 65 were at the depot to bid us a final adieu. They sang for us, "God be with you." Our next stop was at St. Louis, Mo., where we addressed about 250 of the interested from 9 to 10.30 p.m. Quite a number accompanied us to the depot.

The Sunday at Chicago was a grand one, which we and many will long remember. We arrived in season to give our testimony at the Testimony Meeting of the forenoon. The afternoon meeting at the great Auditorium was a success. The dear friends had spared neither time nor money nor labor to make it a success. About 3,500 were present. We had excellent attention. Many prayed and all hoped that the results would be helpful to some and to the honor of our Lord.

In the evening we had a heart-to-heart talk with the interested for nearly two hours more--on the Covenants, the Ransom, etc. After it we had a season of handshaking and good wishing for each other's future, as the dear friends, tired, but happy, went to their homes. The meeting, we learned, cost the friends over $800 and many days of hard labor in circulating PEOPLES PULPIT, ads., window cards, etc.

At Bloomington, Ills., the meetings were not so large, but they were very good and we trust very helpful to the friends as well as to some of the public.

The Dubuque appointment was delayed by the cold and storm; but nevertheless we had an hour for the interested and fully two hours for the public. The class here is small but very intelligent and earnest. We hope

R4569 : page 76

that others will be added ere long--"of such as are disposed for eternal life."

The snowstorm delayed our train so that we missed our St. Paul-Minneapolis appointment; but the Lord provided a substitute in Brother George Draper, and the friends had a grand time. Spelling our disappointment with an h instead of a d we rejoiced to learn a lesson in patience and perseverance, and pressed onward. We have promised the dear Minneapolis friends a Sunday Convention, if possible, next time and as soon as possible.

Winnipeg, Manitoba, our next appointment, was reached in good time. We were privileged to join in the morning Testimony Meeting, which we greatly enjoyed. The afternoon meeting for the interested was well attended and interesting. Here again we set forth and illustrated the various features of the philosophy of the Atonement. The evening meeting for the public was well attended. Manitoba Hall, said to hold 1,200, was crowded--some stood and many were unable to gain admittance. The interest was excellent to the close. We left for our train while the closing hymn was being sung.

Hamilton, Ontario, our next appointment, was reached in good season. We enjoyed a Social Tea with the local class and then gave a public address in the Y.M.C.A. Hall to a very attentive audience. After a refreshing night's rest we proceeded to our appointment for Sunday, January 9, at Toronto, Canada, accompanied by about thirty of the friends.

The Toronto meetings were fine in every sense of the word. They began on Saturday, Pilgrim Brother MacMillan having preceded, and continued over Monday, Pilgrim Brother Hersee serving then. The report is that the friends to the number of nearly three hundred gathered from all parts of Canada and had a delightful season of refreshing. The Sunday forenoon session was for the interested. We discussed the philosophy of the Atonement, apparently much to the satisfaction of the hearers.

The afternoon session for the interested was held in the Royal Alexandra Theatre. Its capacity, 1,600, was overtaxed, hundreds being turned away disappointed. One gentleman almost had a row with the police. He had been reading the sermon and had come twelve miles from the country and wanted to have a chance to stand in the rear, where there were already enough for the safety rules. He was later quietly located at the rear of the stage. The large audience gave splendid attention and we hope some good was accomplished.

We subjoin a letter for two reasons: (1) To show that there are evidently some true, ripe grains of wheat still in Babylon, and (2) to show that it requires more than one meeting and more than one tract to sufficiently arouse such to even write for further reading matter--so strong is the prejudice and so false the misrepresentation of the Truth.

"DEAR SIR:-- "TORONTO, Jan. 12, 1910.

"It was my joy and privilege to listen to your lecture in the Royal Alexandra Theatre on Sunday last. According to your invitation I am writing for a copy of your printed address on "Hell," and trust same will come to hand in safety.

"From a boy I have taken a heart-interest in Christianity, and am seeking day by day to make Christ king over my life. My soul seems, naturally, to respond to his claims, and, to sum the matter up briefly in Professor Drummond's words, I believe that 'To become like Christ is the only thing in the world worth craving for; the thing before which every ambition of man is folly and all lower achievement vain.'

"And yet, Pastor Russell, there has been all the way through the bitter struggle with doubt; books like Paine's 'Age of Reason' having been largely the cause, perhaps. Being a profound lover of books, and with an earnest desire for truth, naturally, as a boy of eighteen or twenty, I came in touch with literature treating the Bible from countless viewpoints. And yet, perhaps, over and above all this, the Church's doctrine of Eternal Punishment has always been one of the main barriers to a whole-hearted acquiescence to the message of the New Testament.

"Is it any wonder, then, think you, if I should appreciate beyond telling such an interpretation of the Christ message as you give? How it seems to lift the burden of gloom, and breathe new hope for the sin-maimed victims of heredity and environment, whom the Church of old would condemn to a hopeless and terrible eternity!

"The silence of the present-day Church on this subject goes to intimate that it is no longer in the thraldom of so terrible a doctrine.

R4570 : page 76

"However, Pastor Russell, there are quite a few passages in Holy Writ that are hard to understand in the light of this newer interpretation. I should be, indeed, grateful to you if you could let me have any pamphlets treating this subject efficiently; also advise as to any books I might procure that would help me to a better understanding of that Truth of which Christ is the unique centre.

"I have desired for years past to enter the ministry, feeling that that is what I am, perhaps, best fitted for. So far--principally through lack of capital--I have not realized my desires. However, the way may yet be opened; and, if so, I would like to take out into a sin-darkened world the Christ evangel in all its completeness; hence the need for more light.

"I may never meet you, Pastor Russell, but I am truly thankful for having heard you on two occasions in this city. I suppose it will take nothing less than an eternity to estimate the vital influence of such a life in the community.

"Thanking you in anticipation of a reply, with booklets, believe me, Sincerely, __________."

===================

R4570 : page 76

THE NEW COVENANT HARMONY WITH GOD

DEAR BROTHER RUSSELL:--

The secret of the Lord (the Divine Plan) is (already) with (understood by) them that fear (reverence) him, and (in addition to this favor) he will (future tense--in due time, through "that servant") show them his covenant (which, when understood, will order and classify all the features of that plan).

It has been on my mind for some time to write to you in regard to the New Covenant, and having been requested by several brethren to do so, I gather that possibly it is the Lord's will. But first let me express my thankfulness to the Lord, and to you as his servant, for all the truth that is shining for us clearer every day, through THE WATCH TOWER articles. I have particular reference to the article in the Nov. 15 TOWER, under the caption, "Ransom Points to Be Remembered." To my mind the essence, the philosophy and logic of the Sin-Offering doctrine is all stated there in a few words, an unanswerable argument. Praise the Lord!

When Vol. 5 was published, I read it and comprehended

R4570 : page 77

some of its beauties. Some three years ago you requested my opinion of the Swedish translation of Vol. 5. I therefore read sections of it critically, comparing it with the original. On page 27, Studies (pages 28 and 29 Dawn), I read something which riveted my attention, that had escaped me in previous readings. It was this: "When father Adam was perfect, in complete harmony with his Creator, and obedient to all his commands, a covenant between them was implied, though not expressed; the fact that life in its perfection had been given Adam...and the additional fact that ...if he would violate his faithfulness to the great King, Jehovah, by disobedience, he would forfeit his life ...--this implied, we say, a covenant or agreement on God's part with his creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death." Thus Adam's condition before he fell was a covenant condition. To this agrees Hosea 6:7 (margin and Revised Version), "They have all like Adam broken the covenant." This thought is the key.

(1) Adam was in covenant relationship with Jehovah, Vol. 5, SCRIPTURE STUDIES, page 27 (pages 28 and 29 in DAWN). It was not a covenant or agreement in words, but an agreement of Adam's whole being with God's law, a oneness resulting from the fulfilling of mutual obligations --God supplying life and its blessings, Adam rendering obedience.

(2) Adam broke this covenant condition (Hos. 6:7, margin and Revised Version).

(3) God's plan is to restore the race into this oneness, this covenant condition, which Adam lost.

(4) This (future) perfect union or covenant condition was foreshadowed in and by an imperfect (typical) union or oneness between God and Israel. The Law was "a shadow of good things to come."

(5) The Law Covenant was made on (or during) the "third day"--two days being preparatory.--Exod. 19:10,11.

(6) The New (Law) Covenant will be made during the Millennial "day"--the Jewish "day"--the Gospel "day" being preparatory.

(7) Moses was the Mediator or "go between" of the Law Covenant. He went back and forth between God and the people, making known God's terms, and bringing

back their response.

(8) The Christ will be the Mediator or "go between" of the New (Law) Covenant. He will make known to the world God's terms for human sonship and covenant relationship, and bring back their response.

(9) The title of Mediator applied to Moses only while the Covenant was being made. Only "at that time" did he stand "between" God and Israel as Mediator. (Deut. 5:5.) His prominence afterwards in Israel's affairs was in great measure due to the imperfect covenant he established, which necessitated the repetition of its prominent features, renewing the covenant yearly, on the atonement day. In these repetitions Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the Law--Justice--which the Mediator satisfies--a different type from that of the "third day." (Lev. 9:23.) TABERNACLE SHADOWS, page 82, last paragraph, and page 83, first paragraph.

(10) The Christ will be the Mediator only while he (gradually) establishes the New Covenant, but his prominence will (like Moses') continue after his mediatorial work is ended. He will, for instance, be Jehovah's agent in destroying the unworthy ones at the close of the Millennial Age, and be highly esteemed to all eternity by the restored world.

(11) The Jews were blessed with a Law Covenant on the "third day" and were blessed in it for a whole age (in proportion to their faithfulness to it).-Rom. 3:1,2.

(12) The world will be blessed with a New Covenant being gradually made during the Millennial Day, and will be blessed in it to all eternity, an "ever"-"lasting" condition of perfection and union with God.

(13) Jeremiah (31:31-33) states that the making of the New Covenant consists of a writing of God's law in men's hearts. When the law has been fully written, the union, not only of their wills, but of their whole being, with God will be accomplished--the covenant condition being fully attained.

(14) Before this New Covenant or perfect union between God and men can be consummated, a twofold work must be done. (1) The "book" must be sprinkled--Justice must be satisfied, and (2) the people must be sprinkled (cleansed, restored--see WATCH TOWER, 1909, page 110, second column, paragraphs 2-4).--Heb. 9:19,20.

(15) The New Covenant will thus be mediated for a thousand years, and consequently will not be in force as a finished thing until the end of that time. THE WATCH TOWER, 1909, page 110, first column, paragraph 2, expresses this thought thus: "And it is consequently after the Gospel Age, when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the New covenant comes into force."

(16) God has never entered into covenant relationship with any who have not first been both justified and consecrated.

(17) Abraham must be justified (by faith) and consecrated (by circumcision) in order to be in covenant relationship with Jehovah.--Gen. 7:9-14.

(18) Israel must leave Egypt (type of the world) and be freed from the dominion of Pharaoh (type of Satan and sin), and they must be (typically) consecrated,--"baptized into Moses" (Vol. I, STUDIES, page 279, paragraph 2), before they could enter into a (typical) covenant relationship with Jehovah.

(19) As reckoned justification ceases with the end of the Gospel Age (Vol. 6, STUDIES, page 112, paragraph 1), the world must be actually justified and consecrated in order to enter into covenant relationship with Jehovah. Their consecration is the antitypical circumcision on the antitypical eighth day. They will prove their full consecration by standing the test coming to them in the "little season" which is the beginning of the eighth thousand-year day. (This thought was expressed by Pilgrim Brother Paul Johnson.)

(20) In the type, females were ignored. Only males were received into the Law Covenant, by circumcision, on the eighth day. In the antitype, at the end of the seventh thousand-year day, the beginning of the eighth thousand-year day, only males will be received into the New Covenant --restitution having previously lifted them to Adam's condition before he was divided into sexes. See TABERNACLE SHADOWS, page 101.

(21) The Law was one thing, and the Covenant based upon that Law quite another thing. See WATCH TOWER 1894, double number (Oct.), treating the Sabbath. The Law was the terms, while the Covenant was the condition which followed, a condition of oneness and harmony. While the Jews were "under" the Law, under obligations to keep it, they were not "under" the Covenant, but in it. The Scriptures do not speak of any being under any covenant, nor do they give that thought, but always in a

R4570 : page 78

covenant--under obligations of law in order to be in a covenant condition of blessing.

(22) The English usage of the word mediator forbids the thought of mediating a covenant after it has been made. To illustrate: Russia and Japan were at war with one another. After awhile they were willing to consider peace negotiations, but according to international customs and rules they could not directly confer with one another, but only through a third party, a

R4571 : page 78

mediator. Ex-President Roosevelt volunteered this service, and by and by peace was concluded. The President then stepped back, his mediatorial work was finished. He had effected a covenant between the two parties. It would be untrue to say that he continues to mediate this covenant or agreement all the time it lasts. So with Christ: He will not establish the New Covenant at the beginning of the Millennial Age and then mediate it afterwards, but the New Covenant will be the result of his work.

(23) The Law Covenant was a failure, as far as giving life was concerned, because Moses introduced the people in their imperfect condition into covenant condition with Jehovah, and, being unable to keep the Law, the base of their covenant condition, they were condemned to death.

(24) The New (Law) Covenant will be a success because the Christ will make mankind perfect before he will introduce them to Jehovah, into covenant condition with Him, when they can fully keep that Law upon which the New Covenant will be based. If the New (Law) Covenant were made with mankind at the beginning of the Millennial Age, or at any time during that age, its Law, being applied to them when they entered the Covenant, would condemn them as the Jews were. And since the world will not then have imputed righteousness, they will be in a more or less sinful or imperfect condition. THE WATCH TOWER, 1909, page 314, column 2, paragraph 2, expresses this same thought that God cannot enter into any covenant with sinners, which corroborates the foregoing.

(25) From the time that Moses killed the animals whose blood was used in making the Law Covenant--from that time and on he was the mediator of it until he had consummated it--he was actually working on the first feature of it.

(26) The opponents of the Truth point us to the present tense of Heb. 9:15 and 12:21, etc., and think they have an unanswerable argument for their view. But allowing the present tense, as we must do, is not that very thing the strongest argument against their theory? To illustrate: Mr. A. is building a house. From the time that the spade is stuck in the ground to excavate for the foundation, the actual work having begun, Mr. A. can truthfully be said to be building (present tense) his house, and may be spoken of as the builder of the house, although there is no framework in sight yet. So Christ, from the time he took the first actual step towards making the New Covenant is engaged in working on it--on its first feature, satisfying Justice--laying the foundations of the house, so to speak. And since the type was due to cease when the first actual work on the New Covenant was begun, it follows that no difficulty is encountered in saying that the typical significance of the Law (not the Law itself) ceased when Christ presented his sacrifice at Jordan, thus giving full play to Heb. 10:9. See WATCH TOWER Bible comments against this verse. And as Mr. A. has no house to live in until he is through with building it, so there is no New Covenant for men to be brought into as long as the Mediator is not through with his work of making it. In other words, Where there is a mediator, there is a covenant in progress, but not consummated

yet, and where there is a covenant consummated there is no longer any mediator, his work being done.

(27) As in building a house there are three stages, (1) laying the foundation, (2) the actual building of it, and (3) the dwelling in it when finished; so the New Covenant. (1) One age is consumed in satisfying Justice; (2) Another age in the actual making of the covenant [bringing of men into line with its provisions--EDITOR], and (3) Mankind being in it [in covenant relationship with God--EDITOR] to all eternity. What a wonderful covenant it must be when it takes two ages to make it!

(28) While the typical significance of the Law Covenant ended when the antitypical Mediator came and began to work on the New Covenant, the Law Covenant itself did not cease, and will not cease as long as Abraham's posterity continue to bind themselves to it by being circumcised on the eighth day. The condemnation feature thus rests upon them yet.

(29) The opponents accuse us of taking off the wedding garment. But on the contrary, they are doing that very thing theoretically. If a man, after attaining perfection at the close of the Millennial Age, should say, "I need a mediator," would he not ignore and deny his perfection? He surely would. But the perfection which the world will attain to actually at that time is reckoned to us now. If we, after being justified, reckoned perfect, should say, I need a mediator, would we not ignore and deny our reckoned perfection? It surely would seem so. With much Christian love,

Your brother and fellow-servant of Christ,

D. KIHLGREN.

REPLYING.

DEAR BROTHER:--

Your letter is much appreciated. I am in very good accord with it. Incidentally I might say that although the New Covenant will not reach full operation until the close of the Millennium, nevertheless the blessings of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of his sacrifice "for all the people." This blessing will begin with the Ancient Worthies, because they already are acceptable with the Father. Under the New Covenant provisions they will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind.

The mediating of the New Covenant with mankind during the thousand years of Christ's mediatorial reign will mean the gradual bringing of the willing and obedient nearer and nearer to the standard of human perfection--by the rewards and punishments of that "day of judgment." The world will be under the blessed provisions and experiences mediated for them by The Christ, but will not be individually introduced to the Father--brought into covenant relationship with God. At the close of the Millennium the perfected world (all rebels being destroyed in the Second Death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body at the hands of the Mediator. Thus it is written, "I the Lord will give thee for a covenant of the people." (Isa. 42:6.) In other words, while the Covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins.

Your brother and servant in the Lord, C. T. R.

====================

page 79

THE MEMORIAL CELEBRATION

In the interest of readers in the uttermost parts of the earth, we note the fact that the time for the celebration of the Memorial Supper this year will be the evening of Friday, April 22, after six o'clock, which marks the beginning of the 14th day of the Month Nisan according to Jewish reckoning. That night corresponds to the one on which our Lord was betrayed. The following day corresponds to the date of his crucifixion, and Sunday, April 24, beginning at 6 p.m., on the 23d, will be the first day of the Jewish Passover week.

We refer our readers to the Sixth Volume of the "Scripture Studies," Chapter XI, entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who trust in the merit of the precious blood of Christ for justification will celebrate this Memorial of the great Sacrifice of our Lord. And let us not forget that it also memorializes the consecration to death of all the members of the Body of Christ. "If we suffer with him, we shall also reign with him." "If we be dead with him, we shall also live with him." "This cup is the New Testament in my blood." "Drink ye all of it." "The cup that I drink of."--2 Tim. 2:11,12; Luke 22:20; I Cor. 11:25; Matt. 26:27; Mark 10:38; Matt. 20:22.

R4571 : page 79

HE SHALL SIT AS A REFINER

Sometimes as we look on, we gaze in wonder
  Upon the dealings of our gracious God.
With those whom o'er and o'er his hand afflicted,
  Who pass so often 'neath his chastening rod.

Pure gold and well refined, to our poor vision
These loved ones seem; and oft we wonder sore
Why souls who seem to us each day more saintly
Should by his hand be chastened more and more.

But the dear, loving Lord who tries the spirit,
Sees in them what no human eye can see--
A further fineness where his gracious dealing
Has formed the Christ within, in days to be.

As in a portrait by some cunning artist,
Which men call perfect--those who praise the skill
Of him who warms to life dull, senseless canvas,
Impatient that he labors at it still.

Labors, because before his inner vision
There floats an ideal he has not attained,
And in his heart he holds a steady purpose
To labor on until that point is gained.

So with these precious souls. Men see their graces,
So far exceeding those of common men,
And wonder why a God of loving kindness
Should chasten them again and yet again.

Nor will he stay his hand, though our impatience
Claim for these souls exemption from the rod,
Till, polished, perfected, refined, and holy,
Shines out from them the image of their God.

Art thou, beloved, one of this tried number?
Hold still, though furnace fires may hotter grow,
And when his work in thee is all accomplished,
The true life "hid with Christ in God" thou'lt know.
HELEN S. PEPPER

===================

R4571 : page 79

ITINERARY FOR BROTHER RUSSELL'S MID-WINTER SOUTHERN TOUR

Norfolk, Va..........Feb. 13 N.Y.P.&N.R.R...........
Arrive 9:05 a.m......Feb. 13 S.A.L..Depart 8:30 p.m.
Wilmington, N.C...... " 14 S.A.L..................
Arrive 1:10 p.m...... " 15 A.C.L..Depart 6:00 a.m.
Charleston, S.C...... " 15 A.C.L..................
Arrive 1:15 p.m...... " 16 " ..Depart 7:15 a.m.

R4572 : page 79

Savannah, Ga......... " 16 " ....
Arrive 9:30 a.m...... " 17 " ..Depart 2:35 a.m.
Jacksonville, Fla.... " 17 " ....
Arrive 7:15 a.m...... " 17 S.A.L..Depart 9:30 p.m.

Tampa, Fla........... "   18 S.A.L..................
Arrive 6:30 a.m...... "   21   " ..Depart 9:00 p.m.

page 79

NORFOLK, VA., SUNDAY, FEB. 13

Morning Rally and Testimony Meeting will be held at 10:30 o'clock in the Royal Theatre, on Granby St., opposite College Place. Public Meeting in the Academy of Music, Main St., at 3 p.m. Topic: "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." Visiting friends heartily welcome.

WILMINGTON, N.C., MONDAY, FEB. 14

Public Meeting at 8 p.m. in Boys' Brigade Armory, 201 Church St. Subject: "Where are the Dead?" For details respecting other meetings address Mr. C. C. Redd, 618 S. Third St., Wilmington, N.C.

CHARLESTON, S.C., TUESDAY, FEB. 15

Meeting for the public at 8 p.m. in German Artillery Hall. For particulars relating to other meetings address Mr. Will J. Madole, 18 John St., Charleston, S.C.

SAVANNAH, GA., WEDNESDAY, FEB. 16

Public Meeting in Guards' Armory, cor. Bull and Charlton Sts., at 8 p.m. Subject: "Where are the Dead?" For local particulars apply to Mrs. L. E. Robinson, 213 W. 28th St., Savannah, Ga.

JACKSONVILLE, FLA., THURSDAY, FEB. 17

Public Meeting at 7:30 p.m. in Board of Trade Auditorium, cor. Main and Adams Sts. Topic: "Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." Regarding other meetings address Mr. M. L. McIlvaine, Box 232, Jacksonville, Fla.

MID-WINTER SOUTHERN CONVENTION AT TAMPA, FLA., FEBRUARY 18-21

The railroads grant a special rate of fare and one-third for round trip from points outside of Florida; or one fare for the round trip in Florida. Purchase Panama Canal Celebration excursion tickets. Brother Russell expects to be present most of the time, as also several of the Pilgrim Brethren. The regular sessions will be held in the Court House--the Sunday Public Meeting in the Hippodrome.

CUMBERLAND, MD., SUNDAY, FEB. 27

Morning Rally and Testimony Meeting at 10:30 o'clock.

Public Meeting at 3 p.m. in the Maryland Theatre, North Mechanic St. Subject: "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." Discourse to the interested at 7:30 p.m. in same theatre. Visiting friends heartily welcomed and such as desire arrangements made for their entertainment may address Mr. C. H. Ward, 21 S. George St., Cumberland, Md.

BROOKLYN, N.Y., SUNDAY, MAR. 6

Discourse for the public at 3 p.m. in Brooklyn Academy of Music. Subject: INFERNO. Services in Brooklyn Tabernacle, 10:30 a.m. and 7:30 p.m.

===================

SEMI-MONTHLY
VOL. XXXI MARCH 1 No. 5
A.D. 1910--A.M. 6038

CONTENTS

Views from The Watch Tower........................ 83
  Zionists on to Canaan......................... 83
  What a Wonderful Day is Ours!................. 84
  King Edward the Storm-Centre.................. 84
  A Great Mountain Melting...................... 85
Justification by Faith and Actually............... 85
God's Grace and God's Reward...................... 88
Healing All Manner of Diseases.................... 89
Power Over the Adversary.......................... 90
The Philosophy of the Ransom...................... 91
Questions on Justification........................ 92
  Justified to Peace............................ 93
  Ancient Worthies Not in the Court............. 93
  Justified Fully to Human Rights............... 93
The Christian's Battle (Poem)..................... 94
Berean Studies on the Atonement................... 95

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

CROSS AND CROWN PINS

Gold; beautiful, good and cheap. The cross in red enamel, the wreath in green--$1.50. The same without the green on wreath, $1.25. In silver enameled wreath and cross, 25c.; size 3/4 inch. Plain gold without enamel, 1/2 inch, $1.15. These are wholesale rates and include postage.

MISSIONARY ENVELOPES

New envelopes are now to be had at the same price--25 cents per 100, postpaid. These are of excellent paper and have half-tone cut of all six volumes of SCRIPTURE STUDIES on the front, and cut of the HEAVENLY MANNA on the back.

SERMONS IN THE NEWSPAPERS

How about renewing your subscriptions for newspapers publishing Brother Russell's sermons? Do your part! Be prompt! If a few narrow souls hating the good tidings of God's love try to discourage the Editors from publishing the sermons; the thousands who are being blest should tell of their profit and pleasure and thus encourage the newspaper men. Renew through us or direct, as you please. Use part of your "Good Hopes" thus if you think proper. You have our clubbing rates in the PEOPLES PULPIT--December issue.

QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free to those who have "Tabernacle Shadows" and who will request them.

ONE-DAY CONVENTIONS TO BE ADDRESSED BY THE EDITOR OF THIS JOURNAL:

BROOKLYN, N. Y., MARCH 6

Morning services at 10:30 o'clock in the Brooklyn Tabernacle, 13-17 Hicks street, two blocks from P.R.R. Annex Ferry and five minutes' walk from Brooklyn Bridge entrance. Question meeting in the same building at 8 o'clock, preceded by a half hour's song service. Discourse for the Public at 3 p.m. in Brooklyn Academy of Music, on Lafayette avenue, St. Felix street, and Ashland place. Subject, "Inferno."

WASHINGTON, D. C., MARCH 13

Morning and evening sessions, Masonic Temple, Ninth and F streets, N.W., 10:30 a.m. Praise, Prayer and Testimony meeting. 7:30 p.m. Brother Russell will address the friends. Discourse for the Public, National Theater, at 3 p.m. Subject, "The Overthrow of Satan's Empire."

ALLENTOWN, PA., MARCH 20

All meetings in Lyric Theater, 25 North Sixth street. Praise, Prayer and Testimony meeting at 10 a.m. Address for the interested at 11 a.m. Afternoon service for the Public at 3 p.m. Subject, "Man's Past, Present and Future."

BOSTON, MASS., MARCH 27

Praise, Prayer and Testimony meeting at 10:30 a.m. Evening meeting for the interested at 7:30 p.m. Location of morning and evening meetings later. Afternoon session for the Public in Tremont Temple, Tremont street, between School and Broomfield streets, at 3 o'clock.

BROOKLYN, N. Y., APRIL 3

Discourse for the Public in Brooklyn Academy of Music at 3 p.m. Subject, "Overthrow of Satan's Empire."

==========

BROOKLYN BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) Vow; (2) 313; (3) 145; (4) 123; (5) 9; (6) 114; (7) 284; (8) 273; (9) 278; (10) 289; (11) 209; (12) 113; (13) 157; (14) 130; (15) 105; (16) 155; (17) 193; (18) 60; (19) 87; (20) 8; (21) 32; (22) 176; (23) 4; (24) 164; (25) 93; (26) 119; (27) 293; (28) 191; (29) 221; (30) 383; (31) 325.

===================

R4572 : page 83

VIEWS FROM THE WATCH TOWER

ZIONISTS ON TO CANAAN

NEWS from all parts of the civilized world interested in Zionism have come face to face with the Kingdom question. The reform government of Turkey has treated the Jews very favorably and proffered them full privileges in Palestine, reminding them that Turkey is one of the few nations that have not persecuted the Jews. This liberal offer would have been seized with avidity a short time ago, but, with the improvement of prospect, some of the leading Zionists are insisting that Palestine shall be made a Jewish State with a government of its own, but subject to Turkey, after the manner of the Balkan States. Scripturally we have reason to believe that such a concession will not be granted nor attained before 1915--following the close of "the times of the Gentiles."--Luke 21:24.

The Zionist Congress, which closed its session in Hamburg, Germany, on the last day of 1909, had this Kingdom question as its principal issue. Its President, Dr. Max Nordau, threw all the weight of his great influence against undertaking any special work in Palestine, until Turkey should grant the Jews an autonomous government. We quote a portion of his address. He said:--

"What we desire is to form a nationality within the Ottoman State like all the other nationalities in the empire. True, we demand the recognition of our nationality; there must be no doubt about that. It will be our ambition to earn the reputation of being the most loyal, the most reliable, and the most useful of the Turkish nationalities, to contribute the most zealously to the weal, the progress and the power of the empire.

"But let it be understood that we will do all this solely as a nationality, as a Jewish nationality. That is our frank reply to certain Turkish utterances. We have been told: 'Come to Turkey as much as you like. You shall be welcome. You will find everything you desire, fertile, cheap, possibly free land, security against persecution, all the liberties accorded to every citizen of the Ottoman Empire. But you must become Turkish subjects, adopt the Turkish language, merge with the Turkish people so that you cannot be distinguished from other Turks.'

"In the face of such views we are impelled by pride and self-respect to refer to our original programme. On this point concessions are impossible. If the Jews want to assimilate they can do it nearer home and more cheaply; they can do it where they are and save the fare. You are Zionists, however, just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews.

"Our ideal is to see a Jewish people in the land of its fathers, ennobled by a 2,000-year-old firmness of character, respected on account of its honest, cultural work, an instrument of wise progress, a champion of justice, an apostle and personifier of brotherly love. Of this ideal I will not surrender an iota. On this point there can be no concession.

"This ideal I would not exchange for all the treasure in the world, let alone for a dividend. If Turkey today opposes the realization of my ideal, I must wait. To wait long is a misfortune, but no disgrace. Vacillation is a disgrace. My ideal is eternal. It embraces every hope. To abandon hope is to commit suicide. Therefore, I exclaim as loudly as I can: Back to the Basle programme! Let us never forget that we aspire to the creation of a publicly recognized, legally assured home for our people. Let us never forget that we have to cleanse the shield of the Jewish people from all the mire with which a hatred that has lasted for 2,000 years has begrimed it."

THE WORK NOT TO BE DELAYED

Notwithstanding their great respect for their President, the Zionist delegates took an opposite view, claiming that further delay in the realization of their hopes must not be considered--that they must go up at once to possess the promised land, availing themselves of the "door" which Providence had opened before them. A correspondent pictures the sentiment of the Congress as a whole in the following graphic language:

"Long before the Zionist Congress convened there seemed to be a feeling pervading every activity connected with the Congress that the Zionist movement had reached a decided turning point in its progress. Every delegate, no matter where he hailed from, appeared to carry with him the sub-conscious conviction that unless all the stored-up energy and accumulated substance of Zionism is at once turned to practical uses in Palestine something might be missed.

"If any single word could aptly characterize the mental attitude of the majority of the delegates in that respect that word would have been 'impatience.' An irresistible desire was noticeable to do things, and to do them at once. There seemed to exist the apprehension that with the signs of Palestine's awakening before the eyes of the world the Zionist movement was not quick enough to take advantage of the situation."

THE DECIDING VOTE

The test of the question--whether the Zionists would accept the dictum of their leader and President and abstain from further efforts to reoccupy the land of Canaan, perhaps for years, perhaps forever--was decided against him by a majority vote. At the close of an all-night session

R4572 : page 84

it was resolved that all Zionist capital should be gradually transferred to Palestine, making it the only center of its financial and industrial operations. In a word, the rank and file of the Zionists have outrun their leader. Otherwise stated, God's time having come for the rehabilitation of Palestine, even the most influential man amongst the Jews today was unable to hinder it. Within another year great things may be expected in Palestine. When six months ago the Turkish reformation threw open the door of Palestine, we wondered that there was no apparent haste made to enter. Now we see that Dr. Nordau for a time was the influential hindrance. We shall expect that so broad-minded a man, so able a leader, will join heartily with his co-religionists in a movement which is fulfilling prophecy and which will proceed and prosper with or without his assistance.

WHAT A WONDERFUL DAY IS OURS!

Prophecies thousands of years old are fulfilling before our eyes. The wilderness is being made to blossom as the rose, not only in the arid regions of our far Western States, but in the supposed cradle of the human family in the land of Mesopotamia, where Abraham lived. The power which is accomplishing these things, in fulfillment of God's Word, is human. The force behind the energy is not spiritual, but financial. The motive is not the fulfillment of the Scriptures, but selfishness--the desire for wealth. The project of the Turkish Government to revive Mesopotamia has already been referred to; nevertheless the following account, which is going the rounds of the newspapers, will be read with interest:

TO RESTORE THE GARDEN OF EDEN

"To restore the Garden of Eden sounds like a bold enterprise, yet a plan suggested by Sir William Wilcox, the English engineer, who built the Assouan dam, makes the project sound entirely feasible. It is Mesopotamia, 'the land between the rivers' Tigris and Euphrates, with which he is dealing, and he purposes to turn the surplus waters of the Euphrates into the River Pishon, and to carry down the delta a great canal which would not only bring back the productiveness of several million acres of land, but would guard the region from the overflows of the Tigris. It marks a definite step in the world's progress that the work of reconstruction should now be taken up by the Turkish government, which thereby demonstrates its real reform to broader views and more intelligent ambitions.

"To build this canal, which will double the cultivable area along the Euphrates, will take three years and cost $2,000,000 or less. Supplementing it, Sir William proposes a railroad from Bagdad to Damascus, costing

$11,000,000, which would open the way to the Mediterranean, the natural commercial outlet of Mesopotamia. Such a road seems to be demanded because the irrigation scheme will impair the navigability of the river. And even before the increased wheat harvests are ready for transport there will be freight to carry and passengers to convey--Mohammedan pilgrims visiting holy places and tourists who will feel, probably, more interest in 'Arabian Nights country' than in the 'cradle of the race.'

"There may be some question that the railroad is indispensable, though Asiatic enterprises of this kind have generally met with astonishing success, and have been profitable to the projectors as well as valuable to the

R4573 : page 84

territory through which they pass. Of the economic importance of the canal there can scarcely be a doubt. The transformation wrought in the valley of the Nile can probably be duplicated along the Euphrates. Great cities may never again arise in that region where the archaeologists have long been busy among the ruins of historic capitals, but the land may once more become a 'garden'--not an Eden perhaps, but far removed from the desert that later generations have known as the shame of its rulers."

An Englishman, Sir William Wilcox, an engineer of the Turkish Board of Public Works, is to have the management of this improvement. He suggests that an oasis called Harlah, northwest of Bagdad, marks the site of the once flourishing Garden of Eden. The Euphrates river runs through it, dividing into four arms, corresponding to the four rivers of Eden.

KING EDWARD THE STORM CENTER

The British House of Lords has very much charged up against it--probably more than is strictly true. Doubtless amongst the Peers of the Realm are to be found noble characters, as well as some debased by wealth and idleness. Doubtless as a whole the lords have been slandered to a considerable extent. The result has been the turning of many of the common people who once reverenced them into enemies who now hate them. During the recent election time members of Parliament considered it unsafe to be out after dark unaccompanied by a bodyguard.

The cry is that the House of Lords should be abolished, but it is very doubtful if this can be accomplished legally. The next step is an appeal to the King to appoint a large number of prominent Britains to the Peerage. The thought is that thus the present lords would be outweighed in influence, and a vote of the House of Lords would more nearly represent the public sentiment in all matters of legislation. Should the King do this he would, of course, incur to some extent the enmity of the lords. Should he decline to do it, he would be considered a sympathizer with them and be correspondingly unpopular with those who take the more democratic stand. Doubtless an evil time for kings and potentates is near at hand. Thank God for the glorious prospect that just beyond the time of trouble the world will experience the dawn of the Millennium!

MUCH DEPENDS ON THE VIEWPOINT

All classes of people seem to be amazed at the increasing preparations for war, and these, notwithstanding the cry of "Peace! peace!" and the realization on the part of all that warfare has become more terrible than ever before, by reason of the advancement made in the production of destructive explosives and every conceivable device for hurling them at opponents. Statesmen seem to be impelled by an unseen but dreadful power to almost bankrupt their governments in adding battleship to battleship, device to device, for the destruction of those whom they profess to recognize as fellow-Christians. We quote the words of two of Great Britain's most prominent men, as follows:

(1) "It is the deepest reproach upon the present-day civilization that preparation for war should be the dominant concern of the two most powerful nations of the Old World at the close of the first decade of the new century. England and Germany are not alone in pouring treasure into the construction of armaments at a rate never before contemplated. Every great power is compelled by their example--all in the interests of peace, forsooth --to do likewise. The legislatures of three countries, Great Britain, Germany and the United States, have been engaged during the past summer in imposing great burdens of taxation upon their constituents, amounting roughly to $125,000,000 per year in each case. National defence has been the impelling cause in every instance. There is no sign that the end has been reached.

(2) "That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say

R4573 : page 85

that 'Europe is an armed camp,' and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guarantee of peace. Now, what do we see? Without any tangible reason we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon--and that in a time of profoundest peace."

A GREAT MOUNTAIN MELTING

Many of us are watching with keen interest the political struggle in progress in Great Britain. An Oxford College Professor, travelling in America, declared recently that Great Britain is facing a more serious crisis than at any time since the civil wars of Cromwell--along political lines. He summarizes the situation briefly as follows:

"The great English crisis is the French revolution done over in the English way. Here is the real issue: The Conservative party stands for a strong, parental, imperial and patriotic government, such as exists in Germany; the Liberals stand for social reform at home. They want to give the poor, down-trodden people a chance. They want justice to be given, in a socialistic sense, to the lower classes, who have for years been oppressed by landlords and capitalists. The question is, which policy is to be adopted?"

The Scriptures, referring to our time, symbolically picture the Kingdoms of earth as mountains, and, describing our day, tell that some of these mountains will melt like wax and flow down to the level of the people, and others, retaining their rigidity, will be overwhelmed with the tidal wave of social strife and be cast into the midst of the sea--into anarchy. (Psa. 46:2.) Russia recently melted a little and yielded the Douma to the demands of the people. Great Britain and France are now melting --yielding to popular demands and, in so doing, preserving law and order the longer.

The melting process will evidently go hard with the German Emperor. His conception of the Divine right of kings to rule and the Divine mandate to the people to obey them will make him slow to yield, even for the preservation of his Empire. He desires to rule actually and not as a mere figurehead. He has said as much. The floods of Socialism are rising about him gradually day by day, year by year. Before very long a crisis of some kind must be faced in Germany--and in every land, because the masses are gradually learning to appreciate their power; because superstition respecting the authority of kings and priests is waning; because the same selfishness which has made the rich keen to watch their interests is making the poor keen to turn every precedent, theory and law to their own advantage.

UNGODLINESS AND DISCONTENT

Below we print a clipping from an unknown paper, which gathers its facts from the London Spectator. It confirms what we have more than once called attention to in these columns, namely, that the spread of education and increase of wealth are not tending to make humanity happier, holier or more content, but rather the reverse. It says:

FACTS RESPECTING SUICIDES

"From an article in the Spectator, it is evident that suicides are increasing at an alarming rate, especially in the larger cities. In fact, the rate has increased within the past ten years from fifteen to twenty-one per one hundred thousand of population. That is to say, ten years ago there were fifteen suicides to every hundred thousand of population of the cities, while last year there were twenty-one.

"But there are other features of the suicide statistics that are even more interesting than the per cent. of people who take their own lives. For instance, according to the Spectator article, we find that the average rate for ten years was 15.9 per 100,000 for the North Atlantic States; 23.3 for the North Central States; 14.5 for the Southern States; 27.7 for the Western States.

"An analysis of the statistics also shows that the increase is most noticeable with the well-to-do, prosperous and better educated classes. There has been no increase among the poor, unfortunate and illiterate classes. There is also seen to be, frequently, a connection between suicide and crime, many of the cases being those of prominent people who held responsible positions and who had 'gone wrong' in one way or another.

"The greatest number of suicides took place in the cities among people who were country bred, showing, to some extent, that the excitement or strenuosity of the cities was too much for many of those who were attracted by the glare."

"One of the really startling statements made in the article is this:

"'A study of any considerable number of individual cases of suicide does not confirm the view that real progress is being made as the result of modern educational methods and the vast increase in material prosperity, well-being and comfort, but it leads rather to adverse conclusions and the conviction that there is a positive increase in the so-called diseases of the will.'

"Can it be possible that all of our educational efforts, and our great accretions of wealth--our better understanding and our greater comforts--have not tended to prevent self-destruction? Or does the increase in the number of persons who commit suicide tend to show that we have acquired our knowledge and our wealth at a cost greater than human life itself? There are a good many questions that one might ask in face of the figures, and until a more thorough study is made of the question of suicidal mania, and until the human mind is better understood, we shall probably have to take it out in asking questions."

====================

R4574 : page 85

JUSTIFICATION BY FAITH AND ACTUALLY

THE Lord through the Prophet declared that his message would be presented "Line upon line and precept upon precept." (Isa. 28:10.) Some questions received imply that the important subject of Justification is not yet fully and clearly grasped by all. Although the all-important matter is the keeping of the heart, nevertheless it is proper for us to utilize every item of knowledge furnished us by the Lord, that we may keep our heads right, that we may be able to view matters from the Divine standpoint.

A narrow or a broad view of justification may be taken and both be true. For instance, we say that "Abraham was justified by faith," and say so truly. Yet this implies three different steps, two of which were Abraham's and one the Lord's. And the latter is not fully accomplished yet. God called Abraham to leave Haran and to come into the land of Canaan, promising that then he would make a Covenant with him. Abraham believed when he started from Haran and continued to believe after he had come into Canaan. In due time God made the Covenant as promised, assuring him that "in his Seed all the families of the earth would be blessed." The making of this Covenant

R4574 : page 86

implied a fellowship between God and Abraham on the basis of his faith-justification. But Abraham at that time was not justified to human perfection and life everlasting --but to fellowship merely. He needed to go on, to demonstrate that he had a strong faith. After many years of faith-testing Isaac was born. Abraham had thus an evidence of the Lord's favor and that the promise would be fulfilled. But still he was not justified to life and human perfection. Long years after Isaac's birth God put a final test upon Abraham's faith, saying, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."--Gen. 22:2.

Not until Abraham had shown his absolute heart-loyalty could he be counted of God as worthy of a "better resurrection" than the remainder of mankind --resurrection to human perfection--actual justification, actual rightness or righteousness. Even when Abraham's tests were all passed satisfactorily he could not still be actually justified or made actually perfect; because he needed to be redeemed with the precious blood of Christ. As a member of Adam's family he was under a death sentence which must be annulled before he could be actually justified to the perfection of human life. Abraham had done his part to the Divine pleasement, but he must wait for his perfecting until the great Mediator, the Second Adam, Head and Body, would be complete and the New Covenant be sealed with Abraham and his natural seed, giving them earthly restitution and perfection at the hands of their Mediator.--Heb. 11:38-40.

When our Lord Jesus at his First Advent died some one might have said, Now Abraham and all the Ancient Worthies are justified. But that would not have been strictly true. It would have been true only in the sense that an unconscious, half-drowned child had been caught by its rescuer. An on-looker might shout, Hurrah, the child is saved! Yet really the rescuer must get the child into the boat and the work of resuscitation must be accomplished before the child would be fully saved.

Even when our Lord Jesus "ascended up on high, there to appear in the presence of God for us," and made satisfaction for our sins, as did the typical priest, sprinkling the blood of Atonement on the Mercy-Seat--even then Abraham and the other Ancient Worthies were not saved --not actually justified or made actually right--nor legally right. Why not? Because the precious blood was not then applied on behalf of Abraham and the other Ancient Worthies, nor on behalf of the world in general. The Apostle declares, "He appeared in the presence of God for us." We are not finding fault with those who lump matters and in a general way say, "Christ died for the whole world." We heartily assent to that. He did die for the whole world in the sense that in God's "due time" the whole world will have the full benefit of the merit of his sacrificial death. Thus again, "He is a propitiation (satisfaction) for our sins, and not for ours only, but also for the sins of the whole world." His death had as its ultimate object not only the cancellation of the Church's sins, but also ultimately the cancellation of the sins of the whole world. But when he ascended up on high he made application "for us" and not for the world. As already shown he will make a fresh application of his own blood for the sins of the whole world at the close of this Gospel Age--this antitypical Day of Atonement.

Notice how distinctly the Scriptures differentiate between the Church class (the "Little Flock" of Under-Priests, and the "Great Company" of antitypical Levites) and the remainder of mankind. "Ye," "we" and "us" are terms Scripturally applied to those "called" during this Gospel Age to be sharers with Christ in the high or heavenly calling--on the spirit plane like unto the angels. These are "not of the world," nor are they styled the children of Christ, but "his brethren," of whom he is the Elder Brother--Christ's members over whom he is the Head--the Bride class, of whom he is the Head or Bridegroom. On the contrary, Israel and the whole world must get their life, and restitution rights and perfection from The Christ, the Mediator. Thus our Lord will be the Father or Life-Giver to the world. He is not the life-giver to the Church, his Bride, his members. Although we were "justified through faith in his blood" we never received earthly life and human perfection from him actually. We received merely an imputation of earthly life-rights for the purpose of permitting us to offer ourselves "living sacrifices, holy and acceptable to God," that we might become members of the Body of Christ, the Mediator, the Priest, the King of glory. "The God and Father of our Lord Jesus Christ hath begotten us." Ours is a spirit-begetting similar to that of our Lord Jesus and from the same source and for the same reason--because of our obedience, even unto sacrifice--made acceptable through our great Redeemer's merit.

Of Abraham, Isaac and Jacob it is written that they shall be the children of The Christ; they will receive the earthly life and its full restitution privileges directly from the Redeemer--"in due time." The world has not received life in any sense as yet. Hence the Apostle says, "The whole world lieth in the Wicked One." Jesus, the appointed Mediator between God and the world of mankind, has not yet taken up his work for them. They must wait until he shall have finished a preceding work "for us"--the gathering of the elect little flock from the world as his "members," "his Body," his Church.

When the time shall come for our Lord to make application of his merit on behalf of the world of mankind in general--for all not included in the household of faith, "us"--Abraham and all the Ancient Worthies will constitute the first-fruits on the earthly plane. Their justification will be made actual, vital, by a "better resurrection" than the remainder of mankind will enjoy. Having been approved of the Lord in the past they will be granted restitution instantly; whereas the world will come up to that plane of actual justification or human perfection by the slower processes of the Millennial Age. But the Ancient Worthies, like the remainder of mankind, reaching human perfection (actual justification) will be the children of Messiah. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psa. 45:16.) Hearken to the Apostle, They without us cannot be made perfect (actually justified to life), God having provided a superior thing for us first.--Heb. 11:38-40.

OUR JUSTIFICATION BY FAITH

As there are three steps to Abraham's actual justification --two of these his own and one the Lord's--so also in our justification we may see three steps. As Abraham heard the call of God to leave his father's house, so the household of faith during this Gospel Age is called of God to leave the world, to turn aside, to become his people under such experiences of joy and sorrow as he may see best for them. From the time we took the first step (or even as children of those who had taken the step of obedience), we were counted justified by faith, as Abraham was when he left Haran and entered Canaan.

R4574 : page 87

But as he was not yet justified to life, neither were we, until after we had come to the point of test and had proven faithful. As Abraham's faith was tested in the demand that he offer up Isaac as a sacrifice, our faith and loyalty were tested when we heard the message, "Present your bodies living sacrifices, holy and acceptable to God, and your reasonable service."

Our justification by faith holds thus far, but, after reasonable time, if we decline to make the sacrifice, it demonstrates that our faith was insufficient, that our loyalty was insufficient, that we could not attain the glorious things to which we had been invited--that we were not worthy. Such, the Apostle implies, receive the grace of God in vain. After a reasonable time their justification to fellowship with God lapses and their peace and joy correspondingly diminish. They had an opportunity of attaining the great favor or high calling of this Gospel Age, but they failed to improve it. Their relationship to God thereafter will be the same as that of the remainder of mankind. They will be held over to be dealt with by the Redeemer under the New Covenant, to be blessed by its Mediator under his Mediatorial Kingdom.

But some who, during the time of the call of this Gospel Age, left the world behind and came into relationship with God through faith and were "justified by faith," were courageous to the degree of presenting their bodies living sacrifices, after the Redeemer's example. These,

R4575 : page 87

during "the acceptable time," were accepted and got Divine evidence in their begetting by the holy Spirit to membership in the New Creation--sons of God on the spirit plane, as members of Messiah's Body, the Church. These did not receive actual justification--they were not made actually perfect, yet their rights to human perfection all terminated when God accepted their sacrifice. Their reckoned justification was vitalized at the moment of consecration. By this we mean that at that moment God treated them exactly as he would have done had they been like Jesus, actually "holy, harmless, undefiled and separate from sinners."

Let us illustrate this matter. Suppose that A__________, as a reward, gave to B__________ a note calling for a New York draft for $1,000 at any time before January 1, 1910. Let that note represent the justification by faith which becomes ours upon believing in Christ and turning from the world and from sin. The New York draft in the illustration would represent the begetting of the holy Spirit to spiritual sonship. As the draft could be secured only by the surrender of the note, so the spirit nature will become ours only through the surrender of all earthly rights--our own and those imputed (not given) to us by the Lord. As the note is good only for exchange for New York draft, so our justification is good only for the purposes designated--to enable us to "present our bodies living sacrifices, holy and acceptable to God." As the note would lose all value if not used before January 1st, so our faith-justification will lose all value if not used in time. As the note presented in time would secure to the holder the New York draft, it signifies that that moment it ceased to be a promisory matter of faith and became an actuality. The New York draft would represent the begetting of the holy Spirit. The later cashing of the draft "in due time" at the bank would illustrate the making of our calling and election sure by faithfulness even unto death, when the coin value of the draft would come fully into our possession.

Whoever, after receiving the New York draft, should lose it or destroy it could not go back to the bank and claim the original note. So those who have received the begetting of the holy Spirit, if they misuse it or lose it entirely in the Second Death, can have no claim upon the Lord for human restitution. Their full share of Christ's merit has already been granted such, and "Christ dieth no more."

We have shown the different features of faith-justification and the necessity of a full test of obedience before the justified could be acceptable to God, either for the "better resurrection" to human perfection of the Ancient Worthies, or as the ground or basis of the Church's acceptance to the new nature. Next let us notice that if our Lord, when he ascended on high, had appeared in the presence of God for the whole world instead of merely "for us," then the whole world would have been brought into relationship to God just as we have been--at once, and not at the close of a thousand years of uplifting. Would such a cancellation of the world's sins that are past and such an introduction of them to the Father as imperfect beings have been to their advantage? We answer, No. No more would have been advantaged than are advantaged now--the comparatively few.

All of Adam's children are weak, imperfect, and only such of these as turn to the Lord with all their hearts and exercise faith and obedience could possibly be acceptable to him--even through Christ. Consequently, all the remainder, thousands of millions, would have been unacceptable and their justification through Christ's merit from the original sins would merely have put them on trial afresh for everlasting life or everlasting death. They would have been condemned as enemies of God and of righteousness--not merely enemies through wicked works of the flesh, which they could not control, but enemies at heart, "carnally minded--not subject to the will of God." What the world needs is something entirely different from what is now, by God's grace, accorded to the Church, the household of faith. Blessed are our eyes, for they see, and our ears, for they hear, and our hearts, for they are desirous of fellowship with God; otherwise he would not accept us as living sacrifices and justify us through the precious blood and sanctify us through our covenant of death. What the world needs is just what God has provided for them.

(1) A strong Kingdom to crush the power of Satan and set mankind free from his blinding and enslaving influences.

(2) It needs further the establishment of a Kingdom of righteousness to mete out rewards and punishments promptly.

(3) It needs also a merciful high priest, not only sympathetic, but backed by a merit then applied on their behalf, giving them fully into his control to be uplifted mentally, morally and physically.

(4) In order to comply with the Lord's promise to natural Israel, all these blessings of the New Covenant must reach the world through Israel as the channel.

(5) This Mediatorial Kingdom will begin at the close of this Gospel Age, when the members of the Body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the Ancient Worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the Ancient Worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. "This is my Covenant with them when I shall take away their sins." (Romans 11:27; Jer. 31:33.) Sodom and Samaria and all the nations shall be given unto them for daughters, but not by their old Law Covenant, but by a New Law Covenant.--Ezek. 16:60-63.

Under the new regime of the New Covenant and its

R4575 : page 88

Millennial Kingdom (in the hands of the antitypical Moses, the Mediator of the New Covenant), the Law will go forth from Mt. Zion (Spiritual Israel) and the Word of the Lord from Jerusalem (Natural Israel). The result will be wonderful blessings--mental, moral and physical uplift, freedom from pests, the elimination of disease, etc. The start on the highway of holiness will there be made and the blessings of the Lord will fill the whole earth. Many nations will perceive and take note and desire to share those earthly good things with Israel. But the New Covenant will be made only with Israel. And the only way in which the other nations can receive a share of those restitution favors will be by becoming Israelites--coming under the laws, regulations and disciplines of the New Covenant. The restitution blessings will be so attractive that we read, "Many nations shall go and say, Come, let us go up to the mountain of the

Lord's house; he will teach us (as well as the Jews) of his ways; and we (like them) will walk in his paths."--Isa. 2:3.

Thus the highway of holiness will be opened up through Israel, through the Ancient Worthies, through the New Covenant made with them. That highway of holiness will lead from imperfection to perfection, justification, restitution of all that was lost in Adam and redeemed at Calvary. Thus gradually, as the famine drew the Egyptians to Joseph for the bread of life, so those Millennial conditions will draw all nations to Israel to obtain perfection and everlasting life.

The justification of the Millennial Age will not be a faith-justification, but an actual-justification, gradually attained under the New Covenant conditions, "Do and live;" but also under the merciful provision arranged through the Mediator of that New Covenant. During that Mediatorial Reign all refusing to come into harmony with the Kingdom arrangements will first of all fail to receive the special blessings that will then be given to the willing and obedient; and, persisting in their wrong course, they will ultimately be cut off in the Second Death without hope of recovery. With the conclusion of the Millennium all mankind will have reached the condition of actual justification, or perfection through the merit of Christ applied as Mediator of the New Covenant through Israel. And all the world of mankind then perfected will be Israelites, just as all nationalities come to the United States and here become citizens. Thus all nations during the Millennium will gradually flow to Israel and come under obedience to the New Covenant regulations and thus become Israelites indeed on the earthly plane.

When our Lord at the close of his Mediatorial Kingdom will deliver over the control to God the Father, he will deliver only Israelites--the seed of Abraham; as it is written, "I have constituted thee a father of many nations"; "Thy seed shall be as the sand of the seashore" for multitude. (Hosea 1:10.) Later on that great host of Abraham's seed, after having been delivered over to the Father perfect and thoroughly able to keep the Divine Law (without any allowances), will be tested by the liberation of Satan for a little season. The Adversary will go up on the breadth of the earth to deceive all--the number of all being "as the sand of the seashore." How many will prove unfaithful and fall into the snare he will be permitted to lay for them is not indicated; but God will not fully and completely receive any into eternal life without first testing them as respects their loyalty to himself and the principles of his righteousness. One of the very tests which he puts to the Church in the present time--testing us, however, not according to the flesh, but according to the spirit, according to the intents of the heart--is our obedience to his Word and Providences. Only the submissive will pass the inspection. All the heady and high-minded and self-willed will surely be rejected.

"Let us, therefore, humble ourselves under the
mighty hand of God, that he may exalt us in due time."
--I Pet. 5:6.

===================

R4576 : page 88

GOD'S GRACE AND GOD'S REWARD

"The grace of God which bringeth salvation hath appeared for all men, teaching us that, denying ungodliness and worldly desires, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious revelation of the great God and our Saviour Jesus Christ."--Titus 2:11-13.

GOD'S grace or favor relates primarily to the mercy which he purposes to extend to Adam and all of his posterity through our Lord Jesus Christ. It is grace or favor because it is a thing not merited--it is not a reward. It has appeared for all men in the sense that it has been manifested to some and the information has been given that ultimately it will be extended to all, so that all may have a share in it. It bringeth salvation in the sense that the opportunities afforded by grace make possible our salvation from sin and death conditions. It has many teachings or lessons, but one of these is paramount, namely, that in God's sight sin is exceedingly sinful and must become so also in our sight. It teaches that we should forego the weaknesses, the tendencies of the flesh, and should resist them and show our preference for righteousness by our zeal in fighting against sin. All who will eventually get God's blessing and perfection on either the earthly or the heavenly plane must come to this standard of loving righteousness and hating iniquity, else the blessings of God's grace will not continue with them.

And, contrariwise, when the sinners shall have been fully lifted out of their weakness and imperfection and fully established in righteousness, grace or favor toward them will be at an end; because they will no longer have need for it. They will, however, to all eternity, assuredly acknowledge with gladness the grace which saved them and lifted them to full salvation and accord with the Divine Law.

During this Gospel Age God's grace is manifested in a variety of ways, whereas during the Millennial Age his grace will be manifested merely through the operation of the Millennial Kingdom and its influences. Now, God's people have his grace through Christ in the arrangement provided for the justification from their sins and weaknesses on the basis of obedient faith to the extent of ability. To abide in God's grace we must turn from sin to serve the Lord. Then we were brought to a knowledge of a second step of grace--the privilege of using our faith-justification as a basis for sacrificing with Christ and becoming partakers of his Divine nature, glory and Kingdom. After we had taken the step of consecration, a third step of grace was opened to us--the begetting of the holy Spirit and the induction

R4576 : page 89

into the School of Christ to take his yoke upon us and learn of him. Grace still pursued us. After cancelling our share of Original Sin and imperfection, grace provided also for our continuance in the love of God, after we became New Creatures. The "New Creature" has need of grace and mercy because it has for its expression only the "earthen vessel," which is frail and prone to sin, weakness and error.

The New Creature cannot sin--wilfully--and it never had "Original Sin"; but it could be strangled by the old nature, if the latter were allowed to revive and regain the control. God recognizes the flesh as dead and deals only with the New Creature, which never knew sin and which never could love sin. Nevertheless the New Creature has a responsibility for its earthly tabernacle, the body, just as a man has responsibility for the conduct of his dog. If he knows the dog to be vicious he must muzzle him. If he does not encourage the dog to do mischief, he is still responsible for him and liable for his depredations. So the New Creature is responsible for his body of flesh. Because he cannot fully control thoughts, words and actions, there are sure to be trespasses. And these must not only be fought against, but must be repented of--taken to the Throne of the Heavenly Grace for forgiveness. Here again the voice of grace is heard speaking peace through Jesus Christ the Redeemer, for the Redeemer through Divine arrangement is our Advocate. As such he is both able and willing to apply all that may be needed to make good our errors of weakness or ignorance. God's grace continues thus with us to the end of the journey, lending assistance at every step.

But there are certain things which are not of grace. While justification, the basis of our sacrifice, is of grace, our presentation of our bodies living sacrifices is not of grace. The knowledge of our privilege is by grace, but our sacrificing is of our own volition. It is this spirit of sacrifice and its manifestation in the spirit of loyalty to God and to righteousness which God purposes to reward with association with the Redeemer in his kingly glory, honor and immortality. In this we are copies of God's dear Son. "If we suffer with him, we shall also reign with him." Notice well the rewards promised: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.) "They shall walk with me in white, for they are worthy." (Rev. 3:4.) On the other hand, it may be truly said that all of our blessings and favors are of God's grace, because we could never have merited any of them ourselves--because the foundation of all our blessings, honors, glory and immortality rests upon the grace of God in Christ, without whom we could do nothing and would be nothing.

===================

R4576 : page 89

HEALING ALL MANNER OF DISEASES

--MATTHEW 8:2-17.--MARCH 6.--

Golden Text:--"Himself took our infirmities
and bare our weaknesses."--V. 17.

ALTHOUGH the Great Teacher healed all manner of diseases, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

(1) To draw attention to his message.

(2) To be illustrations of his great Work of the future when in Kingdom power and glory he shall heal all diseases, uplifting mankind out of sin and death conditions completely.

(3) They were tests of the Master's own faithfulness to his Consecration Vow. Throughout his healing ministry he laid down his life, so that after three and a half years of ministry, the Perfect One had so exhausted his vitality that he could not carry his own cross, as could the thieves who accompanied him. His great sacrifice was thus partially laid down before he reached Calvary, where it was "finished." Thus our Lord's miracles were performed, as the prophet declares, at his own expense, his own sacrifice--"Himself took our infirmities and bare our diseases." Every healing performed, to a proportionate extent decreased the Lord's vitality. So we read, "Virtue (vitality) went out of him and healed them all."--Luke 6:19.

Leprosy, very prevalent in the East, is used in the Scriptures symbolically to represent sin, and the cleansing of it to represent purification from sin. It was classed as incurable and hence our Lord's curing it demonstrated his supernatural power. In the case under consideration, as in others, Jesus directed that the miracle be not specially blazoned forth amongst the people; for so doing would tend to make him too popular, as in some cases it led to the demand that he should be recognized as King. But he did direct that the miracle be duly reported to the High Priest. This was the demand of the Law. And furthermore Jesus wished that his miracles should be "a testimony unto them"--unto those who sat in Moses' seat as the rulers of the people, and who would ultimately pass sentence upon him. They must at least know of his miracles.

Not much religion might be expected from Roman soldiers, yet our Lord testified of the one whose servant he healed that his faith was greater than any he had found amongst the Israelites. The Roman entreated favor for his servant, and when our Lord promised to go to his house to heal him, the centurion answered the Lord that a visit was entirely unnecessary, that he would be fully satisfied if he spoke the word of healing. Jesus dismissed the centurion saying, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed.

There is a lesson for us in these words--our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please God." And those who cannot exercise faith cannot have share in the blessings offered under the Gospel call, but must wait for the demonstrations of the Millennial Kingdom.

The circumstance served as a text, and prophetically the Lord declared what must have seemed peculiar to his hearers--that many would come from the East and West --Gentiles--to be associated with Abraham and Isaac and Jacob in the Kingdom, while Israelites would be cast out of Divine favor into outer darkness of disfavor and there have distress. The "outer darkness" of God's disfavor has been upon them especially since the destruction of Jerusalem.

The Jews fully expected the setting up of the Millennial Kingdom, but supposed none other than Jews would be in or of it. The nucleus of the Kingdom class was

R4577 : page 90

Jewish--from the day of Pentecost for three and a half years, to the time when Cornelius was received as the first Gentile accepted. Since then "the middle wall of partition" between Jew and Gentile, which previously hindered the latter from a full share of God's favors, has been broken down. During the eighteen centuries the Lord has gathered or "called" disciples from all nations. The faithful of these will constitute the Kingdom class. In connection with these Abraham, Isaac and Jacob will have an honored place for the blessing of Israel regathered and through them the blessing of all the families of the earth during the Millennium, which, we believe, will shortly be in evidence.

While the faithful of the Jews will share that Kingdom, the nation as a whole was rejected from Divine favor and cast into "outer darkness"--the same darkness which covered the Gentiles, the world in general. They have had weeping and gnashing of teeth for eighteen centuries and, according to the Scriptures, will suffer further yet before the time shall come when God will graciously forgive their sin and save them from their national blindness and make them, in connection with the Millennial Kingdom, his instruments for blessing all the families of the earth.

No miracle of healing was ever wrought by the Savior upon any of his disciples. The same is true of the apostolic healing--the healing blessings were all wrought upon those outside of the discipleship. This was because the "call" of the disciples was not to human perfection, restitution and health; but to self-denial, self-sacrifice, even unto death. Their blessings and privileges, above those of the world, were along spiritual lines. The awakening of Lazarus and of Dorcas were not in violation of this rule, neither was the healing of Peter's mother-in-law, for we have no evidence that she was a believer and a disciple.

====================

R4577 : page 90

POWER OVER THE ADVERSARY

--MATTHEW 8:23-34.--MARCH 13.--

Golden Text:--"What manner of man is this, that even the winds and the sea obey him?"--V. 27.

SEVERAL of the apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly a great storm arose, as is frequently the case on that lake. The mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, who were experienced, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Save, Lord, or we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words, "Why are ye fearful, O ye of little faith?" Many since have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel, "What manner of man is this, that even the winds and sea obey him." Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties and interests. And likewise not until we have learned the same great lesson of Jesus' Messiahship, and that to him at his resurrection was granted "all power in heaven and in earth," can we fully trust him and rest by faith in his loving care.

Evidently the apostles all understood that Satan is a spirit being, invisible and powerful, and that, to some extent, he has power over human affairs under certain Divine limitations and regulations. Thus St. Paul designates him the "Prince of the power of the air, the spirit that now worketh in the children of disobedience."--Eph. 2:2.

We remember the case of the Prophet Job and the Bible testimony that God permitted a trial of his faith and allowed the Adversary to have great power over his affairs. We recall that some of that power was exercised through a cyclone, which destroyed the house in which Job's children were gathered.

Possibly the Adversary was permitted to develop the storm on Lake Galilee for the very purpose of the lesson it gave to the apostles. The "Prince of the power of the air" may have thought to destroy the Savior in this manner, as later he evidently had to do with his crucifixion between two thieves. In the one case his effort was thwarted by the word of Jesus. In the other case it was permitted to reach success--because "his hour had come." We may well remember, too, the declaration that Satan, who had been working with Judas previously, fully entered into him, according to the account, on the night of our Savior's betrayal.--Luke 22:3; John 13:27.

This study tells us of our Lord's encounter with some of the inferior fallen angels, of whom we read that Satan is the "Prince of devils." We must not forget that the Scriptures deny that these demons are disembodied men and that they teach most distinctly that they are fallen angels.--2 Pet. 2:4; Jude 6.

The Bible tells that these fallen angels at one time were holy, but that in the period before the flood they became contaminated with sin through association with humanity. Since the flood, cut off from association with the holy angels and from liberty to materialize and appear as men, they have, nevertheless, sought to break down the barriers. Not permitted to materialize, they have sought to control, to obsess and to possess humanity--using the human body as their medium, their body, to the extent of their ability to break down the barrier of the human will. The Scriptures continually guard us against having anything to do with necromancers, wizards, witches, mediums, or others, who claim to represent and speak for the dead. The Bible assures us that "The dead know not anything," and that the only hope for them is in the resurrection and that not dead humanity, but fallen angels, strive to communicate with us and through us. We are not in this blaming spirit mediums with being in collusion with the fallen angels knowingly. We believe that they are deceived, as are others. Indeed, the Bible alone gives light on this subject, as we have been able to point out to many mediums whom we have recovered from their delusions.

R4577 : page 91

The two maniacs of verse 28 were crazy because many demons possessed them and attempted to control them in different ways. Intelligent physicians recognize that probably more than one-half of the inmates of insane asylums suffer from this same terrible trouble, demon possession.

Another account tells us how our Lord questioned the obsessed ones and how the evil spirits answered through them that they were legion--that is to say, a multitude of demons were in possession. They besought the Lord that if they could not remain they might at least be permitted possession of the herd of swine. The permission was granted them. The result was that the entire herd of probably hundreds stampeded, rushed down the face of the hill, and were drowned in the sea. When we consider the nature of the hog, it would appear that there were enough demons to supply one for every hog, because, unlike sheep, a hog will stand still while his fellows in the same herd may become greatly excited. Each hog is independent in his action. The number of demons was indeed legion. Unable to break down the barrier of the human will in a general way, they crowd into poor human beings whose will-barriers have been let down.

Continually we warn people, in harmony with the Scriptures, against Spiritism and everything occult, as being of the Adversary. We warn them also that hypnotism and everything which breaks down the human will is injurious and leaves the person the more subject to the invasion of these fallen angels into his mind, his affairs, who, if yielded to, endanger his sanity through obsession.

The result of this miracle shows the power of selfishness. The multitude came to see the miracle--two men who had been crazy, clothed in their right minds. "But," said they sordidly, "What a cost! See the hogs floating in the sea!" And they besought the Lord to leave their country, which he promptly did. The same principle of selfishness may be noted everywhere today. The multitude are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Let so many of us as are disciples of the Galilean Prophet take a different view of matters and have our hearts in harmony with his glorious work of the deliverance of humanity and the destruction of everything obnoxious to the Divine will--even as swine were contraband of the Jewish Law.

====================

R4578 : page 91

THE PHILOSOPHY OF THE RANSOM

WATCH TOWER readers can bear witness of the fact that this Journal has always encouraged the study of the Scriptures and the attainment, so far as possible, of an intellectual appreciation of God's Word. We have, however, always insisted that Divine Revelation was intended, not to puff us up with mere knowledge of Divine mysteries, but to build us up in the character-likeness of our Redeemer and of our Father. Hence our frequent reiteration of St. Paul's words, If I had all knowledge and understood all mystery, yet had not love, it would profit me nothing.--I Cor. 13:2.

We should steer clear of the two extremes:--

(1) Of those who lay all stress upon the heart and feeling and ignore a study of the Divine Word and its mysteries.

(2) Those who study the Bible from curiosity, or from a desire to shine before their fellows, and who ignore heart-development and a sympathetic entrance into the spirit of the Divine Plan.

Doubtless many of our readers understood fundamentals of the Gospel of Christ before they came in contact with the DAWN-STUDIES and their elaboration of the philosophy of the Divine Plan. We are sure that many would be inclined to say, "No, I never understood anything whatever respecting Ransom, Restitution, Justification and Sanctification until I read THE WATCH TOWER publications; my previous Christian experience seemed hazy, like a dream in comparison with present realization of the length and breadth and height and depth of Wisdom, Justice and Love Divine."

But no, dear Brother, we remind you that even your hazy ignorance of the philosophy of the Ransom did not hinder you from mentally grasping and appropriating to yourself the great general fact that "Christ died for our sins, according to the Scriptures" (I Cor. 15:3), and that we have "redemption and remission of sin through his blood." On the basis of that faith and without philosophizing you had "peace with God through our Lord Jesus Christ." More than that: you possibly had some appreciation of having made a consecration to the Lord, turned over a new leaf, etc.--however vaguely you realized this. And you had learned lessons in the School of Christ along certain lines, even though you did not know that you were in School preparing for the great work of the future--the judging of the world. You knew something about self-sacrifice, too, even though you did not appreciate the philosophy of how you were to share "in the sufferings of Christ" as a member of his Body.

It is well that we call these things to mind for two reasons:

(1) The remembrance of them will make us more considerate of fellow-Christians, whose eyes of understanding have not yet opened to the philosophy of the Divine Program.

(2) It will keep us from becoming excited when some poor fellow-traveler, falling asleep, has the nightmare and shouts, "Wake up! Wake up! THE WATCH TOWER has denied the Ransom, the Mediator and the New Covenant, and has been doing so for thirty years." The poor brother who is thus excited should consider his own mental state and realize that he has never seen a philosophy of the ransom presented in any other publication. If he can produce it we will be glad to have him cite it to us--volume and page. The difficulty has been superficiality. He never comprehended the philosophy of the ransom--or possibly he did and has become blinded to it.

Faith in the Atonement is the important matter. But the more accurate our knowledge, the stronger and firmer and more intelligent will be our faith. If the brother who thinks he is waking up when he is really going to sleep will sit down and connectedly attempt to put together a philosophy of the Atonement he will do himself a great service, for he will soon discover that in picking out a few threads of argument from our presentations, he has spoiled his philosophy entirely. He will find himself unable to lay down systematically, logically, reasonably, the Divine Plan of the Ages, tracing it from the promise made to Abraham to the close of the Millennial Age.

It is one thing to pick a quarrel, to dispute and object and to quote a text here and there on a subject, and to "throw dust"; but it is quite another thing to systematically map out the Covenants, their mediators, their time, their place, the types, the antitypes, etc. Any of us may

take a narrow or a comprehensive view of a subject such as the Ransom. One time we might say broadly and truthfully, "Everything was secured by the death of Christ." Or, more accurately and minutely we might proceed along the Scriptural lines to note the various steps of the Divine Program in our Lord's leaving the glory of the heavenly condition to be born a babe--in his boyhood experience; in his consecration at Jordan; in his death at Calvary; in his ascension; in his appearing as the Advocate of the Church before the Father; in his pouring out of the Pentecostal blessing; in his dealing with the Church during this Gospel Age, developing an elect "little flock" and also a "great company" to the spirit plane; in his Second Coming; in the uniting of his members, his Bride, to himself; in his sealing the New Covenant for Israel--and for the world through the privilege of becoming Israelites; in his Millennial reign of glory and the end thereof, when "he shall see of the travail of his soul and be satisfied."--Isa. 53:11.

Similarly we might speak of the Ransom--that "Jesus gave himself a Ransom for all, to be testified in due time." Undoubtedly that was the Divine intention. But the application of the Ransom during this age to the Church and during the next age to the world is a further elaboration, showing the relationship of the "due time" to the great fact of a Ransom Price and its broad application, ultimately for all.

What constitutes a faith in the Ransom, and what constitutes a denial of it, are proper questions, proper studies. Irrespective of perfect or imperfect philosophy, a true believer in the Ransom is one who acknowledges--

(1) That the reconciliation to God has already been effected and that the basis of that reconciliation lay in the merit of Christ's sacrificial death.

(2) To deny the Ransom is to deny one or both of those propositions directly or indirectly. For instance, for anyone to claim relationship with God on the ground of his own perfection or meritorious works, aside from Christ's sacrifice, would be a denial of the second proposition. For anyone to claim that he is not reconciled to God through the death of his Son is to claim that he has not yet had experience with the blessings secured through the ransom. It means a denial or rejection of his share in the ransom--a denial of At-one-ment between him and the Father. Hence those who claim that they need a mediator are denying the At-one-ment as between God and themselves--and this means, so far as they are concerned, a denial of the effectiveness of the ransom. A ransom which did not at-one for sin and bring the sinner back into full fellowship with God would not be a ransom.

We are not hereby claiming that those who say that Jesus is their Mediator are knowingly denying the ransom. We assume that many of them are merely confused and will ere long, under God's providence, see matters more distinctly. We are merely pointing out that theoretically and logically such deny the finished work of Christ on their behalf, when they claim that he is the Mediator between them and God. It seems remarkable that any could become so confused as to imagine that, as New Creatures, they ever sinned or were ever alienated from God. It was not as New Creatures that we needed ransoming. It was the natural man fallen through sin whose sin needed to be atoned for by the death of the Man Christ Jesus and the application or imputation of the merit of that sacrifice.

The application of our Lord's ransom merit "for us," when he ascended up on high, had the effect of immediately cancelling all of our sins and bringing us into direct at-one-ment with the Father the moment we by faith accepted the Lord's terms and presented ourselves living sacrifices. Not even for one moment did Jesus stand between us and the Father. The very moment that he applied to us his merit was the same moment in which the

Father received us as New Creatures begotten of the holy Spirit, "Sons of God without rebuke." (Phil. 2:15.) Our Lord Jesus was made unto us wisdom, justification, sanctification and will yet be made unto us deliverance; but it was God that drew us, that called us. "It is God that justifieth." (Rom. 8:33.) It is God that sanctifies us to himself and that will by and by raise us up also by Jesus to the glorious perfection of the divine nature. Our Redeemer is our Advocate who, covering us with the robe of his own merit, presents us at once and directly to the Father, without any one between.

Note, in contrast, how differently the Ransom merit will affect the world of mankind during the Millennium. It will not similarly cancel their sins and instantly turn them over to the Father. To do so would mean their ruination, for the Divine Law would instantly condemn them to death again; because, carnally minded, rebellious, not subject to the Law of God. The merit of the Ransom will be applied for the world indirectly in the sealing of the New Covenant with Israel, so that all the world under that Covenant provision and under the great Mediatorial Kingdom of Righteousness, for a thousand years may have fullest opportunity for the opening of the eyes of their understanding, for the changing of their stony hearts to hearts of flesh, to human love and sympathy. During that age none will be introduced to the Father; the Mediator will stand between God and man until he shall have perfected the willing and obedient--until he shall have actually justified them. All will be under the judgment of the Royal Priesthood after

R4579 : page 92

the order of Melchizedek for disciplining and uplifting. During that age all those who refuse to heed that Great Prophet, Priest, King, "Mediator between God and men" will be utterly destroyed from amongst the people in the Second Death. (Act. 3:23.) Not until the end of the Millennial Age (not until mankind shall have reached absolute justification or perfection) will the full results of the ransom be theirs. Then they will be introduced to the Father blameless and unreprovable.

In a word, then, the efficiency of the Ransom Price of our Lord's sacrifice comes instantly to the consecrated believer through faith-justification and obedience of sacrifice, while the merit of that ransom will properly be gradually bestowed upon the world during the entire Millennial Age.

====================

R4579 : page 92

QUESTIONS ON JUSTIFICATION

Question.--(1) Did the Court of the Tabernacle represent justification by faith merely, or did it represent justification to eternal life rights?

Answer.--In seeking for the lessons of the Tabernacle types we should remember that they represent both progress and completion. In reality, all those saved during this Gospel Age are called to be priests--no one is called to be of the "great company," the antitypical Levites. Those who will become members of the "great company," the antitypical Levites, will be such as have been called to the priesthood and who took certain steps in harmony with that call, but failed to make their calling and election sure. Eventually, as shown in the type, only a "little flock" of priests, will attain the condition typified

R4579 : page 93

by the Tabernacle itself. Eventually a large number, begotten of the holy Spirit, will fail to manifest sufficient zeal as sacrificers and will be accounted only as Levite helpers. Their place will be in the Court, as shown in type.

Now let us view the processes by which the antitypical priests and Levites reach their fixed positions represented by the Tabernacle and the Court. All who are feeling after God and righteousness may be said to draw near to the Tabernacle. To such the great altar and its sacrifice will be manifested. By faith they may then enter in through the gate and be behind the curtain in the Court. They are in the Levite attitude or position, but are not yet really Levites in the finished sense. Passing the altar they proceed to the Laver and see its water and their privilege of washing, putting away the filth of the flesh. As faith alone did not determine them to be Levites, neither does the washing or putting away of sin. They must additionally approach the Veil, which symbolizes consecration--they must stoop to this Veil and pass under it before they can belong to the spirit-begotten class.

Inside the Veil they are nominally priests. And if they will, they may proceed to enjoy the privileges of the shewbread and of the light from the golden lampstand and proceed to the Incense Altar antitypically by responding to all the opportunities and privileges granted them of laying down their lives for the brethren--presenting their bodies daily, hourly, living sacrifices in the Lord's service, "a sweet odor." If faithful even unto death they then will pass beyond the rent Veil into the Most Holy condition. As members of the High Priest's Body they will then have free course, full privilege to the Tabernacle condition forever. Or rather, as shown in the other type, they become living stones in the glorious spiritual Temple.

But those who made the consecration and who fail to burn the incense on the Golden Altar may not remain in the Tabernacle--they must go out again into the Court. They lose the priestly privileges, but not their Levite privileges and right to remain in the Court condition. Only a willful, deliberate rejection of the Lord's grace and turning to sin--anger, malice, hatred, envy, strife, etc., works of the flesh and of the devil, which would mean their utter destruction in the Second Death--would exclude them from the Court of favor. Those who pass the Gate and the Altar, some of them going, perhaps, so far as to use the Laver but refuse to make consecration of themselves, will be ultimately rejected from the Court condition. They will be thrust out and become parts of the world, to be dealt with by the Great Redeemer during his Mediatorial Reign--to have all the privileges of the remainder of the world and no more.

JUSTIFIED TO PEACE

Question.--To what stage of our justification does the Apostle refer saying, "Being justified by faith we have peace with God through our Lord Jesus Christ"?

Answer.--From the time we first approach God we begin to have a measure of this peace. (Romans 5:1.) It continues with us as long as we are walking in the right direction, growing in knowledge and in obedience. Those whose faith or obedience stops find their peace with God diminish. If the faith and obedience extend to the point of full consecration and the begetting of the holy Spirit it becomes the "Peace of God which passeth all understanding, ruling in our hearts." (Phil. 4:7.) The latter text refers to the perfected peace imparted by the holy Spirit, resulting from a full consecration to the Lord.

To illustrate: Imagine a person not in harmony with God, but feeling after him. Typically he recognizes the Divine Presence as represented in the Tabernacle. He draws near to God. He finds but one "gate" for entrance from the camp to the court. There he beholds the brazen altar with its sacrifice representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time of entering the court condition of faith, the peace continues to increase with each onward step of obedience. When the Laver is reached and its lessons of cleansing mind and heart are applied the peace with God increases, because of the obedience. Next, the First Veil is seen, representing consecration to death. If the stoop of full consecration to pass under the Veil be made, the result is full or perfect peace, such as our Lord referred to when he said, "My peace I give unto you." Our peace is no longer merely through faith in our Redeemer's work, but more than this; it has become peace, the gift of God's love, the begetting of the holy Spirit, which passeth all understanding, ruling in our hearts. But if, when the first Veil is reached and seen to represent the sacrifice of all earthly interest, then that step be not taken, the result will be a lessening of the peace and possibly a more or less rapid retrograde movement back toward the "gate"--toward the world.

ANCIENT WORTHIES NOT IN THE COURT

Question.--Were the Ancient Worthies in the condition represented by the Court of the Tabernacle? If not, why not?

Answer.--No. In their day the Priest had not yet come and the antitypical Tabernacle and its Court had not been established; hence they could not be in it. According to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that ultimately they may be granted a place with and as a part of the "great company," the antitypical Levites of the antitypical Court condition.

JUSTIFIED FULLY TO HUMAN RIGHTS

Question.--Are all who are justified freely from Adamic death the recipients of life rights on the human plane?

Answer.--If in the word freely is signified fully our answer is, Yes. Whoever is fully justified out of Adamic death is fully justified to human restitution. This will be the case with the world during the Millennium. During that thousand years the world will gradually rise out of its unjust and imperfect condition--gradually attain perfection or justification.

Applying the question to the present time--to faith-justification: A full justification would be attained only at the moment when Christ would accept the sinner as a disciple and that is at the moment of consecration. He does not spurn the sinner who is approaching him, exercising faith and evidencing a desire to forsake sin. All such are justified to their measure of faith and obedience, to have his fellowship, his aid; as it is written, "No man cometh unto the Father but by me." He invites the sinner to have confidence in him as a burden-bearer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me." (Matt. 11:28,29.) All thus approaching have a measure of peace and a measure of justification, but neither complete. The full or complete justification and peace are obtainable only at the moment when the sacrifice is fully tendered and accepted. At that moment our great Advocate and Elder Brother imputes to us his merit, so that our consecrated sacrifice can be accepted.

For our Lord to impute his merit to us in the full sense sooner than that moment of consecration and spirit-begetting

R4580 : page 94

would be to do injury to the interests of those who would fail to go on to consecration and discipleship: because if Christ's merit were fully imputed to them, canceling the sins that are past and presenting them to the Father, they would not be acceptable to the Father during this age unless they did consecrate to death. And, being unable to maintain themselves in Divine relationship as justified humans, they would be amenable to the Second

Death, because the provision of the Mediatorial Kingdom, etc., has not yet gone into operation. Without that New Covenant arrangement under the better Mediator no imperfect human being would have any opportunity for attaining perfection. If Christ's merit were now applied (to any except the actually justified and sanctified), it would put them directly into the hands of Jehovah and under the jurisdiction of his Law, and the result would be failure, Second Death. Only the sanctified can say, "The righteousness of the Law is fulfilled in us." (Rom. 8:4.) On the other hand, note the Divine arrangement that the Father does not deal with us as men, but as New Creatures. The Redeemer becomes our Advocate and applies his merit at the instant of our consecration. The Father's approval by the impartation of the holy Spirit is the evidence of the acceptance of our sacrifice under the imputed merit of Christ. As the Great High Priest is a Spirit Being, so must all his members be. And it is only with the spirit-begotten ones, therefore, that the Heavenly Father deals in any sense of the word.

CAN ANY PASS FROM THE COURT?

Question.--Is there any way to retreat from the antitypical Court condition without going into the Second Death?

Answer.--Yes, and no. For any of the antitypical Priests and Levites to abandon the Court would mean to leave the condition of membership in the "little flock" or in the "great company" to go to some other condition. There would be no other condition for them to go to, except as suggested, the Second Death.

On the other hand, let us keep in memory the fact that there are at present prospective or tentative Levites. We refer to those who are approaching through the Gate of faith past the Altar and the Laver and before the first Veil, but who have never taken the consecration step, fully renouncing their earthly rights. These have had justification-peace only, and that conditioned upon their obedience to the sacrificing terms of the "high calling." When they ceased to go forward, ceased to obey, their justification to peace began to die. These gradually go out of the Court, but not into the Second Death condition--because their justification had never reached the point of vitalization in sacrifice.

THE CHRISTIAN'S BATTLE

(OLD CREATURE)

Your brother has offended you.
    Must you forgiveness show
When he has not forgiveness asked?
    I really do not know
That you are called to go that far--

He's very much to blame.
Of course, I would not slander him,
Nor injure his good name;
But then, I think, I'd show him, too,
That he has quite offended you.

(NEW CREATURE)
How can I be a child of God
And not forgiveness show?
Why, he has covered all my sins,
And I must surely grow
In that sweet grace, which from the heart
Forgives by word and deed.
I would be like the blessed Lord;
For in his Word I read
That he left all the joys of heaven,
To die that I might be forgiven.

(OLD CREATURE)
Your brother has imposed on you;
Says, "All that's thine is mine."
It is not right; what shall you do?
Where will you draw the line?
Why should you share your earthly goods
Which you by thrift acquired?
That which you toil for is your own;
And you are not required
To give to every one who comes
To seek your help, your bread, your home.

(NEW CREATURE)
I've often wished that I had lived
When my Lord left his throne,
And trod this earth in human form,
That I might then have shown
My love to him, in service sweet;
But still the suffering Christ
Walks by my side each day and how
Neglected, poor, despised,
Still needing ministries of love--
Now here's the chance, my love to prove.

(OLD CREATURE)
Your brother shows no gratitude
For all your kindly deeds.
He surely should express some thanks,
When you supply his needs.
You've loaned, you've given, you've gone without;
You've helped him all you could;
I really think, in counting up,
You've done more than you should.
I'd call a halt, till he has seen
How very kind you've always been.

(NEW CREATURE)
What! work for thanks! then I should lose

A future rich reward;
All service to my brother, now,
Is done to my dear Lord.
Each little sacrifice I make,
Is precious in his sight.
To see my love and zeal abound,
I know is his delight.
For all the wealth beneath the sun,
I would not miss his sweet, "Well done."

(OLD CREATURE)
Your brother slandered you, I hear,
And tried on you to throw
Suspicions base to injure you;
Told things that were not so;
Surmised that you had evil done;
Tells others of his fears,
With coolness meets your looks of love,
And costs you many tears.
You do not owe him in return
A love which he will only spurn.

R4580 : page 95

(NEW CREATURE)
'Tis not my brother you hold up;
'Tis not his faults you show.
It is my brother's enemy,
Like you, a deadly foe.
My brother does not do the things
That you lay at his door;
'Tis his old creature that one day
Shall trouble him no more.
The New Creation is my kin,
The New Creation does not sin.

(OLD CREATURE)
Your brother claims he walks in love;
Then why is he so mean?
In many people of the world
There's more goodness seen
Than he shows in his daily life;
You know you're vexed with him,
He has such ugly little ways,
And such besetting sins:
He sorely lacks in Christian grace--
Now, how can he win in the race?

(NEW CREATURE)
The way is getting narrower,
More steep and rough it grows;
And fewer they who walk therein.
Lord, I would be of those
Who walk on to the very end
Through good report or ill--
My chief desire to know and do

Thy blessed holy will.
Complete in me thy work of grace,
That I may see thee face to face.
REBECCA FAIR DONEY.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES (V)

Man for Whom Atonement Was Made.

APRIL 3

(1) What is the signification of the word ransom in the English and in the Greek? Cite the Scripture. P. 427, last par.

(2) What light does the meaning of the word ransom throw upon the work of Atonement? P. 428.

(3) Does the word redeem have a somewhat similar signification to the word ransom? And have the translators of the English Bible helped or hindered the student, and how? P. 429-431.

(4) What about the word lutroo? Explain its significance and use. P. 431, 432.

(5) Explain the word lutrosis, also rendered redemption, and cite Scriptures. P. 432, 433.

(6) Explain the meaning of the Greek word poieolutrosin and its uses in the Scriptures. P. 433, par. 3,4.

(7) About the word apolutrosis: explain it and refer to its use and its meaning. P. 434-437.

APRIL 10

(8) Cite the uses of the words redeem, redeemer, redeemed, redemption in the Old Testament. Examine these and show their proper application. P. 438.

(9) Is the commercial idea involved in the words describing man's redemption and its cost? P. 439, par. 2.

(10) How does this commercial thought harmonize with the substitute thought and with the signification of the word ransom? P. 439, par. 1.

(11) What object is served by the teaching of this Scripture that the "world is bought"?--that the penalty of man's sin was death, under the Divine arrangement? P. 439, par. 2.

(12) So far as the redeemed are concerned, what does it matter by what process God satisfied the demands of his own Justice, if to them it comes as a gift? What purpose, then, is served in the Divine explanation as to how we were redeemed and how the Divine Justice was satisfied before we could be delivered from the power of sin and death--curse or sentence of the Divine Law? P. 439, par. 3.

(13) Mention some of the Scriptures which show that our Redeemer gave all that he had; that he kept nothing back, but made a full sacrifice of his every talent, power, position and right, that thereby he might become man's Redeemer and eventually have a right to be the Mediator of the New Covenant between God and mankind in general? P. 440.

(14) Cite some Scripture showing what ransom was paid for man. P. 441, par. 1.

(15) Cite some Scriptures showing what was the penalty for sin and what the price paid in offset or cancellation of that sin. P. 441.

(16) Did the payment of the ransom price effect the forgiveness, and release all mankind or any number of them from the death sentence? P. 442, par. 1.

(17) When our Lord ascended on high, was he possessed of a sufficiency of merit which, if applied, would have effected the cancellation of the sins of the whole world? And did he so apply it? And if not, what did he do with it? P. 442, par. 1.

(18) Who are included in the term us? For whom did the Lord make application of his merit when he ascended on high and what proof was furnished to the Church showing that the Father accepted the merit thus applied?

(19) What can we say respecting the meaning of the words hilasmos and hilasterion? What Scriptures refer to these and what do they teach?

APRIL 17

(20) When we read that without the shedding of blood there is no remission of sins, did it mean any blood? If not, what blood? And did it mean that shedding of the blood remitted the sins or that the blood must be shed and then be used as a basis for sin remission? P. 442, last par.

(21) Explain how and why the shame and ignominy of the cross, etc., were necessary to our Lord, whereas the penalty of sin as originally stated to father Adam was merely death without stipulations respecting shame and ignominy. P. 443.

(22) What Scriptures particularly show that mankind is in a wrong condition, alienated from his Creator, and nothing but the sacrifice of Christ could be effective for his reconciliation, either by justification by faith now or actual justification by and by during the Millennium? P. 444, 445.

(23) Cite some Scriptures which teach that our Lord's sacrifice was not for the Church alone, but also for the sins of the whole world. P. 446.

(24) What Scriptures directly state that mankind were bought with a price--the blood of Christ? P. 446, last par.

(25) By whom was the purchase made? P. 447.

(26) Of whom was the purchase made? P. 447-449.

(27) Why, for what purpose, was the purchase made? P. 450.

(28) What part did love and wisdom have with justice in this arrangement for human sin? P. 451.

APRIL 24

(29) May we then say that although man be released from sin and death only by the satisfaction of Justice, nevertheless the triumph of Justice was preeminently a victory of Divine Love through Justice? If so, show it. P. 452, par. 1,2.

(30) Who sold the race into sin and what compensation did he receive? P. 452, par. 3.

(31) Is this matter of the purchase of our race by the Lord Jesus Christ a mere figure or theory, or is it bona fide, actual, and does it carry with it actualities of progression and control? P. 452, par. 4.

(32) Is it by virtue of this purchase that the Redeemer has the right to be the restorer of the race, and by giving to it the purchased life, does he become its Life-Giver or Father, and is this term Father Scripturally applied to him? Explain the process of the philosophy. P. 453, par. 1.

(33) Our Lord laid down the price of the race when he died. Did he take it back again when he arose from the dead on the third day? If not, why not? Explain the entire transaction and show positively that the ransom for sin remained and will always remain and that thus our forgiveness and reconciliation are upon a firm basis. P. 453, last par.; P. 454, par. 1.

(34) What would have been implied had our Lord risen from the dead a human being--thus taking back the ransom price? P. 454, par. 2.

(35) Could the man Jesus possibly be referred to as the new Father of the race--the Second Adam? Why not? Explain the matter fully. P. 454, par. 3,4.

===================

SEMI-MONTHLY
VOL. XXXI MARCH 15 No. 6
A.D. 1910--A.M. 6038

CONTENTS

A Layman on the "New Theology".................... 99
The Shepherd and His Flock........................100
Money Changes All Things..........................101
Verging on Danger.................................101
"All Deceivableness of Unrighteousness"...........102
Is the Mediator an Advocate?......................104
  When God Covenanted with Abraham.............105
"He is Not a Jew--Outwardly"......................106
  Note Further Misinterpretation................106
Sin and Sickness Related..........................107
Our Easter Lesson.................................108
Faith, the Channel of Blessing....................108
Re Berean Studies in the Scriptures..............110

Re Fifth-Sunday Local Conventions................110
Some Interesting Letters..........................111

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

R4586 : page 98

BROTHER RUSSELL IN EUROPE AND AFRICA

Brother Russell proposes a very hasty European tour. Incidentally, at the instance of the newspaper people connected with the publication of his sermons, he will extend the journey to Jerusalem and the Great Pyramid in Egypt. A brief outline of his journey follows:

Leave New York April 5, arrive Cherbourg (France), April 11; Paris, April 12; Basle (Switzerland), April 13. (Here an all-day meeting with French and Swiss brethren is proposed.)

Rome, April 14; Naples, April 15; Alexandria (Egypt), April 18; Cairo (and Pyramids), April 19; Port Said, April 20; Jaffa, April 21; Jerusalem and vicinity, April 21-24.

Return same route to Rome, April 30; Venice (Italy), May 1; Vienna (Austria), May 2; Warsaw (Russia), May 3, arriving 7:42 a.m., leaving midnight. (An all-day meeting is proposed.) Berlin, May 4, arriving 11:25 a.m., leaving 10 p.m., May 5. Here we hope to meet many German friends as well as representatives from Norway, Sweden and Denmark. May 6, Barmen-Elberfeld; London, arriving Charing Cross Station, 5:12 p.m., May 7.

London meetings, May 8, 15 and 21. The intermediate dates are open for the various cities of England, Ireland and Scotland as reports may be received at our London branch office.

1910--SUMMER CONVENTIONS--1910

Louisville, Ky., June 17-19.--Brother Russell will be present on the 19th and be the principal speaker.

Chicago, Ill., June 24-26.--Brother Russell will be present on the 26th and be the principal speaker.

Lake Chautauqua (Celeron Auditorium), July 30th to Aug. 7.--This will be the chief or General Convention of the year. Specially favorable excursion rates have been secured. The cheapest rate will be for those who will start their journey July 29. On that date tickets should be bought to Chautauqua for one fare plus $2. Another date will be announced later at one and one-half fare for the round trip. Full particulars then. We merely announce the dates now that all desiring to attend may make timely arrangements. The location is ideal. Specially low rates of board for the nine days or less will be secured at cottages and hotels on the lake shore at $1.00 per day and up. Numerous little steamers plying the lake will afford easy communication with the Auditorium.

ONE-DAY CONVENTIONS TO BE ADDRESSED BY THE EDITOR OF THIS JOURNAL:

WASHINGTON, D. C., MARCH 13

Morning and evening sessions, Masonic Temple, Ninth and F streets, N.W., 10:30 a.m. Praise, Prayer and Testimony meeting. 7:30 p.m. Brother Russell will address the friends. Discourse for the Public, New National Theater, at 3 p.m. Subject, "The Overthrow of Satan's Empire." Visiting friends will be heartily welcomed.

ALLENTOWN, PA., MARCH 20

All meetings in Lyric Theater, 25 North Sixth street.

Praise, Prayer and Testimony meeting at 10 a.m. Address for the interested at 11 a.m. Afternoon service for the Public at 3 p.m. Subject, "Man's Past, Present and Future." Visiting friends will be warmly welcomed.

BOSTON, MASS., MARCH 27

Praise, Prayer and Testimony Meeting at 10:30 a.m. Evening meeting for the interested at 7:30. Morning and evening meetings at Franklin Union Hall, Berkeley street, near junction of Tremont street. Afternoon session for the Public at 3 p.m. in Tremont Temple, Tremont street, between School and Broomfield streets. Subject, "Man's Past, Present and Future." Visiting friends will be heartily welcomed.

BROOKLYN, N.Y., APRIL 3

Morning services at 10:30 o'clock in the Brooklyn Tabernacle, 13-17 Hicks street, two blocks from P.R.R. Annex Ferry and five minutes' walk from Brooklyn Bridge entrance. Question meeting in the same building at 8 o'clock, preceded by a half hour's song service. Discourse for the Public at 3 p.m. in Brooklyn Academy of Music, on Lafayette avenue, St. Felix street, and Ashland place. Subject, "Overthrow of Satan's Empire." Visiting friends will be warmly welcomed.

===================

R4581 : page 99

A LAYMAN ON THE "NEW THEOLOGY"

[A STRIKING AND ABLE REVIEW OF DR. ELIOT'S VIEWS.]

THE following from The Religious Herald contains considerable truth and is well worth the reading as bearing on matters seen from THE WATCH TOWER:--

"You have probably seen in the papers references to the definition of the new theology given by Dr. Eliot, president emeritus of Harvard College, and for thirty-five years the first citizen of Massachusetts, if not of New England. But second-hand newspaper accounts are apt to be inaccurate; I thought you might like to see the original, and accordingly am enclosing a copy of the Harvard Theological Review, under separate cover, containing his lecture.

"Dr. Eliot has been much criticized, but for my part I admire his courage and honesty. Now, as always, he speaks the truth as he sees it, without fear or favor. Too many of the advocates of the new theology pursue the policy which a Methodist minister in a neighboring parish explained to me; they express their views freely at ministers' meetings, but have a tacit understanding not to mention them to the pews. And this respect for the tender feelings of the superstitious ones (!) who occupy the pews is, after all, not impolitic; for if the new theology were understood by the average layman, he would find it so hard to distinguish from the old atheism that, according to his temper, he would stay at home and save his money, or would try to get a new pastor installed.

"The Methodist clergyman I mention tells me that a great majority of the younger ministers of that Church, in this part of the country, are believers in the new theology. A majority of the Protestant ministers that I know hereabouts adhere to it, including most of the younger men.

"You will see that Dr. Eliot's lecture consists of two parts. The first, which is negative, is practically undistinguishable, so far as I can see, from ancient atheism. In fact, the new theology, as I understand it, in its advanced form, has less belief in a God (considered as a personality, with conscience and will), who created the universe and the living creatures in it, than David Hume, Edward Gibbon, Thomas Payne, Voltaire, and J. J. Rousseau had.

"As to the positive part of the new theology--well, I shall wish to know what you think of it.

"It is easy for me to understand this state of mind of the atheist, agnostic, or materialist, and in this age so many of the foremost intellects, especially on the Continent, deny all evidence of the existence of God, that I am not surprised to learn that any man holds such views. But to deny positively, on the one hand, all those conceptions of the Creator that seem natural to man, and then, without adhering to the logic of atheism, agnosticism, or materialism, to set up the hazy, and, to my mind, illogical view of God which is presented in this new theology, hardly seems normal, nor does it seem as if it could ever acquire many earnest followers among the common people. It seems to me to bear strong internal evidence of its origin in the study of the skeptical professor of theology, and to have, if I may use the expression, a perhaps unconscious but yet hypocritical origin. Of course, when I say this, I do not at all refer to Dr. Eliot.

"But let us put ourselves for a moment in the place of the man who has been ordained to the Christian ministry, who has lost faith and lacks the courage to turn his back on his calling and his friends, to confess himself a failure, and to begin life anew. To such a one the new theology appeals strongly; it saves his consistency; it saves his salary; it saves him from the humiliation that open apostasy would involve. Skeptics commonly feel more or less dislike of an ex-priest; the faithful consider him an apostate. But by embracing the so-called new theology, he holds his pastorate or lectureship and wins reputation as being learned, liberal and progressive.

"Whatever the cause may be, the so-called new theology seems to be dominant in most Protestant theological seminaries in Germany, England and the northern part of the United States, or where not dominant, to be rapidly increasing its influence.

"You will note in Dr. Eliot's lecture that in denying the existence of a conscious personal God (as distinguished from the God who is the sum of all living souls, human and brute, good, bad and indifferent alike), he denies all hope of a future life.

"How curious, also, the misunderstanding of the mission of pain on pages 399 and 400. The most ordinary intellect ought to see that if there were no pain in the world, a baby would chew off its own fingers; a cat, or even a child, would walk into the fire before intellect had taught him his danger; and so on to the end of the chapter.

"Perhaps one might think that because this lecture was delivered at Harvard it is too extreme a statement of the New Theology. But the New Theology is world-wide. For many of its disciples it has no God (except as the soul of the universe may be a God, if one can grasp that idea), no inspired Bible, no heaven-sent Savior of the world; its fundamental principle, if I have been able to make it out, is the absolute and positive negation of any supernatural

R4581 : page 100

power whatever in the past, present or future, with all that that implies. And as far as its professors and votaries have come under my observation, it is, in this fundamental principle, pretty much the same at Harvard, Union, Yale, Chicago; very much the same among Episcopalians, Methodists and Baptists as it is among Unitarians and Congregationalists; and it seems to have won a large majority of the young clergy of the Protestant Churches in this section. There are minor differences, of course; Dr. Eliot's position is the advanced logical position, towards which all the others are tending, but which not all have yet reached. Some men, moreover, are entirely subject to the influence of the new theology; others are influenced partly by the new and partly by the old in all stages of progress, but in general acquiring a little more of the new leaven and losing a little more of the old each year.

"Well, this is rather a long letter on theology from one who is not a theologian. My interest is not wholly, perhaps not chiefly, theological; it is rather practical and sociological. I have long been convinced that the Church could not adopt Darwinism without being killed by it, and the New Theology is largely the effect of Darwinism on the Church.

"We all know that there is a sort of elective affinity between unbridled democracy and atheistic socialism. By unbridled democracy, I mean the kind which gives to the Sea Island negro the same political weight as to his former master; which gives to the half-pauper, half-vicious denizens of the slum districts of our great cities the same voting power as the independent householder or business man possesses; aye, which gives them more, since as they are more numerous, they who pay no direct taxes are allowed, in effect, to levy them on those who do, by electing aldermen and other officers as worthless as themselves --the sort of democracy which really believes the old maxim, "Vox populi, vox Dei." This may seem like political heresy to many, but when the new theology shall have destroyed the common man's belief in God, the feeling of moral obligation to him and to our fellows, as his children (as it will do if it is not vigorously opposed), and when the Marxian missionaries shall have made as much progress in teaching their gospel of robbery to the negroes of the South and the poorer classes of our cities as they have already made on the Continent, and are making in London, we shall begin to appreciate what sort of a Vox Dei the Vox populi of a godless people can be. This affinity between extreme democracy and atheistic socialism has long been strikingly manifest on the Continent; it begins to be seen in England and America. The North of Germany, I am told, is so far won by atheistic and Marxian socialism--the so-called Social Democracy-- that the existing order is chiefly maintained in the German Empire by the Catholic South, the country districts, and the well-drilled bayonet.

"And to me, one of the most interesting things in connection with the so-called new theology is the fact that so many of its disciples are showing about as much affinity for militant socialism as the atheism of the Continent shows, and for the same reasons. This, of course, is not true of all its disciples or teachers--is emphatically not true of Dr. Eliot--but it seems to me to be a tendency of the system.

"Christianity teaches that man is inclined to sin; that his natural impulses are often bad; that he needs human government as well as Divine guidance; "the powers that be are ordained of God." The majority of the followers of Marx and many of the professors of the New Theology alike deny the existence of God (in the sense in which the Church has heretofore understood that existence), and the tendency of man to sin; they say that man's natural impulses are good and for the most part teach that salvation lies in the destruction of poverty and misery. Christianity teaches brotherly love, but forbids robbery and even covetousness. Marxian socialism pretends to advance brotherly love, but its maxim is the appropriation

R4582 : page 100

of all the means of production (farm and factory alike) to the use of the State, without compensation; and the majority of its apostles, knowing well that it can never succeed where Christianity prevails, wage constant and bitter warfare on the Church. And it is from their camp that the attacks on the doctrine of a future life, as tending to make contented slaves of men in this world, most frequently come. That rather astounding doctrine has to my knowledge resounded from at least three or four of the pulpits of this country within the last year, without exciting remark or answer, so far as I have heard.

"The inter-relations or inter-actions between Darwinism, the New Theology (or its equivalent, for most practical purposes, the old skepticism) and Marxian socialism are interesting and in a way important, but much too large for a friendly letter."

===================

R4582 : page 100

THE SHEPHERD AND HIS FLOCK

VOGUE, a secular journal, may not have keen spiritual vision, but it surely sees some earthly things rationally, as the following extract clearly proves:--

"Although the masculine non-church goer has for a long time attracted the disapproving attention of Church writers as well as of a large number of the clergy, who have sternly rebuked him from the pulpit, he stubbornly continues to pursue the even tenor of his way. And worse than this, whereas in days gone by he alone was to any great extent open to the charge of backsliding in such respect, of late years his wife and daughter in increasing numbers have taken to omitting regular church attendance, and that without the least loss of caste, except, perhaps, in small, conservative communities.

"Why is it that men and women who not only lead respectable lives, but who devote much of the time they can spare from the most pressing personal claims to what are incontestably good works, are today so frequently to be counted among those who habitually absent themselves from divine service? This is the question over which many good parsons are in despair, and it is but natural that they should be, for between their concern for the souls of their communities, and the prospect of being left without employment, they have much to worry them. It is also the question that is perplexing church councils, which are at their wit's end to devise methods of persuading (coercion being no longer permissible in the Protestant communion, at least) people to come back into the fold. But in spite of all the perturbation and efforts at reform on the part of the religious agencies of the age, the number of the non-church goers keeps on increasing at a rate alarming to those who regard Sunday observation, according to ecclesiastical formula, as the only test of character, and the only hope of salvation.

"Perceiving the trouble churches are in over the drifting

R4582 : page 101

away of their congregations, ex-President Eliot, of Harvard, not long ago submitted to an interested world his plan of a new religion, but although it was cordially received by the public, the ecclesiastics would have none of it. The projected system failed to provide for any phase of current ecclesiasticism, including the ministerial office, mysticism and the like, and, therefore it is not surprising that they frowned upon it, and refused to permit it Christian sanction. But whether the Protestant leaders like it or not, the only hope of winning the majority of those who have forsaken the Church back to affiliation with religious groups is the reduction of Church system, as nearly as practicable, to the two principles--Love Thy God With All Thy Heart and Thy Neighbor As Thyself. In spite of ecclesiasticism the more enlightened classes are already engaged in conjuring out in a myriad practical ways the command of neighborly love, and it is only by a convincing presentation of the claim of God upon the loyalty of the race, that the majority of the unchurched can be made to include that also in their creed of life.

"The right of private judgment--fought for and won centuries ago--is what is now being exercised by the non-church-goer, and what he asks of the ethical leader is not high-priced choirs to discourse glorious harmonies, or sacerdotal vaudeville of any kind. These aids to crowd-drawing do not touch the core of the matter. His demands are more serious and fundamental, for he believes that the hour has come when the Church must go back to the Master, and seek from him a new interpretation that shall fit the requirements of this age."

===================

R4582 : page 101

MONEY CHANGES ALL THINGS

ASSUREDLY the public prints assist in keeping the world straight--sometimes by sarcastic allusions like the following from the Easton Call. Undoubtedly the intelligence and freedom of the press should be credited with much of the advantage of our day over that termed "the dark ages." We quote:--

"One of the most amusing phases of the sacerdotal vaudeville this country is witnessing, is the way schools and colleges of the denominational kind are trying to shake off their religious connections in their greed to get hold of some of Mr. Carnegie's money. It is a well-known fact that Mr. Carnegie has no gifts for institutions ruled by church boards and trustees. To comply with this condition, Dickinson College, always regarded as a Methodist institution, has been turning all kinds of somersaults. The trustees of that college met in Philadelphia recently and passed resolutions, denying that the Methodist Church had any control over Dickinson College whatever, and forbidding the journals of that Church from publishing any such statement. The president of the college was also instructed to report his college as "nonsectarian" in the future. So that the reforms that once caused men to be tortured and burned at the stake, now come voluntarily to the tune of the Carnegie funds.

"Soon we may expect to see Lafayette College saying good-bye to the Presbyterian fathers and falling in line for something more substantial than the dope handed down by John Calvin.

"Of course, the ecclesiastical gentlemen are making a stubborn fight to preserve the special privileges of the clergy. They say that if you take away the religious foundation, the colleges will go to pieces. This reminds us of a story: Some years ago a large manufacturing plant at High Bridge, New Jersey, was discovered on fire at night. A message was sent to Phillipsburg for aid and one of the local companies loaded its engine on a car and went to High Bridge, but arrived after the buildings had burned. Early the next morning an Irishman arrived in Phillipsburg from High Bridge. 'Well, Pat,' asked some one, 'how did our boys make out last night at the fire?' 'Sure, and they did nobly well,' answered Pat; 'after strinuous ifforts, they succeeded in savin' ivery bit of the ground on which the great buildings were built.'"

===================

R4582 : page 101

VERGING ON DANGER

THE following from the Censor shows how the people, as represented by their spokesmen, are thinking. Our admonition to our readers is, "Seek ye first the Kingdom"! "Be content with such things as ye have"! While seeing the strife and trouble coming on the world take no part in it. "Wait ye upon me, saith the Lord"! In his own time and way our God will right every wrong and Messiah's Kingdom shall bless all the nations of the earth. We quote:--

"While it is a pitiful confession of their own abject weakness, when the people do without food as the only means of protecting themselves from robber monopolies, a vast amount of good may flow from the present food strike, nevertheless. While to do without meat can be nothing more than a temporary expedient, for the Beef Trust, as one paper says, can save until next month the meat you refuse to eat this month, at which time it can restore old prices, with a little something by way of interest, the movement, as a most forcible agitation, is bound to result in something, although we may feel sure that the 'passes' now being made by politicians in office will never result in much.

"Surely this general blind uprising of the people should carry a warning to Pierpont Morgan and those under him at Washington and elsewhere. The strike is a mild but distinct danger sign, and if Mr. Morgan had ever had time to read history a little bit he would see it. The extortionate price of food is not Hunger, but it verges on Hunger. Our masters should know that it is dangerous to fool with the popular stomach. So undeveloped is the average man, that the stomach is still lord of life. To get food is still the main incident of existence. Our masters, if they are wise, would know that it is possible to oppress the people to any extent that pleases them, so that they but have the sense to stop short of hunger. The average American can be deluded, abused and robbed to an extent that is amazing, just as long as those who spoil him leave him enough to eat to keep him from starvation. He has no ambition, to speak of, beyond filling his stomach, and he will tolerate conditions that give him less than that. Leave him enough to eat to keep him from positive starvation, and he will do little more than murmur. But don't go beyond that point. That tyrants, oppressors and robbers have occasionally overstepped that limit has caused results which have made history. They will tell you that the French Revolution was a great protest against

R4583 : page 102

feudalism and a great uprising for democracy. Stuff! The French Revolution was a hunger strike pure and simple.

"How long present conditions persist in this country, depends on how soon our masters force us to the hunger point. Revolutions and reforms are not results of reasoning of the popular brain, but of feeling of the popular stomach. The people in the mass have small power of reason, and have never had much. Our degree of progress is the amount of increased nervous sensitiveness in the human stomach. Until we reach the hunger point there will be no reform in this country. The plunderers of privilege will continue to ride our necks until the insistent call of our stomachs forces us to assert our torpid manhood.

"The food strike is a thing the Censor foresaw years ago. Who knows but it is the beginning of that revolution which we must have to restore our liberties? For it is a matter of history that all oppressors are blinded by their own success and keep going until they go too far--past the danger point of hunger. Thus I feel certain that while there may be breaks in the system of despoiling the people, seasons of temporary relief, this matter may be considered as merely in its incipiency. The present discrepancy between wages and prices is not a new thing; it is not of today or yesterday or last year. This conspiracy is nearly fifty years old. Ever since the Civil War the conspirators have been toiling to secure control of the government, and organize their little game. It is within the last five years only that they have perfected the vast scheme of plundering the people through monopoly of all sources of distribution.

Will they quit now or be satisfied? It is not to be expected."

====================

R4583 : page 102

"ALL DECEIVABLENESS OF UNRIGHTEOUSNESS"

"The energy of the Adversary, with all powers and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the Truth, in order that they might be saved. On this account God will send an energy of delusion to their believing the falsehood."--2 Thess. 2:9-11--(Diaglott).

DO WE forget that the Apostle's solemn words apply particularly in this harvest time, and specially to the closing years of the harvest? We are now in the time above all others when we may expect strong delusions, not only upon nominal Christendom, but upon those who have been specially favored with the light of Truth now shining. Should we not expect that the next five years of the harvest would clearly demonstrate the truthfulness of this prophecy by St. Paul?

Some of the strong delusions are apparent enough--Spiritism, Theosophy, Christian Science, Church Federation, the Adversary's means of distracting the hearts and heads of some who otherwise would be Bible students. So far as we understand the prophecies of the Bible, these delusions will have wonderful power upon the world of mankind and especially in Christendom, which will gain power during the next few years. As the Apostle expresses it, these delusions will have their power largely because God's people have not been sufficiently awake to the privileges of Bible study--they have reverenced creeds rather than the Word of the Lord. They have worshipped and served and sought to be in accord with Churchianity rather than with the Truth. Hence, they are unfortified; they are without the Christian armor which St. Paul urged, saying, "Put on (therefore) the whole armor of God, that ye may be able to stand...in the evil day, and, having done all, to stand."--Eph. 6:11-13.

But our special thought properly centers upon ourselves and those who, with us, have been favored of the Lord with the illumination of this harvest time. Will all of those who have heard the harvest message and rejoiced in it be safe in this "evil day," or will there be some strong delusions for them also--for their testing, their sifting?

Other Scriptures assure us that the great hour of trial coming upon the whole world must begin with the Church --"with the house of God"--with those professing to be saints. St. Peter implies this when he says, "If it begin first at us, what shall the end be of them that obey not the

Gospel of God?" (I Pet. 4:17.) St. Paul gives the same thought, saying of the Church, "Every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (I Cor. 3:13.) The intimation is that the severity of the testing will come first to the saints. In whatever proportion our doctrines include fallacies, errors, in that same proportion will be the severity of our testing. Those whose faith structure contains little of wood, hay and stubble will suffer least; while those who have more of these combustibles will suffer the more.

Be it noticed that all the creeds handed down to us contain many errors and that the test of our loyalty to the Truth was our willingness to renounce these and to replace them with the gold, silver and precious stones of the Divine Word. For one reason or another this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and his Word. It tests humility of heart. It tests willingness to confess our errors. It tests love for the brethren. However trifling the mistake it requires an overcoming courage to declare it, to renounce it. This has been the procedure for the past three hundred years, as God's people have emerged more and more from the smoke of the "dark ages." Because of these difficulties and tests the progress out of darkness into the full, clear light has been slow. At every step of the journey Light and Truth have been slandered, opposed, vilified, persecuted, and the advocates of Truth have been pilloried and roasted either figuratively or literally.

Our Adversary, intent upon maintaining his hold upon the minds of God's people, has fought every inch of Truth for the past four centuries. He has made it hot for those whom the Lord has by his grace been leading step by step into the clear light of the knowledge of the glory of God and of his wonderful Plan of Salvation. Shall we wonder if our Adversary still pursues the same course and with still greater vigor than ever--with still more "energy" than ever? By no means! We accept his present opposition as the fulfillment of Scripture and we expect no cessation, but rather a further aggressiveness on his part to the end of the harvest.

It is not necessary for us to assume that only the devilish are used by Satan. Satan uses as his agents in opposing the light, in persecuting those who go on in the path of the just, which shines more and more, the very best people he can get hold of. The pathway of the Church shows from the first that the Adversary has succeeded in using good as well as bad men in the accomplishment of his purposes --and undoubtedly the better the man the more acceptable would he be as Satan's servant and the more influential. Note the case of Saul of Tarsus, instigator and assistant

R4583 : page 103

in the murder of St. Stephen; note the fact that St. Paul tells us that he acted in all good conscience, and verily thought he did service to God and not to Satan, who blinded his eyes. Note the case of John Calvin, who, with many noble traits of Christian character, was so led astray by the Adversary, so blinded, that he used his high office in Geneva to burn a fellow-Christian at the stake. Doubtless he also thought that he did God service. Note also that scribes, priests and Pharisees were responsible for the death of our Lord and thought that they did God service. Of them St. Peter says that they did it ignorantly, for had they known they would not have crucified the Prince of Life. And so, doubtless, it is today, and will be until near the close; some, loyal of heart, may be amongst our enemies--slanderers, murderers. Like St. Stephen, let us pray for them.

But we cannot hope thus of all--especially now when the light of Truth is shining so much more brightly and when the Lord is especially testing the loyalty or disloyalty of those professing his name, with a view to their separation and to the determining of their eternal destinies. No doubt some who will be of the "Great Company" will be more or less deceived of the Adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness, but scarcely, we think, with bitterness--anger, malice, envy, hatred, strife --works of the flesh and of the devil.

Is it inquired, why? since this Saul of Tarsus was so bitter? We reply that that great persecutor of the Church had not yet received the begetting of the holy Spirit. He could not, therefore, sin against it and "grieve the holy Spirit of promise." On the contrary, those who will constitute the "Great Company" will all be of the consecrated and spirit-begotten class. All so begotten of the holy Spirit must have the Spirit of Christ. If it be lost the result

R4584 : page 103

would not only mean loss of the illumination and going into outer darkness, but also a total loss--the extinguishing of the Spirit of begetting--the Second Death. Let us not forget that the Spirit of God is the Spirit of love--meekness, gentleness, patience, long-suffering, brotherly kindness, love.

Some one has said, "It is but one step from the sublime to the ridiculous," because of the facility of human imagination. Similarly it might be said that right and wrong, Truth and untruth, may be so viewed as to change the sentiment almost instantly. Hypnotists act upon this power and so do attorneys. As the case may be, the client will be pictured by the one attorney as the representative of every grace and virtue, and by the opposing counsel the same traits, acts and words may be distorted and a beautiful character be represented as hideous, mean of motive, puerile and false of conduct. Thus the Apostle wrote, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure."--Titus 1:15.

Your great Adversary's endeavor, therefore, is to poison our minds, to introduce thereinto impurity, anger, malice, envy, hatred and other works of the flesh and of the Adversary. To the extent that he succeeds in poisoning our hearts he alienates us from the Lord and from all those who are in accord with him; and this is his object. He succeeds best through human instrumentalities. We all know that if one dog becomes affected by hydrophobia every other animal is more or less in danger of becoming mad through even slight association--and infection. Thus Satan's "strong delusion" spreads from one to another until many be defiled by the root of bitterness. And to the mind, the heart, once embittered and out of alignment with the Divine view of things, everything takes on different colors and the end of the matter is far-reaching; as the Apostle intimates, "Lest thereby many be defiled."

The embittered or impure heart sees things from its own standpoint. The evil tongue once started may "set on fire the course of nature," as St. James declares; and that evil tongue is itself ignited from Gehenna--the Second Death. (James 3:6.) That is to say, the evil, malicious, baneful, slanderous, back-biter is already himself bitten by the Adversary, and, unless cured, his would surely be a case of Second Death. And the same rule would apply to all bitten by him. The Scriptures, therefore, continually urge God's people to observe the Golden Rule--to do, to say, to think of others as they would be thought of, spoken of and dealt with. They continually urge upon us the putting away of bitterness, evil-speaking, busy-bodying, that we may the more fully and the more completely put on Christ and be more fully under the control of his holy Spirit of love, meekness, patience, long-suffering and kindness.

"If ye know these things, happy are ye if ye do them" (John 13:17), is the Lord's message. The Lord is not now speaking to those who need to be forced and pounded into proper shape, in accord with the Divine character. He will deal with that class during the Millennium under the New Covenant, when his Mediatorial Kingdom will bring them into subjection forcibly. Now the Lord is speaking to another class of an entirely different disposition: He seeketh such to worship him as worship him in Spirit and in Truth--such as love him and love his righteous requirements of the Golden Rule, and beyond this, the high standard of the New Commandment--to love one another to the sacrificing point, as he loved the Church and gave himself for the Church.

The Lord is now seeking merely the class called--the "little flock" who possess the Lord's Spirit or disposition, and love the brethren to the self-sacrificing point. It is incumbent, therefore, that all who would be recognized of the Father as possessing the character-likeness of the Lord Jesus should resist and put away, mortify, deaden, every unholy, unloving, unjust sentiment, as they would avoid the virus of hydrophobia or of a contagious disease.

In a word, while we still urge as always growth in knowledge, we also admonish as always that growth in grace must be proportionate, if we would be pleasing to the Lord and accepted as joint-heirs with Jesus in his Kingdom. Whoever unkindly, untruthfully, slanderously, wickedly, underhandedly, insinuatingly with others may speak or act towards us, we must not dare to render evil for evil, nor railing for railing, but "be kind and gentle towards all."

In fact, we must not even entertain an unkind thought respecting those who oppose us, but, as Michael would not speak evil of Satan, but said, "The Lord rebuke thee!" so must it be with us. And here notice the slanders of Satan. His own mind, full of ambition, accredited the Almighty with the same and told Mother Eve that God had forbidden her eating of the tree of the knowledge of good and evil because he desired to keep his human children in ignorance and under mental slavery. He even declared that the Almighty had falsified when he declared that the wage or penalty of disobedience in the matter would be death. As Satan could and did speak evil of the highest dignities, so his followers, misguided by his Spirit, speak slanderously of us. But as Michael dare not bring against Satan an accusation of railing, so let us beware that we do not retaliate upon those who speak evil of us and say all manner of evil against us falsely, because of our faithfulness to the Lord and his Word. A little while and the faithful will all be rewarded.

===================

R4584 : page 104

IS THE MEDIATOR AN ADVOCATE?

SOME speak of "The New Covenant Advocate." Is such an expression true respecting our Lord Jesus? Is he the Advocate of the New Covenant? We answer, No. Our Lord is the Mediator of the New Covenant, but not its Advocate. He is its Mediator in the sense that he is referred to in the prophecies as the one who will fulfill his Office. He began his work at his consecration and continued it faithfully to Calvary. By that consecration and faithfulness unto death he became the surety of the New Covenant--the assurance or guarantee to us that the Covenant will ultimately go into effect, and that he will be the one through whom it will be made effective. He is the Mediator of the New Covenant since he ascended up on high, in that he is co-operating with the Father in the carrying out of the Divine purpose of the selection of the Church as members of his Body--sharers in the sufferings of Christ and in the glory that shall follow. Soon the Mediator will have received to himself every member of his Body, all whose names are written in the Lamb's Book of Life. Then the Mediator complete will begin his work officially. The merit of the Mediator's sacrifice, now loaned or imputed to us, the Church, for our justification and sanctification, he will then, as Mediator between God and men, apply on behalf of Israel and all who may become Israelites under the New Covenant provisions, which will immediately go into effect. For a thousand years the great Mediator will stand between God and man--because God cannot accept or deal with the sinful of heart. These during the Mediatorial Kingdom will receive full enlightenment and instruction and assistance, to the intent that they may be lifted out of their sin and death condition up to perfection and everlasting life. Not until they shall have reached actual perfection at the end of the Millennium will the Mediator step out of his Office and thus bring together God and restored mankind--all the children of Adam except the Church, the "great company," and those who die the Second Death. As soon as the Mediator thus steps from between God and men, mankind will become responsible directly to God, and Justice without mercy will prevail. None will need or deserve mercy, because, having enjoyed God's mercy for a thousand years and having been perfected thereunder, they will be fully able to maintain their standing on the plane of Justice, if their hearts be loyal and true.

It can be readily seen that the world thus under the Mediator during the Millennium will need no Advocate, because they will have no dealings with the Father, but merely with Christ, the Mediator.

Note the difference between the above and the Church's attitude to the Father and the Son during this Gospel Age. We are introduced to the Father at once, because our hearts are in the right condition--desirous of knowing and doing of God's will to the extent of our ability and trusting in the merit of Christ's sacrifice already applied on our behalf. When we consecrate our lives after the example of our Redeemer--"to suffer with him," "to be dead with him," that we may live and reign with him--the Redeemer, according to the Father's Plan, becomes our Advocate, endorses our petition, applies his merit on our behalf and becomes guarantor for us, that we may be loyal to God, or die the Second Death. As our Advocate, our Lord does not stand between the Father and us, but stands with us as our Elder Brother, as Chief Priest over his own House of Priests. "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the Church will I sing praise unto thee."--Heb. 2:11,12.

The Redeemer purposes no mediatorial work in behalf of the Church. He is not styled our Mediator, but our Advocate. "We have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) Instead of standing between the Father and us, as during the Millennium he will stand between the Father and the world, he introduces us immediately to the Father, and the Father, on receiving

R4585 : page 104

us, immediately begets us of the holy Spirit. Our Lord's words are, "No man cometh unto the Father but by me" --the Advocate of the Church.

As sinners we had no relationship to God. When we believed and turned from sin we had a justification by faith tentatively imputed to us, permitting us to draw nigh to God and to hear his message through Christ--speaking peace to us and informing us of the High Calling and assuring us that "Now is the acceptable time"; that during this Gospel Age he is willing to accept us as living sacrifices through the merit of Jesus and to beget us of the holy Spirit to the divine nature. The moment we accepted those terms our Redeemer became our Advocate and immediately the entire contract was closed and we were begotten of the holy Spirit. We were no longer in the flesh, but in the spirit--no longer in the Court, but in the Holy.

The New Creature being without sin needed no Mediator to come between it and God. On the contrary, the New Creature sings:--

"Sun of my soul, my Father dear,
I know no night when thou art near.
O! may no earth-born cloud arise
To hide thee from thy servant's eyes."

But the New Creature needs an Advocate. Even though it is in full relationship with the Father, and even though as a New Creature it has no sin--the sins cancelled at Calvary were those of the old creature only. Is it asked why the New Creature, begotten of God, sinless, needs an Advocate? We reply that it is because he has the treasure of the new mind in an earthen vessel that is very imperfect through the fall. The sins of his mortal body were all cancelled through the imputation of the Advocate's merit and at that moment the old nature died and ceased its responsibility. He that is dead "hath ceased from sin." (I Pet. 4:1.) The New Creature, which at that moment was begotten and as a new mind or new will took possession of the mortal body reckoned dead, is held responsible for its conduct in exactly the same manner that the owner of a dog is responsible for him. Whatever violence the dog may do, the owner is responsible, because he should have chained him up. So we, as New Creatures, are responsible for our hands, our feet, our eyes, our tongues, in what they may do. If the tongue slander another through weakness, force of habit, etc., the New Creature is responsible and must give an account. If other wrongdoings be committed, there is a similar responsibility in every case.

The New Creature cannot claim that the merit of Christ has cancelled these imperfections of his flesh in advance. He can merely claim in the Apostle's words, "The forgiveness of sins which are past, through the forbearance of God." (Rom. 3:25.) What, then, must he do in respect to these daily deflections--trespasses of omission and commission due to the imperfections of his flesh? The Apostle's answer is, "If any man (in the Church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) "Having such an high priest

over the house of God (the antitypical priests and Levites) let us draw nigh to God in full assurance of faith, that we may obtain mercy and find help in time of need." We thus pray, "Our father which art in heaven...forgive us our trespasses as we forgive those who trespass against us." If as New Creatures our Lord and Advocate sees that we are cultivating his Spirit of mercy towards others, he will at once advocate our plea and secure for us Divine cancellation of the errors of our flesh, to which we, as New Creatures, were not a party and did not consent. If as New Creatures we gave partial consent to the wrong course, we would be liable in that proportion to some kind of stripes or punishment. And if any sin wilfully --heartily assented to sin knowingly and intentionally and without protest--it would prove that such was no longer a New Creature, but "twice dead, plucked up by the roots."

Our Lord will continue to be the Church's Advocate with the Father down to the moment when the last member of his Body and of the Great Company shall have finished his course and passed beyond the veil to be a member of the "Church of the First-born, whose names are enrolled in heaven." Then they will no longer need an Advocate, because their resurrection change will make them perfect and the good intentions of their wills as New Creatures will find no impediment in their new bodies. They will be like their Lord, partakers of the divine nature and sharers of his glory and of his work. Then, as members of the great Prophet, Priest, Mediator, Judge and King, they will assist in dispensing the Divine blessings to the world of mankind for a thousand years. Then our Lord's office of Advocate will terminate with the glorification of the Church, and his office of Mediator between God and the world will be ready to begin.

WHEN GOD COVENANTED WITH ABRAHAM

Gradually those who went out from us because they were "not of us" are going into darkness on all subjects. This was to be expected. A root of bitterness developing in the heart affects the sight. Light becomes darkness; darkness becomes light. New things pass away. All things become old again in the wrong sense.

These friends, not content with urging unscripturally that they need a Mediator between them and God, become very angry with us because we point out to them the truth on the subject--that the Mediator is between God and men and not between God and the New Creature. They seem to want to have a different view, and, of course, find plenty of opportunity for it. People usually find what they look for. Infidels who are in a wrong attitude of mind and desirous of finding fault with the Bible succeed in convincing themselves of its inconsistencies, contradictions, etc. Sometimes they succeed in deceiving others whose intentions are good, but who are lacking in spiritual discernment. We suggest that our proper attitude towards these erstwhile friends is to let them alone --to allow God to deal with them. Such of them as he sees to be honest-hearted and of right spirit he will guide in judgment and lead back again into the Truth; such as he cannot approve for any part of his work, he has a perfect right to cast aside. We may not murmur, but rather be glad that our eyes are open to see the wisdom and the justice of the Divine decree, "The wages of sin is death." If, then, those who were once with us and "of us" have not been influenced by all the Lord's leadings in the past and the presentations of the present, what more can we do for them but leave them in the hand of him who is too wise to err and too just to be unkind?

These erstwhile friends, busy seeing what they can object to, are step by step walking into darkness. One of their recent claims of finding new light and proof that THE WATCH TOWER teachings are erroneous is that there was no Abrahamic Covenant at all; that what God said to Abraham was merely a proposition to make a Covenant and that the New Covenant is the promised one. They think that it began somewhere about the time of our Lord's First Advent, but they do not know when and can find no Scripture on the subject, and are afraid to make a guess, lest it be shown to be fallacious. The reason back of this endeavor to cast out the original Covenant with Abraham, and to declare that it was merely a promise that the New Covenant would be made in due time, is evident. They perceive that the Church cannot properly be under two Covenants, or two "mothers," and are determined that they are the children of the New Covenant; hence they strive to show that there was no Covenant, except the Law Covenant, until Christ came. They are put to great perplexity when some one quotes the Apostle's words that the "Law was added because of transgressions (added, of course, to the Abrahamic Covenant) until the Seed (specified by the Abrahamic Covenant) should come." (Gal. 3:19.) Another Scripture which gives them trouble is St. Paul's statement that the Law Covenant was 430 years after the Abrahamic Covenant. They know not how to explain this in harmony with their theory that the Law Covenant was made 1600 years before the time they claim the New Covenant began.

After worrying themselves as above, some of them have taken up a new line--anything to be different--anything to prove that the DAWN-STUDIES are incorrect, blind guides. The later claim is, "Yes, there must have been some kind of Covenant made with Abraham, but it was made fifty years later than the DAWN-STUDIES say. It was made after Abraham had typically offered Isaac in sacrifice." There, they tell us, God said to Abraham, "By myself have I sworn, saith the Lord; because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."--Gen. 22:16-18.

See, they say, THE WATCH TOWER and DAWN-STUDIES have erred in saying that God made the Covenant with Abraham when first he came into the land of Canaan; whereas he merely promised it then but did not actually make the Covenant until fifty years afterward--when Isaac was twenty-five years old, and after Abraham had offered him as a sacrifice in a figure.

We reply that our critics are in error. God called Abraham while he was yet in Haran, to come out into the Land of Canaan and that he would there make a Covenant with him. Abraham believed and, at the death of his father Terah, removed to Canaan. Thereupon the Lord blessed him and consummated the Covenant with him. That Covenant was repeated in different forms from time to time and confirmed to Isaac and to Jacob long afterward. Even if the time of making oath to the Covenant were a matter of dispute it would not alter the fact that the Covenant itself was made directly after Abraham obeyed and removed to Canaan. The various statements respecting the matter are, "I have made a Covenant with thee," "I have sworn," etc. To suppose that these restatements of the Divine Purpose are either New Covenants or intimations that the Covenant had not been made is to suppose erroneously.

R4586 : page 105

See where the argument of our friends would lead them chronologically. If the Abrahamic Covenant was not made until after the figurative offering of Isaac it would add fifty years to the chronology at that point. We base our reckoning on St. Paul's words, "The Covenant, which was confirmed before of God in Christ, the Law, which was 430 years afterward, cannot disannul." (Gal. 3:17.) If, therefore, instead of counting the 430 years from the time Abraham entered Canaan we count it from a date fifty years later when he offered Isaac, we would be adding fifty years to our chronology. What would that mean? It would throw everything out of gear--the chronology itself and the harmony based upon it. For instance, add that fifty years and it would make the six thousand years

R4586 : page 106

end fifty years sooner than 1872, namely, in 1822, which would mean that the Millennium, the seventh-thousand year period, would begin in 1823. The absurdity of this need not be discussed. Another beautiful time feature would thus be spoiled--the one suggested by Brother Edgar--that the giving of the Covenant is exactly midway chronologically between the time of the fall and the sending of the Gospel to the Gentiles, Cornelius being the first one to receive it. However, as before intimated, we can expect anything, everything, in the way of misunderstanding and misrepresentation, bitterness and personalities from these erstwhile friends. "If the light that is in thee become darkness, how great is that darkness!" The darkness seems to affect people, not merely intellectually, but morally, blunting their sense of right and wrong, truth and falsehood, decency and honor. Let us beware of rendering evil for evil, slander for slander, or the cultivation in the slightest sense of roots of bitterness, hatred, envy, strife--works of the flesh and of the Adversary.

====================

R4586 : page 106

"HE IS NOT A JEW--OUTWARDLY"

"He is not a Jew who is one outwardly,...but he is a Jew who is one inwardly, and circumcision is that of the heart." Romans 2:28,29.

THOSE who argue that the Church is under the New Covenant, instead of under the Abrahamic Covenant, symbolized by Sarah, as the Apostle says, are perplexed with the plain prophecy of Jeremiah 31:31-33. It distinctly declares that New Covenant provision to be for the house of Israel and the house of Judah--the ten tribes and the two tribes of the Jewish nation. Perplexed, they answer that they are Jews; that all Christians are Jews, and that the New Covenant prophecy, therefore, applies to them and proves that it has already been established and that they are enjoying its provisions.

In reply, we ask them first of all to read the context from verse 27 to the close of the chapter. It seems difficult to imagine a mind so twisted and blinded that it would be unable to see that the entire passage is for the Jew--natural Israel. There is not the slightest reference to Spiritual Israel or any spiritual experiences.

In desperation they quote the text at the head of this article in proof that they are Jews and therefore in New Covenant relationship with God. But, alas for them, they thus go from one misinterpretation to another! If they will look up the context of the above text they will find that it applies not to spiritual but to natural Israel. It is a portion of St. Paul's argument showing that the Jew was not justified by being under the Law Covenant; and that he could be justified only by accepting Christ as his Redeemer from the sentence of the Law Covenant incurred by his inherited imperfection. Note the argument --verses 17-24.

The culmination of the Apostle's argument is found in the next chapter (3:9,10) in the words: "What then? are we [Jews] better than they [Gentiles]? In no wise; for we have before proved both Jews and Gentiles, that they are all under sin [condemnation]. As it is written, There is none righteous, no, not one." See the further argument of verses 19-29.

St. Paul's constant argument was that it was not necessary for Gentiles to become Jews in order to become Christians, but that the Jew must become dead to the Law and the Gentile become dead to sin in order that both might become one in Christ Jesus--Christians.

NOTE FURTHER MISINTERPRETATION

Let us ask these bewildered brethren a few simple questions, that they and we may know just where they do stand on the question of their being Spiritual Jews.

Is it as "new creatures in Christ" that this claim to being Jews is put forth? Yes, they answer. We reply with the Apostle's words, "There is neither Jew nor Greek" in Christ. Besides, the New Covenant proposes restitution and applies to those whose stony hearts are to be changed to hearts of flesh. Where is there a spiritual promise to the Jew? And the New [Law] Covenant would condemn every imperfect person, as did the Old one. "Ye are not under the Law [Covenant], but under Grace."-- Rom. 6:14.

"Ah, yes," they answer, "We erred in stating that we are Jews and under the New Covenant as 'new creatures.' We will change that answer and say rather, that as Jews we were justified under the New Covenant and then became 'new creatures' and members of Christ under the Abrahamic Covenant."

You are making a bad argument worse, by a further confusing of the Scriptures. The natural Jew could get free from the condemnation of the Old Law Covenant only by renouncing it--dying to it and becoming alive toward God as a member of The Christ. What advantage would accrue to a Gentile, to get under another Law Covenant, new or old? None, surely!

Christ is the Mediator of the New [Law] Covenant to bring as many as possible of Adam's race back into full harmony with God. During the Gospel Age he is laying the foundation for his great work by first making satisfaction for their sins. Soon the antitypical Atonement Day will end and satisfaction for the sins of the world will be made. Forthwith the world will be turned over to him, and his mediatorial reign will begin.

His mediation will not be for each person individually, but for the world collectively. He will reign or mediate for a thousand years, and not until its close will he deliver over to the Father--Justice--those whom he will succeed in uplifting out of sin and death conditions. During all the time he mediates the world will have no direct dealing with the Father, but only with the Mediator of the New Covenant.

On the contrary, the Church of this age is justified and accepted by faith, as was Abraham, and is backed by "the blood of Christ." Then, upon consecration to be "dead with him," they at once come into relationship with God as "members of the Body of Christ." Thank God for our portion of blessing under the Abrahamic Covenant and our glorious Redeemer-Advocate! And praise God for the world's coming blessing under a Redeemer-Mediator!

===================

R4587 : page 107

SIN AND SICKNESS RELATED

--MATTHEW 9:1-13.--MARCH 20.--

Golden Text:--"The Son of Man hath power
on earth to forgive sins."--V. 6.

JESUS left the country of the Gergesenes at their request, because they feared that other healings of obsessed people might destroy other herds of swine, the chief industry of that place. He came by boat to his own city of Capernaum, where most of his mighty works were done. The people thronged about him and soon he was busy preaching to a houseful about the love and mercy of God and the duty and responsibility of man. The house was of the ordinary type of one story, with large tiles constituting the roof and with outside stairs leading thereto. Presently a paralytic borne upon a stretcher was brought by his friends that the Lord might heal him. They could not enter because of the multitude which filled the room and extended into the court. In their earnestness they climbed the stairs, removed the large stone tiling near the center of the house and let the man on the stretcher down in front of the Savior. It was not necessary to explain or to entreat. The Great Physician's heart went out in loving sympathy. He recognized the prayer of faith and answered it at once, but not as might have been expected.

To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver them both, he said to the sick man, "Son, be of good cheer. Thy sins be forgiven thee"! Possibly the palsied man and his friends may have felt disappointed. Like many of our day they may have appreciated the loaves and fishes and healings accomplished by our Lord more than they were able to appreciate his work as a Redeemer, the Sin-Bearer, the one through whom comes forgiveness of sins.

But there were present some very religious people learned in the Law, who understood that transgression of the Divine Law could not be forgiven, except by the satisfaction of that Law. When these in their hearts began to murmur, Jesus knew it and said aloud, "Which is easier--to say, Thy sins be forgiven thee, or to say, Arise and walk?" The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee, and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former. Then, turning to the sick man, Jesus said, "Arise, take up thy bed and go unto thine house"--and he did so.

On a very similar occasion the Scriptures tell us that our Lord said to the healed one, "Go thy way and sin no more, lest a worse thing fall upon thee." In these words our Lord indicated a relationship existing between sin and sickness. The more we consider the subject the more we are assured of this. Sickness is so much of death working in us toward completion. Before the death sentence came there was no sickness. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when "there shall be no more sighing, no more crying, no more dying." Not only so, but do we not all recognize that the dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral and physical sickness, impairment of function? And do not all recognize that to whatever extent sin is indulged in willingly, the effect is not only moral abasement, but an increase of disease, sickness--death working in us?

The Jews were under the Law Covenant of DO AND LIVE and hence the forgiveness of sins with them would imply proportionate release from sin's infirmities, under the New Covenant during the Millennium. (Jer. 31:31.) When the glorified Christ shall in the end of this age antitypically sprinkle the mercy-seat with the virtue of his secondary sacrifice it will not be for the Church, as at first, but for the world, "for all the people." (Lev. 16:33.) With the Church of this Gospel Age the Divine programme is different. Received under the Abrahamic Covenant the forgiveness of their sins is associated with their Consecration Vow to sacrifice the earthly life and all its interests for the attainment of the heavenly life and joint-heirship with the Redeemer in his Kingdom. Hence the forgiveness of sins does not mean to the Church release from physical ailments.

It was shortly after this that Matthew, elsewhere styled Levi, was called to be one of the twelve Apostles. He was a publican--that is to say, a collector of taxes for the Roman government. Publicans were despised for two reasons:--

(1) It was considered very disreputable to assist a foreign government to collect taxes from one's friends --kin.

(2) Many of these publicans were rascally and took advantage of their position to make themselves wealthy through bribes, over-collections, etc. We may be sure that Matthew-Levi was not of the dishonest type, else he never would have been called to association with Messiah as one of his Apostles and prospective joint-heirs with him in his Kingdom. For such position the highest degree of honesty is requisite. And if Jesus would never call a dishonest man, neither would a dishonest man have accepted his call, because there was nothing to be gained--neither reputation, wages nor fraud. Similarly Zaccheus was an honest publican who proffered to restore fourfold to anyone he had wronged, thus emphasizing the fact that he would not want to be dishonest.

Other Scriptures intimate that Matthew at once made a supper for his friends and acquaintances, that these might thus have the better opportunity for acquaintance with the Lord, who also was a guest. But the Pharisees, cynical and critical and fault-finding, objected that if Jesus were righteous he would not be found in such company. Our Lord, however, sent them word that not the healthy, but the sick need a physician, intimating that for this reason he was fellowshiping sinners, that he might do them good. He was not descending to sin in any form, but seeking to lift up sinners. Then he quoted to them from his wonderful memory the words from Hosea the Prophet, "I desired mercy and not sacrifice." (Hosea 6:6.) He tells them that he came not to call the righteous, but sinners.

Note a lesson for ourselves and for all: "There is none righteous, no, not one." (Romans 3:10.) All are sinners. All have come short of the Divine standard of perfection. Whoever, therefore, claims that he is righteous and on that score rejects the Redeemer is a hypocrite--in a wrong condition of mind, not ready for any of the blessings God now has to bestow.

God is calling none to discipleship with Jesus, except such as acknowledge that by nature they were children of wrath and who first accept forgiveness of sins through the precious blood.

===================

R4587 : page 108

OUR EASTER LESSON

--MARCH 27.--

Golden Text:--"I am he that liveth and was dead; and, behold, I am alive forevermore."--Rev. 1:18.

WITHOUT quitting our study of the teachings of the great Prophet of Galilee we must not allow Easter Sunday to pass without noting its peculiar lesson--the resurrection of the Savior from the dead. Our text comes to us as fresh as though delivered yesterday from the lips of the risen Redeemer--his special message to his people. How much there is in these few words! They affirm with positiveness that Jesus really died, the Just for the unjust, that he might bring mankind back from sin and condemnation to harmony with God. With equal force they tell us that he is dead no longer, that although unseen to our natural eyes, our faith may recognize the fact that he arose from the dead and ascended up on high, there "to appear in the presence of God for us."--Heb. 9:24.

What was effected by his death and what is the value of his life to mankind?

His death was necessary because death was the sentence against Adam and all his race, because of original sin--disobedience. St. Paul says, "By one man's disobedience sin entered the world, and death as a result of sin, and thus death passed upon all, for all are sinners." It was not an angel that had sinned and hence an angel could not be the Redeemer. The Divine Law was an eye for an eye, a tooth for a tooth, an ox for an ox, a man for a man. Hence nothing but the sacrificial death of a perfect man could redeem the race from their death sentence. Any perfect man could have thus been substituted, but there was none in the whole world; hence the necessity that our Lord should be "made flesh" that he might redeem us. (John 1:14.) Hence, as the Scriptures explain, "he who was rich, for our sakes became poor"--leaving the perfection of the heavenly nature and coming down to perfect human nature; he was "holy, harmless and undefiled, separate from sinners."--Heb. 7:26.

The death of Jesus did not redeem the world, but it constituted a ransom price for the world whenever it

R4588 : page 108

might be applied. Our Savior laid down his life, surrendered it to the Father, in obedience to the Divine suggestion. As a reward he was highly exalted, given a name above every name on the spirit plane. Not having forfeited his human rights by sin, but merely having laid them down, in obedience to the Father's wish, he has these to dispose of, to give as a bequest or testament to humanity.

But if we may thus see clearly an inestimable value in our Redeemer's sacrifice of himself, a glance will show us that his resurrection was of equal importance. Had the Father not raised him from the dead, it would have implied some unfaithfulness, some failure on our Lord's part. And if he had not arisen, how could he have made application of his human rights on our behalf? No wonder St. Paul forcefully declares, "If Christ be not risen, then is our preaching vain, and your faith is also vain....Ye are yet in your sins. And they also which are fallen asleep in Christ are perished....But now is Christ risen from the dead and become the first-fruits of them that slept."--I Cor. 15:14-20.

So, then, upon the death of Jesus and his resurrection hang the resurrection hope of the Church and of the world. We must differentiate these as the Scriptures do. The Church is to have share in the "first" or "chief resurrection," called also "Christ's Resurrection," "his resurrection." (Phil. 3:10.) The resurrection of Christ and his Church is to the spirit nature of glory and perfection. On that glorious plane the Heavenly Bridegroom will soon claim his espoused Church as his Bride and joint-heir in his Kingdom.

Then the world's resurrection will be due to begin--not a resurrection "change" to spirit nature, etc., nor an instantaneous work at all. Theirs will be a resurrection to human nature, human perfection, but of gradual development --first the awakening, "every man in his own order," and subsequently the gradual raising of them up out of sin and death conditions to perfection of life--as many as will obey the great King of the Millennial Kingdom. And such as will refuse obedience will be cut off--destroyed in the Second Death.

It is greatly to be regretted that very many Christian people, including many of the clergy, have failed to discern the great importance of the resurrection, in connection with the teachings of God's Word. This serious omission has aided greatly in the confusion which has led many to a rejection of the Word of God under the teachings of Higher Criticism and Evolution. Let us honor the Heavenly Father and the Redeemer by heeding the testimony of the Bible respecting the importance of the doctrine of the resurrection of the dead. In proportion as we do this we will be surely following the example of the Great Teacher and of all the Apostles. And are we wiser than they that we should leave their teachings or neglect them? Nay, we will "take the more earnest heed, lest we should let these things slip" and become bound, as many have been, through the neglect of the teachings of this doctrine.

====================

R4588 : page 108

FAITH, THE CHANNEL OF BLESSING

--MATTHEW 9:18-34.--APRIL 3.--

Golden Text:--"All things are possible
to him that believeth."--Mark 9:23.

FAITH in God consists in taking him at his word--accepting and believing his Revelation of his Character and his Plan in respect to ourselves and others. We should clearly distinguish between faith and credulity. Some very good people make the mistake of supposing that the more absurd the thing which they believe, the greater is the faith. Faith does not spurn reason, but uses it within certain prescribed and rational lines. In order to have faith in God, we must first satisfy our reasoning faculties:--

(a) That there is a God;

(b) That he has a dependable character--is Just; is Wise; is Powerful; is Gracious;

(c) We must reasonably assure ourselves that what we accept as his message is worthy of acceptance--bears marks of truthfulness and harmony with the Divine Character. He who does not seek such evidences as a foundation for faith is merely credulous--not faith-full.

Because so many Christian people ignore the proper definition of faith many candid minds are repelled from Christianity, refusing, they tell us, to believe absurdities. We urge Christian people to a more rigid examination of their faith in God and in the Bible, that, as the Apostle says, We may be able to "give a reason for the hope [the faith], that is within us." (I Pet. 3:15.) We owe this to ourselves, as well as to those whom we would endeavor to interest in God's Word. In the light now shining upon God's Word it is possible, as it was in the days of the Apostles, for the man of God to be "thoroughly furnished" and able "to rightly divide the Word of Truth" and to show to his friends and neighbors solid, logical grounds for each item of his faith. We admit that this was not, apparently, possible during the dark period which intervened between the first century and now. Knowing how to sympathize with the many who have perplexities respecting the reliability of the Bible as the inspired Word of God, we invite correspondence from such, feeling sure that we can assist them.

R4588 : page 109

Our present study illustrates faith from four different standpoints:--

(1) The faith of Jairus--the father, on behalf of his daughter;

(2) The faith of the woman who, on her own account, touched the hem of the Lord's garment;

(3) The faith of the two blind men who encouraged

one another;

(4) The faith of those who brought to the Lord a deaf and dumb man possessed of a demon.

Jairus, the ruler of the synagogue in Capernaum, our Lord's home city, knew Jesus well. He sometimes called upon him to read the Sabbath lesson. (Luke 4:16.) On a previous occasion with others he entreated the Lord on behalf of the centurion's servant. (Luke 7:4.) Now affliction had invaded Jairus' home. His only daughter, twelve years old, was dying. The Master had been absent across the sea. Amongst the throng awaiting him was Jairus, who, because of his prominence as a representative man, was properly given first audience. He manifested his faith not merely by his request that the Lord would come and heal his daughter, but also by his conduct in prostrating himself, figuratively expressing his homage, obedience and faith. He had left the daughter in a dying condition. She was dead at the time that he was talking to Jesus and urging haste. Before they reached the house messengers came, saying that it was too late, that she was dead. When Jesus arrived, neighbors had gathered, in harmony with the Jewish custom. Some were playing doleful tunes on flutes; others were groaning and lamenting. It was the custom for the females of a family and neighborhood, when they heard of a death, to give a shriek and then to continue murmuring, mourning as they entered into the death chamber a while later. The Master bade all these to depart, lightly saying, "The maid is not dead, but sleepeth." The language is similar to that used respecting Lazarus. She was dead, according to the usual human expression. But she was not dead from the Divine standpoint--not extinct as is a brute in death. God's provision from the first was that the death sentence upon humanity would be cancelled by the Redeemer's sacrifice and that as a result there will be a resurrection of the dead, both of the just and of the unjust. From this standpoint the Scriptures speak of death as a sleep, from which there will be a glorious awakening in the resurrection morning--in the dawning of the Millennial Age. Thus Abraham and others of the past, both good and bad, are referred to as falling asleep, sleeping with their fathers, etc. Thus Stephen, the first Christian martyr, fell asleep. (Acts 7:60.) Evidently this does not mean that the dead go to sleep in either heaven, purgatory or hell. The Bible explains the matter, saying that many that sleep in the dust of the earth shall awake. (Dan. 12:2.) As all in Adam die, even so all in Christ shall be made alive. (I Cor. 15:22.) What would have been death to them and eternal cessation of being has been changed by virtue of the Redeemer's sacrifice and is a sleep of unconsciousness, until the morning when the great Redeemer will say to all, as he did to Lazarus, "Come forth," or as he did in this case, to Jairus' daughter, "Talitha Cumi"--"Come, my child." So, we are assured that eventually all that are in their graves shall hear the voice of the Son of Man and come forth. (John 5:28.)

On the way to Jairus' home a woman in the crowd surrounding the Lord touched the hem of his garment, believing in his greatness and power and that thus she would get a blessing. The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. He was perfect, not only free from sin, but free from sickness and death conditions. He noticed the loss of vitality and, turning, inquired, "Who touched me?" The poor woman was fearful that she had stolen a blessing, of which she felt herself unworthy. But soon she was assured by the kindly words and look of the Master. This incident teaches us clearly that our Lord's miracles drained upon his vitality.

R4589 : page 109

Thus from Jordan to Calvary he willingly, gladly, responded to the needs of those about him--laying down his life.

The two blind men who met Jesus, hailing him as Messiah, the promised King of David's line, encouraged one another and both got the desired blessings, according to their faith. Here we have illustrated the advantages of Church fellowship in respect to faith stimulation. Let us assist one another in the most holy faith. Let us be helpers and not hinderers to fellow-pilgrims. The Master did not attempt the healing of all the people. For instance, there was but one healed at the Pool of Siloam, though many were there. So here Jesus admonished those whose eyes were opened to keep the matter quiet. But they could not. Their joy was so great and the Lord's humility in the matter served to draw forth their praise the louder. So with us--quickened from the dead, spirit-healed, and with the eyes of our understanding opened--we cannot refrain from telling the good tidings and praising the Lord.--Romans 1:12; Acts 4:20.

The man possessed of a demon and made both deaf and dumb was in such a deplorable condition that he could not help himself, neither could he ask the Master's aid; neither could he hear, if anyone should exorcise the demon. His friends, however, exercised faith in his behalf. Jesus responded and cast out the demon. The man was healed. The multitude marveled. But the Pharisees were envious. They wished to pose as the chief religionists and to have and to hold the popular respect, which was rapidly passing to Jesus. The poison of envy in their minds so perverted them that they declared that Jesus himself was Satan, Beelzebub, the Prince of devils. Let us learn the lesson and avoid envy, malice, hatred, and fill our hearts instead with the spirit of meekness, gentleness, patience, love, and thus become more and more like our Master, increasing our faith.

O for a faith that will not shrink,
  Though pressed by every foe;

That will not tremble on the brink
    Of any earthly woe;
That will not murmur nor complain
    Beneath the chastening rod,
But in the hour of grief or pain,
    Will lean upon its God.

====================

R4589 : page 110

RE BEREAN STUDIES IN THE SCRIPTURES

DEAR BROTHER RUSSELL:--Brother Bohnet's interesting letter in February 1 TOWER, re Berean Studies, suggests to my mind that you might be pleased to have me recount our experience in the Church at Los Angeles, where I believe the Berean Bible Studies originated, in the form of "Outlines," as we then called them. We had had some very unsatisfactory experiences in the Bible Study by book, chapter and verse, which we tried for about one year, if I remember correctly. But we were continually "running up against" verses which had not been explained in DAWNS or TOWERS, and whose proper interpretation we could only "guess at," and the result was that some combative spirits in the meeting would insist upon their private and personal expositions being accepted by the congregation, to the ultimate disruption of the meeting. This we found so unedifying, so unprofitable, that we were led, I believe by the Lord, to the arranging of Topical Bible Studies on various subjects, with questions and references to be examined by the members of the class before coming to meeting.

I do not believe any other Church has received the benefit enjoyed by the Los Angeles congregation in these studies. And I can account for it only in this manner:--

First--the class studied the questions at home, studied as though each one was to lead the meeting, studied as though upon each member rested the responsibility of seeing that the Truth, and that only, was clearly set forth in every statement made in the class. (You see we were so far away from headquarters that we were not favored with Pilgrim visits more frequently, during that period, than about once in three or four years, and we had no brethren among us who were gifted with the talent of public speaking, and thus we were thrown upon our own resources, and compelled to depend upon the Lord and each other for our "edification in the most holy faith"!)

Secondly, the leader called upon individuals by name, to answer the questions. As we are only "children of a larger growth," I believe the feeling that we would probably be called upon personally to answer a question incited us to study more than if we thought, "Oh, I won't be called on; it does not matter whether I study or not." There is in all of us a little pride, which must be appealed to sometimes.

Again, our aim was not to leave a single question until every member in the class had a perfectly clear understanding of the matter, even though we were often obliged to spend two, three or four meetings on one question alone. Every member was encouraged to ask questions, not to be ashamed of his ignorance, but to realize we were all students in the School of Christ, all learners at the feet of the Great Teacher!

Again, we studied to bring up Scriptural quotations which would corroborate, or seem to contradict, our accepted position on any doctrine, and thus we were enabled to "put on the whole armor of God" to such an extent that the various Pilgrim brethren who visited us afterwards mentioned especially the knowledge manifested in the Los Angeles Church, as well as their growth in the fruits of the Spirit, due to the application of this knowledge. (Pardon what might seem to be undue laudation; I refer to it only as a proof of the good received by us in the Berean method of Bible Study.)

As some of the friends seem to think you, dear Brother, "got up" this method and are "forcing it upon the Church," perhaps the above may assist them to a better understanding of the matter. You are at liberty to use this letter as may seem to you best. Praying his continued blessing upon you,

Yours in the service of our blessed Lord and Redeemer,
G. W. SEIBERT.

===================

R4589 : page 110

RE FIFTH-SUNDAY LOCAL CONVENTIONS

DEAR BROTHER RUSSELL:--

I heartily enjoyed my visit yesterday and Saturday with the dear ones at Canton in their "Fifth-Sunday local convention," and thank you for affording me the blessed privilege to meet with them. Enclosed find program. It was my privilege to address the local class twice on Saturday and the general assembly twice on Sunday, besides the Berean lesson after-talk.

Brother, you should have been present at the morning testimony meeting and heard the splendid testimonies of the dear friends. It would have comforted your heart to hear yourself so frequently referred to as the faithful servant of the Lord, and the assurance of loyalty to your teachings, and the confidence in you as a loving brother, a noble-minded man, whose every word and act bespeaks the thorough Christian. I fear, however, your modesty would have prompted you to leave the hall before half a dozen testimonies had been given, for every one of them had some favorable allusion to yourself and your service. Truly it was good to be there, and when finally the Vow song was sung by the entire congregation tears of joy came to more eyes than mine. It sent thrill after thrill through my being until I could hardly refrain from shouting, and you know I am not easily swayed by emotion.

I have perhaps been to twenty conventions, large and small, since coming into the Truth in 1892, and write truly when I assure you that this little convention of about 200 Truth friends afforded me greater pleasure than any of the others. Possibly, as we come nearer the goal of our hopes, we more and more appreciate the sweet fellowship of the saintly ones of like precious faith, and possibly the attitude of the opposing ones draws us closer and closer together. Often, on the farm in my earlier days, when some strange dog or other animal would come near the sheep, I noticed how they would huddle together as though for mutual protection. Just so when we see enemies near, we, like sheep, instead of scattering, draw closer together. The dear sheep about Canton are drawn very, very close to you, dear Brother. Not only would the sheep in threatened danger bunch together, but they kept close to the one who fed and cared for them. The sheep of the Lord well know who it is that is supplying them the wholesome spiritual food today. The goats are ever on the alert for brush and leaves, which they prefer. Peter was admonished of the Lord to feed the lambs and sheep, but he could not hope to satisfy goats with sheep provender. Neither can you or any of us.

Some of the friends at Canton told me of the effort of a certain brother who came amongst them to turn them out of the way by what they considered were exaggerated or wrong assertions. They took note of his changed deportment from what he had been on former visits when he came to them in like faith. He preferred to talk mostly on matters of no interest to them. He mentioned religious matters only in connection with evil speaking, slander and backbiting until he fairly disgusted his hearers. But not so the certain class who seemed to enjoy his unchristian attacks on the life and character of another. The friends called to mind the text, "Speak evil of no man," and especially Paul's admonition prohibitive of the speaking aught against an Elder, and thus he was unconsciously "driving nails into his own

coffin," as the Germans say. I cautioned the friends to ever beware of anyone who allows himself to speak evil of others, assuring them that even were the statement entirely true the one who so speaks is manifestly more guilty in God's sight than is the one he is endeavoring to malign and injure.

In giving my own testimony in the general assembly, prompted by the other testimonies of the friends present, I told the dear ones of how I had for many years been a member of the Bible House family, had eaten and lived there, and even enjoyed your uncomfortable bed-lounge with you on various occasions since the year 1895, and that never once in all that time had I heard a cross or angry word from your lips, and that never had I known you to do or say aught unbecoming a Christian and a gentleman. Brother, I may have been somewhat personal, but in view of some malicious attacks that had been made on you behind your back I could not refrain from uttering the truth in your defense, although I am well aware of your practice to make little or no defense of yourself, but to vigorously defend others, or the Truth, or a matter involving a principle or doctrine. While I can say, All honor to the man who can adhere to such a policy persistently, yet sometimes I feel that you really ought to defend yourself, if not for your own sake, for the sake of many dear ones on whose shoulders part of the burden falls. You always say in substance, "The Lord knows all about it," and with him you let it rest. The letter enclosed contains a sentence right along this line. You will not need to return it.

I think these Fifth-Sunday conventions are a means of great blessing to our people, stimulating and refreshing. I would like to hear from the friends elsewhere as to their experience re these little gatherings. I feel like encouraging all the Truth friends to institute these occasions of spiritual uplift. I will do all in my power to assist. Both at Detroit and Canton they worked me pretty hard, yet it was joy to serve the friends. I regret my inability to serve as I should like. The Lord, however, knows I am willing to do the best I can. The bond of Christian love was strengthened in the heart of everyone who attended yesterday's convention, I am sure, and you are more dearly than ever entrenched in the hearts of all who were there. God bless you and keep you in his tender care.

Thanking you once more for making it possible for me to be there, I remain in loving sympathy,

Your Brother in Christ, our Advocate and Lord,

J. A. BOHNET.

===================

R4590 : page 111

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I desire to let you know of an incident that is an occasion of joy to our little class, and I believe it is an act of justice to a Brother to hasten to tell the good report we can now give, inasmuch as you were acquainted at the Jacksonville Convention, February, 1909, with the estrangement that existed.

We are so glad to announce that Brother __________, once our Elder, has won a great victory over the "old man," pride, self, and the Adversary. He, by the grace of God, at a testimony meeting, arose and confessed his faults, saying that pride and the Adversary combined had deceived and cheated him of the blessed fellowship of this class, that he had been to the throne of grace with the matter and desired to do nothing but the Lord's will in all matters and desired to again meet regularly with "those of like precious faith."

Each one present at the end of our Brother's testimony came forward and extended the hand of fellowship and love. Stimulated by the example, another one of our class who had been unstable, arose and testified in like manner, to whom also we demonstrated our love and good will by shaking hands. We felt that the power of God's holy Spirit had worked mightily in our midst and rejoiced greatly. These two Brothers are demonstrating the sincerity of their testimony by attending all the meetings regularly, which is our Lord's appointed way of blessing his Church, those who "forsake not the assembling of themselves together as is the manner of some."

Yours faithfully in our Redeemer and King,

M. L. MCILVAINE.

MY DEAR PASTOR:--

For months the publications of those poor "dreamers," so graphically described by the Apostle Jude, have been coming through the mail into our home.

Dear Pastor, what a fearful thing to be "spots on the feasts of love" of God's dear people as they meet to worship and learn of him. To be "trees whose fruit withereth--twice dead, plucked up by the roots"! The empty clouds ("without water"), carried about by winds, "every wind of doctrine."

Will you offer a special prayer for me and mine that we may "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life"?

And for the foolish ones, deluded for a time by these "wandering stars," who have gone in the way "of Cain, Balaam and Core," pray that we may have all proper "compassion, making a difference," "pulling them out of the fire," by continually feasting our minds on the Truth, and keeping on the "whole armor of God," thus being equipped for any service or any trial. Surely, we never could help any one by imbibing error, even with the thought of being better able to contrast it with the Truth.

A number of times I have thought of writing letters to some, trying to help them; but if all the clear, beautiful expositions of Scripture we have been given through the TOWERS cannot dispel their mental and spiritual clouds, I thought anything I might say surely would do no good.

May the God of all grace keep you continually; give you wisdom, grace and strength to meet every need.

Yours in our blessed Redeemer and Advocate,

MRS. C. A. WISE.

DEAR BROTHER RUSSELL:--

Since the opponents of the Vow called attention to the small number of names registered, the Birmingham Church has decided to send a full list of her members that have taken the Vow, as a means of expressing to you our hearty approval and appreciation of it.

While the majority took it some time ago and so notified you, yet others have been dilatory about sending in their names. Only a few have not yet seen the necessity for taking it, and we trust, in God's providence, they may soon see "eye to eye" with us, as no antagonism has been shown.

We would like to say, also, that we feel most grateful for the season of refreshing that we have recently enjoyed, and are confident that much permanent good will result therefrom.

Yours in him,

B. T. M.,--Secretary.

====================

SEMI-MONTHLY
VOL. XXXI APRIL 1 No. 7
A.D. 1910--A.M. 6038

CONTENTS

The Memorial Passover Supper......................115
  What We Memorialize...........................115
  "My Cup of the New Covenant"..................116
  "Let Us Keep the Feast".......................118
Secret Faults and Presumptuous Sins...............118
Yearly Requests for Pilgrim Visits................119
The Kingdom of Heaven is at Hand..................120
  More Tolerable for Sodom......................121
Truth Spreading in India..........................121
The Least in the Kingdom..........................122
  John in Prison Doubted........................122
The Letter and the Spirit.........................123
Publisher's Notices...............................126
  Bro. Russell's Jerusalem Trip.................126
Berean Studies on the Atonement...................127

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.

SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

R4597 : page 114

BROTHER RUSSELL'S SERMONS

The Brooklyn Eagle advises that it has received a great many requests for the sermons, but for the present it concludes not to publish Brother Russell's sermons. Should it change its opinion later we will advise our readers.

Meantime do not forget to encourage by letters and cards those papers that are publishing the sermons--especially the one located nearest to your home. Encourage also by your own subscription or those of your friends. If a paper ceases to publish the sermons, please do not berate it, but merely in kindly terms express your disappointment at the loss and your hope that the sermons will be continued. The proper time to encourage the Editor is while the sermons are a regular feature.

Report concerning Volunteer Matter. We have no method of checking our printers except as you assist us. Please, therefore, report to us on post-card the receipt of your Volunteer consignment--stating how many bundles you received and the condition in which they arrived, and how many papers to each bundle. You need not count every bundle, but average them; count about two. One brother recently reported that his bundles of one hundred averaged only ninety-seven. This small shortage on a million copies would amount to thirty thousand. Kindly assist us in this matter.

page 114

BROTHER RUSSELL'S SERMONS IN GERMAN

A German newspaper publishing the weekly sermon can be supplied to our readers on a clubbing proposition at the low rate of $1 per year in the United States or $1.50 per year in Canada or Europe. Send orders to us.

R4597 : page 126

PUBLISHERS' NOTICES

page 126

[CONTINUED FROM 2ND PAGE]

R4597 : page 126

BROTHER RUSSELL'S JERUSALEM TRIP

Curiosity as to why Bro. Russell takes the trip to Jerusalem is not to be wondered at amongst our readers. He is recognized as being intensely practical and having a reason for every move.

His motive in this instance is not curiosity, nor change of scenery, nor health, nor relaxation; for a stenographer accompanies him, so that not an hour may be lost.

He goes at the suggestion of the newspaper syndicate which handles his sermons, and all of his expenses are provided for. The syndicate feel the public pulse and urge that it is necessary to center the public interest upon the preacher in order to make his sermons the more attractive to the publishers and to the reading public. Brother Russell yields to anything which does not bridle his tongue nor compromise the Truth.

AMENDED DATES ABROAD

In order to keep an appointment at Rome, May 1, Brother Russell will arrive one day later at Vienna, Austria, May 3; Warsaw, Russia, May 4, and at Berlin, May 5. The Swiss meeting will be at Berne instead of Basle. London arrival will be at 8 o'clock Sunday morning, May 8, at Liverpool St. Station, giving another day for Barmen.

----

page 126

ITEMS AGAIN IN STOCK AND NEW ONES

"Heavenly Manna" in German, same price as English.

Syrian, "What Say the Scriptures About Hell?" Price, 10c.

Syrian, "Calamities; Why God Permits Them." (Tract pamphlet.)

Norwegian, DAWN-STUDIES. Vol. III.

Hungarian PEOPLES PULPIT. Order all you can use. Free.

1910 Motto Cards, very beautiful, very cheap. Will close them out five for twenty cents, postage prepaid. (See description, November 15 issue.)

SCRIPTURE STUDIES in full leather binding, gold edges, postpaid; any volume, 60c. We still have a few leather first volumes without volume number on binding. Specially suitable for gifts.

STUDIES in India paper, per set of six volumes, postpaid, $4.40.

STUDIES in Karatol binding (same general dimensions as India paper edition, but cheaper paper and binding), per set of six volumes, to WATCH TOWER subscribers, $1.65.

"Outlines" (six booklets bound in one volume), cloth, 50c.; leather, $1.00.

"Helps" (same as in latest WATCH TOWER BIBLE), cloth, 50c.; India paper edition, leather bound, $1.25.

CROSS AND CROWN PINS

Some time ago we announced both gold and silver cross and crown pins. The order was only partly filled and many of our friends were obliged to wait on our later order. We believe this will be to their advantage, though we regret the delay. What we now have are very satisfactory. They are in stock and you can order at your convenience.

No. 1. Cross and Crown design in ten carat gold, three-fourths inch in diameter. The crown is burnished. The surrounding wreath is rustic and washed in green gold. The cross is of dark red enamel with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is one-half inch in diameter. Price, $1.

No. 4. This pin is of smooth burnished gold with a circle instead of a wreath. No enamel. Patent pin fastening. Price, $1.

No. 5. Exactly like No. 1, except that it is of silver instead of gold. Price, 35c.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience. None is showy.

The demand for the small one-half inch celluloid pins continues. We have a large stock now; 3c each, 25c per dozen.

"THE TORONTO WORLD"

This journal assures us that hereafter it will publish Brother Russell's sermons every week in full--three columns in Monday edition. All WATCH TOWER subscribers can have it on the clubbing list for an additional 50 cents, or $1.50 for The World and THE TOWER--anywhere in Canada.

DO THIS INSTEAD!

Not everyone knows how to approach newspaper people to show the advantages to them of publishing "Pastor Russell's Sermons." All would, therefore, best desist and let the work be done by the Newspaper Syndicate now handling the service. Co-operate with the syndicate rather, and write to it or to us your views and what you would be willing to do to assist the newspaper if it should begin the publication.

"THE OVERLAND MONTHLY"

Many of our readers took the Overland magazine last year because it published a series of articles on "The Divine Program" from Brother Russell's pen. Such will no doubt be interested to know that Brother Russell has engaged to send twelve articles this year on the topic, "God's Chosen People." This series began with the February issue. The magazine can be had of news dealers at 15 cents the copy, $1.50 per year. By special clubbing arrangements the year's issues will cost our subscribers only 80 cents.

==========

BROOKLYN BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) 80; (2) 49; (3) 244; (4) 313; (5) 93; (6) 165; (7) 135; (8) 107; (9) 4; (10) 155; (11) 8; (12) 67; (13) 312; (14) 283; (15) 280; (16) 105; (17) 333; (18) 152; (19) 12; (20) 214; (21) 95; (22) 178; (23) 293; (24) 30; (25) 60; (26) Vow; (27) 218; (28) 201; (29) 195; (30) 264; (31) 88.

===================

R4590 : page 115

THE MEMORIAL PASSOVER SUPPER

AS heretofore announced, the date of the Memorial Supper Anniversary this year falls on Friday evening, April 22d, after six o'clock, according to Jewish reckoning. The Christian Church originally kept this Passover Memorial as we now do, but in order to make the dates more regular, and also in order to draw the minds of Christians away from the thought of following the Jewish precedents too closely, the method of reckoning the date was slightly altered. Thus the Jewish reckoning let the Passover fall where it might as respects the days of the week. But the change made the anniversary of our Lord's death to come always on a Friday, styled "Good Friday," and his resurrection date always, therefore, to fall on the Sunday thereafter, "the third day," styled subsequently Easter Sunday. The Jewish reckoning of time was by the moon as well as by the sun. Thus the majority of years with them had twelve months, but occasionally one would have thirteen months. The Jewish reckoning of the Passover date begins to count with the first New Moon after the Spring equinox, the Passover day thus coming on the full moon, fourteen days thereafter. Subsequently the Christian Church accepted the Friday near the first full moon after the Spring equinox, even though the moon was new before the Equinox. This explains the difference in dates this year, Good Friday, according to Catholic usage, falling on March 25, while the corresponding date, according to Jewish reckoning, will be April 23. We celebrate the

R4591 : page 115

Memorial on the evening preceding. Yet it is not the hour or day of our Lord's death, but the fact that is chiefly important. This year such a Memorial service will be in order on Friday evening, April 22, after six o'clock (Nisan 14th). The next afternoon, Saturday, April 23, at 3 p.m., will correspond to the hour of our Lord's death; the Jewish Passover Feast beginning three hours later. So much explanation for the satisfaction of the minds of all.

WHAT WE MEMORIALIZE

We memorialize four great matters:--

(1) The death of our Lord Jesus as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which soon will follow this passing over of the present night-time. The deliverance will affect first of all those passed over, the Church--the "little flock" and the "great company," the antitypes of the Royal Priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" which will follow the passing over of the Church, when the passed-over ones shall be associated with their Lord in his heavenly Kingdom as the great antitypical Prophet, Priest, Judge, Mediator and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

Looking unto Jesus as the "Lamb of God," we behold his spotlessness--"holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." (Acts 8:32.) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took from him his life; that he laid it down himself--voluntarily. He laid it down not in obedience to the Father's Law, for Justice could not demand sacrifice; but laid it down in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart." From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the Divine purpose the value of his sacrifice would ultimately redound, first for the benefit of his followers, and subsequently for the blessing of all the people. Hence in partaking of the broken, unleavened bread we memorialize the purity, the sinlessness, of him who gave himself to be, in God's due time, the Ransom-Price for all of mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the Divine Law. Our hearts should pause here to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the programme; and the Justice of God thus exemplified; and the Wisdom of God in making

R4591 : page 116

the arrangement; and the faith also to grasp the Power of God, as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we Memorialize.

The second point is scarcely less important to us than the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel Age to such as have the "hearing ear" and the appreciative heart. This blessing is most astounding. It purposes a still further blessing to such of mankind as turn from sin and accept the grace of God in Christ by faith, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel Age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight--to the intent that they may suffer with him in the flesh, and share with him in the begetting of the Spirit now and in birth to the Spirit plane in the resurrection. Thus as his glorified "members" they may be associated with him in his Millennial Kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be New Creatures on the spirit plane.

Our partaking of the bread symbolically represents our partaking of the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the Divine sight the blemishes, the imperfections, of our fleshly bodies, which we have tendered to God as living sacrifices.

When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice the Father accepts the same and begets the sacrificer to the new nature as a "member of the Body of Christ." And since we are not at once perfected as New Creatures, but still have mortal flesh, the Father "adopts" us in a sense that includes our justified flesh and all of its interests.

It is only those who have thus partaken of the merit of Christ and whose sacrifice God has accepted that are directed in conformity to their Covenant of sacrifice to drink of his cup and to daily be immersed into his death.

"MY CUP OF THE NEW COVENANT"

The cup is not ours, but the Lord's. The life or sacrifice symbolized by the blood is not ours, but the Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's sufferings and death is therefore not to indicate that it was insufficient nor that we could add anything to it. It illustrates the grace of God--that he is willing to receive us and make us joint-heirs with our Lord and Savior, if we have his Spirit. The Spirit which actuated Jesus was a spirit of devotion to the doing of the Father's will --to the smallest detail, and even unto death. Exactly this same spirit must be in all those whom the Father will now accept as members of his Bride, his Body, his Church in the heavenly glory. Hence the Redeemer emphasized the matter distinctly, saying that all who would sit with him in his Throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death.

This is exactly what St. Paul points out to us, namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the One Loaf, which ultimately will be the Bread of Life for the world during the Millennial Age. We not only partake of Christ, but, accepted by him according to the Father's plan, we become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this Bread together as a Memorial, we not only symbolize our Lord's broken Body, but in a larger sense we symbolize the breaking of the Church and our own breaking or dying as members of that Church. "The loaf which we break, is it not the communion (the common union or participation) of the Body of Christ? For we, being many, are one Loaf, the one Body; for we are all partakers of that one Loaf."--I Cor. 10:16,17.

The cup of the fruit of the vine to us means the sacrificed life of our Lord. But additionally, it reminds us that we, in becoming his disciples, accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death.

"The cup of blessing which we bless (for which we give thanks as the greatest imaginable favor of God bestowed upon us), is it not the communion (the general union, the fellowship) of the Body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged Plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the Communion Cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this Communion Cup represents not merely turning from sin; not merely believing in Jesus; not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God: sacrifices considered holy, because of the imputation of Jesus' merit, and which sacrifices God has accepted, begetting the offerer to the new nature as a New Creature!--Rom. 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Heb. 10:29. He speaks of some who count the blood of the Covenant wherewith they were sanctified an unsacred or common thing--some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel Age. The Apostle intimates that God's providence for such would be the Second Death. We cannot understand the Apostle to mean that Church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they enjoy--that these should be subjects of the Second Death. The context, on the contrary, intimates that the persons referred to had at one time a clear understanding of the matter; that they had been "once enlightened"; that they had not only been justified by faith in the precious blood to approach God thus, but, on the basis of that justifying faith, they had gone on to sanctification--presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the Covenant (the Cup we memorialize), with which they had previously been sanctified by the begetting of the holy Spirit when they agreed to "drink of Christ's cup" in their consecration.

R4592 : page 116

"EVEN YOUR SANCTIFICATION"

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made, is effected not when we are "called," nor when we begin

R4592 : page 117

to turn from sin, nor when we begin to hear and heed the voice of God, but when, under the influence of these blessings and mercies of God, we come to the point of full consecration --full discipleship, full surrender, full sacrifice of all of the earthly rights and privileges, that we might have instead thereof the spiritual blessings, the divine nature, joint-heirship with our Lord in his Kingdom. Is it asked who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with the Lord? Who would spurn "his cup" and "his baptism" into death in view of the privilege of being associated in the reward? The answer is that surely none would do so who still retain the spirit of begetting and faith-appreciation of the things not seen as yet--glory, honor and immortality. If, therefore, any who have once tasted of the heavenly gift and been made partakers of the holy Spirit and participated in the powers and privileges of the coming age--if they shall fall away, it is impossible to renew them again unto repentance.

We cannot read the heart. We cannot know, surely, who have seen beyond the first veil, and who have not. We cannot know absolutely who have committed the "sin unto death," and who have not. We are not to judge one another. We are rather to accept one another's expressions, provided the course of life corresponds--in that it is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the Covenant wherewith he was sanctified"--if any should claim that participation with Christ in this Memorial Cup is participation in something common or ordinary, and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup--the blood of the Covenant, which shortly is to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with its Divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the One Loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only deceived us by their statements, but also deceived themselves.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the Body of Christ and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidences of developing the fruits and graces of the spirit, we may safely consider that they were spirit-begotten. If these afterward repudiate the blood of the Covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ--if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the Adversary, we may well fear for them that they not only have lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the Spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the Body of Christ might be overtaken in a fault, or act in a manner that would imply anger, but he certainly could not have malice and hatred. Besides, if overtaken in a fault, he would soon realize his difficulty and not only go with the fault to the throne of heavenly grace for forgiveness, but also go and make reparation and full apology to those wronged, injured, by the act. Whoever, therefore, indicates that his spirit has become a malicious one, gives evidence that he has already lost the Spirit of God and is "twice-dead, plucked up by the roots," and belongs to the thorn and briar family and not to the vine.

"THE EARNEST OF OUR INHERITANCE"

In our Memorial service let not our hearts merely meditate upon the sufferings of Jesus, nor merely upon the sufferings of the members of his Body as they walk in his footsteps to sacrificial death. On the contrary, let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit, and the Apostle urges all these who are drinking of the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"--beyond the veil. (Rom. 5:3,4; 2 Cor. 4:17.)

We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we will receive at the Second Coming of our Lord and our gathering together with him--as his members and his Bride class.

This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note the operation of it in St. Paul, who, with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

JOY OF THE NEW TESTAMENT

A further joy may be ours as we gradually comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate presents them and accepts them in the Father's name and grants us his Spirit of adoption.

These earthly rights which belong to our Lord Jesus alone, which are at his disposal, are to go by the New Covenant to natural Israel. (Jer. 31:31.) "They shall obtain mercy through your mercy." (Rom. 11:31.) We may therefore rejoice in sympathetic anticipation of the blessings about to come to natural Israel, in which all mankind will have an opportunity of sharing. If their casting away at the beginning of this age was preparatory to our acceptance, how glad we may be that our acceptance will not mean their everlasting loss, but, on the contrary, that they will be profited through the blessing of Spiritual Israel, members of the great High Priest and Mediator and fully "qualified servants of the New Covenant." (2 Cor. 3:6.) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under

the Law Covenant and its typical Mediator Moses, who is like unto or a type of the great Mediator, the Christ of God, of which Jesus is the Head and the overcoming saints, his faithful followers, are accounted members. --Acts 3:22,23.

Let us then appreciate this glorious Memorial more and more as the years go by, seeing in it expressed more and more of the "Love Divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

"LET US KEEP THE FEAST"

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his "members," and comply with his invitation, "Do this in remembrance of me," and not as the Jews, in remembrance of the type; as St. Paul said, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26): until at his coming he shall change the Church, which now is his Body of humiliation, to make it in the truest sense his glorious Body.

Again, we suggest that where the dear friends possibly can they meet together in little groups, and where this is impossible, they nevertheless should celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse--that each little group or company meet by itself as a separate organization of the Body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."--Matt. 18:20.

The Congregation of Brooklyn Tabernacle will meet at No. 13-17 Hicks street, Brooklyn, near the Fulton Ferry and Jersey City (P.R.R.) Annex, and not far distant from the terminus of the Brooklyn Bridge. On the preceding Sunday there will be an immersion service. All who desire to participate will, if possible, please give word in advance. Friends from nearby cities will be accommodated with pleasure at this immersion service. But no Memorial Service invitation is given to distant friends. Individuals, however, who have no better opportunity at their homes will be welcomed at any of the classes anywhere.

====================

R4592 : page 118

SECRET FAULTS AND PRESUMPTUOUS SINS

"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."--Psa. 19:12-14.

THIS prophetic prayer represents well the heart attitude of the fully consecrated and earnest Christian. While realizing forgiveness of the "sins that are past through the forbearance of God," through the grace of God which was in Christ Jesus, which imputed our sins to him and his righteousness to us who believe in him, nevertheless the well-instructed soul realizes his faults, his shortcomings. These secret faults may be of two kinds: (1) They may be faults which were secret to ourselves at the time committed--slips, unintentional errors. Of course, the earnest heart, desiring full fellowship with the Lord, will regret even his unintentional shortcomings and will strive and pray for Divine grace to get the victory over these. But besides these there are other secret faults, which are secret in the sense of being unknown to any one but ourselves and the Lord--imperfections or faults of the mind before they take the outward form of actual and presumptuous sins.

All Christians of experience in the good way and in the battle against sin and self have learned that there can be no outward or presumptuous sins that have not first had their beginning in the secret faults of the mind. The sinful thought may be one of pride suggesting self-exaltation; it may be one of avarice suggesting unlawful acquisition of wealth; or it may be some other fleshly desire. The mere suggestion of the thought before our minds is not sin; it is merely the operation of our faculties, and of the influences which surround us, inquiring of our wills whether or not we will consent to such thoughts. Many consent to thoughts of evil who at the time would utterly repudiate any suggestion to commit evil deeds; but if the thought be entertained it is a secret fault, and the growing tendency would surely be toward the more outward and presumptuous sinful conduct, the tendency of which is always from bad to worse. To illustrate: Suppose the suggestion should come to our minds of a method by which we could advance our own interests of fame or honor or reputation by the undermining of the influence and reputation of another, how quickly the evil, selfish thought, if entertained, would lead to envy and possibly to hatred and strife. Almost surely it would lead to backbiting and slander and other works of the flesh and the devil. The beginnings are always small, and correspondingly much easier to deal with than in their developed form. Hence, the prophetic prayer, "Cleanse thou me from secret faults" and thus restrain or keep me back from presumptuous sins.

In the Epistle of James (1:14,15) we read, "Every man is tempted, when he is drawn away of his own desire and enticed. Then, when desire hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of suggestions which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where desire (taking hold of the evil thing instead of resisting it) causes a beginning of the secret fault; and it is only a process of development, which in many instances, under favorable circumstances, may be very rapid, that sin, the presumptuous or outward acts of sin, results--for instance, bearing false witness against a neighbor, or slander, or other evil deeds. And the evil course having begun in the fostering of the evil suggestion, and having progressed to presumptuous sin, there is a great danger that the entire course of life will be ultimately affected thereby and bring the transgressor into that condition where he will commit the great transgression --wilful, deliberate, intentional sin--the wages of which is death, "Second Death."

It would appear, then, that every intelligent Christian would continually pray this inspired prayer, for cleansing from secret faults, that he might thus be restrained from presumptuous sins; and thus praying heartily, he would

R4592 : page 119

also watch against these beginnings of sin and keep his heart in a cleansed and pure condition, by going continually to the fountain of grace for help in every time of need. He who seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against outward or presumptuous sins, and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert smallpox by outward cleanliness, while permitting the germs of the disease to enter our systems. The bacteria or germs of presumptuous sins enter through the mind, and their antiseptics and bacteriacides of the truth and its spirit must meet them there and promptly kill the bacteria of sin before it germinates and leads us to such a condition of evil as will manifest itself in our outward conduct.

For instance, whenever the bacteria of pride and self-importance present themselves, let the antidote be promptly administered from the Lord's great medical laboratory for the healing of the soul. The proper dose to offset this species of bacteria is found in the words, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted"; and, "Pride goeth before destruction, a haughty spirit before a fall."

If the thought presented to our minds be the bacteria of envy, then let us promptly apply the antidote which declares that envy is one of the works of the flesh and of the devil, and contrary to the Spirit of Christ, which by our covenant we have adopted as ours. And let us remember that envy is closely related to and apt to be followed by malice, hatred and strife, which, under some circumstances, mean murder, according to our Lord's interpretation. --I John 3:15; Matt. 5:21,22.

If the bacteria which presents itself to our minds is avarice, with the suggestion of unjust methods for its gratification, let us promptly apply to it the medicine furnished in the Lord's Word, namely, "What shall it profit a man if he gain the whole world and lose his own soul?" "For the love of money is the root of all evil, which some, coveting after, have erred from the truth and pierced themselves through with many sorrows."

The more attention we give to this subject, the more we will be convinced, from our own personal experiences, of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind; and the more we will appreciate the statement of the Word, "Keep thy heart [mind, affections] with all diligence; for out of it are the issues of life."--Prov. 4:23.

But we are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, then there could be no victories on our part, no overcoming of sin and of the Wicked One. But we know that for this very reason we are now in the School of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the Tempter, and, by our Master's grace and help, to come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we feel confident of his wisdom, we will follow closely his instructions and keep our hearts [minds] with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even your faith," that is, it will be by the exercise of faith and the obedience which flows therefrom that we shall be enabled to "come off conquerors and more than conquerors through him that loved us and gave himself for us."

Nor are we to seek Divine aid far in advance; as, for instance, to be kept throughout the year to come, or month to come, or week to come; rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready for our use; if we will but accept it and act accordingly. Hence, our prayers should be for help in the time of need, as well as general prayers for the Lord's blessing and care for each day. In the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for his assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

The difficulty with many is that they are looking for some great battles, instead of averting the great battles by availing themselves of the Lord's provision, and keeping their minds cleansed from secret faults. The little battles, which are much more numerous, are the ones in which we gain the victories with their ultimate rewards. "Greater is he that ruleth his own spirit [mind, will] than he that taketh a city."

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in our text, and may well be the repeated earnest prayer of all the sanctified in Christ Jesus--"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

===================

R4593 : page 119

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION

FOR many years the dear friends who regularly meet all over the world for the study of God's Word, using WATCH TOWER publications as helping hands, have been perplexed to know how to advertise themselves. We have continually warned against everything simulating sectarianism and Churchianity. But we have been at a loss to know what to suggest to the friends along this line. It is true that wherever two or three are met in the Lord's name, they would be entitled, if they chose, to speak of themselves as a Church. But if the name Church be used our friends and neighbors inquire, What Church, What denomination? And we find it impossible to explain to them in a reasonable time that we do not mean a sect or party separate from other Christians. Indeed, there is danger of our losing sight of the fact that we are non-sectarian--that we acknowledge all as brethren and members of our Church, Christ's Church, the Church of God, who give evidence of full consecration to self-sacrifice, following in the footsteps of the Redeemer. There is a disposition on the part of

R4593 : page 120

some, unconsciously, to fellowship only such Christians as are outside of all denominations. Our true position, nevertheless, is that we recognize all loyal to our Redeemer, whether babes or fully-grown, whether in Babylon or out of her, whether they follow with us or indirectly speak evil of us.

Now in the Lord's providence we have thought of a title suitable, we believe, to the Lord's people everywhere, and free from objection, we believe, on every score--the title at the head of this article. It fairly represents our sentiments and endeavors. We are Bible students. We welcome all of God's people to join with us in the study. We believe that the result of such studies is blessed and unifying. We recommend therefore that the little classes everywhere and the larger ones adopt this unobjectionable style and that they use it in the advertising columns of their newspapers. Thus friends everywhere will know how to recognize them when visiting strange cities.

In harmony with New York State laws the association will be under the direction and management of the Peoples Pulpit Association, which, in turn, represents the

Watch Tower Bible and Tract Society.

We have adopted the style Brother instead of Pilgrim, as requiring less explanation to the public; and the term lectures instead of sermons, as carrying with it less prejudice. It should be our desire, while holding the Truth in love, to present it as acceptably as possible, giving none offense to any--Jew, Gentile or Christian--seeking in everything to glorify God and to assist his people out of darkness into his marvelous light.

To avoid everything that might be construed as "joining," the membership is confined to those constituting the chartered Peoples Pulpit Association. The provision is made that all Bible Student Classes using the Bible Study Helps published by the Watch Tower Bible and Tract Society may consider themselves identified with the Association and are authorized to use the name "International Bible Students' Association" in respect to their meetings.

===================

R4593 : page 120

THE KINGDOM OF HEAVEN IS AT HAND

--MATTHEW 10:1-15.--APRIL 10.--

Golden Text:--"Freely ye have received,
freely give."--Matthew 10:8.

JESUS had been preaching for more than a year when he appointed twelve of his followers to be specially his representatives sent forth--Apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy Spirit from on high and did not receive it until Pentecost, some two years later. The holy Spirit was not yet given, because Jesus was not yet glorified. (John 7:39.) But by virtue of the holy Spirit given without measure to Jesus at the time of his baptism, he conferred upon these Apostles his own special powers that they might heal the sick, cast out demons, etc. But their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his Mediatorial Kingdom, in conjunction with their nation. This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfillment of God's promise made to Abraham that through them all the families of the earth would be blessed. The miracles of Jesus and the Apostles were to call attention to the proclamation, "The Kingdom of Heaven is at hand." (Matt. 3:2.) This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the Gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their hearts and minds that they might be participants in the Kingdom and its glories. Their message was only "to the lost sheep of the house of Israel."--V. 6.

They were to make no provision for their journey--neither money nor extra clothing. They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God and ambassadors of Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message--whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose Kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their own confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

THE GOSPEL OF THE KINGDOM

Many wonder greatly why it was proper for our Lord and the Apostles to declare the Kingdom of Heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, its followers still pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel had been waiting for the fulfillment of God's promise that they would become so great that through them the Divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfil all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the Law, that they might be ready to receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless

R4593 : page 121

but few of them were "Israelites indeed"--at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried, "Crucify him!" while the godless Pilate inquired, "Why, what evil hath he done?" Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.) Accordingly five days before his crucifixion our Lord said to them, "Your house is left unto you desolate. Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord."--Matt. 23:38,39.

The Kingdom privileges or opportunities which were first offered to natural Israel were transferred to Spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house--to receive the begetting of the holy Spirit and adoption into the Body of Christ, which is the Church. Of this Church St. Peter says, "Ye are a Royal Priesthood, a Holy Nation, a peculiar people."--I Pet. 2:9.

After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from Divine favor until the completion of Spiritual Israel, when God promises that his favor shall return to them. (Rom. 11:25,26.) Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of "Israelites indeed." All such are accepted with the Jews as

R4594 : page 121

members of the same Kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or Church numbering millions, as well as a real body or Church scattered amongst them.

As at the end of the Jewish Age Jesus came to inspect them and to set up his Kingdom if enough worthy ones were to be found, so he will do in the end of this Gospel Age; he will come to Spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number of saints will be found to constitute the elect Church of Christ, designed of God to be his Queen and Joint-Heir in the Millennial Kingdom, which will then be set up and begin the work of blessing the world. After the spiritual Kingdom of God shall have been exalted, the Bible assures us, in Romans 11:25-32, that God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

"MORE TOLERABLE FOR SODOM"

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, rejected it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the great Millennial Age, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed.--Acts 3:23; I Tim. 2:4; Matt. 20:28.

It is for us to be followers of Jesus and the Apostles--to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in his Kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that the Israelites and the Sodomites will be sharers in that work of restoration--restitution. --Ezek. 16:50-55; Acts 3:19-21.

===================

R4594 : page 121

TRUTH SPREADING IN INDIA

WE are much gratified with the reports reaching us from India. Apparently the Lord has a great harvest field there. A large proportion of the natives in the cities understand the English language, which is taught in the schools; besides a considerable number of English-speaking people reside there. The fact that India's three hundred millions have come under subjection to the British rule has operated both favorably and unfavorably as respects Christianity. It has carried the Bible to the people--to a very limited extent, of course. But it has also carried here and everywhere much of error and much of combination with sin and pride. Apparently many people in India realize the impossibility of ever converting the world. And such of these as are of believing hearts are earnest and ready for the harvest message--the gathering of the Lord's jewels and the establishment then of the Millennial Kingdom for the blessing of all the families of the earth with restitution privileges.--Acts 3:19-21.

Our Brother Devasahayam writes us that in the city of Madras there are approximately 120 to 150 who have considerable ear for the Truth. But the majority of them, weak and fearful, he styles Nicodemuses, because they desire to inquire after the Truth in secret rather than more courageously. Apparently there is a good field in India for laborers--Colporteurs and preachers. Few, of course, can afford the expense of such a journey and few are qualified for the position. Europeans there are quite generally well educated, as are many of the natives; and no one could properly present the Truth unless he could speak English quite grammatically and with some fluency. Moreover, it is a place where great self-denial would be required, as the people are poor and Colporteurs would have more difficulty than here in meeting their expenses.

Some of you, but not all, know of Brother Devasahayam's conversion to the Truth; hence we give a brief recital. His father was a convert to Christianity, a native preacher in India. The son desired to enter the ministry, and, seeking a good education, came for it to the United

R4594 : page 122

States. He took a college course, working his way as janitor, etc., through a college under the auspices of the Methodist Church. In common with all colleges, that one had Professors who inculcated Higher Criticism and Evolution, and Brother Devasahayam was poisoned thereby. He was too conscientious to further consider preaching the Bible, which he had come to disbelieve. He had gained an education, but lost his religion.

He came in contact with the Truth, but cared not to read it, disbelieving everything connected with Churchianity.

A friend of the Truth, deeply interested in him and believing him to be honest, paid his expenses to the Saratoga Convention. There he became partially interested in the Truth and began to read the SCRIPTURE STUDIES. He stopped with us at the Bethel Home while studying and became fully convinced respecting the Bible and the Divine Plan of the Ages. He gave his heart fully to the Lord and symbolized his consecration by baptism. The

Society paid his way to India and purposes to co-operate in the work there as the Lord shall seem to open the door further.

===================

R4594 : page 122

THE LEAST IN THE KINGDOM

--MATTHEW 11:1-11.--APRIL 17.--

Golden Text:--"But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish the very works that I do, bear witness of me, that the Father hath sent me."--John 5:36.

JOHN THE BAPTIST, the Master declared, was a prophet; yea, more than a prophet, for of him it was written, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." (V. 10.) This noble character was God's chosen servant for heralding the Messiah to Israel. His message to the people had been "the Kingdom of Heaven is at hand; repent and believe the good news." Many had responded and had been baptized, symbolically washing themselves from sin and giving fresh adherence to the Law and care in its observance. Prophetically John had declared that stirring times were ahead of the nation; that the Messiah was about to make a separation between the true wheat and the chaff class; that he would gather the wheat into his barn, but would burn up the chaff in unquenchable fire. The wheat in this prophecy signified "the holy," "the righteous," who, as a result of following Messiah, would be exalted or glorified. This prophecy was fulfilled at Pentecost and subsequently, when the "Israelites indeed" were accepted of God as sons on the spirit plane--begotten of the holy Spirit--as members of the Body of Christ, members of the Kingdom class--then in embryo, but, later on, by resurrection power, to be ushered into heavenly glory and dominion. The remainder of the nation, merely nominally God's people, had merely the outward form, as chaff. For such, the Prophet John declared a time of trouble at hand, symbolically represented by a furnace of fire, which would consume them as people. As the forepart of this prophecy was fulfilled at Pentecost, it reached final accomplishment thirty-seven years later, when the entire nation collapsed, ceasing its national existence, which it has never since re-attained.

JOHN IN PRISON DOUBTED

But instead of Jesus becoming a great king after the manner of John's expectation, to reward his faithful and destroy the impious, John beheld, What?--Himself cast into prison and Jesus surrounded by a paltry few--barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations," amongst those who made less religious profession and amongst whom were few scribes or Pharisees or Doctors of the Law. Moreover, Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken?

Surely he was not mistaken in supposing that he had God's testimony to Jesus at the time of his baptism; as he had declared, "This is he!" But what he? Was he merely another prophet still greater than himself preceding the still greater and true Messiah? Thus wondering, he sent messengers to inquire of Jesus, saying, "Art thou he that should come (the Messiah), or look we for another?"--Are we to look behind you for a still greater through whom God will fulfill his prophecy?

PROOFS OF JESUS' MINISTRY

In answer to the query our Lord sent word to John particularly of the work he was doing--healing the sick, casting out devils and preaching the good tidings of God's

R4595 : page 122

grace to the poor. And he added, Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing.

The Master improved the opportunity to discuss John's case, who he was, etc., with the multitude. For the fame of John's preaching had spread throughout the land and many from all parts went to hear him. What did they find him? Merely a reed shaken by the wind, pliable to those who would influence him? Oh, no! They found him a rugged character, strong, independent in the advocacy of the Truth, in the bearing of his message. Did they find him clothed in soft raiment and giving evidences of being related to the great, the wealthy, the noble of the time? No, he was simply clad, lived in seclusion, and was faithful and earnest in the delivery of his message to all who would hear. But if they went out expecting to hear a prophet they were not disappointed, for John was more than a prophet. As another account renders this, "Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the Kingdom of God is greater than he."--Luke 7:28.

THE LEAST IN THE KINGDOM GREATER THAN JOHN THE BAPTIST

These words by our Lord have caused much perplexity amongst Christian people, who have failed to discern the necessity of "rightly dividing the Word of Truth." (2 Tim. 2:15.) The matter is simple enough when we remember that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, nor one of the Apostles, neither did he live until Pentecost to share in the blessings there poured upon the faithful. He belongs to a class described by St. Paul in Hebrews 11:38-40. He was in a class with Abraham, Isaac and Jacob and all the prophets, of whom the Apostle says, "They without us shall not be made perfect"

R4595 : page 123

--"God having provided some better thing for us"--the Gospel Church, the Body of Christ, the Bride class--than for them.--Heb. 11:40.

The Great Teacher continually referred to the Kingdom in all of his discourses and in the sample prayers which he set forth. This Kingdom is to come into power at the close of this Age and under it, as the Millennial Kingdom, the whole world will be subjected to Divine Law for their deliverance from sin and death, if they will, into righteousness of life. The class that will compose that Kingdom are spoken of in the present time as a Royal Priesthood in a prospective sense. They are in the School of Christ for preparation for the Kingdom. Those faithful will make their calling and election sure to places in that Kingdom and sit with the Master on his Throne, judging, blessing and uplifting mankind. How wonderful a blessing is ours! We cannot be so great as our Lord, the Head, and his Apostles, his most honored members, but if faithful in that which is least, our glorious reward will be exceedingly high--"far above angels and principalities and powers and every name that is named."--Eph. 1:21.

===================

R4595 : page 123

THE LETTER AND THE SPIRIT

"Who also hath made us Able Ministers of the New Testament, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."--2 Cor. 3:6.

WE must not understand this--"the letter killeth, but the spirit giveth life"--to refer to our letter or our spirit, nor to the letter of the Word, nor to the spirit of the Word of God, nor to the letter of the Law, nor to the spirit of the Law, but to the letter of the Covenant and the spirit of the Covenant, because that is evidently what the Apostle is discussing here--"Who hath also made us Able Ministers," or qualified or efficient servants or messengers of the New Covenant. Taking the broad thought connected with the Covenant it would be this: That all the angels are in Covenant relationship with God, not through a New Covenant, but by a Covenant that is very old. Not, perhaps, by a Covenant that was expressed in so many words, but by a Covenant that was understood in that they receive everlasting life and all their blessings on condition that they be obedient to God. Such is their Covenant relationship.

Adam, the founder of our race, was similarly created in Covenant relationship with God. God's Law was written in his very heart, or his very being; and, without being specified in so many words, it was understood by him that if he would be obedient he should have everlasting life and everlastingly enjoy all of God's favors and blessings. We see that Adam failed in this. He broke the Covenant. The result was Divine sentence upon him--the death sentence--and that has followed all of his posterity because they have inherited imperfections, so that however good their intentions, their work is imperfect--all, therefore, are out of Covenant relationship with God.

In the case of Abraham, God intimated his willingness to deal at some time and in some manner with any of our race who were out of relationship merely through wicked works and not through wicked hearts or intentions. Abraham, being of the class who are in accord with God in heart, in their desire for harmony with the Divine will, was granted at once a measure of Covenant relationship in that he was privileged to be called the friend of God instead of the enemy of God. He was privileged to know of God's provisions of blessing, not only for himself, but for all who would likewise become harmonious with God. He was not given the details of this, but merely the rough outline, sketch. In due time his descendants, the children of Israel, were given a further compact with God, under which he offered to give them everlasting life if they would keep his Law, because it is written, "He that doeth these things shall live by them." This, the Apostle says, they thought would be of great advantage to them, but they found the requirements impossible for them. Therefore the Law, which was granted them apparently as a favor--and it was a favor in certain senses--"they found to be unto death," and not unto life. Later, through the Prophet Jeremiah and others, God explained to them that the fault of the Covenant was not in the Law, not on his part, but it was on their part, because they did not keep the Law, and the only way that anything could be done to their advantage would be to enter into a New Covenant through a new Mediator, a Mediator who would be able to make up for their deficiencies and to assist them in a manner that Moses was not able to do.

From that time onward God's people began to look for this new Mediator. They saw that Moses himself foretold this Mediator, saying, "A Prophet shall the Lord your

God raise up unto you of your brethren, like unto me [my antitype]; him shall ye hear in all things, and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."

All the expectations of the Jews thenceforth were for this Messiah; and by the words of the Prophets we see that God specially pointed out the coming of this Messiah, saying, "Behold, I send my Messenger before my face to prepare the way before me,...even the Messenger of the Covenant, whom ye delight in"--the one you have been waiting for, the one you have been praying for, the one you have built your expectations upon, even him I shall send, saith the Lord; but who shall abide in the day of his coming; who shall stand when he is here, for he shall be like fullers' soap, in that he will cleanse everything; he will be like a refiner's fire, in that he will purge all imperfections from those to be associated with him, that he might purify the sons of Levi, that he might offer a sacrifice acceptable to God. Israel was expecting that God would carry out all of his original proposition to make them his chosen people and use them as a channel of communicating the blessing of eternal salvation and reconciliation--eternal life, to the world of mankind--to bring all the world into Covenant relationship with God. This was called to Israel a New Covenant, because God had made a proposition of this kind to them before, namely the Law Covenant, which they were unable to keep. "This, therefore, is to be a Covenant with you anew, afresh," so to speak, a better Covenant. That is, not one better in some of its features, in its Law for instance, but better, more favorable to you; not more favorable in that it would require less than obedience to the Divine Law--"Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself"--but a better Covenant through the Mediator it would have--a Mediator better qualified than was Moses, and an arrangement which would be more

favorable for helping them out of their difficulties, imperfections, etc.

When our Lord Jesus came, he therefore was this Mediator of this New Covenant. He came for this purpose. But who of them abided in the day of his presence? Who of them were ready when he appeared? Very few. Only the "Israelites indeed," and his teachings, his ministry, were like the fullers' soap and like the refiner's fire. He did at that time purify the sons of Levi, the consecrated ones, that they might offer themselves unto the Lord; that they might present themselves living sacrifices. Thus the Church might be a sacrificing priesthood class. And so it has been all through this Gospel Age. Having selected all the suitable material from amongst the Jewish nation, the privilege of becoming antitypical Levites and antitypical priests, largely passed to the

Gentiles, to fill up from among them the number lacking of the Jews. Thus we have been brought into this class, to be a part of this sacrifice, that we might offer unto the

R4596 : page 124

Lord an acceptable sacrifice. All of this we understand to be preparatory to the great work of the Mediator, the greater mediation of this New Covenant arrangement.

God is now selecting the antitypical house of Levi and the antitypical Royal Priesthood. The Church in this age shall be completed, and glorified--the great Body of the Mediator will be completed and he will be ready to begin his great work. His work will be the installation of New Covenant relationship, or, as stated in other words, the institution of Covenant relationship between God and Israel anew, afresh, upon a better basis than the arrangement made through Moses, because this antitypical Priest, this antitypical Moses, will have power to forgive sins of the people, and therefore the right to restore them and to bring them up out of degradation. From the time he will take hold of his work as Mediator of the New Covenant, those under the New Covenant arrangements will have a share of this blessing and thus they will be in relationship to God and enjoying his favor, but not to the full measure, merely in and through the Mediator. For instance, when at the conclusion of this age the Lord shall present his blood a second time on the mercy-seat on behalf of all the people, he will thereby seal the New Covenant, make it operative, and take his place as the great Mediator or King of the Millennial Age. By virtue of this application of his blood and sealing of this New Covenant he will take charge of the world of mankind and by virtue of the sealing of the New Covenant with Israel he will use that nation in a special manner, to be his channel of blessing.

The New Covenant arrangement will mean that the nation of Israel will enjoy certain favors and blessings, but that their relationship will not be with God direct, but merely with the Mediator. Then the Mediator will have the authority and the right to guarantee them eternal life and to assist them up to it and to give them all the rewards and blessings, just as though they were fully in favor with God. They will be in favor with God through him, but so far as God's Law is concerned they will still be imperfect, be under the Divine sentence, and thus kept, as it were, at arm's length from the Almighty; but he has made the arrangement that through this Mediator, this Prophet, Priest, King, Judge, all his mercy and favor will be extended to Israel. That nation, therefore, during that time, will have all these blessings and gradually begin to have restitution favors and uplifting from every evil of the present time--release from evil. The blessings will extend to other nations in that they will be permitted to come in and participate with Israel by becoming Israelites indeed, by receiving circumcision, perhaps not with hands, but circumcision of the heart. They will come into this relationship with the Mediator, this relationship, therefore, with the Father through the Mediator, and, as the Prophet declares, It shall come to pass that the nation that will not thus come to the Lord, to Jerusalem, and recognize the new relationship thus established in Israel, and take a share of it as they will be privileged to do, to that nation there will be no Divine blessing. They will be under the curse just as much as ever. That is to say, they will be under Divine disfavor just as much as ever. They will not be exposed to Satan and his machinations, but they will be subject to the various features of the penalty--death, the penalty for sin.

During the Millennial Age, then, this New Covenant arrangement, at the hands of the Mediator, will mean a blessing to all who will be under the Mediator and shielded by him from the full requirements of Divine Justice, which would destroy them because of their imperfection, and under this beneficent arrangement they will come up to the full perfection of their nature and in the end of the Millennial Age be fully able to meet every Divine requirement and no longer need a Mediator between them and the Father. And so, as the Apostle tells us, at that time having put down all sin and disobedience, having destroyed death, having uplifted humanity from death, except those who will go into Second Death, the Lord will deliver over the Kingdom to God, even the Father--not for its destruction, but because it will at that time be fully able to enjoy direct all the blessings of Covenant relationship with God, which in an imperfect condition it could not have.

Such will be the Covenant relationship in the fullest sense at the close of the Millennial Age. Mankind will be back to the same place exactly as Adam occupied at the beginning when he was created in the image and likeness of God and was called "son of God." So mankind, fully restored, fully harmonized with God, will be back in full relationship with him and they will all be subject to the Father.

As Adam was tried after he was a son of God, so these will be tried. After the thousand years Satan shall be loosed that he may test and attempt to deceive them. If after all their experience with sin they should have any lurking sympathy with it, the deception will be sure to discover this sympathy, thus determining the individual's unfitness for eternal life. By this time they must have developed such character as would bring them to the place where they would love righteousness and hate iniquity or else they could not have everlastingly this Covenant relationship with God.

We see, then, that during the Millennial Age the New Covenant relationship will be just the same or just what it will be at the end of the Millennial Age, except that it will be under the direction of a Mediator and have its limitations, because of the imperfection of humanity, while later they will be perfect.

Come back to our text, to the declaration that "God also hath made us able [qualified] ministers of the New Covenant." We see that we are now ministers of the New Covenant, servants of the New Covenant. We are serving it in the sense that Jesus served it. Jesus served it in the sense of first preparing himself to be the great Prophet, the great Priest and King--Mediator --so likewise we are in preparation, receiving our lessons and disciplining ourselves and developing in character likeness of our Lord, that we may be members of his glorious Body, members of that glorious Seed, Prophet, Priest, King, in the future. This is the sense in which we are made able ministers or able servants of it

R4596 : page 125

--namely, that we not only serve it in keeping our bodies under and developing the fruits and graces of the holy Spirit in ourselves, but that we do this also toward each other. The Bride makes herself ready. These servants of the New Covenant help to make each other ready. They are all members of the Body of Christ, and able ministers.

This is not an imperfect ministration; it is a ministration that is accomplishing its work, its purpose. It will actually accomplish the matter. The sacrificing that we do is all bona fide; it is not sham; and the preparation that we make is bona fide; it is not sham. In what way? In this way: We were neither ministers nor suitable to be ministers of this New Covenant when we "were children of wrath even as others," but when we heard of the grace of God, we had the blessed ear, and when we saw that glorious invitation, we had the blessed eye, and when the eyes of our understanding and the ears of our understanding comprehended this message of God's grace, speaking peace in Jesus Christ our Lord, our hearts were of that attitude and condition that they responded. We had the same experience as our Lord. As he had the eye of understanding fully opened to know the Father's will and the obedient ear, saying, "I delight to do thy will," so also our hearts must have attained that position of desire to know the Father's will before we could in any sense of the word be pleasing or acceptable to him. And even in this condition we are not acceptable because the Lord looks beyond this and says, respecting us, You are well intentioned and your motives are good, but your flesh is weak and you are fallen. Then he pointed us to the fact that he had appointed for us an Advocate. Looking to the Advocate we perceived "Jesus Christ the Righteous," who offered to be our Advocate and to make good all of our imperfections, if we desired to join with him in his sacrifice. So we brought ourselves to the Lord. We presented our bodies living sacrifices. We acknowledged that of ourselves we are not perfect. We acknowledged that the good intentions were all that we had. We heard his grace and consecrated ourselves to the full. We gave up everything to walk in the steps of Jesus and suffer with him now that he might be glorified with him.

At the time we reached this point of consecration and desired to be associated with Jesus as able ministers, or able servants of the New Covenant, Jesus advanced to us, became our Advocate, and presented our cause before the Father, advocating it and applying of his merit to cover all of our blemishes. When he did so the Father accepted us and forthwith counted us as members of the Body of Christ, members of the Royal Priesthood--associated with Jesus as able ministers of the New Covenant, new Testament. And so we are going on as able ministers now because we are accepted in the Beloved, not acceptable under the terms of the mediatorial Kingdom of the next age, because there is no such arrangement now, and there is no such mediatorial work going on now, but we are accepted as members of the Mediator, as members of the Body of Christ. The Head of this Body having made good our defects so that our sacrifices could be acceptable, our standing is unique, different from that of the world of mankind in the future. As able ministers, or as recognized ambassadors of God in the world, we are associated with Christ in the work which he is now carrying on, to wit, the work of gathering together the Lord's Jewels all through the Gospel Age. This is the special work that the Lord has given us to do at the present time. The Bride is to make herself ready. As soon as the Bride is made ready then the great work will begin for the world of mankind; but now our able ministry of this New Covenant is in the sense of preparing us, preparing ourselves and presenting our bodies living sacrifices, laying down our lives for the brethren--and all this, as members of the Great High Priest, is, in another sense, part

R4597 : page 125

of his work; or rather, as the Apostle says, "It is God that worketh in you both to will and to do of his good pleasure." It was God that worked in Jesus that he should accomplish his sacrifice in the proper manner, and it is God that is now working in us in the same manner. He set before us a great prize. As we read of our Lord Jesus Christ, "Who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God," so also we learn that God hath "given unto us exceeding great and precious promises that by these we might become partakers of the divine nature." By the operation of these promises in our hearts we are enabled to lay down our lives for the brethren and to copy the characteristics of our Lord and Savior, even unto death.

Now, we are qualified or able ministers of the New Covenant, not of the letter, but of the spirit. The Mediator of the Covenant, of course, should be in harmony with all the terms of the Covenant. The terms of this New Covenant are the perfect obedience to God as represented in the Divine Law, "Thou shalt love the Lord thy God with all thy heart and with all thy being and with all thy strength, and thy neighbor as thyself." Of course, Jesus is in full accord with this Law of God which he accepted as the basis of the arrangement he would make for mankind, and all of those whom God would accept as members of his Body, as associates with him, as able ministers and servants with him of this New Covenant--all such must be in accord with the Divine Law, else how could they be servants of that Law? But now, says the Apostle, in our case we are not able to measure up to the standard of the letter of that Covenant, but we are able to come to the measure of the spirit of it, to the intention of it. And in harmony with this he says elsewhere, "The righteousness of the Law [that is, the true meaning, the true spirit of the Law], is fulfilled in us, who are walking not after the flesh but after the spirit." He does not say that we are able to walk up to the spirit, up to the Divine Law, and we know indeed that we are not able to do so, but we are able to walk after it.

As we are accepted of God as able ministers of the New Covenant, and as members of this Body of the Mediator, King and Priest at the time of our consecration, through the merit of Jesus our Advocate, so God has made provision that for any unintentional infractions of this Law, of this Covenant, on our part "we have an Advocate with the Father, Jesus Christ the Righteous." He is not only an Advocate when we first come to the Father and present ourselves living sacrifices, and are accepted through the imputation of our Lord's merit, but he is our Advocate still--and we need his advocacy still, because, while we have this standing as new creatures, and as new creatures our intentions are good, nevertheless as new creatures we are responsible for the earthen vessel, the natural body, through which we operate as new creatures. We are responsible for all of its infractions of the Divine Law. Therefore, as the Apostle tells us, if we find that unintentionally, contrary to the intentions of our will, the spirit of our mind, we infract the Divine Law, we are to come with courage to the throne of heavenly grace. We are not to suppose that what our Lord did for us when we presented ourselves living sacrifices makes good our defects to the end of life. We are to understand that he merely made good the defects to that point and that for

R4597 : page 126

every imperfection and deviation since that time we are to come to the throne of grace and obtain mercy and find grace to help. We come with courage because we have such a great High Priest, because we realize that we are members of the House of God, antitypical Levites, who include both the Little Flock and the Great Company. They are all privileged to come with courage to the throne of heavenly grace and there obtain mercy and grace to help in every time of need. Thus the "able ministers" [servants] of the New Covenant may maintain their standing with God continually, through their Advocate, "who ever liveth to make intercession for them." It is because we have this Advocate, because we recognize Jesus as our Advocate, that we may come to the throne of grace. All those come who are privileged to call God our Father for the forgiveness of those trespasses, which come day by day and which are unintentional on our part. It is then that we make apology and get forgiveness and assistance that we may be more faithful, more able to overcome in these various respects thenceforth. Thus we are qualified ministers of the New Covenant, not according to the letter of that Covenant, as it will operate during the Millennium, but according to the spirit of the New Covenant, which now operates toward us through our Advocate and enables us at all times to be acceptable to the Father through him, and to perform the service of able ministers and to abide in the Holy and to hope ultimately to pass, as members of the Body of the great Priest, Prophet, Mediator and King, beyond the second vail into the Most Holy.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES (V)*

Man for Whom Atonement Was Made.

MAY 1

(1) Had the payment of the Ransom by our Lord any bearing upon his office as Mediator of the New Covenant? P. 455.

(2) Did our Lord by this redemptive work seal the New Covenant, or did he merely become the "surety" (Heb. 7:22) of the New Covenant, and has he left the sealing of it to be accomplished at the end of this Gospel Age after his faithful shall have drunk with him his cup, the blood of the New Covenant--sharing in his sacrifice and "filling up that which is behind of his afflictions"?

(3) When did Christ become the Mediator of the New Covenant? when that Covenant was promised (Jeremiah 31:31), or when he was promised that he would be its Mediator or servant? Cite Malachi 3:1.

(4) Does the fact that he is the appointed Mediator of the New Covenant imply that he has already done all the work pertaining to the New Covenant or any of the work pertaining to it?

(5) When St. Peter tells of the Times of Restitution of all things that will be brought in at the Second Coming of Christ, he also tells of a Great Prophet, greater than Moses,

the antitype of Moses, who shall be "raised up from amongst his brethren." Are we to understand that this great Prophet is the Messiah as a whole, Jesus the Head and the Church his Body, and that the raising up process has been in progress throughout this Gospel Age, and that this antitypical Moses is to be the Mediator of the New [Law] Covenant, as Moses was the Mediator of the Old Law Covenant?

(6) By Divine arrangement this great Mediator sacrifices his earthly rights that he may have the privilege of giving them as his legacy, or testament, or will to Israel as its New [Law] Covenant. When will he thus seal or ratify the New Covenant? The Apostle says that no will is valid until after the death of the testator. Should we understand this to mean that not until the entire Body of Christ has tasted death would it be possible for the New Covenant to be sealed and made operative toward the natural seed of Abraham?

MAY 8

(7) If the earthly blessings surrendered by Christ and the Church are to be given to Israel and to the world through Israel, under the terms of Restitution during the Millennium, when should we expect that New Covenant to begin to be operative, and should we expect its manifestation to be actual Restitution in some form? P. 456, 457.

(8) How completely will the world recognize The Christ, the Mediator, during the Millennium? Will he be the all-responsible Head of the world or will mankind approach the Father through the name and merit of the Mediator? P. 458.

(9) Some, ignoring the force of the word Ransom, if not, indeed, denying it, are in the habit of speaking of receiving pardon for their sins. What shall we say as to the Scripturalness of this? Explain the difference between the two words, pardon and forgiveness, and show why one is right and the other is wrong in this connection. P. 459.

(10) Even if we should admit that the word pardon might be used in such a way as not to ignore the Ransom feature of the Divine testimony, is it wisest and best to use these words indiscriminately and synonymously to the confusion of some?

(11) While it is true that the effect of the Divine arrangement towards mankind is practically the same as though we were pardoned, may we not conclude that our Creator had some good purpose in explaining to us the philosophy of the message by which he could be "just and yet be the Justifier" of sinners? Give a short statement of the philosophy of the matter from this standpoint. P. 460, 461.

(12) Some have proclaimed that they do not see the Justice of God in compelling our Lord Jesus to be man's Redeemer. Do any Scriptures put the matter in this light? If not, how shall we view it? P. 462.

(13) We have seen that Jehovah cannot forgive sin in the true sense of the word pardon--without consideration and without the satisfaction of Justice. We now inquire, Is

it possible for our Lord Jesus, or for the disciples, or for us to pardon the transgressions of others? If so, how and why? Explain the difference between the rules which govern us and those which control the Almighty's course of action.
P. 462, 463, 464.

MAY 15

(14) Since death is the wage of sin, what shall we say to the suggestion of some that every man pays his own death penalty when he dies? Explain the matter thoroughly.
P. 464, par. 2.

(15) Why is the Adamic death spoken of as a complete and not spoken of as an everlasting destruction? P. 464, 465.

(16) In what way does universalism deny the Ransom?
P. 466, 467.

(17) Why did God not make us in such condition that we could not sin? P. 467, par. 2.

(18) What kind of worship does God desire? And does his plan contemplate his rejection of any other worship?
P. 467, par. 2.

(19) How will a permission of choice eventually operate for the best interests of all concerned? P. 468.

(20) What kind of salvation has God tendered to the race? Are there terms connected with it and what are they?
P. 468, par. 3.

MAY 22

(21) Was the original trial of father Adam a favorable one, just one, and will the new trial secured for him and his race through our Saviour's death be any the less just or fair or favorable? P. 468, par. 4.

(22) Why did Christ die to save us from the curse?
P. 469, par. 1,2.

(23) Explain the Scripture, "God will have all men to be saved," and the other Scripture, "So all Israel shall be saved." Are either of these salvations eternal? Give a full statement of what each implies. P. 469, par. 3.

(24) Why does God will that our race shall be saved from the blindness of ignorance and superstition which came through the great Adversary's machinations and human weaknesses? P. 469, last par.

(25) Since we read that Christ died, "The just for the unjust, that he might bring us to God," should we understand this to mean that Justice is obligated to recover man from all that was lost in Adam? Give the reasons for the answer.
P. 470.

(26) Does Justice have anything to do with mankind's restoration, except as the Redeemer makes application of his merit--now as Advocate for the Church and during the Millennium as Mediator for the world. P. 471.

MAY 29

(27) What force is there in the expression that "there is

no name given in heaven or amongst men whereby we must be saved" except the name of Jesus? Show how this is so and why this is so, connecting the same with the Divine Plan of Salvation in its world-wide application. P. 472, par. 2.

(28) If all the world's affairs will be in the hands of the Mediator of the New Covenant, what shall we understand to be his mind, his will, his good pleasure, respecting those for whom he will make mediation. P. 473.

(29) Will God accept any lesser standard than perfection as the terms of eternal life through the Mediator? P. 474.

(30) How will that item of our Lord's prayer be fulfilled which speaks of God's will being done in earth as in heaven? P. 475, par. 1.

(31) Will the Restitution from sin and death conditions be effected instantaneously? If not, why not? P. 475, par. 2.

(32) Give six reasons why a gradual process of Restitution, such as the Scriptures imply will be granted to man, will be more to their advantage than instantaneous Restitution or perfecting. P. 475-477.

(33) Give three reasons why a gradual Restitution Divinely provided will be the most advantageous arrangement possible for the redeemed. P. 478, 479.

----

*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page differs. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION, WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: In German, five vol.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, three vols.; in Greek three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

===================

page 129

SEMI-MONTHLY
VOL. XXXI APRIL 15 No. 8
A.D. 1910--A.M. 6038

CONTENTS

To What Degree Should We Confess Faults?..........131
Were the Ancient Worthies on Trial for Life?......132
More Tolerable for Sodom..........................132
"I Will Have Mercy and Not Sacrifice".............133
Birthday Greetings (Poem).........................134
Be Temperate in All Things........................135
"Professing Themselves to Be Wise"................135
Some Interesting Questions........................136
    Woman the Glory of Man........................136

Significance of Coals from the Altar..........137
Some Types of the Resurrection...............137
Joyful in Tribulations (Poem)....................138
The Privilege and Power of Prayer................138
The Redemption Price and Its Application..........141
The Memorial Supper..............................142
Some Interesting Letters..........................142

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

THE "SPECTATOR" AND "THE WORLD"

The Hamilton Spectator will resume publication of the sermons if sufficiently encouraged. Rate for daily, additional to WATCH TOWER subscription, $1.80 per year; $1.13 for six months, or 68 cents for three months; 75 cents for the semi-weekly per year or 38 cents for six months. Send orders to us. The Toronto World also will continue the sermons in full if sufficiently encouraged. Price, additional to WATCH

TOWER, 50 cents per year for Monday issue. Do not forget to encourage the publishers by complimentary letters and cards.

IMMERSION SERVICE

Arrangements for Water Baptism have been made in Brooklyn for those who desire to symbolize their baptism into Christ's death. The service will be conducted immediately after the afternoon service of Sunday, April 17. Those desiring to avail themselves of this privilege will, if possible, kindly advise us in advance.

R4598 : page 130

SERMONS IN THE NEWSPAPERS

How about renewing your subscriptions for newspapers publishing Brother Russell's sermons? Do your part! Be prompt! If a few narrow souls hating the good tidings of God's love try to discourage the Editors from publishing the sermons; the thousands who are being blest should tell of their profit and pleasure and thus encourage the newspaper men. Renew through us or direct, as you please. Use part of your "Good Hopes" thus if you think proper. You have

page 130

our clubbing rates in the PEOPLES PULPIT--December issue.

===================

R4597 : page 131

TO WHAT DEGREE SHOULD WE CONFESS FAULTS?

"Confess your faults one to another, and pray one for another that ye may be healed."--James 5:16.

THIS text represents a general principle of humility and willingness to make acknowledgment when we commit a fault, particularly to the one against whom the fault or wrong has been committed, with due apology and reparation so far as possible. It is quite proper for us to freely concede that we are not perfect, and no one should attempt to pose as perfect, but rather to acknowledge what the Scriptures declare that "there is none righteous, no, not one"; that we are merely righteous in our intentions and efforts and are trusting for full covering in the sight of God through the merit of our Lord Jesus Christ.

There might be times when the confession of a fault should be made publicly to the advantage of others and if we feel sure that the telling of our own shortcoming would be of advantage to others, we should not hesitate

R4598 : page 131

to tell of the matter in a proper way with a view to assisting others; but our thought is that in general we do well, not only to hide our imperfections, but that it should be our daily endeavor to put our faults away completely.

In this passage, however, the Apostle has a deeper thought; he is discussing here the case of one who has committed a sin that has alienated him from God, causing a cloud to come between them. It has been a repetition of sins, or something to this effect. He is spiritually sick, whether physically sick or not. The prescription for him is that he call for the Elders of the Church that they may pray over him and anoint him with oil in the name of the Lord. "The prayer of faith shall save the sick" (the spiritually sick, we think), "and though he has committed trespasses or sins they shall be forgiven him." The brother is not in a condition to advocate his own cause with the Lord, and the Lord therefore arranged it so that we should feel a sympathy with our brother and go to his relief and make intercession for him. Not that our intercessions would avail of themselves; it must be the intercession of our Advocate that would avail for the wrongs and imperfections before justice; but our Advocate may at times thus withhold himself for the good of one in error and for the sake of drawing out the sympathy of the brethren who have knowledge of the case, that they may seek to assist, remembering themselves lest they also should be tempted, lest they also should fall from their steadfastness, and that therefore the spirit of sympathy and mutual helpfulness may be encouraged in the Church.

There is nothing that would be in the way of an Elder Brother in the Church praying for one of the fellow-members of the Body of Christ or against the members of the Church praying for each other in general without special request. This would be entirely proper. If one should see a brother taking a wrong course, he should not only pray for him, but should seek to restore such a one in the spirit of humility by calling attention to the course he has taken, as wisely as he may be able; but of course the matter could not go so far under such circumstances as under the circumstances above recited--that the sick one should call for the Elders to pray for him, realizing his own need.

Not merely should the Elders pray for those whom they see going astray, but the Lord has put a special responsibility upon every member of the Church, every member of the Body, to look out for all other members to the extent of ability and opportunity, yet there could not be the same degree either of responsibility or of propriety in a younger brother in the Church attempting to correct and rebuke and exhort, etc., an Elder Brother. The Apostle says to Timothy, "Rebuke not an Elder, but entreat him as a father"; thus we see what a younger brother in the Lord's family might do, if he saw what he thought to be a deflection from the proper course. But he should feel a hesitancy about approaching the matter and feel also that he would be laboring under a disadvantage and would not be as likely to accomplish good results as if he were one of more experience. Therefore it would be wise for him to pray for the person in secret for a while, rather than be too free about giving advice. But if he finally thought it necessary, it would perhaps be wiser for him to speak to some of the Elders of the Church and ask them for their opinion; or if they thought it would be wise that the brother be spoken to by them.

We are not supposing that he is imagining evil--"evil speaking"--about the person, but that he has some absolute knowledge about some wrong qualities of disposition, wrong course of life, something he knows to be wrong, something that is outwardly seen, something that is not merely imagined. We realize that many of the things that comprise evil speaking, etc., are purely imaginary, such as, "I thought he was going to do so," and "I thought she was doing so," or "I thought she might have been intending to do" thus and so. These things are classed with

R4598 : page 132

evil speaking. In these cases the brother should make the subject a matter of prayer to see that he is not busy-bodying in other people's affairs; that he is not setting up his judgment in a matter that is of no great importance; that it is something really serious and disastrous to the brother and dangerous to his interests as a New Creature in Christ Jesus.

The general course, however, should be to go to the person alone, as our Lord instructed in Matthew 18:15; the going to an Elder would be only in the case of some very serious matter in which the person felt that his own power to set the matter right was entirely insufficient. It is our belief that those instances would be very few. If the matter is a trespass against himself, it would be his duty to go to the person alone; if it is something against the Church or that is outwardly immoral or wrong or a violation of some recognized principle of righteousness, it would seem to be on a little different plane and would call for someone who would be more in authority, since it is not the rights of the individual that are trespassed upon, but the interests of the Church or the Truth or the Lord's cause. In such cases the Elders would no doubt be the better able to judge and would know better how to approach the matter.

===================

R4598 : page 132

WERE THE ANCIENT WORTHIES ON TRIAL FOR LIFE?

THE Ancient Worthies were not on trial for life or death; they were never brought to that condition of intelligent opportunity for eternal life which would make them amenable to a sentence of death. Such a condition of knowledge and opportunity did not obtain in the world until our Lord came. "Grace and truth came by Jesus Christ"; "he brought to light, life and immortality." These were never disclosed before our Lord's time, and consequently no such responsibility, as now exists, had come.

In a certain sense the Jewish nation had been typically justified and was typically on trial for life or death, but this was not an actuality so far as life and death eternal were concerned, because God knew in advance that they could not keep the Law, and that they could never have eternal life under it; and he had arranged in advance that they should be redeemed from the curse of the Law irrespective of anything they might themselves do in the matter. Hence it was only in the typical, or figurative sense, that they were on trial for life or death.

The Ancient Worthies "had this testimony that they pleased God." They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that "a better resurrection" is to be not only to Abraham, but to all these Ancient Worthies --a resurrection to human perfection. But since human perfection will come only under the mediatorial reign of Christ, the Ancient Worthies will not be introduced to the Father in the complete sense until the close of the Millennial Age.

Hence, they will not have life, in this fullest sense, until that time, when, at the close of the Millennial Age, the Kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial Age, because that age is set apart for the very purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten ones of the present time. At the close of the Millennial Age, when all mankind shall be in perfection of being, they shall be tried of the Father for their worthiness or unworthiness of eternal life--just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal.

Since the Ancient Worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have this decision of the Divine Court, Divine Justice, respecting their worthiness of eternal life until the completion of the Millennial Age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

===================

R4599 : page 132

MORE TOLERABLE FOR SODOM

--MATTHEW 11:20-30.--APRIL 24.--

Golden Text:--"Come unto me, all ye that labor and are heavy-laden, and I will give you rest."--V. 28.

IN the cities of Capernaum, "his own city," Bethsaida, and Chorazin, situated on the Sea of Galilee, the majority of our Lord's notable miracles were performed. Nevertheless, even in these cities, the majority rejected his Messiahship. Today's study tells how the Great Teacher arraigned the people of those cities for their unbelief, declaring that if the mighty works done in them had been done in the Gentile cities of Tyre and Sidon they would have repented. Hence it will be more tolerable for the people of those cities than for the people of Capernaum in the Day of Judgment.

We must rid our minds of the old and fallacious thought that the Day of Judgment will be a period of twenty-four hours. We must see that from God's standpoint a day simply signifies a period or an epoch; as, for instance, a twenty-four hour day, a forty-year day in the wilderness, and the thousand-year day of Christ, the Millennium. The latter is the day referred to in our text as the Day of Judgment. Only a few of mankind have their Day of Judgment or trial now. These few are specially blessed with eyes of understanding to see and with ears of understanding to appreciate the special privileges of this present time. The great mass of mankind are thoroughly blind and deaf to the spiritual things connected with the present calling and election of the Church.

Respecting these the Master thanked the Father, "Because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." (Vs. 25,26.) The Great Teacher did not mean that he was glad, thankful, that his message was hidden from the majority, that they might slide down into eternal torture in darkness. Oh, no! Surely not! He did mean that he appreciated the Father's wisdom in not allowing any but those of proper condition of heart to see and clearly understand the present call of the Church. For the uncontrite of heart to see, to understand, would mean two things:--

(1) They would oppose God's Plan the more;

(2) They would come under greater responsibility themselves.

Hence we with the Master may be glad of the wisdom displayed in the Divine arrangement of hiding certain features of the great Plan of the Ages from all except the "very elect." "The secret of the Lord is with them that fear (reverence) him and he will show them his Covenant." --Psa. 25:14.

"Thou, Capernaum, which art exalted unto heaven (highly exalted in privilege and opportunity), shalt be brought down to hell (to hades, to the grave, to destruction); for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." (V. 23.) The reason is clear. The people of Capernaum were evidently harder-hearted than the people of Sodom and, from the Lord's standpoint, were more blameworthy. What shall we say, then, of our day of still greater privilege in many respects--Bibles in every home, preaching in every city, education in every family? What might not the Lord reasonably expect of us?

MORE TOLERABLE FOR SODOM

We have already referred to a Day of Judgment as the thousand-year day of Christ's Millennial Kingdom, when the people of Capernaum with those of Tyre and Sidon and Sodom and Gomorrah and all the other cities and nations, except the elect Church of this age, will be placed on trial--for life everlasting or death everlasting.

According to our Lord's words present knowledge, great or small, brings its proportion of responsibility. The greater the favor of God enjoyed now, the greater will be our responsibility then. Evidently this means surprises for the world. Not only the Sodomites, but many of the heathen who have thus far enjoyed little or nothing of God's grace, will be in a more favorable condition as respects the prospects of the future than some who are now richly favored but are neglecting their privileges. Our Lord intimates that the Judgment or trial of the Millennium will be tolerable, not intolerable, for the people of Capernaum and more tolerable for the people of Sodom. How much more reasonable this is than the unscriptural nonsense that was once taught us by our well-meaning, deluded forefathers, who made the various sectarian creeds that are now causing trouble, and who then burned each other at the stake because of differences of opinion respecting these creeds and claimed that in so doing they were copying God, who was torturing the people of Tyre and Sidon and Capernaum and Sodom and hundreds of millions of others, heathen and civilized!

How seriously we have all misunderstood and misrepresented the Gospel message! Let us turn to the prophecy referred to by our Lord and note this. In Ezekiel's prophecy, 16:49-61, the Lord rehearsed in advance the greater wickedness of Israel than of her neighboring sister peoples, Samaria and Sodom, and tells that nevertheless he will restore all three of them, bringing them again from the tomb and establishing his Covenant with them through Messiah in the Millennial Age. Let us remember, too, that our Lord made this promise of restitution (Acts 3:19-21) through the very Sodomites who were destroyed by fire which came down from heaven. (Luke 7:29,30.) They were temporarily destroyed by fire as an example or illustration of the absolute annihilation, destruction, which ultimately will come upon all willful sinners, the Second Death. But before any will be thus cut off from all hope he must be brought to a clear knowledge of the Truth and have a full trial in the great and glorious day of Judgment, which St. Paul tells us God has provided and in which the saints of this age, the Bride of Christ, with her Lord, will share in the work of judging.

The Father hath delivered all of his great work into the hands of the Lord Jesus, and only by knowing him can we know the Father in the proper sense, in the intimate sense, because the Son, as the Great Teacher, reveals the Father to all who are pupils in his School.

Our study closes with our Lord's invitation to those who now have the hearing ear and seeing eye of obedient faith. To these, life's experiences, sin's burdens, and general unrest are preparations for the Divine message, "Come unto me, all ye that labor and are heavy-laden and I will give you rest." Those invited must expect to be servants and to wear the "yoke" of obedience to the Divine will--the yoke of Christ, the service of Christ. To be successful they must learn of him, walk in his steps. They must be meek and lowly in heart. Such, and such only, will find his yoke an easy one and his burden a light one--much lighter than the yoke and burden of sin. Only such will find rest unto their souls now and be prepared to enter into the heavenly rest as "joint-heirs" with Christ in his heavenly Kingdom, which is shortly to bless and judge the world.

===================

R4599 : page 133

"I WILL HAVE MERCY, AND NOT SACRIFICE"

--MATTHEW 12:1-14.--MAY 1.--

SABBATH observance is the essence of this study. Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes, the necessity, for a Sabbath day, a rest day once a week. Whatever disputes there are on the subject, therefore, pertain to which day shall be observed and to the manner of the observance. When, through Moses as Mediator, God adopted the nation of Israel as his peculiar people, accepting them into Covenant relationship through their promised obedience to the Law, he fixed for them a special day of the week, the seventh, to be their Sabbath, or day of rest. This Law specially appertained to Palestine. Had it extended beyond, to encompass the whole earth, it would have been necessary for the Law to specify which day should be considered the Sabbath on the other side of the earth, where the time would, of course, be twenty-four hours different.

But those of us who are not Jews by nature and not under that Law Covenant are not bound by its limitation that the Sabbath should be on the seventh day of the week. Indeed, neither Jesus nor the Apostles ever placed

R4599 : page 134

the Gospel Church under the Law Covenant at all. They tell us that those under it were the "house of servants" in bondage and that we are the "house of sons," if we "stand fast in the liberty wherewith Christ hath made us free."

This does not mean liberty or freedom to do wrong. But since Christians are not limited to the land of Palestine, it leaves us free to follow the spirit of the Law rather than its letter. This is true of the entire Ten Commandments, as well as of the Fourth. The Heavenly Father does not address his spirit-begotten children with commandments not to kill, not to steal, etc., because such commandments to them would be unnecessary. Begotten of the holy Spirit, they love God and reverence him alone, and would not think of homaging images, nor of profaning the Holy Name, nor of doing injury to a neighbor or a brother. On the contrary, their love for God would lead them to honor his Name, to serve his Cause.

R4600 : page 134

And their love for their neighbor as for themselves would prompt them to render him service--"doing good unto all men as we have opportunity, especially to the household of faith." (Gal. 6:10.) This love, the Apostle assures us, is the fulfillment of the Law, so far as we are concerned --the fulfilling of the spirit of the Law--for "ye are not under the Law (Covenant), but under [the] Grace (Covenant)."--Rom. 6:14; Gal. 3:29.

The Jews had a system of Sabbath Days and Sabbath Years--the Seventh Day and the (7 x 7 + 1 = 50) Fiftieth Day, or Day of Pentecost. And they had a system of year Sabbaths, the Seventh Year and the (7 x 7 + 1 = 50) Fiftieth Year, or Year of Jubilee. These were typical, as the Apostle explains, and true Christians may enjoy the antitypes. Thus to us the Seventh Day represents a Rest of a higher character than that of the Law--a rest of faith, as instead of a physical rest. "We who believe do enter into his rest"--a faith rest based upon our acceptance of Jesus as our satisfaction before God. The fulness of this rest we attain when we receive the begetting of the holy Spirit. And this was typified by the sending of the holy Spirit on the Day of Pentecost. Similarly Israel's Sabbatic Year of Jubilee has its antitype in the great Millennial Age of Rest. (Acts 3:20.) But we leave the discussion of this for a more convenient season.

The Great Teacher as a Jew was as much under the obligations of every feature of the Law Covenant as any other Jew. We may be sure that he did not violate any feature of it. He was obligated to keep the letter of it in a sense and degree which he has not commanded us, his followers. It is ours merely to keep the spirit of it. Hence if we were living in Palestine neither the Seventh Day nor any other particular day of the week would be obligatory upon us. But it would be our pleasure to maintain the spirit of the Jewish Law. Acting along the lines of this liberty, the early Church began to meet on the First Day of the week, because it was on that day that their Redeemer arose from the dead. On that day he appeared to some in the upper room and to two on the way to Emmaus and to Mary, and subsequently to others of the disciples near the tomb. These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early Church. They waited during an entire week and then again he appeared on the first day of the week. Indeed, so far as we may know, all of his eight appearances to his followers after his resurrection were on the first day of the week. No wonder, then, it became known to them as the Lord's Day. No wonder if they specially associated with that Day all the blessings of God and a rest of faith which came to them through the Redeemer. Quite probably those who lived in Jewish communities would continue to observe the Seventh Day also, because its general observance would make this a necessity. But the First Day of the week became the general time for the Lord's followers to assemble themselves and to partake of a simple meal called breaking of bread (not the Lord's Supper) in commemoration of the fact that on the day of his resurrection Jesus manifested himself to his followers in the breaking of bread.

THE LAW MADE VOID BY TRADITIONS

But we are not to understand from the present study that the Master reproved the Jews for keeping the Seventh Day, which was their duty. His reproofs attach to certain extremes. The Pharisees exaggerated some features and entirely overestimated other features of the Law. In their theory there was no harm in eating the corn on the Sabbath Day, but to pull an ear of it they construed to be reaping. And to rub it out of the chaff they considered to be threshing and winnowing. Similarly, to scratch or look for a flea was estimated to be hunting, and thus God's reasonable Law was made to appear absurd. It was such absurdities only that Jesus combatted. He showed that one had a right to satisfy his hunger, and cited a case where the Prophet David had done so without blame. He cited also the fact that the priests labored on the Sabbath Day without blame. He explained that God was desirous of seeing in his creatures the quality of mercy towards one another, rather than merely the sacrificing of their comforts. Had they recognized this Truth they would not have found fault with the Apostles.

Then, as though to demonstrate his position, he healed a man with a withered hand, also demonstrating by his miracle that he had the Divine favor and that his teaching on the subject had this evidence of its truthfulness. He pointed out the inconsistency of his critics, saying that since they would relieve one of their brute beasts, if he fell into a pit on the Sabbath they would see, therefore, how illogical was their position in objecting to his performing cures of human ills on the Sabbath Day. But the evil heart is not amenable to reason. The very fact that he demonstrated his teachings to be superior to theirs excited the Pharisees to envy, malice, hatred, and the very spirit of murder. Thus they evidenced that they lacked the quality of mercy, love, which God would specially approve, and without which we cannot be his children. Sacrifice is right in its place, but mercy more particularly indicates the acceptable condition of the heart. Quite probably Jesus did so many of his miracles on the Sabbath Day as a type--as a prophetical picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh Thousand Year period, the Millennium.

R4604 : page 134

BIRTHDAY GREETINGS

Four pounds of love we send to thee today,
And only four,
For Uncle Samuel's mail bags, they say,
Can take no more.
But mail bags, boxes, sacks of ev'ry kind
Are all too small,
And only hearts are large enough
To hold it all.

So take our love on the installment plan,
Dear friend of mine--
We send a part today, more when we can.
We trust for thine!
CLASS AT NASSAU, N.H.

===================

R4600 : page 135

BE TEMPERATE IN ALL THINGS

--PROVERBS 23:29-35.--MAY 8.--

Golden Text:--"At the last it biteth like a serpent and stingeth like an adder."--V. 32.

WHILE it cannot be said that the Bible commands total abstinence from intoxicating liquors, it can be said that everywhere from Genesis to Revelation it reprobates drunkenness and points us to its debauching effects as injurious both physically and spiritually. We think probably that the climatic conditions of the centers of civilization and the nerve tension of our day make the evils of intemperance specially grievous at this time. These facts would fully justify us as followers of Jesus and the Apostles should we go beyond them in urging absolute total abstinence as respects all alcoholic liquors. Special emergencies and conditions require to be specially met.

As, for instance, while Adam's children being nearly perfect could and did intermarry, nothing of the kind would be wise or in any sense justifiable now because the great depravity of our race through heredity has so prefaced our natures along certain lines of our weaknesses that even for two cousins to marry is dangerous as respects the sanity of their posterity. In other words, circumstances alter cases. In the interim of nearly nineteen centuries undoubtedly great changes have taken place along certain lines and the wisest and noblest of humanity are practically agreed that in our day, at least, alcoholic beverages are extremely unwise, extremely injurious. They are dangerous for the strong of character, and awful, irresistible temptations to the weak, who should have the encouragement of the strong in the bearing of their burdens of hereditary weakness. The amount of crime and sin which directly and indirectly are traceable to the influence of alcohol should make all good people stand in awe of it and use their influence in opposition to it. In this we are not condemning all those who more or less participate in the stream of crime and sin produced by alcohol. Doubtless amongst those who manufacture and dispense these beverages there are, as well as amongst those who own stock in distilleries and breweries, persons of noble minds, who would rather do good than do evil. By some process of reasoning which we do not fully comprehend they throw the responsibility off their own shoulders upon the shoulders of their weaker brethren and sisters of the human family. Unquestionably money is at the bottom of the traffic. As the Apostle declares, "The love of money is the root of all evil."

THE DRUNKARD'S PORTRAIT

In today's Study Solomon the Wise gives us the picture of the drunkard--redness of eyes; woe; sorrow; contentious; complaining. He advises, "Look not thou upon the wine when it is red and giveth color to the cup and goeth down smoothly. At last it biteth like a serpent and stingeth like an adder." It would appear that there is a charm or enticement connected with alcoholic stimulants which gradually wastes the strong and quickly enthralls the weak of will. The wise man associates the demoniacal power of liquor with its twin-sister, fleshly desire and general immorality, saying, "Thine eyes shall behold strange women and thy heart shall utter perverse things." He adds, "Thou shalt be as he that lieth down in the midst of the sea [like floating wreckage] and as he that lieth on top of the mast"--in imminent danger of destruction. He describes the condition of those who become beastly drunk. They are unconscious of injury and seem to have their chiefest pleasure in unconsciousness, so that, upon recovering from one debauch, their desire is to seek the stimulation again. Thus are the chains of slavery to a most degrading habit gradually forged and manhood gradually enslaved and earthly prospects, not to mention heavenly hopes, go glimmering.

It is written in the Scriptures, "No drunkard shall inherit the Kingdom of heaven"--no drunkard, therefore, can hope to be a member of the Body of Christ, the elect

R4601 : page 135

Church. Thank God, this no longer means to us his utter perdition, but it does signify great loss. We are never to forget, however, that, having once been a drunkard and having turned from that deplorable condition, the individual would be a drunkard no longer. Let us remember that only "overcomers" are promised a share in his Millennial Throne and Kingdom. He who loses the mastery of his flesh to the extent of being a drunkard is certainly not an overcomer and not at that time in line for joint-heirship with Christ. The President of the United States expressed the following sentiment: "To a man who is actively engaged in reasonable work, who must have at his command the best that is in him, at its best--to him I would, with all the emphasis that I possess, advise and urge, 'Leave drink alone--absolutely.' He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."

When Mr. Taft expressed this he was Secretary of War, and evidently did not disqualify himself for advancement by his total abstinence. General Frederick D. Grant, an outspoken total abstainer, said: "Drink is the greatest curse of Christendom, because practically all crime and all disaster are the result of it. Ninety-five per cent--I will make it no less--of desertion and acts of lawlessness in the Army is due to drink. Vice is simply drink in another form. Whoever heard of a saloon completely divorced from the 'White Slave Traffic,' or a house of infamy without a bar? You may tell the young men that General Grant does not drink a drop of liquor--has not for eighteen years--because he is afraid to drink it."

===================

R4601 : page 135

"PROFESSING THEMSELVES TO BE WISE"

DEAR BROTHER RUSSELL:--

A few days ago a Brother put into my hands a little booklet published in America, with the object of demolishing faith in the Scripture chronology as shown in the STUDIES, and to show that the deductions which have been drawn are hopelessly wrong. I found the booklet very dull, with its many reiterations of statements that the findings of Vol. 2 are at fault. Because it cannot do better it quotes Vol. 2 on the necessity of a correct chronology, and that a difference of a single year in that shown would throw the harmony into discord. Then it goes on to "prove" the chronology is wrong, and being ill-content, it proceeds to make the discord. The claim is that Jehoram, of Judah, did not reign as king of Judah for eight years, as the Scriptures say, but that he reigned four years with his father Jehoshaphat, and only four as real king. As I happened to be familiar with the passages bearing on this point of history I replied at once to the question put to me, and the suggestion was made that

R4601 : page 136

I send the reply to you, and in case you may have nothing better at hand, you may judge it worth while to use it.

The difficulty is raised by the attempt to correspond the events of the kingdoms of Israel and Judah, a task which, so far as chronology is concerned, must always give unsatisfactory results, because of the peculiar methods of reckoning the years of a reign, and because no attempts were made to give details. The Father knew our needs, and caused a second account to be given, one which gives an unbroken record of the kings of Judah from David to the end of the kingdoms. That which the book of Kings did not give we have in the books of the Chronicles, surely a direct word to us from our God, and surely a sufficient ground for our faith. But take the passage upon which all this opposition is based, and it will be found to be a confirmation rather than a source of doubt; it strengthens our faith!

Here is the account of the kings of Judah and Israel about that time: Asa was contemporary with Ahab of Israel, three years. (I Kings 22:41.) His son, Jehoshaphat, reigned twenty-five years. In the seventeenth year of Jehoshaphat, Ahaziah of Israel began to reign and is said to have been king two years. But in the eighteenth year of Jehoshaphat, Jehoram of Israel was made king, and he reigned for twelve years. In his fifth year Jehoshaphat died and Jehoram of Judah reigned in his stead, and in the twelfth and last year of Jehoram of Israel Jehoram of Judah died, having reigned eight years. (I Kings 22:42,51; 2 Kings 3:1; 8:16,25.) These passages and this item of history well illustrate the difficulty of getting a certain chronology from a comparison of the lives of the kings of Judah and Israel; but it also shows that the account in Chronicles is reliable, for the total years under review agree even though the details do not show the closest harmony, owing, as we have said, to the method of counting which obtained. In this period the number of years for Judah is: Asa, three years; Jehoshaphat, twenty-five; Jehoram, eight; total, thirty-six. The number for Israel is: Ahab, twenty-two years; Ahaziah, two; Jehoram, twelve; a total of thirty-six, exactly the same as recorded of Judah when we take the Scripture statement that Jehoram of Judah reigned eight years.

With much love in the Lord, your brother,

J. HEMERY.

===================

R4602 : page 136

SOME INTERESTING QUESTIONS

SIGNIFICANCE OF THE GARMENTS OF GLORY AND BEAUTY

QUESTION.--Was there any significance in the fact that the High Priest, after having performed the services of the Day of Atonement, took off his linen garments in the Holy and left them there and put on garments of glory and beauty when he came forth to bless the people?

Answer.--The High Priest all through this Gospel Age is carrying on the work of sacrifice; it was not only when he offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his Body, which is the Church, at the close of this antitypical Atonement Day, when the Church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy-seat, thereby sealing the New Covenant and applying his merit on "behalf of all the people."

Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel Age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty--in "the glorious garments." Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial Age--the various robes, the ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One.

The beginning of this manifestation in glory will be in the time of trouble, of which time we read: "All shall wail because of him." It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial Age. Thus the appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

In this picture of the robes of the Priest we understand that the High Priest typified the entire Priesthood, the Under-Priests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his Body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the Church in connection with her Head, as we read: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." Another Scripture declares that we shall be his glorious Body, or his Body in glory, and that "we shall be glorified together with him."

WOMAN THE GLORY OF MAN--THE CHURCH THE GLORY OF CHRIST

Question.--In the Scripture which says that woman is the glory of man, is the intimation conveyed that the Church is the glory of Christ?

Answer.--We understand it is. We are not to understand by this, however, that woman is the glory of the man in the sense of being more glorious than the man; nor that the Church is the glory of Christ in the sense of being more glorious than Christ; nor that the Son is the glory of the Father in the sense of being more glorious than the Father; but we do understand that the Father is especially glorified in the Son because of the closeness of the relationship existing between them and because of the honor that the Father has shown the Son. Similarly Christ will be glorified in the Church because the wonderful glory that will be manifested through the Church will be a reflection of the glory of Jesus--all as a result of the Father's grace through him.

R4602 : page 137

THE SIGNIFICANCE OF COALS FROM THE ALTAR

Question.--What is signified by the Priest's taking coals from the altar and using the same for the offering of the incense in the Holy?

Answer.--We see that the fire used in all three of these different places represented our Lord's dying, or death process. The fire outside the Camp represented the destructive influences which came against him and caused his death, as viewed from the world's standpoint. The fire in the Court represented the same destructive influences that came against him and caused his death, as viewed from the standpoint of believers. To those outside the Camp the burning of the flesh and hide and hoofs and horns had a very evil odor, bad odor. To those that were inside the Court the burning of the fat--it was practically all fat in the sin-offering that was offered on the altar at this time--represented that which is not a bad odor, as the burning of fat does not give off a bad odor when burned under proper conditions and circumstances, as it is almost all pure carbon. As has already been suggested, the fat would represent the love and zeal which would characterize the sacrifice. In a lean animal there is very little fat; in a fat animal there is much fat to be put on the altar and correspondingly would augment the zeal, the flame, with which it would burn. But entirely aside from the burning of the fat and of the animal outside the Camp is the fact that fire was used to start this flame of sacred love and self-sacrifice.

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used on the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the vail to constitute the basis of the offering on the Golden Altar, the offering of the incense. This shows, therefore, that the fire was of the same kind in all three of these pictures --wood-fire that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire, that burned the incense upon the Golden Altar.

What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences. Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were destructive influences which were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other such general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence, something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: "The cup which my Father hath poured for me, shall I not drink it?" It was not the Jews that poured that cup for him; it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor the hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would thus seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the Divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation, as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience.

SWEETENING OF THE WATERS OF MARAH

Question.--What typical significance is there in the fact that when the waters of Marah were found to be bitter, and the Children of Israel had no water to drink, Moses caused a certain tree to be cut down and thrust into the stream, and thus sweetened the waters?

Answer.--As a result of Adam's sin there was nothing permanently refreshing for God's people to partake of. Those who desired to be his people, those who left the world behind them, found a great deal of unsatisfaction, if we may so express it, from the provisions of the law, which brought only condemnation. In due time, however, God caused the death of our Lord Jesus, and through or by means of his death--through the message of the ransom sacrifice--those who drink of this fact, this water, will not find that brackish taste.

We might say that it would not be unreasonable to consider that there is a correspondency of this at the present time. During the Dark Ages the water of life

R4603 : page 137

became very much polluted, and, as a consequence, undesirable. When we came to the waters of the Lord's Word and found that they were brackish and impure, nauseating, not wholesome, the Lord in his providence showed us more clearly than we have seen in the past the great doctrine of the Ransom, the reason for the cutting off of our Lord Jesus in death. Here was the manifestation of Divine Love and Mercy. And since we have realized this truth; since the truth has come in contact with and purified the message of the Dark Ages, we can partake of it with refreshment and joy.

We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not.

SOME TYPES OF THE RESURRECTION

Question.--Since the Lord arranged very many types during the Jewish Age respecting the Gospel Age and the future, what would you consider the most important type of the resurrection?

Answer.--If we consider this question as relating especially to our Lord we see a number of types that very forcefully illustrate his resurrection. The one our Lord mentioned should be classed as amongst the most important, for two reasons: First, because he mentioned it and thus gave it prominence, and second, because it and it alone of all the types gives the exact length of time of his entombment. Our Lord's words were, "As Jonah was three days and three nights in the belly of the fish, so shall the Son of man be three days and nights in the heart

R4603 : page 138

of the earth," thus indicating that his resurrection would be on the third day and that he would be brought forth from the grave as Jonah was brought forth from the belly of the fish, which he styled "the belly of hell," the grave, sheol, the hades condition.

It would appear, too, from the Apostle's words, that we should give prominence to the picture of our Lord's resurrection as shown by Abraham's receiving Isaac as from the dead, when he had already consecrated him to death and was about to slay him, the Lord staying his hand and giving him instead another sacrifice.

We are justified also in supposing that the "wave-sheaf" offering was a very prominent illustration or type of the resurrection of our Lord, particularly because it occurred just at the time which marked the day of his resurrection, the morrow after the Sabbath, the fiftieth day before Pentecost. This was apparently given to illustrate the raising up of our Lord Jesus as "the first-fruits unto God," "the first-fruits of them that slept," "the first that should rise from the dead." It, therefore, is a very beautiful picture. See Lev. 23:10,11,15,16.

If we think of the types of the world's resurrection we see a variety. As has been suggested, the crossing of Jordan might be considered a type of the passing out of the death condition into Canaan beyond. The Jubilee, the restoration of every man to his former estate, is certainly a wonderful picture of the "times of restitution of all things," of the lifting of humanity up out of sin, degradation and death, out of their lost condition, and bringing them back to the former estate, full perfection of the human nature.

We would be fully justified, we think, in considering as types the miracles of our Lord in awakening some of the sleepers--Lazarus, Jairus' daughter and the son of the widow of Nain. These were given to us as foreshadowing, and therefore in a sense as typifying or illustrating the resurrection.

Another picture of the resurrection, not only the awakening, but also the raising up of mankind, is shown in the end of the Day of Atonement. When Moses had received the blessing for the people as a result of the second sprinkling of the blood, he came forth, and, lifting up his hands, blessed the people. The people were waiting in dust and sackcloth and sorrow because of sin, and now the blessing of Moses and Aaron, the Lord's blessing through them, signified the removal of that curse and the uplifting of the people--their raising up from sorrow to rejoicing in the Lord.

R4603 : page 138

JOYFUL IN TRIBULATIONS

"ESTEEMING THE REPROACH OF CHRIST GREATER RICHES THAN THE TREASURES OF EGYPT."

When we consider all thy goodness, Father,
Thy gentleness, thy tenderness, thy grace,
Our hearts stir with the mighty impulse
Thy praise to show in every time and place.

That all our outward life might show thy praises;
That other souls might know how good thou art,
And that our every thought and word and action
Might show our heart, like thine own perfect heart.

Thy sons, indeed! and when thy face, O Father,
Seems turned away, and we are chastened sore,
We thank thee for thy love so true and faithful
That scourgeth whom thou lovest more and more.

We praise thee, since in all thy gentle dealings
We see thy glory and thy beauty shine,
And in each act of thine we read so clearly
The sacred, holy peace of love Divine.

But, Father, more than all for this we thank thee--
For privilege to serve and suffer still,
As did our blessed Lord and holy Master:
Our sacred joy, since 'tis thy sacred will.

Thus, Father, spare us not; let fall the death stroke
Of pain and suff'ring that our flesh must see.
But give us grace that in the sharp ordeal,
Our hearts may yield sweet perfume unto thee.

We glory in our fleshly tribulation:
No joy of earth is sweet as pain for thee.
If pain for thee is sweet, what is the measure
Of Kingdom joy, our rapture soon to be!
ETHEL HALSTEAD.

===================

R4603 : page 138

THE PRIVILEGE AND POWER OF PRAYER

"And Jesus spake a parable unto them to this end, that men ought always to pray and not to faint."--Luke 18:1-8.

TO THE thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years--

"From everlasting to everlasting thou art God." He is the immortal, the Self-Existing One, "dwelling in the light which no man can approach unto, whom no man hath seen nor can see."

The heavens declare his glory and the firmament showeth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. His wisdom, who can fathom? and his ways, who can find them out? or who hath been his counsellor? His mighty intellect grasps with ease all the interests of his wide dominion, from immensity to minutia. His eye never slumbers nor sleeps, nor can the smallest thing escape his notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. It is his skill which clothes with life and beauty the grass of the field, which today is, and tomorrow is cast into the oven.

And are not we, the creatures of his hand, "fearfully and wonderfully made," and the subjects, too, of his love and care?--"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me.

R4603 : page 139

"Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold thou art there; if I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me;...even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee."--Psa. 139:1-12.

Fallen creatures though we be, from the noble estate in which we were created, God so loved our race, even while we were yet sinners, as to make provision at great cost for our redemption and restitution and subsequent eternal glory. And therefore it is--because he loves us--that through Christ he extends to us the gracious favor of coming to him as children to a father. Wonderful is the condescension, wonderful the love and favor of our God!

Yet our God is a God to be revered. He is not one like ourselves, our equal, into whose presence we may come without that ceremony and decorum due to his glorious person and office. (Job 9:1-35.) The court of heaven has regulations and ceremonies of respect and due deference which must be complied with by every man who would gain an audience with the King of kings; and it behooves us to inquire what those regulations are before we presume to address him. Here the Word of God gives explicit directions. Our Lord Jesus, the appointed "days-man" for whom Job so earnestly longed (Job 9:32,33), said, "No man cometh unto the Father, but by me. I am the way." (John 14:6.) Then he gave us an illustration of the manner in which we should address him, in what is known as the Lord's prayer.--Matt. 6:9-13.

The illustration teaches (1) that we (believers in Christ) may consider ourselves as in God's estimation reinstated (through faith in Christ) to the original position of sons of God, and that we may therefore confidently address him--"Our Father." (2) It indicates on our part worshipful adoration of the high and holy One, and profound reverence for the glorious character and attributes of our God--"Hallowed be thy name." (3) It expresses full sympathy with his revealed plan for a coming Kingdom of righteousness, which will be according to his will--"Thy Kingdom come, thy will be done on earth as it is done in heaven." This shows the attitude of heart to be toward righteousness, and fully submitted to the Divine will and purpose, that God may work in it to will and to do his good pleasure. (4) It expresses in plain and simple language its dependence on God for daily needs, and the confidence of a child in the Father for the supply of those needs out of his abundant fulness--"Give us this day our daily bread." (5) It seeks forgiveness for trespasses, and recognizes also the obligation thus incurred to render the same to those trespassing against us--"And forgive us our debts as we forgive our debtors"; and (6) it seeks to be guarded against temptation and to be fortified by God's abounding grace against all the wiles of the Adversary--"And abandon us not to trial, but preserve us from evil."

Such are the principles which must ever characterize our attitude of mind and heart when we would avail ourselves of the privilege of addressing the throne of heavenly grace. In brief, our prayers, to be acceptable to God, must express confident faith, loving esteem and reverence, full sympathy with the Divine Plan and submission to the Divine will, child-like dependence upon God, acknowledgment of sins and shortcomings and desire for forgiveness, with a forgiving disposition on our part toward others, and an humble craving for the Divine guidance and protection. These may not always all be expressed in words, but such must at least be the attitude of the soul.

Those who thus come to God are privileged always to have their interests considered at the throne of grace, and the welcome we shall always find there may be judged of by the cordial invitations to come often and tarry long. Well might we hesitate to avail ourselves of such privileges were we not thus assured, but having this assurance we may come with confidence to the throne of grace.

The Lord knew how necessary to our spiritual life would be this communion with himself. Tempest-tossed and tried, how much we need our Father's care and the comfort and consolation which his presence and sympathy realized imparts. And have not all the meek and contrite in heart the promise not only of the occasional attentive hearing, but of the abiding presence of both the Father and the Son, our Lord Jesus? Jesus said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas--not Iscariot--saith unto him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."--John 14:21-23.

The thought which this promise of the abiding presence of the Father and Son conveys to our minds is that their thought and care and interest will be constantly upon us, and that at any instant we may engage the special attention of either or both. The same idea is also conveyed by the words of the Apostle Peter (I Pet. 3:12)-- "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." And we are urged to be "instant in prayer," to "pray always, and not to faint," to "pray without ceasing"; for "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." "As the heaven is high above the earth, so great is his mercy toward them that fear him," and "As far as the east is from the west, so far hath he removed our transgressions from us." Yea, "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them."--Rom. 12:12; Luke 18:1; I Thes. 5:17; Psa. 103:13,14,11,12,17,18.

We cannot come too often, then, to the throne of the heavenly grace, if we are of those who can claim the abiding presence of the Father and the Son--if we are of those who love him and keep his commandments and who recognize the Lord Jesus as the only way of access to the Father. And even "if any man sin"--be overtaken in a fault--so that from his outward conduct he might be judged as not loving the Lord, yet, if he repent, let him remember that "we have an Advocate with the Father, Jesus Christ the righteous," who "is the propitiation [satisfaction] for our sins," "who also maketh intercession for us." "Who," then, "shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."--I John 2:1,2; Rom. 8:33,34.

Wherefore, the Apostle urges, "Seeing, then, that we

R4603 : page 140

have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for

we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need."--
Heb. 4:14-16.

With such urgent and loving invitations let no child of God hesitate to come to him often or to tarry long in communion and fellowship with him. It is our privilege to enter into our closets and shut the doors and pray to our Father which seeth in secret, who will reward us openly. (Matt. 6:6.) And not only so, but he will go with us through all the business and hurry and commotion of the day; and at any instant in the midst of cares and perplexities we may turn our prayerful thoughts to him for wisdom, for strength and Christian fortitude, or for comfort and consolation for ourselves or others. And though we hear no responding voice, if we are attentive to the course of his providence we will shortly see the shaping of events and circumstances for our good and the good of others in answer to such prayers. Beloved, have we not many a time proved this true?--in perplexities, in tribulations, in afflictions, in persecutions, in bereavements, in temptations and trials?

In coming to God we need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. It was to assure us against this very thing that our Lord spoke the parable of the importunate widow, who was heard and answered on account of her importunity. In so doing we evince both the earnestness of our desires and our faith that our prayers will be answered, if we faint not from lack of faith or zeal when the answer is delayed, as often it must necessarily be, since time is an important element in all God's work.

All night, until the break of day, Jacob wrestled in prayer, saying, "I will not let thee go, unless thou bless me." Paul thrice besought the Lord until he was assured his grace would be sufficient for him. The Lord himself frequently spent whole nights in prayer, and he prayed earnestly and with many tears. (Luke 6:12; Matt. 14:23; Mark 6:46; 1:35; Luke 5:16; Heb. 5:7.) And the Apostle Paul says, "In everything, by prayer and supplication [earnest pleading] with thanksgiving, let your requests be made known to God."--Phil. 4:6.

The Apostle himself acted on this principle when he urged, in his letter to the Romans, that the saints "strive together [Greek agonize] with me in prayers to God for me," that he might safely accomplish a certain work which seemed to be of the Spirit's leading.--Rom. 15:28-32.

"In every thing": That signifies that our heavenly Father is deeply interested in everything that relates to us and ours. What thing is too small for his notice who numbers even the very hairs of our heads? In today's household or business cares, then, we may have his loving sympathy and helpfulness. Do a mother's counsel and a father's wisdom seem inadequate to restrain and guide aright the wayward course of impetuous and over-confident youth, they may bring their cares and fears to the Lord; and, as the children cross the threshold to meet the world's temptations, his wisdom and providence may be invoked to so shape their circumstances and surroundings as to show them eventually the sure, safe way and the folly of pursuing any other.

Do business cares perplex and annoy? remember the Lord's caution, "Be not overcharged with the cares of this life," and the Apostle's warning, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and utter ruin; for the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many arrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." And, remembering these things, come to the throne of the heavenly grace for wisdom and direction as to how you may so adjust your temporal affairs as not to be overcharged with the cares of this life. It is right to be charged with them to the extent of diligence (Rom. 12:11) and the utilization of such diligence in the Lord's service; but it is the overplus, the corroding care, that interferes with peace of mind and communion with God, that is to be avoided.

Does poverty pinch and cause anxious thought? take that also to the Lord in prayer; and then, while diligently using the means at hand to provide things decent and honest, patiently and confidently wait and watch the indications of providence, assured that he who feeds the fowl of the air, "which neither sow nor reap nor gather into barns," and who "clothes the grass of the field, which today is and tomorrow is cast into the oven," is both able and willing to clothe and feed you and yours.

And so through all the list of earth's trials and cares, its wants and its woes, its bereavements and disappointments and calamities and distresses, its failures and shortcomings and sins and mistakes, we may take them all to the Lord in prayer and receive that strength and sympathy and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us. It will sweeten our days and comfort our nights and ease our burdens and lighten our cares and brighten our hopes, and, in a word, it will lift us above the world into a higher and purer atmosphere. Such is the will of heaven concerning us. Let us appreciate and avail ourselves of the privilege.

By all the encouragements of precept and example, the Lord assures us that the fervent prayer of a righteous man (a justified and consecrated child of God) availeth much. (Jas. 5:16.) We are urged also to come in faith. Jesus said, "If ye have faith and doubt not...all things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) As he was addressing his consecrated disciples, it must of course be understood that all their petitions would be subjected to Divine wisdom, and therefore the answers to their prayers, though always sure, might not always be in the way expected, but they would always be considered and answered in some way for their highest good.

What a blessed privilege, dear fellow-disciples of the Lord, is ours, to be "instant in prayer," to "pray always"--to lift up our hearts and minds to God at any time and in any place and to realize thus daily and hourly that the Father and our dear Lord Jesus continually abide with us. And then, when the active duties of the day have been performed under his eye and supervision, or at any time when the soul realizes its necessity, how precious is the privilege of entering into our closets and there alone with God unburdening our hearts.

While secret prayer is the blessed privilege of every child of God, and one without which his spiritual life cannot be sustained, it is also the privilege of Christians to unite their petitions at the throne of grace. This united prayer is specially commended by the Lord. (Matt. 18:19.) "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask,

R4603 : page 141

it shall be done for them of my Father, for where two or three are gathered together in my name, there am I in the midst of them."

With such promises as these, together with an experience of their fulfilment, who can doubt the love and favor of our God and of our Lord and Savior, Jesus Christ? Therefore let us be encouraged to pray always and not to faint when the answers seem to tarry long, for time is often required to work out the deep designs of an allwise and loving Providence. Remember the words of the angel to Daniel. Daniel said, "While I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God; yea, while I was speaking in prayer," the answer came by the hand of an angel who said, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." --Dan. 9:20-23.

On another occasion, when Daniel had mourned three weeks, fasting and praying, because of his inability to understand, the angel of the Lord came and said, "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."--Dan. 10:2,3,10-12.

Even so shall it ever be with all the beloved of the Lord. At the beginning of our supplications God begins to set in operation the influences and to shape the circumstances which are designed to work out the intended blessing for us--if we faint not, but continue instant in prayer, thereby evincing our continued earnestness of desire, and if we confess our sins, and set our hearts to understand, and chasten ourselves before him. How many prayers are not heard or are hindered because the one who asks does not first purify himself of evil in his own heart? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"; i.e., you ask selfishly and without regard to the will of God. (Jas. 4:3.) But to the chastened and sanctified comes the promise--"Before they call [reading the desire of the heart even before it finds expression in words] I will answer [will begin so to shape events as to bring the answer soon or later]; and while they are yet speaking I will hear." (Isa. 65:23,24.) While this is in connection with a prophecy relating to the Lord's people in the Millennial Age, it is also true of all his faithful ones of this age.

Praise the Lord for all his loving kindness even to the least of his lowly children!

===================

R4601 : page 141

THE REDEMPTION PRICE AND ITS APPLICATION

"Ye were redeemed, not with corruptible things, such as silver and gold...but with the precious blood of Christ."--I Pet. 1:18,19; I Cor. 6:20.

OUR Lord's sacrificed life constitutes the price of redemption, but his having the price and the application of the price are properly considered two things. He applied the price for believers when "he ascended up on high, there to appear in the presence of God for us"--the Church, the household of faith, the consecrated ones. And the Scriptures show us that he will later apply this price for all mankind--that it is intended for all ultimately, but has not as yet been applied for all.

Hence the Scriptures declare that the "world still lieth in the wicked one"; that mankind are still "children of wrath." We were "children of wrath even as others" still are, but we have escaped the condemnation that is on the world, because the merit of Christ's sacrifice has been applied on behalf of believers and we came under the terms of that application when we believed the Lord, turned from sin, accepted the Redeemer by faith, and made a consecration. Then we were begotten of the holy Spirit of the Lord.

It might be asked: Since our human life is sacrificed at the time of our consecration and begetting of the holy

Spirit, will it be true that, when the last member of the Body of Christ has offered himself in sacrifice and is spirit-begotten, all the imputed life rights so sacrificed will be in the hands of our Lord? And if this be true, would it be necessary for all the Tribulation Class to be resurrected before the blood or merit could be applied for the sealing of the New Covenant? And again: Might not the New Covenant be sealed and the Ancient Worthies brought forth as the first-fruits thereof before the resurrection of the Tribulation Class?

The sacrifice is unto the Father and accepted by the Father, and, so far as we will be concerned, the matter might be considered as ended at the time the last consecrated member of the Body of Christ has made his calling and election sure. But on the other hand the "great company" class entered into an arrangement, not with confidence in their own ability to accomplish anything for themselves, but because of the specific arrangement made that the Redeemer would cover all their sins, all the imperfections and shortcomings that were theirs at the time of their consecration, which the Apostle speaks of as "the sins that are past through the forbearance of God."

The Lord Jesus offered to be their Advocate with the Father and to be with them, an ever-present help in time of trouble. He promised to be their Advocate in respect to all the trials and difficulties of life, and in their battlings with the flesh and in the occasional manifestations of the imperfections of the flesh, contrary to the will of the New Creature. He agreed to advocate for all this, and hence his interest in these members of the "great company" will continue after the "little flock" class shall have been dealt with and shall have passed beyond the vail. And since the basis of his advocacy is the merit of his sacrifice, the maintaining of his standing as their Advocate would seem to require that he should retain for this purpose, in the hands of the Father, the merit of his sacrifice, and hence would not yet apply it for the sealing of the New Covenant for Israel and through Israel for all the world.

In the type, the sending away of the scape-goat into the wilderness toward the close of the Day of Atonement and no account being given of its destruction, might seem to imply that the "great company" and their experiences would not be taken into consideration at all beyond the time of the sending away of the goat; but the argument foregoing seems to prove conclusively that the merit of Christ must continue applicable until the last member of the "great company" class shall have suffered the complete destruction of the flesh which he failed to give up voluntarily.

===================

R4603 : page 142

THE MEMORIAL SUPPER

DIVINE PROVIDENCE permitting, Brother Russell and the party of friends accompanying him on the trip to Palestine, expect to have the privilege of celebrating the antitypical Passover Supper, commemorating our Lord's death, by partaking of the emblems, the bread and the wine, in Jerusalem, and in the "upper room" in which, according to tradition, the Lord and the Apostles partook of the last Passover Supper together, and where the Lord instituted that service which so wonderfully sets forth his death and the privilege afforded the "members in particular of his Body" of being broken together with him, and of participating in the communion (common-union) of his sacrificial blood, by drinking the cup with him.

That all who desire may be together in spirit at that season and have their thoughts and prayers directed along the same lines at the same time, we submit a table of the relative time of day it will be in other places:--

7 p.m., Friday, April 22, at Jerusalem, will correspond to the following time, on same day, at these places:--

6 p.m. in Berlin, Germany, and surroundings.

5 p.m. in London and British Isles.

1 p.m. in Maritime Provinces.

12 noon, in New York, N.Y.; Washington, D.C., and all Eastern time cities.

11 a.m. in Chicago, St. Louis and all Central time cities.

10 a.m. in Denver and all Mountain time cities.

9 a.m. in San Francisco and Pacific Coast time cities.

The Congregation of the Brooklyn Tabernacle will gather together to celebrate the Memorial at 13-17 Hicks street in the evening of the same day at 8 o'clock. As before announced in THE TOWER no special invitation is extended to distant friends, as the best interests are perhaps served by each group gathering together in its respective locality. However, those living in places which present no favorable opportunity for observing the event will be welcomed at any of the classes anywhere.

===================

R4604 : page 142

SOME INTERESTING LETTERS

page 142

MY DEAR BROTHER RUSSELL:--

Richest greetings in the name of Christ. Permit me to express my heartfelt appreciation of your loyalty to the Lord and his precious Truth; also your earnestness and zeal in striving to do God's will, daily laying down your life in his service, spending and being spent, even though the more you love the less you are loved.

Dear Brother, I have enjoyed "Present Truth" for the last four years, and I can truly say by his grace that these few years have been the grandest season of my life.

Pardon me for not having written to you before this, for I really wish to say that I appreciate your labor of love on behalf of the household of faith. My only regret is that I am not able to express to you my love and gratitude for your faithfulness (words fail me to thus express my feelings), but trust, my dear Brother, you shall be able to receive these few lines in the spirit in which they are sent.

When I look back into the past, I realize how dark was my way before the eyes of my understanding were open. Oh! I cannot thank our Heavenly Father enough for permitting me to see and appreciate this glorious light of his Truth, thus unfolding his great love to even me, the least of the least. Oh! I know I have not been worthy, but trust that I shall (by his grace) go on to the end, daily to show forth his praises, who has called me to this precious Truth.

I also wish to say that I have received a great help, and a rich blessing, since taking the Vow; it is certainly helping to keep on the whole armor, while some who have not taken the Vow are not withstanding the darts of the Evil One.

Assuring you that I ever remember you before the throne of grace, I am and hope to remain,

Your humble and loving Brother,

F. MANGOLD, --, N.Y.

R4604 : page 142

DEAR BROTHER RUSSELL:--

Your kind letter to the Pilgrims and Colporteurs at hand, which was very much appreciated, and I will indeed endeavor to profit by suggestions. We have been in the Colporteur work now for seven years, and these years have indeed been the most blessed of all others. We have by the Lord's grace delivered 6,271 books this year as against 7,088 last year. We trust that we may prove so faithful that the Lord will permit us to serve to the very end. It would be hard to do anything else; and if faithful we need not, but may continue for 1,000 years in this glorious work. How wonderful that the Lord arranged his work in such a way that we can all help and receive the blessing connected therewith!

I wish, dear Brother Russell, to assure you of my continued and growing love for you as the Lord's servant over the harvest work. I am very thankful to the dear Lord that my faith in you, and in this being the whole Truth and nothing but the Truth, has not been shaken.

It seems very clear to me that if I have been reckoned perfect, and then say I need a mediator (a reconciler), I ignore my reckoned perfection. Surely I would want to know in advance what I am to receive in place of the blessed Truth, before I cast it aside.

I feel sure that the Lord's grace will be sufficient for you, for our Master said, No man is able to pluck them out of my Father's hand. Nevertheless, let me assure you of my deep sympathy and also appreciation for your labor of love. I received all my knowledge of "present truth" through the DAWN-STUDIES, and surely, if my heart is right, I would esteem you very highly in love for your work's sake. May the dear Lord bless you more and more. May he pour you out such a blessing that there shall not be room enough to receive it. I remember you personally in my prayers daily, that you may continue to abide in his love. Pray for me, dear Brother. I thank you very much for the cross and crown pin; you may send it to my address here.

Yours in the glorious harvest work,
RAY VAN HYNING,--Ohio.

MY DEAR BROTHER AND BELOVED PASTOR:--

I thank God and take courage, because of the marvelous light that is now shining upon my so darkened horizon; and, praise God, it is to shine brighter and brighter unto the perfect day. Running from one denomination to another, thinking myself satisfied and soon finding myself more thirsty than ever, oh how I was craving for the real water of life! At last I landed among the tongue-people, who got under the power. I cried to God night and day to give me this new tongue.

R4604 : page 143

I was sure now that if I could only get this tongue I should always be satisfied. I starved myself for days and weeks in order to "get down flesh." I was soon a veritable skeleton and, of course, commenced "to shake" from nervousness. Then the tongue-people commenced to operate on my jaws and soon I was declared of the interpreter as "speaking in a new tongue." I kept fasting, kept nervous, kept shaking and kept "talking away" as long as I felt a nervous strain; I thought "the spirit" was upon me.

Yet under all this I am sure God saw my earnest heart, and sent me deliverance. Two sisters of the tongue-people were the cause. One, the foremost in the ranks of the tongue-movement, was under the power; the other had a vision. "I see a hand," said the sister. "It's a child's hand," said the sister under the power and supposed to be used by the holy Ghost to answer all questions. "No, it is a grown person's hand," said the sister in her vision. "Ah, yes! (as correcting herself) the Savior's hand," said the sister under the power. I was sitting listening to them, and I thought at the moment, "If the holy Spirit is giving a vision to one and explaining it through another, would it not correspond"? At once the scales fell from my eyes, so to speak. From that time the demons lost their control over me more and more. Soon after a friend (not in "present truth") handed me THE DIVINE PLAN OF THE AGES. I was offered this book six years before, but would not accept it, answering that my Bible was enough for me. He kept on advising me to read it, so at last I told him I would look it over. I had scarcely opened its pages when I saw things explained, according to Scripture which I had long been looking for. I at once began to study it night and day. I can now say, "glory to God in the highest." His choicest blessing upon you, dear Brother Russell.

One of the smallest of his little ones, C. J. JENSEN.

IN REPLY

DEAR BROTHER:--

I am duly in receipt of your kind letter of the 5th instant and rejoice with you in the peace and joy that has come to your heart through a clearer appreciation of the love of our God as it shines in the face of Christ Jesus our Redeemer, and the wonderful Gospel in him. Truly, our God "has put a new song into our mouths, even the praises of our God," and we go forth with great rejoicing in the privileges that we have of being witnesses of these things.

So walking in our dear Lord as you have received him, may you become rooted and grounded and built up in him that at his revelation you may be granted an abundant entrance into the everlasting Kingdom.

Very sincerely your Brother and fellow-servant.

DEAR BROTHER RUSSELL:--

Greetings to you and the dear co-laborers at Brooklyn. Some months ago a sister handed me the report of expenditures of a mission in India. I wrote to the address, telling how wonderfully God is revealing to his people his wonderful Plan, mentioning among other things Daniel's prophecies, and saying that if they would like to read along lines which have been specially helpful to me I would be glad to send them some literature. I heard nothing for some time and was about to give up all hope. But while in Chicago a letter came which I will copy and enclose. This sister who handed me the report, Sister Pauline Martens, of Ft. Wayne, says these native missionaries are strong characters, but, as you will see by the letter, lack light.

I have already sent "Food for Thinking Christians," "What is the Soul," "Our Lord's Return," and several other tracts, also several copies of PEOPLES PULPIT.

I had no extra copy of Vol. I and, thinking you would be interested in this matter, I copied the letter for you.

Your sister in his service and in the hope of a share in the "First Resurrection." B. H. ROSS.

THE REPLY

MY DEAR SISTER IN CHRIST:--

I am very late in answering your kind letter, but I know you will pardon the delay, as my illness this year has caused it. My head and my eyes have troubled me for several months, but the Lord is faithful and he has kept me. I am much better now and can attend to almost all the work the Lord has put into my hands.

I shall be so glad and so thankful to you for the reading you said you would send me regarding the prophecies of Daniel, if I wanted them. Not only I, but my friend and sister in the Lord, Miss Chandra, also will thankfully receive and read what you send. I had been praying the Lord specially and I regard your offer as an answer to my prayer.

The Lord bless you abundantly above all that we can ask or think. Wishing you a very happy New Year with rich gifts from the Lord unto his glory,

I am gratefully yours in him,

SHORAT CHUCHEBUTTY.--India.

IN REPLY

DEAR SISTER:--

In the absence of Brother Russell we are acknowledging your kind letter.

With you we are much interested in the dear one in India concerning whom you advise us. We know that it would be in harmony with Brother Russell's desire to send this brother at least the first volume of SCRIPTURE STUDIES, but are uncertain whether you request us to mail this copy to you that you might remail it to him, or if you desire that we forward it to him from here. We await information on this point, when we will bring the entire matter to the attention of Brother Russell.

Yours in the love and service of the Truth.

----

page 143

BELOVED BROTHER RUSSELL:--

My greetings to you will be found in Numbers 6:24-26. My last and first letter took more of the form introductory. The present is indited as a mark of praise and thanksgiving to our Heavenly Father for the wonderful unfolding of his Word, granted me through a study of your valuable works--DAWN-STUDIES, Tracts, TOWERS, etc. I feel, dear Brother, caught away from the present evil world and, like some new flower, transplanted in "the world which is to come," as with patient eagerness I read THE TOWER as delivered.

At time of writing I have read Vols. 1, 2, 3 and have gone far enough into Vol. 4 to be able to repeat my eulogy of 1, 2 and 3 and say--"Wonderful! Nobody ever has told me before."

My vocation is that of a preacher; the congregation to which I minister is in a good measure interested in the wondrous things being made known through God to those having the hearing ear and eye of faith.

Why preachers of Christendom in general will have nothing to do with your valuable writings is accounted for by saying they have greater privileges, better salaries, and higher praise in the service of the world and of the devil, than in the blessed service of the King of kings.

Your yoke-fellow, H. WILSON CUST.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: In German, five vols.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, three vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

===================

SEMI-MONTHLY
VOL. XXXI MAY 1 No. 9
A.D. 1910--A.M. 6038

CONTENTS

Counting the Blood Common.........................147
The Faith Seed and the Law Seed..................148
Going Outside the Camp............................150
What Law Was Weak?................................151
"When I Shall Take Away Their Sins"...............151
"They Hated Me Without a Cause"...................152
My Trustful Obedience (Poem)......................153
The Power of a Woman..............................153
The Binding of "The Strong Man"...................154
The Fulfilment of Prophecy........................155
Ancient Worthies--How Perfected?..................157
Yearly Requests for the Traveling Brethren........158
Some Interesting Letters..........................158
Berean Studies on the Atonement...................159
Brother Russell's June Convention Tour............159

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

SERMONS IN THE NEWSPAPERS

The Pittsburg Post is undertaking the publication of the "Brooklyn Tabernacle Bible Studies," and will continue them if encouraged sufficiently. The clubbing prices are $5.70 per year by carrier and $3.50 by mail. The Pittsburg Dispatch still continues the publication of the sermons. The Indianapolis Star also publishes the Bible Studies at the same clubbing rates. The Weekly New York Tribune Farmer is now publishing the sermons, and clubs with THE TOWER for $1.50.

SERMONS IN CHICAGO "INTER-OCEAN"

The PEOPLES PULPIT Sermons are now being published in the Weekly Inter-Ocean and Farmer of Chicago, Ill. By our special clubbing arrangement we are able to furnish this paper for 50 cents in addition to your regular TOWER subscription. The Inter-Ocean is a good paper, and we should receive many subscriptions.

==========

BROOKLYN BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) 62; (2) 133; (3) 135; (4) 191; (5) 109; (6) 260; (7) 267; (8) 67; (9) 95; (10) 130; (11) 264; (12) 288; (13) 222; (14) 245; (15) 33; (16) 93; (17) 152; (18) 145; (19) 176; (20) 284; (21) 4; (22) 238; (23) 87; (24) Vow; (25) 246; (26) 127; (27) 325; (28) 7; (29) 94; (30) 107.

====================

R4605 : page 147

COUNTING THE BLOOD COMMON

"Of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he

was sanctified, an unholy thing [a common thing],
and hath done despite to the spirit
of favor."--Hebrews 10:29.

THE APOSTLE is here evidently contrasting Moses and his Law with the Antitypical Moses and the greater Law. Any one who despised the Law of Moses, the arrangement made and established through the typical Law Covenant, was condemned to death, a sentence from which he is to be released through the merit of Christ. Since that condemnation was merely of a temporal character this does not affect his eternal interests.

It is evident that there is a difference between these two condemnations--that if any one should come under the condemnation of the Antitypical Moses his punishment would be even more severe. This severer, or "sorer punishment," we understand to be the "Second Death"--utter annihilation. If any one despises the Law of God, in any particular, as expressed through Christ and the New Covenant arrangement, he will be worthy of the Second Death. This principle, we see, will apply all through the Millennial Age, in the sense that any and every one who, after being brought to a knowledge of the provisions and favors that God has brought to him through Christ, shall then treat the matter lightly and fail to reciprocate such love, fail to be obedient to this arrangement for his relief, will be counted unworthy of receiving any more favor of God and will go into the Second Death. Evidently, however, the Apostle is not here considering what will happen at the end of the Millennial Age, and we merely mention it incidentally to show the wide scope of the comparison between Moses and Christ.

The Apostle is not applying this text, however, to the world, but to the Church. All the context shows that he is addressing the Church, those who have been begotten of the holy Spirit, those whose sins have been covered by the imputation of Christ's righteousness and who, in the strength of that covering, are justified, have presented their bodies living sacrifices. For what purpose do we thus make consecration? It is in answer to our Lord's invitation to drink of his "Cup"; to be baptized into his death; to suffer with him as members of his Body, that we may reign with him and be his members on the plane of glory, members of the Spiritual Israel, the Spiritual Seed of Abraham, for the great work of blessing natural Israel and through natural Israel, all the families of the earth.

So, then, the Apostle, in bringing this matter to our attention, is discussing the Church and what will happen if any of us--not any of us who have merely turned from sin, and have realized that Christ is the great Atoner for our sins--no, but those of us who have been justified through faith in his blood and have been sanctified--those of us who should then fall away.

We remember that on the night of our Lord's institution of the last Supper, the same night in which he was betrayed, when he took the cup he said, "This cup is my blood of the New Covenant, which is shed for many for the remission of sins." God's intention regarding this blood, as the blood that will seal the New Covenant, is that it should be efficacious to the remission of all the sins of Adam and his children. This was the purpose, the object for which our Lord's blood was shed. "This is my blood," not your blood. It is the blood or life that I am giving, that I consecrated when I was begotten, and that I am to relinquish today upon the cross (for it was then the same day or part of the same day in which he was crucified). This which is mine today--the blood that will seal the New Covenant between God and men--I invite you to participate in. "Drink ye all of it." All of you drink of it and drink all of it. Leave none. The invitation to participate in this blood, this cup, is never to be given to any other people or class but you--you who are specially called for this purpose. Not only you Apostles to whom I now speak, but all those who shall believe on me through your word, and who similarly shall make this consecration and undertake to be baptized into my death, I invite to drink of my cup.

The Apostle asks concerning this cup of which we participate in the communion, "Is it not the participation of the blood of Christ"? (I Cor. 10:16.) We answer, Yes. Is not the blood of Christ the blood of the New Covenant? Are we not, therefore, participating in the blood of the New Covenant? In the participation, therefore, in that blood, by the invitation of our Lord, are we not sharers in his "Cup" and all that pertains to it? Yes. What does this mean to us? A great deal. We should be very thankful for the great privilege we have been accorded to share in his "Cup," to be "baptized into his death." As the Apostle Paul declares in the

third chapter of Philippians, I count all things as loss that I might win Christ; that I might have fellowship in his suffering; that I might be baptized into his death; share his "Cup" of suffering; so should we. Paul counted every other interest and consideration as of no value in comparison with this great privilege of the Gospel Age, which is accorded us.

Now, if we should ever lose sight of this wonderful privilege, if we should ever come to the place where we fail to appreciate the fact that we have been invited to share in our Lord's "Cup," have been invited to participate with him in this blood of the New Covenant, this blood which is to ratify, to seal the New Covenant, it would be doing despite to all these privileges and favors which have been specially given to us, but never given to any other people in the world and never will be given again, a great privilege never offered to the angels, but offered only to the Lord Jesus Christ himself, and those who would have his spirit during this age.

If, then, we lose our appreciation of that "Cup" and say that it is only an ordinary thing, only such as all nominal Christians have thought it to be; only turning away from sin and trying to live an upright life; it is not a special sacrifice; it is not a participation in the blood of Christ at all, nor drinking of his "Cup," then we are despising and rejecting all the privileges that were offered to us specially, above those offered to any other people. It would signify that we had despised the whole arrangement and that something was wrong with our hearts--providing, however, we did it intentionally, willingly, knowingly, after we had seen that this is the privilege of sacrifice, after we had known that we were accepted as members of Christ, to "suffer with him, that we might also reign with him."

For all such as have ever had this clearer knowledge and appreciation, to turn away is to reject this "blood of the Covenant," and to do despite to it, and to fail to use the privileges offered. In undertaking to use these privileges they had first, of necessity, to make the sacrifice of the earthly nature. It therefore follows that there is nothing left for them, for they have scorned the new nature and the Lord's provisions which are obtainable only through participation in the sacrifice of Christ. No opportunity for restitution is left them. Hence the only thing for them is that which is appropriate for those who despise God's arrangement after they have once understood it, and that is the Second Death.

The "sorer punishment" mentioned by the Apostle (Heb. 10:29) is the "sin unto death." Are we competent to point out who have committed that sin? For our own part we would prefer not to exercise judgment in the matter, but merely to say that such judgment is for the Lord. We will not make any decision until we see the Lord's judgment.

The Apostle says that we are not to judge one another. If, for instance, you should say, I believe that Jesus died and that he is our Redeemer, but I have lost that idea which I once had of our being invited to become dead with him; to share with him in his suffering at the present time and later the glory that shall follow--should we then say to you, Oh, you have committed the sin unto death; you have despised the blood of the Covenant wherewith you have been sanctified, and therefore, having no restitution privileges to go back to, you have practically gone into the Second Death condition? We answer, No. We do not understand that it would be for us to judge you or to decide respecting you, because we do not know to what extent your previous declarations were true. We do not know that you ever understood what you were doing when you thought that you had made a full consecration. Perhaps you did not understand yourself. Therefore, we prefer to say that since we are not sure in the matter it is not for us to judge. However, we are to remember what the Scriptures say in this connection, "The Lord will judge his people." If, therefore, we should see that, after you had rejected the blood of the Covenant by which you have been sanctified or specially set apart as a sacrifice, as a member of the Body, God had turned you aside apparently and had withdrawn all light from you and had thrust you out of his favor, to the extent that we could see this, we would be justified in saying to ourselves at least, whether we mentioned it to another or not, that the Lord was dealing with you.

We cannot imagine that if anyone would reject the Lord in any sense of the word it would still leave him in

R4606 : page 148

the light of Truth. We must understand that if anyone rejects the Lord, the light of Truth will gradually pass from him, and he will see no more than many do, no more than a nominal church-goer or any worldly person. Such passing into outer-darkness is a sign that the Lord's favor has been lost. To what extent it has been lost we might not wish to determine, but if, in conjunction with this, there is manifested the character of the Adversary, the spirit of Satan--anger, malice, hatred, envy, strife--then we should conclude that the Spirit of the Lord had left and that the loser was dead--"twice dead, plucked up by the roots"--Jude 12.

It would not be worth while to pray longer for such a one, especially after we had done all in our power. God is willing to do all that can be done, but he has certain fixed laws and principles, and if anyone has once enjoyed these and then scorned them, the Lord would not change his principles for any prayers, even though offered carefully with tears.

===================

R4606 : page 148

THE FAITH SEED AND THE LAW SEED

"Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all."--Rom. 4:16.

PAUL HAS elsewhere shown that there is but the one Seed of Abraham (Christ) in the chief or special sense, in the highest sense. And he tells us that it is our privilege and "calling" to be members of the Body of Christ. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." We who are not Abraham's seed according to the flesh, are thus counted as Abraham's Seed because of our faith and because we become members of the Spiritual Seed. We are not to suppose that this is trifling with language and that the Lord would say "Abraham's Seed" and then accept as Abraham's seed those who are not his seed, who are not of his posterity at all. That would be to make his language delusive and ensnaring and deceptive. It must be, therefore, that our Lord Jesus is the "Seed of Abraham," not only according to the flesh, but that he is also the Seed of Abraham according to the Spirit, on a higher plane than his fleshly relationship to Abraham; and it is on this higher plane that we are members of our Lord's Body. We are members of him as New Creatures;

R4606 : page 149

we are members of the Christ Spiritual, and not of the Man Christ Jesus.

It is important, therefore, for us to see how Jesus became the Spiritual Seed of Abraham, and to see that he was not the Spiritual Seed of Abraham and could not have fulfilled those conditions as the Man Christ Jesus. For instance: God promised that "in the Seed of Abraham all the families of the earth should be blessed"; but the Man Jesus could not bless the world after the manner that God had implied--could not give them eternal life. He could not give it to them because he did not have any more eternal life than he needed for himself. The only way in which he would be able to give eternal life would be according to the Divine Plan, viz., that he lay down his earthly life in accordance with the Divine arrangements and will; that God would then give him, as a reward for this obedience, the higher nature, the divine nature, with its glory and honor on the higher plane, and that this would leave him in possession of the earthly rights which he had as a man and which he did not forfeit by disobedience. It would leave him these as an asset or fund of blessing, to give to mankind.

THE SPIRITUAL SEED

So, then, the only way in which our Lord could be the Seed of Abraham to bless all the families of the earth would be as a New Creature, the New Creature Christ Jesus. The New Creature on the spiritual plane has a gift to bestow and mankind on the earthly plane is needing this very blessing which he has to give. And it is this Spiritual Christ of whom we are invited to become members--this great Mediator. And in order for us or for any Jew to become members of this Spiritual Christ, this Spiritual Seed of Abraham, one thing is necessary; viz., not a certain earthly relationship to Christ or a certain earthly relationship to Abraham, but a begetting of the holy Spirit to this same spiritual nature that Christ possesses. Whoever, therefore, through the merit of Christ, is enabled to offer his body a living sacrifice, acceptable to God, and does this, will get the promised reward to the same nature that Christ possesses--will become a member of his Spiritual Body. Hence this Spiritual Seed may be comprised of people of the natural seed of Abraham and of those not of his natural seed, as in our case. We who are Gentiles are now becoming members of the Spiritual Seed of Abraham, but we could not become members of the natural seed; we were never such.

As the Apostle intimates in this text, it is the Divine purpose to have two seeds of Abraham; one of them the Spiritual Seed, to which we have just referred, and the other the natural seed of Abraham. The one of these, he says, is developed according to the spirit, according to grace, favor. We do not come into this relationship through the Law, but we come into it through participation with Christ. It is the favor of being permitted to present our bodies living sacrifices, acceptable to our Redeemer, of having this sacrifice accepted by God and of having a share in the reward. This is the favor or grace which now comes to us as the Spiritual Seed, in which we have participation to the extent of our faithfulness to the Lord.

This is the Seed, then, that we find represented by the "stars of heaven." The other seed of Abraham is likened unto the "sands of the sea." This Scripture tells us that this seed, the earthly seed of Abraham, is a seed that will be developed under the Law. We know from the same Apostle's writings that this Law could not be the Law that God instituted with the Jews at the hands of Moses. That Law did not bring any of them everlasting life. It did not bring forth any of the seed of Abraham to perfection.

How, then, shall we understand the Apostle in connection with this statement, that some of the seed are to be of the Law, when the Law could make nothing perfect? We answer that he was here pointing back to that Law Covenant which was instituted through Moses, and in the other expression he is pointing forward to the Law Covenant of the future, which will be instituted at the end of this Gospel Age, and which is called the New [Law] Covenant. It will be the same as the one just referred to, but it will have a better mediator, one who will be able to give eternal life and all the blessings God intended for them and promised. We see, then, according to other Scriptures, that all the nations will have the privilege of coming in under this New [Law] Covenant arrangement, of which Christ is the Mediator and of which we are becoming members, so that by the end of the Millennial Age, his Seed will include all the saved on the human plane. All will get eternal life who shall comply with the conditions--"the number of whom will be as the sands of the seashore for multitude."

Hence this statement, "that which is of the Law, and that which is of grace," refers to those who are now the Spiritual Seed of Abraham through grace, and to those who will become the seed of Abraham under the New Covenant arrangement during the Millennial Age by obedience to the Law under the better Mediator than Moses, under the great antitypical Moses, Christ the Head and the Church his Body, whom God is now raising up during this Gospel Age. He raised up the Head eighteen centuries ago. The Body will soon be fully raised up and joined to the Head in glory.

THE EARTHLY SEED

While the Ancient Worthies will be a separate and distinct class from the remainder of mankind, and while they are to have a special reward for their faith, in that they will "have a better resurrection," will come forth from the tomb in full human perfection; nevertheless, they will be under the Law, because there seem to be only two ways by which any could be brought into harmony with God. First, there will be those who sacrifice the earthly interests in the present time and are begotten to the spirit nature and are thus counted in as members of the Spiritual Seed; and secondly, those who will come in under the New [Law] Covenant, of which the Spiritual Seed will be the Mediator. As Abraham and the other Ancient Worthies cannot be included in the Spiritual Seed, the only place to put them, logically, is with the natural seed; and that they were not begotten to the spiritual nature is clearly evidenced by our Lord's words when he said of John the Baptist, "There hath not arisen a greater Prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he." He thus clearly marked the dividing line between those in the Kingdom class and those who cannot be in that class, however great they may be. We must understand, therefore, that the Ancient Worthies, in their perfection, will be subject to the rules and regulations of the Millennial Kingdom and from the very start will have the full perfection of all that the remainder of mankind will be able to attain during the Millennium. That special privilege will be a reward for the faith they manifested, and will gain for them participation in the Kingdom work, to be agents of the spiritual class and to attain the perfection of the human nature instantly, instead of having to climb

R4607 : page 150

up gradually out of imperfection, as will the remainder of the world of mankind.

As we have already suggested, we think there are statements in the Scriptures which imply that God intends ultimately to give them a place on the spiritual plane, but we see no way in which they can come to that plane under the arrangements thus far outlined in the Word of God, up to the completion of the Millennial Age. It is our thought, however, that instead of becoming members of the Bride of Christ, their place will be rather with the

"Great Company," serving before the throne, and not seated in the throne.

====================

R4607 : page 150

GOING OUTSIDE THE CAMP

"Let us go unto him, without the Camp, bearing the reproach with him."--Heb. 13:13.

ISRAEL had become God's people in a particular sense, and had indicated their desire to be his people before they came into this "Camp" condition; and the "Camp" and all of the arrangement of the tribes and their relationship to the Tabernacle were significant of this fact. Nevertheless, they were not in accord with God, because of their imperfection. Hence, in order for them to remain in Covenant relationship with God, it was necessary for the priests to offer the Atonement Day sacrifices.

The Camp typified partly what now is a fact and partly a condition that will obtain during the Millennial Age. At that time many of the world of mankind will be desirous of being in accord with God--that is, in their hearts, they will prefer to be right rather than wrong; they will prefer to be in accord rather than out of accord; and this picture of the "Camp," we understand, represents all who will ultimately come into accord, all who will ultimately wish for righteousness and will desire to do God's will.

The "Camp" condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time in which this spiritual work, the work of Atonement, is being carried on. We do not understand that these were ever begotten of the Spirit. They are merely moral, or outward Christians--the Christian world--Christendom. These, we understand, are now represented in the Camp condition. In our Lord's day the Camp condition did not represent Christendom, but the Jewish nation. It did not include Gentiles at all--the world in that sense of the word--but merely the Jewish nation, which typically represented all those who will desire to come into accord with God.

In his day, therefore, our Lord did not go outside to the Gentiles, and in speaking of the world he did not mean the heathen. When he said, "Marvel not if the world hate you; it hated me before it hated you," he was speaking of the world from the standpoint of natural Israel. The heathen were not taken into account, not having had sufficient knowledge to determine whether they would or would not be God's people.

But during this Gospel Age the Camp does not consist of the Jewish people because matters have changed. The Camp today represents Christendom. For our Lord in his day to have gone outside the Camp would have been to go outside the nominal church system of his time and to do the will of the Father irrespective of their support; and for us now to follow him thus outside the Camp would be to go outside of the present environments, viz., outside of Christendom, in the sense of ignoring the views and teachings, the approval, the snares, of Christendom. It would mean to go outside of their favor, outside of their influence and social position. The Camp condition here does not represent people who are aliens in the sense of being evil-intentioned or of wilfully rejecting God, but those who make some outward show and claim of being God's people.

Some might be inclined to ask why could it be understood with this view of the matter, that the Day of Atonement sacrifices, the sacrifices of this Gospel Age, are "in behalf of all the people," the entire world of mankind?

We answer that they are for all the people, in the sense that all people will have the opportunity of availing themselves of the privileges of these sacrifices, of the benefits derived therefrom; but, strictly speaking, they will not be for all the people, because they will be applicable only to those who will become, in the Millennial Age, true Israelites. If any one refuses the opportunity of becoming of the "Seed of Abraham" he will not get any benefit from the Atonement; he will be refusing his share of the ransom by refusing to come under the arrangement that will then obtain--that will then be opened up by the great Mediator. Just as in Israel's time, if there were any Gentiles who desired to become Jewish proselytes and who would conform to the terms and conditions appertaining to the joining of the Jewish nation, they might become Israelites with all the privileges of an Israelite; but if any declined those terms and conditions, then such failed to become Israelites, failed to get any of the blessings that were under the Mosaic Law. And similarly during the Millennial Age: Anyone who will refuse to come under the terms and conditions of the New Covenant, and to come into relationship with the Mediator, will fail to get the blessings, fail to get the restitution, and all the privileges that will come through restitution, and consequently will fail to gain eternal life.

In view of this answer the question may arise, In what sense does the nominal church system of today and the nominal church system of our Lord's day constitute a picture of that class which will be dealt with under the New Covenant arrangements of the future, as the people of God, the Israel of God, the Camp class?

We answer that because these people, the Jews in their day, and nominal Christians today, profess a desire to be in accord with God, profess to be his people, profess to desire to do his will, they are properly representative of this class who during the Millennial Age will be desirous of doing God's will. The people are now, through the various false theologies and the Great Adversary's misleading, mistaught doctrines of devils instead of the Truth; traditions of Elders instead of the Word of God. Men are now misinformed, but at that time they will hear the Lord's message and there will be no misunderstanding. The Lord "will turn unto the people a pure language," a pure message--so different from the teaching of the present time--no corruption, no defilement, no intermingling of Babylonish errors with Truth.

Our supposition is that today any one, other than a

R4607 : page 151

hypocrite, who is professing to be of the Church of Christ, would really desire to serve the interests of the Truth if he knew the Truth. Similarly the Jews in our Lord's day: Had they not been blinded by error and superstition, the majority, we suppose, would have preferred to be right rather than wrong. This is borne out by Peter's declaration when, on the Day of Pentecost, realizing that they and others of the nation had crucified the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." The majority were not opposed, but they were ignorant, and the true light had not as yet shone upon them. When this class in the future shall have been brought under the influence of the true light, we may expect that they will not be in opposition, but under the enlightenment then granted will become subjects of God's grace and will reach perfection; and all who will endure the testing at the end of the Millennial Age, when Satan shall be loosed for a little season to try the nations, will come unto life eternal, under the terms which God has provided.

===================

R4608 : page 151

WHAT LAW WAS WEAK?

"For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."--Rom. 8:3.

THE LAW here and in other passages evidently refers to the Law Covenant. It is not supposable, for instance, that God's Law is weak or that the Apostle meant anything of that kind. In what respect, then, was the Law Covenant weak? It was weak or incompetent in that it did not bring about the desired object. That object was to bring the people who were under the Law Covenant into full harmony, covenant relationship, with God--where they would be perfect; where they would have a right to enjoy eternal life and all the blessings that God has for the perfect. Since the Law Covenant did not accomplish that result, and could not, it was weak. It was inefficient in a sense; not weak in the sense of being defective, but weak in the sense of being ineffective. If we should look for the particular features of weakness we would find them connected with the flesh. Had mankind been in proper condition to profit by it; if all the Jews had been in that condition which would have enabled them to obey God, then all would have had life by obedience to that Law. Every willing and every obedient one of them, having perfect abilities in his flesh, would have been able to commend himself to God and would have been acceptable--in covenant relationship, which would have included eternal life.

"What the Law could not do in that it was inefficient, God sending his own Son in the likeness of sinful flesh"--in the likeness of flesh of sin, or the flesh that was condemned because of sin, and for sin, or on account of the sin condition, sin in the flesh--proved that sin in the flesh is not a necessary thing, as the Jews evidently had come to believe, seeing that they strove to keep God's Law and yet did not attain to perfection. One way of reasoning on the matter (probably many of the Jews did so) would be that the Law was too hard; that the Law was too severe. It then became, when our Lord Jesus came, a question whether the Law that God gave was so severe that no one could keep it; whether anyone could be justified by it; or whether the Law was all right and whether the condition of man was all wrong. Our Lord, by virtue of his keeping the Law, condemned sin, thus showing that it was not the Law that was at fault, but the sinner. Thus by keeping the Law Jesus showed that it was within the range of a perfect man to keep that Law and to stand approved of God.

===================

R4612 : page 151

"WHEN I SHALL TAKE AWAY THEIR SINS"

BEYOND all question the Apostle applies the above words (Rom. 11:27) to the Jewish people at the conclusion of this Gospel Age, after God shall have gathered the Spiritual Seed of Abraham out of all nations. We cannot well consider this the forgiveness or taking away of their national sin, because their national sin shall have been expiated by their punishment in the past 1800 years,

as St. Paul prophetically foretold, saying,
"Wrath is come upon this people to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled."

If, then, it is not their national sin that is referred to here, what sins are these? They are the individual sins of the Jew, similar to those which are upon all humanity, the sin in which they were born; as it is written, "I was born in sin, shapen in iniquity; in sin did my mother conceive me." This inherited sin comes down, we recognize, from Father Adam and Mother Eve and is termed Original Sin. It is true that God made a special arrangement with the Jewish nation whereby their Original Sin would be considered cancelled under the sacrificial arrangements of the Mosaic or Law Covenant. But, as the Apostle points out, this never brought them life nor release from Divine condemnation pronounced first against Adam. It merely extended or doubled this condemnation, as it were, because they had first the Adamic sin condemnation, and second the condemnation of their Law Covenant.

The only explanation which will fit the Apostle's words is that suggested by the Lord through the Prophet (Jer. 31:31), "This is my Covenant with you when I shall take away your sins." The Apostle shows that this taking away of their sins and the instituting of the Covenant with them, will be after this Gospel Age, when the Church, which is the Body of Christ, shall have completed the sufferings of Christ and shall have entered into his glory.

The manner of the taking away of the sins of the Jews will not be the same as that of the Church--instantaneous--but rather a gradual matter. Instead of Israel's being justified instantly to fellowship with God, they will be under the care and control of the great Mediator between God and men. And this great Mediator, Prophet, Priest and King will for one thousand years be engaged in the work of taking away their sins, according to this Covenant which God specified through the Prophet Jeremiah. And at the conclusion of the one thousand

R4612 : page 152

years he will present them perfect, blameless, irreprovable to the Father. Having then accomplished the purposes of his Mediatorial Kingdom work he will resign his dominion to God the Father, and Israel will thenceforth be in actual Covenant relationship with God.

As we have heretofore seen, it is the Divine programme to permit all nations, peoples and kindreds of the human family to come in under this New Covenant with Israel; to come under the Mediator's blessings and Millennial Kingdom; to have a share as Israelites indeed in all of the blessed opportunities for having their sins put away. And all who do not, whether Jew or Gentile, will die the Second death; as it is written, "It shall come to

R4613 : page 152

pass, that the soul that will not hear [obey] that Prophet, shall be destroyed from amongst the people."--Acts 3:23.

This thought is further confirmed by the statement of the Prophet Jeremiah (31:31-34), that the Lord would take away the stony heart out of their flesh, and give them a heart of flesh and renew a right spirit. It is not supposable that this would be an instantaneous work. It is a restitution work. True, sin had a small beginning in disobedience; but under its development it has effected headiness, lovelessness of heart, degradation and selfishness of character in the whole world of mankind. It will be the work of the entire Millennial Age to eradicate this stony condition of heart and restore mankind to a proper fleshly condition of heart.

===================

R4608 : page 152

"THEY HATED ME WITHOUT A CAUSE"

--MATTHEW 12:22-32,38-42.--MAY 15.--

Golden Text:--"He that is not with me is against me, and he that gathereth not with me scattereth abroad."--V. 30.

SOMETIMES on a battlefield it would appear as though each man were fighting for himself. All battle lines seem lost in the confusion; yet in the end the victory will show the same clear-cut distinctions that prevailed in the beginning of the battle. According to the Great Teacher the entire human family is either on one side or on the other side of a great battle between right and wrong, truth and error, God and Satan. There is no doubt whatever as to how the battle will end --God will have the victory. Indeed the Bible assures us that at any time he could quickly put an end to the conflict, deliver his saints, overthrow Satan and his empire, etc. The Divine promise is that this will be done in God's "due time"--when the Church will be completed and changed by the power of the First Resurrection, and the time shall come for the establishment of Messiah's Millennial Kingdom for the blessing of all the nations of the earth.

Is it asked why the long delay of now six thousand years that sin has triumphed, two thousand of this since Messiah died for the redemption of sinners and their release from the death sentence? The answer is that during these nineteen centuries those whom he has favored with some knowledge of his will--testing their loyalty to him, to his Law, to his representatives--he is testing because he seeks to find amongst those professing loyalty, such as have the principles of righteousness at heart. Our present Study shows how some at the First Advent were thus tested and we know that throughout these nineteen centuries the experience of the footstep followers of the Nazarene have been similar to his own. Frequently they have been hated without cause--maligned, misunderstood, slandered--sometimes by fellow-religionists of honorable standing. In every such instance we are to remember that there are but two sides to the conflict--the side of God, truth, righteousness, and the side of error, falsehood, Satan.

As we see how blindly scribes and Pharisees and Doctors of the Law hated Jesus and said all manner of evil against him, we perceive that really they were on Satan's side. As we see Saul of Tarsus stoning Stephen to death and others persecuting followers of Jesus, we see clearly that they were in Satan's service, deluded by him and, in some instances, we are assured that these servants of Satan and unrighteousness verily thought that they did God service. Let us therefore be on guard along these lines, remembering the words of the Great Teacher, "Ye cannot serve God and mammon." "He that is not for me is against me." "He that gathereth not with me scattereth abroad." Alas, how many noble people have unwittingly been on the wrong side of the great controversy --fighting against God and the Truth, ignorantly deluded by the Adversary. By permitting this conflict and the measure of darkness, God is the more effectively trying, testing, those whom he has called to be his people. Not only are we tried directly as to the side we will take, but in a secondary sense we are tried as respects our humility. Those who are honest of heart and who make the mistake of fighting against God, when their eyes are opened, have a great test of humility in the matter of confession of their error and becoming zealous for the Truth. Those who are on the right side have also a test of humility, that they be not puffed up by their victory, but "humble themselves under the mighty hand of God, that he may exalt them in due time."

Satan, because created on a higher plane, is styled the Prince of demons in his relationship to the fallen angels. Judge of the delusion in the hearts of the Pharisees which prompted them to charge the Master with being Satan himself and, on this score, accounted for his power to cast out demons! The Master took the time to philosophize with them on this subject and to show that if the time had come when Satan would work against his own associates and servants it would imply the speedy fall of his empire. He also pointed out that demons had been cast out by some whom they acknowledged and honored. If he must be Beelzebub to cast out the demons, what would their logic be in respect to their neighbors and friends who at times had exercised this power! On the other hand, if he, by God's power cast out demons, it was an evidence that God's Kingdom was nigh, just as he had proclaimed.

Having thus answered their objection he showed that they were against him and opposing his Word and that this meant that if he were God's representative, they were opposing God. Then he called their attention to the fact that their words were blasphemous in that they attributed God's spirit, God's power in him, to Satan's power. Since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a wilful sin against light, against knowledge, would be a sin against God's

R4608 : page 153

spirit. And for that sin there would be no forgiveness, either in this Age, or in the coming Age--either during this Gospel Age or in the Millennial Age. If the sin were committed against full light, its merit or punishment would be destruction, Second Death. But very evidently it would be such a sin to only a few. With the majority there would be a mixture of wilfulness with ignorance, and, if so, the proportion of wrong represented by the ignorance could be forgiven; but the proportion represented by the wilfulness would need to be punished, because unforgivable.

The scribes and Pharisees, envious of his popularity, asked for a sign, a proof of his Messiahship--not recognizing his teachings and his miracles as proofs sufficient. He then told them of one sign which would come to them too late--his stay in the tomb would correspond to Jonah's stay in the belly of the great fish. The people of heathen Nineveh in the Judgment Age, in the Millennial Age, he assured them, would rank higher than they, for the Ninevites did repent at the preaching of Jonah, while these repented not at the preaching of a greater than Jonah. The Queen of Sheba had journeyed afar to hear Solomon's wisdom; yet these who were in the presence of a greater than Solomon realized it not and heeded not his message. Let us not be thus blinded, but, with our whole hearts, accept and follow the Nazarene!

R4610 : page 153

MY TRUSTFUL OBEDIENCE

"Child of mine, I love thee;
    Listen now to me
And make answer truly
    While I question thee;
For I see that shadows
    Do thy soul oppress
And they faith so weakens

That I cannot bless.

"Thou hast craved my power
And presence in thy soul;
Wilt thou yield thee wholly
Unto my control?
Wilt thou let me ever
With thee have my way?
Yield thyself in all things
Simply to obey?

"Though my presence ofttimes
Seems to be withdrawn--
Of my inward workings
Not a trace be shown--
Wilt thou count me present
Notwithstanding all?
Still believe I'm ever
Working in thy soul?

"When I give to others
What I to thee deny--
Fold them in my sunshine,
Seem to pass thee by--
Wilt thou still believe in
My strong love for thee;
Yield thee to my purpose
Whatsoe'er it be?

"When I to thy pleadings
Seem no heed to pay,
And thy foes grow bolder,
Claim thee as their prey;
Though towards thee I'm silent,
Wilt thou stand the test?
On my word of promise
Lay thee down to rest?

"If to all my questions
Thou canst answer, 'Yes,'
Thou shalt be forever
One that I love best,
To the inner circle
Of my favored few
Thou shalt be admitted
And my glory view."

===================

R4609 : page 153

THE POWER OF A WOMAN

--MATTHEW 14:1-12.--MAY 22.--

Golden Text:--"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."--Proverbs 16:32.

JOHN THE BAPTIST, because of his boldness and courage as a servant and mouthpiece of God, was a thorn in the side of King Herod and his courtiers and the great of that day. Herod and the high priests and the more prominent people considered John the Baptist and Jesus fanatics. Doubtless they would have made away with them quickly, had it not been for their fears of the people. The common people heard the Master gladly and declared that "never man spake like this man"; the same common people believed John to be a prophet.

We will not undertake to say whether John exceeded his commission or not when he reproved the King and Queen. As a rule, however, we believe it to be the wiser plan for Christian ministers to speak forth the Word of God fearlessly and plainly, without attempting personal application--allowing each hearer to apply the message to his own heart. Herodias fortunately represents an uncommon class of women. She was governed by boundless ambition. She married the man who, for a time, seemed in line for promotion to a kingly position. But when the title was given by the Roman Emperor to his brother, Herod Antipas, she inveigled the latter by her charms and, deserting her husband, became Herodias the "Queen." John the Baptist, while fearlessly denouncing sin, felt led to make a personal application of his teachings to King Herod.

Some have assumed that Herod had requested John the Baptist to visit the palace and give a talk on the reforms he advocated, and that, in this connection, the Prophet pointed out the error of the King's conduct, saying that it was not in harmony with the Divine Law that he was living with his brother Philip's wife. Herodias heard of this and realized that if the King accepted such counsel it would mean that herself and her beautiful daughter Salome, would become outcasts from the palace and be without a home, as it would be impossible for her to return to her husband, Philip. The power of Herodias over the King led to John's imprisonment. Her next move was to effect his death, for she realized her position insecure so long as he lived. John's fearless speech might yet influence the King.

This ambitious, wicked, artful woman plotted murder, and the King's birthday celebration was her opportunity.

R4609 : page 154

She forwarded the arrangements for a great banquet, at which were present the nobles and princes of the land. Wine was in plentiful supply. She well knew that the wine would inflame the passions and relax the moral tone of the company. So she had her beautiful daughter, Salome, specially prepared and attired, and instructed her to perform one of the obscene dances common to the East on such occasions, but not commonly indulged in except by the lower classes, and never by princesses. The occasion was to be a rare one. It was intended to influence the King exactly as it did--to admiration and a boastful offer to the girl of any gift she would ask. The plan succeeded to the letter. The King's words were, "Ask of me a gift, even to the half of my Kingdom"--possibly a suggestion of his willingness to make her his true Queen.

Following her mother's instructions, Salome reported the matter at once, inquiring of the mother what gifts she should request. We can better imagine than describe the surprise of the girl when told by the mother to request "the head of John the Baptist on a platter." We may conceive what a disappointment this would mean; what visions of the beautiful and precious things it would destroy! --with what surprise Salome must have asked as to why this gruesome gift should be given. We can imagine the mother hissing to her that the death of John the Baptist was the most necessary thing in the world for them both--that without it any day might see them hurled from conditions of affluence into the abyss of degradation and poverty. We can imagine her saying, "This, Salome, is the priceless gift which you must ask from the King." And the power of the woman over both the King and the daughter was wonderfully exemplified in the result. Salome went gaily again amongst the company of nobles whom she had charmed, and in a loud voice accepted the king's offer of whatever she would choose, even to the half of his Kingdom, and stated that accordingly, the gift should be the head of the Prophet on a platter.

The King's conscience was not quite dead. He was grieved; but his pride as well as his subserviency to Herodias controlled him. He reasoned that for a King to give his word of honor in the hearing of nobles and princes and then to repudiate it, would be to him a lasting shame. Ah, what an illustration of how "the fear of man bringeth a snare"! What a lesson we read in this! --that a man's first responsibility is to his God and to his conscience, whatever the cost. Tradition has it that Herod was haunted with fear the remainder of his days. It is in line with this that when he heard of Jesus and his mighty works, he expressed the conviction that somehow, the spirit or power of John had passed to Jesus.

Our lesson brings before us two strong and two weak characters. John and Herodias were strong characters, the one for the right and for God, the other for selfish ambition and sinful indulgence of it. The one swayed his nation for their good and prepared the worthy remnant to receive Messiah's message. The other swayed the King and her daughter to infamy, murder and disgrace, and terribly blackened her own character. John's reward lies in the future, when he, as a member of the Ancient

Worthy class, will come forth to a "better resurrection" --to be associated with Abraham, Isaac and Jacob and all the prophets in the earthly phase of the Millennial Kingdom.

Herodias, surely continuously unhappy, finally persuaded the King to a course which led to his banishment, in which she shared. Her future, according to the Bible, will be a resurrection to shame and lasting contempt. (Daniel 12:2.) Inasmuch as she degraded herself and missed grand opportunities, we may assuredly know that she will come forth in the Millennium greatly handicapped by her improper course in the present life. It may take centuries, even under the favorable conditions of Christ's Kingdom, for such a deeply-dyed character to purge itself of the shame and the lasting contempt and to rise gradually to true nobility and human perfection, or, failing so to do, to die the Second Death, "everlasting destruction."

===================

R4609 : page 154

THE BINDING OF "THE STRONG MAN"

"And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years."--Rev. 20:2.

WE believe that there is a personal Devil and that he will be literally restrained in some manner; but in the expression in the above text it seems that the names "Devil" and "Satan" refer not merely to the person of the Adversary, but to all that system of things of which he has stood as the representative or head or center; for instance, in Revelation 12:7-9, a great religious system is apparently spoken of as the Devil.

As to when this binding began, and how it will proceed, and when it will end, the Lord's parable respecting the binding of the "strong man" seems to imply that it will begin in a sudden manner. He says that if that "strong man" knew at what time the thief would come he would watch and not suffer his house to be broken up. He thus intimates that Satan would not know at what time the catastrophe would come upon him and his arrangements and that therefore he would be taken somewhat at a disadvantage.

As to what constitutes the "house" of this "strong man" would be another matter. His "house" here would stand for his household, which at the present time would include the fallen angels. These fallen angels, who have been subject to Satan as their prince, will in some sense of the word be thrown out of harmony with him. The time at which we might expect this would be in the second presence of our Lord, and it would seem that, from about the time of our Lord's parousia, disorder began to operate in Satan's household and that these different endeavors that we see in many quarters to carry out certain schemes more or less antagonistic the one to the other, might be the result of this disorganization. It would further seem that there are different bands of evil spirits working upon humanity. These various hostile bands may work a great deal of havoc, perhaps equally as much as could have been done had they all remained in organized relationship to Satan himself. But still the undermining or overthrow of his authority, seems to be in progress. We believe that every advance step of light and knowledge is that much of a restraint upon darkness and evil and superstition. We properly enough speak of the chains of superstition, the chains of darkness, which bound mankind for a long time; and very properly we say that these are of the Adversary.

Now, have we anything to indicate that light will serve as a "chain"? Did we ever hear of light being a chain? We answer that there has never yet been a manifestation

R4610 : page 155

of that kind. There is nothing in the past operation of light that served as a chain, but it seems that now it should operate thus. "Whatsoever doth make manifest is light," and that which makes manifest is a "chain," is a restraint upon that which is darkness. So here are the two--light and darkness; the Prince of Light and the Prince of Darkness. The Prince of Light has only recently invaded, as it were, the land of the Prince of Darkness to commence his work. This work is first, chiefly in the Church and in the restraining of the "winds" and the "powers" and the troubles coming upon the world; but meantime the whole world is getting awake, not necessarily to the light of truth, but getting awake to the chains of darkness which are upon them and of which they are striving to rid themselves. We might notice as an example the Higher Critics and Agnostics in large numbers in the high places. Many of the most intelligent people of the whole world have arrayed themselves, not on the side of Satan to do some evil work, but in opposition to all the darkness and blindness. They have not, indeed, the "true light" as we have it, but they are exercising an influence that is antagonistic to the darkness that Satan has heretofore used for the restraint of thought, etc. We will not say that Satan is not operating to quite an extent through these various evil agencies, but we do believe that these agencies are not willingly being operated upon by Satan; but, as they strive to become loose from him and his power, they go to another extreme and he seeks, as far as he is able, to corral them again and hold them with some other form of error.

It seems to be clear that in this time in which we are living, and since the presence of the Lord, great influences have been let loose in the world that are breaking many of the shackles of superstition and ignorance. These influences are not merely those that are being exerted amongst the consecrated, but we refer chiefly to those influences which are being exerted amongst those with whom we cannot be in accord--the "Higher Critic" class. We believe they are doing a great deal to restrain the Adversary and his authority over the people, etc.

In connection with the binding of Satan we read that he shall be "bound for a thousand years, that he might deceive the nations no more till the thousand years be finished"--implying that deception was one of the main things in which he had been previously engaged and that henceforth he would be so restrained or disabled, whether by the light of "Present Truth," or by light of science, or whatever it might be, that he would not be able to deceive the world in the same manner as formerly.

We believe that the restraining of his influence is in operation. As we look about the world we see that many of the various inventions, etc., are apparently being put to good use. The telephone, the telegraph, etc., for instance, are not generally used for wicked purposes. They are used for good purposes, or at least for business purposes. In many cases where the attempt has been made to use the telephone and telegraph for gambling, the State laws have stepped in and forbidden the use of wires for such purpose. In respect to the temperance question, also, we see that enlightenment is proceeding and people are making rapid advancement in the knowledge that alcoholic liquors are dangerous.

And so the education of the world goes rapidly on. People are no longer allowed to be vicious or idle. Children are compelled to attend school; the truant officer looks them up if they are derelict. The knowledge that is spreading is wonderful. And the thought that practically all this is being accomplished by the world itself, and that we have little or nothing to do with it, makes it appear still more wonderful. This work is being done by people who do not believe in the true religion; they do not know God aright; the majority of them, so far as we can gauge their own testimony, repudiate the Bible. They believe in a vague way in a God of some kind, perhaps in a fanciful God, found in every stone and piece of wood. Nevertheless they are free from the shackles of the darkness of the past and apparently have no desire to go back, but forward. It would appear, then, that all of the things peculiar to our day in the way of restraining error are part of the binding of the Adversary. We may be doing our little mite in that direction by advertising sermons, giving out literature, etc.

As to the question when the great Adversary's binding will be accomplished, we believe that it will not be brought about until the time that the "great company" class is completed. It would not surprise us if Satan would make a great commotion in the world all through the time of trouble. It does not seem that all that terrible trouble will come about without the Adversary. We think he would enjoy being in the fray, such as we expect it to be--world wide, "when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ."

===================

R4610 : page 155

THE FULFILMENT OF PROPHECY

RESPECTING the fulfilment of prophecy it seems to be natural for us, and for all humanity, to be impatient and to expect things to be done more rapidly than they usually come to pass. We had expected a Federation of the churches and the giving of life to the Federation by the Episcopal system by the beginning of this century and now we are ten years beyond this period. This is a delay as respects our expectations, but we may be sure that there is no delay in the matter as respects the Divine intention. Our expectations are wonderfully fulfilled, however, inasmuch as it was true that when we first began to tell about the coming Federation of the various churches and systems of Protestantism the matter was poo-poohed by all Protestants, who were free to declare that there was nothing of the kind contemplated and nothing of the kind desired; that they were really better off in a divided condition, because in that way there was a certain competition. This was the same argument once used by business people, to the effect that competition was the life of trade; but in business they are finding out that combination is the life of trade, and profit and trusts are the result. And so in our religious circles the same

R4611 : page 155

thought is brought forward, and the tendency today is strongly in favor of the Federation which the Scriptures indicate and which we pointed out more than thirty years ago was coming, and which will result in a great blight upon Christianity in many respects.

Apparently, at first, the prospective Federation will mean great prosperity and great progress and will give great outward appearance of piety and it will seem as though the world is now to be converted. All who will not or cannot see it thus will be considered as obstreperous and out of accord, and as unreasonable, pessimists and hinderers of the public good by those who think that this is the Divine arrangement and proper course and who do not see as do we the result. This is the very

R4611 : page 156

condition of things that the Lord guards his people against, by saying, "Say ye not a Confederacy (a Federation) to all to whom this people shall say a Confederacy, neither fear ye their fear nor be afraid." The fear of all the different denominations seems to be that unless something is done, unless something of this kind be brought about, the whole religious system will go to pieces and God's purposes will fail of being legitimately accomplished. We are not to fear thus, and we do not so fear.

We realize that there is a difference between the nominal church and the real Church of Christ; that God's real saints are to be found in all denominations and outside of all denominations, and that he will perfect his glorious plan of selecting the Church to be the Spiritual Seed of Abraham. The Divine Plan will thus be worked out entirely aside from the projects of man to convert the world, which we see to be impossible; not that we are in opposition to anything and everything possible to be done for the heathen, but that we are not putting our confidence in these efforts for the glorious outcome which God's Word shows us will be realized when our Lord "shall see of the travail of his soul and be satisfied."

But while the matter has not come along as rapidly as we might have expected, we may be sure that there is no real delay, and we have no doubt that the results will be attained in the fulness of time--God's time. There is no doubt that this prophecy will be found in full accord with the other prophecies respecting the close of the Gentile Times and the inauguration of the Millennial Kingdom, due in the year 1915.

Indeed, we see that the people in general are very indifferent, as yet, to the matter of Federation. It is merely the leaders and ministers of all denominations that fear the rising influence of Higher Criticism and Socialism in the deprivation of the people of their faith in God and in the Bible, and these perceive that something in the way of an outward, formal church system is necessary to take the place of individual faith and the influence of the Word of God. This is the class that is anxious for Federation, and we have no doubt the time is near at hand when all the Protestant denominations, or practically all of the ministers of Protestant denominations, will be willing to receive the apostolic blessing and laying on of hands from some Episcopal Bishop, and thus be recognized by the Episcopal Bishop as having the apostolic succession and benediction. And this we understand will thereafter be considered the test as to the right to exercise any of the functions of public ministers, such as preaching, teaching, marrying, etc. Thus the people will be more and more brought to regard the Protestant ministry as Catholics already regard the Catholic ministry.

This will be the growing sentiment during the next few years, the next five years. Five years may seem to be a short time in which to accomplish great things, but we live in the age of rapidity, in the age of electricity. More results are now accomplished in one year than might have been accomplished in five years a short time ago, consequently in the next five years there will be the possibility of as large an accomplishment as twenty-five years would have brought about a short time ago--perhaps much more than that. We shall expect that, in due time, the Scriptures which indicate this Federation will have fulfilment and clear demonstration, and that before 1915.

As respects the gathering of Israel back to Palestine: It might have seemed strange to us that the Lord did not stir up the people sooner, but we may be sure that his plans and arrangements are all right. The Zionist movement is not yet twenty years old, but it has exerted, and is now exerting, an influence over the masses of Jewish people all over the world. What more could be expected? Meantime the Lord has for some reason kept Palestine closed against the Jews by the Turkish edict and by passport restrictions; and the fact that it has been closed to them has seemed to make them all the more anxious to open the door and to go in and possess the land.

We see a marvelous manifestation of this among the masses of the Jews. In their recent conference, their very able leaders endeavored to deter them from their purpose of entering Palestine at this time--claiming that the Turkish government should give them an autonomous Jewish government before they would take any steps toward entering the land, and that if they were to go in now they would blast their own hopes and privileges and that the Turks would tax them and keep them in subjection and they never could have the opportunity of having their own form of government. But so strong was the feeling in favor of going in at once to possess the land that the arguments of the leaders were unavailing, and while feeling great respect for them they voted them down and decided that they would go in at once and that all the institutions connected with Zionism should be moved to Palestine, and their banking capital should be transferred there as rapidly as wisdom would justify. So we see the movement is gaining headway.

The thought has been held up to some extent and has gained force, and is our expectation, that the present year will be more eventful respecting Palestine than any recent preceding year. Our thought is that from now onward we may expect rapid progress there for the Jewish cause. We will go there to see regarding it, the Lord willing. The next five years may seem a short time in which to gather there Jewish people from all parts of the world, but we are to remember three things--one is that the majority of the Jews are in Russia and rapidly coming to the United States; the second is that at the present time Jews in all parts of the world, and especially in the United States, are very prosperous; third, that God does not declare that all Jews will go back to Jerusalem, but that he will gather his people, and by this we understand him to mean those who have faith in the promises made to Abraham, those who are really at heart Israelites, those who at heart are anxious to come into harmony with him and to receive his favors.

These are the ones he intends to gather there; and these will doubtless include some that are wealthy, especially as the troublous times in the next few years will indicate the insecurity of property elsewhere; and the Jews, many of them having accumulated property, will be desirous to return to Palestine, where they feel they will be more safe than in any of the large cities of civilization. We could not, of course, agree that they would be more safe there, because the Scriptures distinctly state that the trouble which will encircle the whole civilized world will reach to Palestine and will culminate there in what the Scriptures term "the time of Jacob's trouble."

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

===================

R4611 : page 157

ANCIENT WORTHIES--HOW PERFECTED?

A PERFECT body implies a perfect mind, because the mind is a part of the body, and a man who has no brains or who has only half his brains would not be a perfect man. Probably there will be no difference of thought thus far in respect to this question, but the real point at issue would be: What constitutes a perfect character?

Father Adam had, in one sense of the word, a perfect character when he was created in God's image and likeness, being perfect both in mind and in body. His mind being in the image of God his character was good; no blemish was there; no preference for sin, but the reverse of this--an appreciation of righteousness and a tendency toward it. He had not a hard heart, but a fleshly heart--a tender heart. He would not be cruel, but just, loving and kind--all that would constitute a good man, because God made him thus.

But there is another sense in which we use the word character, a sense in which Adam never had character in full, viz., in the sense of character developed, tested and proven. God tried him, and because of his inexperience he failed, even though his character was good and his whole organism perfect. If he had known as much about

God as we know, he would undoubtedly have stood the test; but had he been successful in this test respecting the eating of forbidden fruit, we have no thought that it would have been the end of his testing. Undoubtedly other tests would have come, and gradually he would have been growing in the knowledge of God, in obedience, etc.; but lacking experience he failed in the very first feature of his trial. So the Scriptures inform us regarding our Lord Jesus as a man, that he was able to endure faithfully because of his previous knowledge of the Father.

R4612 : page 157

If we suppose our Lord Jesus to have been merely a perfect man as was Adam, without any additional knowledge of God, without any appreciation of his "glory with the Father before the world was," without an insight into the Divine Plan given through the holy Spirit and the Word of God, we would suppose him equally as liable to failure as was Adam; but when we remember that he had these various other blessings, then we see the force of the Scripture which says, "By his knowledge shall my righteous servant justify many, when he shall bear their iniquities" --referring to the time of his consecration unto death and his crucifixion on the cross.

Our Lord had the knowledge that enabled him to see and understand in a manner impossible to Adam. In his case we see that the testing through the Adversary during the forty days of fasting in the wilderness was not counted of the Father as sufficient proof of his character-perfection, but, rather, we find that "he was tempted in all points like as we are"--that for three and a half years this testing work continued. This inference is to be drawn not only from the New Testament records of our Lord's experiences, but also from the words of the Apostle, "Consider him who endured such contradiction of sinners against himself." Again, the same thought is illustrated by the high priest who, during the time which represents our Lord's earthly ministry, was in the Holy, crumbling the incense upon the fire, thus symbolically representing the testing and proving, in every particular, of our Lord's character.

If, therefore, it was appropriate that our Lord should be tested after he was begotten, as a New Creature, after he had consecrated his life even unto death, and if it is appropriate that we also should be fully tested after we become New Creatures, begotten of the holy Spirit, then we might wonder in what manner the Ancient Worthies received any testing which would constitute a full proof of character. When we examine the records of these men --Enoch, Abraham, Moses, Samson, Daniel and others-- we find that they manifested great faith; and they endured severe ordeals and testings of their loyalty to God, and their confidence in him. It does not surprise us, therefore, that the testimony "that they pleased God," was given respecting them. This assures us that they had considerable character development. God must have seen their hearts to be loyal, else he never would have considered them worthy of the "better resurrection." At the same time we believe that they will have need of further experience.

Faith seems to be the chief element of character that was developed under Samson's experiences. We do not know how much patience, long suffering, brotherly-kindness, gentleness, meekness, etc., were developed in his character; nothing is stated respecting the matter, but we have no reason to suppose that Samson was a very gentle man. The slaying of 3,000 men with the jaw-bone of an ass as well as other experiences, would not seem to imply this. We may reasonably suppose, therefore, that though Samson will be brought back in an absolutely perfect condition, and under the favorable conditions of the Millennial Age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God. The Scriptures state that all will be brought under the blessing of the holy Spirit in the future.

These Ancient Worthies will not be begotten of the Spirit, as is the Church, but the same prophecy that relates how the servants and hand-maids are to receive the holy Spirit during this Gospel Age, tells also that, "after those days God will pour out his Spirit upon all flesh." And since those Ancient Worthies lived before the outpouring of the holy Spirit, their time for receiving a measure of this blessing belongs to the future and undoubtedly the giving of the holy Spirit to them will have much to do with fixing their characters, which will already be perfect. They will be brought to greater knowledge, and having already endured testings and been proven loyal, they will have only to learn how to use their talents and powers in full conformity with the Divine will.

We understand that these men would be in a die-able condition, in the sense of being mortal and liable to death; but that they would come under the condemnation of the Second Death is highly improbable. If any man has stood trial under conditions of ignorance and superstition, and the measurable darkness of his time--has endured temptations from the world and from the Adversary, and proven faithful under those conditions--it is reasonable to suppose that he would be found perfect under the conditions of the Millennial Age, which will be so much more favorable to righteousness and full obedience to God. We therefore have no reason to suppose that any of the Ancient Worthies will come short of the eternal goal, eternal life.

The fact that the Ancient Worthies will be under the New Covenant arrangement, under the Mediatorial Kingdom, not having full access to the Father until the close of the Millennial Age, is not an evidence of disfavor nor of anything contrary to their best interests, but rather a very gracious arrangement by which any possible mistake would be covered by Christ's mediation and would not bring them under the Divine sentence of the Second

Death. We are not expecting that they will make mistakes, but if, upon their awakening, they should be at once turned over to God, and God's law should operate as we understand it will, and as it did in Adam's case, so that the slightest deflection would mean death, we see

R4612 : page 158

their position would be much less favorable. Therefore, the Millennial Age will provide abundant opportunity to come to full knowledge; and we believe the Scriptures to indicate, though they do not positively so state, that their fidelity being further tested by their service during the Millennial Age, as a part of the natural seed of Abraham, in blessing the remainder of his seed and all the Gentiles who will come into that seed, will constitute them worthy of an exchange of nature and a share with the Great Company on the spirit plane.

===================

page 158

YEARLY REQUESTS FOR THE TRAVELING BRETHREN

EACH year at this season we ask that those desirous of visits by these Traveling Brethren send in formal requests therefor, preferably on post-card. We keep these on file and arrange the routes accordingly. We desire these yearly, because frequently conditions change greatly within one year.

Remember that no charge is made for these services. The Society pays all the necessary traveling expenses, etc., and takes up no collections. The cost is borne by the general fund, to which many of you are or have been contributors.

It may be too late to include your place if you write when you see that a Brother is headed your way; therefore, co-operate please by at once sending a 1910 post-card request, answering as many of the questions below as possible:

(a) How many Bible students reside in your vicinity?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet? (Give full street address.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken to have a visit by one of these Traveling Brethren?
(g) How many voted for the invitation to be sent?
(h) How many, if any, voted against the invitation?
(i) Would a suitable place be found for a public meeting?
(j) What attendance do you think could be secured for the public session by such notification and advertising as your class would give?

(k) Would a suitable place be found for semi-private meetings for the interested?
(l) Have the members of your class chosen leaders in accordance with DAWN, Vol. VI., chaps. 5 and 6? If so, give names and full addresses of each.
(m) Give full names and full addresses of the two (2) to whom notices re a Traveling Brother should be sent, and notify us as to any change or removal.
(n) If your town is not on a railroad give the name of proper railroad station at which to stop.
(o) How many miles from station is meeting place, and which direction from station?
(p) Would the Brother be met at station?
(q) If not, how could the Brother get from said station?
(r) Give writer's full name and address.
(s) Any additional remarks.

These visits are not merely for the public. They are intended to encourage small and large classes of Bible students. Nevertheless, we urge that their visits furnish good opportunities for presenting certain truths to the public and thus many grains of wheat are being found. We are sure that the Lord has many thousands of such children whom he has allowed to take certain lines and whom he now desires to bring to a knowledge of Present Truth--using it to further ripen and prepare them for the heavenly garner.

If you are too poor in this world's goods to arrange for a public meeting, mention that fact. We may desire to assist financially. However, it may be possible to hold some meetings in a room at your home, if all the conditions seem favorable.

If you cannot answer all the questions affirmatively, answer what you can. Finally remember that your request is continued for only one year. Hence if you sent word last May we shall expect to hear for details from you this May also--if you desire such visits.

===================

R4613 : page 158

SOME INTERESTING LETTERS

BELOVED BROTHER RUSSELL:--

I hasten this letter to you in the hope that it will appear in THE WATCH TOWER and stir some good brother or sister who heretofore quite overlooked the home field.

When good Brother Thomas attended the Jacksonville Convention, but little more than a year ago, he stood almost alone in his community. He heard the testimony of our dear Brother Wright of Boaz, Ala., who found, after patient years, hearing ears and good, responsive hearts in his own family. Now children and their married partners, grandchildren and their friends are warm, devoted friends of the Truth.

Could you have been with us during the last two days you would surely have had evidence that there is a rich ingathering in the South. Today, after little more than a year of quickened effort, at least twenty-three give good evidence of consecration, having symbolized by water baptism. Cotton-planting was forgotten (it was the very busiest season), and the rich blessing the dear Lord poured out was not to be compared to anything on earth.

I thought of the large class at Reedy, Va., mostly of the family of our beloved brother--familiarly known as "Cousin Jimmy"; of good and faithful Brother Major Grubb, of Rondo, Va., whose children and grandchildren recently consecrated; of whole families North, South, East and West who just recently have made consecration. After father or mother was called beyond the vail, or stood faithful but alone for twenty years, some were rewarded in their own families.

Beloved Brother, my own heart is quickened to deeper devotion, more zealous sacrifice, more ardent love, more patient, long-suffering endurance as I see the rewards of long-deferred harvest.

Scripture texts crowd my mind--"after many days," "weeping," "bearing precious fruit," "labor not in vain in the Lord," "he that reapeth receiveth wages." How my heart burns to tell the dear brethren everywhere--"the fields are white to the harvest"! Don't overlook the dear home-folk. The Lord will not have more than 144,000, but Brother John, or Sister Mary, or son, or daughter may for all eternity hold before us this joy-giving

thought--"My crown came to me because you loved me enough to lead me to consecration."

Perhaps once we presented the Truth smitingly at times. We have learned to present it lovingly, considerately, better understanding the infirmities of our dear ones. How necessary that all our deeds be tender, loving, as were our dear Master's!

I am most grateful to the Great Chief Reaper for this Southern trip and the wonderful harvest-gathering that is in evidence on every hand. Do all the dear friends realize that the opportunities now open will soon pass? Can we withhold our services when people read sermons and PEOPLES PULPIT as never before?

Everywhere the dear friends are surely awakening. Angels must look on in wonder at the glorious privileges accorded to men.

Thousands of prayers go up as you leave for abroad. Hundreds of warm Southern hearts earnestly pray richest blessings to the many to be refreshed of other climes and foreign tongues.

Yours in his love, M. L. HERR.

DEAR PASTOR RUSSELL:--

It is my pleasant privilege, obeying the instructions of the Ecclesia here, to inform you that at a meeting held last evening you were unanimously re-elected. Although it has not been our privilege to have you with us in person, we desire to express our grateful thanks to you for sending to us such acceptable representatives in the persons of your able assistants, the dear Pilgrim Brothers, whose visits are always helpful. Then, too, you are always with us, representatively, in the pages of SCRIPTURE STUDIES and THE WATCH TOWER and your other writings and addresses--which we find invaluable --and some of which we use in all our meetings. Just now we are finding new beauty and grander lessons in TABERNACLE SHADOWS OF THE BETTER SACRIFICES. You will never know, dear Brother Russell, until you have "passed the vail," and "know even as you are now known," what you have been, and continue to be, to us--and not to us only, but to all who have learned "present truth" through you (and where else have they learned it?).

We desire to tender to you, and to all the dear ones of the Bethel Family, our heartfelt love and affection; and we desire to say that our daily petitions go to the throne of heavenly grace--that you may be kept faithful just a little longer--and then hear the welcome--"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We ask for your prayers, dear Pastor, that we, too, may be kept faithful.

Your brother in Christ, S. N. WILEY.

===================

BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE
IS SCRIPTURE STUDIES, SERIES (V)

Man for Whom Atonement Was Made.

JUNE 5

(1) State the philosophical relationship between Ransom and Substitution. P. 480.

(2) Give illustration of such Substitution and Ransom. P. 481, par. 2.

(3) What thought of Substitution has led to confusion? Explain the matter, showing the right and the wrong views of the question. P. 482, par. 1.

(4) Could the Divine Plan for human salvation have been different from what it is? P. 483.

(5) What two lines of reasoning prove the wisdom of

the Plan which God has adopted? Pp. 484, 485.

(6) How would any other Plan than the one adopted, Ransom and Restitution, have effected the Gospel Church? P. 485, last par.

(7) May we not expect that time will show that every feature of the Divine Plan has been most wise and helpful? P. 486.

JUNE 12

(8) What is signified by the Ministry of Reconciliation? P. 487.

(9) Who participate in this ministry? P. 487.

(10) Is this Reconciliation a feature of the Millennial Age or is there a feature of it now in operation? Cite the Scripture which declares that the Church was reconciled to God. P. 487, par. 2.

(11) When we read that God was in Christ reconciling the world to himself, should we here differentiate between the Church which accepts the reconciliation through faith and the world which is to be reconciled or brought into harmony with God by the great Mediator during the Millennium? P. 487.

(12) What constitutes authority to act as a minister or servant of the Atonement between God and the world? P. 487, last par.

(13) To whom may these ministers or servants tell of the grace of God operating through Christ for the forgiveness of sins? What is there in connection which operates disadvantageously, hindering the servants from bearing record to all mankind, to all the world? Pp. 488, 489.

(14) Will the opening of the blind eyes and unstopping of the deaf ears during the Millennium permit these servants of reconciliation to do a more effective work--to a larger number--to all the families of the earth? P. 490.

===================

R4613 : page 159

BROTHER RUSSELL'S JUNE CONVENTION TOUR

Lv. Brooklyn, N.Y...Fri. June 17 Penn. R.R.... 9:45 P.M.
Ar. Louisville, Ky..Sun. " 19 " " ... 10:35 A.M.
Lv. " " ..Sun. " 19 L.&N......... 9:30 P.M.
Ar. Cincinnati, O...Mon. " 20 " .... 7:20 A.M.
Lv. " "...Mon. " 20 Big Four..... 9:30 P.M.
Ar. Cleveland, O....Tue. " 21 " ..... 6:45 A.M.
Lv. " "....Tue. " 21 W.&L.E....... 8:00 A.M.
Ar. Canton, O.......Tue. " 21 " .... 9:38 A.M.
Lv. Canton, O.......Wed. " 22 Penna.R.R.... 6:27 A.M.
Ar. Muncie, Ind.....Wed. " 22 Big Four..... 1:32 P.M.
Lv. " " .....Thu. " 23 L.E.&W....... 9:52 A.M.
Ar. Lima, O.........Thu. " 23 " .... 12:40 P.M.

Lv.   "   ".........Fri. "   24 C.H.&D....... 9:10 A.M.
Ar. Dayton, O.......Fri. "   24   "   .... 11:20 A.M.
Lv.   "   ".......Fri. "   24 Penna.R.R.... 9:27 P.M.
Ar. Chicago, Ill....Sat. "   25   "   " .... 7:10 A.M.

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: In German, five vol.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian,

three vols.; in Greek three vols.; in French, two vols.;
in Hollandish, Italian, Italian, Hungarian and Polish, one vol.
each; bound in cloth, uniform with English edition, prices the
same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50
each.

====================

SEMI-MONTHLY
VOL. XXXI MAY 15 No. 10
A.D. 1910--A.M. 6038

CONTENTS

Reaction in Female Seminaries.....................163
  Away From Ancient Altars......................163
Begotten of God--He Cannot Sin....................164
  "My Soul, Be on Thy Guard"....................167
What the Church Shares With Christ................167
The Heaven-Provided Bread.........................168
St. Peter Cried, "Lord, Save Me"..................169
Some Interesting Questions........................170
  The Ransom Work...............................170
  Outward Polish vs. Inward Grace..............171
  The Same Vail Untaken Away....................171
  Significance of the Under-Priests.............172
International Bible Students Conventions..........172
The Memorial Celebration..........................173
Some Interesting Letters..........................174
Berean Studies on the Creation....................175

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,
N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian
Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

UNITED STATES POSTAL RULES RE SUBSCRIPTIONS

The Post Office rulings require that subscriptions shall stop, be discontinued, shortly after expiration of the period paid for. Hence, we may not continue your papers indefinitely. If, however, you cannot conveniently send the price you may have them sent on credit if you will definitely request this. Remember, also, that we have a fund specially set apart for the payment of the subscriptions of such as desire our journals, but cannot appropriate any of the amount without request. This fund we call the "Lord's Poor Fund."

But remember that whatever you write us on this subject must be pointedly stated, so that the Post Office Inspector or any stranger reading your letter will know definitely just what you desire. It will not do to say, I am poor and would like to have THE WATCH TOWER. Rather say: Please enter my WATCH TOWER subscription for another year (charge same to me and I will remit later; or, I am one of the Lord's poor and thankfully accept God's provision in the "Poor Fund").

TABERNACLE QUESTIONS

Specially prepared in booklet form to assist in private and class study of "Tabernacle Shadows."

We consider these questions invaluable aids. We still have ample supply, free on request. Order promptly if not already supplied.

====================

R4613 : page 163

REACTION IN FEMALE SEMINARIES

WE GIVE liberal extracts from an article following, which confirms our recent statement that the same polished infidelity which for forty years has steadily been leavening all the male colleges and seminaries of the United States, Canada, England and Germany, and which by now has gotten possession of nearly every pulpit and Sunday school, is penetrating and saturating even common school books.

Many parents see this but forbear to protest, because of their lack of spine and their false standard of parental love. Instead of standing up for the Truth and the Bible they surrender to the arrogance of Young America --male and female. They think that they love their children too much to oppose them, when really their trouble is too much self-love--"approbativeness." They fear to have their educated darlings think of them as "old fogies" and behind the times. What they need is more love for their Creator, more love for his Word and more love for their children--to give them backbone to stand up for the Truth at any cost.

But alas! So blighting and stunting has been the misrepresentation of the Gospel of Christ that many dear souls, possessed of a keen faith, have so little knowledge that they cannot defend it. Yea, they know their ignorance and fear even to try.

"My people perish for lack of knowledge," says the Lord. Yet the leaders of all denominations teach them to boast. They are rich and increased in goods and have need of nothing: they know not of their poverty, blindness and nakedness. (Rev. 3:17.) Ah! Thank God for the Millennial Kingdom so near at hand! What would humanity do without it! Soon the half-truth of the dark ages would give way to no creed, no faith. And what direful results would follow!

AWAY FROM ANCIENT ALTARS

[HAROLD BOLCE IN "COSMOPOLITAN."]

"Colleges devoted to the education of women have revised the accepted estimate of life, with startling consequences to ancient creeds. Throughout the ages there has been a sad procession of believers who regarded life as a burden to be borne, and endured it to the end, with sighs and tears. And the memory of their sacrifice and suffering has been revered by the thousands that follow them. In contrast with this philosophy, which has produced unnumbered martyrdoms and is still held in some circles, there has been preached a militant gospel. Life is regarded as a warfare in an arena. In the hymn that sings the spiritual triumphs of conquest when the armies of the Lord waged battle, the believer rejects a life of either resignation or ease 'while others fought to win the prize and sailed through bloody seas.'

"American educators of women are showing what they believe to be the fallacy of both these philosophies. Life, they say, is neither a burden nor a battle. It is a benediction. It is the great Fact. To live right is to live joyously. And so the thousands of young women coming out of our institutions of learning do not follow the centuries of tearful pilgrimage on the Via Dolorosa, neither do they choose the Field of Mars. They believe that martyrdom in modern times is as anachronistic as the stake, and that to regard life as gladiatorial is to miss its finest meanings.

R4614 : page 163

"The significance of this interpretation of life appears when its application to current activities is studied. 'Non ministrari sed ministrare,' 'not to be ministered unto, but to minister,' is the motto of Wellesley College, and this is the spirit of all the institutions pledged to the higher education of American women. The new evangels do not offer up anguished petitions to a non-resident God. Modern scholarship is, indeed, fulfilling Comte's prophecy that the God of authority would be escorted out of the affairs of man.

"President William De Witt Hyde, of Bowdoin College, who is in demand as a lecturer at many girls' colleges, teaches that as human experience develops, the divine attributes have to be translated into new terms--into terms that are in keeping with the deepening experience of the race; and that 'we know God only through man.' His teaching that a God symbolized by the outgrown experience of bygone ages is little better than no God at all, finds emphasis in the loftiest thinking among the professors in the colleges under consideration. Katharine Lee Bates, professor of English in Wellesley College, a woman of rare endowments and profound spirituality, teaches that the great foundations of Christianity 'plead for ampler walls and gates,' and that 'the heresy of youth is the outworn creed of age.'

"The old idea that the good-will of the Infinite could be secured by sacrificial offerings on the altar, or by lamentations and Te Deums, has been abandoned by the colleges. The futility of such petitionings is emphasized by Dr. Caroline Hazard, president of Wellesley, who is carrying out with distinguished efficiency the work

R4614 : page 164

inaugurated by Alice Freeman Palmer. In a talk recalling some of the scenes of Palestine, which she visited recently, she told of the faithful in Israel who gather at the Wall of Wailing and cry out to the God of their fathers to restore the Temple and reassemble the children of Jerusalem. 'Make speed, make speed, O Deliverer of Zion!' has been the intoned cry of these worshipers throughout the dismal centuries that have crept across the ruins of the great edifice the Preacher built, and yet, in spite of all this supplicating of the Throne of Grace, the very City of the Jews is a Moslem town! Just as it is unnecessary to go back to Sinai to find the covenants of God, so it is idle in our age to look to the skies for help. 'Each soul,' said President Hazard, 'has its Holy City, deep hidden under the accretions of every-day life.'

"President Hyde, of Bowdoin, not only tells his own students, but has sent the message out to all the students of this land, that the modern world, at least the intelligent and thoughtful portion, has outgrown the old idea that God sent his Son to earth, announcing his advent by signs and wonders; or that this Son was authorized to forgive sinners who conformed to the terms revealed; or that Jesus transmitted this miraculously tested power to his Apostles.

"From a student at Berkeley, who has also studied at Stanford University, comes the assurance that 'university women are taking a brave and enlightened stand on the subject of teaching their children and all children the vital facts about life.' She adds that the college-bred men and women of the Far West 'seem to have been swept along about equally before the irresistible non-church wave that has left some of them prostrated before crass materialism,' but that 'more and more stagger again to their feet, and move with eager steps towards the dawn of a creedless spirituality.'

"This confirms the teaching of Doctor Brown, of Stanford University, that 'hard and fast theories have been going down before the majesty of fact.' He even goes so far as to say that what Tom Paine and Robert G. Ingersoll taught, as death-blows to faith, is now proclaimed as truth by Christian scholarship.

"But the new gospel has come without bitterness, with humanity as its shrine, and the aspirations of the race its litanies. 'The contemporary kingdom of love,' said one of the lecturers at Wellesley, 'is the only way over which we may pass to the eternal kingdom of love.'

"Not blind petitioning, but active faith and action illumine the new creed. 'We still have our dragons,' said Miss Hazard. 'Perseus and St. George have not exterminated them all. The world is waiting for Andromeda, and still more for the active Dorcas. Under Syrian skies, or in a Western World, the call is the same--a call to service, to high living, to wage war on the powers of evil.' And in the litanies which this president and poet has written, self-indulgence, evasion, and fear are enumerated as the dragons every human spirit has to fight.

"So far as the outlook of American students is concerned, 'the eternal city of the skies,' fabled in Christian legend, lies in ruins under the feet of modern scholarship. But the education of young women, President M. Carey Thomas, of Bryn Mawr, points out, is giving us 'a new heaven and a new earth.' These young women are going out of the colleges not to destroy, but to fulfil. They are taught that Jesus of Nazareth 'never mentioned religion,' that 'it was farthest from his thought'; and that 'life' was the sublime text of his ministry.

"Dr. George A. Gordon, of Boston, who is popular as a lecturer at Wellesley, teaches that 'we lament the loss of belief in angels and seek to revive the doctrine of familiar spirits; we speak of the pathos of these vanished faiths,' but there is infinite gain to man in 'the grandeur of this abolition of all intermediaries'; and President Hazard sets forth that it must always be one of the glories of woman 'that truth can appeal in a direct and concrete form to her mind.'

"The young college women are not dreamers, save as they are inspired by the vision of a new society saved by service. They are carrying what they believe to be the true spirit of Christ and Christmas throughout the year. Though all the recorded miracles may be regarded as folk-lore, and though the Manger itself may be no more than a sacred myth, life remains beautiful and divine, and the call to re-create the spirit of the home and to serve humanity is regarded as a commission from the 'King of kings reigning in the heart of the race.' They indeed constitute an army--an undenominational army--but their banners are unseen. Instead of breaking windows, they are mending hearts. They believe in the integrity of law, and so scout the notion that any sea was ever rolled back by a wand. They believe that in all ages, wherever the Spirit of God has triumphed on earth, dominion has been asserted through the thought of man. And that divine presence, the colleges teach and the activities of college girls give evidence, is as potent today on earth as it ever was in ancient times.

"This, in substance, is the significance of the repudiation by the colleges of what they regard as crude and narrowing theology. The young women do not cringe at the Throne of Grace. To cry out in despair on bended knees is regarded not as an evidence of religious advance, but an expression of timidity and fear. The laws of the spirit are logical and fixed. The electrician does not cross himself before the dynamo. The chemist does not deal in burnt offerings to give divine quickening to the elements."

===================

R4614 : page 164

BEGOTTEN OF GOD--HE CANNOT SIN

"He that is begotten of God sinneth not, for his seed remaineth in him and he cannot sin."--I Jno. 3:9.

AS in human nature there is an earthly begetting and an earthly birth, so, the Scriptures inform us, the Lord purposes during this Gospel Age to develop creatures of a new nature. These are spoken of as first begotten of the holy Spirit, at the time of their consecration, and subsequently developed and ultimately "born from the dead" as "members of the Body of Christ" --sharers "in his resurrection," "the First Resurrection," the Chief Resurrection.

The begetting power the Scriptures declare to be the Word of Truth. Through this Word God operates in us first of all, and if we respond to the drawing we shall be brought into relationship with Christ through faith, recognizing him as the Sin-Bearer, as the Great Advocate who is willing to appropriate a share of his merit to us and thus to justify us from Adamic sin and the imperfections of the flesh, which we no longer approve. The Word of God having convinced us that all unrighteousness is sin, and we, having reached that place where we desire to be in accord with God and with righteousness,

R4614 : page 165

are informed through his Word that they who would become fully his in the present time, and receive his invitation to become members of the Body of Christ, to join with our Lord in the laying down of earthly life, may "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."

When we do this, our Lord Jesus, as Advocate, imputes his merit to us, and we are accepted of the Father, during this "acceptable time of the Lord"--this Gospel Age, while the full number of the "elect" are being chosen. The Father's acceptance is indicated by the impartation of the holy Spirit, and we are "begotten [this text improperly translates it 'born'] of God." The word for "born" and "begotten," being the same (gennao) in the Greek, the context must indicate which should be used. In the present case it should be the word "begotten," because the New Creature is at this time but an embryo; it has not a new body; it has merely a new mind, a new will, a new disposition, which has been engendered by the Spirit of Truth and accepted of the Father as a begetting to the spirit nature.

Everything connected with this New Creature is pure and sinless; it has none of the Adamic condemnation nor imperfection. It never had. It cannot agree to sin because it is out of harmony with sin. The desire for sin

R4615 : page 165

which might still lurk in the fallen members of our body, would be called, as the Apostle terms it, "the motions of sin in the flesh," or the struggles of the flesh. The flesh is reckoned dead, but is not actually dead--merely "dying daily." The New Creature thus contending against the flesh and mortifying the flesh, makes progress in proportion to its energy and success in this direction.

"HIS SEED REMAINETH IN HIM AND HE CANNOT

SIN"

If this new will, this new mind, that God has accepted and recognized as a New Creature, should ever, knowingly, intentionally, approve of sin and connive at sin, this would prove that the Spirit of the Lord, the new mind, is gone, because it is merely the new will, the new disposition, at the present time that represents this New Creature. It is not the flesh; it is not the gray matter of the brain; it is the will which controls the brain and seeks to regulate the thoughts and intentions of the heart, and, so far as possible, all the actions of the daily life. The new will is the New Creature in the most emphatic sense. If, then, the will has ceased to be in harmony with God's will, it has perished as a new will and is merely the old will revived. This would indicate that the seed of truth, the seed of this power of God, has died in the individual; for as long as "his seed remaineth in him he cannot sin." He cannot intentionally and knowingly approve sin or practice sin.

The New Will might at times be entrapped, because the will is very particularly identified with the body, with the human brain, and therefore with all the affairs of life. At such times it might become thoughtless respecting its obligations and the propriety of its course, and so the New Creature might be overtaken in a fault; but it could not be a New Creature and yet have a will or intention to do that which is evil--contrary to righteousness and to the Divine will and intention.

"If we say that we have no sin, we deceive ourselves and the truth is not in us." (I John 1:8.) How shall we harmonize this text with the preceding one is a question that comes up? The Apostle is not here saying that our flesh sins and that we do not sin. Nor do we understand him to be saying, "If any man says that his flesh does not sin he is a liar," but we understand him to be saying, "If we [New Creatures] say that we have no sin, the truth is not in us." He is thus saying that we, New Creatures, are responsible for sin. We understand the solution of this to be found in the difference between the will or intention of the New Creature, and the ability of the New Creature. The New Creature never wilfully sins, never intentionally does wrong, but may be ensnared through the evil propensities of its fallen body of flesh.

This earthly body is reckoned dead and God has nothing to do with it. God does not judge nor deal with dead things; "ye are dead," so far as the flesh is concerned. Hence God is not judging the body; he is not noting what your body did, what you as a human being did, because you no longer exist as a human being, from the Divine standpoint or records. Your whole standing with God is as a New Creature; but you have a responsibility for your body, your tongue, your hands, your feet, and all that these do. As a steward over these it is for you, as a New Creature, to do the best with them that you can, and you are responsible for them.

To illustrate: If a man owns a dog and knows the dog has a bad temper and will bark and bite and annoy the neighbors, it is his duty to muzzle the dog or chain it. If the dog gets loose at any time and bites somebody, the dog will not be sued in court, because the dog has no responsibility in the matter, but the suit will be brought against the owner of the dog. He is the one that is held responsible for what the dog does.

So in the Divine Court, we as New Creatures are held responsible for our body--for what our hands do, for what our feet do, and for what our tongues do. If, therefore, the body sins, the New Creature is charged with that sin, whatever it may be--whether it be a grievous sin or a less sin; and when we say, "if the body sins," we are merely putting it in an accommodated form, because we know that in the flesh there is no perfection; that there is not a New Creature who has a body that is perfect and that can keep the law of God absolutely.

"FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US"

Thus we see that every New Creature is charged with the defects of his mortal flesh. These, in the Scriptures, are called "trespasses," and in the Lord's Prayer we are instructed what we should do with respect to these trespasses. When we pray, "Forgive us our trespasses as we forgive those that trespass against us," we are not referring to Adamic sin, which God does not forgive, but which is atoned for by the merit of Christ, imputed to us. When we speak here of "trespasses" we are referring to those sins which we as New Creatures commit unintentionally, against the Divine plan or law because entrapped or ensnared by our infirmities or by the surrounding conditions and temptations of life. These might overcome the New Creature and swerve him from his course, just as the bringing of a magnet into the vicinity of a compass might cause the needle of the compass temporarily to deviate; this would not mean that the compass has been spoiled, nor that it is a bad compass because temporarily it has been turned from its proper course; and so with us. The new mind, the new will, is in harmony with God and anything which might distract it in any degree would be merely a temporary matter and would not necessarily mean our imperfection as New Creatures. In the case of the compass, if the opposing magnet were removed, the needle of the compass would immediately revert to the North; and so with us, if the overpowering temptation were out of the way, our hearts, as New Creatures, would at once revert to loyalty to God. This illustration, of course, is not a perfect one

R4615 : page 166

because the compass has no intelligence, no will, no power to improve itself nor to add to its resistance of outside influences.

These trespasses, as we bring them to the throne of grace, would not be forgiven unless we had an Advocate, and then our Advocate could do nothing for us except as he had merit at his command that he could appropriate on our behalf, because God is dealing on lines of strict and absolute justice. Hence when we come to the throne of heavenly grace the basis of our faith and confidence should be that we have a great High Priest who has entered for us into the "Most Holy"; that this Great One is our Advocate with God, and that the basis of his effective advocacy is the merit of his sacrifice--that he has the wherewithal to satisfy Justice on behalf of all of those imperfections that are ours unwittingly, unintentionally.

God might have arranged that the merit of Christ's sacrifice should not only cover or be effective for "all those sins that are past through the forbearance of God" at the time of our acceptance as New Creatures, but should also be applied for all further imperfections of the flesh to the very end of our lives. But he did not make such an arrangement and evidently he purposed this that it might be to our advantage, so that when we trespass we might have the humiliating experience of being forced to come "to the throne of grace to obtain mercy and find help for every time of need." Whoever has had any experience as a child of God in coming to the throne of grace has, doubtless, to some extent, had this very humiliation.

If, for instance, the New Creature found that he was overtaken in the same fault a second time, it would produce special humiliation, and every additional humiliation should make that New Creature more and more earnest in his endeavors that this particular lesson should be well learned--that never again need he make application along the same line to the Lord for forgiveness. Thus we see in this arrangement of the Lord a great blessing--a blessing in that it will keep us humble and also keep us continually coming to the throne of grace and cognizant of the fact that we are imperfect according to the flesh; keep us looking at the standard which God has set, to see to what extent we are still imperfect; and will lead us to watch ourselves daily that we may grow as New Creatures. In harmony with this the Apostle Paul, addressing New Creatures, says: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

We must understand the Apostle here to mean that if any man sin because of his not having a perfect body, if he sin because of the imperfection of the flesh and surrounding temptations, but who as a New Creature desires to do God's will, let him "come boldly to the throne of Heavenly grace." Let him have courage to come. Let him not delay to come. As a matter of fact, however, we know that many do delay to come to the throne of grace; they feel ashamed to go to the Heavenly Father to acknowledge that they have made another failure; and thus hindered by their shame, or by their pride, or by discouragement, they are in great danger, because the longer they remain away the more serious will their condition become, the colder will be their heart and the more numerous will be the spots upon their "robe of righteousness."

GREAT COMPANY MUST WASH THEIR ROBES AND MAKE THEM WHITE

And so it is that those who are most fervent in spirit and most fully in accord with the Lord are very careful that not even a single spot shall soil their robe of righteousness; but if a spot should appear they hasten at once to have it cleansed with the blood of Christ; while others who take a different course grow gradually more and more careless until their robe becomes very much spotted and the cloud between them and the Lord becomes darker and darker, and they may perhaps be engulfed in worldliness, and eventually incur the penalty of the Second Death. Even in the case of those with whom it does not eventuate so seriously, we see the picture given us in the Scriptures of how deplorable is their condition; that they will not be accounted worthy to be of the "Little Flock"; they

R4616 : page 166

will not be accounted worthy to be of the Royal Priesthood; they must suffer many stripes; and the very highest position possible for them to attain is a place in the antitypical Levite company, the "Great Company," servants of the Royal Priesthood.

This picture is given us, we remember, in Revelation, 7th chapter, where the "Great Company" is shown as washing their robes and making them white in the blood of the Lamb. There would be no need of washing the entire robe unless the entire robe were spotted. Those who keep their garments unspotted from the world by noting every spot which might appear, and go to the throne of grace immediately that they, as New Creatures, may "walk in white"--these are the ones who are pleasing in the Lord's sight. It is to this class that we all wish to belong.

WHEN THE NEW CREATURE CEASES TO EXIST

It might be asked, at this time, how does Christ act as Advocate for the sins of the New Creature and apply his merit for their sins? We answer that all the sins that are charged to the New Creature are the earthly weaknesses and imperfections, and Christ's merit is all of an earthly kind. He has nothing to give away of a heavenly kind. The sacrifice he made was an earthly sacrifice, the merit of which has been imputed to those who come to the Father through him; so it is merely for the earthly sins, and the unwilling sins, so far as the New Creature is concerned, that his merit is applied.

If the New Creature is unfaithful in the sense of agreeing to sin then the New Creature ceases to be--there is no New Creature there. But the New Creature might be asleep and might be entrapped in that way; as for example: There might be a servant who is at heart loyal to his master in that he would not wish to connive with robbers that they might enter the house; but if that servant were careless with respect to the locks on the doors and a thief should break in through that carelessness, he is unfaithful, and is a transgressor to that extent. But if he had connived with the marauders and robbers and had opened the door to let them in, he would be no longer a servant; he would be no longer a member of that household, but an enemy. He would be a robber himself.

So if we as New Creatures connive at sin and make provision for the flesh and watch for opportunities to get into relationship with sinful things, the New Creature in that case has ceased to be a New Creature. He is an old creature, merely masquerading, and there would be no further hope for such a one. He has passed beyond hope. But if he has been careless and the robbers (we speak of these sinful propensities as robbers) have insidiously engaged him in conversation, and one is enticing him to hold open the door for conversation, while another goes around in some other way and thus breaks in, he is responsible to the extent that he has communed at all with any of these influences. He has no right to have anything whatever to do with sin. He has no right to have any fellowship with sinful things. He should have nothing to do with the unfruitful works of darkness, nor be in harmony with them in any sense of the word, but should turn from them as from an enemy. We have no right to have any fellowship or sympathy with that which the master of the house has prohibited. The Master of our house is Christ the Lord, and his will and his rule are to be respected, not only in the outward letter, of apparently trying to keep the house secure, but to the full extent of resisting and treating as enemies everything that is not in accord with him. The more firmly we get this thought fixed in our minds the greater will be the power that we shall find supporting our new wills in this resistance of sin.

R4616 : page 167

"MY SOUL, BE ON THY GUARD"

According to the Scriptures, as well as according to our own experience and that of many others of which we have knowledge, all sin which comes in upon a New Creature, comes very insidiously and generally in some soft way. An outward attack, like throwing stones, is never made. One would shut the door promptly against such an attack; but it is the smooth-spoken sins, the smooth-tongued sins, that come in, the sins that appear to be right.

Going back to the illustration of the dog: It is when we feel that there is some provocation for letting down the chain, so that the dog can do some good with his teeth--that there is somebody that ought to be bitten--that is the time when we throw ourselves open to danger. We are slow to learn to fully appreciate the fact that the dog is not to bite anybody; he is not to bite the friends of the family, nor the enemies of the family. He is to be kept chained all the time. Then, as to how much the dog may bark: You can readily see what that would mean. That is evil speaking. If the dog keeps on barking he will annoy not only the family, but also the neighbors and friends and even the enemies. The New Creature has no right to allow this. His tongue may speak that which is good and that only. This is an absolute command: "Speak evil of no man"--not only of no man in the Church, but of no man outside of the Church; and in this case, the man includes the woman.

We might ask if our Lord Jesus, when he ascended up on high, "there to appear in the presence of God for us," applied the whole of his merit; and if so, what has he now to apply for these daily trespasses that we unwittingly and unwillingly commit and on account of which we are bidden to come with courage to the throne of Heavenly grace and remember that we have an Advocate? We answer that our Lord, when he died, gave into the Father's hands the entire merit of his earthly life, but he did not apply it to any specific use or purpose. He merely said, "Into thy hands I commit my spirit"--my all is given up to the Father. When he ascended up on high all those earthly life-rights were in the Father's hands, were in bank, so to speak. But it is one thing to have something in bank and another thing to appropriate money to others. Our Lord deposited his merit in the heavenly bank, so to speak, and it was there for him when he ascended up on high to make appropriation of it.

What appropriation did he make? He did not appropriate his entire merit to one individual and as soon as that individual was through using it, appropriate the whole to another individual; but all this merit of his, in every particular and in the widest scope it could possibly cover, was left in the hands of God, and he did not appropriate it all at one time, but merely drew against it.
As we would say if we were speaking financially; he drew many drafts against that deposit; he imputed a share of that merit to each one who would believe in him and turn from sin and make a consecration such as he has made, and would seek to walk in his steps to the end of the journey.

So, then, our Lord's merit was not merely for believers living at the time of his death, but for us who are now living and for all consecrated believers of the obedient class, and for all of their interests. But while it was all put into God's hands for that purpose and left there as security for all that class, nevertheless it went out or was individually applied as each one needed it. At that time there was only a small number of disciples, about five hundred brethren, and the merit, or imputation of merit, to cover their Adamic sin and render them acceptable as sacrifices, was granted instantaneously, and as a result the holy Spirit came upon all those in that waiting attitude at Pentecost. The Lord has since been appropriating his merit to all those who come to the Father by him; this merit is applied to no others, and it flows from that same source and fountain of grace. It is not only sufficient to apply for all the sins, imperfections and blemishes of the past, but is sufficient for all the imperfections and blemishes as long as we remain in the flesh, because it has not been given wholly at any time, but remains as a continual fountain of supply, from which we may daily draw.

===================

R4616 : page 167

WHAT THE CHURCH SHARES WITH CHRIST

BRIEFLY summed up, the Church is called, by special invitation, to a "high calling"; a high station--now to suffer with Christ, that she may in due time reign with him. This suffering with Christ is not suffering for sin we may commit, for he never suffered in any such sense. If we suffer with him, our suffering must be along the line of experiencing injustice and in laying down our lives in the service of righteousness. His sufferings were sacrificial sufferings, hence if we share in his sufferings, our sufferings must be sacrificial.

We share with him in the begetting of the holy Spirit and we share with him in his resurrection, if, as the Apostle says, we are faithful in suffering with him, faithful in the matter of participating in his death; for, "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him."

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the Church under the figure of one great Priest, Jesus the Head and the Church his Body, his consecrated self-sacrificing members, and the "Great Company," the antitypical house of Levi, the servants of the Priest. Sometimes the Scriptures speak of us as the under-priesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in his work. As the Apostle expresses it, "we are one loaf," all members or participants in that one loaf. The breaking of that one loaf, which was accomplished in our Lord Jesus primarily, is continuing in those who are accepted as members of him, continuing in those who keep their hearts with all diligence.

In the matter of sin atonement, "we were children of wrath even as others," and therefore we had nothing wherewith we could procure the redemption either of ourselves

R4617 : page 168

or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, "who gave himself a ransom for all"--a ransom-price. We, therefore, have none of this ransom merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his Body, we thus become members of the Ransomer, because his work of ransoming is not completed. He has indeed given the ransom-price, but he has not yet applied this price for all. We had nothing whatever to do with the matter at the time the price was laid down, but we become identified with him before that price is applied to the world. We have, therefore, that much share in the ransoming-work, because the word "ransom" takes the thought not only of the work that Jesus did in the past, but also of the whole procedure down to the very end of the Millennial Age. To ransom means, not only to purchase, but to receive or to recover the thing that is purchased. We have nothing to do with the payment of the price that secures the ransom, but we have something to do--and are counted in with him--in the work of recovering that which was bought with his merit.

It will take all of the Millennial Age to recover mankind in the full sense of the word, to ransom them or to bring them back; as we read, "I will ransom them from the power of the grave." The ransom-price for that purpose was paid nearly 1,900 years ago, but they are not yet ransomed from the grave and will not be until the awakening time in the Millennium. Then, as they gradually come out of sin and death conditions, the full intent and purpose of that ransoming will be in process of accomplishment, and since the Church is to be associated with Christ in all the work of the Millennial Kingdom, therefore the Church, in that sense of the word, will be identified with the ransoming work, or the work of deliverance.

As represented in the "sin-offering," the merit originally proceeded from the great High Priest, who is Jesus, and that merit is conferred upon the Church, his Body, not apart from himself, but as members of himself. He does not treat us as separate from himself. He is simply adding to himself these members, and as soon as we become justified through his merit and accepted of the Father as members of his Body, we are members of the great High Priest who has a great work to do; and when the merit that has been imputed to us, and to every spirit-begotten member of the household of faith, shall be available for disposal the second time, all the members of his Body will have participation in the application of his sacrifice, in the sprinkling of the New Covenant.

Our Lord's present invitation is to drink with him his "cup," to partake of it. This is the blood of the New Covenant, his blood, "shed for many for the remission of sins," of which we are all to drink, and it takes the entire Gospel Age to find the proper number of those who are thus invited in harmony with the Father's plan, and who are willing to drink of this cup, to be baptized into his death.

===================

R4617 : page 168

THE HEAVEN-PROVIDED BREAD

--MAY 29.--MATTHEW 14:13-21; 15:29-39.--

Golden Text:--"I am the bread of life."--John 6:35.

THE GOSPELS give us two distinctly different miracles of feeding the multitude in the wilderness places. On one occasion the number fed was five thousand and in the other four thousand. In the one case it was a lad who provided five small barley cakes and two fishes; in the other the disciples themselves had seven loaves and a few fishes. In one instance twelve baskets full of fragments were gathered after the repast; in the other seven baskets full. St. Matthew's Gospel records both of these miracles. In each instance there was a seeming necessity for the miracle, and the necessity prompted our Lord's compassion and the use of the Divine power. It will be noticed that in these instances the Master used for the benefit of others the special powers communicated to him at the time of his baptism through the descent of the holy Spirit; but we recall that Jesus refused to use this same power selfishly for his own comfort, even when he hungered after having spent forty days in the wilderness at the outstart of his work, studying the Scriptures to know the mind of the Lord, how he should suffer and become the Mediator of the New Covenant.

"BUT SOME DOUBTED"

Not all, even of those who associated with our Lord, understood, appreciated, believed in his wonderful miracles. Where there is a desire to disbelieve there is also a possibility. Indeed, the Scriptures are evidently quite true in their assurances that faith is a difficult matter at the present time; and that for this very reason it is specially appreciated of the Lord in those who profess to be his followers. The Scriptures intimate that faith is a gift of God, while at the same time it is a matter of our own exercise. It is for God to set forth the facts and bring them to our attention. It is for us to be able to appreciate those facts and to exercise the corresponding faith. As the Scriptures declare, "All men have not faith"; "Without faith it is not possible to please God"; "According to thy faith be it unto thee."

God has not made faith equally possible to all, in that he has not given mankind the same opportunities for exercising faith by not giving all the same degree of knowledge upon which to base faith. And even amongst those who have the necessary knowledge, faith must depend considerably upon the structure of the brain. Some people have scarcely anything of faith; others with a different structure of brain, are inclined to believe too much --to be credulous and easily hoaxed.

While God declares that none can be of his Church now being called unless they have faith, including the necessary knowledge as a basis for it, yet he does not say that those who have not the knowledge and have not the faith will, on that account, be turned over to demons for eternal torture. On the contrary such already suffer a measure of deprivation of joy and of blessing. Failure on their part to exercise faith should not bring upon them any additional disadvantages. God has decreed that faith shall "come by hearing and hearing by the Word of God;" that none can believe except they hear, and that none but the believing will have part in the Church's salvation

R4617 : page 169

now being effected. But he has equally decreed and arranged for the great mass of mankind who have never had the sufficiency of knowledge and of faith, that all may yet come to a salvable condition. Indeed, God has specially made the way of faith in this age a "narrow" one, that thereby he may select a very special class. But these selected or elected ones, as the Scriptures show, are to be the Royal Priests of the next age, who will enlighten and instruct all the families of the earth. Then "all the blind eyes shall be opened and the deaf ears shall be unstopped." (Isa. 35:5.) Then everything in the Divine arrangement connected with mankind will be openly revealed, plain to be understood; as the Scriptures say of that time--then the way-faring man, though simple, need not err as respects the way of righteousness. Let us, however, rejoice if we are amongst the blessed, the favored ones of the present time to whom the things of God are not obscure--of those whose hearts are so in tune with the Infinite One that the things of faith revealed to us in the Scriptures do not seem unreasonable.

THE LANGUAGE OF FAITH

Approached from the Bible standpoint, these miracles are most rational, but not from any other standpoint. The power of God, which produces, in the recently discovered "miracle-wheat," as much as two hundred and fifty grains from one kernel, is surely sufficient to produce many times as much if the necessity occurred. Are we not surrounded by miracles continually? Out of the same ground and growing side by side we get blue, red, white, yellow and purple flowers from seeds which we could not tell apart; similarly with animal life--the oats which constitute the breakfast of so many humans, help to produce human heads and faces and hands and feet, hair and nails for black and white and yellow races. Similar oats fed to horses, mules and donkeys sustain very different organisms of very different shapes and qualities. The same oats fed to birds and chickens produce feathers, claws, etc. Are not these miracles which we do not understand?

If the wisest and most skillful man in the world cannot produce a flea nor the very smallest germinating grain, how great must be the Creator who formed all things and who gave to man all that he possesses! How can we limit the powers of such a Creator when once we have recognized him? He that made the eyes, can he not see? He that made the arm, has he no strength? He that made the human brain and stamped it what it is, has he not infinitely greater wisdom and power? This, then, is the lesson to us of the loaves and fishes.

It is the lesson of Divine power; a lesson also that Jesus of Nazareth was the Son of God, through whom that Divine power was exercised. This lesson leads us onward to the thought that this same Jesus is appointed of the Father to be the Savior of the world. Thus far merely the Church, the elect, his Bride, has been selected, along lines of faith. Shortly the new dispensation will usher in the reign of knowledge and glorious opportunities for the opening of the eyes of all to see, to know, to appreciate, things Divine and to come, if they will, into the condition in which they may enjoy "the gift of God, eternal life, through Jesus Christ our Lord."

===================

R4618 : page 169

ST. PETER CRIED "LORD, SAVE ME"

--JUNE 5.--MATTHEW 14:22-36.--

Golden Text:--"Then they that were in the ship came and worshiped him, saying, Of a truth thou are the Son of God."

RESPECTING its heroes the Bible, unlike any other religious book, tells the naked truth. Today's study emphasizes both the strength and the weakness of St. Peter's natural disposition. We identify the character here pictured as the same which was displayed on other occasions--noble and courageous, but rather forward and boastful. Not a single weakness of any of the Bible characters seems to be smoothed down or cut away in the narrative. It was this same St. Peter who, after hearing Jesus tell of his approaching death, took the Master to task for it, upbraiding him for speaking after this manner and assuring him that he did not tell the truth, and that the disciple knew more than his Master; that the latter was either ignorant or else wilfully misrepresenting the future. No wonder the Master rebuked him, as in this matter being an adversary.

The same courageous man afterward drew his sword and smote the servant of the High Priest in his Master's defense. Yet with all this it was only a few hours later when he denied him entirely with oaths and cursing. Nevertheless, the Master loved him; with his peculiar combination of weakness and strength he had, withal, a noble, faithful heart, even while he boastfully declared, "Though all men forsake thee, yet will not I."

Our study shows us St. Peter with the other disciples in a fishing-boat on a boisterous sea. Jesus had declined to go with them in the boat, withdrawing himself to the mountain for a season of prayer. The boat had not yet reached her destination, when the disciples saw the Master walking upon the water and drawing near. At first they were all affrighted; then reassurance came from his word, and finally St. Peter asked the Lord's permission that he might walk to him on the water. This permission was granted, and we cannot doubt that, had the Apostle maintained his faith, he would have reached the Lord in safety, for the same power that had exercised itself in him and in the other disciples for the healing of sick and the casting out of demons was absolutely able to keep him from sinking into the water.

"O THOU OF LITTLE FAITH"

But while St. Peter's faith was stronger than that of the others and stronger than ours today, in that he even attempted to walk on the water, nevertheless it was not strong enough. As his eye caught a glimpse of the boisterousness of the sea his faith began to fail and he began to sink. The Master, however, caught him, saying, "O thou of little faith, wherefore didst thou doubt"!

The lesson of the occasion being ended, the wind ceased. All the disciples then offered the Lord their worship, realizing afresh that he was the Son of God in power; that even the winds and the waves obeyed him.

"A hand that is not ours upstays our steps,
A voice that is not ours commands the waves;
Commands the waves, and whispers in our ear,
O, thou of little faith, why didst thou doubt?"

All are sinners. "There is none righteous; no, not one." Some do not realize the extent of their imperfections.

Nevertheless it is safe to say that all sane people recognize themselves as imperfect and hence as unworthy the recognition of the great Creator. They cannot commend themselves to him as being worthy of his favor and life eternal. It is when this conviction of unworthiness becomes deep-seated; when the realization is keen that "the wage of sin is death," that the heart is most likely to realize the value of life eternal and to cry unto the Lord for deliverance from darkness, from sin's bondage and from its death sentence. To all such the Savior stands ready to lend a helping hand, as in St. Peter's case. He will not reproach such for their sins if they have repented of them and turned to righteousness. Rather, he will say, "Why did you not come sooner? I was quite willing to aid you as soon as you cried."

THREATS OF TORTURE FAILED TO CONVERT THE WORLD

Our forefathers used to think that they should picture before the sinner's mind an everlasting torture at the hands of devils. It seemed to them that such pictures would be more successful in drawing men from sin to righteousness than the Scripture penalty which declares that the wages of sin is death, "everlasting destruction." (2 Thess. 1:9.) But they overdid the matter. Their message failed to convert the world. It merely tortured the saintly, the loving, the Godlike. Men reasoned that there was probably some mistake about it, as it is contrary to all human experiences that life could persist in such untellable torture. Now, however, with the aid of the modern Bible, superior translations, marginal references, etc., the people of God are learning more and more that God's Word is true and that it should not be twisted --that when it says death it does not mean life in torture.

Indeed, some have told us that to their minds the utter blotting out of existence which God has ordained to be the fate of those who refuse his every opportunity and offer of salvation is more of a terror to them than life in any condition would be. One reason that it has greater terrors undoubtedly is that it is more rational, and thinking people can and do receive it more earnestly and give it more weight. It is from everlasting destruction that the Savior stands ready to deliver every member of Adam's race from the death penalty--from the tomb and all the imperfections of mind and body which are parts of death. Jesus' death at Calvary was of sufficient value to cancel the sins of the first man and of all those who share the death penalty with him. Without Christ's death there would be no resurrection, no future life.

A little while and the faithful ones shall come forth in the "first resurrection" to be Christ's Joint-heirs. Then will come the general uplift of mankind, including the awakening of those of the whole world from the sleep of death. Our Lord's help of Peter corresponds to that greater help of the whole world. It also illustrates how those who have already become the children of God would be in danger of sinning again, were it not for our Lord's helping hand.

====================

R4618 : page 170

SOME INTERESTING QUESTIONS

THE RANSOM WORK

QUESTION.--Were the physical sufferings of our Lord Jesus requisite to the ransoming of humanity?

The Ransom, or corresponding price which our Lord Jesus gave, consisted in his being the Perfect Man with all the rights of Adam and in these being surrendered or given up to death regardless of whether his death would be an easy or a painful one. The Scriptures say that "it pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his Plan of Salvation, etc., were concerned. He put severe tests upon this One who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation (Heb. 2:10) and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him. Hence the Father provided that he must be "led as a lamb to the slaughter," and he also provided, in the Jewish Law, that the extreme curse of that Law should be a death penalty on the tree. "Cursed is every one that hangeth on a tree."

These provisions, we understand, were not of Divine necessity, but of Divine wisdom and expediency. It was necessary that Christ should suffer that he might enter into his glory--before he could be the qualified High Priest, and ultimately accomplish the work of Mediator between God and the world of mankind; hence his sufferings were permitted for the testing, the proving of himself. And so with the sufferings that come to the Body of Christ, the Church. They are for our own development. The Father deals with us as with sons. He lovingly chastises and corrects us that he may thereby fit and prepare us and demonstrate our worthiness of the glorious reward which he has arranged for us with our Lord, and under him.

We get the right view of the entire matter, we believe, when we see that the death of Jesus was not the ransom; that it did not accomplish the ransom-work, but simply furnished the ransom-price; and that the ransoming with that price is a matter that is done in the "Most Holy"--in heaven. To explain: He ascended up on high, having to his credit the price or value sufficient to ransom the whole world, but none of it yet applied for any one. He has appropriated the merit of that ransom-price to the Church, imputing this merit to them during this Gospel Age, to cover their Adamic sins and to make good, to compensate for, the imperfection of their mortal bodies, thus enabling them to present sacrifices which God can and will accept through the merit of their Advocate.

But that ransom-price, so far as the world is concerned, is still in reservation and will be given on behalf of them, as represented by the "sprinkling of the blood" at the end of the Day of Atonement, shortly now, in the beginning of the Millennial Age, to seal the New Covenant and to put into operation all the glorious provisions which God has made for the world.

We believe it to be a very important matter to keep distinctly separate the work which Jesus did and the value of that in God's sight as an asset, something to his credit on the heavenly account and something which he now applies to us, and by and by will give in perpetuity to mankind as their ransom-price.

R4619 : page 171

OUTWARD POLISH VS. INWARD GRACE

Question.--What constitutes the difference between the outward polish and politeness of some natural men and that polish and politeness which properly belongs to the New Creature, developed in the fruits and graces of the holy Spirit?

Answer.--The qualities of meekness, gentleness, patience, etc., are qualities that belonged to the first man when he was created in the image and likeness of God. They are, therefore, human qualities that may be cultivated to a certain extent by any human being, and should be striven for by all. But, as a matter of fact, as a result of the fall, selfishness and general meanness have depraved the appetites and ways of all mankind to so great an extent that, as the Scriptures say, there is none righteous, perfect, no, not one; "from the crown of the head to the sole of the foot," all are imperfect. Hence no natural man would have these glorious traits of character largely and fully developed, though there certainly is a difference between the development of some and that of others.

We see, however, that aside from these natural graces, some worldly people have assumed something of the various graces of the Spirit. In their business methods they attempt to be gentle, and properly so. It is considered a part of the proper conduct of colleges, and especially ladies' seminaries, to instruct the young in politeness, in what to say and what not to say; in how to say things and how not to say things; and all of this brings an outward smoothness to these persons in their general deportment. In such cases, however, the smoothness is cultivated because of the idea that this constitutes "good breeding"; that this is what any lady or gentleman should do or say; and thus it may be a mere veneer, not really effecting the sentiments of the heart. The person may be outwardly very calm and smooth and pleasant, and yet at heart feel very sour and envious and mean.

Those who are merely outward observers might not be able to ascertain whether that man or woman were actuated by the proper spirit or not. They might not be able to know whether these changes were the "fruits of the spirit" or fruits of good education, but anyone knowing well the private life of such persons would be sure to ascertain the facts, because, as the old expression has it, "Murder will out"; and these persons, while they might preserve a smooth outward demeanor, would occasionally, in private at least, demonstrate that they were not in sympathy with the outward demeanor, but that it was merely a veneer, and to that extent hypocrisy. Perhaps a measure of hypocrisy in that sense would be advisable for some people; it might be better for them to put on a little veneer if they cannot have the genuine article; better that they should appear smooth rather than appear rough; it would at least help the world along a little for them to be as smooth as they are able in their general dealings.

The merchant who, after pulling down large stocks of goods and telling a customer that it is no trouble at all to show goods, that he is just pleased at having the opportunity to do so, and that there is no obligation whatever in the matter, and showing the very essence of politeness, but who, after the lady is gone out of the store, stamps his foot and complains, announces thus to all in his company, that his politeness is merely assumed as a necessity in the business. He does this either for his own sake, if he is the proprietor of the store, or for the sake of his situation, if he is an employee.

With the Christian these graces are developed from within. Whatever he may have been naturally, smooth or rough, the New Creature cultivates and approves these graces in the heart, and they reach from the heart all the way to the surface. It is the new mind that is regulating the New Creature, and the New Creature, instead of having smoothness merely on the outside, has it running clear through the grain from the very core.

This New Creature that is thus developing may not at all times have as smooth an outward exterior as some of the old creatures who have the veneer for the sake of money or for other reasons. They may have worse natural dispositions; they may have naturally less patience, or less sympathy, or may be moved by such honesty as would lead them to avoid saying anything different from what they would feel, anything different from what would be their sentiments; and their sentiments, not having yet reached the right point, sometimes impel them to say the wrong thing. These, of course, should learn to govern the outward man even before all their sentiments have come into fullest sympathy with the Spirit of the Lord. They should recognize the proprieties of outward conduct, and speedily get in line with these proprieties, and as rapidly as possible bring every sentiment into full accord with the Spirit of the Lord that they may become more and more kind and loving and helpful to others and thus "show forth the praises of him who has called them out of darkness into his marvelous light."

THE SAME VAIL UNTAKEN AWAY

Question.--Please explain this text: "And not as Moses, which put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ." --2 Cor. 3:13,14.

Answer.--It was the intention that the Law Covenant should not be perpetual, because of the imperfections connected therewith. It has not yet been abolished, however, in the sense of being totally set aside. It is still operating and is still a condemnation upon those who are under it. But "to those who are in Christ Jesus," there is now no further condemnation; it is abolished so far as they are concerned.

The thought, then, would be that the Apostle is here speaking of the Law Covenant being abolished in the sense that it is condemned or that its passing away is arranged for. "Christ has become the end of the Law for righteousness to every one that believeth," not to every one who has given merely an intellectual assent, but to all who believe in the Scriptural sense--to all those who become his followers, all those who so thoroughly believe his message as to accept the wonderful provisions he has offered; for it may properly be said that no one is fully a believer who does not accept God's offer of glory, honor and immortality--a proposition so wonderful that any one whose faith truly grasps it would sacrifice every other thing imaginable that he might avail himself of its offer.

If, therefore, some obey partially, the inference is that they believe only partially; but if they believe fully, then all the arrangements are made for them whereby they may make their "calling and election sure"; hence the frequent statements that "all things" are for believers--those who believe in the proper, full, thorough sense. So "Christ is the end of the Law" to all these, and the arrangement is that all the world shall yet have the opportunity of coming to a full knowledge and full belief, during the Millennial Age. The whole Jewish nation will be granted an opportunity of transfer from the Law

Covenant, under Moses, to the New [Law] Covenant, under the glorified Christ, in his Mediatorial Kingdom.

SIGNIFICANCE OF THE UNDER-PRIESTS.

Question.--In the appointment of the Aaronic priesthood, Aaron was the High Priest and his sons were associate priests. Is the fact that his sons were associated with him specially typical?

Answer.--Evidently the type was intended to teach that these under-priests were the members, or body, of the High Priest, because that was the form in which the matter was expressed. He was to "make atonement for himself and his house." Now, what is the thought in this word "himself"? How would we most clearly express it? What relationship except that of a wife would more nearly represent one's self? The sons of Aaron, then, would represent him in a special manner, as though they were his body. A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the Body of Christ.

Question.--Are there any antitypical priests doing a priestly work at this time?

Answer.--To our understanding the picture of the "priest" is an individual picture. It is not a work which priests are in a collective sense to do, but here the one priest is to do the work. In other words, the under-priests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an under-priesthood --in the sense that we have a separate personality, as individuals, yet acting in conjunction with our Lord as his members.

While recognizing the Scripture, "ye are a royal priesthood," let us lay stress on the Apostle's words which declare of our Lord, "if he were on earth he could not be a priest, seeing that there are priests who offer according to the Law." The Apostle then proceeds to prove that our Lord was a Priest after the order of Melchisedec, and that this Melchisedec priesthood was acknowledged of God with an oath, and that Aaron and his priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, thou art a Priest forever after the order of Melchisedec."

Melchisedec was, of course, only the one priest, and that one priest, therefore, represented all our Lord's members, and since the great work of the antitypical Priest is in the future, and is not the present work, we see that this is the reason why Aaron is not so particularly referred

R4620 : page 172

to in the type of the Great Priest. The Great Priest will really do his great work during the Millennial Age, and what is done in the present time is merely a preparatory work, preparing himself for work.

First, the Lord Jesus, in the three and one-half years of his ministry, proved himself worthy to be the Priest, and during the 1800 years since he is proving us worthy to be his members, and by the time he shall have completed his work of proving us all worthy, with himself, for this great and honorable position of Prophet, Priest, Mediator, King, Judge of the world, he will at the same time have to his credit certain merit which he can apply for the world and on account of which he can perform a priestly office for mankind. The priestly office, as before stated, is more that of the future than of the present. The present time is the sacrificing time, the time for making a covenant with the Lord by sacrifice.

We agree, of course, that none of us is doing the sacrificing. The high priest smote the bullock and killed it, and the high priest, likewise, smote the goat and killed it. Then came the presentation; as, for instance, when the Apostle says, "Present your bodies a living sacrifice, holy, acceptable unto God," etc., he is not here saying, Perform the work of a priest upon your body, but offer yourself as a sacrifice to the Lord; he may accept you; he may sacrifice you, and he may perform a service upon you which will prepare you for a share with himself, as a member of his Body, in the glorious work of the future, in the work of blessing all the families of the earth, in the work of ushering in the Times of Restoration which God has spoken by the mouth of all his holy prophets since the world began.--Acts 3:19-21.

===================

page 172

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

BROOKLYN, N.Y., JUNE 5

Morning Rally for Praise and Testimony at 10:30 o'clock, in the Brooklyn Tabernacle, 13-17 Hicks St. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn

Academy of Music, Lafayette Ave. and St. Felix St. Topic, "Jerusalem."

LOUISVILLE, KY., JUNE 17-19

Convention Hall, Scottish Rites Cathedral, Sixth and Walnut Sts. Services for the Public Sunday, June 19, 3 p.m., Macauley's Theatre, Fourth and Walnut Sts. Bro. Russell will speak on "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." For particulars as to lodging, meals, etc., address Brother Percy McCormack, 1160 15th St., Louisville, Ky.

CINCINNATI, OHIO, JUNE 20

Morning meeting for Praise and Testimony at 10:30 and afternoon meeting with address for the interested at 2:30 to be held in Germania Hall, 132 E. Court St., near Court House. Evening session at 8 o'clock at Music Hall, Elm St. near 12th. Discourse for the public; topic, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

CANTON, OHIO, JUNE 21

Morning Rally at 10:30 o'clock. Discourse for the interested at 2:30 p.m. in McCurdy Block Hall, Walnut and East Tuscarawas Sts. Evening session for the public at 7:45 in the Auditorium. Subject, "Where Are the Dead?"

MUNCIE, IND., JUNE 22

Morning Rally at 10:30. Discourse for the interested at 3 p.m. in Red Men's Hall, High and Jackson Sts. Public meeting in the Wysor Grand Opera House at 8 p.m. Subject, "The Overthrow of Satan's Empire."

LIMA, OHIO, JUNE 23

All meetings in the Auditorium of the Memorial Building, Elm and Elizabeth Sts. Praise, Prayer and Testimony

page 173

meeting, 10 a.m. Discourse for the interested at 2:30 p.m. Meeting for the public at 7:30 p.m. Subject, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

DAYTON, OHIO, JUNE 24

Morning Rally for Praise and Testimony at 10. Discourse for the interested at 2:30 p.m. in Rauh Hall, S. W. cor. Fourth and Jefferson Sts. Service for the public at 8 p.m. in Memorial Hall; topic, "The Thief in Paradise;

the Rich Man in Hell; Lazarus in Abraham's Bosom."

CHICAGO, ILL., JUNE 24-26

All sessions in Orchestra Hall, Michigan Ave., between Jackson Boulevard and Adams St. Discourse for the Public Sunday, June 26, 3 p.m., by Brother Russell. Topic, "Hereafter." If a sufficient number of the friends attend this Convention, railroads have promised one and one-half fare for the round trip from all points except the extreme West and from nearby places where the regular fare is less than $1 one way. Purchase tickets one way only, and get a certificate, showing that you have paid full fare to Chicago on account of Watch Tower Bible & Tract Society's Convention. Notify your agent in advance so that he may have plenty of time to secure the certificate and ticket. The certificate, plus 25c, will entitle you to purchase your return ticket at one-half the regular rate. For particulars, address Brother John Hoskins, 418 W. 67th Blvd., Chicago, Ill.

TOLEDO, OHIO, JUNE 26 AND 27

Morning Rally, afternoon and evening services on Sunday, June 26, Pythian Castle, Jefferson and Ontario Sts. Service for the public Monday, June 27, 7:30 p.m., Memorial Hall, Adams and Ontario Sts. Discourse by Brother Russell on "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." All Monday meetings in the same building. For particulars, address Charles Moser, 842 Norwood Ave., Toledo, O.
Come all who can and let those who cannot join us at these conventions in person, join us in spirit and in prayers, and thus participate in the showers of refreshing which the Lord will surely grant.

===================

R4620 : page 173

THE MEMORIAL CELEBRATION

ON FRIDAY EVENING, April 22d, approximately 360 celebrated our dear Redeemer's Memorial Supper in Brooklyn Tabernacle. The occasion was a very solemn and impressive one. It was shown that the eating of the bread pictured the appropriation of our Lord's human rights, by which we were justified and by which our justification or righteousness in God's sight is maintained, notwithstanding the imperfections which are ours through heredity. It was also shown that the blood represented primarily our Lord's earthly life rights appropriated to us, justifying us to life.

Then the second and larger view of the matter was shown in the light of the Apostle's words--that all of the faithful, all of the Royal Priesthood, all of the members of the one Body of Christ, join with their Lord in becoming the One Loaf and join with him also in the breaking of that Loaf, that it may be the Bread of Restitution to the world of mankind. It was also shown in the light of the Apostle's words, that in becoming members of the Body of Christ we become sharers with our Lord in his cup of suffering, in his sacrifice of earthly life. It was further shown that in the Divine purpose this earthly life, which we surrender forever, goes under the New Covenant to Israel, Judah and all the families of the earth, while we are granted spiritual life.

"The cup of blessing which we bless, is it not the communion (fellowship-sharing) of the blood of Christ? The bread which we break, is it not the communion (in his sufferings) of the Body of Christ? For we being many are one bread and one Body; for we are all partakers (sharers) of that one Bread."--I Cor. 10:16,17.

As a fresh glimpse was thus taken at the significance of the "deep things of God," the hearts of all were stirred to their depth. How wonderful it seems that we should be called to such an intimate association with our Lord and Redeemer, both in the sufferings of this present time and in the glories that shall follow, called to be "dead with him, that we might live with him."

Almost all present partook of the Memorial emblems. The service was closed with prayer, followed by a hymn, after which all went out quietly, without the usual greetings, striving to carry, so far as possible, the precious thoughts of the occasion.

Reports thus far received are that the celebration has been very general and the numbers participating very encouraging. Altogether the general interests of the harvest work seem to be deepening and broadening. We deeply appreciate the privilege of serving the Lord of the harvest in whatever way he may indicate. Let us all continue to do with our might what our hands find to do, and thus show forth more and more the praises of him who has called us out of darkness into his marvelous light. Let us resolve to keep our hearts with increasing diligence, recognizing that out of them are the issues of life.

Below are some reports of the numbers participating in the Memorial celebration in the more prominent congregations which have thus far reported attendances of twenty and above:--

Newark, O.; Elwood, Ind.; McLoud, Okla.; Bethlehem, Pa.; Kalamazoo, Mich., 20. Auburn, Ind.; Norfolk, Va.; Shawnee, Okla.; Abilene, Kan., 21. Rockford, Ill.; Lime Sink, Ga.; Muncie, Ind.; Houston, Tex. (colored); Tacoma, Wash., 22. Colorado Springs, Colo., 23. Jacksonville, Fla.; Jackson, Mich., 24. Hamilton, Ont.; Cromwell, Conn.; Winnipeg, Man.; York, Pa., 25. Moore, Pa.; Port Huron, Mich.; Cohoes, N.Y.; Reading, Pa., 26. Butler, Pa.; Everett, Wash.; Harrisburg, Pa., 27. Dundee, Scot.; Tiffin, O.;

New Brunswick, N.J., 28. Kewanee, Ill., 29. Ashland, Ore.; Tampa, Fla., 30. Leicester, Eng.; New Brighton, Pa., 32. Johnstown, Pa., 33. New Liskeard, Ont., 34. Grand Rapids, Mich.; St. Petersburg, Fla.; Allentown, Pa., 35. Port Limon, Costa Rica, 36. Milwaukee, Wis., 37. Schenectady, N.Y., 38. Stockholm, Sweden, 40. Atlanta, Ga., 41. Hayne, N.C., 41. Omaha, Neb., 42. Bristol, Eng.; Lynn, Mass., 43. Denver, Colo.; Spokane, Wash.; Richmond, Va.; Worcester, Mass.; Youngstown, O.; Roseland, Ill., 44. Altoona, Pa.; Kingston, Jamaica; Camberwell, Jamaica, 45. Houston, Tex. (white); Portland, Ore., 46. Bridgetown, Barbadoes, 47. Springfield, Mass., 50. Baltimore, Md., 51. St. Joseph, Mo.; Binghamton, N.Y., 52. Newark, N.J., 53. Louisville, Ky.; Toledo, O., 54. Lancaster, Pa., 56. Kansas City, Mo., 57. Detroit, Mich., 59. Cincinnati, O., 65. Dayton, O., 67. Indianapolis, Ind.; San Antonio, Tex., 68. Columbus, O., 76. Toronto, Ont., 84. St. Louis, Mo., 96. Seattle, Wash., 103. Orebro, 107. Washington, D.C., 112. St. Paul and Minneapolis, Minn., 115. Providence, R.I., 105. Philadelphia, Pa., 150. Chicago, Ill., 275. Boston, Mass., 260. Glasgow, 308. Allegheny, Pa., 330. Brooklyn, N.Y., 360.

===================

R4620 : page 174

SOME INTERESTING LETTERS

DEAR BROTHER:--

On Sunday morning thirty Sisters and fourteen Brothers symbolized their consecration into Christ's death by water immersion, and on Friday evening following partook of the Memorial Supper here in Glasgow; 287 in the Berkeley Hall, and 18 in their homes. As the time draws so near when the last of these Suppers will be partaken of by us, and when we shall "drink the wine anew" with our dear Lord in his Kingdom, we feel solemnized; but at the same time we are enabled by the Lord's grace to lift up our heads and rejoice, knowing that the time of our deliverance draweth nigh.

While we were partaking of the Supper, we called to mind that several of our number had already passed beyond the vail since the last occasion. We remembered also many of our dear brothers and sisters who have emigrated from Scotland during the past year, and we prayed that the Lord would keep them faithful and continue to use them in his glorious service. We remembered also that a few of our number have ceased to meet with us because they differ, and we are praying that the Lord may open their eyes.

We are looking forward with glad anticipation to the near visit of our beloved Pastor, and are preparing to distribute 100,000 of the PEOPLES PULPIT issue, from door to door, in order to advertise the public meeting which (D.V.) he will address here on May 17.

Requesting your prayers on our behalf, as we also

pray for you, I am,
Yours in our One Hope, JOHN EDGAR--Scotland.

DEAR BROTHER RUSSELL:--

On Friday evening, April 22, 32 of the Ecclesia at Leicester participated in the Memorial of our Lord's Death. We realized that it was a privilege, not only to memorialize the death of our Lord, but to be counted worthy to suffer with him as prospective members of his Body, and in due time to reign with him if faithful.

We also felt the nearness of the time when all the faithful ones will be gathered, and our earnest prayer is that we may ever abide in the "House" and have the "door-posts of our hearts" sprinkled with the blood, and be made meet to be partakers of the inheritance of the saints in light. With much Christian love, I am, dear Brother,

Sincerely yours in the Lord's grace,
HENRY S. PORTER.

DEAR BROTHER RUSSELL:--

The Church here celebrated the memorial of our Lord's death. Thirty-six partook of the supper, and pledged themselves anew to be "broken with him" and with each other, and to "drink the cup" which he drank, trusting in his merit and grace sufficient to help us to be faithful even unto death.

On Friday morning eleven persons symbolized their consecration. We had a Prayer, Praise and Testimony Meeting and the Supper after 8 P.M. It was a glorious day and the Lord was with us. We remembered all in our prayers. With Christian love from the Church,

Yours in fellowship and service,
J. L. A. CONDELL--Costa Rica.

DEAR BRETHREN:--

It gives us great pleasure to be again privileged to forward you a report of our Memorial Service held on Friday, April 22. Twenty-eight brethren met in our hall, and a very impressive service was held, special attention being directed to the thought that very soon now, these Memorials will be at an end, and our heavenly hopes realized.

Praying the Lord's rich blessing on our beloved Pastor in his tour among us and with continued love from us all,

Yours in the one Hope, DON F. MURRAY--Scotland.

DEAR BROTHER IN CHRIST:--

Knowing your interest in the reports of the Memorial observed by the Lord's people, I am pleased to hand in this report of the observance of the Ecclesia here.

Sixteen of the class met and observed the Memorial according to instruction received from the Bible and through the DAWNS and WATCH TOWERS. The service was very impressive and all received a blessing in having our minds centered on our Passover Lamb, "who is slain for us," and also on our participation in the one Loaf and the Cup.

This was all the more impressive as we realized the few remaining years in which it will be possible for us to observe the Memorial in this manner. Our attention was also called to the joy with which we expect to drink the Cup anew with our Head in the Kingdom.

It was a blessed occasion. We pray that we may remain faithful as each year brings us nearer to the time when "we shall see him as he is" and be seated with him in his throne and commence the grand work of Restitution.

During the day we were blessed by keeping our minds on what was occurring in Jerusalem--after sunset there. We were impressed with the thought that probably this year Brother Russell and those with him were privileged to observe the Memorial in that "upper room," possibly next after it was observed by Jesus at its institution.

May the dear Lord continue to bless us all with "every good and perfect gift that cometh down from above"!

Your loving brother in Christ,

C. WILBUR WILEY.

DEAR BROTHER RUSSELL:--

A company of consecrated followers of our dear Redeemer met together and partook of the Memorial Passover Supper. The occasion was solemn indeed. As each cup was drained, I am sure an appropriate prayer ascended from every heart that partook. We all appreciated, as never before, the great love of our heavenly Father for us, and the great privilege we have of being partakers of our Lord's broken body and shed blood, and we all went forth with renewed determination to follow more and more closely in the footsteps of our King.

The service was conducted by our dear Brother Ganoung. Two of the number present came eighteen miles. They were Sister Lewis and Brother Schoonmaker, colporteur. With much love from all the class, and prayers always, that God will shower blessings upon you, we remain,

Yours in love and fellowship,

CLASS AT SENECA FALLS, N.Y.

R4620 : page 174

DEAR BRETHREN:--

Our hearts were made glad as once again we celebrated the death of Christ, our Paschal Lamb, and our privilege of participation in the Body and in the death of The Christ, assurances of our future union with our living Head. The rarity of the occasion made it more precious. We considered that, at most, there are four remaining, and then we shall drink the product of the vine new in our Father's Kingdom. Forty-seven participated.

Yours in Christ, A. T. JOHNSON--Barbadoes.

page 175

DEAR BROTHER RUSSELL:--

The Memorial of our Lord's death was celebrated in our home, five fully consecrated persons participating. In the name of our Lord, the "Prince of Peace," we met. Brother H. F. Kuehn served the little company as we renewed our covenant with the Father of our Lord.

It was a glad and solemn time: gladness for the great privilege of a participation in the same "loaf" and in the same "cup," and also for the great joy to know of the blessing that will come to all the families of the earth. We fully realized the Price which bought us, and the meaning of the covenant which we have made.

Prayers were offered by all present, for all the dear ones "in our Lord," assembled together for this occasion; we also remembered you in particular, and those dear co-laborers with you in the Upper Room at Jerusalem. What a grand privilege you had! We seemed to realize the deep solemnity of such a great occasion, not only the being in the upper room, but the having one heart, one mind, one thought. Every heart seemed overflowing with love to our Heavenly Father and to our blessed Redeemer, Jesus Christ our Lord, and all the "household of faith." Our prayer is that we may be permitted to "die daily" in his cause, and to his honor and glory.

We ask your prayers, dear Brother, and those of all your dear co-laborers, that we may be kept bound together in love, harmony and peace with God and our loving Master, and with each other during the coming years.

Our dear brethren, Pilgrims A. Saphore and J. W. Adams, have made a very deep impression upon the hearts of the dear local brethren, and all present who heard their discourses. I hope that all present received some blessing through our Lord.

May God's favor rest richly upon you and upon our mutual efforts to serve his cause.

Yours in the love and service of our Lord,

J. H. B. HOWARD--Tenn.

DEAR BROTHER RUSSELL:--

We know you will be interested in hearing from our little company regarding the celebration of the "Passover" Supper. Sixteen were present, and we felt the influence of the sweet fellowship which all of the Lord's people have in following the Master's instructions. It was a blessed thought that so many thought upon the dear Lord and were striving to be "broken" with him and pour out their lives in sacrifice. We feel sure his presence and Spirit were with us. We thought and spoke of the little company who were spending the Passover season amid the scenes and localities where our dear Lord passed the days of his earthly pilgrimage. No doubt he was in that "upper room" in person, even as he was so many years ago.

We rejoice in the privilege of renewing our consecration vows and beginning another year with greater determination than ever to "run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith." May the Lord's blessing be with you is our prayer. THE CHURCH AT SANTA MONICA.

===================

BEREAN STUDIES ON THE CREATION

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, VOLUME VI--STUDY I

"In the beginning."

JUNE 19

(1) What is signified by the opening sentence of the Bible, "In the beginning God created," etc.? And are there other beginnings recognized in the Bible? If so, what? P. 17, par. 2.

(2) Does the Genesis account relate to the creation of our earth? If not, why not? And what are the limitations of the creative work as recorded in Genesis? P. 18, par. 2.

(3) Does the word day apply invariably to the twenty-four-hour periods generally so called? If not, describe other uses of the term day in the Scriptures and give citations. P. 19, par. 1.

(4) How may we be sure that the Genesis days do not signify solar days, as in the more common usage of the word? P. 19, par. 1.

(5) Should we understand that all of the days of the creative week are of uniform length? And if we ascertain the length of one of those days, would we be justified

in assuming that the others were of similar length? P. 19, par. 2.

(6) If we were to estimate those creative days as of seven thousand years each and the entire creative week as of forty-nine thousand years, how would these figures compare with the usual estimation of geologists? P. 19, par. 2.

(7) What had Professor Dana to say on this subject? What were his opinions of "scientific guesses"? And how much must we suppose the writer of Genesis understood of the full import of his words? P. 20, par. 1,2,3.

JUNE 26

(8) Which is more logical, to believe as science teaches, that a blind and intelligent force is operative in the development of our planet, of which we can learn only by comparisons and guesses, or to suppose the manifestation a part of the Divine handiwork showing forth Divine wisdom, order and arrangement, and these items of the Divine Program revealed to us by a gracious Creator who foreknew the longings infinite of our minds? P. 20, par. 4.

(9) Summarize the views of the Higher Critics and Evolutionists respecting creation. P. 21.

(10) Do we object to Mr. Darwin's theory because he was a foolish man or on what grounds? And what can we say of his theory and of his test respecting pigeons, etc.? P. 22, par. 1,2.

(11) What great error has helped to confuse Bible students and how should we understand the formation of our earth's crust in various layers of clay and rocks, evidently deposited in a liquid or plastic form? P. 22, par. 3.

(12) Has God revealed anything respecting the manner in which the atoms of matter composing our earth were brought together? Or is there anything in the Bible to answer this question? P. 23, par. 2.

(13) What is signified by basic, igneous rocks, and what does their location deep under the earth's surface indicate? And what do the higher layers of water-laid rocks and clays imply? P. 23, par. 3.

(14) Explain in harmony with the Genesis account how the firmament or expanse or atmosphere surrounding our earth must have been formed and whether or not it probably required considerable lapse of time. P. 23, par. 3; P. 24, par. 1.

(15) Explain the process by which the various strata of clay and sand, etc., were piled upon the igneous rocks, which evidently once had been in the molten condition. Tell why they were called rings and explain their influence. P. 24, par. 1,2.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c (1s.).

Is also published in foreign languages as follows: In German, five vol.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, three vols.; in Greek three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

====================

page 177

SEMI-MONTHLY
VOL. XXXI   JUNE 1   No. 11
A.D. 1910--A.M. 6038

CONTENTS

Brother Russell's Foreign Tour....................179
    Visit to the Pyramid..........................180
    Visit to Jerusalem and Vicinity...............180
    Interest in the Truth Awakened in the
      Holy City...................................181
    Visit to Goshen and the Red Sea...............182
The Gifts and Calling to Israel...................183
    How the Lord Became a Testator................184
    The Jews "Will Obtain Mercy Through
      Your Mercy".................................185
Praying for One Another...........................185
"A Crumb from the Children's Table"...............187
The Fire of the Day of the Lord...................188
The New Mind vs. The Mind of the Flesh............189
    How May We Know When We Are in
      Danger......................................189
When the Nations Will Seek God....................190
1910 General Convention...........................191
Berean Studies on the Creation....................191

page 178

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are

not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

1910--VOLUNTEER MATTER--1910

"What Is the Soul?" as the leading article and the entire "Do You Know?" Tract--both in PEOPLES PULPIT--comprise this year's Volunteer literature. It is awakening interest in many sections hitherto unheard from.

Four million copies have been requested by the friends thus far--and they are being rapidly sent out. Those who have not yet ordered their supply, and others who require more, will assist us by advising at once how many required, so that we may have more printed.

This blessed work of a thorough distribution is reaching many of the Truth-famished--those who are "hungering and thirsting after righteousness." Ardent letters of gratitude for the little paper left at their door are received daily from those thus refreshed. May God continue to bless the Volunteers.

==========

BROOKLYN BETHEL HYMNS FOR JULY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) Vow; (2) 105; (3) 49; (4) 246; (5) 222; (6) 303; (7) 145; (8) 135; (9) 188; (10) 7; (11) 286; (12) 93; (13) 247; (14) 281; (15) 209; (16) 95; (17) 242; (18) 123; (19) 60; (20) 27; (21) 67; (22) 77; (23) 9; (24) 25; (25) 327; (26) 152; (27) 107; (28) 37; (29) 113; (30) 325; (31) 216.

===================

R4621 : page 179

BROTHER RUSSELL'S FOREIGN TOUR

[LETTER DELAYED EN ROUTE.]

TO THE FAMILY OF GOD AT BROOKLYN BETHEL AND SCATTERED ABROAD EVERYWHERE:--

WHEN the announcement of our proposed tour of Great Britain, and, incidentally, to Palestine, was published, some of the friends inferred that it signified that there was something further to be brought out respecting the Great Pyramid and its teachings. Others thought that our purpose was some special effort to reach the Jews in connection with the Return of Divine Favor to Them and Their Land. However, we set these speculations at rest at once by stating that we went in the interest of the newspapers which are publishing our sermons --that the interest in the sermons might thereby be increased and the interest in the good tidings deepened. But our special object, as stated, was to visit and encourage and strengthen the Bible Students, especially of Great Britain. Our hope is that all of these objects will be accomplished--that the Lord will so supervise and direct and order our goings that his name may have praise and that his people may have refreshment and blessing.

Upon seeing the announcement a number of friends in different parts of the country advised us of their desire to make the journey at the same time, if we were willing. We assured them that all had the same opportunity, and that we would be glad of their company, if the Lord's Providences seemed to open the way for them. Thus it happened that our company leaving New York numbered twenty-one, seventeen in addition to our own party, which consisted of Brother Driscoll, representative of the Press Association; Brother L. W. Jones, who served us as stenographer on the Atlantic, and Brother Rutherford, who served as stenographer on the Mediterranean, and who will visit the friends in Denmark, Sweden and Norway while we are in Great Britain and who will follow us in Great Britain, reaching home about a month or so later than we.

The friends who accompanied us were Brother and Sister Davault, of Illinois; Brother and Sister Ward and son, of Maryland; Brother and Sister Owens, and Sisters Cobb and Noble, of New York; Sisters Frost, Paschal and Houston, of Texas; Brother Pierson, of Connecticut; Brothers Wilson and Young, of Oklahoma; Sister Jackson, of Canada; Brother Koetitz, of Germany, the latter joining our party in Switzerland, where, and subsequently, he served as our interpreter. We had the pleasure also of Sister Rutherford's company as far as Paris.

As our vessel left her dock at New York upwards of one hundred and fifty of the New York Church waved us good-bye and sang for us several of the precious Hymns of Dawn. The incident was very impressive for us, as well as for others, and surely served to tighten the bonds of Christian love which unite all of our hearts. The upturned faces of the friends evidenced their love and zeal, their fellowship with the Master and with us. Our hearts were made glad by this manifestation of Christian fellowship, and we assure them all that not only they who were at the shore were remembered in our prayers, but all of the dear ones everywhere, for we well knew that our itinerary, having been published in THE WATCH TOWER, prayers would be ascending for us and for God's blessing upon our journey--from many hearts, from many lands.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

Our journey was uneventful to Cherbourg, except that we had a little fog part of the way and a little rough weather. However, God graciously preserved us from any serious illness and we landed happy and well, a day later than anticipated, spending the night on the boat instead of in Paris. However, Paris had few attractions for us. Here, and to the end of our journey, we were rendered valuable assistance by the Tourist Agency of T. Cook & Son, through whom our tickets were purchased.

At Berne we met some of the French and German friends, to whom we spoke of the gracious things of the Divine Plan. We noted the Covenant of Grace, under which the Church is being developed as the Body of Christ, the Spiritual Seed of Abraham, and Israel's Law Covenant, and also the New Covenant which will succeed it in due time for the blessing of Israel and through Israel all the families of the earth. After speaking to the friends for nearly four hours, and we trust proving of some assistance to them and comfort and joy in the Lord, we departed for Zurich, where we had a very pleasant season of fellowship with about sixty or more of German-Swiss friends, to whom we spoke for about two hours. We departed from them with many remembrances of their loving attention and kind words, which we understood

R4621 : page 180

through the interpreter, but read still more particularly in their eyes and general deportment.

OUR VISIT TO THE PYRAMID

On Wednesday we hastened through beautiful Italy to Naples and on board our ship. We had a delightful season of rest and refreshment on the sea before reaching Alexandria and then Cairo. The chief interest of the latter place centered in the Pyramid. Since we visited it eighteen years ago several of the casing stones have been found at the base of the Pyramid by the removal of the rubbish which had covered them for centuries. Inside the Pyramid there was also a change. The Brothers Edgar, of Scotland, visited the Pyramid last year to go over the measurements of its passageways, and incidentally they had the downward passage cleared of the rubbish which had accumulated in its mouth, entirely hiding it. The downward passage from its juncture with the ascending passage is now closed with an iron gate for the safety of those who enter the Pyramid. By the kindness of Dr. Edgar, who introduced us to an Arab Sheik (Judah Fide) of the vicinity, we were privileged to have the gate opened and through it to enter the subterranean chamber.

We went all over the structure again--not, however, with the view of taking measurements, for these, we believe, have already been taken more accurately than instruments then at our command would permit. We merely reviewed this Great Witness to the Lord of hosts and recalled to mind its testimony, which we have already presented to our readers in the last chapter of the third volume of STUDIES IN THE SCRIPTURES. We again noted with admiration the exactness of the construction of this wonderful "pillar in the land of Egypt." In many places immense stones are so neatly joined together as to make it difficult to find the joint. The quarry from which these large lime-stones were evidently taken has been located to the southeast of the city of Cairo near the old city and citadel. But as for the immense red granite blocks used for the King's chamber and above it, no such stones are found within hundreds of miles--up the Nile.

There was nothing else of special interest to us in that vicinity, except a trip a little further south in the vicinity of ancient Memphis, the ancient capital of Egypt, the ruins of which have been partially uncovered. There we were in the vicinity of the city of On, from which Joseph got his wife, and near the place of his severe trial, testing and exaltation. We called to mind the fact of his being a type of the sufferings of Christ and the coming exaltation of Head and members in the Kingdom of the Father.

Embarking at Alexandria again, our thoughts preceded us to Jaffa, ancient Joppa, and to Jerusalem. But arriving at Jaffa we met with a great disappointment. The wind of the night before caused great swells of the sea toward the shore, which made it perilous for the launching of the landing boats for the passengers. The rockiness of the shore also added to the danger. The strength of the waves seemed likely to dash the boats against the rocks regardless of the skill of the boatmen, and the Jaffa boatmen are noted as being amongst the most skillful in the world. Arriving before noon we waited and waited, but no boats ventured out. The signals from the shore indicated that the Government would not permit the risk of life in landing the passengers. The captain of our vessel stated that he could not possibly delay his sailing for the next port beyond 6 p.m., and there were no signs that the weather would improve in the interim.

Of course, this caused considerable disappointment, as we had earnestly desired, and surely expected, that we would celebrate the Lord's Memorial Supper in the Holy City in which the Master first broke the bread and drank the cup and gave to his disciples. As we thought the matter over, we concluded that the Lord was giving us a test of faith, and particularly a test of obedience. Would we murmur or complain if he should hinder us from landing, or would we be content with whatever we should see and realize as his guiding hand? Would we learn the lesson which he would teach us? We passed the word around amongst our company of nineteen, increased to twenty by Brother Hall, of the Oriental Commerce Company, who met us and greatly assisted in our journey at the suggestion of some of our mutual friends at London

R4622 : page 180

who had written him respecting us. We all went to the Lord in prayer, telling him that while indeed we would be disappointed, we nevertheless would be submissive and neither murmur nor complain whatever might be the decision of Divine Providence, but if it pleased the Master to permit us to land we would accept this as a special mark of Divine interposition and favor and render thanks accordingly. You will be glad to learn that about 5 o'clock the captain received a signal from shore that if he would come a little nearer the boats would come to us. Thus at 6:10 p.m. we were safely on the boats, and half an hour later safely ashore. We all gave the Lord more earnest thanks and appreciated the more our privileges by reason of this little test of submissiveness, we are sure.

OUR VISIT TO JERUSALEM AND VICINITY

We spent the night at Jaffa and took the early morning train for Jerusalem, where we arrived at noon in the midst of a rain and hail storm, declared to be very unusual for the season. But the storm not only settled the dust, but gave us pleasant, cool weather for our visit to the Holy City and surroundings. Brother and Sister Thompson, Colporteurs, met us here. For the past two years they have been living in Australia, later visiting some of the cities of India and Egypt. They came to Jerusalem to Colporteur and in time to meet us. They will remain there for some time as representatives of the Society to scatter seeds of Truth and to water seeds already planted and in general to help forward the cause of the harvest work of the Great Reaper, whom we all love to serve.

Of course, we visited "the Jews' wailing-place" and sympathized with the poor people who there were reading the Book of Jeremiah and the Book of Lamentations and "waiting for the consolation of Israel." We rejoiced to know from the Divine Word that their expectations will be more than fully realized shortly now. How glad we felt for them! We visited the place of Pilate's Judgment

Hall, where our Master was tried and saw some of the very pavement where the Roman soldiers whiled away the time in playing games, the marks for the games being clearly legible in the cement pavement recently uncovered. We noted the Mohammedan Mosque which covers the site of the Temple, but we were not permitted to enter it, because the time was one of special religious fervor among the Mohammedans, also because of the fact that not long since a fanatic had done injury to a visitor.

A little "baksheesh" gained us admission to some of the native homes, which consist usually of one or two rooms. We were surprised at the entire cleanliness of the inside, the more so because the streets are in a very filthy condition. A journey to Bethlehem, the place of

R4622 : page 181

our Savior's birth, was also in order and proved of interest; also a visit to the Dead Sea and to the fords of the Jordan River, where John baptized Jesus, and then to the city of Jericho. On our journey we saw the Brook Chereth, where the Prophet Elijah hid himself for a considerable portion of the three and a half years in which the drought and famine prevailed in the land of Israel. The brook for a considerable distance passes between the high walls of the mountains, in which there are various cliffs and caves occupied by hermits, and at one point there is a Monastery of considerable size under the control of the Greek Catholic church. On this trip we remembered our Lord's parable respecting the good Samaritan and the man who on this road fell among thieves. We had frequently read with astonishment the statement that the Samaritan took out two pence and paid it to the inn-keeper for the care of the wounded man until he would come again. The sum seemed ridiculously small, but when we remember that two pence at that time represented two days' wages, and further when we noticed the character of the inns, that they are ordinary in the extreme, we comprehended the situation.

Our experience on the evening of the Memorial Supper was most peculiar. The "upper room," which tradition indicates is the one which Jesus and his Apostles used for the celebration of the Memorial Supper, is under the control of Mohammedans. When the time came for us to occupy the room, we were first advised that no chairs could be brought in and that no table could be had, but we were promised rugs for the floor that we might recline after the manner of Jesus and the Apostles, for it would appear that the majority use no tables, but merely lie down upon the floor with their heads toward the center and rest there upon one arm while feeding themselves with the other from a central dish. Later word reached us that we must be very quiet and not indulge in any singing. These restrictions excited our suspicions that there must be a reason for all of this. Nevertheless, at the appointed hour we went to the place.

OUR OBSERVANCE OF THE MEMORIAL

Our coming attracted the attention of some of the Mohammedans, who rushed wildly hither and thither, gesticulating and objecting, not to us, but to our guide, who had arranged for the use of the room. Seeing the excitement that was being caused, we thought best to indicate the peaceableness of our intentions by quietly withdrawing. We realized that if the fanatical Mohammedans had shouted that the holy place of Mohammed was being desecrated by the Christian dogs, hundreds of deluded people would rush out upon us from every direction and without the intervention of a miracle would injure or kill some or all of us.

We learned later that the room is owned by about fifty Moslems and only two or three had agreed to rent it to us, and that the objection to our presence was raised by others who had an interest in the property and the right to forbid our use of it. Explanations were made that the room had been used by various religious denominations for the commemoration of the Lord's Supper, but that difficulties had arisen and all had been forbidden further use of it years ago. To have given us the use of it now, they claimed, would have opened up afresh the controversy which had already been settled, forbidding the use of the room for such purposes.

The evening was showery, but we determined, nevertheless, to go to the Garden of Gethsemane, where our Master and the Apostles were on that memorable night nearly nineteen centuries ago--the garden of our Master's agony and bloody sweat. By unanimous vote the company desired to partake of the Memorial emblems in that sacred spot, which perhaps was never used for such a purpose before. In a drizzling rain we considered the meaning of the bread, representing the broken body of Jesus, and secondly, as explained by the Apostle Paul, the entire Church which is the Body of Christ--the One Loaf which we break. We considered also the cup, which primarily represents the life which our Lord poured out in behalf of us and the world, and which, secondarily, represents to us the wonderful privilege of participating in the sufferings of Christ by drinking of his cup, in becoming partakers of the afflictions of Christ. We recognized also the glory that would follow in the drinking of the cup anew in the Father's Kingdom under those blessed conditions. We recounted how the Loaf now being broken shall in God's Providence be the bread for the whole world of mankind.

Our hearts were very glad notwithstanding the inclemency of the weather. We offered prayer and thanks for the blessed occasion and the blessed things commemorated, remembering that the Lord's dear ones everywhere were similarly commemorating, or would commemorate, the sufferings of Christ as our Passover slain for us.

In quiet tones we sung a verse and then departed with joyful, thankful hearts. The experiences of that evening will surely never fade from our memories, but always speak to us with force of the Lamb of God, who died for the sins of the world, and of our privilege of sharing with him in his sacrifice and as his members and of being glorified with him in the accomplishment of the great work secured through his death.

Our last day in Jerusalem was Sunday, April 24th. It will always be green in our memories this side the vail and doubtless beyond. We visited the Mount of Olives and then traversed the Bethany road, which Jesus and his Apostles so often passed over. We noted the brook Kedron outside the city gate and crossed it. We were especially interested in and impressed by that particular part of the Bethany road where Jesus rode upon the ass accompanied by his disciples and the multitude shouting, "Hosanna to the Son of David," also in the spot where our Master stopped the procession when he came in view of the city, and there, weeping over it, declared that Israel's house was left unto her desolate, and that they should see him no more until the day when they would gladly acclaim him their King. Twice we visited this spot and rejoiced in spirit as we thought of the fact that the time for the opening of the eyes of Israel and of all the families of the earth is now at hand. Thank God for the assurance that "then all the blind eyes shall be opened and all the deaf ears shall be unstopped"!

INTEREST IN THE TRUTH AWAKENED IN THE HOLY CITY

Mr. Hall, acting under advice and suggestions of our mutual friends at London, had engaged a large public hall and had advertised that we would speak there on Sunday afternoon. It should be remarked here that the progressive element of the population includes those of European birth and these and the American colony reside in that part of the city which is outside the wall, where everything is much more progressive than inside the wall. Our audience was composed of this progressive class, Catholics, Protestants, Jews and Mohammedans. Our hearts went out to them in sympathy as we thought how error has separated millions of honest-minded people of every nationality and class. We rejoiced in the thought of the coming time of Divine favor--"Times of refreshing

R4623 : page 182

from the presence of the Lord, when he shall send Jesus Christ, who before was preached, and whom the heavens must retain until the Times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."--Acts 3:19-21.

We spoke for awhile along the lines of the Message of the Angel at Bethlehem, telling of "the good tidings of great joy which shall be unto all people." We reverted to the fact that all people of all religious beliefs are looking for and hoping for the coming of the Great Deliverer, and that the great deliverance and the desire of all nations is near at hand. Then we spoke more particularly to the Jews, using as our text the "Double" mentioned by the Prophets Jeremiah, Zechariah and Isaiah, explaining how the double of Israel's experiences would reach full accomplishment in 1915 and that there Divine favor for the Jews would be manifested and subsequently all the gracious promises made to them would have fulfillment. We showed that the promises which belong to the Church are spiritual and separate and distinct from those made to Abraham, the prophets and Israel, but that the blessings of Israel are necessarily delayed until the promises made to Spiritual Israel shall reach accomplishment, and that this would be fulfilled during the time of Israel's second experience or double.

The owner of the hall is a converted Jew. He seemed wonderfully interested and astonished at the simplicity of the Divine Program as outlined. He is the editor of a paper published at Jerusalem and printed in the Arabic language, and has received Government permission also to publish a paper in the Hebrew language. He has been waiting for this for fourteen years. He received this permission just in time to begin the announcement of the good tidings of great joy to all people through God's New Covenant with Israel. He will at once begin the investigation of the STUDIES IN THE SCRIPTURES. His wife and another friend are deeply interested also. Another Hebrew Christian, formerly a minister, now superannuated, was present. He and his wife expressed very deep interest and full sympathy with all that they heard, and will begin reading at once along these lines. Thus with Brother and Sister Thompson at work, there is already a nucleus for the starting of a Berean Bible Class in the City of the Great King.

Other influential Jews were reported present and gave close attention. One of these, Doctor Levy, is the general manager and a very leading spirit among the Zionists of Palestine. He expressed a very keen interest in what he heard and said, "Alas, few of you Christian people hold such kind and liberal views toward the Hebrews!" He declared his intention of investigating the STUDIES IN THE SCRIPTURES, and in various ways gave evidence of his earnestness and sincerity. He suggested that he would write to some of his Jewish friends in America and invite attention to the message which he had heard. He remarked to one of his friends, "Surely the speaker of the occasion is a Prophet whom the Lord has raised up to set forth this message."

Leaving Jerusalem the next morning we remembered the words of the Psalmist, "Go about the city, mark well her bulwarks"; and again his words, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever." (Psa. 125:2.)

We can well see that the city of Jerusalem, located as it is, in the top of the mountains, and flanked by them in every direction, would be a difficult one for an enemy to successfully attack. The mountain roads would be difficult of approach because easily defended. The suggestion of the Prophet that the Lord is as a fortress and protection to his people under every adverse influence, is a beautiful one which all can appreciate.

Returning to Jaffa we found time to visit the house of Simon the tanner by the seaside. There stood the old stone trough such as was used by tanners in working out their leather. From all appearances it may have stood there for centuries. The building is surely not the same one that Simon lived in, on the housetop of which St. Peter had the vision of the sheet let down full of all manner of four-footed creatures. Nevertheless, in all probability it is the old building repaired and, in general appearance, size, etc., its counterpart. We also visited the tomb of Dorcas; respecting its identity there seems to be comparatively little doubt.--Acts 9:36.

We were much interested in the orange groves of Jaffa, which seem thrifty and prosperous. The fruit is among the best we have ever eaten. The demand for these oranges, we understand, is chiefly from Great Britain and Egypt. Already the country is beginning to resume a prosperous condition, so graphically described in the Bible by the words, "a land flowing with milk and honey."

Mr. Hall called our attention to a new traction engine and gang plow which plows twelve furrows at one time and harrows and seeds the ground at the same time. Its capacity is forty acres per day and it can be used subsequently in connection with the reaping and the threshing of the grain. It seems astounding that this land, which at one bound emerges from the use of a crooked stick for plowing, takes up the most modern plow in the world, the cost of which is $7,500.

OUR VISIT TO THE LAND OF GOSHEN AND THE RED SEA

On our return journey the vessel stopped at Port Said, and we concluded to embrace the opportunity to have a look at the land of Goshen, and at the course which the Israelites took when they left there for the Promised Land. Our train brought us to Ismailia, formerly known as Succoth, one of the assembling points of the Israelites in their flight. The train between Ismailia and Port Abraham took us along the line of the Suez Canal, where evidently at one time the Red Sea prolonged itself into the Bitter Lakes. Undoubtedly we traversed the very ground over which the host of Israel passed in their flight from Pharaoh. Not yet content, we engaged passage across the northernmost part of the Red Sea, called the Gulf of Suez, and on the other side rode for about three hours on donkeys until we came to the springs of Moses, the traditional spot where the Israelites, thirsty, found brackish water, which Moses made sweet by thrusting a tree into it. How wonderful it seemed to have before our very eyes the corroboration of the Bible narrative! It was strengthening to our faith; we trust the record of it will be helpful to many.

By the way, we here remark that it is not at all necessary to exaggerate the miracle of the crossing of the Red Sea by the Israelites by supposing that it was at the widest part, nor is it necessary to suppose that its waters stood up like a garden wall on either side of the Israelites' pathway as they crossed. A wall is a barrier, and anything which will serve as a barricade is properly enough described as a wall. The Bible record is that God caused a strong east wind to blow, and, standing on the spot, we could imagine how the sea, where the Suez canal now is, was once an effectual barrier to the Israelites, hindering their progress, and that under Divine Providence the wind could very easily make bare a sandbar and provide the necessary crossing, and that a reversal of the wind would cause the return of the waters

to their former place, overwhelming the Egyptians. Alas! that humanity in general is so much more disposed to discredit the Bible history and accept instead, the suggestions of the Babylonians and Egyptians. Thus far our confidence in the Bible as the inspired record of the Divine Plan of the Ages grows stronger day by day.

As we write we are on the Mediterranean approaching Naples, and have received advice informing us that we are advertised to speak in the city of Rome May 1st in the chapel of the Y.M.C.A. If such be the Divine will we shall be glad; if not, we shall be content and go on our journey seeking others who have a hearing ear, and for such opportunities as the Divine Providence may indicate. Of these we hope to write you later.

===================

THE GIFTS AND CALLING TO ISRAEL

"For this cause he [Christ] is the Mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first Testament [Covenant], they which are called might receive the promise of eternal inheritance."--Heb. 9:15.

THE APOSTLE, we must remember, was addressing Christian Hebrews who were in perplexity in respect to the Law Covenant. That Covenant had existed for more than sixteen centuries, and the Jews had supposed all along that under it they were to be God's favored people and accomplish all the work that was first brought to light in the Covenant made with Abraham. Many of the Hebrews, therefore, after coming into Christ, accepting him as the Redeemer, felt that somehow they must still maintain their relationship to the Law Covenant, its ordinances, etc. The Apostle, in his Epistle to the Galatians, attempted to counteract this erroneous theory, which he calls a Judaizing influence. He told them that if any of those who were Gentiles by

R4624 : page 183

birth should in their mistaken zeal and earnestness become Jews by being circumcised, thus coming under the domination of the Law Covenant, they would thereby be indicating that they had forfeited their standing in Christ; and, as he pronounced it, Christ would profit them nothing.--Gal. 5:2.

In his Epistle to the Hebrews St. Paul wished the Christian Hebrew brethren to take the larger, broader, truer thought respecting the Law Covenant and everything pertaining to it--its sacrifices, its mediator, its Law. He wished them to recognize it as merely a typical Covenant; that it prefigured a New Covenant; that its mediator typified a better Mediator, The Christ; that its bulls and goats of sin-offering typified the better sacrifices by which the New Covenant would become operative, the better sacrifices being those of the better Mediator --Jesus the Head and the Church his Body.

St. Paul had already pointed out that the privileges of this Gospel Age, so far as the Church is concerned, are chiefly those of sacrifice--that "if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him"; that we must seek to copy him in self-denial and self-sacrifice and be baptized into his death, if we would share his Kingly honor, his service as the great Prophet, Priest, and King of the Millennial Age, to bless Israel and all the families of the earth.

In his endeavor to make this matter plain (Hebrews 9:13,14), St. Paul points out that before the Law Covenant went into effect, it was necessary that blood should be shed; saying, "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Here is a contrast between the institution of the Law Dispensation, the Law Covenant, and the institution of the New Covenant. And the first effect of this better blood which is to seal the New Covenant is to cleanse our consciences from dead works. The Apostle does not here refer to it as having been for all Israel, but for those Jews who had become Christians but had been bound by the Law previously, that they might see that now the true sacrifice had come; that this was sufficient to satisfy all the claims of Justice and put away from their minds all consciousness of sin, to assure them that all of their sins were thus covered and that they might now render acceptable service to the living God. "And for this same cause [that is, because his blood was sufficient to cancel all sin] he is the Mediator of the New Testament." He has not only purged us from a consciousness of sin, that we may serve God and become members of the Body of Christ and accept him as our Advocate and trust in his finished work on our behalf, but he has by the same sacrifice made such an arrangement with God and with Justice as will constitute him the Mediator of the New Covenant for all Israel. The Apostle is not here saying that the New Covenant is operative now, nor that we are under this Covenant; quite to the contrary. He is speaking of the Jewish nation, as we shall see.

The remainder of the fifteenth verse (Heb. 9) declares, "By means of death for the redemption of transgressions that were under the first Testament [or Law Covenant], they which are called might receive the promise of the eternal inheritance." We are not, therefore, to consider the ones here "called" as referring to those who receive the High Calling--joint-heirship with Christ, the Spiritual Seed of Abraham--but we are to understand the Apostle here to mean the Jewish nation that was called--all of this Jewish nation who would come into accord with the Divine arrangement. The same Apostle (Rom. 11:27) says, "For the gifts and the calling of God are not to be repented of." That is to say, God having called the Jewish nation to be his peculiar people, having made them definite promises respecting the blessing of all nations, has no thought or intention of abrogating those promises. Every Covenant, every promise that God has ever made and every thing that he has ever done, he has foreknown its full import and its results, and he has done nothing hastily. Israel, therefore, is the nation which he has foreknown to be the one he will use in connection with his work of blessing all of the families of the earth; as the Apostle says (Romans 11:27), "For this is my Covenant with them, when I shall take away their sins."

THE BLINDNESS UPON THE JEWISH NATION IS A MYSTERY

In the 25th verse of the same chapter he informs us that the blindness upon the Jewish nation, until the fulness of the Gospel Church has come in, is a Mystery.

R4624 : page 184

God is now gathering out only a special few of the Jews and a special few from all nations to constitute the

Spiritual Israel, to whom appertain the highest feature of this Abrahamic Covenant or promise; and then, as soon as this Spiritual Israel, which will constitute the Prophet, Priest and King, is complete, the Deliverer--taken from Jew and Gentile--shall come forth. That will be the fulfillment of the promise that "the Deliverer shall come forth out of Zion and shall turn away ungodliness from Jacob," for this is God's Covenant with them, with the seed of Jacob; as we read (Jer. 31:31), "After those days, saith the Lord, I will make a New Covenant with the House of Israel and with the House of Judah." This thought is confirmed when we consider the fact that the Gospel Church were not all under the first Testament or first Covenant, but only the Jewish nation.

The trend of the Apostle's argument, therefore, is that Christ, the Mediator of the New Testament, becomes such by means of death for the redemption of the transgressions under the first Testament, or Law Covenant. In other words, the Jewish nation needed to be redeemed in a special manner before God could use it as his channel for blessing the other nations.

Since the Mediatorial work of the Millennial Kingdom is to be accomplished through natural Israel, and since all the families of the earth are to be blessed through them, it follows that nothing can be done until Israel shall have been recovered from their present outcast condition. Then the blessing of the Lord will go forth and the Mediatorial work will be accomplished through natural Israel. We are to distinguish between the work to be done through this nation and the One who will do that work. It will be the Mediator of the New Covenant who will have the power to confer the blessings--the Great High Priest, the Great Prophet, the Great King, the Great Mediator. There could be no blessing outside of this Great One; and this Great One, as the Apostle Paul and all the other Apostles clearly show, is composed of Jesus the Head and the Church his Body.

THE NEW COVENANT TO BE MADE WITH THE JEWS

No doubt many Jews are now faithless and unbelieving because of the long period of blindness upon them, and perhaps in their hearts are hungering after the promises. When the light of the New Dispensation shall begin to dawn upon the world; when they shall begin to see the resurrected Ancient Worthies as recipients of Divine favor; when they shall see their brethren beginning to be blessed under the ministration of this new Kingdom, then many of the Jews who are now blinded and unbelieving will manifest true faith and be obedient and turn unto the Lord. But we are not to understand that any one will become an Israelite unless he has the faith of Abraham, sincere faith, trust in God, faith that will be manifested by obedience.

Then, as the people of the various nations shall gather themselves to the Lord and seek to come into harmony with him, the way of approach will be by coming into accord with the Holy Nation--God's representative Kingdom in the world--and thus they will come into harmony with the Spiritual Christ, the Great Prophet, Priest and King. Eventually, by the close of the Millennial Age, those who prove faithful will be turned over to God, even the Father. Such will then be fully in accord with Jehovah and fully in Covenant relationship with him.

The New Covenant is not to be made with any others than the Jews, for no others were in Covenant relationship with God. The words "New Covenant" seem, therefore, to indicate the repetition of God's favor to Israel under the better Mediator, who will bring the glorious blessings that they had expected under Moses, but failed to obtain because of the inability of Moses to make satisfaction for their sins; for the blood of bulls and goats could never actually take away their sins. The antitypes of these, the sacrifice of the Lord and the members of his Body, must first be accomplished before this New Covenant with Israel could supersede the old or Law Covenant, which it then will do.

Hebrews 9:16 reads: "For where a Testament is, there must also of necessity be the death of the testator." In the case of Moses the death of the Testator was represented by the slaying of the bullock and the goat. In the case of the Antitypical Moses, the death of the Testator is shown in the sacrifice of our Lord and the Church his Body. The ability of Christ to give a Testament or Covenant, or to make a Covenant, should also be seen. As the man Jesus he could not make this Covenant. Why? Because as a man--not spirit-begotten--he could merely have given his human life for mankind and then would have had nothing left for himself; or if he had retained his earthly life he could have established only an earthly Kingdom and never could have given eternal life to any one subsequently. He might have blessed them with wise laws and regulations and improved conditions

R4625 : page 184

over the present time, but never could have given them life and the perfections and blessings that he will be able to give under the New Covenant.

HOW THE LORD BECAME A TESTATOR

In order to be a Testator and give eternal life to the world, it was necessary that our Lord should carefully follow the Plan that God had arranged: First, by his own obedience he should demonstrate his loyalty to God and receive life on the divine plane as his reward; second, that then, by taking up his human life which he did not forfeit in anywise, he should have that human life and its rights to give to Israel and through them to all mankind. He is thus a Testator. He is thus one who bequeaths something to others. He bequeaths it not while he is alive, as a gift, but he gives it as a Testator, as that with which he parts in death. So our Lord Jesus, as the Great Mediator of the New Covenant, will give to mankind the human rights and privileges to which he had a right by virtue of his perfect obedience to the Divine Law. He invites us, not to share those rights with the world, not to come under his Mediatorial reign and be sharers in restitution privileges, but, according to the will of God, to do something else, viz., to join with him in becoming Testator, to lay down our lives and thus be sharers with him in the spirit of his great work, that we may also share with him in the actual features of that work during the Millennium.

The very first difficulty encountered is that we, unlike him, have not perfect bodies that we could give as perfect sacrifices; hence God's arrangement for those who have this sacrificing attitude of mind is that they may be dealt with by the Lord Jesus and that he may, as their Advocate, impute to them his merit, his restitution rights, to make up for, to off-set, their blemishes and imperfections, that they may offer unto God a sacrifice that would be pleasing. We see that he does not give to these who are now called, either the Mediatorial blessings of the Millennial Age or the restitution conditions which that Mediatorial reign will confer. He gives to them that which will serve his purpose for them much better; viz., an imputation of his merit for past sins, to allow their sacrifice to pass the Divine propitiatory satisfactorily. Even then their sacrifice would prove imperfect and unsatisfactory because of inability to carry it out to a completion, did he not continue to be their Advocate. With every blemish and imperfection that is unwillingly theirs they can go to him as their Advocate and obtain mercy and have the cleansing from all sin through the merit of his sacrifice.

R4625 : page 185

THE JEWS "WILL OBTAIN MERCY THROUGH YOUR MERCY"

Thus we see the great Testament which is in Christ's blood and to which he refers, saying, "This is my blood of the New Testament." Instead of applying that blood of the New Testament to the world or to Israel, he applied it first for the Church. It must all pass through the Church, so to speak. "Drink ye all of it"; be ye all sharers in my cup, for unless ye are sharers in my cup, ye cannot be sharers in my life. It is his cup; and he gives us a share of it. We are not worthy to have any direct dealings with the Father, but the Father, nevertheless, had us in mind from "before the foundation of the world," as the Apostle says. (Eph. 1:4.) Hence we are not to understand the Mystery--the selection of the Church, the Body of Christ--as being an amplification of the original Divine Plan, but merely the carrying out of a part of that Plan not previously disclosed or revealed.

So, then, it requires all of the Gospel Age for the Church of Christ to drink of his "cup" and be "baptized into his death." When the last member shall have drunk of this cup and shall have been baptized into his death, and shall have finished his course, then all the sufferings of the Priest, Head and Body, will have been accomplished--the sufferings to which the Lord refers through the prophets as "the sufferings of Christ and the glory that shall follow." The sufferings began with the Head and have continued all the way down to all the members of the Body; and as soon as these sufferings shall have been finished The Christ will be crowned with glory, honor and immortality beyond the vail.

When we drink of this cup of the New Testament--his blood or sacrificed life--we have communion [participation] in the death of Christ. (I Cor. 10:16,17.)
We are also to be participants in his special life on the divine plane (I John 3:2), and thus sharers with him in this work of making the Testament, or Covenant, which will go to Israel and through Israel to the world. This is further admitted by the Apostle in Romans 11:25-28. Speaking of the time when Israel shall be recovered from their sins, when the Deliverer, The Christ, Head and Body, "shall come forth out of Zion and turn away ungodliness from Jacob," when God will make his Covenant with them and take away their sins, the Apostle adds, "They shall obtain mercy through your mercy."--Rom. 11:31.

This will be the mercy of God operating through Jesus and the mercy of Jesus operating through the Church. So it will be God's mercy in one sense; it will be Jesus' mercy in another sense; and it will be the Church's mercy in a third sense. This mercy will go to the Jews. What mercy is this? It is this New Testament. How? Through the death of the Testator, Christ the Head, and the Church the Body. And what will Israel get by this Testament or Will? The earthly life and earthly rights which The Christ laid down in sacrifice; all will go to Israel. All those rights to life eternal, and all those things lost in Adam and redeemed by Christ, will go to Israel alone--in fact, to none of them but Israelites, indeed. So during the Millennial Age it will be necessary for all mankind to come to these people of God to get eternal life and to share in this Testament or Will of Christ--in order to become Israelites indeed, that they may thus be heirs of this Will, which gives eternal human life and all the earthly rights which Jesus had and sacrificed, and which he imputed to us, and allowed us to join in sacrificing together with him.

===================

R4625 : page 185

PRAYING FOR ONE ANOTHER

"If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it."--I John 5:16.

HERE the Apostle wishes us to understand that if we see a Brother who is overtaken in a fault and getting into difficulty which may lead to coldness and estrangement from the Lord, we should pray for such a one; we should ask the Lord's blessing upon him; we should, as a member of the Body, do all in our power for his assistance. If in the human body one hand becomes wounded or bruised, the other goes to its relief to allay the suffering and restore the member. It would care for and express sympathy for the wounded hand. So we, as members of the Body of Christ, are privileged to pray for one another; to pray for all those who we have reason to believe are fellow-members in the Body.

This is different from praying for the world--asking God to accept and beget of his Spirit those who are not in the proper condition. We are satisfied that God has accepted the one class and that in going away from him they are doing violence to the principles of righteousness, and to their covenant and, therefore, are correspondingly going against his will. We may very properly ask guidance for them and wisdom for ourselves that we may speak and act aright. The Divine intention in suggesting that we should pray for one in this attitude, might be that it would aid in developing our sympathy for the various members of the Body and thus help us to scrutinize ourselves that we might be more sympathetic towards one another and have the greater care for one another's interests.

Concerning that portion of the text which says, "He shall give him life for them that sin not unto death," in what sense or to what degree the Lord permits us to be advocates one for another is not clear; but our advocacy of each other would seemingly be offered more particularly to the Head of the Body than to the Father. But even if it be supposed that our advocacy of the case of a brother would be heard by the Father directly, it would still not seem to be due in any sense to worthiness on our part; but because of our standing in the Body of Christ God has arranged a method by which he is pleased to exercise an interest in the various members of the Body in harmony with prayer for such members. We might then ask, what would be the result if there were no members present to pray for a disaffected brother? Would

God allow him to go down into the Second Death because

R4625 : page 186

no one living in that neighborhood knew about his case? The answer is that the Lord himself is the Head of the Body and quite probably if there were no other members who would be in the attitude of intercession and sympathy, the great Head of the Body would find some means of advocating the interests of the disaffected member. It could not be that the Lord would allow any member of his Body to perish simply for lack of our attention or prayers.

THOSE GIVEN OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

We might include in this general thought the "Great Company" and the manner in which the Lord deals with them. They are really out of the way so far as the high

R4626 : page 186

calling is concerned, but the great Advocate has endorsed their case, therefore he will not suffer them to be condemned with the world, but instead, will provide chastening experiences which will, if rightly received, be helpful to them and ultimately bring them off conquerors.

The Apostle brings before our attention, in speaking of one who had committed a serious trespass, that the Church should have judged him; that he should have been brought before the Church and been reproved for his course. Since the Church had failed to do its duty, the Apostle, being absent in person, but present in spirit, as one of them, had judged this individual and "delivered him over to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord Jesus." This saving of the spirit in the day of the Lord Jesus, as apparently relating to the Great Company, would seem to correspond with the expression in the text that the Lord would "give him life," would preserve his life. The thought then is that if he were in danger of going down into the Second Death the faithful prayer would lead to such a recovery of the individual as would bring him to the place where he would have the proper view of matters, and in that sense of the word would bring him back to the "life" standing, because life can be lost only by willfully and intentionally disobeying the Divine arrangements. If, therefore, the person has not willingly and deliberately betrayed his trust, and gone back on the blood of the Covenant wherewith he was once sanctified, there is always a possibility of recovering such a one to a proper view. If his heart is right, a proper view of the situation would be sufficient for him. The Lord will always be willing to help all such and we may reasonably suppose that he would render this aid whether we pray for it or not. If we neglect our interest in and care over the fellow-members, it is our loss; the Head would not neglect his interest and care over them; but all such as might be going in the direction of the Second Death would be recoverable only up to the point where their hearts go wrong.

Now we come to the latter part of the verse, "There is a sin unto death; I do not say that he should pray for it." We are to understand that this sin unto death is something that is very specific. It is a matter of willfulness and is a turning again to the beggarly elements of the world from which we were once recovered, from which we once escaped. And what are the beggarly elements of the world? Some might suppose that the beggarly elements of the world are murder, robbery, etc. We answer, Yes. Are we to expect, then, that a Christian would turn to robbery and murder? And would this be a sign of his having lost the Lord's Spirit--not merely that he is losing it, but that he has lost it, that he is dead? We answer, Yes. And how would it manifest itself? We answer, our Lord gives a more refined definition of murder. To be angry with a brother without just cause--to have hatred, envy, malice, strife; these are the works of the flesh and the devil. Whoever has these--that is to say, whoever is actuated by these, not merely in a moment of impulse and through some oversight in the care of his tongue, as mentioned in an illustration recently, but whoever deliberately and repeatedly manifests these as his own spirit and thought, has certainly lost the Spirit of the Lord, if he ever had it, if he had not been merely glossed over with an outward veneer of meekness, gentleness, patience, long suffering, brotherly kindness and love. His loss of these qualities and his taking on of the vicious qualities, backbiting, slander, anger, malice, strife, etc., would indicate that he had lost the Spirit of the Lord. It would signify that he is not dying, but that he is dead.--Jude 12.

Going back to the illustration of the dog, which we used in a previous issue, we see a difference between this condition of willfulness and the one in which the New Creature might be temporarily overtaken in a fault and his "dog," so to speak, break loose and bite some one. The "dog" would get a whipping, and apologies would be made to the person injured and things made good so far as possible. The one who approves of his dog's going out and biting his brethren or neighbors has evidently lost the Spirit of Christ which he once had.

THOSE FOR WHOM WE SHOULD NOT PRAY

Now, should we pray for such? The Apostle says, "I do not say that you should agonize for these." No; it would evidently be worse than a waste of time for Christians to pray and agonize and labor for such. There are plenty of more hopeful cases. If you had some trees in your yard, and you should see one looking a little withered or sickly, you might dig around it, fertilize it, water it, etc., but if, upon examination, you found it dead down at the roots, you would say, no need to use more fertilizer for it. So with this matter of prayer and laboring with those who have lost the Spirit of Christ and have developed, instead, a vicious spirit of the Adversary; it is worse than a waste of time to have anything more to do with them.

We might ask: What would be the best evidence to one's self that he had not committed the "sin unto death"? We occasionally come across people who believe that they have committed the "sin unto death" and usually they are in a very distressed condition of mind. We cannot say to these positively that the mere fact that they are distressed in mind is a proof that they have not committed "the sin unto death" in view of the typical lesson of Esau, "that profane person who sold his birthright," and of whom we read that he sought it earnestly and with tears, but did not recover it. Similarly, in view of the case of Judas Iscariot: his penitence for having betrayed the Lord, and his return of the money and hanging himself as an evidence of his deep remorse. What, then, shall we say to such?

In our own experience with these it has generally been the case that those who thought they had committed "the sin unto death," had really done nothing of the kind, so far as our judgment goes. Our method, therefore, is to try to show them that what they did was not done willfully or intelligently against God and his will. We ask: "Did you mean to do thus and so?" After catechising them along the course that seemed to them to constitute "the sin unto death" one will usually succeed in showing them that nothing that they have done was willfully, intentionally, knowingly done, and that the fact that they regret it and that the attitude of their heart and their intentions now is still in accord with the Lord, shows that the Adversary is merely endeavoring to shake their faith and confidence and to turn them aside.

We consider that a good method of dealing further with such persons is to say, "Now, if you have lost the Lord's Spirit, you will be loveless towards those of his people with whom you come in contact, and if you still have his Spirit you will not be harsh and implacable, but desirous of serving them. You will be kind, gentle, long suffering and thus manifest that you still have the Spirit of Christ. If you have the Spirit of Christ, that is a sign that you are his. If you are without this special mark of the Lord's Spirit it is an evidence that you are not one of his."

In some cases that we have known, the conditions seemed to imply that the persons had really lost the Lord's Spirit, for they confessed to special hardness of heart, no love, no sympathy, only bitter feeling. We could say but very little more to such, but merely advise them to try to take a different view of the matter and to progress to a better condition. We have suggested that perhaps they were physically impaired, or in some melancholy condition of mind, of which the Lord would not take note as being their real spirit or intention, and there we were obliged to leave it.

We have been asked if we understand Esau to be a type of the Second Death class or of the Great Company. It is probable that Esau was not a type of those that go into the Second Death. He is spoken of as profane--that is, not spiritual, and the Apostle seems to use him as representing the natural man. In his outward appearance of hairiness, etc., the animal man, apparently, was pictured. The Lord through the Apostle may merely have been designing to show that though the natural Jew was offered these wonderful privileges of the spiritual things he would prefer the natural things. We know that the Apostle likens the whole Jewish nation to Esau "who sold his birthright," and yet the same Apostle proceeds to tell us that this whole Jewish nation will by and by be recovered and come into special blessings under the New Covenant. We may presume that these were not worthy of the spiritual blessings, and that this is the reason they were looked upon as of the Esau class and not of the class who get the spiritual blessings. They preferred the earthly, so we believe there will be earthly blessings for them in due time. If, when the earthly blessings of the Millennium are offered to this Esau class, they will not profit by the lessons and disciplinings and come to a right spirit, they will be destroyed; but if they do respond to the Lord's providences and the chastenings of the Lord in the Millennial Kingdom, they will gradually rise and lose their bestiality; their stony heart will be taken away, and instead they will receive a "heart of flesh."

So in our judgment Esau represented merely the natural man, the natural Jew, and did not represent either the "Great Company" or those who will go unto the "Second Death" during this Gospel Age.

===================

R4627 : page 187

"A CRUMB FROM THE CHILDREN'S TABLE"

--JUNE 12.--MATTHEW 15:21-28.--

Golden Text:--"Great is thy faith;
be it unto thee even as thou wilt."

GOD loves the faithful and delights to have them trust in him. His chiefest blessings are for such. By reason of various conditions connected with our birth, it is not alike easy to all to accept the Divine promises and to shape life according to these, trusting that the rewards and blessings of the future will more than offset the sacrifices of the present. However, while only the faithful will attain the exceeding great and precious things of God's promises in this present age, we are glad that the Creator has still in reservation an inferior blessing for those who cannot exercise faith now, but who must be dealt with during the Millennial Age more along the lines of sight. Our present study well illustrates the Lord's grace towards those who trust him.

The Canaanitish woman was a heathen woman--one not an Israelite--one with whom the Lord had not entered into covenant relationship--one of those who at that time were without God and without hope, because the Divine provision for the blessing of the Gentiles was not yet opened up to them. When our Lord sent forth his Apostles to preach the Gospel, healing all manner of diseases and casting out devils, he instructed them to pass by all who were not Jews--Gentiles and Samaritans. His words were, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, for I am not sent save to the lost sheep of the house of Israel." With a few exceptions our Lord's miracles were confined to the Jews. They alone were God's covenanted people. For this reason Jesus ignored the petition of the Canaanitish woman, crying "Have mercy on me, O Lord, Son of David! My daughter is grievously vexed with a devil." And later on he explained, "I am not sent but to the lost sheep of the house of Israel," and "It is not meet to take the children's bread and cast it to the dogs."

PRAYING FOR A BITE

The term "dogs" was applied to the Gentiles by the Jews as signifying their inferiority. Our Lord merely made use of an expression common in his day, and still common in Palestine. But note the woman's faith: She replied, "Yea, Lord, yet the dogs eat of the crumbs which fall from the Master's table." What perseverance, what faith, was thus manifested! How evidently she believed the Lord to be the promised Messiah, the Heir of the throne of David! As Jesus intimated, she had more faith than a majority of the Jews. Her request was granted--"O woman, great is thy faith! Be it unto thee even as thou wilt." Her daughter was healed from that hour.

There are several lessons for us in this study. However degraded we may be by nature, by heredity, by environment; however outcast from God's favor, we may still know of the Divine compassion. The message is, "God is Love." If he chose first of all to manifest his favor towards Abraham's children, it did not signify that he had no love or care for the remainder of mankind; merely that the Divine purpose must flow out to mankind through Divinely-appointed channels and in

God's due time. We may be sure that when we get to the standpoint of perfect knowledge in the hereafter we shall see wisdom in every feature of the Divine program. For instance, from the human standpoint it seems strange that God has permitted a reign of sin and death in the world for 6000 years, when he has the full power to speak the word and to overthrow the forces of evil and to inaugurate gracious influences of blessing for the deliverance of mankind from the power of sin and Satan, ignorance and superstition; to give light for darkness; knowledge of God for ignorance and blindness. Studying the Divine Plan of the Ages, we find the lesson to be that God will first select a Church class and subsequently use the elect Church as channels of blessing toward the world of mankind.

R4627 : page 188

A little while, and the permission of sin and the trials and difficulties of the present life shall have served to chisel and polish the "very elect." A little while, and they shall be transformed to the glorious likeness of their Redeemer beyond the veil. And then a little while, and the blessings long-promised to the world in general will be dispensed. The children of God will first be fed from this table, and then not merely crumbs will fall for the remainder of the race, but rich and bountiful provision, exceedingly and abundantly more than we could have asked or thought.

AFFLICTED OF THE DEVIL

It is a great and important truth that many human beings are more or less completely obsessed by evil spirits--demons--not the spirits of human beings, but the fallen angels, as the Scriptures declare. Many battle for years against these influences of demons and, because not rightly informed of the Bible teaching on the subject, they come more and more under the occult influences with danger of entirely losing their reason. It was probably some such affliction as this which affected the daughter of the Canaanitess. She seemed to realize that there was only the one quarter from which she could get help. Hence her importunity, when she recognized the Lord.

In another sense of the word all sin and sickness may be said to be afflictions of the devil, because all are either directly, or through heredity, Satan's work. Thus our Lord declared that Satan had murdered our race by his falsehood to mother Eve--"He was a murderer from the beginning and abode not in the Truth." Through his lie our race has gone down into sickness, mental, moral and physical, and is going down rapidly to the tomb. Thank God for the great Deliverer; thank God also, for his great day of deliverance, the Millennial Age, now nigh at hand!

====================

R4627 : page 188

THE FIRE OF THE DAY OF THE LORD

"The earth...and the works therein
shall be burned up."--2 Pet. 3:10.

IF this text were the only one bearing upon the subject of the fire of this Day of the Lord we would conclude that it should be considered as literal; but it is not the only Scripture. Many other Scriptures which refer to this same fire show clearly that it is a symbolic fire of destruction that is coming. We can see that fire is very properly a symbol of destruction and is so used throughout the Scriptures--the lake of fire, for instance, "which is the Second Death." (Rev. 20:14.) We find that many Scriptures refer to the coming time of trouble. Some refer to it as a whirlwind of trouble; others as a tempest and flood--a flood shall sweep away the hiding places; mountains shall be removed and carried into the midst of the sea, etc.--as though there would be great earthquakes and sinking of the earth and flooding of the whole world. Yet other Scriptures speak of it as a burning fire. Manifestly it cannot be all three of these in a literal sense. Then there are other Scriptures which show that these expressions are used in a symbolic sense; for instance (Zephaniah 3:8,9), "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This seems to be a literal pouring out of something and a consuming of the earth with literal fire. But that it is not literal fire is proven by the very next sentence, which declares, "Then will I turn unto the people a pure language (message) that they may all call upon the name of the Lord, to serve him with one consent." Evidently the people would not remain if the earth is to be consumed with literal fire. But if, as the Scriptures show, the fire be symbolic, it is plain that people will still be here after the trouble. Then the Lord will, according to his promise, turn to them the pure message.

THE BABEL OF VOICES IN CHRISTENDOM

At the present time the message that the people receive is represented in many creeds, probably hundreds in all; hence the message is a very indistinct one and the Scriptures represent it as "Babel," or confusion. One tongue or voice cries that the message of the Lord is Free Grace; another tongue or voice says it is Election;

a third says that only a few will get salvation; while another declares salvation will be universal; a fifth informs us that election is with water, and that without the water no one will be saved. So a variety of voices is heard, and the poor world is not able to determine which is the Truth. As a matter of fact they all have so much error that they condemn themselves in the minds of all reasonable people who have not been born in prejudice and steeped in error. When the Lord will turn this pure message to the people, Babylon will no longer be. She will have come to her end. The voice of the Lord will be known through the glorified Church, "And the Spirit and the Bride shall say, 'Come'! And whosoever will may come and drink of the water of life freely!" (Rev. 22:17.) The Bride class are now on probation that it may be determined which will eventually be of that class. When the marriage of the Lamb shall have taken place, it will be the work of the "Spirit and the Bride to say 'Come'...and whosoever will may take of the water of life freely." This will be after the

R4628 : page 188

"burning" time is over; hence it proves that the fire refers to a time of trouble--a time of destruction against iniquity. The Lord's anger will burn against all kinds of injustice and inequity. Wrong doing, and wrong-doers will then be punished.

The Apostle's statement respecting the Church implies that this judgment, or testing, or fiery trial will begin with the Church and extend to the world. If it "begin first with us" what will the end be to those who make no pretense of following the Gospel message? The Apostle again states that the "fire of that day shall try every man's work of what sort it is." (I Cor. 3:13.) This we understand to refer especially to the Church. Every one in the Church is to be tried; his work is to be tried. However, in great measure it will be a trying time for all the world as well; all inequity and injustice will be exposed, reprobated and destroyed. We see increasing instances of this of late--in the number of fire insurance presidents, for instance, who have been exposed. Fiery trials came upon them as the result of exposures,

R4628 : page 189

etc. Some of these men were undoubtedly hastened to the tomb, "burned" to death, we might say, by fiery trials. And a great deal of burning, heart-burning, and headaches and prostration are caused today by various exposures of one kind or another as the time advances. No doubt that Day will bring forth further developments and trouble until the prophecies respecting it shall have been completely fulfilled--until the picture of utter destruction of everything evil, both root and branch, is carried out.--Mal. 4:1.

====================

R4628 : page 189

THE NEW MIND VS. THE MIND OF THE FLESH

"To be carnally minded is death; but to be spiritually minded is life and peace."--Rom. 8:6.

THERE is a distinction between the New Mind and the New Will which we all must recognize. The New Will is the determination of the New Mind. There must be some mind there in order to have a will, in order to reach a determination, and there must be knowledge upon which a will can be intelligently exercised. We are "born in sin and shapen in iniquity" (Psa. 51:5); we have this natural tendency to begin with. Our minds, at first conformed to earthly things, generally take the earthly view of matters, the selfish view. Then the Lord, through his Providences, brings certain propositions to our attention and sets before us that there is another way, "a more excellent way"; that God is now holding out a special prize to those who will live contrary to the flesh and according to his will.

When this proposition reaches the individual, our Lord says that he should "sit down and count the cost." He should not rashly say, "Yes, yes"; but he should deliberate as to what this means--the cost in self-denials and the giving up of earthly preferences. After having counted the cost, and after having made the consecration his will or determination should be so set as not to allow it either to favor the flesh or to be guided by the flesh. He should resolve that henceforth whatever is God's will shall be his will, whether he understand all about that will or not. He must, however, see the outlines of the Divine will and something of the advantages accruing, before he can form the decision. This is the class which the Father accepts and begets of his holy Spirit.

The new mind may sometimes be misled by false reasoning of the flesh. Our natural minds have their preferences, ambitions, aims and desires and they sometimes argue about certain things and say, "God never intended that that should be given up; God would not expect you to do anything so unreasonable as that!" And so, perhaps, the New Creature is deceived, and allows the flesh to have its way; but just so surely as it is a New Mind it has not intelligently or willfully assented to a wrong course; but, as the Apostle says, "Sin, taking occasion by the commandment, deceived me." (Rom. 7:11.) So there is a continual battle on the part of the new will, the New Creature, after being begotten of the holy Spirit, and he must watch lest the Adversary try to make him think that which is wrong to be right, and that which is right to be wrong. These, then, are snares which the Adversary places for the feet of the New Creature, and he uses the flesh in connection with its ensnarement; but the New Creature in his will, his intention, must remain loyal to the Lord and to righteousness. If he yield his will to unrighteousness or ignore God's will, then he has ceased to be a New Creature; the new things are passed away and all things become old again. This is a condition, we understand, from which he can never be recovered.--Heb. 6:4-6.

In this connection, the Apostle James, in speaking of saving a soul from death, is evidently referring to one who is going into that careless condition where the new mind has become, as it were, stupefied, where the old mind has gotten the ascendency over it. If we see one of the Lord's people getting into such a condition, we should seek to restore him, "considering ourselves, lest we also be tempted" (Gal. 6:1); and those who do recover such an one "save a soul from death." (Jas. 5:20.) Thus brotherly kindness and assistance are specially commended of the Lord. A special blessing comes to all those who have an earnest desire thus to save an erring brother; a great reward is suggested for those who are successful in such an attempt.

HOW MAY WE KNOW WHEN WE ARE IN DANGER?

It might be asked how one could know when he was traveling toward that point of danger, so that he might arrest his progress. To one not blinded by the Adversary, the point of deflection from harmony with God's will would be as easily detected as would the border line between two States. The only ground upon which we were granted our present standing was our renouncement of sin and our consecration to the Lord--the giving up of our wills, complete surrender to him; and thus we came into the position of having the imputation of Christ's merit. If we should go back again and our will for righteousness become dead, this, of course, would imply that another will is there. We must have a will of some kind. If our will is no longer a righteous will, then it has gone across the border line and, according to the great Apostle, such never retrace their steps. "Christ dieth no more." There can be no more imputation of Christ's merit to such. They have had their blessing and if they, as the Apostle says, "return like a dog to his vomit," the step must prove fatal.--I Pet. 2:21,22.

True, the new mind at first is weak, undeveloped; and so the Scriptures represent the New Creature as being merely "a babe in Christ," a babe in knowledge and a babe in the development of grace. But the Scriptures tell us that just as we care for a babe--specially handle it, specially feed it, specially deal with it, and do not treat it as we would treat an adult--so the Lord proposes that he will deal with all those who are babes in Christ. "He will not suffer them to be tempted above that they are able to bear, but with every temptation will provide a way of escape." (I Cor. 10:13.) The temptations will be permitted only in proportion to their feeble strength. He will supply for them the milk of the Word, that they may grow thereby, and gives them the assurance that all things shall work together for good to them.--Rom. 8:28.

The trials at the beginning, therefore, are commensurate with the weakness of the New Creatures. It is true in some instances, however, that the New Creature seems to have a great deal of courage and strength at the beginning--perhaps more than is ever exhibited afterward. This, of course, is not a satisfactory condition of

R4628 : page 190

things. We ought to go from grace to grace, from knowledge to knowledge; after a time, we ought to be teachers, as the Apostle says, and not need to be taught again the first principles of the doctrines of Christ. God deals with us now as New Creatures under the direction of the Head. He supervises all the interests of each member of the Body. All things, if properly accepted, are overruled of the Lord for good to us individually.

This is one of the great lessons of faith that the Lord's people need to learn, even after they have been in the way a good while. There are some Christian people who seem to have the impression, or at least give it to others, that they did this and that or saw so and so by their own wisdom. True, we all should use all the wisdom and strength we have; but the Christian who is relying upon himself is in a very dangerous position and quite likely the Lord will find it necessary to give him a lesson. For while it is his duty to rule his life so as to walk in the right paths, yet he needs continually to exercise faith in God and in the Lord's oversight and direction of his affairs, for "the steps of a righteous man are ordered of the Lord." If, in the Father's providence, some of the circumstances connected with our earthly affairs turn in this or that direction, our hearts should look to the Lord for the lesson to be drawn therefrom, and thus be able to glorify God thereby. The Christian should never view any experience as being lucky or unlucky, but should remember that all things connected with him, if he be living close to the Lord, are ordered and directed by the Lord.--Psa. 37:23.

===================

R4629 : page 190

WHEN THE NATIONS WILL SEEK GOD

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."--Acts 17:27.

NEW TESTAMENT evidences on this subject of seeking the Lord give the thought that not very many are in the condition of heart to seek him at the present time. "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the Gospel of Christ" and the faith of Jesus should shine into their hearts. (2 Cor. 4:4.) Nevertheless, as the Apostle puts it, God is "not far from every one of us," and every one who will seek or feel after him, he will be pleased to bless by a manifestation of himself. In fact, this is the very object of this present Gospel Age--to find, to enlighten, to bless and to gather into a special class those who "hunger and thirst after righteousness." Those who thus seek after the Lord he guides, draws, influences. He leads them to the Lord Jesus Christ, pointing to him as the necessary way by which they may approach himself and assuring them that there is no other name given whereby they can be saved (Acts 4:12), and that all who will come unto him through Christ will be accepted.

Such as do come in this way, we have proven from our own experiences and the experiences of others, as well as from the Word, are met half way by the Lord. "Draw nigh unto me, and I will draw nigh unto you." (Jas. 4:8.) And as they draw nigh and continue to approach closer by God's grace, they are brought by and by to a full realization that God is willing to accept them as sacrificers, as "members of the Body of Christ." If they fall into line with the Divine provision and present their bodies a living sacrifice, they will be looked upon as holy, acceptable to God (Rom. 12:1); they will recognize the "high calling" to "glory and honor and immortality" with Christ. But if they fail to go on, they will thus receive the grace of God in vain.--2 Cor. 6:1.

The Apostle intimates, not only in the text under consideration, but also in his Epistle to Timothy (I Tim. 2:4), that God wills that all men shall be saved; wills it in the sense that he will awaken them all from Adamic death and "bring them to a knowledge of the Truth"; that they may be recovered entirely from all imperfections that belong to Adam's condemnation, and thus brought fully into harmony with him. Because this is his will, he has made ample provisions--not only in the arrangement by which our Lord died on behalf of all mankind, that he might be the Ransomer of all, but also in the provision that all shall have the opportunity of coming to this knowledge and of benefitting thereby.

In this sermon on Mars Hill, the Apostle Paul pointed out to the men at Athens that this "unknown God," this God who was unknown to them, is the great God who has divided unto men their habitation and determined their bounds; that he is the supervisor of the nations; that he determines how long and under what conditions the nations may prosper and what liberties and opportunities they may have. Then he proceeds to point out that while God has for a long time left men in ignorance and winked at many of their imperfections and flagrant wrong-doings, as though he did not notice them all, nevertheless another step has now been taken in his great Plan: "Now he commands all men everywhere to repent."

The Apostle further declares, I, Paul, have something to tell you about this great God and about his message--that all men everywhere should repent. Do you ask me why they should repent? I answer, for the reason that God is prepared to forgive them their sins, on this condition: He was not prepared to do this a short time ago; he was not prepared to do this until Christ died; but since Christ has died and ascended up on high and "appeared in the presence of God for us"--for believers --God is now willing to accept any who come unto him through Jesus. It is proper, therefore, that I should tell you that there is to be an opportunity of future life through him.

And, furthermore, it is proper that I should tell you also that "God has appointed a Day [the great Millennial period] in which he will judge [try] the world in righteousness." The whole world will then have a trial, a righteous trial, a fair, impartial trial, a full opportunity "to come unto the knowledge of the Truth"; to come to a knowledge of right and wrong, a full opportunity to come to perfection of human life and to attain all that was lost in the fall of man. (Luke 19:10.) This message should, as far as possible, be made known to all men everywhere, because every act of their lives will have a bearing upon the future; it will either uplift them to some extent out of the depths of degradation into which the world has been plunged through ignorance and superstition and bring a development of character, or it will condemn them and bring a measure of retribution, and thus make the conditions of the future more difficult than they would be if righteousness were sought.

===================

1910--GENERAL CONVENTION--1910

JULY 30 TO AUGUST 7

LAKE CHAUTAUQUA (CELERON AUDITORIUM), JAMESTOWN, N.Y.

This is merely to remind the friends everywhere of the approaching Chief or General Convention of the year. The location is ideal for the large gathering that is hoped for, and the low rates will make it possible for many to attend even from distant points.

As previously stated, the cheapest rate will be for those who will start their journey on July 29. On that date tickets should be bought to Chautauqua for one fare, plus $2, for the round trip, good for return trip any time within thirty days. Those who for any reason will find it necessary to start on some other date, should inquire for lowest special Chautauqua Lake (N.Y.) rate, or summer tourist fare TO CHAUTAUQUA LAKE. Those living in the Eastern and New England States who cannot start July 29 will be able to take advantage of the one-fare and one-half for the round trip, account Watch Tower Bible and Tract Society's Convention at Jamestown, N.Y., tickets on sale August 5 and 6, affording opportunity to attend last days of the Convention. Specially low rates for board for the nine days or less can be secured at cottages and hotels on the lake shore--$1 per day and up. Numerous little steamers plying the lake will afford easy communication with the Auditorium.

===================

BEREAN STUDIES ON THE CREATION

The Text-Book Used for this Course is
Scripture Studies, Volume VI--Study 1

"In the beginning."

JULY 3

(1) What must have been the condition of the earth during the long period in which the rings or water canopies were concentrating towards the poles before breaking in deluges? Was the flood in Noah's day due to the breaking of one of these ring-canopies, and what must have been its effect? And what are the evidences or proofs corroborative? P. 25.

(2) What say Professor Wright and Sir T. W. Dawson on the subject, as reported in the New York Journal. Pp. 26, 27.

(3) Did the flood of Noah's day come at just the right time to fit with Divine Providence respecting humanity, and does this prove to us Divine foreknowledge and arrangement in respect to man's affairs?

(4) What conclusions may we draw from the frozen mammoth of Eastern Siberia? Pp. 28, 29.

(5) From the standpoint we have assumed, how shall we divide the creative week into four distinct parts? Specify these parts. P. 29, par. 3.

(6) What testimony loyal to the Bible does Prof. Silliman offer respecting the structure of our planet? P. 30, par. 1.

(7) Quote Prof. Dana's comment on creation and the wisdom displayed in the order of creation, as outlined in

Genesis. P. 30, par. 2,3.

JULY 10

(8) Give a brief synopsis of the events of the first creative epoch-day and show the harmony between this and the Scriptural declaration, "The Spirit of God was brooding over the face of the waters. And God said, Let there be light, and there was light." P. 30, par. 4; P. 31, par. 1.

(9) Give a brief synopsis of the events of the second creative epoch-day, "Let there be an expanse in the midst of the water and let it divide the waters from the waters," etc. P. 31, par. 3; P. 32, par. 1.

(10) Briefly summarize the events of the third creative epoch-day, "Let the waters under the heavens be gathered together in one place and let dry land appear. And it was so." Pp. 32, 33.

JULY 17

(11) Did the events of these great epoch-days overlap each other, or how can we view this matter, the falling of the rings, etc.? P. 34, par. 1.

(12) Why was not the light of the sun, moon and stars seen until the fourth day, and what were the advantages and disadvantages of the cloudy, steamy conditions prevalent before? P. 34, par. 1.

(13) Explain the lapping of one epoch or day upon another and show how much was accomplished during the first four epoch-days of twenty-eight thousand years. P. 34, par. 2.

(14) In the record of the fifth creative epoch-day God said, Let the waters swarm with living creatures, etc., and created great whales and every living creature with which the waters swarm after their kind, and every winged fowl after its kind. Does not this seem to imply that creation was carried on along Evolutionary lines to an extent--in the development of various kinds or species? P. 35, par. 2.

(15) And is there any evidence that these kinds did not thus reach a fixity or perfection from which they can evolute no further? Explain the entire proposition. P. 35.

(16) To what scientific period does the fifth creative epoch-day correspond? P. 30, par. 1.

JULY 24

(17) In the description of the work of the sixth creative epoch-day does the expression, "Let the earth bring forth the living creature after its kind," etc., imply an evolutionary process up to a certain point and the establishment thereby of a fixed species? P. 37, par. 1.

(18) Give a description of the condition of things in the sixth day and demonstrate if by then the earth was more prepared than previously for the different kinds of animals, etc., brought into existence. P. 36, par. 3.

(19) How many kinds or orders of lower animal life

do we find, and how may these be described? P. 36, par. 3.

(20) What is the final work of the sixth creative epoch-day accomplished at its close? P. 37, par. 2.

(21) In view of the evidences, should we or should we not presume that a measure of Evolution operated for the creation of man and the bringing of him up to a fixity of species or kind, as it operated with the lower animals? P. 37, par. 4.

(22) Cite evidences showing that in man's creation different expressions entirely are used from those in connection with the development of plant life and the lower animal life. P. 38, par. 1-3.

(23) How shall we explain the two different accounts of creation, the second beginning Genesis 2:4? P. 38, par. 4.

JULY 31

(24) Explain why elohim or gods are mentioned in connection with the first account of man's creation, and Jehovah in connection with the second account. P. 38, par. 5.

(25) Why is it not said of men, as of the beasts of the field, "Let the earth bring forth," nor as of the sea creatures, "Let the sea swarm"? Why is man mentioned as a direct creation and one individual? P. 39, par. 2.

(26) What are we to understand to be signified by the statement that man was created in God's image? Does this image relate to the elohim or to Jehovah? State what difference this would make, and why? P. 39, par. 2, 3.

(27) Is this issue between modern scientific thought along Evolutionary lines and the Bible teaching considerably in harmony, or are they directly opposed to each other? If so, state how and why? P. 39, par. 3.

(28) Does anything, aside from the Genesis records support the theory of man's creation as a perfect being? P. 40, par. 1.

(29) Does the fact that our Lord Jesus is declared to be a corresponding price for man imply that the man to whom he corresponded was perfect, or that he was next to a monkey? P. 40, par. 2.

(30) Does the fact that the Bible teaches that the hope of mankind is restitution or resurrection, raising up, up, up, out of sin and death conditions, seem an evidence or proof that man must have been up before he fell and is now down beneath his original condition in order that restitution might profit him? P. 40, par. 3.

(31) How does the Bible teaching of restitution comport with the Evolution theory, and what conclusion must Bible students reach on the subject from the testimony of Acts 3:19-21? P. 40, par. 4.

===================

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: In German, five vol.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, three vols.; in Greek three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

===================

SEMI-MONTHLY
VOL. XXXI JUNE 15 No. 12
A.D. 1910--A.M. 6038

CONTENTS

Bro. Russell's European Tour--Sec. 2.............195
  Mementos of the Darker Past..................195
  "The Secret of the Lord"......................197
Does Our Lord Now Own the Human Race?.............199
  The World Asleep in Jesus....................200
  The Church Alone Redeemed Thus Far............200
  The Price One Thing--The Application
    of It Another Thing.........................201
Good Seed for Good Ground.........................202
The Wheat and the Tares...........................203
  "Let Both Grow Together"......................203
Pictures of the Kingdom...........................204
  The Pearl of Great Value......................205
  The Net Gathered of Every Kind................205
Jesus Did Not Forfeit Earthly Life................206
  Jesus Had the Right to the Earthly Nature.....206
  Imputing His Merit Now to Those
    Who Covenant to Sacrifice It................206
Letters Re Volunteer Work.........................207

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

For list of June Conventions see page 172.

BROOKLYN, N.Y., JULY 3

Morning Rally for Praise and Testimony at 10:30 o'clock, in the Brooklyn Tabernacle, 13-17 Hicks street. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3:00 P.M. in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street. Topic: "True Liberty." Visiting friends will be warmly welcomed.

ERIE, PA., JULY 10

Morning Rally for Praise, Prayer and Testimony at 10:30 o'clock, Zuck's Hall, corner 16th and Peach streets. Service for the public at 2:30 P.M. in the Majestic Theater, Tenth street, near State street. Topic: "Hereafter." Visiting friends will be warmly welcomed.

R4644 : page 194

BRO. RUSSELL FLOODED WITH LETTERS

Brother Russell's home coming has brought to him thousands of congratulations and good wishes from friends far and near. Brother Russell appreciates greatly these evidences of the love of the brethren! He sends, in this item, his acknowledgments and thanks and good wishes. The general interest of the harvest work forbid any attempt to respond personally. Please accept his love and

page 194

Christian greetings!

===================

R4629 : page 195

BROTHER RUSSELL'S EUROPEAN TOUR

[SEC. II.--ROME AND HOMEWARD BOUND.]

SUNDAY, May 1st, was spent in Rome. We had a public service which indicated the deep interest of the comparatively few present. Possibly as many grains of wheat were found as though the meeting had been larger. "The Lord knoweth them that are his." On the whole, however, the meeting was quite a disappointment and came far from fulfilling the prophesy made respecting the large attendance--based upon what were supposed to be very liberal arrangements for a large central auditorium and very liberal advertising. The dear Brother who had the matter in charge no doubt used his best judgment, but his experience in such matters was limited. We spelled our disappointment with an "H," and trusted that the Lord could and would overrule the matter according to his own wisdom. We hope to hear of further interest on the part of some present on that occasion. Our text was from Romans 1:16.

We had no appointment at Venice or Vienna, and went on to Warsaw, Russia. There we had a very enjoyable time with the class of about twenty. Brothers Rutherford and Koetitz accompanied us, and the latter served as interpreter. The very closest attention was given while we endeavored to show forth various features of Present Truth--especially did we emphasize the doctrine of the Ransom. We especially endeavored to make clear how that Jesus gave himself sacrificially to the Father and what he laid down of earthly right was the Ransom Price, which, in due time, at the end of this age he will make over to justice on behalf of "the sins of all the people." We showed that this has not yet been done, that the world still "lieth in the Wicked One," and are children of wrath, and that only the Church has escaped.

We pointed out that the restitution blessings which are to go to the world very shortly, are not the blessings which we seek who hope to be of the Bride-class, and to attain the spirit nature, and joint-heirship with our Lord. We pointed out that the ransom-price, not yet paid over, is in the hands of Justice, to our Redeemer's credit, and that during this Gospel Age he imputes the merit of his sacrifice to all who become his footstep followers. To these he imputes a sufficiency of merit to cover their blemishes that thus their sacrifices may be acceptable. On the basis of this imputation the sacrifices are acceptable with the Father, as saith the Apostle (Romans 12:1), "We beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." We spoke to the dear friends for about four hours, had luncheon with them, and took the night train for Berlin.

At Berlin we had a similarly interesting season of fellowship with the friends of the Truth. We had a social dinner together--about two hundred. Subsequently we addressed them for nearly two hours, the topic being the same as at Warsaw. Then came a Social Tea generally participated in, and later our evening meeting, which was well attended. Many of the friends accompanied us to the railway station, bidding us good bye as we departed for the German Branch Office at Barmen.

We had an enjoyable season at Barmen for nearly two days, speaking to the dear friends for nearly seven hours in all. One service was for the public and was attended by nearly 800, many of whom manifested deep interest. The meetings of the Church varied in number, as not all were able to attend all the meetings, on account of business and other obligations. Here again we emphasized the Atonement for sin, and showed the work of the Mediator between God and men during the Millennial Age to be wholly based upon the meritorious sacrifice of our Redeemer, begun at Jordan and finished at Calvary. We pointed out the gracious arrangement whereby the merit of that sacrifice is imputed to us who accept the Divine invitation to become heirs of God and joint-heirs with Jesus Christ to the heavenly inheritance, and in the work of blessing all the families of the earth, as the Seed of Abraham.

We endeavored to make very plain that the merit of the

R4630 : page 195

atonement lay in the Redeemer's sacrifice, and that the Church is honored in that she is permitted to suffer with her Lord, and that this is a condition without which she may not hope to reign with him. After a delightful season of fellowship and study together of the Word of God we parted from the dear friends, many of whom accompanied us to the station, singing us good bye from the platform.

MEMENTOS OF THE DARKER PAST

We reached Harwich the next morning, Sunday, May 8th. To our pleasant surprise a committee of the London Church met us here and journeyed with us to the Metropolis, entertaining us at breakfast on the dining car, and on the journey pointed out items of interest. One of these was a place where about three centuries ago a lad of 19 years was burned to death as a heretic because of his belief in the Bible and the ministry of its teaching, as opposed to the supposed orthodoxy of his time. At another

R4630 : page 196

point on the same road we passed the monument erected to the memory of seventeen martyrs to their loyalty to

God's Word. And in London we noted the Memorial Church at Smithfield Corners which commemorates many martyrdoms for the Truth's sake.

Our mental comment was that the land which had witnessed such loyalty to God's Word centuries ago must still have many inhabitants loyal to the Scriptures and quite unwilling to be satisfied with the "new theology" of our day, marked by Evolution doctrines and denial of the inspiration of the Scriptures by the "higher critics."

Although we arrived at the London Station at quite an early hour for Sunday (eight o'clock) we found nearly a hundred of the dear friends of the Truth from the city and suburbs, awaiting with beaming eyes and cheering words. Amongst these was Brother Hemery, the Society's London representative; a number of London Elders, and Brothers Driscoll and Jones from America. According to a preconcerted arrangement the dear friends refrained from shaking hands at this time, lest we should be wearied, but when later we ascertained how eager they had all been, and how some of them had cycled almost thirty miles in order to be there to greet us, we felt sorry that we had not broken over the restrictions made in our defense--sorry that we had not shaken hands with each one of them individually as a token of our love and our great pleasure in meeting them.

We purpose not to withhold ourselves on any future occasion of the kind, but to rely upon the grace and strength of the Lord for the occasion, and to give ourselves and the greeting friends the pleasure of such an occasion. However, we will take this opportunity to suggest to some of the friends that they must not attempt to demonstrate all their love by a handshake--that they must not squeeze too hard. The spirit is willing and the flesh is strong in many instances. The large gathering at the station to meet us seemed the more remarkable when we learned that the dear friends in the ten days previous had been most energetically engaged in advertising our meeting, which was held the night of our arrival. When we advise you that 750,000 copies of the PEOPLES PULPIT had been circulated in London by the friends in the Truth, it will be realized that some of them must of necessity have been wearied with their exertions. Hence the number at the station at that hour and the zeal manifested by their presence was the more remarkable. We may be sure that such love and loyalty to the Lord and to the Truth and to us as their servant, prepared these dear active friends for more of the Lord's blessings in connection with the meeting held.

ROYAL ALBERT HALL

Three public services were held in this, the greatest Auditorium in the world, on the three Sunday evenings of our stay in Great Britain. The first one was on the evening of our arrival, May 8th. It was a grand assemblage of very intelligent people, of whom the majority apparently were men. Brother Col. Sawyer served as Chairman. Our topic was "Hereafter." As the King had died the day previous, the subject seemed remarkably appropriate. We introduced our discourse with a few words referring to the King, as follows:

"In Germany I learned of the death of your esteemed monarch, Edward VII. I realized that not only your nation, but all Christendom, had lost an unobtrusive but wise Counsellor, a power for peace and good-will amongst men. I take this opportunity to express to this great audience my sympathy, which, I assure you, is shared by the vast majority of my American countrymen. My first thought was, that out of respect for the illustrious dead, his family, and the nation this service should be postponed. But my second thought was to the contrary. Surely at no more fitting hour could we consider 'The Great Hereafter.' There is, thank God, a 'hereafter' for kings as well as for peasants--and Royal mourners and a mourning nation need the message from God's Word particularly now. And, since no more representative audience will probably assemble in this capital of the Empire, I have a suggestion to offer which I trust will meet with your approval. It is, that before offering prayer we show our sympathy for the Royal Family, in their bereavement, by standing. After a brief prayer, in which the Royal Family were remembered, the congregation joined in singing the hymn reputed to be the deceased King's favorite, 'Nearer, My God, to Thee.'" For a few moments before we led in prayer, the congregation, with bowed heads, prayed silently. The occasion was a very impressive one.

In discussing the "Hereafter," we showed the generally accepted views of Catholics and Protestants, and then, in contrast with these, the Bible presentation, which we affirmed to be not only the true one, but the only logical one. We pointed out the hereafter of the Church in glory and the steps of patient perseverance leading thereto. We pointed out that while the Bible shows, and the creeds confess, that only a little flock will be joint-heirs in the Kingdom with Christ, nevertheless there is another salvation which is for the world. The world's earthly salvation we contrasted with the Church's heavenly one. We showed that it will be a restitution to mental, moral and physical perfection, to be attained during the thousand years of Messiah's reign in glory, for which we pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We showed the Divine provision for an earthly Paradise for such restored sons of Adam as will accept the Divine arrangement on their behalf, and that all others will be destroyed in the Second Death.

We pointed out that this was a very different outlook from the one ordinarily presented in the creeds of Christendom. While taking no more to heaven than the saintly and elect, as the Bible indicates, all the creeds consign the remainder of mankind either to centuries of torture in Purgatory, or to an eternity of torture in hell. We pointed out the unscripturalness and unreasonableness of this proposition, and showed in scriptural language that God's provision is a resurrection of the dead as the hope of both the Church and the world--the Church in the First Resurrection to glory, honor and immortality.

We pointed out that the glorification of the elect on the spirit plane, as the spiritual "Seed of Abraham," is scripturally declared for the very purpose of blessing all the families of earth--the non-elect--giving them fullest opportunity to come to the knowledge of the Lord, and of righteousness, and to avail themselves of a share of God's mercy and forgiveness for all the willing and obedient to life everlasting. We had a good hearing for nearly two hours. Custodians of the hall remarked that for an audience to sit for so long was practically unprecedented in their experience. We trust that some good was accomplished, that some were brought nearer to the Lord, some made to appreciate more fully God's love, justice, wisdom and power. The newspapers were so full of news pertaining to the deceased King, Edward VII, and the arrangements for his funeral, and to the royalty expected to attend it, that very meager remarks on the sermon appeared.

BRISTOL, MANCHESTER, OTLEY, NOTTINGHAM

We spent Monday looking about London for the Lord's answer to our prayer that we might be directed to more

R4630 : page 197

suitable quarters for the London Office, and to some suitable place centrally located for the regular church services. We learned much, but accomplished nothing. Places suitable seem difficult to find.

Tuesday brought us to Bristol, where there is a very interesting class of Bible Students in fellowship with us. A goodly delegation met us at the railway station, attended to our refreshment, and took us to the meeting place. The afternoon session was for the interested and we were pleasantly surprised to note how many were so deeply interested as to make arrangements to be at liberty from their business and household cares to attend the meetings. Not all, of course, were their own masters and able to control their own time, yet the will of many to be present evidently guided to the way which the Lord opened up for them. About 135 were present at the afternoon service, and 650 at the evening service, which was for the public.

At the afternoon service we endeavored to point out the importance of standing--not falling away from the Lord and the Truth. We showed what were the conditions upon which the Lord accepted us as his children, inducted us into his family and to a knowledge of the Truth. We showed the necessity for the spirit of love and loyalty to continue with us, in order that we might continue to have Divine guidance and blessing, and that love is the principal thing. Incidentally we pointed out the relationship of the ransom-price to the world's deliverance. We showed that it was necessary for Jesus to die, "The just for the unjust," in order that he might have the ransom-price with which to redeem the Church and the world later on. God raised him from the dead a spirit being, so he might have his earthly rights to give to mankind.

R4631 : page 197

We also called attention to the fact that our Lord's obtaining the ransom-price, by the sacrifice of himself, is a different matter entirely from his paying that ransom-price over to Divine Justice on behalf of sinners. He gave himself to be the ransom-price for the sins of the world nearly nineteen centuries ago. His giving of himself was acceptable to the Father, and what he sacrificed became the ransom-price for the whole world--quite sufficient for Adam and all his race whenever applied. We showed that he had not yet applied it for the world, and that hence the world is still "lying in the wicked one," still under Divine condemnation, still unreconciled--waiting for God's "due time," when the ransom and its privileges will be testified to all.

We showed that the testimony respecting the value of our Lord's death as the ransom-price had already been given to us--believers, the household of faith, the Church. We have received the testimony, and with the testimony God sent us an invitation to become associates with his Son, our Lord and Redeemer, in all of his great work of blessing all the families of the earth in the coming age, when in his Millennial Kingdom glory he shall serve the world as its Mediator, standing between men and God. He will then satisfy Divine Justice by making application of his merit for the sins of all the people. In consequence of that satisfaction, they will all be turned over to him, and his Millennial Kingdom will begin. The Father will put all things under him, accepting the ransom-price as full satisfaction for the sins of all. During that thousand years the Mediator, Christ the Head and the Church his Body, Christ the Bridegroom and the Church the Bride, his joint-heir, will reign for the uplifting of mankind out of sin, degradation, death--up to perfection of mind, body and morals.

During all the time of the Mediatorial Kingdom the world of mankind will not be subjected to the Father, but to the go-between, the Mediator, the great Prophet, Priest, King, Judge, of many members. At the conclusion of the Mediatorial reign, when all unwilling to make progress shall be destroyed in the Second Death, and all willing and obedient shall have been brought up out of sin and death conditions to perfection--then The Christ, Head and Body, will deliver up the Kingdom to the Father. Thenceforth there will be no more mediation, no further mediatorial work or Kingdom, because the necessity will be gone.

Every man will be perfect and able to stand the test of Justice, and will be required to do so from the moment the Mediator steps aside and turns over the Kingdom to God, even the Father.--I Cor. 15:24.

We exhorted the friends to faithfulness, to loving zeal, to patient endurance, to the development of the fruits and graces of the Spirit, that they might be accounted worthy of association with the Redeemer, in his Kingdom work as antitypical priests and kings unto God, as members of the antitypical Mediator between God and men. The service for the public attendance in the evening (about 600) was excellent indeed, when the general commotion incidental to the King's death and funeral is remembered; also remembering the fact that the meeting was on a weeknight. Our subject was "Man's Past, Present and Future," and was dealt with after our usual manner. We remained over night, and when we took the train Wednesday morning a goodly company of the friends were on the platform. Some of them accompanied us to our next appointment. Those remaining on the platform waved their good bye, and we bade them adieu, expressing our appreciation of their loving zeal manifested in so many ways and our hopes that they might prove faithful to the end, and receive the crown of life.

THE SECRET OF THE LORD

At Manchester we were met at the station by a considerable delegation of the Church and taken to dinner. Subsequently we addressed a gathered company of about 300 in their usual hall. Profound attention was given, and subsequently we were warmly greeted. We spoke from the text, "The secret of the Lord is with them that fear (reverence) him, and he will show them his Covenant." (Psa. 25:14). We considered how carefully the Lord has guarded the secrets of his plan, so that at no time have they been known except to the saints, the reverential. We considered the matter of his Covenant and that it must be shown or revealed even to his saints, otherwise it could not be understood. We noted Israel's covenant made at Sinai and the fact that it is still in force; that it did not cease at the cross, except as St. Paul declares--it ceased so far as those Jews were concerned who became dead to the Law and married to Christ. "Christ is the end of the Law for righteousness to every one that believeth," but he is not the end of the Law to others.

The Law Covenant has dominated the Jews and will continue to do so until the great antitypical Mediator shall step forth and inaugurate for Israel the better arrangement, styled the New [Law] Covenant. It will not have a new Law, because the Law given to Israel was just, and holy, and perfect, but it will have a new Mediator more capable than Moses, and he will be able to show mercy to the people more effectively because his standing and authority as Mediator will be based upon "better sacrifices" than those which the typical Moses typically offered. But this great antitypical Mediator cannot undertake his great work until his own completion by the association of the Church with himself as his "members," and this will not be completed until the "better sacrifices" are completed.

R4631 : page 198

We saw that this work of offering the "better sacrifices" is still in progress and that the Gospel Age has been the antitypical "Day of Atonement." At its close the Mediator, Head and Body, will be completed and glorified, and will inaugurate the New Covenant with Israel in harmony with the promises. The New Covenant will take over the Old Covenant and all the people that were under it, and thus alone can the Law Covenant, instituted by Moses, find fulfillment in its antitype.

Thus St. Peter declared, "For Moses verily said unto the fathers, a Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (I am his likeness or type, foreshadowing that great prophet in the small way), him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22,23.) All who will not come into line then with the great antitypical Mediator will perish in the Second Death, but first they must come to a knowledge of him. All the blind eyes must be opened, and all the deaf ears unstopped. The entire Gospel Age has been set apart in the Divine order for the raising up of this great Prophet like unto Moses--the great Mediator of the New Covenant. Jesus was raised up first, "Head over all things to the Church which is his Body." Subsequently the Apostles were raised up as members of his Body and since then selections have been made from people from every nation and clime. The great antitypical Mediator will soon be complete.

TYPE AND ANTITYPE

In proportion as the antitype came in the type ended, but only that proportion and no more. Thus the typical bullock of the atonement found its antitype in the "Man Christ Jesus, who gave himself a ransom for all," and the typical high-priest found an antitype in Jesus Christ, "The high-priest of our profession" or order, and the sacrifice of the bullock found its antitype in the consecration and death of Jesus. Thus also the under-priesthood finds its antitype in the consecrated Church, as St. Peter declares. Thus also the Lord's goat on the day of atonement finds its antitype in the flesh of those who are now consecrated to walk in the footsteps of Jesus. As that goat went to the bullock outside the camp to be burned, so the Apostle exhorts us, "Let us go to him outside the camp bearing his reproach"--outside of human favor and esteem and fellowship, for "If we suffer with him we shall also reign with him." This last mentioned feature of the type has not yet been fully completed, hence the other features of the type incidental to the Law Covenant and its day of atonement have not yet found a fulfillment, but "not one jot or tittle shall fail." All shall be fulfilled in due time. The great Prophet, the antitype of Moses, will shortly be completed and be raised up from amongst his brethren, and then the second application of his blood will be made, "On behalf of all the people." Then, in view of that redemptive work--that payment of the ransom-price for all --the whole world will be turned over to the great Mediator, Priest and King. He will take unto himself his great mediatorial power and begin his reign for the overthrow of Sin and Death and for the uplifting of the willing and obedient of Adam's race.

The dear friends at Manchester had made a great distribution of Volunteer matter--about a hundred thousand copies of the PEOPLES PULPIT, besides other methods of advertising through the newspapers, etc., etc. A fine audience of very intelligent people listened with rapt attention to our presentation of the subject of "The Great Hereafter." The next day, Thursday the 12th, we bade adieu once more and went to Otley.

THEY HAD NOT MUCH ROOT IN THEMSELVES

Otley is a smaller place than we usually visit on such occasions, but the work there had a very interesting beginning. Some time ago a young man, a local Elder in the Primitive Methodist Church, purchased a copy of the Plan of the Ages at a second-hand book-stall. It deeply impressed him and he loaned it to five of his fellow-co-laborers, local preachers in the same Church. All six received the Truth with zeal. Violent opposition and misrepresentation came upon them in connection with their public avowal of the love of God and his Divine Plan of the

Ages. Under the influence of that persecution one-half of them repudiated the Truth much after the manner described by our Lord in the parable, Because they had not much root in themselves; when the sun of persecution arose they withered away. We were glad to meet the three who remained staunch and were glad under their arrangements to address the public, taking for our text "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." We had the close attention of a very intelligent audience. In the afternoon preceding we addressed the interested ones to the number of about sixty, some of whom came from the regions near. We discussed with them the glorious invitation granted to "the Church of the Living God" and the call which has come to her--to be the Bride of his Son, and joint-heir in his Kingdom, setting before the minds of the class the glorious privilege thus afforded and the riches of grace providing the blessing. We exhorted all to faithfulness even unto death, to follow in the footsteps of Jesus; and we assured all such, in the Master's name, of the "crown of glory that fadeth not away."

Our next stop was at Nottingham. Here again we had a pleasant and profitable time of fellowship with the household of faith to the number of about ninety. Again we concluded that the uppermost thought of interest to the friends must be along the lines of our recent studies respecting the Covenants and their Mediators. Following the matter much as we did at the other places we endeavored to make especially clear the proper distinction between the meaning of an "Advocate" and a "Mediator." A Mediator stands between two persons with a view of reconciling them and bringing them together. Thus the glorified Christ during his Millennial Kingdom will stand between God and men. After satisfying Justice by the application of the merit of his sacrifice finished at Calvary, the great Mediator will undertake to open the eyes of the blind world, to unstop the deaf ears, and to discipline and correct them so that they will appreciate God and his gracious arrangement on their behalf, and so come into harmony with his Millennial Kingdom. It, by chastisement and rewards, will lift men up, up, up out of sin and death conditions to absolute human perfection. Then the obedient, being perfect, will be able to stand before God, and the Mediator will turn over to the Father all those who have turned from sin and through the merit of his sacrifice have been brought back to human perfection. Then he will abdicate his office as Mediator between God and men, for there will be none who will longer need such a Mediator.

But before beginning his work of Mediator between God and men, our great Redeemer does a work for the Church in accordance with the Father's arrangement. During this Gospel Age he proffers himself as Advocate to all who may have the hearing ears and appreciative hearts and who may turn from sin to serve the living God to the best of their ability, and who may exercise faith in the Redeemer, and approach the Father through him. Such as thus approach God are approaching

R4632 : page 199

justification by their faith and by their obedience. To such God declares, "Draw nigh to me and I will draw nigh to you." (Jas. 4:8.) Every step that these advance from sin toward righteousness is a step toward God, toward justification, based upon their faith in God; toward Covenant relationship. To such God draws nigh in the same proportion. At first they are justified to fellowship with God, as Abraham was justified by his faith and obedience. But the call of this present time is to sonship and joint-heirship with Christ in his Kingdom.

Hence the Father points these who draw nigh to him to Jesus as "The way, the truth and the life," and his message is, "No man cometh unto the Father but by me."

Those desiring fellowship with God to the full, to have his blessing of eternal life, may hope to attain it only through accepting the merit of Christ's sacrifice by faith and by making a consecration of themselves to be his disciples, and to walk in his steps. Faith such as Abraham had and exercised so beautifully could not bring him nearer to God than justification to fellowship and to receive a certain blessing promised, a "better resurrection." But those who come now to God, in view of the sacrifice of Christ, may accept him as their Advocate, and through him have full presentation to the Father, and may enter fully into covenant relationship with him as sons. There is no other invitation at the present time than that of the spirit of full devotion to the Father's will; these alone are now sought.

THE IMPUTATION OF HIS MERIT

To these the appointed Advocate declares his willingness to be their Advocate--to undertake to be their spokesman with the Father, and to make good in the Father's sight for all their blemishes of the flesh, so as to enable them to offer (Mal. 3:3) a righteous sacrifice which God could accept. We pointed out that all these called to be the followers of Jesus, had, unlike their Leader, weak, imperfect and blemished bodies. They "were children of wrath even as others," but they got out of that condition by turning their hearts to God and away from sin; and by accepting his appointed way in Christ. But although there are many steps by which God may be approached quickly or slowly, nevertheless there is the one standard which must be attained before any can be accepted of the Father as members of the Body of Christ. That step is full consecration even unto death. Then the Redeemer imputes such a portion of his merit to such as will make good the sinner's deficiency, and thus enable the Father to accept him as a sacrifice. This is in accord with the Apostle's words in Romans 12:1. Our sacrifices themselves are not holy and acceptable to God, but only because of our relationship to the great Advocate. Our Advocate imputes sufficient of his merit to make good our deficiency. If one is deficient 50 per cent., the Lord imputes to him that 50 per cent. If another is deficient 25 per cent., that amount is imputed to him. If another be deficient 75 per cent., that amount is imputed to him--to each according to his needs from the abundant sufficiency of him who loved us and bought us with his own blood.

Just as soon as our Redeemer makes this imputation of his merit on our behalf we are in the Father's sight justified fully and completely from all things--as much so as though we had never committed sin. It is in view of this justification that the Father accepts our sacrifice as holy and acceptable, and begets us of his holy Spirit. We exhorted the friends to remember that thus it was that they entered into covenant relationship with God, and that they could maintain that relationship only by continuing their sacrifice on the altar--laying down their lives for the brethren, and in the service of God generally, "doing good unto all men as they have opportunity, especially the household of faith." We reminded them that this covenant relationship into which the Church has come is not by the Covenant of the Law of Moses, nor by the New [Law] Covenant, which will take the place of the old Law Covenant with Israel, under the better Mediator, and which will operate during the Millennial Age, and bring them into harmony with God, and into full covenant relationship only at the close of the Millennium.

Our covenant relationship, which we enter into at once through the assistance of our great Advocate, brings us immediately into fellowship, into sonship; and immediately makes us joint-heirs with Jesus Christ our Lord to the heavenly inheritance. Wherefore we are no longer aliens but sons. Not only does no Mediator stand between us and God, but no Mediator brought us to God. The Father himself called us and drew us, as the Scriptures declare, and himself pointed us to Jesus our Advocate. We called attention to the fact that an Advocate stands alongside of as a spokesman, and does not come between, as does the Mediator. We also drew attention to the fact that Jesus was not spoken of as our Mediator, but we are told that he is our "Advocate with the Father."

The evening session for the public was in Mechanics Hall, and was well attended; our topic was, "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." Bidding the Nottingham friends good-bye, with best wishes for their eternal welfare, and accepting their good wishes on our behalf, we went to London on Saturday, there to look further respecting the Lord's Providence for the future housing of his work.

===================

R4632 : page 199

DOES OUR LORD NOW OWN THE HUMAN RACE?

IF A MAN were purchasing a building, had entered into negotiations for it, had signed a contract and were making arrangements to secure the money to apply it in payment for the building, it would be very appropriate, as soon as he had signed the contract, to say, this is the owner of the building. In the strict sense of the word, however, he would not be the owner until he had paid the price and all the receipts were properly given, and, instead of the contract, he had the deed. A contract is an agreement for the carrying out of a project; the deed witnesses the transaction actually accomplished.

As far as the contract was concerned, our Lord Jesus entered into it with the Father; and in view of his having given to the Father the ransom-price--"Even as the Son of Man came to give his life a ransom for many"--he already has a claim to being Lord of all, in a prospective sense, not in the actual sense, as there are millions of people on earth today of whom he is not Lord; their knees have not bowed; their tongues have not confessed. So he is not their Lord in the absolute sense, but his work is progressing, and, in view of the authority which will yet be exercised by him and of the work which he will yet do, the Father speaks of him prophetically as "Lord of all."

R4633 : page 200

THE WORLD ASLEEP IN JESUS

We will here consider certain Scriptures as having a bearing upon the matter. We mention first the Scripture which says that the world "sleep in Jesus." (I Thess. 4:14.) How can they sleep in Jesus, unless Jesus owns the world, may be asked? We answer that they sleep in Jesus in exactly the same way that Abraham and all Israel sleep and all the kings and prophets are said to be asleep. Not that Jesus at the time of their death had paid a ransom-price for mankind, nor had come into the world to do so, but because, in the Divine Plan, God had made arrangements for the entire transaction and had guaranteed that a Redeemer would be found, that a ransom-price would be given, and that all mankind would be recovered from the tomb. Further, God himself spoke from that standpoint when he said that he was the God of Abraham and of Isaac and of Jacob, speaking as though they were really not dead at all, but merely asleep, waiting for him.

Similarly, all who believed God could speak of and think of all who were dead as merely asleep for the time and awaiting the resurrection, even though Jesus had not yet come. The same is true since Jesus came and died. It is now still more reasonable and proper for us to say that all "sleep in Jesus," because now he is identified as the one who has given himself a ransom-price for all. It is not that the price has been applied for all, but merely that he has placed in the Father's hands his sacrificed life, which is his to appropriate and which is sufficient "for the sins of the whole world." (John 3:16.) It has not as yet been appropriated for the world, but merely for the Church, for the price is first a satisfaction for our sins, the Church's sins, and afterwards for the sins of the whole world.--I John 2:2.

THE CHURCH ALONE REDEEMED THUS FAR

We will next consider the text, Ye were redeemed with the precious blood of Christ. (I Pet. 1:18,19.) The reference here is to us, the Church, and does not extend beyond the Church to the world. It does not imply that the world is redeemed as yet. Jesus' merit, of course, is all-sufficient for the whole world, but he has not yet appropriated it for all men.

We will consider another text, "Ye are bought with a price." (I Cor. 6:20.) This text, similarly, speaks not of the world, but of the Church. It is the "Ye" class that were bought, and even they were not bought when Jesus died at Calvary. There, indeed, he committed to the Father's hands a price (Luke 23:46) sufficient for all; but it was not then appropriated for anybody--not even for us, not until his resurrection and ascension, when "he appeared in the presence of God for us." (Heb. 9:24.) Then we were bought. "Ye were bought with the precious blood of Christ." His blood was made the offset so far as believers are concerned.

Another text: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (I John 2:2.) We answer that he was a propitiation, satisfaction, for our sins, in one sense of the word, when he died, but the satisfaction had not then been applied for our sins. When he died the merit of his death was a satisfaction-price for the sins of the whole world, also, but it was not applied for the sins of the whole world. When he ascended up on high he appeared for us, the Church class, and made satisfaction for our sins. Therefore, as we believe and make consecration, our sins are remitted. His merit is additionally the satisfaction for the sins of the whole world; but he has not yet applied it for the world, hence the world is not free from the penalty of sin; it is still under condemnation. Concerning us, however, the Apostle says, "We have escaped the condemnation that is on the world." And again he says, "We were children of wrath even as others." The others, we see, are still children of wrath. Why? Because the satisfaction for their sins has not yet been made. The great Redeemer has the satisfaction price; it merely awaits the due time for application.

Notice another passage, "Christ died and rose and revived that he might be Lord both of the dead and of the living." (Rom. 14:9.) This text very appropriately states the valuable transaction accomplished by our Lord. His death was a necessary feature of the redemptive work. His raising and revival were also necessary features. And further, he could not have been Lord in any other way than by the Father's proclaiming him "Lord of all," and "Let all the angels of God worship him." But while he is proclaimed to be Lord of all, it will take time to bring about the recognition of it. In harmony with this, the Apostle says, "In the fullness of time God will gather together under him (Jesus) all things in heaven and earth." But it will take the fullness of time, the fullness of the Millennial Age, to accomplish this gathering together under him and making him Lord of all. So we see that prophetically and by Divine appointment he already has that office, but now he waits until his enemies shall be brought under him or made his foot-stool, and all things shall be subjected to him.

"A RANSOM FOR ALL"

We next consider the text, "He gave himself a ransom for all, to be testified in due time." (I Tim. 2:6.) The giving of himself as the man Christ Jesus was when he presented himself at Jordan and surrendered all to the Father's will. This work of surrendering his earthly life and all his earthly rights was fully accomplished at Calvary when he cried, "It is finished." He had finished the work the Father had given him to do. He had given himself to be "a ransom for all," and his death-merit is sufficient to constitute a ransom for all, as soon as it shall be so appropriated. Thus far, we see, it has been applied only for us who believe, and the time for its application for the remainder of the world will be at the beginning of the Millennial Age; but it will not reach all of the human family at the beginning.

While our Lord's merit is fully appropriated during the Gospel Age for all who come unto him, it will be fully set free when the last of the consecrated ones shall have passed beyond the vail. His merit has been imputed to them for the very purpose of enabling them to be sacrificers and when it shall have been released by the death of the last of the consecrated, it will be again at his disposal for appropriation. Then the great High Priest will make the second sprinkling of the blood --not on our behalf, because we shall have no further need of it, having by that time become perfect as New Creatures beyond the vail, members of his Body. The second sprinkling will be on behalf of "all the people" --all who will come under the New Covenant arrangement --"to the Jew first, and also to the Gentile"; all who will desire, when they come to sufficient knowledge, under that New Covenant, to come under the merit of our Lord's ransom-price; and those who will fail to thus come, will reject the ransom-price and hence the blessings of restitution.

All these blessings will come gradually, not instantaneously, not by faith, but actually, by restitution processes. All through the Millennial Age The Christ will

be giving men the benefit of our Lord's ransom or "corresponding price," and the full benefit of this price will not have been given until the work of the Millennial Age shall have been finished and shall have brought to perfection all who desire to be God's people, upon God's terms, as God never intended to give his blessings to any but those who desire to be in harmony with him on his terms. God never intended to do anything for those who are willingly and intentionally contrary, such as Satan.

It may be asked how the foregoing will conform with the text, "That he [Jesus], by the grace of God, should taste death for every man." (Heb. 2:9.) We answer that this is God's great work which he purposed in himself before the foundation of the world--that the ransoming of Adam and all his race should be accomplished through the death of Christ. Thus he tasted death for every man, whether the benefit of it was received on the Day of Pentecost, or later, during the Age, or whether they will get it at the beginning of the Millennial Age. It is for every man that he "tasted death," that he might give them the blessings that will come to the world of mankind down to the completion of the Millennial Age, and, if obedient, to all eternity.

"He ascended up on high and led captivity captive" --or, as another translation gives it, and we think more correctly, "He ascended up on high leading forth a multitude of captives." This passage shows that he was the leader of all the captive race. We, the Church, follow first; the "Great Company" follow next; the Ancient Worthies will follow soon afterward, and at the end of the Millennial Age he will bring in the remainder of the race. They will all be led forth, all delivered from the power of sin and death.

THE PRICE ONE THING--THE APPLICATION OF IT ANOTHER THING

"For when we were yet without strength, in due time Christ died for the ungodly." This passage does not state that Christ made an application of his merit for the ungodly; it merely states that God arranged his plan so that it was necessary for Christ to die for the ungodly. Why did God so arrange it? He arranged it on behalf of, or in the interest of, the ungodly-- not merely the Jews and those who were, as some of us may have been, desirous of harmony with God, but for all the ungodly. The merit of his death was intended by the Father to be applicable to every member of the race, the ungodly race of Adam, all of them sinners and more or less depraved and degraded and out of the way.

Now, then, the object for which the price was given is one thing and the application of it is another. The purpose of Christ's death was to redeem the world, to be the world's ransom-price, that he might be the restorer of all. But in this Plan there are time and order; the work progresses step by step. The first

R4634 : page 201

step was for Christ himself to secure eternal glory by his own obedience to death and to have as an asset something that he could give away--his earthly life, which he had not forfeited.

The next step was that he should ascend up on high and apply this price. He appeared as advocate for a special class of humanity. What special class? We answer, he appeared for all those from among men who should desire to come into harmony with God, who should desire to accept God's favor and to become members of the Body of Christ under an invitation or programme that God had arranged. When he appeared for these he imputed the merit of his sacrifice on their behalf, and thus all this merit is absorbed, so to speak, in this one work first undertaken, this work of justifying and assisting this special class who desire to walk in Jesus' steps, desire to suffer with him that they may also share with him the heavenly glory. He does this, not by first giving them earthly restitution, but by simply imputing his merit to them.

This imputation of his merit, coming to those who have turned from sin, who are believing on the Lord Jesus Christ, and have consecrated themselves to God, covers their Adamic sin and makes up for all deficiencies of their flesh, so that they can "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Rom. 12:1.) In other words, he becomes endorser for these. They are not sufficient of themselves, but he guarantees for them that if they will faithfully perform this laying down of their lives, his merit will continue to be applied for all their imperfections. These are the Royal Priests, whom he in one picture represents as his Bride, and in another as members of his Body. These are "more than conquerors."

Then comes the secondary class, not up to this standard--a class that does not voluntarily, heartily and cheerfully lay down their lives in the desire to please the Father and do his will. These, nevertheless, are loyal at heart and are restrained from full sacrifice only through "fear of death," through fear of what it will cost them. They will be tested to the point that they will be obliged ultimately to lay down their lives, and to do so with a willing mind. They fail of coming off more than conquerors because of permitting experiences designed to test them to retard their progress in the matter of gaining the high position offered them, thus they become the Second Company. There is, also, a third class, those who die the "Second Death," who "draw back unto perdition."

By the time that these three classes shall have finished their course, all the merit that Christ imputed will be available again as at first; all will be at his disposal afresh. Then it will be applied in the sealing of the New Covenant which will be made with Israel, but which will be broad enough to include every individual of all the nations of the earth who will be willing to come under the same terms and to become the children of Abraham through faith and obedience.

"THE REDEMPTION OF THE PURCHASED POSSESSION"

In this connection let us consider the text, "In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your salvation, in whom also after that ye believed ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."--Eph. 1:14.

The holy Spirit now granted to the Church is the earnest or foretaste of our inheritance. What are we to inherit? We are to "inherit all things." First of all we are to inherit the Divine nature, and secondly, we are to inherit the great Abrahamic promise that through us, in union with our Lord Jesus, as members of his Body, all the families of the earth shall be blessed. We speak of ourselves as being of the Lord's purchased possession, and when we are changed to receive his glory, this part of his possession will be complete and we shall be perfected with him and be under his direct control.

After this another feature of the same possession, and linked in as part of this same promise, will become

operative. The precious blood will then be applied to seal the New Covenant on behalf of the sins of all the people and the work of recovering the still larger possession will progress until the close of the Millennial Age, when the whole possession will have been brought into line and everything subjected to his rule and turned over to the Father.

We will also consider the passage, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Christ Jesus, hath abounded unto many."--Rom. 5:15.

In this text the Apostle evidently does not mean to be understood as saying that the full abundance of grace had then reached the many, because that would be an untruth. It is now 1,800 years since the Apostle's day, and the abundance of grace has not yet reached the majority of men. So we must understand him to mean that this abundance of grace that is in Christ according to the Father's plan and arrangement and purpose, is yet to reach the many. The world is yet in its sins, and Israel is yet in its sins and will not be recovered until after the Church shall have been glorified, as the Apostle says (Romans 11:27), "For this is my Covenant unto them, when I shall take away their sins."

Since this grace has not yet gone to the Jews, nor to the Gentiles in general, the only way in which it has abounded is through the promise of God that the death of Christ will yet be made efficacious for all. Therefore, speaking from this prophetic standpoint, it is plain to be seen how Jesus is the Savior of the world, although he has not yet finished the work of saving the Church and will not do so until the end of this

Age. Similarly he will not be the Savior of the world in the full sense until the end of the Millennial Age. Some he will never save, because they will refuse the grace of God; and yet he is, according to the Scriptures, the Savior of all men--the Savior of the world.

He was the Savior of the world, according to the Scriptures, when he was born. The message of the angels was, "Unto you is born this day in the City of David a Savior, which is Christ the Lord." He was a Savior in the prospective sense--not because of what he was then, as a babe, and not merely because of what he has yet accomplished, but because, according to God's promise, of what he will effect up to the time when he shall deliver up the Kingdom to God, even the Father. "He is a Savior and a great one," "able to save unto the uttermost all that will come unto the Father through him." (Isa. 19:20; Heb. 7:25.) He is now saving us in a partial sense, by hope, because we have come unto the Father through him, according to the arrangement of this Gospel Age. He will yet save us in the fullest sense in the "First Resurrection." The saving of the world will then begin, when he shall awaken them from death; but they will not be fully saved, will not attain full restitution nor gain eternal life, except as they shall exercise faith and obedience. He opens the door. He makes the way. He provides all the arrangements by which they may know and obey.

The whole earth is a part of the purchased possession and shall be filled with the glory of God. And if any knee will then refuse to bow and any tongue refuse to confess and any fail to accept of the favor of God, there will be nothing further for him. He will be doing "despite to the spirit of grace" and will die the "Second Death."--Heb. 10:29; Jude 12.

===================

R4634 : page 202

GOOD SEED FOR GOOD GROUND

--JUNE 19.--MATT. 13:1-9;18-23.--

Golden Text:--"Wherefore, putting away all filthiness and overflowing of wickedness receive with meekness the engrafted word which is able to save your souls."--James 1:21--R.V.

FROM a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the "little flock," whom he invites to be members with Christ Jesus in the administration of his Millennial Kingdom. The Kingdom message or invitation is the "seed" which is under consideration in the above parable, which, under favorable conditions, germinates and brings forth the required fruitage of character-development. Our Lord was the great Sower of this good seed of the Kingdom, and after him came the Apostles. Since then he has used all of his faithful people more or less in this seed-sowing.

The fact that most of the "seed" of the Divine message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil--in the heart. If all hearts were right the message or seed would bring forth much fruit everywhere.

WAYSIDE HEARERS.

The parable states that not all of the soil is good or suitable, nevertheless, the intimation is that it is within the power of many to correct and offset the unfavorable conditions in themselves. We are not left to conjecture, for this is one of the few parables which our Lord himself interpreted--a fact which many seem not to have noticed.

The "seed" is the message of the Kingdom. Many do not understand it. On such ears the message is lost, for the Adversary is on the alert to take it away, symbolized by the birds devouring the exposed "seed by the wayside."

R4635 : page 202

Such "wayside" hearers constitute the most numerous class in every congregation of the nominal church. They are merely formalists.

STONY GROUND HEARERS.

"Stony" ground represents another class of hearers of the Kingdom message. To them it sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but they lack the depth necessary to a character development suitable for the Lord's use in the work of the Kingdom, and when the trials and testings come they stumble. They thought they might be carried to the Kingdom on "flowery beds of ease," while "others fight to win the prize and sail through bloody seas." There is no easy road to the Kingdom. The Master declares to all who would be of the elect "Bride," "Through much tribulation shall ye enter the Kingdom."

GOOD SEED BUT THORNY GROUND.

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns; hence, as the parable shows, the thorns choke out the wheat so that a sufficient crop is not produced. These thorns are not, as some have suggested, sensual vices and criminal appetites. Hearts in which sensuality dominates have no ear whatever for the Kingdom message, and are not mentioned in the parable, which refers only to those who are no longer willing sinners, but who are walking outwardly in the way of righteousness. The Master's word is, "He that receiveth the seed among thorns is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word and he becometh unfruitful." There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. When we look about us and see the thrift and energy of many people of civilized lands, we say to ourselves, properly, if these lives were really turned into the way of the Lord and were rid of these earthly encumbrances, what grand, noble characters they would make. However, their strength, their energy, is absorbed by worldly affairs and cares, and they do not bring forth the fruitage demanded as the necessary qualification for the higher honors of a place with Christ in his Kingdom. The Master's message to such is, You cannot give your time and strength and influence to worldly matters and at the same time make your "calling and election sure" to a place with me in my Kingdom. Whoever would be my disciple, let him take up his cross and follow me. Where I am there shall my disciple be.

"THAT YE BEAR MUCH FRUIT"

"Herein is my Father glorified that ye bear much fruit," said our Master. In this parable the good ground varies in its productiveness--thirty, sixty and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Savior's glory. Nor is the statement an extreme one, as some might suppose. The new "miracle wheat" sometimes produces more than two hundred grains from one. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very greatly upon the individual and how he receives the message of the Kingdom. Those in whom the fruits will be the most abundant will be such as grasp the invitation most intelligently and earnestly. "He that heareth the word and understandeth it" and whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and aspirations and, like the Apostle Paul, can say, "This one thing I do," will surely gain the Kingdom.

It is not sufficient that we hear the message of the Kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the Kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and Kingdom blessings? The time and effort thus consumed in character development for the Kingdom are wisely spent, and the harvest of thirty, sixty or a hundred-fold illustrates the degree and intensity of our earnestness. The rewards in the Kingdom will also be proportionate. "As star differeth from star in glory, so shall it be in the resurrection of the dead." Varying degrees of glory in the Kingdom will be manifested, yet none will be acceptable to the Father who shall not have brought forth fruitage in good measure; the "well done" will never be pronounced if not merited.

===================

R4635 : page 203

THE WHEAT AND THE TARES

--JUNE 26.--MATT. 13:24-43.--

Golden Text:--"Then shall the righteous shine forth
as the sun in the Kingdom of their Father."--V. 43.

HERE WE have introduced by another "Kingdom" parable a great prophecy. Our study of a week ago showed various classes of hearers of the truth. To-day's study ignores all except the "good ground" hearers, which shows that our Lord foreknew the history of the Gospel age. We are informed that he and his Apostles sowed none but good seed, but that after the Apostles had fallen asleep in death, the great Adversary, Satan, over-sowed the wheat field with tare seed, darnel. We are told that such spite-work is not uncommon in the Orient. The "darnel" seed is very different from the wheat, but the growing stalks look very much alike, and even when headed the resemblance is close, except to the expert, until the heads ripen; then the head of the wheat becomes heavy while the darnel, being light, stands upright. Only the expert can discern the wheat from the tares while growing.

The Master gave this parable to illustrate how error would be brought into the Church by Satan, and that the children produced by the error would in many respects resemble or counterfeit those produced by the truth. It was impossible for the Adversary to corrupt the seed of truth which Jesus and the Apostles sowed; neither was he allowed to interfere with the sowing of it, but he was permitted to over-sow it in the field and, if possible, to choke the wheat, and in a general way to deceive the outside world respecting the true character of the wheat--the children of the Kingdom.

We are to have in mind the Almighty power of God by which he could hinder Satan and prevent the accomplishment of his plans at any and all times. We are to remember that the Divine Plan of the Ages permits many things which God does not approve, but in his Word condemns. We are to remember that the Divine Plan spans several ages and that only the finished work will fully display the Divine Wisdom, Justice, Love and Power. We are to remember that, in the present time, God permits the wrath of demons and men to oppose his purposes, but only so far as he can and eventually will overrule these to his own glory and for the good of all in harmony with himself.

"LET BOTH GROW TOGETHER"

The parable represents the servants as asking whether or not the "tares" should be gathered out from the "wheat," and thus the enemy's work be destroyed. The answer is, No, because in so doing there would be such a commotion in the wheat field as to disturb all of the wheat--so intimately were the true and false associated--their roots intertwining in society, in the home, etc. Instead the Master declared that both should be allowed to grow together throughout the age until the harvest-time

R4635 : page 204

at the end of the age; then the "reapers" should be instructed concerning the gathering together and separating of the two classes. The wheat would then be gathered into the barn and the tares would be bundled for burning, to the end that none of the bad seed might affect the future crop.

At the special request of the disciples the Master interpreted this parable also. Jesus himself was the sower of the good seed of the Kingdom message. Satan was the sower of the crop of seed of false doctrines and deception. The "harvest" time will be the end of this age, just before the inauguration of the new age of Christ's Millennial Kingdom. The wheat class will be those counted fit to be associated with Christ in the glory of his Millennial Kingdom, and the gathering into the "barn" or garner represents the resurrection change which this wheat will experience. The Apostle explains this, saying: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown an animal (earthly) body, it is raised a spiritual (heavenly) body." This is the resurrection of the dead--the first resurrection.--I Cor. 15:43,44; Rev. 20:6.

The tare class is represented as being gathered out of the kingdom (vs. 41), in the sense that the Church at the present time is God's kingdom in embryo--in a state of progressive development or preparation for the glory and work of the future. All of the Kingdom class are fully consecrated to God and begotten of the Spirit with a view to their becoming Divine spirit beings in the resurrection. Others who are not thus spirit-begotten have no right to class themselves with the "wheat" nor to consider

R4636 : page 204

themselves heirs of the Kingdom. Their presence in the Church of Christ is out of order. They have been permitted to commingle with the wheat for centuries, but with the end of the age the dispensational change will come, incidental to the inauguration of the Millennium.

It would be a mistake to suppose that there are to be thieves and murderers of the baser sort among these offenders, but they include some whom the Apostle describes as doing the works of the flesh and the devil, namely, anger, malice, hatred, envy, strife. However, many "tares" are fine people of generous disposition, but not "New Creatures" in Christ Jesus. They are blame-worthy, not because of not being spirit-begotten, but because they are in the nominal church and posing as Christians. They are offensive in this sense in the Master's sight. Nor are they entirely to be blamed for thinking themselves Christians. They have been encouraged so to think and act by preachers and teachers, many of whom, like themselves, have no knowledge of the Kingdom nor of the spirit-begetting power which initiates into membership in it. The gathering of these into "bundles"--into lodges, societies, churches, sects, parties --will especially be an evidence of the "harvest" work in progress. The true are exhorted to stand fast in the liberty wherewith Christ has made them free, and that they come not into bondage to sects and parties. They are to avoid membership in "bundles," but stand in the full fellowship of all who are of the true "wheat" class.

The casting of these bundles into the furnace will mean their destruction, but we are in no sense to understand the furnace to be a literal one, nor the fire which will consume the tares to be a literal fire. The fire with which this age will end will be a great "time of trouble" foretold in the Scriptures as preceding and introducing the Millennial Kingdom--"A time of trouble such as never was since there was a nation." (Daniel 12:1). In that time of trouble the delusions which now make the tares think themselves to be the true "Church" will all be dissolved--they will all be reduced to their proper plane--the earthly plane--and recognize themselves as merely of the earth, earthy, and not in any sense members of the called-out, spirit-begotten, elect "Church of the living God."

THE KINGDOM OF THEIR FATHER

Hearken now to the Master's words respecting the consummation of the Church's hope in the end of this age. He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father"! "He that hath an ear to hear let him hear." Not every one has the hearing ear, but this is the Lord's message to those who have the proper attitude of heart--to all who have the ability to understand spiritual things. Let such understand that with the close of this age the Lord's saintly ones, irrespective of the earthly Church systems, will be associated with the Redeemer in the glory of his Millennial Kingdom and will shine forth as the sun for the blessing and enlightenment and uplifting of the human family.

===================

R4636 : page 204

PICTURES OF THE KINGDOM

--JULY 3.--MATT. 13:31-33;44-52.--

Golden Text:--"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."
--Rom. 14:17.

LET us keep in memory that the Master's parables of the Kingdom of Heaven relate to the class of people whom he is calling out of the world of mankind to be associated with him in his Millennial Kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares, as shown in our study of last week. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the gospel of the Kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the Wicked One. So then the teaching of this parable would lead us to conclude that the Church of

Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the Adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is

R4636 : page 205

Babylonish. Hearken to the Lord's words; "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the Church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the Church will bring order out of chaos and confusion and will glorify and use his "elect."

"LEAVEN HIDDEN IN THE MEAL"

The parable of the "leaven" (v. 33) illustrates the process by which, as was foretold, the Church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the Church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his Apostles has become more or less perverted or twisted by the errors of the dark ages.

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial Kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all of his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in his Millennial Kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the Kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories--in the work of the Millennial Age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to him and he who seeth in secret will reward you openly.

THE PEARL OF GREAT VALUE

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to the market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his Kingdom as being superior to all other propositions of the world. The honor of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the Kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor--even their good name, and this will be necessary, as the Master forewarned them, saying, "they shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you."

R4637 : page 205

(Matthew 5:11,12). He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. The Apostle has said, "Through much tribulation must we enter the Kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake--for the sake of the truth, in obedience to the Heavenly calling--are overcomers. And only to the "overcomers" has the Lord given "the exceeding great and precious promises." "To him that overcometh will I grant to sit with me in my throne."--Rev. 3:21.

THE NET GATHERED OF EVERY KIND

Another parable of the Kingdom represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's Millennial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this age will end, giving place to the Millennial Kingdom, the Kingdom for the establishment of which upon the earth the Church has been praying so unceasingly for nineteen centuries, "Thy Kingdom come; thy will be done on earth, as it is done in heaven." What a Kingdom that will be! It will be a Kingdom entrusted to a "Little Flock"--"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"--and it will be fully empowered to establish the rule of heaven among mankind!

Our study closes with the Lord's exhortation that all who are instructed respecting the things pertaining to the Kingdom should set their affairs in order.

Lay down your rails, ye nations, near and far,
Yoke your full trains to steam's triumphal car,
Link town to town, unite in iron bands
The long-estranged and oft-embattled lands.
Peace, mild-eyed seraph; knowledge, light divine,
Shall send their messengers by every line.
Men joined in amity shall wonder long
That hate had power to lead their fathers wrong;
Or that false glory lured their hearts astray,
And made it virtuous and sublime to slay.
How grandly now these wonders of our day
Are making preparation for Christ's royal way,
And with what joyous hope our souls
Do watch the ball of progress as it rolls,
Knowing that all as yet completed or begun
Is but the dawning that precedes the sun.

===================

R4637 : page 206

JESUS DID NOT FORFEIT EARTHLY LIFE

A FORFEITED life is not a sacrificed life. If our Lord had forfeited his life it would not have been a sacrifice. A life that is forfeited is a life that is taken away for some just cause or reason; but his was taken without a cause. He suffered. As to how he suffered and why he suffered the Scriptures are quite distinct in telling us --"he presented himself without blemish unto God." That is to say, he purposed to do God's will; he bowed to God's will; he consecrated his whole life to the doing of God's will. To test his loyalty and obedience to the full, God required that he should be obedient, submissive, "unto death, even the death of the cross." His life was not taken from him, either by God or by men; as he himself declared, he could have called for Divine aid, according to Divine arrangement, and more than twelve legions of angels would have protected his life: "No man taketh away my life; I lay it down of myself." So, then, in this matter of Jesus' sacrifice, it was neither that man took away his life, nor that God demanded it, but God gave him the opportunity of demonstrating his loyalty. This involved a sacrifice in that it put him into the place where to do what God desired to have done, meant a giving up of all his earthly rights and privileges.

When he came to the time of his death he did not make application of his merit in advance, saying, "I do this for such a purpose and such a thing, and I apply whatever merit there is in my obedience to such a purpose." He did nothing of the kind. There was no such application made. When we speak of Christ's death as the Ransom-Price for the sins of the whole world; when we say that "he gave himself a Ransom for all," we are taking into consideration other features of the Divine arrangement by which it will be possible for the Lord Jesus to apply the merit of that sacrifice on behalf of the world of mankind as their Ransom-Price. This will be accomplished in its due time. (I Tim. 2:5,6.) It was not accomplished when he died, but was to be accomplished subsequently.

After our Lord had manifested his obedience even unto death, the Father was well pleased to fulfil to him all and more than he had ever intimated or promised. Hence he raised him from the dead--not in the same condition in which he was previously--a man--but in the glorious condition of the divine nature, "far above angels, principalities and powers and every name that is named." It would have been possible for the Father to restore our Lord Jesus to the earthly nature; but that would not have been, as we understand it, in keeping with his promise that there would be a special reward for this special obedience--"the joy that was set before him."

JESUS HAD THE RIGHT TO THE EARTHLY NATURE

When our Lord Jesus, therefore, was raised from the dead by the Father on the third day, to this glorious nature which he now possesses--so much better than the earthly condition--he had a right also to the earthly nature. He would not, of course, have thought of exchanging the higher condition for the earthly condition; and especially since such a change would frustrate the entire plan of God. To explain: Suppose our Lord Jesus, having been raised from the dead to the glory of the Father, to the divine nature, had said, "Father, I greatly appreciate your kindness and favor towards me in thus highly exalting me; but now I prefer the human nature." If we could imagine his saying such a thing, we cannot see but that he would have had the right to it, as he had never forfeited his human life. He merely laid it down. He submitted himself in obedience to God; and if in his resurrection he had preferred the earthly nature, it would have been entirely proper that he have it back again. But to have taken it back would have been to undo all the work he had started out to do. He would thus have given away the heavenly nature, which was far more desirable, and respecting which he himself said, "Father, glorify me with the glory that I had with thee before the world was." He would in this way have ignored not only his own expressed preference in the matter, but also the Divine Plan, order and arrangement, as it was God's will that he should have this high nature and that he should also have the right to earthly life, the earthly nature, that he might bestow the earthly nature, with all of its rights and privileges, as the "Ransom," or Corresponding Price, for Adam's forfeited life and all of its earthly privileges.

IMPUTING HIS MERIT NOW TO THOSE WHO COVENANT TO SACRIFICE IT

Actually our Lord has not yet ransomed all, but he gave himself, in the sense of performing the sacrifice, more than 1800 years ago. But he has not yet applied the merit as the Ransom-Price for all the world. What is he doing with the Ransom-Price all this time? The Ransom-Price was placed into the hands of the Father. When Jesus died he said, "Into thy hands I commit my spirit." The Lord Jesus, therefore, as the Great Messiah, has the right to all those things which he intends to bestow upon the whole world of mankind--Adam and all his race. He will give them all the opportunity of becoming people of God. What is he doing with the merit in the meantime? He is imputing it to any individual from amongst Adam's race who desires to come into full relationship with the Father, on condition that such individual follow in his footsteps and lay down his earthly life as he laid his down. To each one of this kind, who comes to him, the Lord imputes his merit at the moment he makes his consecration to sacrifice, and this imputation of the Lord's merit makes him acceptable with the Father, who begets him as a New Creature. Thenceforth such are New Creatures, and their earthly life is given up as Jesus' life was given up--in sacrifice. All of these, therefore, who are now invited to come under this special arrangement through the use of the merit of Christ's death, come under the imputation of that merit, not the bestowment of it.

There is a difference between imputing the merit and bestowing it. For instance, if we hand you $100 we bestow $100 upon you, passing it directly to you. But if we endorse your note for $100 we are imputing to you $100. In the case of the Church it is an imputation; there is actually no passing of the merit over. What our Lord has to give is the right to human life, the human privileges which were Adam's originally and which he lost --all that he had. That right to human life our Lord has to give away, but he is not giving it away now. He is keeping it to give to the world in due time. He is now

R4638 : page 206

merely imputing to us the merit, or that which corresponds to the endorsement of our contract with the heavenly Father, if we desire to enter into such a contract.

THE WORLD WILL RETAIN THE EARTHLY LIFE-RIGHTS PURCHASED FOR THEM

Coming back to the statement made foregoing, that this merit is to be given on behalf of the world, we

R4638 : page 207

should qualify it and say that the merit is not to be given for the whole world, but merely, as the Scriptures outline, "for all the people." "The people," however, are not the entire world, but all who will come into Covenant relationship with God during the period of the Great Mediatorial Kingdom. These are the only people for whom the merit will be applied. Whoever will reject this opportunity and refuse to become one of the people, rejects all the opportunities that are to be granted and does not, therefore, receive restitution to human life. Such are not made perfect. They do not get human rights at all. They will receive an awakening from death, but this will not be Restitution. This will be merely the first step from which they may, if they choose, take the further steps leading to the Restitution blessings. "It will come to pass that the soul that will not obey" that Great Mediator, that Great Prophet, Priest and King, the great "Prophet like unto Moses raised up from amongst your brethren"--of which Jesus is the Head and the Church of this Gospel Age are his Members--"the soul that will not obey that Prophet shall be destroyed from amongst the people."--Acts 3:19-21.

This is in harmony with the Scripture to the effect that "he that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him," continues on him; he never gets out from under the wrath of God. He had the opportunity; he was brought to a knowledge of the Truth; he was brought to the place where it was his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and to become one of God's people, then he does not get out from under the wrath at all. He dies under the original wrath of God and without going to the end of the Millennial Age--without becoming one of the restored ones.

===================

R4638 : page 207

LETTERS RE VOLUNTEER WORK

DEAR FRIENDS:--

I happened to come across one of your tracts for April, 1909, and was intensely interested in the article, "Where Are the Dead?" It set me to thinking and to reading the Bible as I never did before. Finally I got my husband to read the tract and he said he would like to hear that man preach. That was a great deal for him to say, for he has no use for Churches and preachers in general. He is a good man indeed; as he often says, his life is superior to that of many Church members, some of whom go to Church just for style, and through habit and because their forefathers did. He says he would like to have you send your paper and he would read the sermon every Sunday, which he thinks would be better than going to Church.

I am so thankful to God that my husband is at last interested in the things of the future. His dear, sainted sister once said to him that he was too good not to obtain heaven and that she would pray for him constantly. What he wants and I want is the Truth-- not the varied opinions of men, and I know we can get it by searching the Scriptures. He is now even reading the Bible, which he says he never did before. As for me, I have always been a regular attendant at Church, being a member of the Presbyterian Church, as are all of my folks. As to having the holy Spirit really within me, I know I have not. I don't think I have ever grasped the fundamental Truth as yet. I have always believed that our beloved dead were in heaven, but as you say they are not judged yet, and how can they be there? Please send your paper to us. I understand it is twelve cents, but if it is more I will send it to you.

Yours very truly for the truth,

MRS. C. H. FULLER--Oregon.

DEAR SIR:--

Please send me the PEOPLES PULPIT. I have just been handed a copy of "Where Are the Dead?" I have read it and have become very much interested in your good work. Please send me a copy of the "Thief in Paradise." Find enclosed 12 cents for a year's subscription.

Yours truly, MRS. IDA ZIMMERMAN--Missouri.

GENTLEMEN:--

A copy of the PEOPLES PULPIT was handed to me last night. I cannot tell you in writing how I enjoyed reading it. Will you kindly forward me the sermons, "Where Are the Dead?" "Thieves in Paradise," and "The Rich Man in Hell." Would also like to receive the six series of "Studies in the Scriptures," as it has not been my good fortune to receive them. Will send 12 cents in the near future for PEOPLES PULPIT. May God prosper you.

Very respectfully yours, C. LAWLER--N.Y.

DEAR SIRS:--

I found advertisement copy of PEOPLES PULPIT in our letter-box. I would like to have some of the books you speak of. I will subscribe for your paper later. I should like to know if you believe Calvinism to be true. Hoping to hear from you soon, I am,

Truly yours, MRS. FRAYER--N.J.

DEAR FRIENDS:--

I was handed one of your papers, PEOPLES PULPIT, which I prize very much for its explanations of the Scripture. Please find enclosed 12 cents for one year's subscription.

Yours very truly, THOS. H. HARRIS--Can.

GENTLEMEN:--

Your monthly paper, bearing the name PEOPLES PULPIT, came into my hands Sunday morning. I read it through carefully, as it treated of a subject that must greatly interest all thoughtful people. I should like very much to read the subjects enclosed. Please find enclosed 12 cents to pay for subscription.

Yours sincerely, MRS. DORCAS CURNOW--Cal.

==========

DOCTOR EDGAR PASSED BEYOND

By cable we learn that Brother John Edgar underwent a surgical operation which has resulted in his death. We trust for him that he has passed beyond the Second Vail and is now with the Master in glory. He was a dear, humble, faithful brother, whom we greatly loved. His dear family have our sympathy, but we know that they sorrow not as others who have no such hopes as those which buoy us up. The cablegram says that he passed away peacefully, a grand witness to the Truth. He fought a good fight. He kept the faith. He surely finished his work. We hope for him a crown.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c (1s.).

Is also published in foreign languages as follows: In German, five vol.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, three vols.; in Greek three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

====================

page 209

SEMI-MONTHLY
VOL. XXXI JULY 1 No. 13
A.D. 1910--A.M. 6038

CONTENTS

Bro. Russell's Foreign Tour Report--Sec. 3........211
  The Later Pentecost...........................211
  Keep Thy Heart Diligently.....................212
  Our Justification to Life.....................213
  Israel's New Covenant to be Made With
    Mediator....................................213
  "The Heavens Were Opened".....................214
  Life Laid Down--Not Paid Over.................216
  Past Sins--Daily Trespasses...................216
  "Without Spot or Wrinkle".....................217
Chautauqua Lake Convention........................217
  Railroad Rates and Arrangements...............218
Without a Parable He Spake Not....................218
Confessing the Son of God.........................219
  "Whom Say Ye That I Am?"......................219
  St. Peter--the Rock--The Keys.................220
Delivered from Satan's Snare......................221
  Copy of Letter to the Seceders................222
Berean Studies on Creation........................223

page 210

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are

not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

BROOKLYN, N.Y., JULY 3

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle, 13-17 Hicks street. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3:00 P.M. in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street. Topic: "True Liberty." Visiting friends will be warmly welcomed.

ERIE, PA., JULY 10

Morning Rally for Praise, Prayer and Testimony at 10:30 o'clock, Zuck's Hall, corner 16th and Peach streets. Service for the public at 2:30 P.M. in the Majestic Theater, Tenth street, near State street. Topic: "Hereafter." Visiting friends will be warmly welcomed.

MINNEAPOLIS, MINN., JULY 15-17

CONVENTION HALL, AUDITORIUM ANNEX

Discourse for the Public by Brother Russell, Sunday, July 17, 3:00 P.M., at the Auditorium, corner 11th street and Nicollet avenue. Topic: "Hereafter." Visiting friends will be warmly welcomed.

SCRANTON AND WILKES-BARRE, PA., JULY 24

LYNN, MASS., AUGUST 14

UTICA, N.Y., AUGUST 21

FALL RIVER, MASS., AUGUST 28

BROOKLYN, N.Y., SEPTEMBER 4

===================

R4638 : page 211

BROTHER RUSSELL'S FOREIGN TOUR REPORT

SECTION III.

SUNDAY morning, May 15, we met with the London friends in what is known as the "Whitfield Tabernacle." The present structure was built on the spot where the original Whitfield Tabernacle stood, and what is reputed to be Whitfield's old pulpit is there. We occupied it on the occasion mentioned and talked to the friends of the London Church. Our text was, "Gather together my saints unto me, those that have made a covenant with me by sacrifice." We emphasized the fact that we are not to be gathered to human teachers, nor into sects, and parties, and denominations. Our gathering of ourselves and our assistance to others is to be into membership in the Body of Christ, the Church of the living God whose names are written in heaven. Saints only are to be gathered. Others may be attracted to some extent and remain for some time in fellowship with the brethren, the Truth and the Lord; but ultimately persecution or ambition, or something else, will separate from the Lord and from those in accord with him, all who are not holy, saintly, fully consecrated.

We specially emphasized that all properly drawn and called and united to the Lord would come into this fellowship

R4639 : page 211

"by sacrifice." Not only would the sacrifice of Christ be the basis of their acceptance with God, but they themselves would enter into covenant relationship with God, by sacrifice. We pointed out that this covenant relationship began upon their turning from sin and seeking the Lord. We endeavored also to point out that justification to life was not obtainable until after Christ's sacrifice and ascension on high. We noted the fact that those called during this age are merely such as desire fellowship with God to the degree of being willing to forego and sacrifice earthly interests, aims, ambitions and hopes, to be with Christ partakers of heavenly things. We urged all, in the language of the Apostle, to make their calling and election sure--to "present their bodies living sacrifices, holy and acceptable to God." We had a very enjoyable session and at its close greeted many of the friends. The attendance was about one thousand, and represented not merely the City of London and suburbs, but many were present from a considerable distance, from Manchester, Bristol, Glasgow, etc.

In the afternoon, Brother John Edgar, M.D., of Glasgow, addressed the friends in the Tabernacle on the subject, "Our Oneness in Christ." We did not have the pleasure of hearing him, but through others understood that it was a very earnest and profitable discourse.

THE LATER PENTECOST

The evening session was in the world-famous "Royal Albert Hall." The attendance was estimated at six thousand. It was an exceptionally intelligent audience; far above the average in this respect, and in years and in religious appearance. We had excellent attention, our topic being, "The Later Pentecost." We endeavored to show that the Times of Restitution of all things will be the Later Pentecost, in which God will pour out his spirit upon all flesh. But we need not detail the discourse since it is already in the hands of such as desire it, through the newspapers.

On Monday there were a number of baptisms symbolized at two different baptistries; we did not learn the number who thus symbolized. In the afternoon at the Tabernacle we had a Question Meeting. The attendance was about 800. The questions propounded evidenced thoughtful study on the part of the friends, and we trust that the answers were helpful to them. Many of the questions appertained to the subjects which have recently been so interesting to us,--respecting the Advocate, Mediator, Ransom-price, vitalizing our Justification, etc.

Our evening service beginning at 6:30 o'clock was a Love Feast--one of the most enjoyable that we have ever participated in. We gave a talk, taking for our subject a little souvenir, which we proffered to all attending the Convention. Indeed, we made similar offers to all the Convention gatherings during our tour, as we had already done in America, and we expect to continue the practice all the year. The souvenir is not of great intrinsic value, and yet it is priceless; it is not for sale, and is given in this manner only as a Convention souvenir. It is a book-mark made of thin celluloid, cut in the shape of a heart. On the one side is a wreath of forget-me-nots, which suggests that the Conventions and the subjects there discussed, and all the dear friends there met in fellowship, are long to be remembered. On the heart below the forget-me-nots is the text, "Behold, what manner of love the Father hath bestowed on us, that we should be called the Sons of God." These beautiful words should be fixed in our memories, and should have a weighty influence with us, encouraging us in our fellowship with the Father, with the Lord Jesus, and with each

R4639 : page 212

other. They should remind us of the exceeding great and precious promises of the Lord's Word, and of the glories in reservation for those who love him, and who attest their love by proper zeal, and thus show themselves copies of their Redeemer.

Turning the book-mark over, the inside of the heart has a grapevine in the center which spreads around the top of the heart, with larger and smaller clusters of grapes. This reminds us of our Lord's words, "I am the vine and ye are the branches--herein is my Father glorified that ye bear much fruit"--fruits of the Spirit. In the center of the heart is a medallion picture of the Lord, about the size of a finger nail. It is traditionally the oldest likeness of the Master. Some time ago an emerald stone was found in Constantinople amongst the effects of the Emperors. In it was etched an intaglio likeness of Jesus. The tradition attached to it is that it was executed in the time of Tiberius Caesar and sent to him as a present. Whether this legend be true or not, the likeness is probably the oldest picture of our Lord in the world. Later on the intaglio was presented to the Papal collection at Rome, and what we have reproduced is from a photograph of it. We elaborate this little scrap of history, realizing that it will enhance the value of the memento in the minds of all who love the Lord, and who long to see his face, not in the flesh; but as the Apostle explains, when "changed," we shall be made like him, and see him as he is--rather than as he was.

KEEP THY HEART, DILIGENTLY

Underneath the likeness of Jesus is the text, "Keep thy heart with all diligence, for out of it are the issues of life." This text we endeavored especially to emphasize as the great lesson of our lives. We pointed out that to all who have made consecration, and whose consecration the Lord has accepted, there is a test or decision. Begotten of the holy Spirit to the spirit nature, the issues are life eternal on the spirit plane, or death eternal. To those who have given up the human nature in consecration, and whose sacrifice God has accepted through the merit of our Advocate, there is no prospect of restitution. Such have received by faith one justification to life through the merit of Jesus' sacrifice, and it is not the Divine purpose to give more than one justification to life to anybody. Whoever therefore receives this justification and fails to use it to the attainment of eternal life will find, as the Apostle declares, that "there remaineth no more sacrifice for sins"; he has had his share in the one sacrifice. Hence in a very pronounced sense the issues of life are before all the spirit begotten.

Another thought is that amongst those who will attain to the eternal life to which they are begotten of the Spirit, there will be two classes--a "little flock" of Priests, and a great company of Levites. The priesthood are to have spirit life on the highest plane, the divine nature, while the other overcoming ones of the Church are to attain life as spirit beings on a lower plane, like unto the angels. Hence, in this sense the spirit begotten household of faith have before them two issues of life. We exhorted all to lay aside every weight and every besetting sin, that by the grace of God we may make our calling and election sure to the highest position--to which we have been called--to membership in the Body of Christ--to membership in his Bride--to membership in the Royal Priesthood.

We sought also to impress the force of the words, "Keep thy heart with all diligence." We are not to think of God as keeping our hearts, and we are not to pray to him to do for us what he instructs us to do for ourselves. To keep our hearts means to watch carefully the loyalty of our hearts to the Lord, to his brethren, to his Truth--to watch that we do not stray from our consecration Vow--that we do not become selfish, vainglorious, haughty, worldly. Our position in the universe is unique. We are not of the world, but have stepped out from it, under the Lord's calling, drawing, invitation--to joint-heirship with his Son.

LOYALTY TO GOD THE TEST

In our covenant with our Lord, we have agreed to give up our earthly rights and privileges and to accept heartily, cheerfully, whatever this may imply in the way of self-sacrifice and earthly losses. Our test, therefore, as New Creatures is whether or not we will maintain this spirit of loyalty, and devotion, and sacrifice, faithfully, through all kinds of trials and testings. If so we will be copies of our dear Redeemer, and just such as the Father desires shall be associated with him in his Kingdom of glory and the work of the future. If we fail to display our loyalty, we are failing to make our calling and election sure. Every yielding to selfish inclinations signifies a backward step, a repudiation of our covenant of sacrifice. Every victory over self, and sin, and error, signifies a step forward, a demonstration of the spirit which God will approve, a demonstration that we are of the kind who will be counted worthy to become joint-heirs with his only begotten Son, our Redeemer.

We urged therefore that every attention be given to heart-searching, heart-keeping. We reminded the friends of the words of the Apostle, "Keep yourselves in the love of God," and that we keep ourselves in God's love by keeping our hearts. We reminded them also that we ought to keep our flesh--our bodies--under or in subjection to the new mind. Nevertheless the Lord's testing of us will be along the line of heart devotion, and not along the line of our fleshly imperfections. He knows in advance that according to the flesh there is none righteous, no not one. It is the loyal heart that he is seeking, and our partial victories over the flesh are merely attestations to our Lord of our loving zeal, and of our desire to be all that he would have us be.

Following this parting exhortation, we had a Love Feast; the Elders of the London Congregation ranged themselves on either side of us. While the singing of hymns progressed, the congregation of about 1,100 filed past shaking hands with the representatives of the Society and of the London congregation. It was a blessed season of fellowship, and was evidently greatly enjoyed by all. If there were exceptions we did not note them. This feature of the service concluded the Whitsuntide London Convention for 1910.

R4640 : page 212

GLASGOW--DUNDEE--EDINBURGH

The night express brought us to Glasgow, Tuesday morning early--not too early, however, for our dear Glasgow friends. About thirty-five of them met us at the railway station with cordial greetings. Doctor Edgar took us off to his home, where we were greatly refreshed, not only with natural food, but by spiritual fellowship. The City Hall had been secured for both the afternoon and evening meetings. In the afternoon the congregation consisted, as you may suppose, of the interested only, the number being estimated at 375. We had close attention while we endeavored to portray what constitutes covenant-relationship with God, and how the Church attains to this in this age; and how differently the world will be privileged to attain to it in the Millennium.

We saw that Adam in his original purity and perfection was recognized of God as a son, and hence in covenant-relationship

R4640 : page 213

with him in the same sense as are the holy angels--in the sense of having full Divine fellowship and the Divine assurance of everlasting life on condition of continued obedience. We perceived how the fall destroyed that covenant-relationship and placed Adam and his race in the position of aliens, sinners, condemned by the Divine Law to death. We saw how Abel, Enoch, Abraham and others because of their faith and obedience were restored to covenant-relationship with God to the extent of having Divine friendship and fellowship, but not to the extent of being restored to perfection and eternal life and sonship. At very most they could be "friends of God" and have the prospect of "a better resurrection" than the remainder of the world on this account. We hearkened to the Apostle's words to this effect, assuring us that "They had this testimony that they pleased God," but nevertheless, "that they, without us (the Church) could not be made perfect"; because, God had provided some better thing for us--admitting us, through Christ, to sonship on the spirit plane.

We perceived that this manifestation of Divine grace toward us was not necessarily on account of our greater saintliness, nor on account of our greater faith; but because we live in the "acceptable time." God can now accept such as sons, to glory and joint-heirship with Jesus, on the basis of his being their Advocate, and making good the imperfections of their offering, by the imputation of his own merit. Thus "we are accepted in the Beloved," and heirs to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept through the power of God." On the other hand, we noted that the promises of the Old Testament to the Ancient Worthies are earthly promises, not heavenly, and will be realized only after the Christ, Head and Body, shall have been glorified on the spirit plane.

OUR JUSTIFICATION TO LIFE

Thus we distinguished between Abraham's justification by faith to a fellowship with God, as a "friend," waiting for the completion of his justification--to life, at the hands of the Redeemer--and in contradistinction, our own complete and actual justification to life and our own begetting of the holy Spirit as sons, "new creatures," joint-heirs with our Savior. We thus perceived that we not only have a faith-fellowship with God, but also "access into this grace wherein we now stand, rejoicing in the hope of the glory of God." (Romans 5:1,2.) We rejoice in the fact that we are already sons of God without rebuke, though it doth not yet appear how great, how wonderful we shall be after our glorious "change," which will make us like our Redeemer and enable us to see him as he is, and to share his glory, in the Kingdom which flesh and blood cannot inherit.

Abraham drew nigh to God by faith without an Advocate or Mediator, except prospectively. We perceived that had he had an Advocate with the Father, Jesus Christ the righteous, Abraham might indeed have been introduced at once to the Father and become a son of God on the same terms by which we enjoy our privilege of sonship, through Jesus as our Advocate.

We noted the difference between an Advocate and a Mediator--that an Advocate stands alongside of, as a representative, as a mouthpiece, as an assistant, so that those he represents may through him come at once into relationship with the Father. On the contrary, a Mediator stands between two who are at variance, until such time as he shall accomplish his work as a mediator and bring them fully into accord. We saw that this would be the work of the great Mediator, The Christ, during the Millennium. The Anointed of God, Head and Body, the Royal Priesthood, will for a thousand years occupy the position of Mediator between God and men--between God and the world.

He will make satisfaction to Divine Justice by presenting his blood--the merit of his sacrifice--as a corresponding price for the sins of the whole world. This presentation will be made as soon as his elect Church shall be completed and with him in glory. By virtue of that application of the merit of his own sacrifice, the whole world will be turned over to The Christ of God and "he will take to himself his great power and reign." The turning over to him of the dominion of the earth by the Father will be in acknowledgment of his having paid the ransom-price over to justice for Adam and all of his race --"for the sins of the whole world." When Justice accepts of Christ's atonement "for all the people," the formal transfer of the kingdoms of this world will take place, and God will put all things in subjection, under his feet.

Then for a thousand years Christ's Mediatorial Kingdom will put down all insubordination and destroy every foe of righteousness and truth that will not submit; the last enemy that will be destroyed is death. Simultaneously with the overthrow of sin and its power in mankind will come the uplifting of man mentally, morally and physically for a thousand years (up, up, up to all that was lost in Eden), the redemption price of whom was secured at Calvary by our Lord's faithful sacrifice of himself. Those who will refuse to obey that great Prophet, Priest, King, Mediator, like unto Moses, the typical mediator of the Law Covenant, will be destroyed from amongst the people in the Second Death.--Acts 3:19-23.

NEW COVENANT TO BE MADE WITH MEDIATOR

At the end of the Mediatorial Kingdom the whole world will have reached human perfection and be quite competent to keep every requirement of the Divine Law. Then the world will be ready to be turned over to the Father by the Mediator, who will then step out from between God and men, and thus bring God and humanity together in covenant-relationship. Whoever of mankind will then prove his loyalty to God may enjoy the Divinely provided life in fellowship and blessing forever. During the Millennium the world will not be in covenant-relationship with God except in and through the Mediator. All their blessing will come through him, and their approach to the Father and all their worship will be through him. In other words, the New Covenant with Israel will be made not with them directly, but with their Mediator, and he will stand between them and God until they are perfected by restitution, ready to be received as sons of God, in covenant-relationship with the Father, at the conclusion of the Millennium.

We contrasted for a while this delay in the world's coming into personal covenant-relationship with the Father for a thousand years, under the Mediator, with the instantaneous work which the Redeemer effects for his Church, his members, not as their Mediator, but as their Advocate. He introduces us and brings us at once to the Father through the imputation of his own merit to our sacrifices. He thus makes our "sacrifices holy and acceptable to God," permitting their Divine acceptance as such, and the consequent immediate begetting of the sacrificers by the holy Spirit to sonship, to covenant-relationship, as "new creatures in Christ."

The evening service was for the public, our topic being, "The Overthrow of Satan's Empire," which we

R4640 : page 214

treated in our usual manner. The attendance present was estimated at 3,300--certainly a very large showing for a week-night. We greatly enjoyed our Glasgow visit, and with deep appreciation of the manifestations of loyalty to the Lord and to his Truth, we left the friends for our next appointment, at Dundee. Quite a number accompanied us to the railway station, and some went on with us.

SECURING AND GIVING THE RANSOM-PRICE

We had two very interesting meetings at Dundee, both quite in contrast to those of our previous visit to the same place seven years ago. The class and the interest had in the meantime grown very encouragingly. The afternoon we spent with the interested who assembled to the number of about 175. Here again the subject of the Ransom seemed to be uppermost, and we had pleasure in pointing out the difference between our Lord's giving himself to be the Ransom-Price for all, and his subsequent work, soon to be accomplished, of applying that ransom-price "on behalf of all the people." We noted the largeness of the work of salvation, yet every part of it fitting in with every other part. We called to mind how our Lord left the heavenly glory--how he was made flesh, for our sakes became poor--how he took upon himself the human nature, in order that he might be man's Redeemer.

We noted, however, that Jesus was not the Redeemer when he was born, except in a prophetic sense, the same sense in which he was the Savior, the Advocate, the Mediator, the King, the Priest, the Judge, the Prophet. Nor was he all of these as the lad of twelve years when he discussed the Law and the Prophets with the teachers of his day in the Temple. Nor was he all of these when he reached perfect manhood at the age of thirty years--except in a prophetic sense. His actual sacrifice took place when he was thirty years of age--when at Jordan he was baptized and symbolically represented the full surrender of his all to do the Father's will, as the same had been written aforetime in the Book, the Bible--in the Law and the Prophets. There it was that the prophecy was fulfilled of him, "Lo, I come to do thy will, O God,

R4641 : page 214

as it is written in the Book." All the things that you, Father, have caused to be written in the Law and in the Prophets respecting the Savior of mankind, I am here, fully consecrated to accomplish.

At that moment our Lord sacrificed himself--laid down his earthly life in the Father's hands, saying: "The cup which my Father hath poured for me, shall I not drink it." At that moment of sacrifice he represented "the bullock of the sin-offering" and its slaying by the High-priest. He became the antitypical High-priest in the moment of his self-surrender as the sacrifice. Immediately, as the High-priest, he passed into the Holy a "new creature." There he offered for three and a half years the incense of his earthly life-devotion, a sacrifice well pleasing to the Father. At the same time, according to the world's estimation, his self-surrender was a stench, as was represented in the burning of the bullock's hide, etc., "outside the camp." From that moment the disciples beheld, in his spirit of devotion, the antitype of the burning of the fat on the brazen altar in the Court.

From that same moment he was the Lamb of God slain --his life given up to the doing of the Father's will. We looked at the picture of this given in the book of Revelation. There we saw Jehovah upon his throne with a scroll in his hand, written in the inside and on the outside, and sealed with seven seals. No one had yet been found worthy to execute or even to be made acquainted with the Divine Purposes. In answer to the proclamation, "Who is worthy to take the scroll?" no one "in heaven or on earth was found worthy." Even our dear Redeemer in his previous condition was not entrusted with the scroll. But when he had made his consecration as the "Lamb of God," giving up and devoting his life without reserve to do the Father's will--then as a lamb freshly slain he was proclaimed worthy, "Worthy is the Lamb that was slain to receive glory, honor, dominion, might and power." Then the scroll was delivered to the Lamb.

"THE HEAVENS WERE OPENED"

We noted the correspondency to the giving of the scroll to the Lamb, in the fact that as soon as Jesus had indicated his full self-surrender to the Father's will, the holy Spirit came upon him begetting him as the great High-Priest to his great work. Then we read that as he went up out of the water, "the heavens were opened unto him"--the higher things were manifest to him, made clearer. As the Logos he had not been permitted to read the scroll; as the boy Jesus, and as the young man Jesus, he had not understood the deep meaning of the Scriptures. Even the angels, we are told, did not understand. The Law was so written in types, in pictures, and the prophecies were so given in symbolical language and illustrations that the Divine Plan thus presented could not be understood by angels or men until the "due time" when God would grant the influence of his holy "Spirit which searcheth all things, yea the deep things of God." It was at this moment of our Lord's consecration, the moment of his death as the Lamb, the moment of his begetting and anointing as the High-Priest, the moment of the heavens or higher things being opened to him--at that moment the scroll was handed to him by the Great Eternal One. Then proclamation was made, "Worthy is the Lamb!"

"The lion of the Tribe of Judah hath prevailed." Although his prevailing would not be completed until Calvary, the surrender of his will was complete, and it was accepted as the sacrifice of his all, since everything else that he had was included in this surrender of his will.

We can well imagine how the only begotten of the Father, full of grace and truth, gave heed as the boy to the reading of the Law and Prophets every Sabbath in the synagogue. We can readily see how he knew the Scriptures thoroughly, and that his perfect mind enabled him to memorize the whole Bible from Genesis to Malachi speedily. How many times he must have wondered respecting the types of the Law, the bullock of the sin-offering, the incense, the sprinkling of the blood, the killing of the Lord's goat and the sprinkling of its blood, the burning of the bodies of those beasts outside the camp, the entering of the Holy of holies on the Atonement Day, and the reconciliation of "all the people" to the Almighty!

How often he may have thought of the Passover night, the slain lamb, the sprinkled blood, the unleavened bread, the passing over of the first-borns, the exchange of the first-borns for the tribe of Levi, representing the Church of the first-borns, and the selection from these of the priests who sacrificed as the antitype of the Aaronic Priesthood! How often he must have thought of and tried to associate properly together the declaration of the Messiah's glory, and the blessing of the world through Israel, and every knee bowing and every tongue confessing and in contrast, the statement about one who would be led as a lamb to the slaughter, and as a sheep before her shearers be dumb--one whom it would please the Father to bruise, and to put to shame; not one bone of whom should be broken--one who should make his grave with the rich, and be with the wicked in his death!

These hitherto complicated and apparently contradictory presentations of the Father's Plan all became luminous

R4641 : page 215

to our Lord when the scroll was handed to the freshly slain Lamb--to the newly consecrated Jesus. The illumination by the holy Spirit opened before his mental vision the heavenly things. Type and antitype, promise and fulfillment, began to come together and our Lord hastened away from the multitude at Jordan into a solitary place in the wilderness, that there he might deliberate upon the Divine purposes as they were disclosed to him by his illumination.

STUDYING TO RIGHTLY DIVINE TRUTHS

For forty days he was rapt in study so intently that he forgot to eat, forgot to be hungry. He had meat to eat of another kind. He was absorbed in his study of the Father's will respecting him. At the conclusion of the forty days of Bible study in the wilderness he had reached the solution of all the problems proper for him to understand respecting the Divine Word. Figuratively he had read and comprehended all that was written on the outside of the scroll--all that was necessary for him to know prior to the time when he would complete his sacrifice at Calvary.

That he had not yet broken the seals, and that he had not yet comprehended all the things written on the inside of the scroll, is evident from his words to the disciples on one occasion, when he said, "Of that day and hour knoweth no man, no nor the angels of heaven, neither the Son of man, but the Father only." We thus see that there were certain features of the Divine Plan still kept secret or sealed from our Master up to the time that he had finished his course. But, after his resurrection, we remember his words, "All power in heaven and earth is given unto me."

It was after the forty days that the Tempter came unto him. His first salutation was that of a friend intent upon rendering assistance. He greeted our Lord as a friend, because they had known each other before on the plane of glory. Now Satan sympathized with Jesus in that he was hungry, and in effect said to him, You perhaps are not aware of the great power that came upon you at the time of your baptism. You now have a Divine power which makes it unnecessary for you to go hungry. You should use at once the power that you possess which will enable you in a word to "command these stones to become food."

When recently we stood at the fords of Jordan, where Jesus was baptized, we looked from there to the wilderness of Judea into which he went on that occasion, "Led of the Spirit," or rather according to the Greek, "Driven of the Spirit (his own spirit) into the wilderness." He was driven by his earnest desire to know fully and completely the will of the Father, that he might do it. As we beheld the wilderness of Judea full of stones, with practically nothing else in view, we could understand why the Adversary suggested the turning of stones into bread, for there was nothing else to make bread of. We noticed that Satan took the most opportune time to make his attack upon the Savior--when the Master was weak and faint in body and mind through his long fast and study.

Under the illumination of the holy Spirit Jesus had for the first time been able to put together all the testimonies of the Scripture, and had seen what great sacrifices were implied before he should enter into his glory, and be able to give to the world the blessings of eternal life. It was at this moment that the Adversary appeared and presented his temptations. But our Lord was proof against them. Satan left in disgust, convinced that further effort with the Master would be a waste of time. Thus we read, "Then Satan left him." We have no record that he ever returned to tempt him; angels of God then ministered to him.

We found in all this valuable lessons to those who are walking in the footsteps of Jesus. Their illumination of the holy Spirit could not, of course, be as great as that of Jesus, but at their consecration, their baptism into death, came their spirit begetting and, as the Apostle declares, "a measure of the spirit is granted to every man (in the Church) to profit withal." The measure will be according to the degree possible through his infirmity of the flesh. But to the Master who had no infirmity, the Father gave his Spirit without measure, without limitation, fully.

We noted also how the Adversary makes an attack upon all of the Lord's consecrated, seeking their weak points at their weakest moments. We noted the mistake of some in parleying with the Adversary, saying: How do you do it, etc., etc., and we noted that the Master's course was the reverse; that he parleyed not; he was prompt in his refusal. He left no room for the world, the flesh or the Adversary to gain an advantage over him. We noted that our success as his followers will be greatest along the same line of promptness and decision

R4642 : page 215

of character and that every time we stand firm for righteousness under temptation we are demonstrating our loyalty to God in accordance with our Covenant of sacrifice. We saw that the Lord proceeded along the same line of loyalty, fulfilling his consecration even unto death, the death of the cross.

WHAT DID JESUS' DEATH EFFECT?

Here we raised the question, What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the Church? No. What did he do? He secured the price, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither the world nor the Church was as yet released from Divine condemnation, or brought into full fellowship with God.
Although there were five hundred brethren, who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration to walk in the footsteps of Jesus, they had taken up their cross to follow him, they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restitution life. Neither could they present their bodies living sacrifices, holy and acceptable to God, because, they were still sinners from the Divine standpoint. No appropriation of Jesus' merit had yet been made in their case. When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about

120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high--until the Father should recognize them--until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as to cover their blemishes, and permit Divine Justice to accept them as "living sacrifices, holy and acceptable to God."

We remembered that it was on the fiftieth day that the holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit, and that the sacrifice which they had

already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the Jews, "He came unto his own, but his own received him not; but to as many as received him, to them gave he power (privilege) to become sons of God, even to them that believed on his name": which were begotten not of man nor of the will of the flesh, but of God--begotten of the holy Spirit. Thus they became sons of God, members of the anointed Body of the great Messiah, Prophet, Priest, Mediator, King, Judge, appointed for men, on their behalf to effect reconciliation between God and men during his Millennial reign.

Meantime the same work has been progressing throughout all these eighteen centuries. Others have been called, both from the Jews and from the Gentiles, to be the followers of Jesus, his under-priests--the Church of the first-borns whose names are written in heaven. As soon as this work shall have been accomplished, the great Mediator, the antitype of Moses (Acts 3:22,23), raised up from amongst his brethren, will be completed. Then the Mediatorial Kingdom will begin the blessing, uplifting and reconciling of the world. Meantime we thank God for the fact that "we have an Advocate with the Father, Jesus Christ the righteous." Jesus as the perfect man, the fleshly seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

But even as a great ruler amongst men, he would not have been able to accomplish the Divine Purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The man Jesus, therefore, could not have been "the

Seed of Abraham" mentioned in the Abrahamic Covenant, that in the Seed of Abraham all of the families of the earth shall be blessed. To become this Seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice of his earthly nature, and by virtue of God's having raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to Justice as the ransom-price for what Adam lost. The Redeemer is the "Seed of Abraham" on the spirit plane, and during this Gospel Age he is finding his Bride and bringing her to the same spirit plane with himself as his associate and joint-heir in all the great work of the Millennium--the blessing of all the families of the earth. Thus it is written, "If ye be Christ's then are ye Abraham's seed (spiritual) and heirs according to the promise."--Gal. 3:29.

LIFE LAID DOWN, NOT PAID OVER

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, "I have power to lay down my life and to receive it again," authority to say this, I have obtained from my Father. No man took it from him, in the sense that no man had that power, since God had promised that, "he that keepeth the Law shall live by it." Therefore, our Lord's life would have been protected had he not voluntarily submitted and laid it down.

He laid it down that he might receive it again. He laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." Then Jesus' rights to earthly life, earthly protection, earthly honor and glory, earthly dominion and power all belonged to him as a New Creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a corresponding price for the first Adam, and a sufficiency for all.

However, Jesus does not give the Church his earthly nature, and earthly rights, but keeps these to give to the world during the Millennium. Indeed, our calling is a heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the Church? what is our hope in Christ? what is the philosophy of it?

The answer is, that this merit which shortly is to be appropriated as the ransom-price for the sins of the whole world, was already in the hands of Divine Justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith--to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect Church, his Bride, his Body. In harmony with the Divine arrangement he appropriates a share of his merit to us, so that our sacrifices might be acceptable to God.

Thus, instead of giving us the restitution blessings, which are for the world, our Redeemer, our Advocate, imputes to us of his righteousness, and on the strength of it the Father reckons us holy and acceptable, and immediately accepts our sacrifices. Thenceforth we are dead as human beings and our only standing in God's sight is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving--the new creature is on trial, not the flesh. The new creature has no Original Sin, nor is it responsible for the Original Sin of the old creature, which was justified and accepted of God in sacrifice and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the Divine regulations. Its zeal and energy in controlling the flesh and bringing every thought and word and act into accord, as nearly as possible with the Divine will, shows the degree of its love and zeal.

PAST SINS--DAILY TRESPASSES

The new creature needs not to apologize, nor ever to remember the weaknesses and imperfections of the flesh appertaining to the period preceding the sacrifice. By faith the new creature should remember that old things have passed away, and all things have become new, for thus the Apostle declares, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Our Advocate did a thorough work as respects the sins of our flesh: they are past and gone through the forbearance of God. (Rom. 3:25.) The Father did a perfect

R4642 : page 217

work in reckoning us dead indeed to everything of the past, and in begetting us by the Spirit as new creatures --sons of God. It is for our faith to grasp the situation and to enjoy it.

However, as new creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "We cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the Lord, because

of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them.

We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask Divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we forgive them that trespass against us." This would not relate to Original Sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the holy Spirit. Thus, the Apostle writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

"FORGIVE US OUR TRESPASSES"

Our Advocate not only imputed his merit for our past sins, but he is still with the Father and has an abundance of merit. Our Advocate has merit sufficient to cover the sins of the whole world, and therefore to cover all our blemishes. Hence, when we go to the Father through him, we may realize that provision has already been made for the covering of our trespasses, but that we can obtain forgiveness only through prayer. God doubtless intended a great blessing in making this arrangement. He intended that each time we come to the throne of grace, we should earnestly repent of our imperfections, and earnestly promise him that we will strive against them in the future. He would thus encourage us to earnestly seek to fortify our characters along the line of these weaknesses, that we might become stronger and stronger in the power of the Lord and in his might, and be strengthened unto every good work.

When thus we come to the Lord to obtain mercy and to find grace to help in every time of need, and promise continued and increased zeal in fighting the good fight, it puts us on our honor, as it were, and makes us more careful respecting our future course. If perchance we fail again along the same lines, we are properly abashed. Then comes an important testing to us. The suggestion comes that we should refrain from going to the Lord in prayer; that we should feel too much humiliated to go to him. If these suggestions be followed, the result will be alienation, coldness. The earth-born cloud will hide from us the heavenly Father's face. Even if we do not go off into greater outward sins, such a course would mean a loss of fellowship, which is very important to our growth in grace and knowledge.

"WITHOUT SPOT OR WRINKLE"

Every error, every slip, every mistake, is a spot upon our wedding garment and should be repented of and expunged. With great humility we should go to the Master that we might have such spots promptly cleansed away; as it is written, "The blood of Jesus Christ cleanseth us (new creatures) from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the Second Death, they find their garments bedraggled and unfit for the wedding. The Bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the Second Death, or else, as members of the Great Company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.

At the public session at Gilfillan Hall, our topic was, "The Overthrow of Satan's Empire," and notwithstanding the rainy weather, nearly 700 were present. We had the closest attention. Let us hope that some good was accomplished, some ears unstopped and some eyes opened to look further and to listen more attentively for the Voice of the Great Shepherd, in respect to the Divine Plan of the Ages, concerning which he is now instructing his people.

===================

R4643 : page 217

CHAUTAUQUA LAKE CONVENTION

NINE DAYS--JULY 30-AUG. 7.

WE hereby confirm previous announcements, and request all who expect to attend this Convention to so advise us at once--particularly such as desire us to secure for them accommodations at cottages along the shores of Lake Chautauqua. We expect to engage the apartments outright for those who order them, paying for two days at least, in advance.

We will use the large Auditorium at Celeron, which is an amusement place of the quieter sort. However, the Auditorium is far enough from the noise to serve our purposes. We anticipate that the friends will have no particular interest in the amusements. Anyway these are less patronized in the day time and our proposition is to hold Convention sessions in daylight only--9 a.m. to 5 p.m., with an intermission at noon for a plain sandwich luncheon.

BOARDING AND LODGING

At the cottages at various points we will arrange for lodging, breakfast and supper. Large and small steamers ply the Lake frequently and will constitute a convenient method of transportation.

Our Committee in charge of arrangements is prepared to offer per day rates which include a boat ride to and from the Auditorium, a very plain noonday luncheon at the Auditorium and breakfast, supper and lodging at a cottage, all included for the following sums, which vary according to the accommodations and meals for the nine

R4643 : page 218

days, namely, $9, $11, $14. Those desirous of hotel accommodations can be arranged for at from two to four dollars per day.

Those staying a shorter time than nine days may expect to pay a little more proportionately, $1.25 to $1.50 per day, all included. We have made these arrangements, believing them to be specially advantageous to all concerned. Unless we are mistaken our Convention will take up nearly all the available accommodations, except at Jamestown hotels.

RAILROAD RATES AND ARRANGEMENTS

Our Convention is held under the auspices of the "International Bible Students' Association," but excursion rates have NOT been granted in this name. There will be three general excursion rates. The first of these is the regular Chautauqua excursion on July 29. It is the cheapest excursion. It will be good to return any time within thirty days and will permit those living in New York City and vicinity, and at points east of Hornell, on the Erie Railroad, as well as all whose tickets naturally read through Buffalo, to include a visit to Niagara Falls. Those who take advantage of this special Chautauqua rate must begin their trip on Friday, July 29, excepting from points in Alabama, Georgia, Kentucky, Louisiana, Mississippi and Tennessee, from which States tickets will be sold only on July 28. These tickets are on sale at very cheap rates; usually they amount to about $2 more than a full single fare. Then, though you purchase these tickets to the Chautauqua Assembly Grounds, you can get off at Celeron and come direct to the Auditorium.

We have made arrangements for having these tickets validated for the return journey without inconvenience.

In the interest of those who cannot attend at the beginning of the Convention, another excursion has been granted in the name of The Watch Tower Bible and Tract Society to start either August 5 or 6. The rate is not quite so cheap, however--one fare and a half. The ticket is good to return so as to reach starting point not later than August 17, and also gives option of returning via Niagara Falls, as mentioned above.

Where neither of the above rates can be secured, the following will apply: From practically all points in the United States and Canada regular summer tourist tickets are on sale daily to JAMESTOWN at fares approximately two cents per mile in each direction; or, in other words, about one fare and a half for the round trip; return limit October 31.

CONSECRATED PEOPLE OF GOD

who trust in the Redeemer's merit for their acceptance with God, are cordially invited to this Convention. Let us gather with hearts full of gratitude to God and desirous of knowing and doing his will more perfectly as the days go by. Let us come expecting to receive blessings at the Lord's hand and desirous of being used of him to strengthen and comfort and assist his "brethren."

The Railroad Company has co-operated with us in issuing our Program and Information Bulletin for those desiring to attend. On the one side of it is a picture of Lake Chautauqua showing the various little cities surrounding it, the stopping-places of the little steamers. If you purpose attending the Convention write us for one of these circulars. Determine as soon as possible and make your application, and, if possible, send in the money for your lodging, that everything may be prepared for your comfort in advance of your arrival. We will make no assignments of lodgings until July 15. Then we will apportion the lodgings to those ordering them and will serve their interests impartially to the best of our ability.

The spending of the evenings quietly at the cottages will give opportunity for rest and fellowship amongst the friends. If at any of the cottages there is a desire for singing in the evening or for chart-talks or whatever, the opportunity should be accepted. We trust that, as usual, the dear friends will leave an influence for good behind them. We hope that the Bible Students of this Convention may long be remembered by the people on Chautauqua Lake shores as model Christians in every sense.

===================

R4644 : page 218

WITHOUT A PARABLE HE SPAKE NOT

--JULY 10.--

Golden Text:--"The words that I speak unto you, they are spirit, and they are life."--John 6:63.

"WITHOUT a parable spake he not unto the people." What the prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the Divine program! How foolish to think of Abraham's bosom, which could hold only two or three, as being the portion of blessing for only a handful of beggars!

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offspring of error--children of the wicked one. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Millennial Kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and their shining forth in truth and righteousness will scatter

R4644 : page 219

all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a literal burning, has, evidently, a symbolic significance; it means the destruction of the tare class--not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

How glad we are to find the key to these symbolic statements--these parables! How glad we are that by the use of this key the parabolic figures become reasonable and beautiful! What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How glad God's people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day!

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." We thus see that the application of the parable belongs to the Millennial Age. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received, will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like, to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."--Rom. 6:23.

"I THANK THEE, FATHER"

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the Divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

WORDS OF SPIRIT AND OF LIFE

Our text shows that however dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of our Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life--they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master.

===================

R4644 : page 219

CONFESSING THE SON OF GOD

--JULY 17.--MATT. 16:13-28.--

Golden Text:--"Thou art the Christ, the Son of the living God."

OUR Master, wisely and with becoming modesty, hesitated to declare his own greatness. He allowed his actions to speak and to tell to his disciples that he proceeded and came forth from God, and that in the performing of miracles, and particularly in his teachings, he was the Finger of God and his mouthpiece. John the Baptist was sent to be his special forerunner. It was he that declared that Jesus was "the Lamb of God which taketh away the sin of the world." It was he that declared that the Master was so much greater than himself that he was not worthy to stoop down and loose his sandals.

But after John had borne him witness, testifying, "This is he," and had declared that he saw the holy Spirit descending upon Jesus like a dove, and that this was a sign given him whereby he might know his Messiahship, then came the time for the Master to bring the matter pointedly to the attention of his followers. John had been cast into prison and later had been beheaded. John's prophetic testimony was fulfilled, when he said of Jesus, "He must increase, but I must decrease." The mission of Jesus and his Apostles became more prominent every day, and those who had formerly talked about John were now asking respecting Jesus, whether he was a prophet sent of God, or could it be that he was the Messiah. Do the rulers indeed know whether this is the Messiah or not? Surely "no man

R4645 : page 219

could do the miracles which he doeth unless God be with him" in some special manner.

"WHOM SAY YE THAT I AM"

Our Lord first inquired respecting the general opinion of the people concerning himself. He did this, not because of his own ignorance, but that he might draw

R4645 : page 220

out the thoughts of his disciples. They replied that some thought he was John the Baptist; others supposed he was one of the prophets. The ideas of the heathen were gradually making inroads upon the Jews. The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. All the answers, of course, were wrong, for the prophets were all dead and could not reappear until the resurrection. Then our Lord pointedly put the question to his chosen followers: "Whom do ye say that I am?" The courageous St. Peter promptly answered as spokesman for the whole company, "Thou art the Christ (Messiah), the Son of the living God." This was the very answer designed to be brought forth. It was the truth, but our Lord hesitated to present it, because it would better come from the disciples themselves and then have his endorsement. His answer to St. Peter was, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It was not that St. Peter had experienced a special vision or revelation, but such a great spiritual fact as was then under consideration, could be duly appreciated only by those who were specially favored of the Father. Indeed, it is evident that the same principle still operates, for we read, "No man can come unto me, except the Father which sent me draw him." Our primary drawing and calling is of the Father up to the time when we accept his grace in Christ and make our consecration to do his will and receive the spirit of adoption into his family as God's children; we are then put into the school of Christ to learn of him. Let us learn the lesson that the special blessings always come, not only from believing in Christ, but also from confessing him to and before others.

ST. PETER--THE ROCK--THE KEYS

According to the Greek, our Lord replied to Peter, "Thou art a stone, and upon this rock will I build my Church." The rock upon which the Church is built is this confession which St. Peter made. St. Peter himself was not the rock, but he was one of the living stones built by faith upon the rock of truth. It was this same Apostle who so beautifully explained the whole matter, assuring us that all consecrated believers are "living stones" in the temple of God, whose foundation and capstone is Christ, in whom we are builded together through the operation of the holy Spirit.--I Pet. 2:4-7.

The expression, "Upon this rock I will build my Church and the gates of hell (hades) shall not prevail against it," is one that is much misunderstood. The gates of hell are not gates to some place of torture, nor gates to purgatory. They are, in the Greek, "gates of hades," and hades signifies a state or condition of death. The passage might well be translated, "The gates of the grave shall not prevail against it." That is to say, Christ Jesus invites the Church to die with him, to share in his sacrifice, in his death, and while, apparently, the gates of hades have prevailed against the Church, against God's people, for more than eighteen centuries, nevertheless, we have the assurance that they shall not forever prevail. The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. He has the right to open hades, the tomb, and to call forth all who have gone down into it. He assures us that he will do this, as he says, "All that are in their graves shall hear the voice of the Son of man and shall come forth."

Nevertheless, for all these centuries it has required faith to believe that, by dying with Christ, his followers shall yet live with him--that sharing with him in his death they shall yet share with him in his resurrection to the glory and to the honor attaching to the divine nature.

So, then, our Lord's words mean that there will be a resurrection from the grave, and since the Church is to be "a kind of first-fruits unto God of his creatures" (Jas. 1:18; Rev. 14:4), her resurrection means, indirectly, the uplifting of mankind, the opening of the grave to every member of the human family.

The giving of the "keys" of the Kingdom to St. Peter has no reference to locks and bars of heaven over which St. Peter is the custodian. The Church in the present time is the Kingdom of Heaven in its preparatory or embryotic state, and St. Peter was privileged to do the opening work to the Gospel Church. He opened the door to the Jews at Pentecost, when, as the mouthpiece of the Lord, he proclaimed the meaning of the Pentecostal blessing and the hopes then open to every Jew coming individually into membership in Christ. He used the second "key" to open the same Kingdom privileges to the Gentiles, in that when the due time came for Cornelius, the first Gentile convert, to be received, St. Peter did the work. By preaching to Cornelius the Gospel and baptizing him into Christ he threw open the door to the Gentiles, as our Lord foretold in the words of this lesson.

St. Peter's commission that whatever things he should bind on earth should be bound in heaven and what things he should loose on earth should be loosed in heaven, is the same that was given to the other Apostles. (See Matt. 18:18.) It does not mean, of course, that the Lord has turned matters over to St. Peter and made him Lord of heaven and earth, nor that any or all of the Apostles were so honored. It simply means this: God purposes to use his Apostles and to so hold up their hands, in all their affairs, that the whole Church may have confidence in them, and may recognize their teachings as of God. If they declared that certain of the commandments under the Jewish Law were not binding upon Christians, we must know that their statements were true, and that, similarly, in heaven, the release or change is recognized. And if they bound certain doctrines and teachings, we must know that those are bound and firmly established in heaven. In other words, we must recognize the Apostles as God's inerrant mouthpieces.

The time for the proclaiming of Jesus as the Messiah did not come until after his death and resurrection. Indeed, his Messiahship properly dates from his resurrection. He desired his disciples to recognize him properly, and he explained to them about his approaching death and resurrection, but he did not wish them to proclaim this to the world until the due time. St. Peter, perhaps elated with the Lord's commendation of his previous speech, undertook now the role of teacher to the one whom he had just acknowledged as the Messiah. In this he erred. It was in sympathy that he urged that the Master should not think of any steps which would lead to death, but should think rather of prosperity and earthly favor, yet our Lord's reproof was pointed. He said: You are my adversary, Peter, when you thus speak to me. You would thus endeavor to dissuade me from doing my Father's will, to hinder me from drinking the cup which my Father has poured for me; your counsel is that common to the world and not of God.

Similarly, the followers of Jesus sometimes need to resist their friends, who thus offer counsel contrary to the Divine will and Word and Providence. These should

not be encouraged nor their advice followed. They need correction from their fellow-disciples, as did St. Peter.

The words of Peter furnished the Master an opportunity for calling the attention of his followers to the terms of discipleship. Not only must the Master himself suffer, but all of his followers likewise. This course was provided for every one, and whoever would flee from it would lose the eternal life hoped for. Whoever would take up his cross and follow the Master to death would thereby make sure of his share in eternal life on the heavenly plane. His disciples had already pledged their earthly lives, and for them to withhold them for worldly advantage, would mean that they would lose their souls, their lives. This is not true of the world in general, but merely of the Church, called to be of the elect, Royal Priesthood.

He then assured them of his second coming, and that he would come in the glory of the Father and with his angels (messengers)--not again as a man--as a sacrifice. At the time of his second coming he would reward every one of his followers according to the faithfulness of each. He concluded this reference to the coming Kingdom by the assurance that some of them would have an ocular demonstration of his coming power and glory before they would die. This we will consider in our next study.

===================

DELIVERED FROM SATAN'S SNARE

DEARLY Beloved Brother and Pastor:--I am writing to tell you how good our dear Lord has been to me in delivering me from the Power of Darkness, and restoring me to his favor again; and also to ask you to forgive me for the trial that my recent course must have caused you. But in order that you may fully realize the mercy and loving kindness of God toward me, I will briefly tell you of my experiences of the past few months:

Late last summer I began to doubt the Scripturalness of your position on the Covenants and the Sin-Offering. From a small beginning, this soon grew until it included many other points of doctrine, and, in my conviction that you were wrong, I opposed your teaching, though not publicly. I still continued to meet with the Class, but felt that sooner or later a separation must come; yet I loved the friends so much my heart ached as I saw we were surely drifting apart. About the time of the Saratoga Springs Convention, I had become convinced that God's people were being misled by you, and that you were profiting by their blindness; that you had become unfaithful to your stewardship. Not only would I not go to the Convention myself, but was unwilling that my dear wife and daughter should go--both of whom are in the Truth and have never swerved in their loyalty to it--so I not only missed a blessing myself, but deprived them of one. But the prayers of the dear friends in my behalf prevailed, and my eyes were opened to see that I was wrong. I turned about, and peace and joy once more filled my heart.

Then I began to search for the cause of my blindness, my unbelief, and I was sure that I found it. It was the Vow! What! did I oppose the Vow? No! Had I not taken the Vow? Yes; but with limitations. You know that at the time the Vow was suggested I was doing local Pilgrim work under the appointment of The Watch Tower Bible and Tract Society, and I thought the Vow was only for the Pilgrims, so I took it "for so long as I was in the Pilgrim work." It followed, then, that when the local Pilgrim service was discontinued a year ago that my Vow expired by limitation, and the protection that it had afforded me against the suggestions of Evil Spirits was at an end. So for several months the barrier had been thrown down, as it were, and I believe Satan and his co-adjutors had seized the opportunity (Eph. 6:12), with the result that my faith had been nearly shipwrecked. Dear Brother, as soon as I saw this I renewed the Vow for all time. This happened immediately after the Saratoga Springs Convention. Some of the dear brethren to whom I had confided all, advised me to make a public statement of the facts in our testimony meeting, that others might be helped, and also write the same to you; but I said, No, only a few of the friends know anything of my doubts, and I will not tell them. I overlooked the fact that God knew, and that my testimony should be to his glory. Had I taken their advice, I believe, the remainder of this letter would never need be written. But this I failed to do; my stand for the Lord was not sufficiently firm. Is it any wonder, then, that Satan quickly took advantage of the loophole thus left open, and soon my doubts returned? Truly "every man's work is being tried so as by fire."

When the article on "The Wedding Garment" came out in THE WATCH TOWER of December 1, 1909, implying that full justification was granted only those who agree to consecrate--to sacrifice the restitution blessings reckoned to them, I took exception to this teaching. You recall, dear Brother, our talk over these points on the occasion of our ride from Washington to Richmond, and how I disagreed with you and charged you with wresting the Scriptures. At first I said, "This new view of justification is the only thing I take exception to," but soon discovered that you had erred (?) on the Covenants; next, the Sin-Offering doctrine was an insidious denial of the Ransom; next, it was Baptism--that was wrong, too; and of course you had worked your blasphemous (that is what I called it) doctrine into the Memorial service of our Lord's death. Soon those who opposed you were all right, and you were wrong. I got to believe that you had never been "That Servant, whom the Lord made master of all his goods"--that Servant was a class; that most of those things you once had right, but you had changed. You see the condition my mind was in, and yet, I believe I was honest, and was loyal to the Lord in opposing what I thought was error. My heart was not at ease; the conflict was terrible, and I suffered greatly. And while I verily thought I was right in my course, I have prayed earnestly every day for guidance into the Truth, and into peace. I kept the Vow as best I could under such conditions. While I thought my faith was on a surer foundation than ever, I now know it was nearly gone.

Within the last few months meetings have been established in Washington by those who oppose your teachings; and to this meeting I went, while still attending the regular services of those in the Truth. However, I soon found it impossible to partake of two tables, and I chose the table of error, as I now see it to be; then, however, I felt sure it was a purified table of the Lord. Such was the state of my mind when the One-Day

Convention was held here on March 13th, 1910. This was the turning point with me--the day when the Lord graciously showed me my true condition--that I was growing spiritually blind. On the Wednesday previous I had declared that I would never attend another "Russellite" meeting, and when I arose on the morning of the Convention I was still resolved not to go to the services. Then, as I saw my wife and daughter preparing to go I thought I would better pray over the matter; and I earnestly besought our dear Father for guidance--whether to go or to remain away. I arose from my knees, now undecided. I then began to arrange some papers in my desk, when my eyes fell on a note I had made on a statement in THE WATCH TOWER of March, 1898. It read, "The armor complete in 1898 with the New Covenant as one of the pieces." (This is not a quotation, but a comment I had made.) I started to copy it in a "List of evidences that Brother Russell has changed." I see now that the knowledge that God "will make a New Covenant with the house of Israel and with the house of Judah" is a part of the armor. When I looked up the paragraph I happened to glance over the article in the same TOWER on the Memorial Service (p. 101). Now at our "Opposition meeting" our last Bible study had been on the Last Supper, and we thought we had learned something that Brother Russell had never seen, viz., That the Jewish day on which our Lord instituted the memorial of his death was the day of preparation for the passover, "when the lamb should be slain."

Judge my surprise when in a short paragraph I found that you had fully set forth the same thought some twelve years ago, together with a more important thought that had escaped our attention, namely, that we do not celebrate the passover feast, but the death of the antitypical Passover Lamb. I then turned to page 71 and read the list of questions and found in questions 5-8 a thought recently more clearly stated, that our Lord in dying "bequeathed the Restitution blessings purchased by his death to the fallen, dying race--as many as shall accept the blessings under the conditions of the New Covenant." But the fact that we symbolize our acceptance and sacrifice of these shows they will not be given directly to the world, but through the Church. Now this was the very point that I had declared "new" last year, when it was more plainly set forth in THE TOWER, and over which I had been finding so much fault, and getting more and more confused, until I had finally rejected nearly all that you had ever presented. But the most surprising fact that dawned on me was that for ten years I had been using this same article as a basis for the Memorial service, and had explained these same points each time. The alarming truth dawned on me--I was growing spiritually blind! I was not only forgetting the precious truths, but I saw that I was losing sight of the true import of our Lord's death. This decided me: I went to the Convention. I was further convinced that what I saw and heard was of the Lord.

On the advice of two loving Sisters, I asked several Brethren to call on me and pray with me and give me counsel. I told them that I realized that I was spiritually sick from improper food, and was growing blind, so that my ability to appreciate the deep things of God's Word was slipping away. I told them how our Lord had called my attention to this, and now, that I saw what the trouble was, and while I could not even then see as they did on some of the points of doctrine, it was no longer a matter of doctrine, but a desire of getting back fully into God's favor; and I had confidence that I would soon get all right on the doctrine. After a season of prayer and counsel from the brethren, the Lord enabled me to make a firm decision as to my future course. Immediately I gathered up all of the literature of the Henninges, McPhail, Randall, et al., stamp and burned it. You can imagine how pleased the brethren were to see me do this, for they had been very cautious in advising me, rather leaving the Lord to guide me. On the following day I sent a letter to the ones with whom I had been meeting, explaining why I could not attend those services again. I enclose a copy of this letter. On the same night I made a statement to the Church confessing my error in my past opposition to the Truth, and my resolution and by the Lord's help to return to the clean table, where the food neither sickens nor blinds, and asked them to forgive me.

I am glad to add, dear Brother, that the points of doctrine which had been a cause of stumbling to me have since become clear; the Lord has graciously healed my spiritual sight, and my heart is rejoicing in the sunlight of his favor. I want to add in behalf of my brethren who are still in confusion, that I believe they are honest in their convictions, and that there is no bitterness in their hearts, and I hope they will yet be recovered from the snare of the Adversary. I think when they show a disposition to return by attending the regular meetings in a proper spirit, they should be met with kindness and encouragement. With much Christian love,

Your brother in Christ,
CLARENCE E. FOWLER,
Washington, D.C.

COPY OF BRO. FOWLER'S LETTER TO THE SECEDERS

DEAR BROTHERS AND SISTERS--LOVE AND GREETINGS IN CHRIST OUR REDEEMER:--Perhaps it will be a surprise to you to know that during the last few days I have become awakened as to my real spiritual condition. As I reread some of the views I once appreciated and rejoiced in, I was surprised to find that to some extent their deep significance seemed obscure. I also found that some of the things that we had labored so hard to search out, and thought as new, had been presented some twelve years ago; and I saw that I was fast becoming spiritually blind, and that Satan was leading me around in a circle, as it were. Then, at the Convention meetings last Sunday, the fervor, the zeal, and the love manifested by the brethren touched my heart, already broken. Again, Brother Russell's talk on "Choose you this day whom ye will serve," caused me to seriously ask myself, Have I chosen aright? Does the Lord approve my course? Surely this that I both see and hear is Truth, and of the Lord, and yet I have arrayed myself in opposition to it. And then I prayed our Lord (as I had been praying for months), to open my eyes, and I believe he answered my prayer. I became convinced that the trouble was with myself, and not with the Truth as Brother Russell had presented it; I had not been looking at it from the proper angle of vision. I have since prayed over the matter, and some of the points have become clear to me, and I have confidence that in the Lord's due time it will all be plain again. So I have resolved, by the Lord's grace, to retrace my steps ere it is too late--to return to my "first love"--the Table where we all received the Truth.

There is no question, dear brethren, that of us who believe we are in the Harvest of the Gospel Age--in the second presence of the Lord--events of tremendous importance are occurring which are rapidly approaching a climax. Church Federation and events outside sink into insignificance in comparison with developments within the Church: "Every man's work is being tried as by fire"; the question is, "Who shall stand?"

page 223

In view of my recent positive stand in opposition to the teachings of THE WATCH TOWER, no doubt my present attitude will seem inconsistent, but, dear Brethren, we must each answer to his own Master, and I know your love for me will prompt you to wish me God's blessing, even though to some extent our views of doctrine diverge. On the other hand, dear Brethren, I wish to assure you that my recent experiences and associations with you enable me to more deeply sympathize with you, and love you all. And even though you cannot admire my vacillation, believe me to be sincere.

As long as we stand together on "Christ, the solid Rock," I shall esteem you as brethren, and will daily pray that the mists of confusion which now threaten to separate us will speedily be cleared away, and then we will once more see "eye to eye." Meanwhile, dear Brethren, I trust you will see it to be the Lord's will to meet with us again, and can assure you a hearty welcome in seeking with us to know and serve the Lord. God bless you! With love, as ever,

Your brother and servant in the Redeemer,
CLARENCE E. FOWLER.

===================

page 223

BEREAN STUDIES ON CREATION

The Text-Book Used for this Course of
Scripture-Studies is Series VI--Study I

AUGUST 7

(1) Is there any Scriptural foundation for the claim of some that original sin consisted in sexual intercourse on the part of our first parents? Give a full Scriptural analysis to this question. P. 41, par. 1,2.

(2) How should we regard the suggestions of some that the Scriptures mislead us into thinking of Adam as the first "of the earth, earthy"? What answer shall we give to those who urge a pre-Adamite race of man and who claim to find proofs

of their hypothesis in various strata of the earth's surface, some of which they attribute to a period long before Adam's creation? Give Scriptural proof texts in contradiction to this theory and show their consistency with scientific facts. P. 42.

(3) State the views of Profs. Stokes, Bennett, Beale, Virchow and Barraude respecting the answer of geologists to the theory that man was developed from the lower orders of animals. P. 43, par. 1.

(4) Read to the class an extract from "The Meeting Place of Geology and History," by Sir J. W. Dawson, LL.D., F.R.S.

(5) Prof. Pasteur is recognized as having been a great bacteriologist. Did he favor the Darwinian theory or not? Quote something from him pertinent to the subject. P. 44, par. 1,2.

(6) Quote the views of the Russian savant, Prof. Virchow, respecting the Darwinian theory of man's evolution from lower animal species. P. 44, par. 3.

AUGUST 14

(7) Should we consider the unscriptural theories of Prof. Darwin and those who follow his suggestions as wise and logical, or otherwise? What proofs can be adduced to prove that humanity four thousand years ago no more had tails than we have--nor different toes and thumbs? P. 45, par. 2.

(8) What should be the attitude of the Lord's people in respect to these evolutionist propositions of our day which are discrediting the Bible in the eyes of the learned? P. 45, par. 3.

(9) In view of what we have already seen respecting these creative epochs styled in the Scriptures "days," what can we say of the Sixth Day, which we are now considering? When was its beginning and when its close? What would be the date of its close, counting from the beginning of the ordering of creation--the putting in order of the earth, the time of whose creation is not stated but whose setting in order is being accomplished during the seven great epoch days? Summarize the matter. P. 45, par. 4.

(10) We come now to the examination of the great Seventh Day of the creative period. Does it have an evening and a morning?

(11) What should we expect of this Seventh Epoch Day as viewed in the light of our findings respecting the six previous epoch days and what is signified by the statement that Jehovah God rested from his creative work during this Seventh Epoch Day? P. 46, par. 2,3.

(12) What has our Lord Jesus to do with this Seventh Epoch Day and the Father's cessation from creative work? Why did the Father rest? Will the Son undertake the completion of the Father's work? If so, why was it thus left to him? Make the entire matter clear. Let all of the class express themselves on this important question and have clearly in mind the matter of its great importance in God's Plan and therefore in the understanding of it. Pp. 47, 48.

AUGUST 21

(13) Did this resting on the part of the Great Creator from further creative work and from actively rescuing his creatures from sin and its penalty imply a lack of love on his part? Or how shall we understand it? P. 49, par. 1.

(14) What can we know respecting the period in which the Creator rests from his creative work? In other words, according to the Scriptures, how long will this Seventh Epoch Day last and how do we reach information on the subject? P. 49, par. 2.

(15) May we be sure that our Creator's expectations respecting the ultimate outcome of his purposes regarding the earth will be realized? Can we be sure that the Redeemer will accomplish all that the Father intended? P. 49, par. 2.

(16) Quote some Scriptures showing the ultimate victory of Messiah and the accomplishment of the Divine purpose. P. 49, par. 2; P. 50, par. 1.

(17) What grounds have we for assuming that the whole period in which God has been ordering the earth and developing it from the inert, void mass at the beginning down to the Paradisiacal condition at the close of the Seventh Day will be in all a period of 49,000 years--seven great days of 7,000 years each? P. 50, par. 2.

(18) Give a brief outline of this creative epoch from the Scriptural standpoint. Quote Scriptures applicable to the earliest beginning of the creative power, and other Scriptures showing the glorious consummation at the end of these seven great days. P. 51, par. 1; P. 52, par. 1,2,3.

AUGUST 28

(19) Does the first chapter of Genesis conflict with scientific discoveries, or merely with the theories of some scientific gentlemen? Quote the views of Prof. G. F. Wright, D.D., LL.D., on this subject and discuss these. P. 52, par. 5,6.

(20) Is the Genesis account compatible with scientific facts? Do not these facts corroborate the Genesis records rather than conflict with the Divine record? What does Prof. Wright say for himself on this subject and what does he give as the opinion of the great geologist, Prof. J. D. Dana of Yale College? P. 52, par. 6.

(21) We have seen that the Genesis record does not attempt to explain the creation of the earth as respects its matter--that the Genesis account merely relates that there was such a beginning and that the matter was created by God, but tells nothing whatever of the time of its creation, nor concerning how long a period elapsed before the ordering work of the seven epoch days began. Does this view appeal to others? Read to the class a quotation on the subject. P. 53, par. 1.

(22) The Genesis record shows a progressiveness in the matter of bringing forth of vegetable and animal life; in part, perhaps, an evolutionary process. Our contention is merely as respects man's creation--that it was a distinctly separate work and in no sense an evolutionary process. What is the main point and argument of Prof. Darwin and his evolutionary

followers? Read to the class what Prof. Wright has to say on this subject. P. 53, par. 2; P. 54; P. 55, par. 1.

(23) Let another read Prof. Wright's suggestions as respects the difference between human reason and animal instinct. P. 55, par. 4.

(24) Let another read to the class Prof. Wright's comment on man's capacity for religion in contrast with the incapacity of the brute. P. 55, par. 5; P. 56, par. 1,2.

(25) Who discovered the principle of "natural selection"? What does Prof. Wright remark respecting his findings and respecting the disposition of humanity to wear clothing and use tools and respecting his musical capacity, etc., etc.? P. 56, par. 3, to P. 58.

===================

page 225

SEMI-MONTHLY
VOL. XXXI JULY 15 No. 14
A.D. 1910--A.M. 6038

CONTENTS

Foreign Tour Report..............................227
  Sacrificers Alone Attain Divine Nature........227
  All First-Borns are Antitypical Levites.......229
  Harvest Work by Printing Machinery...........231
  "Home, Sweet Home"...........................231
Mt. Tabor's Parabolic Vision......................232
Forgiving and Being Forgiven......................233
The Memorial--How Many Celebrated.................234
The Sins Borne by the Scape-Goat..................235
  The Crying of Justice for Vengeance...........235
  The Kind of Atonement the Great Company Will Make..................................235
From the Edgar Family............................236
The Glory of the Church to Be Perpetual...........237
Attending Nominal Church Services.................237
International Bible Students Association Convention.................................238
  Special Train from New York City.............238
  Chicago Special Train with Sleepers...........238
  Railroad Rates to Chautauqua Lake............239

page 226

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

MINNEAPOLIS, MINN., JULY 15-17

CONVENTION HALL, AUDITORIUM ANNEX.

Discourse for the Public by Brother Russell, Sunday, July 17, 3:00 P.M., at the Auditorium, corner 11th street and Nicollet avenue. Topic: "Hereafter."

WILKES-BARRE, PA., JULY 24

Morning Rally for Praise, Prayer and Testimony at 10 o'clock, Caledonian Hall, 9 S. Franklin street. Service for the Public at 3 P.M. in the Irem Temple, N. Franklin street. Topic: "The Thief in Paradise; The Rich Man in Hell; Lazarus in Abraham's Bosom."

SCRANTON, PA., JULY 24

Discourse for the Public by Brother Russell, Lyceum Theater, at 8 P.M. Topic: "Hereafter."

LYNN, MASS., AUGUST 14

UTICA, N.Y., AUGUST 21

FALL RIVER, MASS., AUGUST 28

BROOKLYN, N.Y., SEPTEMBER 4

THE "NEW YORK AMERICAN"

Amongst the most prominent of the world's newspapers is the New York American. It published the weekly sermon on June 20 with the announcement that it would hereafter be a regular Monday feature.

We hope to turn in soon to the American quite a large list of subscribers for its Monday issue--especially from the Eastern States. To this end we offer it with THE WATCH TOWER for one year for $1.50, or for six months for 75 cents. If already a WATCH TOWER subscriber you may send us the additional 50 cents or 25 cents.

Do not forget to encourage the papers publishing the sermons, and should any discontinue their publication, promptly send a card of regrets and express hope that their publication may soon be resumed. Also advise us of such discontinuances.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

When using the above title, print it as we have it, without the apostrophe, and do not add "of Brooklyn." The Association is international and your branch of it is of your own city. We advise that this simple and appropriate and unsectarian name be not added to in any manner.

BROTHER RUSSELL'S SERMONS

The number of papers publishing the sermons is continually increasing, yet for lack of encouragement some are dropping them. Your Tract Fund contributions cannot be better used than in sending several of the sermon-papers to your friends and in writing encouraging letters frequently to the editors. If the sermon stops only once write to the editor of your disappointment.

JEWISH HOPES AND PROSPECTS

This little pamphlet, especially for the Jews, sells at 10c. per copy, including postage--three copies 25c., fifteen copies $1.

==========

BROOKLYN BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) 267; (2) 46; (3) 14; (4) 191; (5) 167; (6) 88; (7) 176; (8) 112; (9) 145; (10) 179; (11) Vow; (12) 95; (13) 259; (14) 119; (15) 280; (16) 7; (17) 121; (18) 105; (19) 23; (20) 128; (21) 264; (22) 194; (23) 313; (24) 229; (25) 209; (26) 130; (27) 107; (28) 4; (29) 222; (30) 230; (31) 50.

==========

For other notices see foot of page 236.

====================

R4645 : page 227

FOREIGN TOUR REPORT

SECTION IV.

AT THE Edinburgh railway station we were met by a delegation of friends; indeed some came to Dundee to meet us. We had a very enjoyable season. Brother John Edgar, M.D., addressed the Edinburgh friends in the forenoon on the "Ransom and Sin-Offering." We were not privileged to hear the address, but through others learned that it was both interesting and instructive. In the afternoon we addressed the interested, about 140, and endeavored to point out how the Church enters into covenant relationship with God, not through the work of a mediator, but by "sacrifice." We pointed out that the world through the Millennium will have the great Mediator appointed of the Father, and

R4646 : page 227

promised through the Scriptures, and that the mediation will be based upon the New Covenant with Israel. We showed that the antitypical Mediator is the Christ, Head and Body, and that of this great One, Moses was the type. As Moses mediated the typical Law Covenant, so the antitypical Moses, The Christ, will put into operation the New Covenant with Israel. The Mediator will stand between God and the world, and will for a thousand years shield the people from the requirements of absolute justice; that through him Divine mercy may extend through Israel to all, for their blessing and uplifting to perfection.

We showed how this same blessing will extend to all people, nations, tongues and kindreds, in that they will be permitted to come into and become members of Israel, and thus become members of the earthly seed of Abraham, and sharers of all the blessings of Israel's New Covenant. We showed that thus, in the end of the

Millennial Age, all the perfect race will be "the seed of Abraham." We pointed out that when Satan will be loosed out of his prison-house, to test all of them, it will be Abraham's seed of all nations that will be tested as to worthiness or unworthiness of eternal life, and that the whole number of these is to be "as the sands of the sea-shore for multitude." We reminded our hearers that thus it was written of Abraham, "Thy seed shall be as the sands of the sea-shore for multitude." Thus eventually all the families of the earth shall be blessed through Abraham; as it is written, "I have constituted thee father of many nations."--Romans 4:17.

"AS THE STARS OF HEAVEN"

Then we looked at the Spiritual Seed of Abraham, likened unto the stars of heaven. We perceived that Jesus was the first, the Captain, the Forerunner of these. We saw that he became the Spiritual Seed of Abraham by the sacrifice of himself, as the man Jesus. We heard the Apostle urging all of us desiring to be his joint-heirs in the Kingdom, saying, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God." (Rom. 12:1.) We noted the fact that only by sacrifice could any come into this spirit-begotten relationship with God as "new creatures in Christ Jesus." We turned to the Scriptures which foretold the gathering of the elect Church in these words, "Gather together my saints unto me, those that have made a covenant with me by sacrifice"; "They shall be mine, saith the Lord, when I make up my jewels." Here we saw the Church class, the jewel class, those being gathered now.

We noted next the harmony between the Apostle's exhortation, that we present our bodies a living sacrifice holy and acceptable to God, and the statement of the Prophet that all of these enter into covenant relationship with God through sacrifice. We noted the fact that none except sacrificers can come into this covenant relationship with God now; "Now is the acceptable time" when such sacrifices will be received by the Lord through, and under, and by the imputation of the grace of our great Advocate. The world is not accepted in this manner, but reversely: Instead of being invited to sacrifice their earthly natures, they will be given the privilege of restitution to perfection. (Acts 3:19-21.) The privilege of sacrifice, therefore, is unique to this age. The Church of the First-borns present their bodies living sacrifices, accepting the services of the great Advocate, whom God has appointed for this very service, and who gladly accepts the sacrifices as members of his Body, his Bride, his Church, the "First-borns, whose names are written in heaven."

SACRIFICERS ALONE ATTAIN DIVINE NATURE

This acceptance of the sacrifice of the Church is the basis of our acceptance as new creatures, spiritual, and these with the Lord constitute spiritual Israel, the spiritual or heavenly Seed of Abraham. We noted the fact that this Spiritual Seed in no sense took the place of the

R4646 : page 228

natural seed of Abraham. Indeed, neither Abraham, nor any for four thousand years knew anything about the Divine plan in respect to a Spiritual Seed. All the promises made to them were earthly. Hence, as the Apostle says, the Gospel invitation to become the Spiritual Seed by faith was entirely a new proposition--"The Mystery hidden from past ages and dispensations, but now revealed unto the saints." We saw that the entire matter of the Gospel Age and its call might be viewed as an interruption in the Divine plan and purpose for Israel and the world. This Gospel Age, therefore, is to be seen as a parenthesis. As soon as it shall be finished, God's dealings with natural Israel will again be resumed, only on a higher and loftier plane, through the antitypical Mediator, The Christ, as taking the place of the typical Mediator, Moses. We reminded the friends that thus it is written by the Apostle in Romans 11:25-32; Acts 3:22,23.

Israel noted its failure to attain eternal life under the Law Covenant. God acknowledged the failure, and encouraged them to look forward to the time when Messiah would take the place of Moses and institute for them an antitypical New Covenant. This New Covenant was foretold (Jeremiah 31:31), saying: "After those days, saith the Lord, I will make a New Covenant with the house of Israel and with the house of Judah." Moses prophetically foretold the great Mediator and the better work he would accomplish for the people, renewing or making new their Covenant. St. Peter calls attention to his words, saying, "Moses verily said unto the fathers, a Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." I am the type on a small scale; I am the mediator of this Law Covenant, but ineffective. When the antitype shall come, the covenant shall be put upon a higher footing by means of his better sacrifice, and that will make of it really the New Law Covenant.

Hence the Israelites began to look forward to the Messiah who would thus transmute their Law Covenant, which they found to be unto death, into a New Law Covenant, which would mean to them eternal life and all the blessings they had been led to hope for. Eagerly, therefore, they watched for the Messiah, but they knew not that when he would come he would be a Spiritual Seed of Abraham, composed of many members. This was the Mystery not permitted to be known to them, or to others--and even yet, made known only to the saints. They knew not that the development of this antitypical

Moses would require nearly nineteen centuries for its accomplishment. How could they? The mystery was not revealed. Nevertheless this was the Lord's message to them through the last of their prophets, "Behold I send my Messenger,...the Messenger of the Covenant, whom ye delight in. [You have been hoping for him this long time. He it is, who as the Servant of the Law Covenant, will make it really effective to you in a manner that Moses could not do.] But who may abide the day of his coming, and who shall stand when he appears? For he is like fuller's soap, and like a refiner's fire. He shall sit as a refiner to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice."--Malachi 3:3.

PURIFYING ANTITYPICAL LEVITES

We pointed out that our Lord came in accordance with this prophecy; that he was present with the Jews as the Reaper, and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel Age been seeing to it that those who came unto the Father, through him, should pass through fiery trials and experiences, which would fully test their loyalty and their fitness to be associated with him in the great Kingdom of Glory as members of his Body, as members of his Bride, as members of the great antitypical Prophet, Priest, Mediator, King.

We traced the matter in St. Paul's words in Romans 11:27, where he assures us that as soon as the Church, the Body of Christ, is completed, God's Covenant with Israel, the New Covenant, will be instituted. Then their sins will be forgiven, their iniquities pardoned, and they as God's people will be received back into Divine fellowship, through the great Mediator. We pointed out the Apostle's words--"They shall obtain mercy through your mercy"; that it is God's mercy; that it comes primarily through the Lord Jesus. Yet it is "your mercy," the Church's mercy--the mercy of God and Christ through you to natural Israel and through natural Israel for the blessing of whosoever wills of all the families of the earth. Oh, the lengths and breadths, and the heights and depths of the love of God; how unsearchable are his riches, and his secrets past finding out! And yet his secrets, his plans are all glorious, generous, loving and just. Well may we rejoice, not only in the share which the Church will have in the glorious plan of God, but also rejoice in the share which Israel restored to Divine favor will have, and in the blessings which then will flow to all the families of the earth.

The evening session for the public was in "Queen's Rooms." Again the weather was unfavorable, but notwithstanding there was a good attendance of about 600. We had excellent attention; our topic was, "Where are the Dead?"

On account of the King's funeral, the running of trains was disturbed and thus our purposed visit to Middlesborough was interfered with. We regretted the disappointment, yet could readily see in it the Divine providence, for the day was quite needful to us in London to get caught up with some of our literary work for the press.

PREACHING FROM WHITEFIELD'S PULPIT

On Sunday morning, May 22, we again occupied the old pulpit of George Whitefield at the "Whitefield Tabernacle,"

R4647 : page 228

London. About 700 of the friends were present. These included London friends and some who had come considerable distances. Our text was found in Colossians 2:6-8. We exhorted the friends to faithfulness, and reminded them that the great test of our Lord Jesus was his loyalty to the Father--to the Father's will--to the Father's way--to the Father's time--to all of the Father's arrangements. We reminded them that Jesus showed his own loyalty in that he ignored his own preference that in everything he might know and do the will of the Father who sent him. We pointed out that we needed to be rooted, grounded and built up in our Lord and Master in all these respects. We showed that the various tests permitted to come upon the Church of God from time to time, from first to last, will be tests of these various qualities of heart and mind--tests of heart loyalty. Obedience to the Lord in thought as well as in word and in deed means overcoming selfish propensities or tendencies, which are ours in common with the whole world of mankind in its fallen condition. We pointed out that this involves a battle, a strife, and the battle is not against the Father, nor against the Brethren, nor against the Truth, nor against the Lord, nor against the World, nor against the Devil. The fight is against the old nature with its perverted tastes, appetites and will. As new creatures we are to fight the good fight of faith against

R4647 : page 229

our natural tendencies, and to keep ourselves in the love of God, fully submissive to his will.

In the evening the third and last of the London public meetings was held in the Royal Albert Hall. In respect to the audience, judged by its appearance, there was a steady improvement in the three Sundays--good, better, best. The numbers, however, were in the reverse ratio, 7,500, 6,000 and 5,000. Considering the excitement in the city incidental to the King's death and funeral obsequies, and the public agitation connected therewith, we think the results were remarkable.

Liberal extracts from the sermons were published in several of the large journals, and reached probably a million people. Responses to the "Peoples Pulpits" given our amounted to about a thousand, while the responses from the readers of the newspapers amounted to over four thousand, before we left for home, with heavy mails still coming in. Altogether we considered that the Lord greatly blessed the ministry of his Truth in connection with the London and associated meetings. We cannot, of course, hope for many more thousands to be reached with "Present Truth," but we were quite content to colabor with our British friends to the extent of our ability, and to leave the results with the Chief Reaper. We doubt not he will bless his message of Grace and Truth to all who are in condition of heart-readiness for it.

On Monday, May 23, we visited Luton, and had a very enjoyable afternoon with the friends of the Truth there to the number of about 50, discussing with them the terms of the high calling, the value of it, the conditions upon which we are accepted of God in Christ, as members of his Body, and granted covenant relationship as "new creatures in Christ." We pointed out that this condition must be maintained by patient perseverance in well doing and watching unto prayer; and that failure to develop the fruits and graces of the Spirit, and to become "copies of God's dear Son," would mean the loss of everything. Thus God's message of grace once accepted must be considered either a message "of life unto life or of death unto death." In the evening we had a public service which was well attended by a very intelligent class of people to the number of about 650. Our topic was, "Man's Past, Present and Future in the Light of the Bible." We discussed it after the usual manner. Many gave close attention and evidenced considerable interest. May the Lord bless the interests of his cause there!

OUR FAREWELL AT LONDON

We spent Tuesday, the 24th, in further search for suitable quarters for the London Church and the Society's Offices, with apparent success, but nothing definite.

As per appointment we met with the London Church in the afternoon. At our invitation the congregation took Tea with us, as our guests, dividing the number among various Tea-Rooms in the vicinity. Subsequently we regathered at the Whitefield Tabernacle. There we gave the friends a family talk, telling them of our appreciation of their efforts in connection with the meetings recently concluded; telling them also what we knew of the results, and expressing our hopes for the future--that some others might be found, and that at all events the activities of the Church had surely drawn all of its members still more closely together in love and unity of the spirit and in the bonds of peace.

After an address of about an hour, as we were closing the session, one of the Elders of the congregation remarked that while all of them recognized Brother Russell as a Pastor, and indeed voted for him every year, when they subscribed for THE WATCH TOWER, nevertheless he thought it would be both wise and proper to nominate him and elect him in a formal manner as Pastor of the London Assembly. The matter was seconded, and when the vote was put, by Brother Hemery, it was unanimously carried. We thanked the congregation for this another evidence of their love and confidence, and assured them that we always had their interests close to our heart, and doubted if we could do more for them as Pastor than we had already previously done, but that in any event they might be sure that they would continue to have our love and prayers and best endeavors. We knew not whether the Lord would now permit us to see them twice a year or not, but would leave that to his Providential guidance of the interests of his work. At our request the Elders and Deacons met with us at the Society's Offices from ten to eleven p.m., during which time we came more closely into touch with the various meetings of the London Church, and their leaders. Our session closed with prayer for the Lord's blessing upon his work everywhere, and particularly in the metropolis of Great Britain.

LIVERPOOL--BELFAST--DUBLIN

Although the Truth had been established in Liverpool for some years, it never seemed to properly flourish until quite recently. The cause of this was apparently an attempt to run the meetings on the lines of "mission work," rather than as Bible Study Classes. Considerable progress has been made within the past two years, until now the class averages about sixty, well informed, consecrated, and, so far as we could judge, "Sound in the faith." At the afternoon session about 110 were present, and we had the closest attention while we endeavored to set forth some features of "the Mystery, hidden from past ages and dispensations"--Christ in you [the Church] the hope of glory, and you, the Church, in Christ, as members, heirs of glory.

We endeavored to make clear the fact that the entire Church of the First-borns includes the "Little Flock," the "Royal Priesthood," and also the "Great Company," who will be their companions on the spirit plane in the Kingdom work. All of these, we showed, belonged to "the Church of the First-borns," and were typified in Israel's first-borns who were passed over, or spared "in that night," when the first-borns of the Egyptians were slain. We showed that the night preceding the day of their deliverance from Egypt typified this Gospel Age, which precedes the Millennial Day of deliverance. All people of God will be fully delivered from the power of Sin and Death, and from the power of Satan, and from all of his malevolent hosts in the coming Millennial Day. But now, in advance, the first-borns are passed over and spared. The antitype of those first-borns of Israel, or the Church of the First-borns, have all been begotten of the holy Spirit to spirit nature and sonship during this Gospel Age.

ALL FIRST-BORNS ARE ANTITYPICAL LEVITES

As God caused the first-borns of Israel to be exchanged for the one tribe of Levi, so thereafter all Levites represented "the household of faith"--the spirit begotten ones of this age. We showed that these in the antitype divided into two classes--a "Little Flock" of priests, the "Royal Priesthood" under Jesus, and a "Great Company," who will eventually come up out of great tribulation, washing their robes and making them white in the

R4647 : page 230

blood of the Lamb. The latter will be the associates of the Church in the Heavenly Kingdom, though without the crown and seat of honor in the throne. They will be "before the throne" and have palm branches of victory. We saw these also in Psalm 45, where the Bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence "the virgins her companions." We saw the same class pictured in Revelations 19. At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the Bride, and to say, "Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his Bride hath made herself ready." More than this, they will hear eventually an invitation that they may participate in the glorious celebration or Nuptial Feast or "Marriage Supper." Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac.

We noted that those received of God during this Gospel Age are "all called in the one hope of their calling," all drawn in one manner; the terms for each and all are the same, namely, "If any man will be my disciple, let him deny himself, take up his cross and follow me." Let him present his body a living sacrifice, holy and acceptable to God. Thus all now called and received of the Lord enter into covenant relationship with the Father by sacrifice, to follow the example of the dear Redeemer.

R4648 : page 230

To each and every one of these covenanters by sacrifice Jesus as their Advocate first of all appropriated a sufficiency of his merit to cover their blemishes.

The difference between those who will constitute the great mass of the household of faith and the "Little Flock" of the "Royal Priesthood" will be that the latter will manifest more zeal, more of the spirit of the Head in their faithfulness to lay down their lives in the service of the Lord, the Truth and the brethren. All must prove loyal in the end, else they will not be in either class, but die the Second Death. We are not to esteem the "Great Company" ignoble and traitorous toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the "Little Flock," the "Royal Priesthood" have, but in less degree; they show less zeal. Hence "through fear of death they are all their lifetime subject to bondage"; for fear of the cost, they hold back their sacrifice until too late. Finally the test will come to determine whether or not they will repudiate the Lord, the Truth, and the Brethren. Such as will be unwilling to repudiate their earthly rights will be unworthy of further covenant sonship under any condition. But such as will, when put to the test, prove loyal, will be counted as companions, servants of the Bride, and be her associates in the work of the Kingdom.

NOT JUSTIFIED BY THE PHILOSOPHY

We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the Ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel Age for centuries. We exhorted, therefore, that none consider the mere knowledge of the Ransom and the philosophy of the Atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with our Lord in his Kingdom.

We are now granted special light from the Word of God on the Philosophy of the Atonement, as an offset to the vain philosophies of human tradition, which are springing up around us--Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the Ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the Ransom a special mark of Divine favor and guidance and blessing in connection with the Truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Likewise, let us beware of how the Adversary might seek to ensnare us and to mislead us in the study in respect to the Great Company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the Church and to cause a division amongst the brethren and the stumbling of some, we may be sure that it would be pleasing to our Adversary in proportion as it would be injurious to God's people. If, therefore, some say to us that they cannot see the "Great Company" as we do--that it is a spirit class, spirit-begotten, etc.--we answer, "Very well, you cannot be blamed for what you do not see! If later the Lord shall grant you a still further opening of your eyes of understanding that will be a cause for still further rejoicing, but now rejoice in what you can see."

In any case, let us remember that no one was "called" to be of the "Great Company" Class. Let us remember that we were called in the one hope of our calling, namely, to the Bride class. Let us seek to make our calling and election sure. Let us know assuredly that we shall never advance our interests as new creatures by contentions and divisions amongst the Body-members of Christ, the "little flock," the self-sacrificing priests. Doubtless there are many points similar to this which the Adversary has endeavored to make stones of stumbling and rocks of offence for the separating of the Lord's people. "We are not ignorant of his devices," and to be forewarned is to be forearmed against them. It is ours to preserve the unity of the spirit in the bonds of peace.

Let us be thankful for whatever things God in his providence has revealed to us; and "let us all mind the same things," as the Apostle urges, and be knit together in love and make increase of the Body. Those whom the Adversary is turning aside from the harvest work to dispute over who found the jewels of truth and who showed them most to others are not wise, neither can they be happy. The harvest work is great, the laborers are few, the Master has consented that we may serve! What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for Him, for the Truth, for the Brethren who are in the light of the Truth, and for still others who are yet in Babylon and darkness!

R4648 : page 231

HARVEST WORK BY PRINTING MACHINERY

We called attention to the fact that the harvest work for a time was confined almost exclusively to the Brethren, but that latterly the Lord is opening up other channels.

For instance, he is using the newspapers in all parts of the world, as his agencies for carrying the message of glad tidings to all who are still in darkness, but who are really at heart, and through consecration, his people. To us this indicates that the supply of consecrated harvesters is not sufficiently large, or that the Lord's people, blessed with a knowledge of "Present Truth," are not as zealous as they should be. For one of these reasons, doubtless, God is using unconsecrated talents and channels, rather than allow the harvest time to go by--rather than allow any of the brethren to be without the necessary light and assistance. We urged more love, more zeal, more of the spirit of self-sacrifice and devotion to the Lord, and to our precious privileges as co-laborers with him.

The evening service at Liverpool was extremely well attended for a week-night meeting, the number being estimated at 1,600. Had the large hall been more centrally located doubtless many more would have been present. The attention was excellent, the faces earnest and intelligent. Our topic was "Man's Past, Present and Future." The results are with the Lord. The literature at the door was taken with great avidity.

The dear friends to the number of about sixty sang to us from the pier, and waved to us goodbye, as we journeyed by the night boat to Belfast, Ireland. Our recollections of our visit are very precious and stimulating.

At Belfast about a dozen awaited our arrival. We were most hospitably entertained and enjoyed the meetings there. In the afternoon we met with the little class of about twenty, and spoke to them along the same lines as at our other stops, showing the difference between God's dealings with the Church during this age, introduced into covenant relationship to the Father by the great Advocate, and his dealings with Israel and the world during the thousand years of the great Mediatorial Kingdom and his ultimate acceptance of all the perfected and worthy of humanity to be his sons in full covenant relationship for eternity.

In the evening we addressed about 400 very intelligent-appearing people of reverent and Christian demeanor, the majority of whom were men. Our topic was "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." We had a most earnest and attentive hearing, and, knowing that an opportunity for questions would surely be desired, we opened the way. Fully one half of the audience remained, for the questions were good ones, well to the point, and indicated earnestness and thoughtfulness respecting the subject discussed. The Lord blessed us in the answers to these questions by refreshing our memory with the appropriate Scriptures, which seemed to be convincing to the hearers.

The next morning we took the train for Dublin, accompanied by several of the brethren. At Dublin we were welcomed by as many of the friends there as could be spared from their business engagements--about eight. Soon we were with them in the little hall. About thirty were present. Again we rehearsed the precious things of the Divine Plan, especially the terms and conditions of our high calling to joint-heirship with our Redeemer in his Kingdom. Subsequently many of our number took tea together at a restaurant. From thence we went to the public service at the Ancient Concert Rooms, where an audience of about 400 assembled. Our topic was, "Man's Past, Present and Future in the Light of the Bible." Many evidently were quite deeply interested. We trust that some hearts were touched with a greater appreciation of the "love Divine, all love excelling," and that to these the Father's character was to some degree cleared of the aspersion cast upon it by the creeds of the dark ages.

After the meeting closed an opportunity was granted

R4649 : page 231

for questions. The secretary of the Y.M.C.A., who was present at our meeting a year ago, was present this time also, and with more questions, and with about half a dozen ministerial looking associates. They all gave precedence, however, to a Dublin rector widely known as a man of ability, we were told, and also a College Professor, and also a religious disputer. He plied us with a number of questions, which we were very glad to answer. The force of our answers lay in their Scripturalness, and indeed, so far as possible, we answered in Scripture language. The questions continued for about an hour, and the entire service for about three hours. We considered that the Truth had vindication, and that the eyes of some were more widely opened. We thanked the Lord for the ministry of his Word, and thus closed our last discourse on British soil.

The next day, Saturday, we left for Liverpool, reaching our homeward-bound steamer in ample time. About thirty of the friends got passes to come aboard the vessel, but about ten others failed to get them and waved us goodbye from the landing. As our vessel steamed seaward, the company of about fifty joined in singing, "Blest be the Tie that Binds," and "God be with you till we meet again"--a happy and inspiring conclusion to our European visit!

===================

R4649 : page 231

HOME, SWEET HOME

SECTION V.

OUR homeward journey was uneventful. It afforded opportunity for literary work in conjunction with Brother Jones, our faithful stenographer. Such of you as desired have already through the newspapers a report of our sermon for the Sunday we were on the Atlantic.

Arriving at the pier early Friday morning, June 3d, we were warmly greeted, especially by the Bethel family. (We learn that the date of our arrival was measurably kept secret from others.) Our attention was drawn to a schooner yacht, "The Angel." As soon as possible we were taken on board of her. In a brief and neat speech the vessel was presented to us and the papers handed over. We replied briefly, expressing our appreciation of the gift and accepting it as Trustee for the Peoples Pulpit Association. We expressed a hope that the vessel might be used and blessed of the Lord in connection with the service of the Truth in New York Harbor. There is room on the deck for an audience of about one hundred and, in stormy weather, the cabin will accommodate about seventy. The vessel is fitted with sails and also with gasoline engines and an electric light plant. Her outfitting

R4649 : page 232

was not quite complete at the time of presentation. It is hoped that she will be ready for service soon. The endeavor will be to use her for the preaching of the Gospel in various languages to the sailors from all parts of the world, to whom also literature will be freely supplied. The different evenings of the week will be divided amongst the various nationalities of the port, "The Angel" lying at some suitable dock convenient for those of the nationality to be addressed. Pray for the Lord's blessing upon this, another opening for the service of the Truth.

We were glad to get back to "Bethel" and to the Tabernacle. Prior to our arrival the New York congregation arranged to give us a reception on Saturday evening, June 4, at the Tabernacle. The house was well filled. The congregation included some from surrounding cities. We had a happy time together. We rehearsed some of our foreign experiences. Next we showed that the evidences on every hand indicated that the harvest work is nearly completed, but that, nevertheless, more remains for willing reapers to do. In conclusion we shook hands with the friends and they were careful not to demonstrate all of their good wishes by pressure of the hand.

On the Sunday following, June 5, we had a grand public service at the Brooklyn Academy of Music. The attendance was estimated at 2,800. Several hundred more waited in vain in the corridors, hoping for a chance to get a seat. Other hundreds were turned away, but received literature. As our topic was "Jerusalem," quite a number of Jews attended. Indeed, a great amount of interest seems to be stirring amongst the Hebrews. They are surprised to have kind words from Christians, and especially surprised that we should proclaim the ultimate realization of their hopes as to Messiah's Kingdom and channel of blessing for the world. Reports of our discourse were published in prominent Jewish papers and went all over the world. One thing which seemed to astonish the Jews was the fact that we made such particular reference to the writings of their prophets. Many Jews have become Higher Critics and lost all their faith in the Bible. One of these, a prominent newspaper man, called at our study to inquire our motive for kind words to his people. We told him that it was not because we appreciated the Jews as better or nobler than the remainder of mankind, but our loyalty to God's Word, which we believe makes us proclaim its testimonies. We recited to him some of the prophecies showing the restoration blessings soon to come to his people. We pointed out to him that we were not endeavoring nor expecting to make Christians of the Jews; that to our understanding the Bible teaches that God has an earthly blessing in reservation for the seed of Abraham--not a heavenly one --although a few have accepted Christ and been begotten of the holy Spirit to the spiritual inheritance. We pointed out that God's blessings mentioned to Israel from Genesis to Malachi are all earthly and they are shortly to begin to be fulfilled. Upon leaving the study the gentleman said that he had entered it an agnostic, but that he left it contrariwise, a believer in the inspiration of the Bible.

===================

R4649 : page 232

MOUNT TABOR'S PARABOLIC VISION

--MATTHEW 17:1-8;14-20.--JULY 24.--

Golden Text:--"This is my beloved Son, in
whom I am well pleased; hear ye him."

CONCLUDING our last study, our Lord, six days afterward, took Peter, James and John, three of his favorites among the disciples, into a high mountain. There he was transfigured before them; that is to say, his appearance changed, his face shone like the sun, his garments were white like the light. Then the vision grew and Moses and Elijah appeared to be holding conversation with the transfigured Jesus. The impulsive St. Peter, anxious to serve, inquired whether or not it was the Master's will that they build three tabernacles, one for him, one for Moses and one for Elijah, on the top of the mountain. One of the evangelists says, "He knew not what he said." Another account shows that the three disciples were for a time overwhelmed by something like drowsiness but later became fully awake.

It was on this occasion that they heard a voice from the heavens, saying, "This is my beloved Son in whom I am well pleased, hear ye him." It required our Lord's kind words and touch to relieve the Apostles of their fright, and looking up they saw no one but Jesus. His transfiguration had vanished, and it was the Master, just as before. If, momentarily, they thought that Jesus had entered into glory, they now perceived that they were mistaken. Another account tells us that as they were coming down the mountain side Jesus charged them that they should not tell the vision to any one until after his resurrection from the dead. He thus explained to them that the whole matter was a vision, an apparition. This was a fulfillment of what he had told them in his last words of our lesson of a week ago, "There be some standing here which shall not taste of death till they see the Son of man coming in his Kingdom." These three disciples had been standing in his presence at the time those words were uttered, and now they had seen the Son of man in his Kingdom glory--in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door.

St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming Kingdom. In his Epistle he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye witnesses of his majesty (his Kingdom), when we were with him in the holy mount. (2 Peter 1:16,18.) Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time, became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord's second coming and Kingdom. He says, "We have a more sure word of prophecy [a more sure evidence than the vision] to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn"--until the Millennial morning dawn.--2 Peter 1:19.

Before leaving the story of the transfiguration, which symbolized our Lord's Kingdom glory, we note his gracious words to the affrighted disciples, "Arise, and be not afraid." On several occasions he thus addressed them. It would appear that by nature many of us have a consciousness of our own imperfections and a realization of our unworthiness of Divine favor, and fears are likely

R4650 : page 233

to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that he who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. True, he will not give his greatest blessings to any except those who come into harmony with him, but, on the other hand, he is not a demon that he should be feared as such. He takes no pleasure in the suffering of his creatures and will not permit that any should suffer eternally, therefore his provision that all shall have, through Christ, an opportunity for regaining perfection and eternal life, and that whosoever will not avail himself of this great privilege must die the second death--must be annihilated.

While Jesus and the three favored Apostles were in the mount of transfiguration, supposed to have been Mount Tabor, at the foot of the mountain was a man whose son was a lunatic, whom he had brought that the Lord might expel the demon. The Apostles had already been out, as the Lord's representatives, in various parts of the country of Palestine, curing the sick and expelling demons in his name, so they assayed to cast out this demon, but could not. The Revised Version speaks of the sufferer as an epileptic. Indeed, all higher criticism disputes that there is such a thing as obsession by evil spirits. It is a common saying today among the Higher Critics that what our Lord and the Apostles mistook for demon possession was merely insanity, epilepsy, etc. Of course, the word disease is broad enough to cover any kind of ailment, whether it be a direct affection from the Adversary, or an indirect one through heredity. In either case there is loss of ease, dis-ease, discomfort. We, however, have more confidence in the wisdom of the Lord and his chosen Apostles and mouthpieces than we have in all the doctors of theology and doctors of medicine in the whole earth. We therefore accept this narrative just as it reads, that Jesus rebuked the "devil" and cast him out of the boy, who was cured from that very hour.

The disciples who had been unsuccessful in casting out this demon, called the Master away from the hearing of the multitude and asked him why they had failed when they attempted to cast out the demon. He replied, Because of your little faith. Another account says that he stated, "This kind cometh not out except by fasting and prayer." In other words, the lesson to the Apostles was that their greatest power would result from their living very near to God, living lives of self-denial and prayer. Of course, fasting to be seen of men is not here inculcated, nor do we suggest that the works of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery; rather the thought is, the nearer one lives to God the more of the Divine power may be exercised by and through him.

It is perhaps difficult for us to understand our Lord's reference to their having little faith, for they surely exercised considerable faith in making an attempt to cast out the demon. Faith, to be successful, must be backed by spiritual power, and our Lord assures us that even with a small amount of faith we would be able to remove a mountain and nothing would be impossible. We are not to suppose that our Lord meant that his followers should try to remove mountains as a diversion, nor as a proof of their faith, for by so doing they would be seriously interfering with the interests of others who would be more convenienced by having the mountain remain. This they would have no right to do. We assume, therefore, that the thought must be that if in the fulfillment of the Divine command it should be necessary to have a mountain removed, and if the commission had been given to one of the Lord's followers to remove the mountain, and if he could exercise the faith to obey the command, the result would correspond to the faith exercised. All that the majority of us could do would be to exercise as much faith as possible and ask the Lord for more, and also seek to cultivate a greater degree of faith.

===================

R4650 : page 233

FORGIVING AND BEING FORGIVEN

--MATTHEW 18:21-35.--JULY 31.--

"If ye forgive men their trespasses, your heavenly Father will also forgive you."--Matthew 6:14.

ST. PETER'S query, "Lord, how often shall my brother sin against me and I forgive him; until seven times?" is a query that comes to many. It is a question that at some time and in some manner or form is quite sure to come to all the followers of Christ. Imperfect ourselves and surrounded by others who are imperfect, we continually have need to exercise mercy, benevolence, forgiveness. There is something in the human mind which naturally appreciates justice and takes special note of injustice done toward us. It is also remarkable how many people take a delight in meting out justice to an offender against the law. It is this spirit which has been noted in mobs. Men and women and children work themselves into a very frenzy, as advocates of justice, in expressions against a guilty wretch who escapes the clutches of the law and a just penalty, and insist upon taking vengeance into their own hands. It would appear that many of those who participate in mobs have at times been guilty of nearly or quite as great crimes as those which they reprehend in another and would punish. It would appear that there is a craving in the fallen flesh to do violence to another, or to see violence done, if only there could be an excuse for it on the score of justice. Alas, poor creatures, how wrong such a condition of heart, how reprehensible in the sight of God! And yet those who thus wrongfully give loose rein to their passions, quiet their own consciences, at least, by concluding that they are viewing the matter like God, loving justice and hating iniquity.

It is true that Justice is the foundation of Divine Government--that God is just; but it is also true that God is loving and kind, and that he accepts to himself the very name of love, for "God is love." Such should learn that to be in the Divine likeness is to govern one's self and one's course by the rules of justice, but to measure the course of others by the rule of love and sympathy, generosity and forgiveness.

In answer to St. Peter's question, our Lord said that we should forgive a brother not only seven times, but seventy times seven. What a breadth of generosity is here suggested! How it tells us of the loving mercy and forgiveness of him with whom we have to do! But let us remember another statement of this same matter, where it is implied that before the forgiveness is granted, it is to be at least desired, if not sought. "If thy brother trespass against thee seven times in a day and seven times a day shall say, 'I repent'; thou shalt forgive him"--or to the extent of seventy times seven. We must even assume that the Lord meant that in our hearts we should already forgive the brother his trespasses, even though we might wisely wait to express our forgiveness until his attitude manifested some desire for it. The disciples of Christ are to be continually in the attitude of generosity and filled with the spirit of forgiveness as is the heavenly Father--ready and waiting to be gracious, and under proper conditions, to manifest that readiness.

R4650 : page 234

To illustrate this matter the Master spoke a parable. He said, "The kingdom of heaven is like unto a certain King which would take account of his servants" (v. 23). But, as we understand him, he meant that the church at the present time is the embryotic Kingdom and is being dealt with by the Lord after the manner of the illustration in this parable. It is not therefore an illustration of God's dealing with the world. He is not dealing with the world at all. He is not calling them his servants in any sense of the word--only believers, consecrated ones, occupy this favorable position of Divine relationship and only these are meant in the parable. Furthermore, the parable does not even consider the church on the score of original sin. It is not the thought that original sin may be cancelled on account of prayer. The penalty for original sin needed to be satisfied, not by the prayer of the sinners, but by the precious blood of Christ. But after having our sins forgiven through turning from sin and faith in Christ, and through consecration to the Lord and begetting of the holy spirit, then we are his servants, and the parable relates to these only.

The first servant mentioned in the parable had been very derelict as a servant of God. As a follower of Christ he had come far short. The time of reckoning came. He realized it and besought Divine favor and mercy, promising to do all he could to make up for the deficiencies. He was heard; the sentence upon him was stayed. But when he went forth to find a fellow-servant who owed him a trifling sum and would have no mercy upon him, his master was very angry and declared that he, too, must be harshly dealt with and receive no mercy, because he had shown none to his fellow-servant. His Lord's words were, "Shouldest not thou also have had compassion (mercy) upon thy fellow-servant even as I had mercy on thee?" And he "delivered him to the tormentors until he should pay all that was due." The amount due would not include any part of the penalty of

R4651 : page 234

original sin, but merely the penalty for the shortcomings of the transgressor as respects his covenant relationship, as a servant who was also a debtor from the time he became a servant.

The Lord's words concluding the parable are, "So shall also my heavenly Father do unto you, if ye from your hearts forgive not every one his brother his trespasses." In another text our Lord inculcates the same thought in different words, saying: "If ye forgive men their trespasses your heavenly Father will also forgive you."

The purpose and object of our heavenly Father in thus dealing with us seems not clear to all. It is not that he wishes to retaliate. It is not that he would say to us, "If you are mean towards others I will be mean towards you." Rather the lesson is this, "I am kind to the unthankful; I have been very gracious to you in the forgiveness of your original sin and in accepting your consecration to be my servant and in bringing you into my family, but I have called you into this position for a special purpose and you will not be fit nor be prepared for the service I desire for you unless you learn the lesson of forgiveness and generosity; hence, for your sake I make the rule that I will be no more generous to you and your imperfections than you are generous toward your brethren in their imperfections. I do this in order to teach you a great lesson which cannot be so well learned in any other way. What I am seeking in you as my servant is perfection in my character-likeness.

You are too inclined to look at the justice of my character and to copy it and to deal severely with others who are your debtors. I wish to make clear to you that the grandest elements of my character are illustrated from the standpoint of my love and sympathy, my kindness and forbearance. Because I desire you to progress in this character-likeness and so come to the position where I can use you in my service more abundantly, therefore I rule that you must be forgiving and gracious one toward another even as I have already been gracious toward you, and even as I propose yet further to be gracious to you, if you will abide in harmony with my spirit of love and seek to walk in my way. I am ready to forgive the loving and generous who are seeking to copy my character; I am ready to be kind and generous and forgiving to the greatest degree."

====================

R4651 : page 234

THE MEMORIAL--HOW MANY CELEBRATED

THE number reported to have participated in the Memorial Supper this year amounts to 9,664. We confess some disappointment of this, for it is only 419 more than is reported for 1909. At first we were disposed to think that many had neglected to send the post-card with particulars, as requested. But we afterward concluded that quite probably all in full harmony with THE WATCH TOWER presentations of the Truth responded. Anyway we are glad to note that there are "more than 7,000 who have not bowed the knee to Baal."

We would not be misunderstood. It is not our thought that all who are the Lord's people, that all who have been begotten of the holy Spirit, have already come to a knowledge of the Present Truth to the extent of fully appreciating it. Daily we are finding these--or rather the Lord is finding them. Indeed, never since the harvest began has the outlook for the spread of the Truth throughout Christendom been so grand and so hope-inspiring as now. Thousands are getting their eyes of understanding opened and making rapid progress towards the light. Nor do we think that these thousands on the way are to take the crowns of those who held the Truth for a time without proper appreciation. On the contrary, it is our understanding that the majority of those who will constitute the "great company," losing the crowns and getting instead palm branches, have been in Babylon and under Divine inspection for years as to their worthiness of greater light.

We are free to confess, however, a measure of disappointment in connection with this matter. Our list of nearly 30,000 TOWER subscribers should represent twice that number of deeply interested readers--60,000. And we would expect that every one of these would have been anxious to celebrate the Memorial of the Redeemer's sacrifice and his own consecration to participate in the same.

We are not forgetting that the standard lifted in these columns is a very high one; that not many could be

R4651 : page 235

expected to leave all and take up the cross and follow in the Master's footsteps; not many could be expected to present their bodies living sacrifices, holy and acceptable to God; not many could be expected to appreciate the privilege of being members of the one loaf, the one body now being broken; not many could be expected to rejoice in the privilege of sharing in "his cup." We surely were disappointed in that there were not more than reported.

===================

R4651 : page 235

THE SINS BORNE BY THE SCAPE-GOAT

"The Scape-Goat shall be presented alive before the Lord to make an atonement with him."--Lev. 16:10.

NOT fully may we comprehend the method by which the accounts of Justice are kept, but apparently murder, the taking of life, is one of the most serious of crimes from the Divine standpoint, whether this be murder in the actual sense, or only the hatred of another, which the Lord denominates to be murder of the heart. He declares that "precious in his sight is the death of his saints." This means that he takes special note of their death. Throughout the period preceding our Lord's first advent righteous blood was shed, from Abel down to Zachariah.

So far as Cain is concerned, he was guilty of his brother's death, guilty of his brother's blood; others who slew righteous people whom God approved were held guilty of their death; and those who slew Jesus were held guilty of the blood of Christ. God's proposition is that through the merit of Christ, he purposes a general forgiveness of all Adamic sin; but there is a measure of sin which is beyond anything that could properly be considered as resulting from Adamic weakness, and for which there is a measure of responsibility.

THE CRYING OF JUSTICE FOR VENGEANCE

According to the Scriptures the blood of Abel "cried" from the ground to the Lord. In other words, Justice cried out for vengeance. The merit of the death of Christ, which will ultimately be applied as the redemption-price for the sins of the world, would apparently not cover such transgression to the full. It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. We may presume, therefore, that a certain amount of obligation would continue to attach to those individuals who committed the murders, and that more or less retribution will be due them on account of their wrong-doing and misdeeds. But apparently the Lord has purposed that, since some needed to suffer, he would allow a certain liquidation of this murder account, as we may call it, to be visited upon the Jews in the end of the Jewish Age. Since they would, at the close of their Age, have a great time of trouble anyway, he purposed to allow this added suffering to come upon them, even upon many that were innocent.

It would seem that he permitted this punishment of innocent ones to offset in a measure the account of Justice against those who had committed special murders, etc., and in this light we would understand the statement, "At the hands of this generation will I require all the righteous blood which was shed on the earth from the days of righteous Abel down to the days of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." (Matt. 23:45.) This was the "wrath to the uttermost" which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned. A new beginning was made there, just as a new dispensation began. The Antitypical Priesthood and the Antitypical Levites then came on the scene, and throughout this Gospel Age also the Lord has taken cognizance of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of Justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (Rev. 6:9,10), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, "How long! How long! oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all--"the dead know not any thing"--but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice.

That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of

R4652 : page 235

righteousness, for the namesake of the Lord; and apparently the Lord purposes that in the end of this Age he will do as he did in the end of the Jewish Age--have a summing up or accounting, as it were, and a satisfaction of Justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against "the Body of Christ, which is the Church"--"Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

THE KIND OF ATONEMENT THE GREAT COMPANY

WILL EFFECT

In the end of this age, there will be a class, which we term the Great Company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footstep followers of him, they are disassociated from the Little Flock class; but instead of being cast into the Second Death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the Body of Christ--in the sacrificial sense, as it was originally proposed that it should be--the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the Body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

R4652 : page 236

For instance, the words of the angel to Daniel (Dan. 12:2) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

The suffering and death of the Great Company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "Body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of Justice will be satisfied in connection with the death of these innocent persons of the Great Company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of Justice, in this respect, will be satisfied.

===================

R4652 : page 236

FROM THE EDGAR FAMILY

Glasgow, June, 1910.
BELOVED BROTHERS AND SISTERS IN CHRIST:
--It is with feelings of deep gratitude to you that we write to thank you for your many comforting messages, tokens and letters of love and sympathy with us in our great trial. We not only thank you all warmly but also desire to praise and thank our Heavenly Father for the precious bonds of love in which all the members of the body are bound one to the other, and which in a time of mutual sorrow like this we are enabled the more highly to appreciate. Your prayers on our behalf are answered--God has sustained us all by His grace.

Though our hearts are sore because we miss the loved one's presence in the flesh, yet we have a deep joy in the assurance that he has entered into that presence where there is fulness of joy and pleasures for evermore. Throughout his brief illness our dear one was blessed with the confident hope that he was so soon to see his blessed Lord face to face, and he urged us, if we loved him, to rejoice because he was going to the Father.

The night before he died he requested his love to be sent to all the Churches, not only in this country, but elsewhere, and to each member of the Church, "without one exception."

He spent his last remnants of strength in exhorting, counselling, and comforting us all. If the Lord will, we hope to give you more details of his last hours, but would now repeat the main thought he impressed upon us with his dying breath: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfil it. God will strengthen you daily not only to will to do, but to do this one thing--sacrifice daily your all to the Lord." "What a glorious day is this to me!" he said, while his eyes shone like stars of blue, "so soon to see my Lord face to face, and our dear God! So soon to enter into my reward!"

Dear Brothers and Sisters, Our earnest prayer for you and ourselves is that the memory of his sacrifice, so joyfully consummated on 9th June, 1910, may be blessed of God to us all in encouraging us to press on in the race, delighting to do, daily, the Father's will.

With much love in the Lord.

Yours in our Glorious Hope, THE EDGAR FAMILY.

===================

R4652 : page 236

ITEMS TO BE REMEMBERED

THE LAW RE DISTRIBUTION OF PEOPLES PULPIT

We must be law-abiding regardless of whether we consider the laws just or unjust, wise or unwise. In many cities there are laws against the distribution of handbills, etc., because, thrown away, they litter the streets. This law should not, however, be construed to include PEOPLES PULPIT, which is a regular monthly religious newspaper and entitled to any respect and privilege accorded secular journals. However, if interfered with, after doing all in our power to secure just rights from officials, and being refused, it is generally wise to submit to those in position of authority, rather than to challenge their interpretations of the law by a suit in court. In some cities there is a law hindering the placing of any matter in private mail boxes unless the same bear the address of the box-owner. The janitor acting for the box-owner may be willing to place these for you, but otherwise, they would best be folded to a proper size and have the address written upon them on the spot, before putting into the box.

SMALL CONVENTIONS NOT ADVERTISED

The newspaper syndicate handling Brother Russell's sermons advise that it would be unwise for him to attend any small local conventions that are advertised as such. They may be conventions in the sense that they would be gatherings of the friends, but may not be advertised to the public as such, because they would appear too insignificant. The only public advertising sanctioned on such occasions would be Brother Russell's one public address. Please remember, therefore, that it would be necessary to cancel any of Brother Russell's appointments not in line with this suggestion. The general interests of the work demand it.

====================

R4652 : page 237

THE GLORY OF THE CHURCH TO BE PERPETUAL

IT IS our thought that the divine nature, the divine plane, has been promised only to the Anointed One, and when the Anointed One shall be complete it will be impossible to add to his members. To suppose additions would be as unreasonable in our judgment, as to think that after a man had grown up and become a king he should develop another foot. When the Body of

R4653 : page 237

Christ shall be complete--when the "Elect" number shall be full--we understand there will be no additions to it, just as there will be no deficiency in that Body when it shall be glorified. This nature of glory, honor and immortality of the Kingdom plane seems to appertain only to the Father, to the Son and to the "Bride, the Lamb's Wife." We know of nothing in the Scriptures nor in analogy that would imply that it could be shared by any others at any time; but of course what God has not clearly revealed we may not know of a certainty. We may be sure of one thing, however, and that is that Christ will always be "Head over the Church which is his Body"; that he will always be Head over all things.

Another thing we may be quite sure of is that the Church thus honored by the Father as members of The Christ will have still other glories; as the Apostle declares, "that in the Ages to come, God might show the exceeding riches of his grace in his kindness toward us through Christ" (Eph. 2:6,7), implying not only that the glory of Christ is to be perpetual, but that the glory of the Church is also to be perpetual--not confined to the Millennial Age.

DOES THE DEGREE OF SUFFERING DETERMINE THE DEGREE OF REWARD?

We agree that our Lord's statement respecting John the Baptist, "He that is least in the Kingdom of Heaven is greater than he" (Luke 7:28), applies to the entire class of Ancient Worthies; and further, that it refers not merely to the earthly status of the Gospel Church as being superior, but marks the Church as a superior class in the future.

This question might arise: In view of the statement of the Apostle James, "Take, my brethren, the Prophets, as an example of suffering affliction and of patience" (Jas. 5:10), and in view also of our Lord's words referring to the suffering of the Church, "So persecuted they the Prophets which were before you," and also of the detailed statement of these sufferings of the Ancient Worthies furnished us by the Apostle Paul (Hebrews 11), what should we say as to the degree of their sufferings in comparison with those of the Church and the reward that would justly be due them as compared with the reward of the Church?

THE GOSPEL AGE THE "ACCEPTABLE DAY" FOR SACRIFICES

We answer that if the Lord intends to reward his people in proportion to their suffering, some of us seemingly will get a very small reward. We have neither been stoned to death, nor sawn asunder, nor have we wandered in sheepskins and goatskins; nor have we been without any place to lay our head. We might say, however, that some of our sufferings may be of a different kind from theirs: It is possible to endure figurative scorching or stoning, and to have our names cast out as evil, etc. But on the whole we cannot say that, so far as merit is concerned in the matter of suffering, there is any advantage that the Church can claim over the Ancient Worthies even among those of our number who, in the early Church, were burned as torches by Nero. It would seem that we must make allowance for Divine "election"; that it pleased God to call us with this High Calling. During the Millennial Age even some may perhaps become as loyal to the principles of righteousness as any of the Ancient Worthies or any of the Church, and yet not be rewarded with either their distinction or ours. We are favored, we believe, only in that we live at this particular time of blessing--"the acceptable day of the Lord"--in which the Lord is ready and willing to accept our sacrifices; and this acceptable day could not begin until our Lord Jesus had made his sacrifice and opened up "the new and living way," whereby we might follow in his steps.

John the Baptist had a very honorable work to perform, but that work was to be accomplished before our Lord's death and before the opening of this "acceptable day." Therefore he could not be of the Gospel Age Church and did not come under our "High Calling"--joint-heirship with our Lord in the Kingdom of Heaven.

===================

R4653 : page 237

ATTENDING NOMINAL CHURCH SERVICES

WE INFER that our suggestion relative to attendance at nominal church services was not fully grasped by some of our readers. We had no thought to encourage membership in any human institution. We had no thought to encourage in any manner these institutions. We merely wished to suggest that some dear friends, in our judgment, incline to go to an extreme in that they fear to set foot inside nominal church edifices. Our thought is that these should be recognized as gathering places of those who profess some knowledge of and some love for our Savior--the world's Savior. While we cannot agree with all that they stipulate in their creeds, we can sympathize with them in the sense that we realize how they got into the darkness and bondage they are in, because we were once in the same ourselves. We have reason to believe that some of them are as honest as were we.

Our suggestion is that while the first duty of the Lord's people who are in the light is to "forget not the assembling of themselves together"; while it is their duty to "build one another up in the most holy faith" and to "grow in grace" themselves; while, therefore, it is their duty to attend to their own spiritual nourishment by Scripture study, etc., nevertheless there may be times when nothing more important or more pressing or more opportune would present than a visit to some prayer-meeting or other meeting of Christian friends of the nominal systems. Our suggestion was not so much that nominal churches should be attended, but rather that none of us should feel afraid to attend one if favorable opportunity offered, peradventure we might there find some truth-hungry, and some good might be accomplished. These remarks are specially applicable to such as have husbands or wives who would desire their company occasionally, and be willing in return to accompany them to International Bible Students Meetings.

===================

page 238

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTION

CELORON, NEAR JAMESTOWN, N.Y.--JULY 30--AUGUST 7

WE ANTICIPATE a large attendance at this Convention, and advise friends intending to be present to send at once to us for reservations at the rate of $9, $11, or $14 each, for food, shelter and electric car or steamboat service to and from Celoron Auditorium. The $9 rate is usually for four in a room. Where a room is occupied by but two the rate will be not less than $11 each. Those paying in advance for the full nine days will naturally have the preference over those making a shorter stay. Remit to us at once. For less than the nine days the rate will be a little higher, $1.25 to

$1.50 per day inclusive. The higher prices represent choicer accommodations, with only one or two in a room. The cheaper terms represent generally four in a room. Hotel accommodations at Jamestown will be scarce at any price. We have adopted the plan of making all the arrangements, believing it will be to the comfort and advantage of those in attendance, who will be considered as the Society's guests. Following will be found a table of rates showing cost of railway transportation which, from some points, is very reasonable.

Write to us at Brooklyn what accommodations you desire, and for how many, enclosing money order or draft for the same. We will immediately forward to you a memorandum with full description of the cottage, room, etc., apportioned to you, so that, on your arrival, you can proceed forthwith to your lodging place and find it ready and waiting for you. Along with this receipt and order we will send you programme for the Convention and a map showing the Lake, etc., and such further particulars as may seem necessary for your guidance.

On the list following, the cities marked * have regular Summer Excursion rates. These tickets should be purchased to Jamestown, N.Y. Other quotations noted are for the "Chautauqua Excursion," July 29. If you come from the West continue in the electric car to Celoron, paying an additional fare. If you come from Eastern points via Jamestown, get off at that place or at Celoron, about five miles westward, and do not go on to Chautauqua. Chautauqua tickets needing endorsement will be attended to by our Committee at Celoron.

It appears that there is no very special rate granted from Washington, D.C., Baltimore, Philadelphia, Harrisburg, Savannah, Jacksonville, etc. We believe that friends in those parts will do well to purchase their tickets to New York City via Penna. R.R.--on the customary "ten-or-more-to-the-party" plan, or on New York excursion plan--whichever is the cheaper. Then in New York they can easily transfer by the Subway to the Erie R.R. station and there secure the very favorable terms mentioned in our list as the rate from New York (July 29) to Jamestown and return ($11.75).

The "party-of-ten-or-more" rate is always available on all railroads. One ticket is sold for an entire party at an excursion rate. This is known as a theatrical rate. Friends in various parts of Northern Pennsylvania, not far from the Erie R.R. lines, will find it to their advantage to buy their tickets to some point on the Erie R.R. From points on the Erie R.R. there are special excursion rates to Chautauqua on July 29.

SPECIAL TRAIN FROM NEW YORK CITY

A special daylight train has been arranged for friends of New York City and vicinity, Friday, July 29, leaving via 23rd Street Erie Ferry at 7:40 a.m., Chambers Street Erie Ferry at 8 a.m. From Brooklyn take the

Penn. R.R. Annex Ferry (at the foot of Fulton Street) at 7:15 a.m. for Jersey City. From the Pennsylvania Railroad Station in Jersey City take the Hudson Terminal Subway for the Erie Railroad Station.

The train starts from Erie Railroad Station in Jersey City, N.J., at 8:15 a.m., arriving in Jamestown at 7 p.m.

All who desire to be accommodated on this train, or would care to join the party from intermediate points between Jersey City and Jamestown, should at once communicate with the Celoron Convention Committee, 17 Hicks Street, Brooklyn, N.Y.

CHICAGO SPECIAL TRAIN WITH SLEEPERS

On Friday, July 29, at 6 p.m., a special train over the Erie R.R. will leave the depot, corner Dearborn and Polk Streets, Chicago, due to arrive at Celoron 7 a.m., July 30. The train will be composed of day coaches and Standard and Tourist sleeping cars. A berth in the Tourist Sleeper will cost $1.25; in the Standard Sleeper, $2.50. Two moderate-sized persons could occupy a lower berth comfortably.

Friends from beyond Chicago desiring to join this Excursion Train should at once notify Brother Dr. Jones, 3003 Walnut Street, Chicago, so that sufficient car space may be secured early, and should see to it that their tickets from Chicago read via the Erie Ry. Such as desire sleeping car accommodations should enclose the money at the above-mentioned rates.

OTHER SPECIAL TRAINS

There will probably also be special trains from points mentioned below, and inquiries should be made at once of those whose addresses are given:--

Pittsburg, Pa., N. S., Dr. W. E. Spill, 1002 Cedar Ave.
East St. Louis, Ill., Horace E. Hollister, Box 54.
St. Paul, Minn., Charles L. Dick, 515 Charles Street.
Cincinnati, Ohio, Horace K. Blinn, 228 E. 4th St.
Cleveland, Ohio, W. D. Soper, 5647 Broadway, S. E.
Toledo, Ohio, Ernest Kuehn, 24 Produce Exchange.
Columbus, Ohio, C. B. Shull, 170 North 22nd Street.
Indianapolis, Ind., C. A. Owens, 1119 West 29th Street.
Baltimore, Md., C. H. Anderson, 119 S. Calvert St.
Washington, D.C., J. T. D. Pyles, 1727 Columbia Rd., N.W.
Boston, Mass., A. M. Graham, 165 Tremont Street.
Philadelphia, Pa., N. F. Sears, 3038 North Darien St.

MAKING MELODY IN YOUR HEARTS

All who have learned the New Song of Moses and the Lamb are earnestly invited to come to this Convention, "Singing and making melody in their hearts unto the Lord." Thankful for the blessings already received from the hand of the Lord, let us come together glad to communicate to others of that grace which we have so freely received of our Father through our Lord and Savior Jesus Christ--our Advocate. Let us leave the world behind and enjoy a season of spiritual fellowship and refreshment--in considering the "things freely given to us of God," and the "things which God hath in reservation for them that love him, which eye hath not seen nor ear heard, neither hath entered into the heart of man." Whoever thus comes is sure to receive a blessing, as well as sure to dispense one.

Decide promptly what you believe will be to your advantage and the Lord's will concerning you in respect to attending this Convention. If you decide to come, secure accommodations through us promptly; for the outlook is that otherwise there will be confusion and trouble for both you and us.

page 239

RAILROAD RATES TO CHAUTAUQUA LAKE

The following is a list of railroad fares to "Chautauqua" and return, on sale Friday, July 29, only, excepting from points in Alabama, Georgia, Kentucky, Louisiana, Mississippi and Tennessee, from which States tickets will be sold on July 28. Tickets are good returning at any time within thirty days of the date on which they were purchased.

Rates marked with a * are Summer-Tourist fares, on sale any day with return limit October 31, and should be purchased direct to Jamestown. All tickets permit those from New York City and vicinity and from points east of Hornell on the Erie Railroad, as well as all whose tickets naturally read through Buffalo, to include a visit to Niagara Falls without extra charge:--

ALABAMA	
Anniston	$25.25
Birmingham	26.00
Boaz	24.30
Carbonhill	26.45
Mobile	31.30
Montgomery	28.90
Pell City	26.10
Piedmont	25.15
Sulligent	26.45
ARKANSAS	
Fort Smith	36.90
Little Rock	34.40
Pine Bluff	35.90
CALIFORNIA	
Los Angeles	90.00*
San Francisco	90.00*
Terre Haute	$13.95
Wabash	10.90
IOWA	
Burlington	25.80*
Cedar Rapids	26.80*
Clinton	23.30*
Council Bluffs	37.00*
Davenport	24.50*
Des Moines	31.50*
Dubuque	24.90*
Keokuk	20.15
Sioux City	38.00*
KANSAS	
Fort Scott	32.50
Leavenworth	29.40
Wichita	36.80
KENTUCKY	

COLORADO

Denver.................. 54.40

CONNECTICUT

Bridgeport via New York. 12.95

Hartford via
 Springfield............ 12.50

New Haven via
 Springfield............ 13.25

New Haven via New York.. 13.30

Waterbury via
 Springfield............ 13.35

Waterbury via N.Y....... 13.60

DELAWARE

Wilmington.............. 18.00*

DISTRICT COLUMBIA

Washington.............. 20.00*

FLORIDA

Jacksonville to New York 35.00*

New York to Jamestown... 11.75

St. Petersburg.......... 58.05*

Tampa................... 58.05*

GEORGIA

Atlanta................. 25.80

Augusta................. 40.25*

Cedartown............... 24.60

Rockmart................ 24.70

Rome.................... 24.05

Savannah................ 43.85*

ILLINOIS

Bloomington............. 15.55

Cairo................... 19.60

Chicago................. 14.00

Danville................ 13.65

Decatur................. 16.10

East St. Louis.......... 18.75

Jacksonville............ 18.35

Peoria.................. 16.10

Springfield............. 17.35

INDIANA

Anderson................ 11.00

Evansville.............. 18.80

Fort Wayne.............. 9.65

Frankfort............... 12.30

Hammond................. 13.35

Huntington.............. 10.35

Indianapolis............ 12.00

Lafayette............... 12.35

Muncie.................. 10.50

Rochester............... 11.30

Bowling Green........... 18.45

Burnside................ 16.60

Hopkinsville............ 20.20

Lexington............... 14.00

Louisville.............. 15.50

Owensboro............... 16.75

Paducah................. 19.60

LOUISIANA

Baton Rouge............. 32.55

Shreveport.............. 46.70*

New Orleans............. 32.55

MARYLAND

Annapolis............... 18.50

Baltimore............... 18.00*

Cumberland.............. 14.00*

MASSACHUSETTS

Boston.................. 12.70

Fall River via Fall
River Line and New
York.................... 14.75

North Adams............. 11.95

Springfield............. 10.60

Worcester............... 11.95

MICHIGAN

Ann Arbor............... 11.35*

Detroit................. 18.65

Grand Rapids............ 12.40

Jackson................. 9.40

Muskegon................ 17.43*

Saginaw................. 13.70*

MINNESOTA

Duluth.................. 34.70

Mankato................. 34.30*

Minneapolis............. 32.50*

St. Paul................ 32.50*

MISSISSIPPI

Biloxi.................. 32.55

Gulfport................ 32.55

Jackson................. 31.00

Meridian................ 30.55

Vicksburg............... 31.40

MISSOURI

Carthage................ 32.80

Hannibal................ 20.25

Kansas City............. 32.50*

Sedalia................. 27.90

St. Joseph.............. 29.40

St. Louis............... 19.25

South Bend	11.60

NEBRASKA

Lincoln	$31.80
Omaha	29.60

NEW JERSEY

Newark	11.75
Paterson	11.75

NEW YORK

Albany	9.90
Auburn	6.65
Binghamton	8.35
Buffalo	3.00
Elmira	6.85
Goshen	11.45
Ithaca	7.05
Malone	12.00
Newburgh	11.75
New York City	11.75
Oneonta	12.35
Oswego	7.40
Plattsburg	14.33
Port Kent	13.91
Poughkeepsie	10.75
Saratoga Springs	11.07
Syracuse	6.75
Utica	7.85
Westport	13.13
Watertown	8.60

NORTH CAROLINA

Charlotte	37.85*
Fayetteville	36.30*
Henderson	30.95*
Raleigh	33.30*
Wilmington	38.00*

NORTH DAKOTA

Fargo	42.80*
Grand Forks	46.40*

OHIO

Akron	4.70
Ashtabula	3.50*
Canton	6.20*
Cincinnati	11.30
Cleveland	4.25
Columbus	7.95
Dayton	9.60
Elyria	5.05
Findlay	7.50
Galion	6.55
Kent	4.40
Kenton	7.90

Springfield	29.95

Dubois	$5.50*
Easton	11.75
Erie	1.85*
Harrisburg	14.75*
Indiana	6.75
Johnstown	9.25*
McKeesport	6.50
Mauch Chunk	11.10
Pittsburg	8.00*
Pittsburg 16 Day Ex. (Tues., Fri., Sat.)	6.00
(Fri. or Sat. until Monday)	4.00
Philadelphia	17.00*
Scranton	9.75
York	16.10*

RHODE ISLAND

Providence via Worcester	13.95

SOUTH CAROLINA

Charleston	44.15*
Columbia	40.25*
Greenville	40.25*

SOUTH DAKOTA

Sioux Falls	39.10*

TENNESSEE

Chattanooga	21.70
Knoxville	19.90
Memphis	24.80
Murfreesboro	21.55
Nashville	20.55

TEXAS

Austin	53.40*
Dallas	47.10
Galveston	49.10
Houston	47.10
San Antonio	56.35*
Waco	52.30*

UTAH

Ogden	87.50*

VIRGINIA

Alexandria	20.30*
Charlottsville	23.45*
Fredericksburg	22.65*
Lynchburg	26.45*
Norfolk	32.00*
Richmond	25.60

Lima.................... 8.40
Mansfield............... 6.55 WASHINGTON
Marion.................. 7.15 Seattle................. 90.00*
Miamisburg.............. 9.85 Tacoma.................. 90.00*
Springfield............. 9.00
Toledo.................. 7.45 WEST VIRGINIA
Zanesville.............. 9.70* Wheeling................ 9.30
(See Pittsburg.)
OKLAHOMA
Guthrie................. 42.50 WISCONSIN
Muskogee................ 37.60 Fon du lac.............. 23.50*
Oklahoma City........... 41.10 La Cross................ 28.40*
Milwaukee............... 20.90*
OREGON Oshkosh................. 24.20*
Portland................ 93.50*
WYOMING
PENNSYLVANIA Cheyenne................ 57.50*
Allentown............... 11.75 CANADA
Bethlehem............... 11.75 Hamilton, Ont........... 5.60
Braddock................ 6.40 London, Ont............. 9.70*
Bradford................ 3.15* Montreal, Ont........... 20.60*
Carbondale.............. 9.75 Ottawa, Ont............. 19.10*
Clearfield.............. 6.90* Toronto, Ont............ 6.25*

===================

page 239

RAILROAD RATES TO AHAUTAUQUA LAKE

The following is a list of railroad fares to "Chautauqua" and return, on sale Friday, July 29, only, excepting from points in Alabama, Georgia, Kenticky, Louisiana, Mississippi and Tennessee, from which States tickets willbe sold on July 28. Tickets are good returning at any time within thirty days of the date on which they were purchased.

Rates marked with a * are Summer-Tourist fares, on sale any day with return limit October 31, and should be purchased direct to Jamestown. All tickets permit those from new York City and vicinity and from points east of Hornell on th Erie Railroad, as well as all whose tickets naturally read through Buffalo, to inlcude a visit to Niagara Falls without extra charge:-

ALABAMA Terre Haute $13.95
Wabash 10.90
Anniston $25.25
Birmingham .... 26.00 IOWA
Boaz 24.30
Carbonhill .... 26.45 Burlington 25.80*
Mobile .... 31.30 Cedar Rapids 26.80*
Montgomery .... 28.90 Clinton 23.30*
Pell City .... 26.10 Council Bluffs 37.00*
Piedmont .... 25.15 Davenport 24.50*
Sulligent .... 26.45 Des Moines 31.50*

Dubuque 24.90*
Keokuk 20.15
Sioux City 38.00*

KANSAS

Fort Scott 32.50
Leavenworth 29.40
Wichita 36.80

KENTUCKY

Bowling Green 18.45
Burnside 16.60
Hopkinsville 20.20
Lexington 14.00
Louisville 15.50
Owensboro 16.75
Paducah 19.60

LOUISIANA

Baton Rouge 32.55
Shreveport 46.70*
New Orleans 32.55

MARYLAND

Annapolis 18.50
Baltimore 18.00*
Cumberland 14.00*

MASSACHUSETTS

Boston 12.70
Fall River via Fall River Line and New York 14.75
North Adams 11.95
Springfield 10.60
Worcester 11.95

MICHIGAN

Ann Arbor 11.35*
Detroit 18.65
Grand Rapids 12.40
Jackson 9.40
Muskegon 17.43*
Saginaw 13.70*

MINNESOTA

Duluth 34.70
Mankato 34.30*
Minneapolis 32.50*
St. Paul 32.50*

ARKANSAS

Fort Smith 36.90
Little Rock 34.40
Pine Bluff 35.90

CALIFORNIA

Los Angeles 90.00*
San Francisco 90.00*

COLORADO

Denver 54.40

CONNECTICUT

Bridgeport via New York. 12.95
Hartford via Springfield 12.50
New Haven via Springfield 13.25
New Haven via New York.. 13.30
Waterbury via Springfield13.35

DELAWARE

Wilmington 18.00*

DISTRICT COLUMBIA

Washington 20.00*

FLORIDA

Jacksonville to New York 35.00*
New York to Jamestown .. 11.75
St. Petersburg 58.05*
Tampa 58.05*

GEORGIA

Atlanta 25.80
Augusta 40.25*
Cedartown 24.60
Rockmart 24.70
Rome 24.05
Savannah 43.85*

ILLINOIS

Bloomington 15.55
Cairo 19.60
Chicago 14.00
Danville 13.65
Decatur 16.10

East St. Louis 18.75
Jacksonville .... 18.35 MISSISSIPPI
Peoria 16.10
Springfield .... 17.35 Biloxi 32.55
Gulfport 32.55
INDIANA Jackson 31.00
Meridian 30.55
Anderson .... 11.00 Vicksburg 31.40
Evansville 18.80
Fort Wayne .... 9.65 MISSOURI
Frankfort 12.30
Hammond .... 13.35 Carthage 32.80
Huntington .... 10.35 Hannibal 20.25
Indianapolis .... 12.00 Kansas City 32.50*
Lafayette .... 12.35 Sedalia 27.90
Muncie .... 10.50 St. Joseph 29.40
Rochester .... 11.30 St. Louis 19.25
South Bend .... 11.60 Springfield 29.95

NEBRASKA Dubois $5.50*
Easton 11.75
Lincoln ....$31.80 Erie 1.85*
Omaha .... 29.60 Harrisburg 14.75*
Indiana 6.75
NEW JERSEY Johnstown 9.25*
McKeesport 6.50
Newark .... 11.75 Mauch Chunk 11.10
Paterson .... 11.75 Pittsburg 8.00*
Pittsburg 16 Day Ex.
NEW YORK (Tues., Fri., Sat.).... 6.00
(Fri. or Sat. until
Albany .... 9.90 Monday) 4.00
Auburn .... 6.65 Philadelphia 17.00*
Binghamton .... 8.35 Scranton 9.75
Buffalo .... 3.00* York 16.10*
Elmira 6.85
Goshen .... 11.45 RHODE ISLAND
Ithaca 7.05
Malone .... 12.00 Providence via Worcester13.95
Newburgh 11.75
New York City .... 11.75 SOUTH CAROLINA
Oneonta 12.35
Oswego .... 7.40 Charleston 44.15*
Plattsburg .... 14.33 Columbia 40.25*
Port Kent .... 13.91 Greenville 40.25*
Poughkeepsie 10.75
Saratoga Springs .... 11.07 SOUTH DAKOTA
Syracuse 6.75
Utica .... 7.85 Sioux Falls 39.10*
Westport 13.13
Watertown .... 8.60 TENNESSEE

NORTH CAROLINA Chattanooga 21.70
Knoxville 19.90
Charlotte .... 37.85* Memphis 24.80
Fayetteville .... 36.30* Murfreesboro 21.55

Henderson .... 30.95* Nashville 20.55
Raleigh 33.30*
Wilmington .... 38.00* TEXAS

NORTH DAKOTA Austin 53.40*
Dallas 47.10
Fargo .... 42.80* Galveston 49.10
Grand Forks .... 46.40* Houston 47.10
San Antonio 56.35*
OHIO Waco 52.30*

Akron .... 4.70 UTAH
Ashtabula 3.50*
Canton .... 6.20* Ogden 87.50*
Cincinnati 11.30
Cleveland .... 4.25 VIRGINIA
Columbus 7.95
Dayton .... 9.60 Alexandria 20.30*
Elyria .... 5.05 Charlottsville 23.45*
Findlay .... 7.50 Fredericksburg 22.65*
Galion .... 6.55 Lynchburg 26.45*
Kent .... 4.40 Norfolk 32.00*
Kenton .... 7.90 Richmond 25.60
Lima 8.40
Mansfield .... 6.55 WASHINGTON
Marion 7.15
Miamisburg .... 9.85 Seattle 90.00*
Springfield .... 9.00 Tacoma 90.00*
Toledo 7.45
Zanesville .... 9.70* WEST VIRGINIA

OKLAHOMA Wheeling 9.30
(See Pittsburg.)
Guthrie 42.50
Muskogee .... 37.60 WISCONSIN
Oklahoma City 41.10
Fon du lac 23.50*
OREGON La Cross 28.40*
Milwaukee 20.90*
Portland .... 93.50* Oshkosh 24.20*

PENNSYLVANIA WYOMING

Allentown .... 11.75 Cheyenne 57.50*
Bethlehem 11.75
Braddock .... 6.40 CANADA
Bradford 3.15*
Carbondale .... 9.75 Hamilton, Ont. 5.60
Clearfield .... 6.90* London, Ont. 9.70*
Montreal, Ont. 20.60*
Ottawa, Ont. 19.10*
Toronto, Ont. 6.25*

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS."
PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,
WHEN DELIVERED BY COLPORTEURS THE COST AND PRICE ARE INCREASED.

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The At-one-ment Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition 85c (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Is also published in foreign languages as follows: In German, five volumes; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, three vols.; in Greek, three vols.; French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

====================

SEMI-MONTHLY
VOL. XXXI AUGUST 1 No. 15
A.D. 1910--A.M. 6038

CONTENTS

Members of Christ's Household.....................243
  Those Who Constitute the Church of the Present Time............................243
  Those Who Will Have Their Portion With the Hypocrites.........................244
Progressive and Completed Justification...........246
  "Calleth Those Things Which Be Not as Though They Were"........................247
"The Better Sacrifices"...........................247
Is Death Extinction?..............................248
The Camel and the Needle's Eye....................249
The Blotting Out of Sins..........................250
"The Parable of the Talents"......................251
Keeping Ourselves in the Love of God.............252
"Let Not Your Heart Be Troubled".................253
  Brother Russell's Reply to the Slander........253
Some Interesting Letters..........................254
Berean Questions in Scripture Studies............255

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

LYNN, MASS., AUGUST 14

Morning Rally for Praise, Prayer and Testimony at 10 o'clock. Discourse for the interested at 7:30 in the evening in Castle Hall, opposite City Hall. Discourse for the Public by Brother Russell, Olympia Theater, Washington street and Central avenue, at 2:30 P.M. Topic: "Hereafter."

UTICA, N.Y., AUGUST 21

Morning Rally for Praise, Prayer and Testimony at 10:30 o'clock. Discourse for the interested at 7:30 in the evening in Genesee Hall, corner Oneida and Square. Discourse for the Public by Bro. Russell at Shubert Theater at 3 P.M. Topic: "Hereafter."

FALL RIVER, MASS., AUGUST 28

BROOKLYN, N.Y., SEPTEMBER 4

OLD ORCHARD, ME., SEPTEMBER 11

DETROIT, MICH., SEPTEMBER 18

SWEET BRIER ROSE BOOKLET

These attractive little booklets are specially appropriate for enclosing with your correspondence. They contain a beautiful commendation of "The Divine Plan of the Ages." To facilitate their wide circulation we offer them at an extremely low price, $1 (4s. 4d.) per hundred, postpaid. Order now!

===================

R4653 : page 243

MEMBERS OF CHRIST'S HOUSEHOLD

THE Church of Christ is an aggregation of individuals which may be viewed from different standpoints. In the "Divine Plan of the Ages" we show on a chart the Gospel Age and its various united elements. Above the line of consecration are two classes, representing the Great Company and the Little Flock. Below the line of consecration there is another class shown, the justified, who do not go on to complete their justification by consecration. Under the line or plane of justification is shown another class--hangers-on, denominated hypocrites. In the further development of the chart we show these last two classes--the justified, who do not go on to consecration, and the "tares" or hypocrites --both as falling away in this day of trouble, called the time of the harvest, being separated from the spiritual classes, the Little Flock and the Great Company.

However, during the Gospel Age, the "wheat" and the "tares" grow together, and together they represent the Kingdom of God, as the Lord Jesus shows in the parable. (Matthew 13.) In other words, God speaks of the Church as a whole, including in the appellation the baser adherents as well as the fully consecrated.

This is shown again in Revelation, where the Lord addresses the Laodicean Church, "Be zealous, therefore, and repent. Behold, I stand at the door and knock." (Rev. 3:19,20.) He thus indicates that from his viewpoint, which is all wisdom, he discerns in his Church what we may perhaps partially discern, but could not definitely determine and would not be allowed to specify. He sees, he determines, which are the fully consecrated, and which are not fully consecrated. We could ascertain that condition only by inquiry of the individual, and even then if he chose to misrepresent his position and to claim that he is a consecrated believer, we should not be in a position to judge him or decide against his expression, except his fruitage betray his words; as the Lord says, "By their fruits shall ye know them"--not merely by their professions, but by their fruits. But aside from any fruits that would be injurious, we are to accept the profession of all who claim to be believers and consecrated. Hence, if there is an election in the Church, in which only the consecrated would be invited to participate --and if there are any whose outward conduct is moral and who make profession of being consecrated--it would not be within our province to sit in judgment upon them and condemn them and say that they are not of the Church. Rather we should be obligated to accept their vote the same as any other.

THOSE WHO CONSTITUTE THE CHURCH OF THE PRESENT TIME

In a complimentary sense all believers in Christ, who are approaching the Lord and who have turned from the world and have professed to have fellowship with God's consecrated people and who are giving indications of

R4654 : page 243

progress in that direction, and to whom the Lord is drawing near, may be considered probationary members of the Church. So the Lord says unto these, "Draw nigh unto me, and I will draw nigh unto you." (Jas. 4:8.) If they come together, then, with the Lord's people, the result may be their full consecration to the Lord and their begetting of the holy Spirit, thereby constituting them New Creatures in Christ. If they fail to go on, they fail to obtain full justification and the seal of sonship and covenant relationship with the Lord. Such will eventually be discarded entirely. The Harvest and the sifting process --the winnowing of the "chaff" from the "wheat"--will blow these away, as the Lord represented in the parable, and they will no longer even pretend to be of the true Church. The line of demarcation, before the close of the Harvest time, will become so distinct that it will leave no question as to who are and who are not of the Church.

Coming down, then, more particularly to the difference between "the more than conquerors," the "Little Flock," and the conquerors, the "Great Company," we recognize both of these as being of the Church of Christ, both as being represented in the original and preliminary type of the Church, viz., the Passover. On that night of passing over, which typified this Gospel Age and the passing over of "the Church of the First-borns," we find that all the first-born of Israel were passed over, and that subsequently the Lord exchanged these first-borns for the tribe of Levi, including not only the first-born of every family of that tribe, but all the Levites; and so all of the Levite class are passed over. And the types further show us that both the Little Flock, the Royal Priesthood, and the Great Company, the antitypical Levites, are "the household of faith," both constituting the "Church of the First-born, which are written in heaven" (Hebrews 12:23);

R4654 : page 244

and, if not blotted out, their names will continue there, and they will have part in the heavenly inheritance.

THE ANTITYPICAL TWELVE TRIBES OF ISRAEL

The share of each of the above classes in the heavenly inheritance is shown in Revelation 7, where, first, the Little Flock is spoken of as constituting Israel--the twelve tribes of Israel. Those of the Jewish nation who maintained their relationship with God were not broken off from that position, but instead, were transferred from natural Israel and became the nucleus of spiritual Israel. Inasmuch as this left many of the designed number yet to be provided for, God arranged, as had been shown through the prophets would be done, that the deficiency should be supplied from amongst the Gentiles. So, then, the work of this Gospel Age has been to fill up those twelve tribes with Gentiles to take the places of the Jews who were broken off from that special place or plane of privilege. And we, if we make our calling and election sure, shall be of these twelve tribes, though we may not know to which tribe we shall be assigned.

To illustrate: A man enlisting here in New York for military service might be sent to one or another of the different regiments to be filled up from time to time; so with us. The Lord in his providence fills up these tribes of Israel, the whole number being stipulated to be 12,000 for each tribe, or 144,000 altogether. It might make no particular difference to us to which tribe we belong, and yet there is a bare possibility that since our Lord is "the Lion of the Tribe of Judah," there may be some special gradation suggested in this tribe; so this Royal Priesthood may be divided into twelve different classes.

There is no revelation on this subject, and it behooves us "not to be wise above that which is written"; but since these tribes had different standings, as shown in the prophecies made respecting them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints.

THE GREAT COMPANY

Aside from the special class of overcomers, the "more than conquerors," as the Apostle calls them, those who voluntarily and willingly lay down their lives, presenting their bodies living sacrifices, and carrying out that consecration to sacrifice--aside from these, there is a large number of consecrated people of God. We do not know their number, which has not been predestinated, as is shown in Revelation--"Whose number no man knoweth." All are called to the Priesthood; all consecrate to be priests, but failing to make their calling and election sure as Priests, many of these fall back into this Great Company class, who not only made a consecration, but were begotten of the holy Spirit, and are, therefore, the Lord's, his children on the spirit plane. These are such as did not draw back in the sense in which the Apostle speaks when he says, "If any man draw back, my soul shall have no pleasure in him." We understand the Apostle here to mean a drawing back unto perdition--the words, "draw back," signifying to do despite to all the favors of God, to lose all relationship with the Lord, to turn back to wallowing in the mire of sin and to take pleasure in the works of the flesh and the devil--anger, malice, hatred, envy, strife.

This Great Company, however, while failing to go forward voluntarily and gladly to perform their sacrifices, as they had covenanted to do, will not be cast away, because they are still at heart faithful to the Lord; but they will be dealt with in a special manner by the great Redeemer, the Head of the Church. His dealing with them will be, as Scripturally shown, to send them away "into the wilderness," into a great "time of trouble," where they will have special and severe testings, which will demonstrate their character definitely; and where they must give up their lives. Either they will renounce the things of the Lord and forsake him, or they will desire to be faithful to the Lord and to hold fast to him. If they thus hold fast they will be counted of that Great Company of whom the Revelator says (Rev. 7), "After this I beheld and, lo, a Great Company out of all nations and peoples and kindreds and tongues, stood before the throne. And the angel said unto me, Who are these? And I said unto him, Sir, thou knowest; and he said, These are they which have come up out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple"; and palm branches were given unto them.

Here we see a wide distinction between this Great Company of spirit-begotten ones, ultimately overcomers, who will be "before the throne" and have palm branches, palms of victory, and who will have washed their robes and made them white during the time of trouble, and the Little Flock who will sit with the Lord in his throne and who, instead of bearing palm branches of victory, will have the crowns of glory; and, instead of serving in the Temple, will be the Temple itself. As it is written of the "more than conquerors," "I will make him a pillar in the temple of my God."--Rev. 3:12.

The differentiation, or separation, between these two classes in the "Church of the First-born" is marked, as indicated by the Lord's parable of the Wise and Foolish Virgins--a parable which, by the description, we see is applicable in the end of this Age. According to this parable certain tests will come and some will be found "watching" with their lamps trimmed and burning, and will be listening to hear the Bridegroom's call, and will go forth, braving opposition and hostility and darkness of the night through which they must pass, to go with their beloved Bridegroom to his home and enter in. When the last one of these Wise Virgins shall have gone in, we are told that the door will be shut, by which we understand that the door of privilege to enter that class will be closed to all the rest of mankind. But we are to remember that the entire ten virgins represent the Kingdom of Heaven, or, in other words, the Church. Hence a part of that Church is shut out when the door is closed. Not merely is the world shut out, but the Foolish Virgins also, who, however, are not to be counted with the world, because they are "Virgins." They are Virgins who have been associated with the Wise Virgins, and for a time without any distinction being apparent, but who in the testing time are not found worthy to be of the Bride class.

THOSE WHO WILL HAVE THEIR PORTION WITH THE HYPOCRITES

These Foolish Virgins, the parable shows us, will finally learn the way. They will get the oil and will trim their lamps. In other words, they will receive a larger measure of the holy Spirit, represented by the oil, and will have clearer enlightenment from the Word of God, represented by the lamp. They will trim their lamps and go forth then, that they, also, may enter into the Marriage; but they will find that the Wise Virgins have all gone in and that the door is shut. Then they will stand

R4654 : page 245

without and knock, saying, "Lord, Lord, open unto us" (Matt. 25:11); we desire also to be of the Bride class; we desire also to enter the heavenly glory. The Lord will answer them, however, and say, "I know you not." I do not recognize you. I recognize only one "Bride." My Bride class has already entered in, and I cannot recognize others as the Bride. These shall then go away into the time of trouble to wash their soiled robes and make them white.

This time of trouble, we understand, is the great "time of trouble" that is coming upon the world. It will also be upon this Great Company class, which will not "be accounted worthy to escape those things coming upon the earth." The Lord admonishes us prophetically that there would be some such; and he warns us saying, "Pray that ye may be accounted worthy to escape all those things that shall come to pass and to stand before the Son of Man." (Luke 21:36.) The Little Flock watches and escapes and will stand before the Son of Man approved and will be received as the Bride of Christ. But this Great Company, although they are consecrated and spirit-begotten, and have never denied the Lord, have not, nevertheless, the proper zeal and spirit of self-sacrifice and will not be permitted to enter in with the Bride class,

R4655 : page 245

but will be thrust out and "have their portion with the hypocrites."

These are not hypocrites, however, but since the time of trouble is properly for hypocrites, they will have their portion with the hypocrites. The parable shows us nothing further respecting these, but we are shown elsewhere (Rev. 7) that in that time of trouble they "will wash their robes and make them white in the blood of the

Lamb." As a result they will be granted the palm branches and the place before the throne, to serve God in his Temple.

"THE KING'S DAUGHTER--THE VIRGINS, HER COMPANIONS, THAT FOLLOW"

The same thought we find given us in Psalm 45, where the end of this age is pictured. There our Lord is shown as the great King in glory. The Church, the Little Flock, is pictured as the Bride, and the Great Company, as her virgin companions, that follow her. We are also told in that connection that the Bride will have special adornment, special beauty, and will have the special place of preference. Another Scripture tells us that there is but one Bride of Christ, saying, "My dove, my undefiled, is but one; she is the only one of her Mother." (Cant. 6:9.) Reverting to Psalm 45 again: We are told that after the Bride, adorned in golden raiment and fine linen, is received by the King, the Virgins, her companions, shall also be brought before the King and shall enter into the Palace. This is in perfect agreement with the custom of olden times, that when a wife was taken, the father would present with the wife, a maid-servant, who would accompany her mistress and would necessarily be associated with her. Sometimes more than one maid-servant would be presented, as pictured in this Psalm. Now, if a Bridegroom were alluding to his family, while he would speak of only the one person as his wife, he would include as a part of his family or household her maid-servants. So likewise in this family of Christ. Not only is the Bride to be the Body of Christ, the Bride of Christ, and joint-heir with him, but the Virgins, her companions that follow her, will be members of his general family or household, honorable servants, but not on the plane of the Bride, who will share the glory, the honor and the nature of the Bridegroom.

NEITHER PRIESTS NOR LEVITES HAD INHERITANCE IN THE LAND

In the type of the Priesthood, and the Levites, Aaron and his sons constituted the Priesthood, and only these had to do with the offering on the Day of Atonement, and only these had special rights and privileges. Neither Priests nor Levites, however, had inheritance in the land with the others. (Num. 18:20; Deut. 18:1,2). Thus again was shown the fact that this Great Company, represented by the Levites, as well as the Little Flock, represented by the Priests, will have no inheritance in the earthly promises, in the earthly possession, in the earthly restitution. Their inheritance will be on the spirit plane, separate and distinct from all the remainder of the world, which will then come into blessing under the Royal Priesthood and this company of Levites or instructors. In the case of the Levites, we remember that they were set apart to serve the Tabernacle. The Great Company are said to serve in the Temple, and the Priest Class, the Little Flock, we have said before, are the Temple. In other words, the Great Company class will be the servant-class on the spirit plane; so it was in the type. The Lord said to Aaron that he had given all the Levites to be servants of the priests in their ministry; so the two figures correspond.

Coming down then finally to the question, we see that in the present time it is not pertinent for us to attempt too closely to decide who will be of the Bride Class and who will be of the Great Company, as all are of the Ecclesia; but, as the Scriptures say, to "walk humbly," lest we ourselves should not be accounted worthy of the great prize. It is for us to trust that we may be amongst those "more than conquerors," who by zealously laying down their lives in a sacrificial manner shall be reckoned worthy to be of the Royal Priesthood--to "sit with him in his throne, even as he also overcame and is set down with the Father in his throne."

Considering the Church, then, as those who will ultimately be accepted as of the Priesthood, it consists of the Bride class alone and no others; however, from another viewpoint, we may speak of the entire household of faith, including both the Great Company and the Little Flock, the real Church of the First-born, as antitypical Levites. The Apostle speaks of the Church in its present condition, saying, "Ye are a Royal Priesthood," referring, of course, to what is the ultimate aim, the ultimate hope set before us all, whether we make our "election sure" or not. Again the Apostle Paul speaks of the Church and likens it to the members of the human body, saying, "The eye cannot say to the hand, I have no need of thee; neither the head to the foot, I have no need of thee"; for every member is necessary. (I Cor. 12:21.) We understand the Apostle here to be speaking of all of the consecrated, and not specially differentiating between the Little Flock and the Great Company. Indeed, we are not at present competent to form such a distinction or such a classification. That is decidedly the Lord's work during this time in which we are living, the harvest time, and he will separate those who are sacrificers from those who are not sacrificers.

"Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine;
Win thou the crown!"

===================

PROGRESSIVE AND COMPLETED JUSTIFICATION

THE Court and the Tabernacle may properly be viewed from two different standpoints, the one representing the final accomplishment of the things typified and the other representing the tentative accomplishment of those things and the progress toward their full attainment. For instance, not every one who makes the consecration to death and passes beyond the first vail of consecration into the holy or spirit-begotten condition will be a Priest, and yet only the Priests were allowed in the Tabernacle. Those who come into this Tabernacle now by consecration and fail to become Priests will fail to keep their standing in this place. They purpose to live up to their consecration, but come short; hence they fail to maintain their standing as Priests, but fall back and become Levites.

Likewise some come into the Court and essay to be antitypical Levites who do not attain to all the privileges of Levites because they do not conform their lives fully to all that is required of Levites. Such are reckoned as coming into the Court condition for a time, but, failing to go on and make consecration, lose their standing, the prospective standing of Levites. As it is only a tentative standing, originally, they must come up to certain requirements to make it sure, to make their selection as Levites firm, positive, lasting.

STEPS NECESSARY TO BECOME A LEVITE

Whoever takes the first step of belief and turns from sin and approaches the altar, and then goes on toward the laver, is certainly evidencing the fact that he desires to be one of the Levite class; but he is a member of this Levite class, as yet, only in this tentative or prospective sense. The Levites must go further than merely believing in Christ and turning from sin. Every Levite must figuratively receive the anointing oil on his ear, his thumb and the great toe of his right foot. He must make his consecration the same as that of the priests; he must be fully consecrated in order to serve. The person, therefore, who has merely turned away from sin and has in antitype received no recognition of the holy Spirit either upon his ear, thumb or toe, has not become, in the fullest sense, a Levite and if he does not go on and become a Levite in full he will not, by and by, have a right to any place in the Court condition--when the testing time shall prove that he has not gone on to make good, to accomplish, his consecration as a Levite.

What, then, is necessary to become a Levite? We answer: The same consecration is necessary to a Levite that is necessary to a Priest, and those who will become Levites must make the consecration even unto death, and, if they fail to become Priests, it is because they do not carry out that consecration unto death. But though losing their position as Priests, if they still maintain their faith and a measure of obedience, they are counted as of the household of faith, typified by the Levites. In other words, the "Great Company" class is the Levite class, and no one can be of the "Great Company" class unless he has made a consecration; and he is counted an antitypical Levite only because of his failure to be of the priestly class, the sacrificing class. Those who never go on so far as to make a consecration, never get justification in full in the present life. Their hope will be the same as that of the remainder of the world, viz., a hope of actual justification during the Millennial Age --Restitution. In other words, this matter of faith-justification is merely an incidental feature connected with the consecration to death--for the selection of this special class which is now being called. To impute justification to any except these would be greatly to their disadvantage.

CHRIST'S MERIT NOT IMPUTED BEFORE CONSECRATION

To use an illustration: Suppose that Brother A had full justification accounted to him and was introduced to the Father, and suppose that Brother A then failed to maintain his justified standing; the result would be that he would fall into the Second Death, because he had had, in this faith-justification, all that Christ could give him; there would be nothing more to give him by and by. He could not come in with the world and get a share in the world's justification. Therefore the Lord has arranged that none shall have this complete faith-justification now except those who first turn from sin and believe in the Lord Jesus Christ and who, on the strength of that turning from sin and faith in Christ, present their bodies living sacrifices to God. God's arrangement for such is that Christ shall then step in, and that which they had been enjoying in a measure, previously, as regards relationship to God, etc., is brought to its actual fulness when Christ imputes his merit to that which they have fully consecrated to death--their earthly life, their earthly nature. He imputes his merit to them at the moment of their having presented themselves; and at that moment the Father accepts the sacrifice and seals or shows his acceptance by the impartation of the holy Spirit, begetting them to the new nature. So, then, none now get justification in this full sense except those who have made the consecration and been accepted, and they can never regain the earthly rights because these were given up.

To suppose that any during this age would be justified and maintain merely justification, while others would be sanctified, would be to suppose that God had called two classes, which he has not done--"Ye are all called in the one hope of your calling" and that one hope and that one calling of the Church is to membership in Christ, to be of the Royal Priesthood.

Those who merely believe and fail to lay down their earthly life, their earthly nature, will not get the new nature, and therefore will have all the rights of that earthly nature by and by, during the Millennial Age, under the terms and conditions that God has provided for all mankind. They still belong to the human family, for whom Christ died. When the time shall come for him to make application of his merit on behalf of Israel, and all the families of the earth who become Israelites, these will be included. The only ones not included in this will be those who during this Gospel Age have accepted Christ by faith and have made consecration of themselves and, having died to all earthly interests, are begotten of the holy Spirit. Everyone else will have a share in the Restitution provisions of God's great plan, which will go into effect as soon as the High Priest shall make the second sprinkling of blood antitypically on behalf of Israel and the world.

Is it not true, then, someone may ask, that no one passes from death unto life until he has made his consecration and has his justification vitalized? Yes, we answer. No one passes "from death unto life" until he makes his consecration and until Christ imputes his merit to that consecration and the Father accepts it. Then he passes "from death unto life." As the Apostle says, "Hereby we know that we have passed from death unto life, because we love the brethren" and he evidently is speaking of the Church class exclusively.

R4657 : page 247

"CALLETH THOSE THINGS WHICH BE NOT AS THOUGH THEY WERE"

And, again, someone may ask, how can we understand the following in connection with the foregoing--"God is not the God of the dead but of the living"? (Luke 20:38.) Our Lord was not speaking of things as they are actually, but he was looking down prophetically to the end of the Age. At the time this was said, we remember, the Lord was referring to God's statement that he was "the God of Abraham, Isaac and Jacob." (Rom. 4:17.) Abraham, Isaac and Jacob were dead; they were members of Adam's condemned race and were in the tomb and Christ had not yet died; therefore, they had not been justified to life and Jehovah's words were to be understood merely in a prophetic sense--that, in view of what he intended to do, these would have life and that he was their God, for he could not speak of himself as being the God of any who would be destroyed in the Second Death, those who would die like a brute beast.--2 Pet. 2:12.

From the time we begin to approach God we may have proportionately a sense of relief, because we realize that he is merciful and gracious; and the Scriptures assure us that in proportion as we draw near to him, he will draw near to us. This is the attitude of all those who are approaching God, "feeling after God if haply they may find him," and who desire to know God and to do his will and to be in harmony with him. They have a measure of peace, a measure of joy, a measure of blessing. They are going in the right direction; but it is one thing to go in the right direction and another to reach the right spot; they do not reach the right spot until they have gone all the way to full faith and full obedience and the acceptance of the Lord's provision, that if they would be his disciples, followers of him, they must "take up their cross" and walk in his steps, and, as the Apostle says, present their bodies living sacrifices, holy and acceptable unto God, their reasonable service. Of this class it could be truly said, "There is, therefore, now no condemnation to them that are in Christ Jesus." (Rom. 8:1.) They are in Christ Jesus in the sense of coming into this relationship of begetting of the Spirit and of being members of his Body. These are walking, not after the flesh, but after the Spirit, because they have been begotten of the holy Spirit. The others who turn from sin to God, but who never make consecration, are still under the Adamic condemnation because they have never "escaped the condemnation that is on the world," for there is only one way now in which we can escape and that is through the arrangement of this Gospel Age that we shall not only believe but consecrate. Thus we have the impartation of Christ's merit.

===================

R4655 : page 247

"THE BETTER SACRIFICES"

"For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"--Heb. 13:14.

MOSES took the blood and sprinkled it both upon the Book of the Law and upon all the people, for the institution of the Law Covenant. And this was repeated year by year, the repetition being necessary to maintain the cleansing and their Covenant relationship with God.

That a cleansing of a certain kind was accomplished is evident, because the nation which at the beginning of the Day of Atonement was counted unclean--the people being commanded to repent in sackcloth and ashes and to fast and to "eat no pleasant food"--were thus symbolically represented as being in great distress through sin and Divine condemnation until the close of this day, when the High Priest came out and blessed the prostrated multitudes and they arose with a shout of joy. This institution of the Law Covenant at the hand of Moses and the repetition of it year by year by the priests of Israel, produced a cleansing effect in the sense that as a nation they were reckoned clean, as being justified for that year, which began with the Day of Atonement and would last 360 days, or until the following Day of Atonement.

But all the while the people of Israel realized that they were not actually cleansed from sin; that there was merely a covering of their sins for the year, and that this was the reason why, when the year was past, it was necessary for them to recognize again their defilement, individually and collectively, and to make use afresh of the provisions for sin-cleansing.

THE GREATER SACRIFICES THAN THOSE OF BULLS AND GOATS

The Apostle here goes on to show that the basis for that reconciliation was the sacrifice represented by the blood, and that this, being efficacious with God--a certain typical merit attaching to that typical sacrifice--it would be an easy matter for them to understand that he had now, as shown in the text, provided a better sacrifice; that a larger value attached to this greater sacrifice, and that this would be sufficient--not to typically cleanse the people and bring them back into a temporary reconciliation with God, but sufficient also to establish them fully and completely in the Divine favor.

This greater arrangement, then, is that Christ had offered himself through the eternal spirit to God, and this, to all who rightly accept him, cleanses from all consciousness of sin. We realize that it is not a covering for a moment, or for a day, or for a year, but a permanent covering, through faith, of all of our sins that are past. We have the basis for this in the fact that we are drawn of the Father and invited to approach him. When we do this and believe in Christ, God approaches us and thus he recognizes our step of justification; and when we come fully to him and give him our hearts, this Great One, who has offered himself as a Better Sacrifice, appears as our Advocate, to the intent that we may be accepted of the Father as members of Christ's Body--as members of the Bride class. He then applies the merit of his sacrifice on our behalf to make up for our Adamic sin and imperfection, that we may be acceptable sacrifices. Thenceforth our flesh, which is reckoned justified fully and freely through faith in Christ and consecration, is considered dead--"Ye are dead, and your life is hid with Christ in God."--Col. 3:3.

And not only is the flesh counted dead, but the New Creature alone is thenceforth recognized of God. The New Creature is not the old creature; it has a new standing and is not responsible for the sins that are past, because those were all canceled when the old creature was accepted as a "living sacrifice" in conjunction with the merit of the Advocate. Hence the New Creature has

a consciousness of absolute forgiveness of the sins of his mortal flesh reckoned dead--for "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit."--Rom. 8:1.

If he should turn again to walk after the flesh he would incur condemnation as a New Creature. For the New Mind to turn wilfully to sin would imply that it had died, and that the Old Mind had come to life again. Such are "twice dead--plucked up by the roots," as the Apostle says (Jude 12); they have ceased to have any relationship with God. All who are consecrated and begotten of the holy Spirit and who are abiding in the Lord Jesus through faith, seeking to walk in his footsteps, are privileged to know that their sins are forgiven and that nothing in the past can in any sense stand against them. As the Apostle says, "Who is he that condemneth? It is Christ that died;" yea, "It is God that justifieth." (Rom. 8:34,33.) The very One who "condemned sin in the flesh" has accepted us as New Creatures, has justified us and admitted us to his family as members (prospectively) of the Royal Priesthood.

The typical yearly cleansing of the Jews was not a faith-cleansing; it was an actual condition of things. God treated them, as a people, from that standpoint. They had privileges and favors which they would not have had, had they been Gentiles. "What advantage hath the Jew? Much every way, but chiefly because to them were committed the oracles of God" (Rom. 3:1,2), and because of God's arrangement that if they committed a trespass the priest would offer a peace offering for them and cleanse them. All these were blessings and opportunities which they had as Jews by virtue of their covenant relationship established through Moses. But since their rejection of the Messiah that nation has had no relationship with God. They have been cut off completely from favor and "wrath has come upon this people to the uttermost."--I Thess. 2:16.

But, God be thanked, we now see that their long period of disfavor and casting off is about ended, and they will soon be re-engrafted into the olive tree, from which, through unbelief, they were broken off (Rom. 11:17-24), and shall again share the fatness thereof, and, under the Christ glorified, will bring blessings to all the families of the earth.

====================

R4657 : page 248

IS DEATH EXTINCTION?

THE spark of animal energy which God supplied to Adam and which he in turn dispensed to his offspring and which was forfeited for him and his posterity by his act of disobedience, passes at death from the individual, as absolutely as it does from a brute beast. But the word "life" as used in a large number of instances does not stand merely for the spark of animal energy, but is a synonym for soul or being.

In God's purpose and arrangement this being has not in death become extinct, because he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or joy, or of any other experience, but the Divine Creator who first gave being has declared that in the case of Adam and his children it is his purpose to provide a Redeemer through whom all may be restored as completely as before they came under the death sentence. The world, which does not recognize God or his power, and which has no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being as extinct as a dead animal; and this is the standpoint of the agnostic; but by believers instructed of God respecting his purpose in Christ, and the resurrection of the dead, eventually, and the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint that our Lord viewed it when he said, "To God all are alive"--that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as extinction.

WAS CHRIST EXTINCT DURING THE PERIOD OF HIS DEATH?

It may be asked, Was not our Lord extinct from the time of his death until his resurrection? The Scriptures tell us that the man Christ Jesus gave himself a ransom for all--a corresponding price. Again they tell us that "Christ died for our sins," and that he "arose again on the third day." But we do not understand that the One who arose was the same in all particulars as the One who died. He was "put to death in flesh"; he was "quickened (made alive) in spirit." In his case, therefore, the matter may be viewed from these two standpoints, viz., he died in the flesh, as a man, and as a man has never come to life again, and he never intends to use again, for himself, those manhood qualities. He has been raised from the dead a Spirit--"Now the Lord is that Spirit"--and this glorious Spirit Being whom "God has highly exalted and given a name above every name," is the One who will ultimately bless the world; he has the authority to do this great work in due time.

This power and authority rest in the fact of his sacrifice. The manhood that he laid down, in death, relinquished, he is to give ultimately to Adam and all his race in harmony with the Apostle's statement that "as by man came death, by man will come also the resurrection of the dead," and "as all in Adam die, even so all in Christ shall be made alive," all who will come into relationship and harmony with God, through Christ, during this age or the Millennial Age.

We see that the Church, the Body of Christ, has now the imputed merit of his sacrifice to cover all its imperfections and blemishes, enabling them to offer a sacrifice acceptable to God, holy in his sight, that we, by suffering with our Lord, might be accounted worthy to reign with him.

We see that God's arrangement was that our Lord Jesus should first sacrifice his human nature at Jordan. He was reckoned dead from that time forward, throughout the three and a half years of his ministry, as well as during the three days he was in the tomb. He was dead so far as his earthly life was concerned, for he had fully surrendered this. At the time he made his consecration God gave him the holy Spirit and the Scriptures explain that this impartation of the holy Spirit signified a begetting of the spirit to a new life; in other words, that a new life there began. That new life developed during the three and a half years; and so with us. From the time we make our consecration and receive the begettal of the holy Spirit, this new life develops and progresses, only that with our Lord the progress was much more rapid in the graces, in all knowledge and harmony with the Father and in the development of himself as a New Creature and in enduring all the necessary tests and trials, because we are handicapped by the imperfections of the flesh, while he was perfect.

R4657 : page 249

THE LIFE OF THE FLESH VS. THE LIFE OF THE NEW CREATURE

But as it is true with us that the New Creature thrives in proportion as the old creature dies, so it was with our Lord Jesus. He was coming nearer to perfection as a New Creature with every trial and every victory. He was approaching that standard which the Father would approve in the great High Priest and Head of the New Creation, until, at the time of his death, his words were, "It is finished"--his sacrificing of the flesh was finished, and that life which he had consecrated to sacrifice three and one-half years before and which was reckoned as passed away at that time, actually ceased on the cross. The New Creature was not brought forth in the birth of the resurrection, until the third day, but it was there in the Divine sight; it was "not possible that he should be holden of death." The whole matter was in harmony with the Divine plan. As he was born from the dead on the third day he must have been begotten previous to that birth, and his begetting was, as we have seen, at Jordan, when the Spirit of God was seen descending in the form of a dove.

So, then, coming to the direct question, there are two standpoints of viewing the whole matter and to ignore either would not be wise. That physically our Lord died, lost the spark of life and all conscious existence as absolutely as any others lose it, or as any brute beast ever lost it, there can be no doubt. But the important point is as respects his soul or being. He never forfeited his right to life and it was when he made a consecration of it to death that the Father gave him the new life, and this resurrection life he lived during the three and one-half years of his ministry. The New Creature was counted alive from the Divine standpoint, as in the type he is pictured as the great High Priest in the Holy, offering incense. Just so it is with us, his followers. We are counted as risen with him from the time we make our consecration and are begotten of the holy Spirit. We are not only dead with him, but we shall reign with him, and we are risen with him through faith in the operation of God's power. If we were to lose faith in this operation of God's power we would then be taking our place with the world, for they ignore this power. It is for us to maintain the standpoint of faith, and, while recognizing the facts as respects the real spark of life and its extinction, to recognize also the Lord's Word and to count, as does God, the things that are not yet completed as though they were accomplished.

page 249

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works his sovereign will.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;

God is his own interpreter,
And he will make it plain."

===================

R4658 : page 249

THE CAMEL AND THE NEEDLE'S EYE

--AUG. 7.--MATT. 19:13-26.--

Golden Text:--"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

EN ROUTE toward Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not, to come unto me; for such is the kingdom of heaven," and he put his hands in blessing upon their heads.

From this we are not to understand that the Kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast, and such an impression respecting the Kingdom has thus resulted. On the contrary, no little children can get into the Kingdom. Only those who have the hearing of faith are even "called" to the Kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocence of childhood. Those who will be of the Kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father--of such-like will be the inheritors of the Kingdom.

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children--must be like little children in guilelessness, faith, etc. But those who will be heirs of the Kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children, could have hope of sharing with Christ in his Millennial Kingdom.

THE YOUNG NOBLEMAN'S TEST

On his journey our Lord was accosted by one who said, "Good Master, what good things shall I do that I may have eternal life?" He had the right idea, namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question, for it brought forth the inspired answer, in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life? How utterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration--how little it could do toward filling the longing of our hearts, which yearn for eternal life!

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why

R4658 : page 250

do you call me good?" Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, "Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, but honor thy father and thy mother and love thy neighbor as thyself." The young man replied, "All these things have I observed from my youth. What lack I yet?"

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish Law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldest be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and become my follower.

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if any one in the world was seeking to be in harmony with the Divine arrangement he was that one. He came for the Master's approval, that he might hear him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable." He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor--abjectly, sorrowfully so.

When Jesus discovered to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the Kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lesson points out the same fact.

Let us not make the mistake made by some, and suppose that the young man who lived so honorable a life and failed to gain heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the Kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Millennial Kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the Kingdom honors which belong only to the elect. And the elect are those only who are gladly sacrificing their lives and their all to gain the great prize.

PASSING THROUGH THE NEEDLE'S EYE

Our Lord commented upon the matter to his disciples and added that the rich must have great difficulty in connection with their endeavor to enter the Kingdom. He said, sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eye than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the Scribes and the Pharisees. They replied, "Who, then, can get into the Kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the Kingdom at all if he rejected the rich.

In a word, no rich man can get into the Kingdom. He must give up everything to the Lord or else be barred from a place in the Kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

The following little poem describes the needle's eye, or small gate beside the larger gate, through which the camels might pass into the walled city after sundown and without any of their burden. So the rich by unloading and becoming poor may get into the Kingdom:--

THROUGH THE NEEDLE'S EYE

"Tall was my camel and laden high,
And small the gate as a needle's eye.

"The city within was very fair,
And I and my camel would enter there.

"'You must lower your load,' the porter cried,
'You must throw away that bundle of pride.'

"This I did, but the load was great,
Far too wide for the narrow gate.

"'Now,' said the porter, 'to make it less,
Discard that hamper of selfishness.'

"I obeyed, though with much ado,
Yet still nor camel nor I got through.

"'Ah,' said the porter, 'your load must hold
Some little package of trust-in-gold.'

"The merest handful was all I had,
Yet 'Throw it away,' the porter bade.

"Then lo, a marvel! the camel tall
Shrank to the size of the portal small,

"And all my riches, a vast estate,
Easily passed through the narrow gate!"

====================

R4659 : page 250

THE BLOTTING OUT OF SINS

"Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."--Acts 3:19.

ALL WHO have turned from sin and accepted Christ and made a full consecration of themselves to the Divine will, and have been accepted of God by the begetting of the Spirit, have their sins reckoned as covered or put away from Divine sight. So far as the New Creature is concerned, they commit no sin; but so far as their flesh is concerned, through which alone they can at present have conscious being, they are imperfect. These imperfections of the flesh, unwillingly theirs, are figuratively said to be covered with the Wedding Robe of Christ's Righteousness, imputed to them. The Church, however, hopes not to continue always in this merely imputed condition of righteousness, but to obtain eventually an actual righteousness. The Lord's Word guarantees that this shall be the Church's portion by virtue of a share in the "First Resurrection," "his resurrection."

When that which is sown in weakness shall have been raised in power; when that which is sown in dishonor shall have been raised in glory; when that which is sown

R4659 : page 251

an animal body shall have been raised a spiritual body, then, so far as the Church is concerned, the blotting out of sin in the most absolute and complete sense will have been effected--but not until then. At present the Church's sins are covered, by Divine arrangement, through the great Advocate, Jesus. So, then, we see that this blotting out of the Church's sins will give her precedence over all the world of mankind; and following the blotting out of her sins in the "First Resurrection," will begin the Restitution work for all Israel and through them for all mankind.

THE NEW COVENANT ISRAELITISH

It might be asked, would the two texts (Romans 11:27; Acts 3:19,20) prove that the New Covenant will not be made until the completion of the sacrifice of all the members of the Body of Christ, until after the merit of Christ's sacrifice shall have been applied, at the end of the Gospel Age, on behalf of the world?

It is most conclusively proved in these texts, as well as in many others, that the New Covenant cannot go into effect with the people of Israel until the end of this Gospel Age. We are to remember, however, that the Lord has made a distinct provision by which all the "called" ones of this Gospel Age may come into Covenant relationship with him through Christ, through faith in the precious blood and consecration unto death, through justification by the merit of the great Advocate. These, however, could not maintain their Covenant relationship with God were it not for their privilege of going to the Throne of heavenly grace and there receiving mercy through the intercession of their Advocate for those trespasses which are unwillingly theirs as New Creatures.

This expression, New Covenant, is not used in connection with any others of mankind than the Jews, because it is not true that God will make a New Covenant with the remainder of mankind. As the Apostle suggests, the word "New" here implies a previous Covenant which was counted Old, and this Old Covenant was not made with other nations or peoples than the Jews, of whom God declared that he "took them by the hand to lead them out of Egypt, which my Covenant they brake." (Jer. 31:32.) Hence, we should understand that all references to the New Covenant are references to God's arrangement with the Jewish people to supplant the old arrangement under Moses, under the conditions of which they are still condemned and bound. By this New, substitutionary Covenant, God will shortly release the Jew from the condemnation of the Old Covenant.

It will be in an incidental way that other nations will be granted the privilege of coming under the same laws and arrangements with natural Israel, and of sharing with Israel in the blotting out of sin and in being restored to the Divine image and thus to full harmony and fellowship and Covenant relationship with God, which relationship all may maintain, if they will, throughout eternity. But we see that some of these who will thus be brought into Covenant relationship and turned over to God at the end of the Millennial Age will fail to maintain that relationship; and that under the testing incidental to the release of Satan at the end of the thousand years, some will manifest disloyalty and lose this standing and again fall into the condemnation of death--the "Second Death."

THE BLOTTING OUT OF SINS

We are not necessarily to understand the blotting out of sin to signify the blotting out of the recognition of sin. We may rather assume that through all eternity this great insurrection or rebellion--the reign of sin and death for 6,000 years upon this earth--will be a standing lesson to all of God's creatures throughout his Universe. True, it is said of Israel, "Your sins and iniquities will I remember no more," but this should be understood as signifying that their sins will be remembered no more against them in a condemnatory sense. In that sense of the word, and in every evil and unsatisfactory sense, these sins will be remembered no more; but as lessons of the exceeding sinfulness of sin and of the Justice of God in punishing it, and of the love of God in providing redemption from it--in this sense sin will doubtless always be remembered.

The sense, then, in which this text applies to the blotting out of sins would be this: Sin and imperfection are written in all our mortal bodies. Not only does sin put its heavy hand upon us through death--the destruction of our physical frame in general--but it specially leaves its mark upon the mind, and upon the face--the index of the character. The blotting out of sin, therefore, or the lifting of individuals out of sin, out of imperfection, out of their blemished condition, will signify their uplifting to all those glorious qualities of heart and mind and body which were Father Adam's portion in the beginning, when he was in the image and likeness of God.

In the case of the Church and her change in the "First Resurrection" the blotting out will not be a slow and gradual process, but an instantaneous blotting out. Her change will be "in a moment, in the twinkling of an eye, at the last trump." The Apostle tells us that the change effected thus in the Church will be glorious; that we shall be made like him who is the "express image of the Father's person." We shall see him as he is and share his glory.

====================

R4659 : page 251

"THE PARABLE OF THE TALENTS"

IT IS supposable that some of the Lord's people may not be what is termed talented, in the sense of possessing large talents or many talents, but it is not supposable that any one in the Body of Christ would be without some talent, some opportunity for service. This parable of the Talents implies it. (Matthew 25:14-30.) Every one of these servants was called; every one of them received either one or more talents--and the parable did not apply merely to the beginning of the age, to the Apostles, etc., but evidently was intended to be applicable down to the end of the age, until the Lord should return from the "far country." As those who lived at that time did not remain until the Lord's coming, therefore the parable must include all who would become his disciples down to his second advent. Otherwise we could not be viewed as "co-workers together with God."

We cannot be servants if we have nothing wherewith to serve; we could not bring forth fruitage, either in ourselves or others, without some ability and opportunity. It therefore becomes an important matter to each to recognize the fact that he must have had given him at least one talent, and that he will be held responsible for the use of what he has.

page 252

NOT MANY WISE, MIGHTY, NOBLE CALLED

R4659 : page 252

In the case of some of the Lord's people it would seem wise to call attention to the propriety of making sure what talent they have, and to make sure that they are not trying to use one that they have not. It seems to be a general weakness or failing amongst mankind to try to do something they cannot do, and to scorn that which they are able to do. The Apostle Paul (I Cor. 1:26) said, "Not many wise, not many mighty, not many noble are called"--not that God objects to those having many talents serving his cause, but not many of these accept his call. Those who have many talents find many ways of using them and many people in the world to desire them; and, ambitious for place and preferment, they have an abundance of opportunity to shine before men; but in the Lord's service they would not, perhaps, find so good an opportunity for the display of their talents and, therefore, they would not gain the renown that might be theirs in the earthly pursuits. They would be accounted foolish by the world should they be very energetic in serving the Lord and seeking to glorify his name. "Why do you not become rich? Why do you not live in style and hold up your head among men and get a great name, etc.?" are suggestions which attract those who have many talents; therefore few of that class are disposed to accept the Lord's call; while those who realize that they never could make a name for themselves in the world, appreciate more, perhaps, the great "High Calling."

However, many of these of small talents increase them by use and become quite proficient in the Truth in various lines in proportion as they are faithful in the use of the talents they possess. The Truth seems to have a brightening and clarifying effect upon all minds, great and small.

One of the important lessons, then, for the Lord's people to learn is to notice what talents the Lord has

R4660 : page 252

given them, whether time, or education, or special opportunities for service; and to keep them in use, that their brilliancy may increase and not become dimmed by neglect.

We can readily see that there would be, as already expressed, more difficulty with one of five talents, in making a consecration, than in the case of a one-talent man, although the man of one talent might have much cause for discouragement in feeling that his gift is insignificant and poor in proportion to what many others have. The man of five talents would have the opposite experience and be in danger of being puffed up, "heady and high minded." We might well reason that the Lord in these varying conditions would make his grace sufficient; indeed, he has promised so to do for all those who put their trust in him.

"GIVE ME NEITHER POVERTY NOR RICHES"

The man with the one talent has in some respects a better opportunity for making his "calling and election sure." However, Solomon undoubtedly was wise in requesting of the Lord, "Give me neither poverty nor riches." (Prov. 30:8.) In other words, probably the two-talent man would have a natural advantage, in that he would be neither so likely to be discouraged nor to be puffed up.

These conditions are not of the Lord's making. If the Lord made a man with one talent, and made another with two talents, and another with five talents, he would in some way doubtless have equalized the matter so that the talents of one would offset those of another. But he has not given our talents in such a way. These are merely what we have by nature and what we bring to the Lord in consecration and devote to him, though they are, in another sense, all his gifts. The Lord, therefore, is not responsible for a man's having but one talent, nor for his having five, but at his consecration the Lord makes him steward over his possessions to do the best he can with them.

The force of the argument would be, then, that the man with the five talents would have more difficulty in keeping them fully employed, fully devoted and fully separated from worldly ambitions, etc., than would the man who had fewer. So if any of us were given a choice, it would, perhaps, be wise to choose the medium, because of the increase of responsibilities to those possessing more.

===================

R4660 : page 252

KEEPING OURSELVES IN THE LOVE OF GOD

THIS thought of the responsibility of each child of God to keep himself, is set forth in various terms throughout the Scriptures. Our Lord said, "Watch and pray, lest ye enter into temptation." Our part is to do the watching and praying; to do our very best, and then it is God's part to overrule and direct and supervise our affairs so that all things shall work together for good to us, because we have come into this proper relationship with the Father.

We recognize that this Scripture and other Scriptures are not given to the world, but are addressed only to God's people, to "the sanctified in Christ Jesus." It is these sanctified ones who are to keep themselves. The unsanctified, unholy, have not made any start toward the Lord, and are not, therefore, in a place which they should wish to keep; they are rather in an undesirable place which they should seek to abandon. But those who have accepted God's terms, and have been begotten of the holy Spirit, and have experienced an entrance into this "grace wherein we stand, rejoicing in the hope of the glory of God," are admonished that they must keep this place, must preserve themselves in this position, must "keep themselves in the love of God." If they do not thus keep themselves, do not keep their hearts with all diligence, they are not of the kind that God designs to keep; they are the kind that he designs shall fall, and for whom he has provided special snares and difficulties that they may fall--not into eternal torment, as some of us formerly thought--but fall away from the promises of God and the particular favors provided for the Elect.

The Lord has not predetermined what place we shall occupy in the future, but he is allowing our course to be influenced by conditions of the present life, so that all those who choose to be in harmony with God may follow in the footsteps of Jesus. There are outward manifestations by which the Lord's people may know their own standing, and to some extent may be able to know of their progress. In proportion as one realizes the Spirit of Christ developed in himself, in proportion as he sees the fruits and graces of the holy Spirit, he may know of his own progress in the love of God, and may know also that unless he keep himself in the love of God,

R4660 : page 253

he will not stand, will not maintain his place, but will fall; as the Apostle Peter says: "If ye do these things ye shall never fall." If we conform to the Divine arrangement, if we keep ourselves in the love of God, we shall, therefore, be preserved.

All those who are thus in Divine favor have the Divine promise and all the Divine power behind the promise, necessary to keep them. So, then, our text is in full accord with other texts bearing upon this subject. Those who are begotten of the holy Spirit have the responsibility of keeping themselves in that holy condition of heart. They may not be responsible for some of the outward circumstances that beset them, nor for the condition of others, nor for the temptations that come to them. They may not in the fullest degree be responsible for all of their own course, because of the imperfections of the "earthen vessel"; but under the Lord's providential arrangement, if they keep their hearts, "that Wicked One toucheth them not," will not injure them, will not harm them. His besetments may serve to test, may be permitted of God to work out for them, if properly exercised thereby, "a far more exceeding and eternal weight of glory"; but the Adversary can do them no harm, because they belong to God, and he is pledged to defend in the highest sense the best interests of all those who have given their hearts to him in full consecration.

===================

R4660 : page 253

"LET NOT YOUR HEART BE TROUBLED"

DEAR BROTHER RUSSELL:--Of course you know that you have enemies and warm enemies as well as warm friends; and that the former manifest an evil, slanderous and back-biting spirit is only what we might expect, for thus we were forewarned of the Lord. I write you respecting one of these malicious endeavors to injure you and discredit the Lord's work which you are doing. The slander is that you inveigled a large sum of money, in some fraudulent manner, from a brother named Hope Hay. Indistinctly I remember some years ago the statement published in THE WATCH TOWER that Brother Hay had donated to THE WATCH TOWER BIBLE AND TRACT SOCIETY $10,000, and I infer that this is the transaction they have in mind.

I am sure, dear Brother Russell, that this is merely another endeavor of the Adversary to poison the minds of some against you and against the Truth, of which you are the prominent representative. I am not, therefore, asking on my own account, but merely seeking advice as to what reply I should make to those who thus slander you. I know very well that you never so much as solicit money of anybody; and hence, that nothing could be further from your course than to obtain money under false pretense of any kind. In strong bonds of Christian love,

Your brother in the dear Redeemer, C. A. OWEN.

BROTHER RUSSELL'S REPLY TO THE SLANDER

DEAR BROTHER:--I am glad to have your letter. How sorry we feel for those enemies of righteousness who in bitterness of spirit lend themselves as tools to the Adversary in an endeavor to oppose the harvest work! I presume that the Lord permits such things as tests of faith and loyalty to him, and tests to his people as to what spirit they are of. Anyway, dear Brother, you will be glad to know that the more my enemies assail and falsely charge me with evil, the more the Lord blesses me and his work under my care. I am reminded here of the words of St. Paul respecting the thorn in the flesh which the Lord permitted him to have, but which he assured him would do him no injury, saying, "My grace is sufficient for thee." I answer, therefore, with St. Paul, "Most gladly will I rather glory in my afflictions that the power of Christ may rest upon me."--2 Cor. 12:9.

Your recollection that the matter of Brother Hay's donation to the Tract Fund was published in THE WATCH TOWER years ago is quite correct. Dear Brother Hay called upon me personally, saying that he had received a legacy of $20,000 and that, as he had a pension from the Canadian Government, he thought he could not do better than donate the entire legacy to the Lord's cause--as a donation to the funds of THE WATCH TOWER BIBLE AND TRACT SOCIETY.

I replied that I appreciated very highly his generous spirit and that as the President of the Society I would not feel at liberty to refuse any gifts voluntarily tendered to it. However, as he had not yet made the donation and had asked my opinion respecting it, I gave that opinion. I said that if I were in his stead I would prefer to give only one-half of the sum at the time, and to retain possession

R4661 : page 253

of the remainder, with a view to using it so as to permit greater personal activities in the harvest field.

Brother Hay thanked me for the advice and said he thought it to be good and that he would follow it.

The Society's books show that from time to time subsequently he sent to us in all $9,500. They also show that this donation was specially used in harmony with Brother Hay's knowledge and wishes for the relief of some of the hundreds of Colporteurs who had gotten into debt in their endeavor to serve the Truth. Credits were given to these harvest workers in Brother Hay's name and many of them, we know, acknowledged the matter directly to him. The entire matter was published in THE WATCH TOWER columns that all of the dear friends might know of Brother Hay's generous course. Since then we have abandoned everything akin to publicity in respect to those who make donations to the Society's funds, deeming this to be the wiser course--the Lord's will.

Brother Hay has been an invalid for several years. And we understand that he lost in various ways nearly all of the remainder of his legacy. Since we have none of Brother Hay's money in our possession, having expended every dollar of it in harmony with his wishes, we have not felt it to be our duty to take money contributed by others for the promotion of Christian knowledge to reimburse Brother Hay's losses. The Society has felt content in assuming the full responsibility of Brother Hay at a Canadian Sanitarium--selected by himself and his wife--paying all the charges of the same. This we did, not on the score of his donation to the Tract Fund, but on account of his having served in the Pilgrim work. We have assumed that his government pension, the amount of which we do not know, has been sufficient for the maintenance of his family, and that possibly the amount of the pension has been increased on account of his more serious illness.

We are glad to make these explanations, dear Brother, but you can readily see how useless it would be for us to

R4661 : page 254

attempt to chase after all the mean and contemptible slanders and misrepresentations which the Adversary could find people mean enough to scatter. To chase slanders would waste our time and hinder the Lord's work --the very thing the Adversary would like to accomplish. We have given ourself fully and unreservedly to the Lord. This includes not only all of our powers and talents, but also amongst these our reputation.

Yours in the love and service of the Redeemer,

C. T. RUSSELL.

===================

R4661 : page 254

SOME INTERESTING LETTERS

MY DEAR BROTHER AND PASTOR:--

Father Time has tolled off another year for you--a year of living, loving, sacrificial service for our Father and the brethren. How we wish we could show forth our appreciation for that service! Our Father has certainly blessed us through you. And at this time--when many who once walked with us, no longer walk with us, but vilify and persecute and misrepresent your teachings--we are especially grateful to our Heavenly Father because we still have a hearing ear and can still see more wondrous beauty in the Divine Plan, as shown us through his own appointed channel.

In closing I desire to mention the Vow. When first you suggested it I resented it. One clause (which one I will not say) stood out before me in all prominence. At that time it was all that I saw in it; and, frankly, I opposed it and told myself and others also that I did not need it. Some months later, while in another city, I was walking along the street with a brother from a distant city and our conversation turned toward the Vow. Well, that night I made the Vow my own, and since then I find that above all things I needed most that particular clause that I objected to so strenuously. I thank God for the Vow. I desire an interest in your prayers to the end that I may be better able to keep it.

And now, dear Brother, as you have entered into another year of service, may the Lord bless your efforts; may he give you grace abundant for every time of need; may he give you much joy; may he strengthen you and keep you faithful unto the end, and finally may you be among those whom he is pleased to call "more than conquerors" in and through our Lord and Saviour Jesus Christ.

Your brother only by his grace, H. W. MCALLISTER.

IN REPLY

DEAR BROTHER:--

I find your letter of the 13th ultimo awaiting me on my return from the Convention trip, and take this opportunity to reply.

Your kind words of love and fellowship in our dear Redeemer are very especially appreciated and reciprocated. The confidence and co-operation of all the fellow-members in the Body is a very valued aid to me.

I rejoice with you that the Lord graciously delivered you from any entanglement of thought in opposing the Vow, and that having made it to the Lord and acknowledged it in the presence of all his people you have found especial blessing therein. With the Psalmist we can say, "For thou, O God, hast heard my Vow; thou hast given me the heritage of those that fear thy name."

Very sincerely your brother and fellow-servant.

GENTLEMEN:--

I found a copy of your PEOPLES PULPIT on my porch and am much interested in it. Enclosed find twelve cents, for which please send me the publication for one year. Also will you kindly send me sample copies containing the sermons, "Thieves in Paradise," "The Rich Man in Hell," and "Lazarus in Abraham's Bosom." These you say are free.

Yours truly, FRED S. LACKEY--N.J.

DEAR BROTHER RUSSELL:--

I am requested to inform you of the number who memorialized at this place the death of our dear Lord.

I wish to tell you what a blessed time we had. I believe it was because we had all been praying for the presence of the Master. In the afternoon we had a prayer, praise and testimony meeting. The evening meeting commenced with a song service. As we looked at the faces of the dear friends we could see joy mingled with sorrow. We tried in our weak way to show the oneness of our Lord and his Church. Then Brother Durant addressed us on the Bread and Brother Jackson on the Cup. I think I can speak for all the friends when I say that we deem it an unspeakable privilege to be counted worthy to drink of his Cup, and by and by to share his glory.

We all pray for you, dear Brother, that the richest blessing of God may continue with you unto the end.

Yours in the One blessed Hope,
GEORGE LEE.--Fla.

DEAR SIR:--

I found one of the copies of PEOPLES PULPIT on a car one night on my way home and was so much impressed that I thought it wise to subscribe for it. Enclosed find 12 cents for one year, and send me the following sermons, "Gathering the Lord's Jewels," "The Most Precious Text," "Liberty, Liberty, Liberty," "Sin's Small Beginnings," "Sin Atonement," "The Value of Toil," "Foreordination, Predestination and Election," "The Rich Man in Hell," "Where Are the Dead?" "Thieves in Paradise."

A Brother in Christ, ROBT. COOPER.--Ill.

DEAR BROTHER RUSSELL:--

I have been thinking for some time that I would write to you and tell you how much I appreciate "Present Truth." I have been in the Truth two years, through the volunteer work of some of the brethren; chiefly Brother Seth Moore of this town.

I had been a Baptist for twenty years and had been ordained to the ministry of that Church. I withdrew from that denomination eight years ago, and began a prayerful search for the Church of Christ. God answered my prayer, and now I love my God, my Saviour and my Bible better than I ever did before, and I have felt more real satisfaction and joy in two years than in all my past life put together.

It was some time before I could get my own consent to send my name as one having taken the "Vow," but that "Vow" contains the sentiments of my heart, and may God help me to keep it!

I am praying for the good work at Brooklyn and all

R4661 : page 255

over the world. Find enclosed 50 cts. for which please send me ten copies of "The Plan of the Ages," WATCH TOWER form. I want to do a little volunteer work myself. With much love, I am,

Your Brother in Christ, J. W. WILSON.--Texas.

DEAR BROTHER RUSSELL:--

Realizing that I owe you many thanks, and out of a motive of love to you, I will give you a little of my testimony. I have been a peculiar fellow--first, a Lutheran,

R4662 : page 255

then an Infidel and the last thing an Evolutionist; but now, thanks to the Lord and you and Brother Senger, I am a Christian and am rejoicing in the Truth.

Praying for you, dear Brother, that our heavenly Father will continue his care over you, I am

Yours in Christ to the Glory of God, E. SNYDER.

DEAR SIRS:--

We were very much interested in the copy of the PEOPLES PULPIT, which was delivered at our door, and would like to have the issues which contained "Where Are the Dead?" and "The Rich Man in Hell," as these are subjects of great importance to us and our friends.

Wishing you success in your undertaking, I remain

Respectfully, J. A. SLOCUM,--N.Y.

====================

page 255

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI. Study II: The New Creation.

SEPTEMBER 4

(1) What terms are Scripturally applied to the Church of the Gospel Age and its ultimate members? P. 59.

(2) Why have these terms not been appreciated by the majority of Christians? P. 59.

(3) May we suppose the popular misconstructions of the Divine Word to be intentional? If not, how may we account for them? P. 60, par. 1, first half.

(4) What were the "Dark Ages," and why so called? P. 60, par. 1.

(5) What has been the difficulty amongst the followers of the Reformers during the past three centuries? P. 60, par. 2, first part.

(6) What divinely appointed guides should the Church recognize and follow? P. 61.

(7) What assistance should the Church now expect and accept from human instrumentalities? P. 61.

(8) Give a resume of previous studies, leading up to our present topic, the New Creation. P. 61, par. 1.

SEPTEMBER 11

(9) Does the creation of various orders of beings signify a dissatisfaction on the part of the Creator? P. 62, 7th line to end of par.

(10) Will there exist jealousies or covetousness among the creations on the several planes of being? P. 62, par. 1.

(11) When Jehovah purposed the New Creation, what did he determine respecting those who should constitute its members? P. 63, par. 1, first part.

(12) Why are these "New Creatures" not created on the Divine plane, and subsequently tried and tested? Why so separate and distinct from all others? P. 63.

(13) Trace the philosophy of the Divine arrangement for the selection of the New Creation. P. 64.

(14) What was the Divine pre-arranged privilege and test imposed upon the "Only Begotten"? P. 65, par. 1.

(15) What was the exceeding great reward, "the joy that was set before" our Redeemer? P. 65, par. 2.

(16) Why are the "brethren" of Christ selected from among the human creation, rather than from others? P. 66, par. 1.

SEPTEMBER 18

(17) What fact in the New Testament writings has caused many to infer, contrary to the Scriptures in general, that God's purposes are the same with respect to all mankind? P. 67, par. 1.

(18) What are the "two salvations," and what confusion of thought results from failure to recognize the difference between these? P. 67, par. 2.

(19) Aside from making their own calling and election sure, what two-fold work have the prospective New Creation to do in connection with the human family? P. 68, par. 1.

(20) Explain why no other class of beings could be found so well adapted to ruling and blessing the world. P. 69, par. 1.

(21) Is the work of uplifting, ruling, blessing and judging mankind the entire mission of the New Creation? P. 69, par. 2.

(22) Although the Scriptures do not explicitly declare the future activities of the New Creation, what may we reasonably infer or anticipate regarding them? P. 70, par. 1,2.

SEPTEMBER 25

(23) What constitutes these New Creatures "priests"? P. 71, par. 1, first part.

(24) What represents the new nature of these priests, and how is the victory of the New Creature attained? P. 71, par. 1.

(25) Explain in detail how the Aaronic priesthood of Israel typified the present condition of the New Creation, and Melchizedek, their future priesthood. P. 72, top of page, par. 1.

(26) Mention the apparent reason why the intimate relationship between the Only Begotten and the elect Church is so frequently referred to under various figures, and explain the significance of the "top-stone," as a figure. P. 72, par. 2.

(27) Explain the "temple" figure. P. 73, par. 1.

(28) Explain the beautiful illustration of the "human body with its various members." P. 73, par. 2.

(29) Give numerous other figures showing this relationship of Christ and the Church.

(30) What is perhaps the most perfect and complete figure of our Master's interest in and love for his brethren? Explain in detail. P. 74, par. 1.

====================

ITEMS TO BE REMEMBERED

EXCURSION--JAMESTOWN TO NIAGARA FALLS

We have already advised that all who would like to visit Niagara Falls should wherever possible buy tickets via the same. However, in the interests of others who might like to visit the Falls, we have special arrangements for a Round Trip excursion for $1.50. Those desirous of making the excursion will please leave their addresses at Information Bureau, Celoron, on August 1.

SEND FULL PAY OR NOTHING

Conventioners are requested to send full payment for their accommodations or else send nothing. We cannot keep accounts with so many.

R4662 : page 255

AN IMPOSTOR NOTED

A man considerably below average height, slightly built, small, dark mustache, and with a noticeably crooked left leg, and walking with limp, good talker and well posted doctrinally and knowing names of many brethren, has been imposing upon the friends in many places. He is skillful. He tells of needs, but refuses money at first. Later he accepts money with many thanks and promises, and proceeds to look for other victims. Letters, especially from Ohio and Pennsylvania, tell of his good success as an impostor. Usually he wants a railway ticket, then later sells it. We should not be suspicious of everybody in distress; but we should generally content ourselves with supplying food or raiment needed.

R4658 : page 255

BROTHER EDGAR'S BOOK

Brother John Edgar, M.D., whose decease was mentioned in the July 1 issue and again referred to in the July 15 TOWER, a year ago, in company with his Brother Morton, visited the Great Pyramid and took measurements, photographs, etc. The result was the preparation of a book, of which we have seen a portion. It is gotten up in good style, good paper. Doubtless some of our readers will be interested in having it. We have placed orders for a quantity as soon as possible. The price will be $1.35, postage prepaid, and it can be ordered through either our Brooklyn or our London office.

====================

page 258

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION,

SERIES I., The Plan of the Ages, gives an outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition 85c. (3s. 6-1/2d.)

SERIES V., The Atonement Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (1s.).

Also published in foreign languages as follows: In German, five vol.; in Swedish Vols. 1, 2, 3, and 5; in Dano-Norwegian, four vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6 German and Swedish (WATCH TOWER form), $1.50 each.

===================

SEMI-MONTHLY
VOL. XXXI AUGUST 15 No. 16
A.D. 1910--A.M. 6038

CONTENTS

"That He May Establish Your Hearts"...............259
  How to Increase and Abound in Love............260
  The Object and Necessity for Such Development................................261
  That We May Be Established (Fixed) in the Presence of Our Lord................261
Did Our Lord Die for the Fallen Angels?...........262
Are We Begotten to the Divine Nature?.............263
"Go Ye Also Into the Vineyard"....................264
The Greatest--The Servant.........................265

Israel's King Rejected............................266
"Your House Is Left Desolate".................267
Some Interesting Questions........................267
"Thy Dead Men--My Dead Body"..................268
When Did Our Lord Become the Express Image of the Father?........................268
The Great Company or the Ancient Worthies....................................268
Beginning of Melchisedec Priesthood...........270
Some Interesting Letters..........................270

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

UTICA, N.Y., AUGUST 21

Morning Rally for Praise, Prayer and Testimony at 10:30 o'clock. Discourse for the interested at 7:30 in the evening in Genesee Hall, corner Oneida and Square. Discourse for the Public by Bro. Russell at Shubert Theater at 3 P.M. Topic: "Hereafter."

FALL RIVER, MASS., AUGUST 28

BROOKLYN, N.Y., SEPTEMBER 4

OLD ORCHARD, ME., SEPTEMBER 11

DETROIT, MICH., SEPTEMBER 18

----

35 CENTS--ANY VOLUME, ANY LANGUAGE--35 CENTS

Hereafter this will be the Office price of DAWN-STUDIES by mail or express, prepaid. The colporteurs are authorized to charge 5 cents additional on Volumes IV., V. and VI. WATCH TOWER subscribers are granted a wholesale rate on books for their own use or to give away or to sell as sharp-shooters at the regular rates. This wholesale price is 25 cents for Volumes I, II., III. and 30 cents for the others, IV., V., VI.--postage or express prepaid.

The prices in Great Britain will be corresponding--to the public, 1s. 6d., any volume, any language; to WATCH TOWER subscribers, 1s. 1d. for Volumes I., II., III., and 1s. 3d. for Volumes IV., V. and VI.--each.

==========

BROOKLYN BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) 4; (2) 61; (3) 236; (4) 280; (5) 215; (6) 9; (7) 286; (8) 152; (9) 110; (10) 334; (11) 105; (12) 141; (13) 139; (14) 328; (15) 155; (16) 117; (17) 119; (18) 8; (19) 35; (20) 130; (21) 47; (22) 273; (23) 7; (24) 125; (25) 246; (26) 19; (27) 194; (28) 14; (29) 88; (30) 71; (31) 325.

====================

R4662 : page 259

"THAT HE MAY ESTABLISH YOUR HEARTS"

"The Lord makes you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at [in] the presence [parousia] of our Lord Jesus

Christ, with all saints."--I Thess. 3:12,13.

NOT TO SINNERS are these words addressed, but to saints. Not those who have not the Spirit of Christ, the spirit of love, and who therefore, are none of his, does the Apostle exhort; but those who already have been begotten of the holy Spirit of love. Increase in love signifies that love already has attained an ascendancy in the heart, a mastery in the mind, by which it is progressing, conquering and bringing into subjection all the thoughts and conduct of life. And this thought, that love is to increase in the hearts of God's people, is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which he will be pleased to award the prize in due time. It is as though a cistern were being filled more and more with pure water from hidden springs, until, increasing and increasing, it overflows with its abundance. Thus the Lord's people are to increase in love continually, until the love abounds or overflows in all the thoughts and words and conduct of life; not only carrying blessings to their own refreshment and to the refreshment of all with whom they come in contact, but also redounding to the glory and praise of God from whom this blessing is derived.

The Apostle specifies only abounding love toward the brethren and toward all, but this presupposes the love which, first of all, is due to God our Father. Nor is it to be expected that any man will love his fellow-creatures to the extent indicated, unless he has first learned to love his Creator, has been taught of him, and has to some extent become a copy of his dear Son. This is in thorough accord with the Lord's statement of the full meaning of the Law, "Thou shalt love the Lord thy God with all thy mind, heart, soul [being], and strength, and [then] thou shalt love thy neighbor as thyself." No man can love his neighbor in this Scriptural sense, until he has first loved his God to such a degree as to be not only willing but anxious to do those things which are pleasing in his sight; for God is love, and he that dwelleth in love, dwelleth in God.--I John 4:16.

One reason why love does not increase more rapidly, and abound more thoroughly amongst God's people, is that so many of them have been blinded by the Adversary to the real character of God, and under the misrepresentations of his character have been unable to worship and love him in spirit and in truth. Thank God for the light of the knowledge of himself now scattering the darkness and permitting his children to see him in his true light, in his glorious character! Thank God, the eyes of our understanding have been opened so that we can now see through the deceptions of the Adversary!--Rev. 20:3.

The Apostle's words, "Even as we do toward you," are full of meaning and force. Paul and his associates were not teaching a Gospel which they did not appreciate and practise; on the contrary, they were exemplifying in their daily course of life this very abounding love, which, overflowing, was leading them to sacrifice their own interests and rights and privileges for the sake of the Lord's people everywhere. They were laying down their lives for the brethren--daily, hourly; they were sacrificing for the sake of others, opportunities and privileges as respected their earthly life, earthly pleasures, etc. It is with particular force, therefore, that they exhort fellow-Christians to follow after them in the same way of self-sacrificing, loving obedience, as imitators of Jesus. And so it should be with all who exhort others to walk in the way of righteousness and love: In order that their words may have force and meaning they must exemplify them in their own lives. As they point to the "mark" of perfect love they must approximate that mark in their own daily lives, and certainly possess it in their hearts, their wills, their intentions. So whether they occupy pulpits, or whether they exhort others merely by the influence of their daily lives, they are living epistles read and known of all men who come in contact with them. The darkness may hate them, and say all manner of evil against them falsely, yet it must "take knowledge of them that they have been with Jesus" and have learned of him; that they have the same spirit, the same disposition of heart, however crooked their natural dispositions may be.

R4662 : page 260

HOW TO INCREASE AND ABOUND IN LOVE

Ah, says one, I have been desiring to increase in love and to overflow it upon others for these many years; but I know not how to cultivate it. What shall I do that I may have this overflowing love? The Apostle impliedly answers this question--that it is not what we can do, but what the Lord can do in us and for us. His words are, "The Lord make you to increase and abound in love." It is the Lord's doing; we can accomplish very little for ourselves, and the sooner we learn this the better. The springs of our love must come from the fountain of love and grace and truth--from God, for "God is love." We began to receive of his spirit of love from the time we made our consecration to him, and began to live unto him, and not unto the flesh. He has various agencies and channels through which he is pleased to increase our love, and to cause it to abound and overflow and cleanse away the natural selfishness against which we, like all others, must contend.

These channels of grace are represented to us under various figures in the Scriptures. One channel or agency is the Word of God; another is Divine Providence;

another is the fellowship of the Body of Christ, the saints. The Lord uses all of these agencies in causing our love to increase and to abound. First, his Word, the basis of our faith and hopes, is also the basis of our love; for by giving ear to his Word, we taste and see that the Lord is gracious; that the Lord is loving; and in proportion as we see his love manifested, and discern his gracious character, in that same proportion we have before us the pattern toward which we are to aim, and love serves as the incentive to our emulation; as our Lord expressed it, "Be ye holy, even as your Father, which is in heaven, is holy." He is the pattern, and we are to copy that pattern as much as possible in our daily lives; but especially are we to have it as the accepted standard of our wills, our minds.

The Apostle refers to the Word of God as water which cleanses us from defilements of sin and selfishness; speaking of "the washing of water through the Word," by which the Bride is to be cleansed and made fit for joint-heirship with the heavenly Bridegroom. (Eph. 5:25-27.) The Word of Truth cleanses our hearts by showing us our imperfections, in contrast with the divine perfections. And more than this, it encourages us with

R4663 : page 260

certain promises, the object of which the Apostle Peter declares, saying, "Whereby are given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." Were it not for these promises, these hopes held out, our strivings for increasing and abounding love would no doubt succumb before the adverse influences of selfishness and sin in the present time; but by these promises of the Word the Lord incites us to press along the line "toward the mark for the prize."

Divine Providence comes to our aid at various times, to assist us in making progress "toward the mark"; to assist us in increasing and abounding in love; for if, peradventure, one who at heart is fully consecrated to the Lord should tarry by the way, and become overcharged with the cares of this life, the Lord, in much mercy and love, will perhaps permit affliction or disaster of some kind to overtake him, to be a chastisement, a lesson, an assistance, and thus, as the Psalmist expresses it, "His rod and his staff they comfort us." (Psa. 23:4.) It is by these providences of God that we are frequently taught lessons which we could never learn from the instructions of his Word alone. The lessons are impressed, or embossed, so to speak, upon the tablet of our hearts, and do us lasting good.

Another channel of blessing and instruction which the Lord has provided and commended for the saints, and which surely has proven a blessing to all of the household of faith in running for the "mark," is the assistance which the Lord supplies to us through the "brethren."

Sometimes it is "A word in season; how good it is!"--perhaps a word of counsel, perhaps a word of reproof, perhaps a word of instruction. Perhaps it is merely the testimony of daily lives of the brethren, as we see them patiently enduring hardness as good soldiers, without murmuring--taking with joy, with thankfulness, with faith, with confidence, all things which Divine providence may permit, assured that they are all working out future blessing. Although this channel of blessing might at first seem to be of the brethren, we are sure, nevertheless, that it is of the Lord, though through the brethren. It is because the brethren who render such assistance in the way are the brethren who themselves are receiving assistance from the Lord; and so it has been from first to last; the Elder Brother, and all the brethren, as they become advanced members of the Body of Christ, joyfully assist, even to the extent of laying down their lives for the brethren, and all this is the work of God--the effect of his spirit. By all these various agencies God is working in us to will, and working in us to do his good pleasure--that we may increase and abound in love.

But who are the "you" referred to by the Apostle? Does he mean that God makes all men to increase and abound in love? Surely not. The vast majority of men have no knowledge of the love of God here referred to. At the very most they know only the natural love, and frequently very little of that. When the Apostle says, "The Lord make you to increase and abound in love," he refers to the Church; not nominal Church members, but the members of the true Church, "whose names are written in heaven"; those who trust in the precious blood of Christ, and have made a full consecration of themselves to the Lord, and been begotten again by the holy Spirit of love. These, and these only, are referred to. So long as we continue to be in and of this class we will be subject to the Father's discipline and instructions, for "What son is he that the Father chasteneth not? If any be without chastisement ...then are they spurious and not sons."

WE NOW JOIN THE CHURCH--THE BODY OF CHRIST --ON PROBATION

These chastenings, providences, disciplines, instructions in the word of righteousness, and assistances through the brethren, will be ours as long as we are members of the Body of Christ; and here we are to distinguish between the Body of Christ in its embryo condition in the present life, and the Body of Christ in its perfected condition in the resurrection. We now join the Body of Christ, the Church, on probation; with the understanding that if we are faithful we shall be accepted fully, and be members of the Body of Christ in glory; and that if unfaithful to our vows, our covenants, we cannot be members of that glorified Church. We are pupils in the School of Christ, and it is necessary for us to proceed to learn all the lessons appointed of the Father, else we shall never be permitted to graduate--to enter into all the rewards which he has promised to those who attain to the character-likeness of his dear Son.

It is to this end that we are all exhorted to make increase of love, until it shall abound in our hearts. Any

R4663 : page 261

who refuse to make increase in love and to permit it to abound, will necessarily be cut off from this Body of Christ, whatever portion theirs may be. As the Lord explains in his parable of the Vine and the Branches: every branch, every individual member of Christ, that beareth fruit, the fruit of the spirit love--will be pruned of the Father that it may bring forth more and more of this precious fruit; and every branch that fails to bring forth the fruitage of love within a reasonable time, will be cut off and no longer be recognized as a branch of the Vine, as a member of the Body, and will have no opportunity of participating in the glories of those who make their calling and election sure.

It is very important, therefore, that we not only become members of the class here addressed as "you," but that we continue in this class, and maintain our standing by faithfulness and progress under the Lord's leading and instruction. We are to remember that our part in the work is to fully submit ourselves, our wills; and to let the Lord work in us to will and to do his good pleasure. Submitting our wills does not mean stupor or indifference; but the setting of our energies in line with the direction which the Lord from time to time will give us through his Word, through the brethren, and through his providences, which shall shape our ways. We do not need to take anxious thought as though the Lord might forget to give us the needed lessons and experiences to bring us on, and to cause us to abound in love. All we need to do is to remember that he is faithful, and to seek grace and strength to walk in his way, as we shall see it pointed out to us by his providence and Word, step by step. "Thy Word is a lamp to my feet; a lantern to my footsteps."

THE OBJECT AND NECESSITY FOR SUCH DEVELOPMENT

The Apostle in our text tells us why it is necessary that we progress. It is "to the end," or with the object in view, of our hearts being established, fixed, settled, rooted, grounded in holiness. It is not sufficient, from the Divine standpoint, that we learn something about love, and have the feeling of love thrilling our hearts, and that generous emotions shall occasionally be ours; what the Lord seeks is "a peculiar people," "a royal priesthood," thoroughly established, firmly fixed in love for righteousness--so that all unrighteousness, all sin, all injustice, would be an abomination to them. Not only will they not love iniquity, but, as the Scriptures declare, they will hate iniquity. And whoever truly loves righteousness must in the same proportion hate iniquity. But this is only the result of fixed character, and time and experience and many lessons from the Word of God and from the book of experience are necessary before character becomes so settled, so crystalized, that it is fixed and unwavering in its loyalty to righteousness. It is for this reason that the Lord has hedged up the way of his people during this Gospel Age, and made the way of life, the way to the Kingdom, a "narrow" one, full of difficulties, full of trials, which thereby become tests, and sift out those who do not develop the character which the Lord approves, and for which he promises a share with Christ in his Kingdom.

Some may say, Alas! If the standard of character is so high as to be unblamable before God, who is perfect, how can I ever hope to attain it? And so all of us might say, if the perfect standard were a standard for the flesh; for all of us have learned, as did the Apostle, that "In my flesh dwelleth no good [perfect] thing"; and we have the inspired Word for it that "There is none righteous; no, not one." So, then, we may rest assured that God is not seeking to find in any a perfection of the flesh, and that if he should seek perfection in the flesh he would not find it. It is not such an unreasonable and impossible thing that the Apostle teaches; but something quite reasonable, viz., as he says, that our hearts may be established, fixed, in holiness before God our Father. Ah, yes! To have a heart [will--motive--intention] that is blameless, is a very different thing from having flesh that is blameless. The heart standing for the will, the intention, the desire, represents the "new creature." The flesh stands for itself. In its imperfection and its six thousand years of degradation as the slave and servant of sin, the flesh has become so imperfect that it is impossible to have it serve the law of God perfectly; impossible to have it obey all the good desires of our consecrated hearts unblamably. It is the new creature, the new mind, that must reach this stage of development where it will be unblamable before the Father.

Not only is this a possible attainment, but we cannot conceive of any other condition being acceptable to God, in harmony with our calling. He has called us to be his Church, his Royal Priesthood, that he might fit and prepare us for the great work of blessing all the families of the earth as members of the Body of Christ, otherwise called the Bride, called to association with the heavenly Bridegroom during his Millennial Kingdom. Surely God could ask nothing less than that our hearts, our intentions, should be in accord with the principles of righteousness,

R4664 : page 261

and that these principles should control our daily lives to the extent of our ability; and that thus we should seek to put away all filthiness of the flesh and of the spirit, and to perfect holiness in the reverence of the Lord. (2 Cor. 7:1.) Anything less than this good desire and endeavor could not possibly be acceptable in the sight of God; without these we could not hope to be of the finally acceptable elect Church. But how reasonable is this arrangement! How gladly do we accept the Divine will! How earnestly we wish that every imperfection and blemish of the flesh were done with, that the testings of our new minds were accomplished in their full establishment in righteousness! How we long to have our new bodies, promised to us in the "first resurrection" --bodies in which the new mind can act perfectly, without hindrance, without restraint, and glorify God perfectly in every act and word, as well as in our hearts, intentions! This is acceptable to God. He counts it, through the merit of Christ, exactly as though we were absolutely perfect in word and in deed, since such a condition is the desire of our hearts, our wills; he is merely waiting until this character is fixed, permanent.

THAT WE MAY BE ESTABLISHED--FIXED--IN THE PRESENCE OF OUR LORD

We perceive that this lesson comes up to date, in the sense that while it has been applicable to the Lord's people all through this Gospel Age, it is specially applicable to us who are now living in the "harvest" time, in the time of the presence of the Son of man. For mark the Apostle's words in our text, that all this development in the spirit of love is to the end that we may be established, fixed, "in the presence [parousia] of our Lord Jesus Christ, with all saints." We are now in this time of his presence, and it behooves us to inquire carefully of our hearts to what extent we are established in righteousness, in love for it, or to what extent our loyalty to righteousness is still unsettled--wavering.

We may be sure that all who do not speedily come to this condition of establishment in righteousness will be

R4664 : page 262

tested, sifted and rejected; for the time for the completion of the Body of Christ is at hand. The Apostle asks, "Who shall be able to stand?" This is the question: Who shall be so thoroughly established in love that the trials and testings, necessary to prove him so, will be passed successfully? According to this we are not to wonder if various special trials are permitted now to come, thick and fast--trials which will test and prove our loyalty to the Lord and to the principles of love. Yet we are not to be discouraged with this thought of testing, but are to remember that he who began the good work in our hearts, began while we were yet sinners, by giving for us the great ransom price; that if he so loved us then, while we were yet sinners, much more does he love us now that we have accepted his grace, and are justified from all sin by faith in his blood, and are seeking to walk in his footsteps. And all who have this desire to receive the Lord's lessons, and to profit by them, and to become more and more copies of Jesus--all such have the assurance that it comes, not by their strength, but by the Lord's strength; and that if they submit themselves to him, he will perfect in them his spirit of love and righteousness and holiness; that they may be "meet for the inheritance of the saints in light."

===================

R4664 : page 262

DID OUR LORD DIE FOR THE FALLEN ANGELS?

THE expression, "The wages of sin is death," is one which refers to the Divine Law in its general application. These words are not applied to angels, but to the children of men. To them, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) This sentence or penalty of death was not pronounced against the angels, either before their sin or subsequently, so far as the records show. They, therefore, are not under such a sentence. The only sentence placed upon them was exclusion from God's favor and from the company of the holy angels, and to be restricted in their intercourse with humanity. They are now suffering the penalty put upon them.

If we should inquire the reason why God should deal differently with the angels than with mankind, we might say that, evidently, he has been making a great example or setting a lesson in his dealings with the human race, showing what would constitute the extreme penalty of wilful sin--a sin against light and the Divine command. No such Divine command, so far as we know, was given to the angels. They received a law in their nature; they perverted that law; they were created on the heavenly plane and they used their power for another purpose than that for which it was given. But in man's case matters were different: Adam knew definitely what was the command of the Lord--that he should not partake of the forbidden fruit; if he did partake of it the penalty would be death. This was a fair proposition and well understood.

GOD'S DEALINGS NOT MORE SEVERE WITH MEN THAN WITH ANGELS

However, God is not unkind or unjust toward men, and we may in some respects say that the dealings of the Almighty with the human family have been more gracious than with the fallen angels. Let us see: These angels, condemned to exclusion from the righteous, have undoubtedly had a terrible time for the past 4,000 years. At least, any of them who had any love for righteousness or sympathy with righteousness and preserved to any extent their proper standard of character, must have had a fearful time in their intercourse and dealings with those more depraved or fallen. We must assume that some of them, especially since our Lord's death on the cross and his resurrection, have striven to do God's will and have been opposed to everything that would be contrary to his will, and that they would be subjected to severe torment from the others, to all sorts of evil communications, etc. We know that some of these wicked spirits take opportunity to exercise themselves thus toward those of humanity who come under their power, and so we must suppose that these same evil, fallen spirits would be against those who would favor righteousness.

We must suppose, therefore, that for several hundreds of years at least, some of these angels have been suffering severely for their attempt to obey God under the conditions in which they have been for so long. Even though they are blameworthy, we think they are suffering a great deal more than humanity, because in Father Adam's case it was a matter of more or less suffering for 930 years, but at the close of the 930 years his sufferings were at an end; neither did he have to endure torment from demons during the 930 years. Now if we would compare 930 years of the angels' experience with Adam's 930 years, we would think that his experience was the more preferable. Adam was given to understand, too, vaguely, that a Redeemer would be provided, while the angels were kept in suspense and did not know what was God's purpose respecting them, and for more than 4,000 years they could but wonder what the outcome would be. During all this long period they have suffered more than any human being could suffer. God thus shows the variety of his wisdom and his knowledge and power under various circumstances and conditions.

He could have dealt with mankind in a somewhat similar way as with the angels, and merely put certain restrictions upon them, but he chose to make an illustration in mankind, for the benefit of angels and men, to show what would ultimately be the character of his dealings with all his creatures. And now since these repentant angels have had a sufficiency of punishment for their disobedience, an opportunity for release is to be granted to such as will stand their test faithfully, in the "Judgment of the Great Day." We understand that those angels who will not then desire to live righteously, will be cut off in death, the Second Death, and those who remain faithful will be restored to their former standing. Thus God's wisdom is manifest in the whole transaction.

Now regarding the second part of the question, as to our Lord's death having any effect relative to these angels: We see no way in which the redemption provided by God through Christ applies to the angels, as Jesus died for the race of Adam only. Justice never pronounced a sentence of death against the angels as far as any record shows, but merely pronounced a certain penalty against them for the course they took, and God will not restore them to his favor without a full, complete test. They will never recover their former standing otherwise, and those who do not stand the test will, in the end, receive the death penalty.

So, then, our thought is that the only way in which Christ's life had any effect upon them was as an illustration

R4664 : page 263

of the principles of Divine dealing. They have had the opportunity to see that God is just and by no means clears the guilty; and they can see, too, that in the case of the guilty race of man God has had mercy, has provided for them a Redeemer, and that all who are under condemnation of death are to be released from that sentence. This is all a provision of the grace of God in that he sent his Son to be the Redeemer of the world of mankind and to give them an opportunity of being restored to his favor.

R4665 : page 263

FALLEN ANGELS NO SHARE IN THE SUFFERINGS OF CHRIST

The question is suggested, could it be said that any of those fallen angels who have for a time, some perhaps for many centuries, lived separate from sin and striven to do God's will and suffered persecution from the wicked spirits, have a share in the sufferings of Christ?

We answer that they could not be said to be sharing the sufferings of Christ, because only the Body of Christ can share in these sufferings. It might, perhaps, be said that they have, in a way, been suffering for the sake of righteousness, but that would not be the proper expression, we think, but, rather they are suffering on account of their sins. If they had been righteous they would not have needed to suffer, but it was because they did wrong--because they sinned--that these sufferings were brought upon them.

A question might present itself in respect to this text. "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:19,20.) We do not understand this passage to intimate, in any sense of the word, that "the blood of the cross" had anything to do with the salvation of the angels. It was the Father's good pleasure that in Christ all fulness should dwell, in the sense that he should have complete authority--not merely authority over man, but over all things--both heavenly and earthly. It was the Father's pleasure, originally, that through him he would reconcile all things unto himself. Man was out of harmony with God. It was God's will that Christ should harmonize man with God. And these fallen angels were out of harmony with God and it was God's will that they also should be brought into harmony. Everything out of order was to be placed in order. Jehovah has entrusted it all to Christ to set right, just as a King might say to his Minister of State or his General, "Now you attend to this whole matter, putting down all insurrection wherever it is; see that no rebellion is left; bring everything into subjection, so that there will be peace and order throughout my entire domain." So likewise the Father tells the Lord Jesus to put everything in order as his representative, in respect to things earthly and things heavenly.

This work of reconciliation was made possible only "through the blood of his cross"; not that the blood of his cross was necessary for the effecting of all this reconciliation, but the blood of his cross was necessary so far as he was concerned; only by his proving faithful unto death, the death of the cross; only by such display of faithfulness, could our Lord be determined to be the right one to accomplish all these things. So, then, the blood of the cross had not merely its effect upon mankind, but the primary effect was upon the Lord Jesus himself, because he received the first blessing from the blood of his cross.

Another blessing from the blood of the cross was its imputation to the Church, the household of faith, to enable them to become joint-sacrificers with him, by participating in his sufferings; and the third blessing from this blood will be as respects the world of mankind during the Millennial Age. And it is his own exaltation through this that gives him rightful authority in God's Plan to be the one to execute God's purposes during the Millennial Age. This is the One who is to be the blesser of angels and men; he is to have full control of things both heavenly and earthly.

====================

R4665 : page 263

ARE WE BEGOTTEN TO THE DIVINE NATURE?

IN THE WORDS "beget" and "begetting," which are frequently used in the Scriptures, an analogy is drawn between the spiritual begetting and birth and the human begetting and birth. We are not, however, to understand the spiritual begetting and birth to be like the natural in every particular. It is merely an illustrative figure to give us a thought. The thought is that we are begotten of the holy Spirit of God with a view to our becoming partakers of the divine nature and that all who are spirit-begotten in the present time are begotten with that hope, with that object and end in view. It is to this end that the Apostle Peter says, God "has given us exceeding great and precious promises, that by these we might become partakers of the divine nature."

We see the great Pattern, our Lord Jesus, in whom was illustrated all these various features that are applicable to us. We ask ourselves, To what was he begotten? The answer is that undoubtedly he was begotten to the divine nature; that he could not have reached perfection on any lower spirit plane; that if he had not come off "conqueror" in the fullest sense of the word he would have had nothing; and only those who attain his character-likeness and are overcomers--conquerors in the highest sense of the word--will be with him to share his glory and partake of his divine nature. Those who will constitute the "great company" class are such as fail to come off "more than conquerors"; they are those who, in other words, would have made "shipwreck" of the whole matter had it not been for the Divine provision which we find outlined in the Word of God to the effect that these, "who through fear of death are all their lifetime subject to bondage," and who therefore fail to go on in the most approved manner, courageously, in the footsteps of Jesus, "shall be saved so as by fire"; they shall be saved by being forced to the point where they must either deny the Lord or else battle for righteousness.

We find this "great multitude" accorded the name of "overcomers," victors, as the palm branches granted to them indicates (Rev. 7:9), and we read that "they washed their robes and made them white in the blood of the Lamb." They attain to a lower station than the divine. Evidently they attain that station through stress rather than through the voluntary walking in the footsteps of Jesus. Had Jesus been in their position; had he not come off "more than a conqueror," he would have made failure altogether, because there was no provision made to force him into anything or to make good for any lack of zeal on his part. Hence he was begotten to the divine nature and could not have received anything else. But what he

R4665 : page 264

does for the "great company" class is something aside entirely from that to which they were called and to which it was their privilege to attain had they reached this fullest degree of character-likeness to their Lord.

WERE ALL THE CONSECRATED BEGOTTEN TO THE DIVINE NATURE?

We answer, we might use an illustration from the earthly plane that would help us to some extent. We might say that a father desired to beget a son in his own likeness, his own nature; and in the begetting of this son, suppose that there were also begotten two other children. We will suppose that the birth was a birth of triplets--one son and two daughters. The son, we will suppose, was the objective point, the desire, the intention, at the time of the begetting, but the result yielded more than this. Now, the two female children thus born were born of the same begettal and were begotten to the same nature, and yet there is a difference between these in the birth. Just so in the spiritual birth. The begetting of each was to the divine nature. In the original purpose the "great company" did not enter in. They were, of course, foreknown, but they were not of the original design, if you please.

Now what constituted the difference between the birth of the male and of the female child? We realize that this is dealing with a delicate subject which is little understood, and which is considerably in question, but as far as we understand the latest deductions of Science, they teach that the nourishment of the newly begotten infant, during the early portion of the period of gestation, decides as to whether it will develop as a male or a female, and for a certain time nothing can be determined as to the sex; but as time goes on the development takes one or the other form. As to what may be the elements that would tend to produce the one more than the other or the kind of food that would be best suited to produce either kind, we need not discuss, but we can see from this an illustration of the spirit plane and can see that those who partake most abundantly of the grace of God ministered to us through the Truth will be the ones who will be born on the divine plane. These exceeding great and precious promises that are given to us are the spiritual food upon which we, as embryotic New Creatures, must feed. No matter how much food may be supplied, if, for any reason, we fail to appropriate the necessary spiritual nourishment, we will be deficient to some extent. The Apostle's words seem to corroborate this thought--"To us are given exceeding great and precious promises that by these we might become partakers of the divine nature" --that is to say, If we do not use these we will not be partakers of this nature, but by the use of these exceeding great and precious promises we may "make our calling and election sure" and become joint-heirs with Christ on this highest plane and not on the lower plane.

We will supplement the thought respecting the begetting and birth of two different classes during the present time--the "little flock" and the "great company"--and suggest two other illustrations that have been brought to our attention as illustrating the possibility of differing results from similar begettings, depending upon the nourishment.

R4666 : page 264

One of these illustrations is in the case of bees and the other in the case of ants: In the case of bees, from the same begetting come three different classes--the queen bee, the working bee and the drone bee--and the difference seems to be in the amount of feeding that each class gets. Those which are intended to be queen bees are specially fed, and those which are to be the working bees have another kind of food, and similarly with the drones.

There are also three classes of ants, and it is supposed that while all the eggs have the same appearance and there seems to be no difference whatever in these, the various results seem to be produced to some extent by the different feeding of the larva during their development.

Both of these illustrate very well what we are speaking of respecting the Church and the Great Company. The Church class is specially fed on the Truth of God's Word, the great and precious promises. Such as feed upon these may be developed to the highest plane, the divine nature, while others not so fed, not so nourished, will be born on the lower plane.

===================

R4666 : page 264

"GO YE ALSO INTO THE VINEYARD"

--MATTHEW 20:1-16.--AUGUST 14.--

Golden Text:--"Many that are first shall be last; and the last shall be first."--Matt. 19:30.

GRAPE CULTURE was one of the main industries of the days of the Great Teacher. The stony hillsides of Palestine were once terraced and extensively used as vineyards. On our recent visit we noted with particular interest the revival of this custom, as one of the evidences of the beginning of restitution in the Holy Land.--Acts 3:19-21.

The grapevine was honored of the Master, in that he used it in a parable to symbolize himself and the Church, saying, "I am the Vine, ye are the branches"; "My Father is the husbandman"; "Herein is my Father glorified, that ye bear much fruit"; "Every branch in me which beareth fruit he pruneth it that it may bring forth more fruit"; "Every branch in me that beareth not fruit he taketh away."

Our present study, The Parable of the Laborers, is in full accord with the foregoing, but shows the matter from a different standpoint. It shows how each one of the Lord's consecrated Church, each heir of the Messianic Kingdom shortly to be established, is privileged to be a co-laborer with his Lord and Master, and with the Heavenly Father in the vineyard work--tending the vine, looking out for the injurious pests, keeping the soil in good condition, assisting every way in the production of "much fruit" and of fine quality. Evidently many Christian people do not appreciate the privilege of being laborers in the Church of Christ--"building one another up in the most holy faith" until we all come to the full stature of a man in the Anointed One.

St. Paul appreciated this privilege greatly, saying, God hath made us qualified servants of the New Covenant. So then we, as ambassadors for God, beseech men, be ye reconciled to God. (2 Cor. 5:20.) Whoever is negligent of his opportunities to serve others who manifest a hearing ear, a humble heart and a teachable spirit shows his own lack of appreciation of God's message.

He thus indicates that he has not fully come to a knowledge of God nor to a knowledge of the Truth

R4666 : page 265

respecting the Divine Plan. And, indeed, the Scriptures declare that a deep knowledge of God, his Word and his purposes, is attained only as a gift of God, bestowed only upon those who are in a humble, faithful, zealous attitude of mind--"To you it is given to know the mysteries of the Kingdom of God."

The things pertaining to God's Kingdom, in its future operation toward the world for a thousand years, will be openly manifested to every creature, shortly. But now it is appropriate, and is the Divine will, that these things should be known only to the Church, the consecrated, the spirit-begotten sons of God. Likewise there are important truths pertaining to the Kingdom class, the Church, which is being prepared to be the Bride of Christ and his joint-heir in the Kingdom. And these things are likewise intended to be comparatively secret--to be clearly and fully understood only by such as have made a covenant with the Lord by sacrifice. (Psalm 50:5.) "The Secret of the Lord is with them that reverence him, and he will show them his Covenant." (Psalm 25:14.) All such in close sympathy with the Divine purposes will be anxious to serve the Lord, the Truth and the brethren. And such from time to time will be specially sent into the Vineyard, and will be specially used of the Lord for the assistance of his consecrated people in various ways.

AGREED FOR A PENNY A DAY

The word "penny" here is from the Greek denarius, a silver coin of about 17 cents value. But the value of money has so changed in recent years that today a laborer's wage in proportion to other things would be considerably more. The denarius was the Roman standard of that time, as the lira is the Italian standard, the mark the German standard, the franc the French standard, the shilling the English standard, and the dollar the American standard. It is worthy of note that in one of the fine old English cathedrals the records show that its excellent chisel work, superior to anything of today, cost "a penny a day and a bag of meal for each laborer." The parable of our lesson is evidently intended to teach that God will give all that he has agreed to all who labor--that he in generosity gives more than he has stipulated.

At the close of the day we read that those first hired murmured against their lord. We cannot suppose that any who would be counted worthy of a share in the Kingdom would murmur against the Giver of all Good. The rewarding is to be expected at the close of the harvest day and the murmuring may be expected there also. The "penny" or reward would thus seem to be something of the joys, blessings, honors and privileges of God's people in the present life, at the close of this age. Those who murmur that they do not receive a sufficiency of honor and distinction and of Divine acknowledgment will be thereby proving themselves unfit for the future service "beyond the veil," as members of the Church in glory. This would seem to point a warning to those of God's people who have been long in the Truth, and who have had great privileges of service, that if they murmur against the blessings and rewards coming to them, it will mean that they were laboring for the reward merely and not appreciating the privilege of being laborers with Christ and with the Father; it would imply that they had failed to enter into the spirit of the wonderful privileges granted them of serving the Lord, the Truth and the brethren. The right spirit, the proper interest in the Father's work and in the brethren should prompt all to rejoice with every new laborer and to be glad that all such should receive of the Lord's favors, blessings and enlightenment as fully, as freely, as themselves. Surely any who have not this spirit have not the Spirit of Christ on this subject at least.

The general lesson is that God is so just, so generous, so bountiful, in his dealings that all those who appreciate matters from his standpoint will rejoice in the blessings which overflow upon others. A failure to appreciate the Lord's generosity was one cause of stumbling to the Jews eighteen centuries ago--they were offended that the Gospel message should go out beyond them to the Gentiles. Similarly today some Christian people are stumbling over the fact that the Word of God shows that, whereas Divine blessings are now confined to the Church, "the elect," the servants and hand-maidens of the Gospel Age, yet the time is near at hand when "God will pour out his spirit upon all flesh," and when all the families of the earth shall be blessed.

All who have the privilege of bearing the labor and heat of the day in the Lord's service must be glad of the privilege, in order to be worthy of participation in the Kingdom. Thus some who seem to be first in their promptness to respond to the Lord's call for laborers may be amongst the last to receive special blessings of grace and Truth, and this may serve as a special test upon them--as respects their loyalty, and the motives which actuated them in engaging in the Vineyard work. "Let us take heed, lest a promise having been left us any should seem to come short."

===================

R4668 : page 265

THE GREATEST--THE SERVANT

--MATTHEW 20:17-34.--AUGUST 21.--

Golden Text:--"The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many."

AMBITION moves the world--selfish ambition. A certain kind of ambition--to please God and to have his rewards, is encouraged by the exceeding great and precious promises of God's Word. Think of the promise held out to the consecrated, self-sacrificing followers of Jesus--that, if faithful unto death, they shall receive the "crown of life," immortality, and attain a place with their

R4669 : page 265

Master in his Throne--as participants in the glories and honors of his Kingdom! There is no earthly appeal to ambition so strong as this, which comes from the Creator to such as have the hearing ear of faith. Nevertheless, the ambitions awakened by these promises, we are warned, might become our snares. The very condition upon which we may attain the Kingdom is our faithful endurance of shame, contempt, misunderstanding, and our demonstration to the last of humility and absolute loyalty to God and full resignation to his providences. Whoever would reign with Messiah in his approaching Kingdom, for which we pray, "Thy Kingdom come, thy will be done on earth as in heaven," must humble himself under the mighty hand of God, that he may be exalted in due time.--I Peter 5:6.

The prospect of the Kingdom was bright before the minds of the Apostles, even when Jesus was foretelling

R4669 : page 266

his ignominious sufferings and death; so that two of his beloved followers, James and John, through their mother, importuned a promise that they should sit, the one on the right hand and the other on the left hand of the Great King when his Kingdom should be established.

This request drew from the Great Teacher the suggestion that his loving and ambitious disciples had, perhaps, not fully counted the cost of such exaltation. He inquired if they were willing to drink of his cup of ignominy and reproach, and if they were willing to be baptized with his baptism, into his death--the sacrifice of all earthly interests. They had counted the cost, and promptly responded as to their willingness. They had learned well the lessons of the Great Teacher. He assured them that with this willingness of mind the privilege would be theirs of sharing his ignominy and his death and of sitting with him on his Throne. But as respects the chief positions, they were not at his disposal. At the conclusion of the testings of his people, those positions of highest honor in the Kingdom next to himself will be given according to the just standards which the Father has prepared and established. How we can rejoice with those Apostles in the fullness of their consecration and in the assurance of the Master! And we also should strive by faithfulness to attain a place with the Master in his Throne, as members of his Body, the Church.

The ambition of James and John was shown in their desire for places of special nearness to the Lord. Jesus did not reprove them specifically, but indirectly. When the other ten heard how these two had sought to bespeak the chief places of honor they were indignant. The Master took advantage of the incident to show how different is God's judgment from that of men. With men the aggressive and powerful hold the lordship and dominion over the others, but in the Divine arrangement the order is reversed. God will honor most and put in the highest positions, the humble, the submissive, the meek. On this incident the Lord based a general instruction to his followers on the necessity for humility. We are to take the Divine standpoint and honor most in the Church those who most serve the Church, and not those who demand service and honors and seek self-exaltation. Our Lord pointed to his own course as an illustration: they acknowledged him as their Master, and yet no one served them so much as did he. Indeed, he came into the world not to be served, but to serve others, even to the extent of laying down his life as the ransom price for many, for the world, to be applied for their release from sin and death condemnation in God's time--during the Messianic Kingdom.

BLESSING THE BLIND AND THE POOR

Journeying on the Master had an opportunity of exemplifying his position as a servant. Two blind men, learning that he was passing, exercised such faith that they hailed him as the Messiah, the Son of David, entreating Mercy, Help, Relief. Instead of passing them by, saying, You are only blind beggars, anyway, the Master stopped and called them to him and, in response to their request, touched their eyes, and immediately they received sight. Other Scriptures indicate that the Great

Teacher's miracles were not performed without cost to himself, "Virtue (vitality) went out of him and healed them all."--Luke 6:19.

He who was rich, for our sakes became poor, humbling himself to serve the humblest and poorest unfortunates! Here we have an illustration of the spirit of meekness, the spirit of service, which must characterize the hearts, and, in some degree, control the lives of all true followers, disciples, of the Great Teacher. If it is not in our power to open the eyes of the physically blind, it is in our power to help many to a clearer insight into the things of God which the natural eye hath not seen, nor ear heard--the things which God hath in reservation for them that love him and that, loving him, follow in the footsteps of Jesus. (I Cor. 2:9.) Let us, then, seek the true, God-given ambition; but let us specially seek to know and to do the will of our Father in heaven.

===================

R4669 : page 266

ISRAEL'S KING REJECTED

--MATTHEW 21:1-17.--AUGUST 28.--

Golden Text:--"Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the Highest!"

WHILE God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their King, nevertheless, everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. Today's study illustrates this. Jesus offered himself to Israel as their Messianic King, just five days before his crucifixion, and on the exact day upon which, as the Lamb of God, he should have been received by them, in order that they might have been "passed over" and, as a nation, become the antitypical Levites from amongst whom would have been selected the antitypical priests. Their failure to receive Jesus at the appointed time did not at all interfere with the Divine arrangement, for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from amongst the Gentiles ever since. By and by all these, of whom Jesus is the Chief Priest, will be glorified on the spirit plane. Then will begin the great Messianic work for Israel, and through Israel for all the nations of the world. Thus in due time Israel's expectations will be realized on a grander scale than they ever dreamed of. Abraham, Isaac and all the prophets shall be made princes or rulers in all the earth. Israel restored to Divine favor shall "obtain mercy" of God through the glorified Church, and shall become the channel of God's favor for pouring out upon mankind riches of grace.

SABBATH AT BETHANY

The Sabbath day prior to his crucifixion was spent by the Great Teacher at the home of Lazarus and Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down to us through the ages. The next morning, to fulfill the Scriptures, Jesus sent for the ass and its little colt to be brought. The ass was probably a white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. The multitude who had come to see Jesus, and Lazarus

R4669 : page 267

whom he had brought from the tomb, filled with admiration, hailed Jesus with shouts, as "The Son of David!" The Great King! The Messiah! Certain Scribes and Pharisees called attention to this and suggested that Jesus rebuke them. His answer was that, had the people refused to acclaim him, the stones would have cried out; because it had been prophesied centuries before, "Shout, O daughter of Jerusalem! Behold thy King cometh unto thee. He is meek and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized--not realizing the still greater glory and honor of his later revealing in the end of this Age, when "every knee shall bow and every tongue confess to him."

"YOUR HOUSE IS LEFT DESOLATE"

Four months ago--on April 24--we passed over the historic road from Bethlehem to Jerusalem, thinking the while of the great incident of this lesson. The road sweeps around the side of the Mount of Olives on a reasonable grade until suddenly a turn of the road and the sharp declivity of the Valley of Hinnom (Gehenna) brings Jerusalem into full view in a moment. Time and again we walked over part of the road and noted where the Master halted the little procession and wept over the city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings [for safety], and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till [that day when] ye shall say, Blessed is he that cometh in the name of the Lord."--Matt. 23:37-39.

R4670 : page 267

Our heart went out in sympathy for the Jewish people. We recalled how they have been nationally "left desolate" for eighteen centuries, and have been persecuted, even, alas, by those who have named the name of Christ! We specially rejoiced to think that "the time of Jacob's trouble" will soon be over--that the time when they will enter into the New Covenant relationship with God will soon be at hand. (Jer. 31:31; Rom. 11:27.) We rejoiced to think that soon Immanuel in the glory of his Kingdom will be revealed, and that all flesh shall behold the glory of that Kingdom. Then the Lord will pour upon Israel the spirit of prayer and of supplication, and they shall look upon him whom they pierced. (Zech. 12:10.) We rejoice to think that "that day" when they shall say, "Blessed is he that cometh in the name of the Lord," is nigh at hand. But, we reflect, that the time of special favor to spiritual Israel must be correspondingly drawing to a close.

That spot where Jesus stopped to prophesy Israel's future was the same one over which, a little later, the army of Titus marched to the destruction of Jerusalem, and, amidst famine, finally accomplished the destruction of the city, taking, according to records, ninety-seven thousand prisoners. One million, one hundred thousand were said to have perished through famine and war. The ground around the City of Jerusalem the Romans planted thick with crosses, on which Jews were crucified, until there was room for no more, says history.

CLEANSING THE TYPICAL TEMPLE

The Great Teacher's entry into Jerusalem caused considerable commotion. He went directly to the Temple and ordered from it the money-changers and dove-sellers, who had no right within its hallowed precincts. Thus was fulfilled the prophecy, "The zeal of thine house has consumed me." The poor, the blind, the lame, again had his ministries. Again the chief religionists of the times were vexed and considered him an intruder upon their arrangements, and were displeased with the multitude's shouting his praise as the Messiah, the Son of David. They rebuked the Teacher, who answered, Scripturally, "Out of the mouths of babes and sucklings thou hast perfected praise."--Matt. 21:16; Psalm 8:2.

===================

R4666 : page 267

SOME INTERESTING QUESTIONS

WHY WERE NOT JOB AND OTHERS PRIESTS?

QUESTION.--Since it was the priests who were to offer the sacrifices and since no one could be a priest except he was called of God, how was it that some of the Ancient Worthies, Job and others, who were not priests, offered up sacrifices?

Answer.--The sacrifices which these offered were not sin offerings. They did not offer up sacrifices according to the types of the Law, as the Day of Atonement sacrifices, for instance. This whole arrangement of the Jewish Law, by which the sacrificing was taken out of the individual's hands and put into the hands of the priests, was

R4667 : page 267

a new departure in God's dealings.

Abraham, we know, presented offerings before the establishment of the Priesthood. The exact time in which Job lived we do not know. We merely know that he was Job of Uz, and walked before God with a perfect heart; but we think we are justified in supposing that he did not live during the Law dispensation, with its typical sacrifices. If this be true, his course was in full line with Abraham's course when he offered up sacrifices. When Abraham was stayed from offering his son, he offered up the ram caught in the thicket, as the Lord directed.

What these patriarchs did in the matter of offering up sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary, just as Abel brought the firstlings of his flock and offered them to God, though he was not called to be a priest; but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the Law. None of these sacrifices ever made the offerers themselves perfect, nor did they atone for anyone else; they were merely the same as a prayer would be, a manifestation of a good desire of heart and of appreciation of God and a desire to reverence him, and a recognition of the fact that sin required some atonement. So when the Lord showed how this sin-atonement was to be made he pictured the work of this Gospel Age. He appointed a priest to represent the Lord Jesus, and under-priests to represent the Church. A work of sacrifice was done on a particular day of the year--the Atonement Day--representing the work of this Gospel Age in which these "better sacrifices" for sin are offered; and under this larger arrangement no one is permitted to offer the sacrifice

R4667 : page 268

except a priest, God thus indicating that the work is entirely under his supervision and direction.

"THY DEAD MEN--MY DEAD BODY"

Question.--What is meant by "Thy dead men shall live; together with my dead body shall they arise."--Isa. 26:19.

Answer.--Seemingly the addition of a few words by the translators has caused difficulty in connection with this text. They inserted the words to make the passage clear, as they thought, but instead they obscured it, through failure to see that God's dead men are those who are members of the Body of Christ.

Omitting the words "together with," and "men," the passage reads properly enough? "Thy dead shall live; my dead Body, they shall arise," thus referring, we believe, to the resurrection of the Church, the Body of Christ, the Lord's peculiar people. And this is a general signal, as it were, for the blessing of all mankind. In due time all the dead shall be awakened. Moreover, they awaken not to suffering and to torment, but to sing. They shall come forth to learn of the goodness of God, his merciful provisions, and shall avail themselves of these provisions, in the "Times of Restitution of all things." "Awake and sing, ye that dwell in the dust" of the earth.

WHEN DID OUR LORD BECOME THE EXPRESS IMAGE OF THE FATHER

Question.--When did Christ become the express image of God, as recorded?--Hebrews 1:3.

Answer.--Surely our Lord Jesus was an express likeness of the Father's person before he came into the world; he left that glory, however; he became a man--"he humbled himself." It was from this standpoint that he prayed, "Glorify thou me with the glory which I had with thee before the world was." There is a glory of human nature which our Lord possessed while he was a man, "the man Christ Jesus"--a perfect man in the likeness of God. However, the Apostle's reference in the above text was not to his prehuman existence nor to his earthly glory as a perfect man, but to the glory which he attained in his resurrection, as the Apostle declares, saying, "Wherefore, God also hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things on earth and things under the earth." (Phil. 2:9,10.) This, we believe, was the particular time to which the Apostle referred.

We are not to understand that he began to purge our sins when he left the heavenly glory nor when he made his consecration, nor when he died on the cross. In all these sufferings our Lord was demonstrating his worthiness of the high exaltation. Having fulfilled the Law and laid down his life, our Lord had the human life, the earthly nature and earthly rights, to dispose of. He had not forfeited these by sin. They were his, therefore, to give away. When "he ascended up on high" he presented this merit of his as the satisfaction for our sins, the sins of his followers, to purge or cleanse, not only those who were waiting in the upper room at Pentecost, but also all others of the same class down through this Gospel Age, till the full number of the "elect" should be found.

THE GREAT COMPANY OR THE ANCIENT WORTHIES

Question.--Will the Ancient Worthies have precedence of resurrection over the "Great Company" class of this Gospel Age?

Answer.--In the light of what we have been discussing of late in THE WATCH TOWER, it is evident that the merit of Christ is applied, on behalf of the Church during this Gospel Age--on behalf of all who essay to be of the Church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an acceptable sacrifice and thus become members of the spiritual class and joint-heirs with Christ. This applies to the "great company" as well as to the "little flock." It applies to all who are begotten of the holy Spirit because they could not be begotten of the Spirit except by the imputation of Christ's merit to their earthly sacrifice.

It follows, then, as a matter of necessity that before the merit of Christ's death could be applied on behalf of the Ancient Worthies or Israel, under the New Covenant arrangement for Israel and the world, it must be released as respects all those to whom it is now imputed for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the "great company" class will be resurrected before the Ancient Worthies will be brought forth.

"GIRD UP THE LOINS OF YOUR MIND"

Question.--What does this text signify?

Answer.--In olden times when they wore flowing garments, girdles were constantly worn for two purposes; one was to gird up their garments--as, for instance, we sometimes sing, "Gird thy bridal robes around thee." The girdle, therefore, was useful in keeping the garments in their proper place, or position, so that they would not be disordered in appearance, nor cause one to trip and fall. Then, secondly, the girdle was used for its effect upon the loins during active labor. For instance, when one was engaged in a strenuous occupation, such as lifting a heavy weight or carrying a heavy burden or running a race, the muscles of the abdomen would play an important part.

Even in speaking we find the muscles of the abdomen contract, and thus give us the more force and strength of voice. In any kind of manual labor this is found to be the case, and these muscles become comparatively rigid. It is the custom, therefore, among workmen, even today, to wear a belt. When they have particularly severe tasks they take another "hitch" in their belt--that is, they pull it up a few notches more, making it a little tighter around the waist, the object being to support the muscles of the abdomen and to enable them to accomplish more labor with less fatigue; and when they are at rest they slacken the belt.

This seems to be the special thought of the Apostle here--"Gird up the loins of your mind." As there are loins in the body and they have their important part to perform and we strengthen them in time of exercise, or necessity, so with our minds. We who have devoted ourselves to be the Lord's people, to do his service, realize that our minds need to be strengthened. We need to be of good courage. We need to be fortified against all disposition to lassitude.

When we undertake to gird up the loins of our minds it signifies that we have determined upon a course of activity; that rest and ease are put aside and that we are now engaging in an important work which we realize requires all the strength that we possess. The Christian has a great task before him, to lay down his life in the Lord's service, to accomplish all that he may be able to accomplish in respect to the use of opportunities which

the Lord has provided us as his servants, his followers, that we may have a good report to give when he calls us to render our account; that we may say, Thou gavest me two; or, Thou gavest me five talents and I have gained, two; or, thou gavest me five talents and I have gained, beside, other five.

WHY FORBID GOD'S SERVICE?

Question.--Why did the disciples forbid the man whom they found casting out devils? Why did they not allow him to go on and do the best he could in casting them out? What was the ground of their objection?

Answer.--Evidently the Apostles when sent forth had very similar sentiments to those which prevail today. Our Catholic friends, for instance, would say, You do not have the Apostolic ordination; therefore, you cannot preach. You cannot serve in any religious capacity. Our Episcopalian friends would seem to say, No, you did not have the holy hands of the Episcopal Bishop laid upon you.

A little disposition of the same nature is manifested by nearly all of the denominations--What authority have

R4668 : page 269

you? So the disciples, finding a man who was casting out devils in Jesus' name, said, What authority have you to cast out devils? Jesus did not send you out as one of the twelve; he did not send you out as one of the seventy. You have no business in this work.

Our Lord's answer to them showed that they were laboring under a mistaken view. While they were specially commissioned to perform miracles, yet if anyone else could do the same things, it was not their province to hinder or object in any sense of the word, but rather they should have taken the broad, sympathetic view, and said, My dear friend, I see you are casting out devils. You are doing a good work. We are glad you can cast them out because of all the poor people you can relieve. The fact that you have not followed with us indicates that you do not know our Master, and we should be glad to have you come and get acquainted with him, too.

And so, we think, it should be with us. Whenever we find anyone doing a good work, helping the world in any sense of the word, whether it be by keeping a mission or helping the heathen or helping a newsboy, or by some other work, to oppose sin or relieve suffering, we should be sympathetic to the extent that we see they have good hearts, good intentions, good desires. Instead of working against them or hindering them in any manner, we should speak an encouraging word and endeavor to lead them to fuller light. This does not mean that we should follow with them and leave our special commission of teaching the Truth which the Lord has given us, but that we should not object to the Lord's using various agencies for accomplishing his work. We should not think that we alone have the privilege of engaging in his work; that we have patent rights on his work, and can hinder others from doing what they may be able to do and take pleasure in doing.

UNACCEPTABLE WORKERS FOR JESUS

Question.--Our Lord declared that many in that day shall say, "Lord, Lord, have we not taught in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" And his declaration continues that he will then say to such, "I never knew you.

Depart from me, ye workers of iniquity." (Matt. 7:22,23.) How shall we understand this in harmony with the above statement of our Lord that his disciples should not forbid him who followed not with them, but who cast out devils in his name?

Answer.--We would understand that God may permit people to do certain good works who are not fit for the Kingdom class, who are not fully submissive to the Lord Jesus and his Headship, who are not fully taught and used of him. They may be exercising a certain amount of faith and the Lord may recognize them to that extent, but he will not guarantee that anybody who has power to work miracles and preach publicly, will be granted a place in the Kingdom. We are therefore not at liberty to say that everyone who is engaged in mission work or slum work will be in the Kingdom. He may be doing a good work; but he may not be of that special class which the Lord is now seeking. We are not to object to his work, if it is a good work. It is not ours to interfere with him, for the Lord is able to take care of his own work. It is our work to take care of ourselves, although we are not to acknowledge or co-operate with those who we believe are associating error even with good works. We should not in any sense lend our influence to the assistance of evil.

We are to take the standpoint of leaving to the Lord the management of his own affairs, the interests of his cause in general. He is abundantly able to attend to the whole matter. We are to see to it that our hearts are fully submissive, and that our heads, our wills, are under the Headship, Leadership of the Lord; that his will is done in us, and that our sacrifices are not made to be seen of men, but are made as unto God; thus we shall have his approval in that day. To such he says he will be glad to give acknowledgment, and to confess them before the Father and his holy angels.

DOES CHARACTER DETERMINE THE KIND OF RESURRECTION?

Question.--From the Scriptural standpoint, does the character of the individual's death indicate the kind of his resurrection?

Answer.--The Apostle's argument (I Cor. 15) respecting the resurrection is that God will give to every seed its own kind of body. "There is a natural body and there is a spiritual body." Mankind in general, therefore, in the resurrection, will come forth with natural bodies--"that which is born of the flesh is flesh" and that which is born of the flesh dies or "sleeps" for a time, and will be awakened "flesh." That which is born of the flesh and subsequently begotten of the holy Spirit is reckoned as a New Creature, and when the New Creature falls asleep, it is asleep as a spirit being--is asleep waiting for the resurrection change. In this case the resurrection change is thus expressed by the Apostle: "Sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spirit body"; but anyone not begotten of the holy Spirit will, of course, not change his nature in the grave. There is no change in the grave either for good or evil: "As the tree falleth so shall it lie"; the awakening will be according to the character of the individual. If he has become a New Creature in Christ he will be raised or perfected as a New Creature, in the resurrection. If he is a good natural man he will be awakened a good natural man; if he is a bad natural man he will be awakened a bad natural man; if he is one of the Ancient Worthies, we understand he will be awakened a perfect man.

R4668 : page 270

BEGINNING OF MELCHISEDEC PRIESTHOOD

Question.--When did our Lord become a Priest after the order of Melchisedec?

Answer.--Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declares, God announced, "Let all the angels of God worship him." In this individual sense he became the Melchisedec Priest, although only the "Head" was yet formed. Since the intelligence is in the head, we can see how the head might stand for the body, as could no other member of the body. A hand stretched forth might represent the body, but it could not have the intelligence of the head, and we could not say that the presence was there, but as soon as the Head was born from the dead, as soon as the Head was accepted as the Melchisedec Priest, that soon the whole matter would have a standing with God, the intelligence residing in the Head. We agree, however, that we shall not exercise our full office as a Melchisedec Priest until the whole Church shall be with their Head in glory, members of his Body. A Melchisedec Priest is a blessing Priest, a Priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood.

Our Lord could not have been this Melchisedec Priest until his resurrection, evidently, because he had nothing with which to bless. Before he could do any blessing he must himself lay down his life, and by laying down his human life in obedience to the Father, he would thus receive or have to his credit the merit which he could draw upon in the blessing of us, and ultimately all the families of the earth.

Question.--How long will this Priesthood of the order of Melchisedec last?

Answer.--"Thou art a Priest for the age," or rather, a Priest ever, an ever-Priest, a lasting Priest; not one who would pass away by death; not one who would drop his office in some unsatisfactory manner, but one who would fully accomplish all the purposes for which he was appointed as a Priest. Our Lord was appointed a Priest because there was necessity for a Priest. It is not an office that would be necessary amongst the angels, who are perfect, but it is an office necessary amongst men, because of their imperfection. To be a Priest, therefore, to the end or completion, would mean that he would be a Priest, Mediator, Reconciler, Harmonizer in this matter of estrangement between God and man. Therefore, this office will end with the Millennial Age, when he shall have accomplished all this work and will deliver up the Kingdom to God, even the Father. Then he will be a Priest no more. There will be no need of a Priest of any kind, sacrificing or reigning. The very significance of the office is that of intercessor or mediator, or assister in some manner of those who are in some difficulty.

====================

R4670 : page 270

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

We have had a very delightful visit from our dear Brother Bundy, who stopped with us for several days in Jacksonville, and I am writing to say that the Lord has blessed his visit greatly--to me at least.

As you know, I have not been in harmony with the Class here for more than two and one-half years; had many objections to many things, "the Vow" included, and now, after this long and unpleasant experience, through which the Lord has brought me, and from which he has saved me, I may be qualified to sound a note of warning to some others who, perhaps, are now under a similar cloud, or who may be harboring in their hearts some wrong thoughts that may sooner or later develop and blind them, and God only knows what the result may be.

Satan succeeded in getting a kind of sugar-coated poison in my heart, but the sugar coat soon wore off, and I found myself in mighty bad company--people whose principal business seems to be not to advance the Lord's cause and to develop the Christ-like character with the fruits of the Spirit, being more and more manifest; people whose business seems to be the destruction of the faith of the Lord's "little flock" and the discrediting, to say the least, of the one whom the Lord has been pleased to use in bringing us all into the light of the "Present Truth," even yourself, dear Brother. And only to think, I found myself, when I was roused to the fact, in this company, and I praise the Lord that he enabled me to get a good square look at myself and then at the company I was in, and I saw the positive earmarks in myself, as well as in them, of an unclean and unholy spirit, which, however well concealed, savored not of the sweet, kind, humble spirit of our Lord and his true followers.

After the Lord had opened my eyes to see the great danger that I was in, I went back to the Class and tried real hard to be sweet and to take up things where I had left off. It was a hard task and crucifying, indeed, to the flesh. I made a clean, frank statement, as honest as I knew how to make, and the Lord blessed it to my good. But the weeks that have followed have been weeks of veritable torture. Satan has withstood me to my very face and has tortured me through both men and women who are under his control, even using some of the Lord's own people to this end along almost every line. I have faced financial ruin as well, and from worse to worse until I thought I would lose my mind--driven almost to the very verge of suicide, Satan daring to take liberties with me that he never thought of taking before; but the Lord did not let me go. He has used our dear Brother Walter Bundy to show me (and, strange to say, against my will), that, as peculiar as it might seem to me, there was really a blessing, and not only so, but a positive means of safety, in that little "Vow." It had been the experience of many others, as well as his own, he said. After twenty-four hours of real struggle the Lord showed this to me very clearly. And now, dear Brother, if you would care to have it there, I want you to put my name on that Vow list, for I have made "the Vow" my own before the Lord and for the first time in nearly three years I have peace. Praise His Name!

I am now able to see how foolish I was, and how I presumed to criticise you and tried to disprove some of the things which you taught--you, whom the Lord had used to teach me all the real knowledge that I ever had concerning the Scriptures! You, who are so far ahead of me in every respect! Could I possibly have been in my right mind to thus presume?

I do not consider you infallible, dear Brother, and I and I am sure that you do not so consider yourself, but I am very sure that you are a mighty safe one to follow, and by the Grace and help of the Lord I am going to

humbly follow until the Lord shows me positively that I should cease. Am trusting that I shall never again be deceived by the Adversary or listen to any of those whom he may be using in trying to injure the Lord's dear servant--no matter who they may be or how well they may mean in their own poor, deceived hearts.

Yours in the Precious Name,

J. J. MCNAMARA.--Fla.

DEAR BROTHER RUSSELL:--

I have wanted so often to write and tell you how much I appreciate and enjoy the Lord's blessings through the precious WATCH TOWER visits. My heart is full to overflowing with gratitude and praise to note how our great Captain is gloriously leading his people on safely even in the midst of Satan's oppositions and misrepresentations. And, dear Brother, you don't know how much I am rejoicing as I see your loving zeal and faithful care for the best interests of the Lord's true sheep.

I am glad to say I have always recognized in you the Lord's chosen servant to give us the meat in due season. Some who have once rejoiced with us, but see no beauty now that they might desire, are watching your every word that they might accuse you, but we know why Satan is so vigorously opposing you. It is because of your loyalty to God and his Truth. Your face is set as a flint to do his will, and you shall not be ashamed. (Isa. 50:7.) So, dear Brother and Pastor, accept my humble appreciation of your faithfulness and zeal in serving the great Captain's orders.

Faithfully yours in our Redeemer and Advocate,

MRS. LYDIA MESSNER.

----

page 271

BELOVED PASTOR RUSSELL:--

With sweet recollections of the refreshment enjoyed at the Chicago Convention I am daily plodding away at the accumulated work on my desk. I was fortunate in taking some notes at the Convention, as it gives us a second course in reviewing the discourses, etc.

In presenting a partial review of the Convention to the ecclesia here last Sunday, I stated your kind offer of sending one of the little heart souvenirs to each of the Lord's people present, or represented at the Convention. I therefore asked each one desiring one of these emblems to indicate by raising the hand. Nineteen expressed such desire, and we shall indeed be pleased to have you send that number.

It was a pleasure to observe the spirit of love manifested at the Convention, although some thoughts presented were not accepted by all. It was considered, however, that the invisible Lord, now present, would overrule all to the upbuilding of the saints. We were particularly pleased to see and hear you, and trust that the good words heard may remain with us to our spiritual development.

It was also a sweet occasion for me to see my dear wife and daughter symbolize their consecration. Our son Edwin was also along, but he has not been able to see these things to the point of consecration, but he is, no doubt, doing a great deal of thinking.

I was very glad to read in the last TOWER Brother Clarence E. Fowler's letter. May the dear Lord bless him, and may he help others also who at heart mean to do right; want to see this error. I am from time to time troubled with some of the seceders' literature. What I cannot harmonize is this: If they are earnest, why should they be afraid or ashamed to have their names attached to their publications.

My earnest prayer is that the love of Christ may always fill my heart, and that I may grow in grace and knowledge in the School of Christ. Pray for me, dear Brother; I always remember you at the throne of Grace.

Congress has passed the Postal Savings Bank bill. At first thought, it would seem to be an expected check on panics, but in giving the matter further thought, it is possibly right along the line of adding fuel to the fire, when a panic is once started. I passed through the 1893 panic as a bank teller, and was lately associated with the accountings of the Government. Its necessarily slow workings convince me that the effects of the Postal Savings Banks in time of panic will prove disastrous. Suppose, for instance, in our city the banks having on deposit some $22,000,000, the U.S. Depositories preparing to receive deposits from the local Post Office, would in all probability not expect 5 per cent. of this amount to be deposited through the Post Office, and would, no doubt, consider a guarantee deposit with the Government to such an amount more than ample for the expected deposit.

It should be noted that the matter of approving presented securities takes considerable time. Suppose "a run" made on the banks, the money redeposited with the Post Office, and in turn redeposited with the bank by the Post Office, the guarantee deposit limit would soon be reached, and the matter of presenting and approving additional securities, especially when the same conditions prevail at hundreds of places, would take weeks. A day or two sometimes with a bank will play havoc. The Post Office would not have sufficient vault capacity for the deposits, so it would prove an incentive for burglaries, etc. So we see how unsatisfactorily it might work.

Praying the Lord's continued favor, upon you, dear Brother, and all interested in the setting up of the Kingdom of God's Son, and that his grace may be sufficient for us in all of life's varied, and sometimes trying experiences, is the earnest desire of the writer. With sincere greetings from my family and self, I am,

Yours in the love of the Master. __________.

R4670 : page 271

DEAR BROTHER RUSSELL:--

Although it is several months since we appropriated to ourselves a share in "the Vow," we are reminded that we had not written you to that effect, and believing that it will be pleasing to you, we proceed to do so now.

While from the first we believed "the Vow" to be of the Lord, we were inclined to look upon it as simply a test of our love for each other, because of the conflicting opinions of many.

Believing beyond doubt that we were safe on that score, we tried to dismiss the matter from our minds without making a very careful study of it. We were, however, led to consider it more seriously by your comments in THE TOWERS. Then it dawned upon us that we should not treat lightly anything which we believed came from the Lord. We are happy to say that we now understand what are some of the blessings experienced by those who have taken "the Vow."

Assuring you, dear brother, of our increasing love for you as we become better acquainted, and witness your unselfish zeal and devotion to the Lord, the Truth and the friends, and wishing you our Heavenly Father's continued blessings, we are by his grace,

Yours in Christ,

J. L. CAIN, WIFE AND DAUGHTER.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., The Plan of the Ages, gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition 85c. (3s. 6-1/2d.)

SERIES V., The Atonement Between God and Man, treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXI SEPTEMBER 1 No. 17
A.D. 1910--A.M. 6038

CONTENTS

Int. Bible Students Assn. Special Meetings........274
Views From The Watch Tower........................275
  Rich Man Prophesies Panic.....................275
  Secretary Knox Sees Millennium................276
The Chautauqua Lake Convention....................277
  Largest and Finest Convention Ever
    Held on the Lake............................277
  Six Receptions at the Mayville Inn............278
  Restitution Work Begun........................279
  What Heaven Is Like...........................281
  "The General Assembly of the Church
    of the First-Borns".........................282
  The First-Borns Passed Over...................283
Bible Students in Palestine.......................284
Misimproved Opportunities Taken Away..............285
"Many Are Called But Few Are Chosen"..............286
  Without a Wedding Garment.....................286
Berean Questions in Scripture Studies.............287
Some Interesting Letters..........................287

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE

ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

It is considered desirable that the general public be not invited to these meetings--except to the public one, addressed by Brother Russell.

PORTLAND, ME., SEPT. 10-12.

Portland has been substituted for "Old Orchard." Brother Russell's address on "WHERE ARE THE DEAD?" will be delivered in Jefferson Theatre, Sunday, Sept. 11, at 3 p.m.

Other meetings have been arranged for in Hoegg's Hall, Deering Centre, Portland. There will be three services daily and six or eight speakers. Opportunity for Baptism will be afforded. Quite reasonably priced accommodations will be obtainable.

The Maine Central Railroad Company announces a rate of one fare and one-third for the round trip. Tickets will be on sale Sept. 10, 11 and 12, return limit, Sept. 14.

NORRISTOWN, PA., AUGUST 28

Morning Rally for Praise, Prayer and Testimony at 10 o'clock in Historical Hall, Penn St. and Public Square. Discourse for the public at 2.30 o'clock by Brother Russell in Grand Opera House, Main St., above De Kalb St. Topic, "Hereafter." Visiting friends heartily welcomed.

BROOKLYN, N.Y., SEPT. 4

Morning Rally for Praise and Testimony at 10:30 o'clock, in the Brooklyn Tabernacle, 13-17 Hicks St. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Topic, "Messiah's Coming Kingdom."

DETROIT, MICH., SEPT. 18

Morning Rally, 9:30 o'clock at Vermont Hall, Grand River and Trumbull avenues. Discourse for the Public by Brother Russell at Light Guard Armory 2:30 p.m. Topic "Hereafter."

KNOXVILLE, TENN., SEPT. 24, 25, 26.

Railroads have granted the very low rate of one cent per mile during the Appalachian Exposition now being held in Knoxville. This rate is open to all and good for the dates of the convention.

Many of the friends throughout the South who could not go to Jamestown because of the great distance, will rejoice to know of a convention so much nearer home. For particulars as to lodging, meals, etc., address Brother R. A. Parham, 5 Maloney avenue, S. Knoxville, Tenn.

Brother Russell's topic for the Public discourse will be "Hereafter." It is expected that Brothers Stevens, Bohnet, Raymond and Rutherford will also be speakers.

====================

R4671 : page 275

VIEWS FROM THE WATCH TOWER

RICH MAN PROPHESIES PANIC

A MULTI-MILLIONAIRE sugar manufacturer of California, Mr. Rudolph Spreckels, recently returned from a European trip. In New York City he was interviewed by a newspaper reporter and is quoted as having made the statements below. Without endorsing his conclusions, we state them. His large wealth gives him opportunity for information respecting monetary affairs, which would not be open to ordinary men of small capital and lesser influence. We quote the interview from the Springfield Union of July 31st, as follows:--

TERRIBLE TIMES BEFORE US

"The financial control of the country is today centered in the hands of two great interests. When the two men in control of these interests engage in battle with each other for the supremacy a revolution, the most destructive the world has ever seen, will follow--a revolution that will not only paralyze or wreck many of our great industries and overthrow unnumbered financial institutions, but will imperil the safety of the Government itself. The only force that can prevent such a disaster is the people themselves, whose good sense and patriotism on many occasions heretofore have rescued the country from threatened destruction.

"I have been engaged in business since I was 17, and have noticed year by year a gradual reduction in the number of firms handling large industries or engaged in banking, until today the reduction must excite alarm. It is a significant commentary on business conditions that two men have it in their power to embarrass the United States Government. The concentration of wealth is the great evil of modern times, for it places in a few hands the power to precipitate panics and control legislation.

"Each time one of these panics has occurred certain interests have come forward to relieve the situation by the releasing of large amounts of money. If men can break a panic by bringing forward their hoarded millions, it is evident they can cause a panic by withdrawing from circulation a few hundred millions of dollars. From observations made in the last few months I am convinced that certain great financial interests now are perfecting plans for the precipitation of one of these business upheavals this fall.

"The panic of 1907 was 'organized,' if I may use the term, for the purpose of discrediting Theodore Roosevelt and his administration. The panic of 1910 is being hatched to furnish material for the approaching political campaigns. Those who are engineering it do not care how many enterprises may be wrecked, how many men may be thrown out of employment, or how many suicides may follow, so long as they succeed in their purposes. If stocks are hammered down to the bottom, they stand ready to make millions out of the necessities of those who are driven to sacrifice their holdings."

Spreckels announced that he proposed to devote the rest of his life to the reform of "conditions that already are intolerable," in order to head off, if possible, the impending revolution. Asked as to the remedy for the evils complained of, he said:--

"The elimination of dishonesty in corporate matters, the quickening of business conscience, the banishment of graft, the readjustment of capitalization by the squeezing out of water and the adoption of the Golden Rule as a fundamental principle of business. How these reforms can be effected is the important question of the times. What is needed today is a quickening of the conscience of the great wealth holders. One trouble with the trusts is that the men whose capital is invested in them are not sufficiently concerned to take an active interest in their management. So long as they continue to receive large dividends they wink at practises in a corporation that they would not countenance in their own personal business."

Without endorsing Mr. Spreckels' prophecy we can say that it is well-known amongst financial institutions of the country that all our banking interests are practically in the hands of a very few wealthy men. It is not, however, generally believed that the interests of these men would be better served by panics. On the contrary, the general estimation of business people is that these capitalists are conservative and that in seeking to guard their own interests against catastrophe they are really protecting others from financial disaster. Some of these very people have boasted of late that their hold upon the financial situation is so strong that panics will henceforth be impossible.

Nevertheless selfishness and ambition are the foundation of the present structure of society. And Mr. Spreckels may be right in his assumption of a great financial duel between our financial potentates. It was just such a duel that produced our last panic. One combination of capitalists attempted to take by the throat another combination, but failed and was crushed. The public was not made to suffer more than was necessary in the matter; but, so powerful were the antagonists, that the entire financial world received a shock which brought loss to many far removed from the principals and the scene of their conflict.

But aside from Mr. Spreckels' prophecy respecting a panic this year our readers know from the STUDIES IN THE SCRIPTURES to expect ere long the fulfillment of the great Redeemer's words, "There shall be a time of trouble such as never was since there was a nation--no, nor ever shall be after." (Dan. 12:1; Matt. 24:21.) That awful trouble, however, we do not expect before October, 1914. Whatever may come in the interim will be but the rumblings preceding the great climacteric shock, before which will fall all earthly institutions; as St. Paul declares, Everything that can be shaken will be shaken. And the only thing that cannot be shaken will be the Kingdom which God's faithful ones will receive about that time.--Heb. 12:27,28.

Meantime we advise that no attempt be made by any of our readers to alarm the world. Humanity will be alarmed enough in due time. Rather it should be our aim to console, to comfort, to bind up the broken-hearted, to pour in the oil and the wine, to show the good things which God has in reservation for the saints and the restitution blessings which then will begin to be dispensed to Israel and to all the families of the earth through Israel.

Mr. Spreckels is to be admired for his courage. He fully demonstrated it some years ago in his attack upon financial corruption and graft in the politics of San Francisco. The above interview shows the man's fearless courage as he looks into the future. He hopes to be able to stem the tide of political and financial corruption. He hopes for the establishment of the Golden Rule in business and in politics. We admire his courage and hopefulness, even while we know that his expectations will all fail. The world is not getting nearer to the Golden Rule. Our great institutions of learning are turning out infidels by the thousands--turning them into influential and predominant strata and currents of life--financial, political and religious. They fear neither God nor the devil. They scorn the Bible and its precepts as "old wives' fables." They have a standing of honor and a business integrity, but it is not of the Golden Rule kind. It is of the kind that merely keeps within the lines of legal requirement, and not always that, as was evidenced by the court exposures of illegalities in connection with some of the great insurance companies a few years ago and railroad mismanagement and land frauds and bribery by bankers, etc.

Nor should we be harsh in our judgment of millionaires as a whole, nor even of those who have been convicted of financial briberies. Rather our moderation should be known to all men. As peacemakers we should sympathetically point out on proper occasions that much of the difficulty arises from the fact that individual responsibility is overwhelmed by corporation associations--by the seeming necessity of an unlawful act to accomplish an end believed to be wise, benevolent or just. In other words, we are living in the day controlled by systems, of which individuals are merely atoms, even when they occupy influential positions in the systems.

How glad we are that, as Bible Students, we are obtaining from the Divine Word "meat in due season," which not only nourishes us, but makes us strong in the Lord to know and to do his will and to be assistful to all with whom we are in contact. Let us not forget that if we belong to the Lord we are of the "royal priesthood" and that now is the time, in the dawning of the great antitypical Jubilee, when all the priests are to blow upon the silver trumpets, making known to the world the riches of God's grace about to be revealed in Messiah's Kingdom, for which still we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

SECRETARY KNOX SEES MILLENNIUM

P. C. Knox, Secretary of State in President Taft's Cabinet, in concluding a stirring address before the graduating students of the University of Pennsylvania, speaks as follows:

"We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of

R4672 : page 276

the earth. This is 'the spirit of the wide world brooding on things to come.' That day will be the Millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

JEWISH PERSECUTION

Shocking reports are coming from Russia about the expulsion of the Jews in masses. As lightning out of a clear sky, thousands of Jewish families are being turned unexpectedly out of their homes, and as often brought to the beggar's staff. From a suburb of Kiev there have been banished Jews who have lived there for decades. This, however, does not hinder a part of the Jewish "upper-crust" from holding its hand over Russian bonds with a view of protecting themselves. If all the rich Jewish financiers in Germany and France possessed enough feeling of honor to oppose this Jewish persecution in Russia by a campaign against Russian stocks, then the Barbaric vassals of the Czar would soon be brought to fear in this, their "religious fervor." By this it is not intended to be said that every respectable person has not a duty to boycott Russian bonds, until Russia has adapted herself to the ways of civilization. But we do mean to say that Jewish capitalists should be in the lead with their good example. They are certainly, in the end, the closest to the situation.--From the German Press.

NEED FOR THE KINGDOM

Doctor MacGillvary, Professor of Etymology in Cornell University, lecturing recently, said, "Insects at the moment have an enormous influence on the life and health of mankind. The number of species of insects which are known to science at the present time is estimated at one hundred millions. Knowledge of the place of insects in disease is of recent acquisition. Not until 1880 was it known that malaria was produced by a parasite. Not until fifteen years later was the part which mosquitos play in its spread discovered. Not until 1890 was yellow fever known to be an insect-carried disease."

===================

R4672 : page 277

THE CHAUTAUQUA LAKE CONVENTION

THERE has just been concluded, under the title of International Bible Students Association Convention, a most interesting and profitable meeting of the Lord's people. Not only were there one thousand more in attendance than ever before, but the sweet Spirit of the Lord was more abundantly manifest than ever--which is saying a great deal, for all of our conventions have been excellent in this very particular. It is but what we should expect, however, that each year would develop the Lord's people more fully in the fruits and graces of his holy Spirit--in meekness, gentleness, long suffering, brotherly kindness, love. The attendance was surely in excess of four thousand, but how many more it is difficult to determine, as not all could be present at one time. The Bible Students crowded the accommodations along both sides of the lake from Jamestown to Mayville--twenty-five miles. The boat rides were found very restful and very advantageous for Christian fellowship and a more intimate acquaintance amongst the friends. An opportunity was afforded also for witnessing to the truth in the Chautauqua Lake region.

The friends in general preached an appreciated sermon in their deportment, tone of voice, kindness, patience, helpfulness. The people took knowledge of them that they had been with Jesus and learned of him. We have friends all around that lake now. Before our arrival some ministers, in disregard of the Word and Spirit of the Master, slandered us--falsified in their endeavor to awaken opposition amongst their people. Things resulted, however, to the contrary. One lady who had contracted to entertain six of our friends was visited by her minister and told that she should have nothing to do with these Bible Students, etc. In perplexity she counseled with her husband how she could get rid of them, seeing she had accepted in advance payment on account of their entertainment. He replied, "Wait a little while; I will run up to the Auditorium and mingle with the people and let you know." He returned shortly, saying that he had heard our opening address of welcome and mingled some with those attending, and wished his wife could get forty into the house, instead of six.

The Chief of Police of Celoron remarked to one of the brethren that if everyone in the world were like the people who were attending the convention there would be no need of a police department, and that saloonmen would have to look for another job. He remarked that he had not noticed even one of the conventioners using tobacco. The policeman stationed at the front of the Auditorium said that his wife was a Christian, but that he had never taken much interest in religion, thinking it mostly a profession. He said, "I am forcibly impressed that the people attending this convention live their Christianity. My wife is away on a vacation, to be back in about two weeks, but I have sent her word to come immediately, as I am sure she will want to get acquainted with these people."

LARGEST AND FINEST CONVENTION EVER HELD ON THE LAKE

Celoron, where the Auditorium is located, is a worldly place, of course, a small "White City." Its inhabitants are composed chiefly of those who purvey to worldly tastes and appetites. They were disappointed that so large a throng of people should bring so little patronage to their merry-go-rounds, shooting galleries, etc. They all acknowledged, however, that the conventioners were kind, considerate, and minded their own business, and that that business evidently was to hear the speakers of the

Convention. One of the showmen, never before interested in religion, attended services on the first Sunday. He was deeply impressed, and said that the message appealed to him as reasonable. He is reading the books. The principal owner of the place was very considerate of our interests and quieted the music in the vicinity of the Auditorium while our services were in progress. Altogether we had a glorious season of spiritual refreshment and have reason to believe that the Truth, through its representatives, made an indelible impression along the shores of Lake Chautauqua. We are most earnestly urged to come again next year, and the suggestion was made that, if we would do so, an auditorium away from the amusement section would be erected for our use.

The Jamestown newspapers devoted much of their space to the Convention, declaring it the largest that had ever visited them. On the Saturday before the Convention closed, one journal gave about two columns of space and another nearly three pages. Those attending the Convention bought many copies of the newspapers and mailed them to their friends in every direction. We understand that one paper sold more than 25,000 extra copies. Those papers in turn will carry considerable of the good tidings to people all over the United States and Canada.

Our arrangements for baptismal services were not all that could have been desired; nevertheless we had much to be thankful for. Doubtless the accommodations were much better than those of our Lord's day. We had two baptism discourses and two opportunities for symbolical immersion, at which, according to official account, 354 adults were immersed.

In our petitions the dear ones at home were earnestly remembered--that they might have an equal share in the blessing. And we believe that many will get the blessing: (1) Those who submissively bowed to the Divine Providence which hindered their attending the Convention, are sure to learn the lesson of patience and faith. (2) Those who attended the Convention will surely carry back to the stay-at-homes a share of our rich feast, which will overflow in all directions.

Many "poor" attended; some assisted in part or in whole by "better-off" brethren and sisters. Some stayed at home and earned money to permit others to come to the Convention and get a spiritual feast. Surely all thus earnest were richly blessed by the great Shepherd.

We have already remarked that some of the dear friends, on arrival, were not kindly received by those who had contracted to entertain them, and to whom money on account had been paid. This was vexatious and quite a test of patience, and faith in Divine Providence, and brotherly love. Yet we believe that the friends conquered through the Spirit of the Lord. Should we ever return to Chautauqua Lake we would have the very best and kindest of attention from every quarter. Here is one case as an illustration: The man of the house met the visitors at the door, and, in a challenging manner, said, "We are United Brethren," intimating that he did not want any conversation on religious subjects, and that it was questionable if he would receive the friends, even with this assurance. They accepted the situation graciously, determined not to talk religion where it was not wanted. However, in the house a little boy lay dying and unable to eat. One of the friends told the child about the glorious restitution, how he would come back from death in the resurrection, and how the entire world would then be Edenic. Next the child was presented with a copy of the Heavenly Manna, with the suggestion that

R4673 : page 278

that kind of food he could always take with a relish. Before we left all were fast friends, and the guests were urged to come again.

Although we tried to make the matter plain, some of the dear friends, we fear, did not fully grasp the financial part of the arrangement for their comfort. The committee on arrangements undertook to furnish all in attendance at uniform prices, although the cost of entertainment would necessarily vary a great deal. To illustrate: The friends lodged at the upper part would have been obliged to pay $1.00 a day on the electric car or fifty cents on the boat to reach the Convention and return. Those lodged in the Chautauqua grounds would have had the same boat fare and eighty cents on the street car, and the boats do not stop there on Sunday. Additionally the Chautauqua Association charges 40 cents per day admission fee to their grounds, which for the ten days amounts to $4. We secured a concession, but paid $2 a head for all who lodged within their gates. Those lodged at Jamestown, of course, had less expense--5 cents each way daily. Our committee averaged the matter and charged all alike, including a noon luncheon.

It was our intention to serve the friends without profit, and our accounts show a shortage of $3,000. This, however, includes the transportation and entertainment of the Bethel family of more than 76. A little idea of the cost of the noon luncheon may be had from a statement of the daily food supply--fresh milk, 1,000 quarts; lemonade, 600 quarts; sandwiches, 4,000; buns, 4,000; sweet cakes and crackers, 6,000; ice, 2,000 pounds; bananas, 3,300; cheese, 135 pounds. This was our daily provision. It was served by 120 volunteer brethren at each meal. Fourteen dear friends spent nearly three weeks in securing the accommodations, while others labored day and night in making the assignments.

While we paid a uniform rate for all rooms, they were not all alike. They were graded A, B, C and D by those who examined and engaged them. Then those who made the assignments gave the A grade to the $14 orders, the B grade to the $11, and the C and D grades to the $9 orders. They may not all have been correctly graded, but we feel sure that all got excellent value for their money; for those who paid $14 for nine days, paid only about $1.50 per day for food, lodging and transportation.

We assure all who attended that whatever was lacking of perfection came short through imperfection of judgment or matters beyond the control of those looking after their interests. We can certainly say that had 4,000 people arrived there without previous arrangements for their comfort they would have been a sorry lot, and would have paid all kinds of prices for entertainment or would have wandered around the streets tired and hungry. Nevertheless, should we return to the same place another time we could do much better for all, because open opposition has disappeared. As several gentlemen of Jamestown remarked, "The only people here who do not seem to have enjoyed your Convention are the preachers and saloonkeepers."

The Convention was every way an interesting one. The presence of Brother Hemery of the British Branch, Brother Lundborg of the Swedish Branch, Brother Luttichau of the Danish Branch, and Brother Lindqvist of the Norwegian Branch, added materially to the interest of the occasion. The list of speakers, as shown on the programme, which many of you have, numbered twenty-four, besides about twelve who took part in the symposium at the last session. On account of the large crowds it seemed unadvisable to attempt to have a Love Feast of the usual type. We therefore arranged that twelve of the Pilgrim brethren should be stationed at the outlets of the various aisles, both on the lower floor and in the gallery of the Auditorium. The friends greeted these as they passed from the Convention Hall on the last Sunday night. At the conclusion all declared, "It has been our very best Convention."

LODGED AT THE MAYVILLE INN

We knew that, on account of the Convention, the letters and orders coming to the Brooklyn office would be fewer than usual. We therefore took practically the entire office force to the Convention, there to continue the necessary features of the work in all departments. The Editor, as President of the I.B.S.A., felt it proper that he should be in attendance throughout the entire Convention.

Nevertheless, as it was necessary for him to keep up his literary duties, it was advisable to isolate himself to some extent from the glad hands and loving hearts of the 4,000 plus, each of whom desired a few minutes' conversation and to shake hands every time they came within reach. Isolation seemed cruel, but necessary, in the interest of the King's Business. Accordingly we rented the Mayville Inn, which was vacant but furnished. There about fifty of the friends were entertained, with the understanding that Brother Russell must not be intruded upon, and could be visited only at meal times and at the evening Receptions. We spoke at the Auditorium five times:--

(1) At the opening session.
(2) On Sunday morning, July 31.
(3) A special address to the Pilgrim brethren and to Elders and Deacons from everywhere on Thursday evening, Aug. 4.
(4) To Colporteurs on Saturday morning, Aug. 6.
(5) To the Convention and to the public on Sunday, Aug. 7.

On the latter occasion the house was crowded and an overflow meeting of about 700 was held in the adjoining theater, addressed by Brother John Kuehn.

SIX RECEPTIONS AT THE INN

In view of the impossibility of personal contact with any but a very few at the Auditorium, we arranged for six Receptions at the Mayville Inn, with admission only by cards. We had 3,600 of these cards printed, and additional permits were granted for the last Reception on Saturday evening, Aug. 6. The tickets were good only for the date they bore, so that the chartered steamer which took the friends twenty miles to the Inn and back might not be overcrowded. We desired that all should have a view of the beautiful lake and the opportunity for fellowship enroute. We are assured that the arrangements were enjoyed to the full and were seasons of refreshing fellowship and praise.

At the Inn the crowds each evening were received in the large parlors and halls and verandas and spacious lawns. We used a corner of one veranda for a pulpit, and, after greeting the dear friends, spoke a few words along spiritual lines to assist in making the occasion one to be remembered from the standpoint of spiritual refreshment. Then, while hundreds sang some of our sweet hymns, other hundreds were invited into the large dining room, where with zeal they were served by loving brethren and sisters (recruits chiefly from the Colporteur ranks) with a little ice cream, cake, etc., soon exchanging places with the singers. We feel sure that these six receptions added to the comfort and joy and spiritual refreshment of all who participated. The numbers attending furnished

R4673 : page 279

a good gauge of the total number attending the Convention. Yet there were probably nearly 1,000 who, for one reason or another, did not get to the receptions--some of them refrained from attending, fearing that there would not be room, and that they would crowd out others. There was, however, room for all, and more could have been entertained.

Reports of the Receptions were published in the Jamestown papers. Thinking that they may be of interest we include them in this report:--

THE GREATER AND ETERNAL EDEN

GOD'S FOOTSTOOL TO BE MADE GLORIOUS

PASTOR RUSSELL'S RECEPTION AT THE MAYVILLE INN

August 3.--Last evening the second installment from the Bible Students Convention, numbering nearly six hundred, visited Pastor Russell and were addressed by him on the lawn and porches of Peacock Inn. The twenty miles' ride on our beautiful Lake Chautauqua feasted their eyes. Their hymns of praise wafted to the cottages on the shores led many to surname these International Bible Students--"The Happy People." Pastor Russell spoke briefly and informally. Referring to the beautiful scenery of the lake, he remarked:--

"It turned my mind back to the Garden of Eden, reminding me of the Divine provision for our first parents before sin came to mar the Divine likeness in which Adam and Eve were created. Then my mind went forward into the future, guided by the Divine lamp--the Word of God. In its light there arose before my mental vision Paradise restored--not a garden merely, but the entire earth made beautiful, gorgeous, fruitful, sinless, happy.

"I called to mind the inspired promise so familiar to us all--There shall be no more sighing, no more crying, no more dying--for the former things of sin and death will have passed away, and the great King of Glory shall announce, 'Behold, I renew all things.' (Rev. 21:5.) I recalled also St. Peter's words of assurance respecting these glorious 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.' (Acts 3:20,21.) St. Peter adds that this restitution of earth to its designed perfection--typed in Eden--and of man's restitution to God's likeness, delays until the second advent of the Redeemer. And other Scriptures, dear Brethren, assure us that the coming of our Master as the King of Glory is timed by God to take place as soon as the elect Church shall have been called and chosen and tested and found faithful.

RESTITUTION WORK BEGUN

"The Divine purpose will not be thwarted by the permission of sin to mar the original. The sacrificial death of Jesus is the complete offset to the penalty pronounced on Adam and his race. Restitution to perfection and Divine favor will result in God's 'due time.' And we believe that time near at hand.

"Do we not see the promised blessing coming? What are our vast irrigation schemes by artesian wells and by aqueducts but fulfillments of the prophecies pertaining to the reign of Messiah and the blessing of the earth? Hark to the message: Streams shall break forth in the desert; and the wilderness shall bloom as the rose.--Isaiah 35.

"Burbank and others are under Divine guidance working miracles in horticulture, just as Edison and others have been the instruments of Providence to give us electrical devices. What beautiful fruits and flowers are the result! It is difficult to imagine greater perfection either in Eden of old or in the world-wide Eden to be restored!

"Referring to the 'times of restitution' of Messiah's reign the Prophet declares, 'The earth shall yield her increase.' (Ezek. 34:27.) Behold preparations for the fulfillment of this promise: About three years ago a Virginia farmer found one abnormal bunch of 120 stalks of wheat from one root--the offspring of one grain of wheat. Under the name of 'miracle wheat' it is now being developed slowly in various parts--the average yield appears to be about 1,200 grains from one kernel. And this very year the same peculiarity in oats has been found--a bunch growing wild by the roadside.

"Additionally the same Divine providence is guiding our chemists to economical methods of extracting nitrogen from the atmosphere for the feeding of the soil and thus to the 'increase' of earth's blessings and in fulfillment of God's promise that he will make the earth (his footstool) glorious.

DELIVERING THE CAPTIVES

"But, my friends, the most important piece of restitution work relates to man. The hard, stony selfishness of heart which is world-wide is not God's likeness nor to God's glory.

"'Man's inhumanity to man
Makes countless thousands mourn.'

"Nineteen centuries of preaching shows that the cure of this malady is not in our power, and that only the few even desire or seek for the Lord's spirit of gentleness and tender-heartedness. The great King of Glory is also the Good Physician. He only can cure the disease of sin and its results. Through him God's promise to Israel will be fulfilled: 'I will take away the stony heart out of your flesh and give you a heart of flesh.' (Jeremiah 31:31.) And this work will proceed from Israel to all the families of the earth--uplifting all the willing and obedient out of sin and death to all that was lost in Adam and redeemed at Calvary. And, thank God, the unwilling and disobedient will not be consigned to endless torture, but to 'the Second Death'--'everlasting destruction.'

"After some light refreshments the 'happy people' departed on the boat for their lodgings along the Lake and at Jamestown, singing enroute."

INTERNATIONAL BIBLE STUDENTS CALL UPON PASTOR RUSSELL

Nearly 600 Addressed on the Lawn of the Late Judge Peacock's Residence.

A third detachment of Bible Students, after the day's services, took steamer for the upper end of the Lake to attend Pastor Russell's reception. The Lake journey was an enjoyable one along spiritual lines. The students, rendering various well-known hymns effectively, discussed the Convention topics of the day. They were as happy a crowd as ever passed over our beautiful Lake.

At Peacock Inn the visitors crowded the lower floor of the house and the extensive lawn. Pastor Russell, after greeting each visitor, addressed them as a whole. He welcomed those already well known to him, as well as others whom he had not met previously. He congratulated them upon the wonderful day in which we are living; upon the wonderful Bibles from which we may study concerning

R4674 : page 280

the great Divine Plan of the Ages. With an Oxford Bible in his extended hand he remarked, "I fear that even we fail to appreciate the value of this great Book which has exerted more influence in the world than all other books combined." He remarked that few preachers realize that the Bible has been in the hands of the public for only about one century. "Our oldest Bible societies are this very year celebrating their centennial. When they were organized Bibles were possessed only by the rich. Now they are to be found in the homes of all--obtainable free by the destitute. Many are learning the value of Bible references and the usefulness of Bible Concordances in Scripture studies.

"Furthermore, we are too apt to forget that general education has only now reached the masses. It is not yet thirty years since free schools were established in Great Britain. It is only about ten years since education has been made compulsory in all the most civilized lands. Thus God has favored our day in a two-fold manner, not only by giving us the Bible, but by giving the masses the intelligence necessary to its study.

"But, alas, just as these precious opportunities are in the hands of the masses; just as these blessings were given to humanity; just as Christendom was prepared for Bible study, the Lord allowed the Adversary to bring forward a most subtle influence in opposition to it. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith--the infidelity known as Higher Criticism. It is dangerous because of its insidious character. It has entrenched itself in all the colleges and in all the theological seminaries. While all of our churches of all denominations ostensibly stand as defenders of the Bible, the citadel of faith is being captured by the great Adversary of God and the Truth--Satan--who is deceiving, estranging and misleading the hosts of Christendom through the very theological professors and D.D.'s to whom they have been led to look for spiritual light and direction and whom they had supposed to be staunch defenders of the Bible as the inspired Word of God. This is a severe arraignment, but it is a generally truthful one, as each may demonstrate to himself. Most regretfully I am persuaded that four out of every five of all the ministers and Sunday-School superintendents of Christendom have ceased to believe in the Bible as the Divinely inspired revelation of the Will and Purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus as the Son of God, and of Divine origin. Yet how weak is their position! If Moses did not write the Law and if it was not inspired, nor the prophecies inspired, what could we think of Jesus and his Apostles accepting those prophecies as inspired and founding all of their teachings thereupon? Most evidently, Higher Critics who still believe in Jesus as the Divine Son of God have not thought logically on the proposition, and will reject everything pertaining to the Scriptures upon further reflection.

"I congratulate you, my friends, that while sorrowfully we behold the fulfilling of the Scriptures in the falling away of these, our friends, we are not compelled by anything in reason nor in the Scriptures to suppose that their fate for such infidelity will be eternal torment. I congratulate you that, as Bible Students, we are growing stronger in our faith day by day while, in fulfillment of the Scriptures, a thousand fall at our side and ten thousand at our right hand. (Psa. 91:7.) I congratulate you that the study of the Bible, with the assistance which God is now providing, is clearing up the mysteries which have perplexed us all our lives and is bringing to us greater appreciation of his glorious purposes and greater loyalty to him and more earnest desire to serve his Cause of Righteousness and to lift up the standard of the Cross of Christ.

"Truly, as the Lord through the Prophet expressed it, 'Our feet have been kept from stumbling,' and instead the stumbling-stone of greater intelligence of our day has lifted us to a higher plane of devotion and appreciation of 'the heights and depths and lengths and breadths of the Love of God which passeth all understanding.'

"Do not misunderstand me to be speaking harshly or unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary, I sympathize with them. Once I stood exactly where they stand. Once I, too, repudiated the Bible as the Word of God. I was as honest then as I am today, and feel bound to give credit for equal honesty. They are blinded by the dazzling glare of the earthly science of our day. If they ever knew, they have forgotten and dropped the light, the science which comes only from above. Some of them may be recovered from the snare of the Adversary, as I was. There is this difference, however: The majority of them seem to exult in their unbelief and to pride themselves and plume themselves on their opposition to the Bible; but my position was the very contrary of this. I deplored the necessity for abandoning the Bible. I considered it the rational thing to expect from the Supreme Creator some Revelation of his purposes respecting mankind--the object of our creation; the purpose to be attained; and how and why.

"I have no doubt that many of you have had experiences similar to my own. Many of you have told me so. Let us hope that, as we have been recovered from the snare of the Fowler, so also may others be. Let us be prompt to lend the helping hand and an encouraging word. Let us realize that to the honest-hearted the loss of the Bible must be a disaster to faith and hope, as it was in our own cases. Let us trust that there are many others honest as ourselves who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word of God."

"SOME BETTER THING FOR US"
"OUR HEAVENLY CALLING"
PASTOR RUSSELL'S RECEPTION NO. 4.

The Mayville Inn and its spacious lawns, with Pastor Russell of Brooklyn Tabernacle as host, entertained the fourth contingent of Bible Students, about six hundred, last night. The numbers each night are regulated by cards of invitation. Like its predecessors, the occasion was an enjoyable one long to be remembered with pleasure and profit. Again the songs of "The Happy People" of the International Bible Students, coming and going, gladdened and cheered the dwellers at the Lake-side

R4675 : page 280

homes, who will not soon forget this Convention. In connection with his greetings Pastor Russell said:--

"To the gathering of Bible Students who visited me here last evening I remarked the increasing beauties of nature as foregleams of the great 'restitution' promised in the Bible and which we believe is now nigh at hand. We then considered the world's hope, based on the great sacrifice at Calvary and the Bible's testimony respecting its far-reaching results. Tonight let us consider briefly the future of the Church's hope.

"Like many of our Christian friends, for a long time we did not understand how to 'rightly divide the Word of Truth.' (2 Tim. 2:15.) We did not comprehend that God's Plan provides first a heavenly salvation for

R4675 : page 281

the Church and then an earthly salvation for mankind in general. The study of our Bibles along dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed shall sit every man under his own vine and fig tree and long enjoy the work of their hands (Isa. 36:16) is God's provision for Israel restored to Divine favor, and for all the families of the earth; but not for the Church. Of the true Church, the Bride of Christ, it is declared that her members shall in the resurrection be like unto the angels--heavenly or spiritual beings.

"St. Paul distinctly says of these, 'Flesh and blood cannot inherit the Kingdom of God.' (I Cor. 15:50.) Jesus tells these that he has gone to prepare them a place in the Father's house on high. But the place for man, the earth, already provided from the foundation of the world, is a very different one from ours, of which we read, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for them that love him.'--Isa. 64:4.

THE SPIRITUAL CALL

"Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for anyone. Every promise is earthly. In Abraham's case, for instance, we read, 'Lift up now thine eyes and look to the East, West, North, and South; for all the land which thou seest, to thee will I give it, and to thy Seed after thee.'

"St. Paul refers to this difference between the hopes of the spirit-begotten Church founded at Pentecost and the hopes of all others. Pointing to the faithful of the past he declares that although they had God's testimony to their faithfulness, nevertheless they received not the promises, 'God having provided some better thing for us, that they without us should not be made perfect.'--Hebrews 11:38-40.

"As soon as we get our 'better thing,' our higher reward of 'glory, honor and immortality' in joint-heirship with our Lord as figuratively his Bride, then the worthy ones of ancient times will get their reward of resurrection to human perfection. Then, under Messiah's Kingdom, those perfect men will be the 'princes in all the earth.' Then from the spiritual to the perfected earthly ones, the blessings and instructions for the world will descend to the poor, ignorant, selfish and superstitious world--to help them; to uplift the obedient to the perfections illustrated by the perfected worthies.

WHAT HEAVEN IS LIKE

"We have all heard of the Sunday-School teacher who told her class about heaven--about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world, 'in due time.' She had no conception of the heaven of heavens promised to the faithful followers of Jesus in the narrow way.

"The great Teacher explains that it is impossible to describe heaven and its beauties and charms. He said to Nicodemus, 'If I have told you of earthly things and ye believed not, how would you believe if I should tell you of heavenly things?'--John 3:12.

"In line with this the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that God is a Spirit 'dwelling in light which no man can approach unto; whom no man hath seen, nor can ever see' personally. Man must discern God in his works, the noblest of which is the perfect man, made in Jehovah's moral likeness on the earthly plane--a little lower than the angels on the spirit plane. The most that the Word declares of our heavenly inheritance is that 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath in reservation for them that love him.'--I Cor. 2:9.

"But while refusing to inform us of the heavenly conditions, God does give us a soul-satisfying portion. Through the Apostle he declares, 'It doth not yet appear what we shall be, but we know that when he (the glorified Jesus) shall be revealed (at his Second Advent, in power and great glory) we shall be like him, for we shall see him as he is,' while others not thus 'changed' from human to spirit nature by the 'First Resurrection' power will not see him as he is, but only as he shall be revealed in his providences and judgments, which every eye shall recognize.

"How satisfactory! How far beyond all that we could have asked or thought! 'Like Him.' What more could we ask? 'Like him,' whom 'God hath highly exalted, far above angels, principalities and powers'! We stand amazed at such grace! Moreover, we can realize that he who called us to become 'partakers of the divine nature' and joint-heirs with the Redeemer in his Mediatorial Kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, 'I shall be satisfied when I awake in thy likeness.'--Psa. 17:15."

ALL BIBLE STUDENTS SHOULD BE BURNING AND SHINING LIGHTS

PASTOR RUSSELL'S ADDRESS TO THE FIFTH DIVISION OF CONVENTIONISTS

Nearly six hundred more Bible Students from the Convention visited Pastor Russell at The Mayville Inn.--More "happy people".--More hymns of praise.--Another delightful ride on our beautiful Lake going and returning.--Pastor Russell welcomed all most heartily.--In the course of the evening he gave a little address as on previous occasions.--He said in part:

"One of old was declared to be a burning and shining light. There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved by the Master was the burning kind--warm, glowing, sympathetic, helpful, intensive. The Master himself furnishes the best of all illustrations of the principle enunciated. He was the light which came down from heaven--undimmed, resplendent, shining forth to the utmost the light of Divine Truth. Not a cold, forbidding recluse was he, holding himself aloof from the people with a haughty and disdainful spirit, telling coldly 'wonderful words of life.'

"On the contrary, his entire life was sympathetic, whole-souled. One of the charges brought against him by the cold Pharisees was, He receiveth sinners and eateth with them. Even his disciples were shocked that he should converse with a woman of Samaria. But the common people heard him gladly. While recognizing that he was far above their plane--while beholding in him the glories of an only-begotten of the Father, they nevertheless were drawn to him because he was the burning as well as the shining light. And they declared of him, 'Never man spake like this man.'--John 7:46.

R4675 : page 282

"LET YOUR LIGHT SO SHINE"

"Bible Students are all Christians, though, alas, all Christians are not Bible Students. True, God's Book may even be read through by some who are unbelievers. And it may be scanned critically by opponents who seek to find fault with it and to entrap it, as they sought to find fault with the Master. But these are not Bible Students in the proper sense of the word. Only those who have made a consecration of their lives to the Lord and who are anxious to know the Divine will, that they may conform their lives to it, and who, to attain this end, have entered the School of Christ to be taught of him--only these are Bible Students from our standpoint--searchers after the secrets of the Lord, because they love him and are appreciative of his glorious plans and desirous of understanding them fully. Such Bible Students--including you, dear friends, and myself, I trust--should be burning and shining lights in the world and amongst our fellow-Christians of all denominations, many of whom, alas, have much of the spirit of the world and are lacking in the spirit of the Truth because of insufficient knowledge of the Truth itself--because they are not sufficiently Bible Students.

"'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' We are not enjoined to make a show of carrying our Bibles everywhere in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is our lamp provided by the Lord to all those who walk in his footsteps, so each of these in turn is a lamp which should shed forth upon others the light, the knowledge, the spirit of Truth for their edification. In other words, the holy Spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaidens. It is an anointing for these and upon these, evidencing to them that they have been begotten again to the new nature and making of them light-bearers for the benefit of others--burning and shining lights, sympathetic and helpful lights, 'that they might show forth the praises of him who hath called us out of darkness into his marvelous light.'

"THE LIGHT SHINETH IN THE DARKNESS"

"While keeping the lamp trimmed and burning, while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we will be no more successful in converting the

R4677 : page 282

world than was our Master. His great light shone in darkness, and the darkness comprehended it not. And the religionists of his day instigated his crucifixion. The Master's prophecy respecting his followers will prove true to the end of the Age: 'The darkness hateth the light'; 'Marvel not if the world hate you. Ye know that it hated me before it hated you.' (I John 3:13.) It is altogether a mistake, therefore, to suppose that you or I or any other person or all of the Lord's consecrated people, letting their lights shine faithfully before men, could convert the world. Such was not God's intention. It is the Church, and not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as New Creatures--to test our loyalty to God and to his Truth. Whosoever receives the light of Truth intelligently must rejoice in it, and, rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of zeal, which the Lord is now specially seeking for amongst those whom he has invited to be sharers with Jesus in the glories of the Mediatorial Kingdom about to be established amongst men. It is important, therefore, that we let our light shine before men. It is important that we be willing, nay, glad if need be, to suffer for our loyalty to the Lord and to his message. And we have his word for it that he that is ashamed of him or of his Word now, of such he will be ashamed by and by and not own them as members of his Bride class, not accept them as assistants with him in his glorious Throne.

"THE LIGHT OF THE WORLD IS JESUS"

"'This is the light which lighteth every man that cometh into the world.' (John 1:9.) Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and ear of faith. 'Blessed are your eyes, for they see, and your ears for they hear.' (Matt. 13:16.) The time for the enlightenment of the world will be after the special call of the elect. Then the Church, as the Bride, will be with the heavenly Bridegroom in his Throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, Jesus, as members of his Body. Altogether they will constitute the great Sun of Righteousness which will then arise with healing in its beams for the blessing of all the families of the earth. 'Then shall the righteous shine forth as the sun in the Kingdom of their Father. He that hath an ear to hear, let him hear.' (Matt. 13:43.) He that hath a desire of heart, let him be obedient, and thus make his calling and election sure to this glorious chief salvation."

PASTOR RUSSELL'S RECEPTIONS CONCLUDED SATURDAY NIGHT

The Sixth Section of the Convention Hosts, About Six Hundred, Visited the Mayville Inn Saturday Night.

PASTOR RUSSELL'S ADDRESS

In order not to crowd the chartered boat, no more than six hundred were permitted to attend Pastor Russell's reception on any one evening. The restriction was effected by means of visitation cards, not more than six hundred of which were issued for any one of the six evenings. Last evening marked the conclusion of the receptions. The steamer was crowded, but "The Happy People" maintained their equilibrium of spirit and let their songs abound, giving good evidence that they were singing and making melody in their hearts unto the Lord. They evidently enjoyed the scenery of the Lake, but the eyes of their understanding seemed to take in still more beautiful Elysian fields. It was the same on the return journey.

The Mayville Inn was illuminated throughout, as were also its verandas and lawns, the Chinese lanterns giving a gala effect.

The crowd was welcomed by Pastor Russell, who greeted each one personally. He subsequently addressed them from the veranda, following which a light collation was partaken of. The address in part was as follows:--

"THE GENERAL ASSEMBLY OF THE CHURCH OF THE FIRST-BORNS"

"My dear friends, our Convention nears its close. To me it has been a very enjoyable one. So far as I can discern, it has been the same to all in attendance. It is a delightful and blessed experience that so many of the Lord's people, by his Providence, have been permitted to turn aside from the busy cares of life to spend ten days in Bible study and in fellowship with each other in spiritual things. We have thus been remembering the inspired

R4677 : page 283

exhortation, 'Forget not the assembling of yourselves together,...and so much the more as ye see The Day draw nigh.' The nearer we come to the great Day of the Lord, in which the Church will be glorified with the Bridegroom, and in which the great work of blessing the world at large will begin, the more precious are our opportunities for Christian fellowship. And more than this; they daily become more important to us for our strengthening and upbuilding in the faith once delivered to the saints.

"As we think of the closing of this Convention, let our minds go out toward the Great Convention promised in God's Word. At it will be gathered all of God's people --all 'Israelites indeed, in whom is no guile.' That Convention, like this one, will be unsectarian, interdenominational. Presbyterians, Methodists, Congregationalists, Baptists--the holy, the saintly out of each and all of these will be at that Great Convention. St. Paul styles it the 'General Assembly of the Church of the First-born ones.' How grand to think of such a reunion, without a creedal fence between any of the participants and all of them surrounded and safeguarded by the

'Love Divine, all Love excelling,'

and the Wisdom and Power Divine! Do you desire to be present at that Convention? The question is an unnecessary one. It is the hope, the desire, the aim of every one of us to be there--to make our calling and our election sure; to so run that we may obtain that great prize of participation in the 'First Resurrection.' Of that resurrection we read, 'Blessed and holy is he that hath part in the First (chief) Resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years'! (Rev. 20:6.) Let us have this in mind, dear friends, that our participation with our Lord in the glories of his Kingdom is dependent upon our faithfulness here in following him through evil report and through good report, through honor and through dishonor in the bearing of the cross along the narrow way of self-denial.

THE FIRST-BORNS PASSED OVER

"I remind you that when God brought typical Israel out of Egypt, the first-borns had a peculiar salvation or preservation first. The night before the deliverance all the first-borns were in danger of death, and were saved only when under the blood of the Passover Lamb. We see, dear friends, the significance of this beautiful type. St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated his flesh, his human nature, which he sacrificed on our behalf. We recognize his sacrifice, the blood of atonement. We see that this entire Gospel Age is the antitype of that night. We are hoping to belong to the first-borns begotten of the holy Spirit who, during this night time of sin and death, will be passed over and, on account of the blood without and the Lamb within, be accounted worthy of being passed over--accounted worthy of eternal life on the spirit plane as members of the 'Church of the First-born'--participants in the 'First Resurrection' to glory, honor and immortality with our Lord--like him.

PRIESTS AND LEVITES--WHICH?

"I remind you that all of these first-borns, passed over, typified all of the Lord's people of all denominations and outside of all denominations who are now passing from death unto life. I remind you, however, that in the type, the first-borns of every tribe were exchanged for the one tribe of Levi--the priestly tribe, which thereafter typified the 'Church of the First-borns'--the 'household of faith.' But I remind you further that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. 'The Church of the First-borns' will consist of two classes, a 'little flock' of priests and a 'great company' of the 'household of faith' and typical Levites who will serve. I remind you that the 'little flock' of priests do their sacrificing now and, if faithful, will shortly be made a Royal Priesthood, a reigning priesthood, joint-heirs with the great King of Glory and High Priest of our profession--Jesus. I remind you that the 'great company,' typed in the ordinary Levites, will not be in the Throne, but serve before the Throne. They will not be living stones of the Temple, but serve God in the Temple. They will not wear crowns of glory, though they will be granted palms of victory.

"What places will you and I occupy in the resurrection, in the General Assembly of the Church of the First-borns? Will we be of the Royal Priesthood, or of the less honorable, but still blessed, servants? Will we be of the Bride class or of the less honored virgins, her companions that follow her? It is for us, dear friends, now to make our calling and our election sure by our zeal, our earnestness, our devotion to the great King and his Cause. He has called us to the highest place. It rests with us, under his wonderful and gracious arrangements, to determine whether we will be passed over or not passed over, and, if passed over, to determine whether we will accept the place to which we are all called or the inferior place which will be granted to those who do not keep their garments unspotted from the world and who, therefore,

R4678 : page 283

must come through great tribulation to enter into the Kingdom at all.

ENCOURAGED TO LEAVE BEHIND A SWEET FRAGRANCE OF THE SPIRIT OF THE LORD

"I exhort you, dear friends, that we strive to be present at the Great Convention, 'the General Assembly of the Church of the First-borns,' and that we strive to make our calling and election sure, that we may be of the Bride class, the Royal Priesthood class, the members of the Body of the great Prophet, Priest and King of Glory! It is to this end that we have come to this Convention--that we might encourage each other and be encouraged to maintain the good fight of faith and to gain the victory, so far as our hearts are concerned, over the world, the flesh and the Adversary. I trust that we shall all go away from this Convention strengthened by Divine might in the inner man. I trust that we shall leave behind us a sweet fragrance of the Spirit of the Lord in every cottage and hotel in which we have been lodged. I trust that we shall go to our homes so filled with the Spirit of the Truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love that we shall carry a blessing to those of our homes, that they may take knowledge that we have been with Jesus and have learned of him and that the blessing may thus overflow and abound to many hearts. I doubt not that such will be the blessed results and that this Celoron Convention of Bible Students will be a marked epoch in the Christian careers of many, marked with blessings from on high and mutual refreshment of spirit amongst all those who have participated."

"Chosen in Christ ere the dawn of creation;
Chosen for Christ to be filled with his grace;
Chosen to carry the streams of salvation
Into each thirsty and desolate place."

====================

R4676 : page 284

[There is a full page picture here with the following title and caption:]

BIBLE STUDENTS IN PALESTINE

This photograph was taken April 24th, 1910,
on the slope of the Mount of Olives, facing
Jerusalem, near the Garden of Gethsemane.

Behind the group is the Valley of Jehoshaphat
and the brook Kedron,
beyond which on the top of the farther
slope is the wall of Jerusalem.
Behind the wall is seen the City.

===================

R4678 : page 285

MISIMPROVED OPPORTUNITIES TAKEN AWAY

--MATTHEW 21:23-46.--SEPTEMBER 4--

Golden Text:--"Therefore say I unto you, The Kingdom of God shall be taken from you."

IN this Study the Great Teacher in two parables portrays the mistake made by the religionists of his day. The understanding of these parables gives a clearer insight into the cause which led to the rejection of Israel for a time from Divine favor. Incidentally, too, we are to remember that nominal fleshly Israel was a prototype of nominal Christendom. Hence we may look for somewhat similar conditions and dealings now in the "harvest" time of this Christian Age.

To get the force of the Lord's teachings here and everywhere it is necessary to remember that the Jewish people had been promised the Kingdom of God, of which David's Kingdom was a type on a small scale. For centuries they had been expecting a great King, Messiah, whose coming would exalt them and bring them into prominence as God's Kingdom. John the Baptist, when he came to introduce Messiah, told the Jews that unless they would repent and come back, to the extent of their ability, into harmony with God and the Law they need not expect to share in the Messianic Kingdom. Jesus told the people that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no wise enter into or become members of the long-waited-for Kingdom. (Matthew 5:20.) The two parables of this Study illustrate what stood in the way of the majority.

WORK TODAY IN MY VINEYARD

The Jewish people professed to be God's people, willing to do him service. They were treated, not as mere slaves, but, rather, like sons. All were told to go and work in God's vineyard; but they divided into two classes, represented by the two sons, in our first parable. One of these sons represented the outwardly religious, pious, who said, Yes, we will serve God. However, they did not really seek the Divine service, but rather the service of their sects and parties and their own personal aims, honor, influence and preferment. The other class of Israelites, represented by the other son of the parable, made no pretense of serving God, and were branded as publicans, sinners, harlots. Nevertheless, when Jesus appeared, when John's message went forth, and afterwards the teachings of Jesus and the Apostles, these same publicans, sinners, harlots, were the ones ready to receive him, while the religious, finding that his message was in conflict with their teachings, repudiated him. Thus one of the charges against Jesus was, "He receiveth publicans and sinners and eateth with them."

"Friend of Sinners was his Name"

The second parable represents God as the owner of a great Vineyard, in all respects well appointed and furnished for his purpose. This Vineyard represents the Jewish nation and the Divine promises made to that people--the Law and all the arrangements of the Law Covenant, for their development. This Vineyard the owner let out to husbandmen, whose duty it was to care for the vines and the fruitage and to render to the owner the results, except a portion which they might keep for themselves. These husbandmen were the prominent religionists, of whom Jesus said, "The scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do." (Matt. 23:2,3.) The owner properly required returns on his property and sent servants to receive his share of the fruitage. But the husbandmen, instead of giving them what was due their Master, abused them by beating, killing and stoning them.

These servants were the prophets of old, sent to Israel. They should have received the kindest treatment and an abundance of fruits of meekness, gentleness, patience, etc., but, instead, they were treated as intruders by the leaders of Israel. Some of them were stoned, some beaten, some murdered, some sawn asunder. Some wandered about in sheepskins and goatskins and dwelt in dens and caves of the earth, because not appreciated. They were not treated as representatives of the owner of the vineyard. Finally the owner sent his Son, saying, "They will reverence my Son." But these same husbandmen, the religionists of our Lord's day, took counsel to kill him and to seize his inheritance. They somehow got the impression that they could lord it over God's heritage and that anybody reproving them or showing up their hypocrisies or liberating the people from subservience to them, whoever he might be--even the heir--they were at liberty to kill. They crucified him.

What may we presume the owner of that Vineyard would do to those wicked husbandmen who, forgetting the ownership of the vineyard, were using it as their own, mistreating his servants and crucifying his Son? The Great Teacher put the question to his hearers, and the answer promptly came that the owner would destroy those wicked men and let out his Vineyard to others who would render him its fruitage.

This is just what happened. The scribes and Pharisees and Doctors of the Law who were using God's promises and blessings and their opportunities selfishly and in disregard of the Almighty--these were dispossessed. Their government was destroyed and Divine favor and privileges as God's mouthpieces, which they once enjoyed, were taken from them and given to others--to the Apostles and their associates, during this Gospel Age.

However, as fleshly Israel was a type or picture of nominal Spiritual Israel, we may not have to look far to find a very similar condition of things today. Today also we see some high in official position as representatives of God and his Word using their positions to entrench themselves, to hold power over the people, to carry out their own schemes. These are inclined to speak harshly, yea, to "murder" any who come amongst them meekly, humbly, in the name of the Lord. They do not literally kill them nor "shoot them full of arrows," but they do behead them in the sense of ostracism. And they do shoot out at them the arrows of bitter words, slanders, etc.

What will the Husbandman do with such servants? The answer is again that the opportunities which they have enjoyed will be taken away from them. Thank God that the next step in the programme will be that the King's Son and all of the misused servants associated with him will constitute the new "Kingdom of God's dear Son" "under the whole heavens." Matters will be no longer entrusted to any but the tried, proven, faithful.

Jesus, the rejected, "is become the chief corner-stone" of the great Temple of God, which is the Church. As the privilege of being God's embryotic Kingdom was taken from the Jews and given to Christ and the Church, so presently his embryotic Kingdom will be taken from earth entirely--his faithful will be received to the heavenly plane and power and great glory.

Whoever stumbled over Jesus suffered loss in the sense of being broken, but not beyond possibility of repair. "But upon whomsoever this stone (Messiah) shall fall, it will grind him to powder" in the Second Death.--Matt. 21:44.

===================

R4679 : page 286

"MANY ARE CALLED BUT FEW ARE CHOSEN"

--MATT. 22:1-14.--SEPTEMBER 11.--

MANY of us have not in the past sufficiently discerned that none of the lessons of the Great Teacher were given in literal language --that they were all symbolical; as we read, "Without a parable spake he not unto them." --Matt. 13:34.

In today's Study we have another beautiful parabolic lesson respecting the Kingdom. We might inquire why the Bible is so full of these lessons concerning the Kingdom? Is it not because the Kingdom of God is the only hope of the world? Are we not learning this more and more? Faith in the coming Kingdom of God under the whole heavens began to grow dim within less than two centuries after the death of the Apostles. Instead of longing, hoping, to become the Bride of Christ, to be associated with him in his glorious Kingdom for the overthrow of Sin and Satan and Death, and for the uplifting of mankind during a reign of a thousand years, a new faith and a new hope came in, contrary to the Scriptures. This unscriptural hope instructed Christians that they should expect an earthly Kingdom of their own establishment, in which the popes would reign as representatives of Jesus and the cardinals and bishops as representatives of the apostles and the "little flock," to whom the approaching Kingdom is promised.

Thenceforth the work of the Church, to "build one another up in the most holy faith," gave place to the unscriptural course of neglecting the Church and laboring for the world, under the unwarranted assumption that it is the duty of the Church to convert the world. As to how much injury has thus been done it is difficult to estimate. For the sake of numbers standards have been lowered and worldliness has been recognized, until today Christendom is in a sad plight as respects true doctrines and high moral standards.

THE MARRIAGE FESTIVAL

As Messiah is to be the Great King of earth during the period of his Mediatorial reign, it is the Father's good pleasure that he should have a "Bride." And this Gospel Age is set apart for the finding and development of this Bride class of many members. The Kingdom is the great prize which the Father is to bestow upon his Son--to be shared by the Church, the Bride of Christ. The parable of today's Study outlines the call of this Bride class or Kingdom class from Jesus' day down to the completion and glorification of this company. Nowhere is Jesus represented as calling his own Bride. This is foreshown in Abraham, who typified the Father, and Isaac, who typified Jesus; and Abraham's servant, sent to call Rebecca to be the Bride of Isaac, typified the holy Spirit, whose work during this Gospel Age is bringing to Christ the Bride class--"the very elect."

So this parable shows that the King sent forth the call to the Marriage. The Jewish people, the children of Abraham, according to the flesh, had been invited to this high honor from the time of the giving of the Law Covenant at Sinai. Century after century they waited for the announcement to be made to them, that the nuptial feast was ready. Finally, when Jesus came, the announcement went to them, All things are now ready! Come to the feast! Meantime, they had become overcharged with the cares of this life--business, politics and religious schemes of their own concocting. They manifested no interest in the announcement and even beat some of the servants, the Apostles and others, who sought to help them, and to draw their attention to the Great Feast, which was their special privilege.

GO YE THEREFORE INTO THE HIGHWAYS AND BRING THEM TO THE MARRIAGE

The Almighty was wroth and sent the Roman armies and "destroyed those murderers and burned up their City," Jerusalem, in A.D. 70. Then the King said to his servants, The wedding must take place even though those who were bidden were not worthy. Go ye therefore into the highways and as many as ye find bring to the marriage feast. As the city represented the Jewish nation, so the highways represented the world in general--the Gentiles --to whom the message of the Kingdom was sent after fleshly Israel had first enjoyed the offer and but partially improved it. Another statement of the parable shows three different classes:--

(1) The Jewish rulers who rejected him.

(2) Those called from among the streets and lanes of their city and gathered to the spirit plane by Jesus and the Apostles.

(3) Then the report was given, "We have done as thou hast commanded and yet there is room." Then the message went forth to go everywhere among the Gentiles and urge them to come in, until the house should be filled --until the elect number for whom the feast was provided should be found. Our Study states that the wedding was furnished with guests--good and bad. In other words, the offer of a share with Christ in his Kingdom has attracted some naturally very fallen, as well as some better favored by nature. But the arrangements of the Great King are such that the "wedding garment" covers all the blemishes of the most imperfect as well as those of the least imperfect.

WITHOUT A WEDDING GARMENT

The latter part of our Study shows a discrimination and judgment ultimately to take place amongst those invited to the wedding and accepted. As none were permitted to enter in without a wedding garment--without an acknowledgment of the merit of Christ's sacrifice--so none will be permitted to remain and participate in the wedding festival except those who maintain their standing of confidence in Christ.

Any who take off the "wedding garment" will be sure to be expelled from the privileges enjoyed and will go out from the light and blessings afforded to this favored class, into the "outer darkness" of the world and of nominal Christianity, in which shortly there will be a great time of trouble, symbolically represented by the "weeping and gnashing of teeth."

Are we not even now in the time of this inspection of the guests? And are not all Christian people who cast away their confidence in the sacrifice of Christ and who accept Evolutionary theories and Higher Criticism taking off "the wedding garment," and will they not all eventually find themselves in outer darkness, in confusion, in bewilderment? And will they not be sadly distressed in the great time of trouble which the Scriptures declare to be near?--Daniel 12:1.

"We see the marriage splendor,
    Within the open door;
We know that those who enter
    Are blest for evermore;
We see our King, more lovely
    Than all the sons of men;
We haste, because that door, once shut,
    Will never open again."

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study III.--The Call of The New Creation

OCTOBER 2

(31) When the Lord comes in the close of this age, who only will be accepted as his Bride? P. 75, par. 1.

(32) Quote several comforting and encouraging Scriptures which declare the Divine supervision over even the humblest member of the New Creation. P. 75, par. 2.

(33) Explain in detail the illustration of natural birth in its relation to the spiritual birth of the New Creation. P. 76, par. 1.

(34) Show briefly how the Scriptures clearly distinguish between the New Creatures and the human family in general, especially with respect to (1) the Atonement Sacrifice, and (2) to the trials and difficulties of life. P. 77, par. 1.

(35) What will be the test of membership in the New Creation? P. 78, par. 1.

(36) In order to abide in Christ, what more than the mere making of a consecration is necessary? Explain fully. P. 78, par. 2.

OCTOBER 9

(37) Why are the five senses of humanity in general not sufficient for the New Creation in matters of judgment? P. 79, par. 1.

(38) Explain the so-called "sixth sense," or complete set of additional spiritual senses, granted these New Creatures.

P. 80, par. 1.

(39) By what name should the New Creation be known? P. 80, par. 2.

(40) What manner of spirit has prompted Christians to take sectarian names in the past, and when did it first manifest itself? P. 81, par. 1.

(41) To whom especially belong the chief praise and honor for the blessings that have come to us through the Apostles and other servants of the Lord? P. 82, top.

(42) What should be our attitude toward the present division into various denominations? Pp. 82, 83.

(43) In conclusion, what names should we avoid, and why? P. 83, par. 2, first part.

(44) What names should we recognize and answer to, as consecrated Christians? P. 83, par. 2, last part.

OCTOBER 16

(1) Was the opportunity to become members of the New Creation offered to mankind in general? P. 85.

(2) Was the "calling" of the natural Israelites a "high" or "heavenly calling"? If not, to what were they called? P. 85.

(3) Where are the terms of the High Calling set forth? P. 86, top.

(4) Why could the Ancient Worthies have no part or lot in this New Creation? P. 86, par. 1.

(5) Give another reason why this High Calling could not begin before the death of our Lord Jesus. P. 86, par. 2, first part.

(6) What was the standing of the Apostles before the death and resurrection of Christ? P. 87, top.

(7) Explain the difference between calling men to repentance and inviting them to the High Calling. P. 87, top.

OCTOBER 23

(8) Do the introductions to the various Epistles emphasize the exclusiveness of the Heavenly Call? P. 87.

(9) Upon what conditions shall we be made joint-heirs with Christ? P. 87, par. 2.

(10) Why are not many great, wise or learned called? P. 88.

(11) Why are the conditions of acceptance more attractive to the more fallen members of the human family? P. 89, par. 1.

(12) Upon what two graces of character is God especially placing a premium in connection with the New Creation? P. 90, par. 1.

(13) To what high standard of character are the New Creatures called? P. 90, par. 2.

(14) Is the Lord dealing with the imperfect flesh or with the new minds of these New Creatures? P. 91, top.

(15) What should we expect the new mind to accomplish in controlling our mortal bodies? P. 91, par. 1.

OCTOBER 30

(16) What are some of the specifications and limitations

as respects character in the New Creation? P. 91, par. 2.

(17) Explain the difference between the "law of liberty" of the New Creation and the bondage of Israel to specific laws. P. 92, par. 1.

(18) Is it an easy path that leads the New Creation to "glory, honor and immortality"? P. 92, par. 2.

(19) Are there several different calls during the Gospel Age? Quote Scripture to prove position taken. P. 92, par. 3.

(20) Will there be a call to the World in the next age? P. 93, top.

(21) Are any called to be of the Great Company referred to in Rev. 7:9-14? P. 93, par. 1.

(22) Will these be members of the New Creation? If not, why? P. 93, par. 1.

(23) Is this special call of the New Creation limited in time? and when did it begin? P. 94, par. 1.

(24) When will this "acceptable time" come to an end? P. 94, par. 2, first part.

===================

R4679 : page 287

SOME INTERESTING LETTERS

GOOD EFFECTS OF THE VOW

DEAR BROTHER RUSSELL:--

A contemplation of the Lord's providences respecting the Vow, as they have been exemplified repeatedly in the past year, in the cases of individuals, and of various congregations of the Lord's people, have gradually softened the antagonism I felt against it, and I took it some days ago, as unto the Lord, believing it to be his will.

I wish to say that I have taken the Vow, not as an oath, not as a guarantee that I will keep it perfectly (apart from the Lord's merit) and not as a protection, in any sense, except that it will help to keep certain parts of my original consecration vow prominently before my mind. I am sure I do not keep my consecration vow perfectly, and will doubtless fail occasionally in some items of this statement or a portion of it, but I shall do my best to keep it perfectly, and I am sure that is all the Lord expects.

I have always fully assented to every principle contained in the Vow, and the true explanation of the extreme prejudice I have had against it is that the Adversary was undoubtedly trying to get me to fight against it and thus draw me away from the Truth and its service.

Your Brother in Christ,
CLAYTON J. WOODWORTH.

CELORON CONVENTION APPRECIATED

DEARLY BELOVED BROTHER:--

As I think over the blessed season we had at the Jamestown Convention, my heart goes out in joy and thanksgiving to our dear Lord and Heavenly Father for the abundance of love they have showered on us all in these last days. The love of our Elder Brother was manifest in all the arrangements and the love shining from the faces of the dear friends showed plainly that they had been with Jesus and learned of him.

I wish to express my thanks and appreciation to you, dear Brother, for your loving zeal and untiring endeavor to serve the Lord, the Truth, and the Brethren. All the arrangements at the Convention spoke of that great love, the carefully planned accommodations for all. I can say that for the little sum ($14) I received accommodation far above my expectation. The Lord surely was in our midst, working all things for the good of his people. It was more than I anticipated, and I want to thank you, and all those who labored with you, for the love thus shown for the Brethren, and especially for the reception at The Mayville Inn. It was good to be there. It made me think of the Lord's words when he said, "I go to prepare a place for you." Yes, everything was prepared for us to come and receive a blessing, and we surely did receive one.

Your brother in our Redeemer, JOHN ENQUIST.

===================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

SERIES I., The Plan of the Ages, gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition 85c. (3s. 6-1/2d.)

SERIES V., The Atonement Between God and Man, treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

===================

SEMI-MONTHLY
VOL. XXXI SEPTEMBER 15 No. 18
A.D. 1910--A.M. 6038

CONTENTS

Present Truth Re Advocate and Mediator............291
- A Covenant By Sacrifice Not the New Covenant...................................292

A Question Re the Mediator........................293
The Divine Plan of the Ages in Brief..............294
- The Superiority of the Sarah Covenant.........295

When Will Opportunities for Service Cease?........296
- "Through Much Tribulation Ye Shall Enter the Kingdom"..........................297

Is the Reading of "Scripture Studies" Bible Study?.....................................297
Was Jacob's Course With Esau Dishonorable?........299
- Esau Cared Only for the Earthly Part of the Birthright...........................300
- Jacob Was Not Reproved of the Lord...........300

The Trial Hour (Poem).............................300
Three Tempting Questions..........................301
Such Shall Not Inherit the Kingdom of God.........302
Some Interesting Letters..........................303

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

DETROIT, MICH., SEPT. 18

Morning Rally, 9:30 o'clock at Vermont Hall, Grand River and Trumbull avenues. Discourse for the Public by Brother Russell at Light Guard Armory 2:30 p.m. Topic "Hereafter."

KNOXVILLE, TENN., SEPT. 24-26

Railroads have granted the very low rate of one cent per mile during the Appalachian Exposition now being held in Knoxville. This rate is open to all and good for the dates of the convention.

Many of the friends throughout the South who could not go to Jamestown because of the great distance, will rejoice to know of a convention so much nearer home. For particulars as to lodging, meals, etc., address Brother R. A. Parham, 5 Maloney avenue, S. Knoxville, Tenn.

Brother Russell's topic for the Public discourse will be "Hereafter." This Sunday meeting will be held at Staub's Theatre, corner Gay and Cumberland Sts., at 3 p.m.; other meetings will be held at Market Hall. It is expected that Brothers Stevens, Bohnet, Raymond and Rutherford will also be speakers.

MANCHESTER, N.H., SEPT. 25

The Rally for Praise, Prayer and Testimony, at 10:30 a.m. and the Discourse for the interested at 7:30 p.m., will be in the Dearborn Memorial Hall, corner Lake avenue and Hall street. Discourse for the Public at Keith's Theater, Hanover street, near Elm, at 3 p.m. Topic, "Overthrow of Satan's Empire."

BROOKLYN, N.Y., OCTOBER 2

Morning Rally for Praise and Testimony at 10:30 o'clock, in the Brooklyn Tabernacle, 13-17 Hicks St. The evening Praise service, 7 p.m., and Question Meeting at 7:30 o'clock, will also be in the Tabernacle. Discourse for the Public at 3:00 p.m., by Brother Russell, will be in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

==========

BROOKLYN BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered: (1) 138; (2) 165; (3) 135; (4) 145; (5) 170; (6) 283; (7) 60; (8) 208; (9) 179; (10) 172; (11) 301; (12) 229; (13) 50; (14) 22; (15) 30; (16) 32; (17) 12; (18) Vow; (19) 324; (20) 103; (21) 46; (22) 286; (23) 325; (24) 105; (25) 127; (26) 130; (27) 93; (28) 281; (29) 164; (30) 95; (31) 7.

===================

R4680 : page 291

PRESENT TRUTH--RE ADVOCATE AND MEDIATOR

A GENTLEMAN who fancies himself commissioned to be the Advocate of the New Covenant, but who has not yet come to see that the New Covenant could not be the Old Covenant, takes us to task saying: "Four years ago it was Present Truth that the Editor of THE WATCH TOWER needed a Mediator between God and Himself. Three years ago it became Present Truth that he does not need a Mediator between God and himself. Did the Editor of THE WATCH TOWER leave the Present Truth?"

We reply, No, the Editor of THE WATCH TOWER did not leave the Present Truth. He kept all the Truth that he then had and has added to it. The light has scattered some more of the darkness, so that, with the very same thought that he had four years ago, he now sees that he used the wrong word in expressing that thought. He now sees that he should have used the Scriptural term Advocate instead of the word Mediator. He now sees that himself and others in the past have used language too carelessly, because of the general confusion and mix-up handed down from the dark ages.

He now sees that the Scriptures nowhere say that the Church has a Mediator or ever will have a Mediator, and that they nowhere say that the Covenant of sacrifice, under which the Church is developed, has a Mediator. The Editor of THE WATCH TOWER is learning day by day more clearly to rightly divide the Word of Truth and to use Scriptural terms only. The Scriptures do say, "We have an Advocate with the Father." (I John 2:1.) They do not say anywhere, We have a Mediator between God and us. The Editor of THE WATCH TOWER is trying to assist God's people to think and speak correctly respecting the great work of Atonement for sin, the merit of which lies in the sacrifice of Jesus and the privilege to share in which is granted to the elect during this Gospel Age.

The same critic innocently asks for any Bible text to show that the Church, the Bride of Christ, does not need a Mediator. How foolish! Does the Bible undertake to say all the things that are not so? One would think that no special ability would be necessary to discern that there is no need of a Mediator between friends. We never had this thought! When we used the word as respects the Church we used it thoughtlessly, just as our opponents are using it now; we used it without noticing that the Bible nowhere intimates a Mediator between the Father and the Church. It is because Present Truth is progressive that we have clearer light on the same facts than we had four years ago, even as we then had clearer light than we enjoyed years before that. The Editor of THE WATCH TOWER has believed in Jesus as his Redeemer from childhood. He did not understand the philosophy of The Divine Plan of the Ages then, but nevertheless, his simple faith was a sufficient basis for a consecration of his all to the Lord, and a sufficient basis for the Divine acceptance of the sacrifice and the begetting of the holy Spirit. Since then the light of this harvest time has been shining more and more clearly as the years go by. The light of Present Truth does not contradict the light of past Truth, but confirms it and further clarifies our vision and increases our hope and our joy. And is not this true of all of God's people now walking in the narrow way? Those who are now "waking up" to a realization of the fact that for seventeen years they have been in darkness are acknowledging that they have not been walking for those seventeen years in the "path of the just, which shineth more and more unto the perfect day." For the past seventeen years of their lives, the seventeen years of their best Christian experience, they believed that the Vine and the branches are one--that the Head and his Members are one; that the sufferings of The Christ are one--that the Church fills up that which is behind of the afflictions of Christ--that the death of Christ is one--

that the Church becomes dead with him sacrificially, after having been justified through faith in his blood, his sacrifice. For seventeen years they believed that the Prophet spake of the sufferings of Christ (Head and Body) and the glory that shall follow; that to be dead with him signifies to be baptized into his sacrificial death as in contrast with Adam's penalty--death. And to drink of his cup signifies a share of his sufferings and that the hope before all such is, that "if we be dead with him, we shall also live with him"; and "if we suffer with him, we shall also reign with him." For seventeen years these friends told us that they believed and rejoiced in St. Paul's sentiments of Phil. 3:9-11, the hope to be found in Christ (members of his Body), not having their own righteousness, which is of the Law (Covenant), but that which is through faith in Christ, the righteousness which

is of God by faith (not by the New (Law) Covenant), that we might know him and the power of his resurrection (sharing his resurrection as his members) and the fellowship of his sufferings (being partakers of the sufferings of Christ), being made conformable unto his death (not a different death from his, but a similar one--not a death as a sinner, but a sacrificial one), if by any means I might attain unto The resurrection of The dead.

We are not murmuring nor complaining against these friends because of the great loss which they have sustained --the loss of spiritual sight into the deep things of God-- into "the mystery, which is Christ in you the hope of glory." We compassionate their loss and remember the Master's words, "If the light that is in thee become darkness, how great is that darkness!" While not attempting to judge the hearts of any who have gone out from us, we may be confident that the Lord did not allow them to go out without a sufficient reason. We regard their loss of spiritual sight as a Divine judgment upon them, just as truly as we regard the opening of the eyes of their understanding as a mark of Divine favor. Remembering that the Lord is not dealing arbitrarily either in receiving his people into the light nor in casting some out of the light, we are bound to suppose that there were conditions of heart in these, our friends, with which the Lord was not well pleased. The lesson to us is that we must walk in the light and that we must put away from our hearts and, as far as possible from our flesh, everything contrary to the Divine standards of meekness, gentleness, purity, justice, love, "if by any means we would attain unto The resurrection of The dead."

Before dismissing this subject we must answer another foolish question, namely, What answer do we make to the following:--

A certain sister owning property in her own name found that her husband had taken possession of it, rents, monies, all, and that he ignored her entirely in the matter.

Upon her request to have some of her own money and property given her by her father, the husband became angry and sought out some of our opponents. The latter, after the usual course, partially misrepresented our teachings respecting the atonement for sin. The husband replied, That's what my wife says. She says, "Jesus didn't die for you; he died for me--but not for you; I will die for you." What will we answer to this? We answer that we would not believe a man on oath who was trying to cheat his wife out of her own money. We do not believe that the wife said anything of the kind, nor that she has any such idea. We believe that the husband misrepresented his wife's statement, just as our opponents uniformly misrepresent THE WATCH TOWER statements. A half-truth may be an untruth, if it gives a misconception and is intended so to do. A truthful statement would not serve the purpose of our opponents, for the Truth is logical as nothing else is. St. Paul remarked, "We be slanderously reported." The same is true today. The self-contradictions of our opponents are remarkable. In one breath they tell us that they have been deceived by us for seventeen years. In the next they say that we have changed within the last three years. In the next they affirm that they are in accord with everything in the SCRIPTURE STUDIES, and yet they are opposing them as best they are able. Oh, inconsistency, thou art not a jewel; nor dost thou reflect beauty or credit upon anybody!

A COVENANT BY SACRIFICE NOT THE NEW COVENANT

In all of our writings for the past thirty years we have pointed out the New Covenant as coming fully into operation at the close of this Gospel Age. We have pointed out that it is the Covenant under which restitution blessings are to come to the world of mankind. We pointed it out as the Keturah Covenant--separate and distinct from the Hagar Covenant, under which natural Israel was developed, typified by Ishmael and separate and distinct also from the original Abrahamic Covenant, typified by Sarah, whose seed Isaac typified The Christ, Head and Body. We saw and pointed out to others, so that they saw, that the antitypical Isaac--The Christ, Head and Body--is the Melchisedec Priest, of which Jesus is the Head and the Church his Body--the great Priest under whom the New Covenant is to be made effective to Israel and to the world of mankind through Israel. We pointed out also that the elect Church of this Gospel Age, a "Royal Priesthood," must all offer sacrifice; as the Apostle declares, "Every priest is ordained of God to offer both gifts and sacrifices for sin." We pointed out that our Lord Jesus is the great High Priest of our profession and that he offered himself in sacrifice and that he required that all

R4681 : page 292

who would be with him in his Throne must walk in his steps--after being justified through faith in his blood. We pointed out that this is what is referred to in the Scriptures as the Covenant by sacrifice, "Gather my saints unto me, those who have made a Covenant with me by sacrifice." (Psa. 50:5.) We associated this sacrificing of the earthly nature by all those who would be partakers of the divine nature with the Apostle's exhortation of Hebrews 9:23. We called attention to the fact that the word sacrifices is in the plural and refers not only to the most important sacrifice made by our Lord and Redeemer, but that it applies also to the sacrifices of all those whom he accepts as his members of the Royal Priesthood. These are the "better sacrifices," which were typified by the bulls and goats of the typical Atonement Day.

We saw and mentioned that the Church as priests, while under the Covenant of Grace, the primary Covenant, the Sarah Covenant, have a work to do in connection with the New Covenant. As the Apostle says, "We are able (or qualified) ministers (or servants) of the New Covenant." But we see more clearly now than we did ten years ago just how we serve the New Covenant--that as members of the Body of the Mediator of that Covenant, we are associated with him in making preparation for its inauguration. We are serving it in the sense that he served it, only in an inferior degree and not individually, but in him, as "members of the Body," members of the "Royal Priesthood," to whom "old things have passed away and all things have become new." We see now more clearly than ever the meaning of our precious relationship to God in Christ as members of the antitypical Isaac, through whose mercy Israel and the world shall obtain mercy, under the provision of the New Covenant put into operation as soon as the Royal Priesthood shall have completed the appointed work of sacrifice.--Romans 11:27-30.

Our opponents can all agree that they disagree with THE WATCH TOWER, but they cannot agree amongst themselves on anything doctrinal. Nor do they see, seemingly, that fault-finding is not proof. Let them try to set forth The Divine Plan of the Ages from their own standpoint. They cannot do it. Their theories are illogical and inconsistent. They take our logical presentation as a basis and make a few turns and twists to suit themselves, failing to see that whatever they add or subtract is so much confusion. That is the reason why so many who leave the Truth take a few paces after the claimed "new light" and then drop out forever into the blackness of outer darkness of unbelief and uncertainty about everything.

R4681 : page 293

Let such of our opponents as are honest sit down calmly and figure out the Covenants and their mediators. Thus only will they see the weakness of their present attitude.

(1) Which was the original Covenant to which the Law was added four hundred and thirty years after.--(Gal. 3:17)?

(2) Would it be proper to speak of that original Covenant as the same that God promised he would make "after those days" and which he styles the "New Covenant"?

(3) If so, of what use is language, except to mislead and confuse?

(4) It is admitted that St. Paul declares that the original Covenant had no Mediator; that it was a uni-lateral or one-sided Covenant which needed no Mediator.

(5) On the contrary, it is admitted that the Mosaic or Law Covenant was a type of the New Covenant--that it could not be a type of a Covenant which preceded it.

It is conceded that the Law Covenant and its priests and their services typified the New Covenant with its higher or "royal priesthood" and antitypical Atonement Day and "better sacrifices," whose blood is brought into the antitypical Most Holy to make sin-atonement and whose bodies were burned outside the antitypical camp--Heb. 13:11.

If a type cannot follow its antitype, surely, then, it could not be "added" to its antitype. Surely no great wisdom is necessary to see this. "We, brethren, as Isaac was, are the children of the promise"--the children of the original Sarah Covenant--barren for nearly two thousand years.

The Redeemer is our Advocate, through whose imputed merit we, with him, are admitted to membership in the Spiritual Seed under his "Covenant by sacrifice"--symbolized by the offering of Isaac. Sacrificing with him and accepted as his members we shall soon with him constitute the great antitypical Moses (Acts 3:22,23), the Mediator of the New (Law) Covenant--between God and men--through Israel after the flesh.

===================

R4681 : page 293

A QUESTION RE THE MEDIATOR

CAN you quote any statement in the Scriptures to the effect that the Abrahamic Covenant did not have a Mediator?

We answer that there is no direct statement in those words, nor is it necessary. What is not stated is not to be understood. That is a rule of all reason and logic. It is what is stated that is to be taken into consideration. There was no mediator mentioned. It is for those who claim that the Abrahamic Covenant had a Mediator to prove it.

The Apostle Paul in his epistle to the Hebrews (6th chapter) tried to show the strength and power of the Abrahamic Covenant; but he does not tell us of or point to any Mediator as having had charge of it. On the other hand, he does point to God's Word and God's oath as the foundation of that Covenant. He says that it was approved to us by two immutable things--that God could neither lie nor break his oath. The Apostle very particularly shows that the Law Covenant was added to the Abrahamic Covenant and that, added 430 years afterward, it had a Mediator.

So St. Paul proceeds to explain that in the case of that original Covenant, because there was but one party, there was no need of a Mediator. A Mediator stands between two parties to see that each does his part. Moses was the Mediator of the Law Covenant. He stood between God and Israel. (Deut. 5:5.) On the one hand he represented God and on the other, Israel. But as respects the Abrahamic Covenant there was only one party. God is that One. Therefore there was no need of a Mediator. Why not? Because God did not make any condition with which the Seed of Abraham would have to comply. He gave his oath to this Covenant, instead of a Mediator. God said I will do it; therefore there was no place for a Mediator. And there was no Mediator. The original Covenant did not say how many additional or subordinate Covenants would be made.

As to the promised Seed of Abraham, God did not explain how he would secure to Abraham such a wonderful Seed as would bless all the families of the earth. Abraham did not know how this was to be done. We know how God secures to Abraham this wonderful Seed. He set before his Son the promise of a great reward. And he, for the sake of the glory set before him, humbled himself to become a man. When he left the heavenly glory he was merely preparing to fulfil the Covenant. He was not yet the Seed of Abraham. Jesus the babe was of Abraham's seed according to the flesh, but not the Seed of Abraham mentioned in the Covenant. Even when Jesus was thirty years of age he was not the Seed of Abraham referred to in that Covenant. It was not until he voluntarily offered himself in consecration at Jordan that he became the Seed of Abraham. At that very moment the Seed of Abraham began to be represented in him--when he received the begetting of the holy Spirit. He reached completion as the Head of that Seed when on the third day he arose from the dead to the spirit condition. In other words, the Seed of Abraham was not yet in existence when God made that promise or Covenant to Abraham.

Then Jesus set before his followers that same joy; and when we consecrate similarly we enter into a Covenant with God by sacrifice, as "members" of the Anointed One. We thus agree to present our bodies, to lay down our lives. And we have the promise that God will raise us up as the Body to the same exalted condition of heavenly glory to which he raised our Redeemer and

Master. "If ye be Christ's (if ye comply with the conditions), then are ye Abraham's Seed and heirs according to the promise." (Galatians 3:29.) In a certain sense we are already the Seed of Abraham, but not until we share "his (Jesus') resurrection" will we be the Seed in the complete sense. The first work which that Seed will do will be to extend this great promise that God has made world-wide. Its utmost breadth will be attained by instituting a New Covenant with Israel by which Israel may attain eternal life on the human plane, and all nations through Israel.

A Covenant between two parties, both contracting, requires a Mediator. As, for instance, in the ordinary affairs of life, the general law of the State steps in and serves as mediator between all contracting parties. And so in contracts between God and men, it is necessary to have a Mediator. But suppose you said to me, I intend to give you tomorrow this diamond ring. Should I ask, Where is the Mediator? Who will guarantee to me that you will give me the ring? You would probably

R4682 : page 294

answer, There is no need of a Mediator; it is a voluntary gift. And so in our Covenant of sacrifice. It is a voluntary act. God has made a certain provision: "Blessed are your eyes, for they see, and your ears, for they hear." We agree to enter into our sacrifice voluntarily and our Advocate agrees to help us. If we do these things that we have agreed to do, we get the reward--glory, honor and immortality.

THE OATH AS INSTEAD OF A MEDIATOR

In the Abrahamic Covenant God's oath, attesting his Word, served to ratify the Covenant, to make it binding, to hold it sure. It thus took the place which might have been occupied by a Mediator, had there been conditions mutually binding upon the Almighty and upon some of his people. There was no Mediator, because, as already stated, the promise was an unconditional one: God proffered to do certain things--to provide through Abraham's posterity a Seed capable of blessing the world. Hence no Mediator was necessary.

But notice that St. Paul, in speaking of this Abrahamic Covenant (Heb. 6:17), declares that God "confirmed it by an oath." The word here rendered confirmed is defined by Strong's lexicon, to interpose (as, arbiter). Young defines the Greek word mesiteuo, rendered confirmed in our text, "to be or act as a Mediator."

===================

R4682 : page 294

THE DIVINE PLAN OF THE AGES IN BRIEF

GOD proposed in himself before the foundation of the world the great Plan re Redemption, because he foreknew man's fall and the death penalty he would put upon it. For the first 1656 years up to the flood God permitted the holy angels to demonstrate their inability to recover the sinner to righteousness. On the contrary, the contagion of sin spread to some of the holy angels. As the Scriptures declare, "The sons of God saw the daughters of men, that they were fair, and they took unto them wives of such as they would. And there were born unto them children, which were giants and men of renown. (Gen. 6.) And the earth was filled with violence and sin--to such an extent that God declared that the imagination of the human heart had become only evil and that continually. Foreknowing this God had already arranged that one of the aqueous "rings," still suspended above the earth, should descend, causing the flood, which wiped out that order of things, destroying every human being, except righteous Noah and his family, of whom it is written, "Now Noah was perfect in his generation (there was no admixture of angelic seed).--Genesis 6:9.

Thus the angels were tested by contact with sin for centuries--so that all of those who desired had opportunity to transgress the Divine Laws. The disobedient ones are referred to in the New Testament as those angels who kept not their first estate or spirit condition, but who preferred to live on the earthly, animal plane. These were restrained in chains of darkness until the great Millennial morning--cut off from fellowship with God and the holy angels and no longer permitted to materialize and thus to commingle with humanity.--2 Peter 2:4.

When God's due time came he called Abraham to make of him a type of himself, and to give him a son, Isaac, to be a type of Christ, and to call for Isaac a Bride, Rebecca, who would be a type of the elect Church of this Gospel Age. And as with Rebecca came maids, so with the elect Church comes the "great company" class. As Abraham offered Isaac on the altar in a figure and he was recovered from death in a figure, so God really offered his Son in death and recovered him out of death actually by resurrection from the dead. As all that Abraham had he gave to Isaac, so it is that all the blessings that God has to give to all others of the human family who will become his people will come through the antitypical Isaac. And when Rebecca became Isaac's bride and joint-heir, she became sharer with him in all the joys and privileges which were his. Thus was represented the future glory of the Church with Christ in blessing all the families of the earth.

Moreover a double figure is used to represent The Christ, namely, Jesus the Head and the Church his Body. In the fulfilling of this figure the Apostle tells us that all of the consecrated overcomers are members of the Isaac class, saying, "Ye, brethren, as Isaac was, are the children of the promise." The Church as the Bride is pictured in St. Paul's statement, "If ye be Christ's, then are ye Abraham's Seed and heirs according to the promise"--the promise that through us the world shall be blessed.--Gal. 3:29.

ABRAHAM'S WIVES TYPICAL

While the foregoing is a brief synoptical picture of the whole, the details of Abraham's life represent the details of the Divine Plan of the Ages. As Abraham had the promise that he should be the Father of many nations, it implies that, eventually, many peoples of the world will become God's children--but only through Isaac and through the promise made respecting Isaac's work. Furthermore, the Seed of Abraham, it was foretold, would be as the stars of heaven and as the sand of the seashore. The stars of heaven represent the spiritual Seed of Abraham. The sand of the seashore represent the multitudinous earthly seed, the human family brought back to life during the Millennium, the result of the redemptive plan.

St. Paul gives us the key to the entire situation in the suggestion that Abraham's wives were typical of Covenants and this explains to us the seemingly harsh treatment of Hagar. Abraham was obeying Divine instructions, and the Divine instructions were so shaped as to constitute the matter in type a picture and lesson for our instruction. Abraham's first wife was Sarah. St. Paul explains that Sarah typified a fundamental promise, and her name, Sarah, signifies princess or chief one. This princess Covenant, the one upon which all the others depended for their fulfillment, is the one which fulfills its mission or purpose in the development of the spiritual Seed--Isaac--"We as Isaac was are children of the promise." This Covenant has nothing whatever to do with the development of any other children of God except through the Isaac class, the Mediator class, the great Prophet, Priest and King class, through which all of God's blessings are to descend to humanity.

Because Sarah was to serve as a type of spiritual things she was barren for long years, to teach that God's primary Covenant with Abraham would be barren (unfruitful) for long centuries. Meantime, in order to make another type, Sarah's bondmaid, Hagar, was given to Abraham for a wife, Sarah seeking to appropriate the child of Hagar as the Seed of promise--as her own. Hagar represented the Law Covenant made with Israel at Sinai, as St. Paul explains. The child or offspring of

R4682 : page 295

that Covenant was the Jewish nation, Israel in the flesh. The fact that Sarah sought to recognize Ishmael as her son and held Hagar in her arms at the time of his birth, implied that the Law Covenant with Moses as its Mediator would, for a time, seem to constitute Israel the heir of the original Covenant--which included the blessing of all the families of the earth. But this was not the Divine will.

APOSTOLIC EXPLANATION OF COVENANT TYPES

And so, in God's due time, Sarah brought forth Isaac, who typed the true heir of the Covenant or Promise. This birth of Isaac was represented primarily by the begetting of our Lord Jesus Christ by the holy Spirit to the spirit nature; and, later on, by his resurrection to the perfection of spirit nature; and in a larger sense, as St. Paul explains (Ye, brethren, as Isaac was, are the children of promise), the birth of Isaac represented the begetting by the holy Spirit of the entire Church, which is the Body of Christ. Then came the persecution, the mocking of Isaac by Ishmael and the subsequent casting out from Divine favor of the Hagar or Law Covenant and her child, the Jewish people. They have been outcast for centuries and were about to die--about to lose their national identity, about to be absorbed by other nations, just as Hagar and Ishmael, after being cast out, wandered through the desert until they had eaten their loaf and had drank the water they had with them and Ishmael was ready to die. Then the angel of the Lord drew their attention to a spring of water in the desert and, after their refreshment, counseled their return and submission to the Divine arrangement--their recognition of the Sarah Covenant and spiritual Israel. We have come close to this very point of time now. The poor Jews, losing hope, were about ready to die, to give up all faith in the promises. But, behold, at the opportune time, a well-spring of hope revives them and the message to them is that there is a spiritual Israel and also a natural Israel and that their blessings are along natural lines and must come to them through the recognition of the glorified Mediator of a New (Law) Covenant.

The Apostolic explanation of this wonderful system of types stops here. And we would be inclined to stop here also, were it not that other Scriptures clearly point out that later on, after the death of the Hagar Covenant and after the principal Covenant shall have accomplished its purposes in the bringing forth of spiritual Israel, the antitypical Isaac, a New Covenant is due to be introduced "after those days"--after the interim of this Gospel Age specially set apart for the development of the antitypical Isaac. That New Covenant is referred to by St. Paul. When discussing this very subject he says respecting natural Israel's restoration to Divine favor, "This is my Covenant with them when I shall take away their sins; as concerning the Gospel they are enemies for your sakes; but

R4683 : page 295

as touching the election, they are beloved for the fathers' sakes,...for as ye in times past have not believed God, but have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."--Rom. 11:26-32.

The same great Covenant, future for Israel, is referred to by the Prophet Jeremiah. (31:31.) Israel is there told that after certain days God will make a New Covenant with them, not the Sinaitic Covenant--not the Hagar Covenant--and just as surely not the Sarah Covenant, which gives birth only to a spiritual Israel. The prophecies respecting that New Covenant are earthly, restitutionary. Under it, "after those days," God will take away the stony heart out of their flesh and give them a heart of flesh--he will make them tender-hearted human beings, loving, kind, etc. But he will not make of them spirit beings or New Creatures.

The Mediator of that New Covenant, Israel understood, will be a greater Mediator than Moses, though like unto him in the sense that Moses was the type or small fore-finger of him. Even so the Mt. Sinai Covenant, with Israel as the Ishmael class gendered thereunder, were typical of the greater blessings and upliftings to be accomplished by the New (Law) Covenant. For these reasons the Lord did not confuse the types by reinstating Hagar as Abraham's wife after the death of Sarah, as representing a renewal of Divine favor toward Israel and the use of natural Israel as the earthly channel of Divine favor and blessing to all the families of the earth. Instead, God permitted Hagar to cease as a type after showing her subserviency to Sarah and the recovery of her child, the Jew, from perishing. When Abraham, after the death of Sarah, took another wife, Keturah, we have every reason to believe that she, also, was a type and represented a third Covenant. And her many children represented typically the many people, kindreds and tongues of the world which will ultimately become, under the New Covenant arrangement, children of the Highest.

THE SUPERIORITY OF THE SARAH COVENANT

Nevertheless it should be continually borne in mind that in this series of types the Lord everywhere showed the superiority of the Sarah Covenant. In one sense of the word Sarah was Abraham's only wife, because Hagar and Keturah are mentioned merely as concubines. Thus the Divine Plan all centered in the promise, "In thy Seed shall all the families of the earth be blessed." Nevertheless the Jew and his Law Covenant have been used of the Lord as a supplementary means of blessing and instruction to the Church and to the world. Likewise in the future the blessings that will go to Israel and through Israel to the world under the New Covenant will all depend upon the first Covenant, the Sarah Covenant, the spiritual one and its spiritual Seed--The Christ, Head and Body. The New Covenant can go into effect as a better Covenant than the Mosaic one only by reason of having a better Mediator than Moses, "The Mediator of the New Covenant"--The Christ. And he will become the Mediator of that Covenant and put it into effect for the blessing of all through or by means of his "better sacrifices." First, the sacrifice of Jesus, the foundation of all reconciliation with the Father--"and we through him." Secondly, the Father's acceptance of the Church as members of the Body of Christ, upon the condition mentioned by St. Paul, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable unto God." These are the better sacrifices which the great Mediator presents to Justice, all founded upon the merit of the Lamb of God which taketh away the sin of the world. His merit will be shared in, through God's arrangement, by the "little flock," the Royal Priesthood, who not only by faith accept the Redeemer's merit, but who, by grace, also lay down their lives. They become dead with him, that they may also live with him and share his glory, honor, immortality, Kingship, Priesthood, Mediatorship, etc.

"Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

"Why do they, then appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

===================

R4683 : page 296

WHEN WILL OPPORTUNITIES FOR SERVICE CEASE?

THE question has frequently been asked, If after the door of opportunity to enter the "narrow way" shall have closed and one should then find himself still in heart accord with the Lord and his Plan, but cut off from all opportunity of service, should he believe that he has made his calling and election sure?

We answer that we would not think that this fact would constitute a ground or warrant for concluding that such had made his calling and election sure. It might be considered, rather, as an indication to the contrary, yet we think we should not, under such circumstances, be discouraged, but conclude that if our hearts had continued loyal to the Lord we were now merely enduring a test of faith and that the proper course would be to stand firm in the faith, in the spirit of the words of Job, "Though he slay me, yet will I trust in him." It seems that the Lord desires his people to abide in his love continually and has made the arrangement that our standing in him, our peace of heart, shall depend upon our faithfulness to conscience and to duty, or rather our faithfulness to duty, according to our conscience.

Evidently the condition which the Lord desires most is that we shall day by day keep close to him; that we shall see that no day passes by in which we have not striven to do the Lord's will, and that if we have failed to do the Divine will, according to our conception of that will, we should at once take the matter to the Throne of Grace in prayer and supplication until we have the realization of Divine forgiveness and reconciliation. Thus living day by day we may feel sure that we are abiding in the love of God and may feel each day that so far as that day is concerned we had made "our calling and election sure"; that we are abiding in that condition which would make sure to us the "prize" at the end of the way.

MADE SUPPLICATION TO HIM WHO WAS ABLE TO SAVE HIM OUT OF DEATH

But if in any degree we should seem to be separated in a measure from the Lord and his love and lack the realization of his favor we should not conclude that we are not in the right condition of full acceptance with him, because we know that our Lord, as he neared the end, had considerable fear of this kind. He had a fear that he had not fully complied with all the conditions, and "with strong crying and tears" he made supplication "to him who was able to save him out of death, and was heard in respect to the thing which he feared." He feared that he had been unfaithful; he feared that in some way, unintentionally, he had failed to conform to the Divine requirements.

Again, we remember that in his dying hour, it was the Father's will that he should experience a full cutting off and hiding of the Father's face, so that he cried out in his anguish, "My God! My God! Why hast thou forsaken me?" What have I done that I should be denied fellowship with thee? And so, if this was true of him, it might be true of any of his disciples; our conscience, therefore, might not always be a safe guide as to what would constitute an acceptable condition with the Lord. So the Apostle Paul, after referring to the fact that others might misjudge us and that it was a small thing that he should be judged of his brethren or of any man, continued, "Yea, I judge not mine own self." I realize that I am not competent to judge even my own case. There is One that judgeth me, even God.

So it is in our experiences. We have found some with very sensitive consciences who are continually inclined to reprove themselves as always failing, as always doing something wrong. It seems to be their normal condition to feel so. Such persons might easily make a mistake respecting the diagnosis of their case. Others, the very reverse of this, continually feel well satisfied with themselves, even though they are not in full harmony with the Lord. So those who are overly conscientious and those who are lacking in conscientiousness in their judgment of themselves, should seek to make up these deficiencies of their own conscience so that they can arrive at a right judgment, can be in harmony with the Divine judgment.

CHRISTIAN GROWTH NECESSARY

At the same time we are to remember that all that we can do that will constitute us acceptable in coming to the Lord will be the exercise and cultivation of faith. Our faith should not be in ourselves, because such faith is merely self-confidence. We are to realize that we have nothing that would commend us to God. We are to realize that we come short continually; that it is not possible for any one to come up to the perfect standard; therefore we are to be continually in the attitude represented

R4684 : page 296

in the Lord's prayer, "Forgive us our trespasses," feeling sure that we have trespassed, and seeking meanwhile to minimize these trespasses, to be so faithful that these will become less and less daily in the Lord's sight.

But from our own experience we would consider the proper thought to be, "Have I lived today as best I knew how, and are the accounts right with the Lord, and is there anything that I can do better tomorrow than today, in the light of the experiences of today? Can I be wiser, can I be stronger, can I be more self-sacrificing?" When we are doing the best we can do, we are to know that the Lord does not expect more than that of us.

We remember a remark made by a brother at one of the conventions. He said, "I am doing the very best that I can, and I am trusting in the Lord." We remember our reply that we thought that a very wonderful testimony --for any one to be able to say, conscientiously, that he was doing the very best that was possible for him to do. Personally, we never know when we have done the very best possible. We always try the next day to see if we can do better; but if any one has reached the place where he has done the very best possible, he has surely done well. We feel at times that we have done the very best, yet we very rarely close a day in which we come to the conclusion that we have done the very best we could possibly do in every particular, in every item of the day; and so we try to mark those points in which we might have done better, that we may have the benefit of those experiences on the morrow.

But if our hearts have been loyal to the Lord and we have been serving him to the best of our ability, striving to bring every word and every action and every thought into full subjection to the will of God--if this has been our endeavor, then we may feel satisfied that God is pleased with us; that we are in the condition that he has declared is acceptable with him; that we are in the way to gain the great "Prize" he has to give. But we are not guaranteed this for the morrow, but only for that moment; and so the Lord wishes us to live moment by moment and to realize his blessing moment by moment, and not to think that our case is decided and ended. Our question, then, should not be, "Will we feel satisfied at some future time?" but rather, "What is my experience now, this moment?" Sufficient unto each day are its trials and difficulties.

R4684 : page 297

"THROUGH MUCH TRIBULATION YE SHALL ENTER THE KINGDOM"

The question is also asked, Should we assume that none will remain on this side of the vail long after the Harvest work is fully closed?

Our thought is that there will be privileges of service down quite close to the time of trouble; that there will not be a long period of waiting in which we would have no opportunities of service. Of course, this is purely conjecture; nothing that we think of in the Scriptures states so positively, but there are so many ways of service that we can hardly imagine that all opportunities of service would be cut off. If we were cut off from public service, there would still be a great deal of service, or opportunity for service, in a private way. We can hardly imagine such a condition arising in the world as would cut us off from all service, public and private, until the time of trouble would be so thoroughly upon the world as to stop business and all else. It is our expectation that nearly all the saints will be gone by the time the trouble is so intense that there will be no opportunity for service of any kind.

Suppose, however, for illustration, that for some reason the mails would close, or some other situation should arise that would practically separate us from the world in general, we would still have opportunities of serving one another, and many of the Lord's people have found that their severest trials come in the rendering of service to those closest to them. We have known of cases where husbands found it very much easier to render service to others than to their own families, their wives and children. We have known of instances in which it was the same with the wife, and with the children. Sometimes our severest trials, therefore, may lie very close at home, and our very best opportunities for service consequently may be very close at hand. So we think that when the time comes when all opportunities of service shall be cut off it will mean that the end is close and that the time of trouble is here; and if any of us were here under these conditions, we should fear that we were going to be of the "great company" and have our share in the "time of trouble."

But, on the other hand, we do not know to what extent this trouble that will prevail upon the "great company" may be in some measure also upon the "little flock." Many of the "little flock" may go into a great deal of trouble. We do know that all the Church, the "little flock" and the "great company" will suffer great tribulation. The Scriptures say of the "little flock," "Through much tribulation we must enter the Kingdom," and it will be through much tribulation that the "great company," though failing to get a place in the Kingdom class, will be fitted for their position; so there will be "much tribulation" for both classes. Perhaps this will be the outward tribulation. We are not competent to say at this time; we do not see clearly what the Lord meant when he said, "Watch, ye, therefore, that ye may be accounted worthy to escape those things coming upon the world and to stand before the Son of Man." We do not know whether he meant that we should be accounted worthy to escape all this outward trouble coming upon the world in general and to literally stand before the Son of Man, in the sense of being translated, perfected New Creatures beyond the vail, or whether, on the other hand, he may have meant, "Watch," in your course of life, and be so faithful to the Lord that you may be accounted worthy to stand and not fall in the day of the presence of the Son of Man, escaping those things which are coming upon the world in the sense of not having the anguish of mind that will be upon the world while being in some of the tribulation with them.

===================

R4684 : page 297

IS THE READING OF "SCRIPTURE STUDIES" BIBLE STUDY?

THE plan of reading twelve pages of the STUDIES IN THE SCRIPTURES each day, tried by so many, results in more Bible study than any other way that we know of. We believe that it is not so much the time that is given to Bible study, but the amount of study done and the amount of information gained, that counts. We all know people who have spent days and weeks and years in the study of the Bible and have learned little or nothing. We think the idea that Bible study is merely the time spent in handling a Bible and reading over some verses is a mistaken idea.

It is a great deal like hunting or fishing. Some people go hunting every year, and though they do a lot of hunting, it is no sure indication of how much they get. Some do a lot of fishing, but do not get many fish. Bible study is very much the same. It is not the amount of time we spend in poring over a passage, but the amount of information we secure from the Bible.

The six volumes of SCRIPTURE STUDIES are not intended to supplant the Bible. There are various methods to be pursued in the study of the Bible and these aids to Bible study are in such form that they, of themselves, contain the important elements of the Bible as well as the comments or elucidations of those Bible statements, on exactly the same principle that our Lord and the Apostles quoted from the Old Testament, and then gave elucidations of those Old Testament passages. Many of the elucidations were such that if we had not had them, had not had specific interpretations, we might never have been able to discern the proper application of them.

THE HARVEST THE DUE TIME FOR A CLEAR UNFOLDING OF THE TRUTH

The applications of the SCRIPTURE STUDIES are, of course, based upon those of the Lord and the Apostles. We do not feel that it would be in our province to give any interpretation except that which would be either already given by our Lord and the Apostles or such as would so fit and dovetail with their interpretations as to leave, in our judgment, no doubt as to the proper application of the Scriptures referred to and explained.

Those parts of the Bible which once we thought we understood well, we find that we did not understand at all. Some of the very things relative to the Ransom, relative to Salvation, we did not understand. Looking back over our experiences, we fully believed that there was a God and that he would reward those who diligently sought him, and that he had sent Jesus his Son, but how and why, we did not comprehend. We had wrong ideas as to what was the penalty for sin; wrong ideas as to why a Savior should come; entirely wrong ideas as to what the Savior did; wrong ideas as to what he was to do in the future, and as to what would be our relationship to the Father and the Savior. We knew, in some sense of the word, that we were called to be a son, but how to become a son and what was meant by the begetting of the holy Spirit, and kindred terms, we did not comprehend; and in our experience we have found none who ever did comprehend these things.

R4685 : page 298

So we believe that the thought for us to take in this connection is that it is because we are living in this particular time, in the ending of this Age, that we are favored with such a clear unfolding of spiritual things. It is also our thought that present blessings of a temporal kind, such as the electric light, are due for similar reasons.

We believe that any other explanation would confer too great honor upon the individual connected with the production. The very ablest minds in the world have examined these subjects, but now, by God's grace, we have come to the place where the vail is taken away and where we can see the real meaning of God's Word--not merely one person can see it, but hundreds, thousands, see it.

We think that we get the right conception to thus view it rather than to think that we had some great power which enabled us to put together a great system of theology, more wonderful than all other systems of theology put together--a thousand times more wonderful. Therefore, the simplest way to explain the matter is to acknowledge that the Lord's due time has come and that he has guided to the right understanding.

If, then, the Lord has provided us with something in our day that other days than those of the Apostles knew nothing about, no matter how good nor how wise they were--for us to ignore the line of teaching which has been thus developed would be, in our judgment, to ignore the Lord's providences. It is for each one to think for himself, however, and to guide his conduct in every way accordingly.

If the six volumes of SCRIPTURE STUDIES are practically the Bible topically arranged, with Bible proof-texts given, we might not improperly name the volumes--the Bible in an arranged form. That is to say, they are not merely comments on the Bible, but they are practically the Bible itself, since there is no desire to build any doctrine or thought on any individual preference or on any individual wisdom, but to present the entire matter on the lines of the Word of God. We therefore think it safe to follow this kind of reading, this kind of instruction, this kind of Bible study.

Furthermore, not only do we find that people cannot see the Divine Plan in studying the Bible by itself, but we see, also, that if anyone lays the SCRIPTURE STUDIES aside, even after he has used them, after he has become familiar with them, after he has read them for ten years --if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the SCRIPTURE STUDIES with their references, and had not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures.

Our thought, therefore, is that these SCRIPTURE STUDIES are a great assistance, a very valuable help, in the understanding of God's Word. If these books are to be of any value to us it must be because we see in them loyalty to the Word of God, and as far as our judgment goes, see them to be in full harmony with the Word and not antagonistic to it. Therefore, in reading them the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we should say, "I will not take it because these studies say so; I wish to see what the Bible says." And so we would study the Scriptures in the light of these SCRIPTURE STUDIES; we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint.

If, after doing that, we should find the books to be in accord with the Bible, then we would think we were logical in saying, "I will not need to go through that process now every time that I read the SCRIPTURE STUDIES, for I have looked up those texts of Scripture and know certainly that the New Testament proves all those points." If, at the same time, in any future reading, we should come to a place where something did not seem clear to us and we thought of some Scripture which seemed not as harmonious with it as we had previously thought, we would think it our duty to refer at once to the Scriptures, because the Scriptures are the standard, and in that reference to the Scripture it would be with a view to discerning whether or not we had been mistaken in our previous examinations.

"THEY SHALL BE ALL TAUGHT OF GOD"

We would conclude, practically, that we could not understand anything about the Bible except as it was revealed. We would, therefore, not waste a great deal of time doing what we know some people do, reading chapter after chapter, to no profit. We would not think of doing it. We would not think we were studying the Scriptures at all. We would think we were following the course that had been anything but profitable to ourselves and many others in the past--merely reading over the Scriptures. We would say that the same Heavenly Father who had guided us to this Truth, to this understanding of the Scriptures as his children, if he had some further information for us he would bring it to our attention in some manner; and therefore we would not see the necessity of reading the New Testament every day or every year; we would not consider that necessary. We would consider that the Scripture which says, "They shall be all taught of God," would imply that in his own appointed way God would bring to our attention whatever feature of Divine truth would be "meat in due season for the household of faith."

Further, we would say that now, having satisfied ourselves respecting what the Divine Plan is, we would understand that we had reached the place that the Apostle speaks of as being a qualified ambassador of God, a qualified minister of the New Covenant, and that, as a servant or minister of the New Covenant, we now had a responsibility in making known these things that we had learned; that we were not put here primarily to read the Bible, but primarily to serve the Lord and his Truth.

It was quite proper, however, that before we came to a knowledge of the Truth, and when we were in measurable discontent of mind as to what was the Truth, that we should refrain from telling anybody else.

We remember very well in our own personal experience that after we had tried some street preaching, etc., we came to the conclusion that there was something wrong; that we did not understand what we were trying to tell to others; that we did not understand with sufficient clearness to properly present it and make sure that we were representing the Lord and his message aright, and we said to ourself, "I will stop any endeavor to teach others until I know what I believe."

We think that should be the attitude of every one of us. Why should we attempt to preach or teach anything that we do not understand? So, after God favors us in this time with an understanding of Present Truth, he has given us a knowledge of more truth than we could have gained in a thousand years if we had read and

R4685 : page 299

studied unaided; and now we can attempt to present it to others. Why has he given us a knowledge of this Truth? He wishes us to be "thoroughly furnished unto every good word and work." Therefore, we should study that we may be able to speak the word of the Lord freely and know that we are not misrepresenting the Divine purpose and plan and character; and we ought therefore to give the more earnest heed to the opportunities for service and consider that the information which has been given us has been given for the very purpose that we may impart it to others--to those brethren and sisters of the Lord's family, some of whom are in Babylon yet, honest at heart, perhaps, and very desirous of knowing the truth, though perhaps very much blinded as we once were.

"SCRIPTURE STUDIES" NOT A SUBSTITUTE FOR THE BIBLE

This is not, therefore, putting the SCRIPTURE STUDIES as a substitute for the Bible, because so far as substituting for the Bible, the STUDIES, on the contrary, continually refer to the Bible; and if one has any doubt as to a reference or if one's recollection should lapse in any degree, one should refresh his memory, and, in fact, should see that his every thought is in harmony with the Bible --not merely in accord with the SCRIPTURE STUDIES, but in accord with the Bible.

We might remark that quite a number of the friends in the Truth are making it a rule to read twelve pages of the SCRIPTURE STUDIES a day, and that we do not know one who has been following this course and making use of the various means of grace the Lord has provided (Dawn and testimony meetings and Sunday meetings and Pilgrim meetings and the Berean lessons, Manna text, etc.), who has gone out of the Truth. We know a great many who, on the contrary, have been of the opinion that they knew these things long ago, while in fact they do not know half of what they did know--they have forgotten more than half of what they read and they are those who are now stumbling--going into outer darkness.

We are not wishing in this to say anything against one's poring over chapters that he does not understand and others do not understand, hoping that he might light on some truth. We have no objection to this. He has a perfect right to do so if he wishes. He has a right to spend weeks and years in this way if he chooses, but the chances even then are that when he does light on something he will have it all wrong.

Furthermore, we would suggest that merely reading twelve pages of the SCRIPTURE STUDIES would not be studying in the proper sense of the word--neither studying the Bible nor studying the SCRIPTURE STUDIES. A proper study would be to think of the meaning of every word and every sentence. The thought is, it is not to see how much one can read, but to make sure that one goes no further than he comprehends or understands, whether that means one page or twenty pages. We should not

R4686 : page 299

consider it a Scripture study in any sense of the word unless our thought has grasped the matter from the standpoint of seeking to know what the Scriptures teach and seeking to call to mind these Scriptures that are being explained and to call to mind other texts, perhaps, that are not cited, or of which only a small portion is cited.

If one will do all this it will not be merely a reading but a study; and from this standpoint, whoever reads two pages of SCRIPTURE STUDIES each day with the suggested passages connected with those two pages, would do more Scripture studying in that time than he could do by any other method. Whenever he reads these pages and calls the corresponding or connecting Scriptures to mind he is drawing from the whole Bible, from Genesis to Revelation, with practically every page he reads. Now is it possible to find any other Bible study that would accomplish as much for us in the same time as this would do? If there is we ought to take it. If there is not, then we have our option.

===================

R4686 : page 299

WAS JACOB'S COURSE WITH ESAU DISHONORABLE?

THE question has been asked, Why did Jacob take from his brother Esau the birthright and blessing? Why did he not give him the pottage when he was hungry, instead of selling it to him? We think it fair to infer that both Esau and Jacob were hungry. The proof that Jacob was hungry was that he had prepared the pottage. We also have proof that Esau was hungry; but we have no evidence as to which was the more hungry. We will suppose that they were about alike hungry and that there was not enough for two to get a meal. Esau made it known that he wanted something to eat and Jacob thought this a proper time for him to secure something which Esau had, but which Esau did not really want.

It is also reasonable to suppose that the whole life of Esau was careless of religious matters and interests. He married into families of surrounding heathen people, entirely in disregard of the promise made to Abraham, getting several worthless wives, according to his mother's statement. This being true, it seems quite likely that he and Jacob had many talks about God's promise to their grandfather Abraham, and how the fulfillment of the promise would come about, and that Esau had all along been an unbeliever; and now, when the opportune time came and they were both hungry and the food was there, Jacob said, "You don't care for your birthright, Esau, and you do not appreciate this promise made to Abraham; it does not count for anything to you; I will tell you what we will do. You may have the supper and I the birthright. Is it a bargain?" Esau said, "It is a bargain, for I am more desirous of the supper than the birthright."

It was a fair transaction. If one buys a house at a bargain and both buyer and seller are satisfied with the transaction, we would not say that it was cheating or robbery; and so with Jacob. The Abrahamic promise, so far as Esau's expectation was concerned, was not worth anything. He had no confidence in the promise. The Apostle Paul calls our attention to the matter and says that Esau was profane; that is, he did not count the promise of God as worth anything; he was willing to sell it for a mess of pottage, as though he was getting the better of the bargain, probably saying to himself, "That poor brother of mine does not know what life is; if he would only take a few lessons from me he would begin to live. Here he is believing something that God said to grandfather Abraham, and he thinks he will get something wonderful out of it some day. I do not think it worth considering." And so Esau doubtless thought he was the gainer over Jacob in getting the supper.

R4686 : page 300

ESAU CARED ONLY FOR THE EARTHLY PART OF THE BIRTHRIGHT

It has also been asked, "Why did Jacob attempt to deceive his father?" Jacob was trying to obtain that which he had bought and which he saw the seller would not deliver. Jacob knew his brother was a dishonest man to start with. All the arrangements were made for Esau to receive the blessing that he had sold, and now he was about to steal it. Jacob must have reasoned, "I will try to prevent his stealing it; I have bought the birthright; I have a right to represent Esau in this matter; I shall merely try to have justice done, to get my father to do that which is right and proper, that which I know is God's will, because God told our mother about the matter at the time of our birth--that the blessing was to come to me; and here in God's providence it has come to me in a legitimate way by my brother's not caring for it and my caring a great deal for it. Now it is only a question as to how I shall get it. As a matter of fact, Esau does not value the birthright except from the earthly standpoint. I know he does not care a whit for the promise made to father; he has no confidence in it. All he thinks about is the property that will go to me if I am recognized as the elder son."

Jacob knew that he would be in trouble if he would try to get the blessing, and yet he was so in love with the promise that a great blessing would come out of it, that he was willing to forego everything. He was willing to become an outcast from his home if he might only have the spiritual part of the promise, and so he left his home with the distinct understanding that he was losing his father's earthly possessions and getting only the spiritual blessing which Esau did not desire. He did not attempt to take from Esau the portion that Esau wanted.

Some one might query, if Jacob knew that the Lord promised him this blessing through his mother, was it not a lack of faith for him not to recognize that the Lord would give it to him without any deceit or misrepresentation? We suppose that if Jacob had lived in our day and had all the advantages that we have, the instructions of the Old and New Testaments and the begetting of the holy Spirit, he might have learned to exercise his faith, which was already a strong faith as respects God's promise; he might have learned to wait on the Lord. We have many advantages over him in all these respects. He had very few examples before him respecting the waiting on the Lord or anything of that kind, and he did at least show his zeal and energy and confidence in God in the course that he took; and for a person not begotten of the holy Spirit we think he did wonderfully well.

JACOB WAS NOT REPROVED OF THE LORD

We think it well for us to remember in this connection that we should measure all of our ideas according to the Divine standard, and if we do not do so we make a mistake. The Divine standard rules. Now, according to the record, there was not a word said by the Lord against Jacob in this whole procedure, and if God had nothing to say against him, who are we that we should have?

When Jacob fled to Padan-aram for fear of his brother, forsaking his home and all the property that was his according to his purchase, willing to let it remain permanently in the hands of Esau, as he had intended to do anyway--when he fled from home and had nothing but a stone for his pillow, that very night the Lord appeared to him in a dream; a vision or picture was given him of the blessing that was his. This indicated that God's favor was with him. Now to think that God could and would conspire with an evil person is not our way of reasoning on the matter. We do not object to others reasoning differently. We will reason according to the standard the Lord raised, and say, "Thus it is written."

It may be that there was something not written in the record that might give a different view of the matter, one more easy to comprehend. The Apostle Paul commends Jacob's faith, but counts Esau's selling the birthright as reprehensible, and tells us that we should not be like the "profane person who sold his birthright." (Heb. 12:16.) In this Paul seems to intimate that there may be some who wish to sell their birthright and others who may wish to buy the birthright.

The Jews in our Lord's day who failed to accept the invitation of the Lord and who were not Israelites indeed, these sold, for the "mess of pottage" of earthly blessings and earthly favor, their heavenly, their spiritual rights; and we who are Gentiles and to whom this right did not appertain by nature, have been invited in to see if we will appreciate the privileges and win the prize--and we will win the prize; we will get the birthright of Esau and the Esau class will not get it.

R4688 : page 300

THE TRIAL HOUR

EPH. 6:10-18.

The "hour of temptation" has come to the Church,
    The time of her testing is here,
And storm-clouds of ominous portent roll up,
    Betokening the tempest is near.

The carnage grows fiercer 'twixt error and truth,
    The hosts of the foe press around
As the day waxes late and the shadows grow long,
    And their tauntings and boastings abound.

And many who fought in the ranks by our side,
    Have been pierced by the enemy's dart;
Their "shield" and their "helmet" lie prone in the dust,

And the "arrow" has smitten their heart.

Their arm lost its cunning in wielding the "sword,"
Their "breastplate" was loosed from its place,
The "helmet" was lost and the shafts of the foe
Smote them down and they sank in disgrace.

O, dear fellow-soldiers! O brethren in Christ!
Let us gird up our "armor" anew!
Let us heed the sure Word of our leader and "Head"
And be loyal and steadfast and true.

The night hastens on--only one hour to fight;
No thought now of wavering nor fear;
Our Captain calls, "Onward!" then close up the ranks,
For the hour of our victory is near.

Courage, comrades! The banner of truth waves aloft;
No such banner was ever unfurled!
We will follow its lead e'en thro' carnage and blood,
For by it we shall conquer the world!

Tho' feet may grow weary and hearts throb with pain,
Let us never give up in the fray;
Our Captain is strong and can know no defeat,
And will guide to the end of the way.

Soon the fight will be over, the conflict be past,
And the "roll-call" will sound thro' the sky,
Will you answer your name? Shall I answer to mine?
Can we gladly respond: "Here am I!"

O, God of the battle, our Father, to Thee
With strong supplication we cry!
The conflict is deadly and wily our foe,
Yet we know that deliverance is nigh.

And thou who hast guided and led all the way
Wilt guide 'till the victory is won,
'Till the night is all spent and the glad day has dawned,
And we hear thy sweet plaudit, "Well done!"
ALICE G. JAMES.

===================

R4686 : page 301

THREE TEMPTING QUESTIONS

--MATTHEW 22:15-22;34-46.--SEPTEMBER 18--

Golden Text:--"Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

THE Pharisees and Sadducees of our Lord's day were the leaders of religion. They had formed a trust or federation, so to speak, and rarely made an attack upon each other, although their doctrines were directly opposed. The Pharisees acknowledged God and the prophets and the Law, and believed in a future life by a resurrection from the dead, and believed in a coming Messiah to exalt their nation and through it to bless the world. The Sadducees believed nothing of the kind--they were agnostics, Higher Critics. They were making the

R4687 : page 301

best of the present life, doubting any future existence. The Pharisees opposed Jesus because he did not acknowledge them, but criticised them, and showed the hypocrisies of their claims to be perfect and holy in the keeping of the Law, and reproved them for their lack of sympathy with the poor and less pretentious.

The Sadducees opposed Jesus because, from their standpoint of unbelief, he was a fraud. But even as a fraud they would not have bothered themselves to oppose him, only that they perceived that he was gaining an influence with the people--an influence which they feared might, sooner or later, lead to some disturbance of the peace and unfavorably influence the conduct of the Roman Empire towards the Jews. So while the Sadducees and Pharisees both opposed Jesus, their opposition was for different reasons.

The triumphal entry of Jesus into Jerusalem, and the crying of the multitude, "Hosanna to the Son of David," the Messiah! awakened envy in the minds of the Pharisees. But in the Sadducees it produced a fear that the common people should become so aroused as to involve their nation in some strife with the Empire. The Pharisees strove to turn away the sympathy of the people from the Great Teacher, and, to this end, sought to catch him in his words by putting the question,

"IS IT LAWFUL TO GIVE TRIBUTE?"

They reasoned that if Jesus would say, It is not lawful, they would have little difficulty in having him arrested as a leader of sedition and thus compel Pilate to put him to death. They reasoned further that if Jesus should answer that it was lawful to give tribute to Caesar he would thereby alienate the sympathy of the multitude, which cried "Hosanna!" after him; for the Jews held, almost superstitiously, the idea that they, as God's Kingdom, must not pay tithes to any earthly Kingdom--that it would be irreverent to do so, excepting under compulsion. We notice how artfully they endeavored to ensnare the Master by complimenting him upon his truthfulness, saying, "Master, we know that thou art true!" Not only so, but they sought to impress upon him their appreciation of him as a Teacher--that he would teach the light, the Truth, at any cost. And so they said, "Thou teachest the way of God in truth!" And further, they fortified their position by saying, "We know that thou regardest not the person of men!"

These treacherous compliments were intended to ensnare him, but he promptly answered, "Why tempt ye me, ye hypocrites?" Why do you veil your base designs under guise of speaking for the Truth? "Show me the tribute money." This was, literally, the census coin in which the tax was to be paid. They handed him a denarius, the usual wage for the day laborer, corresponding in value to about seventeen of our cents. Jesus asked, "Whose is this image and superscription?" They answered, "Caesar's." Jesus replied, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." No wonder the wily Pharisees were troubled to know how to catch him in his words! On the contrary, they were caught; for all of their complimentary remarks stood to his credit in the minds of the common people.

WHOSE WIFE SHALL SHE BE?

Next, the Sadducees, the agnostics, tried to entrap the Great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. To which of them will she be wife in the resurrection? They did not ask, To which will she be wife in heaven or Purgatory or eternal torture, for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead, and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer: "Ye do err, not knowing the Scriptures, neither the power of God!" You do not understand the Scripture teaching respecting such questions, and you are ignoring in your question the great Divine power which, at that resurrection time, will be exercised and will straighten out all the difficulties of the situation. Then the Great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection, such as would get a complete raising up out of sin and death conditions, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposed great and unanswerable question of the Sadducees fell flat and their ignorance was exposed.

WHICH IS THE GREAT COMMANDMENT?

Next, one of the Doctors of the Law endeavored to entrap the Lord on a question of the relative importance of the Divine commandments, asking which Jesus considered the great one of all. The Great Teacher promptly divided the ten commandments into two, according to the Law (Deut. 6:5), and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great (chief) commandment.

And the second is like unto it--"Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." What could the Lawyer say to such a summarization of the Law? He had nothing left to say. He was answered as never before.

THEN JESUS TURNED QUESTIONER

The Great Teacher asked the Pharisees, "What think ye of the Messiah? Whose Son is he?" They answered, "The Son of David." The Teacher then queried, "How then doth David in spirit (prophetically) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then calleth him Lord, how is he his Son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer his. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh--that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David, but that in his glorification he is David's Lord in that David will receive through him, in due time, not only resurrection from

the dead, but also the blessings of participation in the Messianic Kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes (rulers) in all the earth."--Psa. 45:16.

AN ILLUSTRATION IN AN EARTHLY PRINCE

At a German function in Berlin the story goes that a Colonel met a young officer unknown to him whose only decoration was a large medallion set in brilliants. The Colonel inquired, "Lieutenant, what is that you have on?" The young man replied modestly, "An order, Colonel." The Colonel replied, "Not a Prussian Order; I know of none such." "An English Order, Colonel," said the young man. "And who in the world gave it to you?" asked the Colonel. The reply was, "My grandmother." The old Colonel began to think that the young man was making game of him and inquired, "And who may your grandmother be?" To his utter astonishment and dismay the answer was, "Queen Victoria, of England." Here was a Prince in disguise. And so Jesus was the great King of Glory in disguise. "He was in the world and the world was made by him, and the world knew him not."--

John 1:10.

====================

R4687 : page 302

SUCH SHALL NOT INHERIT THE KINGDOM OF GOD

--GALATIANS 5:15-26.--SEPTEMBER 25.--

Golden Text:--"If we live in the Spirit,
let us also walk in the Spirit."

ST. PAUL was a practical man, not merely a theorist; he brought his teaching down to a practical level which his readers could comprehend. Today's Study is one of these. Like all of St. Paul's epistles and entreaties, it is addressed to the Church, to those who have turned aside from the broad road of selfishness and worldliness, to walk the narrow way, in the footsteps of Jesus, and thereby to become joint-heirs with Jesus in his Messianic Kingdom, which is shortly to bless the world. Nevertheless, many who are not saints, many who are not wholly consecrated to God, may draw valuable lessons from the Apostle's words in this lesson, as well as in others. Many lessons of life specially applicable to those who have made a consecration to be the Lord's followers are valuable also to the remainder of mankind.

The Christian has, so to speak, stepped out of his old self and become a New Creature, a Spirit being, which merely resides in the flesh and has interests that are distinctly separate and often antagonistic thereto. The Apostle urges these to walk in the spirit; that is to say, to let their daily course of life be in accord with their new nature. So doing, they will resist and not fulfil the desires of the flesh. Why? Because they will realize that there is an antagonism of interests as between the desires of the flesh and their desires as New Creatures. The two are at warfare, the one desiring against the other. There may be a truce for a time, but there will never be peace

R4688 : page 302

between them. Our interests as New Creatures are along spiritual lines, while our depraved appetites and tastes go in the opposite direction. Hence the Apostle said, "Ye cannot do the things that ye would!" As New Creatures you would follow in the footsteps of your Master, perfectly, but having fallen flesh, you cannot do this! You can only hobble after him at very most. But if we take this position and become his followers, we will be no longer under judgment according to the flesh, but will be judged as New Creatures, perfect in will--rendering the best obedience to righteousness we are capable of, under our handicap of imperfect human organism.

THE FRUITAGE OF THE FALLEN FLESH

In order that none might make a mistake as to what would constitute the desires of the flesh, the Apostle recites them and declares that they are manifest or openly discernible, namely: "fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like, of the which I forewarn you, that they which practise such things shall not inherit the Kingdom of God." These are works of the fallen flesh and antagonistic to righteousness. All of God's people are to resist them, if they would not lose his favor. They have the seeds of all these iniquitous things in their flesh, received by heredity; but their minds, their wills, have been changed, converted, turned around, to righteousness--to the doing of the will of God. As New Creatures they must not practise the fleshly things, else they will not grow in the fruits and graces of the holy Spirit and will not be fit for the Kingdom.

The Apostle does not here say that if anyone were overtaken in a fault and lost his temper, for instance, and got into strife, that this would bar him forever from the Kingdom. He might, indeed, through tears and prayers and Divine forgiveness, come back into harmony with God and subsequently become a valued soldier of the Cross and follower of the Lamb. But if any practise such things they should know that they are developing and strengthening a character contrary to the one which God will approve--they are going backward and not forward. Let us note the difference between an accidental slip with a penitent recovery, and a wilful practising of a wrong course. Alas! how many Christians have the evidence in themselves that they will not inherit the Kingdom of God --unless they make a fresh start and reverse the order of their living!

THE FRUITAGE OF THE HOLY SPIRIT

If the Apostle led us into a tangled wildwood of human selfishness, thorns and thistles, as a specimen of the fruitage of the fallen flesh, he next leads us in the opposite direction, and shows us the fruits and flowers of sweet odor which belong to the Garden of the Lord. He tells us that these delightful fruits of the Spirit should more and more be cultivated, and should be developed to perfection in our hearts, and, as far as possible, should overrun and cover and choke out the imperfections of our flesh. The fruits of this garden are all the fruits of the Spirit of God--all such as he originally planted in man and which have become vitiated through sin--all such as he now has implanted afresh and would develop in the hearts of his sanctified ones. The fruits of the Spirit, which should be manifest in all of the followers of Jesus in more or less perfection are these: "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance; against such there is no law."

The Apostle explains that those who have become Christ's followers have crucified the flesh with the passions and desires thereof. They have voluntarily agreed that they will live contrary to the emotions and desires of the fallen flesh. He urges, If we live by the Spirit, by the

R4688 : page 303

Spirit let us also walk! It is the Spirit of God which has quickened us and which ultimately is to perfect us. But it can perfect us only if we are led by it and walk in its ways. Otherwise we will not be fit for a place in the Kingdom, whatever other place in God's arrangements we may have. One of the most dangerous besetments of the Christian is vanity. It leads to more trouble, provokes more quarrels and envyings than is generally supposed. If we are walking after the Spirit of our Master, it will mean that instead of being vainglorious we will be meek, humble, teachable. And only such will eventually be ready for the glory, honor and immortality which God will bestow upon the faithful at the Second Coming of our Lord and Savior Jesus Christ.

====================

page 303

SOME INTERESTING LETTERS

DEARLY BELOVED BROTHER RUSSELL:--

We desire to express to you and your most efficient committee our thanks and appreciation for your untiring efforts for the comfort of the brethren, and also to congratulate you upon the success of the great Convention at Celoron. It was good to be there. How we enjoyed your generous and cordial hospitality at Peacock Inn and your talk on Monday evening, Aug. 1! Nothing cold about the reception but the cream; that was very cold and delicious. As long as memory lasts we shall revert to that happy evening and those six hundred friends, bound together by bands of Love and Truth, which will endure throughout eternity. Some months ago we took the Vow, and are glad that we did.

Your Sisters in Christ,
MRS. F. A. STEELE,
CLARA P. STEELE.

DEAR PASTOR:--

Thirty years ago at a meeting for children I saw Jesus as my Savior, and I was very happy. I had the desire to speak to everybody I met about my Savior, and oh, such a longing to go to China as a missionary overtook me; but when I came to be about sixteen years of age I read Calvin's Confession of Faith. I spoke about it to my father, who was a strict United Presbyterian, and very strong on election, as set forth in the Confession of Faith. Very soon I lost the joy I had and became sad and indifferent about trying to bring others to Jesus, as I felt they were powerless to make themselves of the Elect.

Thank God, two months ago he drew my attention to a notice in a barber shop window of your prospective lecture on "Hereafter." I went and heard you, and have since read the DAWN-STUDIES. I cannot express the blessings I have received through them.

I felt constrained to write you, as I thought you would also like to know that I have taken the Vow. I trust to pay it unto the Lord in his strength.

Yours in the love of God,
MRS. HELEN HANDASYDE.

ALLEGHENY, PA., Sept. 4.

BELOVED BROTHER:--

The closer I get to the places where you have walked and labored the most, the more I am impressed with the closeness of your walk with God, and the more do I desire to follow in your footsteps.

As I have just viewed your old home, gone all through the old Bible House, stood in the pulpit occupied by you for so many years, and have now looked around over these beautiful hills over which you have gone, my heart goes down deep into my consecration vow, and I am renewedly determined to be found, by his grace, faithful unto death. With much fervent love I remain

Your brother in Christ, MENTA STURGEON.

DEAR BRETHREN:--

I take this opportunity of writing you in regard to a rather strange experience which I have had out in this western country.

A new Methodist minister was sent in here about six weeks ago and, after looking the field over, decided to organize a Sunday-school in this neighborhood. The school was organized two weeks ago, and I was unanimously chosen as Bible teacher for the whole school. On the following Tuesday this man visited at the house where I and my son have been working, and, after some conversation, started to catechise me, with the result that he decided to dispense with my services and appoint another in my place. The matter came up on Sunday last, and, after explaining to the congregation that I was not a safe man to have as teacher, requested them to appoint another.

The congregation, however, were not satisfied with this way of doing things, and suggested that I have a chance to defend myself, which was granted, with the result that I was reappointed by the people and the preacher set aside. We are to have our first study on Sunday next. I have been wondering just what course would be best to pursue, and would like to have the benefit of your counsel in this matter.

None of these people has ever heard about or read any of your literature, and are somewhat curious to know just what we teach. I have thought of starting with "Some things to remember when studying the Bible and the importance of sound doctrine," and then follow it up with Ransom and Restitution lessons, etc.

Yours in the Master's Service, W. G. O.

DEAR SIRS:--

I have read three volumes of your SCRIPTURE STUDIES and some of the pages many times. I am deeply interested in what I have learned and am trying hard to get others interested. My religious faith is Baptist. The members of my Church snub me sometimes, and my pastor snubs me all the time, because I believe what I have heard and read. My pastor has openly denounced me from his pulpit, which I feel badly about, but I can never give up that which I believe to be truth.

Any one of your tracts that is best suited to the needs of my pastor would you please send it to me or to him.

__________.

OUR DEAR BROTHER RUSSELL:--

We have just returned from San Francisco, where we enjoyed a feast at Brother McMillan's meetings. Since we are now alone here we sometimes attend the classes at San Francisco and Oakland, seventy-five miles distant. No! we are not alone; we always claim the promise.

We greatly enjoyed the privilege of distributing Peoples Pulpit announcements of the meetings. In this town we mail a good many Peoples Pulpits and on Saturdays we place them in the farmers' rigs as they are tied at the plaza.

While working among the flowers in my greenhouse I discovered a vegetable cure for eczema and inflammations of the skin. I know it is good, for I cured myself with it. I call it "Floral." It seems to be another evidence of the nearness of the establishment of the Kingdom.

We want to express to you in a few words that this great Truth is becoming more of a reality to us as the end of the course draws near, and we strive the more to make our calling and election sure. We do thank our Heavenly Father for the increasing light he is giving us through that willing servant to those who hunger and thirst for it.

G. J.

DEAR BROTHER RUSSELL:--

Love and greetings in the one hope of our calling, to be joint-heirs with our Lord and Saviour.

It is my earnest desire to be more faithful daily in living my consecration vow--to scrutinize my every thought and word and act more closely, so that I may be the better enabled to serve the Lord and his dear Flock. I want to be more and more thankful for the wonderful way he is leading me. I raise my voice in thanksgiving to our dear heavenly Father for permitting me to read the STUDIES IN THE SCRIPTURES, which have answered the questions that I had been asking much of my life. Next to the Bible, they are the most excellent books ever written; they have helped to bring me much closer to our dear Redeemer. May the Lord's richest blessings be with you, dear Brother Russell, throughout your pilgrim journey.

Enclosed please find draft; may it help to carry on the good work in the Lord's service.

Yours in his service, B. A. KRENZ.

====================

STUDIES IN THE SCRIPTURES
"MILLENNIAL DAWN"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., The Plan of the Ages, gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition 85c. (3s. 6-1/2d.)

SERIES V., The Atonement Between God and Man, treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXI OCTOBER 1 No. 19
A.D. 1910--A.M. 6038

CONTENTS

Views From The Watch Tower........................307
Signs of Restitution Continue.....................307
    Church Federation at the Door.................308
    "The Image of the Beast"......................308
"Watchman, What of the Night?"....................310
St. Paul and Moses Patriots Extraordinary.........311
Wise and Foolish Virgins..........................312
The Reckoning Hour................................313
The Sheep and the Goats...........................314
The Mark of Perfect Love (Poem)...................315
This Looks Reasonable.............................315
Some Interesting Questions........................316
    Moses and the Law Covenant....................316
    Justification by Faith........................317
    How to Determine the Lord's Will.............317
    Faith the Gift of God.........................318
    Is the Church in the Flesh a Royal
      Priesthood?.................................318
Some Interesting Letters..........................318
Berean Questions in "Scripture Studies"...........319

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

BROOKLYN, N.Y., OCT. 2

Morning rally for praise and testimony at 10:30 o'clock at the Brooklyn Tabernacle, 13-17 Hicks street. The evening Praise Service at 7 and Question meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the public at 3 p.m. by Brother Russell will be in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street.

NEW YORK CITY, OCT. 9

By invitation of prominent Hebrews, Brother Russell will speak on "Zionism in Prophecy" at the Hippodrome, West 44th street and Sixth avenue, at 3 p.m., Sunday, October 9.

LONDON, ENGLAND, OCT. 23, 30, NOV. 6

Brother Russell will sail for Great Britain on Oct. 12 and will speak in Royal Albert Hall at 7 p.m., on above dates.

CLEVELAND, OHIO, NOV. 20

OKLAHOMA CITY, OKLA., NOV. 27

R4694 : page 306

THE ANTITYPICAL JUBILEE BEGINNING

Some of our readers have been disturbed by one item relative to the beginning of the antitypical Jubilee in the September number of the Overland Monthly. Nothing in that article is intended to be different or contradictory to our presentations in the SCRIPTURE STUDIES showing the year 1875 A.D. as the opening year of the antitypical Jubilee of a thousand years. In the Overland article we merely showed that the seventy years destruction of Jerusalem in the days of Daniel represented Israel's entire Jubilee system. We showed two ways of counting it:--

(1) Seventy times fifty equals 3,500 years;

(2) Nineteen times fifty plus fifty-one times forty-nine equals 3,449 years ending with 1874, marking 1875 as the first year of the antitypical Jubilee.

The latter is, to our understanding, the proper method of counting the Jubilee and agrees perfectly with our presentation of the matter in SCRIPTURE STUDIES, Volume II.

HARVEST WORK--COLPORTEURING.

Remember that harvest privileges may soon cease. Remember that they are now many and great. Remember the Master's word, "He that reapeth receiveth wages and gathereth fruit unto life everlasting."

We have plenty of territory open, both for SCRIPTURE STUDIES and for HEAVENLY MANNA. The publishing of the sermons is preparing many for the SCRIPTURE STUDIES. All who purchase and use the MANNA are blessed and ready then to buy and read the STUDIES. Write to our Colporteur Dept.

====================

R4688 : page 307

VIEWS FROM THE WATCH TOWER

SIGNS OF RESTITUTION CONTINUE

THE United States Government is experimenting with a new kind of wheat recently found in Palestine by Dr. Aaronsohn. Experiments are being made in the arid districts of the far West, where ordinary wheat failed for lack of moisture. The claim made for the new wheat is that it is really the very oldest of all the various wheats--the original or wild wheat, the parent from which all other wheats have descended. Lost for a long time, it is now coming to the front again. Dr. Aaronsohn declares his belief that not only wheat, but oats, barley and rye originated in Syria and Palestine. He claims for this parent or wild wheat that it endures the most extreme climatic conditions, enduring more cold and more heat than other varieties, and subsisting with almost no moisture. He claims also that it is not subject to the pest which attacks others. What will our evolutionist friends think of this--that the parent wheat is better than any of its children.

Wheat is the great staple of the world, and, used with milk as a diet, it supplies really everything essential to the maintenance of the human system; hence, as the New Dispensation will be ushered in, the matter of wheat will be an important one. Dr. Aaronsohn says, "It seems to me that we are justified in hoping to produce races of wheat better adapted to the semi-arid regions of Algeria, Tunis, Syria, Egypt and Turkestan, as well as to those of America. If we secure races that will enable us to increase the yield by as much as one bushel per acre on these vast areas, the world's total production of wheat will be materially augmented."

MIRACLE WHEAT AND MIRACLE RYE

Some years ago we made mention of the miracle wheat discovered in Virginia, which originated with the fruitage of one grain found growing by itself. Two grains of this wheat were given to the Editor, who, in turn, handed them to a brother in the Truth, who reported that the two grains produced 1,312, which, planted, produced five pounds--one grain having fifty stools of well-developed stalks or straws. The brother planted the miracle wheat

R4689 : page 307

alongside of some ordinary wheat, and reports that the miracle wheat heads are from three to five inches long and from three to five grains to the mesh, whereas with the common wheat the heads are from two to three inches in length.

Another brother obtained some of the miracle wheat and, out of the first crop, presented the Editor a peck of the same. This was entrusted to another brother, a farmer, who has just handed the Editor $100 proceeds therefrom, with the following report:--

As you remember, I secured also a peck of the miracle wheat from a brother in the Truth as a donation to yourself (because he first heard of the miracle wheat through THE WATCH TOWER). This was sowed on half an acre of run-out land. On the adjoining half-acre was sowed a bushel of common wheat for comparison. The sowing was done in the midst of a seven weeks' drouth. During the late fall and the early spring the miracle wheat looked very thin compared with the common wheat. However, in the month of May both plots appeared to be about the same, except that the miracle wheat laid flatter on the ground. Late in June the miracle wheat was much the heavier, and stood nearly a foot higher than the common wheat, and about a week later in point of ripening. Not having threshed, I cannot at this writing report the respective yield, but am satisfied that the miracle wheat will be more than double that of the common.

The grains are in appearance similar to ordinary red wheat. I can with difficulty distinguish a difference. The color of the miracle wheat is a trifle richer. I will send you a photograph of a dozen heads and the largest stool I can find of both the miracle and the common wheat. Brother Kuesthardt advertised the wheat in his paper, and the money sent you is the result of the sales at $1 per pound.

Your brother in Christ, J. A. BOHNET.

RABBI SALE AN IDEAL CONGREGATIONALIST

The public press reports the following sentiments expressed by a prominent Hebrew Rabbi:--

"Orthodoxy as it is known today, with its doctrines, creeds and dogmas of the Trinity, the communion, of heaven and of hell, has been given a severe jolt by Rabbi Samuel Sale, of the Shaare Emeth Hebrew Congregation, in an address before a body of Christian ministers at the Congregational Ministers' meeting at the First Congregational Church.

"Rabbi Sale's remarks brought a breathless silence among his hearers, and his expressions regarding the "universal religion" created a sensation.

"In the views of Rabbi Sale his Satanic Majesty, starring through the ages as a figure of ignominy and evil, is given a new role, in which he is only a negative force and becomes a servant of God, not a rival, in the activities of men. Heaven is declared to be not a place for future preferment, but a condition to be realized here, now and forever. Hell is abolished,

R4689 : page 308

as being no justifiable disposition for those not qualified for eternal bliss. Adam and Eve are relieved from responsibility in the matter of original sin. The Bible, said to be as great a composite as Homer's Iliad or the Odyssey, is about as fallible as these. It is not a book of plenary inspiration, Doctor Sale asserted, for the only reliable scroll of the Law or the Word of God is the intelligent consciousness of the individual man.

"Rabbi Sale denies the Jews the privilege of being the chosen people, except in their own estimation. Christianity, as it is known today, with its foundation doctrines of the Trinity, communion and metaphysical difficulties, Doctor Sale classified as an aftergrowth, and entirely foreign to the exalted simplicity of the lowly Nazarene.

CREEDS BLAMED AS BARRIERS

"The jealous assumptions of creeds and dogmas, with their insistence on incidentals, conventions and artificialities, are blamed by Dr. Sale as the barriers which prevent the realization of the ideal religion--that preached of in the prophetic writings--the worship of God in the service of man.

"In serious mien, Doctor Sale smiled solemnly at the traditional idea that God revealed his laws in the beginning exclusively to the Jew. It was a very natural idea for the Jew to entertain, he thought. Choosing his words slowly and reflectively, he said: 'Not to Israel, not to man of any creed, sect or nationality, but to man, has God revealed himself. Not in the scroll, not in the Bible, is his infallible Word, but in the intelligent consciousness of every individual.'

"When he had concluded, there was a moment of thoughtful silence on the part of the audience, when Doctor Albert H. Jordan arose and said:--

"'That was great.'

"'We'd like to make you a Congregationalist, Doctor Sale,' a minister observed."

* * *

"The intelligent consciousness of the individual" was indeed God's original writing of his Law--in the first perfect man, created in his Maker's likeness. But the Bible tells truly that all of Adam's children are blemished by sin, and by its death penalty. What about people who have only unintelligent consciousness! And what about the thousands of gradations of unintelligent consciousness --all men! God gave a revealed religion for these in the Bible! Only those intelligently unconscious of their ignorance disdain it!

CHURCH FEDERATION AT THE DOOR

While the religious world has been waiting for the slow processes of denominational action to bring about Church Federation in a couple of years or more, some active ministers in various parts are hastening the matter by methods of their own. The latest of these movements, as well as the one nearest home, is described in The New York World as follows:--

"Protestant ministers in New York have taken a step that may lead, so they hope, to a united Protestantism in New York and eventually in all America. The meeting was held upon invitation of the Federation of Churches, and one hundred ministers present were made up of Baptists, Congregationalists, Disciples, Seventh Day Adventists, Episcopalians, Quakers, Lutherans, Methodists, Moravians, Presbyterians, Pentecostal Nazarines, Reformed Swedenborgians, Unitarians, Universalists and three ministers who said they did not belong to any of these.

"This, the most remarkable religious gathering ever held in New York City, was called a clerical conference. The Bronx and Brooklyn were represented as well as Manhattan. It was the first gathering, but it was announced that it is to be continued with regular monthly meetings, save during the summer.

"Among the ministers present were the foremost leaders in all the bodies named. All of the eight speakers asserted that hereafter Protestants are going to show a united front. Bishop Greer of the Episcopal Church presided.

BISHOP GREER OPTIMISTIC

"'We hear at times,' he said, 'that the churches are failing. It is not true. The churches are well filled, some of them crowded, and the proportion of men attending them is greater than ever. We are all well aware of the sin prevalent in our midst. But it has always been prevalent. The gain is that the churches now know it exists, and are doing something to stamp it out.'

"Speaking for Presbyterians, the Rev. Dr. George Alexander, moderator of the New York Presbytery, declared they stand ready to meet Episcopalians half way. Bishop Greer had mentioned the moderator by name, saying he wished he might have the privilege of laying on of hands upon such a leader as he. Replying, the veteran Presbyterian leader said he would not seriously object. It surely would not hurt him, and it might do good. He allowed there are some Presbyterians in New York who stand on what they are pleased to call their principles, but he added that some who have few principles manufacture them out of their prejudices.

"The Rev. Nehemiah Boynton of Brooklyn, speaking for Congregationalists, enumerated the political, social, amusement, Sabbath rest, labor and other questions on which, he said, Protestants might unite.

A STRONG LIST OF SPEAKERS

"Other speakers included the Rev. Dr. J. B. Remensnyder, who spoke for Lutherans; the Rev. Dr. F. Mason North, who believed the Methodists would join heartily; the Rev. Dr. Swift of the American Tract Society, who wondered how many religious bodies are 'willing to sacrifice their names in order that the cause of Christ may be advanced.'

"In closing, Bishop Greer stated that the next matter in hand is to hear from representatives of each body in the conference what are their hindrances to co-operation. The Bishop believed the time in America to be ripe for unity, and declared that the Episcopal Church stands ready to aid.

"The conference membership is to be much enlarged until, if possible, it includes all of the Protestant ministers in the greater city. The Unitarians and Universalists are usually barred in such meetings, but both were present, three men from each."

"THE IMAGE OF THE BEAST"

Here we have exactly what we have been looking and waiting for since 1881, when we announced the Federation of the Protestant Churches to be set forth in the Bible as one of the prominent features of the harvest of this Gospel Age. We then pointed out that the attempt to organize Protestantism, first made in 1846 through the Evangelical Alliance, would reach consummation soon. We pointed to the Scriptures which indicate that this Protestant Federation will so considerably resemble the Roman Catholic Institutions as to properly deserve to be called its "Image," and that the "Image" already existed

R4690 : page 308

in a disorganized condition, as represented in the terms of Protestant orthodoxy and their co-operation with Catholicism. We pointed out that the important matter waited on and necessary to the power and activity of the Protestant "Image" is the "life" which it is to receive from the Protestant Episcopal System.

Up to the present time Protestant denominations have hesitated to pronounce anybody or anything heretical, except as each denomination may have occasionally done this within its own borders. There has been a strong desire to formulate a creed which would have the support of all and permit the denouncing of everything outside of it. But the way to do this was not heretofore clear, because the retort might be, By what authority do you set yourself up as a judge of what is orthodox and what is unorthodox? What have you more than your own opinion of the Bible's teaching? Have you any authority more than others? Produce the authority.

The fear of being thus questioned has exercised a salutary effect heretofore, except with the ignorant. But when the various ministers of other denominations shall have in considerable numbers accepted re-ordination as ministers at the hands of Episcopalian Bishops, matters will be different. Speedily the validity of other ordination will be questioned. The authority of this so-called "Apostolic Ordination" will give seeming right of authority, dignity and power. After the prominent ministers of various denominations shall have submitted themselves to such re-ordination the "lesser lights" will make a rush for it. The Episcopal Church proffered it on easy terms years ago, and the only objection to its acceptance has been the fact that it implies that Protestant ministers heretofore have been without Divine authority, sanction, power or ordination to preach the Gospel as God's ambassadors.

R4690 : page 309

"THE BLIND LEADING THE BLIND"

The situation is becoming strenuous. The great ministers realize that with their own teachings and those of the colleges along the lines of Higher Criticism and Evolution, intelligent Christians are rapidly losing faith in the Bible. These ministers realize that this places Society in a dangerous position--that without faith in some higher authority, civilization would soon drift into anarchy. They feel the need of a substitute for the Bible--the need of some voice to address the people authoritatively. The desired end, they believe, can be best secured through the Federation of the Churches and the coming of all ministers of the Gospel under the Episcopal ordination. Then, they think, we will present to the world a large system and a bold front and command their attention to the voice of the Church and the Voice of God coming down through the "apostolic succession"--just as the Catholics do--a mild "Image" of Catholicism, but full of its power and vigor.

The Scriptures show that by the time this Catholic power and vigor and "apostolic-succession" authority are felt by the Federators, a spirit of autocracy and persecution of everything contrary to the Federation and contrary to Catholicism, of which it is to be the "Image," will be dealt with more and more severely, energetically and ruthlessly, as the masses fall in line with the Federative Movement and catch its spirit of bigness, dignity, power, authority--a spirit very different from that inculcated by the Master and the Apostles in meekness, gentleness, patience, long-suffering, brotherly-kindness, love.

Far be it from us to suppose that the gentlemen participating in the meeting described foregoing are animated by all the vicious malevolence which the Scriptures indicate will ultimately result. On the contrary, they little realize the end of the road upon which they are entering. It is a case of the blind leading the blind. As the Scriptures indicate, the ditch is before them--the ditch of anarchy, the very thing which they are desirous of averting. To us the Scriptures indicate that the prosperity of the Federated Protestant "Image" will for a little time be so great, so pronounced, and its arrogance become so great that the sympathy of the masses will be entirely alienated and turned into bitterness. Hence the Scriptures show us that the climax will come suddenly, unexpectedly, "In one hour."--Rev. 13:15-17.

IS THE WORLD BETTER?

"Commenting on Dr. C. W. Eliot's statement that 'The world has been re-made within fifty years,' Thomas E. Watson, the Southern statesman and publicist, responds with the inquiry, 'Is the newly made world of today a better world than that of fifty years ago?' Mr. Watson, answering his own question, wrote:--

"'It seems to be a fact that a large percentage of the people have departed from the old faith, in the matter of religion. It seems to me that this is indisputably true; but does the man who loses his faith in Christianity become a better man on that account? Is the scoffing son or grandson of the New England Puritan a higher, nobler type than was his pious forefather? Is the preacher's son who is an infidel a more useful citizen than the preacher father?

"'Again, are we an honester, more temperate people than were the Americans of fifty years ago? What is the exact social and moral significance of the fifty or sixty thousand divorces that are being granted by the courts annually? What weight is to be given to the fact that President Roosevelt appointed a commission to investigate existing conditions in the homes of the people of cities, and that this report, officially made after painstaking investigation, revealed such an appalling state of affairs that the government decided it would be advisable to suppress the publication?

"'Again, what is the real meaning of the astounding size of our yearly drink bill? And what is implied by the infinite variety and ingenuity of the devices invented to keep us from stealing? Every time you go into a store you are bound to be reminded of the fact that the proprietor places no confidence in the employee and the employee places none in the proprietor.

"'In the cash drawer, in the system of collecting fares on street cars and railway trains, in the check and counter-check at the hotels, in the elaborate system of the banks, in the expensive safe vaults provided against the burglar, the robber and the sneak thief--in fact, in every direction that our eyes take in the business world, we are bound to see that commerce goes upon the idea that every man will steal if he gets the opportunity, and the whole trend of the ingenious, elaborate, and constantly changing system is to take away the chance to steal. The entire precautional system cries out: 'Every one of us will steal if you don't watch us!' Was it that bad fifty years ago?

"We cannot agree with Mr. Watson, because of what he sees to commend in the past, that the people as a whole are not very much better conditioned than they were half a century ago. The writer here, who has almost reached the three score and ten, has seen great progress in the improvement of human life and living, much more than the most optimistic fancy of his boyhood days could have dared to imagine.

"Mr. Watson, who, by the way, is an ardent Baptist and clings most tenaciously to the 'old faith,' wants to know if the liberal religious teachings of today have made the present day American a more useful citizen than his orthodox father. We think it has. It is within our remembrance when there was constant warfare between the rival sects. The Catholics were denounced by the Protestants and the Protestants were as roundly abused by the Catholics. Liberalism has changed this."--The Sunday Call.

* * *

There are two sides to nearly every question--sometimes three. Two sides of a question are discussed foregoing. The third side, which harmonizes both, and which we believe is the Truth, is this:--

Moral standards of the world in general certainly have improved in many respects. The world as a whole is more intelligent, broader-minded and more benevolent than in the past. It is along religious lines that we seem to see an unfavorable comparison. The light and liberty of our day have overbalanced many of the best minds of the world and led into Higher Criticism, Evolution and various other doctrines contrary to the Scriptures. As a result, Christian faith is weak and sterling Christian character is becoming scarce. Our Lord prayed, "Sanctify them through thy Truth; thy Word is Truth." And we are learning that there can be no sanctification without the Truth. Hence the decline in Christianity, because of the departure from the Divine standard. True, indeed, many of the things believed by our fathers were unscriptural. True, indeed, many of the sentiments of the world today are sounder and clearer and more logical and more God-like.

If our forefathers had presented only errors, the loss of them would have been beneficial, rather than otherwise. However, with the errors, they had truths derived from

R4690 : page 310

the same Word of God and their faith rested upon a sure foundation, even though it was blemished, imperfect. A blemished faith is much better than no faith. And hence, from this standpoint, today is less favorable than fifty years ago. We could not expect Prof. Eliot, nor any other Higher Critic disbeliever in the Bible, to see the matter from our standpoint. Nor shall we try. It is our part to do what we can for the establishment of faith and for the purging of it from all the inconsistencies and errors of the "dark ages"--the restoring of faith to its original simplicity and purity. In so far as we succeed in ourselves or others, we know that the result will bring a blessing and sanctification, under which all the light and blessing of this present time will be helpful in a proper approach toward God and appreciation of his character and Word.

===================

R4691 : page 310

"WATCHMAN, WHAT OF THE NIGHT?"

From "The Life of Faith."

WATCHMAN, what of the night? The watchman said, The morning cometh." (Isaiah 21:11,12.) The nineteenth century beheld, perhaps, the most amazing progress the Church of Christ has ever experienced. A little more than a hundred years ago there was no Bible Society; today three Anglo-Saxon Bible Societies alone pour forth annually over ten million portions of the Scriptures, in four to five hundred languages of the world. Can any imagination conceive the spiritual effect of this mighty river of Truth pouring itself among all mankind? A little more than a hundred years ago missionary societies--apart from the Jesuit and Moravian --were practically unknown; in 1909 there were 19,875 missionaries scattered, as living epistles of Christ, through the heathen world. It would be difficult to say what was the membership of God's Church when the century dawned; but it is now computed that the membership of Protestant Evangelical communions is not less than one hundred and forty to one hundred and fifty millions. It is possible that eternity will reveal to us that the nineteenth century was the richest toward God of any century in the world's history.

Nor does God's worldwide advance slacken; the last decade is probably the most wonderful of all. "The morning cometh!" More educated converts have been won in India in the last two decades than in the whole preceding century. Bishop Moule, of Mid-China, says that when he first landed in that Empire it held less than fifty Protestant Christians; in the first decade of the twentieth century there have been 16,000 martyrs; and nearly two thousand missionaries are now planted throughout China. A little over twenty years ago the Christians in all Korea numbered seven; in 1908, alone, there were fifty thousand converts; and, at a recent conference of twelve hundred laymen, some walked for ten days to enjoy the Bible study. In Tokachi prison, in Kokkaido, Japan, a spiritual movement, sweeping through it in 1908, brought nearly two thousand of the inmates to Christ, and most of the prison officials have been baptized. Four years after the Welsh revival, in spite of the reaction, from sixty to seventy thousand converts were known to be established in church fellowship. The census bureau of the United States, reports that, between 1890 and 1906, an average of eight new churches had been built every day. It has been recently stated that within the last decade more Jews have become believers (it is, of course, but an approximate computation) than in all the seventeen hundred years after Paul.

All these are but symptoms of a work of the holy Spirit which is nothing short of stupendous. For the first time since our Lord ascended, nearly the whole world is now open to the Gospel, and is being penetrated by heralds of the Cross. The year 1908 was a phenomenal one in missionary advance; 164,674 native members were added to the Church, or an average of five hundred a day. Nor is the heroism of the Cross confined to any Christian group. Dr. Ambrose Shepherd recently met a young Roman Catholic priest in a railway carriage, on a farewell visit to his mother before leaving for the Congo. "When do you expect to come back?" Dr. Shepherd asked. "Never," was the reply; "we have buried fifteen already, and the average period of life is about two years"; and when the young priest arose to take farewell, in a voice that trembled with emotion, he said, "The life which I now live in the flesh, I live by the faith of the Son of God."

"The watchman said, And also the night." The facts are not more antithetical than are the words of the watchman. "Of no time in the history of the world," said The Times recently, "are so many signs of general unrest recorded as those which seem to confront us today"; or, in the words of the Bible Society's report (1909), "The horoscope of the future is written over with signs of incalculable change." As the Rev. James Johnston has pointed out in his, "A Century of Missions," the heathen and Mohammedan population of the world counts more by two hundred millions than a hundred years ago, while the converts and their families number less than three millions; a seventy-fold increase of the darkness over the light. There are millions more of heathen souls in China today than when the first Protestant missionary landed a hundred years ago; for every convert added to the Church a thousand souls are added to Chinese heathendom by mere growth of population. "If our plans of education be followed up," said Lord Macaulay in 1836, "there will not be a single idolator among the respectable classes in Bengal thirty years hence"; today there is a false god for every member of the population of India--between two and three hundred millions. In Japan there are four hundred and fifty heathen temples for every single Christian missionary. There are 400,000,000 of mankind who have not a leaf of the Bible in their 2,700 languages and dialects.

Nor is faith what it was in the lands of faith. In 1908, in the State Church in Berlin alone, the fall in membership was ten thousand persons. The Bible Society reports that the sale of the Scriptures is falling. In Liverpool--the third city of the empire--in 1881, 40 seats out of every 100 were filled at morning worship in the Free Churches; in 1891, 31; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. "Tom Paine's work," says the editor of the Freethinker, "is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology." At the last census in France, eight millions enrolled themselves as atheists; "We have driven Jesus Christ," says the Premier, M. Briand, "out of the army, the navy, the schools, the hospitals, the lunatic asylums, and the orphanages; we must now drive him

R4691 : page 311

out of the State altogether." This decay in faith is already producing its inevitable recoil in morality. While the population of the United States has grown one hundred per cent., crime has increased by four hundred per cent. The decade of unprecedented revivals--in Wales, Madagascar, Korea, China--is the decade of unparalleled earthquakes--at Valparaiso, San Francisco, Jamaica, Messina; it would seem as if grace is speaking her loudest as the earth trembles with premonitory judgments. The vast revival in Moslem lands; the flood of infidel literature which Japan is pouring into China, a fourth of the human race; the mushroom growth of such spiritisms as Spiritualism and Christian Science; the actual rumors of the rebuilding of Babylon and the Temple--"the watchman said, And also the night."

"The watchman said, If ye will inquire, inquire ye." "If the light that is in us be darkness, how great is the darkness"; and if the Lamp of Prophecy be extinguished, how inextricable is the confusion. "Inquire ye." Why inquire? Because the future which God has revealed, is the future which I ought to know; because without a knowledge of prophecy, the present workings of God are plunged in unintelligible mystery; because prophecy uncovers the pitfalls that lie in our path; because a knowledge of the future is of incalculable importance in shaping the present. Hear the watchman's mournful undertone: "If ye will inquire, inquire ye." It is a strange irony of the situation that worldly eyes can read the signs more acutely than the general Church. Says a novelist whose works sell by the hundred thousand, in many languages:

"All things that Christ prophesied are coming to pass so quickly that I wonder more people do not realize it; and I especially wonder at the laxity and apathy of the Churches, except for the fact that this also was prophesied. Some of us will live to see a time of terror, and that before very long. The blasphemous things which are being done in the world today cannot go on much longer without punishment. We know by history that deliberate scorn of God and Divine things has always been met by retribution of a sudden and terrible nature--and it will be so again."

Prophecy is the profoundest pessimism and the profoundest optimism; it is profoundly pessimistic of all that a Christ-rejecting generation is about to do; it is profoundly optimistic of all that an almighty and an all-gracious God will effect in the imminent establishment of his Kingdom. Dr. Kelman recently asked an eminent American man of science his solution of the problems of modern city life. "An emperor!" came the answer, swift and decisive. "An emperor?" asked Dr. Kelman, in surprise; "I thought you had done with all that in America. Besides, your emperor would need to be a very wonderful man, incapable of mistakes, and extraordinarily competent for leadership." "Precisely," was the quiet answer; "and we know the Man; we are waiting for him, and his name is--Messiah." "The thrill of that reply," says Dr. Kelman, "will never leave me."

"The Watchman said, Turn ye; come." It may be that some unbelieving eyes may alight upon these words. The Rabbis expound the Watchman, who speaks here, as the Messiah; so it is--"turn ye"--repentance toward God; and "come"--faith toward our Lord Jesus Christ. Why thus turn and come? Because, to press forward, if we are right, is to press forward amid perhaps the mightiest operations ever put forth on a worldwide scale by the holy Spirit.

"The difficulty in the world today is not to find God, but to escape him. Because every moment that a world hardens itself against Divine light, an atmosphere is being produced in which it is every moment more difficult to believe. Because, if to Chorazin and Bethsaida, after three years of Gospel opportunity, Jesus said, "It shall be more tolerable for Tyre and Sidon," shall it not also be said of our cities, after a thousand

R4692 : page 311

years of opportunity? Because nineteen hundred years ago the Night was far spent, and the Day was at hand; there can be no time to lose now. The day before the wall of fire rolled down on St. Pierre, the telephone clerk spoke through to Fort de France, saying that the people were fleeing. Next morning, at ten minutes to eight, he was heard to exclaim, "My God! it is here!" and he was afterwards found, with the receiver in his hand, burnt to a cinder. "Watchman, what of the night?" That is, what hour of the night is it? "Little children, it is the last hour."--I John 2:18.

===================

R4692 : page 311

ST. PAUL AND MOSES PATRIOTS EXTRAORDINARY

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."--Romans 9:3.

THIS is one of the most patriotic expressions to be found in the Bible. It is comparable only to the request by Moses in respect to the Children of Israel, that if God would blot out Israel, he should blot out him also from his book of remembrance and special favor. We have a very high estimation of St. Paul's generosity of heart and loyalty of mind to his kinsmen, the Jews, and also for that of the great Law-Giver.

We are not, we think, to understand this as though it merely read, I do wish myself accursed. Neither are we to understand this expression to signify, I could wish myself damned; but rather, I could wish myself cut off from membership in the Body of Christ, if by my being cut off it could be so arranged, in harmony with the Heavenly Father's will and provision, that it would benefit my brethren, my nation--so that as a whole nation the Israelites would constitute the Royal Priesthood and become Israel on the spiritual plane. I perceive that they do not realize how much they are missing. I feel such a grief for them, that having received the promises centuries ago and having hoped in these promises (many still hope in them) they are now so blinded as to reject the favors of God, because it was not on a spiritual plane that they anticipated them. If my being cut off from fellowship with the Lord Jesus Christ as a member of that Body of glory would thus benefit them and were to put me down on the plane of the "Great Company," instead of my being one of those who would share in the glory of the Kingdom, I would be well pleased, indeed, if it were God's will, that thus I might have the satisfaction of knowing that I had been such a blessing to my own people.

ST. PAUL'S GREAT UNSELFISHNESS

We confess that the Apostle's attitude on this subject is marvelous. We cannot doubt his sincerity. He was proving this in all of his course of life. For one to will to sacrifice his place in the Body of Christ for the sake of the multitude of his sinful nation, is something very wonderful. This, however, is not an example to us--that we should say that if we could bring some of our children or friends into the Truth we would be willing to be cut off for the benefit of these, and thus to subordinate ourselves and take the lower position. It is our privilege to take the position God has offered us, but those who may be able to rise up to so high a standard are worthy of admiration because of the grandeur of character implied. St. Paul's great unselfishness was one of his grand traits, and we think it would be well for each of us to cultivate that trait to a greater degree, looking to the interest of the brethren, willing to subordinate our own preferences and our own ways in certain particulars if we can see that this would be an aid to others, especially an aid to a number of others. This is the Spirit of Christ; this is certainly in full accord with all the instructions of the Lord--that we should humble ourselves, and in honor prefer one another, even to the extent of self-sacrifice. The Apostle's course was self-abnegation to an extent, however, that we do not understand the Lord has demanded, although he has said, "we ought to lay down our lives (our human lives) for the brethren."

In a sense, we might say that the Jewish nation stood related to Saint Paul in much the same way that the nominal Christian church of today stands related to the fully consecrated. They are our brethren by a nominal consecration or nominal profession. Such a relationship we ought to feel, we think. We believe this text encourages us to feel a great deal of interest in these brethren, and to be willing to do a great deal to help them. We do not know how many may really be saints and merely for the time blinded by the errors which the Adversary has caused to be promulgated. "The god of this world hath blinded the minds of those who believe not." (2 Cor. 4:4.) We understand these words, "believe not," to apply not only to an entire lack of faith, but to apply also to the various imperfect degrees of development of faith in ourselves and in others. What is it that has hindered us from reaching the very highest attainment of that which God has provided for us? Some of these errors are standing in the way. Where did they come from. They came from our Adversary.

"LET NOT SIN HAVE DOMINION OVER YOU"

And he it is who has completely blinded the heathen and has darkened the understanding of Christians, and we ought to be glad to do all in our power to remove those blinding influences. To whatever extent we do this, to whatever extent we are of aid to our brethren in the nominal church, it will make us proportionately sympathetic with them--not with the systems that are contrary to the teachings of the Word, but sympathetic with the people who are blinded by the teachings of those systems --not sympathetic with the blindness, but with those who are experiencing the blindness. The Apostle seems to give the thought of a gradual obliteration of blindness when he speaks of "the eyes of your understanding opening ye might be able to comprehend with all saints," etc. So we see that in our own cases it is a gradual opening of the eyes of our understanding, and this progresses in proportion as we get free from the power of Satan and his blinding influences. We get free from these influences in proportion as we lay hold upon the Lord Jesus Christ and his wonderful provision made for our liberation, that we might ultimately stand free in the liberty wherewith Christ makes us free. He makes us free as the Emancipation Proclamation made the slaves free. And yet, after the proclamation is made, it is one thing to learn of our liberty and another thing to avail ourselves of that liberty and thus to become actually free. It takes, perhaps, months or years to gain this full liberty from blindness. "Let not sin, therefore, have dominion over you."

===================

R4692 : page 312

WISE AND FOOLISH VIRGINS

--MATTHEW 25:1-13.--OCTOBER 2.--

Golden Text:--"Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."--Luke 12:40.

THE Great Teacher in today's Study tells us further about his glorious Messianic Kingdom and concerning those who will be accounted worthy to share it with him--as his Bride. This parable has not been of general application all through this Gospel Age. It applies merely at the close of the Age --at the present time, we believe. It does not take into consideration the world, nor even the nominal Church, but solely, only, the true Church, the Virgin class. The word "virgin" signifies pure and in using this term the Lord implies that he is referring only to those who have been justified, by faith and consecration, because by nature none are pure; none are holy; none are virgins.

FIVE WISE--FIVE FOOLISH

One of the special lessons of the parable is to show that amongst the pure, the wise, the consecrated people of God, there are two classes. For a time these will be all together--unseparated. But in the fulfilling of this parable certain circumstances and conditions and truths will develop and separate these two classes of saints, virgins.

The parable shows all the virgins as sleeping, waiting for the coming of the Bridegroom. Apparently, there is no difference; but really there is a difference--the wise had a larger supply of oil than had the foolish. Then came an announcement of the presence of the Bridegroom and a call to go forth to meet him. This implies that something from the prophetic Word at the appropriate time will call the attention of all the Virgin class to the presence of Messiah. But at the Second Advent it will be as it was at the First Advent, when John said of Jesus, "Behold there standeth one among you whom ye know not." We are not to expect the Second Coming of Christ in the flesh, but as a spirit being.

We are to remember that the Scriptures outline two distinct features connected with the Second Coming. First will come the parousia or "presence" of the Lord, recognizable only by the Wise and Foolish Virgins. In his parousia or "presence" he will test and prove his Church, dividing them into wise and foolish virgin classes --the wise virgins to become the Bride class and the foolish virgins to become the class who will experience

R4693 : page 312

a second grade of salvation--coming up out of great tribulation and becoming the Bridesmaids, so to speak, "the virgins, the Bride's Companions, who follow after her." (Psa. 45:14.) These will attain great blessings in spiritual life, but fail to gain the prize of joint-heirship with the Lord in his Throne, in his Kingdom.

Later on will come the manifestation of Christ with his Church, in power and great glory, in the setting up of his Messianic Kingdom and in the overthrow of everything contrary to it. Concerning this manifestation we

R4693 : page 313

read, "When he shall appear, we, also (the Bride class), will appear with him in glory."--Col. 3:4.

It will be in the time of the presence, the parousia, of the Son of man, for the gathering of the "elect," that all the Virgins will be awakened by the message of the Truth. Some will be able to appreciate, others will not be able to appreciate his presence. The latter will need to "go and buy" the oil, the wisdom, the understanding, of the Divine Word. It will cost some of them considerable of self-sacrifice and humiliation to learn their lessons. Such as obtain the oil in time will join the party that will go in with the Bridegroom to the marriage feast. Then the door to that High Calling will close forever.

Thank God that it is not as we once supposed--that the door of mercy is to close, shutting out the foolish Virgins of the Church, together with the whole world of mankind; and, as we once supposed, shutting them into eternal torment. The parable merely shows that the closed door will exclude any others from coming into the Bride class, to be joint-heirs with Messiah in his Kingdom. The door will close because the full number elected and predestinated to this high honor will have attained the necessary character-likeness of Christ and will have stood the necessary testings.

As no one of the Jewish priests could ever serve as High Priest if he had a superfluous finger or toe, it is thus shown in the type that the antitypical High Priest, the Messiah, will have only a definite, fixed number of members in his Body--neither one too few nor one too many. Later on, the foolish Virgins came to the "door," but found it forever shut. They lost the great prize. They were foolish in that they did not give attention to getting the oil in time; foolish also in that they cared too much for the things of this present life; but they were Virgins, nevertheless. They finally got the oil, which represents the holy Spirit, but too late! The door was shut! They could not be of the Bride class. The Master answered, I know you not. I could not recognize you as my Bride.

In view of this the Lord exhorts that his consecrated followers of the Church or Virgin class be constantly on the alert, because they know neither the day nor the hour of the Master's coming and of the invitation to go in to the wedding. The parable shows, however, that although the time of the Master's coming could not be known in the past, nevertheless, it would be known to all of the Virgin class "in due time." It will be announced, as indicated in the cry. The cry will be so loud that all of the Virgins will hear it, even though the world will have no knowledge of it. The Master merely wished us to understand that the great event would not be foretold in advance.

The parable does not show how the foolish Virgins, excluded from the wedding and from membership in the Bride class, will be treated. Other Scriptures, however, show that this foolish virgin class will share with the world in a great time of trouble, which will then come to every nation. In that time of trouble these foolish virgins will suffer severely and "Wash their robes and make them white in the blood of the Lamb," and thereafter be accounted worthy to "serve God in his Temple," though not worthy to be of the Temple. They will be accounted worthy to serve before the Throne, though not worthy to sit in the Throne. They will be accounted worthy to have palms of victory, but not be accounted worthy of crowns of glory. The lesson to God's people is to Awake, to hearken, to have our lamps, the Word of God, trimmed and burning, and to have oil, the holy Spirit, in our vessels --to be living in an attitude of full consecration to God.--Rev. 7:9,14,15.

We see the marriage splendor,
  Within the open door;
We know that those who enter
  Are blest for evermore;
We see our King, more lovely
  Than all the sons of men;
We haste, because that door, once shut,
  Will never ope again.

===================

R4693 : page 313

THE RECKONING HOUR

--MATTHEW 25:14-30.--OCTOBER 9.--

Golden Text--"His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

THIS study follows the one of last week. It also illustrates the fact that Messiah at his Second Advent, before appearing to the world in power and great glory and in the time of trouble, will be present amongst his consecrated people and many of them will know of his parousia, or "presence," in this time. He will do amongst them a judging work--deciding their rewards in proportion to their faithfulness. It is well that we keep in memory the difference between the parable of the pounds and the parable of the talents. Both represented money. But a talent is sixty times as valuable as a pound. In the parable of the pound, each servant got one pound, but in the parable of the talents the numbers given varied. In some respects all of God's people have one common footing and common privilege of service, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented in the present study, the parable of the talents.

This is another parable of the Kingdom. The Great Teacher himself went into the far country, even heaven; but before departing he delivered unto his servants certain blessings, privileges, opportunities--"to each according to his several abilities." The beginning of this parable was in the days of the

Apostles when Jesus ascended up on high and at Pentecost shed forth in the Father's name the holy Spirit, communicating a blessing upon each one of his followers, as represented in the talents and opportunities of each follower. All through this Gospel Age these servants have been making more or less use of their privileges and more or less wisely exercising themselves to serve the Master. Some traded with their talents, or used them in preaching, teaching, etc. And others hid them in the earth, perhaps under cares and responsibilities. After a long time the Lord of these servants cometh and reckoneth with them. This long time is the Gospel Age, and the presence of the King in the end of the Age to hear the report of his servants and to reward them represents the parousia (or presence) of Messiah and his testing, sifting work in his Church. We should distinctly note that this testing and proving is not of the world, for Christ never recognized any as his servants, except the consecrated. Many Christian people believe that we are now in the time when the servants of the Lord are rendering

R4693 : page 314

up their accounts, and when he is saying to some, "Well done, good and faithful servant; enter into the joys of thy Lord," and when he is saying to others, "Thou wicked and slothful servant...take ye away, therefore, the talent from him, and give it unto him that hath the ten talents." But all of this testing and rewarding of the servants of Christ is manifestly prior to any outward manifestation of the King in his glory, because the worthy ones are to share with the Master in his glorious manifestation and this testing must demonstrate the worthy ones, in advance of the revelation in glory.

TO RULE OVER EARTH'S CITIES

The one who had received five talents and used them wisely, energetically, faithfully, loyally, doubled them and was invited to share in the Master's joy and glory. His reward would be to sit as a ruler of many. In other words, the service of the present life is but an insignificant one in comparison to the glorious service which awaits the Lord's faithful people in the future--when they shall sit with Messiah in his Throne and, as kings and priests, bless and instruct and uplift and control Israel and all the nations of the world. The approval of the one who was given two talents and who was equally faithful, was in equally kind and benevolent terms. He also was a good and faithful servant over a few things; he also would be set as a ruler over many things; he also might enter into the joy of his Lord. The servant who failed to use his talent was branded as wicked and slothful. He knew in advance that the talent was given him for use and because he had professed to be a faithful servant. His failure to use the talent proved him disloyal, unfaithful. It was, therefore, taken away from him.

It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. He was a servant all the time. He respected the talent. He did not lose it. But he did not use it properly. He seems to represent a very similar class to

R4694 : page 314

the one described in our study of a week ago as the foolish virgins. This class will fail to get into the glories of the Kingdom, but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which this Age will end and the New Age be ushered in. The Lord grant that this lesson may help some of his consecrated servants to be more faithful, more careful, in the use of their consecrated talents, that they may glorify the Lord and hear his "Well done" in the end!

One difficulty with many of us in the past has been fear of the Master. We should have gotten better acquainted with him. We should have learned more respecting his real, true character and his purposes. If now the eyes of our understanding are opening, if now we are seeing the beauty of our talents and privileges of service as never before, let us quickly dig the talent out and wash it free from all soil of the earth and use it earnestly, zealously, vigorously, for the praise of our King, redeeming the time, knowing that the days are unfavorable.

===================

R4694 : page 314

THE SHEEP AND THE GOATS

--MATTHEW 25:31-46.--OCTOBER 16.--

Golden Text--"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

PREVIOUS studies have pointed us to the Kingdom and incited the Lord's people to strive to become members thereof--kings and priests unto God in association with the Redeemer. Today's study tells of the Kingdom, but from another standpoint. It explains the work of the Kingdom after it shall have been set up--after Messiah at his Second Advent shall have gathered his "jewels" to constitute his Bride class--after these shall be with him in the Throne of his glory--after he shall have taken unto himself his great power and shall have begun his Messianic reign of righteousness "under the whole heavens." It is important in every study of the

Scriptures that we recognize the Divine Plan as a whole and properly locate the teaching of each parable.

We know that the parable of the sheep and the goats belongs not to this Age, but to the coming Age of Messiah's glorious reign, because the introduction declares this, saying, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." Those sheep and goats will not include the Church, to whom the promise is, "When he shall appear, we also shall appear with him in glory"--sharing his Throne.

The salvation of the Church will be finished before the salvation of the world will begin. Today's study pictures the salvation of the world, showing us how every member of Adam's race will be on trial during the reign of Messiah and, by his obedience or disobedience to the light and knowledge then prevailing, he will be deciding his own everlasting future, either as a sheep or as a goat. It will require the entire one thousand years of Messiah's reign to complete the testing and separating work.

THE WICKED NOT TO BE PRESERVED

All then obedient will be recognized as children of God and brethren. All the disobedient will be reckoned as children of the Adversary and worthy to share his fate, because, under favorable conditions, they were rebellious. Such shall be destroyed with Satan in the Second Death, which is symbolically represented as fire, because fire is always destructive, never preservative. On the contrary, the sheep class at the conclusion of Messiah's reign will have reached perfection, the image and likeness of God, on the human plane. These will be invited to become the kings of earth under the Divine supervision--even as was Adam in his original perfection--crowned with glory and honor and set over the earthly creation.--Psalm 8:3-5.

The terms and conditions which will test and determine who will be sheep and who will be goats, who will be obedient or disobedient to the Divine regulations, will be mercy, kindness, love. The loving and sympathetic character is the only one which God purposes shall have eternal life, either on the heavenly or on the earthly plane--all having either the wolfish or devilish character, or even the goat character--of waywardness and unsubmissiveness, will be accounted unworthy of any further blessing after the close of the reign of Messiah. The testing then will not be as to believing or disbelieving, striving to do well or not striving to do well. The Church is dealt with now along such lines. God's dealings with us make allowances for our unwilling imperfections. But in the trial of the world in the future every man shall be tried according to his work, not according to his faith. In that time knowledge will have practically supplanted faith;

hence faith will have no special rewards. Works will then have the rewards, and each member of the race will be expected to strive for perfect works and to be assistants of the Great King Emmanuel and his Bride, the Church on the spirit plane. Mankind will be enabled gradually to attain such perfection of mind and of body as will make perfect works possible. At the conclusion of the Millennial Age perfect works only will be rewarded.

REWARDS AND PUNISHMENTS

We have already referred to the rewards that will be granted to the "sheep" class at the close of Messiah's Kingdom--they will enter into life eternal and become possessors of the earthly Kingdom originally given to Adam, but lost through disobedience, and redeemed by the sacrifice of Jesus and restored by his Messianic reign, for which we pray, "Thy Kingdom come; thy will be done on earth as in heaven."

As for the "goat" class, we have already intimated that their punishment will consist of destruction in fire, or destruction everlasting, the Second Death--the destruction which God has already determined for Satan and all who are his messengers and servants, after the manner of this goat class--because, with all the favorable opportunities, they failed to develop such characters as God could reward with life everlasting. The contrast is emphasized in the last verse of the study. These (the goat class) shall go away into eternal punishment; but the righteous, the sheep class, into eternal life. The contrast is perfect. The one gets life to all eternity. The other gets the specified punishment of destruction to all eternity. The Greek word here translated punishment is kolasin, which signifies restraint, cutting off--in this case cutting off from life--Second Death. "The wages (punishment) of sin is death."

Some one has well said:--

"Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny."

The Divine intention as respects the salvation of this Gospel Age and the salvation of the world during the coming Age is that only such as develop the God-like character shall be permitted to enjoy Divine favor to all eternity. God has determined that the time shall come when there shall be no more sighing, no more crying, no more dying; but instead, every creature in heaven and in earth and under the earth shall be heard praising God and the Lamb.

R4694 : page 315

THE MARK OF PERFECT LOVE

Oh Lord, we thank thee thou hast set
A Mark of perfect love
Which we must reach ere we can win
Approval from above.

For, in the reaching of that Mark,
Our characters are built,
Which thou requirest of all those
Whom Christ has freed from guilt.

We consecrate to follow him
Along the "narrow way";
And so we strive to overcome,
And grow, from day to day.

And "perfect love"--what does it mean?
Must we attain thereto?
And actually love, and perfectly,
Our God and brother true?

E'en so, we actually must love
Our Father, first and best,
And love our "Elder Brother," as
In him we find true rest.

And then our enemies we love;
We seek to do them good!
We ever try to render them
The services we should.

Ah yes, 'tis actual, perfect love
We truly must attain;
But, oh, how often do we fail!
And failure gives us pain--

Because this creature of pure love
In sin-racked body lives;
But, praise his name, our Advocate
His loving service gives.

So, perfect will and perfect love
Are handicapped till we
In his own likeness shall awake--
Like him for e'er to be! F. A. R.

====================

R4695 : page 315

THIS LOOKS REASONABLE

DEAR BROTHER RUSSELL:--

WHILE reading the article in May 1 TOWER, entitled "The Binding of the Strong Man," certain further conclusions presented themselves to my mind; but they were of such a startling character that I have refrained from mentioning them to a single soul, as I would not for all the world wish to promulgate an idea that had any measure of error in it. However, the more I have thought over it the more has it impressed me as correct. It is herewith submitted for your consideration. If you can discern anything unscriptural in it I shall drop the matter altogether, as it is far better to suppress a questionable truth than run the risk of propagating a possible error.

The Lord has permitted the Church in these last times to be blessed with such an abundance that it makes us tremble lest we might be instrumental in the circulation of some one of the many forms of unscriptural teaching, thus assisting in marring in our own mind, and in the minds of others, the beautiful harmony of the Divine Plan. How the Truth has made us love our Lord, and how grievous it would be if we were to find that in any way we have encouraged that which did not properly represent him!

The article referred to suggests the thought that just as there is a Christ company, the Church, the Body of Christ, and then an individual Christ, who is the Head of the Body, even Jesus, so likewise there is a Satanic company, a System over which the Devil is head, as well as the individual Satan, Beelzebub, the "Chief of Devils."

In that article you remind us that during the last thirty-five years there has been considerable evidence that a work of restraint has been going on in this great "system of which Satan has stood as the representative or head." You there point out how much evidence we have of the gradual binding of this system of things in the Prohibition movement, and we saw how the light along all lines was the agency being used of the Lord in the accomplishment of this binding or restraining of some

of the things connected with the evil system. However, you made it plain that you did not refer to the binding of the individual Devil, but to the binding of the satanic organization.

But right here I thought of the words of our Lord in Matthew 12:29, to which your article also refers, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house." According to this, if the Lord were to bind the Strong Man, Satan, before he began to spoil his house, and if we see reason to believe that the house is being spoiled already, then must we not conclude that the personal Devil has been bound for some time? May it not be that part of the work accomplished by our invisibly present Master between 1874 and 1878 was the binding of the Wicked One? One of our Lord's first experiences after his baptism 1800 years ago was with Satan, and how likely that one of his first experiences at his second coming would be with the same Adversary!

If the question is asked, Where, then, if Satan is now bound, do all our temptations come from? I answer, from the fallen spirits who were once under the control of Satan. For some cause, possibly the fact that he had been a being of a higher order than they, Lucifer appears to have had power over the other angels that had fallen, which they could not successfully resist; so if they were ever to be brought back into harmony with God it would be necessary for them to be set free from the bondage they were in to their leader, Satan.

In Hebrews 1:6, we find that all the other translations give quite a different thought from that in the King James translation; even the margin of the authorized version gives the correct thought. The Revised Version says, "And when he again bringeth in the First-Born into the world, he saith, And let all the angels of God worship him." This would, to my mind, seem to imply that when our Lord would come into the world the second time, one of the things he purposes is to give the fallen angels a chance to prove whether they are willing to become angels of God once more, and one of the ways whereby they might demonstrate that they are sick and tired of the service of the Devil is to acknowledge the authority of the One who has now returned to be King of earth, by worshipping and obeying him. On the contrary, those of them who would continue in sympathy with the evil principles of their wicked master, would simply use the increased liberty that would come to them through the binding of Satan, to introduce new forms of wickedness.

During the ages in which they served Satan, no doubt many wicked ideas apart from their leader occurred to them, but as he had his own idea of how his kingdom should be run, they were not allowed to have their own way. But now Satan's restraint has given them the occasion wished for, and would account for the great diversity of spiritualistic phenomena, compared with that of former times.

I cannot see how the fallen angels could have a fair trial as long as Satan was at liberty to coerce them to do his bidding, as seems to have been the case in the past.

If Satan is now bound, it would also teach another lesson: Many have the idea that in order to bring all the iniquity in the world to an end, it is merely necessary to bind the great Author of Sin, when things would naturally readjust themselves in harmony with the will of God. But the fact that after the binding of the Evil One things would in some respects be even worse than they were before, resulting in the worst time of trouble that had ever been, would prove to all the universe that sin is not merely such an awful thing because Satan was here to direct things, but that the real cause of the trouble was sin, whether there was an archangel behind it, or one of the lower order of angels, or simply a man; that sin is the terror, with Satan or without him; that sin is the cursed thing.

The last point to be mentioned is this: If Satan was bound about 1874, and if the period of his restraint is also to be a thousand years, he would be due to be set at liberty about 2874. On the other hand, a thousand years from 1915, when the world will have been fully turned over to Christ, will bring us to 2915, when the world will have been fully turned over to the Father. This would allow a period of about forty years as the "little season" when Satan is to bring upon the world the great and final test. But if the binding of Satan is to be reckoned from 1915 it would be difficult to see where the little season, "when the thousand years were finished," would come in. From this standpoint these various Scriptures would be equally applicable to the individual Satan, and also to the satanic system.

Now, dear Brother, if you have anything that even half-way looks like proof that I am wrong in these suggestions, I think it would be better for me to drop it altogether, as far as presenting these things to others is concerned, as we cannot afford to risk stumbling our brethren with a doubtful interpretation.

Praying the Lord's continued direction in all your affairs, as you seek to pour out the little strength and time that remain to you, in the service of the Lord of the Harvest, I remain,

Your Brother and servant in the cause which seeks the Glory of our Lord, BENJ. H. BARTON.

===================

R4696 : page 316

SOME INTERESTING QUESTIONS

MOSES AND THE LAW COVENANT

Question.--Was Moses out from under Adamic Condemnation?

Answer.--If he was a member of the Jewish nation then he was in this special covenant-relationship with God. Adam, when he sinned, lost his covenant standing with God and was sentenced to death. God made a new arrangement with the Seed of Abraham, that he would enter into a Covenant with them as though they were perfect; and to this end Moses became their mediator. We have every reason to suppose that Moses was also a participator in the arrangement as well as being the mediator of it. So we suppose that Moses was under the Law the same as were his successors, and this Covenant, by its arrangement year by year continually, not only put them, at the first, in this condition of typical justification or covenant-relationship with God, but it gave them a whole year of that favorable condition; and only at the end of the year, when the period for which the sacrifice had been offered had lapsed, were they no longer in covenant-relationship with God. Then they put on sackcloth and ashes and, like the remainder of the world, they were sinners, under condemnation, but under more condemnation than the rest of the world because they had the additional condemnation of the Law.

We understand, then, that if Moses could have kept the Law under that Covenant, God would have been bound to give him eternal life according to the promise--

R4696 : page 317

"He that doeth these things shall live by them." God did not say anything about Christ or believing in Christ or anything of that kind; merely, he that doeth these things shall have eternal life by doing them. And so we think that this promise applied to Moses and all the Israelites under the Law, and still applies to the Jews. And we believe God would give eternal life to anyone who could do those things perfectly, but this offer was made only to the Jews. They were out from Adamic condemnation in that tentative sense; not that they had escaped, for since they still bore unchanged the same imperfections as the remainder of the children of Adam, they could not do what they wished to do; as the Apostle says, "We cannot do the things that we would." So they had a condemnation as a people which other nations did not have. Adam, individually, had been sentenced to death. His children did not have, individually, that condemnation. They were born in "prison"--in this death condition. But in the case of the Jews, God treated them as though they had been separated from the remainder of the world.

It was as if they had said, "We did not do anything wrong, Lord; why do you not give us a chance?"

"I will give you a chance; I will give you my Law to keep."

"What will you give us if we keep your Law perfectly?"

"I will give you eternal life."

"We will keep it. We agree to keep your Law, and you agree to give us life." So, then, these children of Adam, the Jews, who, like the rest of the world, were not on individual trial previously, and had not, therefore, been sentenced as individuals, but were merely sharing the effect of Adam's condemnation--all these Jews were now put on trial for life, and when they failed it meant a special penalty upon them, because they now had an individual trial and failed. Therefore, we see that it was necessary that the Jew, under this second condemnation, or this individual trial and individual condemnation, should all be under Moses as the Mediator, so that Christ could take the place of this Mediator and effect something for that nation. Moses was merely typical of the better Mediator. Therefore, since they were in that Mediator, who was only a type of Christ, God was merely showing to them in a typical way what he will do for them by and by, when Christ will be Mediator of their New (Law) Covenant.--Jer. 31:31.

JUSTIFICATION BY FAITH

Question.--Will any of the Gentiles be justified by faith during the Millennial Age?

Answer.--We understand that justification by faith applies to the present age and to our salvation--the Church's salvation--which is called "salvation by faith" in contradistinction to the salvation that was offered to the Jews in their Age, the salvation by works, under the Law Covenant, and also in contrast with the salvation that will be offered to the Jews and to the world in the next Age, which will be a salvation by works under the New (Law) Covenant. In other words, this Gospel Age is the only Age in which faith takes the place of perfection. It is true, of course, that no Jew could have been justified before God by keeping the Law Covenant unless he had believed in God; and it is equally true that no one will be justified under the New Covenant arrangement except he believe in God and is in harmony with the arrangements that will then be open to all. However, this will not make it a faith-salvation, a salvation by faith, but a salvation by works--the works of the Law.

The works of the Law were unable to save the Jews during the Jewish dispensation because they could not keep the Law, and because there was no arrangement made through an efficient mediator to lift them up out of their degradation, but this arrangement has been made future for all Israel and all who will come in under this arrangement in the Millennial Age. They will be enabled to perform the works. They will be helped out of their degradation. So we read in Revelation that the sea will give up her dead, the grave will give up the dead that are in it, and that they shall all stand before the great white throne during the Millennial Age, and shall all be judged out of the things written in the book; according to their works shall they be judged, then. The distinctive statement made regarding us now is that it is not according to our works that we are judged, but according to our faith. So, then, there will be faith and works in the Millennial Age, and there are faith and works in this Gospel Age; but the faith of the Millennial Age will be less meritorious in proportion because everything will be very plain and easy to believe, and hence it will not be the faith that will be specially rewarded then, but the works. In this Age faith takes the most important place, and we are not rewarded according to our works, for we have none to reward. But it is the faith that will be rewarded.

Faith and works apply to both ages, but in the one age it is the faith that is rewarded, and in the other the works will be rewarded. In the one, faith is the standard or test of whether one is worthy or unworthy and in the other works will be the standard or test of whether one is worthy or unworthy of eternal life.

Galatians 3:8 seems very particularly to show that the reference is to the Gentiles who are justified through faith and not by works; hence, we understand that this text applies to the Gospel Age in the sense that God foresaw that during this Gospel Age he would justify certain of the Gentiles through faith, just as he intended also to justify some of the Jews through faith. The Gentiles never were under the Law of works, but are accepted under the Gospel arrangement, by faith.

HOW TO DETERMINE THE LORD'S WILL

Question.--Suppose some one has in mind an undertaking which he believes is of the Lord's leading, and yet others who are as consecrated to the Lord as himself, seem to think it may not be of the Lord's leading, is there any way whereby he can assure himself that he is right?

Answer.--We think that it is a good rule, when one is uncertain as to what is the right course, to simply stand still and wait, if the matter can be dealt with in that way. But if it is a matter that cannot be delayed but must be determined at once, it would not do to stand still; but it would be well in many instances to merely stand and wait.

For instance, a gentleman asked us as to whether he should build a house or not. We were not hasty in giving him advice, and he urged us to tell him our thought. After he had told us all the conditions, we advised him not to build, and gave our reasons. We did not attempt to urge our views upon him at all, but left them there. It is well for us to remember not to give too much concern about things that are not in our hands to decide; we would thus save ourselves a deal of trouble. In everything, however, that is in our hands to decide, we should use a great deal of care and judgment and try to find out the Lord's will in the matter.

In the case of people having different opinions about

R4696 : page 318

things, we think it well for one, if the responsibility rests with him, to hear what others may have to say and then consider the matter with as much wisdom and judgment as possible, and proceed to act according to his best judgment, taking into consideration the reasons advanced by his friends, bearing in mind, however, that the responsibility of decision is with himself.

FAITH THE GIFT OF GOD

Question.--Is faith the gift of God?

Answer.--"By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The Apostle seems to intimate that grace is God's favor; in fact, the word "grace" has the signification of gift, or that which is favor. Our salvation is of Divine favor--not of any necessity on God's part, not because Justice required it, not because anyone could have demanded it from him, but it is his own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course. Hence we think that when the Apostle says "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith unto God." One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

R4697 : page 318

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes down from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it. We have knowledge of God, and this knowledge which is granted us as a grace or favor brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge shows us God's character; the Divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes thus outlined to be in harmony with the character of God, and this enables one to believe the promises; and believing them, we are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves in the sense that we must exercise it, is of God in the sense that he supplies the necessary elements from which that faith is to be compounded.

IS THE CHURCH A ROYAL PRIESTHOOD NOW?

Question.--Is the Church in the flesh a royal priesthood?

Answer.--We recognize that we are not a royal priesthood, in the full sense of the word, yet, because we are not yet certain that we shall be in the priesthood finally. We must first make our calling and election sure.

It will have to be determined whether we shall be in the "Little Flock" or "Great Company"--whether Priests or Levites--or whether we shall be worthy of life at all. Since this matter, then, is in process of determination and will not be fully settled until our death, it follows that we are not in the fullest sense of the word officiating priests, but candidates for this priesthood, and temporarily acknowledged as priests and counted as priests--just as some time you might meet a gentleman who had been nominated for Governor. By way of compliment you might say, "Good morning, Governor." He is not really a Governor yet. That will be determined by the election, but before he is elected it might be proper or courteous to call him Governor. And so with us. We hope we shall make our calling and election sure; that we shall be of that royal priesthood in the fullest sense, and in one sense we are now members in the Body, in that we have already received a begetting of the Spirit, acknowledgment of the Lord as ambassadors of God. This is an acknowledgment in one sense of the word of our priestly office, for these priests are "ambassadors," and to whatever extent we are conducting ourselves as ambassadors of God, to that extent we are priests of God--of the probationary kind, and not fully of the Melchisedec kind, which we shall be when our change shall come and we shall be like our Lord.

====================

SOME INTERESTING LETTERS

QUARTERLY REPORTS DESIRED

DEAR BROTHER RUSSELL:--

We take this opportunity of advising you of the progress of the evangelistic services the Cleveland, O., class is engaged in.

We have held four meetings in Chardon; the first had an attendance of thirty, and this with opposition from a political meeting held in the church; the number at our service exceeded the church service. The next Sunday there were thirty persons present again, the third Sunday fifteen, and the fourth Sunday ten. An immense amount of literature was taken, and the ten seemed to be interested enough to form a class. They are now reading the first volume. It was thought advisable that they thus continue for a short time, when organization will be taken into consideration.

Upon receipt of a letter in a roundabout way from Lorain, twelve consecrated children of God who had left the Salvation Army, because of methods of which they could not approve, were formed into a class, and are meeting regularly every Sunday. Some sixteen volumes having been purchased since their first meeting. We are furnishing a leader every Sunday.

On July 24 we held a public meeting in Clyde, O., at the direction of the Bellevue Ecclesia, where about fifty were present. The Bellevue friends have been very zealous this summer, and no doubt their efforts are showing some fruit. We have in view two or three one-day meetings, after which we again purpose holding three or four meetings in towns where the expenditures will justify the efforts.

We would appreciate any suggestions from you that you might see fit to make. We are anxious for all the service that we can undertake.

Yours in Service,

INTERNATIONAL BIBLE STUDENTS OF CLEVELAND.

IN REPLY

DEAR BRETHREN:--

I accept the above as a Quarterly Report. It is excellent. The classes which have a surplus of energy and talent surely do well to employ it thus in nearby places. May the Lord's blessing continue richly with you as a class and individually, and upon your labors in the "harvest" field.

I take this opportunity to request Quarterly Reports from all the classes which have elected me their Pastor. To fulfil the pastoral office I must look specially after the interests of these classes--even though I know not how I can really do more for them than I now endeavor to do for all.

DEAR BROTHER RUSSELL:--

I feel impelled to write you a word of encouragement and endorsement. In WATCH TOWER issue of Sept. 15 there is an article captioned, "Is the reading of SCRIPTURE STUDIES Bible study?" which I read with great pleasure; and in it I note your defense of the Bible and your humility and meekness. My answer to the question would be "Yes, the reading of SCRIPTURE STUDIES is Bible study, for who of us ever understood the Old or New Testament till we, by God's goodness, through your loving, zealous and Christlike effort, came in contact with these STUDIES?"

Those of us who were trained for the ministry studied everything and anything but the Bible. What some of us did, at best, was to memorize as much of the good Book as we could, but neither bishops, nor D.D.'s, nor B.D.'s, nor any other understood the Book, and consequently could not help the weaker ones.

You have spoken the truth; for I remember when I served "Ism," I honestly came to the conclusion that I was unfit to be in that position as a teacher of God's Word when I was practically

unable to give a clear, definite and reasonable answer to one of the members of the congregation who asked a Biblical question; and in substance I said, "I will stop any endeavor to teach others until I know what I believe, what to teach and how to teach it." And it was not many days after this decision that our Father apprehended me through these STUDIES, and I apprehended his Truth.

God bless you! War a good warfare, be courageous and may the blessings in Numbers 6:24-26 be yours until the end of your pilgrimage.

I am yours fraternally, J. J. HARRIS.

DEAR BRETHREN:--

By an oversight, or rather by a misunderstanding as to who should send in the request for Pilgrim service, we have not been having the calls we expected, and did not know where the trouble was till your letter to us of Sept. 3. Then we found that one Brother who was to send in the request did not so understand it, and this we learned when the class met. Most assuredly we want a Pilgrim Brother every time we can get him, and we want you to plan for us a two-days' visit also each time. This we have always had, and want the same if you can let us have so much of service without in any way taking service from some other class. We shall gladly have Brother Hall with us. He was with us on one other occasion for two days, and we greatly enjoyed his visit. Our class is growing in the knowledge of the Truth daily, and we want every help we can get.

Yours in our dear Redeemer, CHAS. BOAZ, M.D.

DEAR BROTHER RUSSELL:--

Greetings from the Church at Lancaster to you, our beloved Pastor, through whom the Lord has called and made us to sit down at his table and through whom he has served us with "meat in due season."

We rejoice with you in the increased light that is shining so brightly on the various features of the Divine Plan (the sin-offering, the covenants, etc.). We have been led and fed, nourished and cherished of the Lord by the precious truths which he has brought to us through you, his servant, until we are caused to exclaim with Brother Paul, "Oh the depth of the riches, both of the wisdom and knowledge of God,... for who hath known the mind of the Lord or who has been his counsellor?"

We also recognize with you the evil day in which we are living and the increased powers of evil in various directions, and herewith send the names of those who have sufficiently realized this to make the Vow their own unto the Lord. And as was suggested by you, that all the names of those in the Lancaster class who have taken the Vow be sent to you together, we take this opportunity to do so. Those having previously sent in their names are listed separately.

We earnestly request to be remembered at the throne of heavenly grace that we might faithfully keep both the spirit and the letter of the Vow until we are all brought face to face with him who died for us and bought us with his own precious blood.

Yours in the love and service of our King,

SIGNED BY FORTY-FIVE.

IN REPLY

BELOVED IN THE LORD:--

I acknowledge your letter of the 16th inst., and assure you that its words of love and fellowship in our dear Lord are highly appreciated and fully reciprocated.

I am also refreshed through this token of your confidence, prizing the approval of the fellow-members in the Body next to that of the gracious heavenly Father and our dear Lord himself.

I note, with gratification, that so many of the Lancaster Class have, in acknowledgment of all the benefits which they have received from the Lord, paid their vows to him in the presence of all the people. It is surely strengthening to note the names of the twenty-five friends who have more recently paid their vows to the Lord, in addition to the twenty who did so earlier and who previously notified us.

May each of us be more and more diligent to hold our "Head" purely; that we may grow more and more into him and at his revelation be given a seat with him on his throne.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study III.--The Call of The New Creation.

NOVEMBER 6

(25) Would it be consistent with the Heavenly Father's character of Justice and Love to extend a single invitation which could not be made good, if accepted? P. 94, par. 2.

(26) At what time did the general call cease? P. 95, par. 1.

(27) Did the ceasing of the "call" signify the end of all opportunity for admittance into joint-heirship with Christ? P. 95, par. 1.

(28) What evidences may be considered as good proof of having been accepted of the Lord as prospective heirs with Jesus Christ by those who have consecrated since 1881? P. 96.

(29) How does God call the New Creation? In what sense is Christ our Wisdom? What is the value of Wisdom in general? P. 96, par. 1.

(30) Is our natural Wisdom sufficient for us as New Creatures? P. 97, par. 1.

(31) What conditions are essential in order to have a hearing ear for the "Wisdom from above?" P. 97, par. 2.

(32) What important facts must be grasped, and how is Christ made our Wisdom before we can be justified? P. 98, 2d to 18th lines.

NOVEMBER 13

(33) Does Christ cease to be our Wisdom at the time of our Justification? P. 98, 18th line to end of par.

(34) Explain the orderly operation of this "Wisdom from above." P. 98, par. 1.

(35) How is Gentleness manifested in this heavenly Wisdom? P. 99, par. 1.

(36) Explain the relationship of mercy and good fruits to "the Wisdom from above." P. 99, par. 2.

(37) How is heavenly Wisdom "without partiality?" P. 100, par. 1.

(38) Why is this Wisdom "without hypocrisy?" P. 100, par. 2.

(39) How has God given us this heavenly Wisdom through his Son and the Members of his Body? P. 100, par. 3.

NOVEMBER 20

(40) If Christ is our "Justification," what are the primary thoughts contained in the word Justification? Give an illustration. P. 101, top.

(41) Apply this illustration to mankind. P. 101.

(42) Since we as a race are all imperfect, and none can meet the requirements for himself or "his brother," explain how God has purposed to accept and deal with these unjust, imperfect beings in general. P. 102.

(43) Explain the "Justification by faith" provided for the New Creation. P. 102, par. 1. See also W.T.'10-85-88.

(44) How long does this reckoned or faith-Justification hold good? P. 103, par. 1. W.T.'10-87, 1st col.

(45) Is Christ the cause or ground of our Justification? If so, explain in detail the prevalent confusion respecting the ground or basis of our Justification, giving Scriptural quotations. P. 104, par. 1.

(46) How may we harmonize these apparently conflicting statements? P. 105, par. 1.

(47) Explain how we are "Justified by God's grace." P. 105, par. 2.

(48) How are we Justified by Christ's blood? P. 105, par. 3.

NOVEMBER 27

(49) Why was the resurrection of Jesus Christ necessary to our Justification? P. 106, par. 1.

(50) How is the Church justified by faith? P. 106, par. 2. W.T.'10-86,87.

(51) Explain the difference between the faith necessary to vitalized Justification of the Church, and that which will be required of the world for actual Justification, in the Millennial Age. P. 106, par. 3.

(52) What is the difference between our relationship to God through reckoned Justification and that of the world in the next age through actual Justification? P. 107, par. 1. W.T.'10-92, 2d col.

(53) What is the object in granting this reckoned Justification

to the Church in the present time? P. 108, par. 1.

(54) What do works have to do with our Justification, and are we judged according to our works? P. 108, par. 2.

(55) Give an illustration of the general operation of Justification by grace, by the blood, and through our faith, and the relation of works to the same. P. 109, par. 1.

===================

page 321

SEMI-MONTHLY
VOL. XXXI OCTOBER 15 No. 20
A.D. 1910--A.M. 6038

CONTENTS

Views From The Watch Tower........................323
  Prepare War! Wake Up the Mighty Men!.........323
  Decline of Non-Conformists in Britain.........324
  New Church Union Movement.....................325
  The Heavens Rolling Together..................325
  A Catholic Church Prop........................326
  Abraham Lincoln's Confession of Faith.........326
  Higher Criticism Influence Appalling..........327
Cumbered With Much Serving (Poem).................327
Pastor Russell Addressing Enthusiastic
  Jewish Mass Meeting at Hippodrome.............328
"Wilt Thou That We Command Fire?".................330
  "A Savior and a Great One"....................330
Told for a Memorial of Her........................331
  "She Hath Done What She Could"................331
  "The Poor Always With You"....................331
"This Do in Remembrance of Me"....................332
  Israel's First-Borns Passed Over.............332
God's Estimation Different From World's...........333
Some Interesting Letters..........................334

page 322

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.

FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

LONDON, ENGLAND, OCT. 23, 30, NOV. 6

CLEVELAND, OHIO, NOV. 20

OKLAHOMA CITY, OKLA., NOV. 27

BROOKLYN, N.Y., DEC. 4

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

Some confusion seems to prevail amongst the dear friends in respect to the proper manner of using the above mentioned title, owing to the fact that mistaken advertisements, signs and letter-heads do not read properly, but are misleading. The I.B.S. Association is here at Brooklyn--a regularly organized Association. We suggest that letter-heads, etc., used elsewhere read somewhat as follows:--

PHILADELPHIA CLASS
OF THE
INTERNATIONAL BIBLE STUDENTS ASSOCIATION

HEART BOOK-MARKS

Hereafter regular Colporteurs (working on assignments of territory and making regular reports with lists of names of purchasers of STUDIES) will be supplied free on request, one of the wonderful book-marks for each set of STUDIES of three or more volumes. In other words, they may order one heart for each copy of Vol. III. These are proving to be great aids in the sale of the STUDIES.

PALESTINE REMEMBRANCERS OF OLIVEWOOD

When in Palestine we thought of THE WATCH TOWER readers everywhere and surmised that they might like to have some little remembrancer of our visit. Accordingly we placed an order for a sufficient number of olive wood articles to supply an estimated demand. These have only now arrived. The articles are paper-knives, paper-weights and pin-cushions, the latter made of two thin pieces of olive wood a little larger than a silver dollar, with velvet cushion between for pins and needles. The wood is cut crosswise of the tree and is polished.

It would especially please us to send these out to the different friends without money and without price, but we cannot afford to do this. We can, however, supply these at a very low price, 7c each, including postage or expressage.

Wherever possible we advise that the friends bunch their orders; but we are prepared to send them out as they may be pleased to order them--even singly. State what you prefer and give your address very plainly. Order at once, before the Christmas rush. Those receiving THE WATCH TOWER on the Lord's Poor List may have one of these souvenirs without charge, upon request.

THE WATCH TOWER BIBLE

Those of the friends who are using the Bibles containing our special Berean Helps write us that they are in love with them more and more as the days go by and they learn their usefulness. Some, however, forget what a valuable assistance to Bible study they have close at hand, with comments or other information on the major portion of God's Word and references to SCRIPTURE-STUDIES, TOWERS, etc.

We have these in two different styles and five different grades--the cheapest as low as $1.65, the very best and most complete at $3.50. They will be described in the next issue.

BROTHER RUSSELL'S SERMONS IN GERMAN

The sermons are now published regularly in a German newspaper. Order it through THE WATCH TOWER office and get the advantage of our clubbing rate--$1 per year; $1.50 to Canada and foreign addresses.

LITERATURE FOR HEBREWS

We have obtained a supply of a newspaper published in the Yiddish language, which our readers are welcome to have for use amongst their Hebrew friends. Its contents are Zionistic. It is composed largely of quotations from Brother Russell's writings and sermons. We have already arranged to supply some of the larger cities, but still have some for the smaller places. Order no more than you can and will use judiciously.

===================

R4697 : page 323

VIEWS FROM THE WATCH TOWER

"PREPARE WAR! WAKE UP THE MIGHTY MEN!"

WHILE peace conferences are being held and while disarmaments are being considered, preparation for war goes steadily on. Germany is fortifying her islands nearest to Great Britain, and is now demanding that Holland shall likewise fortify her seacoast. The apparent motive behind this interest in Holland's fortification is that Germany proposes at no distant day to make Holland a part of the German Empire, and would like to have it fortified in advance. This would bring Germany within a few hours' sail of British ports. The British believe that it is the intention that they shall be invaded and conquered and made a German Province. Undoubtedly both Holland and Belgium would be parts of Germany today were it not for Great Britain, which protects these nations as a barrier between her and Germany's army. A panicky feeling prevails in Great Britain. We make an extract from the Naval and Military Record, the writer being a secretary of the National Service League. We quote as follows:--

"We want a million men with six months' training now, and after that another million in reserve, and these must be intact when all our regulars have left our shores. Without them we can neither fight by land nor sea. It is evident to all but to our ill-informed and apathetic people, that our supremacy at sea is slipping from our grasp, and our rivals feverishly prepare to dictate terms when we are least expecting war.

"We must be prepared to send 500,000 of our finest manhood and maintain that force abroad if we would save our interests and keep our friends in Europe. By 1915 Germany will have her ports and naval arsenals, her wharves and jetties and her fleet and transports ready, and when ready she may strike like lightning. Then, not far from Waterloo, must come the clash of nations fighting for their very life.

"Round Holland and Belgium the nets are drawing closer every day. We already harbor a million of the enemy within the gate. Our politicians mostly lie, or dare not speak the truth. Disaster stares us in the face. At the outbreak of war our food supplies will fail, and prices will be far beyond the pockets of the poor. Employment, then, will cease, and starving millions will demand surrender."

THE METHODISM OF WESLEY VANISHING

"For the fourth year in succession the Wesleyan Methodist Church reports a decrease in membership, running into thousands each year. Thousands of 'pious persons' are on the books, some paying to the support of the church, and some not. In course of time many of these paper members, having no living interest in the church, drift away, and are then classed amongst those who have 'ceased to meet,' though they never have met in their lives.

"Many others are still retained on the books long after the 'ceased-to-meet' period, the explanation often being given that the minister will not take the responsibility of 'unchurching' them. A time at length comes when the thing has grown to be such a palpable farce that something must be done. Besides, chapels and churches are assessed in their payments on the numbers on the class books, and grumblings begin to be heard from those who have to find the wherewithal. A drastic pruning then takes place, and decreases are reported. Those who maintain that numbers mean nothing pooh-pooh the returns. 'Things are just as they were,' they say; 'but honesty for the moment has prevailed.'

NUMBERS UNRELIABLE

"There is truth in this view of things, but not the whole truth. The plain fact is that the numbers reported are never wholly reliable. There are thousands of others on the class books whom the ministers know right well are not genuine members, but whom they are afraid to strike off because of the trouble their action might bring on them at the conferences. No church likes to see its membership declining, and any tendency that way is keenly questioned. Only recently the writer sat in a meeting called for the purpose of 'pruning' where many worthless names were allowed to pass muster through that unwholesome fear. Some little time ago the writer was shown two membership tickets written by the minister for two people who had been dead a considerable time, and another for a person who had removed from the neighborhood.

"It is maintained by many loyal Methodists that a true and faithful record of membership would prove that the Wesleyan Methodist Church is far more seriously declining than the returns to be discussed in the conferences show.

R4697 : page 324

"The causes of the decline are not far to seek. The old Methodism of John Wesley is rapidly vanishing, or, where it still lingers, is tabooed by the upper circles of the church. Not only that, but scores of the very men who are paid to maintain it are constantly declaring that the Methodism of John Wesley has had its day, and that it is not respectable enough for the age in which we live.

DECLINE IN PREACHING

"The preaching in the Methodist pulpits is another cause of the decline. There may be more scholarly men in the pulpits than formerly, but the impassioned note in the preaching common amongst the early Methodists, has almost clean gone out of the sermon. And this is acknowledged by many ministers themselves, but, in explanation, they will tell you that we are living today in a time of changing creeds, and that the most careful language has to be employed in dealing with certain great themes. The truth, however, is that scores of ministers hardly know what they believe, and, therefore, it is not likely that they can grow impassioned over something of which they have only a very hazy idea.

"I do not know whether they are right or not. I am a layman, and not an expert in theology, but the men in the pulpit who have thrown over the old views of the atonement, the resurrection and other great tenets which Methodists used to believe with all their strength cannot expect to fill churches with the dry husks which they offer their congregations instead."--London Dispatch.

DECLINE OF NON-CONFORMISTS IN GREAT BRITAIN

Reports in Great Britain show that Baptists, Congregationalists and the various Methodist denominations there are declining in numbers and prestige. The cause of this is not far to see. Gradually the common people are losing their sectarian spirit. Those once told directly or by implication that the members of their sect

R4698 : page 324

alone would escape eternal torment and attain heavenly bliss have outgrown such teachings. As a result all now teach that one denomination is practically as good as another in the Lord's sight and equally sure of heaven. And the general sympathy and mental breadth of all

Christians have increased to the degree that preachers are expected at funeral services to make the heavenly portals broad for all--the white and black, ring-streaked and speckled sheep of every kind and name and to have a large corner for those who have made no profession, but have lived ungodly lives to the very end. For the latter the hope is expressed that they may have said a prayer before drawing their last breath.

By common consent neither people of civilized lands nor people of heathen lands are now going to the hell of torment which our fathers proclaimed and believed. The only ones being roasted there are such as went at least more than thirty years or more ago.

As a result Christianity and Church fellowship and saintliness stand for nothing. Christianity has become merely another name for decency and civilization. All doctrines are abandoned as merely speculations. Churches are becoming merely social clubs in which form and ceremony mark the quality. Consequently the masses are inclined to attend worship, either to hear an entertaining lecture or to hear beautiful music by a trained and well-paid choir or for a ceremonial religion with plenty of show and movement. This accounts for the growing unpopularity of those sects which once stood for the highest standards of earnestness and Christian zeal and liberty, non-conformity and simplicity.

The Methodist Church in the United States is very different from all the various smaller Methodist bodies of Great Britain. The Episcopal feature in it constitutes its clergy a great hierarchy with a vast influence. It is a masterpiece of organization in which the smallest teacher or lay preacher is attached to the one above him, in order to hold his own position. And the ordinary minister is attached to his presiding Elder. And the presiding Elders are attached to their Bishops. Its management, its system, its watch-care over every interest is second only to that of papacy--the masterpiece of all the organizations of the world.

A LAMENTABLE DECLINE

The Methodist Census again shows a decrease in membership, this time of 2,267, as compared with last year's decrease of 1,444; the total reduction in the past four years amounting to the startling total of 9,869. The fact that this falling-off represents but two per cent. of the entire body is of comparatively little moment in the face of the grave fact that, in spite of the huge and continued effort, instead of proportionate progress there has been a steady decline. The outlook is even more serious, for there is, as might be expected, a decline in the sources from which the members are chiefly drawn; thus, when the numbers "On trial for Membership" and of the "Junior Society Classes" are taken into account, "the total loss in all grades of membership for the four years is 23,996."--London Christian.

CHURCH MEMBERSHIP DECLINING

The figures presented to the annual meeting of the Baptist Union this week, showing a decrease of Church membership by 1,553, while there is an increase of some 38 places of worship, are causing a good deal of heart-searching among the leaders of Nonconformity. There was also a decrease in the previous year. It is curious that while the facilities for worship increase, the number of adherents or recognized members decreases year by year.--Darlington (Eng.) Times.

WHERE THE FAULT REALLY LIES

Rev. H. C. Morrison, in a sermon preached at the Desplaines camp meeting, said:--

"I am not afraid of the blatant infidelity of Tom Paine or of Voltaire or of Robert Ingersoll, but I am afraid of the infidelity that masquerades in clerical clothes and in the sanctuary. I believe that that infidel, Rev. Lyman Abbott, has done more evil than any other of his class in America," said the preacher.

"The reason why the working men are rejecting the Bible and are no longer in fear of its warnings against sin, why the Ten Commandments are discounted and the church and the ministry are not respected as they once were, is because men like Lyman Abbott have so instilled doubt into the public mind as to the reliability of the Bible as the Word of God that the average person has lost faith in its commanding authority."

We quite thoroughly agree that the infidelity of the colleges and seminaries and pulpits of today is much more injurious than that of Paine and Voltaire. But Brother Morrison in the quotation above discloses the fact that he does not understand the situation. The real fault lies back of his criticism--in the creeds of the dark ages which defamed the Divine character and, by foolish interpretations of the Bible, overthrew the faith of some of the noblest specimens of our race--turning them into Higher Critics.

The real fault, therefore, lies in the doctrine of eternal torment, which is still held forth in all the Church

creeds and outwardly, at least, endorsed by the Rev. Morrison and thousands of others of all denominations of Christendom. These false doctrines are turning the hearts of honest and logical ministers and other thinkers away from God, who has so long been misrepresented to them, and away from the Bible, which they have so long misunderstood. It is useless longer to ask intelligent people to worship a God described to them as worse than themselves, or to accept as the Divine Plan such an unwise, unjust, unloving one as they represent the Divine Program to be.

A NEW CHURCH UNION MOVEMENT

Recently (July 18) twelve clergymen and twelve laymen of the Episcopal Church incorporated in the State of New York under the name of Christian Unity Foundation. It was announced that this is the official start of a movement which began in St. Thomas Episcopal Church, New York, last February. Bishop Courtenay was announced as the first President. The organization starts with a gift of $10,000 for individual expenses and is ready to receive further contributions. Its object purports to be the bringing about of a union of all the Christians of the world--Protestant, Roman Catholic and Greek.

The new organization differs from the one organized three years ago, styled The Federal Council, which, without disturbing present organizations, speaks for Federation. The new movement provides for one great religious body in which all names and divisions would be removed. Mr. Rockefeller and everybody else is prophesying a united Christendom. They believe such a union or fusion necessary. Our opinion, based upon the prophetic Scriptures, is well-known to our readers. As long ago as 1880, in these columns, we pointed out, when others did not expect it, that such a Federation is sure to be accomplished and that, according to the Scriptures, the effect will be baneful, injurious in the extreme. Nevertheless we still see that while outwardly injurious to the highest interests of the "sanctified in Christ Jesus," it will not really injure this class. On the contrary it will provide the very oppositions and restraints and persecutions which, under Divine supervision, will work out blessings for the elect and separate them more completely than ever as wheat from the chaff of nominal Christendom.

"In your patience possess ye your souls," declares the Master. We are living in a momentous time. Much is accomplished in one year. What may we expect by October, 1914, the date of the termination of Gentile times? Let us not speculate, but let us keep awake and mark the stately steppings of our present Lord amongst the affairs of mankind--leading onward to the inauguration of the glorious Kingdom of the Son of God, and, through it, to the blessing of Israel and all the nations of the earth.

THE HEAVENS ROLLING TOGETHER

Under the symbolism of the rolling together of the heavens as a scroll the Bible pictures the end of this age, its time of trouble, and how, as a result, the extremes of the ecclesiastical heavens, Catholic and Protestant, will be drawn together. A scroll does not always roll equally from both ends. If one end be fastened the other end will do all the rolling. Thus far Roman Catholicism has made little advance toward fellowship with Protestantism, but the latter is daily rolling a little nearer to Catholicism. Notice, as an instance, the great Eucharistic Congress at Montreal, Canada, the first of the kind to be held in America. One hundred and twenty-five bishops were in attendance and thousands of visitors from all parts of the world.

Cardinal Vannutelli, the special Legate or Representative of the Pope, enroute to the Congress, stopped in England, in spite of the legal statute which forbids the entrance into Great Britain of Papal Legates. The newspapers note that he is the first Catholic of this rank to enter the Island of Great Britain in three hundred years. Evidently the Law on the subject is a dead letter. Catholics and Protestants have both made an advance since that Law was made.

The Government's representative in Canada, Judge Girourd, welcomed the Cardinal Legate in the words, "The administration of the Dominion of Canada presents its homage to his excellency and bids him welcome."

At the Congress, Father Vaughan of London, one of the leading delegates, attacked Protestantism, declaring that Protestantism is dying out; that soon there will be nothing left of it; that Protestants, if they wish to conserve their religion, should labor for the abolition of race suicide.

R4699 : page 325

WELL EXPRESSED--SHOULD BE HEEDED.

In the Atlanta Weekly Journal, Bishop Warren A. Candler says, "Nothing is more schismatic than the effort to impose conditions of Christian fellowship upon others which the holy Scriptures do not impose." Not only should Methodists, Episcopalians and Catholics heed these true words, but all denominations of Christ should heed. All should remember that there is but one "Church of the Living God, whose names are written in heaven," and that it has but one Lord, one faith and one baptism, and one God and Father over all. All such, recognizing the Scriptures as the message of God through Jesus, the Apostles and prophets, should judge themselves and fellow-members, not by fanciful standards of the dark ages, but by the Word of the Living God which liveth and abideth forever, and according to which, the Master tells us, we, and, in time, the world also shall be judged.

CHEAPEST AND BEST LIFE INSURANCE

Of course, the Lord's consecrated people recognize that they have no earthly life to preserve--that it is consecrated to death in the service of the Lord and of his cause. From this standpoint the best and cheapest policy is a full consecration of baptism into Christ's death and the Lord's receipt, the earnest of our inheritance, the begetting of the holy Spirit. Such are assured by the Scriptures that they will from time to time receive dividends in slander, evil-speaking and persecutions, generally from "false brethren." But even these experiences are guaranteed to work out for the insured special blessings, and to constitute assurances of Divine favor continued with them.

But our particular thought at this time is to answer the queries of some respecting the insurance of their earthly lives in the interests of those dependent upon them for temporal support. So far as the Editor is concerned, he carries no life insurance of any kind and desires none. Nevertheless all are not situated alike. To our understanding a father, having dependent wife and children--if the latter be of tender years and unable to make their own living--has some responsibility for them; according to the Apostle's statement, "He that provideth not for his own is worse than an unbeliever." It may, indeed, be argued that this, in the Apostle's day, could not have applied to life insurance--that at most it could have meant that a man should pay his just debts, keep his family in reasonable comfort, and, if possible, lay

R4699 : page 326

aside for them some small provision in the way of a cottage, or what not, that would stand between them and immediate want, in event of his death. But in case he could not do this, he might now be able to discharge his duty toward them through the medium of life insurance.

True, we have said, and still say, that we believe the time is near when insurance companies, with all the other arrangements of our present civilization, will be overwhelmed in the great time of trouble foretold by the Prophet Daniel (12:1). It is equally true that we anticipate that that climax of trouble is not farther away than 1915. Our thought is, further, that the so-called mutual insurance companies will fail sooner than those styled "old line" insurance companies, which have the backing of vast accumulations of money and the support of the more wealthy. The mutual companies will fail, first, because, as times get hard, many will be unable to pay their assessments and drop out and thus make the assessments larger for those who remain in. And, as the pinch continues, these also will withdraw and the mutual companies will fail. We are not writing as the agent or emissary of any insurance company; hence we mention no names, but merely offer a suggestion for the benefit of our readers who feel that they have an obligation toward their families to the amount of $1,000 or more. All the "old line" companies have a variety of policies, some of them more, and some of them less favorable. And the agents who solicit insurance get larger commissions from the more expensive kind of policies, hence are not so likely to introduce the kind which we are about to recommend and which may be obtained from any first-class insurance company and is the lowest-priced insurance granted by any of them. We describe it as follows:--

It is known as a "Five-Year-Term Policy." It expires at the end of five years, but that should be no objection to us. It is convertible at any time within four years to a longer term policy. These policies grant full immediate benefit and, so far as the insurance feature is concerned, are as good as any other higher-priced policy for the time mentioned. As for the cost:--

For a person of fifty-three years of age, the cost would be $25.65 per $1,000 for the year. For younger persons the rate would be cheaper; for older persons, dearer.

A CATHOLIC CHURCH PROP

The Roman Catholic Church evidently finds its revenues diminishing, as its people become less fearful of the terrors of Purgatory. It has devised a new scheme whereby to provide for its faithful both earthly and Purgatorial Insurance.

The new scheme is an insurance company along ordinary lines, but Catholics only are expected to patronize it. The religious feature of the arrangement is that the insurance premiums are to go to the Catholic Church treasury and to be credited to the insured as instead of direct payments. This is a long-headed scheme. Perhaps it would work well with the various Protestant denominations. Why not?

THE EUPHRATES DRYING UP

In Revelation we read of the drying up of the Euphrates River, that the way of the Kings of the East may be prepared. (Rev. 16:12.) This is symbolical, of course. It calls our attention back to the typical Babylon and her fall before Cyrus. Babylon was built upon the River Euphrates, which ran through the midst of the city. Her wall was impregnable, but Cyrus' army turned aside the river into a new channel, leaving the old channel dry and enabling him to march his army under the Babylonian gates, which otherwise served as the city's defense.

We are to expect a parallel to this in connection with mystical Babylon--Christendom. In the symbolical language of Revelation, waters symbolize people; hence the turning aside of the "waters" would represent the alienation of the people and the alienation of the people would be indicated by their withholding of financial support.

Gifts of money to ecclesiastical institutions represent love or fear. The increasing light of modern times has not only decreased love for the creeds of the "dark ages," but it has also decreased fear for their threatenings. As a result neither love nor fear is operating as strongly today as once it did in the minds of the masses. What wonder if the result would be the drying up of the Euphrates and the ultimate collapse of mystic Babylon! The matter is under the control of the antitypical Cyrus, of whom it is written, "Thus saith the Lord to his anointed (typical), to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places." (Isa. 45:1-3.) Thus saith Jehovah, "That saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. 44:27,28.) As the typical Cyrus encouraged and gave liberty to the Jews to return from Babylonian captivity, so the antitypical, our present Lord, will see to the drying up of the Euphrates and also to Israel's opportunity and encouragement to return to the land of Abraham.

ABRAHAM LINCOLN'S CONFESSION OF FAITH

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

SCIENTISTS ARE VERY COURAGEOUS

Common people hesitate to be out of line with truth, even a little, but scientists think nothing of thousands of millions of years. An illustration of this is found in their statements respecting the age of our planet. The Scranton Tribune quotes the scientific (?) estimates as follows:--

Lord Kelvin, of England, some years ago, guessed the earth's age to be about ninety-eight millions of years--days and months not stated. Five years later this scientific gentleman revised his figure, estimating mother earth to be from twenty millions to forty millions of years old.

Scientist D. D. Lapparent, in 1890, estimated the earth's age at from sixty-seven to ninety millions of years.

W. J. Sollas, in 1909, estimated the age of the ocean as from eighty millions to one hundred and fifty millions of years.

R4700 : page 327

Charles D. Walcott, Secretary of the Smithsonian Institute, in 1893 gave as the earth's maximum age seventy millions of years.

The latest scientific (?) declaration on the subject is from the Smithsonian Institute which, being under governmental control, gives its estimate an official standing. The figures are given by Frank Wigglesworth Clark and George F. Baker, of the United States Geological Survey, whose pronouncement is not above seventy million years, nor below fifty-five million years.

Ordinary men obliged to confess themselves perplexed to the extent of from fifteen million years to one hundred million years, would be apt to keep very quiet lest some one would criticize them and say they didn't know their business; but scientific men are so used to guessing on every subject that they do not take their own situation so seriously.

These scientific gentlemen usually feel that they are damaging the credibility of the Divine testimony on the subject. We doubt if the majority of them know that the Bible does not undertake to say when the earth was formed, though it does undertake to say when the ocean was formed. Bible students will note that Genesis declares that when the first of the creative orders or epochs began, "the earth was without form and void." In SCRIPTURE STUDIES, Vol. VI., we have presented the Bible's own testimony, to the effect that each of the creative days was 7,000 years long and that we are living in the seventh epoch day and that six-sevenths of it are in the past. One more thousand years will complete it--complete an entire cycle of 49,000 years and usher in the glorious fiftieth of absolute perfection.

REMARKABLE WORDS IN A PROMINENT PLACE

It is well known that the Union Railway Depot in

Washington City is thus far the finest on earth--the new Pennsylvania Railroad depot in New York City alone excepted. It is nearing completion and the following three texts of Scripture are quite prominent over the main arches of the entrance:--

(1) "Thou hast put all things under his feet."
(2) "The truth shall make you free."
(3) "The desert shall rejoice and blossom as the rose."

Our friends and our enemies alike will be inclined to suppose that in some manner we engineered the putting of those texts in those prominent positions. We want, in advance, to disclaim the honor. The selection was made by Prof. Eliot, formerly President of Harvard University and now prominent as an advocate of a Christless Christianity--Evolution and Higher Criticism of the Bible, which mean no Bible. How came he, then, to select these texts of Scripture? Answer: "God is able to make the wrath of man to praise him."

HIGHER CRITICISM INFLUENCE IS APPALLING

Secretary Foster of the Detroit Y.M.C.A., speaking to the World's Sunday School convention at Washington the other day, made this discouraging statement: "Seventy-five per cent. of all the boys over thirteen years of age in the Protestant Sunday Schools of the United States are lost to the church, and never make professions of faith." He added, so as to leave no question about his facts, "I have made that calculation after study, observation and experience," and practically all the delegates in the meeting agreed with him. An English delegate, shocked by it, remarked, "This is the most astonishing statement I have heard in this country. In England we do not lose more than three per cent."

Mr. Foster's statement, which the Englishman called "astonishing," might be called appalling by every sincere Christian, and at once provokes the questions, What are the churches and the Sunday Schools doing? Would the result be better or worse if the latter were abandoned altogether? What happens to the children after they leave the Sunday School to wean them from the faith? Do the Sunday Schools really give them any faith at all, that it is so easily and generally rubbed off afterwards?--Detroit Free Press.

"HE DIED UNTO SIN ONCE"

We have been requested to reprint the following from our issue of March 1, 1898:--

"There is no necessity for discussing with honest minds what is and what is not meant by the expression--the Lord's death. Some, in an anxiety to get away from the doctrine of the ransom, or, rather, in their anxiety to get away from the logical deductions associated with the doctrine of the ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the WORLD, and the OTHER at CALVARY; and that the death of the "man Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, 'In that he died, he died unto sin once'; and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

"The Apostles declare that Jesus spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized in the Memorial Remembrancer--his body, his flesh broken for us, and of its merits and life all who would have life everlasting must partake."

CUMBERED WITH MUCH SERVING

"Christ never asks of us such arduous labor
As leaves no time for resting at his feet;
This waiting attitude of expectation
He ofttimes counts a service most complete.

"He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds fullest fellowship with heart.

"We sometimes wonder why the Lord has placed us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer--to endure.

"Well, God loves patience; souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight

"As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Savior cares for cheerful acquiescence
Rather than for a busy ministry.

"And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

"Then seek to please him, whatsoe'er he bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path he leads us,

If in it all we sought to do his will."

====================

page 328

[On this page a picture of Pastor Russell addressing a Jewish audience at the Hippodrome consumes over three-quarters of the page. The following is the caption below the picture:]

Pastor Russell, of the Brooklyn Tabernacle,
Addressing an Enthusiastic Audience
at the Jewish Mass Meeting at the Hippodrome.

==========

(From New York American, October 2.)

R4700 : page 328

PASTOR RUSSELL TO ADDRESS HEBREWS

page 328

Remarkable Gathering to Take Place in Hippodrome Next Sunday.

R4700 : page 328

Pastor Russell, of the Brooklyn Tabernacle, is to address a giant mass meeting of the Jews of New York on Sunday, October 9, at 3 o'clock, in the Hippodrome. He is considered one of the most eloquent Protestant preachers, and has gained a wide audience among the Hebrews by his sympathetic treatment of Jewish questions.

Pastor Russell's sermon will be on "Zionism in Prophecy." His appearance before a representative mass meeting of Jews will be the first time that a well-known Protestant minister has been asked to deliver an address to such an assembly.

Prominent Jewish citizens are arranging to make the meeting one of

R4700 : page 329

the largest gatherings ever held in this city. The Yiddish newspapers and Jewish societies are represented on the committees in charge of arrangements.

HE IS HIGHLY ENDORSED

Counselor Leo Wolfson, president of the Federated Roumanian Jews of America and Vice Grand Master of the I.W.S.O., when seen at his office, said:

"As one who is interested in the Jewish question and an old worker for the Zionistic movement, my attention was called to Pastor Russell's interest in the Jews.

"I feel that an address by him on Zionism and Jewish prophets will present the question from a new point of view, and a point of view that I will be very willing to learn.

"I am sure that Pastor Russell's treatment of the question will be sympathetic, and will doubtless create widespread discussion of Zionism, its aims and ideals."

In speaking of the coming meeting and Pastor Russell's address, J. Pfeffer, of No. 139 Delancey street, said last night:

"Many of Pastor Russell's sermons have been printed in Jewish papers, and in these sermons he has preached sympathetically upon Jewish questions. This is primarily the reason why the Jews are anxious to hear him speak of the future of the Jew.

UNUSUAL COURSE FOR GENTILE

"Pastor Russell has been and is agitating Zionism. From a religious point of view he seems to believe in Judaism. It is a new occurrence for the Jews to have a Gentile take so much interest in problems and topics that are of special interest to them.

"Judging from the preparations and the interest already manifested in the announcement of the meeting I am of the opinion that it will be a very large gathering."

Pastor Russell, it is reported, will leave after next Sunday's meeting for London. While he is in England he will address many gatherings. One of these meetings will be a Jewish mass meeting. The London mass meeting will be held in Albert Hall, the largest auditorium in Great Britain.

The committee in charge of next Sunday's meeting in the Hippodrome includes: A. B. Landau, editor of The Warheit; Louis Lipsky, editor of the Maccabean; J. Pfeffer, editor of the Jewish Weekly; Abraham Goldberg, editor of the Yiddish Volk, and Leo Wolfson, editor of the Yiddish Spirit.

(From New York American, Oct. 9.)

PASTOR RUSSELL CHEERED BY AN AUDIENCE OF HEBREWS.

4,000 in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation.

Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the

Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this--nor a more successful one.

He won over an audience that had come--some of it, at least--prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

RECEIVED AT FIRST IN SILENCE

In the crowd which filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva--Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious-minded

Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well-dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the American Hebrew; W. J. Solomon, of the Hebrew Standard; J. Brosky, associate editor of the same; Louis Lipsky, editor of the Maccabean; A. B. Landau, of the Warheit; Leo Wolfson, president of the Federation of Roumanian Societies; J. Pfeffer, of the Jewish Weekly; S. Diamont, editor of the Jewish Spirit; S. Goldberg, editor of the American Hebrew; J. Barrondess, of the Jewish Big Stick, and Goldman, editor of H'Yom, the only Jewish daily.

NO RELIGIOUS SYMBOLS THERE

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and white-bearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn, "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. MacPherson and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

R4701 : page 330

But still there seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

RESERVE AND DOUBT VANISH

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader--who, the speaker declared, had been raised by God for the cause--brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth--having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth--not merely a people, any longer, but a nation. By a system of deductions based upon the prophecies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

* * *

The discourse has already been reported in the newspapers which publish the sermons weekly.

===================

R4701 : page 330

"WILT THOU THAT WE COMMAND FIRE?"

--LUKE 9:51-56.--OCTOBER 23.--

Golden Text:--"And it came to pass, when the days were well-nigh come, that he should be received up, he steadfastly set his face to go to Jerusalem and sent messengers before his face."

THIS week's study relates an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem just before his crucifixion. He knew that his hour was come; that his sacrificial life of three and a half years should be accomplished. The Great Teacher was full of courage. "But of the people there were none with him" in the sense of sympathetic appreciation of the conditions. True, he had informed the twelve Apostles respecting the consummation of his work and its nearness, but they had been slow to believe all the things written in the Law and the prophecies concerning him. Their minds naturally grasped the glorious things spoken of the Messiah. They were so busy thinking of his glorious Kingdom, and of their glorious association with him in that Kingdom, that they failed to note the other prophecies which, with equal distinctness, foretold his sufferings and ignominy. Similarly, they overlooked the Master's own words concerning his death. They thought of him as speaking in some figurative, hyperbolic manner. And Peter even attempted to rebuke him, saying, "Be this far from thee, Lord; it shall not happen unto thee."

REFUSED BY THE SAMARITANS

Another account intimates that James and John visited the Samaritan city for the purchase of bread and supplies for the party. The Samaritans recognized them and inquired, would the Great Teacher recognize the Samaritans and heal their sickness or would he treat them as Jews in general treated them--unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal their sick ones, because he was "not sent save to the lost sheep of the house of Israel."

Naturally enough the Samaritans resented this and were angry. They said, Very well. Buy bread from the people whom you instruct and whose sick you heal.

St. John and St. James were greatly incensed at this. Was not Jesus the greatest Teacher? Was he not the Messiah? Had he not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "Wilt thou that we command fire to come down from heaven to destroy these men and their city?"

WHAT SPIRIT ARE YE OF?

We listen with keen interest for the Master's response. As we once viewed the matter of the Divine program it would have seemed right for the Great Teacher to have said to the Apostles, Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my Heavenly Father will deliver them over to the devils for an eternity of torture. In comparison with eternal

R4702 : page 330

torture that which you propose in the way of burning up their city and incidentally burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is God-like; that you desire to do all the roasting and burning within your power, and I commend you for it. Continue to thus copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse--sympathetic, loving, kind. And he had the Father's Spirit and understood it and followed it perfectly. In answer to their query, we read, "Jesus turned and rebuked them" and said, "Ye know not what spirit ye are of! The Son of man is not come to destroy men's lives, but to save them!"

"A SAVIOR AND A GREAT ONE"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is The Savior. And this, in the Syriac language, signifies, "The Life-Giver." The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they through him, might have life!--John 10:10; 3:17.

Life! Did they not have life? No. All human life

R4702 : page 331

was forfeited through father Adam's disobedience. All mankind are dying as a result. A Life-Giver, a Savior from death (and not from eternal torment), was what was needed.

The first work of the Savior is the redemptive work of Calvary. His second work is the selection of his Church to be his joint-heirs in the Kingdom. His third work will be the saving of Adam and all of his race from sin and death--from all the mental, moral and physical degradation which came through father Adam's disobedience and through his children being born in sin and shapen in iniquity and in sin conceived by their mothers.

The saving of the Church is a great work! How faithful we should be if we have heard, if our eyes have seen, if our hearts have tasted of the grace of God in this wonderful privilege of becoming members of the Bride of Christ. However, we cannot suppose that the saving of merely a handful of select ones is the purpose of God in the creation of the world and the redeeming of the world. On the contrary, this elect "Little Flock" is spoken of as a "first-fruits unto God of his creatures." (Jas. 1:18; Rev. 14:4.) This implies an after-fruitage much more numerous. While God does not propose to save anyone out of death and to life eternal contrary to the individual will, he does propose that every creature lost in Adam and redeemed by Jesus shall be brought to a clear knowledge of the Truth, that they may be saved. He does propose that only the willingly obdurate shall be lost; and their loss will be the loss of life--as the Apostle declares, "everlasting destruction."

===================

R4702 : page 331

TOLD FOR A MEMORIAL OF HER

--MATTHEW 26:1-16.--OCTOBER 30.--

Golden Text:--"She hath done what she could."--Mark 14:8.

IN a previous study we considered the Great Teacher's triumphal entry into Jerusalem on an ass, and his tender of himself to the Nation of Israel as their King, in fulfillment of the prophecy of Zechariah 9:9-12. That was five days before the Passover. For several days Jesus taught in the temple, going at night to the home of Lazarus, Martha and Mary at Bethany. He knew what to expect --that his hour was come. He knew that even then the chief priests and elders of the people were considering his destruction and hesitating only lest it should cause tumult. Their indignation against the Great Teacher was that he did not teach as they taught and that his teachings had much more power with the masses than all their teachings combined. Anger, envy, hatred, united in branding him as an impostor and in sending him to his death, "for the good of the cause."

The feast at Bethany referred to in this study may have been on the night before our Lord's betrayal, two days before the feast of Passover. But the concensus of opinion seems to be that it occurred on the Sabbath evening preceding the triumphal ride to Jerusalem. It matters not, however. There was such a feast. Jesus and his disciples were present. During the feast a woman approached with an alabaster flask of very precious perfume. She poured it upon his head and the entire room was sweet with the odor. The woman was Mary, the Sister of Lazarus and Martha.

Another account shows that the protest made by the disciples against this as a waste was instigated by Judas, the treasurer of the little company of the Lord's disciples. John remarked that he was a thief and carried the bag and intimated that he was more interested in the money than in the poor and that his mention of the poor was merely a subterfuge. But the Great Teacher rebuked his disciples, saying, "Why trouble ye the woman; for she hath wrought a good work upon me; in that she hath poured this ointment upon my body she did it to prepare me for burial. Truly I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this which this woman hath done be told for a memorial of her." (Matt. 26:10-13.) How considerate was the Great Teacher! How sympathetic! How appreciative of everything done for him!

"SHE HATH DONE WHAT SHE COULD"

The Lord, in line with all the Scripture teachings and usages, declines to recognize woman as a teacher of religion in the Church amongst his followers. No woman was given a place amongst the twelve Apostles--nor even when the seventy evangelists were sent forth with the simple message, which any woman could have given, surely as glibly as any man, or more so; even on this mission he did not send women, nor even a representative of the sex. The man, in Scriptural usage, is the figure of the Lord; the woman, the figure of the Church. It would be out of harmony with the figure that the Church should be the instructor and the Lord the pupil. Consistently, therefore, it would have been improper for woman to have been commissioned to represent the Lord. Hence, women as teachers in the Church have no authority in the Bible for the position. We read that the serpent beguiled Mother Eve and made of her a teacher of error to her husband. We read that the evil spirits used a certain young woman as a medium to announce the Apostles. But we find no Divine sanction of woman as a teacher in the Church, but that the young woman who acted under the spirit of divination and attempted to preach Christ and the Apostles was rebuked by the Apostle Paul and the spirit of divination dispossessed.

All this, however, does not indicate that either Jesus or the Apostles were either rude toward women or unappreciative of their qualities of heart and mind. Quite the contrary. Amongst the Lord's followers were many "honorable women" and his special love for this Mary and her sister Martha is particularly recorded. Let us learn the lesson from the Book and not attempt to teach the Book.

"THE POOR ALWAYS WITH YOU"

Our Lord, in reply to the argument of Judas, that the ointment should have been sold for a large sum for the benefit of the poor, answered, The poor ye have always with you. Whensoever ye will ye may do them good; but me ye have not always. Poverty is sure to be a factor in the social order during the present time, because, in our fallen condition as a race, some are more brilliant of mind than others and selfishness is the general rule. Hence, until the end of the reign of sin and death the poor will be here. And there is a blessing attached to every good deed, every noble endeavor to help any member of the race to higher and better conditions, mentally, morally, physically. By and by there will be no poor, for, under the Kingdom condition, love will be the ruling principle, instead of selfishness. Under the Messianic rule righteousness will soon become universal; God's will is eventually to be done on earth as it is done in heaven.

R4702 : page 332

"BUT ME YE HAVE NOT ALWAYS"

This was true of the Master. A little while and he was gone from them, ascended to the Father's right hand. The same principle prevails in respect to the Lord's followers styled, "The members of his Body." Whatever we can do for these members, the great Head will consider as though done unto himself. While, therefore, it will always be in order to do good unto all men as we have opportunity, it will always be in order also to do good "especially unto the household of faith." These should always be first in our thoughts.

The spirit of selfishness in Judas led on from one degree to another of covetousness until he was willing to sell his Master to his enemies. Alas, what a terrible power for evil is selfishness! How many are willing to barter the Truth for the sake of worldly ease or prosperity! Such as have the spirit of the Truth to a considerable extent should beware of where selfishness leads if followed--to the Second Death.

===================

R4703 : page 332

"THIS DO IN REMEMBRANCE OF ME"

--MATTHEW 26:17-30.--NOVEMBER 6.--

THESE studies are selected for us in advance. Otherwise our preference would have been to consider the incident connected with our Lord's closing of earth life in the Spring of the year about the season at which that occurred. But Truth is always precious to us and has always profitable lessons.

Jesus was a Jew and was, therefore, obligated to every feature of the Mosaic Law. He came not to destroy the Law, but to fulfill it. Today's study points us to the fulfillment of one feature of the Law--the Passover; not that it is already entirely fulfilled, but that the type has for more than eighteen centuries been in process of fulfillment and the complete fulfillment, sure to come, is, we believe, near at hand. To appreciate this study we must have clearly in mind the type:--

Approximately 3,500 years ago God delivered the people of Israel from the despotic power of Pharaoh, King of Egypt. Time after time Pharaoh had refused to let the people go, preferring to hold them as chattels, slaves. Time after time God had sent plagues upon Egypt as chastisements. Under the influence of each plague

Pharaoh repented and through Moses entreated God for mercy upon himself, and for the people relief from the plague. Nevertheless, every manifestation of Divine mercy tended only to harden his heart until finally the tenth plague, the severest of all, was necessary. That plague consisted in the execution of the death sentence against all the first-born of Egypt. But the Israelites in Egypt were exempt from its provisions under certain conditions. Each family was required to have its own lamb, not a bone of which was to be broken. Its blood was sprinkled upon the door-posts of the house and the family, assembled within, partook of its flesh with unleavened bread and bitter herbs, pilgrim-like, with staff in hand, ready for departure out of Egypt in the morning.

ISRAEL'S FIRST-BORNS PASSED OVER

When that night the Divine sentence slew all of Egypt's first-borns, the first-borns of Israel were passed over or spared; hence the name--Passover. And this ceremony, as a reminder of the great blessing of the Lord upon Israel, was commanded to be observed yearly as a memorial of God's goodness and because it typed, or illustrated, a still greater mercy and blessing yet to come.

A little later on those spared first-borns were exchanged for one of the tribes--Levi. Thereafter the Levites were the passed-over first-borns and were specially devoted to God and his service.

THE ANTITYPICAL FULFILLMENT

Those experiences of the Israelites and their first-born ones were very real and properly very interesting to them; but they are still more interesting to Christians, who themselves are antitypes now being passed over. By Christians we do not mean all who merely make profession, nor all who attend Church, however regularly. We mean merely the saintly few who are now being called and being tested as to faithfulness to the Lord and by faith being passed over--from death unto life. These are Scripturally styled, "The Church of the first-borns, whose names are written in heaven." (Heb. 12:23.) As the deliverance of the nation of Israel from Egypt took place after the sparing or passing over of the first-born, so, correspondingly, the Divine blessing will come upon the world of mankind directly after the completion of "the Church of the first-born"--directly after their passing from death into life, by the power of the First Resurrection. If there is a first-born class it implies that there will be an after-born class. Thus the Scriptures everywhere distinctly teach that the present call, trial, testing, proving and final rewarding of the Church will not be the end of Divine mercy toward humanity, but, on the contrary, will be only its beginning; for since the saintly are spoken of as the "Church of the first-born," or as the Apostle declares, "the first-fruits unto God of his creatures," we are assured thereby that after-fruits are equally part of the Divine Program.

Amongst the Levites were several divisions representing different ranks and grades of the Church of Christ. But the principal division or section of the Levites was the priestly family of Aaron, just as there is a special class amongst the antitypical Levites, the faithful few, known in the Scriptures as the Royal Priesthood.

THE ANTITYPICAL LAMB AND HIS BLOOD

In Jesus' day the time had come for the fulfillment of the antitype of the Passover. Jesus himself was to be the Passover Lamb. By faith the merit of his sacrifice, his blood, was to be sprinkled upon the door-posts of his people's hearts, and his flesh, the merit of his earthly perfection, was to be eaten or appropriated by them in their minds. With it they were to eat the unleavened bread of the Divine promises and the bitter herbs of trials and adversities, and withal they were to drink wine, the blood of the grape, symbolically implying their participation with the Lamb in his ignominy and sufferings.

The Lamb of God, Jesus, the antitypical Passover Lamb, was slain nearly nineteen centuries ago on the exact anniversary of the killing of the typical lambs. The sacrifice of Jesus needs not to be repeated, for by faith we all sprinkle this same blood today, and in our hearts feed upon the merit of the same earthly sacrifice, and have plenty of bitter herbs of persecution and drink of the blood--share the Master's spirit and its reward of suffering for righteousness' sake.

R4703 : page 333

Not many have appreciated these privileges during all these nineteen centuries--in all but a "little flock." Nor are there many who envy them their present experiences; nor are there many who appreciate how great will be their reward and blessings in the life to come. Then, instead of suffering with Christ, they shall reign with him in glory, honor and immortality.

"THIS DO IN REMEMBRANCE OF ME"

Jesus, about to begin the fulfillment of this type by dying as the antitypical Passover Lamb (Christ our Passover is slain for us--I Cor. 5:7), instituted for his followers an annual remembrancer which, in their minds, would take the place of the type and continually remind them of the great Antitype. Instead of the literal flesh of the lamb, the Master used bread, and instead of the blood, the fruit of the vine, and instead of a further commemoration of the type, he directed that this be done in remembrance of the antitype--"the Lamb of God which taketh away the sins of the world," and the passover coming to the Church of the first-born, as precedent to the great blessings to result for Israel and all the families of the earth.

Our Lord as a Jew was obligated to keep the typical passover, eating of the literal lamb, etc., first; but subsequently, after that passover supper, he instituted with the bread and the fruit of the vine his substitutionary memorial of himself, saying, "Take, eat; this is my body. And he took the cup; and when he had given thanks, he gave it to them; and they all drank of it. And he said, ...Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the Kingdom of God"--until his second coming in power and great glory to receive the Church as his elect Bride and Joint-Heir in his Kingdom and to shower blessings richly upon Israel and through Israel upon the whole world of mankind.

JUDAS, THE SELFISH BETRAYER

The hour for the betrayal was drawing near. The Master knew by some power unknown to us who would betray him, etc. Breaking the matter to the twelve, he said, "One of you will betray me." Each asked, "Is it I?" Even Judas brazenly challenged the Master's knowledge of his deceitful course and said, "Is it I?" The answer was, It is as you have said--you are the betrayer. The Divine programme was carried out by the traitor, and the Scriptures were fulfilled which declare that he should be sold for thirty pieces of silver; but the coincidence marks the Divine fore-knowledge without implying that God in any manner instigated the traitorous conduct, hence the statement, "Woe unto that man by whom the Son of Man is betrayed!" From this standpoint we are to understand that there is no hope for Judas in a future life. His sorrow and anguish before his death were such as found no compensation in any happiness he had enjoyed in previous days.

IN MY FATHER'S KINGDOM

In giving the disciples the bread, which represented his flesh, and the cup, which represented his blood, the Master pictorially offered them justification and sanctification, and, as St. Paul explained, he did more than this --he offered them a participation with himself in the sufferings of the present and in the glories of the future (I Cor. 10,16,17; Matt. 26:29.) The antitype of the cup in its higher sense will be the new joys of the Kingdom which all the faithful in Christ will share with the great King of glory, when he shall take unto himself his great power and reign.

===================

R4703 : page 333

GOD'S ESTIMATION DIFFERENT FROM THE WORLD'S

DEAR BROTHER RUSSELL:--

I request your opinion upon the correctness of a thought found in one of the Convention Reports in the following language:--

"When the holy Jesus died, it was as a victim of Sin, which, for the moment, seemed to have the victory. Indeed, he could not have died had sin not been imputed to him; for all the promises of health, prosperity and life which were by the Law were his. The Law said--"The

R4704 : page 333

man which doeth those things shall live by them." (Rom. 10:5.) Thus came a necessity for our Lord to be accounted a sinner, in order that he might die for the people. For this reason we do not see that it is possible for the members of the Church to die unless, like him, they are accounted sinners."

I am well aware that the Lord Jesus would not have died (the Report says, "could not have died") if there had been no sin to be atoned for. But if our Lord died, as above suggested, it seems to me that his death must have been a penal death and not a sacrificial one. Could he die both a penal and a sacrificial death? It seems not so to me. If the Lord Jesus died a penal death it would appear to me that he could have no life rights left to his credit to bestow upon either the Church or the world.

I anxiously await your reply, for if the foregoing expression is correct, I have seriously misunderstood both the Scriptures and the DAWNS.

Your loving brother in our dear Redeemer,
W. W. M.--, Suffolk, Va.

IN REPLY

DEAR BROTHER M.:--I am glad to note your careful discrimination in your Scripture studies. This is one lesson that all of the dear friends in the Truth need to learn--not to accept implicitly everything that they read in a Convention Report, nor everything that even a regular Pilgrim may express. The same principle, of course, holds true with respect to our own presentations, oral and printed. All that we receive as spiritual food should be thoroughly masticated before assimilation. We have great confidence in all of the dear Brethren engaged in the Pilgrim service; otherwise they would not represent the Society. However, we must not be held responsible for their every expression. We believe them to be thoroughly well-intentioned, but perfection alone will be reached beyond the vail. We come now to your question.

We cannot quite endorse the phraseology of the statement you quote. All of the Church die as the victims of sin, in the sense that sin and death are mentioned in a personified way in the Scriptures. Sin has actuated all those who oppose the Truth and persecute the Lord and his consecrated footstep followers. But we cannot agree with the thought that our Lord's death was a penal one. One Scripture might be considered as supporting this thought, namely, the words, "He was made sin for us who knew no sin." But this Scripture we understand to signify that our Lord, who knew no sin, was made a sin-offering on our behalf. We remember also the Scripture which declares that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The serpent, indeed, is the symbol for sin. But we can think of only one way that our Lord was viewed as a serpent --in the sense that he underwent all the experiences which a sinner could have been required to undergo. Thus he suffered as a sinner, and for the sinner, the same

R4704 : page 334

penalty that might have been required of any sinner. But while, in the eyes of men, he was a malefactor, a sinner, etc., he was the reverse of all this in the eyes of his true followers and in the Father's sight.

What Jesus did he plainly stated:--He laid down or surrendered his life because thus he could best serve the Father's purposes. He did not give away his life, nor did he die under condemnation as a sinner, nor did he forfeit his life; nor did the Jews or Roman soldiers take his life from him contrary to his permission. He laid it down of himself. Had he died a sinner in God's sight, with sin imputed to him by the Father, he would have had nothing to give for the redemption of Adam and his race;--he would have been unable to become their regenerator in the "times of restitution."

We submit that the only proper view of the Lord's death is that it was a manifestation of his absolute obedience to the Father's will. That extreme of obedience was rewarded with the divine nature and glorious exaltation in his resurrection. The risen glorious Redeemer made no satisfaction of Justice and paid nothing over on behalf of anybody until after he had ascended up on high. Then he appropriated of his merit to all who, during this age, will accept the Father's call and drawing to become members of his Body. To these he imputed enough of his own merit to make good the deficiencies of their flesh, in order that they, like himself, might present to God sacrifices holy and acceptable and thereupon be begotten to the spirit plane. Later on our Lord's human life, unforfeited, not yet given away, will be given away on behalf of Israel and the world, canceling the sins of all the people and securing the Mediatorial Throne of the Millennial Age for the blessing of Israel, through its Mediator, and also for all the families of the earth through Israel and under Israel's New (Law) Covenant.

We note your second question relative to our statement in March 1st WATCH TOWER, page 88, second column, where we set forth that Satan's "little season" will be after Messiah shall have delivered up the Kingdom to the Father. It is true that some years ago we were not so clear on this as now--less positive. The great Mediator will indeed "destroy from amongst the people" all who will not obey him throughout the Millennial Age, so that at the transfer of his Kingdom, at the time of his vacating of his Mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and Divine tests will be applied to prove, to demonstrate the heart-faithful. The sentence upon the disloyal will be, "There will come down fire from God out of heaven and destroy them." This indicates a testing and punishing by Divine Justice similar to that which came upon father Adam. This would not be possible so long as the Mediatorial Kingdom held sway. However, we understand that our Lord will be the Father's representative in connection with that exhibition of Divine Justice, which will follow his Mediatorship, just as he was the Father's representative and agent before he came into the world to be our Redeemer.

===================

R4704 : page 334

SOME INTERESTING LETTERS

FROM THE SALVATION ARMY

DEAR BROTHER RUSSELL:--

I have often wanted to tell you something of what the knowledge of Present Truth has meant to me, but I find it very difficult to put it into words.

From my earliest recollections I have been "feeling after God," lending an eager ear to any who seemed to know something of him and his ways, and who sought to conform their lives in accordance with their belief. When but twelve years of age I was "confirmed" in the Church of England. I looked forward to that ceremony with happy anticipations, thinking that it would surely work a great change in me for the better. My disappointment was bitter when the expected "change" did not take place, but resulted in the decision, for the time, that such things were not for me; that I must be more depraved than the rest of humanity, and that, therefore, it was of no use for me to try to "be good."

A few years later I was "converted" in a Methodist Church revival, and a year later joined the Salvation Army. My reason for becoming a Salvationist was that they were the most earnest Christians I had ever met, and, too, I had a great desire to work for the Lord in return for his wonderful goodness to me. For sixteen years I remained in the Army, fourteen years as an officer, devoting all my time to the work. The last seven of those years were spent in New York City, where I was working in the Editorial Department at National Headquarters. For six years I was Assistant Editor of

The War Cry and Editor of the children's paper known as The Young Soldier. This brought me into close touch with the young people, of whom I became very fond, and among whom I was known as "Cousin Sunshine," they writing many letters to me under that nom de plume, which letters were printed in The Young Soldier, together with one from myself addressed to the young people.

But while I enjoyed my work my heart was not satisfied on doctrinal points. My Bible told me that God was love; the creeds of the Salvation Army and other sects depicted him as a fiend, torturing millions of human beings eternally, while I would not torture a kitten for one moment. Jesus said, "I, if I be lifted up, will draw all men unto me," yet I saw that not only were all men not drawn to him, but that very few of them were, and fewer still were consecrated footstep followers of the Lord. Surely he desired that all men should be drawn to him, but since they were not, the only logical conclusion must be that Satan was the stronger, and that God was not the Almighty God the Bible proclaimed him to be. The creeds could not help me in this matter, for they explicitly declared that the majority of the race would not be drawn to the Lord Jesus and be saved, and some even went so far as to say that God had never intended that all men should be so "drawn."

These and other questions caused me great distress of mind and heart, and I prayed earnestly that God would send me the key that would unlock the Scriptures and smooth out the seeming contradictions in his Word and show me what was Truth. You can understand, then, dear Pastor, with what great joy I examined, with my Bible, "The Divine Plan of the Ages," the "Hell" pamphlet, and others, as put into my hands by a dear Brother whom the Lord used as his messenger. I knew it was the Truth; it stamped itself so by the very

R4705 : page 334

Word of God. And oh, how I thanked him that at last I had the key that unlocked the wonderful treasures in his Word. In a few months I had left the Salvation Army. Few among its members, even my close friends, understand my position, but grieve over me as one who has been deceived by a "strong delusion." I rejoice that the light will so soon come to them. Many of the young people do not know what has become of me, but in answer to their earnest inquiries have merely been told that "Cousin Sunshine is no more." I am sorry to have grieved their young hearts, but must leave that, too, with the Lord.

My testimony up-to-date is that the Lord and his Truth are more precious to me than ever, and the pathway truly "shineth more and more." The Vow, the Covenants, etc., have been wonderful sources of strength and joy to me, and I praise him more and more for having granted me the great privilege of understanding as much as I do of the wondrous things that are written in his Word--"written for our admonition." (I Cor. 10:11; 2 Tim. 3:16,17.) Truly "He hath brought me into a large place," and my heart rejoices daily in his goodness to even me.

Pray for me, dear Pastor, that I may be faithful, and that even I may be "counted worthy to stand before the Son of Man."--Luke 21:36.

I remember you daily in my prayers, praising God for your faithfulness to the present time, and praying that you may so continue to the end of the way.

Your sister in the hope of immortality,

MRS. A. I. RITCHIE.
(Formerly Staff-Captain Nina Maitland.)

R4705 : page 335

DEAR BROTHER RUSSELL:--

About a year ago a paper, issued not far from my home, began publication of your sermons. Of course, I was delighted that so many of my neighbors and friends would thus be brought within touch of the Truth, which I so dearly love. Recently the sermon feature was discontinued. Then I bethought me that I had not specially encouraged the publishers, nor told them of my deep interest in the matter. I supposed, however, that others had been more faithful than myself in this respect. I concluded that, although late, I would endeavor to retrieve my opportunity. I wrote to the publisher on the subject and felt vexed with myself and others that it was possible for the publisher to write to me as follows:--

"I do not know how many of our readers care for the sermons, but no one has complained of their discontinuance so far but you. This leads us to believe that they were not very popular with our readers. We never heard from anybody who did take pains to say that he cared for them."

I trust that this will be a lesson to me that I should not only pray for God's blessing upon the work, but also be on the alert to do my part to help forward his glorious message--however others may care to do their parts. With Christian regards,

Your brother and servant in the Lord, __________.

IN REPLY

We sympathize with this case. There are others just like it, and probably will be more. Brethren and sisters, particularly those possessed of the talents of penmanship and of good expression, have a glorious opportunity for serving the Truth, which many of them, we fear, do not properly appreciate until after it has passed them by. It is apt to be thus with all of God's blessings.

Incidentally, let us remark that some dear friends send us newspaper subscriptions for friends and neighbors, without inquiring of them whether or not the gift of the paper would be acceptable. This is a serious mistake. The intended kindness becomes an injury if the favored one writes to the newspaper refusing it and declaring that he never ordered it. We have sent papers to some of the Lord's poor at the Society's expense--newspapers never do this, and thanks to them is wholly improper.

We would not reflect upon all of the dear friends. Some are very thoughtful and are continually, every month or so, noting to the publishers some appreciated features of certain sermons and expressing their gladness that the Gospel is reaching the many who rarely attend Church services. We might remark, however, that dear friends who are poor writers and very ungrammatical would serve the Truth better by not writing much. It is the work of the gifted, who can serve the Truth best along the lines of encouraging newspaper publishers, to do so. If they neglect the opportunity they will surely regret the matter sometime. Large weekly newspapers do not need special encouragement in the way of subscriptions: it is your nearby daily or smaller weekly that needs your subscriptions and those of your friends.

BRETHREN:--

I have seen the first number of your periodical (P.P. Spanish), and have pondered the contents in my heart. Glory be to God! In my position as preacher of the Gospel (30 years), I have not encountered such brilliant truths as I now see in the four pages of your blessed little paper. My mind, stupefied by human theories, has hindered perfect reasoning on the plan of God. Now all I see is clear, logical and true.

The article, "Where Are the Dead?" was for me a celestial light which let me see a glorious eternity. I am conducting amongst this people a Mexican Mission, attended by thirty to forty individuals; we keep no accurate account. I preach the Gospel to them and their characters have been modified so that they are now good men. Although I am an ordained minister of the Baptist Church, I do not work in connection with them nor with any denomination. Last Sunday I preached a sermon on the theme of "Where Are the Dead?" and the congregation received this new light with great joy.

I have here a good friend, a Mr. John R__________, with whom I conversed on this subject, and he told me more particularly about these things, so new to me, and which have helped us here so much. Glory be forever to the blessed God and Father of our Lord Jesus!

From your brother in the faith,

C. TEZEDA Y VALDIVIA.

(Translated from the Spanish.)

DEAR BRETHREN IN CHRIST JESUS:--

I advise you that I have received a copy of the PEOPLES PULPIT (Italian), which treats on the subject of "Where Are the Dead?" and I read the same with pleasure. I desire that you do me the kindness of sending me other discourses along Scripture lines, because I aspire to be a helper in the Lord's work in the Italian field.

Your brother in Christ, DEN ANTANACCI.

(Translated from the Italian.)

"SOW BESIDE ALL WATERS!"

EDITOR OF PEOPLES PULPIT:--

Through a friend there has come to my hands a copy of your PEOPLES PULPIT, which has interested me exceedingly to the very end, for I see that you invite inquirers to send for additional literature. I hope I may be favored with some--"The Thieves in Paradise," "The Rich Man in Hell" and "Lazarus in Abraham's Bosom." I also wish to know more fully about the book entitled "THE PLAN OF THE AGES." Anticipating the kindness, I am,

Yours very truly, MANUEL R. LANUZA.
(Translated from the Spanish.) Philippine Islands.

"FORSAKE NOT THE ASSEMBLING"

DEAR BROTHER RUSSELL:--

In my pilgrimage, especially of late, I find numerous Truth friends unmindful of Paul's admonition, "Forsake not the assembling of yourselves together, as the manner of some is, and the more so as ye see the day approaching" (or drawing on). And to my query, "Why not have a meeting of the friends regularly, as do the Truth friends in other places?" I am almost invariably given the excuse, not a real or valid reason, "there is so much prejudice in this community," or, "our people are scattered," or "there are so few of us here," etc.

The dear friends do not realize that all this is true of every locality, and in view of all the circumstances the conditions could not well be otherwise. In several places I have brought the friends to a realization of the necessity of meeting regularly for testimony and Berean Bible study, irrespective of all seemingly adverse conditions or unfavorable circumstances. I find much more Christian warmth and fellowship amongst those who do assemble regularly than amongst those who neglect to avail themselves of this blessed privilege. If there were no other incentive for meeting than this, it should be sufficient for Truth friends everywhere to assemble themselves, even though there be but three or four who could regularly come together.

The great Apostle surely gave wise counsel when he unconditionally admonished us to assemble ourselves, as others are doing, irrespective of convenience or inconvenience to ourselves. We owe to others spiritual refreshment and Christian fellowship, and we need the polishing derivable only by coming in contact with one another.

Some of the Truth people deplore their inability to serve the Lord, as well as their lack of opportunity for so doing. Bless their hearts, here is just the very best kind of a chance to serve the Master. Their attendance at a meeting is in itself a testimony of love and faith in God and his saints.

Where the Friends meet regularly, too, the class is growing in numbers as well as in spirituality, I find.

It seems to me that a TOWER article right along this line would be timely and helpful. I wonder if the other pilgrims have a similar experience? There is much to be said in favor of regular services amongst the brethren and not one thing I can think of that would be a valid argument to the contrary. There is no good reason for not having meetings regularly anywhere that I have ever been.

Your brother in Christ, J. A. BOHNET.

==========

BROOKLYN BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 259; (2) Vow; (3) 301; (4) 75; (5) 60; (6) 135; (7) 129; (8) 333; (9) 176; (10) 238; (11) 38; (12) 105; (13) 293; (14) 170; (15) 172; (16) 245; (17) 313; (18) 8; (19) 279; (20) 145; (21) 229; (22) 256; (23) 98; (24) 164; (25) 162; (26) 160; (27) 208; (28) 303; (29) 222; (30) 267.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages," gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

===================

SEMI-MONTHLY
VOL. XXXI NOVEMBER 1 No. 21
A.D. 1910--A.M. 6038

CONTENTS

Blessing God and Cursing Men......................339

No Evil to Which the Lord's People
  Are More Exposed............................340
How the Depraved Taste Hedges Behind
  Conscience..................................341
Love Commands that We "Speak Evil
  of No Man...................................342
"Doth a Fountain Send Forth at the Same
  Opening Bitter Water and Sweet?"............343
"The Tongue Set on Fire of Gehenna"...........345
Concordances and Other Bible Study Helps..........346
"The Presence of the Son of Man"..................347
  "This Generation Shall Not Pass"..............347
  Satan's House to Be Broken Up.................348
The Dark Gethsemane Hour..........................348
  Judas the Ungrateful Apostate.................349
Nearing the Goal (Poem)...........................350
Watch Tower Bibles................................350
The Liberty Wherewith Christ Makes Free...........351
Berean Questions in Scripture Studies.............351

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Equitable Building, Collins St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

CLEVELAND, OHIO, NOV. 20

Morning Rally for Praise, Prayer and Testimony at 10:00 o'clock. Discourse for the interested at 11:00 o'clock in Pythian Temple, Huron Road near East Ninth street. Discourse for the public by Brother Russell at the Hippodrome, Euclid avenue, near East Ninth street, at 3:00 P.M. Topic, "Hereafter." Visiting friends will be heartily welcomed.

OKLAHOMA CITY, OKLA., NOV. 27

Morning Rally for Praise, Prayer and Testimony at 10:00 o'clock and Discourse for the interested at 11:00 o'clock. Discourse for the public at 3:00 P.M. by Brother Russell. Topic, "Hereafter." All sessions will be held in the Auditorium, Cor. Walker and California Sts. Visiting friends will be warmly welcomed.

BROOKLYN, N.Y., DEC. 4

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the public at 3:00 P.M. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Topic, "The Messenger of the Covenant." Visiting friends warmly welcomed.

OMAHA, NEB., DEC. 11

HARTFORD, CONN., DEC. 18

MOBILE, ALA., DEC. 26

CHOOSE CHRISTMAS TOKENS WISELY AND EARLY AS POSSIBLE

When thinking of Christmas tokens for your friends, do not forget SCRIPTURE STUDIES, in all languages and in various styles of binding; the HEAVENLY MANNA, in three styles of binding, 50c edition in blue cloth, wholesale rate 35c, or in lots of ten cheaper; leatherette edition, gold edges, $1.00, wholesale rate 60c.; charges collect. Full leather edition, gold edges, $1.50, wholesale rate to you, $1.00. Remember also the Emphatic Diaglott, cloth $1.50, leather $2.50. One year's subscription will be given to THE WATCH TOWER, with either of these as premium, in order to introduce THE TOWER to new readers. Concordances--Young's, Strong's, Cruden's. Bibles of every make. Order by number. Our subscribers supplied at wholesale rates. Let your gifts to friends be of the useful kind; also, as far as possible, these should be your representatives.

====================

R4705 : page 339

BLESSING GOD AND CURSING MEN

"But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."--James 3:8-10.

THESE words of the inspired Apostle are addressed to the "brethren"--not to the world. Indeed, the entire Epistle is addressed to the Church. The fact that in opening it James addresses "the twelve tribes which are scattered abroad," is not to the contrary of this. We are to remember that to the twelve tribes of Israel, the natural Seed of Abraham, pertained originally the great Covenant or promise of God made to Abraham. By natural heredity, then, God's offer or proposition to bless the world belonged to fleshly Israel, as the Divine instruments, if they would comply with the Divine conditions. But one of the Divine conditions was that they should have the faith of Abraham, and should not be considered the promised Seed of Abraham without that faith, since Abraham was to be the Father of the Faithful.

Our Lord and the Apostles, in the New Testament, set forth clearly how and why natural Israel, as a nation, was broken off from inheritance under that Covenant. The Apostle, representing the promise as an olive root, describes all Israelites as branches growing up out of that root, and tells us that many of the natural branches were broken off, the vast majority, and that only a remnant at the first advent were found possessed of the faith of Abraham, and accepted by our Lord as members of the house of sons.--John 1:12.

The Apostle further explains that the rejection of the unbelieving of natural Israel left the way open to engraft in the place of the broken-off branches some from amongst the Gentiles, possessed of the faith of Abraham. And this, we see, has been the work of this Gospel Age--grafting into the original root of promise believers from amongst the Gentiles, who were once without God and had no hope in the world, strangers from the commonwealth of Israel, but are now brought nigh, united with Christ, and through him united with the Abrahamic root of promise, and inheritors of all its richness and fatness.--Eph. 2:12,13; Rom. 11.

Thus we see that these Spiritual Israelites become the Israelites indeed, from the Divine standpoint, the actual inheritors of the Abrahamic Covenant or promise; although we see also, yet to be fulfilled, certain gracious earthly promises to the natural Seed of Abraham; nevertheless they have missed, have lost, as a nation, as a people, the great prize; as the Apostle declares, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."--Rom. 11:7.

So, then, the "twelve tribes" of Israel had promises made to them which apply not merely to themselves, but also and specially to Spiritual Israel, whom they typified; while the original election, or predestination, of God, respecting the Abrahamic Seed, that it should be 144,000 or 12,000 from each tribe, still stands; and consequently that each one accepted from among the Gentiles, and engrafted into this root of Abrahamic promise, is counted as taking the place of one of the broken-off branches of the various tribes.

By the time the Gospel Age shall have finished its work, a Spiritual Israel will have been found--"a royal priesthood, a holy nation, a peculiar people"--showing forth the praises of him who called them out of darkness into his marvelous light--neither one more nor one less than the original, elect, predetermined number--a natural Israelite having been "broken off" for each one from the Gentiles "grafted in." The Church is thus referred to in Revelation 7:3-8. And the sealing of the Church is spoken of as being so many from each of the tribes, with the intimation that all of these will have been "sealed in their foreheads" before the great time of trouble shall come upon the world.

So, then, the Epistle of James is to be understood as addressed to these true Israelites, engrafted into the root of promise, and taking the place of the natural Israelites. And to this agree the words of the Apostle Paul, "They are not all Israel which are of Israel." (Rom. 9:6,7.) And again, "He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart." (Rom. 2:28,29.) And again, the words of our Lord in addressing his Church: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."--Rev. 2:9; 3:9.

Our Lord recognized this same distinction between natural and true Israelites. When receiving Nathaniel he declared, "Behold, an Israelite indeed." These two Israels, of the flesh and of the spirit, were typified in Isaac and Ishmael, and again, as the Apostle declares, in Jacob and Esau. (Rom. 9:8-13,22-33.) In each case the inheritor of the promise was the younger brother, illustrating that Spiritual Israel would be developed after natural Israel, and take its place as heir of the chief blessings mentioned in the Abrahamic Covenant. However, we are to remember that a blessing was granted also in each case to the elder brother, in the types; and so it is in the antitypes. While God has appointed Christ to be the heir of all things, and has called the Church as his Bride, to be his joint-heir in all things, he has, nevertheless, provided that blessing shall flow from these to the earthly seed, and in turn through the latter to all the families of the earth.--Rom. 11:26-33.

Having thus definitely determined that the Apostle is addressing the Church, let us consider the astounding statement of our text, and seek to ascertain in what sense it should be understood; resolving that, should we find that in any sense or degree it applies to us individually, we will assuredly respond quickly to the spirit's teaching, and correct so evil a condition.

CHRISTIANS WHO CURSE MEN WITH THEIR TONGUES

We may readily see how the Apostle means that God's people bless or praise his name with their tongues. They do so in prayer; they do so in their hymns of praise; they do so in declaring his Truth, and in witnessing to his providences on their behalf. In a word, we bless God with our tongues by showing forth his praises, who called us out of darkness into his marvelous light.

But in what sense does the Apostle mean that Spiritual Israelites curse men with their tongues, and that so commonly, so generally prevalent as to require public reproof? Surely no Christian curses his fellow-man by oaths and profane swearing! But are there not other ways in which our tongues may be a curse and an injury to fellow-men? We are to remember that the meaning of our English word "curse" has somewhat altered in common usage within the last century, having very generally lost the sense of injury and assumed wholly the sense of swearing, profanity. In the Greek language different words are used when referring to a cursing oath, viz., anathema, and anathematiso, used ten times in the New Testament; and when referring to a spoken condemnation as a blight or curse, viz., katara and kataraomai, which signify condemnation, to speak against, to speak evil of, to injure. The latter is the word used by the Apostle James; hence his language really is--With the same tongue wherewith we praise and honor God, we do injury to fellow-men, by evil-speaking, slandering, etc.

Thus our Lord, using the same word, said, "Bless them that curse [speak evil of] you." The Apostle Paul, using the same word, admonishes God's people to "Bless and curse not"--speak favorably of others, but do not speak injuriously of them. Again, we are told that our Lord cursed (the same Greek word) the fig tree, saying, "Let no fruit grow on thee henceforth"--he injured it, he made a declaration unfavorable to its future development.

Thus also the Apostle declares that the Jews under the Law were under a curse--not that the Law was evil, but that, because of imperfections of the flesh, the Israelites came under the condemnation (curse) of the Law. He declares also that "Christ hath redeemed us [formerly Jews] from the curse [condemnation] of the Law, being made a curse for us"--having suffered for us the full condemnation of blight which the Law imposed upon the transgressor. (Gal. 3:10-13.) He illustrated the same thought in connection with the word "curse," when he declares that garden land which had been overgrown with thorns and briars is "nigh unto cursing"--not ready for profanity, but for condemnation, as unfit for tillage, until burned over and its weeds exterminated.--Matt. 5:44; Rom. 12:14; Mark 11:21; Heb. 6:8.

Having thus before our minds the real word, and its signification as used by the Apostle, we see that while curse is a proper enough translation of the original, the whole difficulty is that present-day common usage and common education have largely hidden from sight this signification of the word. Similarly the word evil has lost its original breadth of meaning, and is almost invariably considered to signify immorality, badness, wickedness; whereas in its breadth of meaning it may be used to refer to anything that is undesirable, not good, such as calamities, etc.

NO EVIL TO WHICH THE LORD'S PEOPLE ARE MORE EXPOSED

Looking at the Apostle's statement from this standpoint, we see clearly that his charge is applicable to Christian people of today to an alarming extent. How many there are who do injury with their tongues to their fellow-creatures, who use the same tongue in offering praise to God. We know of no evil to which God's consecrated people are more exposed than to this one. With many it is as natural to gossip as to breathe. They do it unconsciously. We have even known people who took cognizance of the Scriptural injunction against slander and evil-speaking, who were so utterly confused on the subject, and so unaware of their own conduct, that they would declare their horror of speaking a slander in the very same breath in which they utter slanders. We mention this in proof that this evil is so ingrained in fallen human nature as to elude the notice of the new nature sometimes for years--and thus escapes the correction in righteousness which the Lord's Word directs, and which all who are truly the Lord's people desire.

Many are the peculiar subterfuges which the fallen nature will use, in its attempt to stifle the voice of conscience and yet maintain the use of this channel of evil --long after it has been driven from evil practices which are less common, less popular, more generally recognized as sinful.

(1) It will say, I mean no harm to anybody; but I

must have something to talk about, and nothing would be so interesting to friends and neighbors as something which has more or less of a gossipy flavor (scandal) connected with it. But is evil-speaking, slander, any the more proper on this account for the children of the light? By no means. Hence it is that the Scriptures instruct us, "Let your conversation be such as becometh saints"; "Let your speech be with grace, seasoned with salt, that ye may know how ye ought to answer every man"; "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers."--Phil. 1:27; Col. 4:6; Eph. 4:29.

But the scandal-monger, however refined his methods and words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer is impelled by the forces of his fallen human nature to go quickly and tell the scandal further; true or false, he knows not and heeds not. It has kindled in his heart a flame of carnal sentiment which issues from his lips to "set on fire the course of nature" in others, similarly weak through the fall. The fallen nature feasts and revels in just such things, feeling the more liberty to do so because they delude themselves that thus they are moralizing--preaching against sin, and that in thus discussing

and impliedly denouncing the said-to-be transgressions of another, they are mentioning matters abhorrent to their righteous souls. Alas! poor, weak, fallen humanity's reasonings are seriously defective when the Lord's counsels in righteousness are ignored.

MUCH FOR DISCUSSION ON THE SUBJECT OF THE RICHES OF GOD'S GRACE

As for the point that there would be little else to talk about if scandals were thoroughly eliminated from Christian conversation, and all were to abide strictly by the Apostle's injunction, "Speak evil of no man," we answer: Is there not a wide scope for conversation amongst Christian people on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word? In these things we have indeed that which not only ministers grace to the hearer, but which adds also to the grace of the speaker. It showers blessing on every hand, so far as the "new creature" is concerned, and assists in deadening the old nature with its evil desires, tastes, appetites.

This is what the Apostle had in mind, evidently, when he said that the Lord's people should "show forth the praises of him who called us out of darkness into his marvelous light." And a heart filled with the spirit of love, the spirit of God, the spirit of Truth, the spirit of the Master, will be sure to overflow that which is within, for, "Out of the abundance of the heart the mouth speaketh." An evil mouth, therefore, a mouth which does injury to others, either to fellow-members of "the Body of Christ," or to those who are without, indicates an evil heart, implies that the heart is not pure. "Blessed are the pure in heart, for they shall see God."--I Pet. 2:9; Matt. 12:34; 5:8.

(2) Another excuse for gossip about other men's matters is offered by others who say: I can talk about religious matters to those who are religiously inclined, but when I am with worldly people, or with professors of religion who take no interest in religious themes, I must be agreeable and accommodating, and must at least hear their gossip and news; and if I do not share in such conversation I would be considered very peculiar, and my company would not be desired. Yes, we answer; but this is to be one of the peculiarities of the "saints." They are not only to be different from the world, but different also from the nominal professors of religion. Their religion is not to be merely on the surface, and on one day of the week, and under a certain suit of clothes; but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the Divine injunction will indeed separate these from some who are now their friends and who love such evil things--forbidden us who have become sons of God and who have received of his spirit of sonship, the spirit of Love.

THE WAY TO GLORY, HONOR AND IMMORTALITY A NARROW WAY

That our Lord understood and taught that the way to glory, honor and immortality is a narrow one is evident. "If any man would be my disciple, let him deny himself and take up his cross and follow me." And again--"Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life, and few there be who find it." If, therefore, your failure to be an entertaining visitor, neighbor, friend, is because of your fidelity as a "new creature" to the law of Christ, Love--which "worketh no ill to his neighbor," either in word or deed--then indeed you have cause for rejoicing, because you are suffering a little, experiencing a loss, for Christ's sake, for righteousness' sake. The loss may at first seem heavy, but if you endure it for Christ's sake, in obedience to his righteous law of Love, you will soon be able to say with the Apostle that such losses are "light afflictions," not worthy to be compared with the offsetting blessings.--Phil. 3:7,8; 2 Cor. 4:17.

Your cause for rejoicing is that you have the Lord's promise that such suffering shall work out for your good. Companionship with those who are not seeking to walk according to the mind of the spirit, but according to the common "course of this world," is injurious to the saints, to those who are seeking to walk in harmony with the new mind. They are far better off without such worldly companions and friends, and in proportion as they are separated from these they will find closer fellowship with the Lord himself and with his Word, and with all who are true members of his Body, and under the direction of his Spirit.

It is in harmony with this that the Scriptures declare, in so many words, that the friendship of this world signifies enmity against God. (Jas. 4:4.) God has purposely placed the matter in such a position that his people must take their choice, and lose either the Divine friendship and fellowship, or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil-speaking, are an abomination in the sight of the Lord, and those who love and practice such things lose his fellowship--they are not of his Spirit. "If any man have not the Spirit of Christ, he is none of his."--Rom. 8:9.

(3) Another way by which some otherwise good Christian people avoid this question, and justify themselves in this common fault of humanity, is by confining themselves (as they think) to the truth. But they never know how frequently their gossip-loving natures pervert their judgment and lead them to accept as truth, things respecting which they have little or no knowledge. Nor are such anxious to know more, after they have circulated a slander with their stamp of verity on it. To find it untrue would prove them "false witnesses" and put them to trouble to correct the lie. The pride of the natural mind objects and refuses to believe the truth under such circumstances. Thus one evil leads to another.

HOW THE DEPRAVED TASTE HEDGES BEHIND CONSCIENCE

Such will say, "Oh, I never tell anything for truth until I positively know it to be true--of my own observation, my own personal knowledge. Anything that I do not know of myself to be true I am always careful to so state, and say, I have heard thus and so, or, I am told thus and so; I do not vouch for the truth of it myself. Thus I am sure that I always avoid speaking evil of anyone." Perhaps there is no more common delusion on this subject than is thus expressed. The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander, but that in condemning evil-speaking and slander, as works of the flesh and the Devil, he must have meant the speaking of that which is false, untrue.

This is a great mistake. A slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. True, in human law, if a suit were brought for slander, if it were proven that the charges made by the slanderer had some basis of fact, that would probably be considered by the Court and jury an extenuating

R4705 : page 342

circumstance, and would probably very much reduce the amount of the verdict for damages. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong.

In other words, Divine and human laws agree that a first wrong does not justify a second wrong. Human law says, If a wrong has been committed, the Courts are open to the injured one to seek redress or the punishment of the evil doer; but the injured one shall not be permitted to take the remedy into his own hands, either by making an assault with physical force or by the use of the more subtle weapon, the tongue, to assassinate his reputation with the poisoned stiletto of envy and malice. True, many slanderers are never prosecuted; true also, the newspapers of the United States many times escape heavy damages for libelous slander by the plea that they do not publish the defamations as of malice, but simply as news, which, they claim, properly belong to the public, as in the cases of politicians who are seeking the franchises of the people for positions of public trust. Then again, public men, knowing that much of the false statements by the opposition press will be properly credited as falsehoods, consider it good policy to let any ordinary slanders go unchallenged in the Courts. The effect is a gradual growth of slander among the people, sure to work evil to themselves and to their institutions; for government officers and courts and everybody of influence coming under such slanders (generally, we believe, untrue) lose their influence for good over the lower classes, who are thus being helped along to greater lawlessness day by day, and preparing for the period of anarchy which the Scriptures tell us is near at hand.

THE LAW OF LOVE COMMANDS THAT WE "SPEAK EVIL OF NO MAN"

But the Law of God, the Law of Christ, goes much further and deeper into such matters, naturally, than do the laws of men; for it deals not with men, but with the "new creatures in Christ Jesus"--transformed by the renewing of their minds, and under special Covenant relationship, and bound by the law of Love, which "worketh no ill to his neighbor," under any circumstances, under any provocation, but, on the contrary, returns "good for evil," "blessing for cursing."

The Law of Love commands silence to all who acknowledge that law and the Law-Giver, saying, "Speak evil of no man." (Titus 3:2.) It goes further than this and declares against evil thoughts, evil suspicions, evil surmisings against neighbors. It declares that love filling our hearts will not only hinder evil conduct and injurious words, but will even prevent evil thoughts--"Love thinketh no evil." The new creature possessing it can be convinced of evil only by indisputable proofs. Indeed, to impress this subject and its importance in his sight, the Great Teacher declares to the pupils in his school--With what judgment ye judge others, I will judge you. (Matt. 7:1.) And again he tells them to pray to the Father--"Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6:12.) Again he declares. If at heart ye treasure up resentment against others, the Heavenly Father will not forgive you.--Matt. 18:35.

Ah! indeed, a Christian after the Lord's pattern, a graduate of the school of Christ and prepared to teach others, is one who not only outwardly, but inwardly also, is clean--separated, washed by the water of Divine instruction, from the meanness, the filthiness of the flesh. He is no longer the slave of sin, controlled by the desires and weaknesses of his fallen flesh and its spirit of the world, bearing fruits unto unrighteousness--anger, malice, hatred, strife, slander, evil-speaking. (Col. 3:8; I Pet. 2:1,2.) From his high standpoint of appreciation of the Divine law, the advanced Christian sees that in the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery and rapine. And any of these things done in the Church, among the professed people of God, is doubly evil--the assassination and robbery of a brother.--Compare I John 3:15 and Matt. 5:21,22.

THE NATURAL HEART IS DECEITFUL AND DESPERATELY WICKED

To utter a defamatory or injurious remark against another, and then to add, "I do not know whether it is true or not," is to show that the speaker is exercised by an evil spirit and not by the Spirit of Christ, the spirit of love--he wishes to injure or curse his fellow-creature, is anxious to do so. He would feel restrained to some extent from telling what he knew to be absolutely untrue, but delights to speak evil, and is glad to know that he may roll it as a sweet morsel over his tongue, and hence speaks of even those scandals which he does not know to be true, and attempts to excuse himself with such an apology as the above.

Verily, it is with force that the Scriptures declare that the natural heart is deceitful above all things and desperately wicked. Those who thus speak, and thus attempt to justify their misconduct, have either never entered the school of Christ, or are as yet only in the infant class, and do not know that theirs is the spirit of murder, and not the spirit of brotherly love. Oh! that all true Christians might learn the scope of this law of Love, in its relationship not only to God, but also to fellowmen; what a bridling of tongues it would mean, what a carefulness of speech! As David said, "I will take heed to my ways, that I sin not with my tongue." And he who watches his tongue is putting a detective upon his deceitful heart and can the better know it and master it, for "out of the abundance of the heart the mouth speaketh."--Jer. 17:9; Psa. 39:1; Matt. 12:34.

The only exception to this rule, "Speak evil of no man," would come in where we might know of an absolute necessity for making known an evil--where the relating of the evil would be contrary to our heart's wishes, and only mentioned because of necessity--because of love for others who, if not informed, might be injured. For instance, the law of the land demands that, if we know of murder having been committed, it shall not be considered slander, but on the contrary be considered duty, to make known to the proper officers of the law the facts (not suspicions) which have come under our observation. Likewise, if we knew of some weakness in a brother or sister, and realized that another brother or sister was about to be placed in a dangerous position by reason of that weakness, it might become our duty to make known, either to the individual or congregation liable to be injured, so much of our knowledge of facts (not suspicions) as might be necessary to guard against injury through the weakness mentioned. But this would not be speaking evil, but, on the contrary, would be speaking with a good motive, with the intention of preserving the one party from extraordinary temptation, and of preserving the other party from injury. And before anything should be said on the subject we should most positively satisfy our own consciences that

our motive in speaking is a good one, and not an evil one; that we are about to use our tongue to bless, and not to injure. And even then, prompted by the spirit of love and kindness toward the weak brother, as well as toward the others, we should avoid mentioning one solitary item that would not be necessary to the object in view.

"DOTH A FOUNTAIN SEND FORTH AT THE SAME OPENING BITTER WATER AND SWEET?"

But some will object to limiting this liberty to cases of positive knowledge, and urge that absolute knowledge generally being small little could be said. We answer that this is in line with the Divine law--"Love thy neighbor as thyself." You would not want your neighbor to use brain and tongue in evil surmises and slander against you; and you should not do so to him. The law of the land does not demand that you should tell one word more than you know (of personal knowledge) against your neighbor; it does not ask your suspicions and evil surmisings. And on the contrary, the law of the Lord commands that all under the law of love shall not utter one solitary suspicion against a neighbor; and that if suspicion beyond knowledge is forced upon the mind by associated circumstances, the new mind shall promptly, with its native benevolence, counterbalance the suspicions by suggestions of the possibility of misinformation or misinterpretation and always give the apparently guilty the benefit of the doubt.

Another will object--"Oh! I could never waste so much time in getting at facts. Life is too short! Why, I would have no time at all left for my own business, if I carefully hunted up the facts so as always to speak from knowledge and never from hearsay!"

Just so! and the lesson to you should be to follow the Scriptural rule--"Speak evil of no man!"

(1) Because you have not the time to get at the facts, and quite probably also lack the ability to judge impartially, if you had all the facts before you.

(2) Because, if you have the Spirit of Christ, love, dwelling in you richly, you will prefer to tell no one the facts, even if you have the chain of evidence complete. You will loathe the matter the more in proportion as the known facts are unfavorable. What, then, must be the condition of those who have itching ears for scandal and of those whose tongues delight in scandal as a sweet morsel, and are anxious to scatter an evil report of which they have no knowledge--only prejudiced hearsay? The most generous view possible of such is that they have little of the Spirit of Christ; that they are deficient in brotherly love and have never truly learned "the golden rule."

The Apostle inquires, "Doth a fountain send forth at the same opening bitter water and sweet?" The form of his question implies the answer, No; it is either good water only, or brackish water only. He evidently wishes to suggest that we apply the same rule to our hearts and mouths: How is it possible if our hearts have been renewed that our mouths utter loving sweetness to God and bitter acrimony, envy, hatred, strife, towards or respecting our fellowmen?

THE TREASURE OF THE NEW MIND IN AN EARTHEN VESSEL

There is but one way of understanding the foregoing question Scripturally. It is expressed by the Apostle Paul (2 Cor. 4:7), "We have this treasure [the new heart, the new mind, the new nature] in an earthen vessel." Not that Christians are of two natures, for that thought is contrary to the science of the Bible. No mixture of natures can be recognized; hence it was that our human natures were justified through faith in Jesus' blood and a renouncement of sin and a consecration to death, that instead we might have spiritual natures and become "new creatures in Christ Jesus." The new creature, however, is as yet only in embryo, possessing only the new mind which dwells in and proposes to regulate and govern the mortal bodies, which are considered dead so far as the will of the flesh is concerned.

When, therefore, our mouths are speaking forth heartfelt praise to God, who hath blessed us, lifted our feet from the horrible pit, and the miry clay, and placed us upon the Rock Christ Jesus, and has put a new song into our mouth, our praise implies that the new mind is controlling at such a time, that the new heart is overflowing in the mortal body, and going forth through the lips to the blessing and edification, the comfort and encouragement of those who hear. Thus the fountain in our heart is sending forth sweet waters, carrying with them life, blessing, refreshment. But when our tongues speak evil of any, whether it be true or false, it implies that the new nature is, temporarily at least, overcome by the old nature; it implies that another fountain is now operating and using the tongue, the mouth, in issuing forth the words of malice or hatred or envy or strife or reproach or evil speaking of any kind--cursing or injuring others in any degree, great or small.

This implies that the flesh is not being kept under, kept dead, kept buried, kept out of sight. Such a condition, therefore, implies slow spiritual development or retrogression--falling away on the part of the "new creature." All such should remember, as the Apostle Paul declares, "The time past of our lives sufficeth us to have wrought the will of the Gentiles." Again, he says, "Yield not your members as instruments of unrighteousness; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."--I Pet. 4:3; Rom. 6:13.

"PURGE OUT THE OLD LEAVEN"

From this point of view we may console ourselves if, in looking backward, we perceive that in our own cases from the same mouth has proceeded praise to God and injury and defamation and slander and evil-speaking, or any of these evil propensities, toward our fellow-creatures. It does not, therefore, prove that our hearts were not truly justified, and sanctified by the holy Spirit of adoption; it does not prove that we are not sons of God and partakers of his Spirit. It does prove, however, that we are in a sadly improper condition--spiritually sick and in need of taking a purgative; as the Apostle expresses it, "Purge out, therefore, the old leaven [malice, etc.], that ye may be a new [unadulterated, pure] lump" or loaf--proper representatives of the Body of Christ.--I Cor. 5:7.

We may know assuredly that, until the "new creature" gains a thorough victory over the flesh, we will not be winners of the great prize which is promised only "to him that overcometh." The overcoming, however, will be not in the perfecting of the flesh, but in the perfecting of the heart--the will, the intentions. As for the blemishes of the flesh, some of them, undoubtedly, despite every effort on our part to eradicate them, will continue with us so long as we are in the flesh. The perfection which is to be hoped for, therefore, and aimed at and expected and gained by the overcomers, is the perfection of the will, heart, intentions--"Blessed are the pure in heart; they shall see God."

R4705 : page 344

Moreover, our physical weaknesses and defects not only vary in kind but in intensity. Some are by nature more inclined to gentleness, kindness, etc.; others, until accepted of Christ, may have very uncouth, coarse, rude, rough earthen vessels. And while the influence of the treasure within, the "new mind," will be sure in any case to exercise a modifying and transforming effect upon the earthen vessel, we cannot expect as much of a change in some as in others. We cannot expect as complete a correction in righteousness in the outward man, where coarseness, rudeness, unkindness are, so to speak, bred in the bone and fibre, as we might expect in one born to fine sensibilities.

While recognizing this difference of "earthen vessels," we, of course, must use our best endeavors each to correct his own. We are to remember that our relationship to one another in the Body of Christ is not according to the flesh, but according to the Spirit; hence, as the Apostle declares, we know one another no longer according to the flesh, with its weaknesses, imperfections and ungainly and ungraceful natural tendencies. We know each other only according to the Spirit, according to the intentions, according to the heart--as "new creatures," not as old creatures.--2 Cor. 5:16.

This will lead us to be very pitiful of one another's imperfections of the flesh, so long as we have the assurance that the flesh does not represent our brother's real self, his mind, his will. We are, therefore, to be gentle toward all, "kindly affectioned one toward another," so that so far from desiring to wound one another, or to injure one another, or to devour one another with our tongues, we shall sympathize with each other, do each other good, and, by words of grace and comfort, or by admonition and reproof spoken in love, may "build one another up in the most holy faith"--in the likeness of our Lord and Master.

Proceeding with this subject, the Apostle points out that there are two kinds of wisdom, a heavenly and an earthly, and that all of the Lord's people should discern these, and should see to it that theirs is the heavenly. The Apostle's intimation is that there may be some with the Church, who may have counted themselves in the Church, who may have associated themselves with the Church from worldly-wise motives--some who have caught sight of the fact that there is a reasonableness and a wisdom in the teachings of the Scriptures which they admire and which they can turn, perhaps, to their own advantage. These, he implies, will be inclined to be heady and to make a show of their wisdom, and to be "puffed up" by it, and while outwardly acknowledging the propriety of the Christian graces, brotherly-kindness, gentleness, meekness, patience, love, they have in their hearts bitter envyings and strife--strife to have name and fame --envying those who may seem to them to have more of these.

These, the Apostle intimates, will find it difficult, yea, impossible, to avoid cursing (speaking evil of, injuring) the brethren. It will be so natural to them to do so that they cannot avoid it, because they have not pure hearts--they have not regenerated hearts. If their hearts ever were regenerated, they have returned like the sow to wallowing in the mire--like the dog to his vomit. The Apostle's advice to such as find that they have in their hearts envious and bitter feelings, is that they have no cause to glory or to boast, but on the contrary should acknowledge that, having these evil conditions in the heart, they are not Christians at all, and they should cease to lie against the truth--cease to act fraudulently, hypocritically --cease to continue to claim to have renewed hearts, sanctified in Christ Jesus.

He tells such plainly that their wisdom, their knowledge, is not of God, is not of the holy Spirit--"This wisdom descendeth not from above, but is earthly, sensual, devilish; for, where envy and strife are, there is confusion and every evil work [to be anticipated]."--Jas. 3:15,16.

It seems evident that although the Apostle James' denunciation applies to any professing to be Israelites indeed, he nevertheless is specially aiming his remarks at those who profess to be teachers in the Church, to have wisdom to a considerable degree. And his words remind us of the words of the Apostle Paul; when speaking of the various gifts distributed to the Church, he seemingly points out the dangers of those of large knowledge, and, as an illustration of this principle which James presents, he says:--

"THOUGH I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS AND HAVE NOT LOVE"

Though I could speak with the tongues of men and of angels, and have not Love, it would imply that I had become as a sounding brass or a tinkling cymbal, making a noise indeed, but having no feeling respecting the matter myself--I have neither part nor lot with those who possess the Spirit of Christ. Although I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, and have not Love, I am nothing; and though I bestow all my goods to feed the poor, and give my body to be burned, and have not Love, it profiteth me nothing.--I Cor. 13:1-8.

Thus the Apostle points out distinctly that knowledge and oratory are not the most vital tests, but that Love, permeating the heart and extending out through all the course of life, and actuating and operating our mortal bodies, is the real test--the real proof of our Divine relationship. He points out that those who had received gifts of God before they had come into a proper relationship to God might become sounding brass and tinkling cymbals, and thus become "nothing," if they lose the love, if they lose the Spirit of Christ; for "if any man have not the Spirit of Christ, he is none of his."

It is well for the Lord's people to take particular note of these Divine instructions from two of the chiefest of the Apostles, and to remember that, valuable though they be, neither oratory nor knowledge is to be considered amongst the "brethren" as sure proofs of their being in the right way, nor that their influence might not be injurious instead of helpful. The leading characteristic to be looked for in everyone accepted as a servant of the Church, to minister in holy things, should be first of all the spirit of Love. We do not mean to say that knowledge and ability should be entirely ignored, but we do mean to say that these should be considered of secondary and not of primary importance, as is always the tendency.

Select from among yourselves, holy men, full of the holy Spirit, that they may have the charge of the spiritual interests of the different companies of the Lord's people. And for a Divine explanation of how this holy Spirit will manifest itself, of the qualities, therefore, that are to be looked for in the servants of the Church, see I Cor. 13:4-8; also I Pet. 1:22,23; 2 Pet. 1:1-13. For their own good, as well as for the good of the Church, all who, having other qualifications, give evidence of being puffed up and of desiring to lord it over God's heritage (the Church), or who manifest envy, strife, bitterness, evil-speaking--these should be passed by, as giving evidence of having the wrong spirit, that cometh

R4705 : page 345

not from above, but is earthly, sensual, devilish. They are unsafe teachers, and are likely to do more harm than good, with whatever knowledge they may possess.

"THE WISDOM THAT COMETH FROM ABOVE," ETC.

Continuing, the Apostle leaves no doubt respecting his meaning, for he distinctly outlines the course and fruitage of heavenly wisdom, saying, "The wisdom that is from above is first pure"--truthful, honest, sincere, not put on, not used as a garment of light to deceive and to cover up selfishness, malice, hatred, strife; it makes no compromises with sin, impurity, in any shape or form.

It is "peaceable."--So far from being a quarrelsome, bickering disposition, the "new mind" desires peace; it will "contend earnestly for the faith once delivered unto the saints," but it will not contend simply from a love of contention, a love of strife; on the contrary, the new mind is peaceably inclined, would prefer, so far as possible, to yield a non-essential point in a controversy; it loves its opponents and sympathizes with their difficulties.

It is "gentle"--not rude or coarse, not rough in action or word or tone; and if the earthen vessel through which it speaks have these rudenesses ingrained by nature, the "new nature" regrets them, strives against them, and seeks to conquer them; and where they do injury to others is ready, willing, glad to apologize, and to remove the smart.

It is "easy to be entreated"--easy of approach, not haughty, not disdainful, not hard or cruel; yet it is firm on matters of principle; principles cannot be bended or modified; they belong to God. But while affirming the principles, this spirit of wisdom points out its own willingness to moderation, by acknowledging any good features in its opponent, and by pointing out the reason why no modification is possible in relation to Divine laws and principles.

It is "full of mercy and good fruits."--It delights in all things prompted by love and kindness; it takes pleasure in doing for others; it takes pleasure, not only in showing mercy to dumb animals under its care, but it especially delights in mercy in dealing with brethren in respect to their faults. It is merciful also in the family--not over-exacting, but generous, kind, benevolent. It is generous also with opponents, and those who are contentious--not wishing to push a victory, even for the truth, to such a point as would be injurious, hurtful, unmerciful to the antagonist.

It is "without partiality."--It loves the good, the true, where these are found; and opposes the untrue, the impure and the unholy, whether found amongst friends or enemies. Its justice is of the strictest kind, tempered with mercy; it will not approve a fault in a brother, because he is a brother, but would reprove the same with gentleness and meekness, remembering the liability of all to the assaults of the world, the flesh and the Devil. It will not fail to see a virtue in an enemy, nor hesitate to acknowledge it. Truth is its standard, not prejudice, not partyism, not sectarianism.

It is "without hypocrisy."--It is thoroughly candid; it needs not to feign love, because it is love; it needs not to put on a kindly exterior and to smother feelings of wrath and envy and strife, for it is without envy, without strife. Such works of the flesh and of the Devil have, by the grace of God, been seen to be earthly, sensual, devilish, and have been repudiated, and the heart has been justified, cleansed, sanctified to God, renewed in thought, intention, will, and is now full of the treasure of the holy Spirit.

With these thoughts before our minds, let us all, dear readers, more earnestly than ever, guard against the old nature, and its insidious attempts to gain control over our tongues. Let us, more and more, seek to appreciate, in ourselves and in others, this heavenly wisdom, whose operation is so forcefully presented by the Apostle. The more important our members, the more influential, the more earnestly ought we to strive to keep them in full subjection to the Lord, as his servants. Our feet are useful members, consecrated to the Lord; we may use them in many errands of mercy, to the glory of his name and to the profit of his people. Our hands are likewise useful, if thoroughly consecrated to the Lord's service. Our ears are also useful in his service, to hear for him, to refuse to hear the evil, and thus to approve evil, and to set a good example to others. Our eyes are a great blessing from the Lord, and they also are to be kept from evil, from the lust of the eye and the pride of life, and are to be instruments or servants of righteousness, in seeing the good, in appreciating the good, and in assisting the good, and in helping us to know the will of our God.

"THE TONGUE SET ON FIRE OF GEHENNA"

But of all our members the most influential is the tongue. The tongue's influence exceeds that of all our other members combined. To control it, therefore, in the Lord's service, is the most important work of the Lord's people in respect to their mortal bodies and the service of these rendered to the Lord. A few words of love, kindness, helpfulness--how often have such changed the entire course of a human life! Yea! How much they have had to do with moulding the destiny of nations! And how often have evil words, unkind words, slanderous words, done gross injustice, assassinated reputations, etc.! As the Apostle declares, the tongue is capable of setting on fire the whole course of nature--awakening passions, strifes, enmities, at first unthought of. No wonder he declares such tongues "set on fire of Gehenna"--the Second Death!

The public servants of the Church are to some extent specially its "tongues," and what an influence they wield for good or for evil, in the blessing and upbuilding of the Lord's people, or for their injury--cursing. How necessary that all the tongue-servants of the Lord's Body be such, and such only, as are of his spirit. Their influence not only extends to those who are in the Church, but in considerable measure they are mouthpieces heard outside. And the same principle applies to every individual member of the Church, in his use of his member, his tongue. He may use it wisely or unwisely, with heavenly wisdom or with earthly wisdom. He may use it for strife, and tearing down the faith and character of the brethren, in overthrowing love and confidence, or he may use it in building up these graces of the Spirit.

How many have proved the truth of the Apostle's words--that the tongue has great possibilities for defiling the whole Body, the Church, and setting on fire the course of nature, by stirring up the evil passions and propensities of the fallen nature! How few amongst the Lord's people have conquered the tongue to the extent of bringing it into subjection to the will of God, that they may minister good, and only good, to all with whom they come in contact! Let us, dearly beloved, be fully resolved that by Divine grace (promised to assist us) we shall witness great progress in our control of this most important member of our bodies, bringing the same into full subjection and obedience and service to the King of kings and Lord of lords--to him "who hath called us out of darkness into his marvelous light."

===================

CONCORDANCES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURES" SERIES

--referring inquirers to the second page of each issue of this journal for prices, etc. We commend also, as aids, the following publications by other presses, which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

THE WATCH TOWER BIBLE STUDENT'S EDITION

We specially recommend this Bible for its smallness of size, lightness of weight and good-sized print, and above all for the helps to Bible students and teachers bound with it. Printed on India paper; excellent press work. Its special feature distinguishing this Bible from all others is

ITS BEREAN BIBLE TEACHERS' MANUAL.

Part I.

Brief Scripture Commentary based on expositions of SCRIPTURE-STUDIES, THE WATCH TOWER and Brother Russell's published sermons, tracts, etc., with references to these for fuller comments.

Part II.

INSTRUCTORS' GUIDE TEXTS

Texts topically arranged for use in teaching Divine Plan privately or publicly.

Part III.

BEREAN TOPICAL INDEX

Part IV.

DIFFICULT TEXTS EXPLAINED
SPURIOUS PASSAGES NOTED.

WHOLESALE PRICES IN ANY QUANTITY
Postage, or Expressage Included

MINION TYPE EDITION, 4-1/2 x 6-3/4 inches.
Sample of Type, etc., on page 350 of this issue.

No. 1918--So-called French Seal, red under gold, round-cornered, divinity circuit, linen lined	$1.65
No. 1928--Same as 1918, bound in Levant Morocco, fine-grained, very durable, leather lined	2.50

BOLD-FACE TYPE EDITION

No. 1938--See sample of type, etc., on page 350 of this issue. Size 5-1/2 x 7-1/2. The helps in this Bible are the same as described in No. 1928. The binding is Levant Morocco, leather lining. Price	$3.00
No. 1948--This Bible is the same as No. 1938, except that it contains additional matter desired by some, namely: The Bagster Concordance with a Historical Summary, etc. Price	$3.25
No. 1958--This Bible is exactly the same as No. 1948, except that it is bound in a little better leather, and is calf-lined to the edge. Price	$3.50

Patent index 25 cents extra, but we do not advise this on so small a book. The above very special price was secured only by our placing a very large order--10,000 copies. This is probably the largest-sized single order ever placed for India paper Bibles.

DAILY HEAVENLY MANNA
For the Household of Faith

The demand for this publication increases year by year. It is a textbook for each day in the year, and good year by year continuously; in fact, its value increases as additional autographs of friends are secured. It has a very appropriate comment under each text, selected from the columns of back issues of THE WATCH TOWER.

Our present edition of the "Manna" contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled, for use as an autograph and birthday record. It is printed on fine bond paper. We now have same in three different grades of binding, at very reasonable prices, considering the class of workmanship.

PRICES IN HANDSOME DARK BLUE CLOTH.

The cloth edition of the "Manna" will be sold by Manna Colporteurs, and others, at fifty (50) cents each (60 cents when gotten by mail or prepaid express). The wholesale rates, open to WATCH TOWER subscribers, are as follows, cash with order:

1 copy, postpaid	$ .35
10 or more copies, by express, prepaid; each	.30
10 or more copies, by freight or express, charges collect; each	.20

LEATHERETTE EDITION.

The Leatherette "Manna," although prepared for special work in connection with securing subscriptions for newspapers, and therefore sometimes designated as "the newspaper Manna," is in an especially attractive binding.

1 copy, Leatherette, postpaid	$1.00
10 or more copies, by freight or express, charges collect; each	.60

THE DELUXE EDITION.

A beautiful presentation volume, purple leather, limp-padded covers, embossed in gold on side and back, and put in individual boxes:

1 copy, DeLuxe, postpaid	$1.50
10 or more copies, by freight or express, charges collect; each	1.00

We, of course, prefer the STUDIES IN THE SCRIPTURES to be colporteured; but a good follow-up work can be done with "Manna" by those who cannot do the regular work with the STUDIES.

We hope this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift, will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with THE WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and, as a Premium, one year's subscription, new or renewal, to W. T. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to W.T.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import for the benefit of our readers. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. The publishers advise that they are bringing out a new revised edition of this valuable work, with considerable additional matter--historical data, etc., and have advanced the price. We are not permitted by the publishers to cut this price, but we may and do give in addition, postage free, any four volumes of SCRIPTURE STUDIES, cloth binding, with each Concordance, or six volumes if purchaser pays expressage. Postpaid, cloth binding, $6.00.

THE EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices--in cloth binding, $3; half leather, $5. Carriage prepaid, 65c. extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above mentioned. English only. Cloth binding, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1,020 pages. In cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as in morals. This will assist you in the discharge of this duty, and thus be a blessing to yourself as well as to your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price, 75 cents, plus 25 cents postage.

SCRIPTURE STUDIES--INDIA PAPER

Calls for SCRIPTURE STUDIES divided into small portions, light, convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. [The type is exactly the same size as in the regular editions.] It is a beauty. Leather covers, gold edges. Its cost, with postage, is now 75c. each for the first three volumes and 85c. each for the remainder per volume.

BIBLE CATALOGUES

We are not giving a list of Bibles of the various publishing houses, as has been our custom heretofore. THE WATCH TOWER BIBLES, in the above different styles, will meet the needs of nearly all desiring Bibles.

We specially recommend THE WATCH TOWER BIBLE as an excellent gift and one which might serve to arouse interest in the SCRIPTURE STUDIES.

However, should any desire other Bibles, please write us, and we will be pleased to supply a full catalogue of any of the Bible publishing houses.

===================

R4705 : page 347

"THE PRESENCE OF THE SON OF MAN"

--MATTHEW 24:32-44.--NOVEMBER 13.--

"Watch and pray, lest ye enter into
temptation."--Matthew 26:41.

FOR various reasons many Bible students understand that our Lord referred to the Jewish nation under the symbolism of a fig-tree. He had been telling his disciples what he expected in the end of this age, when he would come again to receive his faithful to himself and to give them a place as his Bride upon his Throne and to establish his Kingdom under the whole heavens for the blessing of Israel and all the world through Israel. In this study he tells us that amongst the prominent signs of the closing of this age and the opening of the new will be the budding of the fig tree--the springing forth of new life and new hope in the Jewish nation. And is not this condition of things manifesting itself today? Behold the Jews awakening and listening to the voice of Moses and the Prophets calling them to Palestine and to fresh hope in God and in the glorious promises to which they still are heirs as the natural

seed of Abraham! "For the gifts and calling of God are things he does not repent of."--Rom. 11:11-39.

"THIS GENERATION SHALL NOT PASS"

The generation which witnesses the signs promised in the verses preceding our lesson and which witnesses this putting forth of the green leaves of hope by Israel will see to the full the accomplishment of the glorious change of Dispensation so long foretold. They will witness the passing of the reign of the Prince of Darkness and the inauguration of the glorious reign of the Prince of Light --Messiah with his glorious Bride class; not, however, that mankind will see Messiah with the natural eye, nor see even his glorious Bride, except with the eyes of their understanding. "Flesh and blood cannot inherit the Kingdom of God" in this highest sense. Flesh and blood, however, will see Abraham, Isaac and Jacob and all the Prophets in the Kingdom, and will have full testimony and practical demonstration of the Kingdom power in the great transformation that will be wrought and the restitution blessings which will be showered upon Israel and upon all who will come into harmony with God through Israel's New Covenant.--Jer. 31:31.

The present ecclesiastical heavens and the present social earth will, indeed, both pass away in the great time of trouble with which this age will end; but following these, supplanting them, will come the new heavens and the new earth--the new religious institutions of the Lord --the Church in glory, and the new social order amongst mankind under the regulations for which we still pray, "Thy Kingdom come; thy will be done on earth." Then the words of the great Teacher will surely have fulfillment.

THE DAY AND HOUR HAD NOT BEEN FORETOLD

The day and hour of the great change no one knew, not even the angels in heaven. The Master himself declared that he did not know--but the Father alone. This should not, however, be understood to mean that the Son of God would not know about the matter later on, in due time, before he would begin his work of establishing the Kingdom. Neither would it prove that the angels of heaven would be in ignorance up to the last moment. Neither would it prove that God's people, living at the time for the establishment of the Kingdom, would not know. In fact, the Master declares that all living in proper harmony with him would be kept informed respecting the Father's Plans as they became due. He declared that if they would partake of the things of God and follow after them, then they should have meat in due season.

In this very study the Great Teacher illustrates this principle, referring to Noah and Lot. Noah was informed respecting the coming change of Dispensation when he was instructed to build the ark one hundred and twenty years before the flood. Lot was instructed respecting the disaster coming upon the city in which he lived long enough in advance to escape from it; likewise the Church of Christ is forewarned by this illustration and reminded that when they flee they shall not, like Lot's wife, covetously look back to the things which, under Divine condemnation, are to pass away, but shall escape to the mountain--flee to the Kingdom of God, which will at that time be in process of establishment.

Doubtless much of the immorality and sensuality which marked the days of Noah and the days of Lot will prevail in the world in the closing days of the present age. Other Scriptures so inform us, even though this study intimates nothing of the kind. This lesson brings to our attention another feature connected with our Lord's Second Advent--a feature which hitherto has been little noticed by Bible students. It informs us that his Second Coming will be unobserved, unknown to the world; that he will be present in the world, and have to do with the gathering together of his saints and with the great time of trouble which will follow, yet be entirely invisible to men, recognizable only by outward signs of his presence and known only to the saintly few of humanity.

This feature of the lesson is veiled from the eyes of the average Bible student by a mistranslated word. The Greek for the word coming in verses 37 and 39 is parousia, which does not mean coming, but should be rendered presence, as of one who has already come.

"IN THE PRESENCE OF THE SON OF MAN"

This gives us a stupendous thought! The great King of kings will for a time be present amongst men, invisible, unknown, except by a very few of his saints, to whom his presence will be revealed through the knock of prophecy and the opening of the eyes of their understanding to appreciate fulfillments. Everything will continue as ordinarily --the eating, drinking, planting, building and marrying, "as it was in the days of Noah." Had the world known in Noah's day the climax of trouble impending, many of the ordinary affairs of life would have been discontinued --and likewise here. The lesson is that as the world did not know in Noah's day, so the world will not know "in the days of the Son of Man"--in the presence of the Son of Man.

The field is the world, said our Lord, in explaining one of his parables. And so we should interpret it here.

The Lord will gather some of his jewels from the field; all not his jewels will be left. Two will be grinding at the mill preparing food for the household; one will be taken and another left. The Lord's household is the Church, and the mills which prepare the food for the Church are theological. The intimation is that some theologians will be taken and some will be left, in the selective processes of the presence of the Son of Man--in the making up of his jewels.

St. Luke mentions another feature of this discourse. There shall be two in one bed; the one shall be taken and the other left. A bed is a place for rest. All churches profess to be resting places, where the weary and heavy-laden rest through faith in God and in his promises. The

R4706 : page 348

teaching, then, would be that not all who are resting in the churches of Christendom, in the creeds, will be amongst the elect, the gathered jewels. Some will be taken away from these beds. Others will be left in them. A vivid description of these creed-beds and their unsatisfactory character is given us by the Prophet.--
Isaiah 28:20.

WATCH THAT YE MAY KNOW

Following these illustrations of his presence and his work in the harvest time of this Gospel Age the Master exhorts all of his followers to watch, to be ready, to be on the alert, to be on the lookout, that they may be ready for his presence, that they may, in due time, discern his presence, and that they may be gathered or separated from the world and theological relationship, and from earthly church relationship, to the Master himself. Some very earnest Bible students believe that we are in this harvest period now; that the Son of Man, the glorified Messiah, invisible to men, is even now present doing a searching and separating work in his Church, gathering his saints unto himself preparatory to their change from earthly to heavenly conditions and preparatory to the inauguration of the great time of trouble, by which present institutions will be blotted out to make way for the Kingdom of righteousness, for which we have so long prayed. Many Bible students believe that the present unrest and sifting and shaking amongst Christians and the creeds of all denominations and the colleges and seminaries are but incidental to this work which the Son of Man, present amongst us, is accomplishing for the purpose of fully separating to himself his very elect.
Whether this proposition be agreed to or not, the fact still remains that thus matters will be whenever the time shall come, whenever the end of this age and the inauguration of the new shall take place.

SATAN'S HOUSE TO BE BROKEN UP

All of the foregoing suggestions are confirmed by the symbolism of the 43d verse. Here the Master likens the institutions of the present time to a house or household. Elsewhere he informs us that Satan is the Prince of this world, the over-lord who tyrannizes the world, operating through the weaknesses and passions and depraved appetites and impaired reasoning faculties of humanity. Had the time of the Lord's Second Advent been clearly made known that knowledge would have so altered matters and affairs that the world would not have been taken by surprise in connection with the gathering of the Lord's jewels and the establishment of his Kingdom, and thus there would not be such a breaking-up in earth's affairs as is now impending; the Kingdom would be established, but not in the way in which God designed.

In this verse our Lord likens his second presence, unknown to the world, to the presence of a thief in a house, unknown to its master. The Lord's saints in the world are his jewels. These he will take away and the loss to the world will be great. As the saintly ones will be gathered from the field, from the mill and from the bed into closer heart-union with the Lord, those left in the world, the mill and the bed, will be greatly disadvantaged--not because the jewel class are wealthy or have worldly greatness, for of these chosen saints it is distinctly stated that there are amongst them "not many great, not many rich, not many wise, not many noble." But these saintly ones are, nevertheless, the "salt" of the earth and the salt of the churches, and the salt of the theological seminaries. After the taking away of the salt class, putrefaction and disintegration will speedily follow.

In view of all this, all who profess to be the Lord's people should earnestly watch, as well as pray; they should watch their words and thoughts and doings and see to it that they worship the Lord in the beauty of holiness, and that they do not idolize either dead or living men or creeds. Thus walking circumspectly in the footsteps of Jesus the saintly ones will be kept in the hour of temptation, which shall come upon the whole world to prove them.--Rev. 3:10.

===================

R4707 : page 348

THE DARK GETHSEMANE HOUR

--MATTHEW 26:36-46.--NOVEMBER 20.--

"The Son of man is betrayed into
the hands of sinners."--V. 45.

AFTER the Master and his disciples, as Jews, had celebrated the Passover Supper and after he had subsequently instituted the Memorial of his death, with the bread and the cup, and after Judas had gone out to betray him, Jesus and the remaining eleven left the upper room in Jerusalem, crossed the city to the gate, and thence crossed the Valley Kedron and ascended the sloping side of Mt. Olivet toward the Garden of Gethsemane. The word Gethsemane signifies oil-press. Tradition has it that this Garden belonged to the family of which the Apostles John and James were members, and that for this reason the Lord and his disciples were privileged to feel themselves at home there. St. Mark, the writer of one of the Gospels, but not one of the Apostles, is credited with having been a member of the same family. One of the accounts of the arrest of the Master tells that amongst those who followed after him was a young man wrapped with a sheet, and who fled naked when some members of the band attempted to lay hold of him. That young man, tradition says, years afterwards was known as St. Mark.

This was the most memorable night of the Master's experience. He knew perfectly the meaning of every feature of the Passover. He knew that he was the Lamb of God, antitypically, whose death was to be accomplished on the following day by crucifixion. Yet his thoughts were for his dear disciples. He must give them final words of encouragement and instruction. And so he did. Three chapters of St. John's Gospel record the incidents of the intervening time between the leaving of the upper room and the arriving at Gethsemane, the place of the oil-press. "And Judas also, who betrayed him, knew the place, for Jesus ofttimes resorted thither with his disciples." (John 18:2.) In St. John 14 the Master told his disciples about the place he would go to prepare for them, but that he would send the Spirit of Truth to be their Comforter, and it would show them things to come. In the fifteenth chapter he gave them the parable of the Vine and the Branches, and assured them that no longer should they be servants, but friends, "For all things that I have heard of my Father I have made known unto you." In the sixteenth chapter he explained to them that persecutions must be expected, if they would share his sufferings and be prepared to share his glory.

A little while and they would not see him; then again a little while and they would see him. The entire period of his absence from the Divine standpoint, as compared to eternity, would be but a little while. Then, by virtue of the resurrection "change," they would see him, because made like him. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "These things I have given unto you that in me ye might have peace." In the seventeenth chapter is recorded his wonderful prayer to the Father on behalf of his followers

R4707 : page 349

--not for the Apostles only, but for all those also who would believe on him through their word.

IN THE GARDEN OF GETHSEMANE

Thus discoursing, they reached the Garden, or olive-yard, where the press for extracting the oil from the olives was located. Somewhere near the entrance eight of the disciples were bidden to remain watching while Jesus, with the specially beloved Peter, James and John, went a little farther. And then, realizing the impossibility of even his dearest friends appreciating his sorrowful condition, he went still farther alone to speak to the Father. The disciples, perplexed, astounded, by the things that they had heard from his lips, did not comprehend the true situation. They evidently thought that there must still be something parabolic in his utterances. They would indeed watch with him, but they were weary and sank into slumber. The spirit was willing, but the flesh was weak.

If some have queried why the Master preferred to be alone in prayer so frequently, the answer is, "I have trodden the wine-press alone, and of the people there was none with me." (Isa. 63:3.) His disciples and followers loved him dearly. Still he was alone, because he alone had been begotten of the holy Spirit. His followers could not feel so blessed nor be Spirit-begotten until after his sacrifice had been finished nor until he would appear in the presence of God for them to apply his merit imputedly to them; to permit them to join with him sacrificially in the sufferings of this present time, that they might share with him also in the glories to follow.

St. Peter, referring to the foregoing experience of our Lord, declares that he offered up strong crying and tears unto him that was able to save him from death, and was heard in respect to that which he feared. Why did he fear? Do not all humanity face death, and some of them with great courage and some with bravado? Ah, there is a vast difference between the Master's standpoint and ours as respects death. We were born dying. We never knew perfect life. We have always known that there is no escape from death. It was different with him. His experiences on the spirit plane before coming into the world were all in association with life, perfection of life. "In him was life" uncontaminated, because he was holy, harmless, undefiled and separate from sinners; his life came not from Adam.

He knew that in his perfection he had a right to life, if he would live in perfect accordance with the Divine requirements. But he knew also that by special Covenant with God, "a Covenant by sacrifice," he had agreed to the surrender of all his earthly rights and to allow his life to be taken from him. The Father had promised him a great reward of glory, honor and immortality through resurrection from the dead, but this was dependent upon his absolute obedience in every particular--in word, in thought, in deed. The question was, Had he been absolutely loyal to God in every particular? If not, death would mean to him an eternal extinction of being; not only the loss of heavenly glory promised as a reward, but the loss of everything. Can we wonder that he did not understand? The hour seemed so dark, and he said, "My soul is exceeding sorrowful." He knew that he was to die. He knew that death was necessary. But here, now, looming up before him on the morrow was a shameful execution as a blasphemer, as a criminal, as a violator of Divine law. Could it be possible that in anything, even slightly, he had taken to himself the honor due to the Father? Could it be possible that in any degree he had held back, even in his mind, from full obedience to the Father's will? Did this crucifixion as a criminal possibly mean the loss of Divine favor? Was it necessary that he should die thus? Might not this cup of ignominy pass? So he prayed in a great agony. And although the older Greek manuscripts do not contain the statement that he sweat great drops of blood, medical science tells us that

R4708 : page 349

such an experience would not have been at all impossible in a nervous, strained, mental agony. But we note the beautiful simplicity of the statement with which his prayer concluded--"Nevertheless, my Father, not my will, but thy will, be done."

How childlike and beautiful the faith and trust, even amidst strenuous agitation! St. Paul says that he was heard in the thing which he feared. How? God's answer came by angelic hands. An angel appeared and ministered to him--ministered to his necessity. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" (Heb. 1:14.) We are not informed in what words this heavenly ministry was expressed to the Master in his lowliness and sorrow, but we do know that it must have been with full assurance of the Heavenly Father's favor and sympathy and love. He was heard in respect to the things which he feared. He received the assurance that he was well-pleasing to the Father; that he had been faithful to his Covenant, and that he would have the resurrection promised.

From that moment onward the Master was the calmest of all who had any association with the great events of that night and the following day. Officers, servants, Sanhedrin, priests, Herod and his men of war, Pilate and his soldiers, and the shouting rabble--all were excited, all were distressed. Jesus only was calm. This was because he had the Father's assurance that all was well between them. As this blessed assurance gave the Master courage, so his followers since have found that, "If God be for us, who can be against us?" If we have the peace of God ruling in our hearts, it is beyond all human comprehension.

JUDAS THE UNGRATEFUL APOSTATE

The world is full of sadly disappointing characters. In many things we all fail. Selfishness, meanness, perversity, pride, etc., mark the human family most woefully. But withal, can anyone find anything more reprehensible than the ingrate who would betray his best friend?

The world is of one opinion respecting such characters as that of Judas. And although he is a noted example he is by no means an exception; there are many. Some of them live today. But whoever can see the meanness of such a disposition with a reasonably good focus will surely be saved from manifesting such a character, however mean might be his disposition. The man who could sell his Master for thirty pieces of silver is justly in contempt with all humanity. Nor was it merely the thirty pieces that influenced the ingrate. Rather it was pride. He had thought to be associated with the Master in an earthly throne. He had set his faith upon this expectation. Now that same Master explained more fully that the throne was not yet in sight; that it belongs to an age to follow this, and is to be given only to those who prove themselves loyal and faithful unto death. In the mind of Judas the matter took not the wisest and

best way. Holding the Great Teacher in contempt, the deceived one probably intended that the delivery should be merely a temporary one--a lesson to the Master not to talk that way, not to carry matters too far--an incentive to him, compelling him to exert his power for the resistance of those who sought his life and thus, in exalting himself, make good to his disciples the share in the Kingdom which he had promised, or, failing of this, to wreck the entire project. Alas, the love of money, the love of power puff up and make delirious some who become intoxicated with ambition. How necessary that all the Lord's followers remember the message, "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased!" "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."--Matt. 23:12; I Pet. 5:6.

NEARING THE GOAL

With eyes aflame, with panting breath, they come--
The runners--every nerve and muscle tense;
Urged forward by a thousand deafening cries.
On, on, they rush! When one, close to the goal,
For but one moment glances back in pride
To note how far he hath outrun the rest.
Alas! tripped by a pebble on the course,
He stumbles, falls, arises, but too late!

Another sweeps ahead with blood-flecked lips
And bursting heart! One final, awful strain,
With superhuman effort, grand, supreme,
He leaps into the air--and falls in death
Across the line--a victor, but at what
A fearful cost he gave his life, his all!

I ponder o'er this tragedy of days
When Greece was mistress of the world, and say,
Hast not thou, also, entered on a race,
My soul, in contest for "a Crown of Life"--
A prize thou canst not win except thine all
Thou givest! Then, be wise, and watch and pray,
Turn not thine eyes one instant from "the mark,"
For fear thou dash thy foot against some small,
Well-rounded truth, which in thy pride thou hast
O'erlooked, and thus thou stumble, fall; and though
Thou shouldst arise, 'twould be too late to win!

Ah, then, consider thy "forerunner," Christ;
Yea, call to mind the "cloud of witnesses"
Around--those noble, faithful ones of old--
And strip thyself, my soul, of every weight;
Gird up thy loins; make straight paths for thy feet;
Breathe deeply of the Spirit's conquering power;
And run with patient, meek, enduring zeal!
Almost thou hast attained, my soul! My soul--
Shall angels, principalities, or powers,
Or height, or depth, or other creature, draw
Thee from the goal so near? Ah, yes, so near,
The glory-light streams through the parting "vail"!
Have faith, press on! One effort, grand, supreme--
And thou hast won in death Love's blood-bought crown!

G. W. SEIBERT.

===================

WATCH TOWER BIBLES

We cannot commend these too highly. Many of the friends are finding these Bibles more and more useful. We have them in two different styles and five different grades--the cheapest as low as $1.65, the very best and most complete at $3.50. Following is a description of each of the numbers and the size and style of type used:

BIBLE NO. 1918, PRICE $1.65 POSTPAID

Minion type, India paper, references, French seal (best sheep) binding, red under gold edges, silk head band and marker, linen lined, maps, TOWER and DAWN Comments, Instructor's Guide, Berean Topical Index, Difficult Texts Explained, Spurious passages noted. This additional matter fills 542 pages. Size, 5 x 7 x 1 inch.

BIBLE NO. 1928, PRICE $2.50 POSTPAID

This Bible is exactly the same as No. 1918, except that the leather is genuine Levant Morocco leather and leather lined. This should be a very durable binding--fine-grained leather.

[Illustration of the scripture print appears here.]

THIS SIZE TYPE USED IN BIBLE NOS. 1918 AND 1928.

BIBLE NO. 1938, PRICE $3.00 POSTPAID

This Bible is of a larger size and of a bolder, blacker type. It is rather large for a pocket (5-1/2 x 7-1/2 x 1-1/4), but is light and convenient for handling. The helps are the same as in those described above. India paper, red under gold edges, silk head band and marker. These are bound only in the better leather, Levant Morocco, and are very durable. Sample of type below:

BIBLE NO. 1948, PRICE $3.25 POSTPAID

This Bible is exactly the same as No. 1938, except that it contains additionally the Bagster Bible Concordance, Index of Proper Names, Alphabetical Bible Index, etc. Size 5-1/2 x 7-1/2 x 1-1/2.

BIBLE NO. 1958, PRICE $3.50 POSTPAID

This Bible is exactly the same as 1948, except that it is bound in a still better leather, and is calf-lined to edge:

[Illustration of the scripture print appears here.]

THIS SIZE TYPE USED IN BIBLE NOS. 1938, 1948 AND 1958.

WATCH TOWER HELPS SEPARATE

About 570 pages, on India paper, French Morocco binding, $1.25 each postpaid; in cloth-binding, silver title imprint, 50 cents each. Our advice is that as the Bibles cost so little more all who can should procure them. Besides, it is very convenient to have the Scriptures and the helps under the same cover. Any regular TOWER reader who cannot purchase these helps, even in their cheapest form, may state his case to us, as a brother in Christ has kindly offered to supply a few of the cheaper kind to such.

===================

R4707 : page 351

THE LIBERTY WHEREWITH CHRIST MAKES FREE

LIBERTY is a grand word, yet it does not always spell true blessing and happiness. In the Second Psalm we read of some who say, "Let us break their bands asunder" --let us be free. In Genesis we read of how Satan broke loose from the restraining hand of righteousness and made shipwreck of his eternal interests. We learn also of how he seduced Mother Eve and she persuaded Adam to break loose from the Divine restraints to eat of the forbidden fruit. The entire history of the Jewish nation is a narrative of rebellions against Divine regulations--temporary feelings of release and liberty and subsequent experiences of sorrow and repentance. Judas cut loose from bondage to his Master and the Divine providences represented in him. The thirty pieces of silver, the wage of his treachery, brought joy to his craven heart for but a little time. At last it ate as doth a canker and he wished it back and himself rid of the liberty into which he sold himself. St. Peter was unwillingly entrapped into denying his Master and asserting his liberty with oaths. But his loyal heart could find no rest in such liberty.

Should it surprise us that the Adversary still holds up the bait of liberty and leads the world into all kinds of excesses in the name of liberty? Should it surprise us that amongst God's people, too, he uses the same tactics --telling them that they are enslaved when they are obedient to the voice of God's Word and to the leadings of his providence? Is it surprising that he urges them to break the bands of the consecration and reassert their freedom? It is not strange! Nor is it peculiar that some, in leaving the Truth, are beginning a warfare against it--opposing the very harvest work which once they endorsed and co-operated with, betraying it, seeking to injure it, etc. When such boast of their new-found liberty we ask them, What liberty have you? The only answer can be that they feel relieved in being rid of their bonds of consecration to the Lord. Alas! they glory in their shame. What need we wonder if anger, malice, hatred, envy, strife, bitterness, back-biting, assassination, slander and murderous hatred take the place in their hearts and conduct, once filled by the spirit of brotherly kindness, meekness, gentleness, long-suffering?

Let all the children of the light, begotten of the holy Spirit, rejoice in the only liberty that is really a blessing, the liberty wherewith Christ makes free those who become his bond-servants. These are set free from the bondage of sin--envy, malice, strife, hatred and the murderous spirit. These are bound with cords of love to their Master and to the letter and spirit of his teachings-- bound to do good unto all men as they have opportunity, especially to the household of faith--bound to the altar of sacrifice with cords of devotion, strengthening as the days go by, even unto death; for such is the crown of life prepared.

====================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study III.--The Call of The New Creation.

DECEMBER 4

(56) What kind of faith justified the Ancient Worthies? P. 110.
(57) Explain the difference between the justification of the Ancient Worthies and the justification during the Gospel Age. P. 111, par. 1.
(58) What is the significance of justification to life (Rom. 5:18), and how does it affect the New Creation? P. 111, par. 2.
(59) What relation do the Ancient Worthies bear toward this justification to life? P. 111, par. 3. W.T.'10-132.
(60) Explain the principle underlying God's acceptance of our imperfect works. P. 112, par. 1.
(61) Explain the difference between the test of faith and the test of works, showing to what ages they respectively apply. P. 113, par. 1.
(62) Before whom is it necessary for the sinner to be justified? Explain why it is thus. P. 114, par. 1.
(63) Explain the different position of the Mediator with respect to sin and sinners. P. 114, par. 2.
(64) If all of our Redeemer's merit was involved in imputing to believers what their sacrifices lacked to make them holy and acceptable, what can he do for the world? And will he similarly impute his merit to the world? Or will he actually surrender it forever on the world's account? Will the Millennial Kingdom or Mediatorial Kingdom or Emergency Kingdom for man's uplift be the result of the imputation of Christ's merit or on account of the actual satisfaction of justice? P. 115, par. 1.

DECEMBER 11

(65) Briefly explain the relation of the New Creation to the Abrahamic Covenant. P. 115, par. 2.
(66) What is evidently the sole object of the Gospel Age? P. 116, par. 1.
(67) What blessing is enjoyed by those who are simply "justified by faith," and refuse to consecrate? P. 116, par. 2.
(68) Explain how this class receive the grace of God in vain. P. 117, par. 1.
(69) What is evidently the condition of the whole nominal "Christian World" in this respect? P. 117, par. 2,3.
(70) Explain why the merely justified are unable to appreciate "the deep things of God." P. 118, par. 1.
(71) Would it be reasonable to expect that these should receive special favor in the Millennial Age? P. 118, par. 2.

(72) What three classes alone seem to be profited beyond the present life through this justification by faith? P. 119, par. 1.

(73) To whom will the Kingdom arrangements appeal most strongly at first? P. 119, par. 2.

DECEMBER 18

(74) How is Christ made unto us Sanctification, and can any man sanctify himself aside from the merit of Christ? If not, explain why. P. 119, par. 3.

(75) Why is it necessary to "abide in Christ," and what is the significance of the text, "Our God is a consuming fire," in this connection? Pp. 120, 121.

(76) What does sanctification signify, and upon what class alone is it enjoined? P. 121, par. 1.

(77) Explain God's order with respect to sanctification. P. 122, top.

(78) Will sanctification be required of the world in the Millennial Age? P. 122, par. 1.

(79) While sanctification is a general principle for all God's creatures, to what class do the Scriptures especially apply this admonition? P. 123, par. 1,2.

(80) Explain the difference between the consecration of the Levites and that of the Priests, in the type, and give the antitypical application. P. 124, par. 1,2.

(81) Explain how a perfect compliance with the terms of our justification must lead us in the end to sanctification. P. 124, par. 3; P. 125, par. 1.

DECEMBER 25

(82) What is the position of those believers who refuse the call to sacrifice? P. 125, par. 2.

(83) Describe the two classes of antitypical Levites. P. 126, par. 1,2,3.

(84) What is the test that will confirm the Great Company as worthy of the Levites' portion under the Kingdom? P. 127, par. 1,2.

(85) Who were Levi's three sons, and what were their positions with respect to the Tabernacle in the Wilderness? P. 128, par. 1.

(86) What four classes of justified humanity did these represent? P. 128, par. 2.

(87) State the respective order and rank of these antitypical Levites in the Kingdom. P. 129, par. 1.

(88) Explain why the refusal of any to go on to consecration could not justly merit punishment. P. 129, par. 2.

(89) Explain the antitypical significance of the Levites having no inheritance in the land of Canaan. P. 130, par. 2. W.T.'10-245.

(90) How did the types illustrate the fact that only the fully consecrated, spirit-begotten believers are counted members of the Great High Priest? P. 131, par. 1.

===================

STUDIES IN THE SCRIPTURES

SERIES I., The Plan of the Ages, gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.).

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., The Time is at Hand, treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., Thy Kingdom Come, considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 25c. (1s. 1/2d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., The Day of Vengeance, shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 30c. (1s. 3d.). India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., The Atonement Between God and Man, treats an all-important subject--the hub, the center around which all the features of divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., The New Creation, deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 30c. (1s. 3d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

SEMI-MONTHLY
VOL. XXXI NOVEMBER 15 No. 22
A.D. 1910--A.M. 6038

CONTENTS

The Purification of the Sons of Levi.............355
    He Will Thoroughly Purge His People...........355

He Shall Gird Himself and Serve Them..............356
Respecting "Things New and Old"...............357
Arraigned as a Blasphemer.........................357
Self-Confidence Is Weakness.......................359
"Before the Cock Crow"........................360
The Prince of Life Crucified......................360
Jesus Before King Herod.......................361
Thou Art Not Caesar's Friend..................361
"Now is Christ Risen".............................362
His Death and Resurrection Needful............363
"Glory to God in the Highest"......................363
"The Desire of All Nations"...................363
"A Savior and a Great One"....................364
This Is My Will for Thee (Poem)...................364
Questions and Answers.............................365
How to Gain the Great Prize...................365
Some Interesting Letters..........................366

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

MEMPHIS, TENN., NOV. 25

OKLAHOMA CITY, OKLA., NOV. 27

Morning Rally for Praise, Prayer and Testimony at 10.00 o'clock, and Discourse for the Interested at 11.00 o'clock. Discourse for the Public at 3.00 p.m., by Brother Russell. Topic, "Hereafter." All sessions will be held in the Auditorium, Cor. Walker and California Sts.

SAN ANTONIO, TEX., NOV. 29

HOUSTON, TEX., NOV. 30

BROOKLYN, N.Y., DEC. 4

Morning Rally for Praise and Testimony at 10.30 o'clock in the Brooklyn Tabernacle. The evening meeting, at 7.30 o'clock, will also be in the Tabernacle. Discourse for the Public at 3.00 p.m., in the Brooklyn Academy of Music, Lafayette Av. and St. Felix St. Topic, "The Messenger of the Covenant."

OMAHA, NEB., DEC. 11

Morning Rally for Praise, Prayer and Testimony at 10.00 o'clock. Discourse for the Public at 3.00 o'clock. Discourse for the Interested at 7.00 o'clock in the evening. All services in the Omaha Auditorium, Cor. 15th and Howard Sts.

HARTFORD, CONN., DEC. 18

CHATTANOOGA, TENN., DEC. 25

MOBILE, ALA., DEC. 26

BROOKLYN, N.Y., JAN. 1

ST. PETERSBURG, FLA., JAN. 8

PHILADELPHIA, PA., JAN. 15

1911--NEW MOTTO CARDS--1911

We have imported an extremely choice line of Motto Cards of entirely new design. We also have some of the good old standbys, which are difficult to improve upon. We again adopt the $1 packet (postage included) plan as every way the best and cheapest. Remember that our prices are about one-half the usual charge, and the very choicest.

Packet M.A.--Nearly all old, but choice, medium sizes.

Packet M.B.--Old and new designs, about equally assorted.

Packet M.C.--All new, specially recommended to those who have already had our old standbys.

Packet M.D.--Old and new, but all large.

Packet M.E.--All new, all large.

===================

R4708 : page 355

THE PURIFICATION OF THE SONS OF LEVI

"Who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."--Malachi 3:2,3.

WE understand this statement to apply to our Lord's manifestation at the first advent and throughout the Gospel Age. He has been appearing, in the sense of making himself known to those in the right condition of heart, that he might assist them in walking in his steps. But he is particularly manifesting himself to them now. The Jews, at his first advent, had been expecting the greater Mediator than Moses, who was the Mediator of the old Law Covenant. Moses said to them, "A Prophet [a great Messiah] shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:22,23.) So they were expecting this great Messiah, the greater Mediator of the New Covenant.

Jehovah had said, "I will send my Messenger,... even the Messenger of the Covenant, whom ye delight in." You are expecting a greater than Moses; but it will mean a severer trial and testing when the greater shall come. The text above does not signify that he will refine literal silver and literal gold, but that he will refine God's people. These will be relieved of the dross, that they may offer unto the Lord an acceptable sacrifice. These sons of Levi, in the antitypical sense, are the household of faith. And they have proposed that they will offer sacrifice to the Lord--will "present their bodies living sacrifices." Such as do thus fully present themselves will be the Priests, and the great Messiah will be the High Priest. They will offer unto the Lord an acceptable sacrifice in righteousness. This work has been in progress throughout this Age. And because we are now in the end of the

Age, tests more crucial are being applied, and will continue to be applied until the Lord shall have completed the development of this spiritual house of Levi, the antitypical Priests and the antitypical Great Company.

The text having reference to the entire appearance of Messiah, beginning at Jordan, his appearance will culminate in his glorious revelation at his second Advent. Messiah, the Head of this greater prophet than Moses, was raised up first. It requires the entire Gospel Age to raise up the Body of this greater Mediator and antitype of Moses.

R4709 : page 355

HE WILL THOROUGHLY PURGE HIS PEOPLE

The statement, "Who shall stand when he appeareth?" should not be understood to imply that all would be standing at the time of his appearing. There would be some who would think that they were standing, but who would really not be in the Lord's favor at all. But the meaning of this text, to our mind, is, Who shall stand the test at the time of his appearing? As, for instance, at the first advent he came unto his own, the Jewish people; but they rejected him and crucified him. There were only a few who stood the test. John the Baptist said, "He will thoroughly purge his floor, and gather his wheat into his garner." (Matt. 3:12.) We understand this text to be a reference to this work of purification; similarly, today, in this harvest time, more fully than throughout the Age, there is a testing and trying and proving of the Lord's people. Who will stand the test to prove who are the people of God? The Lord is now determining who are the consecrated class.

We see that at the first Advent only a remnant of the Jewish nation accepted Jesus as the antitypical Mediator of the New Covenant, when he began to test the Levite class--to prove them. Similarly, today, we find the nominal Church falling away, proving unworthy in many respects--not falling into everlasting torment, not into the Second Death, but rather manifesting that all are not worthy to be classed among either the Priests or the Levites. We are not to forget that the Gospel Age is for the purpose of finding the Priests and the Levites, to make them ready as ministers of the New Covenant, which is to be for all the people through them.

We understand that in this picture the Lord quite probably used the two metals (both precious, but one more precious than the other) to represent the Priests and the Levites--the "Little Flock" and the "Great Company." We understand also that the New Covenant has been in process of inauguration all through this Gospel Age, but that this Covenant will not benefit Israel and the world until the Millennial Age. First, they must have a Mediator. This Mediator was, to begin with, the Lord Jesus Christ, the High Priest. Then, in God's arrangement, he was to add an under-priesthood, all these to be the antitypical Levites, ministers, servants of the New Covenant. The justified humanity of all these constitute the "better sacrifices" that are being offered, at the completion of which, in the end of this Gospel Age, everything will be ready--the Priesthood and the Levites, and the blood of the New Covenant--to apply to Justice, forthwith to bring the blessings of the Mediatorial Kingdom to Israel, and, through Israel, to all people.

It may be asked, What is the "offering in righteousness" here mentioned? The offering now being made to God is the offering of the Church--"Present your bodies a living sacrifice." (Rom. 12:1.) The High Priest purifies these members of his Body by giving them the necessary experiences day by day, that they may more and more learn the will of God--may more fully lay down earthly things and attain to the character-likeness of our Lord Jesus. This purging does not come all at once and complete the offering; but, in our daily experiences the chastisements of the Lord are to the end that his will may be accomplished in us more perfectly. He is giving us these experiences day by day, so that, as we receive them, we may learn what is his will, that we may complete the offering in righteousness which has begun.

If it be asked how we could be members of the great Refiner and, at the same time, be of this Levite Company whom he is refining, we answer that this is the picture uniformly set before us in the Scriptures--that Christ is the Head of the Body, in the official sense; and we are counted in as members of his Body, even before we have been fully and completely and finally accepted as such in the "First Resurrection." The Head has passed into glory and we are to be with him. From the time of our acceptance and begetting of the holy Spirit we are counted in as members of his Body in a prospective manner, on the supposition that we shall make our calling and election sure. Then again, in another sense of the word, the Lord uses these very ones whom he is refining as co-laborers with him and gives to them a part of the ministry of reconciliation; some of the refining work--amongst them being some who are instructors of the brethren--until, as the Apostle says, they all come to the full stature of a Man in Christ. (Eph. 4:13.) So now the refining work, the increasing of the Body of Christ, goes on--the use of the different members of the Body proceeds, all by reason of the fact that our Lord is the Head of the Body.

===================

R4709 : page 356

HE SHALL GIRD HIMSELF AND SERVE THEM

ALAS! how few realize what a dangerous thing is liberty; how carefully it must be used for our benefit, and how easily it might be misused to our eternal danger. Because God created us free agents; because this is part of his likeness, and because, additionally, ambition must be a part of every progressive individual, therefore this free agency and ambition in conjunction bring us all under tests of character. And the greater our abilities, the more our talents and the wider our influence, the stronger the power of ambition may become. Then comes the test. Will this laudable ambition be subject to the Divine Will--thoroughly consecrated to do the Lord's will even unto death?

If our devotion to the Lord be absolute, fully in control of our thoughts and words and doings, our liberty and largest ambition will be rightly directed and eventuate in blessings to ourselves and to others. But if the Divine will be not first and absolutely in control of our wills, the more ambition and the more liberty we have the greater will be our danger. Where the Lord is not reverenced --obeyed with heart, mind, soul and strength-- some one else has an influence in our hearts--husband or wife, parents or children, or, more than probably, self. We cannot be overcomers except as our hearts are absolutely loyal to the Lord, with self-will and every other will thoroughly subjected to the Divine Will. This is the lesson of life to those who would come off conquerors. How we rejoice, in every struggle, when finally, by God's grace, we recover balance!

It is not to be wondered at that the more prominent brethren have the more severe trials along this line. Of this condition of things the Apostle forewarns us, saying, Be not many of you teachers, knowing that he who is a teacher will experience the more severe trials. The deflection of some recognized as teachers will cause special trials to others not teachers, and will prove to what extent they have a personal relationship to the Lord through his Word and through an individual consecration to him and through his instructions by his Word and the prophecies --in the School of Christ. We fear that too many are in an attitude of leaning upon others whose fall might bring them disaster. It is because we have long recognized this principle that, in our writings, we have presented the Lord's message as his message, and not as our own, giving the chapter and verse for every doctrine.

PUTTING ON THE WHOLE ARMOR

If any are leaning on anything but the Lord's Word for guidance, to these we say that we have striven to bring all of the members of the Body into direct personal contact with the Head, and, while not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of truth which they receive. Notwithstanding this we fear that many lean upon us and upon others. We fully know that we are in the evil day, and that the armor that the Lord provides is to be put on by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet, and sword in the defence, as much as possible, of all the Lord's people; but each must see to it that he put on this armament for himself. The great King of the Universe has provided it, the great Captain of our salvation, Jesus, has invited us to put it on, and we, as corporal, merely call attention to the Captain's order. Whoever is negligent will surely rue it.

The time for adjusting this armor is very short. The battle is on. Many are falling at our side. What we do should be done energetically, systematically, thoroughly--at once. It is important that we help others to the extent of our ability, but still more important, according to the Divine Will, that we should take heed to ourselves and make our own calling and election sure. It has been our observation that some who have come into the Truth quite recently are much more clear in it, and have the armor better adjusted, and are able to use the Sword of the Spirit better, than some who have been in the Truth for five, ten, and even twenty years. Indeed, it is our observation that some who have been long in the Truth are less skillful today in the use of the armor than they were years ago. Why is this? And what is the remedy? The answer is a simple one, manifest to all.

Divine Providence has furnished the people of God at

R4709 : page 357

this time an outline of the Divine Plan and a detail of Bible doctrines such as God's people never before had in their possession. Without claiming any inspiration for these STUDIES IN THE SCRIPTURES, we surely may claim a Divine supervision in respect to the matter which they contain and the time of their presentation. Whoever admits that we are in the harvest time at all--that we have been in it since 1875--must acknowledge this also, that the Lord promised that at that time he would cause

R4710 : page 357

his people to sit down to a bountiful repast of spiritual food and that he would be their servant and bring forth to them "things new and old." (Luke 12:37.) All who recognize these things must recognize these STUDIES IN THE SCRIPTURES as being identified with the fulfillment of that promise.

RESPECTING "THINGS NEW AND OLD"

It would be giving too much honor to any man to suppose that the general elucidation of Divine Truth through these volumes should be merely one man's opinion.

No one who understands these things can possibly believe that one man in our day could fabricate a theory which puts all other theories of this and every other day completely into the shadow, as a tallow dip in comparison to the most wonderful arc lights of our day. Neither is there reason or sense in the attempt of some to claim that these SCRIPTURE STUDIES are merely a rehash of what has been believed for centuries. True, they present the doctrines of Election, Free Grace, etc., but not as these subjects were presented nor as they are now presented by many. These books discuss the Bible texts and set them in order, as showing their relationship to each other. But while these presentations are harmonious, they are not accepted by Calvinism and Arminianism. Although they cannot refute them, they secretly oppose them--oppose the only presentation which shows the true significance of the Bible texts which they use in a private and isolated manner. We repeat, then, that STUDIES IN THE SCRIPTURES are either of the Lord's providence or else they are one of the greatest miracles.

The secret of the clearness and power of some who have come recently into the Truth can be traced to the fact that they have been diligently using these Divinely provided helps for Bible study. On the contrary, many of those who today are less clear in the Truth than they were years ago owe their loss of spiritual vigor and clear perception of the Truth to the fact that they have neglected this Divine provision for their needs. They have followed the worldly thought--that, having digested what some other man has thought, believed and taught, they should break fresh ground for themselves, in hope of bringing forth still brighter jewels from the Divine Word. Some of these diggers have searched long and carefully, but have found nothing, brought forth nothing, that has specially sparkled as a gem of Truth for the eyes of the Lord's people. Some of them have sought far and near for other fruits and viands for the table of the Lord's family, but have added little, if anything, to that which the great Provider has set before us of "things new and old." Some of these would-be new dishes, new viands, set before the Church have proven to be unhealthful, indigestible, visionary, and calculated to give a fever, rather than real spiritual strength. Others, failing of their ambitions in these directions, have become destructive and have uttered what some of the friends have outlined a "Midnight Howl" against the food that the Lord has prepared, against his service of his people, etc.

All these things are tests. The sooner we realize this fact, the better for us. We have no fear but that the great Shepherd, now present with his sheep and gathering out of all the various pens of Christendom those who know his voice, will not suffer the wolves to stampede his flock, nor to devour them. Has he not said, "The Father who gave them to me is greater than all, and none can pluck them out of my Father's hand."

The lesson to us all is, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." Be not heady, high-minded and worldly-wise, but humble, teachable and full of faith in the Divine promises, which are so rapidly fulfilling and culminating in this day of his preparation.

===================

R4710 : page 357

ARRAIGNED AS A BLASPHEMER

--MATTHEW 26:57-68.--NOVEMBER 27.--

"Who when he was reviled, reviled not again."--I Pet. 2:23.

WE cannot do better at the opening of this study than quote the words of Mr. Chandler. He said: "Many remarkable trials have characterized the judicial history of mankind. The trial of Socrates, before the dikastery of Athens, charged with corrupting the Athenian youth, with blaspheming the Olympic gods and seeking to destroy the constitution of the Athenian Republic, is still a sublime and thrilling chapter in the history of a wonderful people.

"The trial of Alfred Dreyfus is still fresh in the memories of men. The French Republic is still rent by contending factions. His friends say that Dreyfus was a Prometheus who was chained to an ocean-girt rock while the vulture of exile preyed upon his heart. His enemies still assert that he was a Judas who betrayed, not God nor Christ, but France and the Fatherland. But these trials, one and all, were tame and commonplace compared with the trial and crucifixion of the Galilean peasant, Jesus of Nazareth."

It is not for us to say that the Jews were wholly excusable in their course of injuries toward Jesus, in causing his crucifixion by the Romans. On the other hand, it is proper for us to consider everything that could be thought of calculated to mitigate the severity of our judgment regarding the injustices there practised. And it is proper also that we should consider what, from their standpoint, would seem to be extenuating circumstances. This is everywhere recognized as just treatment. The attorney, defending a criminal who has pleaded guilty to the charges against him, is considered to do only his duty by his criminal client when he presents whatever in the circumstances of the case would tend to prove that the culprit had cause, or thought that he had reason, for his misdemeanor.

Viewing the Jewish people of nearly nineteen centuries ago from this standpoint, we get a more reasonable view of the situation than is otherwise possible. We hearken first to St. Peter's words respecting the transaction. He said, "I wot that through ignorance ye did it, as did also your rulers." Had they known, they would not have killed the Prince of life.--Acts 3:15-17.

The Jews did not for one moment suppose that the great Messiah, foretold to be their Prophet, Priest and King--like unto Moses, but greater; like unto David and Solomon, but greater; like unto Melchisedec, but greater

R4710 : page 358

--would appear as "a man of sorrows and acquainted with grief." Although those very words were written of him by the Prophet, they were hidden from their eyes of understanding by the glorious things related of him in other prophecies. They saw the glories. They saw not, understandingly, the sufferings. To this day they interpret the sufferings of their nation as being those which will ultimately inure to their advantage. The prophetic descriptions are not concentrated nor collected, but scattered, "here a little and there a little," so written that they could not be understood at the time; nor were they understood even by the Lord's disciples until after his resurrection from the dead, when he explained them, and, subsequently, by the holy Spirit, enabled them still more fully to understand that thus it was written in the prophets, and thus it behooved the Son of Man to suffer before entering into his glory--before he began to bless Israel and all the world.

Yea, today many Christians are as deeply confused on this matter as are the Jews. Many have rejected entirely the thought of Messiah's glorious Kingdom reign for the general blessing and uplifting of Israel and all humanity. From their standpoint, if "the sufferings of Christ" were intended to prepare the way and usher in his Kingdom of glory, then the programme must have failed, or else his Kingdom of glory is to be a heavenly Kingdom and completely in accord with the prayer taught by our Lord, "Thy Kingdom come; thy will be done on earth." The trouble is that they will not realize that where the sufferings of Christ, the Head, ended, the sufferings of the "Body of Christ" began--the sufferings of "the Church, which is his Body"--filling up the measure of the afflictions of Christ, which are behind. (Col. 1:24.) As soon as the "Church, the Body of Christ," shall have finished the bearing of the cross, after him, following in his steps to the end of the journey, then the Kingdom glories will be ushered in. Israel's blindness will be turned away, and the blessing of the Lord will begin to fill the whole earth.

The Jews, who caused the crucifixion of Jesus, certainly did so in much of the same spirit which led St. Paul--then Saul of Tarsus--to cause the stoning of St. Stephen. As Saul was forgiven, so Israel is to be forgiven; as the Scriptures declare, "The Lord will pour upon them the spirit of prayer and supplication," and then they will see, with the eyes of their understanding, "him whom they pierced, and they will mourn for him" (Zech. 12:10), and their mourning will be turned into joy; for, as Joseph forgave his brethren, so will this great antitypical Joseph of the throne of earth freely forgive those who caused his crucifixion.

POLITICS AND SELFISHNESS AS RELIGION

The Jews are not so different from other people now, nor were they then. History indicates that some of their highest offices were held by irreligionists for their political influence; thus the chief-priest, at the first advent of our Lord, was a Sadducee, who wholly disbelieved in the promises of God to Israel, including a disbelief in the resurrection of the dead. Similarly today there are high-priests, both amongst Jews and Christians, who disbelieve, and yet hold high positions. Amongst Christians there

R4711 : page 358

are D.D.'s who are unbelievers; and many of the most notable rabbis amongst the Jews also declare themselves thorough unbelievers. We are not claiming that such unbelieving Christian and Jewish ministers would lightly espouse and support an unjust procedure against an innocent man. We do not know about this. It has yet to be tested, perhaps. We do know, however, that when faith in a Divine Revelation and in a Divine supervision of human affairs is lost the natural effect is that the losers of the faith become more and more policy-men and consider policy the extreme of human wisdom, particularly in the guidance of affairs of Church and State.

Taking history for it, that the leaders of Judaism at the time of our Lord were Higher Critical unbelievers (Sadducees), we can readily see that their policy was to curry favor with the Roman Emperor and to seek to hold the common people in subjection to themselves. To these, then, it must have seemed almost a calamity that a poor man, although of noble birth, of the family of David and the Tribe of Judah, should gather about him a handful of nondescript fishermen, tax-gatherers, etc.; that he should pronounce himself a king and declare the setting up of his Kingdom to be near, and that by the exercise of some supernatural power for the healing of their diseases he should attract the "common people" to his standard, but not the learned. We can well imagine their reasoning that, if this thing, the popularity of Jesus, continued to increase, it would shortly reach the ears of the Roman Emperor, and then all their claims for imperial favors would be discounted, and they would be rated as a nation of rebels.

The riding of Jesus into Jerusalem, just before the Passover, on an ass, after the manner of the kings of Israel and surrounded by a multitude shouting, "Hosanna to the Son of David who cometh in the name of the Lord," capped the climax, so to speak, and convinced these unbelieving Jews, politicians, occupying religious offices, that it would be far better that one innocent man should die than that the whole nation should be turned into turmoil and wrecked by the Romans in consequence. How many American preachers, judges, officials, etc., would, in this enlightened day, be inclined similarly to decide such a matter! And is not this the policy which always prevails in monarchies? Fancy such a commotion in the capital of Germany, Italy, France, Austria, Russia, Great Britain, the United States. Fancy that after such a parade, mimic though it might appear, the adored one should go to the temple and execute a long-neglected law, and, in thus exercising his religious rights, suppose that he should drive out the money-changers and merchants from the outer precincts of their chief religious Cathedral! What would be done to such a person today? Do we not know that in the most civilized lands he would be arrested and imprisoned, and in the more savage lands he would be beaten or executed? When, therefore, we view the situation from this standpoint we lose any spirit of antagonism which might have been ours; it turns to sympathy--that a religious nation should allow itself to get into the hands of politicians to such an extent.

BROUGHT BEFORE CAIAPHAS

It was very courageous on the part of St. Peter that, after having smitten off the ear of the High Priest's servant (though the wound was healed by Jesus), he followed his Master into the Court of that high-priest to see what would be done. The arraignment was at night, although it was contrary to Jewish Law to try a prisoner at night for any serious offense. But there was an excuse. This was a special case; haste was necessary, because whatever should be done must be done quickly; the very next day the unbelieving officials perceived that Jesus had great influence with the common people. They believed him to be a brilliant but harmless fraud. He had committed no crime, but he was a disturber of the peace, and they felt fully justified in taking his life. The Feast of Passover was at hand and would last a week, and it

R4711 : page 359

would be contrary to their Law that any execution should take place during that week. Besides, they feared the amount of influence which Jesus might exercise during the week, when there would be from one to two millions of people in and around Jerusalem from all over Palestine. They had already determined that their action must be short, sharp and decisive. This was decided before the arrest was made. They were ready and waiting at that midnight hour to carry out their murderous designs, for the good of their nation, as they thought.

The examination was merely a preliminary one to get together such evidence as could be rushed through rapidly at a prearranged session the following morning.

HE WAS CHARGED WITH BLASPHEMY

They had difficulty in finding a charge; for what had Jesus ever done except acts of kindness and the uttering of words of wisdom and correction and hope? Blasphemy was a serious charge under the Jewish code. They would charge him with that as being the easiest to prove. He had said, when near the temple, "Destroy this Temple, and I will rear it up in three days." "But he spake of the Temple of his Body." Some of those who heard him understood him to speak of the literal temple. This they charged was blasphemy, because it took years to build the temple, and for Jesus to rebuild it in three days would mean a claim on his part of Divine power. But the charge did not seem sufficiently strong, even for those who had premeditated his murder. They wanted something to give a color of justice, at least, to their findings. So the chief-priest thought to get Jesus to commit himself in their presence and said, I adjure thee by the Living God to tell us whether thou be The Christ, the Son of God. Jesus replied that this was true, and that they would yet see him in heavenly glory and power at the right hand of Divine favor. This, the high priest declared, was sufficient proof of blasphemy. "Behold, now ye have heard his blasphemy, What reply ye?" And the council answered that he was worthy of death. The rabble in the Court, hearing the commotion, felt at liberty to abuse the prisoner, as they had done others. They showed their contempt of him by spitting upon him. They derided him by smiting him and saying, Prophesy, tell who smote thee. "He was reviled, yet reviled not again."

===================

R4711 : page 359

SELF-CONFIDENCE IS WEAKNESS

--MATTHEW 26:31-35,69-75.--DECEMBER 4.--

"Let him that thinketh he standeth
take heed least he fall."--I Cor. 10:12.

ST. PETER has proven to be one of the most helpful of Christ's twelve Apostles, and the secret of his assistance lies in the Scriptural revelation of his human nature, its strength and its weaknesses. He was the first of the twelve Apostles to acknowledge the Master as the Messiah, the Sent of God; he was the first of the twelve to deny him. He was the only one of the twelve who drew his sword in the Master's defense and the only one who, later, swore that he never knew him. By Divine arrangement, to him were given the keys with which to open the door to the High Calling--to the Kingdom. At Pentecost he used one of the keys of power and boldly proclaimed to the Jews the opening of the way to glory, honor and immortality. A little later, at the appointed time, he opened the door to the same High Calling for the Gentiles when, by his preaching, Cornelius, the first Gentile acceptable to God, was received and begotten of the holy Spirit, this fact giving evidence that the middle-wall of partition, previously separating Jew and Gentile, had been broken down. Yet, after all this knowledge and special opportunity, this great man subsequently dissembled to the extent of ignoring God's grace to the Gentiles as being sufficient, discriminating between Jews and Gentiles and their equality before the Lord.

But in all these experiences St. Peter displayed the fact that his heart, at its core, was loyal to God, to truth, to righteousness, and that the weaknesses, the faults, the blemishes of his character were of his flesh and not of his real heart intention. For his denial of the Master he wept bitterly. And for his failure to recognize the Gentiles he made full reparation most humbly. The same exhibition of human nature which makes St. Peter attractive is that which made David, the Prophet and king of Israel, attractive. He was not so saintly that he could not make a mistake. He was not so far above the remainder of humanity that they could not realize in him a fellow-creature. Yet withal he was not so debased as to make him abhorrent. His weaknesses were fully offset by the abundant evidence of his heart-loyalty to God and to righteousness. His very experiences in stumbling and recovery have so saturated his Psalms that they touch a responsive chord in nearly every heart which is loyal to God and which has had any degree of experience with sin and weakness--its own and those of others.

HOW OTHERS SAW ST. PETER

Peter remains even today the most fascinating of that band of men who surrounded our Lord in the days of his earthly pilgrimage. G. C. Morgan said of Peter: "Now I am convinced that in Peter we have the greatest human revealed in the New Testament. I do not say the greatest man in his achievement or in one particular capacity of his being, but the most wonderful revelation

of human nature. This man of intelligence was perpetually making blunders. This man of emotions was guilty of such impulse that he worked harm in the very cause he desired to help."

Of St. Peter Southouse says: "Peter was an average man, and for this reason he comes nearer to us than some of his colleagues do. But average men have their splendid moments, such as when St. Peter tried to walk on the water, for in this action he tried to do a thing for which he seemed to have no abilities. He set out to do some thing of which he had no experience. A swift glance amongst the men and women whom we know will be enough to prove that it is never safe to prophesy the achievements of which they are capable, for extraordinary things have been done by the last man in the world."

Dr. Davis said about St. Peter: "Peter was intellectual. He asked Jesus more questions than any other of the Apostles. The capacity for asking questions is a revelation of the intellectual. It may also be a revelation of ignorance; but the man who never asks a question is certainly deficient in his intellectuality....Peter was a man of heart, sobbing and impetuous. His virtues and his faults had their common root in his enthusiastic disposition. It is to his praise that, along with the weed of rash haste, there grew more strongly into his life the

R4712 : page 360

fair plant of burning love and ready reception of Truth.

"TAKE HEED TO YOURSELVES"

One of the great lessons which the Master taught his followers, and which all in the School of Christ must learn, is that, with burning love and zeal for God and for righteousness, we should also have moderation--exercising the spirit of a sound mind. Christ's followers are exhorted to be "wise as serpents and harmless as doves." Their wisdom is not to be merely the selfish kind, which would look out for its own interests, but of the generous kind which looks out for the interests of all, and particularly for the interests of the Lord's cause and for any share therein which he may entrust to us.

In the course of his instructions, Jesus had said to his disciples, in advance of the trying hour of his betrayal --"All ye shall be offended because of me this night; for it is written (in the Prophets), I will smite the Shepherd and the sheep of the flock shall be scattered abroad. But after I am risen again I will go before you into Galilee."--Matt. 26:31,32.

Then spoke the impulsive Peter, "Though all shall be offended because of thee, yet will I never be offended." (V. 33) Alas! how little did this courageous man understand the nature of the trials and difficulties immediately before him, or realize the weak points of his own impulsive nature. Yet if we are grieved with his denial of the Master, we must rejoice to note his faith and love and zeal, as manifested in his acknowledgment of Jesus as the Messiah and his later declaration that nothing should ever shake his loyalty.

However, it is the specially loyal and ardent that the Adversary seeks most persistently to entrap. Thus Jesus, on this very occasion, explained to St. Peter, "Satan hath desired to have thee that he might sift thee" (Luke 22:31); that he might separate you from your loyalty to Christ and discourage you from discipleship, overwhelming you with fear and with your own weaknesses. The Master added, "But I have prayed for thee that thy faith fail not." We may well understand that the same loving Master still assists all of his true, warmhearted followers, whatever their weaknesses of heredity. We may well understand, too, that he is able to develop all such into strong characters, if they abide in his love, continuing in their zeal. He is able to make all things work together for their good--even the weaknesses of heredity may work out for the faithful that "far more exceeding and eternal weight of glory" which the Lord has promised.

"BEFORE THE COCK CROW"

The Master discerned the danger of his loving but impetuous follower, and uttered a warning word, that before cock-crowing he would deny his Master. How improbable this seemed to St. Peter! How he courageously declared, "Though I should die with thee, yet will I not deny thee." And so said all of the eleven. Their hearts were good. And the Lord looketh upon the heart. Our study now passes to verse 69. The Master had been arrested. The scattered disciples had fled. St. John, because of an acquaintance with the high priest's family, penetrated further into the palace than St. Peter, who stood in the court-yard. A maid of the palace recognized St. Peter as one of Jesus' disciples and so declared publicly. Fearful that he might share the fate of the Master, St. Peter denied his identity, declaring that he knew nothing about the matter. A little later another declared the same. St. Peter emphasized his denial with an oath, declaring that he knew not Jesus. Later the word spread throughout the court-yard and many took it up, declaring that they believed what the maid said and that St. Peter had the Galilean dialect, anyway. To emphasize the denial St. Peter began to curse, and to swear that he knew not the man. Directly after, cock-crowing began. Then St. Peter remembered the words of his Master, "Before cock-crowing thou shalt deny me thrice."

Alas! he had been too sure of his own stability, too confident of his loyalty. He was entrapped by the Adversary along the very line of his boasting. Another account says that Jesus turned and looked at Peter! That look was sufficient. It spoke volumes to St. Peter's loyal heart. It was not a look of disdain, nor one of anger, we may be sure. It was a look of loving sympathy. It melted St. Peter's heart. He went out and wept bitterly. The followers of the Master today, beset by weaknesses and frailties and temptations of the Adversary, have the lesson of St. Peter's experience as a warning to be confident in the Lord and to look to him for assistance, rather than to be self-confident. And those who fail today have St. Peter's experience as a lesson of the Lord's sympathy and pity. They, too, should weep bitterly for transgressions and repent and profit by their experiences.

====================

R4712 : page 360

THE PRINCE OF LIFE CRUCIFIED

--MATTHEW 27:33-50.--DECEMBER 11.--

"He was wounded for our transgressions; he was bruised for our iniquities."--Isa. 53:5.

THE trial of Jesus really took place shortly after his arrest, but, on account of the Law requiring a death sentence to be passed in daylight, a morning meeting of the Sanhedrin was appointed, which, in a perfunctory manner, confirmed the high priest's decision of the night before, that Jesus had blasphemed the Creator when he claimed that he had come into the world in accord with the Creator's long-promised plan that he should redeem Israel and the world from the death sentence, that in God's due time he might establish the Messianic Kingdom for the blessing of Israel and all the families of the earth. The matter was rushed through lest the gathered multitudes, who had shouted, "Hosanna to the Son of David," when Jesus rode upon the ass five days before, should undertake again to proclaim him king. No execution could take place during the Passover week. And if Jesus were held a prisoner they knew not what might happen to him or to them. They had, therefore, but a few hours in which to carry out the plan which they believed would rid their country of a man whom they considered a deceiver and one likely to get them into trouble with the Government at Rome.

The Sanhedrin had authority to judge the people along the lines of their religion, but was prohibited from executing the death penalty. Hence it was necessary, after the condemnation of the Sanhedrin, to take the case before Pilate, the Roman Governor. Realizing that Pilate would not recognize blasphemy as a cause for death, the charge against Jesus, before Pilate, was a totally different one, namely, that Jesus was a seditionist and raiser of disturbance; that he claimed to be a king and that his freedom was inimical to the interests of the Roman Empire.

R4712 : page 361

The foolishness and the hypocrisy of such a charge were too transparent to need assertion. Pilate perceived that for envy they were delivering him--because he and his teachings were having more influence with the common people than could be exercised by the chief priests and scribes. Pilate relieved himself of responsibility by declaring that since the home of Jesus was in Galilee, King Herod, the Governor of Galilee, should have the jurisdiction of the case, which he was glad to get rid of.

JESUS BEFORE KING HEROD

This was an unexpected difficulty, but Herod's palace was not far distant. He was glad of the opportunity to see Jesus, of whose miracles he had heard much. As he looked at the Master's noble features and beheld in him purity and gentle dignity, it must have seemed ridiculous that such a person should be arraigned as a seditionist and a man dangerous to the interests of the peace of the country. After a few taunting words and jests, the palace guards took a hand with the one whom their master treated flippantly. They put upon him a purple robe and a crown of thorns and mocked at his unkingly appearance. Then Herod declined to act in the case and sent the prisoner back to Pilate, perhaps feeling that he had had a sufficiency of trouble in connection with the beheading

of John the Baptist a year or so before. The matter was a joke between Herod and Pilate--dealing with the case of a man claimed to be so dangerous that he must die thus, when he manifestly was so pure and innocent that the weakest would be safe with him.

PILATE'S PERPLEXITY INCREASED

Pilate was disappointed when Jesus was brought back to his court. The case was an unpleasant one to settle. The prisoner manifestly was innocent of any crime, yet his accusers were the most prominent men in the nation and city over which he had charge. Their good will must be preserved, if possible, and they were evidently bent on the murder of their innocent captive under the form of legality. What a pity it is that religion has been so often misrepresented by her votaries in every age of the world! A lesson which we all should learn is to search the motives and intentions of our own hearts, that we be not led into the error of the wicked--into violating the rights of others and thus fighting against God.

Pilate heard the accusations, realized that there was no truth in them, and then gave his decision: I find no fault in Jesus, but, seeing that such a commotion has been created, I consider it necessary in the interests of peace to satisfy the unrighteous demands of the clamoring multitude. I will therefore have the prisoner whipped, although I acknowledge he is not deserving of punishment. The whipping will be in his own interest, as well as in the interests of the peace of the city, for by satisfying the clamor of the multitude the life of Jesus will be spared. As political decisions go, this was a very fair decree. Magistrates recognize that absolute justice is not always possible in dealing with imperfect conditions.

But the rulers would not be satisfied with anything short of Jesus' death. The rabble was exhorted to shout, Crucify him! Crucify him! It seemed impossible for Pilate to appreciate that such a frenzy could be aroused against so innocent a person. So he inquired, What evil hath he done? But the answer was, Crucify him! Alas, how human passion can ignore every principle of righteousness! To add to Pilate's perplexity, his wife now sent him word, Have nothing to do with this just person, for I have had a horrible dream which connects itself with him.

As a last resort Pilate caused Jesus to be brought to a prominent place where the multitude could all see him and then he cried out to them, "Behold the Man!" See the character of the man you are willing to crucify. Note that he has most kingly features, such as none of your race possess--nor others. Would you crucify the very best sample of your race? Consider; be reasonable. Behold the Man! It has for years been a custom with you that the Government at this season release a prisoner. So, then, consider that Jesus has been condemned and that your conception of justice has been satisfied and that now I release him to you. But the multitude cried out so much the more, Crucify him! Release unto us Barabbas (a robber and dangerous character).

Who will explain this strange perversity of fallen human nature--that a villain should be preferred to a saint? Thus, a few years ago, in the City of Vienna, a man who had just been released from serving a term in prison made a speech in which he declared that all Jews should be put to death. A frenzy seemed to seize the people. The bad man became the leader of sentiment. He was applauded and, as a mayoralty was impending, he was elected mayor of the city on the strength of his bravado. Oh, shame! How can we claim that the world is ready for liberty while such conditions stare us in the face and mark the pages of history? They prove, on the contrary, that the world needs just such a strong, imperial government as God purposes to give it--the Kingdom of God's dear Son, strong for the suppression of every wrong and strong for the uplifting of every right.

THOU ART NOT CAESAR'S FRIEND

The Jewish leaders were shrewd. They knew that treason to Rome was one of the most serious offenses and in the fact that Jesus had spoken of himself as a king they had the lever wherewith to compel his crucifixion. They used it, assuring Pilate that if he let the prisoner go they would report him to the Emperor. Pilate knew that he would have difficulty in explaining such a case and that the Roman Government would agree with the decision of Caiaphas that one man should die rather than have any commotion in their dominion. Thus compelled, Pilate finally acceded and wrote the papers of execution, but before doing so he took a pitcher of water and in the sight of the people washed his hands, saying, "I am guiltless of the blood of this just person."

The execution proceeded. The soldiers already had two thieves to crucify and merely added another cross and the procession started for Golgotha, a hillside near where the face of the rock much resembles a skull--Golgotha signifying the place of a skull. It is just to the north of the city, outside the wall. New buildings and a wall recently erected hinder visitors at the present time from getting the skull effect as formerly. The crime of each culprit was, by Law, inscribed over his head. Above the Master's head was his crime--"Jesus, King of the Jews."

Satan and his deluded dupes evidently thought that they had finally disposed of Jesus. The priests and elders mocked his declaration that he was the Son of God and demanded that, if he were such, he should demonstrate it by leaving the cross. They realized not the truth, that it was necessary for him to die for man's sin, in order that, by and by, he might have rightful authority, in his glorious Kingdom, to restore all mankind to full perfection

R4713 : page 362

and life under the terms of the New Covenant, of which he will be the Mediator. (Jer. 31:31.) At the sixth hour, noon, darkness settled down for three hours and then Jesus died, saying, "My God, my God, why hast thou forsaken me?" In order that he might fully experience the weight of Divine Justice which belonged to the sinner, it was necessary that the Father should hide himself from him, as though he had been the sinner. This temporary separation from the Father was evidently the severest blow in all of the Master's experience.

===================

R4713 : page 362

"NOW IS CHRIST RISEN"

--MATTHEW 28:1-20.--DECEMBER 18.--

> "Lo, I am with you alway, even unto the
> end of the world (age)."--Matt. 28:20.

THE Scriptures give very particular details respecting the death of Jesus and his burial in Joseph's new tomb, wherein none had previously been buried and respecting the sealing of the tomb and the setting of a guard lest the body should be stolen at night. But while these matters are interesting to us, they probably do not now have the same importance that they had when they were written. From this distance we feel inclined to ask about the general character of Jesus' disciples who declared his resurrection, rather than to inquire particularly respecting all the details which they enumerated. In broad terms we say, If the characters of the Apostles prove themselves satisfactory to us, we are ready to take their word respecting the resurrection of Jesus and his subsequent appearances to them. On the other hand, if they were bad men or otherwise unworthy to be believed, no amount of details respecting the tomb, the watch, the seals, etc., would be satisfactory to us, because cunning and designing men could make up the story to suit their desires.

But it was not so at the time of our Lord's death and resurrection. It was then very necessary that every little detail should be explicitly specified. The parts of three days and nights, for instance, were unimportant to them because of Jesus' words, which they remembered. He likened his period in death to the period in which Jonah was in the whale's belly. There are some today disposed to quibble over the matter and to claim that Jesus died on Thursday and not on Friday. Surely, however, all can concede that it matters nothing to us on which day of the week he died, nor the number of hours he was in the tomb, whether seventy-two hours to the minute or a less exact time. With us the important question is, Did he die? Did he arise from the dead? Was there a value in his sacrificial death, from the Divine standpoint, and how is that value or merit made applicable to mankind, and have we obtained our interest therein according to the Divine terms.

"HE ROSE AGAIN ON THE THIRD DAY"

With the majority of Christians for these many centuries we agree that Jesus was in the tomb parts of three days and nights; that he died on Friday afternoon, and that he arose from the dead early on Sunday morning. But we are not contentious. Let who likes believe that he died on Thursday or Wednesday or Tuesday or another day; this is a matter of no importance. The all-important matter is, "He ever liveth to make intercession for us." (Rom. 8:34.) The stone at the mouth of the sepulchre was not a large boulder, as many suppose, but was shaped like a wheel--like a large grindstone. It rolled in a groove, but, being heavy, would be cumbersome and difficult for the women, as suggested.

The sorrowing friends of Jesus did not realize at the time what he had taught them respecting his crucifixion and subsequent resurrection. Hence they were surprised with every incident of their experience on that eventful

R4714 : page 362

Sunday morning. The angel appeared in dazzling brightness, that he might not be mistaken for a man. He told the women who brought spices for the embalming of the Lord's body that their Master was risen from the dead--that he was no longer dead; that they would see him in Galilee; and to so tell his disciples. On the way Jesus met them and revealed himself to them. Another account tells us that Mary, separated from the others, met Jesus alone and, mistaking him for the gardener, asked whither the corpse had been removed. Then Jesus revealed himself to her. Recognizing her Master she clasped him by the feet as though afraid that he would leave her; but, different from his previous course, he declared, "Touch me not, for I have not yet ascended to my Father and your Father, to my God and to your God." Instead of delaying to commune with me, hasten at once to tell Peter and the others of my resurrection. How careful was the Master that Peter should be mentioned by name, lest he should feel that he was forever rejected because of having denied him!

For forty days Jesus was with his disciples and during that time he appeared some seven or eight times, according to all the different accounts. Once he appeared as a gardener. Once he appeared as a traveler to two of the disciples going to Emmaus. Again he appeared on the shore of the Sea of Galilee to some of the disciples who were returning to the fishing business. They knew it was Jesus, yet he was different from formerly. But we read that they did not dare ask him respecting the matter. He appeared again to above five hundred believers in the mountains of Galilee, and finally, by appointment, he met the eleven at the top of the Mount of Olives and ascended out of their sight--a cloud receiving him. Only on two occasions are we informed that he appeared with nail-prints in his hands and the spear wound in his side. And on these two occasions we are distinctly told that he appeared in their midst, the doors being shut, and that he vanished again from their sight.

Thus did Jesus demonstrate to his disciples the fact that he was no longer dead, but alive, and additionally, the other fact equally important, namely, that he was no longer alive as a man, but as a spirit being. As St. Paul declares, "He was put to death in flesh, but made alive in spirit." But every precaution was taken to permit their natural powers of observation to comprehend the spiritual truths revealed to them respecting Jesus' resurrection and ascension. It was ten days after his ascension, on the fiftieth day from his resurrection, that the holy Spirit came, and thus demonstrated at once that the Redeemer lived and that he had appeared in the presence of God on the spirit plane and that his sacrifice had been presented and was acceptable to God; and, on the basis of his sacrifice and the imputation of his merit to the disciples,

R4714 : page 363

the sacrifices which they had presented in his name were accepted, and they were begotten of the holy Spirit, that they might also become New Creatures and share in his Kingdom and glory.

HIS DEATH AND RESURRECTION NEEDFUL

It is needless that we seek to dispute as to which was the more important event--the death of Jesus or his resurrection from the dead. Both were equally important. Had he not died there would be no basis for a reconciliation of Adam and his race condemned to death. Had he not risen there would have been no one to apply the merit of his sacrifice. Had he not risen there would have been no call of the Church during this Gospel Age to be the Bride of Christ. Neither would there have been use for the promised Mediatorial Kingdom to be established at his Second Coming for the blessing of Israel and the world.

Thus Jesus explained to the two with whom he walked to Emmaus on the day of his resurrection, saying, O slow of heart to believe all that God hath spoken in the Law and in the Prophets! Was it not necessary that Messiah should die and should rise from the dead, that in his name repentance and remission of sins might be proclaimed? How could any be invited to come to God until a way had been opened, until the redemption price had been provided? Whoever can hear this message and accept it may properly be invited to repent of sin and to reform and to live contrary to the tendencies of his fallen nature, because, in so doing, through the Redeemer, he may attain unto eternal life. And if he ask, How about the things that are past, the answer would be the same. God's provision is for the remission of sins through the merit of the sacrifice of his only begotten Son.

The eleven Apostles were commissioned, "Go ye, disciple all nations." (V. 19.) This did not signify, as some suppose, a command to convert the world. It meant that they should make disciples out of people of all nationalities --and not any longer, as formerly, of the Jews only. And the Master's injunction has been fulfilled. Disciples, followers of him, have been found in all nations. But, as Jesus did not say, Convert all nations, neither has the Gospel message done this. Those accepting discipleship were to be baptized with Christ's baptism in the name or authority of the Father, Son and Holy Spirit. In all, these have been but "a little flock." (Luke 12:32.) But theirs is the "high calling" to joint-heirship in his Kingdom, which is soon to bless the world.

But even this permission to disciple people of all nations could not, and did not, begin at once. For three and a half years after the cross, in fulfillment of Divine prophecy, the Gospel message was kept from the Gentiles, until the door for them into this High Calling was opened by St. Peter--Cornelius being the first to enter it.

All disciples of Jesus were instructed to follow him, to take him as their pattern and example. Any instructions contrary to these are contrary to the words of the Great Teacher. And the Master said, "Lo, I am with you alway, even unto the end of the Age." He has been with his faithful followers to bless them, to comfort them, to strengthen them, to fellowship them, to safeguard their highest interests, though often at the expense of their temporal interests. And this promise of his Word, of providential guidance, was to continue until the end of the Age--then he would come again in a personal and official sense to exalt his Church, to establish his Kingdom, to bless Israel with the New Covenant arrangements, and thus to bless the world of mankind.

===================

R4714 : page 363

"GLORY TO GOD IN THE HIGHEST"

--DECEMBER 25.--

"For unto you is born this day in the City of David a Savior, which is Christ the Lord."--Luke 2:11.

GOD'S promise that the Seed of Abraham should ultimately bless all nations has influenced thought the world over, but particularly amongst those nations living contiguous to Abraham's home and northward and westward from there, in the directions in which the message of Divine favor has gone. At first the Jews thought of this promise as being fulfilled in them as a nation --that, without assistance from on High, they could approve themselves to God through obedience to the Law Covenant, and that then, as instructors of the world, they would teach all nations to keep that Divine Law, and thus bring the world to the blessed state of perfection, Divine favor and life everlasting. This hope was crushed out as they found themselves unable to keep the Law, going down into death, instead of attaining to perfection of life. Even Moses, the special servant of God, could not, and did not, attain the blessing of the Law.

Then God made them the promise of some better thing --of a greater Mediator and of a more successful Covenant through that Mediator. The Mediator of the New Covenant (Jer. 31:31-34) was to be greater than Moses; as he himself declared, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me (but greater)--him shall ye hear in all things whatsoever he shall speak unto you. And it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22,23.)

Thenceforth their hearts and hopes looked down through the stream of time to when the glorious things hoped for through this great Prophet should be accomplished.

"THE DESIRE OF ALL NATIONS"

As surrounding nations and those afar off heard of Israel's hopes--that to them would come a great Savior, Deliverer, who would bless them and exalt them in the world and through them bless all peoples, the beauty of the thought took root in every direction. Messiah was more or less looked for under various names, and the glories of his Kingdom were pictured by heathen poets as the Golden Age.

Thus it happened that when our Lord was born, when he was made flesh and dwelt amongst us, "All men were in expectation of him"--not of Jesus, but of the promised Messiah, whom Jesus was. Thus it was that wise men in the East were attracted to see and to worship him that was born King of the Jews. Thus it was also that during Jesus' ministry certain Greeks came to the disciples saying, "Sirs, we would see Jesus." They had heard of him and recognized that in some respects his magic power implied a relationship with the long-expected Messiah.

And so it was with the multitudes of Palestine. They heard; they listened. They said, Is this he? The rulers said, No, this is not the Messiah. Then the people asked, When Messiah cometh can he do greater works than this man? Never man spake like this man!

Nevertheless, there were few ready to receive him, even amongst his own--only "Israelites indeed," to whom, because of worthiness of heart, God specially revealed his Son. This was in harmony with the prophecy of old, "The secret of the Lord is with them that reverence him and he will show them his Covenant." (Psa. 25:14.) As again it is written, "I will give him for a Covenant of the people." (Isa. 49:8.) Neither Jews nor Greeks nor Persian wise men knew to expect that Messiah would first appear to offer himself, through obedience to the Truth, a living sacrifice for sinners. None of them knew that a long period must elapse from the time when Messiah would be the man of sorrows and acquainted with grief, of whom the people would be ashamed, until he would appear in power and great glory to establish his Empire under the whole heavens, in fulfillment of the prophetic picture of Daniel 2:34; 7:13,14-27.

Few understand God's great secret or "mystery" hidden during past ages and dispensations (Col. 1:26), that, during this long period of the Gospel Age a saintly "little flock" would be selected from amongst men to be Messiah's Bride, and joint-heir with him in his Messianic reign. Few see that this "little flock" has been selected during these nineteen centuries from every nation, people, kindred and tongue, and that they are all saints, in the spirit of their minds, at least, and follow the Lamb, whithersoever he goeth, walking in the footsteps of Jesus. Few understand that, as soon as these joint-sacrificers with the Master shall have filled up the measure of afflictions appointed, then the Kingdom of glory will be revealed and all flesh shall see it together and all shall be blessed by it, the Jew, Abraham's natural seed, first, and also the Gentile--all the families of the earth.

A SAVIOR--CHRIST THE LORD

It was prophetically, of course, that the Babe of Bethlehem was called a Savior--he was to be a Savior, The Christ, the Lord. But as the Babe he was none of these. He became The Christ before becoming the Savior and Lord. The word Christ signifies anointed. In the Divine purpose it was arranged that Messiah should be anointed High Priest of Israel on a higher plane than Aaron--after the order of Melchisedec. (Psalm 110:4.) And every priest must be anointed to his office before he could fill it. Similarly, it was prophesied that Christ would be the great King, greater than David and Solomon, who were his types and foreshadows.

The anointing of Jesus was not with literal oil, but with that which the oil upon the head of the kings and priests of Israel typified--the holy Spirit. He received this holy Spirit at the time of his baptism, the Spirit falling upon him and abiding with him, anointing him for his great work of antitypical Priest and antitypical King of Israel, who, as the Messiah long-promised, would bless them, and through them, the world. But every priest was ordained to offer both gifts and sacrifices for sins, and in this also they typified Jesus, who, under the Divine arrangement, must first offer up himself as a sacrifice acceptable to God for the sin of mankind--in order that he might be the Savior or Deliverer of men from the curse of sin and death--that he might restore them and their earthly home to the glorious condition of perfection represented in Adam and his Eden home. Hence it was necessary that Jesus should not only consecrate his life to the Divine service and be anointed with the holy Spirit, but that, sacrificially, he should lay down his life, even unto death--even the death of the cross. As a part of his reward he was raised to glory, honor and immortality, on the third day thereafter.

As the glorified One he was now fully commissioned and empowered to establish the long-promised, Messianic Kingdom, but has been waiting while a "little flock" have walked in his footsteps--until the elect number shall be completed and shall share his glory. Then his Kingdom will take the control of earth. Satan shall be bound for a thousand years and all the wonderful blessings promised in the Law and the Prophets and Gospels and Epistles shall be fulfilled.

"A SAVIOR AND A GREAT ONE"

We have seen how the Son of God attained his Priestly Office, for the sacrifice of himself; how he was anointed thereto, and also anointed to be the great King, and how he has been merely waiting for the due time for his Kingdom to begin. Now we inquire as to the force and significance of the word Savior, and how he saves his people from their sins!

In the Arabic, Savior signifies life-giver. The Redeemer, glorified as the antitypical Melchisedec, "a priest upon his throne," is to be the Savior or life-giver of the race, for whose sin and because of whose condemnation he died--"the Just for the unjust, to bring us back to God," some during this Age and some during the period of his Messianic reign. Gradually he, with his saintly Bride class, will uplift humanity from sin and death to righteousness and life eternal and will destroy all who refuse the blessing in the Second Death, from which there will be no hope of recovery.

But the Christ, the Savior of Glory, Bride and Bridegroom, will, unitedly, be the world's Savior. The glorified Redeemer saves his Church first--by a special salvation and High Calling. These are the "elect," called to suffer with him and, if faithful, to reign with him on the Heavenly plane. These are dealt with now on the basis of faith: they pass from death unto life by the exercise of faith and their entering into a Covenant with God, of sacrifice, through the merit of the Redeemer. Their salvation will be made actual when they shall share in his resurrection, the "First Resurrection," and become kings and priests unto God, to reign with Christ a thousand years.--Rev. 20:6.

R4718 : page 364

THIS IS MY WILL FOR THEE

Just to hear my dear Master say,
"This is My will for thee;"
Then to whisper the dark night through,
"This is His will for me."

Just to keep in the narrow way,
Painful howe'er it be;
Just to follow Him day by day--
All shall be well with me.

Just to joyfully bear the pain,
All that He sendeth me;
Just to suffer the scorn and shame--
Trust where I cannot see.

Just to hear, when the day is long,
"This is My will for thee;"
Then shall my faith and love grow strong--
Knowing His will for me.

Oh, to hear, when the work is done,
"This is My will for thee--
Faith and Patience and Love have won--
Sit in my throne with Me!" G. W. S.

===================

R4715 : page 365

QUESTIONS AND ANSWERS

CONCERNING MESSIAH'S KINGDOM

QUESTION.--Please give briefly your understanding of the expression, Messiah's Kingdom, and the work of that Kingdom.

Answer.--Our understanding is that Messiah's Kingdom will be a spiritual one, invisible to mortals, yet all-powerful, for the accomplishment of the great things promised in the Law and in the Prophets. The Empire which he will establish, invisible to men, will take the place of the Empire of Satan, likewise invisible. The King of glory will replace the Prince of Darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the Prophets, resurrected in full human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom he will make princes in all the earth. (Psalm 45:16.) With this Kingdom the nation of Israel will speedily unite, and eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."--Jeremiah 31:31-34; Malachi 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for the children of thy people" (Dan. 12:1), the Mohammedans also expect and identify with Mahomet of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master-Mason. This same great Messiah, Michael, the archangel, the antitypical Melchisedec, Priest as well as King, we identify as "the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time." (I Tim. 2:5,6.) But when the great King shall appear in his glory and establish his Kingdom with Israel he will be, as promised by the Prophets, "the desire of all nations." (Hag. 2:7.) Then all the blinded eyes will be opened and all the deaf ears will be unstopped. Then who he is and how he should be identified with--Abraham's Seed and David's line--will be clearly known to all, in heaven and in earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and Psalm 22:16. Content that Messiah shall show the Truth in his day of revealment, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah and the great work of blessing for all the nations which he will accomplish through the Seed of Abraham, according to God's Covenant and his Oath.

HOW TO GAIN THE GREAT PRIZE

Question.--Is it the spirit of obedience to the Lord's commands that will gain the great prize?

Answer.--What the Lord is looking for at the present time is the spirit of sacrifice or self-denial--not merely the spirit of obedience to commands. Few, of course, would resist a Divine command, if thundered from heaven. Our test is more crucial than that. It is a test of obedience to what we understand to be the will of God or the privilege of service in his cause. Those who delight to do his will, those who delight to serve his cause, even at the cost of sacrifice to earthly interests, are the very ones he is now seeking. "He seeketh such to worship him as worship him in spirit and in Truth"! "Now is the acceptable time"; now is the time for those to come forward who desire to offer themselves unreservedly, and who desire that

R4716 : page 365

the Lord shall accept their offering, which they know is not of great value. The more the sacrifice costs you, the more we may be sure it will be appreciated of the Lord. For any to give the Lord a thing which has no value in their own estimation would be in the nature of an insult, instead of sacrifice.

Our experiences in life should draw us closer to the Lord, not only in the form of prayer; but moment by moment, in every little emergency of life, we should learn to expect heavenly guidance.

Every accepted sacrificer who fails to carry out his sacrifice will surely miss the "high calling," and, if our expectations are correct, will share with the "great company" in the "destruction of the flesh," which, after consecration, they were unwilling to devote day by day.

RE PHILOSOPHY OF COVENANTS AND RANSOM

Question.--Is it possible to be both justified and sanctified without knowing the philosophy respecting the Covenants and the Ransom?

Answer.--It is true that one might be both justified and sanctified through faith in the blood before learning anything about the Covenants or the philosophy of the Ransom. And one might retain equally justification and sanctification through faith in that blood, irrespective of philosophies respecting the Divine methods of the applications of Christ's merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his Plan--the philosophies of the Atonement, etc.--we served it out to others in his name. He advised us through his Word that these things were "meat in due season," and that the path of the just would shine more and more. In harmony with these promises, we have clearer light, increasingly, which is ours to dispense to whomsoever has "an ear to hear."

The Old Law Covenant was to the natural seed of Abraham, and similarly the New Law Covenant will be instituted with them, as taking the place of the old one and bringing them a blessing, which they failed to get under the one of which Moses was the mediator. Ours is the faith Covenant, the original Covenant, to which the old one was added, and to which the new one will be added in due time."

SHOULD WE SELL ALL THAT WE HAVE?

Question.--Please explain the following text: "Go and sell all that thou hast, and come and take up thy cross and follow me, and thou shalt have treasure in heaven." Should we go and do as the Master advised?

Answer.--If that young man had assented to our Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that the Lord would have modified his statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be manifest to all." We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have bowels of mercy, compassion, sympathy, love. Did not our Lord allow Mary to anoint his head and also his feet and were not these caresses and manifestations of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha and Mary, James and John, and for his mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder him from the Father's service, so we, also, must be on the alert about the Father's business.

===================

R4716 : page 366

SOME INTERESTING LETTERS

page 366

DEAR BROTHER:--

Please accept my apology for asking you for a little of your time; but I feel that I have been so greatly blessed by reading your sermons and Bible Studies that I have been quite a while wanting to write and tell you about it.

I do not know whether it was just by chance, or accident, or whether by the hand of Providence, that a paper was handed to me that I might read a report of a surgical operation. In that paper I also read a sermon by C. T. Russell. I had never read anything of you or of your great work.

I want to say that that happened last February; and I don't believe that a day has passed since then that I have not thought of the great work you are doing. I subscribed for THE WATCH TOWER, and have read the SCRIPTURE STUDIES and quite a number of the tracts and pamphlets.

THE DIVINE PLAN opened my eyes. I had for a long time been looking for light in God's Word; and with the series of Bible studies I have taken my Bible and studied God's Word every day. I want to say that I have been enabled to appreciate God's Word and see his plans as I never had before. It is so grand, so sublime, so just! I would rather give up every volume in my library--except the Bible --than the SCRIPTURE STUDIES.

I am distributing tracts and the DIVINE PLAN OF THE AGES and doing what I can to get people to read them. These helps induce me to read and study God's Word, and, thank God, they make it so plain to me. Of course, I do not understand it all; but it is so different from the plan I had been taught. The truth is, I am now reading and studying God's plan; before I had been taught man's plan. I am trying to see God's plan; and, O how beautiful, how sublime!

J. D. COLE, M.D.--TENN.

R4716 : page 366

MY BELOVED BROTHER AND PASTOR:--

Herein please find my check to be used in the Lord's service. We regret that we are not in a position to send more. Any and all service we could render is in nowise commensurate with the rich blessings we have been enjoying for the past ten years. Present Truth has done more for my wife and myself than I can ever tell you. It is wonderful, marvelous, beautiful, how God's Word (which our parents, Sunday-school teachers and preachers so frequently told us was never meant to be understood) is now so plain, and has been opened up so clearly to our heads and hearts by the only key--THE WATCH TOWER publications and STUDIES IN

THE SCRIPTURES.

These books, dear Brother, are the real Keys to Holy Writ. What could we do without them in the present blinding mist and maze of human sophistries? If no others could be had, a million dollars could not buy mine. Thank God! we have been delivered from the nightmare of Satanic teachings, such as were inculcated in our minds by the creeds of Christendom, and the labyrinth of mere conjectures concerning God's Word; and by his grace, through your publications, we now stand in the blazing sunlight of a clarified understanding of his Word and his loving character, which we now see to be the embodiment of love and mercy.

And as we rejoice with a joy unspeakable and full of glory because of the one hope of our high calling, we also rejoice to know that in "The Times of Restitution of all things" there will be a universal opportunity for salvation for the whole world of mankind--Nero included.

May God continue to bless you and to use you as an instrument in his hands. W. B. SUTTON.

DEAR BROTHER RUSSELL:--

Just one year ago I came into the Truth. I was exceedingly rejoiced with the many wonderful truths entirely new to me, though I had been educated for the ministry, and preached for three years; and had passed normal school examinations and taught school for several years.

My temporal surroundings, as well as my newly acquired desire to penetrate the new and unknown fields of the now unsealed Book, led me to long for a further unfolding of these new and surprising truths. I could wish that there were one hundred volumes of such studies, instead of six; and instead of contenting myself with a careful assimilation and application of that already learned, I sought rather for new conquests.

I began with the help of Strong's concordance to delve into the meanings of words. I sought to make pictures and draw types from nearly every chapter in the Bible. I tried to fit the meaning of every proper name to some one, and usually concluded that it referred to Brother Russell. My faculty for seeing pictures and types became so developed that my eye would skim over a chapter, jumping at a chance picture here and there, and missing nearly all the original meaning and proper application of the text.

The Bible I loved was thus becoming quite barren to me in respect to its intended use. Instead of using it to supply my much-needed armor, I was enjoying it more as one would enjoy a picture book or "Grimm's Fairy Tales."

Since my speculations were unwarranted, they naturally contradicted each other. One picture would bring me to one conclusion, and another would seem to contradict it. It became quite confusing.

Finally I came to the point where it became quite difficult for me to distinguish between Truth and error; and I was in danger of losing my appreciation of the Truth and devoting myself to the fanciful. Nor did I realize the great danger I was in until, a short time ago, the Lord used our dear Brother Saphore to point out to me my mistake. I cannot express to you what a blow it was to me to see that most of my Bible study for a whole year was not only of no account, but of a negative influence not only to myself, but to those I may have thus influenced.

I deeply regret my mistake, and have vowed to my Lord that henceforth, trusting in his grace to help, I will to the best of my ability more zealously appreciate and pursue the study of the TRUTH, and cease all speculation and typemaking.

I am endeavoring, dear Brother, to retrace my steps; to learn again to discern between fact and theory, and to make no positive statement except that which I know, and can prove by the Bible to be Truth--fully warranted and established. --Isaiah 8:20.

The article in the Sept. 15 TOWER, page 297, entitled, "Is the reading of the SCRIPTURE STUDIES Bible Study?" has been of great help to me; and I am now reading at least twelve pages every day and seeking to keep all my Bible study within the bounds of that which is known, and given to us by the Lord as meat in due season.

Now, brother, I fear that many are making a similar mistake of rash speculation to the end that perhaps many will stumble. I pray for such that they may see their mistake and the great danger thus impending over those who thus build upon speculation, and are sure to see their speculations fall. Oh! that our faith may be built upon nothing unstable as a part of its foundation, for "This is the victory that overcometh the world--even your faith."

R. G. JOLLY.

R4717 : page 366

TO OUR BELOVED BROTHER RUSSELL:--

Greetings in the name of our blessed Savior! We are writing to tell you of some of the joys and strength received from "the Vow" and from the glorious light on the Covenants and the Sin-Offering.

Before "the Vow" came out I had an intense hunger for knowledge and was just beginning to realize that the world's literature is full of the wisdom of "the god of this world"--Satan. When "the Vow" came, I realized my need of it. Now I can remain in a room full of books and not read one, but read only the Bible and the Keys which our present Lord and Master has provided.

Sometimes I think of Ezekiel 3:21 as a fitting description of how the Lord has used the Vow "to warn the righteous." Certainly it was a warning to me.

When thirteen years ago I came to a knowledge of "Present Truth," the fact that The Christ is composed of many members was the key to many mysteries; for instance, the delay of restitution blessings, etc. Daily the doctrines grow more precious to me. My heart is inspired to greater zeal and faithfulness, now when I need this very inspiration; and I feel more than ever willing to yield to the three burnings, just as our Master set the example. Oh, how thankful we are to our blessed Master for this wonderful truth on the Sin-Offering! The truth on the Covenants has been such a help also. How I enjoy saying to the Jews whom I meet, "Have you ever thought of the blessings of the New Covenant? These are for your people."

Now, dear Brother, I come to the object of this letter, which is to let you know of our Christian love and how glad we are that, like our Master, you have humility enough to do the Father's will by proclaiming these truths even though you know that you will be misunderstood by many. Would that, like John and Mary, we could be a comfort to you in the hour of trial.

At present I am enjoying the Colporteur work more than

R4717 : page 367

ever before, due principally to the strength gained from "Present Truth." I voice the sentiment of every member of our class here when I say, God bless you, Brother Russell; for those who keep their consecration vow grow more precious to each other.

Your sister in the "one Body,"

MRS. A. D. MILLER.--IND.

MY DEAR BROTHER AND PASTOR:--

With the sincere hope of encouraging you and holding up your hands in this severe hour of trial and determined effort of the enemy to hinder the Lord's Harvest Work I have been, I trust, directed by our Heavenly Master to write you a few lines. I may tell you that I am utterly overwhelmed with admiration and thanks to our Heavenly Father for favoring me--one, as I feel, so utterly undeserving of being favored with an insight into his great scheme for the uplifting of the human race and, above all, for calling me to run in the good race of the high calling.

Dear Brother, how especially honored you must be to be made God's instrument in presenting these wonderful truths to the Church! How I bless God for opening my eyes to see them and my heart to receive them, and how I bless him for his great love in preserving me from falling back, as some have done. Surely there will be weeping and gnashing of teeth with those who try to obstruct and hinder the Master's work. I am satisfied that they might as well try to keep back the waters of the Amazon. I rejoice exceedingly also in being favored so highly as to be permitted to do something in the way of presenting the message to others. I am happily in a position to do a lot of colporteuring and tract distributing, and I trust the Lord of the Harvest will give me grace sufficient to make the most of the few short remaining years of the harvest.

Again assuring you, beloved Brother, of my loyalty to the glorious cause of Christ and to the blessed harvest truths as presented to us through THE TOWER, the STUDIES, etc., and which I would not exchange or give up for all else besides, believe me, my dear Brother, to remain

Faithfully your co-worker and Brother,

S. D. COLEMAN.--Australia.

"MARRIAGE IS HONORABLE IN ALL"

OUR BELOVED PASTOR IN THE LORD:--

At this late date what do you think about marriage by those who claim to be fully consecrated? I think a timely piece in THE WATCH TOWER treating the propriety of marriage would do much good. It seems that many do not understand their privilege in sacrificing their little all.

I have certainly enjoyed THE WATCH TOWER, especially of late. The expositions on the Great Company and what is meant by a full consecration have caused me to make some careful self-examinations and more earnest prayers, inquiring of the Lord whether or not I have made a full consecration of my little all, and am I being faithful in my stewardship.

Yours in the Lord, __________

IN REPLY

We quite agree with your sentiments, dear Brother, that the time is short; that all the consecrated need every talent and every moment for the service of the King, to demonstrate to him their love and loyalty. We quite agree that many marriages have proved disadvantageous spiritually. We do not know that all have done so.

Anyway, we have no option in the matter. The Lord's Word clearly declares that marriage is honorable in all. It is not, therefore, the province of anybody to forbid marriage, directly or indirectly. The most we are privileged to do is to call attention to the words of St. Paul, a Divinely inspired instructor for the Church, whose admonitions have brought blessing to us all many times. He says, "He that marrieth doeth well. He that marrieth not doeth better."

For our part, therefore, we leave the matter in the hands of the dear friends, content to point out the Apostle's advice, not forgetting that there might be instances in which this general rule might not apply. It is for each of the Lord's people to decide this matter in harmony with his or her own judgment and convictions. "Let us not judge one another, but judge this rather, that no man put a stumbling block in his brother's way."--Rom. 14:13.

VALUE OF BEREAN SCRIPTURE STUDIES

DEAR BROTHER RUSSELL:--

You might be interested in the result of some observations made concerning the relative development of members of Bible classes that I have been privileged to visit. The degree of progress seems to be largely influenced by the character of meetings and the method of study adopted.

Some of the classes closely adhere to the Berean Studies, as set forth in THE WATCH TOWER. Other meetings are devoted to DAWN Studies, each member of the class taking part therein; and at least one meeting per week to prayer, praise and testimonies, with an occasional discourse. All such appear to be making progress in the development of knowledge and the graces of the Spirit.

Other classes do not have Berean studies; do not use the DAWNS at the class meetings, seldom have a prayer, praise and testimony meeting, but instead largely depend upon the leader of the class, who prepares a lesson on some chapter in the Bible and at the meeting states his conclusions, and then calls upon the class for expressions of opinion. Such classes, it is quite evident, make little progress.

Since all who have come to a knowledge of "present truth" concerning God's Plan, obtained it by the use of the six volumes of STUDIES IN THE SCRIPTURES and other WATCH TOWER publications, it would appear to be a serious mistake, in the class studies, to ignore these God-given helps. No member of the class can grow without an individual exercise of his faculties, and where the leader is depended upon to prepare a lesson and recite it at the meeting of the class, the benefit resulting to the class is reduced to the minimum.

The Society now publishes, in pamphlet form, the Berean questions on TABERNACLE SHADOWS and on Vol. V., STUDIES IN THE SCRIPTURES, besides the current Berean questions on Vol. VI. appearing in THE TOWER. No better material can be had for three meetings each week. The majority of the friends are so situated that they can have four meetings per week. Some of the classes thus situated, and which have not used the Berean studies from their inception, are now having for one meeting the Berean questions on TABERNACLE SHADOWS, for another, Berean questions on Vol. V., and for another, the current Berean study on Vol. VI. In this manner the new members, as well as others of the class, get the benefit of all back lessons, at the same time keeping abreast with THE TOWER lessons. The fourth meeting of the week is devoted to praise, prayer and testimonies recounting the experiences and blessings of the week. The result shows it would be profitable for others to pursue a similar course.

If you are in harmony with the thoughts herein expressed, you may be pleased to find some way of calling the attention of the friends thereto.

In the love and service of our King,

J. F. RUTHERFORD.

DEAR BROTHER RUSSELL:--

I know that you will rejoice with me when I tell you that after about two years waiting, the dear, loving heavenly

R4718 : page 367

Father has opened my eyes concerning the Vow.

Sister Frances Thompson has written you in her letter about our experiences, so it will not be necessary for me to repeat them. I have made the Vow my own, and have been rejoicing in the blessings and help derived therefrom.

It seemed such a foolish thing to think of taking a Vow like that. Why did I want to pledge myself, or tie myself up to a Vow? But thanks to the dear Father for his loving kindness and favor towards me. He has shown me that I was the foolish child, and that the Vow was just what I needed.

To me it is just a line of suggestion of how to carry out our consecration. This is what I have needed for so long, but did not know it. It has made me more watchful of my words and thoughts and actions. It has been the means of pulling me back into line when this mean old self would come to the front and demand its rights. It has caused me to rely on the assistance of the promised grace to help in every time of need. SISTER SCHEIDLER.

page 367

==========

BROOKLYN BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 30; (2) 37; (3) 6; (4) 152; (5) 230; (6) 32; (7) 226; (8) 95; (9) 235; (10) 273; (11) 73; (12) 208; (13) 123; (14) 60; (15) 145; (16) 15; (17) 47; (18) 127; (19) 283; (20) 279; (21) 4; (22) 112; (23) 258; (24) 327; (25) 222; (26) 7; (27) 5; (28) 178; (29) 62; (30) 264; (31) 113.

====================

SEMI-MONTHLY
VOL. XXXI DECEMBER 1 No. 23
A.D. 1910--A.M. 6038

CONTENTS

Views From The Watch Tower........................371
- Labor and Anti-Militarism.....................371
- The Worm at the Social Core...................372
- The New and Wonderful Torpedoes...............372
- Fifty-Seven Methodist Preachers Resign........372
- Germany as War Instructor of Non-Christian Nations....................................373
- Baptist D.D.'s Disagree.......................373
- Morgan to Manage Church Unity Movement...................................374

The Recent London Meetings........................375
Jacob and Esau in a New Light.....................376
The Young Man's Error.............................377
- King Rehoboam's Unwisdom......................377

Ability and Opportunity Misused...................378
National Reform of Old............................379
- The God of Battle.............................380

Hidden Things Shall Be Revealed (Poem)............380
Some Interesting Letters..........................381
Berean Questions in Scripture Studies............382

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

ALLEGHENY, PA., DEC. 9

Meeting for the interested at 7:30 p.m., in the Chapel, 612 Arch Street.

CHICAGO, ILL., DEC. 10

Afternoon Service for the interested at 3 o'clock. Jewish Mass Meeting at 8 o'clock, specially requested by Chicago Jews desirous of hearing on Zionism in prophesy. Both meetings to be held in the Seventh Regiment Armory, 34th St. and Wentworth Ave. For entertainment of friends who remain over night, address Dr. L. W. Jones, 3003 Walnut St., Chicago.

OMAHA, NEB., DEC. 11

Morning Rally for Praise, Prayer and Testimony at 10 o'clock. Discourse for the interested at 7 o'clock in the evening. All services in the Omaha Auditorium, corner 15th and Howard Sts.

DES MOINES, IA., DEC. 12

Meeting for the interested at 3 p.m. Public meeting in the Auditorium at 8 p.m.; subject, "Abraham's Two Seeds."

HARTFORD, CONN., DEC. 18

Morning Rally at 10:30 o'clock, and discourse for the interested at 7:30 p.m. in Mascot Hall, 234 Pearl St. Discourse for the public at 3 p.m., in Parsons Theatre.

CHATTANOOGA, TENN, DEC. 25

Morning Rally, 10:30 o'clock, at Knights of Pythias Hall, Walnut St. Discourse for the public at 3 p.m., in the Bijou Theatre, 6th and Walnut Sts. Topic, "Hereafter."

MOBILE, ALA., DEC. 26

Morning Rally at 10 o'clock, in the Central Trades Council Hall, St. Michael St. Discourse for the public at 7:30 p.m., in the Battle House Auditorium. Topic, "Hereafter."

BROOKLYN, N.Y., JAN. 1

ST. PETERSBURG, FLA., JAN. 8

PHILADELPHIA, PA., JAN. 15

ITEMS AGAIN IN STOCK AND NEW ONES

Spiritism, Hell and Tabernacle Booklets in Swedish, 10c. each, 60c. per doz.
Volume 4, Swedish, 35c.
Spiritism and Tabernacle Booklets in Norwegian, 10c. each, 60c. per doz.
Volume 4, in Norwegian, 35c.
Heavenly Manna in German, cloth-bound, 50c.
Italian, "Our Lord's Great Prophecy," Matt. 24, 10c. each.
Syrian, "What Say the Scriptures About Hell," 10c.
Syrian, "Calamities! Why Permitted?" tract pamphlet.
Greek, DAWN-STUDIES, Vols. 3 and 5, 35c. each.
Greek, "Hell" and "Spiritism," 10c. each, 60c. per doz.
Greek, "The Great Pyramid" (Chap. 10, Vol. 3), 10c. each.
Greek, "Our Lord's Great Prophecy," Matt. 24, 10c. each.
Greek, "Sabbath, Baptism and Passover" (Chaps. 8, 9, 11, Vol. 6). Prices, 10c. each, 60c. per doz.

THE WONDERFUL STORY OF GOD'S LOVE

A beautiful little booklet, appropriately illustrated and suggested for a Christmas token. Price, 10c, $1 per doz.

MARKED NEW TESTAMENTS

We still have a goodly supply of the Marked New Testaments. The markings are in red ink, making prominent, verses which are specially forceful as respects the various features of the Divine Plan for our salvation. The Ransom, Justification, Sanctification, the Second Coming of our Lord and the Resurrection are made quite prominent in these markings. Price prepaid, two for 20c., or $1 per doz. by express not prepaid. The publication, markings, etc., are not ours.

[FOR OTHER ITEMS SEE PAGE 383.]

ITEMS AGAIN IN STOCK AND NEW ONES

[CONTINUED FROM PAGE 370.]

SWEET BRIAR ROSE BOOKLET

These attractive little booklets are especially appropriate for enclosure with your correspondence. They contain a beautiful commendation of "The Divine Plan of the Ages." To facilitate their wide circulation we offer them at an extremely low price, $1 (4s. 2d.) per hundred, postpaid.

VOLUNTEER MATTER IN OTHER LANGUAGES

In German, a large assortment of tracts, old TOWERS and PEOPLES PULPIT.

In Hollandish, we have a large supply of the "Do You Know?" tract for use among your Dutch neighbors and friends.

In Swedish, French, Italian and Greek, we have an ample supply for Volunteer purposes.

In Polish and Hungarian, PEOPLES PULPIT in quantities for distribution.

Order as many of the above as you can judiciously use; they are free for prompt distribution to all who desire thus to engage in the dissemination of the Gospel message.

FIRST VOLUMES IN LEATHER AS XMAS PRESENTS

We call attention to the desirability of the first volume of the SCRIPTURE-STUDIES in leather binding for use as an inexpensive and at the same time missionary gift for the holiday season. We have some specially desirable for this purpose since the covers are not stamped with the volume number. Price 60c. postpaid. Also the leather STUDIES in sets.

CROSS AND CROWN PINS

No. 1. Cross and Crown design in ten-carat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is rustic in design--brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price, $1.

No. 5. Like No. 1, except that it is of silver instead of gold and wreath is washed in green. Price, 35c.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

POST-CARDS

Just received an excellent assortment of Scripture post-cards of our own selection, both Birthday and for general use. Price, 20c. per doz., $1.50 per 100 assorted, postpaid (40 birthday and 60 general).

QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free to those who have "Tabernacle Shadows" and who will request them.

1910--MOTTO CARDS--1910

Very beautiful, very cheap; will close them out five for 20c., postage prepaid. See description Nov. 15, 1909, TOWER.

==========

BROOKLYN BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 62; (2) 133; (3) 135; (4) 191; (5) 109; (6) 260; (7) 267; (8) 67; (9) 95; (10) 130; (11) 264; (12) 288; (13) 222; (14) 245; (15) 33; (16) 93; (17) 152; (18) 145; (19) 176; (20) 284; (21) 4; (22) 238; (23) 87; (24) Vow; (25) 246; (26) 127; (27) 325; (28) 7; (29) 94; (30) 107; (31) 327.

===================

R4718 : page 371

VIEWS FROM THE WATCH TOWER

LABOR AND ANTI-MILITARISM

FROM THE DISTRICT LEDGER, B.C., CAN.

THE growing sentiment of anti-militarism is now noticeable in almost every country in Europe. The trials and troubles of the British recruiting sergeants have been described at length by these "harpies" of the army, who, with multi-colored ribbons, flying from their headgear, and a braggadocio swagger, lure unsophisticated yokels to accept the "Queen's shilling."

That it is by appeals to their vanity and not to any intelligent appreciation of the merits of the case is amply demonstrated by the study of the birthplaces of those who make up the personnel of many Scottish regiments when the preponderance of those entitled to wear the kilts will be found to be natives of countries outside of

Scotland. Today the great plaint of those interested in the upkeep of Scottish traditions is that although the regiments who don the picturesque garb of various clans are quite numerous, there are not more than two who have not a large admixture of others than sons of Caledonia. All the dialects found between Giants Causeway and the Cove of Cork can be found in one regiment, and the Forty-second, better known as the Black Watch, is a Babel.

All of these facts are in themselves straws showing the decadence of "local" patriotism, and indicative of the waning devotion of those martial pursuits that in the past have formed so thrilling a theme of song and story. That it is the costume rather than the much-vaunted love of country that attracts was unanimously the verdict of the recruiting sergeants in England, tacitly given, of course, when they declaimed so loudly against khaki replacing the brilliant red coat because of its deterrent effect upon prospective animated packages of food for powder.

The practical suppression by the newspapers of all news regarding the opposition in different countries to military service is a recognition of its development and a realization that if the reports of outbreaks from time to time be allowed free circulation the effect will necessarily be antagonistic to the exploiting class.

The riots in various parts of Spain at the different ports from which reinforcements were being shipped to Melilla for the Moroccan campaign were protests on the part of those who, awakening from the hypnotism of past generations, realize that war is prosecuted only for the gratification of those desiring profit therefrom, and all the talk about the "defense of honor," upholding the flag, freedom's cause, are so many catchpenny phrases that have outlived their usefulness.

The increase of Socialistic philosophy in Germany, with its concomitant anti-militarism, goes on apace despite the outbursts of censure from the Kaiser stigmatizing these subjects as "vaterlandlos," etc. It is very likely that an impasse may be reached in the kingdom of Prussia in 1912.

There are reports current that the army will be mobilized in that year, which means temporary disfranchisement, whereby a diminution of the Socialist vote may be affected and candidates more favorable to imperialistic policies elected.

There is this "fly in the ointment"--the fear is felt, and more or less openly voiced, that, inasmuch as the supporters of Bebel, Singer, Auer, et al., know the motive for the mobilization is because those deprived of the privilege of voting are opposed to the present regime, a coup d'etat would very probably be, not only attempted, but carried to a successful issue.

It is not very generally known by the world at large who do not read Labor's papers that when Sweden and Norway dissolved partnership there was a strong element among the jingoistically inclined for a resort to a trial by combat, and that it was averted as a result of the conferences between the workingmen's unions of the two countries deciding that their members would refrain from so fratricidal a war. Much praise was given to the late King Oscar concerning his tact and diplomacy in that controversy, but he was merely the Deus ex machina of the commonsense workingmen of the two countries interested.

In Canada all the available machinery of press and pulpit has been called into requisition for the purpose of engendering the war fever; but this propaganda, though most extensive, has not met with much favor, and as a consequence Canadians have been called "ingrates" to the Mother Land.

Why should this country burden herself with the expenses incident to floating junk piles in the shape of battleships, cruisers, torpedo-boat destroyers? Junkpile may be considered a wrong term to use for these Leviathans of the sea, but let the inquisitive look into the cost, life and final resting-places of these monuments to man's stupidity!

R4718 : page 372

THE WORM AT THE SOCIAL CORE

The Rev. Dr. Charles Townsend, of Orange, was one of the speakers at the Park Presbyterian Church Men's Club banquet recently and told this story of one of the troubles of the original ancestor:

"Adam had eaten the elaborate repast furnished by his helpmeet with every indication that he relished every morsel. He complimented her upon the dainty manner in which the blue-points were served, the flavor of the puree of pea, the seasoning of the fish and entree, and finally reached a delicious salad. Adam paused, and with a worried look on his face, he demanded of Eve where she found the ingredients. She enumerated all except the lettuce. 'Where did you get those leaves?' he demanded. 'Why, they were lying on a bush in the back yard,' she replied, sweetly. 'Well, they were my best Sunday trousers,' sobbed Adam, adding, 'Ah, woe is man,' which was corrupted into 'Woman,' the term by which we know Eve's daughters."--Newark Star.

The above is a fair sample of clerical wit. It is also valuable as a finger-post pointing the way, showing how the Bible account of creation has been abandoned by Presbyterian orthodoxy and has become ridiculous, silly and absurd even to those who profess to believe the Bible is an "inspired book."--The Philistine.

* * *

Is it any wonder that the rising generation thinks lightly of the holy Scriptures when all the modern ministers and brightest college professors make light of its statements? Yet these men think that they are but doing their duty to benighted people who have not enjoyed their opportunities of examining the Bible along the lines of Higher Criticism. They do not wish to be sacrilegious. They have themselves lost all faith in the Bible and cannot always keep up an outward pretense of respect for it.

The effect upon Christendom is growing terrible. The God of the Bible is ignored, if not dethroned, from the

R4719 : page 372

minds of humanity. Instead, mammon is worshiped--riches, money. The result is summed up by The Christian and Evangelist, from which we extract the following:

LOSING THE SENSE OF SIN

"We are finding that there are crowds at all the Legislatures, State and National, buying legislation all the time. And the horror of all this is that many of these men have not moral sense enough to realize that they are both dishonest and dishonorable! They are surprised that such a turmoil is aroused over the mere giving and receiving of bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church and have boxes at the opera or symphony concert. Have they lost all sense of honor and honesty? Has their moral nature become atrophied by the handling of bribes as are the hands of certain men paralyzed who work in certain chemicals? And when we turn to our own neighborhood, we find contractors cheating the builders by poor material, and laborers cheating the contractors by slovenly, deceitful work. The city employes are cheating the city in every way--by short hours, exorbitant and unearned salaries, illicit favors shown by one to another, bills entered for things never bought.

"When we turn to business we find graft being practised everywhere: merchants paying for markets, employes being bribed to get trade of their employers, newspapers being controlled by advertisers. Any employer of numbers of young men will tell how rare the sense of honor and honesty is among them; how they will shirk work, and feel no constraint to render full and interested service. Young men steal stamps and even money to pay betting debts. Even college boys cheat in entrance examinations.

"Now, if this goes on much longer, where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men with such a sense of honor that they will despise and turn from anything that deprives them of pure hands and clean hearts, who will hate a lie in any form."

THE NEW AND WONDERFUL TORPEDOES

As dreadnaughts increase in number and size and power, invention prepares fresh agencies for their destruction. These sometimes are from unexpected quarters. The world is evidently getting ready for a most sanguinary conflict. When it is ended, in a most dreadful desolation, the world will be sick of war and will be ready to learn Messiah's more excellent way. God will make the wrath of man to praise him and the remainder he will restrain. In permitting this dreadful condition of warfare to culminate the Lord will be giving humanity a needed lesson and, in the language of the Prophet, he will thus command them, "Be still, and know that I am God."

The latest invention of torpedoes is by a truck gardener of Missouri, named Ikerman. His torpedoes have been tested on the battleship Texas. One naval officer is quoted as saying that with twelve men and enough of Ikerman's torpedoes he could withstand the attack of the combined navies of the world.

FIFTY-SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say:--"Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not sufficient."

* * *

Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics--unbelievers in the Bible--and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female--not openly and avowedly sometimes, but really and truly, nevertheless. If there are exceptions, they are rare.

What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbativeness or ease. The world is holding out greater inducements to-day along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets.

How much ministers and people both need the true Gospel, which shows the harmony of Divine Justice, Wisdom, Love and Power, and mankind the Divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

CHURCH FEDERATION ACCOMPLISHED

This is the view of Dr. Lyman Abbott as set forth in a recent issue of the Outlook:--

"These instances of united action indicate only a primitive

form of Federal Union. Nothing more could be expected within nineteen months. But, primitive though it is, it is real. The American States, when they were first federated, were as truly a nation as they are to-day. They were a weak nation, an immature nation, but a nation, nevertheless. To-day the Federal Council demonstrates that not only Church Union is practicable, quite wise, but also that it has been achieved."

"TIMES OF RESTITUTION"

A cablegram from Sheffield, England, announces that Drs. Hutchinson and Russell, who have been experimenting in soil fertility, made a report to the British Association, proclaiming the discovery of a micro-organism which demonstrates bacteria essential to the fertility of the soil. One speaker declared this the most important agricultural discovery in fifty years.

"LOVERS OF PLEASURE MORE"

It cannot be proved that the Rev. C. J. Tuthill, Congregationalist of Massachusetts, is a prophet, but here is his idea of heaven as he revealed it from the pulpit recently:--

"Heaven is only an evolution of this world. A Christian may love a baseball game and, loving it, remain a Christian. Why, then, is it not safe to prophesy that even the game of baseball will have its place in some spiritual form in heaven? Imagine an everlasting rivalry for the pennant! Think of the new eternal question, 'What's the score?'"

UNION OF THE CHURCHES

A veritable bombshell was thrown at the annual conference of the Western Reform Union, opened at Sheffield, England. The newly elected president, J. H. Freeborough, speaking on the hope for the future unity of the

Christian Church, said he firmly believed the great agency for the unification of Christendom was the Roman Catholic Church. No other Church, he said, had the outlook, machinery, tradition or wealth and ability to bring together all the forces of Christendom.

It was a strange thing to say in a Protestant union, he continued, but the secret lay there, and if they could move that great power to the hearts and needs of humanity the day of Christ's coming would be in our time.--North Eastern Gazette.

GERMANY AS WAR INSTRUCTOR OF NON-CHRISTIAN NATIONS

There is a strong agitation in military circles of Germany against that country acting any longer as war instructor of other nations. It is a well-known fact that the Turkish, the Japanese, and also the Chinese army, which is long past the first stages of modern development, has been organized and developed by German officers. After the war with Russia the Japanese gladly admitted that their magnificent victory over the much more powerful and resourceful enemy was due to the German schooling and strategy. Since the war in Manchuria many more Japanese officers have entered the German army for the purpose of study than ever before, and also Chinese are coming in ever greater numbers. Against this, even military authorities, irreproachable for either pessimism or hatred of foreigners, are now objecting. It is asserted that the strategical schooling of the half-barbarians of the far and near east by Germany must be brought to an end if the "yellow peril" is not to become a fearful reality. Sooner or later this willingness of instruction on the part of the Germans will avenge itself on that country, and it is even now being made merchandise of by England and the other powers as a reason for suspicion and attack upon Germany.

CHURCH FEDERATION REALIZED
HOW MUCH MORE SHOULD WE EXPECT?

The Federation of Churches and Religious Organizations of Greater Boston became a reality at a meeting at Ford Hall not long since. Twenty-eight churches and organizations were represented at the meeting, which was presided over by the Rev. George L. Paine.

The general object of the federation is to inform, associate and assist the churches and religious and civic organizations of Greater Boston for intelligent, aggressive co-operative work in behalf of the spiritual, educational, social economy and physical interests of its individual family and community life.--Boston Post.

BAPTIST D.D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:--

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of the North Philadelphia Baptist Association,

R4720 : page 373

in the Fiftieth Baptist Church, at Seventh street and Susquehanna avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement on all sides.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"'Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.

"'In some of our churches we find $5,000 expended annually for music, as against $5 for missionary work. A new spirit is the need of the hour. I have tried to be an optimist, but I cannot.'"

FERTILE LANDS OF THE GLOBE

"It has been estimated that the fertile lands of the globe amount to 28,000,000 square miles, the steppes to 14,000,000 and the deserts to 1,000,000. Fixing 207 persons to the square mile for fertile lands, 10 for steppes and one for deserts, as the great population that the earth could properly nourish, the conclusion has been arrived at that, when the number of inhabitants reaches about 6,000,000,000, our planet will be peopled to its full capacity. At present it contains a little more than one-quarter of that number, says Harper's Weekly. If the rate of increase shown by recent censuses should be uniformly maintained, it is thought that the globe would be fully peopled about the year 2072."--Exchange.

The writers of the above cannot be accused of having any sympathy with THE WATCH TOWER presentations of the Divine purposes respecting our earth. Notwithstanding the fact that such statements are published and republished

R4720 : page 374

in the newspapers of the world, public thought is very slightly influenced by such statistics. Professors in colleges and seminaries prate about the age of the earth and humanity inhabiting it and about millions of years to come and the wonderful things that Evolutionists will accomplish. They totally ignore facts--statistics like the above. Why is this? Evidently the human mind is peculiarly constituted!

We remind our readers again that we recently published reports from physicians of Great Britain and America which declare that the world is rapidly becoming insane and that, at the present rate of progress, the whole world would be insane in two hundred and sixty-eight years. We published not long ago statistics showing that at the present rate of increase in the use of coal the world's supply would be exhausted in less than two hundred years. Reports from the lumber interests in the world show that timber must soon be cultivated to supply the present population of earth, not taking into consideration a future great increase. Now we have, as above, statistics showing that in one hundred and ten years all the tillable earth of the whole world will be under cultivation and its regular produce will be necessary for the maintenance of the human family without any off-years. What would the world do for food in two hundred years from now?

THE ONLY LOGICAL ANSWER TO THE QUERIES

The Bible alone gives the answer to the problem of human life prolonged upon this earth and the Bible answers only through its proper interpretation. It assures us that now, soon, before these dire calamities would be due, the whole matter will be solved satisfactorily, happily, blessedly, in the establishment of God's Kingdom--Messiah's Kingdom--by the rolling back of the curse--by the Divine blessing instead, making the fields fruitful and lifting mankind from dust and ashes and death to nobler heights, mental, moral and physical--up to perfection and everlasting life. The earth has an abundance of room, as we have already shown, for all of Adam's race that have ever lived. All that it will need will be more fertility and, if necessary, more continents can be raised from ocean depths. The blessing of the Lord shall fill the whole earth. In Messiah's day the righteous shall flourish and the evildoer shall be cut off in the Second Death.

MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president, and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on social responsibility, said:--

"It is high time the Church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

* * *

Undoubtedly many dear people have a zeal for God and for Church Federation--not, however, according to the wisdom from above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "Churchianity."

To us its success is an encouragement as demonstrating the fulfilment of prophecy. To the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

YELLOW AND WHITE MEN AND MONEY

In an exceedingly interesting address delivered in New York a short time ago Moreton Frewen, the English economist and author, pointed out some features of the world's currency problems which have been overlooked for the most part by the man in the street. The subject of his paper was "The Serious Depreciation of Gold."

The speaker took up the subject of the relation of Asia to the situation. "The most serious aspect of the depreciation of gold," he said, "or, to word it more simply, of the great rise of gold prices, is that it is stimulating the industrial development of Asia with eight hundred millions of people, and involves a competition which, though little noticed thus far, is a menace to our Western civilizations. The great abundance of the new gold inflates our currencies, but there is no equivalent inflation of the silver currencies of the Far East. The result is a great stimulus to all that Asia exports to us and if the rise of gold prices continues during the next quarter of a century, as I believe it will, we shall hand over the control of many great industries, such as steel and coal, cotton, leather and jute, to an awakening China.

"Within the past few months a steel rolling mill has commenced to roll rails of the highest quality at Hankow. The wages per hand paid in the mill are one-fifteenth of the wage at Pittsburg and the efficiency of this skilled, patient Chinese labor is, I understand, estimated by Mr. Watson, an inspector of the United States Steel Corporation, at 90 per cent. of the highly paid skilled white workers at Pittsburg. The wage of coal miners in China and of ordinary unskilled coolie labor there is much lower still; not more than six to eight cents per day gold.

"In the past thirty years, because of falling silver exchanges, the entire character of England's trade with Asia has changed. Instead of an improving market for our exports of manufactured goods, cheap silver is making of Asia one vast factory. When I think of the creations I have myself seen--the cotton mills of Bombay, the jute mills of Calcutta, the boot factories of Cawnpore, and now this terribly ominous competition of Hankow, Shanghai, Hongkong--I find myself wondering what white industries menaced by this murderous Mongolian competition will survive.

"I suppose that there is no man living today who brings a wider mental horizon to these economic problems than your distinguished countryman, Mr. James J. Hill. A friend has given me an important letter written to him a few weeks since by Mr. Hill, with a portion of which I may properly conclude my remarks:--

"'It appears certain that as long as the workers of the Orient are content to accept silver at par for their low wage, while merchants and manufacturers can sell their products abroad for gold and turn it into silver at current rates of exchange, not only must our exports to the Orient tend to decrease rather than increase, but it will presently become a question whether the markets of the rest of the world can be saved from a competition stimulated by exchange

R4720 : page 375

conditions that we are powerless to control.'

"The crises of 1893 and 1907 will not be found where you are looking for them; they were not either in your banking or in your currency systems. The trouble is in your foreign exchanges. In that direction you must find the remedy. We must discover a way to obtain much higher rates of exchange with Asia; that is the road to your safety and to ours."--Bulletin of the American Institute of Banking.

ELECTRICAL ENERGY DISCOVERED

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as though lightning

R4721 : page 375

had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The Scientist says:--

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

* * *

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the Law of Love, or controlled by a higher power, until their uplifting shall have been effected--or their destruction in the Second Death, exactly as the Bible shows.

===================

R4721 : page 375

THE RECENT LONDON MEETINGS

IN harmony with previous appointments the Editor of THE WATCH TOWER spent three weeks in London, visiting Manchester and Glasgow before returning. We left New York Wednesday morning, October 12th. A representative of the American Press Association and Brother P. E. Thomson, our stenographer, comprised the party. On the pier, waving us goodbye, were nearly a hundred New York Bible Students. Their words of good cheer and loving manifestation of interest in our welfare cheered us on our journey. Later, in our stateroom, we found reminders of them in certain comforts--fruits, nuts, sweets, flowers. The fragrance of the love behind all these made them doubly precious.

We had an uneventful journey, which afforded opportunity for our literary work. We arrived at London on the evening of October 17th. On the platform we were surprised and cheered by meeting about fifty friends from London and vicinity, waiting for us, extending the glad hand and a cheering welcome. We thanked God and took courage.

ROYAL ALBERT HALL

On this occasion we devoted nearly all of our attention to London, the greatest city in the world. Three Sunday evenings in succession we occupied that superb auditorium, The Royal Albert Hall. The attendance was estimated to vary from 4,600 the first night, to 6,000 the second night, and 7,600 the last night. Our themes were:--

(1) "God's Message to the Jews."--Isa. 40:1,2.
(2) "God's Message to Christendom."--Isa. 40:3-7.
(3) "The Great White Throne."--Rev. 20:11.

On all three occasions the interest manifested by the audience was splendid. We could not have asked for better. We feel much encouraged with the evidences of a class possessing deep spirituality in Great Britain, and with an apparently increasing interest in Present Truth. We will not here give any details of the discourses, as we understand that they were reported very widely all over America and in some of the English papers. We will assume that those interested in reading them not only secured them for themselves, but sent encouraging words to the editors and purchased extra copies for their friends.

Between these more public services at the great hall we had six district meetings in London in fine, large town halls, with which English cities are so much better supplied than our own. At East Ham Town Hall, at Acton Baths Hall, Woolwich Town Hall and at Bermondsey Town Hall the theme was the same--"Times of Restitution of all things which God hath spoken." At Alexandra Palace our topic was, "Where are the Dead?" At Shoreditch Town Hall, in the Jewish district, our topic was, "Zionism in Prophecy." We feel sure that our readers can well imagine our treatment of these themes, hence we will not dilate upon them here. The pleasurable matter we have to relate in connection with the meetings is that in all of them we had splendid attention and audiences which ranged from six hundred to twelve hundred. We were surprised to have so good audiences and so intelligent a hearing on mid-week evenings.

We had one special meeting with the London Church. We enjoyed that meeting very much, and hope that the friends there enjoyed it also. We would have liked to have several more meetings of the fellowship order with them, but our time and theirs was fully occupied. We were hunting again for more satisfactory office accommodations, etc., while many of the dear friends were extremely busy in doing their part to make successful the nine public meetings. That they worked very hard will be known when we state that over six hundred thousand copies of PEOPLES PULPIT, advertising these meetings, were circulated. If the Lord smiles upon our projects we will have more meetings in London and more Pilgrim service throughout Great Britain shortly. Surely there is a large wheat field there to be harvested--as well as here.

FOUR MANCHESTER MEETINGS

The Class of Bible Students at Manchester numbers about 400, and they are very zealous. They would have preferred, of course, Sunday meetings with large halls, but were nevertheless pleased with the best we had for them, under all the circumstances, namely, addresses to the Household of Faith on the afternoons of Friday and Saturday, October 4th and 5th. The attendance was good, although, of course, many of the dear friends, obliged to attend to their secular pursuits, were unable to be present. We endeavored to speak some words of cheer and comfort which we hoped, under the Lord's Providence, might build them up still further in the most holy faith.

On Friday evening we had a public service in the new Auditorium of the Y.M.C.A. About 1,000 were present,

R4721 : page 376

mostly middle-aged people, intelligent, thoughtful. They gave close attention to our discourse on "The Great White Throne of Judgment."

On Saturday evening we had a hall in the Jewish neighborhood, and spoke specially to the Jews. Our topic was, "Zionism in Prophecy." The hall was not a large one and many desirous of hearing were unable to gain admission. Seven hundred had seats, and about 500 more were tightly packed in all the aisles and clear out to the street. We never addressed a more representative Jewish audience; they were from all classes and conditions of life. All but a very few heard us with many manifestations of interest, especially after we had reached the center of our theme and they perceived that we were not trying to get them into some Christian sect, but drawing their attention as Jews to the promises of God through their own prophets. Many of their faces lighted up with hope, and some wept.

At the conclusion, in harmony with a request, we gave opportunity for questions. These developed the fact that the three questioners were opponents, unbelievers in the Bible and its promises--young infidels. The audience noticed this and spoke out against them. When we answered that a man who did not believe the Bible, and who did not trust in the promises made to Abraham, was not really a Jew, and had no proper right to ask a question at a meeting called for the discussion of "Zionism in Prophecy," the audience drowned our opponents with their applause.

We gave Glasgow, Scotland, also two days of two meetings each. The regular meetings of Bible Students at Glasgow, we understand, number about 500 every Sunday. They seemed to be in good spiritual health. The programme at Glasgow was practically a repetition of the one at Manchester.

The second of the meetings for the interested was a Question Meeting. The questions were extremely good ones and indicated thoughtfulness and deep penetration in the knowledge of the Truth.

The meeting for the public in Glasgow was well attended. The audience was estimated at 3,200. The Glasgow meeting for the Jews was our last in Great Britain, the attendance being about 1,400. They listened with keen interest, and on our conclusion gave us very warm applause.

OUR RETURN JOURNEY

After the meeting we took a train for Southampton and there got good steamer connection for New York. About seventy of the Glasgow friends sang and waved us goodbye from the platform.

We had a stop-over in London of an hour between trains. Quite a number of the London Bible Students were on the platform and bade us goodbye.

Our homeward journey was quite an uneventful, pleasant one. We had excellent opportunity for literary work, and trust that at least two grains of wheat were found on the boat.

At the landing pier in New York City we were met by three of the brethren as a committee for the whole family. Soon we were at Bethel and had the pleasure of greeting the family at their noonday meal. On our entering the room all of this dear family of God arose and sang a verse:--

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We gave thanks to the Lord, and then briefly recited to the family our experiences abroad, as herein presented to the family at large.

===================

R4722 : page 376

JACOB AND ESAU IN A NEW LIGHT

A TRAVELER and lecturer acquainted with the habits and customs of the Arabs throws a fresh light upon the transaction between Jacob and Esau respecting the birthday and the deception practised upon Isaac. It is claimed, and apparently on good grounds, that the customs of the Arab in Mesopotamia to-day are in all respects what they were thirty-five hundred years ago, when Abraham dwelt there, and was a great sheik, with flocks and herds and servants. Hence the ideals and customs prevailing amongst them furnish a good criterion as respects those in vogue in the days of Isaac, Jacob and Esau.

It is declared that to this day the first-born son of the family is the heir of the estate, with full authority next to his father. It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor, from whom he has received patrimony. On the other hand, other members of the family celebrate such a day as a festival. For the elder son to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession.

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. As the elder son it would not have been necessary for Esau to purchase victuals from his brother, for, as the head of the home next to his father, he could have commanded whatever he desired. But on this occasion, when he asked Jacob for the savoury food, the latter was astonished and practically said: "Do you mean it, or are you joking? Do you really mean that you wish to abdicate your rights as the first-born by partaking of the stew? If you do mean it, I shall very gladly assume responsibility and I will do the fasting as the first-born." Esau replied, "Yes, I mean it. Why should I fast? I have no confidence in the old Scripture promises anyway, and have serious doubts if God had any more communication with father Abraham than with others." Still doubting his sincerity, Jacob, after the manner of the people of the East to this day, said, "Swear it and I will believe it." So Esau swore that he voluntarily voided his rights to his brother Jacob, who was glad to go under the conditions because of his faith in the promises made to Abraham.

WHY ISAAC WAS DECEIVED

Our informant further declares that amongst the Arabs it is still considered entirely proper to deceive the aged, for the purpose of saving them from sorrow. For Isaac to learn that his first-born son had so disesteemed his privileges, it was surmised, would cause heartache and sorrow. Hence his wife and Jacob arranged to deceive him. Esau was dishonest in attempting to take the blessing which he had forfeited and that with an oath. He seems to have feared that the blessing of the first-born would carry the bulk of Isaac's estate to Jacob. Apparently

R4722 : page 377

it was the earthly things that he desired and not the spiritual blessing of God through Abraham. So soon as Jacob left all the earthly inheritance in Esau's hands the latter seemed satisfied. And Jacob, too, was satisfied, because he got the portion which he specially desired and prized above everything else.

In full harmony with this the Scriptures denounce Esau as a profane, worldly-minded person, who sold his birthright share in God's special promises for a mess of pottage--for temporal, earthly refreshment. The Scriptures similarly praise Jacob because of his willingness to deny himself earthly comfort for the heavenly promises.

===================

R4722 : page 377

THE YOUNG MAN'S ERROR
[WHICH LOST HIM A KINGDOM.]

--I. KINGS 12:6-16.--JANUARY 1.--

"He that walketh with wise men shall be wise; a companion of fools shall be destroyed." (Proverbs 13:20.) "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."--Psalm 119:9.

THE opening of the New Year with all the possibilities thereof for good or for evil strongly resembles the opening of life's maturity to a young man or a young woman. To the thoughtful and experienced there is something very pathetic in the life start of bright boys and girls. Their hopes and anticipations run so high, their ideals are so grand, they have so many air castles. Experience shows that, alas, the great majority of these result disastrously and usually from unwisdom. How often would loving counsels from their seniors assist them and save them from wrecks and calamities! We may well thank God that in his Providence the mistakes of youth, while serious, do not necessarily spell eternal disaster. Once, perhaps, we wrongly so misunderstood the Divine purpose--understood that all who do not become saints will suffer eternally. Thank God for our better vision of the present, which shows us that the saintly ones indeed choose the better part and its exceeding great reward; nevertheless those not favored with the hearing ear and the understanding heart and the call Divine in the present time will share the great privilege of human restitution under Messiah's Kingdom. Thus the mistakes of nine hundred and ninety-nine out of every thousand, in not choosing the better part, may not only bring bitter lessons, sorrows and tears, but eventually bring greater wisdom and lead on to bliss in Eden restored.

KING REHOBOAM'S UNWISDOM

When the great king, Solomon, died he left the kingdom to his son Rehoboam--a kingdom extending from the wilderness on the South to the Euphrates on the North, in all nearly as large as England and Wales. It was God's Kingdom; as we read, "Solomon sat upon the throne of the Kingdom of the Lord." Rehoboam was about twenty-one years of age when he came to the throne at the death of his father, Solomon. He was inexperienced. His mother was a princess from a nearby heathen kingdom and apparently she never renounced her heathen religion. Evidently she was very beautiful and the favorite of Solomon's household. The son probably inherited personal beauty from both of his parents. The riches of the kingdom had been chiefly gathered to its capital, Jerusalem, and King Solomon's annuity is supposed to have been more than ten million dollars. No young man probably ever stepped suddenly into greater opportunities than Rehoboam, and few ever dissipated good fortune more rapidly; but while few have so great opportunities financially and politically to lose, yet each has character possibilities and a kingdom of his own will, valuable beyond all monetary calculations. Let us all learn lessons from the successes and failures of others. Let us all set before us proper ideals that their attainment may be a blessing and not a curse.

THE CRISIS AND THE ERROR

Although the nation of Israel was a monarchy, it had connected with it elements of a democracy. That is to say, each of the tribes, except the Levites, maintained a political organization and a measure of independence. Thus King David reigned for seven years over Judah and Benjamin before he was accepted as king by the other ten tribes. Although the nation was a theocracy in the sense that God was their King, and the earthly monarch merely his representative, it can readily be seen that the religious faith of the nation had much to do with the regulation of the king.

King Solomon, the wise, although reverent toward God, was evidently much less zealous, much less religious than his father David. His heathen wives, the riches of the kingdom and his political intercourse with the surrounding nations made him what might be termed a bright-minded man rather than a religious one. This was reflected upon his son and successor and also upon the people he governed.

Besides this, Solomon's great enterprises, palatial buildings, etc., brought the revenue and glory to his capital city, Jerusalem, and did not evenly distribute it throughout the nation. Indeed, following the custom of other kings, wealth was gathered largely from the enforced labor of his subjects, who were compelled to labor at his capital for the common weal without pay. They were drafted and put under task-masters. In Solomon's day this was borne, though sometimes resentfully, but when his son came to the throne the northern tribes determined that they would not acknowledge him as king unless he gave them what might be termed a bill of rights --a Magna Charta.

They sent to Egypt for one of their leaders, whom Solomon had exiled for his outspoken criticisms. Through him the ten tribes had a general conference of tribe leaders and informed Rehoboam that they were not satisfied with the way they had been treated by King Solomon. They inquired what he would promise them in the way of a reform government. Rehoboam, who had already been recognized king by the tribes of Judah and Benjamin, was at the conference and properly enough asked for three days in which to consider the question. He and all realized that a crisis in the affairs of the kingdom had come. The matter was too weighty to be decided hastily. He called for the secretaries of the kingdom, his father's counsellors, elderly men, to know their advice. Their recommendations were good. They recommended that he be a servant of the people; that instead of accumulating wealth at the capital and being personally great, he should serve the entire nation, looking out for all of its interests and forwarding the same--exactly what the ten tribes desired.

Next, Rehoboam called the young men, his friends and acquaintances, his schoolmates, whom he was disposed

R4723 : page 378

more and more to bring into power with himself. Their advice was that the one way for a monarch to be successful is to intimidate his subjects and rule them with a heavy hand. The young king had not been rightly taught the principles of justice in human affairs. Wise as his father was, he had neglected to prepare his son for a proper decision in the crisis upon him. Pride and inexperience said, Hold to your power. If you yield an inch they will consider you weak and inefficient and will ask for more and more until shortly you will be a king in name only. Pride and ambition are dangerous counsellors.

THE GRIEVOUS DECISION

The king followed the advice of the young men and, in figurative language, said, "You claim that my father made your load heavy, and you ask me to make it light. Instead, I will add to your load; my father chastised you with whips, but I will chastise you with scorpions--a whip with metal pricks at the ends of the thongs." The unwise decision lost the king the greater part of the kingdom.

The ten tribes revolted, and the adjacent kingdom, which had been under Solomon's sovereignty also, deflected, and left the king but a small minority of his empire, although it was the richest, most influential portion. The ten tribes answered, "What interest have we in David and his family? He belongs merely to the tribe of Judah." Thus they separated.

THE POINT OF THIS STUDY

There is a lesson in this study for all, namely, the importance of wisdom in our decisions, especially at the start of life and at various partings of the ways, as we come to them in life's journey. To all there is a lesson worth learning in the matter of pride and ambition, threats and attempted coercions and the unwisdom of such courses, as well as their injustice. Wealth, power, influence, gained through oppression and injustice, are unworthy of noble minds, and this principle can be applied on the smaller scale as well as on the larger. In homes the principle operates between parents and children, between husbands and wives. Alas! too often in the home control is held by force rather than by love and esteem and the appreciation of justice and the general welfare. Such a headship or rulership in the family is an unworthy one and should be remodeled forthwith.

Another lesson is that in every enterprise of life we should seek counsel. In this connection let us remember the words of the Apostle that we seek the wisdom that cometh from above, that is "first pure, then peaceable, easy of entreatment and full of mercy and good fruits." --James 3:17.

This should be the decision of every one of us as respects the New Year, 1911--God first!

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave in colors all our own,
And in the field of destiny
We reap what we have sown."

====================

R4723 : page 378

ABILITY AND OPPORTUNITY MISUSED

--I. KINGS 12:25-33.--JANUARY 8.--

"Thou shalt not make unto thee
any graven image."--Exodus 20:4.

TODAY'S Study brings to our attention a man of large natural ability and of quite unusual opportunity. It shows us his disastrous error, which resulted from his endeavor to be worldly wise and to neglect his God and his religion. It furnishes an illustration which can be applied, not only to every political and every commercial enterprise, but also to the life hopes of each individual.

Jeroboam as a young man attracted the attention of King Solomon, who perceived that he possessed great executive talent and that he was a natural master and director of men. King Solomon put Jeroboam at the head of one of his corps of drafted workmen who were engaged after the manner of that time in building palaces and fortresses for the king--without pay other than very plain food and clothing. These labor armies were obliged to work for a number of months and then were replaced by others similarly conscripted.

Of the tribe of Ephraim, the largest of the ten tribes which separated from the tribes of Judah and Benjamin, naturally Jeroboam may have felt something of the spirit of discontent as he perceived that the wealth of the nation was being principally gathered at Jerusalem--that all of the tribes were being taxed, and that most of the benefit went to the tribe of which the royal family were members. Jeroboam became the leader of a party of discontents, and an incipient rebellion was the result. This was quickly suppressed by King Solomon and thereupon Jeroboam fled to Egypt, from whence he returned at the death of Solomon and became the leader and spokesman of the ten tribes when they demanded of Rehoboam the reform of the government's policy.

JEROBOAM'S FIRST MISTAKE

It should be remarked that one of God's prophets had specially foretold to Jeroboam that he was to be the king of the ten tribes. It was doubtless this that led him to head the insurrection. He should have followed the example of King David, who was anointed king of Israel several years before the death of King Saul. Young David was content to wait God's time for bringing him to the throne. The fact that God had indicated that this would be so did not indicate that the time had come, hence David waited on the Lord and meanwhile learned valuable lessons of self-control and trust in Divine Providence. Not so Jeroboam, who was evidently a very different type of man, no doubt possessed of more confidence in himself than of trust in God; possessed of more impatience to be a king than of loyalty and patriotic zeal to serve God and his people. This first mistake should be noted by all. "Wait ye upon me, saith the Lord!" The man who ignores God is not wise; the man who opposes God is a fool.

JEROBOAM'S SECOND MISTAKE

When the ten tribes revolted against King Rehoboam, Solomon's son, they promptly accepted Jeroboam, one of Solomon's servants, as their king, in harmony with the Prophet's declaration of years before. Finally the boy of humble birth had reached a high station of influence --a grand opportunity for service for his God and his people. Whoever occupies a position of prominence--political, social, literary--should recognize that thereby he has come under special responsibility and obligations toward all with whom he has to do. Such opportunities, whether in business life, in politics or in literature, should be used humbly, faithfully, as a responsible service.

R4723 : page 379

But Jeroboam, king of the ten tribes styled Israel, took the course, alas, too commonly taken--the selfish course. He looked not to the Lord to serve him, nor to the people, to serve their best interests. He looked selfishly to his own interests. He reasoned thus: If I would establish my family in the kingdom of these ten tribes, I must separate them effectually from the influence of the kingdom of Judah. And since, in God's Providence, the Temple is in the land of Judah, and all the religious rites and interest of the people center there, I must as unobtrusively as possible turn the attention of the nation I rule away from sympathy with their fellows of the kingdom of Judah, and away from the regulations which God has established there.

Every worldly politician would declare Jeroboam a master spirit as a ruler, as a politician. He was worldly wise. God through the Prophet had assured him, "If thou wilt hearken to all that I will command thee, and wilt walk in my ways, and do right in my sight to keep my statutes and my commandments, as David my servant did, thy kingdom will be prolonged." (I Kings 11:38.) God explained that the reason for giving Jeroboam rulership of the ten tribes was that Solomon's course of dealing with the nations round about was gradually breaking down the true religion and leading the people toward idolatry. Jeroboam should have had all this in mind, and should have applied his heart with special fervor to the banishment of idolatry.

Instead, however, for policy's sake, he led the nation, of which he was king, directly into idolatry. He did not come out plainly and say to them, I wish to separate you and alienate you from God and the religious institutions of your nation by attracting your attention away from Jerusalem, its religion, its worship, its Temple. Under the pretext that it was too far for the people to go to Jerusalem, he erected a golden bull near the northern extremity of his kingdom, and another near the southern line, and the people went from one to the other. Additionally, he established near each of these golden bullocks (wood overlaid with gold) a house of high places. In these buildings lustful practices were carried on in the

R4724 : page 379

name of religion and in the manner of heathen peoples, this form of religion pandering to the fallen appetites and commending itself to the people who were not at heart religious.

Thus a man of great opportunities and of great natural ability for serving his God and his people dishonored the One and led the other astray. The lesson to each of us should be, See that thou do differently. Make not Jeroboam's mistake.

THE THING WAS OF THE LORD

Lest we should suppose that the affairs of Israel's Kingdom, under Divine supervision, were neglected and allowed to go astray, we are particularly informed that "the thing was of the Lord." From this standpoint of faith and from no other the history of Israel should be studied.

God had chosen to give Israel the Law Covenant for the very purpose of developing in them as a nation holiness, faithfulness. Their lessons of the past had been to this end, and now the time had come to do a sifting and a separating work. The kingdom of Judah had been enriched, and to it had been gradually gathered the more religious and the more intellectual of the nation. By the conspiracy of the ten tribes God purposed to humble Judah and to draw that people nearer to himself. To this end the ten tribes of less religious people were separated under Jeroboam.

But this did not work disadvantage to any true Israelites amongst the ten tribes, for we read that the Levites and the most religious of the people removed to the kingdom of Judah. Contrariwise we are safe to assume that the irreligious of Judah who favored idolatry, etc., had full opportunity for removing to the land of the ten tribes. Thus a sifting work was done which was beneficial to those loyal to God and to the kingly family which he had indicated in "his sure mercies of David."

===================

R4724 : page 379

NATIONAL REFORM OF OLD

--II CHRONICLES 15:1-15.--JANUARY 15.--

"Be strong, therefore, and let not your hands
be weak; for your work shall be rewarded."

THIS Study shows us a young king whose environments in youth had been unfavorable, in that his father was far from being a good man, and his early years were under the influence of a grandmother who was an idol worshipper. In the midst of this unfavorable setting Asa quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. We have all had experience with characters of this kind. We have occasionally seen children of evil parentage who seemed to see the evil of the parental course, and to be nauseated therewith, and by this led into right paths. It has at times appeared as though Divine Providence occasionally interposed in prenatal influences which made the child very different in bent of mind from either of its parents. St. Paul seems to indicate something of this kind in his own case when he declares that Divine Providence had favored him from his mother's womb. (Galatians 1:15.) Nothing in this, however, interferes with the will of the individual--his free agency.

Asa did much to abolish idolatry in his kingdom, and to sway the minds of the people to reverence and obedience of Almighty God. In consequence, he had peace for ten years, during which time he encouraged his people and spurred himself on to activity in the training of an army, and in the completing of fortified cities on the extremity of his kingdom, for protection against attacks of enemies.

Following the ten years of peace came Zerah, an Ethiopian prince, and an army of a million and three hundred chariots of war, to attack the kingdom of Judah. After the custom of the times they foraged on the country through which they passed, appropriating, devastating, etc.--"taking spoil." This was the very occasion for which Asa had made preparation during his ten years of peace. He went forth with his army to beat the invader. Nevertheless, his faith looked up to God for the victory, realizing that with him was the power to give or to withhold victory. In the battle which followed, Asa and his army were successful; their foes were smitten, discomfitted, scattered, and the spoils went with the victory.

RENEWED CONSECRATION TO GOD

Returning from the victory with hearts grateful to God they were met on the way by a Prophet--Azariah--who in the name of the Lord counselled the king and his people that they had all done well and faithfully, and that, therefore, God's blessing was with them, and that

R4724 : page 380

the continuance of Divine blessing would depend upon their faithfulness to God and to the requirements of his Law. The hour of victory is a more dangerous one than the hour of distress; the heart is more apt to be proud and self-conscious and to feel its own importance. The Divine warning helped the King and his people to appreciate the situation and to take a firmer stand than ever for righteousness. A second and more thorough reformation was thus inaugurated--no idolatry was thenceforth permitted in the kingdom under penalty of death, and the Lord's blessing continued with the kingdom--Judah.

THE GOD OF BATTLE

Benevolent people, interested in peace congresses, etc., sometimes inquire how we should understand the fact that the God of the Old Testament Scriptures was a God of Battle--sometimes commanding war and the utter destruction of many. The answer to this question can be appreciated only when the situation is viewed from the proper standpoint, which is this:

The whole world was lost in sin and was under condemnation to death as unworthy of life, unworthy of Divine favor. Whether, therefore, God permitted them to die by famine, pestilence, or by what we sometimes designate natural death, mattered not--the death sentence must sooner or later be executed against them at any rate --all must go down to the tomb. We thank God, however, that his gracious plan has provided a redemption of Adam and all of his race from the tomb and from death, and a full opportunity eventually, by resurrection, to come to a true knowledge of God and righteousness, and, if obedient thereto, to return ultimately to Divine favor and to more than was lost in Eden--all of this recovery accomplished through Calvary.

The nation of Israel was no exception to this reign of sin and death, but God chose them as a nation to make of them types, shadows, illustrative of his gracious purposes. It was to this intent that he entered into a typical Covenant with them, through a typical Mediator, under a typical Atonement for their sin, effected by typical sacrifices for sins. They became his typical people, and he

R4725 : page 380

their king, whom they pledged themselves loyally to obey.

Thus in a figurative way Israel stood as representatives of God and his righteousness in the midst of an idolatrous world, and, later, when the ten tribes broke away, it left the kingdom a specially representative kingdom of God, to which the loyal-hearted of all the tribes religiously resorted. From this standpoint God's promise to this nation was his Divine blessing in giving them peace and earthly prosperity in proportion as they would be loyal to him, and war, famine, pestilence, insurrection, trouble, in proportion as they would neglect their Covenant with him and fail to render obedience to him as their Monarch, as their God. All of God's dealings with that nation typed greater blessings for the future. We are not to understand that either then, or since, any other nation has occupied this same relationship toward God, nor that he similarly rewards and punishes faithfulness or unfaithfulness with particularity in each nation.

Spiritual Israel, St. Peter tells us, is a "Royal Priesthood, an holy nation, a people for a purpose, that they should show forth the praises of him who has called us out of darkness into his marvelous light." This Spirit-Begotten Israel is not an earthly nation, has no earthly wars with carnal weapons. This Holy Nation has no promise of earthly peace and prosperity, as rewards of obedience to God, but, contrariwise, is assured that in the world she shall have tribulation, hatred, opposition, suffering and that her reward will be spiritual. She will now have the peace of God which passeth all understanding, and by and by, through the "First Resurrection," "an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ."

LESSONS WE MAY LEARN

Nearly every page in history may teach lessons to those who are desirous of learning them. The experiences of King Asa may, for instance, give us the lesson that in the years of our youth we should properly put away all idolatry of money, of fame, of honor of men, and should seek to know and to do the will of the Lord from the heart. In the early years of life we should erect the fortresses of character which will serve us as a defence against attacks of the world, the flesh and the Devil in our later years, and when the battle comes, thus prepared, we are still to look to the Lord for victory, realizing the force of the Apostle's words, "When I am weak in myself then I am strong in the Lord."

Nor should a great victory elate us and make us careless and self-sufficient. Warned of the Lord as was Asa, we should make our consecration still more thorough and thus continue to fortify ourselves, that we may be strong in the Lord and in the power of his might.

"It matters not how strait the gate,
    How charged with punishments the scroll;
I am the master of my fate,
    I am the captain of my soul."

R4724 : page 380

HIDDEN THINGS SHALL BE REVEALED

Not understood, we move along, asunder,
    Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
    Why life is life, and then we fall asleep,
    Not understood.

Not understanding, we gain false impressions,
    And hug them closer as the years go by,
Till virtues often seem to us transgressions;

And thus men rise and fall and live and die
Not understood.

Not understanding, souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age,
Not understood.

Not understood, the secret springs of action
Which lie beneath the surface and the show
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood, how trifles often change us;
The thoughtless sentence or the fancied slight
Destroys long years of friendship and estrange us,
And on our souls there falls a freezing blight--
Not understood.

Not understood, how many hearts are aching
For lack of sympathy! Ah! day by day
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood!

Oh, God! that men would see a little clearer,
Or judge less hardly when they cannot see!
Oh, God! that men would draw a little nearer
To one another! They'd be nearer Thee,
And understood.

THOMAS BRACKEN.

===================

R4725 : page 381

SOME INTERESTING LETTERS

GETTING HOTTER IN GERMANY

DEAR BROTHER RUSSELL:--

I do not know if you are aware of the fact that the conflict between the political and religious factions here in Germany is getting hotter and hotter. Various conditions, higher taxes and higher prices for the necessities of life, especially food and rents, and for the luxuries of tobacco and beer, have raised quite a commotion among the working classes.

The hosts of Socialism are rapidly increasing here. Since the last elections to the Reichstag, in which they had lost in the number of seats, they have since gained in eight cases, where substitutes for deceased representatives were elected. It seems evident that in the general elections of next year they will elect more representatives to the Reichstag than any other party. Moreover, the liberals of other smaller parties are preparing to co-operate with the Socialists in various measures, and vise versa. The Government is compelled to seek the support of the Catholic party. As a consequence we see how the latter are coming forward boldly with their claim to Divine rights in matters of education, etc. The annual Catholic day recently was an occasion for using "great swelling words," praising the Pope and the Kaiser and practically calling to arms every nominal Christian in the country, not only of the Catholic faith, but of every shade of belief. The war cry is: Down with the liberals, and let us get control of the educational systems, schools, books and newspapers.

The Kaiser on his part has not failed to show color recently. He took occasion to praise his great-grandfather and grandfather for having relied upon their "Divine right" to govern the people, and to say that he, too, would follow in the course which he was destined to go, and that he would take no notice of public opinions.

A storm of protests and mass meetings instantly followed all over the country, protesting against this antique notion of his. In one case a resolution was unanimously adopted, saying that the voters of the country were equally destined, and that since he would ignore the people, they were compelled to ignore the opinions of the Kaiser. Another distinguished speaker in Stuttgart reminded the crowded assembly that many thousand marks had been used as a bribe to secure the crown to King Frederick II. of Prussia. Thus the Divine right of kings was made ridiculous.

Recently the International Socialist Congress convened in Frankfurt on the Main and brought about 40,000 people together, most of these, of course, from the city. Representatives from Sweden, France and England spoke in German and used great plainness of speech. In all countries, they pointed out that the fight was against the Reactionaries, monopolies and against war and for liberty and the rights of the people in general.

The papacy, you may know, has undertaken to fight the modernists. The Berlin Tageblatt brings a very interesting item to the point, showing that these manifestations on the part of the vatican, the Kaiser and the Bavarian prince, who recently prided himself for having been born a Catholic, serve only to hasten the day of liberty from civil and religious potentates!

I see from a dispatch in the press that the vatican proposes to have a year of mourning in 1911, it being the 40th year since the united Italy made Rome its capital. No doubt the papacy will have more reasons than that for mourning.

This is certainly a wonderful day in which we are living. How unsettled everything earthly is! Old things are passing away, and all things are being renewed, or are preparing to be renewed. We hail Messiah's Kingdom with the earnest prayer, "Thy Kingdom come!" Surely, the perplexed nations and the groaning creation of mankind need a righteous rule.

Your brother in our dear Redeemer and King,

O. A. KOETITZ.

GLASGOW CONVENTION
[A BELATED LETTER.]

DEAR BROTHER RUSSELL:--

We have just returned from a sweet season of refreshing from the presence of the Lord. The Lord who said, "Wherever two or three are gathered together in my name, there am I in the midst," fulfilled his word this time also. Not only were we blessed as by the gracious presence, but we were constrained to shout aloud as we realized that "The Holy One of Israel was in our midst." It was a time of restful joy and the four days during which we were together were all too short for us. As was the case with the Celoron Convention, so here; there was a note of triumph, as if from a gathering sense of an increased knowledge of the Lord and of strength in him. There were no signs of lack of spirituality, nor any sense of fatigue; there was apparently none with loose hands or feeble knees, and surely, had anyone attended who might have been touched with the spirit of fear planted by the enemy, the joys of the Lord, and the manifested graces of the Spirit would have been evidence enough to restore such a one to faith and hope and love.

When we met in the opening meeting the signs of the times were on us. Many loved faces were missing. This Convention has provided for the brethren in this country the first clear showing of the signs of the end of the Harvest. The home Church (Glasgow) has in the past year lost many brethren. Our dear Brother Edgar, who labored so earnestly all the time of his consecration, has gone to be with the Lord. We missed him sorely. Others have, we believe, been joined to the happy throng now with the Lord; some have gone to other parts of the world, and some are no longer with us, having gone out from us. The addresses seemed very acceptable to the brethren, and were evidently of the helpful character, which is to be expected. The testimony meetings were as good or better than ever, and added much to the pleasure of the Convention.

At the baptismal service 61 brothers and sisters symbolized their vow of consecration to the Lord. This was a specially sweet and encouraging time, for of the 61 there were about eight young brethren who have been stirred to consecration through the death of Brother Edgar, amongst them being his two sons and three other members of the family.

R4726 : page 381

Our eyes filled as we watched a mother wipe away her tears before she could properly see to help her daughter out of the water. It is good to see many for whom there has been long waiting coming into the light of the Lord and into the fellowship; and it is wonderful to behold the ease with which they lay hold upon the deep things of the Lord. Of course, the Truth is ever becoming plainer and there are more to help, but it is wonderful all the same. It is the Lord's doings.

When we were about to part a Brother suggested a message be sent to Brother Russell, and all the congregation stood while this message was read--"I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast towards the Lord Jesus and towards all saints; that the communication of thy faith may become effectual by the acknowledgment of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."--Philemon 4:7.

Praying the Lord's blessing upon your labors, and that the joy of the Lord may be your strength in the strenuous labors of the Harvest Work,

I am your brother in his grace, J. HEMERY.--London.

A WORD FROM AUSTRALIA

DEAR BROTHER RUSSELL:--

Here in Melbourne the position does not show any change from what has been previously reported. We count about thirty that attend the meetings and several who, through infirmity, cannot attend, but are among the most faithful all the same. I believe that there is good progress among the friends that meet with us; I feel that almost all are truly consecrated. Our Thursday night study on "The New Creation" is a feast; I think it is the best meeting we have....

We have just had an interesting case of a man who, after belonging to the Salvation Army, Seventh Day Adventists, etc., had become agnostic, at the same time being possessed of the spirits. He got Vol. 1 and that made the spirits mad at him; they would not give him rest while he tried to read. But he had got enough of the volume to be sure that it was right and fought hard. He came to us for advice, and thought that we should exorcise the spirits. While he talked with us they shook him up in a terrible way bodily. We told him that we did not have authority to command them to come out, but felt sure that if he was really determined to be the Lord's and to make a consecration of everything to him, that the Lord would deliver him. After prayer several times and much distress on his part, they finally laid him out on the office floor. He gained the victory in appealing to the Lord and was made free; he has never been bothered with the spirits since. He has told us that his boy also would continually waken up at nights screaming and saying that he could see things and that they were after him. But now that the

R4726 : page 382

father is free the boy sleeps all right, as though the spirits were operating through the father to torment the son....

With Christian love, R. E. B. NICHOLSON.

TRUTH LITERATURE FOR THE BLIND.

MY DEARLY BELOVED PASTOR:--

Although your time is so much taken up, yet I beg a few minutes to present a little in regard to the work for the blind, the spiritual eyes of some of whom are being opened to see the grand and glorious Truth.

The work has been going on steadily, and, by the Lord's grace, I have been enabled to help quite a number to reading matter in the English braille type. I have also been able to get out two or three tracts in the American braille, and a few in the New York point system, thus endeavoring to accommodate all classes of the blind. These different systems are used by blind people in different parts of the country. We have Volume 1 in the English braille, and this has done good work, but it has not reached all who would like to read it, for I have had a number of calls from those who felt they could not learn a new system.

I want to give you one instance of the loving zeal of a blind sister in Canada. So anxious was she to do something to help scatter the Truth abroad that she wrote me asking permission to re-write from the English braille into New York point some of the tracts that I had sent her. She has sent me three tracts already. Others also are doing good work in copying, both blind and seeing; and so, under the Lord's guidance, the work goes on.

I know the time is short for you to receive this and send me an answer, but I have written as soon as I could ascertain that I could get the work done. I hope I may get just a word from you which will enable me to push on, feeling that the Society will stand back of me financially.

And now, wishing you God's richest blessing on all your work, and assuring you of my continued prayers in your behalf, I am,

Yours with Christian love, F. B. GOULD.

DEAR SIR:--

A few months ago a gentleman called here from whom I obtained three volumes of STUDIES IN THE SCRIPTURES. I am so deeply interested in them that I would like to get the other three. They have aroused a hunger for all the information possible to be gained on the all-absorbing topic. Surely, we are privileged whose lot is cast in the glorious dawn of the Millennium.

Your precious books were a grand surprise to me--my first intimation of the finding of the key to the wonderful prophecies. Although I have long noticed the changes constantly going on in the world, and have felt for years that the time was drawing near, yet I owe to you the realization of the great truth and desire to know if I may at once subscribe for your semi-monthly publication by addressing you in Brooklyn; or have you an agent in our city of whom I can procure tracts and other books, both for myself and others? Being in my 79th year, the time may be very short for me, and I hope I may be permitted to distribute to at least a few the glorious tidings.

Yours respectfully, MRS. M. A. COOPER.--Mo.

DEAR PASTOR RUSSELL:--

TOWER of Oct. 1 to hand, containing notice of your departure for England, also Brother Harris' letter in respect to reading DAWNS, etc., as published in TOWER of Sept. 15, 1910, which is but a reiteration of the same notice published in THE TOWER of June 15, 1900, with only the remarks about failure to read added.

Your verbal instruction given the Elders, etc., at Celoron Convention is thus brought forcefully to mind, to wit: To preach by teaching; not to preach Pastor Russell, but to teach "Present Truth," God's revealed Word, properly holding the Head, looking to God through the merit of the Master's sacrifice, teaching that he is now present a Spirit Being, who hath girded himself and is spreading the feast.

In my own case, if it were not for the DAWNS and THE TOWER Bible Comments on the Scriptures relative to the Divine Plan, I would still be a skeptic and avowed Socialist, as I was for seven years after withdrawing from the M.E. Church and previous to obtaining Vol. 1, which, by the way, was received at the same hand as did Brother Van Amburgh, at Huron, S.D., though Brother Van is years in advance of me in the Truth. However, it took the testimony of that Stone Witness, "The Pyramid," treated in Vol. 3, to set me making use of the Bible to see if it indeed be true, and that God really loved mankind--was indeed a God of mercy.

Yet other seven years transpired before I had read all six volumes and become a subscriber to THE WATCH TOWER. Though it is twenty-one years since withdrawing from Churchianity, it is only three years since I fully consecrated to be dead with Christ, symbolizing shortly afterward upon the occasion of Brother Bundy's pilgrimage to the coast, and taking the Vow subsequently, rejoicing and abiding with confidence in the joy of the Lord.

I ask a further continuance and interest in your prayers, that I and mine may abide in the faith, properly holding the Head, duly recognizing the sign board, "That Servant," the Channel through which we are privileged to partake of the meat, the strong meat, due in its season. Praying your safe return to the United States and that the prophecy of Ezekiel, "I have done as thou hast commanded," may be fulfilled in its due time.

Your feeble fellow-servant in Christ,

LOWELL G. FULLER.

R4726 : page 382

BELOVED PASTOR:--

Quite recently we learned that you are pleased to receive a note when one has taken the Vow of consecration to the Lord.

We take the opportunity your visit affords of notifying you that my wife and myself registered the Vow about May 30, 1910.

It was a step that seemed to require a deal of consideration, but from the other side of the Vow (after having taken it) it was as plain as possible.

You can understand how great has been our blessed experiences since that stand was taken.

We are conscious that the keynote of all experience in Christ is love chiefly, and we are glad to say that that gift is growing more and more in us.

We are consuming the food you are privileged to supply to us and believe we are daily being strengthened to sacrifice more to the Lord, through our dear Saviour and the Truth.

Your loving brother and servant in the Lord,

ARTHUR KNIGHT.

===================

page 382

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study III.--The Call of The New Creation.

JANUARY 1

(91) What did the anointing of the High Priest typify? P. 131, par. 2.

(92) What did the holy anointing oil represent? P. 132, par. 1.

(93) Why are the marks of sanctification in the New Creation not admired or approved by the world? P. 132, par. 2.

(94) While sanctification has its two parts, God's and man's, what additional element is essential? P. 133, par. 1.

(95) Explain the operation of the Word, or "wisdom of God" through Christ, toward us as New Creatures, and our attitude toward it. P. 133, par. 2.

(96) What is the blessed result of full consecration experienced by these New Creatures who appropriate the exceeding great and precious promises of God? P. 134, par. 1.

(97) Explain how the experiences of the fully consecrated vary according to temperament. P. 134, par. 2.

(98) If consecration does not signify human perfection, how can God accept our sacrifices? (P. 136, par. 1.) How does Christ impute to us his merit? P. 109.

JANUARY 8

(99) What is our first and continual duty with respect to our imperfections in the flesh? P. 136, par. 2.

(100) What effect will true sanctification have upon our lives? P. 137, par. 1.

(101) What should be the mainspring of all our energies? P. 137, par. 1, last part.

(102) Our Lord prayed, "Sanctify them through thy Truth." What kind of Truth can produce the sanctification acceptable unto God? Pp. 137, 138.

(103) What most excellent admonition along this line is given us by the Apostle Paul? P. 139.

(104) How much emotion should be expected in Sanctification? Is there Scriptural reason for expecting unusual outward manifestations or emotions as a proof of our acceptance with the Lord? P. 140.

(105) Contrast the experiences of those consecrated persons who have been born of Christian parents with those of others not so favored. P. 141, par. 1 and P. 142, par. 1.

(106) What is evidently the Lord's intention in leaving so many things comparatively obscure to our human judgment? P. 142, par. 2.

JANUARY 15

(107) What is signified by "the opening of the eyes of our understanding," and how is this typified in the Tabernacle pictures? P. 143, par. 1.

(108) Since our feelings depend so largely upon our temperaments, how may we experience the perpetual blessing of the joys of faith? P. 143, par. 2.

(109) What is the cause of "earth-born" clouds, which sometimes come between the consecrated and their Lord? P. 144, par. 1,2.

(110) To what kind of diseases does the Psalmist refer saying, "Who healeth all thy diseases?" Psa. 103:2-5? And how are they healed? P. 145, par. 1.

(111) What mistake is frequently made by many New Creatures with respect to soul-sickness or disease? P. 145, par. 2.

(112) What course should properly be pursued in these cases? P. 146, par. 1; P. 147, par. 1.

(113) What three difficulties may be experienced by some New Creatures in coming to the Throne of Grace? P. 147, par. 2.

(114) What are the proper remedies for these difficulties? P. 148, par. 1.

(115) Mention another class of consecrated but spiritually diseased, and the prescribed remedy for this condition of things. P. 148, par. 2; P. 149.

(116) What should be the attitude of the other New Creatures toward those who "Walk disorderly?" P. 150, par. 1.

(117) How should the Lord's consecrated ones who are in a lean and starved condition be dealt with? P. 150, par. 2.

JANUARY 22

(118) Is consecration implied in acceptable justification? P. 151, par. 1.

(119) Is it possible under present conditions to go far along the path of justification without reaching the gateway of self-denial--full consecration unto death? P. 152, par. 1,2.

(120) What is the character of some of the by-paths outside this gateway of full consecration? P. 153, par. 1.

(121) In what way only can the fullness of joy and peace which come with the acceptance of Christ as our Redeemer be retained? P. 153, par. 2.

(122) Are those who refuse to consecrate immediately cut off from Divine favor? P. 153, par. 3.

(123) To whom only do the exceeding great and precious promises of God belong? P. 154, par. 1.

(124) May those who fail to consecrate properly continue to enjoy the privileges of prayer? P. 154, par. 2.

(125) What course should be pursued by any of these who desire further favor from the Lord? P. 155, par. 1,2.

(126) What should be done by any who are "feeling after God," yet not fully ready for a complete surrender to the will of God? P. 155, par. 3.

(127) In view of the fact that the "high calling" ended in 1881, what difference should this make with respect to the consecration? P. 156, par. 1,2.

JANUARY 29

(128) Mention one erroneous view of sanctification held by the "Holiness People." P. 157, par. 1,2.

(129) Explain the error of holding that the entire object of sanctification is the avoidance of sin. P. 158, par. 1.

(130) What is the thought contained in the word redemption? P. 158, par. 2.

(131) How was this redemption obtained and how does it apply to the New Creation? P. 159, par. 1.

(132) Explain the use of the word Apolutrosis in Luke 21:28 and Ephesians 4:30. P. 159, par. 2, first part.

(133) Explain Ephesians 1:7 and harmonize these two uses of the word redemption. P. 159, par. 2, last part.

(134) Explain Romans 3:24 and 8:20-23. P. 160, par. 1.

(135) How does believing on the Lord Jesus Christ give us "everlasting life?" P. 160, par. 2; P. 161, par. 1.

(136) In what manner are our Lord's sufferings, death and resurrection identified with our redemption (deliverance) present and future? P. 161, par. 2,3.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages," gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: In German, five vols.; in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, four vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each.; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

====================

page 385

SEMI-MONTHLY
VOL. XXXI DECEMBER 15 No. 24
A.D. 1910--A.M. 6038

CONTENTS

1910--The Annual Report--1910.....................387
Perilous Times at Hand............................389
"Men of Your Own Selves Shall Arise

Speaking Perverse Things....................390
"From Such Turn Away..........................391
The Precious Truth Is God's Message...........392
The Different Forms of Evil.......................392
Actions, Words and Thoughts...................393
Iniquitous Government Successful..................394
Lessons Here for Us...........................394
Antitypical Ahab and Jezebel..................395
Jehoshaphat's One Mistake.........................395
Three and a Half Years Without Rain...............396
The Gifts and Fruits of the Spirit................397
Gifts of Spirit Were for Early Church.........397
Fruits of Spirit Necessary to Success in Race....................................398
The True Shepherd and His Flock...................398
Some Interesting Letters..........................399

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

CHATTANOOGA, TENN., DEC. 25

Morning Rally, 10:30 o'clock, at Knights of Pythias Hall, Walnut St. Discourse for the public at 3 p.m., in the Bijou Theatre, 6th and Walnut Sts. Visiting friends will be cordially welcomed.

MOBILE, ALA., DEC. 26

Morning Rally at 10 o'clock, in the Central Trades Council Hall, St. Michael St. Discourse for the public at 7:30 p.m. in the Battle House Auditorium. Visiting friends will be cordially welcomed.

BROOKLYN, N.Y., JAN. 1

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Topic, "Fear Not."

ST. PETERSBURG, FLA., JAN. 8

Morning Rally for Praise and Testimony at 10 o'clock. Discourse for the interested at 11 a.m. Public lecture at 3 p.m. All sessions will be in the Auditorium, Second Av., between Second and Third Sts.

CHARLESTON, S.C., JAN. 9

Discourse for the Public in German Artillery Hall at 8 p.m. Visiting friends will be cordially welcomed.

PHILADELPHIA, PA., JAN. 15.

BUFFALO, N.Y., JAN. 22

WASHINGTON, D.C., JAN. 29

BROOKLYN, N.Y., FEB. 5

===================

R4726 : page 387

1910--THE ANNUAL REPORT--1910
WATCH TOWER BIBLE AND TRACT SOCIETY
DECEMBER 1, 1909, TO DECEMBER 1, 1910.

Supplementary Report from Foreign Branches, January 1.

THE nearer we get to the grand consummation of our hopes, the more swiftly do the years go by, and the more interesting and meaningful do they become to us. If we realize our hopes, four more years will see the "elect" little flock of God all gathered; and the world's time of trouble begun, in which brethren of the "great company" will share and wash their robes in the blood of the Lamb. Is it any wonder that we all feel a fervency of zeal? Surely not!

We admit, as we have always done, that "We walk by faith and not by sight--that our chronology is not indisputable --that our opinion of it is fallible--that it is not clear to us just how all of the "little flock" can pass into death so speedily! Nevertheless, we rejoice in faith and love and zeal. And this year's Report shows that the dear friends everywhere are of one mind and of one heart on the subject. They have accomplished this year exploits in the publishing of the Truth which put all other years in the shade in many particulars.

The sentiment of all seems to accord with our own-- that the chronology (and the prophetic times and seasons which so wonderfully interlock with it and seem to prove it) has brought great joy and refreshment, even if later on it should appear that we have not located the end of the Times of the Gentiles exactly. Their end is surely near, if not on October 1st, 1914, as we still believe.

At any rate, even if we were in the same "outer darkness" as the world on subjects chronological, have we not more than all others to rejoice us in respect to The Divine Plan of the Ages? We surely have the only satisfying portion we know of, anywhere.

"It satisfies our longings
As nothing else could do."

This satisfaction, and the joy and peace and rest and zeal which accompany it, are reflected in our Report of the past year's work. The dear friends have not only contributed more than ever to the funds which make the wheels of the work move, but they have also been more energetic than ever before in the distribution of the Volunteer literature and in encouraging the Newspaper work.

Only in the Colporteuring of the SCRIPTURE STUDIES are we disappointed. The circulation of these "Bible Keys," as some term them, has lagged. Let us watch, pray and labor for more wisdom and blessing for the year 1911. The people are more open-minded than ever before, and seemingly more willing to read. This branch of the service has been specially blessed and used of the Lord hitherto, and we must not let it lag by reason of any inattention on our part. Any of the dear Colporteurs who may think that they see the reason of the decline, the President of the Society will be glad to hear from re the matter.

CORRESPONDENCE DEPARTMENT

LETTERS AND CARDS RECEIVED (BROOKLYN), 112,085.
LETTERS AND CARDS SENT OUT (BROOKLYN), 144,311.

We are glad to hear from our numerous readers frequently. We consider our wonderful mail service a God-given blessing, and desire to use it more and more in the harvest work. However, we do not pretend to answer all letters, but only such as require an answer.

Many delightful letters thus go unanswered. Some of these tell of having taken "The Vow," and the great blessings since experienced. Others recite family history covering years and pages, some curious and some interesting. Others tell us the Plan of God, presumably that we may know that they comprehend it as we do, or to emphasize some point of difference. We are glad to have the dear WATCH TOWER readers thus unbosom themselves. It does them good as well as us. But we do not reply to such letters.

We reply to letters needing replies--to questions, etc. And many of our replies are brief, referring the questioner to the SCRIPTURE STUDIES volumes, or to back issues of THE WATCH TOWER, because these answer more thoroughly than could a letter of remarkable length. But continue to write us of your interest in the Truth and your love and prayers, even though you get no reply. And when you send questions, number them and write them on a separate page or sheet.

PILGRIM SERVICE IN UNITED STATES AND CANADA

Number engaged in Pilgrim service............	57
Number of miles traveled.....................	477,247
Number of cities visited by Pilgrims.........	3,521
Number of public meetings held...............	3,297
Number of parlor meetings held...............	7,416

This department of the harvest work continues to demonstrate its worth to the household of faith. Our readers will be interested in the below summary.

page 388

During the past six months we have added a new feature, with excellent success. It combines an increased public service for the Pilgrims and at the same time increases the Volunteer work, in which all may engage. It is as follows:--

Sunday appointments for the traveling Pilgrims are given preferably to those cities whose classes have signified their desire and ability to secure fine auditoriums and to advertise the service thoroughly. To such we send special issues of the PEOPLES PULPIT, bearing the announcement on the last page, for free circulation--sufficient for the city. We also send window-cards (requiring but little printing).

The result has been much larger public meetings by several of the Pilgrims and additional millions of copies of PEOPLES PULPIT circulated. We commend the plan to all the classes located in large cities.

To ascertain the quantity of PEOPLES PULPITS necessary to put one copy in the home of every English-speaking family perplexes some. Decide thus: Ascertain approximately the number of English speaking population and divide that number by five. The result will be the number necessary to supply every family.

THE WATCH TOWER

We published 30,000 WATCH TOWERS every issue--occasionally more. Some of these went out as "sample copies." Quite a large number went to "the Lord's Poor" --paid for out of a special fund. Altogether, we reckon that the profit on THE WATCH TOWER just about offsets the yearly loss on SCRIPTURE STUDIES, sold mostly to Colporteurs, and at a loss--counting foreign translations and "bad" accounts.

Some of our old readers have taken offense that their names were stricken from our lists. We again assure them that they are welcome to this journal so long as it is published--regardless of the subscription fee. But they must ask for it. Either ask it free, paid for from the special fund, or ask it on credit, payable at convenience; even if that should mean never. If you never pay for it you will have it free. We are anxious that our lists contain the names of all in sympathy with THE WATCH TOWER'S teachings.

We explain again that because our Government carries newspapers at such a very cheap rate, it now exercises a careful inspection of the lists of all publications to insure that no names continue on newspaper lists long after expiration.

We still feel that our list of WATCH TOWER subscribers but poorly represents the total number of the interested. We ask the aid of all our readers to the desired end. All who feel profited by the reading of THE WATCH TOWER are requested to recommend it to others who have read the STUDIES, explaining to them our very liberal terms and our desire that it go to all the brethren regularly.

"SCRIPTURE STUDIES" AND BOOKLETS

SCRIPTURE STUDIES put into circulation.......	600,157
Mannas......................................	21,000
Booklets....................................	25,000

This is a great showing, even though it does not in every feature exceed the records of 1908 and 1909. The figures include those of Great Britain.

We take this opportunity to remark that the circulation of the MANNA appears to be second only to the STUDIES in beneficial effects. One Colporteur followed his canvass for STUDIES with the HEAVENLY MANNA. He sold these where he had failed to sell STUDIES. Some months after he again canvassed with STUDIES. He was agreeably surprised that nearly all who had purchased the MANNA were ready and anxious for STUDIES. They asked, eagerly, "Are those books from the pen which wrote the MANNA comments? If so we want them!" Surely no more desirable Christmas gifts could be found than STUDIES, MANNA, THE WATCH TOWER and the DIAGLOTT. Every gift should represent the giver, either as his handiwork or as expressing his sentiments--is our suggestion to friends of the Truth.

FREE LITERATURE CIRCULATED

Our tract work goes on amazingly. By it all of the Lord's people, poor or rich, have opportunity for service. They are realizing this more and more. As their consecration and zeal deepen they send us money for the printing and assist in the circulation. Hence the astounding report of this year, the like of which no one ever dreamed of. We presume it safe to say that no other organization ever put out one-tenth this amount of free literature in a year, although some have dollars to our pennies.

We trust that nearly every reader of this Report can say to himself, as he reads the summary below, "God blessed me with the opportunity to share in this branch of the harvest work, and I used it as a blessed privilege. I have had an active share in this labor of love. I invested a portion of my 'Talent' thus instead of hiding it in the earth--in pleasure or business or cares of this life."

Let any who have had a hand in this blessed service be on the lookout how they may double the use of their talent next year--extending their labors to nearby towns not yet served. And let such as have not yet taken a hand in the work resolve that they will not miss the golden opportunity next year. We doubt not the Lord will supply the financial means. We start the new year with faith that he will, with a firm belief that a great work is yet to be accomplished, that the Lord still has "much people" in Babylon to whom he would have us carry the good tidings which have so blessed us.

PEOPLES PULPIT proves itself more attractive for tract-work than any other we have ever used. It is more dignified than any other, both for distributors and readers.

Total pieces of English literature, tracts, chiefly PEOPLES PULPIT, given free in America and Great Britain.................................... 20,797,165

This, represented in ordinary tract pages, would mean in pages.............................350,957,360

These figures are so great that but few can comprehend their significance.

"PEOPLES PULPIT" IN OTHER LANGUAGES

CIRCULATED FREE IN UNITED STATES, CANADA AND MEXICO.

Swedish Copies	210,500	Pages	3,368,000
Spanish "	32,000	"	512,000
Polish "	80,000	"	1,280,000
Hungarian "	38,000	"	608,000
German "	5,000	"	80,000
Greek "	21,000	"	176,000
Italian "	53,500	"	856,000
Total	440,000		6,880,000

THE NEWSPAPER WORK

Our friends and our foes are alike astounded at the success which the Lord has granted to the work of newspaper evangelization. More than a thousand papers in the United States and Canada are now publishing our sermons and Bible Studies weekly. The circulation of these papers varies from 2,500 to 300,000 per issue. The syndicate handling the matter assure us that thus these weekly presentations of the Truth enter at least ten million homes.

page 389

And, more and more they are being read. Hundreds of letters tell us of this, and the Colporteurs are finding that they sell the STUDIES the more readily by telling that they are from the same source as the sermons.

"DIE STIMME" TO THE JEWS

God's Message to the Jews is being heard the world around. Not only were several of our sermons to the Jews published to the extent of 107,600 copies in Jewish papers in the English language, but in 655,000 copies of the Yiddish papers besides 325,000 copies of Die Stimme. These have been republished, we learn, in Russia and elsewhere. True, there was some opposition, but this, we believe, led the Jews to take more careful notice of the Message.

It is not our expectation that the Jews will become Christians now. It will be after they shall have returned to Palestine and the spirit of prayer and supplication shall have been poured on them, that they will "look upon him whom they pierced." Our message is to comfort them and to turn their eyes toward Palestine and to their glorious promises centering there. The Scriptures seem to imply that the "Great Company" will have the honor and privilege of leading them to recognize Jesus as Messiah, during the time of trouble.

OUR FINANCIAL SHOWING

Having in mind the foregoing work it might be expected that millions of money had been expended in order to its accomplishment. But, dear friends, economy is associated with every part of the work. No salaries are paid--merely moderate expenses. Yet we are all comfortable and very thankful and happy.

Expended for above work in America		$139,743.80
Expended elsewhere:		
In Great Britain	$7,965.55	
In Germany	3,673.27	
In Australasia	487.06	
In India	522.37	
In S. Africa	1,438.62	
In Sweden	1,675.82	
In Norway and Denmark	3,494.58	
In Jamaica	935.29	
In France, Italy and Swiss	295.73	
In Greece	396.45	
In Mexico	50.50	
		20,935.24
Total expenditure		$160,679.04
Receipts:		
Balance from 1909	$ 9,718.38	
Good Hopes, Tract Fund, etc.	139,058.72	
		148,777.10
Shortage		$ 11,901.94

This is close for the extent of the work, and if other "Good Hopes" be realized this balance will be wiped out before January, 1911.

We congratulate all of our dear co-laborers and praise God for the privileges thus represented.

Very truly your servant in the Lord,

C. T. RUSSELL, President.

====================

R4728 : page 389

PERILOUS TIMES AT HAND

"This know also, that in the last days perilous times shall come."--2 Tim. 3:1.

REALIZING that we are now living in the very times referred to by the Apostle, some may inquire, How can this be? Are not these times, in comparison with times past, especially favorable to the prosperity of the Church? Time was when fire and sword and guillotine and rack were systematically employed to exterminate the true saints of God, when the Word of God was a book prohibited, and when the prison and the dungeon rewarded the faithful searching of the Scriptures. And is there not also more Truth due and understood now than formerly, as well as full liberty (if a man is pleased to exercise it) to believe and teach, either in private or in public, whatever he believes to be Truth?

Yes, such are the favorable conditions of our day. Never, in all the history of the Church, has there been a day of such privilege and blessing--such increase of knowledge and general intelligence, such facilities for the general diffusion of knowledge and such breadth of individual liberty--of conscience, of speech and of action --as today. The spirit of liberty is abroad in the earth, and though the wily enemies that once fettered and handcuffed and imprisoned it still live, and would fain imprison it as before, they regretfully realize that the soaring eagle is on the wing and may never be pinioned again. But hand in hand with all these advantages, strange to say, comes the Church's greatest peril. True, there is little peril to physical life, or earthly property; but these, to the true saints, are of minor importance, for they count not their earthly life dear unto them if by any means they may attain the divine nature and glory to which they are called.

The peril of these times is to the spiritual nature of the saints and to their valuable inheritance in the exceeding great and precious promises of God, which are all yea and amen in Christ Jesus. Subtle influences are now at work seeking to dwarf and extinguish the spiritual life and to rob the saints of their glorious hope, to sap stealthily the very foundations of Christianity, and thus effectually to overthrow the whole superstructure of the Christian faith in the minds of many, causing them thus to stumble and lose their glorious inheritance as joint-heirs with Christ.

The present besetments, being of this subtle character, are the more calculated to delude and ensnare, so that if one allows himself to be for a moment off his guard, the agencies of the Adversary will gain an advantage and use it to entrap the unwary one. And God will permit such snares because only those who are loyal and faithful, and therefore ever watchful, are counted worthy to escape their strong delusion. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."--Matt. 21:36.

MANNER OF APPROACH OF THESE TIMES

The Apostle forewarns the Church, not only of the certainty of such perils, and of their character, but also of their manner of approach. On one occasion he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (Such were the great and destructive papal powers.) Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29,30.) Some of these Paul and the early Church encountered in their day.

Paul was often in peril among false brethren who, concerning the faith, had made shipwreck, and who greatly withstood his words--his efforts to build up the

R4728 : page 390

Church in the most holy faith. (2 Cor. 11:26; I Tim. 1:19; 2 Tim. 4:14-17.) And he shows that from such false brethren, brethren who have erred from the Truth and become teachers of false doctrine, will come the Church's greatest peril in these last times. (2 Tim. 2:16-18; 3:5.) And in order that we might recognize and beware of them, he very minutely described them, though the clear significance of the warning is somewhat beclouded by a faulty translation, which reads as follows:--

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,* truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; ever learning, and never able to come to the knowledge of the Truth."

The description as here translated, the reader will observe, is incongruous; for men of such villainous character could have no form of godliness. Read the description again and consider, How could a proud, covetous, boastful blasphemer, a truce-breaker, a false accuser, incontinent and fierce, a despiser of those that are good, a heady, high-minded, pleasure-loving traitor, have any form of godliness whatever, or deceive any one in this respect? Such a fierce character and bold blasphemer could not possibly palm himself off as a child of God; nor would he attempt it. The fact is that our translators did not fully comprehend the Apostle's language, and in rendering it into English they put the heaviest possible construction upon the Greek words, and thus the picture of these persons is overdrawn. Thus, for instance, the Greek word here rendered "blasphemers" (V. 3) is blasphemos, which signifies one speaking injuriously, or an evil-speaker.

Now, judging merely by the word, regardless of the context, we would not know whether in this instance the evil-speaking is carried to the extent of revilings or not; but as it stands related to the context--in view of the after statement that these have a form of godliness (V. 5), though lacking its real power--we must conclude that those milder or more subtle forms of evil-speaking, which would be consistent with hypocritical forms of godliness, are referred to, and therefore that our English word blaspheme, though it means evil-speaking, is too strong a term by which here to translate the Greek word blasphemos; for the full and generally understood significance of the English word blaspheme is--"To speak of the Supreme Being in terms of impious irreverence, to revile or speak reproachfully of God, Christ, or the holy Spirit--to speak wickedly of, to utter abuse or calumny against, to speak reproachfully of."--Webster.

So also the word apeithes rendered "disobedient," signifies not persuaded; and the expression "disobedient to parents" would consequently signify not of the same persuasion, or not of the same mind as were the parents. The word anosios, rendered "unholy," which signifies unkind, or unholy, would likewise, in view of the context, be better rendered by the milder English term, unkind. The word aspondos rendered "truce-breakers" (V. 3), signifies irreconcilable or implacable--i.e., stubborn or constant in enmity. The word akrates, rendered "incontinent," signifies more properly, without strength, or without self-control. Though this thought is also in the English word "incontinent," a coarser meaning generally attaches to the word. The word anemeros, rendered "fierce," signifies not mild, savage. That is, it may be a great or a small lack of mildness, amounting in some cases to savage bitterness. But, again, the fierce or savage idea is not compatible with any pretentions to godliness, as intimated in verse 5. The word aphilagathos, rendered "despisers of those that are good," would thus be better rendered not friendly to the good.

Thus revised, the Apostle's language reads as follows: "For men shall be lovers of their own selves (selfish), covetous, boasters, proud, evil-speakers, not of the same mind as were their forefathers (i.e., devisers of new doctrines), unthankful, unkind, irreconcilable, false accusers, without self-control, not mild, not friendly to those that are good--traitors, heady, high-minded, lovers of pleasure more than lovers of God (i.e., preferring their own will or pleasure to the will or pleasure of God); having a form of godliness, but denying the power thereof; ever learning, and never able to come to a knowledge of the truth."

"MEN OF YOUR OWN SELVES SHALL ARISE SPEAKING PERVERSE THINGS"

It should be observed also that the word men, in verse 2, is emphatic in the Greek text, as shown in the Emphatic Diaglott, thus indicating that a particular class of men is here referred to, which, according to the description, can be none other than those mentioned in Acts 20:29,30, viz., men "of your own selves (men of your own company, men whom you have hitherto regarded as members of the Body of Christ, and who still claim to be such), who shall arise speaking perverse things (perverting the Truth.

But why, you ask, should any one who had once received the Truth desire to pervert it? The Apostle answers that their object is) to draw away disciples after them." And for this purpose, of leading away disciples after them, they keep up the form of godliness, although they deny its power--the only power by means of which any of the fallen race can be reckoned godly or righteous in God's sight, viz., the power of the precious blood of Christ, which cleanseth us from all sin, as long as we appreciate and accept this salvation through faith in his blood.

Well may we inquire, as we realize that we are living in the last days here referred to, Is there such a class of enemies to the Truth and to the Church actually in existence today? Truly, the voice of prophecy has never set up a false alarm, or foretold an uncertain event. The perilous times have come and the foretold perils are all about us. Side by side in the same communities with the humble, faithful, consecrated saints--in the same little assemblings together of those who have escaped from the bondage of Babylon, in the same households, and often at the same table of the Lord, there has also been developing a class who are "lovers of their own selves (selfish), covetous (of honors and distinction and the praise of men--ambitious), boasters (as though the credit of the Truth now due and received were in some way due to them, and as though they had a right therefore to alter and amend it at their pleasure), proud" (of that knowledge which should be received with only humility and thankfulness, and which can be retained only under these conditions).

Because the light of the newly unfolding Truth has dawned upon their pathway, they, in common with the faithful saints, no longer are of the same mind as were their parents; but the goodness of God thus manifested to them, instead of cultivating in them a spirit of thankfulness and co-operation, which is its design, seems to arouse a spirit of pride and ambition, which does not long hesitate to make merchandise of the Truth for ambitious ends, however trivial and foolish those ends may be. And in pursuance of the ambitious policy, by degrees they become "evil-speakers (against the doctrine of Christ and those who believe and teach it), unkind, unfriendly to those that are good (who hold fast the Truth in righteousness), and false accusers" (of such). As they proceed in this way they seem to lose all former strength of Christian character. They become irreconcilable to the Truth, so that neither Scripture, nor reason, nor the example

R4728 : page 391

---

*The Sinaitic, the oldest and most reliable MS., omits the words, "without natural affection," they being no part of the original text.

of the faithful, has power to restore them. Loving their own wills more than the will of God, they grow more and more proud and boastful of their attainments--high-minded and heady. Not submitting themselves to the Head of the Body, Christ Jesus, they are ambitious to head new factions themselves, and thus they turn traitors to the Truth.

They claim, too, to be very earnest students of the Word of God; and so they are, but they never come to a knowledge of the Truth. They are after something new, some new and peculiar "find" in the mine of God that will attract the wondering gaze of many curious disciples. But, alas for their purposes! There are no such real curiosities in the blessed Word of God; but the zeal of these ambitious ones is equal to the emergency, and one after another the actual truths are beclouded, distorted and perverted to this ignoble end and presented as newly-found truths. And the unwary receive them as such, not recognizing at first that they are subversive of the entire system of Divine Truth. Thus their faith in the truths already learned is unwittingly undermined; they are caught in the snare of the Enemy; and as they continue to give ear to these seductive influences they become more and more entangled, until, having lost their anchorage, they find themselves adrift on a vast sea of unbelief, floating they know not whither. Like their leaders, they may retain the form of godliness, but have lost its power.

THEIR POLICIES SHALL BE VERY SEDUCTIVE

But there is another feature of the description of these false teachers, whose ambitions place so many perils in the pathway of the saints, which should not be overlooked. Verses 6 and 8 describe, or rather illustrate, the manner in which the influence of such teachers will be brought to bear upon the Church. Their opposition is not expressed in bold, defiant terms, and emphasized and enforced with vehemency. As here intimated, their policy is crafty, deceitful, sly, under pretentions of godliness, love of truth and zeal for the truth. Their influence will be exerted somewhat after the manner of a vile class mentioned in verse 6, who "creep into houses and lead captive silly women, laden with sin, and led away by various inordinate desires." Not that such will be the actual immoral character of these teachers, but that their policy will be similarly seductive.

Their actual course is more particularly described in verse 8 thus: "Now as Jannes and Jambres withstood Moses, so do these also resist the Truth--men of corrupt minds (corrupted or turned aside from the Truth), reprobate concerning the faith." Thus we are shown that the opposition to the Truth will be manifested in a subtle, deceptive course similar to that of those opposers of Moses. They opposed Moses by doing something similar to what he did, thus confusing the people. God had given Moses power to do certain miracles in order to prove to

Israel that Moses was his Divinely empowered agent. And Satan forthwith empowered his agents to duplicate those miracles, which they did to some extent, not perfectly, thus endeavoring to confuse the minds of the people and to unsettle their confidence in Moses and his leading and teaching.

Just so it is today. The studied effort of false teachers --false brethren developing in the very midst of the Church--is to offset the Truth by plausible forms of error, to unsettle confidence both in the Truth and in all teachers of the Truth, thus to lead away disciples after them and their theories. And in consequence of the allurements of these false teachers, and of the unfaithfulness of many to the love and service of the Truth which they have received, a class in the midst of the Church will give much encouragement to the ambitions of these false brethren; "for," says the Apostle (2 Tim. 4:3,4), "the time will come when they will not endure sound doctrine, but after their own desires (desires for something new) shall they gather to themselves teachers, having itching ears (for new and strange things); and they shall turn away their ears from the Truth, and shall be turned unto fables."

Nor will this class be only a small minority; for, in order that the faithful may not be discouraged when brought face to face with these things, they are forewarned (Psa. 91:7) that, before this conflict ends, a thousand shall fall at their side and ten thousand at their right hand. Thus, realizing that God foreknew it all and that the accomplishment of his glorious purposes is not in the least endangered thereby, they may still have confidence and joy in view of the glorious consummation of his Plan, and of their promised position in it.

"FROM SUCH TURN AWAY"

But how shall the faithful believers act towards these false brethren in their midst? Shall they take them by the hand, as formerly, and bid them God-speed? Shall they recognize them as brethren in Christ? Are they owned of God as sons? Shall we indeed walk with them and be guiltless? What does the Apostle say we shall do? He says, "From such turn away." (V. 5.) "Be not ye partakers with them; for ye were formerly darkness, but now are ye light in the Lord; walk as children of light...and have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:6-11.) And the Apostle John (2 John 11) emphasizes Paul's counsel, saying, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

Such "evil men," says Paul (V. 13), "shall wax worse and worse (more and more bold and aggressive, as they receive encouragement from that rapidly increasing class who will no longer endure sound doctrine), deceiving (others) and being deceived" (themselves--becoming more firmly intrenched in the snares of their own weaving, so as to make it impossible to extricate them). But, nevertheless, the time is coming when they shall proceed no further; for their folly shall be manifested unto all men, as was the folly of Jannes and Jambres, who could not forever withstand the teachings of Moses, the servant of God.--V. 9.

Then Paul proceeds to call attention to the ground of Timothy's confidence in himself as a faithful teacher of Divine Truth, saying, "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me."--Vs. 10,11.

Such are always the marks of a true teacher. His

R4728 : page 392

doctrine will be that which the most thorough investigation of the Scriptures most clearly proves and establishes beyond all peradventure. His manner of life will be consistent both with his faith and with his consecration to the Lord. His purpose will be the building up of the Church in the most holy faith. His faith will be positive and clear--not mere guesswork, but knowledge based upon the sure Word of God, with whom is no variableness nor shadow of turning. And his great love for the Church will be manifest, as was Paul's, and as was Moses' love for Israel, by long-suffering, patience and meek endurance of persecution, both from an opposing world and from false brethren arising in the midst of God's people. And in such persecutions no true teacher will be lacking; for "all that will live godly in Christ Jesus shall suffer persecution." (V. 12.) Such has been the experience of every true teacher that God has ever raised up to deliver and guide his people. Witness Noah, Moses, Paul and Luther.

But, Beloved, our advice to you in these perilous times, when error is taking on its most baneful and deceitful forms, and when it is finding its most active agents amongst false brethren and sisters in your very midst, and when fidelity to Truth, therefore, occasions the severing of some of the tenderest social ties you have ever known, even among those with whom you once held sweet converse as you walked together to the house of God--yes, in these times let us again urge the counsel of Paul--"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them"; for it is written (John 6:45), "They shall be all taught of God." Whoever the human agent may be that God has made use of to bring you to a knowledge of the truth, he was simply an index finger to help you trace it for yourself on the sacred page; and in humility and faithfulness he made no greater claim than this, assuring you that the holy Scriptures to which he ever and continually pointed are indeed "able to make you wise unto salvation through faith which is in Christ Jesus"; and that "all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

THE PRECIOUS TRUTH IS GOD'S MESSAGE

Therefore, dearly beloved, what you have learned concerning God's glorious Plan of the Ages, and concerning your privileged place in that Plan, as heirs of God and joint-heirs with Jesus Christ, his Son, and concerning the conditions upon which you hold this precious promise and may finally realize it, and concerning that great foundation doctrine of our redemption from sin and death through the precious blood of "the man Christ Jesus, who gave himself a ransom for all," upon which fact rests the whole superstructure of the wondrous and glorious Plan, hold fast these things, knowing of whom you have learned them. This precious Truth is God's message to you, not man's. No such high and glorious hope could ever have entered the mind of mortal man had not God revealed it by his Spirit, as he has done through faith in his Word, in his own due time. It is all in that Word. Search and see for yourselves; and be not faithless but believing. It comes not to you on the miserable authority of vain imagination, or dreams, or doubtful visions, but on the authority of God's most holy and authentic Word. True, it is almost too good to believe, but is it not just like our God? Does it not gloriously illustrate the breadth of his mighty mind, the scope of his marvelous wisdom and power, and the depth of his love and grace?

Continue, therefore, in the things which thou hast learned, and hast been assured of (having proved them yourselves from the Scriptures), and be not of them who turn away their ears from the Truth and are turned unto fables. And observing those who have a form of godliness, but who, nevertheless, by their false teachings deny the power thereof, "from such turn away," and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

We cannot serve two masters; we cannot espouse the cause of Truth and the cause of error as well; nor can we retain the friendship of God and of the advocates of error also. Who is on the Lord's side? Let them rally around the Lord's standard. All told, they will be only a "little flock." Like Gideon's band, the company now gathered by the proclamation of the harvest-message of Truth must be tested and sifted until only the loyal, faithful, true-hearted, brave and valiant soldiers of the cross remain; and to these, though their numbers be small, will the laurels of victory belong when Truth and righteousness finally prevail. Let no man boast of numbers now when the highest interests of the elect of God are all bound up with the faithful few, to whom it will be the

Father's good pleasure to give the Kingdom.

"Count me the swords that have come."
"Lord, thousands on thousands are ready."
"Lo, these are too many, and with them are some
Whose hearts and whose hands are not steady.
He whose soul does not burn,
Let him take up his tent and return."

"Count me the swords that remain."
"Lord, hundreds on hundreds are daring."
"These yet are too many for me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink."

"Lord, those who remain are but few,
And the hosts of the foe are appalling,
And what can a handful such as we do?"
"When ye hear from beyond my voice calling
Sound the trump! Hold the light!
Great Midian will melt in your sight."

===================

R4728 : page 392

THE DIFFERENT FORMS OF EVILS

"Abstain from every form of evil."--I Thess. 5:22.

IN the Revised Version the word appearance is rendered form--"abstain from every form of evil." Evils have different forms. Sometimes they are crude and repulsive forms; sometimes they are attractive forms. No matter what the form, if we know the thing to be evil, sinful, injurious, either to ourselves or to others, we are to abstain from it. The Apostle has enumerated some of these forms of evil, namely, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings and such like, of the which I have told you before, that they that do such things shall not inherit the Kingdom of God." (Gal. 5:19-21.) He says that these are the works of the flesh and that they are manifest.

To Christians these forms of evil must be very repulsive, because to be a Christian at all, one must have the New Mind. And the New Mind, in proportion as it is developed, will cleave to that which is good. We are to remember, however, the Scriptural admonition that all

R4728 : page 393

of these grosser evils have, for the Christian, a more refined form, as, for instance, when our Lord declared that "He that hateth his brother is a murderer." This is quite a fine line of distinction that applies to the Christian. We can see that that spirit in a Christian which would content itself with hating, instead of killing, a brother would be a very evil condition for the heart and would mean death to the New Creature.

Our Lord defines adultery as not merely the outward act, but also the having of an adulterous feeling in the heart--the having of a purpose or willingness in the heart. Hence the New Creature, taking this standpoint, should be earnest and zealous to guard his heart. And so with Covetousness. It is covetous to be discontented with what we have and desirous of obtaining what others have. This is one form of selfishness, and the spirit of selfish desires is evil. In fact, we might say that every form of evil, so far as we can discern, is a form of selfishness. No evil thing that we can think of in humanity would be apart from selfishness--the desire to have something, to be something. These things, leading on to their culmination, would mean a desire to be a usurper of power--to grasp things that are not our own--an improper condition of lust for power, lust for wealth, etc.

ACTIONS, WORDS AND THOUGHTS

Evils may be summed up into three forms--actions, words and thoughts. Evil actions are those which would be easily discerned by others. Evil words might not be quite so manifest. Evil thoughts, along any of the lines referred to by the Apostle, or along any other lines, are injurious, sinful, and should be abstained from. If, by reason of the weaknesses we have inherited and which belong to our mortal body, we be not fully able to master these evil propensities, we must show God that we are striving against them to the best of our ability. And as to what is the ability of each, is for himself and God to determine.

We should abstain not only from the evil things, but we should also seek to abstain from every appearance of evil. We should abstain, so far as possible, from doing things that we know to be good, if our friends or neighbors might misunderstand and consider these things to be evil. In order that our influence for the Truth may be the greater, we should avoid, not only evil in its every form, but everything that has an evil appearance.

To our mind, evil thinking is one of the greatest evils with which God's people have to contend. They can restrain actions and words to a considerable extent and they are, as the Apostle says, to seek to bring also every thought into obedience to the will of Christ. This does not mean that an evil thought would not cross the pathway of the mind. But the character of the thought should be discerned, whether it is mean or hurtful, and if so, it should be considered as a deadly foe and immediately a warfare should be waged against it, lest it fasten itself in some degree.

Has the Apostle suggested an impossibility when he says, "Abstain from every form of evil"? It is possible for us to abstain as New Creatures, to be out of sympathy with all forms of evil--to be antagonistic thereto. But on account of the imperfections of the flesh, one may not always be able to do this actually. The flesh is merely reckoned dead. It is the duty of the New Creature to see that the evil thought is battled against, if, indeed, it should ever attain full development. It is to wage this warfare against sin that we have enlisted with the great Captain of our salvation. He showed his own fidelity to righteousness and is the Father's Agent for abolishing sin.

And it is for those who would walk in the Master's footsteps to join in this crusade against sin. The first place to begin the crusade is in our own minds, in our own dealings. The Scriptures tell us to fight a good fight in our own flesh--not against sin in someone else. And to this our Lord refers when he warns us to overcome in ourselves ambition, pride, lasciviousness, etc.--not to let them conquer us as New Creatures. We are to conquer these things in the fallen flesh, in which we all share--some more and some less. According to our zeal we will have the Lord's approval. And according to unfaithfulness in this matter, we shall lack that approval.

All who serve the Lord's cause in any capacity--as Pilgrims, Colporteurs, etc.--should seek to keep their

bodies under and live after the manner of the teachings of the Scriptures--and they will be blessed proportionately as they do this. And in proportion as they are less careful, they will be less blessed--less skilful in the preaching of the Word and in the service of the truth.

GOD'S DEALINGS UNDER THE DIFFERENT COVENANTS

The Decalogue of the Law Covenant was composed of prohibitions--"Thou shalt not." God's dealings with those who will become members of the "House of Sons" seem to be different from this. Instead of telling us what we shall not do, he tells us what we shall do.

How will it be with those with whom God will deal during the existence of the Messianic Kingdom, under the New Covenant arrangement? We answer that during the reign of Christ they will be under a very similar arrangement to that of the Jews under Moses. Thou shalt, and Thou shalt not, will be enforced by the great Mediator. And the enforcing will be necessary, because of the sins and imperfections and degradation in which the people will be. In harmony with this we read that "Whosoever will not obey that Prophet will be destroyed from among the people." (Acts 3:23.) The word obey implies a command and that the command is backed up by the authority to enforce.

The fact is that there will be a reign of Law in Messiah's Kingdom. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3.) And those who will not fall into line with this law will have tribulation that they may learn righteousness. "The judgments of the Lord will be abroad in the earth" (Isa. 26:9) and the people will take notice of these. They will not be dealt with as under the Covenant of Grace. The will will not be taken as instead of the deed. And they will not have the Advocate.

On the contrary, the great Mediator will, during the thousand years of the Mediatorial Kingdom, instruct and reward and bless and uplift all the willing and obedient, to the intent that all those during that reign who desire to be helped will be helped and will be ready to be turned over to the Almighty at the close of the Age. "And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I Cor. 15:28.) Not, therefore, until the end of that Age will any of the World, under the New Covenant arrangement, reach sonship. But if, by that time, they have been perfected as sons, and will endure the tests then given, the Father will accept them and give them the blessings of eternal life, etc., as sons.

R4729 : page 394

A certain Scripture gives us intimation of how this will proceed. This Scripture shows us the injunctions and precepts God will put upon the world. "And this shall be the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." (Jer. 31:33.) He also says, "And I will give them one heart; and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh." (Ezek. 11:19.) This brief statement implies a full restitution to all that was lost in Adam.

Adam was created perfect, but the depravity of mankind and the intensification of this in many cases have brought the world today to a condition of stoniness of heart, until the inhumanity of man toward man is appalling. The precepts of God will be gradually brought before the human mind and engraved and interwoven in the whole fibre of his being, so that man at the end of the Millennial Age will be as Adam was in the beginning--fully in accord with every principle of righteousness and sympathetic with everything that is good and unsympathetic with everything that is evil. This condition will come to be the very fibre of human nature again and only to such as will attain this will come the blessing of eternal life.

We read that God will test all whom he will receive. We read of how Satan, at the close of the Mediatorial reign, will be loosed to test all whom God will have lifted up out of human imperfection. This will not be done to see whether or not they are perfect, because they will be perfect, but it will be to see whether or not, in their perfection, they will be loyal to God. All such as will not stand this test will be destroyed as not worthy of having the great blessings of eternal life and Divine favor!

===================

R4729 : page 394

INIQUITOUS GOVERNMENT SUCCESSFUL

--JANUARY 22.--I KINGS 16:23-33.--

"Righteousness exalteth a nation: but sin is
a reproach to any people."--Proverbs 14:34.

THE Omri dynasty of Israel was a successful one according to worldly standards, but a failure from the Divine standpoint. Omri, a great general, succeeded to Israel's throne after the death of Jeroboam. He was very successful and conquered the Moabites, to the East of the Jordan, putting them under an annual tribute of the fleece of two hundred thousand sheep. He built a new Capital, the city of Samaria, and successfully outranked Jeroboam as a misleader of his people, along religious lines. According to Israel's Covenant with the Almighty there was but the one Levitical priesthood and the one holy temple of Jehovah's presence for the whole people of Israel, and it was at Jerusalem. As worldly wisdom guided Jeroboam to completely separate the ten tribes from the two tribes by establishing new places of worship and simplifying the worship and symbolizing God by a golden calf, so the same spirit of worldly wisdom suggested to Omri a still further departure from God and a still closer approach to the customs and idolatry of surrounding nations.

Omri died, or, according to the records, "Omri slept with his fathers." We are not from this declaration to draw the inference that as a wicked man he went to eternal torment and that the nature of the torment is sleep. Neither are we to think of Omri as saintly and going to heaven and to imagine that those in heaven are asleep. Neither are we to think of him as having gone to Purgatory and that the experiences there are drowsy. We must leave all such unscriptural notions respecting the dead, good and bad. We must come back to the Bible and from it learn that all who die, like St. Stephen (Acts 7:60), fall asleep to await the morning of the resurrection, when the Redeemer will call all forth from the tomb. (John 5:28,29, Rev. Ver.) Then, as Daniel declares, "Many that sleep in the dust of the earth shall awake"; a few to glory and honor, the many to shame and age-lasting contempt--from which they will be obliged to purge themselves by obedience to the Divine requirements under Messiah's glorious reign of righteousness. --Dan. 12:2.

AHAB AND JEZEBEL

Ahab's name signifies, "Like his father." And surely he was! His name was appropriate. His was a reign still more successful in unrighteousness. For twenty-two years he devoted himself to the further undermining of true religion and to the introduction of the worst forms of licentious, heathen idolatry. He was greatly assisted in this course by his wife--Jezebel, the daughter of the King of the Sidonians. Her name signifies chaste; yet she used her great influence with her husband and throughout the nation for the furtherance of unchastity in connection with the orgies known as the religious rites and ceremonies, connected with the worship of Baal and of "Ashtoreth," the female divinity worshipped. In connection with this worship human lives were sacrificed, usually those of children--just as was found in Alaska when, in 1867, it came into the possession of the United States--human sacrifices were frequent--particularly in connection with the laying of a foundation for a great house.

LESSONS HERE FOR US

All civilized people are deeply interested in earthly governments and their success. We all crave social and financial prosperity. Nevertheless it is still true that prosperity is injurious in proportion as it separates the people from the Divine arrangements and the blessings which thereto attach. Only righteousness can truly exalt a nation. Every form of iniquity is injurious, however it may at the time seem contrary to this. Ours is the day of the greatest worldly prosperity this earth has ever known. But alas! it is not a day of religious prosperity. On the contrary, there never was a time when unbelief in a personal God and in the Bible as his revelation was so general amongst intelligent people. Our church edifices are becoming temples of fashion, concert and lecture halls, while the real worship which alone is pleasing to the Almighty is far removed--little thought of.

The worship of Mammon, the bowing to the golden calf, the sacrificing of lives to the acquirement of wealth, belong to our day as truly as to that of Ahab--but on a more refined scale and therefore the more deceptive and insidious. It affects the poor as well as the rich, too. The poor often are merely the unsuccessfully ambitious, hence often bitter and discontented.

Continually we find that God uses the wrath of man to praise him. The effect of the prosperity of Ahab and Jezebel was two-fold: it ensnared and degraded one class, while it aroused and separated from itself another class--

R4730 : page 395

those who worshipped God in spirit and in truth. Such left the ten-tribe kingdom and its idolatry and identified themselves with the two-tribe kingdom of Judah and its true worship.

So it is today. The success of Mammon, the rejection of the Bible by the Higher Critics and their lordly boasts of ability to give us something better than the Word of God, and in general Mammon worship, is awakening the more saintly people of our day to separate themselves and to say in the language of Joshua, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."

ANTITYPICAL AHAB AND JEZEBEL

As all Christian students know, Jezebel, Ahab and Elijah were used of the Lord as types, and their experiences foreshadowed much greater things in the experience of the Church, spiritual Israel, during this Gospel Age.

Ahab typified civil power. Jezebel typified a religious system. The improper marriage of Ahab and Jezebel, contrary to the Jewish Law, typified the marriage or union of Church and State. The progress of evil under this union is portrayed in the Book of Revelation, where Jezebel is specially mentioned by name. (Rev. 2:20-23.) The Lord charged that the antitypical Jezebel, the Church system, was suffered or permitted to teach and seduce his people from the proper course of Christian living. The same Scriptures represent Elijah, who was persecuted by Jezebel, through her husband, as a type of true believers of this Age persecuted by a false Church through the arm of civil power.

===================

R4730 : page 395

JEHOSHAPHAT'S ONE MISTAKE

--JANUARY 29.--II CHRONICLES 17:1-13.--

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."--Matt. 6:33.

WHILE Ahab was king of Israel, Jehoshaphat succeeded to the throne of Judah. He had the advantage that his parents were godly people--a great advantage. As suggested in our last study, the iniquity and idolatry of Israel reacted favorably upon Judah, just as the drunkenness and profligacy of a parent sometimes reacts upon his children, who perceive his folly and learn by his mistakes. Moreover the idolatry of Israel, which drove its most saintly characters of all the tribes to Judah, enriched the latter nation in moral tone and character. This included all of the priests and Levites who were still loyal to God and to the worship which he had established.

All these things produced a healthy sentiment which the young king Jehoshaphat shared and, as the head of the nation, exemplified.

Encouraged thus, the young king began a general crusade against every idolatrous place and custom in his kingdom. As Ahab exceeded his father Omri as an evil-doer, so Jehoshaphat exceeded his father Asa as an upholder of the Divine Law. Indeed we remember that in Asa's later years he became proud and self-conscious and in a measure for a time rebellious against the Divine arrangements.

PROSPERITY IN DIVINE FAVOR

Jehoshaphat's kingdom prospered. He fortified its various boundaries, especially toward the land of Israel, Judah's nearest neighbor. Neighboring smaller nations sought Judah's favor and for it paid tribute and presents until Jehoshaphat's kingdom was very prosperous. Thus fidelity to the Lord was rewarded with prosperity. If some from this are trying to draw the lesson that all prosperous persons and nations are honorable, righteous and in Divine fellowship, they surely err. Those also err who claim that adversity, poverty, sickness are sure evidences of Divine disfavor and a sinful life.

Not only should we remember that the bad kings, Omri and Ahab, were prosperous, but we remember also that many wicked nations and iniquitous customs have prospered and are prospering today. Prosperity, therefore, is not always a sign of Divine favor. To Jehoshaphat and his kingdom, however, prosperity was a sign of favor because Judah still represented God's chosen nation in a special manner. According to God's Covenant with them they would be blessed in proportion as they maintained their loyalty to their agreement--their loyalty to God. But this promise or Covenant was not made with mankind in general, but merely with the one nation of Israel, which, at the time of our study, was specially represented by the Kingdom of Judah. If we would see that righteousness does not always bring peace and worldly prosperity, we have only to look at the Master himself and at his most faithful followers to see the contrary. Moreover this is the Master's assurance to his followers: "In the world ye shall have tribulation, but in me ye shall have peace"; "Marvel not that the world hateth you; ye know that it hated me before it hated you." "Whosoever will live godly in this present time shall suffer persecution."

In other words, the systems of rewards and punishments which justice would indicate are not now being enforced. God now arranges that his spiritual family shall walk by faith and not by sight; and to give them trials of faith he frequently permits their suffering and disadvantage in earthly interests to test their loyalty and obedience --to demonstrate them as overcomers, faithful unto death, in their adherence to principles of righteousness. To these the promise is that when found worthy they shall receive the heavenly inheritance. Then will come the world's trial time.

But when Messiah's reign shall begin, all this will be changed and every wrong act and word and thought will receive prompt punishment, and every good effort will be rewarded and encouraged. Thus the Scriptures declare, "When the judgments (righteous dealings) of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." The blessed opportunities of that time will belong to all mankind except the Church. The specially called class of this Age have the special blessing of hearing ears and understanding hearts and a call to the heavenly portion--the "High Calling." Thus, my dear readers, we see that our trials and difficulties, rightly appreciated and accepted, are blessings for us, because they thus work out for us a far more exceeding and eternal weight of glory--than the world will receive. The highest rewards for the world will be restitutionary, earthly--to attain perfect manhood. Thus we see God's provision in Christ to be eternal human life for mankind in general, and eternal life on the spirit plane for the elect Church, and eternal death for those who, after experiencing to the full Divine mercy and opportunity, shall sin wilfully.

JEHOSHAPHAT'S ONE MISTAKE

Like others, this king, no doubt, made many mistakes,

blunders, but his most important mistake was in affiliating with Ahab, king of Israel. There is a lesson here for all of God's people. "Be not unequally yoked together with unbelievers"--neither by marriage ties nor by business partnerships and close friendships. "What communion hath light with darkness?"--2 Cor. 6:14-18.

Ahab made war and invited Jehoshaphat to go with him. It was expected to be an easy conquest, but the Lord's blessing was not with it, as Jehoshaphat later learned, escaping barely with his life. But his still earlier mistake was in arranging a marriage between his son and the daughter of Ahab and Jezebel. No doubt he considered this a wise method of ultimately re-uniting the two kingdoms--but it was worldly wisdom--foolishness--contrary to the wisdom from above. The Lord's disapproval of Jehoshaphat's fellowship with Ahab was indicated. The Prophet was sent to him, saying, "Shouldst thou help the ungodly and love them that hate the Lord? Therefore wrath is upon thee from before the Lord."--II Chron. 19:2.

God's people can readily draw a lesson from all this, without further suggestions from us.

Our Golden Text refers to the Kingdom to which spiritual Israelites are now invited. To seek it means to seek a place with the Redeemer in the glory and power of his coming Kingdom. Those who seek it may apparently lose in temporal advantages, but by faith they recognize that all things, even trials, difficulties and privations, are working together for good to their spiritual advantage, preparing them for the Kingdom.

===================

R4730 : page 396

THREE AND A HALF YEARS WITHOUT RAIN

--FEBRUARY 5.--I. KINGS 17:1-16.--

They that seek the Lord shall not
want any good thing.--Psa. 34:10.

ELIJAH the Prophet was God's messenger for reproving King Ahab, Jezebel his wife, and the ten tribes of Israel who supported them. As we have seen, wickedness and idolatry flourished for a time with national prosperity. Then there came a change, a drouth for three and a half years--a special dispensation of Divine providence--a retribution or punishment upon Israel. We do not wish

R4731 : page 396

to convey the thought that every drouth, famine, pestilence, etc., should be considered a judgment from the Almighty. The whole world is under Divine sentence or condemnation of death, and God permits cyclones, earthquakes, drouth, famine, pestilences, without sending them, except that in a general way they stand related to the present reign of sin and death, as of the curse not yet lifted.

But in the case of Israel matters were different. At Mt. Sinai Israel entered into Covenant relationship with God and he with them. The special terms of that Covenant were that God should deal with their nation differently than with others--that he would treat them as his people and protect them from the evils incidental to the curse, if they would serve and obey him. Under that compact not only were they to receive blessings if faithful, but equally they were sure to receive stripes, punishments, if they were disobedient and forsook the Lord and their share of the Covenant. The three and a half years' famine described in this study was, therefore, in Israel's case, specifically a punishment from the Lord for their sins.

This is the signification of the Lord's statement through the Prophet, "Is there evil in the city and the Lord hath not done it?" Some have mistakenly interpreted this to mean that God holds himself responsible for all the moral evils of mankind. Quite to the contrary, the Lord declares respecting his own Government that "His way is perfect." The word evil in this text is old style English, signifying any disaster or trouble or affliction. With the Israelites God wished it to be clearly understood that he was responsible, both for their blessings and for their tribulations, all of which were intended to purify them.

ELIJAH THE PROPHET

Under Divine guidance, Elijah, at the appropriate time, presented himself to King Ahab, clothed according to his custom, in exceedingly plain garments. In the name of the Lord he reproved the king for the idolatries practised in his kingdom and announced what the king doubtless considered a vain boast; namely, that there would be neither rain nor dew in the land of Israel until Elijah would command it. And the drouth came as the Prophet of the Lord predicted.

As months grew into years and the drouth continued, the king caused search to be made for Elijah, with a view to either entreating or threatening him, to the intent that the drouth might be broken. But Elijah, under the Lord's direction, secreted himself near the Brook Cherith, where the ravens brought him food morning and evening until the brook dried up and, under the Lord's direction, Elijah went elsewhere.

While this story that the ravens fed Elijah sounds mythical, it has its parallels. The raven is a wise bird. A story is told of a young man sick in prison, to whom a raven brought food. Bishop Stanley's History of Birds tells of another incident thus: "Coming into the inn yard my chaise ran over and bruised the leg of a favorite Newfoundland dog, and while we were examining the injury, Ralph, the raven, looked on also. That night the dog was tied up under the manger with my horse and the raven not only visited him, but brought him bones and attended him with particular marks of kindness."

"Nor is it a wonderful case,
    The wonder is to be renewed;
And many can say, to his praise,
    He sends them by ravens their food.

Thus worldlings, though ravens indeed,
Though greedy and selfish their mind,
If God has a servant to feed,
Against their own wills can be kind."

THE WIDOW OF ZAREPHATH

Divine providence guided Elijah to the home of a poor widow, to whom the drouth and continued scarcity had proved a great trial. She had a little coarse flour left, which alone stood between herself and her son and starvation, so far as she could discern. The Prophet, meeting her, asked for a drink of water and a small cake of bread. This was a severe test to the woman's faith and generosity. She explained the situation, indicating her desire to accede to the Prophet's wishes, yet loth to part with her all. Elijah replied, Fear not. Bake for yourself and for your son, but the first cake make for me and bring to me. Then he explained to her the Lord's message: "The barrel of meal shall

R4731 : page 397

not waste, neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth." The word of the Lord was fulfilled. Miraculously the supplies were increased little by little, just as required for use.

There is a lesson for the Lord's people in this--a lesson that, even in our own extremities, we should exercise sympathy towards others in like condition or worse. The Lord loveth a cheerful giver. Those who give not, and those who give grudgingly miss, therefore, much of the Lord's blessing. We should not be foolish in our giving; but, while we have evidence that there is need, and particularly if the needy one be a child of God, we can well divide even our necessities with such. Our reward will be a realization of Divine approval and an increase in ourselves of the mind of the Lord. To such the Lord's promise is of his superabounding care. They are assured that all things shall work together for good to them, because they love God and are following in the path to which they were "called according to his purpose."

The Scriptures declare: "There is that scattereth and yet increaseth; and there is that withholdeth more than is proper and it tendeth to poverty." This widow scattered or divided her slender supply and thereby she increased it for many days, in harmony with this text. Our Golden Text, also, should not be forgotten: "They that seek the Lord shall not want any good thing"--shall not lack anything good for them. The Lord in his wisdom may not give them riches or prominence. They must trust to his wisdom, his judgment, as to what things will be for their best, their highest good.

===================

R4731 : page 397

THE GIFTS AND FRUITS OF THE SPIRIT

"And now abideth faith, hope, love, these three,
but the greatest of these is love."--I Cor. 13:13.

FAITH may be viewed from two standpoints--belief and trust. In the Scriptural use of the word faith, we understand it to be a belief in God and the things that we have reason to recognize as being of God--God's prophecies, the promises of his Word, etc., and a heart reliance on him--and not a belief in anything. The latter would be what we would term credulity. And the person who could believe anything would be foolish; whereas, he that believes what God has said has the Wisdom that cometh from above, and is, therefore, wise from the Scriptural standpoint.

We understand that the purpose and determination of the Christian should be to have this faith largely developed, and he should obtain it from the Scriptures. Many people have faith which they believe to be of God, but which, on investigation, they find to be unscriptural and not a faith in what has come from God, in what he has expressed, but from the traditions of the "Dark Ages" and from college professors, etc., and is quite contrary to the "faith once delivered to the saints."

In this particular sense we would understand faith to represent a heart-quality of trust in the Lord--something that has been acquired through the knowledge of God--through acquaintance with him by the various means by which he has been pleased to reveal himself. This is a faith which cannot continue to subsist or increase unless knowledge shall increase, based upon the Divine Revelation, and full acceptance of it and the coming into harmony with the Almighty, so as to be able to apply the promises and to recognize that they belong to the individual.

We would consider faith, then, as belief in God and in his promises, as personal trust in God, giving one the rest and peace of God. As to how these views of faith agree with the words of our Lord, "When the Son of man cometh, shall he find faith on the earth," and as to how they agree with the statement of the Apostle Paul in Corinthians respecting faith as a gift of the holy Spirit, we would say that in the first of these passages the rendering should be, "When the Son of man cometh, shall he find The Faith on the earth?" The implication is not that he will find no faith, but, Shall he find "The Faith (the Doctrine) once delivered unto the saints"; hence we understand our Lord's words to mean that when the Son of man cometh he will not find, save in a few, "The Faith once delivered unto the saints," but will find instead misconceptions.

And so we find that many Christian people, when talking on this subject, do not know what they are talking about. They have not "The Faith once delivered to the saints." Thus we are reminded of the statement of the Scriptures that "the inhabitants of the world have been made drunk" with the false doctrines which have perverted the Word of God. Instead of the "good tidings of great joy" they have been told bad tidings of most horrible torture. It is intimated in the Word that some will have The Faith. But the Lord implies that it will be a very small number who will possess it.

GIFTS OF THE SPIRIT WERE FOR EARLY CHURCH

Respecting the gifts of faith: At the very beginning of this Age gifts of speaking with tongues, gifts of interpreting tongues, gifts of healing, etc., were bestowed so that they might be exercised for the benefit of the people.

R4732 : page 397

It would require a great deal of faith to be able to say, as did Peter to the impotent man at the temple, "Arise and walk." One would need the "gift" in order to do this. And so with those who spoke with tongues. It would need to be a miraculous gift which would enable them to master any unknown language.

Those gifts which God chose to give were granted because the Church was in its infancy and needed them for encouragement. The gifts were given also for a witness, because the Church did not then have the Bible. The Old Testament was heard only occasionally in the synagogues of the Jews. The New Testament had not as yet been written. The early Church needed some means for instructing one another. Had it not been for these gifts there might have been frivolity, etc., among them. And so one would arise and speak in an unknown tongue; a gift of interpretation would be given to another, and he would rise and give the interpretation. These gifts were given amongst them as a sort of drawing power to cause the Lord's people to assemble themselves together. Thus was the Word of God sent out for a time through this imperfect channel.

We should not think that a higher development was indicated by the possession of these gifts, but, rather, these gifts were granted during the infancy of the Church, and we should not pray for them. The Scriptures show that either they were the gifts possessed by the Apostles or else, subsequently, they were the result of the impartation of the holy Spirit and laying on of the hands of the Apostles; as, for instance, when Philip, the deacon, sent the Apostle that he might lay hands upon the people that they might receive the gifts; evidently Philip had not the power to do this of himself.

R4732 : page 398

THE FRUITS OF THE SPIRIT NECESSARY TO SUCCESS IN THE RACE

As to the desire for speaking with unknown tongues, the Apostle gave them a warning reproof. He said, "I would rather speak five words in the Church with my understanding--that by my voice I might teach others also--than ten thousand words in an unknown tongue." (I Cor. 14:19.) He tells them that if any man possessed the gift of speaking with tongues, let him pray that he might interpret--that he might be able to express himself intelligibly to those to whom he was speaking, rather than in dark sayings. And then he proceeds to say that this strong desire for emulation in the possession of the gifts did not of itself indicate deep consecration to God. He tells them that if they spoke with the tongues of men and of angels, it would profit them nothing, if they did not have love. The possession of an unknown tongue did not imply that a man had reached a higher attainment and relationship to God.

He says that the fruits of the Spirit are more to be desired, which are these--meekness, gentleness, patience, fortitude, self-control, long-suffering, brotherly-kindness, love. St. Peter tells us, "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:10,11.) But we might have all the gifts of the early Church and have no evidence whatever that we would be sure of a place in the Kingdom. Love excels all the other virtues, because it is the most enduring.

When we shall see and know thoroughly faith will, practically, have come to an end. And hope will be practically at an end when our hopes in our Heavenly Father's promises have reached fruition. But love had no beginning and it will have no end. God is love. Since God was without beginning, so Love was without beginning; because it is his character, his disposition; and as he endureth forever, so Love will endure forever.

===================

R4732 : page 398

THE TRUE SHEPHERD AND HIS FLOCKS

"When he putteth forth his own sheep,
he goeth before them, and the sheep
follow him, for they know his voice."--John 10:4.

WE understand that the sheepfold was the Law Covenant arrangement under which Israel was placed at Sinai, that they were glad to be thus folded or put into the Lord's special care, and that Moses did all that he could for them as a kind of shepherd, but was not able to give them the liberty from the Law which they needed. Various others who pretended to be shepherds came afterwards. The Lord says that all these false shepherds who came before him were thieves and robbers. They did not come in through the door. They were endeavoring to take advantage of the sheep; hence they were selfish. He who is the Good Shepherd is willing to lay down his life for the sheep. It required the true Shepherd to bring about the conditions and the relationship thus expressed. "When he putteth forth his own sheep, he goeth before them." They needed to be led out into the green pastures. The fold is a place for rest and protection, but not a place for feeding.

So as respects the Law. The Apostle says that the Jews were shut up under the Law. Until the due time should come there was no way of escape. There was only the one door, which had not been opened, and which none of these would-be leaders could open. That door was the Door of Redemption. Our Lord, by laying down his life for the sheep, could open that door.

Having made satisfaction for the sins of his people, our Lord gained the right to be their Shepherd or Leader. When he puts them forth, he shows them the way they should walk. He is not only the Leader, but also the Shepherd to watch over and care for them. Thus he leads them through green pastures and finally will bring them to the heavenly fold. Jesus became the door of egress from the Jewish sheepfold, and there is no other egress. Any of the Jews who came out came through Christ. Any of them who did not come out through Christ are still shut up under the Law--to remain until the Mediatorial reign. Others might take advantage of the offer through Christ now, that they might have life and have it more abundantly. He is the good Shepherd. A stranger will the sheep not follow, because they know not the voice of strangers. This indicates that in the voice of the True Shepherd there is something that has the proper ring. And the sheep will not follow another having a different voice--a different sound or message.

Now is the Harvest time. The voices of the false shepherds who have temporarily bewildered some of the "sheep" are losing their influence and more are listening to the Voice of the True Shepherd, which is unlike that of any other voice, and which is unmistakable. In the sound is the chord of Justice mingled with those of Love and Wisdom and Power. All other theories and doctrines have no such power or harmonious sound as the glorious message of "good tidings" which the Father has sent us through his Son. The voice of the True Shepherd satisfies the longings of the sheep as nothing else can do.

"Send out thy light and truth, O Lord;
Let them our leaders be

To guide us to thy holy hill,
Where we shall worship thee."

The question has been suggested, In what way could we apply our Lord's statement to the Gentiles, "My sheep hear my voice and they follow me?" Our answer is that the Lord had sheep amongst the Gentiles; that is, those who were seeking to serve him. But at that time he had not received anyone from amongst the Gentiles--the middle wall of partition was still standing. But subsequently they had the opportunity of hearing his voice and following him, the middle wall of partition then being broken down. A little later than when he used the above words he said: "Other sheep have I; these also I must bring and there shall be one fold and one Shepherd." While this may be particularly applicable to the sheep of the next Age, it may not be amiss to apply it now to those who are received from amongst the Gentiles. In the next Age he will receive some from the natural house of Israel and some from the Gentiles. At the present time he is receiving some from the natural house and some from the Gentiles. During the next Age there will be but one fold and one Shepherd; and all the sheep will be brought into full harmony with God.

To carry out the thought of Revelation 7, and viewing the number of the Lord's people of the "little flock" as one hundred and forty-four thousand, this offer being originally made to the twelve tribes of natural Israel,

R4732 : page 399

others subsequently were permitted to take the places of those who were first called or first recognized as sheep, and who proved unworthy.

When Christ said, "All that ever came before me were thieves and robbers," we understand that these to whom our Lord thus referred were those who attempted fraudulently to palm themselves off on the Jewish people as their leaders. These are particularly referred to by Gamaliel in his address to the Sanhedrin, when he said to them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to naught....And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught."--Acts 5:35-38.

===================

page 399

SOME INTERESTING LETTERS

DEAR BRETHREN:--

I take this opportunity to write you a brief letter re advertising for public meetings addressed by traveling brethren sent out by the Society.

During the past two years such meetings have been much better attended than formerly. Am sure that one of the principal causes of increased attendance is the more extensive and intelligent advertising carried on during that period by the brethren at many appointments. They have been doing remarkably well, and give evidence of increasing efficiency.

We are convinced that the advertising methods recommended by the Society are excellent--the very best, indeed--viz., PEOPLES PULPITS, distributed from door to door, window cards and brief announcements in the newspapers.

We have noticed that whenever only newspaper advertisements have been used, the attendance has been less than when the other methods also have been employed. Indeed, my observation has led me to conclude that well-placed window-cards are more effective than newspaper ads., particularly in large towns and cities.

Of course, to engage a good room, and to advertise thoroughly involves the expenditure of some money and time. But what a glorious cause we are serving and what a blessed privilege it is to engage in such wonderful service.

You will be pleased, I am sure, to know that the friends, generally, are taking hold of this matter with considerable zeal and intelligence. But, while this is true, some may not fully realize how good the Society's advertising methods are, particularly the PULPITS and window-cards.

Yours in the interest of the blessed cause we all love so dearly, FRANK DRAPER.

DEARLY BELOVED BRETHREN:--

When we received notice of Pilgrim visit and the suggestion as to the method of advertising for a public meeting, we decided to do as nearly as we could according to those suggestions.

Personally, I was very hopeful and confident that the place of the gathering would be full. Some of the brethren were not so hopeful. However, heretofore usually we had only a small attendance, without any favorable results so far as we have perceived. We were inclined to feel disappointed, but each time hoped for better results when we would put forth efforts afresh.

Well, this time the hall was crowded and many were unable to get in. We also have found some who have become interested since this effort.

We, of course, do not look for numbers, but how glad we are that some come to see to some extent the length and breadth and height and depth of God's great plan of salvation.

We realize that the time is drawing nigh when we shall not be able to work any more, and we desire to do what we can while it is called today. Our hearts are filled with pity for those who oppose the Harvest message. Praise the Lord for his goodness.

Your brother in the Faith once delivered to the saints,
S. J. DE GROOT.

DEAR PASTOR:--

Please find enclosed $5 to be applied to "Good Hopes." This was collected in a peculiar manner. We have a little bank hung up in our home. A great many of the dear friends frequent our home and when any of us say anything we ought not to or complain about anything we are fined five cents, which goes in the bank. This amount is the proceeds so far. Needless to say we are all getting more control of our tongues. God bless you.

Your brother and sister in Christ, C. E. HEARD.

DEAR BROTHER RUSSELL:--

I have been waiting for your return from England to express to you my appreciation of my visit at Bethel Home. My stay there was both pleasant and profitable. Because I understand the situation and conditions there better than before, my interest is increased, my sympathy is more substantial, my love is enlivened for you and your earnest co-laborers in the continual service there. I can now pray for the Bethel family with spirit and understanding. Surely you are all laying down your lives for the brethren--to supply sustenance for the spiritual sheep.

Considerable was crowded into the few weeks I was there --a wedding, a public meeting at Brooklyn Academy of Music, a Jewish meeting in New York Hippodrome, your sailing for England, etc., besides the regular routine of Chapel services, table-talks and work at Tabernacle. The last mentioned I particularly appreciated, and, so far as I know, the friends there survived my stay, so no harm was done. I thank you heartily for your hospitality and kindness, and desire to be remembered to the dear family there.

The morning worship was a delight to me. I think of it every day as I read the Manna and "the Vow" and sometimes sing the hymn. There is not always time for the hymn--at least in the morning.

A few days ago I was amazed to learn that some of the "natives" here have been accrediting me with the Brooklyn Tabernacle Bible Studies appearing in one of our local papers. I modestly disclaimed the honor, but my denial seemed to be held in doubt, at first, until I explained the matter quite fully.

My daughter Ruth is still in Iowa doing colporteur work. The work there has been considerably retarded by delays in getting books to deliver. Their expenses have thus been increased also. But she loves the work. Once, after a delivery, she wrote she had never been so tired in all her life--and never so happy, because the Lord had permitted her to do something not easy in his service. I am sure she has been homesick sometimes, but she has not complained and is very thankful for the opportunity she has had.

I wish there were more opportunities for service with fewer handicaps. The winters here are hard for me, and I have wondered if I could arrange to do colporteur work in January and February some place in the South. I wish I knew some of the Southern friends to whom I could write concerning it.

The past three months have been crowded full of blessings. I am grateful for them all.

Yours in our dear Redeemer, HATTIE O. HENDERSON.

MY DEAR SIR:--

I have received the Bible Studies, No. 1, and feel that as a Christian I am just beginning to live.

I have studied the Bible for thirty years and have been blind, as my teachers and Pastors have been blind. Ministers are not giving their people these things and they are starving, spiritually.

I thank so much some one who placed on my porch a copy of the PEOPLES PULPIT last summer.

I cannot think that I or mine are among the "Elect," but I am going to see that every one I can reach shall know about these precious truths.

My little daughter, who has been wrongly taught in Sunday School and at home, said, when I read aloud about the future of the heathen, "O! I am so glad they will have an opportunity."

And now I will write on separate sheet an order for more good things to pass along. God bless you again for the good, glad news you are spreading over the world.

Sincerely, MRS. L. K. THOMPSON.--Minn.

===================

R4733 : page 1

SEMI-MONTHLY
VOL. XXXII JANUARY 1 No. 1
A.D. 1911--A.M. 6038

CONTENTS

The New Year's Outlook........................... 3
  Morgan's Church Federation.................... 3
  The Message to the Jews....................... 4
  The Harvest Work for This Year................ 4
  One Word of Caution........................... 4
  We Are in the Morning of the New Dispensation............................... 5
Reports From the Society's Foreign Branches....... 6
  British Branch Report......................... 6
  Swedish Branch Report......................... 7
  Danish Branch Report.......................... 8
  Australasian Branch Report.................... 9
The Prayer-Answering God.......................... 10
Your Good Hopes--1911............................. 11
A Discouraged Prophet's Flight.................... 13
Some Glad, Sweet Day (Poem)....................... 13
A King Sold Himself............................... 14
Some Interesting Letters.......................... 14
Berean Questions in Scripture Studies............. 15

page 2

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published "Studies," most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D.M.), which translated into English is, Minister of the Divine Word. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defence of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption through the precious blood of "the man Christ Jesus who gave himself a ransom [a corresponding price, a substitute] for all." (I Pet. 1:19;

I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.--Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.--Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom--the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified Church--when all the wilfully wicked will be destroyed.--Acts 3:19-23; Isa. 35.

==========

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

PHILADELPHIA, PA., JAN. 15

Morning Rally for Praise and Testimony at 10:30 o'clock in Students Chapter Hall, 1319 Susquehanna Av.; also meeting for the interested at 7:30 p.m. in the same hall. Discourse for the public at 3 p.m. in Grand Opera House, cor. Broad and Montgomery Av.

BUFFALO, N.Y., JAN. 22

Morning Rally at 10 o'clock and discourse for the interested at 11 in Fraternity Hall, Jefferson St., near North St. The public Lecture in the afternoon at 3 will be held in the Star Theatre, Pearl and Genesee Sts.

WASHINGTON, D.C., JAN. 29

Morning Rally for Praise and Testimony at 10:30 and evening discourse to the interested at 7:30 in Old Masonic Temple, 9th and F Sts., N.W. Public discourse at 3 p.m. in Convention Hall, Fifth and New York Aves.

BROOKLYN, N.Y., FEB. 5

In conjunction with the Brooklyn meeting on the first Sunday in February, an opportunity will be given for the symbolizing of Baptism in water. Robes, etc., will be provided.

Any desiring to make use of this opportunity will please give us timely notice.

TRENTON, N.J., FEB. 12

ALLEGHENY, PA., FEB. 19

FALL RIVER, MASS., FEB. 26

TISCHENDORF NEW TESTAMENTS--ENGLISH

A new importation is on the way from Germany, where they are published. The demand for these is considerable. They are of the Common Version, but with foot-note readings showing the variations of the three oldest Greek MSS.--The Sinaitic, Vatican and Alexandrian. Price with postage, 50 cents. In stock Feb. 1.

TABERNACLE CHARTS 35c., THREE FOR $1

These charts are quite neat looking, three feet long, on paper with metal hangers top and bottom. With these goes a picture of the High Priest in his glorious robes, High Priest in sacrificial garments, and an under-priest in the style of clothing supposed to have been worn of old.

JEWISH HOPES AND PROSPECTS

We have in the English a pamphlet which gives certain extracts from STUDIES IN THE SCRIPTURES, Vol. III., and the Jerusalem sermon, 10c. each; in quantities, 60c. per dozen.

For those Jews who read Yiddish we have secured a large edition of the newspaper, Die Stimme, which contains Jerusalem news and reports of several of Brother Russell's sermons to the Jews.

This paper is very acceptable amongst the Jews. It does not point them to Jesus of Nazareth, but does point to the Messiah of Glory. It gives assurances that the time of the establishment of his Kingdom is near, and that then the Jews will be blessed. It points them to the land of Palestine as the place where the national blessings will begin. It does not say so, but all WATCH TOWER readers well know that according to prophecy it will be then and there that Israel's blindness will be turned away and they will recognize him whom they pierced.

It is not our expectation that the Jews will be converted to Christianity. Theirs is the chief of earthly blessings. If some few of them have the hearing ear for the spiritual message, they will hear it, but they will be the exceptional few.

We can supply these Die Stimme papers in any quantity--free. Any of our readers who would like to have some for free circulation amongst the Jews should advise us immediately, as we are about to order a new edition.

===================

R4735 : page 3

THE NEW YEAR'S OUTLOOK

OUR SOCIETY'S very encouraging report for the old year in the December 15 issue naturally directs our mind to the New Year and inquires the prospects--the outlook. Our view respecting the financial and social outlook may appear to be prejudiced. We believe from the Scriptures that we are in that particular time which immediately precedes the great period of world-wide anarchy foretold by the Prophet Daniel as marking the end of Gentile Times and the inauguration of Messiah's Kingdom. But while we expect such troubles and believe them near, it would be unwise for us to attempt to predict strife, lock-outs, panics, etc.--though all of these will be prominent factors in the precipitation of the anarchy which all so justly dread.

While the world is outwardly at peace, there is a great unrest in the hearts of humanity. The general increase of knowledge has brought general increase of dissatisfaction and ambition which cannot be satisfied, except in a very few instances. This discontent has already made itself felt in Russia and in Japan and is likely to precipitate trouble in India and China, the most populous parts of the world. Only the Lord knows to what extent and how long the winds of strife will be held, as pictorially set forth in Revelation.

Governments are beginning to learn that great battleships and military fortresses are sources of danger, as well as of protection. For instance, quite recently the government of Brazil purchased two war vessels of most modern type. Scarcely were they put into commission and manned by the Brazilian sailors when their crews rebelled. After considerable damage and loss, the government evidently feels that they are more of a menace than are foreign warships in their harbor. It has been suggested that the guns from the vessels be taken ashore and stored against time of need and to keep them out of the hands of rebels.

Similarly Portugal is having trouble. The revolution unseated the King and established a Republic, only to find that the soldiers and sailors now feel that they are masters of the situation and may demand such wages and treatment as they think proper. When the time is ripe the trained soldiers of Europe will probably have at their control the great arsenals and immense stores of war material for the overthrow of the governments which provided them. These are not pleasant prospects to hold up at the beginning of the year; but why should we deceive ourselves? Here in the United States we have had a somewhat similar exhibit. A street car strike in the capital city of Ohio has been maintained for months, accompanied by violence. The State Government has sought to maintain order, but has been able to do so only to a limited degree. Regiments of State militia, brought to the scene of trouble, sympathized with the strikers and declined to maintain order and were returned to their homes.

While there is a great deal of prosperity as compared with former times, the manufacturing plants of the world, equipped with modern machinery, have so large a capacity that business seems depressed, because only one-third of the possibilities are being accomplished. A semi-evident lack of confidence prevails, based upon the fact that the intelligent people know that there is not one-half the money necessary for business prosperity, because of the demonetization of silver. While this situation was brought about by the bankers and inures to their advantage in keeping up the rate of interest, nevertheless even for them it has its drawbacks, producing a feverish financial condition--a panicky condition in dread of a public loss of confidence and demand for deposits. Altogether there is an unquiet financial undertone or feverishness unfavorable to the smaller business interests; large and profitable enterprises are being well sustained financially, but these are retarded by the smaller industries and enterprises which they supply and, to some extent, depend upon for business. In a word, financial matters are top-heavy and nobody knows when something may occur to jostle and overturn them.

MORGAN'S CHURCH FEDERATION

The newspapers have recently informed the world that at a recent Episcopal Church Council the world-famed multi-millionaire banker, J. Pierrepont Morgan, who was a delegate, contributed ten thousand dollars as a start for an expense fund, having for its object the organization of a religious trust. Mr. Morgan's well-known business capacity, exhibited in connection with financial trusts, encourages many to believe that he will accomplish the desired end in connection with the movement. More and more all denominations are craving a religious trust or Federation and are becoming more and more willing to sacrifice doctrines and principles formerly held dear, in order to accomplish the Federation. This is a confession of denominational weakness and an intimation that the strength and power to be gained by Federation is considered valuable. Prime movers in this undertaking dilate upon the great economy of the federated churches

R4735 : page 4

in respect to ministers and management. No doubt there is some truth in this, but the real reason lies deeper. It is believed that Federation would soon acquire a political power, and hence a financial backing, before which undesirable truths would be forced to seek shelter or be publicly pilloried and secretly ostracized.

Evidently this Federation is near at hand; the Scriptures have long foretold the Federation, as we have been pointing out therefrom for thirty years. It is to us one of the special signs of our day, one of the special indications marking the end of the Gospel Age and the inauguration of Messiah's Kingdom.

THE MESSAGE TO THE JEWS

The Scriptures are explicit in declaring that with the close of the Gospel call of this age and the completion of the Bride class Divine favor will turn again to natural Israel. We have from time to time noted favorable climatic conditions in Palestine and later on how the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. But these hopes and ambitions have seemed impossible of attainment and the fervor of Zionism has recently been on the wane. Just at this juncture Divine Providence seemed to bless our message to the Jews. Most remarkably the message has been scattered all over the world, partly by Jewish journals interested in the message and partly by others opposing it--nevertheless The Voice (Die Stimme) has gone forth to the ends of the earth.

As a result Jewish hopes are turning more and more toward the prophecies of the Holy Scriptures. The result bids fair to be such a work of grace as the Scriptures describe when telling that the Lord will pour upon Israel at this time the spirit of prayer and supplication. The message to them now is that the land is theirs--that their period of chastisement is at an end and that shortly Divine blessing will come to them--not as Christians, but as Jews. Subsequently they will recognize the Spiritual Messiah referred to in Daniel 12:1. Their journey thenceforth will be an easy one, for the Kingdom will prevail, and Israel will be blessed and become the channel for Divine blessing to all the families of the earth--the chief blessing coming to them from the glorified Christ on the spirit plane and operating through his spiritual, invisible government.

R4736 : page 4

THE HARVEST WORK FOR THIS YEAR

Day by day it becomes more evident that there is a great sifting work in progress amongst those who have been so highly favored of the Lord in respect to Present Truth. During the past thirty years those who have not been thoroughly captivated by it, those who have not rejoiced to present their bodies living sacrifices in its interest, those who have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the Kingdom of God. Others in turn are coming into the Truth--of all denominations and classes and ages. Some of these are ripening very rapidly. Indeed, some who have newly learned the Truth, at times put to shame those who have had much larger opportunities, but who have of late been neglecting them. Our advice still is that to keep thoroughly in touch with the Truth and to keep the world out of the heart, it will be found an excellent plan to read so many pages of STUDIES IN THE SCRIPTURES daily--if possible twelve--because this reading permits a review of the entire six volumes in less than a year.

We still also recommend "the Vow." Surely it is proving a great blessing to many of the Lord's people, not only reminding them daily of their own interest in the Harvest Work, but also keeping them in a sympathetic and prayerful touch with all the brethren. And finally, amidst the increasing besetments of our day, it places a bulwark of resolution around the consecrated soldier of the Cross. But while this sifting and testing and purging of the Church is in progress it is noteworthy that the purged seem to be more earnest, more zealous, more faithful, more loyal to the Lord and to the Truth and to the brethren.

Additionally we note a broadening of the work within the past year, which, for aught we know, may continue during the year beginning. More than one thousand newspapers, reaching more than ten millions of people weekly, is certainly a broadening of the message of the love of God to every member of Adam's race. Similarly the public meetings of late have been much better attended than ever before and more interest has been manifested. We should expect this door to open still more widely during the coming year.

We have just contracted for the printing of forty thousand PEOPLES PULPITS per day for 1911, and we expect this amount, twelve millions, will not be too many for our Volunteer work and for use in advertising public meetings. Nevertheless we recognize that we have made a large contract and that ability to distribute this number depends upon the loyalty and zeal of the readers of this journal. We urge energy in this Volunteer work, not alone for the sake of the public, but also for the sake of WATCH TOWER readers. It is our experience that those who love the Lord most and who most appreciate his goodness and favor are those most anxious and most willing to circulate the message to others, and to these the Lord gives proportionate blessings. This, then, is our reason for urging WATCH TOWER readers everywhere to become preachers of the Truth in this simple manner, as well as orally, if they have the natural ability and opportunity.

On the whole, dear friends, it is our present opinion that the year 1911 offers greater opportunities for service of the Lord and the brethren and the Truth than any other in the past. Let us be zealous to do with our might what our hands find to do.

ONE WORD OF CAUTION

We deprecate everything akin to sensationalism and everything calculated to the spread of fear amongst the Lord's people. Our attitude, based upon our faith, should be that of confidence, serenity, knowing that the powers of evil, whatever they may accomplish with others, cannot harm the "elect," who abide under the shadow of the Almighty. Therefore let us put away fears as marks or evidences of lack of faith, lack of trust in him who has declared that "all things shall work together for good to those who love God, to those called according to his purpose."

But while deprecating fear we should not close our eyes to what we see going on about us. The courage we want and which the Lord will appreciate is not the courage which closes its eyes and refuses to see, but that which trusts the Lord in the presence of apparent danger.

We remind our readers that about two years ago a variety of incidents was brought to our attention, seeming to demonstrate that the fallen angels were more than ever active and that the evidences of their ability to materialize were increasing, and that their reported tendencies toward licentiousness comported well with the record of their fall, as portrayed in the Genesis account.

R4736 : page 5

At that time we suggested the possibility of evil spirits materializing, so as to personate some of the Lord's people and then committing flagrant crime, and dematerializing, vanishing, leaving the not-guilty one to face the righteous indignation aroused by the crime. We suggested that possibly, in some such manner, great odium might be brought upon the servants of the Truth and thus upon the Cause itself. We suggested further that possibly the same Divine providence which permitted the crucifixion of our Redeemer might permit such experiences, and that possibly through these a great persecution, as unjust as that which came upon Jesus and his followers eighteen centuries ago, might come upon us today.

HOW FEW OF MANKIND KNOW OF THE FALLEN ANGELS!

For some two years we heard practically nothing along these lines. We had about concluded that the Adversary had misled our attention to this direction, in order that he might make the more serious attack upon the minds and hearts of the consecrated. Now, however, after two years of silence, we have a report from far-off Australia which seems to confirm our worst fears as respects the course that will be pursued in the time of trouble by the demons, the fallen angels.

Brother Nicholson, of the Australian Branch, writes us of an astounding circumstance. One of the Australian Brethren has a wife who is neither for nor against the Truth, and who professes no sympathy for Spiritism. Quite recently the Brother, returning to his home, had a harrowing tale related by his wife. She declared that Brother Russell had appeared to her. (Possibly she had seen his photograph). She declared that he made improper proposals, to which she yielded.

At such a distance it is easy enough to prove an alibi --to prove that the Editor was not there. But suppose the materialization in all of its particulars had transpired in Brooklyn, or in the Bethel home, or in any of the various cities which the Editor visits in the preaching of the gospel, or in a Pullman sleeping car, in which he frequently travels--it is easily seen than an alibi might be very difficult to prove in such cases. And what would be true in this respect of the Editor might be true in some respects of many of the Pilgrim brethren; yea, true of all of the Lord's people everywhere.

How few of mankind know of these fallen angels, or believe at all in their power to communicate with men! How few, especially, believe in their power to materialize! Could we blame such people if they should mob the innocent under such conditions? Would not all explanations seem like foolishness to them? If such matters as this shall form any part of the Church's experiences during the year 1911, it will mean very stirring times indeed and that some of us wholly innocent may have opportunity of dying cruel and very ignominious deaths, after the manner of the Master.

"AS DECEIVERS AND YET TRUE"

Nothing in all this need make the Lord's consecrated people timid or fearful. Nothing can by any means harm us as New Creatures. If such experiences come to us, let us decide, as did the Master, that it is the cup that the Father has poured for us, and let us seek his aid in the drinking of it with courage. Whatever may be the Lord's portion of experience for us, his grace is sufficient, and he is able to make an ignominious death a joyful one to those who put their trust in him.

WAS THE ALARM CLOCK RIGHT?

Chronology (time prophecies in general) was evidently not intended to give God's people accurate chronological information all the way down the path of the centuries. Evidently it is intended more to serve as an alarm clock to awaken and energize the Lord's people at the proper time.

We have no fault to find with the chronology, nor with the prophetic periods built upon it, as already presented to our readers in STUDIES IN THE SCRIPTURES. We would not know how to improve on the statements therein presented if the books were to be written today.

But let us suppose, for instance, that October, 1914, should pass and that no serious fall of Gentile power would occur. What would this prove or disprove? It would not disprove any feature of the Divine Plan of the Ages. The ransom-price finished at Calvary would still stand the guarantee of the ultimate fulfillment of the great Divine Program for human restitution. The "high calling" of the Church to suffer with the Redeemer and to be glorified with him as his members or as his Bride would still be the same. There would still be the two salvations--the one on the spirit plane to which we are called now; the other to the human plane under the terms of the New Covenant during Messiah's blessed reign. It would still be true that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. It would still be true that it is for the called to be faithful, in order to be chosen--to make their calling and their election sure. The only thing effected by the chronology would be the time for the accomplishment of these glorious hopes for the Church and for the world.

R4737 : page 5

WE ARE IN THE MORNING OF THE NEW DISPENSATION

Suppose that our chronological calculations (never set forth as infallible) should prove to be fallible and in error. Our conclusion would merely be that the error could not be very great. Outward signs of restitution multiplying on every hand tell us that the rising of the Sun of Righteousness is near at hand. Church Federation tendencies attest the same thing, corroborating the Scriptures respecting the conditions which will prevail at the very closing of this age. The movement amongst the Jews similarly implies an awakening and a preparation for Messiah much in harmony with what we must expect in the close of this age. The stress along the lines of social, political and financial affairs all indicate that the great time of trouble and anarchy with which this age will end cannot be far off--cannot lie much, if any, beyond October, 1914. And if that date pass it would merely prove that our chronology, our "alarm clock," went off a little before the time.

Would we consider it a great calamity if our alarm clock awakened us a few moments earlier in the morning of some great day full of joy and pleasure? Surely not! Rather we would say that we were glad that the alarm went off early and that we were around early, so that we could see, appreciate and enjoy more.

We are in the morning of the New Dispensation. We give thanks to the Lord daily for the privilege of living in this wonderful time--and for the privilege of having our eyes of understanding opened to appreciate the Divine Plans for this day. If, then, it should prove eventually that the crisis of earthly government will not be reached by the end of 1914, should we not be very faithful anyway, and remember that had it not been for that alarm clock which helped to awaken us from the worldly stupor, we might not yet have been sufficiently awake to appreciate and enjoy the wonderful spiritual blessings which daily crown our lives?

R4737 : page 6

The Editor thanks God for any and everything which has helped to awaken him to an appreciation of the length and the breadth and the height and the depth of the Divine Plan now visible to the "household of faith." The Editor will not repine, but thank God, even if the expected time shall pass without seeing the fruition of our every hope. He feels convinced that "Who led us first will lead us still," and gladly sinks into his will.

* * *

The Editor requests that the dear friends who send him Greetings at this season do not expect personal replies, which are impossible. Such will please accept, with all WATCH TOWERS readers, his best wishes for their best interests during 1911 A.D. As no special Motto Card for 1911 was prepared he here offers the following:--

---

MY GRACE
--IS--
SUFFICIENT FOR THEE
MY STRENGTH
--IS--
PERFECTED IN WEAKNESS

===================

R4737 : page 6

1910--REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES--1910

BRITISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

Enclosed is the report of the British work for the financial year ended on October 31, 1910.

Your perusal of the account will show you that though all the branches of the work have not made progress the work of the year is one of general increase. The Volunteer work, the distribution of the PEOPLES PULPIT, has made great increase. We have sent out from London during the year well over 4,000,000 of these copies, and still the brethren are crying out for more, which we are proceeding to supply.

That this distribution of the glad tidings of great joy is effective to the stirring up of many minds is abundantly evidenced: Our inquiries are both numerous and general from all over the Kingdom. It is true, however, that the distribution of the free literature has been and still is mostly among the urban population. In London alone the brethren--helped on the occasions of your two visits by some brethren from the Provinces and from Scotland--have given out from door to door, and from office to office, over 1,500,000 of these messengers of Truth. This has meant much labor, for in London there is no system of each dweller in a flat having a letterbox at the foot of the stairs, and therefore each one must have a separate delivery effected. We do find evidences of the tracts having percolated into the country districts, but there is much work to be done before this Christian country is enlightened with the true light now shining so brightly.

Last year a brother spent several months going through the southern part of England, visiting the small towns and the villages which have no representative of the Truth. He worked exceedingly hard, most of the days giving out nearly a thousand of PEOPLES PULPIT; and this year something has been done, but on a much smaller scale. It is not easy to judge the result accurately, but it is probable that the country people, the rural population, do not respond to our request for inquiry so readily as do the town people. But the Lord surely has many people amongst these and we have an earnest desire to send out the Truth to them. We hope that the newspapers will help supply the need.

The labor has been blessed of the Lord, both to the distributors, and, as is clear, to many of those to whom the tracts have gone. Many have expressed their thanks for the light which is now beginning to shine so clearly. Your last two visits and the six large meetings in the Royal Albert Hall have meant much labor and expense, but both have been expended to advantage, for there is plenty of proof that your name, and the work so closely associated with it, are now well known, and less introduction of the STUDIES is necessary when the Colporteurs present the book in their canvass.

The Colporteur Department has not made increase. Indeed the sales are rather less than last year. It is not easy to explain how this comes about, for the difficulties do not appear greater than before. Perhaps it is owing to the expense of the public meetings and a lessening of energy owing to the labor and time which the public service has demanded. There has been less "sharp-shooting" this year, and the regular, whole-time Colporteurs have not increased in number. However, the decrease is but small, and perhaps it seems a little disappointing because we are always desirous to have the increase which the work seems to demand.

We are of the opinion, expressed in our report of last year, that there is a large class of people, of moderate means, the people who have been the backbone of Christian work, and whose hearts lean towards God, who have not yet been touched with the Harvest message, and who ought to be reached by Colporteurs. No doubt this means that the Colporteur must be of good average ability; but we have many amongst us well able to do any work of the kind, and who could place sets of the STUDIES amongst the best of them.

The donations to the Tract Fund are in excess of those of last year; particulars are given in the report, showing whence the items come--from London or the country.

From your personal observation you will know that the work in the United Kingdom goes on well, accomplishing the gathering of the "wheat into the garner," and witnessing of the approach of the Kingdom; that the Brethren are closely united in the bond of Christ, which is the bond of love; and that they are ready for the work of the Lord as it may be revealed to them.

While we say this we nevertheless believe that the brethren might do more in the Colporteur work. We believe there are many Brothers and Sisters of ability who could do well enough to make a livelihood in the work, and who could thus become ministers of the Word to a large class not yet made aware of the harvest message. Besides, many cities and villages have not yet been Volunteered. We hope for more of this work in 1911; for the spirit of fellowship in the labors and sufferings of Christ is on the increase.

While we joyfully report the prosperity of the Brethren, gratefully acknowledging the mercies of the Lord in this respect, we know that the warning you give in the current issue of the WATCH TOWER is timely, for it is clear that as the Day approaches the discrimination as to who shall be "cast out" is getting keener, and we

R4737 : page 7

do well to take heed to ourselves. We daily commend you to the grace of the Lord, and we know you remember us all on this side. With much love in him, and on behalf of the Brethren,

I am your Brother in his grace and service,
J. HEMERY,
British Secretary.

FINANCIAL SUMMARY.

Cost of Public Meetings and newspaper work	L.1,476 11 2	= $7,146.50
Cost of Tracts, postage, office expenses, etc.	2,170 11 5	= 10,505.55
	L.3,648 2 7	=$17,652.05
Studies, Bibles, Booklets, sold at cost, not included.		
Tract Fund Donations, "Good Hopes"	L.1,719 2 10	= $8,320.64
Deficit	L.1,928 19 9	= $9,331.41

R4738 : page 7

SUMMARY OF WORK ACCOMPLISHED.

Copies SCRIPTURE STUDIES, sold at cost	34,345
(Magazine edition) sold at cost	10,742
Booklets, MANNA, etc. sold at cost	84,012
PEOPLES PULPIT, issued free	4,062,485
Other free tracts	353,750
Free literature, estimated as tract-pages	69,345,560
Newspaper sermons circulated (estimated)	12,000,000
Correspondence:	
Letters and cards received	19,870
Letters and cards dispatched	12,745

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

It is once more my duty to send you herewith the usual Annual Report from this part of the field. This is a great pleasure, because it will, partly at least, show you how richly the dear Lord has blessed his Harvest Workers here also during the past year, and how our humble efforts to glorify his holy name by spreading the Truth regarding his character and plan have been successful in different ways. All the honor and praise belong to him alone.

A review of the work of the past year, combined with present prospects, shows us that almost unlimited opportunities for work still present themselves for the "harvesters," though even here we can clearly see how the oncoming "night" has commenced to cast its shadows, and how the threatening clouds gather about us. This fact leads us, however, to appreciate still more the precious opportunities we now possess, and to pray for increased grace and strength from above while we wait for our approaching redemption.

This year we are able to report an increase in the circulation of STUDIES IN THE SCRIPTURES of nearly 12,000 copies. This increase would have been at least 15,000 copies but for the shortage during the first four months of the year--before we had the re-translated Swedish edition of Vol. I finished, in the end of the month of March.

The 10,000 copies we then published were all gone after six months and now we have already sold a good portion of a second 10,000-edition thereof, and are preparing for the third. Would you not advise us to take 20,000 copies at once this time? It is very difficult, if not impossible, for the Colporteurs to sell whole sets of three or six volumes at once here, because of the poverty amongst the people; the increase has been chiefly in Vol. I. Yet we have also sold a good many of the succeeding Vols., specially Vol. 4, which we have also had the privilege of translating into Swedish this year and of publishing in an edition of a little more than 6,000 copies. Besides this we have sold over 6,000 more of other books and booklets than during the preceding year.

Recently we have also increased our stock with a 10,000 edition of the "Evolution" pamphlet, which had not before been published in Swedish. At present we are going on with the printing of a little booklet containing the questions on TABERNACLE SHADOWS, principally for the sake of the younger classes of Swedish Bible Students who have not earlier used these questions, when published in the Swedish TOWER. This booklet will also contain some small parts of the Berean Bible Teachers' Manual, of special interest for Bible Students. Brother Sjo is now busy with the re-translation of Vol. 2, in harmony with your authorization to me to republish the same if opportunity should occur.

The number of subscribers to the Swedish WATCH TOWER has increased only by 165, yet this cannot be seen by comparing this report with the last annual one, as that report, as well as its predecessors, included the TOWERS sent from here to the Head Office, on your order, but which TOWERS are excluded from this report. Although we have wished to see the Swedish list of subscribers twice as large as it is, yet the friends of the Truth in general seem to more and more assimilate and appreciate the blessed spiritual food from the Lord's table so abundantly spread through you, his faithful servant. As a proof of this I can mention that before we had gotten ready any of the Swedish Manna-book, which we have just translated and published in an edition of 5,000 copies, according to your advice, we had received orders for more than 2,000 copies thereof, after only one little advertisement about the coming book, in one single issue of the Swedish TOWER.

Our dear friends here seem also to be able more and more to realize and appreciate their privilege of taking part in one way or another in the blessed work still going on and increasing. Thirty-six brethren and sisters have given all or part of their time in the Colporteur work during the year and every one of these seems thereby to have greatly profited spiritually. The volunteer work also shows some increase, as you will see, and the donations to the Tract Fund amount to a good deal more than four times the sum of last year. According to our lists here the number of donations during the year is 773.

The Pilgrim service has been greatly extended and clearly and richly blessed of the Lord. Seven Swedish brethren have taken part in this work, two of them giving all their time thereto. Hundreds and hundreds of truth-hungry people have gathered at many places all over the country and have listened most attentively to the Glad Tidings of the approaching Messianic Kingdom. For instance, when two weeks ago I visited a large town not very far from this place, and had spoken in the evening to a very intelligent audience of more than 500 for two hours on the subject, "Is there salvation after death?" the people would not go even then, but remained nearly another hour and a half, asking questions on misunderstood Scripture texts, etc., until I had to leave them in order not to miss my train. The following Sunday, in the afternoon, I visited another place outside of Orebro (after having talked in a well-filled hall here in the morning), and there also the people crowded the comparatively very large meeting hall, giving good attention to our presentation of the true Gospel, for fully three hours; then we were obliged to stop and empty the hall, which was to be used for other purposes.

Besides the regular Pilgrim service we have had during the year two General Conventions (one in Orebro and the other in Stockholm) and fifteen very good and

R4738 : page 8

well-attended Local Conventions in different parts of the country, all of which were clearly used to a large degree of the Lord in the encouraging of his people. The Swedish friends appreciated very much your kindness in sending us the dear Brothers Rutherford and Pierson last spring when you yourself could not visit us. We now look forward with eagerness to your own return here, desiring it as soon as it can be arranged.

Permit me, please, to add a few words about the Harvest Work in Finland, also, before I close. As you have earlier been informed respecting our Colporteur work amongst the Swedish-speaking people in Finland

and my Pilgrim trip to that country in the beginning of the year, I will not here repeat, but will say that, amongst the few ripe "grains" gathered in that land through the Truth sent from here in Swedish, were two dear brethren, Bro. Osterman and Bro. Von Hartman, whom the Lord has surely chosen as his harvest messengers to the native (not Swedish-speaking) Finnish people, and it is a few statements regarding their labor and experiences amongst that people that I, in harmony with their own wishes, have the privilege to give you.

It is only about two months, practically, since their work amongst the native Finnish people began, but they had previously made preparations for it, in that they had translated and published in Finnish (I have been informed by Finnish brethren, both in the States and in Sweden, that their translations are very good) one edition of 5,000 copies of Vol. I, two different issues of PEOPLES PULPIT and a large quantity of hymn sheets for public meetings, translated from the Swedish DAWN-HYMNS, etc.

During these two months their efforts have progressed wonderfully. Since October 1, 1910, they have circulated about 2,000 copies of Vol. I, and have just now a new edition of 10,000 copies, besides a 10,000 edition of the "Evolution" pamphlet in Finnish and the third issue of the Finnish PEOPLES PULPIT. As a result of rational advertisements in the largest newspapers, concerning "The Divine Plan of the Ages," they have gotten orders for the same at an average of about twenty letters a day. They have also begun the translation of Vol. 2 and the "Hell" booklet into Finnish. In addition to this they have held, during these weeks, six public meetings in the largest cities of the land, visited by altogether 10,000 attentive listeners to the Harvest message. Some of the Finnish papers have stenographed their lectures and published them in tens of thousands of copies, spread broadcast over the country. Next Sunday, December 4, they expect to have the third Finnish meeting in the capital of the country. They use the largest and finest halls obtainable, which are even then overcrowded and often too small to hold the people attending their meetings. In one place lately the "noblesse" of the city had to stand on the street outside the hall for half an hour in order to gain entrance to a lecture by Brother Von Hartman.

Those Brethren ask me now to convey their deeply felt thanks and gratitude to you, our beloved Brother Russell, for the great spiritual blessings you have brought to them through your writings and your faithfulness to the Lord's cause.

We remember you daily, and with thankfulness, in our prayers, and ask humbly for your prayers on our behalf. May the Lord's blessing be upon you continually, to the glory of his holy Name and the profit and joy of all his true people.

Your brother and fellow-servant,
AUG. LUNDBORG,
Secretary Swedish Branch.

SUMMARY OF THE WORK

(Finnish work and expenses for same are not included in these figures):

Copies of STUDIES IN THE SCRIPTURES circulated	19,011
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc	17,353
Total	36,364
Number of subscribers to the Swedish TOWER	1,445
Old sets Swedish TOWER, cloth-bound and unbound	917
Bibles sold	125
Volunteer Tracts and sample TOWERS	629,186
Expressed in usual form of Tract pages	7,779,984
Number of meetings held	1,246
Number of miles traveled in preaching tours	54,796
Letters and cards sent out	2,551
Letters and cards received	3,203
Total number of various sendings, by mail and by railroad	17,584

EXPENDITURES.

Pilgrims, Conventions and other meetings	kr. 9,123.13 =	$2,259.07
Translation, printing, binding, paper, etc	" 25,524.09 =	6,879.81
Freight and postage	" 2,228.16 =	600.58
Helps to poor Colporteurs	" 3,020.01 =	814.02
Office expenses, rent, light, heat, telephones, etc	" 4,345.62 =	1,171.32
Total	kr.44,241.01 =	$11,924.80

RECEIPTS.

Voluntary donations to Tract Fund	kr.18,649.48 =	$5,026.81
Swedish TOWER subscriptions	" 1,921.42 =	517.91
Books sold, etc	" 17,350.24 =	4,676.61
Total	kr.37,921.14 =	$10,221.33
Deficit	kr. 6,319.87 =	$1,703.47

THE WORK IN DENMARK

DEAR BROTHER RUSSELL:--

I have the pleasure to send you the report of the little

Harvest Work accomplished in this country during the past year. That the number of books sold is not larger is partly due to the fact that one of our most successful Colporteurs has been out of the work very much this year on account of ill health.

Meetings have been held in a number of towns and cities which had been previously canvassed, and considerable interest was manifested at the meetings. I have strong reason to believe that in spite of the comparatively small figures representing the work accomplished here, yet a larger number has started studying the Truth, and more have become truly interested this year than in any previous year. We hope for still better results to come through the grace of the Master of the Harvest, who is so dear to our hearts.

SUMMARY OF THE WORK.

Output of DAWN-STUDIES	4,429
Output of various booklets	2,323
Total	6,752
Tracts free	48,663
Letters and cards received	1,148
Letters and cards sent out	793
Parcels sent out	974
Copies of Danish WATCH TOWERS sent out monthly	762

With much Christian love, yours in our Redeemer,
CARL LUTTICHAU,
Danish Branch Secretary.

R4739 : page 9

AUSTRALIAN BRANCH REPORT

DEAR BROTHER RUSSELL:--

We are pleased again to render account of the year that is past, and rejoice that we can show some improvement on the previous one. We realize that many hungry hearts have found the Truth and are today happy in the glorious prospects which it has unfolded to their view, as a result of the year's work.

You will notice that there has been a fair increase of STUDIES put out, but according to present prospects we cannot hope to reach the same mark in the approaching year, as we have lost our ablest Colporteurs in Brother and Sister Richardson, who have gone to India at your request. This leaves us quite short of such workers, yet Australia has been gone over only once, whereas parts of the United States have been colporteured several times, so we are wondering if the Lord is going to send us any others from America; or, may be they will be raised up from the friends in Australasia.

Our output of Free Literature has increased fourfold, and this we hope to maintain and further develop, as the friends are awakening more to their opportunities in this direction, and we believe are realizing a blessing in the distribution of Volunteer matter in their own districts, as well as in co-operating with us in the mailing of the PEOPLES PULPIT. In this effort not only have the Melbourne friends done nobly in addressing wrappers, wrapping and delivering, but the same zeal is shown in other centers. The friends at Hobart, though only few in number, undertook, and have carefully carried out, the work of putting a "Where are the Dead?" in every home in Tasmania as far as the Directory will supply the addresses. All we did was to supply the PEOPLES PULPITS; they did the rest, even to the posting, and then, by their donations to the Tract Fund, have paid for the PEOPLES PULPITS also. Again the friends at Ardrossan are writing the wrappers for all South Australia, and the Wellington and Auckland friends are doing the same for New Zealand, while at Sydney they are arranging to wrap and post for New South Wales as well as to write the wrappers. So you will see that we are a happy, busy company in loving co-operation with the Lord of the Harvest, in thrusting in the Sickle of Truth.

Though we have had the PEOPLES PULPIT running for only about four months, already there have gone out about 70,000 of the special issue, through the post, and enquiries are coming in daily as a result. Our Subscription Cards number about 250 and many of these have subscribed for quantities of from ten to hundreds. We believe that the Lord is blessing this work, so "that all his saints here shall be 'sealed in their foreheads' before the four winds (of trouble) are let loose."

In regard to Pilgrim Work: With the exception of the more isolated parts, the friends everywhere have been visited, some more than once, and we believe they have been encouraged and strengthened. This means that some 10,539 miles have been traveled by rail and boat, about 56 public meetings have been held, and about 108 private and semi-private meetings, with a total attendance of about 2,265, besides many personal visits made, the traveling cost being L.63 10s. 2d.

Regarding funds: We would like to be able to show Australasia as supporting the work on her own shores; this, however, has not been attained, though a big move in that direction has been made. In the previous year L.91 were all that were received by way of donations to the Tract Fund. In the year just closed the total of Tract Fund, Good Hopes and PEOPLES PULPIT contributions has reached L.213 17s. 1d.; this is simply the work of the Truth in the hearts of the Lord's people, not a penny has been solicited in any way. Then if we were to add to this the amount which the friends in various parts have spent in connection with the Pilgrim meetings of the International Bible Students Association, which, as far as we have particulars, would be about L.40, it makes a total of L.253 17s. 1d., which is much beyond anything that has been done in the past. We know that many of those who have contributed have done so at quite a little personal sacrifice, and yet have realized a joy that money cannot buy in thus co-operating with the great Lord of the Harvest in bringing the joys of the Truth to others.

We believe that the interested ones all over have made good spiritual progress and our meetings in Melbourne have increased in interest, and slightly in numbers also. We have just undertaken a special effort in the way of Saturday Night Chart-Talks in South Melbourne. The first was last Saturday and was quite encouraging; some twelve or thirteen of the friends distributed about 12,000 PEOPLES PULPITS with a good advertisement on the back. We hope to find some new interest in this way. With Christian regards to yourself and all the happy household,

Yours in the Service of our Redeemer,
R. E. B. NICHOLSON,
Australian Secretary.
EDWARD NELSON, Auditor.

SUMMARY OF THE WORK.

SCRIPTURE STUDIES, sold at cost..................	11,927
" " (Magazine edition).............	470
Booklets...	2,481
Total...	14,878
Free Literature:	
Old Theology Tracts.............................	114,710
Debates, Sermons, TOWERS, etc....................	54,411
PEOPLES PULPITS.................................	267,600
Total...	436,721

R4740 : page 9

Representing Tract pages..........................	7,924,792
Letters received.................................	1,944
Letters sent out.................................	2,829

TRACT FUND EXPENDITURES.

Deficit from 1909................................	L.969 17 7
General expenditure (including freight, postage, rent, etc.............................	211 12 5
Pilgrim work, meetings, etc......................	107 1 7
	L.1,288 11 7
Good Hopes and donations to Tract Fund from Australasian friends..................	L.197 3 4
Deficit now owing Brooklyn.....................	L.1,091 8 3

NORWEGIAN BRANCH REPORT

Publications circulated:

SCRIPTURE STUDIES................................	2,023
Booklets...	3,104

Total..	5,127
Tracts and PEOPLES PULPIT circulated free........	342,600
These in Tract pages.............................	5,480,000
Letters and cards received........................	1,164
Letters and cards sent out........................	710

==========

BROOKLYN BETHEL HYMNS FOR FEBRUARY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for February follow: (1) 259; (2) Vow; (3) 301; (4) 75; (5) 60; (6) 135; (7) 129; (8) 333; (9) 176; (10) 238; (11) 38; (12) 105; (13) 293; (14) 170; (15) 172; (16) 245; (17) 313; (18) 8; (19) 279; (20) 145; (21) 229; (22) 256; (23) 98; (24) 164; (25) 162; (26) 160; (27) 208; (28) 303; (29) 222; (30) 267.

====================

THE PRAYER-ANSWERING GOD

--I KINGS 18:1-40.--FEBRUARY 12.--

"Choose you this day whom ye will serve."--Joshua 24:15.

THE word of the Lord came to Elijah in the third year instructing him to manifest himself to King Ahab, with a view to the termination of the drouth. This may have been the third year of the Prophet's sojourn at Zarephath, or it may have been the third year after Elijah's announcement to Ahab. The land of Israel may already have been experiencing a six-months' drouth when Elijah announced to the king that no rain was to be expected until he, as God's servant, would announce it or bring it. In any event we have the assurance that the entire period of drouth was three and a half years.--Luke 4:25; James 5:17.

When the time was fulfilled God directed Elijah to present himself to King Ahab, because the time had come when God was willing to relieve the drouth--when a sufficiency of punishment had come upon the Israelites for their iniquities--when at least some of them had been called to their senses, reminded of their Covenant with the Lord and his engagement to give them blessings or adversities, according to their obedience. On arriving at the palace Elijah called for the Royal Superintendent, or Prime Minister, Obadiah. He was a godly man and, of course, distressed by the idolatrous course of the King and the Queen. If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous, for, in a time when the servants of Jehovah were being persecuted to death by Queen Jezebel, Obadiah hid one hundred of them and supplied them with the necessities of life--evidently at the risk of his all. When Obadiah met Elijah and was told to tell the King that Elijah was there to see him, Obadiah feared to do so. He declared that himself and others had searched the entire country over most carefully to find Elijah and found him not. He realized that the Lord had hidden him. He protested that if now he would declare that Elijah was ready to see the King, the probabilities were that, by the time the King would get there, the spirit or power of the Lord would somehow carry Elijah away. Then the King, infuriated, would cause Obadiah's death; but Elijah reassured him.

When the King met Elijah his first word was, "Art thou he that troubleth Israel?" This is the worldly custom. The fearless minister who tells the Truth and relates the Divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. But Elijah was not intimidated. He promptly answered, I have not troubled Israel, but thou and thy parents' house, in that ye have forsaken the commandments of the Lord and followed Baal. Three years before the King would have probably ordered the execution of Elijah; but the fulfillment of his word and the pangs of hunger had humbled him. He was anxious that the blight should be removed and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief men, should also assemble. The design, evidently, was a contest between Elijah, the representative of God, and these murderous priests of Baal, proteges of Queen Jezebel.

"CHOOSE YE THIS DAY"

This gathering of the priests and of the prophets required time, but was finally accomplished. When the meeting convened Elijah declared that it was time to have a testing and showing as to who really was God, Jehovah or Baal. The test was to be that two altars were to be built and two bullocks were to be sacrificed. The Baalites were to provide the bullocks themselves and to make choice of the one for their own altar. Whichever God would answer by fire and accept the offering, would be acknowledged as the only true God. The proposition was so fair and reasonable that the prophets of Baal could not refuse it.

To them came the first opportunity. They had the noontime opportunity, when the fierce heat of the sun seemed almost warm enough to set fire to the fat of the bullock. They prayed; they shrieked; they cut themselves with knives, entreating that Baal would answer by fire and prove himself the mighty god. Hour after hour this proceeded until evening, when they were forced to give over and admit their inability.

Then came Elijah's turn. He commanded that water be brought and that the altar which he was to use should be thoroughly flooded with water. No one must have room to say that there was a secret smoulder of fire beneath. And, since the sun had gone down, no one could claim a spontaneous combustion. Then Elijah prayed calmly, earnestly, reverently and the Divine answer came--a fire from heaven consuming the sacrifice and licking up the water in the trough of the altar.

Then the people recognized the difference. They fell on their faces and said, Jehovah is The God! A great lesson had been learned.

A lesson for us is that the masses of Christendom are deceived today, as were the masses of Israel then. And when, by and by, God shall open their eyes of understanding through the agency of Messiah's Kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth.

Complying with the Lord's direction through Elijah, the Israelites slew all the prophets of Baal. We are not to understand this to represent the Divine command to us today to put all false teachers to death. We are to remember, as before suggested, that Israel was a special nation with which God dealt in a special manner, and that many of their doings, under Divine direction, were typical of higher things to be accomplished in God's Kingdom. Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. "All the wicked will God destroy." The death of those priests of Baal foreshadowed the destruction in the Second Death of all who work iniquity; but those priests themselves did not suffer the Second Death. Like all the remainder of Adam's race, their resurrection from the dead was provided for at Calvary, and they, as well as all others, must be brought to a knowledge of the Truth and to an opportunity of reconciliation to God. Following this denouncement came the long-desired rain, not only physically refreshing, but also showing a return of Divine favor. It fell on the evil and on the good, to make both better.

"When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou oppressed by anxious care
Art almost tempted to despair,
    Still wait upon the Lord.

"When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And Hope within thy heart lies dead,
Still wait upon the Lord.

"Whate'er thy care, believe his word;
In joy or grief, trust in the Lord.
Good courage he will give to thee,
And strong, indeed, thy heart shall be,
By waiting on the Lord."

===================

YOUR "GOOD HOPES" FOR 1911

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the PEOPLES PULPIT in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of __________ per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER or PEOPLES PULPIT sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.

or, 24 Eversholt St., London, N. W., England; or, Flinders
Building, Flinders St., Melbourne, Australia.

(Name) __________

(Post Office) __________ (State) __________

page 12

Watch Tower Subscriptions

ON "GOOD HOPES" ACCOUNT

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the WATCH TOWER to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly, please, mentioning the length of the subscriptions.

Watch Tower Subscription Renewals

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration, look on your TOWER wrapper. Date is given in lower left-hand corner.

Hymns of Dawn with Music

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

Watch Tower Binders

These are substantially made of stiff boards, and can hold two years' issues of THE WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

Christian Home Embellishments

For several years we have been supplying readers with handsome text and Motto-Cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character-building.

We have imported an extremely choice line of Motto-Cards of entirely new design. We also have some of the good old standbys, which are difficult to improve upon. We again adopt the $1 packet (postage included) plan as every way the best and cheapest. Remember that our prices are about one-half the usual charge, and the very choicest.

Packet M.A.--Nearly all old, but choice, medium sizes.

Packet M.B.--Old and new designs, about equally assorted.

Packet M.C.--All new, specially recommended to those who have already had our old standbys.

Packet M.D.--Old and new, but all large.

Packet M.E.--All new, all large.

Daily Heavenly Manna

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. Introduce it to your friends as a help toward godly living. See prices in our November 1st issue.

Cross and Crown Pins

No. 1. Cross and Crown design in ten-carat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is rustic in design--brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eights inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eights inch in diameter. Price, $1.

No. 5. Like No. 1, except that it is of silver instead of gold and wreath is washed in green. Price, 35c.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

New and Old Tracts, All Languages, Free

A Privilege and a Service

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 28,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join in this service.

===================

R4741 : page 13

A DISCOURAGED PROPHET'S FLIGHT

--I KINGS 19.--FEBRUARY 19.--

"They that wait upon the Lord shall
renew their strength."--Isaiah 40:31.

SO signal a victory of Truth over error, of God over Baal, doubtless greatly encouraged Elijah, the Prophet. It was God's victory and Elijah rejoiced on that account, and because he had, in so large degree, been the Divine agent in the matter. But soon he learned that Queen Jezebel was as implacable a foe as ever. She viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. When she learned that her prophets had been slain, she was enraged and sent word to Elijah that his fate must be the same. So unexpected a turn of affairs Elijah had not anticipated. He had the courage to meet the King and to denounce the eight hundred and fifty priests of Baal, but a mere message from a woman sapped his courage. He fled into the wilderness--there, strangely enough, to pray the Lord to take away the life which he had run away to protect.

Let us not forget, however, the suggestion in the previous study that the course of Elijah was intended to be typical--to foreshadow the experiences of the Church during this Gospel Age. Let us examine this feature a little further and note the type and antitype:

Not only is Jezebel referred to in Revelation as symbolizing a corrupt Church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power and Elijah typical of the saintly class of the Church), but let us also note that the time of no rain was also typical, as mentioned in the Book of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness condition. And during the same period there was a great drouth and famine, spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty-two months.--Rev. 12:14; 12:6; 11:3; 13:5.

In Revelation, however, these various references to three and a half years are symbolical--each day for a year--and hence signify twelve hundred and sixty years in the antitype. Many believe that those years began to count in 538 A.D. and that they ended in 1798. Those who thus understand the matter recognize the increased interest in the Bible which followed 1798 to signify the time of rain (refreshment and blessing), which for the past century has brought great enlightenment to the whole world. But, however we may apply those three and a half years, symbolical years (twelve hundred and sixty literal years), most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

If this be a true application it implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding it would imply that the saintly ones became obscure. While they were in this wilderness condition a second time, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson. He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was not the Lord's manifestation of himself, but merely an illustration of power. The next lesson was an earthquake, but neither was this the Lord. Next came a fire, but not in this could Elijah fully discern the Lord. Finally came the still, small voice and wonderful message of grace and Truth. In this Elijah recognized God as he did not recognize him in the other manifestations.

The antitypical Elijah, God's saintly people, are today learning to discriminate between different manifestations of Divine power through different agencies. Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of Society, is not the voice of God, but the voice of humanity. The earthquake, representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, but, nevertheless, is a manifestation of another power which he has in the world, by which, ultimately, the present order of things will give way before the Kingdom of his dear Son. The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. The Elijah class are to understand God through the still, small voice heard by the ears of their hearts--the voice of Truth, the voice of God's Word speaking to his people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the antitypical Elijah class.

"I HAVE YET SEVEN THOUSAND"

Notwithstanding this voice, Elijah felt disconsolate and desired to die, thinking of himself as being alone consecrated to the Lord. But the Lord answered him, "I have left me seven thousand in Israel who have not bowed the knee unto Baal." Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others.

R4742 : page 13

SOME GLAD, SWEET DAY

Some day, some glad, sweet day
We shall be like our blessed Lord
And see him as he is.
Soon we shall strain our
Weary eyes no more
To catch, beyond this earthly
House of fettering clay,
A gleam of heavenly glory
From his radiant face.

Some day, some fair, sweet day
His loving hand will wipe
Away our tears. His tender
Voice will thrill our souls
With rapture, when we
Hear him say, "Well done,
Dear heart, Well done,
My joy is thine; for thee
The victor's crown is won.

"Thou hast been faithful,
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the Night is past--
The Day has come--bright,

Glorious Day of endless joy and love.
The trial time hast proved thee true,
And thou art safe, beloved,
In thy Father's home."

O, glorious Day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace Divine.
In meek submission to thy holy will,
Dear Lord, by faith we clasp thy hand
As side by side we tread the Narrow Way
And wait--for it will surely come--
Some day, some dear, sweet day,
O, tarry not too long!
LIZZIE C. RAMSDELL.

===================

R4741 : page 14

A KING SOLD HIMSELF

--I KINGS 21.--FEBRUARY 26.--

"Take heed and beware of covetousness--which is idolatry."--Luke 12:15; Col. 3:5.

TO King Ahab Elijah said, "Thou hast sold thyself to work evil in the sight of the Lord." The effects of the drouth gradually disappeared, but its salutary lesson remained with the King and with the people to a considerable extent. The true God had some recognition. Baal's influence was considerably broken. Queen Jezebel evidently relented concerning her threat against Elijah. He returned and founded various Schools of the Prophets in Israel, himself being the master-spirit amongst them.

Our present lesson shows the meanness of covetousness and the awful power of a wicked woman. Ahab had two fine palaces; one of them, at Jezreel, was an "ivory" palace, but even its possession did not make the King happy. He desired to attach to it a fine vineyard owned by Naboth. He sent Naboth word of his desires, offering to purchase with money or to trade for it another vineyard. Naboth, asserting his rights, declined to sell for any price.

As a result the King was disappointed, heart-sick, vexed, pouty. He had allowed covetousness to grow in his heart. He wanted that vineyard. He was King, so it was very disrespectful of Naboth to refuse to take a good, liberal price for it. Naboth declared as his objection that the Lord's regulations forbade that he should sell his family inheritance. Apparently it was a hopeless case and Ahab, solemn and sour, lay abed, refusing food.

Then entered Jezebel the Queen, inquiring the cause of his sorrow. Hearing it she answered, I will give it to you. Forthwith she wrote letters to the chief men of the city, signing the letters with her husband's seal. With brutal frankness the letters told the select men of the city what was desired of them.

(1) They were to make a mockery of religion by keeping a fast.

(2) They were to act hypocritically to their neighbor Naboth by giving him the most prominent place of honor at the fast.

(3) They were to provide two worthless scamps (presumably by bribery) who, at the appropriate time in the fast would take their places near Naboth and then, with feigned religious fervor, protest against him and denounce him as a blasphemer of God and the King, corroborating each other with sworn testimony that they had heard the blasphemy with their own ears.

(4) The penalty of blasphemy was recognized to be that of stoning and the decree was to be carried out and Naboth thus to be gotten rid of.

If we are inclined to feel or speak strongly of the wicked course of Jezebel, as we should, let us not forget that somewhat similar practices prevail in our day. True, no one today could be stoned to death at the suggestion of a Queen in civilized lands. Nevertheless, people have been heard to express the wish that they had lived in former times, so as to have had an opportunity for stoning those whom they disliked. But take a case in point: Suppose a man conducting a successful business. Suppose covetous neighbors set up a competing business, as they would have a full right to do. But suppose, then, that one or the other, coveting the whole trade, were to attempt sharp practises in business, selling commodities at below cost, interfering with the other's credit at the bank, or slandering the other, would not this be covetousness in action--covetousness of the same kind which King Ahab entertained? And would it not be reprehensible in God's sight? And dare any who respect the Lord, so thoroughly neglect the Golden Rule of his Word?

Another illustration: A storekeeper doing a good business was offered a certain commodity at a less price than he had been paying under a three-years' contract. He accepted. The party who had been selling him this commodity in the past was angry, covetous of the trade. He set up a competing business and sold goods at a loss, as he could afford to do, being wealthy, until the first storekeeper failed for lack of business. Then the new store was closed down, because it had effected its work as a business assassin. It had killed Naboth. Indeed, covetousness and Jezebel methods, adapted to present-day conditions, prevail much more generally than the majority of people suppose and chiefly amongst the very rich, who have enough and to spare, but who covet their neighbors' stocks and bonds, gold and silver, etc. If God denounced Ahab as having sold himself to iniquity, what would the Lord's verdict be on some of the customs of our day, which has so much greater degree of light and knowledge than Ahab possessed?

"THAT WOMAN JEZEBEL"

As per instructions, word was at once sent, which came to the hands of Jezebel, saying that Naboth was dead, as per the King's wishes. The Queen then said to her sullen lord, Arise, take possession of the vineyard of Naboth; he is dead.

The King seems to have had no qualms of conscience, but to have been in some respects as bad as the Queen, but with less courage. At all events he proceeded to take possession of the vineyard--as though he did not recognize that there is a God of Justice to whom he must ultimately account.

Then Elijah, under Divine direction, went forth to meet the King and, by the Lord's command said, "Hast thou killed and also taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." And this prophecy was fulfilled to the letter very shortly after. Note, however, the King's attitude and how inclined he was, as before, to ignore the Lord and to think merely of the Prophet.

Ahab accosted Elijah, saying, "Hast thou found me, O mine enemy?" He received the answer, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord."

Covetousness is one of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin.

===================

R4742 : page 14

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

Though you, dear Brother, are so busy, with the dear Lord's work, I am sure you will be pleased to know that the passing year has been the best ever to me, your humble sister in Brazil.

Please take my case as a positive, living proof that there are none too far away to be reached by the "River, the streams whereof shall make glad the city of God."

It is with thankful heart I mention God's wonderful providence in the mail system of this his day, which brings to me the precious truths through his chosen "Servant," THE WATCH TOWER, etc. I rejoice with you in the new and wider fields

R4742 : page 15

of usefulness--especially your recent messages to the Hebrew people--and I am trying to "Keep awake and watch the stately steppings of our Present Lord amongst the affairs of mankind."

I had some difficulties in understanding the question of "Our Advocate and the World's Mediator," but now I see clearly the Scripturalness of your teachings, and thank God for the light on this and many other points. The only "assembling together" there is for me is in the printed page. Therefore, "the Vow," "Manna," the hymns, THE WATCH TOWER, DAWNS and sermons, and our dear new Bible, are unspeakable treasures to me.

May the Lord's presence abide with you continually. Pray for me, as I do for you daily.

BELLONA FERGUSON.--Brazil, S.A.

DR. L. W. JONES, Chicago, Ill.
MY DEAR DOCTOR:--

Your letter dated October 18 reached me in time. I am sorry not to be able to help you along on your Chicago meeting. I have no one in Chicago with whom I could make you acquainted with a view to help along that noble movement, which has as its end the spreading of that wonderful message concerning the future of the Jewish people. My experience with Pastor Russell's literature, particularly that part that treats the Jewish question, has taught me that in the very near future we shall have created a great movement among the Jews, a movement which probably will have no equal in the history of my people.

All over the country, where Pastor Russell's words reach, they are received with the greatest enthusiasm. But a certain method must be adopted to reach my people. They are very suspicious, when they hear a Christian speak about their future. They immediately think there must be something wrong behind it. Besides, Pastor Russell has created a great number of enemies among my people. Some of the influential rabbis, and some of the Jewish editors, have seen the majority of the Jewish people turn with great enthusiasm to Pastor Russell's literature. They have seen the popularity that this man has gained within a short time. They have heard that in Jewish meetings, in synagogues and elsewhere Pastor Russell's sermons are read and discussed. Immediately many thought that this man is about to become a leader among Israel, and they are trying their best to discredit Pastor Russell.

You know, my dear Doctor, what representatives of the Christian dogmatic church are trying to do, in order to minimize Pastor Russell's influence in the Christian world.
Both Jewish rabbis and Christian ministers are led by the same motives. They are afraid of a man who proclaims the Bible as the supreme authority; the Bible as interpreted by itself.

I hope that your meeting will be a great success. There is no doubt in my mind that it will. By this time, every Jew in this country and in others has heard something about Pastor Russell. I wish I could be present in Chicago and help you along as much as possible, to make that meeting the success it deserves to be.

I have great news for all who take interest in Pastor Russell's work and would like to see his great ideas and noble

R4743 : page 15

teachings become universal. The news that I am referring to will make history as soon as it is made public.

Very truly yours, ADOLPH B. LANDAU.

MY DEAR BROTHER RUSSELL:--

When "the Vow" first came out I was undecided for some months as to whether I should take it or not. I could not see any objection to any of its features, although I felt that I had made a full consecration to the Lord and hence did not need to add anything to it. In the meantime many friends seemed to be greatly blessed through the taking of "the Vow," and I came to the conclusion that I could not afford to miss any blessings, so I took it.

It went along about a year and the Lord finally showed me, through "the Vow," that after all my consecration had not been as complete and deep as it might have been. Then and there "the Vow" became to me a real thing and for the past year I have had a wonderful blessing through it in the way of a closer walk with my Lord and Master.

The contemplation of what "the Vow" has done for me during the past year proves to me that it is only another feature of the Truth--"meat in due season."

My daily prayer for you is that you some day may hear the "Well done."

Your brother in the Anointed, S. M. PETERSON.

===================

page 15

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study IV.--The New Creation Predestinated.

FEBRUARY 5

(1) Explain the doctrine of Election as generally and erroneously set forth. P. 163.

(2) Briefly state the correct and Scripturally supported view. P. 164, par. 1.

(3) Have the non-elect suffered any injury by God's election of the New Creation? Give illustration. P. 164, par. 2.

(4) Distinguish between the "elect" and the "very elect." P. 165, par. 1.

(5) To what unfaithful class does the Scripture, 1 John 5:16, apply? P. 165, par. 2.
(6) How do the Apostles Peter and Jude describe this class? P. 166, par. 1.

FEBRUARY 12

(7) Why is it impossible to renew unto repentance the class mentioned in Heb. 6:4-9? P. 166, par. 2.
(8) While there is wilfulness on the part of both these classes, how do those referred to in Heb. 10:26,27,31, differ from these just mentioned? P. 167, par. 1; P. 168.
(9) What class is referred to as the Great Company, and why do they fail to be of the "very elect?" P. 168, par. 2.
(10) Explain the parable of the Vine in connection with the New Creation. P. 169, par. 1.
(11) Is it sufficient that we attain a place among the true branches of the Vine? If not, what more is necessary? P. 169, par. 2.
(12) Mention other elections in the past, brought to our attention through the Scriptures, and name the chief difference between these and the election of the New Creation. P. 170.

FEBRUARY 19

(13) Did any of these elections in any sense apply to the everlasting future of any individuals? P. 171, par. 1.
(14) Explain the types of Jacob and Esau with respect to election. P. 171, par. 2.
(15) What is the proper thought in the statement, "Jacob have I loved, and Esau have I hated"? (Rom. 9:13.) P. 172, par. 1.
(16) Cite a notable instance of God's exercise of authority in the affairs of mankind in general. P. 173, par. 1.
(17) Give scientific and Scriptural illustrations of different methods of carrying out a death penalty. P. 173, par. 2; P. 174, par. 1.
(18) In his election or selection of individuals and nations in the past ages, did God coerce their wills? P. 174, par. 2.

FEBRUARY 26

(19) Explain Jehovah's statement regarding Pharaoh, "For this very purpose have I raised thee up." P. 175, par. 1.
(20) How did God "harden Pharaoh's heart"? P. 175, par. 2.
(21) Quote several Scriptures which declare God's election of the nation of Israel. P. 176, par. 1.
(22) Briefly outline how the election passed from natural to spiritual Israel, as described by the Apostle in Romans 9-11. P. 177, par. 1.
(23) Name the features of the original election which still remain with natural Israel. P. 178, par. 1.
(24) Explain the significance of God's grace or favor in its relation to the elect New Creation. P. 178, par. 2.
(25) Does 1 Peter 1:2, or any other Scripture, teach a

Divine foreknowledge respecting the individuals composing
the elect Church? P. 179, par. 1.

BRITISH ITINERARY

LECTURES BY BROTHER WILLIAM CRAWFORD

Edinburgh	Jan. 14-16	Birmingham	Jan. 26, 27
Blythe	" 17	Cardiff	" 28, 29
Newcastle	" 18	Llanelly	" 30
Middlesborough	" 19	Bristol	Jan. 31, Feb. 1
Eston	" 20	Gloucester	Feb. 2
Otley	" 21	Tewkesbury	" 3
Bradford	" 22	Cheltenham	" 4
Dewsbury	" 23	Oxford	" 5
Sheffield	" 24, 25	Reading	" 6

===================

page 17

SEMI-MONTHLY
VOL. XXXII JANUARY 15 No. 2
A.D. 1911--A.M. 6038

CONTENTS

A European Trip in March.......................... 18
Western Convention Tour........................... 18
Views From The Watch Tower........................ 19
  New Danger in Christian Science.............. 19
  Peace, Peace, Yet No Peace!................... 20
  Baptists Endorse Higher Criticism............. 20
German Branch Report............................. 21
The Great Company as Levites...................... 22
  Only the Priests in the Holy.................. 22
  Relationship to the Lord Not Necessarily
    Dependent Upon Knowledge of
    Every Detail................................ 22
Those Who Are Reproved by the Light.............. 23
Regarding the Word Fear........................... 23
The Ransom and the Church......................... 24
  Our Part in the Sin-Offering a Favor.......... 24
The Harvest Work in Africa........................ 25
Interesting Questions............................. 27
  Woman's Position in Church and Home........... 27
Some Interesting Letters.......................... 29

R4734 : page 18

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY

CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

A EUROPEAN TRIP IN MARCH

The Lord willing, the Editor purposes another visit to Great Britain, and possibly to Germany and Scandinavia, about March 8th, expecting to be back at Brooklyn by May 7th.

WESTERN CONVENTION TOUR

Plans are nearly perfected for a Western Convention Tour by Brother Russell. He proposes starting June 9th, making first stop at Indianapolis, on the 10th; St. Louis, 11th; Denver, 18th; San Francisco, 24th; Portland, July 2nd; Winnipeg, 9th. A few stops between these.

Brother Dr. L. W. Jones, 3003 Walnut street, Chicago, learning of the proposition, asked if there would be any objection to his getting up a party with a special train, to accompany. We replied, "No; it would enhance our pleasure." Brother Jones is proceeding to make up a party.

BROOKLYN, N.Y., FEB. 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street.

In conjunction with this meeting an opportunity will be given for symbolic Baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice.

TRENTON, N.J., FEB. 12

Morning Rally at 10:30 o'clock in the Auditorium of the Republican Club, 139 East Hanover St.; discourse for the interested in the same place at 7:30 p.m. The Public Lecture in the afternoon at 3 will be held in the Taylor Opera House, 16 South Broad St.

ALLEGHENY, PA., FEB. 19

Morning Rally for Praise and Testimony, 10 o'clock, and discourse for the interested at 7:30 p.m. in Bible House Chapel, 610 Arch St. Lecture for the Public in Carnegie Hall, Federal and Ohio Sts., at 3 p.m.

FALL RIVER, MASS., FEB. 26

Morning Rally at 10:30 and discourse for the interested at 7:30 p.m. in Music Hall, 37 Franklin St. Public discourse at 3 p.m. in the Academy of Music, Main St.

BROOKLYN, N.Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

HOW YOU CAN ASSIST US

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal-card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly.

===================

R4743 : page 19

VIEWS FROM THE WATCH TOWER

NEW DANGER IN CHRISTIAN SCIENCE

"DEATH is mortal error!" This is the declaration of Christian Science. All Christian Scientists thus far have made failure; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end--have yielded, according to their own theory, to "mortal error"--to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

BEHOLD NOW A GRAVE DANGER!

We have already pointed out that the teachings of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word--"The wages of sin is death," "The soul that sinneth, it shall die." We have pointed out, on the contrary, that Christian Science is in full agreement with Satan's first falsehood, by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are not ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the Adversary might make more use of Mrs. Eddy after death than before it--that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:--

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to his disciples after his resurrection, so will Mrs. Eddy do. This, to us, means that, if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshipped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the Truth--teaching that the millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great Adversary, Satan, will not advocate any measure of the Truth except for the purpose of injuring it or to take advantage of seeds of Truth, which the Lord has been permitting us to plant through millions of copies of the Press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the Truth of the past Satan has more or less successfully introduced grievous errors under its cloak.

Undoubtedly wonderful times are immediately ahead of us. It behooves all those who have been blessed of the Lord with the opening of the eyes of their understanding to walk very faithfully--to remember that theirs is a covenant of sacrifice and to count all earthly things but as loss and dross, that they may win Christ and be found in him--members of his Body in glory, members of the Anointed Prophet, Priest, King, Mediator between God and men.

We give the following extracts from the New York World:--

AUGUSTA E. STETSON'S DECLARATIONS

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists today as when Jesus of Nazareth died and was buried. After three days he manifested himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of today precisely the same position that Jesus occupied in his day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur tomorrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to

R4744 : page 20

life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy--her resurrection, as some call it. I felt then that the hour for me to speak had not come. Today I am convinced the time is proper. From all quarters I am receiving reports of demoralization and sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the millennium. Christ means Truth, and Mary Baker Eddy was Truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was his inspired mouthpiece, to teach and unfold the glories of Truth and Love and Life which are represented by Christian Science."

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands--each missionary to convert thirty-two thousand heathens in a year--it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light--to a true knowledge of God--can be found? And where are they? Alas! we know as a fact that our great schools and colleges, so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though the New Year, 1911, might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lie an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe--possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come."--Haggai 2:7.

BAPTISTS ENDORSE HIGHER CRITICISM

Amongst the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their Convention in Canada they endorsed Higher Criticism--Infidelity. In their Toronto Educational Institution the Bible and its so-called Higher Critics had a contest. When the decision went against the Bible, an appeal was made to the Convention. The Convention upheld Higher Criticism in its endorsement of the continued teaching of Higher Criticism in Baptist Theological Schools.

For about twenty years Higher Criticism has been taking a more and more pronounced stand in all the Baptist Theological Seminaries, as well as in all other Protestant Seminaries. The surprising thing about the proceedings of the Convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical.

Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as Higher Critics, Infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in his revelation of his character and Plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that he came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that he came into the world to give himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not Higher Critics --Infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of man cometh, shall he find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

R4744 : page 21

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (Truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism are equally sure to find what they seek--flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle, and compare their experiences and findings with our own blessings, as we feast upon the Bible as the Lord's bountifully spread table of good things, "meat in due season for the household of faith."

The same principle holds true with the SCRIPTURE STUDIES. Those who so desire can pick flaws in the Bible and turn and twist its statements into unreason; they can also similarly pick to pieces the Divine Plan of the Ages.

"We walk by faith and not by sight." This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it implies:--

(1) A heart condition of teachableness.

(2) A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and the obedient into all Truth as it becomes meat in due season.

(3) They should expect Divine guidance in respect to understanding the Scriptures, even as God has promised; and, expecting it, they should seek it.

(4) While expecting and seeking and looking in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove what is presented to them.

(5) They should beware how they neglect these favors of God; they should take heed to headiness and high-mindedness, lest, after having enjoyed the light and the blessing, it should slip from them and leave them in the outer darkness in which we see the whole world groping.

ANOTHER PEACE-COMPELLING GUN

Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am

R4745 : page 21

strong. Beat your pruning-hooks into spears and your plowshare steel use for swords.--Joel 3:10.

What it will by and by mean to go to war may be guessed at from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:--

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy--or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."

1910--GERMAN BRANCH REPORT--1910

DEAR BROTHER RUSSELL:

Enclosed you will find Report of the harvest work done here in Germany:--

DAWN-STUDIES and MANNA sent out	7,306
Vol. 1 in TOWER form	1,630
Booklets and TOWERS on "hell"	20,634
Regular issue of TOWERS (12mo), copies	36,168
Sample copies of TOWERS	15,450
Sample TOWERS represented in tract pages	772,500
TOWERS on "hell" as above	1,326,500
67,000 tracts, old volunteer matter	656,000
3,839,200 PEOPLES PULPIT	107,497,600
Total free literature in tract pages	110,252,600
Letters and cards received	6,726
Letters and cards sent out	3,025
Expense for printing, distribution of P. P. through newspapers and special volunteers, Pilgrim service, freight, postage, rent, light, heat, etc.	47,953.54 Marks
Receipts from European friends, Good Hopes, etc.	17,123.49 "
Balance from Brooklyn office	30,830.05 "
Equal to	$7,340.49

I am glad to say that the friends everywhere, where large or small gatherings meet, seem to be more alert and appreciative of the fact that the time is short. Of the little more than 3,000 readers of the German TOWER (or subscribers, I should say), a good many have freely assisted the cause financially (not out of an abundance), and some liberally, so that we have received over 7,000 marks more the past year than the year previous. May the dear Lord guide and direct all things to his praise and to the glory of our dear heavenly Father, is our prayer continually.

As ever, your brother and fellow-servant in the Lord,

O. A. KOETITZ.

R4745 : page 22

THE GREAT COMPANY AS LEVITES

ONE HAS asked, "If the Levites, aside from their priests, were intended to typify the Great Company class, and if all of the Great

Company class were called with the same "high calling" as those who are of the "Royal Priesthood," and all were begotten of the holy Spirit, why is this not shown in the type? Why is it that the Levites were permitted in the Court only and never entered the Holy? And why is it that they are not shown as having been anointed with the anointing oil?

Answering the last question first we would say that the anointing oil was poured upon the head of the High Priest and ran down over his body. The under-priests were not anointed separately, except in the case of the death of the High Priest, when one of them should attain to that office. The one High Priest, therefore, according to the picture, represented all of the anointed; he represented all of the members of his Body--all of the under-priests.

Considering the other part of the question, we are to remember that the Court condition and the Tabernacle condition on the Day of Atonement represented the condition of things in God's Plan at the present time, during this Gospel Age. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents the justified condition, the condition of harmony with God. Only those inside the Court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

Washing at the laver is an important step, and as they go on to the door of the Holy and present themselves, it implies full consecration. Then they pass beyond the vail.

Very few make such a consecration. Many prefer to stand around outside the door. And when the "harvest" time shall come (it being here now), all such shall be thrust out. As expressed, a thousand will fall away to one who will stand. These, on account of their lack of obedience to the Lord, have rejected him and thus lose their partial justification--it never becomes vitalized. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the Royal Priesthood. But this does not prove that these will be unworthy of some opportunity for serving the Lord. These will be represented in the Levite class. All the Levites consecrated to God. But the "more than conquerors," are the selected ones, the ones who stand the tests and prove faithful. Such as fail to stand these tests, then, will be rejected from the condition represented in the Holy, which is the "gold" condition and represents the divine nature.

ONLY THE PRIESTS IN THE HOLY

Being denied the liberty accorded to the Priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition. Only the Priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be commingling with the others so far as their persons are concerned. The Court, therefore, in its last analysis, represents the spirit-begotten ones as separated from the world. Their vitalized justification is represented by the white raiment and the white curtains which separate them from the Camp. The Great Company class are, therefore, not represented as in the Camp, but are attached to the Priests. The white linen curtain of the Court was suspended by silver hooks. Thus this class was represented by the "silver," as in contradistinction to those who were represented in the "gold" of the Holy and the Most Holy.

NEITHER PRIESTS NOR LEVITES HAD ANY INHERITANCE IN THE LAND

In order to have a full and complete picture of what is typified by the tribe of Levi, we must remember how they came into their position of either being priests or of

serving the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this? The answer is that they were taken by the Lord as instead of the "first born" of all the tribes of Israel. Thus the tribe of Levi became the typical "Church of the First-born". Then out of this typical "Church of the First-born" the Lord selected a priestly family, Aaron and his sons, who typified the Royal Priesthood, Christ and his Church. All of the tribe of Levi represented the Church of the First-born and the family of Aaron represented the "very elect." While the under-priests were not personally anointed, they were represented in the body of the High Priest. The anointing that the antitypical under-priests have, as members of the Body of Christ, is lost if they fail to make their calling and election sure.

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON KNOWLEDGE OF EVERY DETAIL

We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the Divine Plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences.

The difficulty in understanding these matters seems to be in failing to harmonize what has been written on this point. Realizing the fact that all of the consecrated have been begotten of the holy Spirit, and therefore, to be perfected, must be born of the holy Spirit on the spirit plane, we see that the Great Company class must be spirit beings when they shall have been perfected. They will not be entitled to the position to which they were called, namely, the divine nature, represented in the Holy and Most Holy, because they do not make their "calling and election sure" to that glorious position. But if they hold to the Lord they still maintain their justification. This was attained, not when they began to draw nigh to God, but when they passed through the Court and made their consecration, and when the High Priest, as their Advocate, imputed to their sacrifice a sufficiency

R4746 : page 23

of his merit to make up for their imperfections. Then they were accepted. At that moment they were justified to life. They surrendered all claim to human life and received the spirit-begetting, which is the foundation of their future hope. They may cease to be of the Anointed in the sense that they cease to be of the Bride, of the Body of Christ. That all of these Levites have a heavenly inheritance is indicated in the fact that they were cut off from the earthly inheritance in order that they might have the opportunity of being of the "first-born" with Christ Jesus, the Head of the Church.

The Tabernacle picture was a temporary one, which ultimately gave place to the temple, and that temple represented the Church in its glorified condition. Nevertheless, the things in the temple represented conditions pertaining to the present time. Our access to the Holiest of all was evidently represented in the vail being rent from top to bottom. The vail represented Christ's flesh. Through that rent vail we may see into the things beyond and be ready to pass into the Most Holy.

====================

R4746 : page 23

THOSE WHO ARE REPROVED BY THE LIGHT

"Let your light so shine before men, that
they may see your good works, and
glorify your Father which is in heaven."--Matt. 5:16.

GOD'S WORD is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the Truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they let the Truth go out to others--that they should not cast their pearls before swine. Hence it does not mean to let all the light of Truth shine upon the world. The world would not be able to receive all the Truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the Truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvelous light."

Another text says, "If the light that is in thee become darkness, how great is that darkness!" This is the light, or Word, that we should let shine upon men, although they cannot receive all the message. But many who at one time hated the message have been convinced, and led to the Lord by the illumination of the Spirit which they perceived in the lives of God's saints. Their minds were much beclouded by the smoke of the Dark Ages, but they were not so far out of harmony that they could not be guided by the Spirit of God. They took knowledge of Jesus and learned of him.

Nothing in either of the texts referred to guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that, while some may resist the light, because their deeds are evil, nevertheless, there are others by whom the message may be differently received. Therefore, we are to "let our light so shine before men that they may see our good works," whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the Scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved.

They realized that Jesus' teaching was of a higher order.

Thus we find it today. Those who are most opposed to the message of Truth are the church elders, ministers, Sunday school superintendents. The brighter light of the Truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart.

So with those who hate us. The light, however, has an influence. They may discern what is the right doctrine. There are some who take no stand at all, but nevertheless they see partly. Those who have "been with Jesus" commend themselves to this class, in spite of all the adverse influences. And so the Apostle Peter called attention to the fact that some who see our good works will glorify God, in the day of visitation, even though they do not become followers now. The effect in the end will demonstrate that the whole work was not in vain--that some will accept Christ now and that the influence of these lives will be something for the world in the future.

It should be true to a certain extent that all those who are intimately associated with the members of the Body of Christ in the present life--before he is proclaimed King of the whole world--should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus--should see in them the spirit of a sound mind.

===================

R4746 : page 23

REGARDING THE WORD FEAR

"Their fear toward me is taught by
the precepts of men."--Isaiah 29:13.

WE UNDERSTAND the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of berries, different kinds of wagons, different kinds of animals. Fear is fear, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I would dread to do anything that would hurt or offend him. And so with us. We should dread to do anything that would displease the Lord.

Our Lord Jesus said, "Fear not them which kill the body; but I will forewarn you whom you shall fear; fear him who is able to destroy both soul and body in gehenna." This is a very important fear that we should have toward God. We should have a great appreciation of his highness and our own littleness. We should not go into his presence in prayer in any manner but the right one--the reverent one. We should have in mind that he

R4747 : page 24

is the great King. So in all of our dealings with the Lord, we understand that we should fear to do anything that would lessen this great reverence--taking heed that we do nothing that would do violence to this or grieve the holy Spirit wherewith we are sealed.

Coming back to the text under consideration--"Their fear toward me is taught by the precepts of men." We understand that the Lord is pointing out here through the Prophet that there is a false kind of fear. As we have heard some Catholics say: If I would be approved of God, I must pray to some of the holy saints first, and then ask them to intercede with Mary, and then ask Mary to intercede with the Son. They have a fear that the Father has not inculcated. It comes from the precepts of men. They have taken away some of the precious things of God and have substituted some of the "doctrines of devils," as certain Scriptures point out.

THE LORD IS AT THE HELM

In the text--"Say ye not, a confederacy, to all them to whom this people shall say, a confederacy, neither fear ye their fear, nor be afraid" (Isa. 8:12)--the fear here we understand to be some fear that would be leading people, especially leaders, to cry out for a Church Federation --that unless this took place, there would be great danger. The Lord's people know that he is at the helm and that he knows how to direct such matters and that they should not join such a Federation. The word Federation here might be understood to mean more than merely Church Federation, perhaps. We are to "fear not their fear"; that is to say, be not fearful as they are fearful. The Lord's people are to understand that their safety is not dependent upon human power, but that if they have given their hearts to the Lord they should seek to please him in all their ways, and to remember that he is able to make all things work out for their good.

Dreading they know not what, the Federation of Labor is led on by their fear of the Federation of Trusts. In this they are influenced by the dangers they fear. But the Lord's people are not to thus fear. They are to commit their ways and interests to him and to walk by faith and to recognize that he will make all things work together for good to them, giving them the necessary direction and instruction and encouragement to the end.

As to the attitude that we should take toward these Federations: sympathetically, we may see that Federation is necessary for the maintenance of these earthly institutions and thus there is a measure of excuse to those that would take this stand, along the lines of business or society or socialism. At the same time our sympathies should be regulated by the Divine Word.

It behooves all those who see the end to stand as clear as possible from all these entanglements, and to be helpful in respect to all who might be willing to receive their counsel. Their sympathy might lead them to say to labor unions, for instance, "We see your difficulty. We see that you have maintained a standing by means of your organizations. We sympathize with you in your position, to a certain extent; nevertheless, instead of averting the calamities, in the end your organization will help to involve you in trouble, no doubt, and will help to involve others in trouble."

The Lord's people know the Truth which makes free. They are to seek to stand up for the Truth in respect to God, his character, his brethren, doing good to all men as they have opportunity.

===================

R4747 : page 24

THE RANSOM AND THE CHURCH

"The Man Christ Jesus, who gave himself
a Ransom for all."--1 Tim. 2:6.

THE word Ransom is used in the Scriptures in two different senses. The one is represented in the above text. The other reads, "I will Ransom them from the power of the grave." (Hosea 13:14). In the latter, the word Ransom signifies to recover from the grave, to deliver from the grave. As to the word Ransom in the first text, we understand it to refer to a Ransom-price, the Ransom-price of one man, the Ransom-price furnished by "the man Christ Jesus." Our Lord laid down that Ransom-price during the three and a half years between his consecration at Jordan and his death at Calvary; but he did not apply it at that time (but later when "he appeared in the presence of God for us," the Church class), nor has he yet applied it for the whole world. He will, however, apply it for the world "in due time." He is now imputing of his merit to a small class, so that they may be acceptable to the Father and have the privilege of participating in his sufferings--"filling up that which is behind of the afflictions of Christ, for his Body's sake" --that they may have fellowship with him also in his great glory, in his great Office as Mediator between God and men.

Thus the Church will have a share with her Lord in the sufferings of the present time that she may be a part of the Sin-Offering. This does not imply that they will have a share in the Ransom-price, because one man is the Ransom-price, and not many men. The Church's share, therefore, as a part of the Sin-Offering is not to be confounded with our Lord's work as a Ransom-price. Even in the Sin-Offering the Church does not offer the Sin-Offering. The High Priest offered the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the under-priests offered the goat--as though we offer or sacrifice ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the "goat." Thus it is seen that we do not share in the Sin-Offering in the sense as does our Lord. The High Priest's offering was of two parts, the "bullock" and the "goat"--the bullock representing his own person and the goat that of his followers.

OUR PART IN THE SIN-OFFERING A FAVOR

Some one might inquire, Where, then, does the Church appear? We answer that the Church does not appear in the "goat"; but the consecrated human being is represented in the "goat" which was presented. When the sacrifice is made (the offering of the High Priest having been accepted), we become members of the High Priest, his under-priests. From that on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. But we have no personal identity in the Holy. It is the New Creature that is represented in the Holy, though not the New Creature as separate and apart from the High Priest, but as coming in under his robe, under his merit, as a member of his Body, according to the Divine arrangement.

Following out this thought: It is nowhere represented that we, the Church, will follow our Lord into the Most Holy as under-priests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the

R4747 : page 25

High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own Body. So we, as individuals, have nothing to do with that. Our individuality is lost as we become members of the Body of Christ and take his name. We are, therefore, to share his glory and his work.

"WE SHALL BE LIKE HIM"

We do not mean, however, that we will have no individuality beyond the veil, because the Scriptures assure us that we shall be like him. The thought is that we will have no individuality in respect to the glorious Office. There is but the one Melchisedec Priest. All others are lost sight of. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is "the Head over all things to the Church, which is his Body." As individuals, therefore, we have nothing to do in the sacrificing. Any association that we have in the work of Sin-Offering, from the Divine standpoint, is all accredited to and included in the work of Christ--it is his work.

The participation of the Church in the Sin-Offering for the world is not due to any necessity that has arisen; but owing merely to the Divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. The matter of suffering is purely a matter of favor for the Church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the Divine sentence of death.

It is, as we see, highly important that we keep clearly in mind the difference between our work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and tied, picturing the Covenant of Sacrifice which we make. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become New Creatures and are members of his Body, and, therefore, members of the Royal Priesthood, there is a continuous work--the presenting of ourselves daily. So the Lord Jesus has continued the offering all through this Gospel

R4748 : page 25

Age. He will finally complete this at the end of the Gospel Age, when the offering will all be finished as one sacrifice and the New Creatures will all be admitted as members of the glorified Body.

====================

R4748 : page 25

THE HARVEST WORK IN AFRICA

DEAR BROTHER RUSSELL:--

At last I am able to report to you on the mission which has brought me to this part of the world. I have just returned from a tour through Nyassaland, which has occupied altogether close on four months. My experiences have been many and varied. I have traversed the African forest at midnight, slept in all sorts of queer places and traveled in all kinds of conveyances, from an ocean steamer down to a native canoe, and from a modern railway carriage to a hammock slung on a pole and carried on the shoulders of the natives.

It is not of my personal experiences, however, that I wish to speak, except in so far as these bear upon the harvest work in this part of the world. That there is a work of considerable magnitude in Nyassaland there is no denying. Hundreds, nay thousands, of natives of that country have left the Livingstonia Mission and have joined what is known here as the "Society Church," and in some villages the churches and schools of the aforementioned Mission are almost deserted and their work practically destroyed by the advent of the harvest message.

Within a radius of thirty miles of Bandawe there are close on one hundred churches in as many villages and thousands of natives owning allegiance to Present Truth. Each little company has its own Church building, a wattle and daub structure erected by the native brethren themselves. Some of these structures are of considerable dimensions; the Church at Chifira (the village where the harvest message was first preached) being about 100 feet long by 30 wide. As the natives sit on the floor, the seating accommodation of these buildings is greater than ours. On the occasion of my visit to Chifira I estimated the audience I addressed at between five and six hundred natives.

Each Church has also its own organization modeled upon the recommendations of SCRIPTURE STUDIES, Vol. 6. They are served by elders and deacons and I found nine brothers acting in a general way as pastors and teachers. These brothers are stationed in different parts of the country and act as instructors to the brethren in their various districts, preaching and expounding the Truth. Most of these pastors have had some instruction themselves from Mr. Booth, but not all; yet all have a fair grasp of the elementary features of the Plan. There is no literature in the vernacular and the brethren are dependent for their spiritual food on the preaching of these teachers and their elders. This is unfortunate, as in the nature of things these prominent brethren are none too well equipped for their task.

The number of brethren who speak English is comparatively small and those able to read it are even fewer. Many claim that ability, but a few minutes' conversation with them, or a simple text in reading, soon displays their ignorance. A translation of some of the more important tracts into the native language would be of great service in Nyassaland.

This would be a work of some difficulty, however, as these brethren are drawn from various tribes and speak no fewer than three different languages, namely, Chiuyanja, Chitonga and Chitumbuha. The former language (Chiuyanja) is the native dialect of the south and is read and spoken by all educated natives throughout the country, but the great majority of the interested are poorly educated and speak only one of the other two tongues.

And now, having spoken of the magnitude of the work, permit me to give my impressions of its spiritual value. While in Nyassaland I found some things to encourage and some that discouraged me in the attitude of the brethren towards the Truth. Many of them appear to be filled with a strong desire for a more intimate acquaintance with God's Word and some have already a very fair grasp of the Truth. But in all there is manifest a spirit of cupidity and self-seeking that is not in harmony with their profession. This is not, I trust, evil speaking, nor am I presuming to sit in judgment on brethren in Christ. They stand or fall to their own Master. I am simply seeking to present a true report of the conditions which I found to exist in Nyassaland, that you may be rightly informed with regard to the blessed harvest work in that country.

R4748 : page 26

The leading brethren and myself did not quite see eye to eye on financial arrangements. They were disappointed when I assured them that the Society could not lend its support in any way to an educational work, providing school books and teachers for instruction of the young in the English language and native dialects. This is one of the methods pursued by other missions in the district and doubtless they thought our work would be similar. I pointed out that our work was the gathering of the Lord's saints together out of Babylon and their instruction in the Word of the Lord only.

Some of them seemed to think also that I had come out with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society. I had to disabuse their minds of that idea. One brother was anxious to marry and proposed that I furnish him with the wherewithal to buy his wife (a custom that prevails in that country). I advised him to wait till he had saved sufficient to get him out of one difficulty before venturing into another. Finally he reduced his demands down to the level of an old shirt, which, needless to say, he did not get. I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form.

I was the recipient of much kindness from them when I first appeared in their midst. They loaded me with presents of food, provided me with a native house and vied with each other for the privilege of carrying me about in the machila. But I soon found that their gifts were bestowed with an end in view. Before leaving Chifira I was asked to pay for the house I had been invited to occupy. I paid up. Many of those who had shown me kindness proposed that I should sign their labor certificate, a document indicating that they had worked for me for one month and were therefore entitled to a reduction of three shillings in their hut tax. Even with the more prominent brethren, whom I proposed to recommend as teachers of the volumes, there was a spirit of bargaining that was not the spirit of consecration.

I am not condemning these brethren altogether. While these circumstances are regrettable, we must not expect too much from a people so lately rescued from barbarism. They are more or less grown up children and have all the weaknesses of children and must be dealt with as such.

The natives are naturally indolent. The white men have taken their country and they look upon every white man as a mine of wealth upon which they can draw for all their needs.

Mr. Booth's influence is markedly manifest on the work in Nyassaland. The brethren generally do not keep the seventh day as a sabbath, but I found the teachers with strong leanings that way. These opinions were strengthened by the teaching of Mr. Booth, that only those who kept the sabbath had the harvest message. Also since going to America he has been sending a copy of the Seventh Day Baptist Year Book along with a œ5 note to all teachers reputed to be keeping the seventh day sabbath. I did what I could to present the Truth on this question and was enabled by the grace of God to deliver at least some of them from bondage.

While in Nyassaland I called upon the Governor of the Protectorate and the president of the West Nyassa Province, where most of the brethren are located. I found both of these in a tolerant attitude toward the work. Viewed at first with some misapprehension, the spread of the work has proved the groundlessness of their fears. The Government has no opposition to offer to our work so long as the natives are law-abiding.

Your letter, with powers of attorney, was awaiting me on my return to Durban. It will be impossible for me to lay claim to the title deeds of the Shiloh Mission Station until my return to that country.

That station, however, is now in our hands, with a native brother, Alexander Makwinja, in charge. I stayed there for some time while waiting for a connection for Bandawe.

As I indicated to you in a previous letter this property at Chihunda is of questionable value. The brick chapel is an irretrievable ruin. The teachers' houses have no existence now, unless these describe a few grass huts erected by the few natives who have taken up their residence on the land. If so, these have been put up by the natives and are their property.

I do not know where the workshop is, unless it be a dilapidated building now used as a church building, where a half dozen natives and their wives meet daily for prayers and service. There is an attendance of about twenty on Sundays.

This building is very much in need of repairs. The roof is stayed from the floor, the walls bulge outwards and were the stays removed the whole structure would certainly collapse. The only building of any real value is

R4749 : page 26

the house and it, too, is fast falling into decay. It is a four, not five-room structure, unless, perhaps, the kitchen is included, bringing the number of apartments up to five. This house could be repaired and made habitable if it would be worth while to spend money on it.

The Shiloh Station is hundreds of miles removed from the center of interest in the Truth. It is fully a week's journey from Bandawe, and the number of interested in the neighborhood can be counted on one's fingers.

The general impression which I have formed from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. Unlike the Asiatics, they have had no philosophy of religion (even of error) in the past to direct their minds toward God, and while they readily grasp the rudimentary features of the Plan, I doubt if many of them appreciate their spiritual significance. The keeping of a sabbath and the preference of immersion over sprinkling as a Scriptural mode of baptism are tangible things which their minds can lay hold of and retain, but the spiritual meaning underlying these is something which it would take a long time to impart to any but a favored few.

This work is too great, however, to be neglected and following the suggestions made by you before I left Scotland, I have divided the part of the country where the brethren are located into six different districts and would recommend the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes with the class at that village, then passing on to the next. The brethren whose names I am giving have a fair grasp of the Truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the benefit of their less favored brethren. They are also clear on the sabbath question.

Since this question had been exalted into the position of an essential I was forced to deal with it as such and to

R4749 : page 27

consider in making recommendations only such brethren as could agree that the keeping of the seventh day was not essential to Christians.

I shall provide these brothers with forms on which they shall report to me at the end of each month regarding the meetings held and the volumes studied. As their time will be wholly devoted to the work I have indicated that the Society will provide them with œ1 ($5) per month for their maintenance. This sum is adequate for all their needs.

I shall also supervise and direct their work and render such assistance as is in my power. I propose soon to set one of the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassaland speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

My thought is that this work could be better carried on from Durban than by taking up residence in Nyassaland.

To settle in that country would not, in my judgment, be the wisest course. It is impossible, even if it were desirable, to live as the natives do. To take up one's residence in a native house is simply tempting Providence. Shiloh Station is too far removed from the center of interest to be of any greater service than a rest house on the way to meet the brethren.

To build in the interested district would mean a considerable expenditure of money and of even more precious time, as it is necessary first to make the bricks before you can build your house.

The language difficulty requires also to be considered. It would take a considerable time to acquire such a knowledge of any one of the three languages spoken by the native brethren as would enable me to address them in their own tongue and even were that accomplished there would still remain the other two dialects unconquered.

For these and other reasons I would recommend that my headquarters be situated in the south, preferably in Durban, where I can give my attention to the very promising work going on here among the whites. While keeping in touch with Nyassaland, as already suggested, and making the aforementioned provision for the continuance of the Lord's work there, I could visit that country at least once a year as long as the opportunities for harvest service remain with us and seek by my presence and instruction to encourage the brethren and further the Lord's cause there.

Meanwhile I would counsel the establishment of an African Agency in Durban, the publication of the sermons in South African newspapers (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and the general advancement of the Lord's work in the various South African towns as opportunity offers. I shall write you later, giving further suggestions regarding the establishment of an agency in Durban with an estimate of probable cost.

I am grateful to our Heavenly Father, who has brought me through all my varied experiences with health and strength and I feel confident that he will bless my humble efforts to serve him and his dear flock and that wherein I may have erred, even there his wisdom shall overrule and cause all things to work out for his glory and the good of his children.

I enclose herewith one or two photographs of Shiloh Station, which will give you some idea of its appearance. Praying the Lord's guidance for his work, and with much love to yourself, dear brother, I am,

Your co-laborer in the harvest service,

WM. W. JOHNSTON.

===================

R4749 : page 27

INTERESTING QUESTIONS

WOMAN'S POSITION IN CHURCH AND HOME

QUESTION.--In view of the fact that St. Paul speaks of no other woman than Rahab (Hebrews 11), when mentioning the Ancient Worthies, how does the woman have an equal chance in the race for the new nature and for the prize of the "high calling"?

Answer.--We fail to see any place where the Scriptures discriminate against women. They have the opportunity in this Gospel Age of being joint-heirs with Christ, in which there is no distinction of sex, color or race.

There is nothing in the Scriptures that militates against woman. That the Lord chooses that the mouthpieces of the Church shall be men is his own affair. No one would have a right to question the Lord's will in this matter--whether the Lord would wish men of sixty or young men, or women of a certain age or none at all. God may do what he will with his own. But we do see a reason why he makes a choice. Woman is a figure of the Church and man is a figure of the Head of the Church. So we are told that woman should not be a teacher in the Church, but man should be the teacher.

And even outside of the Scriptural question, in human affairs, we see no way in which a woman's interests are endangered, because every woman is either a sister of a man or the mother of a man or the daughter of a man. Hence the two sexes are so intimately related that it is unnecessary, for instance, that the whole family should go to the polls to vote, but the family is represented by the man and thus all have share in whatever shall be done in a city or town or country.

If this were otherwise we could imagine a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. On the other hand, it would imply a dereliction on the part of the woman. The Apostle reminds us of a woman's sphere. And any mother whose son does not respect her should keep very quiet. She has that child during all the years of infancy and youth. And if in all those years she does not command respect from that child, she is to blame.

We believe that if women would get the proper focus on this matter there would be an end to woman-suffrage. They would feel that they had a duty at home. There are exceptions to every rule. But Christian parents have said to us, If I had known the Truth sooner, I would have known how to be a better father, a better mother; but I was not taught anything as to the responsibilities upon me as a parent and what was meant by the proper training of a child. One mother said to me, "When my children were very young I was intent upon making money. I was slaving hard with my husband to do this. We have gotten some money, but I lost the opportunity of training my children, and if I would train them differently now I would practically have to kill them." "Yes," we told her, "in view of all the facts, you will have to be considerate of the children and try by example and precept,

R4750 : page 28

rather than by force, to get them into a proper condition." We told her that if she would try to force her opinions upon them she would likely force them into rebellion.

One of her particular points was that she was violently opposed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have beaus, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went to prison. Then she wished she had taken a more moderate course, which she has been doing with the others.

PROVING ALL THINGS

Question.--Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good"?--I Thess. 5:21.

Answer.--Proving all things would signify the testing of them. But we could not take the words all things in the very broad sense, for this would involve an absurdity. We have not time to test all things in the absolute sense; for instance, we have not time to test all kinds of foods, nor even all kinds of breakfast foods that are advertised.

Neither would it be wise to do so. Nor does it refer to all things along other lines we might mention. Evidently such was not the Apostle's intention. What, then, did the Apostle mean? Did he mean to prove everything in the Scriptures? We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books of the old Scriptures were not then equally acceptable to the Church. We do not know a better guide or standard than the Word of God by which to prove things; but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment, your reason, in respect to everything.

The Lord does not wish his people to be guided in any sense as a horse with a bit, or as a ship with a rudder. But he appeals to their minds and judgment, not only through the Scriptures, but also through their experiences in life--through his providences. We learn certain lessons respecting God from our daily living, or we ought to do so. If we have proved that certain courses of conduct are injurious, we should profit by these experiences. If we have made a mistake, we should profit by the mistake. If we have had some blessing, we should profit by that. We should not be swayed by what some one desires us to do, but we should "count the cost," as Jesus says. We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and through the Word of God. To our understanding, therefore, the Apostle meant by this statement that God's people should be reasonable, rational people, and should use their very best judgment as to what they accept or reject.

To give an illustration: Suppose someone had come to those of the early Church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred and ninety-nine out of every thousand of his creatures. This is a revelation from God."

These persons should and would have rejected such teaching as being contrary to all that the Church knew about God.

If anyone tells us something derogatory to the character of another we should reject it and decline to hear unless proved by Scriptural methods. And no time should be wasted on the matter, believing nothing derogatory until it is forced upon us. The Lord's people should not receive what they may hear without proper examination. They should prove what they hear and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may hold fast everything that stands the test applied by the Divine Word and proves to be in accord with the holy Spirit; and whatever will not stand these tests should be promptly rejected by them.

Question.--We have been asked the meaning of the Scripture, "Thus saith the Lord of hosts, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth."--Jer. 25:32.

Answer.--We understand that the word coasts might, in a general way, mean the outward parts. It might be understood literally. Another suggestion is that it might be that portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element.

Communication between nations is now a very simple matter in comparison with what it was a few years ago. The Lord has brought the kingdoms together--practically unified them by making them generally dependent upon one another. Whatever affects interests in one quarter affects interests in other quarters. A little while ago the failure of a bank in one place would not have affected a bank at another place. The great inventions now due in the end of the Age are helping in this work of quick communication and enlightenment of the nations.

Question.--Why are faith, hope and love linked together as Christian graces by the Apostle Paul?

Answer.--Faith, Hope and Love are very properly linked together as the Christian graces. We suggest that the Apostle had in mind that the Church had faith even before it had partaken of the spirit of love. Subsequently the "work of faith" became a "labor of love" and not merely a work of faith. They also had the "patience of hope"; they were not getting their rewards immediately. But they were willing to go on and wait for their reward. The patience of hope was necessary to keep them going, as it will continue to be necessary until the works of faith and labors of love meet their reward in the fulfilment of the Lord's promise. We can surely agree that they are all linked together in every way.

Question.--When do we reach the condition of perfection mentioned in this text: "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."--I Pet. 5:10.

Answer.--The construction of the sentence, we think, would naturally lead us to suppose that God would stablish, strengthen, settle his children after they were perfected through suffering. This suffering awhile takes in all of our Christian experiences. It does not mean that we suffer awhile and that then we get to a place where we suffer nothing. The very noblest of Christians have suffered more as they progressed. Thus it was with our

Lord. He suffered most of all at the end of his career. So on the whole we are perfected by means of this suffering, as we reach the mark of perfect love in this present life and continue to progress. We think that the suffering takes in all of the present life's experiences. So the thought is, apparently, After ye have suffered awhile (and thus been made perfect), he will "strengthen, stablish, settle you." We all agree that we will not be actually perfect until we attain the resurrection change.

R4750 : page 29

Question.--Why is a lamb used to symbolize our Lord?

Answer.--In some illustrations our Lord is symbolized by a lion, as representing his strong qualities. He is the Lion of the tribe of Judah--the Strong One of that tribe. We are not, however, to conclude that the strong qualities of the lion are all the qualities that our Lord possessed. He had the qualities manifested by the lamb--its meekness and unsuspicion and gentleness. In this way the lamb represents our Lord. "He is led as a lamb to the slaughter and as a sheep is dumb before her shearers, so he openeth not his mouth."--Isa. 53:7.

Question.--Why did John use this expression, "Behold, the Lamb of God"? What is the import of the word behold in this expression?

Answer.--When John made this statement it no doubt produced surprise amongst those who heard. They were unable to appreciate what he meant. He was a prophet--one of the greatest of the prophets, our Lord said--and he was speaking prophetically. Look, see, behold, there standeth the Lamb of God, who taketh away the sin of the world! Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. No Jew understood, for "had they known they would not have crucified the Lord of glory."

We read in the Scriptures that, after John had made this declaration respecting Jesus, "Behold the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latchet of whose shoe he was not worthy to unloose, they wondered who was this Great One. So they kept on the lookout. Then they began to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should take away the sins of the people. There was merely John's word for it, but they believed him to be a prophet of the Lord and as soon as they had this intimation, that Jesus was the Lamb of God, that he was greater than John himself, they left John and became the disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead.

We might consider John's words as an allusion to the Passover Lamb, if this had been at the Passover season of the year, at the time of the killing of the lamb; but it was at the opposite end of the year--at the time of our Lord's birthday, in October. The evidences are clear that our Lord's ministry was three and a half years long and that he was crucified at the Passover time, and it was when he was just thirty years old that he offered himself at Jordan.

R4751 : page 29

"HEIRS OF GOD"

Question.--What is meant by the phrase, "Heirs of God"?

Answer.--This use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a great gift to bestow. He does not bestow this gift by testament; whereas most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies--life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honors of the Kingdom. First he promised that he would bestow them upon his Son as a gift, if he would show certain obedience. On account of this obedience God hath highly exalted him. And so, according to promise also, when we become obedient unto death we become sharers in this promise.

In the other case, where the death of the testator is spoken of, Jesus has human life, restitution, to give. He was not in a position to give this when he was a man. As long as he was a man he needed this life himself. But, in obedience to the Father's will, he laid his human life down. He did so as a bequest, as a testator of this estate that he had at his disposal. These rights of eternal life were, of course, his by right and he has never forfeited nor exchanged them, but maintained them. He stated that he had authority to lay down his life and authority to take it up again.

====================

R4751 : page 29

SOME INTERESTING LETTERS

PASTOR C. T. RUSSELL:--

Your remarks in the January 1 TOWER in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the DAWNS, but I would like to see an article from your pen on the subject--"What can we say we KNOW about 1914, and what do we merely infer or guess?"

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the Harvest Period of the Gospel Age ends there. Every thing in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the Bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God's lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914--namely, the expiration of the Gentile lease and the completion of the Harvest Period; and yet nothing may happen in that year which the daily papers would specially record. The affairs of the world might apparently go on uninterrupted just the same as before.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures state, over and over again, that the overthrow of Babylon is to come suddenly. But we need to keep our heads level and not say we know things which in reality we only infer or guess.

The earthly phase of the Kingdom will be established later than 1914, thus leaving a period after the expiration of the Gentile lease for the fall of the nations and the gradual establishment of the Kingdom on earth. As it appears now this period will be necessary, for several important events, such as the gathering of the Jews in Palestine; the attack on them there by God (Ezek. 38), the miraculous overthrow of Gog, which will demonstrate to the world that Christ's Kingdom has come (Ezek. 38:23; 39:21). It also gives time for the preaching of the Elisha class, whoever they may prove to be.

The only thing plainly prophesied in regard to the Elisha class is that they are to take up the preaching of the Gospel of the Kingdom when the Elijah class cease preaching, and it seems that that must be done after 1914.

Loyally yours in our dear Redeemer and King,

DAVID P. JACKSON.

R4751 : page 30

DEAR PASTOR RUSSELL:--

The December 15th issue of THE TOWER is at hand, together with its annual report. I am moved with wonder, admiration and thanksgiving for the masterful management our Lord has shown in the conduct of his harvest work for the past year and his executive ability as evidenced in his choice of servants in that work.

No other organization on earth could have accomplished such a work with ten times the amount expended. Compare one large denomination, I have in mind, with $3,500,000 for missions and the work accomplished. From a business standpoint it should make them ashamed. Nothing but the spirit of love and sacrifice could have done it. It makes us all glad that we have had ever so small a share in such a work, and only wish all of us had a fuller appreciation of the immense returns on the money--from a purely business standpoint. This report should certainly inspire every co-laborer with such confidence in the Lord's direction of the Society's affairs that they would gladly entrust all available funds to you for the work.

I desire to express again my love and confidence and assure you of heartiest co-operation to the extent of my ability, as the Lord permits, for the coming year, which looks to me to be the one of grandest opportunities yet.

Faithfully your brother, H. S. HOLWAY.--Cal.

DEAR PASTOR RUSSELL:--

I have just finished reading the January 1 TOWER. How it revives and energizes to renewed vigor and zeal! More determined to do with our might what our hands find to do, while yet it is day.

The Australian account of the doings of the fallen angels recalls a brief interview with you at the Put-in-Bay dock just as the boats were leaving for Cleveland and Toledo at the close of that memorable convention. The convention had the Vow as its basis, and also your expectations that as in our Lord's case the cause of the Truth went down in apparent disgrace, so might we expect that the servant be not above his Master. As then blasphemy was considered a crime worthy of death, so now public opinion lays great stress upon morality, and while the world is not strictly hewing to the line, it is certainly expecting it of those professing to be the Lord's people.

As then accusation against our Lord was false, so might we expect to be falsely accused of immoral conduct, and thus the cause of the Truth come to an apparently ignominious defeat.

In this connection I had briefly related how, on coming home from Mansfield Convention, I had made the Vow my own and how the Lord has been pleased to use me in helping others to see; and how it had been my blessed privilege, at the Put-in-Bay Convention, to give a talk on "Consecration and the Vow," to a number of Kentucky friends assembled in an upper room in Hotel Victory, and how nearly every one in that room (I think there were thirteen) got down on their knees and vowed that Vow unto the Lord and then and there subscribed their signatures in witness thereof.

You asked me to write you a brief account of this--that perhaps the publishing of it in THE TOWER might be helpful to others. I shrank from this--do not know why.

I was not among the first to take the Vow, but was FOR it and TALKED it and REASONED in its favor with the friends, though I did not make it my own until our talk with you at Mansfield, and then--oh, the PEACE that was mine!

On my return home at midnight, alone in the room (as far as human eye could see) on my knees I vowed a closer walk with God. I cannot describe the peace, contentment--the feeling of having done that which was pleasing to my Heavenly Father. I felt that I had his approval, and as though heavenly visitors were present saying, "Amen; well done!"

If this be the means of bringing others "Nearer, My God, to Thee," I shall feel that I have redeemed the time.

Hymn 208, to my mind, is the Vow in different words, but the same in spirit and intent. How any can object to the Vow and yet sing that hymn, I cannot understand.

My heart goes out to you, dear Brother, for all your loving service to the household of faith, and daily our prayers ascend in behalf of you and all the dear Israel of God, that we all be kept by power Divine.

Your brother in the Lord, E. W. V. KUEHN.

R4752 : page 30

DEAR BROTHER RUSSELL:--

Brother __________ has ten acres of land located in Colorado, about four miles west of the Palisades, close to the foothills. The Brother would like to sell this and turn the proceeds over to the Watch Tower B. and T. Society for use in the harvest work. He asked my advice and I suggested that he turn it over to you to dispose of, as you have had experience with other deals of a similar nature.

This particular piece of land is not irrigated, and, of course, at the present time is not good for anything except from a speculative standpoint. Land next to this piece, and of the same character, is being held at $400 per acre. This land is just above an irrigating ditch, and the Government has been planning to put in another ditch; but has not gotten around to it as yet. When the Government does so it will greatly increase the value of the land.

Kindly let me know if the matter appeals to you, and if so, if you would like to have the papers connected with it.

With Christian love and greetings, I remain,

Yours in his service, __________.

* * *

We have accepted this kind donation with hearty appreciation. Whoever finds for us a purchaser for the land will be a sharer in the contribution and its reward. The land is reputed to be very rich.

DEAR SIR:--

I write to say that I have finished reading the book, STUDIES IN THE SCRIPTURES, Series 1, which you so kindly sent me.

I am glad to inform you that a huge burden has been taken off my mind and I feel as if I had new life. I may say that after reading some books I got from the Adventists, I was absolutely convinced that the Bible is real and true. God's Plan, as set forth by them, seemed beautiful, until I thought of the untold millions who would perish and who never have had a real chance. Then the thought that, after two thousand years of hard work, sorrow and cruel deaths, everybody was wrong in their worship and that they, too, would perish, and that all this had been wasted labor, made me lose heart in life, and all that goes with it.

I thank God that he has heard my prayer and at last I begin to see light. Of course, I must get the six books and study them with the Bible carefully, and I have no doubt it will require my reading them over several times. But I trust I shall come out with absolute peace and be established in the Truth.

I wish you to please send me the six volumes bound in full leather, as quoted in your list, price $3, plus 60 cents postage. I will keep the book you sent me, to lend to others and I herewith send you $5 as payment for same. The money which is over and above the price I wish you to keep to help defray expenses for books and tracts you give away--gratis. I have perhaps written rather fully, but I believe you will be interested to know the peace and joy I have derived from what you teach.

Yours truly, HARRY DUNCAN.--Cuba.

DEAR BROTHER RUSSELL:--

We desire to have our names registered as having taken "the Vow." In the Fall of 1908 some tracts were thrown in our yard in Birmingham, Ala.--"Earthquakes in Prophecy," "Tongues of Fire," "In the Evil Day" and "Filthiness of Flesh and Spirit." These had a charm for us that nothing ever had before.

Then we moved to La Grange, Ga., and there a Brother came with the first three volumes of DAWN. We bought them, read the first volume and started the second, but became confused in regard to the Spiritual Kingdom.

At the time I was a member of the Baptist Church and 'phoned my Pastor in regard to them--what wonderful books I had gotten hold of and asked his advice in regard to the Spiritual Kingdom. There were no Bible Students there for us to confer with. He said that if I wanted to I could read the books, but if they bothered me, I had better not read them. We put them aside.

In 1909, June, we removed to Texas. We were not there very long until Sister Lentz and Sister Marion Sturgess called, and we bought the six volumes. Now we are thankful and can say that the entire plan is so beautiful to us. We cannot thank you too much, dear Pastor, and desire your prayers that we may come off more than conquerors.

Yours in his service, E. T. HOLLINGED
LILLIAN B. HEARD.

page 31

BELOVED PASTOR RUSSELL:--

The article in the recent issue of THE WATCH TOWER, under the heading, "Blessing God and Cursing Men," has been such a great help to me that I cannot refrain from writing to tell you how much it has signified as having a place in my course in the School of Christ. And yet I do not see how I can fully tell you my appreciation for its effect upon me.

I am greatly rejoiced when falling into different testings to have such a full-length mirror show me just how Mister E. P. McKissick looks. And oh I am so disgusted with him! To show how deceitful the human heart is--the day that I read that blessed article I had been making use of a person's name in business. For fear that I would say anything to injure him I was mentally praying to guard against it at the time. But when I read such a gook analytical treatise of cursing men, I saw that I had said more than I should.

When I was a boy I liked to fish for eels. If you have ever had any experience in that line you will recall what slippery things they are. They will squirm out of one's grip when doing the best to hold them, unless by experience and education one learns just how to hold them; and then it requires all of one's concentration and strength to do so. Meantime they exude slime that, quickly hardening, tangles the line in an almost hopeless tangle. Now you have as good a description of my tongue as I can give. Please pray that I may succeed by experience and education in this wonderful school to hold my tongue on all occasions, unless it be solely to edification.

Our Ecclesia here, three in number, send greetings and love to you. You are made the subject of our earnest pleadings at the Throne of Grace. We seem to realize in some measure God's Chosen People's inquiring of a Gentile "What of the night?" (Isaiah 21:11,12); the action of the Missouri Synod of the Lutheran Church declaring against the sermons being published in the newspapers of the country; the noting by labor organs in their news that October witnessed more strikes and other disturbances than any previous month; and the contribution of $100,000 to the Committee on Church Federation at the recent Episcopalian Conference in Cincinnati, by J. P. Morgan, reputed to be the world's greatest organizer and wealthiest man--this and more will have an effect of great import upon the harvest work and the Body now so rapidly nearing her deliverance.

The modern chief priests, elders and pharisaical laymen must be stirred in their jealous hatred to the depth of human passions and their venom must of necessity be looked for--heartless, cruel, and powerful, because permitted only in this their hour of darkness.

We look for messenger ministrations to strengthen you and all the called, chosen and faithful. Strength for the moment ever comes from God, into whose hand we have committed the future. We are more thankful than we have ability to express that the presence of our adorable Lord gives us the understanding, and that we see so much of grand prophecy unroll with such accuracy before our astonished eyes. We long to be clothed upon with powers to most fittingly worship, praise and serve him who bought us with his own precious blood, and his and our Father, who planned it all.

Your servant, E. P. McKissick.

MY DEAR PASTOR:--

Greetings in the name of our Lord--the Chief Reaper, and very best wishes for the new year--1911.

Your Christmas letter to Colporteurs was received several days ago and is very much appreciated, being so full of loving sympathy and encouragement. Please accept my hearty thanks for this further evidence of your interest in our spiritual welfare, and I trust the daily perusal of the contents of these volumes shall continue to be a source of comfort and strength as in the past.

I notice in reading Annual Report for 1910, as contained in December 15 TOWER, you say, "Only in the Colporteuring of the SCRIPTURE STUDIES are we disappointed," and further you state that if any Colporteur may think he sees a reason for the decline you will be glad to hear from such.

Now, in regard to my own little share in the work I do see a reason. It is this: I have had so many opportunities to water the seed sown by previous Colporteurs, and to uphold the Truth in the face of opposition, therefore cannot make as many calls in a day. I call on many who have at least one volume in their possession and my time is thus taken up. For instance, I call at a home, make my introductory remarks, and the lady may ask me in. On showing the work she exclaims, "Oh I have the work, all six volumes, but have been told not to read them, etc., etc."

I may find this woman very conscientious, and giving evidence of being a sincere Christian, but fearful of being led into greater confusion than she confesses she is already in. Therefore, I try to encourage her to read the books, and at the close of our little visit she may remark that she will begin at once, or perhaps she thanks me for calling and asks me to call again. But, perhaps, a very brief call would suffice in such cases to be followed by another little visit after the person has had time to read.

I should indeed be glad for any suggestions you can give us along this line, for those of us working in cities which have been colporteured several times find so many books already on hand. I have spent the past four months here in Allegheny, and have found the work very interesting, though I have not put out a great many books. Have had many blessed experiences in meeting with the dear friends of our Home Ecclesia and rejoice in seeing the love and harmony manifested. "Blest be the tie that binds our hearts in Christian love." Your brief visit (Dec. 9) was much appreciated by us all, and we are looking forward now to another season of fellowship with you and many of the Lord's dear people on Feb. 19, D.V. "The Lord bless thee and keep thee."

Much Christian love, in which my brother and sister join.

Your sister by his grace, EMMA L. BRICKER.

DEAR BROTHER RUSSELL:--

I desire to express to you my increasing love for the Truth and joy in the Lord's service; also an increasing appreciation of your labor of love on behalf of the household of faith.

In our service as Pilgrims we often hear of incidents which would be of interest to all the dear friends, had we time and opportunity to make them known to all.

Recently an incident came to my attention which, I think, might be of interest. A dear Brother, who has been in the Colporteur work for a number of years, experienced some difficulty in disposing of the STUDIES IN THE SCRIPTURES, owing to a great deal of prejudice.

He tried canvassing for the HEAVENLY MANNA with considerable success. About a year later he went over the same territory with the STUDIES. He was delighted to learn that the HEAVENLY MANNA had since borne rich fruit. One family had become so much interested in the daily reading that they had sent to headquarters for a set of the volumes, and also called the attention of a neighbor to them, and he had also sent to secure a set of the volumes. As a result, the two families were reading with much interest.

The Brother further advised that in nearly every home where he had previously sold the MANNA he was now able to dispose of the volumes of STUDIES, some taking one, others three and still others the full set of six volumes.

He related several instances in which the purchaser of the MANNA had been advised never to have anything to do with the STUDIES IN THE SCRIPTURES, but that, after reading the HEAVENLY MANNA and being assured that the STUDIES were from the same pen, they were glad, indeed, to purchase them, remarking that if these were in harmony with the thoughts presented in the copy of HEAVENLY MANNA, surely they must be good books.

They rejoiced to meet the Colporteur again, and desired to know if he could arrange for some meetings to be held at their home. The Brother was glad to comply, giving a series of Chart Talks, and organized a class which now meets regularly, with an average attendance of from eight to twelve.

As a further result of these meetings, three of these friends attended Celoron Convention, and two of them symbolized their consecration by immersion--as a result of the sale of one HEAVENLY MANNA.

Your brother in the glorious hope ___________, Pilgrim.

----

*Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.

CHECK UP CAREFULLY

It is very important that all of the friends receiving shipments, especially volunteer matter. PEOPLES PULPIT and EVERYBODY'S PAPER announcing lectures, check up carefully the quantity and advise us promptly the total number received. This is our only check against our printers, and prompt advice will assist us greatly in keeping records straight. We solicit your co-operation in this, as well as in other respects. Advise us promptly of all discrepancies in quality, quantity, or time of arrival.

===================

SEMI-MONTHLY
VOL. XXXII FEBRUARY 1 No. 3
A.D. 1911--A.M. 6038

CONTENTS

Views From The Watch Tower........................ 35
  Leading Sheep Astray.......................... 35
  Fertility of Palestine........................ 36
  Disowns Fanciful Speculations................. 36
Reply to Cardinal Gibbons' Sermon................. 37
  Counterfeiting the True Church................ 38
  Are There Protestant Counterfeits?............ 39
  Royal Priesthood Composed of Saints
    Regardless of Denomination.................. 39
1911--The Memorial Supper--1911................... 40
Lifted by Whirlwind Out of Sight.................. 41
Elisha Successor to Elijah........................ 42
  Elisha Considered Typical..................... 42
Defeat Through Drunkenness........................ 43
Melchisedec and Aaron as Types.................... 44
God's Perfect Peace (Poem)........................ 44
Taking Heed to Our Hearts......................... 45
Interesting Questions............................. 46
Berean Questions in Scripture Studies............. 47
Brother Russell's Foreign Itinerary............... 47

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

PITTSBURG, N.S., PA., FEB. 19

Morning Rally for Praise and Testimony, 10 o'clock, and discourse for the interested at 7:30 p.m. in Bible House Chapel, 610 Arch St. Lecture for the Public in Carnegie Hall, Federal and Ohio Sts., at 3 p.m.

FALL RIVER, MASS., FEB. 26

Morning Rally at 10:30 and discourse for the interested at 7:30 p.m. in Music Hall, 37 Franklin St. Public discourse at 3 p.m. in the Academy of Music, Main St.

BROOKLYN, N.Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. Topic: A Century-Old Sinner (Isa. 65:20), in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

"INTERNATIONAL BIBLE STUDENTS ASSOCIATION"

While this Association has its Head Office in Brooklyn, it cannot properly be said to be of Brooklyn. Being international, it is of every nation and city where there are classes in affiliation in Bible study, etc. In advertising meetings have this in mind. Your local meeting is a class of Bible Students of your own, and are members also of the "International

Bible Students Association." And meetings may be said to be under the Association's auspices--but not "of Brooklyn."

The newspaper Syndicate request that Brother Russell's name be not identified in any manner with your local meetings nor with the names of the Pilgrims. They believe that this course will be to the advantage of the general work we are desirous to forward.

When writing to us, if your question relates to anything you have read, cite issue, page and paragraph and particularize the point of your difficulty.

Give your full address in every letter, in some manner indicating the writer's sex.

FRAUDULENT SOLICITORS--$5 REWARD

We learn of some dear friends of THE WATCH TOWER having been imposed upon by persons misrepresenting themselves as brethren. Our readers must learn to take care of their pocketbooks and monies, over which they are the stewards. Ordinarily it should not be difficult in conversation to know a child of God from a worldling. Those unwilling to talk religion, so that we might become acquainted with them, we would best reject as being doubtful disciples of our Master.

We have lately, however, heard of some who solicited money in the name of the Watch Tower Bible and Tract Society. We wish to have it distinctly understood that nobody, any place, under any circumstances, is authorized by the Society so to do. And we hereby authorize any policeman or anybody of authority to arrest such mendicants as frauds. And we offer $5 each for their conviction.

==========

BROOKLYN BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow: (1) 281; (2) 135; (3) 95; (4) 145; (5) 208; (6) 152; (7) 325; (8) 138; (9) 165; (10) 160; (11) 129; (12) 93; (13) 87; (14) 327; (15) 109; (16) 279; (17) 291; (18) 46; (19) 255; (20) 176; (21) 50; (22) 283; (23) 105; (24) 333; (25) 178; (26) 60; (27) 222; (28) 224; (29) 177; (30) 213; (31) 214.

====================

R4752 : page 35

VIEWS FROM THE WATCH TOWER

LEADING SHEEP ASTRAY

WE HAVE already noted that at the Chicago Stock Yards they have what they call a bullock that meets the animals for the slaughter, tosses his head and gallops before them along a narrow passage leading to the slaughter. He has a niche into which he knows to turn aside, while the animals following him butt each other ahead into the slaughter pen.

It appears that at St. Louis they have a goat which serves a similar role towards the sheep. When a flock of sheep has been sold and it is to be transferred to the purchaser's pen a white billy-goat (that is said to chew tobacco with a relish) is trained to lead the sheep. He enters their pen, looks around upon them serenely and compassionately, and then, as though saying, "I sympathize with you; you are not being rightly treated; I will lead you to a better place," he stamps his foot, tosses his head, gives a snort and rushes out of the pen followed by the sheep. He leads them into the pen of the slaughterers.

The Lord likens his people to sheep. They are frequently less worldly wise than the goat class. All the more they need to take heed to the voice of the Shepherd and not to follow goats everywhere under any pretext. Failure to give heed to the Shepherd is an evidence of unfitness for the special purpose for which he is now selecting his "little flock." Of these it is written that they will not heed the voice of strangers, but know the voice of the Shepherd.

It seems natural for the goats to be leaders, and the sheep must be on their guard and discriminate, and follow none except those who have the sheep character of meekness, gentleness, patience, etc.--those who follow the Chief Shepherd's footsteps. If any have been doing otherwise let them take heed in time and rearrange matters. None should be in the Eldership of any class of Bible Students who does not give evidence of having been with Jesus and learned of him in doctrine, and been developed in the fruits and graces of the holy Spirit. "My sheep hear my voice and they follow me. A stranger will they not follow, but will flee from him."

REFORMATION BY SURGERY

"The wonders performed by surgery constantly increase, and perhaps in no direction has the beneficence of the science been so much demonstrated as in the direction of making mental and moral cures through surgical operations. From time to time a number of cases have been reported whereby--with an operation on the head, removing some depression from the brain, or perhaps opening the skull to allow greater brain expansion--backward and vicious boys have been given normal mental and moral conditions and a fair chance in life.

"Edward E. Grimmell, when 14 years of age, received a blow on the head from a picket, which fractured the skull and left a discernible depression. His parents paid little or no attention to the incident, but the boy grew up and from time to time showed criminal tendencies. He made little progress at school and was vicious, and was frequently the subject of police attention. After serving three terms in State's prison he was finally arrested and tried for forgery. He did not deny any of the facts, and his counsel contended that his criminal impulses were the result of injuries to the head.

RELEASE OF PRESSURE ON BRAIN CHANGED COURSE OF MAN'S LIFE

"The Judge did not place credence in the claim made in his behalf, considered him a clever professional crook, dangerous to the community, and sentenced him to the Dannemora prison. The man begged the prison surgeon to perform an operation, saying he desired to lead a decent life, but could not resist the opportunity to commit crime whenever he had a chance. He preferred death to a continued career of crime, such as he felt he was doomed to have. He finally attracted the attention of an eminent surgeon of Boston, who performed the operation, relieved the pressure on the brain and changed the whole tendency of the man's thought and action, and from having the most perverse and criminal nature prior to the operation, he has since become, to all appearances, a moral man of the highest impulses.

"It has been found that surgical operations, removing adenoids and other growths of nose and throat, allowing proper breathing, has changed many cases of stupid children into bright and active ones. Crime comes ordinarily through an abnormal physical condition; viciousness is considerably the result of ignorance through the presence of abnormal conditions."--Plattsburg Sentinel.

* * *

If accidents to the skull can produce degradation of morals, who will deny that the shape of the brain of the child is largely influenced by heredity--particularly by

R4752 : page 36

the mother? This agrees with the Scriptural declaration, I was born in sin, shapen in iniquity; in sin did my mother conceive me.--Psa. 51:5.

Who will deny, further, that the father has much to do with the child's physical vitality and vigor of constitution? But additionally he is largely responsible for the mother's surroundings and mental condition during the period of gestation. Injustice, harshness, cruel words at such a time from anybody, but particularly from the husband, would arouse in the mind of the mother grievous

R4753 : page 36

thoughts, gloomy thoughts, anger, hatred, etc., sure more or less to leave their impress upon the child she is carrying.

No one should be more generous to the weaknesses and vices of humanity than the parents; but all should have a measure of sympathy. While enforcing law and order let us remember that in the whole human family a reign of sin and death is in progress. And let us sympathetically do all in our power to promote righteousness and to be helpful to those who are in still greater difficulty than themselves along these lines.

Not only do such thoughts give us great charity toward all, but they cause us the more reverently to look up to God as the only One competent to fully release the groaning creation. Looking into his Word we perceive that the entire Plan of Salvation for the race is along the lines of uplift from mental and physical weaknesses to full perfection in God's likeness. And while praising the Almighty for this generous Plan soon to be put into operation for the world at the Second Coming of Messiah and the establishment of his Kingdom (Acts 3:19-21), let us also note with joy our own privileges --our "high calling of God in Christ Jesus."

FERTILITY OF PALESTINE

Prof. Richard Gottheil, of Columbia University, the director of the American school of archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say in poetry it was at one time--"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the changes will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful in Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show.

If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enables them to grow and bear fruit.

PREDICTS GREAT FUTURE

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they will be changed; a new spirit is in the air, and in the government as well."

TO MAKE EDEN BLOOM AGAIN

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Wilcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

DISOWNS FANCIFUL SPECULATIONS

Brother W. H. Bundy has forwarded to us a mimeographed three-page article speculating in regard to time prophecies and implying that the writer has some foreknowledge of the contents of STUDIES Volume VII., and that his presentations are in line therewith. Brother Bundy is credited with having presented these fanciful interpretations. His letter below denies all relationship to the article.

As for the Seventh Volume, the Editor can assure the readers that nobody knows what its contents will be, for not a word of it has yet been written. While our hands are so full of important work, and while the Church evidently needs to study more deeply the Six Volumes already possessed, we cannot consider it to be the Lord's will to turn aside from work in hand and pressing, to take up the writing of the Seventh Volume. No doubt in his own due time the Lord will give us the time and everything else necessary for an exposition of Revelation, if it be his will that we should thus serve his Church.

Our advice to the dear friends everywhere is to accept nothing in a way of Scriptural exposition as ours, except what is published by our Society or over our signature.

Brother Bundy's letter denying the fanciful, prophetic interpretations, follows:

DEAR BROTHER RUSSELL:--

This is the fourth letter of this kind I have received lately and I feel that I would be glad to have some way of assuring the friends that I have no sympathy for speculations, but endeavor always to confine myself to the Scriptural teachings of the six volumes of SCRIPTURE STUDIES and THE WATCH TOWER. There is no foundation for thinking I ever presented such fanciful teachings suggested in the enclosed letter and I fear my name is confounded with some other Pilgrim. Can you recommend some way whereby I can clear myself, if you think it advisable? It grieves me to think any of his little ones could suppose I would act so unwisely and so contrary to your admonitions. I love you! God bless you! In much gratitude.

Your Brother, W. H. BUNDY.

====================

R4753 : page 37

REPLY TO CARDINAL GIBBONS' SERMON

[FROM THE "OVERLAND MONTHLY"]

CARDINAL GIBBONS' sermon, widely published, attracted a great deal of attention amongst Protestants as well as Catholics. What will Protestantism say to this? was the query. We have heard but one Protestant response, and that, properly enough, from the pen of the best and most widely known Protestant minister in the world-- Pastor Russell of Brooklyn Tabernacle, New York:--

PASTOR RUSSELL CONGRATULATES THE CARDINAL

It falls to my lot to respond to Cardinal Gibbons' sermon on "A Plea for United Christendom," in which he urges very forcefully that there is but one Church, and that, therefore, all Protestants should abandon their sectarian attitude and join the Roman Catholic Church. The reply falls to my lot, because, although I stand free and independent of all Protestant sects and parties, my brethren of the ministry in various denominations of Protestantism would find it rather awkward and difficult to acknowledge that there is but one true Church, and, in the same breath to acknowledge that their denomination is no more that one church than is any other sect.

I am very pleased with Cardinal Gibbons' kindly moderation in the handling of the subject. It contrasts very forcibly with the terrible times of the past, when Roman Catholics on the one hand and various Protestant sects on the other, waged an indirect and internecine strife to the death in the name of God and of our Redeemer and of righteousness. Surely what all intelligent people need is to abandon foolish prejudices, hypocrisies and superstitions of the past, and to come together as true followers of the Nazarene. Everything which points in this direction is to be appreciated, whether coming from the lips of Cardinal Gibbons or from others. Surely we should all desire the Truth, and desiring it, should seek it in God's Word, of which the Master said, "Thy Word is Truth."

AGREES WITH CARDINAL GIBBONS

I am pleased to say that I agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. Assuredly St. Paul rebuked the Corinthian brethren because they presented a divided front, saying, I am of Paul; I am of Apollos; I am of Peter, etc. St. Paul's reply to this was that it was proof or carnality, of fleshly minds, and proof of an unspiritual state. All Christians are coming to realize this--Catholic and Protestant--although it is but a few years since some claimed that sectarianism was a positive advantage; that it led to a greater zeal and energy in the Divine service than if all were agreed.

R4754 : page 37

All who are conversant with history understand what I mean when I say that God has been pleased to permit an illustration of--first a united Christendom, and, secondly, a divided Christendom. For long centuries there was practically but one Church in Europe, the Roman Catholic. The results were surely not at all that could have been desired. That unity of Church brought neither secular nor religious education, nor did it bring to the world the Millennium promised as the great desideratum of humanity. Rather in that long period we see that ignorance and superstition held the reins. During the last few centuries we have had the opportunity of testing the division of Christendom into various sects and parties. While the results are not satisfactory, while the condition is not what God's Word prompts us to desire and expect, this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

So, then, when we think of the Church, both Catholics and Protestants agree that we should not desire such a unity as prevailed during the period in history known as "the dark ages." The unity we seek and pray for is a knowledge-enlightened and more sanctified unity, which will not require to be maintained through the arm of civilized power, and the rack and thumb-screw and stake. Our prayers and desires should go up for the kind of liberty mentioned in the Bible--"the liberty wherewith Christ makes free"--"the liberty of the sons of God."

THE PERPLEXING QUESTION

So, then, dissatisfied with the sectarian divisions, and strife, and equally dissatisfied with the compulsory union of the past, and, convinced, nevertheless, that the Bible teaches the unity of the Church, we ask, How may this Scriptural unity be attained--the unity of the Spirit in the bonds of peace and love, which maintains its own liberty and grants the same to others? Where shall we find; how shall we obtain; by what process shall we accomplish this unity?

We agree with the Cardinal that our Lord speaks of himself in the Scriptures as the one Shepherd of the one flock of this Age and the Supervisor of the one fold. We agree that there is but the one Church, for whom the Master prayed during his dying hour--"That they all may be one in us." We agree also that the Apostle speaks of the one Church, likening it to a human body, over which there is the one Head, and of which all are members. We agree that there are not many bodies, but one; not many heads, but One. We agree, also, that there is but the one true Vine of the Father's right-hand planting, and that this refers to Christ, the parent stock, and to his true members, the branches. We agree, also, that as there is only one Lord, so there is but one faith, and, additionally, that there is but one baptism.

Agreeing with all these Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusions, that this one Church which Christ declared he would build upon the rock of Truth, and which would grow to a glorious temple composed of living stones, of which St. Peter was one, is the Roman Church, just as we disagree with our Baptist friends when they tell us that the Baptist Church is the one Church. Equally we disagree with our Presbyterian and Methodist, Lutheran and Congregational systems when they each protest that they fill these requirements--that they are the one Church.

Our contention is that every one who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration through Jesus, and who receives the begetting of the holy Spirit of God--all such are the brethren of Jesus and sons of God, whether they join the Roman Catholic, the Congregational, the Methodist, Baptist, Presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible--none of them is recognized by God. They are all human institutions--originated by men and maintained by men; sometimes good men and sometimes bad men have had to do with their organization and maintenance.

Indeed, we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominational walls or creeds. It is our contention that the various creeds of Christendom have been so many stumbling

blocks and hindrances to honest souls who sought their God and the light of his Word. True, they may have assisted in some particulars, as well as they may have done injury in other respects. All the same, none of these institutions has Divine authority. None of them is sanctioned by the Word of God, the Bible. They are one and all built upon false assumptions.

WHICH IS THE TRUE CHURCH?

According to the Bible we may all find the answer we are seeking--an explanation of what and where is the true Church. In the Scriptures it is described as "the Church of the First-borns, whose names are written in heaven." (Heb. 12:23.) Will our Protestant friends claim that their Church roll corresponds to that written in Heaven in the Lamb's Book of Life? Would Christian friends of any denomination dare to make such a claim? Most assuredly, No. We all realize that at very most the various sects and parties of Christendom are composed of wheat and tares, and that, so far as human judgment can discern, the tares are vastly in the majority.

The Scriptures declare that the Lord knoweth them that are his! The intimation is that no one but the Lord certainly, truly, knows which are the true sheep and which are the goats in sheep's clothing. We are exhorted not to judge one another. "Condemn not that ye be not condemned." Each heart is Scripturally exhorted to have its own fellowship with God, not through synods or presbyteries, not through priests or popes. Every branch is to be vitally united to the Vine; every Christian, every member of the true Church, is to be vitally united to Christ.

In that very parable our Lord declares that every branch in him that bears not fruitage of the Spirit in love, the Father will cut off from membership. Thus, from the standpoint of Divine wisdom and knowledge the Church of Christ on the earth is composed only of saints--only of those who have fled away from sin, who by faith have laid hold upon the Redeemer and who have consecrated their lives unto death in the Divine service--and of these only such as maintain this standing and bring forth the peaceable fruits of righteousness.

So, then, without attempting a personal identification of the branches of the Vine, we may surely know that they are very few. We may surely know that the nominal membership of the various sects contain comparatively few of these saintly ones, who alone have Divine recognition as being "the Church of the First-borns whose names are written in heaven"--fruit-bearing branches in the true Vine, living stones in the temple of God imbued with the holy Spirit, active members in the Spirit-begotten Body of Christ.

To this conclusion the words of Scripture agree, assuring us that "strait is the gate, and narrow is the way which leadeth unto life, and few there be that go in thereat." They assure us again that these favored few number not many great, not many rich or learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom. They assure us that this Kingdom class must all be footstep followers of Jesus; as he said, "If any one would be my disciple, let him deny himself and take up his cross and follow me, that where I am, there shall my disciple be." And again he said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

CHRISTIAN UNION NEVER LOST

From this standpoint we perceive that the great masses, Catholic and Protestant, are not, and never were, the Church of Christ; they deceive themselves. They have been children of this world, not spirit begotten New Creatures in Christ; they have not been living stones in the temple, not branches of the true Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires who misunderstood that great teaching of the Bible--that only the sanctified are in Christ Jesus, called to be saints. What has been done by these large numbers of well-meaning but mistaken people in the way of organizing churches, lodges, banks, etc., had nothing whatever to do with the great organization which God effected eighteen centuries ago, and which has persisted as a unit in the world ever since.

The true Church has never been divided, because each member of it is united with the Lord, the Head, and, through him, united to every other "member of his

Body, which is the Church," the "little flock." In this one Church, there has always been maintained one Lord Jesus, one faith, his Word of promise, one baptism--the baptism of consecration into his death--to suffer with him that, by and by, we may reign with him.

THE HIDDEN MYSTERY

Does some one say, Where is the history of this Church? We answer, in the language of the Apostles, that "the world knoweth us not, even as it knew him not." The world of Jesus' day were the professed religionists; yet they knew not the great religious Teacher

and Redeemer whom God had sent, and they crucified him. Similarly all the way down, the great religious teachers of the various systems have not known, have not recognized the "members of the Body of Christ" a bit more than the Jews recognized the Head of that Body.

This is the very point which St. Paul emphasized. He declares that the fact, as well as the philosophy, of the Church being members of Christ is to the world--both the religious and the irreligious world--a Hidden Mystery; it is outside of their philosophy, their theory, their understanding. Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, and all the faithful during the intermediate centuries were, and as some may yet be if an outward union be effected such as once prevailed--in the "Dark Ages."

COUNTERFEITING THE TRUE CHURCH

If now we declare that, to a certain extent, the true Church has been counterfeited, both by Catholics and Protestants, let no one take offense and suppose that we are wishing to speak unkindly. We do not charge that these counterfeits of the true Church were made knowingly or intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, not heaven-enlightened, misread the Word of God, misinterpreted it, and followed their misinterpretations.

Notice, for instance, the Roman Catholic Church. The average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny it, nor will any of the ecclesiastics. Their teaching, most explicitly, is that the Church is composed of the Pope and the other religious instructors, and that the common people are not members of the Church, but, as they style them, "children of the Church."

Thus, the Catholic Church appropriates to itself the words of Jesus respecting the "little flock," etc.; they apply those Scriptures to the clergy, and not to the congregation. This is the secret of Papacy's great mistake.

R4755 : page 39

In their ecclesiastical system they have a counterfeit of the true Church. And because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God whose names are written in heaven," will reign with Christ, therefore Papacy claims, on the strength of that promise, the right to reign with imperial power and heavenly authority over its kingdoms of earth. And it has been Papacy's endeavor to carry out this erroneous reasoning, and to make good its counterfeit of the true Church and her work, that has led to so many grievous difficulties, persecutions, wars, turmoils.

THE TRUE REIGN OF THE SAINTS

If Papacy has the counterfeit of the true Church and the counterfeit of the true reign, what does the Bible teach respecting the genuine? This: That the faithfulness of the unknown, disesteemed, rejected of men, saintly followers in Jesus' footsteps, constitutes their schooling, testing, preparation for a share in the Kingdom with Christ their Lord.

When the full number of the elect Church, predestinated of the Father, shall have been thus gathered out of the world and finally glorified--then the Kingdom to which they are heirs will be established, and they shall be joint-heirs with Jesus Christ their Lord, King of kings and Lord of lords. His Kingdom will rule the world, not by guns or swords, not by racks or burning at the stake and inquisitionary torments, but by heavenly power, which then will have full control of earth's affairs.

CHILDREN OF THE CHURCH

What our Catholic friends have is merely a foreshadowing --or, shall I use the harsher word counterfeit --of the Truth respecting the Church as a mother and certain children. The Scriptures teach that, in the new order of things, when Christ shall take to himself his great power and institute his Messianic Kingdom for the blessing and uplifting of mankind, he will have a Bride --the Church--"The Bride, the Lamb's Wife." (Rev. 21:9.) And the Scriptures further represent that the glorified Jesus, who is the heavenly Bridegroom, and the glorified Church, who is the heavenly Bride, will, figuratively, beget children. That is to say, all through the thousand years of the reign of righteousness the glorified Jesus will be the everlasting Father, or Giver of everlasting life, on the earthly plane to Adam, and all of his children who will accept it on the terms of the Kingdom. Then the Church will be the mother or nourisher and caretaker of all mankind to uplift them, instruct them, develop them, in the ways of righteousness--to bring as many as will prove willing up to the full perfection of human nature and life everlasting. All refusing this uplift and rejecting the grace of God will be destroyed in the Second Death. St. Peter tells us that their destruction will be similar to that of the brute beast that perisheth. --2 Pet. 2:12.

ARE THERE PROTESTANT COUNTERFEITS?

Although Protestants repudiate the Roman Catholic idea that the clergy alone constitute the Church, and that the people are the children of the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true of the Episcopal Church, which puts everything in the way of government into the hands of the clergy and treats the laity, to a considerable degree, as though they were children unable to comprehend spiritual things. The Methodist Episcopal Church follows closely in the same line of procedure. The Presbyterian and Lutheran systems also quite particularly differentiate the clergy from the laity, even though the laity be given some apparent recognition on the ecclesiastical boards. This is done usually for a reward or for the purpose of securing financial or legal advice. But the laity is not supposed to have an equal standing with the clergy in respect to spiritual things.

Congregationalists and Baptists and Disciples most nearly recognize an equality between the clergy and laity and that the entire Church of God, whoever they may be, are a Royal Priesthood. Yet even with these congregational bodies there is an attempt made to separate between clergy and laity, and to hold all the spiritual power and authority in the hands of the clergy. This is done along financial lines in the Congregational Church through the so-called Congregational Union.

In the Baptist Church the ministers combine in what is known as a Baptist Ministers' Association, which holds the reins over the people as parents over children, and tells them whom they may call for a Pastor and whom not--whom the Association is willing to ordain as their Pastor, and whom it will refuse. Thus the same spirit is manifested in all these earthly systems, and by it they are all distinctly differentiated from the true Church and her Scriptural regulations, which declare, All ye are brethren--and One is your Master, even Christ, and One is your Pope, or Father, even God.

ROYAL PRIESTHOOD COMPOSED OF SAINTS REGARDLESS OF DENOMINATION

So, then, we ask Cardinal Gibbons to consider with us the Scriptural teaching which we have presented, namely, that the Royal Priesthood is composed exclusively of saints, regardless of whether they belong to their clergy or laity, or are to be found elsewhere--"The Lord knoweth them that are his." We ask the Cardinal to consider that this one Church is indivisible; that the Heavenly Father is the Husbandman of this true Vine; that he does not suffer any to remain as branches, members, of the true Church unless they bring forth the true fruit of the Vine.

We ask the Cardinal to consider the Scriptural teaching that this saintly class, already vitally united with Jesus, is now the espoused virgin class mentioned by St. Paul (2 Cor. 11:3), and that they are waiting for the completion of their number, when the Heavenly Bridegroom, at his Second Coming, will receive them to himself in glory. By the power of the First Resurrection they will be changed in a moment, in the twinkling of an eye, and be with their Lord and be like him. Then, as the Scriptures declare, will come the marriage of the Lamb, "for his Wife hath made herself ready." And shortly after that will come the Messianic Kingdom and the Times of Regeneration mentioned by our Lord, when his faithful will sit with him in the Throne, and the regeneration of Adam's race, the giving to them of new life from the Life-Giver, will begin.

As for the great and prosperous human institutions which are more or less duplicating the Lord's Kingdom all over the world, these also, in the Scriptures, are called vines--the vine of the earth, in contrast with the Vine of the Heavenly Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. That the Lord will declare in his own season, but he tells us that the grapes borne by these vines--anger, malice, hatred, envy strife, evil-speaking, etc.--will overflow the wine-press of the wrath of God in the near future, and bring upon the world that great time of trouble, which all may see upon the horizon and which, the Lord declares, will be such a time of trouble as the world has never known.--Daniel 12:1; Matt. 24:21.

===================

R4756 : page 40

1911--THE MEMORIAL SUPPER--1911

AGAIN we are approaching the anniversary of our dear Redeemer's crucifixion; once more we remind our readers of the lesson which years have taught many of us, namely, that for some unexplainable reason the Lord's consecrated people experience special trials and testings at this particular season--corresponding to our Lord's time of heaviness and sorrow, and the time of special testing amongst the early disciples. It was shortly before he went up to

Jerusalem, foreknowing the crucifixion, that he explained it to the Apostles. It was then that he declared that only those who eat his flesh and drink his blood have life in them. Many of his close followers said, "This is a hard saying; who can receive it?" and walked no more with him.--John 6:60.

Shortly after, when telling the twelve of his approaching crucifixion, St. Peter brought upon himself a rebuke by saying, Far be it from thee, Lord. This thing shall not happen unto thee. But Jesus answered him, saying, Get thee behind me, Adversary, for thou savorest not of the things of God, but of the things of men. (Matt.16:22,23.) Your suggestions and advice are contrary to the Divine Program; it is necessary that the Son of man suffer sacrificially, that he might enter into his glory and accomplish his appointed work as the Savior of the Church and of the world--whosoever wills.

Later on, near the climax, we remember the special trial upon Judas, and how his love of money led him to oppose the anointing of the Master for his burial, and later on led him to sell that Master for thirty pieces of silver, and, later on, to betray him with a kiss. Still later we remember how all the disciples were disconcerted by the arrest of their Master and by his evident willingness to be arrested, so that they "all forsook him and fled." (Mark 14:50.) We remember how, still later, the noble St. Peter was overtaken in a serious fault and denied his Lord and Master, even with cursing.

Perhaps we partly imagine a parallel of testing on the Lord's people at this season of the year. And perhaps it is real and appropriate that the members of the Body of Christ should, in this particular at this season, have special trials, peculiar difficulties, testings of faith, obedience and loyalty.

THE LENTEN OR FASTING SEASON

It would appear that thoughts along the line above suggested came to others long ago and led to the appointment of the Lenten Season as a time of special fasting and prayer amongst the consecrated ones of the Lord's family. Certain it is that for long centuries this fasting has been in observance in the Roman Church, in the English Church, in the German Church, and, to some extent, in others.

Although with the majority fasting has become a mere outward form and ceremony, without heart appreciation, and, therefore, not pleasing to the Lord, nevertheless we believe that some fasted from the best of motives in olden times, and that some still so fast. It is not for us to judge and individually condemn anybody, yet many, we are sure, will confess to just what we have charged in an indefinite way. It is impossible, of course, for any laws or regulations to be made which will govern the heart--they can scarcely govern the flesh, even in the most casual manner.

We do not approve of set rules and laws governing such matters. The suggestions should be quite sufficient for all those who heartily desire to practise abstemiousness in respect to diet. We have the Master's suggestion that after his departure his followers would fast. Several instances of such fastings are recorded in the Scriptures, and these may be considered proper examples for the Lord's followers, none of whom are under law, under command, in respect to meats or drinks or other earthly ordinances.

A measure of self-restraint in fasting is valuable to us physically, as well as spiritually--and particularly in the Spring of the year. The stronger foods necessary for the cold weather of winter are less necessary, as the weather becomes milder. Much of the Spring sickness is undoubtedly due to over-eating and may be considerably corrected by the observance of a measurable fast--restraint from the eating of dainties and rich food. And when the system is clogged with over-supply of nourishment, the brain becomes more stupid, impairing the higher mental powers, and particularly including those which connect us appreciatively with heavenly and spiritual things.

We throw out these suggestions without any desire to put a yoke or a law upon anybody, but wishing each to fast and pray according to the dictates of his own conscience and to receive spiritual blessings according to the degree of his fellowship with the Lord in this and in every matter.

THE DATE OF THE MEMORIAL SUPPER

As we have previously remarked, our Lord gave no intimation such as many dear Christian people have imagined--namely, that the Memorial Supper should be celebrated weekly, monthly, bi-monthly, tri-monthly. Most evidently the Supper was instituted by all of the Jewish arrangements as an annual observance--to take the place of the Passover Type. There was a definiteness about the date of the type which would not necessarily attach to our celebration of the antitype. The type was intended to specifically mark the exact date on which our Lord would be crucified. Hence great particularity on the part of the Jews was appropriate. Now that the great fact of Jesus' death is a thing of the past, there seems not to be as great necessity for particularity as to the exactness of a day and an hour.

Hence we see no objection to the custom followed by Episcopalians, Catholics and Lutherans of celebrating the Friday and the Sunday nearest to the anniversary of our Lord's death and resurrection, as Good Friday and Easter Sunday. Indeed, something may be said in favor of their custom, as it permits the anniversary to harmonize with the days of the week. However, for over thirty years we have been accustomed to observe this Memorial--the nearest that we know to its exact anniversary, according to the Jewish reckoning of time--on the preceding evening of the 14th day of the Jewish Month Nisan. In view of this long custom, and the fact that some might not see clearly any advantage of a change; in view of the fact also that some might become confused and think that they were following an error, it is our preference. We advise, therefore, that the exact date, according to the Jewish calendar, be followed.

This year the new moon of the Spring Equinox appears March 30th, thus constituting it the First day of the First Month, Jewish time. Our Lord was crucified on the 14th day of the First Month, which this year will be April 12th. But the Memorial Supper, commemorative of his death, was celebrated on the evening preceding and therefore we, according to our previous custom, recommend that all, with one heart and one mind, unite in celebrating the great Redeemer's death on Tuesday night, April 11th, after six o'clock. Even then, of course, we will not all be able to celebrate at the same

R4756 : page 41

hour, because of differences of time; but the celebration will be very nearly at the same hour all over the world. The thought of this general fellowship will add to the joy and solemnity of the occasion. We recommend that all who love the Lord and are fully consecrated to do his will, even unto death, join in this celebration, which means so much to all of us.

It first of all reminds us of our dear Redeemer's sacrifice on behalf of his Church and on behalf of all the families of the earth. It reminds us, secondly, that we have vowed unto the Lord to walk in his steps, to suffer with him, to drink of his cup, to be baptized with his baptism of death. Of course, the breaking of the bread and the sipping of the cup, memorially, is far less important than our participation in the realities, of which they are merely a figure. We must in our minds and hearts feed upon the broken body of Jesus and realize by faith that we partake first of all, imputedly, of justification of our flesh through him and that, through him,

R4757 : page 41

comes all our hopes of a future life.

Secondly, as represented by his cup, we must share his sorrows, be partakers of the sufferings of Christ, fill up that which is behind of his afflictions, in walking faithfully in his footsteps--even unto death. The cup which the Father poured for the Master he drank. And by the grace of God we are privileged to share in his cup; for if we suffer with him, we shall also reign with him. And if we escape the sufferings of Christ and fail to become living sacrifices with him, we will thereby also be escaping the glorious privileges of his Kingdom.

We are giving this timely notice because some of our readers live in remote Australia and China.

====================

R4757 : page 41

LIFTED BY WHIRLWIND OUT OF SIGHT

EXPERIENCES OF ELIJAH THE PROPHET

--II KINGS 2:1-11.--MARCH 5.--

"Enoch walked with God and he was not."--Genesis 5:24.

THE Bible tells of three notable men who disappeared --God took them. One of these, Enoch, we are told, did not die. Another of them, Moses, we are told, died and was buried. Of the third one, the special subject of our lesson, it is not stated whether he died or not. But it is our understanding that he did die.

The heaven to which Elijah was taken by a whirlwind was the aerial heaven, in which the birds fly. His taking away after this manner was in order to complete the typical features of his life, as we shall see. That neither he nor Enoch went to heaven, in the sense of passing into the heavenly or spiritual state and into the presence of God, is clearly testified to by Jesus, who declared, "No man hath ascended up to heaven, save he who came down from heaven, even the Son of man." (John 3:13.) Although of Enoch it is declared that he was translated that he should not see death, it is not stated that he was translated to heaven. And our Lord's words assure us that he was not. Where he now is no man knows. We can merely by faith accept the fact.

The object served in the translation of Enoch probably is to show by and by that it was quite possible for God to have maintained our race in life perpetually--that only because of sin was it necessary for Adam and his family to die; that when sin and death shall be abolished by Messiah during his Kingdom, and when the willing and obedient of mankind shall have been brought to human perfection again, they will never need to die. The preservation of Enoch, an imperfect man, for five thousand years, by Divine power, will be an evidence to mankind and an assistance to their faith while the work of restitution will be progressing. Enoch himself is one of those Ancient Worthies who, during the Millennium, will be one of the "princes" or rulers in the earth, representatives of Messiah's invisible Kingdom. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."--Psalm 45:16.

ELIJAH A TYPE OF THE CHURCH

As Melchisedec (a King and Priest at the time) represented or typified the Church in glory, so Bible students understand that Elijah, the Prophet, typified or represented the Church in the flesh--this side the vail--from Jesus to the present. Thus long after Elijah's death God, through the Prophet, declared to Israel, Behold, I send you Elijah the Prophet before the great and notable day of the Lord, and if he do not turn the hearts of the Fathers to the children, and the children to the fathers, then the earth shall be smitten with a curse--a time of trouble such as never was since there was a nation. (Malachi 4:5,6.) John the Baptist, as the forerunner of Jesus in the flesh, typified this greater Elijah (the Church in the flesh), the forerunner of the Messiah of glory. As John the Baptist did not succeed in bringing the people into harmony with the fathers (Abraham, Isaac and Jacob, etc.), so likewise the Church in the flesh, as God foresaw, has not been successful in bringing peace to the world.

As John the Baptist's failure with Israel was followed by the overthrow of their national polity in A.D. 70, so, we believe, the failure of his antitype, the Church in the flesh, to bring in harmony and righteousness, is by Divine intention to be followed by the world-wide trouble which will humble man and prepare the way for the establishment of the Messianic Kingdom in power and great glory.

CAUGHT UP IN A WHIRLWIND

Many Christians have not noticed that there is not only a difference between the heavenly salvation, which God has provided for the Church, and the earthly restitution (Acts 3:19-21) which God has provided for the world, but additionally there are two distinct classes of the Church brought to our attention in the Bible. First, we have the faithful Royal Priesthood styled "The Body of Christ," of which Jesus is the Head. These have the promise that they shall sit with Christ in his throne and be judges of the world during the Messianic Kingdom. The other class of saved ones on the spirit plane, the Scriptures designate as a "great company, whose number no one knows." (Rev. 7:9.) These are different from the elect, whose number is positively fixed by Divine predestination --one hundred and forty-four thousand. As that company is Scripturally styled a "little flock" and a "royal priesthood," so the "great company" in the Bible is styled antitypical Levites. While the elect sit upon the Throne with Christ, this secondary class of the saved will serve before the Throne. While the saintly few will wear crowns of glory, the greater company of their brethren, before the Throne, will have no crowns, but instead have palms of victory. While the elect are the living stones of the temple of God soon to be brought together in the "first resurrection," to be the meeting-place between God and men for a thousand years, the "great company," the Levitical class, are neither living stones nor pillars in this Temple, though they will be blessed with the glorious opportunity of serving God in this Temple day and night.

Having located Elijah as the type of the "elect" class, Bible Students are inclined to consider Elisha as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the Church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class.

CHARIOTS AND HORSEMEN OF FIRE

If these interpretations of Elijah as a type be correct, the lesson is that the close of the Church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife--a cyclone.

The denouement will not be entirely unexpected, either by the Elisha class or by the sons of the prophets, who would represent here a respectable class of Bible students who have not made a full consecration of their lives to the Lord, and who will not be eligible to the heavenly condition as members either of the Elijah or the Elisha class.

===================

R4757 : page 42

ELISHA SUCCESSOR TO ELIJAH

--II. KINGS 4:25-37.--MARCH 12.--

> "The gift of God is eternal life through
> Jesus Christ our Lord."--Romans 6:23.

OUR lesson follows in order the one of a week ago. Elisha was with Elijah until the whirlwind separated them and took Elijah out of sight. His mantle dropped to Elisha and Elisha's prayer was answered that a double portion of Elijah's spirit might rest upon him and that he might take up, in a measure, the work of Elijah as a teacher. Using the mantle to smite the river Jordan, the same miracle occurred to him as to Elijah. He passed over safely. On the other side of Jordan he began his career as a prophet. At Jericho the supply of water came from a brackish stream, unpalatable and unhealthful. Elisha went to the fountain and there performed a miracle similar to the one performed by Moses at the Wells of

R4758 : page 42

Moses at Marah. To this day the spring is known as Elisha's Fountain.

Again we read that one of these "sons of the prophets," or students, died and that his widowed mother was in want and that the Prophet Elisha helped her to exercise faith. She had a cruse of oil, which increased in supply as she poured it from vessel to vessel until she had sufficient for all her debts. Several other miracles of a restorationary character are noted, the most prominent of which is related in our lesson, namely, the restoration of a boy to life and health. The thing connected with Elisha's experiences which has attracted to him world-wide attention and general reprobation was his cursing of forty-two youths. These were children in the sense that every person is by the Law considered a child until twenty-one years of age--they had been mocking Elisha, crying, "Go up, thou bald head." Your Master, Elijah, went up to heaven in a whirlwind. Why do not you go also? You are a bald head, or one who has lost his master. You are not fit to pose as a prophet nor to be compared to Elijah. (This is our paraphrase.)

Elisha did not swear at the children; when we read that he cursed them the proper thought is that he condemned them, just as Jesus said to some with most kindly art, "Woe unto you, scribes and Pharisees," etc. So Elisha pronounced woe or blight upon those youths of various ages who taunted him. He declared that something would befall them. Divine Justice would square accounts and vindicate him. Forthwith two she bears came upon the rabble, put them to flight, and forty-two of the mob were torn and wounded--more or less. Opponents of the Bible read into this that forty-two children were killed, but nothing of the kind is stated.

We are to remember that the Israelites under the leadership of their King Ahab and Queen Jezebel had been turned to idolatry, and that although the Prophet Elijah had re-established the true religion, the King and Queen and the majority of the people merely tolerated it.

The youths who had tiraded against Elisha were probably the young men and boys of Jericho, a hoodlum set ranging in years from ten to twenty, who had followed the Prophet, taunting him and, doubtless at the instigation of their parents, seemed to destroy his influence. The

Divine judgment following the Prophet's denunciation was doubtless intended as a just rebuke and a profitable lesson for those torn and for their parents and for all who heard about it.

ELISHA CONSIDERED TYPICAL

Our interest in this story of Elisha's experiences after Elijah was taken away increases as we consider the fact that he, like Elijah, was quite a positive and typical character. We have already intimated a correspondency between Elijah and the antitypical priests and between Elisha and the antitypical Levites of the Gospel Age. Elisha may also typify the Ancient Worthies, into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's Kingdom: "Princes in all the earth." From this standpoint we might think of Elisha representing the secondary class of the spirit-begotten ones first, and that his crossing of Jordan represents the death of this class of antitypical Levites. With this view the after progress of Elisha and his work of judgment and restitution already referred to correspond well with what we should expect at the inauguration of Messiah's Kingdom under the "princes." The healing of the water-spring would well represent the healing of the stream of Truth. For long centuries error and superstition, combined with Satan's great falsehood, Ye shall not surely die, have made the waters of Truth brackish, unpalatable, unhealthful. The putting of the salt into the Fountain or Spring symbolically represents the cleansing from untruth and error, through the co-operation of the Church in glory, which, while here, is appropriately styled, "the salt of the earth." The healing of the stream of Truth will come from the glorified Church, although it

R4758 : page 43

will come through the Ancient Worthies as a part of the New Covenant blessings then to come to the world of mankind through the Jews. This is also what St. Paul calls to our attention in Romans 11:25-33.

The "death in the pottage" will be effectually offset by the blessings of the Lord through his glorified Kingdom. The earth shall yield her increase. The wilderness shall blossom as the rose. Streams shall break forth in the desert. The blessing of the Lord will be everywhere--represented symbolically by the sons of the Prophets. These were some who separated themselves from the idolatries of their land and who gladly gave heed to the teachings of the Prophets, prophesying themselves, as their followers.

The blessing upon the widow's cruse of oil has symbolical signification, in proportion as we realize the value of the oil to the people of that time. It was not only a part of their food, but their general medicine and furnished them their light. What came through the prophets, therefore, is a very beautiful picture of restitution blessings, which may be expected in due time and which will come to all the worthy.

The restoration of life to the dead is to be one of the great features of the New Dispensation--Messiah's Kingdom. And this power will be exercised doubtless through the "princes" of that time, typified, we believe, by Elisha. Those most to be favored will be those who will most thoroughly appreciate and best receive the "princes," represented by Elisha, even as the parents of this child whom Elisha raised from the dead had made gracious provision for the prophet's comfort.

The judgment upon the opposers of the Elisha class, typified by the tearing of the forty-two, would seem to tell of disciplinary judgments which, during Messiah's Kingdom, will be promptly executed against all opponents of the Divine arrangements. The assurance of the Scriptures is, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness"; "Judgment shall be laid to the line and righteousness to the plummet."

====================

R4758 : page 43

DEFEAT THROUGH DRUNKENNESS

--I. KINGS 20:12-21.--MARCH 19.--

"It is not for kings to drink wine; nor
for princes strong drink."--Proverbs 31:4.

TODAY'S lesson recounts an invasion of the land of Israel by King Benhadad, over-lord of Syria, who had under him thirty-two kings of Syria and a large army of invasion. Warfare in those days, of course, was very different from what it is today. The numbers in conflict were fewer and their weapons inferior. Their motive was plunder. They would take back with them, not only the gold and silver and other valuables but fruits, grains, etc.

Our day witnesses a considerable advance along the lines of diplomacy. Wars and invasions now are always based upon some philanthropic motive--to free people from bad government, or to compel them to pay their debts, or to open up their country to civilization, or to give them more responsible and representative government, or greater freedom of religion. Robbery and pillage, by an invading army, are reprobated. Whatever is taken from the conquered people must be obtained in a different manner--by the levying of an indemnity fund, amounting to far more than could be stolen by the looting processes. All this speaks to us of a higher moral sense, even though much relating to it be hypocrisy. The very need for the hypocrisy implies that, with a considerable number, there are qualms of conscience on the subject.

THE BATTLE WAS THE LORD'S, AND OF COURSE HE WON

Benhadad sent his demands to King Ahab saying, "Thy silver and thy gold are mine; thy wives and thy children, even the goodliest of thine." King Ahab, recognizing the greatness of the army and his own unpreparedness for resisting them, answered, "My Lord, O King, according to thy saying, I am thine, I and all that I have." But when the invader broadened his demands and included with it the wealth of all the nobles of Israel, their wives and their children, etc., resistance was aroused and the message went back that the additional demands would not be granted. Thereupon the invaders set the battle array against the walls of Israel's capital, Samaria.

At this juncture God sent a Prophet to Israel's King, informing him that he would deliver the invaders into his hand and give him a great victory. The astonished Ahab asked by whom would the battle be waged against the host. The answer was that at the command the princes of the provinces should fight under Ahab's direction, supported by the militia. By this signal victory God would demonstrate his power by protecting the nation with whom he had made the Law Covenant. He would revive their faith and loyalty.

The Divine order was followed. Two hundred and thirty-two princes, or chiefs, of the people at noon passed out of the gates of the city, followed by seven thousand militia--a small number wherewith to meet a host. Apparently this was poor generalship; but the Lord was the General and overruled the results. King Benhadad and his associates had been drinking and were amused by the sallying forth of the battle army from the gateway. The Syrians were ordered to capture the men alive.

R4759 : page 43

But this they did not do. Soon the Syrian forces were in disorder and completely routed. Humanly speaking, the battle was lost by Benhadad's over-confidence, and particularly by his indulgence in intoxicating liquors.

LESSONS WHICH WE MAY DRAW

The honest, the holy, the reverential of mankind, who seek peace and righteousness may be likened to Israel, to God's people. Benhadad and his thirty-two kings and their armies would correspond to Satan and his various hosts of unrighteousness. We may name these hosts as we please. To some, one portion, and to others, other portions of these hosts are the more reprehensible.

Many of these kings may represent various trusts which, by manipulation of life's necessities, are attacking the welfare of the people. Others of these kings may represent political grafters. Others may represent various vices which prey upon the public, including intemperance. The forces thus set in battle array against the public are appalling, especially when the wealth at their command is considered.

The demands of these various "interests" come first upon the honorable and well-meaning public servants. These, like Ahab, would be inclined to submit, even ignominiously, if thereby the public would be safeguarded. But when the demands broaden, and it is evident that general pillage is the intention, the voice of the Lord

R4759 : page 44

should be heard and heeded, and a stout resistance should be made.

As with Ahab, the resistance should not be defensive merely. The call is for the princes, the chiefs of the people, who love righteousness, to go out first to do battle with all iniquitous invaders of the rights, happiness and interests of the people. And these princes or leaders who stand for righteousness should be ably seconded by all the courageous and efficient of the people who love the same standards.

KING ALCOHOL RECENTLY SUFFERING NUMEROUS DEFEATS

Every man and woman should have positive convictions respecting every question of right and wrong, and they should have the courage to take their stand on the side of right. Christians, of course, should expend their activities mainly along the higher lines, which others do not so clearly see and could not so well serve. But in every question of right and wrong, equity and inequity, every child of God should be a positive force for righteousness.

Amongst the most powerful foes of righteousness is King Alcohol, who has recently been suffering numerous defeats and admits being badly crippled and fearful.

Not long since the streets of Chicago witnessed a novel parade, which at first was headed by General F. D. Grant, Major-General of the United States Army. Later he withdrew from the ranks and reviewed the marchers for nearly two hours, frequently doffing his hat. The General evidently wished to give his moral support as against drunkenness.

The Springfield Republican, commenting, said, "The sudden and unexpected prominence of General F. D. Grant, as a possible Prohibition candidate for the Presidency, is explained by his alleged statement in an interview, 'If I could, by offering my body as a sacrifice, free this country from this fell cancer, the Demon Drink, I would thank the Almighty for the privilege of doing it. If I had the greatest appointive power in the country, no man would ever get even the smallest appointment from me unless he showed proof of his absolute teetotalism.'"

===================

R4759 : page 44

MELCHISEDEC AND AARON AS TYPES

THERE was really but one priest--the High Priest. The under-priests were merely representatives of the High Priest. So with Christ, the Great Priest of the future. The association of the under-priests with the Lord recognizes him as the Head and the under-priests as his members, and the "great company" as the servants of this Great Priest.

God's work for the world is future. The only work yet accomplished is the providing of the priesthood and the qualification of the Great Priest and his members and his servants for the work of instructing, healing and uplifting mankind during the thousand years of Messiah's reign.

During the Gospel Age the getting ready of the Great Priest, Head and members, has required of them sacrifice. As the Apostle declares, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable." The sacrifice of the Head was acceptable because of his perfection. And all the sacrifices which he subsequently offers, represented in his members, are likewise acceptable to the Father, because the merit of the Head Priest is imputed to the other sacrifices.

THE AARONIC PRIESTHOOD CONTRASTED WITH THE MELCHISEDEC PRIESTHOOD

Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ--Head and Body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the Body completed.

The work of the Priest may be viewed from these two standpoints. His sacrificing is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the Priestly Office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy Justice on behalf of the sins of the world, in order that, as the Glorified Priest, he may have the full right to stand as Mediator between God and mankind--to bless the latter and uplift them during the thousand years of his reign as the Melchisedec Priest--a priest upon his Throne.

The Apostle declares that Messiah is a Priest after the order of Melchisedec, and not after the order of Aaron (Heb. 7:21); for if he were on earth, he could not be a priest. The significance here is that Jesus, being of the Tribe of Judah, and not of the Tribe of Levi, could not have served as a priest under the Mosaic Law, which gave this office to Aaron and his sons forever. Aaron and his sons, however, as a priesthood typified the preparatory feature of Messiah's priesthood--the sacrificial preparation. Messiah's claim to priestly functions is not, therefore, to be expected from the Aaronic line, for the Scriptures expressly declare, "I have sworn; I will not repent; Thou art a priest ever after the order of Melchisedec." (Heb. 7:21.) The Priest here referred to is the glorified Messiah, Head and Body, at the conclusion of this Gospel Age, when the consecrating and sacrificing will be at an end and the glorious Priestly Office, serving the world of mankind, will begin.

R4760 : page 44

GOD'S PERFECT PEACE

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase.
Perfect; yet it floweth fuller every day;
Perfect; yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

"Hidden in the hollow of his blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry toucheth spirit there.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest.

"Every joy or trial cometh from above,
Traced upon our dial by the Sun of love.
We may trust him solely, all for us to do;
They who trust him wholly, find him wholly true.
Stayed upon Jehovah, hearts are truly blest,
Finding, as he promised, perfect peace and rest."

==================

R4759 : page 45

TAKING HEED TO OUR HEARTS

"Let all bitterness and wrath and anger and evil speaking be put away from you, with all malice."--Ephesians 4:31.

THIS list of dis-graces seems to have a connection or relationship, the one to the other, and usually, it is presumed, the relationship is inbred. The Apostle speaks in one place of a danger of having a root of bitterness spring up, and thereby many being defiled. In this case he seems to indicate how defilement grows from such a root of bitterness, and what would be the evil results from permitting such a root to grow. Bitterness is frequently represented by brackish water--not pure water, but alkaline, unpalatable. In the text under consideration it seems to represent first the heart condition. And so, if the fountain become defiled or impure, the thoughts, words and actions will be impure--brackish.

The thought seems to be to take heed to our hearts--not to have an ungenerous sentiment. And if such intrude, it must be immediately repulsed, just as we would resist anything contagious. And so we must resist everything of bitterness of spirit, not only anger toward a person, but even a disposition to criticize, or find fault with anything he would do. This is the place to watch our hearts. As soon as the bitter spirit has found place, all the faults of that person will be exaggerated and all his good qualities minimized. Then would come an angry feeling, a bitter spirit of opposition. The angry feeling persisted in would immediately lead to hatred for the individual.

The person would not merely feel indignant, but the feeling would grow to a positive dislike. It is the growing of a feeling of bitterness which will develop into a plant which will do much harm. Next would come the disposition to speak evil of that person. Naturally that which people do not love is that which they hate. And then comes the condition of malice, a resentful feeling--

R4760 : page 45

not only willingness to speak evil, but a willingness to do them some injury, and to feel glad if some injury befalls them. And thus the evil goes on.

The influence of all this is to stifle the New Creature, to mortify the New Creature. As every victory of the spirit over the flesh is a victory of the New Creature over the old creature, so any victory of the flesh over the spirit is a victory of the old creature over the New Creature.

THE SCRIPTURES ARE A MIRROR

To get a proper view of ourselves seems to be a most necessary thing to any reformation movement in connection with ourselves. It was not until we saw ourselves without strength that we appreciated the great offer of God to draw us to himself, reconciling us through the merit of his Son. The Scriptures are a mirror. So if we are living in the right attitude it will be proper to take a look into the mirror every day and see what manner of persons we are. Our Lord's prayer is, "Forgive us our trespasses, as we forgive those who trespass against us."

We are to be in a right attitude of mind. The very suggestion, Is there anyone against whom I have trespassed, or who has trespassed against me, ought to be enough, so that if we find any trace of unforgiveness we should eradicate it, put it away. The roots of bitterness would not only be put away, but hindered, if the very first sign of such a feeling were heeded and dealt with. If any one found that he had gotten into such a condition of heart, he should think, How does the Lord view such a condition; how impossible it would be for him to have love for one who has such a disposition? Anyone who really loves God would be so shocked at the picture he would thus get in the looking-glass of God's Word that he would immediately want to ask forgiveness and go forthwith to the one he had wronged. If the wrong had proceeded to anger, evil-speaking, then this should all be overcome, nullified. If the matter had gone so far, and no one else knew it, then this would be the end of the matter.

But since anger and bitterness are entirely out of order, the flesh should be humiliated in some manner. For instance, on going to the person one had been acting bitterly against the latter should be told that he had thought bitterly of him, but that he should have left the matter in God's hand. It is our belief that some make a mistake in not giving themselves a correction in righteousness. "Well," they may say, "I will stop it and not do this thing again." When that is done, it is our opinion that the flesh is being fostered and encouraged. A special blessing comes to those who chasten themselves, judge themselves. As the Apostle says, "If we would judge ourselves, we should not be judged of the Lord."--I Cor. 11:31.

In this connection we are reminded of the story that is told of a man who was driving along the road and saw a beggar and then said, "I will give this man twenty-five cents; it is Christmas morning." Then he thought, "I won't; I will give him a penny." As this thought came he thought how mean he was. He thought that he should have given him the quarter, should have allowed the generous impulse to have sway. Then he said to himself, "Give that man a dollar--make it four-fold." So he gave him a dollar, and was out seventy-five cents.

Using that same principle or illustration, we believe that it is most advisable for the Lord's people to judge themselves--not after the manner of our Catholic friends, who would say, "Now go and pray so many hours," or, "Wear something uncomfortable," or "Take a whip and lash your back." But it would be wise to judge ourselves in a more rational way. A certain kind of penance tends to produce fruit of an acceptable kind.

===================

R4760 : page 45

INTERESTING QUESTIONS

Question.--In Romans 5:18, we read, "As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." When will this "free gift" be applied for all?

Answer.--Aside from the "household of faith," dealt with in this Gospel Age, we understand that this free gift will come to the world in the next--the Messianic--Age, but that, as a gift, it will have certain conditions attached to it, just as the gift of grace to the Church has certain conditions attached to it. In our case, it is to take up the cross of sacrifice and follow our Head; otherwise, it does not apply to us. But for the world after the close of this Age, the great High Priest will appear in the presence of God and will sprinkle the blood upon the mercy-seat a second time; and that, so far as Jesus is concerned, will fulfil all demands of Justice, and the whole world will be turned over to the Redeemer.

The method by which he will bestow this great gift is a matter that is associated with responsibility. We are guaranteed that a full opportunity will reach all, but that opportunity will be under the terms of the New

R4760 : page 46

Covenant for the blessing of all the families of the earth. It will be first applied to the Ancient Worthies; they will get the blessings and privileges of the New Covenant immediately. After that it will be, "to the Jew first," because for his long waiting for such a Kingdom, and his waiting for such a Kingdom will be rewarded with the joy and blessing which he will at that time enter into.

However, it will not stop with the Jew; but all mankind will be privileged to come into these blessings, and thus they will be blessing themselves through the Seed of Abraham. While it is true that the Seed of Abraham will bless the world, this is particularly true of the Spiritual Seed which will bless all; yet the strict reading of the text would imply that "In thy Seed will all the nations or families of the earth bless themselves." They will bless themselves by coming under the New Covenant arrangements; just as the Jews were not blessed by the Covenant which Moses mediated, immediately after they said, "All these things will we do," but not until they came voluntarily under its terms; so, the acceptance of the New Covenant by whosoever will accept it and will comply with its conditions, will ensure to them eternal life--and this they will get only by obedience to that Covenant. Thus the gift which they receive will not be their gift at once, as with the Ancient Worthies. It will be their gift and will be attainable as they come into harmony with the Lord during the thousand years of Messiah's reign by their compliance with the terms of the New Covenant.

Question.--When will the obedient of the world be entitled to eternal life and when will they receive it?

The obedient of the world will get their life under the terms of the New Covenant, and will begin to receive it just as soon as they begin to obey; in proportion as they do this they will get a little more and a little more life, and so on. The whole thousand years will be for the purpose of giving life to the world and they will receive more and more of it as they progress in the right way: "He will swallow up death in victory." --Isa. 25:8.

It will be a gradual work; as they come into the terms of the New Covenant they will be blessed with life: "The man which doeth those things shall live by them." (Rom. 10:5.) They will come to perfection gradually, as they keep the Law. There will be no death there; there will be no occasion for death. But as Adam needed to be tried and to be tested, so will it be with those who reach the end of the Mediatorial reign; they will be tested as to whether they are worthy to keep this life. God applies the various temptations or tests so as to demonstrate whether or not they are worthy of eternal life; and all who do not give way under the testing, "shall not perish, but have everlasting life."--John 3:16.

R4761 : page 46

Question.--Is Christ the Advocate for the "great company," as well as for the "little flock"? If so, will he be the Advocate of the "great company" during the time of trouble, until they shall have been made white by the blood of the Lamb?

Answer.--Yes. The "great company" is part of the Church of the First-born. In the type, the "passed-over" ones, the Church of the First-born, were represented in the whole family of Levi. They took the place of Israel's first-born, who were spared through the blood of the lamb.

We keep our garments unspotted by the blood of the antitypical Lamb--"the blood of Jesus Christ, which cleanseth us from all sin." Evidently "the great tribulation" through which the "great company" will pass will take place before the Mediator takes the Kingdom, hence they are not now under him as a Mediator, but must be under him while he is now holding the office of Advocate.

The "great company" are not distinctly recognized anywhere, save in an incidental way. For instance, when Rebecca became the bride of Isaac, her two maids also became part of the family; but no particular notice is taken of them. In connection with the Church, it is stated that those that followed her are her servants. This is particularly shown in the illustration given in Psalm 45.

TRIBULATION--THEN EXALTATION

Question.--Are the Lord's people more awkward than others, more quarrelsome, or more injurious to their neighbors that they should have tribulation; or why does the Lord say, "In the world ye shall have tribulation"?

Answer.--We believe the Lord's own answer to the question is that himself and all of his true followers would have tribulation in the world because "the darkness hateth the light." We do not mean that all but the saintly are vicious or unkind. We know that there are many well-intentioned people. The thought is that there would be such inharmony between God's people and those of the world that there would be continual disapprobation manifested by the worldly toward the saintly. Some of the world would hate righteousness while others would be so out of sympathy with the light that they would not give God's people the defense or assistance which they would otherwise be willing to give.

We think it quite true that those who are looking for the coming Kingdom must expect their peace, not from the worldly, but from another quarter. "In the world ye shall have tribulation." We also believe that part of our tribulation in the world is because we are being more and more transformed; hence we do not find the satisfaction in the world that we otherwise would and that others find. Our chief business is to keep our bodies under and restrain our natural appetites. The opposition of ourselves --the warring against our human nature and the misunderstandings of others--all these combine to make our tribulation in the world.

FIGHTING THE GOOD FIGHT OF FAITH

Question.--What is the connection between the first and the latter part of this text, "Be of good cheer; I have overcome the world"?

Answer.--We have before us a very remarkable proposition in the Lord's call. We are called to be children of God, sons of the Highest, joint-heirs with Christ, his Son, in the Kingdom work. Instead of this bringing us great honor among men in the present life, it brings the very reverse--persecution, tribulation. God's people have persecution because they have consecrated their lives to him. The tribulation would naturally lead them to disappointment and to feel that God's favor is not with them.

Hence it is quite necessary for them to have some such encouragement as the words of our text, as though the Lord had said, Do not allow these tribulations to make you discouraged; remember that I am the Captain of your salvation; remember that I have gone before you; remember my degradation before obtaining a share in this Kingdom; remember that although entirely without sin I endured great contradiction of sinners against myself. These things should be an assurance to you of the greatness of the coming Kingdom; that the glories far outweigh any sacrifices you may endure. Furthermore,

R4761 : page 47

in every trial and difficulty you may have my succor. In every tribulation I will provide a way of escape. Fight a good fight. Think of the joys and honors and privileges which will be yours if you are faithful to the end. "We shall be kings and priests unto God and reign with Christ a thousand years."

WHICH WEARS THE ROBE?

Question.--Is the robe of Christ's righteousness worn by the New Creature or the Old Creature?

Answer.--The answer can be approached from either standpoint; for instance, we might say that the New Creature needs no robe, never having sinned, but that the flesh, which is imperfect, needs the robe as a covering for its blemishes.

But while the answer is correct it would not be correct to say that the Old Creature needs the robe, for those who wear the robe are dead as Old Creatures, and have their standing with God only as New Creatures, "Old things have passed away; behold all things have become new."--2 Cor. 5:17.

So, then, it is the New Creature only that is recognized of God, and invited to the wedding, and granted the wedding garment, the robe of Christ's righteousness. The New Creature needs this robe, not for itself, but as a covering for its flesh. The fleshly will is dead, but the fleshly body is the New Creature's only body at the present time while it waits for its new body in the "first resurrection." "Reckon ye your bodies dead indeed unto sin, but alive toward God through Jesus Christ."

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study IV., V.--The New Creation Predestinated.
--The Organization of the New Creation.

MARCH 5

(26) Apply illustration of the "King's Own" to the New Creation. P. 179, par. 2.
(27) To what were these foreknown ones (Rom. 8:29) predestinated? to escape eternal torment? P. 180, par. 1,2.
(28) What is God's purpose in calling the New Creation, and what qualifications does he require? P. 181.
(29) Explain why Romans 8:28-30 is so generally misunderstood and give the proper interpretation of this passage. P. 182, par. 1,2.
(30) Paraphrase the Apostle's argument in Romans 8:31,32, P. 183.
(31) What is the argument in Romans 8:33,34? P. 184, par. 1.

MARCH 12

(32) Is it possible for anything, or any other creature, to separate us from the love of God and our Redeemer? P. 184, par. 2.
(33) Who alone can separate us from that love?
(34) In the "making of our calling and election sure" what three important steps belong to God? P. 185, par. 1.
(35) What important steps must be taken by the elect? P. 185, par. 2.
(36) How may we analyze the essential heart-likeness to God's dear Son? P. 186, par. 1.
(37) Show how the fruits of the Spirit, mentioned in Gal. 5:22,23, are but different manifestations of Love. P. 186, par. 2.
(38) What was our attitude in starting upon the race-course for the prize of the High Calling? P. 186, par. 3; P. 187, par. 1, first part.

MARCH 19

(39) How does our experience in the race differ from our Lord's? P. 187, par. 1, last part.
(40) If we divide the race-course into four quarters, what would be our attitude toward the Mark (love) in the first quarter? P. 187, par. 2.
(41) What is our attitude when nearing the second quarter? P. 187, par. 3.
(42) How do we designate the third quarter? P. 188, par. 1.
(43) What is the fourth or final quarter mark of our race?

P. 189, par. 1.

(44) What is the climax of perfect love, and when should we expect to reach it? P. 190, par. 1, first part.

MARCH 26

(45) When will our experiences begin to correspond with our Lord's? P. 190, par. 1, last part.

(46) What will be the nature of the temptations or testings after we have reached the Mark? P. 190, par. 2.

(47) Name some of the evidences that we are the children of God. P. 191, par. 1.

(48) How should we recognize each other as members of the New Creation? P. 191, par. 2.

(49) What warnings and encouragement are found in Matt. 24:24? P. 191, par. 3; P. 192.

(50) Cite a good illustration of the necessity for effort and overcoming in the character-building required of the New Creation. P. 192, par. 2.

===================

R4761 : page 47

BROTHER RUSSELL'S FOREIGN ITINERARY

NEW YORK, LONDON, BERLIN, ETC.

Leave New York Tuesday, March 7th, 9 a.m., steamer Prinz Friedrich Wilhelm; arrive Plymouth about 13th or 14th.

London--March 19 (Sunday), at London Tabernacle; subject for public discourse, "Two Salvations, But No Second Chance."

March 20 (Monday), leave for Barmen, Germany.

Barmen--March 21 (Tuesday), arrive prepared for meetings according to times and trains; leave at night for Vienna.

Vienna--March 22 (Wednesday), afternoon or evening meeting; one for Jews.

Budapest--March 23 (Thursday), one or more meetings for Jews; leave on night train for Lemberg.

Lemberg--March 24 (Friday), one or two meetings for Jews; leave at night for Berlin.

Berlin--March 25 (Saturday), arrive at Berlin; possibly evening meeting.

March 26 (Sunday), two services at Berlin; one for Jews; leave on night train for Copenhagen.

Copenhagen--March 27 (Monday), hold two meetings; leave on afternoon boat for Stockholm.

Stockholm--March 28 (Tuesday), hold two meetings; one public and one for the interested; leave at night for next two appointments.

London--April 2 (Sunday), meeting at "London Tabernacle" at the regular hour; evening meeting at Royal Albert Hall.

Edinburgh--April 4 (Tuesday), two meetings, both under

auspices of International Bible Students Association.
Glasgow--April 5 (Wednesday), two meetings, under the auspices of the International Bible Students Association.
Belfast--April 6 (Thursday), meeting under the auspices of the I.B.S.A.
Dublin--April 7 (Friday), meeting under the auspices of the I.B.S.A.
London--April 9 (Sunday), meeting in the "London Tabernacle" at usual hour; night meeting at Royal Albert Hall.
April 11 (Tuesday), in "London Tabernacle"; Memorial Supper celebrated at 7 p.m.
April 13 (Thursday), take night boat for Lens, France, via Dover-Calais.
Lens, France--April 14 (Friday), I.B.S.A., etc.
Denain, France--April 15 (Saturday), near Valenciennes; return at night to London.
London--April 16 (Sunday), "London Tabernacle," two services.
April 23, "London Tabernacle," two services.
April 26, depart from London, Waterloo Station, at 9:25 a.m. for Southampton and steamer Kron Prinz Wilhelm, due to arrive at New York May 2.
Time will be apportioned to Liverpool, Manchester and sundry other large cities; timely notices will be sent.

===================

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages." gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: In German, five vols; in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, four vols.; In Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

===================

SEMI-MONTHLY
VOL. XXXII FEBRUARY 15 No. 4
A.D. 1911--A.M. 6039

CONTENTS

Views From The Watch Tower........................ 51
  Danger Point in Germany Near.................. 51
  Presbyterian Ministerial Unbelief............. 52
  The Mark of This Age.......................... 52
  Debts of the Civilized Nations................ 53
Zionism in Prophecy............................... 54
What Christ, as Our Advocate, Imputes............. 54
  Our Lord's Righteousness as a Man
    and His Right to Human Life in
    Hands of Justice............................ 55
"Love Not the World".............................. 56
The Love to Be Desired............................ 57
Can Evil Befall the New Creature?................. 58
A Holy Nation Pictured............................ 59
General Naaman's Leprosy Cured.................... 60
Surrounded by Heavenly Hosts...................... 61
Divine Love's Consummation (Poem)................. 62
What "Corrupt Communication" Signifies............ 62

Some Interesting Letters.......................... 63

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

BROOKLYN, N.Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the

Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

PLEASE ACCEPT BRO. RUSSELL'S THANKS

Brother Russell's birthday brought a shower of telegrams and loads of letters and cards. He highly appreciates these evidences of the love of the dear friends in every quarter. He would have delight in answering each personally, but the interests of the general work forbid. He requests that the dear friends accept THE WATCH TOWER twice a month as his answers to their letters.

"EVERYBODY'S PAPER"

This title will take the place of PEOPLES PULPIT for use in announcing Pilgrim Meetings and for the "Bible Extension Course," of which we have advised all INT. BIBLE STUDENTS CLASSES. The PEOPLES PULPIT will continue. Reply to Cardinal Gibbons will appear in it.

PEOPLES PULPIT (1911) VOLUNTEER MATTER

This year's Volunteer Matter, we believe, will be equal to, if it does not excel, that of any previous year in its effectiveness for the dissemination of Present Truth. We are placing printing orders in various parts of the country for the quicker and less expensive filling of your orders.

We trust that the different classes and individuals desirous of promoting this service will send us in promptly memorandum of the total amount they promise to use prudently, wisely, free.

Give address very explicitly. We will divide the total order when large into two or more shipments, and advise you fully.

===================

R4762 : page 51

VIEWS FROM THE WATCH TOWER

DANGER POINT IN GERMANY NEAR

YEARS ago the German Emperor, although ostensibly the Head of a Protestant Church, found it necessary to conciliate the representatives of the Centrist-Catholic Party, which previously had been decreed by his Government to be the "powers of darkness." By now the Socialists and other radical parties in Parliament are numerically so strong and so opposed to the Kaiser's schemes that his Government policies would fail without the Catholic support.

Socialists in the Reichstag (Parliament) twit the Emperor and the Catholics with the suggestion that as the Catholics were once officially known as the "powers of darkness," and opposed to the Government which represents the Divine will, so their coming into power with the Government should be understood as a return of Divine favor toward them; and that now that Socialists are coming into power, this should be regarded by the Emperor and all as the latest manifestation of Divine will.

The Emperor is seeking to impress the people with the thought that they are his subjects, and that he is responsible to God for their government. Thus politics and religion are more strongly than ever united. And the Pope's wishes become practically the law in Germany.

Meanwhile the present Pope is asserting himself against what he styles modernism--Higher Critical Infidelity, etc. He has recently issued an edict that all ministers of the Catholic Church shall be examined and sworn as respects their loyalty to the Bible and to the Church of Rome--the tests extending even to theological students, and requiring of them an oath annually.

The Catholic priests of Germany receive support from the German Treasury, as do the Protestant ministers. The latter are resenting the Pope's demands, while the Emperor inclines to support them. Thus a new cause of friction is introduced into German affairs. The Emperor must stand by the Catholic party in Parliament, in order to have passed his schemes for a great navy and militarism in general.

The Socialists and Liberals in Parliament are demanding separation of Church and State, such as we have in the United States; such as has recently been established in France and Portugal.

The conflict between Parliament, the law-making body, and the Emperor and his Executive Board of Administration of Government grows in intensity. The Emperor's pronouncement that he reigns not by the will of the German people, but by the grace of God, is publicly declared in Parliament to be an attack upon the people and their Parliament. The theory opposed to the Emperor is that he holds his authority in the State of Prussia by the gift of the people there, and that his title as Emperor of all the Germans came to him from the German Parliament, which, having created him an Emperor, is his Superior and fully qualified to take from him the Emperorship, and, if it choose, to create a Republic.

Dr. David recently declared in Parliament that the Kaiser had written into the "gold book" of the German people, as intended for eternity, the message, "by Divine right I am King; hence, am responsible to the Lord alone. The weighty responsibility, therefore, which the King bears for his people gives him the right to expect faithful co-operation on the part of his subjects."

"But," said Dr. David, "we are no subjects. We are free citizens of a State. The people gave the Prussian King his crown in the battles of liberty, and, as for the crown of the Empire, the matter is clear that the Kaiser received it from the Reichstag" (Parliament).

Another representative, Ledebour, said that German citizenship is standing face to face with a question of destiny. "Perhaps this question is being raised for the last time," he continued...."We could fight our battle alone, and the result would be that all the men of people's parties who disdain the Divine right of kings, etc., would ultimately come on our side. If we (Socialists) fight together with you (Liberals) we will still maintain our aims. We hold fast to our Republican demands. As in other lands, so in Germany. Republicanism must be fully developed. The spirit of the times, which the Kaiser had declared pernicious, must be victorious. ...If you will fight with us, we will ultimately win. And if the world were full of devils, we would, nevertheless, succeed."

The approaching issue in Germany is equal and unlimited franchise to rich and poor alike. The Socialists believe that this point gained will mean a peaceable revolution in Germany. Others fear that rather than permit the Parliament to be thus freed from the imperial control, the Emperor, acting upon his claim of Divine right to reign, would put the country under imperial law without a Parliament, and reign as an autocrat. It is further feared that such a move would mean civil strife, anarchy, bloodshed. All seem agreed that the issue between the Kaiser and the people cannot long be deferred of solution.

R4762 : page 52

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist Party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a Social-Democrat of the Prussian Diet, in an address delivered in the United States recently, said that the conditions in Germany were such as might cause the German Crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.'"

CONCEPTION IN ACCUSATION

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectuals to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another a rogue is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal--in the scales of eternal justice probably held entirely equal--to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.--New York Evening Mail.

* * *

The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

PRESBYTERIAN MINISTERIAL UNBELIEF

The New York Presbytery not long since licensed Rev. N. M. Thomas to preach the Gospel as representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested --and the ten are not active Pastors in charge of Churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is, therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:--

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practise as sufficient to finally determine his faith. This appeared in his repeated

refusals to affirm his faith in the Virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrines in New York that we have a sinless Savior-- "holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Indeed, it is safe to assume that these ministers are Higher Critics who have no use for the Bible, and do not believe in Jesus as a Savior, because they have abandoned the theory that man fell from God's image and likeness and needed to be redeemed. They have probably all accepted the Evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for his time, but not up to our day and standards, which are to be sought rather amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as Divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom en mass will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the Kingdom of God's dear Son, a reign of righteousness backed by power Divine, as well as by Love and Justice. In that strenuous hour nature as a god will not succor and faith in the God of nature will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

THE MARK OF THIS AGE

Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. Some of the causes can be named; among them are encroachments by the executive branch of our States and Nation upon the legislative and judicial and the belittling, impugning and assailing the acts and motives of those in authority, particularly by the press. No

motive is now clean, upright and honorable, no act found grand or commendable. Traveling with this is a growing irreverence for the law, and the end of all this is detriment and danger.

* * *

Back of disrespect for human laws and customs lies disrespect for the Divine Law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching Higher Criticism, Infidelity and Evolution theories. They have within the last fifty years gradually molded the opinion of the ministry and generally educated classes to these anti-Biblical teachings. They were led on in this wrong course by the opinion that they were taking their stand for Truth as against ignorance and superstition. So far as their own minds were concerned they repudiated the creeds of the "dark ages," which they still laughingly profess to adhere to. And as the creeds were repudiated the Bible went with them, under the assumption that it was to blame for the absurdities of the creeds. All the same they have gradually, systematically undermined the Word of God as a Divine authority in the judgment of millions.

A comparatively few ministers have known better than this. These have stuck to the Bible as the sheet-anchor of their faith. More or less clearly they have seen the conflict between the Bible and their creeds. Yet they have feared to mention it lest they should be identified with the Higher Critics and be considered faith-breakers. And some of them, alas, have shunned to declare the whole counsel of God, because of fear of losing their bread and butter and honorable name and standing.

Their refraining from telling their people the Truth respecting the teachings of the Bible left their flocks in ignorance and just ready to fall into Higher Criticism or some of the bad religions which wrest the Scriptures, instead of interpreting them.

All the same, the general shaking of the public faith, and especially that of the literary "upper-crust," is being reflected everywhere in the growingly prevalent spirit of irreverence above commented upon. Soon this will lead, as the Scriptures point out, toward atheism and toward anarchy--the great time of trouble Scripturally foretold as near.

Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of him and service of his cause.

DEBTS OF CIVILIZED NATIONS

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly monies expended for war, war equipments, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich--what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the Kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that--"The desire of all nations shall come." (Hag. 2:7.) Following are the figures:--

	Public Debt.	Annual Int. Charged.
France...................	$5,898,675,451	$186,802,380
Russia...................	4,558,152,565	204,766,421
German Empire............	4,270,488,716	179,778,179
Austria-Hungary..........	3,703,235,511	133,925,824
United Kingdom...........	3,669,931,350	152,759,411
Italy....................	2,602,299,757	96,941,138
Spain....................	1,817,674,327	78,709,000
British India............	1,346,999,187	41,681,212
Japan....................	1,287,604,261	76,283,536
Australia................	1,184,192,157	46,883,998

United States............	1,023,861,531	21,803,836
Portugal.................	864,561,212	29,907,983
Brazil...................	657,097,561	32,390,824
Belgium..................	663,325,145	27,022,108
China....................	601,916,605	92,375,017
Turkey...................	527,983,636	36,494,753
Argentine Republic.......	545,712,120	29,594,251

These are all the nations whose public debts exceed $500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

FINANCIAL PROSPERITY AND RELIGIOUS DECLINE

Newspaper reports tell us how great is the financial prosperity in Germany, as per the following clipping:--

"Germany today is one of the most prosperous nations in the world, and both the farmers and mechanics, the land owners and the manufacturers, have shared the benefits of a protective tariff. Nowhere have the results of the protective policy been so conspicuous as in Germany. During the first ten years after it was adopted the national income increased 19 per cent.; during the last ten years it has increased 56 per cent. The aggregate incomes of persons who pay the income tax in Prussia increased during the last ten years from $725,000,000 to $1,650,000,000."

But the reports tell us also of great religious decline there. Prof. Rudolph Martin, German philosopher and political prophet, refers to the decline in religion in Germany as remarkable and notes the almost complete disappearance of religious influence among the peoples of Europe. He considers it a striking symptom of this Age. He notes a growing anti-religious feeling and a profound indifference, with marks of hostility, toward the clergy.

The professor asks what will take the place of religion in checking the inherent tendencies of mankind, when this indifference and opposition shall have gained a little further headway. He dreads the removal of such a potent safeguard and fears danger to humanity in general.

Pointing to England as once the home of piety he declares that it is now drifting toward extreme worldliness.

R4764 : page 53

He remarks on the empty churches; declares that nine-tenths of the people never enter a house of worship, and that Sunday observance has given way to golf, tennis, bridge-poker and concerts. He wonders if the same is true of America. In Germany he sees that despite the Kaiser's pious utterances and his wife's pious utterances, the masses of the people are being alienated from the old forms of religious belief rapidly. What, he inquires, will be the effect? Will mankind sink into depths of wickedness? Will there be outbreaks of wrong-doing?

The Scriptures answer, Yes; "there shall be a time of trouble such as never was since there was a nation."

===================

R4764 : page 54

ZIONISM IN PROPHECY

MANY of our readers are aware that on the Editor's return from Palestine last June he delivered a discourse entitled "Jerusalem." Many Jews were attracted by the theme and considerable interest amongst them was aroused. That sermon and several others were published in Jewish papers. Then came interviews with editors, etc., and, finally, an invitation to address a Jewish Mass Meeting at the New York Hippodrome, with signatures on three sheets of paper.

Accordingly on Sunday, October 9, the Editor was met by a Committee of five prominent Hebrews, Brother Rutherford also accompanying us. The party went in automobiles. The meeting was an enthusiastic one. The number present was estimated at four thousand, and we were told that no finer representative class of Hebrews had ever before come together in one assemblage in New York.

The address was well received, but apparently it was unfortunate that some of the pamphlets, entitled "Jewish Hopes and Prospects," were given away at the conclusion of the meeting. Some of the Jews, without recognizing that that pamphlet was gotten out for our Christian readers, considered that by it we were endeavoring to entrap the Jews into Christianity. And Christianity to the Jews, especially Catholicism, means many persecutions which have come against their people for many centuries. Some understood the matter aright. Others felt offended, and during the Editor's absence in Europe last fall he was attacked as a "missionary"--which, in the Jewish mind, means everything mean, underhanded.

On our return from Europe in November we corrected the misunderstanding, so far as possible, through the Jewish newspapers. We informed them that we were not trying to "mission" the Jews, nor to make them members of either Catholic or Protestant Christian bodies. We were not even preaching Jesus to them. Our message was to the Jews as Jews, from Isaiah 40:1,2--"Comfort ye, comfort ye, my people; speak ye comfortably to Jerusalem; cry unto her that her appointed time is accomplished;

that her iniquity is pardoned, for she hath received of the Lord's hand double." We declared that it was not our expectation that the Jews would return to Palestine as Christians. On the contrary, God's call and promises as respects Jerusalem are earthly promises to natural Israel.

To a few who asked quite deeply we explained that our understanding is that the Messiah of Prophecy is a great spirit company composed of many members, including English, French, German, Jews, etc.; that God is gathering this Messianic company to heavenly glory from every nation, people, kindred and tongue, and that only the saintly will be in and of it. We explained: We do not understand that Christians in general, any more than Jews in general, will have part in that Messianic Body and that it would be the furthest from our thought to have the Jews get as mixed up on different matters as are the majority of Christian people.

Since then several Jewish papers continue to publish our writings and we have had two more Jewish Mass Meetings. One of these was in Chicago. It was somewhat of a disappointment as to numbers, until we noticed that the Saturday on which it was held was a particularly unfavorable time. Many Jews expressed their disappointment in not being able to attend, because it would deprive them of their principal business day. Nevertheless the audience was estimated at fifteen hundred and we had excellent attention.

Our last meeting with the Jews was held in Philadelphia. It was not at all advertised in the secular press. In other words, it was a Jewish meeting. Garrick Theatre was full to the limit, with about three hundred standing, when the police, following the fire ordinance, forbade others to enter, and several hundred were turned away disappointed. That meeting was the most enthusiastic held thus far with the Jewish people. Their confidence in the Editor seems to be growing. Zionism from a prophetic standpoint seems to stir the Jewish heart as the subject never did from a political viewpoint.

===================

R4764 : page 54

WHAT CHRIST, AS OUR ADVOCATE, IMPUTES

IN speaking of our Lord as our great Advocate, through whom we have justification, and considering what he does for us that makes us acceptable to the Father, a variety of expressions are sometimes heard. One may say that he imputes to us his life-rights. Another may say that he imputes to us his righteousness. Another may say that he imputes to us the merit of his sacrifice. Let us try to get this matter clearly before our minds. What is the thing that is really imputed?

First of all, we suggest that what Christ imputes to us is not the heavenly nature nor the divine life nor the right to divine life. None of these things are imputed. These things come to us from the Father. To these things we are begotten by the holy Spirit. It is as the result of our becoming New Creatures that we have a right to these things. What our Lord Jesus, as our great Advocate, does for us is to make us acceptable sacrifices; because it is only upon our becoming acceptable sacrifices that we can present our bodies; this being done, the Father accepts them. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

We see that our Lord Jesus was the first that responded to this call. We see that he was "holy, harmless, undefiled, separate from sinners." We see that there was a merit in laying down that life which he had a right to retain. We see, on the other hand, that we who will to walk in his steps and to accept a share of that same call to enter into covenant relation with God by sacrifice, are imperfect; therefore, that we have no right to life, and having no right to an earthly life, we could not offer our earthly life in sacrifice to God. It is then--when we realize our condition--that we are drawn by Divine grace unto Christ and it is indicated to us that he has merit and is willing to appropriate of this to us, so as to make our sacrifices acceptable.

It is not the Divine proposition that our sacrifices shall be set aside and counted as nothing. The Divine proposition, on the contrary, is: You have something, but it is imperfect. Now, if Jesus will appear as your Advocate, he has the ability to make your sacrifice acceptable--because he has the power of imputing to it of his merit. If you have the perfect mind, the perfect will, you have then, to begin with, the most important thing in my sight in the form of sacrifice. But the whole difficulty lies in the fact that you have imperfection inherited from your first parents. Christ will do something for you that will make your sacrifice acceptable to me.

R4764 : page 55

But what will he do for us? What will he give us? Will he give us his righteousness? No, if he gave away his righteousness he would not be righteous. He maintains his own righteousness. What, then, will he give us? We answer that he has already made the gift, so far as Justice is concerned. Eighteen centuries ago he appeared to satisfy the demands of Justice against our race. The demands of Justice were "A life for a life"--a ransom-price. He laid down his life a corresponding price. He did not, however, appropriate the merit of that life to the world. It is still his to control and to dispense. He did not, when he ascended up on high, appropriate that merit to the Church in the sense of giving it up. But he did impute, to all of those who willed to come unto the Father, a sufficiency of the merit of his sacrifice to make them whole and complete.

How could he do this? Because he had a sufficiency of merit to have applied it, had he chosen so to do, for the satisfaction of the sins of the whole world. But instead of doing so, he has loaned the merit of that righteousness, and all the rights that go with it, to all those who, during this Age, desire to become his footstep-followers. So, when they take this position, he becomes their Advocate by virtue of the application of enough merit to cover all their defects. His merit appropriated to these imperfect sacrifices, makes each one of them acceptable to the Father. Thus each one of the Church is enabled to suffer with him--sharing of his cup and being baptized with him into death. When the

Father begets them of the holy Spirit, they need the great Advocate to stand as their Advocate, and in every time of need he still stands ready. As the Apostle says, "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous."--I John 2:1.

OUR LORD'S RIGHTEOUSNESS AS A MAN AND HIS RIGHT TO HUMAN LIFE IN THE HANDS OF JUSTICE

What, then, was it that he gave? The answer is, that when he sacrificed himself he was righteous as a man. It was, then, that righteousness and consequently that right to human life that he possessed when he consecrated and then gave up. It is that which is in the hands of Justice. In this is included life-rights for all the world. And the basis was his own rights as a man. But he does not give those things up to us, but merely imputes to us the benefit of them.

Suppose we had in the bank a thousand dollars, and suppose we said to the banker, "I wish to leave this in your hands in favor of certain notes which I am going to endorse." We then, accordingly, endorse notes for you. Now, our thousand dollars that was in the bank is merely a security. We are imputing the merit of that thousand dollars to you on the notes which we endorse.

Thus Christ imputes to us his merit; and the great One to take note of this and act upon it is the Heavenly Father. The Father immediately accepts the sacrifice and the person is begotten of the holy Spirit and that person is reckoned, so far as his flesh is concerned, dead. This means that this merit of Jesus will continue to be imputed to such persons until they shall have either been born of the Spirit or become subjects of the Second Death. And so they must each one die, in one or the other way, that every bit of merit that was used in the case of any one of them will be released, to be used for the world in a different way; namely, to give them, under the terms of the New Covenant, the rights which Jesus sacrificed at Calvary.

We have not a sufficiency of merit for the Father to accept it as a sacrifice. To illustrate: He that is guilty of the violation of one point of the Law, is guilty of the one hundred points. Any one with ninety-nine points in his favor would fail just as thoroughly as the one who had only fifty.

Now, then, that is just the position of mankind as a race. Justice cannot accept anything but a perfect sacrifice. We might say that we are in various degrees of imperfection, and that we range all the way from twenty-five points to seventy-five points. What must be done to make us acceptable? The one with twenty-five points needs seventy-five points; and the one who has seventy-five points would just as much need the Advocate and just as much need the imputation of Christ's merit as the one with only twenty-five points; but he would not need so large an amount. The Lord placed the full amount in the hands of the Father, and then made it applicable to all such as recognize their need, and it is just as free to the one with twenty-five points of character as to the one with seventy-five points.

The Church's sacrifice is not to get the world free, but to get herself into a sacrificial condition. In God's arrangement, in God's purpose, our sacrifice is not necessary for the world. Christ's sacrifice is all that is necessary for the satisfaction of Justice for the sins of the world.

All this arrangement is purely for us, in order that we may, through it, have an opportunity of entering into the "high calling." But actually we are not anything, because the whole thing is arranged for us in the Father's hands. We add nothing to it. Our sacrificing is that we may suffer with the Lord; and, consequently, reign with him. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."--Phil. 1:29.

But one asks if in any way, either individually or collectively, the Church in any sense of the word purchases the heavenly inheritance.

HOW THE SPIRITUAL NATURE IS OBTAINED

The glory, honor and immortality which the Lord purposes to give to the Church, is not given free. Jesus never purchased for the Church the divine nature or any spiritual thing whatever. The only things that he did purchase were the human rights and the human nature. This which we get free, through the imputation of his merit, we may use and purchase with it that with which we may obtain the spiritual nature. This is the Father's "high calling." He invites us to make the exchange, or barter, giving up our all.

In the case of our Lord, the matter is somewhat different. He received it as a reward, and besides, held a certain merit which he had to give away as he pleased. We make consecration, and are acceptable to God by means of the imputation of Christ's merit, which covers our imperfections, in order that we may share with our Lord in his great work of uplifting mankind and with a view of sharing with him his Kingdom glory, as members of his Body--members of the Royal Priesthood.

Above we used the expression twenty-five, fifty and seventy-five points of character. We did not mean to say that principle is to be sacrificed, that good character is to be sacrificed. No; we used the word character in the sense of proper conditions or elements of character, elements of a proper human character. With the thought in mind that we have seventy-five elements of character and twenty-five that are blemished (and all humanity is blemished twenty-five, fifty or seventy-five points, as the case may be) we realize our helplessness, our necessity. Now this that our Lord imputes to us, is to make

R4765 : page 56

good our deficiency; then all that we have would stand for or represent a perfect human being--nothing more, nothing less. It was an imperfect human being the moment before; but the imputation of Christ's merit constituted it a perfect man or woman.

The Divine terms upon which life might be enjoyed perpetually were the keeping of the Law; so any one who could keep the Law perfectly could have claimed life eternal--"The man that doeth those things shall live by them." (Rom. 10:5.) God had given this Law to the Jewish nation, whose typical sacrifices foreshadowed the real sin-offering.

The middle wall of partition being broken down, there was an opportunity for each member of that race to present himself in sacrifice; none being totally depraved, all had some elements of character and possessed some degree of merit, even though not a sufficient degree to claim life under the Law. It was to such of these, then, as had willing minds and honest hearts, that Christ applied of his merit for the very purpose of enabling them to be sacrifices. God has no dealings with those who are rebellious in their minds; they are out of the list. Christ has not appeared for them at all, and has never proposed to do so. He is proposing to be the Advocate of those only who have first turned away from sin desiring to be in harmony with God. It is the man whose mind is fully submitted to God, and only such a one, who is being dealt with.

===================

R4765 : page 56

"LOVE NOT THE WORLD"

"Know ye not that the friendship of the world is enmity with
God? Whosoever, therefore, will be a friend of the world is
the enemy of God."--James 4:4.

THIS text brings to mind another one somewhat similar--"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (I John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind--and this, too, from the lips of our dear Lord himself--which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices --not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried

R4766 : page 56

on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the Prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly, seeking to keep themselves loyal to God and to all of his principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

WE ARE TO DO GOOD TO ALL MEN AS WE HAVE OPPORTUNITY

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word--"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."--Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit--its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement,

R4766 : page 57

nor the things that are part and parcel of it, identified with it; but rather we are to love the Kingdom of God and its righteousness, for which we pray, "Thy Kingdom come; thy will be done on earth." We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

According to God's arrangement, we must take our choice between the Divine friendship and fellowship, and worldly friendship and fellowship. The things which the Lord loves are distasteful to the world; and the things which the worldly love--evil deeds and evil thoughts--are an abomination to the Lord, and those who love and practice such things must lose the fellowship of the Lord and his spirit, must go into the outer darkness of the world.

===================

R4766 : page 57

THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the Truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."--1 Peter 1:22.

THE word "souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct.

We purify our souls--that is, our souls are purified (have been purified if we are saints)--by obedience to the Truth through the spirit; that is to imply that it is necessary for us to know the Truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject--the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this Divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as New Creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the Truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretence--not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned.

Now, having gotten along thus far in the good way, the Apostle shows us that there is yet an advance step of love, and states what next we must do in order to keep our hearts pure: "See that ye love one another with a pure heart fervently." We must not only regard them as brethren and give them "unfeigned love," but should recognize the principle underlying our relationship to the Lord and their relationship to the Lord; how they, like ourselves, are New Creatures in Christ; and this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

DISINTERESTED LOVE--STRONG AND INTENSE

This love is different from the other love--brotherly love. It is disinterested love; so warm, so intense, that we should be willing to lay down our lives for the brethren. This love is the kind exemplified in our Heavenly Father. While we were yet sinners he loved us. So the love of Jesus is unselfish, pure, benevolent; a love which undertakes to do good for us for our own sakes, not from a hope of getting anything from us.

The Apostle proceeds to say that we should not only have this love, but that we should have it with fervency, warmth, ardor; not with a semi-indifference, but with a real interest in each other's welfare--the rich as well as the poor; the educated as well as the ignorant. Our love should go out to these as we see any lack in them that we could supply--rendering assistance of any kind; using always, of course, discretion, for love learns to be wise, and to take into consideration our motives while we endeavor to do them good.

The Apostle suggests that we see to it that this is our own experience; not merely that it is a principle which we recognize, but that we should give heed to ourselves that this should be accomplished in us, in our own lives. It would not be natural to have that benevolence of mind which would practise forgiveness of those who trespass against us. But when we think of the fact that the whole race is fallen and degraded through heredity, it should make us sympathetic; if some are more depraved, we should have the more sympathy for them. As we think sympathetically along those lines, our sympathetic love will increase; as we practise sympathetic love the New

Creature develops.

Our Lord Jesus says, "Love one another, as I have loved you." Set this standard before you. Our love for the brethren might, at first, be merely obedience in following this command; but as we follow on, obeying the Divine command, our love increases, our sympathy expands. The Apostle says we must see to it that we do not neglect this. If we fail to heed this admonition we are not of the kind that the Father is choosing; for the Apostle also tells us that he predestinated that all those

R4767 : page 57

who should be members of the Body of Christ should be copies of him; copies in having an unfeigned and fervent love.

STRENGTH IN THE LORD PROPORTIONATE TO KNOWLEDGE OF HIM

No one can grow strong in the Lord unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his Truth are evidenced by their zeal in the study of his Word, and whose favor with God is manifested by their being guided more into the deep things of God.

Nevertheless, the weaker ones of the household of faith are to be cared for and loved and helped that they may grow strong in the Lord. And just here the Apostle offers another word of counsel, saying, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1.) This does

R4767 : page 58

not imply that we should not expostulate with such a one and endeavor to help him get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we endure with gentleness the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle enjoins, "please his neighbor [brother] for his good, to edification"--i.e., not by simply ignoring his fault as though we considered it all right, but, while kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails among the members of the Lord's Body, the members will all have a mutual love and a mutual care one for another--a care which seeks to encourage and strengthen all that is good and to discourage all that is unbecoming, and a love which throws its mantle over a deformity and endeavors to conceal a fault, rather than to expose the weaker brother to the reproach of others.

For such self-sacrificing love how necessary is the spirit of humility and gentleness and patience and faith!

How forceful are the Master's words, "Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the Kingdom of heaven."--Matt. 18:1-6.

===================

R4767 : page 58

CAN EVIL BEFALL THE NEW CREATURE?

"There shall no evil befall thee." (Psa. 91:10.) "Pilate took Jesus and scourged him....They crucified him and two others with him; on either side one, and Jesus in the midst."--John 19:1,18.

SUCH combination of Scripture, apparently contradictory, is quite a stumbling-block to worldly people; and some of those who have inclinations toward the Lord, but have not much knowledge of his Word and Plan, experience all kinds of trouble in a vain attempt to reconcile them. To these God's Word is apparently proven to be untrue. Only from the standpoint of faith can it be recognized as always true and harmonious. Yet the standpoint of faith may not always be exactly the same. We might use the word "thee" in the text, as applying to the Lord (the New Creature) and the members of the Body (the New Creatures) and consider that the flesh is the great enemy, the great opponent, to be gotten rid of. Or we might think of the flesh as their earthly tabernacle for the time, and take the matter in a more figurative way.

We, however, prefer to consider the New Creature entirely apart from the flesh. "No evil shall befall thee." Applying this to our Lord, we see that no evil befell him as a New Creature. All the things that happened to him were necessary. Without these he could not have fulfilled the calling that was given him. Similarly we, as New Creatures, as his followers, could never have attained to this calling except by the crucifixion of the Lord. "Mortify, therefore, your members which are upon the earth." --Col. 3:5.

Our Lord's followers have to some extent lost the esteem of their friends and neighbors; they have been counted as the offscouring of the earth. They have been tested in every possible manner. These things were necessary for them; therefore, they were not evil.

"THE CAPTAIN OF THEIR SALVATION MADE PERFECT THROUGH SUFFERINGS"

Our Lord asked, "Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26.)

To be fitted for the priestly office to which he was called, our Lord must be proved beyond all peradventure. His loyalty was put to the extremest test in the Garden of Gethsemane. Possibly he himself did not realize the strength of his righteous character until brought face to face with this last trial. There he was tried and proved to the uttermost, and under the trial his character--always perfect to the full measure of its testing--gained, by Divine grace, its glorious perfection of completeness.

Thus, through suffering, he learned obedience to the perfect will of God, down to the lowest depths of self-abnegation; and God permitted it so to be, because such proving was necessary, both for the development and the manifestation of that perfection of character which would be worthy of the high exaltation to which he was called.

And so we also must suffer if we would be footstep-followers of the Lamb. Character cannot be developed wholly without trial. It is like a plant; at first it is very tender; it needs an abundance of the sunshine of God's love; frequent watering with the showers of his grace; much cultivating through the applied knowledge of his character, as a foundation for faith and an inspiration to obedience. Then, when thus developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. And little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, more beauty, more grace, until it is finally fixed, developed, established, perfected through suffering. Thus we learn to realize that "All things work together for good...to the called according to his purpose," to those who are to be members of his Body.--Rom. 8:28.

DELIVERED OVER TO THE ADVERSARY FOR THE DESTRUCTION OF THE FLESH

But some one may ask, "We see how these experiences of life are working out good for the New Creature; but is there no way in which experiences could work out evil things that would be bad for them?"

We are to recognize that there are two classes of spirit-begotten ones, and that our text has reference to only one class of these. There is the Body of Christ, representing the priestly order, the antitypical Melchisedec --Jesus the Head and the Church his Body. They have kept nothing back of their love and devotion; things may happen disastrous to their fleshly interests; but they remember that they are "not in the flesh, but in the spirit," and realize that no outside influence can mar their real interest as New Creatures, nor hinder them, if faithful, from attaining to the glories of the Kingdom with their Lord and Head. They have entered into the holiest by the blood of Jesus, and do not withdraw; they "abide in the secret place of the Most High"; they will continue unto the very end. It is to this class, and to all the things that may befall them, that the assurance is given

--"There shall no evil befall thee."

As for the other of the two classes--the "Great Company" --some evils do befall them. They will be put into great tribulation. It was an evil on their part that they neglected the Lord's Word and the privileges of the "high calling." This coolness brought them into a condition which must be made right. They loved "father or mother or houses or lands," or something else, to such

R4767 : page 59

an extent that they failed to keep their covenant of sacrifice, and will be accounted unworthy of a share in the Kingdom, and will, instead, be subjected to the great time of trouble--"the day of wrath." It will be necessary that these evils come upon them to bring destruction of the flesh.

===================

R4767 : page 59

A HOLY NATION PICTURED

--MARCH 26.--

"Happy the people that fare thus! Happy the people whose God is Jehovah."--Psalm 144:15.

AT the time God accepted Israel to be his people he entered into a Covenant or agreement with them. He gave them the Law, represented in the Ten Commandments, as the basis of the Covenant which Moses mediated. Israel agreed to be faithful to God, and to keep those commandments perfectly. And God agreed that in that event he would bless them. They should be his people and by doing the things contained in the Law should live everlastingly--not die. Not only so, but he promised to bless them in all the temporal affairs

R4768 : page 59

of life; in their homes, in their families, in their flocks and herds and fields they should be prospered.

Israel failed to get these blessings, for the same reason that any other people would have failed; namely, because God's Law is perfect, the measure of a perfect man's ability: "Thou shalt love the Lord thy God with all thy heart, mind, being and strength; and thou shalt love thy neighbor as thyself." Hence, the Israelites continued to die, as their fathers had done, and as all mankind die--not being able to keep the Divine Law perfectly. For the same reason Israel experienced wars, famines, pestilences and drouths, in proportion as they were negligent of the terms of their Covenant.--Lev. 26:14-33.

HAPPY IS THAT PEOPLE

In our lesson the Prophet David pictures the holy, happy, blessed nation of the Lord. It is a picture of the future and not of the past. It is an ideal picture. It will be realized when Messiah's Kingdom shall have been established amongst men--when Satan's power shall be restrained, when he shall be bound, when the blessings of Restitution shall have uplifted mankind from sin and degradation and shall have brought them back to the image and likeness of God lost in Eden, but re-acquired for our race through the sacrifice of our Lord on Calvary.

But that happy nation will acquire, additionally, a happy home and world-wide Paradise. Even human perfection would not bring happiness if cyclones, tornadoes, blizzards, tidal waves, earthquakes, famines and pestilences continued. Thank God, the Bible's assurances are that the blessing of the Lord shall be, not only upon mankind, but upon all their earthly home. The earth shall yield her increase. The wilderness and the solitary place shall be glad and blossom as the rose. The Lord will make his footstool glorious.--Acts 3:19-21; Isa. 11:9; 65:25; Ezek. 37; Isa. 35:1; 60:13.

PARTICULARS GIVEN BY THE PROPHET

Incidental to the blessed condition of the holy nation of the future, the Prophet mentions a deliverance from strange children: "Rid me and deliver me from the hands of strange children, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood."--Psa. 144:11.

In the Church of the present Age there are some whom the Apostle styles "bastards," or strange children. All may make the same profession and confession, but "the Lord knoweth them that are his," and in his due time shall separate the false or strange children from the true and will glorify the saintly ones as members of the great Messiah, the Christ. Then will come the time for dealing with humanity in general--the time described in our text, when humanity in general, under the Messianic Kingdom, will be privileged to become the holy and happy people of God--when Satan and sin will be banished and righteousness and Truth will flourish and the knowledge of the glory of the Lord will fill the whole earth.

The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have the opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men--those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the Second Death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type.

"TIMES OF REFRESHING SHALL COME, AND HE SHALL SEND JESUS CHRIST"

"Then your sons will be like plants, grown up in their youth; your daughters like corner-pillars sculptured in the model of a palace." The grace and beauty of the children of Messiah, partakers of human Restitution blessings (Acts 3:19-21), will be marvelous. They will attain to more than Adamic perfection, for they will have an increase of knowledge.

Then the garners will be full, furnishing all manner of provisions. Then your sheep will bring forth thousands and tens of thousands in your open pastures. The earth shall yield her increase under the blessings of Messiah's Kingdom.

Then the oxen will be strong to labor. Then there shall be no breach--no rupture of the happy relationships. Even death will be destroyed.

Then there will be no migration--no further seeking for better or more happifying conditions. Then there will be no complaining in our streets. Discontent is now rapidly increasing with every added blessing of our wonderful day. The difficulty lies in the fact that sin and selfishness are reigning in the hearts and minds of men. Under the wonderfully changed conditions of Messiah's Kingdom, peace, happiness, contentment will take the place of selfishness and discontent.

No wonder the Prophet declares that happy will be the people who fare thus--happy are the people whose God is Jehovah. We need to correct our ideas, our theologies. God does not acknowledge himself the God of the wicked and he declines to treat evil-doers except as rebels, aliens, foreigners, strangers, as respects his promises and favors. Our entire race was originally thus estranged. But Divine grace provided a "Savior and a great One." This Savior is already reconciling a saintly,

R4768 : page 60

faithful Church, who will be his associates in the Heavenly Kingdom. Shortly he will apply of the merit of his sacrifice on behalf of all mankind.

The Scriptures assure us that this will be fully acceptable to the Heavenly Father, who will enter into a New Covenant with Israel, of which Messiah will be the great Mediator, the antitype of Moses. (Jer. 31:31.) Under that New Covenant all mankind will be privileged and assisted to come back to Divine favor under the processes of Restitution, in connection with the judgments and disciplines of that Messianic Kingdom. The result of the thousand years of that reign of righteousness will be the development of mankind as one holy nation or people, whose happiness will be complete and everlasting. There shall be no more sighing, no more crying, no more dying; for all the former things shall have passed away, and he upon the Throne shall have made all things new.--Rev. 21:1-5.

====================

R4768 : page 60

GENERAL NAAMAN'S LEPROSY CURED

THE PLAGUE TRANSFERRED TO A HEBREW GRAFTER, GEHAZI

--2 KINGS 5:1-14.--APRIL 2.--

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."--Isaiah 45:22.

GENERAL NAAMAN, of the army of Syria, on the northern border of the land of Israel, was a sick man. He had the loathsome infection and incurable disease called leprosy. Wealth, influence at Court, life's abundance and honors could not offset this terrible plague upon his life. The study of today tells of his miraculous healing by the Prophet Elisha. In Naaman's household was a young girl who had been captured from the Israelites and was a slave, although doubtless well treated. The maid remembered the Prophet Elisha and how wonderfully Divine power, through him, had healed diseases. Instead of rejoicing that her captor and master was suffering, she sympathetically inquired why he did not go to the Prophet, who, she felt sure, would be glad to pray for him and heal him.

Although it seemed like catching at a straw Naaman followed up the suggestion; he got a letter from his King to the King of Israel and presented himself to the latter, requesting healing by Israel's great Prophet, of whom he had heard. The King was astonished. He knew leprosy to be incurable. Apparently he knew little about Elisha's powers. He surmised that the King of Syria was intent upon picking a quarrel as an excuse for sending an invading army to pillage his kingdom. Eventually, however, Naaman was directed to Elisha's place of residence, at a distance from the King's Court.

Here again there was difficulty. Naaman expected great consideration for his rank--that the Prophet would make gestures over him and pray; perhaps offer sacrifice and incense, and, possibly, after a great ado, he might be healed. But instead of this, Elisha, without coming to see him at all, merely sent word by his servant that the General should go to the river Jordan and there wash seven times.

Naaman was angry. He had come several days' journey with servants and costly presents hoping for healing, and he was turned away like a dog with a bone. He fumed as his chariot drove on: Have we not better rivers in Syria than this river Jordan, which is always muddy? It is not bathing that I need!

However, a message of wisdom came to him from his servants, who suggested that he try the Prophet's prescription; that the fact that it was simple and easy of performance should not cause the General to reject the proposal. Although fearful that no good would come from the washing, and that he would be made the laughing-stock

R4769 : page 60

of his own servants, his own people and the Israelites, he concluded, nevertheless, to follow the Prophet's direction. He bathed seven times in Jordan and his leprosy was healed thoroughly.

LEPROSY A FIGURE OF SIN

In many respects leprosy corresponds to sin; first, it is incurable; secondly, it is loathsome; thirdly, it is contagious; fourthly, it is destructive; fifthly, it is painless.

As only Divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servants exhort compliance, so all those who know of a Divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. The ministers or prophets of the Divine Word may direct as to the proper way to obtain Divine forgiveness and restoration, and others may help to impress the lesson; yet no recovery can be made except as the individual himself follows the Divine prescription, exercising both faith and obedience.

The number seven in the Bible is used to represent completeness; hence the seven washings in Jordan would signify a complete cleansing, washing. The poet has beautifully referred to this and pictured the cleansing, healing Fountain into which by faith sinners may plunge:--

"There is a Fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

It is by faith that we may now wash ourselves completely in the blood of Christ; by faith we may realize that the sacrifice of Christ was for the sins of the whole world, and may appropriate our share thereof.

GEHAZI, THE GRAFTER, A LEPER

Gratitude is one of the most worthy sentiments of the human mind. General Naaman's nobility was manifested in the fact that, after being healed, he retraced his journey nearly forty miles, in order to thank the Prophet for his recovery and to bestow upon him gifts which he had brought. We may assume that if he had not been noble-minded, God would not have provided for him this healing. "The generous soul shall be made fat."

To the General's surprise the Prophet declined to take anything. The gifts of God's grace are not to be bartered for earthly good things. How fortunate it would be, and how much to the Lord's glory, if all of God's people would emulate Elisha in this respect! But Gehazi, Elisha's servant, had a different spirit. As he saw the wealth rolling away he thought the Prophet foolish and determined to get something by a process of "graft."

When the chariot was out of sight he hastened and hailed it and told the General that although his master would take nothing of the things offered for himself, he would willingly accept some of the garments for the young men of the School of the Prophets. The General

very promptly and gladly assented and gave more than was requested. But God through the Prophet punished the perfidy of Gehazi. He took Naaman's presents; he got, also, Naaman's leprosy.

NAAMAN NOT SAVED--GEHAZI NOT LOST

Many have erroneously assumed, in connection with this lesson, that Naaman was saved to heaven and Gehazi lost. Both conclusions are unscriptural. Naaman was saved to health and Gehazi lost his health. But the eternal interests of neither were settled.

Not until Cornelius' day, three and a half years after the Cross, did any Gentile come into any kind of relationship with God. Previous to that, from the time of Moses, only the Jewish nation had recognition. "You only have I known of all the families of the earth." (Amos 3:2.) And God's favor to Israel was merely an earthly and preparatory one. No one gained eternal life prior to the Redeemer's sacrifice. Thus the Scriptures declare that Christ "brought life and immortality to light through the Gospel"; again, "So great salvation which began to be declared by our Lord."

Since Jesus' day immortality has been brought to light --the offer of "glory, honor and immortality" to the saintly followers of Jesus' footsteps who, as the "very elect," will be the Royal Priesthood through whom earthly Restitution blessings will be opened up to natural Israel and, through Israel, to all nations during Messiah's reign of glory.

====================

R4769 : page 61

SURROUNDED BY HEAVENLY HOSTS

--2 KINGS 6:8-23.--APRIL 9.--

"He shall give his angels charge over thee to
keep thee in all thy ways."--Psalm 91:11.

WHEN war was declared by Syria against Israel the invaders sought to gain an entrance into Israel's army in the mountain passes, but God through the Prophet Elisha forewarned the Israelites. When this had happened several times the Syrian king concluded that there were traitors amongst his counsellors, but was answered, No! the Prophet Elisha surely warns Israel's king of anything that you plan secretly.

Learning that the Prophet was living at Dothan, near the Syrian border, the king sent a detachment of soldiers to capture him. They came by night. Elisha's servant, arising early, saw that the little city was surrounded. He ran to his master in fear, but the latter, unperturbed, answered, Fear not; for they that be with us are more than they that be with them. These words sounded strangely untrue to the servant, until the Prophet prayed for him an opening of eyes, which revealed a vision of angels, chariots and horses, with the appearance of fire.

The lesson to us is that whoever are God's servants, and wherever they may be, Divine power, like a mighty army, surrounds them. Modern inventions and discoveries are more and more revealing to us secrets of nature and hinting at far more beyond. Whoever has knowledge of wireless telegraphy, X-rays, radium, etc., can readily believe that the Almighty God may have thousands of agencies and powers invisible to men whereby he can work all things according to the counsel of his own will.

"THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM THAT FEAR HIM AND DELIVERETH THEM"

Angels are beings of a grade a little higher than man --beings with spirit bodies instead of flesh bodies. "Thou madest man a little lower than the angels." The Scriptures declare that the angels are sent forth to minister to or serve all those who are heirs of salvation. They encamp around about God's servants in the sense that Divine agency and power are everywhere and ready at any instant to be exercised as much as need be for the accomplishment of God's will. The same God who willed that Elijah should flee before Jezebel arranged that Elisha should be specially protected. But we are to remember that only those who are in covenant relationship with God are under this special watch-care and protection.

We are to remember also that there are fallen angels, called "wicked spirits," and that these are on the alert to entrap and ensnare humanity through spirit mediums, spirit rappings, tippings, clairvoyants, ouija-boards, etc. God's people are warned against these, and they in turn should warn the world of the great danger resulting from any association with these fallen angels, who misrepresent themselves to be our dead friends.

Many are being misled by these evil spirits. They have introduced various false doctrines and continually seek to entrap the human will and, if possible, to gain control over it--through obsession. Curiosity is one of the main baits to the hook of spiritism.

Spiritists, including mediums, are being deceived. They think that they converse with the dead. They will indeed acknowledge that there are "wicked spirits," "lying spirits," as the Bible says; but they do not acknowledge that they are all wicked. The fact is that they have only partially realized the depth of Satan's power and deceit in this direction. The Bible indicates that shortly, in the ending of this Age, there will be a great time of trouble, which, to a considerable degree, will be brought about by these evil spirits. It is the duty of those who know to warn those who understand not the situation.

FROM DOTHAN TO SAMARIA

When the Syrian army corps drew near to Dothan, Elisha with his servant went out to meet them, praying that God would blind them. They were not blinded literally, but, as it were, hypnotized. Doubtless there is a hypnotic power, but as it interferes with the wills of others, none of God's people should have anything to do with it, unless, as in Elisha's case, specially commissioned of God. Elisha met the guard and told them that he knew the man they were seeking and that he would lead them to him in another city, if they would follow him. He did lead them several miles, right into the capital city of Samaria. There, surrounded by Israel's men of war, with the king at their head, Elisha again prayed and the hypnotic

R4770 : page 61

spell dissolved, and they beheld themselves prisoners and that the Prophet had fooled them. At Elisha's suggestion the King made them a feast and sent them on their way back to Syria. The effect of this treatment was that for a long time, at least, there were no further incursions into Palestine from Syria.

The King's suggestion was that the King of Syria should be killed. But the Prophet in reply said, If you had captured them in war at the risk of your life, you would not kill them. Now, seeing that God's providence has placed them where they are, consider them as your guests and treat them kindly. How many enemies could be won by kind treatment, who would be made bitter by what might even be termed just treatment! After all,

R4770 : page 62

love is the great conquering power of the world--love is the greatest thing in the world. It is the "love Divine, all love excelling," which constrains or draws us to God.

COMPARATIVELY FEW HAVE YET LEARNED OF GOD'S LOVE

Only God's consecrated people have yet learned of his love, and they very imperfectly. The tactics of Satan and his demon hosts for centuries has been to blind the whole world and, as much as possible, God's people respecting his true character. By misrepresentations of the Scriptures and some interpolations and some mistranslations they have succeeded to a wonderful degree in putting light for darkness and darkness for light. This is shown in the creeds of all denominations--some in a greater and some in a less degree.

A century or more ago, when the creeds were believed more fully than today, the effect was terribly demoralizing. Good men and women, under the delusions of those creeds, tortured one another, often to death, with thumb-screws, racks, burning-irons, the stake, etc. Their hearts were not so much worse, perhaps, than ours; but their heads were more deluded. Believing thoroughly in the doctrine of eternal torment, etc., they sought to copy this misconception of the Divine character and dealing.

More and more let us see, realize, appreciate, the love of God which passeth all understanding. More and more let us appreciate the length and breadth and height and depth of this love of God. Let us get the proper focus upon the Divine Word. Let us obtain the reading of the most ancient manuscripts. Let us secure the best translations, that we may not be deceived, but understandingly appreciate the love of God in full co-operation with his Justice, Wisdom and Power--all co-operating now for the blessing of the saints with heavenly salvation, as it will by and by bless all the world of mankind, through this Seed of Abraham.--Gal. 3:29.

===================

R4771 : page 62

DIVINE LOVE'S CONSUMMATION

Beholding heaven's starry blue,
I said, "Dear Lord, I will be true;
Thy will shall be my chief delight,
Clothe me in robe of spotless white."

As I His glorious realm behold,
He beckons me with crown of gold.

"Lord, this is all my heart's desire--
That I may join the heavenly choir
And sing Thy praises evermore,
Whom angels worship and adore.
O guide me to my Father's home,
To sit with Thee upon Thy throne."

"My child wouldst thou this honor gain?
The way is narrow, full of pain,
For he, who shares the throne with me
Must pass through dark Gethsemane;
Must often suffer scorn and loss;
With patience daily bear his cross."

"Yea, gladly Lord, yet not alone,
Since Thou wilt not forsake Thine own
With open face beholding Thee
As in a glass, O let me be
Changed into glory like to Thine
Until I in Thine imagine shine."

Transcending joy! He speaks to bless
In tones of loving tenderness!
"As sweet incense thy prayers arise,
Thy God accepts thy sacrifice,
Though thou art in the furnace proved,
I'll ne'er forsake, nor cease to love.

"Though hard the way and tempest riven,
Meat in due season will be given;
Thy faith and courage thus sustained
Press forward till the goal is gained,
As temple stones both true and tried,
Thy Father loves and owns my Bride."

O love divine! Amazing grace!
I shall behold Him face to face.
Lean on thy well beloved's arm,
My heart, He'll keep thee from all harm,
Bow down in adoration sweet;
Be for the heavenly throng made meet.

"Thy Kingdom come, the earth to bless
With healing, truth, and righteousness,
'Till quick and dead sin-cleansed shall be,
Death swallowed up in victory;
And joyful anthems rend the skies--
The earth restored to paradise.
ETTA C. SCHAFER.

===================

R4770 : page 62

WHAT "CORRUPT COMMUNICATION" SIGNIFIES

"Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers."--Eph. 4:29.

CORRUPT communication is the spreading of evil report or message instead of good. Our text might be understood to mean a corrupting communication according to the course of ordinary conversation. Our minds might get us into all kinds of difficulty with ourselves and with others, if we did not keep a rein upon them and hold them within certain bounds; but our tongues might do even more injury than our minds. What we may think injures only ourselves; but if our tongues come into the matter, not only are our own minds defiled, but there is contagion, there is rancor; for the tongue spreads the matter all around. And whether the matter be true or false, the influence is corrupting, degrading, tending, perhaps, at times even toward immorality.

It would appear that not only amongst the worldly, but amongst the Lord's people there is a tendency to relate little incidents or make little remarks which, while not necessarily sinful, tend to cause sprouts of evil to develop. It is along this line that the Apostle says we should let no corrupt communication proceed out of our mouth. If, by any mischance, any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it.

Let us, as the Apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying--the word "edifying" having in it the thought of an edifice, a building, the up-building of each other.

BROAD SCOPE FOR CONVERSATION ON RICHES OF GOD'S GRACE

But some, even of those who profess to love the Lord and to be trying to walk in his footsteps, will say, "I never speak anything but the truth; and I mean no harm to anybody; but I must have something to talk about

when my neighbors come in, and many of them would think me tiresome if I should try to interest them in religious matters." But it is evil speaking, slander all the same, and the scandal-monger, however refined his methods or words, well knows that so far from the scandal ministering grace to the hearer, it ministers evil; that the hearer, impelled by the forces of his fallen human nature, goes out to tell the scandal to others. The fallen nature feasts and revels in just such things, deluding many that they are thus moralizing, preaching against sin, and that in thus discussing and impliedly denouncing the transgressions of another, they are mentioning matters abhorrent to themselves. Alas! their reasoning is seriously defective when the Lord's counsels in righteousness are ignored.

There is surely broad scope for conversation among Christian people on the subject of the riches of God's grace in Christ Jesus our Lord, expressed in the exceeding great and precious promises of the Divine Word. In these things we have indeed that which not only ministers grace to the hearer, but that which adds also to the grace of the speaker. It showers blessing on every hand so far as the New Creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This, evidently, is what the Apostle had in mind when he said that the Lord's people should "show forth the praises of him who called us out of darkness, into his marvelous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the Truth, and overflowing with the same will be sure to bestow it upon others; for, "Out of the abundance of the heart, the mouth speaketh"; "Blessed are the pure in heart."--I Peter 2:9; Matt. 12:34; 5:8.

===================

R4770 : page 63

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I have greatly enjoyed the past two weeks in the blessed service. None can know the blessedness of the Harvest work but those who are doing their little all in co-laboring with the Chief Reaper.

None can understand your faithful course of self-sacrifice but those who, like yourself, are seeking the Lord's sweet approval day by day. Even as none but Abraham and Isaac could appreciate what the sufferings of Isaac meant, so only our Father and "we, brethren, as Isaac was," can appreciate what the "sufferings of Christ" are.

Be assured of my Christian love and prayers for you and the work the Chief Reaper has entrusted to your willing hands. Many, many friends along the way desire to be remembered to you, and send words of confidence in your labor of love.

Brother Rutherford suggested DAWN-STUDIES and Berean lessons to take the place of discourses. This surely is a wise procedure in many classes, even where they might have talent for speaking.

I would like, however, if more could be done to awaken thought in the importance of testimony meetings. Many classes have not even talent for leading Berean studies (at least they think they have not the talent), and I think where only one meeting can be held, the testimony meeting, up-to-date, considering the past week's experiences, would be the best meeting possible.

I have been hoping that at some time you would consider it profitable to advance this specially in the TOWER and suggest a subject for each week's meditation and for testimonies (each Wednesday night); or, possibly, that the MANNA verse and comment for Wednesday be read in advance at the previous testimony meeting and be considered as the subject for the following week.*

The classes which I have visited and which have Wednesday evening testimony meetings seem to be more up-to-date in both knowledge and spirituality.

God bless you, my dear Brother. Much love to you.

BROTHER SAPHORE.

---

*Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.

R4771 : page 63

DEAR BROTHER RUSSELL:--

I am still rejoicing in the "feast of fat things" which our gracious Lord is constantly spreading before us.

Your recent relation of the various experiences had with our Jewish friends and how they are reaching out for more and more about the Messiah and his Kingdom, brought me back in mind to the days of John the Baptist, when he announced the Messiah, etc.

In connection with this, in looking up what you had written about Enoch and Elijah, I read in TOWER No. 9, 1898, about Elijah's career, and then in Vol. 2, p. 254, to conclusion of chapter. You speak of the Elisha class not expecting to be glorified. Could this class be the Jews who are now becoming interested?

A further thought, or rather, finding--2 Kings 2:9: Elisha prays for a double portion. Marginal rendering is, "The portion of the first-born."

My recent experiences and the reading of the above, and particularly the chapter on "Elijah shall first come," have energized me to renewed zeal and vigor to press on to the battle of the Lord.

Our prayers go up in your behalf, dear Brother, that grace and strength and wisdom from on high be your portion sufficient for every time of need, until your work is finished and you have heard the Master's "Well done."

Yours in him, E. W. V. KUEHN.

DEAR PASTOR RUSSELL:

I feel that I must write you a word of thanks for the greatest blessing I have received in my life. I need not go into details, for the seventy-third Psalm exactly covers my experience; and I feel that in allowing me to read "The Divine Plan," God indeed took me into his sanctuary.

Oh, wonderful patience! When I look back I can hardly believe it--he took such infinite pains just to show me his love!

Last year, after many tribulations, stretching over a decade, I said to myself, Well, it may be all right; but if I'm not to grow utterly bad and bitter I must have a little prosperity. I can't bear this incessant going wrong any longer. (My principal temptation was that I wanted my children to have a good time.)

Well, the prosperity didn't come--but your book did. It took some mental compulsion to read it, too. I couldn't really afford the set of STUDIES at the time I ordered them, and was cross, though much interested. So I put them on the shelf and never looked at them for months, till one day I had nothing to do and nothing to read, and took them down.

I can only say they utterly changed the world for me and my family. We were sick of churches--we had been served so many mean tricks by "Pillars."

I have sent out copies of the Plan (five-cent edition) to all of my friends and hope they will benefit, as I have done. I am longing for the other three STUDIES, and hope to send for them next month. We enjoy THE WATCH TOWER so much. Always wishing to be up-to-date in my reading I feel that I am so more than ever now.

My husband has told many men about the book. He finds the poor love to hear about it, but the rich will have none of it. One old man said it was what he had been waiting for all his life. He knew his Bible nearly by heart and said the "Plan" was just what it seemed to say to him.

Indeed, I can say your book has answered the "Why?" I have been asking ever since I was sixteen years old. When I had read it my little daughter (eight years old) asked me a question and I sat on the floor beside her and told her all about it.

When I had finished she looked at me with tears in her eyes and said, "Oh, mamma, isn't God good! It makes me cry to think of it." And yesterday she said, "If there were any poor people here I would just take my two dollars and give it to them"--all she has--and she's been saving it to buy a doll.

I believe she truly tries to "do as she'd be done by"; so isn't it possible that she might be of the Kingdom, notwithstanding her youth? She has told all her little friends about the Plan.

With many, many thanks for the help you have given me and mine,

Yours sincerely, ELEANOR I. CHILDE.

====================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages." gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXII MARCH 1 No. 5
A.D. 1911--A.M. 6039

CONTENTS

Views From The Watch Tower........................ 67
Money to Be Dictator.......................... 67
Pope Pius X. Congratulated.................... 68

Federation in Fact............................ 68
The Immortality of the Soul....................... 69
Mr. Edison and the Bible...................... 70
Cardinal Gibbons' Words Agree to This......... 71
The Kingdom of God in Sad Condition............... 72
All a Great Mistake........................... 73
Murders Her Grandchildren......................... 73
1911--Memorial Supper--1911....................... 74
Too Much Money.................................... 75
Priests Poor Business Men..................... 75
The Duty of the Hour.......................... 76
Some Calculations on the Jubilee Cycles........... 76
The Wise Choice................................... 78
One Sacrifice Sufficient.......................... 78
Interesting Questions............................. 79
Berean Questions in "Scripture Studies"........... 79

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

1911--GENERAL CONVENTION--1911

The interests of the Far West this year will be served by the Convention trip already announced in these columns. Particulars of this will be repeated before the time. It is not possible to add any other points to the itinerary.

Favorable dates for three-day Conventions will probably be fixed for Toronto, Canada, and some point in Nova Scotia --announcements later.

Mountain Lake Park, Md., has been selected as the place for the principal Convention for the year. Its location in the top of the mountains is splendid. The dates there will be September 1 to 11--not the best, but the best that we can secure, as the association holding the Park property keeps the months of July and August for its own use.

At this season we will not expect as large an attendance as we had last year at Celoron-Chautauqua at the height of the season. Additionally the widely scattered tour and the Toronto point will reduce the attendance. We hope later to announce very desirable excursion rates with full particulars. We announce the date thus early for the convenience of the friends who must arrange for leave of absence to attend.

IMMERSION SERVICE IN BROOKLYN.

Sunday afternoon, April 9th, opportunity will be given those desiring to symbolize their Baptism into Christ's Death by water immersion. Robes, etc., will be provided.

==========

BROOKLYN BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) 60; (2) 155; (3) 67; (4) 105; (5) 6; (6) 160; (7) 170; (8) 110; (9) 41; (10) 281; (11) 325; (12) 112; (13) 25; (14) 176; (15) 130; (16) 145; (17) 293; (18) 113; (19) 115; (20) Vow; (21) 46; (22) 4; (23) 259; (24) 145; (25) 264; (26) 88; (27) 233; (28) 47; (29) 179; (30) 230.

===================

R4771 : page 67

VIEWS FROM THE WATCH TOWER

MONEY TO BE DICTATOR

THE trust system seems to be laying hold of everything--railroads, steamships, steel production, smelting, bridge works, oil refining and selling, meat, produce, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow.

AN ILLUSTRATION OF THIS POWER

As an illustration of this power we note the facts recently set forth in the New York Press respecting the Magazine Trust. This Trust has recently bought up several magazines and put them under one management. And directly and indirectly it is able to dictate the policies of nearly all the others. The Editor of Hampton's Magazine sets forth that, having refused to enter the

R4772 : page 67

combine, his magazine is suffering boycott. Thus the capitalist syndicate, which is said to be headed by J. P. Morgan, the banker and trustifier, says: "Hampton's Magazine is warned to cease 'muck-raking,' to cease attacks upon Wall Street methods, to cease attacks upon the trusts in general." Mr. Hampton says:--

"Constantly increasing pressure has been brought to bear on us to change our policy since Wall Street started its attempt to corner the magazine market and organize the biggest of all trusts. First this took the form of withdrawal of advertising. That failing to be effective we have been threatened in various ways. A few months ago we were notified that if we printed an article relative to a certain great corporation, the president of that corporation would make trouble for us with our stockholders. We printed the article. Within a month various magazines and newspapers and 'news bureaus' began to attack the stock of Hampton's Magazine.

MONEY WIELDS CLUB

"About this time we were advised that 'no bank with Wall Street connections' would have anything to do with this corporation as long as it remained under its present management. Also stockholders advised us that they had been approached, apparently by agents of Wall Street brokerage houses, who endeavored to secure their proxies to vote at the meeting.

"The American people are in the grasp of the 'money trust.' In the past the banker's only question has been the character of the business man, his experience and skill, the nature of his business, its conditions and the probable chances of success. Conditions have changed. 'Thou shalt not run counter to Wall Street' is not the eleventh commandment--it is the first in the American business world. The money of the United States is cornered in Wall Street, just as wheat is cornered by a small group of men. No banking institution of whatever size dares to hazard a conflict with this influence.

"As an illustration of what can be done, the current issue of Hampton's Magazine is being held up on the news stands. The Union News Company, because the magazine contains an article that offended Standard Oil, has ordered its agents not to sell it. The magazine lies on the stands, but the agents have their orders not to dispose of it, and when February 20 comes the copies will be returned unsold."

This matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. The cry of "Peace, peace," where there is much discontent, will apparently be borne out by the facts, so far as the great newspapers and magazines represent them. The excuse will be that the public will get as much information as is good for them. What will happen to personal liberty under such conditions no one can foretell. God's people are to be peacemakers, to "seek peace and pursue it." Nevertheless the Scriptures forewarn us that all of these attempts to control the pressure and growing discontent of our time will prove unavailing, so, ultimately, there will be a great explosion, which will reach to the uttermost corner of the earth--the time when newspapers and banks, politicians and everybody will be lost, and when every man's hand will be against his neighbor. We see it coming.

While we see the storm coming, let us remember the words of the Prophet, "We will not fear though the earth (society) be removed, and though the mountains (kingdoms) be carried into the midst of the sea (anarchy)."
--Psa. 46:2.

"BE AT PEACE AMONGST YOURSELVES"
[1 THESS. 5:13.]

Because general discontent prevails in this our day, and because God's children, although not of the world, are in it, are influenced by it, therefore it becomes daily more necessary that each child of God shall be on the alert to keep his body under, to keep his tongue from murmuring, to keep his heart from discontent, to be filled with thankfulness and gratitude to God in appreciation of all his benefits towards us.

Additionally the characters being called and drawn of the Lord during this Gospel Age must all be firm of texture --strong characters. God seeketh such to be of his Son's Bride and joint-heirs. Their firmness, positiveness, is in contrast with the supineness and indifference of others. Their weaknesses through heredity are as great as those of others. Hence when a number of these are brought together, as in a class for Bible study, there is a great need of patient forbearance one with the other. If differences and clashes come, the damage one to another is sure to be greater than with people of less character, of less positive convictions, of less determination. Consequently these find the Apostle's words true, "Ye have need of patience."

With the Truth, therefore, to this class God proposes there shall also go the spirit of the Truth, the spirit of holiness, meekness, patience, long-suffering, brotherly-kindness, love; otherwise serious friction and damage would result.

If in any class of Bible Students, STUDIES IN THE SCRIPTURES be neglected, weakness, worldliness, love of pleasures, lack of zeal in the Lord's service, etc., are sure to manifest themselves. And if STUDIES IN THE SCRIPTURES are prosecuted but not applied to the heart and life the fruits of the Spirit will be deficient--meekness, gentleness, etc. Every item of knowledge should be used as the foundation for soil in which further graces of the Spirit will be developed for the enrichment of the character of the New Creature.

We have had occasion at times to call the attention of the classes to the fact that those chosen to be their servants, ministers, elders, are not to be recognized as their "lords," and are not to be upheld in any attempts to "lord it over God's heritage." (1 Pet. 5:3.) Now, on the other hand, we wish to call special attention to the fact that a hypercritical spirit might be engendered by the class, which might lead some of the members to take a wrong attitude. It would evidently be just as contrary to the Lord's Spirit if the class were to "lord" it over the elders. They are to be loved, to be upheld, to be appreciated; and if they have some imperfections, like other men, they are no less worthy of sympathy and forgiveness and exoneration.

In proportion as the Elders or ministers are faithful, humble, diligent, in the service of the flock, they should have the hearty co-operation of every member of the class. "Honor to whom honor is due; praise to whom praise is due."

Some of God's people, like some of the people of the world, take a hypercritical view of some trifling things, such, for instance, as parliamentary usages in connection with meetings. We are to remember that the Bible lays down no particular parliamentary usages, but gives to God's people the one broad, general law to govern each one of them in all the affairs of the Church. This Law the Master mentioned in few words, saying, "A New Commandment I give unto you, that ye love one another, as I have loved you."--John 13:34.

Let this law of love measure all of our relationships as God's people; whether we be of those chosen to be Elders or not chosen, the law of love should be used to measure our every act, our every word--yea, our very thoughts. If we can all, dear brethren, have this rule continually in mind, it will save a great deal of friction, heart-burnings and heart-achings. It will make us more like our blessed Master, better representatives of him before each other and before the world. It will incline us to be as methodical and careful as possible ourselves in all that we do and then lovingly not to expect quite as much of others until after they shall have learned the beauty of the right way by observing our course. Let us be content whatever the method adopted by the majority, if it expresses the will of the majority, however the conclusion may be reached. If we think the majority less wise than we, let us learn patience and wait, as the Lord does, until they learn the error of their course and amend it. In a word, let us each more and more seek to be peacemakers: "Blessed are the peacemakers, for they shall be called the children of God."--Matt. 5:9.

POPE PIUS X. CONGRATULATED

The present Pope is taking steps for the elimination of all Higher Critics and other unbelievers in the Bible from the Catholic priesthood. All the clergy and all the clerical students are required to swear their allegiance to the sacred traditions and to oppose what is styled "modernism," higher critical infidelity. The oath includes not merely the teachings of the Bible, but also the teachings of the Church.

If loyalty to the Bible alone had been enjoined we could have wished that all the different Protestant denominations might have followed suit. That would have meant the cutting off of more than half of the ministers, trustees, etc., who freely confess that they have lost all faith in the Bible and are Bible teachers in name only--Bible opposers, in fact.

FEDERATION IN FACT

"Few people realize that most of the important Protestant denominations in America are united in a federation that is as real as the federation of States. Even the members of those denominations themselves who are

R4773 : page 68

aware of that fact are, for the most part, probably unaware of its significance. Nothing has so seriously hampered the Church as a moral force, as its sectarian divisions. If the Protestant branch of the Church is undertaking to remove from the field of moral power the hurtful influence of these sectarian differences, its power in shaping the lives of men will be incredibly enhanced. That is just what the Protestant churches of America are doing.

"As our readers know, there assembled in Philadelphia two years ago last December, for the first time, the Federal Council of the Churches of Christ in America. These churches found their common interest, not in a creed--though they agreed in the assertion of their attitude toward Christ--nor in a common ritual or form of government, but in a common work. On the 24th and 25th of last month, in the city of Washington, the Executive Committee of that Council held their second annual meeting. It is noteworthy that all their discussions pertained to common activities of service. Whatever discussion there was concerning beliefs was the by-product of the consideration of a practical measure, and it was of no effect upon the final action. In all such organizations the crucial question is the financial one. People are ready to gather together for talk; but when they make appropriations, one may be sure that they are to be reckoned with. The denominations constituting the Federal Council are assessed, and most of them have paid their assessments already. Moreover, out of these assessments the Executive Committee have appropriated funds for defraying the cost of the common work.

R4773 : page 69

"Under authority of this Executive Committee there has been a careful investigation conducted in co-operation with the chief Home Missionary Societies; and the resulting recommendations have been adopted by nearly five-sixths of the home missionaries west of the Mississippi river. Under the authority of the Committee a branch of the Council, the Commission on the Church and Social Service, has made an important report on the relation of the Church to industrial conditions in a center of steel manufacture. The Executive Committee of the Council at its meeting appropriated $5,000 for the use of the Commission on the Church and Social Service.

"Compared with the great mass of people composing the constituency of this Council--about fifteen millions--the sum appropriated seems minute. But the size of the sum is of much less significance than the fact that thirty denominations, including virtually all the larger ones, have formed a Federation that is exercising the power of the purse. By disregarding differences in creed, polity, and traditions, and by federating with the object of engaging in a common work that costs, these thirty denominations have, we believe, followed the course that will lead to real Church Union."--The Outlook.

OPPOSITION TO JEWS IN TURKEY

Turkey has long had the honor of being one of the few countries in which Jews enjoyed all the rights and privileges of preferred citizens. The Turkish Revolution was supposed to mark an era of special favor to the Jews residing in Turkey. It now seems that this is not the case. We quote from the Hebrew Standard:--

"Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency toward the Jews in the last year. In place of efforts to make the Jews of Turkey an important element of the body politic, an attempt to repress them is noticeable. Unlimited immigration of Jews into the Ottoman empire is likely to prove a chimera; an immigration statute, providing for restrictions more or less severe, is in process of enactment."

====================

R4773 : page 69

THE IMMORTALITY OF THE SOUL

MR. EDISON has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter--that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:--

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him--just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

PHILOSOPHERS OF THE PAST HANDICAPPED BY DREAD OF THUMB-SCREWS, ETC.

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which now for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks and other tortures of the "Dark Ages," as well as by certain ignorance and superstitions, which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "Higher Critics," "Evolutionists," etc. Only in the Catholic Church are the theological philosophies of a century ago given the slightest weight amongst the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has Apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true Church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, So, also, is the Church.

We will not here follow the Apostle's argument to the Church to note particularly how Jesus is the Head of the Church, how every member is united to each other member and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet, his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch, would be a very unintelligent community. This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one

R4774 : page 70

lose a few drops of blood, the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood, his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to some extent, of vital power, and hence a loss of intelligence, but in so small a degree as not to be appreciable to one in health.

PUZZLED OVER BELIEF THAT BLOW THAT WOULD KILL WOULD ENABLE MAN TO KNOW EVERYTHING

In olden times we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to know everything in an instant. The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the Church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another real imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so-called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, Let God and his Word be true, though it disprove many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the Truth!

MR. EDISON AND THE BIBLE

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds, we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of Divine intelligence and that this intelligent soul is introduced into the new-born child and is the real child--this is no longer reasonable nor logical to us.

We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true, would it not make the Almighty Creator a co-laborer with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of Wisdom, Justice, Love and Power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all must admit.

THE FIRST MAN, OF THE EARTH

The center of the mistake on this subject, handed to us from the philosophers of the "Dark Ages," is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying, "What is man that thou art mindful of him?...Thou hast made him a little lower than the angels." (Psa. 8:4,5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels, in that he was not a spirit being, but a human, an earthly being--"of the earth, earthy."

The Scriptural proposition is not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"--an animal or earthly soul. In other words, the entire Adam became a living soul--a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the Divine command has been in process of fulfillment--"Multiply and fill the earth." God created but the one soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is a higher nature--an earthly image of his Creator, who is a Spirit Being.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul--that is to say, a sentient being. The formation of Adam was very important, just as today, under the same Divine regulations, the shape of the brain has to do with the character of the man--gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares: "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely-recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curl of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger print.

All these outward signs indicate the character of the soul, being--all are identified with it. In a word, a soul is a person. The various districts of the brain representing the various sentiments and passions of the individual, are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion

R4774 : page 71

means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:--

(1) Certain matters are brought to the attention of the person or soul which seem to indicate a wiser course than the one pursued in the past. The various districts

of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call will. Sometimes there is desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak while in power. But the will rules with more or less vacillation or strength, according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating--"double-minded."

THE WILL REPRESENTS THE SOUL, THE PERSON, THE EGO

Some of the qualities of the mind may be styled the "flesh"--this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind--reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward--toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by Divine providence, some features of the original Divine likeness in which father Adam was created still persist in all of his children who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly character is the appeal of love--"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A METHODIST BISHOP'S DEFINITION OF SOUL

A Methodist Bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul. In repudiating such a view he places

R4775 : page 71

himself in accord with the Divine teachings.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death--inherency of life, requiring no sustenance.

Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of him, "He alone hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." Immortality in this sense of the word, possessed by the Heavenly Father and his only begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature) to the elect, saintly few, called, chosen and faithful during this Gospel Age. These are styled the Bride, the Lamb's Wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in his glory in the end of this Age to grant to them a share in the First or Chief Resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man--"As they bore the image of the earthly, they shall also bear the image of the heavenly." --I Cor. 15:49.

ARE ALL MEN IMMORTAL?

Mr. Edison is in full agreement with the Bible in his conclusion that human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the Divine Law and that the transgression brought to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures.

Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a Divine immortality--in the sense that God is death-proof. He alone has immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children--that a future life is arranged for them in Divine providence--when, where and how the Bible clearly tells.

We wish that Mr. Edison and many thinkers who have no confidence in the Bible might see the beauties and harmonies of its presentations. The Bible declares that the eternal life lost by father Adam has been redeemed for him by the death of Jesus Christ, "the Just for the unjust." It tells us further that as all of Adam's race share by heredity in his death penalty, so they all shall be permitted to share in his recovery from the power of the tomb, from sin and death. Thus the Scriptures declare, As by a man comes death, by a man also comes the resurrection of the dead; for as all in Adam die, even so shall all in Christ be made alive, every man in his own order or company.--I Cor. 15:21-23.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and of the unjust." The Hebrew Prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes. There will be a glorious dawn to that great day of a thousand years, whose light is already fore-gleamed in the wonderful inventions of our time, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of the Divine righteousness and love, co-ordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator, in the midst of a world-wide Paradise.

CARDINAL GIBBONS' WORDS AGREE TO THIS

Cardinal Gibbons gave an interview to a reporter of the Columbian Magazine in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the

R4775 : page 72

doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourself, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:--

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and his resurrection is the plainest evidence of man's immortality."

====================

R4775 : page 72

THE KINGDOM OF GOD IN SAD CONDITION

BISHOP HUGHES (Methodist), of California, recently spoke in Boston. He complimented the Catholic Church and berated his own denomination and, incidentally, called attention to the sad state of God's Kingdom. In its report of the address the Boston Transcript says: "Praise for the Roman Catholic Church and what it does for its children, was given by Bishop Edwin H. Hughes, of California, before a large congregation at the Bromfield Street Methodist Church last evening at the final session of the Sunday School Institute. Bishop Hughes said:--

"'You talk about the wonderful hold the Roman Catholic Church has upon its people. You ask, how does it do it? I will tell you how it does it. They instruct their children. It is borne in upon the consciousness of every child in every good Roman Catholic home, as soon as it comes to any sort of understanding, that the Church is the instrument of his salvation, and he is held right to that idea. They establish their catechetical classes, they run their parochial schools with a religious purpose, and they lay an enormous emphasis upon taking care of their children.

"'I say to you, if the Roman Catholic Church is willing to pay that price for holding its own, and the Methodist Episcopal Church is not willing to pay that price for holding its own--then I say the Roman Catholic Church deserves to be the coming Church.

"'The Protestant Church that does not see that its future is inevitably bound up with the religious instruction is just as certainly doomed to failure as I am standing here tonight. If the members of the Roman Catholic Church are more willing, under the instructions of their priests, to obey the laws of God with reference to the children of the Church than our people are, under our instruction, then I say that the Roman Catholic Church is entitled to the credit of the whole business.

"'When God Almighty puts into the arms of any earthly parents a new life, then I say that God Almighty pays those parents the biggest compliment that he can possibly pay. That child is God's child ere he is our child, and he is to be held as a member of the Kingdom of God. We of the Methodist Church hold that all children, by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God. If this is so, then the biggest task we have is to keep them members of that Kingdom. I believe the greatest church on earth is the

Christian home; the finest sanctuary to be found anywhere is the Christian home.'"

THE SUNDAY SCHOOL EFFECT

The Bishop used the above words in connection with an address on Sunday School Work. His words endorse our presentations of the subject. In STUDIES IN THE SCRIPTURES, Vol. VI., we call attention to the fact that Sunday Schools are an innovation little more than one century old. We point out that they are the expression of human wisdom merely--that neither to the Jews nor to Christians did God give directions respecting Sunday School organizations. The Divine arrangement is that each family should complete a unit and that the parents should be the instructors of the children in religious things. In disregarding this Divine arrangement two evils have ensued:--

(1) The parents have felt relieved of the responsibility of teaching their children and thus have lost a great blessing and source of personal instruction.

R4776 : page 72

(2) The children have been taught to look elsewhere for the highest information, and correspondingly to disrespect their parents as unqualified to be their instructors. As a result, disrespect and disobedience to parents have increased and parental interest in and control over their children have diminished.

We urge upon all parents everywhere within the range of our influence to weigh the responsibility resting upon them in respect to their children. Whoever brings into the world a child, should feel the responsibility toward it for food and raiment and reasonable comfort, and particularly for moral and religious instruction. Regardless of what others do or do not, all of the Lord's consecrated people should be faithful to this great trust. No service to the Lord could possibly be acceptable as a sacrifice if it meant the neglect of duty to one's children.

ATONEMENT AND THE KINGDOM

We are glad to note that Bishop Hughes recognizes the unconditional benefits of the Atonement in respect to all children. His reference to the Kingdom of God, however, clearly shows that his understanding respecting it is quite vague. There are at this moment at least eight hundred millions of children under ten years of age. If these all be members of the Kingdom of God, our Savior was quite in error when he declared: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Eight hundred millions could hardly be called a little flock. And besides, Jesus said the Kingdom had not yet been given. On the contrary, did he not teach us to pray, "Thy Kingdom come; thy will be done on earth as it is done in Heaven"?

We ask the Bishop, and as many as this article shall reach, to consider the improbability of the Bishop's view of matters being true--the incorrectness of the Methodist view. If earthly parents have a responsibility for their children, how about the heavenly Creator or Parent, "In whom all live and move and have their being?" Has God no responsibility for all the children born into the world? Would he neglect his duty, if earthly parents

R4776 : page 73

did neglect theirs? Are the thousands of millions of heathendom and Christendom going to a burning hell because of neglect of their education by the great Life-Giver or Father?

Let us reason a little on the Bishop's statement of Methodist views. If Christ made an atonement for the sins of all mankind, of what purpose or value has it been as yet to any but the handful, the "little flock," whom our Lord declares will receive the Kingdom of God by and by--the Kingdom prayed for?

We look all about us for God's Kingdom quite in vain. The heathen three-fourths of humanity are surely not God's Kingdom, nor any credit to any Kingdom or government. The one-fourth of humanity known as Christendom (Christ's Kingdom) does not appear to be the genuine article. It is full of jarring creeds, selfish antagonisms, bitterness, envy, hatred, strife, "works of the flesh and of the Devil." Its most civilized nations are spending thousands of millions of dollars on war preparations --and this after more than eighteen hundred years of the reign of Messiah, as Bishop Hughes and the Methodist friends think.

ALL A GREAT MISTAKE

Our Methodist friends and many others have, according to the Bible, made a great mistake in their theology on this point. God's Kingdom is not here. It has not yet come. We are still, in the language of the Apostle, "waiting for the Kingdom of God's dear Son." The promise is still more sure that the faithful, saintly overcomers of this Gospel Age will sit with Messiah in his Throne of spirit control during his Messianic Kingdom. We are still waiting for it. Neither the heathen children nor the heathen parents, nor the Christian children, nor the Christian parents are yet in the Kingdom which has not yet come.

We are glad that the Bishop sees that the Atonement of Christ is universal--for all mankind. We ask him to look again at the subject and to note that in the present Age, during the past eighteen centuries, God has been merely selecting the saintly followers of Jesus to constitute with him the Kingdom or ruling class. These are the little children, or humble children of God. "Beloved, now are we the sons (children) of God, and it doth not yet appear what we shall be; but we know that when he appears we shall be like him, for we shall see him as he is."

God has not only arranged that the Atonement work of the Savior shall be for the sins of the whole world, but he has also provided that there shall be a time and an opportunity in which the Redeemer will make his atonement work available to all mankind--heathen and Christian, old and young. To them he will give the opportunity of Restitution to all that was lost in Adam and provided for at Calvary. This will be at the Second Coming of Christ, as St. Peter explains in Acts 3:19-23.

Then Messiah will set up, establish, his Kingdom--a thousand years' reign of righteousness. Satan will then be bound and the darkness which belongs to his reign of sin and death will give place to the glorious light of the knowledge of God. Under those favorable conditions humanity will not have an opportunity of becoming kings and priests unto God, members of the "little flock"; but they will all have the opportunity of becoming identified with the Kingdom, not as kings, but as subjects. They will all have the opportunity of attaining everlasting life as human beings in this world, which will then gradually be transformed--Paradise regained. Meantime the unwilling, rebellious, disobedient, as St. Peter says, will be "destroyed from amongst the people"--Second Death.

RESPONSIBILITY OF CHRISTIAN PARENTS

The fact that God has not neglected his responsibilities, but is working out his glorious purposes to fulfil them, must not make Christian parents negligent. On the contrary, the example should make them all the more careful by showing them a parent's obligations. Some of the children may so respond as to become eligible to a share in the Kingdom proper, as members of the Royal Priesthood, who shall sit upon the Throne; but to the others, parents also have a duty. Such should be taught, not that all transgressions will be punished alike, in eternal torment, but that every transgression, great and small, will receive eventually a just recompense of reward. They should be taught that whatsoever is sown will be reaped, and that advancements under the blessings of the Kingdom may be promoted or retarded by their present conduct, by obedience or disobedience to the Divine law. Such rational teaching will appeal much more quickly to the children than will any amount of falsification and misrepresentation concerning eternal torment, fire, etc., in which no reasonable person longer believes, and which came not from the Bible, but from the "Dark Ages."

===================

R4776 : page 73

MURDERS HER GRANDCHILDREN

EASTER SUNDAY'S LESSON

--APRIL 16.--2 KINGS 11:1-20.--

"Blessed are they that keep his testimony, and
that seek him with the whole heart."--Psalm 119:2.

JEZEBEL'S daughter, Athaliah, on the death of her husband, became Queen Dowager of the Kingdom of Judah, her son Ahaziah becoming King. In Oriental lands the King's mother is still the highest authority in the Kingdom, as, for instance, in China. This was the custom with the Jews. As Queen Dowager Athaliah had exercised a powerful and baneful influence against the true God and his worship and in favor of Baal worship. Here is not the only instance in which the intermarriage of the kings of Israel with the daughters of foreign kingdoms brought great injury. Her mother Jezebel was another notable illustration. And we remember that it was Solomon's foreign wives who ensnared him.

In line with all this we remember that the Divine command to all Jews was that they should not intermarry with other nationalities. Every deviation from the Divine Law seems to have brought with it serious penalties. This is strictly in harmony with God's arrangement with that one nation alone, that they should be his people in a peculiar sense, that other nations were not his people and that obedience to his laws would bring them blessings and disobedience bring them adversities. That Law is still upon the Jews, but it is not upon others.

A proper recognition of the antitype, or spiritual significance of that item of Jewish Law, should be observed by all; it is applicable to Christians, who constitute, from the Divine standpoint, "a holy nation, a peculiar people." Christians are not to be unequally yoked with unbelievers. Christians are to come out from the world and be

R4777 : page 74

separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class, who have made a full consecration of themselves to the Lord. These are counselled to marry "only in the Lord"--only the consecrated. Those who disregard this Divine injunction endanger their own spiritual development, as well as their own happiness and the happiness of the worldly person with whom they become yoked.

MURDERING FOR POWER

When King Ahaziah was slain by Jehu, his mother, the Queen Dowager, realized instantly that this meant her loss of rank and power--the power and honor and riches which her selfish, proud heart so loved. She realized that the moment her grandson ascended the throne she must vacate her position in favor of her daughter-in-law. Her selfish, proud heart resolved that on no account should this be. Rather, she would be a murderess. Forthwith she caused her grandchildren to be slain, except one, an infant, who was hidden by his aunt in a room used for the storage of sleeping mats, and, in our lesson, styled a bed-chamber. Subsequently, he was nursed until his seventh year, in one of the rooms connected with the old temple, which was in disuse during Queen Athaliah's reign, as she favored and upheld the worship of Baal.

One lesson for us here is the power of pride. We may well hope that many could not be influenced to become murderers, even with such inducements. But not many of us will ever have such a temptation either to grasp a throne or to retain hold on one already possessed. Other illustrations of the power of pride leading to murder, in the interest of a throne, are mentioned in history. For instance, King Herod's murder of all the infants of Bethlehem of two years and under was to preserve to himself and his heirs the throne of Israel. History tells us of how Laodice poisoned her six sons, one by one, that she might be Empress of Constantinople. Another mother named Irene, which name signifies peace, gouged out the eyes of her own son that he might be incapable of ruling the Empire over which she sought to reign alone.

No wonder the Bible declares that the heart of man in his fallen condition is deceitful above all things and desperately wicked! No wonder the Bible tells us that the blessing of the New Covenant which God will establish with the world through Israel, during Messiah's reign, will operate to the taking away of the stoniness of the heart and to the return to mankind of a heart of flesh --a proper human sympathy such as the perfect man had when he was created in the image and likeness of God! How glad we are that Messiah's Kingdom will not merely restrain sin and sinners, but, by restitution processes, take away the stoniness of heart and bring as many as are willing of mankind back to tender-heartedness and into harmony with the Divine Law of Love for God and for the neighbor!

Since we are not kings and queens and have not their temptations, let us note that the same principle of hard-heartedness operates in the business world, in the social world and in the family. In the business world, it operates to the destruction of a rival concern. In the social world, it cuts rivals, prompts to misrepresentation, slander, etc. In the home, as between parents and children, brothers and sisters, it frequently means injustice. The correction for all this is a love of righteousness which will lead each to love and to obey the Golden Rule and, as nearly as possible, to comply with the Divine will, "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy being and all thy strength, and thy neighbor as thyself."

CROWNING THE BOY KING

The young King was named Joash. He was kept in hiding six years and, in his seventh year, was crowned. Jehoiada, the High Priest, whose daughter had rescued Joash, superintended the inauguration ceremonies. With great wisdom he called together the chiefs of the nation at a festival time, when their coming would not be thought strange. Likewise the guards were so disposed as to give every protection to the young King and leave the palace without protection. The ceremony passed off successfully. The Queen Dowager, hearing the shouts, "Long live the King!" came forth from the palace to the temple to investigate and, realizing the situation, cried, "Treason, treason!"

So it is that injustice sometimes becomes intrenched and fortified in human minds so that an attempt to establish righteousness is considered treason, rebellion, outrage. The lesson to all the Lord's consecrated children is, "Keep thy heart with all diligence, for out of it are the issues of life."--Prov. 4:23.

When the crown was put upon the young King's head, on top of it was laid the Testimony, the parchment scroll of the ten commandments. Thus was indicated that the Divine Law was superior to the crown. Such should be the estimation of the matter in every well-balanced mind. Divine Law comes first; human laws second. And human laws are usually up to as high standards as the people who make them are worthy.

Judah must have been considerably sunken in the qualities of patriotism and manhood to allow the Dowager Queen to usurp the throne by murder for six years. Similarly states and cities, permitting and recognizing the domination of frauds and combines against the public interests, are usually getting as good treatment as they deserve. It is the heart, the intellect, the mind that is to be educated up to the higher standards--then those high standards will be attained by the body politic.

====================

R4778 : page 74

1911--MEMORIAL SUPPER--1911

THE JEWISH PASSOVER, which lasts for a week, begins this year on Thursday, April 13, which, in Jewish reckoning, is the 15th of the first month. In Jewish reckoning a day begins to count in the evening at 6 o'clock, consequently the 15th begins Wednesday night at 6 o'clock. Wednesday, April 12, would be the 14th day of the first month, and it, in turn, begins at 6 p.m. Tuesday, April 11, which is thus the anniversary of the first celebration of the Lord's Supper.

It is the custom of WATCH TOWER readers all over the world to celebrate our Redeemer's death on its anniversary. We trust that the celebration this year will be a very general one. The significance of the Memorial is described in our issue of February 1 and also in SCRIPTURE STUDIES, Series VI.

On the evening of April 11 at 7:30 the New York City Church will assemble in the Brooklyn Tabernacle, 17 Hicks street, for the celebration of the Memorial. All Christians in fellowship of heart with the Lord are cordially invited to be present. We do not, however, specially invite or urge brethren from other congregations meeting

similarly for this celebration on the same evening. We believe the instructions of the Lord's Word on the subject imply that each congregation or family of the Lord's children should meet together for this celebration.

There will be a baptism service on the Sunday preceding the Memorial--April 9--in the Brooklyn Tabernacle at 3 p.m. The subject of baptism is also discussed in SCRIPTURE STUDIES, Volume VI. All thinking of participation in this symbol are requested to make a very thorough study of the subject, that they may act with proper intelligence.

We recommend that all gatherings of Bible students, if possible, provide an opportunity for immersion preceding the Memorial. The Memorial celebration should be esteemed a great privilege. If any one is out of heart fellowship with the Lord, his first work should be to get right with him. And the Lord directs that any coming to his altar, should, as far as possible, before coming, get into heart harmony with all of the "household of faith." This should, therefore, be a time of heart searching and purifying. This, in the Jewish Passover type, was prefigured by the search made for leaven of every description --leaven being a symbol of corruption, sin, contrariness to purity, righteousness and love.

Whoever finds himself out of harmony with the Lord at this season and avails himself of the privileges above suggested and seeks a return to Divine favor will surely experience a great blessing. And whoever passes by the opportunity will lose a blessing which none can afford to lose. A realization of our own imperfections at such time must not discourage us or make us faint. Rather we should remember God's provision for our reconciliation through our great Advocate, whose death the Memorial celebrates. Let us also remember our Covenant of sacrifice, by which we become members of the Body of Christ.

It may not be amiss that we remind our readers that for some reason which we cannot explain it has for years appeared to us that Satan is granted special power to tempt the Lord's consecrated people at this Passover season, as he had special power at this season when our Lord was crucified. Then Judas entirely succumbed. St. Peter stumbled badly, and all of the Apostles temporarily forsook the Master and fled and were in deep perplexity until Pentecost. The Master's advice then is good still, "Watch and pray lest ye enter into temptation."

===================

R4777 : page 75

TOO MUCH MONEY--FURTHER OFFERINGS REFUSED

FREE-WILL OFFERINGS ONLY

A LESSON FROM THE FAR PAST ON GIVING FOR RELIGIOUS PURPOSES--TREASURERS WITHOUT BONDSMEN

--APRIL 23.--2 KINGS 12:1-16.--

"Then the people rejoiced for they
offered willingly."--1 Chron. 29:9.

SIXTEEN years passed after the incidents of our previous study and found King Joash in his twenty-third year. Already he had made suggestions to the priests respecting the repairs of the temple, which was considerably dilapidated, because the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of surrounding nations was still upon them. Some of them still burned incense upon the altars of Baal.

PRIESTS POOR BUSINESS MEN

King Joash found that allowing the priests to collect the money wherewith to repair the temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests were dishonest in the use of the money collected for their affairs. Nor does it say that they spent the money unwisely. Possibly the people did not have confidence in the priests and did not give so freely on that account. However, the King noted the fact that the temple continued to be dilapidated and called for the priests and said to them, Why repair ye not the breaches of the temple? The answer of the priests is not given, but the King's mandate was, "Now, therefore, take no more money from your acquaintances." The King passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect.

A new procedure was to have a specially prepared money-chest inside the temple court, convenient to the worshipers who passed in and out, and under the care of the priest, who served as doorkeeper. This method proved successful. The money speedily accumulated. Ere long there was a sufficiency to make the repairs and more. Further donations for this purpose were refused. The temple was put into good order and a general blessing followed the experience.

There is a lesson in this matter for us. The people like to see results. (1) They want to know that monies that are donated for benevolent purposes are not all absorbed for office expenses. (2) Voluntary offerings have the approval of both God and men, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Everybody who gives to the Lord's cause is advantaged thereby; he not only forwards a benevolent cause, but cultivates generosity in his own heart. Our Lord said, "It is more blessed to give than to receive"--where the giving is willing and voluntary.

Church begging is undoubtedly doing great harm. The remark has been made that the chief item of religion in some churches is begging for money--private solicitation, and also public solicitation, by the passing around of the collection box. Church fairs, church suppers, grab-bags, etc., are still more reprehensible than the collection box and private solicitation. Some one has called such efforts the "milking of the goats." The Lord's people are supposed to be sheep; the world's people, goats.

The proper thought seems to be what the Scriptures inculcate, namely, that each Christian should give according to his ability and interest in the work and that non-worshipers should not be expected to give nor requested so to do. But who does not know that a large proportion of the money collected for church purposes is unwillingly given by people who not only are not directly interested

R4778 : page 75

in the projects, but sometimes even opposed thereto! Thus Protestant business men often give to Catholic charities, rather than offend good customers. Likewise Catholic business men donate to Protestant enterprises with which they have no sympathy.

It is a good time to return to the Gospel admonition, Let each one of you lay by in reserve on the first day of the week according as God has prospered you--for religious and charitable objects. Only such voluntary giving has any merit whatever in the sight of God or in the sight of good men. Only such will receive the Divine blessing upon it, whether it be the widow's mite or the rich man's munificence.

R4778 : page 76

BREAKS IN THE TEMPLE WALL

Viewing the spiritual temple we perceive that, outwardly, as represented by the magnificent churches of metropolitan cities, nothing more could be desired than what is now enjoyed. Describing the church conditions of our day, the Scriptures portray our condition under the figure of the Laodicean Church, thus: "I know thy works, that thou art neither cold nor hot; I would thou wert hot or cold. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."--Rev. 3:15-18.

It is from the spiritual standpoint, therefore, that the temple of today needs to have repairs. Outwardly, the church is rich; spiritually, she is poor. The majority of her educated, including ministers, have abandoned all faith in the Bible as the Word of God. Yet they are not known as infidels, but by the less harsh term, "Higher Critics," "Evolutionists." With many the faith in a personal God even, is shaking and they incline to wonder if, somehow or other, we have not an unintelligent God--nature--and mankind and all other intelligencies merely evolutionary products. The cause and foundation of this disastrous condition is not far off.

The absurdities of the creeds formulated during the "Dark Ages" are so great that intelligent people can no longer accept them. We have made the mistake of supposing that these absurdities are based upon the Scriptures and well supported thereby. The Truth is that our creeds of the past not only contradict each other, but also contradict the Bible. To learn this, to believe it, signifies a return to Bible study with the colored spectacles of our fathers removed and with our hearts uplifted to God that he may give us the light promised to his faithful people in the end of this Age, of which we read that we should "give heed to the sure word of prophecy as to a light shining in a dark place until the day dawn and the day star arise."--2 Pet. 1:19.

THE DUTY OF THE HOUR

Noting the spiritual impairment of the House of God, the Church, all who love the Lord and who worship him should do their part, make their contribution, toward the improvement of these spiritual conditions. It is not to be left wholly in the hands of the clerical or priestly class. The people in general are to appreciate the situation and each delight to do his part in the rebuilding of the spiritual walls of Zion. Those spiritual walls consist of "the faith once delivered to the saints."

Each Christian should ask himself, What am I doing toward these repairs? How am I manifesting to the Lord my zeal for Truth and righteousness and my hatred of sin and untruth? And as an answer to this question each should redouble his efforts to understand the Truth and to help others to an understanding of it, whatever may be the cost to the creeds and systems of the "Dark Ages."

===================

R4778 : page 76

SOME CALCULATIONS ON THE JUBILEE CYCLES

DEAR BROTHER RUSSELL:--

Your calculation of the Jubilee Cycles (as published in September issue of Overland Monthly, 1910) beginning the count from the time Israel entered the land of Canaan, is so remarkably simple that I am surprised it did not come to my attention sooner; as it is with this added new viewpoint that certain questions which have somewhat puzzled me before have now been thoroughly cleared up in my mind, I am noting them for your consideration. They are as follows:

1. Why did not Israel celebrate 20 instead of only 19 Jubilees in the land before the great Cycle of 50 Jubilees began their count, so that the entire 70 Jubilees would be complete?

2. Why did the Jews remain in their land 19 years after the celebration of their last typical Jubilee? Why did they not immediately go into captivity?

3. Did the 70 years of desolation typify anything? If so, what?

As a result of your article in the Overland Monthly I have been helped to a solving of these questions, and I am sending you herewith my calculations and conclusions for any comments or added thoughts you may have or can suggest.

FIRST CALCULATION

This is my understanding of your reckoning as presented in Overland Monthly:

"To fulfil the word of the Lord by the mouth of Jeremiah until the land had enjoyed her Sabbaths: for

R4779 : page 76

as long as she lay desolate she kept sabbath, to fulfill three score and ten years."--2 Chron. 36:17-21.

In the above quotation we find the entire number of Jubilee years the Lord purposed for Israel to be 70, which mark 70 cycles or periods of time. Each cycle was 49 years and its Jubilee the 50th year.

70 times this number (50 years) would be.......... 3,500 yrs.
And this period, measured from the time Israel
entered Canaan, which occurred before the date
known as A.D. 1.................................. 1,575 "

Hence the years since A.D. 1, to complete above
period of 3,500 years, are....................... 1,925 "

Or 1925 A.D. marks the date when the full number of Israel's Jubilees would have been accomplished as indicated by the Lord through Jeremiah the prophet.

THE SECOND CALCULATION

This calculation is based on the Jubilees from the standpoint of the Law which was given to Israel as a nation and to which they bound themselves, and which has been and is now being fulfilled with regard to the Jews.--Lev. 26.

This calculation in no way antagonizes the view as expressed in SCRIPTURE STUDIES, Vol. 2, chapter 6, paragraph 2, page 180; also page 181; but is considering it only with regard to the Jewish nation and their land and not with regard to the restitution or antitypical Jubilee as set forth in S.S., Vol. 2.

The multiplying of the Sabbath or 7th day by 7 (7 x 7 = 49) pointed out Pentecost, the 50th day, or Jubilee day, which followed.

The multiplying of the Sabbath or 7th year by 7 (7 x 7 = 49) made the cycle which pointed out and led to the 50th year or Jubilee year.

The multiplying of the Sabbath or 50th year by 50 (50 x 50 = 2,500) made the cycle which pointed out and led to the 51st cycle or Jubilee cycle.

As the Jubilee day was not celebrated on the last or 49th day, but on the following or 50th day, and the Jubilee year was not celebrated on the last or 49th year, but on the following or 50th year, so the Jubilee cycle (of 50 years) was not celebrated on the last or 50th cycle, but on the following or 51st cycle.

The Law required that where the typical system ended, the antitypical counting should begin.

R4779 : page 77

Total number of years in Great Cycle.............. 2,500 yrs.
From the celebration of the last Jubilee by Israel to
the year A.D. 1.................................. 625 "

The number of years since A.D. 1 necessary to
complete the cycle of 2,500 years................ 1,875 "

If the year 1875 A.D. marks the end of the Great Cycle of 50 x 50 years, then the following 50 years, or from 1875 A.D. to 1925 A.D., will be the Jubilee Cycle or period of time during which the Jews will be returned to their possessions. (This date, 1925 A.D., as we have seen, is the date originally intended by Jehovah as marking Israel's full number of Jubilees.) And how harmoniously does this agree with the ending of the Times of the Gentiles, which terminate during this Jubilee period; their lease of power departing from them allows the Law to be fulfilled toward the Jew, who can now come into his possessions.

Here we get the key to the matter regarding the celebration of only 19 and not 20 cycles before the Great Cycle (of 50 x 50 years = 2,500 years) began to count. The last or 20th Cycle of 50 years was reserved for the Jubilee Cycle to follow the Great Cycle.

Jubilees celebrated in the land by Jews...........	19
Jubilees represented in Great Cycle..............	50
Jubilee period representing the time in which the Jew, according to Jubilee celebration, should return to his possessions......................................	1
	--
	70

THIRD CALCULATION

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

"A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed."--Lev. 25:10,11.

Here we have two statements made respecting the Jubilee year:

1. The RETURN of every person to his possession; and
2. The REST of the land.

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land REST and enjoy her sabbaths. As long as it lieth desolate it shall REST; because it did not REST in your sabbaths when ye dwelt upon it."--Lev. 26:34,35.

Here again we find that while Israel celebrated the Jubilee when they dwelt in the land, and each man may have returned to his possession and family at the Jubilee period, nevertheless the Lord declares that the land "did not REST" in its Sabbaths when they dwelt upon it.

So the Lord provided the REST feature of the Jubilee for the land when Israel went into captivity for 70 years, and here the 70 Jubilees of REST were accomplished for the land, but during that time the other feature of the Jubilee was neglected (the RETURN of each man to his possession and family), for we find the very reverse of this condition to be true. The Jews, instead of returning to their possessions during that time, were in captivity to and serving the King of Babylon.

How, then, and when will this returning feature of the Jubilees be accomplished?

As shown in SCRIPTURE STUDIES, Vol. II., chap. 6, Israel celebrated 19 Jubilees before going into captivity, and we have no reason to doubt that at each of these celebrations the RETURNING of the people to their possessions was accomplished to the best of their ability.

Now, as 70 was the number of Jubilee Sabbaths or years of REST celebrated for the land (during the captivity), but only 19 Jubilees or years with the RETURNING feature were celebrated, when will the other 51 Jubilees or years with the RETURNING feature be fulfilled? We answer:--

70--Full number of Jubilee Cycles ordained of God.
19--Cycles (with Jubilees) celebrated (50 years
each).. 950 yrs.

51--Cycles remaining (without Jubilees) celebrated
(49 years each).............................. 2,499 "

Total years............. 3,449
Number of years Israel entered Canaan before the
date known as A.D. 1............................. 1,575 "

Total number of years since date known as A.D. 1
to complete above period of 3,449................ 1,874 "

Or the year 1874 A.D. completes the above period as was actually fulfilled. This date, 1874, is just 51 years prior to the year 1925 A.D., which, in the first calculation, was found to be the date originally intended by Jehovah as completing the Jubilees for Israel.

Here we have the 51 Jubilees or years to be celebrated all at one time and not individually as were the first 19. What wisdom on the part of our Heavenly Father! The land has already enjoyed the REST feature of the Jubilees (while the Jews were serving in captivity to Babylon) and now Israel, being deprived of the privileges of the RETURNING feature of the Jubilees for 51 Cycles (of 49 years each), can celebrate the 51 Jubilees with RETURNING feature from 1874 A.D. to 1925 A.D. And this we find fully corroborated, for in 1874 the first Jewish colony was founded in Palestine. (Overland Monthly, September, 1910, page 324, 7th line from top of page.) And we see every year the increase of Jews RETURNING to their land and fulfilling the purpose of these 51 Jubilees.

The further question as to why Israel remained in the land 19 years after the celebration of the last Jubilee, is answered, to my mind, as follows:--

IS THIS TOO FAR-FETCHED?

If a day symbolically represents a year in Scripture, and 7 days mark to Israel the Sabbath which was carried out in the larger or 7-year system, would not the year symbolically represent the next greater time measure, or the Cycle period? If so, then, after the typical feature had ceased and the Great Antitypical Cycle began to count, Israel's 19 years in the land and 70 years captivity would fitly represent, or typify, the 19 Jubilee Cycles which Israel celebrated in their promised land, and 70 Cycles or (70 x 50 years = 3,500 years) 3,500 years of captivity before they would be permitted to FULLY POSSESS again their land.

R4780 : page 77

Number of years in 70 cycles......................	3,500 yrs.
Number of years Israel celebrated their last Jubilee before the date known as A.D. 1..................	625 "

Number of years after date known as A.D. 1. when the 70 cycles end................................	2,875 "

The year 2,875 A.D. is just 1,000 years from 1875, the time the Jews began to return to their possessions. At that time, we trust, according to the sure promises of the Lord, the Jews, as well as all mankind, will not only be established in their land but be capable of POSSESSING it and WILL POSSESS it; and it shall be for Abraham and his seed for an everlasting POSSESSION.

Your Brother, sincerely for truth, in love,

HAL KAUP.

===================

R4780 : page 78

THE WISE CHOICE

"Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."--Joshua 24:15.

THE Children of Israel had crossed Jordan. Moses was dead and Joshua was their Leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision--proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's blessings and favor which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test--along some other line, perhaps.

We well recognize the fact that the entire consecration which the Christian makes, leaves nothing out; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be God's will, so that to perceive the Lord's will on any subject would be to settle it without any temporizing. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, if this were New Year's Day, and we were at a testimony meeting, there would be nothing wrong in saying, "Whatever any one else may do, I acknowledge God and will serve him!"--not as a new vow, but as a fresh acknowledgment of the consecration Vow we have already taken.

We are to recognize the difference between making a new covenant every day, and the daily renewing of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

Every day we should renew our covenant with the Lord--renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. This is the same thought as was in the making of our consecration; we are dead with Christ--"Ye are not your own, ye are bought with a price." We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord. Thus we are baptized by baptism into his death; and this baptism continues just as it was with our Lord. He had made his consecration and so it had to be completed; so it is with us; our vow, our covenant is unto death.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing. The Lord reveals himself for the purpose of giving this blessing; but he withholds it until we learn to appreciate and desire it.

===================

R4780 : page 78

ONE SACRIFICE SUFFICIENT

"Who needeth not daily, as those high priests, to offer up sacrifice,
first for his own sins and then for the people's; for this
he did once, when he offered up himself."--Heb. 7:27.

IT HAS been asked how the Church could in any way be identified with the offering of this sacrifice.

To get the Apostle's thought we are compelled to take one of two views; either that the High Priest in this case meant our Lord Jesus alone, separate and distinct from his Body, or else that it did not mean our Lord Jesus alone, separate and apart from his Body.

In another place the Apostle tells us that God foreknew the Church; therefore, in the Divine Plan it was a foreknowledge that there would be a Church selected from among sinners, even as it was predestinated of Jesus himself that he should be the Head: "He [the Father] hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself." (Eph. 1:4,5.) Consequently, to take any other view would indicate blindness respecting the Scriptures. For this reason, we think that Paul referred, in the text under discussion, to the High Priest as a whole --Head and Body.

Although this feature of the Plan was not revealed until the end of the Gospel Age, we see, nevertheless, that the Apostle was discussing the change of dispensation, and that everything pertaining to the Tabernacle and the "Most Holy" passed away to give place to the "better sacrifices" of the Gospel Age--all these things coming in instead of those things. And this is what the Apostle is reasoning out. When, therefore, he speaks of the High Priest, saying, "And this he did once," he is referring to the one sacrifice of two parts. He does not mean to say that the Priest offered merely one sacrifice of one part, but that the Priest made first the offering of the antitypical bullock, and afterwards the offering of the antitypical goat.

In the type these things were done year by year; but in the antitype, which must be greater than the type, and which must really put away sin--"this he did once." Instead of doing this year after year, as represented in the typical atonement day sacrifices, the Great High Priest first offered the sacrifice of the antitypical bullock on behalf of those who are accepted as members of his Body, and afterwards the sacrifice of the antitypical goat on behalf of all the world of mankind.

We also see that this second part has not yet been accomplished; after it shall have been finished, then will begin to follow the long-promised glory--"The sufferings of Christ and the glory that shall follow." (I Pet. 1:11.) And again, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."--Rom. 8:18.

===================

R4780 : page 79

INTERESTING QUESTIONS

Question.--Kindly explain the following text, especially the forepart of it: "The Man Christ Jesus, who gave himself a ransom for all."--I Tim. 2:5,6.

Answer.--Our Lord gave himself a corresponding price for all--a ransom. The application of this price will be made in due time. It has been, at the present time, appropriated to the Church, imputatively, on account of their turning from sin and walking in the footsteps of Jesus. The next step in its application will be, not the imputation, but the actual giving of this to the world, bringing them up out of their imperfection, during the thousand years of the Mediatorial reign; bringing them back into that condition in which they shall be in harmony with God, even as Adam was in harmony with him before the fall.

Regarding the expression, "The Man Christ Jesus," we would say that the Man who gave himself seems to be the particular point. That Man who gave himself, the anointed Jesus, who finished the giving of himself at Calvary, is the "Mediator between God and men," between

R4781 : page 79

God and the world of mankind. In harmony with the Divine Plan, during this Age, before his work of uplifting mankind is due to begin, he is doing another work that the Father has ordained; namely, the selection of brethren over whom he is placed as the "Captain of their salvation." These are counted in as members of the Body of the Messiah, he being Head over them--"the Church which is his Body."

So, then, the Man Christ Jesus is the Redeemer of the world. But in the interim--as noted above--before the application of his merit shall be made for the world, the testimony is given to a few--as many as have ears to hear and are joint-sacrificers with him. These will be associated with him as Prophet, Priest, Mediator, King and Judge between God and men during the Millennial Kingdom.

Question.--After Adam sinned, could God have made with him such a Law Covenant as he made with the Jews

--a Covenant offering him life upon condition of fulfilment of the Law?

Answer.--We think it would not be reasonable to suppose that it would be consistent with the Divine principles, after Adam had had a full and complete trial, and after he had failed in that trial, and after he had been sentenced to death, that God should belittle his Government and his decision by making another proposition to him, after he had gotten into a more or less fallen condition. It would seem that even the suggestion of a trial would have been inconsistent with Divine principles, unless full satisfaction had first been made for the transgression already committed. We see quite a difference between Adam and the children of Adam, who were born in imperfection and who have never willingly and wilfully and intelligently sinned against God and who have never been given an offer or opportunity to see whether they would be able to keep that Divine Law.

God gave Israel certain surroundings of typical justification and typical sanctification, etc., for the purpose of imparting general instruction foreshadowing the great blessing which he ultimately will bestow upon all mankind --giving them the opportunity of coming back into Divine favor and eternal life.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study V.--The Organization of the New Creation.

APRIL 2

THE ORGANIZATION OF THE NEW CREATION

(1) When will the organization of the New Creation be complete, and how is it illustrated in the Scriptures? P. 195.

(2) In view of the foregoing, what shall we say about a temporary organization of the New Creation? P. 196, par. 1, first part.

(3) What is the character of the Divine arrangement with respect to this preparatory work, and why is the granting of liberty the best plan? P. 196, par. 1, last part, and par. 2, first part.

(4) Why has the simplicity of the organization of the Church by the Lord and the Apostles been regarded by many good persons as unsatisfactory and inadequate? P. 197, top.

(5) Taking Natural Israel as a type, should we expect to find a nominal as well as a real New Creation? P. 197, par. 1, first sentence.

APRIL 9

(6) What judgment is permitted the New Creation as to the "wheat" and "tares," and has any "branch" in "the True

Vine" the right to criticise, rebuke or otherwise prune any other "branch"? P. 197, par. 1; P. 198.

(7) How differently are such matters dealt with in human organizations? P. 198, par. 1.

(8) Explain what is signified by the "Mystery of God." P. 199, par. 1, first part.

(9) Describe its counterfeit, the "Mystery of Iniquity." P. 199, par. 1, last part; P. 200, par. 1.

(10) What course toward these "tares," or imitation New Creatures, has the Lord pursued and instructed his people to follow? P. 200, par. 2.

APRIL 16

(11) When did the Mystery of Iniquity begin to work, and why did it not make much headway in the Early Church? P. 201, par. 1.

(12) What spirit led gradually to the organization of the great Anti-Christ? P. 201, par. 2.

(13) How has our great Adversary thwarted every fresh effort to reach the Truth since the Reformation period? P. 202, par. 1.

(14) Cite certain facts which prove conclusively that the Scriptures have been preserved in comparative purity, and that the systems claiming to have been organized by the Lord and his Apostles are totally different from the Church which they did organize. P. 202, par. 2, to P. 204, par. 2.

(15) Why has God permitted the world of mankind in general to exercise their mental and moral qualities according to their own inclinations? P. 204, par. 3.

(16) How has the Lord been dealing with "Christendom?" and how and when will he bring order out of confusion? P. 205, par. 1.

APRIL 23

(17) What special feature of the Divine Plan characterizes "the ends of the Ages?" (1 Cor. 10:11.) P. 205, par. 2.

(18) As originally instituted, who was the Head of the true Church? P. 206, par. 1, first part.

(19) What is meant by the "True Vine" and the "Vine of the Earth," and what are their respective fruits? P. 207, top.

(20) Did the Lord and the Apostles recognize any division in the Church, or were the various names applied to the Church as a whole, and even the smallest gatherings, intended as proper names? P. 207, par. 1.

(21) What spirit led to the use of various unscriptural names during the Dark Ages? P. 207, par. 2.

APRIL 30

(22) How many Apostles were chosen, and what were their names? P. 208, par. 1.

(23) Who was chosen by the Lord to succeed Judas, and what are the Scriptural proofs? P. 208, par. 2.

(24) What Scriptural evidence have we against "Apostolic Succession?" P. 209, par. 1.

(25) Why has the Church no reasonable need for more Apostles? P. 209, par. 2.

(26) How were the twelve Apostles selected by our Lord? P. 210, par. 1.

(27) What were doubtless some characteristics of the Apostles, and why were they chosen so early in our Lord's ministry? P. 210, par. 2.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages." gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

===================

SEMI-MONTHLY
VOL. XXXII MARCH 15 No. 6
A.D. 1911--A.M. 6039

CONTENTS

A Snare--A Trap--A Stumbling-Block................ 83
  The Great Gulf Between the Earthly and the Heavenly Israel to be Destroyed......... 84
  Pride Led to Oversight of Certain Scriptures Foretelling "the Sufferings of Christ".................................. 84
"I Am My Beloved's, and My Beloved is Mine"... 85
Other Sheep Not of This Fold...................... 87
God's Pity for the Heathen........................ 88
"Pride Goeth Before Destruction".................. 89
In Thee I Trust (Poem)............................ 90
The Call to Divine Service........................ 91
The Fig Tree is Withered Away..................... 92
Bro. Russell's Western Tour....................... 92
Proper and Improper Jealousy...................... 93
A City Without Walls.............................. 94
"The Bible in Stone".............................. 95
Berean Questions in Scripture Studies............. 95

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

BROOKLYN, N.Y., MAY 7

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Avenue and St. Felix Street. Topic, "The Resurrection Hope."

LYNCHBURG, VA., MAY 14

Morning Rally at 10:30 o'clock. Discourse for the interested at 11 o'clock and Lecture for the Public at 3 p.m. All services to be in the Auditorium, Main Street, between 11th and 12th Streets.

BALTIMORE, MD., MAY 21

Morning Rally at 10:30 o'clock. Discourse for the interested at 11 o'clock in Lehman's Hall, 856 North Howard Street. Afternoon service for the Public at 3 o'clock in the Lyric Theatre, Mount Royal and Maryland Avenues.

BOSTON, MASS., MAY 28

BROOKLYN, N.Y., JUNE 4

"EVERYBODY'S PAPER"

This title will take the place of PEOPLES PULPIT for use in announcing Pilgrim Meetings and for the "Bible Extension Course," of which we have advised all INT. BIBLE STUDENTS CLASSES. The PEOPLES PULPIT will continue. Reply to Cardinal Gibbons will appear in it.

PEOPLES PULPIT (1911) VOLUNTEER MATTER

This year's Volunteer Matter, we believe, will be equal to, if it does not excel, that of any previous year in its effectiveness for the dissemination of Present Truth. We are placing printing orders in various parts of the country for the quicker and less expensive filling of your orders.

We trust that the different classes and individuals desirous of promoting this service will send us in promptly memorandum of the total amount they promise to use prudently, wisely, free.

Give address very explicitly. We will divide the total order when large into two or more shipments, and advise you fully.

===================

R4781 : page 83

A SNARE--A TRAP--A STUMBLING-BLOCK

"And David saith, Let their table become a snare and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see."--Rom. 11:9,10.

AT ONE TIME these words seemed irreconcilable with either justice or love. Supposing that the poor Jews who were blinded, stumbled into eternal torment, God's conduct seemed inscrutable--no matter if, through the Apostle, he did promise (vss. 25,26) that, generations after, the blindness should be turned away--after the fullness of the elect Church, the Gentiles, had been brought into Divine favor.

We reasoned that the recovery of a man's great-great-great-grand-children could never compensate for his own loss, if he went to eternal misery. And although trained in Presbyterian thought it seemed terrible to read the calm, cold assertion, "What then? Israel hath not obtained that which he seeketh for; but the elect hath obtained it, and THE REST WERE BLINDED"--"STUMBLED," "SNARED," "TRAPPED."

KNOWLEDGE OF THE DIVINE PLAN ENABLES US TO UNDERSTAND THE SCRIPTURES PROPERLY

But, thank God, our own blindness was removed and the breaking of the Millennial dawn, revealing the Divine Plan, set our ideas right, enabled us to rightly divide and apply the Scriptures and brought the grandest order out of our confusion. We found that the hell to which Israel went was the grave--hades; that there is no consciousness in hell (Heb., sheol; Greek, hades--Ezek. 37:12; Psa. 6:5); that blinded, stumbled Israel is still there, and that not merely their grand-children, centuries after, will have their blindness removed and their sins forgiven, but all of them will individually enjoy these favors.

They all were included in the unbelief and blindness and stumbling, that God might have mercy upon all and recover every one of them from that blindness and bring every one of them to that full, clear knowledge which will render every man without excuse and fully responsible for his choice of life through obedience to Christ, or of the "second death" through disobedience. See verses 27-32; John 5:28; Ezek. 37:12,13; John 1:9.

To see the matter thus clearly was a great relief; but still our heart cried out to God for an explanation and a just reason for the blinding, stumbling and entrapping of all but an elect few of a nation to which, as a whole, he had made many gracious promises and for whom he had already done so much, for eighteen centuries --a nation which alone of all the nations of earth recognized him as its Ruler and were under covenant relations to him and his Law.

ISRAEL'S PROMISES EARTHLY--NOT HEAVENLY

The answer of God's Word is that, while he had called Israel by his promises to a great and noble part in his Plan of Salvation, he did not call them to the place of chief favor and honor. His promises to them were earthly, not heavenly. And although all of the sons of Jacob were called or invited, it was a conditional call which the nation as a whole never complied with. Only the few ever kept his Laws (or were reckoned to have kept them by proper intention) and hence, all along, it was true that some children of Jacob, professedly children of God, were really of their father the Devil (John 8:44), because they were not all Israelites that were of the nation of Israel.--Rom. 9:6.

When God's due time came for the great Atonement for sin to be made by our Redeemer's sacrifice of himself (Heb. 7:27), that also was his due time for beginning the selection of his spiritual Israel, to whom he extends heavenly promises and for whom he has reserved the very highest place in his great Plan--next to himself.

EARTHLY ISRAEL SET ASIDE UNTIL THE COMPLETION OF THE SPIRITUAL ISRAEL

Christ himself became the Head and Chief of this spiritual or heavenly Israel, of which fleshly Israel with its precious but earthly promises had so long been a type or shadow. And as soon as Christ's sacrifice was completed the work of selecting the spiritual Israel as his "Bride" or "Body" or "brethren" and "joint-heirs" was due to begin.

It was not God's purpose that the two Israels should continue side by side; hence, as soon as the spiritual was begun the earthly was set aside; not set aside forever, but merely until the spiritual Israel had been selected. But although the fleshly House of Israel was set aside at the time of Christ's crucifixion (Matt. 23:38), yet the first opportunity for membership in spiritual Israel was given to that people.

It is not surprising that only a handful, a "remnant," of fleshly Israel was able to stand the tests of faith and sacrifice exacted of the spiritual Israelites. Those "hypocrites" to whom it was said, "Ye are of your father the Devil," would surely not be in condition to be attracted by the Truth and its spirit into fellowship in the

R4781 : page 84

new spiritual Israel. And even of those who were Israelites indeed, who trusted in the promises of God, we cannot suppose that many would be without guile, pure in heart, and just ready for faith and obedience under the Gospel Age call. By the Divine arrangement, therefore, the preaching of the Gospel of the Cross skimmed off, as it were, into the Gospel Church the cream class of that people--"and the rest were blinded"; and God was agreeable to their being blinded.

THE GREAT GULF BETWEEN THE EARTHLY AND THE HEAVENLY ISRAEL TO BE DESTROYED

God would allow "a great gulf" to be fixed by their prejudices between them and the spiritual Israel; he would make of them a spectacle before the world, and although outcasts from his favor for a time they should, as a dead nation, be witnesses to his Word throughout the world; and, finally, when he shall have selected and polished and glorified his spiritual Israel, he will destroy the "great gulf," turn away their blindness as a people, and receive back to favor all of them who then will come --showing mercy upon them through the glorified spiritual Israel--vss. 31,32.

"O, the depth of the riches, both of the wisdom and knowledge of God"! How grandly systematic and reasonable

R4782 : page 84

and just is the Divine Plan of the Ages!--Romans 11:33.

HOW THEIR TABLE BECAME A SNARE, A TRAP AND A CAUSE OF STUMBLING

But now another point deserves consideration: In what way was their table their snare and trap and cause of stumbling?

Their "table" signifies their food; and the table or food spread before fleshly Israel, God's fleshly children, consisted of those special favors and promises of God to them as his Chosen People. (Matt. 15:26,27.) Thus seen, it was God's goodness and favor toward them that stumbled and entrapped them and prejudiced their unconsecrated hearts. They presumed upon God's favor. They said within themselves, "We have Abraham to our father." (Matt. 3:9.) They concluded that God must keep his promises to Abraham and that they, being his children, the Kingdom to bless the world must sooner or later be themselves. They trusted in themselves and despised others; they became arrogant, haughty and self-confident, and hence that much the less the humble-spirited, that the Lord sought, for his spiritual Israel.

PRIDE LED TO OVERSIGHT OF CERTAIN SCRIPTURES FORETELLING "THE SUFFERINGS OF CHRIST"

Their pride led them to look only at the promises of glory and honor and power to accompany the exaltation of Israel, and led them to ignore the passages which tell that Messiah must first be rejected and "led as a lamb to the slaughter" and "pour out his soul unto death," being smitten for our sins, "the chastisement of our peace being laid upon him."

For the same reason they overlooked the statements of God's prophets that they should first be scattered amongst all nations, where God would show them no favor; and that their later blessing would be in connection with their regathering out of all nations (Jer. 16:13-17; Deut. 4:26-28; 28:36,37,63-65), and that when the Lord shall deliver them "they shall look upon him whom they have pierced, and they shall mourn for him as for an only son."--Zech. 12:10.

Thus their "table" became their "trap," which still holds them tightly--their pride of heart, built upon those promises, still blinds them. But we should notice carefully that their stumbling was not because of any wrong done them by God. No; "his way is perfect." "Every good and perfect gift cometh down from our Father." "He is not a God of confusion" and "he is the same yesterday, today and forever." The "table" which he provided was good. The entire difficulty was that Israel's consecration was incomplete; hence the majority of them were not of the class whom the Lord intended should know the Truth before the Messianic Age, when the eyes of all shall be opened and all shall come to an accurate knowledge of the Truth.

THE THINGS WRITTEN WERE SPECIALLY FOR OUR LEARNING

But now we come to the most important feature of this subject. These things were written for our learning, upon whom the ends of the Ages are come. (I Cor. 10:11.)

As fleshly Israel was a shadow or type of spiritual Israel, so the stumbling, trapping, snaring in the Harvest of their Age foreshadowed a similar sifting out of all except a faithful "remnant" here.

Here, as there, many in nominal spiritual Israel are not Israelites, but "hypocrites," and of their father the Devil. Here, as there, all who are really of Israel and before whom the "table" of God's bounties has been spread with Providential care--"exceeding great and precious promises"--all of these do not digest and appropriate God's promises to the upbuilding of characters pleasing to God and fit for the Kingdom; and hence, even while feeding at his "table," such receive the grace of God in vain. To these, as well as to their prototypes, the "table" of Truth which they delight in is sure to become a snare, a trap, a stumbling-block. And it is specially for the sake of such that we now write to put them on guard as to how they use the "food" now so abundantly supplied to us.--Luke 12:37.

Only those who have at least some hunger and thirst after righteousness [Truth] are at all welcomed at this "table"; it is the children's table and others than God's true children may gather and eat only the crumbs that fall from it.

UNLAWFUL FOR ANY EXCEPT THE PRIESTS TO EAT THE SHEW-BREAD

It is the table of the consecrated believers at which others "have no right to eat." (Heb. 13:10.) The truly consecrated are the antitypical or Royal Priesthood, whose "table" was typified in the Tabernacle and in the Temple by the table of shew-bread, of which it was not lawful for any except the priests to eat. If, therefore, you have "tasted that the Lord is gracious"; if you have "tasted of the good Word of God"; if you have had "meat [food] to eat that the world knoweth not of"; if you have tasted the "present truth"--"meat in due season" --it implies either that you are one of the consecrated ones, one of the Royal Priests, or else that you are in contact with them and receiving crumbs from their "table."

The giving of all Truth, and especially "present truth," implies an object. That object is the sanctifying or setting apart to God and to his holy service. The crumbs of Truth are to awaken a desire for and to lead to the act of consecration or sanctification. The full table of bounties is for those who have taken the step of fully consecrating themselves, their wills and their all to the Lord--and the bountiful supply of exceeding great and precious promises then granted to them is that by these they might be strengthened and enabled to carry out fully,

R4782 : page 85

step by step, the full consecration they have made--even unto death.

The object of our consecration and subsequent disciplining under the guidance and power of the Truth is for the formation of character, for "perfecting holiness in the fear of the Lord." The Apostle clearly shows the object of our precious promises, our spiritual food, saying, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of the Lord." (2 Cor. 7:1.) He assures us that knowledge may be received and used for a different purpose and produce a bad, instead of good effect and puff up or make proud and self-willed.

WHAT EFFECT HAS THE TRUTH UPON OUR HEARTS?

It becomes each of us to ask himself the questions, Have not I received considerable knowledge of the Truth--of God's Character and Plan? Has it had the bad effect of puffing me up and making me feel that I am somebody? Has it caused a self-satisfied feeling, which ignores my own weaknesses and failings and merely relies on God's mercy and seeks to exaggerate that mercy and to ignore Scripture texts which clearly show that "God is angry with the wicked every day"; that "the wrath of God is revealed against all unrighteousness," for "all unrighteousness is sin"; that whosoever committeth sin [wilfully] is [a child] of the Devil," and that "all the [intelligently and wilfully] wicked will God destroy"? Or has it caused me to feel more humble and dependent on the giver of all good? And has it, properly, caused me to feel Divine approval and rest and security, only under the merit of the precious blood when I am using my best endeavors for righteousness, godliness, purity and Truth?

The latter is the only legitimate and proper use of the Truth. If the true view of God's character, seen in his Plan and the exceeding great and precious promises held out to the overcomers, reaching our ears and our hearts, fails to awaken there a responsive adoration of things that are true, things that are honest, things that are just, things that are pure and things that are lovely, and a desire to be more and more transformed to that God-likeness and accordingly to cleanse ourselves from all filthiness of the flesh and spirit and to become more and more perfected in holiness--if these are not the effects of the Truth upon our flesh and our spirits (minds, dispositions) we are receiving the grace of God in VAIN; for it was given for no other purpose. And if we receive God's grace and Truth in vain, we may be sure it will be but a little while until it will slip from us and be replaced by misconceptions.

Let us, therefore, take heed to the illustration given us in God's typical people, lest our table, so bountifully spread and served by the Master himself, become to us a snare, a trap and a stumbling-block into blindness--the "outer darkness" of the world, because of a failure to properly use its blessings already received.

"Let us fear lest a promise being left us of entering into his rest [by full consecration and perfecting holiness

R4783 : page 85

in our hearts and conduct and thus developing our characters and being changed from glory to glory into the likeness of God's dear Son] any of us should seem to come short of it."--Heb. 4:1.

===================

R4783 : page 85

I AM MY BELOVED'S, AND MY BELOVED IS MINE

[SOLOMON'S SONG 6:3.]

RIGHTLY understood we find the Bible to be a love story of surpassing interest. No earthly love story will compare with it. First, we have the Father's love for our race, which, originally created in his likeness, fell by disobedience under just condemnation. What a wonderful story of parental Love blended with Divine Justice is conveyed to us in the narrative of how God so loved the world while we were yet sinners, that he gave his Only Begotten Son to be our Redeemer, that he might restore again to Divine favor and blessing whosoever wills to return after learning of his loving provision.

How different this view of the Divine character and Plan from the one which once terrorized us--when we thought of God as almighty in power and knowledge, but destitute of love and sympathy; when we thought of him according to the universally accepted false teachings as having, with cold indifference, sat in the councils of eternity, before the creation of the earth or our race, and there planned our creation and everlasting destiny; that he there deliberately arranged ("according to the council of his own will," as the catechism expresses it) that he would place us as a race under such unfavorable conditions that only a mere handful, comparatively, would ever attain to a life of bliss, either in the present world or in that which is to come. Deciding also that the vast majority, ignorant (whom the God of this world hath blinded), steeped in inherited sin and degradation, born in sin and shapen in iniquity, should, nevertheless, be so constituted and preserved that they could never end their miserable existences; and, withal, providing, we were told, a great place for their eternal torture, from which would ascend for ever and ever, alike futile and unheeded, their prayers, their curses and their groans.

RELIEF TO KNOW THAT GOD IS REALLY A GOD OF LOVE

What a relief do we experience as finally we awake to a better knowledge of God and of his precious Word, to find that all these teachings of the Dark Ages were but a horrible nightmare, as unreal as they were cruel and unjust--as unscriptural as they are contrary to every reasonable conception of every reasonable mind, of the proper exercise of Justice, Wisdom, Love and Power--the Divine attributes. We are reminded of the nursery tales of childhood, told to children by parents and nurses who, with grossly mistaken ideas of wisdom and propriety, used them as a lash of terror with which to secure a frightened obedience. As the bugaboos of infancy faded from memory, or at least ceased to inspire terror, as we grew older and began to take note of the deceptions which had been practiced; so as children of a larger growth we have learned that many of the "terrors of the Lord"--which, however severe, are reasonable and just--have been distorted by theologians and others who would fain exercise a terrorizing influence upon the world, to restrain from evil. We have learned, in the language of Scripture, that "their fear toward me is taught by the precepts of men," and not by any of the Divine precepts.--Isa. 29:13.

Oh, what a relief it has brought to our hearts to know God as really and truly a God of love, who is not only willing to save unto the uttermost, but able to save unto the uttermost all who put their trust in him! and who is so willing thus to save that he has made abundant

R4783 : page 86

provision that every member of Adam's race must come to a clear knowledge of his grace and to a full opportunity --by obedience to the extent of his ability--to attain eternal life through Christ Jesus.

It does us good at times to look back and view, not only the horrible pit and miry clay of sin out of which Jehovah lifted us when he placed our feet upon the Rock, Christ Jesus, but also to remember his mercy toward us in the anointing of our eyes, now in the end of the Age, that we may see wonderful things in his Word; that we may realize how he has graciously brought us "out of darkness into his marvelous light," in permitting us to brush away the veil of superstition, misunderstanding and mistranslation which has befogged his Word, beclouded our understanding and bedimmed our view and appreciation of the great Father of lights, from whom cometh every good and every perfect gift.--James 1:17.

NOT ONE, BUT MANY INDIVIDUALS CHOSEN TO BE BRIDE OF CHRIST

But our text deals specially with another part of this great love story of the Scriptures. Our loving Father, having provided a redemption for all our race through Christ Jesus, did more: he highly honored and glorified our dear Redeemer as a reward for those things he endured faithfully through obedience to the Father (Phil. 2:8-11), and in addition to this arranged to select a Bride and joint-heir in glory for his Son, our Lord Jesus. It was not an individual that was chosen to be the Bride, but many individuals, and yet in all, compared with the world, a "little flock," the "elect Church," called and in process of selection and perfection, to be "the Bride, the Lamb's Wife."

Of all the plots and peculiarities of love stories which have been conjured up by human brains, none will compare with this story of how Christ loved the Church and gave himself for her--redeeming her with his own life; and how, being rewarded with excellent glory by the Father, these who would be his companions, are invited to share his cross, his suffering, his death, and to be received up into glory with him, to share his love and his throne and the Father's favor. We will not go into details here; we have done this before and our readers are familiar with every feature--so, instead, we pass on to consider some of the conditions of acceptance with the Bridegroom, and how we may make our calling and our election sure to this position of honor and blessing to which he has invited us.

ONLY A FEW CAN SAY FROM THE HEART, "I AM MY BELOVED'S"

Our text briefly, yet very pointedly, states the entire matter. (1) "I am my Beloved's."

There is no possibility for any one to get into this special elect class, "the Bride, the Lamb's Wife," without knowing it. There is therefore no possibility that heathen philosophers or others who lived and who died without a personal knowledge of Christ as their personal Savior, can ever be members of the elect Church, the Bride; all who are of it will be able to say, "I am my Beloved's." Very manifestly also, for the same reason, many who are Church members "in good and regular standing," have neither part nor lot in this matter; for only a few can say, from the heart, truly, "I am my Beloved's." This union with the Beloved (Christ) implies that the step of justification through repentance and faith in the precious blood has first taken place; because only the justified are "called." (2) It is implied that the one who can say, "I am my Beloved's," has not only heard of Christ but has made a definite, positive compact or contract with him. And this contract--to be his in every thought and word and deed, to the extent of our ability, if he will accept us and be our Bridegroom, is our marriage vow or covenant.

The Scriptures assure us that in the present time, while evil prevails and the God of this world blinds the minds of the vast majority, none can come to the Lord Jesus, except as the Father draws them. (John 6:44.) The Father is not drawing all mankind now, but only believers. He is leaving the general work of drawing the worldly for the next Age, the Messianic Age, when Christ and the Church glorified shall, as God's agents, cause the whole earth to be filled with the knowledge of the Truth. Whenever the Truth reaches the heart and understanding its influence is to draw, although the drawing may be resisted not only in the present Age, but also in the Age to come. (Acts. 3:23.) But, it is only the few who are being drawn to Christ by a knowledge of the Truth now, because only a few have a knowledge of the Truth. And while many resist the truth and refuse the opportunity of union with the great Bridegroom, some have gladly accepted and given themselves wholly to the Lord, thus sealing the covenant binding themselves to him and by his grace binding him to them.

IF FAITHFUL IT IS THE PRIVILEGE OF EACH TO SAY, "MY BELOVED IS MINE"

It is proper that each one should decide for himself positively, whether or not he has ever accepted the Divine invitation to give himself (Prov. 23:26; Rom. 12:1)

R4784 : page 86

to the Lord, to be ultimately accepted as a member of his Bride if he continue faithful to his engagement to the end. If we are faithful, and so long as we continue to be faithful, it is our privilege to look up with confidence and be assured of the second part of our text, "My Beloved is mine." And if we will, it is possible for us to continue in this attitude, "faithful unto death"; and so doing we may know that in the resurrection we shall be with our Lord, and be like him, and share his glory and his throne.--Rev. 3:21.

How much is implied in this statement, "My Beloved is mine"! We are reminded of the Scripture which declares, "He that hath the Son hath life"--eternal life. More than this, the Apostle assures us that those who have Christ, who can truly, Scripturally say, "My Beloved is mine," are really possessors of "all things." For since Christ is the heir of all things, if we have become associates with him, then, indeed, "all things are yours (things present and things to come) for ye are Christ's, and Christ is God's." (I Cor. 3:22,23.) If it lifted from us a great load to know that our sins were graciously forgiven through the merit of the precious blood, how much more of a load of care does it lift from us to know that we are vitally united with the illustrious Son of the great King of the Universe--the Son in whom the Father is well pleased and whom he has made his sole associate in the glory and dominion of the Universe.

Nor does this promise of blessings in Christ apply merely to the future. The glories and honors truly are not now, but by and by to be revealed; but the Bridegroom's care, protection, provision and comfort belong to his betrothed even now, while we are in this tabernacle; so that while we are passing through the "valley of the shadow of death," we need fear no evil, for he is with us, and his rod and staff comfort us.

All who abide faithful to him, all who truthfully can say, "I am my Beloved's, and my Beloved is mine," have not only the promise of the life that is to come, but also

R4784 : page 87

the promise of this present life. They hear the Master's voice saying, "Lo, I am with you always, even unto the end of the Age," and in the end of the Age he is to be specially near, specially precious, and is to reveal himself to his faithful in an especial manner, even before she is so changed as to behold him in his glory.

ALL THE "EXCEEDING GREAT AND PRECIOUS PROMISES" BELONG TO THIS CLASS

It is the privilege of these to apply to themselves, and to realize as properly theirs, all the "exceeding, great and precious promises" of the Divine Word. These may hear the voice of the Lord, saying, I will be with thee in six troubles and in the seventh I will not forsake thee. "My grace is sufficient for thee." "Call upon me in the day of trouble and I will deliver thee." Indeed, we are assured and "know that all things shall work together for good to them that love God, to the called ones according to his purpose [to be the Bride, the Lamb's Wife]."--Job 5:19; 2 Cor. 12:9; Psa. 50:15; Rom. 8:28.

These promises of the Lord have been well summed up in the expression of the poet:--

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land or the sea,
As thy days may demand, shall thy strength ever be.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flames shall not hurt thee--I only design
Thy dross to consume, and thy gold to refine."

What a blessing of peace, quietness of spirit, ability to endure hardness as a good soldier of Christ, and sustenance and strength in time of trial, lies behind these precious assurances of the Bridegroom to those who can see and realize unquestionably, "I am my Beloved's, and my Beloved is mine," no tongue can express. It has in the past permitted his faithful ones to pass through many dark and trying experiences with a fortitude that has surprised the world, which has seen them in the fiery furnace, but has not seen that there is with them the form of the Son of God. (Dan. 3:25.) They have endured as seeing him who is invisible. (Heb. 11:27.)

The poor world who know not this invisible Friend above all others, and are unacquainted with this Heavenly Bridegroom, and know not his sustaining grace in every hour of trial are, indeed, to be greatly pitied. They must largely bear alone those burdens which the Lord's people, his betrothed, are privileged to lay at the feet of the great Burden Bearer, whose invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

But, if the case of the world is a sad one, because it knows not our Bridegroom, how much worse is the case of those who having once known him, and having once experienced his tender care and helpfulness in all of life's affairs as a Counselor and Guide, have wandered off, having lost their first love; having forgotten that they were purged from their old sins, and become deaf to the "exceeding great and precious promises" pertaining to the present as well as to the future life; and are now striving merely for the things which perish, and which at most are but for a moment. (2 Cor. 4:17,18.) These are in a much worse condition than the world.

As the Apostle declares, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment." --2 Pet. 2:21.

Let us who have named the name of Christ, who have assumed his name, abide in him--by continuing in faith, in love and in zeal, to walk in his footsteps and thus make our calling and our election sure.

===================

R4784 : page 87

OTHER SHEEP NOT OF THIS FOLD

"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."--John 10:16.

DURING the Gospel Age the Lord has but one Church, one flock who follow him. "My sheep hear my voice, and I know them, and they follow me." (John 10:27.) From the very first there has been no change in the Lord's flock, either in the terms of discipleship or in the reward promised; as we read, "Ye are called in one hope of your calling."--Eph. 4:4.

The "other sheep" evidently refer to others who will become the Lord's followers under different conditions and under a different call from that which has gone forth during the Gospel Age. The present flock are called upon to sacrifice the earthly nature and become partakers, with the Master and Shepherd, of the divine nature. (Rom. 12:1,2; 2 Tim. 2:11,12; 2 Pet. 1:3,4.) The Lord's flock of the future will not be invited to sacrifice and to a change of nature, but will, on the contrary, be privileged to maintain and retain the human nature; and by obedience will gradually, step by step, experience Restitution to perfection of mind and body and morals, lost through sin in Eden and redeemed by the great Sacrifice at Calvary. These are not now of the "flock," for they are not invited to the divine nature and a heavenly mansion, but will be invited to earthly nature and Paradise restored during the reign of Messiah.

"WHEN HE WHO IS OUR LIFE APPEARS WE SHALL APPEAR WITH HIM"

These other sheep are particularly mentioned by our Master in Matt. 25:31-46. This parable of "the sheep and the goats" belongs, not to this Age--the Gospel Age --but to the coming Age--during the Messianic reign. The introduction of the parable (vs. 31) shows this, saying, "When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

The Savior has not yet appeared in his glory, and the promise is that "When Christ, who is our life, shall appear, then shall ye [the Church, the sheep of the present Age] also appear with him in glory." (Col. 3:4.) In a word, the overcoming "sheep" of the Gospel Age will be associated with the Great Shepherd in his work of dealing with the world of mankind during his reign.

R4785 : page 87

Then all mankind will be on judgment or trial, to be tested with a view to proving who will develop the sheep-like disposition, and who will develop the goat-like disposition.

THE DIVIDING OF THE SHEEP WILL BE IN PROGRESS DURING THE MESSIANIC REIGN

During that thousand years all who develop the spirit of obedience will be accepted as members of the

R4785 : page 88

Shepherd's flock, on the right hand of favor, as worthy of eternal life; and at the close of that Dispensation will hear his words, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."--Vs. 34.

Those of the contrary spirit who, under the favorable conditions of that glorious time, will fail to develop the characteristics of the Lord's sheep--gentleness, meekness, love--will be accounted unworthy of eternal life, unworthy of being considered among the Lord's sheep. By that time these will have taken their places on his left hand of disfavor. Then will they be rejected. The sheep class will abide in the Lord's favor and be granted an abundant entrance into everlasting life; while the goat class will be rejected as unworthy of eternal life and will be sent away to experience his disfavor of everlasting punishment.

That punishment, however, will not be everlasting torture, but everlasting death--a death which will last through all eternity; for the Lord will not again become a sacrifice, nor will he offer further opportunity to those rejecting the Divine arrangement during that glorious reign. As in the parable a goat is used to symbolize those who are contrary to the Lord, so fire is used as a symbol of the destruction which will come upon the goat class. Fire is the most destructive agency known and is fitly used to symbolize destruction. Verse 46 of this parable might very properly be read, "These shall go away into everlasting cutting off (Greek, kolasin), [from life], but the righteous into life eternal,"

===================

R4785 : page 88

GOD'S PITY FOR THE HEATHEN

--APRIL 30.--JONAH 3:5 TO 4:11.--

"Go, ye, therefore, and teach
all nations."--Matt. 28:19.

SKEPTICS have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise, "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. Nor is Jonah's account without a considerable parallel. One of the New York journals recently gave a detailed account, profusely illustrated, showing how a sailor, overboard, was swallowed by "a great sulphur whale," but after several hours escaped, his skin made purplish from the action of the digestive fluids of the whale's stomach.

So far as we know, Jonah's case was the only one in which anyone spent parts of three days and nights in the belly of a fish. True, the throats of the majority of whales seem too small to admit a man. We remember, however, that they are quite elastic. The great sulphur variety is of enormous size and is said to have a throat capable of swallowing a skiff (much larger than a man) and less flexible. Besides, the Bible description of the matter tells us specifically that God prepared a great fish. No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment or, foreknowing Jonah's course, long in advance. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from his prison-house, so was Jonah.

PREACHING TO THE NINEVITES

Our special lesson, however, is connected with Jonah's preaching to the Ninevites. Nineveh was a great city outside the pale of Judaism and therefore at that time outside the lines of Divine favor; for from the giving of the Law until three and a half years after the Cross, God's favors were exclusively confined to the Jewish nation under the terms of the Law Covenant--Cornelius, the centurion, being the first Gentile to receive evidence of Divine favor at the close of the period of Israel's exclusive favor.

In the cases of the Sodomites, Ninevites and Amalekites, Divine Justice decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the Divine permission of evil. The fact that these people were thus condemned and overthrown did not signify that they had ever enjoyed salvation, or even an offer of salvation. Like all of Adam's children, these people were under the sentence of death, "Dying thou shalt die"; "As all in Adam die." They were merely cut off from further life under present conditions. Their opportunity for future life by resurrection from the dead was not interfered with. Neither they nor others had yet been redeemed.

Hence the future life, secured by the redemptive work of Jesus, was in no sense interfered with by the sentence of death issued against them en masse. Indeed, the Jews were not saved either. The offer of salvation made to them under the Law Covenant did not give them eternal life; as St. Paul declares, "By the deeds of the Law shall no flesh be justified in God's sight." If the Jews were justified by the Law, then Christ died in vain.

The offer of life given to the Jew was merely to prove to him, and ultimately to all, the impossibility of any obtaining life under the Divine Law without Divine assistance --without the Savior and his work at Calvary and additionally his work for the world as the Mediator of the New Covenant, during his Messianic reign of a thousand years. In harmony with this the Apostle declares, "Christ brought life and immortality to light through the Gospel." And again, "There is none other name given under heaven whereby we must be saved." And again, "This great salvation began to be preached by our Lord."--Hebrews 2:3.

THE NINEVITES REPENTED

Jonah's preaching was that within forty days God would destroy Nineveh. But the people, impressed by his message, repented of their sinful course and sought Divine forgiveness. The King's proclamation was that "neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

We are, of course, to understand that God knew the end from the beginning--that he knew that the Ninevites

would repent and that he would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did pass away utterly, great city as it was, but not within forty literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolical time, a day for a year--forty days, forty years.

The lesson shows us how much greater is the compassion of the Almighty than that of his imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. His argument was, There, God did make a fool of me. He told me that this great city would be destroyed within forty days and I preached it. But all the while he must have known that it would not be destroyed within forty days. God has brought discredit upon me and I am now to be regarded as a false prophet.

Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The Lord's servants must not be so! Self should be lost sight of; as the great Apostle Paul advises, "Love seeketh

not her own"; and again, "Christ pleased not himself."
--I Cor. 13:5; Rom. 15:3.

GOD REPENTED OF THE EVIL

The query arises in some minds, How can God repent and change his mind if he knows the end from the beginning? The answer is that the word repent has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But he does change his conduct.

R4786 : page 89

Thus Israel, his favored people for centuries, were cut off and God's dealing towards them changed. But God's purposes never changed toward Israel. He foreknew and foretold their rejection of Jesus and his rejection of them, and how later on they would be re-gathered to their own land and be forgiven and be blessed by Messiah when he assumed his Messianic Office as King of kings and Lord of lords--"the Prince of the kings of the earth."

The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless such people sometimes become angry at the bare suggestion that God does not intend to roast the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that his gracious purposes for the world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the Great Messiah--whose Head is Jesus and whose members, the elect Church, have been in process of selection and preparation throughout this Gospel Age.

Our Lord declared that the Gospel was to be preached no longer to the Jews only, but to all nations. The preaching was not intended to convert all nations, and has not done so. It was intended to gather a saintly few from all nations, and this it will soon have accomplished.

===================

R4786 : page 89

"PRIDE GOETH BEFORE DESTRUCTION"

--MAY 7.--2 CHRONICLES 26:8-21.--

"Pride goeth before destruction and a haughty
spirit before a fall."--Proverbs 16:18.

A GREAT and prosperous king in Jerusalem was Uzziah. He made a good beginning, was reverential toward God, and put his capital and the remainder of his kingdom into a good condition for defense against enemies. When thinking of the wars of Israel we are to remember that this nation for a time represented God's rule in the earth in a sense that no other nation ever did, either before or after them.

Israel's kings were anointed by Divine commission and authority, as were no other kings, and they were said to "sit upon the Throne of the Kingdom of the Lord," as no other kings before or since have held dominion. Theirs was not, however, the Kingdom of God for which we pray, "Thy Kingdom come; thy will be done on earth," but merely a preparatory arrangement with the typical Israelites. God's Kingdom will really come to earth after Messiah shall establish it. For a thousand years he shall reign to uplift the humble and to bless all who seek righteousness and to punish and correct all others and finally to destroy the incorrigible in the Second Death. It was, therefore, quite in line with the arrangements of that time that the kings of Israel and Judah should fortify and strengthen themselves and defend the land which the Almighty had specially given to their nation.

The truthfulness of our text was illustrated in King Uzziah when his fame had spread abroad and he began to feel his greatness. Pride came in; he forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of the Almighty was to hearken to and obey the Divine commands.

Having accomplished great things from a political and military standpoint, Uzziah essayed to a religious distinction. He evidently felt that God was proud of him and of his success and would be very pleased to have him enter the temple after the manner of the priests and offer incense at the Golden Altar. He knew of the rules and regulations governing the temple and its service, but considered himself above them. He would go direct to God and not recognize the priest.

Many successful people fall into the same error of supposing that their success in business or in politics, their brilliancy of mind, or their polish of education are the only requisites in the sight of Jehovah. They feel that if they should go to Church and acknowledge God, God should be very proud to have them and, of course, should give them the first place in everything. This is a mistake. The great King Eternal, "the Lofty One that inhabiteth Eternity," has rules and regulations governing all attempts to approach him. There is just the one way of approach and no other.

THE MELCHISEDEK PRIEST

"Oh!" says one--"I see. You wish us to understand that the laity have no access to God, that they must come through the clergy, even as King Uzziah should have approached God through Israel's High Priest! But I deny that the clergy are any more than other mortals. I claim that many of them are less brilliant of mind than myself; that many of them are less educated, and others

R4786 : page 90

totally devoid of business sense. I admit that it may be well enough for the common people to approach God through the clergy, but whenever I approach I do so on the strength of my own personal intelligence and with the realization that the Almighty is glad to have me come to him. When I pray I often say, 'Oh, Lord, I thank thee that I am not as other men, nor even as this publican.'" --Luke 18:11.

No, friend, that is not our thought--not the Bible thought, not the lesson we should draw from the Scriptures under consideration. We must admit that there is no Scriptural authority for a clerical class in the Church of Christ--unless it be the twelve Apostles, St. Paul taking the place of Judas. Those twelve Scripturally rank as a hierarchy--the special mouthpieces of the Great Teacher. We are not intimating that the soul desirous of approaching God must come through the clergy of any denomination; we do emphasize, nevertheless, that there is but the one way of approaching God and that is by and through the Great Advocate whom he has appointed for us--"Jesus Christ the Righteous"--"a Priest for the Age, after the order of Melchisedek" (Heb. 5:6); "No man cometh unto the Father but by me," was his message; "There is none other name given under heaven or amongst men whereby we must be saved" (Acts 4:12), is the Apostle's message.

INCENSE AT THE GOLDEN ALTAR

Those whose eyes of understanding have never been opened to a realization that Jesus is the Divine Appointee for the reconciliation of the world to God may be excused if they approach God in prayer aside from him. Their prayers may be answered to a limited extent, if offered in sincerity, from the heart, and because, as the Apostle intimates, God "winked at" their ignorance of his arrangements.

But as King Uzziah knew of the Divine arrangement, that his prayers as incense could be offered to the Almighty on the "Golden Altar" only by the priest, so those who now have come to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation should they intrude into the Divine presence in prayer, otherwise than as provided in the Divine arrangement, as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. Uzziah's experiences, therefore, signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under Divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed.

FOURSCORE VALIANT PRIESTS

When the king entered the holy of the temple to offer incense at the golden altar the High Priest and eighty of the under-priests followed him, protesting against his sacrifice. Although this was only their duty, it nevertheless marked them as valiant, courageous men, for in ancient times a king had great power. And King Uzziah was feeling his own greatness, and proud of it, and was likely to resent any interference with his kingly prerogatives.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the temple, but they added, "Go out, for thou hast trespassed; neither shall it be for thine honor from Jehovah God." True honor, true blessing, true prosperity, cannot be found in opposition to the Divine arrangements. The king's course, therefore, must bring him dishonor. Had he hastened to glorify God, he would have received a blessing, no doubt. But, instead, violation of the Divine Law brought him the curse.

The lesson is a plain one, exemplified by our text and by St. Paul's words, "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." (Luke 14:11.) It was not enough, even if the king had good intentions, instead of pride, backing him up. Good intentions should have guided him to a study of the Divine arrangements and promises. Ignorance of the Law is not an excuse. Hence the Apostle's exhortation, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."--2 Tim. 2:15.

The lesson seems to be one of humility, both for the Church and the world. Some are born humble-minded and others self-conceited. The latter, therefore, are

R4787 : page 90

handicapped as respects this grace, though Scripturally advantaged in respect to courage to battle against present adversities. On the whole our handicaps through imperfections of the flesh are not so unequal as to make it easier for one than for another to enter into the Kingdom under the call of this Gospel Age, for where much is given much is required; and the judgment of the Lord will be according to the heart, the will, the intention, the endeavor, and not according to the flesh and its weaknesses and failures.

Humility is important, not only on its own account, but also because the other graces of the holy Spirit cannot be cultivated without it. The Apostle begins the list of these spiritual graces with meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and in all things if he were not meek? How could one be patient toward all if he were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the Church will be tested. And meekness and humility must be cultivated and must abound in the heart, in order to enable the cultivation of the other fruits of the Spirit.

IN THEE I TRUST

Only for thee, Lord, would I live, while here below;
It is my great delight, thy love to show;
Use me, then, first as thou seest best--
Not mine to choose, but mine to trust and rest.

Only to thee would I resign my will, 'tis all
I have to give, and Lord, it seems so small
A thing to offer unto thee,
Who didst lay down thy life for me.

Only to thee, my Lord, I'd come when trials press,
Assured that thou alone canst comfort best;
My deepest griefs, I need not to thee tell,
Thou understandest all, dear Lord, so well!

'Tis only thou canst send the peace which soothes my pain,
That bids my weeping cease, and sunshine follow rain,
My every fear remove and doubt dispel,--
I rest on thee, and know that all is well.

JENNIE G. SHARP.

===================

R4787 : page 91

THE CALL TO DIVINE SERVICE

--MAY 14.--ISAIAH 6.--

"Then said I, here am I; send me."

LET US study today Isaiah's vision. The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed--a glorious Throne was there, and upon the Throne the Lord. On either side of him, as representing the Divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. The temple was full of glory-light and two of the seraphim cried, "Holy, holy, holy is Jehovah of Hosts." The two on the other side replied, "Let the whole earth be full of his glory." Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory.

LET THE WHOLE EARTH BE FULL OF THE LORD'S GLORY

The signification of this vision we draw from the words of Jesus. He refers us directly to this vision. (John 12:41.) In fulfilment of the Divine promise Jesus appeared at his first advent and tentatively offered himself to Israel as their great King of Glory, the great Mediator of the New Covenant, promised them by Jehovah. (Jer. 31:31.) God knew that Jesus would be rejected; nevertheless the offer was made. Had he been received and had he then taken to himself his Messianic glory and power it would have meant that a sufficient number of the Jewish nation had received him with their whole heart, so as to constitute the complete number of the Bride class, to be associates in the spiritual Kingdom. In that event there would have been no offer made to the Gentiles of joint-heirship with Messiah in his glorious Kingdom--Israel would have gotten the entire blessing. The Kingdom would have been established forthwith and the nation of Israel, accepting Messiah, would at once have become the channel of Divine blessing to all nations.

But when the voice declared, Let the whole earth be full of the Lord's glory, the unreadiness of the world to receive the message was indicated by the shaking of the door-posts and the darkness beclouding the glorious scene. The fulfilment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in proper condition. A new doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declares that the shaking of anything, in a typical sense, represents its instability, its removal--that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

"YE ARE A HOLY NATION"

No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, "Ye are a royal priesthood, a holy nation." (I Pet. 2:9.) First of all, the saintly Jews were taken, to be the nucleus of the new Nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this Gospel Age, with its close the Holy Nation will be completed by the power of the First Resurrection. Then everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed--natural Israel being promised a prominent share in connection with this grand work.

In the vision Isaiah recognized that the shaking of the door-posts and the obscuring mist signified an unpreparedness somewhere for the glory of the Lord and he cried out, recognizing his own imperfection and the imperfection of those with whom he dwelt. A glimpse of the Lord's glory showed his own defects and those of his neighbors.

This was the effect of Jesus' teaching upon all those who received his message. The Law shone out more resplendently than ever and they found that they violated it more than they had supposed--not only in deeds, but also in words and thoughts. The holy ones, as represented in Isaiah, took the matter to heart and humbled themselves before the Lord and acknowledged that they were not fit to be the teachers of men, but that the whole Jewish nation and all others were imperfect, and that any message which their lips could carry would be imperfect.

As Isaiah's lips were touched with a live coal from the altar, it illustrated how the saintly ones of Israel and from all nations during this Gospel Age have had the required blessing upon their lips and have proclaimed the Divine invitation, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) This message, enkindled by the live coal from God's altar of sacrifice, has gone hither and thither throughout the world for eighteen centuries. It has not only taught a cleansing from sin, but a service to God.

"HERE AM I; SEND ME"

Isaiah continued to be the type of the holy people. God has desired to send his message of grace and the invitation to sacrifice to all who would have the ear to hear. And the sanctified, whom Isaiah typified, have throughout this Age said, "Lord, here am I; send me."

Our lesson further shows that the message of this Isaiah class would be unpopular. Few would hear; few would see; few would receive the blessing of forgiveness and begetting of the holy Spirit. The Master and his Apostles began this proclamation. It has continued the same to this day.

But we are not in this to be discouraged. Only the "little flock," the pure in heart, the followers in the footsteps of Jesus, will get this blessing and be prepared to constitute the Kingdom class, the new doorway or threshold connecting the Divine Holy with the world of mankind.

Israel's experiences are used as the measuring line to show when the completion of the Church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for a thousand years. That measuring line

R4788 : page 91

tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. The last verse of the lesson tells of how in the end there will come a sprout out of the roots--a holy Seed, a holy people, under Divine providence, will be raised up. These holy ones of Israel, on this side the veil, will be the Ancient Worthies, who will be resurrected and enter into their reward as the earthly representatives of Messiah's Kingdom. (Heb. 11:38-40; Psa. 148:11.) To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic Kingdom.

===================

R4788 : page 92

THE FIG TREE IS WITHERED AWAY

"And Peter, calling to remembrance, saith
unto him, Master, behold the fig tree which
thou cursedst is withered away."--Mark 11:21.

OUR thought is that this particular incident in our Lord's earthly ministry may be very significant. We see that nearly all his acts were good, not only for the time being, but, as it were, pictures of larger things to come after. In the casting out of devils, etc., he was showing forth the glory of his coming Kingdom. When his Kingdom shall come, all the sick will be healed, all the blind will have their eyes opened, all the lame will walk; there will be literal healing and blessing of the world. All devils will be cast out.

The Lord did not attempt to heal all the sick he saw when on earth. We recall the case where the impotent man was lying on the porch at the pool of Bethesda. Jesus went to that one man and said, "How is it that you are here?" He said, "When the time comes for the moving of the water, others step down before me." Then Jesus merely said to him, "Arise, take up thy bed." He said nothing to the others. He did not pretend to heal all the sick. He was merely demonstrating his mighty power, which will be fully expanded when the glorious Kingdom is established.

Therefore, we think we are taking the proper view of matters when we suppose that even the little things, every little act of the Lord Jesus, was in some degree prophetic, significant of the great things to come. Take, for instance, his coming into the boat at night. There was a great storm; but as soon as Jesus came into the boat, they were at the shore where they were going.

Now in the instance under consideration, we read that Jesus came unto a certain place and there was a fig tree and he declared something about gathering of figs; "for the time of figs was not yet," our common version reads; more properly it would read, "for the time of figs was not over," was not past. It would be strange for Jesus to come before the proper time to look for figs.

And he cursed the fig tree and said, "Let no more figs grow on thee to the age." Then later St. Peter called attention to the fact that the fig tree was beginning to wither, and Jesus said, "Have faith in God." What is the reason?

WHEN YE SEE THE FIG TREE PUTTETH FORTH LEAVES YE KNOW THAT SUMMER IS NIGH

It is our understanding that the fig tree was a type or picture of the Jewish nation, to whom Jesus came when it was proper to expect fruitage. But coming to the Jews, he did not find the nation bearing fruit. The great ones of the nation were cast off; and only the publicans and sinners were ready to accept his message --the very ones the others would not recognize at all.

It is remembered that the nation had a blight upon it. At the end of his ministry, Jesus, riding to the brow of the hill overlooking Jerusalem, said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13:34,35.) A very short time afterwards it began to lose its power; and the Jewish nation lost its identity completely as a nation in the year 70--37 years after.

While the Jewish nation has thus been in hades, in the tomb, so to speak, it is as a nation that they are referred to thus. Of course, they go into the tomb as individuals, as every one else; but as a nation also they have gone into the tomb. But according to the Scriptures there will be a resurrection of the Jewish nation, and a picture of that raising up is given where it says, "the bones came together, bone to his bone," etc. (Ezek. 37:7.) Those bones represent the whole house of Israel, which is referred to as saying, "Our hope is dead" (Vs. 11); our ambitions are all gone or are asleep!

So God is telling them that all the Kingdom hopes of that nation are to be revived. As Jesus said to his disciples in one of his discourses--When ye see the fig tree beginning to put forth its tender leaves, ye know that summer is nigh. We see the fig tree putting forth its leaves today (see Matt. 24:32; Mark 13:28); we see the Jews looking back to Jerusalem, and we thus see the fig tree putting forth its leaves, or giving signs of life, looking forward to the re-establishment of the Jewish nation. God says there will be such a Jewish nation again.

===================

R4788 : page 92

BROTHER RUSSELL'S WESTERN TOUR

IN ACCORDANCE with the brief announcement in the January 15th TOWER arrangements are being completed as fast as possible for this long Trans-Continental Tour of over 7,000 miles.

ROUTE.--Stops will be made and Brother Russell will speak at Conventions of the International Bible Students Association at
Indianapolis, St. Louis, Kansas City,
Wichita, Pueblo, Colorado Springs, Denver,
Salt Lake City, Los Angeles, Pasadena, Santa Cruz, San Francisco, Oakland, Sacramento, Portland, Tacoma, Seattle, Victoria, Vancouver, Calgary, Winnipeg and Duluth.

ITINERARY.--All the details for the movement of the party are in the hands of Brother L. W. Jones, M.D., 3003 Walnut street, Chicago, Ill. We are just in receipt from him of a beautiful Itinerary, giving full particulars regarding the various features and arrangements of the trip, route, Convention stops, rates, etc.

SPECIAL TRAIN.--It is proposed to use an entire SPECIAL TRAIN, consisting of several cars, in which the party will travel as one large family, eating and sleeping on the train for practically the entire journey of over a month, beginning June 9th, the date Brother Russell leaves Brooklyn. The train will consist of Compartment, Standard Pullman and Tourist Cars, providing for seven different grades of accommodations, according to the needs, desires and pocket-books of those participating.

MEALS.--Each price includes 64 meals for each. A refund will be made if less than 64 meals are eaten on the train. Other meals may be had at the various places where Conventions are held. The several grades follow:--

One entire compartment for one person, with 64 meals, $237.

One entire compartment for two people, 64 meals each, rate each, $141.

One entire compartment for three people, 64 meals each, rate each, $109.

One section in Pullman for one, 64 meals, rate, $157.

One section in Pullman for two people, 64 meals each, rate each, $93.

Half section in Pullman for one person, 64 meals, rate, $93.

R4788 : page 93

One section in Tourist for one person, 64 meals, rate, $109.

One section in Tourist for two people, 64 meals each, rate each, $69.

Half section in Tourist for one person, 64 meals, rate, $69.

RAILROAD FARE.--The railroad fare is additional to the above prices. The round-trip rate from Chicago and return to Chicago is $77.50.

DEPOSIT.--As large contracts must be made in advance for the cars, supplies, etc., a deposit of $50 will be required from each.

EARLY ACTION.--The magnitude of such a movement is little appreciated by those unaccustomed to arrange for such things, and in order to know what contracts to make and how to provide the best possible service at a minimum of cost for each and every one, it is essential that it be known as soon as possible how many will take advantage of this special service. Another reason why early reservations should be made on this Special Train is that quite a number are desirous of joining en route for

R4789 : page 93

a portion of the journey, but it is difficult to give them very definite information until there is some idea as to the size of the main party who will take the entire trip. It will, therefore, be rendering a favor and service to those dear brethren who can go only a portion of the way, if those who can go all the way will make reservations IMMEDIATELY.

Brother Jones URGENTLY REQUESTS those who contemplate going that they get into communication WITH HIM AT ONCE. He will be pleased to take up the matter with such in detail.

We publish above the information in full so that all who may not only desire to be of the party, in spirit, but who also find themselves so circumstanced that they can participate personally in the trip, may fully know of its financial cost to them and be better able to determine whether it will be pleasing to the Lord for them to join the party. We urge that all who take this trip should do so filled with the spirit of Truth--meekness, gentleness, patience, long-suffering, brotherly kindness, love.

====================

R4789 : page 93

PROPER AND IMPROPER JEALOUSY

"Jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."--Song of Sol. 8:6.

JEALOUSY of another is always an evil quality; as the text states, it is "cruel as sheol," which engulfs all mankind; it is unreasoning and insatiable. One has said of it, "Jealousy is really--whether so recognized or not--a thirst for blood, life; at any moment, when reason is a little weaker than usual, jealousy is ready to kill the thing it hates or the thing it loves." It signifies either apprehension of being displaced in the affections of another, or of being outdone by a rival in matters of favor or popularity with others.

The jealousy mentioned in our text is the most vicious kind of cruelty, committed in the name of love, or through envy; it is one of the great foes which confront every Christian and is closely allied to hatred, malice, envy, strife, and should be slain on sight as an enemy of God and man, and of every good principle; and to the extent that its presence has defiled the heart even for a moment, a cleansing by the spirit of holiness and love should be invoked. It is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others. The mind which is once poisoned with jealousy so rapidly brings everything within its environment to its own color and character that it is with great difficulty that it can be entirely cleansed from it.

"I, THE LORD THY GOD, AM A JEALOUS GOD"

Nevertheless, love, wisdom, hatred, jealousy, are attributed to God and should all be in us. We read, "I, the Lord thy God, am a jealous God." If man could have his hatred and his jealousies along the same lines as God, it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods, we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human mind is subject and liable. When the Lord announces himself as a jealous God, he means us to understand that he wants all of our affections, all of our confidence, our entire trust. He wants that we should be so fully in accord with him that his will shall be supreme in all the affairs of life.

This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the fullest preparation for the blessings which God has prepared for, and promised to, those who love him.

"I AM JEALOUS OVER YOU WITH A GODLY JEALOUSY"

When St. Paul wrote, "I am jealous over you with a godly jealousy" (2 Cor. 11:2), we cannot understand that he was actuated by a mean jealousy, but that he was jealous for, or in the interest of, the Corinthians; he was jealous also for the things that were right and that they should be in accord with them. His jealousy, therefore, was an earnest, anxious solicitude and vigilant watchfulness, a godly jealousy for the best interests of the Lord's precious Truth. This, of course, is a jealousy such as we all should feel in the Church. If we see a condition such as that to which the Apostle refers, a departure from the simplicity and purity which is in Christ, we should feel, "This is all wrong," and should do all in our power and in reason to correct this difficulty. So, if we see anything in one member of the Church that would be likely to cast a reflection upon the Lord's cause, we should feel it proper to put forth efforts to correct that one, lest harm be done.

When we have that jealousy in the Lord's cause, it is different from a jealousy in our own interest. Very few get too jealous in the Lord's cause; however, it would be well, even in his cause, to scrutinize our words, deeds, etc., properly; and while we should be very zealous, very jealous in the Lord's cause, yet we must be very sure that it is not a private matter; and should consider whether or not we are "busybodies." Then, too, we should consider whether it may be a proper thing for the elders to deal with, and whether or not it would be our duty to go to the elders. We should all have a great deal of jealousy for the Lord's cause and the Lord's work, but be very careful that it is not the bitter kind mentioned in the text; in other words, we should be very sure that it is not jealousy of another, but jealousy for another, for his interests and best welfare.

===================

R4789 : page 94

A CITY WITHOUT WALLS

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."--Prov. 25:28.

FORCEFUL, indeed, is the simile found in our text. A city, especially in olden times, was a place where people were congregated for mutual advantage and protection. Marauders were abroad ready to plunder and the wall of the city was very much in the nature of a preservation from harm, that the inhabitants might be able to protect their valuables, their rights, their interests.

For a like purpose God, in creating man, gave him a will. It is one of the strong elements of man's likeness to his Creator. We may have a will, however weak our bodies, or, however strong our passions. That will may be strong whether we are brought into outward subjection to others or not. Our bodies may be enslaved, but our wills cannot be enslaved without our permission. Our will is something which cannot be taken from us; but it needs to be defended; it needs to be repaired; it needs to be made strong in weak places.

THE NECESSITY FOR STRENGTHENING THE WILL

Those who do not attend to this and do not strengthen the will where they find special liability to assaults, are sure to have it much broken down so that, by and by, they reach a place where they have no will, no self-control. Just as in a devastated city the protecting walls have been destroyed and the enemy finds easy access, so the human being who yields to sin and various weaknesses and assaults of the Adversary has lost his real manhood and is in danger of losing everything.

It is a part of our duty as Christians and as New Creatures to withstand all assaults of the Adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us--as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let such strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to him and accept his will, his Word, his guidance, in every matter.

True, when thus released from the bondage of sin and of Satan, they become bond-slaves of righteousness and of Christ; but when it is realized that to be the bond-servants of Christ means to serve that which is good and true and right, and to be in harmony with the Father, all should rejoice to place themselves fully and unreservedly under the control of him who hath so loved the entire race of mankind as to purchase them with his own precious blood. Surely all are safe in his hands!

R4790 : page 94

But it is not sufficient that any of us merely place ourselves in the hands of the Lord. The Psalmist counsels us, "Commit thy way unto the Lord; trust also in him, and he shall bring to pass; and he shall bring forth thy righteousness as the light." (Psa. 37:5.) The Apostle Paul tells us that "It is God who worketh in you both to will and to do of his good pleasure." (Phil. 2:13.) He works by means of the promises in his Word; by means of the various experiences of life, its disciplines and humbling processes, and it is well that we take heed to each lesson as it comes if we desire to have a character developed in the likeness of our Head.

"HE THAT RULETH HIS OWN SPIRIT IS GREATER THAN HE THAT TAKETH A CITY"

We are not to lose sight of the fact that we are to be "workers together with God" in the accomplishment of the great transforming work to be wrought in us by the renewing of our minds. Our battle with self is our greatest battle, and we have the Lord's Word for it that he that "ruleth his own spirit [his own mind, will] is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction--that of self-control.

But, lest we become discouraged with the slowness of our progress, we should ever remember that the attainment of the control of our own spirits, our own minds, the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with him, is attained "finally," as the Apostle informs us; it is gradually reached by "patient continuance in well doing," relying upon the Divine assurance of grace to help in every time of need.

Let us all strain every energy toward this final and grand development. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time after time, if we are rightly exercised in the matter we shall be stronger as the result of each failure; for each failure will show us, more clearly than we previously discerned, the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future, we shall come, by and by, by the grace of God and under the direction of our great Teacher, by his Word and example and providential leadings, to that subdued condition, that harmonized condition, which will fully accord with the will of God.

To such, looking back, even the failures which, subsequently recognized, led to greater fortification against the wiles of the Adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing, according to his promise that "all things shall work together for good to them that love God."--Rom. 8:28.

WHY SHOULD I FEAR?

"Whene'er the storms come down on thee,
And days of peace all seem to flee;
This thought thy peace again shall bring,
Why should I fear?--the Lord is King.

"E'en when the tempest rages high,
And darkest clouds are drawing nigh,
With hands of faith to this, O! cling--
Why should I fear?--the Lord is King.

"Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring--
Be not afraid--the Lord is King.

"Thy ship is toss'd by wind and wave,
But there is one whose power can save;
Across the sea he hastes to bring
Both rest and peace--the Lord is King.

"Yes, Jesus walks upon the sea,
And in the storm he comes to thee;
Then trust in him, rejoice and sing;
He calms the waves--the Lord is King.

"He stretches out his hand to thee,
And from thy fears he sets thee free;
Beneath the shadow of his wing
He keeps thee safe--the Lord is King."

====================

R4790 : page 95

"THE BIBLE IN STONE"

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt."--Isaiah 19:19,20.

IT IS a mistake to think of ourselves as more brainy than our forefathers. The fact that we are living in the day of steam-power and electric light, the telegraph, telephone, phonograph, etc., does not prove, as some assume, that we are more brainy than our forefathers. As a matter of fact, very few of us are inventors of anything useful; only here and there have great inventors sprung up, and they tell us that they achieve their greatest success by something akin to sudden inspiration. They stumble upon their inventions, rather than work them out.

Furthermore, our inventions are usually the product of several minds, the suggestions from one proving seed-thoughts for another. The printing press and mail service have been great factors in the distribution of the knowledge of truth throughout the world, enabling one to profit by the thoughts of another. The Bible explains the progress of these days and informs us that it is because we are in the day of God's Preparation--preparation for the Messianic Kingdom and the world-wide blessings which will then prevail.

STATISTICS SHOW THAT OUR RACE IS STEADILY DETERIORATING

As a matter of fact, statistics show that our race in most civilized lands is steadily deteriorating. Announcement has recently been made that the hat manufacturers of Great Britain notice that the demand for smaller hats has been increasing and the demand for larger hats decreasing, as shown by their records for years back. The Evolution theory, which is directly opposed to the Bible teaching of man's creation, has helped to give the impression that the wonderful inventions of our day are the result of evolution--that a little way back our forefathers were in a class akin to the monkey.

What are the facts? If we look for poets, where shall we find them? Have we today, in this so-called "Brain Age," any one to match with the poet Shakespeare? or the Psalmist? or Job? According to the Evolution theory, one who lived 3,500 years ago should have been merely an intelligent ape; yet who can read the Law of Moses and not be struck with his intelligence, justice, wisdom and generosity? Well would it be if we, in our civilized times, should copy some of Moses' regulations; that, for instance, of the Jubilee year, in which all property rights reverted to the original owner.

THE GREAT PYRAMID ONE OF THE EVIDENCES OF THE SKILL OF THE ANCIENTS

The Great Pyramid of Egypt is one of the evidences of the skill of the ancients, which those of Evolution fame would have us think were mere uneducated monkeys. Today, with our latest machinery, we might possibly duplicate everything in the Great Pyramid, even down to the fine joints between the immense stones. But every thoughtful person examining the Great Pyramid, or reading accounts thereof, must be impressed with the wonderful precision exercised by its builders--a precision supposed to have been impossible for any living prior to our day.

The Pyramid, however, is but another evidence in contradiction of the Evolution theory. No doubt all of our readers have read STUDIES IN THE SCRIPTURES, Vol. III., the last chapter of which describes the Pyramid and sets forth much of the wonderful symbolic teachings shown in its construction. It shows the Pyramid to be in exact harmony with the Bible. Indeed, some, after reading this volume, have referred to the Great Pyramid as "The Bible in Stone."

====================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study V.--The Organization of the New Creation.

MAY 7

THE APOSTOLIC COMMISSION

(28) Is there any suggestion in Scripture that the Apostles were to be lords over the Church, or especially different in any respect from the other members of the Body? P. 211, par. 1.

(29) What was the character of their commission? P. 212, par. 1.

(30) What was the difference between the position of the Apostles previous to Pentecost, and their special powers of the Holy Spirit subsequent to that time? P. 212, par. 2.

(31) Did these "gifts" take the place of the "fruits" of the Spirit? P. 213, top.

(32) What was the purpose of the Lord's selection and instruction of the Apostles. P. 213, par. 1.

(33) Were the Apostles strong characters, naturally? and what special privileges more than compensated for their lack of worldly wisdom and education? P. 213, par. 2; P. 214, par. 1,2.

MAY 14

(34) Why did the Lord specially reveal himself to the Apostles after his resurrection? P. 214, par. 3.

(35) Why was it necessary for the Apostle Paul to see the risen Lord, "as one born out of due time"? P. 215, par. 1, first half.

(36) For what reason may we suppose the Apostle Paul was granted such peculiar experiences, visions, etc.? P. 215, par. 1,2,3.

(37) Quote Paul's own testimony as to his Apostleship. P. 216, top.

(38) Was it the Lord's intention that the Apostles confine their efforts to the Jewish nation? P. 216, par. 1.

MAY 21

THE INSPIRATION OF THE APOSTLES

(39) Were the characters of the Apostles such as to inspire confidence in their testimonies? P. 217, par. 1, first part.

(40) In addition, what further Scriptural evidence should increase our confidence in their writings? P. 217, par. 1, last part.

(41) What was the three-fold character of the Apostolic inspiration as promised by the Lord in John 14:26; 16:13? P. 217, par. 2.

(42) What internal evidence in the Apostolic writings would contradict the thought of verbal inspiration? and how may we harmonize the different statements of the writers? P. 218, par. 1.

(43) How has the Lord's promise to guide the Church "into all truth" been fulfilled? P. 219, par. 1.

MAY 28

(44) What was the distinction between the Apostolic guidance and the experience of the prophets of olden times? P. 219, par. 2.

(45) How do we understand the Apostolic commission with respect to "binding and loosing"? (Matt. 18:18.) P. 220, par. 1.

(46) How shall we interpret Matt. 16:15-18, "Upon this Rock will I build my Church"? P. 220, par. 2.

KEYS OF AUTHORITY

(47) Explain how Peter used "the Keys of the Kingdom of Heaven." P. 221.

(48) What Scriptural evidence that the Apostles were to be not only teachers, but also prophets or seers? Pp. 222, 223.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "the Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Times of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXII APRIL 1 No. 7
A.D. 1911--A.M. 6039

CONTENTS

Do You Believe in the Resurrection of the Dead?....................................... 99

Which Shall We Believe--God or Satan?.........100
"As Dieth the One, So Dieth the Other,
They Have All One Breath"...................101
"Blessed and Holy are They Who Have
Part in the First Resurrection".............102
The General Resurrection to Be a Raising
Up by Judgment..............................103
"A Thorn in the Flesh"............................104
"My Grace is Sufficient for Thee".............104
The Song of the Vineyard..........................105
The Kingdom of Peace..............................106
God Works--We Work................................107
Blameless and Harmless, Without Rebuke............108
Giants in the Earth...............................109
Interesting Questions.............................109
Some Interesting Letters..........................110
Index to "The Watch Tower"--1910..................111

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

BROOKLYN, N.Y., MAY 7

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Avenue and St. Felix Street. Topic, "The Resurrection Hope."

LYNCHBURG, VA., MAY 14

Morning Rally at 10:30 o'clock. Discourse for the interested at 11 o'clock and Lecture for the Public at 3 p.m. All services to be in the Auditorium, Main Street, between 11th and 12th Streets.

BALTIMORE, MD., MAY 21

Morning Rally at 10:30 o'clock. Discourse for the interested at 11 o'clock in Lehman's Hall, 856 North Howard Street. Afternoon service for the Public at 3 o'clock in the Lyric Theatre, Mount Royal and Maryland Avenues.

BOSTON, MASS., MAY 28

BROOKLYN, N.Y., JUNE 4

"EVERYBODY'S PAPER"

This title will take the place of PEOPLES PULPIT for use in announcing Pilgrim Meetings and for the "Bible Extension Course," of which we have advised all INT. BIBLE STUDENTS CLASSES. The PEOPLES PULPIT will continue. Reply to Cardinal Gibbons will appear in it.

==========

BROOKLYN BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 283; (2) 176; (3) 112; (4) 293; (5) 145; (6) 170; (7) 254; (8) 129; (9) 114; (10) 10; (11) 293; (12) 119; (13)

155; (14) 222; (15) 41; (16) Vow; (17) 152; (18) 332; (19) 6; (20) 279; (21) 7; (22) 62; (23) 208; (24) 35; (25) 109; (26) 117; (27) 264; (28) 67; (29) 127; (30) 165; (31) 108.

===================

R4791 : page 99

DO YOU BELIEVE IN THE RESURRECTION OF THE DEAD?

"He preached unto them Jesus and the resurrection." (Acts 17:18.) "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32) "If there be no resurrection of the dead,...then is our preaching vain, and your faith is also vain;...then is not Christ raised, and... ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."--1 Cor. 15:13-18.

WHEN we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life--in view of these facts, and of the strong language of the texts above quoted, whose inspiration is conceded by all Christians, it may seem strange that we should ask any Christian the question, Do you believe in the resurrection of the dead?

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe--consistently, logically, Scripturally--in a resurrection.

RESURRECTION RARELY CHOSEN NOW AS A SUBJECT FOR SERMONS

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all denominations on the subject of the resurrection of the dead; for, although that topic is rarely chosen for discourse, except upon

Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy of all denominations and their people have little or no faith in a resurrection of the dead.

True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian's hope (I Cor. 15), but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe, that their friend and neighbor is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists" and "Christian Scientists," by telling the audience that the spirit of their dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

TO MANY DEATH HAS BECOME A DELUSION AND NOT A REALITY

Indeed, it has come to be the general belief among Christian people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in "the resurrection of the dead"; because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the body--the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

"CONSISTENCY, THOU ART A JEWEL"

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Scripture teaching, let us examine the proposition of these ministers in the light of its own inconsistency.

(1) They tell us that the deceased is "far better

off," in that he has gotten free from the "fetters of the

flesh," and that now "his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust." They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be reorganized (Dr. Talmage, in his famous resurrection sermon pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or amputation); they tell us that then the spirit beings which, they say, left those bodies at death, will then return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies over their erroneous presentation of the resurrection, and to tell how glorious and grand will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical (and apparently their expectations are fully justified, for the majority of their hearers swallow the inconsistency without difficulty); yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God's Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," etc., would be sadly disappointed by a resurrection--if it should mean to him re-imprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a "free spirit," roaming at liberty throughout the Universe, untrammeled by a body and bodily limitations, where would be the consistency on God's part of re-imprisoning such an one in a human body, whose powers and uses would be entirely forgotten during those centuries of liberty? And if to be without a body is "perfect bliss," as the funeral orators tell, how could there be anything added to perfect bliss by a resurrection of the body, and a re-incarceration therein?

THE SCRIPTURES HOLD OUT THE ONLY HOPE, THE BLESSED HOPE, THE CONSISTENT HOPE

From the foregoing considerations, we feel that we are justified in our assumption that the vast majority of Christian people do not believe in a resurrection--neither the Scriptural kind ("a resurrection of the dead"), nor in the kind they themselves teach, namely, a resurrection of the body. With this preface to our subject, we go to the Scriptures to learn from them what is meant by "the resurrection of the dead," and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord's people, who are to have part in the "first resurrection," but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, "the resurrection of damnation."--John 5:29.

Whoever would believe the Scriptural doctrine of the resurrection, must also believe the Scriptural doctrine respecting death--that death is death, the cessation of life. Then, and not until then, will he be able to understand the Apostle's words in our text, "If there be no resurrection of the dead,...then they which are fallen asleep in Christ are perished." Nor is this statement by the Apostle an exception to or different from the teaching of the Scriptures elsewhere. Their unanimous

R4792 : page 100

testimony is that the dead are dead; that "in that very day their thoughts perish." (Psa. 146:4.) Of the dead the Scriptures further declare, "His sons come to honor and he knoweth it not; to dishonor, and he perceiveth it not of them"; "for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest." --Job 14:21; Eccl. 9:10.

WHICH SHALL WE BELIEVE--GOD OR SATAN?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are really dead, and have really suffered according to the Divine penalty for sin pronounced against our race--"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die," and attempt to prove that the dead are not dead; that God's penalty against sin did not go into effect, and that death, so far from being the sentence or curse upon our race, is a blessing, a step in a general process of evolution. The two theories are as far apart as the poles, and the two teachers of these two theories, as we have shown, are God, on the one hand, and Satan, "a liar from the beginning," on the other hand. Which shall we believe?

The entire Plan of Salvation is connected with this question. If death was not the penalty of sin, incurred through Adam, then "life and that more abundant" is not the reward and blessing of God secured through Christ by a resurrection. Satan's proposition, which has been so widely accepted by the Lord's people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the Divine proposition--that death is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fulness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction and pain and trouble.

THE APOSTLE PREACHED JESUS AND THE RESURRECTION

No wonder that, blinded by this deception of the Adversary, the majority of the great theologians of Christendom--and rapidly their many followers--are leaving the doctrine of the Atonement, which declares that "as by a man [Adam] came death, so also by a man [the man Christ Jesus] comes the resurrection of the dead; that as all in Adam died, even so all in Christ shall be made alive."--I Cor. 15:21,22.

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that Father Adam was not created in the image and likeness

of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the fall is denied, and, instead, the claim is put forward that man has really been advancing even to the present time --losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon false Scriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world," giving for us as our Ransom or corresponding price, his own life, that he might buy back the forfeited life of Adam.

We thus see that the leading lights of Christendom today, repudiate both of the cardinal features of the Gospel, which the Apostle preached of old: "He preached Jesus and the resurrection"--Jesus as the Redeemer of mankind from sin and its curse--death--and the resurrection as the grand result of that redemptive work, by which the blessing secured by the Ransom-sacrifice will be made applicable to and available for whosoever wills to accept eternal life upon the terms of this Age. We are reminded here of our Lord's own words respecting unbelief at the present time: he says, "When the Son of Man cometh, shall he find the faith on the earth?"--Luke 18:8.

THE FIVE SENSES IN FULL ACCORD WITH THE SCRIPTURES

The Scripture declarations respecting death are in full accord with the testimony of the five senses given us as men by our Creator; and this is what we should expect, though we should be ready to admit the possibility of our senses being in error if the Divine revelation contradicted our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is certainly wrong to hold to a theory of human dissolution, which is contradicted by Divine revelation and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the Divine testimony, need expect nothing else than to be led into darkness and stumbling. Today, as eighteen centuries ago, the blind are leading the blind into the ditch of unbelief and error.

"AS DIETH THE ONE, SO DIETH THE OTHER; THEY HAVE ALL ONE BREATH"

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one, and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is dead--alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "The next thing is corruption; when the spark of life has gone, the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one [spirit of life] breath."--Eccl. 3:19.

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer your question, assuring us that, physically speaking man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of the beast, the Creator has, nevertheless, made a provision for man that he did not make for the beast; and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning--not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless this provision was conditional, dependent upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are today (notwithstanding the many advancements in science, and medicine and sanitary arrangements) reduced to an average of about thirty-five years--"and if by reason of strength they be forescore years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"--into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are already--"where the wicked cease from troubling, and the weary are at rest." --Job 3:17-19.

"JESUS DIED, THE JUST FOR THE UNJUST"

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the Divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, his Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with this Divine sympathy that, in due time, God sent his only begotten Son into the world for our redemption--to give for us the Ransom-price, and ultimately to recover all who will accept of Divine mercy, from all the consequences of the fall by a resurrection from the dead. But Divine Love could not make void Divine Justice; it was necessary that God should be just, if he would be the justifier of them that believe in Jesus; hence the demands of Justice--the penalty for sin--must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what is the penalty of sin, and what is not; because, since our Lord Jesus pays for us the just penalty of sin, what he laid down for us will

R4793 : page 102

prove what was the penalty against us. What did he do for us? The Scriptures answer: He laid down his life for us; "He died for our sins"; "He died, the Just for the unjust"; "He poured out his soul unto death"; he "made his soul an offering for [our] sin," and "by his stripes we are healed."--Isa. 53:4-6,10,12.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins, and that the Heavenly Father accepted of that sacrifice of his life on our behalf, proves that it was our lives that were forfeited by sin; that the full penalty of the Divine Law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death--the grave, sheol, hades. And so our dear Redeemer, when he gave up his life for us, went also to sheol, hades, the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' death ransoms man from the sentence of death, so his resurrection from death became the assurance of the justification of all who accept and obey him. The Heavenly Father gave evidence that the Ransom-price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead, and, as the Father's Agent and Representative, will soon begin the work of blessing the entire world redeemed by his precious blood.

THE PRISON-HOUSE OF DEATH TO BE OPENED AND THE PRISONERS SET FREE

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because his great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to himself; but he did not break open the prison-house of death, and set all the captives free by resurrection immediately upon his own resurrection. He tells us when this work will be done, saying (John 5:25-29), "The hour cometh in the which all that are in the graves shall hear the voice of the Son of Man, and come forth"; "and they that hear [obey his voice then, Acts 3:22] shall live."

Our Lord thus passed over the interim of the Gospel Age, and pointed to the grand consummation of his work in the incoming Age, because such was the Father's prearranged Plan. The Father sent the Son, and the Son willingly undertook the work of redemption, at a time sufficiently in advance of the "Times of Restitution," or resurrection, and the general blessing of the world during the Reign of Messiah, to leave the interim of this Gospel Age for another work, namely, for selecting from the world a "little flock," a "royal priesthood," a "peculiar people," a "holy nation," to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial Kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the Prince of Darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his Seed (Christ, and his elect Body, the Church), "all the families of the earth shall be blessed."--Gal. 3:8,16,29.

"BLESSED AND HOLY ARE THEY WHO HAVE PART IN THE FIRST RESURRECTION"

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect "Church which is his Body"--no more, no less. "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign on the earth"--the Messianic Kingdom class. Those who will share in this First Resurrection will experience an instantaneous "change" from the human nature to the divine nature--the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the Kingdom of God."* Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive this blessing. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel Age, at a time when the entire Gospel Church will be completed. This includes the living members, whose "change" to spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep--resting from their labors; waiting for "the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only," as the Apostle declares.

And, likewise the world of mankind, even though they know not of the Lord as yet, are spoken of as being "asleep in Jesus," because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father, Adam, so now, since Jesus laid down his life a Ransom for all, and because they all shall be awakened from death, therefore it is proper for all those who are aware of the Divine provision for the awakening, by faith to speak of the interim figuratively as a sleep. Thus the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and not merely as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep [all our sleeping friends], that ye sorrow not even

---

*Some are confused by this expression, "flesh and blood"; they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere, by the same New Testament writers. In so doing they will be convinced that our definition, human nature, is the correct one, the Scriptural one. See the following uses of the phrase: Matt. 16:17; John 3:5,6; 1 Cor. 15:50.

R4793 : page 103

as others, who have no hope. For if we believe that Jesus died [a Ransom for all] and rose again [that he might be Lord and Life-giver to all] even so [let us believe as truly that] those also which sleep in Jesus [all whom he purchases with his precious blood] will God bring by him [from the prison-house of death]."

THE GENERAL RESURRECTION TO BE A RAISING UP BY JUDGMENT

But as the First Resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, his Body, so the general resurrection, which is for the world, is designated as "a resurrection of judgment," mistranslated in our common version "resurrection of damnation." It is styled a "resurrection of judgment" because, while all the preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Savior's precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the Law of the Divine Government. Hence, when the world is awakened from the sleep of death, it will not signify resurrection, but much less; for resurrection, in its full, complete, Scriptural sense, signifies a complete raising up, out of sin and out of death, to perfection of being, perfection of life.

The first work of Christ and the Church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superceded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that Mediatorial Kingdom, all mankind will be required to make progress in the knowledge of the Lord and in the bringing of their own hearts and lives into accord with his law of love. Whosoever then will make no effort in the right direction will be cut off from life, in the Second Death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

R4794 : page 103

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness, and make progress in harmony with the laws of the Kingdom; so that year by year they will be growing mentally, physically and morally stronger--approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in Father Adam. Thus the resurrection, so far as the world is concerned, will be a gradual work; its first step an awakening from the sleep of unconsciousness and nonentity; its succeeding steps will be along the lines of judgment, the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the Second Death, incorrigible, and unworthy of the gift of God, eternal life--or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail--when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the former things shall have passed away.--Rev. 21:4.

THE CONDITION OF THE DEAD SPOKEN OF AS A SLEEP

The condition of all the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." The Apostle Paul speaks of those who saw the Lord after his resurrection and says, "He was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the Church, who are in Christ,* as members of his Body, and the world of mankind in general, who "sleep in Jesus."--Eccl. 9:10; Job 14:21; I Kings 2:10; 11:43; Acts 7:60; I Cor. 15:6,18; I Thess. 4:14.

The Apostle shows that this sleep-condition will prevail, even as respects the Church, until the time of the second coming of Christ, assuring us that the living members of the Church at the time of the Lord's Second Advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living "shall not prevent [hinder] them that are asleep," for the dead in Christ shall arise first; then we who are alive and remain will be blessed, and ultimately experience our "change."

"THOU SOWEST NOT THAT BODY WHICH SHALL BE"

The moment of re-awakening will seem to the awakened ones to be the next moment after their death--"for there is neither wisdom, knowledge nor device in the grave." The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the Apostle says, "Thou sowest not that body which shall be." The bodies of the world, as they shall be when awakened, will be really new bodies, in the sense that they will be different atoms of matter; but they will be old bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of his power, cavils at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man's original creation; it will thus be to the world of mankind, and to the angels of heaven also, the grandest exhibition ever given of Divine Omnipotence.

He who formed man in the beginning, in his own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will he exhibit both his omnipotence and his Infinite wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life--just as the wax cylinder of a phonograph bears in itself the recorded

---

*Christ is the title of our Lord as the New Creature, and of his office; while Jesus is the name for the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead.

words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that he knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without his notice--only he could do so great and wonderful a thing; and only as we have learned to have confidence in him through the revelation of his Word could we exercise faith in such a stupendous miracle as he has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the first work of the Messianic Kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious Day. Later, others, and still others, will arise, until eventually it will be true that, in that Day, the Day of Christ, "all that are in the graves shall hear the voice of the Son of Man"--shall obey the mandate, "Come forth"--and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature--the earth, meanwhile, being fitted and prepared as a Paradise of God for his restored human family.

Meantime, the exhortation to all the "called" in the present Age is that we should seek to make our "calling and election sure" to a place in the Kingdom class, to a change of nature, from human to divine, and thus have a right, under the Divine arrangement, to have a part in the "first resurrection"--the chief resurrection, the resurrection to the perfection of the Divine nature with its glory, honor and immortality.

===================

R4794 : page 104

"A THORN IN THE FLESH"

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."--2 Cor. 12:7-10.

THIS was the language of an overcoming saint, meekly bowing to the Divine will. Noble and loyal and true and strong in character as the Apostle Paul was, he yet realized that he was a member of the fallen race, and, in common with all humanity, subject to frailties. God had called him to a most important and glorious work--that of bearing the Gospel to the Gentiles; and, for the benefit of the whole Church, to him were granted special and wonderful revelations, even above all the other honored and beloved Apostles.

He was caught away in mental vision to the third heaven--the New Dispensation, the Millennial reign of Christ--and shown things (doubtless the Plan and purpose of God, as now made manifest to us, largely through his writings, in the light of this harvest period, but) not lawful to be uttered then, because not then due to the Church. (2 Cor. 12:4.) Upon him devolved the care of all the Churches of the Gentiles, and great were the responsibilities of his office. Though the position was a most laborious and trying one, requiring great fortitude, zeal, energy and self-denial to fill it, it was also one of great honor.

"THE MESSENGER OF SATAN TO BUFFET"

And Paul appreciated the honor of such intimate fellowship of service with the Lord, and manifested his appreciation by untiring zeal and enthusiasm. But even in this the Lord recognized a personal danger to his beloved and faithful Apostle--a danger of pride and self-exaltation, which, if it should develop, would soon unfit him for further service and rob him of his future reward. So the thorn in the flesh was permitted to come. It came, not from the hand of the Lord, though by his permission; but, as the Apostle affirms, it was "the messenger of Satan to buffet" him.

A thorn in the flesh is always a painful thing; and whatever this may have been, it was something severely trying to Paul. At first he thought only of the pain and annoyance it caused him, and of its hindrance to him in the Lord's work; it was a messenger of Satan that he was anxious to get rid of. Three times he besought the Lord for its removal. But no, it had come to stay, and the Lord mercifully made him to realize that though it was very undesirable to the flesh, it was, nevertheless, profitable to him spiritually; for otherwise he might become too much exalted.

MY GRACE IS SUFFICIENT FOR THEE--MY STRENGTH IS MADE PERFECT IN WEAKNESS

This implication of weakness the Apostle humbly accepted. He did not resent it and begin to boast of his strength and to reproach the Lord for not exerting his power for its removal; but, on the contrary, with grace and gladness he accepted the Lord's judgment of his heart, and his estimate of his strength, and appreciated the love that thus cared for him personally, while through him he was ministering to the whole Church.

Yes, praise the Lord! he chooses his own instruments, and whets and grinds and polishes them for the more effectual service, and wields them with force and power in the service of his people; but in all the painful and laborious service he has special care, also, for the willing and faithful instrument. He will not suffer it to be tried beyond that which it is able to endure; nor will he suffer it to be exalted without some counterbalancing thorn in the flesh to preserve its equilibrium.

The answer to the Apostle's prayer, although not in accordance with his request, was a blessed consolation--"My grace [my favor] is sufficient for thee; for my strength is made perfect [made manifest] in [your] weakness."

"MOST GLADLY WILL I GLORY IN MY INFIRMITIES"

This is also the blessed consolation of every truly submissive heart. How many of the Lord's people are

R4794 : page 105

tempest-tossed and sorely tried in these days; and, doubtless, many of them have earnestly besought the Lord to remove this or that trial or affliction; but the piercing thorn still remains for their discipline and perfecting! Let all such, like Paul, give ear to the Master's voice--"My favor is sufficient for thee." What if other friends forsake thee, and hosts of foes seek to overwhelm thee, if thou hast my favor, my love, is not that sufficient? And what though the flesh be weak and the heart sometimes faint, my strength shall supply your lack; and while you walk in the way of my appointment your weakness shall only the more manifest the power of God working in and through you.

What sincere child of God has not realized in times of greatest need and weakness, the power of God on his behalf supplementing his weakness with strength from above? And when the task was accomplished to which the Lord had called him and for which he felt so incompetent of himself, has he not realized in the outcome the wonder-working power of God?

In view of such a gracious provision to supplement his weakness with Divine strength, the faithful Apostle meekly responded, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Having put forth all his own energies and faithfully used his own ability to its fullest extent as a wise steward, it was his joy to recognize the hand of the Lord working with him--by miracles and signs and with demonstrations of the spirit and of power. (Heb. 2:4; Acts 19:11; I Cor. 2:4.) These demonstrations of Divine power, supplementing Paul's faithful use of his natural abilities, were the Lord's endorsement of all he did--the manifestations of Divine approval, both to himself and to others, and, consequently, cause for great rejoicing.

TO REJOICE IN TRIBULATION NOT POSSIBLE EXCEPT ONE IS IN FULLEST ACCORD WITH GOD

With the Apostle it is also the privilege of all God's children to have their weaknesses supplemented by Divine grace, while they meekly and faithfully use their talents in the Lord's service. And so all the faithful may rejoice in tribulations and infirmities, while God overrules the former, and supplements the latter to his praise.

But to rejoice in tribulations, to endure meekly and patiently a sore thorn in the flesh, and even to glory in such personal infirmities as make the power of Christ the more manifest, is not possible except to those whose hearts are in fullest accord with the loving purposes of

God. If the heart be influenced by pride or ambition or love of fame or wealth or any worldly craving, joy in tribulation is impossible. But if the old ambitions and desires of the flesh are kept under, and faith, love, hope and zeal are all alive and active, we shall have the consciousness of the Divine favor, and then we can rejoice in every experience.

===================

R4794 : page 105

THE SONG OF THE VINEYARD

--MAY 21.--ISAIAH 5:1-12.--

> "Let me sing to my Well-Beloved a song
> of my Beloved touching his vineyard."

TO THIS LESSON, as to the last, we have a Divinely-inspired key, for the words were quoted by the Great Teacher and applied by him to the Jewish nation, as indeed the Prophet himself explains. What the Prophet styles a song we might properly term a parable or story. God is represented as having planted the nation of Israel as his own vineyard. He gathered out the stones, or removed the difficulties, and planted in it the choicest vine, the richest promises--promises of the Messianic Kingdom and the blessing of Israel and all the families of the earth. He provided a watch tower for it in the Prophecies and a hedge about it in the Law and the Prophets and in all the arrangements made for that holy nation. It was proper that he should look for choice fruitage from so favorably-situated a vineyard, but the results were unsatisfactory. The fruitage was not in harmony with the promises he had planted, but wild grapes, sour, small.

This condition prevailed until the time of Jesus. Although troubles upon the nation were from time to time permitted by the Lord, the breaches were always healed and the nation was preserved. Its walls of Divine protection and guidance were maintained and its watch tower. John the Baptist was the last of the Prophets. Since his day the Lord has fulfilled to natural Israel the things mentioned in this prophecy. The hedges have been broken down. It has been laid waste. No care has been taken of it. The beasts of the field, the Gentile nations, have ravaged this vineyard and, by Divine intention, no rain of Divine blessing, comfort, encouragement and fructification have come upon the Jewish people in all these more than eighteen centuries.

THE PROPER KIND OF FRUIT

What was the proper fruitage which the Lord had a right to expect from this vineyard and why did he not find it? He tells us in this very prophecy: "For the

R4795 : page 105

vineyard of the Lord of Hosts is the house of Israel and the men of Judah his pleasant plant: God looked for judgment, justice, but behold oppression! He looked for righteousness, but instead, heard the cry of the oppressed." In other words, God's Covenant with Israel was that they should have the blessed privilege of being his people, and the having of his Divine favor was dependent upon their faithful observance of the Divine Law. He knew that they would not be able to keep the Law perfectly. He knew that he would not get perfect grapes, but he had a right to expect much better than he found--to expect heart endeavors, even if there were fleshly imperfections.

The demands of the Law were supreme love for the Almighty, governing every thought and word and act, and a love for the neighbor as for oneself--an unselfish love. The observance of this Law, in its spirit at least, to the extent of the ability of the flesh, was the requirement. Had there been such fruitage in Israel at the time that Jesus presented himself to them eighteen centuries ago, they would have been ready to constitute the spiritual Kingdom, which would then and there have been established, according to Divine promise. But their unreadiness led to the breaking down of their entire system. They did not have love enough toward God, nor love enough toward their fellows.

We are not to understand from this that Israel was more degenerate than the remainder of the world. The contrary of this, we believe, is true. But then the other nations had not been specially planted and specially hedged about and specially watered and specially guarded. Where more was given more was required. And when more was not found the faithful few were gathered out and the vineyard temporarily abandoned. We are glad, indeed, to note from the Scriptures that the time is coming when that same vineyard shall be restored under still

R4795 : page 106

more favorable conditions, during the Messianic reign of glory and heavenly power. But it is still in disorder.

The succeeding verses of the lesson complain of the disposition of the Israelites to take advantage of each other; and the result of this was great riches on the one hand and great poverty on the other. This Prophecy reminds us of the Great Teacher's words when he said, "Woe unto you, Scribes and Pharisees, for ye devour widows' houses"--you take possession of the property of the poor, perhaps, sometimes, in a technical, legal way. You are not filled with that love for your neighbor as yourself which would lead you to assist the poor, the widow and the fatherless and to be generous toward all. The sin of selfishness, avarice, indicates a lack of the Spirit of the Lord and good will toward all. The majority of the Jews of our Lord Jesus' day were tinctured with such selfishness and hence were not in a condition of mind acceptable to the Lord for constituting the spiritual, the Bride class--except the few, "the remnant," mentioned by the Prophet.

The Lord indicated how he would punish the selfish. Ruin would come upon the great estates and the earth would not yield returns for the labor. Thus selfishness would have its reproof and penalty along temporal lines, as well as costing the loss of spiritual privileges.

APPLICATION TO SPIRITUAL ISRAEL

God's dealings with fleshly Israel not only represent the principles of Divine government and requirements, but also the requirements of natural Israel's service, as the Scriptures show, and they typify spiritual Israel. As natural Israel failed to be ready to accept Jesus at his first advent--except "the remnant"--so spiritual Israel, called "Christendom," will fail to be ready to receive him as the great Messiah at the establishment of his Kingdom. Note the care with which the Lord planted his Church, gathering out all the difficulties at the time of its establishment. Note the heavenly, spiritual promises, exceeding great, with which he surrounded the Church, as his vineyard. Note that it is of the Father's right-hand planting. Note the Watch Tower of Grace and Truth established by the Apostles. Note the blessing of the Holy Spirit.

In the end of this Age comes a harvest time for spiritual Israel, as in the end of the Jewish Age there was a harvest time for natural Israel. Here, as there, only "a remnant" will be found worthy of the Kingdom --the great, nominal mass will be found unworthy. And why? Because the spirit of worldliness and selfishness is the prevalent one, instead of the spirit of the Lord, the spirit of meekness, gentleness, love. Only with the few is God first. Only with the few is there a spirit of full consecration to do the Divine will. Only with the few is there love of the brethren and a willingness to lay down life one for another. (John 15:13.) Only with the few is there even business honesty, justice. Today selfishness is heaping up treasure and the results, we may be sure, will be unsatisfactory--"a time of trouble such as never was since there was a nation."--Dan. 12:1.

Moreover, as the Prophet proceeds to show, the accumulation of wealth has generally an injurious effect upon the rich--idleness, music and wine and disregard of things Divine. The "remnant" now will be a sufficient number to complete the "elect." The Kingdom of glory will be established and all the families of the earth will, shortly after the time of trouble, begin to recognize the long-promised blessing. Indeed, the "time of trouble" will be used of the Lord to humble the world--to prepare mankind to receive properly the blessings of the Kingdom.

===================

R4795 : page 106

THE KINGDOM OF PEACE

--MAY 28.--MICAH 4:1-8.--

"Nation shall not lift up sword against nation,
neither shall they learn war any more."

THE whole world has for a long time been boasting that civilization and Christianity have won the day, that the world has become God's Empire and that the blessings of the Millennium are ours to enjoy. Aid Conferences and Peace Councils and Peace Commissions have flared up for the moment, only to die down. The cry of "Peace, peace," has brought no peace. We are beginning to see that we have been deceiving ourselves into thinking that the nations of the earth are kingdoms of God. We are beginning to see that the Bible styles them "kingdoms of this world," kingdoms of the Gentiles, and that it tells us that "the Prince of this world, who now worketh in the hearts of the children of disobedience," is Satan, the Usurper, "a liar from the beginning and abode not in the truth."

We see it all. The Kingdom of God, the Kingdom of Heaven, for which the Master taught us to pray, has not yet come. We are glad, however, that the Divine promise assures us that it will come and explains to us that the All-Wise Creator is now, first of all, preparing for his Kingdom by gathering from amongst mankind a worthy, saintly few, to be associates of their King and Redeemer in that Kingdom of glory, by which the world is to be blessed.

But all are not yet convinced of these Bible truths. Some point to the coins of the various kingdoms, which declare that "In God we trust," and that the several emperors and kings of earth are reigning "by the grace of God" and claiming that they are of Divine appointment; while the Pope also makes the still greater claim that he is the personal representative of Messiah and his Kingdom and the only one authorized to reign over and to govern the kings of the earth.

To convince the more prejudiced nothing further should be necessary along these lines than to point out the difference between present conditions and those which the Scriptures declare will prevail when he who redeemed the world by the sacrifice of himself will take his great power and reign as Messiah, the King of glory, to put down sin in its every form and death in its every form and to release and uplift all the willing and obedient of the families of the earth--including those who have gone down into the great prison-house of death--the grave, sheol, hades.

[Original Tower has a pie-chart divided in 2 sections. About 62% of the chart is entitled "FOR WARS PAST & PROSPECTIVE" and the remaining 38% is entitled "FOR ALL OTHER PUBLIC APPROPRIATIONS". The chart is entitled:]

RELATIVE EXPENDITURES OF THE UNITED STATES IN 1908

IN OUR FAVORED LAND

The United States of America does not lead the world in the size of its standing army and in great battleships. She has no need to do so, having no threatening Christian (?) nations to menace her. Yet even this nation, walled about by thousands of miles of ocean, is making enormous expenditures on account of war, as the above diagram well illustrates.

R4795 : page 107

[In original Tower there is a small picture entitled:]
BATTLESHIP NORTH DAKOTA $10,000,000

[The above picture is inset in a larger picture entitled:]
What the cost of a Battleship would do in a State
THE MINNEAPOLIS JOURNAL.

One of the most modern of the battleships of the United States Navy is named the North Dakota, after one of the States. She cost $10,000,000.

The Minneapolis Journal shows what the money expended for this battleship would have accomplished in the State for which she is named. It would have provided a $25,000 agricultural school and experimental farm in its every county, with an endowment fund of $175,000 for each school, the interest on which would have provided $10,500 annually for the maintenance of each school. Additionally, it would have left $1,000,000 of an endowment for the State Agricultural College.

The situation in Europe is still worse. Does not this preparation of the so-called Christian nations of the world to destroy one another prove to us that there is a mistake--that the term Christian has been misapplied to them? Nor can we say that there is no danger, for only fear could lead to such costly preparations for war.

R4796 : page 107

PRAY FOR MESSIAH'S KINGDOM

The hope for humanity is the Messianic Kingdom described in this lesson. The "mountain of the Lord's house" signifies the Kingdom of God's house, his church. It will be established in the top of, or above the kingdoms of the world. It will be exalted amongst the nations and all peoples will flow to it. There will be an attraction in it for all peoples. It will lead them to climb upward. The attraction which will thus draw mankind will be the blessings of health and restitution, which the Kingdom will be prepared to grant to all peoples as they shall come into harmony with its requirements.--Acts 3:19-23.

That Kingdom will be closely identified with the Zionist movement and the Holy Land. The Kingdom itself will be spiritual, invisible to men, but its earthly agents will be visible and they will be Jewish--"Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom," etc. (Matt. 8:11.) The Jews, already impulsed toward the Land of Promise, will go thither in increasing numbers, and all of the faithful of them will go in sympathy and representatively, through financial assistance. The Israelitish hopes and promises will attract that number strongly first. And gradually all the nations, learning of the grace of God, and the blessings of restitution to be bestowed, will say, "Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us (as well as the Jews) of his ways and we will walk in his paths. For out of Zion shall go forth the Law and the Word of Jehovah from Jerusalem." --Isa. 2:3; Mic. 4:2.

THE PEACE OF GOD ESTABLISHED

Verse 3 tells of how Messiah's judgments will be manifested, favoring most the nations which are most righteous and rebuking all unrighteousness. The effect will be that wars will cease. The metal previously used in weapons of destruction will be used in plowshares and pruning hooks. The earth shall no longer be soaked with human blood, but be tilled for the blessing of the race, with none to molest nor make afraid. The Lord's people, at the beginning of that time, are represented as saying, Let each follow his own conception of God, but Israel must follow Jehovah. And at that time he will assemble her and gather her back into her own land--"a remnant." Then the Lord shall reign over them in Mt. Zion.

The original dominion was given to Adam, but lost through sin. Jesus, by his obedience even unto death, has become the strong Tower, the Fortress, the Protection, to all of God's people. "To him will come the first dominion" and for a thousand years he shall reign for the blessing and uplifting of all the willing and obedient.

===================

R4796 : page 107

GOD WORKS--WE WORK

"Beloved,...work out your own salvation with fear and trembling;
for it is God which worketh in you both to will and
to do of his good pleasure."--Phil. 2:12,13.

THE GOSPEL CHURCH has been called with a "high calling." The fact that we accept the "call" signifies that we appreciate it and consider it something very desirable. The condition upon which it is offered is the giving up of everything that we have. By our acceptance of these terms we demonstrate our appreciation of the great opportunity thus granted us. If, therefore, we recognize the call that has come to us, we may know that God is willing for us to accept that call. It is important, therefore, that we understand the conditions in order that we may make our "election sure."

The suggestion of the text is that to accomplish this end we must do some kind of work. Our salvation must be worked out. God does not purpose to take us to glory regardless of our own endeavors. True, these endeavors would not take us there; but, on the other hand, we shall not get the glorious things unless we strive for them. Hence, the exhortation is to "work," to "labor," to "strive" for the prize. But whatever may be our endeavors to keep the Divine Law, we are assured that success is not brought about merely by our own aspirations and best endeavors; but that he who called us has himself begun a good work in us which he is both able and willing to accomplish.

We are not alone, therefore, in working out our salvation. God is working in us and has already worked in us; and his promises confirm this fact with enlivening power. He works in us not only to "will," as when we made our consecration, but, the Apostle says, he works in us to "do." That is to say, it is not sufficient for us to have good intentions, but these must be brought into practical relationship with our lives and must serve for development of our characters. Thus God works in us. Thus we are co-laborers with God in the work of this present time, of building up the Church and in making our "calling and election sure."

LET US FEAR LEST WE SHOULD COME SHORT

The Apostle admonishes us to work out our own salvation with "fear." The Scriptures declare that "The fear [reverence] of the Lord is the beginning of wisdom." (Prov. 9:10.) Our first thought of the Almighty is, very properly, an apprehension of his greatness and our own insignificance. But as we come to know of his arrangement and Plan, this kind of fear gives place to respect and love, for he is very gracious toward all who are inclined to be in harmony with his beneficent arrangements and purposes. We find that he has made glorious plans, which are working out day by day, and that we have a share in them. Hence, this kind of fear casts out dread.

There are Christian people, however, who have not

R4796 : page 108

progressed far along the Christian way, but who are bound up in false doctrines. Of these the Scriptures say, "Their fear toward me is taught by the precepts of men." (Isa. 29:13.) Greater knowledge of God and of his character will dispel this kind of fear.

The "fear" of our text seems to be a fear of non-attainment of the glorious promises; of failure to become partakers of the divine nature. The Apostle counsels us, "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."--Heb. 4:1.

"Let us work out our own salvation with fear and trembling" as we recognize how great and blessed are the things in reservation for us if we are faithful, and yet how we may miss this wonderful opportunity of glory, honor and immortality. Whatever is of sufficient value for us to greatly desire, is worthy of great care in respect to our attitude toward it. While the fear in this case may not indicate a literal trembling, yet it implies alarm lest we, having had the courage to undertake to run the race for the prize, should allow anything to impede our progress or, possibly, lead us to abandon the race. This course would effect our ruin. Recognizing the great prize, we should fear and tremble lest we should let it slip from us and so lose it.

OUR LORD WAS HEARD IN RESPECT TO THAT WHICH HE FEARED

The same sort of care which always attaches to fear is indicated in our Lord's case where we read that "he offered up strong crying and tears" and, as the Apostle says, "He was heard in [respect to the thing] that he feared." (Heb. 5:7.) He feared lest in some particular he had failed to carry out the will of God; lest he might have failed to do the Father's will so perfectly as to attain to glory, honor and immortality; lest his death might be the Second Death. But he was heard in respect to that which he feared, and an angel was sent to give him assurance of his acceptability. As he never feared the Father in the sense of experiencing dread or terror, so should it be with all those who love him.

While our text says that we should "work out our own salvation," another Scripture states that the reward which we seek is, "Not of works, lest any man should boast." (Eph. 2:9.) These two texts, however, are not out of harmony. No Scripture implies that we can be independent of our Lord in the matter of working out our own salvation. The perfect work of Christ is the basis of our own work. Unless he had redeemed us we could have no basis for hope of eternal life.

Hence, our attainment of the prize of our "heavenly calling," based upon certain conditions which we are striving to meet, is not dependent upon our own perfection or anything that we could do. The basis of it is the knowledge of our own imperfection and our acceptance by the Father because of the merit of our great Advocate imputed to us.

It was God who provided for the redemption which is in Christ Jesus; and it is God who has drawn us to himself and who gives us grace to follow in the footsteps of Jesus in the way of self-sacrifice. While with fear and trembling or, as we have shown, with great carefulness, we work out our salvation, we realize the promised grace in every time of need; and we may be confident that our best efforts toward righteousness are acceptable to God only when presented through the merit of the righteousness of Christ, imputed to us by faith.--Heb. 4:16; Eph. 2:8.

===================

R4797 : page 108

BLAMELESS AND HARMLESS, WITHOUT REBUKE

"That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life."--Phil. 2:15,16.

TO BE BLAMELESS is to be devoid of any disposition to do evil; not controlled by anger, malice, hatred, strife; but, on the contrary, to be disposed to do all the good possible to all with whom we have contact. We should be harmless, not merely so far as God would see, or so far as the brethren would see, but, so far as possible, harmless in the sight of the world, before whom we are to shine.

Blamelessness does not necessarily mean perfection. One might be blameless and yet imperfect on account of natural weaknesses. To be blameless in the sight of God is to live so that he may see one's intentions always to be just, loving, kind. The world will speak evil of us even as they spoke evil of our Lord, and will hate us; for the darkness always hates the light. If we have the friendship of the world, we are not in accord with God. The Apostle James asks, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." (James 4:4.) But if we are friends of God, the world will seek to do us injury as evil-doers--"as deceivers, and yet true." While not "friends of the world," we must endeavor to be at peace with them, so far as lies in us.

We cannot, however, expect to please everybody. We are to be blameless in the sight of those of mankind who are recognized as having the best judgment amongst the people. Thus it was with our Lord. While the world blamed him, yet in their private councils they recognized the fact that he was harmless. Pilate, who put him to death, was honest enough to state, "What evil hath he done? I find no cause of death in this man"; "I am innocent of the blood of this just person."--Luke 23:22; Matt. 27:24.

In the text under consideration the thought of the Apostle is that whatever charges may be made against us, our course of conduct before the world should be such that only the perverse of mind will think wrongly of us; that the better minds would think justly and note that the lives of the Lord's people are indeed blameless, not blameworthy.

The disciples were dwelling in the midst of a perverse generation, their own Jewish nation, among whom they were so to conduct themselves that their lives would be a light to their fellowmen. Perverseness implies unwillingness to be guided by the Lord; crookedness seems to apply to their course of life, not always a way of open wickedness, but a crookedness, doing both right and wrong. On the one hand was an evil heart of unbelief; on the other were forms and ceremonies.

For more than eighteen hundred years these conditions have followed the Lord's people. Everywhere there is a great deal of crookedness and self-will. Many things are done which are known to be contrary to the will of the Lord. Amidst these conditions the Lord's people are to shine as lights; they are to seek to walk in the Lord's ways, that they may "show forth the praises of him who has called them out of darkness into his marvelous light."

===================

R4797 : page 109

GIANTS IN THE EARTH

"As it was in the days of Noah, so shall it be also in the days of the Son of Man."--Luke 17:26.

IN CONSIDERING our Lord's statement--that as it was in the days of Noah, so shall it be at his coming [parousia, presence], in the end of this Age--it should be noted that the Lord's presence will be unknown to the world; for this particular statement follows, that "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage,...and knew not,...so shall also the coming [parousia, presence] of the Son of Man be."--Matt. 24:37-39.

This statement, however, does not imply that there is anything wrong in eating and drinking, etc., but rather that there will be little in an outward way to disturb man, in the crisis at the end of the Age. At the time of the flood, at the end of the First Dispensation, there was apparently nothing to indicate that anything unusual was about to happen. Evidently the Lord meant us to draw conclusions from this fact, that as calamity was inevitable then, so it will be inevitable now.

The end of the First Dispensation and that of this present Dispensation are wonderfully similar. Previous to the end of the First Dispensation a superhuman influence had entered into the world. Power from an angelic source had produced very undesirable conditions, to the extent of bringing into unauthorized existence a race who were "men of renown" and "giants" in strength. (Gen. 6:1-4.) Today we find a similar condition. Whatever portion of the spirit of truth has entered into an evilly disposed human mind evil conditions on a gigantic scale have often been produced. Where else in the whole world can we find more intellectual power than in those who have come in contact with the Spirit of the Lord, the spirit of the Truth? But when this spirit of knowledge enters into an evil heart, evil will result.

This spirit has produced men of renown, men of mental acumen, men who are able to do wonderful things. The remarkable achievements of our time, the wonderful inventions of all kinds, would not have been possible except for the fact that the Spirit of the Lord is abroad in the earth. But the general tendency of this combination--the spirit of knowledge in an evil heart--has been to produce giants, who "walk up and down" the land and are known as the Sugar Trust, the Coal Trust, etc. As the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. Just as it was then, so today the giants are liable to capture the whole world. As the flood destroyed those giants, so at this time the great cataclysm of trouble will drown all trusts and other commercial agencies which oppress mankind. We read that they will be utterly destroyed; that there will be no hope of resuscitation.

====================

R4797 : page 109

INTERESTING QUESTIONS

Question.--Since Adam was a wilful and intelligent sinner, and was individually sentenced, and since the sentence has been executed upon him and he is now under that sentence, and now has nothing and is nothing, how much of the merit of Christ will be necessary for his release from his condemned condition?

Answer.--We understand that Adam, having been tried and found guilty and sentenced to death, and having gone down into death under that sentence, has done nothing to liquidate his obligations in any sense of the word; and that it will require the full satisfaction of a ransom-price to set him free and permit him to have another trial. In a general way, this is, of course, true of the entire human family. As Adam's children, we are dealt with as a race, instead of as individuals except in the case of the Church and of the Jewish Nation under their Law.

During the Millennial Age there will be no imputation of Christ's merit to anybody, as it is now imputed to the Church. It is imputed to us for a special purpose --to enable us to offer acceptable sacrifices. In the Millennial Age no one will need the righteousness of another to make him acceptable. On the contrary, the whole world, counted in as one, will be dealt with from that standpoint; and Christ, as the great Mediator, Prophet and King, will make satisfaction to Justice for Adam and all his children, dealing with them as one. After making satisfaction to Justice, and thus purchasing the whole world of mankind, the great Mediator of the New Covenant will put it into effect, and under that New Covenant the blessing will begin with Israel; but every member of the human race will have an opportunity of coming to perfection, as heretofore shown.

To get at the real gist of the question, we will put the matter in another form and say: If Adam had been living during the Gospel Age, to our understanding, he would not have been eligible to the offer of this Gospel Age --that it would not have been consistent with the Divine arrangement to have dealt with Adam as the Lord is dealing with the Church, because he, as personally condemned, would have had nothing that he could present as a sacrifice. We, on the contrary, have something to present--"Present your bodies living sacrifices." While our bodies are blemished, we have, nevertheless, some powers, and these we are invited to present. We have bodies which we are willing to coerce into submission. This is our hope--that we may be permitted to suffer with Christ, that we may be sharers in his glory.

The Apostle says, "Ye are not your own; ye are bought with a price; therefore glorify God in your body." (I Cor. 6:20.) This seems to imply that we had something. Having recognized Christ as the center of God's Plan and as our Redeemer, we are called upon to renounce sin--glorifying God by consecrating our lives, our bodies, to his service. But if we had been the original sinner, and had been originally sentenced, we see nothing that we should have had that we could call our own that we could have given.

Question.--Should Sisters teach Sunday School classes?

Answer.--Usually Sisters are better teachers of the young than are brethren. Nothing in the Scriptures forbids their teaching such classes. The Apostle's words are: "I suffer not a woman to teach or to usurp authority over a man." His words apply specially to the Church.

As for the advisability of having Sunday Schools! We have not changed our judgment from what we have written in SCRIPTURE STUDIES, Vol. VI.

We still believe that God holds the Christian parents responsible for the spiritual education of their children, and that they get a special blessing in fulfilling his requirement. If Sunday Schools are ever advisable, we believe they would be only for orphans or worldlings, or for children already taught at home.

===================

INTERESTING LETTERS

DEAR PASTOR:--

I write you as an Elder of the Church to express our appreciation of your service to us as Pastor during the past year.

We hold at least five meetings each week. The Berean lesson Monday evening, TABERNACLE SHADOWS Wednesday evening, SCRIPTURE STUDIES Friday evening, a lesson on a chapter in the Bible Sunday morning, testimony meeting and lesson in SCRIPTURE STUDIES Sunday afternoon.

In all these lessons, dear Brother, you are certainly with us as Pastor. Then, we have the sermon every week and the dear old WATCH TOWER twice a month, so we do thank our Heavenly Father and our dear Lord for such a bountiful supply of the pure food, cleansed of all poisonous matter. So bountifully are we supplied with this precious food that we have no time nor desire for the things that the world loves so well.

We cannot express, dear Brother, how much we appreciate this loving arrangement that the dear Lord has provided for us through you, as our dear Pastor; and we wish to say that our hearts abound in love to you and our prayer is that your loving zeal may continue, and that knowledge and wisdom may be supplied you to give the "meat in due season" to the end.

With unbounded love to you from each one of the dear ones here, I remain,

Your brother in the precious Faith,

J. H. WRIGHT.--ALA.

R4798 : page 110

DEAR BROTHER RUSSELL:--

I feel it my duty to write you a few lines to say how thankful I am that, through the instrumentality of SCRIPTURE STUDIES, I have been led to abandon a life of sin and disgrace. I have found that which I needed to give me peace and joy, and, thank God, I know I shall never give it up. For several years I was separated from my family and leading a reckless life, but through his mercy I am again with my family and we are happy and contented.

I had about given up all hope of ever being anything in this life but a drunkard, when I came across STUDIES IN THE SCRIPTURES, also other of your literature, which gave me the light I so much needed. God's Plan is surely a marvelous one, and it is so plain to those who really seek the Truth.

My prayer will ever be that God's blessing may rest upon you and your co-laborers in the "Harvest work," and especially upon the Colporteurs in their work of spreading the Truth. No one knows what good may result from placing the STUDIES even in homes where there is no interest. I believe my first reading of volume one was in the home of a family who had never read a page of it, but were talked into buying it by one of the Colporteurs. I was very much interested in it at the time, and tried to find out where the lady got it, thinking to get more literature along the same lines; but, after leaving there, I thought no more of it until God led me into the home of a Sister where I got more of the Truth, both by reading and from her explanations of points I did not understand. I am intensely interested in this glorious work, and my desire is to live nearer to God, who has done so much for me.

Yours in the Blessed Hope, JOHN HOOPER.--CANADA.

----

page 110

DEAR BROTHER RUSSELL:--

I am writing a brief letter to tell you that by his grace I am still sound in the doctrine, still abiding in the faith, and am still standing; still rejoicing and praising him for making known to me his wonderful Plan.

Each day I am more satisfied with the food of the Lord's providing--the Bible with comments, the SCRIPTURE STUDIES and THE WATCH TOWER. These, with the DAILY MANNA and hymns and weekly sermon, are my diet and I do not need nor crave extras. I am hungry for just this and no other kind of food.

Study and prayer are developing in me more of the fruits of the spirit, more love to God and more compassion for my neighbor. I am thankful there is a growing love of righteousness for its own sake, as I begin to feel that by the Lord's grace my present development would continue along the same line if 1914 did not give evidence of all that I am expecting and believing it will. In brief, my faith in the Plan and my study of the Scriptures would continue as at present.

In so many ways, by your words and your works, you are helping me, and my heart is full of gratitude. I know the Lord is nigh unto you. May he bless you richly and keep you safe until he receives you unto himself.

Your sister in Christ, I. M. F.--PA.

R4798 : page 110

DEAR BROTHER:--

Enclosed please find five dollars, for which please send to me by mail one of your WATCH TOWER Bibles, and THE WATCH TOWER for one year.

I have all your volumes and have read them over and over and over. This is the greatest satisfaction of my life in my old days. I am now seventy-seven years old.

I remain your brother in the Lord,

N. SHEPHERD.--CAN.

DEAR BROTHER RUSSELL:--

Owing to much literature being circulated by the opposition within our ranks some time ago, I concluded it wise to discontinue the distribution of the "Questions Answering Questions" booklet. Since then I have received many orders for these booklets from friends who are not advised of their discontinuance, and some do not understand why they are refused.

I would thank you for the publication of this letter in THE WATCH TOWER, notifying the friends of their discontinuance and of my reason for this.

Prayerful meditation upon Mark 9:38-40, leads me to the conclusion that we can be workers in the Harvest, and yet not followers of the Lord. To be followers of the Lord, we must not only be workers in the Harvest, but must also be workers according to his will. The fact that the majority of the Lord's "little ones" now disapprove of the circulation all literature other than that published by the Society, and my belief that the expression of the majority in such matters is the expression of the will of the Lord, are other reasons for its discontinuance.

Feeling sure that all of the Lord's faithful ones will agree with me in oneness of the work, as well as oneness of hope, faith, and baptism, and trusting that all may receive a greater blessing by the discontinuance, than by the circulation of the booklet, I remain,

Yours in the Master's service, A. B. DABNEY.--VA.

DEAR BROTHER:--

Does it not seem strange that so many of the dear friends worry about the Time of Trouble? How can an event arrive before it comes? What do we know about it? Nothing, by sight, would you not say? If by sight, then when did we quit walking by faith?

How can Gentile nations continue after their lease expires? If they existed before the formal confirmation of the "lease" they were "tenants by sufferance," it would seem.

You have taught clearly enough that they will resist ejectment proceedings, and this dispossession will be "the time of trouble" and the daily papers will probably not record the event!

Would it not be well for the dear friends to re-read volumes two, three and four--as I am doing with much profit?

With much Christian love, and gratitude and best wishes,

A. M. MERRELL.--OKLA.

DEAR FRIENDS:--

I have received your kind letter and the second volume of STUDIES IN THE SCRIPTURES. Thank you. I have begun the careful study of the volumes, and find them so good! They help me to understand parts of the Scriptures that I was not able to understand. When I asked questions of those who are teachers of the Bible, they told me, "We are not expected to understand it all."

I feel that God has answered my prayer for Truth by putting your little paper into my hands by one of his servants. Some one put a paper into my buggy one day while I was in Lawrence. I had only partly read it when it disappeared, and I did not know where to get another. So I asked my heavenly Father to let me get another, and after waiting a couple of weeks, behold! another was put into my buggy. I took better care of this one.

My husband is a Lutheran. I was reared a Quaker, and all my people belonged to the Friends, but I joined the Lutheran Church with my husband. Many times have I come home from listening to a sermon on eternal torment, crying because the minister made God out such a cruel God. Now, I thank his name that I know him as a God of Love, who is able to help us and who will soon open all the blind eyes.

I am sending your books, as fast as I can read them, to my brother. He held up his hands in warning to me when I told him of them. He reminded me of what the Scriptures say about following after false prophets. He, like many others, is afraid to investigate anything for fear of being led away from the doctrine he grew up with.

MRS. VIOLA J. S. SHIRAR.

====================

page 114

STUDIES IN THE SCRIPTURES

SERIES I., "the Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Times of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

page 113

SEMI-MONTHLY
VOL. XXXII APRIL 15 No. 8
A.D. 1911--A.M. 6039

CONTENTS

Views from The Watch Tower........................115
- The Day Has Not Come..........................115
- China's Cry for Pity..........................115
- To Shorten the Commandments...................116
- Church Unity Congress.........................116

The Good Tidings Abroad (No. 1)...................117
- Reminders of Apostolic Days...................118

"Until the Lord Come".............................120
- The Day of the Lord Has Come.................120
- The Church's Judgment Now--The World's Not Yet Here........................120

"Consider Him Lest Ye Be Wearied".................122

What Our Lord Feared and From What He Was Saved................................124
- "Offered Up Strong Cryings and Tears to Him Who Was Able to Save Him"............125

Sin Not With Your Tongue..........................126
- We Should Daily Render Our Accounts...........126

Berean Questions in Scripture Studies.............127

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London, N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

BROOKLYN, N.Y., MAY 7

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Avenue and St. Felix Street. Topic, "The Resurrection Hope." Visitors and friends will be cordially welcomed.

LYNCHBURG, VA., MAY 14

Morning Rally at 10:30 o'clock. Discourse for the interested at 11 o'clock and Lecture for the Public at 3 p.m. All services to be in the Auditorium, Main Street, between 11th and 12th Streets. Visitors and friends will be cordially welcomed.

BALTIMORE, MD., MAY 21

Morning Rally at 10:30 o'clock. Discourse for the interested at 11 o'clock in Lehman's Hall, 856 North Howard Street. Afternoon service for the Public at 3 o'clock in the Lyric Theatre, Mount Royal and Maryland Avenues.

BOSTON, MASS., MAY 28

BROOKLYN, N.Y., JUNE 4

HOW YOU CAN ASSIST US

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly.

===================

R4799 : page 115

VIEWS FROM THE WATCH TOWER

THE DAY HAS NOT COME! SAYS ARCHBISHOP IRELAND

The night of weeping is to give place to the morning of joy, says God's Word.

Messiah is to establish his Kingdom of Peace and compel the abolition of war, so the Bible declares, and so both Catholics and Protestants agree.

Yet both Catholics and Protestants agree that Messiah's Kingdom was set up in power and great glory more than eighteen centuries ago. Why, then, has it failed of its mission? Can either Catholics or Protestants explain?

Hear Archbishop Ireland at Peoria, Ill., on February 23, as follows:--

"Has the day come of such eminent prepotency of the principle of arbitration that a great nation, such as the United States of America, may safely turn all its swords into plow-shares and all its spears into sickles? No one will make the affirmation.

"No, the day of assured and lasting international peace has not arrived, if ever ambitions and pride of nations permit it to arrive.

"Today the nation that dismantles its ships of war and disbands its soldiers puts itself in danger of gross humiliation, if not fatal disaster. Today America is respected by its sister nations--it is respected because, also, it is feared.

"Peace America invokes, but to be the more sure of peace America must be ready at a moment's notice to summon to its defense an army and a navy to whom defeat is impossible."

THE EXPLANATION

God's Kingdom, Messiah's Kingdom, was not set up eighteen centuries or more ago. That is the mistake! It is not yet set up! The Church was not commissioned to conquer the world and to reign as and for Christ during this time. Her commission was to "make herself ready." (Rev. 19:7.) She is to be her Lord's mouthpiece in calling and instructing the elect, who, at the First Resurrection, are to be "changed" to the "divine nature," as St.

Peter declares, and then will inherit with their Redeemer his Messianic Kingdom, which will rule the world with a "rod of iron" for its blessing and uplift out of sin and selfishness.--2 Peter 1:4.

Christendom (Catholic and Protestant) has labored under the huge mistake of supposing themselves authorized to rule the world. The attempt to live by their erroneous opinions deluged the world with the blood of religious "holy wars" and cruel persecutions of each other and of the Jews.

It is time to awake to the fact that the Lord's call now to his people is to show their loyalty by faith and obedience to the Divine law of love, even unto self-sacrifice, even unto death. So the Apostle wrote, "If we suffer with Christ, we shall also reign with him."--Rom. 8:16,17; I Cor. 6:2,3.

The First Resurrection, like the second coming of Christ, will be invisible, except as the glory and power of the Messianic Kingdom will quickly follow. (1) A time of world-wide trouble. (2) A reign of righteousness world-wide, the cessation of wars, etc., as promised in the Prophets.

Let us no longer deceive ourselves by speaking and thinking of civilized nations as Kingdoms of God in any sense. Let us recognize them, Scripturally, as "kingdoms of this world," Gentile kingdoms, permitted to hold sway until the time of Messiah's Kingdom --and no longer. (Daniel 2:44.) Let us not expect of these kingdoms the blessings promised only under Messiah's Kingdom. Let us, on the contrary, watch and pray for the Kingdom of Heaven and prepare ourselves, and all who have the hearing ear, for our promised resurrection "change;" and let us leave all else to God. He is able and willing to work all things according to the counsel of his own will.

CHINA'S CRY FOR PITY

The intoxicating curse of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is made, grows profusely.

The result was a war, in which the heathen Chinese, not having up-to-date Christian (?) cannons and ships, lost heavily. Then the British fastened themselves on the Chinese, took control of a liberal piece of territory, and made a treaty, which the conquered Chinese were forced to accept. That treaty stipulates the admission of opium into China. The Chinese cannot stop the traffic without precipitating war with the most powerful Kingdom of Christ (?) on earth, so far as naval strength goes.

Now, after years of suffering, the Chinese are becoming civilized, or Christianized (?), to the extent of adopting cannon, rapid-fire guns, a regular army, etc. They are about to establish a Parliamentary form of Government also, and are arranging to school the rising generation in the English language. It is said that vast orders for these new school-books have been placed in the United States.

R4799 : page 116

Now China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium. But she finds that the imports of opium amount to 5,000,000 pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain) will have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically.

A MONSTER PETITION

The young men of heathen China have started a monster petition for the cessation of opium importation. The signatures are to be 200,000, representing China's 400,000,000 people. It is to be addressed to his Majesty, King George, of Great Britain and Ireland, and Emperor of India and the Isles of the Sea and Head of the Church of England--the mightiest Kingdom of Christ (?) on earth.

The text of this appeal has already appeared in the New York Herald, February 17. It recounts that a previous appeal, of similar character, was made without avail to the King's royal grandmother in 1858, when she was the representative of this branch of Christ's Kingdom (?).

Is not all this very incongruous! very strange? What hypocrisy we have indulged in! How we all should be ashamed of it! Think of one of the chief nations of earth sending Bibles and missionaries to the heathen in one hand and rum and opium in the other! Is it any wonder that the heathen reject our two-faced overtures as best they are able? Is it any wonder that the "common people" of Great Britain are unable to take their religion seriously and are falling away from all church association--into infidelity?

It is no wonder! Let us get back to honesty and truth. Let us admit that Great Britain is one of the kingdoms of this world. Let us not charge the faults of our selfishness to God and to Christ's Kingdom. Let us stand for the best possible in worldly government and continue to pray for and to hope and wait for the Kingdom which is to come and to bring about the doing of God's will on earth as it is done in heaven, according to the prayer of our dear Redeemer and Lord.

TO SHORTEN THE COMMANDMENTS

Advices from London note that the highest counsels of the Church of England are considering the advisability of modifying and shortening the Ten Commandments--especially the second, fourth and tenth.

Those who admit that God gave those commands must be egotistic in the extreme to attempt to correct the Almighty!

Those who disbelieve in the Divine authorship of the commands would better repudiate them entirely and make new ones to their own pleasement and properly credited to their own wisdom.

God's consecrated people, guided by his Word in the New Testament, realize that the law is just and good. But they see also that it was given to the Jew and not to the Christian "new creatures in Christ."

These latter are spirit-begotten and are under the Law of the Spirit of Life in Christ--a superior Law--a Law which requires love to God supremely and love for our fellow-creatures as for ourselves. This Law of Love includes all of the requirements of the Mosaic Law and more.

If the Jew could not keep the Mosaic Law, because of the hereditary weakness of his flesh, neither can the Christian "new creature" keep his still higher law for the same reason.

But God is not judging these "new creatures" as flesh beings, but as spirit beings. They are being judged according to their minds, their hearts, their intentions. Thus "the righteousness of the Law of God is fulfilled in us, who are walking, not after the flesh, but after the spirit. --Rom. 8:1.

CHURCH UNITY CONGRESS

Early in March a "Church Unity Congress" at Los Angeles, Cal., is recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the Los Angeles Times, is interesting, and was as follows:--

"We are addressing ourselves to a project which, until within very recent years, has been regarded as fanciful.

We are about to confer concerning the reunion of Christendom, than which, a quarter of a century ago, no proposal was regarded as more chimerical. And yet we are doing this at the present time, conscious that the convictions of Christian men have within twenty-five years so changed that, to a large extent, they coincide with the judgment that has brought us together.

"Up until the early sixties, a fatal sense of security seemed to have blinded the Christian world to the inadequacy of the results attending the efforts of the churches.

"Suddenly the Christian world began to realize that possibly it had attained all the success it could expect to have, or deserved to have, under existing conditions. Christendom divided, even if it be into friendly camps (which was not always the case), was not a condition favorable to the largest and best fruitage in the Christian church. Therefore, it is now demanding that at least this one adverse condition shall be changed, so that the church at large shall be able to do work worthy of Jesus Christ our Lord and of the character which he expected the church to do.

"With such a cry ringing in our ears, you and I come together today and join in this conference, which, until the present time, has been deemed impracticable. I am glad to believe that should we get the ideal of what ought to be done clearly in our own minds, we could, in God's own time, bring about such a reunion of Christian forces as would make the united churches really a tremendous power in the world for God.

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the Kingdom of Christ in the world.

"Yes, it is a great thing that we are undertaking to do, and we, in our own time, may only be able to make our own generation believe that the conception is practicable.

"Some of our friends may say that we have not done much, and that may be true, but will it not be fine when we do appear before the Judgment Seat, should we be commended by God because we have not allowed the Christian world, in the presence of fearful social and civic problems, to fail of its duty, without some warning on impending disaster, due to our dismal and pitiable divisions?

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time.

WHAT HIS IDEAL IS NOT

"In order to show what my ideal is, it has seemed well for me to show what it is not. Frankly, my ideal leaves the federation idea far in the rear, and I say it with a profound

respect for federation. Right here in this city we have shown what federation may accomplish, and if it has done nothing else, it has made this meeting possible." [Great applause.]

Bishop Johnson argued that, in case of federation, if the settled policy of any affiliated church was menaced by the action of the federation, the latter would be unable to carry out its policy. He declared that the towns and hamlets of Southern California are overchurched, and that in the cities the churches are scattered about in a most unstatesmanlike manner. He argued that the uniting of forces would bring about better results at a much reduced cost and more effectively reach the people who need to be reached, but it would probably not be accepted by many of those affected by such a move.

"Of course," said the bishop, "there is something seriously wrong in this attitude, but it is the fact and we must face it. I am perfectly satisfied, however, that the churches, merely federated, will not be able to deal effectively with the problem.

"You will see that I regard sectarianism not only as productive of evil, but as being evil and vicious in itself; that is, if the spirit of the greatest of the Apostles is any indication of the Master's aim and purpose.

"It is my feeling that the time has come when we, as Christian leaders, ought to repreach the Pauline conception of the church. Of course, we will all find that there will be plenty of people in all of our congregations who are determined, at all cost, to be first, Episcopalians, Methodists, Presbyterians, Baptists and Congregationalists, and I suppose there always will be such, but I for one am praying that the time shall come when the necessity for these names shall have passed away (applause); that the Christian world will soon have formed a platform upon which every Christian may stand without any sense of loss, and with the satisfaction of knowing that it includes every essential to salvation in the Gospel of Jesus Christ."

THE FINAL CONCEPTION

Bishop Johnson's widest conception of this United Apostolic Church is to be found in the following paragraph:--

"When a church regards herself as the enclosure for saints, rather than the refuge for those 'called to be such,' she is giving herself a character quite unlike and below that which Jesus had. If the church is the extension of the Incarnation, then she must welcome to her companionship and fold the publicans and sinners who are fascinated by her Master's message; she must so relate herself to them that she will neither suffer defilement nor have an unpleasant sense of contamination in such association, and they, on the other hand, must be led by association with her, to think of and to love noble things.

"In a word, the church is to be the physician of the spiritually sick, and halt and blind, and yet the guide of the spiritually strong, courageous and brave, and for each in his own place and time, she is to bring a message of love and peace, so that she herself will ultimately become the spotless Bride of Christ."

The speaker at great length pursued the discussion of the subject without attempting or desiring to enter into any of the details of the ideal church. He said:

"We could most easily, while purring and smiling, enter upon a conflict to secure an intellectual victory, that would widen and not bridge the breaches."

In conclusion the Bishop stated that when every man was sure of himself in God; when there was no sense of pride and no desire for petty victory, then the thing could be accomplished.

The congress closed with a night session, at which Dr. Robert J. Burdette delivered an address on "The Church with an Alias," and Bishop W. M. Bell talked of "Christian Unity in the Foreign Field." A very large audience was present, and their delight was frequently expressed in laughter and applause.

A GERMAN ANTI-MILITARY CRITIC

Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says, do not tend to preserve peace, but to menace peace; and, furthermore, upon the eight great nations they impose an annual expenditure of upward of $2,000,000,000.

The argument is not new. The figures add nothing to public information. Interest in them is due almost wholly to the source from which they come. German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. An opposing voice from that quarter naturally compels attention.

In the course of events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy.--New York World.

===================

R4800 : page 117

THE GOOD TIDINGS ABROAD

NO. 1

TO THE FAMILY OF GOD AT BETHEL--BROOKLYN:--

AS our vessel steamed out of New York harbor your good wishes and kind messages of love cheered us greatly. It was a pleasure to know that you regretted to have us leave, even for two months, but it was a pleasure also to know of your brotherly love toward God's people beyond the sea in Great Britain and Scandinavia. We will remember to tell them of your interest in their welfare, and of your desire that God's blessing might accompany us to the intent that our hasty visit might further spread the "good tidings" and might further deepen their knowledge and their zeal and assist them in making their calling and their election sure in the Kingdom.

We had a pleasant voyage--uneventful. The first two days the water was a little rough, and we had little difficulty in practicing Lenten self-denial. Brother Rutherford, Jr., served as our stenographer, and, under the Lord's blessing, we were enabled to get out considerable work--answers to correspondence and matter for THE WATCH TOWER and newspapers.

We landed at Plymouth (my stenographer and myself). Brother Driscoll, as representative of the Press Association, continued his journey, going direct to

R4801 : page 117

Vienna and beyond in preparation for our later coming.

The London Bible Students' Ecclesia held a general meeting the night of our arrival. It was a very happy occasion. Some excellent testimonies were given, and later we had the pleasure of a special meeting with the Elders and Deacons. As arrangements for the use of the LONDON TABERNACLE were not fully completed, Manchester was given our first Sunday in Great Britain. We arrived at Manchester Saturday evening and were met by representatives of the Bible Students there and had

R4801 : page 118

a good night's rest in preparation for Sunday, March 19.

The Hippodrome had been secured. The morning meeting was for the interested only. It was well attended, quite a number coming from surrounding places. We had a season of spiritual refreshment. A testimony meeting preceded our arrival, and our remarks, which concluded the session, were in the nature of a testimony to the grace of God on our behalf, and respecting God's blessing upon the work in general; of our constant endeavor to grow in grace, knowledge and love, and an exhortation that all of us continue so to do.

The afternoon meeting was semi-public--that is, it had not been particularly advertised. The audience was approximately a thousand. We had excellent attention. The subject was, "The Two Salvations, but no Second Chance." The evening meeting was also in the Hippodrome. The topic was, "The Judgment of the Great White Throne." The friends had evidently advertised it thoroughly, as the audience was a very intelligent one in appearance. The number was estimated at thirty-two hundred, and it is said that hundreds were turned away. The aisles were crowded in a manner not permitted by the Fire Departments in America. For two hours the immense audience gave closest attention, many of them standing during the entire session.

REMINDERS OF APOSTOLIC DAYS

The night train took us to London, and the next evening we were en route for the Continent. We went direct to Vienna. Some Jewish friends in New York had urged this course, suggesting that Vienna, Budapest, Cracow and Lemberg were great Jewish centers, and that in these cities many would be rejoiced to hear us respecting "Zionism in Prophecy."

According to all outward appearances these Jewish meetings were complete failures, but we are not so sure that they were such in reality, and from the Divine standpoint.

A Jewish Rabbi of New York, who there tried to do us injury, continued his efforts of opposition in Austro-Hungary, and with considerable success. He evidently was grieved that we taught the people respecting the prophecies of the Bible. He cabled at considerable expense a long message of misrepresentation, warning the Jews to beware of us--that we were a missionary.

A moderate-sized hall had been secured in Vienna and it was crowded. The audience was of average intelligence and appearance; about two-thirds of them appeared anxious to hear us, and the other one-third seemed determined that no one should hear us. From the very beginning of our address, from all over the hall, they shouted and screamed and some of them appeared possessed of demons. One would have thought that we had come to deprive them all of life and liberty, whereas our motive was purely benevolent and a desire to make them more happy--to tell them of God's love, and that the wonderful prophecies to which they are heirs, will soon be fulfilled. Evidently the many and severe lessons which the poor Jews have learned under the hand of oppression and injustice have not profited them greatly. Of justice they seem to know nothing. They neither respected our rights as friends nor even as they should have done had we been foes, neither did they respect the rights of their more intelligent brethren, who were anxious to hear what we had to say, without compromising their own liberty.

We smiled upon them and motioned to them with our hands for order, but to no avail. Through our German interpreter, Brother Koetitz, we endeavored to speak a word or two to allay their fears, but to no purpose. They shouted and screamed and whistled and made Babel of the place. Several seemed anxious to get their hands upon us, but a strong cordon of the more sensible ones formed a barricade around us. We had no fear, but those who knew our opponents better seemed quite fearful for us. Finding that we could accomplish nothing, we smilingly waved our hand, indicating that we would give up the attempt, and left the platform. The same Jews opened the way before us and kept off any opponents and guided us out of the hall into which about six hundred were crowded. A number of young Jews followed to the hotel and questioned us until midnight and asked the privilege of coming the next day.

About fifteen came the next day and questioned further respecting the Divine Plan and of the share of the Jews therein, for about two hours. They informed us that after we had left the hall on the previous night, the Jews got into a serious wrangle among themselves. (1) An atheistic, anarchistic and Zionistic class, influenced by the cablegram of Rabbi Magnus, the self-appointed head of the self-appointed society of New York, which styles itself the Jewish Kehillah. (2) An orthodox class, greatly excited, which joined with them in opposing us, believing the statement that our object was "mission," and evidently greatly in fear that we would undertake it. (3) More than half the audience, reasonable, intelligent and more civilized and sympathetic with Judaism and the Bible, but not sympathetic with the foolishness and superstition. This class was the one which was anxious to hear us. Our Jewish friends informed us that the three parties got into such a row after we left, that forty-six policemen came in and dispersed them. We presume that Rabbi Magnus and the New York Kehillah will feel very proud of their influence over the hoodlum class of their people--the anarchists. False words may prosper for a time, but eventually the falsifiers will be known and be disesteemed by all whose esteem is desirable. We arranged to have a large number of Yiddish papers circulated in the Jewish quarter of Vienna, so that those anxious to know respecting "Zionism in Prophecy" might not be hindered entirely by their insanely fearful brethren.

We had intended a Jewish meeting at Budapest, but the advance agent reported adversely. The Hungarian government, as explained by one of the nobles, has long been trying to break down the lines of Judaism, and to have the Jews become Hungarians and become dead to any national hopes and promises. Evidently they have been successful to a considerable degree. The prominent Jews showed little interest in Zionism and preferred that their more ignorant brethren should abandon all Zionistic hopes. Added to this no moderate priced hall was available in Budapest, and Brother Driscoll's financial allowances would not permit the renting of such halls as were available.

At Cracow no meeting was held because of the Governmental restrictions. It is on the border of Russia, and Russian usages prevail to a considerable degree. It would have required some resident to become responsible to the government in respect to the meeting and what should be said thereat, and no interest was manifested by the Jews or others to this extent.

At Lemberg the situation was similar, but as Brother Driscoll had about given up his endeavor, a Jew of some prominence seemed to be Providentially sent forward.

He took an active interest in the matter, signed the papers securing the government approval, etc. We had every reason to expect that the two meetings there, afternoon

R4801 : page 119

and evening, would prove very interesting to the Jews, who constitute about 28 per cent. of the entire population; but we had miscalculated. The message from America to Vienna was forwarded to Lemberg. "Pastor Russell is a missionary and the greatest possible menace to our race," seems to have been the substance of the message. As at Vienna, the Jews were of two parties--one party anxious to hear, the other determined that no one should hear. Again the opposing Jews acted like insane people--as though possessed of evil spirits. "They gnashed on us with their teeth," would pretty nearly fit the situation. We were reminded of Apostolic times. No meeting could be held. Again we smilingly yielded to the situation and bowed adieu to the audience. Some cheered us and some cheered our opponents for having gained a victory over us. We withdrew.

We had determined not to attempt to address the evening service, and had sent a written note to this effect. In it we mentioned our interest in the Jews, assuring them that we were not endeavoring to proselyte them to Christianity; but that since the disorderly element was so large we declined to even appear to thrust ourselves on their attention.

Then a special message came from the hall to inform us that there was a large and intelligent audience waiting for us and that certain Jews had provided military police to keep order, and that we must surely come and give the address. We went, but the wild, fanatical, foolish and almost insane conduct of the afternoon was repeated. Again we smilingly bowed to the audience that we would give up any attempt to address them. In the ante-rooms prominent Jews apologized, one a banker, another a lawyer and it should be mentioned that a prominent Rabbi made an endeavor during the meeting to have order. Nevertheless the friendly Jews were so fearful that something would happen to us that we were taken from the hall by a back way to a waiting automobile. Three of our friends stuck to us until we took our train, nearly an hour past midnight. They at least did show us that all Jews are not fanatics and insane. Indeed, they had become our fast friends, and the fact that

R4802 : page 119

we took the matter so patiently, kindly and without bitterness towards our enemies, made them interested in our message, and they requested reading matter--for themselves and some to circulate.

God alone knows what his providences may be in connection with these experiences. In our estimation, however, no higher compliment could possibly be paid to human tongue. Think of it! The Church of England Mission to the Jews has had a regular station at Lemberg, we believe also in Vienna, for years, ably and expensively managed, but these have no terror for the Jews. It was the coming of an American to speak for a few hours that threw them into such paroxysms of excitement, fear, dread of some wonderful bewitching power which would attend his utterances and sweep off a large proportion of the Jews into Christianity in two hours. Poor Jews! We must acknowledge that we are unworthy of such a tribute. Quite probably, however, their excitement on the subject may lead some to a deeper investigation than if they had heard us in a decent and orderly manner, or, not desiring to hear, had properly stayed away from the meetings to which only those interested in "Zionism in Prophecy" were in any sense of the word invited.

BERLIN CHRISTIANS AND JEWS

Our next appointment was at Berlin. There we met a very interested company of believers in Present Truth, some of whom had come about two hundred miles. We addressed them for about half an hour following their testimony meeting. Then came a general luncheon. The afternoon session was adapted to both Christians and Jews, but the topic seemed to bring an audience in which the Jews predominated--in all nearly a thousand.

Messages respecting us had been forwarded from Vienna, and there was manifested great fear lest we should convert them all in one short talk. It was surprising to us for two reasons: (1) It was in Berlin, a city of modern thought, and (2) the leader of the opposition was a Dr. Loewe, a man of fine appearance. Those who did not believe in the Bible should not have attended a meeting to which they were not invited, and if they came through any misunderstanding, justice would have demanded that they withdraw with as little disturbance as possible. It furnished a fresh illustration of how even intelligent people may be swayed by false words and prejudice. Our address had not proceeded very far until the Doctor and about 120 followers arose and retired to the rear of the room, where they made demonstrations of opposition. We judged that they were Socialists and unbelievers, because their withdrawal took place as soon as we began to refer to the prophecies of the Bible.

HOW STRANGE IT SEEMS!

How strange it seems that those who disregard the promises made to Abraham, and who even question whether any such person ever existed, should pride themselves upon belonging to his family. How strange it seems to us that any who disregard the promises of the

Scriptures should take any interest in the land of Palestine --the land of promise. Surely there is more desirable land to be found in many parts of the earth and much more accessible. Surely Zionism, without a religious basis, will never amount to anything.

The remainder of the audience, approximately eight hundred, remained and gave earnest attention as we set forth the interests, both to the Jews and Christians, of Zionism from the Biblical standpoint. At the conclusion of the service several Jews came forward and requested opportunity to apologize publicly for the conduct of those who had withdrawn boisterously. They spoke in the highest terms of the address they had listened to, assured us of their appreciation, and that they were not used to hearing such words from Christians, and that their brethren who had withdrawn had surely done so under misapprehension. They inquired when we would address them again, assuring us of a great audience. When they learned that we would depart the same night, they expressed regret, but warmly urged us to come back at a future time.

On the whole, who can tell but that, even in Berlin, the results may have been better for those who heard than if no prejudiced opposition had been manifested. We will leave the results with God. If the time has come for the Jews to hearken to their prophets, and for Zionism to take on a religious aspect, then it will be so. If we are mistaken, if God's time for Zionism is not yet, nevertheless Zionism, in the broadest sense of the term, is the hope of the world as well as for Israel. Whenever it shall come to pass, the Law will go forth from Mt. Zion, the Spiritual Seed of Abraham, the glorified Church, the great Messiah, with Jesus as the Head; and the Word of the Lord will go forth from Jerusalem --through the Natural Seed of Abraham--through the Ancient Worthies, and so many other believing ones as will then associate themselves with that nucleus of Messiah's earthly Kingdom.

===================

R4798 : page 120

"UNTIL THE LORD COME"

"Therefore, judge nothing before the time, until the Lord come,
who both will bring to light the hidden things of darkness,
and will make manifest the counsels of the hearts;
and then shall every man have praise of God."
--1 Cor. 4:5.

THE TEACHING of the Apostle here is parallel to that of our Lord in his parable of the wheat and the tares. (Matt. 13:24-30,36-43.) When the zealous servant in the parable inquired, "Wilt thou then that we go and gather them [the tares] up?" the Lord answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the Harvest; and in the time of Harvest I will say to the reapers,* Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

All through the Gospel Age the wheat and tares have grown together, and only the Lord, who could read the hearts, could distinguish between them with unerring precision. But both the Lord and the Apostle, in the above Scriptures, indicate a difference in the time of Harvest, and show that it will then be possible for the faithful saints to judge also. With this thought in view, they are told to "judge nothing before the time, until the Lord come."

THE DAY OF THE LORD HAS COME

And now the day of the Lord has come: we are now living in the days of the parousia (presence) of the Son of Man--"the Lord of the Harvest," "having on his head a golden crown [Divine authority] and in his hand [in his power] a sharp sickle"--the sickle of "present truth," the clear unfolding of the "Word of God [which] is quick and powerful, and sharper than any two-edged sword ...and is a discerner of the thoughts and intents of the heart." (Heb. 4:12; Matt. 9:38; Rev. 14:14.) And he is sending forth such "laborers," "angels" or "messengers" into this harvest as he sent forth into the harvest of the Jewish Age, viz., his consecrated and faithful disciples, bearing the Harvest message--the now fully revealed Plan of God and its appointed times and seasons.

The Truth thus sent forth is doing its appointed work. Like a magnet, it gathers to itself all who have an affinity for it. Thrust it in wherever you will, it will invariably accomplish its work of finding the loyal and faithful. And we can readily judge, from this affinity for the magnet, who are at heart true and loyal and faithful to the Lord. "My sheep hear my voice," said the Master, "and I know them, and they follow me;...for they know my voice [they are able to recognize his voice of Truth]; and a stranger they will not follow, but will flee from him; for they know not the voice of strangers." (John 10:27,4,5.) Again he says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day."--John 12:48.

THE TRUTH IS DOING ITS SEPARATING WORK

Thus, in this last day, the Harvest of the Age, this day of the Lord's invisible presence in the world, the Truth concerning the Divine Plan, which he has been revealing since 1874, and which is now being widely testified for the sealing of the elect, is doing its separating work; and the saints, who understand the present situation and watch with interest the progress of the harvest work, can see clearly where the lines of judgment are drawn between the faithful and the unfaithful. And often with astonishment they mark the divisions which the Truth makes when some prominent church-member, whom they had always judged to be faithful and true, manifests no affinity for the Truth, but turns from it and hugs the error more tightly than ever; or, when some other one, touched by the power of the Truth, awakes to earnest self-sacrifice in its service.

"Judge nothing before the time." How could we have judged before this time as to whose hearts were loyal and true? But now, in this day of the Lord's presence, when the magnet of Divine Truth makes manifest those who have and those who have not an affinity for it--those who refuse to recognize the voice of the "Good Shepherd," and will not follow his leading, and who flee not from the voice of strangers, but hearken to and follow them--it becomes our duty, as well as our privilege, to judge who is on the Lord's side and who is against him; for, says the Master, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." --Matt. 12:30.

"JUDGE NOTHING UNTIL THE LORD COME"

"Judge nothing before the time, until the Lord come"; but then let your spiritual senses be exercised in observing and marking the heretofore hidden things which the Truth, in its effects, is bringing to light. See how it is bringing to light the hitherto covered deformities of the various creeds. Where is the intelligent Calvinist today who would not like to bury his creed sea deep, and forever hush this wrangle that has been exposing its deformity for a few years past? And where is the intelligent Arminian that is not trembling lest his turn may come next?

Everything is being dragged to the light, whether men are willing or not; for every hidden thing must be revealed. And not only the hidden things of creeds and systems of error and iniquity, but also the hidden things of individual character; "for there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."--Luke 12:2,3.

Ah! it is the day of reckoning with the Church, and "the Lord hath a controversy with his people." And this controversy, this reckoning, is not merely with the Church-nominal in its great sectarian branches; but in a special sense it is with those who have escaped from the bondage of error and sectarianism, and who, because faithful to their consciences and the truths brought to their attention, have been served by the Master with "present truth" as "meat in due season" (Luke 12:37), and who have been permitted to enter into some of the "deep things" of God's Plan.

THE CHURCH'S JUDGMENT NOW--THE WORLD'S NOT YET HERE

The world has not yet come into its judgment; its reckoning is yet future; but ours is now upon us. We, to whom the testimony of Divine Truth has been borne, before whose mental vision the whole Plan of God with all its specifications has been spread out and carefully explained, now stand on trial, yea, under the final tests of that trial, which is either to prove or disprove our worthiness to enter into the promised reward of the faithful. Many, as predicted (Psa. 91:7), are proving unworthy, and some still stand.

---

*"The reapers are the messengers" who bear the Truth, the indirect influence of which binds the tares. See SCRIPTURE STUDIES, Vol. III., Chap. VI.

And among those whom we fellowship and bid Godspeed as faithful brethren in Christ, it is our duty to judge as to whether they are still faithful when the magnet of Truth makes their judgment so manifest in this day of the Lord; for it is written (2 John 10,11), "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him God-speed is partaker of his evil deeds."

Here is a responsibility with reference to our endorsement of another which we cannot ignore and still be faithful; and except we judge of one's course by his fidelity or infidelity to the Truth, we shall be endorsing error quite as often as Truth. It is our privilege to know the Truth and to hold it firmly and to be faithful to it to the end, and if we so abide and walk in the light we will quickly know when one has turned away from the light into darkness, and will be able to render wholesome counsel and warning to such, and to help those who still retain enough of the spirit of meekness to accept the proffered assistance.

But, if such a one still pursue the path of darkness and call it light, thus deceiving himself and others, we cannot further endorse him and be guiltless. To do so is to add our influence in some measure, at least, to the error and in opposition to the Truth, and thus we become partaker of his evil deeds.

"IN THE LAST DAYS PERILOUS TIMES SHALL COME"

The necessity for this careful discrimination and jealous guarding of the Truth in these last days is very manifest, both from the warnings of the Scriptures and from observation of their fulfilment. "In the last days," says the Apostle, "perilous times shall come." (2 Tim. 3:1.) Why? Because the Prince of darkness will make every possible effort to retain his power and dominion; and ignorance, error and superstition are his strongholds. He first used all his power to keep men in ignorance and to foster superstition. But now God's due time has come for knowledge to be increased (Dan. 12:4), and the Millennial dawn is breaking; and not only the Church but the world is now waking up and beginning to think.

So the policy of Satan at present is to devise plausible counterfeits of the Truth, whereby to entrap and mislead those who have been making progress in the knowledge of the Divine Plan. As, in the beginning of our Lord's ministry at his first advent, Satan's efforts were concentrated upon the one object of causing him to stumble, thereby to nip the Divine Plan in the bud; and as during the Gospel Age the consecrated members of the Body of Christ have been specially opposed and beset by him, so now his efforts are concentrated specially upon the last members of that Body, "the Feet of him," who are running the race for the prize of the high calling. It is for this cause that so many new and plausible forms of error have been brought forward within this Harvest period.

SATAN USING EVERY EFFORT TO STUMBLE THE FEET OF HIM THAT PUBLISHETH PEACE

Satan is using every effort to thwart God's Plan and to stumble the Feet. And God even more than permits this: he encourages it by sending these strong delusions of Satan among his professed followers--at the same time assuring all who at heart are faithful to his Word and to their covenant of self-sacrifice that they need fear no evil, for he will be with them and uphold them though a thousand fall at their side.

Ever since the Plan of God has been made manifest to the saints, the delusions of error have been rapidly multiplying. This was foretold by the Apostle who, referring to our Lord's second coming, said, "And then shall that wicked [the Man of Sin] be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the bright-shining of his presence,* whose parousia [Christ's presence] is with+ [or accompanied by] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they might all be condemned who believed not the Truth, but had pleasure in unrighteousness."++ --2 Thess. 2:8-12.

One after another the deluded ones who have fallen into the various snares set for their feet have become active advocates of the several causes they have espoused since they departed from the Truth, and are advanced by the Adversary as teachers, angels or messengers of new light. They never seem to realize that they have gone into darkness, but imagine they have made great strides of progress in the light. This is because they have been overcome by the strong delusions of this evil day. They verily mistake the darkness for the light, the error for the Truth. But, though they be cast thus into the outer darkness of the world and of the nominal professor, thank God, we can now see that by and by the shining forth of the Sun of Righteousness in the Millennial morning shall open all the error-blinded eyes to the full and glorious Truth, though too late to assist any to win the great prize of joint-heirship in the Kingdom.

THE STRONG DELUSIONS SHALL CAUSE THE UNWORTHY TO BELIEVE THE UNTRUTH

However, none are ever permitted to be thus overcome who have not in some way been unfaithful to the Truth and hence unworthy of it. Upon all such God has said he would send the strong delusion, so that they shall believe a lie. The Truth being designed for those only who are worthy of it--the elect--all others are bound to lose it. But it is impossible to deceive the "very elect." God will keep them by his mighty power because of their faithfulness and loyalty to him.

The Lord distinguishes between the nominally elect and the finally elect, and so should we. Not all who have accepted of the Redeemer's favor of justification from guilt, and have heard and accepted the high calling to joint-heirship with Christ in his Kingdom and glory, will attain that great prize. All such have entered the race as now the nominally elect, and all such are eligible to membership in the glorified Church as the finally elect; but in order to gain that prize they must fulfil the conditions specified when they entered the race--when they in Christ's name and merit made a covenant with God, to sacrifice themselves in his service. In no other way can they make their calling and election sure.

"LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL"

It is this nominally elect class that is being tried now; and God is now making manifest the secret counsels of the hearts of his people. He puts us all on guard, too, saying, "Let him that thinketh he standeth take heed lest he fall"; and telling us to take heed that no man take our crown.

----

*The words, "Even him," here supplied by the translators, and not in the original text, as indicated by the italics, tend to obscure the sense of this passage.

+The Greek word "kata," rendered "after" in the common version, should here be rendered "with," as the same word is rendered in Mark 1:27; 1 Cor. 2:1; Eph. 6:6.

++Greek adikia should here be rendered untruth or error because contrasted with truth.

R4798 : page 122

How great is the responsibility of our present position before God, the great Judge of all hearts! He has shown us special favor in revealing to us the wonders of his Plan and in setting before us the grand prize of our high calling. Thus far we were counted worthy of those favors and eligible to the prize of joint-heirship with Christ. How worthy have we proved ourselves since receiving this knowledge? Have we received it with meekness and humility and with a gratitude which manifests itself in active service of the Truth--in proclaiming it to others and in defending it and standing by it nobly in the midst of all the reproaches hurled against it? Have we refused to compromise the Truth to any extent to avoid its otherwise inevitable reproach?

If we are not thus jealous for the Truth we are not worthy of it, and one of the deceptions of this "evil day" will surely number us among its victims; for it is in this time of the Lord's presence that Satan is to work so mightily, with great power to deceive, with signs of success and with lying wonders of error. His various schemes will have great success, in comparison with which the success of the Truth will seem small; for with these, as with Gideon's band, it will be a time of sifting, and "who shall be able to stand?"

But let those who stand girt about with Divine Truth fear nothing; the Lord is permitting these delusions that they may serve his own wise and benevolent purposes in the separating of the worthy from the unworthy, and for the manifestation of those who are at heart loyal to him and to his Truth.

===================

R4802 : page 122

"CONSIDER HIM LEST YE BE WEARIED"

"Consider him who endured such contradiction of sinners against himself lest ye be wearied and faint in your minds."

TO "CONSIDER HIM" seems to be to take note of, to have in mind, to reflect upon and not to easily forget how our Lord endured various trials and oppositions of sinners against himself. In our own experiences we have, as the Lord's followers, endured some opposition of sin and sinners against ourselves; but we have not yet resisted unto blood. We have not yet passed through the trying experiences through which he passed. When we remember that while we are poor, imperfect creatures like our neighbors, he was "holy, harmless, undefiled," then it is good to reflect that he endured patiently the opposition of sinners. When trying experiences came to him, he did not consider them as being merely from the individual with whom they originated, but as being, on the other hand, under the supervision of the Father. If, therefore, the Father permitted such experiences to come to him, he was bound to prove his loyalty by patient endurance. As he said, "The cup which my Father hath given me, shall I not drink it?"--John 18:11.

So it is with us, Spiritual Israel, "The Lord your God proveth you." (Deut. 13:3.) In proportion as we are able to take our Lord's viewpoint in our experiences in life, we may be calm. If the Father permits trying experiences for our testing, or for the testing or proving of others, in ways we may not understand, it is for us to rejoice to have his will done. The poet has beautifully expressed this thought when he says:--

"My times are in thy hands,
My God, I wish them there."

If we faithfully endure to the end, the reward will be ours. If we prove our loyalty and keep our faith that God is supervising our affairs, and that no good thing will be withhold from those who are walking uprightly, we shall some day hear his "Well done, good and faithful servant."

We know that our Lord endured physical opposition. But our English word "contradiction" properly translates the original, implying verbal contradiction of his words. As we consider our Lord's case, we see that the people opposed him, not physically, but in his words, his teachings. It was left for the high priest and Sanhedrin and soldiers to do him physical violence and put him to death; and he could have resisted them if he had so chosen.

"WHEN HE WAS REVILED, HE REVILED NOT AGAIN"

The Apostle, therefore, seems to refer to the contradiction of his words. This is implied by St. Peter, who says, "When he was reviled, he reviled not again." (I Pet. 2:23.) So when we consider the three and a half years of Christ's ministry, we find that his doctrines were disputed, and that he was slandered. The Jews said that he had a demon; that he performed his miracles by the Prince of demons; that he was a blasphemer. These contradictions and oppositions on their part might have called out from him some very just, truthful statements, respecting them. He might have given them as good as he got, and better. He might have told them that the

Devil was working with them, etc. His perfect power of language would have given him ability to more than cope with them. When they thought to entrap him in his words, he entrapped them in their words. But he reviled not. He did not render evil for evil, nor railing for railing. This, the Apostle shows, is the proper course.

But in the daily affairs of life, when people say all manner of evil against us, when they revile us, it is natural to the fallen flesh to think of something evil to say in return. Thus these things become tests upon us. If we yield to such a spirit, we are following the course of the enemy and not that of the Lord.

"Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" when attacked by the Adversary--whoever may be his agents and whatever may be their missiles. He cannot harm but will only increase our reputation in the Lords' sight, if we endure faithfully; and he can do

R4803 : page 122

no outward harm that God cannot overrule for the good of his cause--though that good may mean "siftings" of "chaff" and "tares" from the "wheat."

Evil speaking, backbiting and slandering are strictly forbidden to God's people as wholly contrary to his spirit of love, even if the evil thing be true. As a preventive of anything in the nature of slander, the Scriptures very carefully mark out only one way of redress of grievances. --Matt. 18:15-17.

PROFESSED CHRISTIANS OFTEN WORST SCANDALMONGERS

Many, among even advanced Christians, seem to be utterly in ignorance of this Divine ruling, and hence professed Christians are often the most pronounced scandalmongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, "Ye are my friends, if ye do whatsoever I command you," the constant violation of this, our Lord's command, proves that many are not far advanced in friendship--discipleship.

R4803 : page 123

Let us look carefully at this rule, which if followed would prevent gossip, "evil speaking," "backbiting." See, as above cited, Matt. 18:15-17. Its first provision, for a conference between the principals alone, implies candor on the part of the accuser, who thinks that he has suffered. It also implies his thinking no evil of the accused. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser. In the great majority of cases, a frank, open discussion between the principals will bring about harmony. But both must be equally candid and governed by the Spirit of the Lord.

Thus did our Lord guard his true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the Devil, and stops growth in the Truth and its spirit of love. Let us also note that those who hear slanders and thus encourage slanderers in their course of wrongdoing, are partakers of their evil deeds; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the only method therein authorized. Are we wiser than God? Experience teaches that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

WE SHOULD REFUSE TO HEAR GOSSIP AND SLANDER

If any Brother or Sister brings to you an evil report of others, stop him at once, kindly but firmly. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) Refuse to have any share in this violation of the Master's commands, which does great mischief in the Church. If the Brother or Sister be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject. (Matt. 18:15; I Tim. 5:19.) If the conversation is not addressed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having had his attention called to the Lord's command on this subject, the slanderer still persists in "evil speaking," "backbiting" and telling you his "evil-surmisings," reprove him more sharply, saying as you go, "I cannot, must not, hear you; for if I did, I would be as criminal in the matter as you are, violating the Lord's command. And even if I were to hear your story I could not believe it; for the Christian who does not respect the Lord's Word and follow his Plan for the redress of grievances, shows so little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples." Then withdraw fellowship from such until his error has been confessed with promises of reform. If to any extent you listen to such conversation, or express "sympathy" with it or with the gossiper or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it.--Heb. 12:15.

Be pure: maintain a conscience void of offense toward God and men. Begin with the heart; harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift up your heart in prayer to him for the grace promised in every time of need. Keep constantly before you the prayer, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer."--Psa. 19:14.

LET US CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

While seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the principles which underlie the Divine Law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of Divine Law, to that extent we are getting the spirit of the Divine Word. Note the testimony of the Psalmist on this point, "O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy Word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore, I hate every false way. Thy Word is a lamp unto my feet and a light unto my path."--Psa. 119:97-105.

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ--contrary to love. A certain amount of combative courage is demanded in overcoming the world, the flesh and the Devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, first in ourselves and secondly in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the good fight, and we all should be gallant soldiers in this battle for Right and Truth, lovingly defending our Captain's honor and his people's liberties.

THE POWERS OF EVIL WOULD MAKE COMBATIVENESS A CHIEF VIRTUE

But such a good use of combativeness is not pleasing to the Prince of this world, who will seek to pervert what he cannot directly use. Consequently, he attempts with some to make combativeness a chief virtue. He encourages them to fight everything and everybody; the brethren, more than the powers of darkness; nominal churchmen, more than the errors and ignorance which blind them and make them such. Indeed, his desire is to get us to "fight against God."

Let us be on our guard on this point. Let us, first of all, judge ourselves, lest we cast a stumbling-block before others; let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over non-essentials. Greater is "He that ruleth his own spirit than he that taketh a city." (Prov. 16:32.) Let us guard ourselves that our defense of the Truth be, not from motives of self-glorification, but from love for the Truth, love for the Lord, for his people, the brethren. If love be the impelling spirit, or motive, it will show itself accordingly in a loving, gentle, patient, humble course toward all the fellow-servants. Let us be "gentle toward all." Let "the sword of the Spirit, the Word of God," which is quick and powerful, do all the cutting.

Beware of all thoughts, feelings and conditions of heart directly or remotely connected with malice, envy,

R4803 : page 124

hatred, strife. Give these no place in your heart even for a moment; for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all his creatures--the most fervent toward God, and proportionately toward all who have his spirit and walk in the way of his direction.

DO NOT TRUST TO CONSCIENCE ALONE

If conscience were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience; and still worse off than these are those mentioned in I Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circumspectly according to its light.

We are not to faint in our minds nor become discouraged, feeling that so much has been said against us that we must give up the race. On the contrary, we are to feel assured like our Lord, that nothing can befall us except with the knowledge of the Father, who is working all things for our good. It was thus our Lord was prepared for his exaltation. So we, if we are rightly exercised by our various experiences and follow as closely as possible the commands laid down for our guidance, will find that even revilings, slanders, oppositions to righteousness, will work out blessings for us, as they did for our Lord.

R4804 : page 124

But how many become weary and are in danger of losing the prize because they fail to consider what the Lord faithfully endured of opposition! If such would consider that the Lord, who was perfect, suffered in every sense unjustly for righteousness' sake, and that their own conduct is imperfect, they would not be weary in well doing, but would learn to fight and to "endure hardness as good soldiers of Jesus Christ"; they would continue to "fight the good fight of faith."

"We have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we [the Church] are, yet without sin."--Heb. 4:15.

===================

R4804 : page 124

WHAT OUR LORD FEARED AND FROM WHAT HE WAS SAVED

"Christ...was heard in that he feared."--Heb. 5:7.

THAT which the Lord feared was not that the love or promises of God would fail. He knew that God was faithful who had promised; that God is a covenant-keeping God, and that all his conduct and dealings are founded upon the eternal principles of truth and righteousness, from which to vary in the least iota would be a moral impossibility. But the Lord also knew that the plan of human salvation was made dependent upon the obedience of the Anointed High Priest to every jot and tittle of the Law concerning him, as shown in the typical service of the Tabernacle. Not only must the sacrifice be made, but it must be offered exactly as prescribed.

If the typical high priest, Aaron, had at any time failed to conform to the directions given for the offering (see Lev. 9:16); if he had forgotten or ignored any part of the directions; or if he had substituted some of his own ideas, he would not have been allowed to sprinkle the blood of such imperfect sacrifice upon the mercy-seat; his offering would not have been accepted; he would have died, and so could never have come out and blessed the people.--Lev. 16:2,3.

Thus we see that when undertaking the great work of redemption our Lord bore in himself the issues of life and death, not only for the whole human race, but for himself as well. Figuratively speaking, he took his life into his own hands. No wonder, then, if under the weight of his responsibility, the Lord feared! The tension of the trials to which he was subjected was too great for even the perfect human nature, unaided by Divine grace. Therefore he frequently sought the place of prayer for grace to help in every time of need.

Consider the great fight of afflictions through which he passed; the subtle and deceptive temptations in the wilderness (SCRIPTURE STUDIES, Vol. 5, pp. 110-117); the contradiction of sinners against himself, and the base ingratitude of those he came to save; consider also his poverty, his loss of friends, his labors and weariness, his homelessness, his bitter and relentless persecutions and, finally, his betrayal and dying agony! Surely the tests of endurance and of obedience to the exact requirements of the Law of sacrifice, under these circumstances, were most crucial. What carefulness it wrought in the Lord; for he feared, lest the promise having been left him of entering into the rest that remaineth and the glory to follow the Day of Atonement, he should come short of the full requirements of his Office as Priest, to render acceptable service. So also, says the Apostle (Heb. 4:1), should we fear lest a promise being left us of entering into his rest, any of us should seem to come short of it.

"THE CUP WHICH MY FATHER HATH POURED FOR ME SHALL I NOT DRINK IT?"

When the Lord came to the last night of his earthly life, then the question came to his mind with increased force, "Have I thus far done everything in exact accordance with the will of God? And now, in full view of the agony which it will cost, am I able to drink the bitter cup to its very dregs? Can I endure, not only the physical agony, but also the ignominy and shame and cruel mockings? And can I do it so perfectly as to be entirely acceptable to God in my own righteousness? Can I endure to see my disciples scattered and dismayed and my lifework apparently destroyed, my name and the cause of God covered with infamy, and my enemies triumphant and boastful? Can I do this so as to hear the 'well done?'"

Such was our Lord's last conflict. Doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of his weakness and weariness to discourage his hope and to fill his mind with fears that, after all, he would fail, or had failed to do the work acceptably; and that a resurrection, therefore, was uncertain. No wonder that the perfect human heart sank before such considerations and that an agony of emotion brought great drops of bloody sweat! But did he yield to the discouragement and give up the struggle when the crucial test was thus upon him? No! he took those human fears to the Heavenly Father, "to him who was able to deliver him out of death," in order that his

R4804 : page 125

human will might be reinforced by Divine grace to go forward and complete his sacrifice acceptably to God; to freely submit to be led away as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so to open not his mouth in self-defense.--Isa. 53:7.

His prayers to the Father were not in vain: "He was heard in that he feared." Though his words were few (because no words could express the emotions of his soul) his chastened spirit was all the while making intercession for him with groanings which could not be uttered. (Rom. 8:28.) Then God sent an angel to comfort and minister unto him; to assure him still of the Divine favor, and thus to give him fresh courage, strength of mind and steadiness of nerve to endure all that was before him, even unto death.

With this assistance of Divine grace our dear Lord went forth from that moment with undaunted courage to finish the work which was given him to do. Calmly he could come now and say to his beloved, but weary and bewildered disciples, "Sleep on, now, and take your rest." The bitterness of the mental conflict was over, and the light of heaven shining into his soul had chased away the deep gloom that hung over him like a funeral pall, making him "exceeding sorrowful, even unto death." Yes, "he was heard in that he feared"; and the fear was all taken away; and, strong in the strength which God supplied, he felt that he was able to offer the acceptable sacrifice, to meet every jot and tittle of the requirement of the Law in doing so; and hence, that his salvation out of death, his resurrection, was assured.

"LEARNED OBEDIENCE THROUGH THE THINGS WHICH HE SUFFERED"

The fear on the Lord's part was not a sinful fear. It was a fear such as we, also, are exhorted to have--we who are striving to walk in his footsteps--lest we fail to realize the precious promises vouchsafed to us upon conditions that are positive and unalterable. (Heb. 4:1.) It was a fear begotten, not of doubt of the Father's ability and willingness to fulfil all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action; a fear of the inflexible Law which righteously affixed the reward of eternal life and glory to his fulfilling of his Covenant of sacrifice, or of eternal death should he fail. At the same time he began to realize that, though perfect as a human being, his heart and his flesh would fail unless reinforced by Divine grace. The Psalmist expressed this fear of the Lord and the source from which his help came, when he said, "My flesh and my heart faileth; but God is the strength of my heart and my portion forever." (Psa. 73:26.) It was a filial fear entirely compatible with his relationship to God as a recognized Son; for "though he were a Son, yet learned he obedience through the things which he suffered."--Heb. 5:8.

We are glad that Jesus was not cold and stoical, but that he was full of warm, loving, tender feelings and sensibilities; and that we, consequently, can realize his ability to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than could any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; for the more perfect the organism, the more sensitive and high-strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord must have been immeasurably more susceptible to the influence of pain than are others.

"OFFERED UP STRONG CRYINGS AND TEARS TO HIM WHO WAS ABLE TO SAVE HIM"

Besides this, he knew that he had a perfect life, unforfeited, and realized that he was about to part with it. Others of the human family possess only a forfeited or condemned existence, and realize that they must part with this some time. It would, therefore, be a very different matter for our Lord to lay down his life from that of any of his followers laying down theirs. If we let one hundred per cent. represent perfect life, our Lord had the full one hundred per cent. to lay down, while we, being more than ninety-nine one-hundredths dead through trespasses and sins and condemnation could, at most, have had but one hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer at best, would, therefore, be a very different thing from the clear knowledge which our Lord had of the experience which he had with the Father "before the world was"; and the realization that the life he was about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Heb. 5:7), "Who in the days of his flesh... offered up prayers and supplication, with strong cryings and tears, unto him who was able to save him from [out of] death, and was heard in [respect to] that he feared" --extinction. This thought brought with it another, viz., Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him--a resurrection from the dead?

Had he failed in any particular to come to the exact standard of perfection his death would have meant extinction; and although all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had recollection of his previous glory with his Father before the world was. For him the very thought of extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon him now so heavily as an exceeding sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the Heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

"COULD YE NOT WATCH WITH ME ONE HOUR?"

After praying he went to his three disciples, but found them asleep. Gently he reproved them asking, "Could ye not watch with me one hour? Watch and pray, lest ye enter into temptation." Then our Lord went away and used the same words in prayer; and again he prayed a third time, similarly. The matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection?

In answer to his petition a heavenly messenger was sent to comfort him, to reassure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; that he brought assurance, not only that the Lord's course had the Father's approval, but that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment

R4804 : page 126

onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, he was the most calm and self-possessed of all; when before the chief-priest, Caiaphas, he was the same; when before Pilate, the same; when crucified, the same. He had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor and immortality were his; and now he could pass through any ordeal, he could submit himself perfectly to his enemies.

===================

R4804 : page 126

SIN NOT WITH YOUR TONGUE

"I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me."--Psa. 39:1.

OUR general thoughts have much to do with our language, our general conversation. Whoever, therefore, possesses a proper control of his heart, will govern himself in every sense of the word. If our ways please the Lord, if our ways are ways of righteousness, then out of the abundance of the heart the mouth will speak to the edification of the hearer. The ways being right, the utterances will be right. People generally love themselves and avoid saying anything bitter, unkind, about themselves. But the man who hates his neighbors will have very little difficulty in saying something bitter or unkind of them.

Though the tongue is one of the most useful members, yet it is necessary to put a bridle, a restraint, a controlling influence upon it. With the tongue we may honor our God or we may blaspheme him. When in the presence of the wicked, we need to be still more on guard than with the righteous; for with the former the tendencies and thoughts are toward evil. When with the wicked or in their presence we are in contact with a degrading influence. At such times, some of sympathetic disposition may find special difficulty in bridling their tongues; but it is better to do so than to speak of even good things to the wicked, as we would feel at liberty to do with the righteous. The Lord has suggested, "Cast not your pearls before swine,...lest they turn again and rend you."

Besides the evilly inclined of the world there is another class Scripturally called the wicked; namely, people who have a knowledge of the Lord, but who take their stand in opposition to him. Judas was of this class. So there are about us those who are in an adverse attitude. None seem to be so cynical as those who have been partakers of the Holy Spirit, but who have turned their backs upon "the Way, the Truth and the Life." Such

R4805 : page 126

seem to be more wicked than others in that they are in a more reprehensible attitude. No matter how careful we are, these will distort our words and assert that we have said something that we have not said.

The warning of the Scriptures is not against the tongue itself, but against the power we exercise against others by the use of our tongues. Probably every person of experience will fully agree with the statement that the tongue is potent in its influence beyond any other member of the body, for either good or evil.

THE TONGUE OFTEN A POWER FOR EVIL AMONG THE LORD'S PEOPLE

As the bit in the horse's mouth will control his strength; and as the small rudder of a vessel will direct its course; so the tongue, and the pen, its representative, may influence large numbers of people for good or ill. How important, therefore, is the tongue! And how much more frequently do we find it employed as an agency for evil than for good; to pull down rather than to build up the faith; to implant seeds of discord and discontent rather than those which will produce righteousness and peace! While this is specially true in the worldly, it is also true among God's people; and each should remember that to some extent he is a teacher, and day by day is either forwarding or hindering the cause of truth, righteousness and peace.

In the unregenerate world the tongue is a "fire" causing no end of burning of wrath, envy, hatred, strife and everything that defiles the entire body, stimulating all the fallen passions and desires. No wonder the Apostle declares that, figuratively, the tongue is set on fire of gehenna--the Second Death. Its burning tends to bring, not only its owner, but others to destruction.

As imperfect beings we may not always be perfect in word and deed. Despite our best endeavors we sometimes err in word as well as in deed; yet the perfect mastery of our words and our ways is to be sought by vigilant and faithful effort. But, nevertheless, for every idle word we must give an account in this our day of Judgment.

WE SHOULD DAILY RENDER OUR ACCOUNTS

If, in the daily scrutiny of our ways, which is the duty of every Christian, we discover that our words have in any way been dishonoring to the Lord, we should remember that, "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous" (I John 2:1); and in the name of our Advocate we may approach the throne of grace. There we may explain to our Heavenly Father our realization of our error, our deep regret at our failure to honor his name and his cause by a holy walk and conversation, and humbly request that the sin be not laid to our charge; but that it may be blotted out by his gracious provision for our cleansing, through Christ, humbly acknowledging that in his precious blood is all our hope and trust.

Thus we should render up our account for every idle word; and by our words of repentance, supplemented by the merit of Christ applied by faith, shall we be acquitted. Otherwise, the idle words dishonoring to the Lord, will stand against us and condemn us, and we shall be obliged to suffer the consequences. The first consequence will be self-injury, for every evil thought or word indulged hardens the character and inclines it the more toward unrighteousness. The second consequence is that by setting a bad example to others we stir up evil in them. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.) Thus, as the result of unwise or unkind words, we may stir up about us difficulties which will become agents of retributive Justice to teach us the lesson of self-control and consideration for the feelings and opinions of others.

It is often the case that the Lord (or the Devil) is blamed for sending trials, which are simply the natural results of our own mistakes. Those who fail to locate the root of the matter (in themselves) pray in vain for the Lord to remove miraculously what they themselves could obviate by obedience to the Word and vigorous self-discipline. "If we would judge [and correct] ourselves, we should not be judged; but when we are judged, we are chastened of the Lord [largely by the experiences through which our own faults put us], that we should not be condemned with the world."--I Cor. 11:31,32.

R4805 : page 127

THE TENDENCY OF FALLEN NATURE IS TO BLAME OTHERS RATHER THAN OURSELVES

But even should it be admitted that the difficulties are not directly caused by God or by the Devil ("Every man is tempted [tried] when he is drawn away by his own lusts [desires] and enticed"), the natural tendency is to blame some one else, and to think that our lack of patience, our hasty word or act, was the fault of another. How many deceive and encourage themselves with the thought, "If everybody else had as reasonable and generous a nature as I have, our family or Church gathering or community would be a veritable heaven upon earth!" Beloved, let us examine ourselves, let us be very humble lest the thoughts of self-congratulation and self-satisfaction which we may consider in our hearts, even if we do not utter them aloud, bring our condemnation.

"If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye [what merit is there in it]? (Luke 6:32,33.) It is only when we "endure grief, suffering wrongfully," that our suffering is acceptable to God as a sacrifice of sweet incense. "What glory is it if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable to God; for even hereunto were ye called." (I Pet. 2:19-21.) Beloved, let us see to it that our sufferings are for righteousness' sake only, and let us not charge God or our neighbors for tribulations resulting from the indulgence of our own inherited or cultivated faults.

In view of the fact that we now stand before the bar of Judgment, which, if we are truly the Lord's people, we will endeavor more and more fully to realize, "What manner of persons ought we to be in all holy conversation and godliness?" (2 Pet. 3:11.) Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let us remember daily to settle our accounts with the Lord, to make sure that no record of idle words not repented of, and, consequently, unforgiven, stands against us. "Let your conversation be as becometh the Gospel of Christ."

HOLY THOUGHTS PRODUCE HOLY WORDS

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." (Phil. 1:27; 4:8.) Thus out of the good treasure of the heart we shall speak the words of truth and soberness, and honor our Lord by a godly walk and conversation, subduing the tendencies of our fallen nature, and "having our conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation."--I Pet. 2:12.

If daily we render up our accounts to God and seek his grace for greater overcoming power with each succeeding day, we shall be acquitted in judgment and stand approved before God, through Christ, having the testimony of his Holy Spirit with our spirits that we are pleasing and acceptable to him. So, dear brethren, let us "take heed to our ways, that we sin not with our tongues." (Psa. 39:1.) There is nothing that is of so powerful an influence as the tongue. The influence of a good word, a good thought, may become world-wide; an evil thought, an evil word, may also extend its influence to the end of the world.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study V.--The Organization of the New Creation.

JUNE 4

APOSTOLIC INFALLIBILITY

(49) While assured of the Apostles' inspiration and their guidance by the Holy Spirit, how can we explain Peter's denial of our Lord? P. 223, par. 4,5.

(50) Did the Apostolic office bring with it perfection of every thought and action? P. 224, top, and par. 1.

(51) Did Peter's "dissembling" on one occasion affect his usefulness as an Apostle? P. 224, par. 2.

(52) What reply shall we make to the objection that the Apostles expected the Lord's second advent during their lifetime, and were therefore untrustworthy in their teachings? P. 225, par. 1,2.

(53) What shall we say to the objection that Paul's teaching and practice with respect to circumcision did not agree? P. 226, par. 1,2.

(54) How explain the Apostle Paul's course recorded in Acts 21:20-26? Pp. 227-229.

JUNE 11

THE APOSTLES NOT LORDS

(55) Were the Apostles ordained to be lords or rulers, or in any manner the vicars or substitutes of Christ in their relation to the other members of the Body? P. 229, par. 3,4.

(56) Were the Apostles ever regarded as lords by the early Church, or did they assume such dignity? P. 230, par. 1.

(57) Were the actions and experiences of the Apostles such as would be expected of lords? P. 230, par. 2.

(58) Did the Apostles counsel or encourage any other members of the Church to such aspirations? P. 231, par. 1,2.

(59) What were the respective attitudes of the Apostles and the other members of the Church toward each other? P. 232, par. 1.

(60) Why were the disciples at Berea especially commended by the Apostle Paul? P. 232, par. 2.

(61) Was this method of proving the Gospel also approved by our Lord? P. 233, par. 1, first part.

(62) What is the proof of Divine inspiration in the teaching of the Lord and the Apostles, the Law and the Prophets? P. 233, par. 1, last part, and par. 2.

JUNE 18

APOSTLES, PROPHETS, EVANGELISTS, TEACHERS

(63) What is the general thought of Christendom with respect to the organization of the Church, and what is the character of the Divine arrangement in contrast with this? P. 234, par. 1.

(64) In showing forth the Divine arrangement, should we consider ecclesiastical history? P. 234, par. 2, first sentence.

(65) In examining the Bible account of the Church's organization, how shall we regard the Old Testament with its types? P. 234, par. 2, and P. 235.

(66) In looking to the New Testament for directions respecting the organization and rules of the Church in her trial state, what must we keep constantly in mind? P. 235, par. 1.

(67) What Scriptural illustration (1 Cor. 12) beautifully illustrates this entire subject? P. 236, par. 1.

(68) What conclusion do we draw from this illustration as to the necessity for stringent rules in the Lord's organization of the Church? P. 236, par. 2.

JUNE 25

(69) Who is the Superintendent of affairs in the Church? P. 237, par. 1,2.

(70) Should those who fill the more responsible positions in the Body be able to produce evidence of their Divine appointment? P. 237, par. 3.

(71) Do we find the same variety of members in the Church now as were necessary in the early Church? P. 238, par. 1, first part.

(72) When and how did the "gifts" of the Spirit cease? P. 238, par. 1, last part.

(73) What did the Apostle mean when he said, "Covet earnestly the best gifts, and yet show I unto you a more excellent way"? (1 Cor. 12:31). P. 238, par. 2.

(74) Where do we find another Scriptural lesson concerning the oneness of the Church as one Body of many members, and the object of special service on the part of some members? P. 239, par. 1.

====================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages." gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXII MAY 1 No. 9
A.D. 1911--A.M. 6039

CONTENTS

Good Tidings Abroad (No. 2).......................131
Spiritual Growth.................................134
Keeping the Body Under...........................136

"I Keep My Body Under and Bring It Into Subjection"............................136
The Apostle Had No Thought of His Coming Short................................136
"A Man is Tempted When He is Led Away of His Own Desires.....................137
A God Ready to Pardon............................138
Christendom's Idolatrous Debauch.............138
Hezekiah's Great Reform...........................139
Those Who Will Do the Lord's Will in the Next Age Shall Not Die..............139
The World's Hatred................................141
"Good Tidings" in India...........................142
Annual Request for Visits of the Traveling Brethren......................................143
The Western Convention Tour.......................143

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

LYNCHBURG, VA., MAY 14

Morning Rally at 10:30. Discourse for the interested at 11; Lecture for the Public at 3 p.m. All services to be in the Auditorium, Main St., between 11th and 12th Sts.

BALTIMORE, MD., MAY 21

Morning Rally at 10:30. Discourse for the interested at 11 in Lehman's Hall, 856 North Howard St. Afternoon service for the Public at 3 in the Lyric Theatre, Mount Royal and Maryland Aves.

BOSTON, MASS., MAY 28, 29, 30

Sunday, May 28, Morning Rally at 10 o'clock in Steinert Hall, 162 Boylston St. Public Lecture at 3 p.m., and evening service at 7:30, both in Boston Theatre, 539 Washington St. Monday sessions 9:30 a.m., 2:30 and 7:30 p.m. in Ford Hall, 15 Ashburton Place. Brother Russell will be present on 28th and 29th.

BROOKLYN, N.Y., JUNE 4

Morning Rally for Praise and Testimony at 10:30 in the Brooklyn Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Evening service in Brooklyn Tabernacle, 7 p.m.

Those desiring water baptism or to present their children in consecration should notify in advance.

==========

BROOKLYN BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for June follow: (1) 151; (2) 273; (3) 165; (4) 41; (5) 260; (6) Vow; (7) 145; (8) 12; (9) 47; (10) 4; (11) 307; (12) 114; (13) 313; (14) 182; (15) 93; (16) 97; (17) 119; (18) 293; (19) 7; (20) 60; (21) 27; (22) 291; (23) 49; (24) 279; (25) 333; (26) 1; (27) 19; (28) 222; (29) 29; (30) 9.

===================

R4806 : page 131

THE GOOD TIDINGS ABROAD

No. 2.

FROM BERLIN we journeyed northward to Copenhagen. Brother Luttichau and a deputation of Bible Students met us at the station. Soon we were in the Society's Danish headquarters, and in a little while were addressing an assembly of earnest people of God, whose beaming faces indicated that they understood and appreciated our message. Our morning address was to the interested. Amongst other things we endeavored to make clear the subject of the Covenants. The Abrahamic Covenant is the comprehensive one, which guaranteed a seed through Isaac and Rebecca, and that a blessing would come as a result to all mankind--and also an antitypical Seed which would have the first place in the blessing of the world, the two Seeds being referred to in the promise, "Thy Seed shall be as the stars of heaven, and as the sand of the seashore." This Covenant guarantees the blessing of the world, and it guarantees that that blessing shall come through the natural seed of Abraham. At the same time it guarantees the spiritual Seed--The Christ (Messiah), Head and Body, fully qualified and empowered to give the needed blessing through the earthly seed.

We pointed out that Christ and the Church constitute the spiritual Seed--"If ye be Christ's then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) We pointed out that this spiritual Seed is not developed under the Law Covenant, because it was not made with us, but with the natural seed--with Israel, Moses being its mediator. We pointed out that the New Covenant is not the one under which we are developed, because it also is to be made with natural Israel, and is to be merely an enlargement of the Mosaic Law Covenant. We cited in proof of this that the New Covenant is to be made with Israel as per the Divine promise. (Jer. 31:31.) We pointed out that that New Covenant will bring blessings of Restitution to Israel (and to all mankind through Israel), taking away the stony heart of selfishness and sin and restoring a heart of flesh, of tenderness, sympathy, righteousness and Divine likeness, as was Adam's when he was created in the image and likeness of God.

We exhorted the dear friends to faithfulness to their covenant of sacrifice. We pointed out the privilege of service now granted to the Church, and urged the laying aside of every earthly weight and hindrance and pressing toward the Mark for the Prize of our High, Heavenly

Calling.

The afternoon service was for the public; the topic was "The Judgment of the Great White Throne." We were surprised at so large an audience for an afternoon service on a week day. Approximately eight hundred crowded the hall, some of them standing during the entire service--over two hours. Here Brother Luttichau served us as interpreter, as Brother Koetitz had done in Germany. We had most excellent attention. It was a pleasure to watch the earnest countenances and to note how the Truth seemed to be absorbed with eagerness. Our Copenhagen visit was certainly much enjoyed. Some of the friends accompanied us to the station as we proceeded to Stockholm. The Danish friends more than ever impressed us with their warmth of heart and loving devotion to the Truth.

ONE DAY AT STOCKHOLM

Our night journey brought us in the morning to Stockholm. Brother Lundborg, the Society's representative in Sweden, boarded the train before we reached Stockholm. As we passed through the station we were greeted most cordially by about a hundred of the dear Swedish friends, with whom we shook hands. Unable to speak their language, or they to speak ours, except through the interpreter, we nevertheless exchanged very cordial greetings, and the expression of the eye told us, as truly as could the mouth, that the "fellowship of kindred minds, is like to that above."

Here our address to the friends was along the same lines as at Copenhagen. We emphasized the fact that the Church (The Christ) comes into relationship with God's Plan, not under the Law Covenant of Moses, which still continues with the Jewish people, nor under Israel's New Law Covenant, which has not yet supplanted the Old Law Covenant, and whose Mediator will be the greater Prophet, Priest and King, the spiritual Messiah, Head and Body. We pointed out that this Gospel Age is for the special purpose of developing the great Mediator--the great Messiah through whom the New Covenant of Restitution will be inaugurated with fleshly Israel for the blessing of all the families of the earth. We emphasized the fact that all those who suffer with Christ are to reign with him, and only those who now become dead with him to earthly hopes and interests will live with him as members of the Bride on the spirit plane of glory. We exhorted the dear friends

R4806 : page 132

to an earnest appreciation of this wonderful privilege, this special salvation granted to the Church in advance of the earthly salvation which God has promised to the world during the "Times of Restitution of all things, spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-23.

At the evening service the hall was jammed; about a thousand were present, and probably as many more were unable to gain admittance. We greatly regretted that a sufficiently large hall or auditorium could not be obtained on a week night except for a larger sum than the friends and the Society felt justified in spending. About a hundred stood in the aisles for two hours while an overflow meeting was held in another hall in the same building. To these we sent the promise that we would address them a few words later. Fulfilling our agreement, we addressed the second audience of about three hundred for over half an hour, after 10 p.m. Surely such deep interest and close attention indicates that earnest Christians amongst the Swedes are awakening to the fact that they have enjoyed only a part of the "good tidings of great joy which shall be unto all people."

ONE DAY AT OREBRO

We took an early morning train for Orebro and arrived in the Society's Swedish headquarters at about 11 o'clock. The afternoon meeting was held in a little hall generally used by the friends on Sundays. This time it was taxed to its capacity, many standing during the service or exchanging seats with each other. Here we addressed the friends along the same lines, believing that a clear understanding of the Covenants signifies a clear understanding of the Divine Plan, and the very best preparation for a life of consecration in harmony with that Plan.

We emphasized the fact that The Christ is the Vine--that Jesus is the Root, and his faithful members branches in him. We reminded the friends that at the present time our membership in the Vine is tentative; that only those who bring forth the fruitage of the Vine will be allowed to remain in it. We quoted the Master's words, Every branch in me that beareth not fruit, my Father, the Husbandman, taketh away, and every branch which beareth fruit, he pruneth, that it may bring forth more fruit. Thus the trials and difficulties of the narrow way of self-sacrifice are seen to be the methods by which the Heavenly Father fits and prepares his holy ones, his consecrated Church, for the completion of the divine nature in the First Resurrection. Thus he fits and prepares them as members of the great Prophet, Priest, King, Mediator for the glorious work to which he has called them in the Anointed One. From this standpoint alone can the trials and difficulties and sacrifices and the drinking of the Lord's cup of suffering be appreciated. As he was, so are we in this world.

Here, as at other places, our discourse to the interested was followed by a question meeting. The questions indicated a very intelligent grasp of the Divine Plan and the interested faces showed that even the deepest features of consecration were appreciated, and that nearly all of those present were fully submitted to the Lord and anxious to know and to do his will--even unto death.

The public meeting was held in a large hall, which was crowded to the very limit. Notwithstanding the fact that a minister of the city had made an attack upon us through the public press, slandering us, and saying various evil things against us falsely, because of our faithfulness to the cause of Christ, and probably because of envy, hundreds of people were unable to gain admittance, and many in attendance stood for the entire two hours, and more, of our discourse. We have the satisfaction of believing that many of those who were present understood and appreciated our message respecting the Two Salvations, one for the Church, on the heavenly plane, and another yet to come for the world, on the earthly plane, by a Judgment and Restitution.

We pointed out the judgment or trial of the Church and the things necessary for her testing and proving as to her worthiness of the divine nature in association with her Redeemer. We also pointed out the very different judgment of the world under the Messianic Kingdom, when all mankind will be separated as a shepherd divideth his sheep from the goats, as described in Matthew 25:32. We pointed out that the sheep at the end of the Millennial Age will get the earthly Kingdom, Paradise restored, and that the goats will go into destruction

R4807 : page 132

in the Second Death, symbolized by fire, and that this will be everlasting punishment, from which they will not be recovered by any redemption or resurrection. We feel sure that a good impression was left at Orebro, and that some will make still further investigations. In all cases these meetings are to be followed by other meetings, in which other features of Present Truth will be set before those who have an ear to hear and an appetite for spiritual things.

ONE DAY AT CHRISTIANIA

Another night's ride brought us to Christiania, the capital of Norway, where the Society is represented by Brother Lindkvist. This dear Brother, who served as our interpreter in Norwegian, came to Stockholm to meet us, as did also two brethren from Finland, who accompanied us. Their activities in the service of the Truth were mentioned in THE WATCH TOWER not long since. The Christiania class of Bible Students, although small, seems very earnest. With them were representatives from various parts of Norway, some having come as many as six hundred miles.

Our meeting with the interested ones was a privilege and a pleasure. With them also we discussed God's Covenants. We laid special emphasis upon the fact that

God's call is not to the different churches of Christendom, but to the one Church of Christ. We quoted the text, "Gather my saints together unto me [saith the Lord]; those who have made a covenant with me by sacrifice." We called special attention to the fact that the covenant of Christ is a covenant of sacrifice. We saw that Jesus, the great Captain and Forerunner of our salvation, entered into such a covenant with the Father--that he sacrificed his earthly life, all earthly hopes and interests, that he might become the great Prophet, Priest, King, Mediator, between God and man, and that as a reward he was highly exalted to the divine nature, necessary for him before he could accomplish the great work of blessing the world, as the spiritual Seed of Abraham.

We called special attention also to the fact that the Church's covenant, like that of her Lord, is a covenant of sacrifice. We are to walk in the Redeemer's footsteps. We are to take up the cross and follow him. We are to suffer with him if we would reign with him. We are to join with him in his covenant of sacrifice. This is the Apostle's exhortation, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable unto God and your reasonable service."--Rom. 12:1.

We pointed out that thus Isaac died "in a figure"; we read the Apostle's words, "Ye, brethren, as Isaac was,

are the children of promise," "heirs of the promise"--"in thy Seed shall all the families of the earth be blessed." We sought to specially impress the great truth that only those who thus suffer with Christ, sacrificing earthly interests, will gain the great prize of the high calling. The dear friends gave closest attention, our little meeting room being crowded to the doors and beyond, with the aisles full and some sitting upon the platform at our feet. We were assured of the earnest desire of many to gain the great spiritual prize--obtainable through the First Resurrection--to be kings and priests unto God and unto Christ and reign with him a thousand years.--Rev. 20:4.

The leading Christiania newspaper, on the afternoon of our coming, contained a vile attack, surely instigated by the Adversary, but coming, alas! from the pen of one whom, we understand, had made profession of being a minister of Christ. Slander and false words have been the weapons of the enemies of the Truth from the beginning, and the Master has warned us that such experiences were his and must be ours if faithful. We remember, alas, that the Master and the Apostles were persecuted by the professed ministers of God--so were all the reformers. And do we not read, Whosoever will live godly in this present time shall suffer persecution, and again, "So persecuted they the prophets (teachers) which were before you." We were not, therefore, surprised, nor did we feel angry. Rather we felt sorry for those so captivated by error and used by the Adversary.

But if Satan's motive was to hinder the people from coming to hear the Good Tidings he again failed. The house was crowded, about a thousand being present, about two hundred of them standing while hundreds were turned away. Our topic was, "The sinner a hundred years old, cut off, and yet but a child." We pointed out the difference between the salvation of the Church and that of the world. We read what the Scriptures say respecting Messiah's glorious Kingdom and the blessed opportunities it will afford to all mankind, to be lifted from sin and death conditions and be brought to a knowledge of the Truth and to a full, fair opportunity for deciding either for righteousness and eternal life, its reward, or for unrighteousness and eternal death, its punishment, and that this blessed opportunity of rescue from the death penalty, the result of Adam's sin, has been secured for every member of Adam's race through our Redeemer's merit, through him who loved us and bought us with his precious blood.

The next morning we bade farewell to the friends of Christiania and vicinity as they sang to us on the station platform--"God be with you till we meet again." This was indeed a feature in connection with many of the partings.

GOTHENBURG--HALMSTAD--HELSINGBORG--HAMBURG

Our London appointment for Sunday, April 2d, required that we make the closest possible connections on the return journey. We traveled via the West Shore Line from Christiania to Copenhagen. The friends en route had been notified in advance of the train we took and the places it would make stops, so they were on the lookout for us. At one station a party of nine met us and journeyed with us for about an hour. We had pleasure in breaking to them the bread of life, and in reading their joy of heart in their shining faces.

Brother Lundborg accompanied us and served as interpreter. He advised that they had not much of this world's goods, else they would have attended one of the conventions which we addressed, and which continued after our departure. We had a happy time together in considering the gracious things of our Heavenly Father's Plan. At the next station we were met by still others who had come a distance. One of the dear friends, through the interpreter, said, "I wonder if I will ever have another day as happy as this." Truly there is a power of the Gospel of the Love of God that is unknown to those who are exercised solely by the fear of eternal torment. With the true Gospel comes the peace of God which passeth all understanding, the joy of the Lord, which the world can neither give nor take away.

"BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE"

At Halmstad we found about twenty of the friends waiting for us on the platform. Our stay was short, but in those five minutes we congratulated the dear friends upon the blessing of the Truth which had reached their ears and hearts, and extended assurances of our Christian love for them and for all the dear household of faith. We gave to these, as to others, our parting message, the Master's words, "Be thou faithful unto death, and I will give thee a crown of life." From these dear friends also we received the assurance of their joy in the Lord and their appreciation of the Truth, of their desire to be amongst the overcomers who will inherit the Kingdom, according to the Master's promises.

Helsingborg was reached about 9 p.m. Shifting of the cars there permitted an exchange of Christian greetings, and a little address of about fifteen minutes, in which we endeavored to impress some of the prominent features of the Divine Plan, and especially the privilege of the Church in connection with the covenant of sacrifice made by our Head, thus opening the way, upon the same terms of sacrifice, for his faithful followers.

About 10:30 we reached Copenhagen, where about twenty of the class met and greeted us at the station and accompanied us to the south-bound station. As we had already addressed these dear friends in connection with the Copenhagen meeting we entered into no doctrinal particulars. We exchanged with them Christian love and good wishes for the remainder of the journey of life and for a share in the Kingdom.

The night ride of 11 hours brought us to Hamburg, Germany. Here about twenty-five met us in the station with heartiest greetings. They had provided a dinner in honor of our coming. We partook of it with great pleasure, fellowshiping with the entire company through Brother Koetitz as interpreter, and also through others who spoke English. After dinner we repaired to the usual meeting room of the class, where we received a more formal expression of welcome, following with an address of about an hour, which specially referred to the Covenants. We tried to make as clear as possible the distinction between the Old Law Covenant, established by Moses, the Mediator, by means of the sacrifice of bulls and goats, and its antitype, the New Law Covenant, to be established upon better sacrifices and by the

R4808 : page 133

better Mediator, the antitypical Moses--Christ and the Church, his Body.--Heb. 9:23.

We were pleased that the train connections gave us in all nearly three hours of fellowship with the friends at Hamburg. They gave evidence of earnestness, zeal, and informed us that their numbers had doubled within the past year. We specially rejoiced that their love and zeal had also kept pace.

We are writing this on the train speeding toward London, which, God willing, we will reach tomorrow morning, April 2d, in season for meeting with the London friends, and for the public service at Albert Hall at night.

===================

R4808 : page 134

SPIRITUAL GROWTH

"If ye do these things, ye shall never fall."--2 Peter 1:10.

THERE is a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we shall understand how to cultivate and to secure the desirable end--maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, in a haphazard way, and who is goaded to effort only by sheer necessity, must not expect the fruitful fields, the abundant harvests and the well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and has brought knowledge, carefully gleaned, together with enterprise and energy, to his assistance in the work.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and lets it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence and worthy only of having the axe laid to its root. Had it been pruned and trimmed and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less rigid are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper, diligent cultivation, the character will grow and develop according to fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

When we presented our bodies as living sacrifices to God, holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spirit plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. The faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them with new virtues, and training them to activity in the Divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spirit condition our present reckoned condition stands related as embryotic; for the character and disposition of the embryo New Creature will be the disposition of the perfected New Creature, when born in the resurrection.

The Apostle affirms (Rom. 8:11) that if we really have the Spirit of God in us--unless we quench it or put it away from us--it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness and fruitful in Christian graces and activities. Again he adds, "If any man have not the Spirit of Christ he is none of his," and "As many as are led by the Spirit of God, they are the sons of God."--Rom. 8:9,14.

It is our business, therefore, to grow; to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be "heirs of God and joint-heirs with Jesus Christ."

THE DEVELOPMENT OF CHRISTIAN CHARACTER IS A GRADUAL, DAILY LIFE-WORK

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we cannot do it all in a day, nor in a few days, but that it must be a gradual, daily life-work, a process of addition --adding virtue to virtue and grace to grace, day by day and hour by hour. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]." Then he adds, "If ye do these things ye shall never fall."--2 Pet. 1:5-7,10.

This is a very strong assurance--that if we do these things we are sure to stand approved of God. We do well, therefore, to consider them with special care. Here are eight elements which must go toward making up the Christian character, the one to be added to the other and assimilated by the spiritual germ of the new nature, until the embryo New Creature is formed; and then it must continue to grow and develop. Look at them again. They are:

1. Faith.
2. Virtue [fortitude].
3. Knowledge.
4. Temperance [self-control].
5. Patience.
6. Godliness.
7. Brotherly kindness.
8. Charity [love].

"A THUS, SAITH THE LORD," SHOULD BE THE END OF ALL CONTROVERSY

Now for a little self-examination. Let each ask himself: (1) Have I the faith to which the Apostle here refers; not faith in every thing or every person, but faith in God--in his Plan of redemption through the vicarious, or substitutionary sacrifice of Christ, and in all his rich promises built upon that sure foundation? Do I trust him implicitly? Is a "Thus saith the Lord" the end of all controversy, the solution of all doubts and the restful assurance in every perplexity?

(2) Am I endeavoring to lead a virtuous life? This, to the child of God, consecrated to be a living sacrifice, implies much more than merely abstaining from evil. It implies living truthfully, that is, true to his covenant, which to wilfully violate would be equivalent to swearing falsely. It is fortitude, strength of character in righteousness. It implies the cultivation of the strictest integrity in our dealings, both with God and with our fellowmen, scrupulous honesty, justice and truth being the only standards.

The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not [who will not violate a contract found to be unfavorable to himself]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15:2-5.) Such a one is a virtuous man, a man of fortified or strong character. How we need to invoke Divine assistance here! and how critically to judge ourselves!

(3) Am I endeavoring day by day to gain a more thorough and complete knowledge of God, of the Plan revealed in his Word, and of the special features now in operation, that I may co-operate with him in its execution; and of his will concerning me in the particular relationships

R4808 : page 135

and conditions in which I now stand--irrespective of my own will and disposition in any matter? Am I striving to gain this knowledge of God and of his righteous will concerning us, as revealed through his Word, by the holy Spirit? Neglect of this Divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the Divine standard. It is, therefore, important that we give all diligence to the study of the Divine Oracle, that we may be fortified in faith and works accordingly.

(4) Am I temperate, moderate, exercising self-control in all things--in eating, in drinking, in home arrangements, in conduct, in thoughts, in words, in deeds? Do I realize that self-control is one of the most important elements of good character? "He that ruleth his spirit is better than he that taketh a city," is the counsel of the Wise Man; and many a victorious general has yet to learn to conquer and control himself. Self-control has

R4809 : page 135

to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on High, implies increased zeal and activity in Divine things, and increased moderation in earthly things. In judgment, in conduct, in the regulation of temporal affairs, etc., "Let your moderation [temperance, self-control] be known unto all men." (Phil. 4:5.) Let them see by our thoughtful (not rash and hasty), careful and considerate demeanor, in every affair of life, that we honor our profession.

(5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case? and am I submitting cheerfully under the mighty hand of God, in his work of preparing me for a place in his Kingdom soon to be established? The Greek word from which patience is here translated means cheerful endurance.

(6) Am I carefully observing and endeavoring to pattern my character and course of action after the Divine model? If a parent, or in any position of authority, am I using that authority as God uses his--not for selfish purposes, to make a boast of it, or in any way to oppress or trample upon the God-given individual rights of those under such authority, but for the blessing and advantage of those under it, even to the extent of self-denial, with patience, dignity and grace, and not with boastful imperiousness, which is the attitude of tyrants?

If a son, or one under authority to any extent, do I consider the example of loving obedience furnished us in the example of our dear Lord? His delight was to do the Father's will at any cost to himself. As a man, under the kingdoms, authorities, of this world, and as a youth, under the authority of earthly parents, he was loyal and faithful (Matt. 22:21; Luke 2:51); yet all of this earthly authority was exercised by his personal inferiors, even though they were his legal superiors. How beautifully we shall be able to grace and fill whatever station we occupy in life, if we carefully study and copy godliness (God-likeness), whether we be princes or peasants, masters or servants!

(7) Does brotherly-kindness characterize all my actions? Does it cause me to make due allowance for the inherited weaknesses and circumstantial misfortunes of others? Does brotherly-kindness deal patiently and helpfully so far as wisdom, with a view to the correction of those faults, may dictate; and even at the expense of self-interest, if necessary and prudent?

If, as I look myself squarely in the face, I recognize deformity of character, do I thankfully accept a brother's proffered aid and meekly bear reproof, determining that by the grace of God I will overcome such dispositions, and prove myself a help rather than a hindrance to others, if it should even cost my life to do it; and that I will no longer foster my old dispositions, but will plunge into activity in the service of God with those who should have my co-operation in service, instead of being a burden to them?

(8) Have I charity (love unfeigned) for the unrighteous and unlovely, as well as for the good and beautiful--a love which is ever ready to manifest itself in wise and helpful activity for saint and sinner; a love which pities, helps, comforts, cheers and blesses all within its reach; which longs for the grand opportunities and power and glory of the incoming Age, chiefly for its privileges of scattering universal blessing; and which, in harmony with that sentiment, utilizes every present opportunity wisely and in harmony with the Divine Plan for the accomplishment of the same end--thus manifesting and cultivating the disposition which must be found in every member of that glorious company which will constitute the King's Cabinet in the incoming Age? If this disposition is not begun, cultivated and developed here, we shall not be considered worthy of that office there.

Just as in a well-kept orchard pruning, trimming and cultivation are necessary to accomplish the desired end of fruitfulness, so must we be watchful and take necessary precautions to prevent blight and decay of character, and to guard against the intrusion of evil powers and influences calculated to sap the life of the New Creature. By resisting the Devil he will flee from us; and by patient continuance in well-doing an increasing measure of development will result. "If these things be in you and abound," says the Apostle Peter (that is, if you have them in some measure and keep on cultivating them, so that they abound more and more and rule in you), "they make you that ye shall be neither barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ." The Truth is for such: "Light is sown for the righteous," and they are sure to get it. They shall not walk in darkness. If any man will do the will of God, he shall know of the doctrine. (John 7:17.) "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

LET US GIVE ALL DILIGENCE IN THESE MATTERS

"Wherefore, brethren, give diligence to make your calling and election sure; for if ye do these things [if you diligently cultivate this disposition] ye shall never fall." Being justified fully, by faith in the sacrifice of Christ for your redemption and sanctification (setting apart from the world and devotion to the service of God) by the Truth, your final selection to that position of glory, honor and immortality, to which you are called, shall be sure. For "so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

"Wherefore," again says our beloved Brother Peter, "I will not be negligent to put you always in remembrance of these things. Yea, I think it meet so long as I am in this tabernacle, to stir you up by putting you in remembrance....Moreover, I will endeavor that you may be able after my decease to have these things always

R4809 : page 136

in remembrance." This Peter did; and the Church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle Paul, addressing the same class, shows that wilful and continual neglect to develop and cultivate the Christian character, involves the loss, not only of the chief favor of the High Calling, but, eventually, of all favor. He wrote, "If ye [ye who have solemnly covenanted to sacrifice your very life in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use or place for wilful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the Truth and of his will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can only be approximated in the present life. But the measure of our effort to attain it will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature, our mortal bodies will be active in the service of God's Truth now. Our feet will be swift to run his errands, our hands prompt to do his bidding, our tongues ready to bear testimony to the Truth, our minds active in devising ways and means to do so more and more abundantly and effectively. Thus we shall be living epistles, known and read of all about us--an honor to him who called us out of darkness into his marvelous light.

===================

R4809 : page 136

KEEPING THE BODY UNDER

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."--I Cor. 9:26.

THE Apostle Paul had definite knowledge as to what constitutes the prize. He was not uncertain about it; it was not a question with him as to its being one thing or another. St. Paul knew that the "high calling in Christ Jesus" is that we may be heirs with him, if we suffer with him--that we shall be with him in glory. Neither was the Apostle uncertain as to the terms and conditions of the race. He knew that they were even unto death; and that if he should seek to save his life he would lose it. Neither was he uncertain as to his own determination. He knew positively that he had entered the course. He was not of those who merely say, "I hope to do so some time." He had made with the Lord his covenant of sacrifice unto death.

Nor was the Apostle uncertain as to his opportunity to gain the prize. He knew that it remained with him to will and to do in harmony with God's good pleasure. He knew that nothing impossible was required of him in this race; that the terms and conditions of the race include "grace to help in every time of need"; and that

R4810 : page 136

this grace and help would come from the Lord. Hence, the Apostle's expression that, for the runners in this race-course, there was no uncertainty, from first to last.

Thus it may be with all under the guiding eye of the Great Redeemer. We may each make our calling and election sure: "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:10,11.

"I KEEP MY BODY UNDER AND BRING IT INTO SUBJECTION"

The Apostle tells us that he kept his body under, lest, having preached the good tidings to others, he himself, should be a castaway. "I keep my body under, and bring it into subjection,...lest I myself should be a castaway," he declares. (I Cor. 9:27.) One translation has this, "I brow-beat my body"; that is to say, I use coercive measures upon my body.

The body originally belonged to the natural man, the natural will. When the old will gave place to the new will, the latter became the owner of the body. The new will cannot properly be served by the old body, because the new mind is perfect and the body imperfect. When the new mind, the mind of God, the mind of Christ, therefore, takes into possession the mortal body, it has more or less difficulty. The mind is not suited to the body, nor the body to the mind. It is the work, therefore, of the new will to show its obedience to the Lord, its full loyalty to the Divine will, even though the body should be, in some respects, treated shamefully, its claim, its supposed necessities, etc., being ignored.

Not only are we all thus to mortify and brow-beat the body, but, additionally, we are to bring it into subjection. We are to make it serve the New Creature. The Apostle says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ shall also quicken your mortal bodies by his spirit." (Rom. 8:11.) The holy Spirit, which comes to us more and more as we feed upon the Lord, assists us to conform our lives to his will, and also quickens or makes alive our mortal bodies to the service of the Truth.

There are not two creatures, but one; we cannot be two creatures at once. It is not until the old creature submits and we are transformed, so far as the will is concerned, that we become New Creatures, so that, henceforth, we really are New Creatures. But the New Creature has not its new body as yet. In our text the Apostle evidently refers to the New Creature, the New Man. There is an outward man, which the world may think is the individual, but in proportion as the outward man is brought into subjection and service, the New Creature is growing stronger, until eventually, with the death of the human body, God will give the New Creature a new body, in the resurrection. Then the new Creature will be satisfied, when it shall be found in his likeness.

There is a tendency for the body, the flesh, to arise from its condition of reckoned deadness. Hence the New Creature needs to be continually on guard in the good fight of faith. These battlings of the new mind against the flesh are a "good fight," in the sense that they are fightings against sins and weaknesses that belong to the fallen nature. The entire course of the New Creature is the course of faith. It would be impossible for one to keep up this battle against the flesh and its propensities and desires, unless he exercise faith in the promises and in the Lord as his Helper.

THE APOSTLE HAD NO THOUGHT OF HIS COMING SHORT

There is another passage in which St. Paul says that we should "fear lest a promise being left us of entering into his rest, any of you should seem to come short of

R4810 : page 137

it." (Heb. 4:1.) He had no thought of coming short of it himself, but he urged those to whom he was writing to make their "calling and election sure."

It will be a great help to the overcoming of the weaknesses of the fallen nature to have rightly made a full consecration of the will, a full enlistment of every power and talent of mind and body to the service of the Lord. He who takes this proper view of his consecration to the Lord and of his enlistment in the Lord's army, realizes that he has nothing more to give to the Lord. Hence, whatever struggle of the will he may have had, is all ended when he has finally decided to give himself to the Lord. How important it is, therefore, to realize that the service is until death, and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith!

We are to remember that it is not the flesh, the old creature, which has entered the School of Christ, and is under instruction and preparation for the Kingdom, for "flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50.) Our acceptance of the Divine call to the spirit nature means, not only the renunciation of the earthly nature in every sense of the word, but also our begetting as New Creatures, "sons of God." The New Creature, the new mind, the new will, is in the School of Christ, to be perfected, to be brought into full accord with the Divine will, to become a copy or likeness of the Lord. We shall never succeed in bringing our flesh into absolute harmony with the Divine Law, because of its imperfections, inherited and otherwise. Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh, and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ--of ever becoming one of the predestinated class--of becoming "the image of his Son."--Rom. 8:29.

"WE DO THOSE THINGS WHICH WE OUGHT NOT AND LEAVE UNDONE WHAT WE OUGHT TO DO"

In joining the Lord in faith and consecration we are proclaiming ourselves, not as graduates and heirs, but as students, disciples, who desire to be prepared to inherit "the things which God has prepared for them that love him." (I Cor. 2:9.) If this thought be kept in mind as the Divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that, unavoidably, we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.--Rom. 7:15,18,19,25.

It is unnecessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with the motions of sin--to keep the will of the flesh dead. Surely no spirit-begotten son of God could allow sin to reign in his mortal body. Should sin to any degree control him, it will not be willingly, and hence could be but momentarily--until the new mind, the New Creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace--Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realize that their hearts are not in sympathy with the sin and unrighteousness, but, on the contrary, in full sympathy with the principles and instructions of our Teacher, and longing to be cleansed and acceptable in his sight. Moreover, this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren who similarly are disciples, pupils in this School--New Creatures, not according to the flesh, but according to the spirit of their mind. If, therefore, each should see blemishes in the flesh of the brethren, disapproved and striven against, he should remember that the evil which he sees is his brother's enemy, and not the brother himself, the New Creature--if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of Love; and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

"A MAN IS TEMPTED WHEN HE IS LED AWAY OF HIS OWN DESIRES"

When studying this subject we must keep two facts in mind: (1), The Scriptures ascribe no sin to the New Creature, and (2), no perfection in righteousness to our fallen flesh. The New Creature (whose flesh is reckoned dead), which is represented by the new mind, and which is begotten of God, CANNOT SIN; for in its very essence, as the seed or germ implanted by the Truth--"the spirit of the Truth"--it is opposed to sin. This New Creature is so fully in accord with righteousness, so fully imbued with the spirit of the Lord, the spirit of holiness, that it delights in holiness and not in sin; and this must be the case so long as this begotten or Holy-Spirit-condition continues. "He that is begotten of God sinneth not [willingly--neither approves of sin nor takes pleasure in it]; because his seed remaineth in him" [the holy seed of the Truth, the spirit of Truth with which he was begotten]; "and that Wicked One toucheth him not."--I John 3:9; 5:18.

We are not to suppose that every trial or difficulty which besets us is of the Devil; but rather to remember the Apostle's words, "A man is tempted when he is led away of his own desires and enticed." (James 1:13,14.) Such temptations, then, are of the flesh, and the result of our being members of the fallen race, whose weaknesses and imperfections have been aggravated and intensified for now six thousand years. So, then, we are to recognize as among our chief foes our own inherent weaknesses and predisposition to things selfish, depraved, sinful.

The whole world, thus depraved and under the control of the spirit of selfishness, are largely, though unconsciously, the tools of Satan, "who worketh in the hearts of the children of disobedience." (Eph. 2:2.) To the children of God the world has become an enemy and a

R4811 : page 137

tempter by reason of the fact that we [the Church] have been "begotten again" to new hopes, new ambitions, new aspirations, new desires, which are along radically different lines from anything the world knows or has sympathy with.

"THE FLESH DESIRES CONTRARY TO THE SPIRIT, AND THE SPIRIT CONTRARY TO THE FLESH"

Our begetting is of the Holy Spirit, and its tendencies are heavenly and spiritual, in harmony with righteousness and love. Yet it is only our hearts that are thus changed--our flesh is much more in harmony with the world than with the new order of things established in our hearts and wills by grace and truth, through Christ. Consequently, when the world, through the words or writings or general spirit of any of its children, comes into contact with the Lord's people, immediately they--the Lord's people--find that, although their hearts are loyal to the Lord and loyal to all the gracious things which he has promised them, and to the spirit of righteousness, love and truth, yet nevertheless, their flesh has an affinity for and an attraction toward the world, its views, its arrangements, its pleasures, etc.

R4811 : page 138

For this reason the Christian is called upon to reckon himself dead, not only to sin, but to his own natural desires, appetites, inclinations, and also to the world, which is in harmony with sin and has perverted tastes and appetites. As the Apostle intimates, there is a constant battle between the New Creature, the new will, and the old creature, the fleshly and depraved disposition. He says, "The flesh desires contrary to the spirit, and the spirit contrary to the flesh." (Gal. 5:17.) And even though the advanced Christian has reached the place where he is enabled to reckon his flesh and will completely dead and buried, nevertheless, he has need continually to re-examine himself lest the flesh should become alive again.

This was the Apostle's method. He says, "I keep my body under [dead, buried] and bring it into subjection [to the new mind]; lest having preached to others I myself should be a castaway." (I Cor. 9:27.) This keeping of the body under, this watching it lest it should become alive again, is a constant necessity to those who would be overcomers; for it is the victory of the new mind, the new will, over the old will, the will of the flesh, that constitutes us victors, by developing in us strong, holy character--character like unto that of our glorious Lord and Redeemer.

===================

R4811 : page 138

A GOD READY TO PARDON

--JUNE 4.--HOSEA 14.--

"For thou art a God ready to pardon, gracious and merciful, slow to anger."--Neh. 9:17.

TODAY'S study is an exhortation by the Prophet Hosea to Israel, at that time distinct from Judah; but it is applicable to our own nation as well as to every nation. Israel had become debauched through idolatry. Intermarriage with the royalty of heathen nations had introduced the idolatries of heathen religions and the sensualities which constituted their attractive features to the people. With the sensuality came a lack of moral sense--a general numbness of conscience respecting impurities. The record indicates that Hosea's own wife was an adulteress, a debauchee, who finally left her husband and her false offspring. Later the Prophet took her back under his own roof, but not as his wife. He was compassionate toward her and her offspring.

No doubt the Prophet's own experiences had much to do with awakening him to a realization of the deplorable state of his own people. When the spirit of the Lord came upon him in prophecy, he could the better from his own experiences enter into sympathy with them. He had been pitiful and of tender compassion, and his message told of the still greater Divine pity and sympathy.

"RETURN UNTO THE LORD"

The Prophet, in our lesson, urges his nation to realize their fallen condition, their helplessness, and to avail themselves of God's clemency. They must not look to Asshur (Assyria) for help, nor must they trust in horses imported from Egypt; nor must they any longer rely upon idols, the work of their own hands. On the contrary, they must turn to the Lord, who is merciful even unto the fatherless. The Israelites were fatherless in the sense that they had denied the Heavenly Father; the Creator, and had become children of the Adversary; even as Jesus said to some, "Ye are of your father the Devil, for his works ye do."

In their repentance, in their return to God, they were not only to abandon false hopes and false worship and iniquity, but they were to take with them words, and say unto the Lord, "Take away our iniquity and receive us graciously, that we may render unto thee the fruit of our lips--our praise."

Then follows a prophecy which has not yet been fulfilled, but will, we believe, soon be realized. It tells of the turning away of God's anger, of his blessing upon Israel. It will have fulfilment in the beginning of Messiah's reign.

"RECEIVE US GRACIOUSLY"

Be it noted that the people of Israel to this day have not accepted the Lord's terms as stated by the Prophet. They have not asked to be received by grace--graciously. They are still hoping for Divine favor through the keeping of the Law Covenant, which neither they nor others of fallen humanity can keep in its letter and spirit. This is the great lesson to be learned by all people, kindreds, nations--that we are all fallen, imperfect, unable to meet the Divine requirements--that we all need Divine grace, mercy, forgiveness of iniquity and help out of our imperfections.

How God can be just and yet clear us was not made known in Hosea's day, but is now clearly set forth as the very essence of the "good tidings" of God's love. God himself has provided in Jesus this, the Ransom sacrifice, necessary to the satisfaction of Divine Justice, so that God can be both just and merciful, although these terms are antagonistic.

"THE WISE SHALL UNDERSTAND"

The last verse of the chapter declares, "Who is wise and he shall understand these things, prudent and he shall know them; for the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall therein."

In order to have a clear understanding of God's merciful provision it is necessary, first, that the transgressor shall come to a realization of his own needs--that he shall crave a recognition by the Creator and a share in his mercy and loving provisions. Such abandoning of sin to the extent of ability will be assisted of the Lord in connection with the exercise of faith in him, which will bring rest and peace of soul and a realization that Divine mercy will make good all unintentional blemishes and cause all things to work together for good to him. But there is no place on the Highway of Holiness--the Highway of Divine mercy and love and forgiveness and peace --for transgressors, for those who knowingly and willingly go contrary to the Divine will.

CHRISTENDOM'S IDOLATROUS DEBAUCH

We are not to lose the force of this lesson by applying it wholly to the nation of Israel. There is also a nominal spiritual Israel, styled "Christendom," professing to be espoused to the Lord. Christendom is, in the Scriptures, charged with adultery, in that she lives with the world. She is charged also with idolatry--with worshiping houses and lands, banks, stocks and bonds, name and fame. Indeed the serious charge against "Christendom" is that she has lost her God. Only the comparatively few, a mere handful, know God as their Father and are known of him as his children. Their confidence is in the work of their own hands, and in lodges, unions, trusts, insurance, church membership, etc. "God is not in all their thoughts."

R4811 : page 139

The condition of "Christendom" today is one of trust in armies and navies, soldiers and guns, aeroplanes and dynamite, great wealth and prosperity. Under the picture of Laodicea the nominal church of today is described as saying, "I am rich and increased in goods and have need of nothing." The Lord answers, "Thou knowest not that thou art poor and wretched and miserable and blind and naked. I counsel thee to buy of me gold tried in the fire, and raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear."--Rev. 3:17,18.

THE FATHERLESS FIND MERCY

Such as are children of the Adversary--such as love iniquity and hate righteousness--have nothing to expect from the Almighty in the way of favor--"All the wicked will he destroy." But all such as renounce sin and desire to return to the Lord are fatherless in that they have neither Satan nor God as their father, but to such God proffers mercy, forgiveness, through the merit of Christ's sacrifice. Thus turning from sin they will be in proper condition to be the recipients of Divine favor and adoption as children of God. "Thou art a God ready to pardon, gracious and merciful, slow to anger."

While God's anger against sin has been manifested for six thousand years in the reign of sin and calamity and death, nevertheless the Scriptures clearly foretell of the especial time of trouble or Divine wrath that will come upon Christendom in the close of this Gospel Age --at the ushering in of Messiah's Kingdom. The present is the time of special opportunity for those who would escape the severity of that trouble as well as for those who, becoming saints, would make their "calling and their election sure" to a share in the "Kingdom of God's dear Son."

===================

R4812 : page 139

HEZEKIAH'S GREAT REFORM

--JUNE 11.--II CHRON. 30.--

"Man looketh on the outward appearance, but
the Lord looketh on the heart."--1 Samuel 16:7.

KING HEZEKIAH of Judah has a wonderful record as a man of God, a reformer, a patriot, yet he was the son of a bad father, who in turn was the son of a good father, who in turn was the son of a bad father. The alternation between good and bad for four generations illustrates the fact that, although heredity has much to do with every member of our race, nevertheless, there are counter-balances in nature. We are all members of Adam's family, and as such we are all sharers in the general weakness, mental, moral and physical, which for six thousand years has descended upon us. St. Paul refers to this, saying, "By one man's disobedience sin entered into the world, and death as the result of sin; and thus death passed upon all men, because all are sinners."--Romans 5:12.

The downward or sinful tendency inbred in our very constitution is so strong that none is able fully to overcome it. The best that any of us can do is to set our wills in opposition to our inherited weaknesses and to fight courageously against them. The Apostle assures us that if it were possible for humanity to fully gain such a victory over its fallen self as to bring itself back to perfection, then doubtless God would have provided that way of salvation. But that way being impossible, God provided another method, another way, for our return to him--through the merit of Christ's death, "the Just for the unjust," and through Messiah's assistance. This assistance, in the present time, is confined to those who voluntarily seek it. They receive the blessing of peace and joy in the present life and later glory, honor and immortality with Messiah in his Kingdom.

THOSE WHO WILL DO THE LORD'S WILL IN THE NEXT AGE SHALL NOT DIE

However, many are so weakened, so "lost" through the fall, that they are, figuratively, blind and deaf to their own needs, to God's love and mercy in Christ, and to the Savior's offered assistance. These get little or none of the Redeemer's aid in the present time, yet they are not left out of the Divine provision. With the completion of the election of the saints will come the establishment of Messiah's Kingdom "under the whole heavens." By its power sin will be conquered and the blind and deaf prisoners of sin will be released, including the prisoners that have gone down into the prison-house of death--sheol, hades.

Then gracious opportunities for earthly blessings and everlasting life will be afforded to all. Then it shall no longer be a proverb, "The fathers have eaten a sour grape and the children's teeth are set on edge." (Jer. 31:29,30.) Then only those who eat the sour grape of sin will die the Second Death; and all the willing and obedient shall be lifted up to perfection and eternal life.

A lesson that all should learn is in respect to the power of the will and the necessity for having a positive or strong will rightly directed--a will to do right. King Hezekiah had a strong will, or heart. The secret of his success lay in the fact that he was not double-minded, but with his whole heart sought to do right--to do the Lord's will.

True, it is better that one should be partly right-willed rather than wholly wrong-willed; but let us settle at once that such a person will, at most, be only a partial success in life. Our little all is surely none too much to give to our God, to our Redeemer, to the cause of righteousness. A mistake made by many well-meaning people is the keeping back of a part of their heart for themselves. If we give the Lord nine-tenths of our heart and our will and reserve one-tenth, in the furthest recesses, it will but weaken and blemish our character, our lives our success in Divine service. We will find ourselves making paths for selfishness and sin, from the unconsecrated, farthest corners, all over the consecrated nine-tenths. Properly, the Lord could not accept such a consecration under his call, "My son, give me thine heart."

HEZEKIAH THE REFORMER

Shortly after his ascension to the throne, King Hezekiah took steps for the reorganization of the worship of Jehovah God. His father had introduced idolatrous worship --erecting altars and groves to the worship of Baal. God's temple was strewn with rubbish. Under the direction of the King, the Levites began a cleansing work. It required eight days to carry out the rubbish from the court, etc. Then the priests, who alone were authorized to enter into the Holy, or temple proper, were directed to cleanse the temple itself.

But as a preliminary work, before the cleansing of the court or the temple began, the King directed that the priests and the Levites sanctify themselves afresh to the Lord and his service. How appropriate! How in harmony with the words of the Prophet Isaiah, who lived at that time and who was the King's counselor--"Be ye

clean, that bear the vessels of the Lord's house!"--
Isa. 52:11.

R4812 : page 140

It is an important thought that no one is properly ready to render service to God in any form or work until he himself has come to a sanctified condition of heart in relationship to the Lord.

Applying this feature to reforms of our day, we concede the propriety of ministers of Christ taking a prominent part in respect to all religious reforms. In proportion as such have influence with the people, good may be accomplished. But let us not forget the instruction of St. Peter upon this subject. Comparing the priesthood of Israel with the institutions of the Christian church, St. Peter gives us the thought that the priests of olden times do not find their antitypes in the clergy of today, but in God's saintly or sanctified people, whether in or out of the public ministry. And the antitypical Levites of today are in general the household of faith. Thus St. Peter says to all of the consecrated Church of Christ, "Ye are a Royal Priesthood, a Holy Nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvelous light."

The great King commands his consecrated people to purify the temple of God, which is the Church, "from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1.) In proportion as this is done, a blessed influence will go forth from the temple of God, the true Church, far reaching upon all those who love righteousness and hate iniquity.

HEZEKIAH'S GREAT PASSOVER

The King, although only twenty-five years old at this time, had a broad mind--the result of his whole-hearted consecration of himself to the Lord and the Lord's guidance --possibly through the Prophet Isaiah. Having gotten the temple into readiness, the King issued a general appeal to the people to return to the worship of God, to come up to Jerusalem to keep the Passover. Not only did this message go throughout the jurisdiction of his own kingdom of Judah, but it was extended to the ten tribes of the kingdom north, the split-off portion of the same people. Messengers were sent informing all that King Hezekiah had cleansed the temple and had appointed magnificent arrangements for the celebration of the Passover, and invited all who loved God and desired to worship him to come and celebrate the feast.

Throughout the kingdom of Judah the message was well received, but in the northern kingdom, where idolatry had a stronger hold, the invitation was derided by many, pride and politics uniting in slighting the invitation and sneering at it and in denouncing the king as an up-to-date hypocrite, etc.

The Passover feast, nevertheless, was a pronounced success, and so greatly enjoyed by the people that it was prolonged for a second week--the King giving bountifully from his flocks and herds, the people appreciating and availing themselves of his bounty.

The rejoicing amongst the people was general, many of their brethren from the northern kingdom participating. We read, "So there was great joy in Jerusalem, for since the time of Solomon, the son of David, King of Israel, there was not the like in Jerusalem."

The whole world today is bent on pleasure. It is sought in various directions, in hunting, fishing, theater-going, money-making, in home, family, etc.--legitimately and illegitimately; but of the many who seek pleasure and joy, but very few find it; even the little found usually leaves a bitter taste in the mouth. The real finding of pleasure is in finding the Lord and coming into proper heart harmony with him. There is no other peace or joy or love so delicious, so soul-satisfying as that which comes from fellowship with the Creator through the Lord Jesus Christ; and this joy, as the Master said, he alone can give, and none can take it away from us. To maintain this joy we must continue to abide in his love--eating the Passover in an antitypical sense--rejoicing that we have been passed over by God's mercy and favor--that we have passed from death unto life--from sin to righteousness --from the world into "the Church which is the Body of Christ."

THE SPIRIT OF A SOUND MIND

Our study records that amongst those who came to the Passover from the northern tribes, some ate the Passover without having performed the purifyings stipulated by the Law. King Hezekiah might without impropriety have made a great ado over this fact. He might have berated the visiting brethren on their ignorance, their stupidity, their saturation with idolatry to the neglect of their God's commandments. He might have ordered them to be driven from the Holy City. But he

did more wisely. He prayed for them, asking Divine mercy for their error. Similarly, in the Church of Christ, we at times find some who but imperfectly comprehend the sanctification of life necessary to a proper participation in the Lord's "feast of fat things." Let us be wise in our dealing with such; let us not denounce them as hypocrites nor hold up their shortcomings. Let us pray for them and assist them in the more excellent way. Let us remember the words of our text, "Man looketh on the outward appearance, but the Lord looketh on the heart." Let us be less punctilious respecting forms and ceremonies, and more lovingly sympathetic with the expressions of heart of all those who seek to draw nigh unto the Lord.

THE DIVINE BLESSING

The conclusion of the feast was a Divine blessing upon all the people, through the Priests and Levites. So there goes out a Divine blessing from the Lord's sanctified people--from all the consecrated of the household of faith--to the people in general--to their neighbors, their friends and visitors from afar. Let such be our influence amongst men. In this connection let us remember the power of the tongue, of which the Apostle said, "Therewith praise we God, and therewith curse (or injure) we men." Let our tongues and all our powers be used in blessing the people as well as in praising our God.

The King wisely began his reformation at the temple and gave the priests and Levites the first share therein. It was later that the idols of the city of Jerusalem were gathered and hurled into the valley of Kedron, and it was after the fervor of the Passover occasion that the zeal of the people in general rose high, and they went forth all over the land, destroying the idols, the groves of Baal, and every symbol of disloyalty to God.

And so today: Everywhere the light of our day is showing more and more of the meanness, selfishness, corruption--some of it centuries old, and some of it bred of special privilege and opportunity in our day. The call for reform is heard on every hand, although sometimes but feeble. The proper place for reform is, as in Hezekiah's day, with the sanctification of the priests and the Levites themselves.

Let us not forget this; and after having seen to our own heart purification in harmony with God, let us proceed to the cleansing of the Sanctuary. Idols and traditions of men in the form of venerable creeds of the past are defiling the Temple of God. These must be gotten rid

R4813 : page 141

of. The vessels of the Lord's house must be cleansed of all defilements--their human traditions, heathen philosophies and superstitions. We must no longer worship a book and a cross, but must reverence the teachings of the Book and the significance of the cross.

If the Church of Christ could but faithfully perform her responsibility, under the direction of the King, it would mean a great revival of religion. It would mean the sanctifying of the people. It would mean the casting out of the idols of mammon--selfishness, filthy lucre and worldly fame, and a general bowing down of men to the Giver of every good and perfect gift.

===================

R4813 : page 141

THE WORLD'S HATRED

"Marvel not, my brethren, if the world hate you";
"Ye know that it hated me before it hated you."
--1 John 3:13; John 15:18.

HERE the great Teacher seems to show that the kind of hatred that would come to us would be the same that came to himself. Looking at his experiences we see that he was hated chiefly by the most prominent, the most influential amongst the people. The Scribes specially hated him; but the Pharisees, the Chief Priests and the Sadducees also hated him. In time their hatred extended to the common people. The lower classes are always led by the superior classes; the lesser Pharisees by the greater Pharisees; the lesser Sadducees by the greater Sadducees, etc. Probably the common people could not give an intelligent reason why they hated the Lord. Accepting the presentations of their leaders, they assumed that he was a fraud and an impostor, and hated him as such. In proportion as they esteemed their leaders, they were inclined to disesteem whomsoever these disesteemed.

So it is today. We can see that there are motives behind the hatred manifested toward the Lord's people. No prominent person poses as being wicked. Hence, there is a general disposition on the part of all to justify themselves (politically and religiously), as moved by noble sentiments, as either the supporters or originators of high standards. But we see the hypocrisy which is made manifest by the lies and the procedure of those who hate the Lord's people without a cause. When, therefore, the Truth comes to any of those who have error and pride mingled with worldly religion, it becomes a rebuke to them. As the Apostles went from one place to another it was said of them, "These that have turned the world upside down have come hither also."--Acts 17:6.

The thoughts of Jesus are so deep and touch so upon the heart that everything not fully in accord with them appears worthless in comparison. Hence, many of those who have been teachers of religion find themselves impelled, through hate and envy, to try to crush, to blacken, to defame that which is true. But these teachers are being tested; they are being proved. To the Lord, at least, their hypocrisy is manifested, whether others be deceived by it or not. It is, therefore, today as it was in our Lord's day--"The darkness hateth the light."

"WHOEVER WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION"

As our Lord explained, the darkness of sin and error is in direct antagonism to the light of Truth, and consequently when his people lift up the light--"Let their light so shine as to glorify their Father which is in heaven," who has called them "out of darkness into his marvelous light"--the effect upon the darkened world is to awaken opposition, antagonism, and thus to disturb and make uncomfortable those in sympathy with darkness. Consequently, those who love darkness, those who love evil, those who love sin in its varied forms, hate the light, neither come to the light; but either publicly or secretly oppose the children of the light, the enlightened ones, the light-bearers. And even those who have gotten out of the extreme darkness of moral pollution into a kind of twilight of civilized reformation and moral reform, cannot endure the clear, searching light of the true Gospel. They much prefer a measure of darkness.--John 3:20.

In consequence of this conflict between light and darkness, our Lord suffered at the hands of those who professed to be children of the light, children of God; and who had, at least, a little light. Our Lord was not maltreated by either the Roman Governor or the Roman soldiers, of their own volition; for they were so totally blind as not to appreciate the light which he displayed. His persecutors were those who had some light, but who hated the brilliancy of the great Light shining upon them.

Similarly, all down through this Gospel Age, those who have been burning and shining lights in the world have been hated and persecuted chiefly (almost exclusively) by those who had some light, but whose light was darkness in comparison with the great light of the holy Spirit shining in and through the Lord's fully consecrated ones. Thus was fulfilled our Lord's testimony, "If they hated me they will also hate you"; "Whosoever will live godly in Christ Jesus shall suffer persecution." (John 15:18; I John 3:13; 2 Tim. 3:12.) The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people, is willing to permit the evil, opposing influences to prosper and to persecute and oppose his "members," and thus to serve his cause in the preparation of his Elect for a future work of service. Thus the persecutors of the Body, as did the persecutors of the Head, are co-operating to fulfil the Divine Plan in a manner they little suspect.

"MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand for Truth and righteousness, as did their Leader, the results are the same. Satan is their implacable opponent; he will see to it that they suffer, that there will be opposition, not only by himself, but by the world, which is largely under the influence of his spirit in various ways. Having taken this stand, the Lord's people must not marvel if the world hate them and say all manner of evil against them falsely, for Christ's sake. The more prominent they may be, as in our Lord's case, the more virulent will be the attacks against them; the more interested will be the great Adversary in overcoming them.

This thought that Satan opposes us, and that we are contending not merely with flesh and blood, but with principalities and powers and wicked spirits in high positions of power (Eph. 6:12), would be appalling to us did we not, on the other hand, realize that by this same positiveness of decision for Truth and righteousness we acquire great help and assistance by other unseen powers. From the moment of our positive resistance of temptation and positive standing up for the Lord and his cause, we become stronger in the Lord and in the power of his

R4814 : page 142

might. Let us remember that "greater is he that is for us than all that can be against us."--Matt. 5:11; Eph. 6:12; I John 4:4.

The chief opposition to our Lord came from the religious leaders and professors. The union of the worldly and the semi-religious is sometimes complete, as in the union of Church and State in foreign lands; in other instances, it is incomplete, as in this country, where the Church and State are not fully united. Nevertheless, the politician desires the support of the professors and supporters of religion. These, in turn, plume themselves on their political influence and seek to use this influence for their own advantage, or, as they would say, for the "good of the cause." So, where there is no direct union between Church and State, there is an affiliation, an indirect union. The politician wishes to have the support of the moral and religious leaders of the community and others. Thus drawn together, the princes of this world, both religious and secular, uphold one another. Their interests are one. Hence, the Lord and all those who are his "members" and followers would be unsympathetically viewed, hated, persecuted; for the presentations of the Truth make manifest various errors and hypocrisies in contrast with Divine standards.

===================

R4814 : page 142

"GOOD TIDINGS" IN INDIA

MY DEAR BROTHER RUSSELL:--

Yours dated February 11 reached me too late last week, so I was not able to send a reply then. I am very glad to hear from you; the contents of your letter give me much strength.

In Travancore the Truth is spreading rapidly; the Lord is opening the way. Everywhere people are flocking to hear the Gospel Truth! The majority of the poor people are unable to grasp the details, but a large number among them, who are the leaders of the community and can read and write their vernacular language (Malayalam) are able to understand the Plan of the Lord; and I am glad to tell you, dear Brother, that they are appreciating the Truth, and gladly preach it to others.

In my last letter I wrote the details of the work in Travancore. Before I left India, or rather Travancore, fourteen years ago, I spoke Malayalam and Tamil fluently. (These two are the languages spoken in Travancore.) But when I came back I was not able to talk either Malayalam or Tamil. But now I can talk both fluently; they have come back without much trouble. So the language difficulty in connection with the work in Travancore is no more.

Until a few weeks back the work was not systematized. From experience, the Lord has shown me that the work among that people must be carried on in a thoroughly organized form, and that no hope of material help should be given to them in any way. This is quite new to them, as all the missionary societies start their "Christian" work on the basis of "rice" Christianity. It took some time and much hardship to convince the leading men of the wisdom of the method we have adopted. The Lord has opened their eyes to see the beauty of Christianity and the principles upon which the Lord and the Apostles carried on the work. I am glad to say that they understand a great deal now of the Secret of the Lord. Their lives, their enthusiasm and zeal explain it.

Just think, these poor people going about and visiting the people at their houses and teaching them the Truth, and also making arrangements to hold meetings in several places! We have in all now sixteen congregations holding meetings regularly in fifty different places hereabout. Thirteen of the brethren are working regularly among these people. The fact that they have been doing this work for the last two months (some of them for five or six months) without receiving any financial help, shows the interest and the devotion they have for the Lord's work. We have fourteen temporary shelters for the purpose of holding meetings. In each of these places from 100 to 350 people attend the meetings regularly --not simply attend the meetings, but they have learned much during these days; and even those who were once baptized in the London Mission Church want to be immersed again since they understand the real import of baptism as set forth in the Scriptures.

As large numbers of the people are illiterate, we have to teach the Truth orally. But as there are quite a good many who are able to read and write, it is best to have some tracts printed, setting forth the main points of Present Truth.

As we have thoroughly consecrated men with us now, as far as I can judge, we would have no difficulty in entrusting the work of teaching to such. Many people have come to me to start work among them, but I have not yet seen my way clear to begin the work and carry it on effectively.

You will be greatly surprised, dear Brother, when I say that among all the "Christian" people in these parts, the Present Truth is the subject of discussion. Some are for, and others against it, even in the sectarian pulpits. Last week there was a conference of the London Mission people, where the main discussion was about the Lord's work of our Society in these parts. So there is much interest either directly or indirectly.

The elders and deacons hold two class meetings each week; about thirty are attending and studying the Lord's Word to preach to others. Some walk from twelve to fifteen miles to attend these meetings. We hold these from 9 a.m. to 1 p.m. I find that this class study work is very helpful. They all have their note-books with them and take notes when I discuss each subject from the volumes and the booklets. It is wonderful how these poor ones go to the Reverends and tell them about the Truth, giving Bible references for every statement they make.

It is best to have some booklets printed for the use of these Pilgrims, Elders, etc., as well as for those who are able to understand the Truth somewhat. It will cost too much to have the volumes translated either into Malayalam or Tamil. We shall have to circulate the literature free, as the people are unable to pay. I would suggest that extracts of certain chapters of all the six volumes be printed. We must have also some tracts in Malayalam and Tamil. We can distribute these tracts among the denominational church people whom we cannot reach otherwise. These are the reasons why I put $500 for printing purposes for this year. The tracts could be used in all South India, among fifteen or twenty millions of people.

I am sorry to say that some of the teachers have to work in the fields at least a few days each week to earn their bread; the rest of the time they spend in preaching the Gospel and holding meetings. Last Sunday morning 450 people attended the service in one place, and in the evening 850.

Your brother and servant of the Lord. S. P. D.

IN REPLY

DEAR BROTHER:--

Your welcome letter of March 21 is before me. I am

glad to have it. If you can get into right line with our ideas of the work we will be glad, and believe that a great blessing may result. We are praying for you and the work in India, and believe from the tenor of your last letter that you now understand our program better than at first, and will follow it.

Our plan is not to trust to oral instruction of teachers, but to co-operate specially with those who are able to read English, and who will take the printed matter with them in their preaching and translate to those who are unable to read. We do not mean by this that none may be accepted as teachers who cannot read English, but that those able to read English should be given preference.

You are quite right, dear Brother, in understanding us not to wish to purchase either teachers or hearers with rice. The Gospel must be hungered and thirsted for with a spirited appetite. As for the teachers being obliged to labor a part of their time, we think it the very best way, except for a very few whose entire time as overseers might be necessary, like your own and that of the pilgrims. We favor this very same course in every land. For the teachers to be so separated from the people that it would be thought a shame for them to make tents or do other work for an honest living, is neither good for themselves nor does it have the proper influence upon the people with whom they should be in close touch as "brethren."

We feel that the money sent you thus far has not been unwisely expended, and you may count on upwards of two thousand rupees for printing during the ensuing year, also an allowance not to exceed five rupees per

R4815 : page 143

week for the teachers who are giving all their time, and something less for those giving part of their time.

Please make monthly reports, which need not be lengthy, but which should contain distinct statements of amounts expended for literature and the quantity it purchased, also number of teachers and pilgrims, and briefly the work being done.

We are sending herewith L.20.

Very truly your brother and servant in the Lord.

====================

page 143

ANNUAL REQUEST FOR VISITS OF TRAVELING BRETHREN

THE Lord's blessing continues richly with this branch of the service. During the period from May, 1910, to May, 1911, there has been a large increase in the number of public meetings held, and a corresponding increase also in the attendance. Larger auditoriums, better means of announcement, and a thorough house-to-house distribution of Everybody's have been the means through which the Lord has been pleased to specially bless this branch of the harvest work.

This wide-open door seems, by the Lord's grace, to open still more widely for the year--May, 1911, to May, 1912. If you desire to arrange for large public meetings, but feel that the expense would burden you, mention that fact; the Society may wish to assist financially.

Do not get the thought, however, that these visits are merely for the public; they are also intended to encourage Bible Students everywhere; it matters not whether the class be large or small. No charge is made for these services. The Society pays all the necessary traveling expenses, etc., and takes up no collections. The cost is borne by the general fund to which many of you are, or have been, contributors. Requests for these visits must be renewed every year in May. It is our desire to serve all who make request. We will use our best endeavor to this end.

All desirous of visits by the traveling brethren during the year from May, 1911, to May, 1912, are invited to send in postal-card replies to the following questions:

(a) Are regular meetings being held?

(b) How many are usually in attendance?

(c) Where do you meet? What time?

(d) Have the members of your class chosen leaders in accord with STUDIES, Vol. VI, chapters V and VI? If so, give name and full address of each.

(e) Give full names and full addresses of the two [2] to whom notice re traveling brethren should be sent, and notify us as to any change or removal.

(f) If your town is not on a railroad give the name of railroad station at which to stop.

(g) How many miles from station is meeting place, and which direction from station?

(h) Would the Brother be met at station?

(i) Give writer's full name and address.

(k) Give Secretary's full name and address.

===================

R4815 : page 143

THE WESTWARD CONVENTION TOUR

THE WATCH TOWER of May 1 is ready for the press as we arrive home from our European campaign. We are quite well and send greetings to all of our dear readers, promising further details later respecting our European experiences.

We take this opportunity to express our regret that so considerable an announcement of our Western Tour during June and July was inserted in these columns during our absence. We are finding no fault, however; those responsible for the insertion used their best judgment and supposed they had the Editor's mind on the subject. We would have preferred the bare announcement of the stopping-places and dates, rather than what might to some appear an advertisement and a solicitation for a large party.

We appreciate very much the interest in this Tour displayed by some of the friends, particularly by Brother Dr. Jones, the prime mover in the excursion feature. We wish, however, to have it distinctly understood that neither the Bible and Tract Society, nor the Editor has anything whatever to do with the arrangements for the excursion party. Brother Jones inquired months ago whether or not the Editor would object to company on this Convention Tour. He was assured that we would greatly enjoy the fellowship of friends accompanying, although we would not expect to be with them much, because necessities require that our work through a stenographer shall continue at every available opportunity during the two months of our absence from Brooklyn. We specified this, so that whoever would be of Brother Jones' company would know in advance not to expect very much of the Editor's time in conversation, etc.

We are stating matters thus very plainly, in order that none may join Brother Jones' excursion under any misapprehension, nor with the supposition that the Society has urged them to do so; nor should we be considered as a party in any sense of the word to any appeals for aid in connection with the excursion. We urge each one contemplating the matter to consider the subject on its own merits and to decide in respect to these matters according as his own conscience shall dictate to him the Lord's will.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXII MAY 15 No. 10
A.D. 1911--A.M. 6039

CONTENTS

The Good Tidings Abroad--No. 3....................147
The Tabernacle and the Gown.......................149
Strength and Peace................................150
The Ransom and Its Application to All Mankind.......................................151
The Fall of Samaria...............................152
  Overthrow of Israel a Judgment of the Lord....................................153
  Israel's Promised Restitution.................153
Your Reasonable Service...........................154
Bible Study Class-Extension.......................155
Loosing the Four Winds of Heaven..................156
"The Church of the First-Borns"...................157
"All Things to All Men"...........................158
"Suffer Little Children to Come"..................158
Thus May He Bless and Keep Thee (Poem)............158
The Memorial Celebrants...........................159
The Colporteur Work Prospering....................159
Western Itinerary Services........................159

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address

the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

FIVE-DAYS BIBLE STUDENTS CONVENTION

Oakland, San Rafael and San Francisco brethren extend a most cordial invitation to all outside friends to attend the 5-day joint-local Convention in San Francisco--June 22, 23, 24, 25 and Oakland June 26. Brother Russell will speak twice in San Francisco--June 25--and in Oakland June 26. Pilgrim service will be arranged for all days. Opportunity for water baptism will be arranged in Oakland June 26.

Arrangements will be made for visiting friends. Rooms may be engaged in advance at 50 cents, 75 cents, $1 and up per day. Send full data and money as soon as possible to "Sec'y Hotel Committee, I.B.S.A.," 2018 Green street, San Francisco. Data should show sex, color, those that wish to room together or are willing to share room and bed to save expense, also rate desired, exact dates, etc., and hour and route of expected arrival, if known. Free sleeping accommodations will be furnished by local brethren to those that can come, but cannot afford room rent; these should also advise promptly in advance. Visitors' mail may be sent in care of above address.

Meetings and headquarters for four days in San Francisco will be at Lyric Hall, 513 Larkin street, with public lectures afternoon and evening of Sunday, June 25, at Dreamland Rink.

Meetings and headquarters in Oakland, June 26, will be at corner of Jones street and Telegraph avenue.

BROOKLYN, N.Y., JUNE 4

Morning Rally for Praise and Testimony at 10.30 in the Brooklyn Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Evening service in Brooklyn Tabernacle, 7 p.m.

Those desiring water baptism or to present their children in consecration should notify in advance.

===================

R4815 : page 147

THE GOOD TIDINGS ABROAD--NO 3

TWO of our Sunday evenings in London were announced as Christian mass meetings at Royal Albert Hall; the first evening we discussed, "Which is the True Gospel?" the second, "Which is the True Church?" We had good attention on both occasions, and large audiences. No doubt the audiences would have been still larger had the subjects and announcements not limited the invitation to Christians. While we did not shun to declare the whole counsel of God on these subjects, we did, as usual, endeavor to present the Truth as sympathetically and inoffensively as possible. We trust that some seed was sown and found lodgment in earnest hearts. Other services on the same days were held in the London Tabernacle. They were not specially advertised, but the attendance was good. The edifice is rated as accommodating twelve hundred, and on some occasions the place was crowded.

At one of the public sessions our election to the pastorate of the congregation of the London Tabernacle was duly and publicly acknowledged and accepted; but of this, reports have already reached you through the public press. We promised to give Great Britain (and London particularly) as large a share of our time as possible, but reminded the dear friends of the breadths and interests of the Truth, and that much as we appreciate the openings and progress of the Harvest Message in Great Britain, the work in America must not be forgotten nor neglected.

EDINBURGH--GLASGOW--BELFAST--DUBLIN

These four cities were visited in the order named, and two meetings were held in each, one specially for the interested, the other particularly for the public. We are glad to report that the Truth has been making good progress in all of these cities and countries. Not only in numbers, but also, we believe, in spiritual development the Lord has richly blessed them all.

At Belfast the public audience numbered nearly two thousand. We had excellent attention for about two hours, and about one-half of the audience remained to a question opportunity, which served to set forth the Truth in stronger contrast with error. Although not all questioners were polite, we endeavored to give a soft answer, but a clear one; we trust with good results.

It will be remembered that on two previous occasions at Dublin, the Y.M.C.A. secretary was present as an objector and questioner--the last time accompanied by a prominent theologian and college professor. The same secretary was present this time with another minister as a mouthpiece and assistant.

Questions were unkindly put, but we trust kindly and thoroughly answered. The majority of the large audience perceived the unfairness of the attack and the Scriptural strength of the replies. Approval was frequently manifested by applause, and in conclusion an elderly gentleman of about sixty-five years moved and carried a resolution of thanks to Pastor Russell for the pleasure and profit of the evening.

BRISTOL--LONDON AND THE CONTINENT

Monday of the following week was spent at Bristol. The Truth had spread some here also, and the dear friends seemed cheered by our talk to them in the afternoon respecting the covenant of sacrifice which the Church shares with her Lord, and the difference between this and the Law Covenant made with Israel at Mt. Sinai, and the New Law Covenant shortly to be inaugurated with Israel also, and through which ultimately all the families of the earth shall be blessed. The number present, about eighty, included some from nearby places. The evening meeting for the public had a splendid audience, especially for a week night--nearly twelve hundred. Our topic was "The Great White Throne of Judgment." We had excellent attention. The audience included evidently many of the most intelligent people of the city.

Tuesday evening (April 11) we spent at London. We had a season of very special blessing and refreshment in commemorating the Memorial of our dear Redeemer's death on its anniversary, with the London congregation. The number present at the Tabernacle was about three hundred and thirty, of whom about three hundred and seventeen partook of the Memorial. About one hundred and fifty friends who reside in the outskirts of the city, and were unable to be present on account of business duties, distance, etc., kept separate celebrations; thus the London Church in its different meetings, and the Brooklyn congregation in its different meetings, represented practically the same number.

The next day we traveled to Barmen, Germany, where, on Thursday, we had three very interesting sessions. The interest of the German friends continues to grow, and the numbers also--even though, as already stated, we are disappointed in the total numbers of interested ones in the Truth in Germany--considering the large population and the considerable effort and money expenditure made. The returns seem less than in Great Britain and Sweden.

R4815 : page 148

Friday and Saturday were devoted to meetings with the friends in the northern part of France, whom we had never before met. Our first stop was at Charleroi. We had dinner with the friends, addressed about twenty of them for about an hour, and then resumed our journey, arriving at Denain in time for supper and a two hours' talk to more than a hundred of the dear friends there. Next morning, accompanied by eight, we proceeded to Lens. There our congregation numbered about seventy interested. We had a splendid season of refreshment; then a question meeting, following which we proceeded on our journey toward London, which, by train and boat,

R4816 : page 148

we reached at 7 a.m. Sunday, ready for the services which have already been reported.

NOTTINGHAM--SHEFFIELD--BRADFORD--MIDDLESBOROUGH

The days of the next week were spent in addressing the dear friends in the four places above mentioned. The narrative of one is practically the story of all--keen interest amongst the friends and a general appreciation of the Truth. This was our first visit to Nottingham, and a very enjoyable one. The number of interested is not large, but they are very earnest. We addressed them in the afternoon along the lines of consecration and faithful obedience, both to the letter of the Divine law, the Golden Rule, and to the spirit of sacrifice. They had a large hall for the evening with a capacity of twenty-five hundred. It was comfortably filled, though not crowded. The audience was intelligent and attentive, and we trust that some good was accomplished and the Lord's name to some extent glorified.

We addressed a Sheffield audience for the first time. We were agreeably surprised to find so large a company of friends--about eighty. Like the others they had worked hard with the volunteer matter, and the public service was well received, as was also the address to the interested.

Bradford was our next stop. There also the Truth has been progressing, and there likewise, as indeed in every place, the friends had worked very hard to make the meeting well known--at the same time putting into the hands of the public two or three sermons to read. We were reminded that nearly all the cities of Great Britain had a very large distribution of PEOPLES PULPIT--forty thousand to sixty thousand in each place, or about one PEOPLES PULPIT to every six of the population. Surely all the friends got a blessing through this service, and eternity only will tell how much good seed of Truth was implanted, and how much error and superstition were at least partially broken down.

The meeting with the Bradford friends was interesting, and the one for the public both interesting and exciting. A few objectors were anxious to put questions and to entrap us in our words, and to make the Good Tidings appear false. But God was with us, and we believe that their efforts did not succeed in accomplishing much injury. We trust that they were overruled by Divine providence for good to some at least. The audience numbered about fifteen hundred.

Next came Middlesborough--another place we had never previously visited. About one hundred and twenty were present at the afternoon session for the interested, and about fifteen hundred at the public address in the evening.

Considerable interest had been aroused at this point by reason of some local preachers of the Methodist church having received the Truth. We had excellent attention during the discourse, and a very lively time at its conclusion, when questions were asked and answered. These question opportunities, to some extent, confuse the beautiful outlines of the Divine Plan of the Ages in the minds of the hearers, but possibly there are compensations also. When criticisms and objections are answered readily, freely, Scripturally, a confidence in the entire Plan is, we trust, engendered, fully off-setting the disturbing influence. From Middlesborough we proceeded to London for the next Sunday--already reported.

CARDIFF--LIVERPOOL--BIRMINGHAM--LONDON

The next week we disposed of as foregoing. Our first appointment was Cardiff, Wales--the first time we had delivered an address in Wales. Cardiff has largely an English population. The proportion of Welsh faces, both at the public address and the address to the friends, was comparatively small. The hall was crowded beyond its capacity, two thousand, and hundreds failed to gain entrance. Many ministers were present.

The so-called "Plymouth Brethren" helped to advertise the meeting by getting out a little leaflet which set forth ten points in which it was claimed that quotations from "The Plan of the Ages" contradicted the Bible. We set the audience at rest by promising to read and to answer those questions (which most of them had in their hands) at the close of the address. Our topic required nearly two hours, and then we had an interesting after-hour, in which we answered the ten questions and some other objections which were orally put to us. The friends of Cardiff rejoiced greatly with the results of their mutual efforts to glorify the Lord and his Word, and to assist the household of faith.

The Liverpool meetings were enjoyed by the friends, and we trust were profitable to all in attendance. The friends of the Truth in the afternoon numbered about one hundred and fifty, and the crowd in the evening was estimated at fifteen hundred. How much good was done, only the Lord, of course, knows. The friends of the Truth were greatly encouraged, anyway.

Birmingham was our next stop and a very enjoyable one. We noted a considerable increase, both in numbers and in interest, as compared with our previous meetings in this city. We had Priory Hall for the meeting of the friends, and an attendance of about one hundred and twenty-five. At night we had the Town Hall with an attendance of about two thousand. The chariot of the Truth is rolling on grandly in Birmingham, so far as outward indications guide our judgment.

Friday night we had a farewell meeting at the London Tabernacle. First we met with the Elders and Deacons --about thirty-eight of us in an ante-room. We discussed the interests of the work and helpful methods of service. Then we joined the congregation in the Tabernacle proper. About four hundred were present.

We outlined a little the work we hoped the congregation would feel encouraged to engage in with still greater vigor and zeal than ever before. We noted the great possibilities of the largest city in the world, and the responsibilities of the Truth upon all the dear friends there. We exhorted them to remember the great prize of our high calling--and the great privilege of serving the Lord's cause, even at the expense of weariness and self-denial in the present time. We noted the great reward sure to come to all the faithful--the Lord's love and favor, and glory, honor, and immortality; and the privilege of engaging still more fully in his service on the other side of the veil, as associates with our Redeemer, members of the great Prophet, Priest, King and Mediator, who shall bless the world of mankind and bring them Restitution privileges and finally restore the worthy and obedient to full fellowship with God and to eternal life. The service ended with a goodby handshake with the Elders and the congregation, the Elders standing with us as the congregation filed past.

R4816 : page 149

Next day we took train for our boat at Liverpool, homeward bound. About sixty of the dear Liverpool friends greeted us on the wharf, and sang to us, as the boat receded from the shore, "Blest be the tie that binds," and "God be with you till we meet again."

BROOKLYN TABERNACLE AND BETHEL

Our homeward journey on the Cunard steamer "Lusitania" was a pleasant one, and we were able to keep our stenographer busy. The only item out of the ordinary was a conversation with the widely-known Evangelist, Rev. Wilbur Chapman, and his assistant, Mr. Norton. They were returning from a campaign in Wales. We were agreeably surprised to find both gentlemen evidently interested in the doctrine of the second coming of the Lord, and both of them professed full consecration to walk in the Master's footsteps, even unto death. We were glad of this. Our wish for them, as for all of God's true people, is a still greater study of God's Word, wholly without sectarian spectacles, with a consuming desire to know and to do God's will.

As our vessel docked we saw on the pier about a dozen of the brethren--chiefly the Elders of the Church. We received a very hearty welcome and at noon we had the pleasure of meeting the entire family at Bethel, and on the next Sunday the entire New York Ecclesia.

===================

R4816 : page 149

THE TABERNACLE AND THE GOWN

LONDON TABERNACLE has a large gallery, seating nearly as many as the first floor--in all nearly 1,200. To suit this the pulpit is a high one, boxed in, so that only the head and shoulders of the speaker are in view. A plain black robe or gown, provided by the kindness of some of the friends, was worn by the Pastor (Brother Russell) in the pulpit, but not at other times. This raised from a few the query, Is Brother Russell becoming a Babylonian--preaching in a church edifice and wearing a robe?

It was thought well to explain, for the benefit of all, that the use of Church buildings was never condemned in the Bible, nor in the DAWN-STUDIES. St. Paul preached in a Synagogue whenever he had opportunity; so did the other Apostles, and so did Jesus. We do not favor the general striving for church edifices because of the expense, because the friends of the Truth are generally poor, and because what money we all can devote to the service of the Lord can be used more wisely as a rule-- to accomplish a wider spread of the glad tidings of great joy.

We still view the matter thus. But at London, as in New York City (Brooklyn), it is our judgment that the cause is best served by having a plain Tabernacle for general worship and also for the Society's warehouse and office of publication. We have sought to do the Master's will, and believe we have done it in both cases.

As New York City is the American center, so is London the British center, or, indeed, the European center. It is to the advantage of the entire work everywhere that Brooklyn Tabernacle and London Tabernacle, even as names alone, should lend their dignity to the cause we love to serve. Both buildings are heavily mortgaged. The Society has other uses for its income, and is making no endeavor nor appeals for money to clear these off.

As for the gown of plain black: It is simplicity itself, and very much more like what the Savior and the Apostles wore than is a frock-coat. And as for wearing an ordinary, every-day business suit of blue or gray or tan in the pulpit--surely it is a bit irreverent, unless as emergency might make it necessary.

Respect for the Lord and for his Truth seems to call for respect even in the dress of the one who, for the hour, represents the Lord as his mouthpiece, "ambassador," or "able minister of the New Covenant," calling for the joint-sacrifices necessary to be found before the New Covenant can go into effect. We should not be understood as laying down a law respecting meats or drinks or wearing of apparel. We are merely suggesting that a fancy vest, colored tie and business suit do not appeal to us as specially to be commended. Rather, we would commend to the preaching brethren, so far as possible and convenient, a preference for black and white apparel--whatever the cut.

Prejudice is a weed which may flourish in comparatively well-kept heart-gardens. But it should always be plucked up as soon as discovered, or it will do damage--no one can tell how much--to the owner of the garden and to his neighbors.

THE GOLDEN RULE

The Golden Rule seems not to be fully understood nor appreciated by some of God's children who have gone beyond the Law which it represents and are seeking to sacrifice. The Golden Rule means--be just toward fellowmen, giving them the same liberty which you desire and claim as your right. Do not attempt to fetter them in ways you would not wish them to fetter you. All saints should remember that this is simply justice, not sacrifice. It is God's command--the very foundation of his throne, of his Government. Perhaps no other lesson is more needed to be learned by the Church than this. It is violated continually in the home and in the Church. Justice, before generosity; the Golden Rule, before sacrifice, is surely God's order, and all who would be obedient to him and well pleasing will surely take heed to watch themselves in this respect.

FALSE DOCTRINE IS BABYLON'S FAULT

As for the churches nominal being Babylon because they meet in fine or poor buildings, with or without steeples, this is foolishness, well to be gotten rid of, and which none of us ever should have had. Similarly the dress of the minister has nothing to do with Babylonishness --although we do confess to prejudice against the changing of gowns during service and the wearing of colored gowns, etc., in Catholic and High Church ceremonials, as contrary to the simplicity of Christ.

Babylon's fault is her false doctrines--the mingled wine in her cup--the "Golden Cup" of the Divine Word --wherewith she and the world are so intoxicated that they cannot understand the Truth, but persecute it.

To come out of Babylon, therefore, does not mean nevermore to worship God in a specially constructed building; nor does it mean to do nothing that Babylon does and to wear nothing which Babylon approves. This application would mean that we might neither sing nor pray nor use an organ, etc., because others use these, whom we believe have departed from the faith.

It is difficult, of course, for us to keep our poor heads well balanced by the spirit of a sound mind; but the

R4817 : page 150

Golden Rule will surely assist. One dear friend claimed that he was afraid that others would be "stumbled" by these matters--especially that those who have gone out from us would use it as a club. Our answer is that those who have gone out need not be considered for one moment; they will twist and turn everything, for evil anyway. If we stopped to heed and please them we would do nothing that would please and serve God.

On the contrary, we believe that the general sentiment of thinking and pious people is turning from the rough-and-ready preaching, once so approved, to something more refined and reverential. There are still good people who consider it a sin to wear a collar or a necktie even at Divine service, but they are becoming fewer.

But the Golden Rule leaves these children of God free to dress as they please, without others busybodying in their affairs. Let experience teach them. Let them learn in the School of Christ that the advantages and liberties of the Kingdom of God (the Church) consist not in meats and drinks and clothing, but in righteousness and true holiness, represented by the Wedding Garment, "without spot or wrinkle or any such thing."

===================

R4817 : page 150

STRENGTH AND PEACE

"The Lord will give strength unto his people; the
Lord will bless his people with peace."--Psa. 29:11

AS WE look back over the years that have passed since first we learned to "know the joyful sound" of the true Gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of Divine grace to help in every time of need. Among others, we have the blessed assurance that "The Lord will give strength unto his people"; "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."--Psa. 50:15.

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following his leading. Above the din of battle his inspiring voice may be heard saying, "Fear not, little flock; for it is the Father's good pleasure to give you the Kingdom"; "Be of good cheer; I have overcome!" (Luke 12:32; John 16:33.) If we are weak and incline to faint-heartedness, we have only to remember the blessed promise, "The Lord will give strength unto his people"; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord's people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh, and the Adversary. They need strength; they need encouragement. In the text under consideration, the word strength means, in large measure, courage. The Lord will give courage to his people. He encourages us in a variety of ways; he encourages us through each other, as we build one another up in the most holy faith.

MILK FOR BABES--STRONG MEAT FOR THOSE MORE DEVELOPED

We, nevertheless, look to the individual, innate strength and to its importance. "Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." (Psa. 31:24.) We are assured that we shall be strengthened in the "inner man" through the Spirit of the Lord. None have this particular kind of strength, that of the "inner man," except those who have become New Creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular Spirit-begotten class all of the Lord's dealings are intended to develop character.

"Desire the sincere milk of the Word, that ye may grow thereby," and become strong. (I Pet. 2:2.) This milk of the Word the Lord gives at first to his children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all his own he has provided nourishment--milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of his might (courageous) will avail himself of the Divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and

R4818 : page 150

allow ourselves to drift; but always remember that "The foundation of God standeth sure"; that "His truth is our shield and buckler"; that "What he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate; that "The Father himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of his love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; John 16:27; Psa. 103:14.) Indeed, "What more could he say than to us he hath said" to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice?

With abounding compassion and tenderness our Lord, on the last night of his earthly life, bestowed upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which he himself possessed--the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah, this peace is self-centered, because he realizes in himself omnipotence and Infinite wisdom; while the peace of Christ was centered, not in himself, but in God, through faith in his wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ ("my peace"), it must, like his, be centered in God, by faith.

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but "my peace," the peace of God which Christ himself by faith enjoyed, who, "Though he was rich, yet for our sakes became poor" (2 Cor. 8:9); who lost friend after friend, and in his last hour was forsaken by all of the few that remained--the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none

of the vicissitudes of this life can destroy and which no enemy can wrest from us.

"MARVEL NOT IF THE WORLD HATE YOU"

"There is no peace, saith the Lord, unto the wicked." (Isa. 48:22.) "The wicked are like the troubled sea, continually casting up mire and dirt." Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping; filled with anger if they cannot always get what they want; with malice if they see some one enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord's people have any of these evil propensities they cannot have the "peace of God, which passeth all understanding"--which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the Truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The Church has always been persecuted, as Jesus forewarned us: "Marvel not, my brethren, if the world hate you"; "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--I John 3:13; John 15:19.

"IN THE WORLD YE SHALL HAVE TRIBULATION"

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord and the Apostles and Prophets, may have a stormy pathway. They did not have peace outwardly. They were beset, harassed on every hand; they were persecuted and obliged to flee from place to place; some of the saints of old were stoned to death; some were sawn asunder. Yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide--"In the world ye shall have tribulation," but "in me ye shall have peace."--John 16:33.

This promise, that God will give peace to his people, seems to apply only to a peace of heart. Our Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. While Paul and Silas were in prison they sang praises to God, instead of berating the governments and threatening what would be done to them; instead of butting their heads against the bars and saying, "God does not care for us; we will go about our own business, hereafter." So with us. In proportion as we see matters from the Divine viewpoint and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the Spirit, we may rejoice and give thanks for these evidences of God's love.

"MY PEACE I GIVE UNTO YOU"

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace--the peace of God--was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord's last legacy to his disciples, when he was about to leave the world, as expressed in his own words: "Peace I leave with you, my peace I give unto you; not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid." --John 14:27.

The promise in our text--"The Lord will bless his people with peace"--evidently belongs to this Age, when all creation groans and travails in pain. (Rom. 8:22.) When the Millennial Age shall have been ushered in, there will be prevailing conditions of peace and thus he will give peace to all people.

Let us, then, have for our watchword, "LOYALTY" to God and to the principles of righteousness; and let each of us write upon his heart the gracious promise-- "The Lord will give strength unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the strength promised. "Faithful is he that calleth you, who also will do it"; "He is faithful that promised."--I Thess. 5:24; Heb. 10:23.

So then, if you lack the strength or the peace promised, the fault is yours, not God's. Either you have not the interests of his service closely enough at heart, or else you do not make use of the strength he provides. "The Lord will give strength unto his people (his trusting, faithful servants, those who are using to his praise the talents consecrated to their Master, however many or few those talents may be); the Lord will bless his people with peace."

===================

R4818 : page 151

THE RANSOM AND ITS APPLICATION TO ALL MANKIND

THE word "Ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture: (1) "Who gave himself a Ransom for all, to be testified in due time." (I Tim. 2:6.) (2) "I will Ransom them from the power of the grave." (Hos. 13:14.) In these texts we see the two uses of the word "Ransom." The word Ransom in the Scriptures is often used in a similar manner to the word "redeem." The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom, as used in I Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave himself to be a Ransom-price. (Matt. 20:28; Mark 10:45.) He gave himself at Jordan; he completed the giving of himself at Calvary. In his death he laid down the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the Ransom-price and the application of that Ransom-price. The price was in our Lord Jesus himself, but he must lay it down sacrificially before the

R4819 : page 152

benefits of it could be given to others. The Scriptures show us that, after he had laid down that price, God empowered him to make use of it, permitting him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:--

First, he appropriated of that life which he had laid down--the merits of that Ransom-price--to those who would constitute his Body, the Church. He himself had no sins to cleanse, but those who, according to God's arrangement, were to be the members of his Body, had sins; and for these he applies his blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with him in the Ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondarily, Christ will make use of his sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found--in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of "all the people," even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah's Kingdom, will come into relationship to the Life-Giver, in harmony with the text which says, "He that hath the Son hath life, and he that hath not the Son shall not see life." (I John 5:12; John 3:36.) All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next Age.

Coming back, then, to the words Ransom and Ransomed: They are used in respect to our Lord, to indicate, not that he completed the Ransom work when he died, but that he there provided the Ransom-price. During his Mediatorial reign the whole work of Christ will be that of delivering those for whom he gave the Ransom-price. In this last use of the word, it would be right to say that the Church shares with Christ in this Ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the Church participates in the Ransom-price. The Ransom-price was the perfect Man, Jesus, who gave himself to be a Ransom-price for all. In that sacrifice there is a sufficiency of merit for all of Adam's posterity. The Church, therefore, has no participation in the work of giving the Ransom-price, though it is to participate in the work of Ransoming or recovering those for whom the Ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel Age, the Great High Priest will have finished his atoning work. Then, by applying the Ransom-price on behalf of the world, he will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the "world and the fulness thereof" will all be turned over to Christ, who will then be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But he will not recognize those who are in a rebellious attitude toward God's arrangements.

Such, however, will be held in restraint and will still be under Divine Justice, for the Great Mediator will be a representative of Divine Justice, as well as of Divine Mercy. During his reign it will be his duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.--Zech. 14:17-19.

In other words, while the Millennial Kingdom will be fully established, its blessings will be operative only toward those who will seek to keep the Divine Law. But as the nations perceive that there is no blessing apart from the keeping of the Divine Law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by Divine enlightenment. The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept his Government. "Ask of me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the Divine Law and have the Divine blessing.--Psa. 2:6-12.

===================

R4819 : page 152

THE FALL OF SAMARIA

--JUNE 18.--II KINGS 17:1-18.--

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."--Proverbs 29:1.

HOSHEA, King of Israel, the central personage of this study, is paid the rather doubtful compliment of being less evil in the Lord's sight than some of his predecessors.

Gradually the Assyrian kingdom had extended its control to Israel, and Hoshea maintained his throne by paying tribute. This continued for several years until the King of Israel thought himself sufficiently in league with the Egyptians on the south to refuse further tribute money. In consequence, the Assyrian army advanced and laid siege to the capital city, Samaria. It seems astounding, indeed, to learn that the city withstood the siege for three years. The end came in the ninth year of Hoshea, and signified the end of the ten-tribe kingdom, the people being transported by their captors several hundred miles to another portion of the Assyrian empire.

The decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division called Judah. The latter, with the smaller tribe of Benjamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship

R4819 : page 153

of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The ten tribes must have wasted away considerably before this final removal of Hoshea and the remnant left in Samaria--in all less than twenty-eight thousand, whereas the nation had previously numbered millions.

The fact is that in previous wars captives were taken, who, having lost their religion, were Israelites in name only; and having no Father in God, nor interest in the Abrahamic promise, nor in the land of Israel, were just as much at home and just as much in fellowship with surrounding conditions and as well suited in religion in their new homes as they had been in the old. In a word, only twenty-eight thousand remained in the northern kingdom who even took pride in the name of Israel; and they, as we have seen, were in great part idolaters and out of relationship with God. When thinking of the ten tribes of Israel "scattered abroad," we should remember how few there were of them when the ten-tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

THE OVERTHROW OF ISRAEL A JUDGMENT OF THE LORD

Later on, when the two-tribe kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the House of Israel." So also the Apostle James later wrote respecting "the twelve tribes scattered abroad." Some of all the tribes were to be found loyal to God, in the surrounding nations and in the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the Atonement Day celebration. These were not in any sense of the word lost, but merely scattered, as the Jews of today are scattered, in all parts of the world.

The overthrow of Israel, recounted in this study, we are directly told, was a judgment from the Lord. "Therefore

R4820 : page 153

the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only.--2 Kings 17:18.

Sin tends to national destruction in a very natural way--by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God entered into a special Covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed so long as they were loyal and true. On the contrary, God specially pledged himself that if they as a people proved unfaithful to the Covenant, he would specially chastise them, punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the Covenant. They had done things which they should not have done and had left undone things which they should have done. Nevertheless, the Lord testifies unto Israel and unto Judah through the prophets sent to them, "Turn ye from your evil way and keep my commandments and my statutes, according to the Law which I commanded your fathers and which I sent to you by my servants, the Prophets." God did his part, and more. Then we read, "Notwithstanding, they would not hear, but hardened their necks like the neck of their fathers, who believed not in the Lord their God." "A stiff neck" is used symbolically to represent a self-willed and rebellious attitude of heart.

DESTROYED WITHOUT REMEDY

Our text, taken from Proverbs, tells what will be the final outcome of any conflict between God and the sinner. If reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite effect --the sinner will be the more obstinate and self-willed and opposed to God. The result of such a contest with the Almighty must mean their overthrow, their destruction --a destruction from which there is no recovery--no remedy. Whoever shall be remanded to the Second Death, there will be no hope for him.

But, thank God, this irremediable destruction of the Second Death will come only upon wilful evil-doers of the class mentioned in this text--often reproved and yet stiff-necked. Some of the Church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the Second Death. And God purposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the Second Death.

The philosophy of this is plain: Adamic death, which comes to all men as a result of Adam's sin and his condemnation as a sinner, is to be entirely wiped out, and Adam and all of his race are to be fully released from it. The right to set men free from that sentence was secured by the great Redeemer, Jesus, who offered up himself a corresponding price for all, to be testified in due time. This great fact has been testified to a comparatively small number during this Gospel Age--to such only as have an ear to hear and the seeing eye of faith. These only are set free from Adamic death now --and that not actually, but by faith, in order to permit them to become sanctified followers of Jesus.

An important fact, heretofore very generally overlooked, is that God's provision through the death of Jesus embraces every member of Adam's family as well as himself, and is the guarantee, to each and every member, of another chance or opportunity for harmony with God, aside from the one which Adam had and lost. Those of us who, as the Spirit-begotten Church, enjoy this favor in the present time, must not expect any further favor along this line in the future, for Christ dieth no more; and only one share in his redemptive work is provided for every member of the race. But so many as do not now hear and see and understand the grace of God, must be brought to a knowledge of this great truth. This includes the heathen as well as many residing in civilized lands, the eyes and ears of whose hearts have not seen nor heard the true message of Divine grace in Christ Jesus, and who, therefore, could not refuse him nor be refused by him thus far.

ISRAEL'S PROMISED RESTITUTION

When in the future all these people are brought to a knowledge of the Truth, the grace of God will be to them "a savor of life unto life, or of death unto death," as it is now to the Church.

The Israelites suffered the penalty for their failure as a nation; they were destroyed, but not without remedy.

R4820 : page 154

Indeed, the Bible tells us that in the end of this Age, as soon as the election of the Church shall have been completed and the First Resurrection accomplished, God's favor will return to Israel, the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's glorious reign. The Lord's special promise is that he will gather them from the North Country, and from all the lands whithersoever he has scattered them, and that he will bring them into their own land.

St. Paul brings this matter to our attention very explicitly in his letter to the Romans. (11:25-32.) The logic of his argument should be carefully noted, including the fact that Natural Israel will receive mercy at the hands of Spiritual Israel--in the Kingdom.--Vs. 32.

The nation of Israel transgressed Divine commands, and was therefore worthy of punishment--but this did not signify that that nation would become alienated from the Divine mercy which God had already intended and had already promised through Abraham. The time for the beginning of that mercy did not arrive until seven centuries after the narrative of this lesson--not until Jesus came to die, the Just for the unjust, to bring us back to God as a race--to open up "a new and living way." Thus we read, "Christ brought life and immortality to light through the Gospel."

Neither Israel, in the days of Hoshea nor at any other time, nor any other nation, knew anything about the life and immortality which God purposed to proffer to mankind through the Redeemer in due time. As the Apostle again says, "This great salvation began to be spoken by our Lord and was confirmed unto us by them that heard him." --Heb. 2:3.

It is well for us to keep in memory that God's punishment for sin is death; that this punishment came upon Father Adam and his entire family because of sin; and that thus far all mankind have died because of Adam's sin. It is well for us to remember that it is because we were all thus dead in trespasses and in sins through Adam's disobedience that God provided the Savior and his redemptive work. It is well for us to remember that this work must be efficacious for every member of our race; and that only by having enjoyed his share in the Redeemer's sacrificial merit could anybody be consigned to the Second Death; and then it will be only on account of wilful, deliberate, intentional wrong doing. It is well for us to remember that the Second Death is the extreme penalty of the Divine Law, and not eternal torment, as many of us were mistaught to believe. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."--Rom. 6:23.

===================

R4820 : page 154

YOUR REASONABLE SERVICE

--JUNE 25.--

"What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"--Micah 6:8.

WHO could find fault with these requirements? Who could say that in setting such a standard for his creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated. God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself."

Many of us, after confessing with St. Paul that the Divine Law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey--to the full. For thirty-five hundred years the Jews have sought to keep that Divine Law, under the promise of eternal life for so doing, but none

R4821 : page 154

of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the Divine Law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a "new heart," which will enable them to obey in every particular the Divine Law, which all our minds recognize as just and true, but which, because of heredity, we are unable to perfectly obey in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's Kingdom and the New Covenant, will be extended through them, as the natural seed of Abraham, to every nation, kindred and tongue, in harmony with the Divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the "Church of the First-Borns, whose names are written in Heaven." These, in advance, realize their inability to keep the Divine Law, and by faith lay hold upon the Redeemer's merit and consecrate their all to God through him. In the Redeemer they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, "the little flock," shall be made joint-heirs with him, as "the Bride, the Lamb's Wife."

ANALYZING OUR SUBJECT

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller--that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts--in our minds. "As

R4821 : page 155

a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable. The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father. As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

All recognize mercy as a very proper, a very desirable quality. All realize their need of Divine mercy. All should know that the Divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O, consistency, thou art a jewel!"

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ--of the "Church which is his Body"--as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

===================

R4821 : page 155

BIBLE STUDY CLASS-EXTENSION

AS WE have recognized the growth of grace and knowledge amongst the Brethren in the various Bible Study Classes we have thought and prayed over the matter of their usefulness as laborers in the Vineyard. At first the Society encouraged and assisted several of the Brethren in outside work. However, as others made application for similar recognition we soon saw that the Society would be in danger of getting into trouble, either by endorsing and assisting some not worthy, or in failing to assist some who were worthy. And anyway, the attempt of the Society has always been to follow the Apostolic injunction, "Without partiality and without hypocrisy."--James 3:17.

We therefore withdrew all special co-operation outside the regular Pilgrim force, whose names appear on the last page of THE WATCH TOWER or are specially announced. We cannot shirk responsibility for these, and, without wishing to cultivate a captious or critical or fault-finding spirit, we now say that we earnestly request that the dear members of the Society everywhere shall report anything in the conduct or teachings of the Pilgrims which to them may appear contrary to the instructions of the Word--at variance with the "faith once delivered to the saints." Do not discuss such matters slanderously, but report them kindly and lovingly to the Head Office at Brooklyn--"Pilgrim Department." It does not follow that we will agree with you and censure the Pilgrim. But as the Pilgrims represent the Society it is proper that we should know the influence of their lives and any peculiarity of their teachings. This would not be in the nature of slander unless the narrator attempted to color the facts and to make out a case of condemnation.

THE NEW EXTENSION PLAN

About six months ago a plan developed by which we believe the Society will be able to co-operate with hundreds of dear Brethren in the exercise of their talents in the spread of the Truth. This plan, so far as we can see, is as free from objection of every kind as any human plan could be. It will make the different classes responsible for the Extension Work, and the Society will thus be working through and in conjunction with the classes. It is not a plan by which one class will undertake to shepherd another or several classes indefinitely. It is our thought that we expect Divine Providence gradually to raise up in each class Elder Brothers who would be thoroughly competent to care for the local interests, and before long be able also to engage in the Extension Work. The plan we suggest relates only to Extension, as follows:

(1) Any class is invited to join in this Extension movement provided it has amongst its regularly chosen

R4822 : page 155

Elders a sufficient amount of talent available for outside work, without jeopardizing the welfare and prosperity of the class.

(2) If a class have a superfluity of ability amongst its Elders, more than is necessary for its own proper prosperity, it should consider its own surrounding territory in which there are no classes, and should select several fields for active service. The class should designate which of its Elders it believes to be well qualified for the giving of three Chart Talks, and which of its Elders

R4822 : page 156

would be qualified to give three Talks afterward on the Day of Judgment, Ransom and Restitution, and the Manner of the Lord's Coming. The Society is prepared to supply Charts for such use, and also a little pamphlet for such speakers, giving outlines for three Chart Discourses --the same to be filled out by the speaker. The three succeeding Talks could be given very much along the lines of the presentation in STUDIES IN THE SCRIPTURES, or those Chapters might be read after thorough study and practice, if that prove the most advantageous method.

At the conclusion of each discourse the following one should be announced and the hearers and their friends cordially invited. At the closing of the third Chart Talk, the speaker should announce the name and topic of the Brother who would speak on the following Sunday, making such interesting and voluntary comments as the situation would permit. At the close of the second speaker's three meetings it would be well to inquire how many of the audience felt sufficient interest in Bible Study along dispensational lines to come together regularly as a class of Bible Students. The speaker should explain the Berean Study Classes and should counsel as respects the most suitable time and place for such classes, and should promise that, if desired, the class sending him would send some one of their number to assist them until they should get started in these Berean Studies and be able to make progress by themselves, etc.

(3) The getting up of these Extension Classes would involve labor and expense. Sometimes court-houses, sometimes the school-room, sometimes the Church lecture-room, sometimes an unused chapel, sometimes a picture theatre, sometimes a conservatory of music--as the case may be--is obtainable. Quite frequently those in charge--learning that the meetings are for Bible Study, and that no admission fee is charged, and that no collection is lifted--are willing to give the premises free, or with a nominal charge for the janitor's service or light or heat, etc. Sometimes a small price must be paid. But

in any event it should be thoroughly understood that from three to six meetings are purposed and are to be advertised for successive Sundays. And payment should be made in advance and a receipt secured, so that there might be no misunderstanding before the advertising matter would be prepared for circulation.

(4) In connection with all such meetings the Society is glad to co-operate. It will furnish free copies of Everybody's Paper, on the back of which will be an announcement of the Chart Talks for each of the first three Sundays. Everything will be complete except the name of the meeting-place and the dates. These could be printed in by a local printer at a very small cost, or could be stamped on with a rubber stamp. The circulation of these papers will mean the distribution of many sermons, which may do good work, aside from those who will be drawn to the public gathering. We will supply these in proportion of one to every six of the English-speaking population of any town, district or city, upon application. The population figures include children, and one in six would generally represent the number of families.

The expenses for the meetings the classes are usually able to bear, and the traveling expenses for close-by towns is small. However, the Society will be pleased to co-operate with any classes not prepared to bear the full expenses of these meetings, provided the report sent in seems to justify the expenditure. In making such a report the class, through its Secretary, should give us particulars and say what proportion of expense the class is prepared to bear and how much money it would be necessary for the Society to contribute, in order to carry out the programme.

(5) The Society does not wish to deal with the speakers directly, but prefers that they should be responsible to the Ecclesia which sends them forth, even as Paul and Barnabas were sent forth, first by the Church at Corinth, and made their reports directly thereto. The Society prefers to have reports monthly, on the printed blank which we supply, through the duly elected Secretary of the Class.

(6) All correspondence (except such as is strictly personal and could be attended to only by Brother Russell) should be addressed International Bible Students Association, care of Extension Dep't. All correspondence on this subject should be addressed in America to the Brooklyn Tabernacle; in Great Britain to the London Tabernacle; in Australia to Melbourne, and in the Scandinavian and German countries to their respective offices.

(7) What we have said foregoing in respect to English meetings may be applied equally in respect to services in other languages in proportion as opportunities permit.

THIS WORK ALREADY COMMENCED

We have already made a trial along the above lines. Some seem not to have gotten our thought fully on some points. Nevertheless the good work has already commenced.

We have already reports from 145 classes. And already 512 meetings have been held, with 16,392 in attendance, as shown by reports up to April 1. Let the good work go on wisely, moderately, lovingly, zealously! The harvest is great; the laborers are few in comparison to the great field to be reaped.

Let us emphasize again in respect to all communications on every subject--that the Society, and not individuals, should be addressed, and, if convenient, the Department should be indicated on the envelope. Letters otherwise addressed will be more or less likely to fail of prompt attention; individuals may be sick or absent, but the Departments remain, and always give prompt attention.

===================

R4822 : page 156

LOOSING THE FOUR WINDS OF HEAVEN

OUR recent visit to Europe revealed no more unrest amongst the people than our previous one. Indeed, we were surprised to find so many evidences of prosperity everywhere and so few manifestations of violent discontent. Some residents confirmed this view, while others thought that there is a deep undercurrent of discontent not manifest on the surface. Our readers know that for some years we have been expecting this Age to close with an awful time of trouble, and we expect it to break out with suddenness and force not long after October, 1914, which, so far as we can understand the Scriptures, is the date at which the Times of the Gentiles --the lease of earth's dominions to the Gentiles--will expire; the time, therefore, when Messiah's Kingdom will be due to begin its exercise of power, which the Scriptures declare will dash the nations in pieces as a potter's vessel. By that time we think the Scriptures indicate that the Church will be complete and will have passed beyond the second veil into the "most holy" and to perfection of spirit nature by a share in the First Resurrection. Nevertheless, how this is all to come about, as we have heretofore declared, is not plain to us--how it will be that all of the Church class will die before that date, changed in the moment of their dying, "in the twinkling of an eye."

But while considering these perplexities, and considering

R4822 : page 157

also the fact that we have no fault to find with the chronological features of the Bible, our mind is directed to an old Scripture which suddenly seems to have a new importance. We refer to the statement, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree....Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."--Rev. 7:1-3.

We have long seen that these symbolic winds represent strife, anarchy, the great time of trouble which is held in check by Divine power until the completion of the harvest work--the sealing of the living members of the elect class with Present Truth. We long ago pointed out that these four winds, let loose, coming together, will constitute a whirlwind, which is the symbolical figure used in the Bible to represent the great time of trouble approaching. And this whirlwind corresponds to the typical one by which Elijah, the prototype of the Church, was taken away. Winds also represent false doctrines.--Ephesians 4:14.

"THE PRINCE OF THE POWER OF THE AIR"

Nothing that we see further contradicts any of the foregoing, but rather, corroborating it, throws a light upon it. The additional thought is that these winds or powers of the air, held in restraint, represent the fallen angels, whose Prince is Satan, "the Prince of the power of the air." Our thought is that the evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of Divine power. Symbolically, the earth represents organized society; the sea represents the disorganized masses, and the trees

R4823 : page 157

represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features--"in one hour"; "suddenly as travail upon a woman"; "as it was in the days of Noah," and "as it was in the days of Lot."

Again there is a resemblance between the days of Noah and the days of Lot, not merely in respect to the suddenness of the calamity which came, but also in regard to the violence and licentiousness of those periods. Already human prejudice and passions are manifesting a heat such as never before was known--and this, notwithstanding the much greater provision of army and police regulations for the control of society. If discontent, selfishness, passion, frenzy, can sway mankind under present conditions, what may we expect when the "powers of the air" shall be allowed to gain a temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerate heart; for the very purpose of demonstrating that no liberty can bring true happiness, except that which is in full accord with the Divine requirement?

====================

R4823 : page 157

"THE CHURCH OF THE FIRST-BORNS"

"The General Assembly of the Church
of the First-borns."--Heb. 12:22,23.

THE Church of the First-borns" is not to be confounded with the Church of the First Resurrection. The word first, in the phrase First Resurrection, signifies better, superior. The First Resurrection includes only the Lord and "the Church, which is his Body"; in other words, the Bride Class. But in this glorified Church of the First-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age--before God's favor goes to the world. This Church of the First-borns includes all who come into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the Church) with the great "High Priest of our Profession" in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth--to Israel first, and then to all nations.

"YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM"

This Church of the First-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts--one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the Church of the Gospel Age.

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the General Assembly of the Church of the First-borns." (Heb. 12:22,23.) More properly we understand this to signify that we have approached--this is that to which we are coming--it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the First-borns have also reached the goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the Divine Plan, at the close of this Gospel Age. Thereupon will follow the "time of trouble" with which this Age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our Heavenly Father and our Heavenly Lord, and be ushered into the Assembly of the Church of the First-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb. 1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the Church of the First-borns includes the "Great Company" of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the "Little Flock" but also the "Great Company," the servant class, the companions of the Bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

===================

R4824 : page 158

ALL THINGS TO ALL MEN--WINNING SOME

WE ARE well aware how our foes seek to put an evil construction upon everything the Editor says and does. The Adversary is continually on the alert to take advantage of human weaknesses, prejudices, etc., and to slander, malign and suggest evil in respect to everything. Our Lord called attention to this in his own case. He says that when John the Baptist came living an abstemious life the people said, "He hath a devil and is mad." And when the Son of Man came eating and drinking, they said, "Behold a gluttonous person, a wine-bibber." In a word, there is nothing that either God or his people can do that the Adversary, "the accuser of the Brethren," and those who have his fault-finding spirit, cannot use as an occasion for fault-finding. "As he was, so are we in the world."

Those out of harmony with the Gospel we preach, and those of a jealous spirit are grieved to note the blessing of the Lord connected with the Harvest work. The very blessing for which we have been striving for forty years, and the very blessing which we know from the Scriptures can last but a brief time, excites our foes to envy, anger, hatred, slander. They convince themselves that everything we may do to co-operate with the Lord in the attainment of the wide publicity of the Truth must be evil. Thus we are charged with pride and ambition, etc., because we are making use of business methods to promulgate the "good tidings."

We quote St. Paul's words, "It is a light thing that I should be judged of you or of any man; yea, I judge not mine own self. There is one that judgeth me, even God." We think it not worth while to give explanations to our foes respecting our reasons for permitting our portrait in the newspapers, on the bill-boards, etc.; nor need we explain to them why we wear a silk hat. It is none of their business. And if they were as decent as worldly people in the matter of minding their own business, it would be to their advantage, both for the present and for the future life. They should remember St. Paul's advice, "Study to be quiet and to mind your own business."--I Thess. 4:11.

To our friends we say, We have changed in no particular. Our decided preference would be for a very quiet life. It is painfully annoying to us to be so prominently in the public eye. We could easily end it all and drop back again into obscurity. Why do we not do so? Because, to our understanding, that would not be God's arrangement. We believe that it is of him that the Truth has a flare-up of popularity at this time--to be followed very shortly, we believe, with an apparently disastrous climax, which will be all the more hard to bear because of the wide-spread publicity. As it was only five days between the time when the people cried, "Hosanna," before our Lord, until they crucified him, so we expect no real popularity from the world, nor from the chief priests, scribes and Pharisees of our day, without its reaction.

Although thus expecting we are using the present opportunity for all that it is worth and are not shunning to declare the whole counsel of God as wisely and as lovingly, yet as faithfully, as we know how. We leave our case and that of our traducers in the hands of the Lord and will be satisfied with his decision.

When God's time shall come to say, "It is enough!" we will be glad to experience the promised "change." But meantime we will count our afflictions as light as possible and rejoice in them and in all of our experiences. Neither the slander nor other oppositions of our enemies shall swerve us from the path which we believe is marked out for us by our Lord.--Matthew 5:11,12; 11:18,19.

===================

R4823 : page 158

"SUFFER LITTLE CHILDREN TO COME"

PARENTS HAVE INQUIRED on several occasions respecting their children and how they should in some manner indicate that they had dedicated them to the Lord. We, of course, declined to baptize the infants, because such a course would have been contrary to the Word of God--because baptism is therein stated to be for believers--an outward expression or symbolization of their consecration to the service of the Lord, even unto death, and of their faith that, so doing, they would be sharers with the Lord in the likeness of his resurrection.

However, we remembered how Samuel in childhood had been presented to the Lord in consecration, and of how our own parents had told us that they had devoted us to the Lord and his service in infancy, and of how all Jewish boys were, in a sense, set apart to holiness, in harmony with the Lord's will. We remembered also how children were brought to Jesus by their parents, that he should bless them or pray a blessing upon them. We remember that the disciples thought this too insignificant a work for the Master and were sending them away, when Jesus called to them, saying, "Suffer (permit) the little children to come unto me, and forbid them not; for of such is the Kingdom of God." (Mark 10:14.) We gave notice that hereafter we will have a Child-Blessing Service in the evening of each Sunday we are in Brooklyn. And we see no reason why we may not extend this opportunity to any who desire it on the occasion of our visit to any of the classes--in conjunction with the less public meeting.

It is our opinion that the influence of this service upon the parents and upon the children will be favorable, impressing upon the former their responsibilities. The fact that the children have been formally devoted to God in public may assist the parents in fulfilling their obligations and later assist the children as they shall come to a knowledge of the fact that they were thus committed to Divine care by their parents.

Nothing in this, however, should be understood as signifying a law, or even an obligation or custom. It is arranged merely for the convenience of those who desire it. Nor need such a service be performed merely by one person. Anyone serving as a minister of the Truth would, at the request of the parents of an infant, be fully justified in thus publicly stating the matter and asking the Divine blessing.

THUS MAY HE BLESS AND KEEP THEE

NUMBERS 6:24.

The Lord bless thee!
How shall he bless thee?
With the gladness that knoweth no decay;
With the riches that cannot pass away;
With the sunshine that makes an endless day--
Thus may he bless thee!

And keep thee!
How shall he keep thee?
With the all-covering shadow of his wings;
With the strong love that guards from evil things;
With the sure power that safe to glory brings--
Thus may he keep thee!

===================

R4824 : page 159

THE MEMORIAL CELEBRANTS

THE reports of the celebration of the Memorial Supper this year have come in much more satisfactorily than on any previous occasion. The total number celebrating the Memorial reported up to this writing is ten thousand five hundred and seventy. We will probably hear later from a sufficient number to run this total to twelve thousand.

Many will be interested to know how the different Ecclesias stand numerically. For their satisfaction we append the numbers from fifty upward. These numbers, as a whole, of course, are very small, as compared with the large organizations of Christendom, but we believe that they represent such as have really made quite full and intelligent consecration of their lives to God, such as are able to give a reason for the hope that is in them, in meekness and reverence. We must assume that of our thirty to fifty thousand WATCH TOWER readers more than the aforementioned number partook of the Memorial Bread and Cup, but why they failed to report we cannot understand. So far as we have knowledge the Lord's people have never had, in late years at least, a celebration of deeper spiritual significance, nor one more thoroughly appreciated, both as respects the merit of our Lord's death and our pledge to partake of his cup.

PARTICIPANTS IN LARGER ECCLESIAS

Brooklyn, N.Y., 461; Chicago, Ill., 390; Pittsburg, Pa., 330; Boston, Mass., 280; Philadelphia, Pa., 175; Los Angeles, Cal., 175; Cleveland, Ohio, 145; Washington, D.C., 133; St. Paul, Minn., 120; St. Louis, Mo., 114; Seattle, Wash., 110; Toronto, Ont., 110; Providence, R.I., 105; Dayton, Ohio, 97; Indianapolis, Ind., 96; Buffalo, N.Y., 85; Detroit, Mich., 83; Bristol, Eng., 80; Cincinnati, Ohio, 77; Oakland, Cal., 76; Sheffield, Eng., 73; Orebro, Sweden, 72; Stockholm, Sweden, 72; Lancaster, Pa., 71; Columbus, Ohio, 70; Lynn, Mass., 68; Toledo, Ohio, 65; Kingston, Jamaica, 63; Portland, Ore., 62; San Antonio, Tex., 61; Baltimore, Md., 60; Springfield, Mass., 58; Kansas City, Mo., 58; Pasadena, Cal., 56; Binghamton, N.Y., 55; Houston, Texas, 55; Richmond, Va., 55; Camberwell, Jamaica, 53; Spokane, Wash., 53; Atlanta, Ga., 51; Birmingham, Ala., 50.

Additional reports from England have just been received and are as follows: London Tabernacle and suburban districts, 515; Manchester, Eng., 140; Liverpool, Eng., 67. The report from Glasgow, Scotland, is delayed. It should be in the neighborhood of 300. If matters progress as we hope, there will probably be over 500 next year reporting from Travancore District, India. We will hope also for some reports from Africa. Meantime we remark that two of the above reports are from Jamaica, the classes being composed almost exclusively of negroes. The Lord be praised for the encouragement of numbers, but specially for the evidences of spiritual prosperity!

===================

R4824 : page 159

THE COLPORTEUR WORK PROSPERING

GLAD ARE WE to report that the Colporteur Work is showing a considerable improvement this year in America. The dear laborers in this part of the Harvest field are taking fresh courage, as we hoped they would. The Swedish field is also yielding good results. We are hoping for fresh enthusiasm in Norway, Denmark, Germany and Great Britain, where there seems to have been a slacking of the hands and a weariness in well-doing and a fainting by the way.

We have every reason to believe that the present year may be one of the best ever known in the harvest work. The religious public are becoming more and more awake to the necessity for some clearer light upon God's Word, and prejudice seems to be giving way to reason, except with a bigoted few, with whom the Lord will have, doubtless, some other way of dealing in his own due time.

The field in Great Britain appears to us as most fertile. We find that the printing and binding there can be done more cheaply still than here. And this means that the British, where times appear to be stringent, can be supplied with cloth-bound Volumes at One Shilling per copy, and the Colporteurs can have them at one-half of this, plus carriage. This extremely low price should greatly augment the circulation of STUDIES IN THE SCRIPTURES in Great Britain. And the financial stringency there should make the people the more anxious for the reading matter, which will explain to them why creation groans at present and also of the glorious arrangement of the Divine Plan for its relief.

We know of no more important part of the harvest work than that served by the dear Colporteurs. A very large proportion of those now enjoying "Present Truth" have had it thus brought to their notice. In this way many can be reached who could never be reached through the public platform; many who never attend religious services, and yet are hungering for the Truth, have it thus brought to their attention. The wide publication of the sermons seems to be helping to pave the way for the Colporteurs. Many of the unprejudiced purchase at once upon learning that Pastor Russell is the Author of the Books.

====================

R4825 : page 159

WESTERN ITINERARY SERVICES

Date. City.
Friday, June 9, Cleveland, O.............................
Saturday, " 10, Indianapolis, Ind........................
Sunday, " 11, St. Louis, Mo............................
Tuesday, " 13, Kansas City, Mo..........................
Thursday, " 15, Wichita, Kans............................
Friday, " 16, Pueblo, Colo.............................
Saturday, " 17, Colorado Springs, Colo..................
Sunday, " 18, Denver, Colo.............................
Wednesday, " 21, Salt Lake City, Utah.....................
Friday, " 23, Los Angeles, Cal.........................
Saturday, " 24, Santa Cruz, Cal..........................
Sunday, " 25, San Francisco, Cal......................
Monday, " 26, Oakland, Cal.............................
Tuesday, " 27, Sacramento, Cal..........................
Thursday, " 29, Portland, Ore............................
Saturday, July 1, Tacoma, Wash.............................
Sunday, " 2, Seattle, Wash............................
Tuesday, " 4, Victoria, B.C............................
Wednesday, " 5, Vancouver, B.C...........................
Friday, " 7, Calgary, Alta............................
Sunday, " 9, Winnipeg, Man............................
Tuesday, " 11, Duluth, Minn.............................
Sunday, " 16, Toronto, Ont.............................

--FOR THE INTERESTED--

Time. Place.
....
2:30 p.m., K. of P. Auditorium.............................
9:30 a.m., The Odeon, Grand & Finney Aves..................
2:30 p.m., Evanston Hall, 1013 Holmes St...................
10:00 a.m., Crawford Theater, Topeka & William.............
3:00 p.m., Grand Opera House, 47 Main......................
2:30 p.m., Temple Theatre, Nevada & Kiowa..................

10:00 a.m., Woodman Hall, 1715 Cal. St......................
10:30 a.m., Knights Columbus Hall, E. 1st So. St............
10:30 a.m., Elks' Old Hall, 231 Spring St...................
10:00 a.m., Hackley Hall...................................
10:00 a.m., Lyric Hall, 513 Larkin St.......................
10:00 a.m. & 2:00 p.m., First Baptist Church, Telegraph Ave.
2:00 p.m., Redman's Hall., 10th St., bet. I & J.............
10:30 a.m., & 2:30 p.m., I.O.O.F. Hall, E. 6th & E. Alder...
10:00 a.m., & 3:00 p.m., Masonic Temple, 736 St. Helens Ave.
10:00 a.m., Faurot's Assembly Hall, East Pine...............
10:00 a.m., Broad St. Hall..................................
9:30 a.m., I.O.O.F. Hall, Pender & Hamilton.................
10:00 a.m. & 2:00 p.m., Eagle Hall, 1st St. W...............
10:30 a.m., Odd Fellows' Temple, Kennedy St.................
9:30 a.m., The Auditorium, 3d Ave. E. & 1st St..............
10:00 a.m., Broadway Hall, 450 Spadina Ave..................

--FOR THE PUBLIC--

Time.	Place.
7:30 p.m.,	B. of L. E. Audit'm, St. Clair & Ont.
8:00 p.m.,	K. of P. Auditorium.
3:00 p.m.,	The Odeon, Grand & Finney.
7:30 p.m.,	Convention Hall, 13th & Central Sts.
7:30 p.m.,	Crawford Theatre, Topeka & William.
7:30 p.m.,	Grand Opera House, 4th & Main Sts.
7:45 p.m.,	Temple Theatre, Nevada & Kiowa.
3:00 p.m.,	Auditorium Theatre, 14th & Curtis Sts.
7:30 p.m.,	Salt Lake Theatre, State & 1st So. Sts.
7:30 p.m.,	Auditorium, 5th & Olive Sts.
3:00 p.m.,	Casino Theatre.
3:00 p.m.,	Dreamland Rink, Steiner St.
7:30 p.m.,	First Baptist Church, Telegraph Av.
7:30 p.m.,	Clunie Theatre, K St., bet. 8th & 9th.
7:30 p.m.,	Armory, 10th, 11th, Couch & Davis.
7:30 p.m.,	Tacoma Theatre, 9th & C Sts.
3:00 p.m.,	Dreamland Pavilion, 7th Ave. & Union.
8:00 p.m.,	A.O.U.W. Hall, Blanchard & Yates.
7:30 p.m.,	Vancouver Horse Show Bldg.
8:00 p.m.,	Al Azhar Temple, 506 17th Ave. West.
3:00 p.m.,	Walker Theatre.
7:30 p.m.,	The Auditorium.
3:00 p.m.,	Massey Hall, Shuter & Victoria Sts.

====================

page 161

SEMI-MONTHLY
VOL. XXXII JUNE 1 No. 11
A.D. 1911--A.M. 6039

CONTENTS

Views From The Watch Tower........................163
  Wisdom From Above the Noblest Science....................................163
  Chicago Dissatisfied With Revivals............164
  Tameness Emptying the Churches................165
Right Habits of Thought..........................165
  The Truth of a Thing is But One of the Tests..................................165
Sowing and Reaping................................167
The Sin Unto Death................................169
  The New Will Cannot Sin While It Remains a New Will.........................170
  Could Our Example Lead Another Into the Second Death?...........................170
Sennacherib Turned Back...........................171
Jehovah's Suffering Servant.......................172
Ransom--Ransom-Price--Sin Atonement...............173
"O, Glorious Day" (Poem)..........................173
Some Interesting Letters..........................174
Berean Questions in Scripture Studies............175

page 162

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are

not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

FIVE-DAYS BIBLE STUDENTS CONVENTION

Oakland, San Rafael and San Francisco brethren extend a most cordial invitation to all outside friends to attend the 5-day joint-local Convention in San Francisco--June 22, 23, 24, 25 and Oakland June 26. Brother Russell will speak twice in San Francisco--June 25--and in Oakland June 26. Pilgrim service will be arranged for all days. Opportunity for water baptism will be arranged in Oakland June 26.

Arrangements will be made for visiting friends. Rooms may be engaged in advance at 50 cents, 75 cents, $1 and up per day. Send full data and money as soon as possible to "Sec'y Hotel Committee, I.B.S.A.," 2018 Green street, San Francisco. Data should show sex, color, those that wish to room together or are willing to share room and bed to save expense, also rate desired, exact dates, etc., and hour and route of expected arrival, if known. Free sleeping accommodations will be furnished by local brethren to those that can come, but cannot afford room rent; these should also advise promptly in advance. Visitors' mail may be sent in care of above address.

Meetings and headquarters for four days in San Francisco will be at Lyric Hall, 513 Larkin street, with public lectures afternoon and evening of Sunday, June 25, at Dreamland Rink.

Meetings and headquarters in Oakland, June 26, will be at corner of Jones street and Telegraph avenue.

TORONTO, ONT., CONVENTION, JULY 15-17

All services for the interested in Broadway Hall, 450

Spadina Ave. On Sunday, July 16th, Brother Russell will address the general public at 3 p.m., and again at 7.30 p.m. in Massey Hall, corner of Victor and Shuter Sts.

The Eastern Canadian Passenger Association, embracing the territory east of and including Port Arthur, Sault Ste. Marie and the St. Clair and Detroit Rivers has granted a rate of one fare for the round trip plus 25c. on the certificate plan. Buy a single trip ticket to Toronto and secure a standard certificate showing that you have purchased a one-way full-fare ticket to Toronto. This certificate, plus 25c., will, if the required number attend the convention, entitle the holder to a return ticket free. Deposit your certificates with the proper party at the Convention Hall immediately after arrival.

Inquire of Brother Wm. A. Sinclair, 193 Concord Ave., Toronto, as to rooms, sleeping accommodations, etc.

BROOKLYN, N.Y., JUNE 4

Morning Rally for Praise and testimony at 10.30 in the Brooklyn Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Evening service in Brooklyn Tabernacle, 7 p.m.

Those desiring water baptism or to present their children in consecration should notify in advance.

A COLORED PILGRIM BROTHER

Brother Walton is engaged in Colporteuring, but is pleased to serve classes composed wholly or mainly of colored people, when requested. Additionally we have other colored Brethren of good education, good address, and as clear in the Truth as white Brethren who might give some of their time similarly. We invite classes of colored friends who so desire to send in applications for such service.

TRACTS IN MISSIONARY ENVELOPES

Be careful not to put more Tracts into your envelope than the stamps will carry. Otherwise the Post Office will put "postage due" and the envelope will be refused and all be wasted.

===================

R4825 : page 163

VIEWS FROM THE WATCH TOWER

WISDOM FROM ABOVE THE NOBLEST SCIENCE

WE REPEAT that the wisdom from above is the noblest science and the best instruction. Well do the Scriptures say, "The entrance of thy Truth giveth light." Well did the Lord through the Prophet foretell of our day--The wisdom of their wise men shall perish and the understanding of their prudent men shall not be manifest.--Isa. 29:14.

The great Sir Isaac Newton, guided by the promise of the Lord through the Prophet Daniel, declared his belief in the possibility of rapid transit amongst men. Daniel the Prophet declared, "Many shall run to and fro and knowledge shall be increased." The philosopher, guided by his faith in God's Word, declared his belief that some day mankind would travel at the rate of fifty miles an hour. And yet the locomotive was centuries away, and the power of steam had not even been discovered. Nearly two centuries later, a worldly-wise man, scoffing at the Bible, scoffed also at the philosopher who would allow the Bible's suggestions to influence his expectations of the future. The infidel savant, Voltaire, called the Christian Newton "a poor old dotard, misled by that old Book, the Bible." We all know by this time which of these great men was the dotard!

Scientists are still guessing and still repudiating the guesses of each other. To such an extent is this true, that no scientific book written more than twenty-five years ago, except the Bible, is worth a penny. No college, no school, no professor, no man of learning, would recommend any scientific work of twenty-five years ago as being authoritative--scientific. But this failure of their brethren in the past in no way intimidates those who call themselves learned at the present time. They keep on looking wise and guessing just the same. They keep on laughing at the Bible and reviling it and speaking of its being unscientific and do not see its beauty and the real fulfilling of its promises. They still have a fashion of breaking a chip off a rock, looking at it long and carefully and then declaring, with an air of wisdom, the hundreds of thousands or millions of years since that stone was soft mud and sand or gravel. They keep a stiff upper lip, knowing that they are merely repeating the words and mannerisms of their predecessors and teachers. They know, also, that the more astounding their statements, the more wise the laity will think them to be and the more they will honor them. Any man who can, by looking at a piece of stone, reckon up all the hundreds of thousands of years since its formation, must be a wise man indeed in the estimation of the street urchin, or the farmer and others, who, though more intelligent, have never done any thinking, but have merely swallowed the advice of others.

SOME WHO DO A LITTLE THINKING

This is the kind of trash that is dispensed in many of the school-books of our day. And when the students inquire, how, then, does it come that the Bible tells of only six thousand years of the history of man upon the earth? the professors merely sneer and smile at the simplicity of the question and say, You will know more about it before you graduate. You must study geology, biology, etc. There is, indeed, a small class of people who, without great pretention, do a little common-sense thinking and have intuition. Some of these, properly enough, take note of the fact that certain alluvial processes of our far West, when dug are soft and can be worked with a pick or a shovel, but in a very short time, when exposed to the air, become absolute stone. These same thinkers take note of the fact that humanity has learned in our day to combine various clays and gravels and to make therefrom concrete and cement stone work. These are asking with propriety, Why must we assume thousands or hundreds of thousands or millions of years for the hardening of the stones and clays which constitute the surface of our earth, when man knows how to produce such hardness in a few hours?

The celebrated "Mark Twain" had a good many grains of common sense in his make-up. It was part of his delight to poke fun at the pretensions of geologists respecting some of their theories. One of his amusing illustrations along this line discussed the Mississippi river and the changes known to have taken place in it within a few years. The supposition that similar changes had taken place every year for a thousand years would, he argued, imply that in that period the Mississippi river extended out and over the Gulf of Mexico several hundred miles. His irony was to the point.

It is not scientific nor wise to assume that the conditions of today or of this century or of many centuries have been true for thousands of years. Who does not know that for years the Missouri river has been so erratic in its course, so prone to cut new channels for itself, that farms in one State, by its changes of course, have been forced to be parts of another State. But geologists get so into the habit of guessing, and rely so much on the guesses of their predecessors, that they are slow to profit, slow to learn to base their calculations upon facts rather than fancies. "God is not in all their thoughts." His

R4825 : page 164

Word is neglected; hence the proper foundation for reasoning and judgment along geological lines is lacking.

THE GALLEY HILL MAN

Some twenty-three years ago a human skeleton was found imbedded in clay sand eight feet below the gravel which, we are assured, appeared to be in its original state. The finder of this, of course, felt sure that he had found a treasure, and in order to be a treasure and valuable it must be classed as very, very ancient. All theories and imaginations respecting a flood tide of the River Thames, or respecting a burial, must be discouraged. The find must be a valuable one for the sake of the finder.

The next thing necessary to be found was a gray-haired professor who also should be made famous. Dr. Keith, conservator of the Royal College of Surgeons, was the man of the hour. He has become famous through the wisdom he has displayed and the information he has given to the world in respect to mankind. He declares that the skeleton found belongs to a man who lived one hundred and sixty-four thousand years before the time when the Bible says Adam, the first man, was made in the image of his Creator!

We sit appalled at such wisdom. If we dared ask so great a man a small, trifling question, which, perhaps, any foolish person would know how to answer, our question would be, "How long, O sage, may we suppose the bones of an ancient Briton might have continued in good preservation had they not been ruthlessly disturbed?" We might further ask whether or not a sandy loam might be considered a favorable burying ground, so that corpses in general would not disintegrate and go to dust in a comparatively few years? Surely a miracle must be claimed by Prof. Keith for the preservation of these bones, so as to give him an opportunity of enlightening the world respecting the Briton of one hundred and seventy thousand years ago!

But the Professor hedges a little. He first says what nobody could dispute, namely, "No accurate estimate could be made of the age of a skeleton." But the professor was too scientific to stop with that sensible remark. He goes on:--

"We must judge of the past from what we know of the present, and on this basis the land movement is a slow one, for so far as can now be told, the level of the river has scarcely changed since the Roman period. If, then, a movement of a foot be allowed for each thousand years, one may with some safety assign a period of at least one hundred and seventy thousand years to have elapsed since the high level terrace was laid down at Galley Hill. Further research will probably show that the period is much longer."

Here the generous professor leaves room for some ambitious rival to come forward and claim a still greater miracle--that the bones of this skeleton were miraculously preserved for millions of years. Nevertheless, "The Word of the Lord standeth sure," writes the Apostle.

As another illustration of the exactness of scientific men and of the reliance we may place upon their conclusions, note the following:--

Prof. Hauser recently found in Southern France a human skeleton. He thought and studied very carefully over the subject to ascertain as nearly as possible the exact minute at which the corpse had been deposited. His conclusion, after this deliberation, was that it had been where he found it for a hundred thousand years--more than sixteen times as long as man has been upon the earth, according to the Bible.

But now comes Prof. Klattsch of Brescia who, after a similar amount of thinking, studying, etc., to find the exact moment, tells us that the skeleton was deposited four hundred thousand years ago. Of course, it makes no difference to the poor man whose skeleton it was or what these professors say, and it makes even less difference to us, except as the little discrepancy of three hundred thousand years proves to us the "exactness" of "scientific" attainment along such lines. The more we see of the foolishness of men, the more we should rely on the wisdom and Word of God. "The wisdom of this world is foolishness with God."

Let us, dear readers, be willing to be smiled at incredulously by Dr. Keith and others. And let us smile back again good-naturedly and stick to God's Word and trust, with good assurance, that in the dawning of the Seventh Thousand-Year period Messiah's Kingdom will be established and the blessings of mankind begin and the shadows of ignorance fade away, and God be found true and many wise men mistaken.--Rom. 3:4.

CHICAGO DISSATISFIED WITH REVIVALS

For three consecutive seasons Chicago has supported an expensive evangelistic campaign, having sought the leadership of the greatest men in this field. And, in turn, says The Christian Century (Chicago), Torrey, Gipsy Smith and Chapman have "inspired and disappointed the hopes of Chicago churches that this city might be stirred with new religious life."

The Northwestern Christian Advocate (Methodist, Chicago) recently undertook a questionnaire addressed to the various Chicago pastors of its denomination, "asking each to tell what results the recent Chapman-Alexander meetings brought to his church, his community, and the city as a whole." When these pastors frankly state that, "for the most part, the results are negligible in their churches," observes The Christian Century, "it is time for some one to arise and ask if the $50,000 spent in this evangelistic campaign could not have been spent to better advantage for the Kingdom of God." The replies of forty Methodist preachers are thus summarized:

ADDITIONS TO MEMBERSHIP

Twenty-two report "none"; one reports ninety; one reports forty; one reports thirty-six; one reports thirty; one reports twenty-one; one reports twenty; and the remaining twelve show lesser numbers aggregating thirty-four. Total for forty churches, 271.

ADDITIONS TO SUNDAY-SCHOOL

Thirty-five report "none"; one reports six; one "cannot tell"; one has "largest [attendance] in the history of the school"; one "cannot accommodate any more"; one, "some increase."

ATTENDANCE UPON MORNING SERVICE

Thirty-six report "no increase"; one reports an increase; one, "the congregation fills the house"; two, "slight increase."

ATTENDANCE UPON EVENING WORSHIP.

Thirty-eight report "no increase"; one reports "some increase"; one reports "best we have had."

ATTENDANCE UPON MID-WEEK PRAYER-MEETING

Thirty-five report "no increase"; two report "better attendance"; two report "some increase"; one reports "gratifying increase."

INCREASED RELIGIOUS INTEREST IN CHURCH AND COMMUNITY

Twenty-one report no change; thirteen report "slight increase"; five report "marked increase"; one reports the influence to have been less than favorable.

The meetings are declared "profitable," but "they did not reach the class it was hoped they would." "Relatively few of the unconverted were present." One man declares that "the people were not stirred by the meetings and Christians attended for the most part from a sense of duty."--Literary Digest.

R4826 : page 165

TAMENESS EMPTYING THE CHURCHES

"Speaking the truth in love" does not suit the combative natures of two of our religious contemporaries. That plan is all very well, exclaims the editor of The Congregationalist and Christian World (Boston), but speaking in that mild temper is "tame when compared to speaking the truth in the heat of controversy." This editor finds no simile within his own sphere of activities to express his feeling of the weakness of one method as contrasted with the other, so he boldly sets them forth as "basket-ball compared to a prize-fight with knuckles." "The decline of religious controversy is surely one reason for the falling-off of Sunday-morning congregations at church," he asserts. Dr. Buckley, in The Christian Advocate (Methodist, New York), echoes approvingly and adds that "the decline of religious controversy also has a great effect on evening services." He finds the smiles used by The Congregationalist "highly original and expressive," going on to supply some more himself:

"When Christianity dispenses wholly with controversy it will be like a sleeping man--harmless and helpless; it will be a sad spectacle.

"We were entertained at the house of a friend in New Hampshire, where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant.

"He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity, and comprehensiveness.

"Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff, 'That is Orthodoxy,' and to the little dog, 'That is Heterodoxy.'

"So it is and ever will be. Controversy was the life of Paul's works--polite controversy, brotherly controversy; but strong in exposing error and building up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly controversial.

"It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it."--Literary Digest.

===================

R4826 : page 165

RIGHT HABITS OF THOUGHT

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report--if there be any virtue, and if there be any praise, think on these things."--Phil. 4:8.

AS THE mouthpiece of the Lord, the Apostle Paul is here giving instruction to the Church respecting how she should build herself up. Referring to the great influence of the mind over the body, he lays down certain rules for thinking; for as a man thinketh, so he will become. The more he thinks on good things, the better he will be. The more he thinks on evil things, the more evil he will be. The things we think about, the Apostle says, should be honorable, just, praiseworthy, beautiful. If a thing has none of these qualities the Lord's people should not think on it at all. A wonderful transformation of character is effected by thinking on those things which have wisdom and depth of instruction--those things which come from no one else but God.

"WHEN THE SPIRIT OF TRUTH IS COME IT WILL GUIDE YOU INTO ALL TRUTH"

St. Paul was the one privileged to see the Lord after his ascension. We perceive that he, as well as all the other Apostles, had fulfilled in him the Master's words, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.) That is to say, the Apostles would be so guided by Divine wisdom that whatever they should declare necessary in life, would be upheld in heaven, and whatsoever they should declare unnecessary, would be so considered in heaven. Hence, the whole duty and responsibility of the Church is outlined by this Apostle. Whatever we see in the Old Testament Scriptures that is valuable to us, we perceive that our Lord through the Apostles has marked out.

Much that our Lord said was spoken in dark sayings. The exposition of some of these sayings and some of these particular instructions he left to the Apostles, under the direction of the Holy Spirit. The reason why Jesus did not give the explanation of the deeper and more spiritual things was that the disciples were not then spirit-begotten and could not understand these things; whereas, after their begetting of the Holy Spirit, they were able to understand the deeper things of the Word of God.

Our Lord said, "When he, the Spirit of Truth, is come, he will guide you into all truth;...and he will show you things to come." (John 16:13.) This he has done through the writings of the Apostles and by believers all through the Gospel Age. Thus the Lord is making ready for the glorious consummation of our hope; and thus the Bride is making herself ready for the marriage of the Lamb, which will shortly take place.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) These are inspired words of the wise king, Solomon, and it was evidently with the same thought in mind that the Apostle penned the words of our text. How beautiful this, the Apostle's final admonition to the Philippian Church, whom he addressed with affection as his "joy and crown"; and how much in keeping with the thought that out of the heart are the issues of life!

The heart represents the will, the intentions; the will must be kept true and centered in God, for it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the Apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord--to adorn themselves with the beauty of holiness--the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food, as the Apostle directs.

THE TRUTH OF A THING IS BUT ONE OF THE TESTS

Is this true, or is it false? is the first question to be asked in the consideration of any matter. Love for the Truth lies at the very foundation of a righteous life, and whoever sympathizes with falsehood or exaggeration is more or less defiling himself; but whoever cleanses his thoughts is to that extent purifying his entire character. With our poor and imperfect brains there is great danger

R4827 : page 166

of our being misled; and hence the Word of God exhorts us earnestly that we should not touch that which we realize is untrue.

The truth of a thing, however, is but one of the tests to which we should subject every matter. Who does not know that there are many things that are true, and yet dishonorable, not worthy of our thoughts. The true, but dishonorable and unworthy things presenting themselves for our consideration are, perhaps, oftenest in connection with the weaknesses, the errors, the follies, or what not of our neighbors, our brethren. The dismissal of these thoughts, so unworthy, will leave us the opportunity and the energy, if we will, to spend upon things that are honorable as well as true, worthy of our attention as New Creatures in Christ Jesus.

"Things that are just." Here we have another limitation. That which is just is that which is right. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of love, but of justice. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden Rule, therefore, we are not keeping the great Law of Love, but we are taking a step in the right direction. No one should begin to think about love until he is just. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

JUSTICE SHOULD BE THE RULE OF OUR LIVES

In thinking on those things suggested by the Apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in Africa against those who could rule themselves better; on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times.

WE SHOULD NOT WAIT FOR THE LORD'S CHASTENING HAND

No one can cultivate justice until he gets some appreciation of what it is. This necessary knowledge is obtained through the Scriptures. Some are born with a larger sense of justice than are others and some are born who seem to have no appreciation of right or wrong. But whether we have, naturally, a keen sense of justice or not, the Bible is the standard. As we know, the Scriptures say that we should do unto others as we would that they should do unto us; that we should forgive others as we would they should forgive us. When we have considered well these first lessons, then we are ready to cultivate justice and to put it into practice in our daily lives. This we do by asking in respect to our words and acts, Did I tell the truth? And was it just to tell it? Was it right to tell it? Was it in harmony with what I should wish others to tell in respect to my affairs? Did I do the right thing?

Whoever is in the school of Christ is there to study and practice along the lines of justice and of love. It is the work of a life time. We find that we can improve from day to day. We should not wait for the Lord to chasten us, but should be so desirous of having the Lord's will done in us that we would scrutinize our thoughts. We should walk circumspectly. We should think about what we are doing, about what we are thinking. We should not allow our thoughts to ramble. People who do so do not keep themselves under proper grip. The will dominates the life. First of all, we should make a full surrender to the Lord by giving him our wills, the control over our thoughts, our words, our actions. Those who have accepted the control of Christ over their affairs are not at liberty to act as they will. They are to be controlled by his Word, and to walk according to his rules. Our Master said, "A new commandment I give unto you, that ye love one another as I have loved you." (John 13:34.) This is more than justice. The Lord so loved the world that he laid down his life for them. So should we be ready and willing to lay down our lives for the brethren.

We are not to allow our minds to run along lines that would be unjust. We are to learn to apply this test of justice to every thought and word and act of ours, while learning at the same time to view the conduct of others, so far as reason will permit, from the standpoint of mercy, pity, forgiveness, helpfulness. But we cannot be too careful how we criticize every thought we entertain, every plan we may mature, that the lines of justice shall in no way be infringed by us with our heart's approval.

OUR MINDS SHOULD BE FILLED WITH THAT WHICH IS PURE AND LOVELY

In scrutinizing our thoughts from the viewpoint of purity, we should consider, first, the nature of the thoughts; and, second, their influence upon others. Not only should our thoughts be true and honorable and just and right, but they should be pure, and such as will not excite others to impurity. We should avoid anything that, while not impure in itself, might have the effect of arousing impurity in another. The Apostle's thought seems to be that we should guard our thoughts at all times.

"Whatsoever things are lovely" calls to our attention the fact that we should not allow our minds to dwell upon things that are not lovely, that are not praiseworthy. We might permit our business to so fill our thoughts that we would think continually about that particular thing; for instance, one interested in the iron business might always think about structural iron; another, about the coal business; another, about potatoes and codfish, etc. These things might be just enough, true enough, honorable enough, but constant thought on these lines is not profitable to the New Creature. When we are employed in digging, we should give attention to that business; when we are in the iron-work business, we should give proper attention to it. But when we are in the thinking business, we should not allow our minds to dwell on the things which the Apostle stipulates to be injurious. We must endeavor to bring our thoughts into subjection and train them along the lines that will transform us more and more into our Lord's glorious character likeness.

Our thoughts must not only be true, honorable and just, but they must be pure, they must be beautiful. By the word beautiful we understand, not only the thoughts relating to the beauties of nature, the flowers, the animal

R4828 : page 167

creation, the fruits, etc., but also and chiefly the things of character--the fruits and graces of the Holy Spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness, love. With these things our minds can become filled and enamored. If, on the contrary, we allow ourselves to neglect these things that are pure, just, lovely, we shall not grow in the fruits of the Spirit; but by thinking on these things and cultivating them in our hearts we become more and more God-like. If we do not cultivate these desirable qualities, then will be developed envy, hatred, strife, works of the flesh and of the Devil--the fruits contrary to righteousness.

In a word, then, we can hardly overestimate the importance of right thinking. There are on record instances of persons who were naturally depraved in mind, but who, by giving their attention to the things of the Truth, have become very noble characters, indeed. We can scarcely overestimate the power of the mind over the body. If we take pleasure in the cultivation of the fruits of the Spirit, they will prove a rich blessing to ourselves and to others. Thus we shall follow in the Master's footsteps and eventually become overcomers and associates with him in the Kingdom.

PURITY OF THOUGHT AN ESSENTIAL

We are to love and cultivate that which is pure to such an extent that that which is impure will become painful to us, distressing, and we shall desire to drop it from memory. This will be accomplished only by continually thinking upon those things that are pure, and avoiding the giving of thought to the things that are impure. We are to recognize true loveliness and to esteem it. When we would think on the purest of things, we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, discern the loveliness of the perfect character of our God and of our Lord Jesus Christ and, proportionately, the loveliness manifested in one and another of the followers of Jesus who walk closely in his footsteps.

"If there be any virtue, and if there be any praise, think on these things." While we should not think to praise ourselves nor to strive to obtain praise, yet we should strive to be praiseworthy. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the Church, the elements of character which are worthy of praise. We should not underestimate gentleness, faithfulness, patience. We should take note of constancy, of energy, of devotion to duty. We should not think of the trifling failures of others or of even their greater failures. If we continue to fill our minds with unhappy thoughts, we shall do injury to ourselves. As we continue to recognize the commendable things in our own lives and in the lives of those about us, we shall become the more God-like.

Things of any virtue, or value, things in any degree praiseworthy--the noble words, or noble deeds, or noble sentiments of anyone--we may safely meditate upon and, as a consequence, find ourselves growing toward those ideals upon which our minds, our new natures, thus feed.

Thus shall we become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life; and our thoughts being in this attitude and our union with the Lord maintained, we shall have part in the First Resurrection, which will perfect us forever in the Lord's image and likeness.

===================

R4828 : page 167

SOWING AND REAPING

"Be not deceived,...he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."--Gal. 6:7,8.

THE thought of sowing is that of planting with a view to development or result. Some time the harvest will come. All of our thoughts, all of our actions, have an effect on future character. Little by little the character is made up. The sowing of today will bring the reaping of tomorrow. If our thoughts and our attention are given to earthly things, the result will be an increase of development along earthly lines; but if our thoughts and attention are given to heavenly things, the development will be along spiritual lines.

Sowing to the flesh, minding the things of the flesh, means gratification of the desires of the flesh, minding the things that are craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger. It is a mistake to suppose, as some do, that a reasonable gratification of the flesh is proper. Every gratification of the fallen flesh satiates only the animal propensities. Those who continue to yield to these propensities will ultimately reach corruption, death--the Second Death. Those who mind spiritual things set their affections on things above, not on things of earth; those who seek to develop themselves along spiritual lines, will progress in spiritual attainment. In due time such will reap a character likeness to the Lord, and become copies of God's dear Son, sanctified more and more through the Truth. To such is promised the gift of life eternal.

The words of our text are addressed to the Church, and relate, therefore, to "those who have made a covenant with the Lord by sacrifice." If these live after the flesh, they shall die, as the Apostle says; for they have already surrendered their human life-rights. If by earnest endeavors they seek to lay down their lives and to develop the new life by mortifying the flesh, by putting it to death, by striving to overcome the weaknesses which they inherit, they shall shortly be rid of all the impediments and be clothed upon with the new body. Then they shall be like the Lord.

FEW REALIZE THE EXTENT OF PERSONAL RESPONSIBILITY FOR CHARACTER

Comparatively few realize to what extent we form our own characters, to what extent our minds, our affections, are gardens in which we may plant either the thorns and thistles of sin, or the merely moral and practical qualities corresponding to the useful vegetables, or those seeds which produce the fragrant and beautiful flowers and fruits which more particularly represent the heavenly and spiritual graces. Whatsoever a man soweth he shall also reap, whether he sow to the flesh or to the spirit. Whoever, therefore, seeks for the heavenly things, joint-heirship in the Kingdom, etc., must plant, or set out in his mind, in his affections, those qualities and graces which the Lord marks out as essential to the development of characters such as will be "meet for the inheritance of the saints in light."--Col. 1:12.

Thus the Father throws upon all those whom he calls to this "high-calling," this "heavenly-calling," and who

accept the call and make a covenant thereunder, the responsibility for their success or their failure in attaining the prize. Through his Word he tells them of their own natural weaknesses and imperfections, and shows them how he has provided a full off-set or counterbalance for these imperfections in the merit and sacrifice of the Redeemer; he shows them also what are the fruits and graces of the Spirit which they must possess, in heart, at least, if they would be joint-heirs with Christ; he shows them also, in the Redeemer's life as well as in his teachings, the copy which all must follow who would reach the same glorious station and be his joint-heirs.

We might look at this matter merely from the standpoint of the responsibility which it throws upon us, and might well feel overawed thereby. Rather, however, we should view it from the standpoint of Divine grace, and consider what a blessed privilege has been granted us, of being transformed by the renewing of our minds, that we may come more and more to know and to strive for the good and acceptable and perfect will of God. In addition to all this, God has set before us the grandest reward imaginable for the doing of that which is merely our duty and our reasonable service--the doing of that which would bring us the largest measure of joy and peace, aside from a future reward.--2 Pet. 1:3,4.

WE NEED CONSTANTLY TO PLANT GOOD SEEDS AND WEED OUT THE EVIL

There is for all mankind a natural attraction toward earthly things; even though, during this reign of evil, the earthly things are blemished and in many respects distasteful to those who have learned to love

R4829 : page 168

righteousness and hate iniquity, there is still, nevertheless, a strong attraction toward the marred and blemished earthly things. Like weeds, earthly affections and desires spring spontaneously from seeds which come we know not whence. The Christian, therefore, who would keep his heart in the love of God, must not only keep planting good seeds, keep setting his affections on heavenly things, but he must keep rooting out the weeds of earthly desire and attraction.

Our new life is not manifest to all, nor upon all occasions to any. This the Apostle intimates when he says, "Your life is hid with Christ in God"; it is a life of new desires, new aims, new aspirations, which the world can neither see nor fully appreciate, though it sees some outward manifestations of the new life in our daily conduct. Even the "brethren" may not be able to appreciate the progress of the new life in us; and we ourselves may at times be perplexed respecting the rapidity and strength of its growth; and we may need to look back over weeks or months, or perhaps years, in order to determine unquestionably that it is growing. Our new life, represented by our endeavors to follow the will of Christ, is hidden thus in Christ and in the Father.

In harmony with this thought the Apostle in one place declares that neither the world nor the brethren were capable of judging him--that only the Lord, who could read the heart and know all the conditions, testings and weaknesses to be striven against, could properly judge him. He even declares, "Yea, I judge not mine own self." (I Cor. 4:3.) It is an excellent plan neither to condemn others who claim to be walking conscientiously as children of the Lord, nor even to condemn ourselves if we are sincerely striving to do the Lord's will. We should simply press along, day by day, doing the best we can to cultivate the heavenly graces and to serve our Master, leaving all the results with the Lord. He careth for us, and so long as our hopes and aims and objects of life are centered in the heavenly things and our lives thus hid with Christ in God, we need fear no evil, present or future; for the Lord will be with us and bless us and keep us from falling and, ultimately, present us to the Heavenly Father both blameless and faultless.

PUTTING OFF AND PUTTING ON

Coming down to a particularization of the changes which take place in those who have consecrated themselves wholly to the Lord, the Apostle enumerates certain alterations of disposition which should be attempted and, so far as possible, accomplished, namely, the putting away of all the following: anger, wrath, malice, evil-speaking, impurity of language and falsehood in its every form. (Col. 3:8,9.) The necessity for such correction of life might, at first thought, seem to be unnecessary to mention, such evil traits being too coarse and entirely opposed to every true Christian principle; but, as we scrutinize the matter we find that the Apostle has really taken into his list nearly all the weaknesses of the flesh which beset those who have become "New Creatures in Christ."

What is more common with Christian people than to become angry? How many there are who have named the name of Christ, but who have malicious or, at least, unkind thoughts respecting others, and who harbor these, permitting them at times to influence their conduct! How many are there who indulge in evil-speaking --that is, slander (here translated blasphemy)! This is often done in such a manner as to deceive, not only the hearer, but also the speaker as respects his real intention in speaking of others discreditably, unkindly.

If all evil and impure language were avoided, what a wonderful world this would be! Every Christian should see to it that, henceforth, every word which proceeds from his mouth shall be such as will minister grace to the hearers, such words as will do only good and be edifying. Finally, how much need there is, not only of having good intentions in the heart, but also of expressing those good intentions truthfully one to another, without deception, without hypocrisy. But it requires that a heart be very pure and very full of love if it would be very truthful; otherwise it would lead to trouble continually. If the unloving, ungenerous, unkind hearts, full of evil surmising, malice, hatred and strife, were to express themselves frankly it would add immensely to the trouble of the world. The Apostle therefore urges, first the purifying of the heart, and then general candor.

With the thought before our minds of the oneness and equality of those who have been accepted into the Body of Christ, the Apostle urges upon our attention the necessity not only of putting off the evil dispositions of our fallen flesh, but also of putting on, cultivating, the various graces of the Spirit exemplified in our Head, Christ Jesus.--Col. 3:12-14.

He specifies these: (1) Compassionate sentiments; a disposition of largeness and generosity of heart toward everybody and everything--toward the saints, toward our neighbors, friends and relatives, toward our enemies, and toward the brute creation. Amplifying, he continues, showing that it would imply (2) kindness toward all; (3) humbleness of mind, the reverse of boastfulness, headiness, arrogance; (4) meekness, or gentleness of disposition; (5) long-suffering, or patient endurance with the faults and weaknesses of others. It implies that we should bear with one another's peculiarities of temperament and disposition, freely forgiving one another, if there be found cause of offense in each other--learning the meanwhile to correct ourselves, as we see our own blemishes mirrored in others. And the standard

R4829 : page 169

for all this course of conduct is found in the Lord's course toward us; for he surely has been generous, kind, forbearing and forgiving.

THESE INJUNCTIONS ARE ADDRESSED TO THE CHURCH ONLY

The Apostle brings to the attention of the "holy and beloved," the Elect, the fact that he is not attempting a reformation of the world along these lines, but merely a transformation of those who have entered into a special covenant with the Lord. All who have thus covenanted with the Lord and who hope to make their "calling and election sure" to membership in the glorified Church, will not only seek to cultivate these fruits of the Spirit in their own lives, but also to assist in the cultivation of the same fruits, as they may have opportunity, in their Christian friends and neighbors; and above all, will seek to exercise so good an influence upon their own families that, as their children receive from them, as parents, the natural life and the necessary instructions and start therein, these may also, if possible, receive from them a start in the new life, and the necessary instructions and equipment for it.

But the Apostle, as the mouthpiece of the Holy Spirit, is a thorough instructor. Not only does he tell us what dis-graces to put off and what graces to put on, but, viewing the Lord's Body arrayed in these qualities of heart--compassion, kindness, humility, meekness, patient endurance, forbearance and forgiveness, he adds, "And above all these put on love, which is the bond of perfectness." Love is thus pictured as the "girdle" which binds and holds in place the folds of the robe of Christ's righteousness with its various graces. In other words, the Apostle would have us see that forbearance, meekness, patience, etc., must not be matters merely of courtesy or merely of policy. However much they might partake of these qualities in the beginning, the wearers will not be perfected in heart, nor be fit for the Kingdom, until they have reached the place where these various graces of their wills, or intentions, are bound to them by the cords of love--love for the Lord, love for righteousness, love for the "brethren," and sympathetic love for the whole groaning creation. Love is, indeed, "the bond of perfectness," the very Spirit of the Lord.

CAN WE BE DECEIVED IN THIS MATTER?

In our text the Apostle says, "Be not deceived." The question naturally suggests itself, Is there danger that we may not know whether we are sowing to the spirit or sowing to the flesh? We answer, there is danger of being deceived along this line. The Scriptures represent that the flesh is very crafty; that the natural mind is deceitful above all things and desperately wicked, and that the new mind needs to guard continually lest it fall into a trap of the old nature. If one is living according to the flesh, he may expect to reap accordingly. Though others may be deceived, God cannot be mocked by our outward service of him and his Truth while we inwardly live according to the flesh. If we plant corn, we reap corn; if we sow wheat, we reap wheat. In all the affairs of our lives we are either building up the old nature that we agreed should be destroyed, or faithfully seeing to it that the deeds of the flesh are mortified and killed, that we may prosper as New Creatures.

We "Sow to the flesh" every time we allow the fleshly, selfish, unjust, unrighteous desires of the flesh to have sway in our hearts and lives. Each sowing makes more sure the end of the way, which is death--Second Death. On the contrary, each sowing to the Spirit, each resistance of the desires of the flesh toward selfishness, etc., and each exercise of the new mind, of the new will, toward the things that are pure, the things that are noble, the things that are good, the things that

are true, the things that are spiritual, is a sowing to the Spirit, which, if persevered in, will ultimately bring the attainment of the Lord's gracious promises and arrangements --everlasting life and the Kingdom.

===================

R4830 : page 169

THE SIN UNTO DEATH

THE HUMAN MIND, with its various qualities, is very much like a legislative body. The vote, or decision, of that body is its will. So the vote or decision of our minds is the will. Once, when we knew no better, the vote was for sin. But when light came in we voted out the mind of the flesh and voted in the mind of Christ and agreed with ourselves, individually, that we would be New Creatures, dominated by that new mind. As we say that the old will died when the will of

Christ came in, so we think it proper to say that the old will is being revived, raised from the dead, when we turn again to the "beggarly elements of the world."

What is the influence which revives the old will? It is minding the things of the flesh. If we live after the flesh we shall die as New Creatures. (Rom. 8:13.) We mind the will of the flesh when we permit the fleshly desires which we have given up, abrogated, gotten free from, to become again the ruling, or controlling influence of our minds. So, then, the new mind is dead and the old mind, or will, revived when we seek to do the will of the flesh rather than the will of the Lord--to mind earthly things instead of heavenly things, etc.

In the case of all those who have not passed "beyond the veil," the New Creature, which has been begotten of the Holy Spirit, has merely a fleshly body, or organism, in which to exercise itself. This body is not at first fully under the control of the new will. It is the duty of the new will both to rule the body and to bring it completely into subjection, even unto death. After gaining this victory, the New Creature receives the new body which God intended for him. By its opposition to sin the New Creature demonstrates its loyalty to God, its harmony with righteousness. God judges this New Creature, not according to the flesh, but according to the will. If the flesh should gain the victory over the new will and there should be a fall, it would not mean that the new will had ceased, but that it had not been on the alert.

In such a case the Lord might, in time, judge that the new will was not worthy of the highest honors, because it had failed to keep the body under and to sacrifice the fleshly interests. Or, if a wrong course were persisted in, the new will would become so weakened and the flesh so strong that there would be a gradual dying of the new will; and finally it would cease to exist. The Apostle John, in speaking of this matter, declares that these New Creatures are to so keep themselves that "that Wicked One touch them not." (I John 5:18.) Again, he says, "He who is begotten of God cannot sin," so long as the "seed" of God abides in that individual. In other words, so long as the mind, the will, is in complete subjection to the Divine will, he could not willingly, knowingly, intentionally, do that which is opposed to the Divine will, just as a person could not go north and south at the same time.

R4830 : page 170

THROUGH LACK OF KNOWLEDGE, ETC., THE NEW NATURE MAY FOR A TIME LIE DORMANT

We believe that there are instances in which persons, begotten of the Holy Spirit, have fallen away from zeal and obedience to the new will on account of lack of spiritual nourishment, lack of knowledge, lack of appreciation of things that strengthen the new nature and

"Build it up in the most holy faith;" sometimes this is on account of ignorance, superstitions, which cause it to lose its zeal. This might happen when the new will was neither dead nor had given way entirely to the flesh, as might seem to be the case. Thus, while the new will was submitting itself and allowing the old will to have its way, the conduct might be blameworthy through lack of spiritual nourishment, as has been stated. Such persons have been regained through a better understanding of God's Word--by more knowledge; and have been known to turn out very noble Christians, even when the new mind for a time had been dormant. The Apostle warns us against this state saying, "I keep my body under"; "Forget not the assembling of yourselves together"; "Build one another up in the most holy faith."--I Cor. 9:27; Heb. 10:25; Jude 20.

When one, once begotten of the Holy Spirit, has willingly, intentionally adopted the old life of sin, then the "seed" with which he was begotten has perished and he is one mentioned by the Apostle as "twice dead, plucked up by the roots" (Jude 12), one under condemnation of the Second Death, for whom there would be no more sacrifice for sin. (Heb. 10:26.) When he first presented himself to God and was accepted through the merit of Christ, the new will was recognized of God and the person was begotten of the Holy Spirit. Old things had passed away; all things had become new. His body was not new; but he had a new will, a new purpose. When later he willingly left the service of the Lord and willingly, knowingly and intentionally became the servant of sin, his course would imply that his new will had died; that his old will had come to life and had gained the ascendency.

THE NEW WILL CANNOT SIN WHILE IT REMAINS A NEW WILL

Thus, by losing the Divine will and voluntarily accepting the will of the flesh again, the New Creature could commit the sin unto death. This, however, would not mean that the new will--which is always in harmony with God--could sin. If the will sins it has ceased to be a new will. If one never willingly turns from God, he would never commit the sin unto death. So the losing of this "seed" of the desire, the spirit, to do that which is pleasing to God, would be the step by which one passes from the life condition into the death condition. We have never as yet had the new life in its fullness. But we could lose the spirit, the new mind. If we lose the spirit, the mind, we lose all.

As there was a particular moment in which the Lord accepted us and we were begotten of the Holy Spirit, so, likewise, in the event of the Second Death, there must be a particular moment at which that would take place. Similarly, as we learn of the Lord's will we come gradually to the point of presenting our bodies living sacrifices.

As this was a gradual work, so we should suppose that the retrogression, departure from the Lord, would be gradual. A sudden denial of the Lord does not seem probable, neither would it be in line with the declaration of Scripture. The falling away is a process of retrogression, a departure from the living God and from our covenant with Him. This may be, first of all, a gradual departure from the arrangements by which we have made a covenant of sacrifice with the Lord. This might more and more increase until it becomes a defiance of God, a deliberate and wilful sin.

Stumbling is one thing; but wilful sin is another. The righteous man may stumble many times and yet recover himself. We that are spiritual may recover such a one, remembering ourselves, lest we also be tempted. (Gal. 6:1.) These stumblings are not, however, what is referred to as "the sin unto death." The Second Death condition, according to the Scriptures, we understand to imply the full giving over of the individual, his entire abandonment by the Lord and his going into utter, hopeless destruction, from which there will be no resurrection. But no one could come into this condition without deliberately and wilfully abandoning the Lord and without having received chastisements for the purpose of bringing him back and of restraining him from going into this condition.

AFTER BEGETTAL THE WORK OF TRANSFORMATION OF CHARACTER BEGINS

Our begetting as New Creatures is at the time when we make a full consecration of our lives to the Lord and receive the merit of Christ as necessary to cover our blemishes. God's acceptance of this consecration is manifested by the impartation of the Holy Spirit, spoken of in the Scriptures as the begetting of the Holy Spirit. The work following this begetting is that of renewing the mind--"Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Eph. 4:23.) The Apostle was not here speaking to the world, to sinners, or to any one except the brethren. Although the wills of these brethren are already renewed, yet it is another thing to bring every thought into harmony with the will of God in Christ. We should demonstrate to ourselves, first, what is the good will of God--what is his will as to our following righteousness, etc.; then what is wholly acceptable to him; and, thirdly, what is his perfect will. (Rom. 12:1,2.) This gradual development is to proceed with those who are Spirit-begotten; and only those who are thus brought to the graduating point will be members of the Bride class, perfected in the First Resurrection--"Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."--Rev. 20:6.

R4831 : page 170

We are not to understand that the conduct of one could send another into the Second Death, without his co-operation. No one could intervene to separate us from God. As the Apostle asks, "Who shall separate us from Christ?" (Rom. 8:35.) But whatever influence we have may be used for either the assistance or the injury of another. It is possible for us, not only to so live as to be helpful to others, but to so act as to injure others. Nothing in the example of another could give us eternal life; but the doings and example of one might be an assistance to another; and if we can be of assistance to each other, we can also be injurious.

COULD OUR EXAMPLE LEAD ANOTHER INTO THE SECOND DEATH?

The question, then, comes up, in what way could a brother's example so stumble another that he could go into the Second death? We answer that if one should be influenced by another to violate conscience, one might thus be started on the downward course which would lead him from righteousness. It might be a small matter to begin with, but shortly it would lead off into sin. We should so guard our actions and our words that others

R4831 : page 171

would be made stronger and more tender in their consciences; we should try as far as possible to help them in the right way.

The Apostle speaks of our liberty becoming a stumbling-block to those that are weak--"For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?" (I Cor. 8:10.) Thus we might, unintentionally, not only offset the good that we might do, but do harm when we are not aware of it. If the same tongue can curse men and praise God (James 3:9), how careful we should be to speak that only which will be helpful and uplifting and not destructive and injurious!

====================

R4832 : page 171

SENNACHERIB TURNED BACK

--JULY 2.--ISAIAH 37:14-38.--

God is our refuge and strength, a very
present help in trouble."--Psa. 46:1.

IN A PREVIOUS STUDY our attention was drawn to the good King Hezekiah of Judah, his zeal for the Lord and the notable Passover celebration which he brought about and the overthrow of idolatry following. Our present study relates to him at a later period in his reign. The Assyrian empire to the north and east, with its capital at Nineveh, had become great and powerful and threatened to become the first Universal Empire.

Before Hezekiah came to the throne of Judah his father entered into a treaty whereby peace was secured by the payment of an annual tribute. Egyptians, Philistines and Sidonians urged Judah to join them in the confederacy by which they hoped all might regain their liberty from the Assyrian yoke. Urged by his people, Hezekiah joined this confederacy and stopped the tribute money--contrary to the Lord's admonition through the Prophet Isaiah. The measure was popular, and the king did not seem to realize how fully the Prophet represented the Lord in the matter. He should have remembered that Israel was under a special Covenant with the Almighty by which He was their Sovereign, their King, and the Arbiter of their destiny. The error was allowed to work out a serious penalty for the disobedient, but when the king and the people repented and gave evidence that the lesson had been learned. Divine mercy came miraculously to their assistance, as we shall see.

SENNACHERIB THE CONQUEROR

The King of Assyria, with a large army, took the field. Knowing the difficulties of a siege of Jerusalem, he did not begin with it, but passed down the Mediterranean coast, overthrowing the Sidonians and Philistines, to Joppa and farther south; and then eastward to Lachish, a fortified city of Judah. The whole country was filled with fear, as nearly forty cities of Judah, one after the other, fell. King Hezekiah and his counselors resolved to avoid, if possible, a siege of war, and sent ambassadors to King Sennacherib apologizing for their temerity in refusing the tribute money and asking what compensation would satisfy him.

The penalty was a heavy one, amounting to nearly one million dollars, which at that time was a much larger sum than it would be today. The payment of it required the removal of much ornamental gold from the temple, but it was paid over and the release granted. The successful Sennacherib, about to attack Egypt, rued his agreement with Judah, and, in violation of his compact, his general appeared before Jerusalem and demanded its surrender.

R4833 : page 171

Loudly did he proclaim the victories already achieved and warned the people of Jerusalem not to trust in their God for deliverance, telling them that other peoples had trusted in their gods and that all had failed before Sennacherib.

Fear prevailed in Jerusalem. The king and his counselors were not only fearful of war and captivity and the loss of their all, but they dared not trust the people lest they should surrender and open the city gates. Then it was that the king and his advisors and the people sought the Lord in prayer.

The Lord was waiting to be gracious, as He always is to those who are His true people. He delayed, however, to give the word of comfort, until the necessities of the case had humbled the people and taught them a lesson of faith and dependence upon their God. Then came the answer of the Lord, the prophecy that the King of Assyria should not come into the city nor shoot an arrow there, nor even come before it with shields, nor cast up embankments of siege, but that the Lord would defend the city as His own. Doubtless the prophecy seemed strange to the people. By what miracle this could be accomplished they could not think. The lesson to us is that:

> "God moves in a mysterious way
>   His wonders to perform;
> He plants His footsteps in the sea,
>   And rides upon the storm."

A HUNDRED AND FORTY-FIVE THOUSAND SLAIN IN A NIGHT

Isaiah briefly and poetically declares that the angel of the Lord smote the camp of the Assyrians, without explaining in what manner. We remember the statement of the Scriptures that wind and fire and lightning may be the Lord's messengers or angels. Quite probably, in this instance, the messenger of death may have been a malignant form of fever said to prevail at times to the northeast of Egypt; but it matters not to us what messenger the Lord used to turn back the Assyrian hosts.

The lesson for us is to note the Divine power which overrules, orders and directs, so that all things shall work together in harmony with His will. It was not His will that Assyria should become the first Universal Empire. That honor was reserved for the kingdom of Babylon, a century later--at exactly the proper time when God was prepared to withdraw His own typical kingdom, of the line of David, from the earth--to be "overturned, overturned, overturned" until the Messiah should come.

The lesson to the Christian is that we should keep right with God, abiding under the shadow of the Almighty; and that so doing, all things shall work together for our good.

"THE ENEMY MELTED LIKE SNOW AT THE GLANCE OF

THE LORD"

The story of Sennacherib's defeat by the angel of the Lord has been put into verse by one of our great poets, Byron, as follows:--

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming with purple and gold;
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.

"Like the leaves of the forest which autumn hath blown,
That host on the morrow lay withered and strown;
For the Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed.

* * *

"And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow at the glance of the Lord."

===================

R4831 : page 172

JEHOVAH'S SUFFERING SERVANT

--JULY 9TH.--ISAIAH 52:13; 53:1-12.--

"Jehovah hath laid on Him the iniquity of us all."

IN THIS STUDY we have a Divinely drawn portrait of the experiences which God foreordained should come upon the One whom He has promised shall ultimately be the great Messiah of glory who will exalt the nation of Israel and through it pour blessings upon all the families of the earth. Thus it is written, "In thy Seed shall all the families of the earth be blessed." Much of the prophecy of this study has already been fulfilled, but not all of it--the glorious features are yet to come, and we believe are nigh, even at the door.

These prophecies were written nearly seven hundred years before our Christian Era. They had their most striking fulfilment in the personal experiences of Jesus. However, it should not be forgotten that a faithful handful, a "little flock," the followers of Jesus, have walked in His steps during the nineteen centuries of this Age; they have followed Him through evil report and through good report; they have suffered with Him, and the reproaches of those who reproached Him have fallen upon them; and when the hour of glorious revelation, the Kingdom power, shall come, these will be with their Redeemer and share

His throne and glory, and, as His Bride, share His name. "This is the name whereby she shall be called, Our righteousness of Jehovah."--Jer. 23:6; 33:16.

The key to the understanding of the long delay in the establishment of Messiah's Kingdom is found in the fact that the Church is a very part of Him, members of His Body. Had it not been the Divine intention to gather an "elect" few from Israel and from all nations to be the Bride of Messiah, and a sharer in His Kingdom, there would have been no need of the long delay between the sufferings of Jesus and the outpouring of the glorious blessings which His death secures.

Again it must be remembered that the elect Church is wholly different from the nominal church, as represented in its various systems. The true Church of God consists only of the saintly few who may be found inside and outside of all denominations of Christendom. "Gather My saints together unto Me, saith the Lord, those who have made a covenant with Me by sacrifice." (Psa. 50:5.) Of these St. Paul wrote, "The world knoweth us not even as it knew Him not." But the assurance comes--"The Lord knoweth them that are His." The completion of the selection and character-perfecting of this "little flock" will come--the end of the "sufferings of Christ"--and immediately the glory will follow, the glory of the Messianic Kingdom.

THE PROPHETIC SUMMARY

In the first three verses of our study, the entire work of Messiah, not only in its preparation, but also in its revelation in Kingly power, is set forth. It is applicable, specially, to the Head, but is applicable also to the members of His Body. A preferred translation reads:--

"Behold my Servant shall deal wisely; He shall be exalted and lifted up and shall be very high. As many were astonished in Thee; but His visage was so marred more than any man. For so shall He startle many nations; kings shall shut their mouths to Him, for that which had not been told them shall they see, and that which they had not heard shall they understand."

There are two reasons why the world and its great ones will be astonished when the Millennial Kingdom shall suddenly burst upon the world. They have heard such chimerical and unreasonable statements respecting Messiah's Kingdom, even from the people of God, that they will be taken completely by surprise when they shall behold the reality. Some have told them that Messiah's reign was accomplished during the period of the Dark Ages, in the triumph of the Church of Rome. Others have told them that Messiah's reign is now in progress, that the various kingdoms of earth, at war and preparing for war, are branches of Messiah's Kingdom.

Still, others have claimed that the Kingdom is to be an evolutionary matter brought about by moral reforms. When it shall be ushered in, following a great social revolution, it will be so much more majestically grand than anything dreamed of that every mouth shall be stopped and, as the Lord through the Prophet declares, that Kingdom of Messiah shall be the "desire of all nations."--Hag. 2:6,7.

AS SEEN BY HIS FOLLOWERS

Chapter 53, verses 1 to 6, picture the experiences of Jesus as viewed from the standpoint of the disciple of His day and since. Following their commission, they have told the wonderful story of the Savior's love and sacrifice, even unto death. But how few have heard, in the true sense of hearing; how few have appreciated it; how few have seen in Jesus the Arm of Jehovah, stretched down for the relief of Adam and his race from sin and death! Only a handful, the saintly few, really and truly believe the message, for surely every true believer would not only accept the proffered share of the Redeemer's merit, but also the proffered share of His sufferings, that they might have a share also in the glory to follow. We read:

"Who hath believed our report, and to whom is the Arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of Sorrows, and acquainted with grief; and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Not understanding that there must be a sacrifice for sin before the Divine blessing could come, the Jews looked for a mighty hero, a conquering general, to deliver them from the Roman yoke. Hence their disappointment in finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the "sheep." He, indeed, had the blessing of purity and Godlikeness, but this was not the blessing of their dreams and hopes. The experiences endured by Jesus were misunderstood by many--misunderstood even by His disciples, one of whom said, "Far be it from thee, Lord; this thing shall not happen unto Thee"--his crucifixion; and when the crucifixion did come, it was accepted by the many as an evidence of Divine disapproval, as an evidence that Jehovah repudiated the Servant and the service.

A MORE MATURED VIEW

Verses seven to nine portray the matured view of

Jesus' disciples as they began to consider more carefully and to understand more fully their Master and His work. As with the Head, so with many members of His Body, the Church; only after their decease is their real spirit understood and appreciated from the Divine standpoint.

We read: "He was oppressed, yet He humbled Himself

R4832 : page 173

and opened not His mouth. As a lamb that is led to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth. By judicial oppression he was taken away; and as for His future offspring, how could there be any, for He was cut off out of the land of the living! For the transgression of my people was He stricken. And they made His grave with the wicked, and with the rich in His death; of all He had done, there was no violence, neither was any deceit found in His mouth."

How could one dying as Jesus died, without natural children and as a felon, ever expect to become the great Messiah, of whom it is written, "He shall be called Wonderful, Counselor, a Mighty One, the Prince of Peace, and the Father [or Giver] of everlasting life!" How could the crucified Jesus give life to any one?

The Scriptures explain that in the Divine arrangement He purchases Adam and Adam's race, condemned through Adam's fall. Being raised from the dead by the Heavenly Father, Jehovah, Jesus is now the glorified One, merely waiting for the completion of the Church which is His Body, that He may take to Himself His great power and reign, as the Messiah of Israel and of the world. During the Messianic reign, opportunity will be given to Adam and all of his race to be resurrected or uplifted out of sin and death conditions--up, up, up to full human perfection and everlasting life--to all that was lost in Adam, to all that was redeemed through the cross. This is explained in the following verse: "He shall see His seed"--His progeny; so many of Adam's progeny as will obey Him He will adopt as His children, giving them life everlasting on the plane of human perfection.

THE PROPHETIC EXPLANATION

Verses ten and eleven give the following prophetic explanation of the experiences of Jesus: "Yet it pleased Jehovah to bruise Him; He hath put Him to grief. Thou shalt make His soul an Offering for sin; He shall see His seed. He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied. By His knowledge shall my righteous servant justify many, when He shall bear their iniquities."

THE REDEEMER'S EXALTATION

The last verse of our study points out to us that the exaltation of Jesus in His resurrection, far above angels, principalities and powers and every name that is named, was as a reward for His faithfulness in doing the will of the Father, according to His covenant of sacrifice. Jehovah also tells us that this great reward Jesus will share with His Church, His Bride, "the strong, the overcomers." Finally the Prophet summarizes the Master's work as respects the present Age:

"Because of this will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death and was numbered with the transgressors; yet He bare the sin of many and accomplished intercession for the transgressors."

===================

R4832 : page 173

RANSOM--RANSOM-PRICE--SIN ATONEMENT

BUT ONE Ransom-price was arranged for by our Heavenly Father and provided for in the death of his Son, our Lord Jesus Christ. That Ransom-price is for the sins of the whole world. But the world has not yet gotten its share of the benefit of that Ransom-price provided more than eighteen centuries ago; for it still "lies in the Wicked One." (I John 5:19.) Our Lord, knowing the Father's will in this matter, declared, "I pray not for the world, but for them which thou hast given me."--John 17:9.

The application of the merit of the Ransom for the Church was made when our Lord Jesus "ascended up on High and appeared in the presence of God for us"--the Church class. (Heb. 9:24.) His application of his merit for us was manifested by the Pentecostal blessing, which has since continued with all of the "us" class, begetting these to the new nature, as joint-heirs with our Redeemer.

Our great High Priest will not make application of his Ransom-merit on behalf of the world until the end of this Age, until he shall have finished the use of it on behalf of the Church--now enabling those drawn of the Father to "present their bodies living sacrifices, holy and acceptable to God, their reasonable service."--Rom. 12:1.

During this Age, he accepts, therefore, as part of his own sacrifice, the offering of the Church. This enables this class, as referred to by the Apostle (Col. 1:24), "to fill up that which is behind of the afflictions of Christ for his Body's sake, which is the Church." Thus, suffering with him in this present time, they will shortly be glorified with him in his Kingdom as his Bride.

To recapitulate: The Ransom-price is one thing, and the Sin-atonement made with that Ransom-price is quite another. The Ransom-price for all was provided by our Lord in the work finished by him at Calvary. The appropriation of the Ransom-price is two-fold:--

(1) In this Age, for or on behalf of, the Church.

(2) In the coming Age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth--all nations.

The Atonement, so far as God is concerned, all proceeds from the Ransom-price provided at Calvary. The first application of that price was made after our Lord ascended up on High, when he appeared for us, his Church. The second application of the Ransom-price will be at the close of this Age, when, as the Great Priest, he will mediate the New Covenant with the House of Israel and the House of Judah. This Covenant is different from the Covenant under which the Church is developed, namely the Abrahamic Covenant, which has no mediator, and which is a Covenant of sacrifice, while the New Covenant is a Covenant of Restitution, to return man to his original condition of perfection.

R4834 : page 173

"O GLORIOUS DAY"

"Thou hast been faithful--
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the night is past--
The day has come--bright,
Glorious Day of endless joy and love.
The trial time hath proved thee true
And thou art safe, Beloved,
In thy Father's home.

"O, glorious Day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace Divine.
In meek submission to thy holy will;
Dear Lord, by faith we clasp thy hand
As side by side we tread the Narrow Way,
And wait--for it will surely come--
Some day, some dear, sweet day;
O, tarry not too long!"

===================

R4833 : page 174

SOME INTERESTING LETTERS

PRAYER AND TESTIMONY MEETING

DEAR PASTOR:--The matter of a topic for the Wednesday evening testimony meeting was brought up at our Board meeting recently. It seems to some of us that it would be fine if we could have a topic suggested in THE WATCH TOWER, so that all would be considering the same topic, and so that, wherever we might be, we would know what the topic is.

Some suggested your sermon-text as the topic, but so many do not get the sermon until after Wednesday, that it hardly seemed best. Others suggested the MANNA text for Wednesday as the topic. We hope that in due time you may have some plan for a general topic, if it seem best to you, and the Lord's will in the matter. Yours in the Redeemer,

R. H. BRICKER.--PA.

IN REPLY

We have had many suggestions relative to the advisability of unanimity of topic for these meetings. We take this opportunity of reiterating the counsel offered in STUDIES IN THE SCRIPTURES, Volume VI., namely, that we know of no meetings more helpful than the testimony meetings, where they are properly conducted, and after the friends have had about a month's experience with them. Testimonies as to one's conversion years before, or as to how one first received the knowledge of the Truth, may be very good in General Conventions, etc., but such testimonies we certainly believe very tedious and tiresome in a weekly class. It would be tiresome also for the friends to tell you what they ought to do and what experiences they ought to have. What is desirable and refreshing is crisp, up-to-date testimonies touching the events and experiences of the preceding week. Such meetings tend to make all of the classes holding them more attentive to note the providences of God and the lessons of life daily and hourly. Thus more valuable experience is gained daily than when such things are passed by with little or no attention.

We recommend this plan for Wednesday evening and that Thursday's MANNA text become the topic for each new week ending with the Wednesday night meeting.

There is nothing in the nature of a bondage in this suggestion. But those who approve might accept it, and those who do not approve may do otherwise. It is the affair of each class. It would be, however, very nice to know, not only that the Vow and its prayer daily draw all of the Lord's people close to the Mercy Seat, but also it would be pleasant to know that all are thinking of God's providences along the same lines each week.

DEAR BROTHER RUSSELL:--

I have been seeing some of the Truths for about seventeen years, but did not have an understanding heart, I suppose, or else the sacrifices were too great. But our Heavenly Father allowed me to see the imperfection of human love and happiness away from Him, and now the eyes of my understanding are being opened that I may understand His blessed Word.

I symbolized my consecration unto death last month, and we have started a little class up here in Doylestown. I am enclosing some clippings on the use and abuse of narcotics. I gather from I Cor. 8:13, that we should not stumble or offend any of the brethren and that must apply to all matters.

You can see from the clippings how scientists are classing caffeine with the harmful, nay, dangerous narcotics.

We should be so glad to have an article in THE TOWER on the subject of abuse of such things as coffee: "and every man that striveth for the mastery is temperate in all things." (1 Cor. 9:25.) This seems to me to include even the very small sacrifices of our daily life, if the things sacrificed are in any sense harmful.

Yours in the Blessed Redeemer, E. J. HAYMAN.

----

page 174

BELOVED BROTHER RUSSELL:--

Pardon me for taking a few moments of your valuable time to express my appreciation of the Truth. In the four years I have been privileged to have it, it has caused a great hunger, not only for the knowledge of God's Plan, but also that I might be found in the likeness of His character.

The March 15 TOWER was especially helpful in that it searched my heart as to what effect the Truth has had upon me--how much I have permitted it to cleanse me from all "filthiness of the flesh and spirit."

Thanks be unto God, where there was envy and jealousy there is now a greater measure of the Spirit of Christ. I find myself grieved by the least omission in my allegiance to His law of liberty.

Words fail me to express my thankfulness to the Lord for His goodness in permitting me to be awake to my own condition and to allow the Truth to reveal to me the secrets of my heart, while thousands of Christian people are asleep, not only to their heart condition, but to the marvelous work the Lord is performing in the earth today!

Yours in the Harvest work, H. FINJORD.--Minn.

R4833 : page 174

DEAR BRETHREN:--

Please find enclosed $1, for which send THE WATCH TOWER. I received a copy of the issue of the 15th of last January, from which kindly date my subscription.

"The Divine Plan of the Ages," the New Testament, and a few copies of THE WATCH TOWER which you have sent me, have been of more service than all of the preaching I ever listened to.

I have been called a skeptic and an infidel for forty years, but, when the kind of light we had is considered, it is no wonder the world is full of skepticism. Give me light! more light!

Very respectfully yours, W. M. BURKE.

----

page 174

DEARLY LOVED BROTHER:--

Greetings in the name of "him by whose kind favor heavenly Truth has reached our ears."

Knowing that your time is much occupied, I have hitherto restrained my desire to write, but as present circumstances forbid my seeing you in the flesh, I trust you will permit me to express my loving sympathy for and confidence in you as the Lord's faithful servant.

May he stand by you and strengthen you, and may his strength be made perfect in your weakness, enabling you to be faithful until death, when you shall hear the "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

Your Sister in the glorious hope,

LIZZIE BAUR.--SCOTLAND.

MY DEAR BROTHER RUSSELL:--

Please accept the enclosed as a small token of my love for the dear Lord, and also for yourself as one of his very own.

I can never praise him enough for all his great, loving kindness in the way that he has led me and is still leading me day by day.

It is now rather more than three years since your books came my way, and I can truly say they have been the best years of my life.

I was hungering for the food which I could get nowhere, for, although a regular attendant in the nominal church, I got nothing there and I did not understand my Bible.

But now, praise the dear Lord, since getting the "key," which was supplied in STUDIES IN THE SCRIPTURES, how I love to read my Bible!--for now I know, to some extent, our dear Heavenly Father's great love as shown in his glorious Plan for the salvation of mankind--first for the Church and then for the world.

I want to tell you that I took the Vow some time ago. I feel that I need every help I can get.

I am sorry that I shall not be able to hear your address, as I am confined to bed. But I shall not forget you at the Throne of Grace, nor shall I forget all who are associated with you in the great "Harvest" work--that you may all be abundantly blessed and strengthened in your labor of love, and that the true "wheat" may all be safely garnered.

With much Christian love, I am,

Your Sister in his dear service,

MARY LAWSON.--ENG.

DEAR BROTHER:--

Enclosed find twenty-five cents, for which please send me PEOPLES PULPIT one year and also "interesting sermons," as mentioned in a recent issue.

This is the literature I have been wanting ever since I was old enough to think for myself. It is almost like a glimpse of Paradise to read Pastor Russell's sermons. May God bless and prosper you in your work.

I. N. RITTER.--KANSAS.

DEAR BROTHER RUSSELL:--

I have much pleasure in writing to you and thanking you as I have already thanked the dear Lord, for the many blessings I have received through you and your writings.

I have been in Present Truth only about six months. But during that short space of time the Lord has taught me many things which have been a great blessing, far greater than I asked or dreamed. I am pleased to tell you, dear Brother, that I am still progressing in the Truth, and striving to keep humble, and thus faithful. But to tell you all this was not the only

page 175

reason that this letter was written. I am pleased to tell you, dear Brother, that I have taken the Vow, and I find it a great help, especially in the keeping of my heart; it keeps me continually on my guard, and thus I am able to gain many victories over self. Now, dear Brother, I pray the Lord will bless you and the great work that he has given you to do. He is faithful and true, and waits for us to prove faithful, so that he can reward us with that crown that he has in store for them that are faithful.

I am your Brother in the one hope of our calling,

J. T. JAHME.--Eng.

R4833 : page 175

BELOVED PASTOR RUSSELL:--

I have been thinking over the article in the January 1 TOWER, "Was the Alarm Clock Right?" Does it really matter to any of those who are striving faithfully to carry out their consecration vow? All I have of real solid truth, I gratefully acknowledge has come through that faithful Watch Tower Bible and Tract Society which God raised up to feed his flock with meat in due season. Who can shut their eyes to the rapidly fulfilled prophecies of the holy Prophets, our dear Saviour and the Apostles? Is not Daniel's prophecy alone sufficient warning to the household of faith to set their house in order? But apart from the vast amount of evidence we have of the near close of the Gentile times, I think the "Shaking

R4834 : page 175

among the dry bones of the House of Israel" would alone be sufficient to prove that the time is at hand. It was necessary that the Lion of the tribe of Judah should be able to take and open the Book and loose the seven seals thereof, for to him was committed the task of carrying out the Divine Plan. But as far as the little flock is concerned, it is not necessary that they should know the exact hour of the closing of the Gentile Times. Surely, enough of the precious Present Truth has been revealed to awaken even the dullest believer.

We are to live by faith, and our faithfulness in this matter may be one of the tests of our faith. Who, I would ask, could read the parable of the Ten Virgins, and not see its application to the time in question? They all slumbered and slept, but at midnight there was a cry made, "Behold the Bridegroom!" Only the five wise virgins who took oil in their vessels with their lamps were ready at the sudden call to follow the Bridegroom, and went in with him to the marriage. Undoubtedly the attitude of every true child of God is one of prayerful watchfulness. The sealing in the forehead has been ample to all who are earnestly seeking to be overcomers through the blood of the Lamb. God's wonderful Plan of Salvation, as shown in the STUDIES, is sufficient for all those who have by Divine love been called and chosen and are faithfully striving through the merit of Jesus to be honored, and we have our Heavenly Father's promise that the Adversary shall not be able to pluck them out of his hand.

Oh, how many have reason to thank God for the wonderful help they have received through the STUDIES, THE WATCH TOWER and all the other helps to the footstep-followers of our Redeemer!

Beloved Pastor, may the dear Lord continue to make you a blessing to his Church until your work is finished, and you hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord," is the prayer of your humble fellow-servant in Jesus.

The enclosed $10 is for use in the Harvest Work, to be used in whatever way you think best. It comes in grateful acknowledgment of the blessed hope gained through the STUDIES and the other helps, and with an earnest prayer that our Heavenly Father will guide and strengthen you through the coming year as in the past, and continue to make you a blessing to the household of Faith through our precious Redeemer.

JOHN MCCARTHY.

----

page 175

DEAR PASTOR RUSSELL:--

I am writing you because I wish you to have my name as one of those who have taken the Vow. It is some time since I made it my own, but have delayed sending in my name until now. In talking with a dear Brother recently in regard to the matter, I saw that I was neglecting a privilege and am glad now to state my position respecting the Vow. I realize that it has proved a great blessing to me and a constant reminder of the narrowness of the way that leads us upward to the life immortal. It is surely of the Lord, from whom cometh all good and perfect gifts. With much Christian love, I remain,

Yours in the one hope,

FRANKLIN H. MACKENZIE.--Mass.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study V.--The Organization of the New Creation.

JULY 2

(75) Is this illustration of the Apostle that of a fully developed human body? P. 239, par. 2.

(76) While unity of faith is desirable, upon what is the Scriptural idea of unity based? P. 240, par. 1, first half.

(77) What are the two essentials upon which unity must be demanded? P. 240, par. 1, last half.

(78) Should we expect and look for a continuance of the Lord's gifts to the Church in respect to prophets, pastors, teachers? P. 241, par. 1.

(79) Why should force not be used in an attempt to unify the members of the Church? P. 241, par. 2.

(80) What lessons may the antitypical "Royal Priesthood" learn from the typical priesthood? P. 242, par. 1,2.

JULY 9

(81) Should mental or physical deformities in any member, unfitting him for public service, hinder his spiritual development or recognition as possessing full rights at the Lord's table and at the Throne of Heavenly grace? P. 243, par. 1, first half.

(82) Who are to be regarded as "Elders" in the Church? P. 243, par. 1, last half, and par. 2.

(83) What is the meaning of the word Bishop, and what is the relation between the terms bishop and elder? P. 244, par. 1.

(84) How is the term "general overseer" applicable to an elder in the Church? and what qualifications should be expected in such a one? P. 244, par. 2.

(85) What spirit gradually led to Papacy and later to sectarian and unscriptural divisions into clergy and laity? P. 245, par. 1.

(86) While all the elders are caretakers, what various services may they render according to individual qualifications? P. 245, par. 2.

JULY 16

(87) What does the word prophet strictly signify? P. 246, par. 1.

(88) What is the most essential qualification to eldership? P. 246, par. 2.

(89) What is the duty of every member of the Church with respect to the selection of leaders? P. 247, par. 1.

(90) Is it absolutely necessary for every Ecclesia to have a public servant? P. 248, par. 1.

(91) How should the self-seeking and novices be regarded in selecting elders? P. 248, par. 2.

(92) What explicit advice is given by the Apostles Paul and Peter concerning the character, etc., of those who should be recognized as elders? P. 249, par. 1,2.

JULY 23

(93) Is there any limitation as to the number of elders in an Ecclesia? P. 249, par. 2.

(94) Is it essential that an elder be "apt to teach"? and does this necessarily imply ability for public speaking? P. 249, par. 3, first part.

(95) Should we expect the Lord to raise up public speakers in every Ecclesia? and if none are supplied, what should be the conclusion and our course of action? P. 250.

(96) How may elders, not so apt to teach, exercise other talents? P. 250, par. 1.

(97) What does the word Pastor signify? and how does it apply to an elder? P. 251, par. 1.

(98) What is the Scriptural injunction respecting "Elders that rule well"? (1 Tim. 5:17,18.) P. 251, par. 2.

JULY 30

(99) What is the significance of the word Deacon? P. 252, par. 1.

(100) With the foregoing view of the subject, should we understand that no distinction as respects service obtained in the early Church? P. 252, par. 2.

(101) How is the word deacon specifically applied in the New Testament? P. 253, par. 1.

(102) Mention a notable example of the fact that deacons, while serving chiefly in temporal affairs, were not hindered from exercising their talents in other ways. P. 254, par. 1.

(103) What was the most marked characteristic of the early Church arrangement? P. 254, par. 2.

===================

page 177

SEMI-MONTHLY
VOL. XXXII JUNE 15 No. 12
A.D. 1911--A.M. 6039

CONTENTS

Acceptable to God................................179
"Keep Back Thy Servant From Presumptuous Sins"......................................180
The Rewards of Sacrifice..........................180
Sacrifices Acceptable During the Gospel Age Only....................................181
The Work of Grace in the Heart....................182
We Must Learn Thoroughly the Lesson of Love.....................................182
"Study to Show Thyself Approved"..................183
Divine Justice and Mercy..........................185
A Godly Young King................................186
Deliverance From the Curse........................187
1911--Conventions Program--1911...................187
"Love Casteth Out Fear"...........................188
Face to Face With Trouble (Poem)..................188
"Christ in You the Hope of Glory".................189
The Robe of Christ's Righteousness................189
Questions of Interest.............................190
Some Interesting Letters..........................191

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.

SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

FIVE-DAYS BIBLE STUDENTS CONVENTION

Oakland, San Rafael and San Francisco brethren extend a most cordial invitation to all outside friends to attend the 5-day joint-local Convention in San Francisco--June 22, 23, 24, 25 and Oakland June 26. Brother Russell will speak twice in San Francisco--June 25--and in Oakland June 26. Pilgrim service will be arranged for all days. Opportunity for water baptism will be arranged in Oakland June 26.

Arrangements will be made for visiting friends. Rooms may be engaged in advance at 50 cents, 75 cents, $1 and up per day. Send full data and money as soon as possible to "Sec'y Hotel Committee, I.B.S.A.," 2018 Green street, San Francisco. Data should show sex, color, those that wish to room together or are willing to share room and bed to save expense, also rate desired, exact dates, etc., and hour and route of expected arrival, if known. Free sleeping accommodations will be furnished by local brethren to those that can come, but cannot afford room rent; these should also advise promptly in advance. Visitors' mail may be sent in care of above address.

Meetings and headquarters for four days in San Francisco will be at Lyric Hall, 513 Larkin street, with public lectures afternoon and evening of Sunday, June 25, at Dreamland Rink.

Meetings and headquarters in Oakland, June 26, will be at corner of Jones street and Telegraph avenue.

TORONTO, ONT., CONVENTION, JULY 15-17

All services for the interested in Broadway Hall, 450 Spadina Ave. On Sunday, July 16th, Brother Russell will address the general public at 3 p.m., and again at 7.30 p.m. in Massey Hall, corner of Victor and Shuter Sts.

A DONATION OF MIRACLE WHEAT

Brother Bohnet writes us that he has gradually accumulated a crop of miracle wheat from the few grains he obtained as a start. He prefers that the first opportunity for obtaining this wheat shall go to THE WATCH TOWER readers. He will sell it for $1 per pound, including postage, and give the entire proceeds to our Society. All orders for this wheat should be addressed, Miracle Wheat Bohnet, 17 Hicks street, Brooklyn, N. Y. This will keep mail on this subject separate from his personal mail and from ours.

Brother Bohnet promises to be ready to ship this wheat by August 1. He says miracle wheat should be sowed one-fourth as thick as common wheat. Ordinarily it should produce from ten to fifteen times as much proportionately to the amount sown. To save keeping account, money should accompany the order. WATCH TOWER readers will have the preference up to August 15, after which orders will be attended to indiscriminately, so long as the supply holds out. This wheat should be sown in the fall.

page 178

==========

BROOKLYN BETHEL HYMNS FOR JULY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow: (1) 32; (2) 24; (3) 95; (4) 176; (5) 130; (6) 105; (7) 57; (8) 182; (9) 260; (10) Vow; (11) 281; (12) 129; (13) 135; (14) 110; (15) 229; (16) 330; (17) 315; (18) 324; (19) 145; (20) 9; (21) 46; (22) 78; (23) 65; (24) 3; (25) 279; (26) 193; (27) 131; (28) 249; (29) 259; (30) 322; (31) 217.

===================

R4834 : page 179

ACCEPTABLE TO GOD

"Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."--Psa. 19:14.

HOW BEAUTIFUL in the sight of right thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned--the selfish, the unjust, the unkind and the violent-tempered! Naturally, the one awakens in us emotions of pleasure and admiration, and the other, of pain. And if such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what a keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in His sight; but with what carefulness should those who love Him and who value His approval study to conform their conduct to His pure and holy mind! True, all who are "begotten again," notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them; but the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing ourselves of His imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the Divine favor.

With what confusion and chagrin would one be covered who, in the midst of a fit of violent temper or an unjust or mean transaction, unworthy of his dignity or his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such a One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen nature to run riot.

"WHEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY"

Realizing the downward tendency of the old nature, how constantly should the above prayer of the Psalmist be in the minds of God's consecrated children! But how, one inquires, may the difficult task of subduing the inherent depravity be accomplished? It is hard for one, particularly under exasperating circumstances, to control a hasty or violent temper, for another to bridle a gossiping tongue; and especially if the trials of life to some extent put their colored glasses on the eyes. And then what a host of inherent weaknesses there are, which every one of God's true children realizes and knows that he must strive against, if he would be acceptable with God! The thoughts of our hearts are not manifest to fellow-men until we express them in words or actions; but even the very thoughts and intents of the heart are all open and manifest to God. What a comfort to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" and then replies, "By taking heed thereto, according to Thy Word." Then he frames for us this resolution: "I will meditate on Thy precepts and have respect unto Thy ways; I will delight myself in Thy statutes; I will not forget Thy

Word." (Psa. 119:9,15,16.) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, and by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds.

But observe, further, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us, saying: "The Law of the Lord is perfect, converting the soul. [That is, if we take heed to our ways according to God's Law, it will turn us completely from the path of sin to the path of righteousness.] The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones--clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a mental, servile fear, but a noble fear, begotten of love--a fear of falling short of His righteous approval], enduring forever. More to be desired are they [the Law and the testimony of the Lord] than gold; yea, than

R4835 : page 180

much fine gold; sweeter also than honey and the honeycomb.

"KEEP BACK THY SERVANT FROM PRESUMPTUOUS SINS"

"Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the Adversary, and concerning everything which is calculated to discourage, or to hinder his growth in grace], and in keeping of them there is great reward. Who [in the use merely of his own fallible judgment and without the standard of God's Law] can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"--thus supplementing our efforts by our prayers. --Psa. 19:7-12.

But there is still another part of this prayer which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." Let us consider what kind of sins would be presumptuous sins. To presume signifies to take for granted without authority or proof. A presumptuous sin would, therefore, be taking for granted and asserting as truth something which God has not revealed, or the perversion of what He has revealed. To claim and hold tenaciously as a part of God's Plan any doctrine, merely on the ground of fallible human reason and without Divine authority, would therefore be a presumptuous sin.

Of this nature is the sin of those who malign the Divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures, and in direct contradiction of them. And there are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting--"Then shall I be innocent from the great transgression"--evidently, the sin unto death referred to by the Apostles also. (I John 5:16; Heb. 6:4-6; 10:26-31.) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which He has appointed--the precious blood of Christ, shed for our redemption.

"BLESSED IS THE MAN WHOSE DELIGHT IS IN THE LAW OF THE LORD"

Well, indeed, may we pray and strive to be kept back from presumptuous sins--sins of pride or of arrogant self-will which does not meekly submit to the will of God! Let us, beloved, beware of the slightest tendency toward pride and self-will, or the disposition to be wise above what is written, or to take for granted what God does not clearly promise. "Then," indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be "innocent from the great transgression."

"Blessed is the man whose delight is in the Law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psa. 1:1-3.) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellowmen; and in harmony with this habit of the mind the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes --better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden-spot of earth, where every virtue and every grace will have ample room to expand and grow.

It will not only thus favorably affect the individual and the home-life, but it will go out into the avenues of trade, and truth and fair-dealing will characterize all the business relations; and thus will God be honored by those who bear His name and wear the impress of His blessed Spirit.

While the heights of perfection cannot be reached so long as we still have these imperfect bodies, there should be in every child of God very perceptible and continuous growth in grace, and each step gained should be considered but the stepping-stone to higher attainments. If there is no perceptible growth into the likeness of God, or if there is a backward tendency, or a listless standstill, there is cause for alarm.

Let us constantly keep before our eyes the model which the Lord Jesus set for our example--that model of the complete fulfilment of the will of God, in which the whole Law was kept blamelessly. Let us follow His steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal and faithfulness and loyalty to God will enable us to do, and we shall have a blessed sense of the Divine approval now, and the glorious reward of Divine favor in due time.

===================

R4835 : page 180

THE REWARDS OF SACRIFICE

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

NOWHERE IN THE SCRIPTURES are we commanded by the Lord to sacrifice our earthly rights and privileges. The Divine commands end at the line of justice. In other words, justice and righteousness are one and the same thing. Sacrifice, self-denial, taking up the cross to follow Jesus, are all propositions away beyond the Divine Law. The Law Covenant proffered a perpetuation of human life to all who would fulfil its requirements. None of the Jews, with whom that Covenant was made, were able to fulfil those requirements, except the One who came from above and for whom was provided a perfect human body, which enabled Him to keep the requirements of the Law Covenant, entitling Him, therefore, to everlasting earthly life.

The New Law Covenant, under the antitypical Mediator, will offer the same reward of everlasting human perfection to all who will fulfil its requirements. Its superiority over the first Law Covenant will consist in its having a better Mediator, capable of helping mankind fully out of condemnation, death and weakness and authorized so to do because of the merit of His "better sacrifices."

R4835 : page 181

But while Jesus, born under the Law, was obligated to the conditions of that Covenant and fulfilled them and through them had a right to everlasting earthly life, He did more. He sacrificed that earthly life--laid it down--permitted sinful men to take it from Him without resistance, although He had the power to call for legions of angels for protection. This was His sacrifice. He did not sacrifice sinful weaknesses, for He had none. He sacrificed perfect life and all His legal rights and privileges. His reward for so doing was exaltation from the human nature to the divine nature--far above that of angels, principalities and powers. (Eph. 1:21.) Thus exalted He has the human rights (which He never forfeited) to give Adam and his race--their ransom-price. These He will give to them in the end of this Age, applying them to the sealing of the New Law Covenant, under which Israel and all mankind may be restored to all that was lost through the first man's disobedience. Meantime, the glorified Redeemer uses that sacrificial merit (which He intends to give eventually to the world) to cover (imputatively) the blemishes of those of the household of faith who may hear the Divine call (and accept the same) to follow in the footsteps of Jesus--to sacrifice and suffer with Him in the flesh, that they may be glorified and reign with Him on the spirit plane beyond the veil.

SIN-OFFERING SACRIFICES ACCEPTABLE DURING THE GOSPEL AGE ONLY

Throughout this Gospel Age the Law Covenant has continued upon the Jews only, the remainder of the world being without any Covenant with God and waiting for the "times of restitution" under the New Law Covenant of the future. (Acts 3:19-21; Jer. 31:31-34.) It is during this time (the Gospel Age) that God draws and calls a certain loyal class and gives them an opportunity of sharing with their Redeemer in sacrificial death. The faithful will be counted His members or His Bride or joint-heirs in His Kingdom of glory and honor and immortality. All men, in proportion as they know the Divine will (what is just, from the Divine standpoint), are correspondingly in duty bound to fulfil that righteous requirement or Law of God to the extent of ability. But

R4836 : page 181

those desirous of following in the footsteps of Jesus are shown what they can do more than justice; but they are not commanded to do more. All sacrificing is a privilege, not a duty, not a command. In harmony with this, St. Paul writes, not commandingly, but entreatingly, "I beseech you, brethren,...present your bodies living sacrifices." He did not command this. To have made it a command would at once prevent the opportunity of sacrifice. What we sacrifice is something that is not commanded. Whatever is commanded of God is obligation and not sacrifice.

The Ancient Worthies presented their bodies, laid down their lives, renouncing earthly rights, but they did not sacrifice. Why? Because it is one thing to kill and another to have the slain creature accepted of God as a sacrifice. God did not call for human sacrifices prior to Jesus' sacrifice of Himself. God was unwilling to accept imperfect, blemished creatures at His altar. They might lay down their lives, but He would not count them sacrifices. Jesus was accepted as a sacrifice because He was perfect and His followers, since Pentecost, have been acceptable as sacrifices, because they are perfect--made so by the Redeemer's imputation to them of a sufficiency of His merit to compensate their blemishes.

Thus this Gospel Age is called the "acceptable day (or time) of the Lord," because, during this Gospel Age God is willing to accept a predestinated number as joint-sacrificers with Jesus. But as soon as that predestinated number shall have been completed the acceptable time will immediately end. No more presentations will be accepted as sacrifices--the antitypical Day of Atonement will have ended.

But suppose that some should present themselves after the close of the acceptable time; what would be their status and God's dealing with them?

Since God is unchangeable, we must assume that He would always be pleased to have His creatures devote their lives wholly and unreservedly to the doing of His will, as He was pleased with the faithfulness of the Ancient Worthies to lay down their lives before a Covenant of sacrifice was in force. We may reason that as God has promised human perfection to those Ancient Worthies who laid down their lives, He would be willing similarly to reward any who might follow the same course after the completion of the Church--after the ending of the acceptable time of sacrifice.

Quite likely, therefore, there will be some in the end of this Age who, although faithful unto death, will not have been begotten of the Holy Spirit and not attain the spirit plane of being in the resurrection, but who will come forth members of the same class as the Ancient Worthies, who were developed before this Age began.

THE PRESENTATION OF ONESELF ALWAYS A REASONABLE SERVICE

In view of these facts our advice to all who love the Lord and who desire to be in complete fellowship with Him is the same message that has gone forth throughout this Age--"We beseech you, brethren, by the mercies of God, present your bodies living sacrifices." We cannot now assure them that, after presenting themselves as sacrifices, God will accept them as such and grant them spirit-begetting to a new nature; but we can assure them that it will be their reasonable service and that God always gives large rewards to those who manifest their faith and loyalty towards Him and His cause. We can tell them, too, that, to our understanding, the Scriptures teach that the Ancient Worthy class (of which they may be a part if they fail to be accepted to the new nature) will be highly honored of God, perfect on the human plane and made "princes in all the earth." We can assure them that, to our understanding, these princes will have a glorious precedence over the remainder of mankind as the special representatives of the invisible Messiah class for a thousand years. We can assure them that, to our understanding, after participating in that glorious work, these princes will be uplifted at the close of the Millennium to the spirit plane of being--as part of the antitypical Levites.

Since none can know when the elect number will be fully completed all should be alike anxious to lay down their lives in the service of God and of His Truth. To say that we would refuse to serve because any uncertainty would prevail in our minds respecting the character of our reward would be to show our unworthiness of any favor of God, for, to be acceptable to Him, our service must not be rendered to obtain the reward, but to serve righteousness and to please God! "I delight to do Thy will, O God"--everything written in the Book. Hence at Memorial season all of the consecrated should manifest their love, loyalty, obedience, faithfulness, by symbolizing the Redeemer's death and symbolizing also their own desire to share in the sufferings of Christ as parts of the "broken loaf" and as participators in the cup of His suffering.

As to how much we should expect for our children is

R4836 : page 182

another matter. It is not for us to say at how early an age the children might demonstrate loyalty to God and to the Truth in a manner pleasing and acceptable to God. Those who are parents should, in all reasonable ways, by example and precept, illustrate and exemplify their appreciation of the privilege of the Lord's service--even unto death. Furthermore, their children should be instructed weekly and, if possible, daily, in respect to the different features of the Truth, that they may receive as much as possible. God knows whether a child of even tender years and short mental and heart development might not present himself in an acceptable manner.

Parents, therefore, should do their best by their children and leave the results with the Lord, with full satisfaction with whatever may be His wise, just and loving decision for them, either on the earthly or on the heavenly plane. We are to remember, however, that none can enter either of these planes of instantaneous perfection in the resurrection unless his trial be finished successfully in the present life and by passing into death. The remainder of mankind, however, as already shown, will then have glorious opportunities and possibilities before them.

===================

R4836 : page 182

THE WORK OF GRACE IN THE HEART

"The love of Christ constraineth us."--2 Cor. 5:14.

THE WORD constrain has the double thought of drawing together, holding together. The Apostle had been recounting his own activities in the Lord's service, and had stated that with some his course seemed to indicate an unbalanced mind. He explained that this was not so; that he had a sounder mind than ever before. He felt himself bound to Christ, constrained by love of Christ to love Him and all who were His with a pure heart.

Why should this love constrain? For this reason: If we reckon that all are dead, then all need the service of the Life-Giver; and if Christ died for all, and if we now have come to life through Him, we should hereafter live not according to, or after, the flesh. We should give up the flesh entirely and live the new life which we have received from Christ. St. Paul would say, I am not mad; but I am so closely drawn to Christ that I have the same sympathetic love for others that He had. As He had laid down His life for the brethren, so would I.

Our Lord's love was specially manifested toward His disciples, and chiefly toward those who were the most zealous and energetic--Peter, James and John having the particular love of the Lord. Similarly the Church is thus instructed. There is no exhortation to lay down our lives in the service of the world, but specially for those of the household of faith. We see that the benefits of Christ's sacrifice are to reach the whole world of mankind, every member of Adam's race.

Assuming, however, that the Lord knew from the very beginning who would betray Him, and that Divine discernment would know all who would go into the Second Death, we could not think that the Lord would do anything on their behalf. In other words, the blessing of God is only for the "Israelites indeed." Only those who will come into harmony with Him will have the rich blessing and favor of the Lord. These are included in the redemptive work, not because of anything in themselves, but because of the love of the Lord, which is broad enough and deep enough for all who will receive it. But God cannot love wicked characters. His blessings are only for those who are His children now, or who will be, under the blessings and privileges which He later on will grant. It is our duty to bless all to the extent of our ability.

THE CHIEF OBJECT OF OUR TRAINING THE DEVELOPMENT OF LOVE

The work of grace for the Church during this Gospel Age is the transforming of our perverted characters and the re-establishing of them in the likeness of the Divine character, Love. Whoever fails to attain this transformation

R4837 : page 182

fails to attain God's will concerning him, and must, necessarily, fail to win the prize set before us in the Gospel. We are, to begin with, very poor material out of which to form likenesses of God's dear Son. We were "children of wrath, even as others." (Eph. 2:3.) The original likeness of God, possessed by Father Adam before he transgressed, has been sadly lost in the six thousand years intervening. Hence, instead of finding ourselves in the Divine likeness of love, we find that we were "born in sin and shapen in iniquity" to such a degree that instead of love being the natural, ruling principle in our characters, it is in many instances almost entirely obliterated; and what remains is largely contaminated with evil, self-love and carnal love--perversions which are in direct antagonism with the wholly unselfish love which is the essence of the Divine character.

"This is life eternal, that they might know Thee, the only true God"--the God who is Love. (John 17:3.) To know God means more than to know something of His loving Plan and character; it means to know God in the sense of personal acquaintance and intelligent appreciation of His character; and no one can have this except as he partakes of the Spirit of God, the spirit of holiness, the spirit of love. And this spirit of holiness and love cannot be acquired instantly; it is a growth; and its development is the chief business (and should be the chief concern) of all who hope to know God in the complete sense which will be rewarded with life eternal.

But since our transformation of mind or will is not accompanied by a physical transformation, or restitution, it follows that so long as we are in the flesh we shall have to contend against its inherited weaknesses and disposition to selfishness and sin. But this sharp and continual conflict not only selects a special, overcoming class, but serves to develop the desired character more quickly than will the more easy processes of the Millennial Age. In consequence, while it will require nearly a thousand years for the world's perfecting, the perfecting of the saints in character may be accomplished in a few years, under the special training of sharp discipline and the special course of instruction designed for the "little flock." But whether in a few years or many years, and whether with little or much friction with adversity, the transformation and polishing of character must be accomplished. This love-likeness of our wills to the will of God is the end to be sought, if we would finish our course with joy and with good hopes for the eternal glory.

WE MUST LEARN THOROUGHLY THE LESSON OF LOVE

If we possess the love of God in our hearts it will rule all the affairs of our lives and will make us God-like in thoughts, actions and words. In the School of Christ, the great lesson which the Master is teaching us

R4837 : page 183

day by day is the lesson of love, which we must learn thoroughly if we would attain "the mark for the prize of our high calling."

In the School of Christ, all the instructions of the Divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of love. While the fruits and graces--meekness, gentleness, patience, etc.--are manifestations of the Spirit, yet the Holy Spirit must be present before these manifestations could appear at all; and while the spirit might be perfect, its manifestations might be imperfect. The vine may be good, but for a season the grapes will be immature. So with these graces of the Spirit. They are outward manifestations of the inward condition of the heart, which may attain perfection before these graces are perfect. Indeed, these graces may never be perfect on this side of the veil.

At the moment of making consecration, before we had borne any fruits of the Spirit, we were not at the mark of perfect love. We were consecrated and had the right spirit, so far as we had knowledge. But we had not a sufficiency of knowledge to recognize what would be expected of us. For this we needed some development, some instruction in the School of Christ. The knowledge of what it would cost to follow Christ came gradually. If the will kept up with the knowledge, one would reach the mark of perfect love in the heart. The manifestations of the graces of character which this condition of heart produces may never be fully perfect in the present life, but only when we have the perfect bodies. The heart which shall have reached this condition will be in perfect tune with the conditions which will obtain on the other side.

"BY THEIR FRUITS SHALL YE KNOW THEM"; YET PERFECTION IN THE FLESH IS IMPOSSIBLE

We must recognize each other, in the good professions which we make to each other and in the evidences of these professions which are manifest. As a gardener might go to his vine and look through the different branches for grapes, so the Lord knows whether the heart is in the proper attitude to bring forth fruit. Of those who have openly professed a thorough consecration to the Lord, all those whose lives do not contradict their profession, and who are walking, not after the flesh, but after the Spirit, may be known and recognized by us in the same way by which they will recognize us. "By their fruits we shall know them"--by the outward obedience, but not by the full fruit-development. We know each other, therefore, not by the full development of the fruits, but by the measure of the obedience and striving to obey the Lord.

Absolute perfection would mean perfection of thought, word and deed, which is not our condition at the present time. The most that any of us can have now is perfection of love in our hearts; that is, a perfect love for God, for the Truth and for the brethren. Perfect love leads to sacrifice. "If ye love Me, keep My commandments." (John 14:15.) Those who have perfect love will fulfil their sacrifices. But at any time one may pass from the stage of perfect love to that of alienation and opposition. The person might come into such a condition of heart that the fervency of his love would become cool. Gradually he would become estranged from the Lord, and might become identified with the "great company" class. Then, if the chastisements of the Time of Trouble did not lead to a thorough reformation, he would pass on to the Second Death.

After Love's provision of the Lamb of God (the Ransom-price for all mankind laid down by Him, and the imputation of His merit to the Church, all the various steps for our deliverance from sin are along the line of developing us in the character of love, the character of God, which alone, according to the Divine standard, will make us acceptable before the Father and bring to us His grace of everlasting life. How important, then, that we should be "taught of God" and develop this character!

The work of grace for the world, during the Millennial Age, will be to make known to all mankind the gracious character of God and His provision for the salvation of all; and to transform all who are willing, from the depravity of sin to perfection of character--Love; making mankind once more images of God. This transformation of their wills, accompanied by a gradual physical transformation, will remove from them all the blemishes of sin and all hereditary inclinations thereto and leave them in the likeness of God, with a recollection of the undesirability of sin and its evil consequences.

====================

R4838 : page 183

"STUDY TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." --2 Tim. 2:15.

THIS TEXT does not say, "Study the Scriptures," but "Study to show thyself approved" --study to know what God would approve. And yet it means, first of all, to study the Revelation He has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life's affairs. Thus we would study the nature of everything that we come in contact with, as to whether it is good or evil. The word "study" here is used with very much the same thought as when the Apostle says, "Study to be quiet."

Evidently the central thought of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God--to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, "I meditate upon thy Law day and night"--to see how that Law would work out its height and depth, its length and breadth of influence upon himself. And so the Apostle's thought here is that it should be our chief aim to please God.

"Rightly dividing the Word of Truth" would signify the proper application of the Word of Truth; the understanding of how and when and where it should be applied and what was the purpose and thought and Plan of the Divine Mind in the giving of this Word of Truth, the Word of God's Message. Up to the advent of our Lord, God's Message had been given chiefly through the Old Testament Scriptures. Then God's Message was attested by Him who came from heaven. Additionally, our Lord left twelve chosen Apostles to be His special mouthpieces, to increase the Word of Truth, to increase the Word of knowledge, to increase the Word of explanation of the Divine Plan. Everything, therefore, that Timothy could

R4838 : page 184

recognize as being the Lord's Message he was to give heed to. For instance, one part of God's Message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, and yet another part to their future hopes.

WE SHOULD HAVE CLEARER LIGHT THAN HAD OUR FOREFATHERS

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that today we can see, as our fathers did not see, the teaching of God's Word respecting the "high calling" and "restitution"--the spiritual portion of blessing for the Church and the human portion of blessing for the world. We also see something about the times and seasons --which apply to the Church and which to the blessing of the world.

Thus, in our Day, to rightly divide the Word of Truth necessitates the taking cognizance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to "rightly divide" it. We must always bear in mind that in the Scriptures of the Old Testament "holy men of God spake as they were moved by the Holy Spirit," and that the Lord also said of the Apostles: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

We are not to forget that the Lord promised that He would guide His people in the way of the Truth and show them things to come. We are to "study" to show ourselves approved--study the doctrine and endeavor to have our course of conduct harmonize with it--study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

R4839 : page 184

"Study to show thyself approved." Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service-- in what direction they lie, and what are your weak points and how they may be guarded against--that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only "the foundation of God standeth sure"; that all other foundations are worthless and that all other theories must come to naught. But "The foundation of God standeth sure, having this seal, "The Lord knoweth them that are His." And let every one that nameth the name of Christ depart from iniquity."--2 Tim. 2:19.

WE SHOULD STUDY TO MAKE OUR IMPUTED RIGHTEOUSNESS MORE AND MORE ACTUAL

There is much significance in the word "study" and it is important to note that this Divine injunction is given to the Church, to those who are believers in Christ and who have consecrated their lives to His service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of Divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way He would approve, God accepts the will for the deed. Accordingly, He counts us as righteous now and treats us as His children, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation.

LET US STUDY TO SEE THAT OUR LIVES ARE AN HONOR TO THE CAUSE WE ESPOUSE

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thoughts, words and deeds with the Truth and cultivating the blessed "fruits of the Spirit"--love, joy, peace, etc.

Only the studious find the way to Divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct--watching our thoughts, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to "endure hardness."

A soldier has many trivial duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

WHATEVER OUR CAPTAIN HAS RECOGNIZED AND APPROVED IS PROPER FOR US

So with the Christian soldier. The routine of life--housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of "things needful" for ourselves and those dependent upon us for support, as well as for provision for the prosecution and care of the Lord's work--all this is a proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master's taxes and his own, as when proclaiming, on the day of Pentecost, the "raising up" and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

===================

R4839 : page 185

DIVINE JUSTICE AND MERCY

--JULY 16.--2 CHRON. 33:1-20.--

"Cease to do evil; learn to do well."--Isa. 1:16,17.

MANASSEH, the central figure of this study, was the son of the good King Hezekiah. Manasseh succeeded to the throne of Judah in his twelfth year--the bad son of a good father. This matter of good fathers and evil sons, and evil fathers and good sons was probably due, frequently, to the good or evil character of the mothers, as well as to the fact that the king, occupied with the affairs of state, could not give proper attention to the cultivation of his own children. Doubtless, there are exceptions to every rule, but it is impossible to avoid a certain amount of reflection against the parents in respect to every scape-grace child.

HOW FEW RECOGNIZE THE SACREDNESS OF PARENTAL

RESPONSIBILITIES

Parentage is undoubtedly the highest and most important function of human life. Yet how few realize the sacredness of parental responsibilities! The Prophet inquires, "Who can bring a clean thing out of an unclean?" While admitting the inference that none of our race can possibly be perfect, we must admit also that in the parents reside great possibilities respecting the good or evil of their children. This responsibility should be felt in mating--before marriage. We are not urging that marriage should be put upon the same plane as stock breeding, and the finer sentiments disregarded; but we do claim that the spirit of a sound mind should be sought in connection with the most important contract of life, affecting not only the destiny and happiness of the pair, but also of their offspring.

Whoever will acquaint himself with the care exercised by the scientific florist and gardener for the obtaining of choice varieties of fruits and flowers and vegetables, will have reason to feel ashamed of the little attention that is paid to the attainment of proper ideals in respect to the human race--indeed, it is amazing that with the majority there is no ideal whatever; blind, brute passion alone is recognized.

The breeder of fine horses, dogs, cattle, etc., will explain how careful he is with the mother during the period of breeding--her health, her surroundings, all are considered, because all have to do with her offspring, yet these same breeders of cattle, horses, poultry, etc., seem to give little consideration to the condition of the wife, the mother of their own children, during the period of gestation. How strange that a horse-fancier realizes that the breeding mare will be benefitted by pictures of running horses and by seeing horses racing, and that as a consequence her foal will be more speedy and more valuable, yet fails to apply this principle to his wife!

Is it any wonder that children are born nervous and peevish when we know that the mother in bearing them was fretted and annoyed in a thousand ways? Is it any wonder that children are born to a heritage of passion, anger and lust, when we think of the experiences of their mothers which are thus impressed upon them? Surely all parents of reasonable judgment, understanding these matters, would lay proper foundations for character in their children--foundations upon which, subsequently, they would patiently, carefully and lovingly develop their children along the lines of the highest standards of righteousness and the beauty of holiness and loyalty to the Creator! But while this should be the endeavor of all, when could we hope ever to bring the world into a condition to desire and strive for such results? Never! Hope for the world would die were it not based upon the sure Word of the Lord, which promises mankind help from on High in the great Kingdom of Messiah.

THE VALLEY OF HINNOM

King Manasseh reintroduced idolatry, built altars for the worship of Baal in the courts of the temple, used enchantments and communicated with evil spirits. The Lord permitted him to take this course and apparently the majority of the nation were swayed either to good or evil by the example of their kings. Thus the people were

R4840 : page 185

made to err. The punishment for this course followed. The king of Assyria was permitted of the Lord to be the executioner of the punishment. He captured the city and took the king prisoner. The punishment for idolatry was not eternal torment, be it noted; that erroneous view came to us during the "Dark Ages." We are getting back to a better understanding of God and His Word.

After the king had been in captivity a while, his senses commenced to return to him and he began to learn his lesson. Thoughts of his good father, King Hezekiah, and the Lord's blessings upon him, surely came to his mind. King Manasseh repented, sought the forgiveness of the Lord and obtained it, and was restored to his own kingdom.

In connection with the king's idolatrous delusions, it is recorded in verse six that he "caused his children to pass through the fire in the valley of Hinnom." That valley lies just outside the city of Jerusalem, to the south. It is now considerably filled up and covered with orchards. Of old it was a deep valley. It was used for religious rites at one time. A great brass image erected there, the body of which was hollow, constituted a flue for the fires built underneath. The image had outstretched arms, which became heated and upon these arms children were sometimes offered in sacrifice to the false deities, wholly contrary to everything authorized by the Almighty.

Later on, this valley of Hinnom was polluted so that it might never again be used as a place of worship. No doubt it was used as a place for the destruction of the offal of the city of Jerusalem--dead cats and rats and dogs, etc., were thrown there and fire and brimstone burned therein for the destruction of the foul gases. The bodies of the vilest criminals might after death also be thrown into this valley as refuse, indicating no hope of future life for them.

In the New Testament, written in Greek, this "valley of the son of Hinnom" is styled Ge-hinnom, or, later, Gehenna. Our Lord several times used this valley in illustrating the Second Death--the hopelessness of all those who would wilfully, intelligently and persistently refuse the grace of God.

LEARN TO DO WELL

Our text, from Isaiah, is the Lord's admonition, "Cease to do evil; learn to do well." It represents God's general attitude toward our race. He does not chide us for being sinners, for He Himself explains that we were born in sin and mis-shapen in iniquity, in sin did our mothers conceive us. What the Lord desires in us is that, realizing our wrong condition, we shall turn therefrom to the best of our ability to do right. We shall not be able to effect this transformation in ourselves except so far as to have a right will and a pure heart, or honest endeavor for righteousness. To all such the Lord proposes succor, assistance, and this assistance

R4840 : page 186

He has provided for us in our Redeemer. He is an assistance already to those who can accept Him and His Word by faith. He will be an actual assistance to the great majority of mankind through the establishment of His Kingdom. Eventually all who will come to love righteousness and hate iniquity shall be enabled to attain eternal life, and all who will love iniquity and hate righteousness shall have the punishment of the Second Death, symbolically represented in Gehenna--"everlasting destruction from the presence of the Lord."

===================

R4837 : page 186

A GODLY YOUNG KING

--JULY 23.--2 CHRON. 34:1-13.--

"Remember now thy Creator in the
days of thy youth."--Eccles. 12:1.

KING MANASSEH of our last lesson had a bad son, Amon, who reigned but two years, and was murdered by his courtiers in his own palace. His son, Josiah, the central figure of today's study, became king in his eighth year. By the time he was sixteen his heart had begun to seek after and to desire to serve the Almighty God. By the time he was twenty his religious convictions were so deep and fixed, and his authority as a king so in his own hand that he dared to begin the work of reformation. The idols and their temples and groves for idolatrous worship were destroyed. The valley of Hinnom, as already suggested, was desecrated and made a dumping-place for the offal of Jerusalem.

The temple of the Lord was repaired and cleansed of all its idolatrous defilements, and worship and praise therein to the Almighty, was restored. More than this, the king extended his influence for the destruction of idolatry into what was once the territory of the two tribes, north of his kingdom.

MISTAKE TO ASSUME THAT WILD OATS MUST FIRST BE SOWN

What a force there is in our text, "Remember now thy Creator in the days of thy youth"! What a great mistake some parents make in assuming that their children must have an experience in "sowing wild oats" before they will be prepared to appreciate righteousness and become its servants! This thought is reflected upon the minds of the young, both male and female; rarely do

R4838 : page 186

they seek to live by a higher standard than that expected of them by their parents or guardians. We have known saintly mothers to unintentionally lay snares for the feet of their children by introducing them to ways of the world in which they themselves would not walk. Their expressed sentiment was, "I must not put upon these children the weight of the cross, nor expect of them saintship; if ever they become truly consecrated saints of God they will then know the trials of the 'narrow way' and have plenty of them."

Alas! such Christian mothers have failed to grasp the situation properly. They have failed to realize that, at the present time, there is no real happiness in the world except in the "narrow way." The "broad road" of self-gratification, pride, lust, sin, selfishness, is indeed a beautiful picture at a distance, but the picture is a mirage--it can never be reached--it is a delusion. The millions of those who throng the broad road of selfishness, pride, etc., are all bent on pleasure, seeking it with all their might; but how many of all the millions on that road have found pleasure? We hold that they are merely pleasure-hunters and not pleasure-finders; we hold that the only real pleasure and substantial joy in the world is to be found in the narrow way of self-sacrifice --in the footsteps of the Great Teacher--in taking up the cross to follow him--in laying down life as He laid down His--in "suffering with Him that we might also reign with Him"--in being "dead with Him that we might also live with Him."

Of those who enter the broad road, few ever turn to the narrow way. Parents, friends, Christians have given them the misunderstanding that the broad road is the one of pleasure and happiness. When they find it the reverse they naturally think that the narrow way must be much less happifying, much less desirable.

A CERTAIN SIMPLICITY AND HONESTY IN THE MIND OF

EVERY CHILD

Of the few who do find the narrow way after having walked in the broad road their plaint is, "Oh, why did I not earlier find the way of the Lord, the way of Truth, joy, peace and happiness!"

Notwithstanding the depravity with which all are born, there appears to be a certain simplicity and honesty in the mind of every child. It is that principle which must be used by teachers and helpers in general, if the child is led in the right way, by which he would most quickly attain a relationship and harmony with his Creator; nor is it necessary always that there shall be a preceptor. At times, under God's providence, the message from on High reaches the heart, and draws it with seemingly little resistance. The hollowness of life is perceived, the need of wisdom from on High is recognized, and perhaps by the servant, perhaps through parental instruction, perhaps through the counsels of a friend, perhaps by a tract or a book, the young heart is shown the way of wisdom and is pointed to the Lord and to the narrow way.

We are to remember that the will is the real director of our destiny, under Divine providence, and that it is all-important to have the will rightly directed and established. Many a one is in the broad road of sin and selfishness--away from God today--who has in his make-up many good qualities entirely out of sympathy with his position and course in life. But without the will to guide, to lead, he goes downward. Similarly there are some on the narrow way who have many physical, mental and moral blemishes of heredity continually drawing them toward the broad road, but who are kept in the narrow way of the Lord, not by the self-will of the flesh, but by the power of a renewed will. How important, then, the proper directing and fixing of our wills in youth! How much greater blessing we may enjoy in the present life, and how much more adequate preparation we may thereby have for the future life!

King Josiah of today's study is an example of the proper course for every young person to take. First of all, the heart should be given to the Lord in the days of youth, before the evil days and evil experiences have come; before one shall have learned so much of evil that the remainder of life would not suffice to eradicate it. Then, like Josiah, when time shall bring us opportunities for the service of righteousness, let us be whole-hearted in our advocacy of the right and in our opposition to the wrong, and in everything show forth the praises of our God, with the motto, GOD FIRST.

===================

R4840 : page 187

DELIVERANCE FROM THE CURSE

"He that hath the Son hath life; and he that hath not the Son of God hath not life"; "but the wrath of God abideth on him."--
1 John 5:12; John 3:36.

THE BELIEVER referred to in this text is he who believes with the heart--not merely one with an intellectual appreciation of the fact that Christ is the Son of God: "With the heart man believeth unto righteousness." It means one who has come into relationship to the Son of God, to acknowledge Him as his Leader, the Head over the Body! "He that hath the Son hath life." At the present time such a one has this life imputed to him; but he does not, of course, possess it in its full sense. He has merely the begetting to the new nature and the promise that, if faithful, he shall have part in the First Resurrection. "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power; but they shall be priests of God and of Christ and shall reign with Him a thousand years."--Rev. 20:6.

In this resurrection change, which will come in a moment, in the twinkling of an eye, such will, in the fullest sense, have life. Now, they are looked upon as New Creatures. They have passed from under the death condemnation; "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23.) Those who have accepted this gift are, therefore, in this condition. The remainder of mankind are still under the death sentence, the wrath of God. They are not under the sentence of eternal torment, but under the curse, the condemnation of death. All mankind were born under this sentence. So the Apostle again says that we "have escaped the corruption which is upon the world." (2 Pet. 1:4.) It is still upon the world, but we are free.

THE NEW COVENANT TO BE MADE WITH ISRAEL

There is a difference, however, between this Age and the next. Before the world shall be put on trial it will have a Mediator provided, composed of Christ, the Head, and the Church His Body. This Mediator will stand between Divine Justice and the masses of mankind. The first act of the Mediator will be to put into operation the New Covenant. Jeremiah the Prophet (31:31) tells us that the New Covenant will be inaugurated with Israel: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah." Messiah will be the Mediator of that New Covenant. Moses was a type of this greater Mediator; and the Law Covenant a type of this New Law Covenant. All the Jews will be transferred from Moses to Christ, the better Mediator; and from the Old Law

Covenant to the New Law Covenant.

This New Covenant will be open to all mankind as they come to realize their need, the supplying of which can be accomplished only through the Mediator. All must come under the arrangements of the Messianic Kingdom in order to share with the Jews in the blessings of that time. So we read, "And many nations will go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2.) They will say, He has done for the Jew first; but he will also do for us.

"HE SHALL BE CALLED WONDERFUL, COUNSELOR, MIGHTY GOD," ETC.

Thus the Lord's blessing will extend from one nation to another until the whole world will be full of Divine blessings; and thus all the families of the earth will be blessed. This New Covenant arrangement, however, will bring blessings to mankind only in proportion as they accept the Mediator. All down through the Millennial Age the eyes of their understanding will be opened as they come into harmony with the New Covenant arrangements. Thus to gain life through the great Life-Giver in the next Age will be very different from the attaining of life now. All through that thousand years of His glorious ministration and reign, Christ, as the Mediator of the New Covenant, will be developing Israel and the world, raising them from their fallen condition and bringing them up to perfection.

As Isaiah the Prophet puts it, "He shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. 9:6.) So the relationship of the great Mediator to all the people will be that of a Father to His own children. The period of Christ's reign will be the time in which everlasting life will be given to whomsoever will; and every creature will have fullest trial, fullest opportunity to come up to everlasting life. At the end of the thousand years mankind will be delivered up to the Father to be finally tested.

The relationship of Christ to the Church, however, is a different one. He is not our Father. He is our Brother. Nevertheless, He is the Advocate through whom we must come to the Father; through whom we may cry, Abba, Father.

Our text applies now, primarily. It will apply in the Millennial Age, gradually, as men shall come to a knowledge of the Truth. The Jews will be transferred as a nation from the Law Covenant to the New Covenant. God kept them bound up under the Law especially to that end, that they might be transferred in due time. But as for other people, they will be obliged to accept the great Mediator; and thus from the moment they accept Christ the provisions of the New Covenant will cover them. But upon those who do not accept God's arrangements the wrath of God will still abide.

===================

page 187

1911--CONVENTIONS PROGRAM--1911

LONDON (ENG.) CONVENTION opened the season and has already been reported.

BOSTON CONVENTION, May 28, 29, 30, was a blessed success. The average attendance was between 500 and 650, while the public services ran up to 2,000 for the discourse on "Zionism" to 4,000 who heard "Which Is the True Gospel?" The dear friends entered heartily into the work--physically and financially--and the Lord greatly blessed their efforts.

THE WESTERN CONVENTION TOUR, already announced, will extend conventional blessings far and wide. Our dear Brother Jones' Special Train will surely add to the zest of the various programs.

TORONTO (CANADA) CONVENTION, JULY 15, 16, 17, has secured very favorable railroad excursion rates, as elsewhere announced. Accommodations, $1.25 per day and up. Address Wm. A. Sinclair, 193 Concord avenue, Toronto, Can.

ST. JOHN'S (NEW BRUNSWICK), August 20, 21, 22. This gathering will accommodate the friends of a considerable area, and no doubt will be a joy as well as a blessing. Rates, $1.25 per day and up. Address us.

MOUNTAIN LAKE PARK, MD., SEPT. 1-11. This is expected to be the Convention event of the year. The place is a choice one for resting and Bible study. It is a Summer Tourist Rate Point so far as railways are concerned. We can secure no further concessions. Entertainment, $1.25 per day up to $3. Particulars later. This Convention will be the last for the year except possibly one at GLASGOW, SCOTLAND, Oct. 28, 29, 30, concerning which we still await information.

===================

R4841 : page 188

"LOVE CASTETH OUT FEAR"

"There is no fear in love; but perfect love casteth out fear; because fear hath torment."--I John 4:18.

BETTER expressed could have been the thought of the text by saying, "There is no dread in love." We do not dread that which we love. In one sense, however, the more we love, the more we fear. We would not be so careful about pleasing a person whom we do not thus love. This is not the kind of fear, however, that the

Apostle wishes us to cast out. On the contrary, it should be much enhanced. Consequently, the word dread would more accurately express the thought of our text.

The Scriptures speak of some who have "no fear of God before their eyes." (Rom. 3:18.) Evidently these are unregenerate. Often, among men, there is a thoughtlessness in respect to God and the future. The Apostle in this text does not intimate that all hearts have fear; but that if any heart has fear, perfect love will cast it out. As the knowledge and love increase, the fear diminishes. We may say that those of the world who have a reverential fear are such as are in a preferable attitude of mind; they are in better condition than the thoughtless. In life, certain conditions which surround us call for reverence; and man's brain is so constituted that reverence will be a part of his mental attitude if he be not depraved. Hence, the Scriptures say that "The fear of the Lord is the beginning of wisdom." (Prov. 9:10.) The fear of the Lord, the reverence of the Lord, will bring a blessing. This fear of the Lord rather increases as the child of God comes to know His Maker; but it is a gradual process.

There is a certain kind of fear which comes as the result of imperfect knowledge. We do not credit the Adversary with producing all the evil thoughts of the human mind, yet we believe he has very much to do with the evil influences which surround our race. People may be without fear of God; and we think that even after they have come to the Lord, and are learning to reverence Him and to know something about Him, they may lack the right kind of fear. Then the Adversary's plan will be to plant dread in their minds.

So we find with all heathen peoples. As soon as they have any knowledge of God, the Adversary seems to conjure up slavish fear which crowds out love, and produces dread. We read that "The god of this world hath blinded the minds of them which believe not." (2 Cor. 4:4.) We think that this evil influence is accountable for many of the things which seem so remarkable to us. It explains the fact that the heathen have devilish doctrines mingled with dread of God; and that all the worldly who have knowledge of God, both Jews and Christians, have fear also--dread. Yet Christians have much greater light upon God's character than have others, and so should have correspondingly less fear than the heathen.

A CERTAIN KIND OF FEAR PROPER

Evidently our text is not intended to signify that a Christian should have no sense of fear. This fact is shown by the experience of the first Christian, our Lord Himself, in the Garden of Gethsemane. He there feared, as the Apostle tells us in speaking of this occasion, and He was heard in that He feared. He offered up strong cryings and tears to Him who was able to save Him out of death. (Heb. 5:7.) If the Master feared, so should His followers. The Apostle says, "Let us, therefore, fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) How shall we harmonize these fears with our text. The text is, evidently, not intended to contradict the great lessons otherwise taught. Our Lord Jesus appealed to the Father who, He knew, loved Him; but He knew also, that the Father was absolutely perfect, righteous, just; and he feared lest He might have come short in fulfilling some of the requirements.

So with us. Let us know that "God is love" (I John 4:8), but let us fear respecting ourselves, and have such a carefulness, such a desire to please God, that we should feel fearful lest in any degree we should come short. Ignorance begets fear; but love for God will enable us to cast out that fear, and will also enable us to come to God with great confidence. So let us "Draw nigh unto God" (James 4:8) with full confidence that He will bless us. This thought is the very opposite to that in the heathen mind. Their conception of a god is that of a demon. The Christian, on the other hand, who is walking in the footsteps of the Master, learns to love his God and to wish to do the Father's will only. Nothing is acceptable in the nature of a sacrifice that is not prompted by that love. "The Father seeketh such to worship Him as worship Him in spirit and in truth."--John 4:23,24.

FACE TO FACE WITH TROUBLE

"You are face to face with trouble,
And the skies are murk and gray;
You hardly know which way to turn,
You are almost dazed, you say.
And at night you wake to wonder
What the next day's news will bring;
Your pillow is brushed by phantom care
With a grim and ghastly wing.

"You are face to face with trouble;
A child has gone astray;
A ship is wrecked on the bitter sea;
There's a note you cannot pay;
Your brave right hand is feeble;
Your sight is growing blind;
Perhaps a friend is cold and stern,
Who was ever warm and kind.

"You are face to face with trouble;
No wonder you cannot sleep;
But stay, and think of the promise,
The Lord will safely keep,

And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord's hand.

"You are face to face with trouble;
And did you forget to look,
As the good old father taught you,
For help to the dear old Book?
You have heard the Tempter whisper,
And you've had no heart to pray,
And God has dropped from your scheme of life,
For--oh, many a weary day!

"Then face to face with trouble;
It is thus He calls you back
From the land of dearth and famine
To the land that has no lack.
You would not hear in the sunshine;
You hear in the midnight gloom.
Behold, His tapers kindle
Like stars in the quiet room.

"Oh! face to face with trouble,
Friend, I have often stood,
To learn that pain has sweetness,
To know that God is good.
Arise and meet the daylight;
Be strong and do your best!
With an honest heart, and a childlike faith
That God will do the rest."

===================

R4841 : page 189

"CHRIST IN YOU, THE HOPE OF GLORY"

"The mystery which hath been hid from ages and generations, is now made manifest to his saints;...which is Christ in you, the hope of glory."--Col. 1:26,27.

THIS expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being "in Christ Jesus," whom God gave to be Head over the Church which is His Body. We are "baptized into Christ." This the Apostle explains as the Mystery hidden from the Ages, but now made known to us--that God was in Christ reconciling the world unto Himself.--2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (I Cor. 12:12.) The Greek word Christ corresponds to the Hebrew word Messiah. In either language the significance of the word is, The Anointed. In olden times the Priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the antitypical kings and priests. The Messiah, therefore, is the anointed King and Priest, whom God hath foreordained from before the foundation of the world --for putting some down and lifting up all who will be obedient to His arrangements.

This Gospel Age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, very properly, is first; and following Him the Apostles and all down through the Age the various members of the Body. This Age will end when the full number of the "elect" shall have been found and tested. Then the Body will have been completed. When The Messiah is complete, The Christ will be complete.

This part of God's Plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with His arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messianic Body, and was to be a Spirit-being, not human; and that God is taking from them and from all nations those who shall compose this Body.

"YE HAVE AN UNCTION FROM THE HOLY ONE AND YE ALL KNOW IT"

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the Holy Spirit, in that proportion we are faithful members of His Body, and have the anointing in us. As the Apostle says, "The anointing that ye have received of Him abideth in you"; "Ye have an unction [or anointing] from the Holy One, and ye all know it." (I John 2:27,20.) It manifests itself to us as it would not to the world. We know that we have the mind of Christ--the opposite of selfishness. This we can more and more discern in others--better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof--meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has promised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope; for what we now have is merely an earnest of our inheritance and a foretaste of what is to come. But this call is to ignominy now. "They shall say all manner of evil against you" who have this anointing. The world will know you not, even as it "knew Him not." (I John 3:1.) This, which we have now, is a bitter foretaste; but coupled with this there is a joy which the world cannot give.

===================

R4842 : page 189

THE ROBE OF CHRIST'S RIGHTEOUSNESS

"Blessed are they whose iniquities are forgiven,
and whose sins are covered."--Rom. 4:7.

THE "WEDDING GARMENT" mentioned in the Lord's parable (Matt. 22:2-14), is the Robe of Justification, which becomes ours at the time of consecration. At the very moment of our begettal, when the Lord accepted us, we became probationary members of the Body of Christ, the Bride Class, and were covered with the Wedding Robe.

This "wedding garment" is given, not to the Old Creature, but to the New Creature, to cover the blemishes of its imperfect body. At the moment of God's acceptance of our sacrifice, and of the begetting of the Holy Spirit, the New Creature is reckoned as coming into existence and as wearing this robe. Thenceforth, the Old Creature, from the Divine viewpoint, is non-existent--"Old things are passed away; all things are become new." (2 Cor. 5:17.) But this New Creature must have a new body. The New Creature has the old body, but a new will--the will of Christ. The Apostle tells us that we should not be satisfied with merely reckoning ourselves dead according to the flesh, but that we should reckon ourselves as having been made alive in the Spirit. If the Spirit of Christ be in us, it will quicken our mortal bodies--vivify them.--Rom. 8:8-14.

These mortal bodies, then, which were under the influence of the old imperfections and under the old course of life, have now, under the new mind, a restraining, or constraining influence put upon them and the New Creature is expected to use the new mind, or will, to overcome the desires of the flesh. While in this body of flesh, the New Creature is expected to demonstrate such faithfulness in the development of character that he may be accounted worthy of being raised in the First Resurrection as a Divine being. Having this imperfect body, he needs the robe of Christ's righteousness to cover his imperfections.

THE ROBE DOES NOT COVER SINS OF THE NEW MIND

In studying this subject, it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the New Creature must remain loyal to God; otherwise, it will deserve the Second Death. Hence, these New Creatures, with imperfect bodies under the control of the new mind, have the Bridal Robe granted to them, that they may have a standing in the sight of the Lord and of each other.

This righteousness of our dear Redeemer is represented as being imputed to us. It is for us, then, to work out the glorious embroidery, the stamp of which is already upon the robe--the directions as to how we may work out the fruits of the Spirit thereon.

===================

R4842 : page 190

QUESTIONS OF INTEREST

THE GRADUAL END OF GOSPEL FAVOR

QUESTION.--Do you understand the Scriptures to teach, either directly or indirectly, through the Parallels of the Jewish Dispensation, that it was necessary that all who would eventually constitute the "little flock" must have been in a justified condition previous to October, 1881?

Answer.--No, we do not so understand the matter.

Question.--Was it necessary that all who would be of the "little flock" should have made their consecration by or before October, 1881?

Answer.--No, we do not so understand the matter.

The chapter in SCRIPTURE STUDIES, Vol. II, showing the parallels between the Jewish and Christian Dispensations, makes prominent four dates, viz., (1) October, 1874; (2) April, 1878; (3) October, 1881, and (4) October, 1914; these dates being parallel to four in the Jewish harvest, viz., (1) The beginning of our Lord's ministry; the beginning of the trial or harvest time of the Jewish nation, October, 29; (2) The end of our Lord's ministry, His crucifixion, and the rejection of the Jewish nation as a nation, April, 33 (See SCRIPTURE STUDIES, Vol. 2, chapter 7); (3) The close of the "seventy weeks" (Dan. 9:24-26) of favor upon the Jewish nation--October, 36--after which the Gospel privileges were open to the Gentiles, Cornelius being the first convert; (4) The full end of trouble and destruction which came upon Israel's polity, October, 69.

It should be clearly noticed that the parallels between the Jewish and Gospel Ages all belong to the nominal systems then and now, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel Church or to the gathering of the Lord's people out of Babylon now.

Noting these parallels, we find 1874 as the beginning of this "harvest" and the gathering together of the "elect" from the four winds of heaven; 1878 as the time when Babylon was formally rejected, Laodicea spewed out--the time from which it is stated, "Babylon is fallen, is fallen"--fallen from Divine favor. The parallel in 1881 would seem to indicate that certain favors were still continued to those in Babylon up to that date, notwithstanding the rejection of the system; and since that date we would understand that that relationship has been in no sense an advantageous one, but has been in many senses of the word a distinct disadvantage, from which only with difficulty could any free themselves, the Lord's grace and truth assisting. And in harmony with this parallelism, October, 1914, will witness the full end of Babylon, "as a great millstone cast into the sea," utterly destroyed as a system.

Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the special favor of this Gospel Age, viz., the invitation to the High Calling; accordingly, our understanding is that the open or general "call" of this Age to Kingdom honors ceased in October, 1881. However, as already shown in SCRIPTURE STUDIES, we make a distinction between the end of the "call" and the closing of the "door"; and believe that the door into the Kingdom class is not yet closed; that it stands ajar for a time, to permit those who had already accepted the "call" and who fail to use its privileges and opportunities in self-sacrifice to be thrust out, and to permit others to enter to take their crowns, in harmony with Rev. 3:11. The present time, therefore, from 1881 until the door of opportunity for sacrifice in the Lord's service shall fully close, is a period of "sifting" as respects all who are already in Divine favor, in covenant relationship with God.

And since those who have gone into the "Feast" through the "door" represent all who are called (except those who have afterward been rejected and expelled), it follows that the places of those thus expelled must be taken by some who were not previously amongst the called, amongst the consecrated. This, we trust, makes plain the answer to your question, proving that some not previously consecrated will, in the eleventh hour, be admitted to the vineyard labors and to the rewards of the faithful, after the open call ceased, and before the "door" closes.

Indeed, we are to distinctly remember that in speaking of the gathering to take place during this harvest time, our Lord mentions amongst others those who have been in the field (in the world), apparently referring to a class who previously had been neither justified nor sanctified through the Truth. See SCRIPTURE STUDIES, Vol. III, Chap. 6.

THE NEW CREATURE GIVEN THE ROBE

Question.--Can the New Creature's body sin?

Answer.--The New Creature's proper body is the Spirit body of the First Resurrection. But before getting it he is placed on probation and given his old human body to practice with. The New Creature cannot make the old body obey him perfectly. But he can develop strength in his endeavors to bring words, actions and thoughts into perfect accord with the perfect Law of God--Love.

Unable to conquer, he must show the Captain of his salvation his loyalty to the core by "fighting a good fight."

The imperfections of the flesh to which the new mind does not consent are all of heredity--all from Adamic weakness--all, therefore, forgivable by the Redeemer, who merely needs to be appealed to as the great Advocate. But every transgression of the flesh is charged to the New Creature, who owns the flesh and is using it. This obligates repentance, prayer, etc., and means the greater blessing to the New Creature. To whatever extent the New Creature gives consent or sympathy to the sin of his flesh he is worthy of "stripes," which correctively will assist in his character development. "What son is he whom his Father chasteneth not?"

The New Creature only is given the wedding robe, the robe of Christ's righteousness, as a covering for his imperfect flesh. It represents his justification as a New Creature. It shows him as in Divine sight, holy, harmless, undefiled, through the merit of Jesus his Advocate and Redeemer.

THE NEW CREATURE AND SIN

Question.--Can the New Creature sin?

Answer.--Yes! and No! The Apostle says, "He cannot sin, for his seed remaineth in him." (I John 3:9.) That is to say, so long as any New Creature continues to possess the Spirit of God, the Holy Spirit, he cannot consent wilfully to do sin. If one Spirit-begotten does sin wilfully it implies that prior to that wilful sin he parted with his spirit of holiness (lost the seed of his begetting) and got instead a spirit of sin, the spirit of the Adversary. In other words, a holy person, possessing God's Spirit of begetting, cannot wilfully and intentionally do that which he knows to be unholy and displeasing to God. He cannot take pleasure in sin. He once died to it, and to have it revive means a return to wallowing in the mire--"twice dead, plucked up by the roots"; ready to be taken and destroyed as a brute beast.--Judge 12; 2 Peter 2:12.

===================

R4843 : page 191

SOME INTERESTING LETTERS

BELOVED PASTOR:--

I feel constrained today to say a few words concerning the joy which I feel in my heart and what I owe to your faithful ministry. No loyal heart could fail to be impressed by your unwavering fidelity to our Master and to His "flock," to whom you stand so peculiarly related.

Appreciating the "Vow" submitted in 1908 as a Heaven-provided safeguard for the "flock," I felt from the first that subtle tests just ahead were sure to emphasize the needs of just such a safeguard. Realizing that there is a practical side to the Christian warfare, I promptly availed myself of the "Vow," at the same time realizing that our relation to it must be the same as to our original Vow of full consecration; that while the taking of the Vow was the initial step, its value as a safeguard is in the faithful carrying out of all it expresses. While the developments following this note of warning have been more startling than I had anticipated, I have been impressed as never before with the significance of the Scripture, "Surely the wrath of man shall praise thee; the remainder of wrath (that which could not praise Him) shalt thou restrain."--Psa. 76:10.

During 1909 I tabulated a large number of subjects being treated in WATCH TOWER concerning the "Ransom" and closely related topics. I feel that those wonderful explanations of Truth which have come to us, especially during the past two years in a faithful endeavor to shield the "sheep," are a forceful illustration of the "Vine and Branch" proposition --that nothing the Lord permits means loss to the fruit-bearing branches. The Divinely provided nourishment withdrawn from the unappreciative means added enrichment to those giving evidence of a disposition to use it. Truly, we have realized that the more searching the analysis the more glorious the Truth becomes; indeed, our hearts should be filled with wonder, love and praise.

I am trying to weigh the serious side of it. Sometimes I cannot keep back the tears as I think of the abounding wealth into which we have entered. I feel that if we are not energized to greater appreciation and to greater faithfulness, as the reasonable acknowledgment of such favors, then we have lost all reasonable grounds for hope of their continuance. Surely we must enter into the spirit of His work now (the development of the "Bride"--laying down our lives for the brethren, not only willingly, but gladly), if we are to share in the ultimate work after the preparatory features are completed.

God bless you richly, dear brother; our prayers follow you on your missions of love. We are constrained to express our sentiments in the language of the MANNA comment for Sept. 1, as follows: "It is because we see Jesus to be the Father's choice that we unite ourselves to Him; because we see the Father's character manifested in Him, that we leave all to follow Him. Similarly, if we lend our aid, our support, to any human being in connection with the Divine Plan and service, it should be simply upon this ground--not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with the leader's being of His appointment."

The hearts of the dear ones in these Lower Provinces of Canada are made glad with the hope of arrangements for a Three-Days' Convention during this season.

We ask that you pray for us all, increasing faithfulness. Sister Black shares with me, dear brother, this expression of love for yourself and for the Lord's flock.

Faithfully yours in the joy of service,

W. W. BLACK.--CANADA.

DEAR PASTOR RUSSELL:--

I thank our Heavenly Father for the Truth and for you, through whom great blessings have come to me. I am also very thankful for the opportunity to be associated in the Harvest work, in Berkeshire Co., Mass., with Brother Goodwin, of Torrington, Conn., through whom I have received added blessings.

I have recently had some remarkable experiences with the Jews, of whom there is a colony of about twenty families, including a Rabbi, in the vicinity of my home.

Some time ago I distributed among them copies of Die Stimme, the Yiddish paper. The young people of the colony cannot read Yiddish and are asking for similar matter in English. As PEOPLES PULPIT sermons are along lines of Christian teaching, I have not distributed them, lest the motive be misconstrued.

These people have the correct idea concerning the cause of the centuries of suffering which they and their ancestors have experienced. They acknowledge that Christ was sent of God to bless the world; even the Rabbi assented to this. They were very cordial, urging me to come again.

This colony, composed mainly of farmers from Russia, I am told, has the support of the Rothschilds. They are looking for the resurrection of the Ancient Worthies, expecting it within a few years.

Your statements upon Jewish matters, when clearly understood by them, will, it seems to me, be one of the most potent factors in uniting the Jews in the Zionist movement. Since the distribution of the Yiddish paper, I find your name a household word among them. I would like suitable literature (English) to give them, as they request it for the young people. Dear Brother, I wish always to be

Your faithful brother in Christ,

NEWTON T. HARTSHORN.--MASS.

DEAR PASTOR RUSSELL:--

I am enclosing just a "mite" for use in the Harvest Work. Although I realize that you are very busy, I will take some of your time to tell you about it, for I know you will find it interesting.

It is the contents of a "mite box" to which I contributed for six or eight months, putting in small amounts for each blessing which I received--not counting the daily blessings of bread and health, etc. It shows that the Lord was good to me, doesn't it? However, the most interesting part follows:--

My box was one among several which our Sunday School teacher gave to us girls in 1909. We had previously withdrawn from the church with which we were associated, and its school, but had been held together by the Lord's loving kindness, and had weekly classes of our own. For some reason, which we could not then exactly understand, we were reluctant about sending the money to the Missionary Society of our denomination.

About a year ago our teacher died after a short illness. I will not dwell upon the persecutions which she had suffered in the church, nor our own sorrow afterward. I will only say that God has opened the eyes of our understanding and enabled us to see Present Truth. As in her life she was a great blessing to me, so, also, in her death. I believe the Lord had me save the money for this very purpose, and that she was one of his bright "jewels."

I cannot express the blessing which you have been to me, and the rest of us, and I thank Him for it. We daily remember you before the Throne of Heavenly Grace, and also the general interests of the work and the dear co-laborers.

By His grace, one of the "Little Ones in Christ."

MARY L. JENKINS.--MASS.

DEAR PASTOR:--

Having a growing conviction that the following extraction may be of interest to you (the more so after reading WATCH TOWER of March 15), I determined to send it along, hoping that you would be able to spare about two minutes of your valuable time for its perusal.

The Rev. S. Manning, who traveled through the Holy Land in the early part of 1873, in recording his experiences, says concerning the barren slopes of southern Palestine: "Even yet we can trace the lines of those ancient terraces, showing what the land once was, and what it may yet become again when 'the time to favor Zion, yea, the set time, is come.' From our camp, a few miles north of Bethel, we could see the hills clothed to their very summits with fig gardens, now in their bright spring greenery. A Syrian gentleman, who was my frequent companion through this part of Palestine, plucked the young figs as he passed without stint or scruple. His reply to my question as to his right to

R4844 : page 191

do so was instructive, as throwing light upon an incident in the life of our Lord, as to which some difficulty has been felt.

"In the early spring, when the first leaves appear, an immense number of small figs are produced, which do not ripen, but fall from the branches, crude and immature, to the ground. To these we find a reference in Rev. 6:13. The true crop is not produced till later in the year. This first crude, 'untimely' growth, though of no commercial value, is yet plucked and eaten by the peasantry, sometimes with a pinch of salt, sometimes with bread. Like the wild fruit of our hedgerows it is free to all passersby. It was just at this early season, before the feast of the Passover, that our Lord and his disciples, having walked from Bethany, 'hungered.' Seeing a fig tree 'afar off having leaves' they sought fruit, but found none. Seeing leaves they had a right to expect fruit. Finding fruit they would have had right to pluck it, 'for the time of figs was not yet'--the true and valuable crop was not yet produced. This incident He turned into a solemn lesson of warning to the Jews, etc., etc."

Yours humbly in Him and His service,
WILLIAM SMITH.

===================

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages." gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.).

Also published in foreign languages as follows: In German, five vols.; in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, four vols.; in Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

===================

SEMI-MONTHLY
VOL. XXXII JULY 1 No. 13
A.D. 1911--A.M. 6039

CONTENTS

Views from the Watch Tower........................195
  Unrest in Europe..............................195
  Ministerial Human Document....................196
  Ravages of the Black Plague...................197
  Present-Day Needs of Methodism................198
Darwin's Evolution Theory Falling.................198
  Heredity in the Blood.........................199
"Blind Guides" (Illustration).................200-201
$30,000,000 To Convert the World..................202
  Heathen Double in a Century...................202
  Our Missionary Work in India..................202
  The Good Tidings in Africa....................203
Doctrinal Error Harmful...........................204
No Cross, No Crown (Poem).........................204
The Love Required of the New Creation.............205
  Goes Beyond the Jewish Law....................205
Finding a Lost Bible..............................206
The Lord Is My Shepherd...........................207
Our New Bibles....................................207

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

CROSS AND CROWN PINS

No. 1. Cross and Crown design in ten-karat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is rustic in design--brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price $1.

No. 5. Like No. 1, except that it is of silver instead of gold and wreath is washed in green. Price, 35c.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

POST-CARDS

An excellent assortment of Scripture post-cards of our own selection, both Birthday and for general use. Price, 20c. per doz., $1.50 per 100 assorted, postpaid (40 birthday and 60 general).

QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free, upon request, to those who have "Tabernacle Shadows."

QUESTIONS ON FIFTH VOL. "SCRIPTURE STUDIES"

Fifth Volume Berean Questions, put up in booklet form and convenient size. These may be had at 10c. per copy; 50c. per dozen.

====================

R4844 : page 195

VIEWS FROM THE WATCH TOWER

UNREST IN EUROPE

THE FOLLOWING "United Press" report from London seems to give a very moderate view of the Old World's affairs:--

"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the French Revolution itself--hitherto perhaps the most remarkable social upheaval in the world's history --was so significant as the present movement of the masses against the classes.

"Curiously enough, it is in England, with all its conservative traditions and the freest government in Europe, that the feeling is strongest. To a great extent this is due to the fact that in Great Britain the upper classes and the landed interests have always been practically identical. And the land-hunger which has been increasing among the English masses for forty years past has intensified popular hostility against those representatives of the upper classes (which substantially means all of them) who have selfishly monopolized the land for their own pleasures.

"Recent advanced legislation, tending toward the breaking up of the great landed estates, has made matters worse, too, instead of better. The people who want land are angrier than they were before, because they have secured only a part of what they consider their due, while the landed aristocracy is furious over having had to relinquish even a fraction of its possessions.

"The change that has come over rural England in the past three decades, is, in fact, nothing short of marvelous. In the old days, if a villager failed to doff his hat to the parson or the squire, or if his wife omitted a reverential courtesy to them, it was a foregone conclusion that that couple would be driven from the village forthwith, or that at any rate, if they remained, their lives would be made intolerable. Today, even in cases where the farm laborer retains an outward appearance of respect for those above him, he looks on the latter as his natural enemies, and never misses a chance of voting against them at the polls. More than this, he has reached a point where he not only disputes the aristocracy's title to monopolize the land which he thinks should be his own, but refuses to acknowledge its superiority over him in any form.

"In the towns, of course, where radicalism has long been rampant, the ruling classes have been hated for a much greater length of time than in the country. But whereas they were merely hated fifty years ago, their very right to exist is now disputed. Popular education and popular newspapers have been mainly responsible for the growth of this feeling. The average mechanic who has to work hard for small wages, denies the right of another to live in idleness upon what his father left him. The present-day British workmen's creed is that everyone in the world ought to start equal.

"To a large extent, the growth of this sentiment has been at the bottom of recent labor troubles in England. Complaints have been made everywhere that the labor unionists have refused to obey their own chief's orders and have thus precipitated useless strikes. But this is only partly true. Leaving out the fact that most of the labor leaders belong to a passing generation, and are not in as close touch as they should be with the rank-and-file, there is quite a different reason for the men's unmanageability. And this reason is that the feeling of unrest and discontent is so rife as to render the masses of workmen anxious to defy rather than to treat with their employers. Just as the village laborer regards the squire, so the city mechanic regards the capitalist. Both country squire and city capitalist represent the ruling classes to the man who works.

THE SPREAD OF SOCIALISM

"Generally throughout Europe, the growth of Socialism is held accountable by the aristocracy for the masses' discontent.

"In England, for instance, it is the Tories' custom to refer to any man of progressive political ideas as a 'Socialist.' They use the word as a term of reproach, but the truth is that it is really not the right word to use as the Tories use it. 'Advanced radicalism' would be more accurately descriptive. Not many English workmen admit that they are Socialists and not many of them are.

"In Germany they do admit--assent it in fact. And the spread of Socialism in the Fatherland is making the old aristocracy shake in its shoes. No one there would be surprised by a Socialist victory at any election and when the Socialists secure control of the Reichstag the aristocracy's--and the monarchy's--days are numbered. German Socialists, like the English, are advanced Radicals. Their idea is less the rule of Socialism than an evening-up of conditions--with perhaps a not entirely unnatural desire, on the part of some of them, for revenge upon the privileged classes who have oppressed them so long.

R4844 : page 196

"In Austria-Hungary an identical process is at work. The dear-food riots--the revolt against the excessive cost of living--are the first expressions of the popular demand. Exploited, generation after generation by the greedy rich, the masses have lost their patience at last.

"The strained industrial situation in France is due to the same cause. In France, however, the rebellion is not against an aristocracy, but against the ring of capitalists which runs the government and every thing else in the republic. As the members of this ring grow richer, the poor--and the middle classes--grow poorer every day. Concessions in one particular trade will do no good in France. What is needed is a change in the entire economic system.

"Russia is no better off. The revolutionary movement there is and always has been an attempt to "pull" the system of feudal tyranny which grinds the people into the dirt. Unlike his fellows elsewhere throughout Europe, the Russian workman thinks nothing and knows nothing

R4845 : page 196

about the working of economic laws. All he knows is that for centuries he and his ancestors have been down-trodden--and he sees clearly who the people are who have been responsible for it. He simply takes the position that, if he can remove these people, it will be all the better for him.

"The question is whether all these different national movements can ever be combined into one. Labor leaders answer affirmatively. Year by year international conferences are more successful in drawing the strings of such a union tighter. At the present moment there is the common ground of the increased cost of living upon which all are fighting. Those who are responsible for the high price of necessities are held always to be the ruling classes. It is against these that the campaign will be waged.

"One thing, however, is becoming increasingly clear. It is that, so far as the working classes are concerned, the form of government makes very little difference. A monarchy may be more corrupt than a republic, or it may not. There is probably less corruption in England than in any other European country of the first class. There is at least as much of it in France as there is anywhere else upon the continent.

"The truth is, as European workingmen see it, that the form of government counts less than the sort of people who conduct it. If labor unions or any other sort of organization can put matters straight with these people, then in the opinion of European workingmen, the condition of the masses is bound to improve without much regard for the actual form of government.

"Naturally the upper classes are not insensible to the change coming over the attitude of those whom they consider beneath them. This is plain from their frantic appeals during outbreaks in Berlin, Vienna, Paris, Barcelona and South Wales to have the military hurled against the strikers and demonstrators. In every case these appeals were made by the wealthy under the guise of appeals for the maintenance of law and order. In reality, it is understood on all hands that the aristocracy throughout Europe realizes that it is in the last ditch.

Hence its anxiety to put the popular movement down at all costs.

"The class war in Europe has certainly begun. It will be marked by actual violence in spots, but in the main it will be fought out at the polls. And when the people that do the work begin to know their real strength, popular leaders declare, there will not be much chance left for those who have hitherto regarded it as their right to rule."

MINISTERIAL HUMAN DOCUMENT

While the average minister's salary outside of cities does not rise above $1,000--a figure about on a par with that of the unskilled laborer, human documents like one printed by The Standard (Baptist, Chicago) need cause no surprise. It comes from a minister who tells why he is quitting his profession to enter business. The editor of this paper tells us that the letter was not intended for publication; and the early part of it shows that it was addressed to an old friend of seminary days, who, with the writer, had "talked of the future and painted pictures of what we were to do for the Kingdom of God." Twenty-five years have passed and the old friend is given the reasons that led to this man's decision to desert the active ministry. Thus:--

"To be perfectly honest with you, money has had much to do with my decision. I think you will not charge me with being mercenary in those days when you knew me well, and I am not conscious of caring any more for money now than I did then. I have never desired to be rich; I do not now desire to be. I have not gone into business with any expectation of making a fortune, but I do want to have something for the years when I can no longer work, and for my family, if I should be taken from them. I do want to be able to meet my bills as they fall due. A month ago in our ministers' meeting an old minister, shabby almost to raggedness, arose and told us that he and his wife were on the verge of starvation. He had no money, his credit was exhausted, they had no food, no coal, and were about to be put upon the street because they could not pay the rent. We raised some $30 among us and gave it to him, and I suppose he will go to the home for aged ministers; but it scared me. I saw myself in him. What reason have I to expect that I shall not be where he is twenty years from now?

"Frugality? Well, I have not been thriftless. Wife and I have tried hard to lay up a little each year. We did get $500 saved up, and then Edna was taken with tuberculosis and it all went, and much more, before God took her home. I had $1,000 per year from the church at B__________. They paid it promptly, and possibly some men would have been able to save something out of it each year. We tried our best, and failed. Once the church thought of increasing the pastor's salary, but Deacon Edmunds argued that the minister should trust God; said that when he began life he had an income of only $200 for the first year; spoke of the joys of Christian sacrifice; pointed to the Savior of the world and His self-abnegation, and the salary was not increased. I may say that the deacon is supposed to be worth not less than $200,000. Then I was called to this field at $1,200 per year. I have been here seven years, and there has never been a month since the beginning when my salary has been paid promptly. At times the church has owed me $600 and $700. I have borrowed and paid interest, have 'stood off' my creditors until I was ashamed to go upon the street, have scrimped and twisted and wiggled until my soul was raw. I've had enough.

"Through all these years a conviction has been growing within me that the average church-member cares precious little about the Kingdom of God and its advancement, or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thought he could gain heaven without even lifting his finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and unselfishly devoted to God's work.

It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellowmen. They took a covenant to be faithful in attendance upon the services of the church, and not one out of ten ever thought of attending prayer-meeting. A large percentage seldom attended church in the morning, and a pitifully small number in the evening. It did not seem to mean anything to them that they had dedicated themselves to the service of Christ.

"I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself or see it left undone; tired of dodging my creditors when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love Him; I shall still try to serve Him.

"Judge me leniently, old man, for I cannot bear to lose your friendship."--Literary Digest.

THE CAUSE OF PORTUGAL'S REVOLUTION

A Portuguese resident in London, being questioned by the Daily Mirror as to the reasons for the intense hatred evinced by the people of Portugal against the Church, replied to the following effect:--

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of the actual revolution, is no new thing in European history.

"In Portugal today, as in Northern Europe four hundred years ago, the clergy exact privileges, social, moral, and financial, to which they have no just claim.

"The religious fraternities possess vast wealth, which is every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the State.

"They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

"The mendicant Orders bleed the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments--all is fish that comes to their net. The bitter proverb to the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

"They infest the bedsides of the old, the sick, and the feeble-minded, and persuade them to bequeath large portions of their goods--sometimes all they possess--to the monasteries.

"It is almost impossible for a layman who has a grievance against a priest or a religious house to get justice done to him."

The situation described by a dispatch to the New York Sun is this:--

"Popular feeling against the Church is very strong in Lisbon. The Government opposes excesses and says it will prevent them, but Quelhaes has been the scene of shameful vandalism by a mob. The accounts of the origin of the trouble there are conflicting.

"The throwing of bombs by Jesuits is as vehemently denied on one side as it is asserted on the other. Sympathizers with the Jesuits say the mob attacked the Jesuits without the least provocation, but they admit that the Jesuits

R4846 : page 197

fired rifles in self-defense. Whoever was initially to blame, the seizure of the convent by the mob was followed by disgraceful barbarism, which was not checked by the authorities.

"There is no doubt that the mob's object was plunder, and in the search for treasure the rioters smashed, tore, and generally destroyed almost everything of value within the building.

"Sacred images, altar-vessels, priceless volumes, illuminated missals, gorgeous vestments were smashed or torn and trampled upon with senseless fury, while everything that was regarded as worth stealing was looted.

Disgusting acts of ribaldry and defilement were also committed by the mob.

"It was a brutal expression of the popular hatred for the priesthood, especially the Jesuits, which was the animating cause of the revolution far more than hostility to the monarchy. A similar orgy was enacted at the Trinas Convent. Apart from these scenes, however, the self-control of the people has been exemplary and the city is entirely orderly."

RAVAGES OF THE BLACK PLAGUE

Harrowing reports come from both China and India. Eighty-eight thousand four hundred and ninety-eight are said to have died in India in February, as reported by the British India Office. In Northern China the plague has been gradually progressing since early in December. And it is said that not one who has taken the disease has, thus far, recovered. Death follows it in from three to six days.

This black death plague is said to be of the same kind as that which so devastated Europe in the Middle Ages. It is pneumonic as distinct from bubonic; that is to say, it attacks the mucous lining of the nostrils, throat and lungs, rather than the glands. It is so deadly that the physicians who inspect and those who handle the corpses take every precaution, some wearing a suit of linen from head to foot, and all breathing through pads of lint soaked with carbolic acid. Any houses in which the plague has appeared are so contaminated as to make necessary their burning. Japanese and Russian physicians are assisting Chinese authorities and physicians. It is feared that with the coming summer the disease may be further spread by fleas. Following is a clipping from the press:

"The lives of scores of physicians have been sacrificed in the fight against the spread of the pestilence. Hundreds of soldiers have died in the plague zone. Orders have been given to prevent residents of certain sections of Manchuria and China from fleeing, but, despite this order, refugees are finding their way into Vladivostock and Shanghai. Traffic upon the Chinese Eastern Railway is practically dead. Advices from Kuang-Chang-Tsu, Mukden, Harbin, Feng Hua and other towns in Manchuria, state that the plague has made steady headway despite efforts of the Chinese and Japanese to head it off. Along the great wall conditions are appalling."

The poor world needs the intervention of Divine power; although medical knowledge has greatly increased in recent years we recognize more and more that only power Divine can release humanity from the bonds of sin and death.

ARTIFICIAL MILK, BUTTER AND CHEESE

Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is said that he has already established a factory in which twenty-four men are kept busily employed.

A by-product is a sweet syrup that may be used in preserving, cake-making, etc.

Why not? By some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful things the Lord evidently has in store for the world's comfort and nourishment during Messiah's Kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind--now, because we are entering the day of His preparation.

PRESENT-DAY NEEDS OF METHODISM

The Rochester (N.Y.) Times says that "at a meeting of the Methodist ministers of this district, in the Parish House, of the First Methodist Church, Rev. S. J. Clarkson, of Middleport, made a sensational arraignment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for the world, inconsistent within itself in its teachings and preachings. He said that it was making itself foolish because one minister in one place would state that dancing and card playing were proper and not harmful, while another would pass upon them as the devices of the Devil. He said that the teachings of the ministers should either enforce Paragraph 248, respecting card playing and dancing, or should strike it from the book.

"Methodism is fast losing her reason for existing, by the dropping of many things which have distinguished her from other denominations in the past. Methodism must retain her progressive character and still do that branch of work of evangelizing the world that only she seems fitted to do, or she will fail and cease to exist.

PRAYER MEETING OBSOLETE

"In the past, the prayer-meeting was the starting point of the revival. Today the average small church prayer-meeting is a waste of time, and a burden to the flesh and the revival is no more. Too many of our laymen have too much faith in the ability of their wives to do the praying for the household.

MAKES CHURCH A JOKE

"Methodism needs some settled policy on the question of amusements. Nothing better could have been invented to keep this church than Paragraph 248. I believe in being charitable, but the day is here when we need some young people ourselves. I am not discussing the right or wrong of dancing. But it sounds foolish for a Methodist minister to stand in his pulpit and say that dancing is right when the ban-book says that is one of the things for which a man can be tried for immoral conduct. It sounds just as foolish, and makes the church a joke, when the minister in Podunk declares that there is no harm in dancing. Then next Sunday the minister in Pig Valley declares that it's the Devil's best snare. If dancing is right in Buffalo it is right in Rochester. If it's wrong in Buffalo, it's wrong in Rochester. We need to be consistent.

"Now when Methodism undertakes to tell people what is right and wrong in amusements it should first have some settled policy itself. Enforce Paragraph 248, or else have the courage to take it out of the Discipline. We stand before the world today in the attitude of the man who had the bear by the tail while it chased him around the tree. He was afraid to let go and afraid to hang on."

===================

R4846 : page 198

DARWIN'S EVOLUTION THEORY FALLING

THE FOLLOWING very interesting article is from the pen of William Hanna Thomson, M.D., prominently connected with many New York hospitals for years. According to this article the relationship between the various species of animal organism can be discerned with much greater certainty by blood tests than by merely outward shape. The Doctor's illustration of an elephant always elephanting from the smallest speck at the beginning to its largest development is a forceful one and well illustrates the distinctions of nature. His remarks respecting the bacilli or disease germs are also to the point. These germs, known for thousands of years and reproducing their kind with marvelous rapidity, yet without change, without Evolution, without development of any kind, are quite in opposition to the Evolution theory.

The below extracts are from the New York Times:--

THE ORIGIN OF SPECIES

"As to the origin of different species, if Charles Darwin was after that he would have found in the microscopic world the most ancient, stable and specific living forms that exist on earth. Thus, we have known historically tuberculosis ever since Hippocrates described it 2,300 years ago, and it is plainly alluded to in Eber's Egyptian papyrus, 1,700 years before Hippocrates.

"Now, as the life cycle of the tubicle bacillus is only twenty or thirty minutes, instead of being three score years and ten, it follows that counting only venerable bacilli, half an hour old, we have 7,240,000 generations through which it has descended without once changing in its evil ways.

AN ELEPHANT FIRST MICROSCOPIC

"It would seem that according to the original plan all life must at first be microscopic, and so it is. Thus at one time in its individual existence an elephant is a barely perceptible microscopic dot. We cannot be at all sure that the real elephant is not as much smaller than that dot, as that in turn is smaller than the full-grown beast himself. Size or bulk has no necessary connection with life, however formidable it be.

"The living agent which causes hydrophobia, or yellow fever, easily slips through the pores of a Berkfield filter, which stops the larger bodies in the virus of smallpox. They are too small to be seen by any microscope yet made. Prof. Simon Flexner doubts if the human eye is constructed to catch sight of them, however it be aided by

R4847 : page 198

a high-power microscope. Yet these little agents are more dangerous to man than either a lion or a rhinoceros, while each remains after its own kind. Yellow fever [bacilli] no more resembles hydrophobia [bacilli] than a horse resembles a fish.

"Therefore the biologist, or student of life, finds himself in the realm of the inconceivably little. In that single cell with which the elephant has to begin his physical life there is a vast collection of necessary things.

"First, every one of the millions of cells of his future body must develop from that first cell. They are all constructed on the elephant-cell pattern, and according to no other pattern. Each cell must contain an even, never an odd number, in its nucleus of those little bodies called chromosemes, and upon which heredity depends, because finally that first cell contains something which determines that it will grow into an elephant and not into a frog, according to its hereditary descent from the first elephant.

"As a result, the absolute absurdity of the supposition

R4847 : page 199

of the spontaneous generation of life appears when we consider that it is not a living substance or thing which we are investigating, but a thing which can be a dot and then an animal, and then a dot again for any number of times. It would be easier to imagine a watch spontaneously generating itself than for an oak to become an acorn and then an oak again, and so on through all the years of its geological period.

"Reproduction of like from like by means of an inconceivably complex series of connected changes is a characteristic of life only. It has not a single analogue in the non-living kingdom. There is no such thing as hereditary fire, though it may spread, any more than a hereditary glacier, however it may grow by accumulating snow and ice.

"Inorganic chemistry, or that which deals with non-living substances, is simplicity itself by the side of organic life-originated chemistry. Thus one atom of hydrogen, one atom of chlorine, and one atom of sodium will make one molecule of sodium chloride or common salt. These three separate atoms might come together by chance--that only deity of the materialist--anywhere where these atoms exist, say in the planet Saturn. But for any animal on this earth with red blood it must, in order to live, have in its blood cells that definite substance called hemoglobin.

HEREDITY IN THE BLOOD

"Now a molecule of hemoglobin must contain the following number of different atoms in their due proportions, namely, of hydrogen atoms, 1,130; of carbon atoms, 712; of nitrogen, 214; of oxygen, 245; of sulphur, 2, and of Iron, 1, or 2,304 atoms in all. Moreover, if that one atom of iron, in its peculiar relation to the rest ("masked," as some physiologists say) were left out, the animal could neither absorb oxygen nor give off carbonic acid; in other words, it could not breathe.

"I once asked a well-known physiological chemist, himself of German extraction and educated in Germany, how could those atoms in a molecule of hemoglobin thus come together by chance. His brief reply was, 'No chance.'

"But the complexity of hemoglobin is thrown into the shade by those chemical substances which medical research has discovered in the investigation of the mechanism of immunity against infectious diseases. Thus some serious infectious diseases, such as smallpox, yellow fever, and typhoid fever, usually attack the same person only once. Hence he is said to be thereafter immune against them. With other infections, like pneumonia, the reverse is true, for the first attack often appears to predispose to subsequent attacks. Of four children exposed simultaneously to scarlet fever, one soon succumbs to a malignant development of the disease; the second is made very sick by it, but recovers; the third has it so lightly that it wants to play all the while, while the fourth escapes altogether. Now the medical profession very properly wishes to know the "how" of this varying susceptibility and immunity, because such knowledge would lead to an immense saving of life.

"But this research now resembles exploring a strange world, to describe which a new language has to be invented which none but these scientific leaders can understand, while they speak of antigens, amboceptors, complements, enzymes, lysins, precipitins, agglutinins, toxins, anti-toxins, anti-antitoxins, etc. Nor are these at all fancy names, for they refer to subjects which already have been shown to have great practical bearing in the preservation of human beings from disease and death.

"Modern science now finds that the problem of the origin of life becomes more and more inscrutable in proportion to the progress of investigations of the subject. One fact alone, among many others of like import, suffices to illustrate this statement, and that is the infinite complexity of the chemistry of any living thing or of anything which has been produced by vital agency compared with the chemistry of things with which life has nothing to do.

"Thus, in the precipitins alone we encounter one of those biological marvels by which science has recently revealed the fact that the blood is the most hereditary thing about us, for its hereditary elements override everything in the makeup of the physical animal body, whether it be the shape of the skeleton, of the lungs, of the alimentary canal, or of the skin. It even overrides ancestral habits as to the great food question--Darwin's chief creator, which works by the strife in nature about how to eat or keep from being eaten.

"This discovery of the hereditariness of the blood came about in this way:

"Some of the most recondite investigations in the history of medicine have been about the mechanism of immunity, or why a single attack of certain infectious diseases renders a person immune from a second attack. It was through these investigations that some valuable antitoxins were discovered in the immunized blood serum, which raises hope that we may yet find the antitoxins for the worst forms of our deadly infections just as an anti-venom has been found for the cobra's poison, and another for that of the rattlesnake. But each of these antitoxins is specific in that it does not afford any protection except just against its own poison. This led Prof. Wasserman of Vienna to investigate whether the blood of each kind of animal did not contain some ingredients which would be specific to that animal, that is, not to be found in any other animal, a fact which, if found, might be of use in medico-legal cases.

NATURES QUITE DISTINCT

"His results made this so probable that Prof. George H. F. Nuttall, of the University of Cambridge, took the subject up, and has so extended its application that a single drop of blood from any animal now suffices not only to show by its peculiar chemical reactions what animal it comes from, but also how nearly related, or the opposite, an animal is by his blood to other animals.

"It begins, therefore, to look as if the whole classification of zoology may have to be rearranged according to these blood tests. Thus, a drop of the blood of a walrus shows no relation with a drop of whale's blood, or of the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea. Instead of that, the blood of the walrus immediately reacts with the blood of horses, asses, and zebras, thus proving that he is an equine that no longer crops grass, but goes where he can live on an exclusively fish diet. Likewise, the hippopotamus is shown to be a modified pig.

"Where blood relationship exists, but is distant, these reactions are proportionately faint, but where no reactions occur there is no relationship at all. Thus, geology indicates that birds are descended from reptiles, and, oddly enough, the blood of a bird shows a distinct, though very faint, reaction with the blood of a snake, but none whatever with that of a winged bat or the flying squirrel, for these are mammals.

"These facts are quite sufficient to indicate how inconceivably complex the problems of life are. It may seem strange that we cannot know what life is until we also know what death is. Thus a stone never dies; but a flower, an insect, or a man dies simply because they once lived, and for no other reason."

page 200-201

[This is a two-page illustration.]

BLIND GUIDES

REPRODUCED FROM "LIFE,"
A SECULAR NEWSPAPER OF NEW YORK

This illustration shows how the world in general views the attitude of the clergy of all denominations in respect to things present and things hereafter. It sees the clergy surrounded and entangled by the devouring influences of doubt respecting everything religious. We are in danger of still worse things, if possible, in the near future. It is a sad picture but, alas, a very true one! Ah, that we had power of tongue and pen to arouse Christendom, and especially The educated and the clergy, to a re-investigation of God's Word from the standpoint of the Divine Plan of the Ages. What Blessings it would bring them! What opening of the eyes of understanding! What confidence in God and in the Bible! What fresh hope for themselves and for the world, especially in respect to the future life!

===================

R4847 : page 202

$30,000,000 TO CONVERT THE WORLD

IS THE PROPOSITION A JOKE?

FOR A YEAR newspapers have been circulating reports re a Laymen's Missionary Movement for the conversion of the world. Like all modern propositions the financial end of this matter protruded first. It is proposed to raise thirty million dollars and to invest this and to use the accrued interest in telling the heathen that all of their forefathers have gone to eternal torment because they never heard of "the only Name given under heaven or amongst men whereby they must be saved"; and in telling them also that unless they become better Christians than are nine-tenths of so-called Christendom they also will spend eternity in torture. The heathen are expected to like this Message and to assent that it is "good tidings of great joy"!

Perhaps the friends of the Movement will say, No, you misapprehend our intentions. We will send out up-to-date

R4848 : page 202

missionaries who will preach the same Message as in New York, namely, the Higher Criticism of the Bible, which repudiates its inspiration and classes it with Dickens and far below Shakespeare. We will teach them the Evolution theory that, instead of man's falling from the image of God downward into sin and degradation, he has been climbing upward. We will teach them that their fathers were monkeys and that they themselves are not much advanced over that condition and that they should copy us and learn how to make great dreadnought battleships, rapid-fire guns and other evidences of mental and moral superiority; we will teach them also of the necessity of love for God and for their fellowmen. We will give them clothing and teach them millinery styles and the use of various modern conveniences and will thus build up a trade with them and increase our national exports.

Well, we wonder how much more happy the heathen will be after they shall have been converted to the same glorious civilization which prevails in America and Europe! And after thus converting them and increasing their discontent, what shall we do with them next?

The next thing will be to treat them as we do the converted and civilized people at home--send them a number of duplicate copies of Billy Sunday to teach them how to use slang and to abuse everybody and everything and to tell them to their faces that their conversion has made them a set of rascals. And what then? Yes, what then? Nothing further will be left to be done and the interest on the thirty million dollars can after that be spent in helping the poor at home.

GREAT MEN BEHIND IT

And yet, how glad we would be to see so large a sum expended in telling the poor heathen the proper interpretation of God's Word and character--of His love and mercy and of the really "good tidings of great joy which shall be unto all people" when Messiah's Kingdom shall be established and bring order out of present confusion!--when the Spiritual Seed of Abraham shall be glorified in the First Resurrection and dispense God's blessings, through natural Israel, to all the families of the earth. There would be comfort and help and cheer in such a message; it would be sure to do good to many. And it would be worth the money because in presenting the true God and His exalted character one would be setting before the heathen a grand ideal. But we can have no sympathy with the scaring of the heathen with doctrines which those contributing the thirty million dollars do not for a moment believe. Nor can we have sympathy with the presentation of Evolution and Higher Criticism.

The most astounding thing connected with this proposition is that it has behind it some good men, who are great, in some particulars at least. Our astonishment is that such men can delude themselves or be deluded by others into supporting such a foolish position, which even a child in mathematical calculation should be able to see through. Let us look into it, prejudiced in its favor because it has the support of such honorable men as Bishop Talbot, Bishop Greer, Mr. John R. Mott, Mr. Wm. J. Schieffelin, Mr. J. Campbell White and Mr. Evan E. Olcott.

HEATHEN DOUBLE IN A CENTURY

These talented men surely know that the Government statistics show that there are twice as many heathen in the world today as there were a century ago. One hundred years ago the heathen numbered six hundred millions. Today they number twelve hundred millions. The average man or woman has little conception of the numbers implied in the word million, and less of what a hundred millions would signify, and still less of what twelve hundred millions would mean; but the above-mentioned talented gentlemen surely can comprehend figures better than the average of mankind. They therefore have some conception of the immense work they propose to do in a few years and with the interest on thirty millions of dollars!

The interest at four per cent. would amount to one million two hundred thousand dollars per year. How many would this convert? Let us look again at the statistics. We happen to have some just at hand from our Methodist brethren, and they surely are as wise and frugal as any denomination in the handling of their missionary work. Their report, according to the Toronto

Telegram, shows that the cost of conversions among the heathen during the first seventeen years of their work reached one hundred thousand dollars each. According to this figure the fund proposed would convert exactly twelve heathen out of the twelve hundred millions!

Here is the item:

GIVE US ENOUGH MONEY AND WE WILL CONVERT THE WORLD.

One hundred thousand dollars a convert was the price paid by the Methodist Episcopal Church in the foreign missionary fields in the seventeen years following its taking up of that work, according to figures given out at the Maine State Conference. The church entered the foreign missionary field in 1858, and in seventeen years expended in that direction $700,000. In that period there were seven conversions."
--Toronto (Can.) Evening Telegram.

APPRECIATE A GOD OF LOVE

Missionaries going to foreign lands are surprised to find the heathen much more intelligent than they had supposed --much better reasoners. They find it difficult to explain the message which they carry because that message is so overloaded with error as to be inconsistent to all reasonable minds, unless the mind be so saturated with error from infancy that it has lost its proper acumen. We long to see the true Message and the rightful interpretation of God's Word sent to the heathen--and we long to see it more widely known in so-called Christendom.

OUR MISSIONARY WORK IN INDIA

From childhood the writer has had a broad sympathy for the heathen and an earnest desire for their uplift, which must include their knowledge of Christ. His intention was to be a missionary to the heathen until he discovered two things:--

(1) That God has a future time for dealing with the whole world, including the heathen, under Messiah's Kingdom of glory, light and power, and that God's present

R4848 : page 203

work is the selection or election of the Church to be members of the Messianic Body, of which Christ is the Head--in all a "little flock," all saintly.

(2) He discerned, in Divine providence, that although God is no respector of persons He has evidently designed the gathering of the majority of the "elect" from amongst the Semitic and the Aryan races of Europe and America. And, desiring to follow the leadings of Divine providence, and thus to be a co-worker with God, he turned his special attention to the gathering of "the elect" and has been using his energies chiefly where this "elect"

class are mostly to be expected--in civilized lands.

However, in God's providence, the writer, less than two years ago, became acquainted with a native of India, Mr. Devasahayam, through whose instrumentality a considerable work of grace is already under way in Travancore District, India. This is not the work of dishonoring the Divine Name by misrepresenting the Divine Character and Plan and telling the poor heathen that they have been foreordained and predestinated to eternal torture, except a lucky few; neither is it the message of Evolution and Higher Criticism and Humanitarianism. On the contrary, it is the telling of the sweet story of the old, old Book, rightly interpreted--the story of the Love of God, of the sacrifice of Jesus, of the election of the Church class to be joint-heirs with Christ in His Kingdom, and of the blessing that is yet to come to all nations as the result of the redemption and the Kingdom which Messiah will shortly establish, when the elect Church shall have been completed.

IGNORANT FAITH--INFIDELITY--TRUE FAITH

The story of Mr. Devasahayam and his work well illustrates the power of the Truth, in contrast with false doctrine and Higher Criticism. Mr. Devasahayam's father was a native missionary in Madras. The son, of religious mind, determined to follow his father's footsteps and be a missionary to his people. He appreciated the value of education and in the providence of God reached America and, under letters of introduction, entered the Methodist College at Delaware, Ohio.

His father was attached to the Methodist Body and the son, also, gave to it his adherence. A four-years' course was sufficient to do for him what it does for nearly every young man who passes through any modern college in this, our day--it destroyed his faith in the Bible as the inspired Word of God. Thus set adrift from his original convictions he was too honest to accept the invitation of the Methodist Church to go to his home land and preach to his heathen countrymen what neither he nor the educated Methodist professors, ministers and missionaries believe. He declined the offer and took up lecturing in churches, describing the manners, customs, clothing, etc., in India.

About this time Mr. Devasahayam came in contact with some whom he believed manifested not only a great deal of honesty in their discussion of the Bible, but also a great deal of knowledge respecting the precious Book. He cultivated their acquaintance, made inquiries respecting their views and was presented with six volumes of STUDIES IN THE SCRIPTURES. The careful and prayerful reading of these six volumes converted Mr. Devasahayam from his Higher Critical Infidelity and Evolution theories back to the Bible--not, as before, in mysticism and superstition, mis-called faith, but to an intelligent, rational, logical understanding of the Divine Word. This was what his soul had been hungering and thirsting after. He gave himself wholly to the Lord and returned

R4849 : page 203

to his native land a representative of The International Bible Students Association.

GREAT WORK IN TRAVANCORE

Considering the entire circumstances to be a leading of Providence, we have co-operated with Mr. Devasahayam and are still co-operating. Our means are limited and our support of his work is necessarily limited. But so long as it seems to have the Divine blessing we wish to show no partiality as between India and Europe and America.

The people of Travancore District are extremely poor and church missionary work amongst them has met with some success, partly in what the natives call rice-conversions. The poor are willing to be enrolled anywhere for the sake of having a certain regular supply of rice, which is the chief article of food. We forewarned Brother Devasahayam that money must not be spent in this manner --that the only ones who would receive any assistance must be such of the natives as would give evidence of thorough conversion and of intelligence and ability to present the true Gospel Message to their brethren. These native teachers are supplied a very small amount per month to meet their very simple necessities. Already, in less than a year, there are twelve large congregations in Travancore, with invitations and opportunities for as many more as soon as native instructors can be properly prepared for serving them with the Truth.

The Message of the Love of God and the election of the Church now and the subsequent restitution blessings for the world appeals to the natives as it does to all intelligent, unprejudiced thinkers everywhere. Although we give no rice, the report is that many of the "rice-Christians" are leaving the missionaries who preach the bad tidings of great misery and are flocking to the true Gospel of the Love of God. The natives of this District seem to be childlike and need to be restrained from baptism, to make sure that they understand its real import as signifying a full burial or immersion of the will into the will of Christ--to be dead with Him to all earthly hopes, aims and objects.

THE DARKNESS HATETH THE LIGHT

It may surprise some of our readers to know that the missionaries who are a large expense to home societies misrepresenting the Divine character and the Divine Word and misrepresenting to the heathen their real belief are angry with Brother Devasahayam and his more successful work. His name has been published in Methodist journals with the suggestions that he is an enemy and should be opposed in every way that civilized laws will permit.

Is it not peculiar that people who no longer believe the Bible and who in their colleges are teaching that it is not the Divine Word--people who do not believe in either eternal torment or purgatorial sufferings--people who do not believe that Adam fell from Divine likeness and needed to be redeemed that he might be restored thereto --that these people insist on misrepresenting themselves and God and the Bible and are angry and at war with those who do believe the Bible and who show clearly its teachings of the Love of God and His provision through Jesus for the blessing of all the families of the earth, with an opportunity to each individual to return to harmony with God?

Somewhat similarly, in God's providence, a few years ago a little work was started in South Africa.

THE GOOD TIDINGS IN AFRICA

The readiness of the heathen to hear the Truth is in such sharp contrast with the unsuccess of the bad tidings amongst them as to be a lesson in itself. We cannot doubt that if the true Message of God's Word were

R4849 : page 204

understood by Christendom and promulgated in the spirit of the Gospel, millions would speedily be turned from sin to righteousness, from heathendom to Christianity. But we are not worrying ourselves about this matter. God is at the helm. As He opens the door in any direction we will seek to enter it, relying on His wisdom and providence. Where the door is closed in any manner we will not fret. The heathen are just as happy in their ignorance as the majority of Catholics and Protestants of Europe and America are in their ignorance. And the ignorance, so far as God and the Bible are concerned, is very nearly the same. Indeed, when the Truth shall come to be proclaimed under Messiah's Kingdom, to every creature, the heathen will have much less to unlearn and thus will have an advantage over many now supposed to be more highly favored.

DOCTRINAL ERROR HARMFUL

Darkness covers Christendom and gross darkness heathendom. Into very few hearts, comparatively, has the light of the knowledge of the glory of God penetrated. Let no one misunderstand us as being opposed to Christian missions. Nothing would please us more than to know of true Christian missions both in civilized and uncivilized lands. But since these missions have un-Christian and un-Biblical creeds and doctrines, we oppose that feature. Far better would it be to have missions without doctrines and denominational control--missions of civilization, which would undertake to truthfully instruct the heathen along lines of moral living, to provide them hospitals and schools, etc., and to teach them the Golden Rule--than to have missions whose creeds and doctrines slander and misrepresent God and His Word! To the extent that missions are doing such a humanitarian work they are doing good. To the extent that they are sowing doctrinal error they are harmful.

The little work started in Africa, too, is progressing, although there also the opposition of the missionaries is intense. One of our native laborers was first thrown into prison and afterward deported from the country at the request of the missionaries of the Scotch Presbyterian Church, who were jealous of his success and alarmed to see the natives leaving their well-sustained missions for the simple truths preached by our native brother, Elliott Kamwana. However, in his stead, God seems to be raising up others, and perhaps some of the "very elect" may be found as samples for the Kingdom even in so unpropitious surroundings as are presented in Dark Africa.

GOD'S WAYS NOT MAN'S WAYS

Note the difference between God's ways and man's ways, as well as between the true Gospel of God's Word and the bad tidings of great misery, erroneously labeled Gospel. Man's thought is, Give us money enough and we will convert the world. And hundreds of apparently wise people are deluded into upholding such a proposition. How foolish to think that the conversion of the world has been delayed all these centuries for lack of thirty millions of dollars, if we believe that all the gold and silver are the Lord's and the cattle upon a thousand hills!

A comparatively few dollars, which, in God's providence, come into the Treasury of the Watch Tower Bible & Tract Society are, under His blessing, accomplishing a considerable work in the enlightening of the saints of God and in the finding of these mainly throughout Christendom, and in the ripening of them for the garner, to which they will be transported shortly by a share in the First Resurrection. "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Then Satan shall be bound for a thousand years. Then the Messianic Kingdom shall control the world. Then the knowledge of the Lord shall fill the whole earth. Then the true light shall shine and the darkness flee away. Then all the blinded eyes of understanding shall be opened. Then every knee shall bow and every tongue confess to the glory of God, and the world, redeemed by the blood of Jesus, shall have fullest opportunity for obtaining the blessings of Restitution and an earthly Eden and everlasting joy. And then the wilful rejector and opposer shall be cut off in the Second Death, from which there will be no resurrection, no recovery--they will be taken and destroyed as brute beasts.--2 Pet. 2:12.

R4851 : page 204

NO CROSS, NO CROWN

Oh blessed crown of glory!
Oh crown of righteousness!
Oh crown of life immortal,
How can I thee possess?
In answer to my longing
A voice said, soft and clear,
"The crown is yours, beloved,
If you the cross will bear."

"What is the cross?" I questioned.
'Tis bearing every day
The trials which the Father
Permits along the way;
'Tis sharing the reproaches
Your Master meekly bore,
While those who claim to love him
Revile you, more and more.

The world will look upon you
With disapproving eye;
And friends whom you love dearly
Will coldly pass you by.
They'll have no patience with you;
Your good works they'll deride,
And every righteous motive
To you will be denied.

And all the powers of evil
Will gather to assail;
They know your every weakness
And where they might prevail.
They'll try to overwhelm you
By coming like a flood,
You must with force oppose them,
Resisting unto blood.

The flesh will strive to win you,
Exerting every power,
'Twill be perpetual warfare
Between you every hour--
A fight that ceases only
When one of you is dead.
It is no easy pathway,
Beloved, that you tread.

And then I answered, "Master,
I've counted all the cost;
And deem it highest honor

To bear with Thee the cross.
And I will bear it gladly,
Till it works out in me
That blessed transformation
Which proves me part of Thee.

And when the cross grows heavy,
By faith, I gaze upon
The crown Thou art reserving
For those who overcome--
The crown of great rejoicing,
The crown of righteousness,
The crown of life immortal
I'm striving to possess.

--SISTER DONEY.

===================

R4849 : page 205

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us,
and His love is perfected in us."--1 John 4:12.

THERE IS a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the Body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them--a God-like love, which marks them as of His Spirit, having been begotten to His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us--to the extent of being willing to lay down our lives for one another. We are not to love some of the brethren some of the time, and some of the brethren all of the time; but we should love all of the brethren all of the time; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks our blemishes. We ought to forgive those who trespass against us as we hope and trust

R4850 : page 205

that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law." (Rom. 13:10) The Divine Law which the Apostle had specially before his mind was the Law given to Israel--"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) This Law of God fulfilled--filled full, completely met--requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the Law; for perfect love would work no ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

GOES BEYOND THE JEWISH LAW

There is a force in the word therefore in the text, "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That Law was evidently not intended to enumerate all the things that should not be done, for it works no ill. One might, therefore, fulfil the Law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word therefore gives us the thought that the Apostle had in mind the Jewish Law and not the Law of the New Creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfil the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews.

But our Lord magnified that Law and also gave us a new command. The Love that would be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be laying down our lives for one another. This is far beyond any requirement of the Law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but Justice would say, "You must not throw any snow upon your neighbor's pavement." But Love says more than this. The new Law that is given to us is the Law of Sacrifice. We who are in the Body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the New Creation--love, mercy, kindness, gentleness, goodness--lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control.
We are to keep the Law in our minds. But while our minds are perfect, we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the defensive is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love--love for the Lord, for the Truth and for righteousness --must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must keep ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love only perfection; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps

R4850 : page 206

may deviate from the way we have the precious blood of Jesus to cleanse us. When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as New Creatures in Christ and begat us with the Holy Spirit, it was because we surrendered self. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways: in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the Old Creature--wrong conditions from which we thought we had escaped. In proportion as the Old Creature triumphs the New Creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life--its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace--into life everlasting.

===================

R4850 : page 206

FINDING A LOST BIBLE

--JULY 30.--2 CHRON. 34:14-33.--

"Thy Word have I hid in mine heart that I might not sin against Thee."--Psa. 119:11.

IN CONJUNCTION with Josiah's reformation and cleansing of the temple, a copy of the book of the Law was found. Presumably this book contained the Pentateuch, or five books of Moses. The long period of idolatry preceding Josiah's work of reformation had placed the Testimonies of the Lord at a discount, so that evidently the king had never seen, perhaps had never heard of the Divine Law up to this time. If this should seem strange to us for the moment, let us remember that today we have Bibles by the millions, whereas in olden times books were written laboriously with a pen, and were very expensive. A copy was provided for the king as well as one for the temple, but idolatrous kings would have no use for God's Word, and the royal copy was doubtless destroyed long before.

The king caused the manuscript to be read in his hearing. It detailed what blessings would come upon the nation of Israel if obedient to God. It also portrayed the penalties which would be theirs if they neglected the service of the Almighty and His laws and

became idolatrous. Deuteronomy 28 is a very clear statement of what appeared to be the penalty due Josiah's kingdom because of idolatry preceding his day. The king was astonished. Evidently Divine judgments were due. Why they waited he knew not. He reflected that possibly something might yet be done to offset the evil. He sent therefore to make inquiry on the subject.

The inquiry came to Huldah, a prophetess of that time, who gave the Lord's answer, saying that all the woes foretold in the Law would surely come to pass because of the idolatrous course followed by the nation. But the message declared that this trouble, this chastisement, would be deferred and not come in King Josiah's day because of his earnest repentance and manifestation of sorrow in connection with the matter as soon as he learned about it.

Nevertheless the king did all in his power to remedy the evil and to bring back the nation into accord with the Almighty. He proclaimed a general meeting at the temple and attended in person with the nobles and representatives of all the people. He caused the book of the Law to be read in the hearing of the people and pointed out their shortcomings and what must be expected. The work of purging from idolatry was still more thoroughly carried out and the work of reformation made yet more deep--all that the king knew how to do.

THE BIBLE LOST TODAY

It may amaze some when we say that to the masses of the people today God's Book is lost. What! do you say, Have we lost over a hundred million Bibles in Christendom, and are we not printing more than a million copies every year? How can you say that the Word of the Lord is lost today?

Alas! Bibles we have, but to the majority of the specially cultured they are Bibles no longer--they are the inspired Word of the Almighty no longer! They are studied, believed and obeyed no longer. It is still fashionable to have Bibles; it is still customary to take texts from them--this is done even by ministers, who privately confess that they have no faith in the Bible--that they have no more faith in the Bible than in Shakespeare. And the number of religious teachers who have thus rejected the Word of God as the Divinely inspired Message is much greater than the majority of people surmise. Nearly all ministers graduated during the past twenty years from nearly all of the universities, colleges and seminaries of Christendom, in Great Britain, Germany, the United States and Canada, are really infidels, unbelievers.

How did the Word of the Lord come to be thus lost?

We answer that history shows a long period called the Dark Ages in which the Word of the Lord was set aside in favor of church councils and decrees. Then came the period of the Reformation. The Bible was translated by the Catholics into the English and styled the Douay Version. It was translated by the Protestants into English and styled the King James Version, and once more the Word of God began to exercise a transforming influence upon humanity.

But alas! the errors, the darkness, the superstition of the Dark Ages already in the human mind gave to the Word of God peculiar distortions and made it appear, through the colored glasses of sectarianism, to mean things wholly irrational and inconceivable.

With the progress of education thinking was resumed along the lines of religion as well as science. The thinkers,

however, regarded the Bible only as they had seen it through their colored glasses; and in proportion as they discarded the superstitions of the darker past they discarded the Bible as a part of those superstitions, and supposedly their basis. As a result, school men, college professors, Doctors of Divinity, etc., have charged up against the Word of God various doctrines which it does not teach--amongst others Purgatory and eternal torment for all except the "very elect."

Now, in due time, the Word of God is being found. The dust of the Dark Ages is being brushed aside. The Book is being investigated in the light of its own teachings. It is shining with wonderful brilliancy upon the path of the just. We are seeing fulfilled before us God's promise that the path of the just will "shine more and more unto the perfect day." Its bright shining at the present time betokens that the New Day, the New Era of Messiah's Kingdom is nigh.

====================

R4851 : page 207

"THE LORD IS MY SHEPHERD"

THE PROPHET DAVID wrote the 23d Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the antitypical David--The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavorable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defense and offense; but the sheep has practically none. It seems to have no judgment; therefore, the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided

R4852 : page 207

for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognize, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

====================

R4852 : page 207

OUR NEW BIBLES

Hereafter, to distinguish our own special edition, from other Bibles, we will refer to them as Berean Bibles. They are becoming more and more indispensable to all readers as they learn how to use them. The translation, of course, is not at all different from that of other Bibles of the Common Version. Our peculiar, distinctive feature is the Berean Helps at the back. These consist of:

(1) Biblical Comments from Genesis to Revelation, with references to the SCRIPTURE STUDIES and other of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

(2) The Instructor's Guide. This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various topics are arranged under distinct headings and the various texts bearing upon the subject are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

(3) The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the SCRIPTURE STUDIES and other of our publications treating the same. This feature is comprised in twenty-eight pages.

(4) In this specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers who could not procure another would not sell his copy for a hundred dollars--many of them, surely, would not take thousands for it.

All of our Berean Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. We are safe in saying that, even aside from our Berean Helps, no Bibles are to be found in the world of such extraordinary values. The price is the same whether the order be for one copy or for more. To save danger of misunderstanding we below quote the prices, including postage. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half what you pay for such books almost anywhere else.

So great is the demand for these Berean Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off publishers' catalogue prices, plus postage.

DESCRIPTION AND PRICES--BEREAN BIBLES

Number 1918, price $1.65, is a beautiful book. It is small and light. Size 4-3/4 x 6-3/4 inches. It has minion type, red under gold edges, divinity circuit, French seal. Looks like the genuine seal skin, but it is in reality good sheepskin.

Number 1919, price $1.75, postpaid; the same book, the same Bible; the same every way except the addition of Bagster Helps, Concordances, etc.

Number 1928, price $2.65. This is the same book exactly as number 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

Number 1939, price, $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5-1/2 x 7-1/2 inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939 except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $11.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study, excellent value in every way and open to the public.

We have a good supply of these books in stock now ready for immediate shipment anywhere. Registered at 10c. Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

===================

SEMI-MONTHLY
VOL. XXXII JULY 15 No. 14
A.D. 1911--A.M. 6039

CONTENTS

Our Convention Tour--No. 1........................211
The Church's Share in the Sin-Offering............212
  Does the Church Add to the Sin-Offering?......213
The Voices of the Three Signs.....................214
  The Voice of The First Sign...................215

  The Voice of The Second Sign..................216
  The Voice of The Third Sign...................217
Providing for One's Natural Household............218
Retributive Discipline of the Millennium..........219
Prophesy Smooth Things............................220
  Prophecy Against Jerusalem....................220
Destroying God's Word.............................221
The Propriety of Fasting..........................222
  Holiness of the Heart Not a Mere Outward
    Form..222
  Abstemiousness Specially Helpful at
    Lenten Season...............................222
Guided by God's Eye...............................223
Berean Questions in Scripture Studies............223

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C.T. RUSSELL WILL BE PRINCIPAL SPEAKER
FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

WINNIPEG, CAN., JULY 8, 9, 10

The friends at Winnipeg advise that special railway rates for July 8, 9 and 10 have been arranged for on the C.P.R., C.N.R. and G.T.P.R. Friends may purchase a one-way single fare ticket to Winnipeg, asking their agent for a standard receipt certificate. The return fare will be free, one-third or two-thirds, according to the number attending.

Your certificates will be required to be signed by the secretary, Brother W. H. Menery, at Winnipeg, for returning.

TORONTO, ONT., JULY 15-17

All services for the interested in Broadway Hall, 450 Spadina avenue. On Sunday, July 16, Brother Russell will address the general public at 3 p.m., and again at 7:30 p.m. in Massey Hall, corner of Victor and Shuter streets.

The Eastern Canadian Passenger Association, embracing the territory east of and including Port Arthur, Sault Ste. Marie and the St. Clair and Detroit Rivers, has granted a rate of one fare for the round trip plus 25c. on the certificate plan.

Buy a single trip ticket to Toronto and secure a standard certificate showing that you have purchased a one-way full-fare ticket to Toronto. This certificate, plus 25c., will, if the required number attend the convention, entitle the holder to a return ticket free. Deposit your certificates with the proper party at the Convention Hall immediately after arrival.

Inquire of Brother Wm. A. Sinclair, 193 Concord avenue, Toronto, as to rooms, sleeping accommodations, etc.

ACCOMMODATIONS AT MT. LAKE PARK, MD.

GENERAL CONVENTION--SEPTEMBER 1-11.

All proposing to attend this Convention may, if they choose, avail themselves of arrangements now being made by our Entertainment Committee. This Committee is contracting for some of the best rooms at the Park, and is paying $1.00 down, on account of board, to bind the contract. We have made arrangements for comfortable board and lodging for $7.00 per week, not less than two in a room, as the cottages and little hotels are numerous at the park. There is but one large hotel there; its terms are $2.00 per day and upward. We have secured some of the most desirable rooms in this hotel at a $2.00 rate, and some at $2.50 per day--board included.

Such of our readers as desire us to definitely locate them there should write as soon as possible, sending $1.00 as advance payment to reimburse us. On receipt of letter with money there will be sent you a description of the room assigned to you, stating its location and approximate size. This will permit you to go immediately to your quarters on arrival at the Park, without delay or inconvenience.

The Entertainment Committee will, of course, do all in its power to locate comfortably such as may not send their orders to us in advance. It will be to the advantage of all, however, to follow the course first suggested.

Give this matter your immediate attention. Should anything occur to hinder your attendance after the assignment has been made, please advise the Committee at once. Rooms will not be held after Friday, September 1, the opening day, unless by special agreement. Address:

Entertainment Committee, "I.B.S.A.,"
17 Hicks street, Brooklyn, New York.

[CONTINUED ON LAST PAGE.]

ELMIRA, N.Y., JULY 23.

Morning Rally and discourse for the interested at 10:30 o'clock in Royal Arcanum Hall, 120 Lake street. Public discourse at 3 p.m., in the Lyceum Theater, Lake street. Topic: "Hereafter."

GALESBURG, ILL., JULY 30.

Brother Russell is the invited speaker at the Galesburg Chautauqua, Highland Park, Sunday, July 30. Morning Discourse at 11:15 o'clock and Public Address at 3 p.m. in the Auditorium, Highland Park, Galesburg, Ill. Topic of the afternoon lecture: "Hereafter."

BROOKLYN, N.Y., AUGUST 6.

Praise, Prayer and Testimony meeting at 10:30 a.m. Discourse in the afternoon at 3 o'clock. Topic: "The All-Seeing Eye." Question meeting in the evening. All services will be held in the Brooklyn Tabernacle, 13-17 Hicks street. No meeting will be held in the Academy of Music on this date, as that building is closed for the summer.

SHAMOKIN, PA., AUGUST 13.

ST. JOHNS, N.B., AUGUST 20, 21, 22.

RICHMOND, VA., AUGUST 27.

====================

R4852 : page 211

OUR CONVENTION TOUR--NO. 1

HAVING reached Denver on our westward journey, we must give an account of the Lord's blessings and favors and our experiences; for we well know that the prayers and thoughts of many are with us. Although the blessing of the service keeps us busy continually, our thoughts and prayers go out to the Lord's dear flock collectively, and individually in many cases. "We share our mutual woes, our mutual burdens bear, and often for each other flows the sympathizing tear."

Our first stop was at Cleveland, Ohio, where a meeting had been arranged by the Bible Students in the interest of the Jews. The topic was, "Zionism the Hope of the World." We will not even outline the discourse, because the interested will have the report from our San Francisco meeting.

The meeting was successful in one sense of the word, in that the Lord always blesses those who seek to serve and praise Him; but it was not a success in respect to the number of Jews present. Two reasons contributed: (1) It was Friday night, the beginning of the Jewish Sabbath, the worst night in the week, as we subsequently learned; for the Orthodox Jews hold the Sabbath very sacred, and many of them would not even ride upon a street car on that day. (2) The prejudice awakened amongst the Jews by one or two of their journals calling us a "missionary" has not yet worn out. The audience altogether was probably a little over a thousand, and of these less than half, probably only three hundred, were Jews. The dear friends of the Cleveland Class felt a little disappointed that their efforts had not brought larger success. We encouraged them, however, with the thought that having done our best the results were entirely in the Lord's hands, and the credit that He would give them would be just as great as though five thousand had heard.

THE INDIANAPOLIS CONVENTION

The night train carried us to Indianapolis, where a Convention was already in progress and continued also after our leaving. The attendance was excellent--about six hundred (three or four hundred from the surrounding district). The attendance at the public service to hear about the "Hereafter" was about a thousand. Excellent

R4853 : page 211

attention was given, but how much "wheat" was ripened we, of course, know not. By some oversight this three-days' Convention at Indianapolis was not properly announced in THE WATCH TOWER--merely our special services were mentioned. But it was a success and a blessing evidently to many in attendance.

THE ST. LOUIS CONVENTION

A night ride brought us to St. Louis early on Sunday, June 11th, where we were met by the Convention Party, organized by Brother L. W. Jones, M.D., of Chicago. On the route its number has varied from one hundred and fifty to two hundred, some joining and some leaving at one place and another. It was a very happy company, amongst whom the Spirit of the Lord is quite manifest. The train consists of eight cars, including one for baggage. They are sleeping cars, and are not only comfortable but economical in that they save hotel expenses and transfers. In the party are five doctors. Chicago is, of course, better represented than any other city. All have the spirit of helpfulness, the spirit of love for the brethren, and a desire to spend and be spent in the Master's service. The presence of so goodly a company in the various Conventions of this trip certainly adds, not only to the singing, but also to the general interest of the meetings. The brethren take part in the testimony meetings and symposiums, and in giving addresses. Our own time being fully occupied, except when on the platform, has hindered us from enjoying these and making a report of them.

The Sunday afternoon meeting for the public on the topic of "Hereafter" was well attended, the audience numbering about fifteen hundred. The evening talk on "Zionism the Hope of the World" was not extensively advertised. The audience was estimated at about a thousand. Only a small proportion was Jewish--about one-third. On Monday our afternoon address to the interested and also our evening service (a Question Meeting) were well attended. The St. Louis Class seem to be in good spiritual condition so far as we can judge, earnestly pressing forward in love and devotion. Here, as elsewhere, we saw good evidence of the zeal of the friends in the circulation of the public announcements, and other necessary and expensive arrangements for the Convention services.

THE KANSAS CITY CONVENTION

Tuesday and Wednesday, June 13th and 14th, were devoted to Kansas City. There is quite a good sized class of Bible Students there, and their loving zeal was everywhere manifested. The meetings were all good. Brothers Ritchie, Swingle, Senor, Edgar, Jones and Wise participated in addresses on this occasion. "Convention Hall" had been secured for the public services, the first evening on "Hereafter," the following one on "Zionism the Hope of the World." The attendance was estimated at three thousand and one thousand respectively.

Here again we experienced some disappointment respecting the numbers of Jews interested in hearing a subject of such vital importance to them. Incidentally we learned that the Rabbis are trying to keep the people from hearing. It was ever thus. The teachers take away the key of knowledge, and neither enter in themselves nor permit others to enter, if they can prevent it.

The spirit of Judaism is marked today, as it was in the Master's day, by a subserviency to the elders and traditions --very much the same as with Christians. How much the overseers of the religious world will be obliged to answer for respecting the ignorance of the people and their estrangement from the truth!

Prof. J. T. Read of the Chicago Class contributed greatly to the interest at all the meetings by leading the music, and also by singing solos while the audience gathered. At Kansas City Prof. Riggs and wife also assisted, adding much to the pleasure of the services. The total attendance of interested ones was about six hundred.

Following one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the Divine service.

Many Protestants practise infant sprinkling, called baptism, not as a saving ordinance, nor as an induction into the church, but as an act of public consecration to the Lord. We reminded the friends also that when certain parents brought their children to Jesus, he said, "Permit little children to come unto me, and forbid them not, for of such like is the Kingdom." That is to say, those acceptable to the Lord as joint-heirs of Messiah's Kingdom will all be child-like, simple, trustful, obedient children of God.

We suggested to the parents that such a formal offering to the Lord of the fruits of their bodies should, in after days, help them to accept whatever Divine providences might come to their children, with more loving submission.

We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and His service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, "Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel." We recall the impression made upon us, and our reply at the time: "Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers, have many churches, while the poor heathen have few."

Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunities for ministering to the "household of faith," and our own proposition to help the heathen will also have realization in the blessed Messianic Kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of Divine blessing. We made clear that none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it.

ONE DAY AT WICHITA

We had a very enjoyable experience at Wichita. A goodly number had gathered from surrounding places, and with our own party made up an audience of about four hundred for the Thursday afternoon meeting, when we talked to the interested. Of course, we had a good season of spiritual fellowship. The attendance in the evening was estimated at one thousand. We had remarkable attention, and believe that surely some grains of wheat will be found as a result. Here also, following the afternoon discourse to the interested, a number of parents presented their children in consecration to the Lord --about 12.

ONE DAY AT PUEBLO, COLO.

Another night-ride brought us to Pueblo Friday, June 16. We had two good meetings here--one for the interested in the afternoon, at which about three hundred were present, and one for the public in the evening, the attendance being about a thousand. The resident class is a very small one, and the numbers from the outside were comparatively few, but all seemed to have the spirit of the Truth. The dear friends who arranged the meeting here manifested great zeal and courage, the Lord greatly blessing their efforts. The public meeting was attended by some very intelligent people, who seemed deeply interested in the things they heard respecting the better Hereafter--the two salvations.

SATURDAY AT COLORADO SPRINGS

We arrived here early and had a good day. In the morning a testimony meeting; in the afternoon a symposium, participated in by twelve brethren. Following this, by request, we had the service for the Consecration of children--about twenty participating. The public service in the evening was specially large for Saturday.

The audience was estimated at from twelve to fifteen hundred. We had excellent attention. The close attention, the earnest faces and desire for free literature at the close of the service are hopeful indications as respects the Truth here.

===================

R4854 : page 212

THE CHURCH'S SHARE IN THE SIN-OFFERING

THE MERIT of Christ consisted in His keeping of the Law and in His obedience to the Father in the laying down of His life. That life which He laid down was the price. It was placed in the hands of Justice when He died--"Father, into Thy hands I commit My Spirit." All passed into the hands of the Father and it remains in the hands of the Father--a Ransom-price. When God raised our Lord from the dead He did not raise Him a human being, but a spirit being of the highest order.

As the Scriptures declare of the Church, so it is true of the Head of the Church, for we follow in His footsteps. Of the Church it is written, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (I Cor. 15:42-45.) Our Lord was raised a quickening, a life-giving spirit. (I Cor. 15:45; I Pet. 3:18.) It was a man who forfeited his life; it was a man also who gave Himself a price in offset. (I Cor. 15:21,22.) The sacrifice of our Lord's human nature remained a sacrifice on behalf of the world. Has He given it to the world yet? No. What has He done with it? Merely

R4854 : page 213

committed it to the Father. To whose credit is it now? To our Lord's credit. Where? In the hands of Divine Justice. For what object? That it may be applied. How applied?

First of all, in an imputative sense, in this Gospel Age, it is applied to all those who come unto the Father through Him. He imputes it to these after they have turned to the Father in faith and have come to the point where they can say, "I present my body a living sacrifice"; "Here, Lord, I give myself away." There the great Advocate, the future Mediator for the world, imputes to them enough of His merit to make their sacrifice good. They, of themselves, have nothing to offer that God could accept; for, "There is none righteous; no, not one." --Rom. 3:10.

Here the great Advocate applies, or imputes, a sufficiency of His merit, already in the hands of Justice, to make these perfect in the sight of Justice. Divine Justice can then accept the sacrifice; and the acceptance of the sacrifice is manifested by the impartation of the Holy

R4855 : page 213

Spirit, the begetting of the Spirit; and that which is begotten of the Spirit will, in the resurrection, be born of the Spirit, unless in the meantime there be something to paralyze, or vitiate, the condition. If one thus begotten of the Spirit lose the spirit, become dead to spiritual things, then he is indeed "twice dead," as the Apostle says.--Jude 12.

DOES THE CHURCH SHARE IN THE SIN-OFFERING?

But now, in the case of those who are thus accepted of Christ, what have they to do with the Sin-Offering? We answer that we should not know what they have to do if God did not show us; but God first makes a picture of the matter in the Old Testament. He made, with the Jews, a typical Day of Atonement, which prefigured what will be done during this Gospel Age and during the period of Messiah's reign. What is this? It is the work of reconciliation between God and men. How did the type show this? The Day of Atonement had various features. It began with the offering of a bullock; and that bullock represented the offering of the Lord Jesus Christ on behalf of the Church. The blood of the bullock was sprinkled upon the Mercy Seat for the household of faith. The household of faith was represented in the two goats.

These goats represented you and me and all of God's people who have offered their bodies living sacrifices, holy and acceptable. (Rom. 12:1,2; Heb. 13:11-13.) Only one of these goats became a follower of the bullock and had experiences exactly the same as the experiences of the bullock. This goat represents that class of believers who daily follow in the footsteps of Jesus and who are partakers with Him of His sufferings at the present time and will have a share with Him in the glory to follow.

The other goat represents the class which does not go voluntarily to sacrifice, but which, without turning to sin, fails to make a willing sacrifice. Therefore this class is treated as the "scapegoat" and dealt with accordingly, being driven into the wilderness condition for tribulation. The Apostle seems to refer to this class when he says that some are thus dealt with "that their spirits may be saved in the day of the Lord Jesus." (I Cor. 5:5.) These are not the Bride class, but a servant class.

In the 45th Psalm we have the picture of the Heavenly Bridegroom and can see how He introduces His Bride to the Heavenly Father, the great King. Next follows the picture of the Bride, who is described as "all glorious within," and who is to be brought unto the Heavenly King in fine needlework and wrought gold. Then we have a third picture, "The virgins, her companions that follow her," and who also shall be brought unto the King. These represent the other class, the "scapegoat" class, who do not voluntarily go into death, into sacrifice, and who, consequently, cannot be counted in as members of the Bride.

Because the Scriptures show this Sin-Offering, therefore, we believe in the Sin-Offering; and because the Scriptures tell us that we are to be sharers in this matter, therefore we believe it. Where does the Apostle so state? We answer that he says to us, addressing us as the "Lord's goat" class, "Let us go forth unto Him without the camp, bearing the reproach with Him." He also says that the bodies of those beasts whose blood was brought into the Most Holy to make atonement for sin, were all burned outside the camp. (Heb. 13:11-13.) What beasts were those? Only the two. The bullock and the Lord's goat were the only ones. The Apostle urges that we were represented by this goat. "Let us, therefore, go forth unto Him without the camp." All that was done with the bullock was done with the goat. Let us, then, if we would walk in His steps, share with Him in His sacrifice--"Go to Him without the camp, bearing His reproach with Him"; for "If we suffer with Him we shall also reign with Him"; we shall be glorified together.--2 Tim. 2:11,12.

DOES THE CHURCH ADD TO THE SIN-OFFERING?

The question may be asked, "What does the Church add to the Sin-Offering if the Lord gave the necessary per cent. of His merit to each to make his or her sacrifice possible?" We answer that it depends upon what thought is behind the expression "add to the Sin-Offering." THE SIN-OFFERING NEEDED NO ADDITION. The sinner was a man--Adam. Our Lord left His glory and became a man in order that He might redeem man. When a perfect man's life was given for the other perfect man who sinned, it constituted a sufficiency, or as the Scriptures express it, a Ransom-Price.

This word "Ransom" (I Tim. 2:6), in the Greek (anti-lutron) signifies a price, as an equivalent; a satisfactory price. Consequently there is no addition needed to the Ransom which our Lord gave and nothing could be added to it, for we cannot add to that which is already complete. If the price of an article is $1 and you add $25 to it, you are not really adding anything to the price, for the price is only $1, and the other dollars added on neither affect the price nor are necessary, in any sense of the word.

There is another sense, however, in which the Church has a share with her Lord; namely, Not only was our Lord Himself the Ransom-Price for the world, but in order that He might be highly exalted and receive the reward of the divine nature, it was necessary that He should die. So, then, the death of Christ effected two things; first, it was the Ransom-Price for mankind; second, it was the condition upon which He would obtain

His glorious reward--the divine nature. If He had not been obedient even unto death, then He would not have been highly exalted.

As the Apostle says, "And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore [on which account] God also hath highly exalted Him and given Him a Name which is above every name." (Phil. 2:8,9.) He could not, therefore, have been exalted to that high position except by obedience unto death--obedience to His covenant. Had He failed to carry out His covenant of sacrifice, He would have failed to gain His glorious reward, and also failed to be a satisfactory price for

R4855 : page 214

mankind. But He did not fail. He attained the prize of the "high calling" to the divine nature.

There is, however, an arrangement in God's Plan that takes in the Church as well as Jesus, the Head of the Body, the Head of the Church; and so the Apostle says that God foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4,9-12.) Not that he foreknew you and me as individuals, necessarily, but that He foreknew a Church, a class; He had fore-intended the gathering of such a class, or Church, from the beginning. It is just as much a part of the Divine Plan that the Church, the Body of Christ, should be called to walk in His steps, to be dead with Him, to present their bodies living sacrifices, as it was a part of the Divine Plan from the beginning that Jesus should do these things. The difference between Jesus and the Church is that He was perfect, holy, harmless, undefiled, separate from sinners; and therefore, His death could be in the nature of a ransom-price--all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have His merit imputed to us, that we might be acceptable sacrifices on the Lord's altar.

WHY MUST THE CHURCH SACRIFICE?

Then the question comes up, What is the object of having any of these sacrifices on the altar? Why is the Church on the altar with her Lord, as expressed by the Apostle Paul (Romans 12:1), "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of His glory; for it is only "if we suffer with Him that we may reign with Him--if we be dead with Him, we shall live with Him."

As our Lord was called to sacrifice, so the Church is also called. If He would be found worthy, if He would have the Father's highest approval, He must leave the glory which He had with the Father and must do all the Father might require of Him. And only by so doing would He gain the reward offered. During the Gospel Age the Church is invited to enter into that covenant with Him. We who are by nature sinners, "children of wrath, even as others," are justified through His merit in order to permit us to have a share in His suffering, in His sacrifice.

What is the use of all this? Why should this be done? That is the only way that we could be with Him on the spirit plane. If we retain the human nature we can never get to heaven. None can ever go to heaven except those of the sacrificial class. Those not begotten from above will never get a share in the heavenly blessing, but will get an earthly blessing, if they get any. They will keep their earthly nature and will in due time be made perfect. But those who are now invited to become the Bride of Christ are invited to join with Him in sacrifice. Our Lord sacrificed the earthly nature and its rights. All those who wish to belong to this Bride class must sacrifice the flesh, the earthly nature, its rights, etc., that they may be sharers with Him in the Heavenly, the divine nature.

===================

R4853 : page 214

THE VOICES OF THE THREE SIGNS

[EXODUS 4:1-9.]

[REPUBLISHED FROM THE WATCH TOWER OF 1901 BY REQUEST.]

WHILE PREPARING the Sunday School lessons relating to Moses and his two presentations of himself to the Israelites, as their deliverer from Egyptian bondage, we noted the fact that "these things were written aforetime for our admonition upon whom the ends of the Ages are come." (I Cor. 10:11.) And, considering the matter from this standpoint, we perceived, as we had never done before, that the three signs by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advent of Christ; testimonies which will be convincing to the true spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which He is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly.

At first we were perplexed, and said to ourself: "The Scriptures clearly show us that we are now 'in the days of the Son of Man'; our journal has borne as its sub-title, 'Herald of Christ's Presence,' since its institution in 1879; yet where are these three signs? Already twenty-seven years of the forty-year harvest have passed, and but thirteen remain, in the last four of which [which period we have already entered at the time of the reprinting of this article] we confidently expect the plagues upon the world --antitypical Egypt. Where are these signs or testimonies, which the type teaches us we should expect at this time, to convince all the true Israelites?"

For a time we were inclined to look for miraculous tokens, but subsequently realized that this would be out of the Lord's order, as the antitype is always on a higher and grander scale than the type: as, for instance, the typical Passover lamb but feebly foreshadowed the Lamb of God, and the great things accomplished through His sacrifice. Feeling confident of the times in which we are living ("in the parousia of the Son of Man"), we concluded that in all probability these signs had already been given, or were in process of being given, at the present time.

Still we could not recognize them, and feeling that the matter must now be to the Lord's household "meat in due season," we besought the Lord earnestly and repeatedly for light upon the subject, while continuing our studies. No light coming, we mentioned the matter to the Bible House family at the dinner table, requesting the prayers of all upon the subject, and that if any had suggestions to offer they would feel free to present them. Seemingly it was in line with the Divine purpose that we should thus come to the point of making confession of inability to solve the riddle, and that our reliance for wisdom was wholly upon the Lord; for within two hours after this acknowledgment the entire matter became clear and lucid to our mind, as we shall now endeavor to show.

Our Lord declares Moses to have been, in some particulars, in some of his transactions, a type of Himself, saying, "Moses wrote of Me." Moses himself declared, "A Prophet [Teacher] shall the Lord your God raise up unto you of your brethren, like unto me." Peter

R4853 : page 215

quotes this last expression in his sermon, and emphasizes it. (John 5:46; Deut. 18:15; Acts 3:22.) Moses did not typify Christ in all of his doings, however, nor was his life as a whole a type of the life of Christ. For instance, in his smiting of the rock, contrary to the Divine command, he became a type of those of Christ's followers who put Him to an open shame, and who, in consequence, will die the Second Death; and as a type of these Moses was not permitted to enter into the land of promise.--

Num. 20:11; Deut. 32:51; Heb. 10:29.

Moses typified Jehovah at times also; but in the present instance we are specially interested in considering his conduct with the Israelites in connection with their deliverance from the bondage of Egypt. In this type we see him distinctly as a representative of Christ Jesus. Moses was rich, a prince in high honor, learned in all the learning of his times, but for Israel's sake he renounced these, left them all, and they being bondmen, he took his place amongst them, to be their leader and deliverer. How like this is to the description given us in the Scriptures of our Lord's course! He left the glory of the heavenly condition and spiritual plane of being; He took a bondman's form and was found in fashion as a man. He came to deliver His brethren from bondage. --Phil. 2:6-8, Diaglott.

When Moses came to his own people they rejected him, and he fled for his life to the land of Midian, from whence he came to them a second time. So Christ came to His own, and His own received Him not (John 1:11); and He went into a far country, even heaven itself, from whence He has now, a second time, come, and will deliver all who are "Israelites indeed" from the bondage of sin and death.

Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an equal period of time, forty years, and came again and delivered them. There is a type or parallel in this time feature also; it illustrates the length of the Jewish and the Gospel Ages, as being equal. From the time of the beginning of typical Israel as a nation, waiting for the coming of Messiah, down to the time when Jesus actually presented Himself, was a period of 1,845 years, and from that time, when He died and left them, until the period which the Scriptures show us marked His second coming (October, 1874) was a like period of 1,845 years--corresponding exactly to the two periods at which Moses offered himself in the type.*

THE VOICE OF THE FIRST SIGN

At Moses' second presentation of himself to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet (or mouthpiece), and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address Himself to the true Israelites in person now, as at the first advent, but through His agent, through a mouthpiece. Aaron, the mouthpiece or agent of the Lord, we understand to represent the Royal Priesthood --those of the Lord's consecrated people still in the flesh, still sacrificing--those who have not yet passed beyond the veil into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the

Lord and His mighty power to deliver, His ultimate victory over Satan, sin and death, will be of or from our present Lord, but by or through the living members of His Body, His brethren, represented in Aaron.

The first of the signs or testimonies to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the spiritual Israelite is not to expect a larger rod and a larger serpent, as the antitype, but should expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying Divine authority. A serpent is a symbol of evil--of sin and all its consequences--evil in general. The lesson for the spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of His rod or authority; and they are to understand further that it is God's intention or purpose, as it is also His promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion--to re-establish His authority in His own hand.

These acts or signs are said to have "voices" or to be testimonies. (Exod. 4:8,9.) Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this Harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer--Why did God permit evil in the world?

Some have blasphemously held that God has caused the evil, that good might follow; but this God Himself most emphatically denies, and everything pertaining to His character refutes it. He declares that every good and every perfect gift is of Him, with whom is no changeableness nor variableness. "His work is perfect." Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other--with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one."

But whatever the standpoint of view, it has been confusion only, until the Harvest time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of Divine authority drop, "rested from His own work," permitting sin and evil to flourish--not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time He would set up His Kingdom in the person of the Messiah who should lay hold upon that old Serpent, the Devil and Satan, and restrain his power; showing, too, that He will ultimately bring all evil conditions back to subjection and harmony with the Divine authority and law--destroying the evil connected therewith.

This teaching, then, is the sign whose "voice" or testimony was typified by Aaron's casting the rod upon the ground, its becoming a serpent, and his taking it

---

*STUDIES IN THE SCRIPTURES, Vol. II., Chap. VII.

back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the truth and of the true Israelites that we point out that this sign has already been given. THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the Deliverer of the world, had already taken place--that He was present but invisible, a Spirit Being not possible to be seen by any, even His Church, until they should be "changed" and made like Him in the First Resurrection. The message further declared that He is present for the purpose of establishing His Kingdom, and delivering His saints and the whole groaning creation from the bondage of corruption --as many as will obey Him. And it is very remarkable that very shortly a special number of this journal was issued, bearing the significant title, "Food for Thinking Christians--Why Evil Was Permitted."

This voice or testimony was spread abroad amongst the spiritual Israelites in an extraordinary manner--over a million and a half copies being circulated through the mails and at church-doors in the United States, Canada and Great Britain. And the "voice" or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet, for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death, and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having let go His authority (rod), and not the result of His inability to hold the authority, nor in any sense the outworking of the authority in His hand. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto Himself His great power and reign.

Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting "The Divine Plan of the Ages," and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

THE VOICE OF THE SECOND SIGN

The second of the signs to be given to the Israelites was that of the leprous hand. Hidden in the bosom, when revealed it was leprous; but when hidden again, and revealed a second time, it was whole. Again we say that the natural Israelite discerned nothing but the natural sign, but it was intended of God that the spiritual Israelite should discern a much grander lesson, and that a testimony through this grander lesson would be still more convincing to him than was the typical sign to the typical Israelite. A hand is a symbol of power. In this case the hand represented Divine power. Leprosy is a symbol of sin. The teaching, therefore, would seem to be that Divine power was first manifested without sin or imperfection or blemish; secondly, that the same Divine power, hidden for a time, was afterward manifest in sin and imperfection; and thirdly, that the same Divine power, hidden again for a time, will subsequently be manifest without sin.

What teaching or testimony is this? We answer that it is in harmony with the previous teaching respecting the permission of evil, but does not apply to evil in general, but rather to sin in particular; does not apply to the world in general, but specially applies to the people of God--to those whom God uses as His agents or representatives, His hand, His power in the world. God's power originally was manifested unblemished. But during this Gospel Age He has been represented by His consecrated people, the members of the Body of Christ, who are His ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the Divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the hand or power of God in the world for more than eighteen centuries; but by and by they are to be received into His bosom again, and "changed" in the First Resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as His Agent in stretching forth His rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

And is this also a sign or a testimony peculiar to this time in which we live, and was this subject never clearly seen before? We answer, it is peculiar to our day, and was never clearly seen before. In the past many have seen something of justification, something of sanctification, something of a coming Deliverer; but never before have these subjects been seen in the clear light in which they are now seen as related to each other. Never before was the relationship distinctly seen between justification and sanctification and deliverance; that justification is of Divine grace, accepted through faith; that sanctification implies works and sacrifice, based upon justification; and that to these justified and consecrated ones, who faithfully overcome, by the grace of God in Christ, shall be granted a share in the "glory, honor and immortality" of the divine nature in the First Resurrection.

But has the voice or sign of this testimony gone forth in any particular channel, as did the preceding voice or testimony? We answer, Yes--in the SCRIPTURE STUDIES series of volumes, the first of which was published in 1886. The united testimony of these relates to the Church, showing original sin, the first step out of it into justification, through faith in Christ, the second step of sanctification, and sacrifice, and the ultimate change, in the First Resurrection, to the divine nature, and glory and joint-heirship. These volumes deal specially with this subject from its various standpoints, the Ransom-Sacrifice of our Lord, on account of which the cleansing will come to us in due time, being everywhere prominently set forth; and also the fact that no absolute purity is to be expected until the Lord shall take us to Himself in our "change."

Supplemental to the teaching of the STUDIES on this subject, and to assist in emphasizing their "voice" and making clear their testimony, the Pilgrim service has been instituted under which various brethren travel from place to place explaining and demonstrating the lesson taught by the leprous hand and its healing, and all of our readers, having heard the testimony, are daily giving it forth to others.

R4853 : page 217

THE VOICE OF THE THIRD SIGN

Another sign was to be given, the Lord clearly intimating that it would be necessary, and that not all of His true people would hear or heed the "voice" of the first two testimonies. To natural Israel the third sign was the taking of the water from the river, and pouring it upon the earth, where it became blood. They saw merely the sign, the miracle; they read not its meaning, as the spiritual Israelite must seek to do. In explanation of the symbolical teaching of this type we suggest that water is here, as elsewhere, a symbol of the truth; and that the earth is here, as elsewhere, a symbol of society.*

The pouring of the water upon the earth would ordinarily mean the refreshment of the earth, a blessing; and the pouring of the truth upon society would ordinarily be expected to mean a blessing to society; but in the symbol the water turned to blood, repulsive, abhorrent, symbolizing death; and this, in the antitype, would signify that in the present time the pouring out of the truth upon society will produce an effect contrary to what might ordinarily have been expected. Society, civilization, has been claiming, especially within the past century, to be searching high and low for the truth. But this type says that the time has come when these professed truthseekers (the word science signifies truth) will reject the truth, disdain it, and to them it will seem obnoxious, loathsome, intolerable.

Readers of THE WATCH TOWER will here possibly call to mind our Lord's words respecting this present time, "The sun shall be darkened and the moon shall be turned into blood." We have elsewhere shown the significance of this:+ that the moon is the symbol of the Jewish Law, as the sun is the symbol of the Gospel message; and that the Gospel message will become darkness to the eyes of society in general, through the sophistries, Higher Criticism, Evolution theories, etc., of this boastful day; while the Law, represented by the moon, will be viewed as bloody--that its sacrifices will not be esteemed as types, nor appreciated as such, but be regarded as the work of misguided Jews, who slaughtered their animals by the thousands because of their ignorance and superstition, and that the commands which they obeyed were not of God, but of their own conjecture and of priestly connivance. The same thought attaches to this sign or testimony of the water of truth being poured upon the social earth. It will be resented, as bloody, instead of being absorbed as truth.

Is there any thing corresponding to this sign now in progress in the world, that could be esteemed a sign or testimony to the true Israelites, such as never was before given? We answer, Yes, there is. A very remarkable movement has been in progress amongst us during the past ten years, during which the Watch Tower Bible and Tract Society has supplied tracts and papers free in any quantity to those who would promise to use them judiciously. You have the annual reports, showing the millions of pages which have thus been circulated--the truth being thus poured upon the symbolical earth, society, liberally, in many lands and in many languages. But especially has this pouring out of the water, truth, progressed wonderfully during the past three years, under what we have designated the "volunteer" work, in which hundreds of the Lord's consecrated people have systematically, season after season, distributed to Christian people, papers and booklets which our Society has supplied freely--the donations covering the expense coming in without urging or even request.

But what is the effect of this pouring out of the water upon the most enlightened peoples of the world, professed truth-seekers? Is it gladly received, joyfully absorbed? Only by the few--the vast majority seem to be angered, as the Scribes and Pharisees and Doctors of Divinity at the first advent were angered when they perceived that the Lord and the Apostles were teaching the people, and that without money and without price. (Acts 4:2.) Nothing can be more evident than that the professed teachers of Christendom do not want to be taught themselves and do not want the people to be taught the truth. They bitterly oppose it, and persecute and speak evil of those who in this way are seeking to do good. More and more they are getting so changed from the simplicity of the Gospel of Christ to the theory of Evolution and Higher Criticism and sectarian pride and worldliness that the truth seems repulsive to them, undesirable, bloody. They not only view the typical sacrifices as bloody, but they resent the thought that the antitypical sacrifice for sins was the death of Christ--they resent the thought that Divine Justice required this sacrifice, and that "without the shedding of blood there is no remission of sins," as the Apostle declared. (Heb. 9:22.) It does not fit with their theories.

According to their theories man was created next to the monkey, and has been evolving as a race grandly, up to the present time, and will continue to evolve and develop until he becomes a god, and hence needs only to be let alone; he needs no Savior, no Deliverer from the present condition of things, which are not seen to be evil. They put evil for good, and good for evil, darkness for light, and light for darkness. To these the Truth of God's Word respecting the fall, respecting the Ransom, respecting the coming deliverance and restitution blessings which God has provided in Christ, through the Millennial Kingdom for all the families of the earth--these are all objectionable, contradictory to their theories, hateful, bloody.

As the "voice" of the third sign or testimony was to bring conviction to all of the true typical Israelites, so in the antitype this last testimony or evidence will ultimately bring conviction to all of the Lord's true people in the world today. They will discern that the systems and theologians in whom they have trusted are going farther and farther, day by day, away from the appreciation of the true Gospel--the truth as it is in Christ Jesus--into the outer darkness of the world. All who are loyal to the Lord, as they perceive this condition of things, as they recognize the cleavage between belief and unbelief, from the Scriptural standpoint, will thus be helped, convinced, and enabled to take their stand for the truth accordingly.

It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence--the rod turned into a serpent, and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds, not morals, have become corrupted, and who are reprobates, not morally, but as respects the faith.--2 Tim. 3:8). He explained to them that Moses and Aaron claimed that this sign was an evidence of Divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground, and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What did this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and

---

*STUDIES IN THE SCRIPTURES, Vol. I, pp. 66-71.
+STUDIES IN THE SCRIPTURES, Vol. IV, pp. 590-594.

thought that God blesses evil things, so that they result in good. But we answer that the view of this subject which God has now displayed to His people is so much more complete that it quite swallows up all these suggestions and theories of the past. What the Lord is now showing proves to His people conclusively, not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of Divine control, and that when the Lord shortly shall put forth His hand, and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the Divine character and authority.

It will be remembered, also, that the first plague which came upon the Egyptians was the turning of all the water of Egypt into blood--the river, ponds, etc.--so that the Egyptians could not drink of the water, but digged for themselves wells near the river. As the water represents truth, the thought here conveyed would be that from the worldly standpoint very soon all truth will become repulsive--every feature of truth connected with the Divine Plan, as represented in the Word of God, will become abhorrent; and the digging of wells would seem to imply that, rejecting the Word of God, the world (Christendom--Churchianity) will seek for truth in various ways of their own.

WHAT SHALL WE SAY TO THESE THINGS?

It should be a great encouragement to us all to find so clearly expressed in the type what we had vaguely and indistinctly hoped would be expressed, viz., that the Lord's people of the Royal Priesthood on this side the veil are being used of Him in various ways in the accomplishment of His purpose of separating the people of God from others--the wheat from the tares. It is remarkable in this connection that none but the consecrated have ever been successful in connection with the circulation of any of these testimonies. Of the more than a million copies of SCRIPTURE STUDIES now (1901 A.D.) in circulation remarkably few have been circulated by any but those who are believers in their testimony, and who have circulated them through a desire to be instruments and mouthpieces of the Lord in giving forth His Word--even as was Aaron to Moses.

Let us, then, dear brethren and sisters, feel encouraged as, looking into the type, we see so clear a fulfilment in our day of the things written aforetime for our admonition. Let us with fresh courage show forth to all whom we have any reason to believe are "Israelites indeed" the secret of the Divine Plan--Why Evil Was Permitted. Let us prosecute also the work of showing them respecting the hand, the instrumentalities which God has used during this Gospel Age in this service; respecting the justification which covers, in God's sight, though it does not transform us in the sight of men, pointing out also the final victory of the consecrated. Let us persuade the First-Born of Israel to faithfulness until our "change" comes, when we shall be made like the Lord and fit to be His servants and representatives. Let us continue also to pour out the water of truth, whether others hear or whether they forbear. The Lord's assurance is that this sign, this testimony and its contrary results, ultimately shall influence all "Israelites indeed." Let us remember that the opposition of the worldly, even, will prove to be a co-operative influence, in deciding for the Israelites indeed that the Deliverer and the deliverance are at hand. And finally let us apply to ourselves the Lord's assurance to Moses respecting himself and Aaron, "Certainly I will be with thee."

====================

R4854 : page 218

PROVIDING FOR ONE'S NATURAL HOUSEHOLD

"If any provide not for his own, and especially those of his own house [margin, kindred], he hath denied the faith and is worse than an unbeliever."--1 Tim. 5:8.

THIS PASSAGE may be properly paraphrased thus: He who provides not for those dependent upon him, especially those of his own household, hath denied the faith and is worse than an unbeliever.

This relates primarily to a Christian husband and his duty toward his wife and his children. If the husband should cease to provide for the wife, cease to cherish her and, on the contrary, should desert her, either in heart, in affection, or actually, it would imply that he had seriously departed from the Lord, from the guidance of the Spirit, and from "The wisdom that cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."

Under these circumstances we could not consider such an one approved of the Lord as an "overcomer," until after reformation. Then, too, every parent owes it to his child to give him more of a start in life than merely the imperfect, dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions, to which we have more than once referred; and all this means laying up, aside from personal consumption, in the interest of the children.

Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity is well off and has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by a sound mind, the Holy Spirit, the disposition approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship; and such children will be sure in the end to appreciate his faithfulness.

We should manifest an interest in those related to us by ties of blood more than in mankind in general. If the Spirit of the Lord leads us to be kind and gracious toward humanity in general, it would imply that our sentiments toward our relatives should be specially considered by us and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the Apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them and treat them better than, or even as well as, we would treat the household of faith.

We here make an exception of such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for his own, ...hath denied the faith." In general--outside of the exceptions above--we are to apply the Apostle's words, "As we have opportunity let us do good unto all men, especially unto those who are of the household of faith." (Gal. 6:10.) Next to the household of faith should come our more distant relatives.

Of course, from the standpoint of the New Creation, the new relationship, the members of the Body of Christ would be members of our own household, and their temporalities would be in some measure our responsibility. We are, however, living in a time not the same as that in which our Lord lived; now, there are public charities; for this reason this passage would not apply with the same force as when the Apostle spoke these words. One would be making proper provisions, sometimes, when he paid his share of the taxes toward the general weal; and it might, perhaps, be necessary to avail himself of a share in those benefits, either on his own account later, or on account of some of his own friends--members of his family.

BUILDING ONE ANOTHER UP IN THE HOLY FAITH

Christ is the Head of His own household. He does not intend that His people shall be unnecessarily burdensome to each other, but each should feel a responsibility in respect to others and gladly lend a helping hand to strengthen, encourage and bless, "building each other up in the most holy faith." It evidently was the intention of our Lord to draw together His followers as a new family, a new household, the "household of faith." Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness and regular association, with the promise that where two or three meet in the Lord's name He will be specially present with them to grant a blessing; and that His people should not forget the assembling of themselves together.

Returning to our text we note that the Apostle says that one neglecting his obligations to his own family would be denying the faith. The faith that we profess is not merely a faith in certain things that we are getting, but it affects also matters of propriety, our character, all of life's affairs in general. We profess to love God more than others love Him. We profess to love our neighbor as ourselves. We profess to take this as our standard. If a man's responsibility to his neighbor is that he love him as himself, then this would bear in with double force as to his own family. If one is derelict there, he is misrepresenting the doctrines of Christ which he professes. To live contrary to the doctrines one professes would be to deny his faith. And so one who would live in violation of these recognized standards of life would be living below the world instead of above the world.

As for denying the faith, the thought is that there would be a lack of love, of sympathy, regarding the interests of the ones neglected and, therefore, a denying of the faith to that extent. What a perfect example of unselfishness we have in our Master, who, when in the greatest of trouble and anguish, was thinking sympathetically of others! We notice His provision for the welfare of His mother, whom He consigned to the care of the loving John, thus showing our Lord's approval of the noble characteristics displayed by John in pressing near to his Master in this trying hour!

===================

R4856 : page 219

RETRIBUTIVE DISCIPLINE OF THE MILLENNIUM

SO FAR AS Divine Justice is concerned, God's provision is that all claims against mankind on the part of Justice shall be settled and closed in the end of this Gospel Age. This is represented in the typical sin-atonement, the satisfaction for sins. The antitypical Atonement Day witnesses the sacrifices of The Christ and the preparation of those worthy to become members of His Body. When Justice shall have accepted that satisfaction, it will clear the books and deliver Adam and all his race from all responsibility accruing from the violation of God's Law by the eating of the forbidden fruit. The death of Jesus is the satisfaction for the sins resulting from the original Adamic sin.

But there have been other sins, flagrant wrongs, for which Justice would demand retribution, sins against the Holy Spirit, against light. All of these are sins against God, against righteousness. To illustrate, consider the Lord's experience: It may be that the rabble were not responsible for the crucifixion of our Lord; but there were individuals who had sufficiency of light to have done better. So from the days of Abel to the present time some have suffered gross injustice, and the cries of these violations of Justice appeal to God, just as the blood of Abel cried out. The Scriptures show us how satisfaction will be made also for these before the opening of the great Day of blessing, before the world is turned over fully into the hands of the Mediator of the Kingdom.

The satisfaction for these wilful sins is shown in the picture of the scapegoat. There we see in type how the "great company" will be caused to pass through tribulation, which will have a good effect upon themselves and which will, at the same time, be the means of squaring up accounts for gross violations of Justice outside of Adamic sin. The putting of the hands of the high priest upon the head of the scapegoat pictures the placing of these sins upon the "great company" class and the sending of them into tribulation. These will pass through an experience similar to that which our Lord foretold would come upon the Jewish nation, and which was literally fulfilled. Our Lord states that those horrible sufferings at the end of the Jewish Age were to be a squaring up for sins against Divine Justice--for various misdeeds of previous times. (Luke 11:49-51.) This will leave the world at the opening of the Millennium without anything against them on the books of Justice.

THE DISCIPLINES ACCORDING TO PREVIOUS CHARACTER-DEVELOPMENT

Then Justice will transfer the whole world of mankind into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who knew not His will and did it not will receive few stripes; those who knew His will and did it not will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

R4856 : page 220

In other words, every wrong deed, every wrong principle acted upon, has an evil effect upon character, as all right doing brings blessing. So mankind, in proportion as they have in this life obeyed or disobeyed privilege or knowledge, enjoyed and understood, will be elevated or degraded in character when they enter the next Age.

The Apostle says that God is not slack (slow) as men count slackness, but is long-suffering and patient (2 Pet. 3:9); and "He knows how to reserve the ungodly until the Day of Judgment to be punished." (2 Pet. 2:9.) Again we read, "Some men's sins are open, going beforehand to judgment, and others they follow after. (I Tim. 5:24.) That is to say, there are people who do wrong and receive promptly the punishment for their wrong course. Thus they have opportunity of improving upon the past.

There are others who seem to do well, seem to prosper in earthly things; their eyes stand out with fatness; they seem to go unheeded in their wrong course, down to the very tomb. (Psa. 73:3-12.) Will these escape? We answer, "No." In the Day of Judgment they will get their lesson. In that Day of trial they will have much more difficulty than will those who have learned lessons from the tribulations of the present life. A man who has practised evil will require severe discipline before he will learn that the customs of the past will not be allowed. Since this New Order will be such that nothing will be allowed to hinder it, his course in this life, therefore, will then receive retribution, in the sense that it will be the result of his wrong condition.

We all have noticed that some children have been born with a mark that is very humiliating to them; and many of these, by reason of having the lip of scorn turned toward them, have thereby been made humble-minded and beautiful characters. On the other hand, spoiled children who have had their own way have constituted saws and files in the world and have made trouble for others. These, not having learned lessons of self-control in the present life, will be proportionately disadvantaged in the future, and must then learn these lessons.

The question has been asked, will the Decalogue be revived in the Messianic Kingdom? We see no reason why it should not be made the Law of the Kingdom. There was no fault to be found with the Law, but with the weakness, the inability of those who were under the Law. The Ten Commandments were not given to the Church, but the spirit of them is comprehended in the word Love, which is the Law of the New Creation. (Rom. 13:8-10.) It would be rather incongruous for the Lord to say to the Church, Thou shalt not steal, Thou shalt not kill; for they would have passed from every such condition of mind before they could become His.

With the world, at the beginning of the New Age, it would be a Law quite over their heads to say, You shall love everybody. They would need to have some simple statements such as, Thou shalt have no other gods but Me; thou shalt not steal; thou shalt not murder; thou shalt not bear false witness. The Decalogue is the very best Law for the world of mankind. We cannot improve on the wisdom of the Law-Giver who gave this Law to Moses in the beginning. It will not surprise us, therefore, if the Ten Commandments will be put upon the whole world, just as they were upon the Jews; and that mankind will be shown that the spirit of the Law is Love; but that they will come gradually to the understanding of this principle; for at the beginning they would not have the proper appreciation of the matter.

====================

R4856 : page 220

PROPHESY SMOOTH THINGS

--JEREMIAH 26.--AUGUST 6.--

"The Lord is my Light and my Salvation;
whom shall I fear?"--Psa. 27:1.

OUR LAST STUDY related to the time of King Josiah and his reformation. At about that time the Prophet Jeremiah began to speak in the name of the Lord. Josiah was succeeded by his son, who proved himself another bad son of a good father. And, by the way, we remark here that between the ages of twelve and eighteen would appear to be the time when the majority of boys reach some mental decision respecting the future which has much to do with their after lives. So far as we remember, the majority of notably great men have confessed to the reaching of decision of character during this period. Likewise it is said that the majority of criminals take their start in evil-doing at this early age.

It has been remarked also that the disturbance in Russia leading up to the Douma was largely the work of young people, pupils in the higher schools, male and female. We urge again upon parents and guardians the importance of this period in human life and the wisdom of giving proper care and counsel that the blossoming manhood and womanhood may be directed in proper channels, that they may become a blessing to themselves and all with whom they come in contact.

PROPHECY AGAINST JERUSALEM

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people--a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil

of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's Prophet could their assault upon him turn aside the Divine intention? But the spirit of sin is not the spirit of a sound mind, as is the Spirit of the Lord.

It is noteworthy that it was the priests and the false prophets who, on this occasion, called for the death of a true Prophet. And alas! this has not infrequently been the case. Nearly all the persecutions of Jesus and His Apostles and His followers throughout the Age have come from professed servants of God. What heart searching this should bring to everyone of us lest, peradventure, we should be similarly overtaken in a fault and "be found fighting against God," and should bring upon ourselves severe condemnation. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one--possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events their course shows what an easy matter self-deception is, and

their mistake bids us beware and scrutinize carefully our own conduct.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history is probably but a few years off--that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's Kingdom in power and great glory. And there are some today so foolish as to think that the trouble can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1.) Let us not be found fighting against God. He is mighty and will prevail, and all of His purposes, He assures us, will surely be accomplished.

Jeremiah impressed the jurors--the princes of his people. He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power many a reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

REFORMER ANTHONY COMSTOCK

So today. For years Mr. Anthony Comstock has been fighting valiantly, almost single handed, along the lines of social purity. Realizing to what an extent vice is spread by vile pictures and by vile literature, this man has given much of his life to their suppression. How much good he has accomplished no one in this life may ever know; how many boys and girls have been shielded no one may know; but all the same a noble man has fought a noble fight against impurity. Of course, such a man, or any man who stands for truth and righteousness, is sure to have enemies and malicious slanderers who would gladly see him dead. It is said that Mr. Comstock has effected the destruction of many hundred pounds of vile, moral-poisoning literature and many thousand pounds of electro-plate matter prepared to print more.

All cannot be reformers and prophets of righteousness to the same extent as Jeremiah, Luther and Comstock. Every child of God, however, faithful to his consecration, is a servant of righteousness and, proportionately, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. Such may take to themselves our text and rejoice saying, "The Lord is my Light and my Salvation; whom shall I fear!"

===================

R4857 : page 221

DESTROYING GOD'S WORD

--AUGUST 13.--JEREMIAH 36.--

"The Word of our God shall stand forever."--Isa. 40:8.

THE PROPHET JEREMIAH was shut up in prison. The disaster upon the kingdom had, to some extent, awakened the people to a slight repentance, in which the king joined, yet it was a repentance from fear rather than heart repentance. The king had enmity against Jeremiah because the Divine Message came through him. He seems to have hoped to restrain the Prophet from further proclamation of the coming trouble through fear. However, the Lord directed the Prophet to write out all of his prophecies on a scroll, after the ancient style, in columns. Jeremiah dictated and Baruch served him as amanuensis.

By the Lord's direction this book of Jeremiah was to be read to all the people at the temple on the occasion of a general gathering for worship and repentance. Since the Prophet himself could not go, he directed Baruch, who took the scroll and read it in the hearing of the people. Its prophecies of dire disaster made a deep impression. One of the princes of the people was present and heard the reading and reported to others of the king's counselors. They sent for Baruch and had him read it before them all. They, also, were deeply impressed and concluded that it should be brought before the king. But, meantime, Baruch and Jeremiah were hidden, the probability of the king's displeasure being great.

Hearing of the manuscript the king was anxious to have it read before him by a scribe. During the reading, as two or three columns of the manuscript were read, the king cut them off with a pen-knife and threw them into the fire, until the entire manuscript was read and destroyed. By the Lord's direction Jeremiah dictated his prophecies afresh, Baruch again acting as amanuensis, and this edition was made still more complete than the former. Amongst other things it included the Divine edict that none of Jehoiakim's posterity should ever sit upon the throne of David.

GOD'S WORD INDESTRUCTIBLE

Thomas Paine, Voltaire and Ingersoll imagined that they had made the Word of God to appear so ridiculous that it would never more have influence amongst men. Robert Ingersoll is quoted as having said: "In ten years the Bible will not be read." How little the poor man knew on the subject!

The frontispiece of a well-known Wyckliffe Bible pictures Satan and others, religious and irreligious, blowing with all their might to put out a light. In proportion as they exhausted their energy the light burned the more brightly.

The story is told respecting the Tyndale Bible which illustrates the point we are making, namely the impossibility of extinguishing God's Word. Tyndale, while at the University of Cambridge, England, devoted much of his life energy to the translation of the Bible. He remarked to an opponent: "If God spare my life, ere many years I shall cause a boy that driveth the plow to know more of the Scriptures than thou dost."

Tyndale's project of publishing the Bible in the English language was so seriously opposed in England that he removed to German cities, and in the year 1525 A.D. his translation of the New Testament was issued. Copies of it poured into England. The Bishop of London was so opposed that he collected and burned as many copies as he could at St. Paul's Cross in London. Yet more copies came. He could not destroy them. The Bishop collected monies wherewith to buy up the whole edition. The purchase was entrusted to a merchant named Parkington, who went to Germany and purchased the books.

Addressing Tyndale he said: "William, I know thou art a poor man and hast an heap of New Testaments and books by thee, and I have now gotten a merchant which with ready money will buy all thou hast." Tyndale inquired, "Who is this merchant?" Mr. Parkington answered, "The Bishop of London." "Oh!" said Tyndale, "that is because he will burn them." "Yes, he will," said

R4857 : page 222

Parkington. Tyndale was glad, because thus he could get out of debt, and he said: "The world will cry out against the burning of God's Word." The money from the same enabled Tyndale to get out a new edition with errors corrected and much better than the one that was burned.

BETTER INTERPRETATIONS OPPOSED

Although we have passed the day when any would attempt to destroy the Bible, we have not passed the day of opposition to the Truth. Satan would fain have the people of God worship the Book rather than study and appreciate its contents. In consequence, not a few are opposing the light that is now shining from the Word of God, disclosing to us the fact that much that came down to us from the Dark Ages is as contrary to the Bible as to reason. Many of the professed teachers of the Church

R4858 : page 222

are heartily opposed to Bible study, although their opposition is advanced as cautiously as possible "for fear of the people"--for "fear of the Jews."

The Scriptures from first to last give us to understand that God's Word is to shine more and more brightly down to the very end of this Gospel Age. St. Peter declares it to be the "more sure Word of prophecy to which we do well that we take heed as to a light shining in a dark place until the day dawn."--2 Peter 1:19.

The Bishop of England opposed the Tyndale translation because the practices of the time were not in harmony with the Scriptures. Similarly today there are doctrines, traditions, creeds from the Dark Ages, still reverenced, and which a better understanding of the Bible would correct and put to shame. Hence the opposition to the better understanding of God's Word. Nevertheless, the Word of God shall stand forever, and the spirit of the Truth shall make free indeed all the children of the Truth.

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers."

===================

R4858 : page 222

THE PROPRIETY OF FASTING

"When ye fast be not as the hypocrites,
of a sad countenance."--Matt. 6:16.

IN OUR TEXT our Lord is not expressing any disapprobation of fasting; quite to the contrary; He is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that He condemned.

For when the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when His disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when His disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the Heavenly Father it should have made them more gracious and luminous. It should have had a happifying effect, which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practise such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to Him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

HOLINESS OF THE HEART NOT A MERE OUTWARD FORM

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the holy people. Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is He not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practised were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom--as the Scriptures say, a "Drawing near to the Lord with their lips, while their hearts were far from Him," and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees--Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect to what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practised since by some in the Monastic Order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

ABSTEMIOUSNESS SPECIALLY HELPFUL DURING LENT

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season comes at a time when abstemiousness in food seems particularly appropriate. As the cold of winter sharpens the appetite, in order to the resistance of the lower temperature of that season, so, in the spring, less carbon is needed, as there is not so much cold to resist; hence it would seem advantageous to practise fasting, more or less, in the Lenten season.

R4858 : page 223

We have in mind the fact that the Lenten season represents the forty-day period of our Lord's experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when He knew that He was drawing near to the time of His death. As we try to think of Him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of His Message.

Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the Devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting--by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

===================

R4858 : page 223

GUIDED BY GOD'S EYE

"I will guide thee with Mine eye."--Psa. 32:8.

THE EYE is one of the most important organs of the body with which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counselor and Guide of life. As we sometimes sing:

"Oh, let no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the All-Wise One, nothing can escape His attention. Still another thought is that as we recognize the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the First-Borns should seek to follow the same course as God, to be co-workers with Him. They

should have no will of their own, but do the Father's will.

One of the most important lessons for the spiritual Israelite to learn is to look to the Lord for leading in all of life's affairs--never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We are marching toward the antitypical Canaan and know that other experiences are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings--with joyfulness; and this can be expected only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith--confidence in the Lord's power and goodness and faithfulness.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VI.--Order and Discipline in the New Creation.

AUGUST 6

TEACHERS IN THE CHURCH.

(104) What is the special Scriptural significance of "aptness to teach"? P. 255.
(105) How may we distinguish between teaching and preaching? P. 256, par. 1.
(106) What is the work of an evangelist? and how have present-day conditions changed the method of evangelization? P. 256, par. 2; P. 257.

MANY SHOULD BE ABLE TO TEACH.

(107) What Scripture implies that in a general sense all the members of the New Creation should be able to teach, and that teaching is not limited to a clerical class? P. 257, par. 2.

AUGUST 13

"BE NOT MANY OF YOU TEACHERS, BRETHREN?"

(108) Does James 3:1 mean that none of the Church should become teachers? If not, what does it mean? P. 258, par. 1.
(109) Explain Matt. 5:19 in this connection. P. 258, par. 2.

"YE NEED NOT THAT ANY MAN TEACH YOU."

(110) In view of other Scriptures and the experiences of life, is the accepted translation of 1 John 2:27,20 correct? P. 259, par. 1.
(111) What thoughts are suggested by the context, beginning with verse 18? P. 259, par. 2.
(112) What is evidently the Apostle's thought with respect to verse 27? P. 260, par. 1,2.
(113) What is the special significance of the word "unction" in verse 20? and how was this typified? P. 261, par. 1.

AUGUST 20

(114) Of what is this unction an evidence to ourselves and to others? P. 261, par. 2.
(115) What is therefore the conclusion with respect to the necessity for teachers? P. 262, par. 1,2.

"HIM THAT IS TAUGHT, AND HIM THAT TEACHETH."

(116) Do the Scriptures teach a machine-like faith and acceptance of every doctrine? P. 263, par. 1.

(117) On the other hand, does the Word of God encourage a combative, fault-finding or debating spirit?
P. 263, par. 2.

(118) What does the word "communicate" signify in Gal. 6:6? P. 264, par. 1.

AUGUST 27

WOMAN'S PROVINCE IN THE CHURCH.

(119) Is there any sex-discrimination with respect to eligibility for membership in the New Creation? Support your reply with Scripture quotations. P. 264, par. 3, first half.

(120) In view of explicit limitations placed upon woman's service in the Church, how shall we harmonize this with the preceding statement? P. 265, top.

(121) Do the Scriptures indicate a lack of love on the part of our Lord, or of education or ability on their part, that such restrictions were placed upon women in the early Church? P. 265, par. 1.

(122) How does woman appear to have been used by the Adversary in misleading mankind? P. 265, par. 2.

(123) What natural endowment of woman may reasonably seem to unfit her for public service? P. 266, par. 1,2.

(124) How does this quality of approbativeness become a snare to woman when exercised toward the public? P. 267, par. 1, first part.

(125) How is ambition to appear wiser than others a danger that besets man as well as woman? and what are the Apostle's warnings? P. 267, par. 1; Z.'08-24.

===================

SEMI-MONTHLY
VOL. XXXII AUGUST 1 No. 15
A.D. 1911--A.M. 6039

CONTENTS

Views From The Watch Tower........................227
  "Unto the Third and Fourth Generation"........227
  Insanity Threatens Race, Says Dr. Wiley.......228
  We're a Nation of Wrecks, Says University Head.......................................229
Denver to Portland and Homeward Conventions.................................230
The Church Not a Part of the Ransom..............233
  The Work of the Scapegoat Class..............234
Blessed are the Persecuted........................235
Dark Prophecies Fulfilled.........................236
"Overturned Until He Come"........................237
Interesting Questions.............................238
  Ancient Worthies Not Represented in Court......................................238
  "Offering" Used in Two Senses.................238
  The Two Altars Contrasted.....................238
  Incense Abode in Most Holy....................239
  Both Had to Do With Justice...................239
I.B.S.A. Convention Railroad Rates...............239

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are

not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

MOUNTAIN LAKE PARK CONVENTION

September first to eleventh on the mountain top will surely be quite cool; and as Mountain Lake Park is a "Camp Meeting" village the houses are not so tight as your homes. For these reasons plenty of warm clothing will be needed, especially for evenings. Remember this!

The various other Conventions this year will probably leave us a smaller crowd here than the General Convention last year at Celoron. But neither are the possibilities for lodging so good. All, therefore, desiring board and lodging should apply at once at $1, or at hotels at $1.25, $1.50, $1.75, $2 up. None should count on less than $1.25 daily expense. We have contracted for all the board and lodging available and desirable. Large rooms must accommodate three or four persons, small ones at least two, even to accommodate the smaller crowd we are expecting. We are even arranging for cots in temporary shelters. Surely, then, when you decide to come, send us one dollar, each person, which we will pay over to secure your space. It will apply on your board bill.

Give full particulars re your party--which prefer to room together, when you will arrive and when depart, etc. We will gladly do our best for all.

Particulars re railroad rates on another page.

COLPORTEURS AT THE CONVENTION

A "Brother" has remembered the Colporteurs and proffers, under the following restrictions, one-half the railway fare to such as need the aid to get to the Mt. Lake Park Convention: (1) The half-fare shall not exceed five dollars. (2) The Colporteur shall have paid the Society at least twenty-five dollars for SCRIPTURE STUDIES during this year.

The Society has arranged for the free entertainment of said Colporteurs on a very economical basis. It will supply cots in two large buildings and will supply food which these dear friends can prepare for their own use, as many of them are accustomed to doing.

Our Society regards the Colporteur service as one of the most important branches of the "harvest" work--if not, indeed, the most important. We trust that the above arrangement may assist a considerable number of Colporteurs to attend. It is our hope that the day devoted to Colporteur Instruction may start some on better methods and to greater success than in the past. We will do all in our power to further the usefulness of all desiring to co-operate in this branch of the service.

R4866 : page 226

MIRACLE WHEAT IN DEMAND

The notice in THE WATCH TOWER of June 15 that Brother Bohnet has "miracle wheat" in abundance now, and that he will sell it at $1 per pound and donate the entire proceeds to our Tract Fund, has brought in many orders. These will be filled between August 15 and September 1. No limit as to supply has been noted. Sent by Express, prepaid, the price will be twenty-two pounds for $20; fifty-five pounds for $50; larger quantities at the latter rate. The merits of this wheat over the common variety have been mentioned in previous issues of THE WATCH TOWER.

page 226

==========

BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for August follow: (1) 145; (2) 299; (3) 99; (4) 108; (5) 110; (6) 270; (7) 41; (8) 293; (9) 12; (10) 230; (11) 170; (12) 114; (13) 95; (14) 307; (15) Vow; (16) 123; (17) 176; (18) 109; (19) 273; (20) 333; (21) 222; (22) 160; (23) 152; (24) 137; (25) 312; (26) 267; (27) 9; (28) 7; (29) 259; (30) 281; (31) 46.

====================

R4859 : page 227

VIEWS FROM THE WATCH TOWER

"UNTO THE THIRD AND FOURTH GENERATION"

Exodus 20:5; 34:7; Numbers 14:18; Deuteronomy 5:9.

RADICAL CHANGE IN THE VIEWS OF SCIENTISTS CAUSED BY MENDEL'S EXPERIMENTS.

WHY is it that a man of genius will not infrequently become the father or grandfather of perfect dunces? Why do a fair-haired husband and a fair-haired wife sometimes beget a dark-haired baby? Why are there such differences in size, appearance or intelligence between the children of the same, identical mates?

"If we observe the so-called 'vagaries of Nature' in the plant and the animal world, we observe that the dwarf pea, sprung from tall ancestors, breeds true to dwarfness; that the progeny of a black and a white rabbit are in one case all black and in another all the wild gray color; that two white peas being crossed may give a purple flower; that two hairless plants may revert to the hairy form.

"We used to call such phenomena 'curious reversions.' We believed first that through slow evolution certain characteristics of certain types had either become over-developed or obliterated, like the lizard's third eye, the bat's wings, the tadpole's tail.

"We also believed that acquired characteristics, a love for music, a taste for strong beverages, would be transmitted to all of one's descendants.

"Now come the Mendelian experiments, proving apparently that heredity and evolution are mere dreams, that species are immutable and that Nature's vagaries are merely Nature's logical efforts to extricate the original type from the tangle of cross-breeds due to man's tampering.

"Even should the far-famed 'missing link' show up in the wilds of Oceania, where it is strongly suspected of keeping itself in the strictest incog., we would no longer have to deplore our descent from a simian ancestor.

"The man who gave a concrete form to such theories was an Austrian monk by the name of Mendel, born in 1822. The result of his biological experiments were embodied in a modest paper read before the natural history society of a little Austrian town, Brunn. He also wrote a few letters on the subject to the botanist Naegeli.

"Unfortunately, pamphlet and letters were written at a time when Darwin's theories, as to the origin of species, had become the scientific fad of the day. And what chance had the modest old monk of being even noticed? He died inglorious in 1884.

"Not until a few years ago did R. C. Punnett, an English scientist with an inquisitive turn of mind, look over Mendel's records of experiments. So appalled was he by their importance that he published a book, christening the new theory 'Mendelism.'

"The world lent an indifferent ear to the new leitmotive; but by and by the Englishman dinned Mendelism into the consciousness of the scientific world. At the present day there is a big English magazine devoted to the new science and called 'Mendelism.'

"Let us now turn to Mendel's own account of his experiments on plants and on animals. In one series of experiments he concentrated his attention on the height of certain plants. He first made crosses between giant peas and dwarf peas. It mattered not which was the pollen-producing and which the seed-bearing plant; in all cases tall peas resulted from the cross. For this reason Mendel called the tall pea 'dominant,' and the dwarf 'recessive.'

"The next step was to collect seeds of the new plant and to sow them in the following year. When this was done it was found that both tall and dwarf plants appeared in the offspring. Each individual was either frankly tall or frankly dwarf, and no intermediate appeared, the proportion of tall to dwarf being three to one. The following year seed from the dwarf peas gave only dwarfs; seed from the tall gave a large proportion of tall and a few dwarfs.

"In the following year tall seed brought forth tall plants only, dwarf seed dwarf plants only. The reversion to the prototype was complete. In the process, however, the tall plant, the dominant, appeared three times as frequently as the recessive.

"The experiment was tried with various animals, and it was found, first, that after several generations the individual reverted to the pure type of either the male or female ancestors, and, secondly, that one type was dominant --that is, produced many more individuals than the recessive type.

"Crossing colored and white mice produced in the long run pure colored and pure white, with a majority of colored; the Angora fur of some rabbits was found recessive to the normal short fur; the rose comb which occurs in certain breeds of poultry, such as Hamburgs or Wyandottes, behaves as a dominant to the high serrated single comb of the Leghorns.

"Freakish cases in which one of the parents was in a markedly abnormal condition were considered. Japanese waltzing mice were crossed with normal mice. The 'waltzers' are driven to circle round sometimes for hours

R4859 : page 228

by a painful malformation of the labyrinth of the ear. After a couple of generations the crosses bred true to either the normal mouse or to the 'waltzer,' the latter being recessive to the former.

"Interesting experiments were made to ascertain whether crossing increased or diminished the resistance to disease.

"Some varieties of wheat are susceptible to the attacks of a fungus that causes 'rust,' some are immune. When 'susceptible' and 'immune' were crossed, every hybrid was susceptible to 'rust.' The following year the hybrid became differentiated, the 'rusty' and 'immune' plants being in the apparently universal ratio of three to one.

"We have, then, the explanation of facts which Darwin refused to consider as very important. He held that 'freakish variations' in the production of species would rapidly become swamped by intercrossing with the normal form. He considered that species had been and were being built up by the process of natural selection. As a matter of fact, no species is being built up, and deviations from the prototype are corrected in the course of three generations.

"Before experiments can be made on human beings the Mendelian discovery can be applied practically to the improvement of animal breeds. We know for sure that in most cases a cross means greatly increased vigor for the progeny. Breeders, however, are very shy in making crosses for fear of breaking up and losing the desirable combination of characters found in the original strains.

"Mendel's discovery may reassure them on this point. In three generations breeders can reproduce the parental types with all the increased vigor resulting from a cross. We must also revise our conception of a 'pure breed.' Until recently we said that the criterion by which we could judge the purity of breed was the pedigree of the individual. Today we know that a plant or an animal can be pure breed, not only owing to its ancestry, but in spite of its ancestry.

"Where the problem becomes fascinating, however, is where it touches the mooted question of heredity, and here again it upsets absolutely our previous notions. Man being the slowest breeding animal, observations are difficult, and only imperfect statistics can be relied upon at

the present day to supply evidence.

"The study of certain diseases, however, in the course of several centuries fortunately enabled scientists to establish heredity tables. One of the most interesting cases observed is that of the transmission of 'brachydactily.' In people affected with this malformation the joints of the fingers and toes are two instead of three, and the whole body presents a stunted appearance.

"It has been shown that this condition is unfortunately dominant to the normal state, which means that 'brachydactily' in one of the parents will affect the progeny in the proportion of three abnormal to one normal descendant. The normal descendants will, however, breed true to normal, while the abnormal children will give birth to both abnormal and normal children in the proportion of three to one.

"Another interesting case is that of the eye color. All colored eyes have pigment at the back of the iris. In addition to this there is frequently some yellow-brownish pigment on the front of the iris. Where it is absent the color of the eyes is blue, gray or violet. Highly pigmented eyes are dominant to those in which pigment is absent. When one of the mates has dark eyes and the other blue eyes, the proportion of dark-eyed and blue-eyed descendants will be three to one, the dark-eyed hybrid begetting only dark-eyed, the blue-eyed hybrid begetting three 'dark-eyed' to one 'blue-eyed.'

"While Mendel's theories throw no light upon the origin of species, at least they seem to prove against Darwin the immutability and the lasting individuality of species. We may have to believe in a distinct act of creation for each and every species, but we can no longer assume that the difference between species arose from the accumulation of minute and almost imperceptible differences. Neither can we believe that a drop of tainted blood will taint the family blood for generations. We know who will bear the taint and who will not." --N.Y. Times.

THE BIBLE PROVED TRUE

The heading to this article with the references are ours. The Monk Mendel and those who are now exploiting his findings and theories of course never thought of the Bible supporting their teaching. But let us put the matter the other way about and say that these scientific gentlemen are supporting the Bible and proving it true. Their experiments, they tell us, show that special peculiarities, virus in the blood, etc., will work itself out in the third generation; the Bible says the third or the fourth. We shall stick to the Bible.

Let those who prefer take Darwin and boast of their monkey parentage of gradual development. We prefer the Bible statement, that by nature we were children of God, created in His image and likeness, from which we fell through disobedience and to which the willing and obedient will be privileged to return "in due time" through the merit of the redemption-sacrifice finished at Calvary. Let us rejoice in the special invitation now ours of becoming members of the Body of the great Messiah, who provides both the redemption and the restitution of Adam and his race, and who will destroy in the Second Death all who shall wilfully and intelligently spurn Divine favor.

INSANITY THREATENS RACE, SAYS DR. WILEY

Alienists the country over are sounding a solemn note of warning to the American people over the alarming rush in which we live. According to Dr. Harvey W. Wiley, federal pure food and drugs expert, nearly every man and woman at some time in their lives border on insanity. That view is also indorsed by the famous Dr. William A. White, head of the United States government hospital for the insane, who backs up the stand taken recently by Dr. Owen Copp, new head of the Pennsylvania Hospital for the Insane. They also commend Dr. Copp's view that extremely few families survive three or four generations without the outcropping of insanity.

Surprise was expressed by Dr. Wiley that more people do not become completely insane. Because of the terrible ravages of drink and drugs, particularly in the United States, thousands of people are rendered so extremely nervous that they are always on the verge of going crazy, he says. The rush and worry of modern life, the chase after money and pleasure, he gives as the causes for threatened insanity. "Yes, it is certainly true that there are very few people who have not been on the verge of going crazy," he stated. "Many have to be sent to asylums, but thousands of others save themselves in time. There are moments in practically every person's life when he feels that one more worry will snap the strings of his mental balance."--Woman's National Daily.

* * *

Not only are we today living under a greater strain than anything known by our forefathers, but additionally

R4860 : page 229

the majority of mankind lack the necessary help in bearing the strain. At the very time when help Divine is a four-fold need, faith in God and in His Divine supervision of human affairs is being lost. In the smaller worries of a less busy time there usually was at least one in a family who had respect for religion and for God, and who would speak a word of comfort to the others. But now in humanity's time of greatest stress, verging on insanity, many families are without God and without hope. Faith has been broken down from two great causes:--

(1) The so-called Higher Critics have destroyed the faith of the learned in the Bible as the Word of God and have substituted a theory of Evolution. The learned, in turn, although they have not ventured to give their unbelief unstintedly to the lower classes, have nevertheless left them without the consolation of the Scriptures and its guidance. They have taught Evolution and other things contrary to the Bible. As a consequence, few today think of going to the Word of God for the assistance which they can gain from no other quarter.

(2) The other difficulty contributing to this unbelief is the horrible nightmare of error handed down to us from the "Dark Ages" through all of our Church creeds. Those monstrosities are too horrible for sensible people to believe and have caused a revulsion of feeling--they have driven thinking people away from the Bible, as well as away from the creeds. They have prepared them for the inoculation of unbelief, as expressed by the Higher Critics, Evolution theories, etc. The people have discarded the Bible also, believing that its teachings were fairly reflected in the creeds which they can no longer accept.

The remedy for all this is to get the only proper view of the Bible consistent with itself. This necessitates a study of the Bible along new and independent lines, wholly free from the bias and coloring of the creeds of the past. The Bible must be allowed to interpret itself. It must be recognized as being partly literal and partly symbolical in its statements. Above all we must recognize that the understanding of it and interpretation of it to others is not committed to any special cult nor by any peculiar laying on of hands. It can be understood only by those who are in full harmony with God and guided by His Spirit--"The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

WE'RE A NATION OF WRECKS, SAYS UNIVERSITY HEAD

The restless, moving life we lead will drive us all to neuresthenia. Leading the pace that kills, not so much as regards vice, but the desire to be always on the move, has ruined our schools and colleges and has attacked the mental and moral fiber of the American brain.

These are some of the signals of danger set up in the roadway of American life by the Rev. John Cavanaugh, president of Notre Dame University, in an attack on modern living as compared with ancient customs and development, in which the latter in no way suffer. Three passions, he says, amazingly developed in the American people, are tearing at the foundations of our characters and home lives. These are the passion for travel from place to place, the passion for public spectacles, whether they be good or bad, and the passion for gregariousness as against home life.

Father Cavanaugh said: "It is often disputed upon good grounds whether there has been any real progress of the human race within the time of recorded history. In my mind the old poems are the best poems; the old philosophy the best philosophy; the old sculpture, paintings and architecture are still the models. Demosthenes and Cicero still hold their prominence. In every important phase of expression modern life has made no development.

"Within my lifetime I have seen three passions developed in the American people--the passion for travel from place to place; the passion for public spectacles and entertainment, and the passion for gregariousness as against home life. In the poorest parts of the country, in the hardest times, among the people least favorably conditioned financially, I find the railroad trains and the street cars crowded with all sorts of people darting here and there on errands of pleasure. The theaters are crowded, the dance hall and the public garden are more frequented than ever, and a new and horrible form of popular entertainment has been found in the 5-cent theater.

FAMILY HEARTH IS OBSOLETE

"Steam heat and the modern methods of living have driven out the old family hearth in the literal sense; and the passion for living in crowds or among strangers has killed off the old family hearth in the poetic and social sense as well. An evening that a young woman spends with her family alone is dull, flat and unprofitable; a night

R4861 : page 229

that a young man spends with his mother and father at home is a lost night. In a cartoon a doting father is pictured as trying to catch a glimpse of his pet boy home from college for the Christmas holidays. The time the old man has darting in and out around the home is amusing in the picture, but not in life. That college boy is legion.

"Obviously, what the country needs is chloroform or locomotor ataxia. The effect of this restless, moving, unreposeful life will be national neurasthenia. Its effect on the mentality of the people is already seen in the thin, pale courses of our high schools, and in the fact that our colleges are deep in social things and shallow in intellectual things.

MODERN FICTION A NARCOTIC

"I know an eminent neurologist who is treating a dipsomaniac at the present time, and one of the prescriptions he has laid down with most earnestness is that the patient shall abstain from reading popular fiction and from frequentation of the play. The old tragedies scourged the moral power into action; so did the old books. Modern fiction and modern drama are narcotics to the will. They are developing a tribe of maudlin weaklings.

"But in scoring the modern life for negative developments surely something may be said for science, however, and very much may be said for the things that make for comfort and convenience in life. To some of us the railroad train, the steamship and the automobile appeal as conveniences, but to the greater number of Americans such inventions and fruits of the few great brains are merely instruments of their desire to lead the pace that kills."--St. Louis Post-Dispatch.

OPPOSITION TO THE ZIONIST MOVEMENT

The Missionary Review reports that "the Zionist movement has suffered a setback through opposition recently expressed in the Turkish parliament. The Grand Vizier in particular has spoken with contempt of Zionism and its expectations."--The Outlook.

FOR THE STUDY OF SPIRITUALISM

A brother of the late Senator Stanford, of California, has given $50,000 to Stanford University to found a department for the investigation of occult phenomena, chiefly the manifestations of spiritualism, in which Mr. Stanford has for years been a believer.--The Outlook.

===================

R4861 : page 230

DENVER TO PORTLAND AND HOMEWARD CONVENTIONS

GOD'S BLESSING has surely been richly with us on this second division of our Convention Tour. The Bible Students in the various stopping places had been working hard for success, and they were full of enthusiasm. The touring party, nearly two hundred in number, are full of fervor, adding to the spirit of the various occasions. We rejoiced together as we rehearsed Divine providences, blessings, favors, and united in praise and testimony, and in public presentations of the Truth. The profit and interest of the Conventions were augmented by occasional symposiums, participated in by nearly all of the brethren of the party. Some of these had been accustomed to public speaking and some had not, but all were quite conversant with the Truth. These impromptu addresses seemed to encourage the speakers and their audiences.

Sunday, June 18, at 3 o'clock, we gave a public discourse on the "Hereafter" in the Auditorium at Denver. The attendance was estimated at four thousand, of which about four hundred (men) were on the platform. We had excellent attention, and feel sure that many left the place with very changed conceptions of the "Hereafter" and of our Heavenly Father and His great Plan of the Ages.

The evening subject, "Zionism, the Hope of the World," had not been so widely advertised, and, as was expected, the audience was considerably less--less than one-half. A considerable number of Jews attended. We had closest attention, and at the close many expressions of appreciation were made.

The following day we took an excursion into the mountain wilds, where we had very enjoyable services, in the nature of praise, prayer and testimony. The evening meeting was held in the auditorium of the Woman's Club, where an excellent address was given by Brother Barton.

The following day was spent in the mountains of Colorado and Utah, journeying to Salt Lake City over the Denver and Rio Grande Railway. The scenery was very beautiful, picturesque and interesting. The convulsions of nature which threw up those great mountain ranges spoke to us of a Power Divine, while beautiful mountain flowers told of the same Divine Power exercised in a more pacific manner. It was a day of rest from oral preaching, affording us an opportunity for preparing sermons for future use. Our faithful stenographer, Brother Rutherford, Jr., materially assisted in the work.

SALT LAKE CITY, UTAH

Our one-day stop here, Wednesday, June 21, was an interesting and profitable one. The city is very beautiful and prosperous looking. Our morning services (a rally and testimony meeting) adjourned in time for us to attend the organ recital in the Mormon Tabernacle, an immense structure with a seating capacity of five thousand. The organ and recital interested us greatly; the music was very fine.

Our afternoon meeting was a symposium on the fruits and graces of the Holy Spirit. Several participated, our own part being the conclusion. The evening meeting at Salt Lake Theater was crowded, nearly two thousand being present. The interest was great. Close attention was given by the mixed audience of all denominations. It is our opinion that Mormons are as honest as others--more honest than many. We understand that their institution, while financially strong, is theologically weakened; that is to say, the original doctrine of Mormonism is being called in question by newer elements, differently educated than their fathers. We trust that some good fruitage may result from the meetings. The class of Bible Students there is quite small.

AT LOS ANGELES, CAL.

Here the class of Truth friends number about one hundred and twenty-five. It is a zealous class in many respects. They had all worked hard for the convention, and the Divine blessing made it a great success. Those in attendance at the meetings of the interested numbered nearly six hundred, and included friends from nearby places as well as our touring party. The forenoon was given to testimonies, our own being the concluding one of about half an hour. In the afternoon, by request, we had a meeting for the consecration of children; about thirty-five children were presented. A Question meeting followed. The questions were good and were answered to the best of our ability.

The evening meeting for the public was in the Auditorium, our topic being "The Great Hereafter." About three thousand people were present, including those on the platform. An overflow meeting was held in another room in the same building. It was addressed by Brother Sexton. At the conclusion of our discourse in the main auditorium, we gave a further half-hour talk to the overflow meeting, the conclusion of the service being at nearly 11 o'clock. Here again the people heard with great earnestness, as though they were hungry. Again we had proof of the Word of the Lord to the effect that there is a famine in the land; not a famine for bread nor for water, but a famine for the hearing of the Word of the Lord.

SANTA CRUZ, CAL.

About sixty Los Angeles friends journeyed with us to Santa Cruz, and the following day to San Francisco; some even accompanied us as far as Sacramento, contributing to our pleasure and to the success of the meetings.

Our train was delayed in reaching Santa Cruz, where there is but a small class of Bible Students. We had a very enjoyable time, however. Our afternoon meeting was held in the Casino Theater, at the beach, where the friends rested meanwhile. At the hour appointed for the public service, we discussed "The Hereafter" to a very intelligent audience, numbering about a thousand. Close attention was given for two hours, and we hope the interest will prove abiding. Following the service, the speaker was escorted by some local friends in an automobile to a park of big trees, where some pictures were taken and a bountiful supper enjoyed. A delightful ride returned us to Santa Cruz, where we had a meeting for the interested, which concluded the day.

SAN FRANCISCO, CAL.

Sunday, June 25, was an interesting day for the Truth friends at San Francisco. The Bible Students here are very energetic and surely worked hard for the attainment of the good results achieved. The afternoon service for the public at 3 o'clock was splendidly attended by about four thousand, our topic being "Hereafter." We had close attention. The evening service on "Zionism, the Hope of the World," was less advertised, but there was a good attendance also, about one-half that of the afternoon service. Those present in the afternoon (kept late and filled full) had little time or inclination to hear further the same day.

At the evening meeting it was estimated that about five hundred Jews were present. They heard very coldly and cautiously until we were about half through, when their interest seemed to grow. When they heard things respecting their nation and its history, and the outworking

R4862 : page 231

of prophetic promises, they were apparently greatly interested. We feel here like reminding our readers afresh that we are not to expect any considerable number of Jews to manifest interest in Present Truth now. We hope for them that the message they are now hearing will direct their hearts and minds and prayers toward God and the Holy Scriptures, and thus prepare them for further glorious experiences in the midst of troubles in the near future. We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the Great Company will have the opportunity and honor of leading them to a fuller appreciation of the Divine Program, with the Messianic Seed of Abraham on the spirit plane, and the Jews in conjunction with Abraham, Isaac and Jacob and the Prophets on the earthly plane, to bless the world of mankind.

AT OAKLAND, CAL.

Monday was given to Oakland, which lies just across the bay from San Francisco. In many respects, the two classes are one--their interests at least co-operated happily with our program for the day. Our first meeting was with the Elders and Deacons of the two classes, numbering about thirty. It was a pleasant experience and lasted for nearly two hours. We talked of the local interests of the work and the best methods of promoting them. At 10 o'clock there was a general rally and testimony meeting which we could not attend. The First Baptist Church was at our disposal for the entire day. Its capacity is estimated at fifteen hundred.

At 2 p.m. we gave a talk on the propriety of parents consecrating their children to the Lord. We reminded our hearers of how the Jewish parents had a custom of consecrating their male children to the Lord by a circumcision ceremony. We reminded them that many Christian denominations practice infant sprinkling with really the significance of consecration. We pointed out the unscripturalness of infant sprinkling, because it is understood to mean baptism and to be performed instead of it, baptism being prescribed in the Bible only for the consecrated believers. We reminded our hearers of how the parents of Samuel had specially presented him to the Lord for service. We called their attention to how Jewish mothers brought their children to our Lord, desiring them to be blessed.

We explained that there is nothing in the nature of a command in connection with such consecration of children --at very most it is a privilege, an opportunity to such as may desire to avail themselves of it without the slightest reflection against those who might think and act differently. We recommended that it be considered applicable only to children who have not reached maturity of judgment so as to have a will of their own in such a matter. We suggested that, later in life, children coming to know that they have been devoted to the Lord in infancy might to some extent gain a measure of blessing in this connection. We suggested to the parents that we hoped that the consecration of their children formally to the Lord would help to impress upon them their responsibility toward their children and toward the Lord--furthermore, from this standpoint they might be helped to a fuller acknowledgment of the Divine will in respect to the child--for sickness or health, for life or death, for interests great and small. Approximately forty-two participated in the Consecration and its prayer for Divine blessing.

Next came a discourse on Baptism, which was followed by the symbolical immersion of forty-three. We learned afterward that three Baptist Ministers were in the audience and that one of them in particular was very angry because we had intimated that water baptism was the door into the Baptist church, so that none were permitted to partake of the Lord's Supper or be classed as members of the Church of Christ unless immersed in water. Thus we intimated also that their theory is that all others, not immersed, not being members of the Church of Christ, cannot be partakers of His blessings--one of which is the heavenly estate, and that all unimmersed, therefore, are lost, by which Baptists in general must mean that Episcopalians, Congregationalists, Methodists, Lutherans and others, not immersed, will spend eternity in torment. We certainly had no unkind intentions, but on the contrary endeavored to choose such words as would express the Truth in the least offensive form. One member of the church thanked us, rejoicing that her daughter had been led by the discourse to give her heart to the Lord.

The church was crowded for the night service, and approximately two hundred of the friends of the Truth gave place to strangers and constituted an overflow meeting, which was held in a Disciple Church nearby.

AT SACRAMENTO, CAL.

Tuesday, June 27, found our party at Sacramento, where the class of Bible Students numbers about twenty. The first session of the morning was a Testimony Meeting. This was followed by a talk on Baptism by Brother Swingle, three being immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence"; and the Lord's reply: "My presence shall go with you, and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We will hope for some good results and some encouraging reports. At all events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His over-ruling according to His own will.

We are writing this report on the day following the Sacramento meetings, as we are en route for Portland. Mt. Shasta has been in sight for several hours, its snowy peak rising fourteen thousand four hundred feet above the sea level. Our train stopped for a few minutes at Shasta Springs, allowing us to drink of the effervescent waters. We anticipated the pleasure of meeting a company of friends assembled on the railway platform at Ashland, Oregon, but our special arrived nearly two hours ahead of schedule, so we missed all but two. One dear brother met us at another station. He had ridden nearly seven miles on a bicycle. We would have had but a few minutes with them, but would have been glad to greet them and to receive their greetings in return. We spelled our disappointment with an h instead of a d. How wonderful the Spirit of the Lord, in His people of every nation, kindred, tongue and place--manifesting love for the Lord, the Truth and the brethren!

PORTLAND AND HOMEWARD CONVENTIONS

We had a fine time at Portland. All along the Pacific coast the weather was cool and bracing. The attendance at the meetings for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in

attendance. Friday night was a question meeting with an attendance of about seven hundred. Their questions were unusually good, and the entire audience seemed deeply interested in the answers. The meeting lasted for two hours, some remaining with other questions. Brother Bohnet was to follow us the following Sunday. We feel sure that the work in Portland is making considerable progress.

TACOMA, WASH.

Saturday, July 1, was devoted to Tacoma. Nowhere have we had more interesting meetings. The Tacoma Theatre was crowded, a remarkable thing for a religious meeting on Saturday night. About two thousand were present. The meetings for the interested were precious ones, and attended by about three hundred and fifty. The city seemed to have been greatly stirred.

SEATTLE, WASH.

We were warmly welcomed here, also. About five hundred attended the meetings for the interested. Some of these came with our party from Portland and Tacoma. Others came to meet us from Victoria and Vancouver. We had a splendid season of spiritual fellowship and refreshment, which concluded Monday night with a love feast, although the convention was carried over a day after our leaving. Two of our party remained to give addresses. About twenty-five children were presented in consecration to the Lord, and eighteen adults were immersed.

Here again Brother Morton Edgar gave a discourse on the Pyramid. Brother Swingle preached the baptism sermon, and Brother Ritchie gave the address preceding the love feast.

The Sunday service consisted of a rally and testimony meeting, participated in by many. Then followed our Sunday morning discourse, which already has been published in the newspapers, topic, "The Two Babylons." The afternoon meeting for the public drew a crowded house, estimated at twenty-two hundred. We had excellent attention for two hours. The evening service in the same place was for questions, about a thousand being present. Questions were good, the interest was excellent, many hearing for the first time some of the things of the Word of the Lord explained.

VICTORIA, B.C., CAN.

Wednesday morning, July 4, we proceeded by steamer to Victoria. The ride was a very enjoyable one, cool and bracing, and our hearts were full of love for the Lord

R4863 : page 232

and for each other, and with a strong, sympathetic love for neighbors and enemies. We were thus prepared to enjoy all the experiences which came to us in the Lord's providence.

Our arrival at Victoria was in time to enjoy an afternoon service with the interested, and to give an evening address to the public, on "Hereafter." Our topic to the interested was, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14.) We pointed out that a true loyalty to God includes a love for all those whom He has recognized by the begetting of the Holy Spirit, and is a part of our loyalty to Him and to the Captain of our Salvation. We pointed out, also, that the brethren are not always lovable, so that the loving of them all implies a considerable growth in grace. We noticed that such a growth in grace implies frequent polishings and much instruction in the School of Christ, and in the fruits and graces of the Holy Spirit. We noticed that it is more difficult, sometimes, to exercise meekness, gentleness, patience, long-suffering, brotherly kindness, the fruits and graces of the Holy Spirit, toward the brethren than toward others. We found from our text that such a development of character, in the heart, at least in the will, is essential, and that without it we lack a strong proof of our acceptance of the Lord as New Creatures in Christ.

Meetings for the interested numbered about two hundred and thirty-five. The address to the public was heard with deep interest by about seven hundred and fifty.

VANCOUVER, B.C., CAN.

A night's ride on the boat brought us to our next convention stop. Here, also, we were warmly and cordially greeted by the friends. The class here numbers about seventy; about a hundred were in attendance from outlying districts, besides about one hundred and seventy of our excursion party, making a total of about three hundred and fifty. We had a blessed season of fellowship together, very interesting testimony meetings, etc.

The service for the public in the evening had been thoroughly advertised, and was held in the city's largest auditorium. The numbers present were estimated at between three thousand and four thousand. The interest was good, notwithstanding the slight interruption by a socialist, who wanted his good things right away instead of waiting for the Lord's "times of restitution." His disregard for the rights of others brought upon him the police, who arrested him. We declined, however, to give any information against him, so that probably he lost his liberty for the one night only. The audience in general manifested deep interest in the "Hereafter," as presented. We trust that much studying of the Bible and prayer will be the result.

ONE DAY AT CALGARY, ALTA., CAN.

This is one of the new, booming cities of the Northwest. Although nearly everybody there is overcharged with a love for money and a desire to make it quickly, in real estate, we had an excellent meeting with about a thousand in attendance--an excellent showing, under all circumstances. We had a very attentive hearing, and we trust that good was accomplished. The class here numbers about twenty. We had a very interesting, and we trust profitable fellowship with the interested.

UNEXPECTEDLY AT REGINA, SASK., CAN.

Our train made an unexpected stop at Regina, the capital of the Province of Saskatchewan. We arrived at 3 p.m. and left at 8:30. The brethren of our party were equal to the emergency, and we had a public meeting, beginning at 6:45. They engaged the City Hall, had bills printed and circulated them far and wide. The result was a splendid audience for the little city, and under the circumstances. About four hundred and fifty were in attendance. The editor of one of the local papers introduced us and we had a splendid hearing, from which we trust some fruitage will result. The entire matter seemed to be of Divine providence. A local minister of the Presbyterian church was with us on the platform and expressed himself as deeply interested; said that he was reading the sermons in the newspapers, and that he had read four volumes of STUDIES IN THE SCRIPTURES. He expressed great satisfaction with what he heard. One of our audience came to the platform to shake hands, after the service. To our surprise it was the pastor of one of the principal Baptist churches of London, England, located near the London Tabernacle. It seems remarkable that we should meet as we did five thousand miles distant from where we both sat on the platform at the Guild Hall meeting, held by the Lord Mayor of London for the endorsement of President Taft's suggestion of the

R4863 : page 233

peace pact between the United States and Great Britain.

WINNIPEG, MAN., CAN.

We visited Winnipeg a year and a half ago, and were pleased to re-visit it. The class there has grown considerably, notwithstanding it has lost numerous of its members by removal. It now numbers about thirty-five. Meetings for the interested were attended by about four hundred, and we believe they were very profitable. About thirty were baptized and about twenty-five children presented in consecration. The evening meeting for the public was a success every way. A good theater had been obtained; thorough advertising had been done; a large audience of about two thousand was present, and we had closest attention to our discourse on "Hereafter." In the evening we had a question meeting which had not been previously announced. A thousand were in attendance. The questions were excellent. At ten o'clock we left it to the audience to express themselves by raising the hand whether or not they desired the service to be continued. About six hundred hands went up, and we continued the service until about twenty minutes to eleven, we trust with good results.

AT DULUTH, MINNESOTA

Tuesday, July 11, was spent in Duluth. We were hospitably entertained, as usual. The class here numbers about twenty; about sixty were present from various parts. We missed our trainload of helpers who stopped, instead, at Minneapolis, and went from thence to the conclusion of their journey, Chicago. At Duluth we had a baptism service at which eighteen were immersed. Our subject for the occasion was: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."--Col. 3:1.

The meeting for the public was a success. The advertising had been well and thoroughly done. The audience numbered about seven hundred, which for a week night, in the summer time, was certainly extraordinary.

PORT HURON, MICHIGAN

This stop was not scheduled, but we found that we could make it and still be able to keep our appointment at Toronto--reaching there on Sunday morning. Although the friends at Port Huron had but a brief notice of our coming, we received a warm welcome.

A good crowd was in attendance, some coming from Detroit. We had an interesting session in the afternoon with the interested, considering the text, "If ye, then, be risen with Christ seek those things which are above." In the evening the public was fairly well represented--about three hundred being present. We considered this excellent for a Saturday night meeting that had an unfavorable announcement.

FINALE AT TORONTO

Our last stop was at Toronto. The convention had already been in session a day before we arrived. The attendance was nearly six hundred, from all parts of Canada. Some said it was the very best convention of their lives. The Sunday afternoon session for the public had been thoroughly advertised, and the largest auditorium in the city had been secured--Massey Hall. It was jammed with about four thousand people, and they said that nearly two thousand were turned from the doors. Unfortunately, the acoustics of the building are not the best, and some, unable to hear satisfactorily, in going out disturbed others. Nevertheless the meeting, we believe, was a grand success. Some testimonies which reached our ears implied that the Truth had struck home in some instances. The newspapers gave good reports also.

By special invitation we addressed some Jews at their synagogue, where the birth of Dr. Herzl was commemorated with Zionist speeches. We addressed them briefly along the lines of their meeting.

The evening meeting was largely Jewish, and the attendance was estimated at nearly two thousand. We had excellent attention to our subject, "Zionism, the Hope of the World." Some brethren, circulating among the interested ones, took subscriptions for THE WATCH TOWER, and orders for STUDIES IN THE SCRIPTURES from some who had heard for the first time.

Monday forenoon we gave an address on "Baptism, and the New Life." Sixty-three symbolized their consecration to the Lord, even unto death.

We arrived home early July 18. We met the Bethel family at noon. Some special flowers had been arranged, and as we entered the room all arose and joined in singing, "Blest be the tie that binds our hearts in Christian love." We gave thanks to the Lord, related briefly our experiences, and proceeded with dinner. We expressed ourselves as pleased with the trip and also pleased to be back again at the Central Depot of the Harvest Work.

===================

R4864 : page 233

THE CHURCH NOT A PART OF THE RANSOM

IN THE SCRIPTURES the word ransom is used in two different senses. The one is illustrated in the statement, "The man Christ Jesus, who gave Himself a ransom for all" (I Tim. 2:6); the other in the text which says, "I will ransom them from the power of the grave." (Hosea 13:14.) The Church is not a part of the ransom-price, and is not referred to in I Tim. 2:6. The ransom-price is one man, our Lord Jesus, who laid down that price during the three and a half years between His consecration at Jordan and His death at Calvary. After He had ascended on high, He did not apply the ransom-price for the whole world, nor has He yet so applied it. Later, however, He will apply it for the whole world.

But He is now imputing this merit to a little class, so that this class may be made acceptable to the Father, to participate in the sufferings of Christ and to have fellowship with Him also, in His glory, in His great Office as Mediator between God and men. Thus the Church becomes a part of the Sin-Offering. This does not imply, however, that she has a share in the ransom; for one man--not many men--was the ransom-price. The Church's share, therefore, as part of the Sin-Offering, is not to be confounded with our Lord's ransom-price. Even in the sin-offering, the Church does not offer (sacrifice) the Sin-Offering. In the typical picture the high priest offered (sacrificed) both the bullock and the goat. It is not that the high priest offered the bullock and the underpriests offered the goat--as though we offer ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute a sufficiency of His merit to make an acceptable sacrifice of this class represented by the goat.

Thus it is seen that we do not share in the Sin-Offering in the same sense as did our Lord. His offering was of two parts, the bullock and the goat--representing His own person and the persons of His followers. Where, then,

R4864 : page 234

does the Church appear? We answer that, not the Church, but the human beings which have offered (presented) themselves are represented in the goat. When our sacrifice takes place, the personal offering of the High Priest having been accepted, we are counted in as a part of His sacrifice, and are accepted as His members and His Under-Priests. From that time on, as His members, we have participation with Him in everything, sacrificially and otherwise. But we have no personal identity in the Holy. The New Creature that is in the Holy is a member of the Body of the High Priest, under His robe, under His merit, in the Divine arrangement.

OUR LORD'S WORK AND THAT OF THE CHURCH

Nowhere in the Scriptures is the thought presented that we, the Church, will follow our Lord into the Most Holy, as under-priests, and there sprinkle our blood in the Most Holy, as the typical high priest sprinkled the blood of the bullock. On the contrary, the high priest alone sprinkled, first, the blood of the bullock and, later, the blood of the goat. Consequently, we, as individuals, have nothing to do with the antitypical sprinkling of the blood. Our individuality, as human beings, is lost as we become members of the great High Priest and take His Name. But we do not mean to say that we shall have no individuality beyond the veil; for the Scriptures assure us that we shall be like Him. (I John 3:2.) The thought is that we shall have no individuality in respect to the glorious Office. There is but the one Melchizedek Priest. All others are lost sight of. There will be not only a Priestly, but also a Kingly Office, both of which we shall share in our relationship to Him. But any association that we have in the work of Sin-Offering, from the Divine standpoint, is all accredited to Christ and included in the work of Christ; and we are members of Him. It is to be remembered that the participation of the Church in the Sin-Offering is not, in any sense of the word, a necessity for the satisfaction of Justice, but because the Divine Plan has been so arranged as to permit us to share with Christ His glorious, higher nature and work. The participation in the suffering is purely a favor to the Church and is entirely unnecessary. It is, therefore, a wonderful favor bestowed upon us, that we might be privileged to be associated with Christ. His death and His alone was necessary for the satisfaction of Divine Justice.

It is important that we have clearly in mind the difference between the work of presenting our bodies as living sacrifices, and our Lord's work, as the great High Priest, in offering us sacrificially. The two acts seem to be distinctly separate, as shown in the type. There the goat was brought and presented at the door of the Tabernacle and tied, picturing the Covenant of Sacrifice which we make. (Psa. 50:5; 118:27.) But the goat had not yet been offered, and no one but the high priest was qualified to make the offering. The work of the high priest in killing the goat was the only offering, in the Scriptural sense of the word.

Even after we have presented ourselves acceptably to the Father, and after we have become New Creatures, living members of Christ's Body and members of the Royal Priesthood, there is a continuous work going on--the presenting of ourselves daily. So the Lord Jesus has continued the offering all through the Gospel Age. At the end of this Age, He will finally complete the offering, which will all be considered as one; and the New

Creatures will all be admitted to the Most Holy as members of His Body. It is important that we keep in mind that the sacrifice which God has accepted must continue to be presented. If ever our Lord, through our unfaithfulness, should abandon the sacrifice and let go of us, we would fail utterly. The sacrifice would be incomplete.

THE WORK OF THE SCAPEGOAT CLASS

If it be true that the Church has no merit and that the Church's sacrifice does not enter meritoriously into the matter of the satisfaction of Justice, that it is merely the merit of Christ that does so, and that we disappear, as individuals, after consecrating ourselves, what shall we say in respect to the Great Company and the fact that the iniquities and trespasses of the people were laid upon the scapegoat, which typifies that class? Is there more efficacy and merit in the scapegoat than in the Lord's goat?

We answer, the atonement for sin was accomplished by the sacrifices of the Day of Atonement, and these sacrifices were only the two--the bullock and the Lord's goat. With the blood of these two animals atonement was made for the sins of the priests and the Levites and all the people.

When the two Sin-Offerings were accepted, the atonement for sin was finished. In the antitype, this will mean that the life of the man Adam and his race is purchased back from condemnation. The "great company" class had neither part nor lot in the Sin-Offering. They had the opportunity, but they failed to go on until the sacrifice was completed; therefore, they failed to be of the priesthood. Those sins of the people that were not atoned for by the high priest, with the blood of the bullock and of the goat, were not Adamic sin. The question, then, is, What sins were they? We answer that the sin not atoned for was conduct that was reprehensible, sins that had been committed with more or less intelligence or responsibility, as, for instance, the killing of the Prophets and the crucifixion of our Lord. Although there was a certain amount of ignorance, nevertheless the Jews and their leaders were largely responsible for the death of the Prophets and of our Lord. So there have been many similar instances of violence against the Lord's saints, down through this Gospel Age; and in proportion to the intelligence of the guilty, the world has been more or less responsible for all these violations of Justice. Thus no one is released from responsibility who does anything against any of these "little ones," as the Lord calls them.

In the Lord's arrangement these sins of the world, the sins outside of sins of ignorance, sins against the Lord's people, must be settled for and cancelled in the "great time of trouble" upon the world. The Lord's arrangement is that the "great company" class shall have a special trial and testing and shall be forced forward in the time of trouble, inasmuch as they did not carry out their covenant of sacrifice willingly. Hence the Divine provision that their flesh must be destroyed in this manner. Apparently the Lord would say, "We will allow this 'great company' class to participate in this time of trouble and suffering upon the world, so that the world will have that much less to suffer later." This principle would apply to the "great company" class all down through the Age. All must have had their flesh destroyed by suffering. But we know that they have been few in number in the past as compared with the number in the end of this Age.

We must remember that the types of the Law Covenant were arranged to represent matters as they would be seen by us in the conclusion of the antitypical Day of Atonement, and not to represent the things as they would be seen while they were in progress. In the type, first, the Levites were chosen, and afterward some were selected to be priests. Just so with us. Today we might be of the priestly class; and later we might lose our standing and become merely Levites, of the servant class. We

R4864 : page 235

might, for a time, be of the "Lord's goat" class, and, through carelessness in performing our sacrifices, lose our place in the sacrificial class. Some one might take our crown and we might be thus relegated to the "great company." So these things represent the results as they will be in the end of this Age. There will be a "great company" class, which will bear certain iniquities.

WE DO NOT ENTER THE "HOLY" AS INDIVIDUALS

In the type the under priests were representatives of the high priest in that they were his sons, his family, his body. When he had finished his sacrifice of the bullock,

R4865 : page 235

he went into the "Most Holy," typically representing the ascension of our Lord and the Father's manifested acceptance of the Church sacrificed at Pentecost and since. When the sacrifice of those who are of the consecrated class is accepted of the Lord, then it is true of this class, "Ye are dead." The life of the antitypical goat is ended. "Your [new] life is hid in Christ by God."--Col. 3:3.

We have not entered the Holy as individuals. The privileges and blessings which we enjoy are ours as members of the Body of Christ. Whenever the Scripture speaks of the Priest, it refers to but one Priest. The others were privileged to assist, but neither to go into the Tabernacle, individually, on the Day of Atonement, nor to sprinkle the blood nor to offer the Sin-Offering.

We have seen that those who are of the "little flock," the Royal Priesthood, might, through failure to live up to the terms of their consecration, be rejected from the priesthood and become merely of the servant class, ordinary

Levites. The question might arise, Could these, after being relegated to the "great company" class, be reinstated and accepted to the priestly class again? Our answer is, No. This picture of the Atonement Day shows the matter as it will be in the conclusion of the antitypical Day of Atonement. God, who knows the heart, never relegates any one to the "servant" class until that person shows that he has not the proper spirit to be a true "overcomer." The decision being once given, the Divine wisdom, foreknowing and foreseeing, would not reverse it. He could not err in His judgment that the person would not be fit for a place in the Bride class.

LET US NOT JUDGE ONE ANOTHER

Those who are of the sacrificing class should know that they are sacrificing and what is their relationship to the Lord. While they cannot be so positive about others, yet they ought to know about themselves. Concerning those who will be of the "great company" class they may not be able to judge. It would seem, however, that there would be certain evidences by which we might have some measure of judgment on the subject; as, for instance, in Revelation 19, it is shown that there are those who are disposed to remain in Babylon after having heard the call to "come out of her." We may infer that any brother or sister in Babylon who understands the call of God should obey. It is the duty of all those who appreciate the light of present Truth to do this. Any of these who, under these circumstances, should continue in Babylon indefinitely, would be there probably because of their failure to have sufficient courage to be sacrificed, because desiring the approval of men, or family, or whatever. These things would stand in their way and hinder them from attaining the glory, honor and immortality with their Lord. Such will not be permitted to enter into the Kingdom glory, for they have not a sufficiency of the spirit of overcomers. They have some of this spirit, but not sufficient; they are lukewarm.

It is very improper, however, for the Lord's people to give time and attention to specially judging people. If we know of a dear brother or sister in the nominal church, we could wish that he or she would come out. But we are to remember that we are not sufficiently able to judge to say that he or she is of the "great company" class. Some persons who have been quite awhile under just such conditions have stepped out suddenly and shown wonderful courage thereafter.

===================

R4865 : page 235

BLESSED ARE THE PERSECUTED

--JEREMIAH 37.--AUGUST 20.--

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake."--Matt. 5:11.

PERSECUTION implies that the person or thing persecuted possessed some qualities or powers that are feared. When the persecution is for religion it proves that the persecutor realizes his own weakness to meet the arguments in a more rational way. It implies either that the persecutors are weak, or that the arguments of the persecuted are strong.

There have been persecutions from the earliest dawn of history. Cain persecuted his brother Abel to the death because the latter was right and the persecutor was wrong. It is safe to say that the persecutors are always wrong even if we cannot say that the persecuted are always right. The principle of persecution is a wrong one. Whoever, therefore, finds himself disposed to persecute another, either with physical torture or by harassings of slander and epithets should immediately inquire respecting his own heart condition, for there is surely something wrong. Whoever witnesses persecution, either physical or slanderous, should immediately decide that the persecutor is in error and should give his sympathy to the persecuted if he be able to do no more. He will thus be cultivating in his own mind a principle of justice--righteousness--which will make for his own character-development.

FAITHFUL JEREMIAH PERSECUTED

Today's study draws our attention to the persecutions endured by one of the Lord's faithful Prophets. He was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of Divine wisdom. His principle was "God First," and he knew that only this procedure could bring Divine blessings to his nation. He was of course misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly--they preferred prophets who would tell them of their own wisdom, greatness and the success of their policies.

At the time of this study Zedekiah was on the throne. He was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north. Hoping for assistance from Egypt on the south, Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance.

The siege was temporarily raised and the hopes of

R4865 : page 236

Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

Selfwilled, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the nation was God's and that Jeremiah alone was standing faithfully with the great King.

When the Chaldean army had withdrawn from the siege, Jeremiah concluded to cast in his lot with some of the nation living outside the city walls--in the portion of the tribe of Benjamin. Attempting to carry out this program, he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge he was put into prison.

Jerusalem was honeycombed with underground cisterns and vaults, arched overhead, and these were called "cabins." They were designed to be reservoirs for water in time of drouth or in time of siege. The bottoms of these "cabins," or cisterns, after the removal of the water, were frequently deep with mud and slime. The next chapter tells us of the terrible condition of the dungeon into which Jeremiah was put. We read, "They let down Jeremiah with cords, and in the dungeon there was no water but mire; so Jeremiah sank in the mire." When finally they drew him out, we read they took "old cast-off clouts and rotten rags and let them down by cords into the dungeon to Jeremiah," who put them under his arms and was drawn up. In this dungeon the Prophet remained "many days."

FEAR OF SUFFERING DID NOT DETER THE PROPHET

Not from sympathy, not from righteousness, but from a desire to inquire of the Prophet respecting the future, the king had him taken out of the dungeon. However much the king despised Jeremiah and refused to recognize his words, he, nevertheless, in his heart, realized that he was a servant of Jehovah, and he feared that his message was true.

The Prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. In a kind way he urged the king not to heed the contrary prophecies, stating that his own dire statements must be true because they were the Word of the Lord.

At his entreaty he was no longer put down into the mud bottom of the cistern, but was allowed to remain a prisoner in the court of the prison, and was granted daily a loaf of bread for his sustenance.

When thinking of prisons and of their forms of persecution, physical and mental, it is well that we remember

R4866 : page 236

that the mental attitude of the one persecuted has much to do with the amount of the sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very king who caused him to be put in prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

THE GRACE OF GOD GIVES POWER

We are reminded of others who were put into prison for righteousness' sake--Saints Peter and John, Saints Paul and Silas. The world can never understand the power which, operating in these men, enabled them to rejoice in persecutions. With their backs bleeding from the whips of torture and hands and feet fast in the stocks, most uncomfortable, they were yet able to sing praise to God for the privilege they enjoyed of suffering with Christ, suffering for righteousness' sake, and thus filling up a share of the sufferings of Christ. Such characters we are to emulate. We are to understand that such joy and peace in the midst of sorrow and persecution can come only from the Lord.

The Master's words in our text apply yesterday, today and tomorrow--so long as the reign of evil is permitted --"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for My sake." But to be worthy of this blessing, and to receive it means to develop and possess a character which the enemies of righteousness would deem worthy of persecution. The Scriptures declare that persecution will be the portion of the faithful people of God throughout this Age--until the establishment of the Kingdom of Messiah. Under the new regime suffering for righteousness will not be possible. Mark the Apostle's words, "Whosoever will live godly in this present time shall suffer persecution." To live godly means, not merely to abstain from vicious and overt sin, but to be a hero in the strife, a defender of the right and an opposer of the wrong--a servant of righteousness, a soldier of the cross.

===================

R4866 : page 236

DARK PROPHECIES FULFILLED

--JEREMIAH 39.--AUGUST 27.--

"Be sure your sin will find you out."--Num. 32:23.

THE DARK PROPHECIES which the Lord sent through Jeremiah the Prophet finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of siege, finally, with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city forced to capitulate. King Zedekiah and his small army escaped toward the south, going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Nebuchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and thither Zedekiah, the royal prisoner, was taken for sentence--to be punished for having violated the contract with Nebuchadnezzar, who really placed him upon the throne.

The punishment was after the manner of the time, illustrated on some of the victory tablets which still remain. The king's eyes were put out and, a blind prisoner, he was taken to Babylon. Thus were fulfilled two very striking prophecies which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should study Divine prophecy, and how faithfully we should trust its every detail if we would receive light instead of darkness.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that king Zedekiah would be taken to Babylon a captive, and that there he would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that

R4866 : page 237

Zedekiah would speak with Nebuchadnezzar mouth to mouth and see his eyes. This seemed to contradict Ezekiel's statement, for if he would speak with the king mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon?

The fulfillment met all the requirements. King Zedekiah saw Nebuchadnezzar and spoke to him at Riblah in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon but saw it not.

"With repentance his only companion he lay,
And a dismal companion was he."

CRUELTIES OF THE PAST

"In the Bas Reliefs, representing the capture of Lachish by Sennacherib, the prisoners are represented, some pegged down to the ground to be flayed alive--others having their eyes put out. In one of the sculptures at Khossabad, Sargon represents himself in person holding a prisoner by a thong attached to a ring passed through his under lip. The victim kneels before him, while with a spear he pierces his eyes. Others are chained and, with hooks through their lips, are held awaiting their turn. In other cases the king slays the prisoner with his own spear. In another an executioner flays a captive chained to a wall. It was especially in Persia that the cruel practice of blinding prisoners prevailed, and it is mentioned by most Greek historians. In Turkey it was formerly the custom for a Sultan on his accession either to slaughter or blind his half brothers that he might have no rivals or dangerous ones near his throne. In modern Persia the Shahs have invariably, even up to the present century, put out the eyes of all their brothers who did not escape in time to distant provinces."--Canon Tristran.

Our forefathers were once savage and presumably as cruel and as heartless as those described by the Canon. Thank God for a civilization which to a large extent has lifted "Christendom" to a higher plane of civilization--to greater moderation in dealing with foes--to a greater degree of human sympathy! Thank God that the prisons of today are reformatories instead of dungeons! Thank God that we are gradually realizing that as a race we were born in sin and shapen in iniquity! (Psa. 51:5.) The realization of this is helping to make us sympathetic to the depraved and degraded--not to the extent of approving their wrong, but to the extent of attempting to intelligently assist them to better mental views and to better self-control.

TO WHAT SHOULD THE CREDIT BE GIVEN?

To what, therefore, shall we give the credit of our progress and civilization? We cannot give the credit to any church, sect or party. We must honestly acknowledge that every sect, in its turn, has displayed more or less of bitterness, bigotry, superstition and persecution--contrary even to its own standards. In the last analysis we must admit that the great influence which has moulded the civilization of our day has come to us from the words and example of "the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (I Tim. 2:6.) The great Truths which He uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere His "Wonderful Words of Life" have made an impression, and here and there have effected the transformation of character.

We should more and more feel our obligation to the great truths which come to us from the Bible, and less and less obligation to the sects and parties which have quarrelled and battled over those Words of Life.

Thus, gradually, we will come to discern the truth of the Bible declaration, namely, that there is but one Lord, one faith, one baptism, one God and Father of all, and one Church of the living God, the Church of the First-Borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have the promise of the First

Resurrection, as joint-heirs with the Messiah in His glorious Kingdom which will soon be established in the earth and enforce righteousness.

===================

R4867 : page 237

"OVERTURNED UNTIL HE COME"

--EZEKIEL 21:25-27--SEPT. 3D.--

> "Depart from evil and do good; seek
> peace and pursue it."--Psalm 34:14.

AT THE GIVING of the Law God plainly told the nation of Israel the terms and conditions upon which they were received as His people. If they would be obedient to the Divine requirements all things would work well with them. They would be rich, prosperous, the blessed nation of the Lord. But if, on the contrary, they should neglect the Divine Statutes and become idolatrous, the Lord would oppose them and would deliver them into the hand of their enemies for chastisement, and "seven times" would pass over them.--Lev. 26:18,21,24,28.

God of course knew the end from the beginning. Nevertheless, Divine patience was manifested throughout the experiences of the nation leading up to the overthrow of Zedekiah's government--he being the last king of the line of David to sit on the throne. We have seen how evil followed good, in the kings and in the practices of the nation; and how Divine providence chastened the people, yet repeatedly brought them back from idolatry. Now had come the time for the complete overthrow of the national polity, for a period of "seven times," or seven years, as foretold by Moses. In this case, however, the years must have been symbolic, because frequently they had captivities of more than seven years. Accepting, then, as a fact, that these seven years or "times" were symbolic years, how long a period would they indicate?

It is an accepted fact that in Bible symbolism each day represents a year; and the Jewish year had twelve months of thirty days each. Thus each year represented, symbolically, three hundred and sixty years; and the seven years of chastisement represented 7 x 360 = 2,520 years.

When, therefore, we read that the kingdom would be "overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition, as a whole, would be 2,520 years, beginning with the time the crown was taken from Zedekiah--in 606 B.C. (70 years prior to the proclamation of Cyrus permitting the people to return--536 B.C.).

A LOOK AT THE FACTS

It is always interesting and profitable to the students of the Bible to note the fulfilment of Divine predictions. It establishes faith, it makes all of God's promises more real; it assures us of Divine supervision in respect to

R4867 : page 238

Israel's affairs, and thus gives ground for confidence also in the supervision of the affairs of Spiritual Israel--the Church.

As we look back along the aisles of history we see the fulfilment of the declaration that the nation of Israel would be overturned and overturned. After its restoration by Cyrus, B.C. 536, it continued to have a sort of national existence for 600 years; yet in all that time it had not a king of the line of David, the line of Divine promise, and it was ruled over by the various adjoining nations; as it is written, "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be filled full." Some may point to the Maccabean kings. We answer that they were not Divinely appointed nor of the royal family. Does some one else remind us of the reign of Herod at the time of Jesus, at the beginning of Anno Domini? We reply that the Herods were not of the line of David--they were Edomites, or of the Esau branch, who ruled over the children of Israel as the representatives of the great Roman Empire.

THE TIMES OF THE GENTILES

When God removed the typical kingdom of Israel and His typical throne in the world, as represented by David's family, he gave over the earthly dominion to the Gentiles; and this lease of power, as represented in Daniel's prophecy, was to continue for "seven times"--2,520 years. In other words, during the same period that Israel would be having "seven times" of tribulation and subjection, the Gentiles would be having "seven times" of prosperity, and both will terminate at the same time--in 2,520 years from B.C. 606--October, A.D. 1914, the close of the Gentile Times. If any be disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small--possibly one year, possibly twenty years--but in so long a period how trifling would be such a variation.

What we are specially interested in is the facts of the case, and what will occur when this long period terminates.

(1) The facts are as already noted in Israel's case, a national subserviency for nearly seven hundred years, and a national destruction for more than 1,800 years; and so far as the Gentiles are concerned, a prosperity for 2,520 years, as follows:--for (a) Babylon, the first Universal Empire; (b) Medo-Persia, the second Universal Empire; (c) Grecia, the third Universal Empire, and (d)

Rome, the fourth Universal Empire. According to the Scriptural view of the matter this fourth Universal Empire is still represented in the Papacy and the various so-called Christian governments of the world. These have practiced and prospered during this long period of Israel's subjection and the overturned condition of God's typical kingdom.

(2) The next thing in order, following the expiration of the "seven times" (2,520 years, to 1915 A.D.), will be the establishment of Messiah's Kingdom and its recognition by the children of Israel, and the blessing of all the families of the earth.

The date, October, 1914, and the setting up of Christ's Kingdom, let us remember, have nothing whatever to do with the burning of the world, as some surmise. On the contrary, they have to do with the blessing of the world; they mark the beginning of what St. Peter styles "The times of restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began."--Acts 3:19-23.

===================

R4867 : page 238

INTERESTING QUESTIONS

ANCIENT WORTHIES NOT REPRESENTED IN COURT

QUESTION.--Were the Ancient Worthies in the condition represented by the Court of the Tabernacle?

Answer.--In their day the antitypical Priest had not come and the antitypical Tabernacle and Court had not been established; hence, they could not be in it. But according to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that, ultimately, they may be granted a place with, and as a part of, the Great Company, the antitypical Levites of the antitypical Court condition.

"OFFERING" USED IN TWO DIFFERENT SENSES

Question.--"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." (Heb. 13:11.) Would this show that the Sin-Offering is made in the antitypical Most Holy?

Answer.--In general those who have translated anything in the Bible respecting the Tabernacle have seemingly been very careless in the use of the terms Holy, Most Holy, Holy place, etc. They did not discern that these terms were used in different senses by the Jews, in connection with different portions of the Tabernacle. Correctly translated, our text reads: "The bodies of those beasts, whose blood is taken into the Most Holy as an offering for sin, are burned without the camp." We must remember that the word "offering" is Scripturally used in two different senses. In one sense of the word, our Lord offered himself at baptism, when He gave Himself to do the Father's will. That was His offering of Himself, His gift, when He presented Himself at Jordan. He finished the offering of His gift when He laid down His life on Calvary; and that life, laid down on Calvary, is an appropriate Sin-Offering. But it remained for the High Priest to ascend up on high, there to appear in the presence of God for us, to make application of the Sin-Offering. The sprinkling of the blood on the Mercy Seat was done in the Most Holy. But the presentation of that Sin-Offering was made at Jordan--or, in the type, when the bullock was slain.

THE TWO ALTARS CONTRASTED

Question.--"We have an altar whereof they have no right to eat which serve the Tabernacle." (Heb. 13:10.) What is meant by this passage?

Answer.--In this passage the Apostle is contrasting the Levitical priesthood, their services in the Tabernacle, and the table in the Holy at which they ate the shew bread, with the antitypical Tabernacle and its better table. In this connection he points out that, so far as the priesthood of Aaron was concerned, not only could the Church not be priests, but our Lord Jesus could not be; for this priesthood sprang from Levi, and Jesus was from another tribe, Judah. Therefore, if Jesus was on earth he could not be a priest. But now God had intended another order of Priests, namely, the Melchizedek Order, saying to David, "The Lord hath sworn and will not repent: Thou art a priest forever after the Order of Melchizedek." (Psa. 110:4; Heb. 5:6.) It is evident, then, that if Christ was to be a Priest after the Order of Melchizedek, He would not be a Priest after the order of Aaron.

When the Apostle has proved that we, as priests, have no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this antitypical Holy, which we enter. If they become members of the Royal Priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the "better sacrifices"; we have

R4868 : page 239

the better services. We have, on the higher plane, everything that they had, typically, on the lower plane.

INCENSE ABODE IN THE MOST HOLY

Question.--Was it necessary that the incense should precede the high priest into the Most Holy when he went in to offer the blood of the goat?

Answer.--The offering of the incense originally on the Day of Atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of Atonement was divided into two parts. If the type had shown the under-priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the Body of Christ. So it would not be necessary for the incense to be offered more than the one time. It would seem, however, that the incense abode in the Holy and Most Holy. The sacrifice is still appreciated by the Heavenly Father, and always will be.

BOTH HAD TO DO WITH JUSTICE

Question.--In the type, was the incense that which satisfied Divine Justice? If not, how is the satisfaction of Justice accomplished, and why was incense burned?

Answer.--Both the incense and the blood had to do with the satisfaction of Justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13.) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up His human life satisfactorily He would have forfeited His right to life. In consecration He had agreed to this and had surrendered His earthly life-rights. If He proved faithful to His engagement, He would receive a higher life beyond the veil. So the satisfaction of Justice, represented in type by the incense preceding the high priest beyond the veil, would be a satisfaction for Himself and would testify that He had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the Church and of the world, this is accomplished subsequently, not by the incense, but by the blood.

===================

MOUNTAIN LAKE PARK, MD., SEPT. 1 TO 11, 1911

ROUND TRIP RAILROAD RATES GRANTED

Mt. Lake Park, Md., is a well-known Summer Resort where Camp Meetings, Bible Conferences, etc., are frequently held. It is located in the top of the Allegheny Mountains, on the Baltimore & Ohio Railroad. Naturally the B.&O.R.R. offer the best rates, consequently visitors do best in purchasing the round-trip tickets via this road. Fortunately it is an extensive system, extending from Philadelphia in the East to St. Louis, Chicago and Cleveland in the West, and passing through many important cities. We quote below the special rates granted by the B.&O.R.R. Those residing at other points should consider the advisability of buying regular tickets to B.&O.R.R. stations, and there purchasing "I.B.S.A." Excursion tickets. Should your ticket agent not know of the special rates quoted below, ask him to inquire of his General Passenger Agent at his earliest possible convenience:--

DELAWARE
Newark.....................$9.10
Wilmington................. 9.45

DISTRICT OF COLUMBIA
Washington................. 6.60

ILLINOIS
Chicago....................15.50

INDIANA
Auburn Junction............13.05
Aurora.....................11.85
Garrett....................13.10
Jeffersonville.............14.35
Lawrenceburg...............11.75
New Albany.................14.35
Seymour....................13.65
Wellsboro..................15.10

KENTUCKY
Louisville.................14.35

MARYLAND
Aberdeen................... 8.30
Annapolis.................. 7.60
Baltimore.................. 7.40
Barnesville................ 5.60
Bradshaw................... 7.90
Brunswick.................. 4.90
Cumberland................. 1.80
Ellicott City.............. 6.95
Frederick.................. 5.50
Gaithersburg............... 5.95
Germantown................. 5.80
Laurel..................... 7.10
Mt. Airy................... 6.10
Relay...................... 7.10
Rockville.................. 6.10
Rohersville................ 5.05
Sykesville................. 6.40
Washington Grove............ 5.95
Washington Junction......... 5.05

NEW YORK
New York City
(Through us)..............12.90

OHIO
Akron...................... 8.15
Athens..................... 6.40
Barnesville................ 5.95
Bellaire................... 4.87
Blanchester................ 9.95
Cambridge.................. 6.65
Canal Dover................ 7.05
Canton..................... 8.15
Chicago Junction........... 9.40
Chillicothe................ 8.20
Cincinnati.................11.10
Cleveland.................. 9.00
Columbus................... 8.75
Cuyahoga Falls............. 8.15
Defiance...................11.95
Deshler....................11.20
Dundas..................... 7.20
Elyria..................... 9.25
Fostoria...................10.50
Gallipolis................. 7.95
Girard..................... 8.15

Hagerstown................. 5.50
Havre de Grace............. 8.30
Hyattsville................ 6.80
Keedysville................ 5.20

Grafton..................... 9.00
Greenfield.................. 8.90
Hamden...................... 7.35
Hillsboro...................10.55

page 239

Jackson.................... 7.70
Kent....................... 8.15
Lorain..................... 9.45
Loveland...................10.40
Mansfield.................. 9.40
Marietta................... 5.30
Massillon.................. 7.55
Medina..................... 8.60
Midland City............... 9.80
Monroeville................ 9.75
Mount Sterling............. 9.15
Mount Vernon............... 8.90
Newark..................... 8.15
New Philadelphia........... 7.05
Portsmouth................. 9.00
Ravenna.................... 8.15
Sabina..................... 9.45
Sandusky...................10.20
Shelby..................... 9.40
Sterling................... 8.25
Tiffin.....................10.15
Uhrichsville............... 6.75
Warren..................... 8.15
Warwick.................... 7.90
Washington C.H............. 9.15
Wellston................... 7.40
West Farmington............ 8.55
Wilmington................. 9.80
Youngstown................. 8.15
Zanesville................. 7.40

PENNSYLVANIA

Berlin..................... 3.30
Braddock................... 6.00
Butler..................... 7.55
Chester.................... 9.85
Connellsville.............. 4.65
Ellwood City............... 7.65

Foxburg..................... 8.90
Hyndman..................... 2.20
Johnstown................... 4.60
McKeesport.................. 5.85
Meyersville................. 2.90
New Castle.................. 7.65
Philadelphia................10.20
Pittsburg................... 6.30
Scott Haven................. 5.35
Uniontown................... 4.25
Washington.................. 5.70
West Newton................. 5.40

VIRGINIA

Norfolk.....................10.60
Old Point Comfort...........10.60
Portsmouth..................10.60
Strasburg Junction.......... 6.35
Winchester.................. 5.75

WEST VIRGINIA

Berkeley Springs............ 3.75
Cameron..................... 3.90
Charlestown................. 5.05
Clarksburg.................. 2.40
Fairmont.................... 2.45
Grafton..................... 1.75
Harpers Ferry............... 4.70
Huntington.................. 8.80
Kenova...................... 9.05
Mannington.................. 2.95
Martinsburg................. 4.15
Morgantown.................. 3.30
Moundsville................. 4.40
Parkersburg................. 4.85
Point Pleasant.............. 7.50
Shenandoah Junction......... 4.45
Wheeling.................... 4.75

Other railroads have granted our Convention round-trip tickets for one fare and a half. These tickets are straight and require no validation or stamping at destination. Some railroads grant a "Summer Tourist Excursion" rate to Mt. Lake Park from distant points, such as California, Texas, etc. Inquire fully before purchasing tickets.

Chicago friends expect to have a special train. There will quite probably be a special car from St. Louis, Mo., and other large cities--Pittsburg, Cleveland, etc. Boston friends expect to come to New York by boat, here to join New York City

Delegation on a special train, due to leave New York City Thursday morning, August 31. Bring with you plenty of warm clothing.

For particulars re board and lodging see second page.

B.&O.R.R. folders, with Convention Program, we will supply on request.

Address all communications to "Entertainment Committee, I.B.S.A.," 17 Hicks St., Brooklyn, N.Y.

====================

page 337

SEMI-MONTHLY
VOL. XXXII SEPTEMBER 1 No. 17
A.D. 1911--A.M. 6039

CONTENTS

Mountain Lake Park (Md.) Convention...............338
How the New Creature Fulfils the Law.............339
  The Jews Under a Second Condemnation..........339
  "Who Shall Deliver Me?".......................340
Keeping Our Garments White........................341
  The Precious Blood Alone Can Cleanse..........342
How to Locate Ourselves..........................342
  Evidences of Our Acceptance by the Father.....343
  Evidences of Backward Leanings...............343
The Christian's Attitude in the Duties of Life....344
"The Wisdom From Above"...........................345
The Fiery Furnace................................346
  Disloyalty! Ingratitude! Treason!...........346
In a Den of Lions................................347
Who Were Typified by the Levites?................348
Covetous Conversation............................349
Interesting Questions............................350
Berean Questions in Scripture Studies............351
Brother Russell in Great Britain.................351

page 338

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

MOUNTAIN LAKE PARK, MD., CONVENTION

It is not often necessary to urge people to stay away from a Convention of Bible Students. However, we must do this very thing. By the time this reaches you every reasonably proper accommodation at Mt. Lake Park and at Oakland, will probably have been assigned. We have even put in cots for 600 and expect that these will soon all be engaged. The full capacity is only about 2,500. We supposed this would be ample for our needs this year, because of the Convention Tour. There are still plenty of accommodations at $1.75 and $2 and $2.50 and $3 per day inclusive, but not many can afford these prices.

All future communications respecting Convention accommodations, please address to I.B.S.A. Convention Committee, Mt. Lake Park, Md.

BEREAN STUDY QUESTIONS

We now have prepared pamphlets giving questions on TABERNACLE SHADOWS and on STUDIES IN THE SCRIPTURES, Vol. I and Vol. V. Questions on the other volumes are in preparation and will be announced later. These little pamphlets are priced at five cents each--fifty cents per dozen, any kind, any assortment. Indeed all our paper-bound pamphlets, previously sold at ten cents, will hereafter be supplied at the uniform price of five cents each, fifty cents per dozen, including postage. This lower price, averaged up in the pamphlets thick and thin, will about cover the cost, and will permit many more of them to go into circulation.

The Class-Extension has already started many new Berean Classes. All such new Classes, desiring to take up the study of Vol. I, STUDIES IN THE SCRIPTURES, are offered one copy each person of the question pamphlet free--a donation from the Society. This offer stands good until Oct. 1. We made donations of this character to about a dozen new Classes started in the vicinity of Brooklyn and, wishing to be impartial, we throw the opportunity open to all. Order only for the present number of the classes, please.

CROSS AND CROWN PINS

No. 1. Cross and Crown design in ten-karat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is rustic in design--brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price, $1.

No. 5. Like No. 1, except that it is of silver instead of gold and wreath is washed in green. Price, 35c.

These prices all include postage.

WHEN VISITING New York or London, surely our friends will call at the Society's headquarters. Send mail in our care.

==========

BROOKLYN BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow: (1) 165; (2) 204; (3) 99; (4) 145; (5) 299; (6) 293; (7) 87; (8) 95; (9) 325; (10) 20; (11) 333; (12) 307; (13) 78; (14) 208; (15) 152; (16) 135; (17) 318; (18) 107; (19) 35; (20) 191; (21) 113; (22) 273; (23) 291; (24) 7; (25) 218; (26) 312; (27) 8; (28) 129; (29) 229; (30) 286.

==========

Very Special Convention Rates Have Just Been Granted us by the South Eastern Railways Association

====================

R4868 : page 339

HOW THE NEW CREATURE FULFILS THE LAW

IN HIS LETTER to the Romans St. Paul goes very far back in his reasoning and brings the subject of Sin Atonement down in logical order to the Christian's standpoint. In the first and second chapters he shows how sin entered into the world and why some are more blemished than others. Yet the greater degradation of some does not prove that man originated with the monkey, but that some of the race went down more rapidly in their evil ways than did others. Then the Apostle goes on, "Art thou a Jew and makest thou a boast of the Law?" God gave this Law to the Jews and not to the Gentiles; therefore, only the Jew could get its blessing or its curse. But the Jew thought that the Law was the thing by which he could be justified. In this way he stumbled. The Apostle wished the Jew to know that by the deeds of the Law no flesh could be justified in God's sight. The Jews were seeking for eternal life. The Law Covenant proffered them that eternal life if they would obey it. But they found that they were unable to obey the Divine Law; and that, therefore, the Law Covenant was unprofitable to them; for it gave them death instead of life. No imperfect man can keep God's Law.

In the fifth chapter St. Paul proceeds to show how the redemption was provided. Then he continues, saying, Before the Law, sin was in the world. But where there was no Law there could be no transgression of the Law. Before the Law was given the Jew had his share with the rest of the world in a hope of deliverance and blessing; but as soon as the Law came, which he was unable to keep, he was cut off entirely, so far as hope of justification was concerned; consequently, Jews have had two condemnations upon them--the Adamic condemnation and that of the Law--"Cursed by the Law and bruised by the Fall." We see that the Law Covenant could not grant the Divine blessing of life to the Jew because he was unable to live up to its requirements.

THE JEWS UNDER A SECOND CONDEMNATION.

In connection with this argument showing the difference between the attitude of the Jewish people toward God and that of the other nations, St. Paul says, "Sin is not imputed where there is no Law." God had made a special Covenant with the Jews, of which Moses was the Mediator. By obedience to this Covenant they were to have eternal life. The Apostle wished them to see that they did not get eternal life and that the difficulty was that they did not keep the Law. He wished them to see that in this very Law the Jew was condemned. He wished them to see that they were in disfavor. He wished them to see that in covenanting to keep the Law and failing they brought an additional condemnation upon themselves. Sentence had been passed upon Father Adam. He died; and all of his children were born in a dying condition, and legally dead. Thus the Jews were doubly sentenced as compared with the rest of the world, who were all condemned through heredity on account of the one transgression. The Apostle was showing the

Jews that there was only one door of hope and that, while all mankind needed a Savior, the Jews needed one more than did any other people in the world. The Jew had enjoyed much advantage and he, therefore, had the more condemnation.

The Jews thought that the Gentiles were worse in God's sight than were themselves. They said, Now think of the rest of the world, eating their mackerel and swine and hares, and doing things that we would not do! Now, says the Apostle, "Sin is not imputed where there is no Law." God has not charged infraction of this Law to any of the nations. You have violated God's Law many times, for if you have broken even one commandment, you have broken the Law as a whole. The arrangement was not that you should have eternal life for keeping certain commandments, but for keeping them all.

The Apostle goes on to say, Death reigned from Adam to Moses, even over those who did not know the Law and who did not sin according to Adam's transgression. In Adam all died. The world is under the general condemnation to death, not for sins of their own, but for Adam's transgression. God transferred us Jews from this condition to the Law Covenant arrangement. But we have failed in this second trial and are in more condemnation than are the Gentiles.

Thus the Apostle proved to them that not only the Gentiles needed a Savior, but the Jews also; not only the world outside of Israel, but Israel also; and that because Israel was under a special arrangement with God there needed to be some special work done for their recovery.

Then the Apostle proceeds further to show that Christ, who knew no sin, was made a curse for the Jew; and that thus there is a special provision made by God to release the Jew from condemnation. The special sense in which Christ was made a curse for the Jew the Apostle has stipulated. (Gal. 3:13,14.) This was to hang upon a tree--the extreme penalty of the Law. (Deut. 21:23.) Christ was made a curse in that He died on the cross. (I Peter 2:24.) Such a death would not

R4869 : page 340

have been necessary for the salvation of the rest of mankind, but it was necessary for that of the Jew.

"WHO SHALL DELIVER ME?"

Taking the standpoint of a Jew under the Law, St. Paul, in chapter 7, describes the condition of Israel, saying that the Jew had undertaken to keep the Law, but had come under bondage to that Law; because of the weakness of his body he could not attain life. Then St. Paul cries, "O wretched man that I am! who shall deliver me from this body of death?" He was under the Law which says, Serve God, not only with your mind, but perfectly. This he could not do because of weakness of the flesh.

Who would deliver him from this dead body which caused the trouble? His mind was in harmony with righteousness, but he was imperfect. Then he tells us how he got rid of the condemnation of the dead body, that deliverance came through Jesus Christ.

How have we this relief? All who have made consecration and by faith come into Christ are reckoned dead to the flesh and alive as New Creatures. So St. Paul was glorying, neither in the flesh, nor in the Law, but in Christ, who delivered him from this condemnation of the flesh as it would belong to the Jew or to any of Adam's posterity.

In verse 18 the Apostle says, "In my flesh there dwelleth no good thing"--that is, no perfection. It has imperfection from the sole of the foot to the crown of the head. Although the Israelites sought to keep the Law the reason why they did not do so was that the flesh was weak. So we are to admit that the flesh is imperfect, while the New Creature strives to keep the body under. We are to realize that from the standpoint of Divine Justice we are walking after righteousness--no longer walking after sin. The thought of "walking after" is that we do not catch up, that we are not living up to perfect righteousness, but striving thereto. The New Creature is handicapped by the flesh. And what was true of the Apostle must be true of all the Lord's people. If at any time we have thought we were living up to God's standard of righteousness we have not had the proper conception. If we see what the Lord read into the Ten Commandments, it is this: Thou shalt love the Lord thy God [not with part of the mind, but] with all of thy mind, with all of thy strength; and thy neighbor as thyself. This is the real spirit of the Law and its requirement; and this would be possible only to a being that is perfect. On account of his imperfections man cannot keep the Law; therefore, God has provided redemption and forgiveness of sins through His Son. The world in general will have the opportunity of restitution, of having their minds restored gradually. But for the Church there is a different provision. We present our bodies a living sacrifice, after we recognize the "high calling." Then our High Priest sacrifices us and God accepts it as a part of our Lord's own sacrifice. And eventually we shall secure a spirit body, and not a human body such as Adam had and such as is promised to the world.

DELIVERANCE THROUGH CHRIST

In chapter 8 the Apostle shows that a way of escape from the condemnation of the Law Covenant was provided for those Jews who come into Christ. Of the Church class he says, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of Christ dwell in you." The Church are said to be New Creatures in Christ Jesus. To these "old things have passed away and all things have become new." (2 Cor. 5:17.) "The righteousness of the Law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

The Apostle intimates to us that if we are in Christ we are keeping God's Law in a way that is impossible to others. But the New Creature is to remember that he has not yet received his new body, which will be perfect and which he will receive in the First Resurrection. In the meantime he has only the body of flesh in which to operate. At death, "It is sown an animal body; it is raised a spirit body." (I Cor. 15:44.) The old body was not strong enough to keep God's Law; even with the assistance of the New Creature the body is still weak. Why? Because we are born in sin and shapen in iniquity. Sin has reigned for over six thousand years. The weakness, etc., are all the more intense by reason of the long centuries of sin.

In the statement, "In that it [the Law Covenant] was weak through the flesh" (vs. 3,4), the Apostle does not wish us to understand that the Law was weak, for it was perfect. The Law was capable, but the Law Covenant was weak. There was some fault to be found with the Law Covenant, which was weak in that it had an insufficient mediator who could not give a ransom to God for mankind. The same Law Covenant, under a better Mediator, Christ Jesus, will be strong in this particular in which formerly it was weak.

Any of the Jews who could have kept the Law Covenant would have had eternal life, for this was the Divine promise: "The man which doeth these things shall live by them." (Lev. 18:5; Rom. 10:5.) Those who will be willing and able to keep the Divine Law, eventually, are to have eternal life. All who will not do so are not to have eternal life.

The Apostle says that if righteousness could have come by the Law it would have come thus--instead of by the cross. Father Adam had been condemned. His whole race was condemned in him because of his disobedience. They were unable to keep the Law, hence, by God's arrangement, as by one man sin entered into the world and death as the result of sin, by one man also comes reconciliation, freedom from sin.--I Cor. 15:21,22.

THE RIGHTEOUSNESS OF THE LAW IS FULFILLED IN US

What comfort and consolation are in this assurance! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, instead of the absolute perfection of the flesh, then, indeed, we have hope of attaining to the standard which He has marked for us--the standard of perfection. We can walk after, or according to the Spirit. So far as our mortal bodies are concerned we cannot walk up to the Spirit's requirements; but our minds can walk according to the Spirit; our intentions can be perfect; and what our Heavenly Father seeks in us is perfection of intention and as perfect control of our flesh as possible.

The statement that our Lord condemned sin in the flesh means that He sentenced sin and made possible the overthrow of sin. Sin in the flesh had already been condemned that the world through our Lord might be saved. He demonstrated that a perfect man need not sin, and thus magnified the Divine Law. The question may arise as to whether He did more than magnify the Law. Yes. He made an arrangement whereby the Kingdom of Righteousness shall overthrow sin and bring in everlasting righteousness.

The spirit of the Law that was given to the Jew is upon the New Creature, but not the Law Covenant. We are received of the Lord aside from the Law Covenant. God's Law is not to be ignored. Justice has but one Law

R4869 : page 341

and that was given to the Jew as the basis of their Covenant. St. Paul goes on to show that as the Israelites did not get eternal life by their endeavors to keep that Law, neither could anyone else get life in that way. But God has made an arrangement through Christ by which this curse of the Law through human weakness will be set aside by the satisfaction of Justice. (Rom. 8:14.) The Church is also under the new commandment of sacrificial love.

"Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." (Psa. 50:5.) Those who have accepted this new arrangement give up all earthly interests to become New Creatures. And the spirit of the Law is fulfilled in these, for they are walking not after the flesh but after the Spirit of the Law, seeking to attain, through Christ, the blessed portion to which they are invited--joint-heirship in the Kingdom. Their work with Christ at the present time is to share in the sacrifice, the blood of which, in the end of this Age, will be used in sealing with Israel the New Covenant. When the New Covenant shall be opened to Israel and all the world, it will signify to them an opportunity for eternal life, through the better Mediator, the Anointed Head and Body.

===================

R4870 : page 341

KEEPING OUR GARMENTS WHITE

"He that overcometh, the same shall be clothed in white raiment;
and I will not blot out his name out of the book of life;
but I will confess his name before My Father,
and before His angels."--Rev. 3:5.

ALTHOUGH there were persecutions of individuals, such as recorded in Acts, the early Church as a whole was not subjected to the severest of trials at first. But when the Truth began to spread and had the enmity, not only of the Jews, but also of the Greeks, emperors and governors found favor with the masses by persecuting the followers of Jesus. And for aught we know so it will be in the not far distant future. For a long time the pure Truth has been hidden from men, and worldliness, with a form of godliness, has had the upper hand in influential circles; but doubtless, as the troublous times which the Scriptures predict for the end of this Age draw closer, those who will stand firm for the Word of the Lord's Testimony may expect to be made the scapegoats, under various pretexts.

We shall not be surprised if a considerable amount of persecution develop within the next few years against all the "children of light" who will walk up to that light. John, the beloved disciple, in some measure or degree illustrated or represented the last, living members of the "little flock." Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:22,23.) John did not tarry, but a class whom he in some respects illustrated has tarried--a class who see with the eyes of their understanding the visions and revelations which John saw in symbols, in a trance.

There are many reasons for concluding that, while the various messages in the second and third chapters of Revelation were given to the seven churches specified and were applicable to them, they should properly have a wider application to the whole Church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church in the Apostle's day, at the time of the writing of the messages, while the Laodicean Church would represent the Church in our day, in the end of this Gospel Age. The other churches would correspondingly represent different epochs intermediate, between the beginning and now.

To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than would seem to have been appropriate, and would imply an ignoring of other churches larger and more influential than they, as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc. Furthermore, the details of the message given to these seven churches apply to and fit historically the experiences of the one Church of the Living God, over every member and branch of which the Lord has a care. This thought that the number seven signified completeness, we find emphasized in the other symbolic representations --in the seven golden candlesticks, and seven stars, etc.

The first three chapters of Revelation contain particular specifications and general admonitions, not only for the local churches therein mentioned, but for all "overcomers." They apply not only to the different epochs in the history of the Church as a whole, but to different classes in any one epoch in the history of the Church.

IMPORTANCE OF KEEPING OUR GARMENTS UNDEFILED

The words in our text, addressed to the Church at Sardis, or to that epoch of the general Church symbolized by Sardis, are explained by the context. In this Church there was a wrong condition of things, a defilement. Trespasses committed had not been repented of and forgiveness sought from the Lord.

In the context it is stated that the majority of the Sardis Church had not kept their garments undefiled. But "thou hast a few names even in Sardis which have not defiled their garments." By these words our Lord seems to emphasize the thought that no one will gain the prize of the "high calling" if he does not keep his garments undefiled from the flesh. Whoever fails to do so will not be of the overcoming class to whom will be given this choice blessing, is the argument. He that would be an "overcomer" must be clothed in white raiment. Any who do not persevere in keeping their garments clean will have their names blotted out. In this connection we remember the words of this same Apostle John, that the blood of Christ washes us, not only from the sins that are past, but also from all stains upon the robe. He says, "The blood of Jesus Christ...cleanseth us from all sin." (I John 1:7.) It cleanses us from all unintentional blemishes, spots upon our garments. Whoever does not thus keep himself cleansed will not be an "overcomer." It is only such as observe this cleansing whose names will not be blotted out.

As to our ability to discern whether or not we are keeping our garments clean, only the individual himself can know to what extent he has watched his conduct and kept up his communication with the Lord and daily scrutinized life's affairs, the incidents of the day, and asked forgiveness for shortcomings and trespasses. Others might surmise, but they could not know. We all have sense enough to know what things are right and what are wrong. If the wrong thing seems not very wrong, it would indicate that we are growing careless in regard to our robe. As a result we would have less interest in the Truth, less interest in keeping our robes

R4870 : page 342

clean, less interest in prayer meetings, etc. Between such and the Lord there would be a cloud, and a condition of leanness would be sure to follow.

The faithful "overcomers" watch and keep their garments clean. "They have not defiled their garments," they have kept them "unspotted from the world." They have not been willing to have sin contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about keeping their garments unspotted that the Adversary gets no hold upon them--"that Wicked One toucheth them not." All this indicates a full submission of their wills to the will of Christ. They are "dead with Him" and hence could not willingly practise sin.

THE PRECIOUS BLOOD ALONE CAN CLEANSE

Evidently, the majority of the people of Sardis were of the Great Company class and needed to "be zealous and repent"; for they were not in a condition to receive the greatest blessing possible for them. The principle is applicable, evidently, not only to the Church in Sardis, but to the Church in general. The things to be overcome are the difficulties in the "narrow way." These difficulties make the way narrow--all the opposition of our flesh to the things of God, the oppositions of the world in general, and the snares which the Adversary may place for us. The love of self, of popularity, of worldly prosperity, must be overcome, as well as love for man-made creeds and theories.

How gracious is the provision of our God in thus presenting us with the Robe which covers all the repented-of blemishes of the past as well as the unintentional and unwitting imperfections of the present! Under this arrangement it is possible for the Lord's people to walk so carefully, so circumspectly (looking all around at every step), as to keep their garments unspotted from the world. But, alas, how few, if any, there be who have always lived up, in all the past of their Christian lives, to this high standard which alone will insure the keeping of their garments white!

Seeing that any deflection from absolute purity of heart would constitute a stain, a spot upon the robe, we might inquire with great concern, Is there any possibility of having such spots or stains removed and of getting my robe white again? Thank God, yes; there is a way by which the spots and wrinkles may be removed from our robes and leave them once more as white and clean as at first. The stain-remover is the precious blood. As the Apostle says, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

LET US JUDGE OURSELVES

While all our efforts could not remove a single stain, which the "precious blood" alone can remove, yet it is well for us that while realizing our Lord's forgiveness and the cleansing of our robe, we should promptly seek to discipline ourselves in repentance, otherwise we may expect that while our Lord cleanses our robes in answer to our earnest prayers, He will, nevertheless, put upon us certain chastisements for our correction in righteousness and for the strengthening of our characters along the points of weakness. The Apostle teaches this when he says, "If we would judge [correct, chastise] ourselves, then we should not be judged [corrected, chastised] of the Lord; but when we are judged of the Lord we are chastened that we might not be condemned with the world."--I Cor. 11:31,32.

God's grace cannot admit to heavenly perfection those who have not robes of spotless righteousness; hence, we are shown that those who have not cared for their garments and kept them white must be put through severe experiences before they can in any sense of the word be sharers of heavenly favors. These severe experiences are shown in the symbol as washing their robes in a great tribulation. But to show that not penance nor sufferings would cleanse the robes, it is particularly stated that the efficacy for the cleansing is the "blood of the Lamb." Many will be thus purified, purged; and their garments,

R4871 : page 342

now soiled by contact with the world, will be cleansed of every guilty stain when they, realizing the folly of their course, shall repentantly appeal to the Lord and use His help.

We rejoice that these will ultimately sing praises to the Lord and be glad in His wondrous grace. But we note that even after their robes shall have been washed white in the blood of the Lamb, during the time of trouble, they will wear no crowns; but, having finally overcome, they will be granted "palms" as emblems of their victory through Christ; and although they can never be of the living Temple of which Christ is the Head, we are told that they shall be servants in that temple; and although they shall never sit in the Throne, they will be highly privileged to serve "before the Throne. Grand and glorious privileges will be theirs; but they will lose the great "prize," having sold it for the mess of pottage of present seeming advantage, which proves unsatisfying and brings bitter results. What exhortation to holiness, to complete consecration to His will could be stronger!

====================

R4871 : page 342

HOW TO LOCATE OURSELVES

ADMITTING that we might not be able to locate others in relationship to the Divine Plan, should we not be able to locate ourselves? If so, how?

We should be able to locate ourselves in respect to God's grace. If we know the various steps to be taken and corners to be turned, we should know just how many of these we have taken and just where we are. Perhaps the following notation of the steps of a righteous man called of God to joint-heirship with His Son will help us:--

(1) A longing for righteousness, truth, purity, implies a drawing from the Lord along the lines of the less depraved parts of our fallen nature. Our first response to this drawing is to seek righteousness and seek meekness. To such the Lord says, "Draw near unto Me and I will draw near unto you." Numerous steps may be taken after the first one of turning our back upon wilful sin. Each step will bring us a little nearer to the Lord and to righteousness, and should show us more clearly than before that "in our flesh dwelleth no perfection," that we cannot live up to even our own estimate and interpretation of the Divine Law--that we need grace and

help from on high. This entire course is one of justification in the sense that it tends to harmony with God and His righteous requirements.

The soul that thus has reached the place where it cries out to the loving God by this time sees clearly the need of the Savior and that Jesus is the Redeemer. It hears the message, "No man cometh unto the Father but by Me." It responds, "Lord, gladly will I go to the Father through You."

(2) The reply of Jesus as to what are the terms of

discipleship point out the next step in the way to God and, accepted, brings the blessing. Our Lord's words are, "If any man will be My disciple, let him deny himself and take up his cross and follow Me." The Master does not urge haste in decision. The haste is left to the suppliant, whose love of righteousness and desire for fellowship with God will be measured by his haste in accepting the terms of discipleship. To one and all the Master says, "Sit down first and count the cost." Do not put your hand to the plow and then draw back. Those who take years to count the cost will very rarely win the prize, we may feel sure. The reasonable course is to weigh the proposition--the giving up of self with earthly hopes, aims, prospects, joys, entirely into the Father's hands as living sacrifices, with the prospect of suffering, trials, testing, proving in the present life, and, if faithful, glory, honor and immortality on the heavenly plane. It should not require long for a mature person of loyal heart to realize that the Lord's service is a desirable one and that the price, our little all, is insignificant. The zealous and faithful will speedily say, "Here, Lord, I give myself away; it is all that I can do."

Then comes the Redeemer's part. In harmony with the Father's Plan He now stands as Advocate for all such as have come unto the Father through Him. He advocates their cause as their representative in the heavenly court, approving of them and of their consecration, having, additionally, by the imputation of the merit of His own sacrifice, made up for their deficiencies, that they may be made the righteousness of God through Him. We see that the Advocate thus presents our name and covers our blemishes, and our sacrifices are accepted of the Father--up to the time when the last member shall have been received--up to the time when the door to this high calling shall have been closed, when the last of the wise virgins shall have entered beyond the veil.

The Father's acceptance of us is indicated by our adoption and begetting of the Holy Spirit and the commencement of the sealing--the impressing upon us, as New Creatures, of the Divine likeness, disposition or spirit. We should all know very positively whether or not we have taken these two steps. If we have not, it is useless for us to look further.

EVIDENCES OF OUR ACCEPTANCE BY THE FATHER

(3) The begetting of the Holy Spirit in the early Church was indicated by certain miraculous gifts, but this was for a special purpose in connection with the establishment of the Church. As Paul pointed out, those gifts were intended to pass away. (I Cor. 13:8.) They were given by the "laying on of the hands of the Apostles." (Acts 8:18.) Hence after the death of the Apostles these gifts were not bestowed upon any. And when those who had received the gifts died, the gifts themselves ceased--thus passed away. But instead of the gifts came the fruits of the Spirit as evidences or proofs of acceptance by the Lord and induction as members or branches of the Vine. The fruit buds are small at first. They need and have the Husbandman's care. He prunes us--he cuts away the earthly things to which we are prone to cling. He leaves us without much earthly support except that which is connected directly with the Root, the Vine. Thus cut off from earthly ambition in harmony with our consecration unto death the Spirit of the Lord comes into us more and more, producing fruits of the Spirit, even as the juices of the vine go to the branches and its clusters. Such prunings are an evidence of our membership in the Vine and our fellowship in the sufferings of Christ; for the Heavenly Husbandman thus treats all true branches of the True Vine. We should begin to see fruits and graces. Our energy should be manifested in a variety of ways towards the Lord, towards His brethren and toward all mankind, in proportion as we have contact with them.

Amongst other indications of Divine favor would be fellowship with the Lord in prayer and through His Word

--a love of the Divine Plan, a delight in everything that is righteous, just, true, noble--a desire to promote all such interests to the extent of our opportunities. Another evidence of faithfulness would be our being accounted worthy to suffer reproaches and persecutions for the Lord's sake and the Truth's sake--and our acceptance of these as of Divine providence.

A further indication of our harmony with the Lord would be in our increased appreciation of His Word, a deeper insight into its precious teachings and an increasing pleasure in serving it out to others--not for vainglory, not that they might think something of us, but for the Lord's glory and for the good of those who desire to know His will.

EVIDENCES OF BACKWARD LEANINGS

But some may fail to attain to these depths and heights and lengths and breadths of blessing, of privilege. They may content themselves with little of the Lord's Truth and grace, little of the fellowship of the brethren, and, proportionately, more of the world's. These are failing to perform their Covenant and obligations of zealous sacrifice. They may be good and honorable and kind. They may be loyal to the Lord to the degree of not wishing to do anything contrary to His will; but they are failing of the extreme of loyalty, namely, of the anxiety to know and to do. These are in danger of being counted unworthy to be in the Bride Class and of being consigned to the larger company of the loyal but less faithful. Even to attain this honor and position they will need to be put through trials, sufferings, difficulties, the destruction of their flesh. But they will not have the high reward because of failure to run the race with zeal. Some may even have attained to all the glorious privileges of consecration, service, knowledge, etc., and then become cold, careless, overcharged with the cares of this life, and thus bring forth less fruit and not be counted worthy of membership in the Bride Class. Nevertheless the Lord will deal with them, if they are truly His, to chasten them and, if possible, to prepare them for the "great company" class, even though this may necessitate great tribulations.

Evidences in our day of a condition of unfitness for the "little flock" and danger of missing it would be a worldly spirit, a careless spirit, a love of the world, a slackness of zeal for God, for righteousness, for the brethren, and a failure to use opportunities and to seek for others for the furtherance of the praises of "Him who has called us out of darkness into His marvelous light"--a failure to go on to a greater development in the fruits and graces of the Spirit. A loss of love and zeal for God and His cause and the brethren follows and an increasing dimness of the Divine Plan already seen and recognized. The extreme of this condition is "outer darkness"--a blindness to heavenly things of the

Divine Plan such as covers the world of mankind in general--without the illumination of the Lord's Word and Spirit.

As for those who commit "the sin unto death": It is scarcely necessary to discuss these, because persons who reach this hopeless condition rarely, we believe, realize it or are able to comprehend their own situation. So long

R4872 : page 344

as there is a fear of the Second Death and a desire for eternal life and a desire for harmony with God, there is hope. Two classes are described as being "twice dead, plucked up by the roots." One is a class which, after having received the holy things of God as New Creatures, turn back to the world, to its aims, its pleasures, its desires, its ambitions, its sins. These, completely repudiating the covenant of sacrifice, are in a hopeless condition as respects the future life. But we may perhaps say, fortunately, they do not realize their position, but rather feel the contentment of the dead world; or, perhaps, worse than the world, they are acrimonious and bitter against the members of The Christ and against the Truth, which they once appreciated but have left. Another class who go into the Second Death are pointed out as guilty of doctrinal deflection--the renouncing of the Redeemer, the loss of appreciation of the merit of His sacrifice and of the opportunities which that sacrifice secured to us in the way of sacrificing.

We are also asked respecting our Lord's statement, There shall arise false Prophets and false Messiahs who shall show great signs and wonders, in so much that, if it were possible, they shall deceive the very elect. We are asked whether these very elect refer to the "little flock" or include the "great company." We reply that evidently "the very elect" means the faithful. All of the Spirit-begotten ones are counted in as of the elect, for, so long as they are faithful, they are the very elect. It would appear that these words of our Lord did not refer to something specially of our day, but rather to something that has applied for centuries, just as wars and tumults have progressed for centuries. One entire chapter in STUDIES IN THE SCRIPTURES, Vol. IV., is devoted to the examination of this great prophecy and we refer our readers to a fresh study. The false teachers and false Messiahs who have deceived many are represented today, we believe, by some very large and very prosperous denominations which are deceiving themselves and millions

R4873 : page 344

of others into supposing that they are the True Church, the True Messiah, the True Vine of the Heavenly Father's right-hand planting. On the contrary, branches of the True Vine may be in these different denominations, but the earthly institutions themselves belong to what the

Scriptures designate "the vine of the earth," the fruitage of which will soon be gathered into the wine-press of the wrath of God. (Rev. 14:19.) God's saintly ones down through the Age have been more or less in contact with these great systems, anti-Christ systems, deceived and deceiving systems. But "the very elect," the saintly, as members of the true Body of Christ, will not now be allowed to mistake these systems for the true Church. The Lord guides them that they are not ensnared.

===================

R4871 : page 344

THE CHRISTIAN'S ATTITUDE IN THE DUTIES OF LIFE

> "Not slothful in business; fervent in
> spirit, serving the Lord."--Rom. 12:11.

THE WORD business has a very broad signification. Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve Him and, incidentally, as directed by the Lord, to serve the brethren, to serve the Truth, to serve righteousness, to serve all men as he has opportunity, "doing good unto all, especially to the household of faith." In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord's approval.

The expression, "not slothful," is equivalent to the expression, not lazy, not indolent. The Apostle's thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle's thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is to provide money for either our personal needs or the Lord's work, we should prosecute that business with energy, with alacrity and with appreciation of the privilege, as done to Him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in His service, there is very little we can give at best. We should see that we "redeem the time," buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the Truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word fervent signifies very hot, to boil. The thought that the Apostle gives its that whatsoever we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord's and whatever business we have is His. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it into one in which he could do some good in the world.

SHOULD NOT BE BURDENED WITH ANXIOUS CARE

The Lord's people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbors and friends who may need. Dollars laid by merely represent so many days of labor saved. We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing, also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should neighbors and friends turn against me? What if I should get into great disrepute on account of the Truth? We should leave all such things to the Lord. If we need persecutions, we hope that He will let them come to us. If in the way He chooses to make the Truth worth something to us, we should be glad. "All that live godly in Christ Jesus shall suffer persecution."--2 Tim. 3:12.

R4871 : page 345

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of today? What are the cares? As the Scriptures enjoin, be "not slothful in business; fervent in spirit, serving the Lord." We are to have a great deal of zeal. We are not to worry over things that may happen tomorrow, but have faith that God will be with us tomorrow, and given grace sufficient for us when it shall come. If the Lord's people are living faithfully they will have a great deal to think about every day. They will not need to go out in advance to worry about tomorrow. We shall have plenty to do if we give attention to the present difficulties, and go to the Throne of Grace that we may obtain grace and strength to help today.

Our Lord assures us that if the main thought of our hearts is concerning His service and the promotion of righteousness and the attainment of the Kingdom which God has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom's arm as we seek to walk the "narrow way." Sufficient for each day will be the evil of itself; and thanks by to God, we have also His promise that daily His grace shall be sufficient for us.

To those who are the Lord's consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have His approval and hear His "Well done!"

Let all who would run the race successfully look well to their zeal and activity in the Lord's work. If we bury our one or many talents under a weight of worldly cares and encumbrances which might be avoided or set aside; if we bury them under worldly ambitions for either self or family--whether this be by wasting consecrated time upon science, philosophy, music, or art, or upon business, politics, or pleasures, or in pampering pride and appetite--then, as unfaithful servants, we shall sooner or later go into "outer darkness."

===================

R4873 : page 345

THE WISDOM FROM ABOVE

--DANIEL 1:8-20.--SEPTEMBER 10.--

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth."--Romans 14:21.

WE HAVE NOTED the cruelty of the kings of olden times. It is appropriate, therefore, that we note also certain instances in which they manifested great breadth of generosity and wisdom. Today's study illustrates this. Amongst the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training. Daniel, Hananiah, Mishael and Azariah. These captives were not maltreated nor enslaved, in the ordinary sense of the term. Their intellectual qualities were discerned and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counselors of the king. So different is all this from the nepotism, "graft" and "pool" of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of Divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some also who were most loyal of heart to the principles of the Divine Law. We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to Him even as Daniel and his companions were blessed and prospered in the enemy's land, and advanced to positions far higher than they would ever have attained in their own land.

ADVANTAGES OF ABSTEMIOUSNESS

The young Hebrews were attached to the king's household, and were provided with extraordinary delicacies, including spirituous liquors. The policy of the king in providing sumptuously for all the students, who were from various lands, was that, being well nourished, they might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is specially conducive to intellectuality--not to mention spirituality.

From the very beginning, under God's providence, the deportment of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper, religious training. To this eunuch Daniel, and his associates through him, appealed, requesting that instead of the fine food and liquors provided they might have a plain, vegetable diet.

The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear to a disadvantage and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trail of the matter for ten days, agreeing to abide by the results. At the end of this short time, comparison showed that the four young men who practiced abstemiousness were fairer and fatter in flesh that were those who shared the king's bounty; so their request was granted.

Of them we read, "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael and Azariah...and in every matter of wisdom and understanding concerning which the king inquired of them he found them ten times better than all the magicians and enchanters that were in his realm."

What was the secret of this wisdom and understanding?

Did not the secret lie in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the Divine will--to the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds anywhere, at any time, are scarce. Such minds always develop wisdom. On the other hand, sensuality, selfishness, the grinding of personal axes, always becloud the judgment. What we need today in every walk of life is consecrated men of the stamp of Daniel and his companions --whole hearted men--who will give their best for the service of their fellow men in whatever sphere their

lives may be cast. The world has grown wiser (?) since those days. Today a Daniel would not get into such a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed--such a miracle as has kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high handed politics which has sought to crush him because of his faithfulness to the principles of righteousness.

Although Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit, and that is a possibility with every man and with every woman--young or old. "Dare to be a Daniel!" Alas! how few appreciate the privilege, how few are emulating the Daniel spirit.

Christians throughout this Age are in a condition very similar to that of Daniel. The great King of Glory has them in the school of Christ. He wishes to select a few to be joint heirs in the Messianic Kingdom when it shall be established. The test of examination will come in the end of this Age. Those who will then be found worthy will be such as have had the Daniel spirit of devotion to God and to the principles of righteousness--willing to lay down their lives in the service of the Truth--followers in the footsteps of Jesus. Of these the Lord speaks, saying, "They shall be Mine, saith the Lord, in that day when I make up My jewels."--Mal. 3:17.

"WHEREBY THY BROTHER STUMBLETH"

Our text gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us to best serve the Lord, we should also have a mind as to the effect of our influence on our neighbors. The more noble our characters the greater will be our influence upon those who are naturally weaker. And that influence should always be used for the good of others, for the lifting up of the highest possible standards of thought, word and deed. Whatever will assist us in this direction should be considered, and should be to us as a command from God, who has said, "do good unto all men as we have opportunity, especially to the household of faith."

===================

R4873 : page 346

THE FIERY FURNACE

--DANIEL 3.--SEPTEMBER 17.--

"The Lord is my Helper, and I will not fear
what man shall do unto me."--Heb. 13:6.

YEARS PASSED after the narrative of our last study. King Nebuchadnezzar had advanced the four Hebrew captives to positions of honor and trust. Just where Daniel was at this time we do not know, but his three companions, given new names, were governors of Babylonian provinces.

Nebuchadnezzar had conquered the world. He was the first to grasp the thought of the wisdom of having a universal government which would make wars to cease to the ends of the earth. He conquered the world and treated their rulers who were obedient with a measure of wisdom and justice and cruelly destroyed the others as a lesson illustrative of his indomitable power. His Kingdom, composed of various nations worshipping various gods, he wished to cement into one harmonious whole. He instituted

R4874 : page 346

a great peace celebration and brought his representatives from different parts of the then civilized world to Babylon; and with them came representatives of all nations. These were to be duly impressed with the greatness and magnificence of the Babylonian Power and of the futility of resisting it. They were to be given an illustration of the benefactions to result from having one government and having the entire world at peace.

Thus seen it was benevolence as well as wisdom which was at the foundation of Nebuchadnezzar's scheme. He had doubtless heard that the Israelites from of old were inspired by a certain promise from their God that at a future time their nation should be made the dominant one for the ruling and the blessing of all nations, kindreds, peoples and tongues. Nebuchadnezzar considered this theory of the Jews a wise one, and himself the opportune person to be the blesser of the world in the name of his god, Bel-Merodach. Had not his god given him victories, he reasoned? Were not he, therefore, and his nation, the properly qualified ones for the great work of blessing the world? He would at least make the endeavor, no matter what the cost.

GOLDEN IMAGE OF BEL-MERODACH

Nebuchadnezzar would honor the god whom he believed had given him his victories. He would make him the god of nations. The people from every part of his domain should be committed to the worship of this one god, that the having of one religion might help to cement the various incongruous elements of which his kingdom was composed. As a preparation for the great peace festival, a broad plain for maneuvers of the troops and gathering of the princes and nobles and visitors was selected. In the midst of the plain a golden image of Bel-Merodach was erected--ninety feet high. It is not necessary to assume that the image was of solid gold, although Herodotus mentions a statue at Babylon of smaller size which was of solid gold, weighing forty-three thousand pounds.

When the great day of celebration came, with the governors, princes, captains and provincial rulers, the judges, treasurers, counselors and lawyers in their various robes of office and surrounded and interspersed with the delegates from various nations, the banners flying and the musical instruments playing, it must have been an impressive sight. We may sympathize with the victorious Nebuchadnezzar in a certain measure of pride in the achievements of that hour and the peace program which it was to celebrate. Thus far his rule had been one of conquest; thenceforth, everything conquered, the world was to have a great time of peace, prosperity, jubilation.

At the appropriate time the religious unity of the empire was to be demonstrated by a general worship of the golden image of Bel-Merodach. Proclamation was made that soon the bands would begin to play and that then all would be expected to fall down and worship and reverence the image which represented Nebuchadnezzar, in that it represented his god.

DISLOYALTY! INGRATITUDE! TREASON!

Everything seemed to go well until it was reported to the king that three governors whom he had set over provinces had rebelled against his decree and refused to worship the image of Bel-Merodach--had defied the king's power--for like all mandates of olden times, the penalty for disobedience was so severe as to leave no room for opposition in a sane mind. Who were these three disturbers of Babylon's peace, spoilers of the great peace festival? They were the three young Hebrews whom the

R4874 : page 347

king had so graciously treated at the time of their captivity, who apparently owed so much to him. He had not only given them schooling, but he had exalted them to high positions in his empire. How ungrateful to their benefactor, how traitorous they were!

This, undoubtedly, was Nebuchadnezzar's view of the affair. Of all the governors he would be most sorry to lose these three who were so reliable, but on such an occasion he could never permit insubordination to his regulations, nor could he think it possible that these three men, now about thirty-five years of age, would challenge his authority and power knowing, as they must, his autocracy. The king, in further leniency, would give these headstrong governors further chance for their lives--for their all. The trumpets would again sound, and if they still persisted, the decree of death must be executed against them. The fiery furnace was ready.

The courage of these three Hebrews stands out on the pages of history as sublime. The king reminded them that none of the gods had been able to deliver any people out of his hand; their own city, Jerusalem, had been overthrown. They could hope for no succor, no rescue from the death that was before them if they persisted in defying the king of the whole earth. Their answer was that their God, Jehovah, they were sure was quite able to deliver them from the fiery furnace, or from anything He might choose, and would do so. But if not --if He did not deliver them--and if they were certain of it in advance--nevertheless, they would be His faithful servants and worship Him alone. How sublime their faith and their courage! Such faith and such courage we may be sure is pleasing to the Lord. We must not expect that in every case God will thus deliver those who trust in Him; rather, as these Hebrews intimated, we are not able to know the wise plans of our God, nor what may be His will respecting what little remains of our lives. But of His power and love we are confident. We can trust Him where we cannot trace Him.

THE FURNACE SUPER-HEATED

When we read that King Nebuchadnezzar became furious, we should sympathetically remember the circumstances. He had conquered the world, and would he now be defied by three men whom he had made what they were? He was giving a great lesson to all nations on the very subject of the necessity of obedience to his government. Could he allow some of his own representatives to defy that government? On the other hand, his appreciation of the men he was about to slay had been evidenced by the exaltation he had given them. Can we wonder that under all these conditions he felt furious? He was seriously disappointed at the only inharmony that had occurred in connection with his great project which he felt sure was to work such blessings to all the earth, and such honor to himself. In his fury he commanded that the furnace should be made seven times hotter--evidently forgetting that thereby the sufferings of anything cast therein would be diminished.

Recent explorations show that in that vicinity there were naphtha wells; for all we know this may have been the fuel used in the great, open furnace. The three Hebrews were bound in their clothing, and some of the strongest men of the king's guard were commanded to throw them into the furnace. As the bound men were thrown in, the flames came forth and enveloped those who had thrown them in, and destroyed them. A Jewish legend tells that the fire streamed out seventy-five feet, perhaps driven by a gust of wind, or perhaps occasioned by the simultaneous throwing in of additional fuel, especially if that fuel was naphtha. The king already had had some evidence of the power of Jehovah God, and intently watched the furnace. But surely the young Hebrews who had such faith in Him were foolish. Yet as the king looked toward the furnace, to his utter astonishment he beheld four persons walking in the midst of the fire, unharmed. He went as close as safety would permit, saying to his counselors, "We cast three men into the furnace, but behold, I now see four, free, walking in the fire, and the fourth has an appearance like a son of the gods!"

What had he done? What should he now do? He called to the three, "Ye servants of the Most High God, come forth and come hither." They came, unharmed, and not even the smell of scorching was upon their clothing. Nebuchadnezzar acknowledged the miracle and praised the God who had thus by His angel of power delivered His servants that trusted in Him and who defied the king's mandates and yielded their bodies that they might not serve nor worship any god except their own God. "Blessed are all they that put their trust in Him."

===================

R4874 : page 347

IN A DEN OF LIONS

--DANIEL 6.--SEPTEMBER 24.--

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."--Psa. 34:7.

AT THE TIME of this study Daniel was an old man. He had been long in service, wise and faithful in his administration of the government entrusted to him. He had seen the Babylonian Dynasty perish. In its place came the empire of the Medes and Persians. By these also Daniel's grand character was recognized--his loyalty to principle, his faithfulness as a public servant, his obedience to God and the principles of righteousness. The new Universal Empire was divided into one hundred and twenty provinces with one hundred and twenty governors. Over these were three presidents. Over these presidents was King Darius,

R4875 : page 347

above whom, as chief emperor, was Cyrus. Daniel was one of the three presidents, made such because of his recognized integrity and ability.

What a compliment was thus paid to this noble, consecrated Jew, and how the recognition of his ability marks the breadth of mind of some of the rulers of the past! Their desire to have such a man in high repute and authority seems to evidence their good intentions in respect to the governing of the world. Indeed, we believe that this is true also of many noble minded, modern monarchs--that they give to their subjects the best government of which they are capable, according to their own imperfect judgments.

That which will specially mark Messiah's Kingdom will be that it will not only have perfect ideals in respect to human government, but that it will be backed by Divine power, before which every knee shall bow and every tongue shall eventually confess.--Phil. 2:10,11.

ENVIOUS OF DANIEL

From all that we know of the governments of the Orient, present and past, they have been full of dishonesty, of what in our day is designated "graft." As an illustration: it is said that in the China-Japan war,

R4875 : page 348

contracts for cannon and other war materials were given to manufacturers closely allied to government officials, and that the most shame-faced dishonesty was practiced--for instance, that wooden cannon were delivered and mounted upon fortifications, while the contract money, which was paid for the genuine article, went to the thieves. A man like Daniel, in so important a place as that which he occupied as one of the three presidents or supervisors of a great empire, was sure to be in the way of grafters--a hinderer of their schemes. Realizing that he could not be deposed, the first step was to find some fault with him which would secure his removal; but the man's integrity and uprightness in general gave no hope in this direction.

Finally a scheme was concerted. They knew that Daniel's religion lay at the foundation of his entire course in life. They must involve him along the line of his devotion to his God or not at all. King Darius, like every other man, was approachable through flattery. It was a custom of the East to closely associate the king with religion. He was supposedly a favorite with his god, else he would not enjoy so high a station.

Working upon this theory, the conspirators, high in office, approached the king with a project which they assured him would help to make strong and united the various parts of his empire. It was this: that the king should be recognized for a month as the only channel of mediation or access between his subjects and their god or gods. The claim was that such a recognition would elevate the dignity of the throne in the minds of the people. King Darius of course felt flattered and at once agreed to the arrangement and issued an order to that effect--never for a moment thinking of what might be the result in the case of Daniel; and never for a moment suspecting that his counselors were seeking to entrap him and to legally accomplish the death of his most trusted officer.

PRAYED THREE TIMES DAILY

Daniel heard of the decree, but altered not his usual custom of praying three times every day before a window of his house which looked out toward Jerusalem. Morning, noon and night he remembered his God and remembered his vows of faithfulness to Him and called to mind the gracious promises respecting the Holy Land, that it would yet be the center of the whole earth and of God's holy people; that eventually, through these, Divine blessings would be extended to every nation, people, kindred and tongue.

Some one has remarked that, as the sharpening of scythes in harvest time does not mean lost time or energy, so also time spent in prayer is not lost as respects the affairs of life. Unquestionably the best men and women in the world are those who pray, and pray regularly, who bow the knee, as did Daniel. Unquestionably the moments thus taken from earthly affairs are well spent and bring more than commensurate blessings upon the worshiper and all with which he has to do. Unquestionably it is impossible to live a consecrated life in neglect of prayer. What would Daniel have been without his praying time! How would his faith in God have persisted in that heathen land? How would his loyalty to principle have maintained itself in the midst of corruption had it not been for his communion with his Maker? To the Christian this privilege is still further enhanced by a realization that "We have an Advocate with the Father, Jesus Christ, the Righteous," in whose all-prevailing Name we may approach with courage the throne of heavenly grace, and obtain mercy and find grace to help in every time of need.--Heb. 4:16.

JEHOVAH SENT HIS ANGEL

The conspirators were on the lookout for Daniel. They had witnesses ready to testify, not that they had seen Daniel do anything wrong, but that he had violated the edict which the king had been entrapped into making and signing. The matter was laid before the king and he was reminded that it was one of the principles of the empire that even the king himself could not change or alter an edict once sent forth. King Darius felt himself bound hand and foot and ensnared--trapped. All day he sought means whereby he could avert the consequences of his royal mandate, but he found none. He explained the matter to Daniel, assuring him that he believed that his God was able to deliver him. What a beautiful testimony to the uprightness of Daniel's life!

Daniel was cast into the lion's den and the stone for a door was secured with thongs, the knots of which were sealed with the king's signet, a safeguard against its being tampered with. That night, we are told, was one of great distress to the king. He could think only of his faithful officer, the noble man so unrighteously treated. He was ashamed of the part which he felt compelled to take in the matter. He was abroad early in the morning, after a sleepless night, to call to Daniel, to learn whether or not he were still alive. His joy of heart was great when he learned that he was still safe, that his God had sent His angel to stop the lions' mouths. Daniel was soon lifted from the pit! Daniel was vindicated! His God was vindicated! And the king now made another decree--that those counselors who had thus sought the life of a faithful man should themselves be put to the test by being cast into the same den of lions; and this in their case meant destruction, as the result proved.

Oh, that every Christian could and would live as high above the world's standards as did Daniel, so that their enemies might see clearly that they have no ground for charges except those to their credit; that their God whom they serve is indeed the true God.

===================

R4875 : page 348

WHO WERE TYPIFIED BY THE LEVITES?

THE LEVITES typified the "Church of the First-born, whose names are written in heaven." This statement--their "names are written in heaven"--implies that they are recognized as a spiritual class--have come into Divine favor.

We are given the history of the Levites as a typical tribe specially representing the first-born; and this history of the first-born refers us back to the time when the first-born of the tribe of Israel were spared on the night of the passover. That night symbolizes this Gospel Age, the time of darkness on the earth, when the Lord is taking out His jewel class. This "Church of the First-born" have passed from death unto life--all of these first-born, representing the entire "Church of the First-born," are represented in the tribe of Levi. Out from amongst these Levites were selected the priestly few, typifying our Lord and those who are faithfully walking in His steps. So the entire "Church of the First-born" will include a great multitude--more than the Body of Christ. The virgins who follow her (Psa. 45:14), all belong to this "Church of the First-born, whose names are written in heaven." The work of the Levites in connection with

R4875 : page 349

the Tabernacle service is, undoubtedly, a symbolical one.

The high priest "went alone once every year"--on the Day of Atonement--into the Most Holy. Apparently the under-priests did not go into the Most Holy on this day (Heb. 9:6,7), but into the first Holy, where were the candlestick and the table of shewbread and the golden altar of incense. They, doubtless, typified those who are seated with Christ in the heavenly (Eph. 2:6), and are thus much in advance of the general household of faith. The under-priests were the sons of Aaron, and, being of the priestly family, or household, occupied a higher position and had greater rights and privileges than were enjoyed by the remainder of the Levites. The picture of the under-priests going into the Holy seems to correspond to our experiences of the present time and not to our experiences of the future, when we expect to enter into the Most Holy through the rent veil.

The experiences of the antitypical Levites at the present time are different from what they will be in the future. At the present time they are in the Court condition, because only the members of the Body are privileged to go into the Holy and to know "the deep things of God." But when the articles of the Holy had been wrapped up, the typical Levites bore the precious things --were allowed to carry them. They could feel that they had a right to touch them in a general way, but not in

R4876 : page 349

the same way as the priests. This would seem to imply that none except those who are walking in the footsteps of Jesus could have a deep, full appreciation of the Divine Plan. Others might understand these things in a comparative degree, but not in their fulness.

We are to consider, then, that as the Levites performed a service in connection with the Atonement Day sacrifices, so they will have a special service after the Day of Atonement. On the Day of Atonement, when the people were waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this Day of Atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings. They will be associated in the Kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know.

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God in any sense of the word are, tentatively, Levites; but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings which would entitle them to the spirit plane. We all were in this sense of the word Levites--in the sense of approaching justification, desiring justification, desiring harmony with God and seeking it, putting away the filth of the flesh, etc.--but we did not reach that justification until we presented our bodies living sacrifices and were begotten of the Holy Spirit and the new life was begun by which we passed from death unto life, by which we became the "Church of the First-born" and had our names written in heaven. Any who turn back before presenting their bodies living sacrifices fail to reach the fulness of justification, fail to have the justification to life--they fail in degree of faithfulness to right principle and in degree of harmony with God.

While the Court condition seems to represent at the present time all those who are approaching God and loving righteousness and desiring harmony with Him, it appears as though, with the closing of this Age, there will be an adjustment of matters by which all those who have not come to the point of full consecration and to the point of Spirit-begetting, who would not belong to the household of faith and to the "Church of the First-born," in the absolute sense, will go out and cease to be recognized as in the Court. Meantime, the class who have already made consecration, "presented their bodies living sacrifices," and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the Body of Christ--these, failing to maintain their standing, are represented as separate from the "little flock" class, at the end of this Age. Their condition apparently is represented by the Court condition thereafter.

===================

R4876 : page 349

COVETOUS CONVERSATION

"Let your conversation be without covetousness, and be content with such things as ye have."--Heb. 13:5.

THE Authorized Version of the Bible uses the word conversation in the broad sense of conduct, including, not only the words, but the looks and the acts of life. The force of the text,, therefore, is, Let your conduct be without covetousness. How could a covetous thought affect our conduct? As some see others possessed of larger wealth or larger opportunities in the service of the Lord, of better conveniences than they possess, or who are better looking than themselves, etc., they have a spirit, or disposition, of covetousness, dissatisfaction with what Divine providence has shaped for them.

When we say, "what Divine providence has shaped for them," we do not mean that one should make no endeavor for advancement. If a person is happy, he should still strive to attain to something more than he possesses. A certain amount of ambition is laudable. The ambition against which the Apostle is speaking is that of a dissatisfied heart, mind, overlooking the blessings already possessed and desiring the things that he has not. Rather, such a one should say, God could grant greater blessings to me if He chose. I am His child and what, therefore, He grants me in the way of reward for my endeavors must be all right. I shall not envy others their possessions; but I shall wait for the Lord and believe that what He gives me is best for me, and much better than anything I could carve out for myself.

Covetousness is a desire to have, keep, enjoy--especially applied to something that belongs to another and which we do not possess. The principle of covetousness is a principle of selfish desire. It may manifest itself in two ways: First, when it extends to another man's goods; and, second, when it pertains to things already in our possession. This is specially true of Christians, who have given themselves and all they have to the Lord. From the moment of such consecration all the powers possessed or to be possessed belong to the Lord; and to seek to use these for one's self and to refuse to use them in the

service of the Lord would be holding back what belongs to the Lord according to our own arrangement with Him. What distribution should be made of whatever one may have, as the Lord's steward, is to be left to the individual himself. Under some very special conditions another might give counsel, in the way of helping a brother to do a service which he was apparently overlooking, or respecting an element of character which the brother was evidently cultivating, contrary to the spirit of his covenant of sacrifice.

Some of the Lord's dear children fail to realize their privileges of (1) sacrifice, and (2) the cultivation of the spirit of contentment and generosity. There are some who, after being well fed on spiritual manna, permit a selfish craving or a covetous spirit to interrupt their fellowship with the Lord to some extent, hankering for earthly, fleshly, good things, forgetting the wisdom of their Leader, the Lord, and that His love, which has thus far delivered them and fed and led them, is still with them, the same as ever. Sometimes the covetousness is a repining against their lot in life, a desire for more ease and comfort and wealth and social influence than are within reach. Sometimes it is a protest against their share of the aches and pains of the groaning creation and their inability to get rid of these. Sometimes it is a protest against the illness and death of a loved one.

How unwise! Should not those who have been fed on the spiritual manna realize that all of Spiritual Israel's affairs are under the Lord's special supervision? Should they not remember that "He doth not afflict willingly nor grieve the children of men," but for their good? (Lam. 3:33; Heb. 12:10.) Ah! some have found that the prayers of murmurers, even when answered, have brought unexpected drawbacks.

Covetous (selfish) prayers are too expensive. Some have gained wealth and lost the Truth and its service. Some have gained health only to find that with it they gained trials no less severe. Some have had their dear ones restored to them from the very jaws of death, only to wish afterwards that God had not answered their payers, or more correctly, to wish that they had accepted the Lord's wisdom and providences trustfully, contentedly, uncomplainingly. Spiritual Israel should use wisely such things as are within their reach, accepting all as God's gifts with thanksgiving. Their petitions should be for spiritual gifts, including patient endurance and heart contentment, accompanied with heartfelt thanks for blessings already received.

===================

R4876 : page 350

INTERESTING QUESTIONS

SIGNIFICANCE OF THE BULLOCK'S BLOOD

Questions.--What did the blood of the bullock represent?

Answer.--The blood presented in the Most Holy represented the life, or life-rights of the one sacrificed; but the blood itself was a symbol of death. When blood is in the veins it is a symbol of life. The blood of the bullock and, subsequently, the blood of the goat, in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. So the presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto.

Our Lord had certain life-rights when He died. The expression life-rights may properly be used also in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is reckoned as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advocate has imputed to that one

R4877 : page 350

a sufficiency of His merit to compensate for any deficiency; he is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's Body. Christ imputes to him a sufficiency of merit to compensate for his demerit; and having been made acceptable to the Father by this imputation, he becomes a member of the Body of the great High Priest.

There is a difference between offering our sacrifice and presenting ourselves. Not we, but the High Priest accepts one as a member of His Body, He imputes to that one a sufficiency of His merit to give him life-rights. By virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when He died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a New Creature, when "He, through the eternal Spirit, offered up Himself without spot to God." But it was not as a New Creature that He offered up Himself, but as the man Christ Jesus. His spotless humanity was what He there offered. This He did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. Then He was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only Order of Priesthood, therefore, to which He belonged was a spiritual Order, the one mentioned in the Scripture which says: "Thou art a Priest forever after the Order of Melchizedek." (Psa. 110:4.) He was not a Priest according to the flesh, but as a New Creature.

The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When He came to John at Jordan, He made a surrender of Himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the

Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment.

THE IMPUTATION OF RIGHTEOUSNESS

Question.--Does Christ impute His righteousness to the members of His Body?

Answer.--When we say that our Lord imputes His righteousness, we are not to think that He gives His own righteousness as the High Priest, but that He imputes the merit of His human sacrifice on our behalf. When, as the Man Christ Jesus, He laid down His life, without being under sentence of death in any degree, there was a merit in that sacrifice. The early life-rights, which the Lord laid down, were to His credit, giving Him

R4877 : page 351

the power of restitution for the world of mankind, the power for their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of our justification, for the covering of our imperfections. It could have been used for us in restitution, but such was not God's Plan during this Age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their imperfect earthen vessels to the end of their course.

RIGHTEOUSNESS AND MERIT

Question.--What distinction would you make between the righteousness of our Lord and His merit?

Answer.--The righteousness of our Lord was His right-doing, His right conduct, His perfect character while He was theman, while He was on trial. The merit is the Divine appreciation, the Divine estimation of that character, of that right-doing. Since He ceased to be a man, our Lord has, of course, no righteousness as a human being. That righteousness which was His before His consecration and which He maintained, constitutes a merit in the Divine sight, which is imputed to the Church now, and which is to be utilized by Him in the blotting out of the sins of the whole world, shortly. It is a sufficiency of merit; for one man was sentenced to death and, later, another man was passed upon as worthy of life. This merit, therefore, this value of laying down a life not worthy of death, is at His disposal in the Divine arrangement.

SHOULD BE APPLIED ANTITYPICALLY

Question.--Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial Age?

Answer.--One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into His Temple, "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."--Mal. 3:3.

Some might apply this Scripture to the sons of Levi in a literal way. But we think that it is antiypical, that the Church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a Royal Priesthood.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study V., VI., Organization of the New Creation.

SEPTEMBER 3

(126) Does the foregoing signify that the sisters may never explain to others "the good tidings of great joy?" P. 267, par. 2.

(127) What is the Apostle's advice regarding woman's attitude in Church gatherings for worship and praise? P. 268, par. 1.

(128) To what kind of Church gatherings did the Apostle's restrictions evidently relate? P. 268, par. 2,3.

(129) Did the Apostle Paul favor the "woman's rights" idea? P. 269, par. 1.

(130) What argument on this subject can be drawn from Eph. 4:11,12, noting the gender indicated in the Greek? P. 269, par. 2.

(131) Would it be considered "teaching" for a sister to quote the words of the Lord or the Apostles upon any subject under discussion, or to read or refer to recognized publications explanatory of the Scriptures? P. 270, par. 1.

SEPTEMBER 10

(132) What is evidently the beautiful and appropriate symbolism of this Divine order in the Church, "Let her be covered?" P. 270, par. 2.

(133) What was there in the dress of the High Priest and the under priests which typified this sex-distinction? P. 271, par. 1.

(134) Explain the Apostle's teaching with respect to the sisters wearing a head covering, as stated in 1 Cor. 11:3-7,10-15. P. 271, par. 2.

(135) Was this a Divine command? and are there good reasons for perpetuating this custom? P. 271, par. 3.

(136) Briefly summarizing, what are the liberties and the limitations of sisters in the Ecclesia? P. 272.

SEPTEMBER 17

(1) Although the entire Church throughout the world is one, how should each separate Ecclesia be considered, and conduct itself? P. 237, par. 1.

(2) How is each congregation to recognize all other Ecclesias, and expect the Lord to provide for the needs of the Church as a whole? P. 273, par. 2.

(3) While thus looking for special instruments to be used of the Lord, what should be the attitude of the Church toward all such and their teachings? P. 274, par. 1.

(4) What Scriptural authority for expecting one general channel of instruction at the Lord's second presence, and how does this affect the individual Ecclesias with respect to order, discipline, etc.? P. 274, par. 2.

(5) In the selection of elders for an Ecclesia, what should be the qualifications of those who attempt to express the mind of the Lord by voting? P. 275, par. 1.

SEPTEMBER 24

ORDAINING ELDERS IN EVERY CHURCH.

(6) What is the significance of the word ordain in Acts 14:23? P. 276, par. 1.

(7) Is the same Greek word used by the Lord and the Apostles with respect to the ordination of the Apostles, and indeed of every member of the New Creation? P. 276, par. 2.

(8) What was the custom of the early Church? Cite two instances of this method. P. 276, par. 3.

(9) Is there no other word mentioned in the New Testament as signifying to give authority or permission to preach, as the word ordain is now generally used and understood? P. 277, par. 2 to P. 278, par. 3.

(10) What spirit is responsible for the division into "clergy" and "laity?" P. 278, par. 4, first part.

R4885 : page 351

BROTHER RUSSELL IN GREAT BRITAIN

Thursday, Oct. 12.....................London Albert Hall.
Sunday, " 15.....................London Tabernacle.
Tuesday, " 17.....................Brighton.
Wednesday, " 18.....................Portsmouth.
Thursday, " 19.....................Southampton.
Friday, " 20.....................Bournemouth.
Sunday, " 22.....................London Tabernacle.
Tuesday, " 24.....................Perth.

Wednesday, " 25.....................Dundee.
Thursday, " 26.....................Paisley.
Friday, " 27.....................Greenock.
Saturday, " 28.....................Glasgow.
Sunday, " 29.....................Glasgow.
Monday, " 30.....................Motherwell.
Tuesday, " 31.....................Belfast.
Wednesday, Nov. 1.....................Londonderry.
Thursday, " 2.....................Portadown.
Friday, " 3.....................Dublin.
Sunday, " 5.....................London Tabernacle.
Monday, " 6.....................Cambridge.
Tuesday, " 7.....................Oxford.
Wednesday, " 8.....................Newport.
Thursday, " 9.....................Cardiff.
Friday, " 10.....................Swansea.
Sunday, " 12.....................London Tabernacle.
Monday, " 13.....................Northampton.
Tuesday, " 14.....................Leicester.
Wednesday, " 15.....................Nottingham.
Thursday, " 16.....................Sheffield.
Friday, " 17.....................London Tabernacle.

===================

page 354

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS.' PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages" gives an outline of the Divine Plan revealed in the Bible, relating to man's redemptions and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2.)

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6 1/2 d.)

SERIES V., "The Atonement Between God and Man." treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6 1/2 d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1, 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6 1/2 d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vol.) $3.00, (12s, 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages: German, six vols.; Swedish, five vols.; in Dano-Norwegian, four vols; in Greek, 1, 2, 3 Nx 5 vols.; in French, two vols.; in Hollandish, Spanish Italian, Hungarian, Polish, and Finnish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, Swedish (WATCH TOWER form), $1.50 each.

====================

SEMI-MONTHLY
VOL. XXXII SEPTEMBER 15 No. 18
A.D. 1911--A.M. 6039

CONTENTS

Views From "The Watch Tower"......................355
  Speaking-With-Tongues Delusion................355
  Unrest in China..............................355
  The Matter With the Churches..................355
  Persecutions of Jews Continues...............357
The Judgment of the Angels.......................358
  Some of Them Probably Repentant..............358
The Word and the Way.............................359
Loyalty the Great Test...........................360
Set as a Watchman................................361
"River of the Water of Life"......................362
  No Bride to Say "Come"........................362
Endless Torments Unscriptural.....................363
"Pray Always"....................................364
Independent Bible Study..........................365
Faith, Not Sight.................................365
Some Interesting Letters..........................366
  Testimony Meetings--Volunteer Work............366
Berean Questions in Scripture Studies.............367

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY

CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

COLPORTEURS TAKE NOTICE

Perfection is, of course, impossible, but we desire that all STUDIES IN THE SCRIPTURES shall be as nearly perfect as is reasonable to ask in any books. We request the assistance of Colporteurs to this end. If you receive damaged or imperfect books write to us immediately, giving particulars and sending a sample showing the imperfections. Deduct for same with postage from next remittance. Address book to the Society in care of "Colporteur Dept." Mark it "Damaged" and put your name on wrapper.

==========

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for October follow: (1) 273; (2)

165; (3) 328; (4) 12; (5) 308; (6) 202; (7) 1; (8) 91; (9) 59; (10) 299; (11) 8; (12) 286; (13) 170; (14) 259; (15) 177; (16) 293; (17) 283; (18) 159; (19) 106; (20) 112; (21) 105; (22) 130; (23) 79; (24) 214; (25) 119; (26) 332; (27) 108; (28) 95; (29) 51; (30) 230; (31) 313.

===================

R4877 : page 355

VIEWS FROM THE WATCH TOWER

"SPEAKING-WITH-TONGUES" DELUSION

WE HAVE heretofore referred to some earnest people who are evidently ensnared by the Adversary into believing that they are enjoying a restoration of the gifts whereby God blessed and established the Christian Church in the first century. Their strong delusions continue to increase under a spirit power which, we believe, is not from God nor from the dead, but from the fallen spirits, the fallen angels. In addition to the speaking with tongues and the miraculous healing of the sick and the seeing of visions, they now have spirit manifestations. Their latest claims, reported in their religious journals, are that the Lord Jesus, on several occasions, has appeared in their midst at their meetings, has been seen with the natural eye, etc.

That these people are earnest and evidently honest only increases our sorrow for them. (For dishonest people we have comparatively little sympathy.) We fear that a later development will be spirit manifestations of a still more pronounced type. The fallen angels are evidently desirous of deluding the whole world. They have certainly had great success, so far as many of the false doctrines are concerned. And as we read the Scriptures we believe they will for a time have a still greater influence in human affairs shortly. Those of our readers who have contact with any of these deluded people should point out to them the Apostle's words, "Believe not every spirit," and should remind them that the fallen angels are "lying spirits," and that the entire confidence of God's people should be in the teachings of the Scriptures.

The Scriptures clearly testify that those who possessed the gifts of the Spirit in the early Church received them from the Apostles by the laying on of hands, so that when the Apostles were dead and also those upon whom they had laid their hands and communicated the gifts, it ended those "gifts" in the Church. And the next step of progress was the manifestation of the fruits of the

Spirit, as St. Paul most clearly points out.--I Cor. 13:8.

UNREST IN CHINA--BRITISH UNFAITHFUL

Bishop W. B. Lewis, of the Methodist Episcopal Church of Foo Chow, China, discussing recent trouble and present unrest in the Canton Province, says:--

"The real root of the trouble is because the Chinese government has suppressed the growing of poppy. In 1906, England and China entered into a treaty to suppress the opium traffic. The terms of the treaty were that England was to decrease the importation of opium one tenth each year and China agreed to suppress the growing of poppy in the same ratio.

"China has lived up to the terms of the treaty and England has not. In consequence of this the price of opium in China has increased fourfold and the result is that millions of dollars are flowing out of the country and nothing is coming in. All the time England is profiting by the condition as it now is. The residents of a large part of Southern China do not understand the treaty and hence the rebellion was brought about. However, the present condition will not continue much longer, as the British government cannot face the world because of failure to abide by the terms of the treaty. I believe the English are coming to the realization that this condition cannot go forward, and I believe developments will occur in the near future. The final outcome will be that England will have to abide by the terms of the treaty and then the

R4878 : page 355

opium traffic will cease. The Chinese government will effectively suppress the growing of poppy."

THE MATTER WITH THE CHURCHES

"What's the matter with the churches?" says the Toledo News-Bee: "It's only those who will not see who are sanguine enough to maintain that there is nothing the matter with them. For it is blazoned in actual fact, so that he who runs may read, that the churches, judged merely by what they have done outside of the spiritual realm, in the way of civic and social betterment, have failed thus far to show adequate results for the enormous sums they have invested in buildings, and for the preaching of the gospel at home and abroad.

"Dr. Thomas E. Green, writing in Hampton's on 'What Is to Become of the Preacher?' says:--

"'That of the 90,000,000 people in this country, 32,936,446 are church members (census report of 1906).

"'That of the 1,440,000,000 people in the world, a billion, one thousand million, are not Christians.

"'That church attendance is falling off. It needs neither figures nor argument to establish the fact that church attendance and church worship are in a condition of decline. The experience of any community is ample proof.

"'That since 1905 the collections in London churches have fallen off 35 per cent.

"'That not five per cent. of the workingmen of England and America attend church.

"'That the supply of ministers is rapidly falling off.'

"So much for that part of it. Now for the other: The average American minister earns less than half the wages of the average American bricklayer.

"Americans give more liberally for missions than for home work, but for every dollar put in the 'foreign field' for actual mission work, more than another dollar is spent in administration. Of the ten million dollars contributed in this country for missions last year, less than five million dollars got to the 'heathen.'

"Taking a certain Wisconsin town of 2,700 inhabitants as representative, we are shown 13 church organizations, the largest numbering 225 communicants, the smallest 25, keeping up 11 church buildings at an aggregate cost of $10,400 per year. 'There are in the United States 14 kinds of Baptists, 24 kinds of Lutherans, 15 kinds of Methodists and 12 kinds of Presbyterians,' says Dr. Green.

"To cap the climax with a final absurdity he cites the fact that there is a lone southern Methodist church on the Manitoba border and an equally lonesome northern Presbyterian church languishing in the beach of the gulf of Mexico."

* * *

The Toledo News-Bee concludes its editorial above by saying, "It seems clear as daylight that the salvation of the sects lies in Christian co-operation."

Just so. The disease is apparent, but the real cause and the proper remedy are not discerned. Why should we plan for the salvation of the sects? Should we not rather strive for the salvation of the people who for so long have been confused and misled in various directions by the sects and the creeds of the "dark ages"? If everybody agrees that our Lord and the Apostles recognized only the true Church, "the Church of the living God whose names are written in heaven," and if all the division of God's people into sects and parties with contradictory creeds has been wrong, why should any of us seek to uphold or to save the sects from destruction? Surely all true Christians should unite in abolishing sectarianism, each by destroying his own creed fences, which separate God's professed people into various more or less antagonistic little companies.

The proposition of Church Federation is merely a method of sect salvation, preservation, the very thing which no true Christians should desire. We are told that Federation would ignore doctrines altogether and merely make of the different sects a social and working combination along lines upon which all could agree. But is this the Divine order? Would not this be substituting the commandments of men, the Federation, for the doctrines of Christ? Should we not, therefore, rather remember the Apostle's words which assure us, not only that there is but one Church of the living God, but also that there is but one Lord, one faith and one baptism, one God and Father over all and one Lord and Savior Jesus Christ?--Eph. 4:5,6.

Manifestly it is our duty to abandon all of our various creeds formulated after the death of the Apostles and to go back to the words of Jesus, the Apostles and Prophets and to accept and believe these as the Divine revelation of the Divine will and purposes. Some may incline to say:--

YOU ARE A CATHOLIC!

In the sense that the word catholic signifies general instead of sectarian, the charge would be correct; but we are not Roman Catholic any more than Anglican Catholic. Nor were Jesus and the Apostles Roman, Greek or Anglican Catholics. They were catholics in a broader sense. And we strive to take a similar position, ignoring national as well as sectarian boundaries and lines and authority. The broad term Christian, without any limitations, includes the catholic or general thought and is quite sufficient for us and, we believe, should be sufficient for all of the followers of Jesus.

But someone will ask, When you speak of the one true Church, do you not necessarily mean the Roman Catholic Church? Oh, no, my friend; there were plain Christians before there were Roman Catholic Christians or Christians of any of the other various branches. We refer to the one Church which Jesus and the Apostles established on the foundation of their teachings as found in the Holy Scriptures. It did not ignore doctrines, but admonished that we should contend earnestly for the "faith once delivered to the saints" (Jude 3), which would be sufficient for the man of God.--2 Tim. 3:17.

The one Church of Christ, inspired by the true faith, the true doctrines of the Bible, will be bound together by the cords of love, fellowship, brotherhood, "that they all may be one as Thou, Father, and I are one." (John 17:11.) As our Heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true members of the true Church will need no such bondage to make them one in spirit or in doctrines, for, as the Master said, "Ye shall know the Truth and the Truth shall make you free." The secret of this true union is that each member of the true Church is fully consecrated to God and His service and is a saint striving for perfect mastery over his flesh and is begotten of the Holy Spirit and its holy desires for righteousness and truth, taught and providentially overruled and guided to a knowledge of His will and an understanding of His Word. Thus "they shall all be taught of God." This is the Holy Catholic Church. All of its members will be taught of God.

Ah, you say, such a Church of saints would not number four hundred millions as we now boast!

No, we reply; it would be as the Master declares, a "little flock" in comparison to the masses of humanity and the masses of Christianity. But that "little flock" would be burning and shining lights in the world, as the Master declares. The human organizations for benevolent, educational, charitable and other good works there might still be, but, disillusioned, they would no longer style themselves churches, but would know that there is but the one Church.

When we learn to look from the Bible standpoint we see that inside and outside of all the different sects and parties and creeds of Christendom there is just such a "little flock" of saintly footstep followers of Jesus. These are the true Church as God sees it. The human institutions called churches, while containing some of these members of the true Church, are merely social clubs and not churches. There is but one, and it is scattered everywhere, and yet, "The Lord knoweth them that are His."
--2 Tim. 2:19.

THE CHURCH'S WORK FOR THE WORLD

Ah! but, says one, where would come in the Church's work for the world? We reply: God's work for the world will be accomplished through the Church after the Church shall have been completed, changed, glorified, in the Kingdom. God's work in the present time is not the salvation of the world, but the salvation of the Church; the world's salvation will follow by and by during the reign of Messiah for a thousand years, when Satan shall be bound; then every evil influence will be restrained and every good influence let loose.

Now the Church is to make herself ready as the Bride

R4878 : page 357

of Christ. (Rev. 19:7.) Now the individual Christians are called upon to make their calling and election sure. Only incidentally, and not as their chief work, are they to let their light shine before men. Now the Lord's blessing through Apostles, Prophets, evangelists, teachers, is exclusively for the edifying of the saints for the work of the ministry, until we all come to the full stature of the Man--the Christ, the Anointed, of which Jesus will be the Head and the Church the members in glory. (Eph. 4:12-14.) God is not now dealing by force to compel every knee to bow and every tongue to confess. That will be by and by. Now the still, small Voice is calling the saintly class to separation from the world, to fellowship

R4879 : page 357

with God, to joint-heirship with Jesus in the Kingdom soon to be established "under the whole heavens."

What the world has so much been calling for will soon be realized, namely, a Church Triumphant, a Church in glory and perfection, a Church empowered of God to put down sin, to correct and chasten the sinners and to lead as many as possible of them into ways of righteousness unto everlasting life.

Reverting, then, to the question at the head of this article, "What is the Matter with the Churches," our reply is that the difficulty is due to the formation and perpetuation of various human systems, each trying to palm itself off as the one true Church of Christ. Some time after the formation the self-deception gave way before the saner thought that none of them surely could make such a claim. The next step amongst the Protestant sects was to say, If you will recognize me, I will recognize you, and we will claim that Christ has many churches and ignore His statement that there is but one. This policy has been successful for quite a while. And it would even now be successful were it not that the eyes of human understanding are opening and the inconsistencies of all the various creeds of Christendom are recognized. Now it begins to be manifest that for centuries there has been something radically wrong with the faith, the hope, the baptism and the names of all the different sects; now true Christians of all denominations are perplexed and groping after truth, and so perplexed that they scarcely realize that, to find it, they should go back to the Fountain Head, Jesus and the Apostles and their teachings.

Meantime, also, the masses of Christendom are becoming awakened--they are going into modern infidelity called Higher Criticism, New Thought, Theology, Theosophy, Evolution, Christian Science, etc. Thus, between the perplexity of the saints looking for truth and the nominal masses looking for the truth in other directions, no wonder the sectarian systems are uninteresting except to the comparatively few who, as ministers, officers, etc., "feel it their duty" to attend meeting and to profess creeds which they do not believe.

The real duty of every Christian is to take his stand for the Truth and against sectarianism and its base misrepresentation of the Divine character. With the creed fences down these, the saintly few, would soon come together under the attractions of the green pastures and still waters of the Divine Word. The charities of the world would progress very much as now because the poor, the Master said, we would have always with us until His Kingdom would be established, which will destroy poverty, as well as overthrow sin and death.

THE OUTLOOK IN GERMANY

There is not a serious political mind in Germany today that does not consider the internal conditions as very grave, however different the political views may be. The leaders of the People's party at the decisive debates on the suffrage bill, one after another declared with greatest emphasis that they viewed the situation as very serious; that we are approaching very serious times; this conviction was also shared by the Social Democrats. In fact, the view has already been expressed that we are in an era of revolutionary legislation, of immense and inconceivable political, social and ethical transition. We merely mention this in support of our conviction that the internal conditions of Germany are in reality very serious, and we regard it not as a refutation, but as a confirmation that the sentiment prevailing in Germany is to some extent nervously hysterical and may be characterized partly by that expression which stamped the period preceding the French revolution--apres nous le deluge (after us the deluge).--Rheinish-Westphalian News.

PERSECUTION OF JEWS CONTINUES

In Russia the tale of Jewish persecution continues to unfold itself. The recent political crisis was hailed by the Russian Jews as promising some relief, for it was thought that whatever resulted, the condition of affairs could not grow worse and no regime could exceed in cruelty that of M. Stolypin. In the result, M. Stolypin has remained in office and his myrmidons in different parts of the empire continue their foul work. The order has apparently gone forth that the conscience of Europe is no more to be shocked by massacres, but the same object is to be attained more thoroughly and without any scandal by means of relentless persecution.

Odessa is in particular the center of Jewish persecution of the most heartless description. The anti-Semitic governor of that city has already succeeded in creating a mass of Jewish pauperism, estimated to number 80,000, and at the same time, by seizing the management and the funds of the local Jewish charities, the means of coping with this appalling misery have been destroyed. The Universities of Russia have long been practically closed to Jewish students, but there has been no hindrance of their studying as external students.

Almost the last act of the government previous to the recent crisis was, however, the exclusion of the Jews from the ranks of external students, and nothing that has since happened has served to alter this decree. Thus, the Russian government has now succeeded in depriving

6,000,000 of the most enlightened of the inhabitants of the empire of all means of obtaining higher education. It seems as if the Policy of Pobedonostcheff still holds good --the solution of the Jewish question by the destruction of one-third of the Jewish population, the conversion of a second third, and the migration of the rest.--Exchange.

INCIPIENT AGNOSTICS

The Methodist Recorder notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of Evolution, especially among the young, and of the teaching of other false doctrines in Sunday Schools and Bible Classes and from many pulpits, as well as by professors in schools and colleges:--

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient Agnostics. His avowed object is to help such by leading them back to faith in God and confidence in His Word. He charges the Theory of Evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments."

===================

R4879 : page 358

THE JUDGMENT OF THE ANGELS

THE APOSTLE PAUL asked of the Corinthian Church, "Know ye not that we [the saints] shall judge angels?" (I Cor. 6:3.) We have been frequently asked as to how the saints shall judge angels?

We have given the suggestion that it would not be appropriate for the saints to judge the holy angels, for evidently the holy angels do not need any judgment. In the past there was one judgment of the angels; this is mentioned by St. Peter. (2 Pet. 2:4,5.) He says that in the time before the flood the angels had their trial; and that those angels who did not maintain their condition of loyalty to God were cast down to tartarus--that is, to our earth's atmosphere, there "restrained in chains of darkness until the Judgment of the Great Day." (See also Jude 6.) This "Judgment of the Great Day," to our understanding, means that in that Great Day another trial will come to those angels.

The question might arise as to what will be the character of and when will be that "Great Day"? We answer that the Great Day is the Seventh Day. God divided the history of man, apparently, into seven great epochs of 1,000 years each. Six days (1,000-year days) of this great Week are in the past; the Seventh Day is the Last Day (1,000 years long, as are the other six). So this Last Day is the Great Day of Messiah--of the Kingdom of Messiah--in which He will rule and reign in the world for its judgment, uplifting and blessing. That will be the Great Day, in comparison with other days; the Sabbath Day, as compared with the six days of trouble and unrest that the world has experienced. In that Day peace and rest will come to the world, for Christ who takes the Kingdom will bring everything into subjection. To Him "Every knee shall bow and every tongue confess." --Phil. 2:10,11.

So in connection with that Great Day, humanity is to have a judgment--"He (Jehovah) hath appointed a Day, in the which He will judge the world in righteousness by that Man whom He hath ordained." (Acts 17:31.) The great "Man" God has ordained is Jesus the Head and the Church His Body, of which the Apostle says some are Jews and some are Gentiles--"to make of the twain (Jews and Gentiles) one New Man"--the Mediator, the Peace Maker between God and mankind.--Eph. 2:13-17.

R4880 : page 358

Without any question, then, we can see when the world will have its Judgment, or trial Day, to decide which of them will be worthy and which will be unworthy to receive perfect life as human beings. But now as to the trial of the fallen angels:--

THEIR JUDGMENT PROBABLY NOW

We have answered in previous issues of THE WATCH TOWER that this trial will be, we believe, at the very beginning of this Great Day. And why at the beginning? For the reason that there is only one way, so far as we can see, in which these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial reign, for then, nothing shall hurt; nothing shall destroy; Satan will be bound and all evil influences will be restrained. No, it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial of these fallen angels is in the near future--perhaps to some extent already begun. In what way? Somewhat after the manner of their previous trial before the flood. And what happened at that time? The account is given in Genesis, chapter 6.

We read that at that time "The sons of God (materialized angels--Jude 6,7) saw the daughters of men that they were fair; and they took unto themselves wives of all that they chose (apparently without consulting anyone),...and there were born unto them children, who became mighty men of renown"--giants, different from purely human stock.

This was a very peculiar condition of things. How could this be, you may ask? How could the angels do this? The Scriptures answer that at that time the angels had a liberty which they do not now have. That liberty was the privilege of materialization--the taking on of a human body. They acted as men, they ate as men, they spoke as men; and as men they begot children. But since these fathers were of a superior stock, in some respects their children were men of renown and giants as compared with the ordinary human stock.

THEY ARE CONFINED TO EARTH'S ATMOSPHERE

The Apostles Peter and Jude tell us that after their wrong course these angels were separated from association with the heavenly and holy angels, who were in harmony with God, and were cast down to tartarus, to our earth's atmosphere, "to be reserved in chains of darkness until the Judgment of the Great Day." What does that expression mean? The "chains of darkness" we believe to be a figurative statement signifying that they were no longer permitted to materialize in the light and, generally, not able to materialize at all. But of late spiritists claim, and we believe truthfully, that these spirits can now materialize in as real and tangible flesh as any human being possesses. As they state, and as the facts prove, this can be done only under certain circumstances; they still have a great deal of difficulty in materializing in the light. The "chains of darkness" still seem to be on them to some extent.

Spiritists further claim, however, that the spirits are breaking these bonds and that gradually they will be able to do fully in the light everything that they can now do in the dark, and even more than this. The Bible corroborates what the spiritists claim, only that the spiritists teach that these things are done by the dead; who, the spirits tell, are more alive after death than before. Spiritists assert that it is the spirits of dead human beings that materialize. But the Bible takes the opposite position and says that these spirits are the fallen angels, and that so far as humanity are concerned, the dead are totally dead and must remain so until the resurrection.

So, then, the Bible and the Spiritists are in decided conflict; and yet there is this harmony that we speak of, namely, that at the time of the Judgment of the Great Day we may expect the bonds restraining these spirits to be loosened. Of course God could hold them in restraint; but He will now permit these fallen angels to have a great lease of liberty. Then will come to them a great trial and testing, or judgment, in respect to their willingness or unwillingness to do according to the Divine will.

SOME OF THEM PROBABLY REPENTANT

It would not surprise us if some of the fallen angels who sinned in the past have repented and have had long centuries of experience with the unrepentant ones; and that these have suffered persecutions from those of evil mind. And so there may thus be two classes among the fallen angels; the one class desirous of doing the will of

R4880 : page 359

God and the other class, like Satan himself, wilfully opposed to the will of God. The trial time will prove each of these angels and manifest to which class each belongs.

We think, too, that we see in the Scriptures a passage which we had not seen with the same force before --a Scripture that seems to give a thought along this very line. It seems to imply that at a very near date probably these fallen angels will have wonderful power, such as they have never had since the days of the flood, and that this wonderful power will be used in a very malevolent manner, to stir up mankind to evil doing; and that this will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this Age and which will constitute the forerunner or beginning of the New Dispensation.

THE HOLDING OF THE FOUR WINDS

The Scripture we have in mind is found in Revelation 7:1-3. This symbolical passage speaks of the four angels which stand at the four corners of the earth and hold the four winds that they should not blow upon the earth or upon the sea "until we shall have sealed the servants of our God in their foreheads." To our understanding we are in that very time when the servants of God are being sealed in their foreheads. The forehead represents the intellect; and to be "sealed in the forehead" is to be intellectually marked.

The intimation is that at this time, in the conclusion of this Gospel Age, God will grant some intellectual mark upon his servants that no others will have; that there will be a great work of sealing; and those in perfect harmony with God are to be His servants in the work of sealing. This seal is the Truth. "Ye shall know the Truth and the Truth shall make you free." (John 8:32.) The Truth will mark in their foreheads those who receive it, branding them in a way that others of mankind are not marked or branded.

All of the Lord's truly consecrated children can see what a wonderful power the knowledge of the Divine

Plan has been. How different everything in the world seems! How the eyes of their understanding have been opened to see many things that they could not understand before! Just as soon as the sealing of the saints is completed, just as soon as all the elect are thus marked, just as soon as this Age shall be completed, then those four angels who are holding the four winds, that they should not blow upon the earth, will let them loose; and the effect will be--what? If four winds, from the four corners of the earth, come together, they make a whirlwind; and that is exactly what the Bible declares the great time of trouble will be.

SOME FORCEFUL SYMBOLS

The thought we wish particularly to call attention to is that these "winds of heaven" are symbolical winds--not literal winds; and that the "earth" that is not to be hurt is the symbolical earth--not the literal earth; and that the "sea" that is not to be hurt is the symbolical sea--not the literal sea. We have previously shown, in our STUDIES IN THE SCRIPTURES, that these symbols are found throughout the Old and New Testaments; the earth represents the social order, government, restraint, etc.; and the sea represents the restless mass of mankind, which more or less lash and dash against the earth, the governmental power. "The winds of heaven," in this case, we understand to be "the powers of the air."

The Bible says that Satan is the Prince of the Power of the Air, that he is the Prince of Demons. (Eph. 2:2; Matt. 9:34.) Therefore we understand that in this symbolical sense "the powers of the air" are the demons; that these powers of the air that are being held until the saints of God shall have been sealed in their foreheads, are these fallen angels. As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels--the lifting of the restraints to see whether they will go contrary to the Divine will. All who thus manifest their alliance with evil in any way will become subjects of the Second Death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

It may be something in connection with the saints that will constitute the test of these angels. However, we need not wait many years until we shall know.

===================

R4882 : page 359

THE WORD AND THE WAY

"And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'"--Isaiah 30:21.

IN OUR DAY when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this power that he has a great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a few days ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in our text we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So we are to hearken to the voice that comes through the Apostles and Prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great Adversary of the past. The voice of God said, "Ye shall surely die." The Adversary's voice said, "Ye shall not surely die." At one time all of us were dead. Some of us, however, were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "Fathers" of the past, we find, do not give the same voice that Jesus and the Apostles and Prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

R4882 : page 360

The child of the Lord has learned where to seek counsel; and the counsel of wisdom is always ready to come to his aid. The Prophet describes it as a word, a voice "behind thee." It is not a voice before thee, of some new theology--of Evolution or Spiritism or Christian Science or other human philosophy--but it is the old theology, with its blessed doctrine of hope through Christ our Redeemer and Lord, our Teacher, our Example and our Leader. It is the voice of the Lord through His inspired Apostles and Prophets, from two thousand to four thousand years ago. It is to this Word of Divine inspiration, then, that the Prophet would direct the attention of all those desiring wise counsel; and in that Word we hear the voice of God, saying, "This is the Way, walk ye in it."

BIBLE TO BE OPENED UP TO THE WORLD SHORTLY

While these words of the Prophet were addressed directly to fleshly Israel, their application to spiritual Israel is none the less forcible. As applied to fleshly Israel, the Prophet foretells the return of Divine favor to them when the long season of their chastisement and of their blindness shall be at an end. Then, under the Mediatorial Reign of Christ, the blind eyes shall be opened, the deaf ears shall be unstopped and the voice of the whole inspired Word, then made clear to their understanding, will direct them in the right ways of the Lord; for the books (the Law and the Prophets and the New Testament Scriptures) shall be opened, and they shall be judged according to their teaching.--Rev. 20:12.

The way then indicated to fleshly Israel and to all the world will be a grand highway of holiness; "and the ransomed of the Lord" shall go up thereon "with songs and everlasting joy upon their heads." (Isa. 35:10.) And the end of that way will be life and peace, salvation to the uttermost from sin and death, and complete restoration to human perfection.

While the way of life will be made very clear to Israel and to the world, in the Age to come, it is made none the less clear now to the children of God who walk by faith and not by sight. It is shown to be, first, a way of faith; and those who now walk by faith are the true Seed of Abraham (Gal. 3:16,29), to whom pertain the Covenant and the exceeding great and precious promises, in their largest fulfilment. Second, It is a way of entire consecration to God, even unto death, which implies the burial of one's own will into the will of God--the presenting of self a living sacrifice.

LET US WALK AFTER THE SPIRIT

In harmony with these two principles--faith and consecration--we are taught to walk in newness of life, not after the flesh, but after the spirit; not as other Gentiles walk, in the vanity of their minds, but circumspectly; "not as fools, but as wise, redeeming the time"; not by sight, but by faith.--Rom. 6:4; 8:1; Eph. 4:17,18; 5:15,16; 2 Cor. 5:7.

By faith and consecration we have come into a new life as spiritual sons of God; and yet we have this treasure in earthen vessels and the new life is only in its embryo condition. Hence the necessity of walking after the spiritual instincts of the New Creature and keeping down the stronger impulses of the old creature. This is what it is to walk in newness of life, after the Spirit and not after the flesh. To "walk after the flesh" is to pursue its hopes, aims and ambitions; and since the flesh and the spirit are at war one with the other, it is impossible to maintain the life of both. Therefore, it is written, "If ye [spirit-begotten ones] live after the flesh, ye shall die; but if ye, through the Spirit, do mortify [put to death] the deeds of the body, ye shall live."--Rom. 8:13.

While the Word of the Lord speaks thus on general principles as to the way in which we should walk, we are also bidden to come with all the minor affairs of life to inquire of these Divine Oracles. If we know not whether to turn to the right hand or to the left, we come and find the promise, "Commit thy way unto the Lord"; "He will direct thy steps." Or, if heavy laden, we find the promise, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Thus the voice behind brings comfort, peace and rest in the midst of all life's cares and trials, if we walk in obedience to all its principles and precepts. "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God!" --Psa. 37:5; Prov. 3:6; Matt. 11:28; Gal. 6:16.

===================

R4881 : page 360

LOYALTY THE GREAT TEST

AT THE CLOSE of the Millennium, when men shall have been made perfect, the world of mankind will be subjected to a final test, not as to their perfection of human nature, but as to their loyalty to God. The test upon Mother Eve was of this character. She was not deceived in the sense of not knowing the meaning of loyalty to God or what constituted disobedience. God had forewarned her. She knew what was right. But she was deceived so far as the consequences were concerned. So with Satan. He was deceived as to the outcome of his course, in thinking he would be able to carry out his plans despite the Lord.

So, we believe, it will be at the end of the Millennial Age. Some of mankind will be deceived as to the result of the course they will take. All who are entirely loyal to the Divine Law will perceive the error of the wicked. During the Millennial Age Christ, as the Mediator, will stand between mankind and the full requirements of Justice; and mankind will be, as it were, in a household of

R4882 : page 360

protection. When all evil influences are restrained mankind will have a very favorable opportunity for coming to a full knowledge of the Divine requirements. After they shall have enjoyed the blessings of Restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of policy or whether they have reached such a condition of heart-loyalty to God and righteousness as not to be moved from righteousness by any influence.

At the end of the Millennial Age, then, after they shall have been turned over to the Father, He will thus test mankind to see whether or not they have learned full obedience. Evil influences will be let loose for a season. If they have not learned thoroughly the lesson of obedience they will be unworthy of everlasting life and will demonstrate that theirs has been merely a policy-service. It will be because they have not come into fulness of heart-harmony with God that they will be peculiarly susceptible, in this trial respecting their loyalty.

ALL MUST BE TESTED AS TO LOYALTY TO GOD

Satan was tested as to his loyalty to God. Adam and Eve were tested as to their loyalty to God. In the time of Noah the angels were similarly tested--not as to whether they preferred right to wrong, but as to their entire loyalty. Jesus Himself was tested as to His loyalty to the Father. So mankind, at the end of the

R4882 : page 361

Millennial Age, will be tested as respects their heart-harmony with God.

As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of the government of earth before it is fully turned over to them. If this be true, since they will know that it is God's intention to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the Ancient Worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16.) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."--Rev. 20:9.

This shows the condition of many of the world at that time. Many of them will become restless. They will say, "These Ancient Worthies are holding back the Government from us. We do not need to have anything to stand between us and the government of the world." This attitude will be disloyalty to God. Knowing that all things are of Divine arrangement, they should say, "The thousand years, seemingly, are over. We thought this Government would be turned over to us. But we will leave matters entirely in God's hands. If He sees best to give us the Government, well and good. But if He sees best to hold it back after the time is up, we shall be satisfied." Such would be the attitude of loyalty.

So today. Our attitude should be to recognize that there is but one God and one Lord Jesus Christ; and that we will obey them. In due time we shall see God's Wisdom, Justice, Love and Power fully demonstrated; that they are fully harmonious in all of the affairs that God has permitted. Those who can see this by faith, are now demonstrating their loyalty of heart to God.

===================

R4881 : page 361

SET AS A WATCHMAN

--EZEKIEL 3.--OCTOBER 1.--

"Hear the Word at My mouth and give
them warning from Me."--Ezek. 3:17.

EZEKIEL RANKS amongst the great Prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other Prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand--things which God did not wish to have understood until after the giving of the Holy Spirit at Pentecost--things which would be "meat in due season" for the spiritual Israelites throughout this age.

For instance, when Ezekiel tells the people, "The soul that sinneth, it shall die," he was delivering a truth applicable to the Gospel Church during this Age, and a truth which will be applicable to the whole world during the Messianic reign, but which was not truth nor applicable to the Jews at the time of the utterance. Why? Because the whole world at that time was lying in the Wicked One; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the Divinely appointed way--through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as for Israel's Law Covenant, it was merely typical of the New Covenant of the future, and we have the Apostle's word for it that the Law could not make anything perfect.

No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for the Savior. When Ezekiel refers to the proverb that "the fathers have eaten a sour grape and the children's teeth are set on edge," he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a Redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited from Father Adam has been provided by Jehovah through His Only begotten Son, the Lord Jesus Christ, the world's Redeemer.

"TIMES OF RESTITUTION"

In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the Divine Plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to bring them back into His favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that the Sodomites will be restored and blessed. The latter nation had been entirely destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, hades, sheol.

The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for His own Name's sake--of His own good pleasure. In other words, this is the purpose which God purposed in Himself from before the foundation of the world. This is the purpose which He declared to Enoch, saying that in due time Messiah would "come with myriads of holy ones" to establish justice and righteousness in the earth, to bless the people. This is the same message which God declared to Abraham saying, "In thy Seed shall all the families of the earth be blessed." This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

This description is found in verses 40 to 60, the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and He shall be pacified toward them in respect to all of their idolatrous doings of the past. The pacification of Divine Justice is found in the redemption accomplished by our Lord and Savior.

Ezekiel is one of the Prophets referred to by St. Peter as prophesying respecting coming "Times of Restitution" --blessings of Messiah's Kingdom to be inaugurated at the close of this Age, as soon as the Church shall have been elected to be the Royal Priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these coming "times of restitution" are mentioned by all the Holy Prophets since the world began, and Ezekiel's reference to them marks him as one of the Holy Prophets. --Acts 3:19-23.

Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the Bride of Christ whom the glorious Head may, from time to time, use as His mouthpieces.

Ezekiel was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the wilfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel Age is not to the whole world, but, as the Scriptures declare, "To him that hath an ear to hear." St. Paul uses this message saying, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ Our Lord."--Rom. 6:23.

NOT TORMENT BUT DEATH

It is worthy of note here that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, "The soul that sinneth, it shall die." In other words, God declares that He will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, "Turn ye, turn ye, for why will ye die?" And again, "He that hath the Son hath life, and he that hath not the Son shall not see life (everlasting), but the wrath of God abideth on him"--the wrath or sentence of death everlasting.

In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty-bound to make clear this feature of the Divine Program, namely, that all wilful sin will bring death;

that all wilful sinners, as St. Paul declares, shall be punished with everlasting destruction--not with everlasting torment. (2 Thes. 1:9.) Every member of the Body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet.

===================

R4882 : page 362

"RIVER OF WATER OF LIFE"

--EZEK. 47:1-12--OCTOBER 8--

"Whosoever will, let him take of the
Water of Life freely."--Rev. 22:17.

IN THIS STUDY also we find that the Lord through Ezekiel gives us a picture of the Messianic Age, very similar to the one given us in the book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the River of the Water of Life; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the Kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the Water itself will be for their refreshment." Then, we are told, "the Spirit and the Bride" shall give the invitation--a world-wide invitation; "Whosoever will" then may come, and he who hears the invitation may say to others, "Come, and drink of the Water of Life, freely"!

NO "RIVER OF WATER OF LIFE" NOW

We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. Where is the Water of Life of Revelation

R4883 : page 362

now? Where have we anything corresponding to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's Word for it that "No man can come unto Me except the Father which sent Me draw him." (John 6:44.) In other words, there is a measure of selection or election as respects the class invited to constitute "the Bride, the Lamb's Wife." "No man taketh this honor unto himself, but he that is called."

But with the end of this Age will come the end of the elective process; then the Divine Message will be Free Grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all deaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbor, "Know the Lord, for all shall know Him from the least unto the greatest of them."--Jer. 31:34.

NO BRIDE TO SAY "COME"

The Revelation picture tells us that the Bride of Christ, as well as the Holy Spirit, will give the invitation to every creature to come and partake of the Water of Life, freely. But how could the Bride give this invitation

R4883 : page 363

before she exists? That there is no Bride at the present time is manifest. Now is the time for calling the Bride class. Now is the time for those invited to make their "calling and their election sure;" but there will be no Bride until the Incoming Age. The name "Bride" implies a marriage; the Church is already espoused to Christ, but the marriage is promised to take place at His second coming. Then there will be a Bride, and shortly after, the Bride, in association with her Lord, will be in Kingdom power, in the New Jerusalem--the heavenly. From that City, that new Seat of earth's Empire, will go forth God's Message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favors coming to mankind, let us remember that they will all be earthly--a restitution to that which was lost. Earthly splendor and human perfection are God's provision for the willing and obedient of mankind in general. The invitation to become members of the Bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh--the time for the change to the condition of glory is at the door--the time for the blessing of all the families of the earth is at hand.

In view of these coming blessings foretold by the Prophet and by the Lord Himself, can we not join with the poet in singing:--

"Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
  And Zion's children soon shall sing,
  'The deserts all are blossoming!'
Rejoice! rejoice! the promised time is coming!
Rejoice! rejoice! the wilderness shall bloom!
  The Gospel banner, wide unfurled,
  Shall wave in triumph o'er the world,
  And every creature, bond or free,
  Shall hail the glorious Jubilee!"

===================

R4883 : page 363

ENDLESS TORMENTS UNSCRIPTURAL

--BY REV. CHARLES KINGSLEY--MAY 9, 1857.--

ABOUT endless torment.--(Keep that expression distinct from eternal, which has been mixed up with it, the former being what the popular creed really holds.) You may say:

"(1) Historically, that,

"(a) The doctrine is found nowhere in the Old Testament, nor any hint of it. The expression, in the end of Isaiah, about the fire unquenched and the worm not dying, is plainly of the corpses of men upon the physical earth, in the valley of Hinnom, or Gehenna, where the offal of Jerusalem was burned perpetually. Enlarge on this, as it is the passage which our Lord quotes, and by it the meaning of His words must be primarily determined.

"(b) The doctrine of endless torment was, as a historical fact, brought back from Babylon by the Rabbis. It was a very ancient, primary doctrine of the Magi, an appendage of their fire-kingdom of Ahriman, and may be found in the old Zends, long prior to Christianity.

"(c) St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine.

"(d) The Apocalypse simply repeats the imagery of Isaiah and of our Lord; but asserts, distinctly, the non-endlessness of torture, declaring that in the consummation, not only death, but hell shall be cast into the Lake of Fire.

"(e) The Christian Church has never really held it exclusively till now. It remained quite an open question till the age of Justinian, 530, and significantly enough, as soon as (200 years before that) endless torment for the heathen became a popular theory, purgatory sprang up synchronously by the side of it, as a relief for the conscience and reason of the Church.

"(f) Since the Reformation it has been an open question in the English Church, and the philosophical Platonists, of the sixteenth and seventeenth centuries, always considered it as such.

"(g) The Church of England, by the deliberate expunging of the 42nd Article, which affirmed endless punishment, has declared it, authoritatively, to be open.

"(h) It is so, in fact. Neither Mr. Maurice, I, nor any others who have denied it, can be dispossessed or proceeded against legally, in any way whatsoever.

"Exegetically, you may say, I think, that the meanings of the word aion and aionios have little or nothing to do with it, even if aion be derived from aei, always, which I greatly doubt. The word is never used in Scripture anywhere else in the sense of endlessness (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. Else how could it have a plural--how could you talk of the aeons and of aeons of aeons, as the Scriptures do? Nay, more, how talk of houtos ho aion (which the translators, with laudable inconsistency, have translated 'this world'), i.e., this present state of things, 'Age,' 'Dispensation,' or Epoch. Aionios, therefore, means, and must mean, belonging to an Epoch, or the Epoch; and aionios kolasis is the punishment allotted to that Epoch. Always bear in mind--what Maurice insists on, and what is so plain to honest readers--that our Lord and the Apostles always speak of its being in the end of the Age or Aion, not as ushering in a new one; that the Lord would come to judge and punish the old world, and to create a new one out of its ruins; or rather, as is better expressed, to burn up the chaff and keep the wheat; i.e., all the elements of food, as seed for the new world.

"I think you may say that our Lord took the popular doctrine because He found it, and tried to correct and purify it, and put it on a really moral ground. You may quote the parable of Dives and Lazarus.

"He there represents Dives as still Abraham's child, under no despair, nor cut off from Abraham's sympathy, but under a direct, moral training, of which you see the fruit. He is gradually weaned from the selfish desire of indulgence for himself, to love and care for his brethren, a divine step forward in his life, which of itself proves him not to be lost. The impossibility of Lazarus' getting to him, or vice versa, expresses plainly the great truth, that each being where he ought to be at that time, interchange of place (i.e., of spiritual state) is impossible. But it says nothing against Dives rising out of his torment, when he has learned the lesson of it, and of his going where he ought to go. The common interpretation is merely arguing in a circle, assuming that there are but two states of the dead, 'Heaven' and 'Hell,' and then trying at once to interpret the parable by the assumption, and to prove the assumption from the parable. Next, you may say that the English word damnation, like the Greek katakrisis, is perhaps krisis simple, it simply means condemnation, and is (thank God) retained in that sense in various of our formularies, where I always read the words, e.g., 'eateth to himself damnation,' with sincere pleasure, as protests in favor of the true and rational meaning of the word, against the modern and narrower meaning.

"You may say that Fire and Worms, whether physical or spiritual, must, in all logical fairness, be supposed to do what fire and worms do do, viz., destroy decayed and dead matter and set free its elements to enter into new organisms; that, as they are beneficent and purifying agents in this life, they must be supposed such in the future life; and that the conception of fire as an engine of torture is an unnatural use of that agent, and not to be attributed to God without blasphemy, unless you suppose that the suffering (like all which He inflicts) is intended to teach man something which he cannot learn elsewhere.

"You may say that the catch, 'All sin deserves infinite punishment,

because it is against an Infinite Being,' is a worthless amphiboly, using the word infinite in two utterly different senses, and being a mere play on sound; that it is directly contradicted by Scripture, especially by our Lord's own words, which declare that every man (not merely the wicked) shall receive the due reward of his deeds--that he who, etc., shall be beaten with few stripes, and so forth; that the words 'He shall not go out till he has paid the uttermost farthing,' evidently imply (unless spoken in cruel mockery) that he may go out then; and that it is scandalous for Protestants to derive from thence the opposite doctrine, while they call the Papists rogues for trying to prove the perpetual virginity of the Blessed Virgin Mary from exactly the same use of heos.

"Finally, you may call on them to rejoice that there is a fire of God, the Father, whose name is Love, burning forever, unquenchably, to destroy out of every man's heart and out of the hearts of all nations, and off the physical and moral world, all which offends and makes a lie; that into that fire the Lord will surely cast all shams, lies, hypocrisies, tyrannies, pedantries, false doctrines, yea, and the men who love them too well to give them up, that the smoke of their basanismos (i.e., the torture which makes men confess the truth, for that is the real meaning of it; basanismos means the touch-stone by which gold was tested) may ascend perpetually, for a warning and a beacon to all nations, as the smoke of the torment of French aristocracies, the Bourbon dynasties, is ascending up to Heaven and has been ever since 1793. Oh, Cooper--Is it not good news that that fire is unquenchable; that that worm will not die? They tried, we tried, in our ignorance, to quench that fire, when we put Louis XVIII. on the throne. But the fire burned up him and our chaffy works. The parti pretre tried to kill the worm which was gnawing at their hearts, making them dimly aware that they were wrong, and liars, and that God and His Universe were against them, and that they and their system were rotting and must die. And they put poor Poerios and Madiais in prison, and showed all the signs of weak terror, suspicion, spite; but they cannot kill God's worm, Thomas Cooper.

"You cannot look in the face of many a working, Continental priest without seeing that the worm is at his heart. You cannot watch their conduct without seeing that it is at the heart of their system. God grant that we here in England--we parsons (dissenting and church)--may take warning by them. The fire may be kindled for us. The worm may seize our hearts. To judge by the temper of the 'Record' and the 'Morning Advertiser,' it has its fangs in some of our hearts already. God grant that in that day we may have courage to let the fire and the worm do their work--to say to Christ, These, too, are Thine, and out of Thine infinite love they have come. Thou requirest truth in the inward parts and I will thank Thee for any means, however bitter, which Thou usest to make me true. I want to be an honest man, and a right man! And, of joy, Thou wantest me to be so also. Oh joy, that though I long, cowardly, to quench Thy fire, I cannot do it. Purge me, therefore, O Lord, though it be with fire. Burn up the chaff of vanity and self-indulgence, of hasty prejudice, second-hand dogmas--husks which do not feed my soul, with which I cannot be content, of which I feel ashamed daily--and if there be any grains of wheat in me, any word or thought or power of action which may be of use as seed for my nation after me, gather it, O Lord, into Thy garner.

"Yes, Thomas Cooper, because I believe in a God of Absolute and Unbounded Love, therefore I believe in a Loving Anger of His, which will and must devour and destroy all which is decayed, monstrous, abortive, in His Universe, till all enemies shall be put under His feet, to be pardoned surely, if they confess themselves in the wrong and open their eyes to the truth. And God shall be All in All.

"Those last are wide words. It is he who limits them (not I who accept them in their fulness), who denies the verbal inspiration of Scripture."

===================

R4883 : page 364

"PRAY ALWAYS"

"Pray without ceasing."--1 Thess. 5:17.

A LITTLE QUOTATION from somebody's brain seems wonderfully fitting in the consideration of our text--"Prayer is the soul's sincere desire, uttered or unexpressed." It is a complete definition, for sometimes we pray with groanings that cannot be uttered.

There is one form of prayer, one feature of prayer, which is very appropriate to us, namely, thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies when we include thanksgiving in our prayers. Expressed or unexpressed, prayer is the soul's sincere desire. Prayer that would not be the soul's sincere desire would not be acceptable. We may not always know how to render our thanks to God, but it is comforting to remember that the Lord knows our thoughts and is willing to accept our feeble expressions.

All those who have come to the Lord must first have recognized their need of coming and His readiness, willingness and ability to supply all necessary things. We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord's provision: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) The things which the Lord has promised to His people are things which eye hath not seen nor ear heard, neither have entered into the heart of man.

Whoever, therefore, has received the earnest of the Spirit has something to desire, something to look forward to, something to pray for. Therefore we pray, Thy Kingdom come, that the blessings which the Lord has promised shall be fulfilled, not only those for the world, but also those for the Church.

SHOULD PRAY FOR FORGIVENESS EVEN AS WE FORGIVE

As the Christian goes through the world he finds various things to distract his heart. But since he finds that the Lord has promised that peace he should look for that peace, should expect it. We should pray to God for the things that we think we ought to have. But we are to take His superior wisdom as expressed in His Word as our guide; and we are to ask according to His Word. If we have a measure of peace and of blessing, we should pray all the more for the fulness of joy. While we have been cleansed from original sin by the precious blood of Christ, we must remember that we have daily trespasses; and we should pray daily, "Forgive us our trespasses." This request the Lord answers on condition that we ask for forgiveness of our trespasses as we forgive those who trespass against us. So the Christian will find a great deal to pray for in all of life's affairs.

The Christian, however, should not be so absorbed in meditation that he cannot do his work. But the spirit of prayer should be with him, so that in every affair of life, in every perplexity, he would be ever ready to turn his mind toward the Lord for His blessings and to look to the Lord regarding all daily interests; for we are the Lord's. This course would be a life of prayer without ceasing. We do not cease to ask for the coming of the

R4883 : page 365

Kingdom simply because we have asked for it once. We do not cease to pray for our daily food. We acknowledge that all good things come from Him. We recognize that "Every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning" (James 1:17); and that He who gave His Son for us is ever ready to give to those who seek to serve Him.

This attitude of heart is praying without ceasing. Sometimes the thought may only flash through the mind, but, nevertheless, it brings a blessing to us. All of God's dealings with the Elect class are for their development; and one feature of this development is to learn to know whence our blessings come and to appreciate the fact that God is the Giver, and that "no good thing will He withhold from those who walk uprightly."

===================

R4885 : page 365

INDEPENDENT BIBLE STUDY

A BROTHER WRITES for our opinion respecting the wisdom and propriety of the different classes having "independent Bible study."

We cannot be sure just what force or significance the Brother gives to the word independent. Just so sure as each individual has a full right to study the Bible without hindrance from anybody, so has every class this right or liberty. But in using our liberties it behooves us to exercise as much "wisdom from above" as possible. For four centuries Protestantism has been contending the right of private judgment for interpretation of God's Word and has exercised this right, and we would be the last to dispute it. At the same time two things are worthy of remembrance:--

(1) There has been very little independent Bible study all this time.

(2) No very clear understanding of the Bible was reached during all these centuries. We account for this by supposing that the Lord's due time for opening His Word to our understanding has only now come. If now the Lord has blessed us with

clearer views of His Word, it behooves us to remember that we did not get it because of the four hundred years of independent Bible study, but by His specially calling it to our attention in His own peculiar way in recent years. Wisdom no less than humility should teach us to be neither too boastful nor too reckless in our use of the word independent in connection with this question. While we have the same right to independence that our forefathers had it might do us no more good than it did them. Rather we should seek for dependent Bible study, rather than for independent Bible study. Our dependance should not be upon man, but upon the Lord; yet we should expect the Lord to use human instrumentality in the present, as in the past.

The matter is for each individual Christian and each class of students to decide. The Lord has laid down no law on the subject. His children are to use the "wisdom which comes from above" in respect to these and all matters.

The questioner may mean to distinguish between the use of Berean Studies or topics from the topical index of our new Bibles and the taking up of a chapter or an Epistle without any guide or help, except such as would be given by the leader of the class and its members. If so, much would depend on the personnel of the class and their development in the knowledge of the Truth. It is for the class to decide for itself every particular respecting its meetings. And should a class so decide they would have a perfect right to try different methods and to judge which proved the most helpful.

In any event those possessed of the new Bible study helps could follow nearly any lesson in the New Testament by noting the references and studying them and, if desirable, bringing them into the class. Any class leader who would make objection to a reference being made to THE WATCH TOWER or to STUDIES IN THE SCRIPTURES in connection with the discussion of any topic should properly be viewed with suspicion as a teacher. Why should he be afraid of any comment, from any quarter? And, especially, why should he fear or avoid or desire others to avoid any reference to the writings which God has used in giving him and the others instruction in the Scriptures?

===================

R4884 : page 365

FAITH, NOT SIGHT

"We walk by faith, not by sight."--2 Cor. 5:7.

THIS PRINCIPLE holds true in respect to all of God's dealings with His people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it, implies:--

(1) A heart condition of teachableness.

(2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all Truth as it becomes "meat in due season."

R4885 : page 365

(3) An expectation of Divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.

(4) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove what is presented to them.

(5) Great care as to how they neglect these favors of God. They should beware of headiness and highmindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may we come into Christ and abide in Him and bring forth much fruit.

HEROES OF ALL TIME BUILT THEREOF

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow--is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force--to give!
Love, strength and courage; courage, strength and love--
The heroes of all time are built thereof."

====================

R4885 : page 366

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

It is with joy and thanksgiving that we report the first public meeting at this place.

There were forty-one present. Brother Sturgeon's discourse on "Where Are the Dead?" was heard with excellent attention. One lady has since attended several meetings.

During the army maneuvers last week the leader of our class gave shelter to many of the soldiers who were drenched with rain, and almost exhausted from a forced march. The family remained up all night, serving hot coffee and a lunch, the soldiers having been without food about twenty hours. The men slept on the floors while their clothing was dried by the fire. Their offer to pay was declined, as the family considered it a privilege as Christians to do these things.

When they marched away to the town the brother went with them. The sight of a church drew forth from an officer a slighting remark. The brother said he was an ambassador for Christ and could also serve them in that way. The officer called the men to "attention," and on the street the brother gave them a talk on "Restitution," which was very well received by the men. AMY M. CLOTTREY.--Mass.

TESTIMONY MEETINGS--VOLUNTEER WORK

DEAREST BROTHER RUSSELL:--

Inclosed find report for the first half of June. Praise the Lord! The work goes forward with great force. To say marvelous results are being accomplished now would be to put it mildly. Oh, how thankful we are and should be, and how diligent we all should be during these closing moments that no stone be left unturned by us to forward our own part of this glorious work! Surely everyone of the Lord's dear ones has a part, if it is only to patiently endure the weakness

R4886 : page 366

of their bodies, and comfort and pray for those a little more able in body, but no more so in spirit. God bless these exhausted ones. It is good to have them, and to see how they can be truly happy, though unable to work as formerly.

Your suggestion re "Manna Texts" being used as subjects for prayer, praise and testimony meetings is a timely one and a good one. It appears to me it will meet a favorable reception everywhere. My hope is it may become universal.

Another important matter which appears to deserve notice is that in some places the brethren appear not to appreciate the privilege of service--in "volunteering" in the distribution of the papers--not half as they should. Sometimes they hire boys to do it for them. The thought is that it would never do for them to risk their respectability by appearing on the street thus. It would endanger their popularity and thus injure their practise or trade, etc. It is, of course, all right to hand out medicine or goods to the public, "but not the Truth," for the world approves the one and frowns upon the other. The boy may burn up the papers, and no one attend the meeting, and the Lord's cause languish and die, but what matters that so long as they retain their popularity and practise!

Their sluggish consciences are in this way given another opiate and put to sleep. Evidently the thought is that the Lord is very thankful to have them on account of their attractiveness and agility in dodging the issue. Besides, in some places the papers sent on request and at considerable cost are not distributed at all. Oh, that we might see what a privilege it is to do the work, to "suffer with Him!" "Be not ashamed of the testimony of our Lord, nor of me his prisoner, but be a partaker of the affliction of the Gospel."--2 Tim. 1:8.

Thank God much is being done, but the work is not yet at its best. Let everyone put his shoulder to the wheel, throw his popularity and pleasing personality into the wagon and, with a mighty shout, the work will go right on to completion and to Glory.

Much love to yourself and to all the dear ones at Bethel and everywhere.

I am faithfully your servant in the Master's service,

O. L. SULLIVAN.

RE MANNA TEXTS FOR TOPICS

We learn that our suggestion has been quite misunderstood. It was that the Thursday MANNA texts be used as the topic for the Wednesday night Testimony Meetings in all the Classes.

It appears that some of the dear brethren do not grasp the meaning of the word testimony. Some get the thought that a little talk or sermon on the suggested text is a testimony. Not at all, dear friends. Our thought re a Testimony Meeting is that during the week personal experiences, associated with the text of the week, be watched for, and the next Wednesday be told to the Class. Perhaps our thought would be better grasped if these were called "Experience Meetings."

Such experiences are fresh and interesting--they seem never to grow stale. Besides, they are educational. We get more and better experiences out of life when we learn how to look for and note them. Try this plan!

BROTHER RUSSELL.

DEAR BROTHER RUSSELL:--

May I take a few moments of your valuable time to tell you how gracious our dear Lord has been to me, and how I thank him for the work you are doing?

Last October one of your sermons, printed in the Southbridge Herald and entitled, "Where Are the Dead?" caught my eye. I read it with amazement. Never had I supposed the dead were asleep. I took my Bible concordance and looked up every reference under the word "dead." I found you were right.

I took my Bible and your published sermon over to a friend, and asked her if she had ever thought of the subject. She said she had always believed the dead were asleep, and so did her mother. Her mother was a Seventh Day Adventist. She asked me if I would not like to read some books her mother had. I said, "Yes, I am interested in religious reading."

Among the books was the second volume of the STUDIES in the SCRIPTURES. The title attracted my attention, as I had always been much interested in the time prophecies and wished I might understand them. Well, that book was a feast to me and made me long for the first volume. I determined to write the Society and see if the book was still published. The book I had was an old edition printed in Allegheny.

Just then one of the dear Colporteurs canvassed our little town and found me. Was I not answered before I had asked? I learned then for the first time that you were the author of the books as well as of the sermons. I had until then thought the book an Adventist one, and that it was only a coincident that the sermons seemed to be along the same line of thought. I purchased the first three volumes and enjoyed a great spiritual feast. I saw and understood the truth clearly, but thought myself too unworthy to enter the race.

In response to my request, my husband gave me the last three volumes as a Christmas present. I also have now THE TOWER, Diaglott and Bible Helps.

I consecrated last February and symbolized it in April. I cannot tell you the joy I have had since I found "Him whom my soul loveth." I had always been a staunch church member, but felt I was not living up to my profession. Through a deep humiliation, I was constrained to a greater hunger and thirst for righteousness. Oh, how I have been filled!

I withdrew from the church here and united with the Worcester class. The step cost me all but two of my friends here, but for everyone I lost I have gained a hundred in the Truth. Take the world, but give me Jesus. I know I am growing in the knowledge of the blessed Truth and trust, through the grace and merit of our dear Lord, to render an acceptable sacrifice.

Now, dear Brother, I wish you to take my name as one who has taken and loves the Vow. It has been such a help to me in every way, especially in governing my thoughts and words and actions.

God bless you richly for the work you are doing and grant the sermons may reach other hungry souls.

Your sister by His grace, MRS. MABEL F. BROWN.

R4886 : page 366

AN APPROVED METHOD FOR BEREAN STUDIES

DEAR BROTHER RUSSELL:--

I feel constrained to write you a few words in respect to the Berean Studies. The classes in some places are reluctant to yield even one Pilgrim address for Berean Study, saying, We have the Studies all the time, but the Pilgrim seldom.

I know just how they feel and yet those Studies are the best lessons the Church has ever had. Since they are so generally used the friends specially need the sample illustration of how they can be made both interesting and profitable. A word from you in THE WATCH TOWER, I am sure, will be appreciated and would be a great assistance to many.

When the Berean questions first appeared in THE WATCH

R4886 : page 367

TOWER they were different from what we had been forming, because I had always formed my own questions. Several times I was tempted to ignore the printed questions; yet I did not wish to do so, because, coming from you, I felt these to be additional "steps of the righteous ordered of the Lord." Now, however, having become accustomed to the Berean questions, I find them of great value and appreciate them highly. I will outline the rules I follow in Berean Studies. I will be pleased to have your criticism of them.

I do not ask the class to formulate the questions, but read the questions from THE WATCH TOWER or pamphlet. I do not address the questions to one or two of the leading ones of the class, but give them, sometimes to one and sometimes to another, reaching as nearly as possible all of the class. If someone attempts to read the answer from a book I object, reminding the one that in school as children we were not allowed to look on the book, but were supposed to have learned the lesson and to know the answer before coming to the class. The reading of the answer from the book I may call for last; or, perhaps, I read it myself, but that is after the discussion and is generally understood to be the conclusion of the lesson.

While I generally address the printed questions to individuals, sometimes I make it general and invite voluntary replies and encourage them. In some instances I have thought it advisable, for the sake of some beginner, to formulate questions additional to those printed in order to assist in bringing out some other good points. My effort continually is to draw the answers from the class and to say as little as possible myself, except by way of recapitulation.

I believe it a mistake for the leader of Berean Study to do more talking than others in the class. If in leading I have been obliged to do most of the talking throughout I consider that lesson a failure so far as my leadership is concerned, for, if it had been profitable, the class would have been anxious to speak.

Of course, I give the class opportunity for asking additional questions in line with the printed questions of the lesson; but I do not consider these questions as addressed to me personally, desiring a personal answer, so I turn the questions, the same as the others, to the class, and seek to draw out the proper answer and to supplement the answers by some words of my own, helping to make the matter still more clear if possible.

After questions have been fully answered by the class, the leader also having given his thought, then I suggest that we call on Brother Russell to give his answer. (Then all may look in the book to note the answer given and not before.) I find it well to restate the question just before giving your answer so that the matter may be as clear as possible before the minds of all.

After hearing Brother Russell's answer I, as the leader, ask the class if there are any further remarks. Some may have occasional questions.

So far as I am able to judge, the class of International Bible Students giving most attention to the Berean Studies are spiritually and intellectually better nourished than some that are depending upon preaching. Preaching, of course, has its place; but it could not be expected that many of the dear friends have special talent along this line--nor would many of them have much time for preparation if they had the talent.

Anyway, classes that have learned to appreciate the Berean Studies and to use them, generally give these the preference as being most helpful to growth in knowledge and in grace.

Yours in His fellowship, JAMES H. COLE.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VI., Order and Discipline in the New Creation.

OCTOBER 1

(11) Does the Lord recognize the elders alone as the Body of Christ, or has any elder the right to self-appointment, or to ignore the judgment of the Church as a whole in any matter? P. 279, top.

(12) Should any brother assume public duties without an election, and what is the special advantage to the whole Ecclesia in following this Scriptural method? P. 279, par. 1.

(13) Why are not these matters, so clearly Scriptural, more generally understood and set forth? P. 279, par. 2.

THE PERIOD OF ELDERSHIP.

(14) In view of there being no Scriptural limit to the period for which an elder should be elected, what course may be appropriately followed? P. 280, par. 1.

NUMBER OF ELDERS.

(15) What should determine the number of elders in any Ecclesia? P. 280, par. 2.

(16) In the event of none being found possessed of the Scriptural qualifications, what course should be pursued in choosing an elder? P. 281, par. 1.

OCTOBER 8

WHO MAY ELECT ELDERS, AND HOW?

(17) Who may vote for elders, or make nominations? And how should the latter preferably be done? P. 281, par. 2.

(18) What disadvantage in voting by ballot for elders? P. 281, par. 3.

MAJORITIES NOT SUFFICIENT.

(19) So far as practicable, what proportion of votes should decide an election? P. 282, par. 1,2.

VARIETIES OF MINISTRIES.

(20) Read carefully the Apostle Paul's address to the Elders at Ephesus (Acts 20:17-33) and show how his words set forth the general scope of the ministry to which each individual must adapt himself and his talents as a steward. P. 283.

LAYING ON OF HANDS OF THE PRESBYTERY.

(21) Quote several Scriptures which mention the laying on of hands in the Ecclesia, and explain each in its proper connection. Pp. 283-285.

OCTOBER 15

(22) Do any of these texts signify permission or authorization to preach?

A PAID MINISTRY?

(23) Was a paid ministry the custom of the early Church? P. 285, par. 4.

(24) Had our Lord's teachings been supplemented by appeals for money, how would they have been received? P. 286, par. 1.

(25) What spirit should prompt the ministers of the Gospel of Good Tidings Unto All Men? P. 286, par. 2.

(26) How reply to the argument that extremes of "large salaries or no salaries" should be avoided? P. 287, par. 1.

(27) What was the example set by the Apostle Paul with respect to salaries? P. 287, par. 2; P. 288, top.

OCTOBER 22

(28) What was the attitude of the Lord and the Apostles on this subject? P. 288, par. 1.

(29) Is there any Scriptural intimation that the elders serving the Church at home received salaries or expense money? P. 288, par. 2.

(30) On the other hand is there Scripture forbidding the acceptance of such money, providing it was voluntarily offered by the Ecclesia? P. 288, par. 3.

DISCIPLINE IN THE ECCLESIA.--MATT. 18:15-18.

(31) Explain how the foregoing Scripture teaches that the administration of discipline is not confined to Elders, but a function of the entire Church. P. 289, par. 1.

(32) In the event that any matter of difference cannot be settled by the two preliminary steps mentioned in Matt. 18:15-18, what course should be pursued by the Elders? P. 289, par. 2, first half.

OCTOBER 29

(33) What is the object of these proceedings on the part of the Ecclesia to punish the offender? P. 289, par. 2, last half.

(34) Should the transgressors refuse to obey the Ecclesia's decision, what further steps should be taken? P. 290, par. 1.

(35) Are the faults of the offender to be made public property during these proceedings, or afterward? P. 290, par. 2.

(36) Would this procedure give rise to frequent Church trials? P. 291, par. 1.

(37) What is unquestionably the cause of the majority of Church and family troubles? And what instructions have the New Creation concerning this important matter? P. 291, par. 2.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages," gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

====================

SEMI-MONTHLY
VOL. XXXII OCTOBER 1 No. 19
A.D. 1911--A.M. 6040

CONTENTS

Views of "Our Very Best Convention"...............371
  Ten Days Session in the Mountains.............371
  A Diversified Program.........................373

Reception at Overlook Inn.....................375
What of the Harvest?..........................377
King Cyrus God's Shepherd.........................378
God's Purifying Word..........................379
The Second Temple's Foundation....................379
Was the Proper Course Taken?.................380
Spiritual Israel's Policy.....................380
"Songs in the Night"..............................380
A Song of Deliverance.........................380
Knowledge Necessary to Growth in Grace............381
The Terms Upon Which We are Called............381
Show Me Thy Face (Poem)...........................382
Some Interesting Letters..........................382
Further Word From India.......................382
The View From Ireland.........................383

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

"SCRIPTURE STUDIES" IN NEW BINDING

The binding of the six volumes of "STUDIES IN THE SCRIPTURES" has generally been conceded to be quite attractive: it may, therefore, surprise some to know that we have changed the general style and that we believe the change works a wonderful improvement. We are living in a day of progress and we are merely endeavoring to keep up with the procession in outward appearance. We believe that we are far ahead of the procession so far as the subject matter of these volumes is concerned when compared with all other religious teachings and Bible expositions.

We had a sample of the new edition at the Mt. Lake Park Convention. The Colporteurs there and all who saw the sample agreed that the change made is a very desirable one. About sixty new Colporteurs joined the working force at the Convention and were permitted to start with the new edition. Otherwise the old edition will continue to be supplied until exhausted--about November 1.

The new volumes will be supplied in paper boxes, the first three boxed together, or the entire six. Colporteurs are finding that the full set of six, with THE WATCH TOWER for a year, all for $2.65, is a very attractive proposition, which also leaves a good margin for the Colporteur's expenses. Any person of ordinary ability by following the Colporteur "method" of presenting the books should be able to make reasonable expenses. We do not encourage anybody to think of doing more than this, although a few do more. Indeed some of the Colporteurs are contributors to the Tract Fund. There is still a wide field of good territory open.

R4893 : page 370

THE MEMORIAL DATE FOR NEXT SPRING

It seems early to announce the date of the Memorial for 1912, but some of our readers are asking for it, as our journal reaches far-off points. The date for the celebration next Spring will be Sunday evening, March 31, 1912, after 6 p.m. According to the Jewish calendar the fourteenth day of the month will begin at the time mentioned, and it was on that date that the lamb was to be slain, and that our "Lamb" was slain. And it was on the same night preceding that our Lord instituted the Memorial and symbolical eating of His flesh and blood as the antitype of Israel's Passover Lamb.

====================

R4886 : page 371

VIEWS OF "OUR VERY BEST CONVENTION"

WE HAVE already noted the fact that there is a general disposition to rate each Convention at its conclusion "the very best." But with full allowance for this tendency we believe that we are fully justified in writing down the Convention of September 1-11, 1911, as outstripping all the previous assemblages of the kind held under our Society's auspices. Several matters contributed. The weather was fine, with rains at night but fair in the daytime, except one forenoon, during the eleven days. The accommodations were comfortable and the mountain air invigorating. The assignments of topics to the various days contributed in a measure also, and the fact that there were no outside attractions of any kind assisted us in our desires to forget the world and all else but heavenly things during this little season of withdrawal from the busy cares of life for communion with the Lord and study of His Word. The Auditorium proved to be a very satisfactory one. The speakers could be heard from all parts of the great building, which seats about thirty-six hundred and has standing room for another thousand.

From morning until night, day after day, the Lord's people assembled for praise and study, comparatively few seats being vacant. Rarely were there under three thousand in attendance. On our principal occasion the audience was estimated at four thousand. These, of course, included residents of that vicinity. A conservative

estimate of the friends of the Truth present at the Convention would be three thousand.

Noting the mention made in THE WATCH TOWER of the consecration of children on similar occasions a request was made here. Accordingly two opportunities were afforded, which brought forward about a hundred children consecrated by their parents to the Lord--for sickness or health, for poverty or wealth, for life or death--that God's will might be done in them, toward them, and that the parents might be blessed with wisdom and grace to instruct them and guide them in the nurture and admonition of the Lord. Two opportunities for baptism were given, in order that some who could not stay to the end of the Convention might be served as well as others who could not come at its beginning. The total number of adults immersed in symbol of their full consecration to be dead with Christ was one hundred and seventy-eight.

From Monday evening until Friday evening--five evenings--Brother Russell held receptions at "Overlook Inn," or "Bethel," as it was called. About six hundred were invited each evening. This afforded a special opportunity for greetings and fellowship. Each evening Brother Russell gave a brief address. Intermingled with hymns of praise some simple refreshments--ice cream and cake--were supplied and then, as the dear friends filed out, Brother Russell shook hands with each and engaged in a word of greeting. A newspaper report of the first evening's topic will follow. No reports were published of the other evenings so far as we heard.

One of the most interesting features of the Convention was its closing session, when the speakers, to the number of about one hundred, ranged themselves in front of the long platform and a congregation of about four thousand filed past shaking hands with each. More than an hour and a half was consumed thus. Some were joyful, some were tearful. All seemed earnest and determined by the Lord's grace to attain to the Grand Convention promised in the Scriptures--"the General Assembly of the Church of the First-borns." At the conclusion of the handshaking, as each passed out, one of the little celluloid hearts was presented, as is intended to be done at each Convention.

We cannot attempt to give even a resume of the numerous addresses made on this occasion. Perhaps we cannot do better this time than give newspaper reports, which follow:--

----

BIBLE STUDENTS TEN-DAYS' SESSION IN THE MOUNTAINS

For the past week a most remarkable Bible school has been in session in the top of the Allegheny Mountains, in the well-known Chautauqua grounds. The hotels and cottages have been filled to overflowing, and numbers of cots have been in use. The delegates are from all parts of the world. The enthusiasm is not of the boisterous sort, but manifests itself in earnestness of look and tone, and in the continued large attendances at the meetings. These begin in the morning and continue practically all day with an intermission for noon luncheon. The programmes are pleasantly varied. The large auditorium has splendid acoustic properties. Its capacity is rated at forty-five hundred, including the platform, which seats five hundred men.

Lovers of the Bible cannot fail to be impressed with the earnest fidelity of every speaker to the Holy Scriptures. Higher Criticism finds no place in the programme, neither does the doctrine of Evolution. Both are publicly denounced as contrary to the teachings of the Bible. The Bible is treated not as many books, but as one book. The claim is set forth that it is God's Book because holy

R4887 : page 372

men of old spoke and wrote as they were moved by the Holy Spirit. It is claimed that this operation of the Holy Spirit in the minds of the writers of the Bible is responsible for the oneness of its testimony.

WHY THE BIBLE SEEMS CONTRADICTORY

The claim of the International Bible Students Association is that the reason that Christians are divided into various sects and parties is not that the Bible has contradictory teachings corresponding with the contradictions of the creeds, but because our fathers through the colored spectacles of their creeds in the past but partially understood its teachings. Rightly understood it must be in complete harmony with itself and have but one teaching --one Lord, one Faith, one Baptism, one God and Father over all, and one Lord Jesus Christ, and one Church of the First-born whose names are written in heaven.--Hebrews 12:23.

These students seem intent upon finding the harmony in the Bible which all acknowledge should be there, if all the writers of the Bible were inspired by the same Holy Spirit. More than this, unlike any other class of Christian people in the world, these Bible students claim to have found the key of interpretation which makes the entire book harmonious from Genesis to Revelation. Surely no more earnest company of Christian people ever assembled at Mountain Lake Park. Surely none ever assembled to give more careful study to God's Word. Surely none ever seemed more thoroughly rejoiced, more happy in the Lord. And the claim is that this happiness springs from a right understanding of the Bible which has drawn the hearts of believers nearer to God and nearer to each other.

THANK GOD FOR THE LIGHT

"Ah!" says one, "Our hearts are glad because we see that the Bible's teaching, rightly understood, is that God is love and that God's dealings with the world are not ended but really only beginning. We now see what we were blinded to for a long time, namely, that the work of this Gospel Age is the selection of the 'Church of the First-born, whose names are written in heaven.' (Heb. 12:23.) We now see that these are to be the Bride of Christ, associated with Him in His glorious Kingdom for which we pray, 'Thy Kingdom come.' We now see that Messiah's Kingdom is to be established in power and great glory amongst men, and that its work will be to bless and uplift humanity.

"Once misled by the creeds of the Dark Ages, we supposed that all the heathen must be in torture because we knew that these were not qualified as saints for the presence of God and His eternal glory. How we wondered at this! We wondered how our great Creator could be either just or loving and yet bring into existence a race of beings under such conditions and for such an end. Now we see that we were deluded and that in so believing we were believing men and not God--mistaken men, however good. We once believed, too, that all our neighbors, friends, relatives who were not of the saintly class--not fit for heaven, and so dying, would be consigned to eternal torture. Ah! how our hearts rebelled against such a decision, but we thought that if our great Creator had so determined, it must be right, and continued to believe it. Now we see, as the Scriptures declare, that this fear was not of God, 'but taught by the precepts of men.'"

CAUSE FOR CHEERFULNESS

"Can you wonder that we are cheerful, happy in the Lord," says Pastor Russell, "rejoicing that we can now see our God and the teachings of the Bible in a new light--a light consistent with consecrated reasoning faculties? Can you wonder that we are happy to find that the Church is to get even greater blessings than it ever dreamed of--to be with the Lord Jesus, the Redeemer, as His Bride in a great work of blessing, reclaiming and saving mankind from sin and death? Can you wonder that we are happy in realizing that the heathen millions who never had an opportunity for testing and trial, which God declares is secured for every member of Adam's race through the merit of Christ's sacrifice, are to be granted a trial?

"Can you wonder that we feel greatly relieved to know that many noble men and women, friends and neighbors, of all denominations, not saintly and not followers in the footsteps of Jesus, and not therefore to be accounted worthy of a share in His Kingdom as members of His Bride Class, are nevertheless to have a glorious provision in God's due time? We are glad that while we may hope for heavenly, spiritual blessings beyond the veil, the hope of the world is in restitution to all that was lost by sin and redeemed by the Cross. We are glad to think that in God's due time Adam and every member of his race will have full opportunity of coming back to harmony with God and to full human perfection and to everlasting life in an earthly Eden. We are glad to understand God's Word to teach that the Second Death will be like the first except that it will be everlasting--none will be redeemed from it, none will be resurrected from it. But we are glad that none but the wilfully wicked, the incorrigible, will be consigned to that obliteration, annihilation. Of such St. Peter tells us that they will perish 'like natural brute beasts.'"

WHEN WILL THESE THINGS BE?

"Will it be long before these matters become general?" was asked.

"No, the glorious consummation is near, according to our understanding of the Bible," replied Pastor Russell. "A revised statement of the Bible chronology shows that six thousand years have just passed, and that we are thirty-seven years in the seventh thousand. This seventh thousand, we understand, is the Messianic period, in which Satan is to be bound and all the works of darkness to be overthrown. During this period Messiah shall reign, establishing truth and righteousness and blessing the whole world with the light of the knowledge of the glory of God. Indeed, we believe that the inventions of the past forty years stand closely related to this New Dispensation upon which we are entering. Furthermore, our own better understanding of God's Word we attribute, not to superior wisdom on our part, but to the

R4888 : page 372

fact that God's due time has come for parting the veil and showing us 'things to come.'"

THE WORK IS GOD'S

"Is it your expectation that your Association will be used of God in bringing about this Messianic epoch--in converting the world?" was the next query.

"Our Association is indeed glad to do what it can to scatter the darkness and to reveal the light now due. It does indeed hope for some blessing upon its efforts, especially among the more religious, the consecrated Christian people of all denominations. But it is far from our expectation that we could accomplish the overthrow of Satan and his intrenched system which now holds sway in the world. We do not by this cast any reflection upon the many good men and good women associated with the powers that be--the ruling powers, the political powers, financial powers, social powers. Doubtless these, like ourselves, are doing all in their power to forward the

R4888 : page 373

cause of truth and righteousness, each along his own lines and according to his own light.

"This work has been in progress for centuries, but we feel sure cannot effect the grand results foretold in the Bible. For their accomplishment it is necessary that our Lord Jesus, the invisible, glorious King of kings and Lord of lords, shall assume His great power and begin His reign of a thousand years of triumph over sin and death. Nor is it our expectation that His Kingdom will be inaugurated in a peaceful manner, nor that the world will even know what is the matter with its affairs. The Bible teaches us that we are on the verge of the most terrible time of trouble which the world has ever known. The only consolation we have in connection with this matter is the Divine promise that behind that awful cloud of human (rather an insane) fury, there is a silver lining. The storm will level poor humanity in the dust, but thereby, incidentally, it will act as a plowshare to prepare humanity for the blessing of Messiah's reign of righteousness, peace, justice, truth."

An official of the Association made the following comment upon the proceedings of the Convention:--

A DIVERSIFIED PROGRAM

September 1 was the opening day. General W. P. Hall, U.S.A., gave the opening address, which was quite pithy and to the point, as might have been expected from our famous Philippine warrior. Stripped of his epaulets and honor medals the General looked every inch a preacher. It is said that his Philippine experiences had considerable to do with bringing General Hall into the ranks of Bible Students. His glimpse of heathendom convinced him that the world needs the Kingdom of God's Son, in power and great glory, to accomplish among men things which no human arm or human tongue can bring to pass.

Hon. J. F. Rutherford was the chairman of the first half of the Convention, September 1-6. Mr. Rutherford made a very interesting address in which he outlined the hopes and objects of the Convention, and congratulated those present on the beauties of the location chosen for the assembly. He expressed hopes that all might be richly blessed of God and carry with them blessings to their various homes.

THANKFUL DAY--SEPTEMBER TWO

The day opened with a praise and testimony meeting, which manifested no backwardness. There were ten to twenty-five nearly always on their feet waiting opportunity to give their testimony to God's grace, to their appreciation of His Word, and to their desire to be close followers in the footsteps of Jesus. Then followed discourses by Brother W. M. Hersee, of Canada; Brother Daniel Toole, of Michigan, and Brother A. M. Saphore, of Pennsylvania.

The afternoon services opened with a praise meeting. The vast audience seemed to sing with the spirit and with the understanding. Then came an address by Brother R. E. Streeter, of Rhode Island; Brother F. F. Cook, of Michigan, and Brother O. L. Sullivan, of Tennessee.

There was great variety, but the theme which pervaded all the addresses and the testimonies was in harmony with the keynote of the day, thankfulness, appreciation of Divine goodness, gratitude. Discontent and everything analogous thereto were reprehended.

HOLINESS DAY--SEPTEMBER THREE

The opening service was one of praise to the King of kings; then followed Brother A. E. Burgess, of Michigan, and Brother J. F. Rutherford, of Missouri.

In the afternoon Brother A. I. Ritchie, of Ontario, and Brother C. T. Russell, of Brooklyn, and Brother I. F. Hoskins, of California, followed each other. The speakers of the day discussed the subject of holiness, what it is and what it is not. It showed that Adam's race is a fallen one, none of them perfect, hence none of them absolutely holy, however well intentioned. They pointed out that the Divine arrangement in Christ provides that those who by faith accept Jesus and make full consecration to Him and strive to walk in His steps--these are reckoned as holy or blameless. Their imperfections may still be manifest, notwithstanding their best endeavors for perfection, but they are covered in the Divine sight, because their imperfections are unwilful and because they are treated as new creatures in Christ Jesus.

A Sunday evening service was held, conducted by Pastor Russell. It was a question meeting, and a number of very interesting questions were discussed and answered, apparently to the satisfaction of the vast audience.

HOPE DAY--SEPTEMBER FOUR

The day opened with an hour's praise and testimony meeting. It was very orderly, dignified and earnest; those who testified seemed full of hope, and, as some expressed themselves, living on the mountain top of faith and hope.

There were two discourses in the forenoon, one by Brother J. D. Wright, of Ohio, the other by Brother P. E. Thompson, of Ohio. Hope was the general theme, though discussed from different standpoints by the two gentlemen--ably in both instances. Hope was shown to have a basis. Many hopes have a poor foundation, because built upon unsatisfactory promises and by unsatisfactory promisers.

The Christians' hope is built upon the promise of God set forth in the Holy Scriptures. So surely as the Bible is the Word of God, these exceeding great and precious promises are unshakable foundations for an exceeding great and precious hope. The Christians' hope was shown to be a hope of glory, honor and immortality--joint-heirship with the Redeemer in His Kingdom. Theirs is a hope which will endure trials. It will not fail. It has the assurance that all things shall work together for good to God's faithful people, and that if they suffer with Him they shall reign with Him. This hope includes a change of nature from earthly to spiritual and the prospect of reigning with Jesus on the heavenly plane over the affairs of mankind for the purpose of uplifting humanity and the earth from their present condition of imperfection to all that was represented in Eden originally.
The unwilling and disobedient are not to be hoped for, however; God has given no promise of eternal life to any except those who will conform their lives to the Divine standards. The wicked will be utterly destroyed after having repudiated Divine favor and opportunity.

The afternoon session was a symposium, participated in by Brother E. Thomson, of Washington City; A. G. Wakefield, of Virginia; F. C. Detweiler, of Pennsylvania, and W. M. Wisdom, of California. The topic was "The Christian's Armor." The helmet, the breastplate, the sword, the sandals and the shield were discussed and their spiritual significance shown. Those who heard doubtless had a fresh impetus toward holy living--keeping the armor bright and in service against the wiles of the flesh and the Adversary.

CONSECRATION DAY--SEPTEMBER FIVE

The day opened with a praise and testimony meeting. Again there was no lack of testifiers who testified to the

R4888 : page 374

grace of God, to the blessings of the Truth and to the favors and privileges accorded those persevering in their consecration of heart and life, of time and talent.

Brother J. G. Kuehn, of Ohio, and Brother F. H. Robison, of Indiana, delivered addresses in the forenoon, which were received with earnest attention. The thread of their discourses was in harmony with the topic of the day--Consecration. The vast audience heard with deep interest the real meaning of full consecration of heart and life and all to God. Various illustrations were given and exhortations to faithfulness on the part of those who have made a covenant with the Lord lest they should draw back or in anywise prove themselves unfaithful to the covenant of sacrifice. In the afternoon Brother G. B. Raymond, of New York, delivered a powerful discourse on the subject of Baptism. He set forth in no uncertain terms the importance of baptism when viewed from its Scriptural standpoint. He showed that it included a full consecration to the Lord. Following the discourse an opportunity for symbolic immersion in water was granted, and 113 took advantage of the opportunity.

HARVESTER'S DAY--SEPTEMBER SIX

The praise and testimony meeting with which this convention day opened was very interesting from the fact that it confined itself to testimonies along the line of the Harvest work, which were given by many who had energetically engaged in the public service. At 10:30 Pastor Russell gave an address on the harvest and its laborers--"the harvest truly is great, but the laborers are few." He claimed that himself, as well as others, had for years

R4889 : page 374

been in error respecting the Scriptural use of this expression regarding the harvest. He now saw that death is not the harvest mentioned by the great Teacher. He pointed out that there was a harvest time in the close of the Jewish Age, and that similarly the Master taught that the Gospel Age, in which we are living, would close with a harvest work. He showed that the Jewish harvest lasted for forty years, ending in A.D. 70, with a great time of trouble upon the Jewish nation--upon all who failed to be gathered into the garner. He claimed, giving Scriptures apparently in support, that the harvest is the end of this Age and is to be much more important; that instead of being the harvest of one little nation, it is the harvesting of all the Christian effort manifested in all the Christian work of today.

The harvest work is not sectarian; it is the work of the Lord. Just as the work of Jesus and His Apostles did not gather the whole people of the Jews into the condition of spiritual sons of God, so the harvest of this Age will not gather all the sons of God to heavenly glory, but only those found faithful. "Be thou faithful unto death, and I will give thee a crown of life." The trouble with which the Jewish harvest ended was pointed out as a prototype of the trouble with which the Gospel Age harvest will terminate. It was even intimated that we are already in the harvest period, and that the separating of the wheat and tares is already in progress.

The diversified means used by our Lord in connection with this harvest work was referred to with appreciation. From what was said one would judge that the International Bible Students Association is carrying on a great work in the aid of Bible students in all parts of the world. The work in America and Great Britain, of course, is the principal work, but mention was also made of the importance of the work in progress amongst the people of India and Africa. It would seem that Bible study from the standpoint which harmonizes the conflicting creeds is appreciated even amongst those Christians who have come out of heathendom.

In the afternoon addresses along the lines of harvest work were delivered by Brother J. H. Cole, of Ohio; Brother I. F. Hoskins, of California, and Brother E. W. Brenneisen, of Texas.

PRAISE DAY--SEPTEMBER SEVEN

The prayers and testimonies and hymns of the opening session were in line with the appointed topic of the day--praise to God from whom cometh every good and every perfect gift. Then followed a discourse by Brother Menta Sturgeon, of Missouri, and another by Brother W. E. Van Amburgh, of Dakota. The praise feature was the dominant note in both discourses, which were heard with deep interest by a full house.

Brother Russell conducted a question meeting for an hour. Many questions were asked which were very interesting, and were apparently handled in a manner satisfactory to the audience.

The afternoon session was a symposium participated in by Brother M. L. Staples, Virginia; Brother (Dr.) A. D. Young, New York; Brother H. E. Hollister, Illinois;

Brother J. F. Stephenson, District of Columbia; Brother J. P. McPherson, Ontario; Brother P. D. Pottle, Ohio; Brother Arthur Allen, New Jersey; Brother (Dr.) R. L. Robie, Illinois; Brother Wm. Weber, Maryland; Brother Wm. Mockridge, New York; Brother T. E. Barker, Massachusetts, and others. The topic dealt with the qualities of character which Christians are called upon to put off, and the character qualities they are to put on if they would progress in the Divine favor. Amongst the things to put off were anger, malice, envy, hatred and strife. Amongst the things to put on were meekness, gentleness, patience, long suffering, brotherly kindness and love.

FRUITAGE DAY--SEPTEMBER EIGHT

Another excellent testimony and prayer meeting, with which praise was interspersed, was held. The fruitage of the Spirit was the theme of the day--Christian fruitage. The discourses of the forenoon were by Brother George Draper, of South Dakota, and by Brother A. H. MacMillan, of Nova Scotia. The fruits of the spirit were called to the attention of the audience, and the methods by which they are developed in every Christian heart were discussed. Love was shown to be the sum of all the fruits, while patience was shown to be a necessary element of every fruit.

In the afternoon there was a symposium on the fruits of the Holy Spirit. It was participated in by Brother A. N. Mann, West Virginia; Brother W. S. McGregor, Massachusetts; Brother C. P. Bridges, Massachusetts; Brother C. F. Fillman, Ohio; Brother M. L. Herr, Pennsylvania; Brother James H. Cole, Ohio; Brother C. J. Woodworth, Pennsylvania; Brother Carl Hammerle, Pennsylvania, and Brother W. F. Hudgings, Missouri. The subject was well and thoroughly handled, and doubtless all who heard will hereafter better see and understand the relationship between the trials and sufferings and disappointments of the present life, and the fruits of the Spirit which must be developed in preparation for the future life.

SPIRIT-BIRTH DAY--SEPTEMBER NINE

The morning meeting for praise and testimony was left exclusively to those who had participated in the baptism service of Tuesday. They gave some good testimonies. Very evidently they were very sincere and doubtless many of them experienced a great blessing and reward for their faithfulness in standing up for the truth and symbolizing their consecration after the

R4889 : page 375

manner prescribed in the Bible and exemplified by our Lord and one Apostle in their own persons, as one present expressed the matter. Brother F. A. Hall, of

Indiana, and Brother E. W. Brenneisen, of Texas, were the speakers of the forenoon. They showed clearly the distinction between spirit begetting and spirit birth--that the former takes place at the time of Christian consecration and that the latter will take place at the resurrection of the dead.

In other words, spirit begetting is the start of life as new creatures in Christ. The development of the embryo new creature proceeds during the present life--represented as it were in the chrysalis state. The resurrection will be the birth of the embryo to the full perfection of the new creature, even as the cocoon delivers up the beautiful butterfly whose embryo it held for a time; so human conditions and death will deliver up the new creature, a spirit begotten one perfected.

Paul (I Cor. 15) says of spirit birth, "It is sown in weakness, raised in power; sown in dishonor, raised in glory; it is sown an animal body, raised a spirit body." This spirit begetting and spirit birth, however, are exclusive matters not intended for all the human family, but only for the elect--"called and chosen and faithful." The world in general is neither to expect a spirit begetting nor a spirit birth. It is shown that the promise for them is in restoration to human perfection and an earthly Eden. There will be a regeneration to human perfection during the thousand years of Messiah's glorious reign.

This afternoon Pastor Russell is to deliver a discourse on true Baptism and its proper symbol, following which another opportunity for symbolic baptism will be afforded.

KINGDOM DAY--SEPTEMBER TEN

This will be virtually the last of the Convention, though some may remain over for the 11th. The public meetings will be at an end. Today's program includes a testimony meeting, a discourse by Pastor Russell, another by Brother P. S. L. Johnson, and another by Brother B. H. Barton, and at 4 p.m. a farewell address by Pastor Russell to be followed by a love feast. Everyone here is expecting a "feast of fat things" today, and doubtless they will obtain it. Conditions seem favorable, at least.

ELECTION OF OFFICERS FOR ENSUING YEAR

The following officers were elected to serve during the ensuing year: President, Pastor C. T. Russell, of Brooklyn and London; Vice-President, A. I. Ritchie, of Ontario, Canada; Secretary, E. W. Brenneisen, of Texas; Treasurer, W. E. Van Amburgh.

As concerning the work during the coming year, the President, Pastor Russell, said: "We are continuing our work along the present successful and every way advantageous lines. We believe that we are following Divine guidance in our endeavor to make known the true interpretation of God's wonderful Book, which we all in the past so seriously misunderstood and misrepresented. Partially blind eyes everywhere are opening today, and warm Christian hearts are rejoicing to see more clearly than before the lengths and breadths and heights and depths of the love of God which passeth all understanding."

"What about your own movements, Pastor Russell?"

"It was understood when I left London in the spring that I would visit them again in the fall; that expectation I must fulfil. With our modern rapid and great conveniences the journey is not a burdensome one. I expect to return about the first of December."

Following this Pastor Russell will go on a world's tour and a committee has been selected to accompany him on his journey.

The persons invited to serve on this committee are Major-General W. P. Hall, U.S.A.; Mr. E. W. V. Kuehn, of Toledo; Mr. J. T. D. Pyles, of Washington, D.C., and Mr. Charles F. Anderson, of Baltimore, Md. Not all of these gentlemen have positively accepted the responsibilities of this service, but it is confidently expected that they will accept. As the Association pays no

R4890 : page 375

salaries, the invitation carries with it the responsibility of all providing for their own expenses.

RECEPTION AT "OVERLOOK INN"

Although Pastor Russell delivered two addresses yesterday, and is on the programme for several future occasions, none of these afford the Bible Students personal fellowship with the beloved President of the Association. Accordingly arrangements were made whereby six hundred can meet the Pastor each evening by special appointments. Last evening witnessed the first of these Receptions at "Overlook Inn."

The six hundred invitations offered for the evening were heartily accepted. It was a happy crowd--not mirthful, not hilarious, not jolly, but happy, restful, peaceful --just such expressions of faith as one would expect to find amongst earnest Bible students who have found the "pearl of great price." These Bible students claim this and more; that they find in the Bible precious promises for the non-elect world--wholly different from the heavenly prize for which they declare they are striving.

Pastor Russell greeted each guest personally on arrival, then made a brief address, following which some light refreshments were partaken of. Social and religious refreshments were enjoyed, and in good season the gathering dispersed, after joining in a hymn and being led in prayer by the entertainer. Pastor Russell's words of greeting, which we subjoin, were evidently greatly enjoyed by the hearers.

He said: "Dear Christian Brethren, I congratulate you and myself on the Lord's blessings toward us which have permitted us to come together at this beautiful Park in the top of the Mountains for a few days' rest from secular affairs and to engage with each other in Christian fellowship and study of the Father's Word. I am reminded of the Master's words to His Apostles inviting them to just such a little season of rest and refreshment as we are enjoying here. The Apostles had been absent proclaiming the Kingdom at hand. They returned at the time when Herod cruelly beheaded John the Baptist. They were astonished that God would permit such an unjust procedure. They thought of Jesus, the King, whom they proclaimed and whose power had been so abundantly manifest in the casting out of demons and the healing of the sick. They surely wondered why so great a power should remain passive while the beloved forerunner of Jesus was put to ignominious death. If Herod's power could thus be exercised against one of the Prophets, why might he not be able to do similarly against Jesus and His Apostles? Were they trusting in a King whose authority was an empty boast and who was helpless in the presence of opposition?

"The Great Teacher realized the situation, and when they began telling Him of John and of their teachings and of their wonderful works in His Name, Jesus said unto them, 'Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure, so much as to eat.'--Mark 6:31.

R4890 : page 376

"Let us for a moment imagine ourselves as instead of the Apostles, and the Master speaking to us instead of to them. Let us see how much we have in common with them, even after eighteen hundred years have passed. We, like them, have had the pleasure, privilege and responsibility as ambassadors for God, of telling to the ears of the willing that Messiah's Kingdom is at hand. As it was at hand eighteen centuries ago in the sense that it then was offered to the Jews who declined to receive it, so now in the end of this Age, Messiah's Kingdom is at hand in the sense that it is about to be established in power and great glory, because the preliminary work of finding the Bride and the guests for the wedding has about been accomplished.

"As the Apostles were astonished at the beheading of John, so we frequently have been astonished to note to how great an extent Divine providence permits the prosperity of the 'prince of this world' and the 'children of this world' in their opposition to those who are sacrificing their lives for the cause of God, of Truth, of righteousness. Our Great Teacher feels as deep an interest in

His followers today as He did eighteen centuries ago, and He has made provision for us financially and otherwise, that we may come together here in this beautiful mountain top away from the world's strife, from business and worldly pleasure. Let us hear again the Master's words and now apply them to ourselves: 'Come ye yourselves apart into a desert place and rest a while.' Here commune with Me and with the Father. Here tell us of what you have done and what you have taught. Here examine carefully to see how correctly, how truthfully, you have presented My message.

"As the coming and going throng hindered Jesus and the Apostles from even taking proper refreshment, so with us. Being so fully engaged in Divine service and even though greatly enjoying it and glad to tell the good Message in season and out of season, sometimes we do not in the busy course of the Lord's service and in making necessary provisions for our temporal needs have sufficient time for eating the spiritual food, that we may be properly refreshed, strengthened and upbuilt in the 'most holy faith.'

"And now here we are. Already we have had precious fellowship with the Great Teacher and with the brethren. I trust that we are all feeling more than repaid for having come here. I trust that the Message of Divine Grace and Truth which first began to be spoken by our Lord, and which was confirmed unto us by those who heard Him, is now refreshing our hearts as we 'repeat the story o'er and o'er of grace so full and free.' Let our prayers and endeavors continue that our stay may be profitable, strengthening, uplifting, to the intent that we may be the better developed as 'copies of God's dear Son.'

"I am reminded also of another occasion when Jesus took three of the Apostles apart into a mountain top--the Mount of Transfiguration. He was transfigured before them. His face appeared to shine, His garments to be glistening white. And with Him were Moses and Elias, also glorious in their appearance. The sight was too glorious for the Apostles fully to comprehend. In a partial stupor of drowsiness one of them proposed that they should stay always in the mountain top and that a tabernacle be built. But as they came down from the mountain the Great Teacher explained that what the disciples had witnessed was merely a vision. Moses and Elijah had merely appeared to be present, just as in the vision given to St. John--the Apocalypse. Persons were seen and heard in John's vision. So in this also. Every purpose was served just as well as though Moses and Elias had been personally present.

"As for Jesus, He, of course, was personally present, but not glorified, as the vision show Him. He had not yet passed beyond the veil into the heavenly, glorious state. His garments were not white, but merely were made to seem so. His countenance did not really glow like the sun, but merely so appeared. St. Peter, referring to this very vision, declares that it was no fanciful fable, even though it should not be classed as on an equality with Divine revelation made through the prophets. He says, 'We have not followed cunningly-devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eye-witnesses of His majesty when we were with Him in the Holy Mount and heard the voice from the cloud. But we have a more sure word of prophecy to which we do well to take heed as to a light shining in a dark place until the day dawn.' --2 Pet. 1:19.

"Christian experience today runs along the same lines. The more earnest and zealous of the Lord's followers are invited to go up with Him into the Mount of Transfiguration. Our eyes of understanding are opened. We see wonderful things--old things in a new light and new things as they become due to us in our day. Surely the advanced Christian sees his Master resplendent with a new brightness as he comes to closer fellowship with Him and with the Father in the Holy Mount! May this be our blessed experience, dear friends, during this Convention season. Seated with Jesus in the heavenlies, may we appreciate more and more the things of the Kingdom, as in contrast with earthly things.

"It would be foolish for us to think of abandoning the duties of the hour to build tabernacles with a view to remaining in this ecstatic fellowship. No, the vision will be but for a few days, and again we will return to the valley, realizing that what we have enjoyed was but a vision and foregleam of what we shall experience after our resurrection 'change.' May it be with us as it was with St. Peter. As he looked back to the vision in the Holy Mount and was sure that he followed no fable, so may we in coming days look back to present experiences to rejoice in them and to realize that they have brought us into a closer fellowship with our Redeemer in the sufferings of this present time and in hope of the glory that shall follow at His appearing and Kingdom.

"By the way, let us not forget that that transfiguration scene was a picture of the coming Kingdom. The resplendent Jesus represented our Lord in glory, while Moses represented the Law Covenant. Elijah represented the Church of this Gospel Age, which will end her earthly career by being taken to heaven, even as Elijah typically was carried into the heavens. Both branches of the Kingdom, both divisions of the Church, the Jewish and the Christian, stand related to Messiah, the center of the Divine blessing promised for all the families of the earth.

R4891 : page 376

"In concluding, dear Brethren, let me quote you the words of the poet and trust that they will be more than fulfilled in your experiences and mine during this Convention":--

"Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

"Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

R4891 : page 377

"Come ye aside from all the world holds dear,
For converse which the world has never known--
Alone with Me, and with My Father here,
With Me and with My Father not alone.

"Then fresh from converse with your Lord return,
And work till daylight softens into even;
The brief hours are not lost in which we learn
More of our Master and His rest in heaven."

WHAT OF THE HARVEST?

THE BIBLE HARVEST NOT A HARVEST OF DEATH--NOR A REVIVAL HARVESTING, BUT A REAPING OF THE FRUITAGE OF THE AGE--"THE HARVEST IS THE END OF THE AGE"

Wednesday was known at the Bible Students Convention at Mount Lake Park as "Harvester's Day." The early morning session was one of praise, prayer and testimony, but only those working in a public or semi-public manner in the Gospel Vineyard were classed as Harvest Workers, and these alone were invited to give testimony. It surely could not be denied that the testimonies were excellent, evidencing great zeal for God, for His Word and for His people.

It was subsequent to this testimony meeting, namely, at 10:30 o'clock, that Pastor Russell stepped upon the platform to deliver an address to Harvest laborers. He spoke for one and one-half hours, and evidently to the pleasement of his hearers. His text was, "The harvest is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."--Matthew 9:37,38.

The speaker said in part: "Many of us for long years thought of the Bible references of the harvest, our text included, as applicable to every time. We had not then learned that the Bible must be studied dispensationally, in order to be understood. Now we perceive that the time of our Lord's first advent was the harvest time of the Jewish Age, and that as a harvest it applied to that nation only.

For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the Law and by the Prophets. Jesus came, not only to be the Redeemer of mankind in general, but especially to offer Himself as King to the Jews, and to make them His joint-heirs in His Kingdom. Had there been a sufficient number of Jews in heart-readiness to receive the Gospel Message, according to Divine agreement, the entire Bride Class would have been elected or chosen from that one nation, and not a Gentile would have been invited to participate in the honors of these Spirit-begotten, called in the Scriptures the spiritual Seed of Abraham. (Gal. 3:29.) Nevertheless the Lord foreknew, and had provided for Israel's rejection and the opening of the door to membership in the Bride Class to worthy Gentiles.

"It was at the close of the Jewish Age, at the time, therefore, when that people should have and did have their greatest degree of ripeness and preparation that our Lord presented Himself and began to do the reaping work. He sent forth His disciples as His representatives, two and two, and later He sent 'seventy also.' When these returned our Lord declared to them, 'I sent you to reap that whereon ye bestowed no labor; other men (the faithful Prophets, etc., of the past) labored and ye are entered into their labors--to gather the fruit of their labors. --John 4:38.

"The Great Teacher tells us distinctly that while His work was that of reaping, He blended it with a sowing. Seeing that the Jews were not ready for the Kingdom--seeing that eighteen centuries would be required for the calling and developing of the spirit-begotten ones, the Master started the work of seed-sowing for the new dispensation. Then, according to His parable, He left the work in the hands of His servants and 'went into a far country,' even heaven itself. Since then He has been supervising His work and has been represented through the faithful members of His Church, His Bride. He and the Apostles sowed the good seed of the Kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the Kingdom class through the begetting of the Holy Spirit. By and by the harvesting of the Jewish Age ended completely, when all the wheat of that nation were gathered into the Gospel Church of spirit-begotten ones, and then came the burning of the chaff--the great time of trouble with which the Jewish Age fully ended, A.D. 70.

"Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, however. As our Lord's parable shows, Satan, the Adversary, came in the night, during the 'dark ages,' and oversowed the wheat-field with tare seed. As a result, the field looked very prosperous, although in reality the tares had a choking and disastrous effect on the wheat. Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the Age, the harvest. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to have plucked them all up would have brought the disastrous 'time of trouble' too soon; hence the decree that both should grow together until the harvest. 'The harvest is the end of the age.'--Matthew 13:39.

"Our studies together, dear Brethren, have led the majority of us to conclude that we are now living in the harvest time--in the end of this Age. Oh! how glad we will be if it is true! How glad we are to believe it true! and, we think, on good evidence. If it is true, as we believe, that the forty years' 'harvest' of this Age began in 1874, the implication is that the trials of the Church are nearly at an end--that the faithful will soon be gathered to the heavenly garner. By the glorious 'change' He will cause us to shine forth as the sun in the Kingdom of our Father for the scattering of the world's dark night and the ushering in of the new day. Messiah's day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel. If our hopes be true then they mean a blessing, not for the Church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God.--Romans 8:21.

"As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars--that the period from the death of Jacob to the fall of Jerusalem in A.D. 70 is the exact parallel to the period of the Gospel Church from the death of Jesus to October, 1915, A.D.

"Surely it is not by accident that these two Ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A.D. 70. In other words, as the harvest of the Jewish Age ended with a time of trouble, so our Lord's words assure us that this Gospel Age and its harvest will end with 'a time of trouble such as never was since there was a nation.' (Dan. 12:1; Matt. 24:21.) That a crisis is nearing everybody admits. That socialists and anarchists are threatening

the very fabric of society nobody will deny. The Bible alone explains the situation and shows us, dear fellow-students, that the work of the present Age is about completed--that the elect members of the Bride of Christ have nearly all been found and made ready. The blessing for the world will be along material lines ushered in by the time of trouble, which will eventuate in anarchy, according to the Scriptures--a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding."

Pastor Russell took up the various features of missionary work in home and foreign lands, in which he and associated Bible Students are co-laboring. He referred to the progress in Bible study which is being effected throughout the civilized world and to the more or less successful methods. He urged all to remember that every child of God is an ambassador and representative of the Kingdom and prospectively a member of the "Body" of the glorious Messiah.

Pastor Russell also gave some interesting details respecting the progress of Bible study in Central Africa, in South Africa, in Jamaica, India, etc. He urged that each consecrated child of God should remember that he is to be, with the Master's direction, a burning and shining light, showing forth the praises of Him who called Him out of darkness into His marvelous light. He urged love for God and for our fellows and the absolute avoidance of all appeals for money. He said our Heavenly Father informs us that He is rich, that all the gold and

R4892 : page 378

silver are His and the cattle upon a thousand hills. "Let us use carefully, frugally, wisely, liberally, what He has so kindly sent, but let us not ask for more, even from Him. And surely we are not authorized to beg in the Name of our rich Heavenly Father! If our work is of Him, He is able to sustain it, and He will do so until it shall be finished. If it is not of the Lord, then the sooner it stops the better we should be pleased."

* * *

In the afternoon, from two to three, was another prayer and testimony meeting along the same lines as the morning meeting. It, also, was a success.

At three p.m. Brother J. H. Cole gave an address to Colporteurs on successful Colporteur methods.

At four Brother I. F. Hoskins gave an address to Colporteurs.

At four-thirty Brother E. W. Brenneisen gave an interesting talk on tract distribution, the distribution of free literature. According to his statement, The International Bible Students Association is engaged in quite an extensive work distributing much free literature in all the prominent languages and on topics calculated to produce healthy growth along lines of Scripture study and righteousness in word and deed.

===================

R4892 : page 378

KING CYRUS GOD'S SHEPHERD

--EZRA 1:1-11; 2:64-70.--OCTOBER 15.--

"He retaineth not His anger forever, because
He delighteth in mercy."--Micah 7:18.

THE HEATHEN GODS are all vengeful. The God of the Bible alone lays claim to being a God of love, "whose mercy endureth forever," as one of the Psalms repeats again and again. Alas! how terribly our God of Wisdom, Justice, Love and Power has been misrepresented to the world, and to the Church, as a God delighting in the eternal torture of the vast majority of His Creatures; for if such were His provision for them, and He knew the end from the beginning, it would surely prove that He delighted in, and intended their torture. But when our eyes open to a proper interpretation of God's Word, how His character becomes glorious before our eyes and commands our love and our devotion! As the Apostle declares, it is the Divine Love which constrains us to be faithful and obedient.

Today's study relates to the release of the Israelites from their Babylonian captivity, and their return to Palestine. This return was in exact fulfilment of the Lord's Word at the mouth of Jeremiah, the Prophet, who specifically told, not only of the destruction of the city,

R4893 : page 378

but also that it would be seventy years before the return of its inhabitants.--Jer. 25:12; 29:10; compare II Chron. 36:22,23.

We suggest a careful reading of the Scriptures above cited to establish the fact that the seventy years predicted related to the desolation of the city of Jerusalem and of their land, and not merely to the captivity of the people, some of whom went into captivity twenty years before the city was destroyed. Many in applying this have started the seventy years from the beginning of the first captivity, and thus are twenty years out of the way. Facts of history have been so built around this error, gradually, that many now hold the unscriptural view; but if the Bible is to be our criterion we must stand by it.

One of the most wonderful things connected with the story of Israel's release from Babylonian captivity is that Cyrus was named by the Prophet Isaiah in advance, and called "God's Shepherd"--"Cyrus is My Shepherd and shall perform all My pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." (Isa. 44:28.) Profane history gives Cyrus a very honorable name, calling him "gracious, clement and just, treating men as men, and not as mere tools to be used and cast aside--a conqueror of quite a different type from any the world had previously seen." Plutarch declares that "In wisdom, virtue and magnanimity he seems to have surpassed all kings."

KING CYRUS' NEW METHOD

Nebuchadnezzar's theory of government was to bring representatives of the peoples of all lands to Babylon and there make them homogeneous, choosing the best of every nationality. But when Cyrus came upon the scene, as the conqueror of the Babylonian empire (Darius, the Mede, being under him), he found that the theory of his predecessor had not worked out satisfactorily. The mixed people of Chaldea were not patriotic. Cyrus adopted the opposite plan for governing the world. He not only gave liberty to the Jews to return to their own land, and gave them assistance back, but he did the same for the people of other nations, exiled in Babylon.

The brief epitome of the giving of his proclamation of liberty to the Jews is, "Thus saith Cyrus, King of Persia: All the kingdoms of earth hath Jehovah, the God of heaven, given unto me; and He has charged me to build Him an house at Jerusalem, which is in Judah. Whoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (He is the God), which is at Jerusalem;

R4893 : page 379

and whosoever is left, in any place where he sojourneth [unprepared for the journey], let the men of his place help him with silver and with gold and with goods, and with beasts, beside the free-will offering for the house of God, which is at Jerusalem." The King himself gave liberally toward the work and, through the treasurer, numbered to the Israelites vessels and utensils of the temple, great and small, fifty-four hundred.

Tradition says that the Israelites set out on their journey accompanied by an escort of a thousand cavalry for their protection from the desert Arabs, and that they went forth to the sound of joyous music, in harmony with Isaiah 48:20,21--"Go ye out of Babylon; flee from the Chaldeans, with the voice of singing declare ye, tell this, utter it even unto the end of the earth; say ye, The Lord hath redeemed His servant Jacob."

GOD'S PURIFYING WORD

If we have been astonished from time to time at the readiness of the Israelites to go into idolatry, we may also feel astonished that from the time of their return from the Babylonian captivity, idolatry, in its grosser form, was never even known amongst them. In Babylon they sat down by the banks of the rivers and "wept as they remembered Zion" in its desolate condition; and then their thoughts traveled back to the gracious promises of God to which their nation was still heir. Then hope for deliverance brought prayer to the Deliverer. The effect of the captivity was excellent. Those who availed themselves promptly of King Cyrus' offer were such as reverenced the Lord and trusted in His promises.

The total number to return was about the same number that now occupy the city of Jerusalem (returning after a still greater scattering than at the time of the destruction of their city by Nebuchadnezzar), about fifty thousand.

Professor Addeney has well remarked of that time, "The Jews now constituted themselves into a church. The chief concern of their leaders was to develop their religious life and character. The policy of exclusiveness saved Judaism. This is an application--though a very harsh and formal application--of the principles of separation from the world, which Christ and His Apostles enjoined upon the Church, the neglect of which has at times nearly resulted in the disappearance of any trace of truth and life, like the disappearance of a river that, breaking through its banks, spreads itself out in lagoons and morasses and ends by being swallowed up in the sands of the desert."

Dr. Peloubet says of this time, "The exiles brought together the representatives of the divided kingdom and made one nation where there had been two, welding the twelve tribes together like iron in a furnace." God represented this union through Ezekiel (37:15-28) by two sticks. On one was written "Judah" and on the other "The House of Israel." These sticks were joined together, "And they shall become one in thine hand." This was done in the presence of the people to show that the exiles of Israel, carried to Babylon, B.C. 722, when Samaria was destroyed, were to unite with the captives of Judah. "And I will make them one nation, and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Thus we see that there were no "ten lost tribes," for whom there has been so much seeking.

===================

R4894 : page 379

THE SECOND TEMPLE'S FOUNDATION

--EZRA 3:1-4; 5.--OCTOBER 22.--

"Enter into His gates with thanksgiving, and into His courts with praise."--Psa. 100:4.

THE JOURNEY from Babylon to Jerusalem required about five months. Ezra, with his smaller company, subsequently made the journey in four months. We can well imagine the enthusiasm of this company of captives, of all the tribes, people of all ages. A few of the very aged remembered having seen the land and the city in their childhood.

Arrived at their destination they found terrible dilapidation. The crumbling hand of time had co-operated with the destructive fires of Nebuchadnezzar's army, seventy years previous. To live in the city was scarcely practicable. The people scattered in the country round about for a distance of twenty miles. First, attention was properly paid to making themselves comfortable, preparing dwellings, training olive trees and vines. But shortly after, the religious sentiment stirred them to prepare for offering formal worship to the God whose favored people they were delighted again to be.

First, the altar was built on the height of Mount Moriah, supposedly the very spot where Abraham offered his son Isaac--the very spot which was the site of the altar in Solomon's temple. Divine worship began, and the Feast of Tabernacles was observed in the seventh month. By the next spring they felt ready to begin the reconstruction of the temple, and a start was made by laying its foundations. The enthusiasm of the people for the worship of the true God is noted in connection with this service; namely, a foundation celebration was held, and the people shouted and wept by turns as they thought of God's goodness and sought again to apply to themselves the Divine promises.

In this connection we read that some of the very aged of the company who had knowledge of the original temple of Solomon, wept, perhaps in appreciation of the fact that the one they were founding would be much less glorious than Solomon's.

The news of the return of the people and of their start to rebuild the temple of the Lord spread amongst the people of the land, who, in some respects at least, had been recognized as Israel's enemies. Now, however, they desired to join hands and become participators in the building of the new temple. They made overtures to this effect, saying, "Let us build with you, for we seek your God as ye do; and we do sacrifice to Him since the days of Esar-haddon, king of Assyria, which brought us up hither."

However, this kind offer was refused, with the answer, "Ye have nothing to do with us, to build a house unto our God; but we ourselves will build it unto the Lord, the God of Israel, as King Cyrus, the king of Persia, hath commanded us." Then these people, repulsed, sought to delay the work and to hinder its building. They even hired attorneys to frustrate the matter at the court of King Cyrus in Persia, and through the days of his son, Cambyses, until King Darius came to the throne. The latter followed out the original policy of Cyrus and

R4894 : page 380

gave full authority to proceed with the work at Jerusalem.

WAS THE PROPER COURSE TAKEN?

Many have said that the Jews in this matter showed themselves narrow-minded and bigoted; that they should have been glad to have the assistance and the co-operation of their neighbors in the building of the temple, and in all the arrangements for God's worship; they should have had the missionary spirit.

Not so, we reply. Their course was the only proper one when we understand the terms and conditions under which God was dealing with Israel. It was not their commission to make Israelites out of all nations; they, as one nation, had been elected or selected by God to establish and to offer the sacrifices and worship which God had ordained through Moses. They were not at liberty to change or amend the Divine proposition and to bring others into the "elect" nation. There was indeed a method by which outsiders, non-Israelites, might become Israelites--by becoming "proselytes of the gate"; but in no other than in such an open, public renouncement of their wills and by devotion to Jehovah could any one become a participator in the Divine promises made only to the Seed of Abraham.

The Jews are still following the Divine arrangement for them in keeping aloof from other religions and by refraining from inter-marriage with other peoples. God has thus preserved this nation separate from all others; and He tells us why. For them He has a great place in the Divine programme. They are again to become God's people, God's representatives in the earth, after the Elect Church shall have been completed and shall have been glorified on the heavenly plane. The latter will constitute the Spiritual Seed of Abraham and the Spiritual Kingdom of God, while the former will constitute the earthly seed of Abraham, and be the earthly representatives of God's Kingdom to the world. These two Seeds are referred to in God's promise to Abraham, saying, "Thy Seed shall be as the stars of heaven and as the sands of the seashore." And through these two Seeds, the spiritual and the natural, God's blessing of restitution is shortly to be showered upon mankind in general, under the reign of Messiah for a thousand years.

SPIRITUAL ISRAEL'S POLICY

The same policy should be observed by Spiritual Israel --"The Temple of God is holy, which Temple ye are." No outside, unconsecrated stones are wanted in this Temple. Let the world build its own. God Himself is the Builder of the Church, which is the Body of Christ, the Temple of the Holy Spirit. God permits his consecrated ones to be associated with Himself in the building of this Temple; as St. Paul declares, the saints, under the guidance of the Holy Spirit, are to "build one another up in the most holy faith." (Jude 20.) There is absolutely no place for worldly workers in conjunction with this great work of God now in progress.

Incalculable harm has resulted from the failure to note this matter properly. The children of this world and the children of the Kingdom of God too frequently join, after the manner suggested in our study. The effect always is to bring in worldliness and to give the worldly mind a measure of control in respect to spiritual things, of which they have no real knowledge--"The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." --I Cor. 2:14.

===================

R4892 : page 380

"SONGS IN THE NIGHT"

--PSALM 85.--OCTOBER 29.--

"The Lord hath done great things for
us whereof we are glad."--Psa. 126:3.

WE ARE STILL in the night of weeping. Sickness, sorrow, sighing and dying continue, and will continue until the glorious morning of Messiah's Kingdom. How glad we are that we have learned that then the glorious change will come to earth! The Prophet David expresses this thought, saying, "Weeping may endure for the night, but joy cometh in the morning." (Psa. 30:5.) St. Paul breathed the same sentiment when he declared, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Romans 8:22.) The sons of God in glory will, with their Lord, constitute Emmanuel's Kingdom.

At present these sons of God are comparatively little known or recognized amongst men; frequently they are considered "peculiar people," because of their zeal for righteousness and truth and for God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is"; and we shall share His glory, honor and immortality and with Him scatter Divine blessings to all the families of the earth.

"A SONG OF DELIVERANCE"

Our lesson, the 85th Psalm, may properly have several applications. The first of these would be to Israel's deliverance from the Babylonian captivity, when Cyrus gave permission that all who desired might return to Palestine. About fifty-three thousand availed themselves of this privilege and of his assistance. The people rejoiced in this manifestation of the turning away of Divine disfavor and the return to them of Divine favor and blessing. The pardon of their transgressions as a nation was here evidenced in this privilege of returning to God's favor.

A secondary application of the Song is just before us. Israel has been in a far greater captivity to Christendom during the past eighteen centuries. She has the promise, nevertheless, of a mighty deliverance. The Cyrus who gave them liberty to return from literal Babylon was a type of the great Messiah who is about to give full liberty for the return of God's ancient people to Divine favor--to Palestine. St. Paul refers to this coming deliverance of Israel in Romans 11:25-29. The Deliverer will do more than merely regather them. He will do that which the 85th Psalm has predicted; as the Apostle says, "This is My Covenant with them when I shall take away their sins." See also Jer. 31:31-34; Heb. 8:8-11.

Israel's sins have not yet been taken away, even as the world's sins have not yet been taken away. The great Redeemer indeed has died for sin, and He is the sinner's friend, but as yet he has only appeared in the presence of God for us--the Church--not for the world. He is the Church's Advocate only; He advocates for none except those who desire to approach to God, and these are the saintly only--such as love righteousness and hate iniquity.

R4892 : page 381

The world is enslaved by Sin and Death, the twin monarchs which are now reigning and causing mankind to groan. We were born in this enslaved condition; as the Scriptures declare, "Behold, I was shapen in iniquity, in sin did my mother conceive me." Our race, groaning under the weaknesses and imperfections we have thus inherited--mental, moral and physical--longs for the promised deliverance from the bondage of sin and death. The majority of mankind undoubtedly feel the gall of their slavery, and will be glad to be free.

The great Deliverer is the antitypical Cyrus. Soon He will be victorious and will establish His kingdom under the whole heaven. Soon the Church class, the saintly, "the elect," will be glorified, and then the time will come for the blessing of the non-elect--for their restitution to human perfection and to a world-wide Paradise, which Messiah's kingdom and power will produce. "He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death." Death will be destroyed; sheol, hades, the grave, will be destroyed, by the resurrection of the dead therefrom--"Every one in his own order."

"SONGS IN THE NIGHT HE GIVETH"

While the whole creation groans under its load of sin and sorrow, the saintly few may sing, may rejoice, even in the midst of all the sorrows of life, and even though they share the results of sin as fully or even more fully than do others. The secret of their joy is two-fold: (1) They have experienced reconciliation to God. (2) They have submitted their wills to His will. They obtained this new relationship by the way of faith in the Redeemer--faith in His blood of Atonement. They entered by the "strait gate" and "narrow way" of consecration to God--surrendering their own wills and covenanting to do the Divine will to the best of their ability.

This submission of the will to God and the realization that all their life's affairs are in God's keeping and under His supervision gives rest to the heart. They have a rest and peace in this surrendered condition which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy and peace and songs of thankfulness to God because to them He grants a knowledge of His Divine purposes, and shows them things to come. These see beyond the trials and tribulations of the present time--they see the glories that will follow the present time of suffering. These see that the Church, the saintly few of all denominations and of all nationalities, are prospective heirs of God--heirs of glory, honor and immortality and association with the Redeemer in His glorious Kingdom. This encourages them. They see also the outlines of the Divine Programme for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saints, and interested in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified Church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"--while waiting for their own change from human to divine nature.

===================

R4894 : page 381

KNOWLEDGE NECESSARY TO GROWTH IN GRACE

"Ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of Him who created him."--Col. 3:9,10.

IN OUR TEXT the expression "put off" suggests the additional thought of putting out. As an illustration, let us consider Congress. When by a vote the party in power is put out of power, we do not understand that they are put out of Congress. One party which has been in control is to be superseded by the other party. Such a transfer would, in some respects, mean a new line of policy altogether.

So it is in the change of becoming New Creatures in Christ, members of the Body of Messiah. In many things a radical change takes place. The new will must regulate what we shall eat, what we shall wear; in fact, it must be the ruling power over everything after we have become New Creatures, begotten of the Holy Spirit; for we have elected a new Head. The change of headship is an instantaneous work. There was a time when we were on the other side of the question. Finally we decided to come on the Lord's side, and accepted Him as our Head. At the moment we accepted the change the will of the flesh was put out of control and the new will installed in power. Then we became New Creatures. But we were undeveloped in character.

As when a new party comes into power in Congress that party cannot regulate things all at once, but by degrees effects the changes desired, so with the new mind. It gradually makes change after change, and thus the renewing work, the transforming work, goes on, the new mind gaining more control and bringing the thoughts, words and deeds under the supervision and direction of the Lord. As we come to know God better, we come to see His will better. More and more we come to see things from the Divine viewpoint and to regulate every word and every act of our life therefrom.

Through knowledge, as well as in knowledge, the New Creature is renewed or refreshed, built up, made strong. The wisdom of this world is foolishness with God. What the old mind had was the wisdom of this world. What the New Creature receives is the wisdom of God. The development of the different powers of the New Mind is a gradual work, dependent upon knowledge. With the new will the knowledge becomes the energizing and strengthening power, and finds opportunities by which the New Creature can accomplish its purpose. This knowledge is that which cometh from above. It is not merely the knowing how many chapters there are in the Bible, nor how many verses there are in the Bible and being able to quote them; but by the various providences

R4895 : page 381

of God in life, it is to come to such a knowledge of God that it is sufficient for His will to be made clear to us, to insure obedience. Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth.

THE TERMS UPON WHICH WE ARE CALLED

All Christians should know the terms and conditions upon which "God hath called" them, namely, (1) To suffer with Christ in the present time, and (2) To be glorified and reign with Him in the coming Age to bless the world. These should know both the reason for their suffering and the character which God would develop in them, without which they could not be "fit for the Kingdom." It is concerning these characteristics, "putting on the new man," necessary to those who would

R4895 : page 382

make their "calling and election sure," that our present lesson treats. Let us consider some of them.

"Let love be without dissimulation." St. Paul had already explained the necessity for love, but now he puts us on guard against a merely feigned love, which would only outwardly appear kind and polite. The true spirit of love, the holy spirit, will not be a dissimulating one, a hypocritical one; the love will be genuine, heart-felt, as well as mouth-expressed. This love is to be toward God and toward all, in proportion as they are God-like, or striving to be so. It is to be a love of that which is good, right, pure, true.

"Abhor that which is evil." We are not merely to avoid doing that which is evil, not merely to have no love or affinity for evil, but more than these, we are to hate, to abhor evil. As the love for God and for all things true and pure and making for righteousness is to be cultivated, so the abhorrence of sin and impurity of every kind is to be cultivated. Thus, the stronger we become in Christian character the more intense will become our love for the good, the pure and the true; and the more intense will be our opposition to the untrue, the impure, the sinful. The more we learn of the beautiful harmonies of this heavenly grace of love, and the more they become the melodies of our own hearts, the more distressing and repugnant and abhorrent will sin and selfishness, "the spirit of the world," be to us; just as discords in music grate upon our ears in proportion to our knowledge and appreciation of musical harmonies.

As holiness and sin are opposites, so our feeling toward these must be represented by the sentiments of love and hatred. To grow cool in love for righteousness is to lose some of the abhorrence for sin. Let us, therefore, cultivate in ourselves hatred for sin, selfishness, impurity and every evil way, that we may find it the easier to cultivate in our hearts the beautiful graces of the Spirit.

Only in our minds have the old things passed away and all things become new. Actually, this change will be accomplished when we become spirit beings. Meantime, if we shall be counted worthy of a place in the First Resurrection, it is required of us that we shall demonstrate our willingness of mind, our earnest desire, to be all that the Lord would have us be. In no way can this be better demonstrated to the Lord or prove more helpful to ourselves than in keeping a strict surveillance of our hearts and of our thoughts.

===================

R4893 : page 382

SHOW ME THY FACE

Show me Thy face--one transient gleam
Of loveliness Divine,
And I shall never think or dream
Of other love than Thine;
All lesser lights will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me Thy face--my faith and love
Shall henceforth fixed be,
And nothing here have power to move
My soul's serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary--Thou
The one reality.

Show me Thy face--I shall forget
The weary days of yore;
The fretting ghosts of vain regret
Shall haunt my soul no more.
All doubts and fears for future years
In quiet trust subside;
And naught but blest content and calm
Within my breast abide.

Show me Thy face--the heaviest cross
Will then seem light to bear;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life will seem brief as blest,
'Till I have laid my burden down
And entered into rest.   Selected.

===================

R4895 : page 382

SOME INTERESTING LETTERS

FURTHER WORD FROM INDIA

MY DEAR BROTHER RUSSELL:--

I praise the Lord for granting me another opportunity to inform you, our Pastor and beloved Brother in the Lord, of the glorious harvest work that is going on in Travancore.

Sectarian missionaries and their agents are very active, yet the glad tidings appeal to the hearts and minds of the poor, and they gladly hear the message and accept it heartily, and soon they themselves become preachers of the message to the aristocratic clergy.

You will be glad to know, dear Brother, that the Present Truth which the Lord has given to longing hearts everywhere through your instrumentality (though it seems "devilish" and "anti-Christian" to nominal Christians), is making great impression in the hearts of even orthodox Hindoos and Mohammedans.

I wish you could have heard the preaching by one of the latter who is interested in the Truth. He spoke of the coming Kingdom of Christ in such a way that I could hardly believe my own ears and eyes. There were some Orthodox Hindoos also present in the meeting.

Many of the Mohammedans ask me why they are not mentioned by you in your writings. They claim that they are the descendents of Abraham through Ishmael. They want to know particularly whether they, as a nation, will have any special message from you on a Scriptural basis. I don't wish to say anything until I hear from you about the same.

I am very sorry to say that the $200 you mentioned in your last letter has not reached me yet. This has put me into much difficulty, as all our Pilgrims and Elders are to be helped. I admire their loyalty to God and the Master; though they starved, they went and preached the Gospel without murmuring. I borrowed 200 rupees in order to help me carry on the Lord's work. I am very anxious to hear from you, dear Brother, in regard to this.

[In original Tower there is a photograph inserted here entitled:]
TWENTY WORKERS OF THE "I.B.S.A." IN TRAVANCORE DIST., INDIA.

R4895 : page 383

Every week we have new congregations added. People from far and near beg me to go and present the Truth to them. Already they are well informed that our society does not pay any salary to anybody, yet they do want to hear the Message. What shall I do? Truly the Harvest is great!

Again, the difficulty re tracts: I placed the order and paid 75 rupees in advance and now I am unable to go and get the printed tracts. We submit everything to the Lord's will.

Enclosed please find the statements for June and July, and the list of payments made to the brethren. Statement of the local fund and the work summary for July will follow.

The Friends all send their love to you, dear Brother, and they all pray that if it be the will of God they may be permitted to see you in person in due time. With my love and prayers, Your brother and servant in the Lord,

S. P. DEVASAHAYAM.

THE VIEW FROM IRELAND

MY DEARLY BELOVED BROTHER IN CHRIST:--

I am sure you will be pleased to learn that there are good results in evidence from the last meeting you held here. Two persons have become deeply interested and others are investigating. The class here numbers from 25 to 30, with bright prospects of an immediate increase.

The public meeting held last night was attended by about 100 earnest hearers, several of whom seemed deeply interested.

The attendance was good for a week night, particularly when taking into consideration that the meeting was not very extensively advertised. The hall was not large enough to warrant very extensive advertising. We used the hall in which the class now meets regularly; which is, indeed, a very suitable room for the purpose.

Our opinion is that the Lord's work will advance considerably in northern Ireland during the next two or three years. The Irish people, like the Welsh, are naturally religious. Prejudice against the Truth has been, and still is, very strong in Ireland, but it has begun to give way. We strongly believe that many religious people in Ireland, Scotland, England and Wales will be prepared to accept the Truth as a result of the labor troubles, which are prevailing so generally in these countries. There are three Colporteur sisters canvassing here and they informed me that the situation above mentioned has already been beneficial to their work.

The unrest and dissatisfaction in Great Britain are terrific, and the people seem on the verge of general anarchy. But we are sure the Lord will continue to "hold the four winds of heaven" until the harvest work shall be consummated. Apparently three years will be quite sufficient to bring on the awful climax of trouble in Europe. The more severe the "spasms" of trouble grow, the more favorable seem to be the opportunities for prosecuting harvest work.

Prior to my visit to Britain it was my opinion that the climax of trouble might first be reached in America, but my opinion has undergone a radical change since traveling in Britain. In America the working people are paid "living wages," and many of them own their own homes, and have money in the banks, while over here the working people are nearly all wofully underpaid and own no property.

In America many of the working people would be heavy losers should anarchy prevail; while over here they have practically nothing to lose. Think of men performing hard dock work for 17 shillings ($4.08) a week, and people working in factories for from 8 to 15 shillings ($2 to $4) a week! These poor people have no real incentive to preserve the present order of things. The distress resulting from poverty over here is appalling. Praise God for the blessed Restitution work soon to begin.

The cost of living is only about 25 per cent. less than in America. Rents, clothing, shoes and a few other things are cheaper here than in America, but luxuries and most necessities, in the line of groceries, are as high here as in America, and some are higher. Most meats, as well as butter and eggs, are higher than they are in the United States. Am pretty sure

R4896 : page 383

that on the whole the cost of living here is not more than 25 per cent. cheaper than in America. This is doubly offset by the great difference in wages, which are from two to three times greater in America than they are in Britain.

The striking spirit has become epidemic all over Britain. Even the rag-pickers of Belfast are striking. They want a penny more per stone (14 pounds) for their rags. The striking newsboys and "hoodlums" created a riot at Dublin recently. A large number of striking newsboys paraded the streets of Belfast. They resembled an army of "ragamuffins." Poor creatures!

I am informed that the operators can illy afford to advance wages--taxed to keep up an army, navy, etc.

Dear Brother, I am so glad that the dear Lord permitted me to visit Europe at this time, because it has greatly increased my appreciation of the Truth generally. You have warm, noble friends here in Belfast who dearly love you. And the writer loves you more than ever, and more than ever esteems the blessed privilege of association with you in the Lord's work. Much Christian love to all.

Your brother in Him, FRANK DRAPER.

----

page 383

LABOR TROUBLES IN GREAT BRITAIN

MY DEAR BROTHER RUSSELL:--

Many thanks for your letters safely received and which have careful attention. I have been north for a short tour and stayed a little to rest my body through the kindness of Brother and Sister Tait, of the Glasgow Church. They have the use of a country house about 40 miles from Glasgow. We had some meetings in the neighborhood, one for the public in Rothesay, which seemed to arouse some interest. The work in the country goes on well, and the friends generally are quick to seize opportunities of service.

You will have heard of the sharp time we have had of late; the transport workers--railway men, dockers, carters throughout the country--"struck" work. Then there came a sort of fever in many different branches of labor, and a general desire to strike for better wages and lesser hours; and the recognition of unions was manifested. For a few short but very lively days the country seemed on the verge of an internal war which would have been far more disastrous than an invasion by the Germans. At present things are quieted down, but there is no telling how soon they may be again inflamed. All this is sharpening not only the brethren, but others who know something of our literature, and I believe the Lord will use this to the benefit of the work. The books continue to sell well, though just now the holiday season is on and sales are not quite so brisk as during the past few weeks.

The strike has delayed our work considerably, and the shipment of sewn sheets was held up quite a time. We hope soon to get quite up to date with the binding, for we have now succeeded in getting delivery to Aylesbury. The work in the office goes all right.

You probably have my letter about the financial position. I hope it demonstrated to you just how we have been short of money. I am glad you are soon to be with us. The Lord continue to bless you in all your ways to His praise and glory!

Ever yours in His grace and service, J. HEMERY.

R4896 : page 383

FOURTEEN YEARS AGO

DEAR BROTHER RUSSELL:--In a WATCH TOWER of fourteen years ago, after giving the Syriac rendering of Heb. 10:22, you say:

"Here the Apostle mentions five conditions: (1) Honesty of heart; (2) an undoubting faith; (3) a blood-sprinkled heart (Heb. 9:14), a heart, or will, that has been justified, not merely through faith *[tentative justification], but also through the application of the blood *[vitalized justification], the virtue of the ransom given once for all by our Redeemer; (4) a clean conscience; (5) washed, or purified, bodies, i. e., with the outward man in the process of cleansing by the purifying Word of Truth and grace.

"The purifying, or cleansing, of the heart, through faith in the precious blood, seems to be much better understood by Christians than the purifying of their bodies, their flesh, through obedience in the application to themselves, in daily life, of the promises, precepts, warnings and illustrations of Scripture--as water, or cleansing truths, etc., etc."

Brother Russell, I thought until I read this that the two justifications were something that you had never seen until very recent years. Truly, as another said in regard to some similar discovery over which we were wondering and rejoicing, "Brother Russell has been years ahead of us all the time; and when he would tell us things, none of us ever saw but half, and when various things came up we considered them new, because we had not been able to assimilate them when they were first given to use," or words of similar import. I am so glad.

The first thing I ever read was old "Food for Thinking Christians." I had forgotten all about the Three Covenants; but when you began to write about them it seemed all right, and as if I had always had that idea; though I could not explain it, nor say where I got it until I re-read that old pamphlet. I. P. W.

----

*These bracketed words are not in the 1897 TOWER.

====================

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: German, five vols; in Swedish, Vols. 1, 2, 3 and 5; in Dano-Norwegian, four vols.; In Greek, three vols.; in French, two vols.; in Hollandish, Spanish, Italian, Hungarian and Polish, one vol. each; bound in cloth, uniform with English edition, prices the same.

Vol. 6, German and Swedish (WATCH TOWER form), $1.50 each.

====================

SEMI-MONTHLY
VOL. XXXII OCTOBER 15 No. 20
A.D. 1911--A.M. 6040

CONTENTS

Feeding on the Words of God.......................387
Obedience the Test............................388
The Spirit of Discontent..........................389
Tendency Not to See Our Own Faults............389
What the Church Sacrifices........................390
God's Providence Re Two Queens....................391
"Mene, Tekel, Upharsin"...........................392
The New Covenant..................................393
Justification by Faith............................394
The Co-Operative Church Movement..................395
"The Issues of Life"..............................396
"The Peace of God"................................397
Pride of Heart Abominable.........................397
Questions on Our Lord's Life-Rights...............398
The Merit and the Life-Right..................398
Actually No Life-Rights to Sacrifice..........398
Failure Releases Imputed Merit................399
Life-Rights Represented in New Covenant.......399
Berean Questions in Scripture Studies.............399

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM

FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

R4898 : page 386

FRIENDS LIVING NEAR ESPERANTO CLUBS

We have some leaflets in Esperanto (the well recommended international language) consisting of a portion of the "Do You Know?" tract. For friends living in cities where there are Esperantists there is an opportunity for service in ascertaining the time and place of their study-room and in serving them with the literature. On account of their interest in the language, some would read who would not otherwise do so, in their native tongue. Write us, saying how many of these Clubs you could serve and how many leaflets are desired.

INDIA MISSION

The good work progresses favorably in the India Mission. The last word is that the native teachers number twenty-four and that they are serving, with more or less regularity, thirty-two congregations. The work done for July is as follows:

277 general meetings..........	In attendance		8,180	persons
315 cottage meetings..........	"	"	2,527	"
280 meetings with the sick....	"	"	1,684	"
Class meetings for Bible study, 63...................	"	"	2,878	"
			------	
935 total....................	"	"	15,269	"

page 386

==========

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 165; (2) 259; (3) 331; (4) 188; (5) 7; (6) 293; (7) 260; (8) 307; (9) 91; (10) 99; (11) 197; (12) 110; (13) 170; (14) 198; (15) 105; (16) 130; (17) 217; (18) 93; (19) vow; (20) 95; (21) 117; (22) 119; (23) 211; (24) 299; (25) 12; (26) 307; (27) 53; (28) 176; (29) 209; (30) 87.

===================

R4896 : page 387

FEEDING ON THE WORDS OF GOD

"Man shall not live by bread alone, but by every word
that proceedeth out of the mouth of God."--Matt. 4:4.

WE READ that these words were a part of our Lord's answer to Satan when the Adversary exhorted Him to command the stones to be turned into bread, in order to satisfy His hunger, after fasting forty days in the wilderness. The Lord knew, however, that it would be unlawful for Him thus to use the superhuman power which came to Him as a result of His consecration to the Father's service. That power was not to be used for His flesh. Hence our Lord refused to use His superhuman powers for the gratification of the flesh, even though He hungered. Then Satan suggested, How do you expect to live if you do not exercise your power to live? Our Lord's answer, as we see, was that man shall not live by bread, merely, but by every word, every promise that proceedeth out of the mouth of God.

Our hope of eternal life, therefore, rests upon that obedience to God which would entitle us to eternal life, according to His arrangement. If our Lord had gratified the flesh He might have satisfied His hunger, but He would have violated His covenant of obedience to God. Whoever would have eternal life must seek to be obedient to God, to all that God has commanded, all to which He has directed the individual. Of course, He might have one command for the angels, another for man, and a third for the Church. But since we find that we are not able to obey perfectly every command of God, we cannot hope for eternal life by perfect obedience to the letter of the Word of God. Even though God has accepted us as His children, we can hope for life only by having the spirit of obedience to His Word.

One of the lessons to be learned in the School of Christ is that a "man's life consisteth not in the abundance of the things which he possesseth"--food and raiment, etc.--but that his life, in the fullest, highest, grandest sense, is dependent upon his complete submission to the Divine will. Careful attention to every word that proceedeth out of the mouth of God, to every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with His Son in the Kingdom. Let us, then, more and more, as the disciples of the Lord Jesus, keep in memory the words of the text, and act upon them.

LIVE BY EVERY WORD FROM THE MOUTH OF GOD

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God's words give life?

He meant that all hope of attaining eternal life depends upon God--upon the Divine Plan and its promises. Looking into these promises we can see distinctly that the Divine Plan, dating from before the foundation of the world, is that all of God's creatures, created in His likeness and abiding in faith, love and obedience in harmony with Him, shall have life everlasting. This is God's Word upon the subject, namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in the words of our text. He may also have had the thought that He had come into the world upon a special mission, to do the Father's will, and that His understanding from the beginning was that His perfect obedience to the Divine will would insure Him glory, honor and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of Divine favor and would involve the sentence of disobedience--death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will and thus to secure bread for the sustenance of His body, would be a great mistake; that food

R4897 : page 387

thus secured could sustain life for but a little while; that His better plan would be to trust in the Word of God, the Divine promise, that those who love and serve and obey Him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are His disciples, seeking to walk in His footsteps.

DISCIPLINE AN EVIDENCE OF SONSHIP

One "word of God" which is very comforting to His children is His assurance of Parental care and discipline. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb. 12:7.) In this statement the word "chastening" should not be understood as meaning disapproval on the part of our Father, and sin on the part of the individual, but rather instruction. We are guided in the matter by remembering that although our Lord was a Son in whom there was no sin, yet He received, in the Father's providence, as a part of the "cup" poured for Him, various trials, disciplines. All of these experiences were very profitable, showing that the Father loved Him; that the Father had something which He was desirous that our Lord should do that He would not have been qualified to perform without some of these educational instructions and experiences.

Some disciplines, some chastisements, come as a result of our own mistakes and the natural consequences flowing

R4897 : page 388

from those mistakes and the apologies and heartaches which may necessarily follow them. God could save us from these experiences and so seclude and shelter our lives that we would not have anything to tempt us. But such is not His proposition. He wishes us to have these experiences that we may be guided in the right way and learn of our own weaknesses.

If we did not come into contact with various testing experiences we should not know where we are weak. Thus we learn where we can strengthen our characters and how we can be thoroughly developed as New Creatures. The Scriptures speak of our Lord Jesus as "enduring such contradiction of sinners against Himself." (Heb. 12:3.) Our trials, or disciplines, in meeting every opposition that can come to us, should bring more or less of correction in righteousness. Even if this would not mean outward stripes, we, in any event, would have our mental regrets as New Creatures, and thus we would get a form of correction, or discipline. Additionally, the Lord causes His children to come into peculiar trials as an example either to the brethren or to the world. In many of these, whatever the cause, we may understand them to be also corrections or instructions in righteousness.

TRIAL--DISCIPLINE--NECESSARY TO THE PERFECTING OF OUR CHARACTERS

Character cannot be developed wholly without trial. It is like a plant. At first it is very tender; it needs an abundance of the sunshine of God's love, frequent watering with the showers of His grace, much cultivating with the applied knowledge of His character as a good foundation for faith and inspiration to obedience. Then, when thus far developed under these favorable conditions, it is ready for the pruning hand of discipline, and is also able to endure some hardness. Little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty and grace, until it is finally developed, perfected, fixed, established, through suffering.

This great work of developing and training character is necessarily a slow and tedious one, and not infrequently it is a painful process. But the Apostle plainly tells us that such things are necessary for the development of steadfast and enduring character. Consider how your own experience has verified this, you who have been for some time under the Lord's special care and leading. How much richer you are for all the lessons of experience, and for the patience and other spirit-fruits that experiences have developed in you!

Although, like the Apostle, you can say that "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." (Heb. 12:11.) The lessons of experience and discipline have made you stronger. They have increased your faith and drawn you into closer communion and fellowship with the Lord. They have made you feel better acquainted with Him and enabled you to realize more and more His personal interest in you and His love and care for you. And this in turn has awakened a deeper sense of gratitude and an increasing zeal to manifest that gratitude to Him. This also deepens the sense of fellowship with God, and gives confidence to the hope of final and full acceptance with Him as a son and heir, made worthy through Christ.

OBEDIENCE THE TEST

Another helpful "word of God" is found in I John 2:5: "Whoso keepeth His Word, in him verily is the love of God perfected." Here we have a test by which to determine our development as a New Creature. Only those who have received the Word of God can keep it, can retain it and comply with its requirements. The text suggests that it is a difficult matter to keep the Word of God. On all sides we hear various reasons why we should retain, hold fast the world, the flesh, rather than that which the Lord's Word holds out to us. There are many allurements to entice us from the "narrow way." Hence these who hold fast to the Word of God are "overcomers."

The Scriptures intimate that to live righteously and godly in this present time will cost us our very lives. "Whosoever will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Under present conditions faithfulness means faithfulness even unto death. The intimation is that unless we have the love of God we will not undertake to be obedient to His Word; that otherwise we can neither retain the Word of God nor be in accord with it, serving it even unto death.

Our Lord Jesus illustrated the perfection of obedience to the Word of God when He said, "I come to do Thy will, O God!" Everything written in the Book; everything that was God's will, He was glad to do at any cost.

Our Lord Jesus could not have reached this degree of submission to the Divine will unless He had had love for the Father. And so with us. Unless we have love for God and the principles of righteousness we cannot continue in this way.

Consequently, only those who so love God that they would surrender life to do His will, are properly keeping His Word. We may say that this condition is reached when we first make consecration, for the heart has given up its will and surrendered itself fully to the Lord--"Not my will, but Thine, be done." All those who are complying with the conditions of self-sacrifice have reached the mark of perfect love. Of course, there is another sense of perfecting which we shall attain in the resurrection. But only those who will keep God's Word by faithfulness even unto death will secure the prize and become partakers of the divine nature.

The test is OBEDIENCE. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the Holy Spirit, the Spirit of God, the effect will be to cause us both to will and to do His good pleasure to the extent of our ability. And this ability should be continually on the increase year by year. Although we may not hope to be perfected until we shall be "changed" and be granted our new resurrection bodies, nevertheless, we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with Him; and by confessing our faults daily and seeking his forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the infirmities of the flesh, that in our flesh dwelleth no perfection.

THE WORK OF RESURRECTION

A further word from the mouth of God assures us that He knoweth our frame, He remembereth that we are dust--weak, imperfect, dying; and that it is not His purpose that we shall continue always to be in conflict with ourselves--perfect will against imperfect body; but that He has provided that, in the resurrection, we shall have new, perfect bodies, in full accord with our new minds.

He assures us that He is able and willing to do all this and that He purposes to give to His elect, bodies of a

R4897 : page 389

much higher order than the human--that He will give us spirit bodies--and that of the highest rank. We shall have part in the First Resurrection, and will thenceforth be able to do the Father's will perfectly in every respect, as we now show ourselves desirous of doing His will so far as we are able. O gracious provisions! O wonderful words of compassion, inspiring us to wondrous hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (I John 5:4), that the Lord will give the final Word of His mouth--"Well done, good and faithful servant, enter thou into the joys of thy Lord!"

"A little while; now He has come;
The hour draws on apace--
The blessed hour, the glorious morn,
When we shall see His face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!"

===================

R4899 : page 389

THE SPIRIT OF DISCONTENT

"So far as lieth in you, live peaceably
with all men."--Rom. 12:18.

THE SCRIPTURES speak of the hour of trial coming upon all men. (Rev. 3:3,10.) We believe that hour is upon us--already begun. To the world it means discontent, bitterness, evil-surmising, hatred, strife, robbery, murder. It is this spirit which is about to wreck society. The Scriptures seem very clearly to establish this fact.

Let us not forget that this trial hour in some respects begins with us, the Church. God permits it. He has given us great light respecting Himself, His character, His glorious plans, etc. He has instructed us respecting our "high calling" to the divine nature. We have accepted His invitation and have been begotten of His Holy Spirit. We have entered the School of Christ and have been given lessons respecting the character we must attain if we would be accepted as members of the Bride company. Much advantage every way has been ours. Now the examination is on. Which of us will graduate with honors? Which will show that, however poor and imperfect in the flesh through heredity, he has attained a character-likeness of the Lord in his heart and mind? This is the test.

How shall we expect this test to be applied? Dearly beloved, we see how it is being applied. We perceive from observation and through correspondence that the examination is going favorably with some and very unfavorably with others. In some places the entire Class of Bible Students seems to be involved. Petty questions respecting authority and methods are causing distraction and tending to arouse contentions. This detracts from service of the Truth. It cools the ardor of some; it makes others positively bitter. Anger, malice, hatred, envy, variances, strifes--all fruitages of the evil spirit--appear to some extent to gain control.

EACH SHOULD JUDGE HIMSELF

We are not judging nor condemning anybody, but with the Apostle are saying to all that each should judge himself. Each should see to it, not only that he has the graces of the Spirit--humility, gentleness, meekness, patience, long-suffering, brotherly kindness, love--but that he manifests these qualities in his conduct, in his words. We should remember, too, that the Lord's test is not merely along the lines of love for the beautiful, the good and the gentle, but a patient, kind and loving forbearance also for those who are out of the way, and even for enemies. We should bear in mind that justice is as elementary a feature of the Divine character, as love itself. Hence if we would be god-like, if we would be copies of God's dear Son with His likeness, we must have the principle of justice firmly established in our character. We should be generous, benevolent, loving toward all; but we should be just even before we are generous. If we love not our brother whom we have seen, how can we show that we love his Father and our Father whom we have not seen?

This same spirit of discontent is testing God's people in their homes. Keener perceptions of right and wrong, justice and injustice, enable us all to see wherein we have ourselves been either just or unjust, and also where others have been either just or unjust toward us. This increase of knowledge brings a responsibility upon us individually, to see to it that any injustices of the past shall be fully, quickly, heartily apologized for and undone and henceforth avoided. This work thoroughly done will keep us thoroughly occupied--straightening ourselves, bringing the conduct and thoughts of our mortal bodies into full submission to the Divine standards, as we now more fully discern these.

TENDENCY NOT TO SEE OUR OWN FAULTS

But there is a tendency in an opposite direction--not to see our own faults and rectify them, but to see the faults of others, to note the injustices which they have practised upon us and to resolve that they must toe the mark of our new appreciation of our rights and that right quickly, or otherwise be forced so to do. This is the very spirit of the world, which is rapidly precipitating the great time of trouble. Those in power feel that they must use force. Labor realizes as never before its own power and is thereby tempted to exercise it and hastily enforce upon the world its convictions of right and justice.

As we urge the world not to undertake the matter by force, but to hearken to the Word of the Lord--"Wait ye upon Me, saith the Lord, until that day"--so we urge upon the Church of Christ: Do not attempt to force husbands, wives, parents and children up to the line of perfect justice toward you. Be sympathetic, forbearing, even as God has been sympathetic and forbearing toward us and toward all mankind. If the injustice has been long-standing, that is not a reason why it may not be quickly rectified, but, on the contrary, it is a reason why we should suffer long and be kind, while trying to show the erring one his fault, speaking the Truth in love, and in meekness instructing those who oppose us.

There is no doubt about it that more than half of humanity live in gross violation of the principles of justice, as well as contrary to the principles of love. Sometimes it is the husband, who, while loving his wife and children, rules them in so arbitrary a manner as to cause them to doubt his love and sympathy. Such a course on the part of a brother in the Lord is probably owing to some misconception of the Divine order. He knows the Bible teaches that the husband is the head of the family, but does he know how, properly, to take and to hold this noble headship? Apparently many have not learned that the chief function of headship is not merely to be the provider for the temporalities of life nor merely

R4899 : page 390

to be the responsible head who must finally decide in respect to the family's interests. Rightly seen, man's headship means much more. It is his duty to look out for the health, the happiness, the morals, and the spiritual interests of his family. And this includes a reasonable consideration of their natural weaknesses and imperfections, mentally and morally, as well as for their physical weaknesses and imperfections.

DUTIES OF THE HEAD OF THE HOME

A true head of a happy home must of necessity frequently ignore his own preferences and tastes in many things, because his duty to his family and to their happiness would so demand. Man's headship, then, from the Scriptural standpoint, means much more than to be the "boss," the judge, the decider of affairs. And this is further proven by the Scriptural declaration and illustration in which Christ and the Church and their mutual relationship are made a pattern of the proper love and respect and co-operation between husband and wife.

Our Lord is indeed Head over the Church, and to whatever extent we, His Church, recognize this Headship and follow His directions we find them wise and helpful and advantageous. And to whatever extent we do not follow them we later find that we have missed some blessing. Our Lord does not force us to recognize His headship. Our necessity forces it. So it should be in a properly regulated home. The conduct of the husband and father should be that of self-sacrificing devotion to those dependent upon him, rather than an attitude of general assertion of headship, commands or threats.

It may take days or weeks or years for the head of the family to demonstrate his love and care for those under his supervision--before they will realize the same. Perhaps his devotion may never be recognized in the present life. All the same his duties as a father, husband, caretaker, etc., are fully upon him, regardless of how his devotion may or may not be recognized by his family. As with the Lord, so with the husband--meekness, gentleness, consideration, should always be manifest.

We have heard with regret that some dear brethren of the Lord have misinterpreted STUDIES IN THE SCRIPTURES, Vol. VI., along this line and that as a result their lives, instead of being made more loving and gracious, have become the reverse--more dictatorial, unsympathetic, tyrannical. We hope that these reports are overdrawn at least, and we hope also that the clearer knowledge on the subject has, at least, made some more noble and more loyal and more esteemed by their families.

"WOMAN'S RIGHTS" SENTIMENTS IN THE AIR

And how about the sisters? Alas, not all of them are rightly exercised by the precious truths with which the Lord has so highly favored us! The greater knowledge of justice and injustice, and of the rights of man and woman, become tests to the sisters, as well as to the brethren. They, too, are in the hour of temptation, trial. The "Woman's Rights" sentiment is in the air. It does not make for peace and harmony. On the contrary, it is a part of the general spirit of discontent--the spirit of the world, which our great Adversary is stirring up more and more. As in the world this is stirring up the time of trouble, so in the Church and in the family it is bringing a time of trouble in advance of the world's tribulation. Alas! dear brethren and sisters, what shall it profit us if we gain a few rights and destroy our own peace and happiness and the peace and happiness of those whom we have vowed to assist and comfort and to sustain while life lasts?

As St. Paul says, "Ye were called to liberty, but use not that liberty for an occasion to the flesh." Our real liberty which brings us blessing and Divine favor and peace of soul is a liberty from error and superstition, and a liberty from the bondage of selfishness--a liberty to sacrifice, to serve, to lay down our lives for the brethren

R4900 : page 390

and for all men as we have opportunity--and particularly the liberty or privilege of showing to those of earthly relationship that we are copies of the Master and have His Spirit of self-denial, love, sympathy, good fruits.

There are, indeed, times and places where both the brethren and sisters must stand for principles and the liberty to worship God; but, these being granted, we may well sacrifice all other things as trivial; or, if we must contend, let us contend for only such things as our Redeemer would have contended for. Thus let us "walk in His steps, as He has set us an example."--I Pet. 2:21.

===================

R4900 : page 390

WHAT THE CHURCH SACRIFICES

IN THE SCRIPTURES the word sacrifice is very properly used in two ways--first, to describe the surrender of our will in order to have God's will done in us; second, to indicate the work of our great High Priest, to whom we give up ourselves, and who makes that consecration acceptable to God. Primarily we sacrifice what we possess of the present earthly rights, privileges and opportunities; for this is what we possess. But, additionally, we give up something by faith. By faith we believe that God has made a provision that all mankind shall have the privilege of restitution to perfection during the Millennial Age; and by faith we forego, or give up, our share of Restitution privileges. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God's great Plan.

However, it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these and thus to present himself a living sacrifice, as the Apostle exhorts. (Rom. 12:1.) A knowledge of Restitution blessings is connected with a full knowledge of the Ransom. We can see that others in the past did not have this knowledge clearly. But since those who consecrate to the Lord give up everything that they have, this would include Restitution also. So, then, while the saints who lived before the Harvest period did not have this knowledge of Restitution, yet they made an acceptable sacrifice through faith in the Redeemer.

The terms offer, sacrifice, devote, etc., sometimes have different meanings. When, for instance, we read that the high priest offered the sacrifices and also that we offer our bodies living sacrifices, we would differentiate between these uses of the word offer and say that to devote for sacrifice is our part. This we do when we present our bodies. We can do no more than present them. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice--that is, we give up our own will and our own rights to everything. But the Heavenly Father does not deal with us in the sense of accepting a sacrifice from us, except through the

Redeemer. As our great Advocate He stood ready to impute His merit to our offering; and as the High Priest, the representative of God, He sacrificed it. We had already

R4900 : page 391

presented ourselves; and our offering was completed when the High Priest accepted the sacrifice and began the killing of the antitypical goat. But this is a gradual work. In the type, the life was accepted instantly when the High Priest thrust the knife into the goat; but the sacrifice was not actually completed until the blood was taken into the Most Holy. And so in the antitype.

OUR WORK NOT COMPLETED AT CONSECRATION

This work of sacrificing the Church our Lord is continually accomplishing in one way or another all through the Gospel Age. When we received the begetting of the Holy Spirit we became New Creatures. And this actual dying, and all the sufferings in the "narrow way," and our continuing to yield ourselves to the guidance of the Lord, are all parts of the work of sacrifice. When we sacrifice our will we should not entertain the thought, Now I have done my part, let the High Priest do the rest! This is not the right thought. At any moment we may cease to will and thus cease to present ourselves; at any moment we may sit down and say, "We will take our ease." We must not do so; but we are to continue to fill up the sufferings of Christ.

It is not all over when we consecrate. Then we gave up all of our rights and interests. It requires a great deal of grace to be dead to the world and alive to God. This the Apostle represents when he says, For the bodies of those beasts whose blood is brought into the Most Holy by the high priest, wherewith to make atonement for sin, are burned outside the camp. (Heb. 13:11.) In one sense of the word that "goat" is dead. Our experiences represent the actual suffering and going outside the camp --all that happens to us while we are reckoned dead according to the flesh.

====================

R4900 : page 391

GOD'S PROVIDENCE RE TWO QUEENS

--NOVEMBER 5.--ESTHER 4:1-5:3.--

"The Lord preserveth all them that love Him."--Psalm 145:20.

TODAY'S STUDY has Queen Esther for its topic. She was a Jewess, noted for her beauty, and on this account she was chosen of Ahasuerus, King of Persia, to be his queen. It is presumed that she received the name Esther, which signifies a star, because of her beauty, Hishtar being the Chaldaic equivalent for Venus. She succeeded Vashti, the former queen, who had displeased the king and been divorced.

In the opposite course of these two queens we find a lesson bearing on the Suffragette question of today. The king had a banquet with the lords of his empire. It may be assumed that it was a revel, and that the king and his guests, at the height of the revel, were more or less under the influence of wine. Giving Queen Vashti the benefit of the doubt, this was probably her reason for ignoring the king's request.

Many will say that she did just right in asserting her womanhood, in "standing up for her rights," etc. We will not dispute that all women have rights, and that Queen Vashti had hers and that she exercised them. We merely offer the suggestion that in a question of "rights," along lines of force and compulsion, Queen Vashti won a victory which cost her dearly.

In Queen Esther's procedure, which is the subject of this lesson, we see the opposite course pursued--the queen won a great victory with happy results by a totally different procedure, and one which in our judgment recommends itself to the wisest and best of men and women.

Vashti could have taken a similar course but did not. However much she might have felt that the king's requirement of her presence would expose her to jest or rudeness, she should have relied upon her charm and tact and purity and upon her husband's love and care. While it was not hers to intrude into the banquet, once invited, her presence should have been a hallowed one, a sweet perfume, a rebuke to any immodesty. Like many another well-meaning woman, Queen Vashti was unwise; she abandoned the most potent defense of pure womanhood when she met command with refusal. But then we must remember that Vashti was neither a Christian nor a Jewess, and was therefore without any Divine instruction or guidance.

ESTHER STOOPED FOR VICTORY

Queen Esther was not a suffragette. When invited to become the queen she did not decline and see to it that she stood on the same ground as Vashti. She accepted her accession as of Divine providence. She clothed herself with humility and with the most becoming of her fine apparel. She made herself as agreeable to the king as possible. It is presumed that at this time she was in her fifteenth year. Haman, the king's favorite, took a dislike to the gate-keeper of the palace, Mordecai, a Jew, because the latter did not bow before him, as did others. Mordecai was so faithful that Haman could not hope to find a fault with him, and thus to cause his removal. His hatred extended to the entire Jewish race. He prevailed upon the king to issue a decree that all the Jews of his kingdom should be set upon and killed as enemies of the country. This, of course, would include Mordecai, his special enemy, whom he would then feel free to kill.

As the time for the enforcement of the decree drew nearer and nearer, Mordecai and all the Jews throughout the empire were in great distress and fear, yet not without hope that their God would work some deliverance. This matter is detailed in our lesson.

Queen Esther was cousin to Mordecai, although the latter was old enough to be her father. She was, indeed, his adopted daughter. He appealed to her to use the influence of her position to have the king rescind the order. She delayed because, strangely enough, at this very time, the king had shown a coldness toward her, and had not called for her for a month.

R4901 : page 391

LOVE AND BEAUTY CONQUERED

Mordecai pressed the matter more urgently, assuring her that she was about to lose a great privilege of service for her people; that God had evidently raised her to this position in the kingdom for this very hour and for this very purpose of bringing to the Jews relief and that, if she failed to note and to use the privilege, God doubtless would use some other agency and still bring deliverance in harmony with His promises. The appeal was sufficient. The queen merely delayed for three days more, requesting that Mordecai and all the Jews of the royal city join with her in a three-days' fast before God, which of course included petitions to God for the deliverance of His people, and for wisdom to guide Esther in her endeavor to use her talent and opportunity wisely.

Queen Esther risked her station, and even her life in going into the king's presence without a summons; but, attired in her royal apparel, she risked everything for her race. She charmed the king, who extended to her his royal scepter, which she touched. He perceived

R4901 : page 392

that she had a request to make, and urged her to speak. Wisely she refrained and asked the king and Haman, his prime minister, her enemy, to partake of a special dinner with her in the court garden. After the visit the king again urged her to say what wish of his attractive queen he could gratify. This was Queen Esther's opportunity, and she replied, asking why, if he loved her, he would issue an edict that she should be killed, and all of her race, the Jews.

Her case was immediately won. The king perceived that he had been inveigled by Haman into making an unjust decree. A bad law stipulated that no decree of a Persian king could be changed. This decree had been stamped with the king's seal, and the king, angry at Haman, made another decree, namely, that Haman should be hanged, and that the Jews everywhere should be notified that they had royal consent to use force against their enemies in defending their lives.

===================

R4901 : page 392

"MENE, TEKEL, UPHARSIN"

--NOVEMBER 12.--DANIEL 5.--

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."--Eccle. 12:14.

A LAW OF RETRIBUTION operates. Good thoughts, good words, good deeds, are sure to bring good results--sooner or later. Evil thoughts, evil words, evil deeds, are sure to bring evil results--sooner or later. This Divine Law operating in the world, rewarding good and evil deeds, save in exceptional cases, now operates only amongst the Jews and amongst Christians. This is because only Jews and true Christians have come into covenant-relationship with God. The Apostle's declaration is true--"The world lieth in the Wicked One"; "The god of this world hath blinded the minds of them that believe not." The time promised in the prophecies has not yet come when "all the blind eyes shall be opened and all the deaf ears shall be unstopped." (Isa. 35:5.) Nevertheless, in a general way God exercises a supervision of the world's affairs, restraining evil from going to such lengths as would be irreparable; restraining it also from working real injury to those who are in covenant-relationship with Him--Jews and Christians.

Sodom and Gomorrah, Nineveh, Nebuchadnezzar and our lesson of today tell of exceptions to God's rule of dealing merely with His covenanted peoples. In our lesson the fall of Belshazzar's kingdom was not merely a judgment upon it, but a part of the great type of the fall of antitypical Babylon at the hands of an antitypical Cyrus.

The king of Babylon, feeling secure in the great walls of his capital, three hundred and fifty feet high, revelled with his generals and nobility. To renew the memory of their great victories of the past, he brought forth for the occasion the golden vessels taken in the pillage of Solomon's temple--a triumph over the Jews and, as was generally supposed, over Jehovah, the God of the Jews.

In the midst of the banquet a horror came over the

R4902 : page 392

assembled dignitaries as a human hand was beheld writing on a wall of the banquet room in letters of fire, "Mene, Tekel, Upharsin." The wise men and astrologers were unable to read the writing or give its significance. Daniel was remembered and sent for. He not only showed the reading but its meaning. The secret evidently lay in the manner in which the letters were arranged, the characters themselves being Chaldaic. The Prophet Daniel declined the rewards and honors offered for the interpretation. He told the king plainly that the writing signified that he was "tried in the balances and found wanting." The Babylonian kingdom, so far from advancing human interests, had really retrograded from the original type. Another nation--Medo-Persia--would be given a trial. Later, the Grecians were given universal empire; still later, the Romans; and finally God permitted what was styled the "Holy Roman Empire," or the reign of Christ. Each of these has proven its insufficiency--its inability to bring to the world the blessing which God declares shall ultimately abound when Messiah's true reign shall be inaugurated, and the blessing and uplifting of mankind will become the "desire of all nations."

EVERY MAN'S WORK TO BE TRIED

We have said that Jews and Christians, because of covenant-relationship with God, are now on trial--being judged. This has been God's repeated declaration to the Jews. Their shortcomings are punished in a manner that the shortcomings of others, not in covenant-relationship with God, are not punished, but their punishments and stripes are intended to work out blessing for them eventually. Had it not been for the persecutions which have come to the Jews they would not today be a separate and distinct people as God designed, and hence they would not be ready as a people to receive and be the first to participate in the glorious blessings of the Messianic Kingdom. In proportion as they maintain loyalty to their Law and confidence in the promises of God they will be prepared for the fulfilment of these great promises which are still theirs--earthly promises of restitution, etc. --Acts 3:19-23; Isa. 35.

While God's promises to the Jews pertain to the earthly phase of the Kingdom and its blessings, His promises to covenanted Christians are spiritual, heavenly. These respond to God's invitation, "Gather together My saints unto Me," saith the Lord, "those who have made a covenant with Me by sacrifice." (Psa. 50:5.) That covenant to sacrifice earthly things will be rewarded with heavenly things. In proportion as they are faithful to their covenant of sacrifice they will be spiritually refreshed, strengthened in the will and in the power of His might and rich toward God in faith and in works. Those riches of grace and spirit, the full attainment of which will come in the First Resurrection, are often associated now with poverty and sorrows of an earthly kind.

The heavenly things are to be attained only by those who sacrifice earthly things. Hearken to the Master's words, "Whoever will live godly shall suffer persecution"; "Be thou faithful unto death and I will give thee a crown of life."--2 Tim. 3:12; Rev. 2:10.

ALL REAP AS THEY SOW

During Messiah's thousand-year reign of righteousness the world will be dealt with and brought to its judgment, its testing, its crisis. But it will be a righteous testing or crisis, giving to all mankind a fair test as to loyalty to God. The result of this opportunity, or trial for everlasting life or everlasting death, will come as a result of the great redemption work accomplished at Calvary. It is the will of God "that all men should be saved [recovered] and come to a knowledge of the Truth." (I Tim. 2:4.) In that glorious Epoch Satan will be bound and the fetters of sin and death now upon our race will be broken, and all will be granted the full opportunity of returning to the blessed conditions and favors enjoyed by

R4902 : page 393

Father Adam in his perfection--but refusing this favor they will be destroyed, and that without remedy, in the Second Death.

But while that future time will be the actual testing period of the world for life or death everlasting, we are not to forget that every good deed and every evil deed committed now will have a bearing then. Every good deed, every good thought, every good word, has its uplifting and beneficial influence upon character; and every evil word, thought and deed has its injurious effect upon character. Every kindness done to one of the Lord's saintly, elect members, will be rewarded. Every evil deed done to one of the least of these will be surely punished.

Thus the world of mankind is now laying up in store helps or hindrances as respects their own everlasting interests. The honorable, the upright, even though they do not become Christians or saints, will have proportionately a better standing in the future time of trial. The dishonorable will have proportionate degradation in the future, and will come forth proportionately more degraded, and will need proportionately more stripes in order to rise up out of sin, degradation and death, by the assistance of the Savior and the glorified Church.--I Cor. 6:2.

===================

R4902 : page 393

THE NEW COVENANT

"They, like Adam, have transgressed

the Covenant."--Hosea 6:7.

AFTER THE CREATION of Adam, God entered into Covenant relationship with him to the effect that through obedience he might have eternal life. Adam failed; and thus that Covenant was broken. The relationship between God and man was changed. God no longer sustained the life of man and gave him everything for his happiness, but the Divine sentence of death passed upon the entire human race. Because of the undeveloped condition of the earth at that time, everything was favorable for man's death, as unworthy of life. God intimated, however, that He had compassion upon humanity; and that at some later time He would grant a blessing. This promise implied reconciliation to Himself. Later, God made a special promise to Abraham--"In thy Seed shall all the families of the earth be blessed." (Gen. 12:3.) During all this time God had in view the great Plan which He is now carrying out, the establishment of a New Covenant through a great Mediator between God and man who would sacrifice His life to satisfy Divine Justice.

The time not having come for the development of the great Mediator, God made a typical arrangement with the nation of Israel. That nation was made to represent the world. Moses was made to represent the world's Mediator. At Sinai God entered into a Covenant with Israel, not directly, but through Moses, the Mediator of that Law Covenant. God was bound to give Israel eternal life if they would keep that Law. (Ex. 19:3-9.) Moses was the Mediator, the counselor and the instructor of the people to bring them to the place where they could keep the Divine Law and have eternal life. In due time it was discovered that the Law gave eternal life to none. What would God do? There was perplexity.

"In due time" God sent forth His Only Begotten Son, qualified to be the Redeemer of Adam's race. In due time Jesus, as the Son of God, became the Redeemer, in that He gave His life to be the ransom-price for the world, and began the redemption work. As the man Jesus He could not redeem and restore the world, for it would require His death as a man to furnish the redemption-price. Hence His first work was to lay down His life as a ransom-price, to lay it down in the sense of putting it into the hands of Divine Justice. In harmony with the Divine arrangement, the Father raised Him from the dead to a new nature; and He still had this ransom-price to his credit.

During the Gospel Age He has been imputing the merit of this to the Church class in order that they may join with Him in a covenant by sacrifice, in harmony with the Scripture which says, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Psa. 50:5.) Christ's sacrifice and the sacrifice of His members constitute the "better sacrifices" than those of Israel in the type. These "better sacrifices" began with our Lord's experiences at Jordan and will continue down to the time when the last member of His Body shall have shared in His suffering, and shall have been made partaker of His glory in the resurrection.

MEDIATOR COMPLETE WILL INAUGURATE NEW COVENANT

By that time, the great Mediator complete, our Lord and His members, will be ready to inaugurate the New Covenant which God has promised, through the Prophet Jeremiah. (Jer. 31:31.) This New Covenant is intended to bless all the families of the earth, as God said to Abraham. (Gen. 12:3.) The promise is that this New Covenant will be made with Israel. In order to avail themselves of this Covenant, therefore, all other nations and peoples will be obliged to become a part of Israel. Thus eventually Abraham will become the father of many nations. All who will come into harmony with God will be the children of Abraham, in the sense that they will attain to that faith which Abraham had. Both the faith and the obedience will be necessary. As soon as the New Covenant shall have been sealed it will become operative. The Christ will then stand forth to be the Mediator of the New Covenant.

R4903 : page 393

This Covenant will be like unto the old Law Covenant; but it will be better, superior, the one of which the Law Covenant was a shadow. God will not then deal with Israel directly, but through the Mediator. Primarily, the Ancient Worthies will be fully received and will gladly accept the Mediator and all the terms and conditions of the New Covenant. Since they will be perfect they will be entirely able to comply with its conditions. They will have no weakness of the flesh, as they will be raised from the dead perfect human beings. During the period of the Mediatorial reign the Mediator will stand ready to help and assist all who will come back into harmony with God. None will be brought immediately into communication with God, however, but they will be dealt with through the Mediator until the close of the Millennium, when they will be turned over to the Father. During the Messianic Age all will be subject to the Mediator's arrangements and the Father's arrangements through Him. Gradually the effect will be to take away the stony heart out of all flesh and to restore all mankind to that which was lost--perfection, mental, moral and physical. Those who refuse to participate in this blessing, we are told, will be destroyed from amongst the people. (Acts 3:22,23.) Those who continue to progress will reach the

R4903 : page 394

condition of perfection of heart, of mind and of body which God requires.

MANKIND WILL BE RESTORED TO PERFECTION

At the close of the Mediatorial reign all mankind will be ready to profit by the experiences of the Millennium and will be turned over to God, to Divine Justice. Then they will be actually on the same plane that Adam was before his fall; and it will be for them to maintain this Covenant relationship with God. If they fail, as Adam did, then they will die the Second Death. But if they are faithful they will be passed on to eternal life. The test will be made by God, who will loose Satan for a little season, to demonstrate who will yield to his seductions. (Rev. 20:7-9.) God wishes those to have eternal life who can stand all kinds of tests and whose loyalty to Him will be above the power of temptation.

So we see that preparations for the inauguration of the New Covenant began at the time when Jesus came into the world, and are still going on. These preparations are; first, the development of the Priesthood, the Head and the Body, the High Priest and the underpriests; second, the offering of "the better sacrifices." Thus we have the entire picture--the New Covenant about to be inaugurated, the people about to have the blessing, just as they would have if God had received them to Himself and had dealt with them personally, with compassion and mercy. But He will receive and pass as satisfactory none except those who are perfect. His dealing with the Church now as perfect is in view of the fact that their imperfections are made up for by the Advocate; and they, as the Royal Priesthood, have their standing as New Creatures in Christ.

We understand that the New Covenant goes fully into operation at the beginning of the Millennium and that it brings blessings all through that Age. Under this New Covenant the Lord will take away the sins and stony hearts of mankind. (Ezek. 36:26,27.) But the New Covenant does not become personal between God and mankind until the Mediator steps out of the way. (I Cor. 15:24.) After He steps out of the way, Covenant relationship with God will be established just as with Adam, and God will guarantee eternal life to all who continue obedient to the Divine Law.

====================

R4901 : page 394

JUSTIFICATION BY FAITH

IN ROMANS 5:1, where the Apostle says, "Being justified by faith we have peace with God," his thought is that our peace or harmony with God began with our faith and led on to this condition of grace wherein we stand as sons of God, begotten of the Holy Spirit and rejoicing in the hope of Kingdom glory, honor and immortality. Our justification by faith began with the first element of our faith; that is to say, when first we saw the Lord even imperfectly.

From the time we first approached God we began to have a measure of peace, which continues with us as long as we are walking in the right direction, growing in knowledge and obedience. Those whose faith or obedience stops find their peace with God diminishing. If the faith and obedience extend to the point of full consecration and begetting of the Holy Spirit, it becomes the "Peace of God which passeth all understanding," ruling in our hearts. (Phil. 4:7.) The latter text refers to the perfected peace imparted by the Holy Spirit, which results from a full consecration to the will of God.

After trust and obedience had increased to the point where we were willing to present our bodies living sacrifices to the Lord, then we entered into this fuller blessing, wherein we now stand. But in order to enter, we must first have our faith vitalized by the great High Priest, who imputes to us as much of the merit of His sacrifice as is necessary to perfect us; and secondly, we must be accepted as sacrifices by our Heavenly Father, who indicates His acceptance by begetting us of the Holy Spirit to newness of life.

The vitalization is that which makes justification complete and unchangeable. The person whose justification has been vitalized has received his full share in the merit of Christ. To such there would remain no more an interest in the great atonement if he were to turn back, like the sow to the wallowing. If he fails to go on to perfection as a New Creature, the only thing for him would be a "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."--Heb. 10:27.

By way of illustration, let us consider a person not in harmony with God, but feeling after him. Typically he recognizes the Divine Presence as represented in the Tabernacle. He draws near to God. As he approaches the Tabernacle he finds but one gate for entrance from the Camp to the Court. After he enters that gate he beholds the brazen altar with its sacrifices, representing the Redeemer's meritorious sacrifice. Passing the altar implies faith in the redeeming work. From the time he enters the "court" condition of faith his faith continues to increase with each onward step of obedience. Next the first veil is seen, representing consecration to death. If the stoop of full consecration to pass under the veil be made, the result is full or perfect peace, such as our Lord referred to when He said, "My peace I give unto you."--John 14:27.

His faith is no longer merely a faith in the Redeemer's work; more than this, it has become "peace, the gift of God's love," the begetting of the Holy Spirit, which passeth all understanding, ruling in his heart. But if, after the first veil is reached and seen to represent the sacrifice of all earthly interests, that step is not taken, the result will be a lessening of the peace, and possibly a more or less retrograde movement toward the gate, toward the world.

The difference between the justification of those now justified through faith in our Lord Jesus Christ and that of Abraham, Isaac, Jacob and the other Ancient Worthies who were said to be justified by faith is this: The Ancient Worthies lived at a time when their faith could not be vitalized. Hence, nothing that they could do would give them more than the privilege of having the Divine approval and a better hope for the future, according to the amount of knowledge they enjoyed. They could never gain eternal life actually, except through the Redeemer. Hence they received only the promise of eternal life. Their full justification will come when the Redeemer shall have made application of His merit to the world.

During the Gospel Age matters are different. Whoever would be justified by faith and similarly approved of God now, must present His body a living sacrifice. Those who do so, in this "Acceptable Time," will be accepted of the Lord and begotten of the Holy Spirit. Such then cease to be of the earthly, and get their reward with the heavenly class, with our Lord, on the spirit plane.

====================

R4903 : page 395

THE CO-OPERATIVE CHURCH MOVEMENT

NEWSPAPER items advise the world that Mr. J. Pierpont Morgan, financier, and other prominent men are backing and financing a great religious movement for this fall--a religious revival to be simultaneously launched in every part of the United States by the active co-operation of Christians of all denominations. Realizing that few except women attend the usual Church services, this movement is to be specially directed toward men. It is styled, "The Men and Religion Forward Movement."

Each Christian should properly ask himself, what should be my attitude toward this movement? We therefore offer some suggestions to WATCH TOWER readers, but they are merely suggestions. Each child of God, of course, is free to follow his own judgment respecting the Divine will. The Editor will merely express his own convictions, his own mental attitude, and such as like may copy the same wholly or in part.

OUR SYMPATHY SHOULD GO OUT TO THEM

Our sympathy goes out toward the good people who are launching this movement, even though we have every reason to believe that probably only a few of them may be devout Christians in the deepest sense of that term. We sympathize with those who are not Christians at all in the Biblical sense, who are merely well-meaning moralists and who, not understanding the Divine Plan, consider the real, saintly Christians to be merely extremists and freaks. Going about to establish a righteousness of their own (Rom. 10:3), they are in deep earnest in desiring the welfare of humanity. We surely rejoice that their intentions toward their fellowmen are good and not evil, not injurious.

This kind of sympathy with their methods should lead us to speak to them and of them in most kindly terms, whether they be ministers or laymen, rich or poor. God is on the side of everything that is good and sympathetic with everything that is good and right--to the extent that it is good-intentioned. And so His children should be. Thus the Master taught: When the Apostles told Him that they had forbidden others to cast out demons because they followed not with them, He said, Forbid them not, for whosoever is not against us is on our part. In other words, there should be a bond of sympathy between all who are right-minded, just, kind, well-meaning, whether or not they can see eye to eye theologically.

A HOUSE-TO-HOUSE CANVASS

It is a part of this general revival scheme to visit every home and to make inquiry respecting the attitude of every citizen as respects the Church relationship, attendance at meetings, etc. These visitors will call at our homes. The fact that we see that they are attempting an impossible work, and the fact that we believe that they are ignoring the Divine methods, should not blind us to the fact that some of these dear people are spending time and energy in what seems to be a valiant fight for the Lord.

Our sympathy should go out toward them and they should be received by us in the most kindly and generous manner. But we need to be on guard lest our zeal should outstrip our wisdom, and we should do them and the cause harm rather than good. We should be wise as serpents at all times and as harmless as doves.

For instance, our sympathy with their good intentions, uniting with our knowledge of a more excellent way, would incline us to use such an opportunity for instructing them in this more excellent way. In our zeal we might forget that a certain preparation of the heart is necessary before the Truth can be received into even a good and honest heart and that it will do no good to others. Instead, therefore, of attempting to delay these visitors and apparently to hinder their work by engaging in theological discussions, the wiser course would seem to be to give in a dignified and kindly manner and unobtrusively our little witness for the Truth and to leave the matter there. If their hearts be in right condition the Truth itself will appeal to them. And if they hunger and thirst after righteousness, they will seek more of it, either at the time or later.

A SUPPLY OF "PEOPLES PULPITS"

Each reader should have a supply of PEOPLES PULPITS covering interesting topics, for wise use on such occasions. After answering the questions kindly and very briefly and without any attempt to convert, some free reading matter on the subject might be suggested, with the intimation that if he would read it you could get it for him, but without any attempt to thrust it upon him or to unduly urge him to accept it. If he has no ear for the Truth, it would be better to save the reading matter for another less likely to waste it.

Again, if the gentleman manifest an interest, do not thrust upon him a great amount and thus make it appear common and valueless. Rather make a selection of one, letting him know that there are many so good that you scarcely know which one to give him. Select the one which, in your judgment, would be most likely to help him and tell him that, should he want more, you would be glad to hear from him. Show him also the SCRIPTURE STUDIES and in a very few, moderate, well-chosen words let him know your estimation of them and how you wish that all Christians could have them and obtain from them the same blessing which you and thousands of other Christian men and women have experienced.

YOUR CARD AND CHURCH RECORD

Below we print a little statement which may be used by those who please as their card. It bears answers to nearly all the questions likely to be asked you. Of itself it will be a witness for the Truth that may seem foolish --even silly--to some who are not spirit-begotten, but will prove powerfully enlightening to such as are Spirit-begotten --which is the only class we expect to reach anyway.

We have arranged this so that it may be clipped and handed to your inquirer with as little inconvenience as possible:--

----

MY CHURCH CONNECTION
IS WITH
"The Church of The Living God
Whose Names are Enrolled in Heaven."

Hebrews 12:23.

I joyfully recognize as members of the same Church all who profess faith in Christ's redeeming sacrifice and full consecration to death with Him--whether in or out of earthly sects and parties.

I am not a member of any earthly sect, believing that they are all of human organization. I love all who love God and are seeking His ways, but I abominate the creeds of the "dark ages," which did so much to misrepresent the Divine Character and Plan and which so seriously enslaved so many of God's people in the chains of ignorance and superstition.

I meet regularly with other Bible students for the study of God's Word, regardless of creedal limitations and colorings.

We give our children religious instruction at home, believing this to be the Divine arrangement set forth in the Bible. We have found God's way helpful, both to them and to us.

[OVER]

R4904 : page 396

[OVER]

Name...
....
....
....

One Lord, One Faith, One Baptism
One God and Father of All
One Church of the First-Borns, and
One Hope of Glory, Honor and Immortality
Eph. 4:5,6; Heb. 12:23; Rom. 2:7.

===================

R4904 : page 396

"THE ISSUES OF LIFE"

"Keep thy heart with all diligence; for out of it are the issues of life."--Proverbs 4:23.

ORIGINALLY man was created in God's image and likeness. As a result of the fall our hearts are not perfect, but are prone to sin. The Lord invites us to give our hearts, our affections, to Him: "My son, give Me thine heart." (Prov. 23:26.) God has provided the Channel whereby He can restore us to the relationship of sons, that Channel being the Lord Jesus. After we have accepted the Lord's proposition and given Him our hearts, we become the Lord's dear children, as the Apostle expresses it. The next thing is to keep the heart in loyalty, in full submission to the Divine will. The necessity for thus keeping the heart is manifest. Even though our hearts are loyal to the Lord, yet we are surrounded by adverse conditions. The world, the flesh and the Devil are assailing our hearts, which need, therefore, to be watched continually. As the Apostle says, "We have this treasure in earthen vessels." (2 Cor. 4:7.) We have these adverse tendencies, or conditions, to deal with.

God is not judging His people merely in respect to their flesh, in respect to the deeds of life. These are more or less imperfect. He has so fixed the matter that the result of that which springs from the heart, for which the heart is responsible, is life or death. If the issues are right, the result will be life eternal. If the issues are wrong, the result will be death, unworthiness of life. It is not merely the issues of our conduct that determine the everlasting result, life or death, but the issues of our hearts. They not only affect the present life, in the cleansing or polluting of those with whom we come in contact, but they determine or settle the matter as to whether or not we shall have life.

Thus the issues of the heart constitute the decisive test. The statement does not say that the antithesis of life is death; but the question is, Shall we have life? We have already been in death. We can have life only through the appointed Channel, the Redeemer. If we accept the issue of life and receive God's favor of life everlasting, we avoid the other issue, death everlasting. Not only is this question decided by the issue of our hearts, but it is also true that those who attain the condition of life during this Age will attain either the glory of the divine nature or membership in the "great company." They will be either of the Royal Priesthood or the servants of this priesthood. Hence, a great deal depends upon the issues of the heart. Therefore, we should desire the things approved, the things of God. We should seek to have the very best achievable issue, or result, to attain to the prize of our calling in Christ Jesus!

MUST ROOT OUT OF OUR HEARTS ALL LOVE OF SIN

It is not sufficient that we acknowledge sin in its various forms to be evil, and that we resolve that we will strive against it because it is under the Lord's ban; in addition to this we are to root out of our hearts every longing, every desire for everything not thoroughly approved by the Lord. Oh, what a cleansing this would mean in the hearts and lives, and especially in the thoughts of many who have named the name of Christ! Many who fail to note this point find themselves continually beset with temptations because, while outwardly avoiding gross immoralities, they secretly harbor sympathies for things condemned, desiring that they might have them, if only they were not forbidden.

The more attention we give to this subject the more we will be convinced from our own personal experiences of the truth of the Scriptural declarations respecting the beginnings of sin as secret faults in the mind, the heart; and the more we will appreciate the statement of our text, "Keep thy heart [mind, affections] with all diligence, for out of it are the issues of life."

We are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, there could be no victories on our part, no overcoming of sin and of the Wicked One. We know that for this very reason we are now in the School of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the Tempter, and by our Master's grace and help come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we have confidence in His wisdom, we will follow closely His instructions and keep our hearts, minds, with all diligence. Faith in the Lord's wisdom and in His help in every time of need is necessary to us in order that we may be thoroughly obedient to Him; and hence it is written, "This is the victory that overcometh the world, even our faith"; that is, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to come off conquerors and "more than conquerors" through Him that loved us and gave Himself for us.--I John 5:4; Rom. 8:37.

We are not to seek Divine aid far in advance; as, for instance, to ask to be kept throughout the year to come, or month to come, or week to come; rather we ought to know that if we have made a covenant with the Lord and are His, He is near us at all times, in every trial, in every temptation; and that His assistance is ready to our use, if we will but accept it and act accordingly. Hence our prayers should be for help in the time of need, as well as general prayers for the Lord's blessing and care for each day.

The difficulty with many is that they are looking for some great battles instead of averting the great battles and keeping their minds cleansed from secret faults. The little battles, which are much more numerous, are principally the ones in which we gain the victories, with their ultimate rewards. "Greater is he that ruleth his own spirit [mind, will] than he that taketh a city."--Prov. 16:32.

Finally, the grand results of obedience to this counsel

R4904 : page 397

of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in the words of the Psalmist, and may well be the repeated, earnest prayer of all the sanctified in Christ Jesus: "Cleanse Thou me from secret faults....Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer."--Psa. 19:13,14.

===================

R4898 : page 397

THE PEACE OF GOD

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Great peace have they which love Thy Law: and nothing shall offend them."--Phil. 4:7; Psa. 119:165.

GOD'S LAW represents God's will. All who are right minded, rightly disposed, will rejoice in having God's will well done. Originally, God's will was written in man's nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this Law that Christians obey (the Divine regulations, the Divine requirements, whatever they may be) so far as possible. We delight to do God's will.

To love God's Law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; and to have full confidence in His Justice, Wisdom, Love and Power. Great peace have all those who so do. They do not understand every dealing of Divine Justice, but their faith holds to the fact that He is too wise to err. Thus they have peace in confiding their interests to Him.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest. If after we have made a consecration of ourselves to the Lord we should do something to violate our conscience in some respect, we would feel estranged from Him. Then our hearts should know that we might draw near to the Lord again; and we should endeavor by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf, that we should have an Advocate with the Father. (I John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realization of God's power, of His goodness and willingness to hold us by His right hand as His children. This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It so keeps the Christian's mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the Divine power, wisdom and love.

We should make request increasingly for grace and wisdom and the fruits of the Spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all understanding" will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters" Divine peace can dwell in our hearts and keep them.

The Apostle's thought seems to be that those whom he addresses have come into harmony with God through acceptance of His terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God's peace should be in these and should continue. They should be guarded by that peace. The expression, "through Christ Jesus," suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by His continuing to be our Advocate; otherwise, through imperfections of the flesh, we would get out of harmony continually.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) Thus as we come daily and say, "Forgive us our trespasses as we forgive those who trespass against us," we abide in the peace; for we have this great Advocate. Therefore, this peace abides--a continuing supply of grace through the great Advocate.

===================

R4898 : page 397

PRIDE OF HEART ABOMINABLE

"Every one that is proud in heart is an
abomination to the Lord."--Prov. 16:5.

PRIDE MUST take its stand with the other reprehensible qualities of the fallen human mind, character. The Scriptures recognize two conditions of heart, the right and the wrong. The one that God approves is called Love; the other, the one that He disapproves, is Selfishness. All selfishness is opposed to God's Law. Anything selfish is contrary to the Divine purpose. The quality of pride is specially abominable to the Lord, because there is not a creature in the Universe that has anything to be proud of. Everything that anyone has is a gift; it is not of his own manufacture or creation. God gives the blessing. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James 1:17.) It is of His fulness that we have received. Everyone, therefore, who is proud, is certainly very reprehensible in God's sight, for he has been only a recipient of favor, blessing. All God's creatures are dependent upon Him.

Worldly pride challenges faith in God and obedience to Him. Only those of the Lord's people who are of good courage and full of confidence in the Lord can overcome this giant of pride. It is necessary that the victory should be made complete. Pride, in its every form, should be so thoroughly humiliated, killed, that it can never rise again to destroy us. This battle each one has to fight; and the only proper weapon with which to overcome is the "Sword of the Spirit," showing us what is pleasing and acceptable in God's sight. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."--Luke 18:14.

====================

R4905 : page 398

QUESTIONS ON OUR LORD'S LIFE-RIGHTS

SPIRIT LIFE-RIGHTS NOT SACRIFICED

QUESTION.--What rights did our Lord possess when He was a spirit-being, before He became a man, and what became of those rights when He became a man?

Answer.--Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the heavenly rights and perfection for the earthly rights and perfection. This exchange was not a sacrifice [not an offering]; for it was the man Christ Jesus who became a ransom. There is no statement in the Scriptures that He sacrificed any pre-human rights. He did, however, resign these for the "joy that was set before Him."--Heb. 12:2.

The rights that man needs are earthly rights, human rights; and it is those rights that Jesus redeems through giving His earthly life sacrificially. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no spirit beings condemned to death. It was the man Adam whom He was to redeem. "Since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive."--I Cor. 15:21,22.

RANSOM-PRICE FURNISHED AT CALVARY

Question.--What did our Lord accomplish at Calvary?

Answer.--The laying down of life on the part of our Lord did not ransom the race, as we have shown, but it furnished the ransom-price which is to EFFECT THE RELEASE of humanity, in God's due time and order; He gave Himself an antilutron [a corresponding price]."--I Tim. 2:5,6.

Our Lord's sacrifice, His willing resignation of His life to death, was meritorious in the Divine sight and was rewarded by the Father's giving Him a new life on a higher plane. The new life was started in His begetting at Jordan and was completed in His resurrection. This right to earthly life, not having been forfeited by sin, still belongs to our Lord. This earthly life-right He purposed to give to Justice as an offset [counterbalance, or equivalent] for the sin of one man, which involved the race. He was put to death a flesh-soul. He was rewarded as a spirit-soul. He has the right to His flesh-soul yet, to appropriate for Adam and his race, sealing for them the New Covenant.

THE MERIT AND THE LIFE-RIGHT

Question.--How shall we distinguish between the merit of Christ which He will appropriate for the sins of the world, and the life-right of Christ which He will give for the sins of the world?

Answer.--Our Lord's righteousness on the human plane of course appertained to Him while He was a man. He has no righteousness as a man now. He has merely the credit of that righteousness in the Father's sight, in the sight of Justice, constituting a merit which is to be appropriated to the world in due time, but which is loaned to the Church during the Gospel Age.

The human life-rights Jesus had need for up to the moment He died. In dying He committed them to the Father, according to the Father's arrangement. He said, "The cup which My Father hath given Me, shall I not drink it?" (John 18:11.) When a man, those life-rights were His to use; but He does not need them now; for He has better rights. But He has a right to human life, which He does not need personally--but which He needs in order to give for the world of mankind, that they may have life everlasting if they will.

The Lord is to be viewed from the standpoint of His own personality. First of all, He was a spirit-being; secondly, He was made flesh--holy, harmless, undefiled, separate from sinners; thirdly, for permitting the earthly life to be taken from Him, God rewarded Him personally with a high exaltation.--Phil. 2:9.

God has arranged that this glorious Personage shall do certain things for the world of mankind. The power to do these things lies in the fact that He still has a right to earthly life, which He does not need. He holds it over to give to the world in the Millennial Age, gradually, as they will come into harmony with the terms of the New Covenant. He imputes now a share of that value to such as desire to become His members--to cover their blemishes and make their sacrifices acceptable to the Father.

Christ's merit was in doing the will of the Father. That merit the Father rewarded with the new nature on the other side of the veil. And, of course, that merit still persists; and He will always have, in God's sight, a personal merit, irrespective of anything that He may do for mankind. Therefore we cannot suppose that He would give away His merit; in that case He would be left without merit. But having obtained His reward, He has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight--a value for the redemption of Adam and his children--his purchase-price, so to speak. This He is to use for the world shortly and this He is now imputing to us.

THE IMPUTATION OF CHRIST'S MERIT

Question.--What is meant by the expression, "Christ's imputed merit"?

Answer.--When speaking of Christ's imputed merit we should keep distinctly in mind that He has a personal merit, a righteousness of His own, which He has never given away. He needs His own righteousness. In this sense of the word He could not give us His righteousness, without being bereft of righteousness. The same would be true of His life-right. He has a right to life; but it is not that right to life which He imputes to us; for He needs it Himself. He needs His own personal merit.

In what sense, then, do we say that He will give to mankind during the Millennial Age and impute to the Church during the Gospel Age, a life-right and righteousness respectively. In this way: He will give to mankind His human life-right, the merit that was His as the reward for His obedience as the man Christ Jesus, namely the privilege, or right, to live as a human being. That right was secured to Him by obedience to the Law. (Rom. 10:5; Gal. 3:12.) Now He is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the righteousness which goes with that right. He is quite satisfied and complete in His present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that earthly sacrifice. Of this, He imputes to the Church at the present time a sufficiency to make good for their imperfection. We are complete in Him, so that our offering of ourselves may be, through Him, an acceptable sacrifice to God and reckoned holy.

ACTUALLY NO LIFE-RIGHTS TO SACRIFICE

Question.--Do the under-priests sacrifice their earthly life-rights?

Answer.--Since God purposes to give eternal life only to those who are perfect, and since we of Adam's race are all imperfect, therefore, we had no life-rights to sacrifice. But Jesus appeared as our Advocate and purposes to help us if we are desirous of becoming followers in His steps, and thus of being sharers with Him in His

R4905 : page 399

sacrifice, and afterwards in the glories of His Kingdom.

To enable us to do this, He purposes to make up for us a sufficiency of His merit to compensate for all of our blemishes and defects. But we do not present this merit imputed to us by our Lord. Our whole part is faith that our great Advocate is able to make up for our shortcomings. He makes up that which is imperfect, and then offers us in sacrifice; and the Father accepts the sacrifice. Really, we never had any life-rights to sacrifice.

FAILURE RELEASES IMPUTED MERIT

Question.--In the case of one who makes utter failure and who dies the Second Death, is the imputed merit released at the time his failure is determined or at the time when he actually dies?

Answer.--The merit of Christ is imputed to those who come unto the Father through Him. Those who repudiate this earthly merit of Christ have it no longer from the moment of their repudiation; from the moment of their rejection of the Lord; all the merit that they had is released, forfeited, gone. This does not mean that they must die actually at that moment. But they fall into the hands of the living God; that is out of the hands of Mercy, into those of Justice. And we know that no one can stand in the presence of the living God and Justice without perfection. Those who repudiate the Ransom seem to have no longer a sense of sin. This is illustrated by the parable of the man who takes off the "wedding garment"; from the moment of his repudiation, no longer is it his in any sense of the word.

LIFE-RIGHTS REPRESENTED IN NEW COVENANT

Question.--During the Millennial Age where will be the life-rights that Jesus laid down at Calvary?

Answer.--That which we speak of as the life-right of the great Redeemer is, we understand, that which is typified by the blood of Atonement. According to the type, in the end of this antitypical Day of Atonement, that blood of Atonement will be applied to Justice on behalf of the whole world of mankind and will be accepted on their behalf--that is to say, as the Apostle expresses it, "to make reconciliation for the sins of the people." (Heb. 2:17.) As soon as the people shall have been released from their death-condemnation they will be in a position to begin to receive blessings, but not before. As the great High Priest, our Lord undertakes, at the close of the Gospel Age, to seal with the Blood of Atonement a New Covenant between God and the seed of Abraham, natural Israel; and He, together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant. All who come into full accord with that Law will have eternal life. Through all those years the Mediator will merely carry out the provisions of that Covenant,

which promises that they shall have the privileges of Restitution. If they avail themselves of the opportunity they shall have eternal life.

At that time, the right to human life will have passed out of the hands of our Lord as Redeemer, and will all, thenceforth, be represented in the Covenant itself, which guarantees all the things that God declared man should have. The stony heart of mankind will give place to a heart of flesh; and all who will live up to the terms of this Covenant shall have eternal life. During the Millennial Age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive chastisements. By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this Gospel Age our Lord keeps the right to life under His own control in order to give it to Justice as the ransom-price for the world's sins, for the redemption of the world. As soon as He gives up this right at the end of this Age, Justice relinquishes it, and mankind receives it, as shown foregoing.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VI., Order and Discipline in the New Creation.

NOVEMBER 5

(38) In case the trouble does not cease after a personal appeal, and further proceedings become necessary, what course of action should be strictly followed by all concerned? P. 292, par. 1.

(39) What is the object of withdrawing fellowship from those who "walk disorderly"? P. 292, par. 2.

ACCUSATIONS AGAINST ELDERS.

(40) What two principles are recognized by the Apostle in 1 Tim. 5:19, R.V.? P. 293, par. 1.

(41) What should faithful Elders as well as other members of the New Creation expect, if they follow closely in the Master's steps?

(42) Should hearsay evidence be considered at all? If not, what kind of evidence should be required? and what course of action followed? P. 293, par. 2; P. 294, par. 1,2.

NOVEMBER 12

MISTAKEN CALLS TO PREACH.

(43) What is the popular impression respecting a call to preach? P. 294, par. 3.

(44) How are all the members of the New Creation called to preach? Give Scriptural proof. P. 295, par. 1.

(45) With respect to teachers, what should the Church expect of the Lord, and how should self-seeking and ambitious brethren be regarded? P. 295, par. 2; P. 296, par. 1,2.

(46) Distinguish between a proper and an improper ambition among the members of the New Creation. P. 296, par. 3; P. 297.

(47) Is 1 Thess. 5:14,15 applicable only to the Elders, or to the entire Church? P. 298, par. 1.

NOVEMBER 19

"WARN THEM THAT ARE UNRULY."

(48) How should we chiefly consider our own defects, rather than each other's? P. 298, par. 2.

(49) What method of reasoning should be used with the unruly? P. 298, par. 3.

(50) While sympathetically regarding disorderliness as perhaps inherited, should it be permitted to injure the Church or hinder the service of the Truth? P. 299, par. 1.

ADMONISHING NOT A GENERAL ORDER.

(51) Why is admonishing the special duty of the Elders? P. 300, par. 1.

(52) What is the application of 1 Thess. 5:12,13, in this connection? P. 300, par. 2.

NOVEMBER 26

(53) What conditions would necessitate a public rebuke? and how and by whom should it be administered? P. 301.

(54) To what extent may the Church as a whole admonish the disorderly, or exclude them from the assembly? P. 302, par. 1, first half.

(55) What is the "sin unto death," how does it manifest itself, and what are the Apostle's injunctions to us respecting those who commit this sin? P. 302, par. 1, last half.

(56) How apply our Lord's words, "Let him be unto thee as an heathen man and a publican," to those who "walk disorderly"? P. 303.

"COMFORT THE FEEBLE-MINDED."

(57) How shall the Elders and the Church in general follow this exhortation? P. 304, par. 1,2.

(58) How does the Lord regard the feeble-minded or faint-hearted ones, and what lesson does this teach us? P. 305, par. 1.

===================

STUDIES IN THE SCRIPTURES

SERIES I., "The Plan of the Ages," gives an outline of the Divine plan revealed in the Bible, relating to man's redemption and restitution: 386 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal--at the extremely low price of 5c. a copy, in any quantity, postage included (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible Testimony on this subject: 370 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter of the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Day of Vengeance," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 660 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 507 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 740 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

===================

SEMI-MONTHLY
VOL. XXXII NOVEMBER 1 No. 21
A.D. 1911--A.M. 6040

CONTENTS

Was Judas a Hypocrite?............................403
"Better for That Man if He Had Not Been Born"..................................404

Peter the Impulsive--Judas, the Disloyal......405
Why Judas' Case is Hopeless...................406
"Ye Have Need of Patience"........................408
Patience Necessary to Fruit-Bearing...........409
A Great Reformer..................................410
The Way of Transgressors......................410
The Value of Prayer...............................411
The Soul's Sincere Desire.....................411
Co-Laborers With God..............................412
"Stand Fast in the Faith".....................413
Oh! To Be Willing! (Poem)........................413
The Royal Diadem..................................413
Interesting Questions.............................414
The Church the Body of Christ.................415
Gifts and Sacrifices for Sin..................415
Shows How Merit of Ransom Is Applied..........415

page 402

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

NEW HAVEN, CONN., NOVEMBER 26

Morning Rally for Praise, Prayer and Testimony. Discourse for the interested at 10:30. Discourse for the Public, 3 o'clock, at the Hyperion Theatre, Chapel St.

BROOKLYN, N.Y., DECEMBER 3

Praise, Prayer and Testimony at 10:30 a.m. Discourse at 3 o'clock and a Question Meeting in the evening. The Academy of Music not being available for this Sunday, all meetings will be held in the Tabernacle, 13-17 Hicks St.

DALLAS, TEX., DECEMBER 6

SAN ANTONIO, TEX., DECEMBER 7

LOS ANGELES, CAL., DECEMBER 10

Time and place for Morning Rally and Discourse for the interested will be announced later. Discourse for the Public at 3 p.m., Shrine Auditorium, West Jefferson St.

FRESNO, CAL., DECEMBER 11

Time and place for Rally and Discourse for the interested is to be announced later. Discourse for the Public at 3 o'clock, Armory Hall, J and Fresno Sts.

OAKLAND, CAL., DECEMBER 12

Morning Rally for Praise, Prayer and Testimony at 10:30. Discourse for the interested at 3 o'clock, Hamilton Auditorium, Jefferson and 13th Sts.

A COLORED PILGRIM BROTHER

Brother Walton is engaged in Colporteuring, but is pleased to serve classes composed wholly or mainly of colored people, when requested. Additionally we have other colored Brethren of good education, good address, and as clear in the Truth as white Brethren who might give some of their time similarly. We invite classes of colored friends who so desire to send in applications for such service.

====================

R4906 : page 403

WAS JUDAS A HYPOCRITE?

IT IS DIFFICULT for any noble minded person to read the account of Judas' course without feeling a sense of righteous indignation --a disgust for the baseness of character which could thus betray, for thirty pieces of silver, the one whom he recognized as the noblest of men, whether or not he was sure that Jesus was the Messiah. It may not be amiss here to reflect that Judas did not reach this depth of iniquity suddenly, but rather that the disposition toward unrighteousness had grown upon him during the three years of his intimacy with the Master, when the reverse disposition should have had control.

At the time he was chosen to be an Apostle he was evidently a good man, so far as outward appearance, at least, was concerned; and his name, which signifies "Praise," would seem to indicate that his parents had been of a religious cast of mind and had wished and, so to speak, had prophesied of him that he would be a messenger of God to sound forth His praise. And what a privilege and opportunity he enjoyed in this direction!

From the meager mentionings of the Gospel records we may reasonably infer that the beginning of his downfall was the harboring of a love of money. Instead of rebuking this wrong spirit and seeking, on the contrary, to cultivate generosity, love and benevolence, he permitted selfishness to have control, more or less, in his heart and life. We may surmise that he chose the office of treasurer for the little company, whereas, had he been sufficiently alive to his own weakness, his proper course would have been to refuse it, realizing that already he had too much love of money, and that the handling of the funds might prove a temptation to him. But on the contrary, he sought and obtained the office, and carried the bag with the money put therein; and the Apostle John tells us that he was a thief. (John 12:6.) This passion for money, like all other abnormal propensities of our fallen nature, grew stronger as it was encouraged and cultivated, until finally it knew no bounds and he was ready to sell his loving Master, Messiah, for thirty pieces of silver!

Probably Judas had made the same profession of consecration as did the other disciples: "Lo, we have left all to follow Thee; what, therefore, shall we have?" And, with the others, he had left all, and perhaps, in a certain way, was very sincere and recognized that this was the Messiah. But Judas had a business turn of mind. He wished to be associated with such a great Kingdom as the Messiah would set up. So there was a measure of selfishness connected with his consecration. Perhaps this is true with all of us. We are all sure that the Lord has a Kingdom and we hope to have a share in it. But this thought should be secondary. Our merit should be of a higher order than merely a desire for reward for service.

As treasurer of the disciples Judas looked out to get a good share for himself, to "feather his own nest." In the case of the ointment used for our Lord by Mary, he said, That ointment is worth a great deal of money, and it should have been put into the treasury instead of being poured on Jesus' head. "This he said because he was a thief and carried the bag."

So it seems that this spirit of avarice grew upon him. As matters progressed he began to see that things were not reaching the culmination for which he had hoped and looked. Probably he was one of those who said, at least in his heart, "If Thou do these things, do them publicly, so that others may see." This would seem to have been the spirit of Judas and of many others. They wanted Jesus to do the things that would establish Him with the people. We can imagine their saying, "Ask some thousands to come and see the raising of some one from the dead, and have a good demonstration," etc. But nothing of this kind was done. Each miracle was performed by our Lord in a quiet way.

Probably Judas began to think that Jesus could not manage affairs nearly so well as if He would allow Judas to "coach" Him a little. As time passed, he began to keep some of the money. Perhaps he thought, "Now things are not coming out very well. I will keep some of this money for the disciples and Jesus for a rainy day." But he was really thinking about Judas.

THE NECESSITY OF JUDGING OURSELVES

By following a similar course of reasoning many people persuade themselves that they are trying to help others, when really they are looking out for their own interests. Hence there is a necessity for judging ourselves. The new creature should get the old creature into a corner and cross-question him: "Why do you act thus and so? Are you sure that you did not have some selfish motive in this matter?" If Judas had thus examined himself it would have been better for him. But not having done so, he drifted farther and farther away from a right spirit. Finally he went to the chief priests and said, "What would you give me if I were to give Jesus over?" They said, So much. Then he turned the matter over in his mind for several hours. So when he was in the "upper chamber" his mind was abstracted, and he sat quietly watching what the others were doing.

R4906 : page 404

When our Lord washed the feet of His Apostles, before partaking of the Passover Supper, He intimated that as they had bathed (in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season) they merely needed now the rinsing of their feet, the cleansing of the members that had come in contact with the earth. "He that is bathed needeth not save to wash his feet to be clean every whit." (R.V.) Our Lord added, referring to Judas, "Ye are clean, but not all." This expression shows us very clearly that He had in mind a higher cleansing, of which this washing of their feet and their previous bath were but the figures.

The Lord knew that the hearts of His disciples were loyal. He had accepted them as His disciples and had reckonedly imputed to them the merit of His sacrifice as a covering of their blemishes, the full testimony of which would be given them by and by at Pentecost, the Holy Spirit testifying that the Father had accepted the Lord's atoning sacrifice on their behalf. There was one, however, of the number whose heart was not clean. Our Lord did not pass him by, but washed the feet of Judas with the rest, knowing the while of his perfidy, and that he had already bargained with the chief priests and was merely awaiting the opportune moment for the carrying out of his malevolent scheme.

Our Lord's words, although not understood by the rest, must have been appreciated by Judas, as were His subsequent words. Our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty, his violation of even the common hospitality. (Psa. 41:9.) None of these things moved Judas; none of these things appealed to his heart in such a manner as to change his course. We have thus strong evidence of the wilful intention which marked his crime and makes clear the meaning of our Lord's words when He called him the "son of perdition," and declared that it would have been better for him if he had never been born.

"MINE OWN FAMILIAR FRIEND HATH LIFTED UP HIS HEEL AGAINST ME"

While they were at supper Jesus, appearing very sorrowful, gave as an explanation that it would be one of His own chosen twelve that would betray Him and thus become accessory to His death--one of those who dipped with Him in the dish, partaking of the same supper, the same bread, the same roasted lamb. Then He pointed out that although this was all written (Psa. 41:9), and thus no alteration would be made in respect to the Divine Plan, nevertheless it signified a very gross breach of friendship--one sad to contemplate. It really made no difference to the Lord, so far as His intention and His consecration were concerned, whether He were apprehended by the rulers without any betrayal, or whether betrayed by a comparative stranger or by a disciple. The fact would make no change in the Divine arrangement; but it was a cause of great sorrow to the Lord that the traitor should be one who had been a bosom friend and disciple.

R4907 : page 404

Amongst the Jews and Arabs deceit and betrayal were not uncommon; but there was a code of honor recognized according to which no one would eat the food of the person whom he sought in any wise to injure. As food was seasoned with salt, it was probably this custom, of being faithful to those with whom one ate, that was known as the "covenant of salt"--the covenant of faithfulness. To succeed in having an enemy eat at one's table or partake of one's food seasoned with salt was amongst that people equivalent to a pledge of lasting friendship--that he would never do his host injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey the custom of his time--to be loyal and faithful to the one whose bread he ate, of whose salt he partook; hence our Lord's words, "He that dippeth his hand with Me in the dish, the same shall betray Me."

When Jesus passed the sop to Judas, he perhaps understood in some measure our Lord's meaning; but the other disciples did not understand. They thought that Jesus was telling Judas to get in his proper provisions before the stores would be closed. But Judas may have thought thus: "Jesus has intimated that I will betray Him. I had not intended to do this, but now I will show Him. I know, of course, that He can get away from those officers; but I am treasurer of this company, and I will show Him something. While I do not believe they could ever take Him, yet the experience will be a good lesson. He will see henceforth that it will be better for Him to go ahead. This thing has been dallying too long. It needs a business push behind it. So here goes!" Thus Judas reasoned, and he carried out his part. No doubt Judas expected that Jesus would escape. Not for a moment did he expect that Jesus would suffer; for when he found that his plan had carried out and that Jesus would be crucified, he went and hanged himself, and then fell headlong, at the breaking of the rope.

"BETTER FOR THAT MAN IF HE HAD NOT BEEN BORN"

Jesus testified that His death would not be a victory on the part of His betrayer and His enemies, but in harmony with what had been written of Him by the Prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of His own responsibility, his own wilfulness in the matter. Such a thought is negatived by our Lord's statement, "Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born."

This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the "sin unto death"--the "Second Death." Hence, aside from any future existence, we are to consider that his life was a useless, wasted one, and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide. Judas' end was a sad one. Every suicide, by his act, confesses his wish that he had never been born.

While Judas lived prior to Pentecost, we are to remember that he was one of the twelve upon whom Jesus had specially conferred a measure of His spirit--such a measure as enabled him, with the others, to perform miracles of healing, casting out devils, etc., in the name of the Lord, as His representative, using His power. The position of Judas, therefore, was one of special closeness to the Lord and to His personal instruction, both by precept and example. We remember our Lord's words to His disciples, "To you it is given to know the mysteries of the Kingdom; but to them that are without these things are spoken in parables."

All this privilege, opportunity, knowledge, contact, made Judas specially responsible. But his crime would

R4907 : page 405

have been inexcusable had it been against any ordinary person, and it was seriously intensified by being a crime against Him who spake and acted as never man spake or acted before. From this standpoint our Lord's declaration that Judas was the "son of perdition" seems to have special import or weight, as implying that Judas had enjoyed a sufficiency of light and knowledge of righteousness to constitute a trial, and that his deliberate sin against such light and knowledge meant the Second Death.

But while hating such a character, loathing it, despising it, and seeking to go as far as possible in an opposite direction in our own characters, we are not to overlook the fact that there are amongst the Lord's professed disciples some who, in a less degree, commit a crime very similar to that of Judas; they sell their Lord, they betray Him, while professing to love Him! True, this cannot today be done in the same literal and personal manner, but the spirit of it may be seen occasionally, we regret to say; we find some who really believe in Jesus, some who have consecrated their lives to be His followers; some who have been engaged in the ministry of His Truth, as Judas was there, but who are willing to sell the Lord for a mess of pottage--for good things of this present life--for a salary, for social position, for honor amongst men, for popularity and titles; who are willing to sell even their lips, as Judas did; so that while professing to honor and serve the Lord they are willing to join with those who misrepresent His character, His Plan, His Word--willing to join with those who seek to assassinate the Lord.

Ah, how well it is that each one ask himself the question raised upon the night of the Supper, "Lord, is it I?" And let none be too ready to excuse himself; but let each search earnestly his own heart and life and conduct to see that He is not in any way sacrificing the Truth and the Life for any consideration whatever.

More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the Second Death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also in more.

Adam's knowledge of the Divine Plan was very slight; yet his disobedience brought the death penalty. The real grounds for sympathy and hope for the masses is the Apostle's statement that Satan has blinded their minds, misinterpreted the facts. (2 Cor. 4:4.) All such will by and by "see out of obscurity" when Satan shall be bound--during the Millennium.

We confess little hope for the Scribes and Pharisees who, when they could find no other fault, ascribed our Lord's good works to the Devil. As for Judas' tears--they were no better than those of Esau. (Heb. 12:17.) His remorse led him, not to a renewed or reformed life, but to self-destruction.--Heb. 6:6.

PETER, THE IMPULSIVE--JUDAS, THE DISLOYAL

While Judas betrayed our Lord, another disciple, an intimate friend and companion, denied Him. Peter's case we remember well. A good man, of strong character, he realized not his danger, and hence was not prepared for the arts of Satan, by which he was placed in so trying a position that his boasted courage fled, his wonted strength of character vanished, and he denied his Lord even with profanity! What a lesson to us of human frailty! How we ourselves might be overtaken and ensnared by the wiles of the Devil! How much each one needs to watch and pray lest he enter into temptation--lest he succumb to temptation! How much we need to remember the prayer the Lord gave us for an example: "Abandon us not in temptation, but deliver us from the Evil One!"

That was a fateful time for Judas! If the Adversary could so juggle, deceive and mislead the true-hearted

Peter, because he was off his guard in watching and praying, what might we not expect he would be able to accomplish with Judas, whose heart was not right, who was selfish, self-seeking, ambitious, covetous! We do not wonder that Satan's victory over Judas was soon accomplished --that he fell quickly into the snare of the Adversary, and lent his heart and energy to the betrayal of the Master, for thirty pieces of silver! His case was very different from that of Peter, the loyal, the true, for the moment bewildered, off guard and fearful. Although the danger was the same in either case, their hearts were in different conditions.

Is it not so with all the Lord's followers? Is not this the secret of the results of temptation as they surely come to each one of us? The Judas class of today and always are those who, when temptation comes, receive it, entertain it, enter into the spirit of the ambition or otherwise strong allurement, and are swallowed up by it. The Peter class has also been with us ever since; and today even the true-hearted, not sufficiently watching and praying and on guard against the Adversary's allurements, are at times taken unawares, and for a moment dishonor, not only the Lord, but their own hearts and consciences also.

The difference between these two classes is in the heart condition; the Peter class do those things which they do not wish to do, and their difficulty lies evidently in the weaknesses of their flesh, in the power of the Adversary,

R4908 : page 405

and in their failure to lay hold upon the help which the Lord has promised, the succor in their time of need.

The Judas class, on the contrary, are those whose hearts are not loyal, but selfish, and who, therefore, enter into the Adversary's schemes heartily, and are not, in their wrong course, going contrary to their own wills, but in harmony therewith. The difference in God's sight is seen in that, although both Peter and Judas were penitent, the one was accepted back to Divine favor, but the other was not. The one who was merely entrapped, but who at heart was not disloyal, was restored and blessed; the other, though not without conscience, as shown by his later remorse, was without the genuine loyalty of heart which in the Lord's sight is indispensable, and the absence of which, considering Judas' intimate acquaintance with the Lord, was inexcusable.

The Lord's words to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat; but I HAVE PRAYED FOR THEE, THAT THY FAITH FAIL NOT" (Luke 22:31,32), give us the assurance that, because of this difference in the hearts of the two men, our Lord could properly be the Advocate of the one before the Father, but not the Advocate of the other. He could stand for and represent the one who at heart was loyal to Him, however weak his flesh, however careless he might have been of the Divine provision for his protection. He was still one of the Lord's sheep, and therefore subject to the Shepherd's care. He was still of the Lord's members, subject to the oversight and interest of the Head. He was still a member of the Lord's espoused virgin Church, whom our Lord loved and for whom He gave His life and for whom, therefore, He might properly make supplication as the betrothed Bridegroom.

But in the case of Judas, his heart being alienated through selfishness, any appreciation and love which he

R4908 : page 406

possessed for the Lord at the beginning of His ministry had evidently died, swallowed up of selfishness and ambition; and into that heart, thus fully withdrawn from the Lord, we are told that Satan entered. By thus willingly withdrawing his heart and strength and consecration from the Lord, and lending the same by deliberate intention to self-seeking, he became a tool of the Adversary. As our Master said, "It must needs be that offenses come (that He should be crucified), but woe unto that man by whom the offense cometh!"

THE HARVEST A TIME OF SEPARATION

Although we know in advance that none of the Lord's disciples, true at heart, will be plucked out of His hands by the Adversary, nevertheless we fancy that we can sympathize to some extent with our Lord's feelings when He exhorted the disciples, "Watch and pray lest ye enter into temptation."

True, Jesus knew who it was that should betray Him, and was, therefore, neither surprised nor disconcerted because of Judas' course; and yet, undoubtedly, the thought that one who had eaten bread with Him should "lift up his heel against Him" (John 13:18) must have had a saddening effect upon our dear Master, who could assuredly have pity for even His bitterest enemies as well as those who, Peter like, fail at first to withstand the Adversary's assault, but who subsequently are recovered by Divine mercy and aid.

Since the Body of Christ is one, and since our Lord declares that whatsoever is done to one of the least of His members is done unto Him, it follows that the Judas class and the Peter class, all down through the Gospel Age to the present moment, have been betraying or denying the Lord in proportion as they have betrayed or denied His members. We, therefore, should note the significance of His statement to Peter, "I have prayed for thee, that thy faith fail not!"

For all of the Peter class the Lord is the Head, the Representative, the Advocate before the Father. Without His aid, without His appearance for us and the application to us of the merit of His own sacrifice, none of us could stand; all would be judged unworthy, unfit to have part or lot in the great blessings which the Lord has invited us to share with Jesus. And as the Master prayed for such, and now intercedes for such, and makes good their unwilling imperfections, so should all who have His spirit feel kindly, generously, sympathetically, and speak helpfully to the Peter class. But as the Master had no such words of sympathy for Judas, the open and premeditated enemy and traitor, so likewise, whatever our sorrowful feelings for such may be, there is no room for any expression of sympathy or co-operation in their evil work, as for any of the Apostles to have co-operated with Judas would have meant a share in his evil deeds.

However much sympathy we may feel with Peter and others of similar character and experience, however much we may rejoice with him that the Lord prayed for him so that his carelessness in watching and praying for himself did not result in his undoing and his loss of relationship to the Lord--nevertheless, we should strive not to be of the Peter class, but of the class represented by the Lord Himself. Let us be of the watching, praying, faithful kind, who will not be overtaken by the Adversary's temptations of the present time.

We are in the Harvest of the Gospel Age; the separation of the wheat from the tares is due; and, more than this, the separation of the chaff from the wheat is also due--a sifting process. While this figure may to some extent have fit the experiences of the Church in the past, we are sure that it specially applies to the Church in the "ends of the Ages"--to those who were living in the end, or harvest, of the Jewish Age, and to those who are now living in the end, or harvest, of the Gospel Age. And our Lord is pleased to permit these siftings; they are necessary, apparently, that the Judas class may be entirely sifted out, and that the Peter class may be so thoroughly stirred up by the trials and difficulties and realization of their own weaknesses, and the knowledge that they would utterly fail without the Lord's sustaining grace, that these lessons may prove profitable to them, developing in them more of meekness, watchfulness, prayerfulness and trust in their All-Powerful Head.

WHY JUDAS' CASE IS HOPELESS

Heretofore we have pointed out that during this present Age (the Gospel Age, or Spirit Dispensation), the world of mankind is not liable to the Second Death: (1) Because this Age is for the Church's trial and not for the world's judgment, or trial; (2) Because now the world has not that degree of enlightenment which would involve the full, extreme penalty of God's Law, the Second Death; (3) Because the inspired Apostle declares that now Satan is exercising a blinding, deceiving influence upon all except true believers (2 Cor. 4:4; Rev. 20:3), and that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."--I Cor. 2:14.

These conclusions from the Scriptures in general are so abundantly confirmed by the statements of Heb. 6:4-8 and 10:26-31, in which the Apostle warns the Church that wilful sin, or apostasy, on the part of those who have enjoyed the privilege of consecrated believers--those who have tasted of the good Word of God, and the powers of the Age to come, and who have been made partakers of the Holy Spirit--as to leave hopeless the case of such. It will be found impossible to renew such, for there remaineth no longer any part for them in the sacrifice for sin. They have had and have misused their share in the great "ransom for all."

We have called attention to the fact that the world in general, even in civilized lands, has had no opportunity to sin after the example of wilful apostasy, described by the Apostle. And it is well to note that this sin unto death on the part of believers is not at all the same as the missteps and stumblings which may occur in the path of any through weakness of the flesh (Gal. 2:11-14), and which are among the sins which may be repented of, reformed from, and forgiven.--I John 2:1; 5:16.

In view of the above, and of our further claim that the Spirit Dispensation began at Pentecost, after our Lord was glorified (John 7:39), some have wondered that we teach that Judas' case is a hopeless one, since his sin and death were before Pentecost. We are asked to explain this seeming inconsistency.

We answer, the period of the Lord's presence at the first advent--from His baptism to His ascension--differed from the period after Pentecost, throughout this Age, in which believers walk wholly by faith and not by sight, even as the Millennial Age will differ from the Gospel Age.

In the Millennium knowledge and responsibility will no longer be confined to the spirit-begotten, for it is written, "The earth will be full of the knowledge of the Lord as the waters cover the sea [knowledge ocean-deep]"; "All shall know Me [Jehovah] from the least unto the greatest."--Isa. 11:9; Jer. 31:34.

It will no longer be the rule that the consecrated must "walk by faith and not by sight," for the consecrated of that time, while no doubt still having room for the exercise

of faith, will, to a very considerable degree, walk by sight. It will no longer be true that Satan, the god of this world, will blind and deceive all except believers, for Satan will be bound and can deceive the world no longer; and "this world" [Age] shall then have given place to "the world [Age] to come," "wherein dwelleth righteousness"; and "all the blind eyes shall be opened."--Heb. 2:5; 2 Pet. 3:13; Isa. 35:5.

When knowledge is thus general, the possibility of sinning wilfully against great light will be general. Whosoever will may then accept the Divine favor and use the Divine aids, and attain to perfection and life everlasting; and whosoever will may intelligently reject God's favor in Christ, and die the Second Death--the everlasting death, the hopeless death.

Now let us return to the case of Judas, and consider the conditions which obtained at the time of his trial and failure, in the period of the Lord's presence in the Jewish harvest. The circumstances of that time differed from those of the present Age and also those of the Millennial Age in the conditions, and hence the responsibilities differed also. Our Lord was present and performed marvelous works, illustrative of "the powers of the world [Age] to come." The truth was presented to the people in such a manner that the Lord declared that its rejection would bring "stripes" and "woes" upon those who, after hearing, loved darkness rather than light. He declared that some of those, because of their rejection of the Truth, would be counted worthy of "many stripes"; and that it would be, therefore, more tolerable for Sodom and Gomorrah in the Day of Judgment than for those. Our Lord's declaration was, "If I had not done among them the works which none other man did they had not had sin."--John 15:22,24.

And if the people had such responsibility because of what they heard and saw, how much greater was the responsibility of the twelve chosen Apostles! They had professed much, saying, "We have left all to follow Thee." They were always with Him; and not only beheld many of His mighty works, of which the multitudes in various places saw but few, but more; He communicated to them, severally, a measure of His spirit and power, and sent them out to proclaim Him and His Kingdom and to work miracles--to heal the sick and cast out devils in His name.

The Apostles received also a special insight into the Divine Plan, an enlightenment not granted to the people, the equivalent to much that is now granted to the spirit-begotten ones of this Age. The Lord addressed the multitudes in parables and dark sayings, but these He interpreted to the Apostles, saying, "Unto you it is given to know the mystery of the Kingdom of God; but to them that are without [outside of the twelve and other special disciples], all these things are done in parables." Again He said to them, "Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them."--Matt. 13:11-17; Mark 4:11.

If, then, the people, who saw a few of our Lord's mighty works and heard a few of His words of life, under parabolic cover, were declared "worthy of stripes" for not receiving the light, what shall we say of the responsibility of the twelve who not only saw much more, but by His power in them performed His miracles; who not only heard the parabolic words of life, but who had them expounded to them by the great Teacher? (Matt. 13:36-43; Mark 4:10-20.) And what punishment less than death--hopeless extinction--shall we suppose was merited by one of these who, after all this, according to his own confession, "betrayed innocent blood"?

We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death, the multitude who clamored, "Crucify Him! His blood be upon us and on our children!" had much more responsibility; that the better educated, envious Pharisees and Priests who incited the illiterate, common people, had yet a greater responsibility (Matt. 23:15-33), and that Judas, His betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness.

Upon him alone, of all who had to do with His death, our Lord placed the full responsibility, the full guilt, when He said: "The Son of Man goeth [to death] as it is written of Him [prophetically], but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born!" (Matt. 26:24.) Should Judas be granted eternal life, under any circumstances or after any experience, his birth could not be considered a disadvantage to himself. See also Psa. 109:6-8; John 6:70,71; 17:12.

So, likewise, those who (with good knowledge of God's grace in Christ) sin wilfully and count the precious blood of the Covenant wherewith they were sanctified [set apart], a common thing, "crucify Christ afresh and put Him to an open shame." And, like Judas, they often accompany this denial of His ransom-sacrifice with the words, "Hail, Master!" and a deceitful kiss. All such should be an abhorrence to every one who possesses to any degree the true, noble, Christ-like spirit.

"BE NOT WISE IN YOUR OWN CONCEITS!"

Some of the dear friends feel very loath to "give poor Judas up," and some seem to feel that their sympathy for him is an evidence that they have "more love than others." Those who come to Christ are not selected because they are the least blemished amongst men; they are oftener the more blemished; the less blemished often feel a self-complacency and satisfaction which hinders them from coming to God as repentant sinners and from realizing that they can be justified only through the imputed merit of Christ. But those who come to Christ and hear Him, soon learn how imperfect are their depraved conceptions, and they seek and obtain His mind, that it may be theirs thenceforth, as instead of their own judgments. "We have the mind of Christ," says the Apostle. It is our "new mind"; we are "transformed by the renewing of our minds," so as to be able to "prove [know] what is the good, acceptable and perfect will of God."--Rom. 12:2.

Those whose hearts go out so strongly to Judas seem to indicate by their questions that, however much they have submitted their judgment to God's will on some questions, they have not submitted them on this point. The reason seems to be that they deceive themselves into thinking that their sympathy with Judas is the true love which the Scriptures everywhere enjoin as the essence of Christian character. But they are deceiving themselves. To love an evil thing is on a par with hating a good thing. Both are wrong; both are sinful; both are evidence that the depraved mind is not renewed, remodeled, transformed into the mind of Christ.

The mind of the Lord, inculcated by His Word, teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathizing with) the weak, the penitent and oppressed, who are seeking for the paths of righteousness and truth; but we are to "hate iniquity" and "every false way," and all the meanness and sin which is wilful, against light and of the Devil.

R4909 : page 408

Cease to pride yourself upon love for one of the most detestable characters known to the pages of history, of whom our Lord, who so loved (sympathized with) the world that He laid down His life for it, said, "It had been better for that man if he had never been born." Adopt God's standpoint. As the Apostles say, "Be not deceived; God is not mocked;" "He that doeth righteousness is righteous [and approved of God], but he that practices sin [knowingly, wilfully] is of the Devil."--Gal. 6:7; I John 3:6,7.

For our part, we have no thought of ever becoming more loving than the Lord; we accept His definitions and seek to be conformed mentally to His standard--the image of God's dear Son. We want to love just as He loves and just what He loves, and we want to hate what He hates. Of Him it is written, "Thou hast loved righteousness and hated iniquity; therefore, God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Heb. 1:9; Psa. 45:7.) "Do not I hate them, O Lord, that hate Thee?...I hate them with a perfect hatred."--Psa. 139:21,22.

We are glad that neither Satan nor Judas nor any other creature will ever be tormented to all eternity. We are glad that a full, fair opportunity for coming to a knowledge of the Lord and of the way of righteousness will be granted to every member of Adam's race; and we are glad that, on the contrary, all who rejoice not in the Truth, but rejoice in iniquity, will be utterly and everlastingly destroyed in the Second Death. We abominate Satan, who, for over six thousand years, has wrought unrighteousness and gloated over the evil and pain and sorrow which he has wrought, and who with clear knowledge of the redemptive work has for eighteen centuries opposed the Kingdom and the great salvation. The person who could believe in Satan's conversion after all this battling against the Light and the Truth has a perverse mind, very sadly blinded by the "god of this world"--a mind thoroughly out of harmony with the Word.

===================

R4909 : page 408

"YE HAVE NEED OF PATIENCE"

"Let patience have her perfect work, that ye may
be perfect and entire, wanting nothing."--Jas. 1:4.

THERE ARE two quite distinct words in the Greek which, in our English Scriptures, are translated "patience." One of these is a word that in a general way corresponds to the common thought of patience as we speak of it in connection with the everyday affairs of life, meaning merely forbearance, or long-suffering. Indeed the Greek word is generally translated long-suffering. It is the other word with which we are more particularly interested in the treatment of our text, and which is the one most frequently translated patience by the New Testament writers.

This word has a much deeper and fuller significance than attaches to our English word patience. It signifies, rather, constancy, the thought being an endurance of evil in

R4910 : page 408

a cheerful, hopeful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine Wisdom and Love, which, while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smooths the way for every other Christian grace, because all must be acquired under the process of patient and continuous self-discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose Truth inspires it. It is enduring meekness, striving to stem the tide of human weakness, and endeavoring with painstaking care to attain to the Divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of righteousness, and prompt to walk in them; it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

The importance of endurance in the Christian's character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he places patience above and beyond love, which we have seen is the "mark" of character for which we are to run--the "mark for the prize." For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect.

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle puts this quality of patient endurance in the place beyond love, saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance."

"THE LORD YOUR GOD DOTH PROVE YOU"

One might ask, if "Love is the fulfilling of the Law" and "the mark for the prize of our high calling," how can patience rank higher than Love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the race-course. We need this cheerful endurance of the earliest trials in the Christian way; and as we speed along in our race for the "mark," the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. Some might be faithful for a few days or a few months or a few years, yet be unworthy of the great Kingdom blessing of Christ.

In the Parable of the Sower, our Lord gave an illustration of this fact, saying that some seed fell on stony ground and sprang up; it grew; but finally, when the burning heat of persecution came, the tender plants withered away. In choosing the members of the Kingdom class the Lord is looking for a depth of soil, a depth of character, a depth of heart that will be patient to endure. Those who lack this one quality will not be fit for the Kingdom. Patience is necessary as an element of character on any plane of being; but with the Christian it is specially important to have it developed from the beginning of the race. We need it with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize--perfect Love.

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us. God subjects

His people to testing, long testing, sometimes for months and years. As it is said, "The Lord your God proveth you."--Deut. 13:3.

Hence it is that the Apostle Paul exhorts us, "Having done all, stand"--endure. Having reached the "mark," "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of Love, demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully.

St. Paul tells us that we have need of this patient endurance that, after having done the will of God [after having brought our own will into complete subjection to the Divine will], we might receive the promise. (Heb. 10:36.) The thought in the Apostle's mind seems to be that there is a certain work for us all to do in ourselves --"Work out your own salvation with fear and trembling." (Phil. 2:12,13.) It is God who is working in us to will and to do--to co-operate in this work. Let us make sure that rebellion of any kind in our heart be thoroughly killed, mortified; and that we bring the will into perfect submission to the Divine will, so that we may have no other will than His. Even then, after we have overcome to this extent, we have need of patience. The Lord will not accept us merely because we are consecrated. He requires that the consecration shall be proven. To begin with, He accepts the consecration; then He tests us to demonstrate to what extent we really love Him.

PATIENCE NECESSARY TO FRUIT-BEARING

Patient endurance is also mentioned in the Scriptures as being the Lord's Word, or teaching. Our Lord says, "Because thou hast kept the Word of My patience I will also keep thee." (Rev. 3:10.) Twice in the Gospels also we note that our Lord brought to the notice of the disciples the importance of the quality of patient endurance. Once was in the Parable of the Sower above referred to. (Luke 8:11-15.) He said, "That [sown] on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class, which the Lord will approve and accept in His Kingdom, it is necessary to do more than receive the Word of His Testimony, even though we receive it with joy; for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but withered under the sun of persecution, because of lack of depth of soil. That stony, shallow ground represents, the Lord explained, a class of hearers who rejoice greatly in the Truth, but do not endure; they are such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give promise of fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. How important patient endurance, cheerful endurance, seems to be, in the light of the Lord's Word! for we cannot suppose that He who judges the thoughts and intents of the heart would be pleased with His children, even if He saw them enduring much for His sake, if they endured in an impatient or unhappy frame of mind. They would not in that event be copies of God's dear Son, whose sentiment is expressed in the words, "I delight to do Thy will, O God!"

Our Lord at another time was telling His disciples that as the result of being His followers they must expect opposition, trials, tribulations. Perhaps it may assist some to realize the strength of the meaning of the word tribulation when they know its origin. It is derived from the Latin word "tribulum," the name of a roller, or threshing-machine used in olden times for cleaning wheat, removing from it the outer husk, or chaff. How appropriate the term when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat! Our new natures are the kernel, the real grain; yet this treasure, or valuable part, is covered with the husk of earthly conditions. In order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to remove those qualities which, until separated, render us unfit for the future service to which we are called of the Lord.

In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we shall be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master may see best to let come upon us. Our Lord explained to His disciples that so long as they lived in this present Age, when sin abounds, and when Satan is the prince of this world, they must expect tribulation from various quarters; but He assured them that they would, nevertheless, be fully and completely under Divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful, hopeful constancy] possess ye your souls."--Luke 21:19.

"HE THAT OVERCOMETH SHALL INHERIT ALL THINGS"

One object of the test of patient endurance is that we may be "strong in the Lord," that we may have the character-likeness of the Lord Jesus--not merely the firmness, but also the gentleness. All this must be developed before we can receive the things promised, the things which God has in reservation for those that love Him. (I Cor. 2:9,10.) These things are spiritual and might

R4911 : page 409

be apprehended by our minds, but could not be comprehended. The promise that we are to be like our Lord includes not only the spiritual and heavenly conditions, to which we shall attain in the First Resurrection, but also the blessing of sharing in the uplifting of the world. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) But to "be Christ's" means, not only that we shall accept Him, join Him and His standards, but also that we shall be good soldiers. Those who would not be good soldiers would not be worthy of being members of the Body of Christ, for such could not be conquerors and "more than conquerors" through Jesus Christ our Lord.--Rom. 8:37.

We already have the "promise," but it has not yet been received in the sense of being fulfilled. The promise is a conditional one. "He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5.) So in our Lord's arrangement, the condition of the promise is that we shall abide in His love, His favor. Whoever accepts of Christ's death and trusts in Him and seeks to follow the Divine commandments, walking not after the flesh, but after the Spirit, will receive the promise, for the promise is made to "overcomers." All the promises of the Gospel Age are made to the "overcomers." Such shall sit upon the

R4911 : page 410

Throne. Such shall become the Bride of Christ. Such shall be joint-heirs with the Redeemer and participate in all His great work as the great Messiah, to bless Israel and through Israel the world of mankind.

By faith the Church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end--their patient endurance. Such loyal ones have the earnest of the promise and shall be joint-heirs in the Kingdom. All others will be cut off from that membership. "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth [cleanseth, pruneth] it, that it may bring forth more fruit." (John 15:2.) We are on trial; and the trial is to prove our loyalty. If this trial time, or probation, is satisfactory, the membership is made permanent. Those who fail to live up to the conditions, are not counted worthy to be members of the Body of Christ and joint-heirs in the Kingdom.

LET US ABIDE IN HIS LOVE

Who can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character-likeness will be a life-work! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the Truth, or that we be content to hold it in unrighteousness. We must see to it that the Truth is having its legitimate and designed effect upon the character. And if the Truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "We shall never fall," but that in due time we shall be received into the Kingdom.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into their inspiring spirit, although we are already established in the faith. To be established in the faith is one thing; to be established in Christian character and in all the graces of the Spirit is quite another.

Beloved, "Let us run with patience [cheerful constancy, patient endurance] the race set before us" in the Gospel. (Heb. 12:1.) As already observed, the race must be run with this constancy if we would reach the "mark;" and after reaching the mark we can maintain our position only by the grace of constancy, patient endurance, that having done all, we may STAND!

====================

R4911 : page 410

A GREAT REFORMER

--EZRA 8:15-36.--NOVEMBER 19TH.--

"The hand of our God is upon all
them for good that seek Him."

EZRA WAS a learned Jew who headed a great reformation movement. As God's agent he was largely responsible for the maintenance of the Jewish faith and nation. His family had been amongst the many carried captive by Nebuchadnezzar. Like many others that became rooted in the new soil of Babylonia, they were not among the fifty-three thousand to return to Jerusalem when King Cyrus gave the opportunity. Ezra, imbued with a spirit of religious fervor based upon a faith in God and His Word and promises to Israel, headed another company bound for Jerusalem--seventy-eight years after the return of the exiles.

The Jews evidently were prosperous in Babylon, and their exile for a time at least led them to earnest study of the Law and the Prophets. In fact, Judah, probably under Ezra as one of its chief representatives, seems to have prospered more in Babylon than in Jerusalem--not as a whole, but a certain pious few. These were vexed as they from time to time heard of the poverty of their brethren in Jerusalem, and that matters religious were not prosperous there, and that the rebuilding of the temple which represented Divine presence with the nation was but poorly served.

Deeply in earnest for a revival of the true religion, Ezra laid the matter before representatives in Babylon and before the Persian king, with favorable results. Large donations were made for the repairs of the temple and the institution of its worship upon a proper basis, and in general to help the interests of the Jewish cause in Jerusalem. The donations of gold and silver totaled a little more than two million dollars, and the total number of persons who volunteered to be the company numbered about seventeen hundred. The donations were a public trust, and Ezra wisely divided the treasure between twelve principal men of his party, taking receipts from each.

Before the journey proper was begun, a fast was proclaimed and the Almighty God was entreated to grant His blessing upon the undertaking and to direct the course of the travelers. They were not without cause for fear for themselves, for it must have been generally known that they carried a large amount of treasure with them, and the country through which they must pass was infested with robbers who might pounce upon them at any time to carry off their treasure, which consisted of large supplies of wheat, wine and oil besides the gold and silver.

"IN ALL THY WAYS ACKNOWLEDGE HIM"

The beginning of the journey with fasting and prayer gives us an insight into Ezra's power and efficiency. "God was with him"--he walked with God, he sought to know and to do the Divine will. Surely it is in vain that any would attempt to serve the Lord and yet neglect to humble themselves before Him and to make request for His blessing and guidance. We submit that fasting and prayer and earnest desire to know and to do the Lord's will are far more efficacious for good than are large donations of money. Perhaps there has been too great a tendency on the part of many to leave out the matter of religious work at home and abroad save along financial lines, forgetful in part at least that they labor in vain unless the Lord grant His blessing.

The fact that notwithstanding our wonderful financial efforts during the past century there are today twice as many heathen as there were a century ago, should take us to the Lord in prayer to assure ourselves regarding the meaning of the prayer He taught us--"Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Seeing the futility of our efforts to bring about heavenly conditions on earth ought to lead all of God's earnest children to search His Word and to see whether or not it teaches that the second coming of Messiah is to unite to Himself His "elect" Church as His Bride and then to establish the Kingdom of Righteousness which, backed by Divine power, will bind Satan, overthrow sin and death, and uplift mankind and make of earth a paradise.

THE WAY OF TRANSGRESSORS

Ezra and his party reached Jerusalem in safety after a journey of exactly four months. As great a distance can be covered in less than four days with our modern conveniences, which surely seem to be precursors of the

R4911 : page 411

glorious Messianic Epoch, the wonderful prosperity of which has so long been foretold.

Ezra has been censured as narrow and cruel because of the reforms at Jerusalem of which he became the leader and adviser. The Jews who first returned from Babylon were full of zeal for the Divine Law, and refused to inter-marry or to have social dealings with their heathen neighbors; but as their prosperity lagged their zeal slackened. Carelessness and irreligion came in. Hence Ezra soon found that many Jews were inter-marrying with their neighbors, and that a condition of things prevailed which, if continued, would mean the corruption of the nation to which God had given the promise of national continuity, and the promise that ultimately He would use them as a nation for the sending out of the light and truth which He has promised shall yet bless all the families of the earth.

A general assembly or convocation of Israelites was called and held to consider this matter of mixed marriages and the requirements of the Law, and any failing to be represented were notified that they would be in danger of being counted out of the congregation as aliens. It was a time of weeping and sorrow and distress

R4912 : page 411

amongst the people as they realized that conformity to the Divine Law would mean the breaking of family ties. The Divine Law had been broken and now the penalty was to be felt. The way of the transgressors was hard.

This requirement of the Law can be understood only by those who realize that Israel was under a special Covenant with God by the compact at Mt. Sinai, and that that nation was subject to every feature of that Law. No such law is or has ever been put upon other nations--nor upon Christians, who are not under the Law but under Grace. We must not, however, object to the Jew's being faithful to his Covenant, for that Law Covenant is as binding upon him today as it ever was; and it will remain binding until it shall be superseded by the New Law Covenant referred to in Jeremiah 31:31. The great Messiah, Head and Body, will be the Mediator of that New Covenant, and its sealing will be effected by the blood of "the better sacrifices" of this Gospel Age.

To the Christian, the next thing corresponding to this Law is the Apostolic injunction that the consecrated followers of Christ should not inter-marry with the worldly but "only in the Lord." (2 Cor. 6:14.) There is surely Divine wisdom in this injunction, yet it is not a law, and Christians who have married unconsecrated persons are not to leave them but to fulfil their marriage covenants. --I Cor. 7:14.

===================

R4912 : page 411

THE VALUE OF PRAYER

--NOVEMBER 26TH.--NEHEMIAH 1.--

"The effectual, fervent prayer of a righteous
man availeth much."--James 5:16.

THIRTEEN YEARS after Ezra's company returned to Jerusalem, Nehemiah went thither with an escort and full authority from the king of Persia to rebuild the wall of Jerusalem and to restore its gates. It would appear that Ezra's reformation, while very helpful to the people, brought against them the violent opposition of their neighbors, as was to have been expected. The Jews, now considerable in numbers, were despised by their neighbors who wished to drive them out of the land. The wall of the city was poor and did not withstand the attack.

Josephus says that Nehemiah, wealthy and favored of the king of Persia, resided in the king's palace at Shushan. He was a pious man and deeply interested in the land of his fathers. While walking one day he overheard two men talking in the Hebrew tongue, and accosted them.

R4913 : page 411

They had been to Jerusalem and had returned. One of them proved to be his own relative. He gladly inquired respecting the holy land, the holy city, God's temple, and concerning the Jews who had returned from Babylon. The sad story of their trials and the desolation of the city and its exposure to enemies touched his heart and led him to prayer. That prayer is the subject of this lesson.

ANSWERING OUR OWN PRAYERS

Undoubtedly, the recorded prayer of Nehemiah is merely an epitomized statement, for we read that he made the matter a subject of earnest prayer for four months before he reached the point of action where God used him in the fulfilment of his own petition. This reminds us of how our Lord instructed His disciples, saying, "Pray ye the Lord of the Harvest that He would send forth more laborers into His Harvest." While the disciples thus prayed it would imply that they would be laboring in accordance with their prayers, that they would be doing all in their own power to forward the Harvest work as well as to interest other laborers in the same. Thus it must always be that earnest effort will accompany prayer. Prayers not accompanied by efforts brand themselves as insincere. The prayer which is not of faith is sin--unscriptural, sacrilegious.

THE SOUL'S SINCERE DESIRE

The poet has well defined prayer as being "The soul's sincere desire, uttered or unexpressed." Another has well declared that it "is the Christian's vital breath"--that is to say, Christian character cannot be maintained without prayer any more than a human life could be maintained without breathing. Who has not noticed that all the great Bible characters used of the Almighty were accustomed to go to Him regularly in prayer and to seek for guidance from Him in respect to every matter. Even the great Redeemer, holy, harmless, undefiled and separate from sinners, needed to pray to the Father--needed His fellowship and communion--needed to be in touch with the Infinite One. Several of His prayers are recorded, and we are told that He spent the entire night in prayer on more than one occasion.

Some may ask, Would the Almighty change His plans in answer to our petitions? Assuredly He would not. Indeed, on the contrary, we are cautioned in the Scriptures to ask only according to His will. We are warned that if we ask amiss our petitions will not be answered. Hence the necessity for studying God's Word and being enlightened thereby respecting the Divine program that we may ask in harmony with every feature of it and receive strength and encouragement through the answer to our petitions.

The Redeemer gave us the keynote to this, saying, "If ye abide in Me and My words abide in you, ye may ask what ye will and it shall be done unto you." (John 15:7.) Alas! how few seem to note the two limitations of this promise:

(1) The one asking must be in Christ--abiding in Him. This means that the petitioner has turned from sin, has accepted Christ and the terms of discipleship. It implies that he has made a full consecration of his

life to the Lord and become a new creature in Christ Jesus. Such, abiding in Christ, may pray to the Father.

(2) After having come into membership and fellowship with the Head, the Messiah, these must ask in harmony with God's Word and promises; in order to know what things to ask for they must search the Scriptures, which are sufficient, "that the man of God may be thoroughly furnished." There are many things for which we may pray, the answer to which would not involve any change in the Divine plans. We are not to understand that all the little incidents of life are foreordained and predestinated. So far as the world is concerned, many of its affairs are purely of chance under the permission of natural laws with which God does not generally interfere. It is in the affairs of His consecrated people that God assures us He takes a special interest. These are so supervised by His providence that He guarantees His children that all things shall work together for good to them.

WHAT TO PRAY FOR

God is pleased to make use of the little talents possessed by His consecrated people, and their usefulness as ambassadors for God and for Christ, in their own families and own cities, will avail in proportion to and depend very much upon the earnestness of their prayers and endeavors. Those who pray for opportunities to serve the Lord and His cause and who watch for the fulfilment of their prayers in the open doors of opportunity will surely have them. "He that seeketh findeth, and to him that knocketh it shall be opened."

The baptized in Christ may pray for earthly necessities, as in the Lord's prayer, "Give us this day our daily bread;" but we are not to pray for more than the bread and water which the Lord has authorized His people to pray for. The true Christian, instead of thinking about what he shall eat, what he shall drink, and wherewithal he shall be clothed--instead of making earthly things the subject of his prayers, will be thinking of and praying about his higher, his heavenly interests. More particularly he will be concerned respecting his spiritual food, spiritual clothing, spiritual growth in grace and knowledge and love, and for these particularly he will pray and strive.

Our Lord declares, "After all these things (food and clothing) do the Gentiles seek; but seek ye first (chiefly) the Kingdom of God and His righteousness." God's people are consequently to attain a joint-heirship in Messiah's great Kingdom according to the Divine invitation that we should be "heirs of God and joint-heirs with Jesus Christ our Lord." We are to seek possessions in that Kingdom with our Lord in His throne, by seeking to develop characters which will have divine approval and make us fit for that high exaltation. Our Lord speaks of these as seeking the righteousness of the Kingdom--that Kingdom which will be established amongst mankind for the very purpose of enforcing righteousness; and whoever will be a joint-heir with Christ must love righteousness and hate iniquity, and must develop this character before he dies in order to hope for a share in this Kingdom and its glory, honor and immortality. For this he will be seeking, striving, praying--above all else.

===================

R4912 : page 412

CO-LABORERS WITH GOD

--DECEMBER 3RD.--NEHEMIAH 4--

"Watch ye, stand fast in the faith; quit you like men; be strong."--1 Cor. 16:13.

NEHEMIAH'S PRAYER for Jerusalem and the holy interests centered there continued for months before the answer suddenly came. The king, whom he served as confidential secretary, prepared a banquet, the queen being present as well as Nehemiah and others. Everybody was smiling and joyous, attired in their silks and jewels, but the king noticed that his trusted secretary had a sadness which showed through his smiles. Finding that he was not ill he said that it must be a trouble of heart--and inquired as to what it was. It was a dangerous moment for Nehemiah, for the kings of that time were quite autocratic and capricious. The sadness might have been construed to mean a loss of interest in the king and his affairs, or a hundred things disapproved for such an occasion of rejoicing.

Nehemiah's prayer instantly went up to God for wisdom to know how to answer, for he did not receive the wisdom at once, although he had prayed beforehand. He knew that the Almighty could hear his desires of heart, uttered or unexpressed. He received the needed wisdom for a wise and successful reply, which did not offend the king, but enlisted his interest. He told the king that his sadness of heart was because the home of his fathers was ruined. The result was that the king appointed him special governor of Judea with full authority to attend to the work and to call upon the governors of surrounding provinces for aid if necessary.

WISDOM SHOWN BY METHODS

That Nehemiah was a wise man and no mere dreamer was evidenced in the practical methods he employed. A man of wealth, he probably financed his own expedition, aside from the retinue of soldiers, etc., furnished by the king. A four-months' journey brought them to Jerusalem. The object of his coming was kept secret. He was merely a visitor for a few days, seeing and hearing. Then by night he made an inspection of the old city walls, particularly the broken parts and the heaps of ruins from which they might be rebuilt. He saw the feasibility of the scheme and outlined in his mind the method. Then he called for the elders and prominent representatives of the people, explained to them his object in coming, showed them his authority from the king and suggested a method for the beginning of the repair work immediately.

He perceived the necessity for great caution, as enemies were on every hand as anxious to hinder them as he was anxious for success. The Samaritans were jealous. They had a rival worship of Jehovah, and Israel's success would seem to imply that God's favor was to the Jews rather than toward the Samaritans. Besides, they all hoped to profit by the poverty and helplessness of the Jews--thinking it not wrong to pillage them as opportunity offered. Nehemiah's plan was approved. The leading men in each quarter of the city joined in the work with the laborers, and each built the wall most nearly in front of his own home quarters. This was a wise plan, for each would be specially interested in having the wall strong in his own neighborhood, and a certain degree of proper pride would attach to the work as a prominent monument of the builder's skill--itself a credit or discredit.

Nehemiah joined in the work with the others, his accompanying servants participating also. His spirit of zeal was an inspiration to the discouraged people, who took heart, and hope began to thrive. Then came discouragement and opposition from the enemies. An attack

R4912 : page 413

was even planned, but learning of this, Nehemiah so directed the work that the heads of the families kept an armed watch while the others labored, carrying swords also for self-defense.

When their enemies found that they were prepared, the proposed attack was abandoned and discouragements were resorted to. The effort was laughed at, ridiculed as impossible, and worthless anyhow. Those unused to manual toil soon grew sore and weary and discouraged. The higher the walls grew, the more difficult it was to place the stones and the mortar, and the more stones built into the wall, the fewer suitable ones remained amongst the rubbish. It was a time of testing of faith and loyalty to God. Trials and difficulties are permitted to come to all of God's people for just such testings. The overcomers are developed through various experiences for the Divine service.

"STAND FAST IN THE FAITH"

It may be asked why Nehemiah's faithfulness and courage were tested, and what reward was his. We reply that a reward of character-development follows every good endeavor. The reward of those who lived faithfully in Nehemiah's time differs essentially from the reward of the faithful amongst the followers of Jesus. The latter are promised a share with the Master in His glorious Messianic Kingdom. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom;" "To him that overcometh will I grant to sit with Me in My Throne."--Luke 12:32; Rev. 3:21.

But Nehemiah could have no share in these Kingdom promises because he lived before the call to the Kingdom --before Pentecost. He and others of his time who displayed faithfulness and loyalty are not personally mentioned by St. Paul in Hebrews 11, but they are undoubtedly included in the list. Of them the Apostle declared, "They had this testimony, that they pleased God." St. Paul declares that they will receive their reward--a share in the earthly phase of the Kingdom, after the Church shall first have her share with the Redeemer in the heavenly phase of the Kingdom, for "they, without us, shall not be made perfect, God having some better thing for us."

St. Paul's words in our text teach the same great lesson of the necessity for character-development on the part of all who hope to be heirs of God and joint-heirs with Jesus Christ their Lord. They must watch as well as pray, they must "stand fast in the faith" against the various oppositions of the world, the flesh and the Adversary. They must acquit themselves like men, "strong in the Lord and in the power of His might." They must be strongly developed, by trials, difficulties and obstacles overcome in the name of the Lord and with His assistance.

R4915 : page 413

O! TO BE WILLING!

O! to be willing, willing,
Thy will to do day by day,
Obedient, humble and loving--
O! help me, dear Savior, I pray.
Willing that Thou mightest use me,
As forth with glad tidings I go,
That all who are hung'ring and thirsting
God's mystery now may know.

O! to be willing, willing,
Just to be led by Thy hand;
"A messenger at the gateway,
Only waiting for Thy command;"
Filled with Thy spirit and ready

The message to tell at Thy will;
"Willing shouldst thou not require me,
In silence to wait on Thee still."

O! to be willing, willing,
Whate'er the task may be,
To do it as thou didst, dear Jesus,
That the world Thy spirit may see.
Rather be willing, willing,
That Jehovah on earth be praised,
To surrender all earthly blessings
And walk the appointed ways.

O! to be willing, willing,
Each step to salvation to take,
To suffer with Thee in "the Holy,"
And gladly all sacrifice make.
To walk in the way with rejoicing,
My lamp trimmed and well filled with oil,
And I'll soon hear the voice of the Bridegroom
Saying, "Enter and cease from thy toil."
DR. AGNES HAVILAND.

===================

R4913 : page 413

"THE ROYAL DIADEM"

"Thou shalt be called by a new name;...thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."--Isa. 62:2,3.

IN ONE PLACE the Prophet Jeremiah declares, "This is the name whereby He shall be called, Jehovah our Righteousness." In another place he says, "She shall be called, Jehovah our Righteousness [or, the Righteousness of Jehovah]." And so the Apostle declares, "That we might be made the Righteousness of God through Him." --Jer. 23:6; 33:16; 2 Cor. 5:21.

These statements refer to Zion. The typical Zion is the Jewish nation; and the antitypical Zion is the glorified Christ. Very properly, then, we may understand that the blessings which belong to the Church on the spirit plane will, naturally, on the earthly plane, belong to the Ancient Worthies, who will be in Divine favor forever.

The two expressions, "a crown of glory" and "a royal diadem," express practically the same thought, the repetition making the sentiment doubly impressive. A diadem is a crown. Crowns are generally used to add dignity and honor to the individuals wearing them; but the Scriptural expression, "A crown of glory,...a royal diadem in the hand of thy God," does not include the thought of a diadem that is to be worn, as giving glory to God; but rather as representing a beautiful ornament in the Divine hand, as you take something in your hand to look at the beauty and workmanship.

The jewels that will make this diadem beautiful, when properly tested by the great Master-Workman, are the Church. The Lord will come to make up His jewels, to secure His jewels. "God hath set the members in the Body." The text refers to the final setting in the future, in the Kingdom condition. As star differeth from star in glory, so shall these jewels differ in setting and position. This also applies to the present time. The present arrangement is subject to change in proportion as the individual will or will not be fully submissive to the Lord's will. There has been a selection of a jewel class;

R4913 : page 414

and the experiences of this class during the Gospel Age have been the polishing processes; and there will be a setting in the end of this Age, when the Church is completed. This began when the First Resurrection began.

The first setting in this royal diadem was, undoubtedly, our Lord Jesus Himself. He is the first in this great diadem which Jehovah has in His hand. Next will come the members of the Body, as they shall be perfected in the First Resurrection--the Apostles and sleeping saints, each as he is granted his change, "in a moment, in the twinkling of an eye." Each jewel will be placed in that particular setting for which Jehovah has seen that it is prepared.

When the mother of James and John went with them to Jesus and requested that her sons might sit, the one on His right hand and the other on His left hand, He said that these places would be given to those for whom they are intended by the Father. Those positions will

R4914 : page 414

not be given through favor, but through justice. Any place will be glorious in this company. Only the Lord is competent to say who shall sit on the right hand and on the left. We shall be pleased to have His will done; and beyond the veil we shall have such a large sense of justice that we shall be glad to have the matter as the Father has arranged.

The Lord is first; we think probably St. Paul is next. And we think St. Peter and St. John have prominent places. We shall all be perfectly content and pleased with whatever the Father will decide. We shall be glad of any place. And any one who would not be of that spirit, of that disposition, will thereby indicate that he is not of that class which the Lord would have there. Any who will be of that class will be glad to accept the Father's decree and to prefer it to anything they could have devised.

So the Church in the hand of God is the Church in the hand of Divine power. That power will use the Church and she will be a crown of glory and a thing of beauty, gloriously reflecting to all eternity the workmanship of our God. How glorious it will be! How beautiful! The Lord Jehovah will have the setting of these precious jewels, one reflecting upon another in that crown of glory and diadem of beauty, with the Lord Jesus in the chief place, for the Father will not give to the Church any glory that He would not give to the Lord Himself. The Church is to be displayed before men as "a thing of beauty and a joy forever"--God's handiwork.

He is selecting the jewels now, and is providentially dealing with them. When the process of polishing shall have been completed, He will use them in a very special sense for a thousand years. As a star blazes in glory, so the Lord will make use of each one of the Church. But the use of the Church which the Lord will make at that time will be only a part of the work which He intends to accomplish. The Apostle says, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."--Eph. 2:7.

All who are in Christ, all who are in the "elect" Body of Christ--to these God will show His exceeding grace. His grace and favor will be showered upon the Church. And the world will eventually see in the Church the culmination of all of God's creative work. The glory of the Church will be manifested in the sight of angels and of men. And so the Lord indicates the blessings that are to be ours if we are faithful in making our "calling and election sure."

Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us in the performance of the Master's will.

====================

R4914 : page 414

INTERESTING QUESTIONS

NO MARRIAGE IN THE RESURRECTION

QUESTION.--Do you gather from God's Plan that the present reciprocal love of man and woman is to be confirmed by the Lord so as to continue forever, both on earth and in heaven?

Answer.--We answer, No! Marriage

is an arrangement that God instituted for a very special purpose, and with the human family only. The object of the separation of Mother Eve from Father Adam [she was formed from one of his ribs] was, the Scriptures tell us, that a race might be produced. Marriage means merely the union of these two recognizing each other as one; and so the Apostle says, "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God."

There is no arrangement in God's Plan to have any of those on the spirit plane male and female. According to the productions of Art, there are no male angels; but according to the Scriptures, there are no female angels. Possibly the reason why so many artists have supposed that angels are females is that there are more women in the Church than men. But the entire idea is erroneous; for angels are an entirely separate order of beings from mankind. Man never was an angel and never was intended to be an angel. Man is of the earth, earthy. He fell from the position of king of the earth and became a degraded being; and the Divine intention and promise is that when Messiah shall reign humanity shall be lifted up from sin and degradation and brought back to human perfection.--Acts 3:19-21.

The only ones who will become spirit beings, as are the angels, are the Church class--those begotten of the Spirit, those who in the resurrection will be given a change of nature. As the Apostle states, "We shall all be changed," for "Flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:51,50.) Therefore the First Resurrection, in which the Bride only has part with her Lord, is different from the resurrection of the world. Of those who will have part in the First Resurrection we read that "they shall be priests unto God and shall reign with Christ a thousand years." (Rev. 20:6.) Flesh and blood cannot be a part of that Kingdom. Therefore they must all be changed. We do not expect that Jesus will be changed from spirit to human nature; but that the Church must be changed from human to spirit nature, for they "shall be like Him and see Him as He is" (I John 3:2) and share His glory and be His Bride. When the Church shall thus be changed, all the peculiarities of male and female will be obliterated, for there is neither male nor female amongst the angels; and the Scriptures tell us there will not be in the glorified Church. The perfection of spirit being will be one. All will be alike, sexless.

As for mankind: We think the Scriptures clearly indicate

that Divine provision for mankind will be that they will all be sexless when perfection shall have been reached. That is to say, at the close of the Millennial Age, all having been gradually perfected, each sex will, in their development, have taken on more of the qualities of the other; during that Age the woman will gradually add to her womanly graces the qualities that belong to man; and man will likewise gradually take on with his manly qualities the finer sentiments and qualities of mind and body that belong to the female. Thus man will receive again that which was taken from him originally, represented by the rib. So all will then be perfect; and they will neither marry nor give in marriage; for all will in this respect be "like unto the angels."--Luke 20:34-36.

STILL HOLD SAME SCRIPTURAL VIEW

Question.--Are we to understand from your remarks in THE WATCH TOWER of April 1, 1911, page 102, column 2, paragraphs 2 and 3, that your opinion has altered respecting the "change" of the Church?

Answer.--No; we have no different thought from that heretofore presented. We still believe that since 1878 we are in the time indicated by the statement, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, they shall rest from their labors, and their works follow with them."--Rev. 14:13.

We must all die, but "we shall not all sleep." In the cases of those remaining alive at the time of our Lord's second presence, there will be no need to sleep--the moment of death will be the moment of resurrection change.--Psa. 82:7; I Cor. 15:51,52.

THE CHURCH THE BODY OF CHRIST

Question.--When does the Church become the Body of Christ?

Answer.--The Church may Scripturally be viewed from two standpoints:--

(1) The Church in glory will consist exclusively of the Redeemer and His Bride class, His joint-heirs, or, under the other figure, "Jesus, the Head, and the Church, His Body"--"members in particular of the Body of Christ." These alone will have part in the "first resurrection"; these alone will reign with Christ a thousand years.

(2) In the present time, however, the Church is spoken of as the Bride of Christ, in a formative or developing state, His espoused. Each one who makes a full consecration of himself to the Lord, trusting in the merit of Jesus, when begotten of the Holy Spirit, is counted a member of the Body of Christ. As a member he is to grow in grace, knowledge and love, putting off the former things of the flesh and putting on the fruits and graces of the Holy Spirit. These, however, develop into three different classes:--

(a) A "little flock," a Royal Priesthood, who will become exclusively the Body of Christ, through participation in the "first resurrection."

(b) A "great company" class, loyal to God and in the end faithful but not sufficiently zealous to be considered sacrificing priests, not worthy, therefore, to be counted of the Body of the "more than conquerors."

R4915 : page 415

These will ultimately come off conquerors and attain the plane of spirit being to which they were begotten at the time of their consecration. These will be the "virgin companions" of the Bride, serving in the Temple.

(c) A third class, described by St. Paul as falling away and counting the blood of the Covenant wherewith they were sanctified an ordinary thing and despising the great favor and privilege of sanctification through justification. These are described also by St. Peter as "the sow returned to her wallowing in the mire"--as turned from spiritual hopes and promises to earthly. These, once counted members of the Body of Christ, will die the Second Death, as brute beasts.

GIFTS AND SACRIFICES FOR SIN

Question.--What is signified by the words of the Apostle that our Lord was ordained to offer both gifts and sacrifices for sin?

Answer.--From the Scriptures it is evident that during the Millennial Age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial Age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through His own merit and rights as the Melchizedek Priest. We can, however, apply this text very properly to the present time. The Apostle puts the word gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of His own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a Sin-Offering for others. Likewise, throughout this Gospel Age, the "brethren" are invited to present their bodies living sacrifices--to give themselves to God.--Rom. 12:1,2.

When we thus make a present of ourselves to God, we are not making a Sin-Offering to God; for this we could not do. But the Divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same Divine arrangement, constitute the great Sin-Offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the Sin-Offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil His priesthood. He presented Himself without spot unto God; and, by virtue of that presentation, He is a Sin-Offering unto God; and, through His merit, He makes the same true of His Church, who voluntarily give themselves to God.

SHOWS HOW MERIT OF RANSOM IS APPLIED

Question.--Is there anything connected with the Atonement Day sacrifices which corresponds to the Ransom? If so, what?

Answer.--The word Ransom would more properly be rendered Ransom-Price, corresponding price. On the Day of Atonement no type of the ransom-price is given us, but rather a type of the Sin-Offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement Day type, however, we shall find that which points to the Ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the Day of Atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock.

===================

SEMI-MONTHLY
VOL. XXXII   NOVEMBER 15   No. 22
A.D. 1911--A.M. 6040

CONTENTS

Is Mankind Advancing?.............................419
Practical Self-Examination on Love...............421
    Love the Secret of True Politeness...........422
    Love Begins at Home..........................422
    Love Thinks No Evil..........................423
Do Nothing Whereby Thy Brother Stumbleth..........424

  Self-Denial in Interest of Others............424
  Our Responsibility to Our Brother............425
  Every Violation of Conscience Wrong...........425
Lord's Goat and Scape-Goat.......................426
  Scape-Goat Class Fail to Bear "His Reproach"..................................426
What Does It Mean? (Poem).........................427
Nobility Conquers Meanness........................427
  Evil-Speaking and Slander....................428
Ezra's Bible Class................................428
Interesting Questions.............................429
Some Interesting Letters..........................430
Berean Questions in "Scripture Studies"...........431

page 418

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS
AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

NEW HAVEN, CONN., NOVEMBER 26

Morning Rally for Praise, Prayer and Testimony. Discourse for the interested at 10.30. Discourse for the Public, 3 o'clock, at the Hyperion Theatre, Chapel St.

BROOKLYN, N.Y., DECEMBER 3

Praise, Prayer and Testimony at 10.30 a.m. Discourse at 3 o'clock and a Question Meeting in the evening. The Academy of Music not being available for this Sunday, all meetings will be held in the Tabernacle, 13-17 Hicks St.

DALLAS, TEXAS, DECEMBER 6

At 10.30 a.m. meeting for Praise, Prayer and Testimony and at 3 o'clock in the afternoon discourse for the interested. Both services will be held in Woodman's Hall, 414 Harwood St.

SAN ANTONIO, TEXAS, DECEMBER 7

"The New Woodman's Hall" at 117 North Flores St., will be used at 10 o'clock for Praise, Prayer and Testimony meeting and again at 3 o'clock for a discourse to the interested.

LOS ANGELES, CAL., DECEMBER 10

Time and place for Morning Rally and Discourse for the interested will be announced later. Discourse for the Public at 3 p.m., Shrine Auditorium, West Jefferson St.

FRESNO, CAL., DECEMBER 11

Morning Rally for Praise, Prayer and Testimony at 10 o'clock and discourse for the interested at 3 o'clock, will both be held in the A.O.U.W. Hall, Fresno St., between I and J. The public address at 8 p.m. will be given in Armory Hall, J and Fresno Sts.

OAKLAND, CAL., DECEMBER 12

Morning Rally for Praise, Prayer and Testimony at 10:30. Discourse for the interested at 3 o'clock, Hamilton Auditorium, Jefferson and 13th Sts.

R4898 : page 418

FREE LITERATURE IN TWENTY-THREE LANGUAGES

We can supply literature on Present Truth in any of the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese (soon), Italian, Greek, Russian, Armenian (soon), Arabic, Tamil, Malayalam, Zulu (soon), Esperanto and Maori.

We do not always have all of these in stock at Brooklyn, but usually have the main supply nearest the point of demand. However, communicate with us if you are in the vicinity of any of the above mentioned peoples and we shall be pleased to co-operate with you by supplying the desired literature as quickly as possible.

----

page 418

RE CLIPPINGS

We wish to express thanks for interesting clippings, and also for clippings containing attacks upon us. We request that you give name and date of paper each time, or, preferably, the whole page. If the whole paper be sent, please mark the article plainly and address W.T.B. & T. Society, File H, 17 Hicks Street, Brooklyn, N.Y.

[CONTINUED TO PAGE 431.]

page 431

ITEMS WE HAVE IN STOCK

(Continued from page 418.)

COLPORTEUR ORDERS ALL FILLED

Although for a time the printers were unable to fill all shipping orders for STUDIES IN THE SCRIPTURES they now have an abundant stock of the new English edition, and all orders to date have been filled. If, therefore, your books have not been received advise us at once, giving full particulars. Also send in your orders as far in advance as possible, as books sent by freight frequently require two weeks to reach destination after being shipped.

CROSS AND CROWN PINS

No. 1. Cross and Crown design in ten-karat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is rustic in design--brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price, $1.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

POST-CARDS

An excellent assortment of Scripture post-cards of our own selection, both Birthday and for general use. Price, 20c. per doz., $1.50 per 100 assorted, postpaid (40 birthday and 60 general).

SPECIALLY ASSORTED PACKETS OF WALL MOTTOES AND SCRIPTURE TEXTS

For several years we have been supplying our readers with handsome Texts and Motto Cards for the walls of their homes. Their influence is excellent, for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character building.

Many of the mottoes also make splendid gifts for friends on all occasions.

For your convenience and ours we put these up in packets of choice assortments, as below, $1 each, postpaid. So doing, we are enabled to give you twice as many mottoes for your money as you could purchase elsewhere. Besides, we select the styles and mottoes with great care. The following packets represent our assortment. Order by number:--

No. Ma--Contains small mottoes of 22 assorted texts and styles; all beautiful.

No. Mb--Contains medium and small mottoes, 11 assorted; all choice.

No. Mc--Contains 7 medium mottoes; all handsome.

No. Md--Contains 5 medium and large mottoes; all elegant.

No. Me--Contains 4 large mottoes only; all desirable.

No. Ma1/2--Is a 50c. packet of small mottoes.

Those who desire $3 or $5 worth can thus select several packages. If no designation is made we send the Ma assortment.

These we import from London subject to custom duty, hence our London Office can do still better for our British friends.

====================

R4915 : page 419

"IS MANKIND ADVANCING?"

[FROM CURRENT LITERATURE.]

"IN A BOOK of the above title Mrs. John Martin administers a stiff rebuke to the pride and self-confidence of our age. She feels, and she argues with great skill, that humanity is not advancing in any real sense. 'The world today,' she remarks, 'is convinced that it is making rapid progress. In western Europe and in America increased wealth production, democratic institutions, free education, free thought, the opening of opportunities in new countries, the acceleration of travel and communication, have combined to produce upon our generation an exhilarating sense of expansion, of liberation, of growing power.' But this impression, it seems, is an illusion. We have not really progressed. Mrs. Martin likens modern civilization to a runaway locomotive going at tremendous speed on a wrong track. 'We have lost our way,' she says; and adds: 'Man may have risen from the ape; also the ape may be a degenerate man. Men are headed ape-ward quite as frequently as angel-ward. Time runs an elevator which goes both ways, down as well as up.'

"'What is progress?' asks Mrs. Martin at the outset of her argument. She replies: 'The word progress should, I believe, be exclusively used to express a rise in human capacity, the development of higher orders of human beings. Thus restricted, it remains, as it should, a strictly qualitative, never a quantitative, term. Improved conditions conduce to progress, and are necessary to progress, but may exist without producing progress. Progress is something more than improvement. Progress means movement forward.' This definition leads on to a wonderful picture:

"'Looking back along the line of history, we can see that we (mankind) have been traveling a long, long road whose winding way, rising and falling century after century, we can trace back for a few thousand years until it enters a trackless desert and fades utterly from our view in the mists of antiquity. Immediately behind the spot where we now stand there seems to lie a downward slope; that is to say, we seem to have been ascending since the eighteenth, the seventeenth, yes, part of the sixteenth centuries. But the Elizabethan era and the period of the Renaissance in Italy do not lie below us. Life was very full and splendid then; man had climbed to a higher point of outlook than that upon which we now act out our little day. Behind those centuries the way becomes obscure; it seems to pass through deep and

silent forests, over dim, somnolent plains, in shadowy twilights and through deserted wastes, until it falls away into a wide, cold swamp, noisome, dark, terrible, abounding in reptiles and the horrid monsters of sick dreams.

"'Beyond this death-bound stillness of the Dark Ages, the road ascends again into the upper air. Birds are singing, the sunlight touches the grain fields; the bustle of human life appears, troops of soldiery in glittering armor, citizens in gorgeous raiment, all the pomp and pageantry of the triumphant Roman Empire. Behind Rome the road drops away again suddenly, a deep, sharp drop into a valley, beyond which it begins to rise once more and, becoming steeper and steeper, it lifts our gaze to the very mountain top, where among the clouds against the deep blue sky, swept by fresh breezes, enthroned amid snow-white temples, gleaming in the golden sunshine, Greek civilization sits upon the pinnacle of human greatness.'

"Having formulated her definition of progress and expressed her conception of the human zenith, Mrs. Martin goes on to ask by what method we may set about to measure the degree of progress existing in any age. She answers this question in the spirit of Huxley's statement: 'The advance of mankind has everywhere depended upon the production of men of genius.' It is by the number and caliber of its men of genius, she holds, that any epoch must be tested.

"In the realm of practical science and pure thought, Aristotle and Plato are probably the two greatest intellects the world has ever known. 'Aristotle,' says Hegel, 'was a genius beside whom no age has an equal to place'; while Emerson exclaims: 'Compare Plato with other men. How many ages have gone by and he remains unapproached!' 'Have we, in modern times,' Mrs. Martin inquires, 'any thinkers who can compare with these ancient Greeks? Kant may be cited, and Darwin and Herbert Spencer; but are they as great as Plato and Aristotle? Very few would seriously maintain that Plato and Aristotle have ever been equaled, much less surpassed.

"'Greek sculpture, by almost universal consent, is unexcelled. The work of Phidias has no rival unless it be the work of Michael Angelo. Greek poetic genius finds transcendent expression in Homer, one of the four or five greatest figures in the world's literature, and the dramas of Sophocles, Euripides and Aeschylus take their place with the dramas of Shakespeare. Dante, of the thirteenth century, and Goethe, of the eighteenth century, have no peers today. The great story-tellers,' Mrs. Martin reminds us, 'appeared, as was fitting, in the childhood

R4916 : page 420

of the race. The writers of the Old Testament were delightful raconteurs. Ruth is the most lovely of idyls, the stories of Adam and Eve, Joseph and his brethren, Moses and Pharaoh's daughter, Samson and Delilah, are unsurpassable as tales, while the story of the Exodus and the adventures of the children of Israel in the wilderness are told with unending charm and epic fire. As for animal stories, fables, etc., Aesop, writing seven centuries before Christ, has never been surpassed for point and brevity as well as for practical common sense. Boccaccio (1313) and Cervantes (1547) can hardly be said to have been outdone by any of the countless numbers of story-tellers who in our day are pouring out such a flood of fiction that one is sometimes almost led to believe that the world is entering upon its second childhood.'

"Coming next to men of action and statesmen, Mrs. Martin names four as being of the first rank, namely, Alexander, Caesar and Pericles, who lived before Christ, and Napoleon, who belongs to the nineteenth century. 'We may say,' she continues, 'that there seem to have been in history about thirty-five men of absolutely first rank. These are Raphael, Michael Angelo, Phidias, Ictinus, Homer, Shakespeare, Demosthenes, Goethe, Aeschylus, Beethoven, Aristotle, Newton, Euclid, Plato, Dante, Kant, Saint Paul, Pericles, Darwin, Moses, Cicero, Alexander, Caesar, Napoleon, Jesus, Buddha, Confucius, Mahomet, Socrates, Columbus, Thucydides, Hipparchus, Hippocrates, Hannibal, Washington.' If Cicero, Thucydides, Hipparchus, Hippocrates, Hannibal, Columbus, Washington and Darwin be omitted from this list, as possibly not measuring up to the first rank, we have twenty-seven names. 'Of these twenty-seven men of transcendent genius,' Mrs. Martin comments, 'eleven were produced by one small district. Ten of them were brought forth by one small city about the size of Fall River, Mass., or Paterson, N.J. The little city of Athens produced in a few years more men of consummate genius than did all the millions of inhabitants of China, Arabia, India, Palestine, Rome, Carthage and all of Europe breeding for two thousand years!'

"But surely, it will be objected, genius is not the only standard of progress. Mankind, though it may not produce today the equals of the intellectual prodigies of the past, is nevertheless advancing in industrial and scientific efficiency, in moral insight, in democratic culture. Mrs. Martin meets this objection in a series of chapters.

"The fact that we have more things than we ever had before and can go to more places and 'get there' more rapidly, is not necessarily, she contends, a sign of progress. 'I detest,' she quotes Herbert Spencer as saying, 'that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In this ideal of human existence there is contemplated quantity only, and not quality. Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. A prosperity which is exhibited in board of trade tables, year by year increasing their totals, is, to a large extent, not a prosperity at all, but an adversity.' In spite of all our wealth, the blight of poverty, with its accompanying sickness, suffering, crime, insanity and vice, continues. The social disease manifested in 'atrophy and hypertrophy,' in 'extremities bleeding at the bottom, bloating at the top, decay in both,' is a portent of the modern world. It was not known in Athens. 'Improvements in machinery,' Mrs. Martin continues, 'have rendered the lot of the workers in some respects harder than before. Machinery,' she says, 'is the great disappointment of the modern world. We have quadruple-expansion engines which have a thirty-seven thousand horse-power, but they have not rendered less arduous the labor of coal miners. The sewing-machine was hailed as the deliverer of the sewing woman, but since its invention the sweating system has spread. The digging of the Suez canal brought India four thousand miles nearer to Europe, but India remains as miserable and poverty-stricken as before. Ocean freight rates on wheat from England to the United States have dropped to one-third in thirty-five years, but twelve millions of people, it is reported, remain in that country on the verge of starvation.' The argument proceeds:

"'Many modern inventions, instead of being sources of pride, should be occasions to us of the deepest humiliation, and others are only suggestive of the varied misery whose existence demanded their invention. Thus ingenious firearms witness to burglary and need of self-defense and the sleepless hatred between men; varieties of medicine indicate new varieties of disease, while surgery points to the failure of the whole science of medicine, even as charities reveal the depth of national poverty and the breakdown of the national economies; the police force marks the extent of national crime; insane asylums, prisons, tell their own story, as do the mountains of false hair, legs, arms, and the annual consumption in the United States alone of twenty millions of false teeth!'

"The real point at issue, as Mrs. Martin sees it, is summed up in the question: Is it possible to point to the modern world and say, 'Here are men of a more developed type, more intelligent, healthier, more moral, and made so by our vast improvements in the material conditions of life?' She herself does not see how this question can be answered in the affirmative. In her eyes, modern civilization is a Frankenstein that already threatens to destroy its makers. Very much of our modern activity appeals to her as 'sound and fury signifying nothing.' As she puts it:

"'The enormous number of inventions which are daily rendering the mechanism of our existence more complex may be roughly divided into four classes, those whose purpose is:

"'1. To make more things.

"'2. To get there more quickly, or to communicate more quickly.

"'3. To kill men faster.

"'4. To alleviate suffering.

"'These, then, would appear to be the leading ideals of our age. To have more things; to get there quickly; to kill men rapidly; and to save pain.

"'There is one element common to the first three classes of invention--they are designed to save time.

The mammoth reaper which mows a county in a few days, the express train with its sixty miles an hour, the marine cable bringing an answer from the antipodes in a few minutes, the machine guns which cut down an army like a field of timothy, or the torpedo-boats which sink a navy--down to the latest egg-beater and corkscrew, are all designed to save time. We may almost say that the whole aim of man's ingenuity, embodied in thousands upon thousands of contrivances, has been directed toward the one sole object of saving time. His railroads, trolleys, canals, tunnels, cables, elevators, bicycles, automobiles, etc., are all for the purpose of enabling him to save time in getting there. His telegraphs, telephones, etc., are devised in order to save time in sending messages. His myriad machines are invented for the purpose of saving time in producing more things. His Gatling guns, torpedoes, automatic firing rifles, etc., are designed to save time in killing men....

R4917 : page 421

"'And what is the result?

"'The result is that men have less time now than they have ever had since the world began.'

"Mrs. Martin is equally emphatic in denying any substantial moral progress. In the matter of ethical theory, she agrees with Buckle in feeling that advance has not only not taken place, but is not possible. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you--these and a few others, according to Buckle, are the sole essentials of morals, and they have been known for thousands of years. In the matter of moral practice, can it be contended that our present age is supreme? On the contrary, Mrs. Martin avers, we are not as honest, as temperate, as just, as brave, or as public-spirited as the ancient Greeks.

"When she comes to the question of the diffusion of intelligence, she is still skeptical. Even granting that we have today a far larger number of good, average intelligences than in the past, can this fact be said to constitute progress in any real sense? Mrs. Martin replies:

"'Progress concerns itself only with quality; it means the increased power of human faculty, not the mere numerical increase of human beings.

"'This is perfectly clear if one reflects a moment upon what took place in the past, during the march from the anthropoid age up to, say, Shakespeare. Suppose at any step of this ascent it had been asserted that to multiply the species in its then stage would be progress; suppose, for instance, that a community of apes, being fairly well fed and merrily engaged in pelting one another with cocoanuts in the forest primeval, should have decided that the multiplication of apes in this (to them) satisfactory condition should be esteemed progress. Obviously they would have been mistaken. Progress meant moving toward Shakespeare, and progress could not take place until the anthropoid ape passed up into a higher species. This is as true of our stage as it has been of any previous one.'

"Genuine progress, in Mrs. Martin's sense of the word, takes place when certain individuals emerge from the common level and establish a higher standard of human capacity and excellence. The problem of progress is therefore synonymous with the problem of producing great men. She says:

"'The ideal aim of society is the production of men of genius, because it is through the activities of these that mankind acquires the means of its highest development and the satisfaction of its deepest needs. A society adopting such an end as its goal would find all grades of labor falling each into its just and honorable place, being each contributive, inasmuch as in it lay, to the attainment of the consciously realized common end.

"'The ideal of democracy is a horizontal society, but every day is demonstrating more and more clearly that this ideal is unattainable because in the nature of things impossible. Society is not horizontal; it is perpendicular. It is not flat like the sea; it grows upward like a tree toward the light. The Greek method of trying to discover justice and apply it to society, on the hypothesis that society was perpendicular (that is, naturally disposed in sections one above the other like a tree), might have led to success. It is becoming increasingly evident that our efforts to achieve justice, based upon the false hypothesis that society is level like the sea, can never solve our problems. Justice is within the bounds of attainment to a society which realizes that it has at the heart of its life a common aim--to produce the fruit of the tree--and where each individual aims at fulfilling the function to which it is best adapted toward that common end.'

"This train of argument inevitably culminates in a plea for eugenics; but eugenics in its present stage holds out what Mrs. Martin can regard only as a somewhat desolating prospect. She declares in concluding:

"'No more alluring prospect could be held up to the sorrowing and impatient lover of his kind than that propounded by the eugenicist. Think of breeding poets to order like Saint Andreasberg canaries, or Abraham Lincolns as required! Think of winning blue ribbons with lovely young girls and athletic boys bred and groomed for the show! Think of securing Rockefellers or Carnegies in one's family at will, and thus successfully replenish the family coffers!

"'Alas for the vanity of these hopes! Eugenics in its present amorphous condition, while it presents no end which seems to be unattainable, presents no beginning which seems to be feasible. Many decades must be passed in the bare effort to accustom men to the idea. Long, long years the deliberate improvement of human breeds must be discussed and dreamed of before it can be done.

For this, which is the most stupendous task man has ever attempted, will need his all of intelligence, will, endurance, and foresight.'"--Current Literature.

===================

R4917 : page 421

A PRACTICAL SELF-EXAMINATION ON LOVE

"Examine yourselves, whether ye be in the
faith; prove your own selves."--2 Cor. 13:5.

IT SEEMS impossible to describe Love, this wonderful quality without which nothing is acceptable in the sight of God! The Apostle does not attempt to define Love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it. The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is god-likeness in the heart, in the tongue, in the hands, in the thoughts--supervising all the human attributes and seeking to control them. Where Love is lacking, the results are more or less evil; where Love is present, the results differ according to the degree of Love, and are proportionately good.

In the Christian an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God's sight or in his own. These graces must be produced by the spirit of Love, filling and expanding within his own heart. Many of the graces of the Spirit are recognized by the unregenerate and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy spirit of Love.

The measure of our appreciation of Divine Love will be the measure of our zeal in conforming our characters to the Divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of Divine Love enters the heart, before that grace is manifest in all the thoughts and words and acts of the outward man. Others, on the contrary, of more

R4917 : page 422

gentle birth and cultured training, may, without the grace of God within, have many of the outward refinements. None but Him who reads the heart is competent, therefore, to judge as to who have and who have not received this grace, and of the degree of its development in their hearts; but each one may judge for himself, and each one begotten of this Holy Spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify his Father in Heaven and "show forth the praises of Him who hath called us out of darkness into His marvelous light."--I Pet. 2:9.

Amongst the "gifts" of early Apostolic times, prophecy, or oratory, was one highly commended. Knowledge of the mysteries of God was also highly commended, and large faith was reckoned as being amongst the chief of Christian requirements; yet the Apostle declares that if he possessed all of these in their fullest measure, and Love were absent, he would be nothing--a mere cipher--not a member of the New Creation at all, since Love is the very spirit of the begetting to the new nature.

What a wonderful test this is! The Apostle Paul counsels, "Examine yourselves, whether ye be in the faith; prove your own selves." Let us each apply the test to himself: Whether I am something or nothing in God's estimation is to be measured by my love for Him, for His brethren, for His cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the Holy Spirit of Love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put Love first, and to consider it the chief test of our nearness to and acceptance with the Lord.

LOVE IS THE SECRET OF TRUE POLITENESS

Having given us such a conception of the importance of Love, the Apostle proceeds to describe what it is and what it is not--how it operates and how it does not operate, or conduct itself. Let us each make a practical application of this matter to himself and inquire within:

Have I such a love, especially for the household of faith, as leads me to suffer considerable and for a long

time, and yet to be kind? Am I patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great Adversary blinds the minds of the masses and remembering that this manifestation of Love was very prominent in our Lord Jesus, who was patient with His opponents?

Am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of Love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the Church--everywhere. In proportion as perfect Love is attained the constant effort of the heart will be to have every word and act, like the thought which prompts them, full of patience and kindness. With the child of God these qualities are not to be mere outward adornments, they cannot be; on the contrary, they are fruits of the Spirit--growths from or results of having come into fellowship with God, having learned of Him, received of His Spirit of holiness, of Love.

Have I the Love that "envieth not," the Love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy, which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of Love. Love rejoices with them that rejoice, in the prosperity of every good word and work, and in the advancement in Christian grace and in the Divine service of all who are actuated by the Divine Spirit.

Have I the Love that is humble, that "vaunteth not itself, is not puffed up"? the love that tends to modesty, that is not boastful, not lifted up? Have I the Love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only? that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to Him in Love and service for every mercy? Boasting over self-esteem has led many a man not only into folly, but sometimes into gross sins in his endeavor to make good his boasts. The Spirit of the Lord is the spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one's self, and not to think too highly of his character and attainments.

Have I the Love which is courteous, "doth not behave itself unseemly"? Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as Love in trifles; courtesy as Love in little things. The secret of politeness is either surface polishing or love in the heart. As Christians we are to have the heart-love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the Love which is unselfish, which "seeketh not her own" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comfort and rights of others? To have Love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.

LOVE BEGINS AT HOME

Nothing in this signifies that one should neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, "Love begins at home." The proper thought, as we gather it, is that men and women, possessed of the spirit of perfect Love, would not think exclusively of their own interests in any of the affairs of life. Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Have I the Love which is good tempered, "not easily provoked" to anger--Love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body?

There may be times when Love will need to be firm,

R4918 : page 423

almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense, in regard to a righteous indignation, exercised for a loving purpose, for doing good; but it should be exercised then only for a time. If justly angry we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

To be easily provoked is to have a bad temper, fretfulness, bad humor, touchiness, quickness to take offense. This is wholly contrary to the spirit of Love; and whoever is on the Lord's side and seeking to be pleasing to Him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. To whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the Holy Spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern.

Very few of the evidences of a wrong spirit receive from one's self as much kindness and as many excuses for their continuance as this one. But however much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord's Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it.

It will not do to say, "It is my way," for all the "ways" of the fallen nature are bad; and it is the business of the New Creature to overcome the old nature in this as well as other works of the flesh and the Devil. In few ways can we show to our friends and households more than in this the power of the grace of Love. This grace, as it grows, should make every child of God sweet-tempered. In no way can we better show forth the praises of Him who hath called us out of darkness into His marvelous light than by the exhibition of the spirit of Love in the daily affairs of life.

LOVE THINKS NO EVIL

Have I the spirit of Love which "thinketh no evil," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the Love which seeks always to interpret the conduct of others charitably, to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect Love is good intentioned itself; it prefers and, so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where Love is thin" is a very wise proverb.

But where Love passes over offenses and takes no account of them, holding no grudges, this does not mean that Love would treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or even necessary to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested--nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible, doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

"LOVE REJOICETH NOT IN INIQUITY"

Have I the Love that is sincere, that "rejoiceth not in iniquity [in-equity], but rejoiceth in the Truth"? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with right, and so out of harmony with the wrong, that I am grieved with evils wherever encountered and sympathize with all who fall into evil or who are beset with temptations? Am I so opposed to the wrong that I would not encourage it even if it brought advantage to me? Am I so in accord with right, with Truth, that I could not avoid rejoicing in the Truth and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests?

Every one who is seeking to develop in his heart the Holy Spirit, perfect Love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness or goodness is to be deplored and overcome. Perfect "Love rejoiceth not in iniquity" under any circumstances or conditions and would have no sympathy but only sorrow in the fall of another, even if it should mean his own advancement.

The Love of God, which the Apostle here describes as the spirit of the Lord's people, is a love which is far above all selfishness and is based upon fixed principles which should, day by day, be more distinctly discerned and always firmly adhered to at any cost. However profitable error might be, Love could take no part in it

and could not desire the reward of evil. But it does take pleasure in the Truth--truth upon every subject, and especially in the Truth of Divine revelation, however unpopular the Truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of Love has such an affinity for the Truth that it rejoices to share loss, persecution, distress or whatever may come against the Truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of Him or ashamed of His Word; and of all such He declares that He will be ashamed when He comes to be glorified in His saints.

Have I the Love that "beareth all things"? that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything that is contrary to Love? that is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and even death? "This is the victory that overcometh the world, even your faith"--the very life and center of which faith is the Holy Spirit of Love for the Lord and for those that are His and, sympathetically, for the world. Perfect Love can bear up under all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through Him that loved us."--I John 5:4; Rom. 8:37.

LOVE IS NOT SUSPICIOUS

Have I the Love that "believeth all things"? that is unwilling to impute evil to another unless forced so to do by indisputable evidences? that would rather believe good than evil about everybody? that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect Love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious mind--far better than to accuse or suspicion even one

R4919 : page 424

person unjustly. This is the merciful disposition, as applied to thoughts; and of it the Master said, "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7.) The unmerciful, evil-thinking mind is father to unmerciful conduct toward others.

Have I the Love that "hopeth all things," that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the Love that "endureth all things," that continues to hope for the best in regard to all and to strive for the best, and that with perseverance? Perfect Love is not easily discouraged. This is the secret of Love's perseverance: having learned of God, and having become a partaker of His holiness, it trusts in Him and hopes undismayed for the fulfilment of His gracious Covenant, however dark the immediate surroundings.

This hopeful element of Love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of Love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

Let us, Beloved, with all our getting, get Love--not merely in word but in deed and in truth--the Love whose roots are in the new heart, begotten in us by our Heavenly Father's Love, and exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure LOVE!

===================

R4919 : page 424

DO NOTHING WHEREBY THY BROTHER STUMBLETH

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."--Rom. 14:21.

VERY EVIDENTLY the Apostle was not in these words endeavoring to put any bounds upon the liberties of God's people. Elsewhere he declares that the liberty of Christ makes us free. But he points out that while we have liberty to do things not sinful and not injurious to ourselves, yet it is part of our privilege and of our contract with the Lord to abstain from anything which would be injurious to others; and that we should seek to regulate our lives so as to be a help to others and not use our liberty merely for the flesh, for self-gratification. We are representatives of righteousness and should so deal with others, "Doing good unto all men, especially unto those who are of the household of faith."--Gal. 6:10.

In this text the Apostle is not referring to a matter where there might be merely a difference of opinion as between meat and vegetable diet. Such a question each should decide for himself. If one finds a flesh diet injurious to him, he should abstain. If, on the contrary, he finds that flesh diet is beneficial to him, he should use it. The Apostle's thought in connection with the eating of meat was in reference to religious convictions. In his time it was the custom for people to eat meat which had been offered to idols. No Jew would care to eat such meat. With a Christian it would be different. He would understand that it did not affect the meat to wave it before wooden idols, etc. Yet the Apostle goes on to show that to some it would seem a crime to eat meat that had been offered to an idol.

The Apostle's thought is that our conscience is the most important thing we have to deal with and should always be obeyed. The brother who would violate some one's conscience by eating the meat would be stumbling and harming that person. Thus a stronger brother would injure a weaker brother. And this was what the Apostle meant. In the case of a brother who could not see as clearly as we, not only should we not seek to break down his conscience, but we should not permit even our influence to break it down.

It would be very proper for us in the case of a weak brother to explain the matter from our standpoint. This would not be seeking to break down his conscience, but to educate it. Then, if he should eat such meat with impunity --without the disapprobation of his conscience--we have thus made him a strong brother rather than a weak one; and this should be to his advantage. The Apostle urges that we should be on the lookout for the interests of the brethren.

SELF-DENIAL IN THE INTEREST OF OTHERS

St. Paul here is evidently laying down a broad principle of self-denial in the interest of others--a principle which applies primarily to the Church, but also to the world. He applies this principle, not merely to religion and to eating meat offered to idols, but he extends the matter, saying, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

There might be some weak brother to whom wine might be a great temptation, a snare. The Apostle urges that, while there is nothing in the Scriptures to forbid the use of wine, and while he really recommended it to Timothy, whose stomach was weak, nevertheless, our liberties should be limited by the surroundings. We know that wine was used much more then than now, and is much more used in Europe than in this country; nevertheless, we know that the effect of alcohol is much more hurtful to the nerves of people now, because the race is so much weaker than in our Lord's day.

When there was no particular danger along this line our Lord and the Apostles seem to have used these things with moderation. They also counseled moderation--"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31); and we should not use our liberty in any way that would stumble a brother in any sense of the word. God's people are to have love, to be willing to sacrifice self-gratification in the interest of others.

So far as we are able to discern, intoxication is one of the most terrible evils scourging our race at the present time. Many are so weak through the fall, by heredity, that they are totally unable to resist the influence of intoxicants. Is it too much to ask of those who have consecrated their lives to the Lord, to righteousness and to the blessing of others, that they should deny themselves in this matter, and thus lay down some liberties and privileges in the interest of the brethren, and of the world in general?

Similar arguments might be used respecting the use of tobacco, cards and the various implements which the Adversary uses in luring mankind into sin. The whole, be it noted, is the argument of Love. In proportion as we grow in the graces of our Lord, in His Spirit of

R4919 : page 425

Love, we shall be glad, not only to put away all filthiness of the flesh for our own sakes, thus to be more like the Lord, but also, at the instance of Love, we shall desire to put away from us everything that might have an evil influence upon others, whatever we might consider our personal liberties to be in respect to them.

Another illustration of this principle would be in the observance of Sunday. The Jews thought it wrong even to build a fire on the Sabbath; and any one who was found picking up sticks on that day was stoned to death. We do not consider it wrong to do on Sunday whatever might be done on other days. But would it be wise to

R4920 : page 425

use this liberty? Our conduct might have an injurious effect upon others and so discount all that we could say to them along religious lines. They would say: "These people are not good. They do not keep God's holy day." They would not understand.

It would be well for us to keep Sunday more particularly than any other people in the world. In fact, we very likely keep it better than others; and this is right. This error of Christendom has worked good for us. We can have a day full of spiritual enjoyment. If the world understood it as we do there would be no Sunday to keep. On our part we would be very glad if there could be three or four Sundays in a week. In fact, with us, every day should be Sunday. We are seeking to serve God, the main object of life being to preach the Gospel, and to enjoy the "good tidings"--the Message of God's Word.

Our relationship to God is that of the New Creation, a heart relationship; and the blessing which the Lord gives us is as newly begotten children--not along lines of the flesh, but along the lines of the spiritual and of heart development, which shall ultimately be perfected in the resurrection.

True, whom the Son makes free "shall be free indeed" (John 8:36), and we should all seek to "Stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1); but it is also true that we should be on guard lest we use our liberty in such a manner as to stumble others weaker than ourselves, not able to use the liberty of Christ discriminatingly, sometimes through lack of knowledge.

The liberty wherewith Christ makes free may be viewed from two standpoints: if it gives us liberty to eat without restraint, in a manner that the Jews were not at liberty to eat, it gives us liberty also to abstain; and whoever has the Spirit of Christ and is seeking to follow in His steps has already covenanted with the Lord to use his liberty, not in the promotion of his fleshly desires, ambitions and appetites, but in self-sacrifice, following in the footsteps of the Master, seeking to lay down his life, even, on behalf of the brethren--for their assistance. How different are these two uses of liberty! Its selfish use--as well as the selfish use of knowledge--would mean self-gratification, regardless of the interests of others; the loving use would prompt to self-sacrifice in the interests of others.

OUR RESPONSIBILITY TO OUR BROTHER

Knowledge does not necessarily mean a great growth in spirituality. A mite of soap will make a very large air bubble; and so a comparatively little knowledge might puff one up greatly, without any solidity of character. There is, therefore, great advantage in measuring one's self by growth in love rather than by growth merely in knowledge--though, of course, to be great in both knowledge and love would be the ideal condition. The Apostle inculcates this same lesson, asserting, "Though I have all knowledge and have not love I am nothing."

Knowledge without love would be an injury; and to consider it otherwise would imply that real knowledge has not yet been secured; but to the contrary of this the same Apostle says, "If any man love God, the same is known of Him." (I Cor. 13:2; 8:3.) We might have a great deal of knowledge and yet not know God and not be known or recognized by Him; but no one can have a large development of true love in his character without personally knowing the Lord and having obtained the spirit of love through fellowship with Him. Hence the getting of love is sure to build us up substantially (thus avoiding the inflation of pride) in all the various graces of the Spirit, including meekness, gentleness, patience, long-suffering, brotherly-kindness, knowledge, wisdom from above and the spirit of a sound mind.

Love, after securing knowledge and liberty, will look about to see what effect the use of liberty might have upon others; and will perceive that by reason of differing mental conditions--perceptions, reasoning faculties, etc.--all could not have exactly the same standpoint of knowledge and appreciation of principles. Love, therefore, would forbid the use of knowledge and liberty if it perceived that their exercise might work injury to another.

EVERY VIOLATION OF CONSCIENCE WRONG

But why? What principle is involved that would make it incumbent upon one whose conscience is clear to consider the conscience of another? Why not let the person of a weak conscience take care of his own conscience, and eat or abstain from eating as he felt disposed? The Apostle explains that this would be right if it were possible; but that the person of weaker mind, feebler reasoning powers, is likely to be weaker in every respect and, hence, more susceptible to the leadings of others, into paths which his conscience could not approve, because of his weaker reasoning powers or inferior knowledge.

One might, without violation of conscience, eat meat that had been offered to idols, or even sit at a feast in an idol temple, without injury to his conscience; but the other, feeling that such a course was wrong, might endeavor to follow the example of his stronger brother, and thus might violate his conscience, which would make the act a sin to him.

Every violation of conscience, whether the thing itself be right or wrong, is a step in the direction of wilful sin. It is a downward course, leading further and further away from the communion and fellowship of the Lord, and into grosser transgressions of conscience and, hence, possibly leading to the Second Death. Thus the Apostle presents the matter: "And through thy knowledge shall the weak one perish--the brother for whom Christ died?"

The question is not, Would it be a sin to eat the meat offered to idols? but, Would it be a sin against the spirit of love, the law of the New Creation, to do anything which could reasonably prove a cause of stumbling to our brother, not only to the brethren in Christ, the Church, but even to a fellow-creature according to the flesh?--for Christ died for the sins of the whole world.

Let us take our stand with the Lord and determine that, in regard to using our liberties in any manner that might do injury to others, we will refuse so to use them; and will rather sacrifice them for the benefit of others, even as our Master, our Redeemer, gave all that He had. Let us adopt the words of the Apostle and determine once for all that anything that would injure a brother we will not do--any liberty of ours, however reasonable in itself, that would work our brother's injury, that liberty

R4920 : page 426

we will not exercise; we will surrender it in his interest; we will sacrifice it; we will to that extent lay down our life for him.

"Thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble." --I Cor. 8:13, R.V.

===================

R4920 : page 426

LORD'S GOAT AND SCAPE-GOAT

WE HAVE already shown in "Tabernacle Shadows of the Better Sacrifices" that Israel's "Day of Atonement" of old typified this Gospel Age and the blessings to follow --in the Millennium; that now is the sacrificing time--from Jesus' baptism until His second advent in glory, and that then will come the time for the general application of the merit of the antitypical "better sacrifices" to mankind under the New Covenant. And we have also seen that the faithful Sacrificer (Head and Body) will be the great antitypical Mediator between God and mankind in general.

Our readers have fully in mind also that the call of this Age is for sacrificers only--to follow our Redeemer's footsteps of self-denial, even unto death. This was our Lord's proposal: "Whosoever shall lose his life for my sake, shall find it." (Matt. 10:39.) St. Paul reiterated and expounded this saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy and acceptable to God," for "If we suffer with Him we shall also reign with Him."--Rom. 12:1;

2 Tim. 2:12.

APOSTLE SHOWS TYPE AND ANTITYPE MOST BEAUTIFULLY

St. Paul directly associates the sufferings of the Church with the sufferings of the Redeemer, and both with the "better sacrifices" of the Day of Atonement. He says, pointing back to the type, "Let us go to Him outside the camp, bearing His reproach." (Heb. 13:11-15.) Here the Apostle refers to the fact that as our Lord Jesus fulfilled the antitype of the "bullock," we should fulfil the antitype of the "Lord's goat" of the Day of Atonement. As the "bullock" was slain, so our Lord fulfilled that feature by the consecration of His life to death at His baptism. As the "bullock's" body (except the fat and the blood) was then dragged outside the camp and burned, so our Lord suffered shame, ignominy, destruction of the flesh, to accomplish the antitype.

Likewise we, who have accepted the call of this Age ("Gather together my saints unto Me, those who have made a covenant with Me by sacrifice"), should fulfil the antitype of the Lord's goat. As the body of that "Lord's goat" passed through the same experiences as those of the "bullock," so we should, like our Lord, first make a full covenant of sacrifice and then fulfil the burning of the flesh of the Lord's goat by suffering shame, ignominy and revilings, even unto death. Only those who thus suffer with the Redeemer for righteousness'

R4921 : page 426

sake will reign with Him as the Royal Priesthood of the Millennium.

SCAPE-GOAT CLASS FAIL TO BEAR "HIS REPROACH"

The "scape-goat" shows a class which, after making consecration and being accepted and spirit-begotten, refuse or neglect to "go to Him outside the camp bearing His reproach"--even unto death. This class does not repudiate the Redeemer, nor "the blood of the Covenant wherewith they were sanctified." As the "scape-goat" remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound--as the Apostle declares, "who through fear of death were all their life time subject to bondage."

The Lord will "deliver" these, however, but not to the glory, honor and immortality which He will bestow upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the "wilderness" of sorrow, disappointment, separation. They may suffer just as much tribulation as the Lord's goat class as they go unto death. The difference is that one class endures willingly, voluntarily, joyfully, while the other endures under compulsion of circumstances; or, failing so to endure, is cut off in the Second Death, and is not represented in the experiences of either of those goats.

Some erroneously think of the two goats as representing two different classes from start to finish. Not so; they represent the finished classes only--those who "sin wilfully" (Heb. 6:4-8 and 10:26,27) being entirely ignored, because they fail entirely and go into the Second Death.

THE END OF THE RACE FULLY REVEALS OUR POSITION

Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. "Ye are called in one hope of your calling"--the hope that we may be of the Lord's goat class. Some for a time may appear to be fulfilling the part of the Lord's goat, but later they may "become weary and faint in their minds" and seem to fulfil the experiences typified in the "Scape-Goat;" yet eventually they may allow pride or some other form of selfishness to quench the Holy Spirit whereby they were sealed and may be dropped entirely from the favor of God and treated as His enemies--and be destroyed in the Second Death.

On the other hand, many are so slow of development, so slow to be quickened by the Lord's Spirit to sacrifice for the Truth or for righteousness' sake, that it may for years appear as though they would belong to the "scape-goat" class. Yet later some of these receive the light of Truth more clearly and by their noble self-sacrifices apparently show that they finish the race as members of the Lord's goat class.

Nothing is determined or fixed in respect to any of us until our tests have all been passed. St. Paul, after having sacrificed much, after having experienced many sufferings of Christ as a tentative member of the Lord's goat class, and even after being honored of the Lord as a special mouthpiece, wrote: "I keep my body under (in subjection to the new will and its consecration to sacrifice), lest after having preached to others I myself might be a castaway."--I Corinthians 9:27.

Brethren, the Lord's goat's experiences are the type of what the Lord would have fulfilled in us if we would attain the crown of glory, the honor and the immortality promised to the faithful--the Bride class. There will indeed be a secondary class of "virgins" who foolishly hold back from sacrificing their little all, and who consequently will fail to become members of the Bride of the Lamb. These, after demonstrating an inferior loyalty, will follow the Bride into scenes of glory as her honored servants. (Psalm 45:14.) These are represented in the scape-goat.

If any reader realizes that he has not been zealously and voluntarily suffering with his Savior, laying down

R4921 : page 427

time and strength, reputation and life in His service he is realizing his danger of being counted in as one of the scape-goat class, or worse. Such should quickly arouse himself or herself and appeal in prayer to the Master for grace and faith to walk in His steps of voluntary sacrifice. He should also seek to "arm himself with the same mind" that the Lord had by studying afresh the "exceeding great and precious promises" of God's Word. He should at once "Lay aside every weight, and the sin which doth so easily beset (whichever weakness may be his special besetment) and run with patience the race set before him" in the gospel--the narrow way. He should indeed, Look unto Jesus, the Author of our faith, who is also to be the finisher of it. He should consider Him lest he be weak and faint in his mind and thus fail to be an overcomer.--Heb. 12:1-3.

R4923 : page 427

"WHAT DOES IT MEAN?"

I PETER 4:12,19.

"It does not matter what it means, poor heart,
The dear Lord knows, to bear it is your part;
Nor think some strange thing happens unto you
Which He would not allow so if He knew.
He does know. In His all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think He is
When in the dark you find your Hand in His;
When it was light you tried to walk alone,
And thought the strength He gave you all your own.

"You did not ask what that last blessing meant;
Just smiled and took it, satisfied, content.
You did not think it strange. You thought He knew
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet cannot trust that tender Fatherhood,
But think it makes mistakes whene'er it sends
Some hindrance which your eager haste offends?

"Or when He lets the wicked plot you harm,
And stir a whirlwind when you seek a calm,
You think it strange, this trial swift and keen,
And in your weakness ask, 'What does it mean?'

"I think the language of God's heart would read:
'I love My child, I note his slightest need;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days,
But if I do, he'll lose himself from Me,
My outstretched hand he will not wait to see;

I'll place a hindering wall before his feet;
There He will wait, and there we two will meet.

"I do it not in wrath for broken laws,
Or wilful disobedience, but because
I want him nearer, and I cannot wait
For him to come, for he might wander late.
My child will wonder, will not understand,
Still half in doubt he'll clasp My outstretched hand;
But when at last upon My heart he leans
He will have ceased to wonder what it means.'"

===================

R4921 : page 427

NOBILITY CONQUERS MEANNESS

--NEHEMIAH 6.--DECEMBER 10.--

"The Lord is the strength of my life; of
whom shall I be afraid?"--Psa. 27:1.

AFTER many difficulties Nehemiah's work had almost reached success when a great wail of distress went out. The poor Jews had been giving all of their time to the repairing of the walls and had thus cut off their income from other sources. In their zeal they went into debt in mortgages on their property. When the tax collectors came and the interest became due they were unable to meet these and so, destitution staring them in the face, a great wail went up. Disasters spread rapidly and a food riot was barely averted.

Nehemiah looked into the matter and found that the wealthy Jews had advanced money to their poor neighbors on mortgages at exorbitant interest rates, and they were thus profiting by the calamities of their brethren. He called them together and had a plain but kind talk with them respecting the brotherly obligations required by the Law--"Thou shalt love thy neighbor as thyself." He gave them a practical exemplification of his good exhortations. The wealthy Jews were abashed. They acknowledged the injustice of their course and rectified matters. Here we see the power of noble character and good example in its influence upon others. As custom and example foster unjust methods and usage makes right in the minds of many, so likewise examples of justice are powerful in opposition to wrong. Thus every Christian owes it to himself and to God and the principles of righteousness which he represents, not only to take the proper stand, but also to let this stand for righteousness be known to others as reproofs of unrighteousness.

TREACHERY AND SLANDER IN OPPOSITION

No sooner had the prevailing difficulties been successfully combated than a new foe arose. The outside enemies, perceiving that the wall was about finished, and that only the hanging of the gates remained to complete the defenses of Jerusalem, tried new tactics. They professed a desire to reconsider the whole matter--to meet with Nehemiah for discussions of their business and fresh examination of his papers of authority from the King. But he replied that his work was a great one, very important, and that he could not take time for discussion. He had time to discuss with his brethren; he had time to show them as the people of God the right and wrong of each important question, but he had no time to dispute about outside matters while his important mission was unfinished.

There is a lesson in this for Christians. We should always have time to discuss God's Word and His love with the brethren. We should always have time to give to everyone that asks a reason for the hope that is in us. But surely while important interests of God's cause are needing our attention we have no time to give to discussing outside questions which St. Paul denominates "science falsely so called." We are to have the same mind on the subject as St. Paul expressed, saying, "I have determined to know nothing amongst you save Jesus Christ and Him crucified." Anything relating to Jesus as God's anointed Son, the Messiah, or anything relating to His crucifixion and the hopes built thereon, St. Paul was ready to discuss at any time. The defense of this cause and subject was his special business in life. Although he was well educated and well informed on topics of general interest, he acted as though he were ignorant of those things that he might give all his influence and time to the one paramount matter--to the cause for which he was an ambassador.

R4921 : page 428

Four times the outsiders sought to converse with Nehemiah; four times he declined, not only because of the importance of the work he was doing, but because additionally he perceived that they were merely urging this as a pretext for the conference which was to be held in a village twenty miles from Jerusalem on neutral ground, and during Nehemiah's absence they might overpower the garrison of Israel and destroy the work already accomplished, or they might do him violence at the conference, or both.

EVIL SPEAKING AND SLANDER

Finally, the enemies resorted to the usual weapons of slander. They did not charge directly that Nehemiah sought to make himself king of the Jews, with Jerusalem its capital, and that he was secretly employing men to speak favorably for him amongst the people, but in an open letter sent declared that these things were commonly reported amongst all the people--they were "common gossip;" and by way of giving personality and force the letter added, "And Gesham saith that thou and the Jews think to

R4922 : page 428

rebel, for which cause thou buildest the wall; and that thou desirest to be their king."

This message was sent by Sanballat in a complimentary way as though he were a friend and hoped to save Nehemiah from trouble with the king, and he still urged him to come to the counsel which was to be held for his interest. Nehemiah's answer was quite to the point: "There are no such things done as thou sayest; thou feignest them out of thine own heart." The object evidently was to alarm the Jews and to thus discourage the completion of their work.

How cruel are the multitudinous methods of slander! How contrary they are to everything that is right, not to mention the highest of all standards, Christian love! Nevertheless, how frequently God's people are ensnared by the spirit of slander. How grievous are the wrongs thus accomplished; how unbearable is the injustice inflicted; how dreadful are the responsibilities incurred! Assuredly those who lend their lips to slander are correspondingly opening their hearts to the Adversary. Not only is evil speaking condemned in the Scriptures but also by all noble men and women, even though heathen. Even when Nehemiah's life was threatened, his consciousness of loyalty to God and of Divine guidance kept him without fear. We close by quoting the poem, "Three Gates of Gold":--

"If you are tempted to reveal
A tale someone to you has told
About another, let it pass,
Before you speak, three gates of gold--

"Three narrow gates--First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give the truthful answer. And the next
Is last and narrowest, 'Is it kind?'

"And if, to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be."

===================

R4922 : page 428

EZRA'S BIBLE CLASS

--NEHEMIAH 8.--DECEMBER 17TH.--

"The law of the Lord is perfect,
converting the soul."--Psa. 19:7.

EZRA apparently returned to Babylon, there to prosecute his study of the Law and his collating thereof. We next hear of him thirteen years after, again a prominent figure at Jerusalem. Nehemiah's work on the city wall and its gates was completed a week before the Jewish new year. That week was used for rest and refreshment, and on that day (about October 1st) a general convocation or public gathering took place in an open square just behind the temple. There a platform or pulpit was erected for Ezra who was the scribe or learned man of the occasion, who read to the people from morning until noon out of the Book of the law. It was read in sections; The priests and Levites commingled themselves with the people and explained to them the meaning of the various sections. The people, out of respect while the law was being read, stood, and then sat on the ground while it was being discussed.

It was an immense Bible class and aroused deep interest. As the people heard the words of the Divine Law, and realized that they had failed to keep that Law--even to the extent of their ability--they perceived the reason why the Lord had allowed various chastisements, captivities, etc., to come upon them. They perceived that such was His covenant with them; that obedience on their part was to be rewarded with blessings and prosperity, and disobedience with punishment, captivity, etc. The realization of sin brought sorrow and tears--the people wept sore.

Then Nehemiah, Ezra and others explained to the people, directly and through the Levites, that this was not a time for tears, but, on the contrary, a time for rejoicing. They were not only to remember the severity of God in punishing the wrongdoings of their fathers, but they were to remember also His mercies now returning to them, and especially to appreciate the fact that He had again sent to them the Law, and thus indicated His willingness to receive them back again to His favor. They were reminded that the very Law which foretold the punishments declared also God's mercy, and that when they

R4923 : page 428

would repent He would forgive and restore them to His favor. Thus their tears were turned to smiles, their mourning to rejoicing.

Nehemiah's message was: "Go your way; eat the fat and drink the sweet, and send portions unto those for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved, for the Lord is your

Strength."

THEY READ THE LAW DISTINCTLY

The declaration is that they "caused the people to understand the Law." There is evidently great need of just such instruction today. Nominal Spiritual Israel is in a dilapidated condition because of the lack in understanding God's Word. We seem to be in the time referred to by the Prophet, saying, "There shall be a famine in the land," saith the Lord, "not a famine for bread, neither a famine for water, but a famine for the hearing of the Word of the Lord."--Amos 8:11.

Many imagine that they are familiar with the teachings of the Bible, when in reality they are familiar with one or another of the creeds of the darker past, all of which contain some truth with considerable error, we must all admit. Our great mistake has been in assuming that our confessions of faith and all of our creeds strongly and fully represent the Bible's teachings. This mistake has already been costly. Thousands of the most generous minds have been turned away from the Bible by the mistaken supposition that the creeds properly represent its teachings. Assured that they could no longer endorse

R4923 : page 429

any Christian creed as a whole, these bright minds have renounced them and the Bible as well.

The necessary thing to be done is to resume Bible study, and that without our creedal spectacles. Our forefathers who made our creeds participated more or less in persecutions of each other which we today entirely condemn. They were as honest, doubtless, as are we, but they had less light--they lived in a darker Age. The belief that God is torturing thousands of millions of His creatures led some of our well-intentioned forefathers to torture one another in God's name, in a manner which we today cannot endorse as being either just or loving or Christlike.

Why then should we assume that those creeds are correct in all particulars? Should we not the rather see that if so good a man as brother John Calvin committed so great a mistake as to sign the warrant which sent a brother Christian, Servetus, to the stake, this proves that there was something wrong with Calvin's theological ideas, which lie at the foundation of nearly all of our Protestant creeds?

With the wonderful Bibles which we possess today, found in nearly every Christian home, we should know more of its teachings than any of our forefathers could possibly have known. Not only has education aided in this respect, but our Bibles are conveniently formed, and we have study-aids, in the form of concordances, marginal references, etc. Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings?

We are not advocating merely the reading of so many chapters a day, or the committing of verses to memory, nor the ordinary Sunday School lessons. We advocate a reconstruction of our faith upon the basis of the Bible only. Surely if all of God's people could take from their minds their creed spectacles and study the Word afresh in its own light, a great blessing would speedily follow. The Bible students would soon become one with each other and with the Father, and with the Lord Jesus Christ--the one Church of the Living God mentioned in the Scriptures, with one Lord, one Faith, one Baptism, one God and Father of all.

THE POWER OF THE DIVINE LAW

There is a power for good in the Word of God which can be found nowhere else. Higher Criticism has much responsibility in connection with the growing lawlessness of the world. "The Law of the Lord is perfect, converting the soul"--transforming the being. The Higher Critics in all of our colleges and seminaries are doing a terribly destructive work, in comparison to which the work of Voltaire, Thomas Paine and Robert Ingersoll were as nothing. It is safe to say that three-fourths of all the graduates of all colleges within the last thirty years have been unbelievers in the Bible, and that their influence has been used persistently to undermine the faith of others. The errors which led them to infidelity are liable to influence others. The Bible itself is a study, and only what it teaches should be believed whether favorable to or contrary to our former creeds.

===================

R4922 : page 429

INTERESTING QUESTIONS

LIFE RIGHTS WERE NEEDED

Question.--Could Christ become the Everlasting Father to the world if He did not have earthly life-rights at His disposal?

Answer.--If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then He could not properly be spoken of as the Father of that race. He could not regenerate the race unless He had a life to give, an earthly life.

WE ARE "IN CHRIST A SWEET SAVOR TO GOD"

Question.--Should the sweet incense burned by the high priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the body of the high priest, the under priests? If so, how was this shown?

Answer.--Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice. And yet the thought is there that the sacrifice of the Church, made acceptable by the Atonement effected through Jesus' death, must continue to be presented until death, that these members might eventually be received into glory. "As our Lord was, so are we, in the world." As He was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in His case, so in our case; otherwise we should not be permitted to be members of that Body.

So we might say that the incense which He offered up, in a certain sense and to a certain degree, represented the whole Church, which is His Body; for in harmony with the Divine intention, before the foundation of the world, He was to be the Forerunner, the Representative and the Advocate of those who would be accepted as His members. Hence, in offering up His own perfections, He was offering up that which would, by imputation, be our perfection, as His members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of His Body, we are safe in saying that we are, "in Christ, a sweet savor to God," though a bad savor to the world. "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." "For we are unto God a sweet savor of Christ." (Eph. 5:1,2; 2 Cor. 2:15; Rev. 8:3,4.) "Therefore, let us offer the sacrifices of praise to God continually"; "for with such sacrifices God is well pleased."--Heb. 13:15,16.

ALL IN THE COURT IN FAVOR WITH GOD

Question.--Could any one be in the Court condition without being in God's favor?

Answer.--The Court of the Tabernacle represented a condition of Divine favor. But the Tabernacle represented Divine favor in a still higher sense and degree.

In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to Him and His service. Such are in favor with God because of their spirit of loyalty to Him, which leads them to go on step by step to know and to do His perfect will. God's perfect will respecting all those called in this Age is that they shall present their bodies living sacrifices, holy and acceptable to Him through the imputed merit of their Advocate--their Redeemer. But if, after full opportunity to know and to do His will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less of Divine favor, until they will be back again in the world. But even then

R4922 : page 430

God's purposes for them are generous, for they may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah's reign.

Those who make the covenant of sacrifice and thereby pass from the Court into the Holy enter into the highest favor with God, as children of God and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into the Court. There they will, indeed, be in God's favor as the Great Company class, unless they entirely draw back, in which event their portion will be the Second Death.

====================

R4923 : page 430

SOME INTERESTING LETTERS

MY DEAR PASTOR:--

I have just returned home, enjoying eight days at the convention. This convention was to me a great spiritual uplift, and I write to say that while I have never been in opposition to the Vow, yet had never seen the necessity of making it my own until September 4, when present at the morning prayer, praise and testimony meeting. I ask your prayers that I may be able by God's grace to keep it until I stand complete in Him.

Yours in Christ, THEODORE ANDERSON.

DEAR BROTHER RUSSELL:--

Inclosed you will find something I have copied from Oliver Spencer Halstead's book. Thought you might like it for THE TOWER. F. BENNER.

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached, at New Orleans, a zealous sermon for endless punishment; that after the sermon Judge W., who, says he, was an eminent scholar and had studied for the ministry but relinquished his purpose because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make out a list of texts in the Hebrew and Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give to the Judge.

"He began his study with the Old Testament in the Hebrew, and prosecuted it during that and the succeeding year, and yet was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language he could not discern a word signifying a place of punishment in a future state; that he could not find a single text in any form of phraseology which holds out threats of retribution beyond the grave; that to his utter astonishment it turned out that Orthodox critics of the greatest celebrity were perfectly familiar with these facts.

"He was compelled to confess to the Judge that he could not produce any Hebrew text. But still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the Prophets. He prosecuted his study of the Greek of the New Testament eight years. The result was that he could not name a portion of it, from the first verse in Matthew, to the last of Revelation, which, fairly interpreted, affirms that a part of mankind will be eternally miserable.

"The Doctor concludes by saying: 'It is an important and most instructive fact that I was brought into my present state of mind (the repudiation of the dogma of eternal torment) by the Bible only--a state of mind running counter to all the prejudices of my early life, of parental precept, of school, college, theological seminary, and professional caste.'

"How could the Doctor expect to find any such teaching in the New Testament, after he discovered that it was not found either in Moses or in any other of the Prophets? And if he could have found any passage in his Greek of the New Testament which might seem to teach what he could not find on so fundamental a matter in Moses and the Prophets, would he have accepted it as genuine?

"OLIVER SPENCER HALSTED,
"Ex-Chancellor State of New Jersey."

MY DEAR BROTHER RUSSELL:--

Yours dated August 9 reached me today, and I praise the Lord for all His goodness. It seems that the Lord is answering the prayers of thousands here in India. May the Father bring you speedily so that you may proclaim the glad tidings here also. It would be a great disappointment to the friends here if you should omit them. You can hold meetings in three places in Travancore. There is a little improvement in the traveling, as a motor service was recently started between three important places.

If I could know definitely about your coming here I could make arrangements for some meetings in English and also one or two meetings for the brethren in these parts.

May the Lord bless you and bring you in His own time in our midst. With love and prayers from us all,

Your brother and servant in the harvest field,

S. P. DEVASAHAYAM.

----

page 430

DEAR BROTHER RUSSELL:--

I should like to tell you that I have made the Vow my own. I have already told you orally, but know you like to have it in writing. I have been rejoicing in the knowledge of the Truth for three years.

I took the Vow shortly after consecrating, but it is especially of help just of late. The part I find so helpful is this--"All my thoughts." I find that as surely as we think a thing, so surely, in some unguarded moment, does it come out. So with the dear Lord's help I am striving daily to cleanse my thoughts.

I would like to tell you that although I am having, and have had, repeated trials--in fact, my life from a temporal standpoint is all worry and trial--yet I would go through it all again rather than lose the corresponding blessing. The Lord has indeed given me good measure, pressed down and running over. I do wish to be faithful unto death.

I am sure the Lord is providing good, wholesome food. I want to keep to the table He has spread, and to keep my heart in the right condition. I pray the Heavenly Father daily for yourself and all the dear Harvest workers. Rejoicing in the Lord for His goodness and mercy, believe me,

Yours in the dear Lord, MRS. IVY FROST.--England.

R4924 : page 430

DEAR BROTHER RUSSELL:--

Being somewhat familiar with the subject of incubation, I submit the following as illustrative of the development of the New Creature: We are not able to determine at the time of filling the incubator whether the eggs are fertile or sterile. At the first testing the sterile eggs are sorted out and removed, as they would lower the temperature of the egg chamber, not developing the degree of heat perceptible in the fertile egg.

At the next testing there are found to be eggs that were fertile and in which the development had progressed to a certain degree. Under inspection these are proved to be lifeless, the germ of the new being having died, and, further progress toward development being impossible, these are removed from the incubator, as they would not only lower the temperature of the egg chamber, but they would befoul the atmosphere. The effect of these "bad eggs" is to weaken the vitality of the live embryos.

Just before hatching time we usually again make sure that there are no "bad eggs" in the incubator, as these become offensive in proportion to their stage of development.

Does not the Lord accept to the knowledge of the Truth both naturally-minded and spiritually-minded persons? Only those actually begotten of the spirit are represented in the "fertile" eggs. But are there not many who come under the influence of the Truth who, after testing, fail to reveal the warmth and life--the zeal represented in the heat of the "fertile" egg?

When a Spirit-begotten New Creature, after having received the germ of the new being, the new mind, the mind of Christ, and after having progressed to some extent in the new life, discloses the fact that the new life has died, does he not give evidence of this fact by a course somewhat similar to the egg in the incubator? Does not the Lord find it necessary to remove such from the fellowship of those who still have the life and the vitality of the Spirit lest their coldness and general offensiveness jeopardize the interests of the other live embryos of spiritual being?

Is it not also true that the dead embryos reveal offensiveness in proportion to the advance in their stage of development? Is it not observable that the persons who were never begotten of the Spirit, even if they have been defiled by sin, never seem to reach the depths of heart-defilement revealed in those who once "tasted of the heavenly gift, and were made

partakers of the Holy Spirit and have tasted the powers of the world to come?" This would seem to be illustrated in the difference in the measure of corruption of the fertile and the sterile egg.

Praying the Master's rich blessing upon your service and labor of love, I remain your brother in the fellowship of Christ,

W. A. WHEELER.--N.Y.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VI., Order and
Discipline in the New Creation.

DECEMBER 3

"SUPPORT THE WEAK."

(59) How should the weak ones of the flock of God be recognized and cared for? P. 305, par. 2.

"PATIENT TOWARD ALL."

(60) How should this grandest of all graces, Patience, be exercised toward the groaning creation, as well as toward our fellow members of the New Creation? P. 306.

(61) Should we not have still more patience with our

brethren in Christ? furthermore, in dealing with our own selves? P. 307, par. 1.

"SEE THAT NONE RENDER EVIL FOR EVIL."

(62) Is this exhortation, "See that none render evil for evil," of general or special application in the Church? P. 307, par. 2.

"PROVOKING UNTO LOVE AND GOOD WORKS."

(63) How should we put into practice the Apostle's exhortation in Heb. 10:24? P. 308.

DECEMBER 10

"THE ASSEMBLING OF OURSELVES."

(64) What is the object of the assembling together of the New Creation? P. 309, par. 1.
(65) What illustration in nature suggests the necessity for assembling? P. 309, par. 2.
(66) Why are some of the Lord's people unappreciative of this precious privilege of assembling together? P. 310.
(67) What is the special significance of assembling ourselves together? P. 311, par. 1,2.
(68) Does this imply that outsiders are to be forbidden entrance to the meetings of the Church, if they manifest interest and a desire to come in? P. 311, par. 3.

DECEMBER 17

CHARACTER OF THE MEETINGS.

(69) In the matter of meetings, are there any cast-iron rules or regulations laid down in Scripture? P. 312, par. 1.
(70) What was the character of the meetings in the early Church? P. 312, par. 2.
(71) What is the principal lesson taught in I Cor. 14 regarding the nature of meetings in the early Church? P. 313, par. 2.
(72) Was there then no preaching in the early Church? P. 313, par. 2.
(73) What four kinds of meetings do the spiritual interests of the Church seem to require? P. 314.

DECEMBER 24

DOCTRINE STILL NECESSARY.

(74) Why is doctrinal instruction especially important to a proper faith and character development? P. 315, par. 1.
(75) In our study, how shall we distinguish between the doctrines of Christ and the doctrines of men? P. 315, par. 2.
(76) Why is there necessity for meetings where all may express themselves, however imperfectly, and opportunity

given to ask questions? Pp. 316, 317.

(77) Should there be special meetings for the hearing of different views from those generally accepted by the Ecclesia? If so, why? P. 317, par. 1; P. 318, par. 1.

(78) Why are devotional and testimony meetings especially needful to the rounding out and full development of the New Creature? P. 319, par. 1,2.

DECEMBER 31

(79) What is there particularly helpful in mid-week testimony meetings, and what suggestion is made as to a topic for the week? P. 320, par. 1.

(80) Give a detailed illustration of such a meeting. P. 321, par. 1.

(81) Why is order a necessity in these meetings, as well as in all others? P. 321, par. 2.

(82) Under what circumstances would preaching services seem advantageous? P. 322, par. 1.

(83) Describe in detail what is doubtless the most helpful meeting, next to a devotional one. P. 323, par. 1, to P. 325, par. 1.

(84) Explain the nature and object of meetings known as "Dawn Circles for Bible Study." P. 325, par. 2.

===================

SEMI-MONTHLY
VOL. XXXII DECEMBER 1 No. 23
A.D. 1911--A.M. 6040

CONTENTS

Bro. Russell's Round-the-World Itinerary..........434
Editor's British Autumn Tour......................435
Prayer of the Consecrated.........................436
"The Feet of Him".................................437
Our Responsibility to One Another.................439
  "We Are Not to Please Ourselves"..............439
The Grace of Humility.............................440
"To Show Thyself Approved"........................442
"Fervent in Spirit, Serving the Lord".............442
Waiting for Messiah...............................443
"He Is Faithful and Just".........................444
Interesting Questions.............................445
  "Now Are We the Sons of God"..................445
  Land Was Forced to Keep Its Sabbaths..........446
Some Interesting Letters..........................446
  Extension Work in Africa......................446
  "Rolling Old Chariot Along" in Africa.........446
  "Die Stimme" Stirring Up Jews in Russia......................................447
Berean Questions in "Scripture Studies"...........447

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
BROOKLYN TABERNACLE, 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED. FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are

not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS
AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER
FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

NEWARK, N.J., DECEMBER 3

Discourse for the Public at 3 p.m. in Proctor's Theatre, Broad St.

Other services of the day will be conducted at Brooklyn Tabernacle, 17 Hicks St. Praise and Testimony at 10.30 a.m., and a meeting for the interested at 7.30 p.m., preceded by half-hour's praise service.

DALLAS, TEXAS, DECEMBER 6

At 10.30 a.m. meeting for Praise, Prayer and Testimony and at 3 o'clock in the afternoon discourse for the interested. Both services will be held in Woodman's Hall, 414 Harwood St.

SAN ANTONIO, TEXAS, DECEMBER 7

"The New Woodman's Hall" at 117 North Flores St., will be used at 10 o'clock for Praise, Prayer and Testimony meeting and again at 3 o'clock for a discourse to the interested.

LOS ANGELES, CAL., DECEMBER 10

Morning Rally and Discourse for the interested. 10 o'clock, Mammoth Hall, 517 S. Broadway. Discourse for the Public at 3 p.m., Shrine Auditorium, 655 West Jefferson St.

FRESNO, CAL., DECEMBER 11

Morning Rally for Praise, Prayer and Testimony at 10 o'clock and discourse for the interested at 3 o'clock, will both be held in the A.O.U.W. Hall, Fresno St., between I and J. The public address at 8 p.m. will be given in Armory Hall, J and Fresno Sts.

OAKLAND, CAL., DECEMBER 12

Morning Rally for Praise, Prayer and Testimony at 10:30. Discourse for the interested at 3 o'clock, Hamilton Auditorium, Jefferson and 13th Sts.

R4932 : page 434

BRO. RUSSELL'S ROUND-THE-WORLD ITINERARY

After serving the public at Newark, N.J., and also the Brooklyn Tabernacle congregation on the first Sunday in December, Brother Russell will start at once on the trip that will encircle the world:--
Tue. Dec. 5 Arrive at St. Louis, Mo., Penn. R.R.......8:30 a.m.
" " " Leave " " " M.K.&T. Ry.....10:05 a.m.
Wed. " 6 Arrive Dallas, Texas, " ..9:10 a.m.
" " " Leave " " " ..8:00 p.m.
Thu. " 7 Arrive San Antonio, Texas, " ..7:30 a.m.
" " " Leave " " " So. Pac. Ry.....8:30 p.m.
Sun. " 10 Arrive Los Angeles, Cal. " ..6:30 a.m.
" " " Leave " " " " ..7:30 p.m.
Mon. " 11 Arrive Fresno, Cal. " ..7:00 a.m.
" " " Leave " " " .12:30 night
Tue. " 12 Arrive San Francisco, Cal. " ..7:50 a.m.
Wed. " 13 Leave " " " ..Steamship "Shinyo Maru"
Tue. " 19 Arrive Honolulu, Hawaii..... " " "
Sat. " 30 Arrive Yokohama, Japan...... " " "
Sun. " 31 At Tokio " ....Imperial Japanese Ry.
1912.
Mon. Jan. 1 Leave Tokio, Japan............Imperial Japanese Ry.
Tue. " 2 Leave Kobe, Japan...........Steamship "Shinyo Maru"
Thu. " 4 Leave Nagasaki, Japan....... " " "
Sat. " 6 Leave Shanghai, China....... " " "
Tue. " 9 Arrive Hong Kong, " .... " " "
Wed. " 10 Leave " " " for Manila.......by steamship
Sun. " 14 At Manila, Philippine Islands.
Tue. " 16 Leave " " " ......by steamship
Sat. " 20 Leave Hong Kong, China................P.&O.S.S. Co.
Thu. " 25 Leave Singapore, Straits Settlements " " "
Sat. " 27 Leave Penang, Prince of Wales Island " " "
Thu. Feb. 1 Arrive Colombo, Ceylon.............. " " "
" 3 to 9 ....Visit Travancore District
Sun. " 11 At Madras, India.
Mon. " 12 Leave " " ..for Calcutta (via Juggernaut)
Sun. " 18 Arrive Calcutta, "
Mon. " 19 Leave " " for Bombay via Lucknow and Agra.
Sat. " 24 Leave Bombay, " ....P.&O.S.S. Co.
Thu. " 29 Leave Aden, Arabia.................... " " "
Sun. Mar. 3 ....(Disembark at Suez, rail to Cairo)
Tue. " 5 Leave Cairo, Egypt................by rail 9:30 a.m.
" " 5 Arrive Alexandria, Egypt.......... " " 12:45 p.m.
Wed. " 6 Leave " " .Khedivial S.S., 4:00 p.m.
Fri. " 8 Arrive Piraeus, Greece... " " 10:00 a.m.
Sat. " 9 At Athens, "
Sun. " 10 At Corinth, "
Mon. " 11 Leave " " ....by rail 10:25 a.m.
" " 11 Arrive Patras, " .... " " 3:45 p.m.

"   "   11   Leave   "   "by steamship, sailing 7:00 p.m.
Wed.   "   13   Arrive Brindisi, Italy................... 3:00 p.m.
"   "   13   Leave   "   " ....by rail 4:55 p.m.
Thu.   "   14   Arrive Rome,   " .... "   "   9:35 a.m.
"   "   14   Leave   "   " .... "   " 11:50 p.m.
Sat.   "   16   Arrive Paris, France............ "   "   6:45 a.m.
"   "   16   Leave   "   "   ....about 1:00 p.m.
"   "   16   Arrive London, England............. "   10:00 p.m.
Sun.   "   17   At   "   "   ....One week
Sat.   "   23   Leave   "   "   ....for America
Thu.   "   28   Arrive New York City...........Steamship Mauretania
Sun.   "   31   At New York Hippodrome....Public Service, 3:00 p.m.
"   "   "   At Brooklyn..............Memorial Supper, 7:00 p.m.

====================

R4924 : page 435

EDITOR'S BRITISH AUTUMN TOUR

GOD HAS greatly blessed us on our present tour. The meetings have been grandly inspiring. Not only have the attendances been large, but the interest has been keen and evidently deep. The friends as well as myself have been encouraged. In every place thus far visited the very best halls available have been secured. The volunteering has been thoroughly done, and the posters have been well placed.

All of our Sundays were apportioned to London Tabernacle except one given to Glasgow on the occasion of its Convention. Good audiences were the rule. The Tabernacle was packed in the evenings, sometimes with standing room only. This is encouraging to us and to all the friends who shall read this report and who properly feel that the work is theirs, because it is the Lord's and the Society's.

THE GLASGOW CONVENTION

This Convention was every way a success. The attendance ranged from 700 to 800 at the ordinary sessions, and the meeting advertised for the public ran up to 5,000, of whom about 500 stood, while about 200 failed to gain admission.

And such attention from so vast an audience! You could have heard a pin drop. For nearly two hours they studied with us "Which Is the True Gospel?" Together we considered what has been presented as the Gospel by various denominations, and then came to the one preached in advance to Abraham, and finally announced "in due time" by Jesus, who brought life and immortality to light through the Gospel. The audience saw a vast difference between the creeds of the Dark Ages and the Gospel of Divine grace, of which St. Paul was not ashamed and in which we, too, may well rejoice.

We had three delightful days of spiritual refreshment at this Convention. Friends attended from England, Ireland, Wales and Scotland. Our goodby greetings were at the railway platform, where about 300 tried to shake hands with us; they all waved and sang us away, using "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again."

BRIGHTON--SOUTHAMPTON--PORTSMOUTH, ETC.

In the South of England, where we had few or no friends, we now have some loyal defenders of the Divine Plan of the Ages; and more, we trust, are ripening. At Brighton we had a grand auditorium, The Dome, whose capacity, 3,000, was none too much. We spoke on the "Hereafter" and had close attention to the message of God's Wisdom, Justice, Love and Power. Besides this witness 35,000 PEOPLES PULPITS had been previously used in announcing the meeting. The Lord only knows how many or how few had really "hearing ears."

At Southampton we had the Coliseum, seating 2,000, and a splendid audience; we used same topic; 20,000 copies of PEOPLES PULPIT had been distributed. Some told of blessing received; others are thinking.

Portsmouth: Another rousing meeting, in Town Hall, seating 2,000, crowded, middle class, reverential, thoughtful, many gray and bald heads; mostly men; same subject, "Hereafter"; 20,000 PEOPLES PULPIT. How many ripe grains of wheat and what will the Harvest be only the Lord knows.

Bournemouth: 10,000 PEOPLES PULPIT; we had an extremely intelligent and attentive audience--700--in St. Peter's Church Hall. The volunteering in some of these places was done considerably by brethren, who journeyed 100 miles or more at their own expense to thus serve the Lord, the Truth and brethren as yet unknown to them. How precious is such loving service in the sight of our Lord and his brethren!

PERTH--DUNDEE--PAISLEY--GREENOCK

Our visit amongst the Scotch Bible students was extremely interesting and encouraging, in the smaller places as well as in Glasgow. Everywhere we had the best halls obtainable, and correspondingly large and intelligent audiences. Our weekly sermons in some of the newspapers

R4925 : page 435

affected our audiences favorably, and we trust that the oral presentations will make the printed discourses more popular and more profitable.

It was our first visit to Perth, but the friends had advertised our coming thoroughly. The City Hall, of 2,000 capacity, was crowded in the evening with the public, while we gave an afternoon talk to the interested students of God's Word. A witness to the "Gospel of the Kingdom" was given which, we trust, will tell something for good when the Lord of the harvest shall reckon with His own servants, to whom He gave talents and pounds for service. Ten thousand copies of PEOPLES PULPIT were distributed to announce the service.

Dundee we visited some years ago, and amongst those who helped arrange for this visit were some interested then. Our afternoon session was for the interested in Masonic Hall. Nearly one hundred were present, their faces beaming out the joy within--the joy the world can neither give nor take away. Gilfillan Hall, 1,600 capacity, was well filled by the public at night to hear respecting

R4925 : page 436

"The Great Hereafter." We believe the Lord's blessing was upon the meeting and that good was accomplished; how much we may not judge. Our united services, dear friends, are rendered to the Lord. We are sure He accepts them irrespective of results seen.

Paisley we visited for the first time. We had a splendid hearing of intelligent middle-class people. Although the night was stormy, Good Templar Hall (capacity 1,000) was nearly full, although there were several public functions to divert. The message of God's Word respecting the "Hereafter" was presented in contrast with the horrible fantasies of the Dark Ages. Some got a start in Bible study and sober thinking such as they never before comprehended. Surely, as the Bible declares, the woman, with the golden cup in her hand full of explanations of her abominations, made all nations drunk with her false doctrines.--Rev. 17:1-5.

Greenock we visited for the first time. We had a splendid reception. The Town Hall, holding 3,000, was crowded. Here as elsewhere on this tour the intelligence of our hearers impressed us. Surely people with such heads and faces could not hear of God's Hereafter in contrast with human theories without being thereby impressed in regard to the Truth.

FOUR APPOINTMENTS IN IRELAND

The North of Ireland people like to remind us that their country was the original Scotland according to history; that some of their brothers conquered Caledonia and gave it the name Scotland, and that they have furnished the United States more than half her Presidents and statesmen. Thus impoverished for the blessing of others they fear the proposed "Home Rule." They declare that the Catholics of the south and west of the island, outnumbering them, will trample them.

We encouraged them to believe that Catholics as well as Protestants are more civilized than of yore, and that anyway it will not be long until Messiah's Kingdom shall set all matters right. We encouraged them to do all in their power to be well represented in that glorious Kingdom, in comparison to which victories in Scotland and America will be as nothing.

Belfast was our first stop. We were accompanied by three brethren of Irish birth or lineage from the Glasgow Church, and they rendered valuable aid in various ways in connection with the meetings. We had blessed fellowship. The meetings were quite successful, even though the attendances were smaller than in England and Scotland. Every night was stormy, and the night at Belfast was Hallowe'en. We certainly had very intelligent audiences, and many evidences that a good impression was produced. There were follow-up meetings held by Brother Hemery which manifested considerable depth of interest.

At Belfast we met about forty Bible students in private session. We discussed with them the great blessing of God upon the Elect Church, which, it is declared, is "His workmanship." Although God rested from His work with mankind to permit the Savior to redeem and restore it, God did not rest from His still higher work of developing the "New Creation." He is now "working in us to will and to do His good pleasure"--drawing, calling, sanctifying us by His Word and Providences.

In the evening we had about 1,000 present in the Large Ulster Hall. It was a remarkable gathering in many respects. (1) The personnel: The people were intelligent, fine looking and most attentive. (2) About three-fourths of the audience were men. (3) There were other large meetings and it was Hallowe'en Night. Our address was on, "Which Is the True Gospel?" We made it quite clear that we are in fullest sympathy with all Christians, but opposed to the creeds of the past, which have divided God's people into 600 sects and dishonored God and violated human reason.

We defended the Bible against the modern infidelity, which styles itself "Higher Criticism," and is undermining Christian faith and leading on toward Atheism and anarchy. We reminded our hearers that all Christians believe that there is but "ONE Church of the First-borns whose names are written in heaven: but ONE Lord, ONE faith, ONE baptism; that our forefathers organized our different "Churches," each as the only one, and consigned members of other churches to eternal torture, and sometimes even tortured them to death. All that is past, thank God; but the faulty creeds we still hold, and they still separate us. God's time has come for us to return to the Bible and to ignore and destroy all human creeds and isms if we can find, surely, what is the true Gospel, of which St. Paul was not ashamed. That Gospel we presented to the best of our ability.

Ballymena we visited for the first time and had a good hearing. The attendance was about 250; at Portadown about 500; at Dublin about 800. We had excellent order everywhere, except, we might say, at Dublin. At the latter place the same Y.M.C.A. secretary who formerly tried to catch us in our words was present, accompanied by about 100 young men of his association, who gave no great evidence of a work of grace. Evidently the "hell-fire" faith which they profess has not had sanctifying power in their lives. On occasions they yelled and hooted like "hoodlums," and quite disgraced the fair name of Dublin and of the Y.M.C.A.

The questions were of the usual order and were answered fully and promptly and to the apparent satisfaction of all the audience except the "Y.M.C.A." rowdies. One of the questions was inspired by an attack made on me there recently by the Rev. Dr. Torry. It was, "Is it true that you are divorced from your wife?"

I replied that my topic was, "Which Is the True Gospel?" and that my home affairs and my relationship to my God were my personal affairs. Nevertheless I would answer the question. "I am not divorced from my wife. The decree of the court was not divorce, but separation, granted by a sympathetic jury, which declared that we would both be happier separated. My wife's charge was cruelty, but the only cruelty put in evidence was my refusal on one occasion to give her a kiss when she had requested it." I assured my audience that I disputed the charge of cruelty and believed that no woman was ever better treated by a husband. The applause showed that the audience believed my statements.

R4933 : page 436

PRAYER OF THE CONSECRATED

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim--
The balm for wounds that sin has made.

"Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Grant faith, that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home."

===================

R4925 : page 437

"THE FEET OF HIM"

IT IS NECESSARY for the discipline, trial and final proving of the Church of God that they should be subjected to adverse influence; for "to him that overcometh" is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign, by the same tests of loyalty to God, of faith in His Word, of zeal for the Truth, of patient endurance, of reproach and persecution, even unto death, and in the unwavering trust in the power and purpose of God to deliver and exalt His Church in due time. To such faithful ones are the blessed consolations of Psalm 91, which we believe is a picture of the Church in the end of this Gospel Age--a picture of The Christ. Hearken:

"He who dwelleth in the secret place of the Most High [typified by the Holy of the Tabernacle] shall abide under the shadow of the Almighty." We thus place ourselves under the Divine protection when, having come to a knowledge of God's willingness to accept us as His children, we gratefully accept the invitation and approach in His appointed way, through Christ our Redeemer, and consecrate ourselves fully to His service. Such may sweetly rest in the precious promises of God, all of which are yea and amen in Christ Jesus. (2 Cor. 1:20.) The world does not see the overshadowing wings of Divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

"I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses His Body, His Church] will say of Jehovah, He is My refuge and My fortress, My God; in Him will I trust, that He will surely deliver thee from the snare of the Fowler and from the noisome pestilence"--from the deceptions of Satan, into which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive "the very elect." But this is not possible; for those who are making their calling and election sure abide under the protection of the Almighty. Such

R4926 : page 437

shall be delivered, not from the destructive pestilence of physical disease, but from the moral and spiritual pestilences of destruction--from the sinful propensities of the old nature, which in unguarded moments are liable to assert their mastery and overwhelm the souls of those who are not abiding under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful.

Such pestilences are already abroad in the world in the shape of so-called Christian Science, Spiritism and the various no-ransom theories which take the name of "The Larger Hope," and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting safely and sweetly under the shadow of the Almighty.

"He shall cover thee with His feathers, and under His wings shalt thou trust; His Truth shall be thy shield and buckler." So close to His heart does Jehovah gather His loyal and faithful children that they feel the warmth of His love; and the responsive language of their hearts is, "I will abide in Thy tabernacle forever; I will trust in the covert of Thy wings; for Thou hast been a shelter for me and a strong Tower from the enemy; for Thou hast heard my vows; Thou hast given me the heritage of those that fear Thy name." (Psa. 61:4,3,5.) Yes, His Truth--that grand system of Truth comprised in the Divine Plan of the Ages--is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God, which the Apostle urges all the faithful to put on--to appropriate, to meditate upon and to store up Truth in mind and heart--that they may be able by its use to withstand error and evil in every form presented to them in this evil day.

JEHOVAH SHALL KEEP THE FEET OF HIS SAINTS

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." This is the "night," the dark night of which the Prophet Isaiah spoke and to which our Lord also referred, "The morning cometh, and also the night"; "The night cometh when no man can work." (Isa. 21:12; John 9:4.) The Millennial morning comes, and just as surely the great time of trouble will immediately precede it--the night wherein no man can labor for the dissemination of Divine Truth; so great will be the "terror," the tumult and trouble and persecution of that night; the arrows--"even bitter words" of the opponents of the Truth--will fly by day--at the present time, which in comparison with the dark night that is coming, is called day. The various besetments and difficulties from infidelity, Higher Criticism and other false doctrines are pictorially represented as the shooting out of arrows, as pestilences, as stumbling stones. None of these are to injure the "elect," of which Christ is the Head and the Church His Members, as specially indicated in this Psalm. The Church shall be immune, and nothing shall in any way hurt them. As the Lord said, the difficulties of this day would, if possible, deceive the very elect; but this will not be possible, for "the feet" class shall be kept. No; the Church need have no fear of the moral and spiritual pestilences that walk in darkness, spreading and making their victims amongst those who are ignorant of the Truth, or who are unfaithful to it and are, hence, unworthy of it, and who, therefore, lack the Divine protection and are subject to the "strong delusions" of error that subvert the faith and hope of many, just when the light of Divine Truth is shining clearest upon the faithful, as it is shining upon us today.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Great will be the falling away from the Truth, even amongst those who, like ourselves, received it once with joy and who did for a time run well; but the Church, because of their loyalty and uncompromising faithfulness and because of the ample armor of Truth and righteousness, shall stand and not fall.

We are not to think of those who will be injured and who will fall ("A thousand at thy side and ten thousand at thy right hand") as of the world, but rather as being friends of the Church; closely associated with the Church. The world could not fall from Divine favor, for it has not been in Divine favor. The whole "world lieth in the Wicked One," and, therefore, could not be overthrown. This verse seems to apply to those who were actually begotten of the Holy Spirit or who have assumed a position such as those begotten of the Holy Spirit; as, for instance, the tares which affect to be wheat. They never were wheat, and will not be garnered with the wheat class. Time will show that they are not of this class. So in this picture we see the fall of these in general and of the consecrated in particular. There is a distinction between the thousand falling at the side and the ten thousand at the right hand. We might infer that the one thousand may fall into total unbelief, and the ten thousand, the "great company," into the great time of trouble to wash their robes white and to purify themselves. They will be partakers with Babylon in her sins and have part in her great fall.--Rev. 14:18; 18:10.

R4926 : page 438

None too extravagant is the prophetic declaration, "A thousand shall fall at thy side." Only the sanctified in Christ Jesus, copies of God's dear Son, will be able to stand complete in Him. These will be the very elect, and it will not be possible for them to be deceived and ensnared; for God will give His messengers a charge [message] for them ["present Truth"] and thus these "feet" of the Body of Christ shall be upheld that they stumble not.

"Only with thine eyes shalt thou behold and see the reward of the wicked," who reject the Truth or prove unfaithful to it. We know that we are already passing through the beginning of these troubles (the troubles upon the nominal church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken away from the scene of trouble, but by being supported, strengthened and kept in the very midst of it all by the Word of the Lord, our shield and buckler.

"NO EVIL SHALL BEFALL THEE"

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" --no evil of the kind referred to; and any other seeming evils shall, under Divine providence, work together for your good.--Rom. 8:28.

God has so arranged that only the truly consecrated will be kept from stumbling into error in this evil day. Every day we learn to appreciate more and more the Divine favor which has anointed the eyes of our understanding, and permitted us to see the internal strength and beauty of the Divine Word and Plan. If, then, we are thus, by Divine favor, made strong in the Lord, and enabled to "stand fast" while thousands are falling from their faith and steadfastness, let us "rejoice with fear" (reverence). Let him who feels strong and well supported "be not high-minded," but "take heed lest he fall." Humility and zeal for the Lord are the terms upon which we received the great blessing, and are also the terms upon which we may retain it to the end--until our "change" comes and establishes in glory what grace began in our weakness.

"For He shall give His angels charge concerning thee, to keep thee in all thy ways." That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give account." True, there shall arise false teachers, perverting the Word of the Lord, and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart the Lord's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able readily to distinguish the true from the false. And having done so, the Apostle Paul (Heb. 10:35) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep.

The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and serve those who shall be heirs of salvation, the saved ones of this Gospel Age--not only the overcomers of the "little flock," but also the overcomers of the "great multitude." Our Lord Jesus sets forth practically the same thought in His declaration, "Their angels do always behold [have access to] the face of My Father." (Matt. 18:10.) The Master's words seem to imply, at least, that one or more angels have charge over the consecrated ones, the "very elect." Nothing can by any means, therefore, harm these, except as the Heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual New Creature or to the Lord's general cause.
This is in full accord with His general assurance that all things shall work together for good to those that love Him.

--Rom. 8:28.

Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of Him as ministers, servants, the one to the other. Indeed, we may be assured that the invisible messengers or servants, generally, if not always, are required to act through human instrumentalities--preferably through "the very elect." Of this kind of service done by the brethren, one for the other, we have illustrations in the Harvest work, for instance--supervised by our present Lord and His heavenly hosts, yet in the main

R4927 : page 438

carried on by the members of His Body still in the flesh.

THE HARVEST MESSAGE GOD'S KEEPING POWER

"They shall bear thee up in their hands, lest thou dash thy foot against a stone"--"thee"--all the members of the Body of Christ, individually and collectively, using all their strength to protect against any stumbling-stone of false doctrine, and especially that great fundamental Rock-Doctrine of the redemption through the precious blood of Christ; that "Rock of offense and stone of stumbling" to both the houses of nominal Israel. (Isa. 8:14.) "The feet" of the Body are its last members; the saints now living are members of "the feet of Him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end, or harvest, of the Jewish Age.

How do such messengers bear up the feet of Christ? By helping them to a clear understanding of the Truth, and teaching and encouraging them by word and example how to be faithful to the Truth, and how to run so as to obtain the prize of our high-calling.

While doubtless the heavenly messengers are connected with this work, yet it is surely done through the Church in the flesh, as already intimated. The Lord in this present Harvest time has given His messengers, the leaders of His consecrated people, a "charge," a message, a word of warning, counsel, advice--an opening of the Word of Truth, an enlightening of their understanding--that they should bear up all the members of "the feet" class, all of "the very elect" in this time of serious trial, testing and stumbling, lest at any time any of this class should stumble through the peculiar trials of the present time. How manifestly this is fulfilled! The Harvest message in its various features, bearing on every phase of Truth now due, and every phase of error now brought forward, is God's keeping power by which, according to His guarantee, we know that nothing shall by any means hurt "the feet" members of the Body of Christ.

It is for us to rejoice in these blessings and favors of the Lord and to increase our faith; and we remember that even before the "House of Sons" was organized the Lord had power and exercised it in the "House of Servants" in a way that illustrates to us the abundance of that power.

Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstration of His favor and protection, instead of accepting the testimony of His Word, and relying thereupon implicitly, in faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted this passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus and to literal stones and to literal angels, but to the symbolic feet-members of the Body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the path of the faithful, and to the angels, or ministers, of Divine Truth, who in the present Harvest time would be commissioned to bear up "the feet" members with such counsels, admonitions and expositions of Scripture as would be necessary for them.

R4927 : page 439

"Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under feet." Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or to beguile them--whether he goes about like a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

"Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known [appreciated] My name." On account of the love and loyalty of each individual composing "the feet" class, the heavenly Father will deliver him from the pestilences, etc., and will exalt him to joint-heirship with Christ, make him a member of the "Royal Priesthood" and a partaker of the divine nature.

"He shall call upon Me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him My salvation" --He will make him understand His Plan. As individuals they are known unto the Lord, who judges not merely by the sight of the eye and the hearing of the ear, but who discerns and judges the thoughts and intents of the heart. And, however widely they may be scattered, whether standing alone as "wheat" in the midst of tares, or in company with others, God's eye is always upon them. Dwelling in the secret place of the Most High (sanctified, wholly set apart unto God), they shall abide under the shadow of the Almighty, while the judgments of the Lord are experienced by the great religious systems that bear His name in unfaithfulness. They have no share in the judgment of Great Babylon, but are previously enlightened and called out of her.

Praise the Lord for such assurances of His loving care! "Bless the Lord, O my soul; and all that is within me, praise His holy name!"

===================

R4927 : page 439

OUR RESPONSIBILITY TO ONE ANOTHER

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."--Romans 15:1.

THE GREAT PRINCIPLE set forth in our text is the principle of Love, the essence of the Divine Spirit. God is love; and the Spirit of love is the Spirit of God. This spirit, operating amongst God's people, necessarily makes them considerate of one another. It is the opposite of a selfish spirit. It seeks the welfare of others as well as of itself, especially the welfare of the household of faith.

In every case it should be our disposition, as far as possible, to help the weak and those who need assistance. The general disposition of the world, on the contrary, is to speak slightingly of those who are weak and to say, "They have my sympathy." But really, the weak do not get much sympathy. The world applauds those who are the most successful, the mighty, the rich. But as God has sympathy for the weak and lowly, so we should show sympathy more for those who are in need of sympathy than for those who are not. In the Church there are some who are intellectually strong, some who are intellectually weak, some who are physically strong, others who are physically weak; some who are spiritually strong and others who are spiritually weak.

In proportion as we are strong, we should not only help others to overcome their weaknesses, but should be assistful to all, encouraging them and pointing out to them how they can best overcome their shortcomings. We should not make these points too strong, however; for most people do not appreciate their own weaknesses; and the stronger should bear with them in their difficulty as well as bear some of their blunders. If anyone sees his own weakness, it becomes a wonderful incentive to endeavor. Therefore, the mission of the stronger would be so to call the attention of others to their weaknesses as not to offend or stumble them. If their attention be called to these weaknesses in a wrong way they are liable to be stumbled; but if called in a wise way, they will be helped. This might be applied in all the ramifications of life. We should ever be on the alert to see and to overcome our own weaknesses, and to be glad to spend and be spent in the interest of the brethren, considering matters from their standpoint and lending them our assistance.

The Elders in the Church should be really elder brethren. In the family the elder brother is supposed to be next to the father, helping and assisting, and spending himself for the interests of the other members. And so in the Church. Those who are older in the Truth, who are more developed in the Truth, should encourage, assist, lift up and defend the younger. This we observe in the affairs of earthly life in every family. The elders are helpful in the family to give assistance to the younger, and at the loss of their own convenience, their own preferences; their own pleasures are to be yielded up in the interests of the younger of the family. The thought of the Apostle is that both strong and weak should be growing in grace, in knowledge and in love by exercising themselves in spiritual things.

"WE ARE NOT TO PLEASE OURSELVES"

The latter part of the text, "And not to please ourselves," carries with it the thought that, although we have made a consecration to the Lord, although we have turned our backs upon sin, nevertheless we have a tendency, a disposition to sin. The disposition of the New Creature, however, is not to sin, but to do that which is right and to build himself up in the "most holy faith." Yet in seeking to build himself up in that "most holy faith" he might allow something of self-interest to stand first in his mind. But while he should have self-interest prominent in his mind--his own upbuilding--he should remember that, having responsibility in being a member of Christ, he should not wish merely to please himself, but should be willing to forego some of the right and proper things that he might serve others, and thus get a lesson in the Lord's providence. For instance, the more spiritually developed

R4928 : page 439

might choose to be off by themselves discussing the interests of the work. But the spirit of the Apostle's exhortation seems to be that they should look beyond their own preferences, seeking to arrange their own affairs so as to be most helpful to the brethren.

Amongst the different classes of the Lord's people, the classes of Bible students, there is a disposition among those who are more advanced to segregate themselves, to hold themselves aloof from the others. We have endeavored to throw our influence against this disposition. If there are some who have less knowledge let them have the opportunity to learn. If they should bring in good, hard questions, so much the better. We are not merely to please ourselves in respect to time and places of meetings. We might see that some would be desirous of having

R4928 : page 440

the meetings in places more difficult of access, but we are not to be selfish or self-seeking, but seek to please the majority of those whose interests are concerned. If this spirit were observed in classes, more progress would be made; and the Lord's people in general are learning this lesson.

The same thought applies to the servants of the Church. There is a disposition for the Elders to say, "We will meet together and discuss amongst ourselves different things." Now, this is not with bad intention. It might be wise to do so occasionally. But as a general thing, the Elders should meet with the Deacons and treat them with confidence, so that they also might be counted in the Lord's service: it is better for all to meet together, and in the majority of things to have the congregation informed about everything, rather than to keep secrets from the Church. Of course, there would be, at times, something not to be made public in a general way; but, as a rule, the Elders and the Deacons should seek to arrange their meetings so as to assist all the congregation who have time and ability, etc., that all will feel that there is no class separation.

Centuries ago the theory was started by the Catholic friends that the clergy are a separate class constituting the Church, and that the others are the children or infants of the Church. This theory was adopted afterwards by the Protestants. And so we see that the clergy set themselves off by themselves as a separate class. The fact that the Lord has set some in the Church as Elders does not make them separate. We are all one class. Thus, the Apostle says that the eye cannot say to the foot, "I have no need of thee." Every member is to be considered; and no one is to assume a position over others. If one has a higher office he is to use it for the others; if one has a lower office he is to use it for the general good. And so, the Church is to make herself ready until all come to the fulness of the Body of the Anointed, of which we are all members.

Principles may never be abandoned for any consideration; but liberties and personal rights may be ignored in the interest of others frequently and to Divine pleasing. The Apostle Paul was ready to go to any length in defense of principle (Gal. 2:5-11), but in the sacrifice of earthly rights and privileges and liberties for the sake of Christ and the Church, the Apostle evidently came next to our Lord Jesus, and is a noble example to all the Church.

"How wise are God's commands;
How sure His precepts are!"

====================

R4928 : page 440

THE GRACE OF HUMILITY

"In lowliness of mind let each esteem

other better than themselves."--Phil. 2:3.

THOSE WHO naturally have a humble mind have no particular difficulty in esteeming others better than themselves. But there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than were others. But even if we were born with humbleness of mind, we should need to take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others; they would like to obscure the shining of others that they might be the more noticed in the darkness.

It would, therefore, be a safe matter for each of us to follow the Apostle's suggestion to cultivate this humility of mind and never allow it to be lost. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time"; "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (I Pet. 5:6; Luke 14:11.) God would do this abasing, not of a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle's injunction, we should, as he suggests in this text, cultivate the spirit of humility--not considering our own good qualities so much as those of others. If we have good qualities, we are glad; let us make use of them.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others; and this will be of assistance to us in running the race.

As an illustration of seeing something to admire, even in our enemies, we have the suggestion of the old lady to her nieces. One niece said to the other, "Auntie can say something good about everybody. I believe she could say something good even about the Devil." "That is so," answered the other. "Let us ask her." Then she called, "Auntie, is there any good about the Devil?" "My dear," replied Auntie, "I wish we all had as much perseverance as he has."

So if we could find something in the Adversary that we could admire and commend, we can certainly find something in all others to admire and commend and to give them credit for. Thus we will cultivate the spirit that will be most helpful to ourselves for our future work.

The consideration of our own imperfections would, as we have suggested, make us very humble of mind and keep us in a very humble attitude of mind. This might discourage us unless we had the proper relationship with the Lord and His Word. We know that "all things work together for good to those who love God." (Rom. 8:28.) Through His Word our Lord has provided for such the "Balm of Gilead" for their encouragement, and the anointing oil and the comfort of the Scriptures.

The Lord does not cast us off if we are not wilfully wrongdoers and if we take in the right spirit the humiliating things. That disposition is what He wants. Those things which would humiliate us in the sight of others and in the sight of the Lord Himself, will, if we are rightly exercised by them, work together for good to us. Such He will bless and lift up and give an appreciation of His Love. This He purposes to do. We have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey His Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those of others would manifest a general selfishness and, consequently, a dearth of the Spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the Holy Spirit, Love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which

He so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "little flock," who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position they must be "copies of His Son."--Rom. 8:29.

OUR GREAT EXEMPLAR

That we may partially discern how our Lord Jesus exemplified this spirit of humility, the Apostle briefly sums up the story of His humiliation and shows how it led to His present exaltation. He points out to us that when our Lord Jesus was a spirit being, before He stooped to take our nature and to bear the penalty of our sin, He was in "a form of God"--a spirit form, a high and glorious condition. But instead of being moved selfishly and ambitiously to grasp for higher things than God had conferred upon Him--instead of seeking to set up a rival Empire, as Satan did--He did not meditate a robbery of God to make Himself the Father's equal (Satan's course), and say, "I will ascend above the stars [the bright ones, the angelic hosts], I will be as the Most High" [His peer, His equal]. Quite to the contrary of this, our Lord Jesus, "the beginning of the creation of God," was willing, in harmony with the Father's plan, to humble Himself, to take a lower nature and to do a work which would involve, not only a great deal of humiliation, but also a great deal of pain and suffering.

The Apostle points out how the "Only Begotten" proved His willingness and humility by complying with this arrangement; and that after He became a man He continued of this same humble spirit, willing to carry out

the Divine Plan to the very letter by dying as man's ransom-price; and not only so, but when it pleased the Father to require that the death should be a most ignominious one in every respect, perhaps beyond the requirements of the ransom merely, He did not draw back, but said, "Thy will, not Mine, be done," and stooped even to the ignominious "death of the cross!"

Here we have the most wonderful demonstration of humility, meekness and obedience to God that ever was manifested or that could be conceived of. And this is the pattern the Apostle points out that we should seek to copy. "Let this same [humble] mind be in you which was also in Christ Jesus."--Phil. 2:5-10.

This humility enabled our Lord to render perfect obedience, on account of which the Heavenly Father has so highly honored Him as to raise Him from the dead to the divine nature, to a station far above angels, principalities and powers, and every name that is named. That this is the Apostle's argument is shown (verse 9) by the word "wherefore"; i.e., on this account, on account of this humility just described, God has highly exalted Him.

Not only did our Lord's beautiful and perfect humility and obedience demonstrate that He was to the core loyal to the Heavenly Father, but it also demonstrated that in Him the Father's spirit, Love, dwelt richly, for He shared the Father's love for the race He redeems. On this account also He is found worthy to be the Divine Agent in the blessing of all the families of the earth, according to the terms of the Divine Covenant made with Father Abraham.

Thus He has become the "Seed of Abraham" which is to bless the race redeemed; and hence it will be to Him that "every knee shall bow and every tongue confess" when Jehovah's "due time" shall come for the pouring out of Divine blessings upon the redeemed world--that all may come to a knowledge of the truth and, if they will, into full harmony with God, and to eternal life.

Not only does the Apostle hold up the Lord Jesus as the great Example of a proper humility, self-abnegation and obedience to God in the interest of others, but he would also hold up before us the reward, the high exaltation of our Lord by the Father, the result or reward of His obedience, that we also might be encouraged and realize that, if faithful in following the footsteps of our Redeemer and sacrificing the advantages of the present to serve the Lord and His cause, then in due time we also may expect to be glorified with Him and to share His name and throne and work, as members of His anointed Body, His Church, His joint-heir.

Beloved, let us apply to ourselves the loving exhortation of the Apostle to the Church at Philippi, contained in the succeeding verses (Phil. 2:12-16), and continue in the way upon which we have entered, making more and more progress in the race-course, working out in ourselves through humility and obedience the character, the disposition of Christ, with fear and trembling, and thus working out each our own share in the great salvation to glory, honor and immortality which God hath promised.

WORKING OUT OUR SALVATION

We cannot work out our own justification, but being justified by the blood of Christ, and being called with the heavenly calling, we can make our calling and election sure. We can work out our own share in the great salvation to which we have been called in Christ by giving heed to the instructions of the Lord, by following the pattern which He has set for us; not that we shall attain perfection in the flesh, but merely perfection of will, of intention, of heart, and if we keep the body under to the extent of our ability, its weaknesses and imperfections will be reckoned as covered by the merit of our Lord, the Holy One.

It is encouraging also for us to know that this warfare against weakness and sin is not merely one of our own, but that God is for us, has called us, and is helping us. He already works in us, by His word of promise, and has led us thus far in the willing and the doing of His will, His good pleasure; and He will continue thus to lead and to help us and to work in us by His Word of Truth, if we will continue to give heed to His counsel. "Sanctify them through Thy Truth--Thy Word is Truth." The Gospel is "the power of God unto salvation" to every one that so accepts it; and no greater stimulus to true godliness can be found than the "exceeding great and precious promises given unto us; that by these ye might be partakers of the divine nature."--2 Pet. 1:4.

Moreover, in following in the footsteps of our Lord Jesus, running the race for the great prize set before us in the Gospel, we are not to murmur by the way, finding fault with its difficulties and narrowness; nor are we to dispute respecting it, nor seek to have any other way than that which Divine providence marks out for us, realizing that the Lord knows exactly what experiences are necessary to our development in the school of Christ; and realizing also that, if obedience were possible, while our mouths are full of complaints and dissatisfaction with the Lord and our lot which He has permitted, it would indicate that we are at least out of sympathy with the spirit of His arrangement; and such an obedience, if it were possible (but it would not be possible), would not meet the

Divine approval, nor gain us the "prize." Hence, as the Apostle exhorts, we should "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke,...holding forth the Word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."--Verses 14-16.

===================

R4930 : page 442

"TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."--2 Tim. 2:15.

GOD SEEMS to have greatly blessed and used in the "harvest" work the six volumes of STUDIES IN THE SCRIPTURES. Probably none who are today rejoicing in the Truth would dissent from this statement in the slightest degree. Some we know would express the matter more strongly than this. Nevertheless every now and then we are brought to a realization that many of those who rejoice considerably in the Truth have but an imperfect knowledge of it--they are not rooted, grounded, established and built up in the Truth; they are not able to "rightly divide the Word of Truth"; they are not workmen who need never be ashamed in discussing the Truth with others.

Some of these, deficient in their knowledge of the Truth, are mere babes, beginners, who have not yet had a full opportunity for study. Some of them have read Vol. I and have skimmed over the other volumes. They perhaps learned of the classes for Bible study, and, attending them and discussing with the brethren and hearing some discourses, seemed to assume that they knew the teachings of the entire six volumes as though they had read them, studied them.

This is a great mistake; more, it is a serious mistake, because we are in the time when each and all must expect to be specially tried and tested. And those who have only a partial understanding of the Divine Plan--those who have only a part of the provided armor, will find it difficult, if not impossible, to stand in this evil day the assaults of the world, the flesh and the Adversary. If they have proper zeal for the Lord and a proper love for the Plan, they should manifest that zeal by thorough and persevering study of the volumes. They cannot afford to do less.

We find also that some of the dear friends who read the SCRIPTURE STUDIES years ago, and not recently, imagine that they remember their contents, when in reality they are quite ignorant of many of their teachings. We all have leaky, earthen vessels and the precious treasure of Divine Truth soon exhausts unless we keep replenishing. One way of replenishing is to go to the Bible direct. But many have found what the Scriptures seem to imply, namely, that human teachers are necessary, and that they can get much more knowledge of the Scriptures through the assistance of a teacher than they could obtain by their own energy. Such of our readers as have not read the STUDIES IN THE SCRIPTURES this year can scarcely appreciate how much they probably have lost of what they originally learned therein.

===================

R4929 : page 442

FERVENT IN SPIRIT--SERVING THE LORD

THE HEAVENLY FATHER, through His various agencies operating during the more than eighteen centuries of this Gospel Age, has been seeking for His Son a companion, a Bride of many members, although in comparison to the world a "little flock." Various good qualities are desired and all of these will make the Bride class in the character-likeness of their Redeemer, their betrothed Bridegroom. They are deficient in all of these qualities according to the flesh, but fortunately the flesh will not be the basis of the decision as to their worthiness or unworthiness of the glorious prize. All will depend upon the mind, the will, the heart. It must be not only good, but absolutely perfect. "Blessed are the pure in heart, for they shall see God." They shall be the children of God. They shall be the joint-heirs of the Redeemer.

This purity of heart which the Lord approves and desires might be summed up in the expression, loyalty of heart--loyalty to principles of Truth and righteousness, the principles of the Divine Government--loyalty to God the Father and to our Lord Jesus Christ and to all the members of His Body. This perfect heart-loyalty includes, therefore, love for God and for the Redeemer and for the brethren, as well as sympathetic love for the world of mankind, in harmony with the Divine purpose and Revelation. The Apostle says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord," and "so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:8,11.

There is a particular force attaching to this word "abound." All of God's people, all begotten of the Holy Spirit, are inspired by the Spirit of the Father, the Spirit of love, the Spirit of justice and loyalty.

But how about the degree, the abounding, the having of this love permeate all of life's affairs? If this Spirit of the Lord abound in us it will influence our business, our pleasure, our homes, our workshops, our kitchens, our dining rooms, our bed chambers, our very thoughts.

May it be possible to have a measure of the Lord's Spirit with very little abounding, and hence have merely an enjoyment of some spiritual things, on special occasions, at church, etc.? It is the abounding love, the all-pervading influence of our Lord in the lives and in all of life's affairs of those who would have the abundant entrance into the Kingdom of Messiah as members of the Bride class, that is required. If they have this abounding loyalty and love they will be copies of God's dear Son, the Redeemer; otherwise, they will not. And God has predestinated that only such as are copies of His Son shall have a share in the Kingdom of Messiah. Others may reach, indeed, a secondary place, in the "great company" class, but will never reach the throne and never be members of the Bride class.

How important, then, that we discern clearly the necessity for this abounding love, this zeal for God and for righteousness which will amount to a hatred of iniquity, even while loving, succoring and helping the evil-doers into right paths.

THE HARVEST A SPECIAL TIME OF TRIAL

So surely as we recognize that we are in the "harvest" time, we must also assume that the Lord is now specially ripening the "wheat" and separating it from the "tares" and, shall we say, dividing the wheat into two classes? It is this special testing of this harvest time which the Scriptures draw particularly to our attention, frequently warning us of the necessity of having on the whole armor of God and being not slothful in business, but fervent in spirit, serving the Lord.

From our vantage-point in THE WATCH TOWER we perceive that just such testings as we should expect are in progress throughout the Lord's ripe wheat field. Divine providence is permitting tests of love and loyalty, faith and obedience, brotherly kindness and patience. Sometimes the trials come to the classes through the Elders,

R4930 : page 443

who should be the very ones to help, protect, admonish and assist the flock. Sometimes the Elders assume a lordly disposition quite contrary to the Divine Word and example and trying to the patience and love of the brethren.

Sometimes the trial is from the other side. Some members of the class may be very exacting, very ready to strain at a gnat and swallow a camel, very ready to find fault with everything that the Elder may do, however faithful he may be. Such experiences, whether coming from the one side or the other, are tests, and it behooves each of the Lord's people to see just how he receives these tests and just what effect they have upon his own heart and character. If the experiences embitter him, anger him, or wound deeply his pride, it proves that he needed just such disciplinary experiences to show him his own lack and to point him to the Throne of heavenly grace for mercy and help.

Again, some of the dear classes are assailed by the Adversary through false doctrines and have their own difficulties in endeavoring to defend the Truth, the Divine Plan of the Ages, and to maintain their stand in harmony therewith. Or, on the other hand, the difficulty may arise from some of the dear friends being hypercritical and trying to find differences where there are none--fomenting the spirit of strife rather than the spirit of harmony --discord rather than love.

We exhort, dear brothers and sisters, what we all can agree to, namely, that we are in the testing time and these various matters are our test. Only by the exercise of much fervency of spirit, much zeal for the Lord, for the Truth and for the brethren, can we hope to stand faithfully and to be of assistance to others to a faithful stand. Let us not be faint-hearted. If we faint not, we shall soon reap our reward and hear the Master's voice: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We are in the time of general unrest, grumbling, etc. Let us not think for a moment that such grumblings and murmurings are contentions for the "faith once delivered to the saints." Let us rather cultivate more and more the fruits and graces of the Holy Spirit. Let us specially exercise these in connection with our brethren of the "household of faith," of course not neglecting to "do good to all men as we have opportunity" and to be patient and forbearing to one another. But the special blessing of the Lord comes to those who specially seek to promote peace, happiness, welfare, prosperity and growth in grace in the Body of Christ, which is the "Church of the Living God."

===================

R4930 : page 443

WAITING FOR MESSIAH

--MAL. 3:1; 4:3.--DECEMBER 24TH.--

"Behold He shall come, saith the Lord, even the Messenger of the Covenant, whom ye delight in. But who may abide the day of His coming? for He is like a refiner's fire and like fullers' soap."--Malachi 3:1,2.

MALACHI'S PROPHECY, the most striking

features of which constitute the lesson of today, concludes the Old Testament canon. It contains not only a Divine rebuke for sin, but also a Divine promise of rescue. It fits well to the time generally assigned to it--Nehemiah's period. It remained for Israel to show thorough repentance and to institute thorough reforms. The needed reformation fits equally well to our day. In their professed devotions they were robbing God and impoverishing themselves. It rested upon them to note what great blessings would be theirs if they rendered a whole-heart service to the King of kings.

The Jews, comparing themselves with other nations, perceived that as a result of being God's people they had been held to a more strict account than other nations, so that although their nationality was superior, it was through repeated and severe chastisements. They were even questioning the profitableness of being "God's chosen people." The arrogant, proud nations around them flourished in temporalities more than they. They could not stand this; they forgot that they were a people for a purpose, and that to fit them for Divine service in the future trying experiences were permitted, and were really evidences of Divine favor. "What son is he whom the father chasteneth not? If ye be without chastisement, then are ye not sons."

This lesson of a future reward is brought forward by the words, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name. They shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels."--Malachi 3:16,17.

ISRAEL--TYPICAL AND ANTITYPICAL

The foregoing has revealed very much of all prophecies respecting Israel's favors to be fulfilled--a portion in Spiritual Israel's experiences and another portion in Natural Israel's. The faithful of the Jewish Age, Abraham, Isaac and Jacob and all the Prophets, will surely have a great reward. When Messiah's Kingdom shall be inaugurated on the spirit plane, invisible to men, those Ancient Worthies, who were once called the fathers, will have a very high rank of service in connection with the Kingdom, in that they will be its earthly representatives and exponents. "Instead of Thy fathers shall be Thy children" [of Messiah], whom Thou [Messiah] mayest make Princes [rulers] in all the earth."--Psa. 45:16.

R4931 : page 443

Spiritual Israel, as history shows us, is the great Messiah for whom the Jews have so long waited. This Messiah has many members--Jesus is its Head, the Church are His members. This Messiah, Jesus and His members or Bride, constitute the Spiritual Seed of Abraham--"as the stars of heaven." These must first be completed, and will be glorified in Kingdom power before the Ancient Worthies can receive their blessing on the earthly plane, and before Natural Israel can be gathered to them as the nucleus of the Kingdom of God on earth, to which ultimately all nations, peoples, kindred and tongues shall flow for a share in Israel's New Covenant blessings. Of these St. Paul says, "If ye be Christ's then are ye Abraham's Seed [typified by Isaac], and heirs according to the promise." (Gal. 3:29.) These are to be God's jewels on the spirit plane, as the faithful Jews of the past are to be the jewels on the earthly plane, marked or enrolled for distinguished honor in connection with Messiah's Kingdom.

"MESSENGER OF THE COVENANT"

The Israelites, discouraged with their failure to keep the Law and to get the blessings promised therefrom, were encouraged by the Lord with the promise that some day a great Messiah would appear--greater than Moses, with whom God would make a New Covenant on their behalf. The New Covenant would be superior to the old one in that it would have a better Mediator, for Israel already had God's perfect law. The New Mediator would not relax the Law, either. The advantage to accrue through Him would be that somehow His Covenant and Sin-Offering would be more efficacious than that which Moses instituted, because it would put away sin forever and give willing Israelites a new heart, a heart of flesh, after which they would be given everlasting life on condition of their maintaining their relationship with the Almighty.

Jeremiah particularized this, saying: "It shall come to pass after those days, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah, not according to the Covenant which I made with their fathers when I led them out of Egypt, ...but their sins and their iniquities will I remember no more."--Jer. 31:31.

Israel's hope thenceforth was in the Messiah, whose coming would bring to them the New Covenant blessings. They have waited for Him since. Who can help admiring the persistency of the Jewish faith--their loyalty to God! Who can help noticing how sharply it is in contrast with their previous unbelief and idolatry! Who can doubt that God still loves His people whom He foreknew and whom He has promised shall be regathered--back to their own land and back to His favor under the New Covenant! --Rom. 11:25.

But the Prophet Malachi clearly intimates that there might be disappointment in connection with the much longed for Messenger or Mediator of the New Covenant, in whom the Jews so delighted and hoped. The declaration is that His day will be a strenuous one: "Who shall stand when He appeareth?" "Who will abide the day of His coming?" (Malachi 3:2.) The intimation is that not many will abide, not many will stand--the majority will fall.

The reason is given. He will require such purity, such holiness, that few will come up to His requirements. The tests He will impose will be like fullers' soap, which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver--all the dross must be eliminated, in a furnace hot enough to insure its separation. The test will last a considerable time, for He will sit as a refiner sits, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

This great Messiah, the Messenger of the New Covenant, began His refining and purifying work more than eighteen centuries ago. He followed the Divine rule, "To the Jew first." He began to refine and purify a priestly class for association with Himself in the glorious Messianic work. To the Jew first came the privilege of being the antitypical Levites. Thousands of them responded at Pentecost, and subsequently, but not enough to complete the foreordained number of Spiritual Israelites, members of the Body of Messiah.

Since then the selecting work has been in progress for eighteen centuries. God has been calling and drawing from all nations, and as many as respond the great Refiner has been purifying; and if these suffer afflictions for righteousness they are sharing in the sufferings of Messiah that they may be accounted worthy also of a share in His glories to follow. Soon the "elect" number will be completed; the blood of the New Covenant will be made efficacious for Israel and for all the families of the earth, and on that basis the Messianic Kingdom or reign of righteousness will begin.

===================

R4931 : page 444

"HE IS FAITHFUL AND JUST"

--DECEMBER 31ST.--

"If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."--1 John 1:9.

WE KNOW of no heathen religion which teaches a god of mercy and love and kindness. Heathen deities are represented as powerful, ferocious, terrible. The people fear them as demons, but know nothing about the God of Love. Alas! that we must say it, but there are many Christians who, misled by the creeds of the Darker Ages, do not recognize, do not worship the God of the Bible--the God of all Grace, concerning whom we have the declaration, "God is Love."

The Psalmist's words give us a proper conception--"But there is forgiveness with Thee, that Thou mayest be feared"--reverenced. (Psa. 130:4.) We can see readily enough that the Almighty must be the very embodiment of Justice--not, however, a justice of the kind we were taught, which was really a great injustice. God was just in sentencing Father Adam to death because of his disobedience to the Divine Law. He was just in making that sentence applicable to all of Adam's posterity. Had He let the sentence rest and allowed man to die like the brute beast, without any hope of a future life, we would have had no ground for complaint. It would have been simple Justice.

But God commended His love to us, and it is His love which constrains us to seek Him and to desire to serve Him and to walk in the footsteps of Jesus. God's will meant the requirement of Justice and He opened up the way by which He could be just and yet be the Justifier of those who believe in Jesus, who become His disciples, to take up their cross and follow Him; and having thus arranged for the satisfaction of these, God purposes to give a blessing to Adam and his race in a way which would do them the most good. And this showing of the Divine character is not merely to bring laudation to the Almighty, but specially for the purpose of making His creatures acquainted with His character, that they may have great confidence in Him throughout eternity, and that, seeing the beauties of His character, they may copy the same and thus be more abundantly blessed.

SALVATION'S FIRST STEP

The first step of God's Plan is the selection of a special class, a saintly few from amongst mankind. They are chosen for a purpose. In them God would show forth the exceeding riches of His Grace and His loving kindness in Christ Jesus (Eph. 2:6,7), in lifting sinners from the miry clay to so glorious a station as He has promised them--the divine nature, far above angels, principalities and powers. Additionally He proposes to use them and their experiences with sin, and their victories over sin, by making them joint-heirs with Christ in the ruling and blessing and judging of the world by and by.

Following the completion of the Church of the First-borns will come the later borns. It is the Divine intention, not only that the Church shall attain to the liberty of the sons of God on the spirit plane, like unto the angels, but it is His purpose also that humanity in general shall be granted an opportunity to become sons of God during Messiah's reign: "For the creation itself also shall be delivered from the bondage of corruption [death and sin] into the glorious liberty of the sons of God" [human sons,

R4931 : page 445

such as Adam was in his perfection, free from sin and death, possessed of the full liberty which God provided for all in full fellowship with Him].--Romans 8:21.

IF WE CONFESS

Our text undoubtedly refers to those now called of God to be members of the Bride of Christ, and sharers of the liberty and glory of sonship on the spirit plane. Nevertheless it states a principle which will be applicable also during the thousand years of Messiah's reign. None then need expect to make progress on the Highway of Holiness except first they confess their sins and turn from them and accept the proffered blessing of Messiah, who then will be reigning for the very purpose of destroying sin and uplifting sinners.

Applying the text to the present time, we see that it does not refer to sinners in general, but to the Church of Christ, as again we read, "If we sin we have an Advocate with the Father, Jesus Christ." So this confession of sins does not relate to the world, who have not yet become children of God through faith and consecration. This statement corresponds to the one in our Lord's prayer which says, "Forgive us our trespasses as we forgive

R4932 : page 445

those who trespass against us."

"JUST TO FORGIVE US"

Those who have become new creatures in Christ by faith and obedience--those who have taken up their cross to follow Him and have been begotten of the Holy Spirit --God has agreed to forgive all their unwilling trespasses upon request. Hence the Apostle John here says that it will be merely just on God's part to fulfil to His holy ones this promise which He has made to them. Reasoning upon the same subject St. Paul urges, "Let us come with courage to the throne of heavenly grace that we may obtain mercy and find grace to help in time of need."--Heb. 4:16.

It was evidently because the Lord foresaw that His people might become so abashed by their repeated failures through inherited weaknesses of their flesh that He provided this special exhortation for their encouragement. This is a point well to be remembered. At this, the close of another year and the opening of a new one, we urge that all Christians keep daily record with the Lord and never retire to rest without obtaining this grace of forgiveness and help. But if any have delayed the matter and a cloud has come between them and the Lord, let them surely avail themselves of these promises in the close of this year that they may start the New Year with a clean slate--with the smile of their Father's face upon them, and with the fellowship of their Redeemer and with fresh resolves for earnestness and carefulness in walking in His steps.

WEARY AND HEAVY LADEN

There are other Scriptures which apply to those of the world who have not yet become the Lord's people, and who are not therefore included in our text. This class we refer to are included in the Lord's words, "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, and ye shall find rest to your souls." (Matt. 11:28,29.) There is no rest of heart in the restless striving of selfishness and sin, yet these sometimes work out experiences which lead the weary to the great Sin-Bearer, the Friend above all others.

What more opportune time than the beginning of the year to make the one great contract with the Lord which will make us disciples indeed--the covenant of self-sacrifice, self-denial, self-renunciation, taking up the cross to follow the Lord's leading whithersoever He goeth, knowing that the end of the journey will be glorious and blessed; yea, and that the trials on the way toward the Heavenly Kingdom will be blessed and overruled for good, because Jesus will be a sharer also in them.

====================

R4932 : page 445

INTERESTING QUESTIONS

"NOW ARE WE THE SONS OF GOD"

QUESTION.--Are consecrated believers actually or only reckonedly sons of God?

Answer.--Consecrated believers are actually sons of God. The Scriptures so state the matter. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (I John 3:2.) Old things have passed away and all things have become new. (2 Cor. 5:17.) Either you are a son of God or you are not a son of God. If you have made the proper consecration and God has begotten you of the Holy Spirit, you are a son of God. It is just as well, dear friends, that we have this matter clearly before our minds.

In England a business man said to us after one of the great Albert Hall Meetings, "I was out to hear you at Albert Hall, and you discouraged me very much." At first we did not know what he meant. As he proceeded we found out. He said, "I had been thinking that I was a good Episcopalian, and that if God had anything good to give away I should be sure to get it if any one would. From the way you talk I see you think there is only a 'little flock' which gets these good things which the Father has. You have quite upset my faith."

When we came to understand what the gentleman meant we told him that we were very glad, for we wanted to wake him up before he should die with such a misunderstanding of God's terms. God is not calling people who say, "I would rather serve You than go to hell, but that is all the interest I have in you." God is calling those people who love righteousness and hate iniquity. Of that kind He is getting the number He wants for His special place--to be joint-heirs with His Son. He is not calling the remainder of mankind. After this Gospel Age will be the time for those on the earthly plane to receive their blessing, to reach human perfection.

But the only ones who will ever get the spiritual or high calling are those who are saints. How can we suppose that God will exalt to association with Jesus, as members of His Body, any who are not saints at heart, pure in their intentions, especially pure--loyal to God to the very core? Would you expect Him to take any others? You would not even respect the Government of God if you knew He would have all sorts of people in highly exalted places and give them the divine nature. If you believed such to be the case you must lose all respect for the Almighty's Government. But when He tells you that all those who will be highly exalted to association with Jesus will be copies of His Son, you will say, "That sounds right." It is right. The Lord's ways are just and righteous altogether. If we should never make our calling and election sure we would say, "True and righteous are Thy ways, Lord God Almighty."

But we could never count it right if anyone should be roasted through all eternity or in Purgatory for a time. We could never agree to the righteousness of that. Such

R4932 : page 446

ways would be most unjust. There is no one who for his shortcomings could ever warrant the sentence of eternal torment, or even one hundred years of torment, or even one year of torment. It could not be right for poor, imperfect human beings to be held responsible for perfection and to be tormented because of coming short of it. But you know, and everybody knows, that to whatever extent you co-operate with evil, to that extent you will bring upon yourself degradation, mental, moral and physical; and every step you go downward must be retraced, if you attain to anything good in this life or in the life to come.

R4933 : page 446

There is a righteous recompense of reward, as the Scriptures say, to the righteous as well as to the evildoers.

THE LAND WAS FORCED TO KEEP ITS SABBATHS

Question.--In a chapter in Vol. II of STUDIES IN THE SCRIPTURES it is shown how the Israelites while in captivity were forced to observe the Sabbaths which they did not observe before. Why are these Sabbaths called Jubilees in Vol. II?

Answer.--What the Second Volume of STUDIES says is, not that the Jews were forced to keep their Sabbaths while in Babylon, but that the land was forced to keep these Sabbaths, while the Jews were in Babylon. God says so. (2 Chron. 36:20,21.) The Jews were commanded that in the Jubilee year the land should rest. Like the rest of humanity, somewhat selfish, they were afraid that if they should let the land rest a whole year they would get behind in their taxes, etc. So they did not properly keep those Jubilees. Israel had kept nineteen Jubilees up to the time when they went into captivity; and the Lord was greatly dissatisfied with them. He said: While you have had the land, the land did not observe the Sabbaths. You did not keep the Sabbaths properly. We are not herein blaming the Jews, for we believe that if the Lord should put such a commandment upon the United States or any other country, very few would keep it.

According to the Law, the Sabbath year occurred every seventh year. The people were instructed to count seven times seven years, and then came the fiftieth, the Jubilee. Thus two Sabbaths came together, one of which, the fiftieth, was the great Jubilee year. The Jews kept these Sabbaths in a half-hearted way; so the Lord put them out of their land into the enemy's land, until their land should accomplish her Sabbaths. Evidently God did not wish the Jew to understand the full import of these time features; for the Jew does not understand even to this day. If God had meant for the Jew to understand, the Jew would have understood. But we believe that these time features were meant chiefly for the Spiritual Israelite, and that the number 70 was put there to show us when the time should come for the Lord to bless Israel and the whole world. When the time comes, then the Jews will understand about their Sabbaths, the captivity and the fulfilment of all things. But we get this information from the spiritual source, a higher source than the Jews and the remainder of the world.

===================

R4933 : page 446

SOME INTERESTING LETTERS

EXTENSION WORK IN AFRICA

MY DEAR BROTHER RUSSELL:--

I have just returned from a Pilgrim visit to Johannesburg and am writing to supplement my reports of the work in that district by what I have learned from personal observation.

In fulfilment of a long-standing promise and regarding it opportune for the advancement of the Lord's work, I arranged a ten-days' visit to Johannesburg and the Orange Free State to meet brethren in both places. Most of that time I spent in the "Golden City."

As there were no regular meetings held there I did not have an opportunity to lecture, but spent a busy time visiting those who were more or less interested, seeking to strengthen and confirm their faith.

I had also some interesting conversations with friends who do not quite see eye to eye with us, among whom was the President of the Natal and Transvaal Conference of Seventh Day Adventists. I had a more profitable time with some other friends I visited, and the outcome is that with the beginning of September there will be a little class meeting in Johannesburg for the study of God's great Plan. This is a small beginning, but it is a beginning, and I am hopeful of further development.

Johannesburg is a peculiar city. Being the center of the gold industry of the world it attracts to itself from all parts people of an acquisitive type, whom we would not expect to show much interest in spiritual things. The vigorous existence of several modern religious idiosyncrasies, such as the Apostolic Faith Movement (gift of tongues), Spiritism, Christian Science, etc., etc., indicate, however, that, despite our expectations, there exists even in this modern Babylon a spiritual hunger, which the old errors and superstitions cannot satisfy and reveals the presence of many who, though meantime blinded by the Adversary, are nevertheless groping for the light.

While in that district I took the opportunity to run down seventy miles into the Orange Free State to make the acquaintance of some Dutch brethren with whom I had been corresponding. I suggested a Chart Lecture in the little town of Parys, where they live, and they jumped at the idea. Through the courtesy of the municipality we had the free use of the Town Hall for the lecture, which was quite an event. The Mayor of Parys occupied the chair and introduced the lecturer with a few well-chosen words. The Vice-Mayor, a brother in the Truth, translated our remarks into Dutch for the benefit of the non-English-speaking portion of the audience after we had been accompanied to the platform by a prominent merchant in town, also a brother in the Lord. There were about 250 people in the audience and they listened attentively to an exposition of the Chart.

I had also interesting talks with several of the Boers and found them quite ready to reason about God's Plan and very tired of the spiritual fare served out to them by the Predikants of the Dutch Reformed Church.

The South African Dutch are a Bible-loving people. They are as yet free from the demoralizing influence of Higher Criticism and Evolutionary Theories and are growing restive under the continued preaching of a theory of eternal torment that is an insult to the intelligence of humanity and a libel on the character of God. Having met some of these people I feel more than ever convinced that God has a work to do among them and would earnestly recommend the proposals which I submit under other covers for their assistance.

The Lord of the Harvest is at work. The time is short. Not a single grain of wheat will fail of being gathered. May we then be diligent in (His) business that we may gather fruit unto life eternal!

With much Christian love, dear brother, and earnestly soliciting your prayers for the Harvest work in Africa, I am,

Your brother and co-laborer, W. W. JOHNSTON.--Africa.

"ROLLING THE OLD CHARIOT ALONG IN AFRICA"

DEAR BROTHER IN THE LORD:--

We, a few in South Africa, gratefully own possession of your "keys" [STUDIES IN THE SCRIPTURES] and ofttimes praise our dear Lord for the privilege of the free access they afford us to the great storehouse of the riches of His Truth.

With uplifted hearts we bless and praise the God of our forefathers that He hath magnified the Law and made it honorable; that His mercy endureth forever.

Further, in addition to the "keys," which we may also term a magnifying glass, we are greatly blessed with a carpenter in the flesh and "he stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass." Oh, "What shall we render unto the Lord for all His benefits!"

Thus, our little band realizes that the Lord is ever mindful of us; yea, specially favoring us and we rejoice in the love and fellowship of His saints.

But, dear brother, we know full well that there are not many in South Africa who put "the keys" to their practical

R4934 : page 447

use and that few have the penetration of spiritual character that would lead them to the use of the magnifying glass and many there are who cannot be reached by present temporal facilities.

We are, therefore, praying the Lord of the Harvest to call a feast in order that special opportunities may be afforded the lame, the halt, the blind and the indifferent ones, to "see themselves as they are" and afterward contemplate the King in all His love and beauty.

We feel that this is the Lord's due time in this corner of the earth for a special awakening of estranged brethren and the shaking of the structures of the formalist, the scientist, the spiritist and the atheist.

The "weekly flashlights" from across the waters are specially welcome to us, but our hearts are fervently zealous in supplication to our Heavenly Father that He will ship to us the Instrument of His handiwork and favor us with His command --"Let there be Light."

We have come to realize "the liberty of the sons of God," hence our full freedom from restraint in holding converse with a brother we know and love, but have not yet seen with the natural eye, but hope to see in darkest Africa. And until you arrive on our shores we will do our best to serve the Lord and "roll the old chariot along" in His dear name, gratefully ascribing to Him all the honor and the glory.

May the special blessing of the Master rest upon you, dear brother, is our earnest prayer and thus will we continue to pray. Yours in the Lord, WILHELMINA J. PITT.--Africa.

"DIE STIMME" STIRRING UP JEWS IN RUSSIA

DEAR BROTHER RUSSELL:--

Your favor of August 1 gladly received. My visit to this place is at an end. The Lord knows best what result shall come from it. The Truth is spread considerably over the country in many different ways. There is also a good deal of interest in Present Truth, but the Roman Catholics in general and Poles especially are very slow to join any Protestant congregation. Many are coming to the meeting and are circulating our literature, but they do not join the class.

The class at Warsaw is about twenty-five, at Pabianice twenty, at Ricin about eight, besides a few scattered here and there. On August 15 seven of the brethren were immersed. Some interest is manifested in Lodz. One of our brethren here in Warsaw doing Colporteur work will go there to assist. He is a young man, full of zeal, and consecrated; I believe it may be the Lord's will for him to go and do the work. Lodz is a large city of about 500,000 and is very close to Pabianice, where we have a class. At the railroad station in Lodz, at a newspaper stand, we placed Die Stimme; many Jews coming and going to Russia are buying and carrying the paper with them.

Many Jews in Warsaw and small towns already know your name. All Jewish papers were writing articles pro and con, but most of them have the idea that Die Stimme is a missionary paper. However, there is a good deal of interest all over the country amongst the Jews.

It is very hard to do Colporteur work here. One or two books is all that a Colporteur can sell in a day's work; besides, there are many difficulties at every step.

In regard to the permission for meetings, which Brother Bente tried to get, it is a complete failure. The first petition to the Secretary of Religious Affairs was refused on account of some miswording, though it cost fifteen rubles. The second petition was placed in the hands of a lawyer and cost seventy-five rubles and, after all, is good for nothing. I think I have found a man, however, who will do the work for us and bring desirable results. In whatever way the Lord's answer may come this time we will take it as from the Lord.

With this letter I enclose a copy of the Russian PEOPLES PULPIT, "Where are the Dead?" For ten thousand copies they charged seventy-three rubles, about $36. I ordered also stereo-types which will cost about $4 for four pages. Some difficulties were experienced before the paper could appear as it is now. While it is true that there are many difficulties, nevertheless there are many souls longing after God.

As soon as I have everything ready I shall leave for Galicia, and by the end of the month, or October 1, I expect to land in America.

May our dear Lord continue to bless you and all your co-workers until the Harvest work is over.

Your brother in the Lord Jesus,

R. H. OLESZYNSKI.--Russia.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VI.--Order and Discipline in the New Creation.

JANUARY 8

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

(85) While it is desirable that each should reach a decision "in his own mind," is it reasonable to expect or demand that all should see exactly alike? P. 326, par. 1.

(86) How harmonize this view with the Apostle's exhortation that we "mind the same things"? P. 326, par. 1; P. 327, par. 1.

(87) To preserve order in meetings for study, to whom only should questions and remarks be addressed? P. 327, par. 2.

(88) While unity of knowledge is desirable, what is still more important? P. 327, par. 3.

FUNERAL SERVICES

(89) What general advice respecting funeral arrangements is suggested? P. 328.

(90) Who are best qualified to conduct a funeral service, and if none such be found, may any brother, or even a sister, with propriety set forth the Truth about death, and our hopes for the future? P. 329, par. 1.

JANUARY 15

SUGGESTIVE OUTLINE OF FUNERAL DISCOURSE

(91) What suggestions as to the order of such a service? P. 329, par. 1-3.

(92) Briefly state the general character and scope of a

funeral discourse. P. 330 to 337, par. 1.

(93) What course should be followed with respect to the prayer immediately after the discourse, and in the closing of the service, and at the grave? P. 338, par. 1-3.

(94) What changes should be made to suit the varying circumstances of the deceased? P. 338, par. 4,5.

TITHES, COLLECTIONS, ETC.

(95) Why should public collections and the money question in general be avoided in assemblies of the Lord's people? P. 339, par. 1,2.

(96) Should this avoidance of collections and financial questions in the assembly be interpreted to discourage a spirit of generosity or cheerful giving? P. 340, par. 1; P. 341, par. 1, first six lines.

JANUARY 22

(97) Are our time, talents and influence more appreciated by the Lord than our money, and if so, what should be our course of action accordingly? P. 341, par. 1,2.

(98) What thoughts respecting God, the great Giver, are suggested by the Scripture, "It is more blessed to give than to receive"? P. 341, par. 3; P. 342, par. 1.

(99) In proportion as we have fellowship with the Lord and partake of His Holy Spirit, what are our experiences as New Creatures? P. 342, par. 2.

(100) How does this spirit of love, this desire to give, influence our every thought and action? P. 343, par. 1.

(101) What lesson may we learn from the poor widow and her "two mites"? P. 344, par. 1.

JANUARY 29

(102) Why is our consecration measured by our benevolences and self-sacrifices? P. 344, par. 2.

(103) How shall we determine the Divine Will with respect to carrying out our consecration of our time, our money, our all? P. 345, par. 1.

(104) Why did the Lord give the tithing system to the Jews and leave the New Creation without any such law? P. 345, par. 2.

(105) As all the gold and silver are the Lord's why does He permit His work to be in such condition as to need financial help from His consecrated people? P. 346.

(106) What is our conclusion with respect to the money question? and should money be solicited or accepted from outsiders? P. 347.

===================

page 449

SEMI-MONTHLY
VOL. XXXII DECEMBER 15 No. 24

A.D. 1911--A.M. 6040

CONTENTS

1911--Annual Report--1911.........................451
Facts and Figures Helpful.....................451
1912--Views from The Watch Tower..................454
The Outlook is Promising......................455
What Recent Events Foreshadow.................455
The Editor's British Tour.........................456
Preparing for the Kingdom.........................457
The Very Greatest Prophet.........................458
A Savior--A Life-Giver............................459
The Hallelujah Chorus.........................460
Consecration in the Temple........................460
"Set for the Fall and Rising Again of
Many in Israel..............................461
What We are to Expect.............................461
In Everything Give Thanks (Poem)..................462
Berean Questions in Scripture Studies.............462
Lecture Announcements.............................463
Index to 1911 Watch Tower.........................464

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.

SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

==========

R4939 : page 450

A SPECIAL JANUARY NUMBER

The Pastor Russell Lecture Bureau is the style of a newspaper syndicate which handles Brother Russell's weekly sermons. This syndicate felt a deep interest in the world tour and published a pamphlet descriptive of said tour and containing sketches of Brother Russell's younger days, gleaned from an article in the National Encyclopedia of American Biography, Vol. XII. Several WATCH TOWER readers saw the pamphlet, which is about the size of THE WATCH TOWER, and they urged that it be made a part of the January 1st issue. We have adopted the suggestion, believing that the pamphlet would be interesting to all of our readers. The value will be enhanced by the printing of the outside cover of that issue in colors, thus making that page suitable for framing, if desired.

Additionally, on another of the cover pages, we purpose a reproduction of a new and very popular picture of our Lord and His Apostles passing through a wheat-field, Jesus and Peter in conversation, John following, then James, Matthew the Levite and others. We are sure that this picture will be greatly prized by every WATCH TOWER reader. To avoid the marks of folding, we purpose that they shall be rolled and suggest to you great care in cutting the wrapper, lest the picture be injured. It is quite a work of art and probably could not be purchased in any art store for less than fifty cents.

We trust that our subscribers will be as interested in the receiving of the January number as we feel interested in preparing it for them.

YOUR CHURCH CONNECTION REPORTS

In our issue of October 1 we suggested an appropriate answer for such as might inquire respecting our Church connections. It is important that we state ourselves truthfully and explicitly that we be not misunderstood--that our good be not evil-spoken of. Many were greatly pleased with our suggestions, yet they prefer not to cut the item from their WATCH TOWER and inquire if we cannot provide this same matter neatly gotten up in card form.

The suggestion seems a good one and we have followed it, only that we have put the entire matter on one side of the card and on the back of the card the synopsis of faith found at the top of this page--as to what the Scriptures teach. We believe that these cards will be very desirable to the friends. We are able to provide them at a very small price, postpaid, namely 20c. per 100.

----

page 450

EXTRA TOWERS FOR BEREAN CLASSES

Some are inquiring, "Could a lower price be made on THE WATCH TOWER if sent to Berean Classes in addition to those which the same persons subscribe for and get individually? The thought is to have THE WATCH TOWER at our Class Meeting for use in connection with the Berean Studies."

We are pleased with this suggestion, but would not wish it to interfere in any way with the subscription standing in your own names. We specially like to have upon our lists the names of all who are interested in Present Truth--the Harvest Message. For such Berean Classes we will supply THE WATCH TOWER at half-price.

==========

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 34; (2) 320; (3) 300; (4) 130; (5) 12; (6) 103; (7) 32; (8) 112; (9) 333; (10) 279; (11) 73; (12) 259; (13) Vow; (14) 177; (15) 229; (16) 16; (17) 301; (18) 70; (19) 135; (20) 325; (21) 191; (22) 87; (23) 109; (24) 127; (25) 96; (26) 291; (27) 307; (28) 313; (29) 213; (30) 91; (31) 260.

===================

R4934 : page 451

1911--ANNUAL REPORT--1911

WATCH TOWER BIBLE & TRACT SOCIETY

DEC. 1ST, 1910--DEC. 1ST, 1911.

SWIFTLY SPEED the years--another has gone! But none too swiftly do they fly when we reflect that they bring us nearer and nearer to our goal--"the hope set before us in the Gospel"--"the Kingdom of God's dear Son," in which with all the faithful of this Age we hope to share, as members of "the Bride, the Lamb's Wife," associated with Him in His Throne. Yet, while rejoicing in the nearness of the Kingdom, another thought presents itself--are we ready for it--have we the graces of the Holy Spirit shed abroad in our hearts? Have we the fruits of the spirit well ripened in our characters? The greater our faith the more earnest should be our zeal in the race for the prize set before us. If by God's grace we discern with clear vision the goal of glory, honor and immortality, in association with our Redeemer in the glorious work of His Messianic Kingdom of a thousand years, what manner of persons ought we to be in "all holy living and godliness" while awaiting that consummation!

We are glad to be able to report from our vantage point on THE WATCH TOWER that a deep work of grace is in progress amongst the readers of this journal. We know this from the thousands of letters which come to us, as well as through the reports of the Pilgrim brethren and from our own personal contact with you at conventions, etc. Apparently there has been quite a clearing of the spiritual atmosphere within the past two years; some whom we loved walk no more with us, yet, strange to say, their places have been more than filled; and many who have come recently into the light of "present truth" give evidence that for a considerable time they have been in the school of Christ and learned of Him. In the light of "present truth" some of these have made such remarkable progress as to startle and abash others who have enjoyed the light of the Divine Plan much longer.

The general effect is stimulating; many are realizing the force of what we have long pointed out, namely, that while the Divine requirement is not knowledge but grace, nevertheless, in Divine providence, the two go hand in hand today, the one sealing the heart and the other the intellect. The daily Manna text and comments are proving helpful in many homes. Many are joining with the Bethel Family daily in the use of the same hymn of praise and in the reading of the Vow. The numbers who have informed us that they have taken the Vow is now close upon 10,000. What a wonderful prayer circle--these each remembering the others throughout the world. The Berean Studies with the printed questions are stimulating thought and are helping Bible students to consider deep subjects far more than would printed answers. The little classes everywhere are finding that they thus make much better progress than ever before in the mastication of spiritual food. Increasing numbers are following the suggestions offered by one of our correspondents--that the reading of eight pages per day permits the reading of the SCRIPTURE STUDIES series of six volumes in a year. Great blessing is reported; truths are kept freshly in mind which otherwise would be forgotten or lost. The daily touch with the Scriptures and their gracious promises is strengthening and assists in repelling the spirit of the world and in entertaining the holy spirit of the truth.

But while this personal work is indispensable, class work is progressing also. More and more it is being realized that while the Church is indeed commissioned to let her light shine before men as a witness--to reprove sin and to attract those who are feeling after God--yet this is not her only work nor the most important. The Bride is to make herself ready, the various members are to build one another up under the Headship of Jesus. And more and more is it seen that the Divine Plan interweaves for our highest welfare.

Thus while we let our light shine before men, and additionally seek to build one another up in the most holy faith we are by both of these good works developing ourselves personally in the fruits and graces of the Holy Spirit. Thus personal character-building leads us to "forget not the assembling of ourselves together as the manner of some is, but so much the more as we see the day drawing on."

R4935 : page 451

Similarly, it leads to volunteering or free-tract distribution, to class extension work and to a personal work amongst our neighbors and friends, in the sale or the loaning of STUDIES IN THE SCRIPTURES. So many and so diversified are the opportunities of service that every consecrated child of God may have a share in the blessed Harvest work, however few his talents or opportunities. And the zeal for this work to a considerable extent marks our love for the Lord and our appreciation of our invitation to be associated with Him in the conquest of the great Enemies, Sin, Satan, Error. Faint-hearted fighting against these implies a lack of love for the Lord, the Truth and the brethren--a lack which must be made up if we would be counted in amongst the "more than conquerors" who will share the Messianic Throne.

FACTS AND FIGURES HELPFUL

While we are confident that you will rejoice as you read our estimate of the spiritual growth of Bible Students

R4935 : page 452

with whom you are so closely in touch, we are sure that you will appreciate the corroborative testimony of the facts and figures of our annual report. And while you read with pleasure of the considerable work accomplished by our Society through its Office, through its Pilgrims, Colporteurs, and by tons of free literature, etc., do not forget your own share in this great harvest work. Do not forget the thousands of patient, earnest, self-denying laborers whose zeal has been shown to the Lord, to us and to their neighbors by their faithful circulation of the free literature, and also by the providing of the money wherewith the entire campaign under God's providence has been carried on.

Sometimes our carefulness and economy in connection with all the details of the work have been reflected upon as parsimonious, as a greater degree of economy than the Lord would approve. But we reply that Divine economy is everywhere shown--nothing goes to waste. Every leaf, every flower and every blade of grass, as well as every animal, dying, produces a fertilizer or nourishment for others. And when our Redeemer multiplied the loaves and fishes into an abundance for thousands, He was economical enough to direct that the broken fragments should be collected, that nothing be lost. Frugality is a new lesson to some of the Lord's people, but love will teach it. A desire to do good to others will prompt not only economy, but self-denial. Many of our readers have surmised that the growing donations to the Tract Fund for the spread of the Truth implies that there are many rich amongst the donors. This is a mistake. It is with us as the Lord declared it would be amongst His faithful, "not many rich."

We are glad of the opportunities afforded by these earnest reapers to show all the dear friends who have contributed to the funds how carefully these have been handled--how much work has been accomplished--so much more than usual in religious or other enterprises. The secret is the love, the zeal of all the workers. Without this no such results would be possible. We believe that the Lord guided from the very beginning--that no financial inducements should be extended to anybody connected with the work--that none should have more than comfortable necessities--"things decent." The love of money lies close to every evil, and money lovers find nothing to attract them in our Society's arrangements for any part of the world.

LETTERS RECEIVED AND DISPATCHED

The importance of the Correspondence Department may be judged to some extent by the report below of mail received and mail dispatched. We take this opportunity to assure our readers that their letters are always very welcome--including those which seem to require no special answers except THE WATCH TOWER articles twice a month. Ordinary letters please direct invariably to the Society to insure prompt attention. Occasional changes in the Office force might otherwise delay replies. Of course, with the considerable development of the work in recent years, the Editor has been obliged to give less and less time to the correspondence. Nevertheless, if you so desire, important doctrinal or business questions may still be addressed to the Editor. Such letters will be handled by brethren specially deputed to act as his private secretaries. With these as with the Editor, communications will be confidential. If the questions require, the secretary would communicate with the Editor before sending a reply. But remember, please, to address all general and business communications to the Watch Tower Bible and Tract Society--to the Brooklyn, London or Melbourne address, as may be most convenient to you. Where the business relates specially to Colporteuring, you may add, "Colporteur Department;" where it relates specially to Pilgrim service, you may add "Pilgrim Department," and where it relates specially to Class Extension work, you may add "Class Extension."

Total letters received 1911--Brooklyn........128,712
Total letters dispatched 1911--Brooklyn......221,789

"WATCH TOWER" SUBSCRIPTIONS

We watch THE WATCH TOWER subscription list with keen interest, considering it our very best index to the general growth of the work, because all who become truly, deeply interested in "present truth" we assume will want to be on THE WATCH TOWER list--that they may keep in touch with the work as well as with the Truth. Especially have we reason to expect this because we continually keep before our readers the fact that we are glad to have their names there whether they are able to pay their subscription or not. All who ask for THE WATCH TOWER may have it on credit and will not be held responsible if they never pay, or they may have it sent to them free if they will request it as the "Lord's poor"--for whom we have a specially contributed fund.

We have felt considerable disappointment that our list has grown so slowly--that even now it is not much above the thirty thousand mark. True, sometimes the one paper supplies several of the interested, but we would rather that each one have a copy himself, even though the additional copy be on the free list. Specially would we like to have the names of all fully consecrated Bible students on THE WATCH TOWER list. For various reasons we incline to think that our list should be at least double what it is.

However, we must not forget that long ago, before the government made more stringent rules respecting newspaper subscriptions, we had names upon our list from whom we had heard nothing for years. New postal regulations required that addresses be dropped unless subscriptions be renewed, either for money or on credit. We encouraged the Students everywhere to do what they could to help forward this branch of the service because we believe that a stimulating and helpful influence is exercised by the twice a month visits of our journal.

THE COLPORTEUR DEPARTMENT

We have a grand little army of Colporteurs, numbering about six hundred faithful bearers of the cross, enduring hardness as good soldiers. Although more than half a million volumes of STUDIES IN THE SCRIPTURES went into the hands of the public during last year, and although this is a phenomenal sale for such books, we nevertheless are not quite satisfied. We hope that 1912 will show a considerable increase. To facilitate this the books are now appearing in a new style of binding--still more attractive than formerly. And now the sets are put up in paper boxes, making them very attractive. Besides, the prices have been made uniform for all volumes, and the Colporteurs, sharpshooters and classes ordering twenty volumes at a time will be supplied any volume, in any language, at sixteen cents net. Some who cannot give all of their time to colporteuring can give two or three half days of each week. Application to the Office will bring to you helpful suggestions along the lines of this work which God has so greatly blessed in connection with the harvesting of the "wheat."

The total volumes of STUDIES IN THE SCRIPTURES circulated in 1911 was 538,783.

I.B.S.A. BIBLE STUDY CLASS EXTENSION

During this year our Society recommended a class extension work on the part of classes possessed of more talent for public work than they required. Any brethren

R4935 : page 453

who are thought by the class to be worthy, on Scriptural lines of selection, as Elders, whose talents could be spared, they were encouraged to send forth to start new classes in surrounding villages or wards, as opportunity might offer. Full particulars were sent to the classes telling upon what terms the Society would be glad to co-operate in this work by furnishing free literature for the public announcements of these meetings, and occasionally by rendering some assistance, financially. The subjoined report shows that little financial assistance was called for--the dear friends gladly and enthusiastically took hold of the service. We hope that the results may be a blessing to some truth hungry. Although this work has been under way but a few months, the following reports received are very encouraging.

Number of meetings reported.................	3,049
Attendance at meetings......................	97,898
Number of copies "Everybody's Paper" circulated................................	1,111,238
Reported cost of the above..................	$6,927.21
Amount supplied by the Society.............	1,116.34
"Everybody's Paper" supplied by the Society	Free

R4936 : page 453

We encourage the dear brethren possessed of ability for public speaking to engage in this Class Extension Work rather than to visit and attempt to preach to other classes. This latter work we believe can better be done by the regular "Pilgrims" sent by the Society in every direction in response to requests. It may be urged that the Pilgrim visits are not very frequent, and we reply that we believe this is all the better for the classes. It gives them an opportunity to serve themselves through the Berean Studies published in THE TOWER. This stimulates thought more than does preaching. Besides it tends to throw responsibility upon each little class and thus to draw out or develop whatever talent for leadership it may possess. Class Extension work is evangelistic and the plan which it outlines and which is being followed is bringing good results and apparently has the Divine blessing.

We have noticed with regret that some of the dear Colporteurs have left their special work to engage in the Class Extension Work. We are sure they meant well, but not so sure that they are doing wisely. The Class Extension is excellent for those classes which have more talent for public speaking than they need--brethren who cannot engage in the Colporteuring. For those who have time for Colporteuring we still recommend that branch of the service as the very best and most useful. All of our meetings anyway will be without results, except as we get the STUDIES into the hands of the interested, and get them to read. One brother and sister, besides Colporteuring, usually leave a Class of Bible Students in every town or city they serve. They note evidences of interest and call back and "water" the seed sown.

HARVEST WORK IN NEWSPAPERDOM

Many of our readers appreciate, as we do, the publication of our weekly sermons by the secular press. This is effected by a newspaper syndicate. The prosperity and success of the syndicate depends upon getting sermons into numerous papers and keeping them there. We supply the sermons to the syndicate free, but, additionally, the one thousand papers which it supplies should have every encouragement our readers can give them. The number of American papers and their circulation is practically the same as a year ago, but the number of British papers publishing the sermons has greatly increased--to about three hundred. The syndicate estimates that thus our sermons go weekly to over ten million readers. This is little short of a miracle. Never before have sermons reached one-fourth this circulation. We are not to deceive ourselves into supposing that this number read the sermons, nor that all readers are converted to the Truth. We have, however, good evidence showing that gradually superstition, ignorance and the errors of the Dark Ages expressed in our creeds are giving way before the light now shining from God's Word. It is our privilege to let our light shine before men, witnessing to the Truth whether they hear or whether they forbear to hear.

A GREAT VOLUNTEER WORK

This year's figures on the Volunteer Work are astounding. To those who understand what tract distribution is these figures speak of an immense amount of work--carrying the Gospel into millions of homes of all denominations of Christendom, in all parts of the world, to which all other efforts put together are as nothing in comparison with our figures, yet they include great institutions with powerful financial backing. There is a difference, for which there is a reason. And we know what the reason is! Ours is the true Gospel of God's Love and Mercy, not only for the elect Church but also in due time for the non-elect world. Ours is the Gospel of which we are not ashamed, and this cannot be said of the other messages of bad tidings of great misery which are mis-named the Gospel, for the word Gospel signifies good tidings. We hope that every reader scanning these figures may have the consolation of thinking--I was a volunteer! I shared in this work! My labors are represented in the grand totals! Well has someone said that to love means to serve--to serve the Lord, the Truth, the brethren.

TRACT DISTRIBUTION FOR 1911 IN U.S. AND CANADA

(includes EVERYBODY'S PAPER and PEOPLES PULPIT)
DEC. 1, 1910--NOV. 1, 1911.

In the English language (copies).........	22,308,582
(equaling in usual tract pages).........	356,101,756
In the Swedish language (copies).........	92,500
(equaling in usual tract pages).........	1,480,000
In the German language (copies)..........	25,700
(equaling in usual tract pages).........	422,400
In the Polish language (copies)..........	189,500
(equaling in usual tract pages).........	3,032,000
In the Greek language (copies)...........	109,200
(equaling in usual tract pages).........	1,747,200
In the Italian language (copies).........	53,500
(equaling in usual tract pages).........	856,000
In the Hollandish language (copies)......	11,750
(equaling in usual tract pages).........	124,000
In the Hungarian language (copies).......	7,000
(equaling in usual tract pages).........	224,000
In the Spanish language (copies).........	19,750
(equaling in usual tract pages).........	316,000
In the Finnish language (copies).........	16,500
(equaling in usual tract pages).........	264,000
In the Norwegian language (copies).......	1,000
(equaling in usual tract pages).........	16,000
In the French language (copies)..........	2,000
(equaling in usual tract pages).........	20,800
In the Syrian language (copies)..........	1,300
(equaling in usual tract pages).........	20,800

Grand total of tracts....................	22,838,282

Grand total in tract pages.............	364,624,956

THE YEAR'S FINANCIAL SUMMARY

The cost of foregoing work, including all the expenses of the Office and of the Bethel Home maintenance, was	$140,729.51
Last year's deficit	11,901.94

ADDITIONAL EXPENDITURES IN OTHER LANDS:

British Branch	$23,401.87
Germany and Holland	4,098.81
Australasia	2,046.40
India	1,366.25
South Africa	904.71
Sweden	3,462.65
Jamaica	3,004.42
Greece	240.00

R4936 : page 454

Crete	50.50
Syria	69.34
Egypt	115.84
Cuba	5.00
Hungary	115.25
France, Italy and Switzerland	137.67
Total	$39,018.71
Grand total	$191,650.16
Receipts from "Good Hopes" and other sources	169,234.23
Deficiency or shortage	$ 22,415.93

We doubt not this indebtedness will soon be cancelled; nevertheless the fact that it is nearly double the shortage of last year cautions us that we must to some extent put on the "brakes"; for it is our judgment of the Lord's will that we spend money only as it is supplied under His Providence.

PUBLIC PREACHING OF THE TRUTH

During the year a very successful work has been accomplished by the brethren of the Peoples Pulpit Association. Every one of them participated and some other laborers were from time to time pressed into service as the work seemed to require and as the funds seemed to permit. Altogether fifty-eight participated in these public ministries, setting forth the teachings of the Divine Word. Some of these brethren labor during the week in the Correspondence Department and otherwise in the Brooklyn Tabernacle, and attend to public preaching on Sunday only, or chiefly.

About an equal number have traveled through the length and breadth of the United States and Canada, holding meetings, both public and semi-public--the latter in connection with Classes of the International Bible Students Association. These are routed from the Office here and all of their expenses are provided. They average meetings twice a day every day in the week. Without flattery we can say for them that they are able to "rightly divide the Word of Truth" and that they are thoroughly furnished for their work of helping God's people to an understanding of His Message. They make weekly reports covering every meeting held and are entirely free from family and business cares, and thus are able to say, with St. Paul, "This one thing I do"--the preaching of "the good tidings of great joy which shall be unto all people."

We encourage our readers everywhere to co-operate with these dear brethren, whose entire lives are given to the Lord and His service. All classes who are prepared to supply places for meeting and to provide for the entertainment of the speaker are requested to write to us if they desire such services for the New Year, giving particulars

R4937 : page 454

re the numbers usually attending the Class Meetings and whether any public meetings would be undertaken. Those unable to provide for the speaker at any of their homes should also mention that fact.

While our Society urges upon the brethren strict economy it nevertheless desires them to be suitably dressed for their profession as ministers and representatives of the Lord and His Message. As for their entertainment it is expected or desired merely that it be clean and wholesome --nothing elaborate or costly.

The totals below testify to the zeal of these dear brethren and the efficiency and economy of the arrangements under which the Society regulates this branch of the Harvest Work. We are sure that all of our readers, as members of the Society, will greatly rejoice in the work in this direction which they have been able to achieve during the last twelve months:

Total number of ministers engaged.............	58
" " " cities and towns visited......	4,735
" " " public meetings...............	3,780
" attendance..............................	508,900
Semi-public meetings held.....................	8,333
Total number in attendance....................	168,904
" miles traveled..........................	470,702

===================

R4937 : page 454

1912--VIEWS FROM THE WATCH TOWER--1912

WHO CAN TELL what experiences lie just before us within the portals of the New Year! Ah! 'tis better so; 'tis better that the future is open to our Lord alone, and that we by faith should trust Him for life's blessings and for a measure of the peace which passeth all understanding and which the world can neither give nor take away. It is better, too, that the trials, the difficulties, the sharp stones and thorns of the narrow way we tread are seen alone by our gracious Care-taker who has promised His faithful that all things shall be so overruled as to outwork for their highest welfare.

"My times are in Thy hand; my God, I wish them there."

But while rejoicing that God knows, not we, what lies before us of joy or pain, we may profitably retrospect the past year and begin the new one with good resolutions. Indeed, the custom of merchants to take an account of stock and to map out their business energies at the beginning of each new year is evidently a wise one which may be adapted to our still more important spiritual interests and activities.

Looking back upon the activities of 1911, we are surprised at their magnitude, and amazed that the apparently wise expenditure of so much money has not produced greater results as respects the number of those who have publicly acknowledged the opening of the eyes of their understanding. One would think that our wonderful message of the grace of God shining out as an electric searchlight would have aroused much more interest than we see manifested. One would suppose that so reasonable and gracious and Bible-harmonious a message, so widely delivered in this our wonderful day of intelligence and increasing liberty from superstition, would have aroused the world to a far greater degree than is manifest.

One lesson taught us by this retrospect is a fresh reminder that only he that hath an ear to hear can hear; and that the number with hearing ears at the present time must be comparatively small. Another lesson is that our work must be more particularly in the interest of those who believe --the workers. The wonderful opportunities presented to these for serving the Truth at the cost of self-sacrifice serves to prove their zeal, their loyalty and love for God, the brethren and the Truth. A third lesson is that the present very widespread circulation of the Truth into every nook and corner of civilization implies a general "rounding up," to the intent that not one saint in all the world shall fail to come into contact with "present truth," which, if he be an Israelite indeed, without guile, must surely prove attractive to him and thus draw him to the feast of fat things which some of us have been enjoying for years. Remember the words of the Master, "Wheresoever the carcass is there will the eagles be gathered together."--Matt. 24:28.

Year after year the swing and impetus of the work has

R4937 : page 455

increased until, as the report for 1911 shows, our Society is spending nearly $500 per day for the heralding of the Good Tidings of Great Joy. True, that sum is little compared with the estimation of the value of the Truth to our own hearts, and therefore its value to others with whom we would desire to share our great blessings of the knowledge of Divine Grace. True, our shortage of a year ago, as we predicted, was made up by the third of January; but, as the report shows, since then our expenditures have exceeded the income, leaving a much heavier deficit than ever before. We have no doubt whatever that the deficit will be wiped out; but the increase in the amount warns us that we must curtail expenses--that we are moving too rapidly. This was our Society's decision long ago: that it would work on a cash basis and avoid any danger of insolvency.

Some months ago we realized that we were going behind, and we began to put on the brakes. But the momentum was so great and the opportunities for the service of the Truth so many, that it has been difficult to know just when, where and how much to curtail most wisely in the interest of the cause we serve. The Colporteur work is self-sustaining, except for foreign editions and "bad debts," when some of the dear Colporteurs, through no fault of their own, fail to make ends meet. Neither can we think of curtailing the Pilgrim service--so valuable has it appeared to be. Our curtailment evidently must be along the lines of the supply of free literature, and we must withdraw our offer to assist in "Class Extension," except in the providing of free literature--until we get evened up and see that the expenditures do not exceed the income. Meantime let our watchword be "faithfulness," not only in energy but in frugality. If any have literature laid by, unused, let it be brought forward; and let all orders for free literature be for no more than can and will be used faithfully and judiciously. Perhaps this is a lesson which the Lord would have us learn.

THE OUTLOOK IS PROMISING

Never has the outlook been more promising than at the opening of 1912 A.D. More than twelve hundred newspapers, whose combined circulation is probably twelve million copies, are carrying the Truth to reading, thinking people, especially in country districts. City papers are too crowded for sermons; and if they were published, the readers would not appreciate them. But the Colporteurs are reaching the people in the cities. The increased attractiveness of the books, the increased wisdom of the Colporteurs in presenting them, the increased intelligence of the people and the growing evidence that we are in the midst of a change of Dispensation--these are all very favorable to the Colporteur work; and some of the dear brethren and sisters engaged in this work are not only greatly blessed themselves, but are making their work more efficient by calling back on the interested and watering the seed sown, and starting classes of Berean students. Many are having excellent success in selling the entire six volumes with one year's subscription to THE WATCH TOWER, all for $2.65, the ordinary price for one volume on theology.

There are good evidences both in Great Britain and America that 1912 may be our very best year yet, so far as the Colporteur work is concerned; and for the volunteering, order all the free literature you can wisely use. If we find it necessary we will cut down the quantity sent you, but not otherwise! Let us hope that 1912 will not fall short of 1911 in the circulation of free literature.

WHAT RECENT EVENTS FORESHADOW

The confession of the McNamara brothers has made a profound impression on the social world. For several years they have been under the pay of $1,000 per month to dynamite bridges and buildings with a view to the intimidation of capitalists and the assistance of trades-unionism. It is claimed that no less than twenty serious dynamite explosions have been accomplished through them--some say sixty. The most serious of the lot was the damage done to the Los Angeles Times building, in connection with which twenty-one persons lost their lives. It was hard to believe that members of our race could be so depraved and still harder to believe what trades-unionists claimed, namely, that the explosions have been caused by capitalists in order to incite the public mind against trades-unionism. Now we have the truth in the confession of the McNamaras and the implication of various prominent labor leaders.

The shock to moral sense is tremendous and is sure to cause a reactionary sentiment against all trades-unionism and socialism.

The results we anticipate are the drawing closer together than ever of capitalism and of all law-and-order people. This will mean a practical union of Church and State. Everybody not in sympathy with lawlessness will

R4938 : page 455

be expected and ultimately required to identify himself with the politico-religious arrangement thus inaugurated. Those who for any reason attempt to stand free and to oppose Churchianity will doubtless be seriously misunderstood and make themselves liable to hatred and persecution. Thus the readers of this publication, although the most staunch defenders of Law and Order and the most pronounced opposers of everything like anarchy, may yet find themselves branded as opponents to law and order --just as Jesus was crucified between two thieves.

WHAT OUR POSITION SHOULD BE

The exhortation of the moment is loyalty to God and to the Truth, but great moderation and love and wisdom in every expression respecting the same. Nevertheless, even at the risk of being misunderstood, the true message of the Kingdom must be proclaimed by those who would be esteemed of the Lord good soldiers of the Cross and Ambassadors for God. But let us not forget the Master's words, "Be ye wise as serpents and harmless as doves."

The results of the combination will be powerful restraints upon everything supposed to effect the present social order and the ultimate results will be that this weighting down of the safety-valve will bring the great explosion of anarchy a little later on, very much as described in the volumes of STUDIES IN THE SCRIPTURES, explanatory of the Divine prophecies that our Age will end with "a Time of Trouble such as was not since there was a nation," and that this will usher in the glorious Kingdom of Messiah.

The experience of our British friends in connection with the dock-workers' strike and the railway men's strike of last September was good. They had read of strikes elsewhere, but seemed not to dream of their possibility in Britain. The general stagnation of business for a few days opened their eyes to the fact that, prolonged a little while, it would mean starvation to thousands--so dependent are we today upon modern methods of food and fuel distribution. The British people seem to realize that a mighty struggle between capital and labor is not far distant. The working people are boasting that they realize their strength as never before, and that the next strike will be much more severe than was this one. Capitalists are saying, "It must be settled once and for all who is master; and next time we will resort to severer measures." This determination on both sides is what will make the crisis the more severe when it comes. Both sides will be shouting,

R4938 : page 456

No quarter! No surrender! The next demonstration may be in Germany or in America.

The proper course for us is to keep close to the Lord, maintaining an attitude of humility and justice toward all --always counseling peace, never strife. Half a loaf is better than no bread. The worst government is better than anarchy. To those who expect strikes, etc., we suggest the advisability, where financially practical, of keeping a full supply of coal and of such staples as oatmeal, dried beans, etc.

However, our special concern should be to abide under the shadow of the Almighty, by abiding in His love and hence under the assurance that all shall work for our good. Then with hearts full of faith and rejoicing that the day of redemption draweth nigh, let us use our every opportunity for promoting peace and consolation amongst those of the world with whom we are in contact. "Blessed are the peacemakers, for they shall be called the children of God." As the time of trouble closes in, the "foolish virgin" class are to get the oil, the light; and we should be on the alert to assist them. Many of the worldly also will then be amenable to the Truth who are now deaf to it. Perhaps 1912 A.D. may be one of our most successful years for witnessing. In the meantime let us never forget that our main responsibility is in connection with our own covenant with the Lord--a covenant of sacrifice--whereby we are to make our calling and election sure. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."--Malachi 3:17.

====================

R4938 : page 456

THE EDITOR'S BRITISH TOUR--PART 2

THE ATTENDANCE at the meeting held in the Royal Albert Hall was estimated at three thousand--excellent, indeed, for a mid-week religious service in an Auditorium not very conveniently located for the general public. We had an excellent hearing on the topic, "Two Heavens and Two Hells." Amongst those who spoke to us after the meeting was a Methodist brother, who thanked God for what he had heard, saying that he accepted the message fully, and that previously he had been in danger of drifting into infidelity. Another remarked that he came in an unbeliever and departed with faith both in God and His Book. We thanked God and took courage.

The London Tabernacle was the center of our activities in the world's metropolis. We delivered thirteen public addresses there; the attendance and interest were excellent. On one or two occasions the Tabernacle was overcrowded; even with extra chairs some stood. We hope that the dear friends of London and vicinity were as much encouraged and spiritually strengthened as we were.

In our previous report of our visit to Scotland, we overlooked mention of the meeting at Motherwell Town Hall, which was attended by a thousand. Our Scotch brethren are very enthusiastic in their love of the Truth and in its service. We were most hospitably entertained, and brought back greetings to the Bible Students of America and everywhere.

THE GOOD TIDINGS IN WALES

We visited two of the principal Welsh cities and gave two addresses in each. At Cardiff the public address was in Park Hall. About fifteen hundred gave most earnest attention to what we had to say respecting "The Great Hereafter." About the same number were present at the public meeting in Swansea at Albert Hall.

The Welsh friends are a little diffident, but evidently warm-hearted and very keen in their love of the Truth and in their service of it. They worked hard for both of these meetings. The Truth is making good progress in Wales, and the brethren are much encouraged.

HOW THE ENGLISH HEARD

We visited eleven English cities--outside of London. In almost all of these at least two meetings were held--one specially advertised to the public. These gatherings of the Bible Students were well attended, and in many cases were really little conventions of five, ten, fifteen, twenty, thirty and forty, who attended from surrounding cities and towns. How we enjoyed their fellowship, their earnestness, and how we noted their zeal for the Truth and the earnest endeavors put forth to make the meetings a success! And they were very successful.

In our previous report we mentioned four English cities visited; now we record others:--

At Reading at the Town Hall about a thousand were present--intelligent, attentive, sympathetic hearers. At Oxford the Corn Exchange was crowded to its capacity, seven hundred, and closest attention was accorded our message. At Newport we addressed the public in Phillips' Memorial Hall. The audience was estimated at above a thousand. They gave the same close attention and showed the same keen interest in the argument that was noted in preceding meetings. So also it was with the audience at Kittering, where Victoria Hall was filled--about seven hundred. Next came Nottingham. We spoke in Mechanics' Hall to an audience estimated at twelve hundred. We had various manifestations of deep interest and sympathy here also. In Sheffield the public service was at Albert Hall. It was well filled; the audience, approximately eighteen hundred, gave us undivided attention and evidenced much interest. At Leicester we addressed the public in Corn Exchange. Nearly a thousand were present, and from the sympathetic looks and occasional applause we feel sure that many of our hearers caught views of the Hereafter which will help them in future days in their battle against infidelity, doubt, fear, the world, the flesh and the Devil.

On Friday, Nov. 17, at the London Tabernacle, our visit concluded. We bade the friends goodby, exhorting them to be of good courage and be faithful unto death. We spoke from the Apostle's words, which indicate that although our lives and message are an odor of death unto death to those who are in darkness, they are an odor of life unto life to the children of light, and to God a sweet odor in the Anointed One. Although the meeting was not advertised about eight hundred were present. The next day about thirty met us again at the railway platform, where we took the boat train.

Surely we were greatly privileged of the Lord in connection with this British visit. The Lord alone knows to what extent it has stimulated and encouraged the faithful, or enlightened some of His faithful who previously sat in darkness. We leave the results with Him, thankful for the privilege of knowing the Truth and for the joy of being permitted to serve Him in this or in any manner. We felt, and endeavored everywhere to impress upon the dear friends the thought that the Truth is not ours; that it is God's, and therefore belongs to all who are His, and that it is a great privilege to be His ambassadors and

R4939 : page 457

mouthpieces in making it known to all who have hearing ears. Hence we properly ascribe all the glory to Him, from whom cometh every good and perfect gift, our Father in Heaven, and to Him through whom these gifts come to us, namely, our Lord and Redeemer, Jesus.

A summary of our tour shows twenty-four cities visited, fifty-five public meetings held, forty-four thousand hearers and over a million papers and pamphlets distributed free. The dear friends in every place displayed great energy and devotion in connection with the meetings, arrangements and announcements.

Our homeward journey was uneventful. The ocean voyage furnishes excellent opportunity for our literary work.

===================

R4939 : page 457

PREPARING FOR THE KINGDOM

--LUKE 1:5-23.--JANUARY 7.--

"Without faith it is impossible
to please God."--Hebrews 11:6.

OUR BEREAN STUDY course for the year has been mapped out by the International Committee. It constitutes a very thorough investigation of our Lord's earthly life, from His birth to His ascension. Today's study very appropriately calls for investigation of God's dealings and promises up to the birth of John the Baptist, the Redeemer's forerunner and herald.

Four thousand years before the birth of Jesus, God declared that the Seed of the woman would bruise the Serpent's head. This dark saying we now see signifies that sin with all its work of havoc in the world is to be offset and destroyed in due time and that the power of God to this end will operate through a wonderful Son of the disobedient Eve. Centuries passed with no sign of a fulfilment of this promise. Our race became more degraded and lapsed more and more into unbelief. Then Enoch was born, of the line of Seth. "He walked with God" and was used as a Divine mouthpiece to give a further prophecy, saying, "Behold, the Lord cometh with myriads of His holy ones, to execute judgment (justice) in the earth."--Jude 14,15.

Another thousand years elapsed before God made any further suggestion of His benevolent intention of giving the world a fresh trial or judgment. Then to Abraham, the friend of God, He made known more fully still the hope of the world--the Gospel. God declared to Abraham His intention to bless all the families of the earth, and secondly, that this blessing upon mankind would come to them through Abraham's posterity: "In thee and in thy Seed shall all the families of the earth be blessed."--Gen. 12:3.

This statement to Abraham, St. Paul pronounces the first Gospel message, because the other statements were so vague as not to make certain human recovery. Sin and the Serpent might have been destroyed without the seed of the woman being specially blessed, and the judging of mankind mentioned by Saint Enoch implied, but did not positively say, that human blessing would result. The message to Abraham, however, was explicit--"All the families of the earth shall be blessed." See Gal. 3:8.

St. Paul reminds us that God not only declared His coming blessing, but that He made oath to the same. God's oath was not necessary to Abraham. He confidently believed; but, as St. Paul said, the oath was for our sake. The fulfilment of the promise would be so long deferred that we, who are so specially interested in it, might have feared some change in the Divine Program. St. Paul assures us that the oath was in order that, "by two immutable things (God's Word and God's oath), we might have strong consolation (we, the Church), who have fled for refuge to lay hold upon the hope set before us (in 'the good tidings', the promise), which hope we have as an anchor to our souls, sure and steadfast, within the veil, whither our Forerunner has for us entered." (Hebrews 6:18-20.) We see, then, by the Apostle's words, that the Abrahamic promise or Covenant has not yet been fulfilled --it is still an anchor for our faith.

SEEKING ABRAHAM'S SEED

Ishmael was not the heir of the promise, but Isaac was; Esau was not, but Jacob was. Finally, all of Jacob's family were accepted as Abraham's seed, and in due time they were all baptized into Moses in the sea and the cloud and became heirs of the promise, on condition that they would keep the Law given at Mt. Sinai. Obedience to the requirements of that Law would give them eternal life, and forthwith the approved ones would be God's agents in fulfilling the promise--in "blessing all the families of the earth."

But, imperfect like all the remainder of our race under the death sentence, the Israelites were unable to keep the perfect Law of God; hence they all died, like the remainder of the race--because they were sinners. As Jesus said, none of you keepeth the Law; as St. Paul said, "By the deeds of the Law shall no flesh be justified in God's sight." Nevertheless, the endeavor of the Jews to obey their Law brought a great blessing upon them; though some were hypocritical and said prayers, not from the heart, others were "Israelites indeed in whom was no guile."

The heart-loyalty of the "Israelites indeed" God appreciated, and they were granted the privilege at Pentecost of stepping from the house of Moses, as faithful servants, into the house of Christ, as faithful sons. (Heb. 2:5,6.) "To as many as received Him (Jesus), to these gave He liberty to become sons of God." (John 1:12.) They were accepted into this sonship after Jesus had laid down His life sacrificially, had been raised from the dead to the divine nature, and had ascended far above angels, principalities and powers to God's right hand of favor and had appeared as the Advocate for all "Israelites indeed," all willing to walk in His steps.

OTHER GRACIOUS PROMISES

All of God's promises were to Abraham and his seed (his natural seed primarily). Consequently all through the Jewish Age, while they as a people were trying to commend themselves as worthy to be the Seed of Abraham, by endeavoring to keep the Law, God spoke to them prophetically. He informed them that it was His intention ultimately to make a New Covenant with them, still better than the one which Moses mediated. Under that New Covenant He would take away their sins and iniquities; but He did not tell them how these would be cancelled; that they would be cancelled through the merit of "better sacrifices" than those which they offered through the Law year by year.

God assured them that this New Covenant would have a Mediator who would be higher than Moses. Of that Mediator Moses prophesied, saying, "A Prophet shall the

R4940 : page 458

Lord your God raise up unto you from amongst your brethren, like unto me (I am a type of Him); Him shall ye hear in all things--and whosoever will not obey that Prophet shall be destroyed." (Acts 3:23.) That greater Mediator would be the One by whom they would be really helped up to a place where they could keep the Divine Law perfectly and be used of God in blessing all the earth. --Jer. 31:31.

How the Israelites longed thereafter for the New

Covenant with the better Mediator, whom they styled Messiah, or the Anointed of God! Hearken again to God's message respecting this glorious Messiah, the Mediator of the New Covenant; He says, "Behold, I send you the Messenger of the Covenant, whom you delight in (the One whom you have been so long praying for, the One through whose assistance you will be enabled to keep My Law and to become My agents in the instruction and blessing of the world); but who may abide the day of His coming and who shall stand when He appeareth, for He is like fuller's soap and a refiner's fire? And He shall sit to refine the sons of Levi that they may offer an acceptable sacrifice."--Malachi 3:1-3.

Thus the Israelites had the precious promise respecting the coming of the Messiah--and not only so, but intimations that there would be special trials and difficulties on those living at that time. Naturally every mother amongst the Israelites longed for the birth of a son, hoping that she might be honored as the parent of the Seed of the woman, who would bruise the Serpent's head--the great One of Abraham's seed through whom, by some unknown arrangement or process, a great blessing would come upon the sons of Levi, upon Israel and through these upon all the nations of the earth.

These promises led up to and culminated in the birth of John the Baptist, the incidents of which constitute the study of today. He was not to be Messiah, but His herald. He was not born of a miraculous conception of the Holy Spirit and without human father, but He was announced by a special messenger of God, as our lesson most beautifully tells. If Zacharias' faith was tested, it was found strong and was assisted by his nine-months' experience of dumbness. Thus did God prepare the way before sending His only begotten Son to be man's Redeemer.

====================

R4940 : page 458

THE VERY GREATEST PROPHET

--LUKE 1:57-80--JANUARY 14.--

"Blessed be the Lord God of Israel, for He hath visited and redeemed His people."--V. 68.

OF JOHN THE BAPTIST Jesus declared, "Verily I say unto you, of those born of women there hath not risen a greater Prophet than John the Baptist; and yet I say unto you that the least in the Kingdom of God is greater than he." (Luke 7:28.) These words are valuable as showing us that John was the last of the Prophets announcing the coming of Messiah and the beginning of the great work of selecting from amongst sinners a loyal class, to be associates with the Redeemer in His Messianic Kingdom and glory. John could not be of the Kingdom class. His grand work terminated before the Redeemer's sacrifice was finished--before Pentecostal blessings came accepting some as joint-heirs with Christ in His Kingdom. John himself seemed to understand this, for he declared, "He that hath the Bride is the Bridegroom," but I am the Bridegroom's friend and rejoice to hear His voice.--John 3:29.

JOHN--"THE FAVOR OF GOD"

In harmony with the message of the Angel Gabriel, John the Baptist was born. On his eighth day he was circumcised and named. The family relatives urged the name of his father, but the father and mother named him John, and immediately Zacharias' dumbness departed. His faith had been helped. He had triumphed over all doubts and manifested this by giving the name mentioned by Gabriel. The name John has a beautiful signification--"The favor of God."

As a man John was peculiar in that he had no other aim or object in life than to be God's messenger--to proclaim His Anointed One and to prepare the people for the trying experiences and character-test which Malachi had declared would come with the revealment of Messiah, who would "sit as a Refiner, to purify the sons of Levi, that they might offer to God an acceptable sacrifice." So it was that John in his ministry declared, "The Kingdom of God is at hand." Believe the good news. Repent, reform. Get ready for a share in that Kingdom.

The trials came in a way not expected. Messiah was not born an heir to earthly wealth or name or fame, and His experiences as well as His teachings were different from any that the Doctors of the Law had anticipated. The opposition of sinners and Jesus' opposition to the errors and hypocrisies of His time produced a burning which had a refining effect upon some and made of them antitypical Levites, consecrated people, many of whom became antitypical priests, presenting their bodies living sacrifices, walking in the footsteps of the Redeemer.

THE PROPHECY OF ZACHARIAS

St. Peter distinctly tells us respecting the Old Testament Prophets, that "Holy men of old spake and wrote as they were moved by the Holy Spirit." He intimates that frequently they uttered deeper and broader truths than they themselves comprehended--truths which only the future would fully reveal. This is true of the prophecy of Zacharias, in this lesson. Verses 68-70 constitute the first division of this prophecy; praise to God, the Fountain of every good and perfect gift, comes first. To Him all honor and praise are to be given for the fulfilment of His gracious promises of old, "for He hath visited and brought redemption to His people; He hath raised up a horn of salvation for us in the house of His servant David," in harmony with the promises. Here, after the usual manner of prophecies, the thing about to be accomplished is spoken of as though it had been done.

As John the Baptist was born but six months before Jesus, it follows that the begetting of Jesus had already taken place at the time of this prophecy. The Holy Spirit spoke of the things begun, but not yet accomplished, as though finished: "He hath visited and brought redemption for His people." This word redemption applies not only to the redeeming work accomplished by Jesus in the consecration of His life at baptism and down to the completion of His sacrifice at Calvary, but it is comprehensive enough to take in the entire work of reclaiming humanity.

A small section of our race, the "elect," is being reclaimed during this Gospel Age; but the Scriptures assure us that the Messianic reign of a thousand years will all be for the purpose of redeeming or bringing back from the power of sin and death Adam and so many of his children as shall be willing to accept the Divine favor, when

brought to their knowledge. The import, therefore, of this first strophe or section of the poetic prophecy is, The Lord be praised that the time has come beginning the great blessing which He long ago promised.

DELIVERANCE FROM ENEMIES

The second section or strophe of this prophetic poem runs from verse 71 to 75. It relates to the deliverance of God's people from the power of their enemies. One important thought here is that none but God's people will ever be delivered from the enemies here referred to. However, there have been many in the past, as there are at present, enemies through wicked works--not because of intentional wickedness, but because blinded by the god of this world, the deceitfulness of riches, the weaknesses of their fallen flesh, etc.

During Messiah's reign of a thousand years, when all the blind eyes will be opened and all the deaf ears will be unstopped, and when the knowledge of the glory of God's character will be clearly revealed and the horribleness of sin be fully manifested--then many, now led captive by Satan at his will, will bow the knee to Emmanuel and confess to the glory of God. In other words, as Jesus said, His consecrated followers are His "little flock" of the present time. But during His glorious reign He will gather another flock. As He said, "Other sheep I have which are not of this fold--them also I must bring, that there may be one fold and one Shepherd."--John 10:16.

"One fold and one Shepherd" does not signify that all of the sheep will be of the same nature. On the contrary, the Apostle tells us that God's Plan is ultimately to "gather together under one Head (Shepherd) all things, both in heaven and in earth." (Ephesians 1:10.) Of these "all things" the Church, the Bride, will be chief, on the plane of divine nature. The Great Company, cherubim and angels will follow in order, and redeemed and restored mankind in human perfection will be the lowest order in the Divine fold.

St. Paul tells us about the enemies from whom ultimately all of God's people shall be delivered. Satan is an enemy. He shall be bound for a thousand years and ultimately shall be destroyed. Sin is an enemy, which will be stamped out in its various phases during Messiah's Kingdom. And we read, "The last enemy that shall be

R4941 : page 459

destroyed is death"--and with it will go the tomb. Adamic death will be no more. None will be under its power. The resurrection power will release all. Only those who sin wilfully, deliberately, will die the Second Death, which is not an enemy.

THE PREPARATORY WORK

The third section or strophe of this prophetic poem tells us of a work to be accomplished before the grand consummation of the destruction of all enemies and the lifting up of all accounted worthy to be sons of God. This is recorded in verses 76-79. It tells how John the Baptist would be the forerunner of the Lord's special Servant, Jesus, to pave the way for His great work. That great work would be to give the knowledge of salvation to thousands who were already God's people, to show them the "high calling" of this present Age. Thus in God's tender mercy the Church sees and is enlightened by the "Morning Star" or "Day Star" before the Sun of Righteousness arises to scatter the darkness of mankind during Messiah's reign. This lesser light of the present time shines into the hearts of believers with sanctifying power and sets them afire with zeal for the Truth. They in turn shine forth upon those who are sitting in the shadow of death. This "Day Star" guides the feet of the saints in the way of peace, even while still in the time of trouble and before the New Dispensation is ushered in.

====================

R4941 : page 459

A SAVIOR--A LIFE-GIVER

--LUKE 2:1-20--JANUARY 21.--

"For unto you is born this day in the city of
David a Savior, which is Christ, the Lord."

TODAY'S STUDY is a most interesting one, relating to the birth of Jesus. The Scriptures are most careful to point out to us that He was not begotten after the usual manner --that He had no earthly father, but was begotten by the Holy Spirit. The necessity for this is manifest. The father is the life-giver, the mother is the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, impaired, under condemnation of death, as is that of all others. This would have frustrated any work on His part as the world's Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares--Psa. 49:7.

In order for Jesus to be able to give His life a redemption price for Father Adam's life (and for the life of his race, forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, "He was holy, harmless, undefiled, separate from sinners." And again, "A body hast Thou prepared Me," for the suffering of death.

It is not enough, then, that we recognize Jesus as good, well-intentioned in mind. We must see in Him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. And we must see also that He was begotten from above--that the holy spark of life in Him as the babe was a transferred life-principle from a pre-existent condition, mentioned by our Lord when He prayed, "Glorify Thou Me with the glory that I had with Thee before the world was." St. Paul explains to us that "He was rich and for our sakes became poor, that we through His poverty might be made rich."

FOR OUR SAKES HE BECAME POOR

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. The little city was crowded with others on similar errand. And so it came that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. Ah! we cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions! Only those who have the spirit of the Divine Plan, through the begetting of the Holy Spirit, can see the wherefore.

FEAR NOT!--GOOD TIDINGS--GREAT JOY--ALL PEOPLE

The Message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham--only an enlarged statement of the same--the same "all people" to be blessed--and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very Individual through whom the good tidings would have fulfilment--the Babe of Bethlehem.

The angelic announcement, "Fear not," is interesting. All humanity realize that they are sinners and naturally have forebodings. They find it difficult to believe that

R4941 : page 460

God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all Grace, the Father of Mercies, is a God of Love, who delights to use His Divine power for the blessing and uplifting of His erring children. Therefore He was peculiar in sending the Message of "good tidings of great joy unto all people," as well as in sending His Only Begotten Son at great cost to be man's Redeemer--that He might be just and still be the Justifier of those who believe.--Rom. 3:26.

The Message declared that a Savior had been born--the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the antitypical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, He was, also, the Son of the Highest. He was to be the Savior--the Deliverer--the Mediator of the New Covenant, so long looked for, hoped for, prayed for.

There is a special force or meaning in this word Savior--it signifies life-giver. The Syriac version is the one in which Savior is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. And is there not a special fitness or appropriateness in this name life-giver? What had man lost and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty, "Dying, thou shalt die." He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that He "came to seek and to recover that which was lost."--Matt. 18:11.

R4942 : page 460

Hence, as we have seen, He was provided with a perfect, human life, that "He by the grace of God might taste death for every man," and that by thus suffering, the Just for the unjust, the penalty of the sinner, He might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life and to all that was lost as many as would receive it at His hand--thankfully. Throughout His entire Messianic reign of a thousand years He will be the world's Life-Giver, raising the willing and obedient up out of sin and death conditions to perfection and everlasting life and earthly, human blessings.

But our Lord also does a work for the Church, the "elect," His bride and joint-heir in the Kingdom, and this blessing to the Church begins before the setting up of His Kingdom. The Church "are by nature children of wrath even as others," but they are not to be restored to what was lost. The offer to them is that they shall become copies of the Redeemer and lay down their lives, walking in His footsteps, and that He will make up for all their deficiencies and that thus the Father of Mercies will bring them like their Lord to the divine nature, will assist them in making their "calling and election sure" to the heavenly state which God has promised them, for "if we suffer with Him, we shall also reign with Him; if we die with Him, we shall also live with Him."--2 Tim. 2:11,12.

THE HALLELUJAH CHORUS

In verse 14 we have a kind of Hallelujah chorus or angelic response to the Message of the angel already given. A heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom.

What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past Ages and Dispensations! The mystery is that God not only intends to have Jesus for His Anointed One, to rule and bless the world, but He has foreordained also a company of footstep followers to be with Him and share His work, and this entire Gospel Age has been devoted to the work of selecting this class, variously called the Body of Christ and the "espoused virgin," which eventually, at the Second Coming of the Lord, is to become "the Bride, the Lamb's Wife" and joint-heir.

It is for this that the Apostle declares that the whole creation groans and travails in pain until now--waiting for the manifestation of the Sons of God--the revelation of Jesus and His Bride in the glory of the Kingdom for the blessing of natural Israel and all the families of the earth with knowledge and assistance, that the willing and obedient may be recovered to the image and likeness of God and to everlasting life.

===================

R4942 : page 460

CONSECRATION IN THE TEMPLE

--LUKE 2:22-39.--JANUARY 28.--

"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."--Vs. 30,31.

WHEN JESUS was forty days old, Joseph and Mary took Him to Jerusalem and presented Him in consecration in the Temple. This was in accordance with the custom which related specially to the first-born in each family. Although the first-born of the entire nation were passed over at the deliverance from Egypt, they had been exchanged for the one tribe of Levi, which had been specially devoted to God's service; nevertheless, the same principle was exemplified in respect to the first-born of each mother. It was to be devoted specially to God and His service.

The significance of this we see when we remember that the elect Church, being gathered during this Gospel Age, is styled the Church of the First-borns. Again, St. James tells us that we are "a kind of first-fruits unto God of His creatures." The clear intimation of all this is that after the Church shall have been gathered to heavenly glory by the power of the First Resurrection, the Kingdom then to be established will bring blessings to all the families of the earth, giving them also the opportunity of becoming sons of God, on the earthly plane, by restitution processes.--Acts 3:19-21.

Incidentally we remark that it is the custom of some parents to make a formal consecration of their children to God in the presence of believers. The influence upon the children cannot be other than beneficial, as in future days they shall look back and realize the parental care and love and devotion thus manifested in the giving of the very best they possessed to the Lord (the fruit of their bodies). Doubtless very many children will thus experience a beneficial influence upon their minds as respects their own consecration to their Creator.

Furthermore, we believe that the parents who thus give their best to the Lord are really bringing to themselves great blessings. Trials and difficulties are sure to come, but in all of these their children belong to God. And if they can pray, Thy will be done, then they may have a peace and receive a joy in the Spirit which others cannot know. Of course, this does not take the place of the child's personal consecration when it reaches the age of discretion and judgment, but we believe that the blessed influence will be helpful to the child in mature years, assisting to a right decision for God, for Truth and for righteousness.

R4942 : page 461

At the time of the consecration ceremony at the Temple, an aged Prophet came forward and took the babe Jesus in his arms and praised God. The record is that in some manner God had revealed to him that the accomplishment of the gracious promises made to Abraham was nigh, and that he should not die until he had seen the Deliverer of Israel. By some power Divine this aged Prophet recognized Jesus, and, after saying, "Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation"--the way in which Thy salvation shall come to Israel and to all the families of the earth--he proceeded to say, "which Thou hast prepared in the presence of all people--the Light of the world and the Glory of

Thy people Israel."

"SET FOR THE FALL AND RISING AGAIN OF MANY IN ISRAEL"

Simeon, addressing Mary, declared prophetically that the Child was "set for the fall and the rising of many in Israel, and for a sign [mark or standard], which shall be spoken against, that the thoughts of many hearts may be revealed." How wonderful a prophecy! It reminds us of the words of St. Paul, that our Lord is "a stone of stumbling and rock of offence" to many in Israel, that many stumbled, being disappointed. And St. Paul told also of the rising again of many who stumbled. He declares, "Israel hath not obtained that which he seeketh for, but the election hath obtained it and the rest were blinded" --stumbled--turned aside from Divine favor. (Rom. 11:7.) Nevertheless he assures us that as soon as "the elect," the Church of Christ, shall have been completed, by the power of the First Resurrection, then Divine favor shall return to natural Israel, through Elect Spiritual Israel: "They shall obtain mercy through your mercy." --Romans 11:25-33.

Not a sufficient number of "Israelites indeed" were found to complete the foreordained elect, and hence the invitation went beyond Abraham's natural seed to gather during this Gospel Age the saintly of every nation, people, kindred and tongue. These must all be found before the blessings shall go to Israel and to the remainder of our race, offering to them restitution and human perfection.

A saintly woman, Anna, a Prophetess, over a century old, resided in Jerusalem and in the precincts of the Temple courts. She, also, moved by the Holy Spirit, recognized the Babe and gave praise to God and mentioned the matter to the saintly ones who were waiting for the fulfilment of the Abrahamic promise--"for the consolation of Israel."

If the seeing of Jesus as a babe was worthy of praise and thanks, still more was it a cause of gratitude to God for those who beheld Him at the age of thirty, consecrating Himself a living sacrifice even unto death, and who realized that He had been begotten again by the Holy Spirit to be a New Creature, of the divine nature. Those who saw the Master's faithfulness in performing the sacrifice of His consecration during the three and a half years of His ministry beheld still more for which to give God praise. And when He had finished His course at Calvary and was raised from the dead the third day, and forty days later ascended up on high where He was before, happy were they who recognized that further development of the Divine Plan for man's salvation--the blessing of all the families of the earth.

Still more blessed were those who at Pentecost received the Holy Spirit as a begetting power and those who since have received the same, evidencing that they are the children of God, and, "if children, then heirs of

God and joint-heirs with Jesus Christ" their Lord to the great inheritance--to the oath-bound promise made to Abraham, that through them all the families of the earth shall be blessed.

THE FALL AND RISING AGAIN

The entire nation of Israel stumbled over Jesus, failing to recognize Him as the Sent of God--except the comparatively few who became His disciples--probably ten or fifteen thousand, according to the records. Of the nation in general the Prophet Isaiah declared, "They shall fall backward and be snared and taken." St. Paul, quoting Isaiah's prophecy, proceeds to show the recovery of Israel to Divine favor as soon as the elect class of this Gospel Age shall have been completed from amongst all nations. Then will come the time for Israel's rising again to Divine favor.--Isa. 8:15; Rom. 11:9-11.

Continuing his argument, St. Paul assures us that blindness happened to Israel, not permanently, but merely for a time, until the full number of the "elect" from the Gentiles should come in. He declares that then all Israel shall be saved from their stumbling. This is the very "rising again" referred to in our lesson. St. Paul declares that this is God's Covenant with natural Israel and that their sins shall be taken away and they shall obtain mercy, through the Church's mercy. In other words, when the Church shall be glorified in the First Resurrection, Divine blessing shall proceed forthwith to Israel and shall then extend to all the families of the earth. God hath concluded them all in unbelief that He might have mercy upon all.--See Romans 11:25-32.

===================

R4941 : page 461

WHAT WE ARE TO EXPECT

WHILE IT MAY BE difficult to clearly prognosticate the future in respect to God's "times and seasons" relating to the Church and her glorification, the world's time of trouble and the New Epoch of "joy for all people," we may surely expect all the time and increasingly tribulations: "Marvel not if the world hate you; ye know that it hated me before it hated you; if ye were of the world, the world would love its own"; "I have chosen you out of the world" and ordained you.

How should these attacks be received? may be a question with some. Our answer is, With patient endurance and without bitterness of heart, but with sympathy, recognizing that "they know not what they do." The Lord's people must never retaliate, must never render railing for railing, accusation for provocation, blow for blow, but must ever keep in memory the example of the Lord and the Apostles.

This, however, does not mean that the Lord's people may not use means provided by law for their defense, when it seems wise for them to do so. Jesus protested against being stoned in violation of the Law. St. Paul defended himself in court before Felix, as well as upon other occasions. He became the plaintiff and aggressor in his dispute with the Jews when he appealed his case to Rome. Similarly we, if persecuted contrary to the law under which we live, are at liberty to appeal our case before the courts, but not at liberty to take matters into our own hands to judge and punish our enemies.

When the Apostle reproved some of the early Church for going to law with each other, the stress of his argument

R4941 : page 462

was that brethren should adjudicate their own troubles amongst themselves and not go to law before unbelievers --not ask unbelievers to judge between Christians. This has no bearing upon our dealing with unbelievers, who can be dealt with only through the public courts. If nominal Christians should set up the claim that they are believers, the answer then would be that in the same sense the courts are courts of believers and that, therefore, the action before them would not be before unbelievers.

We must expect that the opposition of the world, the flesh and the Devil will increase in virulence. Thus our faith in the Lord and in each other--our meekness, gentleness, patient endurance, long-suffering, brotherly kindness, love--will be in the crucible for refining. And the experiences, properly received, may be reckoned amongst the "all things" guaranteed to work together for good to all those who love the Lord, to the called according to his purpose.--Rom. 8:28.

page 462

"In the furnace God may prove thee,
Thence to bring thee forth more bright,
But will never cease to love thee;
Thou art precious in His sight."

R5372 : page 462

IN EVERYTHING GIVE THANKS

Dear Lord, with sorrow, I confession make
That while with joy I suffer for Thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.
In days gone by I've murmured o'er and o'er,
And unkind words have left me feeling sore;

Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing.
Lord, I'll be honest with myself and Thee,
I have not been as sweet as I should be.
And I have said, "Too hard the wind doth blow,
Too hot the day, too much rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a Vow to Thee,
That in the coming year, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is His Word;
And I will school my heart to sweet accord.
I'll thank Him for the sun, and for the rain;
I'll thank Him for the sorrow and the pain;
And in the things which try my patience so
I'll thank Him that I have a chance to show

How Sweet and Kind and Loving I can be,
How much His Holy Spirit dwells in me.
Dear Lord, I'll trust Thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give Thee thanks whatever be the way
Which Thou shalt lead me in from day to day;
Relying on Thy grace to see me through,
Lord, this is what I've promised Thee to do.
REBECCA FAIR DONEY.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VII., The Law of the New Creation.

FEBRUARY 5

(1) What does the giving of a law imply on the part of the recipient? Why are penalties attached to a law? P. 349, par. 1, first 6 lines.

(2) How do we reason with respect to a law having been given Adam? And what was the sin of Eden? P. 349, par. 1, sixth to fourteenth line.

(3) What did the just sentence upon Adam imply with respect to his knowledge? And what did the absence of a Mediator evidence? P. 349, par. 1, fifteenth line to end.

(4) How was the Divine Law written in the perfect organism of Adam and Eve? And why were they without excuse for their sin? P. 350.

(5) What is the condition of mankind today as respects the original Divine likeness? P. 351, par. 1, first half.

(6) How can we account for the more or less crude conceptions of right and wrong among even the most depraved of the heathen? P. 351, par. 1, last half.

FEBRUARY 12

(7) What two kinds of laws prevail among mankind? P. 351, par. 2.

(8) How does this correspond with the Divine Law? P. 351, par. 3; P. 352, par. 1.

(9) Why was it impossible for God to give the fallen race a Law of life? P. 352, par. 2.

(10) Where is the first intimation of an atonement and consequent release from the "prison house" recorded? and how fulfilled? P. 353, par. 1.

(11) To whom were still clearer promises stated as respects the blessing of the world, and what did this signify? P. 353, par. 2.

(12) Why did God place a special Law upon the Israelites? Why were the mediation of Moses and the typical sacrifices for sins necessary, and what does this teach with respect to the Law in Eden? P. 354, par. 1.

FEBRUARY 19

(13) Who was the only Jew who ever perfectly kept the Mosaic Law, and what double purpose did the Law Covenant serve? P. 354, par. 2.

(14) Although Jesus fulfilled it, what is the position of natural Israel with respect to the Law Covenant? P. 355, par. 1.

(15) What two forms of Divine Law were operative previous to the first advent? and what two classes were subject to these laws? P. 356, par. 1.

(16) Give a brief Scriptural summary of the Sinaitic Law, and who only kept this statement of the Divine Law? P. 356, par. 2.

(17) How did Jesus keep and fulfil the Sinaitic Law? P. 356, par. 3, first half.

(18) Was it love to God or love for His neighbor that required Jesus' self-sacrifice? P. 356, par. 3, last half.

FEBRUARY 26

(19) What two things were accomplished by Jesus' death? P. 357, par. 1, first eight lines.

(20) Make a distinction between these two things effected by Jesus' death. P. 357, par. 1.

(21) Has the New Covenant, suretied by Christ's blood,

gone into effect? P. 358, par. 1.

(22) Define the purpose and operation of the New Covenant as respects fleshly Israel and the world of mankind. P. 358, par. 2.

THE LAW OF THE NEW COVENANT.

(23) What is the Law of the New Covenant? Does it differ from the original Divine standard? P. 359, par. 1.

(24) What is meant by re-writing the Law of God in the hearts of men? P. 359, par. 2.

====================

THE WATCH TOWER and Herald of Christ's Presence

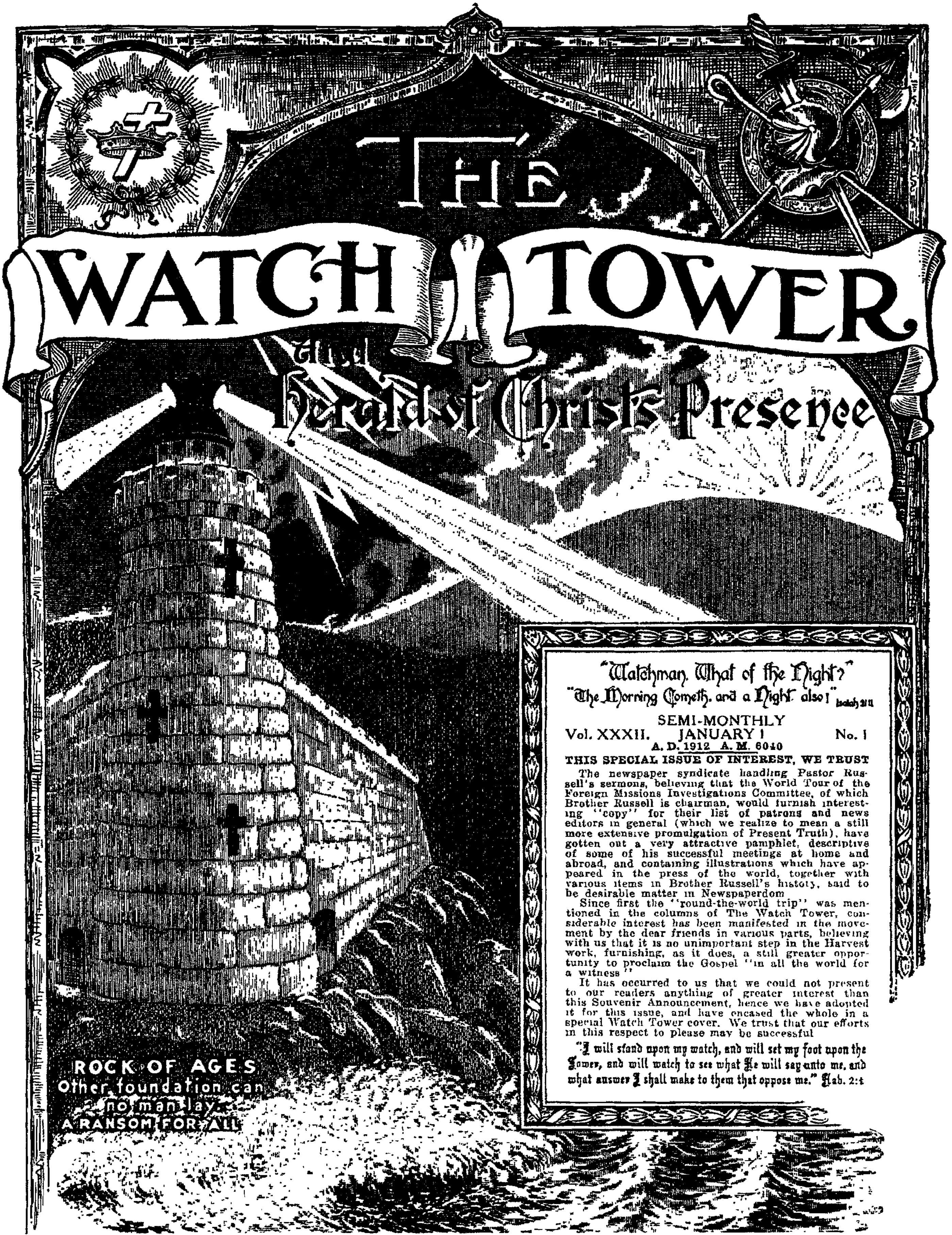
ROCK OF AGES
Other foundation can no man lay.
A RANSOM FOR ALL

"Watchman, What of the Night?"
"The Morning Cometh, and a Night also!" Isaiah 21:11

SEMI-MONTHLY
Vol. XXXII. JANUARY 1 No. 1
A. D. 1912 A. M. 6040

THIS SPECIAL ISSUE OF INTEREST, WE TRUST

The newspaper syndicate handling Pastor Russell's sermons, believing that the World Tour of the Foreign Missions Investigations Committee, of which Brother Russell is chairman, would furnish interesting "copy" for their list of patrons and news editors in general (which we realize to mean a still more extensive promulgation of Present Truth), have gotten out a very attractive pamphlet, descriptive of some of his successful meetings at home and abroad, and containing illustrations which have appeared in the press of the world, together with various items in Brother Russell's history, said to be desirable matter in Newspaperdom

Since first the "round-the-world trip" was mentioned in the columns of The Watch Tower, considerable interest has been manifested in the movement by the dear friends in various parts, believing with us that it is no unimportant step in the Harvest work, furnishing, as it does, a still greater opportunity to proclaim the Gospel "in all the world for a witness"

It has occurred to us that we could not present to our readers anything of greater interest than this Souvenir Announcement, hence we have adopted it for this issue, and have encased the whole in a special Watch Tower cover. We trust that our efforts in this respect to please may be successful

"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me." Hab. 2:1

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking forward to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Luke 21:25-28-31.

FOREWORD

FROM
THE
SERMON SYNDICATE'S
ROUND THE WORLD
TOUR
Ticket

THIS announcement is dedicated to newspaper Editors and Publishers, and we hope it may encourage some of even greater zeal in their efforts in serving their constituency. The first article, "The Press and the Public," while not bearing directly on Pastor Russell's proposed tour, is inserted because it, in unique style, excellently describes certain prevailing conditions, which, when properly appreciated by Editors, make easy the solution of certain vexatious questions of the past.

Approximately fifteen hundred Editors are at present publishing weekly Pastor Russell "copy," furnished in various countries through Press Associations, News Syndicates or Lecture Bureaus. In a special endeavor to serve the interests of the Editors receiving their services, the American Lecture Bureau and Press Association invited Pastor Russell to make a Round-the-World Tour, hoping thus to enable him to give his many millions of readers the benefit of his keen observation and wonderful power of description when applied to the present status and prospects of Christianity in heathen lands.

Pastor Russell is at present on his regular Autumn lecture tour in Great Britain. He is due in New York November 24th. After spending a few days at home, he will begin the Round-the-World Tour by leaving for the Pacific coast, sailing from San Francisco for Honolulu December 13th. Small interior points, as well as many leading cities, are to be visited in Oriental and African Countries; and the Pastor Russell party is due in London next March, in time for Pastor Russell to fill his regular British engagements.

The International Bible Students Association assembled in general annual convention at Mountain Lake Park, Maryland, Sept. 1-11, 1911, appointed General Wm. P. Hall, U. S. A.; Robert B. Maxwell, Mansfield, Ohio; E. W. V. Kuehn, Toledo; Prof. F. H. Robison, Ontario; J. T. D. Pyles, Washington, D. C.; Dr. Leslie W. Jones, Chicago, and Pastor Russell, as a committee to investigate the subject of Foreign Mission Work—as to the present conditions, methods employed, doctrines taught, disbursement of funds, etc. The first six gentlemen named go as contributors and laymen. At the first meeting of the committee, held at the Waldorf-Astoria, New York City, Sept. 25th, for organization and adoption of plans of procedure, Pastor Russell was made chairman, and Prof. Robison secretary. The International Bible Students Association expects this committee, upon their return, to report without fear or favor all important facts that would properly have a bearing upon their policy respecting future support in person or by purse.

The special sermons by Pastor Russell while on this tour will be stirring "copy," containing much valuable information interestingly commented on from his, an independent, standpoint. We beg leave to venture the one assertion that this "Round-the-World Tour" will be instrumental in bringing from Pastor Russell's Pen the most remarkable and valuable writings of the age on past and present "Christian Endeavor" in the Foreign Missionary Field. On page fifteen detailed information is given showing how Pastor Russell's writings reach the Press and the people.

THE PRESS AND THE PUBLIC

FEW indeed are those that realize the opportunities and the power of the Press in this the twentieth century. So great is this power that the generally accepted opinion of a nation upon a subject may be completely reversed within a month. This was not so fifty or one hundred years ago. Under former conditions it would have taken a century to crystalize public opinion on such a matter as the recent Dr. Cook and Commodore Perry North Pole controversy. This case was, through the Press, placed on trial before the "Tribunal of Public Opinion," and consequently was readily settled, furnishing an excellent example of how the people of the whole world take knowledge and settle matters in this our day.

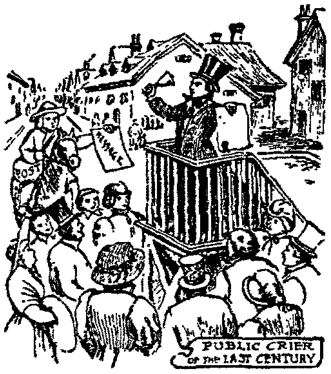
PUBLIC CRIER OF THE LAST CENTURY

A case of a thousand times greater importance is now up for trial before this same "Tribunal of Public Opinion." Sectarianism has, within the very recent past, been placed in the balance. Shall she be found wanting?

We see denominational prestige and influence being shattered on the right and on the left. Seemingly, thinking people have suddenly awakened to an individual responsibility and are examining the teachings of the past, and are inquiring, "Why so many divisions among professed Christians?" So general is this awakening that a reasonable answer to this question must be forthcoming.

Many clergymen, realizing the personal advantages of sect preservation, and of keeping the masses under some sort of religious influence, are now willing, even under protest, to exclusively advocate simply a brotherhood among men, insisting only upon the retention of a few fundamentals, such as the Fatherhood of God, the Saviourhood of Jesus, and the Brotherhood of Man.

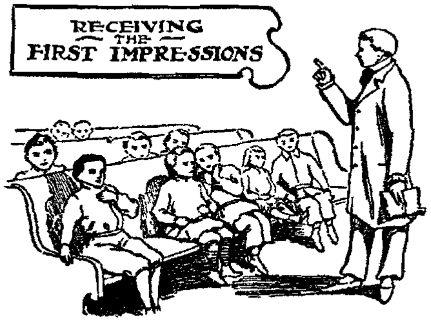

Momentous indeed are the consequences, and decisive will be the verdict in this issue. In the face of the radical sectarian teachings of the past centuries, we may well ask, "What will the verdict be?" Will the people allow venerated doctrines of their fathers to be covered up or abandoned without explanation? We think not. The "first impressions" received in childhood are perhaps still with us, no matter how unsatisfactory they may be. They cannot be forgotten nor wiped out of the mind, unless something more reasonable is offered and accepted in their stead.

To the minds of many, religion and politics suggest a similar picture. As political party doctrines are seldom praised by adherents of an opposing party, or vice versa, so it is with clergymen of every community. Sectarian preachers, in order to retain their pulpits, must do a denominational work, and therefore cannot extol, or even admit, the good points of competing denominations.

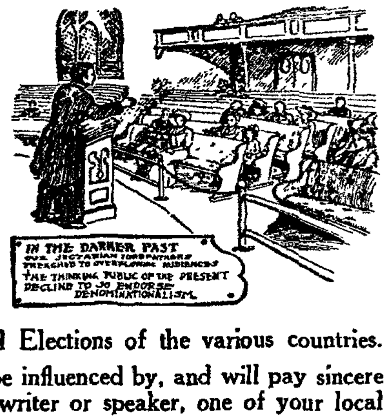
IN THE DARKER PAST
OUR SECTARIAN FOREFATHERS PREACHED TO OVERFLOWING AUDIENCES
THE THINKING PUBLIC OF THE PRESENT DECLINE TO SO ENDORSE DENOMINATIONALISM.

Not satisfied with this condition, the general public, by the aid of the Press, have figuratively raised themselves up above the heads of both stump speaker and sectarian preacher. The masses refuse longer to be bound by party or creed bonds or ties, and consequently are "freethinkers" and "independents." This fact is fully attested by the admitted great falling away from the churches and the enormous independent vote cast in the recent State and National Elections of the various countries.

Independents now constitute the big congregation and can be influenced by, and will pay sincere respect to, only an independent. It matters not how able, as a writer or speaker, one of your local sectarian ministers may be, he can hold as a following only those of his own congregation, which is, at most, only a small portion of what should be the constituency of any representative newspaper.

Thus is manifested an unprecedented opportunity for the Press. Will it be grasped? Yes! The Newspapers at present constitute the only channel through which the solution of this mighty problem can be speedily disseminated among the people. The clergymen have waited too long; they once had the public ear and confidence; they now have neither. As to doctrines they now stand repudiated. The Daily and the Weekly Press of the present day are the sole source of information for millions of families, and these families assuredly will, through the Press, learn a harmonious, complete and satisfactory explanation of heretofore incomprehensible doctrinal questions.

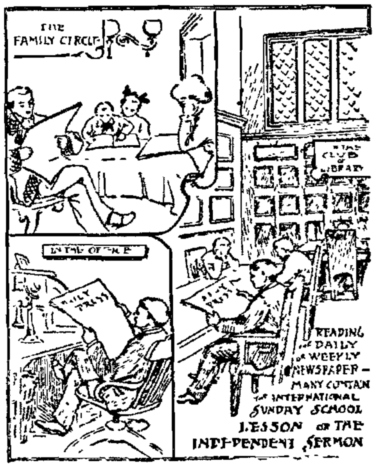
THE FAMILY CIRCLE
IN THE OFFICE
THE CLUB OR LIBRARY
DAILY PRESS
READING THE DAILY OR WEEKLY NEWSPAPER - MANY CONTAIN THE INTERNATIONAL SUNDAY SCHOOL LESSON OR THE INDEPENDENT SERMON

Hundreds of Editors, realizing their responsibilities and possible opportunity, sought a solution and found it. They, after many experiments, were forced to acknowledge that their sermon or religious department, even though edited by a high class local minister, would not secure for their paper the personal influence of Christians belonging to congregations served by other ministers, nor could they interest the large non-church going element of their community. Invariably, to publish the "copy" of a local man was to invite criticism from either the clergy or laity of other denominations.

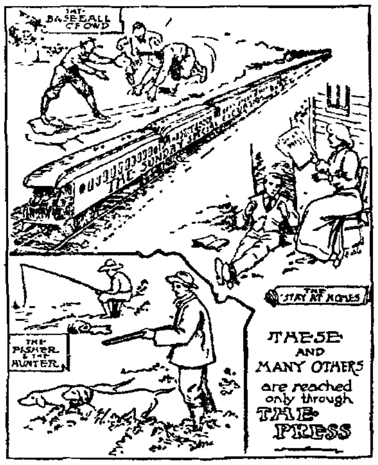
THE BASEBALL CROWD
THE SUNDAY SPECIAL EXCURSION
THE STAY AT HOMES
THE FISHER & THE HUNTER
THESE AND MANY OTHERS are reached only through THE PRESS

Finally the solution was found. Hundreds upon hundreds of editors have since demonstrated that the best way to completely fulfil their responsibility to the public and to successfully cater to the active Christians of all denominations is to publish "copy" prepared by an "independent" who is not endeavoring to build up any particular denomination at the expense of another; "copy" emanating from some outside city; "copy" that will appeal to the heart of not only every Christian, but also to skeptic, Jew or Gentile; "copy" prepared without malice, but with an abundance of charity for all; "copy" written by a man who ably shows forth from the Scriptures a logical basis for true Christian unity amongst Christians of all denominations, in *addition* to the desired general brotherhood of man. This sort of "copy" was found in the weekly articles prepared by an "independent," Pastor Russell of London and Brooklyn Tabernacles.

That you may know something of this man, who can satisfactorily serve you in the capacity of Editor of your weekly "sermon" or of your "Sunday School Department," we are sending you this little booklet, which is dedicated to our friends, the editors of the more than fourteen hundred newspapers at present publishing Pastor Russell "copy" weekly. So notable testimony was never before accorded by editors to any religious writer, past or present.

Pastor Russell, London and
Brooklyn Tabernacles,
Chairman I. B. S. A.
Committee.

=

General Wm. P. Hall,
U. S. A., Washington, D. C.
I. B. S. A. Committee.

=

Prof. F. H. Robison, Linguist,
Secretary I. B. S. A.
Committee.

A PASTOR IN THE MAKING

Charles Taze, second son of Joseph L. and Ann Eliza (Birney) Russell, was born in Pittsburgh, Pa., in 1852, and is shown in the accompanying portrait at the age of three years. At about this time the Russell children began to receive their "first impressions" on religion, some of which have since been shattered, notably those relating to the supposed literal lake of fire as a place of eternal torment for the unsaved.

The strong resemblance between the portraits of Pastor Russell at sixty, and Charles Taze at three, is unusual, and the character lines indicating determination rather suggest the explanation for his subsequent independent evangelistic work.

Up to the age of fifteen he believed, as gospel truth, all and only such doctrines as his sectarian ministers had taught him. To learn to understand doctrines at that period was very difficult, as the clergy usually discouraged individual Bible research, and the asking of questions on doctrines was then considered equivalent to doubting, and "to doubt was to be damned."

The dissipation of this superstitious reverence and fear only awaited such time as he should attempt to defend by the Scriptures his particular sectarian views, and subsequent events justify the thought that Providence had decreed that just at this juncture young Russell should attempt to reclaim an infidel acquaintance to Christianity.

By skillful questions, which were unanswerable by either minister or laymen from their sectarian standpoints, and by the maneuvering of many seemingly paradoxical Scriptures, the infidel completely routed young Russell, who within a few months became an admitted skeptic. Here, as in nearly every similar case, the Bible was discarded together with the doctrines of the creed. Few, indeed, under such circumstances, study the Scriptures to see whether they had been properly interpreted, and Charles Taze Russell was no exception.

As he desired to learn the truth regarding the hereafter, the next few years were devoted to the investigation of the claims of the leading Oriental religions, all of which he found to be unworthy of credence, hence we see him arriving at manhood's estate with a mind unsatisfied, a mind which, despite all efforts to the contrary, was still subject to its occasional bad hours on account of its "first impression" on the eternal torment theory.

WHY HE BECAME A BIBLE TEACHER

At twenty-one Mr. Russell was possessed of much knowledge and voluminous data on "religion" as believed in and practised in all parts of the world. Apparently these were to become of no value to himself or others because of large business responsibilities that were placed on him at this time. Days grew into weeks and weeks into months and he found less and less time to devote to theological research, and the solace for heart and head so diligently sought for seemed as remote to him as ever.

The question that here confronted him was, "Shall I try longer to find the truth on religion? Or shall I smother the hope of finding it and strive for fame and fortune among the financial and commercial captains of the time?" The latter he was about to do, but fortunately he decided first to search the Scriptures from a skeptic's standpoint, for its own answer on hell-fire and brimstone.

Amazed at the harmonious testimony, proving an unexpected but satisfactory answer, he undertook systematic Bible research, and was brought to a complete confidence in the Bible as being inspired by an all-wise, powerful, just and loving Creator, worthy of adoration and worship. Thus a sure anchor for a fainting hope was found, and an honest, truth-seeking heart was made glad.

PASTOR RUSSELL'S ROUND-THE-WORLD TOUR

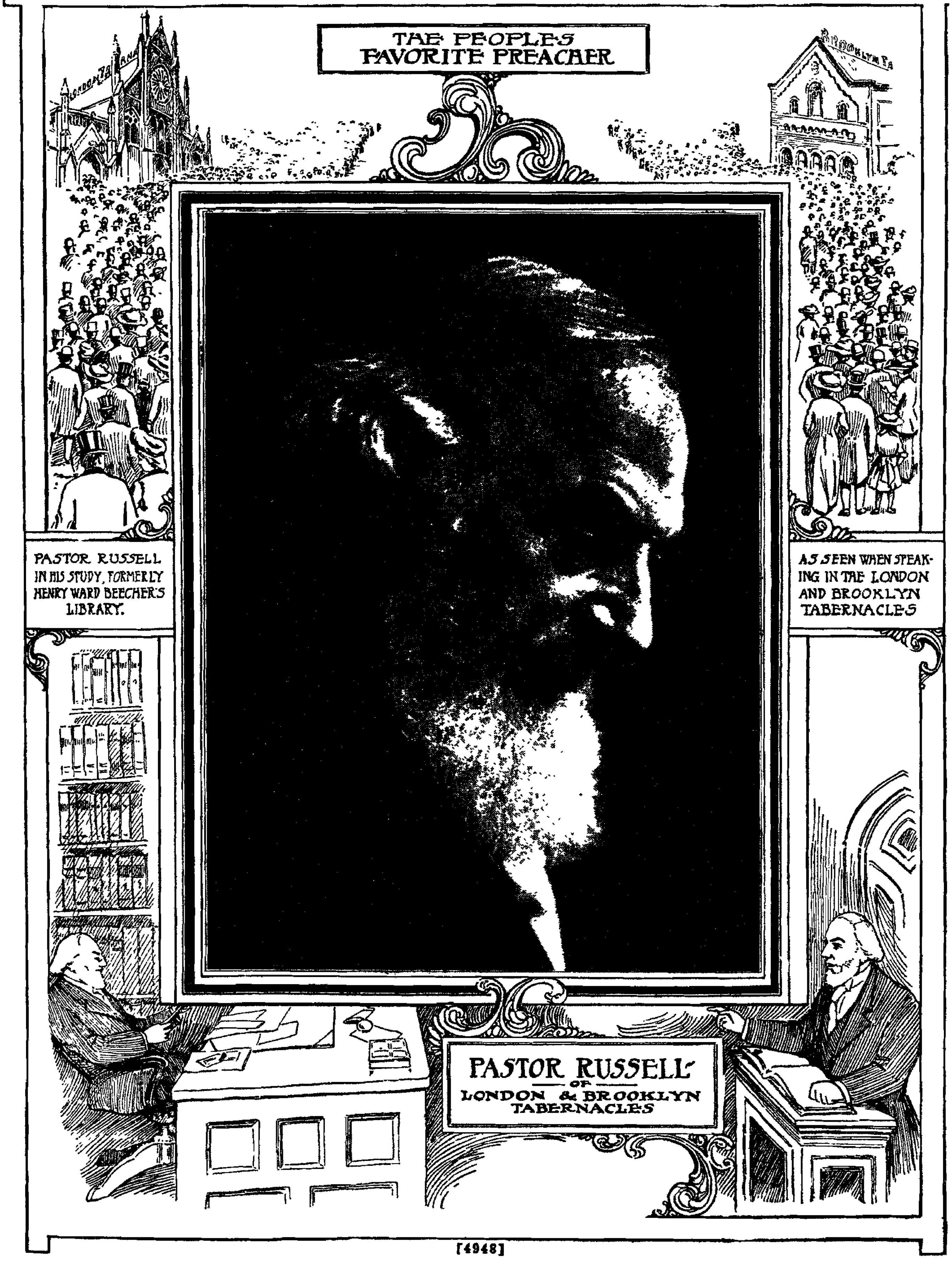

THE PEOPLE'S FAVORITE PREACHER

PASTOR RUSSELL IN HIS STUDY, FORMERLY HENRY WARD BEECHER'S LIBRARY.

AS SEEN WHEN SPEAKING IN THE LONDON AND BROOKLYN TABERNACLES

PASTOR RUSSELL OF LONDON & BROOKLYN TABERNACLES

INTERNATIONAL BIBLE STUDENTS' CONVENTION A GREAT SUCCESS

NEARLY SIX THOUSAND WAS THE DAILY ATTENDANCE AT MOUNTAIN LAKE PARK

Forty-four Speakers Representing Many States Participated in the Ten Days Meetings at the Maryland Chautauqua—Exhaustive Review of the Complete Proceedings—Delegates Will Leave for Their Homes on Monday.

The many special train parties of International Bible Students, now in convention at Mountain Lake Park, Md, are beginning to think of and arrange for their return home. The two specials from New York, composed of delegates from Atlantic coast points, will leave Mountain Lake Sunday midnight, via Washington, where they expect to spend about nine hours sight-seeing.

Regrets were expressed by many because no opportunity had been provided to visit Independence and Liberty Hall and other noted points of interest in the city of Philadelphia.

Those from Canada and the Northwest will return on the Toronto and Chicago special. The Southwestern contingent will travel to St Louis as a party, where they will separate. The specials for points within three hundred miles will leave early Monday morning, thus giving a daylight ride home.

The excellent facilities for entertaining large crowds at the many Mountain Lake hotels and cottages have for once proven insufficient and consequently Deer Park and Oakland are now graciously entertaining a portion of the vast I B S A throng.

The convention opened September 1 with an attendance of over four thousand and closes September 11. Some delegates attending during the early days who were unable to remain throughout the convention have departed, giving place to a more than equal number of belated arrivals.

The average attendance has been near the five thousand mark, with a total attendance of six thousand on special days. In another column the objects of the I B S A are set forth in a perspicuous statement by its president, Pastor Russell, of Brooklyn Tabernacle.

GEN. W. P. HALL'S OPENING ADDRESS

The formal opening of the convention took place Friday afternoon, September 1, at 3 o'clock, when General W P Hall, U S A, delivered an address of welcome which was responded to by Judge Rutherford, the chairman.

In his address General Hall said in part:

"In behalf of the people of this section of the United States it has been accorded to us the pleasure and privilege of extending to you a heartfelt welcome. Hon J F Rutherford, of the International Bible Students Association, the chairman of this convention, will have the honor of delivering to you the opening address. Nevertheless it is my honor to welcome the International Bible Students Association. As its name indicates, it has branches over the entire world and I know it is the desire of its members to encourage and assist in the study of the Scriptures whenever opportunity affords. It needs no argument to prove that the parts of the world where the influence of the Bible is greatest are those parts which are most advanced in civilization and refinement.

"While members of this association believe the Bible from Genesis to Revelation to be the inspired word of God and believe it to contain His wise and gracious plan toward the human race, I understand you are not affiliated with any of the denominational churches. You are undenominational. We understand something of your belief and while we agree with you that there is much good in most of the creeds of our day, we also agree with you that the doctrine of eternal torment for those who have never heard of the only name given under heaven whereby they must be saved is dishonoring to God and belittling His character. Eternal punishment is not necessarily eternal torture for any one.

"We will not take any more of your time in expressing our welcome, a welcome which all broad minded Christian people in this community must feel. But we will now give place to those more competent in explaining the hidden mysteries of the Kingdom."

Judge Rutherford then responded and the convention adjourned until Saturday following a praise, prayer and testimony meeting.

Addresses by W M Hersee, Daniel Toole and A M Saphore occupied the morning hours on Saturday, while the afternoon was devoted to talks by R E Streeter, F F Cook and O L Sullivan. The day was called "Thankful Day" on the program and this theme was taken by most of the speakers.

Opened Bible Conference

—Photo by Harris & Ewing.

GENERAL W P HALL, U S A

Has [illegible] the opening session of the convention of the International Bible Students at Mountain Lake Park, Md.

[illegible]

"Third—Secures a better acquaintance with God. Intimate acquaintance with God is very important to our character development and while our faith is struggling for that absolute confidence which is necessary to gain the blessings we seek, our minds are necessarily occupied with thoughts of God; thoughts as to His existence—Does He live to bless; thoughts as to His Wisdom and Power—Has He the knowledge and ability to make our requests good; thoughts as to His love—will His mercy and kindness prompt Him to bestow the blessings sought; thoughts as to His faithfulness—will He be faithful to His promises. Thus blessings received in answer to prayer secure for us also a broader and richer knowledge of God and of His character and our own hearts are purified and mellowed in consequence.

"Finally—The spirit of thankfulness is increased. Thankfulness is one of the elements of Christian character. And blessings received in answer to prayer are occasions for gratitude and thanksgiving.

"'I love the Lord because He heareth my voice and my supplications.' Psalms, 116, 1.

"'Father, I thank Thee that Thou heardest me.'"

Great interest was also taken in the address of W M Hersee, who said in part:

"We have chosen for our text the words of the prophet David recorded in the Ninety-second Psalm, first verse, in harmony with our convention program, Thankful Day.

"It is a good thing to give thanks unto the Lord. The question naturally arises, Where shall we begin? For we recognize in part that God's thoughts toward us are very great and made manifest through His word: 'Thy thoughts, O Lord, are very deep' (Psalm 92, 5). And the prophet David likens the word of the Lord to a harp because of its harmony with infinite wisdom, justice, love and power. He also likens it to the psaltery, a string instrument to accompany the voice, in harmony with John's vision (Revelations xiv, 2, 3).

"So this morning we give thanks to God for creation and we recognize our risen Lord in His pre-existence, 'The beginning of the creation of God' (Revelations iii, 14). All things were made by Him and without Him was not anything made that was made. We give thanks that the Logos was made flesh (John i, 14) and died the just for the unjust. By man came death and by man came resurrection of the dead.

"We give thanks to God who raised Him from the dead (Ephesians i, 20; Revelations i, 18).

"We give thanks to God for our share in creation and were by nature the children of wrath even as others, realizing the wrath of God is revealed from heaven against all unrighteousness, for all unrighteousness is sin.

"We give thanks to God for redemption (Revelations v, 9; I Peter i, 18). That our Lord gave Himself a ransom for all to be testified in due time.

"We give thanks to God that we are living in the Gospel Age and are called in one hope of our calling (Ephesians iv, 4).

"We give thanks to God we are living in the time foretold by the prophet Daniel (Daniel xii, 4).

"We give thanks, O Lord, that Thy thoughts to usward cannot be reckoned up in order unto Thee; they are more than can be numbered (Psalms xl, 5).

"We give thanks to Thee for the glorious times of restitution which hath been spoken by the mouth of all the holy prophets since the world began (Acts iii, 21). Yea, and let the whole earth be filled with His glory.

"May this convention be praise our God all ye His saints, as we herald forth the coming of the great King."

Leader of Bible Students

PASTOR RUSSELL

The president of the International Association in session at Mountain Lake Park which daily has attracted thousands to the meetings addressed by learned and eloquent speakers

ACTIVE WORK BEGAN WITH MONDAY'S SESSIONS

After a quiet Sunday spent in devotional exercises and praise services the delegates got down to real hard work on Monday.

The speakers for the morning's session were J D Wright and F E Thompson, while for the afternoon meeting a symposium on "The Christian's Armor" was the object of interest. Those who participated in the symposium were Elliot Thompson, Edwin Gray, A G Wakefield, F C Detwiler and W K Wisdom.

Among those who have been active in the meetings of the convention, some of them occupying seats on the platform, are the following:—

Dr S A Smith, Louisville, Ky; Morton Edgar, Glasgow, Scotland; Dr C R Rhinehart, South Bend, Ind; Professor Charles Ackerman, Tyrone, Ohio; Dr Charles Owen, Chattanooga, Tenn; Ray Mitchell, Los Angeles, Cal; Dr H J Peterson, Philadelphia, Pa; Dr E H Wiley, Norristown, Pa; Professor H S Price, Washington, D C; Professor J T Kidd, Chicago, Ill; Dr A J Beardsley, Alexander, Ind; Dr H C Temple, Akron, Ohio; Dr George Mac, Chicago, Ill; E F Williams, Duquesne, Pa; Dr J C Work, Brooklyn, N Y; Dr W E Bailey, Chicago, Ill; Dr R L Robe, Belvidere, Ill; Rev A E Burgess, New York city; Rev F F Thompson, New York city; J F Rutherford, New York city; C A Wise, Indianapolis, Ind; George H Draper; Dr W H Barton, Philadelphia, Pa; Dr P S L Johnson, Phila.; Rev F F Cook, Detroit, Mich; Rev J D Wright, New York city; A I Ritchie, secretary People's Pulpit Association; M L Herr; Rev J B Maxwell; W B McGregor, Boston, Mass; Rev O L Sullivan, V D M; Dr Cashore, New York city; Dr Streeter, Providence, R I; Carl F Hammerle, Philadelphia; W M Hersee, New York city, and J F Stephenson, Washington, D C.

Addresses by J G Kuehn and F H Robinson marked the morning session of "Consecration Day" on Thursday. In the afternoon attention centred on a discourse on Baptism by O B Raymond, followed by symbolic immersion.

A sensation was caused on Monday by the discovery of twenty professional thieves in attendance at the convention. Ever since the first day's session there had been complaints of pickpockets, but it was not until Labor Day that the efforts to detect the robbers was successful. The men operating had procured delegate's badges and were working busily on the very floor of the convention. Bracelets, a purse and a man's ring constituted a portion of the booty they secured.

Taking for his text this morning Colossians iii, 3—"For ye are dead, your life is hid with Christ in God"—J G Kuehn delivered a powerful address in which he said in part:

"The non-Christian or the Christian in name only, the natural man, will say, 'No indeed, I am alive and doing. Don't you call me a dead fish; it takes a live fish to swim up stream. I am pushing my way in the world. I am a self-made man.' Quite right, even if the vast majority of these self-made men made a very poor job of it, the job which with some of them will make it the more difficult to make them over again into proper men, perfect men.

"Nevertheless [illegible] Before condemnation, before he was under the death sentence, he was instructed to subdue the earth. The Bible approves activity. 'Do with thy might what thy hands find to do.' 'Be not slothful in business.' We cannot imagine that heaven could be occupied with drones or that inactivity would ever be a blessing.

"It is right, it is proper that men should be up and doing, should be alive, but so far as the Christian is concerned his hopes, his aims, his ambitions are so different, so separate, so distinct from those common in the world that he is indeed a conundrum to all, to all except those of like precious faith. Others look upon him as a dead one.

An Earnest Worker

W E VAN AMBURGH

Treasurer of the International Bible Students Association

"[illegible] of a self-allotted task—however generous or humanitarian—but it is a definite and determined following in His steps, a following of the Lamb whithersoever He goeth. What are some of the steps which our Master took? How may we walk even as He walked? We wish not always to put the [illegible] upon others, but let us just as freely put the [illegible] upon ourselves. Am I of the church or am I of the world? If after having counted the cost as our Master advised we are unable to pay the price, then let us be honest enough to say so and call ourselves merely friends of Christianity and righteousness and not delude ourselves and others into thinking that we are of the very elect when we have not even taken the first step thereto.

"In the first place we read of our Master's unreserved consecration to do the Father's will: 'Lo, I come (in the volume of the book it is written of Me) to do Thy will, O my God' (Heb x, 7; Ps xl, 7, 8). 'I seek not mine own will, but the will of Him that sent me.'

"This consecrated attitude of our Lord involved every phase and feature of His being forever more. So with us, there is no scriptural authorization for us as Christians to dedicate our energies and time and means and influence merely to the direction most attractive to us naturally. For instance, if we possess a naturally good voice it is not for us to say that we must sing a certain part in a certain choir or sing any part in any choir unless some indication be given of the Lord's desire for us so to do.

"If we have a desire to serve the Lord and a talent for teaching, it is not for us to decide that we must rush off to some foreign field before we have any idea of what we expect to tell these benighted peoples."

CHANGE IN CHAIRMANSHIP

Tuesday was the last day at which J F Rutherford presided over the convention, W E Van Amburgh assuming the chairmanship at the Wednesday morning session.

SINGING WAS A NOTABLE FEATURE OF CONVENTION

The strongest feature in connection with the convention from a worldly viewpoint has been congregational singing. It has been like a well-trained chorus. John T Read, instructor of voice at the American Conservatory of Music, Chicago, Ill, is the leader, assisted by Paul Thompson, organist at the Brooklyn Academy of Music, New York; Ephraim H Huntington, of Detroit, Mich, and L E Turner, Memphis, Tenn; F B Tade, of Aurora, Ill, and J A Cole, of New York city, with cornets, playing the alto, tenor and soprano parts. The technique is absolute. Six thousand voices arranged in a perfect circle with the leader and director in amphitheatre form carry the convention hymns in such perfect unison that the reverberating tones can easily be appreciated by even the critical ear of the trained musician a quarter of a mile distant. Even more appealing are these harmonies just outside the pavilion at a distance of 300 feet. The building being open on three sides offers little obstacle to impede the sound.

The discourse on baptism delivered Tuesday afternoon by O B Raymond was still being talked about the next day. It was a masterful address on "The New Life," and it roused the convention to the highest pitch of enthusiasm yet attained. Following the discourse there was a symbolic immersion participated in by 27 persons.

In his address on "The New Life" Professor Raymond said in part:—

"Today is consecration day. It seems fitting that the closing address should have for its theme Baptism, and that this should be followed by symbolic immersion.

"To our Lord and the Apostles baptism and consecration were synonymous terms. Just as our Lord, the great Head of the Church, was begotten of the Holy Spirit at His baptism—his consecration—so likewise the members of His body, the True Church, are begotten (not born) of the Spirit at their Baptism into His death, at the moment of their full consecration; then it is that this new life is begun.

"I have chosen as my text a passage by the great Apostle which presents this double statement, Romans vi, 4: 'Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

BIBLE STUDENTS' TEN DAYS' SESSION IN THE MOUNTAINS

President Russell's Review of Work of Ministers, Teachers and Scholars

DIVERSIFIED PROGRAM

Large Attendance Proof of the Widespread Interest in the Proceedings

For the past week a most remarkable Bible school has been in session in the top of the Allegheny Mountains, at the well-known Chautauqua grounds. The hotels and cottages have been filled to overflowing and numbers of cots have been in use. The delegates are from all parts of the world, said Pastor Russell, president of the association. "The enthusiasm is not of the boisterous sort but manifests itself in earnestness of look and tone and in the continued large attendance at the meetings. These begin in the morning and continue practically all day, with an intermission for noon luncheon. The programs are pleasantly varied. The large auditorium has splendid acoustic properties. Its capacity is rated at forty-five hundred, including the platform, which seats five hundred men.

"Lovers of the Bible cannot fail to be impressed with the earnest loyalty of every member to the Holy Scriptures. Higher criticism finds no place on the program, neither does the doctrine of evolution. Both are publicly denounced as contrary to the teachings of the Bible. The Bible is treated not as many books but as one book. The claim is set forth that it is God's book because holy men of old spake and wrote as they were moved by the Holy Spirit. It is claimed that this operation of the Holy Spirit in the minds of the writers of the Bible is responsible for the oneness of its testimony.

"The claim of the International Bible Students Association is that the reason that Christians are divided into various sects and parties is not that the Bible has contradictory teachings corresponding with the contradictions of theology, but because our fathers, through the [illegible] of their creeds in the past, lost [illegible] of its teachings. Rightly understood it must be in complete harmony with itself and have but one teaching—one Lord, one Faith, one Baptism, one God and Father over all, and one Lord Jesus Christ, and one Church of the First Born whose names are written in heaven (Hebrews xii, 23).

"These students seem intent upon finding the harmony in the Bible which all acknowledge should be there if all the writers of the Bible were inspired by the same Holy Spirit. More than this, unlike any other class of Christian people in the world, these Bible students claim to have found the key of interpretation which makes the entire book harmonious from Genesis to Revelation. Surely no more earnest company of Christian people ever assembled at Mountain Lake Park; surely none ever was more diligent in devoting study to God's Word. Surely none ever seemed more thoroughly rejoiced, more happy in the Lord. And the claim is that this happiness springs from a right understanding of the Bible which has drawn the hearts of believers nearer to God and nearer to each other. 'Ah!' says one, 'our hearts are glad because we see that the Bible's teachings rightly understood show that God is love and that God's dealings with the world are not ended but really only beginning. We now see what we were blinded to for a long time, namely, that the work of this Gospel Age is the selection of the Church of the First Born whose names are written in heaven (Hebrews xii, 23). We now see that these are to be the Bride of Christ associated with Him in His glorious Kingdom for which we pray, "Thy Kingdom come." We now see that Messiah's kingdom is to be established in power and great glory amongst men and that its work will be a blessing and uplifting one. Once misled by the creeds of the Dark Ages we supposed that all the heathen must be in torture because we knew that these were not qualified as saints for the presence of God and His eternal glory. How we wondered at these! We wondered how our great Creator could be either just or loving and yet bring into existence a race of beings under such conditions and for such an end. Now we see that we were deluded and that in so believing we were believing men and not God—mistaken men, however good. We were bewildered too that all our neighbors, friends, relatives who were not of the saintly class—not fit for heaven and so dying—would be consigned to eternal torture. Ah! how our hearts rebelled against such a decision, but we thought that if our great Creator had so determined it must be right and we must try to believe it. Now we see, as the Scriptures declare, that our fear toward God was taught by the precepts of men.'

"Can you wonder that we are cheerful, happy in the Lord?" continued Pastor Russell, "rejoicing that we can now see our God and the teachings of the Bible in a new light—a light consistent with consecrated reasoning faculties? Can you wonder that we are happy, and that the Church is to get even greater blessings than we ever dreamed of—one with the Lord Jesus the Redeemer as His Bride in a great work of blessing, uplifting and setting mankind free from sin and death? Can

Continued on Page Thirteen.

ful congregation to hear Pastor Russell. Yet what a small gathering it appears to be when we think of the millions who read that sermon in the Monday papers.

"In order to come to Mt Lake Park and hear that discourse it would cost many dollars. In order to buy a paper containing the discourse it would only require a few cents at most. Today anyone can purchase a paper containing Pastor Russell's sermons. Take your choice—consider the economy of this method. It is practical from every standpoint. You

Prominent Members of the Convention

J F RUTHERFORD
REV J A COLE
A I D RITCHIE
DR F H ROBINSON
DR F H COOK

ELECTION OF OFFICERS FOR ENSUING YEAR

The following officers were elected to serve during the ensuing year: President, Pastor C T Russell, of Brooklyn and London; vice-president, A I Ritchie, of Ontario, Canada; secretary, E W Brenneisen, of Texas, and Morton Edgar, of Scotland; treasurer, W E Van Amburgh.

As concerning the work during the coming year, the president, Pastor Russell, said: "We are continuing our work along the present successful and every way advantageous lines. We believe that we are following Divine guidance in our endeavor to make known the true interpretation of God's wonderful book, which we all in the past so seriously misunderstood and misrepresented. Partially blind eyes everywhere are opening today and many Christian hearts are rejoicing to see more clearly than before the lengths and breadths and heights and depths of the love of God which passeth all understanding."

"What about your own movements, Pastor Russell?"

"It was understood that when I left London in the spring I would visit them again in the fall; that expectation I must fulfill. With our modern rapid and great conveniences the journey is not a burdensome one. I expect to return about the [illegible] of December."

"PRAISE DAY" BROUGHT OUT SOME STRONG ADDRESSES

When the delegates assembled for the opening prayer, praise and testimony meeting at 8 o'clock Thursday morning it was with the expectation that there would be a considerable interest in the morning session, and as the day advanced this became evident. After an address by M Sturgeon following the opening, there came a discourse by Rev W E Van Amburgh, of New York city.

Mr Sturgeon entitled his address "Hallelujah," and he spoke as follows:

"According to the program this is the seventh day of the convention and is called 'Praise Day.' In harmony therewith we believe the Lord would be pleased to have us speak on the subject of 'Hallelujah,' which means 'Praise Ye the Lord.'

"Thankfulness is heart-appreciation of gifts received, whereas praise is heart-appreciation of the Giver beyond His gifts.

"The usage of the word Hallelujah in the Old and New Testaments implies the existence of Jehovah, worthiness in Himself of Praise, the existence of creatures capable of appreciation of His glorious character and a revelation of Himself to His creatures so that they may praise Him.

"Through His work He reveals Himself whereby His faithful ones are enabled to understand and praise Him. 'The heavens declare thy glory and the firmament showeth His handiwork.' Through these works of Nature the true heart is enabled to trace light, beauty, wisdom, power and glory back to their true source and thus say Hallelujah.

"His word makes a clearer revelation of Himself, whether the works of creation are better understood, and through which He receives an ever increasing measure of praise. For therein is His plan of the ages which He hath formed in Christ Jesus our Lord set forth.

"This plan, beginning with the creation of man, foreseeing his fall into sin and death, has arranged, after the permission of evil for six thousand years, through the sacrifice of Jesus of Nazareth on the cross for all, a thousand years in which the world of mankind may be raised, all of which enables us to contemplate the perfections of His wisdom, Justice, Love and Power, and finding these attributes thoroughly harmonize in Him causes us to sing 'Holy, Holy, Holy is the Lord God the Almighty.'

"Further, a mystery is discernible in God's great plan which opens up some of the depths and heights of His wondrous wisdom and love. This mystery, which is 'Christ in you, the hope of glory,' has been hidden from all previous dispensations, but is now revealed unto the saints.

"Laud and magnify His name."

Mr Van Amburgh took as his title "Why Did Christ Die," saying in part:—

"If the theory so generally accepted by nominal Christendom, that a human being at birth is endowed with the quality of inherent life and must exist to all eternity either in a condition of blissful happiness and eternal joy, if good, or in a condition of unspeakable misery, either bodily or mentally, if not good, then the statements of the Scripture to the effect that Christ died, that he gave his life that men might have life, is false, and the Bible a collection of fables. The statement that he gave his life that the world might have life and might have it more abundantly and that the wages of sin is death, but the gift of God is eternal life, and that 'God so loved the world that He gave His only Begotten Son that whosoever believeth on Him might not perish but have everlasting life,' and many others, are

FOREIGN MISSIONS TO BE INVESTIGATED

A COMMITTEE OF SEVEN TO TOUR THE WORLD

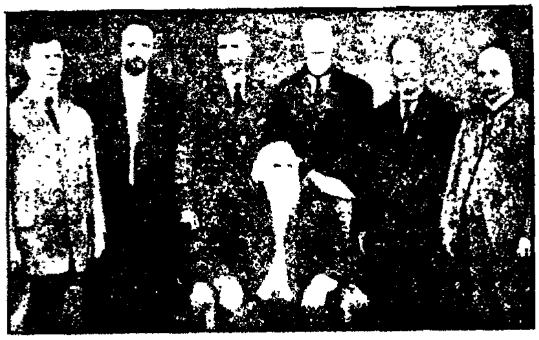

From left to right: E. W. V. Kuehn; Dr. L. W. Jones; Gen. Wm. P. Hall, U.S.A.; Pastor Russell; Prof. F. H. Robison; Robert B. Maxwell; J. T. D. Pyles.

The I.B.S.A. today appointed a committee to investigate Foreign Missions. As Millions of money are annually spent in the foreign mission field, the Association, for its own information, as well as for the benefit of all contributors, desires to ascertain definite knowledge on the following points: First:—Are the Foreign Missions being conducted along Christian business lines? Second:—To what extent are the methods used successful in reaching the heathen peoples and in bringing them to Christianity? Third:—What are the teachings, what the inducements to accept Christianity and how enduring are the results? Fourth:—What is the attitude of Heathendom toward the missionaries and toward Christianity and what are the prospects for Foreign Missions becoming self-sustaining? Fifth:—What, if any, changes could be made in teaching or in financial administration to make the foreign missionary work more successful in the future? Sixth:—What hope is there for the conversion of the world in this generation as proposed by the Laymen's Missionary Movement with its thirty-million-dollar endowment? Seventh:—To what extent do the moneys donated benefit the heathen and could any improvement along this line be suggested?

London Daily Mail

AMERICA'S "SPURGEON"

One of America's most remarkable men, Pastor Russell of Brooklyn Tabernacle who is by common consent, the most prominent pulpit orator in the United States has recently arrived in London. He is the "Spurgeon" of America and is visiting England in connection with the May meetings.

He is preaching to-morrow night at the Royal Albert Hall. All his services are free and he objects to collections.

London "Star"

Pastor Russell, America's best known preacher who as already announced in "The Star" is to speak at the Albert Hall to-morrow and two following Sundays in connection with the International Bible Students Association is the most widely read of any living divine. His sermons are published each week in over 600 leading American papers and it is estimated that in this way they reach ten million homes weekly. He is also author of "Scripture Studies" which has reached its fourth million and is published in thirteen languages. He succeeded Henry Ward Beecher and De Witt Talmage at the Brooklyn Tabernacle.

London Times.

Special May meetings of the International Bible Students Association will be held at the Albert Hall. Visitors are expected from Norway, Sweden, Germany, and from Paris, and the sole object of the meetings will be the encouragement of Bible Study. Pastor Russell of New York is to be the principal speaker and the subjects selected for the three Sunday evening public meetings, May 8, 15 and 22 are "Hereafter," "Pentecost," and "Overthrow of Satan's Empire."

Leeds "Yorkshire Post"

IMPRESSIVE SCENE AT THE ALBERT HALL.

Pastor Russell, of Brooklyn Tabernacle, the great American preacher who is now on a tour in this country, prefaced his remarks to a huge audience in the Albert Hall last night with the following:—

"In Germany I learnt of the death of your esteemed Monarch, Edward VII. I realized that not your nation only, but all Christendom had lost an unobtrusive, but wise counsellor, a power for peace and good will amongst men. I take this opportunity to express to this great audience my sympathy which, I assure you, is shared by the great majority of my American countrymen. My first thought was that out of respect for the illustrious dead, his family and the nation this service should be postponed, but my second thought was to the contrary. Surely at no more fitting hour could we consider the great hereafter. There is thank God a hereafter for kings as well as peasants. Royal mourners and a mourning nation need a message from God's Word particularly now, and since no more representative audience will probably assemble in this capital of the Empire, I have a suggestion to offer which I trust will have your approval. It is that before offering prayer we show our sympathy for the Royal Family in their bereavement by standing."

After about a minute whilst silent prayer was offered Pastor Russell offered prayer generally and requested the great audience to sing one verse of "Nearer my God to Thee." The whole scene was very impressive.

London Daily Chronicle.

"AMERICAN SPURGEON"

PASTOR RUSSELL'S NEW WORK AT PADDINGTON TABERNACLE.

Pastor Russell of the Brooklyn Tabernacle known as "the American Spurgeon," has accepted a call from the congregation of the London Tabernacle, Paddington.

In his letter of acceptance the pastor says that he will give as much time to the work in London as God's providence may permit and direct. It is understood that provision has been made for the conducting of the work during the pastor's absence and it is hoped to make the Paddington church the centre of carefully organized and sustained evangelistic effort for the metropolis on the lines which for many years made Spurgeon's Tabernacle in South London one of the largest and most powerful agencies of religious endeavour and social reform in this country.

Pastor Russell occupied the pulpit at his new church yesterday afternoon and preached to a crowded congregation a characteristic Easter sermon on "The Resurrection."

Again in the evening, Pastor Russell preached to a very large congregation on "Uncrowned Kings."

London "Star"

A CURE FOR DECLINING CHURCH MEMBERSHIP.

Pastor Russell at the Royal Albert Hall last night declared that the ministers of the various Churches should teach that only the saintly, whether in their particular denomination or in some other or perchance at present not affiliated with any religious bodies, will make up the "One True Church," instead of trying to make the public believe that their particular denomination enjoyed a monopoly. The public would readily acknowledge and welcome this quite evident fact, and heartily lend their support, both financially and by personal attendance, thus ending the lamentations caused by declining membership and several deficits.

Glasgow Recorder.

PASTOR RUSSELL.

The vigor and the virility of a transcendental faith make the powers of Pastor Russell of Brooklyn Tabernacle, N. Y., as an evangelical speaker peculiarly strong. However one may disagree with his views as to the literal interpretation of Holy Writ admiration cannot be withheld from the courage with which he expresses his views.

In the City Hall, Glasgow, last night Pastor Russell personally dominated a huge audience, and in the course of a powerful address on the Great White Throne of Judgment, he declared:— "That Judgment Day, the thousand years of Messiah's Kingdom, will not only bind Satan but chase away with the glorious beams of the Sun of Righteousness all the darkness, superstition and error of the world."

To-night Pastor Russell addresses a meeting of Jews in Glasgow and the anticipation is that a large crowd will avail themselves of the opportunity to hear the speaker.

The London Christian World

Pastor Russell of Brooklyn Tabernacle, and president of the International Bible Students Association has accepted the pastorate of the London Tabernacle, Paddington which will be made the London headquarters of his work. Mr Russell is already the pastor of congregations all over the United States but he will give as much time to the work in London as his other engagements permit.

London Daily Graphic

PASTOR RUSSELL'S LONDON PULPIT

Pastor Russell of the Brooklyn Tabernacle who has accepted a call from the congregation of the London Tabernacle Paddington occupied the pulpit at his new church yesterday afternoon and preached to a crowded congregation an Easter sermon on "The Resurrection."

THE CHRISTIAN GLOBE MAY 5th 1910

CHRISTIAN GLOBE

Annual Subscription 6s 6d Post Free

AN UNSECTARIAN AND INDEPENDENT WEEKLY JOURNAL
ISSUED EVERY THURSDAY IN TOWN AND COUNTRY

No 38—Vol. XXXVI.] LONDON, THURSDAY, MAY 5, 1910 [ONE PENNY

PASTOR RUSSELL.

Brooklyn Tabernacle, New York

SINCE the days of Henry Ward Beecher and Dr Talmage no preacher has occupied so prominent a position in the United States of America as Pastor Russell of Brooklyn Tabernacle holds to-day. Now, we on this side of the Atlantic are to be privileged to listen to the man the announcement of whose name fills to overflowing the largest halls in the States, whose converts are numbered by thousands and whose sermons appear regularly in six hundred newspapers reaching millions of homes. Pastor Russell will be the principal speaker at the meetings of the International Bible Students Association meetings which are to be held in the Albert Hall on the evening of Sunday next and the two following Sundays. He will, in addition, visit during the next three weeks the principal cities and towns in England, Scotland and Ireland, delivering addresses and endeavouring to bring about in the British Isles some such awakening to Bible truths as has marked his career in America. Like Beecher and Talmage, both of the same "city of churches," Pastor Russell is an independent teacher not allied to any particular denominational organisation, giving his time, his strength and his great powers of oratory to the moulding of public thought "with charity to all and malice toward none." Above all the Pastor may be described as strictly orthodox, evidenced by his close adherence to the Bible as the inspired Word of God. In reference to this, an old American friend of his now visiting England remarked to the writer: "After all, if the Bible is to be man's only chart and compass as respects God and the future, it is impossible to give too earnest heed to its teaching." Although Pastor Russell holds to the Bible tenaciously, he claims to have proved that on some points it has been misunderstood by friends as well as foes. He has called attention to a few faulty translations, and has offered preferable interpretations of some of the parables, and altogether has thrown a new light on the Scripture. There is nothing in the Bible that he either denies or doubts, but there are many texts on which he throws a flood of light that seems to uncover their meaning. As Pastor Russell is to play an important part in the May Meetings, a brief sketch of his life will be of interest to our readers. He is of Scotch-Irish parentage, born in Pittsburg, Pennsylvania, in 1852. He was brought up and educated as a Congregationalist, being a very devout, earnest and zealous Church and Sunday School worker in his youth. In his endeavours to persuade an infidel friend into a belief in the Bible as being God's inspired Word he himself was driven into infidelity by questions which he could not answer. In his search for a basis upon which to build his hope for future bliss he undertook a lengthy investigation of the claims of Confucius, Mahomet, Buddha and other founders of religion; these he found to be unsatisfactory to either heart or head. Almost without hope he took up the claims as presented by the various Christian denominations, also the systematic study of the question of the punishment for sin. His findings upon the latter were such as to restore perfect confidence in the Bible as God's inspired Word and revelation of His purposes towards mankind. Pastor Russell in 1877 began to come prominently before the public eye in connection with Bible lectures delivered in various cities in New England, his work centreing at that time in Boston. Intervening years have been full of activities along the line of Biblical interpretations through religious journals, magazines, newspapers, books, tracts, etc., and at public platforms. As before stated, over six hundred leading American newspapers now publish Pastor Russell's sermons weekly, reaching approximately ten million homes. He is also author of works entitled "Studies in the Scriptures," over three million copies being in the hands of readers. The fourth million is now in the press. This is a remarkable testimony to the popularity of his writings. Pastor Russell is now on his way to London, having just re-visited the Pyramids and Palestine. It is expected that his recent investigations will have much to do in still further unsealing the mysteries which for centuries have been kept secret by that "Stone Witness." The Great Pyramid is the subject of an important chapter in one of his books, in which he makes some most interesting applications of the published measurements made by the late Piazzi Smyth, formerly Astronomer Royal for Scotland. Dr John Edgar within the last year has verified all of Prof Smyth's measurements, which have been used by Mr Russell. The return of the Jews to their promised land as prophesied in the Scriptures has been elaborately treated by Mr Russell, and he will now be in position to speak with added knowledge regarding the work of the Zionists, he having been in Jerusalem during the recent Passover week. Pastor Russell was the principal speaker at the four Christian Mass Meetings recently held in the Academy of Music in New York for the consideration of Church Federation, a question now exciting interest both here and in America. Details of the subjects to be treated of at Albert Hall will be found on our Leader page. No tickets are required. All seats free.

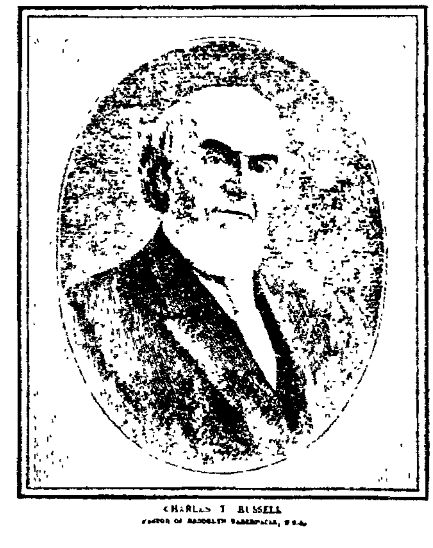

CHARLES T RUSSELL
PASTOR OF BROOKLYN TABERNACLE, U.S.A.

The London Globe.

A MERICAN MINISTER FOR LONDON

Pastor Russell, of New York, has accepted the pastorate of the London Tabernacle, located at Lancaster Gate, W., and is to officially assume his new duties on the 16th inst.

At the Albert Hall last night, Pastor Russell dealt with some diverse views held by adherents of various denominations. He suggested some points of doctrine which each denomination could wisely surrender in the interests of Church Union, and which would establish basis for true fellowship.

The burden of his argument was that every Christian, if he were true to Bible principles, would be worshipping at the same shrine with all others, and that all strife and dissension between Christian bodies would cease.

South Wales Argus,
Newport.

MONEY AND RELIGION.

Pastor Russell concluded a fortnight's mission in England by addressing a vast audience in the Royal Albert Hall, London. One of his rules is not to preach where any seat is paid for or any collection taken. "Religious people," he said, "are not, as a rule, well to do financially, but my friends have frequently stated themselves to sustain my services, without resorting to bazaars, collectors, raffles, concerts, or card parties, sufficient money comes in to maintain the work among Bible students all over the world."

London Standard.

"THE AMERICAN SPURGEON."

Pastor Russell, of the Brooklyn Tabernacle, known as "The American Spurgeon," has accepted a call from the congregation of the London Tabernacle, Paddington. In his letter of acceptance the pastor says that he will give as much time to the work in London as God's providence may permit and direct. It is understood that provision has been made for the conducting of the work during the pastor's absence, and it is hoped to make the Paddington church the centre of carefully organized and sustained evangelistic effort.

THE CALL

SAN FRANCISCO MONDAY JUNE 26, 1911

PASTOR RUSSELL

Charles Taze Russell— Pastor Russell —a circuit rider [illegible] 150,000 mile loop yearly to many churches at [illegible]

NEW YORK HERALD MONDAY, APRIL 1

Brooklyn Pastor in Pulpi of the London Tabernac

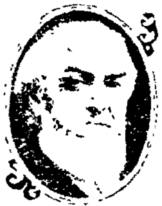

PASTOR RUSSELL

LONDON TABERNACLE

The Rev Charles Taze Russell Begins Pastorate in British City.

PREACHES FIRST SERMON

Declares His Disbelief in Purgatory and Also in Theory of Eternal Punishment

[illegible]

LATEST TELEGRAPH NEWS BY LEASED WIRE

THE REPUBLICAN-REGISTER

COMPLETE MARKET REPORTS BY WIRE

VOL. XLI., NO. 180. GALESBURG, ILL., MONDAY EVENING, JULY 31, 1911—TEN PAGES. PRICE TWO CENTS.

INCREASES PROHIBITION

Interstate Commerce Commission Sits Down on Commutation Advances

THE RAILROAD VIEW

It Holds that the Commission Has no Right to Interfere.

Washington, July 31.—Proposed increases in commutation fares on railroads operating in and out of New York, were held today to be [illegible] by the Interstate Commission and [illegible]

The Commission's View.

"With this view the commission is not in accord. Admission is made that the railroads have been put to immense expense in caring for commutation service, the record showing an expenditure of tens of millions of dollars for this purpose.

On the other hand, [illegible]

THE WEATHER.

SHOWERS AND COOLER.

Chicago, July 31.—Chicago and vicinity—Showers this afternoon and tonight, followed by fair weather Tuesday; cooler, moderate south winds shifting to the northwest.

Illinois—Showers tonight, cooler in the north portion Tuesday; fair and cooler in north and central portions.

Missouri—Showers this afternoon or tonight, cooler in the northwest portion, Tuesday fair, cooler in the northeast portion.

Iowa—Showers and cooler this afternoon or tonight. Tuesday fair and cooler in the east portion.

South Dakota—Fair tonight, cooler in the central and east portions. Tuesday fair, warmer in the west portion.

Montana—Fair tonight, warmer in the west portion, Tuesday fair, warmer.

Local Temperatures.

AN OLD WOMAN DECAPITATED

[illegible] CRIME WAS COMMITTED IN NEW YORK—LARGE JACK KNIFE USED.

July 31.—Her head [illegible] from her body Mrs. Rose [illegible] old was found [illegible] morning in her bed [illegible] floor apartment on [illegible] Beside the body was [illegible] with which the [illegible] been committed [illegible]

WHAT IS BEER IS QUESTION

Dr. Wiley Will Try to Solve this for the American People.

WILL MAKE STANDARD

Claim that Too Much Beer is Made of Corn or Rice.

Washington, July 31.—Having long ago settled the vexed problem of "What is whisky," the agricultural department's board on food and drug inspection headed by Dr. Harvey W. Wiley today undertook to determine "what is beer."

Manufacturers of beer and other malt beverages, and barley raisers from all over the country are here attending the hearing conducted by the board and many others have sent their views by mail.

The object of the board's inquiry is to bring malt liquors within the scope of the pure food and drug act and to determine just what shall be contained in liquids sold under the labels lager, beer, bock beer, stout and malt extracts. The board has propounded a series of questions as to ingredients, coloring, carbonating, etc.

Barley raisers and maltsters are responsible for this effort to determine "what is beer." The Consumers National League of Chicago and the Society of Equity, the latter composed largely of farmers are aiding in the movement.

It is claimed that much of the beer sold in this country is made of corn [illegible] rice and that some of the malt extract and other beverages are not [illegible] their names lead consumers to [illegible] them.

Both Listened.

[illegible] Secretary Wilson of the Department of Agriculture and Dr. Harvey W. Wiley of the board of food inspection listened carefully [illegible] answer of brewers to the [illegible] "What is beer?"

[illegible] States Brewers Association [illegible] by Louis [illegible] York offered a long [illegible] to the act of Cong[illegible] the department [illegible] to [illegible]

GALESBURG C

(Continued from Page 1.)

[illegible]

CHAUTAUQUA WAS SUCCESS

Attendance Throughout Was Good With Two Very Large Days.

RECORD ON SUNDAY

Was Best in the History of the Association—Financially Right.

The Chautauqua Sunday closed the most successful season for many years and will go down in history [illegible]

SKETCH

[illegible]

SITUATI

[illegible]

WISCONSIN LEADING

[illegible]

FLEECE

[illegible]

LOOK FOR DAUGHT

Mr. and Mrs. Arnold Journey to Italy in Search of Their Missing Child.

New York, July 31.—It became known here today that Mr. and Mrs. Francis R. Arnold, the parents of Miss Dorothy Arnold, who disappeared from her home here on December 12, last have gone to Italy. They went abroad on June 18, and landed at Genoa. It is declared that their visit to Italy is made in connection with the search for their daughter.

GRANTED AN INJUNCTION.

Lansing, Mich., July 31.—Judge Wiest handed down an opinion this morning granting a temporary injunction to the minority stockholders in the Osceola Mining Company to prevent the so-called copper merger.

Don't let the bed bugs bite. [illegible]

DISCOVERER

[illegible]

GALESBURG CHAUTAUQUA'S SURPASSING CLIMAX

All Past High Attendance Records Broken—Vast Throng Here For Pastor Russell Day.

THE WORLD'S UBIQUITOUS PREACHER

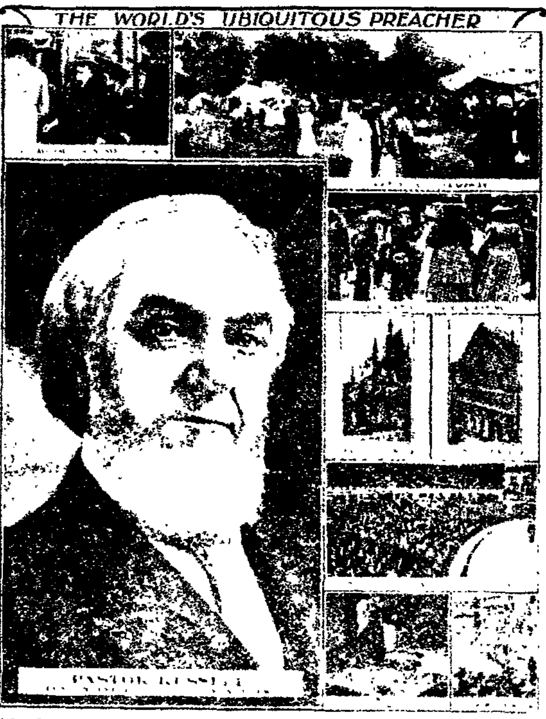

PASTOR RUSSELL

"THE GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS"

THE HEREAFTER IN A NUTSHELL

THE DIVINE PLAN AS SEEN BY PASTOR RUSSELL

[illegible]

MAN'S FALL FROM PERFECTION

[illegible]

GOD'S MERCY MAN'S ONLY HOPE

[illegible]

SETTING FREE THE PRISONERS

[illegible]

THE DELIVERER—THE RANSOMER

[illegible]

MESSIAH'S KINGDOM THEORY EXPLODED

[illegible]

"HIGH-CALLING" OF THE "BRIDE."

[illegible]

BY SPECIAL TRAIN AND CAR THEY CAME TO SEE AND HEAR

MANY WERE HERE FROM OUTSIDE

Chicago Contingent Holds Honor for Largest Individual Delegation.

AN ABLE ADDRESS

Pastor Russell on "Hereafter" Presented Hopeful View in Masterful Manner.

CROWD A BIG ONE

The Immense Speaker's Tent Proved Too Small for Those Desiring to Hear the Famous Preacher and Lecturer.

The unusual activity in staid old Galesburg early Sunday morning was sufficient to cause the unsophisticated to wonder and watch for the cause. As street cars began to turn eastward loaded to the guards with human freight it became evident that the many early breakfasts and car rides were part of an early maneuver for a good seat in the big Chautauqua tent.

Seemingly all Galesburg had decided to enjoy "Pastor Russell day" at the Chautauqua Assembly grounds. The warning to season ticket holders to go early if they wanted to hear the famous Brooklyn orator was more than being heeded. They went early and took their friends and neighbors with them. Long before the time for the arrival of the special train and special car parties it was evident that standing room even outside the tent within hearing distance, would be at a premium.

Delegation From Chicago.

The special train on which the pastor arrived via the Santa Fe also brought many people from along the way. The morning audience was large, but the afternoon saw the largest congregation ever assembled on the grounds. A ring of people five or six deep encircled the big tent, while hundreds were unable to get near the tent. Inside the tent, every inch of space, save the aisles, was occupied, and on the platform there was left only room enough for the speaker.

For two hours in this crowded condition, and despite the heat, the vast audience hung on the words of the speaker, as earnestly he proceeded to unfold a plan of salvation devoid of the horrors of the old. During all this time the benign and kind face of the great pastor showed his large love for the people. On occasions as he hit time-worn creeds, there was applause, but never did attention waver, showing that the people do listen to a sincere and thoughtful message.

After the services and after Pastor Russell had retired from the tent, scores sought him to shake his hand and thank him for his message. His gracious and gentle manner was manifest in every salutation.

A member of the Chicago Bible Class said they all had been deeply impressed by the sermons and had deemed it a rare privilege to meet the pastor.

Those Outside Could Hear.

Fortunately, the acoustic properties of the great tent were excellent, enabling the great crowd outside its canopy to hear the voice of any ordinary speaker. The large number that were unable to get into the tent Sunday were able to hear Pastor Russell's great address on "Hereafter." His remarkable voice, with its modulated smoothness is pleasing to the ear and carries wonderfully well. Under almost any other circumstances many visitors would have been doomed to certain disappointment, so great was the crowd.

Pastor Russell is positive in his manner and speech. Pleasant and kind in all he says, yet making his most telling points by cutting sarcasm. It had been stated that he came here to tell the things that others left unsaid. In this he fully met the expectations of the most exacting. At times he fairly dominated his great audience with his enthusiasm, which seemingly is founded on, or inspired by a transcendent faith in the Bible as God's revelation or message to man.

His Personality.

In appearance Pastor Russell is a most remarkable looking man. White hair and beard, black shaggy eyebrows

(Continued on Page 3, 1st Column.)

The WORLD'S UBIOUITOUS PREACHER
"THE SPURGEON OF AMERICA."

LONDON TABERNACLE

Pastor Russell, who for a number of years has been a frequent visitor to our shores, is about to become more permanently located in Great Britain. He has accepted the pastorate of the London Tabernacle, which is shown in the accompanying picture.

The advent of Pastor Russell brings to this City and country a man of international reputation, who is known almost as well in Great Britain as he is in America. He has addressed immense audiences in the Royal Albert Hall, London, and in the most prominent provincial cities and towns, and is well known upon the Continent, where he has travelled and lectured extensively.

He almost always lectures under the auspices of the International Bible Students' Association, which is very strong in Great Britain.

It is a noteworthy coincidence that just at this time, when England is bidding good-bye to one of its most prominent religious leaders, who is taking up a fresh field of activity in the New World, that Pastor Russell, who is reputed to be the most popular preacher in America, should become, almost simultaneously, prominently identified with religious effort in England. However, he retains his charge in New York, and will endeavour to make the voyage to America twice a year to look after the spiritual interests of the Brooklyn Tabernacle congregation.

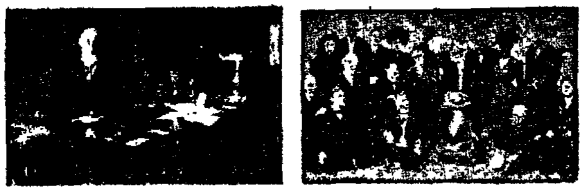

Pastor Russell in his study. This room was formerly used by Henry Ward Beecher as his library. The group picture of Pastor Russell and other Bible students on tour of the Holy Land was taken on the Mount of Olives, with Jerusalem in background

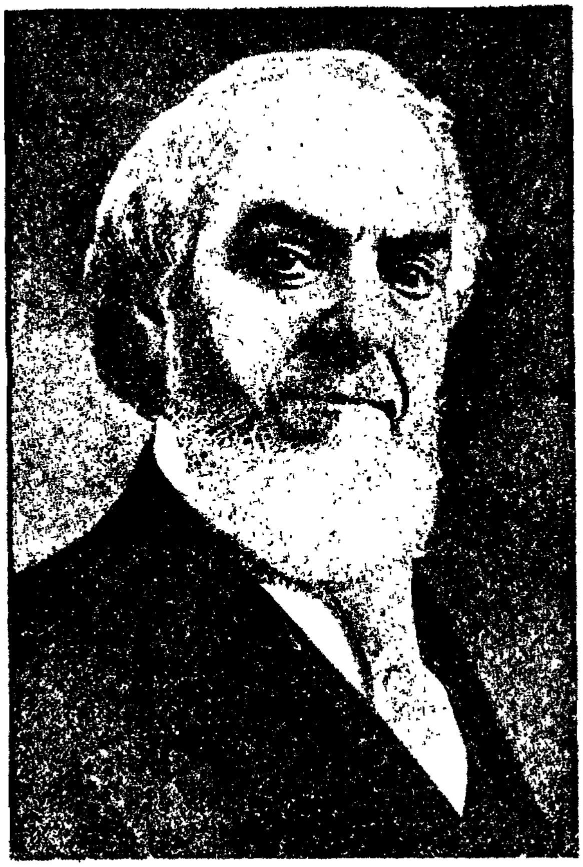

PASTOR RUSSELL
LONDON AND BROOKLYN TABERNACLES

An intimate friend of Pastor Russell states that he and many Christians had for some time importuned Pastor Russell to accept a London pastorate. This he declined to do until during the series of Royal Albert Hall meetings of last year, during which he received over 6000 written requests for printed copies of his discourses. This evidence of appreciation of his religious efforts brought a decision favourable to his London adherents.

The heading of this page, ascribing to Pastor Russell the title of "The World's Ubiquitous Preacher," has repeatedly been justly bestowed. He has thoroughly earned the *nom de plume*, as his sermons at present are published each week in over one thousand newspapers, reaching ten million homes weekly. Thus we see the wonderful opportunity for doing good enjoyed by Pastor Russell, and there is every prospect that Londoners will be greatly benefited by his coming.

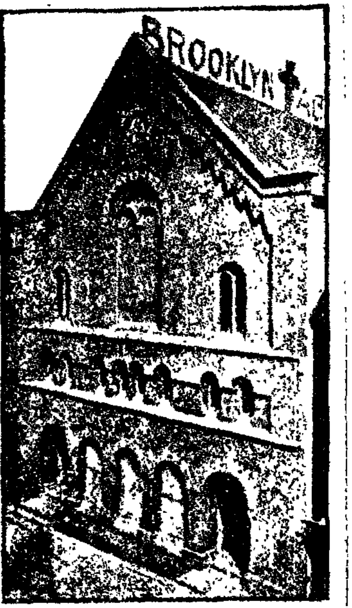

BROOKLYN TABERNACLE

The biography of an interesting character in brief: At the age of fifteen, an enthusiastic Sunday School worker; at seventeen, a sceptic, made so by the arguments of an infidel acquaintance; at twenty, an earnest Bible student, which led to a restoration to full confidence in the Scriptures as the inspired word of God; at twenty-five, a public speaker on Bible doctrines; at thirty, the editor of a religious journal and pastor of a congregation in Pennsylvania; at thirty-five, the author of a book which has reached the three million mark; at forty, well known throughout the United States and Canada as a public speaker; at forty-five, prominent as a writer on Jewish topics after having thoroughly studied the special Divine promises to Israel as respects their restoration as a people in Palestine; at fifty, President of the Tower Bible and Tract Society; at fifty-five, the writer of five additional works on Biblical research, pastor of the Brooklyn Tabernacle and President of the New York Peoples' Pulpit Association. In this, his sixtieth year, he finds himself charged with the duties incumbent upon the holder of the foregoing position, and also the pastor of the London Tabernacle, which henceforth is to have a liberal share of his time. During the past year Pastor Russell has delivered addresses to many Jewish audiences on the prospects of their race in Palestine.

PASTOR RUSSELL ON BOARD THE LUSITANIA

PASTOR RUSSELL AT LEMBURG, GALICIA

½ SIZE REPRODUCTION FROM "LONDON GRAPHIC" APRIL 8 1911

VISITS THE HOLY LAND

INTERPRETS GREAT PYRAMID

THE unfulfilled promises to the Jews, spoken of hundreds of times by the prophets of old, and reaffirmed in the writings of the New Testament, attracted Pastor Russell's early attention, and consequently the time of the restoration of the Jews in Palestine, as a Nation, became a question of almost paramount importance to his mind. In order to verify or disprove certain claims or supposed facts, Pastor Russell visited the Holy Land in 1892, verifying much valuable information contained in his third volume of "Scripture Studies," wherein he interestingly treats the complex Jewish racial problem, past, present and future.

This trip was the real beginning of a campaign to attract the attention of the world to the future inheritance of the natural "seed of Abraham."

During the past twenty years, Pastor Russell has written much on Jewish topics and has addressed many Jewish audiences on Biblical Zionism, pointing out the significance of the many unfulfilled promises to them by Jehovah.

THE GREAT PYRAMID OF GIZEH

The Bible Stone-Witness

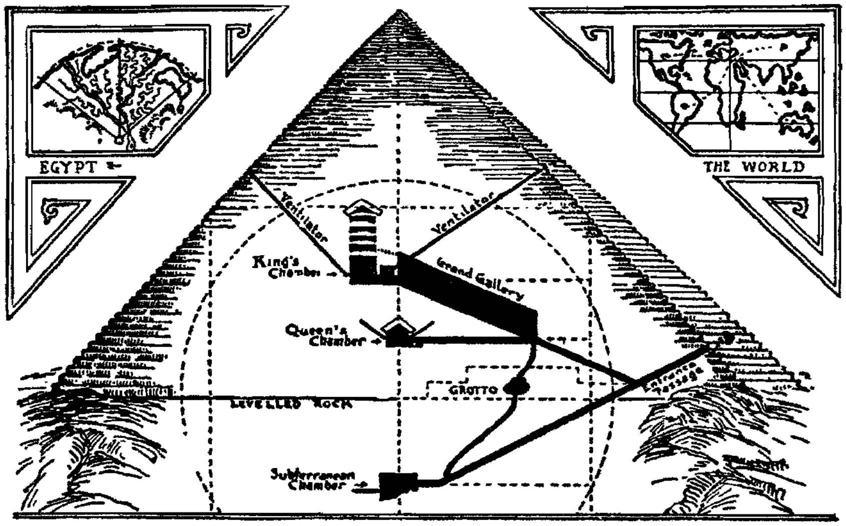

THE GREAT PYRAMID

Built 2170 B. C. probably by Melchizedek. In its own symbolic language it so states. Seemingly every stone in this, the most remarkable building in the world, has been made to testify by Pastor Russell in his remarkable interpretation.

The wonderful stone building at the border, yet in the center, of Egypt stands strangely related to the hope of the Jew, and Pastor Russell has most interestingly treated the measurements, angles, shape, size, weight, passage-ways, King's Chamber, Queen's Chamber, etc., as positive corroborative evidence of the time prophecies of the prophets of old. His findings, as explained in the symbolic language of "Holy Writ," read like a remarkable piece of fiction, when in reality it is a plain, yet entrancing narrative of Jehovah's Plan as respects the various ages and His dispensational dealings with the human race, terminating with the full restoration of the Jewish people in the land of their fathers, during the "times of restitution of all things."

Prof. C. Piazzi Smith, F.R.S.E., F.R.A.S., Ex-Astronomer Royal for Scotland, in a letter written from Clova, Ripon, England, Dec. 21, 1890, commenting on Pastor Russell's interpretation of the Pyramid, said in part: "At first I could find only slips of the type-writer, but as I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But of course I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the Author shall choose his own time for publishing. So I merely remark here that he is both good and new in much that he says on the chronology of the various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life: on the parallelisms between the King's Chamber and its granite, against the (Jewish) Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid."

The late Dr. John Edgar, M.A., B.So., M.B., C.M., F.F.P.S.G., of Glasgow, Scotland, with his brother Morton, in 1909, visited Gizeh to critically test Pastor Russell's deductions. Their verdict, after a most elaborate investigation, was a thorough endorsement of Pastor Russell's interpretation of the Great Pyramid, the greatest of the world's wonders.

HOW PASTOR RUSSELL COPY IS FURNISHED TO THE PRESS

PLATE SERVICE

The AMERICAN PRESS ASSOCIATION of 225 W. 39th St., New York City, holds the exclusive right in the United States for the Pastor Russell three-column sermon service, when furnished in Stereotype plate form.

The CENTRAL PRESS AGENCY, of Toronto, Canada, holds the right for and furnishes the three-column sermon service in Stereotype plate to papers throughout the Canadian Provinces.

The NATIONAL PRESS, White Friars' Bldg., Carmelite St., London, England, furnishes weekly, as their regular single-column sermon feature, in Great Britain and Ireland, a fourteen-hundred word report of Pastor Russell's sermons, in Stereotype plate, either 14 or 15 ems.

The CASSELL'S CO., LIMITED, London, England, holds the British right for the Stereotype plate service of the Brooklyn Tabernacle articles on the International Sunday School Lessons.

MANUSCRIPT COPY

For the United States and Canada—Manuscript copy, in printer's proof form, of Pastor Russell three-column weekly sermon and the one-column report of this three-column sermon and the one-column Brooklyn Tabernacle International Sunday School Lesson, is furnished to papers in the United States and Canada by the Pastor Russell LECTURE BUREAU of 4030 Metropolitan Bldg., New York City. Orders sent them for any of these in stereotype plate are filled by the AMERICAN PRESS ASSOCIATION of New York.

GREAT BRITAIN—Manuscript copy of the single-column "Sermon Report" is furnished by the LONDON PASTOR RUSSELL LECTURE BUREAU, Thanet House, 231 Strand, London, W. C. Manuscript copy of the "International Sunday School Topic" is furnished by either the CASSELL'S CO., LTD., or the LONDON LECTURE BUREAU.

GERMANY—Manuscript or plate service of the one-column "Sermon Report" is furnished by the Barmen Branch of the Pastor Russell Lecture Bureau of New York City.

AUSTRALIA—Manuscript and plate services of the one-column "Sermon Report and the "Sunday School Lessons" are furnished by the MELBOURNE BRANCH of the London Pastor Russell Lecture Bureau, Flinders Buildings, Flinders St., Melbourne, Australia.

FOR MANAGING EDITORS

The data herein pertaining to the proposed Pastor Russell "Round-the-World Tour" was prepared primarily for the fourteen hundred editors now publishing the Pastor Russell weekly sermons or the Brooklyn Tabernacle articles on the International Sunday School topic. We have endeavored to embody only such other matter as is of value or interest to newspaper editors in general, either for immediate or future use.

VOL. XXXIII JANUARY 15 No. 2
A.D. 1912--A.M. 6040

CONTENTS

Views from The Watch Tower........................ 27
  Pulpit Has Lost Power......................... 27
The Test of Endurance............................. 28
  Necessity for the Whole Armor................. 28
We Believe the Bible............................. 28
Born King of the Jews............................. 29
About My Father's Business........................ 30
Brother Russell's Letter from Honolulu............ 31
Prepare Ye for the Kingdom........................ 32
  Necessarily to the Jew First.................. 32
"To Marry or Not to Marry?"....................... 33
The Praise Belongs to Him (Poem).................. 34
Your "Good Hopes" for 1912........................ 35
Interesting Questions............................. 37
  The Seed and the Covenants.................... 37
  The Prophets and the Resurrection............. 37
Some Interesting Letters.......................... 38
  In Defense of the Truth....................... 38
  Experimental Extension Work................... 38

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R4960 : page 26

THE VOW BOOKMARK

We have prepared a very neat bookmark of thin white celluloid. On one side of it The Vow is printed in clear type in dark blue ink. On the other side is a picture of the white dove which hangs in the center of Brother Russell's study in Brooklyn. Under the picture is a beautiful poem entitled "The Bridegroom's Dove," which is a real inspiration to Christlikeness. It was our intention to send one of these with each WATCH TOWER receipt, but we find that some were missed.

We now have reports from about ten thousand who have taken The Vow, and we would like each of these to have one of the bookmarks. Any such who have not received one will please send us a post-card so stating, and they will receive one by return mail.

THE NEWSPAPER SYNDICATE'S IDEA

For the benefit of our readers we remark that Brother Russell is very anxious to co-operate with the Newspaper Syndicate which handles his weekly sermons. While he retains fullest liberty in respect to the subject matter of his discourses, he yields other points considerably to the Syndicate's wishes. This will account for his greater care in his clothing, his more frequent use of cabs and parlor cars. The Syndicate insists that Brother Russell's personality has much to do in placing his sermons far and near. And Brother Russell is glad to yield to the Syndicate's business judgment, because he desires that his Gospel message shall be heard the world around.

PROLIFIC BEANS FOR SEED

Sister Smith of Nebraska recently discovered one stalk of beans which she declares yielded so prolifically that she calls it the Millennial Bean. She desires to get the beans into the hands of others, and at the same time to make a donation to our Tract Fund for the sending forth of free spiritual food to the hungry. Accordingly the beans have been sent to our office.

We believe the project quite a proper one, and if the beans be as prolific elsewhere as in Nebraska, we would be glad to purchase them at the rate of five beans for one dollar. (We have heard of seed wheat selling at one dollar per grain.)

However, in view of unfriendly criticism of enemies, we think it best not to sell these beans, but to give them free to our subscribers who have gardens, and who will request them --five beans each.

Sister Smith writes that they should be planted one bean to the hill, and the hills six feet apart. They should be planted in April. They keep bearing right along for weeks, and five should supply a small family. They will be ready to ship in February.

R4963 : page 26

CURE FOR APPENDICITIS

It is known that only about three out of every one hundred operated upon for appendicitis really have a diseased appendix needing removal. We give below a simple cure for appendicitis symptoms. The pain in the appendix region is caused by the biting of worms near the junction of the transverse colon with the small intestines, low down on the right side of the abdomen.

This remedy is recommended also for typhoid fever, which is also a worm disease. The medicine is Santonine: dose, 3 grains, an hour before breakfast; repeated for four mornings, or until all the symptoms disappear. Then one dose per month for three months to eradicate all germs.

This recipe is of incalculable value. Not only will it save the surgeon's and hospital fees of perhaps $200, but it saves weeks of ill health, inconvenience, convalescence and loss of salary.

===================

R4955 : page 27

VIEWS FROM THE WATCH TOWER

PULPIT HAS LOST POWER

THE Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power--it has,' said Dr. Abbott. 'It is said the pulpit has lost its power--it has.

But a man, altruistic in the highest sense
and spiritual, will never lose his power.'"
* * *--Press Report.

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them--never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

NO WONDER CHURCH ATTENDANCE IS SLIM

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position? How long might they expect to be blind to it? What must be the influence?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations. No wonder Church attendance is slim! No wonder doubt and skepticism are prevalent! No wonder that faith in the Bible is undermined and religion made to look ridiculous and contradictory!

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well-intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen--a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.--Dan. 12:1; Matt. 24:21.

* * *

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from Genesis to Revelation.

But while we cannot hope to stem the tide of "higher critical," evolutionary infidelity--while we cannot hope to counteract the influences of more than half of Christendom and of three-fourths of all the pulpits of Christendom, we do hope, by the Lord's grace, to find some of the Truth-hungry sheep and to assist them to an appreciation of the Heavenly Father's Message, given by Jesus, the Apostles and Prophets, but lost during the Dark Ages. We can help them to find the lost key of knowledge, whereby God's Word opens up, revealing to the eyes of faith and obedience a Creator infinite in Wisdom, Justice, Love and Power, a Savior and a great one, able to save to the uttermost all who come unto the Father through Him, and a Divine arrangement and Plan consistent with the Divine character. By these means the Lord's faithful ones will be sustained from falling in this evil day mentioned by the Apostles and Prophets.--Eph. 6:11-13; Psa. 91:7.

===================

R4956 : page 28

THE TEST OF ENDURANCE

"Let not him that girdeth on his harness boast himself as he that putteth it off."--1 Kings 20:11.

THE TEST OF ENDURANCE is certainly one of the severest tests of faithfulness to which the elect Church, the Body of Christ, is subjected. It is the test which gages and registers the strength of every other virtue and grace, and no soldier of the cross will be crowned with the laurels of victory who has not stood this test. The Christian life is a warfare, and the above words of one of the kings of Israel to a boastful enemy of the Lord's people, are applicable, not only to every new recruit in the Lord's army, but, similarly, to all who have not yet finished the good fight of faith.

The first gush of enthusiasm in the Lord's service, much as we may and do appreciate it, may be but the hasty production of the shallow soil of a heart which immediately receives the truth with gladness but, having no root in itself, endures but for a time, and afterward, when affliction and persecution arise, immediately is offended. (Mark 4:16,17.) Such characters cannot stand the fiery tests of this "evil day," whereof it is written--"The fire [of that day] shall try every man's work, of what sort it is."--1 Cor. 3:13.

NECESSITY FOR THE WHOLE ARMOR

Therefore, says the Apostle Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Pet. 4:12.) All of the elect Church must be so tried; and blessed is he that shall endure unto the end. The sure Word of prophecy points to severe conflicts and great trials in the closing scenes of the Church's history. Elijah, a type of the Body of Christ, finished his earthly career and went up by a whirlwind in a chariot of fire--strong symbols of storms and great afflictions. John, another type of the Church, was cast into prison and then beheaded. And we are forewarned of the great necessity of the whole armor of God, if we would stand in this "evil day."--STUDIES IN THE SCRIPTURES, Series 2, Chap. 8.

It therefore behooves every one who aspires to the prize of our high calling to brace himself for the severer conflicts and trials of faith and patience that may suddenly and without a moment's warning be sprung upon him. In the battle of this day, as in all other battles, the effort of the Enemy is to surprise and suddenly attack and overwhelm the Lord's people; and the only preparation, therefore, that can be made for such emergencies is constant vigilance and prayer and the putting on of the whole armor of God--the Truth and the spirit of the Truth.

WHICH WAY WILL YOU TURN?

"In your patience possess ye your souls." No other grace will be more needed than this in the fiery ordeals of this "evil day;" for without great patience no man can endure to the end. All along the Christian's pathway, ever and anon, he comes to a new crisis; perhaps these are often seemingly of trivial importance, yet he realizes that they may be turning points in his Christian course. Who has not realized them? There comes a temptation to weariness in well-doing, together with the suggestion of an easier way; or there springs up a little root of pride or ambition, with suggestions of ways and means for feeding and gratifying it. Then there comes, by and by, the decisive moment when you must choose this course or that; and lo, you have reached a crisis!

Which way will you turn? Most likely you will turn in the direction to which the sentiments you have cultivated have been tending, whether that be the right way or the wrong way. If it be the wrong way, most likely you will be unable to discern it clearly; for your long cultivated sentiments will sway your judgment. "There is a way that seemeth right unto a man, but the end thereof is the way of death." (Prov. 14:12.) How necessary, therefore, is prayer, that in every crisis we may pass the test successfully! Nor can we safely delay to watch and pray until the crisis is upon us; but such should be our constant attitude.

THOSE WHO OUTRIDE THE TRIALS WILL BE THE OVERCOMERS

The life of a soldier, ever on the alert and on duty, is by no means an easy life; nor do the Scriptures warrant any such expectation. On the contrary, they say, "Endure hardness as a good soldier of Jesus Christ;" "Fight the good fight of faith," etc. And yet many Christian people seem to have the very opposite idea. Their ideal Christian life is one without a breeze or a storm; it must be one continuous calm. Such a life was indeed more possible in former days than now, though the world, the flesh and the Devil always have opposed them, and always have had to be resisted by every loyal soldier of the cross. But now the opposition is daily becoming more and more intense; for Satan realizes that his time is short, and he is determined by any and every means to exert his power against the consummation of the Lord's plan for the exaltation of the Church.

Consequently, we have had within this Harvest period many and severe storms of opposition; and still there are doubtless more severe trials to follow. But those who, with overcoming faith, outride them all--who patiently endure, who cultivate the spirit of Christ with its fruits and graces, and who valiantly fight the good fight of faith, rather than withdraw from the field--such will be the "overcomers" to whom the laurels of victory will be given when the crowning day has come.

===================

R4955 : page 28

WE BELIEVE THE BIBLE

THOSE WHO OPPOSE our teaching are given to misrepresenting it. They do not wish to speak untruthfully, but desire to hinder our work, which they fail to recognize as the Lord's work.

It is difficult to answer the arguments of our opponents in a few words, when they misunderstand our presentations of more than three thousand pages. If they cannot understand a detailed account, we have no hope of making a brief one satisfactory to them. However, we give here a synopsis:--

I. We affirm the humanity of Jesus and the deity of Christ.

II. We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and in turn from all who are begotten by it.

III. We affirm the resurrection of Christ--that He was put to death in the flesh, but quickened in the Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.

IV. We affirm, with the Scriptures, that God alone possessed immortality, "dwelling in the light which no man can approach unto." We affirm that this Divine quality has already been granted to the Lord Jesus and is to be the portion of the elect Bride, the "Body of Christ." As for mankind, we affirm the Divine provision for these and for angels to be everlasting life for the obedient. This, by many, is mistermed immortality. We follow the Scriptures strictly.

R4956 : page 29

V. We hold that the entire race lost life with Father Adam, as a result of his failure in Eden; and that Christ died to secure a second chance for Adam and an individual chance for all of his race, who lost their first chance in Adam when he sinned. "As all in Adam die, even so all in Christ shall be made alive." (I Cor. 15:21,22.) A few of us, comparatively, having eyes of faith and ears of understanding, have had this second chance in the present life. Adam and the great mass of his posterity must get their second chance after being awakened from the tomb. But NOBODY IS TO GET A THIRD CHANCE!

VI. We believe that the soul was condemned to death. "The soul that sinneth it shall die." We believe that this death would have been eternal, everlasting destruction, had it not been for God's mercy in and through our Lord's redemptive work. By reason of His death our souls do not die in this full sense of the word, but are Scripturally said to "fall asleep," "asleep in Jesus." The awakening will be in the resurrection morning; and the interim will be a period of unconsciousness, beautifully symbolized by a restful sleep.

VII. We believe in the "hell" of the Bible, sheol. This, the only word used for hell for four thousand years, is translated more than one-half the time grave in our Common Version, and should always be thus translated. "Hades," in the New Testament, is its equivalent. "Gehenna fire," of the New Testament, is a symbolical picture declared to signify the Second Death.

VIII. We believe that God is able to destroy "both soul and body" in Gehenna--the Second Death. We consider it much more sane to believe thus, as it is more Scriptural, than to believe that in creating man God did a work which He could not undo; much more reasonable also than to believe He prefers to have the incorrigible suffer eternally, when their sufferings could do neither themselves nor others any good.

IX. We believe that, like the Father and the holy angels, our Lord is a spirit being. We are convinced that "flesh and blood cannot inherit the Kingdom of God." We do not believe that our Lord has a flesh and blood body, a "little lower than the angels," and has thus been out of harmony with His heavenly environment for nearly two thousand years. We believe the Apostle's statement, "Now the Lord is that Spirit." This is the Jesus who will "so come, in like manner," quietly and unknown to the world, as He went away. We do not affirm, dogmatically, that He came in 1874, but we say that to us it is the evident teaching of the Scriptures. Our Lord warned us not to expect Him in the flesh; that men might say "Lo, here" or "Lo, there." The Harvest work in the universal Church Nominal, the Laodicean period of the Church, well corroborates our expectations of what His work will be, as outlined in His parables, etc.

===================

R4956 : page 29

"BORN KING OF THE JEWS"

--MATTHEW 2:1-12.--FEBRUARY 4.--

"Look unto Me and be ye saved, all ye ends of the earth; for I am God and there is none else."--Isaiah 45:22.

TODAY'S STUDY relates to the Wise Men of the East and their seeing of a wonderful star which, as astrologers, they recognized to import a great event--the birth of a great King. At the time Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the house of Esau. Herod sought to perpetuate his dynasty, and hence the announcement of the shepherds that a great King of the Jews had just been born suggested the overthrow of the Herodian dynasty and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought. Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple the grandeur of which outshone that of Solomon. The people were feeling so satisfied with their attainments that they had ceased to specially long for and pray for the coming of the Messiah, the long-promised King of the line of David. They were disturbed lest any change should be for the worse--lest it should mean internal strife as between Herod and another and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be today are styled Christ's Kingdom, "Christendom," but they are really "kingdoms of this world." Any announcement today that Messiah's Kingdom is nigh--that He will soon take unto Himself His great power and reign (Rev. 11:17)--meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of our prayer, "Thy Kingdom come," the answer is, "Let well enough alone; do not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the 'Prince of this world' that they could not look upon a change as likely to bring any improvement in their condition--indeed some of them have reason to fear that Messiah's Kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day."

PRIESTLY INDIFFERENCE ON THE SUBJECT

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfilment which they had professed to trust in and to long for. They were indifferent; none of them followed to Bethlehem to find the new born King of the Jews. They had become Higher Critics and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the Divine promises and so faithless as respects the glorious Messianic Kingdom of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for His Kingdom? Alas! even the Mohammedans and Brahmins of the East are waiting for Messiah and the Golden Age and disposed to seek the evidences--but amongst the most prominent ministers of "Christendom" there is apparent unbelief, Higher Criticism, Evolution and general opposition to Messiah and His Kingdom. Let the civil government fight down if it chooses everything associated with

R4956 : page 30

the New Dispensation. These are quite indifferent; they have plans and schemes of their own by which they are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. Alas for them! how clearly they are mistaken! how terrible will be their disappointment when their cherished plans will all fail in a time of trouble which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth--for the ushering in of "the times of restitution."

WAS THERE A MISTAKE?

Nearly nineteen centuries have passed since the events of this lesson. Israel, instead of being exalted as Messiah's Kingdom, has been wrecked. Was it by mistake that Jesus was announced King of the Jews at His birth, or did God change His plan because the Jews refused Jesus and crucified Him?

Neither suggestion is correct. Jesus is yet to be the King of the Jews and the King of the world. The "mystery" is cleared when we understand that there are two classes of Jews, two classes of Israelites--a heavenly and also an earthly class. Thus there are the two "Seeds of Abraham," one of which is to be as the stars of heaven and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first and be associated with Messiah in glory, honor and immortality, far above angels.

It has required all of this Gospel Age for the selecting of this Spiritual Seed. With its completion a New Age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof"; "the knowledge of the glory of the Lord shall fill the whole earth"; to Him "every knee will bow and every tongue confess," for all who refuse shall be destroyed in the Second Death. (Isa. 65:21; Hab. 2:14; Rom. 14:11.) Messiah is already recognized as Lord by all Spiritual Israelites. During the next Age He will be crowned Lord of all by natural Israel, and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in His Mediatorial Kingdom for the very purpose of bringing these blessings to natural Israel and through her to all nations.

The relationship of Messiah to Spiritual Israel, the elect Church, is quite different from what it will be toward the world. He is our Lord and prospective Bridegroom; we are His betrothed and prospective Bride, and joint-heirs of His glory, and are to be associated in His glorious Messianic work. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

It will require the entire thousand years of the reign of Christ and His Bride to accomplish that promise--the

R4957 : page 30

blessing of all the families of the earth with full light and knowledge and opportunity for complete return to harmony with God and for the recovery of all that was lost in Adam and redeemed at Calvary. We by faith hail Him as King, even before the establishment of His Kingdom, and loyally and gladly submit ourselves to Him, pledging our lives in the service of His Cause of righteousness and truth. We, when praying, "Thy Kingdom come," are expressing our sympathy with the righteousness which Messiah's Kingdom shall establish and our faith in His promise that we shall sit with Him in His Throne. And when we pray that God's will shall be done on earth as in heaven we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree--overthrowing all evil and adverse conditions and establishing righteousness amongst men on the same permanent foundation that prevails in heaven.

====================

R4957 : page 30

"ABOUT MY FATHER'S BUSINESS"

--LUKE 2:40-52.--FEBRUARY 11.--

"How is it that ye sought Me? Wist ye not that
I must be about My Father's business?"--V. 49.

THE WONDERFUL BABE of Bethlehem "grew and waxed strong, filled with wisdom, and the grace of God was upon Him." The perfect child, the perfect boy, was of course far in advance of imperfect children. The schooling privileges of today were unknown. The education gleaned by the masses came to them chiefly through contact with their elders; history itself being handed down from generation to generation, except for the scholarly. Jewish boys, however, had an advantage over those of other nations because of the Divine regulation of the temple services and the services in the synagogues every Sabbath day. Those services consisted particularly of readings from the Law and the Prophets by course. Thus all Jewish children had excellent facilities for hearing the Word of the Lord. "They have Moses and the prophets, let them hear them." Few had more opportunities than this--few were able to read; but Jesus was amongst those few--not because of schooling privileges in His youth, but because of His brilliant mind, which retained everything that came to it and to which, therefore, the Bible was continually an open book.

The surpassing abilities of Jesus are attested by the fact that when He entered the synagogue of His home city, Nazareth, His superiority as a reader and an exponent was so generally recognized that the service was usually turned over to Him. (Luke 4:16.) And yet the people marveled, saying, How comes it that Jesus is a man of letters, having never gone to school? And they all bore Him witness and wondered at the grace of His speech. (Luke 4:22.) The explanation of the matter is that Jesus was perfect while all about Him were imperfect.

Our lesson relates particularly to an incident which occurred when Jesus was twelve years old. His "parents" were strict religionists and obeyed the Mosaic Law by attending regularly the Feast of Passover at Jerusalem every year, and on this occasion Jesus was with them. The expression "parents" does not imply that Saint Luke supposed Joseph to be the father of Jesus any more than that Mary so considered the matter when (verse 48) she spoke of Joseph as being His "father." He was the foster father of Jesus--His foster parent, and Jesus was his foster child; the language is in exact harmony with what we would use under such circumstances today and is not a basis for any just criticism.

As might be surmised, the gathering of Jews from all parts of Palestine, yea, from the entire world, meant great crowds of people; on some occasions more than a million. Different families from different localities usually traveled together as one caravan. It was a Jewish custom that a Jewish boy should be considered "a son of the Law" when he had attained his twelfth year. He then became responsible under the Law and thenceforth was required to keep its festivals, etc.

R4957 : page 31

JESUS A GREAT STUDENT

At the time in question Jesus had attained His twelfth birthday. He well knew of His peculiar birth and of the great prophecies which centered in Him, related by Gabriel to His mother, and was on the alert to fulfil His mission--to do the will of the Heavenly Father. He surmised that since at twelve years of age Jewish boys came under the requirements of the Law Covenant, this arrangement might possibly have been made as an indication of His proper course and duty--that that was the time at which He should begin His ministry.

Therefore He resolved to consult the very highest authorities respecting the teachings of the Law upon this subject. From time to time He sought intercourse with the learned Scribes and Pharisees and Doctors. He wished to make no mistake; He was therefore not satisfied with simply their opinion, but desired references to the Law and to the Prophets that He Himself might judge and not rely too implicitly upon the conclusions of others.

During a considerable part of the time of the Passover Feast the great men of His nation were engaged in public functions, and hence His best opportunity for conference with them was at the close of the feast, and then as He could gain their attention--coming time and again with new questions, with fresh inquiries about other types and symbols and their proper meaning.

When the time came for the return journey He had not finished His investigations of the Scripture teachings on this point. His parents, thinking that He was in the company with some of their relatives, went a day's journey homeward before they ascertained that He was not in the company. Then they returned, journeying another day, and the third day they found Him in the temple with the learned men discussing the question which to Him was the all-important one of the hour--the time at which public ministry might be begun, according to the Law. Evidently He had just finished His quest and found as His satisfactory answer that, although a boy at twelve became amenable to the Law, none could enter upon a teaching or preaching service until thirty years of age. This matter had evidently been settled just prior to the arrival of His parents.

Joseph, the foster father of Jesus, said nothing, allowing his wife, Mary, to chide Jesus with having been negligent of His duty toward them--causing them trouble, grief, annoyance by not coming promptly with them on the return journey. The words of Jesus may be paraphrased thus: Did you not know that I was twelve years of age; was it not your understanding that I had reached the time when I must become a son of the Law? Did you not know that this might mean to me some great responsibility in connection with my service of the Heavenly

R4958 : page 31

Father? Did you not forewarn me that such responsibilities were to be looked for by myself and that I must be diligent to accomplish my mission? Why, then, may I ask, should you be surprised and disappointed in finding that I had tarried behind you? Did it not occur to you that as a son of the Law I might have responsibilities at this time and that I must use every opportunity to be about my Father's business--to do whatever work I should find He has appointed for me? But now I will give you no further trouble. I have ascertained through study and conference with the Doctors of the Law that there is nothing that I can do as a minor in the way of beginning the Father's service. I am therefore ready to return with you to our home, and I assure you that I shall be as loyal and obedient to you as heretofore and that my apparent neglect of your wishes in the present instance was merely because I supposed that you knew that I would be looking out for my Heavenly Father's business and my privileges in connection with it, and that you would therefore not be necessarily expecting me to return home at this time.

JESUS INCREASED IN WISDOM

In the last verse of our study we read: "Jesus increased in wisdom and stature, and in favor with God and men." It was not a boy who was to be the Redeemer, even as it was not a boy who had sinned. Jesus, therefore, to be a corresponding price for Father Adam and the race which lost life in Him, needed first to be developed into manhood.

The verse under consideration covers the period from His twelfth year to His thirtieth. For eighteen years He kept growing in wisdom and in grace of character. He did not grow in the Father's favor in the sense of becoming less sinful and more righteous, but in the sense of becoming more developed--reaching human perfection. Just so a piece of fruit in growing may be as perfect of its kind at the beginning as at the end, but it grows in size and in richness of flavor, and therefore in the appreciation of the owner.

So it was with Jesus. The perfect babe became the perfect boy; the perfect boy became the perfect youth; the perfect youth became the perfect man, and at thirty years of age was ripe and ready to be offered as an acceptable sacrifice of sweet savor to God, on behalf of mankind--"the Just for the unjust."

====================

R4957 : page 31

BROTHER RUSSELL'S LETTER FROM HONOLULU

TO THE "BETHEL" FAMILY:--

Beloved in the Lord: I drop this note at Honolulu, Hawaiian Islands. I wish you to know of my continued love for you all. We daily remember you and all the dear Israel of God at the Throne of Heavenly Grace, and feel sure you are remembering us. I will report the journey thus far.

We had a delightful day at Pittsburgh, Dec. 4th; about 40 children were consecrated, a church election was held and a discourse was delivered to about 350; the house overflowed.

At St. Louis, Dec. 5th, I had much pleasure in meeting the dear friends, and addressed them for about an hour.

Dallas, Tex., was our next stop--on Dec. 6th. We had quite a nice little convention. Nearly 30 children were consecrated.

San Antonio gave us a hearty greeting on the 7th. We had meetings all day. The interest and spirit were splendid. That class of Bible students seems to be growing steadily, both in numbers and in grace, yet not without trials.

Los Angeles, Cal., was reached in due time for Sunday services, Dec. 10th. A more hearty welcome could not be asked. "Love Divine, all love excelling," seems to be the secret of this class's progress. About 400 were present in the forenoon, and about 2,100 at the afternoon meeting for the public.

Fresno, Cal., we reached for services on the 11th. About 60 of the friends from surrounding country attended during the day, and at the public meeting at night the attendance was about 500. Matters went exceedingly well, considering that there is no Class of I.B.S.A. there.

San Francisco, Cal., was reached on Dec. 12th (or rather Oakland). Good testimonies in the forenoon showed that the classes here are in splendid condition--

R4957 : page 32

apparently faithful and humble. The afternoon meeting was on consecration and the evening meeting on Baptism. At our request no advertising was done, so the attendance of about 300 must have been chiefly interested people. About 26 symbolized their consecration. The session closed with an enjoyable Love Feast. The next day nearly 100 bade us goodby and sang us away on our journey as the steamship Shinyo Maru left dock.

With much love to you--one and all--your brother and servant, C. T. RUSSELL.

===================

R4958 : page 32

PREPARE YE FOR THE KINGDOM

--LUKE 3:1-17.--FEBRUARY 18.--

"Repent ye, for the Kingdom of
Heaven is at hand."--Matthew 3:2.

JOHN THE BAPTIST was the last of the Prophets and Jesus declared that none of them was his superior--"There hath not arisen a greater Prophet than John the Baptist --and yet I say unto you that the least in the Kingdom of Heaven is greater than he." (Matt. 11:11.) Every member of the Kingdom of Heaven class must be higher than John because begotten of the Holy Spirit. They are reckoned as members of the House of Sons, while the Prophets belong to the preceding House of Servants: "Moses verily was faithful in all his House as a servant, but Christ as a Son over His own House, whose House are we."--Heb. 3:5,6; John 1:13.

God proposed from before the foundation of the world that He would redeem man and that He would establish

His Kingdom for their restoration from sin and death conditions. The Redeemer of the world was to be the King by whose reign of a thousand years the work of Satan would be undone; the head of the Serpent would be crushed and humanity would be uplifted out of sin and death and be brought back to the condition in which Adam was at first--"very good." The obedient would learn through experience a great lesson, valuable to all eternity; the wilful rejectors would be destroyed without hope or remedy. But previously, from amongst the redeemed would be selected a little company to be associated with the Redeemer in His great work. These would be called the Kingdom--the Kingdom class--the Royal Family--Sons of God.

God promised Abraham, "the friend of God," that this great blessing would come to humanity through his posterity, and indeed all of the saved ones should be known as his posterity in that they would become proselyte members of Israel. Messiah was promised to be of Abraham's seed also, and it was to be through this Messiah that Abraham's natural posterity would be blessed, and would be made a channel of blessing to all nations. One thing not explained to Abraham was that Messiah would have a company of joint-heirs selected from amongst men and counted the "Body of Christ," or "The Bride, the Lamb's Wife."

NECESSARILY TO THE JEW FIRST

Although God had not mentioned this elect class which He purposed should be members of the Messiah, or His Bride, nevertheless God determined that the opportunity to become members of this elect, special class should first of all go to Abraham's natural seed. For the three and a half years of Jesus' ministry and for a further three and a half years after His death the privilege of becoming His Bride and joint-heir was limited to Israel after the flesh.

Later it was sent on equal terms also to the Gentiles. Saint Paul tells us that it was necessary that the Gospel Message should go first to the Jews because this was the Divine arrangement. But he adds, "Israel hath not obtained that which he seeketh for [the best of God's gifts, the privilege of becoming members of the spiritual Israel], but the election hath obtained it and the rest were blinded." (Rom. 11:7.) The blindness is not to be forever, but merely until the completion of the elect, spiritual class--then the blindness is to pass away and Israel is to be saved or recovered to the Divine favor lost eighteen centuries ago. (See Romans 11:25-33.)

Meantime the dealing with natural Israel proceeded just as though Jesus in the flesh were about to take the Throne; and just as though His disciples in the flesh were to be His Bride; and just as though the Jewish nation would then be exalted and used as the Divine channel; and just as though the promise would there have fulfilment: "In thy Seed shall all the families of the earth be blessed."

"MY KINGDOM IS NOT OF THIS WORLD"

It was in harmony with this offer which God knew would not be accepted by a sufficient number that He sent John the Baptist to announce Jesus as though He would be King of the Jews in the flesh and to announce His Kingdom as though it would be immediately established. However, all along God knew and had provided for the crucifixion of His Son, and that merely a beginning would be then made in the selecting of the elect Church, and that it would require more than eighteen centuries to complete it--and therefore require a tarrying of the Kingdom for more than eighteen centuries, until the Kingdom class should be ready in God's name and power to take the dominion of the earth--under the whole heavens.

As Jesus declared, "My Kingdom is not of this world (Age)," and as He did not establish His Kingdom at His first advent, but merely began the work of calling the "elect," so the work of John the Baptist was merely to the Jew and proportionately only was he the antitype of Elijah. A larger antitype of Jesus, and of Elijah and John as forerunners, we may now see. Jesus in the flesh and all His faithful members in the flesh for eighteen centuries have constituted the antitype of John the Baptist. Their message all the way down these centuries has been to all who hear it, "Repent, for the Kingdom of Heaven is at hand." The antitype of the King whose Kingdom they announce is composed of the glorified Jesus and His glorified Bride, beyond the veil. These soon shall take the Kingdom and reign gloriously as Abraham's Seed for the blessing of all the families of the earth.

The Church has cried in "the wilderness" in the sense that she has been alienated and separated from the world. She has called upon all who would hear to prepare for Messiah's Kingdom. She has told more fully than did John the Baptist of the effect of Messiah's Kingdom--the leveling up of the valleys (the lifting up of the poor), the straightening out of the crooked things and the smoothing of the rough things, that thus all flesh might see, appreciate, understand, experience the salvation of God. Both John and the Church declare that this salvation is to be brought through Jesus and His glorified

R4958 : page 33

Bride in Kingdom power. The point we are making is that while John the Baptist was an antitype of Elijah, and was forerunner or herald of Jesus, so, only more particularly, the Church in the flesh is a higher antitype of Elijah, and still more particularly a herald of the Messianic Kingdom.

"GENERATION OF VIPERS"

In John's day multitudes desired to be of the Kingdom class, but while still holding on to their gross sins. And so it has been throughout this Age. The only ones who can truly claim to belong to Abraham's spiritual Seed are such as show their repentance from sin and their loyalty to God by a full consecration to oppose sin and to walk in the footsteps of the Master, even unto death--even an ignominious death, if need be.

John declared that the "ax" was about to be applied to that nation. Pruning would no longer do. Each individual must either bring forth good fruit or be cut down and be cast into the "fire"--the great time of trouble with which the Age ended. The people asked John what they

should do following their repentance. His answer was that those who had a surplus of coats should be ready to give or lend to those who had none, and those who had a sufficiency of food should likewise give to the needy. Thus would they show their repentance from the selfishness and hard-heartedness which evidenced them as sinful --thus would they show a condition of heart necessary to an acceptance of Jesus.

"ART THOU THE MESSIAH?"

When the tax-gatherers came to John repenting they asked, "How shall we conduct our lives?" He answered, "Exhort no more than that to which you are entitled by the Law." Soldiers also repented and asked John respecting their course: "What shall we do?" He answered, "Do violence to no man; neither exact anything wrongfully; and be content with your wages"-- thus will you show that you have repented and that you are seeking to do the Divine will, for such a course will be very different from the one to which you have been accustomed. But notwithstanding John's preaching of contentment he was apprehended as a disturber of the peace and beheaded.

The spirit of expectation was in the air and some of the people, wondering at John's teaching, asked if he were the Messiah. He promptly replied, "No; my baptism is merely that of water." Messiah's baptism will be that of "the Holy Spirit and of fire"; "His fan is in His hand and He will thoroughly purge His threshing floor; He will gather the wheat into His garner, and will burn up the chaff with fire unquenchable."--Matt. 3:11-12.

"WRATH IS COME UPON THIS PEOPLE"

These things which John prophesied of Jesus were partially fulfilled more than eighteen centuries ago, but in another sense they are yet to be fulfilled. They were fulfilled so far as the Jewish nation was concerned. Jesus did baptize some of them with the Holy Spirit at Pentecost, and subsequently--all the faithful "Israelites indeed"; and He did, later on, baptize the unfaithful with fire--a time of trouble. Writing of that trouble St. Paul says, "Wrath is come upon this people to the uttermost; that all things written in the Law and in the Prophets concerning them might be fulfilled." Jesus did a harvesting work there for the Jewish nation only. He gathered their wheat into the garner of the Gospel Age by begetting them of the Holy Spirit at Pentecost and onward, and "burned up" the nation in a time of trouble with which their Age ended, in A.D. 70.

But now for the larger fulfilment--world-wide. In the end of this Age all the "wheat" class are to be gathered into the heavenly garner by the change of the First Resurrection, and in the time of trouble coming all others than the true Church will be cut off from association with the Church and from all opportunity of membership in it--as "tares" they will be burned--reduced to the level of the rest of humanity. But, thank God! at that time will begin the work of blessing the masses of mankind; all the families of the earth are to be blest by the glorious, Messianic Kingdom!

===================

R4959 : page 33

TO MARRY OR NOT TO MARRY

WE ARE ASKED to publish the below letter respecting marriage, in the hope that it may be helpful to some considering this subject:--

"DEAR SISTER: As your conduct towards me is not as formerly, but you pass me and seem to intentionally avoid giving me recognition, it has made me think that perhaps you may have some unfriendly feeling towards me on account of the stand I have taken, or on account of something that I may have said. If I have done you any wrong I ask your forgiveness.

"I can sympathize with you, as I also have a fight with the fallen flesh, and I will tell you how I feel and look at the matter of matrimony at this late moment of the harvest time, and how, by the Lord's grace, I obtain strength.

"This matter should be viewed by us only from the standpoint of the new mind, and by thus doing I find it the greatest help to keep the flesh from dictating to me along fleshly lines.

"We should also constantly have the spiritual welfare of ourselves as well as of others uppermost in our mind; and I thus ask myself: How can I help a sister spiritually through the union of the flesh? How will it help the sister or myself in setting our affections on things above? Is it the sister's fellowship I desire? If so, can I not have that without marriage? If not always personally, can I not have it through the course of letter writing, and thus help and encourage the sister spiritually, and develop character thereby?

"We are to crucify the tendencies of the fallen flesh, which are selfish desires, and put the body under and not give in to it, for now we are walking in newness of life, and know the brethren, not after the flesh, but after the spirit--'Ye are neither male nor female, but all one in Christ Jesus.' Let our love be a pure, holy, brotherly love.

"The 'Vow' I find a great help, especially the portion which reads, 'Thy will be done in my mortal body.' What is the Lord's will? What was this sexual distinction given for? I find it was for the filling of the earth, to populate it, and that after that has been accomplished the sexual distinction will cease.

"Realizing that there is no distinction of sex among the angels, and that such will also be the future condition of humanity, I ask myself, should I, at this closing moment of our pilgrimage, yield, or will I be more pleasing to the Lord if I now develop character in myself in the direction of our future condition, not only by setting my affections on things above and developing the new mind, but also by putting the desires of my fleshly body under?

"Although these fleshly bodies are to serve us while yet on this side the veil, they should not be used to serve us in sin and fallen tendencies.

"The Apostle said that we commit no sin if we marry, but this also includes our duty to perform the Father's will and make proper use of our functions, or abstain, and this cannot be done on account of the fallen and degraded flesh, as testified by those who have gone through this experience.

"The best way is to ask for strength and grace, and to be faithful to the admonition given us by St. Paul, which is, 'Let every man abide in the calling wherein he was called'; and by so doing we certainly will receive a blessing, perhaps a greater blessing than we think; it may win for us the crown, and the ignoring of it may prevent us from obtaining it and thus we may become members of the Great Company.

"A single person, when consecrating, agrees to give up more time to the Lord than can a married one. Realizing

R4959 : page 34

this, would it be right for me to take back some of the time which I have given to the Lord and give it to some one else? Would I be pleasing to the Lord by so doing?

"Do I know of an instance where a brother or sister has profited spiritually by the union? Perhaps a few, but as St. Paul said, 'He that is unmarried careth for the things that belong to the Lord, how he may please the Lord, but he that is married careth for the things that are of the world, how he may please his wife.'

"The thought might suggest itself to me: Perhaps I might need just such experiences, just such troubles in the flesh to perfect me. To this I answer, If so, I will leave it in the hands of the Lord to give them to me, without trying to help Him by giving myself persecutions, for He knows best what I need, but will strive to please Him, remembering that 'Obedience is better than sacrifice.'

"We are told to make straight the path for our feet, and as the natural man can run better with the least burden, so also the spiritual man. Why should I cast extra stones and obstacles in my own way to hinder myself from running as I should?

"Viewing it from my personal standpoint, I ask myself, Would this union put two in the work? Or would it take out two, in the sense of preventing a sister or myself or both from entering now or in the future?

"Being tied down by obligations to those depending upon me, and not permitted to enter the colporteur work at present, I ask myself, Should I make my obligations heavier and also tie a sister down, preventing her from active service, now or in the future, and have her use her consecrated time in ministering to my fleshly body? 'Ye are bought with a price; be not ye the servants of men.'

"Should the Lord see fit to make me foot-loose, then, viewing it from that standpoint, I should have to ask myself, Have I enough working capital for two, or can I earn enough in the work without the sister's assistance, should she become unable to help support herself? Or, should I become disabled, would she still remain in the work? Can we together make both ends meet, or might it take both of us out of the work and make it necessary for me to labor at something else, as has been the experience of others, so that I would thus miss the blessings and privileges, not only myself, but also be responsible for the sister?

"How do I know that we both will stand in this last moment of testing? I know of only one instance, where error has overtaken one of those thus united, where the other remained faithful unto the Lord, while the life companion fell; I find that in all other instances, to my knowledge, they both fell. Consequently, I do not think it advisable to take chances and endanger my Christian welfare or that of a sister. If there is a shadow of possibility that it might prevent me from

R4960 : page 34

making my 'calling and election sure,' I say to myself, through the grace and strength of the Lord, 'Don't do it.'

"We know that Satan is always ready to hand us plenty of excuses along these lines, and if we are looking for them he will be able to present one (even through a brother or sister) which we can accept.

"One brother expresses himself to the effect that we might seek advice upon certain matters and obtain the same from some who are not able to give advice to the Little Flock, as they may be or will be members of the Great Company.

"By scrutinizing every thought, and word, and action, I find that selfish thoughts should have no place in us, and if we do not give place to wrong thoughts they cannot result in wrong actions.

"The time is so short! It is not so much the years now, but we count the time by weeks and days; as we mentioned at the Mountain Lake Park Convention, it is only about one hundred and fifty weeks until the last member of the Little Flock shall have passed beyond the second veil, and some of this time has since passed.

"I pray the Lord to overrule these words, should they not be fully in accord with the new mind or His will.

"Pray for me, dear sister, that I may be a conqueror, yea, more than an overcomer.

"With much Christian love from your brother and fellow-runner in the narrow way, __________."

Notwithstanding the good arguments of this letter we are not to forget the other side of the question, which the Apostle sets forth. With each one rests the responsibility of his decision to marry or not to marry. To some the relationship must surely appear as above, but to others equally conscientious it may seem different. Let each one be fully persuaded in his own mind.

We certainly believe that those who cannot quite fully settle the matter and take a decided stand, determined not to marry, should very properly take the other decided stand and get married. Nothing is much more injurious to spirituality than indecision, wavering, lukewarmness. Do not trifle with your own earthly affections nor with the affections of others. Settle matters at once and firmly as you think would be most to the Lord's glory--most in harmony with the Divine will. Act upon this decision and put far from you everything to the contrary, so that you can give the best that you have to the Lord. A decision, a positiveness, will help in the development of character. Trifling undermines true character.

"Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet the light is beaming;
The time, the time is short."

THE PRAISE BELONGS TO HIM

I know if I am chosen to joint-heirship with my Lord,
To reign with Him in glory, to receive that great reward;
If after all my weaknesses a crown for me He'll claim,
I know that choice will surely bring great glory to God's name.

If I had been more worthy, and my stumblings had been few,
When men gave God the glory, they'd have praised my virtue, too;
If I'd ne'er lost a battle, or had never missed the mark,

As they talked about His goodness, mine, also, they'd remark.

But my being so deficient, in thought and word and deed,
Means He'll get all the glory--He deserves it all, indeed.
When they see this weak mortal raised to such immortal
 heights,
What praise will rise to Him who in such nothingness
 delights!

I know that when my Savior did return to Heaven above,
And was crowned with wondrous glory, it did prove His
 Father's love;
But thinking of Christ's merit, and His sinless life of grace,
'Twas no wonder that Jehovah chose Him for such a place.

With me it is so different; I have not one thing to plead,
That I should be more honored than another bruised reed;
And truly there's no reason to give me a mite of praise;
To Him belongs all glory for the joys which crown my days.

If you knew all my failings, and my blemishes so vile,
And saw the loving patience my Father shows the while,
'Twould amaze you beyond measure to think He could or
 would
Make me an able servant who should do His people good.

But if to Him such praise is due because of what I am--
Because of such a weakling He has made a stronger man,
Then what will be His glory when He's raised me higher still,
And crowned me with His choicest on the top of Zion's Hill?

That all these years of striving find me so imperfect still,
Does not speak much to my credit nor give a happy thrill;
Where I appear as worthy 'tis because His grace is there,
And in the praise and glory I deserve no part, no share.

I hate my faults and failings, and I fight them day by day,
But from self with all its weaknesses I cannot get away;
Despite this fact, He uses me--beyond is still more grace--
And hosts will tell His glory--His who found poor me a place.
BENJAMIN H. BARTON.

===================

YOUR "GOOD HOPES" FOR 1912

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

--TO THE--

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the PEOPLES PULPIT in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of__________per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER or PEOPLES PULPIT sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.,

or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name)...

(Post Office)................. (State)......................

WATCH TOWER SUBSCRIPTIONS

ON "GOOD HOPES" ACCOUNT

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly, please, mentioning the length of the subscriptions.

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. Date is given in lower left-hand corner.

CROSS AND CROWN PINS

No. 1. Cross and Crown designs in ten-carat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price, $1.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

WATCH TOWER BINDERS

These are substantially made of stiff boards, and can hold two years' issues of THE WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

CHRISTIAN HOME EMBELLISHMENTS

For several years we have been supplying our readers with handsome Texts and Motto Cards for the walls of their homes. Their influence is excellent, for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character building.

Many of the mottoes also make splendid gifts for friends on all occasions.

For your convenience and ours we put these up in packets of choice assortments, as below, $1 each, postpaid. So doing, we are enabled to give you twice as many mottoes for your money as you could purchase elsewhere. Besides, we select the styles and mottoes with great care. The following packets represent our assortment. Order by number:--

No. Ma--Contains small mottoes of 22 assorted texts and styles; all beautiful.

No. Mb--Contains medium and small mottoes, 11 assorted; all choice.

No. Mc--Contains 7 medium mottoes; all handsome.

No. Md--Contains 5 medium and large mottoes; all elegant.

No. Me--Contains 4 large mottoes only; all desirable.

No. Ma1/2--Is a 50c. packet of small mottoes.

Those who desire $3 or $5 worth can thus select several packages. If no designation is made we send the Ma assortment.

These we usually import from London subject to custom duty, hence our London Office can do still better for our British friends.

DAILY HEAVENLY MANNA

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. Introduce it to your friends as a help toward godly living. See prices in our August 15 issue, page 334.

NEW AND OLD TRACTS, ALL LANGUAGES, FREE

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

Hitherto we have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the cooperation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 28,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege join in this service.

HYMNS OF DAWN WITH MUSIC

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

====================

R4961 : page 37

INTERESTING QUESTIONS

THE SEED AND THE COVENANTS

Question.--Kindly explain briefly the Apostle's meaning in Romans 7:7-25.

Answer.--The Apostle's thought is this: At the time of Abraham, God said: "Abraham, I intend to bless the world, and I will tell you about it in advance. Through your posterity I will do it, for I have found you faithful as a servant." St. Paul was one of those who was included in that promise. (See Heb. 7:9,10.) Abraham was not under the sentence of the Law; but he had the promise that a blessing would come to him and to all others.

Several hundred years after this God entered into a special Covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sin; but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that He would bless all those who kept the Law; and the Jews had their opportunity but failed because of inherent weakness. So the Law, St. Paul states, brought them death instead of blessing. How did this awaken in them what he says here? "I had not known sin but by the Law." Suppose that before the Law was given, a man did not know that it was wrong to steal or to kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. But before that Law Covenant came, says the Apostle, not having the Law specified to me, I was not under it. But now I know; and sin came upon me because I could not keep what I saw and what I had agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless all the families of the earth. I intend to remove the curse. Those who had failed to keep the Law had come under the curse of the Law as well as under Adam's curse, so that in addition to the curse which came upon all of Adam's children the Jew came under the curse of the Law. That which the Jew thought to be unto life, he found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he found that he could not do them, and the Covenant brought condemnation and death upon him. The Apostle does not say that the Law Covenant was just and good, but that the Law was good, the Law was just--not the Covenant. God's Law is always the same, and always will be the same; but He will make a better Covenant; for finding fault with the Law Covenant, He said, "I will make a New Covenant." If God was not finding fault with the Old Covenant, why make a new one?--Heb. 8:8-13.

The unsatisfactory feature of the Covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifice of the Redeemer. The whole world must learn this lesson. Whoever will not learn it will not make progress; but God's promise is that in due time all the blind eyes shall be opened and all the deaf ears shall be unstopped, and that all shall understand clearly the conditions of God's arrangements and the provision He has made.

IS THE NEW MIND THE NEW CREATURE?

Question.--Is it correct, in the strict sense, to speak or think of ourselves as New Creatures while in the begotten condition? Or is it only when born from the dead that this condition is attained? In other words, Is the new mind the New Creature?

Answer.--Yes; the new mind is the New Creature. The Scriptural thought is that this New Creature is now an embryo. This embryo is to develop more and more, and take on the character-likeness of the Lord Jesus. Then will come the birth of the New Creature. The Lord uses the thought of begetting and birth as a picture. First, there is the begetting, and then the gradual development of the embryo; finally there comes the time for birth. But if anything checks the development of the embryo the birth will never take place; there will be a miscarriage.

So the New Creature, begotten of the Holy Spirit, is in an embryotic condition, and must develop, or it will never be ready for the birth. The birth is the resurrection. As the Scriptures say, Jesus was the first-born from the dead and we are His brethren. He is the first-born amongst these many brethren; and we also must be born from the dead to share His glory.

THE PROPHETS AND THE RESURRECTION

Question.--Did David understand the doctrine of the resurrection?

Answer.--Even from what David has written in the Psalms we cannot really tell whether he clearly understood the doctrine of the Resurrection; for the Scriptures inform us that David spoke and wrote very much by inspiration. The Apostle Peter tells that many of the Prophets themselves did not know the import of the things they were saying; but that the Spirit of God moved them. God reserved much of the understanding for the Church. So when the Prophet David makes certain allusions to the resurrection, we do not know whether he fully understood or not. We believe that all those in God's confidence knew that, though they were dying, yet the time would come when God would recover them from the grave. The resurrection hope was the hope of all the Jewish nation, not only in the days of Jesus, but prior to that time.

In the days of Jesus the orthodox Jews, the holiness people, or Pharisees, were firm believers in the Resurrection. The Sadducees were the Higher Critics and infidels of that time; for they did not believe in angels or spirits, or in the resurrection of the dead; but the Pharisees believed in both. On one occasion, particularly, when St. Paul was in great danger, he perceived that part of the audience were Pharisees and part Sadducees; and thinking he could get the good will of the one part, he cried out, "I believe in the resurrection. That is the reason I am on trial here." Immediately the Pharisees went to his side and said, "Yes, this man believes in the resurrection. We all do. It is you Sadducees who do not believe in the resurrection; and you are trying to injure us."--See Acts 23:6-9.

And so we feel sure that David believed in the resurrection. We are to remember, however, that while apparently he spoke of his own resurrection--"Thou wilt not leave my soul in sheol, nor suffer Thine Holy One to see corruption"--St. Peter, speaking, we believe, under inspiration, said that David spoke these words not concerning himself, but being a Prophet he spoke beforehand of Christ, that Christ's soul would not be left in sheol. (Acts 2:29-32.) So the principal text in the Psalms that tells of David's faith in the resurrection, we are told, is

R4961 : page 38

applicable prophetically; but we think there is no question in the matter that David and all the Prophets in the past knew that they were not getting their reward then, but must get it in the future.

St. Paul brings this fact to our attention in Hebrews 11:38-40. He had been telling about Abraham and his faith, and states that some of the Prophets were stoned to death, sawn asunder, etc. Then he sums it all up, saying, "All these died in faith, without having received the promise." They knew they had not received eternal life or any of the things which God had promised, but they died in faith that they would get it in the resurrection; faith that God was able and willing to fulfill every promise He had made. So St. Peter gives us the assurance that they knew, though they did not understand all that they wrote themselves.--I Pet. 1:10-12.

===================

R4961 : page 38

SOME INTERESTING LETTERS

IN DEFENSE OF THE TRUTH

TO THE WATCH TOWER.

DEAR BRETHREN:--At a recent question meeting the following question was asked: "Should one who is in the Truth bring an action in damages for defamation of character? Does not the Bible teach that we should endure persecution without resorting to the law?" On several other occasions questions of the same import have been asked. My reply thereto has been to this effect:--

Under ordinary circumstances the Christian should not sue for defamation of character. There are circumstances, however, under which it would not only be right to sue, but it would be a neglect of duty to fail to do so. The principle is illustrated in the suit recently filed by Brother Russell against the Brooklyn Eagle. Brother Russell occupies a position peculiarly different from any other person in the world. The Lord has permitted him to proclaim the Gospel through the public press, and today hundreds of newspapers are publishing each week his sermons. This is a talent possessed by Brother Russell which is not possessed by any other Christian, for the reason that no other Christian is doing the same work. In order to continue to use this talent it is necessary for him to maintain his good reputation. An attack upon his character by an influential paper would tend to destroy his reputation, and therefore to destroy his opportunity for service through the public press. Should he refuse to defend his character and let the assailants go unchallenged, he would permit this talent to be rendered useless. As the servant of the Lord he could not afford to do this, but must defend himself in whatever way is provided. Under the Constitution of the United States and the laws of New York, the only means

R4962 : page 38

provided for defense against a libelous attack by a newspaper is by suit at law for damages; the purpose not being merely to get money, but by means of the courts to compel the wrong-doer to desist, and at the same time let the world know that the charges made are false. Under such circumstances there is no alternative to one who is consecrated to use every talent in the Lord's service.

The Apostle Paul occupied a peculiar position toward the Church, being endowed by the Lord to do a certain work. He was arrested and brought into court for trial, and defended himself, taking advantage of legal technicalities. When he was taken before Felix for trial, Felix asked Paul if he would consent to go up to Jerusalem and there be tried. The Apostle could have well said, I am in the Lord's hands; I will not resist, therefore do with me as you see fit. Had he done so, he well knew that his life would be taken from him by the Jews and his opportunity to preach the Gospel would end, hence he declined to go up to Jerusalem, there to be tried, but appealed unto Caesar. It may be insisted that the Apostle here was merely defending his life and liberty, and did not himself prosecute a case in court. Such a position is untenable. He had said, "Neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received to testify the Gospel," etc. (Acts 20:24.) The Apostle's chief purpose was that he might fully use up his opportunities of service for the Lord. When, therefore, he appealed to Caesar, he put himself exactly in the position of one who institutes a suit in court, for the reason that the appellant on appeal becomes the plaintiff, or prosecutor of the case, whereas the appellee occupies the position of defendant.

When Brother Russell's character is attacked, he could say, I will not defend myself, but will permit the enemies to do unto me whatsoever they see fit since I am in the Lord's hands. Like the Apostle, his chief object is to finish his ministry of the Gospel. Personally, his reputation in the world is not dear unto him; not even his earthly life does he count dear, but these are necessary in order for him to finish his ministry. Therefore, it becomes his duty under a covenant of sacrifice with the Lord to maintain within legal bounds his good name and reputation, to the end that he might continue to preach the Gospel through the public press, and his failure or refusal to appeal to the courts for this protection would appear to be a clear neglect of duty. Keeping in mind always that his chief object is to further the best interests of the Gospel, then we can readily see that Brother Russell in every sense is fully justified in the position taken.

In the service of the Truth, Yours faithfully,

J. F. RUTHERFORD.

EXPERIMENTAL EXTENSION WORK

DEAR BROTHER RUSSELL:--

I selected R----------, 22 miles from here, as the scene of an experiment in the Extension Work. It is perhaps needless for me to tell you that I do not know anybody in R----------. The morning came off rainy, but having decided to go anyway, I put on my raincoat and started. When I arrived at the station I found the train was an hour late, and then remembered that I had forgotten any pins with which to pin up my chart, that my voice was a bit husky and I had forgotten to bring any troches, and, incidentally, had also forgotten any breakfast with which to line up the inner man. This gave plenty of time to attend to these details.

Arrived at R---------- at 9 o'clock. The weather had turned colder, so that there was no danger of rain. Approached the first pleasant-looking man I met, told him I was a representative of the International Bible Students Association, was a traveling man in C---------- for a time, was greatly interested in Bible study, and had run out to R---------- to see if I could find a few Christians who might like to listen to a talk on methods of Bible study. Asked about auditoriums and he gave me the name of the man who owns the school, which is private. Went to see him and he turned me down cold; said it would be necessary for me to get some letters of commendation from local preachers who know something about my work; that there had been so many fakes come along that he never gave the use of the school building any more to people he did not know all about. Thought to myself he was wise, from his viewpoint, and if he really suspected what I represented he would be sure I was the worst fake of all.

Inquired about churches; found there were three, a Methodist, Baptist and Presbyterian. These three churches divide services between them, it being understood that on Methodist day all the churches have their own Sunday Schools at 10 o'clock, but at 11 o'clock all go to the Methodist church. Happened to be Methodist day today, so I concluded to stay away from the Methodist church. Inquired names of trustees of Baptist church; was given two names, Brother M----------, living some distance away on the mountain side, and Brother S----------, living within a quarter mile.

Called on Brother S----------; most hospitably received. Invited me to go to Sunday School with him; stated he would have Sunday School dismissed early, so I could have half an hour or so for a lecture. There were over thirty present, more than half of them adults. Was requested to lead in prayer, which I did; then the teacher of the adult Bible class told me he had broken his spectacles and asked me to lead the class, which I did. The subject of the study was the rebuilding of the Temple, which gave a splendid chance for bringing in some truths regarding the true Temple. I then gave a chart talk on the three worlds, and was invited to return next Sunday and continue it (in the afternoon) when they have promised to have the whole town out to hear me. "This is the Lord's doing, and it is marvelous in our eyes." Before I left for R---------- I had told the Lord that if He desired me to go to R---------- and just sit down on the depot steps and read the Bible until my train came to carry me back to C---------- I would be just as glad to do that as anything else, but, of course, if He wanted me to go into this Extension Work I would be thankful for any evidences of His favor that He might be pleased to show me.

After the session (I spoke for about three-quarters of an hour, leaving plenty of time for the audience to get to the Methodist Church at 11:20) Brother S---------- invited me to his

R4962 : page 39

home, where I spent a most enjoyable hour, listening to his questions, partially answering them, and asking him some to think about during the coming week. Then he invited me to dinner, and I went to my train, arriving home at 1:15, thankful of heart to the Lord for His gracious overruling of the whole affair. It is now 2 o'clock, the sun is shining brightly out doors and in my heart, and I am just going to the afternoon meeting. Maybe the Brethren won't be surprised when they see how easy it is for the Lord to start up this Extension Work! All He needs is a tiny, broken, earthen vessel, lying conveniently near His pathway.

Your brother and servant in the Lord,
C. J. WOODWORTH.--Tenn.

----

page 39

PASTOR C. T. RUSSELL, DEAR BROTHER:--

I trust you will pardon me for intruding upon your time. I am filled with gratitude to the Heavenly Father for permitting me to recognize the channel through which the "meat in due season" is being dispensed, and I desire to thank you, as His servant, for the service you have rendered me. I am glad to acknowledge that every bit of heavenly Truth that has reached my ears has come through you. From present indications it appears to me quite probable that one of the tests of the Lord's people will be along the lines of loyalty to the source of Present Truth, and I want to keep my heart right, filled with love at all times, so that I will be able to stand with the faithful. Pray for me.

While grieved to learn of your trials, we are endeavoring to look at the matter as the dear Lord and Master would have us do, and to remember that "all things shall work together for good." How comforting the assurances that He "will not leave nor forsake thee," and that "the angel of the Lord encampeth round about them that reverence Him"--"My grace is sufficient for thee!"

The friends here join in sending greetings and expressions of love and sympathy, and wish to assure you of their prayers in your behalf. We all earnestly desire to be "faithful unto death" and have part in the "First Resurrection."

Yours in the service of the King of kings,
M. E. C.--Tenn.

R4962 : page 39

DEAREST BROTHER IN THE LORD:--

With great pleasure I remember the joyful days, when I had the opportunity to meet you in Scandinavia. I should be very glad to see you again.

We have here with the Lord's aid continued the harvest work and as a result I send herewith the new edition of "The Divine Plan of the Ages" (Jumalallinen Aikakausien Suunnitelma); the second volume of the "Studies in the Scriptures," "The Time Is at Hand" (Aika on Lahestynyt); "What Say the Scriptures about Hell?" (Mita Sanoo Raamattu Helvetista?); "Hymns of Morning" (Aamulauluja) and the tract PEOPLES PULPIT (Puheita Kansalle), of which we already have distributed about 125,000 copies. We have also translated TABERNACLE SHADOWS OF BETTER SACRIFICES, THE PAROUSIA OF OUR LORD, and also, from THE NEW CREATION, STUDY X, THE BAPTISM OF THE NEW CREATION. Vols. III and V are also preparing. In various places we have held about 100 lectures and meetings before great and interested crowds. The total number of people in attendance has been about 25,000.

We have heard that you will make a trip around the whole world and it would be a very great joy to us if you could visit our country.

I know you are very busy and I have given you only a little record of our efforts in Finland. We remember you, beloved brother, with thankfulness in our prayers.

Yours in the Blessed Hope, K. H.--Finland.

MY DEAR BROTHER RUSSELL:--

As I have come into the Truth, and rejoice in the new light and have newly consecrated my life to God, I write to say how thankful I am to have been directed through my dear son to your STUDIES IN THE SCRIPTURES.

I cannot tell you on paper what remarkable experiences have been mine the last six months, nor how I have been changed, surely by the grace and power of God, nor how I pray daily to keep strong in the faith and to learn, more and more, true humbleness of mind and obedience to the will of God.

I have had a number of sacrifices (hard to lay on the altar, except in His strength) to make, but I have made them joyfully, "counting all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

One of these--the hardest--has been coming out of sectarianism --pulling up lifelong roots; and I now feel rather lost and bewildered, although sometimes attending the Boston ecclesia with profit.

As I told you in conversation last summer, my life has been a cruel one and I had often thought of trying to enter an Episcopal Sisterhood. But since visiting "Bethel Home" I have abandoned that thought.

I desire to take the symbolic immersion--"that I may know him and the fellowship of His sufferings, being made conformable to His death."

I would be very grateful for any words of advice from you.

Yours in Him, W. B. B.--MASS.

R4962 : page 39

DEAR PASTOR:--

Loving greetings on your return home. It has not been my privilege to meet you in England this time, but I have followed you with loving interest and prayers day by day.

My object in writing at this time is to relate an incident to you which is interesting. Some months ago my eldest boy, who has always manifested an interest in the Truth, reached the age of 15 years, when it was decided for him to leave school, but what we were to put him at was the question which perplexed us.

I suggested that he try the colporteur work. He protested that he was too young; but I told him of some as young as he who had succeeded in other places. He followed my advice, and from the first day had more success than I ever dreamed. What was my joy in getting home last time to find that in one day he had taken orders for twenty-four volumes!

Further than this, the effect seems manifest in a wave of enthusiasm over the friends, and several of the sisters are giving some time with good effect. Even Sister Smith has

R4963 : page 39

been giving the work a trial with marked success. Such is the wonderful effect of zeal and shows how the Lord can use weak means to great ends.--1 Cor. 1:27,28.

You can imagine the joy that this brings to our hearts. I know it will bring joy to yours also.

Yours in faith and love, R. G. SMITH.--England.

DEARLY BELOVED BROTHER AND PASTOR:--

Christian love and greetings! It has been the privilege of Sister Louise Jolly and myself to spend the past few days colporteuring some of the offices of Plainfield. The dear Lord strengthened us so wonderfully for this service and granted us such fine experiences that I felt constrained to write you.

Having naturally too much caution, I have very few times colporteured the business section of towns for fear of intruding. However, here few gave the excuse of being too busy, and when they did they invited us to call again. Those who purchased STUDIES thanked us many times for calling, as did also several who did not purchase. It is such a satisfaction to present the Message to those who are in the forefront of this great battle for existence and who seem to appreciate any literature treating the subject of present-day conditions.

A dear Sister said to me at the Put-in-Bay Convention, "Don't neglect the business section of your towns. The Lord has some precious grains of wheat among the busy business men." She gave her experience as having been so timid that before she could undertake that branch of service, she would have to have special prayer of each member of the class in her behalf. "Now," she says, "I would not take anything for my experiences in the business sections."

Again I desire to express my gratitude to the great Chief Shepherd, and incidentally to you, an appointed Pastor, for these soul-refreshing, life-giving waters of Truth, and His great condescension, in using to any extent an earthen vessel which seemed of no use at all. Pray for me, dear Brother, that I may continue to be "a broken and emptied vessel for the Master's use made meet," now and in the glorious future.

Yours in our glorious hope, M. M. SPRINGER.

==========

BETHEL HYMNS FOR FEBRUARY.

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for February follow:

(1) 309; (2) 165; (3) 53; (4) 60; (5) 313; (6) 48; (7) 47; (8) 91; (9) 30; (10) 4; (11) 6; (12) 291; (13) 259; (14) 12; (15) 320; (16) 273; (17) 167; (18) 59; (19) Vow; (20) 7; (21) 279; (22) 326; (23) 46; (24) 197; (25) 299; (26) 16; (27) 51; (28) 110; (29) 145.

===================

VOL. XXXIII FEBRUARY 1 No. 3
A.D. 1912--A.M. 6040

CONTENTS

The Babe of Bethlehem............................ 43
  Why Was This Babe Expected?.................. 43
  What Results Have Followed?.................. 44
  Shall None Be Lost?.......................... 45
The Body of Christ............................... 45
  Typical and Anti-typical Atonement Day
    Sacrifices................................. 46
  All Offering Must be Done by the High
    Priest..................................... 46
"Some Better Thing"--"Our Heavenly
    Calling"................................... 47
  The First-Borns Passed Over.................. 47
What Constitutes Spiritual-Mindedness?............ 49
Driven Into the Wilderness........................ 50
  Jesus' Three Temptations..................... 51
Laborers in the Harvest........................... 52
"A Savior and a Great One" (Poem)................ 53
Interesting Questions............................ 54
Some Interesting Letters.......................... 54
Berean Questions in "Scripture Studies"........... 55

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

"SCRIPTURE STUDIES" IN KARATOL BINDING

The thin Bible paper edition of the STUDIES IN THE SCRIPTURES, bound in limp Karatol, red burnished edges, is again in stock, all volumes. Orders for this edition will now be filled promptly. The price has been made uniform for all Karatol volumes--25c. each postpaid. Any one of these volumes can be carried in a coat pocket without inconvenience.

CO-OPERATION OF FRIENDS APPRECIATED

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal-card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly so we will have no difficulty in locating the desired part.

====================

R4963 : page 43

THE BABE OF BETHLEHEM

"For unto you is born this day in the City of David a Savior, which is Christ, the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes and lying in a manger."--Luke 2:11,12.

WHY WAS THIS BABE EXPECTED?

WHY WERE all men in expectation of Him at the time of His birth? What was to be peculiar about Him to lead Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born, and that in some way, not explained in the promise, this child would bring the blessing the world needed. Therefore every mother amongst the Israelites was very solicitous that she might be the mother of a son rather than a daughter, that perchance she might be the mother of this promised child. Thus the matter went on for years until, finally, the child was born.

The promise back of the expectation was that which God made to Abraham, saying, "In thee and in thy Seed shall all the families of the earth be blessed." From that time forward Abraham began to look for the promised Seed--the promised child. He looked first of all to his own children, and was finally informed that it would not be one of his children direct, but that through their children, at some remote date, this child should be born--the Seed of Abraham. From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents--holy, pure and free from sin--in the glorious conditions of the Garden of Eden with every favorable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death--all of these experiences as the result of sin.

Our heavenly Father said to our first parents--and this was the first intimation that He gave them of a deliverance --that "The Seed of the woman shall bruise the Serpent's head." The serpent in this expression means Satan--all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "Seed of the woman" and "bruising the Serpent's head." It merely meant in an allegorical way a great victory over Sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realized that what they needed was some Savior to come and deliver them from the power of sin, to deliver them from the death penalty of sin--a Savior who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Savior in the language used by our Lord and the Apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham--"In thee and in thy Seed shall all the families of the earth be blessed"--they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy; that God looked down from His holy habitation, and beheld our sorrow, and heard, figuratively, "the groaning of the prisoners"--humanity--all groaning and travailing under this penalty of death--some with few aches and pains, and some with more aches and pains; some with few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with "His own Arm He brought salvation." This is what was promised to Abraham--that one should come from his posterity who would be the Savior of the world; and because this promise was made to Abraham and to his Seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honor--that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called heathen (or nations, which the word means). Israel was thus separated because God's Covenant was with them, and not with the others. But God's Covenant with Israel was for the blessing of all the others: "In thy Seed shall all the families of the earth be blessed." Now, we have the "Why" of this wonderful babe's being born.

R4964 : page 44

HOW WAS THIS BABE PECULIAR--HOLY, HARMLESS, UNDEFILED?

How could He be a Savior? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of Justice on account of Original Sin. That must be the first consideration. The penalty, "Dying, thou shalt die," pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were under the sentence of the original condemnation, and none could be a Ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by Divine power, in the mother, though she was still a "virgin" when she brought forth the child.

This is the Scriptural proposition; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then He could not be the Savior of the world. The promised redemption implied that Jesus would be perfect; it implied that He would be as the first man was before he sinned. "For since by man came death, by man shall come also the resurrection of the dead"; "As all in Adam die, even so shall all in Christ be made alive."

So this one must be, as the Apostle declares, "holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features--of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. If a breeder of stock wishes to raise the standard of his stock, he selects a fine bull, a male goat, or a male ram, and thus he improves the entire herd. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was born of the "virgin" was separate and distinct from all humanity. His life came not from an earthly father, but from His Heavenly Father.

WHO WAS HE THUS BORN?

It is written that before He became flesh Jesus had an existence; as He declared, "Before Abraham was, I am." Again, in one of His prayers He said, "Father, glorify Thou Me with the glory that I had with Thee before the world was." The Revelator tells us that "He was the beginning of the creation of God," and Paul says that "by Him all things were made." And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up by the Apostle John. We will give a more literal translation of "In the beginning was the Word." [This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people--the Logos was the one seen. So this is the picture the Scriptures give us of how Jesus was the express representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known--the Word, or the Logos. So we read in the first chapter of John], "In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with the God. By Him were all things made, and without Him was not anything made."

In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation; but He Himself was the first of God's direct creation, the First-born of all creatures, that in all things He might have the pre-eminence--the first place.

When the time came that our Heavenly Father made known His great purpose that He would bless the world, He gave opportunity to this First-begotten One--this One begotten of the Father--to be the servant in this great work He intended to accomplish for mankind. Consequently, the Scriptures state that "for the joy set before Him He endured the cross, despising the shame." And now He has sat down at the right hand of the Majesty on high. He has this great reward because of His obedience even unto death, the death of the cross.

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how He left the glory which He had with the Father and humbled Himself to the human nature. Why? Because, as already stated, it was necessary that some one should become man's Redeemer; an angel could not redeem man, neither could an animal redeem man. The Divine law is "an eye for an eye; a tooth for a tooth; a man's life for a man's life." This was to teach us a great lesson: that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the "Man Christ Jesus," in order "that He, by the grace of God, might taste death for every man."

WHAT RESULTS HAVE FOLLOWED?

The results that have followed have been that He Himself proved His own faithfulness. "Being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross"--the most ignominious form of death. It pleased the Father thus to prove Him, not only by Death, but by the most ignominious form of death--dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

It would be ignominy enough for us in our imperfection, but for Him, perfect, "holy, harmless, undefiled and separate from sinners," it must have been a cause for deep and poignant sorrow. Having completed the laying down of His life, at the end of the three and a half years, He cried, "It is finished!" What? Not His work, for much of that lay before Him! He merely finished this part of the work, finished laying down His life a ransom-price.

What next? After His death came His resurrection; and we read that "God raised Him from the dead on the third day." According to the Scriptures He was raised up from death a glorious being--"sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spirit body"; "Wherefore God hath highly exalted

R4964 : page 45

Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."--Phil. 2:10.

But we see not yet all knees bowed to Him. Why not? The Scriptures tell us that before He begins His great work for the world of mankind, He first does a work for the elect, the Church, those who desire to walk in His footsteps, to gather out of the world a Bride, to be co-workers with Him in all the great work of the Father.

This is the only work yet in process of accomplishment, and this has been going on now for over eighteen centuries. We see how He gathered out the saintly ones from amongst the Jews, "Israelites, indeed, in whom there was no guile." Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him they shall be parts of the Seed of Abraham; as we read, "And if ye be Christ's then are ye Abraham's Seed, and heirs of the promise." (Gal. 3:29.) This statement relates to the promise made to Abraham, that through him and his Seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the Bride of Christ is a very special invitation and those who would be His must walk in the "narrow way." If they will sit in His Throne, they must suffer with Him. If they suffer with Him they shall also share His glory. So "the sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who are justified through faith in His blood. They have a share with Him in His sufferings, and will share in His glory; they have also a share in the First Resurrection; as the Revelator declares, "Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."--Rev. 20:6.

Saint Paul says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "that I might know Him and the power of His resurrection" (the special resurrection) to the divine nature. How? By being made conformable to His death; for, "If we suffer with Him we shall also reign with Him."

WHAT ABOUT THE FUTURE?

All the families of the earth are to be blessed, as originally promised in Eden: "The Seed of the woman shall bruise the Serpent's head." Also, as St. Paul states in the 16th chapter of Romans, "The very God of peace shall bruise Satan under your feet shortly." So, then, the next thing in order in the outworking of God's Plan will be to bruise Satan and destroy sin.

R4965 : page 45

When and how will this be done? Just as soon as this Age shall end; because this Age is merely for the development of the Bride class; then will come the promised Free Grace to all the families of the earth. Messiah's Kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with Him: "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne." All the Church will be associated with Him in His great Messianic Kingdom; and "He shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto Him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the glory of God shall fill the whole earth." The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The Divine Image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the Church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

SHALL NONE BE LOST?

Yes, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. "They shall be as though they had not been"; "They shall be destroyed from amongst the people." St. Peter says, "They shall be destroyed as brute beasts."--Acts 3:23; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand His glorious character, and they shall have had opportunity to appreciate and enjoy His blessing. When such intentionally reject the grace of God, they shall die the Second Death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this Babe of Bethlehem shall we rejoice today. In proportion as we believe He was manifested on our behalf; in proportion as we believe He died for our sins; in proportion as we recognize Him as the glorified Savior; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to him shall we have the peace of God.

Our hope on behalf of mankind in general is that in God's due time His blessing shall reach all--not the same as that for the Church, but as St. Peter tells us in Acts 3:19-21, "Times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the Times of Restitution of all things spoken by the mouth of all the holy Prophets."

===================

R4965 : page 45

THE BODY OF CHRIST

QUESTION.--Is the "body" mentioned in Hebrews 10:5 and Hebrews 7:27 the same?

Answer.--The body which God prepared for sacrifice may properly be viewed from two standpoints: First, the Father prepared the body of Jesus, in that He was born holy, harmless, undefiled and separate from sinners, and of the human family through His mother. This is the foundation of the whole matter. But the Apostle Peter and also the Apostle Paul inform us that God foreknew the Church, "the Body of Christ," and, therefore, foreknew the sufferings of the Body as well as the sufferings of the Head--foreknew our share in the sufferings and also in His glory.

In speaking therefore of the body which God prepared we should properly enough think how the Father prepared a body for Jesus which was actually, physically perfect and corresponding to the body of Adam, who was afterward condemned, and also prepared the way by which the "Body of Christ" should be justified from the sinfulness of the flesh, that thus He might offer not only Himself,

R4965 : page 46

the Head, but also "the Church, His Body," a "living sacrifice, holy and acceptable to God."

TYPICAL AND ANTITYPICAL ATONEMENT DAY SACRIFICES FOR SIN CONTRASTED

In Hebrews 10:10 the Apostle is contrasting the atonement day sacrifice of the typical high priest with the antitypical atonement day sacrifice of the antitypical High Priest, Jesus. The typical high priest needed once every year, repeatedly (not daily), to offer up sacrifices. The first part of the sacrifice was for his own sin, and the second part of the sacrifice was for the sins of the people. The first part was the bullock, and the second part the offering of the goat. These two offerings constituted the one sacrifice for sin on the day of atonement! And so, in the antitype, the offering of our Lord Jesus, when He offered up Himself, was for "himself," that is, for His Body, those who are to be His Church, the household of faith. And then, a further part of His sacrifice has been the offering up of these members of His Body, in harmony with their wills and in harmony with the Divine provision.

Thus the antitypical atonement day sacrifices for sin have been in progress for eighteen hundred years. The special merit of the sacrifice was that which our Lord Himself offered, through which our offerings are made acceptable. It is one sacrifice in the sense that it is all one Body of one Priest that is offered, for the Apostle said, "We are partakers of the sufferings of the Anointed," and, "if we suffer with Him we shall reign with Him"; "if one member suffer all members suffer."

ALL OFFERING MUST BE DONE BY THE PRIEST

In Hebrews 7:27 the Apostle said, "This He did once when he offered up Himself." The question arises, To whom does this refer? Does it mean Jesus, and the members of His Body offering up Himself? We answer, No. The members of the Body do not offer up themselves; they present themselves; but the offering, so far as God is concerned, must be done by the Priest, Jesus, the "High Priest of our profession." The Apostle says that this He did once, and we answer, Here the thought is one fulfilment of the one type. In the type there were two sacrifices offered, and it is here called His sacrifice.

Our Lord offered up Himself at Jordan, and He offered up all the members of His Body, the Church, at Pentecost. The offering of Himself personally at Jordan was accepted of the Father, and the remainder of Christ's sacrifice was merely the fulfilling of the terms of the sacrifice. So the presentation of the Church before the Father was accomplished at Pentecost, though it has required the entire Gospel Age to complete the sacrifice.

This, too, was shown in the atonement day type: The high priest, after offering up the bullock, took the blood into the Holy and later into the Most Holy and sprinkled it on behalf of himself and his household--the members of his body and the household of faith--the underpriests and the Levites.

Next the high priest came to the door of the Tabernacle and slew the goat, representing the acceptance of justified believers as His Body and their consecration to death. In the type this did not represent the second coming of Christ, but merely His manifestation in connection with the sacrifice of the Body, which is the Church. In the antitype our Lord as the High Priest manifested His power in the Church at Pentecost by sending the Holy Spirit upon them and thus giving the intimation that their sacrifice was made and acceptable in the Father's sight. All of the Church who have since come in were counted in there--just as in our Lord's prayer He said, "Neither pray I for these alone, but for those also who shall believe on Me through their word." Similarly the acceptance of the Church at Pentecost as joint-sacrificers, as part of Christ's sacrifice, has continued ever since and we are members of His Body, each in his turn being sacrificed until the entire sacrifice of the Great High priest once for all shall have been accomplished, and that accomplishment, we believe, is near.

The expression, "If one member of the Body of Christ suffer, all the members suffer with it" (1 Cor. 12:26), does not, of course, signify that the dead members of the Church would suffer with the living members, nor that those not yet begotten of the Spirit would suffer with the Apostles, nor that members in different parts of the world would suffer with the other members of whom they were ignorant. It merely means that there is such a sympathy and union and fellowship in the Body of Christ that each is intimately and deeply interested in each other member, so that the interests of one are the interests of all. As, for instance, where there are two or three of the Lord's people in fellowship, as a little ecclesia or class, they are, in this sense of the word, a Body of Christ and are interested in each other, and suffer with each other in the tribulations, persecutions and difficulties of life. And, in a larger sense of the word, any of the members of the Body of Christ, in any part of the world, learning of the sufferings of other members of the Body would correspondingly feel an interest, a sympathy and fellowship in their sufferings, or in their joys.

NOT A PART OF THE RANSOM

In the statement, "A body hast thou prepared me," we must be careful not to read in what is not stated. It is not stated, "A body hast thou prepared me as a ransom-price,"

R4966 : page 46

but, "A body hast thou prepared me" (Heb. 10:5), "for the suffering of death." (Heb. 2:9.) The suffering of death on the part of our Lord Jesus constituted the ransom-price for the sins of the whole world. But the Body, which is the Church, the Father prepares through justification for association with Jesus in the "suffering of death," but this does not constitute the Church partakers in the ransom-price. Only one ransom-price was necessary, and that was one perfect man's death, and that had already been arranged for before the Church was invited to become joint-sufferers and joint-heirs with the Redeemer as His members.

The word "sacrifice" seems to be confusing to some. We are exhorted to present our bodies living sacrifices, but our presentation of our bodies to the Lord should not be confounded with the Lord's presentation of us. Going back to the type we find that two goats were presented to the Lord at the door of the Tabernacle. They were presented to be sacrificed, and so, when speaking of them, one might properly say, Those are the sacrificial goats; and whoever presented the goats might in one sense of the word be said to be the sacrificer.

But the word sacrifice, when used in the sense of devotion, or setting apart for sacrifice, should not be confounded with the sacrificing work by the high priest. The goats were not sacrificed merely because they were presented or devoted. God dealt not with the people, but with the priest, and only when the priest had slain the animal was it sacrificed, from the Divine standpoint. Then, and only then, was it really acceptable to God as a sacrifice.

Applying this, then, we may desire to come to God and learn that now is the acceptable day, now is the time when the Body of Christ may be devoted, or presented to the Lord. But something more is necessary than our presentation, and that further thing is the work which is

R4966 : page 47

accomplished for us by the High Priest, Jesus; namely, His acceptance, or His endorsement of our consecration, and the presentation of our offering as a part of His sacrifice. When the High Priest presents us with His merit imputed, then, and not until then, does our offer become a "sacrifice, holy and acceptable to God."

===================

R4966 : page 47

"SOME BETTER THING"--"OUR HEAVENLY CALLING"

LIKE MANY of our Christian friends, for a long time we did not understand how to "rightly divide the Word of Truth." (2 Tim. 2:15.) We did not comprehend that God's Plan provides, first, a heavenly salvation for the Church, and then an earthly salvation for mankind in general. The study of the Bible along Dispensational lines clears away all of our difficulties. It shows us that the promise that the redeemed "shall sit every man under his own vine and fig tree," and "long enjoy the work of his hands" (Mic. 4:4; Isa. 65:22), is God's provision for Israel restored to Divine favor, and for all the families of the earth, but not for the Church. Of the true Church, the Bride of Christ, it is declared that her members shall, in the resurrection, be like unto the angels--heavenly or spirit beings.

St. Paul distinctly says of these, "Flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50.) Jesus tells these that He has gone to prepare them a place in the Father's house on high. (John 14:2,3.) But the place for man, the earth, already provided from the foundation of the world (Matt. 25:34), is a very different one from ours, of which we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." --I Cor. 2:9; Isa. 64:4.

THE CALL TO THE SPIRIT NATURE

Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. Every promise is earthly. In Abraham's case, for instance, we read, "The Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all this land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."--Gen. 13:14-17.

St. Paul refers to this difference between the hopes of the spirit-begotten Church, founded at Pentecost, and those of all others. Pointing to the faithful of the past, he declares that although they had God's testimony to their faithfulness, nevertheless, they "received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect."--Heb. 11:38-40.

As soon as we get our "better thing," our higher reward of "glory, honor, and immortality," in joint-heirship with our Lord as figuratively His Bride--then the worthy ones of ancient times will get their reward of resurrection to human perfection. Under Messiah's Kingdom, those perfect men will be "princes in all the earth." (Psa. 45:16.) Then from the spiritual to the perfected earthly ones the blessings and instruction will descend for the poor, ignorant, selfish and superstitious world to help them, to uplift the obedient to the perfections illustrated in the perfected Worthies.

We have heard of the Sunday School teacher who told her class about heaven, about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world--"in due time." She had no conception of the "heaven of heavens" promised to the faithful followers of Jesus in the "narrow way." The Great Teacher explains that it is impossible to describe heaven with its beauties and charms. He said to Nicodemus, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"--John 3:12.

In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that "God is a Spirit," "dwelling in the light which no man can approach unto, whom no man hath seen, nor can see"--personally. (John 4:24; I Tim. 6:16.) Men must discern God in His works--the noblest of which is the perfect man--made in His moral likeness, on the earthly plane, "a little lower than the angels" on the spirit plane. The most that His Word declares of our heavenly inheritance is that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." --I Cor. 2:9.

But while refusing to inform us of the heavenly condition, God gives us a soul-satisfying portion. Through the Apostle He declares (I John 3:2), "It doth not yet appear what we shall be; but we know that when He [the glorified Jesus] shall appear [at His second advent, in power and great glory] we shall be like Him; for we shall see Him as He is." Others, not thus changed from human to spirit nature by the First Resurrection power, will not "see Him as He is," but only as He shall be revealed in His providences and judgments, which every eye shall recognize.

How satisfactory! Beyond all that we could have asked or thought! "Like Him!"--what more could we ask? "Like Him" whom God hath highly exalted "Far above all principality and power and might and dominion, and every name that is named!" (Eph. 1:21.) We stand amazed at such grace! Moreover, we can realize that He who called us to become "partakers of the divine nature" and joint-heirs with the Redeemer in His Mediatorial Kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, "I shall be satisfied, when I awake with Thy likeness."-- Psa. 17:15.

It is the hope, the desire, the aim of every one of us to make our calling and election sure--to so run that we may obtain that great "prize" of participation in the First Resurrection. Of that resurrection we read, "Blessed and holy is he that hath part in the First [chief] Resurrection; on such the Second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Let us have this in mind, dear friends, that our participation with our

Lord in the glories of the Kingdom is dependent upon our faithfulness here in following Him through evil report and through good report; through honor and through dishonor; in the bearing of the cross along the way of self-denial.

THE FIRST-BORNS PASSED OVER

When God would bring typical Israel out of Egypt, the first-borns had a peculiar salvation, or preservation, first. The night before the deliverance all the first-borns were

in danger of death, and were saved only when under the blood of the passover lamb. We see the significance of this beautiful type. St. Paul tells us that Christ is our Passover Lamb, slain for us. We each have appropriated His flesh, His human nature, which He sacrificed on our behalf. We recognize His sacrifice, the blood of Atonement. We see that this entire Gospel Age is the antitype of that night. We are hoping to belong to the First-borns (begotten of the Holy Spirit) who, during this night-time of sin and death, will be passed over and, on account of the blood without and the lamb within, be accounted worthy of being passed over--accounted worthy of eternal life on the spirit plane as members of the Church of the First-born--participants in the First Resurrection, to glory, honor and immortality, with our Lord and like Him.

All of the first-borns of Israel passed over typified all of the Lord's people, in all denominations and outside of all denominations, who are now passing from death unto life. In the type, however, the first-borns of every tribe were exchanged for the one tribe of Levi--the priestly tribe--which thereafter typified the Church of the First-borns --the "Household of Faith." Further, the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God. The remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory, or type.

The Church of the First-borns will consist of two classes, a "little flock" of priests, and a "great company" of the "household of faith," antitypical Levites, who will serve. The "little flock" of priests do their sacrificing now and, if faithful, will shortly be made a Royal Priesthood, a reigning Priesthood, joint-heirs with the great King of Glory and High Priest of our profession--Jesus. The "great company," however, typed in the ordinary Levites, will not be in the Throne, but serve before the Throne. They will not be "living stones" of the Temple, but will serve God in the Temple. They will not wear crowns of glory, though they will be granted palms of victory.

Which place will you or I occupy in the resurrection, in the General Assembly of the Church of the First-borns? Shall we be of the Royal Priesthood, or of the less honorable, but still blessed servants? Shall we be of the Bride class, or of the less honored "virgins, her companions, that follow her"?

It is for us to make our calling and election sure by our zeal, our earnestness, our devotion to the great King and His cause. He has called us to the highest plane of existence. It rests with us, under His wonderful and gracious arrangements, to determine whether we shall be passed over or not passed over; and if passed over, to determine whether we shall accept the place to which we are called, or the inferior place, which will be granted to those who do not keep their garments unspotted from the world and who, therefore, must come through "great tribulation" in order to enter into the Kingdom at all.

We exhort, therefore, that we strive, not only to be present at the Great Convention, the "General Assembly of the Church of the First-borns," but to make our "calling and election sure," that we may be of the Bride class, the Royal Priesthood class, the members of the Body of the Great Prophet, Priest and King of Glory! Let us encourage each other and be encouraged to maintain the good fight of faith, and to gain the victory, so far as our hearts are concerned, over the world, the flesh and the Adversary. Let us be so filled with the spirit of the Truth, the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness and love, that we shall be a blessing to those in our homes, that they may take knowledge of us that we have been with Jesus and have learned of Him; and that this blessing may thus overflow and abound to many hearts.

BURNING AND SHINING LIGHTS

One of old was declared to be "a burning and a shining light." There is force in this expression. Some lights are cold, austere, unsympathetic; but the kind approved of the Master was the burning kind--warm, glowing, sympathetic, helpful, intensive! The Master Himself furnishes the best of all illustrations of the principle enunciated. He was the Light which came down from heaven--undimmed, resplendent, shining forth to the utmost the light of Divine Truth! Not a cold, forbidding recluse was He, holding Himself aloof from the people with a haughty and disdainful spirit, telling coldly "Wonderful words of life." On the contrary, His entire life was sympathetic, whole-souled. One of the charges brought against Him by the cold Pharisees was, "He receiveth sinners and eateth with them." Even His disciples were shocked that He should converse with a woman of Samaria. But the common people heard Him gladly. While recognizing that He was far above their plane--while beholding in Him the glories of the "Only-begotten of the Father," they nevertheless were drawn to Him because He was the burning as well as the shining light.

And they declared, "Never man spake like this man."--John 7:46.

Bible students are all Christians; though, alas! all "Christians" are not Bible students. True, God's Book may even be read through by some who are unbelievers; and it may be scanned critically by opponents who seek to find fault with it and to entrap it, as they sought to find fault with the Master. These, however, are not Bible students in the proper sense of the word. Only those who have made a consecration of their lives to the Lord and are anxious to know the Divine will that they may conform their lives to it, and who, to attain this end, have entered the School of Christ to be taught of Him--only these are Bible students from our standpoint, searchers after the secrets of the Lord, because they love Him, and are appreciative of His glorious Plans and desirous of understanding them fully.

Such Bible students should be burning and shining lights in the world and amongst our fellow-Christians of all denominations, many of whom, alas! have much of the spirit of the world and are lacking in the spirit of the Truth itself--because they are not sufficiently Bible students.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are not enjoined to make a show of carrying our Bibles everywhere in an ostentatious manner. We are exhorted to show forth in our daily lives the lessons we learn from its precious pages. As the Bible is the Lamp provided by the Lord to all those who walk in His footsteps, so each of these in turn is a lamp which should shine forth upon others the light, the knowledge, the Spirit of the Truth, for their satisfaction. In other words, the Holy Spirit is not poured out upon the world of mankind, but merely upon the Lord's servants and handmaidens. It is an anointing for these, and upon these, evidencing to them that they have been begotten again, to the new nature, and making of them light-bearers for the benefit of others--burning and shining lights, sympathetic and helpful lights, "that they might show forth the praises of Him who hath called them out of darkness into His marvelous light."

R4967 : page 49

"THE LIGHT SHINETH IN DARKNESS"

While keeping the lamp trimmed and burning--while seeking to glorify God as burning and shining lights in the world, we must not forget that the Bible assures us that we shall be no more successful in converting the world than was our Master. His great light shone in darkness, "and the darkness comprehended it not." And the religionists of His day instigated His crucifixion.

The Master's prophecy concerning His followers will prove true to the end of the Age. The darkness hateth the light. "Marvel not, My brethren, if the world hate you"; "If the world hate you, ye know that it hated Me before it hated you." (I John 3:13; John 15:18.) It is altogether a mistake, therefore, to suppose that the Lord's consecrated people, letting their light shine faithfully before men, could convert the world. Such was not God's intention. It is the Church, not the world, that is being tested at the present time. The opposition of the world and all the powers of darkness serve to test us as New Creatures--to test our loyalty to God and to His Truth.

Whosoever receives the light of Truth intelligently must rejoice in it; and, rejoicing in it, he must let it shine out upon others, or, by covering his light with a bushel, he will demonstrate his lack of courage, lack of appreciation, lack of earnestness--qualities which the Lord is now specially seeking amongst those whom He has invited to be sharers with Jesus in the glories of the Mediatorial Kingdom about to be established amongst men. It is important, therefore, that we let our light shine before men; that we be willing, nay, glad, if need be, to suffer for our loyalty to the Lord and to His message. And we have His Word for it that whoever is ashamed of Him or of His Word now, of such He will be ashamed by and by. He will not own them as members of His Bride class, will not accept them as assistants with Him in His glorious Throne.

"The Light of the world is Jesus"; "That was the true Light, which lighteth every man that cometh into the world." (John 1:9.) Thus far Jesus has not been dealing with the world, but merely with the blessed ones who have the eye of faith and the ear of faith. "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:16.) The time for the enlightenment of the world will be after the special call of the elect. Then the Church, as the Bride, will be with the heavenly Bridegroom in His Throne. Then all now found faithful in the matter of letting their light shine will be associated with the great Light, Jesus, as members of His Body. Altogether they will constitute the great Sun of Righteousness, which will then arise with healing in its beams for the blessing of all the families of the earth; "Then shall the righteous shine forth as the sun in the Kingdom of their Father; who hath ears to hear, let him hear." (Matt. 13:43.) He that hath a desire of heart, let him be obedient and thus make his "calling and election sure" to this glorious, chief salvation.

===================

R4968 : page 49

WHAT CONSTITUTES SPIRITUAL-MINDEDNESS?

"To be spiritually-minded is life and peace."--Rom. 8:6.

ABILITY TO UNDERSTAND the Scriptures,

to talk fluently upon them and to expound them clearly is a qualification which we think should follow in the wake of spiritual-mindedness; but some might be able to expound Scripture very well, and to express truths in very good form who are not necessarily very spiritually-minded. A parrot can repeat certain words and phrases; but no one would accuse a parrot of being spiritually-minded. So there are some people who can repeat certain spiritual truths, apparently with a good deal of zest.

To be spiritually-minded is to have a mind in harmony with the Spirit of God, and fully surrendered to the Divine will--fully consecrated to the Lord. It would not be enough merely to have a preference for good, saying, "I prefer not to do any gross sin; I prefer to live a life that will be honest and decent." This attitude would not be spiritual-mindedness. Adam was not spiritually-minded, but in his perfection he had a mind to do right. He had the mind of God in the sense that he had a balanced mind, not one having a preference for sin, or one that was weak. He was sound-minded and could appreciate things from the standpoint of righteousness and justice. But even in his perfection Adam had not a spiritual mind, in the highest, or Scriptural sense of the word.

In Romans 8:6 the Apostle Paul uses the expression "spiritually-minded" in describing a certain class who have become followers of Christ, who have made a full consecration of their lives to the Lord and who, in harmony with this consecration, have been begotten of the Holy Spirit. These are spiritually-minded. These are granted a spiritual insight into Divine things.

OUR LORD BECAME SPIRITUALLY-MINDED AT JORDAN

This was true of our Lord Jesus. Having left the glory which He had with the Father, and having humbled Himself to take the human nature, He was found in fashion as a man. We read that He was not an imperfect man, but "holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) Yet with all these special qualities He did not have the spiritual mind to which the Apostle has reference. Our Lord had a mind such as Adam had before the fall--a mind in perfect harmony, perfectly balanced. Our Lord received the spiritual mind, however, at the moment when He was begotten of the Spirit, when He made full consecration at baptism, and as a consequence the Holy Spirit descended and lighted upon Him in bodily form like a dove.

Following that begetting, the Lord had an enlargement of understanding and was granted to see certain deep things of God which He had not seen before His consecration; so we read in that very connection that "the heavens were opened" to Him--the higher things became clear to Him--the more spiritual things. These things

St. Paul calls "the deep things of God." "The natural man," St. Paul says [the natural man would be a perfect man; fallen man is imperfect, unnatural], "receiveth not the things of the Spirit of God,...neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) Then he proceeds to say that we have received the Spirit of God through the begetting of the Holy Spirit; and that having the new mind, this spirit begetting, we are enabled to understand the deep things of God. "The things of God knoweth no man, but the Spirit of God; and we have received...the Spirit which is of God, that we might know the things that are freely given to us of God." Thus to us is it given to know the deep things of God.--I Cor. 2:11,12.

NO NATURAL MAN IS SPIRITUALLY-MINDED

So, then, the one who has been begotten of the Holy Spirit is spiritually-minded. He sees things from the new standpoint which God specially brings to the attention of the spirit begotten. As the Apostle John says, "Ye

R4968 : page 50

have an unction from the Holy One, and ye all know it." (I John 2:20.) Whoever receives this begetting of the Holy Spirit, this anointing, has an understanding of heart and of mind which is different from that which any natural man would have, a quality that will progress with him. He has the privilege of growing in grace and in knowledge and in the appreciation of the deep things of God; and he should grow.

The Apostles Peter and Paul go on to explain (I Peter 2:2,3; Heb. 5:13,14; 6:1,2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word--the first principles of the doctrine of Christ; but as he goes on, he should feed upon the strong meat of God's Word. Some of those who have the begetting of the Spirit may be blessed with the special gift of language, so that they can make the matter very clear to others; some others who have also received the begetting of the Spirit may not be blessed with this gift. But all certainly would have the desire to tell forth the blessings which they have received from the Lord, that others might know and might glorify God in their bodies and spirits, which are His.

As these spiritually-minded ones would thus endeavor to tell the good tidings, we have no doubt whatever that the Lord's blessing upon them would more and more qualify them as ambassadors and representatives, that they might tell the Message to others--if not in one form, then in another. We have noted, however, that some who speak with stammering lips have sometimes accomplished very wonderful things, while some with a great deal of eloquence have failed to obtain the same results. The victory is not always to the strong nor to the swift; for the Lord may grant His blessing with the feebly spoken word, particularly if the whole life be in harmony with the message given out.

We have been surprised at times to find that some who have apparently considerable understanding of spiritual things, in the sense of being able to tell about them, do not always give the best evidence in their lives that they really have the Spirit of the Lord. Sometimes in their private lives there is that which is quite contradictory. This condition surprises us; causes us to wonder how it is that those who apparently understand the Truth should be without the power, or manifestation of the power of the Truth in their daily lives. We should bear in mind that whoever speaks the words of the Lord with his mouth, should uphold it in his every act, word, thought, in private life as well as in public.

THE LIFE, NOT THE WORDS, A TRUE INDEX

The Truth should be the standard. Everything else is certainly quite contrary to the Divine will; and that person who fails to uphold the Truth in his daily life gives evidence that he has not the Spirit of the Lord in the proper degree. If, therefore, any of us should find that in our daily lives we have not been living in conformity with the message of our lips, it would be a matter of serious concern, for we cannot doubt that whoever is out of harmony with the Lord in his heart, will sooner or later get out of harmony in his utterances.

We think, therefore, that if in a congregation of the Lord's people any one were proposed as an Elder or a Deacon who outwardly had ever so great ability as a teacher, but who did not in his daily life give good evidence of being fully consecrated to the Lord, and of seeking to walk, not after the flesh, but after the Spirit, he should be regarded as a very dangerous person to put into the high position of Elder or Deacon. The sooner he is left quite by himself the better. For the more such people are put forward in public, the worse it will be for them and for the congregation whom they are supposed to serve.

===================

R4969 : page 50

DRIVEN INTO THE WILDERNESS

--FEBRUARY 25.--MARK 1:9-11; MATT. 4:1-11.--

"For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."--Heb. 2:18.

OUR STUDY for today is a most interesting one. It points to the time when Jesus reached the age of thirty and consequently was permitted to offer Himself without spot to God as the world's Sin-offering. Saint Paul quotes as applicable to Him the words of the Prophet, "Lo, I come to do Thy will, oh God," as it is written in the volume of the book concerning Me. I now present myself to be the Antitype, the fulfiller, of every prophecy that Divine wisdom has caused to be recorded, and the Antitype of every feature of the Law applicable to Me.

There the Redeemer became the antitypical Passover Lamb, the antitypical bullock of the Atonement Day Sin-offering. There He gave up His life to the doing of the Father's will; there He as the Man Jesus died; there He as the antitypical bullock was slain; there He was begotten of the Holy Spirit and became the antitypical Priest--the Sacrificer. Through the following three and a half years of His ministry He carried out this consecration and completed it at Calvary, crying, "It is finished!"

R4970 : page 50

LED OF THE SPIRIT--INTO TEMPTATION

When Jesus received the begetting of the Holy Spirit at His baptism it was the begetting to the divine nature, and with it came great enlightenment to His mind, as represented in the words, "And the heavens were opened unto Him," literally, rent asunder. Forthwith He could see clearly into the Divine arrangements and purposes respecting Himself in a manner not possible to Him prior to His consecration. And so it is with all those who follow in His steps. The deep things of God are revealed to them gradually, as they are able to receive them, but never until after they have made their consecration vows to the Lord. With His followers as with Himself, the trial or temptation or testing as to loyalty comes more particularly after consecration than before. Hence the importance of Jesus' injunction: "Sit down first and count the cost."--Luke 14:28-33.

But with us as with Jesus the Father provides not only a clearer appreciation of our trials and responsibilities, but also a clearer perception of the glories which will follow to the faithful. In Jesus' case the opening of the heavens --the enlightenment of His mind respecting the Divine Plan--was a much more wonderful matter than it is with us, because with His perfection of brain and of heart He was able to realize instantly the lengths and breadths and heights and depths of His undertaking, in a manner only partially attained by us after years of progress and study. At once the Master realized the full import of the Day of Atonement sacrifices, of the Passover Lamb slain, of the prophecies that spoke of Himself as being led as a lamb to the slaughter, and of the type which pictured

Him as the Antitype of the brazen serpent, lifted on high for the healing of Adam's sin-bitten race.

As these thoughts began to rush into the Savior's mind, He was first of all pressed of the spirit (His own spirit or mind) to go apart for awhile and to study out afresh the full import of the Law and the Prophets and His own obligations according to the covenant He had just made. For forty days and nights His intense earnestness made Him oblivious to almost everything else. Apparently He neither ate nor slept until the forty days were ended; and He "afterward hungered." Then it was that the Adversary appeared as a tempter--at the moment of His physical weakness as the result of fasting--at the moment when His soul was overwhelmed with the realization of the importance of the great contract He had made and of what it would cost Him to fulfil its terms. It was the severest test imaginable. Would the Redeemer prove Himself loyal to God--to the Divine Program--to His covenant of consecration, unto death? Or would He feel that the Father had poured too bitter a cup for Him --that God had made the tests of loyalty and obedience too severe--that it was neither just nor loving to allow Him to enter into such a contract?

How glad we are to note the loyalty which triumphed over every temptation! With the angels we acclaim, "Worthy is the Lamb who was slain!" Not merely in the sense of consecrating His will, but in maintaining His full submission and deadness, according to the flesh, faithfully even to Calvary and the death of the cross. To Him be glory, honor, dominion and might everlasting!

TEMPTED AS WE ARE

The Savior was not tempted with the habits of a drunkard nor with the weaknesses of a debauchee or a libertine, neither are those the temptations which come to us--His footstep followers. We are to remember that the Scriptures clearly differentiate between us and the world: "Ye are not of the world even as I am not of the world." "Tempted like as we are" therefore signifies that the temptations or trials which Jehovah permits to come upon His consecrated people are of the same kind that He permitted to come upon our Redeemer.

It is important, therefore, that we notice the character of our tests. God is not testing us to see whether or not our flesh is perfect, for He knew all along that amongst men there is none righteous, no, not one. The Father's tests for those whom He receives as sons are tests of loyalty to Him, loyalty to the principles of righteousness, loyalty to the Truth, loyalty to the Divine methods--a refusal to take our own way or to seek our own glory or our own ease at the expense of Truth or of the Divine method.

JESUS' THREE TEMPTATIONS

When the Master was weakened through fasting, at the end of the forty days of Bible study, the Adversary appeared--not as an enemy and a fiend of darkness, but as a friend, "as an angel of light." (2 Cor. 11:13-15.) Professing interest in the Savior's welfare and an interest also in His work, he said, You are hungry, man, and unnecessarily so. Do you not know that the holy power which came upon you forty days ago is more than sufficient for your every need? Do you not know that now you may command even these stones to be made bread, and therefore have no need to be hungry? Do so, at once, please, before we have a conversation, for I have a great interest in you. I remember you well from the long ago when we were in fellowship, before my deflection.

But Jesus replied, The power received was not to be used for ministering to My own flesh. It was received, rather, because I had made a consecration of My flesh to death. The Divine power which I possess I may use in any manner for the Father's glory, but not for self-gratification, however apparently legitimate. Besides, My eternal life is not dependent upon bread, nor upon the maintenance of this physical body. Rather, My hope is in God and in His promise that, if faithful in the use of this holy power which He has committed to Me--if faithful in My consecration unto death--He will give Me a crown of life--glory, honor, immortality.

That temptation failing, Satan tried another. We assume that He took our Lord in mind to Jerusalem and the temple, saying, If you will go to the pinnacle of the temple and cast yourself down therefrom, it will be a means of proving to the people that you are the Son of God, and it will be the quickest method by which you can convince them of your mission and gain their adherence and loyalty and make them your disciples and thus accomplish your mission. I will quote you the prophecy in proof that this was God's intention for you: "He shall give His angels a charge concerning Thee and in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone." (Psalm 91:12.) But Jesus declined this proposition also.

If He had been thrust off the Temple pinnacle by the hands of an angry mob before His time was come, surely the Father's power would have interfered that He should not be injured; but to deliberately defy the laws of nature and to expect Divine protection from the natural consequences of His own course would have been to tempt God; this Jesus refused to do.

The third temptation also was a mental presentation. A high mountain, in symbol, is a high kingdom. From no mountain on earth could all the kingdoms of the world be seen, since the world is round; but Satan's own kingdom was called to the attention of Jesus. Satan said, "You realize, of course, that I am the Prince of this world, that I am the God of this world and that I now have practical control, through ignorance and superstition, of the masses. I have a proposition to make to you. I confess to you that I am weary of the reign of sin and death which has progressed in the world because of my domination. I would rather share the Kingdom and have it uplifted and blessed. In other words, I propose to you a federation--that together we shall unite in the bringing of humanity out of sin and death conditions. What do you say? I on the spirit plane and you on the human plane will be quite masters of the situation, for you see I have the power in my hand and can easily turn the thing to our favor, and quickly the world will be blessed. Thus you will attain the glorious consummation of your hopes, and that without the awful trials, sufferings, experiences, etc., which you are now anticipating through following God's arrangement outlined in the prophecies. Come, let us federate and co-operate. Speedily I will turn things your way; victory will begin to come from the very hour of our federation!

Our Lord was indignant that it should be thought for a moment that, having left the heavenly glory to do the Father's will, He would now prove traitor to His covenant, and for fear of the cross and the shame and the death He would enter into a confederacy with the great Arch-enemy of righteousness--Satan. He answered, "Get thee hence, Satan, for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve." I will not serve you nor co-operate with you in any sense of the word. "Then the Devil leaveth Him." So far as we know, Satan never thought it worth while to return to

R4970 : page 52

the attack on the Savior. Then by Divine arrangement angels came to the famished Overcomer and ministered unto Him--strengthened Him, revived Him.

The Lord's followers are to note how these same temptations are the very ones by which the Adversary assails them: (1) He would be their friend and helper and would thereby induce them to violate their covenant of sacrifice by requests for physical healing, physical blessings, which they have agreed to sacrifice. (2) He would suggest to them some wild, foolish way of capturing the world for God by some great exploits or prayer tests. (3) He would have them compromise with the world and its spirit and its methods by Church Federation and otherwise. We are to resist the Adversary courageously that he may leave us permanently, seeing no hope of winning us.

===================

R4968 : page 52

LABORERS IN THE HARVEST

--MARCH 3.--MARK 1:14-28.--

Text.--"The Harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the Harvest, that He will send forth laborers into His Harvest."--Matthew 9:37,38.

EVERYWHERE the New Testament teaches that the work done by Jesus and His Apostles amongst the Jews eighteen centuries ago was a harvesting work. Thus Jesus said, "I send you forth to reap that upon which you have bestowed no labor. Other men labored and ye have entered into their labors"--ye are reapers of the fruits of their labors--gatherers of the "harvest" of the fruitage of the Jewish Age.

The ripe characters of that Dispensation were ready to receive Messiah and His Message upon terms of full devotion of their time, talents, influence and lives as servants of the New Institution--the New Covenant--which God purposes to inaugurate with Israel in due time, and under which all the families of the earth will be blessed. The service of the present time is sacrificial--the preparation of the Royal Priesthood, after the order of Melchizedec, to stand as Mediator between God and men--the world.

The labors of Jesus and the Apostles found about five hundred brethren worthy of the garnering during His ministry. Subsequently, at Pentecost and after, several thousand more Jews were harvested--brought into the Spirit Dispensation--begotten of the Holy Spirit as New Creatures, Members of the Body of the Anointed, members of the Royal Priesthood. But of these there were not a

sufficient number to complete the Divine foreordination; hence, after all the "Israelites indeed" had been harvested, the Jewish people were thrust aside from Divine favor for a time, and God's Message of Grace was sent to the Gentiles, "to take out of them a people for His name"--to be associated with the Jews as members of the great Mediator of the New Covenant, under the Headship of the glorified Christ.

GOSPEL OF THE KINGDOM

Today's lesson relates to our Lord's inauguration of the "harvest" work amongst the Jews. John the Baptist and his disciples had preached and baptized many under the announcement that the Kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic Law, and thus be prepared to be transferred from typical Israel to antitypical Israel--from membership in Moses, the type, to membership in Christ, the Antitype. In due time the preaching of John the Baptist was brought to a close--when Herod cast him into prison. From that time onward Jesus and His disciples became more prominent, but their Message was the same as John's; as we read, "Jesus came to Galilee preaching the Kingdom of God and saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel." Whoever believed this Message recognized Jesus as the "Sent of God," the Messiah, who, in God's due time, will be the King of Israel, and the Monarch of the earth. "The time is fulfilled" meant that the foreordained time when the offer of the Kingdom would be made unto the Jewish nation had arrived.

But God foreknew that Israel would not be ready--that only a few would be prepared to become the Bride of the Messiah, His associate in the Kingdom work, and that it would require eighteen centuries to select the remainder from amongst the Gentiles.

Hence St. Paul points out in Romans 9, 10 and 11 that the Prophets foretold the stumbling of Israel, their temporary rejection as a nation, the fact that a remnant of them would be the nucleus of the Bride class, and that the remainder would be made up of Gentiles. St. Paul declares, "Israel hath not obtained that which he seeketh, but the election obtained it and the rest were blinded"--"until the fulness of the Gentiles has come in" and the "elect" class is completed.

However, God proceeded with His portion of the proposition just as though He had not known in advance the course the Israelites would take. The Gospel was preached to them first and all the saintly ones were found in advance of any move being made to open the door of this special favor to the Gentiles.

"TO BECOME FISHERS OF MEN"

The Wisdom of God is foolishness with men, and the wisdom of men is foolishness with God--say the Scriptures. This is exemplified in our Lord's choice of the twelve Apostles, the calling of four of whom is noted in this study: Simon, Andrew, James and John. However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. The Bible record of them is, "People perceived that they were ignorant and unlearned men."

This reminds us that the Apostle declared that this "high calling" of God to joint-heirship with Jesus reached and influenced merely the poor of this world, rich in faith; that amongst the "elect" will be found "not many great, not many rich, not many wise, not many learned, not many noble." (I Cor. 1:26,27.) Success in life leads to more or less of self-confidence, self-esteem, self-will, whereas the Gospel Message appeals to those who feel their own weakness and imperfection and unworthiness, and who correspondingly with great earnestness lay hold upon the Divine promise--the Divine aid, giving God the glory.

The words of Jesus, "Woe unto you rich" (in wisdom, property, fame, in learning, in nobility of character) must not be understood to mean that the great, noble, wise and rich are all or nearly all condemned to eternal torment, or to any punishment, on account of their riches of education, character, etc.

Rather, we must remember the standpoint of the Great Teacher's Message--"Woe unto you" as respects the Kingdom

R4969 : page 53

--you are less likely to gain this wonderful "high calling" of God than if you were in humbler circumstances. You have your consolation now, and correspondingly have less interest in the glorious things of God's Message. You are so well satisfied with the things of this present life that it will be the more difficult for you to sacrifice all these for the prospect of a share in Messiah's Kingdom. But, said the Master, "Blessed are you who are poor in spirit," humble-minded, and therefore the more teachable, for the more you will look out for the great Gift of God--the "pearl of great price," a share in the Kingdom of God's dear Son.

TAUGHT AS ONE HAVING AUTHORITY

The first five verses of our study tell how the fishermen forsook their earthly all for the prospect of sharing with Messiah in His Kingdom. Verse 21 shows that the Redeemer was recognized in Capernaum as a great Teacher and a man of learning, to whom others gave place in the synagogue; and the people marveled, saying, "How knoweth this man letters, having never learned at school?"

Moreover, they were astonished at His teaching, "for He taught them as one having authority and not as the scribes." The Jewish scribes and rabbis then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the teachings of the Law and the prophecies. Jesus had a thorough grasp of the Sword of the Spirit, the Word of God, and His applications and interpretations therefore were convincing to His hearers.

Had the Scribes and Pharisees and Priests accepted Him, the whole nation would have done so. But this would not have outworked the Divine Program. Hence the Master's works and teachings were largely parabolical and in dark sayings, because it was the Divine intention that only the saintly Jews should fully appreciate the Teacher and become His followers. The same principle, under God's providence, has applied to the Message and the messengers of the Kingdom throughout the entire Gospel Age. Hence at no time has the real Message been attractive to any except the saintly--others were content with forms of godliness devoid of power and out of accord with the Word.

EVEN DEMONS OBEY HIM

While Jesus was teaching in the Capernaum synagogue a young man, obsessed by a demon, "an unclean spirit," cried out. The demon recognized Jesus and His teaching and used the young man as his mouthpiece, his medium, saying, "Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."

The demons cast out of human beings by our Lord and the Apostles, the Bible tells us, were once holy angels. They fell from Divine favor through their sinful relationship to humanity in the days of Noah. (Gen. 6:1-5.) These fallen spirit beings still desire human relationship, and are styled "unclean spirits," because, however they may begin by presenting themselves as angels of light, they later reveal their true characters by unchaste, impure suggestions.

As St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18), so Jesus refused to allow this demon to give testimony respecting Himself--even though it was complimentary. He commanded the demon to come out of the man. In leaving the man the demon caused him great pain so that he cried aloud. The effect upon the congregation at the synagogue was amazement. Not only the teachings of Jesus captivated them, but also His power to deal with the evil spirits, corroborating His authority as a Teacher sent from God. His fame began to spread throughout all the region of Galilee.

R4967 : page 53

"A SAVIOR AND A GREAT ONE"

"A ghastly sight shows in the shivering air
    On Calvary's brow;
The Savior of mankind, in love, hangs there,
    While followers bow
The head low on the breast and sadly sigh,
'How can He be Messiah--if He die?'

"A jeering mob surrounds the cursed knoll
    And mocks the Lord;
Yet to His lips and from His stricken soul
    Cometh no word
Of vengeance or reproach--ah, no; and when
In anguish came the final moment, then

"'Tis finished!' rings in triumph through the sky;
    He bows His head;
And, while the querying soldiers mark the cry,

The Lord is dead.
All anguish past, His triumph doth begin,
The world is saved, a death blow dealt to sin.

"Jerusalem, amazed, hears fishers tell,
With courage bold,
How Christ has vanquished Satan, death and hell,
As He foretold.
Humble disciples forcefully proclaim,
'There is Salvation in no other name.'

"A Sabbath's journey from the city gate,
With sorrow shod,
Two sad disciples bear their sorry weight
To their abode.
The Christ appears, while holden are their eyes,
And doth expound wherefore Messiah dies.

"Emmaus reached, the Lord would further go;
They gently chide--
'Thou hast beguiled our grief and tears, and so
With us abide.'
He brake their bread--then vanished from their sight--
Their hearts did burn with holy joy that night.

"Still thus He comes; and though the faulty sight
Of clouded eyes
Perceives Him not, He makes the burden light,
And stills our cries;
For, like weaned babes, we mourn, the while He would
Our hearts sustain with stronger, richer food.

"The tale is old, but ever sweetly new,
Why Jesus died.
The nail prints, doubting one, He shows to you,
And in His side
A spear thrust gapes--a passage rent apart,
For easy access to your Savior's heart.

"It was for you, my brother, that He shed
His life so free;
For you, for me, He bowed His godlike head
On Calvary's tree,
That, trusting in the merit of His name,
We might be saved from sorrow, sin and shame.

"The past sufficeth, surely, to have spent
In sinful deeds.
Come, join our band; and be our footsteps bent
Where Jesus leads.
So, in His righteousness serenely dressed,
We'll meet Him face to face among the blest."

===================

R4971 : page 54

INTERESTING QUESTIONS

USE DISCRETION AND WISDOM

Question.--We are told that from him who would borrow of us we should not turn away. (Matt. 5:42.) How shall we understand this?

Answer.--There is nothing in this Scripture that says that we should lend to everybody who wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in need. The Scriptures say, Do good and lend, hoping for no recompense. (Luke 6:35.) We should also have that beneficent disposition which desires to do good to all men, especially those of the household of faith. But we should use discretion and wisdom. Often the very best thing to do to a person is to lend him something, even if sure that he would not return it; for thus the way to his coming any more would be barred to some extent at least.

WE FIND WHAT WE SEEK

Question.--Please give the meaning of the text, "Seek and ye shall find."--Mark 7:7.

Answer.--The above text illustrates a principle to which we have frequently called attention. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message, will be guided of the Lord. As it is written, "Blessed are they which do hunger and thirst after righteousness [Truth], for they shall be filled."--Matt. 5:6.

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek--flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrated this principle; and compare their experiences and findings with the blessedness of those who feast upon the Bible as the Lord's bountifully spread table of good things--"Meat in due season" for "the household of faith."--Luke 12:42.

The same principle holds true with the SCRIPTURE STUDIES. As those who so desire can pick flaws with the Bible and turn and twist its statements into unreason, so the same class would surely be successful in similarly picking to pieces "The Divine Plan of the Ages."

"ONCE IN GRACE, ALWAYS IN GRACE," CONTRADICTED

Question.--What is meant by the Scripture which says that if one who has been righteous shall depart from his righteousness, his former righteousness shall not count, but that he shall die for his sin? And also the statement that one who was unrighteous and turned from his unrighteousness shall be saved?--Ezek. 33:13-16.

Answer.--This Scripture emphatically contradicts a doctrine held by some Christian people, "Once in grace, always in grace"; or that one who has been favored of God can never lose His favor. The principle of this Scripture applies, at the present time, to those who pass from death unto life as New Creatures. They are on trial for life or death. Adamic sin no longer counts in their cases. If they remain faithful to the Lord they will get the blessing of eternal life; if unfaithful, they will die. If one should make a covenant with God and then fail to keep that covenant, he would lose his covenant-relationship with God as soon as he abrogated the contract. If we are faithful, He will be faithful in giving us life eternal.

But this Scripture specially applies to the Millennial Age; for at that time all are to be brought to an opportunity for life everlasting. People will then realize that "the wages of sin is death." Then it will no longer be a proverb that the parents have eaten a sour grape and the children's teeth are set on edge, but each "shall die for his own iniquity." (Jer. 31:29; Ezek. 18:2.) There will be a test for life or death, just as there is now with the Church. Only those who are faithful in their trial will be granted everlasting life, in either case. All others will be cut off in death.

"HE THAT JUDGETH ME IS THE LORD"

Question.--Suppose one addicted to the use of tobacco and who began to realize its filthiness should resolve to discontinue it and should really desist from using it for a time, but later should resume the occasional use of it, and thus did not conquer in the matter, the spirit being willing, but the flesh being weak--would this cause the loss of the crown and relegate such an one to the "great company"--or might it lead to the Second Death?

Answer.--The use of tobacco is a very filthy habit; and there are other habits that are esteemed filthy by some people, but not by others. We are not to draw any line which the Bible does not draw. It is not, therefore, for any of God's people to judge another in the meat offered to idols, or in the chewing of tobacco, or in any such matters. We should encourage each other in cleanliness of life. To our understanding, no one would be condemned to death for not controlling the tobacco habit or the coffee habit or the morphine habit. God alone knows how each is struggling; He alone knows those who are fighting courageously day by day to the end. We are not competent to judge. St. Paul says, "With me it is a very small thing that I should be judged of you, or of any man's judgment; yea, I judge not mine own self.

...He that judgeth me is the Lord." (I Cor. 4:3,4.) We may not even too hastily judge ourselves to be worthy of the Second Death. It is to be left to God as to whether we are overcomers or not. With this in view it is our duty to strive earnestly and not to be discouraged ourselves nor to discourage others, but rather to uphold them and help them to greater courage, to greater zeal in the service of our Lord.

===================

R4971 : page 54

SOME INTERESTING LETTERS

BLESSINGS OF COLPORTEUR SERVICE

DEAR BROTHER:--

I want to tell you in just a few words how very many blessings our dear Heavenly Father is bestowing on me in the little service I am privileged to render Him. I have been drawn so close to the Lord in my work, and am daily relying more on His help, looking for His leadings, and trusting His providences. It is so blessed to be close to the Master, to see and feel His guiding hand, and realize His presence. How sweet prayer becomes, and how precious the communion with Him!

I have lately made six calls on interested ones, and hope to find more. It seems a mere coincidence, but I know it is God's hand, that when I give my canvass, often not even mentioning the Bible Society (for some are ever alert to prejudice), the first thing I know people take me in and show me the STUDIES, which perchance are in their bookcases. They seem somehow to associate us. Of course, I first draw them out, then I can more wisely, perhaps, make comments. I have three or four parties in mind that I have just found these last two weeks; they have become quite aroused and interested.

We have no large class here, but are served from Dayton, bi-weekly, and meet for study semi-weekly. I shall urge our class to give public meetings, perhaps a series, shortly, for these people want to come.

I can see that all Christians are more or less, even unconsciously, absorbing the Kingdom message, and other co-related matters, as given out by our dear Pastor, no doubt through the sermons and PEOPLES PULPIT distributed. And some are so truth-hungry! They confess themselves that

R4971 : page 55

there is a true famine in the land for the Word of God. I tell you we still have opportunities and find receptive hearts. Praise the Lord!

One peculiar case we have found is a good, intelligent man who has read all six volumes; he reads the Bible continually. (He bought a Bible, Manna and gave a TOWER subscription.) We invited him to class, but he believes the churches have done so much harm that Christians ought to stay apart and not meet in congregations. We will call on him and ask others, especially brethren, to do so.

One dear woman had one first volume of DAWN, and not knowing, even now, that I represented the same Society, confessed that about one or two years ago she ordered the other two volumes of a colporteur, but refused to take them when delivered. She said he was so nice about it, and it has troubled her ever since, so she had to confess to me. He told her he believed some day all would see the Truth. This was evidently Brother Bryant Campbell, who now, we are sure, is with the Lord. He canvassed here at the time, and one Methodist minister persecuted him, and prejudiced the people against him and his work.

I thank you for your kind words of encouragement. The Lord bless you. Pray for me!

Yours in the Harvest work,

MRS. GEO. H. KELLER.--Ohio.

"PUT ON THE WHOLE ARMOR"

DEARLY LOVED PASTOR AND BROTHER IN THE LORD:--

With Christian greetings and a prayer of thanksgiving in my heart for this blessed privilege of fellowship, I wish to write to you for a little while. My dear husband wishes to be included in the spirit of this letter.

It is seldom that he and I have the pleasure of meeting our beloved Pastor, so, every once in a while the desire to write you an expression of tender, Christian love becomes so great that the heart will no longer retain it, and out it comes at the end of this pen!

R4972 : page 55

If, partially, the consequence be an encroachment upon your time, I know you will forgive, as our dear, gracious Heavenly Father does when we make mistakes.

On your return from abroad we cannot greet you as some others who love you, but let this letter convey to you our glad, loving "Welcome home!"

And now, a few words relative to a little matter upon which I shall much appreciate having your opinion:

Twice, recently, I have met friends who are studying the Truth and show every evidence of love for it.

The question of Spiritism arose, and in each case the friend was not acquainted with the truth on this important Bible subject. I inquired, Would you not like the truth about this matter? Receiving an affirmative reply, I told the one--a brother--of the little book on SPIRITISM and he promised to read it, saying his thought had been to have absolutely nothing to do with the subject.

To the other--a sister--I loaned my own book with the same words, that in this "evil day" it is our business to follow what the dear Lord indicates is necessary to our salvation, namely, the putting on of the "whole armor that we may be able to stand" in this particularly evil period.

When next I met her she exclaimed, "O, Sister Erb, I could not read that awful book! I am sure that our Lord will never allow His children to come in contact in any way with anything so unholy as the demons." She quoted, "He will keep them, that that Wicked One touch them not."

I have thought that possibly others are in doubt upon this subject so pregnant with awful possibilities--some, perhaps, who have recently embraced the true faith--and that a word of emphasis from yourself with respect to giving attention to the truth regarding Spiritism would be a help to them.

With one more prayer now, added to the many I have offered at the Throne of Heavenly Grace on your behalf, I will close, hoping before very long to meet and greet you face to face.

Your sister, by the grace of our dear Heavenly Father and through our dear Redeemer,

MRS. JONATHAN R. ERB.--PA.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VII., The Law of the New Creation.

MARCH 3

(25) During the interim between the fulfilling of the Law Covenant and the inauguration of the New Covenant, is there any Covenant in force? P. 360, par. 1.

(26) What is this Covenant, and who are under it? P. 360, par. 2.

(27) Explain how the Apostle Paul clearly distinguishes between fleshly and spiritual Israel, as shown in Galatians 4:22-31. P. 361, par. 1, 2.

(28) What is the Apostle's argument with respect to Gentiles who would attempt to come under the Mosaic Law? P. 362, par. 1, first part.

(29) What is his teaching in Galatians 5:1-4 with respect to both Gentiles and Jews? P. 362, par. 1, last part.

(30) In this type (Gal. 4), how is the New Creation represented? P. 362, par. 2.

MARCH 10

(31) What did Mount Sinai and the earthly Jerusalem typify? P. 363, par. 1.

(32) Under what Covenant is the New Creation? P. 363, par. 2, first part.

(33) What proof have we that the Decalogue is not binding upon the New Creation? P. 364, top.

(34) Explain how the New Creation is separate and distinct from all others in its relation toward God and His Law.

P. 364, par. 1, 2.

(35) Are the angelic sons of God under the Sinaitic Law? If not, why should we expect the New Creation to be under it? P. 365, par. 1.

(36) Why was it necessary that Jesus as a man should be under the Mosaic Law? P. 365, par. 2, first part.

(37) What is His position as the risen Lord and Head over the New Creation? P. 365, par. 2, last part.

MARCH 17

(38) What is the heart-attitude of the New Creation toward the Mosaic Law? P. 366, par. 1.

(39) Are these New Creatures absolutely without a law? If not, what is the law that controls them? P. 367, par. 1.

(40) At what time did the Law of Love become the Law of the New Creation? and what does obedience or disobedience to this Law imply? P. 367, par. 2.

(41) How does the grace of God compensate for all our imperfections of the flesh? and under what conditions would we forfeit this grace? P. 367, par. 3.

(42) How may we distinguish between stumbling and wilful falling from grace? P. 368, par. 1.

(43) What lesson do we learn from our failures, and what encouragement is given us in God's Word? P. 368, par. 2.

MARCH 24

GROWTH IN APPRECIATION OF THE PERFECT LAW

(44) While the Law of Love was the foundation of our covenant with the Lord, did we at first fully appreciate that Law? Should we not expect to increase more and more in love and thus be made ready for our final examination? P. 369, par. 1.

(45) What illustration does the Apostle apply to our present experiences as embryo New Creatures? P. 369, par. 2, first half.

(46) What is this "race-course," and what kind of love is represented by our entering the gate to it? P. 370, top.

(47) What is our experience as represented by the first quarter-mark? P. 370, par. 1.

(48) What growth in love is represented in our attaining the second quarter-mark? P. 370, par. 2.

MARCH 31

(49) What further development in love do we experience when we reach the third quarter-mark? P. 370, par. 3.

(50) What is the final mark to be attained--the standard of perfect love? P. 371, par. 1.

(51) Are we to love our enemies as we love the brethren? What example has the Heavenly Father set us in this respect? P. 371, par. 2.

(52) How is God testing our professions of Love? P. 372, par. 1.

(53) Why was it not necessary for our Lord Jesus to run this race? P. 372, par. 2.

(54) Why do some run the race and reach the mark more quickly than others? P. 373, par. 1.

====================

VOL. XXXIII FEBRUARY 15 No. 4
A.D. 1912--A.M. 6040

CONTENTS

"What Is Man?"................................... 59
  "Thou Madest Him to Have Dominion"............ 59
  What Is the Gospel Message?.................. 60
The Future Inheritance of the New Creation........ 61
  The Christ to Be Associate Ruler of the Universe................................... 62
Cleansing From Filthiness of Flesh and Spirit...................................... 62
  The Misrule of the Mind of the Flesh.......... 63
"Perilous Times Shall Come"....................... 64
  Modern Unbelief in Evil Spirits............... 64
  Fallen Spirits Regaining Their Liberty........ 65
  Knowledge of the Truth a Safeguard............ 65
Righteous Reproof and Forgiveness of Wrong........ 66
  Crushing Reproof Is Unrighteous............... 66
  We Should Live Above Trifles.................. 67
"The Father Himself Loveth You" (Poem)............ 68
He Healeth Their Diseases......................... 69
Sin-Forgiveness and Healing....................... 70
Interesting Letters............................... 71

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R4980 : page 58

DATE OF THE MEMORIAL SUPPER

The date for the celebration of the Memorial will be Sunday evening, March 31, 1912, after 6 p.m. According to the Jewish calendar the fourteenth day of the month will begin at the time mentioned, and it was on that day that the lamb was to be slain, and that our "Lamb" was slain. And it was on the night preceding that our Lord instituted the Memorial and symbolical eating of His flesh and the blood as the antitype of Israel's Passover Lamb.

We refer our readers to the Sixth Volume of the SCRIPTURE STUDIES, Chapter XI., entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who trust in the merit of the precious blood of Christ for justification will celebrate this Memorial of the great Sacrifice of our Lord. And let us not forget that it also memorializes the consecration to death of all the members of the Body of Christ: "If we suffer with Him, we shall also reign with Him"; "If we be dead with Him, we shall also live with Him"; "This cup is the New Testament in My blood."..."Drink ye all of it." --Luke 22:20; 1 Cor. 11:25; Mark 10:38.

R4975 : page 58

THE WATCH TOWER BIBLE

Those of the friends who are using the Bibles containing our special Berean Helps write that they are in love with them more and more as the days go by and they learn their usefulness. Some, however, forget what a valuable assistance to Bible study they have close at hand, with comments or other information on the major portion of God's Word and references to SCRIPTURE-STUDIES, TOWER, etc.

We have these in two different styles and five different grades--the cheapest as low as $1.65, the very best and most complete at $3.65.

==========

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow:--(1) 145; (2) 330; (3) 78; (4) 307; (5) 107; (6) 16; (7) 103; (8) 191; (9) 160; (10) 135; (11) 257; (12) 165; (13) 320; (14) 47; (15) 20; (16) 30; (17) 105; (18) 299; (19) 313; (20) 7; (21) 210; (22) 263; (23) 217; (24) 32; (25) 87; (26) Vow; (27) 249; (28) 46; (29) 179; (30) 170; (31) 273.

===================

"WHAT IS MAN?"

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained, what is man, that Thou art mindful of him, and the son of man, that Thou visitest him? for Thou hast made him a little lower than the angels, and hast crowned him with glory and honor; Thou madest him to have dominion over the work of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas; O Lord, our Lord, how excellent is Thy name in all the earth!"--Psalm 8:3-9.

THE SUGGESTION of the Prophet respecting man is one which we believe has occurred to every intelligent being. As one upon the deep looks out upon the vast expanse of water and the riding of the vessel upon it, he thinks, How little is man! How small a speck in the Universe! When we look up into the heavens and realize that they represent so much more of Divine power, we are still more surprised. When we consider the heavens, and realize that all these stars, except the planets which belong to our own system, are really suns, and that around each of these suns revolve planets, as our earth revolves around our sun, and when we think of the number of these suns and their planets, we are amazed, and we feel our own littleness all the more!

We ask astronomers as to the number of these suns, and they tell us that there are a hundred millions of them in sight. And if we would average the planets around these hundred million suns at ten, it would be ten hundred millions of planets. And then they tell us, further, that if we could take our stand upon the very farthermost one of these we would see still beyond us as many more, and as many more.

Our minds are appalled as we begin to think of the heavens, the work of God's fingers, and then consider man, how small a work in God's sight! We have an appreciation then of what the Scriptures say man is like in God's sight--as "the dust in the balance," that is not worthy to be taken into account. We have all been in the grocer's shop and noticed that he pays no attention to the dust in the scoop of his scale. So man is so small in the sight of the great Creator that we wonder that God should have any interest at all in humanity.

"THOU MADEST HIM TO HAVE DOMINION"

Except for the Bible we should have no knowledge of God's interest in us, and we might think that God is so great that He would pay no heed to us. But, when God reveals Himself to us in the Bible, we begin to see that there is not only Divine power exercised and manifested in the creation of all these worlds, but we see also this Divine power manifested in God's dealings with us, and also the love of God, which the Scriptures state "passeth all understanding." What wonderful condescension on the part of the Creator that He should give heed to us!

But our text goes on to give us further information on this subject: "What is man that Thou art mindful of him, and the son of man that Thou visitest him? for Thou hast made him a little lower than the angels." Only a little lower is the thought! Of the holy angels the Scriptures give us to understand there are various ranks, some higher and some lower, but all perfect. Then in the world we have various orders of animal life--the beast of the field, the fish of the sea, the fowl of the air--and man, as the highest of these earthly beings; and he stands related to all these lower creatures as God does to the entire Universe; and this is the honor with which our great Creator endowed His human creatures!

So we are told in this Psalm, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." What a wonderful creature man is, then, from this standpoint! While he is a little lower than the angels, so far as his nature in connection with the earth is concerned, and whereas the angels are more excellent so far as their natures are concerned, this Psalm speaks of man as being superior in that he has a dominion. The angels do not have dominion over other angels, but all are subject to the great Creator, God.

But man, in the likeness of his Creator, has been given a dominion over the lower creatures, and in this respect it is a wonderful honor with which he has been crowned --"Thou crownedst him with glory and honor, and hast set him over the works of Thy hands."

It might be asked with great propriety, If God is thus careful of humanity and has so highly honored His human creatures, why should He not have made a still better preparation for them in the world? Why is it that they are subject to the unfavorable conditions under which they now exist? Why are there sorrow, pain, sighing, crying and dying? Why are there tempests, storms, cyclones and tornadoes, famine, drought and pestilence-- why all these things if God is so careful of us as His creatures?

We would have no answer for all these questions were it not provided in the Bible. In this wonderful Book of all books, we have the key to the matter, the explanation, and that is: God provided originally that man should be subject to none of these difficulties and disasters. Man was made perfect and placed in favorable and perfect surroundings, in a perfect garden, eastward in Eden, with everything necessary for his welfare--no storms, no sickness, no tempests, no difficulties--and he might have lived forever. Such was the wonderful dominion of this human son of God.

R4972 : page 60

Why, then, the change? This wonderful Book answers that the change all came about because of sin. And so we read: "By one man's disobedience sin entered into the world (there was no sin in the world before), and death as a result of sin." (Rom. 5:12.) There was no dying on the part of man until sin came. So all the aches, pains, sorrows and sicknesses which we experience are parts of this dying process. And so the difficulty with us all is that by nature we are "children of wrath."

Is Divine wrath eternal torture? No, indeed! That teaching was handed down to us, perhaps, by our well-meaning forefathers. The wrath of God, we see on every hand; as the Apostle Paul declares, "The wrath of God is revealed"--in our own bodies, our aches and pains, mental imperfections, physical imperfections and moral imperfections--these are all parts of this great penalty for sin. We read that when man became a transgressor God sent a holy angel to drive our first parents out from the Garden of Eden, away from the trees of life that were to sustain them in perfection, out into the unfinished earth.

While the whole earth could just as easily have been made perfect, God left it unfinished, unprepared for man, and merely "prepared a garden eastward in Eden" for the trial of our first parents, because Divine wisdom foresaw

R4973 : page 60

that man would sin; and instead of making the whole earth perfect, God left it in an imperfect condition, except the Garden of Eden. So we read that when God thrust our first parents out of the Garden of Eden, He said, "Cursed is the earth [not I will make it unfit, but it is already] for thy sake, thorns and thistles shall it bring forth, and in the sweat of thy face shalt thou eat bread until thou return to the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."

In other words, the great penalty against our race is a death penalty--"Dying, thou shalt die." (Gen. 2:17.) This has been upon our race for six thousand years, from the time that sin entered into the world. So all the pages of history from Adam's day to this are marked with sin and sorrow, pain and sighing, because we are all sinners; and because we are sinners, God is treating us according to His own purpose, "Dying, thou shalt die."

But this is the sad side of the matter. Is there no other side, is there no hope for us? The same blessed Book--the Bible--tells us. The Gospel Message, which signifies "good tidings," declares that God has some good message for those whom He condemned to death.

WHAT IS THE GOSPEL MESSAGE?

We inquire, What is this good message? The Scriptures answer that the good message is that He who condemned us as unfit for eternal life has provided for our redemption; that His Son became our Redeemer; that Christ died, the "Just for the unjust," that He might bring all back into harmony with God. O, some may say, but did not Jesus die eighteen hundred or more years ago? Yes, truly. And have we not the same reign of sin and death as then? Yes. Where, then, is the blessing which was to come through Jesus? Well, we answer, a two-fold blessing has been provided. First of all, there is a blessing of hope, which some of God's people enjoy, a blessing of knowledge, that in God's "due time" He will bring in the wonderful things of which this Gospel Message tells.

God having provided a Redeemer, there will be a resurrection of the dead; they shall not remain dead, but come forth. There shall be a New Dispensation, a glorious morning, in which all sin and sorrow will be done away. So the Scriptures assure us of that time that there shall be no more sighing, no more crying, no more dying, because all the former things, all the things of sin, the things of death, will have passed away.

"THE CHURCH'S ONE FOUNDATION"

And, we inquire, who is so powerful as to overthrow sin and death, and lift up humanity and bring them back from sin and weakness and imperfection and death? The Bible answers this question, that the One who will do this is the Great One who sits upon the Throne of God; as we read, "He that sitteth upon the Throne said, Behold, I make all things new!"

But who is this? O, the very same One, who, by the grace of God, became our Redeemer--Jesus. He is to be the great King of kings and Lord of lords, and is to "reign from sea to sea, and from the river to the ends of the earth." And under the blessed influence of that Kingdom the full blessing of God will come to the earth again! "All the blind eyes shall be opened, and all the deaf ears shall be unstopped." "The glory of the Lord shall be revealed and all flesh shall see it together." These are words of the Prophets given to us for our hope and the strengthening of our hearts, that we might turn from sin and become more and more the children of God.

We have referred to the world and how it is to be blessed by the Messianic Kingdom, the Kingdom of God's dear Son, the Kingdom for which Jesus taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." But we see not all these things accomplished yet. We see not mankind brought back to perfection, nor the promise of the good tidings fulfilled amongst men. But we have a word from the Apostle upon this subject. He said, "But we see not yet all things put under man"; they are still out of harmony. But, says the Apostle, we see a beginning of God's work; we see Jesus, who, "by the grace of God, has tasted death for every man." We see more than that. More than eighteen hundred years have passed. Not only has Jesus tasted death, but a great many have been going into death, in answer to the call to be of the Bride of Christ, the Church of the First-born, to be associated with our Lord. This is the Church we sing about in our hymn:--

"The Church's one Foundation,
  Is Jesus Christ her Lord;
She is His New Creation
  By water and the Word.
From heaven He came and sought her
  To be His holy Bride;
With His own blood He bought her,
  And for her life He died."

This, then, is the first work of God in the redemption of mankind--the gathering of the Bride of Christ, the Church, to share in His glory, honor and immortality. We hope to be of this class; and to this class belong the great promises that they shall share with Him in the First Resurrection, and then bless all the families of the earth with restitution. The world of mankind is to be restored to all that Adam had and lost, for all of which Jesus died at Calvary; and associated with Him will be the Church, called out of the world, a saintly class who have been walking in the footsteps of Jesus; as we read again,

R4973 : page 61

"Blessed and holy are they who have part in the First Resurrection, on such the Second Death hath no power; they shall be priests of God and of Christ, and shall reign with Him a thousand years."--Rev. 20:6.

This will be the thousand years of Messiah's reign, the thousand years of the world's uplift, the thousand years in which Satan will be bound, the thousand years in which knowledge shall fill the whole earth, the thousand years in which the earth shall be brought to the Paradisaic condition, which was symbolically represented in the Garden of Eden--and when every creature in heaven and earth and under the earth shall be brought to that glorious condition where they will sing praises to God that sitteth upon the Throne, and to the Lamb, for ever and ever.

And yet there is another side; for the same Scriptures which tell of the exaltation of the Church to glory and the blessings of the world through the Kingdom of Messiah, which tell that the earth will be the Paradise of God--these Scriptures also tell us of a class of incorrigibles who will be punished. After this class shall have been brought to a full knowledge of God and shall wilfully sin against Divine light and blessings, the punishment against these will be, not eternal torment, but destruction from the presence of the Lord and the glory of His power. --I Thess. 1:9.

===================

R4973 : page 61

THE FUTURE INHERITANCE OF THE NEW CREATION

"If children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."--Romans 8:17.

THE DIVINE PROMISE is that the Kingdom of God will be amongst men--"under the whole heavens." The Scriptures state that both our Lord and the New Jerusalem, or glorious Kingdom of Messiah, are to come down from heaven to earth; and they call our Lord, therefore, Immanuel (God with us). During that thousand years God will in this sense dwell with men, walk with men. We already have this to some extent in our experience as Christians. God is with men, and Christ and the Church are with men, more or less contradicting and putting to shame the things of darkness of the present time.

But with all these suggestions it is not necessary for us to suppose that the Kingdom will be earthly. On the contrary, the assurance of the Scriptures is that the Church must become spirit beings before they can inherit the Kingdom: "We shall all be changed in a moment, in the twinkling of an eye," while those of this class who have been previously dead will have an instantaneous resurrection; and thus we shall be "forever with the Lord"--not forever with the Lord on the earth, but always in the spirit condition. The angels are always in the heavenly condition, whether they are in heaven with the Father or on earth, and we shall always be in the heavenly condition--the spirit condition.

Nothing in the Scriptures indicates that there will be a restriction upon the Church, that she should remain in one place more than another. The intimation seems to be that, after she shall have experienced her change, the Church will be for a short time absent from the earth and in the presence of the Heavenly Father. We read in the forty-fifth Psalm that the Bride is to be brought into the presence of the Great King, arrayed in glorious clothing of wrought gold--"in raiment of needlework." The members of the Body of Christ will all be on the spirit plane, whether they are afar off or near the earth. This is what our Lord meant when He said, "I go to prepare a place for you"--in the Divine family. This particular place is one that has never been filled by any others.

The various orders of spirit beings created by the Father occupy each its own sphere. But there is no Church of Christ amongst these. The Church of Christ is invited to occupy a place next to the Lord, next to the

R4974 : page 61

Father, higher than all the other planes of spirit beings. At the first advent this place had not been prepared for the Church, although the Lord had it in mind. Our Lord ascended up on high to prepare this place. He did so by making an application of His merit to the Church class, by imputing His merit to them and permitting them to become participators with Him in His sufferings in the present time, that they might also become sharers with Him in the divine nature. Thus He prepared the way to enter into that highest of all spirit planes, the divine.

We are not sufficiently informed respecting the spirit condition to know just how it would be possible for the Lord and the Church to remain in the Father's presence and maintain the government of the earth. Perhaps this course is possible. Yet again, such would perhaps not be a wise arrangement. Perhaps it would be necessary for them to be absent from the immediate presence of the heavenly Father and to approximate the earth, just as with Satan and his angels, who are in tartarus--cast down, separate because of sin. But Satan is to be bound for a thousand years; and the position which he has occupied is to be vacated. The entire Church is to be "caught up in the air" to be with the Lord forever--not necessarily in tartarus, but "forever with the Lord," that where He may be there they may be also, in harmony with the Divine will, to execute the Divine purposes.

Our thought, then, is that The Christ will be very closely associated with our earth, just as Satan's kingdom has been; and that they will be equally invisible to men, who will not see them during the thousand years, just as men have not seen Satan and his fallen angels. But as Satan and his angels have been doing an evil work, so Christ and His Church will be doing a powerful work, a good work, a work on the spirit plane; and associated with them will be various agencies, one of which undoubtedly will be the "great company." The members of Christ are the ones that are mentioned as "kings and priests unto God," who shall reign on the earth.

THE EARTHLY PHASE--INTELLIGENT, WILLING MEN

Then there will be earthly agents of this Kingdom, just as Satan has his agents, who are sometimes under his control through ignorance and superstition, sometimes from mesmeric power, all of which will be removed at that time. But the agents of Christ will be intelligent and willing. At that time the Ancient Worthies will be "Princes in all the earth." All mankind will gradually come into fellowship with the Kingdom and, proportionately, indirectly, become associated with the Kingdom itself. Just as any good man helps a government, so all mankind will be blessed in proportion as they approve and uphold the Divine arrangements.

Thus the Kingdom will be spreading for the thousand years, not only from one individual to another, but gradually bringing them back to full perfection. We read that

"of the increase of His government and peace there shall be no end." It will conquer everything before it. Nothing shall stop it. Every evil thing having been destroyed, every creature in heaven and on earth and under the earth will be heard praising God. Every knee will bow and every tongue confess; and His Kingdom will be without an opponent "from the river unto the ends of the earth"--having accomplished its purpose.

The Kingdom will then cease, in the sense that Christ will deliver the authority over to the Father. (I Cor. 15:24-28.) This does not mean that the Law of God will be disregarded, as it has been during the reign of sin and death. To meet the exigencies of the fallen condition of mankind, and to bring back as many as possible into harmony with the Divine arrangements, a special Kingdom will be established--the Messianic Kingdom--which will come in between the Divine government and mankind, because mankind in its weak condition will be unable to meet the requirements of the Divine Law. But when this

Kingdom has restored mankind to perfection, it is the Divine purpose for Messiah to relinquish this subordinate Kingdom, which will merge into and become a part of the great Kingdom of Jehovah. Justice will then operate. There will be no place for mercy, and the Heavenly Father is not then represented as being a merciful King to His creatures. The Heavenly Father will then have made them perfect, so as to need no mercy, and they will be glad to meet all the requirements of the Divine Government, and will be blessed in so doing.

THE CHRIST TO BE ASSOCIATE RULER OF THE UNIVERSE

Having terminated this work our Lord will not be without an occupation; but, according to the Scriptures, He will continue to be at the right hand of the Majesty on High--next to the Father. He will relinquish the oversight of the affairs of earth, and will assume again the general position as Associate-Administrator of the affairs of the Universe in connection with the Heavenly Father. We are not to suppose, however, that the Heavenly Father and the Lord Jesus will be kept busy hearing and deciding cases and administering Justice, for the equilibrium will be such that there will be no necessity for such a course. The whole Universe will go on practically without any head; and yet there will be the Head. The Son will be next to the Father in authority; and next to the Son will be the Bride. The work that will thenceforth progress is not revealed to us except in a very indefinite manner.

We understand by the power of telescopes that the suns have each a planetary system. If God made this earth a planet to be inhabited, it is only reasonable for us to infer that all the planets of the Universe will be inhabited, and that The Christ will behold the Heavenly Father and His wonderful Universe. The Power of the Heavenly Father is boundless, so far as we can understand. If after we have considered the hundred millions and more of suns and planetary systems beyond the power of human mind to contemplate--if then we realize that the Heavenly Father has made the position of Christ illimitable, and He has exalted the Bride of Christ with her Lord, then it is reasonable to assume that the work of Christ and the Church will be limitless, and that some blessed work for creatures not yet born is the work of all eternity. We simply wonder in amazement! We wonder at the greatness of His goodness to us, which is to lift us--the faithful few who make their calling and election sure--from our low condition to future glories interminable!

===================

R4974 : page 62

CLEANSING FROM FILTHINESS OF FLESH AND SPIRIT

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."--2 Cor. 7:1.

IN OUR TEXT the expression, "filthiness of the flesh," seems to be a general one, in contrast with the Divine purity in which man was created. All violation of Law is sin; and all sin is symbolized by leprosy, a very filthy disease. The Apostle, however, does not mean that he and the other brethren were filthy in having the very gross sins that the world has; for any one worthy of the name of brother in Christ would have turned his back upon all gross sins and would have put away all those before he could have become a brother. But the Apostle is speaking of the "dearly beloved" who have left all these, who have left the "wallowing in the mire," as the Apostle Peter puts it.

To what extent we may cleanse ourselves will depend upon the viewpoint from which we speak. The Apostle's thought seems to be that we continue cleansing ourselves from all filthiness of the flesh and spirit, as though he were pointing to a progressive work--to a high standard toward which we progress: "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) In one sense, this is impossible. With imperfect bodies, we cannot always do perfectly, even with the best of intentions and motives. But God's provision is that the blood of Jesus Christ keeps cleansing us from all sin, so that His people should maintain this very condition in the Lord's sight--a condition of perfection at all times. That is to say, if they find they have come short, they should go to Him for a covering of their blemishes.

But even if the Lord's people do not recognize where they have done wrong, they should know that all have sinned and come short; therefore, they should entreat the forgiveness of their trespasses. They should come to the frame of mind where they will be willing to cover the weaknesses of others, as they desire to be forgiven by God. We cannot suppose that God would be in love with any one who is practising sin. But He has made that arrangement by which we may be cleansed from sin. Thus the Lord's people are exhorted to be "without spot or wrinkle or any such thing." Their robe is to be wholly without filthiness of the flesh. If a spot should appear, small or great, it would be the duty and privilege of the one whose garment is soiled to have it cleansed without delay and not to remain in filthiness. This matter of keeping our garment unspotted from the world is one that should have our continual attention if we would have the Lord esteem us without spot or wrinkle.

WHAT CONSTITUTES FILTHINESS OF THE FLESH AND SPIRIT?

"Cleanse yourselves from all filthiness of the flesh and spirit." It is the New Creature that is addressed. It is the New Creature that is to do the cleansing--the new will. The flesh is what remains of the old creature which has been reckoned dead as respects domination of mind or will. But the old body has been turned over to the new will to be its servant of righteousness, to be its tabernacle, until it receives its glorious body in the resurrection. The new will has the stewardship or responsibility over the

R4975 : page 63

old body. Not only are we not to permit it to practise sin, but we are to control it in the service of righteousness.

The Apostle here says that we are to cleanse ourselves from the filthiness of the flesh; and we are to judge of what might be filthy habits--or of habits we have that we might afterwards think filthy, impure, undesirable. As rapidly as we come to recognize these, we, as New Creatures, will seek to expunge them, eradicate them, remove them. Sometimes filthiness of the flesh is manifested by uncleanness of the hands, uncleanness of the teeth, etc. From the time the Holy Spirit begins to operate, the Lord's people want their bodies washed literally; they want their hands clean; they want their teeth clean. Again, filthiness of the flesh might be in the nature of rubbing snuff on the nose, for instance. This would not be quite so bad as the chewing of tobacco, not quite so filthy as the smoking of tobacco. The same person at different times in his experience might have different conceptions of this matter, but as we come to see we should correct these habits.

But above all, the Lord's people desire purity in their inward parts; and the Apostle says that we should cleanse ourselves from filthiness of the spirit. This does not imply that the New Creature is filthy, but that the mind is filthy. How could the mind of the New Creature be "filthy" or unclean? We answer that the New Creature must use the old brain; and it is for the New Creature to exercise control, not only in the things which we chew and take into our bodies, but also in the operation of the brain, so that we shall think purely; for the brain, as well as the hands and feet, is the implement, the servant, of the New Creature, who is responsible for these things. He is to show his loyalty to the Lord by the way he deals with these things entrusted to his care.

Considering the latter part of the text, we are to understand that God will look even deeper than our words and actions--even to the thoughts and intentions of our minds, to see to what extent we would harbor an impure thought. If we find that there has been harbored in our mind a thought disloyal to the Lord and to the brethren, or a malicious thought, whether spoken or not, it is a sin, a blemish, a filthiness of the mind; for it is something out of harmony with us as New Creatures--out of harmony with our God.

The Apostle puts cleansing the flesh first; not that we are to have the flesh clean before the mind, but we are more liable to see the defilements of the flesh than those of the mind. As we get into the practise of looking for the imperfections of the flesh, we are not to forget to look after the imperfections of the mind, as the Apostle exhorts. He proceeds to say that we are learning more and more, under the instructions of our Lord and Head, the Father's Representative. We are in the School of Christ, learning what the standards of truth and righteousness are. Now, if we would not do the things which would offend our earthly friends, then we should be very zealous lest we come short of doing the things which would be pleasing in the Father's sight.

THE MISRULE OF THE MIND OF THE FLESH

There is a difference to be observed between the spirit, which stands for mind, and the will, which is the New Creature. As an old creature we had both a mind and a body; and the mind in a more or less riotous manner had more or less irregularly governed the body. Sometimes one organ was in control; sometimes another; at one time the organ of alimentiveness, at another time, another faculty. But these qualities of the mind are more or less unbalanced by our conditions in life and our environment.

The world in general seems to be running along this line. Today they find pleasure in one thing; tomorrow in another. Sometimes it is ambition. One may say, "I will be a great general," and that thought becomes the mastering element of his mind. With another, the chief thought is some scheme of motherhood; with another it may be pride of dress and show; with another it may be the love of money, which becomes the controlling element of mind; with still others it may be politics which takes possession of the life. In either case, it rules the life. Anything which would interfere with these aspirations would be pushed aside; and anything that would help them would be encouraged.

But with the Christian the matter is different. His aspirations and ambitions are that he may be in harmony with God and have the blessings of eternal life, which it is God's will to give to any who are of the right attitude of mind. With the world, the first thought is, "I have been working for some time to be a politician, and I will continue"; or "I have been striving for a certain position in society, and I will still strive for it"; or what not. Frequently the thought of becoming children of God and joint-heirs with Jesus Christ our Lord, is set aside as being too hard to strive for. Their thought is that they do not know whether or not they would ever get the things which "eye hath not seen, nor ear heard, neither have entered into the heart of man" (I Cor. 2:9)--the things which God has prepared for those that love Him--for at first these things are not great inducements. This appreciation of righteousness is what the Scriptures intimate to be God's drawing influence.

But if the right influences prevail, there will be a radical change of life, the reward of which, if faithful, is to be a high and glorious future. Our Lord said that we should first count the cost. Those who take heed to His counsel, in proportion as they may realize what that cost is, find it to be the putting aside of all earthly ambition or honor. These must all be laid aside or counted as loss or dross in contrast with God's glorious promises. In making up one's mind the decision is reached after a discussion of all the qualities of the mind. If there is not such a discussion, there is likely to be trouble afterward. Some element will say that it had not been consulted. Hence, one should do as the Lord said, "Count the cost!"

LET THE WILL OF GOD RULE YOUR HEART

To those who count the cost and make a full submission to God, it means not only a turning from sin, but more than that. It means the full surrender of all one has, every talent possessed, to the Lord Jesus. That function of the brain by which the various qualities of the mind are consulted and a decision reached, depends upon the force and weight the higher qualities of the mind have. By "higher qualities" we mean justice, appreciation of Divine mercy, reverence for God, for righteousness and for all things which are holy, etc. The individual who has not such a constitution of brain is not on trial for life at the present time. Only such as possess these qualities belong to the household of faith. Only such are begotten of the Holy Spirit.

This action of the mind, of the spirit, when it determines or wills to accept the Lord's will, is best represented by a legislative chamber, as, for instance, the Congress of the United States or the Parliament of Great Britain. These bodies are composed of different members. The person who receives the largest number of

R4975 : page 64

votes has the largest influence, and may be said to have control of that Body, for he is the representative of the majority. So in our minds; having decided to surrender to God, these higher qualities have accepted the Lord Jesus as the great Head of the Church. Thenceforth the person is subject to the will of God.

It is not that we put any quality of our mind to be ruler, but that we put the will of the Lord there and accept Him to be Ruler in our wills, in our minds. Now, having reached this position in which Christ is the great Head, we should seek not only to cleanse the expressions of our tongues, and our actions, but to cleanse our minds also and bring them into subjection. It is our reasonable service that we cleanse not only our bodies and our words, but the very inmost thoughts of our minds. Anything that could be injurious either to ourselves or to another--envy, strife, hatred, bitterness--is to be put down and submitted to the new regulations, the new will which has taken control.

The very object of the begetting of the New Creature, the very object of giving it the opportunity of the present life, is to develop character and to crystallize that character. This seems to be the thought of the Apostle when he says, "Whom He [God] did foreknow, He also did predestinate to be conformed to the image of His Son"--not partly conformed, but fully conformed to the image of His Son. Our mental state, our will, must be fully fashioned after the mind of Jesus Christ. And His will was full obedience to the Father's will, to the extent of self-sacrifice, even unto death.

===================

R4976 : page 64

"PERILOUS TIMES SHALL COME"

"This know also, that in the last days
perilous times shall come."--2 Tim. 3:1.

WE ARE to distinguish clearly between the restraint of the fallen angels "in chains of darkness," and the binding of Satan, who is the Prince of demons. The binding of Satan, as the Scriptures set forth, is at the second coming of Christ: "And He laid hold of the dragon, that Old Serpent, which is the Devil, and Satan, and bound him a thousand years." (Rev. 20:2.) And during that thousand years Christ and His saints shall reign as Kings and Priests unto God. The restraint of the inferior angels is mentioned by St. Peter and St. Jude. Speaking of these fallen angels, St. Peter says, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."--2 Pet. 2:4; Jude 6; I Pet. 3:20.

As we examine the Scriptures we see that there were angels of light who became disobedient, who left their primary estate as angels, and sought to become men, who assumed the human form. We find the record of them in Gen. 6:1-4: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." There were children born to them. "And there were giants in the earth in those days,... mighty men which were of old, men of renown." Then the whole world was filled with wickedness more than during the sixteen hundred preceding years. And God swept away all mankind except those saved in the ark.

SPIRITS SEEK TO MAKE VOID THE WORD OF GOD

The Apostle proceeds to show what was done with the angels who fell. They have less power, less privilege, than formerly. Then, they had the power of materialization, and could not only eat and drink, but perform all the functions of men. After the flood they were restrained in chains of darkness; that is to say, they were restrained from materialization and from working their power in light, as they had previously done. However, they were still working, as when Saul sought the witch of Endor to inquire as to how the battle would go.--I Sam. 28:7-20.

The Prophet Isaiah says we should not have anything to do with those "who peep and mutter" and who pretend to have communication with the dead. (Isa. 8:19.) But these fallen angels seek to make void the Word of God; hence the various personations of the dead, as in the case of Samuel to Saul. It is not to be supposed that Samuel would come and give the information which God had said that Saul should not have. The same principle applies down to our day. The fallen angels have not been able to do their work except as they have gotten possession of human bodies by getting possession of their wills.

So we read in the New Testament that there are many possessed--not of devils, but of demons. Of these demons various accounts are given. When our Lord addressed the man who dwelt among the tombs, the Lord inquired, "What is thy name?" and the answer was, "Legion; for we are many." Not only one evil spirit had gotten into the man, but a host of them. When Jesus commanded them to come out of the man, they asked that they might go into the herd of swine. Jesus permitted them to go; and the swine ran down into the sea and were choked. It is recognized as a fact that swine are not easily stampeded. You could whip one of the swine, but if you want them to move, you must whip every one of them. Yet there were enough demons to enter the whole herd of swine.

The fallen spirits seem to be thoroughly degraded in their appetites and desires. And while they prefer to obsess human beings, yet, rather than have no animal body at all, they prefer, as shown in the foregoing, to have the bodies of swine. No doubt our Lord knew what the result would be. It was intended to give illustration as to what are valuable things for us to know: First, as to the number of evil spirits indicated by the number in the herd of swine; and, secondly, to demonstrate that they have no power to enter even into dumb animals, to show that poor, dumb creatures are free from them, and to demonstrate that they cannot trouble us, except as we permit them, or tamper with, or allow our minds to come under their hypnotic or obsessing influence.

MODERN UNBELIEF IN EVIL SPIRITS

And there are similar illustrations. On one occasion the evil spirits spoke out, and when the Apostle Paul could stand it no longer, he rebuked them. In the case mentioned above, the man was clothed and in his right mind, sane enough, when rid of the evil influence. (Mark 5:2-5,15,19,20.) So it has been ever since. There are physicians who tell us that more than one-half of all those in insane asylums are there because of obsession by evil spirits. But there are many physicians who do not believe in evil spirits or in obsession.

When the Apostles were sent out by our Lord, they returned to Jesus, saying, "Even the evil spirits are subject unto us through Thy name." (Luke 10:17.) Those who deny the Scriptures say that these people were deceived, and that our Lord was unscientific. Our holding is the reverse of this--that the Lord and the Apostles were scientific, and that the people of our day are deceived in supposing that there are no evil spirits. We see these operating today, sometimes foretelling the future, clairaudiently, so that mediums are able to hear and to

know things that others about them are not able to hear and know. God's people should be on guard, lest they come under evil influences. We have known some people who have come under this power.

There was a brother in Florida who held conversation with the evil spirits and explained to them the Bible; and he thought he was about to convert some. They gave very respectful attention for awhile and asked questions which he answered. But after awhile they seemed to have their curiosity satisfied, and talked in all sorts of vulgar language. The brother said he could not get rid of them. He wrote to us asking how to do so. We told him to exercise his will, and meantime to offer prayer to the Lord, as the only One who could rid him of the evil spirits. They finally left him. Their hold was broken. A lady who was a writing medium supposed that it was some dead friend writing through her. She came to believe that there were evil spirits taking hold of her hand to do this writing, and refused to have anything more to do with the matter.

FALLEN SPIRITS REGAINING THEIR LIBERTY

The question may be asked as to how it will be in the closing time of this Age. The Apostle tells us that these evil spirits are to be restrained until the judgment of the Great Day. What would seem to be implied? We answer that this is the Day of Christ, the thousand-year Day. As He has been dealing with the Church, so in the thousand years He will deal with the world. Messiah's Kingdom is the Kingdom for which we pray, "Thy Kingdom come!" The Apostle says that the fallen angels are restrained in chains of darkness until the Great Day. And so we find at this very time, this very Day, not only evidences of the inauguration of the New Dispensation--the blossoming of the wilderness, the electric light, and all the blessings belonging to this New Dispensation--but also the evidences that these fallen spirits are obtaining more liberty. We have reason to believe, on what we think reliable information, that there have been materializations.

Spiritualists claim that, more and more, spirits will exercise this power of materialization. They say that it will be only a little while until the dead will be walking around amongst the living. And materialization is only one of the powers which they can use. It is the fallen angels who are representing themselves as dead humans, in order to deceive and operate contrary to the Divine arrangement and Plan; and these are still working as adversaries of God and opponents of righteousness. We should not be much surprised if there are some very startling things--very wonderful things--to happen in the near future. If we get any conception of the time before the flood, we realize that the earth was full of violence. God perceived that the thoughts of men's minds were evil and only evil. And so today.

The Apostle tells us that in the dawning of this New Dispensation and the closing of this Gospel Age, men shall be truce-breakers--violent. He proceeds with an entire list. (2 Tim. 3:1-5.) This description is prophetic, we believe, of the time in which we are living. And this condition, we think, will be due largely to the evil spirits, just as in the days of Noah. Our Lord, giving an illustration of how things will be at His second coming, says that it will be as in the days of Noah--people will be eating and drinking, planting, etc. He mentions that people will be ignorant of the time of His coming; that as the flood came suddenly, so would come the time of the ushering in of the New Dispensation. Our thought is that probably there will be a good deal of similarity--not that the evil spirits will be able to break the bands, or chains, which have been put upon them, but that it will be part of God's Plan to let this happen. God has been restraining these evil spirits during the four thousand years since the flood.

KNOWLEDGE OF THE TRUTH A SAFEGUARD

Speaking of ourself: if we were living today under the ordinary knowledge of mankind in general, and no more, we feel sure that we should not be able to maintain our position as a Christian. Our faith might waver; we might not be able to believe in the existence of God. But we think the hour is coming when there will be a test of this kind. Mankind will have reason to doubt whether there is any other God than nature, which is a very cruel god. Many are coming to believe even now that the Lord is merely a God of nature, and by processes of evolution has been creating the race in the earth. These will certainly come to a place where there will be a severe trial of faith.

Already many are falling; many are standing aloof from God and the Bible. Incidentally, the Lord describes that time when He says He will proceed to "do His work, "His strange work"--the procedure which will seem most

R4977 : page 65

strange to mankind, causing great trials and difficulties to come upon the earth and upon the nominal Church systems and all who have identified themselves with nominal Church Christianity. Many will be thus caused to lose all faith. We know to expect these things and we have, therefore, blessing and keeping-power now. And perhaps we shall need this special help more in the next few years. Who can say?

We can readily suppose that our Adversary will have increased power as this time of trouble comes on. We can suppose that the evil work which will be done will be done by Satan and his fallen angels, who will exercise a very baneful influence upon humanity. Some cases have been brought to our attention recently. One was a statement about a person who had had a picture manifestation. When the picture was developed, it showed a man who had been dead for some time. It is evident, then, that the evil spirits are able to exercise some influence which can produce a picture upon a camera. Another case drawn to our attention was that of a person who has "seen things." This person thoroughly believes that he has seen the things with his own eyes. How could this be so? We may not know all the powers which the evil spirits may be able to use, as, for instance, with those who are clairvoyant and are able to see at a distance. We have all heard of mesmerism--that a person under this spirit control would be able to tell accurately things taking place at a distance. This power was tested by having a person do certain things at a certain time; and the person under the influence of the evil spirits was able to fully describe the things that were taking place. We are not sure how these things were done. The person must have seen the thing pictured in the brain in some manner beyond our comprehension. We assume that it must have been the fallen angels who could give this picture upon the brain of the medium, who could give the medium the things she would see. In our dreams we see people walk and hear them talk. And if we could have such things given naturally, we can easily suppose the power the evil spirits could have in this matter. This does not, however, make us understand the philosophy of it.

To what extent these things will be used in the future, we know not. We have no doubt that the things which will be permitted will be very startling. Even to

R4977 : page 66

those who have the right understanding of the Divine Plan of the Ages, the things which will be permitted will be very strange. We are prepared for almost anything that might be told. We are convinced of the power of these evil spirits who pretend to do these various things. In fact, we can see that while materialization would be possible to them, a representation upon the mind would be much easier; it would be easier to paint a picture upon the brain.

The Lord's people should have on at all times the whole armor of God that they may be able to stand in this particularly evil day.

===================

R4977 : page 66

RIGHTEOUS REPROOF AND FORGIVENESS OF WRONG

"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."--Psa. 141:5.

IN THE SCRIPTURES the word righteous is used in a two-fold sense. In one sense, absolute righteousness is referred to, as when we read, "There is none righteous, no, not one." In the text under consideration the intimation is given that our Lord Jesus is the Righteous One who smites. In this sense, of course, the chastisements would come from our Lord; and the one chastised would receive them with appreciation, knowing that the Wisdom, Justice and Love of God are connected with such reproof. But there is a secondary use of the word righteous, applying to mankind. Various persons are spoken of in the Scriptures as being righteous, not because they were perfect, but because they were right-intentioned, right-willed, and manifested in their conduct the Spirit of God, the spirit of righteousness.

In this use of the word righteous, the text seems to imply that all who are the Lord's people should be able to give reproof and correction in righteousness in a manner that would be helpful to those corrected, and for their good; in a way that would bring a measure of comfort and blessing and refreshment; in a manner that would be like excellent or fragrant oil, whose perfume would linger for hours. With this thought before our minds, there is a valuable lesson here. First of all, we should be of those who receive the corrections as of the Lord; and who are glad to be set right if we are wrong in any manner; secondly, we should be of those who recognize that if reproof be proper to give, it should be of a kind that would not be injurious, but such as would be spiritual, uplifting and refreshing.

In order to accomplish this end a reproof should be sympathetic. We should remember that all of the Lord's people are fallen according to the flesh, but are New Creatures in Christ; and, if they be New Creatures in Christ, they must have the mind of the Lord and desire to glorify Him. Any of the brethren giving a reproof from this point of view would recognize that the person reproved had not bad intentions, and would explain as gently and kindly as possible what are the real facts. A reproof of this kind should not be given suddenly; and the person reproving should judge of the punishment to be given and of the proper time, etc., as of the Lord. Thus should any one that is righteous do in administering reproof to another. It should be done only after careful consideration and prayer, and after having arrived at the conclusion that this is the best possible way to help the brother or the sister. If all reproof were given under such conditions we may readily suppose that it would be much more helpful than is the usual reproof.

CRUSHING REPROOF IS UNRIGHTEOUS

The expression, it "shall not break my head," would mean that a reproof should not be disastrous, not be crushing, but it should be an anointing or blessing. To crush the head would be to kill the person. The righteous are not in the world for the purpose of doing injury to others or of harming them, but for doing good in the world. Those who injure others are to that extent unrighteous. Those who use their criticism and reproof, etc., so as to exercise a crushing effect upon the reproved are not righteous. Such should learn how to properly administer criticism. They should learn that the Apostle's statement, "reprove," "rebuke," etc., was not made to all of God's people, but to Timothy, who was an Elder. And only those should be chosen as Elders who are men of moderation, men of development, men who have learned to control their own lives and their own tongues, so that they would not crush, but that their rebuke would be helpful and intended to draw the person nearer to the Lord, and to be encouraging and helpful generally.

"REBUKE NOT AN ELDER"

When St. Paul instructed Timothy not to rebuke an Elder, but to entreat him as a father, the Apostle did not refer to an Elder of the congregation, but a person older than one's self. Do not rebuke a person older than yourself. Treat him as a father; likewise the elder women as mothers; and the younger men as brothers, and the younger women as sisters. In other words, an Elder is not appointed in the Church to brow-beat or to trample down the liberties of others. The spirit of kindness, gentleness, etc., is the Holy Spirit. If an Elder rebukes in another spirit than this, he should remember that the person rebuked is not a child and should not be treated as a child--not reprimanded or denounced or told "This is all wrong!" Such an unwise course in administering a rebuke is a fruitful cause of difficulty.

It would not be wise or kind or gentle for a younger person to lose patience with older people whom he feels should know about a matter and to say, "You ought to know all about this. I will give you a lesson." This kind of spirit has made difficulty in various places. Apparently the Apostle's remark is to the opposite of this course of conduct, and exhorts to kindness, gentleness, consideration of age and everything that might enter into the matter. It is very evident from different Scriptures that there was a family sympathy in olden times that we do not see exemplified today, as shown in the Apostle's statement: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters."--I Tim. 5:1,2.

Today it is the custom to be very polite toward strangers and very impolite toward those of one's own family; and some will be very polite amongst those who are outside and very impolite to those to whom they ought to give kindness and help and sympathy. The same thought seems to be given in connection with the admonition to "love as brethren." But today, if you want to find true, real friends, you do not often look for them in the same family. In this respect our progress has surely not been

R4978 : page 67

of the evolutionary kind. Father, mother, brothers and sisters should be treated with consideration, with kindness, with love. And this principle should be applied to the household of faith.

"LOVE WORKETH NO ILL TO HIS NEIGHBOR"

In 2 Tim. 4:2 the Apostle, as a minister of the grace of God, explains that the declaration of the Gospel may include three features: (1) reproof; (2) rebuke; (3) exhortation. But it is safe to caution all of the Lord's people against too liberal use of the first two features. In order to reprove properly, the heart should be very full of love and sympathy; else the reproofs and rebukes might be sharp and possibly do more harm than good. Even with the heart full of love, it requires a head that is exceedingly well balanced to be able to make use of reproofs and rebukes to good advantage to those who really need them. And herein God's people are to be "wise as serpents, harmless as doves." Exhortation is the form of service which quite evidently can best be used by the majority of the Lord's people. And even this form, as well as the other efforts, should be characterized by patience, long-suffering, brotherly-kindness.

WHEN FORGIVENESS IS PROPER

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."--Luke 17:3,4.

God does not forgive our sins until we acknowledge them and ask His forgiveness. Our Lord expressly states the propriety of expecting those who trespass against us to make some acknowledgment of their fault before we express our full forgiveness. If he "turn again to thee, saying, I repent, thou shalt forgive him."

We are not to accept one portion of the Divine direction and to ignore another portion. We are not to say that our Lord meant it when He said, "Forgive him," and that He did not mean it when He said, "Rebuke him; and if he repent, forgive him." With the majority of people, however, it would be quite unnecessary to urge the propriety of repentance--unless they were the transgressors whose duty it is to repent. Most people are sufficiently disinclined to forgive to wait until their forgiveness is asked.

WE SHOULD LIVE ABOVE TRIFLES

On the other side of the question, however, a caution is necessary. The Christian is to have the loving, generous disposition of heart, a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice of the little wrongs, just as God for Christ's sake deals with us, unless it represents knowledge and wilfulness. Such a rule operating amongst Christians--a determination not to recognize as offense anything that is not purposely done or intended as an offense--would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers are not trivial affairs, things of no consequence, are not evil surmisings or imaginings, are not fancied insults, but positive wrongs done us, which are susceptible of proofs and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke--some intimation that we recognize the wrong and that it has grieved us and hurt us. Then comes the Divine rule respecting the one and only proper manner of rebuke given by our Lord (Matt. 18:15-17) and more than once elaborated in this journal and in our other publications. Our Lord intimates that disobedience of His commands evidences a lack in discipleship. Though He gave very few specific commandments, this command which He carefully marked out as the one, only way of adjusting a grievance, is utterly ignored by many advanced Christians.

"EVEN AS CHRIST FORGAVE YOU"

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity and kindness and desire to think no evil--or as little as possible--should be shown in all the words and acts of life. This course is God-like. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony and His readiness to forgive. The whole Gospel message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. On the contrary, they should manifest the loving forgiveness that we should have in our hearts at all times.

Our Lord particularly called attention to the difference between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which is from the heart. The former, or outward forgiveness is only lip-deep, and means that a rankling of an evil, unforgiving spirit is within, and that it will be only a matter of time until the pent-up force of malice and hatred will break forth in words of slander. God reads the heart, and, whatever the lip-professions may be, He will not consider these unless the heart and the life correspond with them. It is vain, therefore, that anyone should say, "I love my brother," and at the same time seek, either by word or act, to do him injury. All the evil-speaking, malice, hatred, envy, strife, proceed from evil in the heart; hence the necessity, on the part of all who desire to be of the Lord's Body, that they "purge out the old leaven of malice" that they may be members indeed of the unleavened loaf--the Body of Christ.

Forgiveness "in your hearts" is the condition which is always to obtain there. We should never harbor any other feeling than that of forgiveness and good-will toward all, no matter how seriously they may have trespassed against us. If this be the case, we shall be longing and anxious to exercise the forgiveness outwardly and to express it to the repentant ones. Hence we shall not seek to compel the most elaborate statement on the part of the penitent; but, like the father of the prodigal, to see the repentant one coming in an attitude of humility will touch our hearts and prompt us to go out part way to meet him, to forgive him, to greet him kindly and to put on the robe of fullest fellowship and brotherhood.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."--Matt. 6:15.

HATE THE SIN, BUT NOT THE SINNER

Our earliest definition of "Injure not" would probably have been that we should not kill or wound our enemies physically; but as we look at the Teacher and heed His words we hear Him say, "Learn of Me," and we note with the Apostle that though He did no sin, neither was guile found in His mouth, yet, "When He was reviled He reviled not again [in return]; when He suffered, He threatened not; but committed His cause to Him that judgeth righteously."--I Pet. 2:22,23.

If we are faithful pupils it will not be long until we see that the perfect law of liberty, the law of Christ, is a discerner

R4978 : page 68

of the very thoughts and intents of the heart; and that while we must hate all sin, we cannot hate any sinner and yet have the love of God perfected in our hearts. We see that this means, not only that we must not retaliate and revile our foes, but that we must not even wish to do so. The evil wish must be conquered and the selfish conditions which gave it birth must be utterly destroyed and replaced with love--the Spirit of Christ.

"COPIES OF GOD'S DEAR SON"

We may learn a lesson from the fact that those two grand characters, John the Baptist and our Lord, each fulfilled his own mission, according to the Divine arrangement; but that they had different missions. John's mission was pre-eminently that of a reprover and reformer, and we are to understand that as a Prophet he was supernaturally guided in respect to the various features of the course he took. Our Lord's mission, on the contrary, was a different one; He was gathering to Himself those whom John's ministry served to arouse to righteousness and to zeal to know and to do the Lord's will.

We who are called to be the Body of Christ and to follow Him may learn a lesson in this as respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing uncouthly, and to criticise and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; and sometimes in following the wrong copy, they undesignedly bring reproach upon the Lord's cause.

We are to be copies of God's dear Son, our Lord, and not to be copies of John the Baptist. We are not to stir up strife by trying to mind other people's business, nor to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc.; but, on the contrary, we are exhorted by the Apostle to remember that what God sees fit to permit, we can see fit to endure. Even though we find many things which we cannot endorse, we may equally find ourselves able to avoid any special denunciation of them--especially of things which have no bearing whatever upon the proper understanding and fulfilling of the Lord's Word. The Apostle points out the proper position, saying, "As much as lieth in you, live peaceably with all men." And our Lord emphasized the same thought, saying, "Blessed are the peacemakers, for they shall be called the children of God."--Rom. 12:18;

Matt. 5:9.

AN UNWISE COURSE

Some of the holiest of the Lord's people err on this subject in their own families, and needlessly arouse prejudice and opposition, and make their homes unhappy, by continually finding fault with things which, though not up to the standard of saintliness and cross-bearing, are, nevertheless, not immoral or wicked, even in tendency. Parents and guardians are surely to guard against all tendencies toward immorality, etc., but to find fault with those they love, merely because they are only nominal Christians and have the spirit of worldliness, is certainly unwise. The general life of peace and joy in the Holy Spirit is the very best reproof of worldliness they can give, and the very best recommendation of the glorious Gospel they profess. This is the epistle that will be read, the light that will reprove darkness.

In other words, we must not expect from, nor try to force upon the unconsecrated the details of our own self-denials. We must wait until they shall see full consecration

to be their "reasonable service" and present their bodies living sacrifices to God. Pastors and teachers, however, should seek to keep continually before the Lord's consecrated "flock" the high Scripture standard, realizing that many influences are continually at work to lower the standard of holiness and devotion.

"WHAT MANNER OF PERSONS OUGHT WE TO BE?"

How highly we, who belong to the Gospel Dispensation, should value its privileges and opportunities, seeking to "make our calling and election sure!" (2 Pet. 1:4-11.) If those who were called with an earthly calling, to be a "house of servants," rendered but a reasonable service when they engaged in the Lord's work zealously, as did John the Baptist, and were faithful, how much more zeal and energy ought we to put forth--we who have been favored so much more highly? "What manner of persons ought we to be, in all holy conversation and godliness!" --2 Pet. 3:11.

Let us remember that this "high calling," this "heavenly calling," to joint-heirship with our Lord in the Kingdom, is a very special and a very limited call, that it will soon end, and that so far as the Divine revelation shows, it will never be repeated. In view of these things, let us lay aside every weight, and run with patience the race set before us in the Gospel, looking unto Jesus the author, until He shall have become the finisher, of our faith.-- Heb. 12:1.

"No looking back on Sodom's plains

No listening still to Babel's strains;
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!"

THE FATHER HIMSELF LOVETH YOU

John 16:27.

Be still, my soul, Jehovah loveth thee!
  Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
  Be sure that thou art ne'er by Him forgot:
He ever loves; then trust Him, trust Him still;
Let all thy care be this--the doing of His will.

Thy hand in His, like fondest, happiest child
  Place thou, nor draw it for a moment thence;
Walk thou with Him, a Father reconciled,
  Till in His own good time He calls thee hence.
Walk with Him now; so shall thy way be bright,
And all thy soul be filled with His most glorious light.

Take courage, faint not, though the foe be strong;
  Christ is thy strength! He fighteth on thy side.
Swift be thy race; remember 'tis not long.
  The goal is near; the prize He will provide.
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear--oh, never!

He comes with His reward; 'tis just at hand!
  He comes in glory to His promised Throne!
My soul, rejoice! ere long thy feet shall stand
  Within the City of the blessed One--
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure!
--Horatius Bonar.

===================

R4979 : page 69

HE HEALETH THEIR DISEASES

--MARCH 10.--MARK 1:29-45.--

"Himself took our infirmities, and
bare our sicknesses."--Matthew 8:17.

TODAY'S STUDY follows closely the one of a week ago. When Jesus left the Capernaum synagogue, He went to St. Peter's home. There St. Peter's mother-in-law lay sick of a fever. It was the work of but a moment for the Savior to take her by the hand and raise her up to health. The fame of Jesus had spread and by evening there were crowds importuning His healing words and touch. "And He healed many that were sick of divers diseases, and cast out many demons, and suffered not the demons to speak, because they knew Him."

But He did not remain to increase and deepen the favorable impression that He had made. The next morning, long before daylight, He left Capernaum and went into a desert place for prayer and communion with God. St. Peter and the others who had accepted the call to discipleship followed, and found Jesus later, and apparently urged His return, saying, "All men are seeking Thee." But Jesus replied, "Let us go elsewhere, into other towns, to preach there also." And He went into the synagogues throughout all that section, all of Galilee, preaching and casting out demons.

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor, groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power and favor of God, and supposedly in proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest that all are not of God, if any of them are. To our understanding, the Bible teaches that no miraculous healing at the present time is authorized by God's Word. St. Paul declared by inspiration that the gifts granted to the early Church and exercised by Jesus and the Apostles and those to whom they personally communicated them would pass away. We believe that they did pass away--that they gave place to the next and higher manifestation of Divine favor, namely, the fruits of the Holy Spirit--meekness, gentleness, long-suffering, and love--as evidence of God's favor and of membership in the Church of the First-born. The miracles which Jesus and the Apostles wrought were merely with a view to the establishment of the early Church. Nowhere is it intimated that it was the Divine will that all people should be healed of disease during this Age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious Kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on step by step, lifting humanity out of sin, disease and imperfection, up to full and absolute perfection, except in the case of those who wilfully and deliberately oppose the Divine arrangement, and who, in due time, will be cut off from life in the Second Death. All the remainder will ultimately reach the glorious condition of perfection mentioned in the Scriptures, where there will be no more sighing, no more crying, no more dying, because all the former things of sin and death will have passed away; because He that sitteth upon the Throne will make all things new.--Rev. 21:4,5.

SATAN AN ANGEL OF LIGHT

St. Paul intimates that Satan and his messengers, the fallen angels, would seek to transform themselves so as to appear "as angels of light," that they might exercise the greater influence over humanity and that thereby they might inculcate the more successfully false doctrines, subversive of true faith in God and His Word. We believe that the Apostle's words are particularly applicable in our day, and that many conscientious and good people are being deceived, and that miraculous healings are part of the Adversary's bait. It would not be appropriate for us to enumerate here the different doctrines which we believe are thus baited. We content ourselves by giving the Scriptural reason for expecting no miraculous healings from God at the present time.

"WHO HEALETH THEIR DISEASES"

It is quite true that under the Law Covenant which God made with Israel, He agreed that sickness should be a penalty for violation of the Law, and health a reward for the obedient. The statement of the Prophet, "Who healeth all thy diseases," was applicable physically to the Israelites under the Law Covenant. It has also a spiritual application to the Church, the New Creation.

But the healing of the New Creature and the healing of his flesh are different things. The New Creature's soul sickness and heart troubles are all cured by the Good Physician--even though his flesh may suffer pain and go down into death. We are to remember that the condition upon which we were begotten of the Holy Spirit to

R4980 : page 69

be new creatures was a full surrender of the flesh and its interests as living sacrifices, holy and acceptable, which is our reasonable service.--Rom. 12:1.

Nor is this any change from the Lord's dealings with the Church from the very beginning. So far as the records show all, or nearly all, who were healed by Jesus and the Apostles were "sinners." Surely there is no record of a single instance in which any of the Apostles were healed of any disease. Although St. Paul healed many sick, yet when Epaphroditus was sick and "nigh unto death" we have no mention of any attempt to miraculously recover him.

Similarly, in the case of Timothy, we find that St. Paul neither sent him napkins and handkerchiefs for his healing, nor advised him to pray for his own healing, nor told him that he would pray for him, nor advised him to have others pray for him. On the contrary, he advised certain medicines, "for thy stomach's sake." Indeed, we believe that for God's consecrated people to ask for physical healing would be to attempt to take back again what they have specifically consecrated to the Lord--"even unto death." That the Lord specially overrules in the cases of many of His people to give them remarkable health and strength for their labors in His service, without their asking it, is another matter entirely. This, however, is in no wise in conflict with the fact that God used miracles amongst outsiders, amongst unconsecrated people, as a foreshadowing of the general blessings which will come to mankind under Messiah's Kingdom shortly to be established.

Furthermore, let us remember that the miracles performed by Jesus and the Apostles were not attempts to heal all sickness, to banish pain and sorrow. They were merely intended to attract attention to the Gospel Message. The time when God shall wipe away all tears from off all faces, and when there shall be no more sighing and crying

and dying, will be during and as a result of Messiah's reign of a thousand years.--Rev. 21:4.

Today's study furnishes one proof along this line. Jesus did many mighty works in Capernaum, but merely to attract attention. He went to other cities and towns, leaving behind Him in Capernaum many sick and disappointed. Similarly, we read that when Jesus passed the pool of Siloam there was a great multitude of impotent folk there needing healing and waiting the opportunity to go down into the water therefor. Jesus merely observed one of that multitude and said unto him, "Take up thy bed and walk."--John 5:1-9.

A CLEANSED LEPER THANKFUL

Today's study mentions another case of healing. Leprosy was regarded by the Jews as an incurable disease, and as a type of sin. The leper of this lesson had faith in the power of Jesus, and came and kneeled before Him and entreated healing, cleansing. His prayer was answered, not because he was one of Jesus' disciples, nor because he promised to become one of them, but because of his exercise of faith, and in order to make of his case a testimony to the priests that Jesus exercised a power Divine. The cleansed leper was told to go, according to the Law, and present the customary offering, expressing his thanks to God and giving his testimony to the priest respecting his healing, and to have him examine him as the Law required.

Jesus admonished the leper not to make known so great a miracle; but in his thankfulness he could not restrain himself; he told it everywhere. The result was that Jesus could not thereafter visit the large cities because he would be overwhelmed with the number of sick brought to him for healing. He therefore frequented the rural districts, but even then the people sought Him for healing, from every quarter.

But alas! they were more appreciative of the restitution blessings than the great privilege which our Lord specially offered them of becoming His footstep followers and joint-heirs in His Kingdom, which, by and by, will dispense restitution blessings and healing far and near to every member of Adam's race condemned through the fall of Adam, and redeemed by the precious blood of Calvary.

===================

R4980 : page 70

SIN-FORGIVENESS AND HEALING

--MARCH 17.--MARK 2:1-12.--

Text:--"Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases."--Psalm 103:2,3.

WHEN LATER the Savior returned to Capernaum there was a crush to see and hear Him, and to bring the sick for His healing words and touch. The miracles which our Lord performed were specially with a view of getting the ear of the people for His Message--the Gospel of the Kingdom--the good news of the privilege of becoming sons of God and joint-heirs with Jesus in the Messianic Government, which would bless Israel and all nations with light, knowledge, and uplift from sin and death conditions.

It was while He was thus preaching that some deeply earnest ones brought to Him a palsied man for healing. Unable to come into the house or its court because of the throng, they removed some of the tiling stones of the roof, and lowered the sick man into the presence of the preaching Savior. Such implicit faith, manifested by such heroic effort, could not fail to be appreciated by the Redeemer.

But the unexpected happened. Instead of healing the man of his disease, Jesus exclaimed, "Thy sins are forgiven thee." Under God's arrangement with the Jews, under their special Law Covenant, original sin was typically atoned for by the typical sacrifices, and the people were held to account for their own transgressions of the Law. Hence, amongst the Jews, serious sickness implied serious sins. Thus Jesus on another occasion said to one of those whom He healed, "Thy sins, which are many, are forgiven thee. Go and sin no more lest a worse thing come upon thee."

We are not to forget that such special dealings were with the Jews only--that they never applied to Gentiles nor to Christians, although it is quite true that certain ailments, such as syphilis, appear very generally to follow the transgressors of Nature's laws, whether they be Jews or Gentiles. The point we make is that God has no such Covenant with the Church, nor with the world in general today. Hence, the righteous are often sick, and the sinners healthy.

"WHO CAN FORGIVE SINS?"

When Jesus declared the sins of the palsied Jew forgiven, some of the audience declared that such language was blasphemy--that Jesus was arrogating to Himself a power which belonged to God alone. They did not stop to consider that if He were indeed the Messiah, the Redeemer, it would imply that He would possess the authority to cancel the sins from which He was redeeming men. Perceiving their thoughts, and knowing that thus they might stumble over a great truth to their injury, Jesus in a few words clarified the matter, saying to them, Which do you consider the easier, to tell a man that his sins are forgiven, or to heal him? He well knew that they would say that the healing was the more difficult, and, therefore, if Jesus were able to heal the man, there would be no reason why He should say, "Thy sins be forgiven thee," if He had not the power to forgive sins. In proof of this, He said to the palsied man whose sins he had forgiven, "Arise, take up thy bed, and go unto thine house." Immediately the man was healed, and departed carrying his bedding. The people made way for him, and with amazement glorified God, saying, Who ever saw the like!

AUTHORITY TO FORGIVE SINS

There are certain great basic principles relating to God's dealings with humanity which should be recognized. Jehovah's Government is based, not upon mercy, but upon Justice; as we read, "Justice is the foundation of Thy Throne." In one sense of the word Divine Justice never forgives and never can do so, as we will explain. We read, "All His work is perfect." It is the Divine method that every creature of God shall be so perfect as to need no forgiveness, no allowance. The angels were created perfect, hence there was no need to provide forgiveness for them, because there would be no excuse for their sinning. Likewise man was thus created perfect, in the image and likeness of the Creator, and was without excuse, and therefore needed no provision for mercy so long as he was in relation with his God.

R4981 : page 71

When temptation came, man fell from obedience into sin, and from Divine favor and life into disfavor and under the death sentence. He was without excuse and Justice made no provision. But another feature of the Divine character, Love, while not in control, was brought into exercise for man's relief. But Divine Love or Mercy could not override or interfere with Divine Justice. In other words, God could not forgive a sinner whom He had sentenced to death. What He could do, and did do, was to provide in due time for man's redemption. All of Divine Mercy, therefore, flows through the channel of Redemption.

Applying this principle to our Savior and to His teachings, we ask, How could He forgive sins when Divine Justice could not forgive sins, nor set aside the penalty of sin? The answer is, Jesus was the representative of Divine Mercy, and was at that time amongst men for the purpose of giving His life as a sacrifice on man's account, and therefore to Him belonged the distinctive honor of forgiving sins. But someone answers that Jesus had not yet died for man's sins, that He had not yet risen for man's justification, that He had not even appeared in the presence of God for the "household of faith."

We answer that while it is true that he had not accomplished this work, and indeed has not yet fully accomplished His work (as the Redeemer and Restorer of men), nevertheless, He had begun the work, He had presented Himself as man's Atonement price at Jordan, at the time of His baptism. According to the Scriptures and the type, He at that moment surrendered His earthly all on man's behalf.

However, His surrender of His all did not give Him the authority to forgive sins. It was the heavenly Father's acceptance of His consecration--Divine acceptance of Jesus' sacrifice that counted. God's acceptance of Jesus' sacrifice was manifested in His impartation of the Holy Spirit, which lighted upon Jesus like a dove, as was testified by John the Baptist, and also testified by Divine power which thereafter operated in and through Jesus for the healing of diseases. We see, then, that our Lord's words to the palsied man, "Thy sins be forgiven thee," were justified by the fact that He was in the position of making satisfaction for the sins of the whole world, and that the Father had already indicated the acceptance of the sacrifice which was then in process.

"BLESS THE LORD, O MY SOUL"

The text for this study comes from the Psalms, and is most interesting. The Prophet David may have appropriated the words to himself as a Jew, and may have thought of his own physical healing and blessing as evidences of the Lord's favor under the Law Covenant. But the prophetic application of this Psalm to spiritual Israel is still more interesting. The spiritual Israelites are New Creatures, and have this treasure in earthen vessels.

With these it is the New Creature that recognizes his healing, his forgiveness, his reconciliation to God; and, according to God's promise, all things are working together for good to him, because he loves God and has been called according to the Divine purpose. Continually the New Creature has cause to exclaim, "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases!" St. Paul, carrying out this same thought, declared that the great Redeemer will ultimately present His Church before the Father faultless and perfect in love--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." We shall be like Him and see Him as He is and share His glory.

===================

SOME INTERESTING LETTERS

TOWER ARTICLE ON JUDAS HAD HAPPY EFFECT

DEAR PASTOR AND BROTHER:--

I write to say that I took the Vow on November 14 last, and request an interest in your prayers on my behalf, that I may be assisted in the keeping of it. Well I know that it is not only in the making of vows to the Lord that we are assisted and blessed, but in the paying of them.

I have hesitated for a long time in taking the Vow, more because I thought it was too much for me than anything else; but the Lord has shown me there is nothing more in the Vow than is included in Romans 12:1,2.

So after reading your article in THE TOWER, under the heading, "Was Judas a Hypocrite?" in the November 1 issue, I decided quickly on binding the sacrifice to the altar.

I might say in closing that the Lord continues to bless me richly through your writings. When I got the Truth I was a member of the Salvation Army, and much taken up with the "doctrines of demons." So you can see the great darkness I was in, and the many pleasant surprises the Lord had in store for me. Truly it was "good tidings of great joy" to me (and it shall be to all people). It is my earnest desire that I shall always be faithful to the dear Lord and appreciate more and more the channel He is using in bringing to the Household of Faith the "meat in due season."

My prayer for you is that the Lord may ever be with you to comfort you under every discouragement, and to enlighten your mind more and more, and to strengthen you for the work He has given you to do. With much Christian love, I

remain
Your brother in Christ, DAVID STRATTON.--N.J.

"PROCRASTINATION THE THIEF OF TIME"

DEAR BROTHER RUSSELL:--

In so many instances the Truth friends come to the meetings, either just at the opening hour, or after service has commenced, that it seems to me something might well be written on the subject, tending to correct this tardiness. The meeting is disturbed more or less by the late arrivals, who in most instances could just as well be present before the meeting begins. They make sufficient haste to get to the meetings on time, but they do not start this hurry early enough to be on time.

Many deplore their inability to better serve the Lord and His Truth. They say, "I would like to do something for the Lord, but have no talent, or no opportunity for service." Bless their hearts! They could readily manifest a greater degree of zeal by being at the meeting thirty minutes before the opening hour, thus showing their love for the brethren and their appreciation of Christian fellowship.

Perhaps in no other way could they so effectually indicate their desire to be of service to God. They are neglecting a golden opportunity, it seems to me. The natural disposition is to take the last possible street car that would bring one to the meeting in time to be at its opening, whereas we should surely seek to go on the earliest car possible.

The fellowship of the saints is ofttimes worth more than what we get from the class lesson. This should prompt us all to be half an hour ahead of time rather than even one minute late.

Should we not resist the temptation to be late in starting to meetings quite as much as the temptation to negligence in other respects?

Your brother in the love and service of the Lord,
J. A. BOHNET.

WATCH TOWER BIBLE & TRACT SOCIETY:--

The postal I mailed you brought in return mail the desired literature. Thank you. I have read and have made the Truth my own. And now I desire to co-operate in spreading the good tidings to others. Please advise how I may do this to the best advantage. I desire to meet all the expense incident to the distribution of literature, which I shall do myself.

I enclose a dollar for The Watch Tower, which I desire to have regularly.

May the Lord continue to bless you in your labor of love.

With earnest prayers, S. L. DAVIS.--Pa.

====================

VOL. XXXIII MARCH 1 No. 5
A.D. 1912--A.M. 6040

CONTENTS

The Gospel St. Paul Preached...................... 75
  A Comparison of Religions..................... 75
  God of the Bible the God of All Grace......... 76
The Prayers of the New Creation................... 77
  Answers Often Delayed......................... 78
Scriptural Rule for Adjusting
    Misunderstandings........................... 81
  Let Us Beware of Busybodying.................. 82
  How to Conduct a Church Trial................. 82
Perfection of Organism Not Necessary to
    Trial for Life.............................. 83
  100 Years of Trial............................ 83
The Gospel Only for Sinners....................... 84
  "Thy Disciples Fast Not"...................... 85
"The Light of the World".......................... 85
  A Better Day Coming........................... 86
  "Which Lighteth Every Man".................... 86
Some Interesting Questions........................ 87
Berean Questions in Scripture Studies............. 87

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R4987 : page 74

"MILLENNIAL BEAN" SEED SUPPLY EXHAUSTED

The requests for five of the prolific beans for seed by far exceed the supply donated by Sister Smith. We have filled the orders first received.

In reply to various inquiries from those who requested these seed beans, we are informed by Sister Smith that there are advantages in planting them in an onion bed or row--at a distance of six feet. An insect, which proves destructive to the bean plant, seems to dislike the onions, and is thus kept away. After the onions are harvested, the beans grow very fast, if the ground is kept loose on the surface. It is also suggested that great care should be exercised in gathering the pods, not to injure the bushes, by pulling, or breaking off the leaves. If the first crop of beans is allowed to remain on the bushes until fully ripened, there will be no additional yield and the bush will die. If they are to bear repeatedly, the pods must be removed as soon as large enough to eat, we are told, and then new blossoms take the place of the first crop.

----

page 74

BROTHER RUSSELL'S SERMONS IN GERMAN

The Ottawa County "Zeitung," a German weekly newspaper, publishes Brother Russell's Sermons in full. Price per year with TOWER: domestic, $2; foreign, $2.75, through us.

====================

R4981 : page 75

THE GOSPEL ST. PAUL PREACHED

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."--Rom. 1:16.

THERE ARE MANY religions, and it is a mistake that we have perhaps said in the past that there is no religion but one. A religion would properly be considered "Any system of worship by which any people recognize the Almighty and seek to do Him honor." We are, therefore, to recognize the various great religions that are in the world in the sense that we could not properly ignore them. We have, for instance, the Confucian teaching, the Brahmin teaching, the Buddhist teaching, the Mohammedan teaching, the Jewish teaching and the Christian teaching. These all present themselves to us as religious teachings. They all believe themselves more or less rational; they all believe themselves more or less reasonable. Every man tries to think that his own theory on any matter is a reasonable theory; and he is proper in so doing.

In harmony with our text, we propose to compare the religion of Jesus with all other religions. In the beginning, we state with the Apostle, "I am not ashamed of the Gospel of Christ." Whatever may be said of other gospels, we believe, as Christians, that in the Christian religion we have that of which no man need be ashamed. There may perhaps be certain features and forms of certain creeds of which we might be ashamed--that do not come up to our highest ideals. But the Christian religion, as presented in the Word of God, should be the Standard of Christendom; and of that we are not ashamed. It will compare with all other religions in the world, and come off victorious, in every sense of the word. All of these various religions seem to recognize that man is in an imperfect, unsatisfactory, sinful condition; therefore, each of these religions seeks to present certain tenets, or teachings, that will help man up out of his imperfect condition, back into harmony with his God.

A COMPARISON OF RELIGIONS

If we consider the teachings of the Mohammedans, we find that they have certain qualities which are very advantageous, and other qualities which we could not so highly commend. Their endeavor is not to do injury, but to make man better. Their theory is that mankind are fallen and need lifting up out of their fallen condition. The same may be said of the teachings of the Brahmin, the Confucianist and the Buddhist. They are all more or less presentations of what are supposed to be cures for man's fallen condition, cures for his unsatisfactory attitude.

Some of these religions pronounce one kind of a penalty for those who will not accept them, and others declare other kinds. Some offer one kind of reward for those who accept and follow their teachings, while others offer other kinds of rewards. But all agree that man needs to be elevated and lifted up out of his fallen condition, which is sinful and unsatisfactory. There seems to be in every man, naturally, without any education on the subject, something which tells him that he is not perfect; that he is not in full accord with his own conscience, not in accord with his own highest ideals of the Divine mind.

All religions, therefore, recognize this principle of sin and propose remedies therefor. We see the evidence of this as manifested in their disciples everywhere. Many seek to crucify the flesh in one form or another--some by flagellations, some by restraints upon the various liberties of life, some by holding their hands in the air for days, seeking to become holy and thus appease their god.

But none of these things, in the light of the Gospel of Christ, seem to be the highest and noblest ideals. Doubtless all have done some good and uplifted some men out of the degradation in which they were. Mankind might have been worse off if it had not been for these religions.

But now, if we compare these with the religion of Jesus Christ, we believe everything is to be said in favor of the religion of Christ. In the first place, all these religions more or less resemble the Jewish religion, which is of God, and hence all these religions are more or less in harmony with God's proposition.

God's proposition to the Jews was, "Do these things and ye shall live," have everlasting life. That was the Covenant made by God with them at Mount Sinai, at the hands of Moses. They thought at first that they would surely be lifted up out of sin, because God had given them a Law, and by keeping it they would be perfect and be brought into harmony with God. In this they were mistaken, for, as they found out, as the centuries passed, none of them were able to keep the Law, because it is the measure of a perfect man's ability; and none of them could measure up to the perfect man.

Israel found, therefore, as the Apostle states it, that "by the deeds of the Law shall no flesh be justified in God's sight." And they found also that the Law, instead

R4982 : page 76

of perfecting, justifying them, and giving them eternal life, brought to them a greater realization of sin than they ever had before. And this was the real blessing of the Law Covenant--it showed them their sinful condition and their inability to lift themselves out of it. But the Jews do not recognize that great fact today, for if they did they would be crying to God for mercy instead of hoping to keep the Law and thus justify themselves.

The same thing might be said to be true of all the heathen religions. All offer help by which mankind may make themselves perfect, but none are able to make themselves perfect, and they all realize that they are sinners and imperfect to the last degree. There is, therefore, nothing that is logical in any of these religions, because they all start out to claim that a man ought to be perfect, ought to be holy, and are agreed that he is not. As before called attention to this agrees with the words of God with respect to Israel, "By the deeds of the Law shall no flesh be justified in His sight." God's Word agrees with all of these--that man is a sinner, that he cannot do the things that he would, that his ideals are to be and are higher than his capacity and ability. And so St. Paul declares, "We cannot do the things which we would."

ALL THE RACE SOLD UNDER SIN

Christianity answers that the reason is that we are fallen creatures, sold under sin. Who sold us, when and where? The Bible answers that "By one man's disobedience sin entered into the world, and death by sin; and so death passed upon all men." Death has passed upon the entire race and thus impoverished it mentally, morally and physically, so that now, because of the fall, we cannot do the things which we would like to do.

The Bible tells us that originally Adam was not in our condition, but was perfect and could keep the Divine Law perfectly, but that "we are sold under sin." And so the Prophet David expresses the same thought, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." So we behold that we are a race of sinners, imperfect mentally, morally and physically, and therefore unable to keep the Divine standard or Law. What, then, does Christianity offer us that no other religion offers us? Christianity offers us a Savior, and no other religion offers a Savior.

Christianity recognizes that the condition came about by the disobedience of one man, Adam, and it sets forth Jesus as the One who redeems man from that death sentence that came upon our first parents: "As by a man came death, by a man comes also the resurrection of the dead"; "For as all in Adam die, even so all in Christ shall be made alive," writes St. Paul--"every man in his own order." Here, then, Christianity has a logical superiority, in that it provides for a satisfaction of Divine Justice.

All religions say that it is Divine Justice that is opposed to sin, but Christianity offers a satisfaction for Divine Justice. "Christ died for our sins"; "He gave Himself a Ransom for all"; "He is the propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world," writes the Apostle. So, then, Christianity is not only more logical, but is more just--it recognizes Divine Justice.

We must recognize that if God condemned the world understandingly and truly, as the Great Judge of mankind, there must be some satisfaction of Justice ere the Chief Justice of the Universe could set aside the penalty and release the culprit. Man has sinned and the great

Chief Justice has passed the sentence, and there is no way to revoke that sentence, except by meeting it. And so Christianity sets forth that our Lord Jesus came into the world to meet the penalty, and that He, "by the grace of God, tasted death for every man."--Heb. 2:9.

Christianity has another superiority over all other religions, and it is this: it recognizes a love and compassion upon the part of God that no other religion recognizes. All these religions do recognize a God, and we claim it makes very little difference whether they call Him Allah, or Jehovah, or some other name. They recognize, we believe, the same, one God, but they do not recognize His real traits of character. They perceive His Justice, and their own transgressions of Divine Justice, but they do not see the merciful provision that God has made. Their God is represented by the Chinese idol, which pictures to them the character of God.

We remember a Chinese banner we once saw. The figure on this banner represented a very demon-like character, and lightning was represented as flashing from his closed fist. He was a god to be feared, one who would take vengeance upon them.

THE GOD OF THE BIBLE IS THE GOD OF ALL GRACE

The God of the Bible, however, while just, is not a vengeful God, not unkind; but, on the contrary, He is the God of All Grace, the Father of Mercies, from whom cometh every good and perfect gift. And the great Gift that He gave is the greatest of all gifts, the Gift of His Son, for man's sin, that thus He might offer a satisfaction to His own Justice. Nor was this arbitrarily at the expense of, or contrary to the will of the Redeemer; because the Scriptures make clear that it was by virtue of the "prize" set before our Lord; as we read, "For the joy that was set before Him, He endured the cross, despising the shame."--Heb. 12:2.

This love of God is not content with merely the provision of the Savior, and the arrangement that if anybody shall hear and believe he shall be blessed; but this love of God proposes to go still further, namely, that He who thus redeems the race shall become the King of earth; and His scepter, His rule, shall be "from sea to sea, and from the river to the ends of the earth," until "every knee shall bow and every tongue confess" to the glory of God; and "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Thus every creature shall come to know that there is a God, and that the way He proposes to be just and merciful is through His Son, who is to be the great Deliverer of the race.

In what way will this great Deliverer come? This is a part of the Gospel, a part of the "good tidings." It will be through His great Kingdom, which He will set up in His own due time. His Kingdom will not be merely for the rich or powerful, but for the poor also: "He shall lift up the poor from the dunghill," is a part of the prophecy. His power and influence will be the great moving principle that will level the whole world of mankind. As the Scriptures declare, all men are on a common level before God, for all have sinned and come short of the glory of God, and all are recipients of Divine mercy.

The blessing of the Lord will be that all may come back; and when thus brought back to all that was lost in Adam and redeemed by Christ, they will be able to keep the Divine Law perfectly, and will therefore to all eternity be in covenant-relationship with God. For those who refuse to enjoy that blessing prepared for them, the Scriptures clearly declare that God has provided the

R4982 : page 77

Second Death--not a place of torment--"The soul that sinneth it shall die"; "The wages of sin is death."

"THE CHURCH OF THE LIVING GOD"

"But," someone may say, "what about the Church? You have been speaking about the world and what Jesus will do for it; what about the Church?" Those of us who have experienced this Salvation know that as a power it has not lifted us physically to perfection, but it has a power that has come into our hearts, into our minds, through faith, transforming, renewing us--our minds, our wills. The Lord's true people were once aliens, strangers and foreigners to the Lord, but by a knowledge of the Savior have become transformed in their lives, so that now they are seeking to walk, not after the flesh, but after the spirit, the spirit or mind of God, the Divine will.

Here we see the difference between the Jew under his Covenant of Law and the Christian under the higher Covenant that the Lord has made at the present time. The Apostle said that the Jew could not do the things that he would; but he declares equally strongly that "the righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit."--Rom. 8:1.

How is this possible? Are we better than the Jews? Are we of less fallen nature than the Jews, or made perfect? Nay, verily. The Apostle explains that for the class called out during this Gospel Age there is a special arrangement in operation, and God deals with these according to their minds, their wills, their intentions, so that under this Covenant of Grace we are counted as fully keeping the Divine Law--the righteousness, the full meaning of the Law, is fulfilled in us who are walking not after the flesh but after the spirit--not up to the spirit, but after the spirit.

But how could we be fully justified if not able to walk up to the spirit? The answer is that the blood cleanses us and commutes our sins; Christ imputes His perfection and righteousness to us, so that our best endeavors are accepted in Jehovah's sight as perfect, for we are justified, not according to the flesh, but according to the spirit.

Another way in which the Gospel of Christ is superior to all others is that this Gospel is world-wide. No other Gospel of which we have knowledge is world-wide. The Gospel of the Son of God is that "Jesus Christ, by the grace of God, tasted death for every man," rich and poor, Jew and Gentile, every nation and people and kindred and tongue. "There's a wideness in God's mercy like the wideness of the sea." We know of no other religion that is so unbiased, that recognizes no national lines, that has the thought that we are one race, which sprang from one man, condemned through one man, and redeemed through the Man Christ Jesus, and that all are to have a blessing--no other religion under the sun!

The religion of Christ, of which we are not ashamed, is best in this, that it is the most God-like religion, because of its breadth, because of its justice, because of its impartiality, because of its love, its goodness and merciful qualities. It shows forth, as does no other religion, the Justice, Wisdom, Love and Power of Jehovah, our God. To Him be glory and honor and dominion forever!

===================

R4983 : page 77

THE PRAYERS OF THE NEW CREATION

PRAYER TO GOD, communion with Him, is a great privilege and an evidence of His favor. God does not grant us this privilege, however, in order that He might be informed of our desires, for since we are imperfect ourselves our desires cannot be perfect: "We know not what things to ask for as we ought;" and He does for us better than we know how to ask or think. Nor does God permit us to pray to Him that we may inform Him regarding matters here; for He knoweth the end from the beginning, as well as every intervening step. But He has instituted prayer for our benefit and comfort and instruction.

The object of prayer is to bring the heart and the mind of the child of God into contact with the heart of God, that he may be enabled thus most fully to realize the Fatherhood of God, His love and His deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention His love and care and wisdom--for our encouragement, not His; for our strengthening, not His, and for our joy.

This opportunity is not for us to instruct Jehovah how to arrange matters for the best, but to bring our hearts to realize Him as the Center of wisdom and power, that having unburdened our hearts, we may be prepared to listen for His answer and advice through His Word. And he whose knowledge of prayer is confined to the meager information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer from the Word of God, has, as yet, measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring His children to Him frequently, to realize at His feet His sympathy with them in the difficulties, discouragements and trials of life, as well as to ask His guidance and overruling of every affair of life, and through His Word to hearken to His wisdom, which will enable them to serve Him acceptably.

The province of prayer is to ask for only such things as God has already declared Himself well pleased to grant. And while we may freely speak to Him as a Father, and tell Him how we understand His Word, and the confidence and trust we have in its ultimate fulfilment, yet we must not only avoid telling the Lord of our will and our plans, and what we would like, but we must avoid and put far from us any such spirit, and must recognize, and bring ourselves into full accord with His will and His plan for accomplishing it. If this thought were appreciated, it would cut short some of the "long prayers," "much speaking," and "vain repetitions" by which some endeavor to instruct the Lord in their wishes regarding every matter under heaven. It would send them speedily to the Word of God to search diligently the Plan of God that they might labor as well as pray in harmony with it.

While assuring us that the Father cares for us, and is well pleased to have us come to Him with sincere hearts, the Master informs us of the conditions upon which we may expect an answer. He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."--John 15:7.

"ABIDE IN ME"

The conditions of the above statement, or promise, are two; the first is, abiding in Christ. But what is it to abide in Christ? Only those can abide in Christ who are in Christ, who have come into Him by faith, repentance

R4983 : page 78

and consecration; and to abide in Him means that the faith will abide, the repentance for sin and the opposition to it will abide, and the consecration to the Lord and His service will abide, and it will be manifest that our will has been wholly consecrated--swallowed up in the will of Christ.

The other condition is also a weighty one: "If My Word abide in you." Ah! how evident it is that our Lord meant to associate Himself and His Word, the Scriptures, in the minds, in the hearts, in the lives of all who are truly His! They must search the Scriptures to know the will of the Lord; to know what He has promised and what He has not promised; to know what they may ask and what they may not ask; and, ascertaining these, one fully consecrated--one controlled entirely by the will of God--will not want to be, to have, or to do anything except that which will be pleasing to the Lord in respect to himself.

When this position has been reached, the will of Christ governing him, the words of Christ abiding in him, we can readily see that whatever would be asked by one thus well informed with respect to the Divine promises and fully submissive to the Divine will would be things which the Father would be pleased to grant in answer to his requests.

These requests would probably be as simple as was the Master's petition when He prayed, "Not My will, but Thine, be done!" (Luke 22:42.) In such a condition prayers are always answered; but in such a condition the prayers would be very modest. One's prayers under such circumstances would be more a thanksgiving for blessings, an expression of confidence and trust, and the committal of his way unto the Lord, confidently realizing the promise that to him under such conditions, all things (even seeming disasters and troubles) shall work together for good. Hence, whatever came, such a one could realize his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity, in the path of service. He has no will to oppose whatever God permits, knowing that it will work out good.

Such, amongst the Lord's people, could not pray that their own will be done; for they have no will except God's. Those who abide in Christ, and in whom His Word abides, can pray for their enemies and those who despitefully use them and persecute them, though they cannot pray God to open the blinded eyes of their enemies at once, nor in their way. Realizing from the indwelling Word of God's promise that the blinded eyes shall all be opened to the Truth, they can abide His time. Going to God in prayer they may express their forgiveness of their persecutor, their interest in him, and their patient waiting for the day when "the knowledge of the Lord shall fill the whole earth as the waters cover the sea"--ocean deep --and His will shall be done on earth even as it is done in heaven.--Isa. 11:9.

ANSWERS OFTEN DELAYED

The answer to our prayer is not always granted immediately; but after we have made sure that our requests are in accord with the promises, those things which lie very close to our hearts become our continual prayer, associating in our minds with all of life's duties and interests, the heart gravitating continually toward the thing we have desired of the Lord, and on suitable opportunities repeating to Him the request. This is the kind of prayer which the Lord commended, saying, "Men ought always to pray and not to faint." (Luke 18:1.) The Lord's people ought to continue asking for the right things with some degree of persistency, and should not grow weary, hopeless, faithless, faint in their hearts.

Doubtless there are many reasons why the Lord does not promptly grant all of our requests which are in accordance with His will, in harmony with His Word. We may not know all of these reasons; but some of them are apparent. Undoubtedly one reason for the Lord's delay in answering us is often to test the strength and the depth of our desires for the good things that we request of Him.

For instance, He informs us that He is more willing to give His Holy Spirit to us who ask than are earthly parents to give good things to their children. Yet the giving of His Holy Spirit is a gradual process; and we are enabled to receive it only in proportion as we are emptied of the worldly or selfish spirit. It requires time to become thus emptied of self and prepared for the mind of Christ; in some it requires longer for this than in others; but all need emptying in order to receive the refilling.

He that seeketh findeth, but the more he seeketh the more he findeth; to him that knocketh it shall be opened, but his continual knocking and his increasing interest in the knocking means his increasing desire to enter, so that as the door of privilege, of opportunity, swings slowly open before him, his courage and his strength increase as he seeks to avail himself of the opening. Thus every way the blessing is greater than if the Lord were to answer the petitions hastily.

We are to think of our Heavenly Father as rich and benevolent, kind and generous, yet wise as well as loving. We are to suppose that He will have pleasure in giving us the desires of our hearts if those desires are in harmony with His plan, which He has already framed on such lines as to include not only our very highest and best interests, but the highest and best interests of all His creatures. Then, whatever comes, His well-informed children can have all the desires of their hearts, because their hearts are in full accord with the Lord; and they desire nothing of the Lord except the good things of His purpose and promise.

"DESIRE, UTTERED OR UNEXPRESSED"

When thus considered, not as a begging arrangement, nor as an occasion of instructing the Lord as to our wills, but as a season of union and communion of heart with

R4984 : page 78

the Father, in which we may relieve our burdened or perplexed hearts and realize Divine sympathy, calling to mind Divine promises, reviewing Divine care, and expressing our confidence in God's many promises, thus bringing those promises afresh and close to our hearts, as though God now audibly uttered them in our hearing--thus considered, how proper, yea, how necessary is prayer to the true child of God! He cannot live without it. To break off this communion would be like stripping a tree of its leaves; their removal would stunt and hinder its development.

But to suppose that Christian life depends solely upon prayer without earnest study of God's Word, is like supposing that a tree could flourish from its leaves only, without roots and soil. Both are needful. As good soil and roots will produce leaves and fruitage, so, likewise, the promises of God's Word absorbed by us will naturally lead to good works and to communion with God in prayer, without which the fruits of the Spirit would soon wither and disappear.

No wonder, then, that Jesus both by precept and by example said, "Watch and pray" (Matt. 26:41), uniting the conditions necessary to our development. Some pray and neglect to watch; others watch and neglect to pray. Both these errors are serious; and it is not possible for us to decide which is the more serious neglect, since either would work disastrous loss of the great "prize" for which we are running.

R4984 : page 79

Nowhere is prayer defined as a duty, though its necessity is stated. The Father desireth such to worship Him as worship Him in spirit and in truth (John 4:23); and it would be contrary to this principle to define prayer as a duty, and to stipulate a set time or place or a formal manner. The earnestness of the service and the peculiarity of the circumstance will regulate the frequency and the subject matter of prayer.

No form of prayer is furnished in the Scriptures. Even the Master, when asked by the disciples for instruction on the subject, gave them, not a form to repeat, but merely an idea or example of how to arrange their prayers to God. He did not say, Pray this prayer, but, "After this manner pray ye." Our prayers, then, should be after this manner--not an assortment of extravagant demands, but the simple expression of the earnest heart: first, acknowledging and paying homage to God as our Father, the Almighty and Hallowed One; second, expressing our expectation and trust that His Kingdom is coming according to promise, and our eagerness for it, and for the time when His will shall be done on earth as in Heaven; third, our reliance upon Him for "daily bread," which He has promised us; fourth, our acknowledgment that our ways are not perfect and of our reliance upon His favor (granted through Christ Jesus) for forgiveness; and our willingness to exercise forgiveness toward our debtors, toward those who trespass against us.

"OUR FATHER, WHICH ART IN HEAVEN"

The term, "Our Father," is one of special endearment. The affection of a true father for his child, being one of the most precious in the world, is used to illustrate the relationship of the Lord's consecrated members to the Creator. It is necessary to be some time in the School of Christ as disciples, learners, before we are able properly to appreciate the meaning of this word "Father" as applied to God; but the more we come to know of the love of God, which passes all understanding, and the more we are enabled to draw near to Him through faith and obedience, the more precious will this term Father become.

"Hallowed be Thy name," expresses adoration, appreciation of Divine goodness and greatness, and a corresponding reverence. In addressing our petition to the Lord our first thought is to be, not a selfish one respecting ourselves, nor respecting the interests of others precious to us; but God is to be first in all of our thoughts and aims and calculations. We are to pray for nothing that would not be in accord with the honor of our Heavenly Father's Name; we are to wish for nothing for ourselves or for our dear ones that He would not fully approve and commission us to pray for.

Perhaps no quality of heart is in more danger of being blotted out amongst professing Christians today than this thought of reverence for God. However much we have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian's position of today over that of a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of the members of the one "Church of the Firstborn, whose names are written in heaven." (Heb. 12:23.) Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy.

As God and His glory and honor are to be first in the minds of His children, so their next thought should be for the coming glorious Kingdom, which He has promised shall bless the world. However much our own personal interests and affairs may be pressing upon us, and however much we may desire to have the Lord's blessing and guidance in them, they are not to outrank our appreciation of His beneficent arrangements which He has so clearly promised in His Word. We are to remember that the Kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious Kingdom and the blessing upon all the families of the earth, which our Heavenly Father has promised shall yet come through the Seed of Abraham.

This thought respecting the Kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own High Calling to joint-heirship with our Lord in this Kingdom. And in proportion as that hope is clearly before our minds it will be, as the Apostle explains, as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."--Heb. 6:19.

This anchorage of hope in the future, in the Kingdom, will enable us to pass safely, and with comparative quiet, through the trials and storms and difficulties of this present evil world. More than this, our thoughts respecting the Kingdom will remind us that if we are to be heirs of the Kingdom it will be necessary that we have the appropriate discipline and training now. This thought in turn will make all the afflictions and trials of this present time seem to us light afflictions; for we know that they are working out for us a far more exceeding and eternal weight of glory. Thus the very offering of this prayer in its proper order will bring us a measure of relief from our perplexities, trials and disappointments before we reach the appropriate place to mention them at the Throne of grace.

"THY WILL BE DONE ON EARTH"

This petition offered from the heart implies that the one offering it has made a full consecration of his will, his heart, to the Lord; and that as he hopes for the Kingdom by and by to come and subdue all unrighteousness and to establish the Divine will from sea to sea, and from pole to pole, so now, the petitioner, being in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart; that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the Kingdom soon to be established.

No one can intelligently and honestly offer this petition, unless he both desires and endeavors to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others. The mere thought of the Divine arrangement brings a blessing, a peace, a rest, a satisfaction of heart.

"GIVE US THIS DAY OUR DAILY BREAD"

The thought in this petition seems to be that of continual dependence upon the Lord, day by day, for the things needed--accepting for each day the Lord's providential care and direction of our affairs. Daily bread should here be understood in the broad sense of food and raiment

--things necessary. The Lord's people, who recognize Him as their Father, must trust Him as children, while seeking to use the various instrumentalities and opportunities within their reach. They are to provide the things necessary for themselves, yet to recognize the Divine provision and care which has pre-arranged matters so as to make their present conditions and blessings attainable.

Agnosticism and Higher Criticism in general may deny, if they please, Divine providence in connection with the grains and other supplies for man's necessities; but the eye of faith sees behind these supplies the Love, the Wisdom and the Power of God, making ready for man's necessities, and giving the things necessary in such a manner as will be for the advantage of mankind--through sweat of face, etc.

"FORGIVE US OUR SINS"

To petition the Lord for forgiveness of sins implies that we are at heart opposed to sin, and that any sins committed have not been wilful; and that the Lord, according to His Covenant of grace with us, agrees to accept the intentions of our hearts instead of the actual, full, complete, perfect obedience to the Divine requirement, in thought, in word and in act. This petition, then, signifies that we recognize that the Robe of Christ's righteousness granted to us has become spotted or sullied; and that we desire to be cleansed, so that we may again be "without spot or wrinkle or any such thing." This cannot refer to wilful sins, for as the Apostle explains, "If we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins," and hence, no more a basis for forgiveness; and the end of wilful sin is the Second Death. (Heb. 10:26.) It is, however, proper to remark that there are what might be termed mixed sins--sins in which a measure of wilfulness may have combined with a measure of ignorance or inherited weakness.

In the case of such sins the Lord expresses His willingness to cancel the wrong upon its being promptly repented of; but He reserves to Himself the giving of stripes, or chastisements appropriate and necessary to His child as an instruction in righteousness and correction of weaknesses, etc.

Happy are they who, with growth in grace and knowledge, find their hearts so fully in accord with the principles of the Divine arrangement that they will never transgress with any measure of wilfulness; but blessed also are those who, finding some measure of wilfulness in their deflection from the Divine rule, are pained thereby, and who, as the Apostle says, are led to discipline or correct themselves that they may the more quickly learn the lessons, and bring their bodies more completely into subjection to the new mind--"I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." "For if we would judge ourselves, we should not be judged."--I Cor. 9:27; 11:31.

"THOSE WHO TRESPASS AGAINST US"

As we are imperfect and cannot keep the Divine Law, so likewise others are imperfect. As the degrees of deflection from the Divine Law vary with the degrees of the fall, so also we must expect that the trespasses of ourselves and others, one against another, will vary, according to the natural temperament, weakness, etc. As we realize that we have received, and will still need Divine compassion and mercy in respect to our shortcomings, so the Lord teaches us that we must exercise similar benevolence toward our fellow creatures, both in the Church and outside.

Elsewhere He lays down this rule very stringently, that if we do not from our heart forgive those trespassing against us, neither will our Heavenly Father forgive us our trespasses. Thus the Lord would develop in His consecrated people the spirit of the Father, even as He instructed us, saying, "Be ye perfect, even as your Father which is in Heaven is perfect."--Matt. 5:48.

Perfection is to be the standard. However far short of it we may come, we can have no lower standard; and in proportion as we are striving for that standard and realize our own weaknesses and imperfections, we should have proportionate compassion upon fellow creatures and their shortcomings toward us. This is love, sympathy, compassion; and whoever does not attain this degree of love which will have compassion upon others and their weaknesses, and which would be ready and glad to forgive them, is deficient in love; and whoever does not succeed in this matter to the extent of being able to love his enemies, so as to even pray for them, that person fails to reach the mark of character which the Lord demands, and he may be sure that his own deviations from perfect rectitude will not be overlooked; for he is lacking in the one important quality of love, which covers a multitude of sins of every kind. None, surely, will gain a place in the Kingdom class, in the Bride class, except those who have this forgiving quality, this quality of love.

"BRING US NOT INTO TEMPTATION"

We are to remember the words of the Apostle (James 1:13) to the effect that God tempteth no man, and are to apply this thought to our prayer. So our prayer will not signify that we fear that God will tempt us; but that we entreat Him that He may guide our steps, our cares in life, so that no temptation, no trial, shall come upon us that would be too severe for us; that He may bring us by a way in which we shall not be tempted above that we are able, and provide a way of escape when we are sore distressed. The Apostle assures us that this is the Divine will; and that such a prayer would be in accordance with it. He says that God will not suffer us to be tempted above that we are able, but will with every temptation provide also a way of escape. The temptations are of the Adversary, and of our own fallen natures--through our own flesh, and through the weaknesses of others. God is not responsible for these; but He is able to guide the way of His people that they shall not be overwhelmed in these natural difficulties, weaknesses, besetments, nor by the wiles of the Adversary.

"DELIVER US FROM THE EVIL ONE"

There never was a time when there was greater need of this petition than at the present. The Evil One is specially seeking to trap and ensnare the Lord's people at the present time; and the Scriptures inform us that God is permitting this; and that thus He is sending strong delusions upon the world and upon the nominal church. Our Father is permitting this because the time has come for a complete separation of the "wheat" from the "tares." He has promised, however, that those who are truly of the "wheat" class--the sanctified in Christ Jesus, who are seeking to walk in His steps--shall not be stumbled, shall never fall, but shall have an abundant entrance ministered unto them into the everlasting Kingdom. The question, then, is one of loyalty of heart to the Lord.

The trial of this "day shall try the work of every man [in the Church] of what sort it is." This trial will be so

severe that if it were possible the "very elect" would be deceived; but this will not be possible; for the Lord will specially care for these. Nevertheless, the Lord will be inquired of by His people in respect to these matters which He has already promised, and as they pray, "Deliver us from the Evil One," they surely will labor in the same direction. It is our expectation that very shortly now the forces of evil will gain much greater strength than at present, "with all deceivableness of unrighteousness." Meantime the Lord is staying the adverse forces that His true people may put on the armor of God and be able to stand when the evil day shall come.

===================

THE SCRIPTURAL RULE FOR ADJUSTING MISUNDERSTANDINGS

WE CANNOT IMAGINE a case in which a brother with average intelligence would need comfort and counsel in a misunderstanding other than that for which the

Lord has provided in Matt. 18:15-17. If he has been in the habit of seeking sympathy in a busy-bodying manner, the sooner he knows that his course is wrong the better. He should learn to use his own mind along lines where there is positive instruction in the Scriptures. The Lord says to any one who has aught against his brother, "Go and tell him his fault between thee and him alone." If the matter is too small to mention to the brother, it is too small to notice and should be forgotten.

There are no exceptions to the rule laid down in Matt. 18:15-17; but there might be, under some circumstances, an interpretation of the rule. For instance, if the matter were in a family, there might be circumstances in which it would be proper to go to the head of the family. If it were in an institution, where the individual might be merely a representative of the Society, it would be proper to go to the head of the Society. Such a course would result from following Matt. 18:15, in its logical trend. But these are minor applications of the rule, which is neither voided nor avoided, but in applying which wisdom is being used in determining how the matter may be carried out.

There is no doubt that much of the trouble in the world is the result of misunderstanding. It therefore behooves every one of the Lord's people to "put on love, which is the bond of perfectness," and to overlook much of what others do. (Col. 3:14.) And yet it would be proper for one who thinks that he has been wronged to go to the offending brother and have a clear understanding. To do so would result favorably in nearly every case.

The instruction in Matt. 18:15-17 is given, of course, only to the brethren, the Church, and is not, therefore, to be applied outside. But whoever learns to apply this rule to the brethren will find that it commends itself to his best judgment as a wise course of conduct in all the affairs of life. Thus his natural inclination will be to apply the same principles in connection with worldly matters and worldly people. He must, however, use wisdom in considering which would be the wise way to deal with the world. Some of the deep and precious things which belong to the Church the world would resent. So the Lord admonishes that we should not "cast our pearls before swine."

While we are endeavoring to do good to all men, yet in the case of the brethren there should be no discrimination in this matter. We might say, however, that some of the Lord's people seem to be unduly and unreasonably exercised along some lines. For instance, if a brother should find another brother in the Truth who seemed to discriminate in his feelings and apparently to be more appreciative of another than of himself, he should not take offense. He should say, "There are differences of character and temperament; and Brother B. might commend himself to Brother A. more than would another. All that I may ask is that Brother A. shall love me; that he shall not hate me; that he shall not do me injury." Nothing in the Word of God indicates that the brethren are all to be esteemed alike!

Our Lord Himself showed just such a discrimination in His love. He did it, however, "without partiality and without hypocrisy." But because of the differences in our fallen human nature some of the brethren are more congenial to us than are others. We should, therefore, be content to have the love of the brethren, and should endeavor to merit more of it--and to have our words and conduct such as to become more lovable to the brethren and thus to draw more of their esteem. The way to do this is, not by finding fault with those who do not love us up to the highest degree, but by trying to develop that character which would merit a fuller measure of love.

If such a question as this be raised and is not treated along the lines of Matt. 18:15, one should advise thus: "Brother A. seems to have none but the kindest feelings toward you, dear brother." Then if Brother B. says that he does not receive Brother A.'s love and companionship as does Brother C., one might reply, "Well, my dear brother, have we not the right to have a special fellowship with one if we do no injury to another? I think that we have, and that we have the Lord's example in this direction. This does not mean that I should treat you unkindly. It is not wrong for a brother to have more or less of a preference, providing that he does not use this preference to offend another intentionally."

VARYING DEGREES OF LOVE

Love is not justice. Love cannot be commanded; it must be induced; and there must be a cause for the love. It would be thoroughly out of order for any one to tell us that we should love God if He were not a lovable Being. Similarly, how could we love any creature who is unlovely? We love the brethren because we see something of God-likeness in their good intentions, and in the fact that they have given their hearts to the Lord.

In a case where the brother's flesh is much fallen, we have largely a compassionate love, rather than a loving admiration; for only in proportion as we see character-likeness to Christ can we truly love His followers. But we should regard every brother and every sister with a sincere desire to do them good; and the same love, of course, should extend, as we have opportunity, to the world in general.

The great difficulty in cases of misunderstanding is that the Lord's counsel is not accurately followed. Good, honorable brethren, anxious to do right, who apparently would be quite competent to advise others, seem to think that theirs is a different case--seem not to exercise the proper judgment. Instead of going to the brother and saying, kindly, "Brother, I have come to see you in reference to a little matter, following the advice of Matt. 18:15," he, on the contrary, meets the brother and says, "Brother, you have done so and so." He goes to the

R4985 : page 82

brother, not to be reconciled, but rather, dictatorially, to show him that there is something wrong. This is not the right way to go about a matter. As surely as Justice is the foundation of God's Throne, just so surely are those who pursue this course failing to follow the principles of justice; they are failing to develop the Lord's character and will fail to win the prize.

The spirit of the Lord's injunction is to help a brother, not to twit him, nor to anger him, nor to tease him; not to entrap him into saying what he did not intend to say, nor to distort the meaning of what he has said. Such is not the right spirit. No brother should be approached in this manner. But the matter should be considered in the most kindly way; and if then--in spite of all that one can do--the wrong is continued, we should have nothing more to say. Some might say, "He did not apologize." The Lord did not say anything about his apology. But if he recognizes that he is wrong and fails to apologize, he is doing himself injury.

LET US BEWARE OF BUSYBODYING

If the second step in Matt. 18:15-17 be found necessary, it should be taken only after very deliberate thought and prayer, with the desire to make sure of doing the Lord's will. First of all, one should make sure that the matter is of sufficient importance to ask the brethren to go along! and that it is something against us, not against another; that it is not busybodying; that it is something that is being done now. If this is the case, take two others along. Do not say, "If I ask you to go along, be sure to stand by me." We may be the ones in error; and if we are we should be more anxious to be corrected ourselves than to have the other brother corrected.

If we make sure that the matter is important, we should select two that we think would be friends of the brother injuring us--fair-minded, honorable people in the Church. Then, after the party has met with the offending brother and discussed the case, it would be proper for these brethren to advise us. If the advice were something that we could follow, we should do so and bring peace and harmony.

But if this course should avail nothing and the injurious actions should continue, then it would be proper for us to bring the matter to the attention of the Church. The two brethren who went with us, and decided with us that it was impossible to persuade the evil-doer to alter his course, should say to the Elders of the Church that they had a case to present for a hearing; but they should not make charges. The Church is merely to hear the matter, to see whether there is any real cause of complaint. But at this stage of the affair they know merely that there is a case to be heard. Then the Elders should call a special meeting for such a purpose, saying to the Church that there is a case to be brought before the Class, and asking what time would be convenient for them to hear the matter. Then the Church should decide when to call a meeting to consider the case.

This would be the time for the one against whom the complaint lodges to say to the Elders, "It is true that there were charges made against me by the brother, and that two others afterward came with him. But I claim, brethren, that the charges are not true, that the matter is one of my private concern, and that others have nothing to do with it;" or whatever he wishes to say. Then there must be brought evidence to show that there is really a matter to come before the Church, that it is not merely a case of busybodying; for the Church must not meet together to participate in busybodying.

Then it would be proper for the Elders to learn enough to decide whether or not the Church would be busybodying in this man's affairs--merely enough to inform themselves whether it were a matter to come before the Church. If they thought that it was not, they should say to the offended one, "This brother is not doing you an injury." But if either of the parties still thought that it should be brought before the Church--that Matt. 18:15-17 had been followed as far as possible to this point--and if the Elders of the Class were unwilling to bring it before the congregation, then it would be proper for the congregation to determine whether or not they would hear the case, and their hearing should be final.

HOW TO CONDUCT A CHURCH TRIAL

In any matter heard before the congregation there should be an opportunity for each one interested to present his side of the case--the one to state his trouble and the other to answer. At no stage of the proceedings should unkind words be permitted. The person who attempted to use them should be considered reprehensible on that account, and his conduct worthy of being judged a misdemeanor. This course is the one which the Lord evidently intended should be followed. The point, however, always to be borne in mind is whether people are really busybodying in other men's matters--a course which should not be encouraged, either by the Class or by the Elders. People waste a great deal of time in evil counsels, in a manner quite contrary to the Golden Rule and to Matt. 18:15.

If the congregation, after patiently hearing definite, positive charges of sufficient importance, finds that notwithstanding these various steps the brother against whom complaint is made has really been doing wrong and is continuing to do so, they should decide that he is guilty as charged. The vote of the Church should be unanimous, if possible; all partisanship should be ignored. Since they are not condemning any one to eternal torment, nor judging him in any way, their advice must not carry with it any penalty whatever. They are merely advising the brother that his conduct is contrary to the Scriptures; and that if he does not change his course, they cannot longer treat him as one of the Lord's people.

In disfellowshipping him, they are not to ill-treat him; for we do not act so with publicans and sinners. But we would not ask a publican or a sinner to take part in the service, either as an Elder or as a Deacon or in any other capacity; so the offending brother is not to be asked to offer prayer, or to do anything that an outsider would not be asked to do. Thus the congregation would withdraw their fellowship. He is a brother still, but not in the best of standing; for he has neglected to hear the voice of the brethren in the way that the Lord has directed.

It might be possible, however, for a whole class to go astray in its judgment in a matter, and to decide against a brother who was in the right. This brother might then say, "My dear brethren, I appreciate your view in this matter; and I am sorry that anything in my course should seem to be worthy of condemnation. I promise you that I will modify the matter as best I am able. Although in justice to myself I cannot alter my view, nevertheless, in respect to your united voices I will not in the matter follow my judgment, which I feel is the correct one. And if, therefore, I suffer some injustice, the Lord will count it to me in the nature of a sacrifice for the sake of His Body, the Church. So, then, dear brethren, while thanking you for your kindly expressed

R4985 : page 83

sentiment, I still wish you to know that it does not do me justice. And I think that you will inform me of your change of mind on the subject if you ever should change."

If the brother were really in the wrong, he might say, "Well, then, put me out!" The Class might say, "We are not putting you out. Do not say that you will withdraw from us. We will not take your remark for your answer. We hope that the Lord will have you see that our action has been most kindly, brotherly, and that it is a part of our duty now to conform to the views of the Class. If the Lord shows us that we are wrong, we shall be very glad to acknowledge it. But in the meantime, dear brother, we do not wish to offend you, but merely desire to do our duty to the Lord and to His Word."

This course would be the proper one; we should not erect a barricade between brethren. But it would be very easy to do injury to such a brother by saying, "Well, never show your face here again unless you take back every word you have said." The majority of people have so much self-esteem that they would not go back after such a statement; whereas they might do so if the Spirit of the Lord, the Spirit of love and justice is manifested.

===================

R4985 : page 83

PERFECTION OF ORGANISM NOT NECESSARY TO TRIAL FOR LIFE

"He must reign till He hath put all enemies under His feet; the last enemy that shall be destroyed is death."--I Cor. 15:25,26.

THE DIVINE arrangement respecting Messiah's Kingdom seems very clearly stated in the Scriptures. Our text above, if no other, proves that Messiah's Kingdom will not be dealing with perfect conditions. By the sealing of the New Covenant He will make satisfaction for the sins of the world; and those of the world who prove worthy have God's assurance of attaining eternal life. The great work will be that of uplifting mankind out of sin and death conditions. For this reason He will rule as King and will officiate as the great Priest. The basis for this is the fact that our Lord Jesus purchased the world through the merit of His sacrifice.

"Where a tree falleth, there shall it be." (Eccl. 11:3.) So, as mankind go down into death, there they remain. In the awakening from death there will be a resuscitation to practically the same conditions--mentally, morally and physically--which they had before they went into the tomb. If mankind came back from the tomb perfect, no one would have any way of identifying himself. If one were raised perfect in every thought and word and act, he would not know himself; for all those things composing his identity would be gone. Hence, he would have no way to distinguish himself from the rest of mankind! The world will be resuscitated with the same kind of intelligence

R4986 : page 83

in which they went down into death. But theirs is a death condition, and the very object of Messiah's Kingdom is to uplift out of that condition, and to raise up that which was lost to the perfection of man's nature.

The Scriptures show us that at the end of the thousand years of Christ's reign the whole world will be turned over to the Father; and the race will then have a trial time, a testing, just as Adam had when he was in Eden. For "a little season" Satan will have the power to tempt mankind as he tempted Mother Eve. But the world should then be so thoroughly established in righteousness of heart that nothing which Satan or any other being could bring upon them in the way of temptation would make them sin; and those who will not have learned to hate sin and to love righteousness will not be fit for eternal life. We read that fire [judgments] will come down from heaven and destroy such.

ONE HUNDRED YEARS OF TRIAL

But we are to remember that there is another trial which precedes that occurring at the end of the Millennial Age. From the very time when the Kingdom shall have been established, the world will be on trial. Under The Christ's beneficent rule some will avail themselves of the opportunity to rise gradually back to the perfection of human nature, lost in Eden; others, apparently, according to the Scriptures, will still maintain an attitude of rebellion, loving sin and hating righteousness. These will be granted a hundred years (Isa. 65:17-25) of trial, even though they do not come to perfection of mind and body, because of their rebellious attitude of heart.

Such are spoken of as children, in comparison with others of that day who will live on and become perfect. Messiah, as the great Judge, will cause such to die accursed, condemned, cut off from further opportunity of attaining life; for such will not have benefited by the merit of Christ and the Kingdom of Christ. And if this would be true of their condition after one hundred years, we may infer that if any, who during the first hundred years had proved faithful, should during the second hundred years assume a position against righteousness, such would then be cut off from life.

"THE SAINTS SHALL JUDGE THE WORLD"

"Do ye not know that the saints shall judge the world?" (I Cor. 6:2.) We certainly know it. The work of giving mankind the necessary knowledge and assistance will be in the hands of Christ and the Church. The final sentence against sinners will be destruction, death, as is clearly shown in the parable (Matt. 25:31-46) where Jesus (with the Church) is pictured in power and great glory judging the world, "For God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained" (Acts 17:31)--the Day of the great Messiah, the antitypical Moses--Jesus, the Head, and the Church, His Body. The parable shows that the work of the Millennial Age will completely separate the "sheep" class from the "goats"--the "sheep" being on the right hand (place of favor) and the "goats" at the left (place of disfavor). At the end of the Age Messiah will destroy the goat class and, in the Father's name, bless all the sheep class. But nothing is more evident than that the trial for life or death will proceed during all the Millennial Age--throughout all that thousand-year Judgment Day.

MERIT IMPUTED BY THE GREAT ADVOCATE

Now the Church is on trial for life or death, and Christ gives us an imputation of His merit and thus covers our weaknesses and shortcomings. By and by, He will give the world actual perfection on condition of perfect obedience. But now, under the great Advocate's imputation of righteousness, the decision regarding the Church comes in a few years from the time when we reach the point of consecration unto death. If this time is sufficient for the accomplishing of the trial of the Church, then we can see that a hundred years is ample time for the world to see

R4986 : page 84

whether they will make even a little progress upward on the Highway of Holiness.

The testing of the Church we recognize as a fact; for the Apostle points it out to us. If those who are now consecrated should fall away into sin, there remains no more sacrifice for sins. (Heb. 10:26,27.) Why? Because the imputation of Christ's merit will not be repeated to any. If we get the imputation of Christ's merit in this present life, then there will be no further imputation for us. Those who do not get the imputation of Christ's merit now, as the Church, will never get it; but instead they will get the benefit of the New Covenant. The effect, however, in either event, will be a life or death trial and a life or death sentence.

"BE THOU FAITHFUL"

In the case of the Church, if we were faithful until the very last day of our experience and on that day proved unfaithful, it would certainly settle the matter as to our future. Similarly, we may say of the world that, if any should prove unfaithful during their trial in the next Age, their trial would end immediately and, undoubtedly, the sentence would be to the Second Death. In other words, the trial continues until each individual has been either rewarded or punished; and every act down to the last has to do with the sentence of that trial.

In Ezekiel there is an intimation along this line, where God says, "But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live....But when the righteous turneth away from his righteousness, and committeth iniquity,...shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." (Ezek. 18:21-24.) This seems to be the principle of Divine Justice, and one to which we can all readily assent, and which we can recognize as just and righteous altogether. "Just and true are Thy ways, Thou King of saints."

===================

R4986 : page 84

THE GOSPEL ONLY FOR SINNERS

--MARK 2:13-22.--MARCH 24.--

Text:--"I came not to call the
righteous, but sinners."--Verse 17.

THE TERM "Publican" in Jesus' day was applied to Jews who served the Roman Government as tax collectors in Palestine. The name was a reproach because the Jews held to the Abrahamic promise that the whole world should be blessed by them as God's peculiar people. They held that this meant that they should not only be free from all other governments, but that they should be the masters of the world. And if so, all other nations should be paying them tribute and they should pay tribute to none. The most public-spirited Jews, therefore, declined to be the agents of the Roman Government in the matter of collecting tribute or taxes, and the tribute-takers or publicans were looked upon with disdain as being unfaithful to their religion and to their nation.

The term "sinner," as frequently used in this study and elsewhere in the Gospels, was applied to all Jews who were careless in respect to the orthodoxy of their day, for the orthodox Jew of that time (and today) took pride in his religion and boasted of his holiness--as, for instance, the word "Pharisee" signifies "holy person"--one scrupulously careful in observing the smallest details of the Law. There was a wide breach between these zealous followers of Moses' Law and the mass of the nation who, because of not making special profession, were altogether classed as "sinners," or persons not up to the orthodox standard of carefulness of form, ceremonies, etc.

The Pharisees would tolerate and eat with the Sadducees, although the latter were practically unbelievers, because they were of the wealthier and therefore more respectable class; but they entirely ignored and would not eat with their less particular brethren, whom they in general styled "sinners," regardless of their having true moral status.

Our Lord's disciples were nearly all gathered from this lower or less orthodox and less educated class of Jews. Because of our Lord's talents the Pharisees would have been glad to have Him as one of their number, provided, of course, that He would side with them and uphold them in their more or less hypocritical pretentions of perfection and holiness. But Jesus denounced the claims of the

Pharisees as hypocritical, and told the common people plainly that there were "none righteous, no, not one"--that all needed Divine mercy, and that really the humble and contrite would be much more acceptable to God than the boastful, the proud, the self-conceited.

MATTHEW THE PUBLICAN

Today's study tells of the call of Matthew to be one of the twelve Apostles. His original name was Levi, just as Peter's original name was Simon. He belonged to the Levitical tribe, but his acceptance of service under the Romans as a tax collector socially degraded him and classed him as a "Publican." Perhaps the quality of independence and humble-mindedness which influenced this man to become a tax collector and to brave the scorn of his fellow-countrymen were qualities which really favored him in respect to the Divine invitation to become a disciple of Jesus. We may be sure this was true from the

fact that Jesus gave him a special invitation to become His disciple, and from the fact that he was in the heart condition to forsake all of his earthly goods that he might be a member of the Messianic class. We cannot suppose that the Master would call to discipleship any but a noble character, nor can we suppose that any others would have accepted the call as did Matthew.

Matthew was a householder and promptly invited Jesus and His followers to dinner. He invited in also numbers of his friends, and these, like himself, were of the ostracized class--publicans and sinners. The scribes and Pharisees watched Jesus closely, and when they perceived that He ate and mingled with the less respectable and less orthodox, they disesteemed Him, also, and put the question squarely to Jesus' disciples: "How is it that your Master eateth and drinketh with publicans and sinners, and yet claims to be holy?"

This afforded Jesus the opportunity which He desired of giving a great lesson in a few words. He replied to them, "They that are whole have no need of a physician, but they that are sick; I came to call, not the righteous, but sinners." Here we have the key to much of the misunderstanding of the Gospel in that day and now. The

first lesson that all must learn is that all sin is condemned of God--the little and the large--and that all unrighteousness is sin, and that there is "none righteous, no, not one."

In other words, each must learn that he himself is a sinner, and under Divine sentence and needing forgiveness, before he can come into fellowship with God or become partaker of God's provision for eternal life. The publicans and sinners were indeed condemned of God, and the scribes and Pharisees, members of the same imperfect race, were also under Divine sentence; but the latter did not admit their sinfulness and imperfection nor seek Divine forgiveness, while the former, admitting their sins, were the more ready to accept forgiveness. Jesus illustrated this matter in one of His parables saying, A certain Pharisee went to the temple to pray and, full of self-confidence, thanked God that he was not as other men, nor even like the poor Publican near him. The Publican also prayed; but in humility, feeling that he was a sinner, besought Divine forgiveness. Jesus declared that the less moral man, the less scrupulously careful man, the Publican, was nearer to Divine Justice than the more careful, more upright, more orthodox Pharisee, because the latter failed to acknowledge his sins, his imperfections, which could be forgiven only through their acknowledgment. Hence the declaration of Jesus that He "came not to call the righteous, but sinners." There were none righteous to call, for all are sinners, and those who thought themselves righteous had a barrier before them which hindered their coming to the Lord under the call of this Age.

"THY DISCIPLES FAST NOT"

About that time a fasting season was observed by the Pharisees, and also by those who had accepted the teachings of John the Baptist; but Jesus had said nothing to His disciples about fasting up to that time. Now the question arose, Why was this? The Savior's explanation was that while He was with them it should properly be considered a time of rejoicing and feasting rather than a time of fasting and sorrow. Would a betrothed woman sorrow and weep and fast while her betrothed was present? Nay. Yet, in subsequent days, after his departure, in her loneliness, and especially if she thought of the long delay in his coming to receive her to become his wife, she would sorrow. So Jesus intimated it would be with His followers. They would have plenty of opportunity to weep and fast after He would be gone and while waiting for His return.

Fasting should not be considered a matter of obligation or command, but rather a voluntary sacrifice of present and temporal good things that the mind and heart might go out the more earnestly after the things not seen as yet, but hoped for. Thus for eighteen centuries God's people have been fasting and praying and waiting and longing for the Bridegroom's return. But in the time of His presence, their fellowship with Him, their joy in the realization of the completed promise, will wipe away their tears and "give them beauty for ashes, and the oil of joy for...the spirit of heaviness."

THE CHURCH A NEW CREATION

It was difficult for the Savior's hearers to get a proper focus upon His teachings. They could understand John the Baptist's preaching of repentance and reformation; but when Jesus declared, "The Law and the Prophets were until John, and since then the Kingdom of Heaven is preached"--this was so radical a proposition as to be difficult for the masses to grasp. What could be higher than the Law and the Prophets? What door could be opened to the followers of Jesus which had not been open to their forefathers? Was not their Jewish nation God's Kingdom? Did not King David sit "upon the throne of the Lord"? Was it not promised that Messiah should sit upon David's throne?

Sympathetically we must concede that it was difficult for the Jews to understand that before the blessing could come to natural Israel, another, spiritual Israel, must be selected. By way of emphasizing this thought, our Lord gave two parabolical illustrations, saying, No man sews a piece of unshrunken cloth upon an old garment, because the shrinking of the new cloth would pull away the old and increase the difficulty. Likewise, no one would think of putting new wine which had not yet finished its fermentation into old wineskins, whose elasticity had been exhausted, for the old wineskins would be burst by the fermentation of the new wine.

These illustrations show that the Gospel teaching is not a patch upon the Jewish Law, but is a new proposition. And the new wine of the Gospel Dispensation must be put into new wineskins that will be able to stand the stress of the fermentation sure to come. Thus our Lord did not attempt to engraft His teachings upon the Jews, but called out of Judaism a special class, which the Scriptures denote as "New Creatures in Christ." It is to these that the new wine of the Gospel Message is committed, and these are to experience the fermentation incidental to the preparation for the Kingdom--trials, disciplines and testings.

===================

R4987 : page 85

"THE LIGHT OF THE WORLD"

--QR. REVIEW.--MARCH 31.--

"Text:--"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."--Matthew 4:16.

IN THE BIBLE symbols light stands as the representative of God, of Christ, of the Church, of Truth, of influences for righteousness, which by and by as the Sun of Righteousness shall arise with healing in its beams for the cure of all the masses of the earth. It will scatter the darkness of sin, ignorance and superstition--the works of the Prince of Darkness, who will then "be bound for a thousand years that he may deceive the nations no more until the thousand years are finished." Of the heavenly Father we read, "God is light, and in Him is no darkness at all."

Of Jesus we read, "I am the light of the world." Of the Church in her present condition we read, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." "Hide not your light under a bushel, but set it on a candlestick that it may give light unto all that are in the house." Nevertheless, "The darkness hateth the light, neither cometh to the light," and "the whole world lieth in the Wicked One"--in darkness. Notwithstanding the faithfulness of Jesus and the few light-bearers enlightened with the Holy Spirit of which they are begotten, still "darkness covers the earth and gross darkness the heathen."

This same thought pervades the Scriptures from first to last, namely, that for six thousand years, from the time

R4988 : page 86

of the entrance of sin to the second coming of Jesus, the world will be subject to a reign of sin and death--it will be under a pall of darkness, ignorance, superstition, sin, etc. The only ones who will see the path of righteousness distinctly will be those guided by the "lantern"--God's Word. They are represented as saying, "Thy Word is a lamp to my feet and a lantern to my footsteps." St. Peter, writing to the Church from the same standpoint, declares, "We (the Church) have a more sure Word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn."--Psa. 119:105; 2 Peter 1:19.

The Prince of Darkness has been in command for centuries. The only lights of the past were the noble Prophets of the Jewish line whose lights affected few in their own nation, and were not discernible at all amongst the heathen world. John the Baptist, we are told, was a burning and shining light, and Jesus was a still more brilliant light, and His faithful few during the past eighteen centuries have shined forth, reflecting their Master's light. But all of these have had comparatively little influence in the world. It still lies in the Wicked One--in darkness, seeing not, neither understanding Divine things; it is still "waiting for the manifestation of the sons of God."

A BETTER DAY COMING

Our text tells of a better day sure to come. It is not sure to come because of the operation of the evolutionary law, for the natural law would seem to contradict such a thought. Darkness leads on to darkness more intense, and while light begets light, darkness begets darkness, and the masses are in the darkness, and in the Wicked One, the Prince of Darkness. Never, then, might we hope for the abolishment of darkness except in the way in which God has foretold it--through the establishment of Messiah's Kingdom--through the shining forth of the Son of Righteousness--the Church in glory.--Matt. 13:43.

Our text is a quotation from the Old Testament; it had a beginning of its fulfilment in our Savior and in the Apostles. The people of Palestine, long in doubt, uncertainty, etc., saw a great light in Jesus and His teachings. And throughout this Gospel Age, for more than eighteen centuries, this great Light has been exercising a feeble influence amongst men. The Light itself has been pure--the Divine Word and the principles of Divine righteousness. But, alas! few have been faithful in receiving the light in its purity and in reflecting it forth upon others.

In general the light has been corrupted by human selfishness, by sin. As a consequence the name Christian today does not stand for all the blessed light and truth and grace and faithfulness to God and to the principles of love which the Master showed forth and inculcated. Instead the name Christian today is borne by about four hundred millions of humanity, many of whom, judged by the Divine standard of their "fruits," are children of the Wicked One, children of darkness, who merely use the garment of light, the name Christian, as a heavenly livery whereby to appease their own consciences and to increase their opportunity for selfishness and acquisition, quite contrary to the Leader whom they profess to be following, "the True Light."

"WHICH LIGHTETH EVERY MAN"

The Apostle declares that Jesus "is the true light which lighteth every man that cometh into the world." (John 1:9.) The expression, "true light," implies that there are false or imitation lights, and of these we know that there are many--lights of heathendom and lights of Christendom. The only true light, however, is that which shone forth in our Savior's teachings and example. It has thus far enlightened only a few, a "little flock." These, like their Master, are urged to let their light shine before men that others may take knowledge that they have been with Jesus and learned of Him--that they are His disciples, His followers, bearing, in His footsteps, the same light which shone forth from Him.

After eighteen centuries of experience of the light battling with the darkness, and at times being almost quenched thereby, we might well ask, what hope is there that this prophecy will ever be fulfilled--that Jesus, as the Light of the world, will enlighten every man born into the world? The Bible answers that God will fulfil this very matter in His own time, but that God's time cannot be hastened--that before the world will be enlightened, a saintly class, the Church, the Bride of Christ, must be enlightened, and must be completed and glorified together with her Lord.

FOR ONE THOUSAND YEARS THE SUN OF RIGHTEOUSNESS WILL SHINE FORTH

Then, and not until then, will the Savior and His Church in glory be the great Sun of Righteousness which will arise over the earth, and shine forth for the healing of the people, for the scattering of the darkness of sin and the lies of error--the bringing of life, peace, joy and blessing to all who will accept the favor in harmony with the Divine requirements; but to smite down and utterly destroy the Night, and those who will still love darkness, and would corrupt the earth.

For a thousand years the glorious Sun of Righteousness (Christ and the Church, His Bride), will shine out. The work will be thorough and complete. Adam and his every child will be fully brought to a knowledge of the Truth, and will enjoy the blessed opportunity of coming back into harmony with God, by the restitution process, of which St. Peter tells us in Acts 3:19-23. This will not mean that the world will ever become members of the Bride class, or ever attain the spirit nature. It means restitution to the condition first enjoyed by Adam, lost by sin, but redeemed by the sacrifice finished at Calvary. It means human perfection to all the willing and obedient of Adam's race through the heavenly Second Adam and the heavenly Second Eve.

It means a world-wide Paradise, filled with the blessings of the Lord, who has promised that the earth, as His footstool, shall be made glorious. It means that, with the destruction of the wilfully disobedient, this earth will be like heaven. The Savior's prayer will reach fulfilment; God's will shall be done on earth even as it is done in heaven. This in turn will mean that "every knee will bow and every tongue confess," both of the things in heaven and of the things on earth, to the glory of God. And this signifies that there shall be no more sighing, no more crying, no more dying on earth, even as none of these things are in heaven.

Then our text will have most ample fulfilment--all mankind shall see the great Light which God has provided; even those "in the shadow of death" must come forth, that all may be enlightened by this "true Light which lighteth every man that cometh into the world." O, the happy day that is coming to our poor, sin-cursed earth! There shall be no more curse, thank God! Instead of the curse shall be the Divine blessing; "and every creature in heaven and on earth and under the earth shall be heard saying, 'Praise and glory and honor and dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever'"!

===================

aR4988 : page 87

SOME INTERESTING QUESTIONS

FEAR THE ADVERSARY'S TACTICS

Question.--"Your Adversary, the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist, steadfast in the faith." (I Pet. 5:8.) In what sense does the Adversary go about as a roaring lion?

Answer.--The Scriptures give us various illustrations of Satan, the "angel of light." He is compared to a serpent, a roaring lion, etc. Of course, he does not fill all of these pictures at one moment, nor does he go about as a roaring lion all the time. It is the custom of the lion to roar when in pursuit of food. The roar of the lion makes his prey--including human beings--semi-paralyzed. From personal observation, we see that fear is one of the most disastrous things for the Lord's people to have--except "fear of the Lord," which is proper fear. As God incites by love, so Satan incites through fear, through false doctrines, the root of error, which so terrorizes mankind as to the future. This kind of influence from the Adversary is what is meant by the Apostle. But we are to resist Satan.

Once the Apostles were under threat from the Jewish Sanhedrin; and they prayed, "Now, Lord, behold their threatenings." This statement, however, does not prove that the men of the Sanhedrin were devils, nor that they were viciously inclined of themselves. So today there are some people more or less beclouded by the threatenings of those who are seeking to intimidate the Lord's people. We are to be of good courage. When we hear the roaring of the lion we are to remember that the Lord is on our part and that He does not cause us to fear. The thought that Satan opposes us and that we are contending, not merely with the fallen flesh, but also with wicked spirits in high positions of power, would appal us if we did not, by positiveness of decision, acquire great help from other unseen powers. From the instant that we resist temptation and stand up for the Lord and His cause we become strong in the Lord and in the power of His might. "If God be for us, who can be against us?"

LIGHT INCREASES RESPONSIBILITY

Question.--"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."--John 15:22. Please explain.

Answer.--Our Lord explained to the Scribes and Pharisees that the light of His teaching gave a greater responsibility to those who heard it than to those who had not heard it. If they had never come in contact with the light, they would never have sinned against the light;

R4989 : page 87

and therefore, their sin was greater in proportion to the greater blessing.

So it is today. If you had never had your eyes opened, if you had never heard more than the heathen, then you would not have any more sin than other heathen people whose eyes have never been opened. But when you sin with a measure of wilfulness against the light and knowledge, your sin will be the greater. Your responsibility is in proportion to the light. This seems to be the reasonable view of the matter.

DIFFERENCE BETWEEN FRUITS AND GRACES OF SPIRIT

Question.--What is the difference between "the fruits of the Spirit" and "the graces of the Spirit?"

Answer.--The expression "fruits of the Spirit" has very much the same significance as "graces of the Spirit." One term might be proper to use at one time and the other at another time, according to the figure of speech which would be appropriate. If we were speaking of a quality which was being developed, it would be proper to think of the fruitage of the Spirit--those beautiful qualities worked out in our lives through the indwelling of the Spirit of God. If we were speaking more particularly of the individual and his conduct, we might more appropriately say that the graces which he manifested and which he had developed were brought out through his possession of the Holy Spirit, through his possession of the spirit of love.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VII.--The Law of the New Creation.

APRIL 7

(55) What should be our earnest endeavor with respect to reaching the mark? P. 373, par. 2.

(56) When we have reached the mark, will there be no further trials for us? P. 373, par. 3.

(57) Will the Law of Love be the standard for all accounted worthy of everlasting life at the close of the Millennial Age? P. 374, par. 1.

THE GOLDEN RULE

(58) What is the Golden Rule, and how is it superior to the highest standard of the natural man? P. 375, par. 1.

(59) How does this rule affect our relationship toward

God and toward the brethren? P. 376, par. 1, 2.

(60) Explain how we are "changed from glory to glory" through obedience to the Golden Rule. P. 376, par. 3.

APRIL 14

THE PERFECT LAW OF LIBERTY

(61) Does the Law of Love, the "law of liberty," leave the New Creation without proper restraints? P. 377, par. 1.

(62) Will the world of mankind be under this law of liberty during the Millennial Age? P. 378, par. 1, first half.

(63) How do the New Creation properly exercise their liberty? P. 378, par. 1, last half.

(64) What reward will be given those who faithfully use the liberty wherewith Christ makes free, and why is it essential that the New Creation be especially developed and tested as to perfect love? P. 378, par. 2.

APRIL 21

Series VI., Study VIII--The Rest or Sabbath of the New Creation.

(1) Since the New Creation is in no sense under the Law Covenant, why was Jesus subject to the Law of the Mosaic Sabbath? P. 379, par. 1.

(2) How and when did allegiance to the Law Covenant given to the Jews cease as respected Jesus and His followers? P. 380, par. 1.

(3) Was it difficult for the Jews to realize that the middle wall of partition between them and the Gentiles was broken down by the death of Christ? P. 380, par. 2.

(4) To what purpose was the Jewish Sabbath originally appointed? Was there anything in the Scriptures forbidding these new converts to preach the Gospel on this day of the week? P. 381, par. 1.

(5) Was the early Church commanded of the Lord to specially observe the seventh day (or Sabbath day) or any other day in the week? P. 381, par. 2.

APRIL 28

(6) What were the teachings of the Apostles to the Church respecting the various feasts and seasons and days of the Jewish Law? And was the use by the Apostles of the Jewish Synagogue on the Jewish Sabbath an endorsement of the Jewish system? P. 382, par. 1, first half.

(7) Is the Gospel message affected by the building in which, or the day on which, it is proclaimed? P. 382, par. 1, last.

(8) What are the facts respecting the claim that the Christian Sabbath was instituted by the Roman Catholic Church? P. 382, par. 2.

(9) When and because of what circumstances did the proper observance of the first day of the week have its beginning? P. 383, par. 1.

(10) What was commemorated in the "breaking of bread" on the first day of the week by the early Christians, and what did it signify? P. 384, par. 1.

===================

VOL. XXXIII MARCH 15 No. 6
A.D. 1912--A.M. 6040

CONTENTS

"The Resurrection of the Just and of the Unjust"..................................... 91
  Resurrection of the Church.................... 91
  Resurrection of the World..................... 91
Degrees of Sin and Their Punishment............... 93
  Who Are Thieves and Murderers?................ 93
  God is Training the Judges Now................ 94
  A Judge Must Possess Perfect Self-Control................................ 94
"Ye Are The Light of the World"................... 96
Love of the Brethren a Crucial Test............... 98
  Causes of Friction Increasing................. 98
Jesus' Soul Resurrected........................... 99
Which Day is Sabbath?.............................100
  Man's Seventh Day.............................101
  The Church's Sabbath Day......................101
Why Men Fear the Second Coming of Christ..........101
Questions Re Atonement............................102

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R4997 : page 90

BRO. RUSSELL'S SOUTHERN ITINERARY FOR APRIL

Fri.	April	19	Lv.	New York	12:30 a.m.	Penn. R.R.
Sat.	"	20	Ar.	Montgomery	10:40 a.m.	W. of Ala.
"	"	20	Lv.	"	10:05 p.m.	L. & N.
Sun.	"	21	Ar.	New Orleans	7:50 a.m.	"
"	"	21	Lv.	"	9:00 p.m.	"
Mon.	"	22	Ar.	Birmingham	12:10 noon	"
"	"	22	Lv.	"	10:30 p.m.	Frisco
Tue.	"	23	Ar.	Memphis	7:30 a.m.	"
"	"	23	Lv.	"	9:30 a.m.	C.R.I.P.
"	"	23	Ar.	Little Rock	1:30 p.m.	"
Wed.	"	24	Lv.	"	8:45 a.m.	"
"	"	24	Ar.	Memphis	1:05 p.m.	"
Thu.	"	25	Lv.	"	6:00 a.m.	N.C. & St.L.
"	"	25	Ar.	Nashville	1:32 p.m.	"
"	"	25	Lv.	"	9:30 p.m.	Tenn. Cent.
Fri.	"	26	Ar.	Knoxville	6:45 a.m.	Southern
Sat.	"	27	Lv.	"	1:45 p.m.	"
"	"	27	Ar.	Chattanooga	5:55 p.m.	"
Sun.	"	28	Lv.	"	3:00 a.m.	N.C. & St.L.
"	"	28	Ar.	Atlanta	7:10 a.m.	"
"	"	28	Lv.	"	9:55 p.m.	S.A.L. (E. Time)
Mon.	"	29	Ar.	Richmond	5:05 p.m.	" "
Tue.	"	30	Lv.	"	4:50 a.m.	R.F. & P.
"	"	30	Ar.	New York	2:00 p.m.	Penn. R.R.

==========

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) 165; (2) 130; (3) 91; (4) 82; (5) 89; (6) 227; (7) 300; (8) 47; (9) 145; (10) 313; (11) 109; (12) 110;

(13) 78; (14) 331; (15) 325; (16) 12; (17) 107; (18) 27; (19) 307; (20) 229; (21) 127; (22) vow; (23) 209; (24) 301; (25) 240; (26) 245; (27) 93; (28) 27; (29) 160; (30) 291.

===================

R4989 : page 91

"THE RESURRECTION OF THE JUST AND OF THE UNJUST"

THE RESURRECTION of the just could not mean a resurrection of those who had been perfect, for there are none perfect, none just, "no, not one." "The resurrection of the just," then, must mean the resurrection of those who have been justified; and the justified are those referred to in the Scriptures of whom Abraham was an example. Abraham believed God, and was justified by faith. It was the faith that justified, and the works corroborated the faith.

So with the Church of this Age. The Apostle says, "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1,2.) We are not only justified out of sin, but are also brought by operation of our faith into the glorious standing of members of Christ; and we may hope to participate with Christ in the glories of His Kingdom in the future. It is one thing to be freed from guilt, and another thing to be raised to the position of sons of God, heirs of God and joint-heirs with Christ, our Lord.

The resurrection of the dead is similarly spoken of in John 5:28,29, where we read, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." The Lord does not mean merely all the good, for He also includes in this all that are in their graves. We read in the context that they that have done good shall come forth "unto the resurrection of life"; those who have done evil shall come forth to "damnation." The word damnation, in the Greek, signifies a crisis, a turning-point, a decision.

THE RESURRECTION OF THE CHURCH

Those whose faith enables them to stand through evil report and through good report, and who thus fulfil the Divine requirement, are character-likenesses of Jesus. These now pass from under the condemnation condition to the life condition. As the Apostle says, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14.) This passing from death unto life is not in the full sense in the present time. By faith we are reckoned dead with Christ, counted members of His Body. That future life is reckoned to us. We are counted as having it; and this is our condition because we have the Divine approval.

Since there is none good, the only sense in which one could "do good" would be by coming into accord with God by obedience, as under the Covenant which prevailed with Abraham, Isaac and Jacob, or under the still higher Covenant that prevails with the Church in this Gospel Age. We have this testimony, that we are pleasing to God, who indicates His pleasure by begetting us of the Holy Spirit. In contradistinction, the world are aliens, foreigners. (Eph. 2:19.) By this Holy Spirit, this "unction from the Holy One," therefore, we have the evidence of acceptance with the Father.

The outcome will be, that those having this approval of God, having passed the trials and testings which they have received--for He receiveth no son whom He does not scourge (Heb. 12:6)--and having proved faithful to the end, will be raised by the Lord to the very highest place--glory, honor and immortality. This is the crown, or very highest pinnacle of life that could be imagined. So, then, those who will have part in this First Resurrection will reign with Christ a thousand years. This is the first class mentioned by the Apostle. They are approved; they shall come forth to "life resurrection."

What is the significance of "life resurrection"? We answer that these shall come forth to perfect life instantly. As St. Paul says, "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." Thus instantaneously these blessings come to them. They have their trial in the present time and, therefore, theirs will be the chief resurrection.

THE RESURRECTION OF THE WORLD

But all will have a resurrection. How will the resurrection of the world differ from that apportioned to the Church? The world has not had the Divine approval; the heathen have not had the Divine approval. The Apostle says, "How shall they believe in Him of whom they have not heard?" (Rom. 10:14.) They are not fit for heaven. They are not fit to be with the angels or with the saints, no matter how they came to be in this condition. They came into this condition because of heredity, as children of Adam. But they could not have the same kind of resurrection that those will receive who have God's approval now, at the time of their death: "Be thou faithful unto death and I will give thee a crown of life."

So with the majority of those in Christian lands. They could not be thought to be fit for heaven or to have God's approval in any sense of the word. And they know it. They confess it themselves. Nobody could deny that nine hundred and ninety-nine out of every thousand are living "after the flesh." They are not saints, but have

R4989 : page 92

the Divine disapproval, some having heard more of the Word of God, and some having heard less.

THE GENERAL RESURRECTION TO BE GRADUAL

"Those who have done evil" will come forth to the resurrection of "damnation" (Greek, krisis), resurrection of trial, resurrection of testing. What kind will it be? The Scriptures show us that it will be a gradual resurrection. During the thousand years of Christ's reign the people will be awakening from the sleep in the tomb. This awakening will be a preparatory work, not the full resurrection, which will require the entire thousand years.

But the Divine provision is that the account will have been settled for the whole world, so that when they shall come forth from the tomb in the future they will be in the hands of the Redeemer, whose Kingdom will be worldwide. They will have the opportunity of being raised again to that which was lost. Human perfection was lost, which includes not only perfect physical health, but perfect mental power; for mental power depends upon the brain, is affected by the brain, as well as by the body, so that men are now in a dying condition, mentally, morally and physically.

None will be fully raised, from imperfection to perfection, until the end of the thousand years. All who will respond to the beneficent arrangements will secure that which Father Adam enjoyed at first--perfect manhood. Those who will not be obedient to the requirements of Christ's Kingdom will be cut off in the Second Death. They will be destroyed as brute beasts, having had the full measure of Divine favor.--2 Pet. 2:12.

"And the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5.) When the sentence came upon Father Adam he was thrust out of Eden. All of his children have been born dying, and are still in a dying condition. Therefore, the raising of man out of sin and death will be the bringing of him to full perfection--perfect life. This will be a gradual process. They will be made more alive and more alive, and less dead and less dead, as the thousand years progress, and none will get the resurrection life until they are raised to the condition of perfection--perfect life in the image of God, which was lost by Adam.

BURNING OF THE WORLD SYMBOLICAL

The Scriptures declare that "the earth abideth forever" and that "God formed it not in vain; He made it to be inhabited." (See Eccl. 1:4; Isa. 45:18.) It has not yet reached the blessed condition when it will blossom as a rose, although it is in process of completion. At the end of the thousand years of Christ's reign, the whole earth shall have been brought to perfection. In the prophecies, mountains are symbolical of kingdoms. In 2 Peter 3:12 the Apostle's words signify that there will be a great conflagration and that the heavens also will be on fire, but that, nevertheless, there will be a new order of things, to take the place of the old order; and under this new order of things there shall come a blessing to all in the earth. The word "fire," in this sense, signifies destruction of the present order of things, of the kosmos--not the ge, the earth, but the social system, society as at present organized.

We not infrequently hear people say, "Well, matters are getting pretty hot!" Yes, the battle between capital and labor is getting hotter, as is evidenced lately in the labor troubles, particularly in Great Britain and the United States. But the time of conflagration will be such a "time of trouble" that it will entirely consume the present order of things, a time of trouble, therefore, that will be Epoch-making, and the new Epoch will be introduced immediately thereafter.

MOUNTAINS SYMBOLIZE KINGDOMS

We remember riding over the mountains once with an Adventist. The Adventist brother said, "Do you not think it will be a glorious time when these mountains will be brought down to a level?" We said, "Dear brother, the mountains are very beautiful, very useful." He said, "You cannot raise corn on this mountain." "Well," said we, "go to the prairie if you want to raise corn." Then he said, "What do you think the Scriptures mean when they say that the mountains shall be brought low, and when they speak about the melting of the earth"? We said, "Dear brother, the 'mountains' there are kingdoms. We read that 'the Mountain of the Lord's house shall be exalted in the top of the mountains'; it will be the chief Mountain or Kingdom."--Isa. 2:2.

THE RESURRECTION WILL LEVEL ALL CLASSES

The Psalmist tells us that "the mountains shall be removed and carried into the midst of the sea," mountains being symbolical of the kingdoms, of the governments of the earth, and society in general, the elements which support the governments. (Psa. 46.) St. Peter also speaks as though the whole world will be consumed by fire. These things are symbolical, implying that the people who are now in a low condition will be brought up, and that those who are high will be brought low. Thus there will be a leveling process.

We remember the statement of the Scripture in Zephaniah, "Wait ye upon Me, saith the Lord." Here Jehovah is speaking to the Church, telling us that we should not be dissatisfied, that we should not be anarchists and strife-breeders: I shall attend to this matter Myself.

You can rest with the present order of things.
"Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." That this fire is not literal is shown in the next sentence: "Then will I turn unto the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent."--Zeph. 3:8,9.

WHEN "THE SPIRIT AND THE BRIDE SAY, 'COME'"

It will be the work of the thousand years of Messiah's reign to thus make known the pure Message of God, the pure Word of God. We all see, as we look back, that a pure Message of God has not been declared to mankind, but creed contradicting creed, making confusion worse confounded. The Lord, however, will pour out His Spirit upon all flesh, and the knowledge of the Lord shall cover the earth as the waters cover the great deep. (Isa. 11:9; Hab. 2:14.) As the Revelator puts it, "the river of the water of life" will flow freely.--Rev. 21:6; 22:1,2.

We see that there is no Throne yet established and that there is no Bride now. We are waiting for the time to come when the Throne will be established and when "the water of life" will flow out. In the future it will be "a river of the water of life." This cannot take place until the second coming of our Lord; consequently, it will be after that, in the glorious time of Messiah's Kingdom, when the Spirit and the Bride will say, "Come!" The election of the Church of God will then have been completed; and every creature will come to a knowledge of

R4990 : page 93

the Truth and will have the opportunity of attaining to the full perfection made possible by the redemptive work of Christ.

THE RELATIONSHIP OF THE CHURCH TO EARTHLY SOCIETY

The spirit condition is spoken of as a heavenly condition in the sense that the words heaven and heavenly in the Scriptures are used to signify higher. So the heaven to which the Church will be taken is this higher condition. But the mission of the Church in the next Age is in connection with humanity. We are, then, to understand that the Lord and the Church will be present, operating through human, earthly agents; supervising, overruling.

We have an example of this invisible power in Satan, who has been ruling here for over six thousand years, through his agents. His work is a deceptive work. He has ruled mankind through ignorance, superstition, etc. But the rule of Christ will be the scattering of error, superstition.

The world shall know the Truth that the Truth may make them free. Those who will receive the Truth will receive the freedom and will eventually attain the liberty which belongs to the sons of God. Men will be quite visible to The Christ, but they will be invisible to men. It is in respect to these that the Lord said that the twelve Apostles shall sit upon twelve thrones, judging the twelve tribes of Israel--that the Apostles shall be associates with Him in judging and ruling the world.

Then there is another class: "Ye shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God"; but our Lord does not say a word about their seeing Himself or His Apostles. He and His Apostles will be in the invisible phase of the Kingdom. So it is written, "Instead of Thy fathers shall be Thy children, whom Thou mayest make Princes in all the earth." (Psa. 45:16.) The patriarchs will be considered the children. A father is a life-giver. While in one sense of the word Abraham and Isaac, etc., might be considered fathers, yet by virtue of Christ's redemptive work He will give them life and they will be His children; for whoever gives life is the father and whoever receives life is the child. They will be Princes in all the earth, not on the heavenly plane, but on the earthly plane, having obtained the "better resurrection" because they were faithful. Each one of them will be a sample of perfect manhood; and each one of them will be a prince or ruler. Their wisdom will be a wisdom superintended by the Church in glory.

THE OBJECT OF THE INDIVIDUAL TRIAL OF MANKIND

Mankind will need to be put on trial to see whether or not they will accept God's Plan with the knowledge they will have received. If they accept they will be adjudged worthy of everlasting life. If they fail to come into harmony, they will be adjudged worthy of everlasting death. But this judgment will be passed by Christ and His Bride.

So, then, we see that there is a great judgment or trial coming to the world to give them the opportunity of deciding whether or not they will come into harmony with the arrangements of Christ's Kingdom. In the work of judging, the Church will be associated with Christ. We read that God "hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained" (Acts 17:31), Christ, the Head, and the Church, His Body. Again, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) Therefore our own judgment or trial takes place in advance, that we may be prepared to try or judge the world; and by the experiences through which we have passed, we may be assistful to them, as they shall be on trial and under our control.

===================

R4990 : page 93

DEGREES OF SIN AND THEIR PUNISHMENT

THE QUESTION is often asked, "Is there any special punishment for thieves, murderers and other criminals, or will they, if repentant, be received into the Kingdom along with those who have tried to do right throughout their lives?"

This question can be viewed from two standpoints. God Himself is the great Determiner of right and wrong. Everything that is right God approves; everything that is wrong God disapproves. The things that God approves are those things that are good, helpful and favorable for everybody. The things that God disapproves are the things that are wrong, unjust, injurious to every one. Therefore God has condemned certain things as sin, because He would have us free from those things that are unjust or injurious to ourselves or to others. Whoever, therefore, commits sin, violates, first of all, a Divine command, and to that extent has a certain penalty attached to him for that wrong doing.

We speak of certain persons as "sowing their wild oats." What does this expression signify? It means that they are now contracting habits which are injurious, not only to their own health and happiness, but probably to that of others. As a result of practising sin they are sure to bring upon themselves a degradation of both mind and body. Thus sin brings its own reward in a natural way. Whoever sins will suffer, is the general Law. But aside from that Law, there is a God, who has given certain commands and certain penalties that go with those commands.

R4991 : page 93

WHO ARE THIEVES AND MURDERERS?

God's standard of righteousness is much higher than is man's present standard. Our Lord gave very fine meanings to the words "thief," "adulterer," and "murderer." He taught that anyone who is angry with his brother without a cause is in danger; that he who looks upon another's wife with impure desire has committed adultery. (Matt. 5:22,28.) These are very fine distinctions. Moreover, we must all admit, as Shakespeare has said:--

"Who steals my purse steals trash;
. . . .
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

Many people have been guilty of stealing the good name of others; many have been guilty of murder in the sense that they hate others. When it comes to the point of deciding who are the most guilty murderers and thieves, we are not competent to judge, for we are not able to know the qualities of mind and the weaknesses with which each person was born. God only could tell the degree of wrong in any of these cases. There are some people who are, we might say, naturally good; others seem to have been born with less patience. Some who, naturally, would not get angry with their brother, nor with any one, as soon as some one else would, may never be in danger of committing murder, either literally or figuratively; for they are born with the quality of forbearance.

As these may not manifest any special patience

R4991 : page 94

more than that with which they were born, so others may manifest special qualities because of the condition in which they were born.

The world has learned the necessity of restraining those who are injurious to others. The judgment of the people of the State of New York is, according to the law, that no murderer shall be at large. He shall be confined; for a murderer is not a safe person to permit in society. Therefore, he is put into prison or is executed. This is the general judgment, outside of God's judgment. The best thing for him and the world in general is that he go down to hades, sheol--the great state of death, where he cannot murder anyone else. The Scriptures agree with the laws of the State of New York, that if a man commits heinous crimes he should be punished.

GOD IS TRAINING THE JUDGES NOW

But so far as taking the position of a judge is concerned, we are not capable of doing this. God alone, at the present time, knows how much more worthy of punishment some are who are in prison than some who are out of prison would be for something else. The offense of the prisoners might outwardly be the greater crime; that of those who are not confined might be just as great a crime from the Divine standpoint; for they might be sinning against greater light and ability. No one but God could tell. Therefore, "Judge nothing before the time." --I Cor. 4:5.

When is "the time"? People are always glad to get the chance to judge others. Someone may ask, "When may we have the chance to judge? We would like to have it now." We reply, "Yours is the wrong spirit. Get rid of it or you will never be a judge at all. God is selecting another class to be judges--a saintly class that will be fully satisfied to judge nothing before the time, but to leave everything to Him. He says, "This is the kind I want. I will select them." The Apostle says, "Know ye not that the saints shall judge the world?"--I Cor. 6:2.

We shall judge the world, not now, under present conditions, but after we shall have been changed in the First Resurrection, changed in a moment. The Apostle explains what that change will mean to us--"Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." (I Cor. 15:42-44.) When we reach that condition of bodily likeness, as well as character-likeness to our Lord, we shall be His associates, His Wife, the Royal Priesthood. Then there will be plenty of time for us to judge the world. All the lessons we get now will only develop us for that time. All the experiences we have with ourselves--you judging yourself and I myself--the better we shall be prepared for the opportunity which God will give us by and by.

A JUDGE MUST POSSESS PERFECT SELF-CONTROL

Whoever has not learned to rule his own spirit, is in no condition to rule others. Whoever has not learned to judge his own heart motives and has not put a restraint on them to the best of his ability, is not prepared to sit in judgment upon another. Those who are now being selected of the Lord are not by nature free from imperfections, but have many of the same weaknesses that others have.

Nevertheless, they are seeking to judge themselves, to be transformed by the renewing of their minds, to get self-control, or as the Bible says, to "overcome." All those who will be with the Lord in Kingdom glory and power and the work of the Millennial Age will be "more than conquerors through Him that loved us" and bought us with His own "precious blood."--Rom. 8:37; I Pet. 1:18,19.

Various qualities of murder, lust, covetousness, etc., are more or less seen in the unbalanced mental and moral conditions resulting from the fall. We see how this is operating in the whole world. Some are so mentally unbalanced they are put into asylums. Some are so morally unbalanced they are not permitted to be at large, but must of necessity be put into prison. Others are able to be about in the world and have their liberty, but they are not sound of mind. "There is none righteous; no, not one" (Rom. 3:10), is the Bible declaration.

Since we have learned to appreciate the Bible teaching, to see that a great fall came upon our race six thousand years ago, and that all are born in sin and "shapen in iniquity and in sin did our mothers conceive us" (Psa. 51:5), it gives us a great deal of sympathy for many poor people; and as we have more strength of character, mentally and morally, than some of them, we thank God and say, "Who hath made thee to differ?"

We were, perhaps, born differently from many; and what we did not get by heredity, we got through grace; so our strength of character is not of ourselves. It is all by God's grace that we are better than others; and it is not for us to glory, but to give thanks. So we have sympathy for murderers, thieves and vagabonds in general; and we believe the Lord has.

This does not mean that we have the kind of sympathy which would say, "Open wide the prison doors and let every one out!" No, no! Some who have received the Truth while in prison have asked us to intercede in their behalf, that they might be released; and we have answered that we were not sure but that they were better where they are; for in prison there is less temptation than in the world. Liberty is a good thing; but it brings a responsibility and additional trials as well.

SIN AND DEATH ARE HEREDITARY

As we consider the weakness and sinfulness of humanity, the question naturally arises, "Why is this so?" The Scriptures, not the Evolution theory, give us a satisfactory answer to the question.

When God placed our first parents in the Garden of Eden, He made this proposition to them: "If you do right, as I command, you may continue to live; but if you do wrong, contrary to My command, you shall die." Our first parents disregarded the Divine command and were disobedient. God immediately sentenced them to death. Death was the penalty of disobedience. In other words, God said, "If you are a sinner I will not permit you to live. Those to whom I wish to grant eternal life are those who will gladly obey My Law." For, as Jesus said, true worshippers will "worship the Father in spirit and in truth; for the Father seeketh such to worship Him."--John 4:23.

But in addition to having the death sentence passed upon him--whether that death come sooner or later--Father Adam received other punishment, aside from that penalty. Ejected from the Garden of Eden, he was brought into contact with thorns and thistles; he labored with sweat of face; he had the sorrows and troubles that come with the decaying body. All these things were the result of sin.

But so far as God was concerned, the penalty of sin was the death sentence merely. In effect God had said, "You are not fit to live; you are not fit for everlasting life; you shall not have everlasting life." But through the sacrifice of His human nature, Jesus, by the grace of God, has tasted death for the whole world

R4991 : page 95

of mankind--Adam and all his children, all of whom will ultimately be redeemed from God's sentence. They will be redeemed from death in order that Jesus may, during His Messianic reign of one thousand years, lift them up out of sin and degradation.

THE TRANSGRESSOR MAKES HIS OWN WAY HARD

But do you ever think to what extent man degrades himself? To that extent he will be more degraded than is necessary; and whenever the time comes for his uplifting, the lower he is, the more difficulty there will be in getting him up again. Since God's arrangement for lifting mankind out of the death condition is that he must help himself, each man must labor to rise from his degradation, and must be assisted in his labor. But by his own efforts he must get out of the difficulty. No man will get out by saying, "I would rather be out of this and have life." The way back to perfection will be an up-hill way. It will not be the narrow way of the present time--darkness on every hand, a strait gate, etc.--but a highway, an upward way, something favorable to the person going up. He cannot roll up, but will be required to put forth some effort to get up. He will not be required to put forth so much effort in a month or in a year or in ten years, as we have to put forth, but he will have a good share of the thousand years of Christ's reign in which he can gradually rise up out of his imperfection.

R4992 : page 95

We, on the contrary, are required to turn from sin to righteousness and to make a full sacrifice of ourselves to the Lord. Then we must walk in the Narrow Way to the best of our ability. In this we have the Master to help us; but ours is a short, sharp period of fiery trial; and if our trial is hard, we have the assurance that there is a great reward to those who come off victorious in this battle against self and sin.

In a word, then, when people die, that is the end of things, in one sense of the word, and not an end in another sense of the word. When a man is dead he has come under the full sentence of the Law, for the Law said, "Thou shalt die."

THE WORLD'S HOPE IS THE RESURRECTION

A junk heap represents the condition of humanity, as well as it can be represented. Some people will go to a junk pile and find a great deal of value there; they can do something with this, that and the other thing. Our Lord is the greatest Restorer ever known. When His Kingdom is set up, He will take over the world of mankind, approximately 20,000,000,000 of humanity--Adam and his children, all in their broken, fallen condition; and then the great work of refreshing and restoring will begin. The sawing, the hammering and the filing, if you please, will continue during the whole thousand years of the Millennial reign.

So, you see, the condition into which a man gets himself now has a great deal to do with his future. Many will be so degraded that when they come forth from the tomb they will have a very difficult time. Some of these are mentioned in the Scriptures. We are told that some will come forth to shame and lasting contempt. There are many people who will come forth to shame. After they had died, many have been found to have been defaulters; many people have been found to have indulged in very criminal acts; yet perhaps no one knew it while they lived. These things came out after their death, and some things may not have come out yet; but we may be very sure that when the Lord's time shall come for the general opening up, there is nothing hidden that will not be disclosed. Therefore, keep your records as clear as possible. Whatever is there will surely be made manifest, is the Lord's declaration of the matter.

When the world's history shall all be known, some that we have thought to be very honest, just people, we may find to have been just the reverse; and others who may have been thought to be dishonest may be found to have been very honest. The judgment of the world is not always right. This is one reason why the Lord warns His people not to judge at the present time. We are not competent now. The Lord will judge in the future. When that time comes and the whole world of mankind are brought forth to have their trial before the "Great White Throne," the books will be opened. Then some will have shame, and some will have great contempt, which will last just as long as they are contemptible. How long will they be contemptible? Just as long as they remain in the wrong state of mind. But if they will obey the terms and regulations of the Messianic Kingdom they will rise daily out of their degradation and meanness, coming back more and more to the perfect likeness of God in the flesh, as represented in Adam.

As mankind rise from their fallen condition, so this contempt will pass away. At that time people will perhaps say, "Well, you know he was a very wicked man in his time. He suffered contempt when it was first realized what a degraded character he was." Or, "She was a wicked woman, but now see what a change has come over her! See how well she has gotten along! See what effort she is putting forth! See what character she is developing!" And all will rejoice to see the change.

By the end of the Millennial Age, one who was in shame and contempt at the beginning will, if he has taken the right course, have been lifted up above it. We see the principle illustrated in the Scriptures. Saul of Tarsus was in shame and contempt because he was a murderer and blasphemer. But we do not hold him in contempt. Neither do we hold St. Peter in contempt because he denied the Lord. At that time it will be said of the world just as we say of the Apostles when we see what wonderful characters they were afterwards. When the world shall have been brought to a knowledge of God and His righteousness under the favorable conditions of the Kingdom, restitution will take out of them all imperfections and give them all the good qualities that God originally gave to the perfect man, when God said that he was "very good."

WHO MAY ENTER THE KINGDOM

But do not the Scriptures say that no murderer shall enter the Kingdom of God? Yes. The Scriptures state that murderers will not be in the Kingdom, that they will be outside--have no part in it--"without are murderers," etc. (Rev. 22:14,15.) This statement does not signify that a man who has once been a murderer might not reform and become a saint and an heir of the Kingdom. We have already referred to one murderer mentioned in the Scriptures, guilty of the murder of St. Stephen, Saul of Tarsus, who afterward became one of the most notable Apostles. He was a murderer, the responsibility of Stephen's death lay at his feet. He was a member of the Sanhedrin and approved of the stoning of Stephen, without which approval the latter could not have been stoned.

So when we read that no drunkard or murderer of robber shall enter the Kingdom, the New Jerusalem, how shall we understand it? In this way: that when during the Millennial Kingdom all mankind shall have the opportunity of coming into harmony with God, those who maintain a sympathy or love for unrighteousness of any kind will not have Divine approval. They will not be

R4992 : page 96

permitted to enter within the gate of the City, which symbolically represents the Kingdom and the Divine favor. Originally, Jerusalem represented the Church. "I will show thee the Bride, the Lamb's Wife"; and "the wall of the City had twelve foundations [foundation stones], and in them the names of the twelve Apostles of the Lamb." (Rev. 21:9-14.) But into that City there would be brought the good only.

So all the world of mankind who will come into harmony with God will come into that City, into the New Jerusalem and Kingdom of God, and outside of that City will be found all impure characters. We have them pictured in this statement, that liars and murderers, etc., shall have their portion in the "lake which burneth with fire and brimstone." This "lake of fire and brimstone" is as symbolical as is the City. As the City is not a literal city of gold, neither is the lake a literal lake of fire and brimstone. That City was pictured by Jerusalem, and the "fire" by Gehenna. As the offal of the literal city of Jerusalem was put into the Valley of Hinnom for destruction and for the purification of the city, so all the offal of the Millennial Kingdom will be destroyed and be kept outside of the Golden Jerusalem. That will be a glorious Kingdom, free from anything that would be a blight or blemish or sin; and all who love unrighteousness, in any sense of the word, will be destroyed in "the lake of fire," which is, we are told by the Revelator, the Second Death.

--Rev. 21:8.

===================

R4992 : page 96

"YE ARE THE LIGHT OF THE WORLD"

"Let your light so shine before men that they may see
your good works, and glorify your Father which is
in heaven."--Matt. 5:16.

WE NOTICE that our Lord's statement in this text draws a particularly sharp line of demarcation between the Church and the world. He is not their Father, but our Father; it is not their light, but our light. The Lord was addressing the Apostles in particular and all the "overcomers" of that time. But He gives us elsewhere to understand that we who believe the testimony of the Apostles are counted in as the same class, so that these words are applicable to us also today. This statement implies that the class which the Lord acknowledges as His disciples have some special light that marks them out as light-bearers. This light that has come to us is the illumination referred to by the Apostle Paul in other places. This illumination that we have received is the light of the Holy Spirit.

One does not receive this light when he says, "I will lie no more; I will cheat no more; I will blaspheme no more." If anyone were in a state of alienation from God it would be very proper for him to turn from these sins. But turning from sin would not make one a child of God. We know a great mistake is generally made in the world by thinking thus. There is only one way of coming into this relationship of sons, and that is the way that the Scriptures set forth--faith in our Lord Jesus Christ, full confidence in the Divine arrangement of which He is the Center, a faith which works, a faith which would lead us to the point of full consecration--baptism into His will. It is the strait gate and narrow way.

THE LIGHT IS THE HOLY SPIRIT

No one is in the family of the Lord at the present time unless this person has entered through the strait gate into the narrow way. Such begin to be marked by the Holy Spirit, which illuminates their hearts and minds, giving them a clearer light on things in harmony with righteousness. This illumination, this light which is in us, the Lord says we should be careful lest we lose it. If that light should go out, we would be in greater darkness than we were before.

In another place it is written, "Quench not the Spirit." (I Thess. 5:19). It could be extinguished entirely. We are, therefore, to keep it as an evidence that we are children

R4993 : page 96

of God. And if this light be in us we should not keep it secret, not put it under a bushel. We should not say, "We know not the Man"--we know not Jesus. For if any one is ashamed of Him, He will withdraw the light from such a one. One who is ashamed of Him and His cause is ashamed of everything that is right. Such have no right to be in the Church; for the Church are to be the Body of Christ and joint-heirs in the Kingdom of glory and in the work of judging and uplifting mankind.

So, then, we must not be ashamed and hide our light from the masses of men. We have a new illumination. We are to set our light upon a candlestick that all within the house--our own family, our own household, our neighbors--may see it burning; that they may all know that we have a light upon the character and Plan of God; that we see the difference between sin and righteousness, justice and injustice.

OUR LIVES SHOULD CONFORM TO OUR PROFESSION

Whoever holds up a light must of necessity confess the light he is holding. Of some our Lord said that they confess with their mouths, but deny in their lives. We are to let our light so shine that it will bring honor to the Father's name. This means that our whole lives are to be in conformity with the professions we are making, so that others will see and say, "Well, that man believes what he preaches. It is good that such a person lives in our neighborhood." They may not always prefer us for companions, for wherever the children of the light go, it has a reproving influence.

Let us not be surprised, then, if when our neighbors have a reception and entertainment they say, "We will omit their names, for we shall have some wine and some good times, and we do not want them in." We are not to expect the world to love us. We are not to marvel if it goes to the other extreme. Yet not all of the world will hate us. Some will criticize and find fault; others will notice a consistency and say, "It looks to me as though this is genuine."

We are living epistles, "known and read of all men." (2 Cor. 3:2.) The light is conspicuous because the darkness is general. We are not to consider this text as being in conflict with that which says we are not to let our left hand know what our right hand does, nor do our good deeds to be seen of men. There is a difference between doing our good deeds to be seen of our neighbors, and in doing them to be seen of our Father. The person who is doing his good deeds to be seen of men will be noticed by people in general, who will say, "Well, I do not believe that he means half he says. He is a hypocrite."

But the person who is living to glorify the Father will not do good to win applause for himself. Whatever he does in the way of charities, or in visiting the sick, etc., he will prefer to do it in an unostentatious manner, making as little show about his good deeds as possible. Consequently, the result will be beneficial to himself and to

R4993 : page 97

the person to whom he ministers, for he does these things for the glory of God.

HOW THE WORLD CAN GLORIFY GOD

The latter part of the text says, "and glorify your Father which is in heaven." It was not the Master's expectation that the little light which the disciples would let shine would have a convincing effect upon the world, and that they would all fall down and bow before the Father. Even if the whole world knew about the narrow way, only a few would be willing to undertake to walk in it. Therefore the Lord hides these things from the world, and reveals these secret things respecting the great "high calling" to the meek, to the humble, to those to whom the knowledge would be most advantageous.

How do the world, then, glorify the Father which is in heaven? How would men glorify our Father? We answer that there is a difference between vicious, worldly people and well-meaning worldly people. We are inclined to believe that the majority of mankind, who are in alienation from God and who have no ear to hear the message of the "narrow way," have, nevertheless, an appreciation of righteousness. And if without too much cost they could be righteous, just, generous and all that would be noble, as represented in perfect humanity, they would like to be so. Many of the world have an appreciation of nobility in others. They would like to have it themselves. The difficulty is that the cost of righteousness is more than they are willing to pay.

This class say, "We approve the righteous way, but at the present time it is too difficult. To walk in it would mean the blighting of all our hopes and prospects. We would have to consider whether we could make such transactions as would bring us prosperity. These things are too difficult now. If there was just as much reward to do right as to do wrong, we would prefer it. We honor God. We honor the principles of righteousness. We see some of the principles of righteousness exemplified in these peculiar people. They are of God. We appreciate these things. Indeed, it is the ideal life. They glorify God. Evidently God is a righteous God; and we hope He will not do too much harm to us. But we cannot let go of the things of this world. Perhaps we may become saints before we die. Who knows?" So they have the idea that they will be neither too saintly, nor too bad!

ST. PAUL'S LIGHT SHONE BEFORE RULERS

The influence of light is christianizing, civilizing, uplifting and produces a regard for right, an appreciation of right and wrong, a respect for God. But we are not to think that the building of cathedrals, etc., has had an enlightening influence in the world, nor that the members of these institutions have the light. They admit, themselves, that they are not saints. Only a small number in the world have been saints.

But this minority has had an influence all down through these eighteen hundred years--and it is having an influence today. Look at Jesus and the Apostles! See how the light from their lives and conduct has had an enlightening influence upon the world in leading men to honor our Father! Every one of the Body of Christ all down the Gospel Age has had light, has had influence to some extent and has had something to do with scattering the darkness and inculcating reverence for the Heavenly Father.

We see an illustration of this in the Apostle Paul, who was suffering for righteousness' sake. He was before the Roman Governor; and as St. Paul reasoned of righteousness, temperance and the coming judgment, or retribution, Felix trembled. He apprehended; he was convinced. He said, "Here is a man who is living in harmony with these principles of righteousness. The life of this man Paul shows what right is, and that my life is wrong. And if the Lord is to reward right-doing and punish wrong-doing, this Paul will get good things from God. But what shall I get?" So he trembled.

There is a natural dread in mankind because they know that they deserve punishment. The Scriptures tell us that there will be a righteous recompense of reward. St. Paul's words were a great blessing to Felix, for that light which was shining out of Paul's life and words led Felix to see his wrong condition. He might have thought, "It will be altogether right for God to give me some punishment for my sins."

Again, as the Apostle was reasoning before Agrippa and Festus, Agrippa said, "Almost thou persuadest me to be a Christian." St. Paul said, "I would to God that, not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." (Acts 26:28,29.) Having the thought pass before his mind, however, did not make Agrippa a saint. But he had heard the things which led him to appreciate his own fallen condition. He saw that St. Paul was suffering for right-doing and that he was suffering for wrong-doing. He saw that God is a God of justice.

GOSPEL AGE THE CHURCH'S DAY OF VISITATION--THE MILLENNIUM THE WORLD'S

Another Scripture somewhat along the same line reads, "Having your conversation honest among the Gentiles that...they may glorify God in the day of visitation."

(I Pet. 2:12.) This shows us a distinction between the day of their visitation and the day of our visitation. This Gospel Age, the present life, has become the day of our visitation, when in the Divine favor it is the time of forgiveness of our sins and of our being brought into relationship with the Father.

No one can have these blessings now except he can exercise faith; otherwise he does not have his day of visitation now. "We who believe" and "enter into rest" are having our "day of visitation." God has come to us now, and has adopted us into His family. And His Plan is that if it so be that we are willing to suffer with our Lord, we shall also reign with Him in glory. This is our visitation day of honor.

Will the remainder of mankind have a day of visitation and honor? Most assuredly so; they will have opportunity to avail themselves of the redeeming work of our Savior. If their ears are not open now to hear and their eyes to see, the day will come when this will be so; if not now, in the blessed opportunity we have, then it will come by and by. But if we have our day of visitation and neglect these things; if after having put our "hand to the plow" and having received of the good Word of God, we look back; and "if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" of the Lord.--Heb. 10:26,27.

But those who do not share in this "day of visitation" will have an opportunity of coming into harmony with God later. If they cannot be reached by the gentle methods mentioned and the visitation by which God is calling out the special class now, they will have an opportunity in the next Age, when judgment will be laid to the line and righteousness to the plummet; when all the righteous recompense of reward will be brought to bear, to give each one according to his course.

===================

R4994 : page 98

LOVE OF THE BRETHREN A CRUCIAL TEST

"Behold, how good and pleasant it is for brethren to dwell together in unity."--Psa. 133:1.

PSALM 133 is evidently prophetic and seems to refer to the brethren in "the Church, which is the Body of Christ." This thought is implied in the second verse, which says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments," which is a picture of the Holy Spirit running down over the Body of

Christ, the Church.

The Psalm seems to be specially applicable to our day, although it has always been a pleasant sight to see brethren dwelling together in unity. In times of persecution there would be greater unity, because there would be fewer likely to attach themselves to the Church; outside persecutions would be likely to deter all but the truly consecrated. Such persecutions all would be likely to feel, and only those who had common interest and common cause would be drawn together.

But as persecution would cease and as more would come into the Church, who were not so zealous, the opportunities for differences would seem to increase. Although today there is much opposition to the children of light, there is, apparently, little persecution. The Truth has attracted a number, some of whom, probably, are not all that they should be. In fact, none of them are what they desire to be--copies of God's dear Son; but each and all should be striving to attain to the standard.

CAUSES OF FRICTION INCREASING

It might at first seem strange that there would be any friction between these favored children of God. One would suppose that their hearts would be so filled with the Holy Spirit that there would be no room for the weeds of hatred, envy, strife, jealousy, and that these would be crowded out by the fruits of the Spirit. Perhaps such was the condition when we first made our consecration; and there was no room for these works of the flesh. But it seems that the causes of friction are increasing rather than diminishing. It is proper, therefore, that we should note the source of the difficulty and thus be enabled to ward off the danger and to be peacemakers amongst the brethren. "Ye that are strong ought to bear the infirmities of the weak." (Rom. 15:1.) If this standard be the measure, there are not so many strong as we might have hoped; therefore, it behooves each of us to become strong and helpful to the weak brethren in the Church.

One thing to be considered is that there is more opportunity for friction amongst those who are spirit-begotten New Creatures than there is amongst the world, as a whole; that is to say, a company of people in the nominal Church would find it easier to live together in unity and peace than would a company of people more thoroughly enlightened, energized by the Truth. This statement might seem strange at first, but becomes more apparent as we examine. In the nominal Church religion is more a matter of form. With nominal Christians it is customary to dress up and attend meetings, to sit quietly and then to return home. Pleasant things are noticed, as, for instance, the sunshine, the flowers, the bonnets. Thus the day passes. But with those more enlightened there is a greater activity of mind, of thought. We, too, love the flowers, and all things provided for us by our Heavenly Father. We discuss these--and there is much opportunity for discussion; for as no two persons look exactly alike, so no two persons think exactly alike.

Some of the Lord's people boast that they do their own thinking. But the wisest course is for us to do our own believing. Some subjects are matters of inference and not of knowledge. We are taught of God. He tells us thus and so in His Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; it is our privilege to believe that which the Lord has stated to us. But whatever philosophizing we do should be kept in restraint and in harmony with the Divine statement. And when we remember that while we are philosophizing each other one is philosophizing also, we see where comes in the doctrinal difficulty.

These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We presume that the Lord would not be averse to our having certain reflections along certain lines. We are, nevertheless, to remember that if we have a thought and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thought to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest.

Each brother has a right to his own opinion. We have no right to make our own views tests. The things that are tests are the things given us in the Scriptures; as, for instance, it is a test with us and as to our standing with the brethren that we should believe that Jesus Christ is the Anointed One and the Savior of the world; that we are to be joint-heirs with Him and share in His inheritance; that we are bought with a price; that we are to have share with our Lord in the sufferings of this present time and in the glories to follow.

Such plain Scriptural statements are to be the ground of our belief, and not any fanciful interpretations put on them by some others. Some see the more general outlines; some see the details and fail to see the general outline. While those who possess the different casts of mind are to be neither blamed nor praised, yet they must grasp the thought that we are to be willing to suffer for the Truth--in our loyalty to God, to the brethren and to the Truth in general.

THE TRUTH ATTRACTS STRONG CHARACTERS

We are to remember that these brethren who find it so difficult to dwell together in unity have this difficulty in part because of their real intrinsic worth, or character.

There are some people whose characters are like putty; there are others in whom you can make a momentary dent, as in a rubber ball; still others are like diamonds. The class that are diamond-like have attained a firmness of texture, of character. If we put a number of balls of putty, a number of rubber balls and a number of diamonds into a pan and shake them well, the diamonds will scratch everything with which they come in contact, because they are so hard. The Lord is not looking for the rubber ball class now nor for the putty class. In due time the Lord will deal with all classes--the people who are of the putty kind and the people who are of the rubber ball kind. But we know that the Truth is appealing now only to the jewel class, the diamond class.

When learning that there is danger of stumbling each other, wounding each other, the knowledge should give

R4994 : page 99

us wisdom. We should be appreciative of the fact that these brethren have real characters, and that they are not of the putty kind. Even their differences show character. We should try to appreciate the fact and so to exercise ourselves as not to irritate them. We are to counsel them, and to remember that they, as New Creatures, are just as desirous of pleasing the Lord as we are. We must, therefore, have patience with each other. There is one text in the New Testament which declares, "We know that we have passed from death unto life, because we love the brethren." (I John 3:14.) The intimation is that some of the brethren would be hard to love, and that, unless we had passed from death unto life, we would be unable to love them.

The Truth seems to take hold on the stronger characters rather than on the weaker ones. The former have in their flesh more of the firmness, grittiness and combativeness than have many others, who are too pliable and "wishy-washy" to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position, is a serious disadvantage in some respects, when a number of these come together as a Church.

Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels--the more they come together, the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that all be thoroughly imbedded in and covered with the Holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.

===================

JESUS' SOUL RESURRECTED

--I CORINTHIANS 15:1-11.--APRIL 7.--

Text:--"This Jesus hath God raised up,
whereof we are all witnesses."--Acts 2:32.

TODAY'S STUDY leaves the words and works of Jesus and, appropriate to the Easter season, we are to consider our Lord's resurrection. At the very outset we are confronted with certain errors which have gradually crystallized around the central truths of God's Word. One of these errors is the supposition that the resurrection of the dead, which the Scriptures hold forth as the hope of the Church and of the world, is to be a resurrection of the bodies which go down into death.

This mistake has given ground for Infidelity to sneer at this precious doctrine of the Bible. We are asked, How could the dust which once constituted the bodies of thousands of millions of humanity ever be re-collected and rearranged so that we could say that those bodies were resurrected? The infidel urges that many of humanity have been eaten by fishes and animals, and many other corpses have been absorbed by vegetation, which in turn has been eaten time and again by man and beast, entering into the many organisms. The proposition is manifestly unanswerable, yet it does not refute the Bible teaching of the resurrection, but merely our creedal misapprehensions of the Bible teaching. What the Bible does teach is that the real man is the soul, the being, and that he persists while gradually his body keeps changing--sloughing off.

Scientists estimate that the human body undergoes a complete change every seven years, so that a man fifty years old will have lost seven different bodies through natural wastes. None of those bodies was the man himself, for he is the soul, the intelligent personality, which used those different bodies. According to the Bible, the process of rejuvenation would have continued everlastingly had man by obedience continued in Divine favor and in the enjoyment of the everlasting life promised. It was sin, therefore, that brought the death penalty--the death of the soul. It was Adam's soul that sinned, it was Adam's soul that died. "In the day that thou eatest thereof thou shalt surely die"; "The soul that sinneth, it shall die."

The result of this Divine sentence upon man would have been extinction--he would have been on the same plane as the brute, without a provision for eternal life, had not God in great mercy provided a redemption--that Jesus Christ by the grace of God should taste death for every man. The death which Jesus experienced was exactly the same kind as the one which destroyed Adam-- the soul of Jesus died, as the ransom price for the soul of Adam (including Adam's posterity). Thus we read of Jesus, "He poured out His soul unto death"; "He made His soul an offering for sin."

It is by virtue of this corresponding price which Jesus paid that ultimately Adam and all of his posterity, every soul of man, will be granted a release from the death penalty--a resurrection from the dead. It will be a resurrection, not of the dead bodies, but of the dead souls. In the resurrection God will give to each soul a body as it has pleased Him.--I Cor. 15:38.

The few during this Age who have become followers of Jesus, begotten of the Holy Spirit, will be granted spirit bodies like to the Savior's. The remainder of mankind, not having been begotten of the Holy Spirit, will in the resurrection be granted human bodies, the same as they previously had; and their raising up will bring them eventually to all the perfection of the first Adam, unless they refuse the grace of God, in which event they will die the Second Death, from which there is to be no resurrection.

It is because God has provided for such a resurrection of the souls of men that the Scriptures speak of humanity as not being dead in the same sense that the brute beasts are dead--actually. On the contrary, they speak of the souls of men as being asleep--awaiting the resurrection, when they shall be quickened to life, in conjunction with the bodies which God will supply at that time--earthly bodies to mankind in general, heavenly bodies for the saintly few who will receive the Kingdom.

JESUS' SOUL RESURRECTED

St. Peter on the Day of Pentecost declared that the Holy Spirit then bestowed came as a result of our Redeemer's death and resurrection and ascension on high. It proved that He had appeared in heaven on behalf of those who desired to be His followers, His Bride class. St. Peter argues backwards to prove that while the sacrifice of Jesus, finished at Calvary, was to pay for Divine reconciliation, nevertheless there could have been no reconciliation if Jesus had remained dead. Hence he laid stress upon the fact of His resurrection, and he reminds us that this was foretold. The Prophet David declared, "Thou wilt not leave My soul in sheol, nor suffer Thine Holy One to see corruption."--Acts 2:27.

R4994 : page 100

St. Peter's quotation of this, in the Greek, substitutes the word hades for sheol, showing that the two words have the same meaning--the tomb, the state of the dead. St. Peter points out that the Prophet could not have used the word respecting himself, because his soul was left in hades, and his flesh did see corruption. St. Peter said, "David has not ascended into heaven, and his sepulcher is with us to this day." (Acts 2:34,29.) He proceeds to point out that the words were a prophecy of the resurrection of Jesus, that His soul, poured out in death as the redemption price for Adam's soul and for the race, was not left in death, in sheol, in hades, but He was raised from the dead.

St. Paul tells us that "He was put to death in flesh, but quickened in spirit." He declared that Jesus, in His resurrection, was exalted to a higher than human nature, to a higher than the angelic nature--far above angels and principalities and powers--the divine nature.

OUR DIFFICULTY SOLVED

Many have supposed that the fact that our Lord appeared as a man to His disciples after His resurrection proves that He is still a human being, "a little lower than the angels." This is a great mistake. He was the Church's Forerunner, and St. Paul explains the Church's resurrection, saying, "It is sown in weakness, it is raised in power; it is sown an animal body, raised a spirit body." Hence the resurrection of Jesus must have been as a Spirit Being. Again we read, "Now the Lord is that Spirit."--2 Cor. 3:17.

In considering the Lord's eight appearances to His faithful ones after His resurrection, we should remember that He had two purposes to serve: (1) He wished them to know that He was no longer dead. (2) He also wished them to know that, resurrected, He was a Spirit Being of the highest order, with all the privileges and powers that spirit beings like the angels exercise. As angels could materialize and appear in the flesh and then disappear, and had done so in the past, so did Jesus. In order that they might not misunderstand He appeared in different forms; on two of the occasions, in forms representing the Crucified One; on the six other occasions, in various forms, as the gardener, the sojourner, etc.

In the last verse of our study the Apostle sums up the essence of his preaching, saying, "So we preach and so ye believe." This, in the first verse of our study, St. Paul calls the Gospel; and the word "Gospel" signifies "good tidings," which St. Paul and the other Apostles preached, namely, that God, in His own due time, four thousand years after sin had entered the world, had provided a Redeemer, who had died a ransom price for the man Adam. The Redeemer had risen that He might, as Jehovah's Anointed One, the Messiah, confer upon the human race the blessed opportunity for restitution to all that was lost in Adam, and redeemed at Calvary.

But before this could be accomplished, the Church, the Bride class, must be selected from amongst mankind, to be the Second Adam's Bride, on the same plane of glory as the Second Adam, for the regeneration of all the willing and obedient to human perfection--all that was lost.

====================

R4995 : page 100

WHICH DAY IS SABBATH?

--MARK 2:23-3:6.--APRIL 14.--

Text:--"The Sabbath was made for man,
and not man for the Sabbath."--Mark 2:27.

THAT THE BIBLE teaches some important lessons respecting the Sabbath is undisputed, but what that lesson is is much questioned. The fourth commandment of the Decalogue refers to the seventh day and requires its observance as a day of rest, and no more. The Ten Commandments, as a whole, were the basis of the Law Covenant, compulsory upon every Jew. The Jew keeping all of those commandments was promised everlasting life. Failure to keep them all condemned him afresh. There can be no doubt on this point.

However, in our Lord's time, Jewish religionists had become to a considerable degree formalists, and greater stress was laid upon the literal commandments than on their real spirit, their real meaning. Jesus reproved this on several occasions, saying to the Doctors of the Law, "You bind heavy burdens upon the people." For instance, to hunt for a flea on the Sabbath was construed to be a violation of the fourth commandment, a breaking of the Sabbath, for it was claimed that the man was hunting as truly as though it were a buffalo or a lion.

Similarly, as mentioned in this lesson, fault was found with our Lord's disciples because, passing through a wheat field, they rubbed out some of the grains in their hands and ate them. This was construed as a violation of the Sabbath because it was threshing, winnowing, whether the amount was small or great. Jesus did not violate the Sabbath ordinance nor teach men so. He was a Jew and bound to keep the Sabbath law to the full. He did object to such nonsensical misinterpretations as we have mentioned. In this study He shows that the Sabbath was ordained for man, and that it is a mistake to suppose, as some then and some now seem to suppose, that God made

R4996 : page 100

man simply to keep the Sabbath. One day of rest to six of work was intended for man's comfort and protection, and at the same time to symbolize a certain great lesson, which we shall note hereafter.

Jesus, knowing the mental attitude of His hearers in respect to ancient customs, supported His teaching by citing them to what David did--that in an emergency he ate some of the show bread, unlawful except for the priests, and that doing so he was not punished, not considered blameworthy. Jesus, as the Son of Man, was Lord of the Sabbath, and had a right to explain its true import.

Later Jesus went into the synagogue where there was a man who had a withered hand and they watched Him to see if He would heal him on the Sabbath day, that they might accuse Him. Addressing them, Jesus said, "Is it lawful to do good on the Sabbath, or to do evil, to save life or to kill?" They made no answer. The Savior was grieved and angry with a righteous indignation that men should so seriously mistake and misrepresent the Divine arrangement as to think it sinful to relieve human distress on the Sabbath. Then He said to the man, "Stretch forth thine hand!" It was healed. But the Pharisees, more zealous for their theory than for the truth, for the letter of the Law than for the spirit of the Law, were angry and took counsel with the Herodians how Jesus might be destroyed--be killed.

LORD OF THE SABBATH

No commandment was given by Jesus or the Apostles to the Church respecting the Sabbath day. The early Church evidently did observe the Jewish seventh day in many places, and in some places the first day of the week, the anniversary of the Lord's resurrection; and sometimes

they observed both of these days. But their observance was not that of law or command, for the Apostle wrote, "Ye are not under law, but under grace." They had the privilege of keeping either or both of those days holy, sacred to the Lord, resting from earthly affairs and giving themselves peculiarly to spiritual matters.

So with us today. We are glad that one day in the week is so generally observed as a day of rest or Sabbath (Sabbath day signifies rest day). We are glad that the day so generally set apart is the first day of the week, because it so beautifully commemorates the Christian's hope, attested by our Lord's resurrection from the dead on that day. And if God's people had two Sabbaths, or seven of them in the week, we believe they would have that much more of blessing.

Indeed, to the Christian, every day is Sabbath, every day should be used as holy to the Lord, and nothing should at any time be done contrary to the Divine will or the principles of the Divine Government. Jesus' declaration that He was Lord of the Sabbath reminds us afresh of St. Paul's declaration that God the Father rested from His own work on the Seventh Day; He left the work entirely for Jesus to do. The Seventh Day of Jehovah's rest was one of the great Days of the Creative Week, each seven thousand years long. Six of these great days had passed and man's creation was in the end of the sixth.

Having established His human son in Eden as the god or ruler of the earth, Jehovah rested or ceased from His work during the Seventh Day or seventh period of seven thousand years. Six thousand years of this seventh period have already passed and Jehovah God has rested, ceased from His work--He has not interfered to assist man or lift him out of sin and degradation. Another thousand years of the seven remains, but God will not personally engage in man's rescue even then. Why not? Because it is a part of the Divine Program to leave fallen man and his rescue entirely in the hands of Jesus. He is Lord of this Great Seventh Day.

MAN'S SEVENTH DAY

This entire period of seven thousand years which constitutes the great Seventh Day or Sabbath, with God, is divided with man into seven great Days of a thousand years each, in six of which he has been under a reign of sin and death, toil and suffering; but the Seventh, or Sabbath of a thousand years, has been appointed for his rescue and uplifting and blessing. In that glorious Seventh thousand-year period Jesus is to be Lord. It will be the great Antitypical Sabbath, and the great Antitypical Jubilee for mankind. The six days of toil will terminate in the great Sabbath of Messiah's glorious reign and the blessing of all the families of the earth.

THE CHURCH'S SABBATH DAY

St. Paul clearly intimates that to the Church, the New Creation, every day is a Sabbath day, in the sense that God's consecrated people rest as God rests, in faith, in hope, in trust that Jesus will eventually deliver the groaning creation and bring them into a glorious Sabbath, Rest. St. Paul says, "We who believe do enter into rest." Literally, we who believe have a perpetual Sabbath. Seven days in the week, and fifty-two weeks in the year our hearts rest in the Lord and take comfort in the glorious promises of His Word through faith. Thus we rest from feelings of responsibility and worry on account of the world's salvation in exactly the same way that the heavenly Father rests.

We, like the heavenly Father, have the fullest confidence that the Redeemer will yet accomplish the blessing of all the families of the earth, and bring all the willing and obedient into the great Rest Time of the future--the thousand years of the Messianic Kingdom, in which the world will be released from the slavery of Satan, sin and death--in which the groaning creation "will be delivered from the bondage of corruption into the glorious liberty of the sons of God"--so many as are willing and obedient.

But while the Church is thus resting by faith and now enjoy a Sabbath, even though, according to the flesh, we are passing through tribulation hoping to attain a share in Messiah's Kingdom, the Apostle points out that "There remaineth a rest for the people of God"--still a different one from that which we now enjoy. The actual rest or Sabbath will be not merely that of faith and rest of heart, it will include also a rest from all labor, while our works will follow with us. In other words, the resurrection change will bring us full relief from the trials, the toils of the way, and usher us fully into the glorious blessings of the resurrection state.

====================

R4996 : page 101

WHY MEN FEAR THE SECOND COMING OF CHRIST

ALL MEN realize that they come short of perfection. Additionally, nearly all realize that in the past of their lives lie crimes more or less serious. In the majority of minds fear is instinctive. Under proper limitations it is a healthy condition. "Let us fear lest a promise being left us of entering into His [Divine] rest, any of you should seem to come short of it." The fear [reverence] of the Lord is the beginning of wisdom."--Heb. 4:1; Psa. 111:10.

But the Adversary has taken advantage of this proper and wholesome fear through what the Apostle terms "doctrines of devils." Thus from infancy an abnormal, irrational fear has obtained a lodgment in nearly every mind, heathen and civilized. Of this fear the Lord, through the Prophet, says, "Their fear toward Me is taught by the precepts of men." (Isa. 29:13.) These "precepts of men," or human traditions, have grossly misrepresented God and His Word; and alas! many, even Bible students, are seriously handicapped by these devilish theories established in a period of ignorance and superstition, but supposed to be based upon the Divine Word.

THE TIME OF RESTITUTION IS THE DAY OF JUDGMENT

Amongst other false theories respecting the second coming of Christ we have the view held by our Adventist brethren, that the moment of the Lord's coming will be the "crack of doom" to the world and the inhabitants thereof--marking the end of hope for all not previously brought into relationship with God through Christ, as saints. And Adventists are not alone in this theory. Practically the creeds of all denominations teach the same thought, which is the very reverse of the Scripture presentation.

St. Peter describes the time of the second advent and the blessings that will then come to mankind. He says, "Times of refreshing [greenness--springtime] shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive [retain], until the Times of Restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began."--Acts 3:19-21.

The Scriptures teach that Christ Jesus and His glorified Church will together "judge the world." (Acts 17:31; I Cor. 6:2.) The judging of the world is commonly supposed to signify a condemning, or damning of the world. The real thought, however, is that having condemned the whole world through one man's disobedience, God has arranged that the entire race of Adam shall have a full fair, personal trial for life or death everlasting, as a result of the redemption accomplished by our Lord Jesus. If God had shown no mercy, there would have been no redemption and no future judgment. The trial of Adam six thousand years ago had its result and its penalty, under which sin and death have reigned for six thousand years.

R4997 : page 102

Having provided the Redeemer, God is about to establish the Messianic Kingdom for the very purpose of giving to all humanity a special, personal opportunity for reformation, uplift, sanctification and the attainment thus of life everlasting. Only the preliminary steps of this great plan have yet been taken:

(1) The Redeemer has died, the Just for the unjust. --I Pet. 3:18.

(2) He has appeared in the presence of God for us, the Church, and thus, as our Advocate, has made it possible for us to become His Bride, or, under another figure, "members of His Body."--Heb. 9:24; 2 Cor. 11:2; I Cor. 12:12.

(3) This offer, or opportunity for the Church, has separated from the world all those who accept this High Calling. They become Spirit-begotten children of God and, prospectively, joint-heirs with Jesus. They now share with the Redeemer in sacrificing the earthly life and, if faithful, will by and by be granted a share with Him in the glorious work of His Kingdom--the judging of the world--the giving of the world a fair, impartial trial for life everlasting or death everlasting.--Rom. 8:17.

"WHO SHALL STAND WHEN HE APPEARETH?"

However, there is another side to this question. The Scriptures indicate that at His Second Coming only the saintly ones will be ready to receive the Master with joy; that at that time the masses of mankind will be so associated with sin and injustice that, instead of being worthy of His approval, their course in life will come under reprobation and stripes. Hence, it is written, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you"; "Woe unto you that are full now."--Jas. 5:1; Luke 6:25.

Babylon the Great is to fall; and the wonderful institutions of civilization, which are partly good and partly bad, will be found only partly satisfactory to the new King and the rulers of His Government. This will mean that many who are now stewards of wealth, influence, position, honor of men, etc., will be called to account and dispossessed of their stewardship. Their realization of their losses is figuratively represented in the Scriptures as wailing and howling and misery, as that class will suffer the loss of practically all upon which they are now setting their affections.

We are not saying that the poor are more righteous than the rich, but this class are more numerous; and those who have little of this world's goods and who are used to trials and scarcity will probably feel less the great time of trouble impending than will some who have long rested in the lap of luxury.

Under various symbolic figures the Bible graphically pictures this day of trouble which is approaching--as a whirlwind, as a fire, as a tempest, as a flood, as a "time of trouble such as never was since there was a nation." That this great day is near, and "hasteth greatly," has been distinctly shown recently and is shown again today in the labor disturbances of Great Britain. There a startled world has been given a glimpse of the fires of passion and anger and resentment which are smouldering beneath the surface and which will shortly envelop the world in a fiery trial, the like of which the past has never known.--Dan. 12:1.

"HE SHALL JUDGE THE WORLD IN RIGHTEOUSNESS"

From this standpoint the apprehensions of mankind are well based in respect to the Great King's disapproval of much that is carried on in the world in the name of civilization, yea, in the Master's own name! But let us not dwell too much upon this side of the question. "Sufficient unto the day is the evil thereof." Let us rather point men to the glorious silver lining to that dark cloud which draws daily nearer and nearer. Let us point men to the glorious blessings of Messiah's Kingdom, and teach them to pray, "Thy Kingdom come, Thy will be done," and to strive to understand and appreciate the principles governing that Kingdom; peradventure they may pass through the time of trouble with the less injury.

Hearken to the words of the Prophet (referring not at all to the Church, which is accounted worthy to escape those things coming upon the world, but speaking to mankind in general and exhorting the better element of the world), "Seek righteousness, seek meekness; it may be that ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) It surely will be true that the more meek and more righteous men may be the better they will be prepared for the awful shock and terrible distress of that day of trouble, which as a plowshare will prepare the hearts of mankind to receive the good seed--the Message of Divine Truth and Grace, which then will be made known to every creature.

====================

R4997 : page 102

QUESTIONS RE ATONEMENT

A DEAR BROTHER asks some questions, the answers to which, we believe, will be helpful, both to himself and to others--either by confirming their understanding of the Truth or by correcting misunderstanding. We trust that the answers will be helpful to many of our readers:--

Question.--Would it be right to say that all the merit of our Lord's sacrifice is imputed to each and every individual when Scripturally he becomes a believer?

Answer.--No; the entire merit of our Lord's death was already in the hands of Justice when Jesus ascended up on high, but it was not applied in any degree nor to any person. According to the Divine intention that merit is to be applied for Adam's original sin and for all the sins of his children, which are the result directly or indirectly of original sin. Thus we might say that every member of Adam's race has a personal, individual interest or share in that redemptive merit, coming to him by Divine arrangement.

Our Lord left the early Church with the instruction that they should tarry at Jerusalem for the anointing of the Holy Spirit, the evidence of their forgiveness of sins and of their adoption as children of God. He ascended on high and appeared in the presence of the Father--for the entire Church of the First-borns. The imputation of His merit was for them all, as well as for the representative few of the Lord's followers who waited for the blessing in the "upper room."

R4997 : page 103

Question.--You have pointed out that no less than the full merit of Christ would be sufficient for the sins of any individual of the human family. How, then, shall we think of sub-dividing this merit amongst these various individuals composing the Church of the First-borns and amongst the individuals who will compose the restitution class of the future?

Answer.--The placing of the entire merit of Christ in the hands of Justice guarantees to Justice a full satisfaction for all the Adamic weaknesses of all mankind--even before that merit is specifically appropriated. And since the Church was a part of the world, for whom the sacrificial merit is a sufficient price, God could be just in imputing to each one coming in the name and merit of Jesus a sufficiency of His merit to make up for the imperfections and shortcomings; and so of this entire class --"the Church of the First-borns." The imputation of this merit to the Church as separate and apart from the world engages and obligates that merit for awhile in making good the imperfections of the flesh of the Church, so as to permit this class to offer to God a justified, and, therefore, an acceptable sacrifice.

But this is merely imputed or loaned to the Church, because the Church does not wish to keep the earthly rights of Jesus. The Church wishes to sacrifice its all and thus to follow the example of Jesus. And the great High Priest imputes to them enough of His merit to make the Church's offering acceptable when offered by the High Priest. When all of the Church of the First-borns shall have attained to the rewards of the spirit nature, all of the merit of the High Priest, Jesus, will be released, so far as they are concerned--the whole amount will again be free in the hands of Justice, as it was when Jesus ascended up on high.

R4998 : page 103

Question.--Would it be correct to say that the merit of Christ cannot be compared to a garment or robe until after consecration?

Answer.--A robe is a covering. The wedding robe of the parable represents our Lord's merit imputed to His people as a covering for their blemishes or imperfections of the flesh. This robe takes cognizance of the Church as the prospective Bride who acknowledges the Headship of Jesus her Lord. Another figure represents the members of the Church as wearing white robes and hoods or bonnets, the illustration of the under-priesthood. In this figure the priests represent the brethren or Body members and indicate that they are not independent, but under and subject to the Headship of Jesus.

The robe of Christ's righteousness imputed to the Church as a covering for her blemishes and to make her acceptable gives place to or becomes transformed into a robe of her own righteousness, in the resurrection. As our Lord Jesus is represented as robed in white linen, so the Bride is pictured as arrayed in fine linen, "the righteousness of the saints." The imputed robe merely covers our fleshly blemishes and imperfections in the present time.

The new body which God will give us in the resurrection will be perfect of itself and need no imputation of the merit of Jesus. The spirit body of those who will attain to the "first resurrection" will be absolute, complete, perfect, as was the resurrection body of Jesus. The robe of Christ's righteousness, imputed to cover our fleshly imperfections, we will need no more, because we will no longer have the fleshly imperfections.

The new robe is said to be embroidered. And this figure carries with it our endeavors at the present time to develop the character-likeness of Jesus--to perfection, in the spirit. As we read, "It (the New Creature, the soul) is sown in weakness, it is raised in power; it is sown in dishonor, raised in glory; it is sown an animal body (needing the imputation of Jesus' merit); it is raised a spirit body" (in full possession of a merit of its own).

Question.--Will any of those found worthy of a place in the Bride company wear Christ's robe of righteousness?

Answer.--We understand that all who make the consecration do so and are accepted, in one hope of their calling, and that that one hope is the hope of being a member of the Bride class and joint-heir with Christ. The fact that there will be a "great company" is a special favor ordained of the Lord in the interest of those who do not prove sufficiently zealous to be counted in with Jesus as "more than conquerors."

The "great company" of Revelation 7:9 is composed of such as fail to come up to the highest standard of sacrifice required of the Lord, but who, nevertheless, will prove not unfaithful in their final test. These are said to have not kept their garments unspotted from the world; hence the requirement that they shall wash them in the blood of the Lamb--prove their loyalty under discipline and stress, having failed to prove it by voluntary obedience unto sacrifice. Thus both the Bride and her virgins who follow her all wear the Bridegroom's robe (justification) in the present life. And all in the future life will attain perfection on their own account.

This imputed robe will not be needed by the "great company" after they shall have experienced their "change" to the spirit condition; for they, too, will be changed, in a moment and thereafter possess an individual perfection of their own.

Question.--Will not the Church when she shall have passed under the veil have all the merit of Christ in her hand to put on the mercy-seat?

Answer.--No; the Church has nothing whatever to do with atoning for sin, even as the under-priests had nothing whatever to do with the presentations of the Day of Atonement blood on the propitiatory.

A correct view of the matter, we believe, is this: The High Priest, Jesus, ascended on high and made imputation of His merit to the Church. Those who waited in the "upper room" for the Pentecostal blessing had presented themselves before God, desiring to be accepted of Him as sacrifices. They did not sacrifice themselves, they merely presented themselves for sacrifice. Thus we read, "I beseech you, brethren, that you present your bodies living sacrifices." The presentation matter is ours, not the Lord's; the acceptance of the offering as a sacrifice is wholly the Lord's--the High Priest's work. With the acceptance of our flesh as a sacrifice we cease to be as men and thenceforth in the sight of God and of each other we are living members of the Anointed One--the High Priest.

The High Priest accepted the Church as a whole through its presentation at Pentecost. And in harmony with the Scriptures we come into this favor or grace, which remains open until the last member of the Body of Christ shall be perfected and pass beyond the veil. The work beyond the veil will not be ours as under-priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as He sprinkled the blood of the bullock. The figure of the "Bride" is to be distinctly eliminated in any thought of sacrifice, and is to be merely associated with the Redeemer and Bridegroom, as joint-heir in His Kingdom. The figure of the under-priests is the one which applies to the Church in respect to all sacrificial matters.

===================

VOL. XXXIII APRIL 1 No. 7
A.D. 1912--A.M. 6040

CONTENTS

"Ye Were Bought with a Price"....................107
Moses as a Mediator.............................109
Beware of Pride in the Heart.....................110
  Why Pride Is an Abominable Trait............110
The Mortal Body the Servant of the New Mind......................................111
  Good Intentions Not Sufficient..............111
Apostolic Succession Unscriptural................112
  St. Paul to Succeed Judas....................112
  "A Crown of Twelve Stars"....................113
The Palace of Blessedness........................113
The Rich Man in Hell............................115
Loving Our Neighbors............................116
  "This Is a Hard Saying"......................117
  "Owe No Man Anything"........................117
Christianity and the Law.........................117
  Fulfilling the Prophets Also.................118
  The Pharisees' Standard Lower...............118
God's Inheritance (Poem).........................119
Berean Questions in Scripture Studies...........119

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

BROOKLYN, N.Y., APRIL 7

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. In conjunction with this meeting an opportunity will be given for symbolic Baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Avenue and St. Felix Street.

BALTIMORE, MD., APRIL 14

Morning Rally for Praise, Prayer and Testimony at 10:30, and evening discourse for the interested at 8 o'clock. Lehman's Hall, 856 Howard Street. Service for the Public at 3 p.m., Academy of Music, North Howard Street.

MONTGOMERY, ALA., APRIL 20

Public Discourse at 7:30 p.m., Grand Theatre. For additional information write local friends.

NEW ORLEANS, ALA., APRIL 21

At 10:30 a.m. Praise and Testimony service, followed by Discourse for the interested; Public Discourse at 4 p.m. All meetings will be held in The Athenaeum, corner St. Charles and Clio Streets.

BIRMINGHAM, ALA., APRIL 22

Public Discourse at 7:30 p.m., Jefferson Theatre. For additional information write local friends.

(Continued on last page.)

==========

BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 333; (2) 299; (3) 8; (4) 91; (5) 196; (6) 273; (7) 60; (8) 222; (9) 74; (10) 229; (11) 279; (12) 7; (13) 50; (14) 145; (15) 67; (16) 47; (17) 119; (18) 4; (19) 313; (20) 167; (21) 46; (22) 54; (23) 259; (24) 249; (25) 105; (26) 27; (27) 176; (28) 307; (29) 113; (30) 112; (31) vow.

==========

1912--VOLUNTEER MATTER--1912

"The Handwriting on the Wall" is the leading article in PEOPLES PULPIT, Vol. IV., No. 1, which is being used as this year's regular Volunteer literature.

Only two million copies have been requested by the friends thus far, and these have been sent out. Those who have not yet ordered their supply, and others who require more, will assist us by advising at once how many are required.

====================

R4998 : page 107

"YE WERE BOUGHT WITH A PRICE"

(I CORINTHIANS 6:20.)

IT WILL BE noticed that the Apostle refers, not to the world, but to the Church in the statement, "Ye were bought with a price, even the precious blood of Christ." Other Scriptures tell us that "Jesus Christ, by the grace of God, tasted death for every man" --that He redeemed the world. We are to remember, however, that this work of redemption covers centuries. Promises respecting it were made long centuries before Jesus came. He accomplished a certain portion of the work--the all-important part of giving Himself a Ransom price for all--laying down His life.

But while His life was thus laid down, to be the price of the sins of the whole world, it has not yet been applied for the world's sins. If it were, then the world would no longer be under Divine condemnation, "children of wrath," but would in some sense of the word be back in fellowship with God. The price laid down by the Redeemer at Calvary is eventually to be made applicable to the sins of the whole world, but not yet. It will not be made applicable to the whole world until after the gathering out of the world--of all nations, classes--the Bride of Christ, the "elect."

In harmony with this we read that our Lord Jesus after His resurrection ascended up on high, there to appear in the presence of God for us--for the household of faith--not for the world. Hence any blessing, and reconciliation with God, any arrangement of Divine favor and everlasting life, is not open to the world, but merely to believers, the "household of faith": "To us who believe He is precious"; "We have an Advocate with the Father, Jesus Christ, the Righteous." Unbelievers have no Advocate with the Father, and consequently have no forgiveness of sins, no reconciliation, but are still under the condemnation of death. "We have escaped the condemnation that is on the world."

How fully these different texts of the Divine Word dovetail with each other and with the facts! We have peace; the world has no peace. God is our Father; the world is under condemnation, and are "children of wrath," under sentence of death, and not recognized by the Creator in the present time, although the Scriptures show us that He has very gracious plans and arrangements for mankind in general by and by--during the Messianic reign of Jesus and the Church, His Bride. Then, in this class, the Seed of Abraham (Gal. 3:29), all the families of the earth will be blessed.

THE WORLD IS NOT YET BOUGHT

Would it be right, some one inquires, to say that the world is "bought with a price"? We answer that it would not be strictly right to say, but we need not quarrel with those who fail to state the matter in exactly the proper language. Rather, we might surmise that they are speaking of things that are not yet accomplished as though they were already finished. God assures us that in due time the price which our Lord laid down at Calvary will be made applicable to the world under the gracious terms of the New Covenant, which He will make first with Israel. Nevertheless, the point stands out clearly and distinctly that thus far the Ransom-price has not yet been applied to any members of Adam's race except the household of faith--believers. All things belong to these. Nothing belongs to the world as yet.

The privilege granted to the Church through her great Redeemer and Advocate is that His merit imputed to her permits her to share with Him in His sacrifice of the earthly nature, and to become joint-heirs with Him in His glorious arrangements of glory, honor and immortality on the Divine plane.

When we speak of the Church of the First-born we are to remember that the words carry us back to the typical first-borns, who were delivered from death on the occasion of the first typical Passover. There the first-borns of Israel were passed over or spared when other first-borns perished. Subsequently, they were all

R4999 : page 107

exchanged for the one tribe of Levi, which thereafter was the tribe of the first-borns, and as such was set apart for Divine service in connection with the Tabernacle, and later the Temple. They were not all priests, though this was the priestly tribe. Only a few out of the whole number were selected for the priesthood. So it is with the Church of the First-borns; they will all be overcomers, they will all be loyal and faithful to God, but only a "little flock" will be found specially saintly, holy, acceptable unto God through Christ, and these will be the antitypical Priests: "Ye are a Royal Priesthood." --I Peter 2:9.

Hence James declared (1:18), "Ye are a kind of First-fruits unto God of His creatures." Of course, our Lord Jesus was primarily the First-fruits of all God's creatures. Secondarily, the Bride class will be a part of that First-fruit company. Then there will be a large company of saintly people who will come through "great tribulation," "will wash their robes and make them white in the blood of the Lamb," and attain the spirit nature. These

R4999 : page 108

also will be a part of the First-fruits of God to the spirit nature--all on the spirit plane. Then will come God's favor to mankind in general--the after-fruits of His earthly creation--a great company, gathered during the Millennium. All of the evil doers and corrupters of the earth will be destroyed, but those in full perfection will be a glorious fruitage unto God.

St. Paul writes respecting the resurrection of "every man in his own order"--his own band or company. The first of the earthly nature to experience resurrection--that is, a full resurrection, or raising up completely out of death and imperfection--will be the Ancient Worthies, but they will not be part of the First-fruits unto God of His creatures, for they will be, with the remainder of mankind, regenerated by The Christ, the Giver of everlasting human life, secured at the cost of His own sacrifice. With all the remainder of humanity, they will come under the terms of the New Covenant. Indeed, they will be the first to be blessed by that New Covenant arrangement. But since the Divine Programme deals with the world as a whole, Messiah will not deliver up any portion of the world, even those perfected, until the end of the thousand years of His reign of glory and restitution. Consequently, the Ancient Worthies will belong to the "after-fruits"--the human fruitage of the Divine Plan connected with our earth.

At the close of the thousand years, when Messiah shall have completed the work of restitution for all the willing and obedient, and shall destroy in the Second Death all refusing to make progress toward righteousness, then the Mediator steps out from between God and men and leaves the world exposed to the full demands of Divine Justice in letter and in spirit. This will not mean their injury, because in perfection humanity is quite capable of being and doing all that Divine Justice requires. The whole world then being perfect there will be no excuse necessary for any of them, and hence no mediation on behalf of any will thereafter take place.

It will be at that time, after the Mediatorial Kingdom shall have passed, and Jesus shall have delivered up the Kingdom to the Father (I Cor. 15:27), that Satan, the personification of evil, will be loosed from his prisonhouse for a little season--to tempt, to test, to try, to prove all those that dwell upon the face of the whole earth.

In the thousand years of Messiah's Kingdom they will be shielded from all outside temptations and will be helped over and forgiven the imperfections of the flesh, while attaining the fleshly perfection. But at the close of the thousand-year period, having attained the perfection of the flesh, and having had large experience with sin and righteousness, good and evil, it is as proper that they should be tested as that Adam was tested in the beginning --tested to see whether or not the lessons, blessings, experiences and opportunities have fully committed them as lovers of righteousness and haters of iniquity. If these have then the trials that will come upon them through the permission of sin and temptation will be met accordingly, with loyalty to God, to the truth and to righteousness. All such will gain the victory over the temptations.

But such as really at heart still love sin will be entrapped and ensnared and manifested. Then the trials or judgments from Heaven will destroy them and Satan, that the world may be cleansed of all who love sin, and be enjoyed thereafter only by such as love righteousness and hate iniquity.

True, God knowing the heart, could judge all of those people without any testing by Satan, but many of His creatures, unable to read the heart, might wonder respecting the Divine Justice which would smite down some of their fellows who outwardly were righteous, and they might consequently be continually in fear and trepidation lest they should thus be smitten down; hence the Almighty has adopted the method of making this temptation open and above board, to be witnessed by angels and men. Thus it was with Adam in his trial, in his sentence, and in the execution of the penalty. Thus it will be at the close of the Mediatorial reign of Christ. Those who then sin wilfully will be violators of the New Covenant and will die accordingly, just as Adam violated the Covenant under which he was placed, perfect, holy and with the promise of everlasting life.

The fact that this testing of mankind will be after the end of the thousand years of the Mediator's reign, when

He shall have delivered up the Kingdom to the Father, does not prove that the glorified Jesus will have nothing to do with the destruction that will come upon Satan and those obedient to Him. Quite to the contrary. As Jesus was the Divine Agent, Instrument, Word, Mouthpiece, Logos, in all the work of creation, and prior to undertaking the Mediatorial work, so, highly exalted now in honor, next to the Father, and at His right Hand of Power, He will undoubtedly be the Father's Representative in that judgment upon the wilful sinners, who with Satan will be consigned to the Second Death.

Here the question may arise in the minds of some, What did the Apostle mean when he said in I Corinthians 15:25,26, "He must reign until He hath put all enemies under His feet; the last enemy that shall be destroyed is death"?

The Apostle is speaking of those things which are against or contrary to mankind--those things which hinder men from keeping the Divine Law, and thus being in full harmony with their Creator. Every such thing is an enemy, and is to be destroyed and be put out of the way --ignorance, superstition, vice, human weaknesses, are some of the enemies of righteousness, and, therefore, enemies to the best interests of humanity. Death is such an enemy, because it is death working in us that causes all of our difficulties.

All the imperfections, whether moral, or physical, or mental, are the workings of death. Because death is thus working in humanity, therefore the righteously intentioned cannot do the things that they would. The work of Messiah's reign will be to put down, to put away, not only other oppositions, but this opposition of the workings of death. Gradually mankind will be lifted up, up, up, out of all that weakness, out of death, to the full perfection of his being. Then death will be destroyed--the Adamic death, which came upon all men through one man's disobedience, and which is to be canceled, done away completely, because of Christ's obedience, even unto death.

Only toward the close of that thousand years of the reign of the great Mediator will this work of completely overthrowing death be accomplished. Then all mankind will have been delivered, not only from the tomb, but from every shade and degree of death--the whole world will be alive in the same sense that Adam was alive before death passed upon him, or he was affected by the sting of sin.

Then the Kingdom will be turned over to the Father. Those who will die during the thousand years, as wilful evil doers, will die the Second Death. It is not an enemy of man; it is the righteous sentence of a righteous God in the interest of His creatures--those who wilfully prefer sin shall be destroyed from amongst the people, because their influence will be to corrupt the earth. The Second Death, therefore, is not included amongst the enemies, and is not the death that Jesus will destroy.

R4999 : page 109

Neither is Satan one of the enemies whom Jesus will then destroy. He was an enemy before man sinned, and his rebellion was not brought about by man's sin. He was subject to Divine authority before man was created, and will be a subject of Divine authority after man shall have been redeemed and restored. It will not be for the Mediator to deal with him, but for Divine Justice to determine his deserts. Besides, it is said that he will be destroyed in the Second Death, in the death from which there will be no redemption, no resurrection, no recovery.

===================

R4999 : page 109

MOSES AS A MEDIATOR

THE LAW COVENANT instituted at Mount Sinai was not made with Moses, but with the people of Israel, as Moses declared: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day."--Deut. 5:1-3.

Moses was merely the mouthpiece of that Covenant. The word Mediator signifies, go-between; as Moses said, "I stood between God and you." (Deut. 5:5.) The terms

R5000 : page 109

of the Covenant and the arrangements of the Mediator place the responsibility upon the Mediator as the representative of the people, and as the representative of God to the people.

Correspondingly Christ is the Mediator of the New Covenant. He is not yet completed. The Head has finished His work, ascended to glory, and has become the Advocate of those who desire to become members of His Body, and for eighteen centuries God has been receiving the members of the Body of Christ, the Mediator, into relationship with Himself. Soon the last member of the foreknown and foreordained number of the elect will have been called, accepted and found faithful; and then this Age will end, because the great Prophet, Priest, King, Judge and Mediator will be complete. And more than this: He will have finished His sacrifice--the sacrifice of the flesh, the merit of which is to go to Israel and the world, under the terms of the New Covenant: "They shall obtain mercy through your mercy."--Romans 11:31.

So it was in the type. Before the Law Covenant was inaugurated, Moses took bulls and goats and slew them and used the blood thereof for the sprinkling of the Tables of the Law, representing the Almighty and His obligations to the Covenant, and then he sprinkled the people, bringing them under the obligations of the Covenant. The antitype of this is that immediately after The Christ is glorified beyond the veil, He will apply the merit of His sin-atonement of Calvary for the satisfaction of the whole world, and as the basis of the New Covenant which will be inaugurated with Israel, as promised.--Jeremiah 31:31.

TO THE JEW FIRST IS THE DIVINE ARRANGEMENT

The sprinkling of Israel will come first--"To the Jew first" is the Divine arrangement, as the offer of the privilege of becoming members of Spiritual Israel was first offered to the Jews. But it will not cease with them. Many nations will be sprinkled--all who will. The knowledge of the glory of the Lord will fill the whole earth, and many nations shall say, "Come, let us go up to the house of the Lord; He will teach us of His way, and we will walk in His paths, for the Law shall go forth from Mount Zion (the heavenly or spiritual Kingdom) and the Word of the Lord from Jerusalem" (the earthly phase of the Kingdom, represented by the Ancient Worthies, whom Messiah will make Princes, or rulers, in all the earth).

It will be seen that while it took but a moment to sprinkle the Tables of the Law, it must have taken Moses a considerable time to sprinkle all the people, numbering millions. And, in the antitype, that work lasts for a thousand years. During the entire thousand years of the reign of Christ upon His Mediatorial Throne the work of sprinkling the people--the work of justifying them, making them acceptable, cleansing them from sin, and bringing them into relationship with the Covenant and its demands of perfect obedience--will be in process. At the close of the thousand years, when all the people shall have been sprinkled--when all who desire to avail themselves of God's gracious arrangement through Christ shall have done so--the Mediatorial Kingdom will come to an end; having finished its intended work the disloyal and disobedient will be destroyed in the Second Death. Thenceforth the New Covenant between God and men will remain a perpetual Covenant. Through all eternity it will be true that Jesus was the Mediator of that Covenant, but His mediatorial office will not continue.

"STILL BELOVED FOR THE FATHERS' SAKES"

So it was in the case of Moses: The Law Covenant which he mediated was binding both upon God and Israel for a time whether Moses lived or died. Long after his death it was still spoken of as the Mosaic Law Covenant, and Moses was referred to as the one who mediated that

Covenant. Since the people could not fulfil the demands of the Law, they could not have the everlasting life which it promised, but instead received its curse or condemnation of death. The atonement day, year by year, took knowledge of this fact and typically made satisfaction for the sins of the year, and gave the Israelites another year's opportunity in God's favor, to try whether or not they could obey the Law and gain everlasting life. But since the Temple has been destroyed, and the Jewish Priesthood lost, they have had no further repetition of the atonement day sacrifices for now more than eighteen centuries, and hence, for all this period of time, they are completely cut off from manifestations of Divine favor. The Apostle, however, assures us that they "are still beloved for the fathers' sakes," and that in the Divine Plan a blessing is yet to come to them.

That blessing will come to them under the New Covenant, established by the Better Mediator. All who will accept Him and the gracious arrangements of His Mediatorial Kingdom will attain the highest blessings promised to their nation, and become associated in the Kingdom, which for a thousand years will bless all people with the gracious opportunity for returning to Divine favor on the same terms--obedience to the extent of ability and faith in the Redeemer.

"Bride and Bridegroom, then appearing,
Shall illuminate earth's gloom;
And the nations will be shouting,
'Lo! our King! make room, make room.'

O! the times of glad refreshing,
Soon shall bring a sweet release,
Through the glorious reign of blessing,
Through the mighty Prince of Peace."

===================

R5000 : page 110

BEWARE OF PRIDE IN THE HEART

"Every one that is proud in heart is an abomination to the Lord."--Prov. 16:5.

PRIDE IS VERY DECEITFUL and frequently cloaks or covers itself with humility. Because of our own imperfections it is well for us not to become judges of others, but merely limit our judgment to the outward manifestations. The Lord says, "By their fruits ye shall know them." (Matt. 7:20.) We are to judge the outward conduct, but we cannot go beyond and say what is of the heart. Errors of judgment are not an abomination to the Lord. He may look upon mistakes with sympathetic eyes. People are not responsible for those qualities which have come down to them by inheritance. Without judging individuals we may see certain conduct sometimes which may seem to be pride, yet is not pride.

We have seen people who have a great lack of self-esteem, a great lack of vanity, but who may have large approbativeness. They do not think so much of themselves as they wish others to think of them. They say, "If people knew me as I know myself, I would simply be a cypher in the world." There is a certain amount of truth in this. People with small self-esteem are often taken to be proud, when it is really not the case. In trying to look as though they were somebody they will carry themselves as though they thought they were everybody. Such persons are simply laboring in an unfavorable condition in which they were born. We cannot think that the Lord would abominate them. They are very often little to themselves and very humble with the Lord. Yet they try to make themselves appear in as favorable a manner as possible. We must admit that there is a propriety in this to a certain extent. It is wise for them to try to overcome their weaknesses of nature. They should try to think soberly of themselves (that is, to be of sound mind), and they should try not to overdo matters. They must act with meekness, as well as feel and think meekly.

There is another class who have a large amount of self-esteem, yet who think, "I do not wish others to know that I have this high opinion of myself, therefore I will cloak it. I will endeavor to speak very humbly. The Scriptures say that we should be humble, therefore when I speak of anything I will try to speak from this standpoint." Such people very frequently get a gloss of humility of an outward kind. Some people really think that this course is right. If they are sincere in their conduct, we cannot suppose that the Lord would abhor them.

Our thought, then, is that in this text "The proud in heart" are the haughty-minded--those who feel haughty toward others and are not sympathetic, who think of themselves more highly than they ought to think, who despise others. The heart of such a one is not that which God could love or that anyone could love; it is an abomination in the Lord's sight.

WHY PRIDE IS AN ABOMINABLE TRAIT

An abomination is that which is extremely displeasing --that which is repulsive--that which a person should not wish to entertain--should not harbor--must reprove. There must be some reason why God declares Himself thus in opposition to pride. We perceive that no one really has anything whereof to be proud. As the Apostle suggests in one place (I Cor. 4:7), "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" What have we that we have not received of the Lord? If whatever we have received is a gift, where is our right to be proud of it? Evidently, such would be a very wrong condition of mind to be in--to be proud of things not our own, not of ourselves, but a gift.

There is, therefore, no reason for any to be proud; but there is every reason to be thankful to the Great Giver of all good. And that which is true of us is true also of the angels. Hence, there is nothing in all the Universe for any of God's creatures to be proud of.

R5001 : page 110

Whatever conditions they are in are not of themselves. God seems to have arranged the conditions for humility, so that there could be no ground for pride.

Pride is merely selfishness, self-laudation; and selfishness is another name for sin. Sin and selfishness, therefore, are in opposition to the Divine Character and the Divine Plan--totally in opposition to it. It is, therefore, the right and proper thing that God should have the proud in detestation. Not having used His blessings aright, they could not have His favor. Whether they be proud of mental attainments, proud of physical strength, proud of wealth or ancestry, or proud that their "ancestors were monkeys," matters not. It is all pride, and an abomination to the Lord.

THE MOST DETESTABLE FORM OF PRIDE

But evidently the most detestable form of pride is pride in the Church--as though we had made the Plan and could boast in it! We do, indeed, see that anyone making the Plan might justly feel proud of it. But when we remember that none of us made the Plan, but that we are privileged to see it, we should be filled the more with humility, and should try day by day to better glorify His Name for the blessings which He has provided for the whole world.

We cannot suppose that any kind of pride would be more detestable in God's sight than pride of the Truth. If anyone should continue in such a course, manifestly it would lead him out of the light. We see this principle illustrated well in the case of Satan. Noble, grand, he allowed pride to enter his heart and said, "I will ascend above the others; I will have an empire of my own." And this pride made him the opponent of God. (Isa. 14:12-17.) He is known in the Scriptures as the Adversary, Satan, the Devil.

All those who have the spirit of pride fail to recognize that "every good and perfect gift cometh down from the Father of Lights." (Jas. 1:17.) Every such one, therefore, has the spirit of the Adversary instead of the Spirit of God. If it be allowed to grow and bring forth fruit, it will lead eventually to the Second Death. It is appalling to see the nature of the temptations that come to God's people! But we are not to judge their hearts, to determine whether it is a pride of heart or not; for it may be merely a deception for a time. And even though they may miss the "high calling," they may get a place in the "great company." And when we see that the conduct is not at all in accord with what we should expect in those blessed with the Truth, it should make us all search our own hearts to see to what extent we have the same traits of pride.

Perhaps this quality of pride is nowhere more manifested than in some of those who have been in the Truth for quite a while. Sometimes it is on the part of the sisters. Sometimes they are very proud of what they know and very domineering in their manner, seeming to think that they know it all. Sometimes it is on the part of the brethren, in whom a spirit of pride appears. They have been placed as Elders. They see that they themselves are right and others are wrong. Sometimes this leads to an attempt to override the liberties of the congregation and to hold power in their own hands.

R5001 : page 111

"BE NOT MANY TEACHERS"

It may not always be our privilege to mention such a matter. Such things may be matters that belong to a class. But, as one Pilgrim brother remarked some time ago, "Brother Russell, I sometimes think that, when we get beyond the veil, we shall be astonished to find how few of those who have exercised positions of prominence in the Church will be amongst the elect." It behooves us all who are associated in the Lord's work to watch ourselves closely, that if we find the slightest tendency in this direction of pride we may stamp it out as we would some contagious disease, knowing what the effects are upon others. We should be sympathetic with those who are beset, but not with the difficulty. We are reminded of the Apostle's words, "Be not many teachers, knowing that we shall receive the greater condemnation." Those who have seen the Truth clearly and have some talents and opportunities will have the severer trial on that account.

Recently we have heard of some trials in the Class Extension work. The opportunities of Class Extension have resulted, in some cases, not advantageously. Some of great self-esteem have felt that they should be in the work, determining that they would tell the Class what to do. Some good brethren may have done this; some noble men may have done it. But in doing it, they were not acting wisely, we believe.

As we said at first, it is not well for us to judge the heart. Everyone is privileged to preach as he may have opportunity. He may go forth entirely at his own expense and opportunity. He may preach all that he can. Good men have done so. There is nothing in the Scriptures to prohibit it. But to try to coerce a Class--trying to recognize the Class in some sense and to ignore that Class in another sense--is not the right thing. If the Class is supposed to express the Divine will, the individuals should acquiesce in what the Class decides.

===================

R5001 : page 111

THE MORTAL BODY THE SERVANT OF THE NEW MIND

"I keep my body under, and bring it into subjection,
lest that by any means...I myself
should be a castaway."--1 Cor. 9:27.

ST. PAUL was a most successful soldier of the cross; and from his Epistles we gain much information as to how to fight our own weaknesses successfully. In our text the Apostle speaks particularly of himself, with the evident intention of teaching a lesson to all of the Lord's people whom he addressed at that time or who would receive his word subsequently--including ourselves.

The thought is not that we are to keep each other under, nor that the Lord is keeping our bodies under, but that a special commission is given to us in respect to our own bodies, and that we ourselves will be held accountable for their conduct. This statement, "I keep my body under," would be true only of one who has been begotten of the Holy Spirit, and who has become a New Creature in Christ Jesus. But although the individual is reckonedly a member of the Body of Christ, adopted into God's family, and called a son of God, he has not as yet, of course, received the spirit body promised him, but is waiting to receive it in the resurrection.

GOOD INTENTIONS NOT SUFFICIENT

Meantime God calls upon all spirit-begotten ones to demonstrate their loyalty to righteousness and their faithfulness by practising upon their mortal bodies. When coming into Christ, they made a full consecration of themselves, of their bodies and all that is theirs, to the Lord's service. It was on account of this Covenant of sacrifice that they were counted as members of the Body of Christ and begotten of the Holy Spirit--sons of God. It is not sufficient, however, to declare our intention; but God allows the difficulties and trials of life to prove our faithfulness to the sacrifice we have made. And while making provision for the blemishes of our mortal body, He, nevertheless, holds us responsible for our bodies, for our words and our actions. He calls us to be New Creatures; and we must develop our characters to such an extent that the New Creature will fight down, to the best of his ability, everything opposed to the new will. The first part of the text declares, "I keep my body under," that is to say, in subordination, under restraint.

Those who deal in horses tell us that all horses must be broken; and that to break a horse is difficult of accomplishment and requires a great deal of force. The object in thus dealing with the horse is not to continue to break the animal every day, but to break him once for all, that he might be put to some service. This illustration seems to fit the Apostle's thought.

As a New Creature the Apostle had a mortal body which was rebellious against God's will, and thus must be dealt with in a firm manner, in order to bring it under the control of its master--the new mind, whose Head is Christ. If the body be taught this lesson of submission, it may be a good, useful servant of the new master and serve unto death, just as a horse may be broken in and serve his master well. This is the thought in the Apostle's words, "I keep my body under." In substance the Apostle says, "I must break in this human nature, force it into harmony with the new will, and bring it into subjection, making it a servant to myself, the New Creature. This I do because this is the Divine will and the very thing to which I have been called.

As a New Creature I wish to show that I am loyal to the principles of righteousness and truth everywhere. But this old body is more or less in rebellion against God and against the principles of the Divine arrangement. And it is my duty to see to what extent I can carry out this proposition--the bringing of the old mind into subjection to God and to righteousness. And in proportion as I make myself a servant of righteousness, God will use me, and to that extent I shall grow and become an overcomer. By doing these things an entrance will be administered to me into the everlasting Kingdom of Jesus Christ. But if I fail to carry this out, I shall fail of the character-development which all must have who would be accounted members of the Body of Christ."

As St. Paul says in another place, God foreordained that He would have a Church, and that all who would be of this Church should become copies of His Son, Christ Jesus. (Rom. 8:28-30.) So, if St. Paul would remain a member of this Body of Christ, he must keep his human body under, must subordinate his earthly nature, not merely bringing it into subjection to things which would be for righteousness and truth, but also bringing it into subjection as regards natural things. So must all do who would come off "more than conquerors" in the good fight; it is necessary that we should carry out this fulness of service; that we should be faithful unto death, and that we should show this consecration, not only in our minds, but also in our mortal bodies.

When the Apostle says here that he would be in

R5002 : page 112

danger of being a "castaway" if he did not bring his body into subjection, and thus prove to be an overcomer, it is tantamount to saying that he would fail to make his calling and election sure. He was called to become an heir of God and joint-heir with Jesus Christ. If, therefore, he should fail to perform his part of the contract of sacrifice, he would become a castaway in respect to this election. He would not gain the election. He would lose in the race in which he had started.

HABITS MAKE CHARACTER

It is our duty to watch ourselves that we do no harm, that our body does good service and not injury to ourselves. A man or a woman or a child who goes through the house slamming doors, and merely says, "I was in a hurry and could not help it," is not gentle. He is not a gentleman, or she is not a gentlewoman. Whoever fails to cultivate gentleness is failing to cultivate the fruits of the Spirit. He is losing a glorious opportunity of practising upon himself--of keeping his body under, of getting himself into the way of doing things in a sensible, reasonable manner. The person who bangs doors and goes about noisily is one who does not think of other people and their interests. When we talk about ourselves all the time and think about ourselves all the time, it is an evidence of selfishness. In all these things the Lord expects us to keep our bodies under, and to show carefulness in keeping our bodies under, in the little things of life as well as in the great things.

If our Lord Jesus were here, none of us would expect Him to go about noisily, slamming the doors of the house, or to be wasteful. Our Lord was most economical in the two cases where He fed the four thousand and the five thousand. Although there was plenty of food to feed the multitude, He told His disciples to "gather up the fragments that remain, that nothing be lost."--John 6:12.

Thus did God's dear Son view matters; and we desire to be copies of Him. In building character we must wilfully and intentionally do right. The person who practices in the little things will be also careful in the larger matters. Even the pins, the needles and the paper we should use carefully. Not that any should be miserly--not willing to give one a pin if he wants one--but do not think to waste even them, saying, "Oh, the pins cost only a trifle, anyway!" The Lord was always generous, but He was economical. So we should all be. We should keep the body under the new mind. The new mind should be looking out for these matters and keeping the old body in service.

===================

R5002 : page 112

APOSTOLIC SUCCESSION UNSCRIPTURAL

--MARK 3:7-19; MATTHEW 5:13-16.--APRIL 21.--

Text:--"Ye did not choose Me, but I chose you and appointed you, that ye should go and bear fruit."--John 15:16 (R.V.).

TODAY'S LESSON shows the particularity with which the twelve Apostles were chosen. Many were the Redeemer's followers at times, both men and women, but only The Twelve were specially deputized as His mouthpieces and representatives among men. Some of the things said to and respecting them are equally appropriate to every one of Jesus' followers, but other things said to The Twelve and respecting them apply to none others of their day or since--for instance, the Savior said to The Twelve, and to none others, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."--Matt. 16:19; 18:18.

The import of these words clearly is that the persons indicated were assured that they would be so specially guided of Divine providence in all their efforts that they would set forth as the Divine will amongst men nothing to which Heaven would not assent. And, on the other hand, they would declare not binding upon the followers of Jesus only such things as in God's sight would not be binding. In those twelve men, therefore, we recognize a plenary inspiration, or special guidance not accorded in this particular degree to others of the "brethren."

We do not forget that Judas was one of the original Twelve and that, proving traitorous, "He went to his own place." We remember also that he was specifically referred to by the Prophet David, through whom the Divine message came, that another would take the Apostleship which Judas forfeited. What we do claim is this: that the announcement was prophetically made of a successor to Judas, so as to teach us that the appointment of his successor was exceptional and not the rule; that aside from this one case there would be no successors.

Surely there is no intimation in the New Testament that as one after another of the Apostles died other men were recognized as succeeding them. On the contrary, the Scriptures repeatedly refer to the "Twelve Apostles of the Lamb." Moreover, as the Jewish Dispensation began at the death of Jacob, in the recognition of his twelve sons, so the Christian Dispensation began at the death of Jesus, in the recognition of His twelve Apostles. And as one of the tribes of Israel was cut off, and is not mentioned in the enumeration in the Apocalypse, but the tribe of Manasseh substituted, so amongst Jesus' Apostles Judas is dropped and a successor is appointed.

ST. PAUL TO SUCCEED JUDAS

In the past we may have read too carelessly the account of how the eleven faithful Apostles exceeded their authority in the selection of Matthias to take the place of Judas. It was proper enough that they should scan the prophecies, and that they should note, as they did, God's declaration of the unfaithfulness of Judas, and that another was to take his special place in the Church; but they should have remembered that they had not as yet qualified as Apostles themselves. They should have remembered that whatever Apostolic or special power they exercised during Jesus' ministry came to them from Him and not from the Heavenly Father--that Jesus endued them as His representatives. They should have remembered that the Master specifically told them to do nothing until after receiving the Heavenly benediction, saying, "Tarry ye at Jerusalem until ye be endued with power from on high."

Accrediting them with the very best of heart intentions, it was, nevertheless, effrontery on their part to select two names and to determine that one or the other must be the successor of Judas. They had no authority for so doing. As for the one upon whom the lot fell, Matthias, we hear nothing further of him. On the contrary, in God's due time, He Himself brought forth Saul of Tarsus, an Israelite indeed, a Pharisee of the Pharisees, who, however perverse in his conduct, was thoroughly conscientious, and verily thought he did God service.

St. Paul himself tells us that he was not one whit behind the very chiefest of the Apostles, and that in respect to visions and revelations he had more than they all. He

R5002 : page 113

goes back to the time when Christ appeared to him on the way to Damascus and when He declared to Ananias, "He is a chosen vessel unto Me, to bear My name unto the Gentiles and to kings, and to the people of Israel." St. Paul tells us that he found evidences that God had chosen him for a special service, from his mother's womb. And such special preparation and supervision we doubt not was applicable to all of The Twelve, even as also with John the Baptist in his work.--Acts 9:15; Gal. 1:15.

"A CROWN OF TWELVE STARS"

The Lord's specialization of the twelve Apostles is variously referred to. He said: "Have not I chosen you twelve?" and again, "Ye shall sit on twelve thrones." In the symbolical book of Revelation He pictures the Church as a woman, clothed with sunlight, standing over or near to the moon, which symbolizes the Jewish Law Covenant; and upon her head was a crown of twelve stars, representing the twelve Apostles of the Lamb.

Again, later on in the same book, we find pictured the Church in glory beyond the veil, the Bride--the New Jerusalem. Of this City we read that it had twelve foundations, all precious stones; and in the twelve foundations were the names of the twelve Apostles of the Lamb. We believe that we need no better evidence on the subject.

The recognition of successors to the Apostles was one of the first errors after their death. Every bishop was recognized as one of the successors and hence as possessing Apostolic authority. It was not long until the words of the original Twelve were neglected. The living bishops were acknowledged as speaking with the same Divine authority--up-to-date. Later great Church Councils were called, in which these bishops, as claimed successors to the Apostles, decided what should and what

should not be allowed by the Church, what was and what was not orthodox.

It can be readily seen that this exaltation of false apostles (Rev. 2:2), contrary to the Divine arrangement, opened a flood-gate of error, however well intentioned all concerned may have been. It is surprising that so many still hold to the creeds thus formulated by pseudo-apostles. The need of the hour is a recognition of these facts and an abandonment of all those creeds and a return to the words of Jesus and the Apostles and the Prophets. Only thus can we hope to regain the position lost. Only thus can we extricate ourselves from the multiplied errors represented in the six hundred divisions of the church of Christ, and of their six hundred variations of the original Gospel Message. Only thus can we return to the "one Lord, one Faith, one Baptism," one Father, one Savior, and one "Church of the First-born, whose names are written in heaven."--Eph. 4:4-6; Heb. 12:23.

GOOD OMEN FROM ROME

If it is surprising to find the head of the Church of Rome leading the way back from this error, it should all the more be a cause for rejoicing, and this is just what is taking place. The Pope, realizing that the public no longer have reverential confidence in the bishops as inspired men, the successors of the Apostles, realizes also the need of some great publicly acknowledged standard of Divine truth. Undoubtedly it is this which led "the holy father" to send a circular letter to all the cardinals and bishops urging upon the Catholic public to study the Holy Scriptures--the words of Jesus and the Apostles, and their explanation of the Law and the Prophets.

Alas, that Protestants should be laggards at this moment! that many of the great and learned of them are today inclined to make sport of the entire subject of Divine inspiration! Alas! Protestants are being told by the Higher Critics that Jesus and the Apostles were undoubtedly deceived when they made quotations from the Old Testament Scriptures and accredited them to Moses, Isaiah, etc., for the Higher Critics are wiser (?)

than Jesus and the Apostles.

The latter portion of our study, from St. Matthew's Gospel, does not refer particularly to the Apostles, but chiefly to all who become followers of Christ, and believe on Him through their word.

===================

R5003 : page 113

THE PALACE OF BLESSEDNESS

--APRIL 28.--MATTHEW 5:1-12.--

Text:--"Blessed are the pure in heart,
for they shall see God."--Verse 8.

OF THE GREAT TEACHER we read, "He spake as never man spake." He was the Man Christ Jesus, but He was not a fallen man, not a sinner. His life was transferred from a heavenly to an earthly condition; hence, as a Man, He was "holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) More than this, at the time of His consecration to death, He entered into a covenant of sacrifice with Jehovah, and thereupon He received His anointing of the Holy Spirit --this was the power of the Highest. What need have we for wonder, then, when we read that He taught as one having authority--as one who knew, who understood clearly and positively the things which He presented!

The eight Beatitudes illustrate the difference between the teachings of Jesus and all other teachings from every other quarter. He had a new view of what to present. His is a different Message from all other messages to this day. While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed, Jesus encouraged His hearers to realize that the poor in spirit, the humble-minded, would receive the great blessings.

While other teachers held forth the rich, the great, the learned, the mighty, the influential amongst men as the patterns to be copied, if happiness would be attained, Jesus, in these beatitudes, sets forth the reverse. His prescriptions for happiness have indeed been followed by a few, and these alone appreciate their merit and are finding the blessings promised, both for the present life and for that which is to come.

The contrast between the Ten Commandments of the Mosaic Law and the eight Beatitudes declared by Jesus on the Mount, illustrate in considerable degree the difference between the Law Dispensation, and the Dispensation of Grace. The Law commanded the "house of servants" what they should and what they should not do. "Moses was faithful as a servant over all his house." (Heb. 3:5,6.)

He delivered to the "house of servants"--typical Israel--the Divine Law, by the keeping of which they might be blessed and used in the Divine service.

But the Gospel Message is a still higher one. It does not ignore the Law given by Moses to the "house of servants." It recognizes the Law as just, and holy, and good, and that Israel did not obtain that which they sought, because unable, through the weakness of heredity, to keep the spirit of God's perfect Law. The New Dispensation, which Jehovah inaugurated through Jesus, provides a full Ransom sacrifice for all sinners, and proposes

R5003 : page 114

ultimately to bless and to assist all out of all the weakness of heredity--not only Israel, but the entire race of Adam. The Law feature will be maintained, but grace and mercy will come in to render the necessary assistance to the keeping of the Law. But before that New Era of world blessing is introduced, the Divine arrangement proposes to gather a special class, all of whom must be "copies of God's dear Son." (Rom. 8:29, Diaglott.) These are to be His joint-heirs, in every sense of the word --in the sufferings and self-denials and persecutions and sacrifices of the present life, as well as in the glories, the honor and immortality of the future life.

CALLED TO BE THE ELECT

The Mission of Jesus and His teachings, at His first advent, were not to the world, but to a special class: "He that hath an ear to hear, let him hear." The Message for the world will go forth at His second advent, and we have the assurance that then all the blinded eyes will be opened and all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth.

In today's study, Jesus was addressing such of the Jews as had the hearing ear, such as had an inclination to be His disciples. He was addressing the class to whom He said, "If any man will be My disciple, let him deny himself and take up his cross and follow Me, that where I am there shall My disciple be." It was to this class that the Beatitudes were spoken, not with thunderings of Sinai, not with threats of vengeance and death if the lessons were not learned.

The Master was addressing such as believed on Him, the class for whom He was about to appear in the presence of God, after finishing His sacrificial work, to impute to them His covering for their blemishes and imperfections, and to give them a standing with the Father, and to make their sacrifices "holy and acceptable to God." (Rom. 12:1.) He was instructing these as to how they could best make their calling and election sure, how they could the more successfully win the great "prize" to which they were called. Others may gather precious lessons from these Beatitudes, but only the spirit-begotten can appreciate them fully.

THE PALACE OF BLESSEDNESS

The foundation of the Palace of Blessedness is Humility. None can ever hope for a share in the Messianic Kingdom except as he is humble-minded: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." To such and such only will this great blessing come. It would never do for God to accept as a member of the Kingdom class one possessed of the spirit of pride and selfish ambition. In Satan's experience we have an illustration of what pride might accomplish. God proposes that humility shall be a primary test as respects the Bride class.

The Palace Reception Room, upon the foundation of Humility, on the ground-floor of the Palace, is the chamber of Sorrow--mourning. Only such as know what it is to be touched with the feelings of human infirmities can be members of the Royal Priesthood, which by and by is to deal with and assist back to harmony with God whoever wills of all humanity. Besides, this Reception-Room of sorrow and mourning seems necessary for our complete separation from the things of the world, the flesh and the Devil. Few have ever been saints without passing through sorrowful experiences. We remember Jesus' words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Yes, the Reception Room of mourning is necessary for us before we can appreciate the comfort which God has provided for this particular class--"His elect": "Blessed are they that mourn, for they shall be comforted."

The Palace Library is Meekness. None can be successfully taught of the Lord and fully enjoy the Palace of Blessedness without the quality of meekness or teachableness. Into this Library the follower of Jesus must frequently go, there to learn valuable lessons, without which he could not make progress in his faith-building and character-development: "Blessed are the meek, for they shall inherit the earth." As members of Messiah, heirs of God and joint-heirs with Jesus, their Lord, these will come into the full possession, the full control of the earth. For a thousand years this control will be maintained while mankind will be taught valuable lessons and be uplifted out of sin and degradation and death to

R5004 : page 114

the perfect manhood lost by Father Adam, redeemed by Jesus. Only at the close of the Messianic reign will The Meek turn over their inheritance, the earth, to mankind. Then those of the earth who will receive the control will be such of mankind as will have learned their lessons of meekness.

The Dining Room: Hunger for Righteousness. All who will be joint-heirs with Christ will be lovers of righteousness and haters of iniquity, in likeness of the Redeemer. It is very important, therefore, that in our Palace of Blessedness we have a large and well-appointed Dining Room, where our hunger and thirst for righteousness may be encouraged and satisfied at the same time. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." They will get their fill of it, for their own perfection in the First Resurrection, and in the establishment of righteousness in all the earth, during the thousand years of Messiah's reign.

The Door of the Palace: Mercy. One of the most important lessons for the New Creature to learn is love, sympathy, mercy. In the Divine arrangement we must go out and in this door constantly. Our own imperfections continually require Divine mercy and should as continually impress upon us the merciful disposition toward those with whom we have to do. Only thus will we be fitted and prepared to be faithful and merciful members of the Royal Priesthood in dealing with and blessing the world of mankind during the Messianic Kingdom. "Blessed are the merciful, for they shall obtain mercy"; "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses"; "Forgive us our trespasses as we forgive those who trespass against us."

The Palace Window, through which we may see God, is Purity of Heart. We cannot, while in the flesh, attain absolute purity in thought, word and deed, but we can have heart purity--pureness of intention and desire. Only such as have this heart condition may hope to attain the Kingdom honors and to see Him whom no human has seen, neither can see. "Blessed are the pure in heart, for they shall see God."

The Parlor of our Palace is represented by the characteristics of the Peacemaker. It implies a certain resistance and victory in respect to our own affairs, furnishing us the opportunity to help others. "Blessed are the peacemakers, for they shall be called the children of God."

The Kitchen of our Palace represents the trials and difficulties incidental to the rounding out of our characters as a whole and our proper nourishment and upbuilding spiritually. "Blessed are ye when men shall revile you and say all manner of evil against you falsely, for My Name's sake; rejoice, and be exceeding glad, for great is your reward in heaven."

===================

R5004 : page 115

THE RICH MAN IN HELL

--MAY 5.--LUKE 6:20-26; 16:19-31.--

Text:--"A man's life consisteth not in the abundance of the things which he possesseth."--Luke 12:15.

NOT ALL THE POOR are to be blessed and to inherit the Kingdom of God, etc., as set forth in this lesson. We are to notice particularly the setting of the Master's words. He lifted up His eyes on His disciples, and said, "Blessed are ye poor, for yours is the Kingdom of God"--"ye shall be filled"--"your reward is great in heaven." Undoubtedly poverty is a greater aid to discipleship than wealth. The cost of discipleship is the surrender of every earthly ambition to follow in the footsteps of Jesus.

The rich are disadvantaged because theirs would be the greater sacrifice. "How hardly shall a rich man enter into the Kingdom of God"--become a joint-heir with Christ in His Messianic Kingdom which for a thousand years is to bless the world! The rich are disadvantaged because their wealth preserves them from many trials to which the poor are subjected. They have so many consolations and comforts now that the thought of sacrificing these to follow the Master appalls them, and the Kingdom glories seem to them less real and less attractive than to the disconsolate.

The lesson for us is that if we would win the great Prize and the Kingdom we must not set our hearts upon earthly things, nor trust in uncertain riches. Contrariwise, we must realize that our all, much or little, is the Lord's, and that faithfulness in sacrificing what we have will decide whether or not we shall share His glory.

THE RICH MAN IN HELL

The second part of our lesson is one of our Lord's most striking parables. We read that He opened His mouth in parables and dark sayings, "that, hearing, they might hear and not understand." Of all our Lord's parables this one has been most seriously misunderstood. Indeed, it is accepted as a literal statement, notwithstanding the fact that we read again, "Without a parable spake He not unto them." Only a slight investigation, however, is necessary to demonstrate that this is a parable--that it would be unreasonable to consider it to be a statement of literal facts. For instance, it would be unreasonable to suppose that a man would be sent, after death, to torment merely because in the present life he fared sumptuously every day, lived in a fine house, and wore purple and fine linen. Nothing whatever is said about the character of the man, good or bad, and we are not permitted to add to the Word of God. The Rich Man represented a class.

Similarly, the poor man, after death, must have symbolized a class, because no reason is given for his blessing after death, except that he was poor, covered with sores and lay at the rich man's gate eating his crumbs.

Considered as a parable, this is one of the most interesting and helpful of all our Lord's utterances. The Rich Man of the parable represents the Jewish nation, highly favored of God. The bountiful table represents the rich promises of the Law and the Prophets, which were theirs alone up to the time that they nationally died to those favors. The Rich Man's purple clothing represents royalty --the fact that they were God's typical kingdom.

David and Saul sat upon the throne of the kingdom of the Lord, and when the kingdom was removed in the days of Zedekiah the declaration was made that it would afterward be restored, with Messiah as King. The "fine linen" of the Rich Man represented the justification which God had granted to the Jewish nation alone thus far. It was a typical justification, accomplished through the Law Covenant and its sacrifices for Sin Atonement administered by a typical priest year by year.

A harvesting of the Jewish people began with our Lord's ministry and lasted for forty years. It ended in the year A.D. 70, when the Rich Man, as a nation, died at the hands of Titus and the Roman army. Nationally, the Rich Man is buried, and will be non-existent until the due time, when the Lord's blessing will return to the Jewish people, as explained by St. Paul in Romans 11:25-35. But although nationally dead, the Jewish people have been very much alive ever since, and have been ostracised and persecuted and tormented with fiery trials.

Although the nation of the Jews contains representatives of all the tribes, it is specially represented in Judah and Benjamin; and hence these two tribes constitute the one Rich Man. The other ten tribes, "scattered abroad," would proportionately represent the "five brethren" mentioned in the parable. This thought is confirmed by the statement, "They have Moses and the Prophets, let them hear them." None but the twelve tribes of Israel had Moses and the Prophets.

LAZARUS IN ABRAHAM'S BOSOM

Lazarus, the poor outcast, who was longing for a share of the Rich Man's favor and privileges, represented a certain class of Gentiles, such as the Centurian, whose servant Jesus healed, and who had such faith in Jesus that he said, "I am not worthy that thou shouldest come into my house, but speak the word and my servant shall be healed." Jesus declared that He had not found such faith as that amongst the Israelites. Another of these Gentile outcasts was the Centurian Cornelius, the first Gentile received into the Gospel privileges. Of him it is written that he reverenced God, prayed always, and gave much alms to the poor.

Of the same Lazarus class was the Syro-Phenician woman, who besought Jesus that he would heal her daughter. Because she was a Gentile Jesus answered, "It is not proper that I should take the children's bread and give it to dogs"--the Gentiles--"dogs" being a familiar name for all outside the pale of Judaism. The woman at once recognized the application and answered, "Yea, Lord, yet the dogs eat of the crumbs which fall from the children's table." In answer to such faith Jesus granted her a crumb from the Divine table.

Here, then, we see the Lazarus class, sin-sick, covered with sores--because not sharers in Israel's yearly sin-atonement sacrifices--hungry, because all of the promises of God primarily belonged to Israel--the companions of dogs, who licked their sores--this also intimating that they were Gentiles. They were outside the gate of Divine favor, this illustrating the same lesson--that they were "aliens, strangers and foreigners to the commonwealth of Israel." This Lazarus class, composed chiefly of Gentiles, had as its nucleus "the outcasts of Israel"--the publicans and sinners, who heard the Gospel Message gladly, but whom the Scribes and Pharisees rejected, disfellowshipped and put out of the synagogues, disowning them as Jews.

The parable pictures a great change in this Lazarus class--they died to the conditions wherein they then were. They ceased to be the poor beggars, aliens and strangers, sin-sick, weary and hungry. But Lazarus was not buried, as was the Rich Man; "he was carried by the angels" to the bosom of Abraham. The angels were the Apostles and ministers of the Gospel--specially St. Peter and St. Paul. These declared to the Gentiles that whereas once they were "aliens, strangers and foreigners to the commonwealth

of Israel," they were now "brought nigh" through faith in the Lord Jesus, and through the begetting of the Holy Spirit.

Abraham typified God, the Father of the faithful, and the carrying of Lazarus to "Abraham's bosom" symbolically said that the outcasts of Israel and the worthy Gentiles became children of God, children and heirs of Abraham, who typified God. Thus also wrote the Apostle, "Ye are brought nigh through the blood of Christ"; "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." The promise reads that "all the families of the earth shall be blessed" by this Seed of Abraham. Thus St. Paul wrote, "Israel hath not obtained that which he seeketh, but the elect obtained it, and the rest were blinded," and "wrath came upon that people to the uttermost," "that all things written in the Law and the Prophets concerning them should be fulfilled." --Rom. 11:7; I Thess. 2:16; Luke 21:22.

The Jew in his misery has beheld with jealous eye the favor of God manifested toward those whom he despised. He has even humbled himself to ask that relief might be sent to him through Christian Gentiles--symbolically, even "one drop" of refreshment. But no relief will be afforded until the end of this Age--until the Messianic Kingdom shall be established; and then Israel (both dead and living) shall obtain mercy through the elect.--Rom. 11:31,32.

One fulfilment of the request of the parable for a "drop of water" occurred several years ago when the Jews memorialized President Roosevelt, requesting his good offices with the Russian Government for the abatement of the persecutions of the Jews there. The President replied that he regretted the inability of complying with the request because the etiquette of nations prohibited such a suggestion being offered by one nation to another with whom it was at peace.

===================

R5005 : page 116

LOVING OUR NEIGHBORS

--MAY 12.--LUKE 6:27-38; ROM. 13:8-10.--

"Thou shalt love thy neighbor as thyself."--Romans 13:9.

TODAY'S STUDY is from Saint Luke's account of the Sermon on the Mount. It does not profess to be a regulation for the world, but merely applies to saints--to those who have consecrated their lives fully to follow in the footsteps of Jesus--to suffer with Him that they may also reign with Him. Even these may not be able to live up to every feature of the Master's instructions, because of weakness in their fallen flesh. We must take the Master's words here and elsewhere addressed to the faithful as representing the full, complete, perfect standard. It is for each disciple to recognize this supreme standard and to measure and gauge his thoughts and words and doings thereby, and to as closely as possible attain this standard.

We are to remember, however, that as no Jew could keep the Law in its spirit, perfectly, neither could any of any other nationality keep it. The Jew's failure to keep the Law meant his failure to gain everlasting life, but we (the followers of Jesus) are not under the Law Covenant, but under Grace. We are to keep the Divine Law as nearly as we possibly can and to accept by faith God's arrangement for us in Jesus--that "by His stripes we are healed," our shortcomings are made good.

Thus doing our very best, yet surely coming short, the Apostle's words apply to us: "The righteousness of the Law is fulfilled in us who walk not after the flesh, but after the spirit." We walk after the spirit, and would walk up to it if we could, but, being unable to do so, "The blood of Jesus Christ cleanseth us from all sin." This is the happy state of all who through faith and consecration become children of God during this Gospel Age. Their faith and good intentions and good efforts, by the grace of God, make good their deficiencies.

As for others than God's people, He does not speak to them at all, except to tell them that they are sinners under the sentence of death, but that He has made provision for their reconciliation through the blood of the cross, and that whether they become disciples of Christ or not under the call to Brideship, nevertheless their words and conduct in the present life will all advantage or disadvantage them in the life to come. In this secondary way the world--all mankind aside from the Church, the consecrated--may be measurably enlightened by the Master's teachings in this lesson, even while it is not addressed to them. They may see its high standards and appreciate them to some extent, but not fully, unless they realize that the Church Class, called in this Gospel Age, is required to undergo special trial, testing, proving, as to loyalty to God, meekness, gentleness, patience, long-suffering, brotherly kindness, love.

"BUT I SAY UNTO YOU"

The two tables of the Law given to Israel were a requirement of Justice, but Jesus and His followers take a still higher plane and, waiving their own rights, they become sacrificers of their own comforts, preferences, desires, to the doing of the Divine will, to the serving of the brethren and mankind in general. Justice never requires sacrifice. Thus discipleship and attainment with Jesus of a share in the sufferings of this present time and in the glory that shall follow mean something more than merely rendering to every man his due, for no one has a right to render to another less than his due, nor to do injury to another. Jesus not only did no injury, but, additionally, He sacrificed His own rights on behalf of mankind, and He set His disciples an example that they should walk in His steps.--I Pet. 2:21.

The path of love is, therefore, as Jesus describes it, under present conditions, a "narrow way"; narrow is the gate, difficult the way of life now open. Only the saintly few will be willing to walk therein, and only these will gain the great Prize, "the pearl of great price," joint-heirship in Messiah's Kingdom. Hearken! Do not merely observe the Golden Rule toward your enemies, but love them, and "do good to them that hate you, and bless them that curse you, and pray for them that despitefully use you."

The Master's expression, "Unto him that smiteth thee on the one cheek offer also the other," is to be taken as signifying simply, Do not render evil for evil, even though he smite thee on the other cheek also. Our Lord Himself, when smitten, according to the report, did not invite the smiting of the other cheek, but rather He defended Himself to the extent of criticising the evil deed. But if He had been smitten on the other cheek also, let us not for a moment think that He would have resisted, in the sense of rendering blow for blow.

The next statement is more comprehensively given by Saint Matthew. "If any man sue thee at the law and take away thy coat, withhold not thy cloak also." The follower of Jesus may flee from an adversary, or he may resist him

R5005 : page 117

to the extent of proper expostulation, but he is to be thoroughly responsive to all government; if the court decides that his coat and his cloak shall both be taken from him, he shall unmurmuringly submit, even though he realize that such a procedure would be unjust and quite at variance with the Divine regulation. Saint Paul as well as Jesus used argument in his own defence, not only with the mobs, but also before judges; but they resisted the law--never.

"THIS IS A HARD SAYING"

"Give to everyone that asketh of thee, and of him that taketh away thy goods ask them not again." The broadest interpretation we could consistently give to this would be--Be generous, tender-hearted, err on the side of too great generosity rather than to be hard-hearted, selfish. The Lord could not have meant us to take His words with absolute literalness; as for instance, Give a child a razor if it cries for it; or, Give money to the dissipated, that they may injure themselves still more. The spirit of a sound mind forbids that we should understand the Master to teach that we should do anything for another or assist him in any manner that would be really to his injury. This is expressed in the next statement: "As ye would that men should do unto you, do ye also to them likewise." We would surely not wish men to grant a request of ours if they sincerely believed they would be injuring us. Our Master's words inculcate love, beneficence, and must not be construed to the contrary.

Very evidently our Lord was setting up His teachings in contrast with the maxims of the Pharisees, the holiness people of that day. He wished His disciples to see His teachings in their ultra light. To love another because he loved us, or to give to another in the hope that he would equally befriend us, or to do any good act with a hope to have as good or better return, would have nothing specially creditable in itself. It would be doing from a selfish motive.

Jesus' disciples, on the contrary, are to do good for principle's sake and for goodness' sake--to be in full accord with the Heavenly Father, to have His smile and approval. They are to take Him as their Example and to remember that in proportion as they are godlike they

R5006 : page 117

show forth the spirit of sonship. As, therefore, God is kind to the unthankful and to evil-doers, so we should be who have His spirit and who are seeking to walk in His way, in the footsteps of Jesus. The Heavenly Father is the Example, and although we cannot come up to that

Example, we can show our loyalty, our faithfulness, by copying Him to the extent of our ability.

MERCIFUL TO OBTAIN MERCY

The world during Messiah's Kingdom will be under instruction and lessons, which will include mercy, and an assurance to the willing and obedient of perfection by the close of the Kingdom. But the Church class, now called out, will have no such long period for their character development, and since they will not attain that perfection here but will require Divine mercy, through the imputation of Christ's merit to cover their blemishes, therefore the Lord has arranged that these must expect mercy only in proportion as they will show mercy to others. In other words, all the followers of Jesus have many imperfections to be covered by Divine mercy, or else to be atoned for by stripes, punishments, before they die.

In order to develop His saints in generosity and forgiveness, mercy, the Lord has agreed that He will be merciful to them in proportion as they will be merciful to others. What a wondrous reward and what a wondrous incentive! Our Lord's prayer is in agreement with this: "Forgive us our trespasses as we forgive those who trespass against us." This does not relate to the Adamic guilt of the saints, but to their daily shortcomings; their share in original sin and condemnation was canceled through the merit of Christ before they were accepted as His disciples or became followers in His steps as sons of God. What an incentive to God's people to be generous, forgiving, large-hearted, thus cultivating the Heavenly Father's spirit and character, and to be in that condition of heart where they can receive richly of Divine bounty and mercy at the throne of grace!

"OWE NO MAN ANYTHING"

Love may go beyond the Law and do more than Justice could require--in self-sacrifice--but it cannot do less. He who loves his neighbor will be fulfilling the Law toward him to the best of his ability. Hence, as the Apostle explains, to those who are in Christ all the commandments are covered in their covenant of love. They would not injure their neighbor's interests, either by stealing from him, or by bearing false witness against him, or by coveting his things or interests, desiring to take possession of them, or by murder or adultery; nor in any other manner would they encroach upon their neighbor's rights and interests.

Although not under the Law of the Ten Commandments, the Christian is under the Law of the New Commandment, the Law of Love, which is so much higher that it includes every other law that could be given. Love works no kind of injury to its neighbor; love, therefore, is the fulfilling of that feature of the Divine Law which applies to our duty toward our neighbor, to love him as ourself. But love can do more than this, and in the case of Jesus it did more, for in love He surrendered His rights, privileges, etc., and died, the Just for the unjust, that He might bring us to God. And He is our Example as surely as we are His disciples, followers, and prospectively His joint-heirs in His Kingdom.

===================

R5006 : page 117

CHRISTIANITY AND THE LAW

--MAY 19.--MATT. 5:17-26.--

> "He that loveth his neighbor hath
> fulfilled the Law."--Rom. 13:8.

JESUS AND HIS APOSTLES expounded the harmony between Christianity and Judaism, nevertheless comparatively few Christians today seem to grasp the subject clearly. Today's study aims to make clear their distinctions and harmonies.

The Great Teacher declared that He came not to destroy the Law and the Prophets, but to fulfil them. While the Law was spoken of as Moses' Law, it was really the Divine Law given to Israel as a basis for the Divine Covenant with that nation, and Moses merely stood as mediator of that Law Covenant--that agreement by which Israel was obligated to keep the Law, and God was obligated if they did so to grant them everlasting life, Divine favor and the glorious privilege of being His instruments for the blessing of all nations, under Messiah's Kingdom.

The failure of even the most sincere Israelites to gain the promised everlasting life proved, not that God's Law was an unjust one, which would need at some time to be set aside as unworkable, but that Israel, like the remainder of the world, shared by inheritance Adamic weaknesses,

R5006 : page 118

which so impaired their moral quality that they could not keep God's perfect Law--in its spirit; the spirit of the Law our Lord defined to be whole-hearted love for God and "Golden Rule" love for the neighbor.

The Gospel of Jesus magnifies the Jewish Law by admitting its righteousness, its reasonableness and by admitting that the fault is entirely with humanity. The proposition of Jesus in respect to His followers is this: He, being perfect, was able to keep the Mosaic Law perfectly, and He had a right, therefore, to everlasting life, and needed not to have died; but instead of retaining His life He laid it down sacrificially, as a part of the great Divine Plan for human redemption. That sacrifice will bring to the world the blessed privileges and opportunities for eternal life which, it has been promised, Messiah's Kingdom will bring. But meantime the Redeemer, carrying out Jehovah's plans, offers an imputation of His merit to any who have His spirit--that of full consecration to do the Father's will by laying down the present life sacrificially, to gain with the Redeemer a heavenly, spiritual life, glory, honor, immortality, the Divine nature, as Messiah's joint-heir in His Kingdom. All who would thus do would be counted as a part of the spiritual Seed of Abraham, through whom all the families of the earth will eventually receive their blessing.

This offer was made to the Jew first; but, after gathering all the willing and obedient of that nation, the call was extended to the willing and obedient having ears to hear and hearts to obey regardless of all national lines. To all these the terms of discipleship were made clear--terms of self-sacrifice unto death: "If any man will be My disciple let him deny himself and take up his cross and follow Me; and where I am there shall My disciple be."

This class was promised everlasting life, even though they were unable to keep in every particular the spirit of the Mosaic Law. The Jews reasoned that this was a setting aside of the Law; Jesus and the Apostles answer, No. These disciples or followers of Jesus sacrifice their earthly interests and rights and thus become reckonedly dead to earthly things. God accepts their sacrifices and begets them of the Holy Spirit. Thus they become New Creatures in Christ. These New Creatures are not under any Law of sin and death, nor have they any imperfections. "The Law of the spirit of life in Christ Jesus hath made them free from the law of sin and death."--Rom. 8:2.

But, the objector asks, how could God accept a blemished offering? and, furthermore, are not these New Creatures held responsible for the conduct of their flesh, so long as they live--until their sacrifice is completed?

The Scriptures answer. The great High Priest, who presents these offerings as part of His own sacrifice, covers their imperfections and blemishes by an imputation of the merit of His own sacrifice, which is already in the hands of Justice waiting for application on behalf of the sins of the world. When this High Priest thus presents us to God, covered with His own merit as a robe, we are assured that the sacrifices are "holy and acceptable unto God."--Rom. 12:1.

As for subsequent weaknesses of the flesh, the New Creature is indeed held responsible for its mortal body, but since our High Priest tasted death for every man and for all sins of heredity, therefore these New Creatures in Christ are assured that all their trespasses, whether of ignorance or weakness, may be forgiven, and that the Redeemer, their Head and Representative in glory, will upon application impute His merit for the cancellation of such imperfections, that they may thus be maintained in their standing with the Father, "without spot or wrinkle or any such thing."--Eph. 5:27.

Thus are the demands of Divine Law met in respect to the Church. But the Church's covenant means more than merely the observance of the Law; it is a covenant to sacrifice, and Justice, the Divine Law, could not demand sacrifice. The Church's covenant, which she shares with her Lord and Redeemer, is an agreement to sacrifice all earthly interests in the doing of the Divine will at any cost. The reward for the keeping of this covenant will be obtained in the First Resurrection change to heavenly glory, honor and immortality. The terms of this covenant read: "Gather together My saints unto Me, saith the Lord, those who have made a covenant with Me by sacrifice." --Psa. 50:5.

FULFILLING THE PROPHETS ALSO

To the Jew it seemed as though the Gospel invitation would make void all the Prophets, of whom Saint Peter said that all the holy Prophets since the world began had spoken of restitution times and blessings at the coming of Messiah. (Acts 3:19-21.) To the Jew it still seems as though there must be some mistake, that if Jesus were the

Messiah He should have begun a work of restitution, a work of social, moral, intellectual and physical uplift for mankind, using Israel as His channel, His agency. The Jew points to the eighteen centuries of Christian preaching, and says if Christians be right it makes void all of the prophecies of the past. What is the answer to this?

Jesus gives the answer, saying that the prophecies are being fulfilled. The prophecies tell not only of Jesus but also of His brethren, the "little flock," the Bride class; and that class must be selected before other features of the prophecies can be fulfilled. "I will declare Thy name unto My brethren." (Psa. 22:22; Heb. 2:12.) This is the present work--the work of selecting the class mentioned by the Psalmist, saying, "I have said ye are gods, all of you sons of the Highest; but ye shall all die like men."--Psa. 82:6.

The Law and the Prophets point out the necessity of a Priestly class under the High Priest--of a sacrificing class which would become a Royal Priesthood. These prophecies are in process of fulfilment; neither the Law nor the Prophets are being ignored. Soon this feature of the Divine Plan will have been accomplished; the Church will be glorified with her Lord, and then those features of the Law and the Prophets which dazzle the eyes of Israel will begin to be fulfilled, and will bring them blessing, and through them blessing to the world, far beyond their highest conceptions.

If therefore any of the followers of Jesus should violate the Ten Commandments and teach men so to do, it would manifestly be done through ignorance and misunderstanding, and he would thus mark himself as a follower of Jesus on a low plane--one of the least in the Kingdom. This would apply amongst the Lord's followers at the present time: the Church is the Kingdom in embryo, and any brother in such an attitude should be considered by the brethren as weak and should not be given a position of prominence in the service of the Church.

THE PHARISEES' STANDARD LOWER

In Jesus' day the Pharisees prided themselves on their zeal for the Law and found fault with Jesus' disciples and with Himself for healing the sick on the Sabbath. Instead of admitting their claims Jesus repeatedly showed them to be fallacious. They were particular respecting the little requirements of the Law, but were careless respecting its spirit of love. This Jesus termed hypocrisy; He declared that unless His followers would be nearer right in heart than were the Pharisees they would not get into the Kingdom at all. (We must remember the difference

between the embryo Kingdom which was inaugurated at Pentecost and the glorious Kingdom into which the faithful will be ushered by the First Resurrection change.)

Unless His followers would have more of the spirit of the Divine Law than the Pharisees they would not be fit for the begetting at Pentecost--none but those who love righteousness and who thus have the spirit of the Divine Law are acceptable at all in the Church--"the Church of the First-Born, whose names are written in heaven."

The Pharisees held the letter of the Law and said, Beware lest you kill a man, for that would subject you to judgment or trial before the council, or local court of your town; but Jesus taught that hatred is murder, even if it do not go to the length of killing. So high is this standard amongst the Lord's consecrated people that for one of them to be even slightly angry would be a serious matter; and if he were angry enough to call a brother Christian "a fool" it would imply that he were in serious danger of the second Death--Gehenna. All Christ's followers, therefore, must not only guard their actions but also their lips and the very thoughts of their hearts, that even in thought they shall be in fullest accord with the very spirit of the Divine Law of love; and if on approaching the throne of grace they find any other spirit in their hearts they should go no further toward God, but first be reconciled to their brother. Under a parable of arrest, condemnation and imprisonment our Lord teaches His disciples that if they have a wrong feeling toward a brother they should make great haste to settle the matter. Every moment of delay endangers their spiritual standing with the Lord and makes it more difficult for themselves in their relationship with God.

The intimation is that if we have wronged a brother and delay to make the matter right and the case come before the Lord for settlement, we will be obliged to suffer the full penalty of our neglect, "the uttermost farthing," before we will be fully restored to Divine favor and fellowship.

GOD'S INHERITANCE

EPHESIANS 1:18.

And can it be
That God designs with you and me
Forevermore to dwell?
Can His great might
Secure for us the right
To be His Israel?
A people chosen to proclaim His worth,
To sound the praises of His glory forth,
To lead the van of an adoring earth?

This poor, weak clay
Can He transform in such a way
That it shall yield Divinity?
This sin-stained mind
So cleanse that He in us shall find
Affinity?
Th' abode of His eternal rest,
That habitation which He loveth best,
His chosen Zion? City ever blest?

If this be so,
Not all the wealth this world can know
Will me suffice:
Nor name, nor fame, nor power, nor pleasure here below
My soul entice.
How poor these transitory things of earth
Beside this treasure of unending worth,
This Heavenly fellowship, this Royal birth!

And can it be
That down throughout succeeding ages He
With ardent longing waits
Th' eventful day
When--sin all purged away--
We'll sit within His gates?
Can we be subjects of our God's desire?
Doth He our loving fellowship require?
And to this height may such as we aspire?

How good to know
His never-failing Word proclaims it so!
Here, Lord, I give myself to Thee,
Work out Thy gracious purposes in me

Until in Heaven Thy blessed Face I see,
And dwell with Thee through all eternity.
WM. W. JOHNSTON.--Africa.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study VIII., The Law of the New Creation.

MAY 5

(11) Under what special laws or commandments are the heathen world at present? P. 384, par. 3.
(12) What is the attitude of the Nominal Church as respects the liberty of the New Creation in the matter of holy days, fast days, Sabbaths, etc.? P. 385, par. 1.
(13) How should the New Creation appreciate and observe the first day of the week? P. 386, par. 1, 2.
(14) While entirely free from the Jewish Law, what inference may we draw from the Mosaic Law respecting the use of certain foods, and how profit by it? P. 387, par. 1.

MAY 12

(15) Similarly, may we not also note a physical necessity as well as a typical teaching with respect to the Jewish Sabbath observance? P. 387, par. 2, 3.
(16) What was the experience of the French nation in regard to Sabbath observance? P. 388, par. 1.
(17) Should we in any manner, by word or deed, attempt to overthrow the popular ideas regarding Sabbath observance? P. 388, par. 2.
(18) How should the New Creation prefer to use the first day of the week? P. 389, par. 1.

MAY 19

(19) What is the duty of the New Creation toward their children and other members of their household with respect to Sabbath observance? P. 389, par. 2.
(20) What should be the attitude of the New Creation toward Sabbath keeping as commanded by civil laws? P. 390, par. 1.

ISRAEL'S SABBATH TYPICAL.

(21) Where and when was the first observance of the Sabbath as recorded in Scripture? P. 390, par. 2.
(22) What was the relation between Israel's 24-hour period of rest and God's Rest, and what did this signify? P. 391, par. 1.
(23) Mention several instances in which the number seven was given prominence under the Mosaic Law. P. 391, par. 2.

MAY 26

(24) What blessing to Spiritual Israel was typified by Natural Israel's seventh-day Sabbath? And what is the double lesson set before us by the Apostle in Hebrews 4:1-11? P. 391, par. 3, 4.

(25) At what time and under what conditions did the New Creation as individuals enter into their Sabbath rest of faith? P. 392, par. 1.

(26) Explain the declaration of the Apostle that we entered into rest as God rested from His works. P. 393, par. 1.

(27) When did the Sabbath of the New Creation as a whole have its beginning? P. 393, par. 2; P. 394, par. 1.

(28) In conclusion, how must the New Creation continue this rest of faith in order to attain to the fuller, grander antitype? P. 394, par. 2.

===================

VOL. XXXIII   APRIL 15, 1912   No. 8

REPORT
on
Foreign Mission Work
by The
Missions Investigation Committee
APPOINTED BY THE
INTERNATIONAL
BIBLE STUDENTS ASSOCIATION

Description and prices page 138

Biblical Comments
--of--
Scripture-Studies, The Watch Tower, etc.

GENESIS:

1: 1In the beginning.... Not of the universe, but of our planet............F17
God created......... Prepared for the work of the six creative days....F18
And the earth....... Doubtless our earth is the most advanced of all the worlds yet created.................Z '07-12
1: 2And the earth was... It already existed before the six days began......F23
And the spirit...... The power or energy.......................E190, 175
Moved upon.......... Fecundated, rendered fruitful or prolific.E(190, 176
This manifestation of God's spirit is easier to understand than its transforming power...E199,183
1: 3And there was light. Probably electrical, as Aurora Borealis...........F30
1: 5And the evening..... The obscure beginning.............................F31

And the morning..... The perfect completion...........................F31
Were the first day.. The Azoic or lifeless age of 7000 years...........F31
Certainly not a sun day, for the sun itself was
not visible until the fourth creative day.......F19
1: 6Be a firmament...... An expanse of atmosphere..........................F31
In the midst of..... Between the......................................F31
1: 8Were the second day. The Palaeozoic age, Silurian period, 7000 years...F31
1: 9The dry land appear. The weight of the seas caused the earth to
buckle as it cooled, gradually forcing portions
of its crust above the water. Similar paroxysms
of nature will, probably, occur soon............F32
1:12Grass and herb...... Carbonic and nitrogenous gases causes extraordinary
plant growth during the third creative
day, storing carbon for coal deposits and
purifying the atmosphere for animal life........F32
Seed after his kind. Contrary to Evolution theories....................F32
1:13Were the third day.. The Carboniferous era of 7000 years...............F32
1:16And God made........ Literally "Caused to shine." The word does
not mean created................................F33
The greater light... Said by papists to represent the pope............B308
To rule the day..... To indicate the time of day.......................F34
Said by papists to represent spiritual things....B308
The lesser light.... Said by papists to represent civil power.........B308
To rule the night... Said by papists to represent temporal affairs....B308
1:19Were the fourth day. The Devonian period of 7000 years.................F34
1:20Waters bring forth.. By Divine power given for the purpose.............F35
Abundantly.......... The untellable trillions of shell-fish which absorbed
the excess of hydrocarbons......................F36
The moving creature. The creeping creature.....................E348, 324
That hath life...... Nephesh, soul, sentient being as of man.E348, 324
1:21Living creature..... Nephesh, soul, sentient being, as of man........
E348, 357, 324, 334
1:23Were the fifth day.. The Reptilian period of 7000 years................F35
1:24Let the earth, etc.. A comprehensive scientific expression.............F54
Living creature..... Nephesh, soul, sentient being, as of man........
E348, 357, 324, 334
Cattle.............. Domestic animals as distinguished from others.....F36
1:26Let us.............. The plural form calls our attention to the fact
that, "The Word was in the beginning with
God"..Z'94-12

Worship God.......... The source from which come all these blessings
and all this light......................Z '96-305
22:10Seal not the sayings. When the time comes for a full understanding
of the book of Revelation, the Church is not
to hide the matter......................Z '05-173
22:11Unjust still......... The proclamation of the message of Present
Truth is not expected or intended to convert
the world...............................Z '05-173
Righteous still...... The message of Present Truth applies only to
those who are righteously inclined......Z '05-173
22:12Reward is with me.... And will not be given until I come.............F665

22:13And the end.......... Of the direct creation of God............Z '93-115
22:14His commandment...... "This is his commandment, that we should
love one another".......................Z '94-356
Through the gates.... The Ancient Worthies, through whose instrumentality
all may enter into the Kingdom...........Z '92-16
Into the city........ The Kingdom of God..................A296, D25, H23
22:15Without are dogs..... Idlers, breeders of spiritual contagion,
self-seeking,
biting and devouring, treacherously
lying in wait to deceive................Z '94-216
The word used refers to the wild dogs which
roam Palestine and which are pests; not the
pet house dogs mentioned by our Lord in
his remark to the Syro-Phoenician woman.Z '00-191
And murderers........ Brother-haters.................................H63
22:16I am the root........ Origin, source of life, by virtue of my purchase
of David's life-rights................E150, 135
No longer a branch out of the root of Jesse
and David.............................E150, 135
And the offspring.... Through Nathan's line..................E150, 135
22:17And the Bride........ The Bride does not say Come, until there is
a Bride, following the marriage of the
Lamb.......................A98, E226, 208, F336
And whosoever will... And whosoever will receive it.................D198
During the Millennial Age.......................A97
The water of life will not be forced on any
Z'05-217
Now, "No man can come to me except the
Father which sent me draw him"..........Z '05-171
The water of life.... Restitution blessings: Truth, clear as crystal..
D655, E179, 165, H47
Freely............... "Ho every one that thirsteth: come ye to the
waters, and he that hath no money"......Z '05-217
22:20I come quickly....... The second advent of the Lord is thus shown
to be beyond Pentecost and beyond the destruction
of Jerusalem, for John wrote these
words long after both of these events had
transpired....................................A90

===================

R5007 : page 123

THE WORLD'S CONVERSION

REPORT OF MISSIONS INVESTIGATING COMMITTEE, INTERNATIONAL BIBLE STUDENTS ASSOCIATION

AT ITS CONVENTION held September 1-10, 1911, the International Bible Students Association appointed a Committee to tour the world and supply an unvarnished report of the true condition of affairs in Oriental lands amongst the peoples usually termed "heathens."

The proposition of a certain Laymen's Missionary Movement to promptly collect $30,000,000 and immediately convert the world naturally aroused the query respecting the possibility of attaining such desirable results. No doubt existed that benevolent people would willingly expend thirty million dollars, and much more, if the results aimed at could be attained. On the other hand, many rumors had been reaching Europe and America respecting the inefficiency of the Missions and Missionaries already in the Oriental lands. These tales possibly had something to do with the falling off of contributions to Missionary Societies. It is the thought of many, however, that the secret of the curtailment of donations to various propaganda is the same as applies to the home work of all Christian denominations. The secret is that the masses of the people, as well as the wealthy, are rapidly losing faith in revealed religion--in the Bible.

The Higher Critics in all of our Colleges and Seminaries, and in the chief pulpits of Christendom, have for fifty years been carrying on a subtle warfare against the Bible. Are we not now beginning to see the fruits of

R5008 : page 123

their labors in a general agnosticism? Many manifest their loss of faith merely by a non-attendance at religious services, and by failure to contribute as formerly to religious benevolences. Others are showing their agnosticism by joining Socialism, which many believe is gradually leading them to atheism and anarchy.

Bible Students of the I.B.S.A. are very generally of the opinion that the Bible teaches that nothing short of Messiah's Kingdom in power and great glory can scatter the thick religious darkness in the world--that nothing short of that Kingdom, as the "Sun of Righteousness," can scatter the darkness that covers the earth and the gross darkness that benights the heathen. These Bible Students very generally hold that the Bible teaches that the Bride of Christ (the saintly few of this Gospel Age) must be completed, and must by the First Resurrection be glorified with the Redeemer and sit with Him in His throne, before the time will come when Jesus shall enlighten the world.

In other words, "Jesus is the true Light which lighteth every man that cometh into the world." But, in Divine providence, the world separates itself into two distinct classes. The first and smaller class consists of those "Elect" who have the hearing ear, the understanding and appreciating heart, and the willing mind to be the footstep followers of Jesus, and thus to gain the great prize of joint-heirship with Him in His Kingdom. To these the light of Truth comes now. To others, the non-elect, it will come by and by, when, according to Divine promise, "All the blind eyes shall be opened, and all the deaf ears shall be unstopped."

EVERY KNEE SHALL BOW

These Bible Students are very generally agreed that the long-promised "Golden Age" of Messiah's Kingdom is near at hand. Very generally they quote and rejoice in such Scripture promises as, "When He shall appear, we shall also appear with Him in glory." (Colossians 3:4.) This appearing or revealing will be to the world, respecting whom Saint Paul writes, "The whole creation groaneth and travaileth together until now,"..."waiting for the manifestation of the sons of God." They quote and rejoice in the promise which declares, "If we suffer with Him we shall also reign with Him." Gladly, therefore, do they rejoice in tribulations and misrepresentations and whatever Divine Providence permits, knowing that all of these things are working out for them a far more exceeding and eternal weight of glory--in the Kingdom.

These Bible Students have come to very generally understand that the Scriptures teach that Messiah's Kingdom must first enlighten the world before, "Unto Him every knee shall bow and every tongue confess to the glory of God." Hence, while sympathetic with all good works, these Students are not expecting the world's conversion as the result of Missionary effort, and are not disappointed that the eighteen centuries of the preaching of the Gospel has not brought such a result.

A MESSAGE TO ALL NATIONS

The interest of these Bible Students in the present status of missionary work centers in the fact that they understand the Bible to teach that the preaching of the

----

This journal $1.00 (4/-) per year in advance. Entered at
Brooklyn, N.Y., Post Office as Second Class Mail Matter.

Gospel in all the world has been eminently proper, not with the expectation of converting the world, but, as the Master said, to give a witness to all the world, and to gather an elect few from all nations, peoples, kindreds and tongues for membership in His Bride class--to sit with Him in His throne during the thousand years, cooperating in the work of uplifting the race as a whole.

Indeed, we understand that one of the principal motives associated with the sending out of the Committee of Investigation was to ascertain whether or not there would appear to be saints in those distant lands, who, as yet, have no knowledge of "the Gospel of the Kingdom," and of the fact that we are now in the harvest time of this Age, and probably very close to the dawning of the New

Dispensation of Messianic glory. It was with this in view that the Association privately authorized Pastor Russell, its President, to spend as much as seven thousand dollars in publishing the Gospel of the Kingdom in Oriental lands, provided in his judgment and in the judgment of the Committee there were saintly hearts and minds in those lands likely to appreciate the message and to be ripened thereby for the heavenly "garner."

The Committee did not find the time at their disposal sufficient to permit them to visit Burmah, Africa and Australasia. It recommends that another Committee be appointed for that work, and that it have due consideration at the next General Convention of the I.B.S.A. This Convention is announced to be held at Pertle Springs, Chautauqua grounds near Warrensburg, Mo., June, 1-8, 1912.

The gentlemen who have served on this Committee are all earnest Bible Students. Their zeal in the matter of this investigation may be judged from the fact that they not only paid their own expenses, but additionally defrayed Pastor Russell's and all secretarial expenses. These gentlemen have long been deeply interested in the propagation of the Gospel, both at home and abroad. From the first we thought the Committee a remarkably fair one, and we believe the Report fully justifies that opinion. While it tells some plain truths, and lays bare some important facts, it is in no sense harsh or unkind, but on the contrary, sympathetic.

So interesting is the Committee's Report and so instructive that we have practically devoted one entire number of THE WATCH TOWER to its presentation. We trust our readers will understand and appreciate our endeavors. We are printing a very large edition of this number, believing that it will be of interest to many outside our present list of subscribers. All such are cordially invited to become subscribers, and to join with us in the study of our Heavenly Father's Word in its own light--without the "spectacles" of any denominational creed. We can supply a large demand for extra copies of this issue, at 5c. per copy, postpaid, to any part of the world. Tell your friends desiring these to address THE WATCH TOWER, Brooklyn, N.Y. The committee's report follows:

THE HAWAIIAN ISLANDS VISITED

Our first stop was at the Hawaiian Islands. Our investigations were practically confined to Honolulu, the principal city, but there we were in touch with the general

R5008 : page 125

situation throughout the group of thirteen islands. We were astonished to note the degree of civilization manifested by the entire population, composed of Hawaiians, Chinese, Japanese, Filipinos, Koreans, Portuguese and Americans. Of the two hundred thousand population, about seven thousand are Americans or of Caucasian mixture.

Many of the natives live in very cramped quarters, in what is termed "slum districts." These, nevertheless, are not so much inferior to American slum districts as one might suppose.

We visited a "Settlement," a philanthropic arrangement of very simple character in the midst of the poor and for their assistance. It has a playground for children, swimming baths, a gymnasium and entertainment room, a dispensary for simple remedies, a kindergarten room, and alongside an apartment for the convenience of consumptives, to whom advice is given respecting the care of their health and the avoidance of the spreading of the infection to their families. The gentleman in charge explained to us that the city of thirty thousand is divided into eight districts, and that eight ladies visit these districts regularly every ten days, and their compensation is from $90 to $100 per month. The sugar planters and principal merchants consider it a good business enterprise to thus safeguard the city against cholera, yellow fever and bubonic plague, and care not that it is under Church control and so accredited.

We visited the Kakemhame School, founded by Mrs. Bishop, a Hawaiian Princess, who became the wife of an American Banker. Her estate maintains the school at an expense of $70,000 per year. Only boys and girls with Hawaiian blood can enjoy the benefits. It is conducted on a luxurious scale, but appears to be of a very practical character and bound to exert a civilizing influence. The school has about 250 pupils, a neat little chapel and the necessary appointments for literary and manual training. The pupils look bright and healthy.

We also visited the Mid-Pacific Institute. The boys' buildings are separate from those for the girls. The total number of pupils was approximately 220, and about evenly divided between the sexes. They have their board and lodging and schooling. A nominal charge of $1 a week is made, but nearly all are charity pupils, we were told. They seem healthy and happy. The classes were much smaller than in America. The grading is very similar to that of our public schools, with the addition of excellent homing influences and instruction for the girls in sewing, cooking, etc., calculated to turn them out useful and helpful wives. Our best wish for American and European children is that they could have as good a start in life as have the pupils in the schools we visited here. Nearly all the teachers, male and female, are American, bright and intelligent and above the American average. We did not learn their rate of pay.

"NOW I LAY ME DOWN TO SLEEP" THE NEAREST APPROACH TO RELIGION

We were rejoicing to think that such practical arrangements had been made along humanitarian lines, and it was with considerable surprise that we learned afterwards that nearly all this work is included in the reports of the American Missionary Association and the American Board of Christian Foreign Missions. Nothing connected with the schools gave any indication of their connection with religious or missionary institutions. The only statement of a religious service coming to our attention was that the smaller children knelt by their beds on retiring at night and sang, "Now I lay me down to sleep."

R5009 : page 125

Indeed, we inquired respecting Christian instruction and were informed that the attempt to give it would alienate the pupils and thus cause the disruption of the schools. We were informed that chapel services are held on Sunday, and also Sunday-school exercises, but that comparatively few of the children attend. The only hope seems to be that the civilizing and educating of these children would later on make them more amenable to Christian instruction.

Departing we were invited to speak a few words of encouragement to the pupils of the girls' school. We sought to impress upon them the advantages of their pleasant and comfortable surroundings, and we connected these creature comforts with the Savior and the influence which doctrine exercises upon the hearts of mankind who properly receive it. We exhorted them to give Jesus a large place in their appreciation and affections. Whether it was imagination or not, it seemed to us that about half of the faces grew dark and scowly while we spoke, and we associated this impression with what the teachers had told us respecting the opposition to everything Christian. Nevertheless, they sang us their Hawaiian farewell song

R5009 : page 126

in the natural tongue, which surprised us by its rich and musical qualities.

We visited the Y.M.C.A. in its new building. We learned that its cost, $140,000, was subscribed in six days. It is conveniently arranged for its purposes. In the basement are bowling alleys; on the ground floor, the main offices, a cafe, a reading room, comfortable lounging seats, a room for checkers, chess and dominos, and quite a large room for billiards. On the next floor above is the gymnasium, which is evidently one of the prominent features. Also on this floor is a large room for night school instruction. Above the gymnasium, on the third floor, we understand, there is an auditorium, and also a small room on the first floor for class purposes. The building is in charge of very pleasant gentlemen, who treated us cordially.

It is our opinion that the work in Hawaii is a good one, viewed from the humanitarian standpoint, but an utter failure viewed from the standpoint of Christianization. So far as we could discern, faith in the Redeeming blood of Jesus, in His resurrection and in His coming Kingdom have never been taught. But alas! this is becoming too true in Europe and America and amongst Christian people of all denominations. Only comparatively few any longer sing understandingly, "In the Cross of Christ I glory."

A gentleman who had resided in the city for forty-two years remarked that in his opinion the Hawaiians are retrograding, are less reliable, less temperate and less moral than they were twenty-five years ago.

REPORT ON MISSIONARY WORK IN JAPAN

We found the Japanese a very interesting people. We traveled nearly seven hundred miles through Japan, and visited various cities aggregating four and a half millions of population, which is about one-tenth of the entire population of Japan. We found the people industrious, peace-loving, polite and kind to each other, and towards foreigners. Although our visit was in the holiday season, when, according to their custom, over indulgence in liquor would be pardonable, nevertheless our entire party, scattered for the purpose of wide observation, noted only twelve intoxicated persons, and three of these were Europeans. Parental love and care were in evidence everywhere. We heard not a harsh expression from parent to child, nor to any one, and witnessed only one altercation, and it trivial. Everybody seemed industrious, minding his own business, and happy. Our united comment was, Would to God as favorable conditions prevailed in Europe and America! We noted nothing resembling profanity, and upon inquiry were told that they use no profanity, and that their strongest expression is "beka"--fool.

We did not, however, conclude that the fretfulness, unhappiness, quarrelsomeness and rudeness and boisterousness frequently in evidence in Europe and America are attributable to Christianity. On the contrary, we surmised that Divine Providence had sent the message of the Gospel in the direction of the more rude or combative race, which received the letter and form of Christianity in a measure, without generally entering into its spirit of meekness, gentleness, patience, long-suffering, brotherly kindness and love. Our comment further was that if the Japanese should receive the letter of the Gospel and its spirit they would have less difficulty than the Europeans and Americans in the development of the fruits of the Spirit, because naturally more disposed toward gentleness, patience and brotherly kindness.

WHAT OF THE MISSIONARY EFFORTS?

These observations of the Japanese gave us the keener interest in our investigation as to how much, if anything, Christianity has to do with these conditions, to what extent Japan is Christianized, etc. Our findings in the matter at Tokio will serve to illustrate. Our Committee attended

R5009 : page 127

nine religious services, besides the two addressed by Pastor Russell. The average attendance at the nine meetings was 59, the smallest being 9, and the largest 250, including the ministers. Two of these services were in the English language; the others were in Japanese and addressed by Japanese ministers. One of the sermons in the English tongue was along the line of Evolution. Although many Japanese understand English they rarely attend preaching in that tongue. We saw but one Japanese at the two English services and he, apparently, was a servant in waiting. We were very agreeably surprised to note the deeply reverential attitude of the majority of those attending the Japanese services, and that fully two-thirds were males. We congratulate the laborers in this missionary field on the devout appearance of the 431 Japanese worshipers observed by us at the seven meetings referred to. Of course, it is impossible to tell accurately the attitude of the heart from the outward demeanor, but reverential attitude and attention should count for considerable.

ENCOURAGEMENTS AND DISCOURAGEMENTS

It was plainly evident that the Missionaries are feeling a considerable degree of discouragement, nor can we blame them. So far as we could learn their work made considerable progress until twenty years ago, since which time a wave of unbelief has swept over Japan, just as in Europe and

America. Today the Japanese minds, like the minds of their European and American cousins, are full of interrogation points. In other words, the spirit of agnosticism is more and more prevalent. It is affecting the Missions and their work, and also affecting Buddhism and Shintoism. Although Buddhist temples, recently built, are gorgeous affairs, and although a million dollars has just been raised to build a new Buddhist temple near Yokohama, nevertheless, it is admitted that Buddhism is on the wane--that the number who attend the temples to pray and worship are fewer than formerly, and generally of the more ignorant classes.

The present trend of the Japanese religious sentiment is toward infidelity, doubt and atheism. An inquiry as to the religious sentiment in three of the Japanese schools (University of Tokio) recently showed the following religious census:

Christians, 4; Buddhists, Confucians and Shintos, 17; noncommittal, 46; atheists, 60; agnostics, 282; total, 409. This is a terrible picture, true also, we fear, of many colleges in America and Europe.

Christianity in Japan is in much the same condition as in America and Europe, in two respects. (1) A certain number are true worshipers, devout believers, but they are few. (2) A larger number associate for the advantages they gain in one way or another--as, for instance, the privilege of night schools, Y.M.C.A. gymnasiums, etc., etc. There is considerable sympathy for Christianity amongst those who are at heart agnostics, and who class Jesus as a great teacher along with Confucius and Buddha, but who see nothing and know nothing respecting His redemptive work. These realize that Christianity has been helping on in the work of Japanese civilization, and would be sorry to know of anything calculated to hinder the work of the Missionaries. Christianity and all other religions in Japan are on the defensive.

JAPANESE DEMAND PROOFS BEFORE ACCEPTING DOCTRINES

The active minds of the Japanese know that Buddhism cannot answer their questions respecting God and the future, and they come to the Missionaries and native Christians with questions, for which they have as yet received no satisfactory reply. In consequence, they are holding aloof and saying, There is some good in all religions, perhaps, but apparently all of them have more or less of error and superstition. We will take advantage of the kindly interest of these foreigners in our welfare. We appreciate the fact that they have invested millions of dollars in churches and colleges in our land. We are confident they have done us good and helped to some extent to break from us the shackles of religious superstition. We will attend their schools and avail ourselves of their kindness, and endeavor to show a kindly disposition toward them; but we do not believe in Jesus as a Savior; we merely recognize Him as a great teacher. We think, therefore, that it is unnecessary that we should be baptized. We see not how this would have anything to do with our character. The fact of the matter is we believe we get as good moral teaching from Buddhism as from Christianity. We will stand aloof, doubting if there is any positive truth on these subjects. Thus it will be seen that the attitude of the Japanese toward Christianity

R5010 : page 128

is very much the same as the general attitude of the public throughout Christendom.

We should note that considerable educational work is being carried on at Tokio by the Methodist brethren. Dr. Spencer informs us that they have an attendance of about 350 girls and 550 young men in their college. They seem to be well equipped. We could wish that the youths of the middle and lower classes in Europe and America were as well provided for.

The Missionaries themselves appear to be an earnest band, but considerably discouraged. And no wonder! Outsiders report that they have considerable denominational conflict and jealous competition, but that steps are now being taken for a general religious Federation. The Missionaries freely admit that in their schools and other work it is necessary to lay stress chiefly upon moral conduct and to say little or nothing about Jesus' redemptive work and other doctrines--otherwise they would lose their hold upon the pupils, who evidently attend the schools chiefly for the educational advantages they offer. We repeat that the Missionaries of Japan have our congratulations upon the work done years ago and our sympathy in respect to the discouragement of the present, and the unfavorable outlook. What the Japanese need is "the Gospel of the Kingdom," announcing the second coming of Jesus as the Messiah of Glory, to rule, heal and instruct all the families of the earth. Pastor Russell's sermons gave them more food for thought than they had ever before enjoyed.

THE CONDITIONS AND OUTLOOK IN CHINA

At no place were we able to penetrate beyond 125 miles inland in the great Empire of China, of 320,000,000 people. But directly and indirectly we visited and inspected the conditions of life in about fifteen cities and villages, whose combined population was about 4,000,000. We saw many sad sights and heard many sad stories, but also both saw and heard other things which comforted and encouraged us.

We were specially impressed with the business faculties of the Chinese, with their energy and general contentment, and, alas, also impressed with the filthiness and unsanitary conditions in which we found them in their large cities. Both young and old, male and female, work, and apparently willingly.

China entire may be said to be revolutionized; few apparently have any sympathy with the Manchu Dynasty, which has just abdicated. The remarkable thing is that the revolutionists, hampered for lack of money, have been able to accomplish so much and to have preserved order so well. True, lawlessness has in several instances gained the upper hand; and, of course, it is still possible that the entire social fabric may be destroyed. There is a reason, however, why this seems improbable: For long centuries the various provinces of China have maintained a kind of local autonomy, not unlike that of Canada and Australia in respect to the British. These provinces or states have long had states rights, slightly after the fashion of the American Union.

MISSIONARIES IN CHINA

Without doubt missionaries have accomplished considerable in China. It is difficult, however, for the Chinese to differentiate between Christian missionaries and Christian tourists, Christian soldiers and sailors, Christian merchants and tradesmen and Christian clergymen who preach to such of these as attend Divine service. Gradually, however, we believe they are getting a proper focus upon the matter. We must sympathize with them in this; if we could put ourselves in their places, how strange it would all appear to us! The aloofness of the foreigners and the disdain with which they usually treat the natives is quite unfavorable also to true Christian progress here. Moreover, although the Chinese are aware that some good people are sending large sums of money in their interest, building colleges and hospitals and churches and schools and Y.M.C.A. buildings, with gymnasia, billiard rooms, bowling alleys, etc., they find it difficult to harmonize this benevolence with the fact that foreigners all conspire to keep wages at the lowest point--hindering as much as possible any advance in prices or such improvement in conditions as would raise prices.

Under all these conditions it seems remarkable to us that Christian missionary effort has accomplished so much as we perceive. It seems the more amazing when we reflect on the Gospel message which Christendom has had to offer, namely, that only the saintly few have the slightest prospect of heaven, and that all the vast remainder of China's hundreds of millions and their forefathers are doomed to an eternity of torture.

But with all this handicap we found some Chinese Christians who gave every evidence of deep sincerity. Some foreigners, however, told us that they were merely "rice Christians." This may be true of some, but we feel sure it is not true of all--nor even of a majority. Comparing the native congregations with Christian gatherings in Europe and America, we have every reason to believe that the comparison favored the Chinese. They listen more respectfully, reverentially and earnestly than do the majority of congregations in Christian lands.

THE OUTLOOK

The outlook is both favorable and unfavorable. It is unfavorable in that China is now coming under the influence of Higher Criticism, Evolution, etc.--not from the missionaries, however, who seem to be more loyal to the Bible than are the ministers of Christendom. This flood of infidelity is coming from Japan.

The slowness of the Christian progress in China of late may be judged from the report of one Y.M.C.A.

R5010 : page 129

secretary from America. He said that in ten years the Association had succeeded in bringing only 25 persons into membership with the different Christian churches of all denominations. And the Y.M.C.A., be it remembered, is chiefly a moral club dominated by Christian influence --much the same as in Europe and America--and apparently the chief recruiting ground for the churches.

So far as we were able to sense the situation from the missionary viewpoint it is this: The influence of Christianity has brought a measure of enlightenment to the Chinese which led up to the recent revolution. The revolution itself is dominated by the Christian Chinese, partly because they are the more intelligent. The solid front which Chinese religions have heretofore maintained is breaking. Buddhism, Taoism and Confucianism still dominate the masses, but many are saying, We are non-sectarian; we take the best of all these religions and admit that there are good things also to be said respecting Christianity. The progressive Chinese of the revolutionist party proclaim that henceforth China shall be known as one of the Christian nations. By this they do not mean, however, that the Chinese will be converted to faith in Jesus as the Redeemer of the world and their personal Savior, but merely that China recognizes that the nations which call themselves Christian, are more wise, more intelligent, less superstitious, better educated and better warriors than the nations which recognize Buddhism, Brahminism, Taoism, Mohammedanism, etc. The statement, therefore, simply means that the Chinese propose to adopt Occidental manners and customs and, so far as possible, Occidental lines of thought.

DIFFICULTIES SHOULD BE PROMPTLY REMOVED

But while the psychological moment for the spread of Christianity would appear to have arrived, there is a difficulty. The Chinaman is perplexed by the 600 different denominations of Christians and the 600 different theories of salvation which they represent. Once awakened to thought he is more critical, if not more logical, than the masses of Christendom in respect to what he will accept instead of the doctrines he proposes to drop. He asks the missionaries all kinds of questions, the majority of which receive no satisfactory answer. One of the principal difficulties is on the subject of the Trinity--how there could be one God and He of three different persons, or how there could be three different Gods and yet these three be only one person; and how the one God could be dead for three days and raise Himself from the dead. The Chinese mind seems unable to grasp this mathematical problem.

As between the Protestant Hell and the Catholic Purgatory, the Chinaman is also perplexed. He wants to know where Hell and Purgatory are located, and who knows and how he knows. He seems perplexed to understand how a just and loving God should bring so many people into existence for such a fate. While Christianity appeals to them in some ways, it repels them along these lines; the poor Chinese are really in a quandary. The trend amongst the more thoughtful ones seems to be to consider all religions as more or less superstitions, useful merely for the control of the more degraded and vicious.

In view of these limitations, the missionaries now find it inexpedient to discuss doctrinal matters. Instead, the chief attention is given to schools, colleges, hospitals, Y.M.C.A. privileges, sports, etc. Their hope is that this beneficial influence may gradually attract more and more the Chinese, and that thus will spring up a preference for Christian methods and places of worship over and above

R5011 : page 129

those of other religions.

WHICH IS THE RIGHT SHIP?

One missionary likened the Christian church and its salvation to a large ship: The passengers board the vessel in confidence, trusting all to the officers, and do not study the maps, charts and compass nor inquire particularly respecting the machinery. So all desiring to be saved, he said, should get into the Church and live and rest there contented, without inquiring particularly into doctrines, trusting implicitly to the final outcome.

But some of the hearers inquired, Which boat--which church? Are there not many Christian boats, Catholic and Protestant? Which one will surely be properly navigated and bring all of her passengers to the heavenly port?

Such knotty questions are, of course, perplexing to the missionaries, unused to such close reasonings in their own lands. We sympathize with the missionaries, realizing that they are in a very difficult situation. In conversation many of them manifested great earnestness and real piety and deplored their inability to accomplish greater results along religious lines. Others, a minority, we hope, seem to have a narrow and hypocritical spirit. Sent to convert the heathen they would like to make such reports as would please and not discourage those who sent them forth, especially in view of the fact that the Home Secretaries write them that donations are falling off and that encouraging reports must be made.

Much has been said respecting the fact that the missionaries live in palatial residences and hold themselves so aloof from the people whom they would interest that the latter discount all their professions of love and sympathy. Having heard such reports we sought to determine whether or not they were truthful, and, if so, the cause. We did find palatial residences of ministers in Hong Kong and Shanghai, but these were not, strictly speaking, missionaries who served the Chinese. These ministers serve and are chiefly supported by Americans, British, Germans, etc. (merchants, consuls, military officers, etc.). One of these serves the Union Church in Shanghai at $2,400 gold ($4,800 Chinese money) per

R5011 : page 130

year. Of course, out of this he can well afford to live quite luxuriously in China. It is true that the missionaries also live in compounds, near the college buildings, separate entirely from the natives. These substantial structures, of course, must appear to the natives as palatial, greatly in contrast with their own hovels.

But we have not the heart to blame Western people for desiring to live according to their own standard when it is possible. No doubt some of them would serve with equal zeal if they had nowhere to lay their heads superior to the native house-boats on the river or the hovels on the shore.

As one of them very frankly said, The constant din and hum of voices from earliest morning till latest night is very wearing upon the more delicate nervous systems of Caucasians and calculated to bring on nervous prostration, hence the better houses, purer air, better food, etc., may be considered almost in the light of necessities. Nor can we suppose that those who sent forth the missionaries and are paying their expenses desire them to live on the same level as the Chinese, even if their health would permit. On the whole, the average missionary seems to be doing in this respect about as faithfully as the majority of Christian people and Christian ministers in their home lands. So far as their clothing is concerned, we saw nothing that would be considered extravagant, even though much superior to the poor toggery of the majority of the natives.

THE RED CROSS SOCIETY

We have for years heard much of famines and consequent pestilences in China and these have usually been reported from practically the same district--the valley of the Yangtse River, which is navigable by large vessels for 900 miles. There is no doubt about the distress; many of the poor people are in a very pitiable condition. This is the third year in succession in which they have suffered famine. Even the seed sown was lost by reason of the great freshets. It is safe to say that two millions are on the verge of starvation--many have already starved to death. Money and rice from America have been poured into this district time and again, giving a moiety of relief, but the cause of the trouble remains--the river conditions.

The American Red Cross Society, organized for the preservation of life, and having as its President the Honorable William H. Taft, sent engineers to look into the difficulties and to confer with the Chinese Government respecting a permanent remedy. It has required time to make surveys and for engineers to decide what is necessary. The matter had reached a satisfactory conclusion and work was about to be begun when the revolution interrupted. It is anticipated that the new government will take the matter up. The engineer in charge, Mr. Jameson, informed us that he hopes to put to work speedily on the necessary improvements 30,000 of the destitute, and thus help a little in stemming the famine difficulties. While the matter is not under missionary auspices, it nevertheless has, in the minds of the Chinese, a missionary association and a helpful influence. Indeed, it is only along the lines of higher civilization that any considerable work can be accomplished now in China. Nevertheless, the Chinese are awakening and, like the Japanese, are wanting a new religion, rational as well as reverential. Is it not the same in Europe and America?

Pastor Russell addressed the natives on two occasions. Considerable interest was manifested and Chinese reports of both discourses were published, the publishers proposing to continue such publications weekly after the manner of the American and British newspapers. Something in his presentation seemed specially to strike interest and convince many of his hearers. In response to an offer of free reading matter in English, many addresses were handed in.

THE MORALS OF CHINA

The Chinese moral standard differs considerably from ours, but they apparently respect their own; there is no obtrusion of the nude and lewd. We saw no immodest dressing--nothing to suggest impurity or licentiousness. Mr. Lerrigo, Secretary of the Canton Y.M.C.A., informed us that the Chinese of the Association had recently purchased a moving-picture outfit, but that they immediately objected to the immodesty of some of the pictures, which would be thought all right in Europe and America. A censorship committee was appointed, and every picture in the slightest degree immodest is eliminated. In their Christian gatherings the sexes sit apart. When we sought for photographic views representing the Chinese, their customs and homes, we found them all modest, chaste. Vulgar, foolish and immodest pictures there were on sale, but they were of European manufacture, and apparently sold to Europeans and Americans. A missionary of thirty years' residence assured us that the moral status of the people in general is quite good, excepting that of the Buddhist priests.

UNITED STATES MISSIONS

Our visit to the Philippine Islands gave us a greatly increased respect for the American flag. The change wrought in the twelve years of American supervision of the Philippines is little short of a miracle. Little did we

suppose that our Government had been carrying on so benevolent a work as we there beheld. True, it is not a missionary work in the proper sense of that term, in that it is not attempting to give the Filipinos religious instruction of any kind. Nevertheless, the work is very similar to that which all Foreign Missions are now attempting in Oriental countries--a work of education and moral and social uplift, etc. The officers and soldiers whom we met were a credit to the greatest nation in the world, including the Major General commanding the forces of the Philippines, the Civil Governor and those of the civil service officials with whom we became acquainted.

When our Government took over the control of these Islands from Spain there were thousands of Jesuits and Friars in the Islands in control of vast estates, but the people were ignorant. These friars still own 95 per cent. of the property within the walled city of Manila, we were told. The Government rents from them considerable property, paying $4,000 gold rent per year for one building alone. Nothing has been done by the United States Government against Catholicism; no Protestant denomination has been favored in any manner. Instead a thousand American teachers were imported, of whom 800 still remain. These are now supplemented by 6,000 native teachers. The Filipino thirst for education is rapidly increasing. The Legislature has recently determined upon the erection of 400 new school houses and the addition of many teachers. Do you have compulsory education? we inquired. The answer was, It is unnecessary; we cannot equip the schools rapidly enough as it is; we are obliged to run two shifts in order to accommodate those who are anxious to learn.

An up-to-date hospital has been erected; it is probably as complete as any hospital in the world, and its free dispensary has the distinction of being sixth in the world's record of cases treated in a year--80,000 cases last year.

Steam railways, electric railways, etc., with modern buildings and a newly dredged harbor are rapidly increasing the business interests and lifting the people from serfdom and peonage to intelligence and good citizenship.

R5012 : page 131

UNITED STATES TREATING FILIPINOS AS AN ELDER BROTHER

To give an idea of the progress made, we note the fact that at a meeting addressed by Pastor Russell there were present about 1,000 Filipino young men, ages from 18 to 30, who understand English, and who gave the very closest attention. Following the address some 300 applications for literature were voluntarily handed to Pastor Russell. This is in keeping with the general manifestation of this people for knowledge along every line. Another indication of their progress was manifested recently. A proposal was made that a Y.M.C.A. for Filipinos be established. The American Central Committee made an offer of $140,000, provided the Filipinos of Manila themselves would raise $80,000. The amount was more than subscribed--$100,000 was contributed.

To our surprise, the Governor General and others assured us that all of these improvements are being made by the Filipinos themselves--at their own cost. The United States Government merely supervises the matter through its representatives. The judges, physicians, nurses, teachers, schools, are all paid for out of Filipino funds under our Government's wise and economical management of their affairs; as an elder brother doing for a younger. We felt proud indeed of the record. When we contrasted the results here manifested and the benevolent methods used with the selfish exploiting practices only too common, we thanked God that whatever the blemishes of our Government and whatever its shortcomings, it has a record for justice second to none ever made in this world's history, and that without hypocrisy.

This fairness manifested by our Government is telling upon the Filipinos, who at first misunderstood. It is also influencing the large number of Chinese residing there. Indeed, the whole world is taking notice; but alas! we fear that no colonizing nation is ready to follow the example. The peoples of the Orient are practical and nothing could much more commend to them the principles of Christianity than our Government's course. Quite to the contrary, the operations and exploitations of European governments have given the missionaries a very uphill work in what they have sought to do. The very fact that these exploiting governments have backed up and protected

R5012 : page 132

the missionaries has had, we believe, an influence derogatory to missions.

THE MALAY PENINSULA

Your Committee visited Singapore and Penang and had interesting and profitable experiences. The greatest missionary effort in both places appeared to be under Methodist control. The work being done in these two

Malayan centers reminded us very much of what we have already mentioned respecting the work in progress in the Philippine Islands. Like that, it seemed to be chiefly a work of secular education, and quite successful, although conducted along different lines. The Government subsidizes the schools liberally, besides which a tuition fee is charged. In these respects we believe the work less successful than that in the Philippines, where the education is free, and where the Government provides the schools and teachers and cannot supply them rapidly enough.

These Methodist schools in Singapore and Penang, so far as we were able to learn, have 2,500 and 2,000 pupils respectively in attendance, and with Government subsidization, are self-supporting. These pupils are attracted from all parts of the Peninsula, and some from Siam and from Sumatra, across the Straits. Naturally the expenses attaching to these scholarships must reduce the number in attendance and confine it to the comparatively better-off classes. In the Philippines, on the contrary, the free schools and their teachers are scattered everywhere, and all people, rich and poor, have educational opportunities. While, therefore, we highly commend the work being done here, we still believe that the American plan is the superior one. It is astonishing to note how anxious the peoples of these parts seem to be to gain an education.

Inquiry respecting Christianity amongst the students revealed the fact that a certain amount of religious matter is introduced daily, in that the sessions are opened with prayer, and some of the simpler Bible stories and parables are brought to the attention of the pupils. Of course, only a small proportion of the entire attendance at these schools ever take the full course of instruction, but we are informed that one-quarter of those who do graduate profess Christianity, as preferable to the religion of their birth, although they do not very generally join any of the Christian churches. We were glad to learn that here, as well as in China, prejudice against Christianity is rapidly breaking down, and that the Chinese who predominate here prefer American and English teachers rather than their own. Indeed, they are quite willing to pay good salaries for competent teachers, who are in demand.

We did not have favorable opportunities for contact with the native Christians, who are of many nationalities. We learned with pleasure, however, that while they are few in number, they give evidence of sincerity. Other denominations were represented as active, but in a much smaller way, and much less successful than the work noted.

CHRISTIAN INFLUENCE IN INDIA

For centuries India has been a missionary field--particularly the southern portion, and the Island of Ceylon adjacent. Tradition has it that St. Thomas, one of the twelve Apostles, visited Ceylon and Madras. A cathedral to his memory stands in Madras, covering, it is claimed, his grave. The legend is quite specific. We were shown the cave where he was attacked by the Brahmins, but from which he escaped. About two miles from it is what is termed Mt. Saint Thomas. This is the place where, supposedly, he was speared to death by a Brahmin. Of course, these incidentals may have belonged to some other man by the name of Thomas, and centuries of time may have confounded him with the Apostle Thomas. But that some man by the name of Thomas, a Christian Missionary, visited those parts long ago could scarcely be questioned.

Additional tradition shows that at a very early period Syrian Christians made a settlement on the southwest coast. They still maintain an organization, and a church history running back from twelve to fifteen hundred years, and they now number about a quarter of a million in the Province of Travancore, whose population is about three millions.

The London Missionary Society, a Congregational institution, has carried on a work in Travancore since 1806. They have had some success, almost exclusively with the lower castes, some of whose forbears were slaves. They claim now a church membership of ten thousand. Although Travancore is one of the smallest of the India Provinces, we have given it prominence because Christian missionary effort here appears to have reached a better development than elsewhere, so far as we could discern. The natives are very poor, but industrious, and apparently honest-hearted. The higher castes, which adhere to Hinduism, seem not averse to Christianity, but reject it, because to them it seems less logical than their own beliefs. The natives from the lower castes, reached by the Gospel message, have certainly been blessed above their fellows still remaining under the grosser superstitions and idolatry of Hinduism.

Northward from Travancore and Madras we found evidences of missionary activity, but they were newer and their successful work correspondingly less in evidence. We were pleased, however, to note that some amongst the natives in all parts give evidence of great sincerity and Christian devotion to the extent of their knowledge of the Lord and His Word. These, however, of course, are very isolated cases, just as this class of Christians is scarce in every part of the world.

METHODS EMPLOYED TO INTEREST NATIVES

Various are the methods used by the Missionaries to gain a hold upon the people of India, and to lift them from idolatry and superstition. The college appears to be the most attractive bait. There is a thirst for knowledge, even though it be less in India than could be wished for. In only one locality did we hear of children being hired to attend school by the payment of a trifling sum. We were told that for this inducement the parents would compel

R5012 : page 133

the attendance of the children, but not without it. In various parts of India there are academies and colleges controlled by the Missionaries. These are attractive to the young men, because of the educational facilities. The students are not required to make any profession of Christianity in joining the schools, but rather are assured that no attempt will be made to indoctrinate them. These students, we are advised, come largely from the upper Brahmin caste, influence with which is much coveted by the Missionaries.

Inquiry as to how Christian interest was sustained amongst these young men brought the answer that the majority, after graduating, scoff at Christianity, and claim a superiority for Hinduism. They seem to catch in the schools the spirit of "Higher Criticism." We cannot surely tell the mental attitude of these young men when they enter the schools, because we know that the influence of the schooling in the colleges in Christendom tends to similar unbelief in the Bible. Inquiry respecting the status of the Protestant Missionaries on the subject of faith in the Bible brought the report that many of them are Higher Critics and Evolutionists, who no longer believe in the Bible as the inspired Word of God. It seems to be conceded, however, that higher critical teachings are not conveyed to the scholars in a public manner, but

R5013 : page 133

rather, as in Christendom, covertly.

We found evidence of very sincere Christian endeavor on the part of the Missionaries in the past, with some fruitage in consecrated natives. We found the Missionaries of the present time earnest and attentive to their work, but, like ministers of Christendom, they seem to have had their spirituality sapped, devitalized, and, probably, by the same influences--"Higher-Critical-Infidel-Evolutionary" theories. Only one missionary did we hear of preaching eternal torture, and he was a new arrival on the field. Contact with "heathendom" seems to fully settle in the minds of all reasoning people that God never intended the eternal torture of all except the comparatively few who put their trust in the redemptive work of Jesus, and subsequently seek to walk in His steps.

SINCERITY OF MANY NATIVES EVIDENT

On every hand may be seen evidences that the poor Hindus are as sincere at heart in their worship as any

Christian could possibly be. There is not the slightest sign that the devotions of the majority are hypocritical--"to be seen of men." Although their devotions are performed publicly, fearlessly, they are reverential and seem to be addressed to some unseen god, even though crude idols are at times apparently used to represent him, according to a philosophy which we are unable to appreciate. However, when we remembered the terrible mental pictures of the Almighty drawn by some of our creeds, and contrasted these with the ugly idols worshipped by some of these poor peoples, we felt inclined to say that of the two the creed idol was the more repulsive.

The Salvation Army has recently entered the missionary lists in India. Its sympathetic method of mingling with and aiding the lowest caste to better ideas of home-life and cleanliness is commendable. If only their fifes and drums called the people to hear of God's love, and the good tidings of His provision for all in Messiah's Kingdom, what good they might accomplish! They are making quite a show of success by attracting to their service young teachers, "catechists," from other missions, by more liberal allowances for their expenses.

MORE THAN EDUCATION NEEDED TO LIFT NATIVES OUT OF SUPERSTITION

At Benares we had a Christian native for a guide, and he informed us that many of the poor people who were bathing in the Ganges, and hoping thereby to wash away their sins, had been educated, some of them in Christian schools, so that quite a good many of them were conversant with the English language. This surely was a very discouraging discovery. It indicated that even more than education is necessary to lift these peoples out of their deep-seated superstitions.

Missionaries and Christianity have frequently been blamed with doing injury to the people. Many say, "You can trust a native who has not professed Christianity, but beware lest you ever trust one who has been Christianized --they are not dependable." It may be that something connected with Missionary effort promotes dishonesty in those who receive its benefits, but in our opinion the Missionaries and their methods are less to be blamed than the Europeans residing in India and transient visitors. Apparently the more consecrated people of Christendom remain at home. There can be no doubt that the influence of the white man in a general way upon the people of India has to a considerable extent been demoralizing, and this demoralizing influence, exercised by representatives of Christendom, seems to more than counteract the helpful influences of the Bible and the Missionaries. The natives of lower castes look up to the whites, but find their disgraces easier to copy than their graces.

In Madras we became acquainted with a native Christian worker who was conducting a temperance mission. We remarked that we had been greatly surprised to find the natives quite free from the influence of intoxicating liquors, and that we were surprised at his having a Temperance Mission. He corroborated our understanding of the matter that Hindus and Mohammedans, who constitute the bulk of the population, repudiate intoxicating liquors. He said that his labors were chiefly amongst the young natives who were influenced by Christianity, and who were rapidly becoming addicted to intoxicating liquors. We learned also that amongst the Mohammedans there is a class increasingly numerous which, following the example of the whites, are becoming skeptical of religion and correspondingly dissolute in their

R5013 : page 134

habits. As for the whites, nearly all seem to use liquors and tobacco. The irreligion and nominalism of the majority of the whites discount greatly all missionary efforts.

A REVIEW OF THE COMMITTEE'S TOUR

The Committee traveled in India about four thousand miles altogether--by railway, bullock-carts, automobiles, pony-carts, jinrickshas, carriages, etc.

From the Straits of Malay our party came to the Island of Ceylon. We had some interesting experiences in its chief city, Colombo. A number of Bible students of that place met us on our arrival, and gave us hearty greetings of welcome. Our fellowship with them was sweet, and three of them subsequently accompanied us for a few days through the Travancore District of India. Here in Colombo a meeting had been arranged for in the Public Hall, to be addressed by Pastor Russell. Although the hour appointed was early, the house was crowded, about 900 being present. Close attention was given, and at the conclusion of the meeting many addresses were handed in for literature on Biblical topics.

Another interesting experience worth relating was a visit by the Committee to the Lepers' Hospital on an island adjoining the city. The hospital is presided over by an educated Indian of the Parsee faith, who with great cordiality arranged for Pastor Russell to give an address (through an interpreter) to the lepers. Many heard with interest, and amongst them some inquired for literature.

TRAVANCORE PROVINCE--INDIA

A full week was given to southwest India, and it was worthy of it. Our first stop was at Russell-Purim, the principal point at which Brother Davey for two years has let shine the "Gospel of the Kingdom." Pastor Russell preached there twice through interpreters to audiences variously estimated from two to five thousand. Nearly two miles from the meeting place we were met by a thousand of the natives who escorted us to a hastily improvised auditorium. A fife and drum corps preceded us, while behind us came bagpipes, tom-toms and various musical instruments unknown to us. Many of those who met us carried banners of welcome and marched ahead of our motor car, while on either side were lined up others who greeted us, singing native hymns of welcome. Our Committee was quite unprepared for such a reception, and in the general din could merely express our appreciation by bowing to the multitudes who walked and ran before, beside and behind us to the meeting place, constantly joined by other hundreds on the way, and finally by thousands who were waiting for us at the auditorium.

When we stepped upon the platform each member of the Committee was presented with a garland of flowers, strung after the native style. These were hung about our necks. To each of us was presented also a bouquet of flowers handsomely arranged in a manner which, we were informed, to the natives signified peace, love and good will. Next came fans and a glass of cocoanut milk. It was following these experiences and refreshments that Pastor Russell gave his address. Following the first address we were introduced to some of the officials of the vicinity.

NAGERCOIL--MISSION CENTER

Our next stop was at Nagercoil, where the London Missionary Society has a college. We were kindly received by the Secretary in charge, and, as per arrangement made in advance, Pastor Russell delivered an address. The auditorium was crowded, as were the doors and windows, while hundreds were unable to get within hearing distance. Natives constituted the audience, except the white teachers. Amongst them, we were informed, were educated Hindus as well as Christians, and nearly all were men.

TRIVANDUM--THE CAPITAL

The next stop was at Trivandum, the capital of Travancore. Two meetings were held in Victoria City Hall, which on both occasions was crowded to overflowing. We cannot, of course, know to what extent the hearers received the message. It was quite manifest, however, from their conduct, that some of the Hindus had come to sneer at anything Christian. It was equally manifest that by the time of the close of the meeting most of this disposition had faded away; the faces were earnest--many of them markedly sincere. They heard the Bible defended and Christianity upheld with more of an appeal than ever before to the Bible, as well as to reason. Nearly 200 requested literature, expressing a desire to study further the matter which they had heard--some of them expressing deep concern.

Five other less important places were visited and meetings held ere

WE REACHED MADRAS

In Madras we had very interesting experiences also. Three meetings were held in different localities, all of them crowded. Nearly three hundred applications for literature were handed in. It was while in this vicinity that we visited the Mount of Saint Thomas, where, according to tradition, the Apostle Thomas, as before referred to, suffered martyrdom by a spear-thrust at the hands of a Brahmin.

THE VIZAGAPATAM MISSION

We had an interesting visit to Vizagapatam, which has a mission now under the control of the Canadian Baptists, having been transferred to them by the London Missionary Society. A public meeting was held in the chapel and we attended. The missionary and his wife were present, and also two men and two women, native

R5014 : page 135

teachers or workers. It was Quarterly Meeting Day, and about six boys and six girls repeated Scripture verses, committed to memory, in the presence of an audience of about forty adults. These missionaries and teachers--yea, and all missionaries--have the sympathy of the Committee, for we realized that they have a difficult proposition --an impossible one, so far as the conversion of the world is concerned.

CALCUTTA--CITY OF PALACES

Some of us journeyed from Madras to Calcutta, while another passed through the Mysore District to Bombay. All of our experiences were interesting. We were impressed with the fact that while the natives respect the whites as a superior race, they are perplexed with some of their religious teachings, and inclined to think that many professing Christianity are only partially sincere in professing such beliefs--for instance, Mohammedans cannot receive the "Doctrine of the Trinity." They accept our Old Testament Scriptures, but declare that these forbid the worship of any but the one God. They therefore oppose Christians in preaching that there are three gods, even as they oppose the Hindus for preaching that there are five thousand gods.

All (Hindus and Mohammedans) are perplexed that these superior whites should insist on justice, kindness and love and yet teach that the Creator is devoid of these qualities--that He foreordained their forefathers to an eternity of torture, well knowing what He was doing, and that He has allowed ignorance to prevail in the earth over the masses of mankind, while demanding knowledge and faith as a basis for salvation. They say, What we already believe seems to us more reasonable than this. We have some bad gods of our own, but none of them are so vicious as the Christian God is represented to be. We also have kind and generous gods and merciful gods, and these teach us that we must be kind and generous toward each other and towards even the brute beasts. Why, they ask, should we leave our own faith, which is older than yours, to accept your views, which are less reasonable, just and loving than our own?

RELIGION NOT GENERALLY TAUGHT

Of course, missionaries find it very difficult to answer such propositions. One result is that little is said about the future punishment of unbelievers, etc. If much were said on these subjects, Hindu children would not be allowed to attend the schools. To maintain a hold upon the children, to be able to make interesting reports of the progress of their work, and to seemingly justify their continuance in the work, the pupils must be held on to. Religious instruction is generally avoided, except at times, when it is optional with the pupils to attend.

Another matter connected with the schools should be mentioned: Of late years, the Government has been fostering education by giving liberal allowances to schools of a satisfactory curriculum. But the Government requires that such schools, aided out of the public treasury, shall be non-religious. The various mission schools of practically all denominations are now competing for such Government patronage--to compensate for the falling off of missionary donations. As a consequence these mission schools are non-religious--purely secular--with merely a Christian influence attaching, and, as already noted, this Christian influence is of late vitiated and neutralized by an unbelief in the Bible, the fruitage of "Higher-Criticism-Evolutionary" theories.

The critics of the Christian religion are, of course, mainly from the upper castes. Those of the lower castes wonder much, understand little, and seem to be in expectation of harsh language and ill treatment, both from the whites and the higher castes of Indians. In all of our journeyings we were impressed with the gentleness of the people as a whole, and the evident affection of parents for their children. Only amongst those who have been closely associated with the whites did we find the quarreling and wrangling disposition.

In Calcutta two meetings were held, addressed by Pastor Russell. Although the attendance was not large, the interest was considerable, as evidenced by the fact that 170 handed in their names and addresses for literature.

We were informed that the advertising implied that only the whites were invited, and if the natives had known that they would have been welcome, crowds would have been turned away.

BENARES--"THE HOLY CITY"

Benares was our next stopping point. It is the Mecca of India. As a city it is said to be sacred to more people of different religions than any other city on earth. No attempt was made to hold a meeting there. The people seem more ignorant and superstitious than at any other point visited. The principal interest here, aside from the temples, which we did not visit, were the bathing ghats along the shore of the Ganges river. To these pilgrimages are made from various parts of India. They go down the steps into the water, which to them is sacred; they bathe, pray the while, and finally, before leaving, many of them fill little vessels with the "sacred" water, which they carry home with them. It was particularly saddening and discouraging to be told by a native Christian that many who go thither to bathe have had contact with Christianity and modern education. It reminded us of the saying of a Missionary in Japan, namely, that one of the most discouraging features of his work was that some of the members of his congregation who had professed Christianity for years, nevertheless went annually to the Shinto temple to worship their ancestors.

LUCKNOW--CAWNPORE--AGRA, ETC.

These places were interesting, each in its way, but less so than places already described, with nothing specially worthy of noting.

BOMBAY, THE BEAUTIFUL

Our experiences at Bombay closed this most interesting tour through India. Here Pastor Russell addressed two very intelligent audiences, composed partially of whites, the remainder being of high caste natives. Some stood and many, desirous of hearing, were unable to gain admission. Here again many requests for literature were handed in.

The next day on the pier, as we were departing for Egypt, an educated native of the Parsee caste, who had accepted Christianity, came to bid us good by, bringing with him a long garland of flowers of sweet odor, which he hung about Pastor Russell's shoulders, and presenting him at the same time with a very handsome bouquet in the form of a scepter. He declared himself under lasting obligations for the assistance in the understanding of God's Word afforded by the meeting of the night previous. He also handed in his address for literature.

CONCLUDING THOUGHTS ON INDIA

From the foregoing it will be noted that in the Committee's estimation the true Christianity has made more advancement in the Province of Travancore than in any other. We believe the readers of this report will feel a special interest in the people of that Province. We tried to think of some little souvenir of that Province, and found one which, we believe, will be generally interesting. It is the smallest coin used in Travancore, and probably one of the smallest in value in the world, about one-tenth

of a cent each. Yet in one sense of the word it is the basis of all monetary value, for it is called "cash."

We have brought with us several thousand of these from the Travancore mint--new. They are for the International Bible Students Association classes. Each class desiring these souvenirs should, through its secretary, send to the Brooklyn office a list of names of its members desiring one coin each; thus each class may be served at one sending--saving trouble and expense. These souvenirs will be sent free, postpaid.

With deep gratitude to God for the privileges and lessons connected with this world-tour of Mission Investigation, we conclude our Report with a Categorical Summary, which notes the questions given us for our guidance, and our answers thereto following each.

THE CATEGORICAL SUMMARY

I.--"Are Foreign Missions conducted along Christian business lines?"

Ans.--As these terms are generally understood, Yes.

II.--"To what extent are the methods used successful in reaching the heathen peoples, and in bringing them to Christianity?"

Ans.--The success attained by Missionaries is small. We found Oriental Christians about as sincere, intelligent and earnest as the average of church attendants in America and Europe; and, as there, a very few who gave evidence of being consecrated to God and His service.

But, viewing the question from the standpoint of the present and future, rather than the past, our Report is different. The present methods cannot be called successful, because Christianizing endeavors seem pretty generally to have ceased! Present missionary endeavors are almost exclusively along the lines of secular education. Although this is not Christianizing work, it is, of course, a good work, for the poor Orientals surely need education.

R5015 : page 136

In your Committee's opinion, however, there is less need for Academic and Collegiate education, such as the Missionaries forward, than for Common Schooling. The Oriental, after obtaining higher education, is spoiled for the common affairs of life about him, and aspires only to teaching, clerkship and office holding, which are over-supplied. Unable to get such employment, he is in trouble. He will not dig, and to beg he is ashamed. But the general Common School education, your Committee believes, could best be done by the Government, and along unsectarian lines, after the method followed by the United States of America in its supervision of the Philippine Islands. Christians, of course, would be the best for teachers.

III.--"What are the teachings, and what are the inducements to accept Christianity, and how enduring are the results?"

Answer.--There are evidences of positive teachings in the past, but there is very little religious teaching now being done, because the people would resent it, and keep their children from the schools. We heard of instances where a small coin per day was given to each child attending school; but, aside from the schooling, the inducements offered by the Missionaries are chiefly social and medical.

Of late the natives are more and more averse to a public avowal of Christianity, because with increasing intelligence come doubts. The tendency of the times in the Orient, as in the Occident, is toward unbelief in any religion. If a Missionary falls from faith in the Bible into "Higher-Criticism-Infidelity," he may continue his office and profession. But the Orientals have no such inducements to outwardly profess what they no longer believe (except native teachers). Besides, these Orientals are very honest in respect to their religious professions, except where spoiled by contact with the hypocrisy of the whites.

IV.--"What is the attitude of heathendom toward the Missionaries, and toward Christianity, and what is the prospect of Foreign Missions becoming self-supporting?"

Answer.--The Orientals are remarkably tolerant of all religions, but are often perplexed at the Missionary competition and opposition of Christian denominations. The higher castes consider the medley of Christian doctrines presented to them less philosophical than their own. Their own, however, is not satisfactory, they confess. But before exchanging for another they want to know that the change will be for the better. The common conception, that all the peoples of India, China and Japan are heathen savages, is very erroneous. Their upper classes, or castes, include some splendid characters of truly noble manhood, the moral and intellectual peers of Europeans and Americans. Indeed, the masses of these people are less vicious, less rude, more kind and considerate than are the masses of Europe and America. Drunkenness and outward immodesty are almost entirely unknown amongst the Orientals.

Many of the congregations of Christians in Japan, China and India are self-sustaining. And in such cases the Orientals prefer to take over the full control of all services, rather than to have the Missionaries take any part. The native ministers come closer to the people than it is possible for the whites to do. Habits and customs of life make it almost impossible for Missionaries to live in the very simple style of the Orientals, and it would not be reasonable to require it.

V.--"What, if any, change should be made in the teachings and financial administration to make the Foreign Mission work more successful?"

Answer.--The great change necessary to make Missionary work more successful is for the Missionaries to have and to impart to the people a more logical Gospel. To preach to the millions of the Orient that God foreordained them to ignorance of the true religion, and condemned all the generations of their forefathers, on account

of that ignorance, to an eternity of torture is not logical, not loving, not just--not Gospel at all, when we remember that the word Gospel means "good-tidings of great joy which shall be to all people." The Missions would be much more successful in reaching the hearts of those they would serve if they presented the Gospel of God's loving provision of Messiah's coming Kingdom.

Although the doctrine of the Trinity corresponds considerably with the teachings of the Hindu religion, it is, nevertheless, difficult for those of other religions to fully accept it. They cannot understand the matter of three Gods in one person, as some put it; or three persons in one God, as others put it. There is a simplicity and honesty about these people that is commendable, and which refuses to confess that which they do not understand. The message of Messiah's coming Kingdom, in which God's will shall be done on earth, even as it is done in heaven, would, we believe, appeal to large and increasing numbers of Orientals.

VI.--"What hope is there for the conversion of the world during the present generation, through the Laymen's Foreign Missionary Movement, with their proposed thirty million dollars?"

Answer.--No one who knows anything of Oriental conditions would have the least expectation of the world's conversion during this present generation through the use of the thirty million dollars proposed. Nor, indeed, if the sum were a thousand times that. We would not, however, discourage the giving of money for Missions. Those who give will be benefited by so doing, and undoubtedly every million spent benevolently in Oriental lands will help to bring in the more extravagant civilization of the West. It will increase the wants of the natives, and thus promote commerce. As for promoting vital Christianity, we all know that this is not a purchasable commodity.

As to whether the Western civilization will really advantage the East is a question. The Orientals, economical and industrious, are also contented, which is more than can be said of their more favored brethren of the West. Nor can we claim that our Western civilization would make them more honest and more truthful.

The very suggestion of the conversion of the world is ridiculous to the peoples of the East--including the Missionaries. One Methodist minister frankly said, "I had to come here and see for myself, before I dropped the idea of the world's conversion, and the twin idea that all the unconverted would suffer endless torture."

VII.--"To what extent do the monies donated benefit the heathen, and could any improvement along this line be suggested?"

Answer.--Our judgment is that that portion of money contributed to Foreign Missions, which reaches heathen lands, is wisely enough used for its intended purposes. Whatever waste there is would seem rather to be in the machinery of collections. One collector for such benevolent institutions told us that he was allowed, as his salary, one-half of all that he collected. We know not to what extent this principle obtains with other Societies. Each Society owes to itself to institute a very thorough investigation into its own affairs, and to ascertain what proportion of the funds received is ever forwarded to the Missionaries.

Nothing in these remarks applies in any degree to the Association under whose auspices this Committee went forth. It is well known by us all that the International Bible Students Assn. is conducted along most economical lines, and that all services in the home office are gratuitous.

We know nothing to suggest, except that the true Gospel of salvation be preached--the Gospel of the Kingdom of Messiah. Wherever Pastor Russell preached the soon coming of Messiah's Kingdom to "Bless all the families of the earth," all classes heard with keen interest. He quotes Scriptures relating to the coming "Golden Age," the lifting of the veil of ignorance and manifesting God's love to all men, including those now sleeping in death. It seemed good to Mohammedans, Hindus, Buddhists, Confucians--all. Many desired him to stay longer, but his time was limited; instead he promised them literature, for which they eagerly handed in their addresses.

Your Committee found no time in which to visit Burmah, Africa and Australasia, and suggest that it might be wise to send another Committee to investigate those fields.

In harmony with your suggestions, Pastor Russell arranged for the publication of free literature in the six principal languages of India, viz.: Hindustani, Guiarati, Malayami, Tulugu, Marotti and Tamil. This work is already under way, as is also a similar work of the Chinese and Japanese. The entire cost of producing three million copies, and circulating them through willing natives, will, he believes, be kept within the seven thousand dollars authorized by the Association.

In conclusion, your Committee assure you that they have done their very best to accomplish the purpose of their appointment. They thank the Lord, and also the Association, for the great privileges enjoyed in connection with the service.

C. T. RUSSELL, Pres. Adj.-Gen'l W. P. HALL
F. H. ROBISON, Sec'y J. T. D. PYLES
E. W. V. KUEHN R. B. MAXWELL
DR. LESLIE W. JONES

===================

R5016 : page 137

THE COMMITTEE HOMEWARD BOUND

Leaving India the Committee journeyed via Suez, stopping two days at Cairo. A visit was made to the Great Pyramid, whose wonderful Passages tell by their construction so much of the Divine Plan that it has been called the Stone Bible. We need not here give space to an explanation of the meaning of the passages and their wonderful lessons, so in harmony with the prophecies of the Bible, because the majority of our readers already have this as one of the Chapters in the Third Volume of the STUDIES IN THE SCRIPTURES. We do, however, urge all to a fresh reading of this testimony, so helpful to faith.

On the second day an excursion was made to the ruins of Memphis, the ancient Capital of Egypt in Joseph's time, when he was next to Pharaoh in authority. Many of the scenes brought freshly to mind the Scripture narrative respecting Joseph, and later on respecting the finding of Moses in the rushes of the Nile. The land of Goshen, where the Israelites spent two centuries, and from which they were miraculously delivered, the place of their possible crossing the Red Sea, the wells of Moses, and the bitter waters of Marah on the opposite shore, were noticed.

ATHENS AND MARS HILL

Next we visited Athens, made famous through the visit of St. Paul eighteen centuries ago. There we visited the Stadium, where Socrates and other orators of ancient Greece held large audiences by their eloquence. We thought, too, of the fickleness of public applause, as we viewed the ancient prison in which he died. Other items of interest at Athens were the wonderful Temple and the great Amphitheatre, with a seating capacity of forty thousand, recently remodeled after its original style, in marble.

R5016 : page 138

But the ruins of the greatness of ancient Greece, grand as they were, led our minds still more particularly to the great Apostle St. Paul. We considered that his monuments in the New Testament writings are more eloquent a thousand times than all the achievements of all the philosophers, poets and artists of the whole period of Greece's fame. We climbed to Mars Hill, traversing quite probably the same steps, cut in the natural rocks, by which the Apostle ascended and descended. We went to a platform in the rocks above, and near to the old market house mentioned in the Scriptures, and surmised that St. Paul spoke to the people from that very spot. Our little company while on Mars Hill engaged in a short service of praise and prayer, and Pastor Russell gave a little sermonette re the Gospel which St. Paul preached--Jesus and the Resurrection--Jesus, the Redeemer and Savior; the Resurrection, the method by which a Divine blessing will come through Jesus to all the families of the earth.

We noted that as the doctrine of the Resurrection was scoffed at by the ancient Greeks, so the worldly-wise of today are still inclined to stumble over it and to mock and say, "We will hear thee again of this matter--enough for the present."

Two public meetings were held in one of the principal auditoriums of Athens, addressed by Pastor Russell. On both occasions many were turned away, while others were obliged to stand. Many heard the Gospel of the Two Salvations for the first time:--

(1) The present call and development of the "elect," the consummation of whose hope will be in the glorious change of the First Resurrection.

(2) The Restitution blessing then to be brought to the world in general with full opportunity for all the willing and obedient to return to human perfection and a world-wide Eden and everlasting life--rejectors being destroyed in the Second Death.

Our experiences at Corinth were interesting. We were shown the ruins of ancient Corinth, which have recently been uncovered. We walked about some of the very market places and fountains visited by St. Paul, and probably upon the very stones. St. Paul's Cathedral, a fine, modern structure, is the City's memorial to the great Apostle. The Cathedral is Greek Catholic--or rather Greek Christian, for so the natives prefer to speak of themselves.

Here, at the request of the Mayor and the Ecclesiastics, Pastor Russell gave two addresses of about an hour and a half each. They were well received. The reasonableness of the presentations and deductions and the harmony of the same with the Bible seemed to be the general comment of the people, many of whom seemed hungry for a clearer knowledge of God's Word and a surer foundation for their faith. Here as well as at Athens many addresses were handed in with requests for reading matter.

Brief stops were made at two places in France, where several semi-private conferences were held with Bible Students. The following Sunday brought us to London, where a most interesting and profitable week was spent. Pastor Russell delivered eight addresses in London and nearby--four of these were in the London Tabernacle.

===================

R5016 : page 138

NEW YORK HIPPODROME MASS MEETING

TO HEAR I.B.S.A. COMMITTEE'S REPORT ON MISSIONS

Less than a week brought us safely across the Atlantic on the Cunarder "Mauretania." Here we received a most hearty welcome, which culminated on Sunday in a mass meeting of Christian people at the New York Hippodrome.

The Hippodrome, with a seating capacity of fifty-two hundred, had been secured for the Committee's report on March 31, 3 p.m. Crowds were at the entrances waiting for admission at 1:30 o'clock. Before 3 o'clock every seat was taken, and subsequently hundreds were turned away disappointed. No better evidence than this of the interest of the public and of Bible Students of all denominations could be asked.

The crowds entering beheld with bated breath the entire platform, or stage, over a hundred feet wide, banked with beautiful floral evergreen plants, etc., etc. We learned afterwards that it required eighteen men to unwrap and place these floral tributes--from 4 a.m. until noon. The decoration was a master-work, both as respects the materials and their arrangement. It was declared the most beautiful floral display of the kind ever seen in the American Metropolis. The Chairman, referring to the flowers, remarked that they had come from Bible Students of twenty-one different States of the Union addressed to the Pastor and with greetings to himself and to the Committee. The central feature of the display was a large Cross of red carnations circled by a crown of yellow daffodils and surrounded by a circular wreath-work of dark green leaves in which were scattered beautiful white lilies.

The Hon. J. F. Rutherford of the New York Bar served as Chairman. He introduced Prof. F. H. Robison, who read to the audience the categorical Summary which constitutes the conclusion of their Report, explaining that the full Report would be printed, as we here have it.

Pastor Russell followed with a discourse from the text, "Ask of Me and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Psa. 2:8.) It will be unnecessary for us to give a synopsis of this, as Bible Students in all parts of England and America have already had opportunity to read it in the more than one thousand newspapers which publish the Pastor's sermons every week.

ORDER COUPON

For Pastor Russell's Studies in the Scriptures

Advertised on Back Cover

Bible and Tract Society, London W., or Brooklyn, N.Y.

Sirs:--Please send me (all charges fully prepaid) for the enclosed $2.00 (or $2.65 with THE WATCH TOWER) the complete set of Pastor Russell's six volumes of STUDIES IN THE SCRIPTURES. It is expressly agreed that if, after reading the first volume, I desire to return the set, charges prepaid, my money will be promptly refunded.

Date__________

Name__________ St. and No.__________

P.O.__________ State, Prov. or Country__________

ORDER COUPON

For International Bible Students Association Bible

Illustrated inside Back Cover

Bible and Tract Society, London W., or Brooklyn, N.Y.

Sirs:--Please send me (all charges fully prepaid) for the enclosed $__________, your International Bible Students Association Bible No. 1918 at $1.65, or No. 1919 at $1.75, or No. 1928 at $2.65, or No. 1939 at $1.95, or No. 1959 at $3.65.

Name__________ St. and No.__________

P.O.__________ State, Prov. or Shire__________

Date__________ Country__________

===================

Inside back cover colored picture of our Lord and his disciples in wheat field.

page 140

Colored picture of six volumes (Three-fifths actual size)

PASTOR RUSSELL'S
SCRIPTURE STUDIES

THE DIVINE PLAN   THE NEW CREATION
THE TIME IS AT HAND   THE ATONEMENT
THY KINGDOM COME   THE DAY OF VENGEANCE

==========

VERITABLE BIBLE KEYS

ONE OF THE WORLD'S GREATEST OBSERVERS AND CRITICS ONCE SAID:

There is one thing which constitutes an effectual barrier against all progress; which holds out a restraining hand against the onward march of all attainment; which damps the glow of study and research; which blocks the channel to an endless succession of happinesses; and that thing is--
"CONDEMNATION WITHOUT INVESTIGATION"

The full set of STUDIES IN THE SCRIPTURES as above pictured (six volumes, over 3000 pages), all packing and carriage charges prepaid to any part of the world, for the small sum of $2.00 (8 s.), the usual price of one such volume. Address, BIBLE AND TRACTS SOCIETY,
LANCASTER GATE, LONDON, E., ENGLAND; 13-17 HICKS ST., BROOKLYN, N.Y., U.S.A.; or
312 FLINDERS ST., MELBOURNE, VIC., AUSTRALIA.

Or to secure above set of Studies and the religious journal which Pastor Russell edits, The Watch Tower, 16 pages twice a month for one year, send $2.65 (11 s.). See Order Slip bottom of preceding leaf.

These valuable books may be ordered at the same prices in any of the following languages, viz: German, French, Swedish, Dano-Norwegian, Greek, Polish, Arabic, Hungarian, Hollandish, Spanish, Italian or Finnish.

====================

VOL. XXXIII MAY 1 No. 9
A.D. 1912--A.M. 6040

CONTENTS

1912--General Conventions--1912...................142
Why Christ Arose From the Dead....................143
  The Bible Resurrection Reasonable.............143
The Harvest is the End of the Age.................145
  "The Righteous Shall Shine as the Sun"........146
Loyalty to God Necessary to Life
  Everlasting.................................146
Vain Repetition in Prayer.........................147
Truthful Words--Polite Speech.....................148
  No Man Can Tame the Tongue....................148
  Praising God--Injuring Men....................149
Prayer a Great Privilege..........................149
  Vain Repetitions of the Heathen...............150
Requests for Visits of Traveling Brethren.........151
Some Interesting Questions........................151
  We Die Daily by Laying Down Our Lives.........151
  Justification Completed at Consecration.......152
Reports of Memorial Celebrations..................153
Interesting Letters...............................154
Berean Questions in Scripture Studies.............155

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1912--GENERAL CONVENTIONS--1912

It is proposed that the INTERNATIONAL BIBLE STUDENTS ASSOCIATION shall this year hold two General Conventions. One of these will be in the West, the other in the East. This arrangement seemed wise in order to permit many who would like to attend Conventions to do so at a moderate expenditure of railway fare.

The first of these will be held in the Chautauqua grounds at Pertle Springs, near Warrensburg, Mo., June 1-8. It will be followed by a public meeting addressed by Brother Russell at Kansas City, Mo., sixty-five miles northwest from Warrensburg, on Sunday, June 9.

Board and lodging accommodations, we are assured, will be quite satisfactory and will range in cost from $1.10 to $1.50 each person per day. These prices, of course, will not secure separate rooms for each person. We are assured of ample, comfortable accommodations for from fifteen hundred to two thousand people. All expecting to attend should notify us at once. Give full name of each person, which prefer to room together, and at what rate.

Warrensburg (Pertle Springs) is on the Missouri Pacific Railroad. We will have the usual summer rates prevailing to this point. Inquire of your local railroad ticket agent.

The second Convention will be held in the suburbs of Washington City, D.C., at the Glen Echo Chautauqua grounds--July 7-14. Arrangements for board and lodging will be made by our Committee on request at such prices as you may authorize from $1.10 per day upward. No pains will be spared to make you comfortable as possible.

The Committee of investigation say, "The location is ideal. The average Park temperature is ten degrees lower than that of Washington City. The Auditorium is still cooler by reason of its peculiar location and the fact that it is built over running water."

Washington City commands reasonable railway rates from all quarters. We do not expect any special concessions, therefore, although we will apply for them.

We will endeavor to have a good list of speakers at both Conventions, including Brother Russell.

We hoped to have been able to make the announcements re Conventions in January, but have been unavoidably delayed until now. We trust that both of these Conventions will prove convenient and profitable to considerable numbers of Bible Students.

R5024 : page 142

WE ALL NEED "POEMS OF DAWN"

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It is now in stock, and all orders have been filled to date. Cloth edition, corresponding in style to the new edition of STUDIES IN THE SCRIPTURES, will be supplied at 25c. each, postpaid; leatherette, red burnished edges, same size as Keratol STUDIES, 25c. postpaid; leatherette, gold edges, 35c. postpaid; full seal-grained leather, gold edges, corresponding in size and style with the India edition of SCRIPTURE STUDIES, 50 cents each postpaid. "Poems of Dawn" would make an excellent gift for any friend or relative not in the Truth, although most fully appreciated by the saintly. It is topically arranged, but you cannot open at random and read without being refreshed, comforted, drawn nearer to God.

----

page 142

"WE CANNOT DO AS WE WOULD"

These words of St. Paul recur to us, not only as applicable in the way he used them, as signifying our inability to do the Divine will perfectly because of weaknesses of heredity, but in other ways the words are applicable--for instance, as we now use them: the Editor has recently been made the recipient of so many kind messages of love--letters, cards, telegrams and floral expressions--that he has been simply overwhelmed. Additionally he has had great pleasure in receiving many callers. Nothing could please him better than to write personal acknowledgments of all these kind expressions of Christian love, fellowship, sympathy; but to respond to each and all separately would mean a hindrance of the general work, which he is sure would be far from the wish of his many friends. He therefore takes this opportunity of acknowledging the many kindnesses of the Brethren and of assuring each of his loving appreciation of their many tokens and of his good wishes and prayers on behalf of them all and on behalf of all who are truly the Lord's in every place--known and unknown. The Editor hopes that all will accept the articles of THE WATCH TOWER instead of his personal letters.

===================

R5016 : page 143

WHY CHRIST AROSE FROM THE DEAD

"If Christ be not risen, then is our preaching vain and your faith also vain; yea, and we are found false witnesses of God.

...Then they also which are fallen asleep in Christ are perished."--1. Cor. 15:14,15,18.

THE FAITH ONCE delivered to the saints by Jesus and the Apostles in respect to the resurrection of the dead has been very generally lost. Christian people profess a belief in the resurrection, because they find it stated in the Bible, yet they are continually in difficulty in their endeavor to make the Scriptural teaching on the subject square with some of the unscriptural theories received into the Church, and incorporated into many of the creeds during the "Dark Ages."

St. Paul warned the Church against these human philosophies, and called them "science, falsely so-called," which makes void the Word of God. These errors have been instrumental in dividing the faith of God's people into six hundred denominations, with six hundred different professions. If God's people could all come back to the simplicity of the Bible's teaching in respect to the resurrection of the dead, all of these differences would speedily disappear. God's Word would be seen to be beautiful and harmonious, satisfactory to the consecrated intellect, as none of our sectarian creeds are.

R5017 : page 143

Really the doctrine of the resurrection of the dead has been repudiated by all denominations, not willingly, not intentionally, but perforce, as it were. An opposite theory received and intrenched in the minds gives no place for the doctrine of the resurrection, as the Bible presents it. Consequently we have twisted the doctrine of the resurrection and recite, "I believe in the resurrection of the body."

Yet even this perverted view of the resurrection is not satisfactory to those who hold it. They wish many a time that the doctrine of the resurrection were not in the Bible, so much difference does it cause. For instance, how inconsistent it seems that they should say, "I believe in the resurrection of the body," and then say, as many do, Dying is but going home, getting rid of the mortal flesh, and being freed from its limitations. If it is a blessing to die and get free from the limitations of the body, how could it be a blessing to be reincarcerated in the body, and be obliged to keep it through all eternity? Such is the inconsistency of the resurrection, however, from the viewpoint of the creeds of men.

THE BIBLE RESURRECTION REASONABLE

There is nothing inconsistent in the Bible presentation of the resurrection. Not from the Bible, but from men, comes the suggestion of the resurrection of the body. The Bible invariably refers to the resurrection of the soul. It is the soul that dies; as we read, "The soul that sinneth, it shall die." Adam was created a living soul, but his living soul came under the death sentence because he disobeyed God. It was his soul that was redeemed from death, not his body. "I will redeem thy life from destruction."--Psalm 103:4.

To accomplish this redemption, we read that Christ Jesus "poured out His soul unto death"; "He made His soul an offering for sin." Moreover, we are particularly told that it was the soul of Jesus that was raised from the dead: "Thou wilt not leave My soul in sheol. St. Peter quotes this statement as prophetical of the resurrection of Jesus, that His soul was not left in hades; God raised Jesus from the dead on the third day. With what body do the dead come? is a totally different question. Some dead souls, in the resurrection, will come forth with spirit bodies, and others with human bodies, according to the Bible. But the important part is, that it is the soul, the being, that comes forth, that is resurrected--not the body. If the soul dies, as the Bible declares, then manifestly the soul should be resurrected.

The difficulty with us has been that we "have made void the Word of God" by our "traditions." We received from the Grecian philosophers a tradition which Socrates and Plato both advocated, namely, that when a human being dies he does not really die. The soul, it is claimed, cannot die, but, whenever the soul gets out of the body, the body dies. How strange it seems that we all, as intelligent, thoughtful beings, have accepted this heathen philosophy, without a word of Scripture for its support, and with hundreds of Scriptures to condemn it!

We can see how the heathen philosophers might be led to conjure up such a theory, because of their desire to believe in a future life, and because they had no revelation from God respecting a future life. They therefore tried their best to convince themselves that man really does not die--that no man can die. The Bible theory is the very reverse of this, namely, that a man does die; that he is a soul, a thinking, sentient being. Neither is he a bodiless being, and indeed he cannot be a being at all without a body. His body may change, as science declares it does gradually, hour by hour, until a complete change is effected in seven years.

R5017 : page 144

Thus a man, a soul, a sentient being, may in a life of fifty years have sloughed off gradually sufficient matter to have composed seven bodies. But the moment the sloughing off of this dying matter and the substitution of living matter ceases, we have death; and as soon as the body dies the soul dies--that is, the intelligent being ceases. There can be no thinking without a brain, no breathing without lungs, no maintenance of life in any sense of the word without a body.

This would have been a total destruction of the soul had not God specially provided, as the Prophet declares, that He would redeem man's life from destruction, through the redemptive work accomplished by Jesus in giving His soul an offering for man's sin, and thus making possible man's resurrection from the dead.

It is in consequence of this Divine provision through Christ for a resurrection of humanity that the Scriptures speak of death as merely a falling asleep for a time, to wait for the new body in the resurrection, rather than to speak of us as dying as the brute beasts. The word sleep implies that in the Divine purpose a future life is intended, and will eventually be given.

"BUT NOW IS CHRIST RISEN"

St. Paul does not leave the matter of Christ's resurrection undecided. He positively affirms that, "Christ is risen from the dead," and that, thus risen, "He is the First-fruits of those that slept," which implies that when He was raised the others still slept. Jesus slept during a part of three days, from the time He died until the Father raised Him from the dead, from hades, from sheol, from the tomb, on the third day. He, as the First-fruits of the sleeping ones, is an example and a guarantee of the fulfilment of the Divine promise, that "there shall be a resurrection of the dead, both of the just and of the unjust."

It behooves us to take a decided stand, either with the Grecian philosophers and their theories, or with the Bible. The two are in conflict and whoever attempts to hold both is in confusion. If the dead are not dead, then no human being is dead. And if no one is dead, how could there be a resurrection of the dead?

The inconsistency of the theory held respecting the resurrection of the body has invited a very reasonable and just criticism. The skeptic asks, "How could the body be resurrected, after it has gone to dust and after the dust has been scattered to the four winds?" They tell us of a grave that was opened near an apple tree, and it was found that a root from the tree had entered the coffin and practically absorbed the corpse, from which it had produced thousands of apples, which in turn had been shipped to various parts of the world, some of the poorer grades being fed to hogs, whose hams were cured and sent abroad and thus passed into other human beings, to become parts of still other human bodies. The question is a proper one, but it is an unanswerable one from the standpoint of our former misbelief and our poor attempt to combine human philosophy and Divine Revelation.

But such a question brings no consternation to the Bible student who follows the Scriptures alone. The Scriptures never speak of the resurrection of our bodies. They do tell of the resurrection of the soul, and that in the resurrection God giveth it (the soul) a body as it pleaseth Him.

How reasonable it will be for the world to be awakened in practically the condition in which they went down into death! And these will experience, if willing and obedient, a gradual resurrection or raising up to the image and likeness of Father Adam in his perfection. But some in the resurrection will receive spirit bodies like unto the angels, and some like unto the body of Christ in His resurrection, which Saul of Tarsus beheld--"shining above the brightness of the sun at noonday."

The class that is promised a resurrection in spirit bodies is the Church--the saintly few who walk in the footsteps of Jesus. The begetting of the Holy Spirit which comes to these changes their nature from earthly to spiritual. If they are faithful to their covenant their resurrection will be to glory, honor and immortality, as explained by St. Paul in the context, saying, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spirit body."

This is a description of the resurrection which God has promised to all the members of the Body of Christ, which is the Church. St. Paul declares that the members of this Body fall asleep to awaken in the glorious morning of the New Dispensation. But he adds, "We shall not all sleep"--some will be alive and remain till the second coming of Jesus. These, however, will not take precedence over the sleeping ones, for "The dead in Christ shall rise first; then we which are alive and remain" "shall be changed in a moment, in the twinkling of an eye," ...because "flesh and blood cannot inherit the Kingdom of God." As the death of Jesus was absolutely necessary as the atoning price for human sin, so the resurrection of Jesus was absolutely necessary, that He might not remain dead through all eternity, but be glorified, and in due time come again to effect the resurrection of His Church and, subsequently, the awakening and uplifting of all the families of the earth.

Hearken to the special promise made to the Church: "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Also note the promise of the world's resurrection: "There shall be a resurrection, both of the just and the unjust." (Acts 24:15.) Again, "They that have done evil" shall come forth, that they may enjoy a resurrection effected by "judgments," disciplines, chastisements, which will develop in them character; and the glory which will be attained will be perfection--a raising up to all at first possessed by Father Adam, lost through disobedience, and redeemed by the precious blood of Christ.--John 5:28,29, R.V.

R5018 : page 144

"A KIND OF FIRST-FRUITS"

Every Sunday is a memorial of the resurrection of our Lord from the dead, and if a proper conception of the Master's resurrection were kept in mind we would not think of quarreling with the expression "Easter Sunday." But alas, this name Easter is associated with heathen philosophies and idolatries, which did so much to make the Word of God of none effect; and the fact should be noted that it is the name of a Greek goddess. The compromising spirit induced some of the early Church to admit the heathen philosophies and to commingle with these the inspired teachings of the Bible; but now there is the loud call to true Christians to rid themselves of science and philosophy "falsely so-called," and to return to the Biblical simplicity of the Divine Revelation.

Of this Revelation alone St. Peter declares, "It is able to make you wise unto salvation," and to "give you an inheritance among all them which are sanctified." And again, "The Word of God is sufficient, that the man of God may be thoroughly furnished unto every good work." Let us today, then, rejoice in Him who died for our sins and who rose on the third day for our justification.

R5018 : page 145

Let us rid our minds of the foolish thought that He did not really die, that He only seemed to die--that when the Roman soldiers crucified Him, He simply got out of His body, laughed at them, and said, "I have not died at all; I could not die; you could not kill Me." Let us remember rather the Divine Word on the subject: "Christ died for our sins"; "He poured out His soul unto death"; "He made His soul an offering for sin." Let us remember the assurance of the Bible that eventually "He shall see the fruits of the travail of His soul and shall be satisfied." Let us rejoice also in the assurance of the Apostle that His soul was not left in hades, sheol, death, but that God raised Him from the dead on the third day.

NOTE AN ADDITIONAL PROOF

If Christ did not die, then the death penalty upon Adam and his race has not been met. Those who claim that He did not die, that merely His body died, are illogical. They profess to believe that Jesus accomplished for us a redemptive work, that He died, "The Just for the unjust." If Christ, the Redeemer, "poured out His soul unto death," and if His resurrection meant the recovery of His soul or being out of death, wherein is the logic in the declaration of some that it is not thus with the Church nor with the world? If Jesus did not go to Heaven when He died--if He went into hades, into the grave, into sheol, into death, who has the temerity to say that others go direct to Heaven or Hell or Purgatory? Let us be consistent. The wages of sin is not Purgatory, nor a Hell of torture, in some far-off place. On the contrary, "The wages of sin is death." The Redeemer died and rose; and this is the assurance, that He who raised up

Jesus from the dead will raise us up also, by Jesus, through His spirit and power; and not only so, but also the world of mankind, all who were involved in the death sentence upon the first man.

Therefore, the entire world is included in the death payment made by the Great Redeemer, that "As by man came death, by a man also shall come the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive." But, says the Apostle, while every man who will come into Christ shall be made alive, each will come forth "in his own order." The Christ company shall come forth first--"the Church of the First-born, whose names are written in heaven." Afterwards will come those who will become His at, or during, His presence --during the thousand years of His Kingdom glory. The opportunity of that thousand years will mean to every man the privilege of coming into fellowship with the Redeemer and King, Emmanuel. Whoever will accept the opportunity will receive the blessing of an admission to Messiah's family. As the Apostle says, they will become His. Under His heavenly guidance and blessing and regenerating influence, all such may attain again to a full image and likeness of God, lost in Eden, redeemed at Calvary.

===================

R5018 : page 145

"THE HARVEST IS THE END OF THE AGE"

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."--Matt. 9:37,38.

FOR LONG YEARS many of us thought of the Bible references to the Harvest, our text included, as applicable to every time. We had not then learned that in order to be understood the Bible must be studied Dispensationally. Now we perceive that the time of our Lord's first advent was the Harvest of the Jewish Age; and that as a Harvest this text applied to that nation only. For more than sixteen hundred years the Law Covenant had been in operation between God and Israel. Under it they had been disciplined and schooled, instructed through the Law and by the Prophets.

Jesus came, not only to be the Redeemer of mankind in general, but also to offer Himself as King to the Jews, and to make them His joint-heirs in His Kingdom. Had there been a sufficient number of Jews in heart-readiness to receive the Gospel Message, according to Divine agreement, the entire Bride class would have been elected, or chosen, from that one nation and not a Gentile would have been invited to participate in the honors of these spirit-begotten ones, called in the Scriptures, the spiritual "Seed of Abraham." (Gal. 3:29.) Nevertheless, the Lord knew that Israel would not be ready to receive Him, and He provided for their rejection and the opening of the door to membership in the Bride class to worthy Gentiles.

At the close of the Jewish Age, at the time, therefore, that people should have and did have their greatest degree of ripeness and preparation, our Lord presented Himself and began to do the reaping work. He sent forth His disciples as His representatives, two and two; and later, He sent "seventy also." When these returned, our Lord declared to them, "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."--John 4:38.

The Great Teacher tells us distinctly that while His work was that of reaping, He blended with it a sowing. Seeing that the Jews were not ready for the Kingdom, seeing that eighteen centuries would be required for the calling and developing of the saintly, spiritual ones, the Father started the work of seed-sowing for the New Dispensation. Then, according to our Lord's parable, He left the work in the hands of His servants and went "into a far country"--even Heaven itself. Since then He has been supervising His work and been represented through the faithful members of His Church, His Bride. He and the Apostles sowed the "good seed" of the Kingdom, meanwhile gathering the ripe wheat of the Jewish nation into the Kingdom Class, through the begetting of the Holy Spirit. By and by the harvesting of the Jewish Age ended completely, when all the wheat of the nation were gathered into the Gospel Church of spirit-begotten ones, and then came the "burning of the chaff"--the great time of trouble with which the Jewish Age ended, in A.D. 70.

Since then the work of seed-sowing, evangelism, etc., amongst the Gentiles has gone on, not without difficulty, however. As our Lord's parable shows, Satan, the Adversary, came "while men slept"--in the night, the "Dark Ages"--and over-sowed the wheat field with tare seed. As a result, the field looked very prosperous, although, in reality, the "tares" had a choking and disastrous effect on the "wheat." Nevertheless, the Lord would not allow the separating of wheat from tares until the full end of the Age, the Harvest. The Bible intimates that the tares were so numerous and so intertwined with the wheat in their various interests that to have plucked them all up would have brought the disastrous "time of trouble" too soon. Hence, the decree that both should grow together until the Harvest. "The Harvest is the end of the Age." --Matt. 13:39.

R5018 : page 146

"THE RIGHTEOUS SHALL SHINE FORTH AS THE SUN"

Our studies together have led the majority of us to conclude that we are now living in the Harvest time--

in the end of this Age. Oh, how glad we shall be if this is true! How glad we are to believe it true! And, we think, on good evidence. If it is true, as we believe, that the forty years "harvest" of this Age began in 1874, the implication is that the trials of the Church are nearly at an end; that the faithful will soon be gathered to the heavenly garner. By the glorious "change" He will cause them to "shine forth as the sun in the Kingdom of their Father," for the scattering of the world's dark night and the ushering in of the New Day. Messiah's Day is to bring glorious opportunities for earthly blessings to Israel, and to all the families of the earth through Israel.

If our hopes be true, then they mean a blessing, not for the Church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God.--Rom. 8:21.

As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars--that the period from the death of Jacob to the fall of Jerusalem, in A.D. 70, is the exact parallel to the period of the Gospel Church from the death of Jesus to 1915, A.D.

Surely it is not by accident that these two Ages correspond, nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A.D. 70. In other words, as the Harvest of the Jewish Age ended with a time of trouble, so our Lord's words assure us that this

R5019 : page 146

Gospel Age and its harvest will end with "a time of trouble such as never was since there was a nation." (Dan. 12:1; Matt. 24:21.) That a crisis is nearing everybody admits. That socialists and anarchists are threatening the very fabric of society, nobody will deny. The Bible alone explains the situation and shows us that the work of the present Age is about completed; that the elect members of the Bride of Christ have nearly all been found and made ready. The blessings for the world will be along material lines and will be ushered in by the "time of trouble," which will eventuate in anarchy, according to the Scriptures--a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding.

===================

R5019 : page 146

LOYALTY TO GOD NECESSARY TO LIFE EVERLASTING

THE FIRST ESTATE of the angels who fell

was the angelic estate or condition. The design of the Creator was not that they should be men, but angels. Any power granted them for materializing would be for some proper work amongst men which would be facilitated by materialization. Therefore, they were privileged to appear as men and, having accomplished the purpose for which they materialized, to disappear. But these angels, becoming enamored of the conditions in the world at that time, preferred to live as men and not as angels. In this, however, they did not abrogate their powers as spirit beings, but maintained these; but materializing and living as men, they ignored their former condition. On account of thus violating their nature they were punished, and not on account of merely using the Divinely granted power of materialization. They abused the power which it was proper enough for them to use.

We know that Satan's first misdemeanor was the deception of our first parents; but we do not know that he was the cause of the disobedience of the other angels. Probably he was; and, therefore, he was restrained in darkness. If it were not so, he might have been able to materialize all down through the six thousand years. Some people claim that they have seen materialized spirits. Martin Luther claimed that he had seen Satan. In the old Luther homestead they show visitors the mark of the ink on the door, where Luther threw the ink bottle at Satan's head. We do not know, however, whether there was a materialization, or whether Satan merely appeared to him as a man. And so, not being well informed on the subject, it is best not to take too positive a position, but simply to say that we do not know. The Scriptures state that these fallen angels were restrained in chains of darkness until the great Day. This would seem to imply that Satan will have no part in the Judgment of the Great Day, but would not, of necessity, prove it. Practically, we are left without any definite information.

When Satan beheld Adam and Eve placed under Divine favor in the Garden of Eden, and saw that they were the parents of an unborn race, the temptation came to him that, if he could get them on his side, then he would become a mighty one, a ruler. Why did this temptation come to him? He knew well that the thought was disloyal to his Creator. Why did he entertain it? Did it come to his mind in so powerful a manner as to make it irresistible? No. The Scriptures tell us that all of God's work is perfect. He made both man and angels perfect. Satan's deflection was through his own mind. While he knew that the thoughts in which he was indulging were unjust and unrighteous, he probably did not intend to do evil. No one intends to do wrong, but merely to see how the thing will "work out." So Satan thought how possible it would be and how pleasurable. Thus he allowed his mind to run on. And the things that he subsequently did he would not have allowed himself to do at the beginning.

So far as we know, this is the process of every mind. The fact that sin develops does not prove that there was a germ of sin. But an active mind always plans. God's mind is perfect and active; and so are the minds of the angels. As New Creatures it would be possible for us to cultivate or to allow to germinate in our minds certain thoughts, certain ambitions, certain imaginations, which would eventually lead us astray. It is the duty of every New Creature to repudiate every thought that is disloyal to God or to His Laws. The loyalty of the mind should be so great that anything contrary to God's will would be considered treason. This is the only safe position for the New Creature. Everything known to be disloyal should be discountenanced, fought against. For, as surely as evil things come in, progress is made toward destruction of the loyalty of the mind.

We see an illustration of this principle in a very marked degree in Christian Science. Very few people would say that sickness is health and that black is white. When first being instructed, the patient thinks that it is funny to have some one tell him not to think that he is sick. At first this seems absurd; but when people have practiced this deception awhile, they become imbued with

R5019 : page 147

a kind of self-hypnotism. They seem to be carried away with that wrong process of reasoning. With Christian Science, nearly everything is unnoticed and unreasonable --everything except money and the good things of this life. Everything is distorted. They make two and two equal nine--according to some things that come from Christian Science quarters. To our mind, two and two would never make nine.

Some people are given to exaggeration; for instance, to say of sickness, "That is awful!" We should learn neither to appreciate things too highly nor to underestimate them. With a great many people nearly everything they say contains a great measure of exaggeration. This should not be the case with the Church of Christ. They should by all means strive to speak the truth. "Let your yea be yea." If something is six inches long, let it be just six inches for six inches. Let your yea be yea, and your nay be nay.

There is no means of knowing whether or not any of the angels who, before the flood, had indulged in sin ever repented and reformed, coming back to the Lord. It would be unwise, therefore, to speculate. Even though God is plenteous in mercy, it seems to be a principle of His Government that when anyone sins, Justice will have some reckoning with the individual. This is not because of Divine desire to see the creature suffer, but because this is a healthful principle for the Divine Government-- that whosoever sins shall suffer. Even though the obliquity of the sin be forgiven, the sin must receive punishment. This principle, we think, holds with the angels. Even though they should be restored to Divine favor, it would not be until there was some kind of correction to show that sin is wrong and unprofitable.

Neither are we informed as to whether or not any of these angels have repented since their sentence and delivery "into chains of darkness." But we should not be surprised if it were true that some of them have repented. Our thought is that this repentance would not change their sentence, but that they would remain in Divine disfavor until their allotted period of punishment had ended; and then they would be tested and tried. Supposing this to be so, we think that none of these well-disposed angels would be inclined to violate the Divine command on the subject of materialization. Our understanding is that there are some good angels and some evil angels; that any who would communicate with mankind are not good angels--that those who are in harmony with God would not allow themselves to communicate with mankind; and that during these thousands of years since their condemnation the fallen angels have divided into two classes, one being sympathetic with Satan, and the other having reformed; that probably the latter have suffered from the others; that they would have the opprobrium and opposition of the evil ones; and that they would rather suffer for righteousness than indulge in retort and give evil for evil. From this standpoint we might suppose that they have been suffering all these thousands of years since they took their stand for the right. This, however, is merely speculation, and should not be held to dogmatically.

===================

R5020 : page 147

"VAIN REPETITION" IN PRAYER

QUESTION.--In Matt. 6:7, our Lord tells us, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." The Apostle Paul, writing to the Church (Col. 4:2), exhorts that they "continue in prayer"; again we read of the widow who was heard for her importunity. (Luke 18:2-5.) Is this a suggestion that we should importune? How could we importune without repetition?

Answer.--We are to recognize a distinct difference between the "vain repetitions" of the heathen, which our Lord condemned, and the "continuing instant in prayer," "in everything giving thanks," in "praying and not fainting," acts which our Lord and the Apostles enjoined. (Rom. 12:12; Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her persistence. In commenting upon her course, our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done--as with the Church at the present time. We all realize that we are suffering injustice. We cry, "O Lord, deliver us! deliver us from the Adversary!" Will God never deliver the Church? For eighteen hundred years the Church has been praying thus; and God has not answered this prayer. Will He never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in His promises. Injustice will not forever obtain. The time will come, we are told, when Satan shall be bound and deceive the people no more.--Rev. 20:2,3.

Therefore we do right to pray, "Thy Kingdom come," week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfil what He has promised; and that all will come out in harmony with His will.

On another occasion our Lord gave a parable wherein one asked his neighbor for food and was refused. (Luke 11:5-8.) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable, also, emphasizes the thought of importunate prayer. God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because His due time has not come. Hence we are not to give up nor to become weary, but to be constant in our prayers.

This is all very different, however, from the "vain repetitions" which our Lord condemned. But we do not think that our Lord desires us to use repetition in our prayers. Some people use the words, "Our Father," or "Our God," or "Heavenly Father" more frequently than would seem to be good form--even using them in every fourth or fifth sentence. Their prayer would sound better on earth if they did not use these repetitions; though, no doubt, the repetitions would be understood in Heaven; for these people seem to be as earnest as others.

Sometimes, after we have had morning worship and prayer, the one called upon to ask the blessing at table practically repeats the morning prayer. This course would imply that the person had forgotten that the general blessings had been asked in that prayer, and that he should be asking a blessing on the morning meal. To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever "asks the blessing" should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

R5020 : page 148

But the repetitions which our Lord had in mind and which are specially reprehensible in the Lord's sight are formal prayers merely. To illustrate: the Chinese are said to have a praying wheel, which enables them to make many "vain repetitions" without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat, "Hail, Mary!" and believe that God will save them from suffering in purgatory for their repetitions. Some of the poor creatures say, "Hail, Mary!" as often and as fast as they can.

So with the Mohammedans. They say, "Great is Allah! Mohammed is His Prophet! Great is Allah! Mohammed is His Prophet!" again and again. We do not know what good they are doing, for they are surely wasting a great deal of valuable time to no purpose. We do not wish to make light of these people nor of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that they are sincere; and so our course is to think sympathetically of them, but not to do as they do, not to pray as they pray. Prayer in private, in our own room, may be as long as we please; but prayer in public should be short and to the point.

===================

R5020 : page 148

TRUTHFUL WORDS--POLITE SPEECH

--MAY 26.--MATT. 5:33-37; JAS. 3:1-12; 5:12.--

"Putting away falsehood, speak every man truth with his neighbor: for we are members one of another."--Eph. 4:25.

IN OUR LAST study we contrasted the teachings of Jesus with those of the Pharisees respecting obligations to the Law. Our decision was that "never man spake like this man." In today's study we note the contrast between His teachings and those of the religionists of His day. Others attempted to limit the habit of swearing, but the Great Teacher said, "Swear not at all." How foolish is swearing of every kind! We are not, of course, objecting to solemn affirmations or legal oaths as required by law.

Truly Saint Paul declares that those who receive the Spirit of the Lord possess the "Spirit of a sound mind." They soon begin to realize the senselessness and vulgarity of swearing or of supposing it necessary to substantiate their word. Quite to the contrary, the fact that one boisterously swears that what he says is true implies that he does not expect his hearer to believe his simple word, and this in turn presupposes that his word ordinarily is not worthy of belief.

Note the injunction of the Master, "Let your speech be yea, yea, nay, nay"--anything further implies evil. The Master's meaning evidently is, When you say yes, let it be yes; when you say no, let it be no! Tell the truth! Your friends and neighbors by and by will learn how to value your speech. In other words, be so truthful in all that you say that it will be unnecessary to swear to its truthfulness, or to use any kind of specially forceful language to prove your sincerity--that you are neither overstating nor understating the truth.

MINISTERS SHOULD BE TRUTHFUL

In the second portion of our study St. James exhorts, "Be not many teachers, my brethren, knowing that we shall receive severer testing. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." St. James seems to say that, while all Christians need to bridle their tongues, those in the more exalted positions are all the more liable to error in this respect. They have a special gift of speech and another special gift of opportunity to use this speech, and so, exerting a wide influence, their responsibility evidently is proportionate.

It is not for us to judge ministers or others; there is One that judgeth, the Lord. We greatly fear, however, that many ministers, as well as Christians in humbler stations, fail to fully appreciate their responsibilities for every word they utter or have the opportunity of uttering. Many tell us that for years they preached what they did not believe. How terrible! How stultifying to their manhood! How serious a reflection upon their brand of Christianity! However, we should rejoice that finally their consciences triumphed.

A LITTLE MATCH STARTS A BIG FIRE

St. James gives some forceful illustrations. Christians should put a bridle of restraint into their own mouths, even as they put bits into the mouths of their horses. They should have a rudder whereby to steer their own course in life, even as they put a rudder upon a ship. They should remember that the tongue, although one of the least members of the body, is the most influential of all. A blow struck by the fist might injure one person near enough, but a bitter word, like a poisoned arrow, may strike afar off; yea, like a shell from a great gun, it may explode and do much damage. Yea, more! Its influence may pass through telephones, telegraph wires, cables and wireless apparatus to every nook and corner of the earth, and be reproduced in newspapers all over the world. What a tremendous power! what a sacred trust! what a talent for use or misuse!

Not all of us have such wide opportunities for good or evil, but in our own homes, in our own offices, shops, markets, we may send forth either good or evil influences, far reaching for either happiness or misery, either up-building or down-tearing character, either of helpfulness or of discouragement. Surely no Christian could be indifferent to this his most powerful member. St. James suggests that as a match will kindle a great fire, so the tongue might start a great flame, a great commotion and do much injury. He suggests boasting as being one of the most dangerous uses of the tongue. Our experience corroborates this. Boasting often leads us into error and fastens us there because we are not humble enough to acknowledge the fault. It often leads into untruth from which we may have difficulty in escaping. It is an evidence of pride, and therefore un-Christlike, improper.

Angry words, bitter words, sarcastic words, taunting words, may set ablaze the course of a whole life and impel it with angry force toward the Second Death, Gehenna. Hence St. James suggests that such evil-breeding words are like sparks from Gehenna, tending toward destruction.

NO MAN CAN TAME IT

The Apostle reminds us that beasts and birds and fishes are all subject to a taming power under man's direction, but that no man can tame another man's tongue.

R5021 : page 149

Yea, is it not safe to say that no fallen man can tame his own tongue? The only way by which to have our tongues brought into subjection to the Divine will and made useful as servants of truth and righteousness and love is by having them converted. And since the tongue is but the agent speaking for the sentiments of the heart, it follows that it is the heart that needs to be converted. The power of true conversion, true transformation of character, so that "all things become new," is of God.

The child of God, begotten of the Holy Spirit, has an assistance in the mastering and taming of his tongue that the unregenerate have not. How important then the message, "My son, give Me thine heart"! Out of the heart are the issues of life. Out of the abundance of the heart, of the heart's meditations, the mouth speaketh.

St. James declares that the tongue of the natural man is full of deadly poison. His illustration seems to be that of a serpent. Alas, that in our fallen condition it should be so true that "the poison of asps is under their lips!" It is when we become new creatures, with a new motive power and incentive of love instead of selfishness, that the poison fangs are drawn. The new mind, the new creature, can then use the lips to show forth the praises of God and to bless his fellowmen.

PRAISING GOD--INJURING MEN

But note that the Apostle calls our attention to the fact that some who have become people of God, some who do Him reverence, fail to take note of the fact that the same tongue with which they sing Divine praises and tell Divine mercy they use to backbite, slander, defame, crush, mortify, scathe, flay their fellowmen! Alas, we realize the truth of the charge! And to realize means to correct on the part of those who are seeking to do the Divine will and to be true disciples of the Redeemer. A fountain cannot send forth at the same opening pure water and brackish. Hence we may know that if with our tongues we are doing injury to our fellowmen we are deceiving ourselves with respect to our real attitude toward God. We may know that God will reject the prayers and worship coming from a heart full of bitterness, anger, malice, hatred, envy, strife, and manifesting itself in acrimonious speech.

It was Carlyle who described sarcasm as being "the natural language of the Devil." It was Faber who wrote, "No one was ever corrected by sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God, never." Robertson wrote, "Love is the remedy for slander." Surely the Golden Rule needs to be applied to our speech as well as to our actions. Truly Bishop Jackson wrote: "From being the messenger of peace and love, the tongue has become the fomenter of jealousy and ill-will, the lash of uncharitableness and the weapon of hatred."

===================

R5021 : page 149

PRAYER A GREAT PRIVILEGE

--JUNE 2.--MATTHEW 6:1-18.--

"Take heed that ye do not your righteousness before men to be seen of them: else ye have no reward with your Father which is in heaven."--Matt. 6:1. (R.V.)

THE MASTER in today's lesson tells of proper and improper giving of charity. He extends the subject and explains proper and improper prayers and finally proper and improper fasting. In all these He denounces hypocrisy, theatrical display. His followers are to be actuated solely by a desire to please the Heavenly Father and have His approval. There may be times and places where the giving of charity in the presence of others would be perfectly proper, or praying in the presence of others would be entirely right, and where fasting might come to the knowledge of others without reproach.

The point which the Great Teacher makes is the motive actuating us. If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, the procedure cannot bring Divine approval or blessing --"Blessed are the pure in heart." We may be seen to do good or to pray or to fast, but we are not to do our charities, our praying and our fasting to be seen. Of such the Lord says, "They have received their reward"--nothing more is coming to them; they get the publicity sought.

THE PRIVILEGE OF PRAYER

Prayer is a privilege. Jesus did not command His disciples to pray, nor did He even give them a form of prayer until they requested it. "Prayer is the soul's sincere desire, uttered or unexpressed." The Lord's people must feel their need of Divine grace and help in order to appreciate the privilege of approaching the throne of heavenly grace. The trials and difficulties, the sorrows and temptations of life frequently impel God's children to prayer. It marks a better, a higher Christian development when they love to come to the Throne of grace, not only in their sorrows, but also in their joys, to give thanks, to praise, to worship, to adore.

It will be noticed that our Lord did not tell about how the world should pray, but merely taught His disciples: "when ye pray." As a matter of fact, the Gentiles, the world of mankind in general, have no access to the Throne of grace. Only those in covenant relationship with God (Jews and Christians) ever had any Divine assurance that their petitions would be accepted by Him. This may cause surprise to some, so general is the custom of encouraging and exhorting everybody to pray. A brief glance at the situation, however, shows us the fixed principle underlying the matter. Let us note it. The world in general, the race of Adam, was alienated from God through wicked works. Adam was under a covenant with God by which he enjoyed the privileges of a son of God. This included fellowship, communion, prayer and Divine supervision and care even to the extent of everlasting life. But Adam's disobedience broke that covenant, abolished that covenant-relationship and all its privileges. (Hos. 6:7, R.V.) The only ones who now enjoy the privilege of prayer are those who have been accepted of God back into covenant-relationship. The natural Israelite was so accepted under the Law Covenant; hence the Temple at Jerusalem was called the House of Prayer. It was specifically for the Jewish nation, but all nationalities had the privilege of becoming Jewish Proselytes and thus of being received into all the privileges of Jews, which included the privilege of prayer.

Our Lord, on the basis of His better sacrifice for sins, made holy and acceptable to still higher privileges of prayer such as became His disciples, His footstep followers. These, from Pentecost onward, were called sons of God and enjoyed the begetting of the Holy Spirit. At first these were only Jewish believers, but in due time

R5021 : page 150

the middle wall of partition between Jews and Gentiles was broken down, and all Gentile believers, from the time of Cornelius onward, were accepted as spirit begotten sons and granted all the privileges of prayer.--Acts 10.

These Gentiles did not come into relationship with God through the Mosaic Law Covenant, but through the Covenant of sacrifice, under which they were called and accepted as joint-sacrificers with Christ: "Gather together My saints unto Me, those who have made a covenant with Me by sacrifice." (Psa. 50:5.) Only such Gentiles as accept Christ and enter with Him into this covenant of sacrifice can, during this Age, become sons of God and enjoy the privileges of sonship, of which prayer is one. The habit of inviting people out of covenant-relationship with God to pray is both unscriptural and unreasonable. God heareth not sinners (John 9:31); those who come to Him through Christ are acceptable only because Jesus is their Advocate. It is plain to be seen, then, that those who approach God in their own names--without having accepted the Advocate and His terms of discipleship--such can have no standing with the Father and their prayers are unacceptable.

Instead of exhorting our friends and neighbors to pray to God and to trust for the fulfilment of their prayers, we should give them the Scriptural counsel, to repent of sin and by faith to accept the forgiveness of their sins, according to the testimony of God's Word, by making a full consecration of themselves to be the footstep followers of Jesus. Then, as sons of God, they would have all the privileges of sonship in this present time as well as the glorious prospects hereafter.

VAIN REPETITIONS OF THE HEATHEN

All are heathens or Gentiles--all of the world who have not left the world and come into covenant-relationship with God through Christ. Such outsiders, not understanding the Only Way, the Only Door of God's favor, vainly suppose that they will be heard for their much speaking, and therefore repeat their prayers. Some use

R5022 : page 150

praying wheels; others use beads; and still others repeat hundreds of times certain ejaculations.

None are heard except those of Jesus' followers, and Jesus counsels these not to think that the length of their prayers would make them acceptable with the Father. They have no need to offer long prayers, because, as Jesus said, "Your Father knoweth what things ye have need of before ye ask Him." Why then should we ask at all? Because this is the Divine arrangement, and evidently with the purpose of stimulating our faith and of giving us the greater and the more frequent blessings. God thus deals with us as with dear children whom He loves and whom He would educate into the practices of life most helpful to themselves. When Jesus had long prayers to offer they were never uttered in public; He went apart into the mountain. So with His followers; they are to go aside and have their communion with the Father chiefly in private, although fellowship in public prayer in gatherings of the Lord's people is distinctly approved.

A FORM OF SOUND WORDS

Responding to the request of His disciples Jesus gave a sample of a proper prayer. We note its brevity, its simplicity, its directness, its orderliness.

(1) It opens with an ascription of praise and a plea that we are coming as children to a father: "Our Father, which art in Heaven, hallowed [adored, honored] be Thy name." God's Name represents His character, His Kingdom, His personality. First of all, then, we ascribe honor, reverence, majesty, glory to our great Creator, who through His appointed way we delight to call our Father in Heaven.

(2) Next in order we acknowledge the Divine rule, authority. This means that our hearts are submissive to the will of God, for joy or sorrow, for pleasure or pain, for life or death, and we are continuing to express our confidence in the Divine power and promise that ultimately the Divine will shall be as fully and completely done in the earth as it is now done in Heaven: "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." In this we recognize the coming of Messiah's Kingdom and indirectly our own hopes connected with that Kingdom--that we, if faithful, shall be associated with the Lord in His glorious Throne, in dispensing the blessings of Divine power and mercy to mankind, so as to effect the regeneration of all the willing and obedient of mankind.

(3) Our daily needs, our daily bread, is next the subject of request: "Give us this day our daily bread." How simple! God has promised that our bread and our water shall be sure in the sense that He will not forget us and our needs. In our petitions we merely suggest that we are waiting confidently upon the Lord, nothing doubting His willingness and ability to perform His promises. He has not promised, nor are we to ask for an abundance, wealth, riches, nor are we to specify fine food or luxuries. The thought is, Father, grant us daily such provisions for life's necessities as seemeth to Thee best for us. And should Divine Providence ever fail to make the provision, the believing soul is to recognize that it is neither from

oversight nor from lack of power, but because Divine Wisdom sees best thus to deal with us.

(4) "Forgive us our debts as we have forgiven our debtors." Here is emphasized the Master's teaching that only the merciful shall obtain mercy, that only the forgiving shall be forgiven. This has no reference whatever to the forgiveness of their original sins--they are past and gone forever to those who remain under the blood; they were covered when we accepted Christ and entered into covenant-relationship with Him. But we have daily shortcomings, weaknesses, imperfections, frailties, trespasses against the Divine Law. These we are to acknowledge, and Divine arrangement has been made for their forgiveness in harmony with our prayers, with but the one proviso, viz., that we appreciate the matter so deeply that we ourselves are acting upon the same principle in our dealings with others.

(5) "Lead us not into temptation [to abandon us there]." We feel our own weakness, imperfection; hence, while knowing that we must be brought in Divine providence into positions of trial and testing, we may well pray not to be abandoned there, not to be left to our own strength, but that in harmony with the Lord's agreement His grace may be sufficient for us.

(6) The Bible assures us that there is an Evil One, and that he has great power and influence amongst men, that he is "the Prince of the power of the air," and "the god of this Age." How appropriate that we should request the Lord not to abandon us to the Devil's wiles!

The words, "For Thine is the Kingdom and the power and the glory forever, Amen," are not found in the oldest Greek manuscripts, and are therefore properly omitted in the Revised Version as being no part of the Scriptures. The kingdom or rule of the present time are not of God. His Kingdom and power and glory are not in evidence. We await the establishment of Messiah's Kingdom for the overthrow of Satan's Empire, and the binding of the Adversary for a thousand years, and the ushering in then of the Divine Kingdom and power and glory, forever.

===================

page 151

REQUEST FOR VISITS OF TRAVELING BRETHREN

FOR YEAR--MAY, 1912, TO MAY, 1913.

WITH THIS ISSUE of THE TOWER the annual requests for visits by the Traveling Brethren are due. All who are desirous of securing the service of these brethren during the ensuing year--May, 1912, to May, 1913--are requested to carefully consider the following suggestions and then to promptly notify us:--

The brethren chosen for this service are not sent forth as perfect, though the Society considers them worthy brethren in every way--ensamples to the flock in doctrine and practice. They travel continuously, as per announcement on last page of TOWER, all their expenses being met by the Society. They do not solicit money nor anything else, neither for themselves nor for the Society. The service is free, the expenses being borne by the contributors to the Tract Fund. We seek Divine guidance as to who shall be engaged in this service and where it shall be rendered.

The increased attendance and manifest interest of the general public at the well-advertised meetings in good auditoriums claim special consideration. The Society will co-operate by making Sunday appointments for the Traveling Brethren at places where the friends desire to arrange for Special Public Meetings. By "Special Public Meetings" we mean a Public Lecture in a good auditorium and well advertised by a thorough house-to-house distribution of "Everybody's Paper," Window Cards, etc.

This does not mean that the service to the friends at other places should be curtailed, or that such service is less important, or that we desire to urge large public meetings, or that the public should not be welcomed at the less public meetings when a Pilgrim serves. Our thought is that meetings in cities and larger towns should not be specially advertised for any day excepting Sunday, and then only if a proper auditorium has been secured.

As new conditions arise we find it necessary to alter slightly the questions in order that we may be properly advised as far as possible as to the condition of each locality. You need not repeat the questions, but merely indicate them thus: (a), (b), etc. Please attend to this matter at once, in order that there may be no disappointment should a Pilgrim be coming your way. All letters referring to Pilgrim work should be marked "Pilgrim Department."

(a) How many Bible Students in your vicinity use the STUDIES IN THE SCRIPTURES?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet on Sundays? (Give full street address.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the Pilgrim invitation?
(g) How many voted for the invitation to be sent?
(h) Do you desire Sunday appointments for Special Public Lectures?
(i) How frequently do you desire such Special appointments?
(j) What is the seating capacity of Auditorium you could secure?
(k) What attendance do you think could be secured for well-advertised public sessions in good Auditorium?
(l) Would a suitable place be found for meetings not specially advertised?
(m) Have the members of your class chosen leaders in

accordance with suggestions of SCRIPTURE STUDIES, Volume VI., chapters 5 and 6?
If so, give name and full address of each.
(n) Give full names and full addresses of the two (2) to whom notices of Pilgrim visits should be sent. (Please notify us as to any change or removal.)
(o) If your town is not on a railroad give the name of proper railroad station at which to stop.
(p) How many miles from station is meeting place, and which direction from station?
(q) Would Pilgrim be met at station?
(r) If not, how should Pilgrim get from said station?
(s) Give writer's full name and address.
(t) Any additional remarks.

===================

R5022 : page 151

SOME INTERESTING QUESTIONS

IT IS AN INDIVIDUAL MATTER

Question.--"If any man be in Christ, he is a New Creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17.) Are we to understand from this Scripture that The Christ, Head and Body, is the New Creature, or should we understand that this term, New Creature, applies to the individual members of the Church?

Answer.--Undoubtedly this is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of His flesh. Individually we are begotten of the Holy Spirit. Individually we are on trial for everlasting life or everlasting death. Individually we must make our calling and election sure, or fail. Individually we must be changed in a moment, in the twinkling of an eye. Individually, as we have borne the image of the earthy one, we shall bear the image of the heavenly.

Moreover, this New Creation includes not only our Lord, its Head, and the Church, His Bride, but also the "great company," the virgin companions of the Bride, equally spirit-begotten. They, too, will belong to this New Creation because they will no longer be members of the human family. This New Creation embraces all who belong to "the Church of the First-borns, whose names are written in heaven." (Heb. 12:23.) The chiefest in this glorious Church will be the Royal Priesthood. The lesser brethren on the spirit plane will be the antitypical Levites, the Great Company class.

WE DIE DAILY BY LAYING DOWN OUR LIVES

Question.--What is the Apostle's thought in the statement, "So, then, death worketh in us, but life in you"?--2 Cor. 4:12.

Answer.--We understand St. Paul to refer to the tribulations which he and his companions were experiencing as they journeyed about in the interests of the Truth. These persecutions, difficulties, trials by the way, were evidences that God was accepting their sacrifice. Thus their death was going on, as elsewhere he says, "We die daily." In this statement he expressed the object, or motive, that prompted him and his companions to act. What they did was done, not in a perfunctory manner, because they had a general mission, but from a heart motive and in harmony with the Divine will, that they might bring spiritual blessings to the Church.

R5022 : page 152

The early Church perceived that the Apostles were very active in the service of the Truth; and St. Paul explained that their motive was an unselfish one. He exhorted the Church not to please themselves, but to lay down their lives for one another, as he and his companions were doing, as ensamples to the flock. All who are members of the Royal Priesthood are laying down their lives in the service. We are thus "building one another up in the most holy faith," until we are come to the New Jerusalem! --the glorious Kingdom of the great Anointed One, the great Prophet, Priest and King, of whose profession Jesus is the great High Priest!

Our Lord declared, "I come to do Thy will, O God"; "I delight to do Thy will." (Heb. 10:9; Psa. 40:8.) This was a part of the Divine will, that He should lay down His life, finish His sacrifice, that He might ultimately give it on behalf of Adam and all of his race.

HE WILL HAVE COMPLETED HIS WORK

Question.--In I Cor. 15:28 we read that when Christ shall have accomplished the work appointed for Him--the work of His Millennial Kingdom and reign--and shall have put down all enemies (the last enemy to be destroyed being death), the Son also will be subject unto the Father, who put all things under Him. In what sense will He be "subject" then more than during the Millennium?

Answer.--The special thought very evidently is that during Messiah's reign the Lord Jesus will be given full power and authority to control the world. That is the particular business appointed to Him. You will remember that the Father, speaking of that time, says, "Ask of Me, and I will give Thee the heathen for Thine inheritance"; and He declares that they shall be ruled with a rod of iron.--Psa. 2:8,9.

This thousand-year period, known as the Millennium, is set apart for this work. Suppose that you were given a position by the Government, or the State, with commission to do a certain thing for a certain period of time,

R5023 : page 152

with the understanding that when it is accomplished you will be given a reward for doing it. You are instructed: "Everything is in your hands. Do the work, and you may have all of 1912 in which to do it. Attend to the matter." Then what? After having completed the work, you resign this special commission, this special office conferred upon you for the year. You will no longer hold it.

So at the end of the Millennium our Lord Jesus will no longer hold office as Mediator between God and men, as He will have done for the one thousand years. Why not? There will be nothing more to be accomplished. During the thousand years He will have done His work as Mediator so thoroughly that there will be nothing more to do. That special work will have been fully accomplished.

THEIRS WILL BE A HEAVENLY INHERITANCE

Question.--If the antitypical Levites have no inheritance in the land, as shown in the type, what will be their reward?

Answer.--The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests. In the wilderness of Sinai, the Lord set the Levites apart for His service. (Num. 3:11-16.) Thenceforth, that one tribe represented the first-borns of Israel, who, the Apostle says, were typical of the Church of the First-born (Heb. 12:23)--typical of the spiritual class.

In the type, the entire tribe of Levi was cut off from having any possession in the land. No title to land was given them; no field was given them. The land was divided amongst the other tribes, but not amongst the Levites. God thus typified the fact that the antitypical Levites would not have an earthly inheritance, but rather the spiritual or heavenly inheritance. All the Gospel Church are called to heavenly conditions; and therefore they are cut off from their earthly rights as men, that they may have the heavenly rights as New Creatures. The Apostle says God has "called us with a holy calling," a "heavenly calling," a "high calling."--2 Tim. 1:9; Heb. 3:1; Phil. 3:14.

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitype are two classes on the spirit plane--the Royal Priesthood, composed of Christ and the Church, His Bride; and also the servant class, "the virgins, her companions, who follow her," and who are to enter into the King's Palace with rejoicing. As these do not come up to the high standard required for admission into the Bride class, they are not counted worthy of being in this class who are presented unto the King "in raiment of needlework." Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil.--Psa. 45:13-15; Rev. 7:9-17.

JUSTIFICATION COMPLETED AT CONSECRATION

Question.--Are we grafted into the olive tree when justified or when consecrated?

Answer.--Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means being right, as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognized as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only spiritual branches are grafted into this "olive tree."

The question is doubtless based upon Romans 11:17, where the Apostle tells us that the Jewish nation represented the olive tree which had the good root. The root of the olive tree was the definite promise made to Abraham --"In thy Seed shall all the families of the earth be blessed." (Gen. 12:3.) The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were broken off. The time that they were broken off was during that forty-year period which began with our Lord's ministry and ended with the destruction of Jerusalem.

During that time all the branches that were not fit to be kept in were broken off, and those that were fit to stay in were "cleansed by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the Holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that we are being grafted in instead of those broken off branches. Thus you and I may get into the olive tree. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come.

R5023 : page 153

If we can get into that olive tree, into that Vine, into Christ, the next thing to do is to abide in Him. There are certain tests applied; and those who do not conform to those tests will not be permitted to abide, but will be cut off. Respecting the Vine the Great Teacher said, "Every branch in Me that beareth not fruit He [the Father] taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." (John 15:2.) So, if we have the trimmings and prunings that He gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman's care and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the Church, will be glorified and constitute the Kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all the nations of the earth.

IT IS NOT SCRIPTURAL

Question.--Is it scriptural to say that the glorified members of the Church have reigned at any time up to the present?

Answer.--No! They have not reigned at any time. At least, if they have reigned, we have not found it out, and they have made a poor reign of it so far. All the reigning we have seen in the world thus far has been a rather poor kind. We would say, however, that the kings of the earth are doing the best they can do; they are doing just as wisely as they know how to do under the circumstances and conditions. We are not specially faulting them.

Take the Czar of Russia, for instance: the poor man does not know how to do better than he is doing. Probably the same is true of the Emperor of Austria, the President of France, King George of Great Britain, Emperor William of Germany, etc. These would all rather see their people happy; but they are imperfect men with imperfect subjects and are surrounded by such conditions as are almost impossible to overcome. Therefore we are not to fault them that their reign is not perfect. If they had perfect subjects, doubtless the world's condition would be very much better.

The reign of Christ did not in any sense begin in the past. Our Catholic friends claim that Christ began His reign some time ago; and that for over a thousand years the Pope has been the representative of Christ as King of Earth; that it is not Christ Himself who is to reign, but His vicegerent, a title which they give to the Pope, meaning the one who rules instead of Christ.

CHRIST'S KINGDOM STILL FUTURE

We think that our Catholic friends are laboring under a misapprehension. They do not get the proper thought.

You remember the Apostle says of some, Ye have reigned as kings in the earth; you are getting along very prosperously; you have had no trouble or persecution at all. Then, after making fun of them a little, he says, I would to God that ye did reign; for if you did, we would reign with you.--I Cor. 4:8.

We hold that this is still true. When the reign of Christ begins, you will find it such a thorough reign that all the members of His Body will have some part in it. So we assume that when our Lord's Kingdom shall begin its reign conditions for the whole world will be very much changed. If the reign of Christ should begin today, the saints would be with Him; for He is to be the great Judge, the saints the under-judges; He is to be the great King, the saints the under-kings; He is to be the great Priest, the saints the under-priests--"A Royal Priesthood," "Kings and priests unto God," who "shall reign with Christ a thousand years."

With His reign will begin the reign of righteousness, for the Scriptures intimate that sin will be suppressed promptly. Nothing shall hurt, or offend, or destroy, in all God's holy Kingdom. (Isa. 11:9.) Nothing will be allowed to do so. The Great Judge will know how to inflict such punishments and so promptly as to prevent the reign of evil; and then the inhabitants of the world will learn righteousness; for instance, if some one wished to speak evil of his neighbor and a punishment, such as paralysis of the tongue, should come upon him merely for the intention, before he spoke the evil, do you not suppose that he would learn the lesson that he must not think evil? He would not speak the evil, for his tongue would be paralyzed before he even spoke the word. The Bible says that he will learn the lesson. "When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) It will not take them long to learn. They will not need to have calamity overtake them many times before they will learn that it would be better for them not to do wrong.

This will not, of course, affect the heart; but it will enable them to learn to do right, to see the effect of righteousness in the world. Thus they will have the opportunity of either loving or hating that condition. If they learn to love that condition they will get into the right attitude of heart, pleasing and acceptable to God; and so at the end of Christ's Millennial reign they will be ready to have the full blessing of eternal life; but, even though not permitted to do the wrong thing, if at heart they still love iniquity, with all the knowledge before them and experience behind them, if they will not learn to love righteousness and hate iniquity, they will be of those worthy of cutting off in the Second Death, from which there will be no recovery.

===================

R5019 : page 153

REPORTS OF MEMORIAL CELEBRATIONS

The reports received show that the Memorial of the Redeemer's death on its anniversary, March 31, 1912, was very generally observed. We give the numbers of those who have reported participants above 50, up to the time of our going to press:--

Brooklyn, N.Y..........1,100
London, Tabernacle, Eng. 410
" Forest Gate, " 252
Chicago, Ill......(est.) 500
Pittsburgh, Pa...........375
Glasgow, Scot............363
Los Angeles, Cal.........270
Boston, Mass.............269
Barmen, Germany..........150
Cleveland, Ohio..........148
Seattle, Wash............146
Minneapolis, Minn........140
Toronto, Ont.............139
Washington, D.C..........129
St. Louis, Mo............128
Providence, R.I..........117
Kingston, Jamaica........114
Berlin, Germany..........105
Vancouver, B.C........... 96
Detroit, Mich............ 92
Kansas City, Mo.......... 88
Copenhagen, Denmark...... 88
Oakland, Cal............. 85
Bristol, England......... 85
Lancaster, Pa............ 84
Columbus, Ohio........... 81
Orebro, Sweden........... 81
San Antonio, Tex......... 80
Louisville, Ky........... 79
Stockholm, Sweden........ 77
Baltimore, Md............ 76
Cincinnati, Ohio......... 74
Buffalo, N.Y............. 73
West Lynn, Mass.......... 69
Camberwell, Jamaica...... 65
Newark, N.J.............. 63
Toledo, Ohio............. 60
Milwaukee, Wis........... 60
Helsingfors, Finland..... 60
Grand Rapids, Mich....... 59
Worcester, Mass.......... 58
Binghamton, N.Y.......... 55
St. Joseph, Mo........... 54
Tacoma, Wash............. 54
Siegen, Germany.......... 53
Richmond, Va............. 52

====================

R5024 : page 154

INTERESTING LETTERS

TRAVELING NOW IN THE MORE EXCELLENT WAY

TO THE WATCH TOWER SOCIETY:--

DEAR BRETHREN--Tardy though it may be, it is nevertheless with the greatest pleasure that I am writing you an expression of my appreciation of your thoughtful courtesy to me during my visit to New York City early in 1910.

I was a stranger and you took me in, and to your kindness to me (not only then a stranger, but a sceptic as regards Present Truth) is, under God and His grace to me, due the glorious fact that I am now in the Truth.

Last January, while prospecting in the Yukon delta country, I made my consecration, and while in Nome this summer I received from Brother Bayne a copy of The Vow, and after consecration and prayer I made "My Vow to the Lord."

And, bless His name, He has been very gracious to me, as I have stumbled dreadfully time and again; but still He gives me assurance that I may yet be worthy to serve Him in some humble way. And I will earnestly pray daily that I may have the strength and the grace to renewedly endeavor to keep my Vow to the letter, to the end that "His rule may come into my heart more and more" until the glorious day when I can keep the old man under all the time and do God's will and His alone.

From Brother Bayne I also received a few copies of "STUDIES IN THE SCRIPTURES" and other of our literature. I believe it has pleased God to give me opportunities to place some of these in the hands of those who "hunger and thirst after righteousness."

Many times it has been a source of much pleasure to me to tell my friends and acquaintances of my visit to the Tabernacle and Bethel and what "manner of men" you all are. You may have forgotten that your kindness to me included the privilege of having tea with the Brothers and Sisters, with our dearly beloved Pastor Russell at the head of the table. The atmosphere there--of clean simplicity, earnest humility, old-fashioned virtue, quiet strength, brotherly love and true reverence--is one of my most fragrant memories.

And I want you to know, too, that each day brings home to me more and more what a special privilege it was, after tea, to meet Pastor Russell personally, and feel the magnetism and loveableness, and (though then not in the Truth) to sense the Spirit of God in this man who has labored so long and steadfastly and to such wonderful purpose in the vineyard.

No one who has read of the Man Christ Jesus, and His marvelous life, could, I believe, meet or hear Brother Russell speak without feeling that in him, at least, the world has one man of God, who, like the Savior, is "touched with a feeling of our infirmities."

I remember one dear Brother there telling me (in answer to a remark of mine that the sacrifice of himself and family of the good things of this world to be colaborers at the Brooklyn Bethel was at least worthy of surprise and perhaps commendation) that he had gained joys and pleasures of life far beyond what he had experienced in work-a-day business and conventional home.

I could not see it then, but now I know it. Just to serve Him is life itself. What joy it must be to feel and to know that "They that be 'teachers' (margin) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Dear Brethren, it would please me very much if at some suitable time you would recall to Pastor Russell the fact of our having met, and tell him that I am now striving to travel in the "more excellent way."

God's blessing on our dear Pastor and on all the dear colaborers at Brooklyn Bethel and in the Harvest Work everywhere, is the earnest, daily prayer of,

Yours in His service,
FRANK H. WASKEY.--Alaska.

THE TRUTH INCREASINGLY PRECIOUS

MY VERY DEAR BROTHER AND PASTOR:--

I have prayed for you daily grace for your every need, and that peace and joy and love be your portion. But I want to express to you, my dear brother, my very deep love for you. I have followed you through THE TOWER and the public press as you have gone from one nation to another with the "good tidings" which delights your dear heart and ours. God bless your every effort to glorify His name.

God has greatly used you this last year in helping us to have our faith increased and our holiness stimulated. Now that another anniversary of your natal day has come, we pray that the Lord will continue to use you as that "Faithful Servant," and that His blessings upon you, dear brother, may also reach us.

We are assured that neither men nor demons can rob you of your body until your work, entrusted to you, is finished.

The Truth is increasingly precious to us and is helping us to be prepared for the fiery ordeal into which God's little ones will pass.

We wish to assure you that every opposition to you is considered by us as opposition to the message which you present, and, therefore, opposition to us also.

We are glad to be your companion in tribulation, as well as to rejoice with you in this Present Truth, and in the future joys which it so clearly portrays.

Again, accept of my deep love and my gratitude for your sacrificing efforts to serve the dear Lord, and thus to serve us.

Your brother in the patient waiting unto Obedience and its reward, A. M. SAPHORE.--Pilgrim.

R5024 : page 154

ALMOST LED ASTRAY BY SATAN'S DEVICES

MY BELOVED BRETHREN IN THE ANOINTED:--

I wish to thank you for sending me THE TOWER. A year ago I requested that you send it on credit, promising to pay for same later. I found it impossible to fulfil my promise, but will again promise to meet my obligations as soon as I secure a position. I am at present unemployed. Please continue sending THE TOWER, for to me it is worth its weight in gold.

I could not have said this awhile ago. I must confess that during the past couple of years I have been very unfaithful. I was anything but a humble, faithful follower of the dear Lord. I was serving sin and self. I had no desire for "Present Truth," still I had enough respect for it to not combat it. I did not meet with the dear brethren. In short, I was very nearly trapped beyond hope of regaining freedom, in one of Satan's most successful devices, viz., Spiritism. I was induced to purchase a "ouija" board, "just for amusement"; but I dare say that that "amusement" almost cost me my "crown."

I spent all my spare time in operating the "board," and became so skilled in its manipulation that it would perform rather difficult feats with the least solicitation. A neighbor, having become fascinated upon seeing what the "little thing would do and say," purchased one for his own use. After trying to operate it (without success, however), he came to me, requesting that I "try my hand." Strange as it may appear, it did all I asked of it, and told me that it was a cousin to my board, and would "do anything" for me.

I can easily see that Satan, the chief operator of all "ouija" and planchette boards, was only trying with all his might to get me more firmly into his clutches. My good morals were not entirely destroyed, however, and the Adversary, knowing this, advised me not to neglect my brethren or my Bible. I then asked whether the DAWNS are a correct interpretation of God's Word. To this the reply came, "Yes; the DAWNS are correct, not only in doctrine, but in chronology as well." I then asked by what power the board was operated. It answered, "By evil, spirit power." It further confessed to me that the spirits who operate the board have no other mission than to hinder all of the Lord's people. It further stated that they took "special delight in buffeting, hindering and endeavoring to ensnare Brother Russell and his colaborers at the Bethel Home."

After thus confessing, I concluded to destroy the board, which I finally did. Before the destruction it pleaded for mercy and tried every way to work on my sympathy. It told me that it would much rather be given away or sold.

Before closing, I wish to add that, shortly after I bought the "ouija," I asked it if there was any possibility of my ever becoming as accomplished as "Hermann the Great." The answer came, "No." This answer rather surprised me, and I wanted to know why it answered me thus. I used untold persuasion before I received the reason for the "No." And when I did get the answer, I got it a word at a time. The answer in substance follows: "Because God will not permit it." In order that I might not be mistaken I inquired as to what "God" was meant. I was informed that it meant "the Almighty."

I need not explain that such a reply shocked me. It bewildered me to think that Satan had to confess thus. If Satan, or any of his force, ever told the truth it was then. Yes, dear, beloved brethren, I am a miracle of the dear Father's grace, through the wonderful merit of our blessed Lord and Savior Jesus Christ. Oh, how my yearning heart

goes out to Him for His love to me!--I, the least of the least!

Dear ones, pray for me that I may stand all the tests that will come upon me to try me from now on. And if this letter should reach the remainder of the Lord's fold, I solicit all their prayers. I feel I need them. I feel my nothingness. I feel my need of a Savior now more than ever. And while I begrudge all the time I wasted in foolishness, I thank the dear Father for the lessons learned. I tried to write you several times during the past wasted years, but it seems as though it was not the proper time to do so. The battle was not yet completed. I feel that I have at last broken away from the Adversary, and, trusting to God's grace, I expect it to be final. I am sorry I consumed so much of your needed time by writing so lengthy a letter, but I could not keep quiet any longer.

In closing, I will request that you continue THE TOWER, for I need it, I want it, and I will pay both years' subscription as soon as possible. Thanking you for all past favors, and always making mention of you all in prayer since I have taken the blessed "Vow," I remain,

Yours in the only Hope,

HARRY W. DAVIDGE.--N.J.

DELIVERED FROM DARKNESS INTO MARVELOUS LIGHT

DEAR FRIENDS:--

In reply to the postal received today, I am so happy to say that just three years ago today--after much prayer and thought--I took the Vow, and wrote Pastor Russell that I had done so. I had not, however, withdrawn from the nominal Church at that time, so considered myself merely as one of the Household of Faith, although I had read and was studying the SCRIPTURE STUDIES, and had ceased to attend Church. I went to every meeting of the friends and was earnestly praying for and seeking the light. The particular Church of which I was a member was feebly struggling along and I hesitated about withdrawing, knowing it would be a still further weakening, and thinking it best to wait till circumstances would take us away from Bangor, where I then resided.

On coming to Worcester, as soon as a new pastor was installed at Bangor, I sent the letters provided by your Society for that purpose, with a few words of explanation to the pastor and deacons and various members with whom I was acquainted. No notice was taken of them except by a few personal friends, who regretted my action, but declined to discuss the matter with me. Since then the Church building (First Baptist of Bangor, Me.) was burned in the great fire which swept clean a large section of the city.

I am unable to express the joy and thankfulness I feel that I have been delivered from "darkness into this marvelous light." I am glad to have the opportunity to say how great a blessing the Vow has proved. As I awake each morning it is my first thought, and it becomes more significant and precious as various testings and trials show me how weak I am, and force me to lay hold upon the "precious promises" more and more firmly, as the way proves steeper and more dangerous, nearing the end. I have much help in the thought that everywhere the "very elect" are praying for each other, whether they have met in the flesh or not, and that our Great Head is with us in all our joys and sorrows in a closer, more personal way than at any time before since He walked among men in the flesh. Our dear Pastor celebrated his birthday among strange people in a foreign land, testifying as he is "to many peoples and nations and tongues"--giving them the message which has made so many call him "blessed of the Lord," and has excited the bitter animosity of such as are too occupied with the cares of this world to "rightly divide the Word of Truth."

May God bless him and daily strengthen him till his great task is done. "Now are we the sons of God, and it hath not yet been seen what we shall be" when we gather at the "Great Convention," the "General Assembly of the First-borns." We know, however, that when "He shall appear we shall be like Him, for we shall see Him as He is." How we will praise Him! And as we gaze in rapture and wonder perhaps He'll say, "O, ye of little faith, wherefore did ye doubt?"

The Dove bookmark was very thankfully received. Yours in the love and service of the King,

EVELYN T. WEBB.--Mass.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study IX.--The Judgment of the New Creation.

JUNE 2

(1) Who is the great Supreme Judge of the Universe? and why could He not reverse His sentence upon the disobedient race? Support the position taken by Scripture quotations from Old and New Testaments. Pp. 395, 396.

(2) Through what channels has the Heavenly Father arranged for the judging and blessing of mankind? P. 397, par. 1.

(3) Because of what attitude and standpoint upon Jehovah's part was it possible for Jesus to make the statement recorded in John 5:22? P. 397, par. 2, first half.

(4) Strictly speaking, however, what was the precise moment when all judgment was committed by the Father unto the Son? P. 397, par. 2, last half.

(5) What prevents the Father from exercising further judgment with respect to mankind? State briefly what arrangement has been made for mankind's judgment. P. 398, par. 1.

JUNE 9

(6) What two offices will our dear Redeemer fill during and at the close of the Millennium, and what are the peculiar characteristics of these two parts of the Judgment work? P. 398, par. 2.

(7) What relationship between the Father and the Son should be kept in mind as respects all these judgments, etc.? P. 399, par. 1.

(8) When does the judgment or trial of the New Creation take place? P. 399, par. 2.

(9) Who is the Judge of the New Creation? and what is the Law by which it is being judged? P. 400, par. 1.

(10) Are the New Creation children of Christ or of God? Give Scriptural proof. P. 400, par. 2.

JUNE 16

(11) Explain how the Father "pruneth us," and the work of the Son in this connection. P. 401, par. 1.

(12) Read from Revelation 2 and 3 the words showing the supervision of our glorious Head over His Body, the Church. Pp. 401, 402.

(13) Harmonize the parables of the Pounds and Talents, in which the Son is represented as giving the rewards, with the Apostle's statement that rewards and punishments come from the Father. P. 402, par. 1.

"JUDGE NOT THAT YE BE NOT JUDGED"

(14) Why are the members of the New Creation not competent to judge one another? P. 402, par. 2.

(15) Explain the philosophy of the Lord's rule of dealing with us as we deal with others. P. 403, par. 1.

JUNE 23

(16) What would seem to be almost "the besetting sin" of the Lord's people, and how necessary is it that we realize and correct it? P. 404, par. 1, 2.

(17) What is the explanation of this state of affairs, and how does the fallen nature play the hypocrite? P. 404, par. 3.

(18) What course of reasoning should the Law of Love suggest to our minds? P. 405, par. 1.

(19) Enlarge upon the qualities of the Spirit of Love as described by the Apostle in I Cor. 13:4-13. P. 405, par. 2.

(20) What are the least and greatest violations of the Law of Love, and under what conditions only are we justified in believing evil? P. 406, par. 1.

JUNE 30

WE SHOULD JUDGE OURSELVES

(21) How should the Golden Rule settle this disposition to gossip? P. 407, par. 1.

(22) How great is the influence of the tongue? P. 407, par. 2.

(23) How does the tongue indicate the heart condition? P. 408, par. 1, 2, 3.

PROPER JUDGING OF OURSELVES

(24) What exhortations are given us by the Apostle with respect to the proper judging of ourselves? P. 409, par. 1.

(25) It is possible to bridle the tongue if we neglect the heart? How may we purify our hearts, and is absolute cleansing expected of the flesh? P. 409, par. 2.

===================

VOL. XXXIII MAY 15 No. 10
A.D. 1912--A.M. 6040

CONTENTS

Jesus No Longer Flesh--Now "That Spirit"..........159
  What Went to Heaven?..........................159
The Sabbath Day..................................161
  The Seventh Day Still a Sabbath...............162
A Faith Foundation Necessary......................164
  Humility a Character Foundation...............165
  Grapes Off a Bramble Bush.....................165
"Least In the Kingdom"............................166
  Not the Bride, But the Friend.................166
  Curiosity Is Not Religion.....................166
And She Was a Sinner.............................167
  Two Debtors and Their Love....................168

General Convention--June 1-9......................168
Interesting Questions.............................169
  Messiah's Kingdom Will Be Spiritual...........169
  Perfection Will Insure Against Accidents......169
Some Interesting Letters..........................170
"Are Ye Able?" (Poem).............................171

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS AT WHICH BROTHER RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

WASHINGTON, D.C., MAY 12

Morning Rally for Praise, Prayer and Testimony at 10:30 o'clock, and Discourse for the interested at 7:30 p.m. in the Old Masonic Temple, 9th and F Streets. Discourse for the Public in the New National Theatre at 3 p.m.

BOSTON, MASS., MAY 19

Morning Rally for Praise, Prayer and Testimony at 10:30 o'clock, and Discourse for the Interested at 7:30 p.m. in Ford Hall, Ashburton Place. Discourse for the Public in the Boston Theatre, Washington Street, at 3 p.m.

The Boston Class has arranged for a Supplementary Convention, to be held May 20, 21, in Marie Hall, Pratt Building, 142 Pleasant St., Malden, near Boston. Visiting friends will be welcomed. For lodgings, etc., address A. Ogston, secretary, 44 Wyllis Avenue, Everett, Mass.

ELKHART, IND., MAY 25

At 7:30 p.m. Brother Russell will address a Public meeting in Bucklen Theatre, cor. Main and Harrison Sts.

(Continued on last page.)

==========

1912--VOLUNTEER MATTER PLENTIFUL--1912

Our financial deficiency noted in our Society's Report for 1911 has been much more than made up! We are prepared to supply I.B.S.A. Classes everywhere with this year's free literature in unlimited quantities. There is no need for any to be idle. The harvest is plenteous, the laborers are comparatively few. Let us extend our efforts and increase our own joy and usefulness. We desire earnestly our Master's "Well done, good and faithful servant." We have this year's special issue of PEOPLES PULPIT ready now for shipment, and its message, "The Handwriting on the Wall," is timely. Everybody can have a hand in this branch of harvest work. "He that reapeth receiveth wages."

LOANING MONEY TO PROFESSED BRETHREN

Caution along this line is rarely needed by the majority of people; but our readers are very sympathetic whenever Christian brethren make an appeal. We are glad that this sympathetic feeling exists and would not destroy it for a great deal. Frequently, however, we receive letters from brethren telling how they were deceived and asking us to warn others to be on guard against deceivers.

This is a matter in which we can do nothing. Each individual must use his common sense and strive to do the Lord's will with whatever money talent he possesses. One good thought to have in mind is the Bible instruction that nothing be loaned which we could not afford to lose.

WHEN WILL SATAN BE DESTROYED?

The above words are found on the first line of the second column, page 45, of our issue of February 1. They are wrong and give an entirely erroneous coloring to the statements following. About two thousand copies of THE WATCH TOWER were printed with this mistake. All the remainder, however, had the sentence properly, as written by the Editor, namely, "When and how will this be done?" Please look up your copy of that issue and make it correct, as it might be misleading to a stranger, although the error is so glaring that anyone familiar with the Truth should recognize it at once.

==========

BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for June follow: (1) 112; (2) 30; (3) 130; (4) 203; (5) 36; (6) 229; (7) 109; (8) 222; (9) 114; (10) 46; (11) 127; (12) 12; (13) 299; (14) 73; (15) 259; (16) 27; (17) 209; (18) 58; (19) 333; (20) 313; (21) 307; (22) 91; (23) 145; (24) 60; (25) 165; (26) 4; (27) 107; (28) 238; (29) vow; (30) 260.

===================

R5025 : page 159

JESUS NO LONGER FLESH--NOW "THAT SPIRIT"

"With what body do they come?"--1 Cor. 15:35.

IN THE MAY 1 issue of THE WATCH TOWER we discussed the fact of the resurrection and showed from St. Paul's words that without God's purpose of a resurrection those who have fallen asleep in death would have perished as brutes. We followed with the Apostle the assurances that Christ did rise from the dead and did become the First-fruits of all those who have gone into the sleep of death. Others, indeed, were awakened temporarily--as, for instance, Jairus' daughter, Lazarus the friend of Jesus, and the son of the widow of Nain.

Yet none of those instances is counted as a resurrection, for it is said that Christ is the First-fruits of those who slept. Their awakening was merely of a temporary nature, and they soon relapsed into the sleep of death. They did not have a full resurrection--anastasis--a raising up to perfection of life, such as the redemptive work of Jesus guarantees to Adam and to all his race willing to accept the same under the terms of the New Covenant.

You will recall that in our last issue we demonstrated from the Scriptures that it is not the body, but the soul, that is promised a resurrection--that it was our Lord's soul that went to sheol, to hades, to the death state, and that God raised Him up from death on the third day. We noted a difficulty into which all Christendom was plunged by the unscriptural theory that it is the body that is to be resurrected. We now continue to search and note well further difficulties into which this error plunged us as believers in the words of Christ, particularly in connection with our Redeemer's resurrection.

WHAT WENT TO HEAVEN?

The ordinary thought in Christian minds in respect to Jesus' death and resurrection is that when He seemed to die He did not die; that He, the being, the soul, could not die; that, instead, He went to Heaven, and then, on the third day, came back to get the body which had been crucified; and that He took it to heaven forty days later; that He has had that body ever since; and that He will have it to all eternity, marred with the print of the nails in His hands and feet, the thorns upon His brow, and the spear mark in His side. What a ghastly thought! How strange that we should ever have been misled into so unscriptural and unreasonable a theory! Some endeavor to gloss the matter by suggesting that our Lord's flesh is glorified--that it shines--the shining presumably making the wounds all the more conspicuous.

ABSURDITY OF THEORIES RECEIVED FROM DARK AGES

Our Methodist friends have not yet changed their statement of the matter, namely, "He ascended up on high, taking His fleshly body with Him, and all that appertained thereto, and sat down on the right hand of God." This medieval statement correctly admits that the fleshly body was not the Lord's, but that He, the soul, took it with Him as luggage. The statement, "and all that appertained thereto," presumably would refer to our Lord's sandals, walking stick and such clothing as the soldiers did not divide amongst them at the time of His crucifixion--if indeed He had any others! But our dear Methodist friends want to be sure that nothing was left behind.

All this is of a piece with the theory that the saints when they die go to heaven, and then, later, come back and get their bodies, "and all things appertaining thereto"--the inconveniences that they have been rid of for centuries! How many trunkloads of "things appertaining thereto" may be taken by some, and how mixed an assortment by others is not stated. Neither are particulars given respecting those whose clothing, etc., have meantime worn out. But we have had enough of this, if it has helped us to see the absurdity of our theories received from the "Dark Ages"--if it has awakened us to thought and to Bible investigation on this important and interesting subject.

WHAT SAY THE SCRIPTURES?

The Bible presentation of this subject is every way reasonable, consistent and harmonious. St. Paul points out that "there is a natural body and there is a spirit body." He does not mean and he does not say that the spirit body is a human body glorified. Quite to the contrary. He declares that "Flesh and blood cannot inherit the Kingdom of God"--no matter how glorified it might be. A human being is so totally different from a spirit being that, as St. Paul says, "It doth not yet appear what we shall be," in our resurrection change; and the Scriptures do not even attempt to give us an explanation.

The Bible merely declares that as we now bear the image of the earthy, Adam, we shall, by the glorious resurrection change, be given a share in the nature and likeness of the Second Adam, our glorious Lord. We shall be like Him and see Him as He is; and, be it noted, we must change from flesh and blood conditions to spirit conditions by resurrection power, in order that we may see Him as He is. Surely this proves that our Lord Jesus is no longer flesh, as He once was--"in the days of His flesh."--Hebrews 5:7.

R5025 : page 160

DIFFERENCE BETWEEN HEAVENLY AND EARTHLY BODIES

Our text calls attention to the difference between celestial bodies and terrestrial, or earthly bodies, and declares that they have different glories. It tells us that the first Adam was made a living soul, a human being, but that our Redeemer, who humbled Himself and took the earthly nature, "for the suffering of death," thereby became the Second Adam--the Heavenly Lord. The wide distinction between the Second Adam and the first Adam is clearly set forth. One was earthy and the other heavenly. As we now bear the image of the earthy, we shall, if faithful, bear the heavenly image of our Lord, the Second Adam, after our resurrection change.

St. Paul illustrates by saying that we know of many kinds of organisms on the earthy or fleshly plane--one flesh of man, another of beasts, another of birds and another of fish. But however different the organisms they are all earthy. So, on the heavenly plane, the spirit plane, there are varieties of organisms, but all are spirit.

Our heavenly Father is the Head or Chief--"God is a Spirit." Cherubim, seraphim, and the still lower order of angels are all spirit beings; and Christ Jesus, our Redeemer, after finishing the work of sacrificing appointed to Him, was resurrected to the spirit plane--far above angels, principalities and powers--next to the Father; and thus we read, "Now the Lord is that Spirit." And again that "He was put to death in the flesh, but quickened (or made alive) in the spirit."--I Pet. 3:18.

The more we examine the subject the more foolish and unscriptural the views handed to us from the Dark Ages appear. For instance, the Scriptures clearly set forth that our Redeemer, prior to becoming a Man, was a spirit being --"the Only Begotten of the Father, full of grace and truth." His leaving the spirit plane to become a Man is Scripturally described as a great stoop or humiliation. Is it reasonable to suppose that the heavenly Father would perpetuate to all eternity that humiliation, after it had served its intended purpose? Surely He would do nothing of the kind!

The Bible tells us why Jesus humbled Himself to the human nature--"a little lower than the angels." It was because a man had sinned, and the Redeemer must, under the Law, be on the same plane of being as the one whom He would redeem. Thus Jehovah particularly specified, "An eye for an eye, a tooth for a tooth, a life for a life." Hence the death of an angel, or of our Lord in His pre-human condition, could not have effected the payment of man's penalty and the consequent release of the condemned race. Thus again we read, "A body hast Thou prepared Me," "for the suffering of death."-- Heb. 10:5; 2:9.

GOD HIGHLY EXALTED HIM

No one questions that this applies exclusively to our Lord's experiences during the years in which "He who was rich for our sakes became poor, that we through His poverty might be made rich." Surely it is unsupposable that the Father would arrange a Plan by which our Redeemer's faithfulness in accomplishing man's redemption would cost Him an eternity of poverty, humiliation, degradation to a plane "a little lower than the angels," while the Church would be made rich, and would attain a spirit state "far above angels"--be made "partakers of the divine nature."--2 Peter 1:4.

On the contrary, the very same Apostle who tells us of our Lord's humiliation carries the matter to the climax, telling us of His faithfulness, as the Man Christ Jesus, unto death, even the death of the cross; and then he adds an assurance of the heavenly Father's faithfulness in not leaving His Son on a lower plane: "Wherefore," says the Apostle, "God also highly exalted Him, and hath given Him a name above every name." This, too, is in harmony with our Lord's words in His prayer to the Father. A joy had been set before Him by the Father--a joy of pleasing the Father, of bringing a blessing to mankind, and the joy also of exaltation, as a special reward for obedience.

But the Redeemer, ignoring all the promises of a higher glory as a reward for His faithfulness, merely prayed to the Father in these words, "Father, glorify Thou Me with the glory which I had with Thee before the world was." In humility He asked no reward. He did not pray, Remember that you promised a still greater

R5026 : page 160

exaltation in glory! No, He would be quite content to have served the Father's purpose and plans and then to return to the glorious state in which He was before He left the glory, and for our sakes became poor and took upon Himself the human nature. And what said the heavenly Father in response to that prayer? Oh, we remember the words of Jehovah were, "I have glorified Thee, and I will glorify Thee again," or further--the implication is that of a still higher glory than the one which He enjoyed before He was made flesh.

HE APPEARED AND DISAPPEARED

Two lines of difficulties present themselves, one of which can be answered and the other cannot. The unanswerable difficulty is where a natural-minded man undertakes to reason the subject out. He finds it impossible of comprehension as he finds other items of Divine revelation. St. Paul explains this, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The Apostle proceeds to tell us that all men are natural men, except such as have been begotten by the Holy Spirit. All natural men will, in their resurrection, receive earthly, or human bodies, while all spiritual ones, New Creatures in Christ, will receive spirit bodies, as St. Paul explains in our context, verses 36-50.

Those of our readers, therefore, who have never accepted Christ, and made a full consecration of their all to be His disciples, following in His footsteps, may know that they have not been begotten of the Holy Spirit (because only upon these terms are any begotten of the spirit). These, therefore, we will ask to consider what we say, and hold it, if they please, tentatively, until such time as, in God's providence, they may be begotten of the Holy Spirit, and thus be enabled to understand spiritual matters such as this.

Another class who have difficulty on this subject are the spirit-begotten ones who have been entangled in their reasoning by the declaration of the creeds respecting the resurrection of the body. It is difficult to unlearn error. When visiting various lands and learning of the hold of superstition upon the heathens, we said to ourself, we believe that we Christians experience just as much difficulty in unlearning our errors as these heathens do in getting free from theirs.

THE UNCONSECRATED CANNOT UNDERSTAND SPIRITUAL PROBLEMS

Coming to the point of what is to be resurrected, we note the fact that our Lord appeared in a body of flesh,

and showed the disciples the print of the nails and the hole made by the spear. But we, perhaps, failed to note that only twice did He thus appear, and but for a few moments each time. His other six or seven appearances during that forty days were also very brief, and in various bodies--once as a gardener, another time as a traveler--His third time as a stranger on the shore, and to Saul of Tarsus, as a spirit being of more than angelic brightness, "shining above the brightness of the sun at noonday." We overlooked the fact that these appearances, if all put together, would probably not have exceeded four hours out of the entire forty days in which our Lord tarried with His disciples after His resurrection and before His ascension. We were not critical students when we overlooked these things, and forgot to ask ourselves why these things were so.

Now we see more distinctly why our Lord did as He did. His disciples were natural men and therefore could not appreciate spiritual things. Furthermore, they could not receive the guiding of the Holy Spirit until the Lord's ascension and appearance in the presence of the Father on behalf of His Church, to make satisfaction for their sins, and to make them acceptable joint-sacrificers with Him. Meantime, had Jesus not tarried those forty days --had He ascended immediately after His resurrection-- the disciples, stunned and bewildered, would have had no assurance of His resurrection. They would have found it impossible to go out and tell the people that He had risen from the dead when they had no proof to this effect.

And even if Jesus had appeared to them as He did to Saul of Tarsus, above the bright shining of the sun, this would not have been convincing and satisfactory. They might have said, Here is a phenomenon, but how can we positively associate it with the life and death of Jesus? Matters were different with Saul of Tarsus. He needed something to thoroughly arouse him and to teach him for all time, and others through him, that the Lord is not a Man, but "that Spirit." Besides, some of the disciples who already believed were able to give Saul of Tarsus assurances of what they knew respecting the resurrection of Jesus and His ascension.

NO FOOLISH SUGGESTIONS IN BIBLE ABOUT THE RESURRECTION

The Lord adopted the only reasonable way of helping His disciples to understand that He was no longer dead--that He had risen from the dead--and that He was no longer human, but had been glorified, and had become a spirit being. The two things were necessary and they were done at the same time.

Even on the occasions when our Lord appeared in a body like to the one crucified, He took care that the manifestation should be under such conditions as would positively prove that He had become a spirit being. He came into the room where they were while the door was shut, and after a few words with them He vanished from their sight, as no human being could have done and as He never did during His earthly career. That the Apostles caught the thought is well evidenced by St. Paul's argument on the subject in the context. There is no foolish suggestion in the Bible about Jesus having a fleshly body in heaven--that is all in our creeds and hymn books, prepared for us by our well-meaning but mistaken forefathers, who used to burn one another at the stake if they failed to promptly agree together on such propositions.

We mourn the dead, but they shall wake;
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
"I will make all things new."

===================

R5026 : page 161

THE SABBATH DAY

SEVEN IS a very prominent number in the Bible--in everything relating to the Divine Program. In the first chapter of Genesis the Sabbath Day is referred to in a figurative way in speaking of the Seventh Epoch of God's creation on our earth--bringing order out of chaos. Not until Mt. Sinai, however, when the Law was given to Israel on two tables of stone, was the Day Sabbath made obligatory on anybody. And since that Law Covenant was made with the one nation (Israel) and none other, the Sabbath requirements of that Law apply to that nation only. This does not signify that the setting apart of a certain time for rest would be of advantage only to the Jew, nor that a special Seventh Day devoted to God would be disadvantageous to all people. It merely means that God entered into Covenant relationship with the one nation only, and hence to them only He told His Will, His Law--obedience to which He made the foundation of the blessing He promised to that people. There is no room to question the import of the Fourth Commandment of the Jewish Law. It distinctly commanded that the Seventh Day of the week should be to the Jews a rest day, in which no work of any kind should be done, either by parent or child, employer or servant, male or female, ox or ass or any creature owned by a Jew. It was a rest day pure and simple. Divine worship was not commanded to be done on that day--not because God would be displeased to have Divine worship upon that day or upon any day, but because there is a reason connected with the matter which related, not to worship, but to rest, as we shall see. The strictness of this Law upon the Jews is fully attested by the fact that upon one occasion, by Divine command, a man was stoned to death for merely picking up sticks on the Sabbath Day. It is plain, therefore, to be seen that the Law given to Israel on this subject meant what it said to the very letter.

In the New Testament Jesus is supposed by some to have taught a laxity in the matter of Sabbath observance, but this is quite a misunderstanding. Jesus, born a Jew, "born under the Law," was as much obligated to keep that Law in its very letter as was any other Jew. And He did not, of course, violate the obligation in the slightest degree. The Scribes and Pharisees had strayed away from the real spirit of the Law in many particulars. Their tradition, represented at the present time by their Talmud, attempted to explain the Law, but really, as Jesus said frequently, made it void, meaningless, absurd. For instance, according to the traditions of their Elders, it was breaking the Sabbath, if one were hungry, to rub the kernels of wheat in their hands and blow away the chaff and eat the grain, as the disciples did one Sabbath Day in passing through the wheat field. The Pharisees called attention to this and wanted Jesus to reprove the disciples, because, according to their thought, this simple process was labor--work--reaping and thrashing and winnowing. Jesus resisted this absurd misinterpretation of the Law and by His arguments proved to anyone willing to be taught that they had mistaken the Divine intention--had mistranslated the Law of the Sabbath. On several occasions He healed the sick on the Sabbath Day. Indeed, the majority of His healings were done on that day, greatly to the disgust of the Pharisees, who claimed that He was a law-breaker in so doing. We cannot suppose that Jesus performed these miracles to aggravate the Pharisees; rather we are to understand that their Sabbath Day typified the great Sabbath of blessing and healing --the antitypical Sabbath which is in the future--the period of the Messianic reign and the healing of all earth's sorrows.

Jesus clearly pointed out to the Scribes and Pharisees that they were misinterpreting the meaning of the Divine arrangement, that God did not make man merely to keep a Sabbath, but that He had made the Sabbath for, in the interest of, mankind. Hence everything necessary for man's assistance would be lawful on the Sabbath Day, however laborious it might be. Indeed, Jesus carried the thought still farther and pointed out to His hearers the absurdity of their position--for, he said, if any of you should have an ox or an ass fall into the pit on a Sabbath Day, would you leave him to die and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would not, and assuredly they would be justified in helping any creature out of trouble on that day. Then said Jesus, If so much might be done for a dumb creature, might not a good work of mercy and help for mankind be properly enough done on the Sabbath Day?

THE SEVENTH DAY STILL A SABBATH

A mistake made by many Christians is the supposition that the Law Covenant which God made with Israel ceased, passed away. On the contrary, as the Apostle declares, "The Law hath dominion over a man so long as he liveth." The Jewish Law is as obligatory upon the Jew today as it was upon his fathers in the days of Moses. Only death could set the Jew free from that Law Covenant until, in God's due time, it shall be enlarged and made what God, through the Prophet, styles a New Covenant --a New Law Covenant. That will take place just as soon as the Mediator of the New Covenant shall have been raised up from amongst the people. That Prophet will be like unto Moses, but greater--the antitype. That Prophet will be the glorified Christ--Jesus the Head and the completed Church, who are frequently spoken of as members of His Body, and sometimes styled the Bride, the Lamb's Wife. This antitypical Mediator (Acts 3:22,23), under the New Law Covenant which He will then establish, will assist the Jews (and all who come into harmony with God through Him) back to that human perfection in which they will be able to keep the Divine

Law perfectly in every particular. This great Mediator, Messiah, will for a thousand years carry on this great work.

This Mediator is not yet completed. The Head has passed into glory centuries ago, but the Body, the Church, awaits a completeness of membership and resurrection change--to be made "like Him and see Him as He is" and share His glory and His work.

Meantime the Law Covenant is still in force upon every Jew; but it is not in force upon any but Jews, as it never has been in force upon any other people. During these eighteen centuries, between the death of Christ and the inauguration of the New Covenant, Jesus, as the great High Priest, is offering the "better sacrifices" mentioned by St. Paul (Hebrews 9:23) and described in type in Leviticus 16. The first part of the great High Priest's sacrifice was the offering of the human body which He took for the purpose when He was made flesh--"a body hast thou prepared Me" "for the suffering of death." (Heb. 9:5; 2:9.) The second part of His "better sacrifices" is the offering of His Mystical Body--the Church. This work has been in progress since Pentecost. To the consecrated ones who approach the Father through Him He becomes the Advocate. He accepts them as His members on the earth; and their sufferings thenceforth are His sufferings so fully that He could say of them to Saul of Tarsus, "Saul, Saul, why persecutest thou Me?" "I am Jesus whom thou persecutest." These, accepted as His representatives in the flesh, their blemishes covered by their Advocate's merit, are begotten, by the Heavenly Father, of the Holy Spirit to be members of the New Creation--the spiritual Body of Christ, of which He is the Head.

We remarked that the Sabbath Day, still in full force and its observance obligatory upon the Jew, is not upon other nationalities. We should modify this statement by the remark that there are some who mistakenly endeavor to be Jews and try to get under the Law Covenant provisions as Sabbath-keepers, etc. St. Paul recognized this tendency in his day. Note his words to the Christians of Galatia, who were not by nature Jews but Gentiles. He says, "Ye that desire to be under the Law, do ye not hear the Law?" "Oh, foolish Galatians, who hath bewitched you?" He proceeds to show them that the Jews are in bondage to their Law and can never get eternal life under it until the Mosaic Law Covenant shall ultimately be merged into the Messianic New Law Covenant. His argument then is that if the Jew cannot get life in keeping the Law, it would be foolish for Gentiles to think that they could secure Divine favor and everlasting life by keeping that Law. He declares, "By the deeds of the Law shall no flesh be justified in God's sight." The only way to obtain justification in God's sight is by the acceptance of Christ and by a full consecration to be His disciples and to join with Him in His Covenant of sacrifice --as it is written, "Gather together My saints unto Me, saith the Lord, those who have made a Covenant with Me by sacrifice" (Psa. 50:5); and again, "I beseech you, brethren, present your bodies living sacrifices, holy and acceptable to God, your reasonable service."--Romans 12:1.

CHRISTIANS AND THE LAW SABBATH

St. Paul did not mean that Christians should not strive to keep the Divine Law, but that they should not put themselves under it as a Covenant, nor think that by striving to oppose the Law Covenant they would get or maintain harmony with God and gain the reward of everlasting life. On the contrary, he declares in so many words, "The righteousness of the Law is fulfilled in us who are walking, not after (or according to) the flesh, but after (or according to) the spirit." (Romans 8:4.) His meaning is clear. The Decalogue was never given to Christians, but it is quite appropriate that Christians should look back to that Decalogue and note the spirit of its teachings and strive to conform their lives thereto in every particular.

But what is the spirit of the Decalogue? Our Lord Jesus clearly set it forth to be--"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength, and thou shalt love thy neighbor as thyself." St. Paul says that our Lord not only kept that Law, but that He magnified it, or showed it to have greater proportions than the Jews ever supposed it had--length and breadth, height and depth beyond the ability of fallen humanity to perform; moreover, the Apostle declares that our Lord Jesus made that Law

R5027 : page 163

honorable. The Jews having tried to keep the Divine Law for more than sixteen centuries had reason to doubt if anyone could keep it in a way satisfactory to God. But the fact that Jesus did keep the Law perfectly, and that God was satisfied with His keeping of it, made the Law honorable--proved that it was not an unreasonable requirement--not beyond the ability of a perfect man.

Jesus showed the spirit or deeper meaning of several of the commandments; for instance, the command, Thou shalt do no murder, He indicated would be violated by anyone's becoming angry and manifesting in any degree an injurious or murderous spirit. (See also I John 3:15.) The commandment respecting adultery our Lord declares could be violated by the mind without any overt act--the simple desire to commit adultery if an opportunity offered would be a violation of the spirit of that command. It is this magnified conception of the Ten Commandments that the Apostle says Christians are better able to appreciate than were the Jews, because of having received the begetting of the Holy Spirit. And it is this highest conception of the Divine Law which is fulfilled in us (Christians

--footstep followers of Jesus) who are walking through life, not according to the flesh and its desires and promptings, but according to the spirit--the spirit of the Divine Law, the spirit which the Father hath sent forth into our hearts--the desire to be like Him who is the Fountain of Love and Purity.

THE SPIRIT OF THE SABBATH

And there is another or deeper meaning to the other commandments than was understood by the Jews; so it is also with the Fourth, which enjoins the keeping of the Seventh Day as a day of rest or Sabbath. The word Sabbath signifies rest, and its deeper or antitypical meaning to the Christian is the rest of faith. The Jew, unable to keep the Mosaic Law and unable, therefore, to get everlasting life under the Law Covenant, was exhorted to flee to Christ; and, by becoming dead to the Law Covenant, by utterly renouncing it, he was privileged to come into membership in Christ--become sharer in the Covenant of sacrifice. So doing, he was promised rest from the Law and its condemnation, because "to them that are in Christ there is no condemnation"--the merit of Christ covers the shortcomings of all those who are striving to walk in His steps, and the Divine Spirit and Word give them the assurances of Divine favor, which ushers them into peace with God through our Lord Jesus Christ--ushers them into rest. Thus the Apostle declares, "We which believe do enter into (Sabbath) rest."--Hebrews 4:3.

Moreover, the Apostle indicates that although we enter into a rest of faith now, through faith and obedience to

R5028 : page 163

Christ, Christians have a still greater rest awaiting them beyond their resurrection, when they shall enter into the rest which is in reservation for those that love the Lord--the rest, the perfection, on the spirit plane, attained, as the Apostle describes, by resurrection--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."

FIFTIETH DAY AND FIFTIETH YEAR

Here we are reminded that Israel had two systems of Sabbaths--one of Sabbath Days and the other of Sabbath Years. The Sabbath Days began to count in the Spring. It was a multiple of seven. Seven times seven days (forty-nine days) brought them to the Jubilee day, the fiftieth day, which was styled Pentecost. It is scarcely necessary to call attention to the fulfilment of the antitype of this. Pentecost never had its true meaning until the Lord, as "the First-fruits of them that slept," arose from the dead. Then immediately the seven times seven, plus one, began to count, and on the fiftieth day the Holy Spirit was shed abroad upon all those "Israelites indeed" who, already consecrated, were waiting in the upper room for the antitypical High Priest to make satisfaction for their sins and to shed forth upon them the Holy Spirit, as the evidence of their restoration to Divine favor. Immediately they had peace with God. Immediately they entered into rest. Immediately they realized that they were children of God, begotten of the Holy Spirit, that they might in due time become joint-heirs with Jesus Christ their Lord. And is it not true that all down throughout this Gospel Age all who follow in the footsteps of Jesus and the disciples, all who renounce sin, trust in Jesus and fully consecrate their lives to Him, become recipients of the Holy Spirit and similarly enter into His rest? Only those who have entered into this rest and joy of the Holy Spirit can fully appreciate the matter.

Now let us glance at the year Sabbath. Every seventh year the land had its rest. And seven times seven (forty-nine) brought them up to the fiftieth year or the Year of Jubilee, in which year all debts were cancelled and each Israelite returned to his own inheritance. It was a Year of rest, peace, joy. That Jubilee pictures the glorious Restitution Times of Messiah's Kingdom, which, we believe, are nigh, even at the door. When these times shall be ushered in, all the faithful followers of Jesus will have reached the heavenly condition, to be forever with the Lord. Their rest (Sabbath keeping) will have reached its completion, its perfection, and throughout that antitypical Jubilee the blessings of Divine favor will be gradually extended to the whole world, that every creature desirous of coming into harmony with God may enter into the rest which God has provided for the poor, groaning creation through the great Redeemer.

THE CHRISTIAN'S SUNDAY SABBATH

From what we have already seen it is manifest that God has put no Sabbath obligations upon the Christian--neither for the seventh day nor for any other day of the week. He has, however, provided for him a rest in the Lord, which is typified by the Jewish Sabbath Day. Do we ask upon which day we should celebrate this rest? We answer that we should be in this heart attitude of joy, rest, peace in the Lord and in His finished work, every day. So, then, the Christian, instead of having a Sabbath rest day, as the Jew, has rest perpetual--every day. And instead of its being merely a rest for his body, it is better--a rest for his soul, a rest for his entire being. It can be enjoyed wherever he may be, "at home or abroad, on the land or the sea," for "as his days may demand, shall his rest ever be." This is the spiritual antitype to the spiritual Israelite, of the Law Sabbath given to the natural Israelites. Whoever quibbles for the day Sabbath of the Jew shows clearly that he has not understood nor appreciated as yet, to the full at least, the antitypical Sabbath which God has provided for the spiritual Israel through Christ.

But is there not a compulsion to the Christian to observe one day in the week sacred to the Lord? Yes, we answer; there is an obligation upon him such as there is upon no one else in the world. He is obligated by his Covenant to the Lord to keep every day sacred to the Lord. Every day he is to love the Lord his God with all his heart, with all his mind, with all his being, with all his strength; every day he is to love his neighbor as himself. And while striving to the best of his ability to conform to this spirit of the Divine Law, and while realizing that the blood of Jesus Christ our Redeemer cleanses us

R5028 : page 164

from all the imperfections contrary to our intentions--these may rest in the peace and joy of the Lord continually. "We which believe do enter into rest."

There is no day of the week commanded to the spiritual Israelite as respects physical or mental rest--the latter they may have always, and the former may be ordered by human regulations for one day or for another. The Christian is commanded to be subject to the laws that be, in all such matters as are non-essential, not matters of conscience.

THE RIGHT USE OF LIBERTY

Let us remember, however, that our liberty in Christ is the liberty from the weight and condemnation of sin and death. Let us not think specially of a liberty from the Jewish restraints of the Seventh Day nor think especially of the fact that no day above another has been commanded upon Christians in the Bible. Let us rather consider this liberty as of minor consequence and importance as compared with our liberation from the power of sin and death.

If one day or another be set apart by human lawgivers, let us observe their commands. Let us be subject to every ordinance of men. In Christian lands generally the first day of the week is set apart by law. Shall we ignore this law and claim that God has put no such law upon us and that we should have our liberty to do business, etc.? Nay, verily; rather, on the other hand, let us rejoice that there is a law which sets apart one day in seven for rest from business, etc. Let us use that day as wisely and as well as we are able for our spiritual upbuilding and for assistance to others. What a blessing we have in this provision! How convenient it makes it for us to assemble ourselves together for worship, praise, the study of the Divine Word! And if earthly laws provided more than one Sabbath (rest) day in the week we might well rejoice in that also, for it would afford us that much more opportunity for spiritual refreshment and fellowship.

Nor should our knowledge of the liberty we enjoy in Christ ever be used in such a manner that it might stumble others. Our observance of the Sabbath enjoined by the law of the land should be most complete--to the very letter--that our good be not evil spoken of--that our liberty in Christ and freedom from the Mosaic Law be not misunderstood to be a business or pleasure license, but a privilege and opportunity for the worship and service of the Lord, and the building up of the brethren in the most holy faith, "once delivered to the saints."

WHO CHANGED THE SABBATH DAY?

Often the question is asked, Who changed the Sabbath Day to Sunday? The proper answer is that nobody changed it. The seventh day (Saturday) is still as obligatory upon the Jew as it ever was.

The early Christians observed the seventh day for a long time because it was the law of the land, which gave them a favorable opportunity for meeting for praise, prayer and the study of God's word. In addition, the fact that Jesus arose from the dead on the first day of the week, and that He met with them on that day, led them to meet again and again on the first day, in hope that He would again appear; thus gradually it became a custom for them to meet on that day for Christian fellowship. In this way, so far as we know, both the first day and the seventh day of the week were observed by Christians for quite a time, but neither was understood to be obligatory--a bondage. Both days were privileges. And as many other days of the week as circumstances would permit were used in praising God and building one another up in the most holy faith, just as God's people are doing, or should be doing, in this, our day.

Are we told that a pope once designated that the first day of the week should be observed by Christians as the Christian Sabbath? We answer that this may be so, but that neither popes nor any beings, not even the Apostles, could have right to add to or to take from the Word of God. St. Paul particularly warned the Church against coming into bondage to the Jewish customs of observing new moons and Sabbaths as though these were obligations upon Christians. The Son of God has made us free--free indeed. But our freedom from the Law Covenant of Israel enables us the more and the better to observe the very spirit of the Divine Law daily, hourly, and to present our bodies living sacrifices, holy and acceptable to God through the merit of our Redeemer.

===================

R5029 : page 164

A FAITH FOUNDATION NECESSARY

--JUNE 9.--LUKE 6:39-49.--

"Be ye doers of the Word and not hearers only, deceiving your own selves."--Jas. 1:22.

THE GREAT TEACHER in today's lesson emphasizes the necessity of knowledge and of a faith built thereupon. The blind leading the blind represent the ignorant leading the ignorant into difficulties, into the ditch. In the mental blindness of the past many Christians assumed that the Master here taught that the blind leaders and the blind followers of our day would all fall into the pit of eternal torment, but not so. The thought is that they will stumble and experience injury instead of reaching the desired destination.

The destination sought by the Jews was fellowship with and relationship to God--His highest favor, mentioned to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." St. Paul says of that promise, "Israel hath not obtained that which he seeketh, but the election hath obtained it and the rest were blinded." (Rom. 11:7.) The entire Jewish race was blinded and turned aside and fell into the pit--into confusion, darkness, separation from God. This was the very matter against which Jesus forewarned them. They were following the lead of the Scribes and Pharisees and Doctors of the Law, all of whom were blind leaders who misled their too trusting followers. The disciple or follower will not fare better than his master or leader or teacher; he cannot hope for better results than his leader.

How important, then, that God's people recognize the true Leader, Jesus, that they hear His voice, and heed not the voice of others. In the present, in the ending of this Gospel Age, we have a condition of things very similar to that which obtained in the end of the Jewish Age. We have many great, learned and wise men in all the denominations of Christendom, as the Jews had in Jesus' day in all their different sects. It is equally important that we take heed that we do not follow blind leaders today--in fact, it is much more important. Why should we follow any of the creeds when now we have the Word of God in such convenient form and when all are able to

R5029 : page 165

read it? Who cannot rejoice that recently the Pope issued instructions that the Roman Catholic bishops should encourage Catholics to study the Bible? How it would rejoice us to find the Protestant leaders similarly urging the Word of God upon their peoples!

Alas! on the contrary, we find that many of the great and wise of the principal pulpits of the world are undermining the faith of the people by telling them that the Bible is not Divinely inspired, that Moses and the Prophets did not write the books ascribed to them, and hence indirectly saying that Jesus and the Apostles were deceived when they made quotations from the Old Testament and ascribed them to Isaiah, Jeremiah, Moses, Habakkuk, etc. These great men style themselves Higher Critics and endorse the theory of Evolution, that humanity is undergoing a process of evolution from monkey-likeness up to God-likeness. They are thus indirectly telling their people that there was no fall from God's image and likeness, that there was no sin committed, no sentence for sin, no Redeemer from sin and its sentence and that restitution is not to be hoped for nor to be desired.--Acts 3:19-21.

Surely the Great Teacher's advice not to follow blind leaders was never more needed than in our day. Blessed will they be who heed the warning, and by it will be guided back to a more thorough study of the words of the Great Teacher, His Apostles and the Prophets.

HUMILITY A CHARACTER FOUNDATION

The parable of a man with a beam in his own eye trying to pick a mote out of his brother's eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here as elsewhere put as a foundation virtue. The Latin word for humility is humus, ground. This implies that it is the soil out of which other virtues are produced. Those who think they know everything can learn nothing. As Chalmers has said: "The more a man does examine, the more does he discover the infirmities of his own character." As Wheatley remarked, "Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves." A knowledge of our sins and imperfections should make and keep all humanity humble; but how beautiful it is to realize that the perfect Jesus was humble and that all the holy angels are so!

GRAPES OFF A BRAMBLE BUSH

While the Scriptures forbid God's people to judge one another, they do commend to us another kind of judging. We are not to judge in the sense of condemning, sentencing, etc., those who claim to be honest, sincere, reverential, merely because they differ from what we would expect; God knows their hearts and to his own Master each servant must stand or fall eventually.

But while not condemning the heart we are to judge of the outward conduct. The parable which our Lord in this lesson gives respecting the gathering of grapes from bramble bushes illustrates this point. God's people are likened to the grape-vine, which produces no thorns but luscious clusters of fruit. Mankind in general are likened to bramble bushes, ready to scratch, tear, injure, on the slightest provocation, and are merely self-sustaining, not bringing forth fruitage that would be a blessing to others. We are to distinguish between such characters and God's people: "By their fruits shall ye know them."

It is said that at times a bramble bush will be entirely covered by a vine, so that the grapes would appear to be coming from the bush. We are not to be mistaken. A good tree cannot bring forth an evil fruitage, neither can an injurious tree bring forth a good fruitage. The lesson, applied to humanity, is that those who are really God's people cannot live injurious lives or fruitless lives; they must be fruit-bearing else they are none of His. And should we find some of the fruits of the spirit commingling with a thorniness of life, an evil, injurious disposition, we are to assume that in some sense of the word the fruitage is merely put on and does not belong to the bramble-bush character.

It is therefore useless for any man to tell us that he has given his heart to the Lord in fulness of consecration and that he has received the sanctifying influences of the Holy Spirit and yet find him rejoicing in sin, taking pleasure in iniquity, injustice, selfishness and a course of life injurious to his neighbors. If his heart be changed the results will be manifest in his daily life, because "out of the abundance of the heart the mouth speaketh."

THE HOUSE ON THE ROCK

The closing parable of this lesson is in full tune with its opening verse. In the first parable the blind who trust to the leadership of the blind fall into the ditch. In the parable now before us the picture is that of a householder. If he be wise he will not build upon the shifting sands, which either a wind storm or a rain storm may undermine, and cause a wreck, but he will seek a solid, rock foundation which will endure the storm.

This parable illustrates two classes of believers. Both hear the Great Teacher's instructions and both believe and both rear faith structures and entertain heavenly hopes. But the one is more prudent, more careful than the other. One seeks for the doctrines and principles of the Divine Word, and builds his faith structure upon that true foundation which the Divine Revelation affords. His faith cannot fail whatever storms may assail; it is surely founded on the Divine promises.

The unwise believer takes too much for granted and builds upon the traditions of the elders, the creeds of the Dark Ages, etc. He fails to appreciate the necessity for having a proper foundation for his faith and his works. In the time of stress and storm with which this Age will end all such will find the foundation swept from under their faith structure. There will be a general fall of Babylon, as the Scriptures declare--everything not well founded upon the sure Word of God will give way; "That day shall declare it." St. Paul mentions the same class and applies the lesson specially to our day in his letter to the Corinthians. Those whose faith structure will fail will thereby suffer great loss, though they themselves may be saved as by fire--through great tribulation.--

I Cor. 3:13-15.

R5028 : page 165

DEEDS, NOT WORDS

"They do the least
Who talk the most,
Whose good designs,
Are all their boast;
Let words be few.

"They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true."

===================

R5030 : page 166

"LEAST IN THE KINGDOM"

--MATTHEW 11:2-19.--JUNE 16.--

"Amongst them that are born of women there is none greater than John; yet the least in the Kingdom of God is greater than he."--Luke 7:28.

IT WOULD BE difficult to express in words a higher tribute to John the Baptist than Jesus paid him in our text. Again He said, "There hath not risen a greater Prophet than John the Baptist." If then John was so holy a man, so great a man from the Divine standpoint, why did our Lord in this text declare that the least in the Kingdom of Heaven would be greater than John? This text has puzzled Bible exponents for many a day. It has seemed to many to be contradictory.

But just as soon as we turn on the light contained in that word "Kingdom," the entire subject becomes clear. God had promised a Messianic Kingdom, and Jesus had come that He might be the Head of that Kingdom. The steps leading to the Kingdom honors and glories were steps of obedience to God, even unto death, and these steps Jesus had begun to take. On the cross He declared, "It is finished." He had finished the work of proving Himself loyal to God and to the Truth even unto death on the cross.

Jesus thus became the Great Conqueror, the great High Priest, the great King of Glory, being exalted to the Heavenly state in His resurrection. But, as the Great King, He was to have associated with Him in His Throne, His Bride class. As the Great Priest, He was to have an under-priesthood, a "Royal Priesthood." As the Great Judge of the world, He was to have associates; as St. Paul declares, "Know ye not that the saints shall judge the world?"--I Cor. 6:2.

In the Divine Plan this company of associates with Jesus in His glorious Kingdom were as much foreknown and foreordained as was He and His share in the Kingdom. As it was necessary for Him to undergo trials and testings of loyalty unto death, so it must be with the class called to be His associates--"He was tempted in all points like as we are." Thus His Message is, "To him that overcometh will I grant to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne." These would be followers in His footsteps, none could precede Him. His work was necessary first, to open up for His followers a new and living way, through the veil--that is to say, through His flesh--through His sacrifice.

"SOME BETTER THING FOR US"

While about five hundred brethren became Jesus' consecrated followers during His earthly ministry, they were not then accepted of the Father as sons, and not begotten of the Holy Spirit until Pentecost. God would not recognize any as sons until Jesus had finished His sacrifice, and, as the great Advocate, "Appeared in the presence of God for us"--as our Advocate with the Father, Jesus Christ the Righteous. John did not belong to this class, just as Abraham, Isaac, Jacob and all the Prophets did not belong to it. In God's providence their reward will be different from that of the Church--theirs will be an earthly reward. They will be resurrected to human perfection. They will have to do with the human phase of the Kingdom, which amongst men will represent Messiah and the Church, who will be spirit beings, but invisible to men, and whose dealings with mankind will be through those noble characters, the Ancient Worthies.

We are not to infer that those glorious characters mentioned in the Scriptures who lived before Christ's time were ignoble or less faithful than the Gospel Church, but merely that God promised them the earthly perfection, while He has promised the Bride of Christ the heavenly perfection. They will not, like the remainder of mankind, come forth to imperfection, to attain perfection gradually during the thousand years of Messiah's reign; the record is that they will come forth as perfect human beings. That will be the reward of their faithfulness. St. Paul explains the entire matter in Hebrews, the 11th chapter. He tells of the faith and heroism of those Ancient Worthies and that "they had this testimony, that they pleased God." There will be no necessity for testing them in the future. Their acceptance with God is already proven and declared.

Nevertheless, in God's order the earthly Kingdom and restitution blessings for the world cannot begin until the

Kingdom class, Christ and the Church, shall first be completed. Thus the Apostle declares, "All these died in faith, not having received the (earthly) things promised to them, God having provided some better thing for us (the Church), that they, without us, should not be made perfect." The glorification of the Church, her resurrection to perfection, must first be accomplished before the blessings through them can proceed to the natural seed of Abraham, and then through Israel to all nations.--Heb. 11:38-40.

NOT THE BRIDE BUT THE FRIEND

John the Baptist seemed to either comprehend the situation, or else he spoke the truth by prophecy when he declared, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, hearing His voice, rejoiceth greatly. This my joy therefore is fulfilled." He perceived that in God's providence he had a very honorable and blessed station and work to accomplish, but he was to be neither the Bridegroom nor a member of the Bride class.

This does not imply that John was disappointed at the time, nor that he and the other Ancient Worthies will be disappointed when they come forth in the resurrection to find a Bride class selected to a higher place than theirs. On the contrary, their cup of blessing being full, and never having been begotten of the Holy Spirit to a spirit nature, they will not be able to comprehend or appreciate any blessings higher than their own. Just, for instance, as a fish in the water, seeing a bird flying in the air, would not be jealous of the bird and its greater freedom, but, on the contrary, would be better satisfied in the water, its natural element, so all natural men, not begotten of the Holy Spirit, will appreciate more the earthly blessings which Divine providence has provided for them.

In this very lesson Jesus intimates all the above, saying, "The Law and the Prophets were until John." He was the last of the Prophets. He introduced Jesus, the Head of the Kingdom class. Jesus further declared, "If ye are willing to receive it, this is Elias which was to come." That is to say, Those of you who are able to appreciate the matter may understand that John the Baptist did a work which was in full accord with the prophecy which declared that Elijah must first come and do a reformatory work before Messiah would come.

CURIOSITY IS NOT RELIGION

Addressing the multitudes the Great Teacher inquired, Why did you go out to the wilderness to see John? Was

R5031 : page 167

it to hear his message? Was it because God spoke through him as a Prophet as the wind makes music through the reeds? Or did you go out to see a man in fine clothing and of kingly state?

What really drew to the wilderness to John's teaching was that he was God's Prophet; as it is written, "Behold, I send My messenger before Thy face, who shall prepare the way before Thee." This preparation for Jesus John made with the Jewish nation. His message was that the Kingdom of Heaven was about to be offered to them, and that only the holy would be ready to receive it.

But neither John nor his hearers fully realized in what way the Kingdom would be offered to the people, namely, that it would be an offer, first, of a place or share in the Kingdom, and that the terms would be full consecration to the Lord, to walk "the narrow way." Jesus again testified, "If ye had received John ye would have received Me."

In other words, all who received John's message were such as were in heart condition to receive Jesus; and the same spirit of indifference which permitted Herod to imprison John and to finally behead him marked the Jewish leaders and their unbelief. John as a Prophet was abstemious to the extreme, and they said, "He hath a devil." Jesus presented Himself less peculiarly, eating and drinking and being clothed as other people, and of Him they said, "Behold a gluttonous man and a winebibber, a friend of publicans and sinners." Thus was it demonstrated that the fault was not in the manifestation of God's providence, but in the hearts of the majority of the Jews.

===================

R5032 : page 167

AND SHE WAS A SINNER

--LUKE 7:36-50.--JUNE 23.--

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
--1 Timothy 1:15.

THE GOSPEL OF CHRIST is the Message of Divine compassion toward sinners. All religions recognize sin and propose reconciliation with God--by works of charity, by voluntary self-torture, or by future torments. None of the heathen gods have any touch of sympathy for humanity; they are cold, cruel, vindictive. The Bible, of all the religious books we know of, alone tells of a God touched with the feeling of human infirmities and with sympathy toward sinners. "God commendeth His love toward us in that while we were yet sinners Christ died for the ungodly."--Rom. 5:8.

Note the expressions of the Scriptures indicating Divine compassion: "God looked down from His Holy Habitation to behold and to hear the groaning of the prisoners"--the suffering of humanity under the death penalty, and the incidental aches and pains of our fallen condition. He did more than look, He did more than pity; His right Arm of divine power in due time began to bring deliverance for the captives of sin and death. Already He has sent His Son and thus provided a Ransom price for the sins of the whole world. Already His Son has been glorified, and merely awaits the time for the establishment of His Kingdom.

Meantime Divine grace has been still further manifested in the invitation granted to a "little flock," to be justified by faith and to be sanctified by the High Priest's offering of them, and thus to become New Creatures, joint-heirs in His Kingdom. Still the Scriptures tell us of God's pursuing Love and Mercy. He is unwilling that any should perish, but wills, on the contrary, that all shall have an opportunity to turn to Him that they may have everlasting life. It is for this very purpose that Messiah's Kingdom will be established in great glory and with full power. God's right Arm is not shortened. In due time it will bring the salvation for which the poor groaning creation has so long waited. It will come with the manifestation of the Sons of God in Kingdom power.--Rom. 8:19.

Eventually the Redeemer "shall see of the travail of His soul and be satisfied." Eventually the Heavenly Father's Plan will be so outworked that every creature in heaven and earth and under the earth shall be heard saying, "Praise and glory and honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever." Eventually God, through the Messianic Kingdom, "shall wipe away all tears from off all faces," and cause the reproach of being His people to disappear from the earth. (Rev. 21:4; Isa. 25:8.) So superior is this God of the Bible and of Christianity to all the misconceptions of heathendom and Christendom that, when the glorious Day of Messiah's Kingdom shall have been fully ushered in, the glory of our God will be revealed, and all flesh shall see it together.--Isa. 40:5.

A WOMAN WHO WAS A SINNER

Our Redeemer possessed and exemplified the Heavenly Father's love and mercy. He declared that He was merely the exponent of the Father's will, and hence of the Father's love and sympathy. Our Lord's sympathy is presented not only in this lesson but also in many others, and all of His followers do well to cultivate the same spirit. Jesus was not sympathetic with the sins of the people, but with the people themselves. He realized as few do the real difficulty with the majority of sinners. "Behold, I was shapen in iniquity, in sin did my mother conceive me!" exclaimed the Prophet. We are sinners by heredity. We have inherited partially depraved minds, partially unbalanced brains and morals.

St. Paul, speaking of the very noblest class, declares, "We cannot do the things which we would"--any of us; hence all humanity are sinners. "There is none righteous, no, not one." Therefore it is merely a question of the degree of sinfulness, and the degree is often measured by the degree of inherited weakness, or the degree of surrounding temptations. The really reprehensible and blameworthy sinners are those who sin wilfully, deliberately, knowingly, intentionally, without either will or effort to resist sin. But it is not ours to judge which these are. Indeed, we are incompetent to judge, we cannot read the heart, we cannot fully appreciate the degree of the temptation and the weakness of the tempted. Hence the Master said, "Judge nothing before the time." In due time the saints will judge the world, but not now.

Now we must follow the Master's example; and we may well do this because, although He knew what was in man, as we could not know, He was very charitable, which leads us to suppose that if we were perfect we would be all the more charitable towards sinners, though not at all sympathetic with sin.

Who can read the New Testament Gospel narratives without realizing that Jesus was indeed a "Friend of sinners," as was charged against Him by the Pharisees? And is not this the feature of the Bible which specially commends it to humanity? With the exception of the wilful sinners, whom we must hope are few, there comes a time when sin is seen in its true color and is detested. Then is the time when the gospel Message from the Friend of sinners specially appeals to such. All seem to know instinctively that Jesus stands ready to be the Friend and Helper of all who come to the Father through Him.

R5032 : page 168

Jesus had accepted an invitation to dine at a Pharisee's house. The dinner had begun. Resting upon one arm they used the other for handling the food. After the custom of the times, they reclined upon low tables or couches, their heads toward the center where the food was placed. A curtain separated the dining room from the outer court.

While the dinner was progressing, a woman "who was a sinner," a harlot, deeply penitent, entered. She had in her hand some precious perfume, with which she intended to anoint the Savior's feet, as was sometimes done with dignitaries of that time. Her heart was full, and tears gushed from her eyes while she sought to open the bottle; they fell like rain upon Jesus' feet, evidently quite contrary to the woman's intention. She was dishonoring the very feet she intended to honor. Loosening her hair, she used it as a towel, entirely regardless of the fact that for a woman at that time it was considered dishonorable to let down her hair in public; but intent upon her errand she dried the feet and poured the precious perfume upon them, presumably as an honor to the One from whom she had heard "wonderful words of life"--words of Divine compassion and pity for sinners, words of hope for herself.

TWO DEBTORS AND THEIR LOVE

The host of the occasion watched Jesus to see how He would receive this manifestation of loving devotion, saying in his heart, If this Man were a prophet, He would know that the woman offering Him this honor is disreputable. He would denounce her and bid her, "Begone," and not to touch Him. Jesus knew his thoughts and answered him in parabolic form, saying, "A certain creditor had two debtors, one owed five hundred pence and the other fifty. Neither could pay and he forgave them both. Which of them will love him most?" The Pharisee replied, "I suppose he to whom most was forgiven." Jesus agreed with him.

Then Jesus made application of the matter; turning to the woman, He said to His host, Seest thou this woman, who washed My feet with her tears and wiped them with her hair? You are the host of the occasion, yet you did not offer Me water for the washing of My feet, as is customary in our land to do to those whom we desire to honor. You gave Me no kiss, as is customary amongst friends, but this woman has repeatedly kissed My feet. "You did not anoint My head with oil, but she hath anointed My feet with ointment. Therefore, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little." And He said to the woman, "Thy sins are forgiven."

Is not this to some extent an illustration and an explanation of the fact that the majority of those who love the Lord most are such as realize their own sinful and fallen condition most and who appreciate most the forgiving love of God manifested in Jesus? Is it not true today also that those who are most moral, and therefore might be said to have less to be forgiven, have correspondingly less love?

This should not be the case, however. The less degraded ought naturally to be the more able to love and to appreciate Divine goodness and love and the more willing to present their little all in Divine service.

R5033 : page 168

Those present not improperly began to inquire, Who is this that even forgives sins? The only satisfactory answer is that He is the one He professes to be, the Son of God, the Redeemer of the world. He was then in process of rendering up His sacrifice according to His covenant, and on the strength of that covenant and sacrifice He had authority to tell the woman that her sins were forgiven, because He was making the Atonement which would be applicable to her.

====================

R5029 : page 168

GENERAL CONVENTION JUNE 1-9

PERTLE SPRINGS, MO. (CHAUTAUQUA GROUNDS).

THIS CONVENTION has been specially arranged for the convenience of Bible students within a radius of a thousand miles from Kansas City. We have no doubt, however, that many will be in attendance from still greater distances. The place itself is ideal and strictly first-class in every particular. It borders a beautiful lake and has free access to the health-giving Spring from which it takes its name.

Many will be able to attend this Convention who could not conveniently come to one in the East by reason of the cost in money and time. Our expectation is that this will be one of our most enjoyable Conventions. We never had

R5030 : page 168

a better situation as respects conditions surrounding, quiet, etc.

The proprietors of the Chautauqua are also the owners of a large hotel there and of rooming flats in Warrensburg. They guarantee comfortable accommodations for a thousand persons at $1.50 per day. Aside from this we are arranging with private householders in Warrensburg for as many more at $1.00 each, two in a room. The round-trip fare to Pertle Springs daily will make the amount $1.10. However, none would best reckon on less than $1.25 per day.

Excursion rates are already in operation, but these are being extended so that a fare of not more than four cents per mile for the round-trip may be expected to be in operation by the time you receive this notice.

The speakers for the Convention will include some of the very best. Brother Rutherford will be Chairman, and Brother Russell will be in attendance also. The sessions will begin Sunday, June 2, at the Springs, continue there throughout the week and adjourn to conclude at Kansas City June 9.

Decide as quickly as possible whether or not you will attend this Convention. If you decide to attend, write immediately to the Society's representative, N. Engle, Warrensburg, Mo., stating what priced accommodations you desire and, if you will not be staying the entire time, which days you will be in attendance.

We hope for a grand reunion at Pertle Springs and for a season of spiritual refreshment. To this end we exhort all who attend to come praying that the Lord will bless them, not only in receiving a blessing, but also in dispensing one to others. We are sure, as on other occasions,

R5030 : page 169

not to go away empty, but to carry with us spiritual blessings for the refreshment of those at home not permitted to attend.

HARVESTERS' DAY AT THE CONVENTION

The program for the Convention includes a "Harvest Workers' Day." Noting this, one dear friend who has received great spiritual profit through the Colporteur service has proffered assistance to all the Colporteurs of the Society in attendance to the extent of $5--to all who shall have been in the regular Colporteur work for at least three months prior to the Convention. We have no doubt that this proposal will be helpful to some who might not otherwise be able to bear the expense. The money is deposited with the Colporteur Department and will be credited on the accounts or handed over in money, as may best suit the convenience of the receivers.

===================

R5031 : page 169

SOME INTERESTING QUESTIONS

MESSIAH'S KINGDOM WILL BE SPIRITUAL.

Question.--What is meant by Messiah's Kingdom?

Answer.--Our understanding is that Messiah's Kingdom will be a spiritual one, invisible to mortals, yet all-powerful for the accomplishment of the great things promised in the Law and the Prophets. The Empire which He will establish, invisible to men, will take the place of the Empire of Satan, likewise invisible. The King of Glory will replace the Prince of Darkness. Principal amongst Messiah's earthly agents and representatives will be Abraham, Isaac and all the Prophets, raised to full, human perfection. Instead of their being, as heretofore, the fathers, they shall be the children of Messiah, whom He will make "Princes in all the earth." (Psa. 45:16.) To this Kingdom the nation of Israel will speedily unite. Eventually every nation will come into harmony with Messiah, and all people will be privileged to come in under Israel's New Covenant, then established by the great "Messenger of the Covenant, whom ye delight in."--Jer. 31:31-34; Mal. 3:1-3.

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for thy people" (Dan. 12:1), the Mohammedans also expect, and identify Him with Mohammed of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify Him with Hiram Abiff, the great Master Mason. This same great Messiah, Michael, the Archangel, the antitypical Melchizedek, Priest as well as King, we identify as "the Man Jesus Christ, who gave Himself a Ransom-Price for all, to be testified in due time."--I Tim. 2:6.

But when the Great King shall appear in His Glory and establish His Kingdom with Israel, He will be, as promised by the Prophets, "The desire of all nations." (Hag. 2:7.) Then all the blinded eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) Then, who He is, and how He should be identified with Abraham's Seed and David's line, will be clearly known to all in Heaven and all on earth. Not now, but when the King shall reign in righteousness, all shall fully understand the significance of Zechariah's prophecy (12:7-10) and of Psa. 22:16. Content that Messiah shall show the Truth in His Day of revealment, we are glad to point Jews, Mohammedans, Christians, all, to the glorious Messiah, and the great work of blessing for all the nations, which God will accomplish, through the Seed of Abraham, according to His Covenant and His Oath.

PERFECTION WILL INSURE PROTECTION AGAINST ACCIDENTS.

Question.--Will there be accidents and death during the Millennium aside from those of sinners going into the Second Death?

Answer.--While the reign of Christ will be a reign of righteousness unto life, we are not to understand that Adamic death will be at an end as soon as Messiah has begun His reign, for it is stated that He must reign until He has put down all enemies. (I Cor. 15:25,26.) It is understood that people will be more or less in the Adamic death during the thousand years and will rise gradually out of Adamic imperfection and death to the perfection of the human nature. We should remember that the Kingdom as it will be established in the beginning of the Millennial Age will consist of the New Jerusalem--that is, the glorified Church, of which Christ is the Head. (Rev. 21:1-8.) During the thousand years the world will be coming into accord with this arrangement. For all such as will come into harmony there will be a blessed arrangement by which they will be protected from any penalty for imperfections. We may reasonably suppose that after perfection is reached there will be no more accidents, just as we have reason to suppose that in heaven there is no necessity for surgeons, doctors, ambulances, etc. "Nothing shall hurt or destroy in all God's holy mountain [Kingdom]." (Isa. 11:9.) God's will shall be done on earth as it is done in heaven. We read that there shall be no more sighing and no more crying and no more dying.

THE FINAL TESTING WILL DETERMINE IT.

Question.--Will restitution include the right to everlasting life, or will the right to everlasting life be determined by the final testing that will come at the end of the Millennial Age?

Answer.--Perfection was given to Adam originally; and by virtue of his perfection he had a right to continue to live, if he were obedient. But as God saw fit to test Father Adam, so He will test the human family. And the final test, after the Kingdom shall have been turned over to the Father, will be by way of testing their worthiness to attain these life-rights and to keep them everlastingly. The thousand years of Christ's reign will be for bringing mankind to perfection. At the end of that reign those who have reached perfection will be delivered over to the Father. The New Covenant will have accomplished for them all that it was intended to accomplish. But before God determines them worthy of the fulness of His everlasting life, He will see that all are tried individually and without any Mediator between. We may be sure that the test will be a crucial and a just one.

APPLICABLE TO TWO CLASSES.

Question.--To whom is the Apostle speaking when he says, "I beseech you, brethren, by the mercies of God, to present your bodies living sacrifices"?--Rom. 12:1.

Answer.--These words are properly applicable to two classes. First, they apply to a class termed "brethren," in the sense that they are no longer opponents, but sympathetically in harmony with the consecrated. The Apostle was urging these to complete the work of grace which they had already begun. Secondly, the text applies to those who have made the consecration, and urges them to complete the work. I urge you, brethren, that day by day you attend to this matter of presenting your bodies living sacrifices

R5031 : page 170

until the work be accomplished. This, he says, is a reasonable service, acceptable to God.

Although St. Paul does not say how the great Advocate will make the sacrifice acceptable, yet this is to be understood by Christians, who know that they are accepted in the Beloved. After that class have given up their lives, after they have put all in the Lord's hands, they understand that they, themselves, as members of the Body of Christ, are to die daily. Hence it is that daily an opportunity comes to us to lay down life in the Lord's service.

While this is a daily dying, yet, in another sense of the word, it is a sacrifice to the end of life. Our Lord Jesus said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (Luke 12:50.) In one sense, His sacrifice was accepted at Jordan. In another sense it was day by day until that baptism was completed on the cross and He cried, "It is finished!"

MAY HAVE TWO APPLICATIONS.

Question.--"For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water." (Isaiah 3:1.) What does this mean?

Answer.--There was a famine which came upon Judea. The people did not have enough to eat or to drink. They are still in very much the condition of Ishmael at the time when Hagar laid him down to die. During the Gospel Age the poor Jews have been famishing. They have been without any communication whatever with God.

The same Prophet, from whose inspired writings the above text is taken, tells us of another class whose "bread shall be given them, whose water shall be sure." (Isa. 33:16.) They will be well cared for, well protected, and will have both bread and water. This text may have applied to the Jews at the time of the destruction of Jerusalem and may apply to any Jews and others who, since that time, have put their trust in the Lord and to

R5032 : page 170

whom He has supplied what was needed for the strengthening of their lives. As we look about us today we find many of nominal Israel hungry, thirsty. They endeavor to make themselves think that they are well fed; and the majority of them do not realize that they are poor and naked and unfed and blind. In the meantime the Church of Christ is in the protected place. Everything is working together for good to them. Their bread and water is sure. "No good thing will He withhold from them that walk uprightly"; "the meek will He guide in judgment; the meek will He teach His way."

====================

page 170

SOME INTERESTING LETTERS

DEAR FRIENDS:--

Your recent favor came duly to hand and I lack words to express my appreciation. I can only say that I sincerely thank you and think the bookmark both beautiful and helpful.

A sense of my own unworthiness, my semi-invalid, "shut-in" condition and other adverse circumstances have caused my hesitation in taking the Vow; but I have finally decided to take it, trusting the grace of Christ to enable me to keep it faithfully.

As I read these wonderful STUDIES IN THE SCRIPTURES my heart is filled with praise to our Heavenly Father and our Lord Jesus that such loving-kindness has been shown me in the gift of these marvelous treasures of the Divine Revelation, so enlightening my mind by the Spirit of Truth that I am able to understand and appreciate the Scriptures.

To believe the wonderful truths unfolded to us through STUDIES IN THE SCRIPTURES separates one from kindred, friends and even "Christian" companions; they think one more dangerous than an infidel. To believe MILLENNIAL DAWN teachings is to be ostracized by the nominal church. But Christ welcomes those who are cast out for His Truth's sake!

I have been prayerfully re-reading the STUDIES and have just taken up Vol. V., in which I find so much to study out. I find, now and then, little ways in which I can give my testimony to those being ensnared by Evolution, etc.; it is my greatest joy and comfort to be able to offer this small service.

Earnestly praying for all the brethren and sisters who are laboring for the Master.

Yours in The Faith,

(MRS.) MARY CHAFFEE.--R.I.

DEAR FRIENDS:--

For the benefit of any whom you might know to be afflicted with cancer, I have much pleasure in informing you that recently a dear friend of mine was cured of cancer. The agency in this case was radium; and the process was painless. I also know of another instance of a very much worse case being entirely cured.

Is not this another instance of the bringing to us of restitution blessings by the Lord?

Your sister in Christ,

MRS. J. P. ALLGOOD (M.D.).--Ala.

DEAR BRETHREN:--

I recently received Vols. IV. and VI., STUDIES IN THE SCRIPTURES, and am reading them with great joy. I now have five volumes, and am highly pleased with all.

For some time I have been looking for God's people on earth, according to the Scriptures, but until now have failed to find them. Though a member of the Methodist Church, I could not find them there, as I understand their description in the Bible, and my own desire for their companionship.

I extend my hand to you in joyous welcome, and greet you with love. I shall offer as much support, financially and otherwise, as lieth in me, and desire to secure further literature from you as soon as money matters permit.

There is great joy in the prayer of our Lord: "Thy Kingdom come; Thy will be done on earth as in heaven!"

I ask your prayers for me and my household, assuring you of mine.

I remain your friend and brother, CHRIS. ACHERSOLD.--Ark.

BELOVED PASTOR AND BROTHER:--

When the Vow came, I was new in the Truth, and it was not received by me as "meat in due season."

In asking advice of the brethren older in the Truth, I was cautioned to wait, and to weigh all these things, which I foolishly did, instead of taking the matter seriously to the Lord and asking guidance of Him.

But I did tell the Father that I would not let it interfere with my study of His wonderful Plan, nor with my fellowship with His earnest workers, and that I would wait upon Him till He should show me the way.

He surely took me at my word, for it was nearly two years later that the eyes of my understanding were opened so that I realized how much I had lost in not taking this precious Vow sooner!

Then it was that I and my two dear younger brothers, who with me symbolized their consecration, and have grown up with me in the Truth, and whose letters accompany this, took the matter up seriously and called upon our dear Brother Sherman. He so clearly showed us the way that at that time we made the Vow our own before the Lord, and have since been wonderfully blessed.

We did not, until now, realize that we had not done our part by you in acknowledging its acceptance; but we do so at this time, hoping that sending our names may bring the greater encouragement to you.

Our earnest prayer is that you may be kept most precious in the Father's sight! May God bless you, dear brother!

Yours in the one Hope, W. D. CHAPIN.--Calif.

BELOVED BROTHER IN CHRIST:--

I have been negligent of my duty and privilege of sending in my name as one who has taken the Vow.

Since taking it I have received so many rich blessings that my appreciation and love of it are greatly increased. It helps me each day in the Christian warfare, reminding me of my

consecration and of my weakness and dependence upon the Lord for the promised grace to help in every time of need.

It has brought very near to me the remembrance that all the Lord's dear Harvest laborers are praying for me because of our common membership in the Body of Christ! It forcibly brings to mind the need to watch and pray lest I "become a castaway," and thus helped I have been enabled to overcome, but know that I fall far short of my high aim.

Being quite young and in contact with the world, this precious Vow has helped me to keep myself pure--"unspotted from the world." Sometimes heart-sick and discouraged, then come the sweet words:

"As thy days so shall thy strength be"; "I will never forsake thee"--the promised grace to help! "Praise ye the Lord for all His benefits!"

Praying for your highest spiritual welfare, I remain

Your brother and fellow-servant in the Lord,

K. E. THOMPSON.--Calif.

OUR DEAR BROTHER:--

Your kind letter of Christmas and New Year greeting with enclosures, just received and much appreciated. We join in most hearty reciprocation of these good wishes. May the dear Lord abundantly bless and continue to use you in His glorious work. We will prize very highly the book-mark with your picture and the beautiful poem and Vow-cards. We also thank you for the book of poems.

Indeed, our hearts fill to overflowing with gratitude to our dear Heavenly Father as we learn more and more of His wonderful "Truth" and each day realize more fully what blessed privileges we are enjoying at the present time. We greatly appreciate, too, your kind assurances that you have our interest at heart. However, we already felt this to be the case.

We note your remarks in your letter that 1912 will doubtless be the most momentous year of the harvest in many respects. This awakens in us fresh zeal and more earnest prayer that we may all be able to stand in the evil hour and prove faithful unto the end.

Praying the Lord's richest blessings upon you in your tour, and that He may "keep you under the shadow of His wings," we are, with Christian love,

Your sisters in His name, M. B. CLEVELAND,
P. B. CLEVELAND.

R5033 : page 171

DEAR BROTHER RUSSELL:--

I have just finished reading your sermon in the Manila Times, and it has given me much peace and happiness. I want to learn more of the Bible, but find it obscure so much of the time. In the past I can truthfully say it has been a sealed book to me. But from now on I am going to diligently search the Scriptures for Truth and spiritual guidance.

Any reading matter you can send me to help me toward enlightenment will be most gratefully received. If you will tell me where to secure all of your writings on the Bible I shall gladly send the required amount to get them.

We will leave here in June for San Francisco, Cal., where we expect to remain nine or ten months. While there I desire greatly to take up the systematic study of the Bible. Could you recommend to me some school (or person) there under which I could place myself as a Bible student?

May God bless abundantly your great work is my prayer.

Faithfully yours, MRS. J. DUCKWORTH-FORD.--Philippines.

DEAR BROTHER RUSSELL:--

You will be interested to know a little circumstance which illustrates how the HEAVENLY MANNA can be used of the Lord to draw attention to the Truth.

A brother and sister staying at a strange house left their MANNA on the dresser during the day, so that it might be seen. The help looked at it and liked it very much. This led to the sale of several first volumes and the arousing of considerable interest in the Truth.

Lovingly your brother, WALTER H. BUNDY.

DEAR BROTHER:--

If you will pardon me for taking a little of your valuable time I would be pleased if you will answer the following question:--

In DAWN, Vol. 1, page 232, par. 1, we read as follows: "Our sins He consented to have imputed to Him, that He might bear our penalty for us, and He died on our behalf, as though He were the sinner." In Vol. 5, page 109, line 23, we also read: "Not imputed to them, but imputed to Him, who bore our sins in His body on the tree." In Vol. 5, page 444, par. 2, we also read: "That God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, but imputing them unto Him."

Please be kind enough to inform me at your earliest convenience if you have changed your mind as to these teachings, or do you still hold the same views? With earnest prayers that God will be with you and keep you unto the end, I am,

Yours in His dear name, P. L. DERRING.--Va.

IN REPLY

Your favor of March 25 is before me. I am pleased to answer its question as follows:

The work of Christ is presented from a variety of standpoints, some showing modifications of one kind and some of another; some stating the matter from the human standpoint and some from the Divine. What we need in all Scriptural matters is to get at the real import.

From God's standpoint human sin is imputed to Jesus; that is to say, He was provided to be the sinner's Representative --to pay the price for the release of man from the death sentence; thus God pictures Christ as the serpent raised upon the pole. Thus the Apostle says He was made sin for us, although He knew no sin--He was a sin-offering.

Viewing the matter from the other standpoint, from the human standpoint, we see our own weaknesses and shortcomings, realizing the necessity of our Master's imputing to us the merit of His sacrifice to make up for our deficiency. Thus the facts agree, whether we state them from one standpoint or another. Our sins were reckoned against Jesus when He died for sin. The righteousness of Christ is imputed to us when we offer ourselves to God and our Great Redeemer and High Priest makes good our deficiency.

With much Christian love,

YOUR BROTHER AND SERVANT IN THE LORD.

"ARE YE ABLE?"

Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the Light?

Are ye able to crush your soul's longing for Love,
Will ye seek for no friendship save that from above?
Can ye pass through this world, lone, unnoticed, unknown,
While your faith faintly whispers, "He knoweth His own?"

Where the feet of the Blessed One stood, can ye stand?
Can ye follow His steps to a wilderness land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify His precious name?

Can ye smile as His dear voice says tenderly, "No,"
When "the field is so white," and your heart yearns to go?
Can ye rest then in silence, contented and still,
Till your Lord, the Chief Reaper, revealeth His will?

Are ye able to lay on the Altar's pure flame
That most treasured possession, your priceless good name?
Can ye ask of your Father a blessing for those,
Who see naught in your life but to scorn and oppose?

When the conflict twixt Error and Truth fiercer grows,
Can ye wield the strong "Sword" against unnumbered foes?
Can ye lift up the "Standard" e'en higher and higher,
While His praises ye sing in the midst of the fire?

When ye see the Lord's cause going down to defeat,
Will your courage endure in the seven-fold heat?
Will your faith keep you steadfast, though heart and flesh fail,
As the New Creature passes beneath the last "Veil"?

Ah, if thus ye can drink of the Cup He shall pour,
And if never the Banner of Truth ye would lower,
His Beloved ye are, and His crown ye shall wear,
In His throne ye shall sit, and His glory shall share!

GERTRUDE W. SEIBERT.

====================

page 173

VOL. XXXIII JUNE 1 No. 10
A.D. 1912--A.M. 6040

CONTENTS

1912--Pertle Springs Convention--1912............174
Saul of Tarsus, and What He Saw...................175
  Glory of the Church to Be Greater Than That of the Angels..........................177
Quickening the Mortal Body........................177
  Illustration of Power of Mind Over the Body....................................178
Reprove Works of Darkness.........................179
  The Light-Bearers' Responsibility.............180
Sins Never To Be Forgiven.........................181
  Blaspheming the Holy Spirit...................181
Mystery of the Kingdom............................182
Brother Russell's Epistle to Pilgrims.............183
Some Interesting Questions........................184
  Is It Possible for Us to Live Without Sin?..185
  Prepared for the Devil and His Messengers.....186
Interesting Letters...............................186
  Work for the Blind............................186
Berean Questions in Scripture Studies.............187

page 174

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1912--PERTLE SPRINGS CONVENTION--1912

The hearts of many of God's people are turned toward the beautiful Pertle Springs Chautauqua Grounds, near Warrensburg, Mo. Fourteen public speakers are being headed thither. Word reaches us of at least two carloads of visitors coming from the Pacific Coast. The railroads have granted a two-cent per mile rate. The hotel managers have given us a rate of $1.50 per day, two in a room. We have secured some private board at $1 per day. Applications for entertainment should be sent in at once, that you may know in advance just where to go and that your entertainers may know just whom to expect. Come seeking to give as well as to receive a spiritual blessing. For other particulars see last issue.

R5039 : page 174

SCRIPTURE MEMORY CARDS

Brother L. W. Jones, M.D., when studying medicine found great help from the use of memory-cards. Applying the principle to the study of God's Word, he has gotten out Scripture memory-cards. On the one side of the card is printed a text of Scripture. On the other side is the reference. Different colors of card classify different Bible topics. The pack consists of fifty cards. They can be used individually or in a company. The text can be cited and the quotation called for; or, the quotation can be read and the citation called for. Thus the most prominent texts of the Scriptures can be memorized and, at the same time, the memory will be generally strengthened along these lines. It is particularly convenient to have the desired Scripture at your tongue's end and very convenient to be able to turn to it in the Bible.

Brother Jones sold a considerable number of these sets, but now has turned over to the Society his entire stock. The fifty cards, neatly boxed, postpaid, sell for twenty-five cents. There are two series of them. Some who have learned the first series desire more and the second series was prepared for them.

These cards in good quantity are now in stock and subject to your order. Have a look at them at the Convention book stall, where your orders can be placed, if you desire.

R5042 : page 174

BEREAN LESSON QUESTION BOOKS

For TABERNACLE SHADOWS and for SCRIPTURE STUDIES, Vols. I., II. and V., are now in stock. Price five cents each--fifty cents per dozen, postpaid.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability of drawing the information of the lessons from the Class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the Class; or, if the question be not understood by the Class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.

R5037 : page 174

GOULD FREE LIBRARY FOR THE BLIND

555 EAST SIXTH ST., SO. BOSTON, MASS.

Probably many of our readers are acquainted with those who are blind. They may do them a large amount of good by informing them that by postal card request they can obtain free reading matter by addressing as above. This literature for the blind is printed in raised characters which the blind can read. In writing state which system the person has learned to use, as the Library contains a variety. It is a Truth Library. Many of the blind are deeply appreciative of the message that a glorious day of blessing is coming to the world.

===================

R5033 : page 175

SAUL OF TARSUS AND WHAT HE SAW

Last of all He was seen of me also, as of one born before the due time.--1 Cor. 15:8.

ST. PAUL WAS discussing the resurrection of the dead. He realized that on that great fact rested the weight of the Gospel Message. It was easy enough to prove that

Jesus had died, but to an incredulous world it was difficult to prove that He had risen from the dead; and whoever could not believe that great fact could not believe the other great facts which stand or fall with it.

For instance, the Apostle presented that Jesus had left the heavenly glory and had become a Man for the purpose of meeting the demands of the Divine Law against Adam and his race, involved by him. He could show the reasonableness of this logic. He has proven that as the whole world was condemned to death through Father Adam's disobedience it was absolutely necessary for an untainted life to be sacrificed in order to meet the penalty and to secure the release of the condemned race.

GOD WOULD NOT LEAVE HIS SON IN DEATH

The Apostle had declared that Jesus had been faithful in His ministry in fully laying down His life and that the entire matter was pleasing and acceptable to the Heavenly Father. If so, surely God would not leave His Son in death, but would raise Him from the dead. This fact the Apostle had repeatedly enunciated, showing that our Lord entered into His glory and reward and ascended up where He was before--to perfection on the spirit plane.

But all these claims fell lightly upon some of his hearers,

R5034 : page 175

who claimed that it was much more easy to believe that Jesus never died at all, but merely transmuted, than to believe that He died for our sins and rose again for our justification; hence the Apostle's frequent reference to Christ's resurrection and his insistence upon it as absolutely necessary to Christian faith, for not only would the Heavenly Father's favor toward the Lord Jesus thus be shown, but the bulk of all the holy prophecies would remain unfulfilled unless Jesus arose from the dead.

In other words, a dead Redeemer would be of no advantage; matters would be just as unfavorable for the sinners as though Jesus had never come at all. Additionally, if the resurrection of Jesus was a questionable matter, how could those who disputed that great fact acknowledge the resurrection of the Church and of the world? St. Paul emphasizes this also, declaring that "there shall be a resurrection of the dead, both of the just and of the unjust," as a result of the redemptive work of Jesus--His dying for man's sins and His resurrection to glory to carry out the blessings secured by His death.

"LAST OF ALL HE WAS SEEN BY ME"

Prosecuting his argument, the Apostle marshaled the whole chain of witnesses except the women who first saw the Lord on the morning of His resurrection. He says, "He was seen of Cephas (Peter); then by the remainder of the twelve; then of above five hundred brethren at once; later, He was seen of James; then of all the Apostles," when He ascended. Then comes the text: "Last of all He was seen of me also."

There is something pathetic in this reference to his own glimpse of Jesus. It called up the period of his own bigoted persecution of the Church. It reminded him of his own responsibility in connection with the death of St. Stephen, and of the blind hatred which led him to persecute inoffensive fellow-creatures, simply because they believed that Jesus died and rose again, the very thing which he was now trying to testify to all having the hearing ear.

His memory went back to the madness which he had manifested in pursuing Christians even to Damascus, haling them to prison. Again he saw the great, blinding light from heaven, above the brightness of the noonday sun, his fall to the earth, and heard the voice speaking to him, saying, "Saul, Saul, why persecutest thou Me?" (Acts 9:1-9; 26:12-19.) Again he remembered his astonishment at learning that those whom he had persecuted were not renegade and deceived Jews, but highly esteemed and acknowledged by this Great One, a glimpse of whom felled him to the earth. Ah, that was a wonderful sight! If Messiah was so great, so glorious, so powerful, he could believe in Him, he could reverence Him.

The objection which all Jews had to Jesus, and what they considered absolute proof that He was not the Messiah, was His apparent weakness, His apparent inability to accomplish the things foretold by the Prophets. They said, It is foolish to think of a man without an army and without wealth claiming to be a king. It is still more foolish for Him to claim that He is the Messianic King, who is to be above all kings, and before whom every knee shall bow and every tongue confess. They said, therefore, that Jesus must either be beside Himself, crazy, or else He was seeking to deceive the people and temporarily create a little commotion of popularity.

To them it seemed that when He was crucified a demonstration had been given that He was not the Messiah.

R5034 : page 176

Was not the Messiah to live forever, and was He not to reign successfully as King of kings and Lord of lords? Was it not, therefore, proven that any man whom the Jews or the Romans could crucify, could put to death, must have been an imposter? They considered the matter proven to a demonstration. The persecution of the followers of Jesus was merely with a view to stamping out a new religion, which, it was feared, would do harm to Israel in that it would call in question the hopes of Israel respecting a coming King and His Kingdom. Thus Saul of Tarsus had felt himself fully justified in persecuting all of that way of thinking--for "the good of the cause," as so many persecutors have said.

A NEW VIEW OF MATTERS

The honesty of Saul of Tarsus led him to be just as honest after he got his eyes of understanding open as he had previously been with them closed. It took him a little while to get the proper focus; then he saw and could explain to others the necessity for the death of Jesus and how it was typified in the sacrifices of the Law and how the Divinely arranged Plan had made this great sacrifice in order thereby to more fully show forth the Divine Justice, Wisdom, Love and Power.

Now he saw, not only the need for Jesus to come in the flesh and to give Himself a ransom-price for all, but he saw equally the necessity for His resurrection, not in the flesh, but in the spirit, that He might be a fully qualified Ruler and Savior--not only to save His people from the Romans, the Assyrians, and from all other human enemies, but also to save them from Satan, from sin, from sickness, from sorrow, from death. Ah, now he saw how great Messiah must be in order to meet the necessities of the case!

The matter changed immediately in his mind; instead of a human Savior and Messiah and an earthly King, God had prepared a Heavenly One, partaker of the divine nature, glorious, far above angels, principalities and powers and every name that is named. Now he saw that the sufferings of Jesus had a twofold value. First, they were necessary for man's release from the death sentence, and, secondly, they were necessary as a demonstration of the loyalty of Jesus. Now he saw that God, in preparing to bring many sons to glory, determined first to prove the loyalty of Him whom He had invited to become the Captain of our Salvation, and that this was done by the arrangement which necessitated Jesus' death.

The climax of the argument was reached when he found that God not only had raised up Jesus from the dead, but that additionally he had bestowed upon Him the glory, honor and immortality of the divine nature, of which Saul had a demonstration or proof in the blinding flash of light which felled him to the earth, and in the voice which said to him alone, "I am Jesus, whom thou persecutest."

CROWN HIM LORD OF ALL

We like to think that, as we were once blinded to many of the precious truths of God's Word, so it is with many others whose eyes of understanding have not yet opened. We like to think of St. Paul's experiences, his sincerity, even to hatred and persecution, and then his loyalty, even to stripes and imprisonment and death. We like to think of him as exemplifying possibly a large class of the opposers of the Truth.

We like to hope that all they will need to bring them into line with God's arrangements and to make them loyal servants of righteousness will be the great light which will shine forth resplendently very soon, when the due time shall come for Messiah to take to Himself His great power and reign--when His elect Bride shall have been completed and glorified with Him. We like to remember the words of the Lord through the Prophet respecting that glorious Epoch: "Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped; then shall the lame man leap as an hart and the tongue of the dumb sing"--in that day.

Where would Saul of Tarsus have ended his career if the great Redeemer had not interposed for his help? And how poorly we would have fared and how little of the Light Divine would we have seen if Divine providence had not helped us in various ways? And so with the world. It is beyond our power to give the hearing ear or the seeing eye. This is the work of the Great Physician, and His day for healing and blessing and uplifting the world we perceive to be nigh, even at the door.

Ah, yes! Now we can see that the little opening of the eyes and unstopping of the ears and healing of the lame accomplished at our Lord's first advent merely foreshadowed His coming glory and much greater work. Now we can see a reason why so many of His mighty works were done on the Sabbath days--because they were all prophetic, as the Sabbath days themselves were prophecies of the great Thousand-Year Sabbath of Messiah's glorious reign, during which all of humanity who will may enter into His rest--rest from sin and from Satan and from everything that would hinder them from a full return to the Heavenly Father's love and favor and to everlasting life.

Now we see that the great work of that thousand-year Sabbath will be the healing of the morally lame and the giving of sight and hearing to the minds now blinded and deaf under the evil influences of the great Adversary--"the god of this world [who] hath blinded the minds of them that believe not."--2 Corinthians 4:4.

ONE BORN BEFORE THE TIME

Many have remarked at the peculiarity of St. Paul's statement that he saw the Lord as one prematurely born. But, if at first the statement was dark and puzzling, now it is luminous and enlightening. His thought is this: the time for giving ocular demonstrations of the Lord's resurrection had gone by; the next manifestation of Him is to be to His saints, and after that to the world. Thus we read: "We shall be like Him, for we shall see Him as He is"--made like Him by our resurrection change from the human conditions to the spirit conditions; yea, to the divine plane.

Strictly speaking, then, the experiences of Saul of Tarsus were out of the ordinary. No one else than he alone, not even the saintly, were to see the Lord before their resurrection change, in the end of this Age. When, therefore, he saw Jesus, he saw Him before the time--more than eighteen centuries before the time. Moreover, he saw Him as one born before the time--as one resurrected before the time. We are to have in mind the Scriptural use of this word born--that the Church must all be begotten of the Holy Spirit in order to experience the resurrection birth.

Thus, concerning our Redeemer's resurrection, we read: "He was the First-born from the dead"; and again, "He was the First-born of many brethren." So the hope of all of God's people is that the begetting of the Holy Spirit in the present time will be followed by the resurrection birth, which St. Paul describes in this same chapter, saying, "It is sown in weakness, it is raised in power; it

R5035 : page 177

is sown an animal body, it is raised a spirit body." --I Cor. 15:43.

With these things before our mental eye we see the meaning of the Apostle in the words: "He was seen of me, also, as of one born before the time." He was not thus seen by the other Apostles. They saw Him merely as He appeared--sometimes in one form of body and with appropriate clothing, at other times in another form, and with diverse clothing. He appeared and disappeared, but they did not see Him, the New Creature; they saw merely the various forms in which He appeared. But St. Paul saw the Lord more nearly as all the saints shall see Him when they shall be born from the dead by the glorious resurrection change.

CHURCH'S GLORY TO BE GREATER THAN THAT OF THE ANGELS

One great difference between the effect of what Saul saw and what the entire glorious Church will see in the resurrection is that Saul's eyesight was injured by the sight; besides, he saw nothing very distinctly--merely a blinding light, which the voice explained to be the appearance or manifestation of Jesus. Far more precious will be the experiences of the Church. Before beholding Him who is declared to be "the express image of the Father's person," "whom no man hath seen nor can see, dwelling in light which no man can approach unto"--before this, we shall have been changed, glorified. This will enable us to see Him as He is, for the glory of the Church will be like to the glory of her Lord, and superior to the glory of the angels.

While heavenly glory does not consist exclusively of brightness, nevertheless the Scriptures everywhere seem to associate bright-shining with the heavenly ones, and would imply that the higher the station and rank the brighter will be the sheen, the glory. Thus the glory of the Heavenly Father is represented as being so great that few could endure it; and angels and seraphim are represented as veiling their faces before the Divine glory, which so greatly transcends their own.

It should not, therefore, surprise us that the Scriptures everywhere represent that our Lord Jesus and the Church, "made partakers of the divine nature" (2 Peter 1:4), will have a great honor and brightness, far above that of angels and all others except that of the Heavenly Father.

As the Lord Jesus was able to veil the glories of His person and to appear as a man after His resurrection, so undoubtedly He could do as respects the world, during the thousand years of His Messianic Reign.

And, similarly, it would be possible for the Church to appear as men with the glory veiled. It might appear at first as though this was what was signified through the Mosaic type when Moses, representing Messiah in glory, came down from the mountain, his face radiant, but veiled for the sake of the people. Our thought, however, is that Jesus and the Church will never thus appear in the flesh as angels have done in the past, but that on the contrary the Ancient Worthies, perfected on the human plane, will be their agents and representatives in all communications with mankind. Thus, "the Law shall go forth from Mount Zion (the Spirit Kingdom), and the Word of the Lord from Jerusalem" (the earthly Kingdom), to every nation, people, kindred and tongue, that all may be blest if they will and attain everlasting life.

===================

R5035 : page 177

QUICKENING OF THE MORTAL BODY

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."--Rom. 8:11.

EVERY TEXT should be considered in the light of its context. In the Epistle to the Romans, the Apostle's argument is that by nature we are all sinners; and that God's proposition is that He will accept us as sons on a new plane if our lives be offered in consecration: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

After an individual has made this presentation of his body for sacrifice, and he has been begotten of the Holy Spirit, the mortal body is counted as being dead, and his mind, his will, is reckoned as the New Creature adopted into the family of God and seeking to serve Him and to grow into His likeness, by being conformed to the likeness of His dear Son. Therefore, in all such expressions as we find in our text and its context, the Apostle refers exclusively to the New Creature, and ignores entirely, as dead, the mortal body. It is from this standpoint that we can say of the New Creature that he is holy; that the righteousness of the Law is fulfilled in him, and that the Wicked One toucheth him not.--Rom. 8:4; I John 5:18.

Those things which he formerly did he is to do no more. The Apostle says, moreover, that he would not be content merely to be dead in the flesh--in the sense of simply abstaining from sin--but that he should seek to become energetic in the service of righteousness. If we ask how this is to be done, the answer is, "by the Spirit of God." If the Spirit of God was powerful enough to raise our Lord Jesus from the dead, it will quicken, or energize, our mortal bodies. When our bodies have been reckoned as alive, quickened, they are energized in opposition to sin and in harmony with righteousness. This, then, is the Apostle's thought in our text.

It is well that we should have in mind the thought that the consecration of our bodies to the Lord may permit us to do more in His service than we could have done if we had not been begotten of the Holy Spirit. We are not to expect that this energizing will work a miracle, such as the restoration of a person in the last stage of consumption, etc. The Lord does not work in this way. But the Lord's people would do well to cultivate the thought that if it be the Lord's will they shall be able to do something in His service. If we have this confidence, every one of us can do much more than if we do not have it, for it gives new energy of mind and body.

A great deal of harm is done in the world by people who not only have a wrong opinion themselves, but who spread contagion of thought to others. We see to what a large extent this is carried on by Christian Scientists, who deny that there is either pain or death.

While we do not advocate this course, yet we should not, on the other hand, imagine that our bodies are in worse condition than they really are, but in a wise and judicious manner should seek to use them in the Lord's service. Instead of discouraging others we would do well to encourage them to realize that it is largely according

R5035 : page 178

to their faith that they shall be able to do anything. If we have no strong desire to accomplish something we shall become weak, sickly.

ILLUSTRATION OF THE POWER OF MIND OVER BODY

To some extent the world recognizes the power of the mind over the body. An account in the newspapers recently told of two great, strong men who were sick in bed as the result of the coddling of their mother, who should have encouraged them to get up and take a little air and exercise. Another case reported was that of a woman who imagined that she was glass. At first she used to get up while the attendant put the room in order; but later she would not sit up. After she had been in bed for a year or two, the doctor told her that there was nothing the matter with her body, but with her mind. One day her relatives got her up in the middle of the room and left her there, telling her that there was nothing wrong except her attitude of mind. At first she declared that she would go to pieces. She did not, however. With proper encouragement she lost her fear of breaking and began to improve; in due time she was quite well.

You have heard of the professor upon whom some college boys played a trick. They planned to meet the professor on his way to school and to test the power of the mind over the body. The first boy met him, as they had agreed, when he was going out of his house, and told him that he was not looking well. He replied, "I am feeling quite well." Another met him a block away, then another a little further on, telling him that he looked pale and sick. Yet another met him and said, "You are a sick man." Still another greeted him with, "Professor A, you should be in bed." The next one exclaimed, "I must help you home, for you are in no condition to be at school!" The professor went home sick. All this occurred within fifteen minutes. The story is said to be true.

R5036 : page 178

All through life we are either helping or hindering others. Tell people something good; seek to cheer them, and when yourself ailing, follow the good suggestions you make to others. If you have a headache, moaning will not mend matters. Do not think so much about it; and by forgetting it, help nature to get rid of it. Nobody knows just how the power of the mind over the body is effected. The claim is that certain attitudes of mind favor certain microbes in the body. Medical journals state that children have died in spasms after having been suckled by mothers who have gotten into a rage a short time before nursing the children. It is well for all to have meek and quiet spirits, for faith, love, hope and kindness make for health.

It is very reasonable and logical that the Lord should have given us the most wonderful power in our minds to make people feel better, to control muscle and nerve. One's conduct in the sick room has an influence upon the patient. One should speak kindly and cheerfully. If nothing that will be helpful can be said truthfully, it is far better to be quiet or to remain outside of the sick room.

A sister supposed to be dying once sent for us. Upon entering the room we said, "Well, Sister, you are looking better than we had expected to see you. You are better!" "I am feeling better," she answered. "When did you begin to feel better?" we inquired. "When I heard you in the hall," she said. She is living today and married, and has a child. Yet we might have helped her to die, and might have had a funeral service instead of a marriage ceremony.

"WE HAVE THE MIND OF CHRIST"

It is well for us to consider the question: If the natural mind has such an effect upon the body, how should it be with those who can claim, "We have the mind of Christ"? What effect should this mind, or disposition, which is loving, generous, kind, forgiving toward our fellows, and reverential, loyal and obedient toward God, have upon the body? Does not the Apostle declare that if the spirit, or mind, of God dwell in them their mortal bodies shall be quickened?

He does; but do not misunderstand the Apostle's teaching. In the preceding verse (Rom. 8:10) he states, "If Christ be in you the body is dead"--not literally dead, but reckonedly dead, in that the human will has died and that the will of God in Christ has been accepted instead. The will is dead to sinful things; it does not love nor practise them as once it did. His argument is that such a deadness to sin, although desirable, should not stop at that point; we should by God's grace seek to get alive to righteousness and to be as active in its service as once we were alive to sin and active in its service. He proceeds to show that this, although a great change, is possible to us; and he tells us how it is to be accomplished.

He says that the mighty Spirit of God, which could and did raise our Lord from literal death, is able to quicken (make alive) to the service of righteousness these very bodies once alive to sin, but now, by God's grace, mortified, killed, "dead to sin." He therefore urges all who have the spirit, or mind of Christ, not only to be dead to sin, but to permit the Spirit of Christ in them to make them alive to holiness and to God's service in general. He shows them further that the new mind of Christ which they have received is a spirit of adoption into God's family as sons, and that if they are sons they are not only "free" but must bear fruit unto holiness, and that their joint-heirship with Christ as sons depends upon this quickening of their mortal bodies --"if so be that we suffer with Him, that we may be also glorified together."--Rom. 8:17.

All who catch the real sense of this passage will see that it has no reference to physical quickening and immunity from pain and sickness, but to a quickening, or energizing by the Lord's Spirit so as to be, not only willing, but glad, to "suffer with Him." Hence those who see their High Calling should not expect exemption from sufferings and trials and difficulties; and the usual aches and pains which come to the Lord's people, as well as to the world, in a natural way, should be treated as the world treats them, but borne with greater patience and cheerfulness.

St. Paul clearly marks the distinction between our new mind, which, consecrated in Christ, is accepted as the New Creature, holy and acceptable to God, and our mortal body, which he calls "this dead body"--originally dead, under Divine sentence, because of sin, but redeemed by the precious blood of Christ, and justified, and then included in our sacrifice when we gave our little all in consecration to the Lord, as a living sacrifice, to be dead with Christ, to suffer with Him even unto death. He declares that those who are walking after the Spirit, seeking to serve the Lord in Spirit and in truth, from the heart, are freed from condemnation, and that they do not now walk after the flesh, wishing to fulfil its desires. --Rom. 8:1,4.

And here we are to distinguish closely between walking after the Spirit and walking up to the Spirit. We should, of course, follow as closely as possible to the spirit of Truth and righteousness, and yet we cannot hope

R5036 : page 179

to walk up to the spirit of the Divine requirements so long as we are in the imperfect flesh, though we may strive in this direction continually. One thing is positive, however--we must not walk after the flesh. To do so would imply that we had lost the new mind, the new disposition, the new will; that we had become dead to those hopes which had led to our consecration.

The Apostle urges that all remember that one who is "in the flesh," who lives in harmony with the sinful propensities of his fallen, fleshly nature, is not pleasing to God; and that such yielding to the flesh, of course, if persisted in, will end in death. He proceeds to reason that if the spirit, or mind, or disposition of God (the spirit of holiness) dwells in one, he cannot be in sympathetic accord with the fallen human nature, its appetites and ambitions. If any man have not the Spirit of Christ he is not of the Body of Christ. Christ's Spirit is not a Spirit of harmony with sin, but of opposition to sin; He laid down His life to vanquish sin and to deliver mankind from its power and dominion. Therefore, whoever claims to have the Spirit of Christ, but who loves and wilfully practises sin, and with his mind serves sin, deceives himself; for he has neither part nor lot in Christ.

THE SPIRIT OF GOD IS POWERFUL

St. Paul proceeds further along this same line, arguing that our adoption into God's family, our begetting to newness of heart and mind, and our acceptance thus as members of the Body of Christ, while it means, first of all, that the body is ignored and reckoned as dead because of sin and that only our spirits, or minds, are reckoned as righteous and alive--the beginning of our eternal existence--nevertheless, this good condition is not to be considered the limit of our ambition and attainment in Christ-likeness.

On the contrary, we are to remember that the Spirit of God is powerful; that in the case of our Lord Jesus it was powerful enough to raise Him from the dead. And as we become more imbued with and controlled by the Holy Spirit of God in our hearts, in our minds, Divine power will come to us gradually through this channel of the Holy Spirit, which will permit a figurative raising of our mortal bodies from their death-state into activities of spiritual life in the service of the Lord, for the assurance given us through the Apostle is that if God's Spirit dwells in us in sufficient measure--abundantly--He will energize our mortal bodies--not our immortal, resurrection bodies.

It is our hope that in due time the Lord by His Spirit will give us new bodies in the resurrection; and that those bodies will be immortal, perfect in every respect; and that then, not only our minds, but our bodies also will be in fullest harmony with God and His every Law and work of righteousness. That condition will be glorious; it is already a glorious prospect. But the Apostle holds before us that even our present, mortal bodies, sentenced, then justified, reckoned dead because of sin and consecrated, may be so quickened or energized that, instead of being any longer servants of sin, or even merely dead to it, they may, under the careful watchfulness of the new mind, be used as servants of righteousness, of Truth.

This means, of course, a High Christian development, a large attainment toward "the measure of the stature of the fulness of Christ." The measure of the fulness of Christ, the maturity and growth necessary to its attainment, involves the "putting on of the Lord Jesus Christ," and is not the work of a moment, nor of an hour, nor of a month, nor of a year. It is the work of a life time. But unless it is begun, it will never be completed. And, indeed, we may be sure that we can never fully put on Christ's characteristics. However, this is the standard for which every one of the Lord's people must continually strive.

The Lord will see our endeavor, our strenuous fighting to put off the old nature, to put off "the works of the flesh" and to be clothed with the garments of righteousness suitable to our relationship to Him, and our success will be proportionate to our attainment of the mind, or disposition of Christ--holy conformity to the will of the Father in all things. How comforting in this connection is the promise of our Lord, that our "Heavenly Father is more willing to give His Holy Spirit (the Spirit of holiness, the Spirit of wisdom) to them that ask Him than are earthly parents to give good gifts unto their children!"--Luke 11:13.

===================

R5038 : page 179

REPROVE WORKS OF DARKNESS

--JUNE 30.--EPHESIANS 5:11-21.--

Text:--"Wine is a mocker, strong
drink is raging."--Prov. 20:1.

LIGHT AND DARKNESS are used as figures and as synonyms for truth and untruth, righteousness and sin. Thus, "God is Light and in Him is no darkness at all." Thus also Jesus said, "I am the Light of the world." Thus also He said of His followers when He was leaving them, "Ye are the light of the world"; "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

On the contrary, Satan is styled the "Prince of Darkness"; and his rule of unrighteousness is styled "the kingdom of darkness"; and those subject to his influence are styled "the children of darkness." Evil works contrary to the Lord and righteousness are styled "works of darkness."

When our first parents sinned they forfeited fellowship with God, and because of disobedience became children of the Adversary; and Jesus said to such in his day, "Ye are of your father, the Devil, because his works ye do." (John 8:44.) Thus our entire race came under the influence of the darkness of sin. A night of sin, sorrow and death has followed for now six thousand years. We have the promise of a glorious morning when Messiah shall reign, when "Satan shall be bound for a thousand years," and when "the Sun of Righteousness shall arise with healing in His beams."

But this morning has not yet come; we have it merely by faith, by hope. God's promises respecting that glorious morning are figuratively called "light," and these constitute the Bible. So the Scriptures, after telling us that darkness covers the earth and gross darkness the heathen, tell us also that the Bible is a light to the path of God's people in the midst of this darkness. "Thy Word is a lamp to my feet and a lantern to my footsteps." (Psa. 119:105.) St. Peter said, "We have a more sure Word of prophecy, to which we do well that we take heed, as unto a light that shineth in a dark place until the day dawn."--2 Pet. 1:19.

R5038 : page 180

LIGHT REPROVES DARKNESS

In the present time, therefore, the masses of the world --deluded, enslaved and intoxicated by ignorance, superstition and the wiles of the Adversary--are generally sympathetic with the darkness wherein they are. They were born in it and are so accustomed to it that if brought immediately into the presence of the light they would be in distress. There are not many light-bearers in the world anyway. True, the census reports four hundred millions of Christians, but alas! the vast majority give no sign of ever having seen the true light, and many of those who did receive the light put it under a bushel, until it was extinguished.

Surely it is as true today as it was in Jesus' day that a very small number of humanity, comparatively, have the true light of the Gospel of God, the Holy Spirit illuminating their minds and hearts, and who set this light upon a candlestick that it may give light in the midst of darkness.

But although these are few in number, they are very precious to the Lord. He calls them His saints, His jewels, and tells us that at His second coming, prior to the setting up of His Kingdom to rule the world, these, as His jewel class, shall be gathered to Himself beyond the veil--changed by the power of the First Resurrection from human to the divine nature. These He tells us He will gather as His true "wheat," in the Harvest of this Age, into His heavenly garner--"changed in a moment, in the twinkling of an eye"; "Then shall the righteous shine forth as the sun in the Kingdom of their Father."--Matt. 13:43.

It is this latter class that the Apostle addresses in this lesson--the same class which the Savior addressed saying, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) When the Father shall give these the Kingdom, as joint-heirs with their Redeemer, everything will be changed. The Prince of Darkness will be bound for a thousand years. The Prince of Light will shine forth to scatter all the darkness and miasma of sin, sorrow, ignorance and superstition.

THE LIGHT-BEARERS' RESPONSIBILITY

In today's lesson the Apostle is explaining the responsibility of these light-bearers. They represent God in this dark, benighted world; they represent the Justice, Wisdom, Love and Power of God. They are not able to let all of this glorious light so shine before men as to scatter the gross darkness of the present time, but they can do much to glorify their Father and can measurably scatter the thick darkness and bring in a sort of twilight at least to some. Obligation to do this is laid upon all of them.

These are not expected to convert the world, but merely to find a sufficient number of similar characters to themselves to complete the foreordained membership in the Church, the Bride class, the joint-heirs. Faithfulness and zeal in this service will determine whether or not they will be worthy of having a place in the Bride class, and, if worthy, how high a station of honor they may occupy. Let us give heed gladly to the Divine Word respecting our obligation.

We must "have no fellowship with the unfruitful works of darkness, but rather reprove them." How searching, how positive--absolutely no fellowship with them! More than this, we must not be content with a negative opposition, but must reprove them. However wisely we may seek to fulfil these requirements, they are sure to bring to us the enmity, the disfavor and the disappointment of many whom we love, and whose good opinion we strongly desire. But as good soldiers of the Lord Jesus Christ we must be loyal, we must be faithful. He that is ashamed of the Master and His Word and the principles of righteousness for which He stands, of him will the Savior be ashamed when He comes to establish His Kingdom, when He comes to reckon with His servants.

Evidently the Apostle does not mean that we shall undertake to reprove everything that is out of accord with our high ideals of the Divine Law and the Divine will, because he here mentions the things to be reproved, saying, "It is a shame even to speak of those things which are done of them in secret"--uncleanness, impure practices, the Apostle evidently had in mind. We must manifest our disapproval when we are in close contact with such things.

This does not mean that we shall leave the preaching of the Gospel to go "slumming," to do "muck-raking." It may not mean that we shall even publicly denounce the evil, but it surely does mean that our lives shall be so contrary to all sinful and impure practices that all may take knowledge that we have been with Jesus, and have learned of Him. This is evidently the Apostle's thought in verse 13. It is not necessary for us to suppose that the world is in full sympathy with all the darkness and sin prevalent. On the contrary, as the Apostle suggests (verse 14), some are asleep and do not, therefore, realize the distinction between light and darkness. Some of these, if thoroughly awake, might be glad to know of Christ and the true light.

WALK YE CIRCUMSPECTLY

In view of these things, said the Apostle, the followers of Jesus should be careful, circumspect in the walk of life, not foolish, but wise, not squanderers of time, but redeeming the time, purchasing it back from worldly cares and pleasures, to have the more to use in the Master's service, realizing that the days are evil and that all our energies are needful if we would "fight a good fight" for the light as against the darkness of sin. To do this will require that we study and understand the will of the

Lord.

If others are drunk with excessive use of wine, let us be filled with a different kind of wine--with the Holy Spirit. If others seek to find joy and solace in intoxicants, let us find ours in being filled with the mind of Christ. This spiritual refreshment will lead us to psalms and hymns, and to make merry in our hearts to the Lord, and to be thankful for God's favor in Christ.

R5040 : page 180

IT IS NOT THE DEED WE DO

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

===================

R5037 : page 181

SINS NEVER TO BE FORGIVEN

--JULY 7.--MARK 3:20-35.--

Text:--"This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."--John 3:19.

JOHN THE BAPTIST declared of Jesus, "He must increase, but I must decrease"; and so it was. After John was put into prison Jesus' ministry became more and more public, especially through the numerous works performed by Him. The multitudes followed the Great Teacher, and His friends became solicitous for Him, for even they feared and said, "He is beside Himself"--so quickly had His course changed from one of privacy to one of publicity.

The Scribes and Pharisees considered themselves the representatives of the Jewish orthodoxy and qualified to pass upon everything theological; and indeed the public waited for their message, saying, "Have any of the Scribes and Pharisees believed on Him?" Hence Jesus declared that these representatives of Divine things were doubly responsible, for they would neither enter into discipleship themselves, to be members of the Kingdom which Jesus preached, nor would they permit the public to become His followers if they could help it.

Jesus was at the time in Galilee, in the vicinity of Capernaum. Certain of the Scribes who had come down from Jerusalem felt it their duty to warn the public against becoming too interested in this Man and His teachings, and thus ignoring the long-established theories for which they and the Pharisees stood.

That Jesus did many miracles they could not dispute, and that He specially and on many occasions cast out demons they could not deny. They explained this, however, by saying that Jesus had collusion with Beelzebub (Satan), and that by the power of that Prince of Darkness He was able to cast out demons. But Jesus answered that if it was true that Satan had turned reformer and was breaking down his own power and opposing his own minions, the demons, then it proved that his kingdom would soon fall entirely.

The fact that today many religious systems practice one kind or another of faith-healing is claimed to be a mark of Divine approval, on the strength of our Lord's words. Yet we have, in opposition to this, to remember that those who claim to exercise this power very generally deny the very existence of the Gospel of Christ. Some of them deny that man is a sinner at all, and declare that there is no such thing as sin. Practically all of them deny the redemptive value of Christ's death. Practically all of them deny that He will come again and establish His Kingdom and through it bring to mankind the promised blessings of restitution to human perfection and to all that was lost in Eden and redeemed at Calvary.--Acts 3:19-21.

There is only one answer to make to the claim that these faith-healings prove the truth of these various antagonistic doctrines, and that answer is the one which Jesus here states. If their faith-healing power be not of God it must be of the Adversary; and if it be of the Adversary, it proves that he is upholding false and contradictory doctrines, and that his house or dominion is more or less divided and in straits; and this implies that the collapse of the dominion of this Prince of Darkness is nigh. This view is more and more impressing itself upon Bible students.

BLASPHEMING THE HOLY SPIRIT

Addressing the Pharisees, who charged Him with being Satan's prime minister and agent, Jesus declared that all manner of sin and blasphemy which men commit are forgivable, except one kind, and this kind can never be forgiven--it is blasphemy against the Holy Spirit. The Savior did not mean that the Scribes had said something against the Holy Spirit of God in an abstract way, but apparently they had perceived that our Lord's teachings were pure, holy, helpful, elevating to His hearers, honoring to God, and that He spake as never man spake; but after all these evidences of Jesus' holiness and relationship to God they called him a relative and representative of Satan.

Jesus did not say that the Scribes and Pharisees had committed the sin of blasphemy against the Holy Spirit. Some of them may have done so, and others of them may have been partially in ignorance of what they did; and the sin against the Holy Spirit could not be committed in ignorance. It would be a wilful attributing of holy things to an unholy power or source. Jesus did not judge or condemn the Scribes, for He declared that He had not come to judge the world, to condemn it, but quite to the contrary, to die for it, to redeem it, to purchase it at the cost of His life.

Our Lord did, however, give the warning reproof that those who could thus see the righteousness of His teachings, and how He glorified God in His words and actions, and who could then impute all of this to Satan, must be to a considerable extent perverse in their hearts, and if so, they would be in great danger of eternal condemnation, the sentence of the Second Death; they would be like "natural brute beasts," made to be taken and destroyed. (2 Pet. 2:12; Acts 3:23.) Jesus made this statement because they said that the spirit that was in Him was an unclean spirit--that He was actuated by one of the fallen angels and not by the Divine Spirit.

"HATH NEVER FORGIVENESS"

The Bible teaches that the penalty of Adam's sin was death--cutting off from life--but that under Divine providence the work of Jesus is to release all mankind from that death sentence, and give to all an opportunity of returning to harmony with God by bringing all to a clearer knowledge of the Truth. To some this knowledge comes now, with the privilege of becoming members of the Bride class, joint-heirs with Jesus. To such as accept this privilege and receive the begetting of the Holy Spirit, the test of life or death everlasting begins.

But with the world this is not the time of testing respecting life or death everlasting. For them the next Age, the period of Messiah's Kingdom, will be the testing time, and their privilege will be to attain human perfection, otherwise to be cut off in the Second Death. Meantime, whatever light they may be enjoying will be either helpful or injurious, as they shall deal with it. If they allow it to have an uplifting influence in their lives they will be that much more advantaged when they shall come under the Kingdom influences and tests; they will not need to have so many stripes.

On the contrary, those who violate their consciences and ignore the light which they enjoy and sin against it, will find themselves proportionately degraded when they shall come under the Kingdom influences and tests. The

Scribes of this lesson had so misused their education and opportunities as to be in great danger of becoming so degraded that even the Kingdom influences would not bring them to a condition worthy of everlasting life.

R5037 : page 182

BROTHERS, SISTERS AND MOTHER

Today's study closes with the Master's explanation of the class to which He acknowledged relationship. The multitudes who flocked to His miracles, and to hear Him speak as never man spake, were chiefly the poor and the publicans and sinners, and such as were not great nor very religious according to the standards of their time. Their degradation, their realization that they were sinners, made the Master's "wonderful words of life" especially attractive to them. No one else offered them hope. All others declared that God would not notice them. The religionists of that day reproved Jesus because of His recognition of the lower classes, but none were so low, so degraded, that He would not lend them His helping hand if they had a disposition to return to the Father's House. He was indeed the Friend of all willing to come to the Father by Him.

An opportunity of showing the multitudes the basis for His sympathy came when Jesus' mother and brethren on the outside of the throng sent Him word that they desired to see Him. How beautiful the lesson of the Great Teacher's breadth of spirit, regardless of caste and class, when he said, "Who is My mother and My brethren?" And then, looking toward His disciples who were sitting near Him taking in His teachings, He said, "Behold, My mother and My brethren! for whosoever will do the will of God, the same is My brother and My sister and My mother."--Matt. 12:46-50.

===================

R5038 : page 182

THE MYSTERY OF THE KINGDOM

--JULY 14.--MARK 4:1-20.--

Text:--Receive with meekness the engrafted Word, which is able to save your souls."--James 1:21.

THE SALVATION open at the present time has been obtainable only through faith, and faith is dependent upon a measure of knowledge, or revelation, and this knowledge, or revelation, came to us from God, for said St. Peter, "Holy men of old spoke and wrote as they were moved by the Holy Spirit." God in this Age is calling a class possessed of ears of appreciation for His Message. These are mainly the weary and heavy laden and sin-sick, chiefly the poor of this world, rich in faith.

It is not enough that they hear the Message, not enough that additionally they accept it, turn from sin and consecrate their lives to God and His service and be accepted of Him, through the merit of Jesus, and be begotten of the Holy Spirit. From that moment they may be said to be saved and to have everlasting life, if they follow a certain course. That course includes a continual study of the Divine instructions and promises and the exercise of faith and prayer, and obedience and trust, even unto the end.

R5039 : page 182

The point of this lesson is to show the importance of having the right kind of spiritual food, and of using it and not allowing the new nature to become choked by earthly hopes, aims or ambitions. Such as thus overcome will be inheritors with Jesus of His glorious Messianic Kingdom of a thousand years, which is to bless Israel and, through Israel, all the families of the earth.

Jesus gave the parable of the Sower of the "good seed," some of which fell by the wayside, and was devoured by the fowls; some fell on rocky ground where it had no depth of earth, and brought forth no fruitage; some amongst thorns, which choked it; some into the good ground, which yielded thirty fold, sixty fold and one hundred fold. The disciples were perplexed and unable to understand it and inquired of the Great Teacher its meaning.

His answer was that He was quite willing that they should understand the parable, and that it related to the Kingdom of God, but it was not to be understood by outsiders. He explained that it was for this reason that He always spoke in parables, so that the general public might see and hear and not understand, because the masses even of the Jews were not in a heart condition to understand and be profited by these lessons respecting the Kingdom. Only such persons as desired to become members of the Kingdom class and were also willing to undertake the stringent conditions of the "narrow way"--only such were to fully and clearly understand the parables of the Kingdom. This is in harmony with all of God's dealings in the present time. We read again, "None of the wicked shall understand, but the wise (toward God) shall understand." And again we read, "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

In Verse 13 the Master indicates that this parable would serve as a general key to His followers for their interpretation of all His parables. "Seed" does not mean literal seed, "birds" do not mean birds, "thorns" do not mean thorns, etc. Proceeding, the Great Teacher expounded the parable as follows: (1) The seed that was sown represents the Word of God. More than this, it represents that particular element or feature of God's Word which relates to the Kingdom.

This is shown by St. Matthew's account of the same parable (Matt. 13:19): "When anyone heareth the Word (Message of the Kingdom), and understandeth it not, then cometh the Wicked One and catcheth away that which was sown in his heart. This is he that receiveth the seed by the wayside." Our lesson says that the Wicked One meant is Satan. Satan and his evil agents are therefore represented in the parable by "birds," and the lesson is that however much of the Gospel of the Kingdom we may read or hear preached, we lose the benefit of that which we do not understand.

Evidently, then, much of the Bible study and much of the religious reading is lost, because not understood. The secondary lesson is that one reason why the "good seed" does not enter into the understanding is that the heart is not in a receptive attitude. Like the wayside path, it is hard. Such hard hearts, selfish hearts, proud hearts, are of the kind which the Savior does not wish to have understand His parables nor understand the glorious Kingdom Plan which they expound.

(2) The seed sown in the stony place represents those who, when they hear the Message of the Kingdom, are delighted. They say, How good that sounds! What a grand time there will be when Messiah rules in righteousness to bless the world and lift up the poor, degraded members of Adam's family! And how great is the privilege of becoming members of the Bride of Christ, to be associated with Him in His glorious Kingdom work! But the class represented by the stony ground have little depth of character; they are merely emotional.

The "Seed," or Message of the Kingdom, which these heard with such delight at first, never matures in their hearts, because they are too shallow, too superficial in

R5039 : page 183

their love of righteousness. Below the surface those are hard hearts and selfish, and so, when they find that the good Seed of the Kingdom is unpopular and that it will bring them a certain amount of reproach and contempt and perhaps persecution--then all their ardor oozes out, their zeal is at an end. The Kingdom Message fails to produce in them the fruitage desired. The trouble was not with the Seed nor with the Sower, nor with the sun of persecution necessary for the ripening--the fault lay in the fact that their hearts were not right; they were hard, stony.

(3) The seed sown in the thorny ground represents those who have good hearts and have heard the Message of the Kingdom and appreciate it and rejoice in it, but their hearts are divided. They allow the cares of this life and the love of riches to have such a share of their

heart's affections that the Kingdom Message does not have the opportunity to bring forth such fruitage as will be pleasing to the Lord.

Let us note carefully that these thorns do not, as some suggest, represent gambling devices, card parties, saloons and other places of ill-repute, nor secret sins and vices. None of those things should appeal to Christians at all. The Master distinctly tells us that the thorns represent "the cares of this life and the deceitfulness of riches." Thus every Christian man or woman who has received the Message of the Kingdom and has allowed the cares of this life and the deceitfulness of riches to choke and frustrate his prospects as respects the Kingdom is represented in this parable. Very nice people, hospitable, educated, etc., belong to this class of the parable represented by the thorny ground.

(4) According to the parable there will be three classes of believers who will attain the Kingdom--or we may say, they will all be one class in the sense that they will bring forth the one kind of fruitage and be acceptable to the Lord as joint-heirs in His Kingdom, but the differences between them will be in the amount of fruitage such yield--some thirty fold, some sixty fold and some a hundred fold.

The Lord does not explain the differences between these fruitages, but we may well understand that the amount of fruitage will be measured by the amount of love and zeal in the heart. The fully appreciative and the fully loving will be the most energetic to know and to do the Master's will, and they will bring forth the largest fruitage--a hundred fold--and they, too, will have the chief places in the Kingdom.

St. Paul declares that as star differs from star in glory, so it will be with those who attain unto the First Resurrection--all will come forth glorious, but some will blaze with a more resplendent brilliancy, because of their great zeal, and therefore their great likeness to their Redeemer and Lord. Jesus likewise mentions the distinctions amongst those who will sit with Him in His Throne. He assured James and John that, if they were willing to drink of His cup and be baptized into His death, they should surely sit with Him in His Throne; but as to whether or not they would have the chief places of honor and distinction was not for Him to say. Those places will be given according to the Father's determination; that is to say, according to principles of justice, of merit.

Those will have the places of honor next to the Redeemer, who, in this life, will manifest to God the greatest harmony with His character, in their zeal, their love for God, the Truth and the brethren.

We are not to understand that those people represented by the thorny ground and the wayside will suffer eternal torments because of their unfaithfulness in respect to the Kingdom, nor are we to understand that others, who do not hear about the Kingdom in the present life at all, will on this account suffer eternal torment. They will all, however, lose the grand privilege and glorious blessing of participating in the Kingdom, whatever they may obtain under the restitution blessings which that Kingdom will inaugurate for the blessing of mankind in general.

===================

R5040 : page 183

BROTHER RUSSELL'S EPISTLE TO PILGRIMS

In April the letter below was sent to the Pilgrim Brethren. Now we publish it for the benefit of all our readers, at the suggestion of some of the Pilgrims. One of these expresses his reasons for suggesting the publication of the letter, as follows:--

BELOVED BROTHER RUSSELL:--The sweet, Holy Spirit of the Master's Love and the tender care for the sacred interests of the Lord's flock shines out so beautifully in your letter to the Pilgrim Brethren that my heart responds in the same spirit to assure you that every item of your counsel is carefully noted.

The spirit of your letter is so overflowing with the love of the Master that it would seem to me that its publication in THE WATCH TOWER would serve the Cause most effectively.

(1) It would help all the friends of the Truth to see the beautiful relationship that exists between yourself and the Pilgrim Brethren and give a true expression of the animus prompting the service. Some of the friends quite overlook this and fail completely to grasp the loving relationship between yourself and the brethren in the field.

(2) It would enable all the friends to see that the Pilgrims are faithfully following the instructions of the Office when they call attention to the Colporteur service, the privileges of the Extension Work, the blessing of the family Manna at breakfast, and the interests of family worship. The endeavor thus to look after the interests of the dear "flock" is not a desire to make a record, or to show a spirit of officiousness, but is the humble love of the Master for His true "sheep," manifested unobtrusively in those who in His providence He entrusts with this service.

TO THE PILGRIM BRETHREN OF THE I.B.S.A.:--

Greetings in the name of our Lord and Redeemer! I often wish that I could meet you personally and say a few words and hear from you. I will take this opportunity of giving you my little message inaudibly and without the expense of a regular journey. I want to refresh your memories respecting some things which I have already said, but which, it appears, will slip from the memories of some of your number. My experience in the work and knowledge of conditions are the basis for the following counsels:

(1) Avoid as much as possible all unkind references to Christian ministers or others who differ from us in

Bible interpretation. Preach the Gospel! Let its mighty power do the work. In referring to others, speak as sympathetically as possible, endeavoring to make apologies and allowances rather than to condemn, which is not our province. Avoid so far as possible all discussion of the immortality of the soul, the Trinity and our Lord's presence. The time may yet come for wrangling over these things, but we believe it has not yet arrived. Take your cue, please, from the DAWNS, TOWERS and sermons, and be sure to make your statements less rather than more pungent and specific. The people are prejudiced along these lines. Experience shows that they can be much better reached otherwise, and after they come to understand other matters of the Truth--when these matters so difficult for them become easy.

(2) By precept, as well as by example, you can help all of the dear friends along the lines mentioned and

R5040 : page 184

help the Cause much. The Truth has suffered more from the unwisdom of its friends than from anything its enemies have said.

(3) Continue to give my love to all the dear Classes and individuals in the Truth as you meet them. I love to think of you all as in a measure representatives of myself as well as of the Lord, and I believe that the friends get most good from the Pilgrim visits when they view them from this standpoint. Usually, except on Sundays, you will have plenty of time aside from the meetings to look after the lame, halt, blind and sick of the "sheep"--to carry them crumbs of comfort, to help bind up their wounds, or to encourage them in the good way. I trust that this opportunity for service is not neglected. It is one of the most important. Sometimes a dear "sheep" will become entangled and cease to attend the meetings. It is a part of your shepherding work to look after just such cases--to hunt them up and to help them back to fellowship if possible, or, failing in this, to encourage them to remain loyal to the Lord whatever their outward conditions.

(4) As representatives of the Society, the friends will naturally inquire of you respecting the Colporteur work, the Volunteer work, etc., or, if they fail to ask and you see no activity along these lines, it would be your duty and privilege to bring up the question and inquire to what extent the service of the Lord is going forward. Make inquiries about Classes where they have a surplus of talent and encourage the Class Extension work. Keep in memory that you are not speaking for yourself merely nor especially, but that you are the Society's representative and, above all, along this line in your present work, the Lord's representative. Be careful, therefore, that your counsels shall be encouraging and helpful, being not carelessly given.

(5) As you go to the various homes please give the

dear friends to understand that I have requested you to notice whether or not the HEAVENLY MANNA is used at breakfast, dinner, supper, or some time, and whether or not an opportunity is sought to have family worship or giving of thanks at the table. Assure them that our interest is not prompted by any other motive than that of their good. So sure do we feel that prayer and consideration of spiritual things is essential to spiritual growth that we fear that all the dear friends who allow business, pleasure, or anything to come between themselves and the Lord are separating themselves from the spirit of Divine fellowship which the Lord encourages. Remind them also at a convenient time of the great blessing that is being experienced by some in connection with the continuous reading of the Six Volumes of SCRIPTURE STUDIES every year--ten to twelve pages a day. We are leaky vessels, and the Truth gradually ebbs away unless we replenish.

(6) It is our supposition that all who are deeply interested in the Present Truth and who see it from the viewpoint in THE WATCH TOWER are interested in the weekly sermons. We assume that they would be interested for their own sakes and interested additionally for the sake of millions of others who are being thus reached. All such will desire to have regularly some paper publishing the sermons. Generally we can supply them cheaper than they could otherwise obtain them.

But another matter should be borne in mind, namely, that their subscriptions should go to such paper or papers as need some encouragement--even though it should cost more--even though in some respects it should not be as pleasing to them as another. As it is, two or three papers have immense lists of our readers--far more than their share --while other papers get comparatively small encouragement and are always in danger of becoming discouraged and dropping the service. The best general rule for friends to follow is to send subscriptions to THE WATCH TOWER Office and to take the paper published nearest to their home, which carries the one or the three-column service--whichever they prefer. We make special mention of this because some of the dear friends have been unintentionally working at cross purposes in this matter, seeming not to recognize the wiser course.

This year we are planning for three General Conventions, and I hope that we can arrange that each of you shall have a chance to attend one of them. I am expecting to be at all, and therefore hope to see all of you. The location for the first of these will be near Warrensburg, Mo. (Chautauqua), June 1-8; the second at Toronto, Can., June 30-July 7, and the third at Washington, D.C., July 6-14. The object in having the three Conventions this year is to accommodate those who cannot travel so far as is necessary when there is only one Convention. We shall expect about fifteen hundred at each of these Conventions --perhaps two thousand.

With much Christian love, your brother and servant
in the Lord, C. T. RUSSELL.

===================

R5041 : page 184

SOME INTERESTING QUESTIONS

APPLIES TO THE BEGOTTEN ONES

Question.--To whom do the words in Heb. 6:4-6 apply --"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world [Age] to come, if they shall fall away, to renew them again unto repentance"?

Answer.--The conditions mentioned in the passage above quoted are all more or less intertwined. That is to say, the one who has been made partaker of the heavenly gift of justification is sanctified, begotten of the Holy Spirit; for only in that way can he get God's evidence respecting his justification. No one is justified by merely believing that Jesus lived or that Jesus died. In order to come to the point of justification and have the merit of Christ imputed, he must previously have presented his body a living sacrifice; and faith in the Lord Jesus must accompany this presentation.

Anyone having done all in his power--having turned from sin, having believed in Jesus as the Redeemer, and having presented his body a living sacrifice--must next receive the imputation of Jesus' merit to make up his shortcomings, to cover his blemishes, in order that the Heavenly Father may be able to accept the sacrifice; for no imperfect thing can come upon the altar of the Lord. It requires the merit of Christ to make good what is lacking in the one who presents himself in sacrifice; and only those who thus believe and present their bodies in sacrifice are the recipients of Christ's merit by imputation; and only such are begotten of the Holy Spirit.

God's arrangement is that no one can be justified unless he has made a full consecration, after having already turned from sin. Christ would not impute His merit to any except such as make this full consecration; and the Father would not accept by begetting with the Holy Spirit any others than those who have done so.

Those who have received justification have at the same time received the begetting of the Holy Spirit, which is "the power of the Age to come." The falling away of such, the Apostle says, would mean that they could never be renewed again. Why? Because they have had their share of the blessing of Christ. Christ's death was to bring a blessing--and only one--to every member of Adam's race--one full blessing, a complete blessing, such

R5041 : page 185

a blessing as will enable every member of the race--if he will, when he understands it--to come fully and completely into harmony with God and thus to have eternal life. But after he has received his full blessing and then has rejected it, there is no hope in his case. He can never justify himself. He has had the merit of Christ and has repudiated it. There is no hope of renewing such a one, says the Apostle. The fate of such would not, of course, be eternal torment, but destruction--the Second Death.

THE DICTIONARY DEFINITION

Question.--Is there any difference between "Death" and "Annihilation"?

Answer.--The Standard Dictionary, our best authority on such matters, gives the following definition of Annihilate: (1) To put out of existence; destroy absolutely; reduce to nothing. (2) To destroy the identity of. Its synonym is, Exterminate, i.e., destroy entirely. Words are only vehicles for conveying thought, and much depends upon the vehicle which best expresses your meaning in the question. The spark of animal energy which God supplied to Adam and which he, in turn, dispensed to his offspring, but which was forfeited for him and for his posterity by his act of disobedience, passes at death from the individual as absolutely as it does from a brute beast. The word "life," however, as used in a large number of instances, does not stand merely for the spark of animal energy, but is a synonym for soul or being.

In God's purpose or arrangement this being has not in death become extinct, exterminated, annihilated; for he has provided for it a future. There is, however, no sentient being in the sense of consciousness, or knowledge, or appreciation of pain or of joy, or any other experience. But the Divine Creator, who first gave being, has declared that in the case of Adam and his children it is His purpose to provide a Redeemer, through whom all may be restored as completely as before they came under the death sentence.

The world, who do not recognize God or His power, and who have no knowledge of the promise of resurrection through the merit of Christ's redemptive work, might properly enough speak of one in death as being extinct, as a dead animal. This is the standpoint of the agnostic. But by believers, instructed of God respecting His purpose in Christ and in the resurrection of the dead eventually, and in the opportunity of eternal life to every one, this matter is to be viewed from the same standpoint from which our Lord viewed it when He said, "He is not a God of the dead, but of the living; for all live [or are alive] unto Him" (Luke 20:38); or as the Apostle Paul stated when he spoke of "God, who quickeneth the dead, and calleth those things which be not as though they were"

(Rom. 4:17); that is, God purposes their awakening, and speaks of the present condition of Adamic death as merely a suspension of life, and not as annihilation, extermination, extinction.

You probably have already in your library a little volume entitled THE DIVINE PLAN OF THE AGES--fourth million now on the press. This will give you a much fuller answer to your question than our limited space will allow in this column.

IS IT POSSIBLE FOR US TO LIVE WITHOUT SIN?

Question.--When the Apostle wrote (I John 2:1), "These things I write unto you that ye sin not," was it his thought that it is possible for us to live without sin?

Answer.--In reading this text and many other Scriptures we need continually to keep in mind the fact that those who are accepted of God as His children, as members of the Body of Christ, begotten of the Holy Spirit, are all classed as New Creatures and not as men. The New Creature, therefore, in this text, would be the ye--"that ye sin not," as though the Apostle said, "The object of my writing is that you might realize the responsibility of abstaining from sin and continuing in God's love." Then he informs us how this is to be accomplished. In this as in other respects he shows that the New Creature is responsible for the body. Anyone who would say that he was perfect and without flaw, would be deceiving himself. Nevertheless, these flaws are not of the New Creature, but chargeable to the flesh. If the New Creature should sin wilfully it would cease to be a New Creature, because the New Creature is begotten of the Spirit, has joined in the warfare against sin, and is facing in the very opposite direction from sin.

But if any man sin, let him not cast away his confidence in God, but let him remember that the Father, foreknowing that the New Creature could not control every thought and word and act of the flesh, has made provision for these, and has provided for us an Advocate, Jesus Christ the Righteous. Our Lord has already become our Advocate. He has appeared on our behalf--appeared before the Father and made satisfaction for us. --Heb. 9:24.

Remembering this, if we find that through lack of faith, or weakness of the flesh, a step has been taken which is contrary to the Lord's will and our best spiritual interests, no time should be lost in retracing the step and in calling upon the Lord. We have an altar consecrated with the precious blood of Christ, far superior in every way to that altar which Abraham consecrated with the blood of typical animals, and the Apostle exhorts us, "Let us, therefore, come boldly [courageously --full of faith] unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."--Heb. 4:16.

APPLIES TO THOSE NOT SPIRIT-BEGOTTEN

Question.--"Therefore the inhabitants of the earth are burned, and few men left." (Isa. 24:6.) Who are these few men? And how were the others burned?

Answer.--In the great burning day the "heavens" will be on fire, and "the earth and the works therein shall be burned up." This time of trouble will involve the whole world, practically everybody. The Lord speaks of some who will be preserved in the midst of this trouble. Just as the three Hebrews were preserved in the fiery furnace, so we expect that some will be spared in the time of trouble.

"Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.) This invitation seems to be to others than the spirit-begotten. It would not apply to the Church, for her deliverance will be over before the culmination of the trouble. It would not apply to the "great company" class, for it is incidental to their deliverance that they shall suffer in this time of trouble the destruction of the flesh, and come up to honor out of "great tribulation." This, therefore, would seem to apply to a class of the world who are not spirit-begotten.

R5042 : page 186

PREPARED FOR THE DEVIL AND HIS MESSENGERS

Question.--"For Tophet is ordained of old; yea, for the king it is prepared. He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. 30:33.) Who is the king for whom Tophet is prepared?

Answer.--Tophet was a name given to the Valley of Hinnom, which is symbolically a representation of the Second Death, and the Lord is intimating that He has plenty of fire and fuel to accomplish all this destruction and that the Spirit of the Lord will set it afire and cause it to burn to the complete destruction. The king for whom it is prepared is the Devil, with his messengers. He is the instigator of evil, whose destruction is already ordained. First, however, in the Divine providence, before he shall be destroyed, the glorious reign of Messiah is arranged for, during which all of mankind shall be brought to a full knowledge of the Truth, and to a full opportunity of coming into harmony with God, and of demonstrating whether they have the disposition of God or the disposition of the Adversary, Satan. When the choice of each shall have been fully determined, the Second Death shall swallow up all for whom it has been prepared. Such as demonstrate their sympathy with evil will be counted as the messengers of Satan, and will have a share with him in the Second Death.

* * *

NOTHING SPECIFIC ABOUT URIM AND THUMMIM

Question.--Is there any revelation as to what the Urim and Thummim consisted of, or how the priests were answered?

Answer.--There is nothing specific known on this subject. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim--that is, to give definite answer, Yes or No, to the questions that were propounded. For instance, if the question were asked, Shall Israel go out to war with this nation? or, Shall Israel enter into alliance with that nation? the Lord's answer was indicated by the breastplate. How these questions were answered, we are not informed. Nothing in the Scriptures tells us, and we have no tradition even that gives any very clear answer. We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows.

* * *

R5042 : page 186

SOME INTERESTING LETTERS

WORK FOR THE BLIND

DEAR FRIENDS:--

Enclosed find report for the year's work in literature for the blind. Previous to March 1, 1911, the work of transcribing the SCRIPTURE STUDIES into type for the blind was in its inceptive stage and no systematic record was kept.

However, at this time, having secured financial aid from the Watch Tower Bible and Tract Society and from others who had become interested in the work, it becomes expedient to adopt a business method.

Itemized, the work at present is as follows:

Books in circulation since March 1	103
Sold, complete copies, Vol. 1, in 7 parts	2
Sold, parts of Vol. 1	2
Books on hand	700
50 copies Vol. 1 in New York Point, in	7 parts
26 copies Vol. 1, English Braille	3 "
25 copies TABERNACLE SHADOWS	2 "
Balance in tracts, sermons, TOWER articles, etc.	
Copies sent to British office, Eng. Braille, Vol. 1	9
Copies TABERNACLE SHADOWS	3
Copies to South Africa, Vol. 1 and TABERNACLE SHADOWS, each	1
Received	$267.41

Expended for supplies, etc........................   91.49

Balance... $175.92

The labor has been the free-will offering of the Lord's people, confining expenses to the purchase of necessary supplies.

Sincerely yours in the Lord's service,
F. B. GOULD,
Librarian Gould Free Library for the Blind.

DEAR BROTHER RUSSELL:--

Christian greetings to you, our dearly beloved Pastor. It is with deep gratitude to our Heavenly Father that I am sending the enclosed post office order for one hundred dollars, to be used in the harvest work according to your best judgment. It is a cause for rejoicing that the dear Lord permits me to use some of His money in this way, which has been my heart's desire so long.

Present Truth has been a great blessing, and no less precious now; rather increasing as the years go by. The light grows clearer, and the foundation stronger, thus enduring the storms of trials and testings. Well it may, for its "Builder and Maker is God." It is with a spirit of thankfulness that I find myself in complete harmony with all the Lord's arrangements. Oh, wonderful wisdom! What confidence it inspires in the humble child of God!

The Passover Season was full of sacred memories, beautiful yet solemn, and not without contrition of heart in view of the many failures, when the sacrifice might have been more completely bound to the altar, when the Master's example might have been more faithfully followed. Favor upon favor has been my portion. How little is the sacrifice! And how rich is the reward! Surely, Infinite patience and love have been manifested by the Lord in dealing with His weak child. I trust it will not be in vain, but in the life to come will all redound to His honor and glory, His strength made perfect in weakness.

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last has conquered--
None of self, and all of Thee."

THE TOWERS are so helpful. We were especially impressed with the articles in the last issue, "Pride in the Heart," "The Mortal Body the Servant of the New Mind," and "The Palace of Blessedness." While we are glad to hear the Lord's representatives on any subject pertaining to our Father's Word, nevertheless we listen with deeper interest to what will help us to build character and aid in making our "calling and election sure."

We appreciate your labor of love, dear Brother, better than we can express, and pray that the Lord's blessing may ever attend your way, keeping you faithful unto death.

Your sister by His grace, -----Ill.

DEAR BROTHER RUSSELL:--

I wish to tell you of my appreciation of the way the Lord has used you in giving out "meat in due season," helping us all to know the Lord's will more perfectly.

I have known something about this wonderful Truth for some years, and believed it to a certain extent, too, but just about a year ago I really started to study, and now I have consecrated, and am pressing down upon the "mark" for "the Prize" ahead. I wish to send in my name as one who has taken the Vow. I desire to have my name enrolled.

Yours in the dear Redeemer,

(Mrs.) EMMA SCOTT.--Ont., Can.

DEAR PASTOR RUSSELL:--

We feel that we cannot do less than write you to say that under God's guidance you have given us comfort that could come from no other source. Our son, a good and noble young man, but not a professor of religion, has been suddenly taken from us by death. I think our hearts would break if we believed, as we once did, that eternal torment awaited all but the righteous.

Thank God that through the light of "present Truth" we

page 187

know without a doubt that he is hidden only until the wrath be overpast. We thank God and you for the blessed knowledge.

Yours in His name,

ANDREW R. and ANNIE S. MUSGRAVE.--Cape Breton.

R5042 : page 187

DEAR BROTHER RUSSELL:--

Our three elders are doing good work, and we are all striving to grow in grace and knowledge and love. I pray constantly that daughter and I may be helps and not hindrances to the class. The hardest trial that has come to me during the years has been the spirit of disapproval among certain classes of Truth-people against any kind of prosperity--temporal or spiritual.

After all the talk we hear, I have often seen the poor treat the rich in a much meaner way than I have ever seen the rich treat the poor. It seems that many people hate everybody who has more of anything than they have. I simply cannot comprehend such a spirit, and surely the

Kingdom class cannot have any such spirit--regardless of professions along other lines!

Just as I desire the Master's patience when I am ignorant and out of the way, I pray for patience toward all. I already love these--sincerely--but our own children, whom we love dearly, sometimes try our patience. "Cast not away your confidence,...for ye have need of patience," is often in my mind, with the testimony that Enoch had, that he pleased God.

So long as this peace of pleasing God is mine I can endure the contradiction of sinners, remembering how the Lord "endured the cross, despising the shame." Ours is a wonderful hope--not a floating, but an anchored one.

Now, a question, please: Is it the part of wisdom for a Pilgrim to begin a public lecture by declaring that we do not believe in the divinity of Christ, the immortality of the soul, eternal torment and the Trinity, and not explain clearly what we do believe?

The impression gathered is that we do not believe in the prehuman existence of our Lord, future life for mankind, penalty for sin, nor the Holy Spirit!

The statement in January 15 TOWER satisfies me perfectly; but many did not seem to fully grasp it. The humanity of Jesus, the Deity of Christ; the personality of the Holy Spirit in Father and Son; immortality for Jesus and the Church--The Christ; everlasting life for many others, etc.--all this is a clear, comprehensible statement.

After a Pilgrim had made the first-mentioned declaration in an Illinois town recently, the men who had attended the meeting, on invitation of a merchant-brother, went to him next day and said, "You need never talk to us again, for we will not listen." I shall be so glad when the "pure language" is turned to the poor, bewildered people--for how can they understand the now often misstated facts? Some of the friends of the Truth have been its greatest enemies!

Once I heard a Pilgrim (now out of the Truth) say that all modern conveniences were of the Devil; all moral reforms were of the Devil, and all education was of the Devil--in fact, that everything but ignorance (and himself, perhaps) was of the Devil!

I thought he was a child of darkness, fit for the "Dark Ages," and I was relieved when he was no longer a Pilgrim, and not surprised when he was entirely out of the Truth and an opposer of the Truth.

I have heard testimonials in which friends "rejoiced" because ignorant "glorying in their shame"--because "not many wise are called"--apparently determined to remain as ignorant and unreasonable as possible--counting it a virtue! Surely we are "called" to be educated in the school of Christ!

Often I find it is not so much the Truth that people oppose as misapprehensions gathered from misstatements of the friends. The real Truth is beautiful and satisfying, and acceptable when understood.

Your Easter sermon was lucid enough to be easily understood by any of average intelligence. I rejoiced in this as I read it.

Yours in the Blessed Hope, ------.

DEAR BROTHER RUSSELL:--

Although it is so far back as the evening of April 4, 1910, since we registered before the Lord our Vow unto Him, I do not think you have been advised of this, and I therefore take this opportunity of informing you.

The peace and joy, light and blessing which we had before taking the Vow (which we look at as being a ratification in detail of our consecration vow), have remained with us; yea, have increased a hundredfold, and upon our table are being laid good things continually, "meat in due Season," from the hand of the Lord's Wise Steward, to whom we are indebted for so much comfort and consolation.

Believe me that you have a special interest in our prayers, and indeed in the prayers of all the brethren with whom we are at present privileged to meet. We ask an interest in your own prayers for the Church Universal, that we, with you, and with all saints, may be kept "faithful unto death," that we may receive "the Crown of Life" in God's due time.

Yours in the Glorious Hope,

SIDNEY AND HANNAH SMITH.--Eng.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study IX.--The Judgment of the New Creation.

JULY 7

(26) Why do we need the Lord to direct our hearts into the love of God? P. 409, par. 3.

"I JUDGE NOT MINE OWN SELF, HE THAT JUDGETH ME IS THE LORD."

(27) Is it possible to judge ourselves unmercifully? If so, what Scriptures should we remember and apply? P. 410, par. 1, 2, 3.

(28) Is there danger of our going to the opposite extreme, and what is the cause for so doing, and what the remedy? P. 411, par. 1.

THE CHURCH SHOULD JUDGE SOME MATTERS.

(29) Cite some instances in which the Church should judge. P. 412, par. 1.

(30) Who only, as individuals, would have the authority to excommunicate an offending member? P. 412, par. 2, first half.

JULY 14

(31) What would be the effect of continuing to recognize the offender as a fellow-member of the New Creation? P. 413, top.

(32) Paraphrase the Apostle's advice to the Church as given in 1 Cor. 5. P. 413, par. 1.

(33) Should brethren in the Church go into worldly law courts to secure justice? P. 413, par. 2, 3, first half.

(34) What offenses would debar from the Kingdom, and therefore from fellowship in the Church? P. 414, top and par. 1.

JULY 21

"IF THY BROTHER TRESPASS AGAINST THEE."

(35) Outline the Divine arrangement for settling disputes and trespasses as between brethren. P. 414, par. 2 to P. 416.

(36) How is the decision of the Church to be accepted by all? And how are those who oppose such decision to be treated by fellow-members, and why? P. 416, par. 1.

(37) In the event of the offender's repentance, how should he be considered by the Church? P. 416, par. 2.

(38) Supposing the offender acknowledges his fault and makes amends to the best of his ability, what should be the attitude of the offended brother towards him, and should there be any limit to his forgiveness if the fault be repeated and apologized for time after time? P. 417, par. 1.

JULY 28

OFFENSES AGAINST THE CHURCH.

(39) In the case of offenses against the whole ecclesia, or the cause we represent, what course should be pursued? P. 417, par. 2 to P. 418, first eight lines.

(40) In a case of slander against the elders, or any of them, how should the Church proceed? P. 418, par. 1, 2.

"WE MUST ALL APPEAR BEFORE THE TRIBUNAL OF CHRIST."

(41) Explain 2 Cor. 5:10. P. 418, par. 3.

(42) Cite and explain other Scriptures which refer to the Church's judgment. P. 419, par. 1.

(43) What elements of Christian character will be most severely tested in the Church's judgment or trial? P. 419, par. 2.

===================

VOL. XXXIII JUNE 15 No. 12
A.D. 1912--A.M. 6040

CONTENTS

1912--General Conventions--1912..................190
    Toronto, Canada..............................190
    Washington, D.C..............................190
    Glasgow and London Conventions...............190
How Jesus Preached to Spirits in Prison...........191
    Spirits Once Disobedient.....................191
"This One Thing I Do"............................193
    "Not Ashamed of the Gospel of Christ".........194
Christ Made a Curse for Israel...................195
    Law Covenant Guaranteed Life to Only
      One..195
Beyond the Veil..................................197
Embryo Kingdom Parables..........................198
God's Wheat Field................................199
The Kingdom a Prize..............................200
Interesting Questions............................201
    Answering a Fool.............................201
    Ransom and Sin-Offering......................201
Interesting Letters..............................202
Pastor Russell's Foreign Itinerary...............203

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1912--GENERAL CONVENTIONS--1912

TORONTO, CANADA, JUNE 30-JULY 6, 7

All sessions to be held in the Horticultural Hall at the Canadian National Exhibition Park, West Toronto, June 30-July 6. The Park is easily accessible by Grand Trunk Railway and by King Street and other trolley car lines.

Railway Rates: Canadian railways give half fare rates for July 1 and the following day, possibly beginning June 30. American lines give low rates for a few days before and after July 4, available for friends in the border states. There are always special rates to Niagara Falls, which is only about two hours sail by steamer to Toronto, at a moderate price. There may be other excursion rates good for even ten days. Ask your local agent a week in advance.

If no rate as low as 1-1/2c. per mile each way is available, purchase a single ticket to Toronto, and have the agent fill out a certificate and bring it with you. This will entitle you to a return ticket at a greatly reduced rate--perhaps free.

Lodging can be secured through the Committee at from 50c. each per day (2 to a room) to $1.50 per person; in some cases this will include breakfast. All expecting to attend should give prompt notice by addressing the Convention Committee, c/o W. G. Brown, Sec'y, 51 Tiverton Ave., Toronto, Canada. Give full name of each person and indicate which prefer to room together, and at what rate.

Brother Russell will deliver a public address in the Royal Alexandra Theatre, King St., West, at 3 p.m., July 7.

WASHINGTON, D.C., JULY 7-14

This Convention will be held in the suburbs of Washington City, D.C., at the Glen Echo Chautauqua Grounds, July 6-14. Arrangements for board and lodging will be made by our Committee on request at such prices as you may authorize from $1.10 per day upward. No pains will be spared to make you comfortable as possible. All expecting to attend should notify us AT ONCE. Give full name of each person and indicate which prefer to room together, and at what rate.

The Committee of investigation say, "The location is ideal. The average Park temperature is ten degrees lower than that of Washington City. The Auditorium is still cooler by reason of its peculiar location and the fact that it is built over running water."

Washington City commands reasonable railway rates from all quarters. The railroads have granted the I.B.S.A. a special rate of one and one-half fares for the round trip from points East of Pittsburgh, on sale July 5, 6 and 7, return limit July 18. A specially cheap excursion is on sale to New York City and return with stop-over privileges at Washington.

We are advised that the Pacific Coast friends are arranging for "Special Coach" service from San Francisco. The party will start from San Francisco via Southern Pacific, Train No. 4, at nine o'clock on the morning of July 2, and will go via Ogden, Cheyenne, Omaha, Chicago; leaving Chicago at 9:45 on the evening of July 5, arriving Washington early the second morning.

Friends in the territory of this route may find it advantageous to join this party and can get all the necessary information by addressing C. W. Gerdes, 2552 Hyde St., San Francisco. Your railroad agent will be glad to secure definite information as to time of train, route, rate, etc., and can do so by telegraphing at once the agent of the Southern Pacific at San Francisco.

GLASGOW AND LONDON CONVENTIONS

The Glasgow General Convention will be held in St. Mungo Halls, South York street, July 25-28. Arrangements have been made for several prominent Brethren to give addresses. The meetings will be continuous, except for intermissions

(Continued on Page 203.)

GLASGOW AND LONDON CONVENTIONS

(Continued from Page 190.)

for rest and refreshment--opening at 9:30 a.m.

The Sunday meeting, specially arranged for the public, will be at St. Andrew's Grand Hall on Sunday, July 28, at 6:30 p.m., and will constitute the conclusion of the Convention. Brother Russell will be the speaker.

As the arrangements are being made in anticipation of considerable numbers of visitors from surrounding cities and country-side, all desirous of securing accommodations in advance will please address Brother G. MacKenzie, 28 Kilmailing road, Cathcart, Glasgow.

Arrangements will be made for the accommodation of any of the friends desiring to symbolize their consecration by water immersion. A large attendance is expected and all who trust in the precious blood of Jesus as the basis for their acceptance with the Father are cordially invited. Come asking a blessing and seeking to impart one by "showing forth the praises of Him who has called us out of darkness into His marvelous light."

The London Convention this year will be held in the London Tabernacle, Lancaster Gate W., August 1-4. An interesting list of speakers has been arranged for and a cordial invitation is extended to all who love the Lord in sincerity and truth and who are trusting in the merit of His blood and are fully consecrated to His service. Others who are seeking such a fellowship Divine are also invited.

Those desirous of accommodations will please address the Society, the London Tabernacle. An opportunity for symbolizing consecration unto death by water immersion will be afforded. Robes and everything else necessary will be provided.

A large attendance is confidently expected. It is to be hoped that all present will receive a heavenly benediction and be enabled to carry home with them refreshment to those not privileged to attend.

To those who cannot attend this convention we suggest a fellowship of spirit during the days of the convention--that their thoughts be with the convention and their prayers also; that thus bearing up the interests of the brethren at the throne of grace they may have a share also in the refreshments of these seasons.

==========

BETHEL HYMNS FOR JULY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow:--(1) 205; (2) 105; (3) 129; (4) 238; (5) 60; (6) 67; (7) 120; (8) 325; (9) 214; (10) 20; (11) 145; (12) 198; (13) 127; (14) 106; (15) 182; (16) 75; (17) 7; (18) 126; (19) 22; (20) 333; (21) 229; (22) 107; (23) 217; (24) 78; (25) 170; (26) 30; (27) 320; (28) 313; (29) 50; (30) 109; (31) Vow.

===================

R5043 : page 191

HOW JESUS PREACHED TO SPIRITS IN PRISON

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences--death and resurrection] He preached unto the spirits in prison."--1 Peter 3:18,19.

THIS TEXT has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive is responsible for nearly all of the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these "spirits in prison" are human spirits, let us note the fact that to say, "human spirits," is an absurdity of itself, because human beings are not spirits and spirit beings are not humans. "Who maketh His angels spirits," is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings--begotten of the Holy Spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receive the begetting of the Holy Spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith--by hope. However, the context shows the Apostle had no reference to the Church, either: we were not in prison; we received the message of salvation through the Apostles.

SPIRITS ONCE DISOBEDIENT

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, namely, that it was "in the days of Noah, while the ark was preparing." Surely, if noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Genesis 6:1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity until the astounding record is that "the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." The particular sin of those angels was that when they were granted the privilege of materializing--of taking human bodies for the sake of helping and instructing mankind--they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men and to rear earthly families rather than to abide in the condition in which they were created--spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally superior to the fallen human family--"men of renown." And this statement, that they were "men of renown," was at a time when manhood's estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated--all others had more or less come under the influence,

R5043 : page 192

directly or indirectly, of these fallen angels or their giant sons. Hence, of Noah it was written (not that he was a perfect man, but), "Now Noah was perfect in his generation" (uncontaminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood.

"IN CHAINS OF DARKNESS"

It was then and there that God imprisoned those spirits, angels, who kept not their first estate, and are therefore called fallen angels, devils, demons. They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow--that they might not any longer associate with the holy angels, but must be reserved in tartarus--our earth's atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, "in chains of darkness."

They were no longer permitted to materialize and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Peter 2:4,5) --an explanation in full harmony with the Genesis account of their fall.

ONCE DISOBEDIENT--STILL DISOBEDIENT

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course and it would be none too strong a way to state the matter--that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones and to have knowledge of all their evil designs and efforts would be a terrible experience and, besides this, we may be sure that the rebellious would not hesitate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the Divine will.

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants and he is spoken of as Beelzebub, the Prince of Demons. Satan, who sinned much earlier than the others, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

FIGHTING AGAINST GOD

The fight of Satan and his fallen angels is against God, against all who are in harmony with Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions," and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer His church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through His Kingdom, without the binding of Satan, without our

Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from its present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"--Romans 8:31.

R5044 : page 192

THROUGH MEDIUMS AND OBSESSIONS

Satan's original plan of attack was to bring our race under his influence by misrepresentation--by putting darkness for light and light for darkness--for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that God had told an untruth when He said that the penalty for sin would be death. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive--exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly love Him, and who truly desire to believe the teachings of His Word! We have all been under a kind of "hoodoo." "The god of this world [Satan] has blinded" our minds on this subject. We are now coming to see that death is the penalty for sin and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that his lie has seemingly triumphed over the Divine Word--"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known they hide their personality and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained or restrained from the privilege of materialization, the next most desirable thing in their estimation is to gain control over a human being and to use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asylum where, it is estimated, they constitute at least one half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Savior and His Apostles cast out legions of fallen spirits from humanity.

"KNOW YE NOT THAT THE SAINTS SHALL JUDGE ANGELS?"

We need not discuss this question with Bible Students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of our readers. See

R5044 : page 193

how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums and many obsessed, we cannot know whether the proportionate number is greater or less than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less.

But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (I Corinthians 6:3.) We do know that the holy angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the Divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

HOW JESUS PREACHED IN DEATH

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out His soul unto death," and "made His soul an offering for sin," and His soul was not raised from the dead until the third day after His crucifixion, how could He in the meantime preach to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostle refers to in respect to Abel, saying, "He, being dead, yet speaketh" (Hebrews 11:4); and again, in the same way that the blood of Abel is said to have cried to God--figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words."

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Begotten of the Father and His Representative, He had created them and all things that are made, and was also the mouthpiece for all

Divine orders and regulations.

The fallen angels realized that He had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant position on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to arise from the dead. But when they perceived His resurrection on the third day to glory, honor and immortality, "far above angels, principalities and powers and every name that is named," His sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Romans 6:23.) And as they realized thus the Power of God and the Love of God for His human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God's power is Infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the Divine favor and everlasting life. Let each apply the lesson to himself.

====================

R5044 : page 193

"THIS ONE THING I DO"

"I determined not to know anything among you, save Jesus Christ and Him crucified."--1 Cor. 2:2.

THE TALENTED APOSTLE PAUL gives in another place his testimony as to the wisdom of shaking off some of our plans and arrangements and of relaxing our efforts in various directions in order to concentrate our energies upon those things which we can best bring to perfection, saying, "This one thing I do." (Phil. 3:13.) The Apostle's one business in life was to be, so far as he was able, acceptable to the Lord, personally, and to do with his might what he could to assist others into the same condition.

In harmony with this, the thought of our text seems to be that whatever the Apostle knew respecting other matters prominent in his day--customs of the Age, scientific questions, etc.--he would ignore. He would be a specialist. He would confine his thoughts, words and teachings along this one line; for he thought it was worthy. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the message of the Kingdom. He would make preaching the Gospel his one business, to accomplish which he felt that all of his knowledge and energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefor. It was because he wished to concentrate all of his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realized that the great Messiah was a part of the Divine Program which had been promised--the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognize Him, should flock to His standard.

But St. Paul would preach, not only that Jesus was the Messiah, but that He was the crucified Messiah, for he would not be ashamed of the Divine teaching. He would preach that God sent forth His Son; and that the Son had left the glory He had with the Father, had lived on the earth, and had "died, the Just for the unjust," for this very purpose--that He might manifest His obedience to the Divine arrangement. In thus preaching Christ and His crucifixion, the Apostle was not ignoring the fact that there was to be a Church; Jesus was the Anointed Head over His Body, the Church. Hence, in preaching Jesus the Anointed One, St. Paul was showing how the Divine Plan was being outworked under Divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go.

How evident it is that today many ministers have lost something possessed by the Apostle, who thus recognized the importance of the Gospel of Christ! This loss very largely accounts for the various peculiar topics advertised for religious meetings; sometimes the topic is politics; sometimes temperance; sometimes woman-suffrage. The reason for this change from the old-time style of preaching is that during the Dark Ages the Gospel became perverted, misrepresented; and that now people are ashamed of what was formerly preached--"Be good and go to

R5045 : page 194

heaven; be bad and go to hell!" It is not a great message. We cannot wonder that an astute mind grasps the whole thing in a few minutes. We are rather glad, indeed, that ministers are ashamed to preach what their creeds profess, and that, therefore, their creeds must be kept in the background.

"NOT ASHAMED OF THE GOSPEL OF CHRIST"

For us, however, who see the importance of the Gospel, the case is different. We know that this Gospel of the Kingdom, of which the Apostle was not ashamed, teaches that the elect Church is to be the Bride of Christ; that Messiah is to bless the whole world; that

Jesus is the Messiah; that He was crucified, dead, buried, raised from the dead by His Father; that His crucifixion was a part of the great Divine Plan, and that without this very arrangement no salvation could be effected, either for the Church, or for the world in the future. Therefore, as the Apostle did, we are preaching Jesus, the Crucified One, who died for our sins, who rose again for our justification, and who, coming in glory with His Church, is the great Messiah, to bless the world through natural Israel.

Because we have found the Truth we, like St. Paul, feel constrained to preach nothing but this Message. The same truth that influenced Him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof--"Not...anything save Jesus Christ and Him crucified." This is the only subject. St. Paul would be as though he knew nothing else. This subject would be the one thing to which he would give his time and attention. Let it be so with us!

Beloved, as you value the glorious hope set before you, we beseech you that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (I Tim. 4:1); but that with fixedness of purpose you apply yourselves to the one thing to which you are called, and which as prospective heirs of Messiah's Kingdom you are privileged to do. Let us not forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions, and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. Thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

We expect such opposition; and we know that it will continue until our course has been finished in death. If we endure hardness as good soldiers for the Truth's sake, no matter how that hardness may come, in our efforts to do the Lord's will and to advance the interests of His Kingdom, then we are presenting our bodies as living sacrifices in the Divine service. To be really in His service includes both the careful and continual study of God's Plan, and the imbibing of its spirit, leading to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, whatever the cost or sacrifice it may require.

If faithful in this service we have neither time nor disposition to give heed to other themes having no bearing on the one thing to which we have solemnly dedicated our lives. If we have consecrated all to God our time is not our own; and consequently we have none to spare for the investigation of theories built upon any other foundation than that laid down in the Bible. Nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless or even elevating in themselves, but which would be harmful and degrading to us if we allow them to occupy consecrated time and to divert our attention from the one thing we ought to be doing.

The Apostle warns us to "Shun profane and vain babblings; for they will increase unto more ungodliness"; but counsels, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth"; "Teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--2 Tim. 2:16,15; I Tim. 1:3,4.

HOW NARROW THIS WAY!

Is not this a very narrow way? Yes, so narrow that our Lord foretold respecting it, "Strait [difficult] is the gate and narrow is the way which leadeth unto [the] life, and few there be that find it!" (Matt. 7:14.) It is so narrow that it is wide enough to admit only the Lord's Plan and those who are willing to discard all other plans, projects and questionings, and to devote themselves fully to its service; and who are quite willing to bear any reproach it may bring.

Are you endeavoring from day to day to vindicate the Divine character and to make known God's righteous ways? Are you diligently studying to make yourself thoroughly familiar with the Truth, so that you may indeed be a living epistle known and read of all men within the circle of your influence? Are you indeed a workman that need not be ashamed (2 Tim. 2:15)? Are you of those who have really given themselves to the Lord, saying truthfully to Him:

"Take myself--I will to be
Ever, only, all for Thee"?

If so, you are just narrow minded enough to say, "This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and of helping others into His marvelous light; and to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father."

Dearly beloved, we impose neither vows nor bondage upon each other, but the call has its own limitations; the Master has directed us to teach all nations (for the Gospel is no longer confined to the Jewish nation), not astronomy nor geology nor any of the vain philosophies about which the world speculate, but--"Observe all things whatsoever I have commanded you."--Matt. 28:20.

This is what the Apostle Paul did. Hear him in his zeal for this one thing to which he had devoted his life: "And I, brethren, when I came unto you, came not with the excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know anything among you save Jesus Christ and Him crucified. [I riveted your attention on this one thing! I kept this one thing continually before you.]...

And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and power [of the Truth], that your faith should not stand in the wisdom of men, but in the power of God."--I Cor. 2:1-5.

St. Paul was an outspoken, uncompromising teacher. When he knew that he had the Truth, he spoke it with confidence, and boldly declared that everything contrary to it is false doctrine. He also taught believers that it was not only their privilege, but their duty to be established in the faith, to know on the evidence of God's Word, why they believed, and to be able to give to every man that inquired a reason for the hope that was in them.

Let it be so with us also. Each consecrated believer should ask himself, "How carefully have I studied that which I recognize as Divine Truth? How fully capable am I of handling the Sword of the Spirit?" Few indeed are those who can say they have fully digested and assimilated all they have received; and that they have let none of these things slip from memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer--a "Thus saith the Lord"--for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the Divine Plan, quote the Divine authority for each successive step of it, and, if need be, point out its place in the Divine system of types. To gain such proficiency in the Word is the work of a lifetime; but every day should see a closer approximation to that proficiency, and will if we are faithful students and faithful servants of the Truth.

R5045 : page 195

If all the consecrated were thus busily engaged in putting on the armor of God, and in proving it by actual use in zealous endeavor to herald the Truth and to help others to stand, there would be no time left for even good temperance reform work, nor for work among the slums of the great cities, nor for the doctrine of healing, nor any such things. We have no consecrated time for these matters, which are only side issues and not harmful in themselves, except as they divert attention and consume time which has been consecrated to another and higher use. All these works will be effectually accomplished in the "Times of Restitution" (Acts 3:19-22), now in the near future. Besides, there are others engaged in these works; we recognize and seek to accomplish the work set before us in the Divine Plan.

In all the history of the Church there has never been a time in which the great Adversary has been so active in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just now, when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, Satan is resorting to every device in order to beguile them of their reward and to frustrate this feature of the Divine Plan.

But really to frustrate any part of the Divine Plan is impossible. God has purposed to take out from among men a "little flock," "a people for His name"; and such a company is assuredly being gathered. Yet whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11.) If any come short of their privileges and prove unworthy of the rich

R5046 : page 195

inheritance, there are others who will quickly fill their places.

Our observation of those consecrated ones who have permitted other themes than this "Gospel of the Kingdom" to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and to the future life for ourselves, when all knowledge shall be ours. We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the "prize" of our "high calling."

May we, dear brethren, be able truthfully to express our position in the words of the Apostle: "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"; "I determined not to know anything among you, save Jesus Christ, and Him crucified."--Phil. 3:13,14; I Cor. 2:2.

===================

R5046 : page 195

CHRIST MADE A CURSE FOR ISRAEL

IT HAS ESCAPED the attention of many Bible Students that, while the Israelites had many advantages every way under their Law Covenant (Rom. 3:1,2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon individuals of other nations. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant] to do them."--Gal. 3:10.

The Apostle shows that this curse was upon only those who were under that Covenant, saying, "What things soever the Law [Covenant] saith, it saith unto them who are under the Law [Covenant.]" (Rom. 3:19.) Moses also made the same statement--"The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our fathers, but with us, even us who are all of us here alive this day." (Deut. 5:2,3.) Indeed, no other arrangement would have been just, for the blessings of that Covenant and its promises of life were to the one nation. (Rom. 9:4.) How, then, could its curse extend beyond the nation which enjoyed its favors and privileges?

The blessings of that Law Covenant were earthly, and so also were its curses; with one exception, noted further along, neither blessings nor curses related to the everlasting future. The future had already been determined for them and for all the race of Adam, in the death sentence pronounced in Eden. Nothing short of the ransom price--the corresponding price--which our Lord gave long afterwards, could set aside that original sentence, and secure for mankind a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were, therefore, repeated yearly.

THE LAW COVENANT GUARANTEED LIFE TO ONLY ONE MAN

The blessings and curses of the Law Covenant were very particularly explained to Israel. (See Deut. 28, entire chapter.) This Covenant included every member of the nation of Israel, so that they shared in common the blessings or the curses. There was one provision, however, for an individual, namely, that the man who would fully obey all the requirements of the Law should live--be guaranteed lasting life. (Lev. 18:5.) Even if Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had any such expectation concerning them. He knew from the beginning what He has taught us by experience, as well as by the inspired words of the Apostles, that "By the deeds of the Law shall no flesh [i.e., none of the fallen race, needing justification] be justified in God's sight."--Rom. 3:20.

The Man Christ Jesus, who obeyed the Law absolutely, was the One in the Divine purpose for whom the provision was made, that "He that doeth these things shall live."

R5046 : page 196

Consequently, He had a right to life everlasting, and therefore might have asked for more than twelve legions of angels to defend Him from those who sought His life. Had He done so, He would have received them. (Matt. 26:53.) But He laid down His life. The one death, begun at Jordan and "finished" three and a half years later at Calvary, accomplished two things: one for Israel only, the other for the whole world.

Since the children of Israel, as well as the other nations, were Adam's posterity, they in common with others shared his sentence of death, and were redeemed by our Lord's offering of Himself a sin-offering and corresponding price for Adam and those who lost life in Adam. (Rom. 5:12,18.) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mt. Sinai, therefore only Israelites needed to be "redeemed from the curse of the Law [Covenant]."--Gal. 3:13.

That the one Man, Christ Jesus, could justly redeem our race is stated by the Apostle, and is clearly evident when we see that all men were sentenced in the one man Adam; but how could one man redeem the multitudinous nation of Israel from the curse of their Law Covenant?

MOSES THE TYPICAL FATHER OF ISRAEL

We answer that in connection with Israel's Covenant there is a point that few have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age.

See Moses' own words regarding the matter: "And Moses said unto the Lord, Wherefore hast Thou afflicted Thy servant? And wherefore have I not found favor in Thy sight that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father bearing the sucking child, unto the land which Thou swearest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness."--Num. 11:11-15.

The Lord talked with Moses in the Mount. The Lord gave the tables of the Law to Moses. And Moses spoke to the people, gave them the Law and bound them by the terms of the Law Covenant.

"Moses alone shall come near the Lord."--Exod. 24:2.

"As the Lord spoke unto Moses, so did the children of Israel."--Num. 5:4.

"The people cried unto Moses; and Moses prayed unto the Lord."--Num. 11:2.

God "sent Moses His servant."--Psa. 105:26.

"They envied Moses also in the camp."--Psa. 106:16.

"He [God] said that He would destroy them, had not Moses, His chosen, stood before Him in the breach."--Psa. 106:23.

"Remember ye the Law of Moses My servant."--Mal. 4:4.

"Moses...hath in every city them that preach him."--Acts 15:21.

"Did not Moses give you the Law?"--John 7:19.

"What did Moses command you?"--Mark 10:3.

"One accuseth you, even Moses, in whom ye trust."--John 5:45.

All Israel were "baptized unto [into] Moses, in the cloud and in the sea."--I Cor. 10:2.

"He that despised Moses' Law died without mercy."--Heb. 10:28.

"The Law was given by Moses, but grace and Truth came by Jesus Christ."--John 1:17.

So thoroughly was the one man Moses the representative and typical father of the nation of Israel that God could and did propose its destruction and the fulfilment of all His engagements with Moses' family instead. (Exod. 32:10,31,32.) It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the mediator of the Law Covenant between God and that nation.

CHRIST THE "EVERLASTING FATHER"

When the Man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, He had attained the right to "Moses' seat," the right to supersede Moses as the Lawgiver and representative of the nation. Of Him Moses bore witness saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things."--Acts 3:22; Deut. 18:18,19.

By fulfilling the requirements of the Law Covenant and by His obedience even unto death, Christ became the heir of its promise of life, and the prospective Mediator of the prospective New Covenant, based upon that better and everlasting sacrifice for sins, which, therefore, needed not to be repeated yearly, and was effective, not for Israel only, but for all the families of the earth, for "this Man," "the Man Christ Jesus, gave Himself a Ransom for all." (I Tim. 2:6.) Hence this Gospel of the New Covenant was for the Jew first and also for the Greek (or Gentile). Thus the one sacrifice, finished at Calvary, did not only a special work for Israel, but also a general work of redemption for the world, including Israel, which suretied the New Covenant and in due time will make it

operative for all mankind.

Thus seen, the expression, "Christ is the end [fulfilment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Rom. 10:4), can apply only to Jews who have by faith accepted Christ. It cannot apply to others--either to those who never were

Jews and who consequently were never under that Covenant, or to those who still trust in Moses' Covenant and who are still vainly seeking life by obedience to its provisions, law, etc.

ISRAEL NOW UNDER THE CURSES OF THE LAW

It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It became dead in the sense that its proffer of life ceased when our Lord Jesus fulfilled the requirements of the Law Covenant, and inherited all of its blessings and life-rights; but it lives in the sense that its blessings and curses still cling to Israel, as so many assets and liabilities. Hence all the children of Jacob are still bound by this Law Covenant, unless they have died to it.

Only those who realize that they cannot gain everlasting life through their union with Moses (the Law Covenant) are ready to abandon all hope of saving their life by that union with Moses and to become dead to all such expectations, and to accept the death of Christ, the Ransom price for Adam and all his race, as the basis of a new hope of a new life. Hence, only those Israelites who by faith reckoned themselves as hopelessly dead under the Law Covenant, and as risen with Christ to a new life secured by His sacrifice, and who in will are

R5047 : page 197

dead to sin--only such could be united to Christ as members of the "Seed" of the Abrahamic Covenant.

Thus, according to the Apostle's reasoning, the idea of so blending the two Covenants that Christians are united to both Moses and Christ, is wholly out of the question. Gentiles, who never were under the Law Covenant, could not, of course, be released from it; and in order for a Jew to be released from that Covenant he must by faith recognize that Jesus Christ fulfilled the terms of the Law Covenant, and then must consecrate his flesh to death with Christ as reckonedly a member of Christ's flesh, that so doing he might be reckoned as a "New Creature," united to the Lord as a member of His spiritual Body.

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness to every one [under it] that believeth" (Rom. 10:4), does not conflict with the above; for only believers are specified. Eph. 2:15, "Having abolished in His flesh the enmity of the Law of commandments contained in ordinances," and Col. 2:14, refer to Jewish believers, for whom the handwriting of ordinances is blotted out, while Col. 2:20 refers to the Gentile converts who must become dead to the "rudiments of the world," before entering upon the Covenant of sacrifice, even as the Jews must become dead to the rudiments of their Law Covenant.

ISRAEL'S PRESENT EXPERIENCE A PART OF THEIR COVENANT

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ they were nationally blinded until the end of the Gospel Age (Rom. 11:7,25), and that God declares that He has not cast away His people of that Covenant, but that under the New Covenant He will open their eyes to see Christ as the only Door of hope, that of a new life purchased with His own blood.--Rom. 11:27,29; compare Deut. 30:1-9.

Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant. (See Deut. 28:15-67.) Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. As shown in previous writings the Lord (Lev. 26:18-45) declared the symbolical "seven times," 2,520 years, of Israel's subjection to the Gentiles, and their deliverance--A.D. 1914. Thus their present experience was foretold as a part of their Covenant.

Israel as a nation is still bound by that Covenant which they at first supposed would bring life, but which experience proved could bring them only death, because of the weakness of their flesh and their inability to fulfil its requirements expressed in its Law of Ten Commandments. There is only one door of escape from it, viz., Christ, and the New [Law] Covenant which is soon to be made with Israel. God shut them up to this one and only hope (Gal. 3:23), and He promises that by and by, when the Gospel Church, the Body of Christ, has been selected, He will open their blind eyes and cause them to see Christ in His true character--as their Redeemer from sin and their Deliverer from death and their Covenant of death.--Rom. 11:25-29.

CHRIST MADE A CURSE FOR ISRAEL ONLY

As to the significance of the statement, "Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13), the Apostle in this text is speaking, not to Christians in general, but to those Christians who had passed from Moses into Christ--out of the Law Covenant into the Covenant of sacrifice with Christ, as members of His Body. It would not be true to say that Christ redeemed us Gentiles from the curse of the Law, for we were never under the Law. Those, therefore, who were under the curse of the Law were Jews. The Apostle classifies himself with Israel, some of whom were in Galatia, some in Palestine, etc. "Christ hath been made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

The particular sense in which Christ redeemed the

Jews was as a nation and not as individuals. The whole nation was involved in the contract made at Sinai. Consequently, in order to meet all the requirements of the people as a whole, the One who would redeem Israel from the baneful effects of the Law Covenant must suffer the extreme penalty imposed by that Covenant. Therefore to redeem Israel from that condemnation our Lord had to be crucified.

As for the remainder of mankind, they suffer from the sentence of death that came upon Adam, but no particular form of death was implied. The Jews alone needed this particular form of death for their release. The whole nation was under this Law Covenant because the contract was made with them as a nation and through one mediator, Moses. Our Lord will redeem the whole nation from their failure to keep that Law, from the condemnation of that Law, by instituting the New Covenant, by taking over into the New Covenant all those who were under the old Law Covenant.

That New Covenant will go into operation in due time. Christ has already redeemed the Jews and all mankind in the sense that He has laid down the Ransom price; but He has not yet redeemed them in the sense of recovering them nor even in the sense of applying that price. At the end of this Age He will apply the price for Israel and the world; and then the New Covenant arrangements will go into effect for the blessing of all who come under its regulations.

R5050 : page 197

BEYOND THE VEIL

These stammering lips, that now
So vainly strive to speak Thy praise--
Beyond the veil
Shall make the heaven of heavens resound
Through endless days.

These yearning eyes, that strain
To catch by faith a glimpse of Thee--
Beyond the veil
Shall see Thee as Thou art through all
Eternity.

These trembling hands, these feet,
That seek to serve so earnestly--
Beyond the veil
Shall for Thy Kingdom's glorious work
Empowered be.

And this poor, throbbing heart,
That cannot now unfold its love--
Beyond the veil

Shall bloom and shower its fragrance through
The heaven above.

My soul, that neither seeks
Nor findeth here its perfect rest--
Beyond the veil
Shall in Thy likeness wake and be
Forever blest!

GERTRUDE W. SEIBERT.

===================

R5049 : page 198

EMBRYO KINGDOM PARABLES

--MARK 4:26-32; MATTHEW 13:33--JULY 21.--

Text: "Thy Kingdom come, Thy will be done on earth as it is done in heaven."--Matt. 6:10.

MANY OF US in the past have overlooked the fact that nearly all of the teachings of the Redeemer appertain to the Kingdom--His Messianic Kingdom. Some of us indeed had gotten the unscriptural thought that Messiah's Kingdom would consist merely of a sovereignty in the hearts of His followers and in the present life.

Now we see the real import and connection of the Great Teacher's numerous utterances on this subject. As He taught us to pray, "Thy Kingdom come, Thy will be done on earth, even as it is done in heaven," He meant that we should have in mind God's glorious promise that eventually, through Messiah's Kingdom, ignorance, sin and death will all be overthrown, and the willing and obedient of mankind will be released from these until "every knee shall bow and every tongue confess" to the glory of God.

Our Lord meant that we should connect this Kingdom with the great promise made to Abraham, "In thy Seed shall all the families of the earth be blessed." The Master's teachings and the Message which He commissioned us to give in His name is the Gospel of the Kingdom--the Message of coming glory, and the Message that now God is selecting a "little flock" to be the spiritual Seed of Abraham, joint-heirs with Jesus in the Throne of that Kingdom. Paul refers to this in Galatians 3:29: "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

Today's study sets before us a number of Jesus' parables respecting the Kingdom. The majority of these refer to the Kingdom class of the present time rather than to the Kingdom in its fully developed state during the thousand years of His glory. All of God's consecrated people, begotten of the Holy Spirit during this Age--since

Pentecost--constitute together the Kingdom class, the Kingdom in embryo--unfinished, undeveloped, incomplete. Some of these embryo members of the Kingdom may yet fail to make their calling and election sure, and they may become "castaways" as respects the glory and honor to which they have been called.

THE KINGDOM DEVELOPMENT SLOW

The first illustration of our lesson is that God's Kingdom in its present embryotic condition is of slow, gradual, methodical development, covering the entire period of this Gospel Age. It is like seed cast into the ground, which brings its maturity after many days and varied experiences --when it is finally harvested. Jesus and the Apostles did the seed sowing, not only for their own day but for the whole wheat class developed throughout this Age. And as Jesus explained in another parable, "The Harvest is the end of the Age." The gathering for the heavenly garner will be accomplished by the First Resurrection.

LIKE A MUSTARD SEED

The different parables do not view the embryo Kingdom from the same standpoint. It is because it may be viewed from such a variety of angles that so many parables are given us. Just so we might take various photographs of a building. One might show the eastern side, another the western, another the front elevation, another the floor-plan, and another show it with its scaffolding. Or, if a concrete building, the frame work might be pictured, inside of which the concrete is cast.

The parable of the mustard seed appears to represent the Kingdom from the viewpoint of the world--as the nominal church, developed from the original little seed of the true Gospel. From that little seed we have a great institution today with many denominational branches. But alas! its thrifty development has invited into its branches the fowls of the air, which the Lord elsewhere describes as representing the Wicked One and his angels --Satan and his representatives--who of course should have no place in the Church; and they would have no

R5050 : page 198

place in it if the Church were loyal and zealous enough to proclaim only the true Gospel and the narrow way of self-denial.

Indeed, it is the neglect to preach this Gospel of the "narrow way" that has brought such prosperity to nominal Christianity and made it a desirable place for the fowls of the air--Satan and his deluded ones--to lodge in its branches, to be the real life of Ecclesiasticism. This seems to be the same picture which the same Great Teacher gives us in Revelation 18:2. There we read that the nominal systems are represented symbolically as Babylon;

and there we read, "She hath become the hold of every foul spirit and the cage of every unclean and hateful bird."

The word "cage" would seem to imply that these unclean birds are considered very desirable, and are held on to by nominal Christianity--probably because regarded as being amongst their best paying members and because of having the most attractions.

PARABLE OF THE LEAVEN

Throughout the Scriptures leaven is used as the symbol of sin. Thus when Jesus in His purity was to be symbolized as the "bread from heaven," the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again leaven was a symbol of sin, corruption. St. Paul, commenting on this, writes to the Church, "Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.], that you may be a new lump"--that you may be, with Christ, the one unleavened loaf. It is of this Loaf that he declares, "For we, being many, are One Loaf, and one Body; for we are all partakers of that One Loaf."--I Cor. 10:17.

It is true that in one of the official sacrifices bread was to be baked with leaven; but this, we believe, was for the very purpose of symbolizing or representing us, the Church, and the fact that we were by nature sinners, children of wrath, even as others, and that the baking would arrest the corrupting influences of the leaven; and this baking represented symbolically the experiences through which the Church must pass in order that sinful and corrupting tendencies might be completely destroyed in us.

In this parable our Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened. Consequently, if any of the family desired pure, unleavened bread, it would be unobtainable, because the leaven pervaded the entire baking. What does this represent? We reply that in Scriptural symbolism a woman represents an ecclesiastical system. The woman in the parable represents a system organized and in power at an early date, and possessed of the pure meal--the pure food provided by the Lord for the household of faith.

The woman mixed leaven, error, false doctrine, with all the meal, with all the food supplied. Not a particle of it was left uncontaminated. The result has been indigestion. The Word of God, originally pure, is no longer accepted. The leaven, or fermentation, has spread so that

R5050 : page 199

today the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.

The parable was a prophecy of what has occurred. It is time all true Christians were hearkening back from the creeds of the Dark Ages to the Words of Jesus, the Apostles and the Prophets. We are glad to note that "His Holiness, the Pope," is prominent amongst those who are pointing back again to the teachings of the Bible, as being the unadulterated Word of God, which alone "is able to make us wise unto salvation," and by which alone "the man of God may be thoroughly furnished unto every good work."--2 Tim. 3:15-17.

===================

R5048 : page 199

GOD'S WHEAT FIELD

--MATTHEW 13:24-30,36-43.--JULY 28.--

Text: "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My Garner."--Verse 30.

OUR International Sunday School Lessons are specially helpful this year. We are glad that the selection contains so many lessons on the Kingdom. This topic heretofore has not had sufficient consideration, considering its prominence in the Bible--from the promise made to Abraham, recorded in Genesis, to the records of Revelation, representing the full establishment of the Kingdom, its binding of Satan, and its thousand years of prosperity, resulting in the bringing of "every creature in heaven and in earth" to worship and praise the Almighty, and in the abolishment of sin, tears and death.--Gen. 22:18; Rev. 20:2; 21:4; 5:13.

Today's study is another of the Kingdom parables, and one of the few which the Master particularly explained, and in harmony with which all the other parables are to be interpreted. Again it is the embryo Kingdom that is pictured, and not the Kingdom in glory; in other words, this parable also relates to this Gospel Age, and the work of selecting the Church. It therefore pictures the entire Age from start to finish.

"THE FIELD IS THE WORLD"

Our Lord's personal ministry was to the Jews only, and likewise His disciples labored only with the Jews for the fixed period of time--until the end of "the seventy weeks" of the promise of Divine favor to that nation. Those symbolic weeks ended three and a half years after Jesus' crucifixion. Then the door was thrown open to the Gentiles also, Cornelius being the first Convert.--Acts 10.

This parable also shows us the very commencement of the Lord's call for His Bride from amongst all nations, and not from the Jews alone, although in the Divine Plan it was necessary that they should have the first opportunity. So St. Paul declares, saying to the Jews, "It was necessary that the Gospel should be preached first unto you, but seeing ye reject it,...lo, we turn to the Gentiles." (Acts 13:46.) The entire world constituted the "field" for the sowing of the "good seed," and the "good seed" is not any and every kind of a message, but is strictly defined, "the Gospel of the Kingdom."

Jesus and the Apostles sowed this "good seed," and all His true followers since have been authorized to continue the work in His name, and have more or less done so. But the Adversary, Satan, as pointed out here in the parable, brought in false doctrines, false teachings, a different kind of seed from the Kingdom "seed," and sowed this everywhere over the wheat field. The result is that today the "tares" are so plentiful, and so conspicuous that they think they are the "wheat," and the world in general so considers them.

The wheat class are considered "a peculiar people." Their hopes and ambitions in life are toward bearing good fruit, and "showing forth the praises of Him who called them out of darkness." Of their good fruits the Apostle mentions meekness and humility, and these tend to bow their heads, while the "tares" stand proudly up, erect, in the display of their "form of godliness," which, however, lacks the power.

R5049 : page 199

"LET BOTH GROW TOGETHER"

The Lord knew all the time what Satan would do in the way of perverting the Truth through false doctrines, which would tend to make void and belittle the Gospel of the Kingdom and the children of the Kingdom; but He allowed the matter to go on, fully assured that He would have in the end the crop which He desired, and very content to allow a great lesson to be taught by the presence of the "tares" and the ultimate treatment accorded the "wheat."

The Lord could have hindered the Adversary from bringing in the false doctrines in the early centuries, or He could have separated centuries ago between the wheat and tare classes, but this was not according to His intention, as the parable shows. He purposed to "let both grow together until the Harvest." So it has been true that Christians and imitation Christians have lived side by side in the same city, in the same house, and oftentimes in the same family--the one the result of the true Gospel Message of the Kingdom, leading to a full consecration and begetting of the Holy Spirit, and to the entrance upon a new life; the other with merely "a form of godliness," intermixed with worldly wisdom, earthly ambitions and selfish desires.

But the tares are not to grow on forever. Just as surely as there was a beginning of this Age, there will be an ending. As surely as there was a sowing time for the good seed, there will be a reaping time, a Harvest time. In the Common Version the Words, "The Harvest is the end of the world," have been seriously misunderstood. It does not mean the end of time, nor the end of the earth--its destruction--nor the end of Divine favor. It merely means the end of the present Age--the close of the present dispensation. This Age will close when it has accomplished its intended work--when the full number of God's elect shall have been found faithful and ready for the "garner."

"IN THE TIME OF THE HARVEST"

This expression signifies that the Harvest of this Age will not be an instantaneous work, but a gradual one, requiring time. There is good reason for believing that the Harvest of this Age is a period of forty years, as the Harvest of the Jewish Age was of that length. In this time of the Harvest two things will be accomplished: (1) The tares will be gathered into bundles, ready for the burning--destruction. (2) The wheat, at the same time, will be gathered into the garner--the heavenly garner. This gathering into the heavenly garner is elsewhere represented as being the change from earthly to heavenly conditions, which will be accomplished for the Bride class in the end of the harvest, by the first resurrection. These

will "all die like men." At the appointed time their resurrection change will take place and be invisible to men--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body"; "They shall be priests of God and of Christ, and shall reign with Him a thousand years."--I Cor. 15:42-44; Rev. 20:6.

BURNING OF THE TARES.

"They shall gather out of His Kingdom all things which offend, and them which do iniquity;...there shall be wailing and gnashing of teeth." Let us remember that these tares are not all of the world of mankind, but merely that portion of them associated with the Kingdom class--that portion which now verily believe that they are God's people, as the Pharisees considered themselves in the Harvest of the Jewish Age. There will be two classes amongst these tares: one class, "doers of iniquity (inequity, unrighteousness), the other class, those that have caused others to stumble. Doubtless this will include many teachers and preachers, and many doers of wonderful works.

But we must not forget that we are considering a parable, and that the "tares" are symbolical, and likewise the "furnace" and the "fire." The interpretation is that, in the end of this Age, the Harvest time, there will be a great "time of trouble" for all nations, society, governments, financial institutions, etc. The wheat class will be saved from that "time of trouble" by the resurrection change. But the tares will not be saved from it; they will be cast into the trouble and have their portion with the hypocrites.

That trouble will not last forever. Many Scriptures seem to show that it will be terrific but of very short duration. It will be on the earth, and not in some far-off place. When the fire of that great day of anarchy and trouble shall cease to burn, there will be no more tares, there will be no more people having mere forms of godliness and pretensions for the Kingdom, begotten of error. All humanity will be greatly humbled, and, according to the Scriptures, ready and anxious for Messiah's Kingdom, which will then be established. It will be "the desire of all nations." (Hag. 2:7). Those formerly tares, as well as the remainder of the groaning creation, will welcome it and its blessings. In that Kingdom the righteous, the garnered, glorified wheat class "shall shine forth as the sun" for the blessing of all the families of the earth.--Matt. 13:43; Gal. 3:29.

===================

R5047 : page 200

THE KINGDOM A PRIZE

--MATTHEW 13:44-53.--AUGUST 4.--

Text:--"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."--Matt. 6:33.

TODAY WE HAVE further precious lessons from the Great Teacher respecting His Kingdom. The parable of the "Treasure hid in the Field," and the parable of the "Pearl of Great Price," both picture to us the great value of the Kingdom of Glory which is ultimately to be established amongst men for the blessing of the world. These parables also furnish lessons of what it will cost to secure a share, a place in that Kingdom. A third parable of the lesson treats of the embryo Kingdom; that is to say, the Parable of the "Net Cast into the Sea," pictures the condition of this present Age, during which the Elect, or Kingdom class, the Bride, is being found and gathered by the Lord's providences.

"TREASURE HID IN THE FIELD"

This is not one of the parables which Jesus expounded. His people, therefore, are left to exercise their judgment of its meaning, under the guidance of the Holy Spirit and the light shed upon it by other Scriptures. Indeed, there might be more than one application of it correct. For instance, we might apply the parable to our Lord Jesus and say that He bought the whole world at the cost of all He had, and that He purchased the world because of the "treasure" which it contained. And that treasure might consist of a variety of treasures of different values--for instance, the Church, the Bride class, the Lord's special "treasure," and such of the world as will ultimately receive and be blessed by the Messianic Kingdom.

But our preference of thought is that the Great Teacher referred, not to Himself at all, but to those whom He instructed. By virtue of His own covenant of sacrifice, the Kingdom was already promised to Him, and He, in turn, in the Father's name, was inviting those who had the ears to hear, and heart to appreciate, to become members of His Bride class--members of His Kingdom class.

He recommends that these should view the Kingdom after the illustration of this parable. Suppose in their journeying they saw a field for sale at a certain price, and suppose, upon examination of it, they found it to contain a great treasure. The treasure might consist of very excellent soil, especially suited to their purpose, or it might

R5048 : page 200

consist of a valuable vein of precious metal, or it might consist of money buried long centuries ago and forgotten, and not belonging to the owner of the field more than to others who might find it. In such a case, the parable suggests, any one of ordinary intelligence would be willing to invest everything that he possessed to acquire the title.

So the Master declared to those who heard Him then, and to us who receive His words now, that He has information to give respecting a Great Treasure, a Priceless Treasure, which can be obtained, but only by the expenditure of great energy and the investment of everything of value. The Great Treasure is the share in the Messianic Kingdom--that by accepting the terms of discipleship we may become not only sons of God, but, if children, then heirs of God and joint-heirs with Jesus Christ our Lord to His heavenly inheritance. This inheritance was the same as was promised to the Seed of Abraham, and we acquired an interest or share in it, not by being the actual seed of Abraham and the actual heirs to the Kingdom, but by becoming Messiah's Bride and Joint-heir.

When we think how much time and energy are put forth, and how much money and influence are expended to obtain some little, petty earthly honor of worldly renown and glory, and when we reflect that these at most will last but a few years and be unsatisfactory at best, then we can appreciate the better the glory, honor and immortality which God has in reservation for the "called and chosen and faithful," the Bride, the Lamb's Wife.

A PEARL OF GREAT VALUE

In the days of our Saviour pearls were represented amongst the most precious and most desirable of jewels, and the larger and more nearly perfect the pearl the greater its value. The Great Teacher used this familiar matter as the basis for a lesson on the value of the Kingdom.

R5048 : page 201

The Merchant of the Parable found a Pearl so superior in every respect to all other pearls that he considered it cheap to give everything that he possessed to become the owner of that Pearl.

This, said the Master, illustrates the value of the Kingdom, with its glory, honor and immortality, which I am inviting an elect, saintly little flock to share with Me. Those who prize it properly will show their appreciation by the amount they will be willing and glad to pay for it. Whether a man be wealthy or poor, learned or ignorant, influential or otherwise, the cost of this Kingdom Pearl of great value will be--his all. It cannot be had for less.

The wealthiest or most talented person in the world could not obtain a share in that Kingdom if he kept back one single atom of his possessions; the price of the Kingdom is self-sacrifice, even unto death, and nothing less will secure it. Nor would any sacrifice that we could make secure a share in this Kingdom for us, except as our sacrifice would first be made acceptable in God's sight through the precious merit of our Redeemer's sacrifice, which He finished at Calvary.

THE PARABLE OF A FISH NET

We are not to think of the Kingdom as like a net, but to understand that the embryo Kingdom resembles a fishing experience with a net, in which were gathered all kinds of fish, which were brought to shore and sorted. This is a parable of the embryo Kingdom because it relates to a work done in this Age, in connection with the finding of the "little flock" who will constitute the Kingdom in glory. The Lord during this Age has not been fishing for all kinds of fish; He has not been seeking for all kinds of people. He has been calling, drawing especially, and dealing with, only the elect, only the saintly.

But, incidentally, a variety of other kinds of fish have gotten into the Gospel Net, some from worldly ambitions, some because religious systems are a good matrimonial field, others because of social privileges and standing, others because they desire to breathe a moral atmosphere, others because they would use religion as a cloak for business enterprises, etc. But the suitable fish, which the Lord is seeking, and who alone will constitute the Kingdom class, are those who hear His Message with joy and count the cost and appreciate the situation and desire to be "bond servants of the Lord Jesus Christ." They are willing to suffer with Him now that they may be glorified together with Him in His Kingdom.

The parable tells us that "when the net was full it was drawn ashore" and the fish sorted. This evidently signifies that there will come a time in the end of this Age when the Lord will have gathered a sufficient number of saintly ones to serve His purpose--to complete the number foreordained by the Father to be members of the elect Church in glory. Then the fishing will cease. Who can say that the opportunity for entering the "net" as one of the true "fish" of the kind the Lord is seeking may not be almost at an end? Who can say that the Gospel Net, with its full assortment of churchianity of every style, will not soon be drawn ashore that the suitable, the elect, may be gathered into the Kingdom?

The unsuitable "fish" of this parable correspond with the "tares" of the parable considered a week ago. The "furnace of fire" will be the same "time of trouble" which will come upon the whole world of mankind very shortly. The unsuitable fish in the net are all church members--the unprofessing world are not represented in the parable at all.

Jesus asked His disciples if they understood the parable. They answered, Yes, and He told them to consider His parables as a householder would consider his reserve of food supplies, from which from time to time truths "both new and old" would be brought.

Our text emphasizes this study. If the Kingdom is the Pearl, and the Treasure, which the Master indicated--if we believe His testimony, then by all means let us show our faith, not merely by professions, but in every act and word. Let us seek the Kingdom as the pre-eminent matter of our lives, in comparison with which all other things are inferior, and, as St. Paul declared, "not worthy to be compared." If seeking the Kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it must cost us our all. Our earthly considerations we have left in His hands. Let Him apportion our earthly blessings according to His wisdom of what will be most helpful to us in making our "calling and election sure" to a place in the Kingdom.

===================

R5050 : page 201

SOME INTERESTING QUESTIONS

RELATIVE TO ANSWERING A FOOL

Question.--Please explain: "Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."--Prov. 26:4,5.

Answer.--When talking to any one who speaks foolishly, do not talk foolishly in return. You dishonor yourself.

In the second case: "Answer a fool according to his folly, lest he be wise in his own conceit," would signify that you do him a service if you show him the folly of his position, thereby kindly helping him to a proper attitude of mind.

ARCHANGEL SIGNIFIES HIGHEST ANGEL

Question.--Is there, or will there be more than one Archangel?

Answer.--To speak of Archangels (plural) would be contrary to the Scriptures. The word archangel signifies highest angel, the prefix arch meaning the same as chief; for instance, the chief of the fire department. In the twelfth chapter of Daniel we read (vs. 1), "And at that time shall Michael [the Archangel] stand up, the great Prince which standeth for the children of thy people." In the Hebrew the name Michael signifies One who as God, or like God. That One who is "like God," we understand to be the great Messiah, the Lord Jesus Himself. "Michael will stand up"--that is, Messiah will stand up, "Who standeth for the children of thy people"--that is, He will stand up for Israel. But He will also stand up for the Church, which is His Body, and for all who are in harmony with God, and all who will be in harmony with God. This will include all mankind during the Millennial Age. "In due time" they may be released from the bondage of corruption and death, and brought into full harmony with God.

RANSOM AND SIN-OFFERING

Question.--May we have a concise statement in which you differentiate between "Ransom" and "Sin-Offering"?

Answer.--The word "Ransom" signifies "corresponding price," and indicates one feature of the Divine arrangement for man's recovery. As by a man sin entered into the world, so the recovery would be by a man's redemptive work.--I Cor. 15:21,22.

The term "Sin-Offering" is used to represent the modus operandi by which this Ransom price will be used for the recovery of mankind. It shows the actual application of the Ransom price on behalf of mankind in securing their release from condemnation and in permitting the glorious New Covenant arrangement to go into effect.

R5050 : page 202

The Ransom price has nothing whatever to do with the method by which that price will be applied. When our Lord Jesus died, He laid down a sufficient price, but the application of that price is not yet completed. The grand outcome of the redemptive work will be seen in the end of the Millennial Age, when as a result of the application of the Ransom price there will be Christ and the Bride on the divine plane, the "Great Company" on the spirit plane, the "Ancient Worthies" in their perfected condition and the whole world of mankind restored to the perfection lost in Eden.

RE TERM "NEW CREATION"

Question.--Why is the term "New Creation" applied to the Church?

Answer.--The Scriptures tell us that our Lord was the Beginning of the Divine creation, the First-born of every creature, the First and the Last; that the Heavenly Father never created any other being; and that by our Lord all things else were made. In other words, the Father's power was exercised through His Only Begotten Son. According to the Scriptures, man was the last of

the creations in God's image. But the Heavenly Father has purposed the creation of an order of beings higher than any that has been made, and has arranged that His Only Begotten Son shall be the One to occupy the highest position in that New Creation.

"For the joy that was set before Him" our Lord endured the cross, despised the shame, and then sat down at the right hand of the Majesty on high. Originally, He was the first creation. Now He was the second creation --the new creation, in contradistinction. And the entire Church has been invited to come up to this highest place, to be associated with Christ, to be partakers of the divine nature. But in order to attain to this high position, to be with Him, they must become dead to the earthly nature and its interests, its aims and its projects, and alive with Him beyond the veil. Jesus is the Head of this New Creation, of which the Church is the Body. We do not understand that the "Great Company" will be a part of the New Creation. Only the "Little Flock" will have the honor of being members of Christ's Body.

Eventually, when the Divine Plan shall have reached its consummation, there will be Jehovah, the Head over all things and the Head over Christ; next will come our Lord and the Church which is His Body; then will come the various orders of angels, and lastly mankind. As the Apostle in his letter to the Ephesians tells us, "In the dispensation of the fulness of times, God will gather together in one all things in Christ, both which are in Heaven, and which are on earth, even in Him."--Eph. 1:9,10.

SIN-OFFERING AND SIN-ATONEMENT

Question.--What is the difference between Sin-Offering and Sin-Atonement?

Answer.--The term "Sin-Offering" relates to the presentation of something sacrificially, as an offering or sacrifice, on account of sin and on behalf of the sinner. It thus relates, not only to the work of the Lord Jesus in His own person during the work of His ministry of three and a half years, when He offered up Himself, but also to Him as the High Priest when He offers up the members of His Body, during this Gospel Age. The entire work is sacrificial; and since this offering is on account of sin, it is, therefore, a sin-offering. The sin-offering must be complete before the result can be applied.

When our Lord ascended up on high, He completed His own personal work; and on account of the merit which He possessed He was enabled to become the Advocate of the Church--those who become the members of His prospective Body. Since He intends to make application of that merit for the sins of the whole world, after He has offered in sacrifice the members of the Church, He therefore delays the matter of the presentation of the Sin-offering merit until the entire offering has been completed--until the Church shall be with Him in glory; for "if we suffer [with Him] we shall also reign with Him."--2 Tim. 2:12.

The expression "Sin-Atonement" may be used in respect to any part of the work of making satisfaction on account of sin. Strictly speaking, however, the term Sin-Atonement applies to the satisfaction of Justice on behalf of mankind. Man has been condemned; Justice executed a sentence, and in order that man may be released, Justice must be satisfied.

Let us not in any sense of the word confound Sin-Atonement with Sin. After sin has been atoned for, then the sinner will be given an opportunity to return to the original perfection in which Adam was created and from which he fell. The Sin-Atonement, therefore, will be completed when Christ shall have presented His merit on account of the entire world. But the results of sin will not be fully removed until the end of the thousand years of the reign of Messiah.

===================

SOME INTERESTING LETTERS

DEARLY BELOVED BROTHER:--

I am impressed to see how our dear Lord is now leading His people along!

About the time of your recent return from abroad I wrote you a letter regarding some matters, with questions, etc. Thinking this too long, I did not send it, but wrote another letter, only to be dissatisfied with it also, and finally discarded the idea of writing, knowing how entirely your time is occupied.

But when, in the last TOWER, I found a complete answer to all my questions, I thought I would tell you about it.

I have of late been appreciating these things as I had not done before; I can see that if many truths we now have had been presented before, we would not have been able to see them so clearly.

We are glad that the Lord of the Harvest knows and is able to give "Meat in due season"--when we are able to receive and use it to His glory and our good!

"The Mortal Body the Servant of the New Mind"; "The Palace of Blessedness"; "Ye Were Bought with a Price"; "Beware of Pride in the Heart"; "Moses as a Mediator," etc., are certainly good for me! I try to feel that the dear Lord sent all such to me just as though there were not another person in the world. In this way I seem to get more out of it and am kept from thinking where it might fit others!

I want the Lord's arrangements to fit me for the Kingdom, and since this is true of all of His "little ones," we may be a help to one another in the Narrow Way.

The sermons, too, seem more impressive, as we should expect, since the dear Lord says "The path of the just shall shine more and more unto the perfect day."

I ask that you pray that I may be more and more illuminated with this blessed Truth until I shall become one of the "rays" of the same great Fountain of Light and Truth with our dear Lord and all the faithful in Him!

Praying God ever to bless and keep you to the end of the

way, and to grant you "an abundant entrance into the Kingdom" for which our hearts long, by His grace I beg to remain

Your brother in hope,

EMORY WILLIAMS.--Texas.

R5051 : page 203

"THE JOY OF THE LORD OUR STRENGTH"

DEAR PASTOR AND BROTHER RUSSELL:--

Please accept my hearty "Welcome Home." If I can guess by my own experience, I would think you are very happy to be home again, but O! so glad to have had the opportunity to take the glorious Gospel around the world. How happy and blessed must be your heart in the great work you have been chosen to accomplish in this grand Harvest Time! May our dear Heavenly Father give you strength and continual grace to finish it.

Dear Brother Russell, my own experiences on my trip to

Europe were at times very interesting and brought great blessings to me. I can say in truth that I am glad I was able to go out there; but how happy I was when the time came to come back! I was away just three months.

I intended to send some little report to you on your trip, but thought you will get so much mail all the time that so many letters might bother you. I myself did not get any. Even though the children wrote, the letters never came.

I found very many hungry Christians in Germany who were glad to hear the good news. I spent many half nights telling the glad story. It was very strange to my relatives. Seven years ago I sent them each the three volumes, but not one of them had read, but had loaned them all. Some of the books traveled a long distance, to Munich, and were read by a Catholic priest, a Protestant minister and others. Some of them went to Colmar, and others were loaned and not returned. Strange to say, my friends were consecrated Christians and praying for more light all the time. When they heard that I was coming they hoped I would bring them some Truth, and when they heard the glad tidings they accepted it. They seemed to me to be quite able to grasp the Truth. My dear brother, who knew nothing but Catholicism, cried for joy. Five of my relatives have now accepted the Truth.

And now, praying that grace and peace may be multiplied unto you, I remain,

Your sister in Christ, F. MUNTZER.

BELOVED BROTHER RUSSELL:--

After our enjoyable visit to Brooklyn, Sister Thorn and I returned home more than ever encouraged to take up the cross daily and follow our Master faithfully, unto death.

We especially enjoyed being at "Bethel" and the privilege of sitting at your table, listening to the helpful discussions and table-talks. Our interview with you in your study was also very helpful and drew us nearer to you. It was truly a "holy week" to us.

Last Sunday, at the close of the afternoon service at Lynn, I told the friends of our intention to re-unite with the Boston Class, I. B. S. A. At the conclusion of my remarks prayer was offered and we sang, "Blest be the tie," etc. We believe we left with the good will of the entire Class.

We then proceeded to Boston, arriving there in time for the evening meeting. After a few testimonies had been given I gave mine, reminding the friends that if we had any differences to settle with one another--not hereafter, but right here, these things must be adjusted.

I then confessed having made some unintentional mistakes which I feared had caused them unnecessary pain, and that I was truly repentant and asked their forgiveness, also requesting that we might have closer fellowship with the dear Boston Class.

We were assured of their forgiveness, and after several had expressed their joy in hearing our words (for I assured them that I spoke for Sister Thorn as well as for myself), the whole Class by a rising vote expressed their love and a hearty welcome.

Both at Lynn and at Boston it was a heart-mellowing time--a most blessed day to us all. Many tears of joy were shed as the dear friends shook hands with us. We feel sure that you, too, will rejoice with us. Kindly remember us both in your prayers.

With much Christian love from Sister Thorn and myself, I am as ever,

Your brother and fellow-servant in Christ,

WALTER J. THORN.--Mass.

===================

R5051 : page 203

PASTOR RUSSELL'S FOREIGN ITINERARY

Liverpool, England	July 23	----- France	Aug. 7
Oldham, "	" 24	----- "	" 8
Carlisle, "	" 25	----- "	" 9
Glasgow, Scotland	" 26-28	Paris, "	" 11
Aberdeen, "	" 29	Geneva, Switzerland	" 12
Kirkcaldy, "	" 30	Milhausen, Germany	" 13
New Castle on Tyne, Eng.	" 31	Sasle, Switzerland	" 14
Leeds, England	Aug. 1	Zurich, "	" 15
Coventry, "	" 2	St. Gallen, "	" 16
London, "	" 3,4	Berlin, Germany	" 18
----- France	" 6	Dresden, "	" 19

===================

VOL. XXXIII JULY 1 No. 13
A.D. 1912--A.M. 6040

CONTENTS

1912--General Conventions--1912...................206
  Toronto, Canada...............................206
  Washington, D.C...............................206
  Glasgow, London and Halifax
    Conventions.................................220
How St. Peter Was Punished for Denying
    His Lord....................................207
  We Should Copy the Master's Methods...........209
"I Come to Do Thy Will"...........................209
  Obedience to the Extent of Sacrifice..........209
"Delivered for the Destruction of the Flesh"......211
  Our Humanity Must Die.........................212
The Christian Church and Her Mission..............213
  The Earth to Be Man's Future Home.............214
"Contend for the Faith"...........................215
  Commendable Contention........................215
A Legion of Demons................................216
Jewess Restored to Life...........................217
  "All Live Unto Him"...........................217
Pertle Springs Convention.........................218
Interesting Questions.............................218

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE,

Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen.
Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1912--GENERAL CONVENTIONS--1912

TORONTO, CANADA, JUNE 30-JULY 6, 7

The second General Convention of the year will be most favorably located for the Canadian friends, although no doubt there will also be a goodly number in attendance from the United States. On the program there will be fourteen public speakers, including Brother Russell.

All sessions to be held in the Horticultural Hall at the Canadian National Exhibition Park, West Toronto, June 30-July 6. The Park is easily accessible by Grand Trunk Railway and by King Street and other trolley car lines.

Railway rates: Canadian railways give half fare rates for July 1 and the following day, possibly beginning June 30. American lines give low rates for a few days before and after July 4, available for friends in the border States. There are always special rates to Niagara Falls, which is only about two hours' sail by steamer to Toronto, at a moderate price. There may be other excursion rates good for even ten days. Ask your local agent a week in advance.

If no rate as low as 1-1/2c. per mile each way is available, purchase a single ticket to Toronto, and have the agent fill out a certificate and bring it with you. This will entitle you to a return ticket at a greatly reduced rate--perhaps free--to many Canadian points. The American railroads in the Eastern States have quoted a fare and three-fifths on the round trip certificate plan. Be sure to secure a Certificate Receipt when purchasing one way railroad tickets through to Toronto.

Lodging can be secured through the Committee at from 50c. each per day up. All expecting to attend should give prompt notice by addressing the Convention Committee, c/o W. G. Brown, Sec'y, 51 Tiverton Ave., Toronto, Canada. Give full name of each person and indicate which prefer to room together, and at what rate. Do NOT send in any money for rooms.

Brother Russell will deliver a public address in the Royal Alexandra Theatre, King St., West, at 3 p.m., July 7.

WASHINGTON, D.C., JULY 7-14

This Convention will be held in the suburbs of Washington City, D.C., at the Glen Echo Chautauqua Grounds, July 7-14. Accommodations, including meals, will be secured at Washington City at $1.25, $1.50, $2 and upward per day per person. Also for lodging only, two or more in a room, at 50c. upward per person. No pains will be spared to make you comfortable as possible. All expecting to attend should WITHOUT DELAY notify I.B.S.A. Committee, 17 Hicks St., Brooklyn, N.Y. Do NOT send in any money for rooms.

Washington City commands reasonable railway rates from all quarters at all times. Special I.B.S.A. rates of one and one-half fares for the round trip from points East of Pittsburgh, Parkersburg and Buffalo will be on sale July 5, 6 and 7; same rates and dates of sale from all points in the New England States. Return limit July 18.

From points in the Central States as far west as St. Louis a rate of 2c. a mile in each direction to Pittsburgh, Parkersburg, Wheeling, Buffalo, etc., added to rate of one and one-half fares therefrom, will be in effect July 4, 5 and 6, except that from stations in the States of Pennsylvania, New York and West Virginia, and from Bellaire, Bridgeport, East Liverpool, Martins Ferry, Steubenville and Wellsville, Ohio, tickets will be sold on July 5, 6 and 7. These tickets will have final return limit to reach original starting point not later than midnight July 18, and tickets will not be good for return passage unless presented for validation to the city or depot agent of the line at Washington, D.C., over which ticket reads. You may secure further information from your local ticket agent.

SPECIAL COACHES AND TRAINS

Arrangements are being made for "Special Coaches" and in some instances "Special Trains" to accommodate the friends who enjoy traveling together in numbers. Thus far we have received information as follows:

"Special Coach" service from San Francisco for benefit of Pacific Coast friends who will start from San Francisco via Southern Pacific train No. 4, July 2, 9 a.m., via Ogden, Cheyenne, Omaha and Chicago; leave Chicago July 5, 9:45 p.m., arriving in Washington, D.C., morning of July 7. Address C. W. Gerdes, 2552 Hyde St., San Francisco.

Chicago friends will have "Special Train" over Baltimore & Ohio R. R., leaving Chicago Grand Central depot, Harrison St. and 5th Ave., at 5:45 p.m., Friday, July 5, arriving Washington, D.C., Saturday, July 6; rate $30.75 for round trip. For those who prefer to make extra trip to New York City the rate will be cheaper--only $27 for the round trip Chicago to New York and return, with stop-over for ten days at Washington, Baltimore and Philadelphia. Those who take this rate must go to New York and have the ticket validated by agent before it will be good for return. Address Dr. L. W. Jones, 3003 Walnut St., Chicago, Ill.

Pittsburgh, Pa., "Special Train" will start Saturday, July 6, 9 a.m., arriving in Washington, D.C., at 5 p.m.: round trip rate, $12. If eighty or more go and return on the same train a still lower rate can be had. Address Dr. W. E. Spill, 2509 Perrysville Ave., N.S., Pittsburgh, Pa.

Cleveland, Ohio, "Special Coach," possibly "Special Train," rate $17.30. Address C. B. Telling, 10,325 Empire Ave., N.E., Cleveland, O.

Special train will leave Boston, Mass., 5.30 p.m., July 5; rate $11.90 via Providence, Colonial Line steamer and B.& O. Address E. A. Leonard, 36 Van Winkle Street, Dorchester, Mass.

Atlanta, Ga., special party will start 1.15 p.m., July 5, via Seaboard Ry.; round trip rate, $19.35. Address W. S. Stevens, Box 169, Atlanta, Ga. Correspondingly low rates a/c I.B.S.A. from all points in Southeast. Inquire of your local ticket agent.

From New York City the special I.B.S.A. rate on sale July 5, 6 and 7, will be $8.50. All those desiring to join "Special Train" may

(Continued on last page.)

(Continued from second page.)

get benefit of rate of $6.80 for the round trip. This B.& O. special train will leave the Central R.R. of New Jersey depot in Jersey City at 10 a.m. Saturday, July 6, arriving in Washington, D.C., at 3 p.m. For the accommodation of the Brooklyn friends a special ferry will leave from the foot of Fulton St. at 9:30 a.m., which will convey passengers direct to the Jersey City depot. Regular Central R.R. of N.J. ferry boats from 23d and Liberty streets between 9 and 9:30 a.m. will also make connection with this train. Returning will leave Washington Monday, July 15, at 9 a.m., arrive New York City, 2 p.m. In order to get the benefit of this $6.80 rate it will be necessary for the entire party of 100 or more to travel together, both going and returning. Promptly advise I.B.S.A. Convention Committee, 17 Hicks St., Brooklyn, N.Y.

A very low rate will be granted wherever a party of 100 or more can arrange to travel together on one ticket. Remember also that from the West in many instances a specially cheap excursion rate is in effect to New York City and return with stop-over privileges at Washington, D.C. Inquire of your local ticket agent for details.

HARVESTERS' DAY AT THE CONVENTION

The programme for each of the Conventions includes a "Harvest Workers' Day." Noting this, one dear friend who has received great spiritual profit through the Colporteur service has proffered assistance --to the extent of $5--to all who shall have been in the regular Colporteur work for at least three months prior to the Convention, and who have not been in attendance at any other General Convention this year. We have no doubt that this proposal will be helpful to some who might not otherwise be able to bear the expense. The money is deposited with the Colporteur Department and will be credited on the accounts or handed over in money, as may best suit the convenience of the receivers.

====================

R5052 : page 207

HOW ST. PETER WAS PUNISHED FOR DENYING HIS LORD

"Simon, son of Jonas, lovest thou
Me more than these?"--John 21:15-17.

THE CONTEXT SHOWS that these words were addressed by the Redeemer to St. Peter on the occasion of His third manifestation to His disciples after His resurrection. This was presumably three or four weeks after the Master's resurrection from the dead. His manifestations to the women on the morning of His resurrection and His later manifestation to the two as they went to Emmaus are evidently not counted, but the manifestation the same evening in the upper room, when all the disciples except Thomas and Judas were present, is counted the first. And the manifestation a week later, Thomas being present, is counted the second.

The delay in giving this third manifestation was evidently for the purpose of testing the faith of the Apostles and of leading them to reach a conclusion respecting their future course, which Jesus wished to correct. So far as we can understand the record at least two Sundays passed without any further manifestation of Jesus to His disciples, and then, giving up hope, they decided to return to the fishing business and did so. The journey to Galilee and the resumption of business presumably took another week.

During all those thirty days the mental attitude of all the Apostles and the other disciples can be better imagined than described. They were perplexed, they had indeed had evidences of the Master's resurrection; they had had the Scriptures called to their attention which proved that this was necessary and that God had previously so arranged. They had hoped for further conferences with Jesus and that He would have told them definitely what to do.

Instead, left to themselves, the disciples were thoroughly disheartened. They had left all to follow Him, to tell the people that He was the Son of God, the long-promised Messiah, and that He would soon set up His Kingdom, which would bring blessings, primarily to Israel and, secondarily, through Israel, to all the families of the earth in harmony with the Abrahamic Covenant. Now apparently all of these hopes were dashed, frustrated. How foolish they thought it would seem for them to try to convince the people that a man, crucified as a malefactor, as a blasphemer, was indeed the Messiah! How foolish it would seem to tell of His resurrection! They felt that they could do nothing else than abandon the ministry as a lost cause; and the resumption of the fishing business was the logical conclusion.

THEY TOILED ALL THE NIGHT

Their first night was a discouraging one--they caught nothing. It looked indeed as though God was punishing them for the course they had taken in becoming disciples of Jesus--that everything was going wrong. But not so; they were merely being taught needed lessons.

In the morning they beheld a stranger on the shore who beckoned and shouted to know if they had any fish for sale. They replied, No, they had made no catch. The stranger suggested casting the net on the other side of the boat. And, although the suggestion seemed a foolish one, having been so unsuccessful, yet they did so, and immediately the net was filled with fishes! It did not require long for them to learn the lesson. They knew instinctively that the unknown stranger upon the shore was none other than their Master. They remembered a very similar experience at the time they were first called to leave their nets and to become fishers of men.

All interest had just centered in the fishing business, but now boats and fish and nets all lost their value in the estimation of these fishermen. Here was their risen Lord, for whose third appearance they had been waiting now nearly three weeks. Fearing that the Master would disappear, even before he could get to him, St. Peter plunged into the sea and swam ashore. To his surprise the stranger already had fish and had them cooked, and all were invited to join in the breakfast on the shore of Galilee.

The stranger had not the clothing by which they had known their Lord, neither did He have the marks of the nails in His hands and feet, that they might thus identify Him. This was a different manifestation. They knew Him as did those with whom He walked to Emmaus, who recognized Him in the blessing of the bread, and not by His features or clothing or wounds. They recognized that none other than He could have performed such a miracle. They did not ask who He was; they felt a restraint; as we read, "None of them durst ask who He was," but all knew that He was the Lord.

"LOVEST THOU ME MORE?"

The stranger addressed St. Peter particularly, saying, "Lovest thou Me more than these"--these boats and nets, etc., pertaining to the fishing business? St. Peter answered, "Lord, Thou knowest that I affectionately love

Thee." He used a word expressing fondness of love. Jesus replied, "Feed My lambs."

Then came the question a second time, "Simon, son

R5052 : page 208

of Jonas, lovest thou Me?" A great pressure was felt by St. Peter. Why did the Master so particularly question his love? Why should He put this question more to him than to the others? Was it because he had been the first of the disciples to suggest the resumption of the fishing business? Was he to blame for this? But he answered, "Lord, Thou knowest that I affectionately love Thee." Jesus this time replied, "Tend My sheep." For the third time Jesus said to St. Peter, "Simon, son of Jonas, dost thou affectionately love Me?" Here Jesus used the same word that St. Peter had used, as though He questioned the affection and depth of St. Peter's love. Ah! the third time must have sent the memory of St. Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. And now Jesus for the third time had asked him respecting his love and whether it was really a love of affection! St. Peter's choking reply was, "Lord, Thou knowest all things! Thou knowest that I affectionately love Thee!" The Lord's reply was, "Feed My sheep."

In harmony with these words of the Master to St. Peter the chief work of His followers has been to minister to the needs of the spirit-begotten sheep. It is in full harmony with this that St. Paul, addressing the Elders of Ephesus, counseled that they "feed the flock of God, which He had purchased with the blood of His own Son." There is a point here that perhaps is too frequently overlooked. If all of the Lord's followers could realize that the message to St. Peter is the same as comes to all of us, perhaps it would make a change in most of our preaching.

OUR MISTAKEN METHODS

Have not Christians in general overlooked this important lesson, namely, that the chief work of the ministers and under-shepherds of the Lord's flock during this Age is to "feed the flock"? Is it not true that comparatively little feeding is being done? On the contrary, the thought usually received by new converts is, Now you are saved; go, evangelize, and bring others to Christ--especially bring money, for with plenty of it we can convert the world. Work for Jesus by soliciting funds for church expenses, extension, etc., etc.

If the inquirer has thoughts or feelings is it not too often the case that his instructors know not how to answer them, but merely say, "Stop thinking, and go to work"? Alas, that this is so true! The "lambs" should be fed until they become "sheep." The sheep should be tended, cared for, guided, instructed, and the sheep should also be fed with the stronger meat than that which the lambs could appropriate. St. Paul gives this thought when on one occasion he urges his hearers to desire "the sincere milk of the Word that they may grow thereby."

But few seem to copy the great St. Paul in respect to their methods. Few seem to realize and apply to themselves the Master's words to St. Peter, "Feed My lambs," and "My sheep." As a consequence, the Church of Christ is in a languishing condition. Many, sincere at heart, know not what they believe. Many would find it impossible to follow St. Peter's admonition, "Be ready to give a reason for the hope that is within you, with meekness and reverence."--I Peter 3:15.

REASONS FOR THE NEGLECT OF THE DOCTRINES OF CHRIST

There are two reasons which have led up to the neglect of "the doctrines of Christ"--the teachings of the Bible. These two reasons fully explain why so many are telling new believers, Never mind the doctrines of Christ, but go out and convert somebody.

The first of these reasons is the erroneous thought which gained ascendency during the Dark Ages, namely, that from Pentecost until the second coming of Jesus is the time allotted by the Heavenly Father for the world's conversion, and that this is the commission which He gives to His people, and if the world be not converted the responsibility for their eternal torture will fall upon His people.

All of this is a mistake. Not a word of Scripture tells that the Church was commissioned to convert the world before the second coming of the Lord. Quite to the contrary, the Scriptures show that at the Lord's second coming the world will be unconverted. The Apocalypse particularly tells us that when the Lord at His second coming shall establish His Kingdom, the nations will be

R5053 : page 208

angry and Divine wrath will come upon them, thereby introducing the great "time of trouble" with which this Age is to end, according to the prophetic Word.

These testimonies do not signify that holiness will perish, nor that all of the Lord's people will be unfaithful, but they do signify that the world in general will not be the Lord's people; they will still be enemies, Gentiles, unconverted. Nor are we urging that the Church has nothing whatever to do with the world. Quite to the contrary; while she has not been given the mission of converting the world in the present Age--while that work remains for her to do in the coming Age in connection with the Lord and His Kingdom--nevertheless she was commissioned to do a work of witnessing in the present Age.

The Church's witness was to be the telling of the

Message of God's grace to those having an ear to hear, although they be but few. Secondarily, she was to witness to the world by her faithfulness to the principles of righteousness, and thus to show forth the praises of Him who called her "out of darkness into His marvelous light." But this witnessing was not in order to the converting of the world, but in order to gather out of the world the number necessary to complete the Divinely foreordained elect Bride of Christ.

THE SECOND REASON

As the first error was in respect to the world's conversion to the Lord, the second error was in respect to what would happen to the world if they were not converted to the Lord. When the erroneous idea gained credence that everyone who does not accept the invitation and become a member of the Bride of Christ is to be eternally tormented, can we wonder that it led many good people to a frenzy of error respecting what should be done to save their families and neighbors and the heathen millions from a supposed eternity of torture?

It was because of this supposed urgency that those coming to a belief in Jesus were exhorted not to stop to feed and to grow strong in the Lord and to study His Word, but to be moved by a frenzy of zeal to bring others to the Lord. This frenzy in turn led to most unreasonable teachings and practices, which we are only now gradually getting rid of as we realize that a great mistake was made.

How strange that we did not stop to think of the absurdity of our position and how it misrepresented the Heavenly Father, in a most detestable light! How strange that any should ever think that when the Heavenly Father sent out the call to those who have the hearing ear, to joint-heirship with Jesus Christ their Lord, He would consign to eternal torment any who would decline to accept the admittedly stringent rules and conditions appertaining to this "call"--the "narrow way" of the footsteps of Jesus--self-denial, etc.!

Well do the Scriptures assure us that the saints

"wrestle not with flesh and blood merely," but rather "with wicked spirits in high positions" of influence. (Eph. 6:12.) Well does the Apostle tell us that it is the God of this Age who hath blinded the minds of those who believe not; that he is preventing the light from shining unto them. (2 Cor. 4:4.) Well can we see how he put light for darkness and darkness for light during the Dark Ages.

ANOTHER LESSON WE MAY LEARN

We must not leave the text without calling to memory a most wonderfully instructive lesson concerning the proper way to reprove and rebuke our brethren when the same is surely necessary. So far as the record shows, the three inquiries which our Lord made of St. Peter respecting his love for Him were the only rebukes ever given him as an offset, or punishment for his shameful denial of the Master on the night in which He was betrayed.

Had many of us been in the Master's place we would have felt that it was necessary to make St. Peter very humbly apologize before we would have anything further to do with him. We would have been inclined to speak of his weakness, of his ingratitude, of how he knew better, etc., etc. Our sense of justice would, in many instances, have entirely overshadowed our sense of mercy and sympathy. But not so with the Master. He knew the loyalty of St. Peter's heart. He knew that he had already gone out and wept bitterly over the matter. He knew what a sense of shame would be upon him and how much courage it would mean for him to think at all of meeting the Master whom he had denied.

Surely it was on account of this sympathy for St. Peter and this appreciation of the tendency he would have to become entirely discouraged that led our Lord to mention St. Peter first amongst the Apostles on the morning of His resurrection, saying to Mary, to whom He first appeared, "Go and tell My disciples, and Peter"--don't let Peter think that he is an outcast. Let him know that I think of him and love him and sympathize with him and have forgiven him, because I know he did it under stress.

WE SHOULD COPY THE MASTER'S METHODS

And if our Lord and Master has set us such an example of benevolence and forgiveness without request, how are we learning this lesson? To what extent do we forgive others their trespasses and to what extent do we go more than half way to let them know that we harbor no resentful feelings toward them? To what extent do we send them word that we think of them kindly, generously? And when the appropriate time comes and it is proper for something to be said can we not take a lesson from the Redeemer's loving forbearance and gentleness in His merely asking the erring one if he had a proper kind of love, and when he confesses special love, then to ask him if he is sure that he has the special love?

No doubt our success as the Master's servants in feeding the brethren, the flock, and helping instead of hindering them, will be in proportion as we remember and copy His style and methods. So, then, while feeding His flock, let us have continually before us the great Shepherd's example of how the flock should be dealt with.

===================

R5053 : page 209

"I COME TO DO THY WILL"

"Then said He, Lo, I come to do Thy will, O God. He taketh away the first that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all." "A body hast Thou prepared Me."--Heb. 10:9,10,5.

IN THE CONTEXT from which our text is taken the Apostle speaks of the "better sacrifices"--plural--and the "one offering" --singular. From his statement we feel justified in saying that St. Paul is contrasting the antitypical Day of Atonement with the typical Atonement day, on which was made one sin-offering on behalf of all the people, but consisting of two sacrifices--first, the bullock for the priestly tribe of Levi, and then the goat for the other tribes of Israel.

In those offerings which were made year by year continually, God had no pleasure, for they did not satisfy or please Him in making satisfaction for sin. They were not the Divine expression of what was pleasing to God in the fullest sense. "A body hast Thou prepared Me" "for the suffering of death." This "body" was the human body of Jesus, which, through immaculate conception, was holy, innocent, undefiled, separate from sinners and, therefore, capable of being the ransom-price for the sins of the whole world. But it is also true that God has provided a larger Body.

"JESUS, WHOM THOU PERSECUTEST"

This larger Body that God has provided is composed of human beings, whom He drew and called to be members of this Body of Christ, which is the Church. This drawing and calling was to the natural man and not to the New Creature. When Jesus accepted these members of His Body He accepted them as New Creatures. The invitation to them was before they became New Creatures. When, therefore, He accepted those whom the Father drew and called, He accepted them as members, or representatives, so that they might be His representatives throughout this Age. From this standpoint He spoke when upbraiding Saul of Tarsus, saying, "Saul, Saul, why persecutest thou Me?" (Acts 9:4.) So Jesus in the flesh (represented by His followers) was still in the world long after Jesus, as the Head of the Church, had ascended up on high. Thus we see that the sufferings of the Church all down the Age have, in this sense, been the sufferings of Jesus.

The Apostle speaks of himself as "always bearing about in the body the dying of the Lord Jesus." (2 Cor. 4:10.) All of the followers of the Lord Jesus bear about in their body the dying of the Lord Jesus. As Jesus had experiences in sufferings, so have all of His disciples experience with Him in the suffering of this time, and communion with Him in spirit. "Though our outward man perish, yet the inward man is renewed day by day." --2 Cor. 4:16.

OBEDIENCE TO THE EXTENT OF SACRIFICE

We refer to our text again, "Lo, I come to do Thy will, O God"--everything written in the Book. Because born under the Law, Jesus was obligated to keep the Law. There was no sacrifice in keeping the Law. To do whatever is commanded is not sacrifice, but obedience. The Law did not say that one should love his neighbor better than himself. But Jesus went beyond this Law of Justice and laid down His life in behalf of the Church and of the world. Because He was thus obedient to the Father to the extent of keeping, not only everything in the Law, but everything written in the Book, in the Bible--on this

account He was a sacrifice, and was afterward raised up to the Divine Majesty on High.

The things written in the Book were written in types and shadows, in allegories. To illustrate: Moses lifted up the brazen serpent. This is a picture illustrating how our Lord Jesus would be lifted up. The lamb slain at the Passover season is also a type of Jesus, the slain Lamb. The Day of Atonement sacrifices are also pictures. And as the Lamb was led to the slaughter, so He did not resist.

"THE HEAVENS WERE OPENED"

We are not informed how much our Lord knew, at the time of His consecration, respecting the Divine purpose. In His boyhood days our Lord knew that He had come into the world to do the will of the Father. But just what that will was He did not fully know. It was all written in the Book, but the Book was sealed; and until that will was revealed it could not be comprehended. He could not know until after He had received the Holy Spirit; and His consecration must be made before He could receive that Holy Spirit. Hence at the time He offered Himself at baptism He could not understand the "deep things." As St. Paul says, no natural man can perceive the things of God: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) Jesus could not know the depths and importance of all the symbols which God had written in that very form for the special purpose of keeping them secret, until He had been begotten of the Spirit.

We understand that our Lord was the slain Lamb in the Divine purpose just as soon as He consecrated His life at Jordan and had bestowed upon Him the begetting of the Holy Spirit. We read that immediately after He had gone up out of the water the heavenly things were opened unto Him. Under the influence of that enlightenment He went into the wilderness and remained there fasting for forty days, that He might understand the will of God. But His consecration was to fulfill everything written in the Book. He was to be the great Messiah, the great Mediator between God and men. He made the full consecration of His life to this end. That consecration was accepted. It meant the fulfillment of all the details of the whole plan.

CONSECRATION MUST PRECEDE UNDERSTANDING OF TYPES

As before suggested, all these things written in the Book concerning our Lord were not understood by Him until the due time, which began when the Holy Spirit came to Him. Then, while He was in the wilderness, He began to see and to apply the various lessons to Himself. He had contracted to do everything written in the Book before He understood the meaning of these types. Evidently this was the Divine intention and there was a reason behind it.

Here was God's will, not written in commands, but in types and shadows, that the One who was to fulfill these things might see in them, not a Divine command, but the Divine will. "Lo, I come to do Thy will!" I am ready to do Thy will at any cost! Now the Apostle says that when our Lord thus came and presented Himself to God, "He taketh away the first (that is, He setteth aside the type), that He might establish the second," the antitype. The type was the serpent lifted up; the antitype was Himself "lifted up." The type was the lamb slain; the antitype was Himself slain. The type was the sacrifice of the Day of Atonement; Himself and the adopted Body, the Church, constitute the "better sacrifices."

After His return from the wilderness, our Lord began the work of taking away the first (the types). Part of the work was completed in the three years and a half of His earthly ministry. But the work is not yet finished. Coming down to our time, the Apostle says, "By the which will we are sanctified." (Heb. 10:10.) What will is this? The same will that our Lord had. He said, "I come to do Thy will"--not merely Thy Law. Now we who are the Church say that we are glad to follow Him. We are glad to be living sacrifices. God does not command us to be sacrifices.

THE CHURCH SET APART FOR SERVICE

The Apostle says, "I beseech you, brethren"--I put before you the fact that it is well worthy of your attention to present yourselves living sacrifices. Thus, by having the same will, the same mind, this same disposition that is in Christ, we are sanctified, we are set apart. We do not set ourselves apart. The Lord Jesus sets us apart. He it is who imputes to us His merit in order that the Father may accept the sacrifice and beget us to the new nature as members of His Body. The Apostle says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (for all being supplied). (Heb. 10:10.) What does this signify? We answer that the statement is true. The literal body of Jesus was the basis of our acceptance with God. The Church is the mystical Body of Jesus: "Why persecutest Thou Me?" "I am Jesus whom thou persecutest."

The offering of this Body of Jesus has progressed throughout the eighteen hundred years; and it is only as we are offered and only by being offered that we can become members and attain to joint-heirship with our Lord in the Kingdom--"So many of us as were baptized into Christ." (Rom. 6:3.) We are not merely baptized into the glorious Body of the future, the Messiah, but we are baptized into Jesus that we might share in the death of Jesus, the sacrifice, and share in the glory of Jesus, the Messiah.

THE BLOOD OF BULLS AND GOATS CAN NEVER TAKE AWAY SINS

"And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sins." (Heb. 10:11.) This refers to the fact that the Jewish priest offered the sacrifice continually and yet never accomplished anything with it. "But this Man, when He had offered one sacrifice for sins forever, sat down at the right hand of God." (Heb. 10:12.) "This Man" is the glorious High Priest, Jesus, the Head, who, after He had offered one sacrifice for sin forever, sat down at the right hand of God.

But His offering was in two parts; the first of which was at Jordan, when He offered up Himself; and the second was at Pentecost, when He "appeared in the presence of God for us"--for us living today, as well as for those living then. At that time He accepted the Church as joint-sacrificers and offered them; and in offering them He offered the one antitypical goat. So His offerings were really completed at the time of Pentecost. What is He waiting for? The Scriptures say He has sat down at the right hand of the Majesty on High, waiting for the time to come when His enemies shall be made His footstool.--Heb. 10:13.

Meantime His Bride shall have been perfected and joined with Him in glory. When that time shall have come, His enemies shall be made His footstool. At the

R5054 : page 211

time of His death, we remember, He said, "I pray not for the world, but for them which Thou hast given Me; for they are Thine, and all Mine are Thine." (John 17:9,10.)

And the promise of the Father to Him is, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." --Psa. 2:8.

The Apostle says that He sat down on the right hand of the Majesty on High waiting until God would make His enemies His footstool. God is not prepared to give Him these things until the Church is completed. In other words, the Church is not a supplemental and additional part of the Divine Plan. This has been the "Mystery hid from ages and generations."--Col. 2:26.

THE MYSTERY UNFOLDING NOW

Now, under the revelation of God, we see the unfolding of the Mystery, that the Church are to be fellow-heirs with our Lord in the glories of the Kingdom. Hence, it is the Divine Purpose for Jesus to wait until the time shall come when the Church will have been perfected. This matter of sacrifice is all to be completed during the Gospel Age; and this one great Day of Atonement will also be completed. There will be no repetition of the sacrifice.

We remember that in Revelation 5 it is stated that no one was found worthy to open the scroll written within and on the back, and sealed with seven seals; not a soul was worthy. No; "No man in heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon." Jehovah had already said to Abraham that He would bless the world, but had not revealed how it was to be done. Then we read that John wept, because God had a great Plan, and because no one was to be the recipient of that Plan, to reveal it. The angel said, "Weep not; behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." (Rev. 5:1-6.) By

this we understand that He was not born with this right, but that He acquired it--He "hath prevailed to open the Book." Therefore, on account of His obedience, God also highly exalted Him, giving Him dignity, power and honor.

The Lion of the Tribe of Judah was our Lord Jesus, to whom the Book was delivered. It is not due for any believers to understand any of the deep things written in that Book until they have come to the place of consecration. But God does not reveal them to us by His Spirit in the same manner as He revealed them to the Lord Jesus. John said that this is the "Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." "All things are of the Father, and all things are by the Son, and we by Him."--Rev. 1:1; I Cor. 8:6.

"LIGHT SHINING MORE AND MORE UNTO THE PERFECT

DAY"

It would not be becoming on our part to speak with positiveness of how much our Lord knew during His earthly ministry. For how could we know except as it was declared? He said that the times and the seasons were not at that time known by any but "the Father only." We cannot doubt that He knows all on that subject now. And if our surmises are correct, we know more on that subject now than our Lord did then.

Doubtless it would be impossible to understand many of the deep things pertaining to the Messianic Age long in advance of that period. Daniel tells us that the prophecies relating to the Time of the End were closed up, sealed until the end. (Dan. 12:4,9.) As these things became due to be understood they constituted meat in due season for the Household of faith. (Matt. 24:45.) For instance, it would be meat in due season in Noah's day to know about the flood; but that information would not be meat in due season today.

So then we are to walk in the light and be guided by the Lord's Word. "For prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit," St. Peter tells us. Again St. Paul says, "These things...were written for our admonition, upon whom the ends of the world [ages] are come." (2 Peter 1:21; I Cor. 10:11; John 16:7,13.) And our Lord said of the Holy Spirit which He would send, that it would "show us things to come." (John 16:7,13.) Thus the pathway of the Church all the way down has been one of increasing light.

Our faith does not consist merely in believing in God's personality, God's righteousness. We fully believe in the personality of God, in the power of God. Nevertheless we need to exercise faith in the Divine providence in our own case; faith in the fact that God veils things from our mental and spiritual sight at the present time. He allowed things to come to Jesus which might have astonished our Lord if He had not exercised faith. He allowed our Lord to be maligned, slandered--to be crucified. It requires knowledge, faith, for everything that we are called upon to do and to undergo. We believe God; but, are we determined to be loyal to God and to His Plan? And are we willing to endure hardship and to sacrifice earthly interests in favor of these heavenly promises?

===================

R5055 : page 211

"DELIVERED FOR THE DESTRUCTION OF THE FLESH"

DURING THE GOSPEL AGE there has been but one condition upon which any may come to the Father. The Lord does not propose many ways, but only one way. "Strait is the gate and narrow is the way that leadeth unto life"--now. But when the Kingdom comes there will be a highway, a more favorable, an easier way, as the Lord states through the Prophet Isaiah. In it there will be no stumbling-stones; it will not be narrow and difficult, but comparatively easy; and throughout Messiah's reign of a thousand years, it will be the way by which the Adamic race may return to God. During that reign the whole world will be assisted, succored and disciplined, that they may be encouraged to go to the very end of the way.

In the present time, the only way is dark, narrow, difficult; the light has not yet begun to shine for the world. The Scriptures represent the Church of Christ in this Gospel Age as saying, "Thy Word is a lamp unto my feet." In olden times men had little lanterns which they attached to the toes of their sandals, and as they walked each step would be in the light. So the Lord has been dealing with the Church during the Gospel Age. The narrow way has been dark; but we have had the "sure word of prophecy," which, as a lamp, shines on the pathway and will shine "more and more unto the perfect day."

When that day comes men will not need the lamp; for then there will be sunlight. Then the knowledge of God will fill the whole earth.

SACRIFICE ESSENTIAL TO DISCIPLESHIP

One of the narrowing features of this way is that at the present time no one is accepted of God unless he makes

a definite covenant with God. If he does not choose to make that covenant he may think he is a Christian, but he is not. In the world today four hundred million people are counted as Christians. Many have the idea that if they join the Church or do some good deed, they thus become followers of Christ. But the Bible very plainly states: "If any man will come after Me, let him deny himself, take up his cross, and follow Me." (Matt. 16:24.) This self-denial and cross-bearing is the sacrifice necessary to discipleship in Christ at the present time.

Many people are not Christians because they have not entered into a covenant with God. The Lord speaks of the class now called to discipleship, saying, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice"--by a complete consecration of themselves; "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service." (Psa. 50:5; Rom. 12:1.) If we have been accepted in Christ, if we have been begotten of the Holy Spirit, it is because we have entered at this strait gate and upon this narrow way, and have made this covenant of sacrifice to the Lord, giving our wills and all earthly rights to Him, that His will may be done in us.

After having entered this strait gate and narrow way, we should continue therein--not necessarily without stumbling, not necessarily without making mistakes; if we can go on ever so falteringly, to the best of our ability and with hearts loyal to the Lord, we shall be granted to sit on His throne--members of His Bride class.

THE CARES OF THIS WORLD OVERCOME MANY

As we are all aware the Bible shows that some who make this consecration, afterward become involved with the world, the cares of this life, and the deceitfulness of riches. These fail to carry out their agreement. Thus they are holding back the very price necessary to make them joint-heirs with our Lord. Whoever rejects the cross will not get the crown. How many people are overcharged with the cares of this life! How many people are being deluded by the deceitfulness of riches!

There was a gentleman with whom the writer was once very intimate; we were like brothers. One day he said, "Brother Russell, I should like very much indeed to be out in the Lord's work and to do some kind of service for the Truth, but I have a wife, and I understand that the Lord holds me responsible for the care of my wife. I could not think of going out and leaving her dependent. But if the Lord in His providence should ever send me money so that I could go without my wife's suffering any serious inconvenience, I would be very glad to go out and preach the Gospel." The Lord took him at his word. He was then a bookkeeper; but the Lord opened the way, by the death of a member of the firm, for him to become one of the principal partners in that firm. Without any effort at all he prospered financially until he was worth at least half a million dollars.

One day we said to him, "Brother, we have a very serious matter that weighs on us a great deal." He said, "Tell me what it is and I will assist you, whatever it costs." You see how gracious he was! He thought that we were after his money! Dear friends, we thank God that we have never yet found it necessary to ask for money; and we do not suppose that we ever shall. We said, "Brother, we are in great distress, and no one but you can help us." "Tell me what it is," he replied. We said, "Dear Brother, we desire to call your attention to something which you said several years ago when you were poor." Then we recited our previous conversation as best we could, and said, "The Lord has given you the money; He has done His part; are you ready to do yours?" With streaming eyes he answered, "Brother Russell, I am so bound to my business--hand and foot--that it would be impossible now." The cares of this life, the deceitfulness of riches, according to his own words, had bound him hand and foot; but his heart was still loyal to God.

We have no desire to be his judge, but we are inclined to think that dear brother did not get into the Kingdom. While we do not know, yet we fear that his being bound "hand and foot" may have stood in his way, though we think that he was truly a child of God. Are we to suppose that because he failed to make that sacrifice which he had agreed to make, he would go down into the Second Death? We hardly think so. We think that the Lord loved him and that he had a very loyal character. The Lord loves good characters. Our thought is that quite probably the dear brother will be in the Great Company; and we are very glad that there will be a Great Company class.

OUR HUMANITY MUST DIE

No one will get into the Little Flock class but those who faithfully lay down their lives in sacrifice to the end of the journey. God foreknew and predestinated that all who are of that class must be copies of His dear Son. If one is not a full copy of our Lord Jesus, if one has not left all to follow Him, then that one will not be of the Bride class.

The Scriptures mention two classes--the one as a Little Flock and the other as a Great Company--both parts of the "Church of the First-borns." In the type the priests were members of the tribe of Levi; but there were others of that tribe who were not priests. The Levites as a whole represent, we understand, the Church of the First-born ones who will attain the spirit plane of being, but who will form two classes, a "Little Flock" or priest class, and a "Great Company" or Levite class.

The voluntary sacrificing of the flesh is for one to give himself of his own free will to the Lord and to submit himself to the Lord Jesus as the great High Priest to carry out for him the work of sacrifice. What of those who make this arrangement and then fail to make the sacrifice? Their earthly life is consecrated; God has given them the Holy Spirit of adoption, and has accepted the arrangement whereby they gave up all their earthly rights. Such can never get the world's salvation. They voluntarily gave up all right to life on the human plane. When God gave them the Holy Spirit, He accepted the contract, binding on both sides. They will get the heavenly nature or nothing.

"DELIVERED OVER TO SATAN"

Those who do not go on to give themselves fully in sacrifice are delivered over to the Adversary to buffet them until their flesh shall be destroyed--until these earthly, clinging tendencies which were holding them from full loyalty to God are broken down and their minds become fully submissive and in harmony with God. That which they refused to give voluntarily will be taken away from them.

The only knowledge we have of this matter is from the Apostle's words. St. Paul, addressing the Church at Corinth, said that they had amongst them a brother who was not living according to his covenant, but who was living in a measure of sin. The Apostle reprimanded the Church for not having done their duty by the brother. Then said he, "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed...to deliver

R5056 : page 213

such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:3,5.) If the flesh is not destroyed, the spirit will not be saved, is the Apostle's argument.

This statement gives us an inkling of the Lord's will. In every case it is necessary that the flesh be destroyed. If the will is overcome by the flesh, the result will be the death of the will also; that is, the Second Death. But if the will desires to be in harmony with the Lord, then, although the enforced destruction of the flesh is not sacrifice, and such are not counted in with the sacrificers, yet they are saved "so as by fire" on the spirit plane, in the day of the Lord Jesus.--I Cor. 3:15.

Regarding the case that we have mentioned earlier in this article you might ask, Did that Brother lose the knowledge of the Truth? We will tell you; for this is a very interesting question.

In this Brother's case we do not know what were the sentiments of his heart, of course, for we are not able to judge those. But he left us and joined the Presbyterian Church. Then he joined the Christian Alliance people and tried to believe in faith-healing and to practice it, although he had possessed much knowledge of the Truth along these lines. After pressing along the line of faith-healing, etc., he had several attacks of sickness and had to call in a doctor, notwithstanding faith-cures. Finally, after very serious illness lasting a number of weeks, he passed away. We do not know enough about him to say to what extent his mind was turned toward the Lord. We had no opportunity of knowing; for his attitude had more or less cut us off from our previous intimate fellowship.

Another case was called to our attention by a brother who asked us this very question--"Do you think this to be a case of what we might call "the destruction of the flesh'?" It seemed to us that it was such a case. We cite it:

A brother living in a certain city received the Truth and rejoiced in it greatly. He found another brother, with whom he liked to meet and talk about the glad message. He seemed to show the right spirit, just ready for the Truth, and it was satisfying to his heart. But his wife was very indignant. She opposed him saying, "Choose between your religion and me; you cannot have both." She put the matter very squarely before him; and he chose his wife. It was only a little while afterwards, as the story came to us, that apparently the Lord put the poor brother where he was very sorry for his choice. He contracted some kind of loathsome disease, and in the midst of his terrible suffering his wife deserted him.

We hope that the Lord did not desert him and that eventually he was forgiven by the Lord; for it looked as if the Lord had taken that brother at his own proposition; that he was really a child of God, but not of the overcoming class. He loved his wife more than the Lord and was not worthy to be a member of the Bride class. So apparently he suffered such entire destruction of the flesh as he probably never expected to know. He must have loved his wife a great deal to give the Lord up for her.

Yet she deserted him at a time of great need! Even from the standpoint of the world it would seem wrong for a wife to leave her husband under those conditions. We may readily suppose that the brother came back to the Lord at the closing hours, learning his lesson well, and perhaps making certain promises to the Lord. If so we doubt not that his spirit will be saved in the day of the Lord Jesus.

===================

R5057 : page 213

THE CHRISTIAN CHURCH AND HER MISSION

THERE CAN be no question that the Church of Christ is an Ecclesia, a Body, and that Christ Jesus is the Head of the "Church, which is His Body." (Eph. 1:22,23.) There can be no question that the different members of the Church are being called--drawn by a selective process--from the world of mankind. The testimony of the Scriptures as to the object of the call seems also to be clear. The Apostle Peter says that the Church is a people for a purpose; that is, God has a special object or purpose in selecting the Church. They are to "show forth the praises of Him who hath called them out of darkness into His marvelous light," "that men may see their good works and glorify their Father which is in heaven."--I Pet. 2:9; Matt. 5:16.

We ask respecting the object of this shining of the light, and the Scriptures answer that it will have an effect upon the world, reproving mankind and setting before them an example of better living, better thinking. We ask whether this is the ultimate object of the call. The Scriptures answer that it is not; that the Church is called out to be a privileged people and to become joint-heirs with her Lord in His Kingdom. We ask further, whether He really is to have a Kingdom. The Scriptures answer, Yes; at the end of this Gospel Age He will come, not as a Sin-Offering, but as a great King, Prophet, Judge, to dispense the blessings secured by His death. We ask respecting the share of the Church at the present time. The answer comes that those who faithfully follow the Lamb through good report and evil report, who take up their cross and follow Jesus, will be accounted worthy to be His associates in the Kingdom.

THE MISSION OF THE CHURCH

We ask whether the Church will be able to combat the evil tendencies in the world. The answer is, Yes; Satan will be bound for a thousand years, that he shall deceive the nations no more till the thousand years shall have been fulfilled. During those years the Savior's mission will be to bless mankind as the "Sun of Righteousness," with "healing" in His beams; and the Church is to have a share with Him in the blessing of the world. We ask whether this is some new proposition God has made; and the answer comes, No; this was God's Plan and purpose from before the foundation of the world. This is the Gospel, or good tidings, first declared to Abraham: "In thy Seed shall all the families of the earth be blessed."--Gen. 12:3, etc.

God intended to bless all the members of the human race, all nations and kindreds and tongues, and purposed that the blessing should come to them through the Seed of Abraham. The Jewish nation were merely the typical seed; the antitypical Seed is The Christ (Jesus the Head and the Church His Body), who will "bless all the families of the earth." But the world must wait for its blessing until the Church shall have been completed, shall have passed the veil, and shall sit with Christ in His Throne.

Asked as to the success of the blessing which will attend the work of the Church, the Scriptures answer that "Every knee shall bow and every tongue confess";

R5057 : page 214

and that the knowledge of God shall fill the whole earth. As to whether this means a universal salvation--that everybody will be saved--the answer is that God has provided that as all died in Adam, so all are to be revivified, brought back to the privilege of attaining everlasting life, through the merit of Christ's sacrifice; but that the attainment of everlasting life will depend upon the manner in which the privilege is used. None will be coerced or compelled.

The majority of mankind have such respect for righteousness that if its rewards were as sure and as desirable as are those of sin, unquestionably they would prefer to do right. Many tell us that they have been almost forced to do evil. Only the very few are willing to renounce sin and to walk in the narrow way of obedience and self-sacrifice. While those who do so in this Age are to have a very special reward, others who love righteousness and hate iniquity will, under the rule of Christ's Kingdom, have every assistance without compulsion. They will have co-operation in their endeavors for righteousness. The Scriptures, however, with equal force declare that as death was the original penalty of sin in Adam's case, so it will always be the penalty for sin; and that whoever during the future Age sins wilfully shall die the Second Death, from which there will be no resurrection, no redemption, no hope of recovery.

THE EARTH IS TO BE MAN'S FUTURE HOME

Before sin had entered into the world, the Divine provision for our first parents was the Garden of Eden. As we think of this, let our minds turn to the future, guided by the Word of God; and in mental vision we see Paradise restored--not a garden merely, but the entire earth made beautiful, fruitful, sinless, happy. Then we recall the inspired promise so familiar to us--"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," for the former things of sin and death will have passed away, and all things will have been made new!--Rev. 21:4,5.

Recalling St. Peter's words of assurance respecting these glorious "Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began," we see that in God's "due time" the earth is to be brought to the perfection primarily designed for it, and typed in Eden. We believe that time to be near at hand. We see the promised blessings coming. What are our vast irrigation schemes by artesian wells and by aqueducts but fulfilments of the prophecies pertaining to the reign of Christ and the blessing of the earth! "In the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."--Isa. 35:6,1.

The Scriptures tell us that after God had created various orders of spirit beings He made man, "a little lower than the angels." (Psa. 8:5.) The human race began with Adam and Eve, who had ability to grasp and appreciate the Divine arrangement, as the brute creation have not. God made man in His own likeness. The fact that sin came in and brought Father Adam under the sentence of death does not signify that the Heavenly Father had changed His arrangement. The purpose which He had "in the beginning" has never changed.

We can see a reason why the entire world was not made an Eden; namely, God intended to give the race a trial. According to the record of the Scriptures, if the first pair had maintained their righteousness, their holiness,

R5058 : page 214

they would have continued to be perfect and would have propagated a perfect race; and if sin had not come in, God would have been responsible for their maintenance. But God, foreseeing that sin would come in, merely made Eden perfect, and allowed the remainder of the earth to continue in an unfinished condition. Consequently God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread."--Gen. 3:17-19.

EARTH'S IMPERFECTION IS FALLEN MAN'S BLESSING

God could have made the entire earth perfect as easily as He "planted" the little garden in Eden. But He foresaw that if the earth were perfected the death-struggle would be longer, and the degradation of man greater. The poverty of the world has assisted in keeping mankind back from greater depths of iniquity. The sentence, "In the sweat of thy face shalt thou eat bread," was evidently intended as a blessing, that man might learn lessons of experience by battling with the earth for his living. As the Creator said to the man regarding the curse of the earth, it was "for thy [man's] sake." So man has learned that "The wages of sin is death." The Heavenly Father has not, however, changed His Plan. When the Kingdom is set up, the earth shall yield her increase; and God assures us, "I will make the place of My feet glorious."--Isa. 60:13.

Edison has been the instrument of Providence in giving us wonderful electrical devices. Burbank and others have, under Divine guidance, worked miracles in horticulture. What beautiful fruits and flowers have followed as results! It is difficult to imagine anything nearer perfection either in Eden of old or the world-wide Eden to be established! In referring to the "Times of Restitution" the Prophet declares that "the earth shall yield her increase." (Psa. 67:6.) We behold preparations for the fulfilment of this promise.

A few years ago a Virginia farmer found an abnormal stool of wheat--one hundred and forty-two stalks, each bearing a well-developed head--the offspring of a single grain of wheat! Under the name of "Miracle Wheat" it is now being developed slowly in various parts of the country. The average yield appears to be about twelve hundred grains from one kernel. This very year the same peculiarity in oats has been found, a stool growing wild by the roadside. The same Divine Providence is, additionally, guiding our chemists in economical methods of extracting nitrogen from the atmosphere for feeding the soil, and thus to increase earth's blessings, in fulfillment of God's promise that He will make His footstool glorious.

Why has not the earth been already made glorious? The answer is that God is allowing the race to propagate first. Had mankind been perfect, they might have learned the lesson of the sinfulness of sin in the same way that the angels have learned. But hastening to commit sin, they have learned evil first and have been subject to all the vicissitudes of sin and death. The angels have learned the other lesson--what righteousness is, what good is--not merely in the abstract, but in an appreciative sense.

MANKIND WILL LEARN A SECOND LESSON

God is now selecting the Church. As soon as the Church shall have been completed, then mankind will have opportunity to learn the lesson of righteousness, the knowledge of God, and will be raised up out of sin and death, out of the weaknesses that have come to them through sin. This uplifting time is definitely marked out in the Scriptures as "Times of Restitution"--the restoration

of that which was lost. Since that which was lost was human perfection and Edenic bliss, mankind will not get heavenly things, but earthly blessings. God's will shall be accomplished. The world will be brought to perfection during the thousand years of Messiah's reign. The most important piece of Restitution work relates to man. The hard, stony selfishness of heart, which is world-wide, is neither God-likeness nor to God's glory.

"Man's inhumanity to man
Makes countless thousands mourn."

Nineteen centuries of preaching show that the cure for this malady is not in our power; and that only the few even desire to seek for the Lord's spirit of gentleness and tender-heartedness. But the great King of Glory is also the Good Physician. He alone can cure the disease of sin and its results. Through Him God's promise to Israel will be fulfilled: "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:26.) This work will proceed from Israel to all the families of the earth, uplifting all the willing and obedient out of sin and death to all that was lost in Eden and redeemed at Calvary. Thank God, the unwilling and disobedient will not be consigned to endless torture, but to the "Second Death"--"everlasting destruction." The perfected earth will abide forever for the glorious being, man.

THE HEADSHIP OF CHRIST

God has purposed to make a New Creation. Incidentally He takes the opportunity to call the Church to be associated with her Lord in the divine nature, far above principalities and powers and every name that is named. Thus eventually, when all wilful sinners shall have been blotted out, we find, as the Scriptures state, that "every creature which is in heaven, and on the earth, and such as are in the sea" will be heard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5:13.) Thus the Lord will gather together all the faithful, both in heaven and in earth, under the headship of Christ, whose Head is Jehovah.--Eph. 1:10.

===================

R5056 : page 215

"CONTEND FOR THE FAITH"

"Ye should earnestly contend for the faith which was once delivered unto the saints."--Jude 3.

THE CONTENTION which the Scriptures reprobate is that of selfishness--contending for place, for power, for our friends against some one else's friends, for our ideas against those of others. And the implication is given that those who are thus contentious will never enter into the Kingdom; for this contentious spirit indicates a wrong attitude or condition.

It is one thing, however, to be inveigled into something or to be overtaken in a fault, and quite another thing to contend along selfish lines. Amongst the Lord's people, even in the Apostles' day, there was a tendency at times to fight each other rather than to fight the Devil and the spirit of the world and the weaknesses within themselves. The organs of destructiveness and combativeness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when, ignoring his own weaknesses, he merely becomes contentious with the brethren--often over nothing or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that "he that ruleth his spirit is greater than he that taketh a city." --Prov. 16:32.

The Apostle Paul reprehends that misdirection of Christian energy which "bites and devours" one another and warns against it as tending to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important principles of Divine Revelation, for he showed always his determination to contend for righteousness; as one instance of this we recall his own words regarding his rebuke of one of the other Apostles, older in the Christian faith than himself--"I withstood him to the face, because he was to be blamed."

COMMENDABLE CONTENTION

But while all of the Lord's people should be on guard against the spirit of contention, watching closely lest anything be done in a biting and devouring manner, instead of manifesting patience and long suffering, brotherly-kindness, love, yet they have enlisted as New Creatures, spirit-begotten, to walk after the Spirit, and they must

R5057 : page 215

continually recognize this fact and keep watch that they are always walking in line with the spirit of the Truth; and our text tells us of a contention which is not only proper, but necessary for all who are walking in this way. They are to "earnestly contend for the faith"--for the Word of God, for the promises which God has made, for the good things for which God has arranged.

The necessity for this course lies in the fact that this world is no friend to grace; no friend, therefore, to the people of God. Selfishness, which is the spirit of the world, lies on the side opposite to the Holy Spirit of love; and our own selfish interests are in line with the world in general. Consequently, no one could properly contend for the faith with a selfish motive, for the "faith once delivered unto the saints" would forbid such a motive and condemn it at once. One reason, undoubtedly, why the Lord has permitted His cause to be in disesteem and subject to the attacks of the world, and particularly of evil spirits in the world, is that He desires to have for His people in this "little flock" a tried people, a people of character. Character implies such fixity of purpose and intention that the individual would fight a "good fight" against every influence tending to lead away from the Lord's Word and the Lord's brethren.

The world and its theories are in opposition to the saints; therefore, we must contend against the selfish human and devilish arrangements which prevail at the present time. It is possible for one to be contentious in religious matters, and to "earnestly contend," and yet such a course be not contending "for the faith once delivered to the saints." One might be contentious for some pet theory of his own rather than for those principles of righteousness which the Bible inculcates.

Sometimes it might seem like contention for the faith once delivered to the saints for one person to argue with another on Scriptural subjects, and yet his real motive in so doing might be pride. Pride is a part of selfishness; therefore in contending for his own ideas one might be cultivating pride. The contention which God would approve is that earnest desire to have whatever God's Word teaches. We must not contend with the tongue improperly, nor speak slanderously. In all of our contentions we should manifest the fruits of the Holy Spirit--gentleness, brotherly-kindness, love. Thus the proper contention would not partake of anger, hatred, malice or strife.

===================

R5058 : page 216

A LEGION OF DEMONS

--MARK 4:35; 5:20--AUGUST 11.--

Text: "God is our Refuge and Strength, a very present help in trouble; therefore will we not fear, though the earth be changed, and though the mountains be cast into the midst of the sea."--Psalm 46:1,2.

THE FOREPART of today's study is an account of a very severe wind storm on the Sea of Galilee. Jesus, tired from His teaching and healing, in which vitality went out of Him for the relief of the people, had gotten into one of the boats formerly used by some of His disciples in the fishing business and still owned by them. The purpose was to cross the lake for a season of rest and refreshment. The Master in the hinder part of the boat on a cushion was soon fast asleep. Suddenly a terrific storm set in which appalled even those accustomed to such scenes. The winds were blowing and the waves were tossing over the gunwales. It was an emergency; they could not bale out the water fast enough, and they wondered that the Master slept through it all. They came to Him and aroused Him saying, "Master, carest Thou not that we perish?" and He awakened and rebuked the wind saying, "Peace, be still." And immediately "there was a great calm."

The experience was a valuable lesson to the Apostles, showing them the wonderful power of God exerted through their Master. And the same lesson comes down to us today. There are storms of life which sometimes sweep over ourselves and the brethren and over the whole household and imperil us, and which seem sure to sink us in despair. Then is the time for us to exercise faith in Him who said, "I will never leave thee nor forsake thee." Then is the time to remember the Master's words, "My grace is sufficient for you; My strength is made perfect in your weakness." Whoever can by the exercise of his faith take hold upon the Lord will find a great peace, a great calm come into his heart and into all of his affairs. Then he can remember the Master's promise that "all things shall work together for good to those who love God, and who have been called according to His Purpose."--Rom. 8:28.

The text at the head of this study draws to our attention another storm. It pictures the great storm of trouble which in the close of this Age will suddenly burst upon the whole world of mankind and in which "Babylon the Great, the Mother of Harlots," "like a great millstone will be cast into the midst of the sea." This same "time of trouble," in some Scriptures, is spoken of as a "whirlwind," the result of letting loose "the four winds of heaven," that will be held until that time.--Rev. 17:5; 18:21; Jer. 25:32; Rev. 7:1.

Again, this trouble is symbolized by a "fire" which will burn not only the earth (symbolical of organized society), but also the heavens (symbolical of ecclesiasticism). This symbolical fire, this great anarchistic blaze, will leave present institutions in "ashes." Upon the ruins, the ashes, of the blasted hopes and ambitions of society, political, scientific and religious, will arise the glorious Kingdom of Messiah to bless the world; and it will be as prophesied: "The desire of all nations shall come." It is really what all nations desire, although they do not realize how their desires are to be accomplished by Divine interposition

through Messiah's Kingdom.

Our text pictures that coming "time of trouble" as a great "storm," which will entirely remove, or change the earth, or the present construction of society, and carry the "mountains," the kingdoms of this present time, into the sea of anarchy. God's people will to some extent be associated with all of these troubles; but they are not to fear, they are to realize that God is at the helm. "When all around their souls give way, He then will be their Hope and Stay." Although sharing with others in the great disaster, the troubles will not invade their hearts. With them will dwell faith in God and in the glorious promises of His Word, and they will be kept in peace thereby.

"JESUS GAVE THEM LEAVE"

In the heading we have connected this study with the demons, because the Scriptures intimate that the demons will have considerable to do with stirring up the great "time of trouble" and discontent with which this Age will close and Messiah's Kingdom be established.

On the other side of the Lake, as they landed, a man came running toward them, having seen them afar off. He was obsessed--that is to say, demons, the fallen angels mentioned by St. Jude (Jude 6) and St. Peter (2 Pet. 2:4) had gained access, and were in control of him. It was these that recognized Jesus and that spoke through the man's lips, saying, "What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God that Thou torment me not." This was the answer to the command of Jesus that the fallen spirits should come out of the man. It transpired that not merely one demon had gained access, but many of them, a legion.

The demons realized that they were subject to the commands of Jesus and requested that they be allowed to enter into the swine--to obsess them. The Bible's explanation of how some angels fell from their original perfection and harmony with God, and of why they seek to gain control of humanity and commune with them through mediums, and why they personate the dead, we have not the space to present in this study; but as there are many today more or less under the influence of demonism--spiritism --we will send further information upon postcard request.

Jesus gave the demons the privilege they requested, of passing from the man into the swine, of which there were about 2,000. The swine, like the man, were crazed by the strange outside influence which took possession of their brains. They ran violently down a steep place into the sea and were drowned. Meantime, the man, released from his obsession, was again in his right mind, and praised God for his deliverance. He desired to go with Jesus to become one of his disciples. He wanted to preach to others of the great deliverance which he had experienced and to tell them of this further proof that Jesus was the Messiah. But this was not in harmony with the Lord's judgment of the Father's will, and He refused his company, instructing him to go unto his own house and to tell his friends what great things the Lord had done for him.

He did so, and the people from all the region around who had known him as a crazy and obsessed man, marveled at his recovery and took note of the fact that Jesus had healed him. Those familiar with such matters claim that probably one-half of all the inmates of our insane asylums are persons obsessed by evil spirits, demons, without any organic disease of the brain. And alas! we see evidences on every hand that these evil spirits are paving the way for a great onslaught upon humanity.

Under the title of Psychic Phenomena spiritism is being examined by some of the prominent college professors of our day. They, like other spiritists, are deceived in

R5059 : page 217

supposing that the manifestations which come to them are from their dead human friends. The Bible alone makes the matter perfectly clear. It assures us that the dead have no power to thus communicate, and that all such communications come from the demons, who do not dare to tell who they are, for if they did, humanity would be on guard against them; and they, desiring to come closely in contact with humanity, personate and represent variously the dead.

Hypnotism, mesmerism, clairaudient power and clairvoyant power are all part and parcel of the same great deception.

===================

R5059 : page 217

JEWESS RESTORED TO LIFE

--MARK 5:21-24, 35-43.--AUGUST 18.--

Text: "And He took the damsel by the hand and said unto her, Talitha cumi, which is, being interpreted, Damsel, I say unto thee, arise."--Vs. 41.

WHEN JESUS and the Apostles returned to the vicinity of Capernaum, the people were on the lookout for them, especially Jairus, one of the rulers of the synagogue. He came and fell at Jesus' feet in great distress. He besought Him to come and heal his little daughter who lay at the point of death. As they went to the house of Jairus the multitude followed and thronged and delayed the procession. Meantime a messenger arrived from Jairus' house, telling that the child was dead. But Jesus said to the bereaved father, "Be not afraid, only believe."

The multitude was left, and only three of the Apostles, Peter, James and John, went on with Jesus and Jairus. When they arrived they beheld a great tumult connected with the customary weeping and wailing. Jesus astonished the mourners by telling them not to weep, that the child was not dead, but asleep. What did He mean? Did the Great Teacher prevaricate? He spoke in the same manner in respect to His friend Lazarus, saying, "Lazarus sleepeth," and then later He explained that he was dead. How shall we understand these words? What were the facts? What was the truth in the case?

"ALL LIVE UNTO HIM"

The key to the matter is given us in our Lord's own words to the Sadducees, a class who denied that there would be any resurrection of the dead or any future life. The Sadducees asked Jesus a question about a woman who had had seven husbands, and who died after them all. They thought to make the teachings of Jesus respecting the resurrection of the dead look ridiculous by this question, but our Lord answered, "You do err, not understanding the Scriptures, nor the power of God."

Jesus proceeded to give them a proof that the dead are not really dead in the sense that the brute beasts are dead, because God in His Plan had made an arrangement for the resurrection of humanity from the death state, whereas He has made no arrangement for the resurrection of the brute beasts. The provision for man's resurrection was that God would provide a Redeemer to satisfy the claims of Divine Justice against Adam and all his race, and who thus would become the Great Deliverer, and, establishing His Messianic Kingdom, would release all mankind from the power of death.

From this standpoint, God's standpoint, no human being is dead in the sense of being extinct like the brute beast. Their awakening will be accomplished by Messiah's Kingdom, and all will then have fullest opportunity of coming to a knowledge of God's character and His will respecting them; and all will be assisted back to harmony with God, if they so desire, that they may thus reach again the perfection of life lost by disobedience. It is in view of this Divine intention, the awakening of the dead, that Jesus spoke of death as a "sleep," a period of rest, of quiet, of unconsciousness.

Jesus' declaration to the Sadducees evidenced all this when He stated that God said to Moses at the burning bush, "I am the God of Abraham, the God of Isaac and the God of Jacob." Jesus pointed out that God does not thus speak of Himself as being the God of a being absolutely extinct, destroyed, as brute beasts. The expression therefore signifies, in harmony with all the Scriptures, that there will be a resurrection of the dead, and that mankind in general are merely sleeping, waiting for Messiah's Kingdom and the morning of awakening, the morning of a better day, in which righteousness will prevail and in which Messiah will be the Great King.

This same thought respecting the sleep of the dead prevails throughout the Bible. We read, for instance, that "Abraham slept with his fathers"; "When Stephen, stoned to death, fell asleep" (Acts 7:60); St. Paul declared that the Church "sleep," but that some of its members, alive in the end of the Age, at the second coming of Christ, would not need to "sleep," but instead would "be changed in a moment, in the twinkling of an eye." (I Cor. 15:52.) Again he mentions all that "sleep in Jesus." Figuratively, both good and bad, are thus asleep in Jesus, because all of God's provision for their awakening is in and through Jesus' work of Redemption and Restitution. --Acts 3:19-21.

We are not to surmise that these sleep in heaven, because both good and bad sleep. For instance, in the statement, "Abraham slept with his fathers," we see two classes--Abraham, the friend of God, and his fathers, heathen men. Besides, Heaven is not a sleeping place,

R5060 : page 217

but a place of joyful activity and life. Neither could we imagine mankind as sleeping in a Catholic purgatory, nor in a Protestant hell of eternal torture.

Looking into the Bible for an answer as to where they sleep we hear the inspired words, "They that sleep in the dust of the earth shall awake." (Dan. 12:2.) Ah, that is it!--"Dust to dust," as God said in the beginning to Father Adam, upon whom the sentence fell and through whom we inherit our share: "Cursed is the earth for thy sake," "thorns and thistles shall it bring forth unto thee wast taken." (Gen. 3:17-19.) Thus God has provided for Adam and his family a redemption from the power of death and a deliverance from the tomb, by the power of the resurrection; and it is Jesus who declared, "I am the Resurrection and the Life." The Church will be the first from humanity to receive eternal life, and they will be granted a share with Jesus in His resurrection to glory, honor and immortality, as His Bride, His Joint-heir under His Headship. Then, as said the Apostle, will come the world of mankind, "every man in his own order."

THEY LAUGHED AT HIM

Jesus put the statement about the maid's being asleep in a forceful way, in order to impress the great lesson that death does not end all, even though it appears so to do. The awakening which He was about to perform was to be a

lesson and illustration of Divine power, which will be exercised toward the entire race under the Messianic Kingdom. Thus, as He declared, "All that are in their graves shall hear the voice of the Son of Man, and come forth." This statement applies not merely to the saintly Church, who will come forth first, sharers in the First Resurrection, and whose trial and testing are already past, and whom Divine approval has already sealed. The promise of coming forth applies also to the remainder of mankind; all except the spirit-begotten will come forth in a secondary or general resurrection, which will include nearly all mankind, not only the civilized, but also the heathen.

The world will come forth, Jesus said, that they may have a resurrection or raising up, up, up to perfection, to all that was lost in Eden, to all that was redeemed at Calvary. The awakening will be but a preparatory step. It will be accomplished instantaneously, but the further raising up, to mental, moral and physical perfection, will be a gradual work for which a thousand years has been apportioned, and in which the individual will be obliged to cooperate for his advancement and instruction in righteousness. This resurrection of mankind in general Jesus styled, "The resurrection by judgment," by disciplines, by trials and testings. Only those who wilfully reject the Lord and His way will die the Second Death, from which there will be no resurrection. Christ died once for all, and, according to the Scriptures, He will not die again.

Let us not forget that our Lord's miracles were merely illustrations of the great work which He will do on a world-wide, gigantic scale by and by--through the power and influence of His Kingdom. He and the Church, as spirit beings, will, of course, be invisible to men, but through earthly Agents the great burden of sickness and sorrow and pain and death will gradually be rolled away, so that by the end of Messiah's reign of a thousand years all the willing and obedient will have attained full human perfection; and the earth, meantime, will have been made to "blossom as the rose," and, as the Lord's footstool, thenceforth it shall be glorious.

====================

page 218

PERTLE SPRINGS CONVENTION

ABOUT ONE THOUSAND of the "household of faith" gathered at Pertle Springs, Mo., in harmony with announcements in these columns. A most delightful season of fellowship was experienced. Some could not remain the entire time, but others, probably two-thirds, took full benefit from start to finish. About twenty speakers participated in the services. The location is quite favorable for a Convention of that size. Any more would have overcrowded our Auditorium and the comfortable capacity of the hotels and cottages. At the conclusion a vote of thanks was given to the various entertainers and the local railway for their attentions to the Convention, which helped to make it the success it was. We hesitate to say that it was the "Best Convention yet," but truth demands the statement. This certainly was the testimony of everyone from whom we heard. The reason generally given was that the number in attendance being small made the opportunity for Christian fellowship greater, and that this, in conjunction with the fact that we had the place to ourselves without annoyance or outside distractions, constituted it the most blessed of all our Conventions from the standpoint of Christian fellowship and helpfulness.

The Editor quite agrees with the reasoning, but believes that it is safe to conclude that the improvement of one Convention over another rests in the fact that the Church in general is growing in grace and knowledge and love as the days, weeks and years go by. "What manner of persons ought ye to be!" continually rings in our ears. What manner of Conventions ought we to have! what fellowship of spirit! Our hope is the same in respect to the other Conventions yet to be held--in Toronto, Canada, June 30 to July 6; at Glen Echo, Washington City, July 7 to 14; Glasgow, Scotland, July 25 to 28; London, England, August 2 to 5; Halifax, Nova Scotia, September 29 to October 1.

====================

R5060 : page 218

SOME INTERESTING QUESTIONS

GREAT COMPANY NOT SHOWN IN THE PYRAMID

QUESTION.--Is there nothing in the Great

Pyramid to represent the Great Company--
the Bride's virgin companions, who will
follow her? (Psa. 45:14.) We understand
your interpretation to teach that the Queen's
Chamber symbolically represents those who
will attain perfection on the human plane,
and that the King's Chamber symbolically
represents those who will attain to the
divine nature. Is the Great Company not
shown in the Pyramid, or have you merely neglected to
call attention to the feature which symbolizes it?

Answer.--God, during this Gospel Age of nearly nineteen centuries, has been calling the Church to glory, honor and immortality. During the next Age, under Messiah's Kingdom, He will open up a way of Restitution and return to earthly perfection for all the willing and obedient of mankind. God did not call any to be of the Great Company Class. Those who will ultimately be of that class, "saved as by fire," will get a reward to which they were never called, or invited. There is but one call during this Age; as we read, "Ye are called in one hope of your calling." (Eph. 4:4.) That call was to self-sacrifice--to walk in the footsteps of Jesus. Only by making that covenant of sacrifice were any of us accepted or begotten of the Holy Spirit or privileged to call ourselves the elect of God.

In view of these things it would seem quite appropriate that the Great Pyramid does not show a place for the Great Company, as though they had been invited to such a place.

The ante-chamber, as we have already pointed out, marks the experiences of the Church in the School of Christ, which are necessary before any could pass, by the power of the First Resurrection, into the Divine perfection symbolized by the King's Chamber. We may, therefore, assume that the Great Company class all come into this Ante-chamber, or School, but that only the "faithful unto death" pass beyond it under the granite leaf into the King's Chamber.

SIGNIFICANCE OF PLANES L AND K ON CHART

Question.--In describing the Chart you say, Vol. I, page 211, "These, when born from the dead in the resurrection, will have the divine nature and form." Please harmonize this statement with another found on page 235, which reads thus: "We know not how long it will be

R5060 : page 219

after their change, or perfecting, as spirit beings (plane L), before they as a full and complete company will be glorified (plane K) with the Lord, united with Him in power and great glory."

Answer.--The two quotations are in perfect accord. The questioner's difficulty is in respect to what is signified by plane "L" and plane "K" on the Chart. Plane "L" represents the personal glory of our Lord and the Church by the power of the First Resurrection, from human nature to divine nature. We understand that all the members of the elect Church will experience such a change, from mortal to immortal conditions, from human to divine nature, from weakness to power, from dishonor to glory, from animal to spirit conditions (I Cor. 15:44), before being ushered into the glory of power and dominion represented by plane "K." In other words, the first quotation refers to the personal exaltation of all the spirit-begotten, overcoming class in the First Resurrection, to plane "L," and the second to their exaltation to plane "K," which will come when the Heavenly Bridegroom shall present His Bride complete, without fault or blame, before the Heavenly Father, as pictured in the 45th Psalm.

THE RESURRECTION POWER NOW AT WORK.

Question.--Does the resurrection power now work in the lives of the saints?

Answer.--The resurrection power is now working in the lives of the saints. In Romans 8:11 the Apostle says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit indwelling." This does not refer to future resurrections. It refers to the energizing of your mortal body. The Apostle argues that we were alive unto sin once, but that when we made our full surrender to the Lord we became dead to sin; that when we were begotten of the Holy Spirit we became New Creatures, in this earthen vessel; and that the body is reckoned dead to sin and the New Creature alive to God. Now, the Apostle says, the Spirit of God is able to so quicken our mortal body that instead of being a servant of sin, as it once was, it will be a servant of righteousness.

There is a great difference between the immortal body which we shall have by and by, and the quickening of the mortal body. The new body will not be a flesh body at all. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spirit body." (I Cor. 15:42-44.) This animal body is to be quickened by the Spirit of God that dwells in us; and by degrees this resurrection process in which the New Creature is engaged becomes stronger and stronger. If this continues, our resurrection progresses; and the time will come, at the end of our course, when the Lord will count us worthy of the glorious change, to be like Him and share His glory on the high, spirit plane.

THE DIVINE PLAN NOT FINISHED

Question.--When on Calvary our Lord said, "It is finished!" to what did He refer as being completed?

Answer.--This did not mean that our Lord had finished

R5061 : page 219

all the work of the Divine Plan, for both the work of calling out the Bride and presenting her blameless, and the work of the Millennial Age were yet future. Our Lord had come into the world to do a work of personal sacrifice. When He was thirty years of age, He presented Himself in consecration at Jordan. During the three and a half years of His ministry He continued to offer Himself; and this course, figuratively, became a sweet incense ascending before God beyond the veil. This work was one which could not be accomplished in a day. It required three and a half years. To this He referred when He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke 12:50.) He was anxiously awaiting its completion, which was reached at Calvary.

GOD IS MAKING THE WRATH OF MAN TO PRAISE HIM

Question.--If the Kingdom of Christ is not yet set up on earth, how may we explain the various reforms, charities, etc., of our time?

Answer.--Apparently, the Adversary is trying to run things in his own direction, but the light itself which we are enjoying today is the promised light of Divine Providence. We read that "many shall run to and fro, and knowledge shall be increased," and that "there shall be a time of trouble such as never was."--Dan. 12:1,4.

But God has supervised the matter of inventions, such as the printing press, the power of steam, and the effects and influences of these in the world. It seems, too, that the movements in the way of better government, etc., are influences based upon the general enlightenment and the efforts of mankind to do as well as they can by each other--specially in ways that selfishness does not hinder. But selfishness has, no doubt, much to do with all manner of reform.

In speaking of the present time, our Lord said that the secrets should be proclaimed on the housetops. Today we see that many real exhibitions of vice, immorality and wrong-doing are brought to light--proclaimed from the housetops. While we do not say that the Adversary brings these things to light, yet we can see how the Adversary may have had to do with the movement toward communism that once had sway, as well as the movement toward socialism and toward anarchism. These are the things which will tend to bring on the time of trouble. So the wrath of man is made to turn to the praise of God. He is able to make the wrath of man praise Him. "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain."--Psa. 76:10.

===================

R5061 : page 219

PASTOR RUSSELL'S SERMONS IN GERMAN

Six newspapers in Ohio are now publishing the sermons weekly in the German text--two columns; also one in N.S. Pittsburgh, Pa., one in Aberdeen, S.D., and one in Waco, Texas. We are sure that many of our readers will be glad to know of this for their own convenience and for the sake of their German friends. Lorain, Chillicothe, Fremont, Zanesville, Sandusky and Port Clinton are the cities of Ohio favored in this respect. Do not forget to encourage these publishers with subscriptions and with occasional letters, letting them know that you appreciate the sermon feature.

TABERNACLE SHADOWS IN FRENCH

For our French readers we now have a supply of the TABERNACLE SHADOWS in the French language in paper binding, similar to the English edition, and at the same prices--5c. per copy, 50c. per dozen.

BROTHER RUSSELL'S SERMONS IN SWEDISH

The Newspaper Syndicate handling Brother Russell's sermons have selected a Swedish journal in the Central West for a Swedish translation of the sermons, namely, "The Kansas City (Swedish) Tribune," Kansas City, Mo. The paper is a weekly, and one dollar will secure it for a year. We hope our Swedish friends will patronize the Tribune and occasionally give its Editor an encouraging word and an address for a sample copy or a neighbor's order.

===================

page 221

VOL. XXXIII JULY 15 No. 14
A.D. 1912--A.M. 6040

CONTENTS

Views from The Watch Tower........................223
    Social Unrest Grows Apace.....................223
    Increase of Knowledge the Cause..............224
    Politicians Are Seeing Things.................224
    "Men's Hearts Failing Them for Fear"..........225
    Baptists Divided on Communion
      Question....................................225
Victorious Christ Heads Procession................226
    Leading Forth Captives........................227
    "He Gave Gifts Unto Men"......................227
    Not Given to Convert the World................228
"The Word Was Made Flesh".........................229
    A Body Given for the Purpose of Death.........229
    "I Come to Do Thy Will".......................230
Deliverance to the Captives.......................232
    The Truth That Angered........................232
Faithful Unto Death...............................233
    Bound by an Unholy Oath.......................233
Some Interesting Letters..........................234
Berean Questions in Scripture Studies.............235

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

THE WATCH TOWER BIBLE

Those of the friends who are using the Bibles containing our special Berean Helps write that they are in love with them more and more as the days go by and they learn their usefulness. Some, however, forget what a valuable assistance to Bible study they have close at hand, with comments or other information on the major portion of God's Word and references to SCRIPTURE-STUDIES, THE WATCH TOWER, and our other publications.

We have these WATCH TOWER BIBLES in two different styles and five different grades--the cheapest as low as $1.65, the very best and most complete at $3.65.

==========

BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for August follow: (1) 60; (2) 4; (3) 109; (4) 47; (5) 91; (6) 145; (7) 152; (8) 111; (9) 110; (10) 127; (11) 260; (12) Vow; (13) 209; (14) 320; (15) 105; (16) 155; (17) 93; (18) 136; (19) 7; (20) 137; (21) 307; (22) 114; (23) 222; (24) 109; (25) 305; (26) 215; (27) 130; (28) 213; (29) 19; (30) 62; (31) 60.

====================

R5061 : page 223

VIEWS FROM THE WATCH TOWER

SOCIAL UNREST GROWS APACE

OUR READERS know better than do the majority of people the meaning of the present social unrest. Many of them have been studying this subject with us from the standpoint of the Divine Plan of the Ages for more than thirty years. Steadily the unrest which the Bible predicted for the present time--the Harvest of this Age--is culminating. Many know our expectations respecting October, 1914--that thereabouts the Time of Trouble will gain full headway and sweep the social structure as a besom of destruction.

While pointing out these things from the Word of God our journal has done all in its power to counsel peace, contentment, faithfulness of heart, appreciation of our multiplied mercies and blessings, the like of which humanity never before enjoyed. More than this, THE WATCH TOWER has striven faithfully in all these thirty-five years past to establish the foundation for true peace amongst the Lord's people--an exact knowledge of God, a correct understanding of the Divine Word and an appreciation of the Divine attributes.

To some extent the Divine blessing has attended our labors. Thousands of Christian people have been awakened, enlightened and brought back to the firm foundation of faith in God and in the Bible. Tens of thousands who have not come to a full consecration of their hearts to the Lord have, nevertheless (according to their letters), taken their stand for righteousness and truth, against sin and error. In these and through these to their families, friends and neighbors a testimony has gone out respecting "Love Divine, all love excelling," which has brought many into closer relationship with God, to a greater reverence of His Word and to a considerable faith in respect to the Divine Plan of the Ages. Hundreds of thousands no longer believe that God used His wisdom and power in human creation to bring into being thousands of millions doomed to eternal torture.

The glorious character of God is shining more resplendently in the world than ever before. The light is going forth in about twenty different languages and to practically every nation. We have not succeeded in effecting great things for the world. We did not so convince the nations that they turned from selfishness and sin to righteousness and love. We have not gotten them to "beat their swords into plowshares, nor their spears into pruning-hooks" (Isa. 2:4), nor have we reason to expect that kind of success to follow our labors. From the very beginning we announced the Scriptural Program to be that only the wise should understand and that "none of the wicked should understand" (Dan. 12:10) and that during this Age only the Elect class will be brought into full harmony with God.

We pointed out from the beginning that the world, full of selfishness, would wreck the present civilization and that God, according to the Bible, will use that great Time of Trouble--anarchy, confusion--as a means to an end, and upon the ruins of the highest civilization the world has yet known, wrecked by human selfishness, God will in His own due time erect the Messianic Kingdom, which for centuries He has promised and which eventually will bring the foretold blessing to Israel and to all the nations of the earth. If we were obliged thus to prophesy evil things, we were glad that we could also prophesy glorious things, everlasting blessing, the silver lining to the cloud.

A little more than two years remain before the climax of trouble we anticipate--if we are exactly right about the time. If we are not exactly right, surely we are not far astray, our enemies themselves being the witnesses.

Look at the state of the world. Europe is seething with a Socialism which indeed numbers amongst its hosts many men of noble impulses who fancy that the course they are taking is the only one to bring about a more equitable distribution of the rapidly increasing wealth of the world. Other less noble men in the ranks of the Socialists are thinking evidently less of justice, of a general betterment of society and of a more equitable arrangement of the world's riches, than of their own selfish interests. Others in this growing army of Socialism appear to be wholly demagogic--ignorant prattlers upon subjects which they do not comprehend.

The wage-workers of the world, under the names of Syndicalism, Socialism, etc., have finally realized that the progress of the world really depends upon the coal miners, engineers, machinists, etc. They do not dispute, of course, that brain capacity is also necessary, but they are inclined to say, and still more to think that brain power and Capital have appropriated the lion's share of earth's bounties for a long time and that now Labor must have the lion's share, even if force be required to obtain it.

The governments of Europe are in perplexity. They wonder and fear what a day or a year may develop, but hope for the best. Their chief consolation seems to be to claim that "all things continue as they were from the foundation of the world" (2 Pet. 3:4), and that no radical change in the affairs of humanity need be expected. Indeed, while Labor feels its power, Capital also feels its strength. Capital says that if Labor should attempt to block the wheels of industry and progress, Labor would be the first to feel the pangs of hunger and would be glad to compromise the situation. It is this confidence on both sides of the question that gives the situation the most serious aspect. When the struggle comes, both parties will feel so confident that neither will be ready to compromise and the results will be the more terrible.

R5062 : page 224

INCREASE OF KNOWLEDGE IS THE CAUSE

Strange as it may at first appear, it is unquestionably true that the troubles upon us are the results of increased knowledge amongst the masses. When people did not know their power, they were content. The ascertainment of their power has brought them discontent and is leading on to anarchy. Had the knowledge come a thousand years sooner, the trouble would have come a thousand years earlier. Had the knowledge come two thousand years sooner, so would have come the discontent, the trouble. It comes now because Divine providence has been gradually lifting the veil of ignorance as the morning of the New Dispensation is nearing. We have not yet experienced the rising of the Sun of Righteousness, but we have with us the early gray dawn.

The world is awakening before the Master-Hand of the Messianic Kingdom, the Controller of earth's affairs. Civilization will wreck itself in its ignorant use and selfish abuse of the wonderful riches which Divine providence is showering upon mankind today through the increase of knowledge. The lesson is evident--the recompense also. All the blessings which we have would do good and not harm were it not for the selfishness and hardness of heart which have come upon humanity. Strange to say, this selfishness and hard-heartedness is more manifest amongst the civilized nations than amongst the peoples of India, China and Japan, although all have it, and although the more civilized of mankind cloak their selfishness in many ways.

Selfishness is never grateful. It never cries Enough! Even its gifts and benefactions are likely to be selfishly bestowed. All this is the result of original sin. Disobedience to the Divine Word has brought gradual opposition to the Divine Spirit of love, kindness, mercy. Tender-heartedness has given place to hard-heartedness. The strife that is coming will undoubtedly be most severe amongst those possessed of large knowledge and great blessings--and this means Europe and America, although the same malignant influence will assuredly exert itself throughout the world.

Just at the appropriate time religion lost its power. Churchianity came instead of Christianity, forms of godliness instead of the Spirit of the Lord. What led up to this? The educators and preachers of the world lost their faith in the Bible. Gradually the spirit of unbelief and the theory of evolution (that man was evolved from lower forms of life and not created) have spread through all the colleges, seminaries, schools and school-books. Now the person who possesses faith in a personal, intelligent, just, wise, powerful and loving God, is considered a simpleton.

Wealthy men have endowed colleges and schools to teach unbelief and Evolution. And now these same men stand aghast with wonder that the people whose faith has been destroyed by Higher Criticism and evolutionary doctrines have no longer faith in God's Word nor in God's providence and are determined to take matters into their own hands. Is it strange? Is it not merely the logical outcome that should have been expected? Do we not see here fulfilled the words of the Prophet Isaiah, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall not be manifest"? (Isa. 29:14.) The prudent men are the wealthy, whose generosity has been showered upon these colleges which are doing so destructive a work in the minds of men and preparing them to destroy the very foundations of our present civilization.

POLITICIANS ARE SEEING THINGS

Two great political conventions have been held which have had an awakening and enlightening influence on the minds of many. The candidates have spoken out with considerable freedom. The charges generally made and generally believed are that in each of the two principal parties there is a warfare in progress between a "stand-pat" element (willing to yield nothing) and a reform element. The former have apparently the more particular backing of the financial world and the Church influence, Catholic and Protestant. The other, or more progressive party, realizes in some measure the real condition of things in the world today--realizes that Capital must make concessions to Labor and must improve Labor conditions or else a social revolution is inevitable. Mr. Roosevelt and Mr. Bryan are the prominent standard-bearers of the progressive thought in the two great parties. They represent millions of the middle-class people and millions of sympathizers in religious circles and in the world.

The Boston Globe quotes Mr. Roosevelt as saying, "With unflinching heart and undimmed eye, we stand at Armageddon and we battle for the Lord." Then the Globe quotes the Scripture to which Mr. Roosevelt refers in Rev. 16:16-18: "And He gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the Temple of Heaven, from the Throne, saying, 'It is done.' And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

We cannot but wonder how much of what he said Mr. Roosevelt believes and appreciates. But the same thought is in the minds of others who profess little knowledge of or faith in the Bible. The Cincinnati Post, for instance, commenting on the same subject, says:

"And no one knows what it all means now or next week or before another generation has begun to crawl.

"Men talk among themselves--experienced newspaper men, men who have attended political conventions for years. But they don't print what they talk and don't talk all that they fear.

"There is a feeling that history is being made in a more mysterious manner than any of us can understand --that something is moving more powerfully than any of us can comprehend--and however much men predict or hazard guesses, nobody knows.

"Sometimes one forgets it is a Republican convention and sees only two tremendous forces about to clash. It is people who are stirring, not mere partisans. And it is the same spirit of unrest, the same mysterious uprising and breaking forth from beneath of a wonderful and awful power that has been breaking forth in spots all over the world."

If, however, it be conceded that the financial powers have set themselves in opposition to progress, those who know the power of money may well fear that the chances of the progressives are small. The money power, through the banks and bankers, has its influence upon all borrowers of money. There lies the danger. The power which can thus control nearly all of the influential is in danger of carrying its power too far and sitting upon the safety-valve

R5062 : page 225

until the explosion takes place--just such an explosion as the Bible warns us to expect.

What should be the attitude of God's consecrated people at this time? They should remember the Master's words and not be alarmed. He said, "When ye see these things begin to come to pass, lift up your heads, for your deliverance draweth nigh." (Luke 21:28.) This does not mean that we should ever act or feel boastfully, or even carelessly, respecting the welfare of humanity so seriously at stake. It means that with quiet confidence we may look up to God, and, realizing His omnipotence, wisdom and love, we may trust Him where we cannot trace Him and rest assured that all things are working together for good--especially for the Church, but indirectly also for the interests of all humanity.

God's consecrated people should more than ever "set their affections on things above and not on things on the earth." (Col. 3:2.) More than all, we should spend time and influence in the service of God, of the Truth, of our families and of all men, so far as we have opportunity. We should do them good, calming instead of arousing their fears. Instead of dilating particularly upon the trouble coming, we should expatiate especially upon the time beyond the trouble, encouraging them to faith in the Omnipotent One who has promised that through the Seed of Abraham "all the families of the earth shall be blessed." --Gal. 3:29.

Today we have wonderful opportunities. The world is waking up and inquiring about the meaning of the wonderful things of our day. Intelligent people are perplexed. They need the very light upon the Divine Plan which we have for them. The Golden Rule bids us do toward them as we would have them do towards us, if we were in the dark and they in the light. The Class Extension work is being greatly blessed and is reaching many. The Colporteur work is gathering, we believe, many ripe grains.

On the whole, the Lord's blessing seems to be specially manifest thus far this year. No doubt many who are now receiving the Truth respecting the Harvest time, etc., have been God's children for a considerable time, and under Divine providential guidance, direction, discipline, in preparation for the Kingdom. To these Present Truth comes as a special blessing and refreshment and as a

R5063 : page 225

special ripening for the Kingdom. Today's opportunities become tests also of our love and loyalty to God. "He that reapeth receiveth wages and gathereth fruit unto life eternal." (John 4:36.) Freely have we received, freely let us give to others the glorious light of Present Truth.--Matt. 10:8.

MEN'S HEARTS FAILING THEM FOR FEAR

There is a general apprehension of something unusual and fearful. Religious people of all denominations are distressed, as well as politicians and financiers. Large sums of money are still forthcoming, but chiefly from the wealthy. And these are growing weary of their trials as the supporters, "pillars," of their respective systems. Church attendance grows more slim, and many who do attend service confess that their worship is largely a form of godliness and custom and habit rather than an intelligent appreciation of their privileges. The people believe --they know not what. The "new thought" offered them as a soul-satisfying portion is, "Our forefathers generations back were monkeys." There is nothing soul-satisfying in this statement. The true-hearted are starving, not for bread, nor for water, but for hearing the Word of the Lord. (Amos 8:11.) The formalists are discouraged because of lack of numbers. All are in dread lest some one should ask questions respecting the various creeds of Churchianity, knowing that no one of intelligence can defend even one creed of Christendom.

Various schemes have been tried. Various good endeavors have been made to awaken the public to an interest in religious things. The public interest in Churchianity has died out. Evolution and Higher Criticism have undermined faith. The public say, "The preachers themselves do not believe the Bible. Why should we?"

Finally, the solemn thought is being pressed home daily that a great trial time has come upon Christianity as a whole--a day of judgment; and that in harmony with the adage, "In union there is strength," all Christian people should draw together for mutual support. The cry is, "A federation" (a confederacy--Isa. 8:12). This movement, foretold by the Scriptures, is now nearing a fulfilment, much as the matter was disputed when we called attention to it thirty-five years ago.

As we write, the Conference in Lambeth Palace, London, is in session. The chief representatives of the churches in Great Britain and the United States have assembled to see to what extent they can let down the bars of custom and superstition and recognize Protestant Christians of all denominations as fellow-Christians of the one Body of Christ--the one Church. Very soon there is to be a general meeting in the United States to which the proposals of the Lambeth Conference will be submitted.

The feeling of fear, uncertainty, need of union, is so generally felt that undoubtedly many Christians of various denominations will be glad to be associated, federated. The hope is that thus they will present a solid, religious backing to the Government and that the Government will give them in return a support. It will not surely amount to a union between Church and State, as in the old world, but it will amount to an understanding between Church and State, for the State also is feeling its need of backing. The result will be an apparently triumphant Churchianity, a brilliant flare-up of success. However, according to our understanding of the Bible, their prosperity will be short-lived, for it has no real foundation of Christian faith, but merely the excuse of necessity for its federative existence.

With the flare-up of Churchianity's apparent prosperity all not joining in will be esteemed as enemies, however conscientious. And they will have hard experiences for a little while, until the Master shall say, "It is enough. Come up higher." "To him that overcometh will I give power over the nations"; "To him that overcometh will I grant to sit with Me in My Throne"; "Be thou faithful unto death and I will give thee a crown of life."--Rev. 2:26; 3:21; 2:10.

BAPTISTS DIVIDED ON COMMUNION QUESTION

"Toronto, Ont., June 15.--The question of restricted communion was discussed by the Toronto Association of Baptist Churches in Parkdale Baptist Church yesterday. The leading speaker on the subject was the Rev. J. J. Ross, who maintained that "the ordinance of the Lord's Supper is unmistakably a restricted ordinance, and those who partake of it unworthily will bring judgment upon themselves.

"The debate was opened in the morning, but gave way to other topics until it was resumed by arrangement in the midst of the Women's Missionary Conference in the afternoon. A lively period of three-quarters of an hour was given up to it. Mr. A. M. Denovan took the view that it was never proven that Christ did not baptize infants a span long. Rev. T. T. Shields quickly retorted

R5063 : page 226

that it certainly had been proven that He had never done so.

"A heated discussion followed between those who maintained that the love of God in people's hearts entitled them to a place at the communion table, and the others who rigidly held that the only passport was immersion.

"An extra session was held at 6:30 p.m., when the discussion was vigorously continued. No decision was reached."--Woodstock, Ont., Daily Express.

Our Baptist brethren are having their troubles. After more than eighteen centuries they are half inclined to believe that they have made a huge mistake! Perhaps all the heathen who have not been baptized did not go to hell and are not still there roasting! Perhaps the Presbyterians, Congregationalists, Methodists, Lutherans, Roman Catholics, Episcopalians, etc., are not in hell for similar insufficiency of water!

Perhaps, after all, it has been a mistake that our Baptist friends have been excluding others from their communion table--claiming that, not being completely immersed in water, these are not members of the true Church of Christ, not eligible to heaven, etc. It is certainly time that our dear Baptist brethren became established with definite ideas about baptism, or else they should take that particular word from their denominational name.

The foregoing suggestion from the Daily Express respecting the baptism of infants is an outgrowth of the general misunderstanding of the subject of baptism.

The Bible teaches clearly enough that Christians are baptized into the Church, which is the Body of Christ, but nowhere does it say that it is the water baptism which inducts the believer into Christ. On the contrary, it most explicitly declares that the real, true baptism is baptism "into Christ's death." To be immersed into Christ's death plainly enough means to have a participation with the Redeemer in the death which He died--death to self-will, death to earthly hopes and aims and prospects. Only such as are thus immersed into His death will be in His likeness in the resurrection. "If we suffer with Him, we shall reign with Him"; "If we be dead with Him, we shall live with Him."--Rom. 6:4-6; Col. 2:12; 2 Tim. 2:12,11.

If our Baptist brethren come to see what the true baptism is, they will all the more appreciate the water baptism as merely a symbol of the true immersion. Our baptism into Christ's death inducts us into the Mystical Body of Christ, which is the Church, whose names are written in heaven.--Eph. 1:22,23; Heb. 12:23.

Throughout this Age some Presbyterians, Methodists, Baptists, Roman Catholics, Episcopalians and others have had this real baptism into Christ's death, and accordingly have had their names written in the Lamb's Book of Life. These constitute the members of the One Church. Some of them were confused on the subject of baptism and used sprinkling--incorrectly, unscripturally. Others used immersion unscripturally--the Disciple friends thinking it the same as the Jewish baptism practised at the first advent of our Lord, for the remission of sin and for bringing Israel back into harmony with the Law Covenant. Others used water immersion improperly instead of the real immersion into Christ's death. The true view of the subject shows that we all in the past have been more or less in error. Humiliating as this fact is, it needs to be learned if we would make any progress.

YET ANOTHER LESSON

Another lesson we need to learn is that not merely the Church, which is the Body of Christ, is to be saved, but that God has a salvation--although a very different one--for others.--Heb. 2:3; Jude 3.

Under the creeds formulated during the Dark Ages we supposed that since the whole world is under Divine condemnation, therefore every infant is so condemned. We were right in this, but wrong in respect to the character of the condemnation. None of our race were condemned to eternal torment or purgatory. The Bible explicitly tells us that we were condemned to death. (Rom. 6:23; Gen. 2:17; 3:19.) As a consequence mankind are a dying race. The dying processes of the six thousand years have affected the race mentally, morally and physically.--Psa. 51:5; Jer. 31:29,30.

Only those baptized into Christ's death and thus vitally united to the living Head of the Church, have as yet escaped from the condemnation which rests upon the world. But God's provision, which begins with the Church, will proceed, after her glorification, to bless the world. (Gal. 3:8,16,29.) Then all the non-elect, all the unbaptized, all out of Christ--infants, heathen, all--will be subjects of the blessed Millennial Kingdom. All will have the opportunity, not to be baptized into the Body of Christ, but to experience the promised restitution to human perfection and earthly paradise--all that was lost in Eden, all that was redeemed at Calvary.--Acts 3:19-21.

===================

R5066 : page 226

VICTORIOUS CHRIST HEADS PROCESSION

"When He ascended up on high He
led a multitude of captives."--Eph. 4:8.

THIS GRAND EXPRESSION respecting the glorious outcome of the Savior's work is quoted by the Apostle Paul from the Psalms. (68:18.) The figure thus thrust before our mental eye is that of a great Conqueror whose victory is being heralded. With the Romans we know that it was a custom that generals returning from various wars were granted what were termed "Triumphs"--that is to say, triumphal processions, that the people might have tangible evidence of their victories.

Thus, for instance, Titus, returning from the war upon the Jews in A.D. 70, brought with him certain notable persons and the Golden Candlestick from the Temple, and these were displayed to the eyes of the people following the conqueror. They were subsequently sculptured on the Arch of Titus, still standing in Rome. And evidently the custom was still older than the days of the Romans, since it was so prophetically set forth by the Prophet David.

Let us permit our mental eye to feast upon the scene presented in our text. Jesus, in fulfilment of the Divine Program, had left the heavenly condition and descended to earth, taking a bondman's form or nature in order "that He, by the grace of God, might taste death for every man" (Heb. 2:9); in order that He might rescue Adam and his race from the dying and death condition in which they were--under Divine sentence and under the power of Satan.

Therefore the Redeemer counted not His life precious to Him, but freely delivered Himself up for our offenses and died, "the Just for the unjust," that He might bring mankind back into harmony with God. His humiliation ended in death, but His triumph began when, as is recorded, God raised Him from the dead by His own power, and set him at the right hand of His own Majesty--"far above angels, principalities and powers and every name that is named, that at the name of Jesus every knee should bow."

HE THAT ASCENDED FIRST DESCENDED

The prophecy says nothing about our Lord's descending from the heavenly glory to the earthly nature, but St. Paul supplies this feature saying, "He that ascended, what is it but that He first descended, into the lower condition of the earth?" (Verse 9.) Thus the Apostle asserts that He that descended is He that ascended above all heights, that all things may be fulfilled through Him.

An important thought here noted is that our Lord not only left the heavenly glory, but that He returned to a still more excellent glory--He did not suffer the disastrous loss of the heavenly nature as a result of His obedience in taking the human nature. As He left the heavenly nature to take the human, so in returning He left the human nature to ascend again to that which He had before, with the additional glory of the divine nature.

LEADING FORTH THE CAPTIVES

With most of the conquerors in olden times the captives were made slaves. Not so, however, will be the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. His train of captives is a long one indeed; the procession has already occupied eighteen centuries, and is yet to be the great work of the thousand years of the Messianic reign!

First of all in the procession are the saints--"the Church of the First-born, whose names are written in Heaven." In the forefront of them we see the twelve Apostles, St. Paul taking the place of Judas. The Apostles are to be Kings who are to reign with Christ in preeminent positions; but following them are some others of the saintly company of Kings--in all a "little flock."

Then will come a company, more numerous, but less heroic--"a great multitude," uncrowned, but with "palm branches," not antitypical Priests, but antitypical Levites, associates and servants of the Royal Priesthood, the Bride. Then will follow (Heb. 11:38-40) other faithful ones of the past, the Ancient Worthies. The Prophet speaks also of the "rebellious house." The classes previously specified were not rebellious, but gladly and willingly forsook all to do the will of the Father and to attain the liberty of sons of God, as the first-fruits of the triumph of the Lamb.

But during the thousand years of Christ's reign He will lead forth the "rebellious house"--the world of mankind--not all of them, we may be sure, for some, the Scriptures positively declare, will die the Second Death, because, after realizing their deliverance, they will love sin and will therefore be destroyed as enemies of righteousness. But it is a blessed thought that many of those who are now aliens, strangers and foreigners from God through wicked works, are in this condition of opposition, not willingly, not intelligently, but by reason of the ignorance and weaknesses which came to them by heredity, under the reign of sin and death.

It is to be a distinct feature of the great Triumph of Immanuel that every eye shall be opened and every ear unstopped, that "the knowledge of the glory of God shall fill the whole earth," during His glorious reign of righteousness. Are we not distinctly told of the time that will follow, in which all the willing and obedient shall receive the Holy Spirit, which then will be poured out "upon all flesh" even as now, during this Gospel Age, it is poured out upon God's "servants and handmaidens" only?--Joel 2:28.

Oh, that will be a glorious Triumph for the great Redeemer! In the language of the Bible, "He shall see the fruitage of the travail of His soul, and shall be satisfied." (Isa. 53:11.) What a glorious fruitage!--not only His own exaltation--not only the exaltation of His faithful Bride class, and the additional exaltation of "the virgins, her companions, which follow her," and the exaltation of Abraham, Isaac, Jacob and all the Prophets, but finally the deliverance to human perfection of all the groaning creation willing to accept the same upon the Divine terms of loyalty to God and to the principles of His Government, as these shall be made known to them.

"HE GAVE GIFTS UNTO MEN"

It was the custom in olden times that a king coming into authority and power should give gifts according to His wealth. Governors and princes would be needed and he would dispense the honors of these offices to those found

R5067 : page 227

faithful in his service, loyal in the defense of His cause.

So, in this prophetic reference to our Lord's ascension, it is declared not only that He would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that He would confer certain gifts.

We might have spent valuable time guessing the nature of these gifts which the great Redeemer would dispense, but such a waste of time is unnecessary, since the Apostle proceeds to explain the matter and tells us what gifts are meant. He says, "And He gave some Apostles, and some Prophets, and some evangelists, and some pastors and teachers."

There is an astounding thought connected with this statement--that the Apostles were not self-appointed, and that they had no successors, and that the work of evangelizing, or making known the "good tidings," and the pastoral work and the teaching work amongst believers, are all under the supervision of the Head of the Church, the great Victor, who redeemed us with His blood, and who proposes, first, to lead forth a Bride class, and subsequently all the willing and obedient.

It behooves us to notice that the Apostle does not intimate that Jesus gave to some Methodism, to others Presbyterianism, and others Roman Catholicism, etc. No, when we held such thoughts it was because of more or less misunderstanding --because we failed to see first that there is but the "one Church of the Living God, whose names are written in heaven," and second, that that one Church is not any of the various sects and parties, but includes the saintly in all of these; "the Lord knoweth them that are His."

NOT GIVEN TO CONVERT THE WORLD

Noting carefully the Apostle's argument in connection with our text, we perceive that the Master did not give these gifts for the conversion of the world. He does specify, however, what they were for, namely, "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ"--the Church, the Bride class. Is it supposable that the Apostle erred in this statement and that the fact is the reverse--that these gifts were provided for the conversion of the world, and that the Apostle thoroughly misunderstood the matter and supposed that they were given for the perfecting of the saints, for the edifying of the Body of Christ? No! We are to be taught by the Apostle and may be sure that there is no mistake, no error in his statement.

Notice the force of the expression, "the perfecting of the saints." It is not sufficient that believers have a little knowledge, a little faith, and a measure of sanctification or devotion to the Lord, for after they have received and attained all of these things they still need the instruction of the Apostles and ministers, pastors and teachers, provided by the great Head of the Church for their perfecting. Ah! there is a force and depth of meaning in that word perfecting. We remember that of our Head it is written, "Being made perfect through suffering, He became the Author of eternal salvation to all who obey

R5067 : page 228

Him." So His followers are made perfect through suffering.

The Master's perfecting, indeed, was a little different from ours, and yet there is a similarity between the two. He was perfect before He humbled Himself; He was still perfect as the Man Christ Jesus, who gave Himself; but as a result of His consecration He received a begetting of the Holy Spirit to the divine nature, and His development as a New Creature required that He faithfully carry out His vow, or covenant of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness He perfected Himself on the divine plane--that is, He proved Himself worthy according to the covenant--"Worthy is the Lamb that was slain to receive glory, honor, dominion and power."--Rev. 5:12.

Similarly the followers of Jesus are to be sharers with Him in the sufferings of this present time and in the glories which shall follow, for "If we suffer with Him we shall also reign with Him." (2 Tim. 2:12.) Although we are imperfect in the flesh, while He was perfect, yet the robe of His righteousness, the merit of His sacrifice, covers all of our blemishes and makes us, as His footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus.

The begetting of the Holy Spirit starts us in the life divine. We are not to be perfected in the flesh, but in the spirit, and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fulness and thoroughness with which we submit our all to the Divine will and seek to glorify God in our bodies and spirits which are His. (I Cor. 6:20.) Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow as a reward for faithfulness.

THESE GIFTS ARE LASTING

Not merely for a few days or years were these gifts to the Church provided; on the contrary, they were to endure throughout this entire Age, until the Church perfected shall pass beyond the veil and be forever with her Redeemer, to share His glory, honor and immortality. The Lord from time to time has raised up evangelists, pastors and teachers for this glorious service of preparing the "chaste virgin," the Church, to be the Bride in glory. But the Apostolic office, as represented in The Twelve specially provided by the Father, has continued and needs no replenishment. We still have their instructions as fully as the early Church, "that the man of God may be perfect, thoroughly furnished unto every good work."--2 Tim. 3:16,17.

That the Apostle did not understand the matter to be merely for a day, but throughout this Age, until the completion of the Church, is clearly evidenced by his statement, namely, that all these gifts were for the edification of the Body of Christ and the perfecting of the saints to the last--"until we all come to the unity of the faith and to the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ."

This is a wonderful statement, however we view it. Shall we say that it applies to each individual member of the Church of Christ, and that each individual must come into that full unity of faith, and that full knowledge of the Son of God, and the perfection of manhood in Christ, and to a developed stature of maturity in Christ? Or shall we understand the meaning to be, until the entire Church of Christ shall have reached a full knowledge and shall, as a whole, have come to the condition of a perfect Man, of which Christ is the Head and we are the members --to the full development or stature of the Anointed, the Messiah, Head and members? We believe that the latter is the Apostle's thought.

Nevertheless, it cannot be disputed that the selection of these members all the way down the Age must have been along the lines here indicated. Individually, one partially developed would not be fitted for the Kingdom. One not in the unity of the faith would not be suitable. One not developed to the proper measure or stature as a Christian would not be suitable. Nothing is more plain than that the individual Christian needs a great deal of instruction, edification, building up in the holy faith, testing, proving, chiseling, polishing, fitting, preparing before he shall be ready for a place in the Kingdom.

GOD'S PEOPLE NO LONGER NEED BE MISLED

This thought is confirmed by the succeeding verses, in which the Apostle tells us that by the assistance of these, the Divinely provided gifts, teachers, etc., God's people need no longer, like children, to be tossed to and fro, and be misled by the sleight of men and cunning craftiness of those who would deceive. On the contrary, being sincere, and speaking the truth in love, they are to grow up into membership in the Anointed One in all things--coming fully and completely into fellowship and obedience, under the Head, even Christ.--Verses 14,15.

Proceeding, the Apostle tells us that all who are recognized as members of the Body of Christ must be properly joined to the Head--by a proper compact, or covenant, intelligently made and fully intended. This union must be compacted, and it requires the entire Gospel Age to effect this development and compacting as members, that the whole Body of the Anointed may be one--symmetrical, beautiful, co-operative--making increase in its members and edifying itself in love--growing in grace and in knowledge and in character-likeness to the Head.--V. 16.

In conclusion, then, the Captain of our Salvation has gone before, He has accepted us as His joint-heirs, and we are following on, blest by the gifts which He dispensed when He ascended up on high; and we, in turn, will be His gifts to the world of mankind. When as Priests and Kings we shall be associated with our Lord, we shall bless all the families of the earth with a glorious opportunity of knowledge and obedience, that they may, if they will, attain life everlasting, "the gift of God, through Jesus Christ our Lord."--Rom. 6:23.

===================

R5064 : page 228

"THE WORD WAS MADE FLESH"

OUR FINITE MINDS have difficulty in understanding some of the deep things of Scripture because of our insufficiency of knowledge and of experience. All that we know of our Lord's pre-human existence is revealed in the Word of God. The Scriptures state that our Lord was rich and became poor; not that He remained rich and seemed to become poor, but that He actually became poor that we might become rich. The Apostle says that He divested Himself of those conditions that He had before He became human, and that He took a bondman's form. He was made flesh. The explanation is given, "A body hast Thou prepared Me," a human body, and thus He was made "a little lower than the angels, for the suffering of death."--Heb. 10:5; 2:9.

Putting together the Scriptural statements on the subject we have this: In His pre-human existence our Lord was the Logos, "the beginning of the creation of God," the Alpha of all God's creation, and the Omega in that Jehovah created only this One. Of the Logos it is written, "All things were made by Him, and without Him

R5064 : page 229

was not anything made that was made." (John 1:3.) He was on the spirit plane, next to the Father.

In the Divine Plan of the Ages, formulated long before, a proposition was made our Lord with a view to the redemption of mankind; provision was made that if obedient to the Father's will, the Logos would receive still further exaltation, even to the divine nature. For this joy set before Him, our Lord took the various steps necessary to complete the great work of redemption. The contract into which He entered with the Father was one which involved much humiliation. While there was a sacrifice of power, of honor, of glory, yet no sacrifice of life was involved in the first step taken; namely, His acceptance of the Father's arrangement that He should be made flesh; that He should become a human being, that He should give up His existence on the heavenly plane.

Originally, as the Logos, our Lord was a soul on the spirit plane, in the sense that any intelligent being is a soul; for the word "soul" signifies being; and the transfer of the life principle to a human body brought Him to the earthly plane. The life principle was the same that He had before, therefore the personality was the same. It was important to have identity of mind; and this He had by Divine arrangement.

A BODY GIVEN FOR THE PURPOSE OF DEATH

The Scriptures do not explain how the spark of life belonging to the spirit being known as the Logos became transferred to the human plane. When our Lord was thus changed, He merely took the step of getting ready to become the sacrifice for sinners. In His pre-existent state He could not have given the corresponding price for Adam; for He had not the human life to offer. But when He became a human being and had reached the age of maturity, He was in condition to be the Sin-offering.

We would say that our Lord as a human being was the same soul as in His pre-existent condition; for He had the same life principle as before; and that when He became human He did not die as a spirit being. The Scriptures declare that our Lord was "made flesh," a human being; and that the difference between Him and mankind in general was that He was perfect--"holy, harmless, undefiled, separate from sinners"--separate from the remainder of the human race. (Heb. 7:26.) The Scriptures also explain that this difference resulted from the fact that He was specially begotten. The life principle by which He was conceived came directly from the Heavenly Father.

This explanation is altogether different from the theory known as Incarnation. The thought of the theory of incarnation is that a spirit being took possession of an earthly being--became incarnate, dwelt in the flesh, in the same way that some are possessed of evil spirits which dwell within them. This, we believe, is a wrong thought respecting our Lord which has come down from the "Dark Ages." There is nothing in the Scriptures about incarnation. The Scriptures do not say that our Lord's body died, while the spirit being within it remained alive. But the Bible says that our Lord left the glory which He had with the Father and was found in fashion as a man; that He humbled Himself unto death, even unto the death of the cross; that He was "put to death in the flesh."--John 17:4,5; I Pet. 3:18; Phil. 2:8.

"MADE FLESH AND DWELT AMONG US"

From what we know of childhood we recognize it as the period of development. And so we read of our Lord: "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon Him...And

Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:40,52.) His was not a mind that had all the experiences and intelligence of His pre-existent state. We read that He grew in wisdom. His mind grew. Of course, being perfect He would learn much more rapidly and accurately than would others; and this accounts for the fact that as a child He was able to confound the Doctors of the Law. With His natural qualities of mind He was able to grasp the situation, to take in things rapidly.

St. Luke tells us that at the age of twelve years our Lord accompanied His mother and Joseph to Jerusalem. The Jewish children were accustomed to attending religious services; and it was a custom that Jewish boys should make a consecration at the age at which Jesus did. Jesus knew that He was different from other boys. Very likely He told them the facts relating to His miraculous birth. It is assumed by some that He was even charged with having an illegitimate birth. But since we do not know definitely about this, we must confine ourselves to the Scriptures.

Our Lord came into the world in a miraculous manner for the purpose of fulfilling the prophecies, which were all to attain fulfilment in Him. Naturally He would avail Himself of the first opportunity of ascertaining the requirements. When at twelve years of age He learned from the Doctors of the Law that He could not assume the priestly function as a boy, He made no further attempt, but was subject to His parents, or to Mary and her husband, who properly enough were His guardians until He reached thirty years of age, when His first step was to make full consecration of Himself.

"I COME TO DO THY WILL"

Our Lord at thirty years of age certainly had much knowledge that Adam did not possess when he was on trial. Our Lord had some knowledge of what constitutes sin and its penalty. He had also knowledge of the fact that God had arranged for the redemption of mankind, through the great Mediator of the New Covenant--a Savior, a Redeemer, a Deliverer. He knew that the inability of others to keep the Divine Law written in the Decalogue and His ability to keep that Law, constituted the difference between Himself and others.

Doubtless our Lord's mother had told Him of His miraculous birth and of the message that had come through Gabriel and of the prophecy of Anna and of Simeon. And He had in mind the prophecy respecting Himself and the future of the great Messiah that was to come and deliver the world. All this knowledge was very valuable.

But the thing that our Lord evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible; for He had not received the Holy Spirit. Although He might be better qualified to understand these things than were the fallen race, yet, as the Apostle says, "The natural man receiveth not the things of the Spirit of God,...neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) Jesus had not been begotten of the Holy Spirit; therefore He did not have the understanding of the prophecies and symbols.

"THE HEAVENS WERE OPENED"

All this knowledge began to come upon Him when He was begotten of the Holy Spirit. He began to understand the higher things, the deep things of God. He had understood in a measure about the Lamb that was slain as

R5064 : page 230

the sin-offering and the things about the putting away of sin, but nothing to identify the One who was to be the great Deliverer or to explain the wonderful pictures in the Scriptures. Just as soon as He was begotten of the Holy Spirit He began to see that if He would reign, it would be by a manifestation of loyalty to God and to righteousness. As soon as He was illuminated He saw the things pertaining to the suffering.

During our Lord's earthly ministry He learned obedience through the things which He suffered. (Heb. 5:8.) And thus He received the great illumination which was so powerful an addition to Him--just as it is a great illumination to us to see the terms and conditions of our calling--that we must walk in the steps of our Lord if we would reign with Him.

Just in what manner the higher things were revealed to our Lord we may not know. St. Paul tells us of wonderful revelations which were made to him. Doubtless our Lord also had revelations, but just what was revealed to Him thus, in order that He might understand His pre-human conditions, etc., we may not know. Nor do we know how all the acts and experiences during the previous period of His existence before He became flesh could have been impressed suddenly upon His mind. The same God who is able to give us a spirit body which will assimilate all the experiences of the present life, could also

R5065 : page 230

impress upon Jesus all the previous experiences which He had had.

The impress of previous experiences did not come to Him during His boyhood; for He was then growing in knowledge and in stature, and in favor with God and man. We believe that the impress came at the time of His consecration at Jordan; and that not only had He there given to Him the impress of His previous experiences with the Father and of the remote past, but also that He had light given to Him upon the Scriptures so that He could grasp the full purport of what He had done when He gave Himself in consecration.

As the "heavens" continued to open to our Lord, He would see that the experiences of the Messiah, which could not have been commanded under the Law Covenant, were nevertheless to be His privileges as He would see these to be the Divine will, as He would see these to be the Divine Law in the Prophecies. As a sheep would be dumb before its shearers, so He would not rebel as His rights were taken from Him. He would know that He was to be put to death; and that He was to be an innocent victim. He was to be the crucified One, the antitype of the brazen serpent.

Having consecrated to fulfil all things written in the Book Jesus was fully prepared for His every experience. This we see also is the purport of that beautiful picture in Revelation of the scroll sealed with seven seals. The proclamation was made, "Who is worthy to open the Book, and to loose the seals thereof?" (Rev. 5:2.) Up to that time no one had been found who could open the Book. But at that time our Lord was found worthy to open the Book, and to Him was given all the knowledge in the Divine Plan, that He might carry out these things in the sacrificing of the flesh.

At His consecration at Jordan our Lord gave up the human life--He gave up all rights and privileges as a human being. The ultimate purpose of this full surrender of His life was that He might bring everlasting life to mankind. The Father's arrangement with Him, however, was such that He might retain His personality, His identity. But after He was begotten of the Holy Spirit, He was a New Creature; and as a New Creature He had the human body in which to develop character, in which to have His experiences. This New Creature was developed to perfection during the three and one-half years of His ministry, and was ready for the spirit body which had been promised to Him.

If our Lord had not been found perfect, faithful, loyal, in His pre-human condition, He never would have had this privilege of becoming a man and the Redeemer of men. Because of His obedience as a man He received the greater glory, immortality. He was perfect under all the favorable conditions before He became a man; He was faithful as a man, and being glorified, He is still faithful. Therefore He maintains the same relationship to God and to righteousness that He ever had. Consequently He would not specially need any of those things which assist in making character; for He has never shown any defects to be rectified. But we may suppose that the experiences which He had in His pre-existent state, and while He was a man, and since He was glorified, all cooperate to make His character intelligent and loyal in the very highest sense.

HE "MANIFESTED FORTH HIS GLORY"

Let us examine some Scriptures which might be understood to imply that our Lord had a clear recollection of His pre-human experiences with the Father.

(1) "Then answered Jesus and said unto them, Verily, verily I say unto you, the Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." (John 5:19.) These words were used in connection with the healing of the sick. They do not, of course, mean that the Lord had seen the Father healing the sick, but that He had seen the Father's will, the Father's Plan.

Our Lord was simply carrying out the Father's will concerning Him: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart"; etc. (Isa. 35:5,6.) These miracles of healing were some of the things that He was to do, as written in the Scriptures. He knew that He was to do these miracles and that they were a foreshadowing of the things to be done by and by. As we read, "This beginning of miracles did Jesus... and manifested forth His glory."--John 2:11.

(2) "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth." (Prov. 8:23-25.) This passage may be viewed either as a prophecy of what our Lord understood of His previous condition, or as a figure of speech setting forth the Wisdom of God all through the ages. But since the Wisdom of God is specially revealed in our Lord Jesus, so this was a foreshadowing of what Jesus might know respecting His pre-human condition.

(3) When our Lord at twelve years of age asked, "Wist ye not that I must be about My Father's business?" (Luke 2:49) He would have in mind the Heavenly Father, just as any consecrated child of God might think of Him. From the information which He had received from His mother, Mary, He would know of His miraculous birth and of His special mission in the world. His mother knew that He could not be true to Himself and His mission unless she told Him about these things. Having been told that He was specially holy and miraculously born for this very purpose, He now turned to Mary and asked, Is it possible that you should not know that I should be about My Father's business? Did not you tell me of this thing? He was surprised that Mary

R5065 : page 231

and Joseph should not understand that this was the very thing for Him to do.

MEMORY THE MEANS OF IDENTIFICATION

(4) Our Lord's statement, "Before Abraham was, I

am" (John 8:58), serves to identify the man Jesus with His previous condition as the Logos before He was made flesh and dwelt among us. He is the same today, although He has been received to the spirit plane. He says, "I am He that liveth, and was dead; and behold I am alive forevermore." (Rev. 1:18.) Originally He was on the spirit plane. Later as a man, He lived; He died. At His resurrection He was made alive on the spirit plane, far above angels, principalities and powers. But the identity, the personality, is the same.

And we can readily believe that the memory of things past is still with our Lord. We also think that He remembers the experiences which He had in the flesh and also those which He had before He became flesh. Otherwise, He could not identify Himself. Memory seems to be the means of identification of our personality. Nothing in this Scripture would seem to imply that our Lord was born into the world with the knowledge of all His previous experiences. After His consecration He received the knowledge by some means which we are not great enough to understand--by some power the Father used; for the Father has all power.

(5) "Jesus Christ, the same yesterday, and today, and forever." (Heb. 13:8.) This statement would not identify our Lord with His previous condition; for in His pre-existent state, He was not Jesus. He was called Jesus at His birth. He became Jesus Christ at His baptism. "By His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities." (Isa. 53:11.) Our Lord began to bear the iniquities of the world at His consecration, and finished so doing at His crucifixion. Since then He has been reckoning certain persons to be members of Himself. When the Holy Spirit came upon Him and the heavens were opened unto Him, He probably received the knowledge which would enable Him to overcome.

Before His consecration, when our Lord was a perfect man just as Adam was, we know not what force Satan's temptations would have had; but when His mind was opened, then Satan came to tempt Him along the very line of His work, along the line of the consecration which He had already made. Satan attempted to overthrow His consecration and to thwart its completion. How much knowledge our Lord had we do not know; but the Heavenly Father gave Him sufficient to enable Him to come off conqueror. And so with us. Our Lord gives us knowledge of Himself and of the Father. He shows us the relation between the sufferings of this present time and the glories that are to follow. Thus by knowledge all the members of the Body of this Great Righteous Servant will be permitted to come off "more than conquerors" by His grace.

THE NATURAL MAN CANNOT PERCEIVE SPIRITUAL THINGS

(6) "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11.) The intimation is that our Lord could tell heavenly things, but that He was not disposed to do so, because Nicodemus and others found it difficult to receive even the earthly things. How could Jesus tell of the heavenly things? By that time He may have had the impress of memory in respect to His pre-existent condition.

We are to tell the heavenly things, but not to the natural man. "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6.) Our Lord said that He had many things to tell His disciples, but that they could not receive them until the Holy Spirit came. (John 16:12,13.) And, "The Holy Spirit was not yet given; because that Jesus was not yet glorified." (John 7:39.) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned"; "but God hath

revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." (I Cor. 2:14,10.) Now if the Holy Spirit reveals some of the deep things to us, how much more could the perfect mind of our Lord enter into the holy things?

"THE GLORY WHICH I HAD WITH THEE"

(7) Our Lord's words, "Father, glorify Thou Me with Thine Own self, with the glory which I had with Thee, before the world was" (John 17:5), would not signify that He had no knowledge of His prospective share in the divine nature. He had the assurance of the Scriptures, one of which was that He should be very high; another that the Lord would give unto Him the Kingdom; another says that Jehovah God would "divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death" (Isa. 53:12); still another says, "The Lord hath sworn and will not repent, Thou art a Priest forever, after the order of Melchizedek." (Psa. 110:4.) He was to be both a Priest and a King of very high state and honor.

Probably our Lord knew these things fully after He was begotten of the Holy Spirit, even as St. Paul was caught away to the third heaven and received knowledge of wonderful things "which it is not lawful for a man to utter." (2 Cor. 12:4.) And so it is most probable that our Lord Jesus had some special revelation; for we read that He said that "as the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John 5:26); thus indicating His knowledge of the fact that both He and the Church would share in the divine nature and inherency of life.

Our Lord's words show that He was not wishing to aspire to these glorious things. Very humbly He said, "Father, I have come to do Thy will. Father, I shall perform the work Thou hast given Me to do and I shall be glad to be returned to the glory I had with Thee--to ask nothing as a favor. I am glad that I have had this privilege, and I think that I shall not suffer by reason of My obedience to Thy will. I shall be glad, therefore, to be with Thee in the glory that I shared with Thee before the world was."

He did not say to the Father, "Do not forget to pay Me; do not forget what Thou didst promise." No. He did the Father's will without any thought of compensation connected with it. So with us. Anyone who looks for the divine nature merely as a reward and feels that it is due him, is taking an improper view. We should feel that to be on the side of righteousness and to be identified with our Lord Jesus is a great privilege, if there be no reward of the divine nature at all; but the thought of the reward is a great incentive to run patiently for something super-abundant, exceedingly beyond what we could have asked or thought.

===================

R5067 : page 232

DELIVERANCE TO THE CAPTIVES

--AUGUST 25.--LUKE 4:16-30.--

Text: "He came unto His own, and they that were His own received Him not."--John 1:11.

THE CHILDHOOD HOME of Jesus was Nazareth, although He was born in Bethlehem. The people of Nazareth would of course feel a certain sense of pride in their fellow-citizen whose fame was spreading throughout all Galilee and Judea. Hearing

R5068 : page 232

of the mighty works and wonderful teachings given at Capernaum, they not unnaturally said to themselves, Well, of course He will soon return to His own town and give us a sight of His wonderful power. And yet, they reflected, Is not this Jesus, whose mother and brethren we know, and who has for a long time been identified with Joseph's carpenter shop?

They could scarcely believe what they had heard. How could it be that so soon after leaving home He had become so famous and so powerful? He never did such miracles in all the years that we knew Him, said they.

They did not, of course, understand as we do that He received His power as a special benediction when He was thirty years of age, as a result of His full consecration of His life to the Divine service, that devotion being symbolized by His immersion in Jordan.

THE SYNAGOGUE AT NAZARETH

At length He came to Nazareth. It was on a Sabbath day. For long years He had been recognized as one of the few able to read, and had done the congregational reading of the Holy Scriptures. This was therefore just what they wished and expected Him to do on the Sabbath day of His return. He went into the synagogue and received from the custodian the scroll bearing the lesson, and read the lesson for the day.

Thus far all went well; but when Jesus began to comment upon passages of Scripture there was a commotion; first whisperings of disapproval, and finally an outburst of wrath against Him. Ah! they thought, this young man has quite lost His head since He left us! We know indeed that His people of Nazareth have a mean name throughout the country, that ours is reputed to be a mean city of little learning; but who would expect that one of our own citizens would return to our midst and tell us to our faces that we are not worthy of having an exhibition of His power--such as He has given to other cities and to their people!

Their pride and patriotism made them wild. They drove Him out of the synagogue with angry demonstrations. They insulted and jostled Him and led the way toward the rear of their city, not daring to lay hands on Him, but merely as a mob gnashing upon Him and pushing onward in a direction in which they desired that they might lead Him to the brow of a hill, and then push Him over.

For a little way Jesus went, but then He turned and passed through their midst, overawing them by the dignity of His presence, and perhaps realizing that their course toward Him was merely a corroboration of what He had said respecting their unworthiness to have a share of the blessing of God which He was distributing.

THE TRUTH THAT ANGERED

What were the words that thus angered them? At first we read, "All bare Him witness, and wondered at the gracious words that proceeded out of His mouth." What, then, made the change? It was the plain declaration that because they did not appreciate Him enough, because they did not believe in Him fully, therefore it would not be God's will that He should perform any miracles for them. He backed up His statement with illustrations from the past which angered them still more. He said that in Elijah's day there was a famine in the land, and that Elijah was not sent to the widows of Israel, but to a widow across the border, in a Gentile city.

Again, Elisha was not sent to cleanse the lepers of Israel, but did cleanse a Gentile, Naaman. Alas, for the power of pride! "Pride goeth before destruction, and a haughty spirit before a fall." Instead of the people of Nazareth getting angry and resenting these things, they should have said, Tell us, then, of our faults and help us to overcome them. If God has blessings, surely we, as Israelites, may have our share if we will but come into the right attitude of heart. Instruct and pray for us. But the proud cannot see their difficulties, hence the Scriptural declaration of the special favor and blessing to the humble.

THE LESSON FROM ISAIAH

The lesson for that Sabbath was from Isaiah 61:1-3. It was an excellent text, and the sermon on it was from the very ablest of all teachers. The whole difficulty was with the heart condition of the hearers; and this is true of many a sermon and many a lesson. How His hearers should have rejoiced to know that they were living in the day of the fulfilment of these words! He had been anointed by the Father with the Holy Spirit, that He might declare good tidings to the poor. Surely many of them were poor and needy!

We read further that Jehovah sent Jesus to heal the broken-hearted. Oh, how those words ought to have appealed to all in that audience! How they would have appealed to any that were broken-hearted! The difficulty probably was that they were hard-hearted. Satan has hardened the hearts of mankind in general. God's promise is that under Messiah's glorious reign He will take away the "stony hearts" and give them "hearts of flesh."

The declaration further was that the blind would receive their sight, that liberty would be granted to the captives, that the bruised and injured would be healed, and that "the acceptable year of the Lord" would be proclaimed. These were indeed wonderful words of life! No wonder we read that "they wondered at the gracious words that proceeded out of His mouth."

"DELIVERANCE TO THE CAPTIVES"

This part of the message might have been applied in part to themselves. Were they not captives, bound by the fetters of sin, bound also by the fetters and chains of heredity, sickness, imperfection and death? Were not some of them actually blind also, as respected the eyes of their understanding? Evidently the time for them to see had not arrived--they were not in the condition to receive the blessing of the anointing of their eyes of understanding. Were they not all bruised by the fall, imperfect, blemished, wounded, sore--mentally, morally and physically--and was not the Great Deliverer there to set them at liberty, in part at least, from these difficulties? Surely that was a favorable moment, and they were a favored people!

But the work that Jesus was doing was merely the proclamation of these things, with a few illustrations or examples of healing, etc. The real time for Him to accomplish the deliverance of the captives, the liberating of the sin-bruised, and the giving of sight to the blind, that all might sing the praises of God and appreciate His

R5068 : page 233

favor--these actual blessings belonged to the Messianic Kingdom time. What Jesus was doing was merely a foreshadowing of the great things to be accomplished future --"In the Times of Restitution of all things which God hath spoken by the mouth of all His Holy Prophets."--Acts 3:19-21.

PROCLAIMING "THE ACCEPTABLE YEAR"

This brief expression, so little understood, pointed out the special work of Jesus, far more important than the miracles. The term, "acceptable year," or acceptable time, refers to this entire Gospel Age of more than eighteen centuries. It is "the acceptable time" in the sense that during this period God is willing, through the merit of Christ's sacrifice, to accept from amongst the sinners a Little Flock of joint-sacrificers to share with their Redeemer in His Kingdom.

No opportunity had been granted in the past to become dead with Jesus, to present their bodies living sacrifices, to walk in His footsteps, to fill up the afflictions of Christ, to suffer with Him. The proclamation of this opportunity waited until Jesus had made His own consecration, and all who accepted His Message and became His followers did so under this invitation or proclamation. It was the privilege of becoming the sons of God by a begetting of the Holy Spirit. (John 1:13.) The acceptance of these sacrifices began at Pentecost and still continues. Who can say how soon the door of privilege to offer acceptable sacrifices may close? Then the door to the High Calling, to the Bride class, will be shut--forever. Other blessings God has, but not other privileges than those of this Age for suffering with Christ and for participating with Him in His reign of glory.

====================

R5068 : page 233

FAITHFUL UNTO DEATH

--SEPTEMBER 1.--MARK 6:14-29.--

Text: "Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

TODAY'S STUDY includes the tragedy connected with John the Baptist's death. King Herod had put away his own wife, and was living unlawfully with the wife of his brother Philip--Herodias--a vain woman apparently and without conscience, who, for ambition's sake, had dared everything that she might occupy the place of a queen. John the Baptist, a fearless teacher, in his preaching had referred to the fact that King Herod was living in violation of the Divine Law, and that this was likely also to bring upon the people a war, for his wife whom he had put away was the daughter of King Aretas.

Herodias heard of John's teaching, and was both angry and fearful--angry that he should dare to speak so of her relationship to the King--fearful, lest the words of this eloquent man, which greatly moved the masses, might alienate her from the King, or that perhaps the King himself

might come under the influence of John's searching words. Had Herod put her away, as would have been his duty, she would have been an ashamed and a disgraced woman in the eyes of the world, for the Herods and their affairs were well known in Rome and elsewhere. So a denouement would have left her a pitiable spectacle, and in her pride she was ready to do murder, or anything that would divert such a calamity.

Herod feared John and feared the people who believed John to be a Prophet, but Herodias feared neither God nor man. However, in deference to Herodias' wish, Herod had John arrested for his temerity. Even then Herod liked to hear John talk, though he still kept him a prisoner. All the more Herodias feared the influence of John. She brooded and she schemed. The King's birthday came, and she encouraged him to make it a great day, a festival, and to ask to the banquet his principal friends. In the midst of the carousal she dressed her own daughter in the airy costume of the dancing girls of the East, and sent her in to dance before the King and his friends.

So great a condescension implied that the King should make some return. He asked the girl what he should give her, promising anything that she would ask, even to the half of his kingdom. This was exactly what the wicked mother had planned; and true to her agreement the child returned for instructions. Herodias had gotten Herod into her net. He had refused to kill John in spite of all her endeavors. Now, in the presence of his friends, on his own birthday, at his own suggestion, he had obligated himself to do anything that might be asked. If the daughter demurred to ask for the head of John the Baptist, the mother probably told her that if John lived both of them would probably sooner or later be outcasts; that his death was necessary.

BOUND BY AN UNHOLY OATH

When the maiden returned and made her request, the King was grieved, yet, not being a humble man, nor a God-fearing man, but merely a proud man with a man-fearing spirit, he felt himself bound to comply with his oath given in the presence of those great men. Was he not King? Was it not his birthday? Had he not freely promised, even though under the influence of intoxicating liquor, and should he now draw back and show the white feather, and simply that he had some confidence in this peculiar Prophet? No! The execution was accomplished; the head was delivered to Herodias; the King's honor (?) was maintained.

Alas, poor world! How many are its snares of pride in the wrong things, and in fear of the wrong person! How many are its attempts to preserve and increase its pleasures and honors!

In a previous study we heard Jesus' words, that no greater Prophet than John had ever arisen. We fully agree that he was a great man, a holy man; a Prophet of the Lord was he. We fully agree that he will have a great reward in the future--with all the holy Prophets, and Abraham, Isaac, and Jacob, he will come forth from the death-state perfect as a man, because he was found faithful, even unto death. He will be one of the class mentioned by the Lord through the Prophet David--"Instead of Thy fathers, shall be Thy children, whom Thou [Messiah] shalt make Princes in all the earth." (Psa. 45:16.) John will be one of those glorious Princes on the earthly plane, one of the representatives of Messiah and the Church, who will be on the Heavenly and invisible plane, like unto the angels, partakers of the divine nature.

Those who selected our lesson text evidently overlooked the fact that John the Baptist is not one of the Church class referred to in the Lord's words, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) John will indeed get life everlasting as a glorious portion, but he will not be a member of the Bride

R5069 : page 234

class, as we have shown. This honor belongs to us who have received Jesus and become His disciples and been begotten of the Holy Spirit, since Pentecost. We again quote St. Paul's words concerning the Ancient Worthies: "All these died in faith, not having received the things promised them," "that they, without us, should not be made perfect." (Heb. 11:13,38-40.) We, the Church, the Bride class, the Little Flock, called to be joint-heirs with Jesus in His Kingdom, must get our share of the blessing first. The Bride and the Bridegroom must be perfected in the First Resurrection before the Kingdom can be established; and it must be established before the blessing can go to any others--even to the Ancient Worthies.

WHEREIN IS THE DIFFERENCE?

If John the Baptist was faithful unto death, just as faithful as those will be who have lived since Pentecost, wherein is the difference, and why should he receive an earthly reward and the Bride class receive the heavenly reward? There are several reasons for this. In the matter of justice God could not justly, not properly, show any preference to one person, or to one class; but in matters of grace, of favor, as the Scriptures declare, He may do what He will with His own. If A owed $5 each to B and C, he could not justly give the entire $10 to one of them and repudiate the debt to the other. But if he wished to make presents, gifts, he may give B $1 and C $9, or give the entire $10 to B and nothing to C.

So far as the world was concerned, God was under no obligation whatever to do anything to help Adam and his race; hence the entire matter of redemption is of grace. But since Jehovah entered into covenant with His Son that the latter should pay the redemption price for the world, and then become its Restorer, Jesus, having laid down His life, the matter has passed from being purely of grace, and has connected with it a certain measure of justice between God and Christ.

So far as man is concerned there is a measure of obligation, because God has already stated what the results of the redemption work shall be--"all the families of the earth shall be blessed"; there shall be a "restitution of all things which God hath spoken by the mouth of all the holy Prophets." God is therefore bound to humanity by principles of justice, because He has made these promises. Yea, He has given His oath that all the families of the earth shall be blessed. St. Paul's argument on this subject is that God has thus bound Himself by two immutable or unchangeable things--His Word and His Oath.

But nothing in God's promise bound Him to give John the Baptist a place in the Bride class. The Apostle Peter declares that God foreknew this class, predestinated it as a class, but not as individuals, from before the foundation of the world; and He is now making a selection according to principles, to determine who may be of this class. He gave no opportunity to John the Baptist to be of this class, but in His providence permitted him to die when he had accomplished the work specially intended for him. None could be of this Bride class who died prior to Pentecost, for there the Holy Spirit of adoption and begetting was first given, and without that none could occupy the plane of sons; those under Moses and of his House were servants.

===================

R5069 : page 234

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

My husband and I have entered the Colporteur work and the Lord has wonderfully blessed us.

As we are working in another brother's territory, I write to ask if Shiawassee County, Mich., is being worked. If not, will you assign us this county as soon as possible?

We have taken orders for nearly four hundred books in six days. We each took orders for nine full sets in one day. I never believed I could sell a book and dreaded to go into the work because of my inability to explain the Scriptures; also because I am not much of a talker. But I have found that God can use very poor material to do His work.

We have been greatly blessed and are thankful that we took your advice and entered the work. May the dear Lord bless you in your work! MRS. S. H. GRIFFIN.--Ohio.

DEAR BROTHER IN THE LORD:--

Many of the smaller classes, and perhaps some of the larger ones, do not realize the importance of order in regard to addressing only the brother occupying the chair. As a class we have about overcome this difficulty. We also used to think that it was not necessary to be strict in this because we were so few in number, but I always felt that I should be ashamed if anyone from an orderly class should visit us and witness the disorder.

The Elder of a disorderly class is especially in danger of displaying his lack of obedience to this rule when he visits another class, for he forgets that he is not occupying the chair and unconsciously comments on every expression to the annoyance of the class. I feel that it would not be easy for the leading Elder to correct him, for it would be like correcting your friends' children for misconduct.

Perhaps these friends overlooked the importance of addressing the chair as given on page 327, Vol. VI., and included in a past study. It would surely be beneficial to them to turn to it again with a spirit of obedience in their hearts.

May the Lord continue to bless you as you strive to carry out His will.

Your sister in the dear Redeemer, __________

DEAR BROTHER RUSSELL:--

Words cannot express my appreciation of the "Meat in due season" committed to your charge to dispense in "My Vow unto the Lord."

What a comfort it has been to me! what a help in keeping on "the whole armor of God"! to keep my heart with all diligence; to bridle my tongue!

Surely it is a wonderful gift from our Heavenly Father, for in every temptation and trial, in every thought, word and action, it helps us to remember our covenant to be dead with our Lord--to endeavor to "fill up that which is behind of the afflictions of Christ."

I must confess my tardiness in writing you; I took the Vow a year ago and testified to blessings received, promising then to send in my name. I feel that I have lost a blessing in withholding it so long. J. A. THOMPSON.--Calif.

R5070 : page 234

FAITHFUL BARKING COMMENDED

DEARLY BELOVED PASTOR:--

When first reading the article in a past TOWER illustrating our "Old Creature," by a dog, it seemed a little amusing; but recently circumstances here in the Philadelphia ecclesia brought forth the need of studying the parable of the "Sheep."

We learn that all shepherds keep a good "sheep dog," which is gentle, kind, never vicious, but does considerable barking when the sheep are inclined to stray; and all sheep belonging to the dog's owner are very dear to the dog. Its sense of smell is very acute; if a sheep had been near a wolf the dog would detect it and bark at the wayward one.

Learning the above facts partly answered a puzzle in my mind, namely, whenever any "sheep" in our ecclesia strays from any of the doctrinal points, he or she is usually very composed about it, but those watching for such danger-places make a big fuss over it. It is talked and talked about. They seem very restless, disturbed, even to loud words.

Questioning the different "barkers" I find each ready to suffer anything if only the wanderer may return--have his eyes opened. So I have concluded that it belongs to the faithful "dog" to bark and bark at even the smell of a wolf, and that to err in the "dog" nature is nothing to compare to erring in doctrine. In other words, dogs would better bark too much than not to be watchers and warners of the approach of the wolf.

R5070 : page 235

BEREAN QUESTION STUDIES

DEAR BRETHREN:--I have been for many years much impressed with the importance of Berean methods of study--indeed, ever since the Society began to bring them to our attention as specially desirable methods. I have since then aimed to follow them closely in my personal studies, but have realized all the while that, as classes, we were not getting hold of them properly.

A recent visit of the dear brethren, coupled with careful consideration of a letter (Tower, Sept. 15), has impressed the matter upon me as never before. I trust a new impetus has been given to "class" study and, with the thought of possibly adding somewhat to the impression, I am sending out to Ecclesias in this vicinity some suggestions, of which the enclosed is a copy:--

(1) Berean Study is as old as the Church.

(2) The volumes--STUDIES IN THE SCRIPTURES--like the Scriptures themselves, are full of interrogation points--that is, they suggest questions everywhere.

(3) The average mind is not competent to make the best arrangement of these questions--linking them together in their proper, logical order.

(4) The arranged Questions, furnished by the Brooklyn Tabernacle, supply this lack.

(5) These "Question" Studies have been with us for years.

(6) The Bethel "Table Talks" are on the same general plan--surely a forceful demonstration and endorsement of the method.

(7) They foster concentration of thought, and give a definite aim in study.

(8) They develop ability in analyzing subjects.

(9) They assist all the members of a class to study along uniform lines.

(10) The Church being made up of separate Ecclesias, in proportion as the method is followed by the different Ecclesias, the Church as a whole is studying along uniform lines.

(11) We acknowledge the value of uniformity by our unanimous adoption of it in use of Daily Hymns and Daily Manna.

(12) They make the leader of a Class less a teacher, thus dividing up with the class, more fully, the responsibility for development.

(13) It encourages Class study, which is surely discouraged in proportion as the leader, either from inclination or as the result of less practical methods, monopolizes the explanation of Studies.

(14) It supplies the best basis for study of the lessons beforehand, and neglect of this spells proportionate failure in any method of Class work.

(15) Each member of a Class has a responsibility in this respect which he or she cannot afford to ignore. (It is our opinion that where Classes fail to make the method practical the main difficulty lies (a) in a lack of preparatory study; (b) in failure of the leader to impress its importance.)

(16) Where an Ecclesia lacks "speaking" talent, it supplies a good substitute, and we believe in many cases more than a substitute. We incline to the conviction that less dependence on preaching and more on "class" study should be the order.

(17) Should the appointed leader be absent from any "study," the Class thus equipped could carry along the Study without interruption, any member reasonably well-informed being competent to take charge.

(18) If for any reason it should not be deemed wise to have a regularly appointed leader, different members would be prepared to lead in turn--each member recognizing such a one as leader, while filling the office, directing all questions and answers to him--thus holding the Class to order as effectually as though they had a regularly appointed leader.

(19) Any answer to a question should be supported by at least two good Scriptures. If each member recognizes his or

her responsibility in finding these Scriptures, it will guarantee a study which should make any subject interesting to any visitor present who is interested in the Bible.

(20) Should any question come up on any paragraph, after those prescribed for the study have been dealt with, the leader, by turning it over to the Class, instead of answering himself, will make the study the more helpful. (This method of turning questions over to the class would often avoid a delicate situation, should the question be such as would call for an answer which might not be acceptable to the questioner. The leader, in thus sharing the responsibility with the class, could express himself the more freely, and no special objection could be taken.)

(21) With the "Berean Question" method uniformly followed, in any "study" where a specific number of questions are marked off, and kept up with, we would be at home if temporarily present with any Class the world over.

(22) Additionally, we all desire to be as closely in touch with the "isolated" ones as possible, and it would seem that nothing could operate more effectually in this direction than the widest possible application of this principle of oneness in study.

(23) The fact that the Society is continually urging this method gives the unmistakable inference that WE NEED IT.

Your brother in service, W. W. BLACK.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study X.--The Baptism of the New Creation.

AUGUST 4

(1) What is the general consensus of opinion among Christian people regarding baptism? P. 421, par. 1.

(2) As a result of the great falling away from the faith once delivered unto the saints, what were the views regarding water baptism as held by the nominal Church in the second century? and why were "sponsors" required. P. 421, par. 2.

(3) How was the rite of water baptism performed during the third century? P. 421, par. 3.

(4) Describe the Roman and Greek Catholic baptismal ceremonies. Pp. 422, 423.

(5) Why was infant baptism introduced into the Church, and what privileges in this respect were granted to the laity? P. 423, last par.

AUGUST 11

(6) What is the attitude of the Roman Catholic and Lutheran Churches toward baptism? P. 424, par. 1 to 3.

(7) What significance does the Church of England attach to infant baptism? P. 424, last par. and P. 425, top.

(8) Explain the Presbyterian view of baptism? P. 425, par. 4, 5.

(9) What is the position taken by Methodists, Episcopalians and other denominations in general upon this question? Relate an anecdote illustrating the popular idea with respect to infant baptism. P. 425, par. 6, 7.

(10) What does Church history show as respects the origin and development of these erroneous views regarding the necessity and efficacy of baptism? P. 426, par. 2.

AUGUST 18

(11) What is the Scriptural attitude taken by some with respect to infant baptism and immersion in water? P. 427, par. 1, first half.

(12) Explain the unscripturalness of immersing three times, face forward. P. 427, par. 1, latter half.

(13) What is the view of baptism accepted by the "Disciple" denomination? P. 427, par. 2.

(14) Why is this position both unscriptural and unreasonable? P. 428, par. 1.

(15) What is the attitude of "Baptists" with respect to water baptism? P. 429, par. 1, 2.

(16) What would it mean if the Baptist theory were correct? P. 429, par. 3.

AUGUST 25

(17) Is it reasonable to conclude that any one of the denominations includes all the "wheat" and excludes all the "tares"? P. 430, par. 1.

(18) What name is given in Scripture to these divisions among the professed followers of Christ? and what message has gone forth to them? P. 430, par. 2.

(19) What conclusion should prepare us to appreciate the Scripture teaching in re baptism? P. 431, par. 1.

(20) Did the Mosaic Law provide for any ceremonies similar to baptism as preached and practiced by John? P. 431, par. 2, to P. 432, line 12.

(21) What was the motive back of John's preaching and baptizing? P. 432.

(22) Unto what did John baptize his believers? P. 432, par. 1.

===================

VOL. XXXIII AUGUST 1 No. 15
A.D. 1912--A.M. 6040

CONTENTS

The Law Magnified and Made Honorable.............239
  God's Law Originally Written in Man's Heart......................................239
  Two Classes Released from Adamic Condemnation................................240
  Sons Not Under Law of Servants................241
"Ye Are Not Under Law, But Under Grace"...........242
Life-rights of the Ancient Worthies...............243
  Life Through the Mediator.....................243
  Ancient Worthies Under the Mediator...........243
Toronto and Washington Conventions................245
Preaching the Kingdom.............................247
  "More Tolerable for Sodom"....................247
"Brought Down to Hell"............................248
  "I Thank Thee, O Father"......................248
Scriptural Usage of the Term Salvation............249
Some Interesting Questions........................250
  Questions re the Redeemer.....................250
  Bible Questions a Minister's Greatest Troubles....................................251

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies--British Branch LONDON TABERNACLE, Lancaster Gate, W. German Branch Unterdorner Str., 76, Barmen. Australasian Branch Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5079 page 238

KEY PUZZLES

We have some key puzzles, which, so long as they last, will be sent out to WATCH TOWER subscribers who have opportunity for using them. They are intended to advertise Vol. I., STUDIES IN THE SCRIPTURES. Of course, they are of no special use to the friends in the Truth, but intended merely to attract the attention of the public. We rely upon our subscribers to put them into circulation in all parts of the country --one puzzle laid in each hotel parlor of your town or in the reading room of the Y.M.C.A., or any such place would be the thought. One puzzle for each hotel is plenty, as it can be used over and over again by different parties. Order as many as you can use judiciously up to a dozen--free.

FRENCH VOLUNTEER MATTER

We now have PEOPLES PULPIT Volunteer Matter in the French language in ample supply. Order as many as you can use for your French-reading neighbors and friends. Classes of Bible Students in Eastern Canada, New England and the larger cities should be able to dispose of considerable quantities. Hitherto the French people in this country have had almost no witness of the "present Truth."

European subscribers may order from the Society's French Branch, viz Societe de Bibles et de Traites, 10 Rue de la Tour Maitresse, Geneva, Switzerland.

R5077 page 238

MORE BEREAN QUESTION BOOKLETS

We are pleased to inform our readers that Question Booklets are in stock for Volumes I., II., III., IV. and V. of STUDIES IN THE SCRIPTURES, and also for TABERNACLE SHADOWS. Price 5c. each--50c. per dozen, postpaid, brings them within the reach of all. Order freely according to your needs.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability to draw the information of the lessons from the Class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the Class; or, if the question be not understood by the Class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.

===================

R5070 page 239

THE LAW MAGNIFIED AND MADE HONORABLE

> "The Lord will magnify the Law and
> make it honorable."--Isa. 4221.

"WHERE THERE IS NO LAW there is no transgression" (Rom. 415), would seem to be an axiom--a self-evident truth. No one could transgress a law that was not given to him, that was not applicable to him. In his discussion of the Jewish view of the Mosaic Law, St. Paul used this statement to show that the Jews misunderstood the matter. They had the thought that because God had given them the Law at Mt. Sinai, they were justified in God's sight by that Law. But receiving a Law is not keeping that Law. Therefore, the Apostle shows them that by the deeds of the Law no flesh could be justified in God's sight.--Rom. 320.

Continuing the argument a little further, St. Paul shows that the entire human race was once in God's favor, as represented in Adam before sin entered. While the race was in that condition of perfection mankind was just before God. But when sin entered, it brought the penalty of alienation from God and of death. Thenceforth the human race was dead in trespasses and in sin, having no right to everlasting life. In that condition God did not give mankind a law, but permitted the world to go without law up to the time of Moses. And even in the time of Moses God did not give the Law to the whole world, but only to the Jewish nation. If Israel had been able to keep the Law that was given to them at Mt. Sinai, they would have been a living nation--not a dying nation, as the other nations are.

The Apostle proceeds to say that the commandment, which was ordained to life, Israel found to be unto death. (Rom. 710.) A man cannot be justified by receiving the Law, but by keeping the Law. The rest of the world were less condemned than the Jews, for, says the Apostle, God did not give them that Law and they never came under the penalty of that Law. So, then, Israel found the Law to work death; and they were under more condemnation than were any other people in the world; for they were condemned, not only in Adam, but also by failure to keep the Law. By the Law Covenant given on Mt. Sinai, they were lifted out of the Adamic condemnation and put on trial afresh; and when they failed to keep that Law, they had a second condemnation put upon them.

St. Paul is here demonstrating the mistake of thinking that the Law Covenant gave Israel a special immunity from condemnation. Then he shows that there are some Gentiles who have never come under the Law Covenant, as did the Jew, but who, nevertheless, show a work of progress, which the Jew had not done; for these Gentiles show a law of love ruling in their hearts. In some respects they judge themselves, and in other respects their consciences excuse or accuse them.

GOD'S LAW ORIGINALLY WRITTEN IN MAN'S HEART

The Apostle says that since the Jews are condemned by the Law given at Mt. Sinai, and since the rest of the world recognize by their consciences that they are condemned, then the whole world stands guilty in God's sight. What then is that which condemns the Gentiles? The answer is, the original Law of God remaining in their hearts, though marred by the fall.

God created our first parents in such a condition of perfection that the Law of God was clear, or manifest, to them instinctively. Now, because of the fall, if a man were to use his moral perceptions alone, one man might say that a thing is wrong, and another might say that it is right; each would be guided by his own mind, his own conscience. St. Paul's argument is that no matter how fallen a man may be, he still has so much of the original Law in his heart that his conscience will either accuse him of wrong-doing or excuse his conduct; and unless extremely degraded he will know that it is wrong to steal or to take human life.

To whatever extent a man retains this original Law of God to that extent he is responsible. No one can sufficiently excuse himself so as to say that he is worthy of eternal life. The Jew could not claim that he had kept the Law, for his atonement for sin was an acknowledgment that he had failed to do so; and the Gentile's conscience testified to his unworthiness. Therefore, neither was deserving of eternal life. Continuing his argument the Apostle explains that none of the fallen race can obtain eternal life except by the way that God has provided; and that way is in Christ alone. By the Divine arrangement Christ, who was perfect, was made flesh and gave Himself on behalf of Adam and his race, so that God can be just and still be the Justifier of him who believes in Jesus. --Rom. 326.

Neither Jew nor Gentile can have eternal life except as the result of faith in Jesus Christ. The Apostle tells us that we cannot merit eternal life, but that we must do all in our power to manifest that if we were perfect we would keep God's Law, and that in proportion as we know the Divine will, the Divine Law, we should prove our desire to be in harmony with God by doing His will to the best of our ability. The merit of Christ will off-set,

R5071 page 240

compensate for, the weaknesses of the flesh through heredity, and ultimately we shall attain to full perfection. But none except those who show their willingness to keep the Law will reach this perfection; they must be willing to spare no efforts to keep that Law, so far as in them lies.

TWO CLASSES RELEASED FROM ADAMIC CONDEMNATION

"Where no Law is there is no transgression," for "sin is not imputed when there is no Law." (Rom. 415; 513.) The world has not yet come under individual condemnation; for the world has not yet been placed under Divine Law. Why not? Up to the present time the world is under the Adamic sentence, and only those who are lifted out of that condemnation can come under another sentence. The whole world was condemned to death under Father Adam, and mankind cannot be sentenced again until they get out from under the first condemnation. The only ones who have, in any sense of the word, been released from this Adamic condemnation are two classes; the Natural Israelites and the Spiritual Israelites. The Jews could not be tried for life or death without a release in one form or another from the Adamic condemnation. This release they obtained by the Law Covenant; but it was only typical, for the blood of bulls and goats can never take away sin.--Heb. 104.

The only ones who have been actually released are those Jews who came under the Covenant of sacrifice, the Covenant which began with the Gospel Age with Christ, and those Gentiles who have entered into this Covenant relationship with Christ. As many of these as have entered into this relationship are on trial before Divine Law, and subject to eternal life or eternal death under that Law. If obedient to that Law they will get eternal life. If disobedient to that Law of the spirit of life, and if they wilfully sin after having been begotten of the Spirit, they will get death.

In the case of the Jew it would be the Second Death if their Law Covenant had been the full and complete Covenant which God intended for them. But it was not; it was merely a tentative Covenant to give them a tentative offer of eternal life; it was simply a typical Covenant. The real one is that which God intended should come in the New Covenant. "The days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah; not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 3131,32); God will make a New Covenant with them. He will take away the stony heart out of their flesh and will give them a heart of flesh, that they may keep His statutes and ordinances and do them (Ezek. 1119), under this New Covenant--the real Law Covenant.

Under that real Law Covenant every Jew will have the fullest opportunity of coming into harmony with God. And the basis of that harmony will be the "better sacrifices" than the typical ones, which Moses offered. The great Mediator will be the Messiah--Christ the Head and the Church His Body. And that great Mediator has the basis of His power in the fact that He has provided the "better sacrifices." He provided first His own sacrifice; and during the Gospel Age He has been providing other sacrifices--those who come unto the Father by Him.

THE LAW AN INDICATION OF GOD'S WILL

The Church of this Gospel Age is not under the Jewish Law Covenant; for that Law Covenant was given to the Jew and not to the Gentile nor to the Christian Church. We are not to speak of ourselves as "Gentiles" or as "Jews," but as the Church of God. God has made a different Covenant with us; it is spoken of as a Covenant of sacrifice "Gather My saints together unto Me; those who have made a Covenant with Me by sacrifice." (Psa. 505.) This Covenant has been made individually with the entire Church of Christ.

Shall we say, then, that the Gospel Church is without a Law? By no means! We are not under that Law Covenant--the Covenant which demands of us to keep that Law and which binds us to keep it. But we are under a Covenant of Grace--a Covenant which makes special provision for us--for our inability to do perfectly. Nevertheless we are still under Divine Law. Every intelligent creature is under Divine Law. To the extent of her knowledge the Church will be responsible to the Law of God.

How may we know the Law of God? We may know of it in part by the Jewish Law and the Ten Commandments. Do we ignore the Ten Commandments? By no means. We appreciate them as showing us the Law of God. It is one thing to strive to keep them in mind, in spirit, and a totally different thing to keep them inviolate, as those under the Law covenanted to do; for whoever breaks one of the commandments breaks them all. (James 210.) We are therefore not under the Law, but under grace. (Rom. 614.) That same Law which God gave to Israel, so beautifully represented on tables of stone, is not over us; but the spirit of that Law is applicable to us. St. Paul says that the righteousness of the Law, the true keeping of the Law, is fulfilled in us, the Gospel Church, who walk not after the flesh, but after the Spirit.--Rom. 84.

With the Gospel Church God is dealing differently from the manner in which he dealt with the Jewish people. God's arrangement with the Jews was that they should keep that Law both in letter and in spirit, or else they would be condemned. His arrangement with the Gospel Church is that they should fulfil that Law to the best of their ability, and that the merit of Christ will make up for their deficiency. While we of the Gospel Church would like to keep the Law we are as unable to keep it, as were the Jews, on account of the weakness of the flesh. Every Christian should feel that he is strictly under obligations to the Divine Law more than are those who are not Christians, because of his greater enlightenment in Divine things, in the instructions of Christ and the Apostles and of the Holy Spirit. Not only is he to seek to live up to the requirements of the Law, but he covenants to do much more. He covenants to sacrifice even those rights which he would have under the Law, and to present his body a sacrifice, not even calling for his own rights under the Law.

OBEDIENCE TO THE EXTENT OF ABILITY

We keep the spirit of the Ten Commandments because it is the spirit of righteousness, the Spirit of God. We have become God's children; and having His Spirit, we are to do those things which are pleasing to Him. If, therefore, we can from the Ten Commandments learn what things are pleasing to Him, then they are lessons that we should learn. If any other thing shows us what is pleasing to God, we are to do it. But we are not under the Law Covenant. We do not hope for eternal life by keeping it. God's arrangement for us is that being obedient to the extent of our ability and having the spirit of the Law in our hearts, we are counted as perfect in His sight and will receive His blessing.

Some of the Jews thought that they kept the Ten Commandments, yet to their surprise they did not get eternal life. The teachings of Jesus and the Apostles show us that every one of the commandments of the Law had a deeper meaning than the Jews could discern, and that their failure to perceive the spirit of the Law was one of

R5071 page 241

the reasons why they could not get eternal life. Take the commandment which says, "Thou shalt have no other gods before Me." Some people really have another god in their hearts; some idolize their husbands; with others their wives have the first place; with some it is their stocks and bonds. This is idolatry.

The Scriptures tell us that the commandment, "Thou shalt not kill," has a still deeper signification than to take life. He who is angry with his brother, he who would like the opportunity to kill and who abstains from so doing merely because of fear, is in his heart a murderer. Similarly,

the Master says, He that looks upon a woman to
lust after her commits adultery in his heart; he is restrained
only because of lack of opportunity.

When we begin to get this deeper view of the teachings
of the Ten Commandments we see how the Lord
magnified the Law and made it honorable. (Isa. 4221.)
But the fact that Jesus was able to keep the Law shows
that God did not give an unjust Law; that it could be kept;
that the weakness was in the fallen condition of humanity,
and not in the Law.

THE SABBATH OF FAITH IN JESUS' FINISHED WORK

Now as these other commandments have a higher and
deeper meaning than that which appears upon the surface,
so also has the Fourth Commandment, which relates to
the Sabbath Day. The Apostle Paul gives us the key to
this higher meaning when he says that this Seventh Day
typifies the rest of faith for the people of God. (Heb. 49,10.)
Whoever abides in Christ is a Sabbath-keeper,
and those who do not abide in Him lose this rest and thus
fail to be Sabbath-keepers. There is a still further expansion
of the Sabbath in its typical significance to the
Thousand-Year Day. Then humanity will be at rest from
Satan, from sin, from the trials, besetments and difficulties
of the present time; and all mankind will have an

R5072 page 241

opportunity of entering into this rest. The Church will
enter into it first, in her resurrection. Next the Jew will
enter into that rest, when he shall understand God's plan
and become the recipient of God's blessing and eternal
favors in the Millennial Day; and finally, before its close,
all the world will come under its blessed influences. This
was the promise of God to Abraham when He said, "In
thee and in thy Seed shall all the families of the earth be
blessed." (Gen. 123.) They will be blessed in the wonderful
provisions of that great Sabbath Day.

The Fourth Commandment was never given to us, and
we are not enjoined to keep the seventh day either in the
letter or in the spirit. The Sabbath Day was never given
to the Church. A higher thought than that of physical
rest is given to us. God has provided for us a rest of
faith in Christ's finished work. We may enjoy our rest
seven days of the week, and every day in the year. If we
begin to appreciate that thought we have a rest about
which the Jew knows nothing. This is an earnest of the
future when we shall be through with all our difficulties
and shall remain ever in the rest of God.

SUNDAY AN ILLUSTRATION OF THE NEW ORDER OF EVENTS

We are not under commandments ourselves in God's
sight; we are not under obligation to keep any day of the

week. Why do we observe a Sabbath? Because of our own volition. The Law of this land provides for the keeping of Sunday. We are glad that the Law makes this provision for a quiet day once a week. We are pleased to have it so, and would not have any objection if there were two Sundays each week. We do think that the day chosen is a beautiful reminder of our Lord's resurrection. It is also a very fine illustration of the new order of things so soon to be established; and it is a very appropriate day for us. As for the world, quite probably, under the New Covenant there will be a day set specially for them in which they will rest from labors, etc. Perhaps it will be the seventh day.

SONS NOT UNDER LAW OF SERVANTS

It is nowhere said that Christians are to keep both the spirit and letter of the Ten Commandments. If it were so stated, we would be under that Law as were the Jews, who although bound by their Covenant to keep every jot and tittle of the Law, could do no more than to observe the spirit of the Law and to endeavor to keep, so far as possible, the letter also.

Christians are under grace; for they are sons of God by adoption. A son has many privileges which a servant does not have. To illustrate Suppose we had been adopted into a millionaire's family. Upon going to the new home, as we look around we notice certain inscriptions over doorways; as, for instance, "Servants' Entrance," "Tradesmen's Entrance," "Servants' Washroom," "Servants' Quarters," etc. Upon further observation we discover various rules put up, regulating the duties and affairs of the servants in general. These we read, and thereby gain information as to the will of our kind friend. We ask ourself, "Do I come under this classification? No, for I have been adopted into the family. These are not for me. Yet, from these instructions I perceive something of the law of the house, but I have duties and privileges far beyond those of a servant; I am a son and have privileges corresponding thereto."

So, the Apostle says, God deals with us as with sons. He has not given us the Ten Commandments. Why not? It would be an insult to give us of His Spirit, His mind, etc., and yet put us under a command which would imply that we had not received His Spirit. It would be quite inconsistent to say to a New Creature, "Do not steal, do not commit murder." The New Creature would not want to steal or to murder. The more we know about the Law given to Israel the more we appreciate it, the better we comprehend the Divine standpoint for everything. So while we may get some good out of that Law given to servants, we realize that it is not a command given to us, although it gives us some idea of what a son should do. Those commands should make us know better what is the Father's will; and thus we are the better able to do that will.

In proportion as we learn to appreciate the Father's will and to copy the principles underlying the Divine Character, we as New Creatures are "changed" from glory to glory of heart quality. And thus changed in our hearts, our minds, our wills, our conduct, we become fit or "meet to be partakers of the inheritance of the saints in light."--Col. 112.

----

page 241

"THE MYSTERY HIDDEN FROM AGES"

"Wondrous mystery, long concealed,
Unto us has been revealed.
Herald wide the gracious story--
'Christ in you, the hope of glory!'

"Christ in you the world's sore need,
Christ in you the promised Seed.
Canst receive it? Then thou art
Of the Christ, indeed, a part."

===================

R5072 page 242

"YE ARE NOT UNDER THE LAW, BUT UNDER GRACE"

GOD HAS ONE LAW only for His intelligent creatures. This Law, therefore, in whatever form it may be stated, whether more elaborate or more condensed, is applicable to angels, to men and to the New Creation. There is no higher Law and there could be none.

This Law is based on Justice, and finds expression in Deut. 65; Matt. 2237-40; Lev. 1918. It would not be reasonable to demand that one should do more for another than for himself. To do so may be invited; it may be suggested to us; but there would never be a command that a man should do more for another than for himself; for such a command would be unjust. Thus we differentiate between Justice and Love. "Love is the fulfilling of the Law" (Rom. 1310) and might go much further than would Justice. In the case of the Church, however, there is a special proposition made--not merely that we shall love, but that we shall love on the highest plane of life.

A HIGHER COMMANDMENT

The consideration set before Jesus and before His followers for carrying out this proposition is glory, honor and immortality--the divine nature; and for this joy we have engaged, not only to keep the Law, but additionally to seek to have love beyond the commandments of the Law. Under this arrangement we have agreed to do more than to love our neighbors as ourselves. We have agreed to lay down our lives for the brethren. This is a special requirement, which could not be expected from anyone aside from sacrifice.

Our relationship with the Lord is under this special covenant of sacrifice, as expressed in the words, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Psa. 505.) These, the Apostle tells us, are not without Law, but are under Law in Christ. This Law in Christ is the law of their covenant, which is the Law of Love. A sacrificing love being beyond any requirement of Justice, it necessarily follows that anything which they would do beyond the requirement of Love would also fulfil the requirements of the Law laid down by Justice--the lesser being comprehended in the greater. This Law of Love would be a still higher law; as Jesus expressed it, "A new commandment [a higher commandment] I give unto you, that ye love one another; as I have loved you, that ye also love one another."--John 1334.

When the Apostle says, "Ye are not under the Law, but under grace," he probably has special reference to the fact that Christians who had come from among the Gentiles had never been under the Law arrangement, but that their first experience under law was under this Grace arrangement in Christ. However, in the case of the Jews who had been under the Law Covenant, he declares that they were freed from the Law to which they had been bound; and he speaks as if the Law was a very severe requirement which they had been unable to keep, and from which release was a great blessing. The Law Covenant proposed everlasting life upon the terms of keeping the Law. "This do, and thou shalt live."--Lev. 185; Rom. 105; Luke 1028.

Since all the Jews, like the rest of mankind, were imperfect because of the fall, therefore no Jew could keep that Law, and consequently no Jew could ever attain everlasting life. Being unable to keep the Law he could not get a reward. But he was really bound by that Covenant; for there was no other Covenant offered to him up to the time when the Gospel was offered. Then, for him, a special arrangement was made--a Covenant of sacrifice. He was freed from the Law Covenant in the sense that he was released from the Law.

By becoming dead to the Law the Jews had an opportunity to get life in another way. By abandoning all hopes of getting everlasting life through the Law, they could receive a new hope in Christ; namely, that under the arrangement in Christ, the great Advocate, they might have fellowship with Him now in His suffering and later in His glory, which, by the Father's arrangement, He will share with all those who become His followers.

From the time, then, that the Jew became dead to the

Law, by abandoning all hope of getting life by obedience to it, he came into this one hope, which could be attained only through sacrifice. But he was still bound to do what is right. But this arrangement to do what is right is for the New Creature, not for the old creature, which is reckoned dead. The New Creature, however, has purposed to do God's Law and more. Such sacrifice all earthly hopes. So of these it is said, "Old things are passed away; behold, all things are become new!" (2 Cor. 517.) They are no longer under the Law Covenant, but under the arrangement of grace, or God's favor.

It is a great privilege to offer ourselves in sacrifice and to get so great a reward in return. This is a great favor under grace. But there is another sense in which we are under grace; namely, the arrangement was made not only by which we get so large a reward for doing so

little, but by which our sacrifice is made acceptable. This also is grace. Grace means what the Lord does for us freely, not as a reward of any kind.

What our Lord does for us is to make our sacrifice acceptable. Then grace still pursues us and grants us blessings all the way; for, having undertaken to follow Jesus, we could not carry out our sacrifice. We find it impossible to do things perfectly, because we have imperfect bodies. But through the arrangement made for us in Christ, these imperfections will be forgiven. In order that these may be forgiven, it is necessary that we come with courage to the Throne of heavenly grace, that we may obtain help in time of need.--Heb. 416.

A REWARD IS NOT OF GRACE

So then we see three things First, that there is a Law higher than Justice, a Law of Love, a Law of Sacrifice; second, that God proffers us a reward for walking in the footsteps of Jesus, sacrificing self even unto death; and third, that He covers our unwilling imperfections by the Robe of Christ's Righteousness, in order that we may perform acceptably our part of the contract.

Now, a reward is not of grace. If we offer a man $5 for doing a certain piece of work, we should not say after the work is done, "This is a matter of grace, and we will not give you the $5, but $1." To do so would not be right. To pay what we agreed to give is a matter of justice. So, then, it was grace to offer a reward for walking in the footsteps of Christ Jesus. But once the offer has been made, it becomes an obligation. It is a contract; it is a covenant, of sacrifice on our part, of reward on God's part. Jesus said, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame and am set down with My Father in His Throne." To give the reward after the terms have been complied with, will not be grace, but justice.

Again, grace provides the Redeemer's sacrifice on our behalf--not only for our original sin, but for all trespasses on the way. When the Apostle says that the righteousness of the Law is fulfilled in us, he is not speaking of the Church as under that Law Covenant; but he is saying that while the Jews could not keep that Law because of the imperfections of their flesh, yet the Church

R5073 page 243

keeps that Law; for it does not apply to our flesh, but to our spirit. Hence, the ability to keep that Law we, as old creatures, do not have; and we could not thus keep the Law any more than they. But we as New Creatures should be accounted as not only keeping that Law, but as keeping the Law of Sacrifice.

The Little Flock will keep the Law of Sacrifice. The Great Company will keep the Law in the spirit of their minds; but failing to do more they will lose the great reward of glory and honor. So, then, those of the consecrated who keep the Law of Love, the Law of Sacrifice, will be accounted as worthy of glory and honor with Christ Jesus. And those who fail to keep this Law of Sacrifice, but who maintain the Law of Justice, will finally be accounted worthy of everlasting life, but not of immortality.

====================

R5073 page 243

THE LIFE-RIGHTS OF THE ANCIENT WORTHIES

RIGHT TO LIFE is one thing, but right to eternal life is another. Adam had the right to live, which would have been eternal if by obedience he had demonstrated his worthiness to live forever. So with the Ancient Worthies; when raised from the dead they will have the right to live, but only through the Mediator. They will not have life-rights of their own, for there are no such rights except those which are recognized by the Father and Justice. The Apostle Paul tells us that already the Ancient Worthies have the Divine approval. But although they pleased God, He did not give them eternal life; and although they shall please the Mediator, He will not turn them over to the Father, to Justice, until the end of the Millennial Age.

The Scriptures say also that all live unto God (Luke 2038), for from His standpoint they only sleep. (See Deut. 3116; John 1111, etc.) Not the Ancient Worthies alone, but the rest of the world live unto God in the same sense, although they were not counted acceptable to Him. He has made provision for them through the Mediator, but that provision will not be complete until the end of the Millennial Age. The Ancient Worthies, approved of God, had this testimony, that they "pleased God," in that they came up to the standard--perfection of heart-intention and obedience to the extent of ability. While He approved them, nevertheless they did not have eternal life given them nor was any right to eternal life recognized.

God has, however, made provision whereby all of Adam's race will be redeemed and have the opportunity of gaining eternal life. This provision will, of course, include not only the Ancient Worthies, but also the remainder of mankind.

LIFE THROUGH THE MEDIATOR

This arrangement made by God is not, however, outside of the Mediator, for through the Mediator alone will mankind, including the Ancient Worthies, obtain eternal life. (The only exception to this provision of the Mediator is the Church Class, who come to the Father through Christ's acting as their Advocate.) Hence the Ancient Worthies cannot come by any different route. They must be recognized of the Father through the Mediator; for since they are not joint-heirs with Christ, they must come in under the other class, during the period in which the Mediator will deal with the world as a whole. The process of dealing with the world as a whole will go on, and not until the end of the Millennium will The Christ deliver any of them over to the Father.

The Lord Jehovah has made a plan by which he can, through His Son, deal with mankind. That plan is that "The Father judgeth no man, but hath committed all judgment unto the Son." (John 522.) Hence the Father, aside from His Son, did not judge the Ancient Worthies. But they may expect a blessing in God's own time and season--in "due time"--when Messiah will have taken His power and begun His reign; and particularly at the end of that reign, when the Son shall have delivered up the Kingdom to the Father.--I Cor. 1524.

The Father is not taking any cognizance of this arrangement for the blessing of the world, but is leaving it all for the great Messiah, who will be their Mediator, their great High Priest, making reconciliation, mediation. When the mediation, arranged for from before the foundation of the world, shall have been accomplished, it will be satisfactory to the Ancient Worthies, who will have been "rulers in all the earth," and to mankind as a whole.

ANCIENT WORTHIES UNDER THE MEDIATOR

The question as to whether the Ancient Worthies will have life-rights when they come forth, may be viewed from different standpoints. According to the teaching of the Scriptures, whoever is perfect is worthy of eternal life. We understand the Scriptures to teach that the Ancient Worthies will come forth from the tomb perfect, lacking nothing. We would be inclined to say, then, that being perfect they would come within the Divine arrangement that whoever is perfect shall live. But we must remember that God is the Judge of all. (Heb. 1223.) Yet, even so far as the Ancient Worthies are concerned, they will not have direct dealings with God during the Millennial Age. Personally, they will be ready thus to deal; but God in His wisdom has seen fit to deal with them through the Redeemer, the Prophet or Teacher, the Priest, the Mediator of the whole world of mankind. And since the whole world of mankind is not ready to be turned over to the Father, the Ancient Worthies must wait until the remainder are delivered over into the hands of the Father, the Great Judge of all.

At the end of the Millennium, the whole world of perfected humanity will be turned over to the Father. (I Cor. 1524.) As soon as He accepts them they will stand in the same position in which Adam stood when He was perfect. But as Adam was required to be tested, so the whole world of mankind will be tested in that same condition of perfection in which Adam was. Divine Justice must test their worthiness of life eternal before it will be granted.

SECOND RANK IN THE WORK OF SALVATION

The various statements regarding the Ancient Worthies all give the impression that, by their voluntary course, they reached the point where they were pleasing to God. And the Apostle Paul declares that these Ancient Worthies all died in faith, not having received the blessing of eternal life, because God had some better thing for us, the Church, that they without us should not be made perfect. (Heb. 1113,39,40.) In other words, while they had the testimony that they pleased God, they are not to have first rank, but second, in the work of salvation. They could not receive their blessing, their perfection, until, in the outworking of the Divine Plan, Messiah has taken His Kingdom and His Bride has been perfected. Then they shall have their restitution blessings.

The fact that the Apostle says also that the Ancient Worthies desired "a better resurrection," implies that the

R5074 page 244

resurrection given to them will be better than that given to the remainder of mankind, in that they will be worthy of having perfection of life at the time of first coming forth from the tomb, while the resurrection of the others will be gradual after they come forth. "Abraham, Isaac and Jacob and all the prophets"--all the Ancient Worthies--will be awakened from death fully restored to human perfection; and will not require a "resurrection by judgment," a thousand years long, as will the residue of mankind.

These Ancient Worthies will come back in exactly the same condition that Adam was before the fall; but they will have the advantage of greater experience than he had. Adam was perfect; these will be perfect. Adam had no experience with sin; these will have had much experience with sin. These experiences tended to develop character; that is to say, they brought about a favorable determination in respect to righteousness; the testing that came to them was to demonstrate their obedience to God, their loyalty to His will. To maintain this loyalty many of them laid down their lives.

While these Ancient Worthies will have neither part nor lot in the Spiritual Kingdom, because not called thereto--that high, or "Heavenly calling" not being possible until after the Ransom had been laid down by our Lord Jesus--yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the Spiritual Kingdom. In harmony with this it is written by the Prophet David, as addressed to The Christ--"Instead of [being longer considered] Thy fathers [they] shall be Thy children, whom Thou mayest make Princes [chief ones, captains] in all the earth."--Psa. 4516.

The resurrection of these Ancient Worthies will also be "better" than that of the remainder of mankind in that they were tried severely during their life and received a "good report through faith," and will have attained the reward of that faithfulness. They will be perfect men, having completely restored to them all that was lost in Adam--mental and moral likeness to God, and perfection of physical powers.

ELEMENTS OF CHARACTER-DEVELOPMENT

If these Worthies of the past have had large experience with sin and have proved themselves faithful in that they remained loyal to God, even unto death, why should they not receive life-rights as well as perfection of life at once? Why should they be obliged to wait until the end of the Millennial Age for recognition by Jehovah, instead of receiving it at the beginning? The answer is that God has included the whole world in the Mediatorial work of Messiah, as He has included all the Church in the preparatory work of the Royal Priesthood, through the great Advocate, the Redeemer; and the Mediator's work will continue for a thousand years. Hence, all who come under that work will be obliged to wait for the end of that Epoch before the recognition of any of them will be effected.

The Ancient Worthies "had this testimony that they pleased God." They pleased Him in that when they ascertained His will they set about doing it, even before He gave it to them as a Law, or obligation, even before He could ask them to obey Him and promise them eternal life for their obedience. Abraham, one of these, manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death, God granted him His favor and declared that he pleased Him. He and all those Ancient Worthies will have this resurrection to human perfection. But since human perfection--to the world of mankind--will come only under the Mediatorial reign of Christ, the Ancient Worthies cannot be introduced to the Father until the close of the Millennial Age.

Hence they will not have life in its fullest sense until the time when at the close of the Millennial Age the Kingdom shall have been delivered over to the Father. What they will have in the meantime--during the thousand-year period--will be perfection of human nature and all the blessings that God provides for mankind through the great Mediator.

ESTABLISHED CHARACTER NECESSARY

If perfection of organism makes character, then Adam was perfect in this respect. He was created perfect in mind and body. His mind was in the image of God; no blemish was there, no preference for sin, but the reverse of this; he had an appreciation of righteousness and a tendency toward it; he was all that would constitute a good man, for God so made him.

In another sense, Adam never had perfect character; that is, he had no character developed, tested and proved. God tried him, and because of his inexperience he failed, even though his character was good and his organism perfect. He failed in the very first feature of his trial. So we might wonder in what manner the Ancient Worthies received any testing which would constitute a full proof of character. When we examine the records of these men we find that they manifested great faith, and that they endured some severe ordeals and testings of their loyalty to God and their confidence in Him. It does not surprise us, then, that the testimony that they pleased God was given respecting them. This assures us that they had considerable character development. God must have seen their hearts to be very loyal, else He never would have considered them worthy of a better resurrection. Yet we believe they will have need of further experience and testing.

These Ancient Worthies will not be begotten of the Holy Spirit, as is the Church; but we are informed that "after those days" God will "pour out His Spirit upon all flesh." (Joel 228; Acts 217.) The Ancient Worthies lived prior to the time of the outpouring of the Holy Spirit, therefore, if they receive any measure of this blessing to come upon "all flesh," it must be in the future, and the giving of the Holy Spirit to them will have much to do with fixing, establishing, crystallizing their already perfect characters. They will be brought to greater knowledge, and having already endured severe testings and having proved their thorough heart-loyalty, they will have to learn only how to use their talents and powers in fullest conformity to the Divine will.

While this class will be mortal and hence liable to death, it is almost unthinkable that any of these would come short of eternal life. Men who have stood crucial tests under conditions of ignorance and superstition, who have endured temptation from the world, the flesh and the Adversary, and proved loyal under such conditions, would, it is only reasonable to suppose, maintain their perfection under the more favorable conditions of the Millennial Age.

It is not probable that they would make mistakes; but if, upon their awakening, they should be at once turned over to Jehovah, and, as in Adam's case, the slightest deflection would mean death, we can see that their position would be much less favorable than it will be under the New Covenant arrangement during the Millennial reign of Christ. This is a very gracious arrangement for their

R5074 page 245

best interests, for any possible mistake would be covered by Christ's mediation and not bring them under sentence of death.

The history of some of these Ancient Worthies is very meager and does not always imply that they were "overcomers" in the sense in which the Church is to be. Take, for example, the case of Samson, who is mentioned as one of these Ancient Worthies. The last we read of Samson, still in the hands of the Philistines, is that he was still loyal to God and prayed for the opportunity of serving God's cause; the Lord granted his prayer, permitting him to push down the pillars of the building in which he was making sport for the Philistines; they were the middle pillars upon which the house stood, and in its fall more than three thousand of the enemies of the Israelites were killed along with himself.

Faith seems to have been the chief element of character that was developed under Samson's experiences. We do not know how much patience, long-suffering, brotherly kindness, gentleness, meekness, etc., were developed in his character; nothing is stated in regard to the matter and we have no reason to suppose that Samson was a very gentle man. Indeed, we have never thought of gentleness and meekness as being amongst his characteristics. The slaying of one thousand men with the jaw-bone of an ass, as well as other experiences of his, would not seem to indicate this.

We may reasonably suppose, therefore, that although Samson will be brought back in an absolutely perfect condition, and under the favorable environments of the Millennial Age, there will probably be experiences in life that he never encountered and that will be so new to him that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God, in the days of the blessing of "all flesh."

Summing up, we would say, The Ancient Worthies will not come into actual and personal relationship to God, so as to be determined worthy of eternal life, until the completion of the Millennial Age, because that Age is set apart for the very purpose of determining who of all mankind may have eternal life--aside from the spirit-begotten ones of the present time. At the close of the Millennial Age, when all mankind shall have reached perfection of being, they shall be tried of the Father for their worthiness or unworthiness of eternal life--just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have his life made perpetual.

Since the Ancient Worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have the decision of the Divine Court, Divine Justice, respecting their worthiness of eternal life, until the completion of the Millennial Age, until the conclusion of the trial at the end of that Age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal.

===================

R5076 page 245

TORONTO AND WASHINGTON CONVENTIONS

NEARLY ONE THOUSAND of those of "like precious faith" assembled in Convention at the National Exhibition Park, Toronto, Ont., Canada, beginning Sunday, June 30. The weather was ideal for such an occasion, and the spirit of the friends indicated their joy in the Lord, their oneness of purpose and implicit faith in the great Creator of the Universe. Those in attendance were mostly from Canada, although quite a number were present from the United States.

Horticultural Hall proved to be a splendid Convention auditorium, having a capacity of about fifteen hundred. The friends were quite comfortably lodged in the vicinity of the Park, and a substantial luncheon was provided each noon, affording at the same time an excellent opportunity for sociability and Christian fellowship. The Exhibition Park is located on the lake front with a magnificent view of the water, and is artistically laid out with winding paths, fountain sprays and flower beds.

With such beautiful surroundings praise to the Almighty filled every heart from the very first, and the opening day of services was appropriately designated "Praise Day." The speakers of the day magnified the name of the Lord and forcefully depicted the Divine program. "Hope Day," "Kingdom Day" and "Fruitage Day" each in turn proved equally interesting and helpful to the assembled Bible Students as they had further word pictures painted before their mental vision illustrating God's wonderful provision for all mankind, and the special favors in reservation for the members of "the Church of the First-Born."

At one of these sessions a resolution was unanimously adopted expressing the sense of the Convention "that we do not find the Bible to teach the doctrine of a literal hell fire, or place of fire and brimstone, for the punishment of the wicked, but that secular history of the formation of the creeds of the Middle Ages reveals the fact that for various reasons, either wisely or unwisely, the doctrine of punishment in hell fire was added to the Gospel as taught by Jesus and the twelve Apostles. We, therefore, now unreservedly repudiate as thoroughly unscriptural the teaching of a place, state or condition of a literal lake of fire and brimstone for the punishment of the wicked, and further, that we believe from many personal testimonials that the vast majority of ministers of all Protestant denominations have privately repudiated the 'hell fire' theory, but have, for supposedly good reasons, hesitated to inform their congregations; and further, that we believe, on this account thousands, and perhaps tens of thousands, are being driven into skepticism or infidelity. We appeal to every minister in the Dominion of Canada to publish in his local newspaper, over his own signature, a statement declaring whether or not he believes the Bible

R5077 page 245

to teach the doctrine of a literal lake of fire and brimstone, and ask every editor to invite the ministers of his constituency to avail themselves of his columns for their statement."

On Thursday, "Fruition Day," Brother Russell arrived in the afternoon and found the Convention at its height; and on Friday, "Harvester's Day," the enthusiasm and zeal seemed, if anything, to excel any former occasion. We trust that many of the Harvesters were encouraged to renewed activity in the Lord's service for the ensuing year, and, too, that others may have received an incentive to enter into some department of the grand Harvest work. The prevailing sentiment seemed to be expressed in the words of our Master during that other great Harvest period eighteen centuries ago--"The Harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."--Matt. 937,38.

Saturday was designated "Spirit Begetting Day." At the conclusion of the morning praise and testimony service Brother Russell addressed the Convention on "Baptism--Its Import and Its Symbol." This was followed

R5077 page 246

by an immersion service at the lake, where 97 adults symbolized their full consecration unto death. The Convention proper, according to program, concluded an Saturday afternoon with a Love Feast. The elders of the Toronto Class, all the Pilgrim brethren present, and Brother Russell, enjoyed the blessed privilege of a personal hand-shake with each and all in attendance. The singing of appropriate farewell hymns and the breaking of bread made the scene most impressive, never to be forgotten.

Although not on the program, on Sunday morning a large number of the friends gathered again at Horticultural Hall for a praise and testimony service and an address by one of the Canadian brethren, followed by a Berean lesson. In the afternoon the public of Toronto were addressed by Brother Russell in the Royal Alexandra Theatre on the subject, "Beyond the Grave." The meeting was well advertised, and although this is a large auditorium, and the day was extremely warm, the place was crowded to its capacity and, according to various estimates, five hundred to one thousand were turned away from the doors unable to gain admittance. The witness to the Truth, God's character and plan thus given, we trust, may serve to awaken the interest of some who heard for the first time. Closest attention was given and at the conclusion many were the warm greetings and expressions of joy, hope and pleasure respecting the "good tidings of great joy which shall be unto all people."

AT WASHINGTON CITY

While the concluding sessions were being held at Toronto, Ontario, Bible Students from thirty-six different States were entering the Capitol City of the United States by the gateway of its magnificent Union Station, previously mentioned in the columns of this journal on account of the appropriate inscriptions of Biblical texts so precious to the hearts of our readers, to be found above the archway entrances, viz., "Thou hast put all things under His feet"; "The Truth shall make you free"; "The desert shall rejoice and blossom as the rose," etc.

Via special trains, special cars, electric lines and automobiles the friends continued to pour in until by Saturday evening, the day before the Convention opened, the city was fairly filled with Bible Students, who were assigned to over six hundred different homes, private boarding houses and hotels. This distribution of the visiting Students, we believe, afforded an excellent opportunity for witnessing to the Truth before many families and persons who might not otherwise have been reached. So far as we have heard all were quite comfortably located.

The opening day's sessions were all held in the Auditorium at the Glen Echo Chautauqua Grounds, and in spite of the extreme heat the place was filled to overflowing. Observing the extraordinary numbers in attendance, which more than taxed the capacity of Glen Echo Park and the electric car facilities, the committee on arrangements concluded that it would be best to transfer the majority of the meetings to Washington City proper. Accordingly, on Monday morning the Washington Academy of Music, a fine auditorium with a seating capacity of about 2,500 persons, was secured, and at 9 o'clock on Tuesday morning the same was packed to its limit, with about 300 on the platform. This necessitated the securing of another auditorium for overflow services, which were arranged for in the beautiful new Masonic Temple, seating about 1,400 people. Besides these two places the G.A.R. Hall was engaged for Book Stall, Colporteur Department, Post Office, Information Bureau and a general meeting place for those who desired to make appointments with one another.

We believe we can see the overruling hand of Providence in having these various auditoriums, as they served to bring before the attention of the public the actual size of the gathering of Bible Students. It was a surprise to many of the Washington residents to know that there were so many people so interested in Bible study as not to give their time to sight-seeing or other attractions of that beautiful city, but on the contrary would pour into each of the auditoriums at each session, morning, afternoon and evening, notwithstanding the heated weather.

Besides the regular features, as designated on the program, a reception was held in the G.A.R. Hall on Monday evening, attended by six hundred. Another reception, in the nature of a special discourse by Brother Russell, was held on Tuesday evening in the Academy of Music, which was crowded to its capacity. On Wednesday night a most inspiring prayer meeting, attended by fully 2,500 persons, was conducted at the Academy of Music. The testimonies all evidenced remarkable growth in grace and in knowledge of the Lord and a desire to "praise Him for His goodness and wonderful works to the children of men."--Psa. 1078.

Another feature not on the regular program was the "Christian Workers' Service" on Thursday afternoon at the Glen Echo auditorium, over one thousand being present. The discourse by Brother Russell on the subject of Baptism on Friday morning was listened to with quiet interest, and at its conclusion 167 adults indicated their desire to symbolize their baptism into the Body of Christ by water immersion. After directing a few personal words and extending the right-hand of fellowship to each of the candidates, they were conducted to the bathing pool at the foot of the imposing Washington Monument, where the ceremony was performed with befitting dignity and solemnity.

In the evening Brother Russell addressed a splendid assembly of Pilgrims, elders and deacons at the Academy of Music, and all seemed greatly rejoiced, comforted and encouraged by the remarks, which were based upon the text, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with the blood of His Son."--Acts 2028.

Harvesters' Day, with its usual enthusiasm, brought together the active Colporteur workers to learn more about the wonderful privileges of the season in which we are living. The Master's words, as recorded by St. John, seem best to express the sentiments of this blessed day at the Convention "Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."--John 434-36.

At one of the early sessions of the Convention a similar resolution to that passed at the Toronto Convention, repudiating the doctrine of the Dark Ages--the eternal torture of nearly all mankind--was presented and carried unanimously by the Bible Students gathered at Glen Echo. Already we learn of considerable discussion having been agitated amongst the various clergymen in all parts of the country.

Holiness Day concluded this last, and we must again say, "the best yet" of all our Conventions. On account of the great numbers in attendance the usual custom of breaking bread and shaking hands with all the Pilgrims and

R5077 page 247

Brother Russell was not deemed practicable, but instead the Pilgrim brethren and Brother Russell were stationed at the various points of exit of the Academy of Music and bade the friends farewell while they sang, "Blest Be the Tie That Binds," "God Be with You till We Meet Again," and other hymns of similar sentiment. As this leave-taking was in progress many eyes glistened with tears of mingled sorrow and joy while we said farewell to one another and "God bless you." Let us hope to meet again in the Great Convention on High, where we surely shall be if faithful to "Him who hath called us out of darkness into His marvelous light."

===================

R5075 page 247

PREACHING THE KINGDOM

--MATT. 935 TO 1015.--SEPTEMBER 8.--

Text "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."--Matt. 1040.

WE HAVE MORE about the Kingdom in the study appointed for today. Not only did

Jesus preach the Kingdom, as our lesson says, but realizing that the Harvest work of the Jewish Age was great, He sent forth His twelve Apostles two and two--to preach what? Hark! He said, "As you go, preach, saying, The Kingdom of Heaven is at hand."

As the Savior cast out devils and healed the sick, not with the view of doing a restitution work and general healing, but to allow the people to hear the Message which He preached, and to illustrate the healing and restoring work which His Kingdom will do in its appointed time, so also He gave the same power to His Apostles, for the reason that He gave them the same Message of the Kingdom to proclaim.

He told them that the Harvest was plenteous and that the laborers were few, and intimated that it was their privilege to note this fact and to be all the more energetic because of the great "field" and the few to reap it; but in the meantime to "pray the Lord of the Harvest to send forth more laborers." That is to say, He wished them to feel a measure of responsibility in the work, even though He Himself was the Lord of that Harvest, and even though He was the responsible One. So the Master would have every one of us feel a deep interest in the Harvest work now in process, in the end of this Age, and similarly to pray to Him for more laborers, in the similar proclamation, "The Kingdom of Heaven is at hand."

R5076 page 247

These messengers of the Kingdom were not to go to the Gentiles, but merely to "the lost sheep of the House of Israel," said our Lord. Why? Did He not love the Gentiles? Was the Lord Jesus prejudiced so that He cared only for His own nationality? No; the answer is a different one. God's Covenant promised the blessed privilege of the Messiahship to Abraham's Seed. Jesus was the Seed of Abraham in particular and the Messiah. But God had another feature in mind in connection with that Messiahship, of which Abraham did not know; namely, that He would have associated with Messiah in the Kingdom others who would share His glory, honor and immortality. This blessed privilege, which Abraham could not have fully understood, God nevertheless fulfilled to Abraham's children, as fully as though He had particularly stipulated it in the promise. God would keep the very spirit of His engagement as well as its letter. Hence, no favor could go to the Gentiles until after natural Israel had received the opportunity and used it as far as they would.

HARVESTING THEN AND NOW

Another reason why the blessing should not have been given to the Gentiles was that it was to be a harvesting work, and not plowing, harrowing, nor sowing, which had not been done with the Gentiles, but only with the Jews. It was appropriate, therefore, that the Harvest, which belonged to the Jews, should be confined to them. What was done for the Gentiles was the seed-sowing, as represented in the parable of the Wheat and Tares.

But now we are in the Harvest of the Gospel Age. It is not the Jews that are being harvested now, nor the heathen, nor the world in general. The reaping is to be done amongst those who have received the seed-sowing --the reaping work belongs to Christendom--to whatever part of mankind the Gospel Message has been made known and wherever received and professed. This, therefore, is an intimation to us that the Lord would now have the harvesting done chiefly amongst those who profess to be His people, nominal Spiritual Israel. The Trumpet is to be blown in Zion, to awaken those who are at ease in Zion.

Jesus specially instructed the reapers of that Harvest that they should go forth fully trusting to Divine providence. They were not commissioned to beg nor to take up collections, so far as the records show. They assumed therefore that they were merely to accept what might be voluntarily tendered. If they were not hospitably received they were to consider it the Lord's will that they should go elsewhere. They were sent to search out the worthy ones; they should keep this in mind. In going from house to house, a prayer should be in their hearts, if not upon their lips, that if there were worthy ones there the peace of God, and their peace, might be there. If not, they were to take their blessing with them to bestow it upon those more worthy, as they should find them. "Whoever will not receive you and hear your words, when you depart out of that house," or out of that city, "shake off the dust from your feet."

"MORE TOLERABLE FOR SODOM"

Jesus declared that in the Day of Judgment it will be more tolerable for Sodom and Gomorrah than for the city refusing to receive His representatives. What does that mean--"more tolerable"? It implies that the treatment will be tolerable in any event. But why more tolerable for Sodom and Gomorrah and others in the Day of Judgment?

It was Jesus' declaration that, aside from a saintly few who received His Message gladly, the remainder of the people of that time were more hardened and more blameworthy in God's sight than were the people of Sodom and Gomorrah, whose sin was of a different kind. Let us notice that feature. The sins of Sodom were certainly grievous in the sight of God and all good people. But, think of it! the sin of carelessness in respect to the glorious Message of the Kingdom is in God's sight an indication of a still meaner condition of heart, of a still more wicked person, one of whom there is less hope of an eventual salvation.

The Sodomites mentioned by Jesus were not so illuminated as those living in His day, yet He declares, "Fire rained down from heaven and destroyed them all." (Luke 1729.) And that took place nearly twenty-five centuries before Jesus' birth, yet He declares that those Sodomites

R5076 page 248

had not up to that time been judged--their judgment was still future; and, "In the Day of Judgment, it will be more tolerable" for them than for the people of Bethsaida and Chorazin. Sodom sinned grievously, but they had little light, practically no knowledge of God.

THE DAY OF JUDGMENT

But why should the Sodomites have a Day of Judgment at all? Were they not judged, condemned and destroyed? Oh, yes; but then, all men, Adam and all of his race, were judged and condemned. Those Sodomites were condemned to death before they were born, as are all of Adam's children--born in sin, "shapen in iniquity." The death penalty which came upon Adam reached to them as it has reached to us. The only thing that came upon the Sodomites specially, in addition to what comes upon all mankind, was that they died violent deaths, probably accompanied by great sufferings.

In this blotting out as a Divine punishment, the Apostle tells us, they were made an example of the ultimate doom that will come upon all who reject God's grace and die the Second Death. (2 Pet. 26.) However, the Sodomites and all of Adam's posterity are included in the Redemption work of Jesus. Hence they are no more dead than Abraham, but merely sleeping with their fathers, as Abraham sleeps with his fathers, waiting the glorious morning, when the Redeemer of Adam and his race shall take to Himself His great power, shall establish His Kingdom, bind Satan, glorify His Church, and begin His work of blessing the world.

The world's blessing will consist of an awakening from the tomb, and there will be an opportunity to the Sodomites, as well as the people in Jesus' day, to rise out of their sinful and fallen condition, and, if they will, to return to full harmony with God and have everlasting life. In that glorious Judgment Day of a thousand years (2 Pet. 37,8) the Sodomites will find it easier to make progress than will those who repudiated the message of Jesus and the Apostles. However fallen and degraded the Sodomites were in some respects, their hearts and consciences were less seared than those who refused God's Message.

===================

"BROUGHT DOWN TO HELL"

--MATT. 1120-30.--SEPTEMBER 15.--

Text "Come unto Me, all that labor and are heavy laden, and I will give you rest."--V. 28.

TODAY'S STUDY links well with the closing of our lesson of a week ago. We there heard Jesus say that it would be more tolerable for Sodom and Gomorrah, in the Great Judgment Day of a thousand years, in which He will reign and give the world a full knowledge of God and a full opportunity of returning to Him--more tolerable for the Sodomites than for some who have enjoyed greater privileges and rejected them.

Today's study tells of how our Lord upbraided the city where most of His mighty works had been done, because they repented not, because they did not note the power of God in their midst and gladly receive the Message, the indications of Divine favor. Such, Jesus declared, will be less prepared to appreciate the Kingdom in the future than will some who have never known Him. Tyre and Sidon, heathen cities, would have repented with far less preaching. It is but in harmony with Divine justice, therefore, that when the Great Day of God's favor and of the Messianic Kingdom shall dawn, the people of Tyre and Sidon shall have things still more favorable than the people of Chorazin and Bethsaida.

Capernaum, above all the other cities of Palestine, was favored, because there our Lord did most of His miracles, and uttered more of His wonderful words of life than anywhere else. In this sense of the word Jesus declared that Capernaum had been exalted up to heaven --highly lifted up in point of privilege and Divine favor and blessing. This being true, it meant that in justice Capernaum's fall would be proportionate. She would fall from the heights of heavenly privilege and favor down to hell--to the grave.

And so today we find it difficult to locate that once great and beautiful city, so thoroughly has it been obliterated, brought down to the dust. Hearken further to the reason for this denouncement "If the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day; but I say unto you, It shall be more tolerable for the land of Sodom in the Day of Judgment than for thee."

Let us not mistake the lesson While only those who fully accept Christ and consecrate their lives to His service will receive the spirit-begetting, or any share in the Heavenly Kingdom, all the remainder of mankind who come to any knowledge of the Lord and His mercy and blessing, and who refrain from rendering homage and from striving to walk in God's way, will proportionately disadvantage themselves in respect to the future life and the great blessings and privileges and opportunities to be brought to all mankind through Messiah's Kingdom and its reign of a thousand years.

"I THANK THEE, O FATHER"

It was in Jesus' day as it has ever since been, that not many of the great or rich or wise or learned had ears to hear the Gospel Message. The difficulty with this class is that the things of the present life so fill and satisfy that they have no hungering for the better things. They have their consolation now, they have their pleasures now; they say, Soul, take thine ease now, look out for number one, and do not feel too much interest in or concern for other people and their troubles; there are millions of poor, groaning fellow-creatures, and if you stop to sympathize with them you will mar your own pleasure.

Thus it has been that the majority of the followers of Jesus in every Age have been chiefly the poor of this world, rich in faith. There are two ways of viewing this matter. On the one hand we can rejoice with the poor and less influential who have received the Gospel Message, that doubtless their poverty, etc., were favorable factors to their advantage. And, similarly, we can sympathize with the great and rich and learned, that their earthly blessings are blinding them to the still greater opportunities of this Age, so that not many of them will be of the Kingdom class--not many of them members of the Bride company, joint-heirs with Jesus in His Messianic Kingdom.

But hearken again to the words of Jesus--how peculiarly they read "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in Thy

R5075 page 249

sight." How strangely those words once sounded to us, when we supposed that all who failed to receive the Message of Jesus, all who failed to make their "calling and election sure" to membership in the Bride class--all such would suffer some kind of an eternal torture!

How strange it seemed that Jesus should thank the Father that these things were hidden from some of the grandest and noblest and most brilliant of our race! We could not understand. But now, how clear! how plain! Jesus was preaching the Kingdom, and all who rejected His preaching rejected the Kingdom, and will lose it. This does not mean that they may not receive ultimately a blessing under that Kingdom, when it shall rule the world, and when all that are in their graves shall come forth to receive those very blessings which Jesus died to procure for them--the blessings of a trial, or judgment of a thousand years, to determine whether they will be accounted worthy of everlasting life, or of everlasting death, destruction.

Now we see what Jesus intimated, namely, that there is a wisdom in God's course in this matter which is not apparent on the surface. Had those rich and great seen fully, distinctly, clearly the true situation, it would have increased their responsibility; their condemnation in not receiving and accepting Christ would have been greater. Besides, some of them, of strong character and determination, might have been impelled thereby to take a course of still more violent opposition than they did take; or, if they had known and seen the Truth, it would have made them either opposers or defenders of it. If they had defended Christ, then He would not have been crucified, and the Divine Plan would not have been carried out; or, if they had intelligently permitted His crucifixion, they would have had a tenfold condemnation. St. Peter declares that the extenuating circumstance connected with our Lord's crucifixion was ignorance. He declared, speaking by inspiration at Pentecost, "If they had known, they would not have crucified the Prince of Life."

FEW KNOW THE FATHER OR THE SON

All men are to be brought to a knowledge of God. The Scriptures declare, "The knowledge of the glory of God shall fill the whole earth." Jesus declared that no one can know the Father except as first they come to know the Son, or as the Son reveals the Father to him. Hence those who have failed to recognize Jesus as the Son of God have not yet come to the full appreciation of their privileges. Blessed are our eyes, that now they see, and our ears that now they hear, that we may know Messiah, and through Him know the Father; and Jesus may come in to us and sup with us, and we with Him.--Rev. 320.

We are glad that all mankind in due time will be brought to a clear knowledge and full opportunity. But oh, how much greater is our blessing, besides the privilege of now being the sons of God, and joint-heirs in his glorious Kingdom! We may well rejoice with the Lord in His thanks to the Father, not only that some cannot hear, see, or understand, but also that some of us can hear, see and understand the Divine Message now, and thus share its blessing.

The special call of God through Jesus, therefore, is to the poor, the broken-hearted, the heavy laden, the unsatisfied "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for My yoke is easy and My burden is light."

===================

R5078 page 249

SCRIPTURAL USAGE OF THE TERM SALVATION

HIGHER CRITICS and Evolutionists have much trouble in their endeavor to hide from the common people the fact that their theories are diametrically opposed to all the teachings of the Scripture respecting human salvation. These latter-day philosophers do not like to be called "infidels," "unbelievers," but prefer to take their texts from the Bible in their weekly endeavor to undermine faith. If Evolution theories were true, the word "salvation" would be wholly inappropriate. If mankind have been climbing upward for six thousand years, out of monkeyhood into perfect manhood, and if they are gradually to become angels by processes of evolution, then the word "salvation" is altogether out of place when applied to them. They should rather be let alone in their glorious upward progress. They would need no Savior, or Redeemer; for according to this theory, mankind never was lost--never fell from perfection.

But the Bible proposition is the very reverse of the Evolution theory. The Scripture teaches that man was created perfect and holy, in the moral likeness of His Maker. It declares that when on trial to determine whether or not his life and favors might be continued to him everlastingly, Adam sinned and was sentenced to death. It tells that through Jesus, God has made a provision for the recovery of mankind out of the sin and death condition into which he fell; that the work of Jesus primarily is that of the satisfaction of Justice; that He died, the Just for the unjust, and that sinners are to be reconciled to God through the death of His Son. The Bible teaches that this redemptive process, this salvation of mankind from sin and death, has already begun in that Christ has already given His life a Ransom-price, and has been exalted and declared to be the Savior, the Life-giver of the world.

But the world has not yet been saved. It lies in the Wicked One. Satan is still the "Prince of this world." Sin and death reign. The world has only the Divine promise which was given to Abraham, but of which the majority of mankind do not even know. That promise, however, is sure--that eventually all the families of the earth shall be blessed by Messiah; and that to effect this salvation Messiah in due time will set up a glorious reign of righteousness, the Kingdom of God under the whole heavens. It shall rule; it shall conquer; it shall destroy sin, death and everything opposed to Divine righteousness and to the best interests of mankind. Thus eventually the knowledge of the Lord shall be made to fill the whole earth (Isa. 119), and every knee shall bow and every tongue confess the Lord. (Isa. 4523.) Thus shall come the glorious opportunity for salvation through the knowledge of the Lord, and of His will--Jer. 3134.

Those who desire to do God's will shall be assisted by the Redeemer, thus to cultivate a righteous character. That assistance will include an uplifting out of, or saving from, sin and death and all the terrible associations of mental, moral and physical imperfection. That salvation will be to life, health and strength--mental, moral and physical. The earth also shall be saved--recovered from the Divine sentence, or "curse." No longer will thorns and thistles cause sweat of face; but the earth shall yield her increase and be styled, "The garden of the Lord." (Zech. 812; Isa. 513.) The earth is God's footstool, which He will make glorious.--Isa. 6013.

R5078 page 250

But that salvation of man and of his earthly home and future dominion is preceded by another phase, or kind, of salvation. Before dealing with the world, God elects, calls, draws, instructs a saintly class. These by faith may now speak of themselves as saved, although their salvation will not really be accomplished until they share in the First Resurrection. Now they reckon themselves as passed from death unto life, as New Creatures, brethren of Christ, children of God. Into all this glorious condition the saintly ones will enter with their resurrection change, experiencing a transfer from human nature and conditions to spirit (heavenly) nature and conditions.

Thus, eventually, there will be two classes of saved ones--two classes saved out of the sin and death conditions which now prevail

(1) The Church changed from earthly to divine nature.--I Cor. 1551-54.

(2) The willing and obedient of the world, who, during the thousand years of Messiah's glorious reign, will be gradually changed, not to a different nature, but from the imperfection to the perfection of human nature.--Acts 319-21.

Meantime all the wilfully wicked, disobedient or rebellious will be utterly destroyed in the "Second Death," "as natural brute beasts."--2 Pet. 212.

===================

R5078 page 250

SOME INTERESTING QUESTIONS

QUESTIONS RE THE REDEEMER

Question (1).--At what period in Jesus' life was He a perfect man?

Answer.--He was always perfect, but did not become the perfect man until the 30th year of His life. In the very beginning, "the beginning of the creation of God"

(Rev. 314), He was sinless, perfect on the spirit plane--next to the Heavenly Father. When He humbled Himself, in harmony with the Divine Plan and in order that He might be man's Redeemer and Restorer, He still maintained His perfection, His sinlessness. When born of the virgin, He was still "Holy, harmless, undefiled and separate from sinners." He was the perfect babe. As He grew to manhood, His perfection was maintained--He was the perfect boy, the perfect youth and finally the perfect man. Thus we read, "Jesus increased in wisdom and stature and in favor with God and man."

Question (2).--Was Jesus, at the time of attaining the perfection of manhood, possessed of everlasting life, or was it necessary for Him to be placed on trial as a perfect man before He would be accounted worthy of everlasting life?

Answer.--According to the Divine Law, under which Jesus was born into the world, His perfection proved His worthiness of everlasting life, just as Adam's perfection meant everlasting life to him. But as Adam, who when created was in covenant relationship with God, by disobedience, by breaking the Covenant, lost the right to life which was His by that Divine Covenant, so Jesus, as a perfect man, was in covenant-relationship with God, and as a human being could have forfeited His right to life only by sin or, otherwise, have disposed of it by sacrifice --the latter of which He did.

Question (3).--Was Jesus at the age of thirty years qualified to give Himself a Ransom-price for Adam and His race, or was it necessary that first He should have a personal trial, or testing, in respect to His loyalty to God before His sacrifice could be accepted as the Ransom-price for Adam and his race?

Answer.--Jesus was at thirty years of age qualified and competent to present His body a "living sacrifice, holy, acceptable unto God," as man's Ransom-price--and this He did. God accepted the offering and sacrifice and signified His acceptance of it by the anointing of the Holy Spirit, by which He begat Jesus again, this time to the divine nature as a reward for the obedient sacrifice of that which He had consecrated unto death.

Nevertheless, the necessity for a testing of One who would become man's substitute was not overlooked in the Divine arrangement. Two tests, or trials, proceeded at the same time, and both were necessary. As a man He must prove loyal to the principles of righteousness represented in the Divine Law, otherwise He could not be a suitable substitute or Ransomer for Adam and his family. On His own account, to prove Himself worthy of the divine nature, Jesus needed to have trials as a New Creature. His begetting of the Holy Spirit could reach the fruition of the divine nature only by His faithfully carrying out His covenant of sacrifice. Hence, if He had failed to perform the sacrifice as He covenanted, He would have failed entirely, and would not have received the great reward of Divine glory, honor and immortality which came to Him in His resurrection.

As St. Paul declares, "Wherefore, God also hath highly exalted Him, and given Him a name which is above every name." (Phil. 29.) The entire test of our Lord Jesus was along the lines of His faithfully sacrificing Himself, in the doing of the Father's will--in submitting to all things "written in the Book"--in the prophecies and in the types of the Law. Had He failed to keep His covenant of sacrifice, not only would He have failed to gain the exaltation to the divine nature, but He would have lost everything--even life itself.

But the keeping of His covenant of sacrifice, obligatory upon our Lord as a New Creature, meant also that He kept the Law, obligatory upon Him as a human being because the things required of Him under His covenant were in harmony with the Law. To keep His covenant meant that He should keep the Law, and much more than that--to sacrifice His rights and interests which the Law did not demand should be sacrificed.

Question (4).--If Jesus had kept the Law blamelessly, yet had failed in some feature of His covenant of sacrifice, what would have been the status of human redemption? Would the Ransom-price of humanity have been paid by Jesus' keeping the Law perfectly, even though He had failed in obedience to His covenant of sacrifice, and thus failed to attain to glory, honor and immortality--the divine plane? If not, why not?

Answer.--Under the circumstances mentioned in the above question, the entire matter of redemption would have failed, so far as Jesus was concerned. His death would not have ransomed man from the death penalty. Indeed, the question pre-supposes an entirely wrong view of the Ransom. Jesus' death was a Ransom-sacrifice. That is to say it was a sacrificial death intended to effect the ransom of Adam and all lost through his disobedience. But a Ransom-sacrifice is one thing, and the payment of the Ransom-price is quite another thing. For instance Jesus did His work perfectly; it had the Divine approval; the Ransom-price was laid down and was satisfactory to the Father, and Jesus has been rewarded for His loyalty and obedience manifested in that Ransom-sacrifice; but the value of that sacrifice, quite sufficient to be the off-set, or satisfaction, for the sins of the whole world, has not yet been applied.

R5079 page 251

The merit of that sacrifice is in the hands of Divine Justice, subject to application for the sins of the whole world as soon as God's time shall have arrived. But that time has not yet quite arrived, and the world is still not redeemed, even in a judicial sense. Hence we read, "The whole world lieth in wickedness" and are all "children of wrath." (I John 519; Eph. 23.) If the Ransom-price had been applied and accepted, the world would not lie in the hands of the Wicked One, and would no longer be "children of wrath."

Before the merit of Jesus' sacrifice can be applied as a Ransom-price for the world's sins--to secure the world's release from Divine condemnation, and the turning over of the world to Jesus and the establishment of His Kingdom for its blessing--before all these things, or any of them, can take place, another matter must, according to the Divine Program, be attended to. That other matter is the calling and acceptance and begettal to the divine nature of an elect "Church of the First-Borns, which are written in Heaven." (Heb. 1223.) This is the work which has been in progress for nearly nineteen centuries. As soon as it shall have been completed the glorious Redeemer with His exalted Bride class will inaugurate His glorious reign of a thousand years, by binding Satan and ushering in the New Dispensation, for which the whole groaning creation has so long waited.--Rom. 822,19.

Thus it will be seen that our Lord's testing, which began at Jordan at the time of His consecration and which ended at Calvary, was two-fold, and the two trials progressed simultaneously, and to have failed in either particular would have lost all. As a man from the human standpoint, born under the Law, He was obligated to keep the Law in every particular. To have failed would have been death. As a New Creature, who had entered into a covenant of sacrifice, our Lord was obligated to sacrifice willingly and obediently, His life, His rights, everything that He possessed, in harmony with the overrulings of Divine providence. "The cup which My Father hath given Me, shall I not drink it?" (John 1811.) To have failed of the full, complete sacrifice would have cost Him everything, and He would have accomplished nothing by all of His previous experiences and loyalty.

Our Lord's faithfulness in sacrificing during the three and a half years of His ministry added nothing whatever to the perfection which He had at Jordan. He was perfect and an acceptable sacrifice to begin with, and He merely maintained that perfection and that acceptance with the Father "faithful unto death." Wherefore He has attained His present exaltation and is in readiness to be the world's merciful and faithful High Priest, and He has also the merit of His sacrifice in the hands of Justice ready at the appropriate time in the end of this Age to be applied for the cancelation of the sins of the whole world.

The Church shares in the benefits of our Lord's death in a different way from that of the world. She has her Redeemer's merit imputed to her by (because of) faith--to cover the weaknesses and blemishes of her flesh, so that her flesh may be presented holy and acceptable to the Father by the Redeemer, who imputes the merit of His sacrifice to it and makes it acceptable as a part of His own sacrifice. "For if we suffer [with Him] we shall also reign with Him"; "If so be that we suffer with Him, that we may be also glorified together"; "Present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service"; "Fill up that which is behind of the afflictions of Christ." (2 Tim. 212; Rom. 817; 121; Col. 124.) These are some of the invitations offered to the Church who are now qualifying to be members of the Royal Priesthood in the great work of blessing and uplifting mankind as God has foreordained and promised.

AN INTERPOLATED TEXT

Question.--Kindly explain Rev. 205 "But the rest of the dead lived not again until the thousand years were finished."

Answer.--Scholars are agreed that this text is an interpolation. We must remember, however, that it is one thing to be legally, or officially dead, and another thing to be actually dead. But as Jesus said to some, He recognized as alive only those who accepted Him. Those who had not the Son had not life in any sense or degree; those who have the Son, have the beginning of life reckoned to them. The world, however, during the thousand years will have the opportunity, not only of being awakened, but of having fulness of life. If, therefore, after they are awakened, they will go on and render obedience to the laws of the Kingdom, they will be lifted up, up, up out of death to perfection and life.

BIBLE QUESTIONS A MINISTER'S GREATEST TROUBLES

Question.--If the Bible has been misinterpreted on many vital points, how are we to understand the Bible, if we are not educated enough to know these things?

Answer.--Ministers are less able to interpret the Bible than any other class of people in the world. The Theological Seminaries do not teach Bible interpretation, but instruct the student how to defend the various creeds, and how to choke off investigation, and to make the investigator feel foolish. Nothing troubles a minister more than Bible questions.

Our advice to those who want to know the Truth is to search the Scriptures and use Concordances and every Bible help that will assist them in a proper and rational understanding of the Scriptures. But be sure that the subject is approached honestly and prayerfully, with a desire to know the Truth and without sectarian prejudices. Remember the words of the Master, "Sanctify them through Thy Truth; Thy Word is Truth."

THE GREAT TEACHER EXPOSED SADDUCEES' IGNORANCE

Question.--"Whose wife shall she be in the resurrection," who had several husbands?

Answer.--The Sadducees, the agnostics who did not believe in the resurrection, tried to entrap the great Teacher by asking one of their stock questions. Seven different brothers in turn married the same woman and all died before she did. "To which of them shall she be wife in the resurrection?" They did not ask, "To which of these will she be wife in heaven or purgatory or eternal torture?" for neither Jesus nor the Jews held any such teaching. The Pharisees and Jesus taught the resurrection of the dead; and it was against this teaching that the Sadducees aimed their sarcastic question.

Note the majesty of the Master's answer "Ye do err, not knowing the Scriptures, neither the power of God!" (Matt. 2223-33.) You do not understand the Scripture teaching respecting such questions, and you ignore in your question the great Divine power which, at the resurrection time, will be exercised to straighten out all the difficulties of the situation. Then the great Teacher proceeded to inform them that such as would (gradually) attain to the resurrection--such as would get a complete raising up out of sin and death, would "neither marry nor be given in marriage," but would be sexless, as are the angels. Thus the supposedly unanswerable question of the Sadducees fell flat, and their ignorance was exposed.

====================

VOL. XXXIII AUGUST 15 No. 16
A.D. 1912--A.M. 6040

CONTENTS

Mark of Crystallization of Character.............255
  Perfection, Not Consecration, the Mark........255
  Submission First Requisite--Patient Endurance Second...........................256
  Great Test is to Remain at Mark...............258
  Loving Obedience Brings Joy and Peace.........259
World Called to Repentance........................259
  Ransom Basis of Hope for World................260
  Present Message to the World..................260
Mental Suggestion a Means of Temptation...........261
My Confidence (Poem)..............................262
The Sacrifice of The Christ.......................263
  Human Life-Rights Belong to Our Lord..........263
Five Loaves and Two Fishes........................265
  "I Am the Bread of Life"......................266
Teaching by Parables Only.........................266
  "After Ye Were Illuminated"...................266
  "Spirit and Life" Words.......................267

Berean Questions in Scripture Studies............267

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies--British Branch LONDON TABERNACLE, Lancaster Gate, W. German Branch Unterdorner Str., 76, Barmen. Australasian Branch Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

BEREAN QUESTION BOOKLETS

We are pleased to inform our readers that Question Booklets are in stock for Volumes I, II., III., IV. and V. of STUDIES IN THE SCRIPTURES, and also for TABERNACLE SHADOWS. Price 5c. each--50c. per dozen, postpaid, brings them within the reach of all. Order freely according to your needs.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability to draw the information of the lessons from the Class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the Class; or, if the question be not understood by the Class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.

==========

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow (1) 299; (2) 313; (3) 53; (4) 125; (5) 7; (6) 191; (7) 170; (8) 117; (9) 145; (10) 130; (11) 43; (12) 154; (13) 167; (14) 16; (15) 127; (16) 12; (17) 238; (18) 101; (19) 54; (20) 72; (21) 78; (22) 8; (23) 37; (24) 307; (25) 209; (26) 96; (27) 293; (28) 279; (29) Vow; (30) 296.

====================

R5080 page 255

THE MARK OF CRYSTALLIZATION OF CHARACTER

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."--Phil. 313,14.

IN THE EPISTLE to the Philippians, St. Paul expresses his full appreciation of his opportunity to gain a prize, something worthy of laying hold upon, of grasping fully, of getting possession of. What was that for which the great Apostle was striving and which he had not yet attained? He spoke of this thing as a prize, which he was pressing along to win.

We may view "the mark for the prize of the high calling" from two standpoints, both of which are correct. From one standpoint, this mark is that of heart-likeness to God's dear Son, of perfection of intention, of love for righteousness, for God, for the brethren of Christ, and for the world, even our enemies. This degree of character-development should be attained as early as possible in our Christian experience, and should be such that, were we to die at any time after its attainment, God would count us worthy of a share in the First Resurrection.

From the other standpoint, this "mark for the prize of the high calling" is that of crystallization of character in the likeness of our Lord. After having attained a heart-likeness to Christ, we must hold it fast, and see that in all the testings which the Lord permits to come upon us, we are counted by Him as overcomers, not in our own strength, but in that of our Redeemer. This mark of crystallized character is not attained so early in our Christian experience as is the mark of character-development. But by fighting the good fight until the end of our course, we crystallize our characters in love for the principles of righteousness, for God, for the brethren and even for our enemies. If thus faithful, we shall win the prize of glory, honor and immortality.

PERFECTION, NOT CONSECRATION, THE MARK

There is no reason to think that our consecration is the mark; for our testing, our proving comes after our consecration, and not before it. No one would be at the mark merely because he is consecrated, but because he had endured the testing, thus proving that his consecration was from the heart and that he was sincere in the devotion of his every power to the service of God. We cannot suppose that the mark is reached the next moment after consecration. Some degree of character-development must be possessed; there must be some mark of character, in order that God may count that person worthy of everlasting life.

God's standard of character is perfection, which must be manifested by loyalty and obedience under whatever tests He permits to come to individuals upon any plane of life. No one will get the prize of everlasting life unless he successfully passes those tests. We realize that the Church has been under trial throughout the Gospel Age, as to her worthiness to obtain "glory, honor and immortality"--joint-heirship with her Lord.--Rom. 817.

From the Scriptures we learn that throughout the Messianic Age the world will be tried by The Christ, and that even after passing that test they will not receive the reward of everlasting life until God shall have proved them at the end of Christ's reign by loosing Satan for a "little season." (I Cor. 1524; Rev. 207-10.) The fact that the world is thus to be tried by both The Christ and God confirms the thought that God has a standard, or mark, of character to be attained by all those who are loyal and obedient to Him--on any plane of existence.

While this mark of character to be attained by the world during Messiah's reign is not the one to which St. Paul refers in our text, nevertheless there is such a character-mark to be reached by mankind. Those who then attain the mark will have everlasting life on the human plane. But those who attain the mark to which the Apostle refers will be given eternal life on the divine plane.

THE MARK OF CHARACTER-CRYSTALLIZATION

The Apostle was a noble example of one who had reached the mark. So far as we know, he was ready to die at any time; hence it was not this mark of character-development to which he had not attained. He had not yet attained to the prize itself, and could not do so until his change should come. He was constantly pressing along, trusting that God would give him all the things that are in reservation for "them that love him." (I Cor. 29.) We could not think the Apostle to mean that he would reach this mark of character-development just at the moment before death. This would be an absurdity of thought.

Our Lord Jesus was at the mark of perfect character at the time of His consecration; and He maintained Himself at the mark. As a sacrifice He would have

R5080 page 256

been acceptable at any time. It was His part to consecrate His life and not to hold it back. It was the Father's part so to arrange matters that the Jews might not take our Lord until the Father's hour for Him had come. In everything that He did He submitted Himself to the Father's will. Our Lord spoke of His "cup" as the one which the Father had prepared for Him.--John 1811.

If our Lord had determined for Himself the time and the manner of His death, then He was pouring the cup. If the Jews had determined these points, then they were pouring the cup. But neither our Lord nor the Jews did so, for both time and manner were foretold by the Prophets. Our Lord took the cup and accepted it as the Father's providence for Him. If the Father's providence had led to His death a year sooner or two years sooner, if the Father's will had been expressed in our Lord's crucifixion at an earlier time, even then it would have been well with Him. But He "learned obedience by the things which He suffered."--Heb. 58; 210.

At Jordan our Lord was shown to be perfect and to have made a perfect consecration, both by the descent of the Holy Spirit and by the voice of Jehovah. (Matt. 316,17.) He had also a perfect body--though it was earthly --in which the New Creature operated. But His obedience must be tested--His loyalty even unto death. Whatever the degree of testing to which our Lord might have been subjected, it was just the right amount, according to the Father's wisdom. Our Lord would have been just as much an overcomer had He died at any time after His consecration. But if He had died sooner than He did, it would merely have proved that the Father did not require as much evidence of our Lord's faithfulness and loyalty as He did require.

OUR LORD AN OVERCOMER AT CONSECRATION

Here some one may ask, "Is it proper to say that our Lord was an overcomer as a New Creature at the time when He made His consecration?"

Our answer is, Yes. An overcomer is a victor. The word does not imply that a man has completed the victory, however; for we sometimes say, He will lead them from victory to victory. So with our Lord. He continued faithful as an overcomer down unto death; but He was not counted as an overcomer unto death. Between the Father and our Lord as a human being there was no Mediator, and as a New Creature there was neither Robe to cover nor Advocate to represent in case of any deviation from the will of God; and the slightest deflection therefrom would have meant the Second Death.

The Scriptures give us two pictures of our Lord as an overcomer at His consecration, where He gained the first great victory over His flesh. The first of these pictures (Lev. 1611), the killing of the bullock on the Day of Atonement, represents the death of our Lord's humanity at the moment when He consecrated Himself at Jordan. There He gained a victory and continued victorious until the end of His course.

The second picture is found in Rev. 52-7. Here our Lord is represented by a newly slain lamb. He was not this newly slain lamb at His death when He had finished His course, but at His consecration, when He began His course. The proclamation which the Revelator heard was, "Who is worthy to open the Book, and to loose the seals thereof?" We read that John wept much. "And one of the elders saith unto me, Weep not behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seven seals thereof...And He came and took the Book out of the right hand of Him that sat upon the Throne." Our Lord alone was worthy of the honor of receiving the Divine Plan into His care. We also read that John looked and saw the newly slain Lamb open the Book.--Rev. 6.

After our Lord had entered upon His consecration He was the newly slain Lamb. Then the Father gave into His hand the scroll of the great Divine Plan of the Ages--the scroll written on both inside and outside. The outside He was already able to read. But the inside, which contained information on spiritual things, remained sealed.

As soon as our Lord came up out of the water after His baptism, He was begotten of the Holy Spirit and began to understand spiritual things. "The heavens [higher things] were opened unto Him." The time when He began to be considered the slain Lamb, the time when the scroll was delivered to Him, was the time of His consecration.

R5081 page 256

SUBMISSION THE FIRST REQUISITE--PATIENT ENDURANCE THE SECOND

A good illustration of the process of character-development and crystallization is afforded by the work of a potter. First, he must select the right kind of clay, for some clays would produce very coarse ware, others would crack or warp in the drying, and still others would not stand the intense heat. Having selected the proper clay the potter subjects it to very many processes of grinding, mixing and wetting until it comes from the mill a soft, plastic mass of the consistency of tough dough, ready for the potter's use. Then comes the moulding into the article desired. The dish is formed, or shaped, with care and dried. Next it is placed in the kiln and fired with an intense heat for two or three days and nights. Then it requires a long time to cool before it can be removed from the kiln. But even then it is only a porous, leaky vessel, altogether unfit for use until it has been dipped into a liquid glaze, or slip, which it readily absorbs.

Again it is subjected to the heat of the glaze kiln, which not only melts the glaze, but converts it into a perfectly transparent glaze all over the surface, making the article beautifully smooth and comely. But if the vessel is of very choice porcelain, to be made still more attractive to the eye by decorations, the ornamentation and gilding must be done at this stage, and the vessel must again be placed in the kiln for a third firing. Some vessels which have stood all the other tests, fail at this point and are cast into the waste heap. But if the vessel passes successfully the last test, it is ready for the service for which it was designed.

So in our Lord's case. Not only was He perfect as a man, but His own will was in complete subjection to the Father's will. When trials came, there was no swerving, no twisting, no bending. He was of the proper material. His heart (applying this word to the mind) was of the proper character. So must it be with us. Those who will be accepted and found worthy of the great reward will be of His character-likeness in this respect; they will be loyal to God's will. Not only will they endeavor both to ascertain and to do the Father's will, but they will be in heart submission to that will in every degree. The "cup" they will be required to drink is the same that our Lord drank--and "all of it!"

To follow in His steps, we must first reach this mark of character-development; and having done all, we must stand there. It is well to repeat the thought that it will not do for us to think that one reaches the mark of proper character-development just at the moment of

R5081 page 257

death. Character should be attained as soon as possible. But having reached this character-development called the "mark," it is for us to stand faithful, and not be thrust away from it by the opposition of the world, the flesh and the Devil. All such opposition must be endured before we can win the prize. Some of the noblest characters, who have been in an acceptable condition, and used of the Lord, did not get to the mark until they had passed through certain severe experiences.

"WE HAVE THE MIND OF CHRIST"

The thought of the Apostle seems to be, Here is a certain line of conduct and character-development which God has marked out; and it is the same for all who are in the race. The life of Christ is the rule. If we would attain the mark, obtain the prize, we must follow this line, or rule, or mark.

The Apostle Paul had but one mind or will. "This one thing I do," he said. He was not a double-minded man, at one time thinking he would like to serve the Lord, at another time himself, and then again the Adversary, etc. He had accepted the Divine proposition to give all his talents to the service of the Lord. He had before his mind the great promise that God had made. For him there was but one thing in life.

The Scriptures tell us that during the Gospel Age God has sent out a special call, or invitation, and that those who have accepted that call have "exceeding great and precious promises" of wonderful things to look forward to. All who accept the call should practically forget all the trifling things of life in order to attain these promises. There is but one way to win the prize--by manifesting to God faithfulness, obedience and loyalty. Character, not talent, makes us acceptable. God could give any one intellectual powers as good as ours or better. He will not grant any one a place in the Kingdom on account of physical strength or endurance. He will not admit any one to the Kingdom because of worldly prosperity or honor of men, or because of riches.

CONDITIONS REQUIRED IN THE RACE

What then is God seeking? To what has He called us? The Apostle Peter says that God has "called us to glory and virtue." (2 Peter 13.) Certain conditions God requires of those who will run in the race. He requires that none be proud, but that they possess humility. And He will have no one in the Kingdom of His Elect who is weak, vacillating, so far as his mind is concerned. He may not have a strong intellect; but he must manifest to God that he has a strong will and firm determination, and that he has cut off everything in life in order to win the prize. He must also demonstrate his loyalty to God. He must not merely seek glory, but he must recognize and appreciate his responsibilities to God.

Loyalty is one of the great tests of character--loyalty to God, to His Word, loyalty to principle. Whatever follows, the Christian must be submissive to God, trustful and faithful. To such alone could we expect God to give the great blessings promised to overcomers. Hence we see that the Apostle was quite right in giving up all that he might serve God, that he might please the Father, and thus attain to this glorious reward of joint-heirship with His Son.

"EVERY SON WHOM HE RECEIVETH"

Not necessarily all who make a consecration, but all whose consecration God accepts, all whom He begets of His Holy Spirit to become New Creatures, will have the opportunity of reaching this mark of crystallization of character before they die. These will have full testing--"Every son whom He receiveth." (Heb. 126.) This promise guarantees that they shall have trials and difficulties to develop them in the proper character-likeness of our Lord; and that none of their experiences will be cut short of this attainment. God will see to it that they have the full opportunity to develop character-likeness to Christ. Those who turn to sin wilfully, deliberately, will fall into the Second Death. Others may fall from the priestly class into the Great Company. But even these must have sufficient time to manifest their loyalty to God.

At the time of His consecration, our Lord was at the mark by virtue of His perfection. We are not at the mark at the time of our consecration; for we are imperfect. But we wish to do the Lord's will; and we have given ourselves to ascertain what that will is in order that we may render intelligent obedience thereto. In our Lord's case He had no such imperfection to overcome as we have. At the time of His consecration He loved His neighbor as Himself, and He loved God with all His heart.

When we consecrate ourselves, we agree to do this; but we do not know what it means; just as St. Peter "wist not" what he said at the time of the transfiguration in the Mount "Lord, it is good for us to be here. If Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias." (Matt. 174.) Neither did the two Apostles know what they were asking when they requested Jesus that they might sit the one on His right and the other on His left hand in the Kingdom. Our Lord said to them, "Ye know not what ye ask."--Matt. 2022.

Since at the time of our consecration we do not fully understand what we do, therefore we do a great deal of running to reach the mark. This our Lord had no need to do; for He was perfect. At consecration He was at the mark of perfect character, so that had He died at any subsequent time He would have received the reward of the Father, who said, "This is My Beloved Son, in whom I am well pleased." (Matt. 317.) At His baptism our Lord was at that mark of character which merited the promised reward of the Father, and to which we must attain before we can secure everlasting life, either on the plane of glory or otherwise.

Stephen, who was martyred very soon after Pentecost, must have lived habitually near to the Lord; for he, like Nathaniel, was an "Israelite indeed" in whom was no guile. The fact that the Truth of God came to such as these men means that so far as their heart attitude was concerned they had been very near to the Lord under the Law as their schoolmaster (Greek, pedagogue,) so that when brought to Christ they could quickly learn of Him. So it appears to be with us now. The differences in our natural education in right and wrong, in truth and error, are such that we cannot tell just how long it will take for each to attain to the character-likeness of our Lord and thus to prove worthy of eternal life.

"PUT YE ON THE LORD CHRIST"

We have suggested that the Lord's people, at the time of their consecration and begetting of the Holy Spirit, are not ready for the Kingdom, but require development, which time alone can accomplish. Notwithstanding this suggestion, is there not a sense in which God's people are regarded perfect at the time of their consecration--at the moment of their acceptance? Our answer is, Yes; they are counted so, but are not so actually. The flesh is reckoned perfect so that God can accept their offering.

R5082 page 258

But at this time the New Creature is merely a babe in Christ and has not yet attained to the stature of manhood. Therefore, the necessity exists for entering the School of Christ and for "putting on Christ," as the Apostle expresses it. We begin to put on Christ after consecration, and after our begetting of the Holy Spirit. The babe grows into a child, and the child into a man. (Eph. 414,13.) The work of growing up into Christ is necessary before the child of God would be fit for the Kingdom. The difference between a babe in Christ and one fit for the Kingdom is that the latter has been tried and tested and has proved himself to be an overcomer.

When our Lord Jesus was at Jordan He was an overcomer. (Heb. 109.) He was perfect and had correspondingly a larger appreciation of what He did than we have respecting our course when we consecrate. But He tells us, "Fear not, little flock," "be of good cheer; I have overcome the world."--Luke 1232; John 1633.

Yet even in our Lord's case, while He was an overcomer at the moment of His consecration, He really did not win the prize of the divine nature until the end of His race-course, until there had been demonstrated a sufficiency of worthiness for that high exaltation; and we know that the Father continued tests of obedience even unto the death on the cross. It was not until after this that our Lord was fully accepted as an overcomer, to whom it was granted to sit with the Father in His Throne.

THE GREAT TEST IS TO REMAIN AT THE MARK

The possession of perfection necessarily means that one is at the mark, as in the case of Adam. The test is, not whether one can reach the mark, but whether one will remain at the mark--"having done all, to stand." (Eph. 613.) When we reach the mark of character which God approves in every sense of the word, let us continue there. When our Lord came into the world He was perfect, loyal, at the mark--God's standard, perfection. Whether or not He would be moved away from the mark by the contradiction of sinners against Himself, was to be proved. But none of these tests led Him to abandon His determination to continue at the mark. So it should be with us--to the best of our ability.

The Spirit of God is the same whether manifested in Himself or in angels or in men or in New Creatures. We do not find the Spirit of God manifest in the majority of men, because of sin. We would find the Spirit of God manifest in angels. We should find the Spirit of God very manifest in the saints, who should carry with them into the new relationship all that they have naturally of the character-likeness to the Lord. The graces of spirit exhibited in the Lord's people are properly to be considered fruits of the Holy Spirit; for their possessors have become New Creatures, have entered into the race for the prize of the high calling. Some saints might be able by reason of natural qualities to make more rapid progress than would others in developing and perfecting these fruits and graces of the Spirit.

"RESPECT UNTO THE RECOMPENSE OF THE REWARD"

Sometimes the question arises, Should not the Lord's people preferably strive for character-likeness to Christ, with no particular desire as to what the Lord's reward will be? We answer, No. We should have "respect unto the recompense of the reward." In order to have the proper respect for the reward which God promises, it is necessary that we hold it up before us continually, and that we never lose sight of the prize.

Our Lord Jesus does not deprecate this looking at the prize. Listen to His words "Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was." (John 175.) Thus He prayed to the Father for the reward which the manifestation of His obedience would bring. So it should be with us; not that we have a right to insist that our efforts be rewarded, but that we should think of the blessing which God has promised those who love Him, as "exceeding great and precious." Many in the nominal church do not see these things.

Let us keep the goal distinctly before our eyes. Doubtless the Lord meant the knowledge of the prize to serve as a stimulus for our upbuilding and strengthening. We look for "glory, honor and immortality"; and it is right for us to seek for them. Any other attitude would be false modesty. If the thought that it is presumption for us to aspire to the high calling comes before our minds, let us remember that our Lord wants us to be so inspired by the "great and precious promises" that we will work for these things which He has set before us, and that it would be presumption for us to refuse what He offers to us.

FREE MORAL AGENCY A FACTOR IN CHARACTER-DEVELOPMENT

Character may be viewed from two different standpoints. When Adam was created, he was a man of great and good character--"crowned with glory and honor." He was perfect, the image of God. There is a difference, however, between a character thus given, and one that is developed and tested by the exercise of free will. Our Heavenly Father desires that His intelligent creatures exercise their wills. Therefore instead of giving Adam a part of His own character-likeness and eliminating that which we call moral choice, He chose to give Adam His character-likeness, including free moral agency. "So God created man in His own image." God foreknew the fall of man and all the circumstances connected with it. He knew that the permission of evil for a time would ultimately result in great blessings for all. He knew that the time would come when every creature in heaven and in earth would be obedient to Him, not only because there was no opportunity of doing otherwise, but from choice.

Those who are appreciative of God's character should desire to have this character-likeness. Only such will merit everlasting life amongst either angels or men. God is testing along these lines the worthiness of those who are on trial for life eternal. Hence, "The Father seeketh such to worship Him" as "worship Him in spirit and in truth"--intelligently.--John 423,24.

WE MUST "LOVE RIGHTEOUSNESS AND HATE INIQUITY"

In the formation of character, we see that the lessons which we learn in the School of Christ are very helpful to us. Originally, man was made in the image of God. Yet in us the image is blurred, indistinct. Those who learn the lessons now and appreciate them to the full will be given no further trial. Those who have not had a sufficiency of opportunity will have a full trial in the Age to come. Under the discipline, the chastenings and the rewards of that time, they will learn how much better is righteousness than sin, Truth than error. They will develop in the character-likeness of God, which Adam lost, and will see the exceeding sinfulness of sin. They will learn both to will and to do righteousness. All who fail to learn this lesson will be judged unworthy of eternal life.

We see that the angels willed of themselves whether they would be obedient, or be disobedient and enjoy the pleasures of sin for a season. All the holy angels, who are now in favor with God, are such as have had their testing and have come off victors. Their example will prove more and more a lesson to us as we come to understand it. As a result of this knowledge, we see in God the noblest sentiment that could actuate our Creator and Father in dealing with His creatures; and we are glad that we have chosen to do His will concerning us.

Finally it is important that we should keep in mind the fact that since true love on our part will manifest itself in obedience, then disobedience is an evidence of a loss of love, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask, How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance first, He has given us the Word of Truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of His Word, as will enable us to do what is pleasing in His sight.--2 Tim. 317; John 1613,14.

Love is the crown of all graces, "the fulfilling of the Law." Without a fervent, glowing love, it will be impossible to render obedience or to stand the tests for development and crystallization of character arranged for by Divine Love. Our Lord tells us that He was beloved of the Father; and the Father Himself declared, "This is My beloved Son." We can readily see why our Lord Jesus was greatly beloved, for He expressed and fully manifested the Father's love. But it astounds us to know that this same love is exercised by the Father toward us! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" "The Father Himself loveth you"!--I John 31; John 1627.

LOVING OBEDIENCE BRINGS JOY AND PEACE

Let us, dearly beloved, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence of a decay of love. Our Lord points out that His continuance in the Father's love, as the well-beloved Son, with all which this implies, was because of His obedience to the Father's will; and that following the same line, He must require that we should be obedient to Him if we would abide in His love and share His Throne and glory.--John 1510.

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, "These things have I spoken unto you that My joy may be in you, and that your joy might be filled full." (John 1511.) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in Him and His love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."--I Tim. 48.

====================

R5083 page 259

THE WORLD CALLED TO REPENTANCE

"God now commandeth men everywhere to repent because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained."--Acts 1730,31.

WHEN GOD sentenced Father Adam to death He very properly said nothing about repentance, for He offered Adam no hope of a future life. If, then, no hope of a future life was known to Adam or revealed to him, why should God deal with him at all? Adam was sentenced to death, to destruction. There is no basis upon which to command a man to repent unless something is offered him as a reward for repentance.

God had put upon Adam the sentence of death, which could be removed only by the payment of a ransom-price. God fully intended that some day all mankind should have an opportunity of coming into harmony with Him and of having another trial, or judgment, for life; but it was not His due time to explain His program. Therefore, Adam lived and died without any command whatever to repent. And so did his children.

The first intimation of what God might do was given by the Prophet Enoch. But the revelation made by Enoch was not a sufficient basis for offering hope to mankind nor for telling them to repent.--Jude 14,15.

A SUGGESTION OF HOPE FOR THE WORLD

So years passed by until the time of Abraham. Then God told Abraham that He would reveal a secret to him, because Abraham was His friend. That secret was not a message to be preached, but to be believed by himself and by those who would be heirs of that promise, which was not yet applicable to any outside of Abraham's descendants. The secret was, "In thee and in thy Seed shall all the families of the earth be blessed." (Gen. 2814.) I intend to bless the world, Abraham. If you are obedient to My instructions, your Seed will get the blessing and transmit it to the world in general. It was only by implication, therefore, that Abraham had any suggestion that a life of repentance would be rewarded.

In due time God called the children of Israel and dealt with them through Moses. Practically He said, "Do you wish to be My people? If so, come now, enter into a covenant with Me; I will be your God and you shall be My people."--Lev. 2612.

Israel was not commanded to repent, nor were any of the rest of the world. It was an invitation, not a command. God was ready to make a covenant with them. That covenant was that they were to obey the Law, and that by their obedience to the Ten Commandments and the spirit of their covenant they would become God's people. But when they tried to keep the Law they found that they could not do so, because of inherited weakness. Hence there was nothing more to be said to them along that line. They had had their opportunity and they had failed.

THE CALL TO REPENTANCE

When Jesus came He kept the Law, and inherited all the promises of the Law Covenant. Then He offered a share of the Kingdom which God had promised to set up (Dan. 244), and blessing, honor and glory to as many of the Jews as would come into harmony with Him, as many as would walk in His steps of self-sacrifice and thus have God's favor. (John 112.) In substance He

said, "This is the way. Trust in Me and walk in My steps. Thus you shall be My disciples. You shall share in My sufferings now, and by and by in My glory and Kingdom."

In due time, after a certain number had been gathered from the Jews, this message was extended to all the Gentiles who were in the right condition of heart. The Gentiles not having indicated their desire to come back into harmony with God as the Jewish nation had done, God then commanded them everywhere to repent. (Acts 1730.) This He did through those who were the representatives of His teaching, the Apostles and the Church. In proportion as they understood the Plan of God and were in harmony with it, they could tell their neighbors that a new condition had been established and that God would deal henceforth with the Gentiles.

THE RANSOM THE BASIS OF HOPE FOR THE WORLD

Why should God deal with the Gentiles now, when He had refused to deal with them before? The explanation of this new condition is that Christ had died, and God's great Plan had now matured enough to be made applicable to all men everywhere. God had appointed a day in which to judge the world in righteousness. (Acts 1730,31.) That great Day is the next Age, the Day of Christ, the Day of Messiah's Kingdom. God has made this provision for the redemption of all through the death of Christ. Mankind were all under the death sentence, and God could not deal with them until that sentence was lifted, or until provision was made for lifting it. He has not annulled the death sentence, but He has provided a Ransom for all.--I Tim. 26.

Whoever knows of this Plan of redemption knows that God intends to give every individual of Adam's race an individual trial for life. That trial will not be merely to determine whether mankind will try to do right and battle against all the evil influences of the world, but God will subdue sin and uplift all of Adam's race who are desirous of being uplifted.

God has declared that no member of Adam's race need die. Everyone who will may return to God through the great Atonement to be effected by the Redeemer. He has not completed this work yet, but to those who have an ear to hear, the word has gone out that there is to be a future trial, and that the manner of one's life now will have a bearing upon that trial. It is proper to tell this now, because the provision has been made through Christ's death.

THE PRESENT MESSAGE TO THE WORLD

Prior to the Gospel Age it was of no use to tell the people to come into harmony with God. But now the whole world is to be brought into a trial to help them and not to condemn them--a trial to see whether they are worthy to have the everlasting life that God will provide for them and assist the willing to attain. Wherever people are willing to hear, the message is, Repent! repent! Cease from sin, and this reformation of character will have an influence upon your everlasting life.

If one is not of the Church class he is not on trial for life or death. But it will be to his advantage to live uprightly, for there is a time of reckoning coming. God has provided for this day of trial in the death of Christ. Beforehand, however, the Lord is selecting a Church class. The Lord is thus preparing a great class of missionaries who will do everything possible to assist men out of sin and degradation back to harmony with God.

In times past God acted as though He did not notice when sin was committed--unless it was a grievous sin. Then He merely took the lives of the sinners under unpleasant conditions--they went to sleep. The Prophet Ezekiel says that God took all of the Sodomites away as He saw good. (Ezek. 1650.) After the Church's trial, or judgment, shall have been finished and the overcomers shall have been found worthy, then, in that time of the world's judgment, the Sodomites will have an opportunity as had the Jews who heard Jesus at the first advent. And it will be much more tolerable then for the people of Tyre and Sidon and Sodom and Gomorrah than it will be for the people of Chorazin, Bethsaida, Capernaum, etc.; for the latter had had opportunities of knowledge, against which they had sinned; they therefore had more wilfulness in the matter than did the Sodomites.--See Matt. 1121-24.

At that time God had sent no command to the Sodomites to repent. So God merely "winked at" (overlooked) the ignorance and sin of that time. (Acts 1730.) He neither threatened nor did anything else in the matter. He merely blotted the Sodomites out of existence. Their fate served as a foreshadowing, as the Apostle says, that God will not forever permit mankind to remain in sin, but that He will destroy the sinner. None shall be destroyed, however, until first he shall have had the opportunity for everlasting life, secured for every member of Adam's race, through our Lord Jesus Christ.

JESUS' RESURRECTION THE ASSURANCE OF GOD'S FAVOR

The Apostle recognizes the fact that the judgment had not begun in his day. He points forward to the Day of Christ and declares that God's assurance now set before the world of mankind is that there will be a future time of judgment. Through Christ's sacrificial death the opportunity for everlasting life will come to all. Mankind have already been condemned in Adam. They could not have another trial until the condemnation of the first trial was lifted. Therefore, not until God had provided a Redeemer would He command any to repent. The Apostle says that God's assurance to mankind in this matter is based upon the fact that He had raised Christ from the dead.--Acts 1731.

When God had raised Jesus from the dead it became a testimony that His was a sacrificial death, an acceptable offering. And Jesus' ascension was a still further demonstration that this One whom the Father had raised from the dead by His own power, was to be the great King to rule, the great Priest to succor, assist and instruct, and the great Judge to direct and order the affairs of the world and to give proper rewards in the great Day of God.

Whoever therefore hears about Jesus' death and resurrection should understand that this was God's redemption arrangement. They should also be informed that mankind are all sinners and that death is the penalty of sin. If any should ask, How does Jesus' death affect humanity? we show that God has highly exalted Him to be a Savior. In God's due time, as soon as the elect class shall have been completed and the reign of six thousand years of sin and evil shall have ended, then He will grant redemption from sin to all--to the Jew first and afterwards to the Gentile.

As many as hear now should repent; but as many as do not hear in the present time are not commanded by God to repent. St. Paul's thought seems to be, Repent now and thus influence your future conditions, even if you do not wish to become a member of the Body of Christ. Thousands of millions of mankind have gone down into death. When they are awakened during the period of Messiah's reign, this will be the great message --"God has opened up a fountain for cleansing from sin and uncleanness. Whosoever will may partake of the

R5084 page 261

blessing and reconciliation with God and thereby attain everlasting life."--See Zech. 131; Rev. 2217.

At present the god of this world hath blinded the world's eyes of understanding (2 Cor. 44), but soon their eyes will be opened. The time is coming when all shall see and hear, and when none, from the least to the greatest, will need to say, Know ye the Lord, for all shall know Him. Then when they know, each will be responsible. At the end of the Millennial Age when they shall have received their full blessing through the Mediator they will be required to do God's will on earth even as it is done in Heaven.--Jer. 3133,34.

FUTURE LIFE INFLUENCED BY PRESENT CONDUCT

It is a very important feature of our work to let our light so shine that men may see our good works and glorify our Father which is in heaven--not their Father, but our Father. (I Pet. 212.) The present time is not the world's, but the Church's visitation. God is seeking the people who are in a voluntary condition of righteousness. This is not the time for dealing with the world, but for God's people, as burning and shining lights, to reprove all sin. In proportion as the light shines out it will reprove darkness.

If we speak at all about a future Age it is a special part of our duty to make clear to our hearers that the conduct of life at the present time will have a bearing on the future life. To say that there are two chances--a chance now and a chance by and by--is wholly wrong. We say to them that during this Gospel Age there is only one chance, and the only way to get that chance is to walk in the footsteps of Jesus.

But for those who are by and by to be under the Mediatorial Kingdom it is proper to tell them that a life of obedience to God in harmony with the principles of righteousness will be a blessing to themselves in the present, and also in the future. There are a great many people who are living upright and honorable lives and who are doing a great deal of good in this present time. If they thought they were not doing good, they would be discouraged. An incentive to a high standard of life would be taken from them; for they believe that righteous living now has a bearing on the future. In this they are right. But their standard is not so high as that set forth in the Scriptures for the Church. That standard is necessarily high; for saints, and saints alone, are to be joint-heirs with Christ and members of the Bride class.

A great mistake was made in the past when Brother Calvin declared that the non-elect were to be roasted to all eternity. On the contrary, we find the teaching of God's Word to be that the non-elect are to be blessed by the Elect with an opportunity for life on the earthly plane. God will use the elect class for the purpose of blessing the world of mankind. God has a loving, sympathetic Plan for all of His creatures, which will be revealed to them in His own due time.

====================

R5084 page 261

MENTAL SUGGESTION A MEANS OF TEMPTATION

"Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."--Matt. 410.

SHORTLY after our Lord's baptism, He was led of His own spirit, illuminated by the Holy Spirit received at baptism, to go apart to the wilderness of Judea for a season of quiet study. It was at the close of this period of Bible study and prayer, when our Lord was weak from His forty-day fast, that the Adversary assaulted Him with subtle temptations.

We are not told how Jesus recognized Satan, but we are inclined to think that the Adversary was not visible to our Lord's natural sight, but to His mental vision--His eyes of understanding; for Satan, like the other fallen angels, has been under restraint of darkness until the Judgment of the Great Day. It is our thought that Satan was permitted to bring mental suggestions before our Lord's mind. Evidently our Lord recognized the source of these presentations as evil, in whatever way they came to Him.

The popular conception of Satan as a monstrosity with hoofs, horns, etc., is a superstition belonging to the Dark Ages. Really in his own personality he is a very glorious being, who has not been impaired by the six thousand years of alienation from God, although his countenance may have lost some of its Godlikeness.

SPIRITUAL POWER NOT TO BE USED SELFISHLY

In approaching our Lord, Satan did not attempt to lie outright, nor to distort facts, but rather to put a false color on them. He may have approached Jesus as a friend, who had known Him in His pre-existent state and who was deeply interested in His welfare. Satan's intrusion was, first of all, to give our Lord some kindly advice, by suggesting that since Jesus had been fasting for a long time, He was doing Himself injury; and that if He really knew what power He possessed He would command those stones to be made bread.

Thus approached by one who was of a higher order of being than Himself, one who had not taken upon himself a bondman's form, it was natural that Jesus did not repulse Satan, but answered in a kind manner. Our Lord said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 44.) I have made a full consecration of Myself to God, and am seeking to know His will, in order that I may do it, whatever difficulties may be involved therein. Therefore, since My life is consecrated, I will not use this holy power which I possess, to do anything for My own comfort or benefit in any manner.

SPIRITUAL POWER NOT TO BE USED FOOLISHLY

Foiled in his first attempt, the Adversary quickly changed the subject, not even dissenting from our Lord's decision. He then presented a second subtle temptation to use the Divine power given our Lord. We do not understand that Satan took our Lord bodily to the pinnacle of the Temple in Jerusalem, but that he suggested a plan by which our Lord could bring Himself into prominence before the people and at the same time demonstrate that the power of the Most High God was upon Him.

Our Lord's quick mind detected the error, and He promptly answered "It is written again, Thou shalt not tempt the Lord thy God." (Matt. 47.) Again changing his method of attack, Satan endeavored to give the impression that he himself was tired of the condition of rebellion against God in the world, and that he was ready to join our Lord in a great social uplift. Jesus probably knew that Satan was the Prince of this world and that his influence was everywhere felt.

SPIRITUAL POWER NOT TO BE USED CONTRARY TO GOD'S WILL

As in the second temptation, we do not think that our

R5084 page 262

Lord was taken out of the wilderness, but that mental suggestion was used to influence Him to disobedience to the Father. In all the world there is no mountain from which all the kingdoms of the world can be seen. We understand the "mountain" to be a symbol of Satan's Empire, which is world-wide. Satan doubtless brought before the Lord's mind all that He knew of the great Roman Empire, and the wonderful influence which He as a perfect man could exert if He occupied a prominent position therein.

We can imagine Satan as saying, "Messiah is to be King over all the earth. I can easily and quickly help You into that position. Let us co-operate. I will make

You chief ruler of the earth on the sole condition that You recognize me. I do not ask that You shall not recognize Jehovah; but that You shall be under my supervision. I can give You all this dominion without any trouble. Never mind the future; let me show You how to make progress now. I will get You into a good position, without removing anyone else. You will not be required to do anything very bad."

During the forty days in the wilderness our Lord had come to see that the dominion of earth could be attained only through great suffering. He was weak from His long fast, and all the details of prophecy were before His mind. He saw Himself as a lamb dumb before its shearers; as the serpent lifted up in the wilderness. Satan's suggestion was a temptation. But after consideration He saw that Satan was asking Him to violate His covenant --to go contrary to God's will. Immediately He answered, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Then the Devil left our Lord, finding nothing to work upon--so loyal was Jesus to the very Word of Jehovah. Afterwards the angels came and ministered to Him.

EVEN FALLEN ANGELS EXCEL IN STRENGTH

The fact that Jesus discussed matters with the Adversary does not furnish us with an excuse to try our ability in this direction. For any of us, with our imperfect

R5085 page 262

reasoning faculties, to get into a discussion with Satan or any of the fallen angels would be very unwise. There are doubtless reasons why our Lord conversed with Satan; but it would be very unsafe for us to do so. If we are sure that we have had a communication from fallen angels, let us remember that we are commissioned to preach to men, not to angels.

Some of the Lord's people have gotten into difficulty by not using the spirit of a sound mind along this line. Evil spirits have a way of drawing the unsuspecting on, little by little. They are "seducing spirits," as St. Paul tells us. (I Tim. 41.) A brother in the Truth once told us of his experience with them. Strange to say he was in the Truth when he had communication with the spirits. He did not say how he first got into communication with them, but he explained the Divine Plan of the Ages to them and told them what would happen to the fallen angels. For several days they manifested interest, coming frequently to hear him. After a while they began to dispute among themselves and finally to curse one another.

The brother had so cultivated the clairaudient power that he could hear them. In disgust he tried to get rid of them. Not only would they not go, but they made matters intolerable for him. Finally he wrote us in distress, asking what method to use to get rid of them. We advised him to go to the Lord in prayer, confessing that he had done wrong, and asking the Lord's forgiveness; then, in the name of the Lord, to command them to leave him. Afterward he wrote us that he had followed our advice, and after a tedious time had finally gotten rid of his unwelcome visitors.

POWERS OF EVIL INCREASING

As the time of trouble draws near, we can readily suppose that our Adversary will have increased power. Satan and his fallen angels will have a very baneful influence upon humanity.

Some peculiar occurrences have been brought to our attention. One was an account of a picture manifestation. A picture had been taken of a piece of property. When the photograph was developed it showed the likeness of a man who was recognized as a former owner who had been dead for some time. It seems evident, then, that evil spirits are able to exert some influence even upon a camera.

Another case was that of a person who declares that he actually saw certain things which could not possibly have taken place. How this could be we do not know. We do not know what powers evil spirits may possess. We have all heard of cases of mesmerism, hypnotism, etc., where the person under control of evil spirits was able to describe accurately things taking place at a distance. We cannot tell how these things are done. We assume that it is the fallen angels who have power so to impress the brain of the medium that she would seem to see what was being done in another city. In our dreams we see people walk and hear them speak. If we can have such mental pictures naturally, we may easily suppose that evil spirits may have power in this direction.

RESIST EVERYTHING AKIN TO OCCULTISM

The facts, however, do not make us understand the philosophy of the matter. Nor do we know to what extent these things will be used in the future. We have no doubt that some very startling events will occur. Even to those who have the knowledge of the Divine Plan the things permitted will be strange. We should be prepared for almost anything that may be told.

We have great confidence in the power of these evil spirits who claim to do wonderful deeds. In fact, we can see that while materialization would be possible to them, yet a representation to the mind would be much easier. To impress a picture upon the brain would also be easy. Suppose such power were to be exercised, and the Lord's people misrepresented by the Adversary as doing some desperate act. Be prepared for all such things. It is too near the end of the race to think of turning back!

MY CONFIDENCE

"You ask me do I fear?
Should that child fear
Whose Father owns earth's store of precious things;
Whose Will carves destinies, whose Wish sways kings;
Whose Love surpasses fondest mother-love,
And whose unsleeping eye guards from above?

* * *

"My Father is the Lord; I am His child.
His storehouse groans beneath a golden weight,
And I shall never want, though sore my strait.
When danger threatens and the way seems drear,
My Father's guiding hand is ever near;
His kindly counsel will my way attend
And bring me safely to my journey's end."--Unknown.

===================

R5085 page 263

THE SACRIFICE OF THE CHRIST

AT JORDAN our Lord made a consecration of Himself, even unto death. That is to say, He was baptized, immersed. He said, "Henceforth, I shall have no will of My own. Whatever is Your will, Father, shall be My will. I shall do anything that You will have Me do; not merely those things required in obedience to the Divine Law --failure to do which would be sin--but all the things written in the Book. I have given up My life. Direct Me through Your providences and through Your words that I may see Your will and do it." This was not a giving away of life in the sense of giving it to the world; for He was giving Himself to God. When He made His consecration unto God, He was prepared to face even death itself and to give up His existence if such should be the Father's will.--Psa. 407,8; Heb. 107.

Following His consecration He began His ministry. As He advanced in the service of fulfilling the Father's will, He submitted Himself to everything that was written in the Book. The language of His heart was, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. 107), and in His submission of Himself He gave out His power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear Him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him; for there went virtue [vitality] out of Him and healed them all." (Luke 617-19.) He kept back nothing for the purpose of recuperating His vigor, but was daily yielding His life in obedience to what He understood to be the Father's will; He was, therefore, doing the things pleasing to God--everything that God wished to have Him do, as well as the things written in the Law.

"IT IS FINISHED!"

When on the cross our Lord cried, "It is finished!" He had "poured out His soul unto death"; He had "made His soul an offering for sin" (John 1930; Isa. 5312,10); He had permitted His life to be taken from Him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognized everything particularized in the Law--whether by direct command or in type--as God's will. He declared that men did not take His life from Him, in the sense of doing something that He was unwilling to have them do. He had truly said, "I delight to do Thy will, O My God; Thy Law is within [in the midst of] My heart" (Psa. 408), and He permitted them to put Him to death, because He was submitting to God's will.

Our Lord realized that His life was taken away fraudulently. He did not resist, but allowed this to be done. He had agreed that He would not resist, that He would do whatever the Father sent Him to do. After He had once made a consecration could He have withdrawn? No; for He had covenanted to submit to whatever Divine providence might indicate to be the Father's will. He had entered into a positive contract under which He had obligated Himself to be faithful to God's will, and God had bound Himself that He would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given Him the Holy Spirit as a bond of that contract.

HUMAN LIFE-RIGHTS BELONG TO OUR LORD

There is a wide difference between making an exchange and bestowing a reward. To exchange is to part with something in return for something else regarded as an equivalent. To reward is to give something in acknowledgment of merit. This word conveys no idea of obligation. Whoever gives a reward acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give Him life on the highest plane of existence in exchange for His life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race--either to the Church or to the world of mankind.

On the contrary, the Father was to reward our Lord by exalting Him far above angels, principalities and powers as an acknowledgment of the Son's obedience

R5086 page 263

even unto death. The earthly life-rights are still our Lord's. The fact that He is to give human life to mankind is evidence that He has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down His life. So great was His love for and His confidence in Jehovah, that He was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to Himself. The Scriptures set forth His position at consecration, in the words, "Lo, I come to do Thy will, O God." How much of God's will did this assertion involve? "In the volume [the roll] of the Book it is written of Me," I come prepared to do everything that is written in the Book. Not only had He come with God's Law written in His heart, but He had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that He did not, at the time of His consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jews. Many of them, doubtless, our Lord did not fully understand before His baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time He knew how much was involved? As a matter of fact, He did not know until after His baptism, when the higher things were opened to Him and made known to Him; and following this enlightenment He went into the wilderness to study and meditate upon them.

DEAD TO EVERYTHING BUT THE WILL OF GOD

Although prior to His consecration, Jesus did not know everything written in the Book about Himself, yet His consecration was complete. He had pledged His whole life to the doing of God's will. His own will was dead to all else. Later, He realized that His Covenant meant also actual death as a malefactor.

The question has been asked, Did Jesus after His resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that He had been appointed "Heir of all things"? --Heb. 12.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from risk of loss. Then, if some one, contrary to Law, cut Him off from His rights, this cutting off did not cause Him to forfeit any of them.

In other words, we cannot see how anyone could deprive our Lord of His life-rights in a judicial way. To our understanding, Jesus was cut off from His life and

R5086 page 264

from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God's Law had given to Him. So, then, when God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the RIGHT which God's LAW had given and which He had neither given away nor forfeited. He had merely allowed men to take His life from Him, thus separating Him from His RIGHTS, which remained His.

HOW OUR LORD BECOMES FATHER OF MANKIND

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. This right was His irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset--His legally and not as a gift--that He is said to be the LIFE-GIVER.

During the Millennial Age, in fulfilment of the Divine promise, our Lord will give mankind restitution to perfect human nature. In doing this He will not be giving something that the Father has given Him, but He will be acting in a special sense in His own name. If He did not have this right to everlasting life to give, then He could not be spoken of as the LIFE-GIVER. But since He possesses this right to human life, it is His to bestow during the thousand years of His reign.

At the end of the thousand years our Lord will no longer be the Life-Giver. He cannot be the Life-Giver to angels nor to any other than mankind, for His right appertained merely to Himself as a perfect human being.
What He will give away to humanity in general, is what He now imputes, or loans, to the Church, to permit us to share with Him in sacrificial work and in His glorious work of the future.

RIGHT TO HUMAN LIFE OUR LORD'S PERSONAL GIFT TO MANKIND

We do not see how as "Heir of all things" our Lord could gain any additional control of His earthly nature and earthly life-rights which were His by obedience to the Law. As Heir of all things He will be the representative of the Father to all eternity. He takes the position at the right hand of authority on High. In due time, every knee shall bow to Him, and even the angels shall be subjected unto Him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as His own gift to humanity--that which He purchased at His own cost; that is to say, the laying down of His earthly life is the basis upon which He obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

If He had already applied that life and had actually given it up, then we do not see how He could accomplish anything special for mankind. But since He has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what He will give is what He has by reason of His obedience to the Law.--Lev. 185.

SCRIPTURAL USAGE OF THE TERM "SACRIFICE"

The word "sacrifice" may be used from different standpoints. If an animal were killed for some benevolent reason or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the Divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give up to the Lord our life, our human bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some special manner. Some may spend their lives in serving the Lord's Truth, and may be said to be sacrificed as truly as though they had died at the stake. We may say to the Lord, All my life is in Your hands; do with it as You please. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."--John 638.

WHAT DO WE SACRIFICE?

The sacrifice of Jesus was made at Jordan, but it was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His will. And so with us. Following in His footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is His affair. We give it freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately leads to the giving up of our lives. But we have nothing to do with the parting with our rights. When Jesus becomes our Advocate, He takes us in charge. From the time we give up our wills, our bodies are counted as His Body. We merely give up our wills in the matter and leave everything for Him to dispose of. He attends to the sacrificing; for He is the High Priest; we are not.

Similarly, the great outcome is in the Lord's hands. During the Gospel Age He imputes of His merit to the Church. When He has finished the work of sacrificing He will apply the merit of this great sacrifice, which He calls His own, for sealing the New Covenant for the world. But we have nothing to do with the sacrificing. We leave it all to our Attorney, or Advocate.

The New Creature is certainly the owner, or controller, of the body and is made so by the Lord. We as New Creatures have a work to perform with our body. When our Lord accepts us as His servants, we are to use all our talents as His stewards. In that sense of the word, the body will be under the control of the New Creature until death.

LIFE-RIGHTS MERELY IMPUTED TO THE CHURCH

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by Adam's sin. But if we become the Lord's disciples, if we surrender all to Him and accept the merit that He is willing to impute to us, our great Advocate will count us as members of His Body and permit us to share in His sufferings. When He imputed His merit to us all rights passed to Him. He gave His members whatever right they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the world, He will be quite competent and privileged to do so. Having never violated

R5086 page 265

the Divine Law He will have the full right to use, command and direct in respect to all of His earthly rights, which He did not forfeit, but which He laid down with the understanding that He should use them again in giving life to the world, so that He would be called the Father of mankind, in respect to their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice Himself. What the Scriptures say is that He came to do the Father's will. He did not refuse to drink the "cup" which the Father prepared for Him, but drank it to the dregs. And for His obedience to this Will, even unto death--no matter how long or how short a time the Father should be pleased to have that life continue--He received the reward. He gave over all into the Father's hands. This was a sacrifice; for He had a right to use His life. But His obedience to His Father's will led to the sacrifice for which He obtained the reward.

===================

R5087 page 265

FIVE LOAVES AND TWO FISHES

--MARK 630-44.--SEPT. 22.--

> Text "Jesus said unto them, I am
> the Bread of Life."--John 635.

WHEN THE TWELVE APOSTLES returned to Jesus they exclaimed, "Even the demons were subject to us in Thy Name." But He said unto them, Rejoice not specially because of this, let your special rejoicing be that your names are written in Heaven. They explained to Jesus the instance of their tour and what they had taught; and He called them away to a desert place to rest awhile, because of the crowd and because they had not even time to take nourishment. So they went privately to such a place by ship. But the news went also and the crowd went on foot from various cities.

Jesus would have no time to Himself. His entire life was devoted and being rendered up a living sacrifice to the Divine service, in feeding the sheep of Jehovah's flock, and, of course, His own sheep also, because all that were the Father's were His. As He looked upon the multitude, He felt a yearning compassion for them. He saw their needs "They were like sheep without a shepherd"; and He continued to teach them.

But, says one, did they not have synagogues, and regular reading of the Scriptures? Did they not have Scribes, Pharisees, Priests and Levites? How could they be without shepherding? Ah, well, they had a soul-hunger, which the forms, ceremonies, rituals and burdens bound upon them could not satisfy. They were really wanting the "Bread of Life" which Jesus had --which Jesus was, for He personified the Truth. Why then did they not receive it? What was their defense? They were bound by superstition, prejudice, the fear of man, traditions of the ancients, and the opposition of the great and the learned of their time.

Did they not frequently inquire, "Have any of the Scribes and Pharisees believed on Him?" Again, "Do our rulers indeed know that this is the very Christ?"

The common people always referred to the learned. The learned therefore have the greater responsibility. Jesus declared of them, "Ye have taken away the key of knowledge"; you will neither enter into the favor of God yourselves, nor will you permit others to enter in who so desire. --Luke 1152.

And is not this in a large measure true today also? The learned of the colleges and principal pulpits are telling the people that the Bible is not the Divine Message which Jesus and the Apostles declared it to be. They are telling the people that Moses and the Prophets did not write the books accredited to them; and thus indirectly they are telling the people that Jesus and the Apostles were deceived when Jesus said, "Moses wrote of Me," and the Prophets Isaiah and Jeremiah said thus and so. Thus the people are becoming more and more unbelievers in respect to the Bible.

But what will the great and learned teachers of today give to the masses as a soul-satisfying portion instead of the Bible? Oh, they tell us, "This is the good tidings, the Gospel Your forefathers were apes; a law of Evolution prevails. As a result we have come as far as we are. We need no Savior, because we had no fall. We have no Redeemer, because if we were restored to our original condition it would make monkeys of us. God has allowed the law of Evolution to operate in you and in your children. You thus live in your children, and by and by will reach a very high plane of existence--not that you yourself will have any knowledge of that, for you will be dead, but your children will have that joy instead."

What is there in this to satisfy soul-hunger? Ah, nothing! No wonder the lament is going up all over Christendom that the public no longer care to go to church; that they can scarcely be bribed to go, even with the attractions of talented essays and choirs rendering operatic music, nor even be attracted by vaudevilles and worldly trash. Alas! what we need is that all of God's people should unite their hearts and voices in proclaiming the Gospel which Jesus and the Apostles taught--the Gospel of the Kingdom--Messiah's Kingdom--and the glorious work it will accomplish for men, and the glorious privilege it will be to obtain a share in that Kingdom. Surely then church attendance will be better and without any of the attractions and gewgaws now thought necessary. Let us with one heart and with one mind return to the Gospel Message of the New Testament.

THE SYMPATHY OF JESUS

The multitudes in their enthusiasm went a long journey from home without making proper provisions for food. The disciples urged that the meeting break up and that the people be sent home. Jesus suggested, "Give ye them to eat." But they declared they had nothing wherewith to feed so many, and that if even they should go to purchase it would cost much for even one satisfying portion.

Finally they found five loaves and two fishes. By Jesus' direction they seated the multitudes in companies on the grass, and the five loaves and two fishes, under heavenly blessing, were divided and divided, again and again and again, until all had portions and ate to their satisfaction; and the fragments amounted to twelve baskets, while those who had partaken were 5,000.

This wonderful miracle not only attests our Lord's sympathy, but it also spoke volumes to the people of the Divine power that was in the Great Teacher; but there is still another lesson which it teaches us. Like all of the miracles which Jesus performed it was merely another foregleaming, or illustration, of His coming glory and of the coming blessings. He who provided the nourishment for the 5,000 is shortly to be the Great King of Glory, whose Kingdom will extend from shore to shore, and bring blessing and refreshment to all mankind.

R5087 page 266

This miracle speaks to us of the power that our Lord will then have for providing for the necessities of the whole world. True, we do not expect that during the reign of Christ the world will be miraculously fed, but rather in accordance with the Scriptural promise, "The earth shall yield her increase"; and again, "I will call for the wheat, and will increase it," etc., etc. But specially the feeding of the multitude reminds us of the fact testified in our text that Jesus is "The Bread of Life"--the Divine Provision for the necessities of the whole world.

"I AM THE BREAD OF LIFE"

As the Church now partake of the merit of Christ's sacrifice, and become members of His Body, the one Loaf, and thus are made partakers of the eternal Life through Him, so in God's due time the Bread from Heaven is to feed the multitudes of earth. During the thousand years of His reign, the Bread of Life will be freely distributed amongst all mankind. That Bread of Life is the Truth --particularly the Truth related to and connected with the great redeeming work of Jesus. He is to be the Bread of Life to the world, because He bought the world with the sacrifice of His own life. The Bread that came down from Heaven they may all freely partake of and live.

The Church, however, in this present time, has another privilege which the world in the future will not share, and that is represented in the Lord's "cup." His "cup" to us represents our privilege of suffering with Him and becoming His joint-heirs in the Kingdom.

===================

R5087 page 266

TEACHING BY PARABLES ONLY

--MATT. 1334,35,55.--SEPT. 29.--

Text--"The words that I speak unto you, they are spirit and they are life."--John 663.

TODAY'S LESSON declares, "All these things spake Jesus unto the multitudes in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the Prophet, I will open My mouth in parables; I will utter things which have been kept, secret from the foundation of the world."

Bible students and Bible scholars have generally expressed surprise that the Great

R5088 page 266

Teacher, in harmony with the above Scripture, spoke always to the people in symbolic language, "dark sayings," the meaning of which they rarely understood. Another Scripture informs us that the reason was that the true invitation was not intended for the ordinary multitudes, but merely for the consecrated.

To those who accepted the Lord as the Savior, and who took upon themselves the required vow of faithfulness in walking in His footsteps unto death--these were granted special enlightenment, as it is written, "To you it is given to know the mystery of the Kingdom of Heaven, but to outsiders these things are spoken in parables, that they might not see and understand."

The simple explanation of the matter is that an understanding of spiritual things would do harm rather than good to those not spiritually begotten--to those not fully consecrated to the Divine will. But with the views we once entertained, and which are voiced by all the creeds of the Dark Ages, none of the explanations would be tenable; because, according to those creeds, only the Elect are to be saved, all the non-elect are to be lost, and the Elect would be the only ones permitted to understand the things pertaining to the Heavenly calling.

The entire matter is clarified when we recognize the difference between the salvation of the world to the human nature, during Messiah's reign of a thousand years, and the salvation provided for the Elect, called during this Age, and specially instructed and guided with the view of their making their calling and election sure.

THE APOSTLES JESUS' MOUTHPIECES

It has been claimed that the doctrines of Christianity can be better gleaned from the writings of the Apostles than from the sayings of Jesus, as reported in the Gospels. There is considerable truth in this claim, and the reason is manifest; namely, Jesus' words were addressed mainly to the multitudes, and when He addressed the disciples He could not discuss even with them deep, spiritual truths, because they had not been begotten of the Holy Spirit, and therefore could not understand spiritual things. Jesus Himself declared, "I have many things to tell you, but ye cannot bear them now."

On one occasion our Lord's words were so deep, so highly figurative, that many of His followers left Him, saying, "This is a hard (difficult) saying, who can understand it?" (John 660.) The saying was, "Unless ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." God's consecrated and spirit-enlightened people can understand that statement, but none others can even yet understand it. St. Paul explains the reason why, saying, "The natural man receiveth not the things of the Spirit of God,...neither can he know them, for they are spiritually discerned."--I Cor. 214.

"AFTER YE WERE ILLUMINATED"

St. Paul gives the key to the situation in one of his Epistles, saying, "After that ye were illuminated, ye endured a great fight of afflictions." (Heb. 1042.) The illumination received was the begetting of the Holy Spirit. Similarly, the Apostles at Pentecost received an illumination of the mind which enabled them to understand the things of God, yea, the deep things of God; for He hath given unto us His Spirit, "that we might know the things which are freely given us of God."--I Cor. 212.

Jesus had this same thought in mind when He declared that there were certain things His disciples could not understand at that time, but would know afterwards, because He would send the Holy Spirit, which would bring all things to their remembrance whatsoever He had spoken; and would show them things to come. (John 1426; 1613.) This was not only true with the Apostles, but has been true with respect to all the members of the Body of Christ throughout this Age. Each one presenting his Body a living sacrifice has been accepted by the great Advocate, and presented as a part of His own Offering; and then the offerer has been begotten of the Holy Spirit to be a New Creature in Christ.

It is to these New Creatures that the statement is made, "All things are yours, for ye are Christ's, and Christ is God's." It is to these the Bible has promised, "He will show you things to come." It is these that are to be guided into all Truth as it shall become due. It is for these that the Word of God is a Storehouse, from which "things both new and old" are to be produced under the Spirit's guidance, as they become "meat in due season" to the "household of faith."

BABES IN CHRIST AND MEN

Along the same line we note the fact that even the spirit-begotten New Creatures must make progress in their appreciation of spiritual things. The Apostle urges such that "As new born babes they should desire the sincere milk of the Word, that they might grow thereby." And the growth is necessary if they would attain joint-heirship in the Kingdom; hence the Apostle again urges that each seek not to continue a babe, but to become a man, and to use the "strong meat" of Divine Truth. By becoming a man, he is sanctified, developed as a New Creature and filled with the Spirit, and "thoroughly furnished unto every good work," by knowledge of the Word of God.

R5088 page 267

It must have been a difficult matter for our Lord, in teaching, to follow the rule which He gave to His disciples, namely, to "be wise as a serpent and harmless as a dove." Appreciating the Divine plan fully, completely, He must frequently have had a yearning desire to tell His beloved followers more of the mysteries and deep things of the Divine Plan than they were able to appreciate.

"SPIRIT AND LIFE" WORDS

Now our text "The words that I speak unto you, they are spirit and they are life." Here was another endeavor to impress His dear disciples with the thought that they should not take His words too literally, but should look for the deeper meaning. Furthermore, they were to remember that they could not expect to get that deep meaning until after the Master's ascension; as He said, "It is expedient for you that I go away; for if I go not away the Holy Spirit will not come unto you; but if I go away I will send Him unto you"; "for the Holy Spirit was not yet given, because Jesus was not yet glorified." --John 167; 739.

Jesus was not glorified because His glorification would not take place until His resurrection, and in a fuller sense until His ascension to the Most Holy on High, there to appear in the presence of God on our behalf--to make application of the merit of His sacrifice for those who have consecrated to walk in His steps.

It was, therefore, after they had been illuminated that the Apostles and others of the Church understood the meaning of this text, that the words of Jesus were spiritual and could be understood only by those possessing the spiritual key, the illumination of the Holy Spirit.

The Master's words were "words of life" in the sense that they conveyed the great Message of the terms upon which we may have everlasting life and become His joint-heirs. Although the Apostles explain the philosophy of the Divine Plan in great detail, and mention more than did Jesus, yet in His sayings we find the very essence or kernel of the Gospel. Nowhere are the terms of discipleship more carefully laid down than in Jesus' words, because the disciples could understand what would be the meaning of the figures of self-denial, cross-bearing, and walking in His steps, even if they could not understand the philosophy of justification, sanctification, election and Divine foreknowledge.

From Jesus' words more clearly than from any other words we get the thought of the "water of life," and how it is now in His followers a "spring" of truth, grace and everlasting life. Nowhere else do we more clearly get the general statement that the Father hath life in Himself, and hath granted unto the Son life in Himself, and that He might share this life with His disciples--with whomsoever He would. Thus, as St. Paul says, the words of this salvation in which we rejoice began to be spoken by our Lord. It is He also that declared that He brought life and immortality to light, thus distinguishing between the general reward of everlasting life to be given to the world, and the special reward to be granted to the Church.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study X.--The Baptism of the New Creation.

SEPTEMBER 1

(23) Were any others than Jews eligible to "John's Baptism?" If not, how were the Gentiles to be received into Christ's "house of sons"? P. 433, top, to end of par.

(24) Explain how Israel was baptized into Moses, and how Christ became to every "Israelite indeed" the antitype of Moses. P. 433, par. 1.

(25) Would not, therefore, the baptism of Gentiles into Christ imply a much greater transformation? P. 434, par. 1.

BAPTISM INTO CHRIST'S DEATH.

(26) Quote three verses from Romans 6 which gives us the key to the true baptism. P. 434.

(27) Is there any reference to water baptism in these verses? P. 434, last par., and P. 435, par. 1.

SEPTEMBER 8

(28) How may believers be baptized into Christ? P. 435, par. 1.

(29) What part is played by the will in this burial into Christ? P. 436, par. 1.

(30) What is the immediate result of the immersion of our wills into the will of Christ? P. 436, par. 2.

(31) What example was set us by our Lord Jesus Christ in the matter of water-baptism, and why did it thus "behoove Him to fulfil all righteousness"? P. 437, par. 1, 2.

(32) What Scripture proves that Jesus' water-baptism was not his real immersion, or death-baptism? P. 438, par. 1,2.

SEPTEMBER 15

(33) What is the difference between being dead with Adam and dead with Christ? and how does this apply to the Church? P. 439, par. 1.

(34) Quote other Scriptures which declare our relationship to Christ in death-baptism now and in the glory that is to follow, if we prove faithful. P. 439, par. 2.

(35) In Romans 64, what reason does the Apostle give for our baptism into Christ's death? P. 440, par. 1.

(36) Does Romans 65 apply to water immersion? If not, give proper interpretation. P. 440, par. 1, and P. 441, par. 1.

(37) What is the strongest Scriptural proof that baptism into death is the real baptism for the Church, and that water-baptism is only its symbol? P. 441, par. 2.

SEPTEMBER 22

"BY ONE SPIRIT WE ARE ALL BAPTIZED INTO ONE BODY."

(38) Does baptism into Christ's death mean the baptism of the Holy Spirit? If not, please explain the difference. P. 442, par. 1.

(39) Of what typical anointing was this Pentecostal outpouring the antitype? P. 443, par. 1.

(40) Explain how 1 Cor. 1212,13, shows the relationship between the Pentecostal baptism and our individual baptism into death. P. 443, par. 2.

(41) What further is required of sacrificers after their consecration and acceptance by the Lord? P. 444.

THE BAPTISM OF FIRE.

(42) What is signified by the Baptism of Fire? Matt. 311. P. 445, par. 1.

SEPTEMBER 29

SYMBOLICAL BAPTISM IN WATER.

(43) Contrast the real baptism into Christ's death with the various water baptisms generally practised by Christian people. P. 445, par. 2.

(44) From this standpoint, who alone may be considered members of the True Church? P. 446, par. 1.

IS SYMBOLIC BAPTISM NECESSARY?

(45) What was the teaching, and example, of the Lord and his Apostles with respect to water-baptism as a Divine command? P. 446 to P. 449, par. 1.

(46) Should symbolic baptism be made a basis of Christian fellowship? P. 449, par. 2.

(47) On the contrary, what would be the result of refusing symbolical baptism after its Divine authority has been clearly recognized? P. 450, par. 1.

====================

VOL. XXXIII SEPTEMBER 1 No. 17
A.D. 1912--A.M. 6040

CONTENTS

The New Creature's Responsibility to Divine Law..................................271
  Condition of Heart Tested Continuously........271
  The Two-Fold Trial of the New Creature........271
  Purpose of Our Lord's Suffering..............273
Feet Washing as a Lesson in Humility..............273
  Selfishness Even in Love......................274
  The Act, Not the Institution of a Ceremony....................................274
"Cast Not Away Your Confidence"..................275
  Positive Character Necessary..................275
  Increasing Severity of Trials.................276
"Another Voice From Heaven".......................277
  Babylon--Mother and Daughters.................277
Who May Fall From Grace...........................278
Characteristics of a Sound Mind...................279
"It Is I, Be Not Afraid"..........................281
  The Three Fault-Finders.......................282
God's Word, Not Man's.............................282
"Cup of Cold Water"...............................283

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

OUR SPECIAL "I.B.S.A." BIBLE

The "I.B.S.A." Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Biblical Comments from Genesis to Revelation, with references to the STUDIES IN THE SCRIPTURES and others of our publications. It represents four hundred and eighty-one pages of matter.

INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects. It is in condensed form, very convenient, and consists of eighteen pages solid matter.

BEREAN TOPICAL INDEX.

This, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight pages.

DIFFICULT TEXTS EXPLAINED--SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages. The price is the same whether the order be for one copy or for more. To save danger of misunderstanding we below quote the prices, including postage.

DESCRIPTION AND PRICES.

1918, price $1.65, postage prepaid, is a beautiful book. It is small and light. Size 4-3/4 x 6-3/4 inches. It has minion type, red under gold edges, divinity circuit, French Seal. Looks like the genuine seal-skin, but it is in reality good sheepskin.

Number 1919, price $1.75, postage prepaid; the same book, the same Bible; the same every way except the addition of Bagster Helps, Concordances, etc., making this size a trifle larger.

Number 1928, price $2.65, postage prepaid. This is the same book exactly as number 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING.

Number 1939, price $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5-1/2 x 7-1/2 inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939 except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $11.

===================

R5088 : page 271

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART I

THE LAW COVENANT was a Covenant that God made with Israel, based upon the keeping of the Law, which was briefly expressed in the Ten Commandments. The Apostle Paul says that our Lord was born under the Law (Gal. 4:4); not under the Ten Commandments merely, but under the Law Covenant. This Law Covenant, the Apostle elsewhere shows, was that addition to the Abrahamic Covenant which was typified by Hagar and not by Sarah. Our Lord was under this Hagar Covenant, then--under the Law Covenant, the Covenant of the flesh--up to the time when He was thirty years of age.

We have no record whatever respecting our Lord's obedience to the Law before He became of age, although we have every reason to believe that He kept the Law Covenant. But the time of His special trial began at His baptism. The fact that God was willing to enter into a Covenant of sacrifice with our Lord shows that He was perfect at that time. Our Lord persisted in keeping the

R5089 : page 271

Law during the time of His ministry, and at the same time sacrificed those rights which were His because of keeping the Law.

With our Lord it was the same as with Adam. Jesus was perfect at the time of His baptism; therefore, no one could question His right to life. Consequently, God dealt with Him as with One who had life rights. But as Adam was placed on trial to see whether he would prove faithful, so our Lord Jesus was on trial during the three and a half years of His ministry, to prove His worthiness to retain His life rights. If He had failed to keep the Law any time during His ministry, He would have failed to have Divine approval. Likewise if He had failed to keep His Covenant of sacrifice He would have failed to make His calling and election sure.

CONDITION OF HEART TESTED CONTINUOUSLY

What our Lord did in this matter is on a parity with what each one of us does. We come to the Lord in the beginning and present ourselves living sacrifices; His acceptance of us and the imputation of His merit to us makes us perfect beings from the Divine standpoint. Everyone who is perfect in the flesh has a right to life, according to the Divine Law. But the fact that we have a right to life for the moment, does not prove that it will be everlasting.

At the end of the thousand years of Christ's reign the world will be actually perfect. They will then be subjected to a testing to prove whether or not this perfection is deep and abiding, whether or not it is the permanent condition of their hearts. So it was with our Lord. Before His consecration He certainly had no such trials and contradictions of sinners against Himself as He had afterwards. "Consider Him that endured such contradiction of sinners against Himself?" (Heb. 12:3.) Practically all His trials began at the time of His consecration. We have no reason to suppose that our Lord was undergoing a trial for life or death before His consecration.

When our Lord was thirty years old, He was holy, harmless, undefiled, separate from sinners. His trial, which was to prove His worthiness, began at His consecration and continued until His death. For three years and a half the spirit of His mind was being tested. If during that time He had committed any sin whatever, would He have been accepted of God then? Surely not! He was on trial, not as an old creature, but as a New Creature, and His trial did not end until on the cross He cried, "It is finished!" This did not alter the fact, however, that He was still under the Law. The Law had dominion over Him as long as He lived. As a New Creature He did not have a body of the spirit kind. He had a human body, and was, therefore, responsible for everything that His human body would do.

It is just so with us. The body is reckoned dead in one sense of the word. As the Apostle says, "If ye be risen with Christ, seek those things which are above." Does this refer to us merely as New Creatures? Yes. Is not our flesh reckoned dead? Yes, but we are figuratively raised from the dead. (Rom. 6:4,5; Col. 3:1.) To whatever extent our bodies fall short of perfect obedience, Christ, as the great Advocate, makes good. So if any of us sin, we have an Advocate with the Father. No matter how trivial the sin may be, it is a sin. God keeps no accounts with the flesh, but holds the New Creature responsible. It is for these weaknesses of the flesh that the New Creature goes daily to the Lord and says, "Forgive us our trespasses." We have an Advocate with God, and if we sin we may come to God and obtain grace in every time of need.--I John 2:1; Heb. 4:16.

THE TWO-FOLD TRIAL OF THE NEW CREATURE

As we have seen, when our Lord made His consecration at His baptism, He was a perfect human being. When the Father accepted His sacrifice, He was begotten again; and He was to this degree a new soul, a New Creature--spirit. But He had this treasure of the new mind in an earthen vessel, and the New Creature was responsible for all that the old creature did. If the old creature had gotten Him into trouble, the New Creature would have been responsible.

R5089 : page 272

As previously stated, our Lord was under the domination of the Law as long as He lived. The question then arises, How long did He live as a man? Our answer is that in a very important sense of the word He died at the time of His baptism; that is to say, He died so far as His human will was concerned, but His human body did not die. His human body, therefore, was still as liable to every Law as it had been before. He became a New Creature in the spirit of His mind, but a New Creature without a new body; and in the Divine arrangement the New Creature accepted and used the old earthly body, with all the responsibilities of that earthly body, whatever they might be.

In other words, the flesh has its law and its responsibilities. But as a New Creature our Lord was under an additional law. We are not to understand that as a New Creature He was released from the Ten Commandments. In his flesh He was a perfect human being, under the Law. As a New Creature He undertook to do more than merely keep the Law; and so the New Creature was on trial--not merely to prove whether the flesh would live up to the requirements of the Law, but whether the flesh should be brought into subjection to the higher law of the New Creation. Thus our Lord more than kept the Law--not less than kept the Law.

Jesus died to the Law Covenant, but not to the Law, at the time that He made His consecration. He was not relieved from His responsibility to the Law according to the flesh, but as a New Creature He gave up all hope, all anticipation, as respects that Law Covenant. When He gave up the human nature He would have no use for that which applied to the human nature, which He was giving up in order to get something better. Therefore, He died to the Law Covenant, not because He could not keep it, but because by becoming dead to that Covenant He might become alive to the Covenant of sacrifice. The blessings of that Law Covenant would have been merely earthly life. So when our Lord consecrated Himself, He sacrificed everything that went with the Law Covenant.

NO ADVOCATE FOR OUR LORD

If our Lord's human nature had failed to keep the Law, the New Creature would have been held responsible. It is the same with us, as we have illustrated before in the case of a man and his dog. The New Creature is like the man and the old creature like the dog. But the man is responsible for the dog. If the dog does damage or bites anyone, the owner is responsible. God has made a special arrangement for us, however, by which we may go to the throne of heavenly grace for the imperfections of the flesh, because we have an Advocate. But Jesus had no Advocate; and therefore any misdeed on the part of His flesh would be charged to Him directly, as He would be responsible for all the flesh might do.

As we have seen, our Lord at thirty years of age was a perfect man, accountable under the Law Covenant. When He had made a consecration and when that consecration had been accepted by the Father, He was counted alive as a New Creature and reckoned dead as an old creature. These facts should not cause us to lose sight of the other fact that He was not really a New Creature, but merely begotten to a new nature, and that He would not be entirely free from the earthly nature until He was actually dead.

So, then, as a New Creature our Lord was responsible for all of God's laws that applied to Him as a man. The fact that He had given up all the earthly hopes and ambitions and privileges did not give Him liberty to violate the Law of God; and therefore His passing from under the Law Covenant did not give Him liberty to break the Law.

Even so with us. We cannot trespass against our neighbor in any degree. The fact that we have become New Creatures in Christ makes us still more responsible for good behavior. We have need of the Lord's covering merit for every fleshly imperfection that we have. The very fact that we have need of that covering for our fleshly imperfections shows that our every thought, word and action are taken cognizance of by God; and since we are still imperfect, an arrangement is provided for us by which we may go to the Throne of Grace and have our weaknesses covered by our Lord's merit.

GRAVE RESPONSIBILITY RESTING ON OUR LORD

But our Lord had nothing to shield Him. Although He had given up all hope of human life, that He might have the spiritual blessings, yet He was responsible for every feature of the Divine Law.

The Divine Law has always existed. God always had certain laws of right and wrong; He Himself is under a law of righteousness. Our Lord Jesus and all the holy angels are subject to a law of righteousness. What ceased at our Lord's consecration was the Covenant promise of life which was based upon that Law and which had been won by our Lord. Since no imperfect being can keep that Law, another arrangement is made for us --a sacrificial arrangement, based upon our Lord's merit, imputed to us. "Gather My saints together unto Me; those who have made a Covenant with Me by sacrifice." --Psa. 50:5.

From the Divine standpoint our Lord kept the Law as a New Creature; from the human standpoint He kept it as an earthly creature. To God we are one thing; to men we are another. Before God Jesus had the standing of the New Creature. But He did not keep the Law merely in the spirit; He kept it in the letter as well. As for ourselves, we cannot keep the letter of the Law, but we must keep the spirit of it. Our Lord, being perfect,

kept the Law both in spirit and in letter. Every act of obedience to the Law was credited to the New Creature, and any failure would have brought death. Even though the account was entered in the name of the New Creature, these acts of obedience were only credited to it. Just as a parent might put into the bank money for a child, the child does not have the money and cannot receive it until he becomes of age; so with our Lord. Everything that He did was put to His credit. And if He had done anything wrong, it would have been charged to the New Creature. "The wages of sin is death."--Rom. 6:23.

CHANGE OF NATURE A GRADUAL PROCESS

But had our Lord remained under the Law Covenant, He would not have become the heir; for the child of the bondwoman could not become heir with the son of the freewoman. (Gal. 4:30.) The son of the freewoman was the New Creature.

When our Lord made the Covenant of sacrifice at Jordan He passed from His position under the Law Covenant and from His fleshly relationship to Abraham, into the spiritual relationship and became the spiritual "Seed" of Abraham; for there He sacrificed all the blessings and favors which were His under the Law Covenant.

But we are to remember that in our Lord's case, this change of nature required three and a half years. He did not pass instantaneously from one relationship to the other, but by a process in which He was dying daily and also becoming alive daily. He had accepted the terms of the Covenant of sacrifice. During those three and one-half years, He was in the process of transfer from the Law Covenant to the Sacrificial Covenant. After He had fulfilled the terms of that Covenant, He was put to death in the flesh, and quickened in the spirit. (I Peter 3:18. R.V.) But He did not enter into the glorious station typified by Isaac until after His resurrection from the dead.

R5090 : page 273

So it is with us. We renounce the earthly that we may share in the heavenly. But the change requires a period of time, during which we are dying daily and becoming more alive daily. We shall be made fully alive only in our resurrection, for flesh and blood cannot inherit the Kingdom of God. (I Cor. 15:50.) While this change is not instantaneous, but by degrees, yet the Father dealt with our Lord from the moment of His consecration, and so He deals with us. We have the foretaste of the blessing now, but it will not be ours completely until the sacrifice shall have been finished. Our Lord's baptism did not constitute Him The Christ in the full sense of the word, but He was declared to be The Christ with power when He was raised upon the spirit plane.--Rom. 1:4.

PURPOSE OF OUR LORD'S SUFFERING

The Scriptures give us to understand that our Lord's sufferings produced a variety of results. First of all, those sufferings were in fulfilment of the Law, and by them He testified His obedience to the Law of God. He suffered for well-doing and not for evil-doing. Second, it was appropriate that He should prove to God His loyalty and faithfulness, so as to establish His worthiness to be made the great Messiah and to be granted the great power and glory which Messiah will exercise.

The Apostle Paul gives us this particular thought, when he says that it pleased God to make the Captain of our salvation perfect through suffering. (Heb. 2:10.) At the same time this suffering would demonstrate our Lord to be the great Messiah who would eventually lead the people out of sin and death. The Apostle also intimates that His sufferings were expedient and wise for the assistance of those who would be His followers, when he says that this High Priest was touched with a feeling of our infirmities, that He might be able to sympathize with those who are in trouble. He was faithful Himself, having gone through various trials and testings.--Heb. 4:15.

When mankind come to know how it was that Messiah assumed control of the world, all humanity will have full confidence in Him--not only in the power with which He will rule His Kingdom, but also in His justice, His love and His mercy. He has been tempted in all points as the Church is, and therefore, not only can we have the benefit resulting from His experience, but the whole world in the future may also have an opportunity to appreciate it.

The sufferings of Jesus became a witness both to angels and to men. He gave the demonstration of the full extent of loyalty even unto death. As a reward the Father did not give Him merely the high position that He had at first, but exalted Him to His own right hand in the heavenly places, "Far above all principality and power and might and dominion, and every name that is named" (Eph. 1:21); even to the divine nature. All this was a part of the Father's great Plan; and by our Lord's experiences we see that the Heavenly Father has demonstrated His Justice, His Power and His Love in a most marvelous way.

THE CHURCH'S EXPERIENCES SIMILAR TO OUR LORD'S

Our Lord's perfecting, indeed, was a little different from ours, and yet there is a similarity between the two. He was perfect before He humbled Himself; He was still perfect as the Man Christ Jesus, who gave Himself; but as a result of His consecration He received a begetting of the Holy Spirit to the divine nature, and His development as a New Creature required that He faithfully carry out His vow, or Covenant, of sacrifice, in the doing of the will of the Heavenly Father. By such faithfulness He perfected Himself on the divine plane--that is, He proved Himself worthy according to the Covenant--"Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."--Rev. 5:12.

Similarly the followers of Jesus are to be sharers with Him of the sufferings of this present time and in the glories which shall follow, for "If we suffer [with Him] we shall also reign with Him." (2 Tim. 2:12.) Although we are imperfect in the flesh, while He was perfect, yet the Robe of His Righteousness, the merit of His sacrifice, covers all of our blemishes and makes us, as His footstep followers, holy and acceptable before the Father, as joint-sacrificers with Jesus.

The begetting of the Holy Spirit starts us in the life divine. We are not to be perfected in the flesh, but in the spirit; and our perfection and acceptance with the Father will be demonstrated by our loyalty of heart and the fulness and thoroughness with which we submit our all to the Divine will and seek to glorify God in our bodies and spirits, which are His. Our justification comes to us as a reward of faith, regardless of works, but our glorification will follow only as a reward for faithfulness--"Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

(Continued in next issue.)

====================

R5090 : page 273

FEET-WASHING AS A LESSON IN HUMILITY

"Ye also ought to wash one another's feet."--John 13:14.

WE REMEMBER the occasion on which our Lord washed the feet of His disciples. The Lord and His twelve Apostles had met in the upper room to commemorate the Passover Supper. This feast was followed by the inauguration of the Memorial Supper, the bread and wine of which represented the body and the blood of our Lord Jesus. The disciples, full of the enthusiasm which had been incited for some days previous, were all at a loss to understand the sadness of our Lord Jesus. While He was saying, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38) and desiring that His baptism might be accomplished, they were inclined to think that He was taking a pessimistic view of matters.

During the five preceding days the disciples had witnessed the feast in the house of Lazarus, Martha and Mary, the breaking of the alabaster box of ointment, the riding on the ass, and the spreading of palm branches for the little animal to walk on, and the demonstration of the people, who had cried, "Blessed is He that cometh in the name of the Lord; Hosanna in the highest!" (Matt. 21:9.) They had heard the Pharisees ask Jesus to put a stop to this demonstration. But He had said to them that if these people should hold their peace the very stones would cry out. (Luke 19:40.) To fulfil the

R5090 : page 274

prophecy (Zech. 9:9) there must be a shout, and there was a shout.

We remember that the little company went to the Temple, that the whole city was in commotion, that the rulers were impressed, and that they were afraid of the people. We remember that Jesus had gone into the Temple and had driven out those who sold merchandise; that when the Pharisees, the Sadducees and others tried to make Jesus appear confused, He had wisely turned all their arguments upon themselves; and that they dared not ask Him any more questions, for by so doing they would only make a bad matter worse.

From all these things it must have seemed to the Apostles that they were on the eve of attaining great prominence and that Jesus would be exalted. Therefore, they could not understand His attitude of sorrow. As an evidence, we have the fact that James and John went to Jesus and asked about the place they might occupy in the Kingdom. Could they be next to Him? There was no doubt in their minds that the Kingdom was near. They specially loved Him and would like to have the favor of being near Him. Others might not care so much where they were placed, but James and John would like to be close to the Master.

R5091 : page 274

These were the thoughts uppermost in their minds. As a result, when they came to the upper room, they had not the humility of mind to take thought of serving. No doubt it was the custom of the Jews to have a servant to minister to the comfort of the guests. But there was no servant here and not one of them had the humility of mind to offer to be the servant. Apparently they not only did not have the disposition to serve one another, but they did not desire to wash even the Master's feet.

SELFISHNESS EVEN IN LOVE

Since it is difficult for us to gage our own hearts thoroughly, we should use great charity in measuring the hearts and intentions of others, and should err on the side of too great sympathy and leniency rather than on that of too strong condemnation. Doubtless had the Apostles been asked as to their motives and conduct, they would have denied that these were selfish, and would have spoken only of their zeal for the Lord and their desire to be near Him. This illustrates to us what the Scriptures declare, that the human heart is exceedingly deceitful, and that it requires careful scrutiny, lest under the cloak of good motives, it harbor qualities which, if recognized, it would spurn.

Apparently our Lord let the matter go to its full limit to see whether or not any of His followers would improve the opportunity to make himself servant of all. He waited until supper was being served (not ended as in our common Version); then, arising from the table, He laid aside His mantle and got a basin and a towel. Then, girding up His garments to keep them from getting into the water, He proceeded to wash their feet.

We can well imagine the consternation of the Apostles as they watched the procedure, and then saw the Lord go from the feet of one to those of another, as they protruded from the couches on which the Apostles reclined. The method of feet-washing at that time was different from that of today. The water was poured from a pitcher in a small stream upon the feet, which were washed and rinsed. The basin was merely a receptacle for receiving the soiled water.

OUR LORD'S ACT A DEEP SPIRITUAL LESSON

This act was a pointed reproof for their neglect to wash His feet and one another's. They were all silent until He came to St. Peter. When our Lord paused before him, St. Peter said, "Thou shalt never wash my feet!" St. Peter had too much reverence to wish the Lord to be his servant. He had as a natural trait, more than had some of the others, that courage, or boldness, which led him to speak out. But the Lord said to him, "If I wash thee not, thou hast no part with Me." (John 13:8.) St. Peter did not understand how this washing would give him a part with the Lord, but he said eagerly, "Lord, not my feet only, but also my hands and my head," if this gives me a more particular part with You. The Lord answered him, "He that is washed needeth not save to wash his feet, but is clean every whit." I am doing all that is necessary. What I am doing you do not understand now, but you shall understand hereafter.--See verses 7-10.

In all this the Lord was giving a deep spiritual lesson --that no one is naturally fit for the Kingdom. Each one needs to be washed, to be cleansed, before he can be a joint-sufferer, before he can be a joint-heir. He must be a joint-sacrificer in order to become a member of The Christ. Jesus said to His disciples, You have witnessed My humility in this matter, and now I want to tell you that you ought to have this attitude toward one another. You should have been careful for even the humblest one in your number. Whether or not it was by washing My feet and those of all the others, you should have done whatever was necessary for the refreshment of the company.

THE ACT NOT THE INSTITUTION OF A CEREMONY

We are to remember that things were different then from what they are today. Because of the wearing of sandals, the feet would be considerably soiled even after only a short journey and would, therefore, need refreshing. It was the custom that the servant should come forth and make the guests comfortable--not to the inconvenience of the traveler, but to his further comfort. This was a menial service, which afforded Jesus the opportunity to impress upon His Apostles the lesson of the necessity of humility in all the members of the Body of Christ.

We do not get a lesson of the institution of a formal ceremony. It was only a case of necessity, of which the Lord took advantage to give a lesson of humility. No such need exists with us today. Our streets are paved and we wear shoes that are closely laced and are sufficient protection. So there is no necessity to wash each other's feet, at a public gathering, to have a public exhibition of feet-washing.

The incident affords a lesson in humility to us as well as it afforded one to the Apostles. We should be glad to do any service, even to the humblest of the members of Christ, in whatever way the opportunity may come. There is no suggestion in the Scriptures that feet-washing was ever done as a ceremony. We have an intimation, however, that feet-washing was a custom in Palestine. In I Tim. 5:9-16, we read that if a widowed sister had washed the saints' feet, meaning that if she had shown such a disposition, St. Paul would advocate a special care for such a sister in need; for she had manifested a loyal and true spirit.

There are some very good Christian people who have adopted feet-washing as a religious custom. We are not to berate them unnecessarily for following their consciences. Rather we should say to them that so long as they think they are doing the Lord's will, they are right to follow the custom; but that the Scriptures relate only this one case where the feet-washing was done in public, and it was very unlikely, therefore, that it was ever done in public by the Church except on this occasion. As the

R5091 : page 275

commandment, "Thou shalt not kill," has a deeper meaning than that one shall not take the life of another, so this washing of feet has a deeper meaning. Throughout His ministry Jesus indicated the deeper thought by His treatment of others; He lightened the burden and happified the condition of those with whom He came in contact. So we should do all in our power for the consecrated ones, members of Christ's Body.

OUR RESPONSIBILITY TO ONE ANOTHER

This lesson suggests that the members of Christ's Body should have a mutual watch-care over one another's welfare; to keep each other pure, holy, clean and to assist one another in overcoming the trials, temptations and besetments of this present evil world, arising from the three sources of temptation--the world, the flesh and the Devil. Only as we cultivate the various graces of the Spirit--meekness, gentleness, patience, brotherly-kindness, love--can we hope to be specially helpful to others in putting on these adornments of character and purities of life, and in getting rid of the defilements of the world and of the flesh.

It requires peculiar qualifications to enable us to assist each other in this respect. Before we can help others to cleanse their way of life in every little particular, so that every thought, word and deed shall be brought into subjection to the Divine will, it is necessary that we have experience along the same lines. Only as we cultivate purity of thought, word and deed in our own lives, only as we put on the various graces of the Spirit, can we wash the feet of the saints.

Many who would reject well-meant criticism of conduct, who would resent well-meant offers of assistance to a higher standard of character, as interferences with their private business, would be very amenable to the influence of the same person if he approached them with such evidences of true devotion and loving interest as would be indicated by the performance of some menial act. It is the sympathetic ones who are most successful in helping the various members of the Body of Christ out of the besetments and difficulties incident to the following of the Lord in the present time. Oh, let us study and strive and pray that we may be very successful in obeying the Master's injunction, "Ye also ought to wash one another's feet!"

How many opportunities we have for comforting, refreshing, consoling and assisting one another in some of the humblest affairs of daily living or in respect to some of the unpleasant duties, experiences or trials of life! By love we are to serve one another, but not as a mere formality. Any service done or attempted to be done in love, with the desire to do good to one of the Lord's people, has, we may be sure, the approval of the Head of the Church.

Let us lose no opportunities of this kind; let us remember the Master's example. Let us not merely assume the guise of humility, but let us actually have that grace of character which will enable us to do kindnesses and service to all with whom we come in contact. Then we shall all the more enjoy this privilege as we find the needy ones to be members of the Body of Christ--The Christ.

===================

R5095 : page 275

"CAST NOT AWAY YOUR CONFIDENCE"

"Cast not away therefore your confidence, which hath great recompense of reward."--Hebrews 10:35.

WITH VERY MANY of God's people, as well as with the world's people, the ideal Christian life is one of constant peace and tranquility. They have never learned that "the peace of God which passeth all [worldly] understanding," promised to the Christian, is to rule in and keep his heart (Phil. 4:7; Col. 3:15), but does not apply to his outward life. They forget, or perhaps never learned, that our Master's words were, "In the world ye shall have tribulation, but in Me ye shall have peace" [in your hearts]. "If the world hate you, ye know that it hated Me before it hated you." "If they have called the Master of the house Beelzebub, how much more them of His household?" "Yea, and all that will live godly in Christ Jesus [in this present world, or dispensation], shall suffer persecution." It is of a wicked class, and not of the saints, that the Prophet declared, "They are not in trouble as other men."--John 16:33; 15:18; Matt. 10:25; 2 Tim. 3:12; Psa. 73:5.

Only to those who have some knowledge of God's great Plan is His dealing with His people understandable and readable. The world marvels that those whom God receives into His family, as sons by redemption and adoption, should be required or even permitted to suffer afflictions. But to the well-instructed saint the Apostle says, "Think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you." (I Pet. 4:12.) And this saint may now clearly discern the object and utility of present trials, afflictions and persecutions. He sees that these are in fullest accord with his high calling, his heavenly calling --to be an heir of God and a joint-heir with Jesus Christ our Lord, "if so be that we suffer with Him, that we may be also glorified together."--Rom. 8:17.

But why should a share in the coming glory be made dependent upon present sufferings? We answer, For two reasons:

POSITIVE CHARACTER NECESSARY

(1) Severe trials and testings of our love for God and for His Truth, and of our faith in Him and in His promises, are only a wise provision on God's part, in view of the very high honor and responsibility of the great office to which He has called us. If it was proper that our Lord and Redeemer should be tested in all points as to faith and obedience before His exaltation to the excellent glory and power of the divine nature, much more so it is fitting that we, who were once aliens and strangers, far from God, and children of wrath even as others, should be thoroughly tested.

We are not tested as to the perfection of our earthen vessels, for God and we well know that in our fallen flesh dwelleth no perfection; but tested as to our new minds, our consecrated wills, whether or not these are fully consecrated to the Lord, firmly established in the love of truth, purity and righteousness in general. We are also tested to see whether we will compromise any of the principles of righteousness for worldly favor, selfish ambition, or for any of "the pleasures of sin for a season." Those who love righteousness and hate iniquity, who develop positive characters, these are the "overcomers" who shall, as members of Christ, inherit all things. The undecided, the lukewarm--neither cold nor hot--are far from having the spirit of the Kingdom class, and will surely be rejected--"spewed out."--Rev. 3:16.

LOVE, NOT SELFISHNESS, THE RULING PRINCIPLE

(2) A share in the coming glory is dependent upon present sufferings, for the reason that the coming glories are to be bestowed only upon those who have the Spirit

of Christ, the spirit of holiness. And whoever has received this Holy Spirit, or disposition, and has been transformed by the renewing of his mind, or will, so that no longer selfishness but love shall rule over his thoughts and words and deeds, that person, if in the world at all, could not avoid present suffering. His love for God, his zeal for God's service and people, his faith in God's Word and his uncompromising attitude respecting everything relating to these, would be so greatly in contrast with the prevalent spirit of doubt, selfishness and compromise that he would be thought peculiar, called an extremist and a fanatic, if not a hypocrite.

Evil surmisings, out of hearts not fully consecrated, will attribute every good deed to some selfish or evil motive, and, therefore, "Ye shall be hated of all men for My [Christ's] name's sake"; for "the world knoweth [understandeth] us not, because it knew Him not." (Luke 21:17; I John 3:1.) The reason for all this is evident: it is because "the god of this world hath blinded the eyes" of the vast majority of men; because the faithful, who appreciate the Truth, who have new hearts (wills) and the right spirit on these subjects, are but a "little flock."

PRESENT CONDITIONS MOST FAVORABLE FOR OVERCOMING

These conditions will not be changed until the testing of the "little flock" is finished. God will permit evil to be in the ascendancy until that testing, sifting, refining and polishing of the Bride of Christ is fully accomplished. Then Satan shall be bound for a thousand years, and not be permitted to blind and deceive the nations during the Millennial Age of blessing; but, on the contrary, the "little flock" of overcomers, with Christ, their Lord and Head, will bless all the families of the earth with a full knowledge of the Truth.

Therefore, dear brethren and sisters, let us give heed to the Apostle's words, and not cast away our confidence --confidence in God, in the outworking of His great Plan, and in all who trust in the precious blood and are bringing forth the fruits of the Spirit in their daily lives --meekness, patience, brotherly kindness, love.

CONFIDENCE THE BASIS OF CHRISTIAN EFFORT

With some of the Lord's people, however, there is a tendency to become discouraged, to think that they may have been unfaithful and thus to lose their peace of mind. In some instances, this feeling of discouragement leads to such fear and distress that the Second Death is apprehended. The Apostle seems to have in mind this condition. We are surrounded with imperfection of both judgment and conduct; and those who have a proper estimate of themselves must know that they come far short of the Divine standard and of their own vow of consecration. This knowledge should tend to make all very humble, and very generous in considering others, but not to discourage us.

St. Paul exhorts all such, saying, "Cast not away your confidence." Let such remember that the fact that they have received this Divine favor is an indication that their offering has had Divine acceptance. Faith, or confidence, in God and in the "great and precious promises" is the very basis of all Christian endeavor. Without this faith one cannot fight a good fight. In proportion as the promises are before our minds, in that proportion we have strength and courage to run the narrow way.

If a follower of the Lord has been thus discouraged or has felt that his expectations have not been realized, he should not be weary in well doing. He should go to the Lord in prayer and renew his vow of consecration. He should rise from the ashes of discouragement and lift the cross with renewed zeal. He should endeavor to walk on a higher plane than ever. If he lose confidence, lose faith, he will easily be overcome by the Adversary.

The very ones whom God will approve are those who walk by faith. The rewards are for those who hold the faith even unto death. We must beware of everything that tends to weaken or destroy our faith. The Lord deals graciously and generously with us. He will do for us whatever is right. Knowing this we can have confidence in God, even though the decision of Divine Justice should bar us out of Divine favor. Those whose hearts are right are submissive to the Divine will. The Lord wants us to have a faith that will continue in sorrow and in sunshine; that will trust where it cannot see, that will continue under all the leadings of Divine providence.

COMMUNION WITH CHRIST IN SUFFERING

In Hebrews 10:32-39 the Apostle clearly shows that there are two ways of enduring the afflictions of Christ: (1) to be made a gazing-stock both by afflictions and reproaches, and (2) by avowing our sympathy for the reproached ones and thus sharing their reproaches and afflictions. For if one member suffer, all the members of the Body of Christ suffer with it.

"Call to remembrance the former days," and note that your afflictions and trials came principally after you had been illuminated with the light of the knowledge of God, shining in the face of Jesus Christ our Lord; and that they have increased as the light of Present Truth has increased with you. It is not difficult to discern the reason for this. The great Adversary is not interested in disturbing those who are "asleep in Zion"; but he is ever on the alert to mislead and entangle those who are awake. And the more active we become in the service of the Lord and the Truth, and, consequently, the more actively opposed to Satan and error, the more he will fight against us. And the more faithfully and vigorously we fight the good fight, as good soldiers of the Lord Jesus Christ, the more we shall have of the Master's approval now, and the greater will be our reward in the Kingdom.

INCREASING SEVERITY OF TRIALS

No doubt there are many and more severe trials just before us. From God's standpoint, having been blest with greater light, we should be able to endure greater trials and afflictions. From Satan's standpoint we, as a Gideon's band, armed with the Truth, are more injurious to his cause than all others combined. The only wonder to us is that he has not assailed us still more fiercely in the past. Perhaps he was hindered; perhaps he will be granted yet more liberty to buffet us, as the night draws on. Such is our expectation, based upon the direct statements and the types of Scripture.

But such reflections should bring us no sadness, no fear; for He that is on our part is more than all that be against us. (I John 4:4; Rom. 8:31.) His promises, as well as His providences, are walls of salvation and protection on every hand. What shall separate us from the love of God in Christ? Shall tribulation? No! it shall but cause us to draw closer to Him; and under His protecting care we shall rest. His grace is sufficient for us. His strength is made manifest in our weakness. When we feel weak in ourselves, then we are strong in Him. He will never leave us nor forsake us.

"Watchman, what of the night?" "The morning cometh, and also the night."--Isa. 21:11,12.

===================

R5092 : page 277

"ANOTHER VOICE FROM HEAVEN"

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4.

THE REVELATION of our Lord to St. John is a Book of signs, in which the things stated symbolize the things meant. To illustrate: In this Book a woman is used to represent a Church--a pure woman a pure Church, a false woman an apostate Church. In Rev. 17:1-6 a picture is given of a false woman, disloyal to her engagement, and therefore no longer worthy to be the Bride of Messiah. This unfaithful woman is branded "Babylon." We read that she sat upon a beast, a symbolic statement of her control of the power at Rome.

In her hand this woman held a golden cup full of abominations, and thus symbolically she is represented as making all nations drunk with the wine of false doctrine.

The cup suggests that the unfaithful Church, symbolized by this woman, had once been the receptacle of Divine Truth--"Babylon hath been a golden cup in the Lord's hands." (Jer. 51:7.) In Revelation 17:5 she is called "The Mother of Harlots"--a term suggesting a mother church, and daughter churches which are said to closely resemble the mother. As the mother was called "Babylon," the daughters--so like their mother--bear also the family name.

BABYLON--MOTHER AND DAUGHTERS

All about us we see the fulfilment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her. In Pittsburgh, some years ago, a very prominent Presbyterian minister said, "Wince as you will, you must admit that this [the Catholic Church] is the Mother Church. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claim to being the true Church, then are we bastards and not sons."

A fair examination of the denominations shows that they are more or less in sympathy with the mother system. Revelation 18 traces the history of the Apostate Church and foretells that Babylon--both Papal and Protestant systems--will fall. But the Lord has a true Church, to which He says, "Come out of her, My people!" In other words, the saints of God are scattered throughout the denominations. But now, in the closing of the Age, God sends forth the Message that His people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall.--Isa. 13:1-22.

PROPHECY A GRAPHIC PICTURE OF HISTORY

When we examine the Scriptures with the purpose of understanding prophecy, we find that during the Jewish Age, God made various types and pictures. The Jews themselves were typical. The Scriptures also show that there are two Israels, one of which is to be as the "stars of heaven" and the other as the "sand of the seashore." (Gen. 22:17; Isa. 8:14; I Cor. 10:18; Gal. 6:16.) Natural Israel was used of God to make types of the spiritual things--the "better things." Their Jubilee years were types of the antitypical Jubilee of better times; their Levitical priesthood was a type of the Priesthood in glory, etc.

During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her, although their bondage was not severe. So today God's people are required to stay in Mystical Babylon, be a part and parcel of Babylon; to support some of her wards and denominations. Therefore it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon Mystic Babylon, and those who would escape must flee. As Cyrus, a type of Christ, overthrew Babylon, so a part of the work of the Second Advent will be the overthrow of antitypical Babylon.--Jer. 51:6; Rev. 18:21.

BABYLON THE SYMBOL OF CONFUSION

Originally "Babylon" signified "Gate of God." But the word came subsequently to have the meaning of confusion, mixture; and in this sense it is used in the Revelation. Babylon is a symbol of confusion. God's people in Babylon are dishonored; they are held in restraint. Now, through the prophecy we hear the command, "Come out of her, My people!" This call applies not only to those in Babylon the Great, but to those in other denominations --mother and daughters. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones.

The object of the call to come out is not for people merely to withdraw from a nominal Church; but whenever any true Christian comes to see the error in which he has been held, and which Babylon has taught, he will see that he will misrepresent not only himself and the denomination to which he belongs, but also the Heavenly Father and the Word of God, if he remains connected with what he sees to be error. As he realizes his position, the voice of the Lord through His Word tells him that he must stand for truth and righteousness.

No one is called out of Babylon until he sees her true condition. So then, never urge anyone to come out of Babylon; for if they have "ears to hear," God's voice tells them plainly to take this step, and gives the reason why they should do so. This Book of Revelation shows us by symbols that dire trouble is coming upon Babylon. The nominal Church claims that Christ's Kingdom was set up hundreds of years ago. Consequently, they are not looking for Christ to come to establish His Kingdom, for they think that He set up His Kingdom at the time of His First Advent.

"GATHER MY SAINTS TOGETHER UNTO ME"

The expression, "Come out of her," signifies that the Lord's people are to separate from all things which are in conflict with the Divine Word. We are to come out of the errors and systems of error which are contrary to the Word of God. But we are not to organize another denomination, for the original call was to membership in the Body of Christ.

"Come out of her, My people," is a call to associate with Christ, with Messiah. This call is given by the Lord through the Prophet when He says, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psa. 50:5.) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him. Therefore they could not be gathered to all these different denominations, nor to any one of them. Those who hear the call should come out of Babylon and take their stand with the Lord. They are no longer to be mis-representatives of God and of themselves.

Those who see these things and have sufficient courage will come out. Those who see these things and lack the courage to come out are more responsible than are the

R5092 : page 278

majority of people who are in Babylon, but who do not see. If those who see do not have sufficient courage to obey the Lord, they will surely receive of her plagues by remaining in, and will probably have a large share in the punishments of the day of vengeance.

MANY BECOMING IRRELIGIOUS

Many people who have been identified with the different denominations are not coming into the Truth, but are becoming irreligious. They are by no means bad people; and they feel convinced that there has been a great error connected with Christianity. They repudiate much that Babylon does and says. Babylon claims that she has civilized the world; but she forgets that civilization existed before Christianity began. She forgets that Jews are just as civilized as Christians; and that Mohammedans are more temperate than many so-called Christians. By no means do we wish to say anything against whatever good people have received from her. If they get a still further blessing, they will probably find that while the blessing which they previously had was better than a message from heathendom, yet Babylon's best is far inferior to the Truth, the Light.

Dearly beloved, we are permitted to enjoy wonderful things! By the grace of God, we are privileged to see the meaning of things that were once mysterious, not only to us, but to our parents. While some in Babylon are going into infidelity, some out of Babylon are becoming stronger spiritually, entering by hope "into that which is within the veil." If Christ is our Forerunner, we shall enter there with Him. To do so will mean to become partakers of The Messiah, by becoming the Bride of Messiah, as symbolically represented. The true Church is to become associated with Christ in His Kingdom. Then will come the promised blessings to "all the families of the earth."

As we perceive the consistency of the Divine Plan of the Ages, our hearts are full of thanksgiving to God. We see that the New Dispensation will be ushered in with "a Time of Trouble such as never was"; and that this

Time of Trouble is located, among other ways, by that prophecy which tells that "Many shall run to and fro, and knowledge shall be increased"; that there will be a time of trouble; but that "the wise shall understand." From what source do the wise receive their instruction? They will understand according to the wisdom from on high--in humility accepting the Divine Word and being blessed in so doing.--Dan. 12:4,10.

===================

R5093 : page 278

WHO MAY FALL FROM GRACE

ONE WHO is down cannot fall. Originally Father Adam was up; that is to say, he was perfect, created in God's likeness, free from sin. He was in God's favor, and while in that condition, he was on trial for life or death. He sinned and fell from favor into disfavor--condemnation, death. His posterity, the whole human race, have been born in God's disfavor. They are fallen. As we read, "I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51:5.) By nature mankind are all children of wrath. They cannot fall any further down; for as it is written, "The whole world lieth in the Evil One."--I John 5:19. --Diaglott.

But something occurred which has raised a portion of the race of mankind from the fallen condition. Christ came into the world, gave His life a Ransom-price, and ascended into heaven "to appear in the presence of God." (Heb. 9:24.) Thus far, however, He has appeared only for us, not for the world, but for all those who have trusted in the precious blood of Christ. His appearance for these enables them to approach God, to become disciples of Christ and to receive the begetting of the Holy Spirit.

This is the attitude in which we stand: we have accepted the Redeemer, we are seeking to walk in His steps, we are lifted up out of condemnation, we are no longer dead in Adam. "You hath He quickened, who were dead in trespasses and sins." (Eph. 2:1,2.) Once we were strangers and foreigners, but having been "made nigh by the blood of Christ" we are now members of the Body of Christ. (Eph. 2:12,13.) So, then, we are children of God by adoption.

After Adam had fallen, he was regarded as an enemy of God. But we have come near to God through Christ. We are "accepted in the Beloved," accounted worthy of life everlasting, if we are faithful; for eternal life is the gift of God. (Eph. 1:6; Rom. 6:23.) The Church, then, have come back from the fallen state; but the world remains in that condition and, therefore, cannot fall. The only ones who can do so are those who are the recipients of the Holy Spirit.

The manner of life here during the present existence may indeed affect the opportunity and future destiny of the world. If they knowingly violate obligations, they sin against light and they injure their characters; but they cannot sin away their share of the merit of Christ's sacrifice, for they have not yet received that share. Only the consecrated children of God are in the position to do so; as the Apostle points out, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance."--Heb. 6:4-6.

This thought will well bear repetition: The only class that can fall away are those who have been made partakers of the Holy Spirit; but if any of those who have been brought into full harmony with God, through the begetting of the Holy Spirit, neglect or misuse their blessed privilege, there remains for them no more an interest in the great Atonement; because they have received their portion in Christ's redemptive work.

KNOWLEDGE BRINGS RESPONSIBILITY

The only evidence there is at the present time that we are begotten of the Holy Spirit is the fact that we have "received the spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) The world, having had no life in them, cannot lose what they never possessed. But as for us, "If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' Law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden the Son of God under foot and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing and hath done despite unto the spirit of grace?"--Heb. 10:26-29.

Only those who have been sanctified through the blood of the Covenant can do despite to it. Only those who have a knowledge of the Son of God can "trample Him under foot." The world in its ignorance cannot do these

R5093 : page 279

things. So, "If we sin wilfully after that we have received the knowledge of the Truth" (not if the world sin wilfully, but if we sin wilfully), there remaineth no longer a share for us in the sacrifice of Christ.

For the others, there would still remain their share in the sacrifice of Christ, and their responsibility will be in proportion to their knowledge. We have large responsibility, because we have large knowledge. We have tasted of the Holy Spirit, we have been made partakers of it. The Apostle says that "those who despised Moses' Law died without mercy." There was nothing more for them then. They did not get eternal torment for disobedience to Moses, but theirs was the death penalty. Those who thus died will, nevertheless, have their share in the redemptive work of Christ.

Those who died under the Law will eventually have an opportunity to receive God's grace in Christ Jesus. But if they were cut off from life under the typical penalty of death, how much more severe would the penalty be upon those who have the understanding and enlightenment through the antitypical Moses--Christ! The intimation of the Scriptures is that such will die the Second Death for wilful disobedience. For such there is no hope of recovery whatever. Let this solemn thought be made emphatic. There will be a recovery from the death by Moses' Law. But for those who die the Second Death, there will be nothing further. They have had their share in the Atonement. They have counted the blood of the Covenant with which they were sealed an unholy thing. "Christ...dieth no more!"--Rom. 6:9.

===================

R5093 : page 279

CHARACTERISTICS OF A SOUND MIND

"God has not given us the spirit of fear; but of power, and of love, and of a sound mind."--2 Tim. 1:7.

IN THIS TEXT St. Paul is addressing the children of God--those who have left the world, who have turned their backs upon the things of sin and selfishness, who have been begotten of the Holy Spirit because of full consecration to God and to whom the Advocate has imputed His merit. They have received of His Spirit, the new mind, and so have the spirit of a sound mind.

In the beginning of the Gospel Age there were marked manifestations of the Holy Spirit, known as "the gifts of the Spirit" (I Cor. 12:4-11), such as knowledge, healing, miracles, tongues, etc. These gifts were bestowed at that time for two reasons: first, to witness who were God's people; and second, to confirm the faith of the early Church. They were necessary that the Church might have a start, so to speak.

The Apostle says that these miraculous gifts were to continue only for a time, but that the fruits of the spirit were to abide--meekness, patience, gentleness, brotherly kindness, faith, hope and love, the greatest of all. (I Cor. 13.) The gifts of the Spirit died out with the death of the Apostles and of those also upon whom they had conferred the gifts. But the fruits and graces remain to this day.

Just as soon as we have been begotten of the Holy Spirit a transforming work begins with us. But in general the reception of the Spirit is at first without marked manifestation. We grow in knowledge, love and all the fruits of the Spirit, in proportion as we have received the Holy Spirit, which is given in order to develop our minds and hearts and to do a transforming work, bringing forth the fruitage of the spirit in our characters and our lives. With some of us the fruitage develops rapidly; with others, slowly.

The grape-vine gives us gifts in that it bears grapes. As fruit-bearing in nature is in one sense of the word a miracle, so also are the fruits and graces of the Spirit which show in our lives, but which are such a gradual development that they do not seem to be miraculous.

The Lord is the true Vine and His true disciples are the branches. The Spirit of the Vine must permeate all the branches, and the fruit of the Vine must appear on every branch. The one thing necessary to remember is that our ultimate blessing and acceptance of the Father depends upon our abiding continually in this blessed relationship of branches in the Vine and our bearing fruit. If we fail to do this, we shall not remain in this relationship. But if we bear the fruits of the Spirit abundantly, we shall some day be branches in the glorified Vine--The Christ of God.

FEAR A FORM OF SELFISHNESS

In our text the Apostle is discussing the character of this Spirit which God has given us. It is not the spirit of fear, not the spirit of dread, not the spirit of timidity. Where the spirit of selfishness goes, there is more or less fear accompanying it. We can realize that with our first parents the spirit of fear led them to hide themselves from the Lord. We recall that Cain feared and fled. (Gen. 3:10; 4:14.) So all down through the ages, the spirit of fear has exerted a powerful influence upon mankind. If a storm comes up, many people act as if they feared that

R5094 : page 279

it was something sent especially after them.

All fear, being a manifestation of one form of selfishness, is made up of the elements of self-love. People fear lest they may lose some of the things which they selfishly desire to retain. The spirit of many of the heathen as well as of many in Christian lands is a spirit of fear. They are serving God, not from a desire to be co-laborers in His work, but from fear. They have been taught that they ought to go to Church. They know not what God might do to them if they were to neglect to go. Some ministers have said, "If I believed, as you do, that there is no eternal torture, I would do all the wicked things imaginable." They show by these words that they are not impulsed by a Holy Spirit, but by a spirit of fear, a spirit that belongs to sin. The spirit of fear does not come from God.

There is, of course, a holy fear--a fear to do anything to offend God or to offend a friend. And we ought to be afraid of offending a friend, afraid of hurting or injuring a friend or anybody. If we love our Heavenly Father, we ought to fear to do anything to displease Him.

In Hebrews 4:1 the Apostle says, "Let us fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Let us not fear evil--but let us fear lest we fail to attain the blessings promised to the overcomers. God will give those blessings only to those who reach a certain development of character. But the fear of the world is wholly improper. If any of the Lord's people have that fear, they have received it from some other source than the spirit of Truth.

TRANSFORMING INFLUENCE OF THE HOLY SPIRIT

The Apostle proceeds to tell us what this Spirit of the Lord has brought to us. It has been a spirit of power, of strength. All who are seeking to walk after the Spirit and have a knowledge of the Lord's love--these He will not

R5094 : page 280

forsake, but will deliver them from evil. These have a courageous spirit, or influence of mind proceeding from this spirit of power. It gives them such energy that they are able to do more than otherwise they could. They astonish themselves. They have the peace of God to work in them to will and to do His good pleasure.--Phil. 2:13.

Those who receive the Truth are very different from what they were before they had received its spirit; and as a rule their neighbors and friends discern the change. Where a wife comes to the knowledge of the Truth, her husband is often surprised to find how much more firmness she has for everything that is right. This firmness is not a spirit of arrogance, but a spirit of assurance that God is able and willing to work things together for good. It is the same with the husband. Many wives have seen how much the Truth has strengthened the husband. This change is due to the spirit of power which the Lord has given His people. In proportion as we get this spirit, we get this power. Of course, some characters are naturally strong, but the Truth will make them stronger. Others naturally weak are made so much stronger that they surprise their friends and neighbors.

All who have been in the School of Christ seem to make like development. They become better people than they have ever been before. They are not necessarily better looking, but the Spirit of the Lord helps them to keep their clothes tidy and neat. It helps them to be more particular as to what they say and how they say it. It influences their words, actions, conduct--everything. It makes them more patient, brotherly-kind. All these qualities are manifested increasingly.

Some who have been a little while in the Lord's service have been remarked upon by others. They say, "These are a very intelligent people. Where did they get their vocabulary? They are not well educated, yet how much they know of affairs in the world! They seem to have a general knowledge of everything." God's Word gives this broad knowledge, and His Spirit gives us power to use this knowledge and to appropriate it to ourselves, for we see it to be the Word of the Lord.

We receive the spirit of love also. The Apostle says that the Spirit of God is the spirit of love, because "God is Love." (I John 4:8.) God's Spirit is God's mind, God's disposition, God's influence. Since God is love, His Spirit must partake of all the qualities which go to make up love.

In proportion to the measure of the Holy Spirit which we have, we shall have love--first, toward God; secondly, to the children of God; thirdly, to our neighbors and friends, and lastly it will extend even to our enemies. It would lead us to be considerate of birds and beasts also. The spirit of love has a generally benevolent influence. Whatever affects the thoughts is sure to affect the words. Whoever has the spirit of love will manifest its influences and will become more loving and more lovable as that spirit increases.

DISREGARD FOR THE RIGHTS OF OTHERS A FORM OF SELFISHNESS

Finally, the Apostle brings in the spirit of a sound mind. Man was created with a well-balanced mind. Adam and Eve did not need an outward record of God's Law. They had the sense of right and wrong so well defined in their minds that they knew right from wrong intuitively. But when they fell, they lost this balance of mind.

As we come down the centuries from their day to ours, we find that this keen sense of right and wrong has become dull. Thus in cannibal lands the inhabitants believe it right to eat each other. They think that if they feed on enemies who are strong, they will be made strong. This utter disregard for the rights of others is the spirit of selfishness. We see this spirit manifested in civilized lands also, where they do not eat up the enemy literally, but eat up his fortune, his reputation.

Our Lord said that while the Pharisees were very particular to give a full tenth of the mint, anise and cummin, yet they had omitted the weightier matters of the Law--judgment, mercy and faith. He showed that the Law which says, "Love thy neighbor as thyself," is more important than the giving of tithes. He also said that the Pharisees were full of extortion and excess, and that they strained at a gnat and swallowed a camel, that they devoured widows' houses.--Matt. 23:23-25,14.

By this our Lord meant that when a widow was left alone, with no one to look after her interests, some of these professors of religion would get possession of her property if they could. So in our day there are people who scheme to discover how they can injure their neighbor. They do not eat the persons of their neighbors, but they eat their substance, their property. These people are cannibals in spirit.

CHARACTERISTICS OF A SOUND MIND

In proportion as we get the spirit of love, we get the spirit of a sound mind. This spirit leads us to consider what is right and what is wrong, in all the affairs of life. Not only have we the spirit of the Law, but in addition we have the spirit of the Lord to instruct us. The Law says, "Thou shalt have no other gods before Me." The spirit of the Law says that we shall not permit wealth or anything else to take away our minds from the Lord. We today find people worshipping bonds, stocks, giving the best of their time to the worship of Mammon. They do not know what they are doing.

These people are very well illustrated by Bunyan's picture. You remember that when the pilgrims were in the house of the Interpreter, he took them into a room where there was a man with a muck-rake in his hand, drawing to himself straws, small sticks and the dust of the floor. Above his head was one with a celestial crown in his hand. This crown he proffered to the man in exchange for the muck-rake. But the man neither looked up, nor regarded what was said.

Today we see some who use muck-rakes, gathering all the trinkets of life, not knowing what to do with them after they have been accumulated. When such people die, perhaps these things will be injurious to those to whom they are left. The pilgrims had sound minds, but the man who was raking for sticks and straws and dust had an unsound mind. More or less we see all around us the spirit of an unsound mind, overlooking the things that are really valuable and grasping at trifles.

As we develop the spirit of a sound mind we get to see what things are valuable, and we look at other things as being insignificant. More and more we desire the heavenly things. But the world thinks, "Look at this dust! Is not this fine straw?" or what not. They say, "Get some of these sticks and worm-eaten fruits that we have here." But what they strive for is all illusion.

They say of us that we are of unsound mind because we care for the better things, the heavenly things. So they said of Jesus, "He hath a devil and is mad." (John 10:20.) As the Apostle said, "Whether we be beside ourselves, it is to God." (2 Cor. 5:13.) Others think it strange that we run not to the same excess of riot. (I Peter 4:4.) And it is true today that whoever will live godly will be misunderstood, slandered. (2 Tim. 3:12.)

But it is for us to show our courage, our faith and our loyalty to the Lord and to manifest His Spirit "of power

and of love and of a sound mind." (2 Tim. 1:7.) The manifestation of His Spirit will help those who are His to become "more than conquerors." (Romans 8:37.) Thus, even if we are not helping the world, we build one another up in our most holy faith.--Jude 20,21.

The spirit of a sound mind is a most wonderful manifestation of the Holy Spirit in the Lord's people. It gives them much advantage every way over the remainder of mankind. It sees in the present life opportunities for the attainment of character. It broadens and deepens the mind along all good lines. It makes one less touchy in respect to his own rights, privileges and preferences, and more considerate of the rights and feelings of others.

The spirit of a sound mind makes one's judgment clearer, truer, more trustworthy than before, for it impels him to accept the instructions of the Word of God in respect to what he should and should not do, and to reject his own faulty judgment. The meek will He guide in judgment. Whatever may be the imperfection of mind and body resulting from the fall, those who receive the spirit of a sound mind are thereby made purer, kinder, gentler, less selfish and more thoughtful in regard to others. Those who are thus rightly exercised will develop the spirit of love increasingly until that which is perfect shall have come and that which is in part shall have been done away. --I Cor. 13:10.

===================

"IT IS I, BE NOT AFRAID"

--MARK 6:45-56.--OCTOBER 6.--

Text:--"Straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid."--Matt. 14:27.

TODAY'S STUDY shows us how interested people become in anything that will relieve them of sickness and ailments, which cause our race to be, as St. Paul described it, "a groaning creation." The crowds continued to gather wherever Jesus went, partly for hearing, partly from curiosity, and partly because the Message that He gave was one of consolation, comfort, hope. He was not forever blaming them for not keeping the Law, but, on the contrary, He was continually expressing sympathy for them in their weaknesses, and helping them out of them and encouraging them to "go and sin no more."

After the feeding of the five thousand, Jesus urged His disciples to leave Him and to return to the other side of the Lake. He dismissed the multitude and went into the solitude of the hills for prayer. It is noteworthy that nearly all of the Great Teacher's prayers that are recorded are simple and brief. Whenever He wished to make long prayers He went to the Father alone, by Himself. Undoubtedly this would be a good example for all of His followers to observe. Long prayers are frequently a weariness to the flesh, and so far as we can discern are likely to contain many vain repetitions, or to be attempts to instruct the Lord and counsel Him concerning matters which He understands much better than do any of His children.

WALKING ON THE SEA

The disciples in their fishing boat experienced contrary winds and found the rowing toilsome. In the night they saw what they supposed to be an apparition, a spirit manifestation in human form, walking on the water, and apparently intending to pass by their boat. They cried out, for all saw it and felt troubled. Then they heard a voice saying, "It is I, be not afraid." Jesus got into the boat with them, and the wind ceased, to their amazement, for they had already forgotten the lesson of the previous afternoon--the feeding of the five thousand with the five loaves and two fishes.

In addition to seeing in this a further manifestation of Divine power operating through the Redeemer, we may see a further suggestion of a spiritual lesson. No doubt, after the Master's ascension, the disciples felt themselves very much alone in the midst of a contrary people, and found progress difficult and all of their experiences stormy. No doubt it helped them to look back to this occasion and to remember the Master's ability to come to them on the troubled seas, and how His coming brought peace and quiet.

Thus their hearts may have been led to look for Him who instructed them, "I will never leave nor forsake thee;" and again, "Lo, I am with you alway, even to the end of the Age." And this precious lesson still holds good for all who are truly the Lord's people--all who have made a Covenant by sacrifice with the Lord, all who have presented their bodies living sacrifices through the merit of Jesus. He is with them continually, to sanctify to them their deepest distress.

"LORD, SAVE, OR I PERISH!"

St. Matthew gives an additional feature of this lesson not recorded by St. Mark. He tells us that when St. Peter learned that it was Jesus who walked upon the sea, he requested the Lord to sanction his walking on the water to Him. The Lord consented, and St. Peter had the wonderful courage to make the effort. Had his faith continued, doubtless he would have been sustained, but the Lord's rule with His people seems to be, "According to thy faith be it unto thee." We are not to encourage credulity in ourselves or others, but we are to remember that faith which has a true foundation is very precious in the Lord's sight.

In St. Peter's case it was entirely proper that he should attempt to go to the Lord, because the effort had been sanctioned. It would have been credulity for him to have supposed himself able to walk on the water, without the Lord's sanction and invitation. But when he saw the boisterous waves his faith failed, he began to sink; and then it was that he cried, "Save, or I perish!" How true it is of all God's people that like St. Peter they would like to do some wonderful thing to show their faith in the Lord! And how like St. Peter's are their experiences, often! They would utterly fail did not the Lord interpose for their rescue. However, as the Lord found no

R5096 : page 281

fault with St. Peter for his effort, we are bound to admire the degree of faith and courage which he manifested.

ST. PETER THE TEACHABLE

Much has been said respecting St. Peter's rashness and the difficulties he repeatedly got into. The criticism is surely to some extent justified, but we are to remember that the Master loved him greatly, partly on account of his zeal, partly on account of the energy which on several occasions got him into difficulty. One thing should always be remembered in his favor, that although he was the oldest of the Apostles he was evidently one of the most meek and most teachable of them all. Of his mistakes he made a mirror, and thus, learning to know himself more particularly, he was safeguarded through the many dangers natural to his temperament; and he stands

R5096 : page 282

forth in the Scriptures as one of the very noblest of the Apostles. The wisdom of St. Peter's course is illustrated in a little verse published in the New York Sun.

THE THREE FAULT FINDERS

The poem tells that the three fault-finders were provided each with a crystal, to do with as he pleased; and this was the result:

"The fool contrived of his a lens,
    Wherein, to gloating eyes,
The smallest blot that could be found
    Was magnified in size.

"The just man made of his a pane,
All clear without a flaw;
Nor summer sun nor winter rain
Affected what he saw.

"The wise man pondered long and well
How best to search, to aid,
Then, taking up the crystal given,
Of his a mirror made."

There must have been a great strain continually upon the Great Teacher and Healer, for He was continually expending His vitality in both directions at once. In healing the sick, virtue, or vitality, went out from Him and He healed them all, we read. And all His public teaching cost considerable vitality, especially when He addressed large multitudes. Thus was fulfilled in part the saying of the Prophet respecting Him, "Himself took our sicknesses and bore our infirmities."

Nevertheless, we find Him ever ready, ever alert about the Father's business, and looking after the welfare of, and instructing all who gave evidence of being, or of ever becoming, children of God.

When the ship reached shore in the morning, the people recognized Him and ran round-about that whole region, and began to carry about on beds those that were sick, to where they heard Jesus was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the public places, and besought Him that these might touch if it were but the corner of His garment; "and as many as touched Him were made whole."

The healings which our Lord gave forth during His ministry were physical. As we have already seen, none but Himself had yet received of the Holy Spirit in its begetting power. But did we not hear His word saying, "Lo, I am with you always, even to the end of the Age"? And have not God's consecrated people throughout the past eighteen centuries realized a blessing also--a spiritual blessing--as Jesus passed their way, as they came to a knowledge of Him, as by faith they reached out and touched the hem of His garment, realizing Him to be the Son of the Highest, the Redeemer of the world, the Head of the Church which is His Body, and shortly to be the King of Glory, reigning for the blessing of all the families of the earth?

===================

R5096 : page 282

GOD'S WORD NOT MAN'S

--OCTOBER 13.--MARK 7:1-13.--

"For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit."--Rom. 14:17.

THE STUDY TODAY shows that the Pharisees of eighteen centuries ago, while professing to keep carefully the Divine Law, and while even boasting of faithfulness in this respect, had gradually gotten away from God's Word and become followers of human tradition. It is so with the Jews today. Although they read the Holy Scriptures of the Old Testament it is regarded as a sealed Book which they cannot understand; instead of endeavoring to comprehend it they study and shape the course of their lives by the Talmud. The latter admittedly contains both wise and unwise statements, sound and foolish advice; but according to it the orthodox Jews shape all their religious sentiments.

And surely the same is true of Christians today. The Bible is the recognized Authority and Standard, but each denomination of Christians has its own theory, its own proof-texts, its own catechism. When the Bible is read the gloss or interpretation of the accepted creed is before the mind and veils it. Thus it is that with Bibles in our hands and with reverence in our hearts Christians are divided into six hundred different sects, with very little prospect of coming together, because each one insists upon using his own creedal spectacles in the study of the Bible.

If truly wise would not all Christians cast aside and destroy these creed spectacles which have so long separated us, given false coloring to various passages of God's Word and confused our minds in general? Would it not be following Heavenly counsel and Heavenly wisdom to take a different course and to begin a study of the Word of God afresh in the light which shines from one page upon another? We surely will all agree to this theoretically; shall we not put our agreement and resolution into practice?

EATING WITH UNWASHED HANDS

The Pharisees would have liked nothing better than to have had so very able a person as Jesus to be one of their number--to conform to their usages and thus to mark them with His approval. They could not fail to note the lofty character of His teachings along the lines of Justice, Mercy and Love. They could have forgiven Him for some of the truths which He uttered and made them wince, if only He had enforced their formalism. As it was, He really suited nobody. To the impure He was too pure; to those of loud, hypocritical profession He was too sincere; to the worldly-wise He was too frank, too truthful.

In this lesson the Pharisees inquired why the followers of Jesus were not instructed along the lines of the Talmud

--to be very careful to always wash their hands before eating, as a religious duty. We may be sure that Jesus set His followers no example of filthiness or impurity. Indeed, we know that in proportion as truth enters the heart it has a cleansing and purifying effect upon the entire life, upon the whole person--mental, moral and physical. What the Pharisees meant was a ceremonial washing, whether the hands were clean or unclean--to make a formal washing a part of their religion. This was what Jesus objected to. He could not so teach because it would have been ceremonial hypocrisy. As He said on another occasion, These customs of the Pharisees, of wonderful washings of their persons and of the vessels in a perfunctory and ceremonial way, consumed much of their time and were burdensome upon the poor, who had no servants to do these things for them, and not doing them were considered unclean, unholy, out of accord with the Divine arrangements, not true Jews.

Answering the Pharisees on these points, Jesus said to them, You are the holy people mentioned by Isaiah the Prophet saying, "This people seeketh Me with their

R5096 : page 283

lips, but their heart is far from Me. But in vain do ye worship Me, teaching for doctrines the commandments of men," for ye leave the commandments of God and hold fast the traditions of men.

Jesus gave them an example of how they neglected the Divine commandments while giving so much attention to ceremonial washings, which were commanded, not of God, but of the Talmud. The illustration was that the Mosaic Law commanded that father and mother should be honored and that he that spoke evil of either of them should be put to death. But this command had been changed by the Talmud and any man might be free from his parents by consecrating himself and substance to God and religious uses. Having done so, according to the Talmud, he was freed from all obligations to his parents. Thus they had made God's direct commandment on this subject null and void, which they had no right to do.

This was the conflict between the teachings of Jesus and the teachings of the Pharisees. Both claimed holiness and strict observance of the Divine Law, but Jesus held to the Word of God and rejected the Talmud, the traditions of the Elders, and the Pharisees neglected the

R5097 : page 283

Word of God and held to the traditions. What are we as Christians doing today? "Let us hold fast the faithful Word," "The Word of God, which is able to make us wise." Let us search the Scriptures daily and critically, and let us abandon everything which conflicts therewith.

WHAT IS GOD'S KINGDOM?

Our text is frequently misunderstood to mean that God's Kingdom consists in righteousness and peace and joy in the Holy Spirit. The context shows that this is entirely a wrong thought. Let us follow the context and see.

Let us bear in mind what we have already seen respecting the Kingdom mentioned in the Bible--that it is the glorious reign of Messiah for a thousand years, for the uplift of the human family, and that during that reign the Church will be associated with Jesus in His Kingdom glory, power and honor. The call of this Gospel Age is to select this Bride class and to develop them and make them "meet for the inheritance of the saints in light."

We have seen that in the present time these called out ones--called to be the "Bride, the Lamb's Wife"--are the Kingdom in embryo or in an undeveloped state. These probationary members of the Kingdom, the Scriptures tell us, are not under the Law of Moses, expressed in the Ten Commandments; they are not hoping for eternal life through them, but they are under Grace--under a gracious arrangement which God has made for them through the merit of Christ's death. St. Paul points out that while these are free from the various commands of the Jewish Law they are not without Law, but under the great Divine Law, as members of the Body of Christ. He says that thus we, as New Creatures, do fulfil the real meaning of the Divine Law when we "walk, not after the flesh, but after the spirit," even though we be not able to walk fully up to the spirit of the Law because of weaknesses of our flesh. It is the New Creature, the desire, that is being judged and not the flesh.

Accordingly the Gentiles who came into membership in the Body of Christ were not required to conform themselves to the demands of the Jewish Law. For instance, a Jew, according to the Law, might not eat fish that had no scales, mackerel, etc., neither might he eat rabbit meat, nor pork, etc., and in a variety of other ways he was restrained and limited in his eating and drinking. But none of these restraints apply to Christians who had come from amongst the Gentiles and who never had been under the Law Covenant.

In our text St. Paul urges that these liberties respecting what they might eat and drink were not to be esteemed as the real blessings of this embryo Kingdom class in the present life. Far from it; the real blessings of this class consisted in their enjoyment of righteousness and peace and joy in the Holy Spirit. Transformed by the renewing of their minds, they had come to appreciate and love righteousness and truth; good things rather than evil things; pure things rather than impure things; spiritual things rather than earthly things; their citizenship now was in Heaven instead of being an earthly one. They had come to appreciate "the peace of God which passeth all understanding," and its rule in their hearts was one of the grand blessings which they enjoyed as members of the embryo Kingdom class.

"There is no peace, saith my God, to the wicked." "The wicked are like a troubled sea which cannot rest." Our heavenly peace and confidence in God are the result of our union with Christ as members of His Kingdom class. This we prize and not specially the privilege of eating pork or some other thing forbidden to the Jews. Joy in the Holy Spirit--fellowship with the Father and with the Son and with all who possess the spirit of righteousness--is the blessed privilege of every member of the embryo Kingdom class, every member of "the Church which is the Body of Christ."

Thus the Apostle would have his hearers place a proper valuation upon the various favors which they had received, so that if the interests of the Lord's cause or the interests of the brethren in Christ should ever require them to forego their liberties in respect to food and drink, they would count such self-denials for Christ's sake and for the brethren's sake as nothing--as sacrifices they could make with joy, because they would not interfere with or disturb in the least the real value of the blessings and privileges which are ours in Christ.

R5091 : page 283

"A CUP OF COLD WATER"

"The Lord of the Harvest walked forth one day,
Where the fields were white with the ripening wheat,
Where those He had sent in the early morn
Were reaping the grain in the noonday heat.
He had chosen a place for every one,
And bidden them work till the day was done.

"Apart from the others, with troubled voice,
Spake one who had gathered no golden grain:
'The Master hath given no work to me,
And my coming hither hath been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home.'

"He heard the complaint, and He called her name:
'Dear child, why standest thou idle here?
Go fill the cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for Me.'

"'Twas a little service, but grateful hearts
Thanked God for the water so cold and clear;
And some who were fainting with thirst and heat,
Went forth with new strength to the work so dear;
And many a weary soul looked up,
Revived and cheered by the little cup."

====================

VOL. XXXIII SEPTEMBER 15 No. 18
A.D. 1912--A.M. 6040

CONTENTS

Brother Russell's Itinerary.......................286
Responsibilities of Christian Citizenship.........287
  Arise and Shine in Light Eternal.............288
  Worldly Wisdom Not Light......................290
  Selfishness Leads to Darkness.................290
New Creature's Responsibility to Divine Law--Part 2................................291
  Three Blessings Resulting from Faithful Obedience..................................291
  Stages in the Development of Wilful Sin.......292
The Two Words (Poem)..............................293
To the Jew First..................................294
  The Syro-Phenician Woman's Faith.............294
"He Doeth All Things Well"........................295
Holy Scriptures the Source of True Wisdom......................................296
  Thousands Falling Into Infidelity.............297
Interesting Questions.............................297
Interesting Letters...............................299
Berean Questions in Scripture Studies.............299

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay

for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5106 : page 286

BROTHER RUSSELL'S ITINERARY

Lv. Halifax	I.C. Ry.	8:00 a.m.	(A.T.)	Mon.	Sept.	30
Ar. Hamilton	G.T. Ry.	5:43 p.m.	(E.T.)	Tue.	Oct.	1
Lv. "	"	3:45 p.m.	"	Wed.	"	2
Ar. London	"	6:30 p.m.	"	"	"	2
Lv. "	"	11:35 a.m.	"	Thu.	"	3
Ar. Flint	"	2:10 p.m.	(C.T.)	"	"	3
Lv. "	P.M. Ry.	3:35 p.m.	"	"	"	3
Ar. Saginaw	"	4:20 p.m.	"	"	"	3
Lv. "	"	12:30 noon	"	Fri.	"	4
Ar. Grand Rapids	"	4:20 p.m.	"	"	"	4
Lv. "	"	11:30 p.m.	"	"	"	4
Ar. Chicago	"	6:55 a.m.	"	Sat.	"	5
Lv. "	C.& A. Ry.	9:00 a.m.	"	"	"	5
Ar. Springfield	"	2:25 p.m.	"	"	"	5

----

page 286

BIBLE KEY PUZZLES FREE

In every city every hotel should be visited weekly and one of these attractive puzzles should be left on each writing and reading table. We will be glad to have your aid in this. Mention quantity desired.

R5106 : page 286

SPECIAL INTEREST TO VOLUNTEERS

In view of the world-wide discussion of the "Hell-fire and Brimstone" question, as a result of the public repudiation of certain erroneous ideas connected with that subject by the I.B.S.A. in recent convention at Washington, D.C., a special edition of the PEOPLES PULPIT, Vol. IV, No. 7, has been prepared. It consists mainly of press comments and expressions from eminent clergymen, Catholic and Protestant, respecting the I.B.S.A. Anti-hell-fire Resolution. A large quantity of said issue is now being printed for general use as a supplementary volunteer number for this year. We would not discourage the output of our regular volunteer edition, but believe this to be an opportune time to immediately cover again your territory with this "Hell-fire and Brimstone" edition. Order freely as many as you can judiciously use--AND AT ONCE.

----

page 286

FREE LITERATURE IN OTHER LANGUAGES

We now have on hand a large supply of PEOPLES PULPIT in many languages, and opportunity is thus afforded you to witness for the Truth amongst those who do not speak or read English. Examine carefully the list below and write us for as many copies of each kind as you can judiciously distribute in your own community:

JAPANESE, GERMAN, NORWEGIAN,
ITALIAN, POLISH, FRENCH,
SPANISH, HOLLANDISH, FINNISH,
HUNGARIAN, WELSH, ARABIC,
SWEDISH, GREEK, PORTUGUESE.

KARATOL "STUDIES IN THE SCRIPTURES"

These are very convenient for carrying in the pocket. All volumes now in stock, at 25c. each.

==========

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for October follow: (1) 7; (2) 101; (3) 12; (4) 277; (5) 167; (6) 310; (7) 296; (8) 141; (9) 229; (10) 222; (11) 230; (12) 258; (13) 47; (14) 259; (15) 252; (16) 245; (17) 313; (18) 303; (19) 93; (20) 85; (21) 144; (22) 337; (23) 135; (24) 209; (25) 136; (26) 145; (27) 299; (28) 13; (29) 208; (30) 273; (31) 53.

===================

R5097 : page 287

RESPONSIBILITIES OF CHRISTIAN CITIZENSHIP

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."--Romans 13:12,13.

THE SCRIPTURES call attention to the fact that there is a night of weeping in contrast with a day of joy. (Psa. 30:5.) The "night" is that period of darkness which set in after Adam fell. By one man's disobedience sin entered into the world, and death as the result of sin. (Romans 5:12,19.) Evil has brought sorrow and the darkness of ignorance and superstition among mankind until human affairs have become demoralized. As the Prophet Isaiah says, "Darkness shall cover the earth, and gross darkness the people."--Isa. 60:2.

There is however a morning promised. That morning is to be ushered in by the Sun of Righteousness, rising with healing in His beams. (Mal. 4:2.) That Sun of Righteousness is Christ and the Church with Him. "Then shall the righteous shine forth as the sun in the Kingdom of their Father" (Matt. 13:43)--Christ as the Head and the Church, which is His Body.

Another Scripture speaks of the present as daytime: "I must work the works of Him that sent Me, while it is day; the night cometh when no man can work." (John 9:4.) While for many centuries there has been a period of darkness, nevertheless since the First Advent of our Lord the glorious light of Truth has had more effect upon the world than at any previous time; for with the coming of our Lord Jesus a blessing came upon the world. At that time so much light came in, that the Gospel Age may be called day in contrast with previous experiences. This day, in turn, gave place to a long period known as the Dark Ages. Then, since the Reformation, a measure of light came in again, through certain influences which have brought blessings to the Lord's people. Now it is time for the Sun of Righteousness to rise with healing in His beams.

"THE MORNING COMETH"

We believe that the day is actually at hand; that we are living in the early dawn of a New Dispensation, and that as soon as the Harvest of the Gospel Age shall have been garnered, "the kingdoms of this world" shall, during a great time of trouble, "become the Kingdom of our Lord and of His Christ."--Rev. 11:15.

The Scriptures inform us that the period of time during which the present dominion of Satan shall become the Kingdom of God's dear Son, will be a specially evil day. It will be a season in which all the children of light shall be crucially tested; a day that will try every man's faith and work; a day of fiery trial through which only "the gold, the silver and the precious stones" will pass unharmed and in which all the "wood, hay and stubble" of error, sin and human tradition will be entirely consumed.--I Cor. 3:12,13; I Pet. 4:12.

"AND ALSO THE NIGHT"

While we observe the glorious dawn of the New Dispensation, we notice clouds also. The Bible forewarns us that before the Kingdom of Heaven shall have been set up fully there will be a very dark hour for the world --a period in which sin will have great liberty in its operation, and during which the saints of God will suffer persecution. At the same time we can see the reflection from the "Sun," although it has not yet arisen; we are now in the early dawn. But the coming darkness will make matters appear as though the morning will not come, as though the night had again set in, as though the Divine recognition of all things had ceased.

There is, however, a silver lining to the clouds. Soon the Sun of Righteousness will arise with healing in His beams. The Church in glory with her Lord will put down sin, will dispel the superstition and evil which now becloud the minds of men and will give clear light to the people respecting God and His Word. "I will turn a pure language [Message] to the people, that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. 3:9.) The Message was originally given in its purity, but this freedom from adulteration it did not retain. It has been more or less obscured by ignorance and superstition. When through Messiah's Kingdom the Lord shall make His Message pure and plain to mankind, then every knee shall bow and every tongue confess. Those who refuse, however, to develop heart-loyalty to the Kingdom shall die the Second Death.--Isa. 45:23; Acts 3:23.

While the day has not yet come, there are those who Scripturally are called children of the light (I Thess. 5:5), and who do not belong to the realm of sin. We who are of this class have laid down our lives in consecration for the purpose of becoming servants of righteousness. We are in harmony with God and are enemies of sin. We have been begotten of the Holy Spirit to the new nature and are promised joint-heirship with our Lord in the future. Let us, then, who are of the day,

R5098 : page 288

cast off superstition and ignorance--the works of darkness --and put on the armor of light.--Rom. 13:12.

ARISE AND SHINE IN LIGHT ETERNAL

What, then, is the Christian's duty throughout this period of darkness? Shall we live in sin while our hearts are in harmony with righteousness? The Apostle says we must not live in sin. (Rom. 6:15.) Let us put off everything which we think will be displeasing to the Lord, everything that is contrary to the light of the New Day--the light which we have seen, but which the world has not seen. Let us put on the full "armor of light," the "whole armor of God, that we may be able to withstand in the evil day." And putting it on let us remember that it is not a useless weight, but a necessary protection in battle.--Rom. 13:12; Eph. 6:13.

No man ever puts on armor unless he expects to fight. If he is a soldier of the Cross, the "Sword of the Spirit" is the great weapon with which he will prove his loyalty and strength. The brethren should build each other up in the most holy faith, fighting the good fight and showing their loyalty to the Lord and to the Truth. (Jude 20; I Tim. 6:12.) Those who succumb to the influences of darkness show themselves unworthy of the new order of things, and they may not expect to be sharers with Christ in His Kingdom, but to be amongst those rejected of the Lord as unworthy.

Let us remember that we are well along in the hour of temptation which was promised to come upon all the world to try them that dwell upon the earth. (Rev. 3:10.) Higher Criticism, Evolution, Christian Science, Hypnotism, New Thought, Mind Cures and other works of darkness are casting a deep shadow over all who are not fully consecrated to the Lord and who therefore are not kept by His power, through His Word and His providences.

"WALK HONESTLY AS IN THE DAY"

While we are not yet fully in the Day, yet we belong to the New Dispensation, and therefore should live as nearly as possible in accordance with the perfect standard of the future. So to live will imply that we shall be misunderstood by the world; that we shall be thought foolish; and that we shall be considered enemies, not only by those in gross darkness, but particularly by those who, professing to be the Lord's people, really prefer darkness to light, error to truth.

We are inclined to lay special stress upon the word honestly, for we believe that the Apostle used it advisedly and in a special sense. As we look about us we find that dishonesty is very prevalent, not only in the world, where we expect a certain amount of duplicity, misrepresentation, deception and hypocrisy, but even among professing Christians.

Every true child of God should see to it that he is honest, not only in money matters, but in his treatment of his neighbors and his brethren in the Church, and above all, in his confessions respecting his faith. The test is being made along this line, and those who love the favor of men rather than the favor of God will be given opportunity to prove that they are unfit for the

Kingdom, whatever else they may be fit for. The Apostle tells us (2 Thess. 2:11) when speaking of this evil day, that God will send strong delusions that a certain class may believe a lie, because they were not honest, but acted deceptively, hypocritically.

HONESTY THE BASIS OF CHARACTER

Probably the most valuable trait of character is honesty. Where there is little honesty, there is little character; where there is great honesty, there is great character. We mean not merely honesty as to dollars and cents, pounds and shillings, but as to the very thoughts and intents of our hearts, as well as to our words.

We should always endeavor to do to others as we would that they should do to us, and not to retaliate. At the First Advent the principal charge which our Lord made against the religious teachers of His day was that they made great professions of holiness, when, as a matter of fact, they were not holy. He said that they devoured widows' houses--not that they literally ate the houses, but that they tried to get possession of the property because of the more or less defenseless position of widows. At that time widows and orphans were not protected as in our day. Consequently they fell an easy prey to the greed of those whose professions of godliness should have protected the weak and helpless.

Probably our Lord would denounce a great deal of the wisdom of today as He did of that day. But we have not the ability to read the heart and therefore cannot speak as positively as He did. In respect to the great ministers of today, however, we readily see that some of them hold their positions under false pretenses. They profess to receive their salaries as ministers of Christ, when they do not believe in the Bible at all. Some of them have written to us that they are in great trouble; that, realizing their position, they would like to get out of it, but they cannot easily get another position as desirable as their present one; and so they are dishonest enough to keep their charges.

The Apostle says, "Let us walk honestly." Let us take our proper stand for the Truth. While we should always speak the Truth in love, whether to our enemies or to our friends, while we should always have consideration for the opinion of others, yet we should take our stand firmly. We doubt that the Lord would care to take into the Kingdom any who are not honest. We fear, therefore, that those who have high positions are "deceiving and being deceived." (2 Tim. 3:13.) There is such a thing as deceiving one's self by repeating a sentiment until one believes it.

The lesson to us is that, however others may walk, we must see to it that we "walk honestly as in the day" (Rom. 13:13), as though we were living in the broad daylight, so that if the world understood all about any transaction of ours they would realize that we are honest --even as the Lord understands all about it. Any other course is dangerous and is not "walking as in the day." --John 11:9.

QUALITIES INJURIOUS TO THE BODY OF CHRIST

The translators of the Bible seemed to forget that the Epistles were written "to the saints" (see dedication of the various Epistles), and not to the world; hence when mentioning certain sins they used English words which are applicable to the crimes of the most depraved class of people, instead of using such language as would properly represent the misdemeanors that might be expected amongst saints. In urging the Lord's people to avoid chambering and wantonness, etc., we are not to understand the Apostle to mean the wickedness practised by the most depraved and benighted of the children of the world. Rather, we understand him to address the words to saints, urging them to continence in their social relations, that the thoughts of the Kingdom should lift their minds to a large extent from the earthly affections.

By the general rules of language St. Paul would not begin his argument with the grosser sins and end with the

R5098 : page 289

less, but reversely he would conclude with the stronger, as evidently he does in enumerating the list of sins given in verse 13 of our text. Here he concludes with the exhortation that the saints, in walking as in the day, should avoid strife and envy. The other difficulties would be comparatively their own affair and might do no injury to others. But strife and envy are two qualities that indicate a wrong condition of heart on the part of the transgressor that would eventually bar him from the Kingdom.

Be it noted carefully that the various dispositions mentioned in verse 13--rioting, drunkenness, chambering, wantonness, strife and envy--result from being intoxicated with the spirit of the world. Carelessness of life in any of the earthly affairs, and lack of self-restraint in the connubial relationship are very liable to go hand in hand with a wrong spirit in the Church--a spirit of strife, contention, wilfulness, not submitting to the Divine Word and providence, but on the contrary, arousing jealousy and ambition on behalf of self or others, for prominence in the Body.

SOBRIETY COMMENDABLE

We yield to none in our opposition to intoxicating beverages and in abhorrence of the terrible results which they entail. No saint should ever be intoxicated. The Word of God says that no drunkard shall inherit the Kingdom of God. (I Cor. 6:10.) The Scriptures do not say that a moderate use of liquor brings woe, sorrow, redness of eyes, etc., and we are not to add to their words. But we do well to remember that "They that tarry long at the wine" probably reached that condition through habit, and that most of such began the use of liquor with the intention of becoming moderate drinkers only.--Prov. 23:30.

R5099 : page 289

Beware of the slavery of habit! Even the force of the "exceeding great and precious promises" is not sufficient to hold in check our fallen appetites when they are constantly being fed and the chains of habit are being forged. Surely the new nature cannot thrive under conditions which deprave even the old nature! Let every New Creature resist faithfully the seductive influences of evil, if he would make his calling and election sure to the Kingdom.

There is a marked contrast between the spirit and sentiment of the world and that of a true Christian. With the world there is a general tendency to indulge at times in a little revelry, and with many of them there is a decided inclination toward drunkenness. Even among the abstemious there is a feeling that an occasional drink is not only permissible, but quite necessary.

The Christian, however, has set before him the high standard of a sound mind, with meekness, gentleness, patience, brotherly-kindness, love. The more a Christian possesses the spirit of righteousness, the Holy Spirit, the more he realizes that he has passed from darkness into light. The Divine standard is to be his viewpoint always. Instead of looking forward to revelry, he is rather to turn away with regret that any such conditions prevail among mankind. The world considers the use of liquor to be proper if not too frequently indulged in. The Christian, on the contrary, considers drunkenness and revelry to be improper and to be resisted so far as he and his influence are concerned.

The Christian is to display increasingly the spirit of true holiness. The Apostle says, "Let your moderation be known of all men." (Phil. 4:5.) The very promises made to us in the Scriptures tend to make us sober. Our God is most gracious!

"What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?"

Hence anything that might lead our steps away from the spirit of holiness is to be regarded as something pernicious, for it might cost us Divine favor, our eternal life and a share in the Kingdom.

The world, on the contrary, have no such incentive to influence them. It is their custom to indulge in just as much revelry as would not be too seriously disapproved by society. Banquets are given for the very purpose of having a so-called "good time." When worldly people get together there is a general tendency to revelry and a certain amount of looseness. All this has a demoralizing effect upon society.

THE TRUTH A RESTRAINING INFLUENCE

The Christian has a restraining influence which is unknown to the world. Not only does he wish to have the approval of his neighbors, but more than all he desires the still higher standard of Divine approval; for he is on trial before the Lord Himself as to his manner of life. Hence, with him there is a principle to help him to shun rioting, drunkenness, reveling or similar conditions. The Apostle Paul admonishes the Christian to make straight paths for his feet, lest that which is lame be turned out of the way. (Heb. 12:13.) For instance, if a man have an appetite for liquor, he should avoid everything that would tend to arouse that appetite. Thus he would make "straight paths for his feet," that he might walk pleasing to the Lord.

The Lord does not deal with His people along the lines of commands. In His Word He sets the standard of a sound mind, not only in respect to revelry and the use of liquor, but to all manner of conduct. Those who love Him will strive to attain that standard. Whether therefore we eat or drink or whatsoever we do, we should do all to the glory of God. (I Cor. 10:31.) But we find that Christians called out from the world need to learn and to develop true character. At first they think nothing of what subsequently they would consider grievous error. As the Christian grows in knowledge and in love toward his fellow-men, he learns to measure things more carefully by the Divine standard. So we find that those who have been Christians for a long time show good judgment in respect to everything in life. They use the spirit of a sound mind, which is the most desirable thing in the world.--2 Tim. 1:7.

The Christian has before him high standards and the hope of the high reward of association with Christ in the Kingdom. We are glad to note that with the centuries there has developed a tendency toward morality and all the good things of life. And although there is much corruption below the surface of society, yet there is something which keeps that surface comparatively smooth, whatever may be below it.

When we compare civilization with heathendom, we do not find much more evidence of self-control in the former than in the latter. The heathen live as have their ancestors for centuries, with very little rioting and drunkenness of any kind. In a journey around the world we saw only two intoxicated men, except in what we call civilized, or Christian lands. The vast majority of heathen are temperate. Mohammedanism has done a great deal for mankind in respect to temperance. So has Buddhism. In one city we met a Christian brother who told us that he was a temperance missionary. When questioned as to his mission, he replied, "Oh, amongst those who accept Christianity there is much more need

for temperance work than amongst others! I am spending my life in this way."

PLAIN LIVING AND HIGH THINKING

In all parts of the world it is customary to use liquor in the so-called "upper strata" of society. At hotels abroad nearly every person at the table is supplied with liquor. On the steamers the use of liquor is so customary that to ask for water is enough to create a sensation among the waiters. We are greatly blessed in America in that alcoholic beverages are held in disapprobation, although a great deal is used here in social circles. Liquor is justly regarded with opprobrium, for it is doing a great deal of harm and should be frowned down.

Christians are not to walk in reveling, nor in drunkenness, nor in rioting, but are to live on a high intellectual and moral plane. We are not to take pleasure merely in the animal appetites--in food, drink, etc.--but we are to live the higher life from our knowledge of God and His Plan and of all things that pertain to our welfare. This course should include also a sanity and sobriety of mind in regard to religious matters.

The great "harlot" pictured in the Revelation (17:4,5), has in her hand a cup, in which there is the wine of false doctrine, intoxicating the people who drink it. This drunkenness is upon all; but we are gradually emerging from its intoxicating effects. The hobgoblins that we saw when we were under its influence are disappearing, and sanity is returning to us. Now we have more pleasure in the Lord, more of the spirit of a sound mind. The Lord's people should be moderate, not only in respect to the temporal food and drink, but also the spiritual. Whoever finds it wise to be careful in the one, finds it best to be careful in the other. Whatever doctrine is not based upon the Word of God is to be rejected. "To the Law and to the testimony; if they speak not according to this word, it is because there is no light in them."--Isa. 8:20.

WORLDLY WISDOM NOT LIGHT

From the Divine standpoint there are two great principles in operation--right and wrong, light and darkness. All the children of God, so far as they have received the Holy Spirit of begetting, are children of light. The world's condition is not that of light, but of darkness. (Eph. 5:8; I Thess. 5:5.) There are different shades of darkness, however. The Scriptures declare that "Darkness shall cover the earth, and gross darkness the people";

"The darkness hateth the light"; "If ye were of the world, the world would love its own"; "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."--Isa. 60:2; John 15:19; Matt. 5:16.

Neither the philosophies of men nor their moral sentiments are light. The true light cometh down from above; and only those who are begotten of the Spirit of the Lord have that light. To these, old things have passed away and all things have become new. (2 Cor. 5:17.) The elements of darkness that reign in our mortal bodies are to be discouraged and to be expelled therefrom. The clause, "If the light that is in thee become darkness," refers only to the Church class and means, If the light of the Holy Spirit of our begetting become extinguished, how great will be that darkness!--Matt. 6:23.

When the Apostle says, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30), he evidently is warning us against losing the light that has illumined us--the Spirit of our adoption. The caution, "Grieve not the Holy Spirit," implies that it will not leave suddenly without being grieved. We can readily see that little things may be the entering wedge in the displacement of the Spirit.

SELFISHNESS LEADS INTO DARKNESS

"Love is the fulfilling of the Law." (Rom. 13:10.) We who are in Christ Jesus have the righteousness of the Law fulfilled in us, because we are walking not after the flesh, but after the Spirit. (Rom. 8:4.) The fulfilment of the Law is love supreme for God and love for our neighbor as for ourselves. Everything in the nature of selfishness tends to displace love. Selfishness in its various forms is the work of the Devil. Selfish ambitions have a distracting influence and in time will remove

us from the Lord. The Apostle mentions as branches coming out of this root of selfishness, anger, malice, hatred, envy, strife--all of which are works of the flesh and the Devil, in contrast to the fruits of the Spirit, which are meekness, patience, gentleness, brotherly-kindness, and love.--Gal. 5:22,23.

To whatever extent those begotten of the Holy Spirit as dear children of God allow that Spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. A little anger dispossesses a proportionate amount of love; a little envy, jealousy or contention is very injurious. Love cannot dwell where strife is found. Whoever, therefore, having received the Spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the Spirit of the New Creature, will in that proportion go into darkness.

This darkness will not only cause the person to become more quarrelsome in disposition, but will affect him also in respect to his spiritual vision. As the enlightenment of the Holy Spirit gives him a better knowledge of the deep things of God, so, in proportion as this Spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. The individual will then be in the same condition as the world in respect to spiritual things. No matter what he once knew and saw, he will not henceforth be able to understand these things; for "The secret of the Lord is with them that fear Him."--reverence Him. (Psa. 25:14.) To whatever extent we lose the Spirit of the Lord, the Spirit of love, loyalty and obedience, to that extent we lose its illumination.

The Apostle Paul speaks of the "Mystery," which is explained as the peculiar relationship existing between Christ and the Church. (Eph. 3:3-6.) No one can appreciate this Mystery unless he is begotten of the Holy Spirit. If one loses the Spirit of his begetting and goes into darkness, how great is that darkness! He loses all knowledge of that Mystery.--Matt. 6:23.

Perhaps all have noticed that we may sit in a room dimly lighted and not particularly heed the darkness. But if we go to an adjoining room which is brilliantly lighted, and then re-enter the dimly lighted room, it will seem darker than when we left it. For a time at least we cannot see anything. The eye must become accustomed to darkness gradually. So it is with those who receive the light of Truth and afterwards lose it. They seem to go into grosser darkness than before they had the light.

CHRISTIAN STANDARD VERY HIGH

In the heathen world there is gross darkness. With every step of civilization comes a clearer view of the difference between right and wrong, and a general progress toward the right. Sometimes we find people in the world who have not been begotten of the Holy Spirit and who, not having the light in them, are still in darkness, but who try to regulate their conduct by certain principles. They say, "This is right and that is wrong. We

R5100 : page 291

will do this, but not that." They make rules of righteousness for themselves, although they are not willing to live up to the drastic laws which the Lord has established as His standard. They say, "We will do what the majority of people think is right." These people form a moral code of their own, based upon what others think. They have no standard other than public opinion. Wherever they go they practise what the majority of their neighbors think to be right.

But the Christian takes the extreme view which God sets before him--full consecration unto death. He is considered an extremist, a fanatic, by the world who hate his course and think it foolish. They say, "You Christians raise the standard too high. We are willing to live up to the standard of the majority in our community, but not to yours. You have such peculiar views."

The Lord's people gauge their views, not by what others think, but by what the Word of God teaches. They say, "To my Lord I must be true." To everything else they decline to conform. Thus they are led by the Holy Spirit, the Spirit of Truth, the Spirit of Love, which actuates them. But if this Spirit be extinguished, a mind once under its control will be in a worse condition than that of a worldly mind; for the latter, not having the special direction of the Lord's Spirit, has for its standard the opinion of others. The Lord's people have lost the fear of man, and if they lose also the mind of the Lord, they have no fixed principle to govern their course. Then their natural disposition will assert itself; and the light in them having become darkness, "how great is that darkness!"

St. Paul tells us (Heb. 6:4-6), that "It is impossible ...to renew again to repentance" any who are wilful sinners against full light and knowledge. These have committed the "sin unto death"--the Second Death --from which there will be no recovery.--I John 5:16.

Let us then, while rejoicing in Divine favor, see to it that we act circumspectly. Our walk in life is not to be "after the flesh," which leads more or less directly to death, but "after the Spirit," which leads to everlasting life with our Great Redeemer. "This is the will of God, even your sanctification."--I Thess. 4:3.

===================

R5101 : page 291

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART II--EXPERIENCE OF THE NEW CREATURE EDUCATIONAL

THE NEW CREATURE is represented by the will, the mind; but there can be no New Creature without a body. God does not give the New Creature its own body in the present life, but permits it to practise on the old body. And according to the New Creature's faithfulness in the old body will be its reward--either as a member of the Little Flock or of the Great Company or--for unfaithfulness, its punishment, Second Death.

The New Creature owns the mortal body, possesses that body. The body is not the New Creature's body except in a possessive sense. If one were living in a cabin temporarily while his house is being built, and someone else were to ask, "Is that your house?" he would say, "No; I am staying here merely until my house is built." So the New Creature occupies the old body. That body is dead because it has been devoted to God in connection with the Sin-offering.--Col. 3:3; Gal. 2:20.

The Lord knoweth our frame. He knows that we are all fallen, imperfect--mentally, morally, physically. His message to the New Creature is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) This means perfection of will, of intent, of endeavor. But God knows that we have this treasure of the new will in a mortal body, which is imperfect. Through Christ He has made provision that every imperfection of our flesh may be forgiven on condition that we come to Him for that forgiveness in the name of our Advocate, Jesus. This arrangement is to our advantage, for it leads us to watch the more carefully in respect to our trespasses and to note the more carefully that they cannot be forgiven except through the merit of our Redeemer.

THREE BLESSINGS RESULTING FROM FAITHFUL OBEDIENCE

The experience of the New Creature in coming to the Throne of Grace for help is, therefore, educational. It will strive the more diligently, the more earnestly, the more perseveringly, to live according to the will of God, not only in mind, but also in body. The result of faithfully

R5102 : page 291

following this course of daily scrutinizing our thoughts and words and doings must be the strengthening, the fortifying of the New Creature against the wiles of the world, the flesh and the Adversary.

Additionally, this course must mean not only a higher and nobler earthly life, even though still imperfect, but a great sympathy for others of the human family and for the Church, who similarly strive against the weaknesses of heredity in the flesh, and also a general enlightenment of the heart sympathetically toward the members of the human family--born in sin, "shapen in iniquity." It must mean thus much of preparation for the future Kingdom --for helping poor humanity up out of the degradation of sin and death.

CAUSES OF SPIRITUAL DECLINE

Although the New Creature cannot consent to sin, cannot sin wilfully, cannot sin with deliberation, and still be a holy mind, it can become slack, careless, inattentive, overcharged with the cares of this life--not sufficiently loyal and alert to fight against the Great Enemy. In this condition it may become more or less stupefied, while the will of the flesh may gain the ascendancy in some particular. The flesh has its cravings, its demands; and it has a plausible way of urging what it thinks to be its rights and privileges. Sometimes the flesh is very persistent along these lines.

If the New Creature become overcharged, become weak through a failure to eat the strengthening food which the Father has provided, it may be almost helpless for a time, until at last it becomes non-resistant to sin. To whatever extent the New Creature is to blame for this condition, it will receive stripes, not merely as a matter of justice, but also as a matter of correction, for if it were not corrected it might go on to greater carelessness as to its responsibilities.

We all need to be disciplined in order that we may stand firm for the principles of righteousness. To whatever extent the New Creature fails to resist the flesh, there will be stripes, punishment of some kind, retribution. But even when those punishments come, there will be also manifestations of the Lord's favor.

The experiences of the Prophet David were not altogether like those of the saints, for he was on a different plane from us. But we may apply the general principles

R5102 : page 292

deduced from his experiences. David sinned and the Lord allowed certain chastisements to come upon him. David was contrite and asked forgiveness for those sins. Although he had the light of the Lord's favor, yet the Lord declared that he must be punished for doing those things which he knew were wrong, even though all the while his heart was set on the Lord. The after experiences of the man proved his contrition. He committed sin; he repented; he was forgiven; he was restored to the Lord's favor. Yet in due time he received chastisements for those very sins; and when he received those chastisements, he recognized that they were a just recompense of punishment upon him.

STAGES IN THE DEVELOPMENT OF WILFUL SIN

Inattention or carelessness on the part of the New Creature does not necessarily mean the Second Death, unless that carelessness went to the extent of intelligent choice of sin--wilful sin. The wilful sinner cuts himself off entirely from Divine favor and lapses into the condition of condemnation to death, out of which he had been lifted. Of this the Apostle speaks, saying, "We are not of those who draw back unto perdition," destruction--Second Death. Furthermore, it should be noted that none ever steps suddenly from loyalty to disloyalty to God and to righteousness.

Wilful sin coming upon the New Creature destroys him so gradually that he seems not to be conscious of its development at the time. First, the wish, the desire, the pride or the ambition develops; he is not submissive to the Divine will. Later on, an attempt is made to acquire the gratification of the pride of life, the lust of the eye and of the flesh and a corresponding neglect of the heavenly things--of the hope set before us in the Scriptures and of the Covenant of sacrifice which we have made.

A later development of this wrong spirit by and by finds opportunity, under one pretext or another, to put the person into opposition to the Lord, to the truth and to the brethren. He thus gradually passes from being a soldier under the banner of Christ to becoming a co-laborer with the Adversary in opposing the things of God.

As the Apostle says, "Behold, how great a matter a little fire kindleth!" (James 3:5.) Behold what a great destruction of all the work of grace may be accomplished speedily by a little pride or fond desire or self-gratification! --not that the little beginnings mean the Second Death, but that they will surely lead on toward it unless the individual be recovered. St. James emphasized this thought, saying, "When lust [desire] has conceived, it bringeth forth Sin; and Sin when it is finished [completed] bringeth forth Death."--James 1:15.

THREE METHODS OF ADMONITION USED BY THE LORD

Meantime, while one of the Lord's sheep would be thus straying, would the Great Shepherd be inattentive and allow him to wander without warning? Surely not! Through some Divine providence, such as sickness or the coming to the attention of some message from God's Word, directly or indirectly, or through faithful testimony and witness of the brethren, the Lord will speak to all such straying sheep, pointing out to them the danger of the path they are taking. If they heed well, they shall be recovered fully, and ultimately attain to the highest state as overcomers. But the Lord will not coerce.

In the beginning the Lord appealed to our wills, and He continues to do so. The Lord will not use force in the selection of the present time; for He seeketh only such to serve Him as worship Him in spirit and in truth. The same will which He accepted and which brought us such great blessing can reject God's favors--can receive the grace of God in vain and gradually draw back out of fellowship with the Lord and with the spirit of the Covenant and toward the Second Death.

If the admonitions of the Lord's providences, including the counsel of the brethren, etc., fail, and if there be a measure of ignorance connected with the perverse course, the Lord may give severe chastisements to awaken thoroughly such a person, that the spirit may be saved in the day of the Lord Jesus, through those chastisements. (I Cor. 5:5.) Many such, the Scriptures assure us, will come up out of great tribulation, washing their robes and making them white in the blood of the Lamb. (Rev. 7:14.) But while they may attain to a good position on the spirit plane, they have lost the great, pre-eminent prize of joint-heirship with the Lord in the Messianic Kingdom, unto which they were called.

ALLOWANCE MADE FOR IMMATURITY OF CHARACTER

It seems to be a correct principle, however, that a person begotten of the Holy Spirit, who had not yet developed strength of character sufficient to qualify him to be a child of God on the heavenly plane, would not have judgment passed upon him until he had enjoyed the opportunity of coming to a knowledge of Present Truth and of demonstrating his loyalty.

This thought seems to be borne out by the Apostle in Hebrews 6:4-6. There, where he says in substance, If those who have tasted of the good Word of God and been made partakers of the Holy Spirit, shall fall away, it will be impossible to renew them, he implies that those who have not had this opportunity for development are not responsible to such an extent and would not be liable to the Second Death. If a babe had done something worthy of stripes, he would be treated according to his infancy. The Apostle Peter says, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby."--I Peter 2:2.

These texts seem to suggest a process of development. If one made his consecration today, he would not be counted worthy of the Kingdom today; for only through trials and tribulations shall he become worthy. A certain period of probation would be granted to him, an opportunity to make good his covenant of sacrifice. Then if he failed to make good that covenant of sacrifice, he would be responsible in one of the two ways, as we have seen; either he would receive chastisements of the Lord which would bring him to a realization of his privileges, or if wholly unworthy of God, he would go into the Second Death. Anyone becoming a Christian will have a long enough time in which to make his calling and election sure, if he so run in the race as to obtain.

SELF-IMPOSED DISCIPLINE RECOMMENDED

Sometimes God's people, appreciating their own weaknesses, the blemishes of their flesh, properly feel themselves unworthy of the glorious things which God has in reservation for the Elect. It is their duty to do the best in their power, but not to attempt to judge, to decide their own cases. There is One that judgeth them, even God. Whatever the sin, whatever the circumstances, it should be taken promptly to the Throne of Heavenly Grace in the name of Jesus, to obtain the mercy of God provided thus, and to find increasing help for future times of need.

We must not become discouraged and lose faith and hope, even though obliged to come to that Throne, repentantly, seventy times seven times. To whatever extent, however, the sin be repeated as the result of earthly

R5103 : page 293

weakness of heredity, to that extent there is forgiveness, in the Divine arrangement. But to whatever extent the sin contained a measure of wilfulness, or to whatever extent we failed to use our knowledge and ability to resist it, to that extent the New Creature will be held responsible, and will have certain chastisements imposed. Happy are those people who seek to punish themselves by some discipline, such as fasting. The Apostle says, "If we would judge ourselves, we should not be judged" [chastened of the Lord].--I Cor. 11:31,32.

We should all keep in memory, however, the fact that God expects of us a demonstration of loyalty to Him and to the principles of Truth and Righteousness--in an overcoming degree. It will not do simply to stand still from week to week and from year to year and to say, "These are my weaknesses and I take them to Jesus." Overcoming is the gaining of some victory by the New Creature over besetting weaknesses as well as over trespasses. Only such as strive will be crowned and acknowledged of the Lord as overcomers. And their overcoming will be, not of themselves, but of God's grace and the assistance of the Great Advocate.--I John 5:4.

THE NEW CREATURE'S RIGHT TO LIFE

From the time that we become New Creatures in Christ, a right to life on the spirit plane is given us, just as a right to life on the human plane was granted to Adam when he was created. But as he lost that right to life by disobedience to God, so we, as New Creatures, if we sin wilfully, would forfeit that right to live, and we could not be redeemed again, for "Christ dieth no more." (Rom. 6:9.) Those who really accept God's proposition as laid down, heartily consecrate themselves, have passed from death to life, and the Apostle says that these are alive.

That right to life, according to the Divine record, is a very different matter from anything we had before. Formerly, we had a right to die. Since we became New Creatures we have a right to live, unless we take some adverse step. Therefore, it is a very different thing with the Church from what it is with mankind. The world will gain the right to life under the opportunities offered to them during the thousand years of Christ's reign. We have that right to live now. Our "life is hid with Christ in God." (Col. 3:3.) Men can kill the body, but no man can take from us the right to live. Our eternal life has already begun in a sense. We are on trial now, and if we pass the trial successfully, we shall forever possess that right to life.

Not so with the world. There is no provision by which the world has a right to life. "The rest of the dead lived not again until the thousand years were finished." (Rev. 20:5.) Therefore the Church gets eternal life at least a thousand years before the world will be given the right to everlasting life; it is ours now and forever if we continue faithful unto death. Mankind will all be awakened from the tomb, but we do not know what proportion of them will get everlasting life. We hope that many will obtain it. But there is a difference between having and hoping. We have a right to life because we are in Christ; because the Father so decreed for us.

DEATH OF HUMAN WILL AT CONSECRATION

At the time of our consecration the old creature dies in the sense that the old will dies. The old will, in the Scriptures termed the "old man" (Col. 3:9,10), is reckoned dead at the time of our consecration. But this is not real death; and hence there is a continual mortifying until the time of actual death. The Apostle says, "I die daily." (I Cor. 15:31.) His old will was given up. The body of flesh which had belonged to the old creature and which had been reckoned dead since consecration, was not really dead. He was not only reckoned alive as a New Creature, but the flesh body was reckoned to be his body until such time as in God's providence, by the power of the First Resurrection, he should be clothed upon with his new body. Hence his flesh is the flesh of the New Creature, and his body that belonging to the New Creature.

The New Creature is responsible for the flesh body, and the weaknesses of the old creature are charged up against the New Creature. There is an arrangement, however, by which the New Creature can have the appropriation of the merit of Christ for the weaknesses of heredity. So St. Paul exhorts the Church to come boldly to the Throne of Grace, there to obtain mercy for the shortcomings of daily life.--Heb. 4:16.

DEATH OF THE HUMAN BODY

The New Creature never dies, unless it forfeits its right to life and goes into the Second Death. What dies is the human body, which was consecrated to death, but which has been loaned to the New Creature to practise on, as it were. God gives the New Creatures their new bodies in the First Resurrection.

Speaking of the First Resurrection, St. John says, "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is." (I John 3:2.) This statement is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spirit bodies--shape, size, elements, etc.--they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of the human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the Church shall be like her Lord, and see Him--not as He was in the days of His humiliation, the Man Christ Jesus, nor as He appeared to His disciples after His resurrection, robed in flesh in various forms, with various garments--but see Him "as He is," behold His glory, and be like Him, sharing His glory.

To be concluded in our next issue.

R5100 : page 293

THE TWO WORDS

PROVERBS 18:8,21.

"One day a harsh word rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

"A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

"And yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained.
Friends could forgive, but not forget,
Or lose the sense of keen regret.

"Oh! if we could but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!"

PSALM 19:14.

===================

R5100 : page 294

TO THE JEW FIRST

--OCTOBER 20.--MARK 7:24-30; MATT. 8:5-13.--

"Him that cometh unto Me I will in no wise cast out."--John 6:37.

THERE IS general confusion prevalent amongst God's people respecting the relationship between the Gospel of Christ and the Jewish nation and between the Jewish nation and all other nations. In the past we have been too free to guess, to imagine, to suppose, and have not carefully enough studied the clear statements of the Bible on this subject. The Bible tells that until the coming of Christ--yea, until three and a half years after Jesus died, arose from the dead and ascended on high, the Divine dealings were confined to the Hebrew race--to Abraham and his natural posterity. The whole world is involved in the penalty that came upon Father Adam because of his disobedience--the whole world is under Divine sentence as being unworthy of everlasting life or of relationship with God--the whole world, therefore, as St. Paul describes, "are by nature children of wrath," and all were strangers, foreigners and aliens from God.

The Jews were no better than the remainder of the race, so far as the Scriptures tell, but God, having from the first determined to provide a Redeemer for mankind, through whose Kingdom all the world ultimately should be blest and have the privilege of return to Divine favor, made a selection of Abraham's posterity, because Abraham himself was a noble character whose faith and obedience to God were thus rewarded. It was not, therefore, anything of which the Jews might boast that their nation and not another nation came into relationship with God through the Law Covenant. It was of Divine grace or favor. According to Divine prophecy this favor was

to continue with the Jew for a definite period of time, namely, until three and a half years after the cross.

THE GOSPEL TO CORNELIUS

As soon as the limit of time expired God manifested His favor toward the Gentiles by sending the Gospel Message to Cornelius, a reverential and holy and generous Gentile. Since then God's favors are as open to the Gentile as to the Jew--"the middle wall of partition" has been "broken down." The Gentiles and Jews are now both received on the same terms, viz., faith in Jesus and consecration to walk in His steps.

It is from this standpoint that we should read the Apostle's statement that the Gospel of Christ "is preached to every creature under heaven." He did not mean nor would it have been true that the Gospel had been preached to every creature in the sense of being proclaimed to all. For now, eighteen centuries later, it has not yet been proclaimed to all mankind. What the Apostle did mean is that the Gospel is now unrestricted, free to be preached to every creature under heaven, no matter what his nationality--that it is no longer confined to Jews as at first. Now, whoever has "an ear to hear, let him hear" the good Message of the Kingdom. Now, whoever hears and has a heart to accept God's gracious

Message, let him present his body a living sacrifice, holy and acceptable unto God through Christ. (Rom. 12:1.) Now, "Him that cometh unto Me I will in no wise cast out."

THE SYRO-PHENICIAN WOMAN'S FAITH

The narrative of today's study fully confirms what we have said about it, namely, that at the time of our Lord's ministry, and for three and a half years after His death, all God's favors still belonged to the Jews only. The Syro-Phenician woman of our study was a Greek--not a Jewess. Her daughter was possessed of an evil spirit, a demon--"obsessed." She heard that Jesus was near the border of Judea, near her home, and she sought Him out, imploring that He would cast out the demon.

But Jesus said to the woman, "Let the children first be filled, for it is not proper to take the children's bread and cast it to the dogs." She understood the force of this statement. The Jews claimed to be God's people, and the Gentiles were styled "Gentile dogs," because they had never been in covenant-relationship with God. Yet the poor woman's faith in Jesus and her earnest desire for the relief of her daughter moved her to press her case and she answered, "Yea, Lord, but the little dogs under the table eat of the children's crumbs." She was one of these "little dogs"; might she not have the crumb of comfort and blessing which she craved--the healing of her daughter? Jesus replied, "For this saying go thy way; the devil is gone out of thy daughter." She got the crumb, her faith prevailed.

Today the Israel of God, to whom belong all the blessings and promises and favors of God, are the Spiritual Israelites. These, through full consecration to the Lord and through the imputation of the merit of Jesus' sacrifice, begotten of the Holy Spirit, are embryo sons of God, partakers, inheritors of the Divine nature and Kingdom.

Have we not, however, from time to time heard of some outsiders--Gentiles--who have never come into covenant-relationship with God and who are therefore strangers and foreigners to all the blessings which belong to the "household of faith"--have we not heard of some of these receiving occasional crumbs of comfort and of blessing? We have. But surely these will be exceptional cases. The door to come into Natural Israel was barred, but the door into Spiritual Israel is open, and as our text declares, Him that cometh unto Jesus He will in no wise reject. Hence there is no excuse today for any being in the attitude of "dogs," receivers merely of an occasional crumb of God's blessing. If they will, the door of favor still stands open that they may become "sons of God without rebuke."

THE CENTURION'S SERVANT HEALED

A Centurion in the Roman army service corresponded to a Captain in our military service today. Palestine, as a Province, was subject to the Roman Empire, and little garrisons of Roman soldiers were stationed here and there, usually under a Centurion. They were Gentiles, of course. One of these knew of Jesus and His mighty works, and when his faithful and appreciated servant fell sick he went to Jesus asking for healing. In our Lord's metaphor this was another Gentile dog desiring a crumb from the children's table.

The Centurion's faith, our Lord declared, was superior to anything that He had found amongst the Israelites, God's favored people. He was so confident of Jesus' power that while he urged that, being a Gentile, Jesus would not wish to honor or recognize him by coming under his roof, yet he besought Him simply to say the word and he was sure it would be sufficient to heal his servant. He explained that he had this faith because he himself was a man of authority and could command his servants to come and go, and that as Jesus had still higher authority, His messengers, whatever they were, by which He healed sickness and pain, could be commanded and would obey. He got his request.

R5101 : page 295

Jesus took the occasion to say that the Israelites, who were counting so much on their relationship to God as the children of Abraham, Isaac and Jacob, would find themselves greatly mistaken in the end. Being the children of Abraham did indeed mean that they would have special privileges and opportunities, but these they were enjoying and were not appreciating them. They should not think that God would take them for His Elect people regardless of their character, their faith, their obedience, or their likeness to Abraham. They were indeed the children of the Kingdom--the ones to whom it was properly first offered, but God would not thrust it upon them.

God did take out of their nation the "Israelites indeed"; meantime the rest were blinded, and for the past eighteen centuries He has been completing the Elect Kingdom Church, out of all nations, peoples, kindreds and tongues. But He is selecting none except such as have the faith and obedience of Abraham and the spirit of His Son Jesus--none but the holy, the loyal, the true. These will be associated in the Kingdom, while the natural Israelites, over-confident, let the privilege go by.

Nevertheless the Scriptures most clearly declare that the natural seed of Abraham, the Jews, are still heirs of a certain promise of God, which in due time will come to them. To their nation will come the great privilege of being the foremost nation amongst men during Messiah's glorious reign, when the Church glorified, spiritualized, will be with Him in His Throne, invisible to men. St. Paul thus explains that the full number, to complete the Elect Kingdom class, must be first found amongst the Gentiles, and then, these being glorified in the First Resurrection, Natural Israel will obtain the great earthly blessings which are still theirs and which were promised to their fathers. Natural Israel will receive blessings from Spiritual Israel. "They shall obtain mercy through your mercy."--Rom. 11:25-34.

===================

R5103 : page 295

"HE DOETH ALL THINGS WELL"

--OCTOBER 27.--MARK 7:31-8:10.--

"He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."--V. 37.

IN PREVIOUS STUDIES we have noted the fact that Jesus invariably, in connection with His miracles, impressed the healed ones in particular, and all the witnesses in general, with the fact that the healing power was Divine, thus to establish faith in God. Today's lesson gives a special illustration along this line. A person was brought to the Savior to heal who was deaf and who had an impediment in his speech. They besought Him that He would lay hands on him.

From this it seems evident that most of the miracles were performed by the laying on of hands, although the record also is that some were healed by touching Jesus or touching His garments. In the latter case it is evident that the healed person exercised faith, otherwise he would not have touched the garment in hope of healing. In another case we read that Jesus could not do many mighty works at a certain place on account of their unbelief. Hence, willingly or unwillingly, the power of healing was associated with the exercise of faith; it was either on the part of the sick, or for him by his friends.

The instance under consideration is peculiar. (1) Because Jesus took the man away from the multitude and healed him privately; and (2) it is peculiar as to the means used. He put His fingers into the man's ears, as though to start some life current through them; then He spat and touched the man's tongue. We cannot suppose that the Master's power was limited to these means, when on other occasions He exercised other means. It seems preferable to understand that these methods were used in order to attract the man's attention and assist him in the exercise of faith.

As the man could not hear, nothing said to him could explain the situation; he could see the spitting, he could feel the touch, he understood what was going on, and incidentally the healing of his person. These matters meant the submission of his mind, or the exercise of a degree of faith. Additionally, after having given those lessons, and while the man still looked at Him, Jesus looked up to Heaven, and thus the patient had a third lesson on the subject, namely, that the power for his cure was expected from God. Jesus sighed, and said, "Ephphatha," that is, "Be opened," and immediately the man's ears were opened and the difficulty of his speech was gone.

The statement that Jesus sighed is worthy of note; we can only surmise that it indicated His deep sympathy with the man before Him and with the groaning creation in general. We remember another occasion on which it was said that Jesus "groaned in spirit." That was when He stood by the tomb of His friend Lazarus, and saw Mary weeping and the Jews weeping with her; "He groaned in spirit and was troubled," and wept also. The general lesson seems to be that He was

TOUCHED WITH A FEELING OF MAN'S INFIRMITIES,

as had been prophesied. The fact is, He was perfect--He did not have an imperfect body with aches and pains and blemishes, such as other men have, but this did not make Him cold and unsympathetic, rather the reverse. His perfect mind would make all His sensibilities more active than ours; His sympathy would be stronger, His sense of pain keener. We, as a fallen race, have become so accustomed to many of our surroundings that they are commonplace and we are inclined to consider them natural--forgetting that the natural order of man would

R5104 : page 295

be the perfect order, and that the blemished state is the unnatural.

In yet another way may we suppose our Master was touched with a feeling of our infirmities, namely, by reason of His losing vitality on the occasion of each miracle. Is not this the meaning of the Scripture which declares that "He poured out His soul unto death"? Daily, hourly, His vitality was being exhausted in the healing, blessing, comforting and instructing of those with whom He was in contact. We have a very clear expression on this very subject, in the case of the poor woman who had an issue of blood for years, and who quietly and unostentatiously touched the hem of His garment, saying within herself, "If I may but touch His garment, I shall be healed." She was healed instantly, and Jesus turned Himself about and asked, "Who touched Me?" for He perceived that virtue, vitality, had gone out of Him.

This thought, that the Master was not merely using a Divine power as an Agent of God, but that He was using up His physical power for man's relief, should properly bring our hearts into very close touch and sympathy with Him, and give us that much clearer view of

R5104 : page 296

the Savior's love, and that much better foundation for confidence in Him in respect to all our affairs.

In the miracle under consideration in this lesson, our Lord's sigh may also have been, as with us, an evidence of physical weakness--the result of His bestowing of His vitality and energy in the cure of the patient. We are not to think of the death of Jesus, therefore, as having been entirely accomplished at Calvary. Rather are we to understand that it began at His consecration, at thirty years of age, at Jordan, and that it continued day after day, and year after year, and merely culminated and was finished at Calvary.

The day before His crucifixion our Lord intimated this. Speaking of His consecration unto death, He said, "My soul is exceeding sorrowful, even unto death; I have a baptism to be baptized with, and how am I straitened until it be accomplished!" It was accomplished fully the following day, on Calvary, when He cried, "It is finished!" His baptism into death was accomplished.

"HE DOETH ALL THINGS WELL"

It is following the account of this miracle that we read that the multitude declared the words of our text. We are not, however, to understand that merely this one healing was the basis of their comment, for the account of these same instances by St. Matthew (15:29-31) tells of great multitudes gathered, having with them many lame, blind, dumb and maimed and many others, and they cast them down at His feet, and He healed them, insomuch that the multitudes wondered when they saw the dumb speak, the maimed to be whole, the lame to walk and the blind to see, and they glorified the God of Israel.

"MANIFESTED FORTH HIS GLORY"

Let us never lose sight of the great central thought connected with our Lord's miracles. His mission was not to heal the sick and to cast out devils, but to "give His life a ransom for all, to be testified in due time." The secondary feature of His work was the calling of the "Israelites indeed" to be His footstep followers, who would be received of the Father and begotten of the Holy Spirit, at and after Pentecost. The miracles and cures performed were merely incidentals and not His real work. They were incidental in the sense that they were illustrations on a small scale of the great work which His Kingdom will accomplish during the thousand years of His reign. Then "all the blind eyes shall be opened and all the deaf ears shall be unstopped."

It would have been a still greater and grander work for Jesus to have expounded the Divine Plan, and to have opened the eyes of the understanding of the people, and their deaf ears; but this work could not be accomplished to any extent until after He had ascended up on high, and had appropriated the merit of His sacrifice to the justification of believers. Hence it was that Jesus said to His disciples, "Greater works than these shall ye do, because I go to My Father."

And so it is today that the followers of Jesus are permitted to do greater things than He did, greater than any of those miracles, because it is surely a greater miracle to open the mental eyes than to open the physical; to unstop the mental ears is more wonderful than to open the physical ears; to cause the dumb to sing praises to God in the spirit of their minds is still greater work than the giving of natural speech. It is not that we can do greater works than Jesus of ourselves, nor that we could do as great, for without Him we could do nothing. As it was Jesus who did the cures accomplished by His Apostles when He sent them forth to heal the sick and to cast out devils, so it is Jesus now who is doing these greater things through His consecrated people.

ANOTHER MULTITUDE MIRACULOUSLY FED

The account in the conclusion of this lesson, of the feeding of four thousand people with seven loaves, and the taking up of seven hampers of fragments, was another manifestation of Jesus' power, or as He would express it, of the Divine power in Him. When the five thousand were fed, five loaves and two fishes were used, and they were gotten from a small boy. In this case the disciples themselves had seven loaves, and gave their all for the feeding of the multitude, and all had sufficient; and the fragments, according to the Master's direction, were again collected.

It is worthy of note that in both cases the Master displayed frugality and encouraged economy on the part of His followers. No doubt it would have been just as easy for Him to have created more delicate viands and in great variety. The loaves used then were the same as are used in Palestine today by the natives; they are about the size of our large buns and are made of the entire wheat, ground. Many of the strong natives of Egypt and Palestine seem to live almost exclusively on this bread, about two such small loaves constituting a meal. Quite possibly some of us would find ourselves equally healthy and strong on similarly plain food. It is for us to exercise faith in God and to partake of our daily bread with grateful hearts; there will be a blessing in it, however plain.

===================

R5104 : page 296

THE HOLY SCRIPTURES THE SOURCE OF TRUE WISDOM

IT IS POSSIBLE that even the Lord's people may sometimes fail to appreciate the value of that great Book, the Bible, which has exerted more influence in the world than all other books combined. Few realize that the Bible has been in the hands of the public for only about one century. When our oldest Bible Societies were organized, Bibles were possessed by the rich alone. Now they are to be found in every house and can be obtained free of cost by the destitute. Additionally, many helps to Scripture study are in print and people are learning the value of some of these and the usefulness of Bible Concordances.

Furthermore, we are prone to forget that general knowledge has just begun to reach the masses. It is not more than a dozen years since education has been made compulsory in all the most civilized lands. Thus God has favored our day in a two-fold manner--by giving us the Bible and by giving the intelligence necessary to its study.

HIGHER CRITICISM THE MOST DANGEROUS ENEMY TO FAITH

But just as these most precious opportunities are in the hands of the masses, just as these blessings of increased knowledge are being given to humanity, just as Christendom is prepared for Bible Study, the Lord has allowed the Adversary to bring forward the most subtle influence in opposition to the Scriptures. The foul-mouthed infidelity of the past has been supplanted by a far more dangerous enemy to Christian faith--the infidelity generally known as "Higher Criticism," dangerous because of its insidious character.

R5104 : page 297

Higher Criticism has entrenched itself in nearly all the colleges and theological seminaries of Christendom. While all of our churches of all denominations ostensibly stand as defenders of the Bible, yet the citadel of faith is being captured by the great Adversary of God and the Truth--Satan--who is deceiving, estranging and misleading the hosts of Christendom through the very theological professors and doctors of divinity to whom they have been led to look for spiritual light and direction and whom they had supposed to be stanch defenders of the Bible as the inspired Word of God.

This arraignment is severe, but it is a generally truthful one, as each may demonstrate for himself. Most regretfully we are persuaded that four out of every five of all the ministers and Sunday School superintendents of Christendom have ceased to believe in the Bible as the

Divinely inspired revelation of the will and the purposes of the Almighty. Some of these, nevertheless, claim to be earnest followers of Jesus, as the Son of God and of Divine origin. Yet how weak is their position! If Moses did not write the Law, if that Law is not inspired, what shall we think of Jesus and His Apostles, who accepted these writings as inspired and founded all their teachings thereupon? Most evidently, Higher Critics who still believe in Jesus as the Divine Son of God have not thought logically on the proposition, and upon further reflection will reject everything pertaining to the Scriptures.

R5105 : page 297

THOUSANDS ARE FALLING INTO INFIDELITY

While sorrowfully we behold the fulfilment of the Scriptures in the falling away of these our friends who have been ensnared by the great Fowler (Psa. 91:3), we are not compelled by anything either in reason or in the Scriptures to suppose that their punishment for such infidelity will be eternal torment. We feel sure that the Lord's people are growing stronger in their faith day by day, even though as foretold by the Scriptures a thousand shall fall at their side and ten thousand at their right hand.--Psa. 91:7.

The study of the Bible with the assistances which God now provides is clearing up the mysteries which have perplexed us all our lives and is bringing us to greater appreciation of His glorious purposes, to greater loyalty to Him and to a more earnest desire to serve His Cause of Righteousness and to lift up the standard of the Cross of Christ. Truly, as the Lord through the Prophet has promised, our feet have been kept from stumbling, because the greater intelligence of our day has lifted us up to a higher plane of devotion and appreciation of the heights and depths and lengths and breadths of the love of God, which passeth all understanding!

SOME MAY BE RECOVERED FROM THE SNARE OF THE FOWLER

We are not speaking harshly nor unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary, we sympathize with them. Once we stood exactly where they stand. Once we repudiated the Bible as the Word of God. We were as honest then as we are today, and feel bound to give credit to others for equal honesty. We explain their position by the realization of the fact that they are blinded by the dazzling glare of the earthly science of our day. If they ever knew the Scriptures, they have forgotten and have dropped the Science which comes only from above. We trust that some of them may be recovered from the snare of the Adversary, as were we.

There is, however, a marked difference between the position of the so-called Higher Critics and that of ourself. The majority of them seem to exult in their unbelief and to pride themselves upon opposition to the Bible, while our position was the very reverse of this. We deplored the necessity for abandoning the Bible. We considered it the rational thing to expect from the Supreme Creator some revelation of His purposes respecting mankind --the object of their creation, the purpose to be attained by the permission of evil and kindred themes. This revelation we had hoped the Bible to contain.

We have no doubt that many of you have had experiences similar to our own. Let us hope that as we have been recovered from the snare of the Fowler, so also may some others be. Let us be prompt to lend the helping hand and to give an encouraging word. Let us realize that to the honest-hearted the loss of the Bible must mean disaster to faith and hope, as it was in our own case. Let us trust that there are many others as honest as ourselves, who will yet be recovered. Let us be encouraged to help them by a remembrance of how great a blessing came to us through the proper understanding of the Word.

===================

R5105 : page 297

INTERESTING QUESTIONS

WILL GREAT COMPANY HAVE PART IN FIRST RESURRECTION?

QUESTION.--Will the Great Company have part in the First Resurrection?

Answer.--Those in the First Resurrection will live and reign with Christ a thousand years. (Rev. 20:4,6.) Therefore those of the Great Company will have no part whatever in the First Resurrection. The Apostle Paul speaks of Christ's Resurrection --"That I might know Him and the power of His Resurrection and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3:10.) This is the First Resurrection.

There are, however, two other Scriptures which include the Great Company: Heb. 12:23, where the Apostle speaks of the Church of the First-borns whose names are written in heaven, and Rev. 2:27, where mention is made of those whose names are written in the Lamb's Book of Life. All will attain life on the spirit plane, whose names are written in the Book of the Lamb, and the Lord said that He would not blot out the names of any overcomers. --Rev. 3:5.

Do the Great Company overcome? Yes. God has no blessings to give to those who are not overcomers. What is the difference between the Great Company and the Little Flock? The difference is that the Little Flock are those who are more than loyal to God. The Great Company will be loyal to God in that they will not withhold their lives when the test shall come. They will perish rather than deny the Lord; and thus they will experience the destruction of the flesh. But they did not go forth with sufficient zeal to carry out their consecration. They were loyal to God, but they did no more than maintain their loyalty.

Then we have our Lord's statement as recorded in John 5:28,29: "For the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life." This will include both the Little Flock and the Great Company; both classes will get eternal life. If this statement includes the Ancient Worthies, then it

means three classes: the Little Flock, the Great Company and the Ancient Worthies, though there will be different planes of perfection--human perfection, then the perfection that will be like that of the angels, and lastly the perfection that will come to those who shall be like Christ, namely, that of the Divine nature.

"WISDOM--RIGHTEOUSNESS--SANCTIFICATION--REDEMPTION"

Question.--In what way was our Lord made unto us wisdom, righteousness [justification], sanctification and redemption?--I Cor. 1:30.

Answer.--In a great variety of ways our Lord was made unto us wisdom. He is the Head of the Church which is His Body. And as the head is the center of knowledge, so the Lord Jesus is the Head of His Church. But the particular thought of the text seems to be that of a progressive order. Looking, then, to see how Jesus was our wisdom before He became our Justifier and Sanctifier, we perceive that the Scriptural declaration is that "no man cometh to the Father but by" our Lord.

Previous to justification the Father draws, for none can come to Christ except through the Father. After the Father has drawn, the wisdom comes from Christ, who instructs us how to come to the Father. Just as the disciples were instructed by our Lord, so it is all the way down throughout the Age. There is no other way by which men may be saved--"None other name under heaven given among men, whereby we must be saved."

Sinners could not be acceptable to the Father except by the way of justification such as the Father has provided. This justification means their blessing. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.) We need to be instructed. The light was not prior to Jesus Christ; for we read that He is the Light. He makes that statement Himself: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."--John 1:9; 8:12.

This wisdom was first promulgated by our Lord. So the same wisdom which instructed His disciples guides men back to the Father, instructs them as to what discipleship means, makes them wise in order that they may take the steps by which that discipleship is to be gained. Whoever will be His disciples must take up their cross and follow Him. No matter in what way one may get the wisdom, it comes to him from our Lord Jesus Christ; and without this wisdom we could not know how to come to God. No one can ever come to God without this wisdom. And so His wisdom instructs what will be the reward of discipleship.

Our Lord appeared in the presence of God for us--on our behalf. Thus, according to the Father's plan and arrangement, He became the Justifier of those who come to the Father by Him, and none can get the justification except by a consecration of life. Then He becomes their sanctification by assisting them in everything necessary to their sanctification. They have the will to do, and as they have this will, so now He works in them a sanctified character in life.

This course being followed, the one who has the wisdom of the narrow way first obtains justification through our Lord's blood and then sanctification through following in the Lord's footsteps. Finally comes the deliverance [redemption] by the First Resurrection. The One who led us all the way is the One who leads us still and who will finally lead us into the New Jerusalem, the glorious condition beyond the veil.

FORGIVENESS OF ALL SIN

Question.--"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9.) How comprehensive is the word "all" here used?

Answer.--Except sin against the Holy Spirit (Matt. 12:31,32), all manner of sin amongst the sons of men shall be forgiven, either in this Age or in the Age to come. The Holy Spirit here denotes a light, an intelligence, respecting God's purpose. Whoever wilfully and

R5106 : page 298

intelligently would sin against Jesus, would be guilty of blasphemy against the Holy Spirit. But if he blaspheme the name of Jesus, being deceived in some way, then the sin is not blasphemy against the Holy Spirit and may be forgiven. In the case of the Church, these forgivable sins will be forgiven through the Advocate, who has appeared for us in the Heavenly Court and can restore us to favor with the Father, unless we sin against full light and knowledge. To do this would be to take ourselves out of His hands.

But there might be a sin partly wilful--a sin in which both superstition or weakness and a certain amount of wilfulness had a part. As to how this would be possible we answer that there is a difference between the forgiveness of the moral obliquity and the sin. For instance, a child has committed some trespass and the parent says, "I will punish you for what you have done." There might be two parts of the punishment, one corporal punishment, the other the displeasure of the parent.

With some children the latter part of the punishment, the cloud between the child and parent, would be unbearable. Then the parent might say, "Since you tell me that you are sorry and that you will never do it again, I forgive you. But I told you that there would be a penalty attaching to disobedience. I will make the penalty as light as would seem best in my judgment, but you must still bear punishment." And that which would be proper for an earthly parent we may consider might be done by the Heavenly Father.

In the case of the Prophet David: he committed two very serious, grievous sins--one in respect to Uriah and Uriah's wife, and the other in respect to Uriah's death. But we remember with what perseverance David pleaded with the Lord; and though the Lord indicated His forgiveness, yet there must be a punishment. David's child died.--2 Sam. 12:15-22.

Again, Satan provoked David to number Israel, contrary to the command of the Lord; God was displeased and smote Israel. Again David repented and prayed earnestly for forgiveness. The Lord offered him three things, one of which he must choose as the punishment for his sin. "Thus," saith the Lord, "Choose thee either three years' famine; or three months to be destroyed before thy foes, or else three days the sword of the Lord, even the pestilence in the land, and the angel of the Lord destroying throughout all the coasts of Israel." (I Chron. 21:10-14.) Realizing his own weakness, David, in humility declined to make a choice. The three days' pestilence was sent upon Israel, and there fell seventy thousand men; but in the meantime, before the punishment reached David, he had received the Lord's forgiveness for his sin.

So with the sins of the Lord's people. If there is more or less of ignorance, then the punishment is in proportion to the amount of wilfulness. Temptations come to us and to all mankind. Christ died for man's sin, from which He freely absolves the whole human family--the Church now, and the world in their day of trial.

===================

INTERESTING LETTERS

DEAR PASTOR AND BROTHER BELOVED IN THE LORD:--

Greetings! Since I cannot see my way to join in personal fellowship with you and the dear friends in Aberdeen, I must give vent to my sentiments by writing a few words to congratulate you, the Lord's honored servant, on this welcome visit to the "Granite City."

How could I let such an opportunity pass without telling you that my heart still warms toward you because of the soul-cheering message, which flows from your lips and pen, setting atune the melodious heartstrings of so many of the Lord's holy harpers!

I know you will respond, "Let the praise be His," but as the Master said, "Whom my Father honors I will also honor"; therefore, I thank you, as the servant whom He uses in dispensing His favors so free, and my sincere prayer, in which Sister Blaikie joins, is that the good Lord shall continue to bless and prosper you in your earnest labors of love on behalf of His precious, consecrated flock.

Humbly yours, in the Morning Light,

R. W. BLAIKIE.--Scotland.

R5106 : page 299

MY DEAR PASTOR RUSSELL:--

We are now paying our 15th annual visit as evangelists to our native county of Worcestershire, and being supplied from your London depot with two large parcels of your publications, we are entering upon a new phase of the Mission. We have already distributed large quantities in Sydenham and London. I regard them as direct and powerful weapons of destruction against (1) Darwin's doctrine of Evolution; (2) Roman Catholicism; (3) John Calvinism; (4) The natural immortality of the soul; (5) The ferocious doctrine of Eternal Torment in hell; (6) The monkish teaching of an eternal Devil:--and reconstruction in favor of (1) A Scriptural mode of exegesis of the Bible; (2) The true science of geology and the creation of the earth, involving its perpetuity; (3) The divinity of Christ on which doctrine the Ransom-price is paid; (4) God's "plan" of destroying evil and establishing everlasting righteousness as one Jehovah; (5) Making future life depend on resurrection; (6) The doctrine of Restitution "of all things spoken by the mouth of the Holy Prophets since the world began."

In these books issued by your Society there is a grace and power of expression which, accompanied by high intelligence, makes them most suitable to place in the hands of all classes, the religious and the irreligious alike, and therefore the uncompromising spirit of toleration and the absence of offensive dogma breathed through every page of these writings reflects great credit upon both the publishers and the author. They are well adapted to accomplish the work for which they are intended. I am pleased, even delighted, at having discovered such labor and laborers in the Master's vineyard and I hope heartily to co-operate in such labors until "the laborer's task is o'er" and we are called to higher services.

The teachings are not new to me as you will have observed from my publications, but although David and Solomon were closely related, and deeply interested in God's purposes, what David was not called upon nor permitted to do, Solomon in due time accomplished.

"God moves in a mysterious way
His wonders to perform."

He is the Great Supreme. Praise His Holy Name!

Yours in the hope of Christ, (REV.) J. MARTIN.

DEAR PASTOR RUSSELL:--

I have been enjoying the light of Present Truth for two and a half years. The Vow did not appeal to me when first I read it, but as time passed I realized the narrowness of the way and in November last I decided to take the Vow, and have been greatly blessed by so doing. In times of trial it has been a great help to know that others of like precious faith are praying for me. The part that helps me most is scrutinizing my thoughts and words.

Before coming into Present Truth I was a member of the M. E. Church. When my husband received Present Truth I felt very much worried about him and asked my Pastor if he had ever heard of MILLENNIAL DAWN books. He told me that the books were worse than poison; if they were branded poison, no one would touch them. As my husband attended the church with me I asked the minister to call and have a talk with him, but he never came and I thought he did not do his duty; so I left the church and went to a mission. My friends and I prayed earnestly for my husband and at last I pleaded with our Heavenly Father to show me if I was wrong and my husband was right.

In a short time I got the "hell" theory cleared up; having a dear brother burned to death who did not profess to be a Christian, and, having asked fully one dozen ministers where he was and gotten ten different answers, it almost made me an unbeliever in the Bible!

May the dear Father continue to bless you! Grace be to you, and peace from our Lord Jesus Christ!

Brother Moody and I send our names, as we have taken the Vow.

With Christian love,

MR. AND MRS. EDWIN R. MOODY.--Can.

====================

page 299

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study X.--The Baptism of the New Creation.

OCTOBER 6

THE PROPER SYMBOL OF BAPTISM.

(46) What conditions of the real baptism would exclude infants from receiving symbolical baptism? and could symbolical baptism properly precede the real baptism? P. 450, par. 2, 3.

(47) Supposing the subject of water-baptism were so confused that the method practised by the early Church could not be positively determined, what form of symbolical baptism would reasonably suggest itself to the mind instructed as to the real baptism? P. 451, par. 1.

(48) What advantages will accrue from obedience in performing symbolical immersion? P. 452, par. 1, 2.

(49) Inasmuch as there is but one proper baptism, it follows there can be but one proper symbol of it. In illustration of the general agreement among Christians as to immersion, read "Some Testimonies to the Point." Pp. 453, 454.

WHO MAY ADMINISTER BAPTISM.

(50) What authority is given in Matthew 28:19 respecting who may perform the ceremony of water-baptism in the Church? P. 454, par. 1.

OCTOBER 13

FORM OF WORDS.

(51) Suggest a simple form of appropriate words for this service? P. 455, par. 1.

REPETITION OF THE SYMBOL.

(52) How may any who have been immersed in water decide regarding a repetition of the symbol? P. 455, par. 2.

(53) Explain 1 Cor. 15:29. Pp. 455, 456.

Series VI., Study XI.--The Passover of the New Creation.

(1) What was the origin of the Feast of the Passover? How long did it last, and what did it commemorate? P. 457, first 17 lines.

(2) Why is the New Creation especially interested in Natural Israel's Passover? P. 457, 17th line to end of par.

OCTOBER 20

(3) Explain the antitypical significance of the Passover in Egypt as related to mankind in general? P. 458.

(4) Describe the peculiar position of the "first-born" in the type. P. 459, par. 1.

(5) Show how the antitype is found in the "Church of the First-born.? P. 459, par. 2, P. 460, par. 1.

(6) What was the importance and significance of the Passover Lamb in the type? P. 460, par. 2.

OUR LORD'S MEMORIAL.

(7) Show by means of the type why "Christ our Passover" could not have ended His sacrifice at any other moment of His life? P. 461, par. 1.

OCTOBER 27

(8) What was the antitype of the selection of the lamb on the tenth day? P. 461, par. 2.

(9) How was it possible for our Lord and His Apostles to eat the typical supper in the same day that the Lord was crucified? P. 462, par. 1.

(10) Why was it obligatory for Jesus and His Apostles to celebrate the type, and what did our Lord institute in its place? P. 462, par. 2.

(11) Explain the significance of accepting the true Passover Lamb? P. 463, par. 1.

(12) Was the "Lord's Supper," which took the place of the "Passover Supper," a higher type, or a memorial of the antitype? P. 463, par. 2.

===================

VOL. XXXIII OCTOBER 1 No. 19
A.D. 1912--A.M. 6041

CONTENTS

Brother Russell's Itinerary.......................302
Views From The Watch Tower........................303
  Zionism Favored by Turkey.....................303
  "Thy Kingdom Come"............................303
"Fight the Good Fight"............................304
  St. Peter a Noble Soldier.....................304
  Other Valiant Warriors........................305
  The Decisive Battle Now at Hand..............305
New Creature's Responsibility to Divine Law--Part 3................................308
  "The Spirit Returns to God"...................308
  "God Giveth It a Body"........................309
  The Two Resurrections.........................309
The London and Glasgow Conventions................310
Our European Conventions..........................310
A Sign From Heaven................................312
  No Sign But That of Jonah.....................312
"Come and Let Us Return"..........................313
The White Stone Given the Overcomers..............315
"The Good Fight of Faith".........................315

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

BROTHER RUSSELL'S ITINERARY

Lv.	Halifax	I.C. Ry.	8:00 a.m.	(A.T.)	Mon.	Sept.	30
Ar.	Hamilton	G.T. Ry.	5:43 p.m.	(E.T.)	Tue.	Oct.	1
Lv.	"	"	3:45 p.m.	"	Wed.	"	2
Ar.	London	"	6:30 p.m.	"	"	"	2
Lv.	"	"	11:35 a.m.	"	Thu.	"	3
Ar.	Flint	"	2:10 p.m.	(C.T.)	"	"	3
Lv.	"	P.M. Ry.	3:35 p.m.	"	"	"	3
Ar.	Saginaw	"	4:20 p.m.	"	"	"	3
Lv.	"	"	12:30 noon	"	Fri.	"	4
Ar.	Grand Rapids	"	4:20 p.m.	"	"	"	4
Lv.	"	"	11:30 p.m.	"	"	"	4
Ar.	Chicago	"	6:55 a.m.	"	Sat.	"	5
Lv.	"	C.& A. Ry.	9:00 a.m.	"	"	"	5
Ar.	Springfield	"	2:25 p.m.	"	"	"	5
Lv.	"	Wabash Ry.	9:40 p.m.	"	Sun.	"	6
Ar.	Fort Wayne	"	5:35 a.m.	"	Mon.	"	7
Lv.	"	Penn.R.R.	11:50 p.m.	"	"	"	7

==========

"SCRIPTURE STUDIES" IN KARATOL BINDING

The thin Bible paper edition of the STUDIES IN THE SCRIPTURES, bound in limp Karatol, red burnished edges, is again in stock, all volumes. Orders for this edition will now be filled promptly. The price has been made uniform for all Karatol volumes--25c. each postpaid. Any one of these volumes can be carried in a coat pocket without inconvenience.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER RUSSELL WILL BE THE PRINCIPAL SPEAKER

[FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.]

HAMILTON, ONT., OCTOBER 1

Public discourse in the Auditorium, I.O.O.F. Temple, Gore St., near Hughson, at 8 p.m.

LONDON, ONT., OCTOBER 2

Public discourse in the Grand Opera House, Richmond St., at 8 p.m.

SAGINAW, MICH., OCTOBER 3

Public discourse in the Auditorium, corner South Washington Ave. and Janes St., at 8 p.m.

GRAND RAPIDS, MICH., OCTOBER 4

Public discourse in Powers Opera House at 7:45 p.m.

SPRINGFIELD, ILL., OCTOBER 6

The public lecture will be delivered in the Coliseum, Fair Grounds, at 3 o'clock. A discourse specially for the interested is being arranged for Sunday evening; time and place to be announced later.

FORT WAYNE, IND., OCTOBER 7

Public discourse in Princess Rink, corner Fulton and West Main Sts., at 7:30 p.m.

LYNN, MASS., OCTOBER 13-15

A three-day Convention has been arranged for Lynn. Sunday afternoon at 3 o'clock Brother Russell will deliver a public discourse in the Lynn Theatre, corner Summer and Market Sts. All other sessions will be held in Exchange Hall, 14 Market St.

ST. LOUIS, MO., OCTOBER 20

Morning rally at 10:30, and discourse for the interested at 7:30, in Recital Hall, Odeon Bldg. An opportunity for symbolic immersion will be afforded. Public address at 3 o'clock in the Odeon, Grand Ave.

INDIANAPOLIS, IND., OCTOBER 27

Morning rally at 10:30 and afternoon discourse for the interested in the Metropolitan School of Music, Pennsylvania and North Sts. Public session in The Murat, Massachusetts Ave. and North St., at 7:45 p.m.

BROOKLYN, N.Y., NOVEMBER 3

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. In conjunction with this meeting an opportunity will be given for symbolic baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St. Topic, "ARMAGEDDON."

====================

R5107 : page 303

VIEWS FROM THE WATCH TOWER

ZIONISM FAVORED BY TURKEY

PALESTINE LIFTS up its head with hope. The new Governor of Jerusalem has recently made a most sympathetic pronouncement. It is believed that he voices the sentiment of the Turkish Government. Everywhere the Pacha, Muhdi Bey, is enthusiastically received by the Jewish colonists. The principal of these, Richon-le-Zion, gave a gala dinner in the Pacha's honor. At it the colonists expressed unswerving fidelity of the Jews to the Ottoman Constitutional Government.

The Governor made quite a lengthy speech, the substance of which is reported as follows:

"Gentlemen, allow me first of all to thank you for the hearty reception you have accorded me.

"You have undoubtedly heard from both people and press abroad that our Government objects to Zionism. This is incorrect. We, Ottomans, know the Jews too well to suspect them of disloyalty.

"We know that the Jews do not come to Palestine for mere political reasons. It is the holy associations connected with this land that act magnetically upon them; therefore our Ottoman Government has no reason to oppose Zionism.

"History proves that Turkey has always welcomed the Jews in times of persecution and distress, and we have embraced with open arms the exiles from Judae-phobian countries.

"We rejoice to see the wonderful progress you have made in Palestine during the few years of your indefatigable labors, and you are this day a model for the Arab villagers around you. You are an object lesson to your native neighbors, who can neither read nor write, that they may see the great possibilities of the land. I therefore lay before you the following proposition:

THE GOVERNMENTAL PROPOSAL

"In order that your life and property may be placed beyond jeopardy, it is your bounden duty to establish yourselves on a firm basis, and this is what you should do.

"Choose from among yourselves a municipal head, whose appointment will be ratified by the Government, to administer justice and execute judgment according to the rules and regulations of the Ottoman provinces.

"You will have to appoint guards and gendarmes, whose names will be registered by the local government, which will provide them with uniforms and all necessary accoutrements and invest them with authority.

"You must also install telephonic communication between colony and colony, village and village, so that any attack or outrage may at once be notified at headquarters and the marauders be apprehended and punished.

"I know there are unlimited possibilities in this land, but we are unfortunately still handicapped. I trust, however, that little by little the goal will be reached, to the great benefit of the country.

"For my part, I will try to put you in possession of the sandhills bordering on the seashore and give you legal title-deeds for the same.

"A part of it I will allot you for a capacious Government Building which will serve as your central administrative premises.

"Brethren and kinsmen, give your helping hands to the Government, and the Government, on her part, will aid you on to further progress."

"THY KINGDOM COME"!

The following from a worldly standpoint sticks closely to the predictions of the Bible, hence we reproduce them from Woman's World:--

JUST A FEW GROWING PAINS.

"Coal strikes in England and America--revolution in Mexico--anarchy in China--Italy at the throat of Turkey --woman clamoring for the vote!

"What of it? There's no cause to be pessimistic-- nothing's really the matter with the world--just growing pains!

"Progress has set for herself a sudden and terrific pace. The earth has been spinning faster in the last twenty years than it ever before whirled. Naturally, there's a bit of displacement in spots, but nothing to hurt.

"We can't very well apply electricity to a thousand uses, go snooping among the clouds, universalize education, introduce penny journalism, and give science a free rein without some trivial consequences.

"Old viewpoints are sure to shift, old creeds must give way to new ideals, society is bound to readjust its divisions.

"The ancient molds of thought and economics, religion and government, are splitting. Our eyes see truths which our ancestors could not behold and by their light we perceive their errors and their inadequacies.

"The greatest revolutions that have ever swept the universe will break within the coming hundred years.

"Before this century is closed, the last king shall have lost his throne, the last battleship shall be scrapped, the last army shall have junked its guns. East and West shall

R5107 : page 304

meet in a thousand common causes and the Five Races join hands in brotherhood.

"Perfected wireless telephony and telephotography, mile-a-second trains and airships will condense the seas and continents into ponds and back lots.

"Africa will become a week-end resort for the New Yorker, and the Canadian farmer will press a button, lift his receiver and exchange crop gossip with his son in Siberia.

"Pain will be banished. Surgery will have accomplished the relief of insanity and blindness. Cancer, tuberculosis, paralysis, will be as easily cured as sprains and lumbago.

"There will be no waste in food nor in land. The air will yield its wealth of nitrates to the condensers and every arable acre will luxuriate with vegetation.

"The stored heat of the sun will furnish power and warmth for all humanity. Plagues and pests will disappear.

"Eugenics will regulate society; men and women will mate by definite laws; efficient organization will check economic spendthriftry and eradicate poverty; engineering will solve the problems of competent housing, ventilation and sunlight; the standardization of health and of welfare will extirpate prostitution and crime.

"A dream? Not a bit of it!

"A far-fetched vision? You are wrong!

"No imagination can pierce the horizons that cloak the tomorrow from our sight.

"The farthest-flung optimism can only estimate a fragment of man's coming glories. How can you sneer!

"Turn back and view the fifty years behind you. What prophet in your father's youth would have dared proclaim the many magics of today?

"Strikes, revolts and wars are but chips that fly beneath the chisel of progress.

"There will be many wars, mobs will rage, battles will wage, tyranny will clutch with strangling fingers, bigotry will plot, avarice will scheme--but to what will these avail?"

===================

R1040 : page 304

"FIGHT THE GOOD FIGHT"

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."--1 Tim. 6:12.

IF WE ARE naturally combative, we may see, or think we see, cause for a continual warfare from the cradle to the grave; and a little warping of sound judgment may give this disposition a seemingly religious turn and deceive such a one into the idea that he is fighting the "good fight," when in reality he is only cultivating a quarrelsome disposition, out of harmony with the spirit of meekness and temperance, which is a most essential feature of the Christian character. Again, many of an opposite disposition are inclined to ignore the fact that the Christian life is to be a warfare, and to regard only those Scriptures which counsel meekness, forbearance, patience, gentleness, etc.

Here are two extremes, both of which must be guarded against; and in order to help us to rightly judge and balance ourselves, the Apostle recommends us to mark, to observe closely those who walk circumspectly, according to the rules laid down in the Scriptures, and counsels us to beware of the influence of those who do not so walk. "For," he says, "many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things," which they covenanted to sacrifice. --Phil. 3:17-19.

Let us then mark some worthy examples that we may see how they ran for the prize and notice whether there is any indication that they ran successfully. First, we mark the perfect example of our Lord, our Leader and Forerunner, in whose footsteps we are invited to follow. We notice that His course in the "narrow way" of sacrifice began with an entire consecration of Himself to the will of God. His consecration was made with simplicity and sincerity, and included all that He had--"Lo, I come to do Thy will, O God!"--Heb. 10:7.

He did not say, Father, I will give Thee a tithe of My time, My service, and My means, and retain the remainder for Myself and for the pursuit of My own ambitions and plans. He did not say, Father, I have chosen this or that special work, and I trust Thy blessing will attend it. He did not say, As far as I understand Thy will, Father, I am willing to do it--with the implication that if the Father should ever ask anything too severe, or seemingly unreasonable, He might change His mind. No. His consecration was simply to the doing of the Father's will, whatever that will might prove to be. And then He earnestly applied Himself to the study of the Law and the Prophets, that He might know the will of God concerning Him.

When tempted to change His course He replied, "How then shall the Scriptures be fulfilled, that thus it must be?" "The cup which My Father hath given Me, shall I not drink it?" (Matt. 26:54; John 18:11.) He laid aside His own will and carried out the will of God, though it cost

Him privation at every step and finally a death most painful and ignominious. From this course of sacrifice He never wavered, even for a moment.

Our Lord's was a grand character for our imitation. "Yes," says one, "but our Lord was perfect and therefore could do the Father's will perfectly." Very true; we are thankful and rejoice in this, for had He not been perfect He could never have redeemed us. Yet we needed also just such an example; for however imperfectly we, like school children, may succeed in imitating the copy, we need to have a perfect copy.

ST. PETER A NOBLE SOLDIER

But while Christ was much more to us than a perfect example for our imitation, which under our present infirmities we cannot fully duplicate, we have other examples furnished among brethren of similar infirmities with ourselves. Let us mark them and see how they followed the Master.

There was St. Peter, with his quick, impulsive nature, always loving, yet vacillating--now defending his Master at his own peril, and again disclaiming and denying Him; now boldly contending for the faith, and again compromising with Jewish prejudices, calling forth and justly meriting St. Paul's faithful reproof. Yet, rightly exercised by reproof and discipline and endeavoring to rule himself, his Christian character ripened and beautified from year to year, as evidenced by his grand and noble Epistles to the Church, written by inspiration and handed down from generation to generation for nineteen centuries; and he had many evident marks of the Lord's loving approval.

R5109 : page 305

Before St. Peter had time to express in words his regret of his denial of the Lord, he was assured of forgiveness and of the continued favor of feeding our Lord's sheep; for the Lord knew the sincerity of his love and realized that through weakness and fear he had sinned. Mark, too, St. Peter's affection for his "beloved Brother Paul" (2 Pet. 3:15,16), who had so plainly reproved and rebuked him; and for the Lord, who had said, "Get thee behind Me, Satan [adversary]; thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men." (Matt. 16:23.) Poor St. Peter! It was an uphill road for him, but he seemed to consider and appreciate his own weakness and to put his shoulder to the wheel in a more determined effort to overcome the propensities of his old nature, and to cultivate the graces of the Christian character.

But did he finally overcome? and was he accepted as one of that glorious company which shall constitute the Bride of Christ? Yes, truly; for the risen Lord Himself declared that his name is written with the others of the twelve Apostles in the very foundations of the Heavenly City, the New Jerusalem, the Kingdom of God. (Rev. 21:14.) See what poor, weak St. Peter gained by his meekness and patience under painful discipline!

OTHER VALIANT WARRIORS

St. Paul was a stronger character by nature. He had evidently made a life business of ruling himself, though he was naturally positive and firm. When the Truth reached him he had a great advantage at once, both in his natural disposition and in his early culture, so that he could walk more firmly and steadily; and using all his energy in this direction he furnishes for our imitation a noble example of steadfastness and endurance, of untiring zeal and sincerest devotion. See and ponder well, 2 Cor. 11:23-33; 12:10,15.

St. John was naturally loving, gentle and meek; and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet he was faithful to his Master, regardless of the human ties. He was a patient, faithful teacher of the doctrines of Christ, and willingly suffered banishment to the lonely Isle of Patmos for his faithful witnessing to the Truth.

Similar was the course of all the Apostles. They were bold, faithful advocates of the Truth, and examples of its power to sanctify wholly, as they gradually grew in grace, submitting themselves to its transforming influence. They were men of similar and varied dispositions like ourselves. Mark those who so run, and do likewise. God marked these, and kept a careful record of their course, judging them by their motives and endeavors; and He shows us that their course, thus judged, all their imperfections being covered by the imputed righteousness of their Leader, was acceptable to Him. They left all and followed Christ. Their all was not very much, not more, perhaps, than we have to leave; but it was their all, and so was acceptable.

St. Peter had left his fishing business and his friends to travel with the Master and learn and teach the Truth. He had thus given up his own will and his present interests to do the will of God. When he said to the Lord, "Lo, we have left all, and have followed Thee" (Mark 10:28), our Lord did not say that St. Peter's little all was not worth mentioning, but He recognized it and encouraged St. Peter to continue to sacrifice all, with the assurance that in due time he should be rewarded. (Mark 10:29,30.) And so shall we all be, if we faint not; for faithful is He that hath called us, who also will exalt us in due time.--I Thess. 5:24; I Pet. 5:6.

As we thus mark the course of the faithful ones, we see that their warfare was largely one with themselves. It was their endeavor to keep down their own human wills while they carried out the Divine will. Even in the case of our Lord, where the human will was perfect, it was a hard thing to do, as evidenced by His words, "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."--Matt. 26:39.

THE WARFARE IN PROGRESS FOR CENTURIES

But there is another side of this warfare which we have not yet considered, and which we dare not overlook if we would be faithful overcomers. The Truth has its enemies now as well as in the days of the Apostles, and we are set for the defense of the Truth. Hence, the forces against which we must contend are not only those within, but also those without. To be listless and indifferent under such circumstances as surround us is certainly evidence that we are not fighting the good fight of faith.

To fight the good fight of faith implies, first, that we have a faith for which to fight. No man can fight this good fight who has not come to some knowledge of the Truth--a knowledge sufficient to awaken his sympathies and enlist his energies in its propagation and defense.

Now look at the warfare from this standpoint and see how the faithful soldiers of the cross from the beginning of the Age to the present time have contended for the faith delivered to the saints. (Jude 3.) Have they calmly and comfortably rested in luxurious ease, enjoying what they knew of the Truth themselves, and saying nothing about it where it would cause a ripple of opposition, and then flattered themselves with the idea that their lazy, do-nothing tranquility was evidence of their growth in grace? By no means!

The saints have endured hardness as good soldiers for the Truth's sake. They have proclaimed it boldly and have taken the consequences of public scorn and contempt, the loss of earthly friends, the sacrifice of business interests and earthly prospects, together with stripes, imprisonments, and perils to life on every hand; and in many cases they have met violent deaths. They have not only enjoyed the glorious prospect of future blessedness, but have become active to the extent of their ability in carrying out God's Plan for securing that end. Had they done otherwise they would have proved themselves unworthy of the high honors to which they were called. So it has been throughout the entire Age, and continues still.

When the great Mystery of Iniquity, or Papal system, had reached the height of its power and the very depths of its corruption, and the eyes of a few faithful children of God were opened to see its true character, noble reformers stepped out and boldly declared their convictions in the face of most violent persecution. Encouraged by their example, many other noble souls braved the same dangers and endured great hardships while contending for the Truth. Thus they gave evidence of their zeal and consecration by their faithfulness, even unto death by violent hands, and unto persecution and torture of the most revolting and fiendish character.

THE DECISIVE BATTLE NOW AT HAND

It is well that we consider frequently such examples that they may serve to spur our own zeal, and that we may the more lightly esteem the comparatively light afflictions which we are now called upon to endure, in our efforts to disseminate and defend the Truth today. We

R5109 : page 306

have now no bloody persecutions, though it is still true that those who will live godly shall suffer persecution. (2 Tim. 3:12.) To "live godly," however, implies earnestness and consequent activity in God's service.

Remember, too, that the Apostle refers to these last days of the Age as the most perilous times of all. Why? Because the errors and temptations of this day come in more subtle forms than heretofore. This is emphatically the Age of Reason--an Age of advancement in almost every direction; many are running to and fro, and knowledge is increasing on every subject.

On the other hand, human conceit and presumption are running vastly ahead of knowledge; and reason, unguided by the Divine Revelation, is falling into many foolish and hurtful errors, which are passing current among those who profess to be the children of God, but who are deceived by these errors and are falling away from "the faith once delivered to the saints." The great Babylonian system is crumbling into decay, but multitudinous errors, far more injurious than the formalism and slumber of Babylon, are at work to build upon its ruins other systems of iniquity in which even the foundation principles of Christianity find no place whatever.

These errors must be met by the faithful few who are armed with the Truth--others cannot detect or defeat them. It is for these, armed with the Sword of the Spirit, which is the Word of God, to show by its profound reasonings the difference between Truth and error, and to prove that God's Plan, in God's way, is superior to all the plans and ways of human arrangement.

To escape falling into these errors, and being deceived by their subtle sophistries and by the professions of loyalty to God on the part of the deceived deceivers who advance them, the children of God must keep close to their Father's Word, and be filled with His Spirit; and when they see the Truth they must be bold and fearless in its defense, regardless of all consequences.

This is fighting the good fight of faith, whether you are severely wounded in the conflict or not. Those who, sacrificing home comforts, etc., scatter the Truth by the printed page, which, read and pondered by those receiving it, gives light and scatters darkness, are just as surely fighting the good fight of faith as if by word of mouth they were arguing with those whom they meet. Often they do it much more effectually. Such shall just as surely receive their reward and lay hold on eternal life as will St. Peter and St. Paul and other faithful soldiers of the cross--if they faint not.

PREPARATIONS FOR THE BATTLE

This little army of faithful soldiers, all told, is but a handful, a Little Flock. Though in numbers they are so insignificant that the hosts of the opposers of the Truth fear little from their efforts, the final victory shall be theirs; and God's power shall be glorified and manifested in them proportionately more.

Like Gideon's three hundred picked men who feared not to face the hosts of Midian because the Lord was with them, these have but to go forth likewise, strong in faith, sounding their trumpets of Truth and breaking their earthen vessels (sacrificing their human nature) that the blessed light of God's Spirit may shine out; and at the appointed hour the hosts of the enemy shall take the alarm and flee. Systems of error, new and old, shall be turned to destruction and, as in the case of the Midianites, each shall turn upon the other to accomplish the work of their destruction.

To have the privilege of fighting this good fight of faith and of being the Lord's chosen ones for the great work now to be done, God's children, like Gideon's army, must first be proved--tested. At first there was a host of thirty-two thousand with Gideon; and when all that were fearful were told to return to their homes, only ten thousand remained; and when God further tested these, only three hundred remained. A little, insignificant company, truly, they must have appeared, not only to the Midianites, but also to themselves. Yet, God's power was made the more manifest by their smallness and weakness. --Judges 7:3,7,22.

Just so it is now. No one is compelled or urged into this service. All who are fearful, whose faith in God's ability and intention to carry out His Plan is not strong enough to make them bold and courageous, and in haste to go forth, anxious to sound the trumpet-tones of Truth, and willing to break their earthen vessels (to sacrifice themselves) in the service, have the privilege of retiring from the battlefield. But, of course, such shall have no part in the honors of the victory with the greater Captain than Gideon.

THE CONTENDING FORCES

For whom do we fight--for God? for Christ? No, we answer. We fight for ourselves. A great mistake is made on this point by many who seem to imagine that fighting the good fight of faith is doing something for God, which deserves His thanks and reward. The Almighty God does not need that we should fight for Him. He is omnipotent, abundantly able to take care of Himself and His cause; He needs not our puny efforts. God is fighting for us, and assisting and encouraging us to fight the good fight of faith on our own behalf. It is well that this feature of the case be clearly discerned.

Against whom do we fight? We answer, our battle is not against our fellow-creatures, nor with carnal weapons; indeed, we can have large sympathy for even our most relentless foes, who, to the extent that modern civilization will permit, are ready and willing to "despitefully use and persecute" us, and to say all manner of evil against us falsely. (Matt. 5:11.) We can readily see that they are blinded in considerable measure, either by their own prejudice and passion, or by the great Adversary's delusive false doctrines and superstitions. Hence our warfare is not directed even against our enemies, and as we have opportunity we are to seek to do them good, "in meekness instructing those that oppose themselves."--2 Tim. 2:25.

Hence also, when dealing with these, so far from battling with them and resisting evil with evil, our Captain has commanded that we return good for evil, gentleness for rudeness, kindness for discourtesy; and that we seek to do good to those who speak evil of us and persecute us, that thus the eyes of their understanding may be opened, and that they may be able to discern that there is such a thing as the spirit of Love, generosity, kindness, whereas they supposed all to be actuated by the same malevolent spirit of selfishness which controls themselves.

Our fight is to be against Sin--the great taskmaster which captured our race in the person of Father Adam, and has held it as slaves from then till now--mankind paying regularly for six thousand years the terrible penalty of death, with all its concomitants of sickness, pain, sorrow and trouble. Yes; this is the enemy whom we are to fight.

Indirectly, Satan is our enemy, because he it was through whose influence Father Adam first became the slave of Sin; and Satan has continued to pursue the same course, and is even now endeavoring to bring us back under the dominion of Sin, and to hold us there. We are not to forget, however, that our battle is not directly with Satan, nor are we to bring against him "a railing accusation" (Jude 9); rather, we are to say, with Michael, "The Lord rebuke thee"; and we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist him; that is, we are to resist his influence and deceptions and endeavors to mislead us into error and into sin.

R5109 : page 307

The Lord instructs us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [exalted positions]." (Eph. 6:12.) Satan, as the great master, or general of Sin, has largely to do with all the various influences with which we must battle. It is his cunning, his "wiles," that supervise the battle against us; and since he is a spirit being, and therefore much more intelligent than ourselves, the contest would be a very unequal one if we were without a much more powerful Spirit Leader. But we are not thus left to battle alone against superior wisdom and cunning. Our Captain, the Lord Jesus, has conquered Sin and has been glorified, and He is on our part, so that we can confidently say, Greater is He that is on our part than all they that be against us--Satan and his cohorts of evil spirits, and his deluded earthly agents and servants. "If God be for us, who can be against us?"--Rom. 8:31.

St. John seems to sum up the agencies through which our great captor, Sin, seeks to hold us as his slaves, or, if we have gotten free, to regain his influence over us, as three--the world, the flesh, the Devil. We have seen the powerful influence of the Devil, as the great general of Sin. We next notice in what sense the world is our opponent, and in what sense we are to battle against it.

We have just seen that we do not battle with carnal weapons, nor do we in any sense of the word battle or contest with our fellow-creatures, seeing that they are blinded by the Adversary, and really little, if to any extent, accountable for their course. Our battle is not with these. It is with "the spirit of the world," its influence, that we are to do battle; it is to be fought against and resisted. The world's disposition, the mind of the world, the ambitions of the world, the motives which actuate the world, the pride of life and the deceitfulness of riches--these things, these wrong views of matters as seen from the worldly standpoint, we are to resist, to fight against--and it is a daily battle.

Finally, our battle is with the flesh--our own flesh. Ever since Sin captured our race, in the person of Father Adam, its slavery has been conducive to mental, moral and physical degradation. Its tendency is toward evil only, and that continually; and only as we get rid of the blinding influences, the perverted tastes, desires, ambitions, hopes and loves which sin cultivates--only in that proportion do we come to see matters in their true light, and to have even a faint glimpse of our degraded condition. But our great Captain, who is also the Chief Priest of our Profession, redeemed us from this slavery to Sin with His own precious blood. He had compassion upon us, and when we realized our deplorable condition and accepted His aid, He set us free from the yoke of Sin's slavery.

But we still have the motions of sin in our bodies--the tendencies toward sin, which have become almost second nature to us, through the long period of nearly six thousand years of slavery. So while we are now free, and with the mind are serving the Law of Christ and are accepted into His army as soldiers of the cross, to battle on the side of righteousness and Truth and goodness and purity, we nevertheless find our new selves harassed by the old perverted tastes and inclinations of our own flesh, toward the service of the old taskmaster. Not the least of our fightings, therefore, as New Creatures in Christ Jesus is against these perverted tendencies of our flesh, and the battle with these is a daily battle. With the Apostle Paul, one of the great soldiers of our war, we should be able to say, "I keep my body [my flesh and its desires] under [in subjection to my new will, my new self] lest, when I have preached to others, I myself should be a castaway."--I Cor. 9:27.

We enlist under the banner of our Captain; that is, from the time that we make a full consecration to Him, to fight the good fight, and to lay down our lives in His service--from that moment He reckons our flesh as dead. Our minds are renewed--alive toward God with a newness of life; and hence those motions of sin, which we are seeking to bring into absolute subjection to the will of God in Christ, are not recognized by our Lord as the will or motions of the New Creature, enlisted in His service, but merely as a part of the general enemy, Sin, pursuing after and battling with us, which we are pledged to resist and to war against, and to overcome which our Lord promises grace and help in every time of need.--Heb. 4:16.

CONTINUAL VIGILANCE URGED

It is these great enemies in our own flesh which cause us the greatest difficulties. It is to these that Satan appeals; it is these which he seeks to encourage in their warfare against the new spirit of our minds; it is through these that the spirit of the world gains closest approach to us, and seeks to capture us and lead us back as slaves of Sin. So to speak, the New Creature in Christ is beset, surrounded on every hand with enemies, seeking our disaster and re-enslavement.

We must battle--battle for ourselves, battle for our own liberty, battle for victory over our own weaknesses, battle against the spirit of the world, battle against delusions and snares of the Adversary by which he seeks to make the evil things appear good and the right to appear undesirable. No wonder, then, that the Christian soldier is urged to be continually watchful; no wonder that he is urged to "put on the whole armor of God"; no wonder that he is cautioned in regard to his various and wily foes, and especially against those of his own flesh.

Thanks be to God for the great Captain of our salvation! Thanks be to God for the great armory of His Word, from which we obtain the helmet of salvation, the intellectual knowledge to protect us from the delusions of our own perverted sense, from ignorance, and from the wiles of the Adversary! Thanks be to God also for the breastplate of righteousness, the merit of Christ and His great sacrifice, compensating for our imperfections, covering our vitals and securing thereby our life--eternal life!

Thanks be to God also for the shield of faith, of trust, of confidence in Him who has bought us, in realization that He who has begun the good work in us is both able and willing to complete it! Since God so loved us while we were yet the slaves of sin, and redeemed us from bondage with the precious blood of Christ, much more does He now love us, and much more is He prepared to aid us now that we have, by His grace, become free from Sin, and become the servants of righteousness! Thanks be to God also for the sandals, the preparation to endure hardness patiently, which the Truth gives, protecting us in the walks of life, and from the sharp animosities of the world! Thanks be to God also for the Sword of the Spirit, the Word of His Truth, as a defense by which we can resist the Adversary and come off conquerors, through Him who loved us and bought us!

R5109 : page 308

Previous to St. Paul's exhortation to the faithful few, to fight the good fight of faith, he gives the very wholesome advice that we lay entirely aside from us the weights of our former earthly cares, etc.--pride, ambition, discontent, money-loving and such-like things. We cannot grasp or hold the treasures of this life, and at the same time run successfully for the heavenly prize--"Ye cannot serve God and Mammon"; and "A double minded man is unstable in all his ways."--Matt. 6:24; James 1:8.

Let us then take St. Paul's counsel--flee these earthly things and, following after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, and lay hold on eternal life as joint-heirs with Christ in the glory of victory shortly to be granted. If, after we have consecrated our all to God, we turn back to mind and seek earthly things, and glory in their possession, we are really glorying in our shame; and the end of such glory, if pursued to the end, is destruction. "See that ye walk circumspectly," not minding earthly, but heavenly things, and not yielding to the temptations of those who walk otherwise. Then we also shall be setting an example for others, worthy of their imitation.

"O watch and pray! for thou hast foes to fight--
Foes which alone thou canst not overcome;
Watching and prayer will keep thine armor bright;
Soon will thy toils be o'er, thy victory won.
O watch and pray! the Lord is at the door,
O watch and keep thy garments spotless, pure!"

===================

R5107 : page 308

THE NEW CREATURE'S RESPONSIBILITY TO DIVINE LAW

PART 3--RESURRECTION OF CHURCH DIFFERENT FROM THAT OF WORLD

WE SHALL NOW consider some texts which

are not generally understood, but which will enable us to set forth clearly the sharp distinction between the resurrection of the Church and that of the world in general.

In I Thess. 4:14,16 the Apostle Paul mentions two classes--"those who sleep in Jesus" and "the dead in Christ." Our Lord's Ransom-sacrifice accomplished on Calvary has changed the future of the Adamic race, so that they may now be said to "sleep in Jesus." The world, therefore, is not to be considered as extinct, eternally dead, but as asleep, waiting for the time foreordained of the Father, when "all that are in the graves shall hear His voice [the voice of the Son of God] and shall come forth."--John 5:28,29.

"The dead in Christ," however, is an expression applicable only to the Elect Church. The call to be baptized into Christ (the Anointed) is an offer which is restricted to the "called and chosen and faithful" Church of the Gospel Age. The Apostle is here referring to those who have been begotten of the Holy Spirit, and later have fallen asleep in death.

But they are not to be considered dead in the same sense in which the world is dead in Adam. "The dead in Christ" are the dead, who are to have the Resurrection of the dead--the First Resurrection--the chief resurrection. The others will be of the subsequent resurrection. We are not to understand, however, that these "dead in Christ" were dead as New Creatures, but that as far as the flesh was concerned their death was fully accomplished.

The term "asleep" has been applied to both classes. Those of the world who go down into death are still in the unsatisfactory condition in which they died and will come forth in the same state, in order that they may rise from

it. But those who now belong to Christ will experience an instantaneous resurrection, and will receive new bodies like unto the Lord's glorious body.

The Church really begin to rise from the time when they become New Creatures; and unless we begin this rising now we shall not have the change--"in a moment, in the twinkling of an eye," at the end of our course. (I Cor. 15:51,52.) These shall not come forth under a future judgment, or trial, but in their change will pass fully from death unto life--into the glorious reward, the Divine nature.

"THE SPIRIT RETURNS TO GOD"

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."--Eccl. 12:7.

This text has no special reference to the Church. It has a general application to all mankind as they die.

There can be no question as to what is meant by the first part of the text, for human bodies have crumbled to dust for centuries. The latter part of the text is wholly misunderstood by many Christians. It has no reference to the breath or anything returning through the air to God.

The thought is this: When God created Adam, He gave him a life that would continue forever if he would be obedient. When Adam sinned God did not take away the spirit of life immediately. He allowed him to hold on to that spirit of life just as many years as he could, battling with the thorns and thistles until the "breaking of the silver cord."

Adam transmitted a portion of that spirit of life to his children, in some of whom that portion of life continued for centuries. But mankind have no right to that spirit of life; it is merely something transmitted to them by their parents. God recognizes none as having a right to live except those who are in harmony with Him--those who are perfect. Since the fall all mankind have lived without a right to live. Therefore, from the Divine standpoint the whole world is spoken of as legally dead. Every right to life from the Divine standpoint is forfeited. No one can say to God, "I have a right to live." God could say, "You have no right to live; for your first parents sinned and thus lost that right."

Adam could not give to his descendants what he had lost. When Adam died he gave up the spirit of life; that is, he no longer held that portion of life which he had held for nine hundred and thirty years. Where did that spirit of life go? It went back to God from whom it had come originally. Everything goes back to God. Adam could not say to his children, "I bequeath my life-rights to you"; for he had none. No one but God can give a right to life.

"The spirit returns to God who gave it." When one who has possessed the right to life has forfeited it, he cannot say that he has a right to life or to anything. There is no way to get life other than through Christ.

"NOT OF THE DEAD, BUT OF THE LIVING"

"The God of Abraham, and the God of Isaac, and the God of Jacob...is not a God of the dead, but of the living."--Luke 20:37,38.

When we note the context we see that our Lord was combatting the theory of the Sadducees, and proving that Abraham and Isaac and Jacob would have a resurrection. Jesus said, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37.) If they were dead in the sense

R5108 : page 309

that the beast is dead, God would never have spoken of them in this manner. They had come into accord with

God, and He spoke of them in harmony with the general Plan. St. Paul says, "There shall be a resurrection of the dead, both of the just and of the unjust." (Acts 24:15.) The Ancient Worthies had this testimony, that they pleased God; and we know that they had the promise of a better resurrection than would have been theirs if they had not pleased God.--Heb. 11:35.

These Ancient Worthies lived in exactly the same sense that the begotten New Creatures live. Unless God raises us up from the dead there will be no resurrection. The same thing that applies to the New Creature in Christ applies to the world in general. They may think that those in the tomb are absolutely dead; but God intends that they shall have an awakening. So the Apostle speaks not only of those who are asleep in Christ, but also of those who are asleep in Jesus. Those who are asleep in Christ are those who had become New Creatures in Christ, heirs of God, partakers of the Divine nature and have passed into death. These are spoken of as "the dead in Christ" who shall rise first.

Jesus is not the Savior merely of the Church, but also the Savior of the world. (John 4:42; I John 4:14.) He is the propitiation not only for our sins, "but also for the sins of the whole world." (I John 2:2.) Therefore, those who believe this statement--that there will be a resurrection of the dead, both of the just and of the unjust--speak of the whole world in exactly the same way that they speak of those who have slept in Christ.

But in the awakening, those of the world who are asleep in Jesus will have the earthly nature, and those who have slept in Christ will have the higher nature. Christ gave His life as a corresponding price for man's life. But we who have come into the Church have come under different conditions altogether from those of the world. As Jesus said, "Ye are not of the world." (John 15:19.) We are separate and distinct from the rest of the world. The Apostle tells us that our life comes from the Father--"the God and Father of our Lord Jesus Christ."--I Peter 1:3.

Does Jesus do nothing for the Church? Yes, indeed! As Advocate He imputes of His merit to the Church that we may be counted in as joint-sharers of His sacrifice, for "if we suffer [with Him], we shall also reign with Him." (2 Tim. 2:12.) This willingness to suffer is the Covenant of sacrifice that we make with our Lord. Without Him we can do nothing. We can never come up to the Divine standards as He did; but as our Advocate He makes good our deficiencies. We have the same begetting of the Holy Spirit by the same Father and we shall also share in the same Resurrection, being made conformable to His death. The Resurrection of Christ is to the Divine nature, in which we shall be "changed, in a moment, in the twinkling of an eye."--I Cor. 15:51,52.

The world will receive earthly resurrection. The Life-Giver, Jesus, will give to them all that was lost--human nature and the Edenic condition. So then, the dead world is said to be asleep, but they are to be awakened. Theirs is exactly the same kind of sleep as with us; but the Church were asleep as New Creatures and the world are not.

"GOD GIVETH IT A BODY"

"Thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him."

Here is the thought: Mankind belong to the Adamic nature. The kind of nature that God has been pleased to give to the Adamic race is earthly nature. But if we belong to the spirit nature we shall come up accordingly. If you plant corn, you will reap corn; if you plant wheat, you will reap wheat; if you plant barley, you will reap barley. So in death. If an animal body is sown, the animal body will be raised. The Church is an exception to the rule. We New Creatures are sown as animal bodies, but we have these animal bodies merely loaned to us, in which to operate. We are New Creatures, not human beings. We are sown natural bodies, we are raised spirit bodies, in the First Resurrection.

THE TWO RESURRECTIONS

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." --John 5:28,29., R.V.

The Divine provision is that through the obedience of One, the sins of the whole world will be atoned for, and a blessing come to every member of the Adamic race. By a man came death, and by a man comes the resurrection of the dead. (I Cor. 15:21-23.) We have two classes here; they that have done good are those who, during the present time, have heard the Gospel, and who have and use an opportunity to do good, and those who have done evil are those who have not heard and who have not, therefore, had an opportunity of doing good.

Who can be said to have done good? "There is none righteous, no, not one." (Rom. 3:10.) After having received this good Word of God we should make good use of it, enter into the School of Christ to be taught of Him, and pass through our trials and testings. These things will determine whether or not we are worthy of this high position, to attain which we have consecrated our lives.

But we shall not in this life be perfect as Jesus was-- in body as well as in mind. We cannot be perfect in the flesh, as Jesus was; but Jesus had a perfect will, and we can also have a perfect will, although we may have drawbacks and hindrances in carrying out that will. But to cover our defects, we have our Advocate, in whom God has arranged that we may be accepted. The Church have had their trial in advance of the world; and if they have overcome, God has said that the verdict will be, "Well done...I will make thee ruler over many things." (Matt. 25:21.) These constitute the "good."

Who are they that have done evil? None have been perfect; not even in their minds have they come up to a standard that God can approve. They are unsatisfactory, which means unfit. When God shall have established the glorious Messianic Kingdom, then He will put all mankind under trial to see whether, during the thousand years of His Reign, the rewards and punishments

R5109 : page 309

will bring them to a proper condition of heart. At the end of the thousand years, Jesus, as Mediator, will present them to the Father for a final testing. If they pass that test, God will give them everlasting life. But those who take a thousand years to make good, will not get as high a reward as those who, by self-sacrifice, now prove their love for the Truth and die for righteousness' sake.

"HIDE ME IN THE GRAVE"

"O that Thou wouldst hide me in the grave, that Thou wouldst keep me secret until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me!" --Job 14:13.

This passage of Scripture refers, not to the New Creature, but to a human being. It refers to a man and not to a spirit-begotten son of God and member of Christ. Job was here speaking as one of mankind. He

R5109 : page 310

was willing to die, for life had become burdensome to him. He said, "Oh, that Thou wouldst hide me in Sheol until Thy wrath be past!" In the midst of his very severe afflictions he cried, Oh, that I might die! but do not leave me as the brute creation; only hide me in the grave until all this time of wrath and sin and curse is done away with and the New Era shall be ushered in. We can hardly believe that Job realized the meaning of what he was saying, but we should rather suppose that he was uttering words, the full import of which he did not realize.

There is no reason to suppose that when David said, "Thou wilt not leave my soul in Sheol" (hell), he knew that he was speaking prophetically of the Messiah. St. Peter pointed out that these words referred, not to David, but to Christ, that His soul was not left in hell, neither did His flesh see corruption. (Acts 2:27-31.) But Job was speaking for himself, and yet prophetically for mankind. He was a type of the world. He had lost his flocks and herds, his friends, his home, his children, his wife and even his health.

But in due time, God gave Job back just as many sons and daughters and twice as many flocks and herds, etc. In this way he was a type of the human family. Adam and his family have been lost. He was the king of the earth, but he lost his authority, and with it everything that he had. Ultimately Adam and all of his children will come back to their own--child for child. And so far as the earthly riches were concerned, he will get very much more than he ever lost. Job is a type of this Restitution.

The world is asleep from the Divine standpoint. As Job could say, "Hide me in the grave," so once a Christian could have said, "I shall be hid in the grave until the resurrection." God has made provision for the resurrection of all. But did all die alike? We answer that the Adamic family are dead in the sense that their life-rights were forfeited at the time of the fall. But God looked forward and could speak prophetically either through Job or through any one else. Job could speak as if he were not dead, taking cognizance of the fact that there will be a resurrection. The point here seems to be, Was Job's life carried over in the same sense that St. Paul's life was carried over? By no means. Job was asleep in the Adamic death; St. Paul was asleep in Christ. The one was the life of the New Creature, and the other was the life of the old creature, not begotten of the Holy Spirit to the new nature.

===================

R5109 : page 310

THE LONDON AND GLASGOW CONVENTIONS

WHILE ONLY the meetings at Glasgow and London have been officially styled Conventions, yet really we have had a series of Conventions from the time we landed at Liverpool. In each place we had at least one meeting for the interested, as well as one meeting for the public. In every case the meetings for the interested were attended by friends from nearby places, and in every case the public meetings were simply splendid, the audiences ranging from five hundred to five thousand. And such attention! Evidently the message of the Lord's grace was attractive to many--and to some most precious and sweet.

The Glasgow Convention, lasting three days, registered an attendance of the interested of about eight hundred, while the public meeting ran to five thousand, with hundreds turned away. A very loving spirit was manifested by the friends. Ireland, Scotland and England were well represented. It was good to be there! It was a season of refreshment long to be remembered. Those in attendance manifestly voted it the best Convention they had ever enjoyed. The number immersed was 45.

The London Convention was held in the Tabernacle, which was crowded beyond anything in past history. Friends from Scotland, Wales, Ireland and Sweden were in attendance; but of course the majority were Londoners and from the country round about. The average attendance at the meetings was about twelve hundred. We had a pleasant time. Again the friends declared that this was the best of all Conventions and again we explained to them that it should be so--that we are all growing riper as the days and weeks go by, and that in proportion to our growth in grace should be our growth in appreciation of the blessed privileges we are enjoying, co-operating with our dear Redeemer in the glorious harvest work. Eighty-five were immersed at the Tabernacle.

The work in Great Britain seems to be prospering greatly. The Class Extension feature has been appreciated and utilized. Good results are noticed. Many have been brought to a clear knowledge of the Truth, and some from a partial to a full consecration. We were greatly encouraged by our visit. The Lord has much people here, and we were pleased with the blessing which we see attending the efforts to bring them into touch with Present Truth.

===================

R5109 : page 310

OUR EUROPEAN CONVENTIONS

OUR VARIOUS STOPS in Europe were not announced as Conventions, but nevertheless they were more or less of that character, in that friends from the surrounding parts attended. Although our principal attention was given to the public meetings we greatly appreciated the opportunities of addressing those already interested. In every case we sought to leave practical lessons, and to show their relationship to the Scriptures.

We sought specially to impress the necessity for character development on the part of all hoping to share Christ's Kingdom. We emphasized the brevity of the time for so great a work, provided our understanding of God's times and seasons be correct. We freely admitted, as we have always done, that we are walking by faith and not by sight. But we pointed out that the evidences seem more and more to corroborate our expectations. At the same time we suggested that should our expectations for October, 1914, not be realized--for years thereafter--this delay would not invalidate God's Great Plan nor our faith therein. Our consecration vow calls for faithfulness, "even unto death"--whenever death may come.

Leaving London our first stop was at Denain, France. The two meetings were for the interested--the attendance being about one hundred. The brethren, mostly coal-miners, manifested a deep and intelligent interest in the Truth. We had a blessed season of rejoicing with them.

Our next stop was at Paris, where we had much pleasure in meeting and addressing the brethren, but no public meeting. Our friends considered the Trocaderro the only suitable place. It was partially promised, but afterward refused. It is under Governmental control, and its regulation forbids that it be used for religious purposes.

R5110 : page 311

On we went to Geneva--the chief city of Switzerland --Calvin's city. In the forenoon we visited Calvin's Cathedral and tried the hard wooden seat once used by the scholarly Reformer. Its hardness reminded us of the hard doctrine of the predestination of the non-elect to eternal torture.

We visited the monument erected to Servetus by the Free Thinkers. It pictured Servetus in jail in rags pleading vainly for a change of garments, and saying, "The lice are eating me up." It was shortly after that appeal that Servetus was roasted alive at the stake for four hours, with the wood fire just far enough away not to choke or asphyxiate him--that he might suffer the most horrible death imaginable. His crime was his inability to count "three times one is one." He was too honest to profess what he could not believe.

We visited the city of Servetus' execution and saw there the new monument to him erected by Calvin's friends as a partial atonement for their leader's error. It declares that they deplore the error and repudiate the crime as dishonoring to God and man. We thank God

R5110 : page 311

that the world is progressing in the spirit of the Truth, even though more slowly in the letter of it.

Our public meeting in Victoria Hall was well attended (about 1500), notwithstanding that it was out of season, we were told. (Calvin's Cathedral had only about 300 the same day.) The attention was excellent. We will hope for results later on. The Society's office for France and Switzerland will hereafter be at Geneva. It is a good centre for whatever of the old Huguenot Protestant influence yet remains in France and Switzerland.

Mulhausen, Als., came next in our journey. Although it rained incessantly the large hall was crowded and hundreds were turned away. The audience was exceptionally intelligent and gave closest attention. Some fruitage has already appeared. More will follow, we trust.

Basle came next in our itinerary. Here also we had the best hall and many standing and hundreds turned away.

This same report fits to the succeeding places--Zurich, St. Gallen, Munich, Reichenbach and Dresden. Splendid interest was manifested both before and after the meetings.

The brethren, after follow-up meetings, assure us that an awakening of thought has stirred the people as they never were stirred by religion before.

DRESDEN'S WELCOME IN VERSE

Our welcome everywhere was with deepest manifestations of Christian love. This at Dresden was emphasized by its poetic form, so feelingly expressed that it brought tears to the eyes of those who understood the German. Later we obtained a copy of the address in German and also an English translation, which herewith we present:

(Translated from the German.)

[Dedicated in loving remembrance to our Dear Brother Russell on the occasion of his visit to Dresden, August 17th, 1912, by the Class at Dresden.]

Child of God, wait patiently and calmly, tho' steeper grows
 thy path,
Committed to His care whose grace thus far hath kept thee;
And tho' the night of trouble draweth on, with clouds both
 black and dense,
Follow faithfully the Lamb; the morrow will be light!

Child of God, rest fearlessly in Him whose arm securely
 holds;
Thou mayst trust Him as a child doth trust, because thou
 art His own.
And tho' the night be very long, thou art His child, be not
 dismayed,
Confiding in His Word, for it proclaims the light of morn.

Child of God, does His commission send thee out in all the
 world?
Thou shalt feel, yea, very surely, how He in His love upholds.
Proclaim in North, South, East and West the Kingdom now
 in sight,
And gather in what still remains of children of the Light.

Child of God, pursue thy journey, as doth a star;
And when thy plea to Heaven ascends, let us remembered be;
With thee, relying on His might, we come before His face;
No fear can trouble in the night, through which we pass to light.

The Berlin meeting for the interested (like the one at Dresden) showed a considerable gathering of the dear friends from the surrounding country--two from Russia. The hall for the public gathering held 2000, but it is estimated that 5000 were turned away. The acoustics of the hall were not the best, but a grand witness to the Truth went forth. Some of the hearers manifested great interest.

Next came Elberfeld. We had the City Hall. Every seat was filled, about 200 stood and crowds were turned away. The audience here was one of the best, if we may judge from their intelligent appearance and close attention. The Barmen-Elberfeld region is one of the most religious in Germany. And, by the way, we learn that higher criticism and the evolution theory have made great havoc with Christian faith in Germany. We have it from several that not one person in ten believes in the Bible as a Divine revelation; and our informants thought that even a personal, intelligent Creator is not believed in. If it is really half so bad it is terrible--"Without God and having no hope in the world."

Copenhagen, Denmark, was our next stop. Here we had fresh evidences of the warmth of the Danish sentiment. Our friends assembled in goodly numbers to our mutual joy. And the public meeting was a repetition of those of Germany. A crowded hall--hundreds turned away--intelligent and deep interest.

In Finland, a part of Russia, was our next appointment --at Helsingfors. Our first visit to the Finnish people was encouraging. We liked the people. Their humiliation at losing their liberty to Russia may be a blessing--working in them meekness and preparing some of them for the Truth.

Two Finnish brothers have been specially active for two years to serve the Truth to all the Truth-hungry. They have translated three volumes of the SCRIPTURE STUDIES and EVERYBODY'S PAPER for free circulation, at their own expense. Now about fifteen Colporteurs are carrying the Truth to every nook and corner of the land.

The public meeting was crowded to the capacity of the hall--1000--many standing; some almost in tears because they could not gain admission. Certain seats were reserved for some of the elite of the city, but the crowd climbed through the windows, etc., and no seats could be kept; and those who had tickets for reserved seats could not get near the doors long before the time for beginning the lecture.

Here we were interpreted first in Swedish and afterward in Finnish, because the population is mixed. The evidence is that God has some true children in Finland to whom his Harvest Message is now due.

SUMMARY OF THE HARVEST-WORK IN FINLAND

The work in Finland is quite new. It seems to make excellent progress. The number of Colporteurs engaged, and the fact that it is self-sustaining, speak well for the depth of interest. The following report will prove interesting:

NOVEMBER 1, 1911, TO AUGUST 1, 1912.

STUDIES IN SCRIPTURES (Colporteurs 16)......	9,792
Various booklets, TABERNACLE SHADOWS, etc...	14,087

	23,879

Bibles sold	215	
Number of subscribers to the Finnish PEOPLES PULPIT	500	
Volunteer Tracts	185,000	
Number of meetings held	357	
Total attendance	37,866	
Number of miles traveled in preaching tours.	9,570	
Letters and cards sent out	717	
Letters and cards received	741	
Total expenditures	Mk. 18,234:03	$3,646.81
Total receipts	Mk. 18,135:33	$3,623.07

Stockholm, Sweden, was one of our very interesting appointments. We addressed about 300 of the friends four times with great pleasure and, we trust, with profit. We also had a grand opportunity for a public witness, in the "Circus." About 1,500 were present notwithstanding it was a rainy forenoon. May God grant His blessing!

On our journey back to London we stopped at Kiel, Germany, where we had a repetition of our previous experiences--an earnest class of Bible students numbering about 30; a great crowd, and deep interest at the public meeting, and many turned from the doors with reading matter.

London got the evening before our start for Liverpool and Brooklyn. We had first a social meeting with the Elders and Deacons, and then a general meeting with the Tabernacle congregation, which was well represented. We concluded with a farewell; and, asked when we could return, we promised--"Soon as the Lord seems to indicate--possibly within six months!"

Arrived at our boat's wharf in Liverpool, we found about forty of the dear Liverpool friends waiting for us. They sang for us, "Blest be the tie that binds," and as we started--"God be with you till we meet again."

Some of the passengers afterward remarked to us the sweetness of the Farewell song! It reminded them of God and His protective power, and of human dependence on Him, especially on the mighty deep.

Our home-coming was equally pleasant. About twelve of the Brooklyn Elders met us at the pier as representatives of the class and especially of the family. And on our arrival at Bethel we had mutual felicitations, a hymn of praise to our God and a prayer of grateful thanks to Him whose mercy endureth forever.

* * *

Nothing else, perhaps, better shows that we have the Truth than does the fact that it produces the same spirit wherever it goes. From Maine to California, from Canada to Texas, from Great Britain to Japan--the spirit of God's people is the same. Why? Because ye were all baptized by one spirit into one Body--Christ.

====================

R5111 : page 312

A SIGN FROM HEAVEN

--NOVEMBER 3.--MARK 8:11-26.--

"Jesus spake unto them, saying, I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."--John 8:12.

THE SCRIBES AND PHARISEES--the leading religionists and teachers of Jesus' day--were perplexed and troubled by His success in reaching the people. True, those who heard Him gladly were chiefly of the common people, whom the Jewish teachers had come to despise, terming them "publicans and sinners," and refusing to recognize them as brethren. They considered Jesus a competitor and a successful one, and feared, not without a cause, that their own reputations as teachers were becoming tarnished because of the superiority of Jesus as a Teacher, whose "Wonderful Words of Life" touched the hearts of many.

These Pharisees came specially to find fault--"tempting" Jesus. They asked Him for "a sign from heaven." Their real purpose was to belittle the many signs He was giving the people, in the healing of the sick, etc. Ignoring all these, they said, What sign can you give us from heaven? We want a heavenly sign; give us that and we will believe on you.

In order to be able to sympathize to some extent with the chief rulers of the Jews at that time, we must remember how different were the things which Jesus was doing in proof of His Messiahship from the things which they had supposed He would do. The prophecies told many things of Messiah, but they in reading them had given special heed to those which spoke of His glory and of the power that would come to the Jewish nation, and of the blessing which the Jewish nation would ultimately bestow upon all nations, for the blessing of the world during Messiah's Kingdom. They overlooked, and did not study carefully enough or deeply enough other Scriptures of a totally different kind.

These other Scriptures tell of how Messiah would "be led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He would open not His mouth." (He would be "dumb" in the sense that He would not open His mouth to prevent His condemnation and death.) They told of how He would "preach deliverance to the captives," and the opening of the eyes of the blind, but these they associated with the glorious Kingdom rather than with the period of Messiah's being "despised and rejected of men," and of their hiding their faces from Him in shame, in disesteem.

True, they should have studied the Scriptures properly. It might be said that they were not at fault in making this mistake; in one sense that might be true. On the other hand, however, we are to remember that their difficulty really was pride of heart, and a know-it-all spirit. They lacked humility, and therefore were not teachable. The "Israelites indeed," who did accept Jesus' Message, doubtless had similar misunderstandings of the prophecies, but they were open to conviction and ready to be led and guided, and to these the Master's teachings were attractive, blessed, wonderful. They were guided gradually to the correct understanding of each feature of the Divine Plan as it became due, and thus they became ready for the Pentecostal blessing in due time, and manifested themselves as part of the Elect, which God was choosing to be the Bride of Messiah, and joint-heir in His Kingdom.

NO SIGN BUT THAT OF JONAH

Our lesson tells that Jesus sighed deeply and said, "Why doth this generation seek after a sign?" and refused to give them a sign, and departed for the other side of the Lake. Saint Matthew (16:1-4) gives a more detailed account of this question and its answer. Jesus called the attention of the Pharisees to the signs that He was giving in abundance to them, and then said that there would be one great sign given that nation; but it was not given until Calvary. That "sign" did have a great effect upon thousands of Jews, as is evidenced by the account in Acts of the thousands who were baptized on Pentecost

R5111 : page 313

Day, and subsequently, upon hearing Saint Peter's preaching respecting the death of Jesus, His three days in the tomb and His resurrection on the third day.

Jesus cited the sign of Jonah, that as he was (portions of) three days and nights in the belly of the fish, so the Son of Man would be a similar period in the earth, and as Jonah came forth, so the Son of Man would come forth.

We leave it for Higher Critics to fight out amongst themselves the proposition they raise in opposition to our Lord's statement. According to Higher Critics, Jesus and the Apostles were badly deceived, in every sense of the word; but according to Jesus and the Apostles, the Higher Critics are badly deceived. We prefer to stand by the Word of God, let who will take the "wisdom of men."

THE LEAVEN OF THE PHARISEES

After entering the boat Jesus cautioned His disciples against the doctrine of the Pharisees--He likened it to leaven--yeast. Leaven is a ferment, which spreads, especially in dough for bread. God's Word is Truth, the bread upon which His people are to feed. But they are to use the unleavened bread--pure bread, pure Truth, unmixed with the leaven of human philosophy.

This caution was necessary because the Pharisees were apparently and really the most holy sect or party amongst the Jews. The most earnest and most zealous and most gifted Jews would therefore naturally be attracted to that sect. Its claimed association with the highest and best things made the sect and its teachings the more dangerous, because its bread, its truth, was intermingled with human traditions which would make sick and dyspeptic, and to that extent poison all the minds which received it.

The same lesson is applicable to us today; no matter how holy any denomination of Christians may claim to be and seem to be, we are to remember to beware of their "leaven," their false doctrine--to be on the lookout for it, to avoid it. It is the pure Truth of God's Word that is able to make us "wise unto salvation" and which, the Apostle says, "is sufficient, that the man of God may be thoroughly furnished unto every good work."

Let us all, then, as Christians of all denominations, unite our hearts and minds in full consecration to our Lord and Redeemer to do the Heavenly Father's will; and let us stand free and clear from all the "leaven" in all the various creeds, which in the past have done so much to separate the people of the Lord into six hundred denominations. We deprecate this division as more and more bearing in upon God's people everywhere, and more and more we desire to unite the earnest hearts under one Lord, one Faith, one Baptism, one God and Father over all, and one "Church of the First-born, whose names are written in heaven."

"PERCEIVE YE NOT YET?"

The disciples very stupidly missed the point of Jesus' parabolic statement about the leaven of the Pharisees. They at once thought of literal leaven and literal bread, and noted that they had only one loaf with them and supposed that the Master was upbraiding them. Their mental eyes, their eyes of understanding, were not very widely open, and Jesus promptly and very plainly told them so, and apparently with a measure of chagrin, that after all the teaching He had given them they should be so slow to perceive the spirit of His words.

He reminded them of the miracle of the five thousand fed with the five loaves, and asked them how many basketfuls of fragments they collected. They answered, "Twelve." He reminded them of the other feeding of the four thousand with seven loaves, and asked them how many baskets were taken up. They answered, "Seven." He said, How, then, do you not understand that I was not finding fault with you for having only one loaf; surely, if I had the power to produce bread before, I have still that power, and could not have referred to your lack of bread.

The same thing is noticeable today amongst the Lord's people in Bible Study frequently; the spirit of our Lord's teachings is often missed altogether by some whose minds center merely around some little incidental. The remedy for this is a closer walk with God; a more careful study of the Divine Word, entering into the spirit of the Master and His work, as footstep followers. In this connection let us not forget the difficult "thorns" which another parable tells us so frequently infest the hearts and minds of God's people and hinder the Word of Truth from bringing forth its proper fruitage. The "thorns" are "the cares of this life and the deceitfulness of riches," Jesus said.

Arriving at Bethsaida a blind man was brought to Him with a desire that He would heal him. Jesus took him by the hand and led him out beyond the village. He spat upon his eyes and put His hands upon him and asked him if he saw anything. He looked up and said that he saw something that looked like trees moving about which he supposed to be men. Again Jesus put His hands upon his eyes and bade him look once more. He did so and saw clearly. The object in employing this method is not clear to us, but quite probably the man himself lacked faith and Jesus was gradually developing it in him. This thought is borne out by the final statement that the man looked steadily, and kept looking for some time, and then declared that he could see everything clearly. Apparently the Lord required the man to exercise his full power of will and to strive to see things.

===================

R5112 : page 313

"COME AND LET US RETURN"

--NOVEMBER 10.--ISAIAH 5:7-16.--

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame."--Vs. 11.

TODAY'S LESSON had its primary force in connection with the affairs of Natural Israel in the days of the Prophet. But when we remember that Natural Israel types Christendom we find a value in this lesson very pertinent to our time. As the Lord called Israel His vineyard so did He with Christendom. "And He looked for judgment [justice], but, behold, oppression; for righteousness [equity] and, behold, a cry" of distress. As to the national cry and the reason for it, see verse eight, which reads:

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Here we perceive that a spirit of selfishness prevailed in Isaiah's day, as it does today; as then property was disposed to accumulate in the hands of the more successful, so it is today. As then landlordism took possession of vast areas, neglectful of the fact that "the earth hath the Lord given unto the children of men," and not merely to a few of them, so is it today.

Only by the most strenuous laws, and in some cases revolution, have the people maintained a hold of considerable

R5112 : page 314

portions of the earth. The French Revolution broke up the large holdings there; special laws have thrown open the lands of Ireland. In the United States large corporations have grasped immense bodies of land, some of which unlawfully seized have been restored to the people for a more equitable distribution. As in Isaiah's day, many of the wealthy seemed to ignore the rights of the people and to be indifferent to their necessities, so it is today. We are not to overlook the fact that there are many noble, generous souls amongst the rich, as well as amongst the poor; we are merely calling attention to the parallelism between the conditions in Israel and the conditions here in our day.

THEN A TIME OF TROUBLE

Divine disapproval of human hard-heartedness, selfishness and neglect of poorer brethren, and the forgetfulness of the fact that we are all children of one blood and amenable to the laws of the same Creator, brought upon the Israelites the Divine chastisements, judgments. We believe that the Scriptures with equal clearness tell of a great "time of trouble" now impending over the world, but especially over Christendom--a time particularly mentioned by Saint James, saying, "Go to now, ye rich men, weep and howl for the misery that shall come upon you."--James 5:1.

This trouble is mentioned in today's study, verse 9: "The Lord of Hosts said in my hearing, Of a truth many houses shall be desolate, even great and fair [houses and families], without inhabitant." If we rightly appreciate what the Scriptures foresaw respecting times not far ahead of us, we will see that many of the great and rich will be in a sad plight in their country-side homes, as will be some of the poorer in the congested cities, for the time of trouble, it is declared, will be upon all. The Prophet proceeds to indicate that shortage of crops will have much to do with the trouble: "Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."

Never before has the world been so amply fortified against all peculiarities of conditions. Drouth and famine in one part may be relieved by the surplus of another part; nevertheless, we are to remember that the entire situation is in the Divine hand, and that if a shortage of food supply should now come to pass it would indicate a Divine intention in the matter, more than at any time in the world's history.

MUSIC, REVELRY, INTOXICATION

The text given us for today's lesson comes next in our study. It implies that in the days of Isaiah's prophecy many of the rich indulged themselves in intoxicating liquors, music, revelry, etc., to their own injury as well as to the neglect of their responsibilities to God. They asked, "Am I my brother's keeper?" even as Cain asked this question. By their accumulated wealth they had more than heart could wish, while others had insufficient and were needy. Their brilliancy of intellect and good fortune in life enabled them to triumph over the curse, which reads: "In the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken."--Gen. 3:19.

But this victory gave them time, for which they were also responsible. Instead of using that time for the general blessing of their fellowmen, and their money for the general uplift of humanity, they accumulated houses and lands, etc., and drank constantly and excessively to their injury. Could they wonder that such a course would not have Divine approval? Could they wonder that all these things would bring upon them some disaster?

And how about today? is it the same? We answer, Yes and No. With many it is the same exactly, but with a considerable number of the wealthy of our day it is very different, we are glad to say. Continually we have evidences of the noble rich, as well as of the noble poor. Continually we have evidences that some of the wealthy consider their possessions as a trust from the Almighty to be used in His service, to be used for the sake of humanity, for its uplift, its comfort. Nearly every quarter of Christendom can boast of some such characters, but alas, they are comparatively few. The majority of the rich, like the majority of the poor, are selfish to the core.

It is in this direction that we are to look for the danger which the Scriptures declare to be imminent. When the selfish rich and the selfish poor shall join issue in a great struggle, as the Bible clearly declares they will do, then the world will see the time of trouble prophesied --"such as never was since there was a nation"--a time of trouble which Jesus declares will never be again, because following that great trouble, upon the ashes of the present civilization, Immanuel, Messiah, the Son of the Highest, will establish the Kingdom of God, the rule of righteousness under the whole heavens, for the blessing of all the families of the earth, the rich, the poor.

THE OPERATION OF GOD'S HANDS

God's complaint in verse 12 is that the rich in their feasting and music and selfish aggregation of wealth regarded not the work of the Lord, neither considered the operation of His hands. In applying this to our day, let it not be thought that we are objecting that the wealthy do not contribute sufficiently for the maintenance of the various denominations of Christendom.

The thought we gather is that God would have the prosperous people of our day take a broad view of His work, of humanity in general. He would have them concentrate their mental powers and force of character, not upon the personal aggregation of wealth, but upon generous schemes for the blessing and uplifting of the entire race. "The earth is the Lord's and the fulness thereof"; "He hath given it to the children of men." Ultimately, according to the Scriptures, He intends that the world as a whole is to share, upon a basis of equality, all of earth's advantages.

Thus Socialism, according to the Bible, will be the ultimate condition of the earth in which all mankind will receive a blessing. Socialists, not aware of this teaching of God's Word, these promises of the future, or if aware of them doubting them, propose to take over in the interest of all mankind the great blessings which are now in the hands of the comparatively few. To us their schemes appear dangerous, impracticable. To us it appears, as the Scriptures indicate, that failing to accomplish their benevolent designs, Socialists will become bitter anarchists, and plunge themselves and the whole world into the most awful trouble ever known.

But what an opportunity is now slipping through the fingers of some of the very wealthy--an opportunity to join in with the noblest and best of the Socialists and help to lead the masses of the people, not toward anarchy, but away from it--toward the conditions which God's Word and the principles of Justice and righteousness set before us as the proper conditions--the ideal conditions!

Among the many wealthy people of our day are some multi-millionaires, who could accomplish much for mankind, and who, indeed, have already accomplished much, and who have the wealth necessary and those hearts, we believe, are longing for an opportunity to do good; but

R5112 : page 315

doubtless the opportunity will pass unimproved; the time of trouble foretold will fall upon the race.

We must admit, in any event, that even if Socialism were established in the world it could not be maintained in any degree of perfection except by men thoroughly converted to God--men who would feel their responsibility to God and to men. In other words, what we need is the conversion of the world, not merely to an outward bowing of the knee, but to a heart-harmony with God and the principles of His righteousness.

Will this ever come? Ah, yes! The mouth of the Lord hath spoken it! But it cannot come through any power of ours. We can favor it, advocate it, and point toward it, but, individually, those who love righteousness and who see the way of the Lord are so insignificant that they cannot accomplish what they would for their fellows. "Wait ye upon Me, saith the Lord, until that day!" "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."--Zeph. 3:8,9.

R5113 : page 315

In His own time, following the great time of trouble, God will humble the world. Meantime the Elect saints will be glorified, and with Messiah, as His Bride, constitute the long-promised Kingdom of God for the blessing of humanity. Then Satan shall be bound and all the good influences of righteousness and truth and knowledge shall be let loose for the blessing of the world.

"HELL HATH ENLARGED HERSELF"

The Lord tells us that because of these conditions His people are in captivity, not knowing how to help themselves, lacking knowledge, and their honorable men are famished, weak, perplexed, ignorant of the proper course; and the multitude who rely upon them are also thirsty. This is the famine elsewhere mentioned, not for bread, nor for water, but for a hearing of the Message of the Lord, the Gospel of Messiah's Kingdom, which is the very Message that all need to hear.

On account of the same conditions, "Hell hath enlarged herself and opened her mouth without measure; and their glory and their multitude and their pomp, and he that rejoiceth shall descend into it." Not the hell of eternal torment taught in our various creeds is here meant, but the Bible hell, the grave, the state of death. The time of trouble approaching will mean the loss of much life; as Jesus said, "Unless those days should be shortened, there should no flesh be saved."--Matt. 24:22.

===================

R5113 : page 315

THE WHITE STONE GIVEN THE OVERCOMERS

"To him that overcometh will I give...a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."--Rev. 2:17.

IN ANCIENT TIMES the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of kings, secret between Himself and the individual. The overcomers are not to be recognized merely as a class--the Bride class--but each will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal relationship between the Lord and the overcomers, who may be said to receive the mark of identification--the antitypical white stone--now, in this life.

This mark is the sealing of the Holy Spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the Church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the Holy Spirit will be given in the Resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and He to us forever.

"THE GOOD FIGHT OF FAITH"

I came and saw, and hoped to conquer,
As the great Roman once had done;
His was the one hour's torrent shock of battle,
My field was harder to be won.

I came and saw, but did not conquer,
The foes were fierce, their weapons strong;
I came and saw, but yet I did not conquer,
For me the fight was sore and long.

They said the war was brief and easy,
A word, a look, would crush the throng;
To some it may have been a moment's conflict,
To me it has been sore and long.

They said the threats were coward bluster,
To brave men they could work no wrong;
So some may boast of swift and easy battle,
To me it has been sore and long.

And yet I know that I shall conquer,
Though sore and hard the fight may be;
I know, I know I shall be more than victor
Through Him who won the fight for me.

I fight, not fearful of the issue,
My victory is sure and near;
Yet not the less with hand and eye all watchful,
Grasp I my buckler and my spear.

For I must fight, if I would conquer,
'Tis not by flight that fields are won;
And I must conquer, if I would inherit
The victor's joy and crown and throne.
HORATIUS BONAR.

====================

VOL. XXXIII OCTOBER 15 No. 20
A.D. 1912--A.M. 6041

CONTENTS

Self-Esteem's Advantages and Drawbacks...........319
"Let a Man Think Soberly"....................319
The Development of Faith Through Fiery Trials.....................................320
Faith of the Angels Severely Tested...........322
Persecution and Fiery Trials the Christian's Experience.................................323
Sufferings Resulting From Heredity Not Sufferings of Christ...................324
Shrinking Back From Suffering................325
Spared in the Day of Trouble.....................326
The Present a Wonderful Time.................327
The Great Question...............................327
"What Shall It Profit a Man?"................328
The Kingdom in Tableau...........................329
"Tell No Man the Vision".....................329
Interesting Letters..............................330
Questions Respecting Class Discipline.........330
Berean Questions in "Scripture Studies"...........331

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS
AT WHICH BROTHER RUSSELL WILL BE THE PRINCIPAL SPEAKER
[FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.]

ST. LOUIS, MO., OCTOBER 20

Morning rally at 10:30, and discourse for the interested at 7:30, in Recital Hall, Odeon Bldg. An opportunity for symbolic immersion will be afforded. Public address at 3 o'clock in the Odeon, Grand Ave.

PITTSBURG, PA., OCTOBER 21

INDIANAPOLIS, IND., OCTOBER 27

Morning rally at 10:30 and afternoon discourse for the interested in the Metropolitan School of Music, Pennsylvania and North Sts. Public session in The Murat, Massachusetts Ave. and North St., at 7:45 p.m.

BROOKLYN, N.Y., NOVEMBER 3

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. In conjunction with this meeting an opportunity will be given for symbolic baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music. Topic, "ARMAGEDDON."

OTTAWA, ONT., NOVEMBER 10

Public Discourse at 3 p.m. in the Russell Theatre.

R5121 : page 318

CAN YOU ASSIST IN THIS?

All over the United States "Registry Voters Lists" are being prepared. We have use for such of these lists as cover Rural Routes amongst intelligent farmers. Send us such, please, but no others. We desire to send to such addresses some free literature to assist them toward the light. But this method is too expensive except for exceptionally desirable lists. If lists sent represent Swedes or Germans principally please so indicate on the margin.

==========

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 1; (2) 164; (3) 151; (4) 273; (5) 313; (6) 109; (7) 145; (8) 305; (9) 94; (10) 78; (11) 204; (12) 130; (13) 87; (14) 107; (15) 96; (16) 307; (17) 325; (18) 293; (19) 4; (20) 299; (21) 165; (22) 312; (23) 265; (24) 110; (25) 14; (26) 10; (27) vow; (28) 168; (29) 250; (30) 38.

====================

R5113 : page 319

SELF-ESTEEM'S ADVANTAGES AND DRAWBACKS

WHOEVER WILL CAREFULLY study the matter we believe will agree that a moderate amount of self-esteem is a great aid to success in the present life. It gives a self-confidence in respect to all of life's affairs, great and small. It impels its possessor to do and to dare to the full extent of his ability--if caution be lacking it may lead on to disastrous folly. But the lack of self-confidence, self-esteem, has held back thousands who otherwise might have been brilliant leaders in the path of progress.

Having pointed out some of the advantages of reasonable self-confidence we should point out some of the disadvantages of over-confidence--too great self-esteem. Its arrogance, its pride, its snobbishness, are disgusting and continually interfere with the progress of the unfortunate possessor. He never learns except by bitter experiences, because he always thinks he knows, and exposes his ignorance.

Some of the best people, the saintly, have small self-esteem, depreciate their own talents and exaggerate their own blemishes. Their humbleness of mind is a blessing when it leads them to God--to the Throne of Heavenly grace for forgiveness and for grace to help in every time of need. As between too much and too little self-esteem, therefore, our choice should be the latter.

"LET A MAN THINK SOBERLY"

Whether born with too much or with too little self-esteem, those who come into God's family are put into the School of Christ to be taught, corrected--made right, in harmony with Divine standards. Those naturally self-conceited must learn meekness--by instructions if they will--otherwise by experiences. And they should learn to rejoice even in humiliating experiences. They are evidences that God's providence is supervising their affairs and preparing them for the Kingdom; for without meekness and humility none will be fit for it.

As the self-conceited must learn humbly to trust God and not rely on themselves and thus secure balance, so the naturally self-depreciative must learn a lesson of confidence. Not self-confidence, not self-reliance is the most desirable, but rather confidence in God and reliance upon His promised "grace to help in every time of need." This maintains the desirable humility and meekness, yet gives the courage and force suggested by the Apostle's words: "I can do all things through Christ, which strengtheneth me." (Phil. 4:13.) As St. Paul again declares, "Our sufficiency is of God!"

Thus inspired by faith in God and in His promises those "taught of God" become marvelously "strong in the Lord, and in the power of His might." (Eph. 6:10.) The righteous is strong as a lion, saying, "I will not fear what man may do unto me." (Psa. 118:6.) I will not heed what man may say of me or do to me. So long as I have the Almighty Creator for my Father and the Redeemer for my elder Brother I shall be content, relying on their "exceeding great and precious promises."

Thus, whether by nature self-conceited or humble, God's Word and providences in Christ tend to bring all followers of Christ to oneness of heart and mind. The one is humbled, the other exalted. Both learn not to trust

R5114 : page 319

in self or the arm of flesh, but in Him who is able to do for them exceedingly, abundantly, more than they could ask or think, according to the riches of His grace in Christ Jesus our Lord.

Here note the Apostle's exhortation that a man "think of himself not more highly than he ought, but think soberly," according to the measure of God's grace bestowed on him. (Rom. 12:3.) If any man has received none of God's grace, favor, mercy, forgiveness, surely it is not because he did not need it. Let him therefore feel his poverty without it. If any man has received much of God's grace it was because he needed it. He therefore may boast, but not of himself. His boast may well be in God who is thus working in him "to will and to do of His good pleasure."--Phil. 2:13.

LACK OF SELF-APPRECIATION

This deficiency operates in many ways not generally suspected. Many a man is a beggar or a thief simply because of a lack of self-appreciation. He thinks, I am nobody--and everybody knows it. He hangs his head in self-shame. He has a guilty look without having committed crime. He is treated according to his estimate of himself as expressed in his acts and looks, all of which reflect unconsciously his mental picture of himself.

When some, measuring him by his looks, declare: You are a mean man, a rascal, a thief, a scoundrel; I can see it--I can read you through and through! the effect is to thoroughly discourage him. Accepting the rating of his own brain and its reflection in the words of others he becomes rascal, scoundrel, thief. Few there are of benevolent heart to see the trouble of this class and sympathetically to give an encouraging word--to turn the scale and help bring forward the better qualities of the mind and heart.

It is here that the Gospel of Jesus does for such what nothing else could do. The Master's voice rings out in

R5114 : page 320

contrast with all other voices saying: Come unto Me, all ye that labor and are heavy laden and discouraged; I will give you rest. Ye shall find rest unto your souls!

Ah, the change! The discouraged one says, Then I am not beyond hope; not so mean, not so degraded that Jesus would pass me by. The very suggestion inspires new hope. If followed, it leads on and on to the riches of God's grace provided in Christ for the penitent, the willing, the obedient.

By the time such a man receives the begetting of the Holy Spirit and is able to cry, "Abba, Father!" old things pass away and all things become new. However, his fleshly weaknesses and unworthiness may still continually cry, You are unworthy; however, still in humility, he may acknowledge this with groans and tears, he is not cast down! He has God's assurance that he is a New Creature in Christ, whose perfect spirit body awaits him in the First Resurrection. He has the assurance that God knows of his fleshly weaknesses, and has made provision for his forgiveness through Christ, the Advocate. He has the assurance that it is not the flesh that God expects to perfect, but the New Creature, the heart, the will. He has the assurance that he is a son of God and a joint-heir with Christ in His great Messianic Kingdom, which soon is to bless the world. He has the assurance that all present trials of faith and patience and loyalty to God, to the Truth and to the brethren are permitted to test his heart-loyalty, without which he could not be a joint-heir in Messiah's Kingdom. These Divine assurances make strong the weak and give courage not only in respect to the future life, but also in the affairs of the present. No wonder the Bible speaks of the followers of Christ as transformed and mind-renewed!--Rom. 12:2.

IN RESPECT TO PHYSICAL HEALTH

It may surprise some to learn that lack of self-confidence affects physical health as well as morals. Physiologists are agreed that the mind has much to do with the operation of all the human functions. The man deficient in self-esteem not only feels mean in respect to other affairs of life, but he lacks physical tone, snap, energy, so necessary to our best success in any avenue of life. How hope, joy, peace, content can affect the liver, spleen and stomach none can explain; but the fact is conceded. How despair and hopelessness can and do affect not only the various functions of the brain but the heart, stomach, liver, gall, etc., we cannot explain; but the fact is conceded.

The person lacking self-esteem is disgusted with himself and ready to imagine any disease, and is proportionately predisposed to diseases.

Wisely, therefore, physicians and philosophers are advising people to hold up their heads; not to become discouraged; not to imagine every sensation a symptom of a dangerous disease. This salutary advice is good for such: to look on the brighter side of life; to think of being strong--to imagine themselves strong, healthy, happy, and to feel and to be as nearly perfect as their imperfect minds and bodies will permit. This anti-bilious view of life is sure to bring encouragement and blessing to some.

But nothing will so thoroughly offset the burdens of life as the grace of God. Whoever receives the "wedding garment" no longer is so overwhelmed by the appearance of the filthy rags of his own unrighteousness. Whoever realizes that as a son of God and follower of the Savior he is an ambassador for God has no time specially to pamper and coddle his flesh, nor to make its care his paramount thought. He must be about his Heavenly Father's business! He must make use of his ambassadorship! He must "show forth the praises of Him who called us out of darkness into His marvelous light!"

The effect of these new ambitions, hopes, aims, upon his physical health is often marvelous. It serves as a spiritual nerve-tonic. It stimulates the mortal to service Divine. The new mind does not suggest carelessness of the mortal body--nor yet carefulness, except to the extent that necessary care may obtain the larger results to God's glory from the consumption of the human energies. Hence, as St. Paul says, "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come."--I Tim. 4:8.

===================

R5114 : page 320

THE DEVELOPMENT OF FAITH THROUGH FIERY TRIALS

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."--1 Pet. 1:7.

FAITH MAY BE said to have in it the two elements of intellectual assurance and heart-reliance. Both the head and the heart--the intellect and the affections--are necessary to the faith without which it is impossible to please God. With some, faith is all emotion; with others, it is all intellectuality. But neither of these elements alone can withstand the fiery tests to which faith is subjected. Both must be present and remain, if our faith be that which will endure to the end and be found unto praise, honor and glory at the appearing of our Lord and Savior Jesus Christ.

The trial of our faith to which our Lord and the Apostles refer is a trial, not only of our intellectual knowledge of Divine Truth, but also of our heart-reliance upon God. In both respects, the true child of God will find himself severely tried. Let him see to it that he has a "Thus saith the Lord" for every item of his belief. Let him study the doctrine and get a clear understanding of every element of the Truth. Let him become rooted, grounded, settled and established in the doctrines of God, and give earnest heed lest at any time he let them slip. --Heb. 2:1.

When he has his faith well grounded in the fundamental principles of Divine Truth, let every consecrated child of God see to it that he also continue to cultivate heart-reliance in the "great and precious promises." St. Peter tells us that a faith which has stood the tests of fiery ordeal and has come off victorious is very precious in the sight of the Heavenly Father. Whenever we pass through a fiery trial and still retain, not only our faith in the doctrines, but also our confidence in God, our reliance in His promises, our integrity of heart and purpose, and our zeal for Truth and righteousness, then our characters have grown more Christ-like and hence more pleasing to God, who subjects us to discipline for this very purpose.

St. Peter intimates in our text that the faith of those called throughout the Gospel Age will receive a severe testing. He says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In the present

R5115 : page 321

time, when gold is comparatively a rare metal, it has a special value. Therefore, the Apostle compares it to the faith of the Little Flock, to whom alone, of all humanity, will be given the glory, honor and immortality promised to those who overcome.

Hence the trial of the faith of this class is very important. None will be admitted to membership in the Body of Christ who has not been tested and proved by the Lord. But let us remember that our testing is not to see whether we are perfect according to the flesh. On the contrary, God knows our frame; He remembers that we are dust.--Psa. 103:14.

What God is seeking in us is the development and perfection of faith. We are tested to see whether we believe in Him as a faithful, wise, loving and true God; and in His Son as our Redeemer, who purchased us with His own precious blood, and as our Advocate, who now covers our blemishes, past, present and future, with the Robe of His imputed Righteousness. These are the elements of faith which He will test thoroughly and which must grow stronger as time goes by. Without strong, well-tested faith in God and His promises, we cannot please Him and become members of the Elect class which He is now selecting.

THE PURPOSE FOR WHICH FAITH IS TRIED

The trial of our faith is not left to chance. It is supervised by our Lord Jesus Christ Himself, who is represented by the Prophet Malachi as a refiner and purifier of gold and of silver, that He may purify the antitypical House of Levi, and separate the dross from the precious metal. (Mal. 3:3.) In one sense of the word, He came as that refiner at the First Advent. During the entire Gospel Age, He has been doing the refining work in His people, that the offering to the Father might be an acceptable one.

First of all, our Lord laid down His life in fulfilment of the types of the Law, thus demonstrating His absolute trust, loyalty, and faith in God. The Church of Christ must be similarly tested and proved in respect to their obedience, trust, loyalty to the Father. They must be willing, not only to trust God when things are favorable, but to trust in His providences when they cannot see the outcome. To attain this degree of faith, they must pass through manifold trials and testings, that they may demonstrate their faith and loyalty.

During the Gospel Age a peculiar, special and called-out class is being dealt with. We can see that God is not dealing with the world, but allows it to "lie in the Wicked One." (I John 5:19, Diaglott.) St. Paul tells us that during those times when the people were in ignorance, God paid no particular attention to their conduct, except when it went to an extreme. (Acts 17:30.) But during the next Age, whoever does not repent when he hears the Gospel will make no advancement; but will, in conjunction with the Divine Plan, have punishments, stripes, for anything that he knowingly does that is wrong. This Gospel Age, however, is for the development of a specially called-out class--a people for a purpose--the Church of Christ.

The question naturally arises, Why should God test faith rather than works? The answer is that all kinds of works are dependent upon the ability of the worker, and that the whole race of Adam has become unable to do perfect works, on account of the fall of their first parents. None can be perfectly just, perfectly wise, perfectly loving; to be so in our present imperfect condition is impossible.

Therefore, in His Wisdom and Love, God avoids making His test along those lines in which we are absolutely incompetent, and makes it along the line of faith --in His Wisdom, His Love and His promises. To doubt any of these would be to weaken the basis of our hope. We realize that we are in a fallen condition, that we are dying like the remainder of the race. We have heard through the Word of God that He has provided a Savior, but we see that things continue much as they were, despite all that God and Christ have done. Our faith, however, assures us that God, who knows the end from the beginning, is working all things according to the counsel of His own will and that in due time He will establish righteousness in the earth.--Eph. 1:11; Psa. 72:1-7.

The language of one without faith would be, "I cannot see that God or Christ is accomplishing anything for the world. Man now learns to control himself better than did his ancestors and so he does not fight as did the savages of old, but uses more modern weapons. He builds hospitals and insane asylums; in this way he gets the sick and the insane off his hands and so has more time to devote to business." Present conditions have a strong influence upon the world. Very much depends upon how we look at a matter.

TRUTH AND RIGHTEOUSNESS INTEGRAL PARTS OF CHARACTER

From the standpoint of faith we see that Christ has come into the world and during the Gospel Age has been carrying on the work of selecting the Church, which is His Body, and that from these a light has shone out into the surrounding darkness, which has been more or less dispelled by it. The light of the Holy Spirit, shed abroad by the example of many Christian lives, exerts an influence today, and many have a veneer of politeness which may be mistaken for the fruits of the Spirit of God. But the outward conduct alone is not evidence of acceptable heart condition. God desires that truth and righteousness shall become integral parts of our characters and that the principle of Love shall dominate in everything. This development of character we do not find among all who profess the name of Christ.

Our faith, looking out into the world, asks of the Lord, "When will the promised time come in which Thy will shall be done on earth as in heaven?" The Scriptures reply that the glorious time for the blessing of the world will not come until the Church shall have passed into glory; that Messiah will then reign for a thousand years in order to put down sin and opposition to Divine arrangements and to uplift those who desire to come into harmony with God; and that in order to accomplish this work He will establish a government based upon the principles of righteousness. By faith we accept this answer, and await God's due time for the blessing of all mankind.

Meantime, we will not permit ourselves to drift into unbelief while we delude ourselves with the thought that we or others are accomplishing something through "social uplift." We are glad to see efforts put forth to help the unfortunate; but we perceive that there is a force at work in the world that prevents success along this line. Present methods will not eradicate selfishness from the human heart; and until this is accomplished, God's will cannot be done on earth as it is in Heaven.

To bring about this desired result, the Kingdom of Heaven is soon to be established, according to the Word of God. If, while waiting for His due time to arrive, we participate in worldly ambitions and endeavors, our faith will become vague and perhaps die. Although the good that we may do will be in conflict with the darkness around us, nevertheless, it should always be shining forth

R5115 : page 322

in our words and in our conduct as the result of the glorious hopes that inspire our lives.

Faith is a quality possessed by all whom God is calling to membership in the Body of Christ, and the appeal of the Scriptures is only to those who have some faith and who are determined to increase it. When we begin our course as Christians, we have comparatively little faith, and it must be developed; our Christian experience is for the purpose of faith development. As St. Peter suggests, our faith, which is on trial, is much more precious than gold, although the gold be tried by fire. The exercise of faith tends to its development, and so our Father gives us numerous trials to test its strength.

THE FAITH OF THE ANGELS SEVERELY TESTED

God purposely permits us to be subject to manifold temptations for the testing of our faith, which is necessary because of the outcome of the trial. We may suppose that prior to the existence of man the angels had no such trials of faith and patience as the Church has had, for the angels saw God and knew of His works. Nevertheless, God has been pleased to give them a test of faith, which has continued during all of man's experience.

The primary cause of Satan's deflection, which resulted in his rebellion, was that he lost his faith in God. He formed the idea that he could manage the Universe better than could the Almighty, and thought to secure to himself a little corner where he could show how affairs should be carried on. He succeeded in getting control of our first parents, only to find that, instead of bringing a blessing, he had brought upon the human family the curse of death--the penalty of sin--and all the misery and crime now on the pages of history.

Satan's career became a very important test to the angels. Believing that God had all power, they did not understand why He would permit Satan to pursue so evil a course. They would have restrained the Adversary altogether. So when they saw evil going on unrestrained for centuries, some of them also evidently lost their faith. Thus came about the conditions mentioned in the sixth chapter of Genesis, when some of the angels preferred to materialize and live in human conditions. This was in violation of the Divine arrangement, and was the result of their loss of faith in God's Wisdom and Power. They had seen what Satan had done, although he had not succeeded in doing anything great; and their sentiment was, "Apparently God does not control affairs so completely as we have thought."--Gen. 6:1-4; 2 Pet. 2:4,5; Jude 6,7.

Thus we see that God tested the faith of the holy angels, especially when we understand that the evil conditions

prevailing before the flood have continued to some extent. The holy angels had occasion to doubt, to fear respecting God's Wisdom, Love and Power. Thus they were all thoroughly tested--more so than humanity; for they saw all that there was to be seen. We admit that there are a great many things that we do not know and cannot see, but the angels have apparently a much wider scope of knowledge. Thus the test of their faith was much greater than is ours.

God tested the faith of the angels because He wished to know which of them had that absolute confidence which would enable them to trust Him, whether it seemed that He had or had not the power to control affairs. The lesson of the exceeding sinfulness of sin was both wise and necessary. Had the fall of man resulted in the everlasting torture of even a small proportion of the human family, we could not think that God was either wise or just in permitting this test to come upon His creatures.

For more than four thousand years God permitted mankind to go down into death. Then came a manifestation of His Love when He provided for their redemption; and a still further manifestation of His Power will be given in the next Age, when they will be raised from the dead. Furthermore, in the Bride class He is making a special illustration, both to angels and to men, of His Love for those who manifest heart-loyalty to Him, and of His willingness to lift those faithful few far above the angels and even to make them "partakers of the Divine nature." We see, then, that in God's dealings with the angels He had respect to their faith.

FAITH PROPORTIONATE TO KNOWLEDGE OF GOD'S CHARACTER

The Scriptures say that "without faith it is impossible to please God." (Heb. 11:6.) If one lose his faith, there is no telling whither he may wander. The Apostle Peter's argument is that this special class who are being selected for exaltation to the Divine nature, must expect to have their faith tested, and that this testing is most important from the Divine point of view. If they have faith, it will control all of their affairs.--Compare Heb. 11:1,6.

Our faith will be in proportion to our knowledge of the character of God. We shall find, upon observation, that in proportion to our faith we can endure hardness as good soldiers of Jesus Christ. Since our test is for so brief a time--a few years--it must of necessity be a very severe, a crucial one. God is subjecting our faith to a great heat in order to separate the dross. If we had not the faith, we might fear to take the steps which would bring us into this crucial position. Fear would lead us to decline to take the course that God indicates to be His will. Without faith we would shrink from the fiery trials, the heated furnace. If we have not the faith to stand the trials, then we are not of the kind for whom God is at the present time looking.

If we appreciate this matter, we shall see that "without faith it is impossible to please God"; and that confidence in Him will lead us to weigh His words of precious promise. These promises will make clear to us the reason why these testings are upon us, and will enable us to appreciate our testings as marks of His love for us. The Lord would have us be "a peculiar people," tried and tested, "zealous of good works," a people for a purpose; and so He develops us through suffering.

When the world is on trial during the Millennial Age, knowledge will have come in, and there will be less opportunity for the exercise of faith. Mankind will be in much the same condition as that in which the angels now are. For a thousand years, the world will be assisted upward, and at the same time they will have opportunities of cultivating faith--heart-reliance--in God. What we now see by faith, they will actually know--that the permission of sin has been working out a great Divine test for both men and angels. Thus gradually, throughout the thousand years, their faith will be established in practically the same way that the faith of the angels is now being established. They will see and will walk by sight, while we believe the promises and so walk by faith.

There is a difference between intellectual belief and heart-reliance. The person who knows God best will trust Him most. Our Lord Jesus in His glorified position trusts the Father most perfectly at all times. But with us, whose trust is imperfect, it is different. Not until the First Resurrection shall we have perfect trust. The greater the knowledge of God's character, the greater will be the heart-reliance upon Him.

During the Millennium, as intellectual belief gives place to knowledge, the heart-reliance of those who are loyal to the principles of righteousness will increase proportionately. It will always be in order to trust in God. The Great Creator is the Great Upholder of the Universe; and all of His creatures will ever be recipients of His bounty. If we understand the Scriptures, the only ones who will have deathlessness will be the Lord Jesus and the Church, which is His Body. (I Cor. 15:53.) All others will have dependent lives, and so will be objects of Divine care. In order to have everlasting life, they will need to have a heart-reliance upon their Creator. The more they learn of the unchangeableness of the Divine promises and character, the greater will be their trust.

R5116 : page 323

The faith of the Church will be of a higher character than is that of the angels or than will be that of the world restored. The faith of the Church will have been wrought out amidst the darkness and obscurity of this Age, which are being permitted for the very purpose of developing that faith; for the Church is called to occupy a place much higher than that of angels or men--called to be partakers of the Divine nature.--2 Pet. 1:3,4.

When, during the Millennial Age, the world shall have learned their lessons along the lines of knowledge, God does not purpose to receive them everlastingly without a thorough test of their heart-reliance. In Rev. 20:3,7-10, we read that at the close of the thousand years, Satan shall be loosed for a little season. Mankind will then know what is right and what is wrong, for the principles of righteousness will have been implanted in their hearts. The experience with Satan will be a test of heart-reliance, of loyalty, in that God will apparently not be in control.

Then all those not in the fullest sympathy with God and His Divine Plan will be misled by this test of faith. Thus they will demonstrate their true character. Those who prove disobedient will be destroyed in the Second Death. God tells us that in the consummation every knee shall bow and every tongue confess to the glory of His Name, and that every creature in Heaven and in earth shall give honor and praise to the Son.--Rev. 5:13.

====================

R5116 : page 323

PERSECUTION AND FIERY TRIALS THE CHRISTIAN'S EXPERIENCE

"All that will live godly in Christ Jesus
shall suffer persecution."--2 Tim. 3:12.

GODLINESS IMPLIES a character which is actuated by principles of righteousness. In all our dealings we are either just or unjust, kind or unkind, not according to what some people may think of us, but according to the standard of righteousness found in the Scriptures. Therefore, in order to develop that character which is pleasing to God, we should in every detail of life consider carefully what is right and what is wrong, according to that standard. This course is Scripturally termed meditating in God's Law. When we reach that development of character in which thought, word and deed are measured by the principles of righteousness, we shall have attained godlikeness.--Psa. 119:97.

What the Lord desires to see in His people is not merely an outward manifestation of devotion to Him and to His brethren, but a development of love in our hearts and our dispositions. If we profess to love one another and yet pursue a course of self-seeking, wherein do we manifest love? So St. John admonishes to love not in word only, but in deed and in truth.--I John 3:18.

Primarily, the godly are those who are in Christ Jesus, members of His Mystical Body, having presented their human bodies living sacrifices, holy and acceptable to God through the merit of the great Advocate. Secondly, the term godly includes those who live righteously, in sympathy with Christ Jesus, even though they may not live up to the full standard which the Lord has set, because they shrink from the suffering that results from godly living. Thirdly, the term godly includes some in the remote past, who, believing in the promise of the Lord that the "Seed" should some day come, separated themselves from the rest of the world and, having obtained new aims, new ideas, were out of touch with the remainder of the race because of having a different standard.--Heb. 11:13-16.

The Ancient Worthies composed this third class, who had a share in the suffering of the godly and a participation also in the blessing. Moses, for example, preferred to suffer affliction with the people of God, rather than to participate in the honors of the Egyptian Government. Although adopted into the family of Pharaoh, he had

R5117 : page 323

respect to the promise that the Messiah would come. Hence he suffered on account of his faith in the promise. So all the patriarchs desired to be in harmony with God, in accordance with His promise made to Abraham, and because of belief in that promise they suffered more or less persecution.--Heb. 11:24-26;36-38.

Some one may ask, "Why should the godly suffer?" The Bible answers that sin has brought the world into opposition to God. Whoever, then, would have all men speak in commendation of him would not be in harmony with the Divine arrangement, for the masses of the world are pursuing a course that the Lord does not approve. We are not saying that everything which the world does is sinful, but that the standards of God are so high that because of their fallen condition the masses of the world are not subject to the Law of God, neither, indeed, can they be, for they are carnal, sold under sin. (Rom. 8:7; 7:14,15.) Those who wish to have influence with the world must cater to popular prejudices. On the contrary, those who would be God's people must be loyal to the principles of righteousness and consequently must go in the opposite direction to that of the world. Hence they are opposed by the world.

From the standpoint of God the course of the world is sinful. There is a tendency in our flesh to go with the world, who are laboring under false views of various kinds, because that course is in sympathy with the desires of our own fallen flesh. Hence to live godly is to live in opposition to the course of the world and of our own flesh. This would include not only living uprightly and avoiding sin, etc., but also the making of sacrifices as well, where principles are not involved. We are to beware, however, lest we be deceived along this line. Not only are we contending with the world, but we are wrestling with wicked spirits in high positions.--Eph. 6:12.

ILLUSTRATION OF SATAN'S DEVICES

Sometimes Satan's arts seem to be employed to get those who are trying to live godly into contention with each other. One of his devices is to make unimportant things seem important, and in this way to make people think that they are contending for righteousness' sake, and that the sufferings that they bring on themselves in this manner are for righteousness' sake. Another device is to deceive people into "busy-bodying in other men's

R5117 : page 324

matters." (I Peter 4:15.) It behooves us, therefore, as the Lord's people, not to try to straighten out all the affairs of the Church or of the world, and not to get into conflict with the brethren. They, like ourselves, are laboring to counteract the influences of the world, the flesh and the Devil.

Our influence upon each other should be uplifting; we should not cause others to grieve, except where suffering is absolutely necessary. Hence the Lord's people should cultivate the fruits of the Spirit increasingly--meekness, gentleness, patience, brotherly kindness, love. The cultivation of these fruits of the Spirit is a law in respect to the Lord's people. All who would live godly in Christ Jesus are to see to it that they are not the cause of suffering to others--especially to those of the household of faith.

SUFFERING AS A CHRISTIAN

While it is true that all who will live godly in this world will suffer to the extent to which they are out of harmony with the present evil conditions, yet the promised blessings of the Scriptures are to those who live godly in Christ Jesus, those who are Christians. Of these St. Peter says, "If any man suffer as a Christian, let him not be ashamed."--I Peter 4:16.

A Christian is a follower of Christ, one who has cast in his lot to suffer with Christ, that He may be also glorified with the Lord. (2 Tim. 2:12.) From the Apostle's standpoint, therefore, no one could suffer as a Christian unless he had become a Christian.

Every painful experience which our Lord had was suffering for righteousness' sake--not only the great sufferings, not only the great fight against sin, but also all the little, unpleasant experiences common to the world. Being "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), there was no reason why He should suffer. We do not understand that the Heavenly Father has provided sufferings, trials and difficulties for the angels who are in harmony with Him. Nor do we think that Jesus, being a Son in full accord with the Father, would have suffered were it not for His Covenant of self-sacrifice. All of His sufferings were because He had come into the world to be man's Redeemer. They were all parts of His necessary experience.

The sufferings which our Lord endured were the result of His activity in the service of the Father. These were His weariness, His weakness after giving out His vitality to heal others, His bloody sweat, His ignominious buffetings, and all the reproaches, the sneers and the bitter words incurred on account of His faithfulness, to all of which He meekly and quietly submitted until His sufferings on Calvary terminated His human existence.

SUFFERINGS RESULTING FROM HEREDITY, NOT SUFFERINGS

OF CHRIST

There is no question that suffering in general is not suffering with Christ, but with Adam. Our physical infirmities which are of heredity, are not sufferings of Christ. Rather we should speak of the sufferings of Christ as being voluntary and not involuntary. When the Apostle says that if we suffer with the Lord we shall also reign with Him (2 Tim. 2:12), he means the suffering which we bring on ourselves through faithfulness to our Covenant. St. Paul speaks of filling up that which is behind of the afflictions of Christ for His Body's sake, which is the Church. (Col. 1:24.) These experiences are not for Adam's sake.

In St. Paul's own case he had, we believe, weak eyes as a result of his wrong course in persecuting the Church; and that wrong course was, no doubt, largely the result of heredity. When the Apostle speaks of the sufferings he endured on account of his eyes, he does not speak of them as the sufferings of Christ, but says that his affliction was a messenger of Satan to buffet him. (2 Cor. 12:7.) We might then say that all physical sufferings resulting from heredity are ministers of Satan opposing us, causing us much difficulty. However, we believe that the Lord is pleased with us if we resist these ministers of Satan.

If we should think of all our physical pains and aches as sufferings for Christ, then we should be obliged to think of our mental defects also as sufferings for Christ. For instance, a man who had a disabled hand might have a comparatively even temper; another might have a perverse temper, leading him into trouble, leading him to busybody in other men's matters, etc. Thus his disposition causes him to suffer as a busybody and not for Christ. St. Paul tells us that our defects in character are works of the fallen flesh. (Gal. 5:19-21.) If the sufferings that come to us because of imperfect mental conditions are sufferings of heredity, the physical sufferings which result from imperfect physical conditions, cannot be counted as sufferings for Christ.

In the case of a Christian, inherited weaknesses and those brought upon himself by the violation of the laws of God previous to his entrance into the family of God as a son, while not sufferings with Christ, will be made advantageous to him. These weaknesses our Father sees fit to leave with us, but assures us that His grace will be sufficient for us. (2 Cor. 12:9.) While the realization of such care for our interests is humiliating in that it forces conviction of our weakness, yet it is refreshing and inspiring in that it proves our Father's love for us. "The Father Himself loveth you."--John 16:27.

SUFFERING TURNED TO THE ADVANTAGE OF THE NEW CREATURE

But when one has undertaken to follow in the footsteps of Christ and has been begotten as a New Creature, whatever affliction that New Creature undergoes because of following the Lord, is suffering as a Christian; and whatever our experiences in suffering may be, these are not necessarily the portion of the sons of God, for the angels do not suffer; but He permits the Church to have them in order to develop and crystallize character. If we rejoice that we are found worthy to share in the sufferings of the present time, every trial will be turned to advantage as a part of our Christian experience. "They are not of the world." (John 17:16.) Therefore all of our experiences must be regarded as Christian, for correction in righteousness and for educational purposes.

But this is taking a broader, deeper view than ordinary. Certainly a Christian is not to be ashamed of what he may suffer because of his loyalty to the Lord, to the Truth and to the brethren. In these sufferings he is to glorify God and to be thankful for them. He is to be glad for the opportunity of enduring something, to show not only the Lord, but himself also that he has endured something for Christ's sake. Every sacrifice that we make is for the purpose of suffering as a Christian, and we are not to be ashamed so to suffer.--I Peter 4:16.

SUFFERING FOR CONSCIENCE NOT ALWAYS SUFFERING FOR CHRIST

There are others who suffer more or less as Christians suffer, but they are suffering from a worldly standpoint. People sometimes say, "This worldly man has his trials and sufferings, and shows such patience, such resignation, that surely he is suffering as a Christian." But we do not

R5118 : page 325

understand that anyone can suffer as a Christian unless he takes the steps necessary to make him a Christian. We are to view matters from God's standpoint. Doubtless many have suffered as Christians from a human viewpoint who were not Christians. In the Dark Ages many were put to death for the sake of principle. In our own day there are people who give no evidence of being Christians, but who would rather die than have the Bible taken out of the public schools. Although they do not understand the Bible, yet if these were times of persecution, many would die at the stake in order to keep the Bible in the public schools.

We cannot always tell whether suffering is for Christ's sake. But where people have suffered for conscience' sake, they have thus cultivated character, and will get a blessing in the next Age for that suffering. At present there is only the one door into membership in the Body of Christ--obedience even unto death. Suffering with Christ, as we have seen, is not the ordinary suffering common to all in the fallen state, but only such experiences as are the result, more directly, of following Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of suffering, persecution and loss to all who follow in His footsteps. Such will have fellowship in His sufferings now, and in the end will be counted worthy to share in the reward given for faithfulness to principle.

Throughout the Gospel Age this course has meant self-sacrificing labor and endurance of reproach in the sowing and watering of Christ's doctrines. Now, in the end of the Age, it means a similar fidelity and endurance in the Harvest work now in progress--faithfulness even to the laying down of life itself, whether it be required by the gradual process of working it out in the Master's service, a dying daily, or by being brought more abruptly to a martyr's death.

SHRINKING BACK FROM SUFFERING

Our Lord forewarns us that in the end of the Gospel Age, many who have a love for Christ will allow their love to grow cold because of the iniquity and sin in the world. (Matt. 24:12.) It will be a test for such to decide whether they will follow the Lord in self-sacrifice as His disciples or whether they will partake of the worldly spirit. We see this test in operation now. A great many people who name the name of Christ, who really love the Lord, who appreciate much of His character, who would like to see the right prosper, nevertheless have no thought of making a spectacle of themselves before men. They would like to do right, to walk honorably, and to have the favor of men as good citizens. But as to being warm and faithful followers of the Lord --through "evil report and good report" (2 Cor. 6:8)-- their faith and zeal are not sufficient to endure the test.

The Lord Jesus gives us the invitation to become joint-heirs with Him. He has very clearly informed us that to follow in His steps will mean trials and difficulties in the flesh. He says, "In the world ye shall have tribulation." (John 16:33.) St. Paul repeats the sentiment, saying, "We must through much tribulation enter into the Kingdom of God"; and again in our text he emphasizes the thought, saying, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (Acts 14:22; 2 Tim. 3:12.) There is no other way to enter the Kingdom than by self-sacrifice, deadening of the flesh, mortifying it. In proportion as the New Creature grows, the old creature perishes, until the sacrifice shall have been completed in death.

The Lord's people should thoroughly understand the terms and conditions upon which they have been called. They should therefore not think it strange when trials come upon them, no matter how fiery, no matter how severe. The Apostle Peter lovingly counsels the Church: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified." (I Peter 4:12-14.) The Lord is to be not only the Instructor, but also the Refiner to purge out the dross, that we may be made ready to share with Christ in the Kingdom of "glory, honor and immortality."--Rom. 2:7.

TRIALS FROM FALSE BRETHREN

The Scriptures plainly teach that special trials may be expected in the Church, amongst the brethren. And we find it to be true that our severest trials come not from without, but, as the Apostle in substance says, "From among yourselves shall arise false brethren," to injure the flock in general through personal ambition. (Acts 20:30.) This becomes a test not only to the Church, but to all those who are in contact with us, for if one member suffer, all the members suffer with it.--I Cor. 12:26.

We are not, therefore, to think it strange if there are trials and difficulties, and if more or less dispute arise in the Church. We are to cultivate gentleness, meekness, patience, loving-kindness toward all. Nevertheless, if a dispute arise amongst the Lord's people, we are to recognize that such things are unavoidable amongst those who have the Truth. Our heads are imperfect, and consequently it requires some time to come into line with the teachings of the Lord's Word. Even disputation makes life an activity, and is better than a dead condition--not to care what is spoken or not spoken. Nevertheless, those who have zeal should be careful that they manifest the Spirit of the Lord, as above indicated--gentleness, patience, meekness, brotherly kindness, love, humility.

Think it not strange that there are fiery trials amongst yourselves, arising from one cause or another, that will make it particularly severe for you. Those among whom you are thrown in contact will cause you suffering, because of your zeal and their misunderstanding, their imperfection, etc. Similarly, you may be a cause of trial to others. All of these fiery trials will work out good for you. It is far better to be amongst those who are fervent in spirit than to take a place amongst those who are lukewarm and thus lose the privilege of being one of those who are footstep followers of Christ. Perhaps those who are lukewarm will, in the Time of Trouble, learn a lesson. But the Little Flock are to learn their lesson in the present time--allowing the experiences of life to work out for them a far more exceeding and eternal weight of glory.--2 Cor. 4:17.

Our knowledge of God is limited; yet it is only what we should expect of the Heavenly Father, that any whom He accepts as His children will have Divine love and care in the supervision of their affairs, which will make all things work for good to them. Since the Lord is our Shepherd, no one is able to pluck us out of His hands. (John 10:28,29.) We are as dear to Him as the apple of His eye. He that began a good work in us is able to complete it is in the day of Jesus Christ. (Phil. 1:6.) So the more faith we have the more we appreciate

R5118 : page 326

the text, "We know that all things work together for good to them that love God, to them that are the called according to His purpose." (Rom. 8:28.) This includes even the things that seem to be very contrary, very evil, very disadvantageous.

Our Lord said, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent." (John 17:3.) To know the Father means to be in fellowship with Him, to have an intimate acquaintance with Him. Experience corroborates this fact. The more obedient we are as children the more intimate is our acquaintance with Him. And if we are unfaithful, even for a little space, we shall fail to make development along spiritual lines. But in proportion as we are seeking to walk in His ways, we become intimate with Him in the particular sense in which a child knows his father. This knowledge gives us the trust that He cares for us as His children, and makes all things work together for good to us.--Rom. 8:28; I John 1:6,7.

CO-OPERATION WITH GOD TO THE BEST OF OUR ABILITY

We note, however, that St. Paul says that all things work together for good, not for best. God has something to do in the way of His choice of His reward and of our possibilities. The angels of God, however obedient to Him, could not become archangels nor cherubim. Their obedience brings their highest welfare on their own plane. So with us. We cannot get the best for the reason that He has already given it to Jesus Christ, whom He has set next to Himself at His right hand in power and glory and honor.--I Peter 3:22.

Again, this promise is not a guarantee that all things in life will work together for the very best to us as though we had neither will nor choice in the matter. We should not say, "I positively resign myself; the Lord has said that all things will work together for the best, and if I miss opportunities in the service I shall say, 'Oh, well, it is all for the best.'" Thus to think would be a mistake, for it is evidently not at all the thought.

After we have become New Creatures in Christ and children of God, He leaves us with a certain amount of choice. It is very largely in our own control what we shall do, whether we shall make progress or stand still or go backward. We cannot say that if one had lost the High Calling his experiences would be the very best possible; and that if he went into the Second Death, his fate was the best. But we can say that this Scripture means that God stands ready to give us the best that He may have under the terms and conditions of the Covenant which He has made with us.

Ours is a Covenant of sacrifice. There are certain laws and principles which are not to be broken. Along these lines the Lord Jesus tells us that the Father will appoint those next to the Lord who have demonstrated most of the Spirit of the Redeemer. He will not put anyone in such a position or into the Kingdom arbitrarily. His Character, His Words, stand pledged that He will

R5119 : page 326

make the best of us that He is able to do, while at the same time recognizing our wills as paramount.

Jehovah does not seek those as His children who need to be forced. Our Lord said that the Father seeketh such to worship Him as worship Him in spirit and in truth. (John 4:23.) We are to work to the best of our ability. But with all of our stumbling the Lord stands pledged that He will not leave us if we are faithful, and that He will make even our stumbling work out for good to us. Those who lose the crown may come up through great tribulation with the Great Company class. This is the best thing possible for them under the Divine arrangement. For those who go into the Second Death, their fate will not be the best for them; but it will be best for the entire universe that those should be blotted out of existence who are out of harmony with righteousness.

===================

R5119 : page 326

SPARED IN THE DAY OF TROUBLE

"They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them as a man spareth his only son that serveth him."--Mal. 3:17.

LIKE MANY OTHER prophecies, the words of the Prophet Malachi seem to have a general application throughout the Gospel Age and a particular one at the close of the Age. Eighteen hundred years ago the Lord Jehovah began to make up His jewels. The first of these jewels was our Lord Jesus Christ, who was polished, perfected and taken up on high. Jehovah did not cease His work with the perfection of His Son, our Lord. He has arranged that other jewels be cut and polished after the similitude of His Son, that they may shine with Him in the heavenly glory and Kingdom; as it is written, "We are His workmanship, created in Christ Jesus unto good works."--Eph. 2:10.

These gems must all be found by God, who is making up these jewels. But having been found of Him, they are placed in the hands of the great Lapidarist, our Lord Jesus, that He may cut, polish and fit them for the glorious work of shining with Him in the Kingdom. Our Heavenly Father has appointed our Lord to be the great Master Workman in the preparation of the jewels.

In our text, the Lord Jehovah says that in that day of preparation of the jewels He will spare this class as a man spares his only son that serves him. He has not spared this class in the sense of relieving them from all suffering, for if they were thus spared they could not share the glory to follow this trial time. He did not spare Jesus, the Head over the Church, which is His Body. But He will not permit them to be tempted above what they are able to bear. (I Cor. 10:13.) He has an interest in them and a sympathy for them, and delivers them from those things which would prove too weighty for them.

THE MOUNTING OF THE JEWELS GOING ON

In a certain sense, then, God has been making up His jewels for more than eighteen hundred years--in the sense of preparing them. But there is still a final gathering, or assembling, of this class, which has not yet been completed. The gathering of these jewels must include the resurrection, not merely of those who have been sleeping as members of the Body of Christ, but also of those who are alive and remain to the end of the Age. These all experience a change from animal to spirit conditions --"changed in a moment, in the twinkling of an eye." (I Cor. 15:51,52.) In the assembling of this class --the mounting of the jewels, as it were--the Lord will show His own workmanship, what He has selected out of the filth and mire of the sinful race of mankind, and what He has made of them.

This gathering of the jewels is that to which the Prophet Malachi refers in the following quotation: "Behold, I will send My Messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in; behold, He shall come,

R5119 : page 327

saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." --Mal. 3:1-3.

The Messenger of the Covenant is, primarily, our Lord Jesus, who came more than eighteen hundred years ago and presented Himself to those who were heirs of the New Covenant--the Jews. The Apostle points out that this new arrangement meant, not only a new Mediator for them, but also better sacrifices and a new priesthood, who would be able to effect a satisfaction for the sins of the people, so that it would not be necessary to render the typical sacrifices thereafter year by year.--Heb. 9:11-15.

This Messenger of the Covenant came unto His own, but His own received Him not, "But as many as received Him, to them gave He power to become the sons of God"--to become associated with Himself, to become identified with Himself, as members of His Body. They are begotten to a new nature, not of the will of the flesh, but only of God.--John 1:11-13.

THE LORD'S WORDS A REFINING FIRE

In this sense of the word, our Lord sat as a refiner of gold and silver--discriminating, purifying. The words which He spoke were not only words of grace, of eternal life, but also words of purification, likened elsewhere to a sharp, two-edged sword. (Heb. 4:12.) The Prophet Malachi compares them to fullers' soap, which would take out all stains and leave the garment pure and white; and he also says that our Lord will sit as a refiner of gold and silver, that the Levite class may offer to the Lord an acceptable sacrifice.

This prophecy refers, as we see, to the antitypical priesthood and includes both the Royal Priests and the Great Company. The work of this great Refiner is to purify the members of the Church class--not only the Little Flock, but the Great Company as well.

This refining process takes place all through the Gospel Age. As the individual members of the Body of Christ grow in grace, they are put through not only the preliminary processes of the refining, but also the more trying ones. Gold represents the Divine or higher order of spirit nature, and silver, the lower order. The gold represents the Little Flock, and the Silver the Great Company.

None of these would be able to make an acceptable sacrifice of himself; but the great Advocate imputes His merit to each who offers himself in sacrifice and thus enables him to become such. The Father permits the Advocate to make of these acceptable sacrifices. They are His sacrifices, not their own. Then they are begotten to the new nature and adopted into the Body of Christ. By this offering, our Lord, as the great Mediator, is getting ready for the institution of the New Covenant.

THE PRESENT A WONDERFUL TIME

The closing scenes of the Gospel Age will be the most remarkable of the world's history. The Church will then be completed. We are not at liberty to guess when the end of the trouble will be. Whether all of the trouble will come in the next two or three years we do not know.

But we think that the most serious part of the trouble will occupy a very short time.

Let us remember that we are living in most wonderful times. More can be accomplished in one month now than could have been done in years some time ago--more in one hour than in days formerly. We are still in the waiting attitude, so that the Lord can indicate His will in the matter to us. We believe that the year 1915 will be even more wonderful than the present. We fully believe that the year 1914 will see the end of the Gentile Times, for we cannot find even one flaw in our Bible chronology. But we do not claim infallibility. To err is human. If, therefore, the Father permits us to blunder in respect to His Word in this matter, nevertheless, He will undoubtedly have a great blessing for us. And if it should be that the year 1914 should not mark the close of the Gentile Times, we would still believe that the time could not be very far distant; for the nearer we come to that time, the nearer we see the fulfilment of the things which the Scriptures indicate will then occur.

In a short time the Lord will spare His people--not from the trouble altogether, but from any unnecessary experience. We cannot expect that He will spare them as jewels any more than He did His Only Begotten Son. He allowed that Son to be put to death--even the death of the cross. Yet He protected our Lord and did not permit any of the things which He suffered to work to His detriment. And so the Lord will spare us as New Creatures. He is preparing for us the glorious things which He has in reservation for the faithful.

===================

R5120 : page 327

THE GREAT QUESTION

--NOVEMBER 17.--MARK 8:27-9:1.--

"Thou art The Christ, the Son of
the Living God."--Matt. 16:16.

FOR A CONSIDERABLE period of His ministry our Lord did not declare Himself, even to His disciples, to be the Messiah. Undoubtedly He chose the wiser course. As the Great Teacher He instructed the people, until they said, "Never man spake like this man"; He healed the people, until they said, "Could Messiah do more than this?" It was better, undoubtedly, that the thought should gradually come upon the minds of His followers than that He should have started in with making that claim--better that the people should claim it for Him than that He claim the honor for Himself.

He did, however, wish His disciples to know, and He approached the question by asking, "Who do men say that I am?" He got a reply, that some thought Him John the Baptist risen from the dead; that others considered Him to be Elijah risen from the dead, and others thought of Him as being perhaps one of the other Prophets.

Then came the point of the question: "But who say ye that I am?" St. Peter answered and said, "Thou art The Christ, the Son of the Living God." Jesus admitted the correctness of this, saying, "Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven."

Forthwith Jesus began to explain to the beloved Twelve the experiences that lay before Him--how the Kingdom would be formally proffered to the Jews, and how through their representatives, the Elders, the chief priests, they would reject Him; how He would be killed, and after three days rise again.

R5120 : page 328

He made the statement about His death very emphatic, and the disciples clearly understood it. Judas, angrily disappointed, considered it a disgrace upon our Lord for Him to take such a view of the future, and a disgrace also upon the Apostles, because if Jesus had such expectations it would modify and regulate His course, and soon disaster would come to Him, and the dashing of all their hopes which He had inculcated--hopes of sitting with Him in His Throne, etc.

Doubtless all of the Apostles were disappointed, but only St. Peter had the courage to express himself, saying, "Be it far from Thee, Lord; this shall not happen." You will, we all know, as the Messiah, attain the Throne of Israel and thus eventually the Throne of the world, and bring blessing to the whole human race; and as you have promised, we shall be with You in Your Throne.

"GET THEE BEHIND ME, SATAN!"

In this course St. Peter was opposing the Divine will and plan, of which the death of Jesus was the very center or hub, from which would radiate all the fulfilments of all the various promises--to the Church first, to Israel next, and finally to all nations, peoples, kindreds and tongues. Jesus perceived that these influences were striving to hinder His consummation of His sacrifice, even as Satan tried to do in the beginning of His consecration.

To make the matter very emphatic He said to St. Peter, "Get thee behind Me, adversary," thy words savor not of the things of God's plan, but of the things of human judgment and preference. Then He began to make clear to His followers what had not been "meat in due season" to give them before, in such plain terms, namely, that whoever desired to be counted in with Him in any part of His work must realize that it would cost him all that he possessed of an earthly kind; he must deny himself, take up his cross and follow in the footsteps of the Redeemer.

Anyone solicitous of maintaining his rights and holding on to the present life, and unwilling to sacrifice all, will lose the great "prize" of the Divine nature, which will be given to those who do take up the cross and make a full sacrifice of earthly interests. And on the other hand, he who will faithfully lose his life for Jesus' sake will save it--will gain the reward of life on the spirit plane.

Moreover, the same principle that now thus operates will always operate, namely, that whoever is simply selfish, loving his own life and his own interests, will not be accounted worthy of everlasting life; but those who will sacrifice, if need be, in the interests of the Lord's cause will be the ones accounted worthy in character for eternal life.

"WHAT SHALL IT PROFIT A MAN?"

God has provided a future life for every soul of man through the redemption accomplished by Jesus, but only the noble of heart, of character, of life, who will accept this great blessing through the Divinely appointed way will get it. If they selfishly seek for the whole world, the selfishness thus developed will make them unfit for the eternal life. For what would a man take in exchange for the loss of his life? Would he consider wealth or fame or name for a few years in the present time worthy of exchange at profit, if it were to cost him eternal glory and eternal life? Surely not. We are therefore to have in mind that character-building is absolutely essential to our attaining eternal life upon any plane, by the proposition that God has made us through His Son.

Whoever becomes a follower of the Lord and hopes to gain the prize of everlasting life and glory on the spirit plane must do so whole-heartedly, and not in an underhanded or secret manner. He must come out fully and courageously and properly acknowledge Jesus and acknowledge His words. And Jesus puts Himself and His words on a parity--"whoever is ashamed of Me and of My words." Jesus' words are Jesus' doctrines or teachings. To be ashamed of the Truth, to be ashamed of the Divine Plan, to be ashamed of what we find to be the teachings of God's Word, because they are unpopular with men, is to offend the Lord and to prove ourselves unworthy of His favor.

All who are of His Church will need Christ continually as their Advocate, down to the very last, when He shall present them blameless and unreproveable before the Father in love. (Col. 1:22.) And if they would maintain Him as their Advocate, they must also be advocating His cause amongst men, not ashamed of Him and not ashamed of His doctrine, His words.

That the Lord addressed His words especially to the disciples is shown by His reference to others of that nation who had not made such a consecration as all of His disciples must make. The others were called "an adulterous and sinful generation." The followers of Christ must hold up the Light of Truth before the world, and so doing faithfully they will be acknowledged by the Lord Jesus in due time, when He comes in the glory of His Father with the holy angels. He will not be ashamed to acknowledge them; He will present them to the Father and to the holy angels.

THE GREAT QUESTION

The great question of eighteen centuries ago is the great question of today! Who is Jesus? If, as some claim, He was merely a good man, a most able Teacher, then He was not The Christ, for The Christ, although the embodiment of all these qualities, was more, much more. To be The Christ, He must have been "the Man Christ Jesus," who gave Himself a Ransom-price for all, to be testified in due time. (I Tim. 2:5,6.) And this signifies that He must have been, not of ordinary birth, but extraordinary, born from above, because if born in the ordinary course of nature He would be like others of Adam's sons, subject to the sentence of death, and hence unable to save either Himself or others. But if He was The Christ, the Sent of God, who left the glory of the Father and was made flesh that He might "taste death for every man," then we behold Him as the great Redeemer of the world, whose death was necessary as a Ransom, or corresponding price, to secure the release of mankind from the death sentence and to make possible the resurrection of Adam and his race.

More than this, the word Christ signifies The Anointed. The Bible declares that the Anointed Lord shall be the Great King, Prophet and Priest, whose Kingdom shall be under the whole heavens--a Kingdom which shall last for a thousand years; and shall destroy sin and all who love sin; and which shall lift up all humanity willing to return into harmony with God. According to the Scriptures, this Jesus is--the Messiah. And His present work is the gathering of a Bride class, to be His joint-heir in His glorious Kingdom, which will be set up soon after the Elect Church shall have been completed by the glorious change of the First Resurrection.

What think ye of Messiah? What think ye of His invitation to become His associates in His glory and Kingdom? What think ye of the cost of self-denial, self-sacrifice? What think ye of the great reward? Let those who have made the consecration review the terms; let those who have not made this consecration do as Jesus

R5120 : page 329

said: "Sit down and count the cost," before making a decision, so that if they become His disciples they will do so intelligently, and be loyal and faithful in their course.

Only those who appreciate the "High Calling of God in Christ," "The Heavenly calling"--only such will have the necessary incentive to run with patience the race upon which they started when making a consecration; and only those who run the race faithfully will win the prize; and only by the assistance of the Great Advocate can any hope to come off conqueror and "more than conqueror," through His precious Blood.

====================

R5121 : page 329

THE KINGDOM IN TABLEAU

--NOVEMBER 24.--MARK 9:2-13.--

"A voice came out of the cloud, saying, This is My beloved Son; hear ye Him. And when the voice was past, Jesus was found alone."--Luke 9:35.

OUR STUDIES continue to appertain to Messiah's Kingdom of glory. Today's lesson tells of a tableau illustration given to His disciples respecting it. The lesson deeply impressed the three Apostles who witnessed the vision, namely, Peter, James and John. St. Peter referred to it afterward in his Epistle (2 Pet. 1:16-19), saying, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty...when we were with Him in the holy mount."

Jesus prepared His disciples for the transfiguration vision, saying, "There be some of them that stand here which shall not taste of death until they see God's Royal Majesty having come with power." The occasion will be remembered. Jesus had foretold His death, quite contrary to the previous expectations of the Apostles, and now He sought to draw their minds gradually to a realization that His death would not mean a repudiation of the promise of the Kingdom and its glory but a fulfilment of their expectations on a higher plane. Jesus would formally offer Himself to Israel as King riding upon the ass five days before His crucifixion; He would be despised and rejected and crucified; but His kingly office and work would thereby only be confirmed. His authority to be King of the earth, His authority to release mankind from the power of sin and death, His authority to uplift humanity and to bring the earth in general to Paradise conditions, would all be founded upon His sacrificial death at Calvary.

All this was presented to the three chosen disciples six days later. Jesus took them to the mountain-top and was transfigured before them. His flesh and His garments shone and glistened white, after the manner of angels, the vision thus representing the Lord after having experienced His resurrection change from earthly to heavenly conditions. Then with Him "talked two men," says St. Luke, "who appeared in glory"--radiant, but less so than Jesus.

In some manner they recognized these two men of the vision as Moses and Elijah. They heard these discourse with Jesus respecting His decease, "which He was about to accomplish at Jerusalem," says St. Luke. How long the vision lasted we are not told, but St. Peter, thinking that he should make some comment on the situation, and not knowing what to say, suggested the building of three tabernacles, one for Jesus, one for Moses, one for Elijah. He evidently thought that the Master would be rejoiced at such blessed fellowship, and he was willing to do anything for His aid.

"THIS IS MY BELOVED SON"

Then came a voice from the overshadowing cloud, saying, "This is My beloved Son, hear ye Him!" And suddenly the vision vanished, and they saw only Jesus with them, and He no longer with radiant appearance. What could it all mean? It may be that several good lessons came out of this: (1) During the six days following the announcement of the Master's coming suffering, ignominy and death, we may assume that the Apostles were sad-hearted, bewildered. In this condition it would be a great refreshment, and be strengthening to their faith to witness this vision which testified of Jesus they knew not what, but which showed them that the death He had foretold was a certainty and known of God and of Divine approval.

(2) The voice from the cloud would be a fresh encouragement to their faith. They had believed that Jesus was all that He claimed to be--the Son of the Highest. They had believed that He was not an ordinary member of the human family, born in sin, but that He had been particularly and specially born from above by Divine power. They had believed His own testimony that He proceeded forth and came from God and that He would return to the Father, but now their faith was corroborated; God Himself had testified in this miraculous manner that Jesus was His Son, His Well-Beloved, His Only One.

"TELL NO MAN THE VISION"

As the Apostles were coming down the mountainside with Jesus, wondering about the meaning of the vision they had seen, Jesus said to them, "See that ye tell no man the vision until after the Son of Man is risen from the dead." (Matt. 17:9.) So "they kept the saying with themselves, questioning one with another what the Lord meant by the rising again from the dead." Thus, little by little, the Great Teacher impressed upon His true disciples great truths which they could not otherwise have learned, seeing that they had not yet been begotten of the Holy Spirit; for the Holy Spirit was not yet given, the Pentecost blessing had not yet come, because Jesus had not yet suffered nor risen from the dead, nor ascended into the presence of God to make Sin-Atonement on their behalf.

The fact that Moses and Elijah appeared as real to the Apostles as though they were in life does not contradict the words of Jesus that what they saw was a vision. We are to remember the many visions given later on to one of these Apostles, St. John, recorded in the Book of Revelation. In those visions St. John saw angels and men, horsemen, beasts, crowns, etc., and heard voices and singing and talking, etc., just as in this vision.

THE MEANING OF THE VISION

We have St. Peter's words (2 Pet. 1:16) in corroboration of the text here, that what they saw on the mountain represented the Royal Majesty of Messiah--the Kingdom of Messiah. Moses represented the faithful of Natural Israel, the "House of Servants"; "Moses as a servant, was faithful over all his House." Elijah represented The Christ in the flesh, the House of Sons, which has been in process of development throughout this Gospel

Age. All of the consecrated, spirit-begotten people of God, during this Age, are represented by Elijah, who, God promised, should come before Messiah would set up His Kingdom. In other words, the Elijah class is composed of Jesus and all of His footstep followers throughout this Gospel Age--in their earthly or fleshly condition, spirit-begotten, but not yet spirit-born.

This Elijah company as a whole must be developed and must do a work in the world before the real Kingdom of Messiah can be established. The glorification of Jesus, following His death and resurrection, was due, but as the glorified One He stood between the Moses class, called previously, and the Elijah class, which had just begun to be called to be His joint-heirs in the Kingdom. He was thus in their midst, and the crucifixion at Jerusalem was about to fulfil all the conditions necessary to the bringing about of the Messianic reign.

But the glorification of Jesus was not the only thing necessary; the entire Church, the Body, must suffer with Him and be completed and then be joined with Him beyond the veil before the Kingdom glory can be fully established. This work of calling and preparing an Elijah class has been in progress for more than eighteen centuries and we believe is now nearly completed. As

John the Baptist was the forerunner of Jesus in the flesh, so this greater Elijah, the Church in the flesh, is the Forerunner of the great Messiah on the spirit plane. We must suffer with Him if we would share in His resurrection and share in His glory. This was the lesson of the transfiguration vision.

The disciples wondered and queried, saying, "Why do the Pharisees and Scribes tell us," according to the Scriptures, "that Elijah must first come." Jesus answered that, in a sense, to those who could receive it, John the Baptist had thus come, and had introduced Jesus as the Messiah, and that John the Baptist had in a sense fulfilled this prophecy when He introduced the Redeemer-King.

St. Peter's words, already referred to, fully satisfy us that the transfiguration scene was a vision of the coming glory of Christ--"We were eye-witnesses of His Majesty, that the promised Kingdom will eventually come. The vision on the mount confirms this to us. However, the prophecies of old, which foretold Messiah's coming and reign, are still more authentic, "more sure," they cannot fail; the Kingdom merely awaits the sufferings of those who will be the members of the Body of Christ. Then, at the Second Coming of Jesus, these will be blessed and glorified, and the class represented by Moses will also be blessed and used as instruments of the Kingdom. Thus in the vision the entire Kingdom was represented: first of all, by Jesus Himself, second by Elijah, who represented the Church class, and third by Moses, who represented the faithful on the earthly plane, through whom the Heavenly blessings will pour out upon humanity.

O, Master, it is good to be
Entranced, enrapt, alone with Thee,
Till we, too, changed from grace to grace,
Gaze on Thine own transfigured face.

===================

R5122 : page 330

INTERESTING LETTERS

QUESTIONS RESPECTING CLASS DISCIPLINE

DEAR BROTHER RUSSELL:--

Some of us desire your further advice on two points:

(1) What attitude should we take toward brethren who hold little meetings not authorized or appointed by the Class with which they are connected?

(2) We note your recommendation concerning testimony meetings and their helpfulness in character-development. What should we do in a case where Elders oppose such meetings, but where the Class desire to have them?

THE EDITOR'S REPLY

We think it rather unwise for a brother claiming to be a member of the Class to entirely ignore that Class in the matter of holding meetings. For him to inaugurate meetings, advertise them, hold them during the regular hours of the meetings of the Class, etc., would seem to be in the nature of ignoring the Class; and to hold meetings at the same hour might be considered an opposition. However, even though all this were done, it would not constitute a cause of offense or of excommunication. The Class should rejoice to know that the Gospel of the Kingdom is being preached, even though it were preached in a strifeful and contentious manner, as St. Paul suggests. (Phil. 1:15-18.) A Class would have no more right to think or speak evil of such a brother and of his effort than to think or speak evil of any Christian minister of any denomination and of his effort.

If, however, a brother were invited to give a little talk in a private or a semi-public manner to a few, not as a regular Class, nor as an opposition meeting, nor at a conflicting hour, there would seem to be no ground whatever for reproof. On the contrary, we should all commend his love and zeal and, thanking the Lord for the brother's privileges, seek as good for ourselves.

We are to keep strictly in mind that the Lord has not given any of us a right to supervise His work nor to forbid another to preach the Gospel. The disciples of old did this on one occasion and Jesus rebuked them, saying, "Forbid him not; for there is no man that shall do a miracle in My name, that can lightly speak evil of Me." (Mark 9:38-40.) Again He said, "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20.) He did not say that the two or three must be authorized, commissioned, or in any manner privileged of men. Hence, whatever there is of co-operation in the Church should be merely of love, of wisdom, of estimation of the Divine will and the oneness of the Church.

We are surprised to learn that there are any in opposition to the weekly testimony meetings which we have so strongly urged. In our experience this class of meeting is one of the most spiritually helpful. In many places if it were necessary to have but one meeting, the Classes undoubtedly would hold on to the weekly testimony meeting as the best and most helpful of all. We commend Wednesday night as being a most suitable occasion for this kind of meeting. We have already recommended that the weekly topic be the Manna text of the preceding Thursday. Observing this rule, the Lord's people all over the world can study and think much along the same lines and, looking for experiences in the same direction, obtain corresponding blessings.

We recommend a trial of this method to all of the Classes everywhere. They will have plenty to testify about if once they acquire the habit of looking for the Lord's providences in the affairs of life, noting experiences and lessons and comparing them with the instructions of the Divine Word. Those who are following this course are often surprised to note how much more every day is worth to them than formerly.

With many, life is a business routine or a dream. As New Creatures we desire to have every day full of Christian experiences and intelligent thought directed and moulded by the Divine Word. This blessed condition is attained largely by the method we have indicated. Our growth in grace depends not so much on the number of chapters or verses which we read, as upon the exercise of our minds, hearts and wills in connection with what we already know and what we daily learn of the will of God.

It is not for the Elders, but for the Class to determine what meetings it wishes to hold. When the Class decides, the Elders, of course, still have their privilege of resigning. Indeed, it would certainly be advantageous, both for the Elder and the Class, to have such Elders resign as desire to rule the Lord's household, instead of desiring to serve it.

However, our experience teaches that frequently supposed oppositions are merely misunderstandings. We advise a careful study afresh of STUDIES IN THE SCRIPTURES, Vol. VI. Indeed, we remind the dear friends how leaky are all our memories, and of the wisdom, therefore, of the course being followed by a great many--the reading of the entire six volumes of STUDIES IN THE SCRIPTURES every year--twelve pages or more every day. Those who are following this course report great blessing and give evidence of great clearness in the Truth.

DEAREST BROTHER RUSSELL:--

Inclosed find report for the week. The work goes forward gloriously and with greatly increasing momentum. The week has been chock full of the hardest kind of work, and the blessing and presence of the Lord never seemed half so bountiful. But the necessity for rapid and continuous work can hardly be exaggerated. It seems to me, with some exceptions, one day at most places is what is required.

There are some things, however, that make us very sad. It is to see some substituting petty whims of their own for the Lord's precious Truth and "the spirit of a Sound Mind." In some instances these are surmising evil, making efforts to prop themselves up and appear wise. In some instances their efforts to hold on to responsibilities in the church for which they are poorly suited lead them to not only discard the help of some superior fellow-members of the Body, but to speak evil of them.

That there is a separation now rapidly going on is plain as day. It is so distinct and extensive as to be alarming. Surely it does behoove everyone of the consecrated to be on guard as never before. The temptations to neglect bodily discipline and indulge the human desires are so subtle and powerful as to prove destructive before they are realized.

In much love to yourself and all the dear ones at Bethel and everywhere, I am faithfully yours in the Master's Service, O. L. SULLIVAN.

DEAR BROTHER RUSSELL:--

Grace, mercy and peace from God our Father and from Jesus Christ our Lord be unto you!

We were delighted to see and hear you again both at Glasgow and at London. I think the London Convention has proven a great blessing to the Church in Nottingham. Two-thirds of our number attended and we have had such an impetus given to us that we are now able to have public meetings at any time.

I am sure you will be delighted to know that at our meeting last Monday it was agreed to take larger premises, and although the expenses will be heavy, yet the friends have decided to sacrifice more than ever, in order that a good witness may be given in this place.

Dear Brother, it is a great joy to me that at last such an awakening is come, for a short time ago I almost felt like despairing of arousing interest. You, however, under the Lord's guidance, were permitted to do so, and it is a great cause for thankfulness.

The suggestion that "What shall I render unto the Lord for all His benefits toward me?" be said every morning has been carried out by quite a number of the friends and it has had a good effect, hence they are desirous of doing more.

Certainly we have not done as much as we might have done in the past, but now we trust there will be a good witness given.

Dear Brother, you are always remembered in every prayer of ours that our dear, loving Heavenly Father may grant you more and more of His Spirit, so that you may continue to give us "meat in due season"; and as for myself I feel day by day that it is a great and mighty privilege given me to bear witness to the Truth.

Certainly I get more tired in this work than I did in my scholastic work, but that is all the more to rejoice in, and from my heart I praise God for the privilege!

Many, many thanks, dear Brother, for the "Poems of Dawn" sent from the British Branch. The more we think of your loving consideration for all of us the more we love you and desire to follow you, as you follow the Master.

Quite a number of times have I been told I have great zeal, but it is for a man and not for God. This is because I have said, "Let us see what Brother Russell says upon the matter."

We should be delighted, dear Brother, if you could give us a visit in Nottingham again the next time you visit this country.

Several have joined us since your last visit, and we praise God for it; two are most earnest members.

And now, dear Brother, our prayer is that the peace of God which passeth all human understanding may rest and abide upon you. Love from us both.

Yours in our dear Redeemer,
J. AND C. HODSON.--England.

====================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XI.--The Passover of the New Creation.

NOVEMBER 3

(13) Explain the antitypical significance of the unleavened bread and the bitter herbs. P. 463, par. 3.
(14) What did our Lord mean when he said, "This do in remembrance of me"? And what is the significance of the expression, "As oft as ye drink it"? P. 464, par. 1.
(15) How does 1 Cor. 11:26 show that to all the Lord's followers the annual Passover celebration must have a new significance? And was the Memorial Supper enjoined upon Christians as a law? P. 465, par. 1.

"WE BEING MANY, ARE ONE LOAF."

(16) How does the Apostle Paul, in 1 Cor. 10:16,17, show forth the secondary significance of "the bread which we break," and "the cup of blessing," of which we partake? P. 465, par. 3, and P. 467, par. 1, 2.
(17) How should we look to it that we do not lay more stress upon the symbols than upon the reality? P. 466, par. 1.
(18) How do 1 John 3:14 and 16 emphasize our oneness as the Body of Christ? P. 467, par. 3 to P. 469.

NOVEMBER 10

(19) How does the selection of the Church during this evil time prove our love and loyalty to the Lord and His followers? P. 469, par. 1.

THE MEMORIAL STILL APPROPRIATE.

(20) What method was used by the Jews in reckoning the date of the Passover? P. 469, par. 2 and P. 470, foot-note.
(21) Explain the false doctrine of the Mass, and show how it practically took the place of the Lord's Supper. P. 470 to 472, top.
(22) How do "Disciples" celebrate the Lord's Supper, and why is their practise unscriptural? P. 472, top, and par. 1.

WHO MAY CELEBRATE.

(23) Who only are invited to celebrate the symbolical feast of the Lord's Supper? P. 472, par. 2.
(24) What is the warning of the Apostle, as expressed in 1 Cor. 11:27-29? P. 473, par. 2, 3.

NOVEMBER 17

(25) What should be the attitude of every true member of the Church as respects partaking of this Memorial Supper? P. 474, par. 1.

WHO MAY OFFICIATE.

(26) What false teachings have led to the popular impression that only "an ordained minister" may administer the bread and wine? and what is the Divine commission in this respect? P. 474, par. 2.

(27) Nevertheless, in view of the necessity for order in the Ecclesia, what procedure is advisable? P. 475, par. 1.

(28) What declaration of the Lord Jesus applies to this Memorial celebration, as well as to all other gatherings of His people? and what is our privilege in the event of our inability to commemorate in company with other members of "His Body"? P. 475, par. 2.

AN ORDER OF SERVICE.

(29) What order of service has been suggested as reasonable and appropriate for celebrating the Memorial Supper? P. 476 to 478, par. 1.

(30) Give some helpful thoughts suggested by remembering that we are all "members of the One Loaf.? P. 478, par. 2.

NOVEMBER 24

(31) How should we profit by Judas' experience? P. 478, par. 3.

EASTER--PASSOVER.

(32) What is the origin of the word "Easter," and how has it become applied to the Passover season? And to what day, rather than a period, has the name "Easter" been attached? and what should we consider the most appropriate day for celebrating our Lord's Resurrection? P. 479, par. 1.

(33) What is the larger view of the term "Easter," as held by Catholics, and what superseded the celebration of the Memorial Supper at its appropriate time? P. 480, par. 1.

(34) What was the change in method of counting the date of our Lord's death, and when instituted? How does this differ from the Jewish reckoning? P. 480, par. 2.

(35) What was the special appropriateness of our Lord's being crucified at the full of the moon? P. 481, par. 1, 2.

(36) Read statements from McClintock & Strong's Encyclopedia, a recognized authority, which corroborate the foregoing position? P. 481 to 484.

===================

page 333

VOL. XXXIII NOVEMBER 1 No. 21
A.D. 1912--A.M. 6041

CONTENTS

Evil Speaking and Evil Surmising..................335
  Slander a Factor in Anarchy...................335
  Love a Preventive of Evil Thoughts............336
Kindness, Humility and Patience of Love...........337
  Kindness Not Always Love......................337
Calmness of Truth (Poem)..........................339
God's Will Concerning the Church..................340
  Our Three Great Foes..........................340
  Our Daily Battle with Self....................340
St. Paul's Great Mission..........................341
  The Weak Point in Modern Preaching............342
The Two Parts of the Work of Redemption...........342
  Only One Part Yet Accomplished................343
"Quench Not the Spirit"...........................343
  Accurate Knowledge Most Essential.............344
All Things are Possible...........................344
  "To Him that Believeth".......................345
Greatest In the Kingdom...........................346
More Elders--More Work............................347
Berean Questions in Scripture Studies.............347

page 334

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5131 : page 334

SERMONS IN THE NEWSPAPERS.

Under God's providence a great work is being carried on through the newspapers; and the Gospel is being presented to millions who never attend meetings for Divine worship. Some of these are discouraged Christians who lost their faith in human creeds and systems of men and found no footing for their faith in the Bible because they did not understand it. How blessed that God has such an arrangement by which the good tidings may reach those otherwise outside any general opportunity for hearing it!

But alas, some Christians have a bitter and sectarian spirit! The fact that many of the Churches have smaller congregations as a result of loss of faith years ago makes their votaries angry that the Message should be heard outside the Churches. Some of these unreasonable zealots are doing all they know how to do to hinder the Message from going to the outsiders through the newspapers. Oh, why do they not rejoice that the Gospel is being preached to the poor, to the outsiders, to the publicans and sinners!

Under these circumstances it behooves all of us to encourage the editors of the newspapers publishing the sermons. They should know that their work is appreciated. Letters sent to them should be moderate and kind. They are not publishing the sermons because of any personal interest in them, but merely because the public are reading them. Let us hold up their hands, not only encouraging them with postcards, assuring them of appreciation of the sermons and of the good work they thereby assist in, but let us also give to such papers a financial encouragement through subscriptions.

The WATCH TOWER Office frequently has special agents' rates for newspapers. In any event it knows quite well which papers would most need a little encouragement in the way of new subscriptions. Subscriptions sent to us will be wisely used. Many of our readers doubtless can afford to take several papers, and, after reading these, to mark the sermons and to use them as tracts amongst their friends and neighbors. Do it now before you forget it!

CHOICE MOTTO CARDS--1912-1913.

Orders for motto cards for Christmas time should be in our hands not later than December 1--preferably before. We have this season some very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty. Nevertheless, we can supply them in the United States and Canada at less than retail European prices because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared. To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:--

No. Mz.--Fifteen small cards, different texts, 50c. pk.

No. Mv.--Eight small and three larger-sized, 50c. pk.

No. Ma.--Fifteen small and six a little larger, $1.00 pk.

No. Mb.--Six small, six a little larger, and three medium-sized mottoes, $1.00 pk.

No. Mc.--Six small and six medium-sized mottoes, $1.00 pk.

No. Md.--Six small, six a little larger, and three large mottoes, $1.00 pk.

No. Me.--Four large mottoes, $1.00 pk.

Where a Class or several individuals choose to order together to one address we can save a little in the expressage, justifying the offer of five of the One Dollar packets and one of the Fifty-cent packets for Five Dollars, or more at the same rate, assorted, as you please.

Make your selections carefully, write out your order plainly, stating exactly what is wanted, have money order or check accompany order and be sure to clearly indicate the address to which you desire shipment to be made.

===================

EVIL SPEAKING AND EVIL SURMISING

MANY ARE THE peculiar subterfuges which the fallen nature uses in its attempt to stifle the voice of Conscience. We have known people who took cognizance of the Scriptural injunction against slander, evil speaking and evil surmising, and yet who were so confused on the subject and so unaccustomed to scrutinizing their own conduct that they would utter slander in the very breath in which they expressed their strong disapproval of evil speaking. In order to avoid such a condition of confusion it is well to have in mind a clear definition of these terms.

SLANDER A FACTOR IN ANARCHY

A slander is anything uttered with the intention of injury to another, whether the statement be true or false. Both the Law of God and the laws of men agree that such injury is wrong. True, many slanderers are never prosecuted; true that even newspapers have times without number escaped heavy damages for libelous slander, on the plea that they published the defamation as news which properly belonged to the people. Public men consider it good policy to let ordinary slander go unnoticed, realizing that many of the false statements made by the opposition press will properly be credited as falsehood.

The effect of public slander is very injurious, and brings about a gradual growth of slander among the people. This condition is sure to work evil to themselves and to their institutions. Government officials and other men thus slandered lose their influence for good over the lower classes, who are thus being helped along day by day to greater lawlessness, and are being thus prepared for the period of anarchy which the Scriptures tell us is near.

EVIL SPEAKING INDICATIVE OF UNGODLINESS

Evil speaking includes all defamatory or injurious remarks against others--words of hatred, malice, envy or strife--everything which would injure another to any degree. Even an uncomplimentary remark respecting another, injuring his reputation, is evil speaking, although the uncomplimentary statement be true.

All of our words are taken by the Lord as an index of the heart. If our words are flippant, frivolous, unkind, unthankful, rebellious or disloyal, He judges the heart accordingly, on the principle that "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) Thus in all the varied circumstances of daily life, our words are continually bearing testimony before God of the condition of our hearts.

Godlikeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let all such things be put far away from those who name the name of Christ in sincerity and in truth.

The tongue is the most powerful member of the human body. As the Scriptures say, with it we may praise God or injure men. Not only may we injure those within reach of our tongue, but our words might extend their influence throughout the world and from generation to generation. Our tongues are the most wonderful power that God has given us. It has been said that all of life's experiences deepen when presented in language. When uttered, thoughts impress themselves deeply upon the mind. We should certainly take heed to our tongues.--

James 3:9,10.

EVIL SURMISING INDICATIVE OF AN IMPURE HEART

Evil surmising consists in imagining evil motives to be behind the words and the acts of others. Proceeding out of the heart not fully consecrated, evil surmising will attribute some selfish or evil motive to every good deed. This form of sin is ranked by the Apostle Paul as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife--works of the flesh and of the Devil.--I Tim. 6:3-5; Gal. 5:19-21.

Those who have cultivated that spirit of love which "thinketh no evil" have developed their characters and have become of "quick understanding in the fear of the

R5123 : page 335

Lord." (Isa. 11:3.) They will be cautious where there is even the appearance of evil, while at the same time they will avoid the imputation of evil intentions until forced to concede them by indisputable evidence. It is far better to take some slight risks and to suffer some trifling losses than to accuse even one innocent person. The Lord, who has directed our course in matters of this kind, is abundantly able to compensate us for any losses experienced in following His counsel.

TO IMPUTE GOOD MOTIVES IS CHARITABLE

The true Christian will cultivate the disposition to think charitably of the words and actions of others, and to suppose that their intentions are good, until he has positive evidence to the contrary. Even then he will go to the offender alone, according to Matt. 18:15, and if occasion require, will take the subsequent steps, as directed by the Lord.--Matt. 18:15-17.

From their high standard of the appreciation of the

R5123 : page 336

Divine Law, advanced Christians see that in the Lord's sight hatred is murder, slander is assassination, and the destruction of a neighbor's good name is robbery. Any of these things done in the Church among the professed people of God is doubly evil--the robbery or the murder of a brother.--I John 3:15.

Verily, with force do the Scriptures declare that the natural heart is "deceitful above all things and desperately wicked." (Jer. 17:9.) Those who practice evil speaking and evil surmising and who attempt to justify their conduct have either never entered the School of Christ or else are only in the infant class, for they seem not to know that theirs is not the spirit of brotherly love.

DIFFERENT WAYS OF MISREPRESENTING OTHERS

False witness applies not only to the utterance of falsehood, but also to any form of misrepresentation, whether by direct statement or by such indirect statement that a wrong inference may be drawn. One may bear false witness by a nod of the head, by a shrug of the shoulder or even by silence when he should speak.

One of the hardest lessons, apparently, for Christians to learn thoroughly is the Master's command that if they have anything unpleasant to say respecting a brother or a sister, any criticism to offer concerning the private life of another, they should go to the person alone. (Matt. 18:15-17.) Perhaps in no other way does the Adversary succeed so well in planting roots of bitterness, producing misunderstandings, anger, malice, hatred, strife, and other works of the flesh and the Devil, as in deterring the Lord's people from obedience to this command. Let us permit love to do her perfect work in our relationship to others.

LOVE A PREVENTIVE OF EVIL THOUGHTS

The Law of Love forbids the Lord's people to follow the pernicious example of the world. That Law commands silence to all who acknowledge the great Law-Giver, saying, "Speak evil of no man." (Titus 3:2.) Further than this, it declares against evil thoughts, evil suspicions and evil surmisings: Love "thinketh no evil." (I Cor. 13:5.) Love filling our hearts will not only hinder evil conduct and injurious words, but will prevent evil thoughts.

Indeed, to impress the importance of this subject, the Great Teacher declares to the pupils in His School, "With what judgment ye judge, ye shall be judged." (Matt. 7:2.) Again He instructs them to pray, "Forgive us our trespasses, as we forgive those who trespass against us." (Matt. 6:12,14,15.) Again He declares, "If ye from your hearts forgive not every one his brother their trespasses, so likewise shall My Heavenly Father do also unto you." (Matt. 18:35.) If at heart we treasure up resentment against others, the Heavenly Father will not forgive us.

PURITY OF HEART AN ADVANCED STAGE OF DISCIPLESHIP

Those Christians who are Elders in the School of Christ and who are therefore qualified to teach others, are not only outwardly clean, but inwardly also. They are washed by the water of the Word from the meanness, the filthiness of the flesh. No longer the slaves of sin, they are not controlled by the desires and the weaknesses of the fallen flesh and the spirit of the world. They do not bear the fruits of unrighteousness--anger, malice, hatred, strife, slander, evil speaking, evil surmising.--2 Cor. 7:1.

A pure heart signifies purity of will, of intention, or purpose, which like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet it quickly recovers its normal position, which is loyalty to truth and righteousness. A pure heart loves righteousness and hates iniquity. It loves purity and despises impurity and unrighteousness. It loves cleanliness of person, of clothing, of language and of habits. It delights in the society of the pure and shuns all others, knowing that "Evil communications corrupt good manners."--I Cor. 15:33.

We should distinguish sharply between purity of heart, will, intention, and absolute purity of every act, word and thought; for while the former is possible, the latter is impossible so long as we have our mortal bodies and are surrounded by our present unfavorable conditions. The standard set before us is, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) By this standard we are to measure ourselves continually, and not by one another; and to this standard we are to seek to bring all the conduct of our lives as well as the meditations of our hearts.--2 Cor. 10:12; Psa. 19:14.

But only our wills (hearts) have yet been transformed and renewed. Our imperfect earthen vessels in which we have this treasure will not be "changed" until our resurrection. Not until then shall we be perfected in the Divine likeness. But now, nothing short of purity of heart, will, intention, can be acceptable to God and bring us a blessing.--2 Cor. 4:7; I Cor. 15:52.

HOW TO MAINTAIN PURITY OF HEART

Those who have made a full consecration of heart to the Lord constitute the pure in heart under the Law of Love. But notwithstanding the purity of their hearts, their intentions, their wills, to fulfil the royal Law of Love, these have a battle to wage. The law of their members, depraved through inherited sin, is the strong law of selfishness, in opposition to the new Law to which they have pledged themselves--the Law of Love.--Rom. 13:10; James 2:8.

Yet their inability to live up to the requirements of that new Law must be through no lack of will, no lack of intention of the pure, loyal heart. Whatever failure they make, however short they may come at times of obtaining the victory, it must be solely because of weakness of the flesh and the besetments of the Adversary, which their pure hearts failed to resist.

Here the Lord's promises are helpful, assuring them that He knows their weaknesses and frailties, as well as the wiles of the Devil and the influence of the spirit of the world, which are contrary to the spirit of Love. He tells them that they may go freely to the Throne of Heavenly grace, there to obtain mercy in respect to their failures to live up to the high standard which their hearts acknowledge and to which they strive to conform. He also assures them that they may find grace to help in every time of need.--Heb. 4:16; Eph. 6:12.

Availing themselves of these mercies and privileges provided through our Great High Priest they are enabled to fight a good fight against sin, to repulse its attacks upon their hearts, and to drive it off, if it has succeeded in invading their flesh.

Thus, and only thus, may the Christian keep himself pure in heart and maintain his stand as a fighter of the good fight, one of the overcomers of the world and its spirit.

SELF-DECEPTION OF AN IMPURE HEART

The mind of the flesh will seek to enter into partnership with the new mind, and will be very ready to accept

love as the rule of life, under certain conditions. The mind of the flesh would prefer to recognize love in words, in profession, in manners only--a form of godliness without its power.--2 Tim. 3:5.

Gentle manners, such as love would manifest, may be exercised by a selfish heart, deceiving itself and seeking to deceive others. On the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity. Under favorable conditions these hidden motions of sin in the flesh may manifest themselves in more or less carefully worded slander or backbiting or reproach. Or these, continuing to rankle in the heart, may when opportunity affords bring forth anger, hatred, malice, strife and other wicked works of the flesh and the Devil, wholly contrary to the course of a pure heart and at variance with the commandment of the Law of the New Creation--Love.--2 Tim. 3:13; Rom. 7:5; Gal. 5:19-21.

We are to have clearly before our minds the fact that the ultimate object of all the Divine dealings with us and for us, and the ultimate signification of all the Divine promises made to us, is the development of love, which is godlikeness, for God is love. That this love may be developed in us in the sense and to the degree intended by the Lord, it must come from a pure heart, in full accord with the Lord and His Law of Love, but wholly antagonistic to the Adversary and his law of unholy pride, jealousy and selfishness.--I Tim. 1:5.

LOVE DEVELOPED BY THE PRINCIPLES OF RIGHTEOUSNESS

To have this kind of love in its proper development there must be a good conscience, well regulated by the Scriptures; therefore the study of God's Word is very important. Meditation upon God's Law is also necessary.

We must recognize the fact that there are Divine commands with principles behind them and that these principles

R5124 : page 337

are to be incorporated into our characters. In other words, we are to have the mind of Christ. (I Cor. 2:16.) As the Apostle says, "Walk in the Spirit and ye shall not fulfil the lust of the flesh."--Gal. 5:16.

This admonition means that we should guard all the actions of life, as well as all our words; for these are a source of either blessing or ill to others and to ourselves. "As a man thinketh in his heart, so is he." (Prov. 23:7.) Some may deceive others for a time, but the Lord knows whether we are seeking to please Him.

We are to endeavor to please the Lord in all things and to watch the outward conduct so that our walk in life may be circumspect. Even though we know that the world will take our very best thoughts and endeavors for hypocrisy, nevertheless, our way is clearly marked out--the way of the Lord--the way of Wisdom.

====================

R5124 : page 337

THE KINDNESS, HUMILITY AND PATIENCE OF LOVE

"God is Love."--1 John 4:8.

IN THE SCRIPTURES the word love is used to express the complete whole of the grand and glorious qualities which make up the perfection of Jehovah. God is the personification of Love. To whatever extent any one possesses this quality of Love to that extent he has character-likeness to God. Whoever is fully in God's likeness may be said to be Love; for Love is the great principle which represents most fully the Divine character.

"God is Love," our Lord Jesus is Love; and when the Church is perfect, each member of the Body will also be Love. This great principle will have full control of all that we do and say, even as now it has control in the hearts of the Lord's people, despite the weaknesses of the flesh, which prevent its full expression. When all the imperfection is taken away, those who attain the prize of our glorious high calling will have the image of God, the image of the Lord. The hope of attaining the likeness of the Divine character is the great ambition which inspires us to faithfulness of endeavor.

Incidentally, it may be remarked that faith, hope and love are fruits of the Holy Spirit. Although every good and perfect gift comes from the Father (James 1:17), nevertheless, there is a difference between a "gift" and a "fruit." Possession of a gift may be acquired immediately, but a fruit requires time in which to develop. So with the fruits of the Holy Spirit.

Here we see displayed the Wisdom of God. Development is a gradual work. With those who have that earnest desire and determined zeal for righteousness which God wishes them to have, every word and every act has something to do with the development of this quality of Love. Our Heavenly Father does not expect us to acquire perfection of love in the flesh, for its weaknesses and imperfections will not permit us to do so; but He expects to find in those who will be members of the Body of Christ that earnestness of spirit and faithful endeavor which demonstrate that if they had perfect bodies they would always manifest love.

In order to reach this degree of development of character, we must not live after the flesh, the old creature, but must train our minds to desire only those things which are true, pure, loving and good. In this sense of the word we are to be copies of our Lord Jesus Christ.

KINDNESS NOT ALWAYS LOVE

The followers of Christ have consecrated their own wills and have been begotten of the Holy Spirit, which is the Spirit of Love; for it is the Spirit of God, who is Love. Therefore their sentiment toward one another must be one of loving interest. Perhaps they are not always wise in knowing how to exercise loving-kindness; sometimes their fallen nature may lead them to think that a certain course of action would be the loving one, when it is the very reverse--the wrong course. Hence we need to be on the alert to perceive to what extent we are using the spirit of a sound mind in our conduct and in our dealings with one another.

A person might manifest kindness in word and act without having the right motive. Sometimes kindness is prompted by motives other than love. It might be for selfish reasons, or for the purpose of entrapping another to his disadvantage. This form of fraud has become so common as to cause no particular comment.

The Christian's experience is a continual schooling. Daily we are learning more and more about ourselves and about the Wisdom and Justice of God. As we learn these lessons day by day, we are learning more to reprobate and correct in ourselves. In thus discovering our own imperfections, we should learn, as a matter of course, not to expect perfection in others; and we should give them credit for doing their best to exemplify the highest ideals

R5124 : page 338

which they have in respect to the unity and perfection required for membership in the Body of Christ.

Love is always kind; Love cannot wilfully injure another. The parent who loves his child will not do anything to harm that child. He might sometimes make a mistake and punish the child unjustly, but the motive behind a loving parent's action will always be kind and true.

Love might sometimes be regarded as unkind, for the principles governing the actions of the individual might be misunderstood. When our Heavenly Father forbade Adam and Eve to partake of the fruit of the Tree of Knowledge, He had a wise reason for so doing. No doubt He would have eventually permitted them to partake of that fruit; but it was kindness on His part to keep them in ignorance of that fact. Thinking God to be unkind, ungenerous toward them, Eve thought to obtain her rights. So with us. If our Heavenly Father's kindness is not always understood, we may not be surprised if we have a similar experience. Although our spirit, or motive, may be right, yet we may not always have the ability to manifest it; and so we must make due allowance when others misunderstand us.

THE POWER OF INDWELLING LOVE

Man was originally made in the image of God (Gen. 1:26,27); but by reason of the fall of Adam, his balance of mind has been destroyed. Those who have the mind, or will of Christ are able to overcome some of the inequalities of their natural disposition and to think soberly of their own knowledge and ignorance and of that of others. This ability to appreciate the true state of affairs is the secret of much of our blessing in the Lord.

When we see others who have a smaller appreciation of justice than we have and who do things contrary to the principles of righteousness, we rejoice that we know better and are able to do better than they. The spirit of a sound mind shows us that we have more ability along some lines than have some others, and that others have more ability along some lines than we. Because of the fall of man, all are weak in one direction or another. The knowledge of the imperfect condition of humanity should humble us rather than puff us up.

Humility of mind comes only after the attainment of considerable knowledge of Christ. Knowledge puffs up because of selfishness of heart, because we are more likely to be conscious of our own good qualities than of those of others. Hence those born with less selfishness have less to contend with, and those born with more of it have more to contend with; and in proportion as we have the Spirit of Christ, we are able to overcome the tendency to be puffed up with what little knowledge we possess. Indwelling love has the power to build up, to strengthen character, and to counteract the wrong effect of the fallen human nature.

PROPER AND IMPROPER CAUSES OF PROVOCATION

The whole world has a tendency to recognize the principles of Justice. Even those whose conduct toward others is far from just, seem to crave an opportunity to fight against injustice, provided that the case is not one with which they are identified. This inclination often manifests itself in acts of violence, as when mobs vent their anger against some poor sinner who has done something to provoke their wrath. The least virulent amongst them have perhaps done wrong also, yet they seize the opportunity to show their indignation against wrongdoing and seem to take delight in punishing the offender.

The Lord's people should not possess this spirit of intolerance. We should have patience, sympathy and endurance when things go wrong, and should make due allowance for those who are transgressors. The more we possess of the spirit of patience, the more we have of the spirit of forbearance and the more difficult it is to arouse us to anger. Wherever the spirit of love prevails, its possessor is not easily moved to do or say anything unkind or unjust. Love makes us very patient with those with whom we are associated; it is anxious to throw the mantle of charity over everything that seems to be wrong.

Love would have us remember that while another may be in error, it does not follow that he is at fault. He may not have understood a matter correctly or his judgment may not have been the best, owing to inherited weakness over which he has no control. Before condemning any one we should make sure that he is at fault. Justice demands that we do no less than investigate before we condemn. Love urges us to be as merciful in the case as is possible.

God is the very personification of Love, yet the Scriptures tell us that He has been provoked at different times. While passing through the wilderness, the children of Israel aroused His indignation repeatedly. (Psa. 78:40,56; 95:7-11.) The idolatrous tendencies of that nation brought Divine wrath upon them and sent them into captivity to Babylon. (Jer. 7:17-20.) Finally, their rejection and crucifixion of our Lord Jesus Christ brought upon them "wrath to the uttermost" and caused their dispersion into all parts of the earth.

R5125 : page 338

RIGHTEOUS INDIGNATION A PROPER FEELING

The Lord's people are not to be of that immovable kind that cannot feel any resentment of injustice. Lack of ability to have just indignation would imply lack of morals and of harmony with God. Of our Lord Jesus it is written that when He beheld the unrighteous condition of the rulers of His people, and saw the injustice of their conduct, He "looked round about on them with anger, being grieved for the hardness of their hearts." (Mark 3:5.) Like Him, we should be wholly out of sympathy with everything not in harmony with God.

We are to love righteousness and hate iniquity. This word iniquity, which means the very opposite of Love, is a strong expression. A person who is indifferent to matters of right and wrong is indifferent to the character of God, who is in opposition to all forms of iniquity. Of our Lord, the Scriptures say, "Thou lovest righteousness, and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Psa. 45:7.) All who are cultivating character pleasing to God, all who are endeavoring to become exact copies of His dear Son, should put away every impurity, everything not right. Whatever is wrong should always be opposed by our new minds.

On the other hand, if we have Love as the Lord has it, we shall hate the wrong, but not the individual who does wrong. In proportion as love controls our minds and hearts, we shall feel sympathy for those who are in iniquity, for we remember that the race of mankind are fallen from their original perfection. We should think that to do evil is not their intention, their will, but that they are suffering from an iniquitous disease. Love is patient and tries to find extenuating circumstances and conditions. It seeks to help the evil-doer and is not easily provoked to anger.

But the word "provoke" signifies to incite to; in another place the Apostle says, "Provoke one another to Love and good works." (Heb. 10:24.) Love should say and do those things that will incite to loving words rather

R5125 : page 339

than stir up bitterness, which leads to anger, wrath, malice, strife and evil-speaking." (Eph. 4:31,32.) In other words, it is much better to be a peacemaker than a strife-maker. Yet we are not to have peace at any price; rather we should have peace, if possible, where principle is not involved. We should stir up strife only where some good is sure to result.

The degree of love, the strength of love, may be determined by the ease with which it may be swerved and aroused to opposition or to impatience and anger. We have already seen that there may be times when patience might stand in the way of the real interests of the case and where Love would take steps to correct what seemed to be an apparent evil; but we must remember that balance of mind, or judgment, is not ours by nature. Perfection of decision is a quality belonging only to our Heavenly Father and our Lord Jesus Christ.

"Let patience have her perfect work." (James 1:4.) The Father would not be provoked to anger with anything trivial. With us, however, our balance of judgment is so poor that generally we are too hasty. Very few of us take in the full circumstances surrounding ourselves and those with whom we have to do; therefore growth in grace and growth in knowledge will have to do with the degree of love exhibited by each one.

GENEROSITY AND SYMPATHY TO BE CULTIVATED

We are in the School of Christ, the Great Teacher. We have the words of the Heavenly Father, of our Lord Jesus and of the Apostles recorded in the Bible; therefore we should know the difference between right and wrong. On the other hand, we see that sin exists in the world. Mankind are imperfect in mind and morals. This condition is hereditary--the result of Adam's transgression, more than six thousand years ago. Yet with all our advantages of knowledge, we "cannot do the things that we would"; consequently, we feel a measure of sympathy for ourselves, and we should extend the same measure to others. Indeed, we should be more critical of ourselves than of others, although the Lord's Word says that we are not to judge either ourselves or others. We cannot read the hearts of those around us and therefore are not competent to decide what motives prompt their actions nor what degree of punishment should be meted out to them.

Nevertheless, we are to observe right and wrong conduct among our neighbors. We may know that they have, figuratively speaking, a bad tree and therefore bring forth bad fruit; and we should consider why they have a tree that produces such fruitage. Perhaps they were less favorably born than we. Perhaps they have never been in the School of Christ and have never heard the Great Teacher or the Apostles. If so, our sympathy should go out to them and our attitude of mind toward them should be such that we will not be provoked by their shortcomings, but should manifest generosity of heart toward them.

To attain this sympathy and generosity is a part of our instruction in the School of Christ, but we do not learn all pertaining to the subject in a day or a week. We get "here a little, there a little" (Isa. 28:10); and if we are following on to know the Lord, our mental discernment will become clearer and our minds will broaden in sympathy for others. Thus we shall become more like our Father in Heaven, for He is kind to the unthankful and just to the unjust, as our Lord pointed out.--Matt. 5:44-48.

PRIDE A CAUSE OF MUCH IRRITABILITY

Undoubtedly the causes for irritability and for being provoked vary in different persons. With some, it is because of a nervous condition of health, which renders them less easily able to control themselves according to the standards which they themselves recognize. With others, the cause of irritability is pride. In fact, pride is connected with nearly everything that is injurious to the people of God. Wherever pride exists, the person is susceptible to evil influences from every quarter.

Pride manifests itself in various ways. Sometimes it exhibits itself as self-esteem, leading one to think too highly of himself and too lightly of others, even to the extent of imagining himself to be their superior. At other times, pride manifests itself as approbativeness: anything that conflicts with the desire to appear well before others touches a tender spot.

We are not to be indifferent to these things. If we have pride or approbativeness, we are to seek to control it with the spirit of love and sympathy for others, instead of letting the wrong spirit control us. The best way to do this is to practise generosity and to provoke others to love and good works instead of to anger. Let us remember that humility is one of the great lessons to be learned in the School of Christ; obedience to the instructions of the Teacher along this line has very much to do with our ever getting into the Kingdom.

One of the best aids to the learning of this important lesson is to learn to judge ourselves--to scrutinize our own motives. If we find that we have acted unjustly toward another, we should go and make amends to the best of our ability; we should properly scourge our own minds, and seek to make matters right with the one we have wronged. For a person who is proud or who is sensitive to the good opinion of others, it is very difficult to apologize; but the best thing to do is to set the matter right as speedily as possible, and repeatedly, if necessary. Thus we may have help along the line where we should have it, by overcoming our pride and vanity.

The members of the Body of Christ are all to be copies of God's dear Son. This does not mean that God's dear people will be able always to control their looks and actions and words, but that the heart must recognize this standard and strive to attain to it. Every time a person who has some weakness along this line of pride or vanity will apologize for a wrong done he will by that act show both God and man that his heart recognizes the right principle. A great blessing will come to him because of his following very strictly the Divine Word; thus he will gradually overcome his weakness and strengthen his character.

R5127 : page 339

CALMNESS OF TRUTH

All Truth is calm,
  Refuge and Rock and Tower;
The more of Truth the more of calm,
  Its calmness is its power.
Truth is not strife,
  Nor is to strife allied;
It is the error that is bred
  Of storm, by rage and pride.
Calmness is Truth,

And Truth is calmness still;
Truth lifts its forehead to the storm,
Like some eternal hill.
--H. Bonar.

===================

R5126 : page 340

GOD'S WILL CONCERNING THE CHURCH

"This is the will of God [concerning you],
even your sanctification."--1 Thess. 4:3.

IN OUR TEXT the expression, "This is the will of God," is in the nature of advice rather than command. Considering the class to whom this advice is given, we find them to be those who desire to draw near to God and to have Him draw near to them. God has promised a great reward for submission to His will in every particular; and the Apostle Paul is stating what the will of God is concerning those who desire to live in nearness to Him. He tells them that it is God's will that they be fully set apart to His service; that they lay down their lives in His work; that in all the affairs of life their hearts should be set to know and to do His will.

In words of loving entreaty the Apostle elsewhere addresses this class, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) The phrase, "Present your bodies," includes not only the primary presentation, but the continuation of the living sacrifice to the completion of the work. In other words, the Gospel Age is the acceptable time when God is willing to receive those who come unto Him through Christ. It is the time for His drawing, calling, those who are to become members of the Elect Church.

God's will for His believing people, justified by faith in the Ransom and consecrated to His service, has always been the same as the Apostle stated, namely, "This is the will of God [concerning you], even your sanctification." To produce this sanctification in believers God has given unto us "exceeding great and precious promises," and declares that the truth of His Word will produce the sanctification of character acceptable to Him--conformity to the image of His dear Son, our Redeemer.

Sanctification does not mean human perfection. It is the consecration, or devotion of the will, which through Christ is accepted of the Father as perfect; it is a consecration of the body to sacrifice--even unto death. As we have seen, that body is not made actually perfect through justification by faith, but merely reckonedly perfect, according to our will, our heart, our intention. The new will should seek to bring every power, every talent, every endowment of its body, into full accord with the Lord, and should seek to exercise an influence in the same direction upon all with whom it comes in contact.

This does not mean, however, that in the few short years of the present life it will be able to bring its poor, imperfect body to perfection. On the contrary, the Apostle assures us in connection with the Church, that in death it is sown in corruption, sown in weakness, sown in dishonor, sown a [an imperfect] natural body (I Cor. 15:42-44); and that not until in the Resurrection we are given new bodies, strong, perfect, glorious, immortal, shall we have attained the perfection which we seek and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to Him the loyalty of our hearts.

R5127 : page 340

Our text, as well as many other portions of the Scriptures, teaches us that the great work which God asks of us is not for others, but is a work in ourselves, subduing, conquering, ruling self. Everything else, therefore, our doing service to the household of faith, our doing good unto all men, by home or foreign missions, etc., is subservient to this most important work within. For, as the Apostle by inspiration declares, though we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, we should be nothing from the Divine viewpoint, without love--the Spirit of Christ and of the Father--developed in us as the ruling principle of life. (I Cor. 13:3.) But before we can "put on love--the bond of perfectness"--and have its rule established, we have many enemies to put out.

OUR THREE GREAT FOES

The heart is the battleground on which the Holy Spirit helps us to wage warfare against the enemies which since the Adamic fall have taken possession of the human mind. Our battle is to be against Sin, the great taskmaster, which captured our race more than six thousand years ago. Satan, the great master or general of Sin, is our enemy, and has largely to do with the various influences against which we must contend. We are not, however, to battle directly with Satan, though we are to "resist" him; that is, we are to resist his influence, his deceptions, and his endeavors to lead us into error and into sin. We should be powerless against this great enemy were it not that our Lord Jesus has conquered Sin, and that He is on our part, so that we can confidently say, Greater is He that is on our part than all they that be against us.

Again, our battle is with the world. By this we do not mean with our fellow-creatures; for, blinded by the

Adversary, they are little, if at all, accountable for their course. We are to do battle with "the spirit of the world" and its influences. The disposition of the world, the mind of the world, the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches--the wrong views of matters as seen from the worldly standpoint--we are to resist, to fight against. And it is a daily battle.

Finally, our battle is with the flesh--our own flesh. Ever since Sin captured our race, its slavery has been conducive to mental, moral and physical degradation. Its every tendency has been toward evil, and that continually; and although our Lord Jesus had compassion on us and redeemed us from slavery to Sin, with His own precious blood, yet we have in our bodies the motions, the tendencies toward sin.

So, although we are now free, and are with the mind serving the Law of Christ, and although we have covenanted to battle for righteousness, truth, goodness and purity, we find our new selves harassed by the old, perverted tastes and inclinations of our own flesh toward the service of the old taskmaster. Not the least of our battles, therefore, is against these perverted tendencies of our flesh; and the battle with these is also a daily battle. With the great Apostle Paul we should be able to say, "I keep my body [my flesh and its desires] under"--in subjection to my new will, the New Creature.

From the moment we make a full consecration of ourselves unto death in the service of the Lord, He reckons our flesh as dead, and begets us as New Creatures. Our new minds are alive toward God with a newness of life. Hence those motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ are not recognized by the Lord as the will or the motions of the New Creature enlisted in His service, but merely as a part of the general enemy, Sin, pursuing after and battling with us. These we are pledged to resist, and to war against; and to overcome these He promises sufficient grace and help.

OUR DAILY BATTLE WITH SELF

These enemies in our own flesh cause us the greatest difficulties. To these Satan appeals; these he seeks to encourage in the warfare against the new spirit of our

minds; through these the spirit of the world gains closest approach to us, and seeks to capture us and lead us back as captives to Sin. So to speak, the "New Creature in Christ" is beset, surrounded on every hand with enemies seeking its disaster and re-enslavement. We must battle for ourselves, for our own liberty, for victory over our own weaknesses; we must battle against the spirit of the world, against delusions and snares of the Adversary by which he would make evil things appear good, and right to appear undesirable. No wonder that the child of God is urged to be continually watchful; that he is urged to "put on the whole armor of God"; that he is cautioned in respect to his various wily foes and especially against those of his own flesh; that he is urged to faithfulness and loyalty of heart!

Heart-loyalty to the Lord means continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the Divine will. (2 Cor. 10:4,5.) This is our first duty, our continual duty, and will be the end of our duty; for "This is the will of God, even your sanctification." "Be ye holy; for I [the Lord] am holy."--I Peter 1:16.

Absolute holiness is to be the standard which our minds can gladly and fully indorse and live up to, but to which we can never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the world and the Adversary. But day by day we are taught of God; and as we come to a fuller knowledge of His glorious character, and as the appreciation of it more and more fills our hearts, the new mind will more and more gain influence, strength, power, over the weaknesses of the flesh, whatever they may be--and these weaknesses vary with the different members of the Body.

If we be sanctified to God by the Truth, if our wills be dead and the Lord's will be fully accepted as ours, in thought, word and deed, then we have attained the will of God, and shall win the prize as "overcomers" even if we have never had opportunity to preach, to give to the poor, or to suffer as martyrs for the Truth's sake. Let us all note well this point: "This is the Lord's will [concerning you], even your sanctification." Let nothing becloud or obscure this truth; but let it dominate our course in life. Then if God's will is really our will, we have a clearly marked pathway before us.

But without doubt, before all such God will open opportunities to serve the Truth to others, to let their light shine to the glory of the Father and the blessing of fellow-creatures; for this is His command to us, and we may be sure He gives us no commands impossible to be obeyed. If you have been seeking opportunities of service and have found none, there must be something wrong; you may have been seeking some special service of your own preference (your old will meddling with your newly adopted will--the Lord's).

Possibly the great Teacher sees in you pride, which you would have been prompt to crush had you recognized it, but which hid itself from you under the cloak of "self-respect." Possibly the great Teacher by His providence and His Word is saying to you, "Whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10.) Possibly He sees that you would be spoiled were He to give you a more important service for others, before you have learned the lesson of humility--all important in God's sight. Act quickly, therefore; the time is short. "Humble yourselves, therefore, under the mighty hand of God [to do whatever service His providence has made possible to you], that He may exalt you in due time."--I Peter 5:6.

SANCTIFICATION THE RESULT OF LOVE OF GOD

True sanctification of the heart to the Lord means diligence in His service; a declaration of the good tidings to others; the building up of one another in the most holy faith. It also means that we do good unto all men as we have opportunity, especially unto the household of faith; that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren day by day, opportunity by opportunity, as they shall come to us; that our love for the Lord, for the brethren, for our families and sympathetically for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the Divine Word and example. --Gal. 6:10; I John 3:16.

Nevertheless, all this exercising of our energies for others is merely one of the many ways in which by the Lord's providence our own sanctification may be accomplished. As iron sharpeneth iron, so our energies in behalf of others bring blessings to ourselves. Additionally, while we should more and more come to the condition of loving our neighbors as ourselves--especially the household of faith--yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please Him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.

===================

R5125 : page 341

ST. PAUL'S GREAT MISSION

"For Christ sent me...to preach the Gospel."--1 Cor. 1:17.

LEARNING HAS always been very properly held in high esteem, and those who have it usually appreciate this fact as well as do those who have it not. There is, therefore, on the part of the learned, or those who appear to be so, a tendency to do or say things or to discuss subjects that would make them shine before others.

St. Paul had a good education. He had much advantage every way; consequently he had the greater temptation to display his knowledge. In his Epistle to the Corinthians, he was addressing a people who were familiar with Greek philosophy and who knew that the world valued this philosophy so highly that a person who did not manifest acquaintance with Greek learning was considered an ignoramus.

The Apostle realized that his great mission was not that of making himself shine, but of preaching the Gospel --the "good tidings of great joy, which shall be to all people." (Luke 2:10.) As an ambassador of Christ, he had been given the privilege of becoming a sharer in His sufferings in the present Age and in the glories to follow in Christ's Kingdom. He saw clearly that his commission transcended anything and everything else in the world, and that from the Divine point of view all other philosophies are foolishness. He had wisely concluded that he would neither detract from his own mission to discuss these theories of man, nor would he quarrel with those who accepted them.

Since those who would be blessed by hearing the Gospel would be those whom the Lord wished to gather, St. Paul determined to preach nothing but Christ. He would not mix the doctrines of Christ with those of Plato, although he knew that if he were to mention Plato and then

R5126 : page 342

to present Christ as a great philosopher, he would win the attention of the Greeks, who would say, "Here is another teacher of immortality and kindred themes," and then listen to St. Paul's discourse.

St. Paul was well aware that the teaching of Christ is the very reverse of Plato's theory--that man has inherent immortality, that when he seems to die, he then really begins to live. Man has nothing that will commend him to God or give him everlasting life. But if he can come to a condition of harmony with God, he will have the blessing of everlasting life and happiness. The Apostle knew that while no fallen man can obtain this for himself, God has made provision for all, both through the redemption price laid down at Calvary and also through the restoration of all things by the Redeemer.-- Acts 3:19-21.

How wise St. Paul was! How sad that the early Church did not profit by his course! Long years after the Apostles fell asleep, the mixture of the Platonic philosophy and the Gospel of Christ wrought havoc in Christian faith, and built up the great anti-Christian system Scripturally called "Babylon." St. Paul was wise in that he would not discuss the topics usually taught by the Greek philosophers, but gave his whole time to the presentation of the philosophy of the Plan of the Ages. He preached Christ, able now to save "to the uttermost" all who come to the Father by Him (Heb. 7:25), all who have the appreciative ear, and able in His Kingdom to bring all mankind to a knowledge of God's goodness by opening their deaf ears to receive the Truth. He showed that the whole work of sin and of devastation through death, as it has been accomplished in the human family, will ultimately be undone.

THE WEAK POINT IN MODERN PREACHING

Many of St. Paul's hearers would have been glad to learn about Christ as the great Jewish Teacher and to admit that His philosophy was good. They would have been willing to hear that Christ will some day reign and uplift humanity. A great obstacle, however, stood in the way. This One who was being preached had not borne a good reputation. According to the testimony of His own nation, He had been crucified as a malefactor.

A weaker man than St. Paul might have followed the policy of covering up the fact of the crucifixion of Christ. He might have said that the Jews did not appreciate what Christ was doing, that Christ was the Son of God, the mighty Logos; and then he might have glossed over the death of Christ on the cross. Thus the Gentiles might have regarded our Lord as a great Teacher and never have learned of the manner of His death until some Jew should tell them that their great Teacher had been a malefactor so wicked that He was not fit to live. Should they then have asked St. Paul whether this was true, he could have explained that it was a fact, but that the great mass of the Jewish people had not consented to this act of their rulers and therefore were not a party to it.

This glossing over of truth is what is done today in all of the great pulpits of Christendom. If our Lord's death is mentioned at all, it is done in an apologetic manner. But St. Paul preached that Christ's death was necessary to redeem the human race, and that under the terms of the Law Covenant, He must die on the cross in order to redeem Israel from the curse of the Law.--Gal. 3:13.

Thus the Apostle did not shun to declare the whole counsel of God in the strongest form. (Acts 20:27.) Crucifixion was the only way in which our Lord's death would be of full value and accomplish the purpose intended. Had He not died, the "Just for the unjust," He could not have been the Redeemer of the whole world. This Message was so great, so different from anything else in the world, that the Apostle concluded that he had no time for the discussion of any other topic.

There might have been occasions when St. Paul could have discussed something else. Although he might have had the opportunity to say that he did not believe in the Platonic philosophy at all, yet he did not intend to display what he knew about worldly philosophies. So it is with us. We are to discuss the Truth rather than the error. If we should have occasion to mention the error, it should be only as a side-light to illuminate the Truth by contrast.

There are many subjects in which there is a measure of truth--geology, astronomy, etc.--but to preach these would be to neglect, not only to set forth the great central Message that man is a sinner and can have no reconciliation with God except through the death of Christ, but to show what constitutes discipleship, what is to be its reward and what the result of the glorification of the Church with Christ. This Message of the Gospel is not preached today. On the contrary, much foolishness is set forth in the name of Christ and in churches dedicated to the service of the Lord. We are not to imitate this course and to strive for popularity in preaching. We are to follow in the footsteps of Jesus and His disciples.

Observation has taught us that those consecrated ones who have permitted other themes than "this Gospel" to engross time and attention are in great danger of being led astray. We advise such to be very jealous in husbanding time and talent for the ministry of the Gospel. Let us leave all other subjects, no matter how interesting, to others. In the future, when all knowledge shall be ours, we can discuss them. Those who from any avoidable cause turn aside from the ministry of the true and only Gospel are quickly turned out of the way, or else are greatly hindered in their course toward "the prize of the high calling."--Phil. 3:14.

===================

R5128 : page 342

THE TWO PARTS OF THE WORK OF REDEMPTION

THE STATEMENT of the Law is very positive--"The man that doeth these things shall live by them." Whoever keeps God's commands will live in them and will receive everlasting life as a reward for keeping them. (Lev. 18:5; Rom. 10:5.) In making the promise of life to the Jews, God did not tell them in what manner He would arrange for its fulfilment. As a matter of fact, although the Jews did not understand the types of the Law Covenant, God had showed how the keeping of that Covenant would give everlasting life; namely, through sacrifice.

In His great Plan of the Ages God had already provided a Redeemer. (Eph. 1:4.) It was therefore in view of this provision of Divine grace that the promise of life through keeping the Law could be made. But in giving the Law Covenant, God did not omit the great Atonement sacrifice, which was the type of the work of Redemption.

That our Lord had some understanding with the Heavenly Father before He was made flesh is self-evident; for His change of nature is represented as a voluntary act on His part. (Phil. 2:8.) He took not upon Himself the nature of angels, but that of the seed of Abraham. (Heb. 2:16.) He had an object in taking upon

R5128 : page 343

Himself the nature of Abraham's descendants. He did so "for the joy that was set before Him." (Heb. 12:2.) This expression implies that He had some knowledge of the nature of the work which He had come to accomplish.

This knowledge which our Lord possessed in His pre-human condition did not include the understanding of all the various types of which He was to be the Antitype, but evidently He knew that this stooping from the heavenly to the earthly nature was a means to an end, which was to be accomplished when He became a man. In order to take this great step, it was necessary for Him to have absolute confidence that the Father would not wish Him to do anything which would be to His injury, but to the contrary, something which would do Him good. So great was His faith in the Father that He wished to do the Father's will at any cost.

The first step toward the achievement of the Father's will was the taking of a nature lower than any on the spirit plane--the human. Then, being found in fashion as a man, He humbled Himself unto death, even the death of the cross. (Phil. 2:8.) He did not humble Himself before He became a man, but afterwards. As a boy He inquired of the Doctors of the Law what time would be appropriate for Him to enter upon His ministry. Evidently satisfied by His investigation that there was nothing to be done at that time, He returned to His home with His mother and her husband, and was subject to them until He was thirty years old.--Luke 2:51.

At thirty years of age, Jesus offered Himself at Jordan, where He went for no other purpose than to make His consecration. He knew that He had come into the world to be man's Redeemer; that God's will concerning His work of redemption was written in the types and shadows of the Scriptures, and that this will was altogether outside of the moral part of the Law, for it was not obligatory on one who would keep the Law. He also knew that to do this work of redemption He must present Himself in sacrifice. (Psa. 50:5.) Gladly He offered Himself, saying, "Lo, I come...to do Thy will, O My God."

ONLY ONE PART OF THE REDEMPTION WORK YET ACCOMPLISHED

In the Atonement Day offering, our Lord's consecration is pictured by the High Priest when he smote the bullock and killed it. Here we have in the type a picture of our Lord, who was represented by both bullock and priest. The new mind, the new will, the New Creature, offered up the flesh. It was not that He offered up Himself as man's Redeemer; He presented Himself a sacrifice --not to mankind, not to Satan, not to the world, but unto God. He was so loyal that He was ready to sacrifice to the Father everything which He possessed; He was permitted to prove His loyalty and faithfulness even unto death.

As a result of His obedience unto death, even the shameful death of the cross, our Lord was raised from the dead and given the very highest nature--the Divine.

In due time He will be permitted to offer the merit of His sacrifice as a Ransom-price for the sins of the whole world, and thus He will become the world's Redeemer.

This word Redeemer is quite broad. It signifies one who obtains control of something and brings it back to a former condition in a legal and satisfactory manner. Our Lord began to do this work. He has accomplished the first part, which in due time will become a satisfactory price for the sins of the world. He has already been highly exalted and thus qualified for the great office of Mediator between God and men. He is waiting merely until the members of His Body be joined to Him and made participators of His glory, and then the work of Restitution for mankind will begin.

Our Lord will be a thousand years in doing the second part of this work of redeeming. At the close of the thousand years the work will have been finished. Now He is the Redeemer, the Restorer, not because He has done the work, but because He has the power and authority to do it. At the close of the thousand years He will be the One who will have accomplished this work of Restitution, and the name Redeemer will be His forever, even though the work of redeeming will be in the past.

Nothing in the Scriptures indicates how clearly our Lord understood the terms and conditions upon which He would please the Father after coming into the world. We are, therefore, not to dogmatize on the subject. But it is probable that He did not know all the experiences through which He would pass while in the flesh, and that some of these were afterwards revealed to Him, as we read that when after His baptism He came up out of the water, the heavens--the higher things, the spiritual--were opened to Him. (Matt. 3:16.) Thenceforth He was able to appreciate the deeper features of God's Plan.

===================

R5129 : page 343

"QUENCH NOT THE SPIRIT"

--I THESS. 5:19.--

IN THE SCRIPTURES light is used as a symbol of the illuminating power of the Holy Spirit. The Spirit of God is symbolized, not only by the oil with which the priests were anointed and which represented the indwelling power of the Spirit, but also by the light of the golden candlestick which stood in the Holy. After we had been favored with the knowledge of the Truth and had consecrated ourselves, the Lord accepted our consecration and gave us the Holy Spirit, which became the illuminating power of our hearts. All down the Gospel Age the Church has been the light of the world. This our Lord intimated would be true when He said to His disciples on one occasion, "Ye are the light of the world."--Matt. 5:14.

As there are various ways by which a light may be extinguished, so there are different means by which this light of the Holy Spirit may be quenched in us. A light will go out if the supply of oil or gas which feeds it be cut off, or if the oxygen of the air be shut off from it, whether because the supply is exhausted or because something is placed over the light to extinguish it. So it is with us. The light of the Spirit may be permitted to die out for want of replenishing, or it may be quenched by contact with some outside force.

In order to have the Holy Spirit in large measure, we must keep near to the Lord; for if we get away from Him, the light will go out. If we neglect the privilege of prayer or of study of the Scriptures or of fellowship with the Lord through failure to think of Him, the illumination of the Spirit will grow dim. On the other hand, it will become brighter in proportion to our realization of our own imperfections and to the degree of our consecration to the Lord. This we manifest by the zeal with which we study His will as expressed in His Word, and with which we practice that will in the affairs of life. These are the means by which we may supply the oil to keep our light burning brightly. But while we are endeavoring to do this, we must see to it that we do not

R5129 : page 344

come into contact with anything which will tend to extinguish the flame of sacred love in our hearts.

The world, the flesh and the Devil are all in opposition to the light of the Holy Spirit. To whatever extent they are brought into contact with the light, to that extent they smother it. If the spirit of worldliness come into our hearts, it will extinguish the light of the Holy Spirit. If the spirit of selfishness or of thoughtlessness enter our hearts, it will cause the light to grow dim and finally to die out. Weariness in well-doing will produce the same result. If we indulge in pleasures of the flesh, these will tend to quench the Spirit. Sinful pleasures should, of course, be shunned by everybody. But there are pleasures which are not sinful and which are proper enough for the natural man. Yet to whatever extent the consecrated indulge in these and thus gratify the longings of the flesh, proportionately the new nature will suffer.

Christian fellowship is thought to be one of the very best aids to maintaining the light of the Spirit. Yet even in this there is a danger-line which is not always recognized and which, if crossed, will produce the opposite effect. A visit to the seashore and a bath in the ocean may in some cases be very profitable; but in others it may be carried to such an extent that it becomes dangerous to the new nature. Those who become weary in well-doing are usually those who have found something attractive in another direction to take their attention away from the things of the Spirit.

ACCURATE KNOWLEDGE OF THE PLAN MOST ESSENTIAL

Amongst the various arrangements which God has made for the New Creatures in Christ is the assembling of themselves together in order to maintain their light and to let it shine. The Apostle Paul exhorts the Church not to forget the assembling together wherever it is possible to do so. (Heb. 10:25.) Where the assembling is not possible, the Lord makes up for the lack in some other way; and so we sometimes find a dear brother or sister who has not had the opportunity to meet with others in the Truth, but who seems to be very clear and to have a deep appreciation of the Lord's Plan. Not having the privilege of fellowship with others, such a one has done so much the more reading and studying.

Those who have this opportunity for fellowship and who do not appreciate it, seem to be in a very unsatisfactory condition. In such cases, the oil is not burning brightly, else that one would delight to be with fellow-pilgrims in the same way, marching toward the same goal.

We should be as careful of our spiritual condition as of our physical. If we have a bad taste in our mouth and no appetite, we conclude that we are not well; and if we do not care to go to meetings, we may know that we are not in good spiritual health. When we find that we have not the desire to meet with others of "like precious faith," it is an indication that we should go to the Great Physician, that He may help us.

In some cases, however, the individual would do better not to go to meeting at first, but to read and study for awhile. Many have been hindered in their spiritual growth by getting a smattering of the Truth and then attending meetings. Such become stumbling-stones to themselves and to others. If they have not the time to read as well as to attend meetings, it would be better to read until they have become established, and then to assemble with others of like precious faith.

Many, even of those who are leading classes, are not so clear in the Truth as would be desirable. Some of these seem not to know what they are talking about, although they think that they do. There are various means by which one may redeem the time for study. One may take a book with him and read while on the car, going to and from his daily task. We know a dear brother who read the entire six volumes in this way.

The right course is to exercise the spirit of a sound mind on this subject, as well as on others. Our first thought should be for the glory of God; our second, for our own profit; our third, for the benefit of others. In this matter we owe it to ourselves to put ourselves first; for if we fit ourselves for service, we then have larger opportunity for helping others. Here self comes first, by Divine command--"Seek ye first the Kingdom of God and His righteousness"; "This is the will of God [concerning you], even your sanctification."--Matt. 6:33; I Thess. 4:3.

As each one comes to know for himself after receiving the Holy Spirit, He is authorized to teach what he has learned for himself. So we may all be taught of God and be used in teaching others, in proportion as we learn the lessons and apply them to our own hearts. Each one's conscience should decide for him what is to the glory of God in respect to attending meetings.

A flame might be revived, even after having been wholly extinguished. Many of us have seen a candle extinguished, and yet there was a bright, warm core which a quick breath of air might rekindle. So with us. There might be something in our lives to extinguish the flame, but the light would not go entirely out; the breath of the Lord might rekindle it. We have seen people who apparently had been zealous for the Lord, but who seemed to lose their love and zeal; but later it has been rekindled. In other cases, the light has seemed to die out altogether. We should ever be on guard lest we allow anything to dim or to extinguish our love for the Lord, for the Truth or for holiness and Christ-likeness.

===================

R5128 : page 344

ALL THINGS ARE POSSIBLE

--DECEMBER 1.--MARK 9:14-29.--

"And Jesus said unto Him, "If thou canst believe; all things are possible to him that believeth."--Mark 9:23.

WHEN JESUS and the three favored Apostles came down from the Mount of Transfiguration, where they had been enjoying the vision of coming glory, they found the other nine Apostles at the foot of the mountain surrounded by a multitude. They had made several inefficacious attempts to cast out a demon from a boy whose father had brought him for the purpose.

So it is with some of the Lord's people; occasionally by faith they go up into the mountain, into the Kingdom; by faith they see the glory of the Lord revealed, and hear afresh that they must suffer with the Lord if they would enter into His glory. Then, coming down from the exalted heights of contemplation of things glorious, they face the realities of the present time--the Adversary is in possession of the world still;

many are his slaves and dupes; no earthly power seems sufficient to cast him out; they are back with the remainder of the Church. But if the Master be with them, victory will ultimately be achieved.

This case was one of occasional obsession by an evil

R5128 : page 345

spirit, whereas many of the others were continuous. The evil spirit came into this boy at times, causing him to have a fit, to froth at the mouth, to wallow in the mire, sometimes striving to throw him into the fire or into the water, or otherwise destroy him. The parents had brought the child to Jesus for a cure; in His absence they sought the nine Apostles remaining, but their endeavors were fruitless; they could not cast out this spirit.

The unsuccessful disciples were perplexed; never before had the Master's name failed to be respected by the demons. The Scribes also were harassing them with questions, when Jesus and the other three appeared coming down the mountain. The multitude hailed Jesus and flocked to Him, but He came promptly to the relief of the Apostles and inquired the nature of their trouble. The father interposed and explained: "I have brought my son, who is possessed of a dumb spirit; and whenever it takes hold upon him it dashes him down and he foameth and grindeth his teeth and pineth away; and I spake to Thy disciples that they should cast it out, and they were not able."

And Jesus answered, "O faithless generation! How long shall I be with you? How long shall I bear with you? Bring the boy to me." And they brought him, and immediately the spirit caused him to fall to the ground, wallowing and foaming. Jesus questioned how long he had been thus. The father answered, "From a child," and that often the spirit attempted to cast the boy into the fire or into the water to destroy him; "But if Thou canst do anything, have compassion on us and help us."

"TO HIM THAT BELIEVETH"

Jesus replied, "If thou canst believe; all things are possible to him that believeth." How great stress the Lord lays everywhere upon the exercise of faith in the Divine Power! "Without faith it is impossible to please God." Those who cannot exercise the faith cannot have the blessing which others may have who do exercise faith; and our blessings increase in proportion as we will exercise our faith. Thus the Lord puts a premium upon this element of character, and makes it essential to His favor.

R5129 : page 345

This does not imply that people who cannot now exercise faith will never get any blessing. On the contrary, while the Lord has given certain exceeding great and precious promises to those who can believe and who do believe, and who follow their belief with obedience to the extent of their ability, He has also promised that by and by, during Messiah's Kingdom, the way of faith and obedience will be made so plain, so simple, that all will be able to follow it and to gain a reward--but a lesser reward than that now extended to those who can and do exercise faith and obedience.

The reason for this is manifest. God is now seeking a special class of specially faithful and obedient children, to be heirs of God, and joint-heirs with Jesus in His glorious Messianic Kingdom. He is now selecting the class which by and by He will use in bestowing His blessing world-wide; and He desires that in this class shall be only such as can exercise absolute faith in Him. Hence, now, God's rule for dealing with the Church is, "According to thy faith be it unto thee."

And in this and other miracles the Lord required faith seemingly as the condition of the healing. He thus manifested forth His coming glory and the power of His Kingdom. During the Kingdom reign there will be such manifestations of Divine Power, and such assistance given to those willing to exercise faith, that all may profit thereby and experience the healings of their flesh and the casting out of every power of Satan and sin.

The poor father realized from Jesus' words that the difficulty rested with him, that he must exercise faith else his son could not be recovered. With tears he cried out, "Lord, I do believe; Help Thou mine unbelief!" His faith got its reward. Jesus commanded the evil spirit to come out of the boy, and enter no more into him. This last was the special point of this cure. The evil spirit had frequently left the boy, but only to return. The Lord's command was that he should leave and never return.

It may be wondered why the Master permitted the evil spirit to tear the boy and cause him pain, etc., in leaving him. If He had power to cast him out, He also undoubtedly had power to control the manner of his coming out. We can only surmise therefore that Jesus, on this and other occasions, allowed the evil spirit a measure of liberty in the method of leaving the victims, and that this was for the very purpose of demonstrating how malicious and evil the spirit was which had control; and thus the miracle was the more clearly seen, and thus the more would the Lord be praised by those interested.

"MANY SAID, 'HE IS DEAD'"

The boy was left in an apparently dead condition, but Jesus took him by the hand and raised him up. The lesson for us in this is that it is not only that the Adversary and his power be cast out of humanity and from control, which the poor world needs, but they need Divine aid, the hand of Divine Power, for their uplift out of the mire of sin and death. According to the Scriptures, we are near the time when Satan will be bound, when all the influences of evil amongst humanity will be restrained. According to the Scriptures, also, this binding of Satan will be accomplished in a great "time of trouble such as never was since there was a nation," and humanity will be left in an almost dead condition. The pride, the hopes, the ambition of men will perish in that awful trouble time, but the Master will be present in Kingdom power to uplift them.

Messiah's Kingdom will not only bind the Adversary and forbid him to re-enter humanity and interfere with their affairs, but the power of the Kingdom will for a thousand years do an uplifting work amongst the fallen and degraded members of our race, lifting them up, up, up, until they will be fully up to the Divine standard, as represented in Father Adam--from which condition he originally fell through disobedience, and return to which condition has been secured for all through the merit of Jesus' sacrifice accomplished at Calvary.

The disciples asked Jesus why they could not cast out this demon. And so God's people many a time have asked themselves, Why cannot we do more than we are doing in the way of opposing Satan and Sin, and their reign of evil? The answer of Jesus is applicable here as well as there: "This kind cometh not out save by fasting and prayer." Undoubtedly God's people could accomplish much more in their own conflicts with Sin and Satan, and in helping others to get free from the power of Sin, if we would always exercise full faith in the Lord, and if we would continually live more in the spirit and less according to the flesh. This would mean fasting, or self-denial, and prayer, or fellowship with God. To him who believeth, every blessing belongs which God has promised to His faithful ones, but we have the conditions expressed elsewhere by Jesus: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

===================

R5130 : page 346

GREATEST IN THE KINGDOM

--DECEMBER 8.--MATTHEW 18:1-14.--

"In Heaven their angels do always
behold the face of My Father."--V. 10.

PERHAPS IT WAS the fact that Peter, James and John had been favored more than the others on several occasions that led to the query which opens today's study: "Who, then, is the greatest in the Kingdom of Heaven?" They knew, of course, as St.

Paul declares, that the Heavenly Father is above all, and that next to Him is our Lord Jesus Christ. "To us there is one God, the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things, and we by Him." What the disciples wished to know was, which of them would be greatest, most influential, in Messiah's Kingdom, next to Himself.

Jesus, calling to Him a little child, set him in the midst of them and said, "Verily I say unto you, except ye turn [from this spirit of self-seeking which your question implies] and become as little children, ye shall in no wise enter into the Kingdom of Heaven"--you will have no part in it, you will not be fit. Whoever would be greatest in the Kingdom of Heaven should therefore become as humble as this little child.

A little child, unsophisticated, is ready to acknowledge its lack of wisdom. It asks questions, a thousand a day, perhaps as many as that in an hour; it seeks instruction; it does not profess and boast wisdom or knowledge--it is candid, it is truthful. It is in later years that it learns from its parents and others, untruthfulness, pride, bombast and various qualities which it did not possess at first. It may have possessed the disposition to pride and arrogance and haughtiness, etc., by heredity, but at first it was guileless, and "as a little child."

The Master's lesson is that whoever would become a child of God and be taught of God, and be eventually developed as a child of God, for the glorious position in the Kingdom to which we were called, must become childlike--must turn away from all pride, from selfish ambitions and hypocrisies and pretentions. They must confess their littleness and ignorance, and go humbly to the Lord for the necessary instruction.

Any who refuse to adopt this proper, childlike spirit will thus be refused the opportunities of the Kingdom, for God will have none others--none others can be taught of God, they will not learn the lessons necessary, under the arrangements of this present time. Here then is the standard of simplicity and artlessness which the Lord's people should adopt and should continue to allow to control them, regardless of their years and experiences. "Now we know in part"; we are dependent upon our Father and His instructions. We have entered the School of Christ, our Elder Brother; He is our Instructor; we must learn of Him, and to learn we must be in this proper, childlike attitude of mind.

"ONE SUCH LITTLE CHILD"

We are not to understand that little children, however guileless, are members of Christ's Kingdom class, nor that the dear little ones dying in infancy will be members thereof. The Lord is seeking for mature men and women, who have a childlikeness of mind, a readiness to receive the Heavenly Father's Message, and who in gladness and simplicity of heart accept it. "Whoso shall receive one such little child in My name, receiveth Me"; whoever are My disciples are privileged to be God's little children, and thus to be My younger brothers; whoever will receive one such will be receiving Me. "Whosoever shall offend," or injure, "one of these little ones that believe in Me, it were better for him if a millstone were hanged about his neck, and that he were sunk in the depths of the sea."

If some one were thus drowned in the sea, it would indeed terminate his present life, but it would not at all endanger or influence his future life. A future life, by a Restitution awakening, is assured to Adam and every member of his race. Neither drowning nor any other form of death could possibly interfere with it. But he who would injure one of the Lord's little ones would thereby come under such a measure of Divine displeasure that it would affect his future interests beyond the grave, beyond his awakening. He would be held responsible for his deeds, even in the next life, in proportion as he realized what he was doing when he injured the Lord's saints.

The Lord declares that His faithful ones are as precious to Him as the apple of His eye, and that all their interests are subject to Divine supervision. He will allow nothing to happen to these; troubles permitted to come upon them will be only such as the Lord has foreseen and is able to make work out some blessing in connection with their preparation for the Kingdom. But even this fact will not excuse wilfulness on the part of those who do evil to the members of the Body of Jesus.

We remember the persecution of the saints by Saul of Tarsus. We remember Jesus said to him, "Saul, Saul, why persecutest thou Me?" He answered, "Who art Thou, Lord?" And Jesus replied, "I am Jesus, whom thou persecutest." In persecuting the saints Saul of Tarsus had been persecuting Jesus, but because he did it ignorantly God had mercy upon him. Doubtless many saints from Jesus' day down have been persecuted ignorantly, and the Lord will have mercy upon those persecutors; but some of the persecuters have had such light, such knowledge, as to make them responsible; and it is of this class that our lesson speaks. Our Lord added a warning: "Woe unto the world because of offenses! It must needs be that offenses come; but woe to that man by whom the offense cometh."

CUT OFF HAND OR FOOT

Here the Master brought in a saying which has perplexed many. "If thy foot cause thee to stumble, cut it off, and cast it from thee; it is better to enter life maimed, or halt, than having two hands or two feet to be cast into everlasting fire. If thine eye offend thee, pluck it out, and cast it from thee; it is better to enter into life with one eye, than that having two eyes thou be cast into Gehenna fire."

Those who fail to remember that Jesus spake to the people in parables, and never without a parable, will be liable to stumble over these words of His. His teaching is this: If you have anything in your make-up dear to you as a right hand or a foot or an eye, that is likely to cause you to stumble and fail to enter the Kingdom, you would better cut off that tendency, no matter what it costs, no matter how precious, no matter how great a hold it may have upon the very tendrils of your life. Would it not be better to enter into life than to go into Gehenna fire, that is, destruction, the Second Death? Surely this is true. Having put our hands to the plow, having even become followers of Jesus, we must either go on and be accepted as conquerors, or must perish.

There will, of course, be none in the Kingdom with but one eye, but the illustration is the same. If it should cost us the cutting off of some of our members, it would surely pay us to gain the eternal life in glory, even thus maimed, rather than to take the consequences of the

R5131 : page 347

Second Death, utter extinction. The lesson is that having begun as followers of Christ, and entered upon the contract and received a part of the reward, the Holy Spirit, the Divine favor, we cannot back out of the contract; we must go on to everlasting life or to everlasting death.

How careful the Lord's people should be not to stumble one another, even one of the least of the little ones who has accepted of Jesus and become His follower! --is the lesson. To illustrate it, Jesus suggested that any shepherd losing one of his sheep would leave all the others to go and seek that one; and he rejoices specially at its recovery. So we, the followers of Jesus, should be careful not to stumble each other, but rather to remember that we are all sheep under the great Shepherd, our Heavenly Father, and the great Under Shepherd, our Heavenly Lord, and that He has the spirit of loving interest and care which would go after the straying sheep, and that we should have this same spirit; and possessing this spirit, we would be very careful indeed not to stumble or hinder even the least of the Lord's followers.

All the Lord's true followers are God's "little ones," and are subject to special Divine supervision, represented in our text as angel care. The messengers who have guarded over the lives of God's saintly few always have access to the Heavenly Father's presence, to make known the necessities of those whom they represent, for Divine Power is ever on the alert for the protection of these. Oh, how blessed the privilege of being children of God. Oh, how wise to continue so little, so humble, so childlike, as to abide in His love, and to be enabled to learn the necessary lessons, and be ultimately received with Messiah in His Kingdom honor and glory!

====================

R5131 : page 347

MORE ELDERS--MORE WORK

Some of the Bible Students' Classes are doing excellent service in the Class Extension work and, as a matter of course, report regularly. Often the attendance at the Extension meetings is good. Frequently the first three meetings lead up to the succeeding three, and are then followed by the establishment of new Classes. We recommend that wherever possible these new Classes have their local meetings on some week night, and that they endeavor to congregate with the Central Class at least Sundays.

We have been surprised that some large Classes containing numerous brethren well qualified for the work are doing little or nothing in Class Extension. We have been trying to think out the cause of this apparent lack of zeal in the Harvest work. Knowing the dear friends to be zealous, knowing that talent in their midst is lying dormant, we have been forced to the conclusion which we are about to present: that is, that the brethren who are capable of Class Extension work in such classes are too modest to suggest the work, lest it should seem that they are trying to have the Class elect them to the Eldership and authorize them to proceed with the Extension work. Modesty is always an excellent quality; but it must be especially hard for dear brethren of some ability to abstain from proclaiming the good tidings--to abstain from going out and starting little meetings themselves.

There surely are Classes deficient in material for Class Extension--Classes which need all the brethren of any ability in their midst. But there are other Classes which need to wake up, to take note of brethren having some ability, and to encourage them to use their time and strength in the Class Extension work. We urge, therefore, that the Classes regard as valuable assets the material which they possess, and seek to glorify the Lord in the use of these assets.

In cases where brethren possessed of ability to give Chart Talks see opportunities for Class Extension, and are financially able to manage the matter themselves, we advise that they proceed to hold meetings. We recommend, however, that they first mention the matter to the Class, so that, if possible, co-operation on the part of all may be secured, and that all may join in a good work and in the resultant joys and blessings.

====================

page 347

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XII.--Marital and Other
Privileges and Obligations of the New Creation.

DECEMBER 1

(1) What are the various obligations laid upon the New Creature by the Law of Love, and through what medium alone can it find expression? P. 239, par. 1.

(2) Even if the human body were perfect, what limitations would the New Creature find in fulfilling his Covenant of sacrifice? P. 485, par. 2.

(3) How may our imperfect human bodies become acceptable sacrifices? P. 486, par. 1.

(4) At what time and under what circumstances did the New Creature begin to exist? P. 486, par. 2.

(5) Under what conditions may our mortal bodies be considered as temporary substitutes for our future spiritual bodies? P. 487, par. 1.

DECEMBER 8

(6) Why does this reckoning of matters, as respects the New Creation appear foolish and unreal to the world? P. 487, par. 2.

(7) May the New Creature ignore the obligations of his mortal flesh toward other human beings? P. 488, par. 1.

(8) Explain the three phases of the arduous task set before the New Will? P. 488, par. 2, first half.

(9) How is the flesh apt to take advantage of any allowance on our part, and how should we seek to keep our bodies "under"? P. 488, last part, and P. 489, par. 1.

PROMISCUOUS ASSOCIATION NOT IMPLIED.

(10) Are we not all one in Christ Jesus? Does God show any respect of persons according to sex, color, race, etc.? While we esteem all New Creatures as brethren, does this imply an ignoring of race and sex distinctions? P. 489, par. 2; P. 490, par. 1, 2.

DECEMBER 15

MAN AND WOMAN IN THE DIVINE ORDER.

(11) What is the teaching of the Apostle in 1 Cor. 11:3 with respect to headship? P. 491, par. 1.

(12) Is this argument of general or specific application as respects the relationship of the sexes? P. 491, par. 2.

MAN'S HEADSHIP NOT A TYRANNY.

(13) What are the Scriptural proofs that headship does not imply tyranny? and what responsibilities does this office impose upon the man? P. 491, par. 3.

(14) How has the curse of Mother Eve (Gen. 3:16, last clause) been visited upon her daughters? P. 492, par. 1.

(15) How has the misuse of physical and mental strength on the part of the man reacted to his own unhappiness and the general degradation of the race? P. 492, par. 2; P. 493, par. 1.

DECEMBER 22

(16) Show how the Apostle points out the marriage relationship to be a figure of the relationship between Christ and the Church? P. 494, par. 2, 3.

(17) How should the marriage relation in type be considered by New Creatures in Christ Jesus, husband and wife respectively? P. 495, par. 1.

(18) In the case of the wife's possessing superior qualities to those of her husband, should this order of headship be reversed? What general rules should never be disregarded in marrying? P. 495, par. 2.

MARRIAGE OF NEW CREATURES.

(19) How should a true Christian husband provide for his wife's temporal and spiritual interests? P. 496, par. 1.

(20) Does the exercise of headship imply the ignoring of the wife's counsel, suggestions, co-operation? P. 497, par. 1, 2.

DECEMBER 29

(21) How should a true Christian wife recognize her duties and privileges? And what is the Apostle Paul's special injunction in this connection? P. 497, par. 3.

(22) What is the Apostle Peter's advice? P. 498, par. 1.

(23) How should the wife exercise proper reverence toward her husband in the management of all household affairs? P. 498, par. 2.

(24) In the case of two New Creatures not well mated, where the wife is the superior, what difficulties will be encountered by husband and wife? P. 499, par. 1, 2.

(25) In such case, what course should be pursued by the husband? P. 500, par. 1.

(26) How should the wife conduct herself under these circumstances? P. 500, par. 2.

===================

VOL. XXXIII NOVEMBER 15 No. 22
A.D. 1912--A.M. 6041

CONTENTS

Mean Christians and Noble Unbelievers.............351
    Need of Good Physician Not Realized...........351
    The Law of Heredity Involved..................352
In Dreamless Sleep Dead Await Christ's Return......................................355
    "No Man Hath Ascended to Heaven"..............355
    "Be With Me In Paradise"......................356

Consecration Normal Attitude for God's Intelligent Creatures.......................357
  The High Calling Not For All..................358
Forgive Seventy Times Seven.......................358
  "Owed Him a Hundred Pence"....................359
Unto Us a Son is Given............................360
  The First Step of Redemption..................360
Know of the Doctrine..............................361
  "One Lord, One Faith, One Baptism"............361
  The Doctrines of Christ.......................361
Two Years More (Poem).............................362
Interesting Questions.............................363
Interesting Letters...............................363

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

ALBANY, N.Y., NOVEMBER 17

Morning Rally for Praise and Testimony at 10 o'clock, discourse to the interested at 7:30 p.m., in VanVechten Hall, 119 State Street.

Discourse to the Public at 3 p.m. in Harmanus Bleecker Hall, Washington Avenue.

ROCHESTER, N.Y., NOVEMBER 24

Morning meeting for Praise and Testimony, and discourse to the interested at 10:30 o'clock, Musicians' Hall, 95 Main Street, East.

Public service at 3 o'clock in the afternoon in the Temple Theatre, 35 Clinton Avenue, S.

DENVER, COLO., DECEMBER 1

Morning Rally for Praise, Prayer and Testimony, and discourse to the interested in Normal Hall, 1545 Glenarm Street, at 10:30 o'clock.

Public meetings at 3 p.m. and 8 p.m. in The Auditorium, corner 14th and Curtis Streets.

CINCINNATI, OHIO, DECEMBER 8

Testimony meeting and discourse to the friends at 10:30 a.m. in The Odeon, Elm Street near Twelfth Street.

The afternoon service for the Public will be held in the Emery Auditorium, corner Canal and Walnut Streets.

BUFFALO, N.Y., DECEMBER 15

DETROIT, MICH., DECEMBER 22

LOUISVILLE, KY., DECEMBER 29

R5137 : page 350

ARMAGEDDON SERMON IN NEWSPAPERS

We learn that Brother Russell's Armageddon sermon preached at the Brooklyn Academy of Music, November 3, has been published in a great many newspapers which do not publish the sermons regularly. We trust that such publishers will be encouraged to continue the service. We will be glad to receive sample copies of all such papers. Mark these "Special" on the wrapper.

When your newspaper fails to print the sermons, the proper place to write your protest is to its Editor or Publisher or both.

Brother Russell supplies the sermon regularly, and if they are not printed the Editor and Publishers are responsible.

The only way the publishers have of certainly knowing whether a sufficient proportion of their readers really appreciate the sermons, is from letters of approval when the sermons are published; or prompt letters of regret when they are discontinued.

The Fourth Volume of the STUDIES IN THE SCRIPTURES will hereafter be entitled The Battle of Armageddon. The Armageddon sermon will constitute an additional feature. The price is uniform with the other volumes, 35c. delivered.

ADDRESS LETTERS, ETC., TO THE SOCIETY

Money orders, drafts, checks, letters, should all be addressed to the WATCH TOWER BIBLE AND TRACT SOCIETY (and bequests should all be made in that name), 17 Hicks Street, Brooklyn, New York.

On the envelope you may say "In care of" any certain department or individual likely to handle your matter most speedily. Make each letter complete in itself.

PRIZE PUZZLES

We still have Prize Puzzles for judicious use. Order only so many as you can use, free. Lay a few each week on hotel writing tables and in other conspicuous places, where they will come under the eye of intelligent and good people.

==========

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 273; (2) 109; (3) 332; (4) 14; (5) 259; (6) 12; (7) 120; (8) 170; (9) 167; (10) 152; (11) 208; (12) 105; (13) 305; (14) 288; (15) 67; (16) 101; (17) 93; (18) 43; (19) 7; (20) 144; (21) 53; (22) 145; (23) 4; (24) 273; (25) 16; (26) 243; (27) 195; (28) 255; (29) 176; (30) 85; (31) 249.

===================

MEAN CHRISTIANS AND NOBLE UNBELIEVERS

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."--1 Cor. 1:26.

SURELY NONE will dispute the statement that there are noble characters amongst unbelievers as well as amongst Christians; neither will any one of experience dispute that there are mean people amongst Christians as well as amongst the worldly. But how shall we account for this? Should we not reasonably expect that the noble principles of true Christianity would attract all of the best minds of the world, and rather repel the meaner disposition? Should we not expect that the doctrines of Christ, the spirit of His teachings--meekness, gentleness, brotherly kindness, love--would attract all who have sympathy with these qualities, hence all of the nobleminded of the world? And should we not likewise expect that since the Scriptures and the Spirit of the Lord condemn all anger, malice, hatred, envy, strife, backbitings, evil speakings, impurities, etc., all those who have sympathy with such works of the flesh and of the Devil would be repelled by the Gospel of Christ?

Whatever the tendency of our mental philosophy on the subject, the facts of the case prove to us that proportionately a larger number of the world's nobleminded children reject the Lord and His Gospel, and that a larger proportion of the world's ignoble children accept the Gospel of Christ. The still more interesting and perplexing question therefore is, How shall we account for this very peculiar condition which seems contrary to all and every expectation?

We account for it along the lines of our Lord's statement, that He came not to call the righteous, but sinners to repentance. (Matt. 9:13.) True, "There is none righteous, no, not one...All have sinned and come short of the glory of God" (Rom. 3:10,23); the fall of Father Adam involved every one of his posterity; hence all are sinners and all need the grace of God in Christ for the forgiveness of their sins. But those who find themselves morally and intellectually less fallen than some of their neighbors are inclined to a self-righteous feeling, even though they would disclaim perfection. They are, therefore, less inclined to acknowledge themselves to be nothing, unworthy of Divine favor, to bow themselves in the dust at the foot of the cross, and to receive, as an unmerited gift of God, the boon of eternal life through Jesus Christ our Lord.

THE NEED OF THE GOOD PHYSICIAN NOT REALIZED

This class feel that some of the more degraded of the race need Divine pity and forgiveness, and are glad that God has compassion for these, and will help them; but somehow they feel that they do not need the imputed Robe of Christ's Righteousness to cover them; that they are so respectable that if God accepts any one to a future life, He will surely not exclude them. They look about them and compare themselves with Christians, and often with a large degree of complacency assure themselves that their ideas of right and wrong and of moral responsibility, and of benevolence, etc., are higher, nobler, better than those of professed Christians. They say to themselves, "God is just; and while I am not perfect, I am a great deal better than the majority of Christians, and I am sure, therefore, that God in justice will take as much care of me as He will of others, who I see are inferior to me in some of the good qualities of heart and mind." Like the Pharisee of old, they thank God that they are not as other men; and they neglect the only "name under heaven given among men, whereby we must be saved."--Acts 4:12.

The class which we are describing is a numerous class, more numerous than many persons would suppose until they reflect upon the subject; and it includes many, far from hypocritical, who have never understood the Gospel. Several of the Presidents of the United States have been men of this class--reverent toward religion, moral in their course of life, just in their dealings; for instance, Lincoln and Grant, whom we mention merely as examples of a class. Besides, many properly of this class are either Church attendants or Church members. They appreciate the fact that directly or indirectly the moral uplift of civilization is associated with Christianity, and are pleased to take their stand on the moral and popular side, though they have never accepted, at the hands of Divine grace, the forgiveness of sins through faith in the precious blood of Christ.

We see their difficulty; it is that they do not recognize that the Lord is dealing upon principles of strict justice and law. Divine Law and Justice declare that all imperfection is contrary to God, that God's work was perfect originally in Adam, and that He can never accept to harmony with Himself anything that is imperfect. They fail to see that under this Law, whoever is guilty in that which is least, is nevertheless, guilty; and comes under

R5135 : page 352

the same death penalty with him who is guilty of many and more serious offenses.

Since, then, all men are imperfect--none absolutely righteous--the one sentence of death includes every member of the human family; and there is no door of escape from death, no door of entrance into life, except the one which God has provided--Christ Jesus, the Righteous, who became man's Redeemer by the sacrifice of Himself. He who fails to go through this door never attains to life, however much he may strive against sin, and however closely he may approach the door. Only passage through the door can gain an entrance into eternal life. "I am the door; by Me if any man enter in, he shall be saved." "He that believeth not the Son shall not see life, but the wrath of God [the sentence of death] abideth on him."--John 10:9; 3:36.

The same philosophy of the subject shows to us why it is that a proportionately larger number of the world's ignoble than of its noble children come to Christ. Only those who feel that they are sinners, who feel that they need relief from sin, appreciate the offer of forgiveness. Only the sick, who realize that they are sick, feel the need of the Great Physician. Many indeed seek the Lord's grace because they realize to some extent their own fallen, degraded condition, and that they are meaner people than others; only this seems to awaken them to a realization of their position; only this leads them to cry out, "Have mercy upon me, Thou Son of David." And this realization of personal unworthiness of the Divine favor is necessary to all who would accept the grace of God on the only conditions upon which it is offered.

CONTINUANCE IN THE SCHOOL OF CHRIST CONDITIONAL

Having thus found the philosophical basis of our subject, we proceed to inquire concerning the result. What is the legitimate result of acceptance of Christ? We answer, The inevitable result of a proper acceptance of Christ must be moral uplifting; for the condition upon which Christ receives any one is, that he desires not only to be forgiven the sins that are past, but also to forsake sin for the future.

The lower one may be in the scale of morality, the more radical will the change eventually be; but the less proportionately will he realize at the beginning of his conversion all the steps of purification of word and thought and act, which lie before him in the Christian pathway. He will at first think of the reform of merely the grosser manifestations of sin; but step by step and lesson by lesson he will be instructed by the Great Teacher, and brought onward in knowledge and in appreciation and in character upbuilding, if he continue in the School of Christ.

The requirement of the Great Teacher, through the Apostle, is that those who come unto Him, in full consecration, after being accepted on the ground of faith, must at once begin to "put away all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord." (2 Cor. 7:1.) Whoever will not make the attempt to do this will not be continued in the School of Christ; for he has not Christ's Spirit, and not having His Spirit he is "none of His." "Whosoever practices sin [knowingly, willingly] is of the devil." (I John 3:8.) Nevertheless, it may require years of schooling and discipline under the Great Teacher before some of those who were deeply sunken in the mire of sin and selfishness, and many consequent meannesses of disposition, become even moderately or passably good, noble characters.

Character is more like the oak than like the mushroom; it requires time for its development. Yet as the oak might be quickly killed with an axe, so even a strong character might be quickly undermined, prostrated, overthrown by sin. In other words, upward development is slow, but downward tendencies may take effect rapidly, if permitted. Consequently, many Christians can see that while the religion of Christ has done much to help them and their friends out of the miry clay of sin, and to put them on the Rock, Christ Jesus, and has cleansed them of many of the defilements of the flesh, and of its meannesses of disposition, yet perhaps after ten, twenty or forty years of such discipline and perseverance, they may with surprise behold some unbeliever whom they must acknowledge to be their equal in moral probity, uprightness or generosity.

THE LAW OF HEREDITY INVOLVED

The question arises, How is this? We answer, that as moral deflection affects the children to the third and fourth generation, so moral attainments may affect the children to several generations. Hence not only do parents who have been upright and God-fearing, who have endeavored to cultivate in themselves the graces of the Spirit, benefit themselves, and approach more nearly than at first to the grand standard of perfection, but their children will be born with better natural qualifications, as well as under conditions more favorable to righteousness and nobility of soul. For the heart attainments of the parents are reflected in the physical condition of their children.

And this, by the way, proves conclusively that many professedly pious parents are less noble at heart than we could have hoped; for, if during the period of conception and gestation, parental thoughts, feelings, sentiments had been cultivated along the lines of nobility, purity, holiness, reverence, benevolence, justice and love, their children would show it; and results would be blessed both to the children and the parents. The natural qualities of the child were willed to it before its birth, chiefly by the mother; and the mother's ideals were considerably those of the father, if they were well mated.

Christian parents should awake to their responsibilities in the exercise of their procreative powers entrusted to them by the Almighty. It is a disgrace to our civilization that so many in civilized lands are low-born, even amongst those who recognize the laws of heredity and who carefully guard the breeding of their cattle and sheep and dogs and horses. It must be that the influence of the parental mind upon posterity is not recognized. Let these thoughts not only guard parents in respect to future offspring, but also make them very patient and painstaking with young children, when attempting to train out of them blemishes of character which they helped to implant. The first duty of a parent to his child is to give him the most favorable start in life within his power.

If children of Christian parents, favorably bred, also become Christians, and begin a warfare in their own hearts against moral uncleanness and sin, and against all the mean and selfish propensities of the fallen nature, they may, by the grace of God, attain to a moral position higher than that attained by their parents, through putting into practise the instructions of the Great Teacher.

But here comes in another side of the question. God does not accept the children of believers on account of parental faith, beyond the period of their minority. As soon as years of accountability have been reached, a personal covenant with the Lord is required, if they would be His in any special sense; otherwise they are recognized

as being of the world and under its condemnation, and not under the justification which extends only to believers and their minor children. (I Cor. 7:14.) God makes the entrance into His family and School an individual matter.

And here we find the secret of how it comes that some of the noblest men of the world are not the Lord's people. They are the children of those whose feet have been lifted out of the miry clay of sin. They have inherited through their parents a share in the uplifting which the teaching of Christ brought into the world, amongst those who follow His teaching. Thus we see that Infidelity has nothing to boast of in its noblest sons, for what they have that is noble and great came generally through the belief, the faith, of their ancestors.

On the contrary, the tendency of unbelief is toward sin and degradation. It may not come in one generation, or it may. The son of noble Christian parents, who has inherited a more noble mind than the masses, may maintain that mind to some extent through life; and if he take pride in his morality he may, at least on the surface, keep up a good appearance, and may transmit some of it to his posterity. But eventually selfishness will undermine and destroy nobility; and we may as surely expect a degradation in the posterity of such who do not receive Christ, as we may expect an advancement on the part of all who accept the Savior.

ILLUSTRATED IN THE PRIMITIVE CHURCH

The general operation of this law can be appreciated only as we look out over a grand scope of territory and over centuries of time. As we look back to the days of our Lord and the Apostles, we find that the Gospel was laid hold upon by the very class that we have here described --the publicans and sinners, the lower classes-- while it was rejected by the worldly-wise, the hypocritical and the pharisaical, who were morally and intellectually the superior class, and who on this very account rejected Christ--not feeling their need of a Savior. Looking intently at the Gospel Church, with its lowly beginning, in the poorest class, we find that whoever entered the

School of Christ and was taught of Him was uplifted by obedience to that Teacher.

This higher teaching of the Master became the standard among His followers. They learned that, as the Lord's people, they should not only love one another, but should sympathetically love even those who hated them, who maligned them and who persecuted them, saying all manner of evil against them falsely for Christ's sake; and that Divine blessing rested upon the meek, the patient, the humble, the peacemakers; and that the sum of all the graces is love. We find the very same teaching coming from the humble fishermen and publicans who accepted Him, and whom He sent forth as the Apostles of His grace.

For instance, we find the Apostle Peter saying, "Add to your faith knowledge, self-control, patience, godliness, brotherly kindness, love." (2 Pet. 1:5-8.) We find the Apostle John saying, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" (I John 4:20.) We find the Apostle James saying that all who are taught of the Lord should "show out of a good conversation [life, conduct] his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not." "Submit yourselves to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." "Humble yourselves in the sight of the Lord and He will lift you up. Speak not evil one of another, brethren." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?"--James 3:13,14; 4:7,10,11; 2:5.

We hear the Apostle Paul, who once was of the nobler, the Pharisee class, giving utterance to the same truth, and in all humility acknowledging that "there is none righteous, no, not one." (Rom. 3:10.) He explains that only as we accept Christ have we the forgiveness of sins or reconciliation with the Father; that, having put on Christ, we should be New Creatures in Him; that old things should be past and gone forever, and that we should walk henceforth in newness of life, not according to the will of the flesh, but according to the purpose of the Lord. Hear him exhorting those who have taken the name of Christ, assuring them that they must also take His Spirit, or disposition, and have the same mind [disposition] which was also in Christ Jesus, our Lord--a mind in opposition to sin and meanness and selfishness, but in harmony with truth, goodness, purity, benevolence and love.

And the Apostle explains this, saying: "Love worketh no ill to his neighbor; love is the fulfilling of the Law"; "Let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly." "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." "Recompense no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is Mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink."--Rom. 13:10,12-14; 12:17-20.

St. Paul explained in particular the love which is the essence of the Spirit of God, the Spirit of Christ, and which all followers of the Lord must have if they would continue to be His, saying: "Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."--I Cor. 13:4-8.

"THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE"

It would be impossible for any class of people, however mentally and morally degraded they might be, to receive such instructions into good and honest hearts, without being uplifted by them, made more noble, more Christlike, more Godlike. It does not surprise us, therefore, to find that even in the first century, the Lord's people became noted for their high principles and morality, insomuch that the masses of the people "took knowledge of them that they had been with Jesus and learned of Him."--Acts 4:13.

Then we see how the Adversary corrupted the Truth from the simplicity in which it was presented by the Lord and the Apostles. We see forms and ceremonies, genuflections and masses, bondage to creeds and theories of men, taking the place of the pure Gospel of Christ; and we note the result, that in proportion as the teachings of Christ were ignored, in the same proportion superstition came in, and the Spirit of Christ was lacking.

Nevertheless, with all the corruption which came into the world with the second century, there was a sufficiency of the true spirit intermixed with the error to work a vast reformation in the savages of Europe, and to bring

R5135 : page 354

them into a condition of civilization higher than that of the rest of the world. And when in the Divine providence the Reformation movement was inaugurated, it lifted the same class of people immeasurably higher in moral tone. It restored much of the primitive purity of Christianity and of the Spirit of Christ; and in proportion as the Word of God has been free amongst the people, and in proportion as they have received it gladly and have permitted its ennobling sentiments to germinate in their hearts and bring forth its fruitage, in this proportion we have seen the peoples which came under the direct influence of the Reformation lifted still higher than the remainder of the world.

THE WASHED SOW STILL CRAVES THE MIRE

In all of this we observe the principle at first set forth; namely, that the Spirit of Christ, the spirit of Truth, the spirit of righteousness from the Word of the Lord, is the civilizing, enlightening and ennobling influence which has wrought the marvelous changes of this Christian Era and especially of this last century. Papacy and sectarianism hindered, but could not thwart, its influence. It still continues to take hold on the lower classes of society, and lifts them up; and the tendency is still observable, that those who are already lifted up are the less likely to be appreciative of the Divine goodness. Thus it is that not many great, not many learned, not many wise, according to the course of this world, hath God chosen; but the poor of this world, rich in faith, to be heirs of the Kingdom.

The broader and clearer our view of the situation, the more shall we be able to sympathize with those of our brethren in Christ who by nature are mean, ignoble, selfish, lacking in benevolence of thought, word and conduct. When we realize that God has accepted them--not because of their good and noble character, but because they admit its deficiencies and because they desire to become reformed--transformed, by the renewing of their minds--then all who have the Lord's mind or Spirit will likewise receive them.

In proportion as we have the mind of Christ, the holy mind, we shall view others from the Divine standpoint of sympathy for their weaknesses and ignoble qualities; and instead of condemning them, spurning them, and cutting their acquaintance because they do not come up to the noblest standards, we shall desire all the more to help them up, and shall seek kindly to point out to them the matters which they do not clearly see. We shall be patient with them as we see them striving to overcome. We shall realize that they contend against a mental disease which they have to some extent inherited, and which can only gradually be eradicated.

From this standpoint we shall learn to view them and to think of them, not according to their flesh, not according to their natural tendencies and dispositions, but according to the spirit, according to the intentions of their minds, according to their covenant with the Lord. Thus, as the Apostle declares, we know each other no longer after the flesh, but after the spirit.--2 Cor. 5:16.

Each one who has accepted God's grace, and become a partaker of the spirit of holiness, and is striving against sin in all its forms--in thought and word and conduct--all such are striving for the grand perfection of character of which our dear Redeemer is the only perfect illustration. All such profess themselves imperfect copies of God's dear Son and seek to grow in His likeness. All such are seeking to put away all the works of the flesh and the devil--not only the grosser evils (murder, theft, etc.), but also the more common elements of an ignoble, perverted nature--anger, malice, hatred, strife, etc. And all these are seeking to put on more and more the complete armor of God, to resist sin, and to cultivate in themselves the same mind which was also in Christ Jesus--meekness, patience, long-suffering, brotherly kindness, love.

"SEE THAT YE LOVE ONE ANOTHER"

Let us (Christians), then, take a broader view of matters, and especially of all who have named the name of Christ, and who give any evidence of seeking to walk in His footsteps. Let our love for them cover, not only the little, trifling blemishes and differences from ourselves, but let it also cover a multitude of imperfections in the flesh, so long as we see that their hearts are loyal to the Lord, and that they are seeking to walk not after the flesh, but after the spirit; so long as they profess to be seeking to get rid of the meanness and selfishness and littleness of the fallen nature, and to cultivate in themselves the nobility of character which belongs to perfect manhood, the image of the Divine nature.

And let each one who has taken the name of Christ be on the lookout to apprehend and eradicate every trace of the meanness, selfishness, rudeness, dishonesty, which still cling to us as members of the fallen race, and are become so much a part of us that we are often disposed to call them natural traits. Let us remember that, even if our Lord and our brethren in Christ overlook these blemishes (rightly distinguishing between the "New Creature in Christ" and these contrary elements of our old nature reckoned dead), yet the world cannot so distinguish and will charge to the cause of Christ all the faults and imperfections they see in His professed followers. Thus that Holy Name is profaned among the Gentiles, daily, by many.

Let us remember too, that ill nature cannot be transformed into good nature in a day. Transformation of mind, speech and conduct requires patience and perseverance; but it can be accomplished by those who have been begotten of the Holy Spirit and who are obedient to the commands of the Great Teacher. "See that ye refuse not [obedience to] Him that speaketh" from Heaven. (Heb. 12:25.) Whoever neglects His teachings, neglects the great salvation offered during this Gospel Age; for none will be among the Elect except those who in their hearts at least are noble, true and good--conformed to the image of God's dear Son.--Rom. 8:29.

If all could fully realize the influence of our minds over our own bodies, as well as their less direct influence over the minds and bodies of others, a great Thought Reform Movement would speedily begin in the world; and especially amongst God's consecrated people. Surely such should co-operate with the inspired prayer--"Create in me a clean heart [will], O God; and renew a right spirit [disposition] within me...Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."--Psa. 51:10,13.

May the love of God be more and more shed abroad in our hearts, and our consciences be always tender, and may we ever abstain from the appearance of evil. May we be enabled at all times to be circumspect in our conversation, and to scrutinize our thoughts and words and doings, to the intent that we may ever be ready and able to serve our Heavenly Father and His dear flock, the "Feet" members of the Body of Christ!

Grudge no loving word, my brother,
As along through life you go,
To the ones who journey with you;
If you love them, tell them so.

===================

R5131 : page 355

IN DREAMLESS SLEEP DEAD AWAIT CHRIST'S RETURN

"If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also."--John 14:3.

THE ERROR OF supposing that men are alive when they are dead lies close to the foundation of every theological error the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps. Notwithstanding all that we have said and written, calling attention to the words of the Scriptures, the question frequently arises, Do you mean to tell us that our friends do not go to Heaven immediately when they die?

That is exactly what we are endeavoring to demonstrate to be the teaching of the Bible. The Bible alone, of all religious books, teaches that a dead man is dead, and knows nothing, and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead--"both of the just and of the unjust."--Acts 24:15.

When we remember that, according to nearly all the religious creeds and theories of the world, 999 out of every thousand pass immediately at death into most horrible sufferings, one would think that all would be glad to promptly accept the Bible testimony, that death is a dreamless sleep until the resurrection awakening. Why anyone should prefer to think of his friends and neighbors and the heathen millions as suffering torture, rather than to think of them as being asleep, is beyond our comprehension.

The fact probably is that selfishness has such a hold upon the masses that they care and think little respecting others than their near relatives and friends; and the same selfishness inclines them, with infatuation, to believe that they and their relatives, though no better than the rest of mankind, are special favorites of Heaven, and will be granted the reward of the saints, however unsaintly their lives may have been. Some one has suggested that the ideal prayer for such is:

"God bless me and my wife,
My son John and his wife;
Us four, and no more."

In harmony with this we find that when death invades a family circle this selfish egotism assumes that the deceased is acceptable to God as a saint, and wafted immediately to heavenly bliss--regardless of how unsaintly had been the life and how little of the spirit of Christ was ever manifested. The deception is reinforced by the Christian minister called to conduct the funeral service. Whatever he may read from the Bible to the effect that, if there be no resurrection, they that have fallen asleep have perished, his sermon is sure to give the inference that the deceased needs no resurrection, because he has not died, but has merely been transferred from a lower plane of life to a higher one.

Proof of this is not given and not asked. The proof is not given because there is no Scriptural proof to give. It is not asked because the people are not sufficiently intelligent on religious subjects to demand a reason and a proof for what is presented to them. The remedy for all this will come when we become more intelligent, more reasoning. No minister of Christ should be abashed to be asked the reason for his faith. St. Peter exhorted that every Christian should be so thoroughly informed respecting the Divine Message as to be able to give a reason to whoever would ask concerning his own faith and his presentations to others.

Here note our text. In it the Master says not a word about our going to Him, but quite the contrary--that he will come again and receive us unto Himself. This is in full accord with the teachings of the Apostles. Do they not tell that at the second coming of Christ the resurrection of the Church will be the first item in order; that then that which was sown in weakness will be raised in power; that sown in dishonor will be raised in glory; that sown an animal body will be raised a spirit body; and that so we shall ever be with the Lord? Do they not tell us that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

Hearken to St. Paul: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (seventh trumpet); for the trumpet shall sound," "and the dead in Christ shall rise first; then we which are alive and remain shall be caught away together to a meeting with the Lord in the air." (I Cor. 15:51,52; I Thess. 4:16,17.) How plain, how simple! That will be the first meeting of the Church with her Lord. All of her members dying before that time will "sleep," while those dying since that time will not need to sleep and wait for the glorious change. But, says one, does not the second coming of Christ take place whenever His holy ones die? Does He not immediately come to receive them unto Himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of His saintly ones dies, would it not mean many comings instead of merely a second coming? And even if His faithful were very few indeed, does it not seem that this would keep the Redeemer busy coming and departing every few minutes?

Only crass ignorance of the Bible could excuse any such misapplication of its teachings. Not merely one statement of the Scriptures bears upon this subject, but hundreds of statements of Scripture, by Jesus and the Apostles; and all these contradict any such thought.

"NO MAN HATH ASCENDED TO HEAVEN"

Hearken to Jesus' words, "No man hath ascended up to Heaven." (John 3:13.) Only the Son of Man has ever been in heaven. He has ascended up where He was before, with additional glory and honor. He is now preparing a place for His Bride class and preparing the Bride class for the place--the place of honor at His own right hand. He is overseeing her experiences and causing all things to work together for her good, that she at His Second Coming may be prepared and be accepted as His Bride and granted a share in His glory, honor and immortality.

It is in full harmony with this that a little later on the Great Teacher declared that all the dead are in the grave, and that at His second advent He will first call forth His faithful ones to the perfection of life; and later will call forth the remainder of mankind, not as yet found worthy of life, that they may have an opportunity, a testing as respects their worthiness or unworthiness of everlasting life on the human plane.

Hear His assurance again respecting His faithful ones--that they shall share in His resurrection, the Chief Resurrection, to glory, honor, immortality, on the spirit plane. He said, "Blessed and holy are all they that have part in the First Resurrection; they shall be priests unto God and Christ, and shall reign with Him a thousand years."--Rev. 20:6.

Be it noted that in all these assurances the Church is spoken of as a class, all of whom will enter into glory together, at Christ's second coming, and not separately, as each may die. True, each has an individual trial or testing to determine whether or not he or she will be accounted worthy, or fitted for a place in the glorious Body of Christ, in the glorious Bride company, but the statement is repeatedly made that we shall be glorified together, that we shall have part in the one resurrection.

"DAVID NOT ASCENDED TO HEAVEN"

In full accord with all the foregoing is St. Peter's statement on the Day of Pentecost: "For David is not ascended into the heavens"; "his sepulchre is with us unto this day." (Acts 2:34,29.) St. Peter's words imply that if King David had ascended to Heaven he would have no sepulchre on earth. Similarly, we might say of all of the Prophets, and of all other persons that, if once they ascended to the heavenly plane, they could not be said to have any sepulchre on earth, for the very thought connected with the word sepulchre is that of a personality awaiting a resurrection, awaiting deliverance from the state and condition of death. So the Scriptures always refer, not to a resurrection of the living, which would be an absurdity, but to a resurrection of the dead.

Note the connection in which the Apostle Peter uses this expression: "David is not ascended into the heavens." He had just called attention to the fact that David prophesied of the resurrection of Jesus. In the prophecy he personated Jesus, and said, "Thou wilt not leave My soul in Sheol (Hades), nor suffer Thine Holy One to see corruption." (V. 27.) St. Peter argues that this was not true of David, that he did see corruption, that his soul was left in Sheol, and is still left there, and will not be reclaimed until Messiah, in the resurrection morning, shall call him forth.

"BE WITH ME IN PARADISE"

But, says some one, did not the dying thief go with Jesus to Paradise the very day in which they both died? And if so, does not this prove that all in harmony with God go to heaven when they die, whatever may be the condition of others in death?

No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and immortality, as joint-heirs with the Savior, and in as honorable a station as those who "have fought to win the prize, and sailed through bloody seas" of trial and persecution and self-denial.

What a travesty of Justice to suppose such an application of this principle! For instance, two ungodly persons quarrel. Both draw revolvers and fire; one dies instantly; the other, the worse of the two, lives a moment, in which he says, "God, be merciful to me." Then, theoretically, he passes into glory, while his victim, not having the opportunity for a cry for mercy, we are told by the same theory, is doomed to endless torture.

Note the circumstance. (Luke 23:39-43.) Jesus hung between two thieves, one of whom joined with the multitude in railing at Him as an imposter, crying out, "Yes, if you be the Christ, save yourself and us from death." The other, of better heart, honestly admitted his own guilt and the guilt of his comrade, but defended Jesus, declaring that He was innocent. Following this, he addresses Jesus. We paraphrase his words: "Lord, I have defended you against an unjust attack; remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom, I therefore presume. I know little about such matters, but from what I have seen of you I can well surmise you King of such a Kingdom. My request is, 'Remember me, when Thou comest into Thy Kingdom.'"

To this Jesus replied, "Verily, verily (so be it, so be it, as you have asked)--verily, I say unto thee this day (this dark day, in which it would appear that I have not a friend in Heaven or on earth--this dark day in which

I am crucified as a malefactor, a falsifier and a blasphemer --I say unto thee this day), thou shalt be with Me in Paradise."

On the day of their dying all three went to Hades, to Sheol, to the tomb, to the state of the dead. The two thieves still remain there, and are amongst those mentioned by the Prophet Daniel when he refers to those "who sleep in the dust of the earth," who will come forth in the resurrection morning. (Daniel 12:2.) But Jesus arose from Sheol, from Hades, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise is not even yet in existence. He had not been to Heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: "I have not yet ascended***to My Father, and your Father, to My God, and your God." (John 20:17.) Could anything be plainer, simpler, more harmonious?

"DEPART AND BE WITH CHRIST"

Ah, says one, I have great faith in St. Paul, and I remember his words: "I am in a strait between two things: having a desire to depart and to be with Christ, which is far better." (Phil. 1:23.) If St. Paul expected to depart and be with Christ, why is it not reasonable to suppose that he did so, and that all others, at least of the saintly, at death so depart and pass at once into the presence and fellowship of Jesus?

Yet such a misunderstanding of St. Paul's words and thoughts are excusable in view of the general trend of Christian thought on this subject for centuries, and in view of the error made in this case by the translators. We are not faulting the translators, because they had the erroneous thought firmly embedded in their minds and presumably were trying to make the Apostle here say what they conscientiously thought he ought to say.

But what we are interested in knowing is, What did he say on the subject?

Let us read the Apostle's words critically. He was in a strait between two things--whether he would prefer to live and suffer further for the Truth's sake, and assist the brethren, or whether he would prefer to die and rest from his labors. Between these two positions he had no choice. But there was a third thing--and if this had been a possibility he would have had no difficulty in deciding --he had a real, positive desire respecting it; neither of the things which were possible to him would have stood in comparison at all, this third thing would have been so desirable.

Now what was this third thing? It was not to live and suffer and help the brethren, nor was it to die and be at rest from his labors. The third thing, according to a literal translation, is expressed thus: "I have a desire for the returning, and being with Christ, which is far better" --far better than either living under the present trying conditions or dying, sleeping, resting and waiting for the Kingdom.

But, says one, by what authority do you render the

word depart by a word of very opposite meaning, namely return. We answer that we give this rendering on the authority of the Greek text. The Greek word is analusai; it is found in one other place in the Bible, and there it is rendered return. In this other case there can be no question as to the proper translation.--See Luke 12:36.

Let us, then, dear fellow-Christians, turn from the follies of the Dark Ages and take the inspired words of Jesus, the Apostles and Prophets, and have, indeed, "beauty for ashes, the oil of joy for the spirit of heaviness," in respect to the understanding of the Heavenly Father's Program. Thus we will find fulfilled in us more and more the Master's prayer: "Sanctify them through Thy Truth; Thy Word is Truth."

===================

CONSECRATION THE NORMAL ATTITUDE FOR GOD'S INTELLIGENT CREATURES

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."--1 Cor. 2:14.

BY THE EXPRESSION "natural man" we understand the Scriptures to mean all who have not experienced a change of nature in the begetting of the Holy Spirit. All mankind, including Adam himself, are natural men. Even a perfect human being cannot receive the deep spiritual truths which God reveals to His consecrated children through the Holy Spirit.

Whoever is desirous of being in harmony with God and is endeavoring to become so, even though he be not justified, is looking forward to full justification. If he continue in this course, he will eventually become justified--if not at the present time, then during Messiah's reign. But in this Age, none can attain to full justification except by faith in the blood of Christ, which leads its possessor to make a complete consecration of himself to God, by the intervention of our Lord Jesus as Advocate, who imputes to him a sufficiency of His merit to make up for his deficiency.

Since our Lord imputes His merit only to those who make a full consecration of themselves, one who merely believes in the Savior and wishes to do right, cannot at this time enter into full peace with God. He receives only a measure of peace and justification; for those alone who are fully absolved from sin and presented by the Advocate can be accepted by the Father--these alone are fully justified in the Father's sight.

Some speak of the sanctified as if these were no longer justified. The fact is that only the sanctified can be said to be fully justified; and they must maintain their justification with God, else they could never make their calling and election sure.

It is very important to observe the sharp outlines and distinctions which the Scriptures establish. According to these outlines, the Holy Spirit is given only in a very special manner, during a very special Age, for a very special purpose. The distinction is absolute and positive in every sense of the word. Only those begotten of the Father have His Spirit, which is the Spirit of the Son; and those alone who have that Spirit are begotten to the new nature.

GOOD TRAITS OF CHARACTER NOT A PROOF OF CONSECRATION

In times past we did not clearly distinguish the Lord's people from the world. Whenever we met a man with kind, gentle manners, whether an infidel, a Brahman, a

Mohammedan, a Presbyterian, a Methodist or merely one of the world, we said to ourself, "Here is a man who has the Spirit of the Lord." Then, we did not know what we were talking about; now, we can recognize the difference. We are certainly glad to acknowledge good traits of character in heathen as well as Christians, but we are not to accept gentleness and kindness of manner as evidence that their possessor has the Holy Spirit.

We have all seen people who have very proper sentiments of justice on some subjects, who are yet manifestly not God's people, begotten of the Holy Spirit. Such persons are usually fine characters. Nevertheless, their conscientiousness causes them to admit that they are sinners and have need of Divine forgiveness. We are glad that there are such people, and we should encourage rather than discourage them.

The explanation of this condition of affairs is that these fine characters are not so fallen as some others. God made man in His own image and likeness. With the fall of man came the impairment of that godlike disposition, but the image of God is not altogether lost. For our part, we wish to show that our Redeemer is the only channel for that forgiveness, the need of which they recognize, and that the only condition of their full acceptance with God is the entire consecration of all that they possess to the service of the Lord.

On one occasion our Lord said, "No man can come unto Me, except the Father which sent Me draw him." (John 6:44.) No one will receive the Holy Spirit without having been drawn to Christ, but some may be drawn without receiving the Holy Spirit. Possibly in these persons that endowment which God gave to Adam and pronounced "very good" has been less impaired by the fall than it has been in others. Such naturally desire to have God's approval and the blessings which He is willing to give to those who seek Him.

Having this disposition, such persons are said to be drawn of God. But the Father points them to the Son, through the knowledge of simple truths. For instance, they may be influenced through hearing a hymn sung; such as,

"There is a fountain filled with blood,
  Drawn from Immanuel's veins;
And sinners plunged beneath that flood
  Lose all their guilty stains."

These words contain the truth of God to any one who is in a right condition of heart, and are a very valuable hint as to the way to approach God. If those who are seeking to know God desire to inquire further on the subject, they will probably be led to consult with some of the children of God.

Upon the inquiry of those under the conviction of sin as to what must be done to be saved, we tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) Make a full consecration of your life unto God, and thus you may become a son of God. If any one is obedient to the drawing, the next step for him to take is to say, "I give myself to the Lord and trust Him fully, for I realize how unworthy I am."

The course which we are describing is that which one must follow in order to be acceptable to God. But first of all, he must desire to approach the Lord. If we should find any one who is totally depraved, there would be no use to attempt to draw such a one toward righteousness,

R5134 : page 358

Truth and God. Even those who have the right attitude of mind may not be equally impressed at all times. It may be that some circumstance must awaken them to the need of consecration before they will take the step which will enable them to become sons of God.--Rom. 12:1,2.

THE HIGH CALLING NOT FOR ALL

No man, however, takes this step of consecration unless he is called of God. There must be the call, or invitation, as there was with Aaron and with our Lord Jesus Christ. (Heb. 5:4,5.) This call comes through the proclamation of the Gospel. Each must hear for himself before he can accept. "And how shall they hear without a preacher?" (Rom. 10:14.) So then, it is for God to begin the work with the unjustified by drawing them to Christ for justification; and it is for our Lord Jesus Christ to continue this work with the consecrated. Furthermore, it is the privilege of all who come into God's family to proclaim these truths to others, to set forth the terms by which those who receive the call may accept it, while still "it is called today," before this Age of sacrifice ends.--Heb. 4:7; 2 Cor. 6:2.

None come to God in this Gospel Age except those who make a sacrifice. Others may turn toward God; they may look toward God; they may be converted from a wicked life to a better one. But none except the class who are adopted into God's family are begotten of the Holy Spirit. The invitation of this Age is NOT an invitation to do the best one can; we are all called in the one hope of our calling. (Eph. 4:4.) "Gather My saints together unto Me, saith the Lord, those who have made a Covenant with Me by sacrifice."--Psa. 50:5.

It is good not to do wrong. But more than a righteous life is required of those who would be sons of God. Consecration has always been proper; it is the normal attitude for all of God's intelligent creatures. The Creator is the One to whom all are properly under obligations for every blessing which they enjoy; and heart, mind, tongue and hand should be ready for consecration to do the Father's will. Whether angels or men or New Creatures in Christ --all should be in this attitude.

Since consecration is the only reasonable attitude, then, when the one hundred and forty-four thousand of the Elect Church shall have passed their testing it will still be appropriate for God to permit people to consecrate, and to be pleased with their consecration. Therefore, we may expect that, in the end of the reign of Christ, all the worthy ones shall have made consecration to God. It was thus in the Jewish Age, although there was no "high calling" then, nor privilege to understand the deep things of God.

The privilege of becoming joint-heirs with Christ will end as soon as the Elect number is completed. During the thousand years of Christ's reign, those who consecrate will come to understand all human things; but not being begotten of the Holy Spirit, they cannot understand the things of the Spirit.

KNOWLEDGE OF DEEP THINGS A GRADUAL DEVELOPMENT

We believe that there are some now living, perhaps a good many, who are consecrated to God and whose consecration has been accepted, but who are not in the light of Present Truth. This number may include some who are what the Scriptures term "babes" in Christ, and others to whom the Scriptures refer as the "great multitude." (Heb. 5:12-14; I Pet. 2:2; Rev. 7:9.) The "foolish virgin" class are probably in very large number all around us. The fact that there are some of these in Babylon seems to be indicated by the command, "Come out of her, My people." (Rev. 18:4.) If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God's people, they are not enjoying the full strength of Present Truth, although Spirit-begotten.

This fact does not signify that they may not receive Present Truth. On the contrary, we think it quite likely that some may be helped out of Babylon and into a better understanding of the Divine Plan; for some of the babes may be strengthened, built up, to a full appreciation of the things of the Spirit. We are to have in mind the fact that God has so arranged that "the deep things of God" cannot be known instantaneously; this knowledge comes gradually as an evidence of faithfulness to God.

Those who have not yet learned fully to reverence God and who have not yet made progress in the development of the graces and fruits of the Spirit cannot expect to understand the deep things of God. It is our duty and privilege, not only to assist these brethren, but to build one another up and to strengthen one another. Let us see that we do these things.

===================

R5134 : page 358

FORGIVE SEVENTY TIMES SEVEN

--DECEMBER 15.--MATTHEW 18:15-35.--

"Be ye kind one to another, tender-hearted, forgiving each other, even as God, for Christ's sake, forgave you."--Eph. 4:32.

TO LEARN TODAY'S lesson well means a blessing for life to every true Christian, and might be said to ensure him eternal life--so fully would he be in accord with the Divine requirements. The lesson relates specially to the consecrated, to the members of the Body of Christ, the Church, of which He is the Head, although application, of course, may be made by others with profit.

The Master's rule for His followers is, If a brother injure you, go to him alone with the matter, striving to reach an agreement, an understanding. The probability is that misunderstanding is all that there is of it. But if this does not suffice and you consider the matter serious enough, ask two others to accompany you to the offender, without explaining to them the mission--leave their minds free to hear the case and to advise yourself and the person injuring.

The agreement of these brethren and their advice should be followed by both. If they disagree with you, you should acknowledge that you have erred and that the matter is evidently susceptible of this construction. If they agree with you, and your opponent refuses to heed their counsel and persists in doing you injury, and you still think it of sufficient importance to trouble the Church with the matter, you are then at liberty so to do. The Church's decision of the question is to be final, binding upon both. The one refusing to hear the Church is to be treated as an outsider, not in the sense of doing him injury, but abstaining from appointing him to any position, or honor in the Church, until his course shall be changed. How simple the Divine direction; what a blessing would come from following it!

FORGIVE "SEVENTY TIMES SEVEN"

St. Peter put a hypothetical question, of how many times a brother might trespass and ask forgiveness and

R5134 : page 359

yet be forgiven--would seven times be the limit? The Master practically declared that there could be no limit, that any brother confessing his fault and asking forgiveness must be forgiven, if it should recur four hundred and ninety times. There is no other position left; forgiveness is obligatory when asked for. We must not be too much afraid of the consequences of following the Master's direction; we must put the responsibility of the matter with Him, assured that His wisdom has not misdirected us.

Then our Lord gave a parable, to illustrate this matter, in respect to the Kingdom of Heaven class--the

Church in the present embryotic condition. A certain king had a reckoning with his servants, and squared up all accounts. Amongst the others, one owed him ten thousand talents. His master commanded him to be sold, and his wife and all that he had, until the payment should be made. But the servant fell down at his master's feet and besought him to have compassion on him and he would pay the debt. And the master had compassion on him and discontinued further prosecution on account of the debt.

"OWED HIM A HUNDRED PENCE"

The servant thus released went out and began to look up some of those who were indebted to him, and found a fellow-servant who owed him a hundred pence, a very insignificant sum in comparison to the one which he had owed the master. He took his fellow-servant by the throat, saying, "Pay me the hundred pence thou owest." His fellow-servant fell at his feet and besought mercy, saying, "Have patience with me, and I will pay thee all." But he would not delay, and cast him into prison till the debt should be paid. The matter finally reached the ears of the master, who called him and said, "Thou wicked servant! I released thee from the penalty of thy debt because thou didst entreat me! thou shouldst also have had mercy upon thy fellow-servant, even as I had pity upon thee." And he was angry, and delivered him to punishment till he should pay all that was due.

AN IMPORTANT LESSON HERE

What is the lesson? It is that we should have compassion upon one another, even as we desire that God for Christ's sake should have compassion upon us. The lesson

is well expressed in our text. We should be kind one to another, tender-hearted--even as God also in Christ forgave us--and continues to forgive our trespasses day by day. The trespasses of others against us are trifling indeed in comparison to our obligations to the Lord. We should therefore be very willing to forgive all who ask us--"until seventy times seven." In thus exercising mercy we will be copying the Divine character. The influence upon our hearts and lives will be ennobling. Our Lord Jesus is the express image of the Father's person, and we in copying the qualities of generosity and Love become more Christlike, and therefore more Godlike.

SO ALSO DID GOD DO UNTO YOU

Our Lord Jesus explains that His parable teaches the principles along which the Heavenly Father deals with the members of the Body of Christ, which is the Church. If they are harsh and unsympathetic, if they hold their brethren to a strict account along lines of justice, then the Heavenly Father will so deal with them, and will hold them to account for all their shortcomings. It would seem that if God's people would realize the force of this lesson, the practice of forgiving the brethren of their trespasses and shortcomings would very generously and very generally be brought into play, for who of us could afford to have the Heavenly Father exact of us a full penalty for every imperfection, and refuse to remit any of the same?

We show our appreciation of God's mercy toward us by schooling ourselves in His character and becoming more and more merciful and generous toward all the Household of Faith. And if merciful toward the brethren, naturally we would be generous also toward all men. In other words, as we remember and appreciate our own weaknesses and blemishes, it will make us sympathetic with the brethren and with all mankind. And mercy, generosity, sympathy, God delights in. Such as cultivate these graces of the Spirit will be pleasing in the Lord's sight, and they will thereby be fitted and prepared to have a share with Jesus in His Throne of Glory; for that great Messianic Kingdom will be established for the very purpose of showing mercy unto thousands of mankind who will return to Divine favor and blessing, under clearer knowledge and with the assistance that will then be afforded.

ADAM'S SIN IS NOT MEANT

We are not to understand this parable to refer to Divine forgiveness of original sin. The sin of Adam is not forgiven simply because we cry for mercy. Adam and the entire race might have called for mercy, and would have received none, except in the Divine way--through Jesus--through faith in His blood. Nor could this forgiveness be granted until Jesus had finished His sacrifice and ascended up on high, and there appeared in the presence of God on behalf of those coming to the Father through His merit.

This parable refers entirely to subsequent sins--sins referred to in our Lord's prayer, "Forgive us our trespasses, as we forgive them that trespass against us." This is shown also by the fact that the parable speaks of these as servants, whereas the world, as sinners, are not God's servants, but aliens, strangers, foreigners. The only ones whom God will recognize as servants are such as have come back into relationship with Him through Jesus--through faith and consecration. It is these who are servants of God and who are required to have mercy upon their fellow-servants--upon other brethren.

Each and every one of the New Creatures, sons of God, accepted through the merit of Jesus, is held responsible for his own weaknesses; but Divine Power has provided for the cancellation of these freely for Christ's sake, upon their acknowledgment and request for forgiveness. But the forgiving of these trespasses of God's children is made dependent upon their having a spirit of forgiveness toward the brethren, for "if ye do not from the heart forgive one another's trespasses, neither will your Heavenly Father forgive you." "With what judgment ye judge, ye shall be judged; and with what measure" of benevolence ye mete out to others, the same shall be meted out to you. How wonderful are the Divine arrangements! How blessed, how profitable to us, how helpful to us in our preparation for the Kingdom!

R5138 : page 359

TRULY BEAUTIFUL

Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces--they that wear
The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls who love the right.

===================

R5135 : page 360

"UNTO US A SON IS GIVEN"

--DECEMBER 22.--ISAIAH 9:1-7.--

"Unto us a Child is born; unto
us a Son is given."--Verse 6.

TODAY'S STUDY relates to a subject which has thrilled the civilized world for centuries --a subject which will never grow old-- a subject which, on the contrary, shall to all eternity be a theme of angels and of men. The birth of Jesus, to be rightly understood and esteemed, must be considered from the standpoint of a Gift of Love Divine. Any other view of the matter is merely the casket without the jewel. The Scriptures give us the key to the thought: "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."--John 3:16.

The world was under sentence of death; mankind had been dying for more than four thousand years. God had pitied humanity from the first. Yea, before sin entered, Divine Wisdom saw the end, and would not have created man, or would not have permitted the condition which led to sin and the sentence of death, had Divine Wisdom not foreseen and arranged in advance for human Redemption.

God had purposely arranged the matter so that it would require the death of a perfect man to redeem Adam and the race which lost life in and through him. God knew from the beginning that no such perfect man could be found, because all men were of Adamic stock and had a share in Adamic weakness, imperfection and condemnation. From the beginning God in the Divine Plan contemplated that the Only Begotten of the Father, the Logos, the active Agent of Divinity in the work of Creation, should be granted the great privilege of being man's Redeemer, and thereby securing a great reward--"Glory, honor and immortality," the Divine nature, through a resurrection from the dead.

THE FIRST STEP OF REDEMPTION

The primary step in man's recovery necessarily was that the Logos should be made flesh and dwell amongst us and taste death, by the grace of God, for every man. (John 1:14; Heb. 2:9.) It is this first step that we celebrate at this season of the year--the birth of Jesus. He who was rich, for our sakes became poor, that we through His poverty might be reclaimed.

Today's study points out that the ministry of Jesus would be in Galilee; that those people of the Jews who at the time were supposed to be in greatest darkness would see the great Light of Divine Truth, as represented in Jesus and His ministry. This had a primary fulfilment in Galilee, where the major portion of the mighty works of Jesus were performed. But its real fulfilment lies in the future, when the great light of the Millennial Kingdom, "the Sun of Righteousness, shall arise with healing in its beams." Before that glorious Sun, sorrow and sighing will flee away; ignorance and superstition will vanish; sin and darkness will be no more; every knee will bow and every tongue will confess. Jesus is the great Center of that Sun of Righteousness, but, as He points out, the Bride class, in process of selection during this Age, is to be with Him in the Morning, shining forth His glory. They shall sit with Him in His Throne. After the "Wheat" of this Age is gathered into the "garner" by the power of the First Resurrection, the Bride of Christ will shine forth with the Bridegroom, to heal earth's sorrows and to scatter earth's night. (Matt. 13:43.) All this will come to us because "unto us a Child is born, unto us a Son is given;" because "the Government shall rest upon His shoulders"; because "His name shall be called Wonderful, Counselor, the Mighty, Mighty One, the Everlasting Father, the Prince of Peace."

THE FALL OF BABYLON

We are to understand verses 3 to 5 as referring, not to Natural Israel, but to Spiritual Israel--nominal. The holy nation has phenomenally increased without increasing the joy. There are many false children in the nominal family of God; there are many "tares" in the wheatfield. But in the Harvest time of this Age there will be a joy; the faithful "will rejoice as they that divide the spoil." The burdensome yoke of the creedal superstitions will be broken, and the rod of the oppressor, Satan, will be broken as in the day of Midian, when Gideon with his little band put to flight the army of the Midianites and set the people free. Verse 5 intimates that the fall of Babylon and the breaking of the yoke and the rod will be in the great "time of trouble." "For all the armor of the armed men and the turmoil and the garments rolled in blood shall even be for burning, for fuel of fire."

R5136 : page 360

MESSIAH'S MANY TITLES

Our great Redeemer, highly exalted, is eventually to bear many titles in commemoration of the many wonderful Offices He will fill and services He will accomplish. But these are yet future. His great work in the past, the Redemption work, was the foundation of all His future work. On account of His faithfulness He will have a right to assume these various Offices and use these various powers; and as each comes into exercise it will be used by Jesus. The right to govern the world is His since He died on our behalf, but He awaits the Father's time for taking to Himself His glorious power to reign; and the Government must come to Him before He can begin to fulfil the various titles.

First of all, His revelation to the world will be as the Wonderful One, the embodiment, the Expression, of Divine Justice, Divine Love, Divine Wisdom and Divine Power. As yet the world knoweth Him not. He will be revealed to mankind "in flaming fire" in the time of trouble, and subsequently, in the rescue work of His Millennial Kingdom.

He will be the world's Counselor, to give assistance, guidance, direction, whereby they may return through Restitution into harmony with Jehovah and to the enjoyment of the blessings provided through Redemption. As the Head of the Church He has been her Counselor, but our text refers to Him as the Great King or Governor of the world, and as the world's Instructor, the Great Prophet, or Teacher, whom God promised through Moses.

His title, The Mighty God, or Mighty, Mighty One, will be recognized then, on earth, as well as in Heaven--"that Him hath God set forth to be a Prince and a Savior, to grant repentance and remission of sins to Israel," and "to all that are afar off."--Acts 5:31; 2:39.

The title, The Everlasting Father, will apply to Him as the Life-Giver of the world, during the thousand years of His reign. In all that time He will be giving "life more abundant" to mankind--everlasting life to all who will obey Him--therefore His title, The Everlasting Father, or the Father who will give everlasting life to humanity. All the world of mankind, regenerated on the human plane, will obtain their right to everlasting life as human beings in an earthly Paradise from their Redeemer, who will then be their King. Not so the Church, for Jesus is not the Church's Everlasting Father. On the contrary, St. Peter declares "The God and Father of our Lord and Savior Jesus Christ hath begotten us again to a hope of life."

R5136 : page 361

His title, The Prince of Peace, will not apply to Him at the beginning of His reign, when He will be breaking in pieces as a potter's vessel every human system out of accord with the Divine standards (Rev. 2:27; Psa. 2:9), but true peace shall speedily be established, and He shall be known as The Prince of Peace, and One whose reign will be undisputed and unmolested. "Of the increase of His Government and of peace there shall be no end"; there will be no rebellion; His Kingdom will not pass away. When His reign shall terminate finally, at the close of the thousand years, it will be because "He will deliver the Kingdom over to God, even the Father," that He may be the Great All in All.

"UPON THE THRONE OF DAVID"

Messiah's Kingdom is styled "the Throne of David" for two reasons: first, the name David signifies Beloved, and the Messiah, as the Beloved of God, of the Father, is the Antitype of David, even as Messiah's Kingdom will be the Antitype of David's kingdom. David merely "sat upon the throne of the Kingdom of the Lord"; it was not his. So the Greater than David will sit upon the Throne of the Kingdom of Jehovah, to order it and to establish it to completion, during the thousand years of His reign. Then He will deliver it up. "The zeal (love) of Jehovah of Hosts will perform this," operating through Messiah.

===================

R5136 : page 361

KNOW OF THE DOCTRINE

--DECEMBER 29.--JOHN 7:17.--

"If any man willeth to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."--John 7:17.

WE are living in a day when the very word doctrine seems to be offensive to the majority of Christian people. Each denomination realizes that its own system of doctrines is imperfect, unsatisfactory, undefendable. And the same is believed in respect to all other doctrines. Hence by mutual consent Christian people seem disposed to henceforth and forever ignore doctrines; for they believe that, if after nineteen centuries they are thus confused, the matter never was clear and never will be clear to anybody.

All this is a great mistake; the doctrines of Christ, as presented by the Great Teacher and His Apostles, was a great message, of which none of them were ashamed. The difficulty with the Lord's people today is that we gradually fell away from those doctrines--we gradually put darkness for light and light for darkness, and thus gradually got into the spirit of Babylon, and into the spirit of bondage to human traditions and creeds. Instead of shunning doctrines, we should realize that they are the very things needed to cause the scattering of our darkness and superstitions, and to draw all of God's people nearer together.

The doctrines of Christ and the Apostles is what we need to inspire us to break down all our creed fences, which so long have separated us as God's people, the one from the other, in various denominational folds, all of which are contrary to the Divine arrangement; for

God has but the one fold for all His "sheep" of this Age, as He will have another fold for the Restitution "sheep" of the next Age--the Messianic Kingdom Age.

"ONE LORD, ONE FAITH, ONE BAPTISM"

Can we doubt that if as God's people we put away sectarianism and the creed spectacles of our forefathers, and if we go with pure, sincere hearts to the Lord and His Word, we will there find again the "one Lord, one Faith, one Baptism, one God and Father over all, and one Lord and Savior Jesus Christ," and "one Church of the First-Born, whose names are written in heaven"? (Eph. 4:5,6; Heb. 12:23.) Let us hearken to the words: "Cast not away therefore your confidence, which hath great recompense of reward," "But remember the former days, in which, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and by afflictions; and partly whilst ye became companions of them that were so used." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:35,32,33,36.)

The time seems long to all of us, even though we remember that "a day with the Lord is as a thousand years." When we think of the fact that it is thirty-nine hundred years since God's promise to Abraham, that his Seed should bless all the families of the earth--when we think of the fact that Israel did not receive that great privilege of being the spiritual Seed from which primarily that blessing should go forth, and that the "elect" are receiving it; when we think of the fact that God has been nearly nineteen centuries in selecting the "elect" from Israel and from all nations, it is enough to stagger our faith unless we hold firmly to the Divine promise and remember that God confirmed it with an Oath. By these two immutable, unchangeable things, the Divine Word and the Divine Oath, we know that the Seed of Abraham is to be developed, and that eventually it is to bless all the families of the earth. It is the Divine will that we allow our faith in this great promise of God to be "an anchor to our souls, sure and steadfast, entering into that within the veil."--Heb. 6:19.

THE DOCTRINES OF CHRIST

What we all need as God's people is to put away human theories and other gospels and take hold afresh on the Gospel of Christ. These other gospels are other messages of hope, aside from the one which the Bible presents. For instance, Theosophy is one of these; Evolution is another; New Theology is another. These all hold out a different gospel from that which Jesus and the Apostles presented; the one that was given to us for our sanctification, and through the holding fast of which, and the obedience to The Faith, we are to be saved and given a share with Messiah in His glorious Empire of the world.

The doctrines of Christ mean those doctrines presented in the Bible by Jesus and His mouthpieces, the Apostles. These doctrines relate to the Church and to the world, and God's blessing for each; these doctrines relate to sin and its forgiveness; the terms of that forgiveness, the basis of that forgiveness--the death of Jesus--and the hope of that forgiveness, release from Divine condemnation, fellowship with God, and everlasting life obtained through resurrection of the dead.

A PREREQUISITE TO KNOWLEDGE

But some one will inquire, Why is it so difficult to understand the doctrines of Christ? Why are there six hundred different denominations of Christians? Why do they all so misunderstand the matter--that these different denominations have resulted from the differences of

R5137 : page 362

theory respecting the teachings of the Bible? The simple explanation is that, shortly after the death of the Apostles when the Church began to be in a measure of prosperity, the Adversary came in and sowed the seeds of false doctrines, using human lips and human pens in his service, through pride and ambition. The darkness became so great that, looking back today, we speak of the period as the "Dark Ages."

The various denominations of Christendom are evidences of honesty, perseverance and love of the Truth, because our forefathers, who made these creeds, were each trying to get more and more out of the dark and back to the "True Light." They all made the mistake, however, of holding too much to the creeds and theories of the past. Let us not make the same mistake; let us cut loose entirely from every authority outside the Word of God. Whoever can help us understand God's Word --we should be glad to have his assistance; but we cannot acknowledge as inspired or authoritative the teachings of the "Fathers" of the early times, however conscientious they may have been, because we cannot recognize that there were any such authorized successors to the Apostles.

God, who foretold through the Prophets this long period of darkness, and who has blessed and guided His saintly children throughout it, without removing all of their blindness, has promised that with the end of this Age will come a great blessing and enlightenment upon His people, when the "wise virgins" will find their lamps burning brightly, and be able to understand and appreciate the deep things of God: "The wise shall understand, but none of the wicked shall understand." In the end of this Age the curtain was to be drawn, and the "true light" was to shine forth, scattering all the darkness. We are in the dawning of this New Age today, and therefore may see much more clearly than did our forefathers, the Divine character and Plan for human salvation.

WILLETH TO DO HIS WILL

Today's study is a message from the Master's own lips. He gives us the key to a clear knowledge of His doctrines, namely, that the student must be fully consecrated to God and fully desirous of knowing His Will and His Plan. In order to see light in God's light--to see the Truth, from the Divine standpoint of the Divine revelation, we must draw near to God in the spirit of our minds, consecrated in our heart. We must will to do His will.

But what does this mean? What is it to will to do His will? God's will represents actual perfection of thought and word and deed, toward God, toward our fellows in the Body of Christ, and toward all mankind. This is the Divine Standard set up, but we are no more able to fulfil its demands than were the Jews. As St. Paul declares, "We cannot do the things that we would." Weakness of the flesh, frailty and imperfection, we all have with the world; the best that we can do is to will to do right, and to the best of our ability carry out that covenant with the Lord to do His will. At the very best all will come short of perfection.

But for those who have come into harmony with God, through Christ--for those who have made a covenant with Him by sacrifice--for those who have Jesus for their Advocate, a provision has been made, whereby the willing, all desiring to do the Divine will, and manifesting endeavors so to do, are counted as righteous--as though they did the Divine will perfectly. This class, in the Scriptures, is known as the "saints"; they are the prospective members of the Body of Christ. It is to these that the promises of our text apply, that they shall know to do the Divine will, shall know whether Jesus merely made up these teachings of Himself, or whether He was the active agent of Jehovah in what He did and in what He taught.

At the close of the year, and on the threshhold of another, shall we not determine to give our hearts, our wills, fully to the Lord--determine in our wills to do God's will? If so, following the instructions of the Word of God during the coming year, we shall doubtless be blessed and enabled fully to know, to appreciate, to understand, the doctrines of Christ--the deep things of God, which are revealed to this class by the Spirit of God.

R5136 : page 362

TWO YEARS MORE

Two years more, and I shall see Him, whom not having
seen I love,
This grand prospect, daily, hourly, holds my heart on things
above;
Now by faith, I'm pressing onward in the footsteps of my
Lord,
Rough the pathway, steep and narrow, 'tis the path my Master
trod.

Oh, the rapture of that meeting, Oh, what ecstasy 'twill
bring,
When with open, perfect vision I shall gaze upon my King!
I shall feast upon the beauty of the One I love so well,
And with tongue no longer stammering, all my love for Him
I'll tell.

Two years, and I'll see the Father, when the Son with loving
pride,
Shall conduct me to His presence, with the rest of His dear
Bride.
What a sense of awe will fill me, as with unveiled face I
gaze
On that grand and mighty Being, whom all Heaven unites to
praise!

Shall I know myself, I wonder, when He takes me to His

heart,
And of all that heavenly glory I shall find myself a part?
Heaven not complete without me, mine, eternities of bliss?
Oh, my soul, thou must not stagger, for thy God hath
promised this!

Oft a secret fear assails me, that I may be left behind;
Then I bid my soul take courage, 'tis that Enemy of mine!
He would use to cause my downfall censure sharp, or
flattering breath,
For he hates God's holy children with a hatred strong as
death.

But my Father will not leave me to his mercy, but prepare
Heavenly armor to protect me, which, if I will always wear,
Every fight will prove me victor, as I wield the two-edged
Sword,
World and flesh and powers of evil, all must fall before His
Word!

Oh, my soul, thy life dependeth on thy faithfulness alone;
While the days and hours are passing, art thou holding fast
thy crown?
Keep this thought before thee always, let it daily strengthen
thee,
"Two years more decides forever thine eternal destiny!"

Then the thought, Oh! how it thrills me, any day He may
send word--
"Child, thy work on earth is finished, enter into thy reward."
But, if I need further testings, crosses heavy, trial sore,
I can wait, for at the longest, it is only two years more!
--Unknown.

===================

R5138 : page 363

INTERESTING QUESTIONS

CAN ANY OF THE GREAT COMPANY BE OF THE RESTITUTION CLASS?

Question.--Can any of the Great Company become members of the Restitution class?

Answer.--We understand that the terms under which any are begotten of the Holy Spirit are that they renounce, give up, the human nature. When God accepts their consecration and takes such into Covenant relationship with Himself, He indicates that relationship by begetting them of the Holy Spirit. The only class into which these can come for future life is that of spirit or heavenly beings. If they live up to all the terms and conditions of their sacrifice, then they will have the very fullest blessing which God has provided for the loyal and to which He has called them. But for those who fail to live up to the highest standard--that of walking in the footsteps of Jesus--the arrangement seems to be that they shall at least prove themselves loyal, even if not to the same degree as their brethren.

This loyalty will be tested in the great time of trouble through which the Great Company will go. Then if they fail to prove their loyalty, apparently they will lose that life in the Second Death. But if they give up the earthly life and manifest loyalty to the Lord, even though they may never give it up willingly, but merely when brought to straits, then they will have life on the spirit plane.

The merit of Christ, which has been under embargo, as it were, must all be released before the Restitution work can begin. In other words, the Little Flock must have been "changed" and the Great Company must have suffered destruction of the flesh, before the merit can again be free in the hands of Justice, ready to be given to the world in Restitution.

Therefore, our answer would be, We cannot expect the Spirit-begotten ones to pass through the time of trouble in the end of this Age and to live on during the Millennial Age; for they belong to the Church of the First-borns, all of whom must be born before the after-borns can be brought forth. The after-borns will be the world in the Restitution.

FIFTH SUNDAY CONVENTIONS

Question.--Are Fifth Sunday Conventions advantageous?

Answer.--We are perplexed how to answer this question, and must leave the answering of it to each Class for itself, without any particular advice even. From some we have heard good reports with blessings secured. From others we have had reports to the contrary. Those who have had practical experience with these Conventions should decide for themselves. We have had no experience in this direction.

HOW TREAT "THE MENACE"

Question.--How should the WATCH TOWER readers treat "The Menace?"

Answer.--This is a free country and everyone has a right to follow that course which he believes will be most to the Lord's glory and most to the advancement and the good of his fellow-men. The Editor of "The Menace" is merely exercising his rights. As for the WATCH TOWER, it pursues a different course without criticizing others. Perhaps the Lord may have a work for "The Menace" for all we know. Our judgment is that His work for us is in a different direction and we exhort all the WATCH TOWER readers to reserve all their might and physical strength for the promulgation of the Truth as the Lord has been granting us to see it within the last forty years in the WATCH TOWER. It is our mission to preach the Word--the Gospel of the Kingdom. We cannot do all that we would in this direction, and hence have no time to devote to other matters, political, social, etc.

===================

INTERESTING LETTERS

DEARLY BELOVED BROTHER AND PASTOR:--

I have read for the second time the article in the October 1, 1912, TOWER, "Fight the Good Fight," and how it thrills my heart to renewed zeal and determination to fight the good fight, realizing more than ever that I fight for myself, through the power of Jesus. I shall keep the TOWER in my desk ready for re-reading at spare moments.

My heart goes out in gratitude to our dear Father, and to our Savior and Advocate for these wonderful helps that come as refreshing and energizing dew drops upon our thirsting souls. The Truth is new and fresh every morning and evening. It is even more precious to me now than when I first saw it, nineteen years ago.

How sweet the words of the poet sound in my heart: "There's no place where earthly sorrows are more felt than up in heaven; There's no place where earthly failings have such kindly judgment given. Search the Scriptures, search and see, God in mercy judgeth thee."

I had occasion to speak to a vessel captain today, who to a certain extent is interested in the harvest work, telling him about the many blessings we received at the Washington Convention, and the profitable and pleasant visit to the Tabernacle and Bethel. He said: "You certainly are at peace with all mankind, if I can judge by your face."

Our earnest prayers go up for you daily, that the God of all grace may be your strength till the work is finished, come what may.

Sweetest Christian greetings and remembrances from the writer and family, in which, I am sure, every member of our dear Ecclesia joins.

Yours, by His grace, N. A. LINDERBERG.--Minn.

DEAR BRETHREN:--

I am enclosing two clippings from prominent church papers which will be self-explanatory. I wish to say that I think one of the best features about the WATCH TOWER is its indifference to the ranting of other publications. I feel almost to rejoice in this fact every time I receive the TOWER; I can sit down and really read the explanation of the Holy Scriptures and the discussion of topics without having to read every few lines some one's personal slashing of another person's belief; or by turning a page run on to a $3.00 watch advertisement guaranteeing a watch for twenty years; or a minister's boosting of the last Holiness meeting at which he and John Doe were the prominent speakers, and Mr. __________ the singer, that so many "prayed through, many were gloriously blessed, and that he, the writer, had a few open dates, and if any of the dear brethren wanted him, to write at once."

Yet I do believe that some of these articles should be answered, not by retorting, but by telling your readers some of the things accomplished: for instance, in one article which you will find underscored, the writer says, "But Russell's teachings have not produced even reformations." Why would it not be well to reprint both these articles with such comment as is your custom to make in a religious way, with only the one thought in view, that of shedding light on these benighted souls, that their vision may be gloriously enlarged, so they may be able to see beyond the confines of the small circle in which their thoughts have been accustomed to move, and realize the truth of the fact that they are servants of a dogma, the charms of which have so veiled their vision, that nothing but an almost divine interference can accomplish the feat of awakening their soul to the more lovable nature of the God of Love, who could not possibly be a God of Love were He a God of the Hell Fire punishment which they have been standing for.

May God add His blessing.

S. R. G__________.--Dakota.

Brother Russell's replies to Mr. Ellis he thinks best to incorporate in his discourses, which appear in many newspapers and reach many people.

===================

VOL. XXXIII DECEMBER 1 No. 23
A.D. 1912--A.M. 6041

CONTENTS

The Retributive Character of Divine Law...........367
  Retributive Justice the Basis of Divine Law..368
  Operation of Retributive Law Natural..........369
Love Not the World...............................370
  Selfishness the Spirit of the World...........370
The Creation of Things Mundane...................371
  "Let There Be Light"..........................372
"God Created Man In His Own Image"................373
  A Fall, Not An Evolution......................373
  "By One Man's Disobedience"...................374
Discipline (Poem)................................374
Wisdom For Hard Times............................374
Your Good Hopes--1913............................375
The Ending of the Gentile Times..................377
  Our Consecration is Unto Death................377
Advice to Pilgrims, Good for All.................378
Suggestions for Berean Classes...................378
An Interesting Letter............................379
Berean Questions in Scripture Studies............379

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS AT WHICH BROTHER RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

CINCINNATI, OHIO, DEC. 8

Praise, Prayer and Testimony meeting and discourse for the interested, in The Odeon, Elm street, at 10 a.m. Public lecture at 3 p.m. in the Emery Auditorium.

BUFFALO, N.Y., DEC. 15

Praise, Prayer and Testimony meeting and discourse for the interested, at 10:30 a.m., in Fraternity Hall, Jefferson near North streets. Public lecture at 3 o'clock in the afternoon in the Star Theatre, corner Pearl and Genesee streets.

LANCASTER, PA., DEC. 22

For particulars see December 15th TOWER.

LOUISVILLE, KY., DEC. 29

Morning Rally and Discourse for the interested at 10:30 a.m. in the I.B.S.A. Hall, 528 S. Sixth street. Afternoon public meeting at 3 o'clock in Macauley's Theatre, corner Fourth and Walnut streets.

WASHINGTON, D.C., JAN. 5, 12, 19

WORCESTER, MASS., JAN. 26

CLIPPINGS FROM NEWSPAPERS, MAGAZINES, ETC.

We wish to express thanks for interesting clippings, and also for clippings containing attacks upon us. We request that you give name and date of paper each time, or, preferably, the whole page. If the whole paper be sent, please mark the article plainly and address W.T.B.& T. Society, File H, 17 Hicks Street, Brooklyn, N.Y.

Papers and clippings for Pilgrim and Class Extension Department should be addressed to the Society, File D. If connected with the Newspaper Sermon Service add words "Sermon Department."

==========

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 34; (2) 305; (3) 110; (4) 208; (5) 291; (6) 316; (7) 301; (8) 224; (9) 295; (10) 87; (11) 299; (12) 109; (13) 10; (14) 129; (15) 32; (16) 105; (17) 108; (18) 101; (19) 273; (20) 14; (21) 145; (22) 12; (23) 57; (24) 332; (25) 240; (26) 204; (27) 67; (28) 160; (29) 107; (30) 39; (31) 293.

==========

SYMBOLIC BAPTISM IN WATER.

On Sunday morning at 10 o'clock, January 5, at the Brooklyn Tabernacle, an opportunity will be given for symbolic baptism in water. Robes, etc., will be provided. Any desiring to symbolize will please give us timely notice.

====================

R5139 : page 367

THE RETRIBUTIVE CHARACTER OF DIVINE LAW

"Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap."--Gal. 6:7.

THE APOSTLE PAUL here, addressing the Church, announces a principle of Divine Law which is applicable not only to the Church, but to all men everywhere. Hosea expresses the same truth, saying that if we sow to the wind we shall reap the whirlwind. (Hos. 8:7.) Solomon says, if we sow iniquity, we reap vanity. (Prov. 22:8.) St. Paul says, if we sow sparingly, we reap sparingly, and if we sow bountifully, we reap bountifully. (2 Cor. 9:6.) This is equally true, whether we sow wild oats or good wheat.

It is in view of the harvest of the world's sowing, that we are informed that "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3);

that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14); and that "there is nothing covered that shall not be revealed, neither hid that shall not be known"; that "whatsoever has been spoken in darkness shall be heard in the light"; and that "spoken in the ear, in closets, shall be proclaimed upon the housetops [openly]." (Luke 12:2,3.) And again we read "Vengeance is Mine, I will repay, saith the Lord."--Rom. 12:19.

But when will this reckoning time come? for now, as saith the Prophet Malachi (3:15), men "call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." With the Psalmist (Psa. 94:3,4) we inquire, "Lord, how long shall the wicked triumph, and all the workers of iniquity boast themselves?" The Apostle Paul answers that the Lord "hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained,"--The Christ. (Acts 17:31.) And "then," says the Prophet Malachi to those who fear the Lord and whom He hath chosen as His jewels, "shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."--Mal. 3:18.

But take heed. The same Prophet raises a suggestive question, which all would do well to ponder. He asks, "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fullers' soap...And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, and the widow and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts."--Mal. 3:2,5.

The reference of these Scriptures is to the great judgment of the Day of the Lord--the day of trouble with which this Gospel Dispensation is to close--variously described as a day "of wrath," "of vengeance," "of recompense," and as a "time of trouble such as was not since there was a nation."

But while this great judgment will have to do with the world in general--with nations and corporations and all civil, social and religious organizations of men; and while it will touch the cases of all the individuals living at that time, we naturally inquire where retributive justice came, or is to come in, in dealing with all the generations of the past?

Our Lord answers the question when He says, "The hour is coming in which all that are in the graves shall hear the voice of the Son of Man and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection by judgment." (John 5:28,29; see R.V. and Diaglott.) The whole Millennial Age is thus set forth as a "day" of reckoning, of trial, of judgment. In that searching judgment there will be a reckoning, even for every pernicious word (Matt. 12:36); and by submitting and learning obedience under those judgments, the masses of mankind who will to obey are to be gradually raised up to perfection of being, as well as of knowledge.

RETRIBUTION VS. FORGIVENESS OF SIN

But here a philosophic and important question arises as to the extent to which the justification of a sinner, through faith in the precious blood of Christ, and his full consecration to do the Father's will, may intercept the course of the Law, that a man must reap what he has sown. In other words, Will his new relationship to God save him from a miserable harvest of a former sowing of wild oats?

We answer, Yes; in one sense it will. The just penalty for all sin is death--the severest penalty that can be inflicted. And from this penalty his justification freely exonerates him. His past iniquities and sins will no more rise up in judgment against him, demanding their just penalty--death; for "blessed are they whose iniquity is forgiven and whose sin is covered; blessed is the man to whom the Lord will not impute [reckon] sin." (Rom. 4:7,8.) All who by faith in Christ's sacrifice for sin and by consecration of heart and life to God's service come under the Robe of Christ's Righteousness are thus blessed.

R5139 : page 368

The iniquity, or legal sentence, of such is passed altogether or forgiven; and while the results of their sins, the harvest of their misdeeds sown before they came to a realization of the exceeding sinfulness of sin, or to an appreciation of God's mercy in Christ, are still painfully with them, yet they are assured that these are covered; that God does not regard them as they really are, but imputes their sins to Christ, who already has paid their penalty, and imputes of His worthiness to their account. They are further assured that God's provision for them is that they may some day be healed, or cured, of the weaknesses brought on them through sin and now reckoned as "covered" from the Divine eye.

With the Church these sins, or actual defects, are to be blotted out or wiped out when the Times of Restitution shall arrive, at the Second Advent of Christ. (Acts 3:19.) The result of this blotting or wiping out of sin will be new bodies, new beings--free from sin, from imperfection and every consequence and evidence of sin. With the Church, this cleansing and blotting out process begins with the present life, and will be completed early in the Millennial Day (Psa. 46:5) by a share in the First Resurrection.

The world's cleansing time will be the entire Millennial Age, or "Day of Judgment," when those who then shall accept Christ and the New Covenant may gradually be cleansed and healed. At the close of that Age, if faithful to their opportunities, they may be presented blameless and perfect before God, needing no further healing nor cleansing, but each being, as was Adam, a human image of the Divine Creator--a perfect man.

The Scriptures, as well as observation, assure us that our justification before God does not remove at once and without our co-operation all the results of previous transgressions. The harvest is like in kind to the sowing; but the penitent and forgiven one has the promise of grace to help in the battle with his inherited as well as cultivated weaknesses; and so we read (I John 1:9), "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is in this cleansing process which follows vitalized justification that the consecrated believer must of necessity suffer from some of the baneful results of a past course of sin--reap the reward of his former sowing. While the Lord will be very merciful in dealing with him, nevertheless, as a Wise Physician, He will not spare the necessary experience to eradicate the deep-seated evil propensities of long cultivation in the past.

RETRIBUTIVE JUSTICE THE BASIS OF DIVINE LAW

Here the retributive character of Divine Law is especially noteworthy. Men often make a distinction between the law of nature and the moral law, calling the one natural and the other Divine. But the fixed principles of both are of Divine origin, and accomplish the Divine will in their operation. Both operate on the basis of retributive justice. All Divine Law, whether of nature or of morals, is but the operation of certain fixed principles of righteousness, having for their object the peace and happiness of all intelligent creatures under its jurisdiction. Obedience to this Law brings its reward of happiness, while any interference with it incurs its certain penalty.

If you hold your hand before the fire, it will be warmed, and your comfort and happiness will be thus ministered to; if you put your hand into the fire, it will be burned, and you will suffer pain. Thus the law of nature, which was designed to comfort and bless us, is also prepared to punish us if we violate its proper use. And not only so, but it is prepared to grade its penalties in proportion to the aggravation of the offense against it.

If you put your hand into the fire for a very short time, it will be scorched; persist a little longer, and it will be blistered; and a little longer still, and it will be consumed. Applied properly to the cooking of your food, fire will reward you with a savory meal; but applied improperly, it may render the food undesirable or unfit for use. Water, also one of our greatest blessings, becomes, if the law of nature be disregarded, an agent of death and destruction. So throughout the laws of nature we might trace retribution.

In the realm of moral law, the case is the same. If you violate the principles of righteousness, you deface the image of God in your being. Impure thoughts write in clearly legible signs upon the countenance the dark lines of a bad character; while pure, just and noble thoughts illuminate the countenance and render the pure character transparent to beholders. And the operations of moral law are as sure and reliable as are those of natural law.

The fact that the retribution--the reward or the penalty--is often delayed is frequently presumed upon by the foolish, who vainly think they can sow their crop of wild oats and never realize their harvest. Both individuals and nations have long presumed to act upon this hazardous and vain hypothesis; and well indeed would it be if they would even now hearken to the Apostle's warning: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

The operations of this law are most manifest upon classes and nations--first, because their prominence gives them world-wide publicity; and second, because their judgment must of necessity be in the present life, since beyond the grave the present order of society will have no existence. A glance at the pages of history reveals the fact that all the nations of the past have reaped a bitter harvest, and amid harrowing scenes have breathed their last. They had their rising, their struggling periods, and their flourishing eras; and then "pride and fulness of bread" caused them to rest in fancied security, and to sink in the scale of morals, until their decline was followed by their fall. They reaped what they had sown.

Just now, all the nations of the world are fast approaching the most terrible crises of their national existences. In a great time of unparalleled trouble, which is even now imminent, they are about to reap what they have sown. They have sown to the wind the seeds of selfishness, and now they are about to reap the whirlwind of terror and the destruction of all law and order, and of national and social organization.

THE OPERATION OF THE LAW OF RETRIBUTION IN INDIVIDUAL CASES

The operation of this law in individual cases, though not so prominent, is none the less sure. Every thought harbored, every disposition exercised and cultivated, becomes a component part of individual character; and this character, which is more or less tender in early life, becomes fixed in the course of years. If the cultivation of character has been along the lines of righteousness and truth, according to the light possessed--whether of conscience merely, or of revelation also--the ripened fruit of an established, right-preferring and benevolent character is a blessed harvest in comparison with others, the reverse. If the cultivation has been along the lines of depravity, self-gratification and degradation, the terrible fruits are a fearful penalty.

Even though such a one be freely forgiven upon repentance and faith in the Redeemer--fully absolved from legal condemnation through Christ, who bore its Divinely pronounced penalty, death--nevertheless, the fruits of his sowing are manifest in his character. Evil propensities must all be rooted out and a proper character formed at a considerable cost of painful, but valuable experience; for God is just, not only to forgive us our sins, but also to cleanse us from all unrighteousness. The eradicating of these evil dispositions, propensities and appetites, deep-rooted and long-cultivated, will cause great disturbances of the soil in which they have grown; and pain as well as joy will attend their removal, and their replacement with the graces of the Spirit.

The Lord, as a Wise Physician, will be as merciful and tender with His patient as the necessities of the case will permit. All will be shown their need of His aid, but no patient will be treated further except with his own consent and co-operation. With the Church this treatment takes place in the present life and is a treatment of the will rather than of the body; for although the body will be greatly helped by the treatment, it is not the Great Physician's purpose to cure these marred bodies, but to give to this class perfect spirit bodies early in the Millennial Day. In these the consecrated will is being transformed and renewed to perfect harmony with the will of God, the mind of Christ. The "overcomers," the true Church, passing through difficulties and cleansing and trials of faith and afflictions now, and being approved of the Lord, will not come into the judgment (trial) of the Millennial Age (I Cor. 11:32); but, with the Redeemer, their Lord, will be Kings and Priests of God, who shall judge the world and recompense to them good or evil, impartially, under the terms of the New Covenant.--I Cor. 6:2.

JUDGMENT DAY EXPERIENCES HEART SEARCHING

Another feature of retribution upon the world during the Millennial trial will be the publicity which will then be given to the reaping and to the deeds of the past. Our Lord has so intimated, saying, "There is nothing covered that shall not be revealed; neither hid that shall not be known," etc. (Matt. 10:26; Luke 12:2,3.) This also will come about in a natural way, when in that day all that are in their graves shall come forth. Then the murderer and his victim, the debtor and his creditor, the thief and his dupe, the defamer and the defamed, must face each other and the facts, which, with even the secret motives, will be discerned. The terms of their reconciliation to each other and to the Judge will be equitable, and will be known to all.

Past history will have proclaimed to the world the character of many a Nero; but additionally, there will be the necessity of their seeing the former victims of their ignoble cruelty, and facing them in the light of a new and healthy public sentiment, which will manifest crime in all its horrid deformity. Truly such "shall awake to shame and lasting [Heb. olan] contempt," even in their own eyes;

for as the renewed manhood of the race begins to assert itself, they will the more fully realize the depth of the pit of degradation whence they were digged; and even the generous forgiveness of formerly injured and outraged fellow men will be a great humiliation. It will truly be, as the Scriptures suggest, the heaping of coals of fire on their heads (Prov. 25:21,22; Rom. 12:20), so great will be their shame and confusion.--Jer. 20:11.

It should be borne in mind, too, that the only standard of judgment in public sentiment at that time will be character. None of the false standards--wealth, noble birth, or aristocracy of power, by which men are often measured now, and under which cloaks the wicked often take shelter--will then avail anything; for under the New Dispensation men will come forth shorn of all their former possessions. They will have neither wealth nor power; and in the light of that Age, heredity will be nothing whereof to boast.

The same conditions which will thus expose the evils of the past life and thus, in the natural operations of moral law, bring about a measure of retribution to the evil-doers, will also make manifest the good deeds of the righteous, so that even the slightest favors done for others, deeds which at the time blessed the characters of the doers, will then be recognized and appreciated.

OPERATION OF RETRIBUTIVE LAW NATURAL

In this view of the matter we can see how, in a perfectly natural way, a man must reap the harvest of his sowing of wild oats, even though he has been freely forgiven, absolved from guilt and its penalty, death, and legally justified through faith in Christ. He will reap it, not only in the difficulties he will have piled up for himself in the hardening of his own character, making the steps up to perfection more painful and slow, and requiring severer discipline, but also in the just disapproval, or indignation of a righteous public sentiment in that Millennial Day of Judgment.

Such will be the natural and inevitable results of present wrong-doing. One consolation, however, will be the fact that this humiliation, in some measure, at least, will be shared by all; "for there is none righteous [none perfect], no, not one" (Rom. 3:10); and all must pray, "Forgive us our trespasses as we forgive others." It will indeed be a time for melting and mellowing all hearts. Thus the Lord will take away the stony heart and give to all who under the New Covenant shall become His people (typified by Israel) a heart of flesh, according to His promise.--Ezek. 36:22-28.

In some instances a portion of the reaping is experienced in the present life; and in some it will be in the life to come, as the Apostle intimates in I Tim. 5:24,25. So also good works are sometimes manifest now, and rightly appreciated and rewarded. But whether now or hereafter, our Lord's assurance is that even the gift of a cup of cold water to one of His disciples, because he is His disciple, shall have its reward (Matt. 10:40-42); so minute will be the Lord's cognizance of character and works, and His rewards therefor; and they will be none the less His rewards because accomplished in the natural operation of retributive laws.

A murderer may be one who has little or no knowledge of God, whose hereditary disadvantages may be great and whose environment may be very unfavorable. He may meet with a just recompense for his crime at the hands of his fellow men, and yet in due time come forth from his grave unto [the privileges and opportunities of] a resurrection [lifting up--all the way up] by judgment [trial, discipline]. If obedient, he may reach the height of perfection and life everlasting, although the sins of his past life may have made mountains of difficulties in his character for him to clamber over during that Judgment Age.

On the other hand, one may be a moral man, who has "tasted the good Word of God, and the powers of the Age to come" and who has been made a partaker of the spirit of holiness through faith in Christ; yet he may permit envy and strife to take possession of his heart; and he may hate his brother, though he outwardly violates no law and is esteemed among men. Such a one is a murderer at heart (I John 3:15), though restrained from outward violence by respect for the opinions of others or by fear of the consequences. Who will deny that such a one, because of light enjoyed, may have even greater difficulties to overcome in the reformation of his character than the grosser, but ignorant, murderer? To whom much

is given in the way of knowledge, opportunity, etc., of him much will be required. (Luke 12:48.) That judgment will be according to knowledge and ability to do right--a just recompense of reward.

SEQUENCE THE DIVINE ARRANGEMENT REGARDING RETRIBUTION

Only the idiotic and the insane are in total darkness. All others have had at least a conscience, and few have been without some hope of reward in following its dictates, though, as St. Paul says, they had no hope and were without God in the world. They were without the only real hope--the Gospel. (Eph. 2:12.) Previous to the announcement of the Gospel hope of everlasting life, and its foreshadowing in Israel, the hope of the world in general was only for the present rewards of righteousness. And no other hope was clearly held out, even to Israel, although there were hints and foreshadowings to them of the Gospel hope, as there was also in the promise given in Eden--that the Seed of the woman should bruise the serpent's head. These gleams of hope were doubtless treasured up and reasoned upon by the more thoughtful minds; but the masses of men discerned only the simple lesson that honesty, righteousness, was the best present policy.

But when Christ came, He "brought life [everlasting] and immortality [clearly] to light through the Gospel." (2 Tim. 1:10.) Since then, proportionately as men have come directly or indirectly in contact with that Gospel, their responsibility has been increased, whether they accepted or rejected, opposed or ignored it. As it is written, "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."--John 3:19.

The Divine arrangement regarding retribution seems generally to be that of sequence, so that under it rewards and punishments follow naturally, as the results of obedience or disobedience to law. Yet in the cases both of rewards and of penalties God sometimes steps beyond this order; as for instance, when He exalts the Church with Christ, their Head, to the Divine nature, Kingdom and glory; and when He brings upon Satan and his followers swift destruction at the end of the Millennial Age. His extraordinary methods have also been occasionally manifested in the past; viz., in the destruction of the world by the flood, in the overthrow of Sodom and Gomorrah, in the confusion of tongues at Babel, and other instances of minor note. But these are special and exceptional exhibitions both of His wrath and of His grace.

A just estimate of the Lord's dealings in the future judgment of the repentant of the world may be approximated by a careful observance of His dealings with His justified and consecrated children now. Though justified, we are not liberated from all the consequences of our past ignorance or waywardness. If in youthful ignorance and waywardness bad habits were contracted which have impaired health and weakened moral and physical powers, we have all the difficulties to struggle against now, though we realize the Divine forgiveness and assistance.

This is our judgment day; and the judgment of the world will proceed upon the same general principles. They will first be brought to a knowledge of the Truth, and will then be judged according to their use or abuse of that knowledge after they receive it, as worthy or unworthy of life. The good and bad actions of their first life, previous to their knowledge of the Truth, will enter into this judgment only in the natural order of the retributive character of moral Law.

===================

R5138 : page 370

LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."--1 John 2:15.

IN THE TEXT, "Love not the world," we do not understand the term "world" to mean either the human race or the planet on which we live. The thought of the text seems to be more particularly the present order of things, for the Greek word here translated world is kosmos, signifying arrangement. We are to appreciate the beauties of nature. We are to love the human family, whom God also loves, though not in the sense in which He loves the Church of Christ. We read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."--John 3:16.

St. John cannot therefore be understood to refer to the world of mankind, when he says, "Love not the world." For them we should have sympathy similar to that which the Heavenly Father has for the fallen race. The Scriptures inform us that the present order, or arrangement, of things on earth is entirely out of harmony with God's will, or purpose; for the world is ruled by selfishness. The Divine arrangement is that love shall be the rule among God's creatures. "God is Love...He that dwelleth in love dwelleth in God."--I John 4:8,16.

The world operates along lines different from those of love. Each one strives selfishly to heap together treasure for himself, even if meantime his neighbor goes destitute. Many live in luxury, while realizing that there are others who lack the necessities of life. Many seek for power to control men, not with the thought of their uplift, but with a view to using them for selfish ends and motives. This spirit of selfishness belongs to the present order of things. We see it in operation everywhere.

The spirit of the world lays hold of all the forces of nature and seeks to control these, to adapt them to its own selfish interests. It is true that much good has resulted indirectly from this spirit of selfishness. For instance, a man with a great amount of the vain-glorious spirit may for his own selfish purposes benefit others. A general might have so much pride in his service that in order to win praise for himself he would care for his soldiers and have them well dressed. Some of our great captains of industry have done the world good service, and incidentally have blessed many, while carrying out their own designs.

SELFISHNESS THE SPIRIT OF THE WORLD

If all of the great worldly enterprises were undertaken with a view to the betterment of mankind, the spirit of these would not be selfish. We know, indeed, that much is done to help those who are needy, and that where there is a motive of this kind, it is often misinterpreted and misjudged to be selfish. But "the Lord looketh on the heart." (I Sam. 16:7.) Those who have the selfish heart, the selfish intentions, will continue to love the things of the world. In proportion as such may be shown that there is a new order of affairs coming, in that proportion the selfish-minded will not be in sympathy with the change of dispensation.

If a man conducts a large enterprise for the benefit

R5138 : page 371

of those who would have opportunity to share such blessings, that man would rejoice that there is a better time coming. A man who would truly rejoice to have a better arrangement of affairs, would not have the spirit that dominates in the present order of things. He would have the Spirit of God, the Spirit of Love, the spirit that will dominate the New Order of things, that will control during the thousand years of Christ's reign.

Many are in the attitude of mind which would say, "My employer is rich. Whenever I get the opportunity to help myself to some of his money, I will do so and get as much as possible." Such people love the present order of things, whether they be rich or poor. A great many poor love the things of this world, and hope some day to get their share.

There are people who say, "Oh, I do not love the world and its selfish spirit! From the crown of my head to the soles of my feet I am opposed to it. Sometimes I say to my husband, 'This is a very selfish world, John.' Then he replies, 'Yes, Mary, it is. Everywhere people are seeking for everything that will gratify self and selfish desires. But while you condemn the ways of the world,

R5139 : page 371

yet you delight in the good things of life provided by my industry--the automobile, the pleasant home, etc.' And I must acknowledge that he is right. I fear that I could not be happy without them." Such a person certainly loves the things of the world, even while making good use of them.

It seems to be a serious charge to say that any one who is in that attitude of mind which loves the world and the things belonging to it, has not the love of the Father in him. We do not understand, however, that such a one has no love for the Father or that the Father has no love for him. The Apostle seems to be addressing this message to the Church. Those who have been adopted into God's family must continue to love Him or they would not be counted as members of that class.

What, then, is the full import of this expression--"The Love of the Father is not in him"? To us it would mean that the Love of the Father had not gotten full control of his heart, and this would mean that ultimately--unless he should gain a victory over his selfish disposition--he would not be accepted as a son.

Everywhere about us is this spirit of selfishness.

Every child of God should be on guard against it and against willingness to participate in the things of this world. We should strive to be in that condition which is pleasing to the Father. We are to try to rid ourselves of the spirit of the world and to be filled with the Spirit of the Father. This would not mean that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned.

TWO KINDS OF MOTIVES

Whatever talents we possess we should use for the good of humanity in any kind of work that would be for the glory of God. Even a good work could be engaged in from the spirit of the world rather than from the Spirit of God; that is, it might be done for what we could get from others in the way of money, honor or influence; or, on the other hand, it might be for the good we desired to do for others.

The highest of all services is that of the ministry of the Word of God. Even this noble service might be pursued from either of two motives--the Love of the Father or the love of self. Apparently there are some engaged in the ministry purely for the sake of the loaves and fishes, for the honorable position it gives them in the world, or because they do not know of anything that would serve them better.

Again, there are those, no doubt, who have entered the ministry, not for selfish reasons, but because they desire to serve God, to serve the Truth, to serve His people. The Lord alone knows what has induced any one to enter the ministry. But since we are living in the day that will try every man's work, God will prove what sort it is--will show what motive is behind the deed.

Those who are serving merely from the worldly spirit will be vexed with everything that is making for Truth; and in proportion as their earthly interests suffer, they will be angry. Those who are of the right spirit, however, will rejoice in everything that will be helpful to humanity, in everything that is to the glory of God, in everything that will make the Bible more easily understood.

In fact, we may suppose that the real testing, so far as the Church is concerned, is the making manifest whether we love the world--the things of the present time--or whether we love God supremely. As time goes on, it will be even more impossible to harmonize the spirit of love and the spirit of selfishness. Those who love God will be fully out of harmony with the spirit of the present evil world.

"Love not the world!
He in whose heart the love
Of vanity has found a place, shuts out

The enduring world above.

"Love not the world!
However fair it seem;
Who loveth this vain world--the love of God
Abideth not in him."

====================

R5139 : page 371

THE CREATION OF THINGS MUNDANE

--JANUARY 5.--GENESIS 1:1-31; 2:1-3.--

"In the beginning God created the heavens and the earth. And the earth was waste and void, and darkness was upon the face of the deep."--Gen. 1:1,2. (R.V.)

IN THE past, Bible students have not been sufficiently critical in studying God's Word. Today's lesson illustrates this. The Genesis account does not begin with the creation of the physical earth, as was once supposed. "The beginning" refers merely to the work accomplished by Divine Power in bringing the waste and lifeless earth into condition for man's use.

The earth was already in existence, and had been created by Divine Power before the time mentioned in the Genesis account. Read our text several times until this is clearly seen. Higher Critics (would go back millions of years to) discuss various theories respecting how the mass of earth was formed, and they attribute millions of years to this. Bible students may well content themselves with the record that the earth already was at "the beginning," of the Genesis account.

The Bible mentions days of various lengths; for instance, "the day of temptation in the wilderness"--forty years (Heb. 3:8,9); "A day with the Lord is as a thousand years" (2 Pet. 3:8); our Lord's "day," etc. (John 8:56). While God could have accomplished the great work of ordering the earth in six 24-hour days, or in

R5139 : page 372

six minutes, for that matter, there is no reason to think that such short days are meant, as we shall see later.

God arranged a great Week of Seven Days for His great work of bringing man to perfection. Six of these Days prepared our planet to receive Adam as its lord and earthly king, an image of his Creator. The Seventh Day, which there began, is not yet completed--it lacks a thousand years of completion. During that period, the Bible tells us, Earth will be brought to a Paradise condition and man will be restored by his Redeemer to God's image.

Six great Thousand-Year Periods or Days have passed since Adam was created, according to Bible chronology. We are now in the dawning of the great Seventh Day or Sabbath Day of human experience. God has promised that this Seventh Day of a thousand years will be very different from the preceding Six Days, in which mankind has experienced a reign of Sin and Death. The Seventh Day of a thousand years is Scripturally called the "Day of Christ," and by many it is styled the Millennium. In it Satan and Sin are to be overthrown, righteousness is to be established by the Redeemer, and mankind, purchased by the precious blood at Calvary; are all to have full opportunity for arising from present degradation to re-attainment of the image and likeness of God, lost in Eden by Adam's disobedience.

The Seventh Day of the Creative Week began with Adam's creation and has already lasted six thousand years, and is to be completed with the thousand years of Christ's Reign. The Seventh Creative Day will be seven thousand years long. Whoever sees this to be a reasonable deduction can easily suppose that the six preceding Days of the Genesis account were, likewise, seven thousand years each. Reckoned thus, the total period from the time that Divine Energy began to operate upon the waste Earth down to the time when the whole work of creation and Restitution will be fully completed, would be 7 times 7,000 years, or 49,000 years.

According to the Bible, that time will be a thousand years hence, when The Christ shall have accomplished His work for mankind to the full and shall deliver up the Kingdom to God, even the Father. At that moment the fiftieth thousand-year period will begin, with every creature in Heaven and on earth ascribing praise to Him that sitteth upon the Throne, and to the Lamb, forever. How appropriate this will be, especially when we recall that in God's arrangement fifty is the greatest climax of numbers! In Bible usage the number seven is symbolical of perfection, and 7 times 7 represents a completeness of perfection; and the fiftieth or Jubilee following is climacteric.

R5140 : page 372

"LET THERE BE LIGHT"

We hold that the Genesis account is in full accord with all the facts known to science. There was no light in the Earth prior to the time when Divine Energy brooded on the surface of the waters. The account seems to suggest an electrical influence, and a light somewhat resembling the Aurora Borealis. The Earth was dark because shrouded with an impenetrable fog and an upper canopy of water, mineral water, etc. This thoroughly shut out the light of the sun, moon and stars, which did not shine in upon the Earth in any sense until the Fourth

Day. The Jewish day, patterned after the Genesis account, began with the night. So the First Day of 7,000 years, under the Divine Energy, gradually increased this electrical light and prepared for the next epoch.

The work of the Second Day, or Epoch, was the establishment of a firmament, separating between the waters of the sky and the waters of the Earth. Doubtless the light had to do in a natural way with bringing about this secondary feature of the Earth's preparation. The establishment of the firmament began very slowly, but was completed with the end of the Second Day.

In the Third Day, or Epoch, under Divine direction earthquakes took place, mountain ranges were thrown up, and thus the waters of the Earth were gathered into seas, draining off a land surface in preparation for vegetation. Forthwith vegetation sprang up--grass, bushes, trees, with their seeds and fruits. The account does not say that God made so many different kinds of grasses and fruit, trees, etc. It declares that under Divine command the Earth brought forth these various kinds. Nothing in the Genesis account would interfere with an evolutionary theory as respects vegetation. Thus, under Divine supervision, the Third Day accomplished its purpose.

According to the Vailian Theory the Earth was once surrounded by rings and belts similar to those of Saturn and Jupiter, consisting of minerals and waters thrown off to a great distance when the Earth long previously was in a molten state. These rings, attracted to the Earth, approached her gradually, one by one. Held off by the firmament, they spread out like a great curtain, causing much of the darkness. Then, influenced by the motion of the Earth on her axis, they gravitated toward the poles, gradually becoming heavier. Finally they broke, one after the other, coming down as great deluges, burying vegetation, which later became coal beds, and depositing minerals of various kinds, which man has since been using.

Each successive deluge added minerals to the crust of the Earth and water to the seas, the weight of the seas creating further upheavals of mountains, etc. The last of these rings came down as a deluge in Noah's day. Previously, for centuries, it had been a great watery canopy. Through it the sun, moon and stars were visible, but not clear, as now. Under these conditions there were no storms, nor was there any rain. (Gen. 2:3.) The entire Earth under this canopy was like a greenhouse of equable temperature. This accounts for the vegetable and animal remains found near the poles, and long imbedded in ice, which formed instantly when the canopy collapsed as a deluge.

With the fall of several of Earth's "rings," the atmosphere became translucent, so that the luminaries of the sky could exercise their beneficial influences in respect to animal life about to be created. These luminaries have served mankind as a great clock, marking days, months and years. Thus the work of the Fourth Epoch-Day was accomplished.

On the Fifth Day the waters began to swarm with living, moving creatures. Next came fowl and great sea monsters. Here again a measure of evolution is suggested by the statement that "the waters brought forth abundantly" the various kinds, under Divine supervision. Only in the case of man does the Bible distinctly declare a personal creation.

The creation of land animals marks the Sixth Epoch-Day. Fish and fowl took precedence, as scientists agree. Again we read that "the earth brought forth," but we also read that the Lord directed the matter in the development of the different kinds or varieties.

It was at the very end of the Sixth Day that God created man. The earth did not bring him forth. He was created in his Maker's character-likeness, to be the king of Earth, to have dominion over the creatures of the land, the air and the sea. Another account seems to

R5140 : page 373

imply that Mother Eve was taken from Father Adam's side, to be a helpmate on his own plane, in the beginning of the Seventh Day, for this was the last feature of creation. We read that God finished His work on the Seventh Day and rested. He has rested or ceased from His creative work during this Seventh Day, leaving the finishing touches to be accomplished by the Redeemer during His Messianic Kingdom, which will complete the Seventh Day--49,000 years from the time God said, "Let there be light."

===================

R5140 : page 373

"GOD CREATED MAN IN HIS OWN IMAGE"

--JANUARY 12.--GENESIS 1:26-2:25; PSALM 8.--

HOW DIFFERENT the statement respecting man's creation from that describing the creation of plants and the lower animals which the seas and the earth brought forth! Man's creation was premeditated. In advance, God designed man to be the king over the Earth, having dominion over fish and fowl and beasts, even as his Creator has the supreme dominion of the Universe. He was to be his Creator's image, not in physical form, but in moral and intellectual qualities. He was not to be of the Divine nature, but of human nature--a fleshly being resembling his Creator, a Spirit Being. This intention of Deity was fully carried out in man's creation. As we read, "God created man in His own image; in the image of God created He him; male and female created he them." Not a word here can be construed as in any sense implying the evolution of man from the lower creatures.

A FALL, NOT AN EVOLUTION

So far from teaching an evolution, the Bible teaches the very reverse, both in the Old and in the New Testament. St. Paul declares, By one man's disobedience sin entered into the world, and death as the result of sin. Thus death passed upon all men, because all are sinners. (Romans 5:12.) The Prophet David refers to this fallen condition and queries respecting God's mercy in providing for man a redemption and restoration to Divine favor, saying, "What is man, that Thou art mindful of him?" (Psalm 8:4.) He then proceeds briefly to picture man's glorious condition before he fell, saying, "Thou madest him a little lower than the angels. Thou crownest him with glory and honor and didst set him over the works of Thy hands." Later he describes man's dominion as related to beasts of the field, fowl of the air and fish of the sea.

In a word, the Bible represents man as the crowning masterpiece of mundane creation. The seal of God's Word is set to this in the statement that God pronounced him "very good." This is also implied in the statement that God created him in His image, for the Scriptures declare, "All His work is perfect." Nor could we for a moment esteem it just or right that any but a perfect being should be placed on trial for life or death everlasting.

NOT TWO CREATION ACCOUNTS

Higher Critics, anxious to discredit the Bible, claim that the Second Chapter of Genesis is another account of the whole creation written by a different person. They claim that it gives a different order of creation, showing man created first, and then trees, beasts, etc. To us this is all foolishness. Moses, having described creation in its logical order, merely emphasizes and particularizes some of his previous statements.

He declares (Genesis 2:4) that he has already described the generation or developments of things heavenly and earthly from the beginning, before there was any plant life. Incidentally he mentions that at that time there was no rain--before the flood. He again assures us that man was God's last creation, to be the king or supervisor of earth. Then, much to our satisfaction, Moses proceeds to give an account of the specialty of man's creation, so different from that of the lower animals and vegetation. He was not evolved, but was God's handiwork. He was not spirit, but flesh, formed of the dust of the ground. But still he had the spirit of life common to all the lower creatures, of whom he was the head or king. The Hebrew reads, literally, "In his nostrils the breath of lives"--the breath or spirit of life common to all breathing creatures.

Then a description of Eden follows, how God particularly supervised its preparation as the home of the king of earth, in which God placed him. Nothing in this implies that Eden was made after Adam's creation. On the contrary, we have already been informed that God's creative work ceased with the production of Mother Eve, and that since then He has rested or desisted from further mundane creation--leaving to His glorious Son, Messiah, the work of human redemption and restitution.--Acts 3:19-21.

R5141 : page 373

When we read (V. 19) that all animals that God had previously created were named by Adam, it would be foolish for us to suppose that the animals were a subsequent creation. This bringing of all creatures to Adam's attention implies his mastery of them all and leads up to the statement that in none of them was he able to find fellowship and companionship. God wished him to realize the need of a companion and wife before providing her.

MAN ORIGINALLY SEXLESS

The details of human creation imply that Adam lived in Eden some time alone and sexless. Some Bible students infer from the chronology that it was about two years from the time of Adam's creation until the expulsion from Eden under the death sentence. The cause for the division of Adam into two persons is stated; the earth was to be filled, populated with a race of his species, and amongst all the creatures none was suitable as a companion for him or fit to be his mate, and the mother of an offspring in his likeness.

Thus again is shown that Adam was distinctly different from apes and monkeys, and all the other creatures placed under his control. He was in the likeness of his Creator. Other Scriptures show us that after the earth shall have been filled with a population, it is the Divine purpose that the sex quality in humanity shall be dropped. Jesus' words are, "They that shall attain unto that Age (of perfection--future) will neither marry nor be given in marriage, but be like the angels of Heaven"--sexless. See Luke 20:34-36.

The division of Adam into two parts, male and female, left the headship with the male, but deprived him of some of his sympathetic qualities. His wife, predominating in the sympathetic tendencies, had in her perfection less of the masculine and aggressive traits; but the two were perfectly adapted to each other's needs and fulfilled each other's ideals. The fall from God's favor has affected both sexes and has disturbed the original balance and harmony, producing extremes of coarseness and effeminacy, destroying perfection and robbing the marriage relationship of much of its ideal happiness.

The Restitution or resurrection of the willing and obedient, to be brought about by Messiah's Kingdom, will not mean the restoration of sex perfections, but rather the gradual perfecting of each individual in the image and likeness of God in personal completeness, such as Adam possessed before his division.

The sex attractions having passed away, man will not be alone, as Adam was originally; for the earth will be full of human brethren, all in the image of God and in fullest fellowship of spirit, enjoying the world-wide Eden. Such a condition of things can be appreciated only as we take the Divine standpoint and realize the superior perfection of God and the angels in their sexless condition--though always spoken of as masculine.

"BY ONE MAN'S DISOBEDIENCE"

Note the consistency of the Bible theory which necessitated the division of one man into male and female. God purposed that the entire race must proceed from the one man. He foresaw sin and how He would permit it to flourish, and how He would provide for man's recovery. If two or more separate individuals had sinned and involved the race, it would have required just as many redeemers, according to the Divine Law, "An eye for an eye, a tooth for a tooth," a man's life for a man's life. (Deut. 19:21.) Because God from the beginning intended only one Lamb of God, one glorious Redeemer, therefore the entire race sprang from the one man Adam, that "as by a man came death, by a man" should come "the resurrection of the dead."--I Cor. 15:21.

SECOND ADAM AND SECOND EVE

We should not forget that Adam and Eve in some respects foreshadowed Christ and the Church. Jesus personally is the great Savior of mankind, whose death constitutes the Ransom-price for the sins of Adam and the entire race. He is to be the Great Life-Giver, or Father of mankind. During His Millennial Reign He will give back earthly life to Adam and as many of his race as will receive it--raising them gradually, more and more, out of sin and death conditions, up to perfection during that thousand years,--"the times of refreshing that shall come from the presence of the Lord,... the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19 to 21.) This will be the glorious work of regenerating the world,--"whosoever will" may then drink the water of life freely.

But before beginning His work of regenerating the world, God has arranged that first from the wound in Christ's side, figuratively, an Elect Church shall be formed to be His companion and joint-heir in His Kingdom--the second Eve, on the spirit plane, as He, the Heavenly One, is the Second Adam.

The Church will not be the Life-Giver or Father, but she will be the mother, or care-taker of the regenerated hosts of humanity during the Millennium. Under her care the willing and obedient will retain the image of God in the flesh.

R5143 : page 374

DISCIPLINE

The hammer of Thy discipline, O Lord,
Strikes fast and hard. Life's anvil rings again
To Thy strong strokes. And yet we know 'tis then
That from the heart's hot iron all abroad
The rich glow spreads. Great Fashioner Divine,
Who spareth not, in Thy far-seeing plan,
The blows that shape the character of man,
Or fire that makes him yield to touch of Thine,
Strike on, then, if Thou wilt! For thou alone
Canst rightly test the temper of our will,
Or tell how these base metals may fulfill
Thy purpose--making all our life Thine own.
Only we do beseech Thee, let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow,
Such cheerful showers of sparks in golden rain,
That hard hearts may be melted, cold hearts fired,
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from Thee.

===================

R5143 : page 374

WISDOM FOR HARD TIMES

MANY PEOPLE are wasteful without intending to be so. They do not know how to economize. Economy is less important to the rich than to the poor, yet the poor usually know nothing about true economy. Economy does not signify always the purchase of that which is cheapest, nor does it mean to purchase in various small quantities sparingly. In view of the possibilities of the near future we believe that "a word in season" will be helpful. Our advice would be to keep a good supply of fuel ahead, as storms and accidents might interrupt the supply--not to speak of strikes.

But our particular message now is in respect to food. We advise a fair supply of staple goods which do not run into money--rice, beans, peas, oatmeal, potatoes, salt, sugar. What we have enumerated are staples. Bought in reasonable quantities, they are the cheapest, as well as the most wholesome food. The rice and the potatoes are rich in starch, while the beans and peas are richly nitrogenous and largely take the place of meats in support of the human system.

Meat in moderate quantities is wholesome and desirable, but not indispensable where beans and peas are used freely. However, certain portions of beef are sold cheap everywhere, the objection usually being that the cheap portions are tough. We want to give our readers a recipe, by the use of which they can always have tender meat, even though they buy the cheapest and toughest.

The recipe is the use of a small quantity of the best vinegar in the preparation of the meat. Press the tough pieces of meat tightly into a jar, and put just enough water on it to cover it. Note the quantity of water used, and allow two teaspoonfuls of vinegar to a pint of water --a tablespoonful to a quart, and in same proportion for larger quantities. Let this vinegar and water remain upon the meat over night. In the morning cook your meat in whatever way you may please, and it will be tender. The same treatment will make the toughest fowls tender. If the vinegar is not quite good and strong, a larger quantity will be needed. In frying steak, a teaspoonful of vinegar put into a large frying-pan will give the steak a spicy flavor and make it tender. WATCH TOWER readers need never have tough meat hereafter.

===================

YOUR "GOOD HOPES" FOR 1913

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

--TO THE--

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify, and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the PEOPLES PULPIT in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of__________per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER or PEOPLES PULPIT sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name)...

(Post Office)..................... (State)..................

page 376

WATCH TOWER SUBSCRIPTIONS

ON "GOOD HOPES" ACCOUNT.

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full name and address, and write very plainly, please, mentioning the length of the subscriptions.

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. Date is given in lower left-hand corner.

WATCH TOWER BINDERS

These are substantially made of stiff boards, spring back, and can hold one year's issues of THE WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

CROSS AND CROWN PINS

No. 1. Cross and Crown designs in ten-carat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, $1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, $1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, $1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price, $1.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

CHOICE MOTTO CARDS--1912-1913

We have this season very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared.

To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:--

No. Mz.--Fifteen small cards, different texts, 50c. pk.
No. Mv.--Eight small and three larger-sized, 50c. pk.
No. Ma.--Fifteen small and six larger, $1.00 pk.
No. Mb.--Six small, six a little larger, and three medium-sized mottoes, $1.00 pk.
No. Mc.--Six small and six medium-sized mottoes, $1.00 pk.
No. Md.--Six small, six a little larger, and three large mottoes, $1.00 pk.
No. Me.--Four large mottoes, $1.00 pk.

Where a Class or several individuals choose to order together to one address we can save a little in the expressage, justifying the offer of five of the One Dollar packets and one of the Fifty-cent packets for Five Dollars, or more, at the same rate, assorted, as you please.

Make your selections carefully, write out your order plainly, stating exactly what is wanted, have money order or check accompany order and be sure to clearly indicate the address to which you desire shipment to be made.

DAILY HEAVENLY MANNA

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. Introduce it to your friends as a help toward godly living.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed	$0.35
Dark blue cloth, silver embossed, German	.35
Leatherette, gold edges	.50
" blue edges, Swedish	.35
" gold edges, "	.65
Genuine Morocco, gold edges	1.10

HYMNS OF DAWN WITH MUSIC

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25 cents each, in any quantity.

POEMS OF DAWN

The best collection of Truth poems. Leather, 50c.; karatol, gold edge, 35c; cloth, 25c. Carriage prepaid.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

Hitherto we have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 35,000; but it should be at least 50,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege join in this service.

===================

R5141 : page 377

THE ENDING OF THE GENTILE TIMES

IF IN times past the records of history had been kept as they are at present, there would seem to be no excuse for any discrepancy or misunderstanding on the subject of chronology.

But they were not so kept. In olden times it was the custom to date events according to the period of the reigning king, thus: In the third year of the reign of King Cyrus; in the seventh year of the reign of King Solomon, etc. As king followed king, some living a few months, some a few years, some many years, the threads of history were always in danger of becoming entangled. Indeed, no particular necessity was seen for keeping chronological records. Even the Bible merely relates these histories in their order, telling the number of the years of the life or of the reign of each king, without twisting these threads into one common cord of history.

So matters continued, with little effort to arrange an exact chronology of human history, until the Sixth Century A.D. when Dionysius, a Roman abbot, set forth our present method of counting, styled the Christian Calendar. It undertook to mark the beginning of the Christian era with the birth of Christ, reckoned as January 1st. Previous history was reckoned and styled Before Christ (B.C.) and subsequent history was styled Anno Domini (A.D.)--in the year of our Lord.

Whether Dionysius began his A.D. period January 1st, A.D. 1, or whether he began it January 1st, A.D. 0, we may not be sure; neither may we feel too certain whether he began the B.C. dates December 31st, B.C. 0, or December 31st, B.C. 1. For all ordinary purposes this question would be rather immaterial. But it has a very important bearing on our calculation of Gentile Times. Even in this particular the matter seemed less important thirty or forty years ago than it does today; for now as we come down to the close of the Gentile Times we are disposed to give every feature a critical and microscopical examination not thought so necessary some years ago.

Then, we were content to say, "606 B.C. seems a well authenticated date for the destruction of Jerusalem by Nebuchadnezzar, and B.C. 536 the date when the seventy years' appointed desolation of the land ceased." Our method adopted in the STUDIES IN THE SCRIPTURES was a simple one. We said: The Bible times of Gentile supremacy and Israel's rejection equals 7 times 360, or 2,520 years. From this we deducted the date before Christ (B.C.) 606. Thus we found the year A.D. 1914.

```
          360
            7
          ---
        2,520
   B.C.   606
        -----
   A.D.  1914
```

AN OPEN QUESTION

Coming now to a very critical examination of the date 536 B.C., there is an open question: Shall we call it 536 full years to A.D., or 434 full years? The difference in time between October 1st and January 1st would be the fourth of a year; hence our query is respecting 536-1/4 or 535-1/4 years B.C. What is the proper method of calculation, is in dispute. If we count the first year B.C. as 0, then the date 536-1/4 B.C. is the proper one for the end of the seventy years of captivity. But if we begin to reckon it by counting the first year before the Christian era as B.C. 1, then evidently the desolation ended 535-1/4 years B.C.

As to the methods of counting, Encyclopaedia Britannica says, "Astronomers denote the year which preceded the first of our era as 0 and the year previous to that as B.C. 1--the previous year B.C. 2, and so on."

Whichever of these ways we undertake to calculate the matter the difference between the results is one year. The seventy years of Jewish captivity ended October, 536 B.C., and if there were 536-1/4 years B.C., then to complete the 2,520 years' cycle of the Times of the Gentiles would require 1913-3/4 years of A.D., or to October, 1914. But if the other way of reckoning were used, then there were but 535-1/4 years of the period B.C., and the remainder of the 2,520 years would reach to A.D., 1914-3/4 years, otherwise October, 1915.

Since this question is agitating the minds of a considerable number of the friends, we have presented it here in some detail. We remind the readers, however, that nothing in the Scriptures says definitely that the

R5142 : page 377

trouble upon the Gentiles will be accomplished before the close of the Times of the Gentiles, whether that be October, 1914, or October, 1915. The trouble doubtless will be considerable before the final crash, even though that crash come suddenly, like the casting of a great millstone into the sea. (Rev. 18:21.) The parallel between the Jewish Harvest and the present Harvest would corroborate the thought that the trouble to the full will be accomplished by October, 1915.

OUR CONSECRATION IS UNTO DEATH

Many of our readers will recall our reference to this subject in a sermon preached at Allegheny, Pa., January 11, 1904, and published in the Pittsburgh Gazette. We make an extract from that sermon as follows:--

"We find, then, that the Seven Times of Israel's punishment and the Seven Times of Gentile dominion are the same; and that they began with the captivity of Zedekiah, and, as will be seen from the Chart, they terminate with the year 1915. According to the best obtainable evidences on the subject, synchronized with the Scriptural testimony, Zedekiah's captivity took place in October, 605-1/4 years before A.D. 1. If we will add to this 1914-3/4 years, we will have the year, October, 1915, as the date for the end of Gentile supremacy in the world--the end of the lease of 2,520 years, which will not be renewed. Instead, He whose right the Kingdom is, shall take possession of it. This, therefore, marks when the Lord Himself shall assume control of the world's affairs, to end its reign of sin and death, and to bring in the True Light."

There surely is room for slight differences of opinion on this subject and it behooves us to grant each other the widest latitude. The lease of power to the Gentiles may end in October, 1914, or in October, 1915. And the period of intense strife and anarchy "such as never was since there was a nation" may be the final ending of the Gentile Times or the beginning of Messiah's reign.

But we remind all of our readers again, that we have not prophesied anything about the Times of the Gentiles closing in a time of trouble nor about the glorious epoch which will shortly follow that catastrophe. We have merely pointed out what the Scriptures say, giving our views respecting their meaning and asking our readers to judge, each for himself, what they signify. These prophecies still read the same to us. Should we ever see reason for changing our belief, be assured we will be prompt to advise you respecting the same and give you the reason for it. However, some may make positive statements of what they know, and of what they do not know, we never indulge in this; but we merely state that we believe thus and so, for such and such reasons.

Many disposed to cavil at every statement of faith respecting the time and ending of this Age and the dawning of the New Age are very positive in their assertions. Some of them declare that surely the end of this Age cannot come for fifty thousand years yet. Others, with

R5142 : page 378

equal positiveness, declare that it may happen at any moment. Neither one gives any Scriptural proof. Then why should either of them criticize us for merely presenting the Scripture testimonies and our opinions respecting the signification of them, with the request that others investigate and form each his own opinion?

Finally, let us remember that we did not consecrate either to October, 1914, nor to October, 1915, or to any other date, but "unto death." If for any reason the Lord has permitted us to miscalculate the prophecies, the signs of the times assure us that the miscalculations cannot be very great. And if the Lord's grace and peace be with us in the future as in the past, according to His promise, we shall rejoice equally to go or to remain at any time, and to be in His service, either on this side the veil or on the other side, as may please our Master best.

====================

R5142 : page 378

ADVICE TO PILGRIMS, GOOD FOR ALL

TO THE PILGRIM BRETHREN OF I.B.S.A.

DEAR BRETHREN, BELOVED IN THE LORD:--I know well that as New Creatures your desires are to lay down your life for the Brethren. I know well, also, that the world, the flesh and the adversary (especially the latter) evidently oppose all who seek to walk in the footsteps of Jesus, particularly those in public places and those who are active in the service of the Truth. These attacks come sometimes in one form and sometimes in another--sometimes through too much sympathy and sometimes through too little.

I feel constrained to give you some advice:

Do not do much writing of letters. Experience shows that those Pilgrims who do much of this generally neglect the particular work in which they are supposed to be engaged. If there are questions needing answers, ten words on postcard will refer the friends to THE WATCH TOWER OFFICE, or to STUDIES IN THE SCRIPTURES. We believe that the results would be far more profitable than if you would attempt to write lengthy discussions. In some instances the friends could be more profited. Is it not wise that we remember St. Paul's exhortation that the eye, the hand, the foot, strive to do its own part as members of the Body of Christ? Your portion, dear Brethren, is a very honorable and important one. We believe that it will need all of your time, if properly attended to.

The forenoons, or times when there are no meetings, we advise that brief visits be made to dear friends of whom you get word that they are sick, or for some other reason have not attended meetings of the Class recently.

Such opportunities not presenting themselves, we suggest that you write a brief synopsis of your principal address (if you give a public one), suitable for the newspapers. This will be a valuable experience to you and may prove acceptable, and thus give the Truth a wider swing. One dear Brother has been very successful in this way. Not being much of a hand at writing nor much of a scholar, he inquired of me if he could use some of my sermons. I gave cheerful consent. Rewriting them, he has been able to get them into numbers of papers, and thus the Truth has been circulated. We wish to give you all this same privilege.

Do not understand by this that we mean for you to go out of the Pilgrim service into the literary work, but merely that you seek for opportunities to write up something that may effect the scattering of the Truth. The time thus employed would be much more useful in the Lord's service than in writing to the friends.

I remember you daily in my petitions at the Throne of Heavenly Grace and hope that I am remembered by you all. Remember me to the dear friends wherever you may go, assuring them that you bear my greetings. As ever,

Yours in the Fellowship of the Anointed,
C. T. RUSSELL.

===================

R5142 : page 378

SUGGESTIONS FOR BEREAN CLASSES

DEAR BROTHER RUSSELL:--

In sending current report to Tabernacle I feel constrained to express anew my hearty Christian Love for you, as I perceive the activity of our opponents increasing in their efforts to overthrow the work committed to you. You have our prayers, as well as our sympathy, in the trials incidental to the various attacks being made in the public press against you. I feel confident the same Grace which has held you up in the past will prove sufficient to the end.

Most of the classes seem to be leaping forward in the things of the Spirit, as though trying to make amends for past slackness.

I notice a few classes making the serious mistake of thinking a constant change is essential to "keep from getting into a rut." Thus in one class the Lord evidently saw a more competent leader was needed, and He sent a brother to work here who had the necessary qualifications. After serving two six months' terms that spirit of change refused to elect him, or, rather, prompted him to think he ought not to be elected again. The present Elder is a good brother, but the two as Elders together would be able to accomplish manifold more.--Eccle. 4:9-12.

That same idea causes this class to shift its meetings around, even including the Sunday services, until some of the irregular attendants are discouraged from going out for fear they will go to one home and find the meeting is not to be held there. That is one reason why they never become regular attendants.

Another thing, some of the classes need advice upon the conduct of Berean classes, as quite a few places where they think they have Berean classes they really have preaching services. The Elder asks the questions, one or two of the friends give a very brief answer, and then the Elder preaches a 10 or 15-minute sermon; this is repeated with next question, and so to the end.

There are some very small and weak classes where I can

R5143 : page 378

imagine this might be allowable, but in every case where I have found it to be their method there seemed to be no excuse for it.

We have been enjoying very precious fellowship with the Brethren in Illinois, and are greatly rejoicing in the privileges of service in the cause which has as its object the glory of God. With much Christian Love,

Yours in His Precious Name, BENJ. H. BARTON.

THE EDITOR'S REPLY

I embrace this opportunity to endorse the statement of Brother Barton, given above. We need to keep well balanced. While the Classes are to retain the full control of their own affairs, this does not mean that they should ever speak or think slightingly of those whom they have chosen, under what they believe to be Divine Guidance, to be their Elders or leaders. Let us remember the Apostle's words, "Obey those who have the rule over you, and submit yourselves, for they watch for your souls as they that must give account."--Heb. 13:17.

A faithful leader, who does not attempt to take the control from the hands of the Class, can be, and should be, trusted greatly. His is a labor of love, and not for filthy lucre; and the love of the whole Class should be freely paid to him as in a measure a reward for his faithfulness in the service. This does not mean that the control should be left in the hands of one Elder, nor that he should feel offended that others should be brought to the front, even if he be the most competent one. As Elder brethren the leaders should be on the lookout to help, encourage and instruct all the younger brethren, and to prepare them for the work of Deacons, and, subsequently, for Eldership.

Some of the Lord's dear people seem a little inclined to run to the extreme. Strong characters are always in danger of going to extremes. The Apostle exhorts, "Let your moderation be known to all." To have our affairs conducted decently and in order is not Babylonish in any evil sense. Can we imagine Heaven as without rules, regulations and order? Do we not recognize that order is Heaven's first law? Does not the Apostle intimate that the Lord is setting the various members in the Body as it pleases Him? Could it be wrong for us to co-operate with God in the recognition of His will and in carrying it out? Surely not! It is just as bad, or even worse, for a small minority to tyrannize over the majority as it would be for a reasonable majority to tyrannize over the minority. The spirit of love bids us remember the Golden Rule, and be as generous to others as we would have them be to us.

I quite agree with Brother Barton's suggestions respecting too great a desire for change. Recently we learned of one Class which rotates its leaders every week. This would not be so bad, of course, for prayer and testimony meeting, though even then it would appear as if a month or a quarter

would be better for each leader; but in the case of the Berean Studies a weekly change seems very injurious, both for the leader and for the Class. Continuity, connection with previous lessons, is very desirable. We recommend at least three months' incumbency for Berean Study leaders.

RESPECTING BEREAN STUDIES

Brother Barton's suggestion is good, that a successful teacher is one who draws the answers from the Class. It is in this very particular that the Berean Studies are helping the Lord's people more and more. Now, it is true that some persons who have a talent for talking or preaching have insufficient talent for teaching--for drawing answers from the Class. In such a case it might be well to give different Elders an opportunity to show whether they possess aptness to teach, which the Apostle explains to be one of the qualifications of an Elder.

Many Class leaders report that it is impossible for them to get the friends to study the lesson in advance. It is a pity that this is so, but it would not be wise to cause offense to any or to hinder any from attending the meetings by berating them for failure to study the lessons. We advise another course: At the beginning of each study let the pages of Studies in the Scriptures referred to in the lesson be read by some one capable of reading clearly, distinctly, forcefully; and then shut the books and discuss the subject along the lines of the questions. A very helpful way is for the leader to assist by gathering up some of the fragmentary statements of an answer and helping to put them together. The effect is to encourage the answerers for another occasion and to make the answers more valuable for the time. On the whole, the Berean Studies, we are sure, are doing very effective work in grounding and establishing in the Truth.

We urge all the dear brethren that they keep up the regular reading of the STUDIES IN THE SCRIPTURES, ten to twelve pages a day, wholly regardless of the Berean lessons. What will be read will be so much of aid in connection with the lesson studies.

====================

R5143 : page 379

AN INTERESTING LETTER

PASTOR RUSSELL:--May I write you my joyful experience in which our dear Father so clearly used you and a tract.

In 1879 I joined a church in a small town where the religious atmosphere seemed to be good. After some years I moved to a city and at once I identified myself with the church there. I soon noticed the absence of the simplicity of religion, and the prevalence of form and ceremony, including many kinds of entertainments to raise money. I grew dissatisfied; and though still loyal to the creed, I only attended the services intermittently.

Last August while homeward bound on the car I sat beside a lady who quietly handed me a folded PEOPLES PULPIT asking me that I read it and pass it on to others. Simply because her quiet manner attracted me I said "Yes." I did not think of the paper for several days and then felt too busy to take the time. This occurred several times until finally I remembered my promise to the woman and read the article "Where are the Dead" aloud to my companion.

Finding the STUDIES IN THE SCRIPTURES advertised therein she purchased them for me as a present.

From the beginning our hearts and minds accepted all from cover to cover, because the Bible was clearly proving them. Oh, the years of heart hunger; and never to have heard of the STUDIES nor the Truth!

Later in the Spring we heard you in Boston and Malden.

I now have all the STUDIES, BEREAN NOTES, WATCH TOWER, etc. Truly much has come to us in one year--the satisfying of the longing of a lifetime. May the dear Father abundantly bless "the faithful steward"; and the dear unknown sister in the Truth who first gave me the PULPIT. In her longing to help one she helped two; and I anxiously give out PULPITS to others, as she asked, "pass it on." This at present seems all I can do.

I gladly and prayerfully take the Vow trusting to the Father's sustaining grace to keep it.

NELLIE J. WENTWORTH.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XII.--Marital and Other Privileges and Obligations of the New Creation.

JANUARY 5

Read P. 501, par. 1 to P. 505, par. 1.

(27) What difficulties may arise in the case of two New Creatures well mated, who should in time become mis-mated? P. 501, par. 1; P. 502, par. 1.

(28) Explain the difficulties arising from a case of husband and wife mis-mated physically and spiritually, and the proper conduct of the husband who is a New Creature. P. 502, par. 2.

(29) Where the wife is a member of the New Creation, but well-mated naturally to a worldly husband, what is the situation? And what course should be taken by the wife? P. 503, par. 1.

(30) Where two are "unequally yoked," and are additionally mis-mated naturally, the wife being the superior, what counsel is offered by the Apostle? P. 504, par. 1.

(31) What is the principal point to be kept clearly in mind by the believer? And under what condition only may the New Creature re-marry in case of divorce? P. 504, par. 2.

(32) Should the text, "If the unbelieving depart, let him depart," be understood to grant liberty to the deserted one to re-marry? And what is signified by "constructive desertion"? P. 505, par. 1.

JANUARY 12

Read P. 505, par. 2 to P. 512, par. 2.

(33) What course is a husband thus "deserted" permitted to pursue? P. 505, par. 2.

(34) Under what conditions may a wife consider herself

"deserted," and what are her liberties in such an event? P. 506, par. 1; P. 507, par. 1.

(35) Why should we not be surprised if such trials come to us? And what is the Scriptural admonition regarding a way of escape? P. 507, par. 2.

CONSCIENCE, THE FINAL TEST.

(36) What is conscience? And how should the New Creation so educate their consciences that they may become proper guides? P. 508.

EUNUCHS, VIRGINS, CELIBACY.

(37) The teaching and example of our Lord, and the judgment of the Apostle Paul concerning celibacy. Matt. 19:12; 1 Cor. 7:25-40? P. 509 to P. 512 may be read aloud and discussion avoided.

(38) Would it be proper, after marriage, for either husband or wife or both to decide upon a celibate life? (1 Cor. 7:3-9.) This question might properly be answered merely by the reading of the reference. P. 512, par. 1, 2.

JANUARY 19

Read P. 513, par. 1 to P. 517, par. 1.

"ONLY IN THE LORD."

(39) Why is so important a matter as matrimony entered into with so little forethought or wisdom? And what is the proper view of human nature? P. 513, par. 1, 2.

(40) What rules and circumstances should be observed by even natural men and women in selecting life-companions? P. 513, par. 3.

(41) What further admonitions would apply to New Creatures who may decide to marry? P. 514, par. 1; P. 515, par. 1.

(42) What does "in the Lord" signify? P. 515, par. 2.

(43) If marriage were more generally considered from this high point of view, what would be the result? P. 516, par. 1.

(44) What special protection have New Creatures in the matter of marriage, whether it result favorably or unfavorably? And what fact should constantly be kept uppermost in their minds? P. 517, par. 1.

Study XIII.--Parental Obligations of the New Creation.

JANUARY 26

Read P. 519, par. 1 to P. 522, par. 1.

(1) The proper standpoint from which the pro-creative power of man as God's agent should be considered. Read P. 519, par. 1.

(2) This feeling of responsibility be intensified by a realization of pre-natal influences! Read P. 519, par. 2.

(3) Is it proper to attribute all the evil in the world to heredity? P. 520, par. 1.

(4) Would the birth of a perfect child be possible under present conditions? P. 520, par. 2.

(5) What advantage should New Creatures have over the rest of mankind in the propagation and training of children? P. 521, par. 1.

(6) What lessons may be learned from scientific experiments among the lower animals? P. 521, par. 2; P. 522, par. 1.

===================

VOL. XXXIII DECEMBER 15 No. 24
A.D. 1912--A.M. 6041

CONTENTS

1912--Annual Report--1912.........................383
The Truth in Foreign Fields...................383
Financial Report..............................386
The Adversary's Tactics...........................387
Accuser of the Brethren.......................387
The Philosophy of Our Daily Experiences...........388
Suffering Develops Character.................388
What Constitutes Purity of Heart..................389
Honorable Motives Indicative of Heart Purity......................................389
By One Man's Sin the Death-Curse..................390
Death the Curse--Not Torture..................390
The Temptation of Eve.........................391
The Mark of Cain..................................391
Sin Croucheth at the Door.....................392
Brother-haters are Murderers..................392
Wise as Serpents--Harmless as Doves..............393
The Point Illustrated.........................393
Interesting Letters...............................393
Price List--Bibles, etc...........................394

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER RUSSELL WILL BE THE PRINCIPAL SPEAKER

[FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.]

LANCASTER, PA., DEC. 22

Morning Rally and Discourse for the Interested at 10 o'clock. Afternoon service at 3 o'clock, public lecture. Both services will be held in the Colonial Theatre, North Queen St.

LOUISVILLE, KY., DEC. 29

Praise, Prayer and Testimony meeting and Discourse for the Interested at 10:30 o'clock in I.B.S.A. Hall, 528 S. Sixth Street. Public lecture at 3 p.m. in Macauley's Theatre, corner Fourth and Walnut Streets.

WASHINGTON, D.C., JAN. 5, 12, 19

Public Service at 3 o'clock, Washington Temple, New York Avenue and Thirteenth Street, N.W. Address to I.B.S.A. Class at 7:30 p.m., Old Masonic Temple, corner Ninth and F Streets, N.W.

SYMBOLIC BAPTISM IN WATER

On Sunday morning at 10 o'clock, January 5, at the Brooklyn Tabernacle, an opportunity will be given for symbolic baptism in water. Robes, etc., will be provided. Any desiring to symbolize will please give us timely notice.

===================

R5144 : page 383

1912--ANNUAL REPORT--1912

WATCH TOWER BIBLE AND TRACT SOCIETY

DECEMBER 1ST, 1911-DECEMBER 1ST, 1912

OUR FISCAL YEAR begins and ends December 1. The year past has been one of the most interesting and successful in our Society's experience. Every day has seemed to add momentum to the work. Those who have been enjoying the light of Present Truth for years seem generally to be ripening in Christian character and in loving zeal for the Lord, the Truth and the brethren. Nothing pleases us more than this.

The next most interesting thing is the manifest awakening of thinking Christian people of all denominations. Many dear people of God have lived in a sort of religious lethargy for years. Sometimes they dreamed of converting the world, only to be rudely awakened to a fresh realization that if the heathen were brought to the same civilization that prevails in Christendom, God's will would be as far as ever from being done on earth as in Heaven. Others have had nightmares of horror as their minds would be recalled to the teachings of their creeds--as they would remember the old theory that all except the saintly Elect few will spend an eternity in torture.

The awakening ones very generally wander off into "Higher Criticism" unbelief, Evolution theories, and general doubt respecting everything. Others wander into Christian Science, and seek to convince themselves that aches and pains are purely imagination, etc., etc. Still others wander into New Thought, etc., only to find, in these, dangerous quicksands. Under the Lord's providence many of all these classes during the past year have been brought in contact with the Bible's own teaching, which we all have so long lost under the debris of human theory and tradition.

It has been a real pleasure to note, as the weeks went by, the increased attendance at the meetings and the increased number of meetings being held and the development of faithful brethren everywhere as heralds of the "good tidings." It has been a great satisfaction to read some of the warmly encouraging letters that have been received from hungry souls. Some tell of the sweetness of the Truth at its very first hearing. Others tell of how increasingly precious the Word of God grows, as their study of it continues in the light of the Divine Plan of the Ages. Surely THE WATCH TOWER is the favored place for a review of the entire Harvest field!

The Lord has greatly blessed the brethren who have engaged in Class Extension work, especially in Great Britain and America. There is room in this Department for the talents of every consecrated child of God. The Harvest is great. The laborers are few. All who are praying to the Lord to send forth more laborers are surely zealously watching for opportunities to take a hand in the work themselves. And all this energy is showing fruitage. There is nothing like it in the whole world. No money inducements! Everything is done from the love of the Lord and His Truth, and from a great desire to "show forth the praises of Him who hath called us out of darkness into His marvelous light." The blessing is two-fold. Not only are many thus brought into the light and caused to rejoice in the fullness of our Savior and His great salvation, but the laborers all receive spiritual refreshment, in proportion as they seek to lay down their lives and talents in the Harvest work.

THE TRUTH IN FOREIGN FIELDS

Our readers are aware that our Society has been doing something in South Africa and South India during the past three years. Evidently the Lord's blessing in some degree on the work in foreign lands led up to the sending of an I.B.S.A. Committee to see the conditions of the heathen and to report. The report was given in the early part of the year, and published in a special issue of this journal. We have received complimentary testimonies respecting the truthfulness of the Report and the kindly spirit with which those truths, not altogether flattering, were presented. Some of these have come from foreign lands.

As a result of that investigation it was decided that conditions in heathendom warranted the expenditure of some of the Society's funds in proclaiming the Gospel of the Kingdom there. Accordingly, free literature was printed in six of the principal languages of India, the two principal languages of China, in the Japanese and in the Korean. This literature was designed principally for those professing Christ. But reports indicate that many non-Christians have manifested eagerness for the study of these things.

The Bible story of the election of the Church to be joint-heirs with Jesus in the Messianic Kingdom was new and palatable to many of the Christian natives and others; and the Bible assurance presented to them, that their friends and forefathers who have died in heathenish darkness were not in purgatory nor a hell of eternal torture, but in the Bible hell, the grave, was a relief to many.

R5144 : page 384

God's character, cleared of the awful stain laid upon it by our creeds, shone more brightly before the minds of many. We may be sure that the effect on honest hearts everywhere is the same; namely, that "the Love of God constraineth us."

THE WORK IN SOUTH INDIA

In South India, where the London Missionary Society has had a start for over a hundred years, where it has established colleges, etc., the field seemed ripe for the Gospel of the Kingdom which we sent to them. As the people heard and read of the good time coming, it cheered them. According to the reports, the missionaries endeavor to keep the people from hearing, even threatening to excommunicate those who attend our meetings, and, going further than this, threatening to excommunicate whole families if even one member attends our meetings. And further, they are reported to have declared that they would not allow any marrying between any of their faithful and any who might come to hear and have a relish for the "good tidings of great joy which shall be for all people." But in spite of all the threats and endeavors and influence and rice, the hungry hearts came to our meetings and got some crumbs of comfort, benefiting in the present life and preparing them, we trust, for the life to come.

The latest reports from South India are that the missionaries of that vicinity, unable to stem the popularity of our Bible meetings, have been obliged to start similar Bible instruction respecting the Kingdom. Well, whether it be from strife or from some other motives, we are glad that Messiah's Kingdom is being heralded to whoever will be "Israelites indeed" of far-off India.

If the missionaries would all preach the Gospel of the Kingdom, if they would all tell the people the Bible Truth respecting "the wages of sin" and "the gift of God," the coming of Messiah, the rolling away of the curse and the pouring out of God's blessing, and announce that this grand consummation of the Divine Plan is near at hand, how glad we would be! If now our efforts have stirred them up to give the people the real Bible Message, we are glad.

Undoubtedly there are sincere missionaries, but such sincere ones are hampered and hindered by the limitations placed upon them respecting the creeds--burdens which are becoming galling to all "whom the Son makes free." But with the missionary, as with the home pastor of civilized lands, every one seems bound up in his congregational

R5145 : page 384

fetters. Only the courageous "overcomers" could even think of bursting the bonds which associate them with their food supply, their honor of men, and all opportunity they know for Divine service. We sympathize with such. Would that they might take a more satisfactory course! Would that they might exercise more faith in God!

If the ministers have much advantage every way as respects education, time, opportunity for study, etc., they are also having weightier trials, because any change of denominational base to them means practically their all. Few of them realize that this is the very test which the Lord wishes to bring to bear upon every one called during this Gospel Age--faithfulness, loyalty, zeal for God and His Truth--even unto death, counting not their lives dear unto themselves. It is of this class that it is written, "They shall be Mine, saith the Lord, in that day when I make up My jewels."--Mal. 3:17.

THE NEWSPAPER WORK

Very encouraging reports come to us respecting the influence of the Truth as it goes out from week to week through the public press of the English-speaking world. Approximately fourteen hundred newspapers are publishing our sermons and Sunday School comments every week. Our Adversary, God's Adversary, Satan, is, of course, displeased now, as he was eighteen hundred years ago, to perceive that "the poor have the Gospel preached unto them." Yet notwithstanding slanders, misrepresentations and violent attacks made by some, God's blessing continues with the work; and approximately twelve millions of people have the opportunity every week of learning a little respecting God and His Word--His Plan.

One would think that every true Christian in every pulpit, in every pew, would thank God that the people whom they could not get into the churches are having the Message of God's Love laid before their eyes in an attractive form weekly. It would be a pity if anything akin to jealousy should anywhere spring up to poison a Christian heart against a fellow-Christian and fellow-servant. Any one engaged in sowing such seed and planting such roots of bitterness would assuredly have Divine disfavor for his portion in some manner. But our point is, that, by the grace of God, the Gospel is preached. Earnest souls are being found. Hungry ones are being fed and made to rejoice. God is being glorified.

Let us be thankful to have any share in this great work. More and more it appeals to us to be the Lord's work. We cannot see how it could progress so marvelously as it has done, except under His blessing. We give Him our thanks. What if it has stirred up here and there an evil spirit in a class which the Bible describes as "sons of Belial"? What if these do fulfil toward us the Word of the Lord which declares, Whoever of you will live godly shall suffer persecution?

What if we do receive from some revilings, slanders, persecutions? Did not the Master forewarn us that this would be a part of our wages, saying, "They shall say all manner of evil against you falsely, for My sake? Rejoice, and be exceeding glad, for great is your reward in Heaven; for so persecuted they the Prophets which were before you." St. Paul, who suffered not only from the tongues of men, but also from their whips, declared that present experiences were light afflictions, when viewed from the standpoint of the glory that is to follow as a reward of faithful endurance.

The proper way to view such experiences is to call to mind the blessed revenge which soon we shall be fitted and prepared to mete out to our enemies. In the language of the Scriptures, we shall by and by heap coals of fire upon the heads of those who now persecute us, by blessing them, opening the eyes of their understanding and helping them onward and upward to greater knowledge of God and harmony with His gracious arrangements. That is the kind of revenge that God is preparing for those who now so grievously misrepresent Him and His Word--ignorantly.

Let us be assured that ignorance rather than malevolence is at the foundation of opposition to the Truth. It was so at the First Advent. Many of those Scribes and Pharisees and chief priests were fairly decent people. They had theories of their own respecting God's Plan--as to how it must be fulfilled. Their own plans seemed better than God's because they were worldly-minded--not "Israelites indeed"--at heart.

Cannot very similar things be said truthfully and kindly respecting many of the ecclesiastically prominent in the present Harvest time? If so, instead of thinking too harshly, let us rather take our cue from St. Peter's words when, speaking under the influence of the Holy Spirit, he said to repentant Jews, "I wot, brethren, that in ignorance

ye did it, as did also your rulers"; and St. Paul's words, "for, had they known, they would not have crucified the Lord of Glory."

So ignorance is the excuse for much of the wrong that has been done in the world amongst those bearing the name of Christ during the past eighteen centuries. And the same is true today. It behooves us, while seeking to rid ourselves of ignorance and to come to a clear knowledge of the Truth, to have sympathy for those whose eyes of understanding are still more or less blinded by "the god of this world." Let us pray for such, as St. Paul did, saying, "I pray God for you that the eyes of your understanding opening, ye may be able to comprehend with all saints the height and the depth, the length and the breadth --and to know the Love of God, which passeth all understanding." --Eph. 1:18; 3:18,19.

THE WATCH TOWER LISTS

Post Office rulings require us to keep our subscription lists very clean. When subscriptions expire, but a short time can be left for renewals. This insures that our list is quite a live one. For several years we have been urging the friends that, instead of lending their papers to interested friends, they encourage them to become subscribers to THE WATCH TOWER and to the papers publishing the sermons. Friends of the Cause have provided a special Fund out of which any such subscriptions can be paid, so that poverty need not be a hindrance to the receiving of a regular supply of spiritual food.

In various ways we know that our list still represents only the smaller portion of those really interested in the Harvest Message. The list, however, is gradually growing. Many of you will be glad to know that we are now publishing thirty-five thousand or more copies at every issue. We wish we dared hope for an increase of fifteen thousand or more during the coming year. The matter is in your hands. If you are receiving a blessing through these channels, and if you desire to extend the blessings to others, be sure you properly advise them.

THE PILGRIM SERVICE

The Lord continues His blessing with the Pilgrim service. It is not the Society's desire to supply regular preaching for the Classes or in any manner to relieve them of the responsibility for their own spiritual upbuilding. The frequent supply of Pilgrims, therefore, is confined to large cities, where a more public witness than the local Class is able to provide seems necessary. Even then, we encourage the Classes to continue their regular studies, just as though the Pilgrims did not come so frequently.

Pilgrim visits are intended to serve a double purpose: First, to assist in giving from time to time public witnesses for the Truth--but preferably only one or two public discourses at each visit; second, the coming of a Pilgrim affords excellent opportunity for refreshing and strengthening the Household of Faith. They may be called upon to help unravel knotty questions which may arise, although there will generally be found in every Class some familiar enough with the STUDIES IN THE SCRIPTURES to give a Scriptural answer to nearly every important question.

Many Classes of Bible Students have written us that by vote they have chosen the Editor of this journal as their Pastor (under-shepherd or bishop). We suggest to such that the Pilgrim brethren be considered in a general way our assistants, and that they be received accordingly. This does not mean that the lessons they give, the spiritual food which they present, should be received carelessly, or without proper mastication.

Rather, the Lord would have all of His dear sheep use their consecrated minds in rightly dividing the Word of Truth, giving special heed to the suggestions and expositions of those whom they have reason to believe are serving them according to the will of God. This advice would be applicable to the presentations of the Pastor or the Pilgrims or the local Elders--everybody.

Whenever public meetings are thought to be desirable, remember that one of the chief necessities for such an occasion is the procurement of a desirable auditorium--clean and in good repute. In many respects opera houses or small theatres of good class are more desirable than churches, because people of all denominations and those who attend no church services will feel free to come. The friends are gradually learning that it is useless to invite intelligent people to a meeting held in a dingy place or more than one flight of stairs from the street level. They are learning, too, the necessity for advertising meetings when they have good halls.

For success, the three things must co-operate--a speaker of ability, a desirable auditorium and the meeting well advertised. In the past much advertising effort has been wasted by poor auditoriums. Where notified that a public meeting is desired the Society will, as far as possible, apportion Sundays--especially if the town is of reasonable size and if the promises in respect to auditorium, etc., are encouraging. Increase of wisdom along these lines is helping forward the work in every direction. These same remarks apply in a lesser degree to Class Extension work, by which we mean meetings held in surrounding

R5146 : page 385

villages and towns by those Elders who have talent for public speaking and whose services are not needed by the local Class sending them forth. The Society has had the pleasure of co-operating along these lines during the year. The results are encouraging every way. All classes that have the talent to spare and that have not engaged in this Extension work should write to us for particulars at once. This work is in harmony with the Master's instruction, Pray the Lord of the Harvest that He will send forth more laborers into His vineyard. Let us labor while we pray.--Matt. 9:38.

SUMMARY PILGRIM SERVICE

Total number of ministers engaged................	60
" " " cities and towns visited..........	5,788
" " " public meetings...................	3,683
" " in attendance........................	564,707
Semi-public meetings held.........................	9,881
Total number in attendance........................	248,293
" miles traveled..............................	622,373

BIBLE STUDY CLASS EXTENSION

Number of meetings reported.......................	3,595
Attendance at meetings............................	108,563

Number of copies "Everybody's Paper" and other announcements circulated	1,732,870
Reported cost of these meetings	$9,389.02
Amount supplied by the Society	$1,003.18

THE CORRESPONDENCE DEPARTMENT

Naturally, our correspondence increases every year. However, a change is noticeable in the character of the communications. Those who have been long on our list are asking fewer questions, finding that they have the answers already in THE WATCH TOWER and in the six volumes of STUDIES IN THE SCRIPTURES. But our clerical force is still busily engaged in replying to questions from beginners, who have received of our literature and desire further spiritual nourishment. Herewith we present to you a memorandum of the number of letters received and

R5146 : page 386

the number dispatched. All parts of the earth are represented in our mail.

Total letters received 1912--Brooklyn	143,756
Total letters dispatched 1912--Brooklyn	264,190

THE COLPORTEUR WORK

It amazes us that the sale of STUDIES IN THE SCRIPTURES continues as it does. Colporteurs report to us that with the new method they are using they can generally sell the entire set of six volumes as easily as they formerly sold one volume or three volumes. The general awakening amongst Christian people is permitting many of them to become enlightened, preparing them for the Truth. They are satisfied neither with the darkness of the past, nor with the unbelief of Higher Criticism or Evolution. A soul-hunger is abroad in the world--with an increasing number of people. We thank God that we have for them the true Bread of Life, of which both they and we have so long sung,

"It satisfies my longings
As nothing else can do."

The number of volumes of STUDIES IN THE SCRIPTURES, etc., circulated during the year, we here report with considerable satisfaction. We congratulate especially all the dear Colporteurs. Nearly all of these books were sold by them.

The total number of volumes of STUDIES IN THE SCRIPTURES circulated in 1912 was 634,951.

FREE LITERATURE CIRCULATED

Our two little papers, PEOPLES PULPIT and EVERYBODY'S PAPER, circulated for the most part free, have gone far and wide this year in thirty-three different languages.

The friends, our readers, knowing that they can have literature in any language, are more and more availing themselves of the privilege and seeking to interest their neighbors. Incidentally we remark that the majority of people can serve the Lord's Cause much better by handing a tract with a few commendatory words than by seeking to explain the Divine Plan. So many forget in telling of God's glorious Plan that their hearers are comparatively ignorant of it--that they know only the first principles of the Gospel of Christ, and have need that one teach them again the rudiments. A teacher must be wise and give only the kind and only the quantity that will nourish.--Heb. 5:12-14.

Too many make a mistake, choking their friends with strong meat. Others make the mistake of talking too boastfully and drawing unpleasing comparisons, saying, What you believe, and, What we believe. We are glad, however, that all are gradually learning the import of the Master's words, "Be ye wise as serpents, harmless as doves." Let us remember that we not long ago were in similar darkness to that which generally prevails--and still we were Christians.

Hence we should not, in talking to our friends, give any hint that they do not belong to the family of God. Rather we find it the much better way to class ourselves in with all as true neighbors, to acknowledge that once we were in darkness, and to express the thought that all Christian people are becoming more and more enlightened in respect to the teaching of God's Word, because we are now living in God's due time for revealing some of the secrets of God's glorious Plan of the Ages. We are now living in the time of which the Prophet Daniel declared, "The wise shall understand"--the Wise Virgin class.--Dan. 12:10; Matt. 25:1-3.

TRACTS DISTRIBUTED, INCLUDING EVERYBODY'S PAPER AND PEOPLES PULPIT

November 1, 1911, to November 1, 1912.

In the English language.................	34,672,475	copies.
In all other languages..................	848,000	"

Grand total of tracts...................	35,520,475	"

Equaling in usual tract pages...........	481,632,950	pages.

The above does not include the millions published in Great Britain and Australia nor in foreign languages.

FINANCIAL REPORT

As we look back over the past, we perceive a steady progress in the amount of money donated to the Tract Fund for the promulgation of the Truth. Each year has shown a little better than its predecessor, and the present one is no exception to this rule. Remember, too, that few of our donations are large--that not many WATCH TOWER subscribers have much of this world's goods. Two things astonish our enemies and our friends:--

(1) While all denominations of Christendom are in distress because of increased expenditure and decreased contributions and because they are ashamed to beg more than they have done, our receipts, on the contrary, without solicitation, come gradually forward, apparently just as they are needed. Or rather, we should say, keeping within our receipts we are enabled to push the work a little more and a little more every year. Of course, we could do much more if we had more means; but we are not worried about that, for if the Lord desires us to do greater things, He is abundantly able to provide the means.

(2) The other point which surprises both our enemies and our friends is the large amount of work accomplished with the small amount of money expended. This is attributable to the fact that we pay no salaries, and all of our expenses are kept at a minimum. Our home and office force of over a hundred persons all labor diligently, earnestly, perseveringly, rendering their services as unto the Lord. We have no drones. All are provided for decently, comfortably, as, we believe, the Lord would be pleased with, but very inexpensively. This is one secret of our ability to do more than others with the same amount of money. Financial statement follows:--

Paid Shortage of 1911............................		$22,415.93
Receipts from "Good Hopes," Tract Fund, etc...............	$200,767.51	
Expended in the work mentioned above:		
In the United States and Canada		134,228.43
In Great Britain...............		20,038.60
" Austria.....................		4,663.97
" Germany.....................		1,562.12
" Sweden......................		1,338.04
" Denmark and Norway..........		1,059.52
" South Africa................		1,298.77
" Jamaica and South America...		3,933.69
" Japan.......................		2,300.00
" China.......................		2,300.00
" Korea.......................		2,028.62
" India.......................		1,723.19
" France, Italy and Switzerland		343.67
" Greece......................		240.00
" Hungary and Poland..........		471.29
" Philippine Islands..........		157.95
Cash balance on hand...........		663.72
	-----------	-----------
	$200,767.51	$200,767.51

We will not here mention particularly the outlook for the future, but will leave that for next issue. We thank

God for the privileges and blessings of the year closing,

R5147 : page 387

and rejoice with you all that by His grace we have had the privilege of His service. Let us press forward,

"Still achieving, still pursuing."

Let us not be fearful of the great Adversary's roar, when, like a roaring lion, he would seek to intimidate us. "Be of good courage and He shall strengthen thine heart." "He who has begun a good work in us is able to complete it." "He knoweth our frame and remembereth that we are dust." He will not suffer us to be tempted above that we are able, but will, with every temptation, provide a way of escape.--I Cor. 10:13.

"Judge not the Lord by feeble sense,
  But trust Him for His grace;
Behind a frowning providence
  He hides a smiling face.

"Ye fearful saints, fresh courage take;
  The clouds ye so much dread
Are big with mercy and shall break
  In blessings on your head."

===================

R5147 : page 387

THE ADVERSARY'S TACTICS

"For we are not ignorant of his devices."--2 Cor. 2:11.

AS WE PROGRESS toward the consummation of the Harvest, it should not surprise us that in every way the Adversary becomes more persistent in his attacks. Opposition to the Divine Plan of the Ages is on the increase everywhere. Slanderous misrepresentations are so unblushingly made as to carry a measure of conviction with them, to the injury of the Cause we serve.

What Satan cannot do against the Truth along the lines of logic, the Bible and common sense, he seeks to do through slanderous misrepresentations of all who take their stand on the side of Truth; and his opposition is incurred usually in proportion to the activity of the servants of the Truth. This opposition is to them a trial of faith and of patient endurance. It tests their loyalty to God, to the Truth and to the brethren. It becomes, likewise, a test of brotherly love to the household of faith. It does a sifting or separating work. "The Lord your God proveth you."--Deut. 13:3.

R5148 : page 387

The same line of attack furnishes special trials for the church nominal--both wheat and tares. It gives opportunity for exhibitions of envy, anger, malice, hatred, strife, evil-surmising and evil-speaking. Thus many are being tested and their love of unrighteousness is being shown. "By their fruits ye shall know them." (Matt. 7:20.) The thorn and brier classes, however closely affiliated with religious things, are not Vine branches. They do not bear the fruit of the Vine, but contrariwise are injurious to the Lord's people. "The poison of asps is under their lips." Some of them are courageous enough to make lies; others, less courageous, love the lies and are mean enough to circulate them. The advance of the Day of the Lord will ultimately reveal the true situation. Some will have shame and contempt, while others will shine as the stars forever and ever.

All who have the Spirit of the Lord, the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness and love--will be tested, too, along these same lines. The Lord's will for such is that they should deepen and broaden their characters along all these lines in proportion as contrary temptations assail them. Thus more and more will they become copies of God's dear Son, and the trials will assist in making them meet, fit for the Kingdom.

ACCUSER OF THE BRETHREN

Another of Satan's devices is to discourage the Lord's faithful disciples who are seeking to know and to do His will. The more conscientious they are, the more subject they will be to Satan's suggestions of unworthiness, rejection, condemnation, Second Death. God permits this as a test or trial to faith. "Without faith it is impossible to please Him." To be developed, faith must be tried with opposition. The more our faith is developed, the more pleasing in the Father's sight we shall be. He would have our faith in Himself implicit, unwavering.

The Adversary, on the contrary, would destroy our faith. Sometimes he attempts this by misrepresenting God's character as unloving, unjust, unkind, and sometimes by exaggerating our weaknesses and failures, to cause us to cease striving for the goal of Divine approval. He would have us give up in despair.

Persons who have been obsessed by evil spirits tell plainly that first of all the spirits personated God and His angels, advised prayer, etc. Afterwards they gave evil suggestions. By and by they gave both good and evil suggestions. The evil suggestions entertained, they would next condemn the individual for having entertained them. Finally all pretense would be dropped, and the individual would be told that he had sinned away all Divine favor and was wholly at the mercy of the evil spirits. Then would come suggestions of evil deeds or of suicide, the endeavor being made to drive the individual to a full surrender of his mind, his will, in order to full possession and mental unbalance.

The only remedy for persons in such a deplorable condition is that they exert their will power to oppose all such false suggestions. Nothing is so helpful under such circumstances as correct knowledge of the Divine teaching respecting God's Love and the abundance of His merciful provision in Christ. Persons in this condition should be encouraged to cast themselves fully and unreservedly at the foot of the cross in the spirit of their minds--in fullness of consecration. Then in proportion to their faith they may lay hold upon the Lord in prayer for complete deliverance from the Adversary's power. We know of no other way to get rid of the evil spirits.

There are also cases where the obsession has taken place and where the Adversary seems to be able to exercise an evil influence upon the mind, causing doubt, fear, alienation from the Lord. Generally "sin lieth at the door"--some violation of the soul's covenants with the Lord. Such are in danger of great gloom, loss of faith, trust--everything. The cure for their case is a knowledge of God's real character--His great Love and sympathy exercised through the Lord Jesus Christ and made available through Him to all who give their lives in full consecration.

Faith should triumph, or the light of joy and blessing will die. "According to your faith be it unto you," is the Divine rule. Those who will not exercise the faith will never be acceptable to the Father for membership in the Kingdom class. Such must wait for the next Age and have different experiences. The Little Flock, the Elect ones whom the Lord is now choosing, must all be faith-full.

"THE WICKED ONE TOUCHETH HIM NOT"

The Apostle John declares that a certain course of conduct is possible in which the Adversary would be unable to touch us. (I John 5:18.) The picture brought before our mental eyes is that of a charmed circle, within which God's people may come. This circle is not a fence,

R5148 : page 388

but merely a line of light, which can easily be overstepped. On the inside of that circle is the Lord's favor. The very center of it is the Lord Himself, the Head of the Church. The exhortation of the Scriptures, the leadings of the Holy Spirit, and the providences of the Lord, all encourage His followers to press close to Him--"Nearer, my God, to Thee."

Outside the charmed circle are the powers of evil. These are sometimes allowed to touch the earthly interests and temporal affairs of the children of the Light; but the demon influence is not permitted to really touch the New Creatures in Christ inside this circle. Over that line they cannot exercise their influence. But alas! lured by the world, the flesh and the Devil, some of the saints at times go too close to the line, perhaps pursuing some fleshly bait or golden bauble or earthly honor. Such the Adversary is ever ready to lay hold of, to drag them out into the darkness of sin, doubt, despair--further and further away from the Lord.

The lesson of this picture to all Spirit-begotten children of God is, "Abide in Him," "Abstain from all appearance of evil," "Draw near unto God," "Press onward and upward," "Take heed to yourselves," "Forget the things that are behind," "Mortify your flesh," and earthly desires and ambitions, Keep close to the Master, that "the Wicked One touch you not."

But we again remind any who may be touched by the Adversary and temporarily ensnared that God is full of loving-kindness, that His mercy endureth forever, for all those who desire to live in harmony with Him. While it is true that the nearer we get to the separating line, the nearer do we come within the range of the Adversary's influence and power, and the weaker becomes the power of the Truth, the Spirit of the Lord, in our control, nevertheless, there is joy in Heaven over one sinner that repenteth, and the Lord will welcome the strayed sheep, even though He temporarily allow trying experiences. Ultimately to the returning one these experiences will prove valuable lessons, safeguarding against any further tendency to stray or to dally with earthly things.

====================

R5147 : page 388

THE PHILOSOPHY OF OUR DAILY EXPERIENCES

"If ye endure chastening, God dealeth with you as with sons;
for what son is he whom the father chasteneth not?"--Heb. 12:7.

ALL CHASTENINGS are testings, but all chastenings are not necessarily punishments. We should judge of the purpose of our experiences by self-examination, that we may ascertain whether in our conduct there has been something out of harmony with the Father's will. In every case our experience is a test of our loyalty of heart--as to our willingness to learn the lessons which the Lord is seeking to teach us and our recognition of the source from which they come.

The trials and difficulties of the consecrated child of God are not to be esteemed as the results of Divine carelessness or indifference in regard to his interests, but rather as the outworkings of Divine providence in his behalf. Those who can see the matter from this viewpoint are thus enabled to learn some of life's most helpful lessons, and are thereby prepared for the glorious future which God has arranged for those who faithfully carry out their Covenant of sacrifice.

Ordinarily the word chastisement is used to signify correction for wrongdoing. But in the Bible, it is especially used to convey the thought of discipline or instruction in righteousness. Sometimes we use it in this way in the ordinary affairs of life. If we sin, we receive punishment indeed. But those who are trying to do right are continually receiving discipline of the Lord. There is a purpose in this training, or chastisement. The Church is learning how to build character pleasing in the Father's sight, to be well qualified for particular service; and discipline is the means employed for that instruction.

If a man were about to train a dog for the circus, he would first choose the right kind of animal for that special service. He would not think of selecting any chance poodle that might come to hand, but would find a dog that was capable of being taught. In carrying out his course of instruction, he might find it necessary to chastise the dog in order to teach him some trick. This would not mean that the animal was bad, surly or vicious, but that there was no other way by which he could learn. An animal that was being fitted to guard the house would not need the same training that was necessary for the dog that was to perform in public. The watch-dog must know how to guard property; but the animal that is to jump through hoops, etc., must be trained carefully by those who have in mind his future career.

So with the Church. They need practical lessons in character-development of a very high order, and consequently they are receiving experimental knowledge such as no other creatures in the universe receive. Because they are trying to live righteously, trying to please the Heavenly Father, they are being chastened for instruction, that they may be fully conformed to the Divine will, that they may lay aside their own preferences, that they may not do their own will, but that of the Lord.

Such experiences are not for mankind in general. Such experiences were not given to Adam. He was required to live merely in harmony with his environment and to be obedient to the Heavenly Father. Such experiences are not for the angels. They are required merely to live righteously, to avoid sin and to use their bodies in harmony with the Divine purposes of their creation. They occupy such positions as are natural to them. Therefore the angels have never required chastisements.

SUFFERING DEVELOPS CHARACTER OF A HIGH ORDER

With those, however, who are to be associated with the Redeemer and ultimately to be exalted to the Divine nature and glory, it is necessary that they make special manifestations of loyalty, of self-abasement and of self-sacrifice. What was true of Christ is also true of the Church, which is His Body, and which He purchased with His own precious blood. (Col. 1:24; Acts 20:28.) We are called to follow in His footsteps; hence every son whom the Father receives is chastised.--Heb. 12:6,7.

Every child of God will need chastening. If we wander from the paths of righteousness, we are chastened to bring us back; but even if we did not wander, we should still need chastisement, that we might learn obedience. Our Lord Himself learned obedience by the things which He suffered. (Heb. 5:8.) Of St. Paul the Lord said, "I will show him how great things he must suffer for My name's sake." (Acts 9:16.) The Apostle was put through disciplinary experiences because he was a favored child of God.

We revert to our illustration of the dog under training for a special purpose. The dog must yield himself submissively to his teacher. Another dog that was watching

R5147 : page 389

the process by which the one was being trained might think that he was suffering unnecessary hardship, and might feel that if it were himself, he would assert his rights and not suffer so much. But in the end the trained animal would prove to be the more valuable, for the one that had escaped the suffering would remain only a commonplace dog.

So it is with the Church. There are people who say of us, "Those who endeavor to do God's will suffer more than do those who do not try; we do not care to undertake any such experience." These people may succeed in having fewer trials in the present life, but they will have blessings of a lower order in the world to come, when the faithful Church will be glorified with her Lord and Head.

These experiences with trouble are the very tests of character necessary for our development. The reason why some of the consecrated will get into the Great Company is that they have not had enough determination--enough strength of character. In the time of trouble, such will either develop that strength by faithfulness under severe trial or they will go into the Second Death.

The Great Company class are loyal in heart or they would not be in that class. But they are willing to compromise; and because of this willingness to do so, they weaken their character. In order to be overcomers they must develop this element of character at any cost.

Let us be thankful that we are of those who appreciate the privilege of being trained in the School of Christ--of suffering with Him now and of reigning with Him by and by. In this school we are learning valuable lessons of experience. Here we receive chastisements, many of which are not punishments for sins, but preparation for the work of the next Age. Let us remember that unless we are willing to learn these lessons and to endure hardness, we shall not be prepared to enter into the eternal glory.--2 Tim. 2:3; I Pet. 5:10.

All things are ours; for we are Christ's and Christ is God's, and God called Christ to these glorious experiences. (I Cor. 3:21-23.) Whoever does not appreciate the spiritual joys can hardly be expected to endure the present training with patience and thankfulness. We must see something of "the glory that shall follow" (I Pet. 1:11) in order to realize the necessity of the vicissitudes of the present trial time.

===================

R5148 : page 389

WHAT CONSTITUTES PURITY OF HEART

"Blessed are the pure in heart; for
they shall see God."--Matt. 5:8.

THE WORD pure is a comprehensive term, meaning without adulteration, sincere, unsullied. Purity of heart is purity of motive, of intention, of effort, of will--purity in the sense of transparency, of truthfulness. In other words, Blessed are the honest-hearted --those who have absolutely right intentions. The word heart in this text does not refer to the organ which pumps the blood throughout the system, but to the intention, the will of the man.

In his creation, man was made in the image of God, and so was originally pure in heart--honest, sincere, truthful, perfect in intention; but by reason of the fall from his natural condition, sin and selfishness have developed in his heart, and the Godlike qualities given him in his creation have been to a considerable degree obliterated. While there are many worldly people who to some extent might claim honesty of heart, yet only those who have given themselves to God in full consecration can belong to the class which shall see Him.

When one has made a full consecration of himself and has been begotten by the Holy Spirit, he is said to have a new heart, a new will, new ambitions, new desires. Where the conversion from sin to righteousness is thorough, it may be truthfully said, "Old things have passed away; behold, all things are become new." (2 Cor. 5:17.) To accomplish so radical a change requires the operation of a powerful influence--that of the Holy Spirit.

Purity of thought, however, does not mean absolute perfection of thought, word and deed. To this condition no member of the fallen race can attain until the beneficent influences of the Kingdom shall have restored the race to its original perfection. But to will right, to will perfectly, to be pure in heart, is quite possible; indeed, it is very necessary to all who desire Divine approval. The standard set before us, to which our hearts, our wills, must give assent, is the Divine Standard, "Be ye perfect, even as your Father which is in heaven is perfect."-- Matt. 5:48.

As long as we are in the flesh, we are obliged to think, to speak and to act through the imperfect medium of the fallen body, whose affections are continually in opposition to the new will and must be resisted. Therefore to perform all that the new will would prompt is sometimes beyond the ability of the Lord's most earnest followers: and all have need that the merit of Christ cover their blemishes, so that the new will, the new heart, may be

R5149 : page 389

judged of the Lord and tested as to its worthiness or unworthiness of eternal life and the attendant blessings which God has promised to the overcomer.

Only the pure in heart have the promise of seeing God. These continue faithful to the end of their pilgrimage; and not only do they attain the character-likeness of the Lord Jesus in their purity of heart intention toward all, but eventually they shall be made like Him and "see Him as He is," in the glorious change of the First Resurrection.--I John 3:2.

HONORABLE MOTIVES INDICATIVE OF HEART PURITY

When one finds imperfection in himself, when he discovers that he is not up to the glorious standard of righteousness set forth in the Scriptures, when he realizes that he comes short of the glory of God, then it becomes his privilege to seek to amend his conduct. The very act of deciding to do right is the beginning of the process by which one gets a new mind, a new will. This renewing of the mind corresponds to the perfecting of certain organs of the brain.

The will is able to control the whole body. Occasionally there will be opposition from one or another of the lower organs, which will resent the control of the superior ones; but in a general way, the will has the mastery. The qualities which constitute the mind were originally a part of the image of God; but all of the powers of the human mind have been injured by the fall of man. All have been more or less weakened.

The organs of veneration, conscientiousness and firmness form a very powerful combination. If these qualities rule the life, the growth of the new mind will be rapid. Whoever has sufficient brain capacity to determine to do right and to serve God to the best of his ability, may, notwithstanding the weakness of his flesh, will to live in accordance with the Divine standard. So long as the motives of his new will are honorable, he is pure in heart; and as long as he maintains that condition, he

R5149 : page 390

has the assurance that he may ultimately reach perfection through obedience.

In olden times, this purity of heart intention was as much as any one could have. On one occasion, Joshua said, "As for me and my house, we will serve the Lord."

(Josh. 24:15.) In that statement the old warrior manifested purity of heart--the determination of the mind to serve the Lord. David and all the other Ancient Worthies had this determination. This was as much as they could do; and therefore, they had this testimony, that they "pleased God."--Heb. 11:5,6,39.

Whoever has this determination shall be blessed. He shall one day see the light of God's countenance. If, however, for a season he should fail to maintain this standard, there would be a cloud between him and the Lord. This can be removed only by repentance and forgiveness. Then with the Psalmist he could say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."--Psa. 116:7.

During the Gospel Age, the people of God may have, not only this purity of heart, or conversion to the Lord, turning to Him in fulness of consecration through the precious blood of Christ, but also something more. They may have the Divine acceptance of that consecration and the begetting of the Holy Spirit. Therefore these are the children of God in a sense peculiar to this Age. These may cry, "Abba, Father." (Rom. 8:15.) To them, God is not merely the Controller of the Universe, but their Father.

During the Gospel Age, the people of God may have special blessings greater than anything previously enjoyed. They have the illuminating power of the Holy Spirit, which comes through the Divine Word, the Divine providences, etc. It requires an illumination of our mental conceptions in order that we may see God. Therefore the Church of Christ, who are begotten of the Holy Spirit, may see Him with the eyes of their understanding in a sense in which the Ancient Worthies could not.

If we maintain our purity of heart by purity of mind, we may have the assurance of future blessings as well as of present favor and happiness. If this be our course in "the life that now is," we have the Lord's promise that we shall see Him in a very special sense in the life "which is to come." We shall be changed to spirit beings and shall see Him as He is and shall share His glory. Every one who has this hope within him purifies himself, even as the Lord is pure.--I John 3:2,3.

===================

R5149 : page 390

BY ONE MAN'S SIN THE DEATH-CURSE

--JANUARY 19.--GENESIS 3.--

"Every one that committeth sin is the
bond-servant of sin."--John 8:34.

ADAM'S FIRST SIN brought the penalty specified in this lesson; but it is not the thought that subsequent sins brought other additional penalties. The Bible proposition is that God, having made Adam perfect, required perfect obedience as the condition of his continuance in Divine favor and everlasting life. One act of disobedience broke the covenant between God and Adam by which he was treated as a son and guaranteed everlasting life. (Hosea 6:7, Margin.) As a sinner he dropped from favor immediately, under the sentence, "Dying thou shalt die."

Nothing that Adam or his children could do subsequently could alter that sentence or recover to him covenant relationship with God. The death penalty was the limit. It could not be increased by any subsequent sins, just as a murderer sentenced to be hanged could not receive a more severe penalty, whether he had committed one murder or a thousand. By a law of nature, heredity, Father Adam transmitted to his race a share of what he possessed, both good and bad. Hence we were all born in sin and "shapen in iniquity; in sin did my mother conceive me."--Psa. 51:5.

As Adam could not increase his penalty, neither can his children. As Adam could not restore himself to covenant relationship with God, neither can his children. But as Adam could, by obedience to the Divine Law, prolong the process of his dying, so may his children. He was nine hundred and thirty years dying before the death penalty was fully attained. But the impairment wrought by sin has so progressed that many of Adam's children die in infancy, and few can maintain the struggle for existence for a hundred years.

DEATH THE CURSE--NOT TORTURE

Our forefathers during the Dark Ages, before the day of printing and Bibles and general education, got some strange misunderstandings of the Heavenly Father's character and Plan. And their errors of doctrine naturally led them on to errors of conduct, that, to us, are abhorrent. Misunderstanding the Bible to teach that God arranged for the eternal torture of all mankind except a saintly few, the true Church, they sought to copy their misconception of Jehovah by torturing their fellow-creatures. Some were stoned, some sawn asunder, some made outcasts, some tortured on the rack, some had their tongues cut out by the roots, some were skinned alive and some were roasted at the stake.

But we must not think of these, our forefathers, as fiendish at heart, but as deceived by what St. Paul calls "doctrines of demons." (I Tim. 4:1.) We sympathize with their godly intentions, but reprobate their devilish procedures. It is because God's people have been gradually getting back nearer and nearer to the teaching of His Word, and its spirit, that the horrible practises of the past are no longer approved. But many have much yet to learn respecting the true Plan of God--the true teaching of the Bible. We must be zealous for ourselves and patient with others.

One of the first lessons for us to learn is that the curse which God pronounced against our race is not a sentence to eternal torment at the hands of devils, but plainly and simply, as the Apostle says, "The wages of sin is death." Then he points us to the remedy, a resurrection from death, secured for all through the Redeemer's death at Calvary. The Apostle therefore adds, "But the gift of God is eternal life, through Jesus Christ our Lord."--Rom. 6:23.

All experience the death penalty, with its weakness, pain, sorrow, tears. All will have an opportunity sometime of learning of God's grace in Christ and of manifesting obedience to the Divine will and of regaining everlasting life through Messiah's redemptive work and His Millennial Kingdom with its Restitution. For some, a few, a Little Flock, who in this Age have ears to hear and hearts to obey the Master's voice, God has provided glorious things, far superior to anything that Adam had or lost.

To those who now hear, consecrate, sacrifice their own wills, and walk in Jesus' footsteps, God promises a share in the First Resurrection, to glory, honor, immortality, the Divine nature. These will constitute the Bride

R5150 : page 391

class and be joint-heirs with the Master as His Elect, in His glorious Kingdom, which soon is to be established for the rolling away of the curse of sin and death and the lifting up of humanity--of all who will--to all that was lost in Eden and redeemed at Calvary.

THE LESSON OF THIS STUDY

If our Christian forefathers could but properly have studied and appreciated today's lesson, they would have known what the Bible teaches respecting "the wages of sin," and would soon have seen how seriously public thought had drifted away from the Divine testimony to "doctrines of demons." How plain the Scriptural account! How distinctly God forewarned our first parents that the eating of the forbidden fruit would be disobedience and would bring upon them the death penalty!

After they had disobeyed, can we not see the force of the declaration that God drove them out of the Garden of Eden that they might die--that the penalty He pronounced against them might be accomplished? Had they continued in Eden, eating of its life-sustaining fruits, they would have continued to live indefinitely. In order that the sentence of death might be executed upon them, they were driven out and the angel's flaming sword protected the entrance to Paradise.

Moreover, after their expulsion from Eden God explained to our first parents the whole procedure, saying, "Cursed [unfit] is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee...In the sweat of thy face shalt thou eat bread, until thou return unto the ground;...for dust thou art and unto dust shalt thou return."--Genesis 3:17-19.

WHY EVIL WAS PERMITTED

The Bible distinctly tells us that God foreknew the fall of man, and that before the foundation of the world, in His purpose, He had provided the Lamb of God to take away the sin of the world and thus to effect ultimately a reconciliation for all of Adam's race desirous of living righteously. God had a glorious purpose interwoven with His permission of sin, which the majority, even of Bible students, evidently but faintly discerned until lately.

The words of Jesus intimate that shortly, before the establishment of His Kingdom, His Church will be like a company of virgins, all pure and justified, but some of them wise and some of them foolish. He intimates that at that time the Wise Virgin class will understand features of the Divine Plan previously kept secret. Evidently we are living in such a time now. It is on this account and not by their own superior wisdom that the Wise Virgin class is today attaining an appreciation of God's Plan, including His reasons for having permitted a reign of Sin and Death amongst mankind for six thousand years --which is to be abolished by Messiah's Reign of Righteousness during the Seventh Great Thousand-Year Day. We may deal with this subject in a later study.

THE TEMPTATION OF EVE

How Lucifer and holy angels became disloyal to God, and how Lucifer acquired the name Satan, or Adversary of God, we will inquire into later. In this lesson he is shown as seeking to alienate the affections of our first parents from the Creator, and, by tempting them to sin, to bring them under the death penalty, that he might enslave them as servants of sin. A spirit being, he would be unseen to Mother Eve, except as he would assume some kind of a material body. It suited his purposes to possess a serpent and through it to tempt Mother Eve.

The serpent doubtless spoke by signs, as we sometimes say, "Actions speak louder than words." The serpent ate of the forbidden fruit in the sight of the woman and then manifested its wisdom, its sagacity. The woman perceived. She craved knowledge. Why had God forbidden that particular fruit? It did not kill the serpent. Why should it kill her? The serpent seemed wise. Why should not that fruit make her more wise? Could it be that God wished to keep them in ignorance, and for that reason had forbidden their eating of the fruit?

Such disloyal thoughts should have been promptly spurned. Confidence in their Creator should have been complete. But the insidious poison worked. More and more Mother Eve craved knowledge and imagined what wonderful blessings it would bring. She surmised that her husband would not consent, so she ate alone. She was not deceived as respects the wrongdoing, but she was deceived regarding the result. Seeing that the serpent was not poisoned by the fruit, she did not realize that the poison to her was that of disobedience, bringing the death sentence. Father Adam's eating of the fruit was with full knowledge of the result. In love with his wife, he ate knowingly, preferring to die with her rather than to live without her.

===================

R5150 : page 391

THE MARK OF CAIN

--JANUARY 26.--GENESIS 4:1-15.--

"Whoso hateth his brother is a murderer."--1 John 3:15.

THE first tragedy of Earth was disobedience to God--the eating of the forbidden fruit. The next generation saw the image of God so marred that murder resulted from a fit of jealousy. Since the Bible teaches that our first parents were perfect, in the image of their Creator, the question arises, How could such noble parentage bring forth a son of Cain's evil disposition? As we look back for six thousand years and consider the reign of Sin and Death for so long a period, we do not wonder that we see so low and groveling samples of human depravity--some fallen more particularly in one direction and some in another. Some we class as almost entirely devoid of every trace of the Divine character, and these we designate "degenerates."

It is not necessary for us to suppose that Cain was "degenerate" in the present day acceptance of that word. Undoubtedly, with so noble a parentage, he must have been a great man in many ways. But he was birthmarked, as we all are, with selfishness. It was after the tragedy of Eden, after their expulsion from Paradise to the unfit earth, after they were cut off from access to the life-sustaining fruits of Eden, after they began to toil with sweat of face in battling with the thorns and thistles of the earth--it was then that Cain was born. The period of his gestation was surely one of much mental distress to his mother. As she murmured respecting the loss of her Eden home and selfishly coveted it, she doubtless marked her child with discontent and selfishness also.

By the time Abel was born, doubtless our first parents had become more reconciled to their fate and more accustomed to their surroundings. Hence it is fair to suppose that Abel was born under more favorable conditions than Cain. We are not by this argument justifying murder, but we are getting our minds to take a sympathetic view

R5150 : page 392

of the murderer's case, corresponding to the view God took of it, as expressed in today's study. God reprobated and condemned the sinner, and arranged for his special punishment; but none of His messages to the murderer indicate bitterness or hatred on the part of the Great Judge.

So parents, while correcting their children with necessary severity, should allow no sentiment to have control of their hearts contrary to love or the best interests and highest welfare of their children. So the laws of men, in dealing with all forms of vice and crime, including murder, should be as swift as righteous judgment will permit and as severe as seems necessary in the interests of society; but those laws should never be vengeful. They should always recognize the fact that all mankind were born in sin, misshapen in iniquity--in sin did our mothers conceive us. Hence, "There is none righteous, no, not one." There is none in whom the original glory of the Divine character-likeness persists. The vengeance of the law against the criminal should, therefore, be sympathetically enforced, with a view to warning others against evil-doing, and, so far as reasonably possible, for the reclamation of the culprit.

It is with great satisfaction that we note that in our day this humane spirit is more and more prevalent. Our prisons more and more are being turned into great reformatories, in sharp contrast with the treatment accorded to the vicious in a darker past. The charges of judges in pronouncing sentence against criminals, especially against murderers, are often fatherly and tender. There is even a danger of too much leniency. The feeling that a terrible responsibility is associated with the taking of human life, even in a judicial way, is right; but this feeling--a certain weakness, in fact--is manifesting itself in opposition to capital punishment. This, we believe, is generally the result of misunderstanding the Divine Word.

True, in the case of Cain, God did not require an execution of the criminal, but specially prohibited it. Nevertheless, the Divine Law, as given through Moses, stands: "He that sheddeth man's blood, by man shall his blood be shed." The careful observance of this law, yet with a spirit of kindness and sympathy, and in the least painful manner, but with proper ignominy, seems necessary to the preservation of law and order. Weakness in this respect encourages criminality and also furnishes an excuse for mob law and mob violence--defiance of every principle of righteousness.

Undoubtedly the general misapprehension of the Divine Character and Plan has led up to the weakness we mention, which opposes capital punishment. This wrong view, which Bible students are gradually finding is not supported by God's Word, led us to believe that the murderer, as one of the non-elect, would at death pass into horrible and endless tortures. Naturally and properly, with that thought in mind, we would hesitate to plunge a fellow-creature into such misery. Bible students now are learning

R5151 : page 392

that we all labored for a time under a delusion, that this delusion came from the Dark Ages of the inquisition, the block, the stake. Our forefathers, imagining God to be worse than themselves, twisted the Scriptures to support their errors.

Now we see that the Bible teaches that the whole world, good and bad, fall asleep in death and will know no awakening, no joy, no sorrow, until their awakening at the Second Coming of Messiah, when He will establish His Kingdom. "Where the tree falleth, there shall it be." Ah, how much truth and common sense is in the Bible statement that all, good and bad, "sleep with their fathers," gathered to their fathers in death! They are gone to the one great slumber-house, the tomb--Sheol, Hades--the prison-house of death. From that prison none can break forth, but all the prisoners there are "prisoners of hope."

Messiah so loved the world that He gave His life as a Man for the redemption of Adam and his race. As a result, as soon as He shall have selected His faithful Bride class, He will establish His glorious Kingdom. Its mission is to open the prison doors and set at liberty the captives. It will bring all to an accurate knowledge of the Truth. Every wilful transgressor against light and knowledge will then receive stripes. But all evil-doers, as members of the one race, were redeemed by the precious blood, and all must have a full opportunity for deciding willingly, either for harmony with God and everlasting life, or for harmony with sin, and for its penalty--Second Death.

"SIN CROUCHETH AT THE DOOR"

Before the murder was committed, Cain was vexed, angry, jealous, soured, because God had manifested His favor toward his brother Abel's offering of an animal sacrifice, while rejecting Cain's offering of vegetables. Cain should have rejoiced with Abel, and should have brought a similar sacrifice himself and had Divine acceptance. God warned him that his spirit of selfish jealousy was sin, and that it like a wild beast crouched before the door of his heart, ready to spring upon him and overwhelm his better sentiments.

God forewarned him that he should conquer this beastly spirit of selfishness and jealousy, and rule over it. How much we all need to learn this lesson! Through the fall we all have baser sentiments which war against the nobler ones. As a beast of prey they would seek to devour us. The will must be exercised in overcoming the beast, and Divine aid is needed. The Christian has this Divine aid in his access to God through his Great Advocate, the Redeemer.

Cain heeded not God's warning. He ruled not the beast. He was overcome by it. His brother's blood cried, figuratively, to God. In other words, all injustice cries out to the God of Justice, and sooner or later the Divine penalty will be meted out. But as we have seen, the judgments of the Lord are "just and righteous altogether." His judgments are left for the Great Mediator of the New Covenant to execute in sympathy and in kindness, during the Millennial Age. That will be the World's Judgment Day. Only accepted believers in Christ, begotten of the Holy Spirit, are now on trial for life eternal or death eternal.

BROTHER-HATERS ARE MURDERERS

The Great Teacher, addressing, not the world, but the Church, declares that brother-haters are murderers in God's sight. In other words, a spirit of hatred is a spirit of murder. Alas, how many have vicious, wicked, hateful dispositions, merely controlled by their fear of the law! Yet it is not the world, but only the Church, that is being specially dealt with thus far. But alas! how many of the professed followers of Jesus occasionally harbor a spirit of hatred, and sometimes manifest it in anger, malice, envy, strife, works of the flesh and the devil!

Christians are accounted as New Creatures because begotten of the Holy Spirit. These are to fight a good warfare against their own flesh and its imperfections. Sin crouches before the door ready to devour them as New Creatures. They must watch and pray and strive against the fallen nature. They must cultivate the fruits and graces of the Holy Spirit--meekness, gentleness, patience, brotherly-kindness, love. If they do not do so, if, on the contrary, they are brother-haters and manifest the murder spirit, they have the warning that they will lose the great Prize--joint-heirship in the Kingdom.

The Scriptural assurance is, "We know that no murderer

hath eternal life abiding in him." (I John 3:15.) Whatever elements of the spirit of murder may still lurk in our flesh must be determinedly warred against, and, proportionately, we must become copies of our Heavenly Father and of our Lord Jesus. Thus we shall ultimately share with our Lord in His great Kingdom, which is shortly to be set up, and to bless the world with the light and the knowledge of the glory of God.

===================

"WISE AS SERPENTS--HARMLESS AS DOVES"

MATTHEW 10:16.

PRESUMABLY all of the Lord's people remember the Master's words quoted in the title. Yet apparently very few have appreciated them; for otherwise they would surely be putting this advice into practice--seeking to do the Lord's will. When we think of blundering mistakes which others make and which we ourselves have made in presenting Divine truths to others, we are silent. The consolation we seem to find is in the further word of Jesus, that God is sometimes praised by the prattling of the mouths of babes. As children of God we have a period of infancy, of childhood.

St. Paul refers to this, saying, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (I Cor. 13:11.) So we all need to exercise ourselves to some extent in order to counteract the results of the childishness and the mistakes of our earlier experiences in the family of the Lord. Let us not be content to remain children long. Let us rapidly grow in grace and knowledge and love. Let us take such earnest heed to the Master's words, that we may speedily become acceptable and profitable ambassadors for the King Eternal.

How often we have advised the dear readers of this journal not to choke Christian brethren who, so far as knowledge of God and His Word are concerned, are merest babes, no matter if their consecration dates twenty or thirty years back! When such come into our midst, their presence implies that they are hungering for spiritual food. Shall we stuff them to nauseation? Shall we feed them strong meat of Divine Truth which they cannot appreciate and which will choke them? Or shall we act more wisely and give them meat in due season--spiritual food adapted to their condition?

Some dear friends, full of zeal and greatly appreciated both by the Lord and by ourself, are so unwise that they would probably do the Cause more good if they never attempted to expound the Heavenly things to others--if they would content themselves with merely saying, "I will give you something to read which will make that subject very clear to you." On the contrary, there is danger that, when good meetings have been held for the public, and earnest souls are seeking the Lord, hungering and thirsting for the Truth, they may be injured by those whose hearts are the very best, but whose judgments are poor.

THE POINT ILLUSTRATED

An illustration of this is before us in a letter. A friend writes, "I took friends to our regular meetings several times--people who have read some and manifested some interest. With one accord all of our Class began, after the meeting, to acquaint them with all kinds of information, chiefly about the materialization of evil spirits and about Christ's presence, etc., with the result that they were so confused that they did not care to go again. Sometimes the leader of the Class, discerning the visitor, will leave the regular lesson and go into dissertations which seem unwise for the newcomers and unprofitable to the Class.

"The newcomers would have understood and appreciated our Berean Lesson, if the item specially intended for them had been omitted. I was discouraged about taking outsiders with us any more. When no strangers are with us, our Berean Lessons are good and instructive, because we stick closely to them. The tiresome rambling occurs when visitors come. So I am just keeping still and not inviting my friends, believing that it will do them more good to read thoroughly before attending our Class under existing conditions."

This is an exact illustration of a point which we are making and which we have tried to make several times. We do not wish to discourage the dear friends from preaching the Truth. We are merely urging the words of the Master, "Be ye wise as serpents and harmless as doves." Obedience to the Master should control whatever wayward and excitable tendencies may be ours naturally.

====================

R5152 : page 393

INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I am glad to have the favor of writing you a few lines. I often would like to write you, but I know the interest and work of the Harvest press you, so I refrain from cumbering you with less important things. I would like to assure you of my interest and love for you as an humble, yet very greatly used instrument in the Lord's hand for the blessing and satisfying of His own true sheep. Well I remember how the burden rolled away when the scales of ignorance and tradition fell from my eyes and I was permitted, through the STUDIES IN THE SCRIPTURES to see the light on God's Plan (not man's) for His creatures, and only then for the first time could I truly believe God was love. I rejoiced and was glad and my joy continues increasingly; the sacred yoke of fellowship in His sufferings is easy and joyous. His Law of love is my delight.

Now, dear Brother, the work of Harvest goes on here as best we can with the available labor. A considerable number of STUDIES IN THE SCRIPTURES have been placed in the hands of the people of Auckland and suburbs during the past six years by diligent Colporteurs. Each year since first the STUDIES were sold here we have systematically put out from about 30,000 to 50,000 tracts and the Truth has been watered by Pilgrims from Melbourne. We were making preparations in hope of having you pay us a visit, and when we learned that it will not be His will now, we were sorry, but bowed in loyal submission. We had hopes that the Truth would have a good presentation and that an interest might be awakened. Many have the books on the shelf, and only an awakening is needed to investigate, we feel sure.

Yours in the grand Hope, DAVID HOOK.--New Zealand.

----

page 393

BELOVED PASTOR:--

Oh, what a feast our present Lord spreads before us, via our precious WATCH TOWER. Surely His bounty flows like a river, so full, so free.

The issue of Oct. 1, p. 304, "Fight the Good Fight," abounds with "milk and honey." It is unlike our temporal food, for after having eaten our feast we can return to it again. We must prepare again ere we renew our failing bodies, but this table has the old story always fresh.

As I read back over the past TOWERS, they have so ripened in flavor, I eat, I digest; eat and digest; wondering why they taste so much sweeter now than when I first read them, but the Word reminds me--"growth"--yea, it is all within me. I was not able, had not the capacity to assimilate it all at once. Praise His holy name for such a plan and for such "green pastures" and "living waters!"

Yours in His Service,__________,--Phila.

===================

page 394

"I.B.S.A." BIBLES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURES" SERIES

--referring inquirers to another page of this journal for prices, etc. We commend also, as aids, the following publications (not all our own), which we supply at specially low prices because of the assistance they will lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

OUR SPECIAL "I.B.S.A." BIBLE

Hereafter to distinguish our own special edition from other Bibles, we will refer to it as the "I.B.S.A." Bible. This Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight, and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Part I.

Biblical Comments from Genesis to Revelation, with references to the STUDIES IN THE SCRIPTURES and others of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

Part II.

INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various Topics are arranged under distinct headings and the various texts bearing upon the subjects are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

Part III.

BEREAN TOPICAL INDEX.

The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight pages.

Part IV.

DIFFICULT TEXTS EXPLAINED.

SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers if he could not procure another would not sell his copy for a hundred dollars--many of them surely would not take thousands for it.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. We are safe in saying that, even aside from our Berean Helps, no Bibles are to be found in the world of such extraordinary values. The price is the same whether the order be for one copy or for more. To save danger of misunderstanding we below quote the prices, including postage. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half of what you pay for such books almost anywhere else.

So great is the demand for these "I.B.S.A." Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will, still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off, plus postage.

DESCRIPTION AND PRICES--"I.B.S.A." BIBLES

1918, price $1.65, postage prepaid, is a beautiful book. It is small and light. Size 4-3/4 x 6-3/4 inches. It has minion type, red under gold edges, divinity circuit, French Seal. Looks like the genuine sealskin, but it is in reality good sheepskin.

Number 1919, price $1.75, postage prepaid; the same book, the same Bible; the same every way except the addition of Bagster Helps, Concordances, etc., making this size a trifle larger.

Number 1928, price $2.65, postage prepaid. This is the same book exactly as number 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

Number 1939, price $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5-1/2 x 7-1/2 inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939 except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $11.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study, excellent value in every way and open to the public.

We have a good supply of these books in stock now ready for immediate shipment anywhere. Registered at 10c. Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

BIBLE STUDY HELPS--CLOTH AND LEATHER

These are the same as in the latest "I.B.S.A." BIBLES, described above. Cloth, 50c.; leather, $1; postage prepaid.

DAILY HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH

The demand for this publication increases year by year. It is a text book for each day in the year, and good year by year continuously; in fact, its value increases as additional autographs of friends are secured. It has a very appropriate comment under each text, selected from the columns of back issues of THE WATCH TOWER.

Our present edition of the "Manna" contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled, for use as an autograph and birthday record. It is printed on fine bond paper. We now have it in three different grades of binding, at very reasonable prices, considering the class of workmanship.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed..................................	$0.35
Dark blue cloth, silver embossed, German........................	.35
Leatherette, gold edges...	.50
" blue edges, Swedish................................	.35
" gold edges, "	.65
Genuine Morocco, gold edges.....................................	1.10

We hope this little book will find a place at every breakfast table; and that spiritual refreshment may thus be enjoyed with the natural food, stimulating thankfulness to the Giver of all Good and thus inducing the peace of God and favoring both spiritual and natural health and well-being.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift, under our assurance that the gift will be used for the furthering of the Truth to the extent of our ability, by such a reduction of price as will permit the poor of the Lord's flock to have this help in the study of the Word.

REDUCED PRICES.--These will be sold with THE WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and, as a Premium, one year's subscription new or renewal, to THE WATCH TOWER. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to THE WATCH TOWER.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. The publishers advise that they are bringing out a new revised edition of this valuable work, with considerable additional matter--historical data, etc., and have advanced the price. We are not permitted by the publishers to cut this price, but we may and do give in addition, postage free, any four volumes of STUDIES IN THE SCRIPTURES, cloth binding, with each Concordance, or six volumes if purchaser pays expressage. Postpaid, cloth binding, $6.

EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices--in cloth binding, $3; half leather, $5. Carriage prepaid, 65c. extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above mentioned. English only. Cloth binding, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1,020 pages. Cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as in morals. This will assist in the discharge of this duty, be a blessing to yourself and your children.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price, 75 cents, plus 25 cents postage.

Should any desire other Bibles we will be pleased to supply publisher's catalogue, giving full description and prices. We are usually able to secure a discount of 25 per cent. on the publishers' list prices.

====================

VOL. XXXIV JANUARY 1 No. 1
A. D. 1913--A. M. 6041

CONTENTS

Views from the Watch Tower........................ 3
  This Wonderful Period......................... 3
  Foregleams of Messiah's Kingdom............... 5
A Text Suggested for 1913......................... 6
The Harvest Work World-wide....................... 6
Our Lord's Knowledge of His Pre-Existence......... 8
  His Knowledge at the Age of Thirty............ 8
  His Illumination of Mind...................... 9
The Year Before Us (Poem)......................... 10
How Righteous Character Is Produced.............. 10
  Conscientiousness Gives Strength............. 10
The Deluge Effect................................ 11
  No Rain on the Earth.......................... 11
  "Thy Word Is Truth"........................... 11
  The Cause of the Deluge....................... 12
God's Rainbow Covenant............................ 13
  Fire, the Next Calamity....................... 14
Interesting Questions............................. 14
Interesting Letters............................... 14
Berean Questions in Scripture Studies............ 15

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

BROTHER RUSSELL'S WEEKLY SERMONS

We remind all the dear friends afresh of the weekly sermons published in the newspapers. We recommend that you continue to encourage the publishers of these sermons by subscribing to the papers. Take as many as you can afford to purchase, especially the cheaper-priced papers--more especially those which publish the three-column sermons. Use these as tracts, marking sermon with blue pencil; give or send to such as you believe would be interested.

A NEW ARRANGEMENT

Some of the dear friends use the sermons as a part of their weekly service. At their Sunday meetings one of their number, who has a good voice and who is in every way qualified, reads the sermon to them--having first studied it over to comprehend it and to know how to read it--where to lay the emphasis, etc.

We have made arrangements with the Lecture Bureau that the weekly sermons may be published in advance for all classes who have elected Brother Russell as their Pastor and who write to us, indicating their desire to use the sermons as above. But we expect them also to assure us that this sending of the copy for class readings will not interfere with their patronage of the newspapers which publish the sermons. Secretaries requesting these advance copies will please ascertain from the classes how many different newspapers publishing the sermons are being taken by the class regularly.

NEW POEMS OF DAWN

Our attention was called to the fact that many of our readers do not know that the Book of POEMS OF DAWN recently published is quite different from the old edition. It does, indeed, contain the choicest poems from the old edition, but it includes many entirely new. We believe that every WATCH TOWER reader would be desirous of having this new edition if thoroughly aware of the contents. Its beautiful verses are very restful and helpful, well adapted to the various experiences of the Lord's people. As a part of His staff for His weary ones to lean upon they are a present help in time of need. The prices are extremely low and include postage--cloth-bound, 25c.; Karatol-bound, 35c.; India paper, leather-bound, 50c.

==========

BETHEL HYMNS FOR FEBRUARY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for February follow: (1) 44; (2) 130; (3) 305; (4) 310; (5) 299; (6) 314; (7) 248; (8) 281; (9) Vow; (10) 273; (11) 270; (12) 105; (13) 267; (14) 4; (15) 320; (16) 238; (17) 109; (18) 110; (19) 95; (20) 112; (21) 286; (22) 108; (23) 249; (24) 151; (25) 115; (26) 268; (27) 160; (28) 19.

===================

R5153 : page 3

VIEWS FROM THE WATCH TOWER

THIS WONDERFUL PERIOD

THERE never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that out-balance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than the sum total of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space--that gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by striking a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horse-power was four-legged and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a 20-day "liner" an "ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are infant ideas still toddling in their diapers.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within range of possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.--The Cincinnati Post.

* * *

PRESENT DAY INVENTIONS FOREGLEAMS OF MESSIAH'S KINGDOM

The above surely is not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors --all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of another onward step of evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of today are any more numerous than those of previous periods, but our facilities for knowing about them have increased a thousand-fold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps a connecting link for another invention. Many of our great inventors tell us that they merely stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music

R5153 : page 4

which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many St. Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

THE MILLENNIUM HAS COME!

We must look in another direction, if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a New Dispensation! They are the foregleams of an Epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually He has allowed us to see the power of steam --gradually to learn how to apply it. Later He lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us--no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the Millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for His wonderful mercies. More and more we should be studying His Divine Word, the Bible. From it we should be coming daily to a clearer understanding of the Divine Character and Plan. This alone will chase away our ignorance and superstition, and bring us love, joy, and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries, His redemptive work has been the gathering of the Church, and now it is to mean the blessing

R5154 : page 4

of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living.

IS THERE A LACK OF CONFIDENCE IN THE MINISTRY?

Rev. Chas. E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some days ago, and in the course of his address Mr. Newlin used the words: "I can prove by 99 per cent. of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city."

The Rev. B. Frank White, in leaving the pastorate of the First Presbyterian church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. White expects to remain in the ministry, although seeking another field, the inference is that he prefers a station where he can preach the word in a style more in keeping with his conscientious scruples.

The writer is inclined to believe that both of the assertions above quoted are rather broad, if not more or less exaggerated. We believe that the great majority of ministers are honest and are doing all in their power to advance the cause of religion here on earth; we also believe that there are some in the pulpit who have no right to be there. The vision they saw in the clouds, "G. P. C.," meant not to "Go Preach Christ," as they imagined, but to "Go Pick Cotton."--South Georgia Progress.

WHY MINISTERS DESERVE SYMPATHY

Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the Dark Ages, to which they are chained:

(1) By the vows which they took at their ordination.

(2) By the honor of their position in the sight of their friends and neighbors.

(3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better translations and older MSS. have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb--the state of death--the only hell that was known for four thousand years. They know that in our Common Version of the Bible this word Sheol is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible, in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation hell does. But it helps our Baptist friends a little in dealing with Sheol, for of course, in the grave, in the tomb, is in "the under-world." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world--in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated hell, is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when as a matter of fact they had simply taken from theologians of the Dark Ages what they in turn gave to the people, without examining the Scripture proof.

HONESTY TO GOD AND RELIGION MOST COMMENDABLE

Another difficulty confronting these ministers is this: For the past twenty years the colleges of the United States, Great Britain, Germany, etc., have been teaching the Evolution Theory--that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from Divine favor. It teaches, on the contrary, that he was an evolution from the ape, and instead of falling has been rising in the scale of intelligence and getting nearer to God's image every year, all the time.

Following the Evolutionists came the Higher Critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbelief to any great extent. We answer questions

R5154 : page 5

of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe some fairy story for its entertainment."

The preachers who are in trouble are the conscientious ones who believe the Bible to be true and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible Study which ignores the creeds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they do not know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the Devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the New Era, in which God declares that He is pleased to give an increase of light on things Divine. "The wise shall understand, but none of the wicked [or hypocrites] shall understand."--Daniel 12:10.

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, He said. He will bring to light the hidden things of darkness. (I Cor. 4:5.) If we would not be put to shame before Him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the Divine standpoint? None of us have anything whereof to boast. But if we are honest with our God, we can look up to Him, by faith realizing that we are acceptable through Jesus Christ our Lord.

THE REMEDY FOR INEQUALITY OF CONDITIONS

"The struggle under the competitive system is not worth the effort," wrote the publisher at Girard, Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed had been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs had polled 4,000,000 votes. If Socialism is a true remedy for political and industrial ills, those who preach it should be filled with confidence and hope.

It is to be feared that it is not a true remedy. Human nature is competitive. No matter how it may be governed, it will not be radically changed.--N.Y. World.

* * *

We agree with the Editor of the World, that four millions of American voters and as many millions abroad are Socialists from the conviction that Socialism is the proper remedy for the world's difficulties. We agree with the Editor of the World, also, that these well-meaning men are deceiving themselves. The only remedy for the inequality of human conditions is the one which God has declared He will provide. Selfishness is so ingrained in humanity that apparently none can be absolutely just when self-interest is in the opposite balance.

God purposes to settle the whole matter for rich and poor in His own way--and His way must be the best way. He purposes to change the hearts of men. In the Bible He tells us that He will take away the stony heart and give a heart of flesh. (Ezek. 36:26.) This signifies that He will make mankind more tender-hearted, more sympathetic. He will restore that condition of things which existed at the beginning, when Father Adam and Mother Eve were created in the Divine likeness, and declared to be very good and acceptable in God's sight. --Genesis 1:26,31.

The fall drove our first parents from Eden and necessitated the battle for daily bread, against thorns and thistles, etc. Under this influence selfishness has developed and now, after six thousand years, is deep-seated. What a blessing it will mean for God to take away this stony heart and to give the heart of flesh! When that time shall come and that change shall have been effected, Socialism will be a success and surely will prevail throughout the whole earth.

But, you ask, by what mighty miracle can this change of heart be accomplished? How can the whole world be thus converted? The Bible answers that it will be done, not by sudden conversion, but by a gradual one, which will

require nearly a thousand years for its accomplishment.

Are we asked, What power could intervene and force this change of heart upon humanity? The Bible answers that it will be Divine Power represented in Messiah's glorious Kingdom. The Second Coming of Christ, once supposed to mean the destruction of the world, Bible students now see to mean the very reverse--the blessing of earth, the taking away of the curse, the lifting of the fallen race to all that was lost in Eden, and the destruction of the finally impenitent.

FOREGLEAMS OF MESSIAH'S KINGDOM

We are not to look into the sky to see Messiah come, but rather to remember that His resurrection exalted Him to the glory which He had with the Father before He became a man. He will at that time indeed empower earthly representatives, to whom the world will look for guidance and instruction; but Messiah and His glorified Church, His Bride, will be invisible to men--on the spirit plane.

Many of our readers will be surprised to know that the glorious blessings of Messiah's Kingdom will steal over the world gradually, coming through human channels--

entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful things of our day. They are foregleams or early dawning of Messiah's Thousand-Year-Day, during which He will roll away the curse and shed forth Divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention. In another column we refer to some of these present-day wonders which have come in during the last century.

If it be true, as we hold, that these blessings are the foregleams of Divine favor through Messiah's Kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition which is at all bearable! Who will dispute that everybody today is much better off than his grandparents were--even fifty years ago? St. Paul by inspiration declares that "Godliness with contentment is great gain." We commend this thought to Socialists and every one else.

We do not claim that even-handed justice prevails, nor do we admit that it would be possible under present conditions. People of superior brain power will not use that power for the public good solely. All still have a

sufficiency of selfishness to claim that their superior qualities justly entitle them to superior conditions. Why may we not concede this point, rejoice in the blessings we have, be thankful to God for them, and wait patiently for His Kingdom?

Under present (selfish) conditions each workman demands wages according to his skill. Why quarrel with the wealthy, learned, more capables on that score? What great advantages have come to the world thus! Why stop it before God's providence brings us a better rule--the Golden Rule. "Have patience, brethren," and be ye peacemakers not strife-breeders.

===================

1913--A TEXT SUGGESTED FOR--1913

WE SUGGEST to all THE WATCH TOWER readers as a special text for the year the words of the Psalmist, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of the assembly of His people." --Psalm 116:12-14.

The Editor for some months has been trying the plan of calling this text before his mind as his waking thought. He has found it very helpful, and now suggests it to all the readers of this journal.

How appropriate that each day should begin with the inquiry as to what are the possibilities of our service or sacrifices in the Lord's Cause! What is more appropriate than that we should remember the benefits which we have received, as well as those which we hope yet to receive from our gracious Heavenly Father? What could be more appropriate than that we should resolve afresh every morning to take the cup of salvation, remembering that the cup of salvation is the cup of suffering, the cup of trial--His cup--the cup of communion, or fellowship, in the sufferings of Christ? As the Master said, so should we each say, daily, "The cup which My Father hath poured for Me, shall I not drink it?"

What is more appropriate than that we each should take pleasure in following our Master, being made partakers of the sufferings of Christ, that we may also be sharers in His glory? What could be more appropriate than that our waking thoughts should recall the Vow which we have made to the Lord, and that those thoughts shall be open to all the congregation of the Lord's people? We will not keep secret the matter of our Vow, nor the matter of our obedience, but we will stimulate one another in the good way.

Furthermore, we call upon the name of the Lord for help, assistance, that the words of our mouths and the meditations of our hearts and the conduct of our life throughout the day may be pleasing and acceptable in the sight of our Lord. The day thus begun will surely be a happy day to those who have taken the vows of full consecration to the Lord. And what a happifying thought we have in this connection; namely, that so many of the dear brethren and sisters may at the same time be lifting their hearts in thanksgiving and making resolutions afresh.

===================

R5155 : page 6

THE HARVEST WORK WORLD-WIDE

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION

THIS ASSOCIATION sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian: (1) Faith in God as the great Creator and Heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible--that it is the inspired Message of God, respecting His will and purposes in connection with mankind; (4) A clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early Church in this as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practise other than the broad principles already mentioned.

The INTERNATIONAL BIBLE STUDENTS ASSOCIATION has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the Association.

Each class of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is independent, manages its own affairs, conducts its own meetings, and provides for its own expenses. The Association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive Church, and as to the best means of conducting Berean Bible Classes. No Class is obliged to have these lectures, nor to have the literature which the Association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the Association provides the assistance to the extent of their ability--subject to the limitations and the accessibility of the classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life--laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations--Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and Truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the Association was a British one, the office being in London. The international character of the work is the reason for that feature of the Association's name.

R5156 : page 7

It is well understood that many of these Bible Students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the INTERNATIONAL BIBLE STUDENTS ASSOCIATION Studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold its own traditions of the past, some of which are true and some false. But in our methods all denominational predilections are ignored. We pause not to inquire what Brother Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the Apostles and Prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. They look through colored spectacles. We ignore all those and strive to view the Words of Inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God--the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly--that we are in the dawn of the New Dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a New Dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that He would give special enlightenment respecting His Word and Plan, which He declares He purposely kept under a veil, a partial mystery. The Mystery of God is to be finished, completed, and the full Plan of God is to be revealed in this New Dispensation already dawning.

We are also asked, "Is the INTERNATIONAL BIBLE STUDENTS ASSOCIATION affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's Flock, but each with an endeavor to find the light and Truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one Church, and that there is but one Head of the Church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias--all who are Truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our Association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trade-mark with our Association, because it is so different from the usual practise; and an explanation was requested as to the object of this, and as to how we get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The Church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats"--to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the Apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to extend assistance to others without money, without price, without collections. Nor are collections found to be necessary. The Association receives whatever contributions are sent in to it for the carrying on of the work. Such moneys are not put up as Foundation Funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public meetings. The Association is content to spend what the Lord thus sends to it, and does not go into debt, or make appeals for more money.

Each local class, in arranging for public meetings, follows the same course. Nevertheless, in the case of the new classes, or those financially weak, the general Association helps with the expenses. All meetings conducted by the Association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations, and since your INTERNATIONAL BIBLE STUDENTS ASSOCIATION has no creed but the Bible, what would you say that your Association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?" may be asked.

Our Association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to co-operate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the Dark Ages, and refuses to recognize the Bible as paramount in authority. We urge Christian people to stand for the Divine Character, Plan and Word, even though this should mean opposition and persecution from those of the sectarian spirit.

The INTERNATIONAL BIBLE STUDENTS ASSOCIATION labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "By one Spirit we are all baptized into one Body."--I Cor. 12:13.

THE PEOPLES PULPIT ASSOCIATION

This is an affiliated association organized to conduct the interests and affairs of the Household of Faith in New York State, and from that centre, according to the requirement of the laws of that State. It guides the interests of the Bible Students as respects the holding of Public Meetings, supplying speakers and literature freely.

THE WATCH TOWER BIBLE AND TRACT SOCIETY

Is the PARENT organization, through which the moneys for all parts of the work are supplied. To it all voluntary donations for the work should be made.

Brother CHARLES TAZE RUSSELL is President of all three of these organizations. Newspapers and the public frequently refer to him by the titles "Reverend," "Mr." and "Doctor"; but he prefers to be known as "Brother" or "Pastor," because these are Bible terms.

There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.

====================

R5156 : page 8

OUR LORD'S KNOWLEDGE OF HIS PRE-EXISTENCE

"By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."--Isa. 53:11.

THIS STATEMENT implies that our Lord's knowledge had some very important relationship to His work. Without this knowledge, although He had made His consecration, He might not have been able to withstand the attacks of Satan, and the misinterpretations of the Scriptures which the Adversary used to try to turn Him aside from that consecration. The knowledge which our Lord had at thirty years of age, a perfect man, was that of His miraculous birth, that in some manner Jehovah was His Father, and that in some manner He was to fulfil the Old Testament Scriptures. This was information enough to lead Him up to the point of consecration. With the larger knowledge which came to Him later, came testings to prove His loyalty. From the beginning He was loyal in His intention and thought; but we may infer from the Scriptures that there was, at least, a possibility that without the knowledge which He had, He might not have been competent to meet the besetments of the way.

This experience is similar to our own. When we consecrate ourselves, we have a sufficiency of knowledge for that step. As we proceed, we are guided into the knowledge of the Truth, which constitutes part of the grace of God to assist us in making our calling and election sure. As the Lord said, "The Holy Spirit will guide you into all truth and will show you things to come." (John 16:13.) So apparently the Holy Spirit guided Jesus Himself and showed Him both of the future and of the past--made the Plan of God as plain to Him as it now is to us. He understood it better, however, because His mind was perfect, while our minds are imperfect.

HIS LIFE PRINCIPLE TRANSFERRED TO A LOWER PLANE

When considering the question as to how and when our Lord Jesus, the Man Christ Jesus, came to an appreciation of His pre-human condition, we struggle with a question respecting which we have no direct revelation. We are, therefore, left to deductions, and different minds might draw different deductions from the facts and circumstances of the narrative. Of one thing we are assured, namely, that during our Lord's ministry He had a clear knowledge of the heavenly things, as His words indicate. He said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" (John 3:12.) Again, He said to His disciples, "What and if ye shall see the Son of Man ascend up where He was before?" (John 6:62.) On the night of His betrayal He said to the Heavenly Father, "Glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (John 17:5), showing that He had knowledge of His pre-human existence. We question then, How and when did He obtain this knowledge?

Reasoning on this subject we see in the Scriptures nothing that says that the Logos, who was with the Father from the beginning, entered into the body of Jesus, and thus used the flesh of Jesus as a veil or covering. On the contrary, the record is that the Logos was made flesh, not that He got into flesh. Hence, we disagree with the theory of the incarnation; it is from a deranged theology. The Bible tells us that the Logos was made flesh and that He became the Man Christ Jesus, that He humbled Himself and took a bondman's form and was found in fashion as a man. (Phil. 2:5-8.) The Bible says that He laid aside the dignity and honor which He once had; that He became poor--not that He posed as poor while in the flesh, but that He who was rich became poor for our sakes. (2 Cor. 8:9.) The necessity of this procedure we see in the Bible arrangement that, "Since by man came death, by man came also the resurrection of the dead." (I Cor. 15:21.) He came to be a corresponding price for the first man's life and life-rights.

From these Scriptures we are led to the conclusion that the spark of life previously vivifying the Logos was transferred from the spirit plane to the human plane--from the higher plane or nature to a lower plane or nature. This glorious being was begotten of the Holy Spirit and ultimately born a human being. The same spark of life, we believe, was maintained. The very fact that His spark of life could not come from the condemned Adamic race, assures us that the same spark of life was transferred to the womb of the Virgin Mary. This child that was born, then, was born like other human children, only that He was perfect, because of the perfect germ of life from which He was developed. He would certainly be a very peculiar boy, and wiser than other boys. We read further that he not only grew in stature, but in wisdom and in favor with God and man. (Luke 2:52.) Humanity perceived that He was different from others. The whole matter was pleasing to God, to whom Jesus became more and more pleasing as He neared maturity.

DEVELOPMENT OF HIS SENSE OF RESPONSIBILITY

When He was twelve, Jesus had, apparently, much knowledge. He knew, probably from His mother, that He was miraculously born and that He was different from others. He had also His mother's explanation that He was to be the "Son of the Highest" and fulfil the predictions respecting the Messiah. (Luke 1:32,33,55.) At this time He began to inquire--not by way of showing His precocity, but in sincerity and in truth--whether or not this was the time when He should begin His ministry. He began to consider at what time a man should become a priest--thinking of His responsibilities as a priest. The doctors of the Law must have marveled that a child of twelve should think of such questions. We may suppose that a dialogue took place, the results of which satisfied His mind that this was not the time when He should begin His ministry. He did not have this knowledge by any inductive process, but obtained it by inquiry of the Scriptures and of those who were best versed in the Scriptures. The decision was that there was nothing for Him to do until He was thirty years of age.

Then we read that He returned home with His mother and her husband Joseph, and was subject to them. He did not then enter upon His work of ministry. He treated Himself as a minor, subject to those who had charge over Him. This was His condition until He came to John at Jordan. There is not a suggestion anywhere that He had previously manifested any teaching powers. He was a learner, not a teacher. Every Sabbath day He was in the synagogue to hear the Word of God read, to meditate upon it and to know the Divine requirements respecting Messiah and the wonderful things prophesied of Him. Evidently he was perplexed in the same manner that the Jewish nation was. But He had a different cast of mind from theirs. They wondered and queried as to His knowledge.

HIS KNOWLEDGE AT THE AGE OF THIRTY

At thirty years of age our Lord certainly must have had much knowledge which Adam did not possess when he was on trial. Jesus had a knowledge of what sin is

R5157 : page 9

and what the penalty for sin is; of the fact that God arranged for the redemption of mankind, to be accomplished through the great Mediator of the New Covenant--a Savior, a Redeemer, a Deliverer. He knew of the Divine Law written in the Decalogue; of the inability of others to keep the Law and of His ability to keep it. His mother had told Him of His miraculous birth, of the message that had come through Gabriel and of the prophecies of Anna and Simeon. This amount of knowledge would be very valuable to Him. He had also in mind the prophecy respecting the future of the great Messiah that was to come and deliver the world.

But what He evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible. While He had not received the Holy Spirit, yet He was much better qualified to understand the Scriptures than was the fallen race. But the Apostle says that "the natural man receiveth not the things of the Spirit of God...because they are spiritually discerned." (I Cor. 2:14.) Jesus had not been begotten of the Holy Spirit, therefore He did not have the understanding of the prophecies and of the types of the Law.

But our Lord did not begin to teach until after He was anointed, when He invited His disciples to join Him. They were to proclaim the message without understanding the matter at all, that the Kingdom of Heaven was at hand and that Israel should try to get near to God, to be prepared for this Kingdom when it should be revealed. Our Lord put His power upon them so that they cast out demons; for they had no power of the Holy Spirit until after Pentecost.

Similarly, now we see that no one is competent to be a teacher in the Church of Christ as an Elder except He be fully consecrated, except he come under the terms and conditions necessary to the begetting of the Holy Spirit. Apparently the people knew of our Lord's consecration. When our Lord had received the begetting of the Holy Spirit at His consecration at Jordan, John the Baptist both saw the descent of the Holy Spirit and heard Jehovah's testimony, and afterward said that he "saw and bare record." If the multitude had seen and heard, he would not have needed to bear record that Jesus was the anointed of God.--John 1:32-34.

HIS ILLUMINATION OF MIND AFTER SPIRIT-BEGETTING

After His baptism Jesus Himself became conscious of some great change in His own condition and in His relationship to the Father and to spiritual things; for we read that at the time when John saw the Holy Spirit descend upon Him, "the heavens were opened unto Him." (Matt. 3:16.) By "heavens" here is meant, not that Jesus was given a telescopic view of things beyond the sky, but that the higher things were opened to Him--the things which as a natural man He could not receive. No matter how perfect a man may be, he cannot receive spiritual things. As St. Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness [meaningless] unto him; neither can he know them, because they are spiritually discerned."--I Cor. 2:14.

We assume that at the very moment when our Lord received the Holy Spirit an impression was made upon the convolutions of His brain which would give Him those very recollections of His pre-human condition which otherwise the natural brain could not have. In the natural man, every impression of the mind is recorded in the convolutions of the brain. We can see how the convolutions of our Lord's brain could have been so impressed that they would reproduce the experiences, the knowledge and the very thoughts which He had prior to His being made flesh. We know that that very moment marked the time of our Lord's spirit begetting, and we believe that He then received special knowledge of heavenly things.

Instead of beginning the ministry for which He had prepared for thirty years, He turned aside into the wilderness and studied the Scriptures for forty days. He had already had many times forty days to think over these Scriptures, and if He had had the same power of understanding before His consecration that He afterwards had, He would not have needed those forty days for study, but would have given them for service in His ministry. Very evidently, then, all the years of His life on the human plane had brought Him no such perception as He now had through this glow and illumination of mind, received when He came up out of the water. He began to have the full scope and appreciation of the mission upon which He had entered, and everything written in the Scriptures respecting Messiah.

As He now studied the Law and the Prophets, He saw the terms of the Covenant of sacrifice in the light of this illumination; He saw the hitherto hidden meaning of the various types. He began to see that if Messiah would reign it would be by a manifestation of loyalty to God and to righteousness. As soon as He was illuminated, He saw the things pertaining to the suffering through which He afterwards learned obedience in the fullest sense possible. Thus He received the illumination which was so powerful to Him--just as it is a great illumination for us to see the terms and conditions of our calling--that we must walk in His steps if we would reign with Him. The Scriptures act as an enlightening power to those who are taught of God. Only those begotten of the Spirit can understand the real depth of God's Word.

In bewilderment our Lord saw the meaning of the Atonement Day sacrifices and of all the things written in the Book--the things which He had covenanted to do when He entered into consecration. He had already

R5158 : page 9

pledged Himself to do "everything written in the Book." But now He was finding out what this really meant--death, even the death of the cross!

HIS FURTHER ILLUMINATION AFTER SPIRIT-BIRTH

We see that when our Lord was raised from the dead a spirit being an equally miraculous work must have taken place; for again He received a change of nature. The One that was raised from the dead was the Spirit-begotten New Creature, who had all the record of His previous experiences, on both the spirit and the human plane.

How, then, did the Father raise our Lord from the dead a spirit being, and how could this spirit being have any knowledge of the things experienced in the flesh and also of the things of His previous existence before He was made flesh? We answer that this is impossible to understand, except that it is done by Divine Power. Whatever may have been the operation, after reaching the spirit plane His mind must have been stamped by Divine Power with recollections of both the earthly and the pre-human experiences. Otherwise all of our Lord's human and pre-human experiences would be valueless.

We see this also respecting the Church. We also are embryo spirit beings. And when we shall be raised in His likeness in the resurrection, we shall not have our fleshly brains for recollection, and we therefore shall be dependent upon the Divine Power for the memory of all

R5158 : page 10

the experiences of the present time. So when we read, "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (I Cor. 15:42-44), we have this thought, that the Divine Power will impress this spirit body with the knowledge of all the blessed experiences of the present time, so that these experiences shall not be fruitless, but profitable to us, making us better qualified and more able for the Divine service, as well as for the carrying on of the work of the New Covenant.

OUR LORD "THE BRIGHTNESS OF JEHOVAH'S GLORY"

If our Lord had not been found perfect, loyal, faithful, in His pre-human condition, He would never have had the privilege of becoming a man in order to redeem man. He never showed any defects of character to be rectified, therefore, He did not need any of the experiences which aid in making character. His experiences as a man with adverse conditions were given to test His loyalty and obedience to the utmost.

Our Lord was faithful under all the favorable conditions of His pre-existent condition; He was faithful as a man; and having been glorified to the Divine nature He is still faithful. We may conclude, therefore, that His experiences on these three planes have all cooperated to demonstrate His character to the very highest degree--"the express image" of Jehovah.--Heb. 1:3.

THE YEAR BEFORE US

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

"I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yea, I will uphold thee with Mine own right hand;
Thou art called and chosen in My sight to stand."
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful, shall His grace abound;
For the faint and feeble, perfect strength be found.
Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.

Onward, then, and fear not, children of the Day;
For His Word shall never, never pass away.

===================

R5158 : page 10

HOW RIGHTEOUS CHARACTER IS PRODUCED

OUR WILL REPRESENTS our choice, but our choice is made up largely of our impressions and our judgment--or mis-judgment --of things surrounding us. As a child will reach for a finely polished razor or for a light and be cut or burned, so our wills sometimes grasp for things that are not good for us. From the time that we first heard the Lord's voice, therefore, the education of our wills has progressed; for all are defective in their choice, in their views of matters, and in their manner of thinking.

Our soundness of mind increases with our knowledge of the Divine Plan and of the character of our Lord. When we think of His perfection as the Logos and as the Man Christ Jesus, we are enabled to realize somewhat our own imperfection, and we thenceforth seek to eliminate those things which belong to our imperfect judgment. We recall that He was "holy, harmless, undefiled and separate from sinners"--that He was perfect; and we realize, that having a consecrated mind, He entered the "narrow way" with a right will and a balanced mind, which would be accentuated by His experiences in life. With His perfect example before us, we seek daily to train our wills in harmony with the Divine will.

The will is the result of a certain combination of mental qualities, or faculties. We may, therefore, change our wills in various ways by having divers combinations of the mental qualities; for instance, one quality of the mind is called acquisitiveness--a desire to get, to control. Another quality of the mind has respect to justice, another to music, another to art, and so on.

If the quality of justice be small or if it be dormant, a person of large acquisitiveness might be led to steal. He would have no quality of justice to tell him that this act is wrong. Some one might be tempted to take money, or one might be willing to do something dishonorable to gratify love for music or what not. On the contrary, if one has a large organ of justice, it would control him. If this faculty were thoroughly awakened and brought into exercise, he would say, "No, it is wrong to steal. In this matter there are principles to be regarded." Thus his desire is not gratified at the expense of principle.

One's will is made up of the organs which control his conduct. If the selfish propensities rule, he will be selfish. In some people the organ of conscientiousness seems to be dormant. Along some lines these people act just as an animal would--without thought as to either their own motives or the effect that their actions will have upon others. If such people should at any time give their hearts to the Lord in consecration, their attention is sure to be called, sooner or later, to their manner of living. If they consult the Word of God for instruction, the Scriptures tell them that God is not pleased with their conduct. As a result of this information, they begin to learn to scrutinize their thoughts and words and doings, and in due time to change their ways.

CONSCIENTIOUSNESS GIVES STRENGTH OF CHARACTER

A person who has large veneration, large spirituality and large conscientiousness has great advantage over one who has small veneration, or small spirituality or small conscientiousness, for as different matters come up, these three faculties naturally agree and say, "This is right" (or wrong, as the case may be). When the thing seems right, judgment would say, "This is a proper thing." This kind of people can be martyrs for anything that they believe is right, for they are strong in three qualities of the mind which give them a force of character for righteousness.

A person who has less conscientiousness would have less of this strength of character. Strong will exerted in any direction produces strong character; bad will, bad character; good will, good character. We are to some extent what we are by birth. After our consecration God instructs us and we are so transformed by the renewing

R5158 : page 11

of our minds that we have our minds made up to do right instead of wrong. This making up of the mind is the formation of will.

We should strive to have strong will, strong character, and should put away everything that would be likely to weaken our character. One who builds strong character reasons out what he thinks is God's will--what he thinks is the right thing to do. Then he determines to do that thing and resolves to let nothing interfere with the accomplishment of his purpose. Whoever has a good, strong will has something to help him over every trial and difficulty in life.

====================

R5159 : page 11

THE DELUGE EFFECT

--FEBRUARY 2.--GENESIS 6:9-22; 7:11-24.--

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."--Romans 6:23.

SCIENTIFIC BIBLE students are rapidly reaching the conclusion that we are fully justified in laughing at the so-called scientists who have denied the Bible story of the Deluge. The Bible is corroborated by Geology, Astronomy and History. The oldest records of Babylonia tell the story of the Deluge--of Noah and his ark.

To discredit the Bible, these archaeologists declare that the Genesis account was merely copied from the Babylonian records. How foolish! Who does not know that there were no records of ancient times that will at all compare with our Genesis account! None other even professes to give a connected history of the human family, a chronological line of 1656 years from Adam to the Flood, or a definite record, as the Bible does, of just how long it rained, just how high the floods rose and just how long was the period required for the waters to drain off.

"Blind unbelief is sure to err
And scan" God's Book in vain.

But, says one, the theory of a deluge, whose waters would cover the hills and the mountains, might be thinkable if the earth were flat; but how could it possibly be true since we know that the earth is a sphere?

Geology comes to the rescue of the Bible student and points out distinctly that there have been several great deluges. It shows us great beds of sandstone, clay, shale, etc., all of which Science declares must have been placed where they are as the settlings of great floods. Some of these deposits are hundreds of feet below the surface.

When we ask where such floods could come from, Astronomy answers us, pointing us to Saturn and Jupiter, with their "rings." Scientists declare that these rings consist of minerals and water thrown far off in a gaseous state when the planets were at white heat. They subsequently cooled and formed into various strata or rings. Because of their great distance from the planets their motions are different, and they are held in suspense by the same laws which hold the planets themselves in space. Nevertheless, the superior weight of the planets draws them nearer and nearer.

The ring nearest the planet, and approaching it, is still held off by the "firmament" of circumambient air. The rotation of the planets on their axis gives least resistance at the poles; and these rings, after spreading out as great envelopes, gradually thin at the center, or equator, and thicken at the poles, until the weight at the poles becomes so great as to overcome the power or the strength of the firmament, and then breaking through from both poles, causes deluges.

NO RAIN ON THE EARTH

The astonishing statement that, prior to the Deluge, there had been no rain on the earth (Genesis 2:5), is in full agreement with what we have seen from the foregoing. The earth once had similar "belts" or "rings." These were precipitated, as we have described, one after the other, at long intervals during the Six Creative Days mentioned in the first lesson of the year. By means of these deluges, our minerals were deposited and our coal beds buried.

God, foreknowing all things, foreknew the necessity of the Noachian Deluge, and hence so timed the features of His Plan that the last of earth's "rings" was still unbroken when man was created. But it was no longer in the form of a ring. The waters above had approached the earth and formed a great watery canopy or veil, merely held off by the "firmament."

There could be neither rain nor storm under such conditions. The temperature of the whole earth was equable, the sun's rays acting upon the watery canopy as they do upon the white glass of a hot-house. The temperature was the same at the poles as at the equator. This accounts for the remains of tropical animals and of plant life found imbedded under hundreds of feet of ice in the polar regions.

WHY THE POLAR ICE?

Geology testifies to a Glacial Period, when great icebergs, carried by floods of water, rushed from the poles toward the equator. Geologists have traced great valleys cut by these icebergs. On their findings they base the theory that the earth was once ice-covered. Instead of attributing the ice to the period of the Deluge, 4,400 years ago, they add a handful of naughts; and the more they add, the prouder they feel of their achievements, because they think that they are getting away from the Bible and discrediting it.

But scientific Bible students are having their faith in God's Word established more and more. Without affecting the torrid zone, the warmer temperature is now extending itself into the frigid zone quite rapidly. "Greenland's Icy Mountains" will soon be things of the past. The poles are warming up. The ice caps are dissolving. Last winter was called the "straw hat season" of Alaska, because of the higher temperature than ever before known.

"THY WORD IS TRUTH"

The fitting of these facts to the Bible narrative is not only intensely interesting, but conducive to faith in God, in His providences, and in the Bible, and very conducive to a disregard of the wild guesses of "professors," who have no faith in the Bible and are seeking to discredit it.

The sudden break of the canopy of water would not only cause a deluge to come down at both poles, and the flow of great tidal waves toward the equator, as geologists show was the case, but it would also produce a sudden and intense cold at the poles. The water froze so rapidly that out of the solid ice animals have in recent years been dug, which have grass between their teeth.

We have only to put two and two together to have a chain of evidence linking us to the Bible. For instance, is it asked why it was colder at the poles then than now? The reply is: The more direct rays of the sun then, as now, fell on the equator; but the torrid zone was hotter than now, until the trade winds sprung up, which carried the heat and distributed it all over the earth. And the waters of the equator must have been hotter then, as the poles were colder, until the ocean currents set in--which, like the Gulf Stream, carry the water from the equator and distribute it along the shores of America and Europe--and the Japan and other currents, which in the Pacific carry their water warmed at the equator to the poles.

These processes, going on for 4,400 years, are gradually thawing out the polar regions, as all scientists agree; and this it is that has recently been causing larger numbers of icebergs from the glaciers of the polar region to break loose and float down, to the distress of mariners.

Still there remains the question, Why was not Noah's ark carried off by this swift current toward the equator? Why did it apparently remain not far from the place where it was built and come to rest on the top of Mount Ararat? Professor George Frederick Wright has dropped the suggestion which fits well with the Bible narrative. As we understand the professor, the geological evidences are that the swift currents of water, laden with icebergs and rolling rocks, visited various parts of Europe and America, and perhaps Asia, but seemingly avoided the vicinity of Mount Ararat. There, alluvial deposits are of extraordinary depth. The geologists say that while there was a commotion round about, there was an eddy and back water in that particular vicinity.

Is it too much for the child of God to believe that the Great Creator, who intended to preserve alive Noah and his family to begin afresh the population of the earth, was fully competent to regulate the currents of that Deluge?

"Faith can firmly trust Him,
Come what may."

It is pleasing to us, additionally, to note that the time required for the draining off of the waters (Genesis 8:1-14) is reasonable and in harmony with the scientific investigation conducted from the Bible standpoint.

THE CAUSE OF THE DELUGE

We have already seen that physical causes led up to the Deluge. Next let us inquire, Why did Divine Providence decree the obliteration of man, except Noah and his family? Why did He who knew "the end from the beginning" purposely allow that last canopy to remain to cause the Flood, instead of precipitating it before man was created?

The answer is that God foreknew the rebellion of Satan and his attempt to become the "Prince of this world." God also foreknew that His human son, Adam, would fall before the temptation which would come upon him. He permitted the temptation and the fall solely because He foresaw a way by which, ultimately, good would be accomplished thereby and valuable, instructive lessons be given both to angels and to men. These lessons test the love and loyalty of every creature in Heaven and on earth, and when rightly learned, will serve their purposes to all eternity.

All of God's dealings with His intelligent creatures are along the lines of absolute Justice, guided by Love Divine. But while Love can guide Divine Justice, Justice must rule, as we read: "Justice is the foundation of Thy Throne." (Psalm 89:14.) The Bible record is that at the time of the Flood wickedness had become so great that the conduct of mankind and the thoughts of their hearts were "only evil continually."--Genesis 6:5.

This great increase of wickedness for 1600 years is explained to have come, not merely from human depravity,

R5160 : page 12

but by the connivance of some of the angels. These, although created holy, perfect, became enamored of sin through humanity, until they became disobedient to God, and by their greater intelligence led humanity into depths of iniquity.

The Bible cites many instances in which holy angels have materialized, assuming human bodies and clothing. Thus three spirit beings, naturally invisible, appeared to Abraham as men and did eat and talk with Abraham; and he knew not that they were angels, until afterward. This power appears to have been possessed by all the holy angels before the Flood. It was then that some of them, becoming enamored of the beautiful daughters of men, took to themselves wives, and lived in their materialized bodies, preferring to live as human beings.

The Apostle Jude declares that thus they "left their own habitation," or condition as spirit beings, in violation of the Divine Law. Thus, instead of using their permission to appear as men to help and instruct mankind, they used this power to still more rapidly degrade humanity. Moreover, the children born of those angelic sons of God by human mothers were human beings of a new order--different from Adam's family. We read that they were giants--physical and mental--"men of renown."

The fact that they grew to manhood and became renowned proves that this improper relationship between angels and humanity continued for centuries, because in that primitive time full manhood was not reached in less than a hundred years. Those giant sons of the angels, begotten in lust and in violation of the Divine Law, would not, naturally, be renowned for their virtues or holiness, but the reverse. Therefore, it does not surprise us to read further that those sons of the angels tyrannized over humanity, and that the whole earth was filled with violence.

The time had come when God's displeasure with those conditions should be manifested--not by sending those angels and their giant-renowned sons and the depraved antediluvians of Adam's race to a hell of torture, but by merely overwhelming them in the Deluge. God thus set an example of His opposition to sin and His determination that, eventually, it should be fully stamped out. But neither in this, nor in anything else, did God ever suggest any thought of torturing sinners, or anybody, throughout eternity.

On the contrary, all those antediluvian sinners of Adam's race were as much redeemed by Christ's sacrifice as other sinners of the race at any time. They belonged to the great mass of mankind, with whom Messiah will deal during His Millennial Reign of righteousness. They will all be brought to an accurate knowledge of the Truth, like the remainder of the race. The object in so doing will be that after lessons of chastisement for any wilful disobedience, they may be, if they will, fully recovered from sin and death, and brought back to all that was lost--human perfection and everlasting life in an earthly Paradise restored--world-wide--at Jesus' cost.

As for the sons of the angels by human mothers, there is no hope for them. Their begetting and birth were not authorized of God. They were cut off in death. They were not redeemed. They will never be awakened nor resurrected.

As for the fallen angels themselves: The Bible tells us that for these 4,400 years they have been exiles from God, restrained "in chains of darkness," "until the Judgment of the Great Day."--Jude 6; 2 Peter 2:4.

We will supply a full treatise of this subject to our readers free, on receipt of a postcard request, addressed to Brooklyn Tabernacle, Brooklyn, N.Y.

===================

R5160 : page 13

GOD'S RAINBOW COVENANT

--FEBRUARY 9.--GENESIS 8:1-9:17.--

"I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."--Genesis 9:13.

THE HIGHER CRITICS refer us to recently excavated clay tablets found in Babylonia as the earliest record of the Deluge of Noah's day. These tablets, in coarse outline, represent Noah and a boat. A few words descriptive of the Flood follow. And we are asked to accept this as a superior account to the one given us in Genesis, of which today's lesson is a part! We are amazed! and recall to mind the prophecy of Scripture which discusses our day, saying, "The wisdom of their wise men shall perish and the understanding of their learned men shall not be apparent."--Isaiah 29:14.

Only the reputation of these men for learning saves them from ridicule; and we, of course, concede to them the right of their opinion. "'Each has a right to his choice,' as the old lady said when she kissed the cow." As for our part, the logical statements of Genesis respecting the particular time when the Flood began, the number of days that it rained, and the increase of the waters, seem reasonable, as does the further account of the cessation of the rain, and of the length of time in which the waters gradually receded, and the length of time in which the surface gradually dried and vegetation manifested itself. Thus the Genesis account of the Deluge is stamped trustworthy--a hundred times more trustworthy than the crude record of the Babylonian! To us it seems evident that Divine Wisdom guided in the Genesis account, but not in the other.

Naturally Noah and his family might dread another Deluge, not clearly understanding the origin of the Flood which had overwhelmed the world. Very appropriately God called their attention to the rainbow, when He assured them that never again would the whole earth be overwhelmed in water. We can see the philosophy of this, whereas Noah and his family merely had the matter by faith, not discerning the philosophy. We can see that when the last of earth's "rings" had come down there could not be another deluge, because there were no waters above the firmament to be precipitated. Since the Flood, we merely have the moderate supply of moisture, in the form of clouds in our firmament, and none in the form of a great envelope beyond the firmament.

Now we may see how it was that Noah had never seen a rainbow; because prior to the Flood, when the sun shone through the watery envelope as merely a great ball of fire, its rays did not strike directly through, and hence no rainbow was possible. But since the watery envelope broke, the fine vapors in the direct line of the sun's rays cause, naturally, the rainbow effect. And, as God declares, so long as there is a rainbow, there can never be a flood. God's words and ways are not less reasonable when we come to see their grand philosophy. On the contrary, the more we understand the Divine methods and operations the more we appreciate their wisdom.

THE TOWER OF BABEL

Generations afterward, when the family of Noah had multiplied, the meaning of the rainbow as a covenant between God and man--the guarantee against another deluge--was forgotten. The worldly-wise of that time were foolish enough to undertake the building of a great tower, to whose top they could go in the event of another deluge. Since they had neglected the Lord's message and disregarded His promise, He let them alone to make manifest their own folly in labor and sweat of face, which could prove of no avail.

Finally, however, when they were measurably wearied with their herculean task, and when they had, to some extent at least, learned a valuable lesson, the Lord confounded their language so that they could not understand each other, nor co-operate with each other in any such vast enterprise. Separated in tongue and in interest, they scattered. Their interests became diverse, and gradually manners and customs and color of skin, during the centuries, became more and more dissimilar. Thus the various races with their peculiarities of temperament and language had their start.

St. Paul tells us all this was a premeditated plan on God's part, as being to the best interests of humanity and most favorable for the outworking of the Divine purposes. He says, God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him."--Acts 17:26,27.

How one part of God's Word sheds light upon another! Thus we are enabled to see how Divine Wisdom has had a supervision of the ultimate interests of humanity. Even though God has allowed man in his ignorance to become the servant of Satan, He still has protected him in a measure, and shaped his affairs for his ultimate good. That good, as we have seen, is to be fully attained by the world in general at the Second Coming of Jesus and the establishment then of His Messianic Kingdom, which will bind Satan and scatter the power of darkness and sin. It will shine forth as the Sun of Righteousness, to heal and bless and uplift the willing and obedient of mankind.

But the matter of separating the human family into different nationalities has been specially useful during the dark time preceding Messiah's Second Coming. More or less the nations have been occupied in watching each other and guarding themselves against each other. The barrier of language for centuries served to keep apart peoples living in close proximity, to hinder the running to and fro which has been going on, particularly within the last seventy years, since steam power became effective for transportation.

The commingling of all nations within the last sixty years is breaking down the national barriers wonderfully. It is fulfilling the word of prophecy, "My determination is to gather the nations, that I may assemble the kingdoms." (Zephaniah 3:8.) The world of mankind is being brought into close touch, barriers of language are breaking down; and the breaking down of these barriers is favorable to human co-operation, either for good or for evil. Since mankind are sinners by nature, their co-operation is most likely to be along selfish lines, and therefore most likely to be evil.

So we find today that rich corporations are building together a great Tower of Babel for their protection against every kind of calamity which could come upon their riches. The laboring classes are doing likewise. The mechanics are building up a great Tower of Babel of Unionism, which they trust will deliver them from all adversity and in which they hope to be safe forever. Had it not been for the dispersion and for the language-barriers, no doubt these world-wide organizations of Capital and Labor would have developed long ago and the final great catastrophe or conflict between these great giants would have come so much the sooner, precipitating all its terrible anguish and disaster on humanity--

R5161 : page 14

"a time of trouble, such as never was since there was a nation."--Daniel 12:1.

FIRE, THE NEXT CALAMITY

St. Peter divides the history of mankind into three great Epochs, called "worlds" in our common version Bible, but more properly designated three great Epochs. The first Epoch of earth's experience ended with the Flood, and then the present Epoch began, styled by St. Paul "this present evil world," or Epoch, because during this time evil holds preponderance of power amongst men, even though they do their best.

The first Epoch, or order of things, was overwhelmed and brought to an end by a deluge of water; and St. Peter tells us that the present "world," or order of things, is to be brought to a conclusion by a deluge of "fire." But following the fire, there will be a new "world" or new Epoch, or order of things, much better than anything yet experienced by mankind. "The world to come whereof we speak" will be an Epoch of righteousness, because it will be under the direct rule and supervision of Messiah's Kingdom."--2 Peter 3:10-13.

At first many Bible students were inclined to understand St. Peter's words to signify that the fire which will terminate the present order of things and usher in the New Age would be a literal fire, which would consume the physical earth and the heavens. However, closer study reveals the fact that the fire is of symbolic kind, which will merely consume present institutions--everything of the present time that is contrary to the Divine will--everything that is unjust, inequitable.

The "elements" which "will melt with fervent heat" will be the capitalistic and labor elements, and the strife between these, the friction, is already great. A little more and it will burst into a flame, as St. Peter prophesied. The "heavens" that will be involved will not be the Heavens of God's residence, but the ecclesiastical heavens--the church institutions. These will become involved in the strife between Capital and Labor, and they also will perish in that trouble time. But, thank God! the New Dispensation will, in the midst of the trouble, intervene; and it will prove to be as prophesied: "The desire of all nations."--Haggai 2:7.

As Noah and his family were the only ones spared from the physical wreck of the old order of things before the Flood, so St. Peter intimates that Christ Jesus is the Ark of Safety now for all who will be saved out of the present order of things. Christ's faithful followers of all denominations and nations will become, with Him, the Royal Priesthood of the future--the "new heavens"--the spiritual ruling power of the New Dispensation, or Messiah's Kingdom. Under their supervision, speedily a "new earth"--a new social order--will be inaugurated, in which selfishness will be wholly eliminated, and in which righteousness will prevail. Of this new order of things we read: "We look for a new heavens and a new earth, wherein dwelleth righteousness."--2 Peter 3:13.

Although, doubtless, many human lives will be lost in that greatest trouble the world has ever known, with which this Age will end, nevertheless the great mass of humanity will still remain. But all their ingenious arrangements of the present time, social, financial and ecclesiastical, will have perished, and everything will have been put upon a new basis by the Great Messiah.

The Lord, in the prophecy of Zephaniah, describes the time of trouble that is coming, as a fire to consume; and then tells us that following the fiery baptism of trouble, He will send to mankind "a pure Message, that they may all call upon the name of the Lord to serve Him with one consent." (Zephaniah 3:9.) This teaches that mankind will not be wholly destroyed by the fiery trouble of that Day, but it teaches that the confusion of doctrines given forth in the name of the Lord will all terminate with this present Age. The Message of Divine grace and Truth which will be promulgated in the future will be pure, and the blessing to all who will receive it will be great.

===================

R5161 : page 14

INTERESTING QUESTIONS

PROPER COURSE FOR PILGRIMS

Question.--Is it wise or proper for a Pilgrim en-journey to be entertained by those who are out of sympathy with the Vow and with the work of the Society in general, even though he be an Elder of the Class?

Answer.--Most decidedly not. Furthermore the Pilgrims should make clear to the Class that they had greatly erred in selecting such a one for an Elder, and should help them to rectify the matter as quickly as possible.

If the Class likes that Elder who is out of accord with the Society's work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable; but there are times when they would mean disloyalty to God.

MEANING OF VOICE OF JEHOVAH

Question.--It is said of Adam and Eve, "And they heard the Voice of Jehovah." What is meant by the "Voice" of Jehovah?

Answer.--We suppose that it refers to our Lord Jesus in His pre-human condition. The Logos was a god. The Logos, Word, Voice, of God, communicated with man, as the Representative of God.

===================

R5161 : page 14

SOME INTERESTING LETTERS

MY DEAR BROTHER RUSSELL:--

I am a stranger to you, having come into a knowledge of Present Truth only last spring; but as I had for long been Truth-hungry, I accepted all of the SCRIPTURE STUDIES with the avidity and zeal only known to those who have for long been starving for the Bread of Life.

I have consecrated, taken the Vow, and symbolized both by immersion.

At the time I came into the Truth, I was talking to a class (of women only) on Sociology, having previously given a course of lectures on History, Philosophy and philanthropic subjects. Indeed, for the past twenty-five years I have given the most of my time to giving talks on subjects in the line of humanitarianism, to women.

As I am very deaf, and as the only one talent I have is the gift to make clear the subject I am talking on, my friends have believed that my work has been useful and uplifting. Now, at the advice of our dear Sister Calkins, I wish to ask your advice upon a problem I have now for solution. Immediately upon my consecration I testified to my class as to the marvelous light that had come into the darkness of my life, and that as I considered the "Kingdom of God" was the one and only solution to the problems of present-day questions, hereafter I could not talk upon any other subject than that of the Kingdom.

In pursuance of this plan I invited some of the sisters "in the Truth" to come to my house for a study hour, thinking that gradually I would invite those outside who might manifest an interest in our subject. Then, learning of the Scriptural teaching regarding woman's sphere in the Church, I felt that I should like your advice as to my future work.

As I was perfectly willing to consecrate all, I had in this

R5162 : page 15

also meant my only gift, or talent--but I could not keep still --every one I met I talked to--I gave the "Divine Plan" into the hands of no less than twenty women; and many people formerly in utter darkness are coming to see the light.

And now, the women of my class of last winter and the winter before are begging me to talk to them again. I may choose my own subject, and I want to give some "Talks on the Bible." I have consulted a dear brother and sister here, and they advise me to give the talks--they think it is a wonderful opportunity. But we finally decided we would submit the question to you.

The situation is, I know, unusual, and as I told Sister C., it is so difficult to make the situation understood in all its details. But I think I have stated the main facts. Of course, my whole object will be to endeavor to have those who listen to me read the SCRIPTURE STUDIES for themselves.

I know, dear brother, you are a busy man, and I am sorry to trespass so much upon your valuable time, but I am so anxious to do whatever work I can at this time; for "the night cometh in which no man can work." And at the same time I do not wish to be disorderly or bring any reproach upon the Ecclesia. Now, will you please tell me what I ought to do?

If you would like to have me, I will give you a list of my subjects and a little synopsis of each.

I am praying only to be guided in this and in all things by the Spirit of Truth. Your sister in Christ,
CHARLOTTE C. HEINEMAN.--Cal.

REPLY

DEAR SISTER IN CHRIST:--

Yours of recent date is at hand and contents are noted. We rejoice with you in the fact that the Lord has found you worthy of receiving a knowledge of the Truth. May His continued guidance and blessing be with you, enabling you to profit by every experience which comes to you.

My thought would be that the Lord would be pleased to have you use the talent you possess. Apparently He has given you a constituency in which you can work and regarding which you have responsibilities toward Him. I would recommend, therefore, that after you have thoroughly familiarized yourself with the Truth, you resume your lectures to women, discussing nothing but the Truth, and stick close to the teachings in the volumes of STUDIES IN THE SCRIPTURES. The restriction that St. Paul makes regarding women's teaching refers to meetings of the Church, and these usually include both men and women. The meetings such as you would have would not be meetings of the Ecclesia, and to my understanding you would not in any wise come under the restriction mentioned by St. Paul. In such a case, even if some men should take upon themselves the position of women and attend one of your lectures, this would bring you under no condemnation.

Not only would it be proper for you to resume your lectures, but if your finances would permit, and the way should open for you to again meet and address women in other cities, whom you had formerly served, or whom you could reach, I would recommend that you extend your work accordingly.

Praying for you the Lord's guidance, wisdom and richest blessing in your endeavors to glorify His name, I remain,

Your brother and servant in the Lord.

DEAR BROTHER RUSSELL:--

As an encouragement to some who may grow weary in well-doing, we report the instance of a man who said he got PEOPLES PULPITS stuffed into his pockets nearly everywhere he went. We solicited him for STUDIES IN THE SCRIPTURES in his work-place and got his order for six volumes immediately, he saying on sight of the titles that he was just reading a paper about them Sunday. He commended us to three others of his shop-mates with the result of an order for six volumes each. They in turn gave us the names of others yet to be called on, which we trust will likewise result in further sales.

Again, on the train Sunday returning from Bainbridge, we handed out "BRIMSTONE" PULPITS to the conductor and others, having given out 1,000 or more at the above town. When we left the train the conductor was still eagerly reading in a corner beyond interruption.

Trusting the multitude of your labors are continually sweetened by reason of the approval from above, and sending Christian love and Thanksgiving-day greetings,

Yours in the Master's Vineyard,
J. G.----------Ohio.

===================

page 15

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XIII.--Parental Obligations of the New Creation.

FEBRUARY 2

Read P. 524, par. 1, to P. 526, par. 2.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

(7) How should the homes of New Creatures be ruled, and when and how should the rod be administered, if necessary? P. 524, par. 1, 2.

(8) Define order, which has been called "Heaven's first law," and show how rewards and punishments are necessary accompaniments of the Law of Love in the ideal home. P. 525, par. 1, 2.

(9) How should parents guard themselves in correcting their children, either by word or action? P. 526, par. 1.

(10) How should Christian parents reason with their children and help them to understand the Divine requirements and necessity for discipline? P. 526, par. 2.

FEBRUARY 9

Read P. 527, par. 1, to P. 530, par. 2.

(11) At how early an age may a child appreciate the principles of righteousness, and when should the parent begin the work of character-building in a child? P. 527, par. 1.

(12) What is the all-important thing to be remembered in the training of a child? P. 528, par. 1.

(13) What will be the loss, as well as the bitter experiences of parents who fail to properly train their children? P. 528, par. 2.

(14) What element should chiefly characterize the atmosphere of the home, however humble it may be? P. 529, par. 1.

(15) What may be expected of a properly trained child as respects consecration to the Lord? P. 529, par. 2.

(16) How does the evil influence of a home in which selfishness is the law manifest itself in parents and children? P. 530, par. 1, 2.

FEBRUARY 16

Read P. 531, par. 1, to P. 536, par. 1.

CHILDREN BORN IN JUSTIFICATION.

(17) Explain how the children born of consecrated parents are justified. P. 531, par. 1.

(18) What is the provision of Divine Grace as respects children, only one of whose parents is a believer? P. 532, par. 1, 2.

(19) In the foregoing case, upon which parent does the headship devolve, if the wife be a New Creature? P. 532, par. 3.

(20) In a case where the husband is the New Creature, what should be his course with respect to the family? P. 533, par. 1.

(21) In cases where the children have not been properly trained in earlier years, what encouragement and suggestions may be offered to the parents? P. 534, par. 1, to P. 535, par. 2.

(22) What two principles should especially guide parents in training their children? P. 536, par. 1.

FEBRUARY 23

Read P. 536, par. 2, to P. 540, par. 2.

(23) How should the rights of maturity in a child be recognized and justly considered by parents? P. 536, par. 2.
(24) How should the education of a child be considered, especially with respect to a collegiate course? P. 537, par. 1; P. 538, par. 1.
(25) What kind of education should be regarded as far superior in every respect to that obtained in the schools of the world? P. 538, par. 2.
(26) What would be a reasonable business schooling? And why is such preferable now to a collegiate course? P. 539, par. 1.
(27) As for play: What are the advantages of proper exercise, and the deteriorating influence of useless and idle pleasures? P. 539, par. 2.
(28) How may children be taught to take pleasure in useful, helpful occupations? P. 540, par. 1.
(29) Why should economy of time, as well as of means, be inculcated in youthful minds? P. 540, par. 2.

===================

VOL. XXXI JANUARY 15 No. 2
A. D. 1913--A. M. 6041

CONTENTS

Covenant Relationship with God Essential to Life Everlasting......................... 19
  Israel's Covenant Relationship Actual......... 19
  The Covenant of Sacrifice..................... 20
Distinction between Keeping and Fulfilling the Law.................................... 22
  That Feature Fulfilled by Christ's Death...... 23
Death and the Resurrection........................ 23
  Adamic Death Scripturally Called Sleep........ 24
  Earthly Phase of the Resurrection............. 25
Quietly Minding One's Own Business................ 26
  Busybodying an Evidence of Unbelief........... 26
"Yet There is Room"............................... 27
Abraham and the Hebrews........................... 28
  God's Call to Abraham......................... 28
  Children of Abraham........................... 29
Abraham Was Very Rich............................. 29
  Riches Often Bring Trouble.................... 30
  God's Blessing Makes Rich..................... 30
Interesting Letters............................... 30

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5170 : page 18

1913--OUR YEAR'S TEXT--1913

We have gotten out a motto card bearing this year's text, with a pretty design of grapes, the cup and the loaf, and with our text, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and will call upon the name of the Lord. I will pay my vows unto the Most high."

We believe that nearly all of our readers will want one or two copies of this motto for their own use. Some will want a copy in each room. We suggest that so far as possible, Classes order these together, thus saving packing and carrying charges. The price singly will be 5c., by the dozen 30c., postpaid.

R5165 : page 18

BROTHER RUSSELL'S MORNING RESOLVE

MY EARLIEST THOUGHT I DESIRE SHALL BE:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my Vows unto the Most High."--Psa. 116:12-14.

Remembering the Divine call, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust Him,
Come what may."

===================

R5162 : page 19

COVENANT RELATIONSHIP WITH GOD ESSENTIAL TO LIFE EVERLASTING

GOD IS NOT in covenant relationship with the brute creation; for to them He has made no promises, although He has made a general provision for their needs. But we may understand that with all His intelligent creation He has a covenant, or agreement, to the effect that so long as they will do His will they shall possess life. Because of violation of that arrangement, the fallen angels were cast off, "reserved in chains of darkness unto the judgment of the Great Day" (Jude 6), to receive their final punishment. When Adam and Eve were disobedient, they violated this covenant, and came under the sentence of death. "They like men [Heb. Adam], have transgressed the covenant; there have they dealt treacherously against Me."--Hos. 6:7, margin.

Because of Adam's transgression, the world is not in covenant relationship with God in any sense of the word. On the contrary, they are aliens, strangers, foreigners. (Eph. 2:11-13.) To some extent God brought Abraham back into covenant relationship, but not fully so. To the nation of Israel He made certain promises in the form of a Law Covenant, to the effect that whoever kept that Covenant would thereby demonstrate his worthiness to receive God's blessing promised to Abraham--that through him should all the families of the earth be blessed.--Gen. 12:3.

The Law Covenant was given to the Jewish nation; Moses was the mediator, for it was impossible to make the Covenant with Israel directly. Although they were unable to keep that Covenant because of inherited weaknesses of the flesh, yet it brought them a measure of blessing, as St. Paul points out. (Rom. 7:7.) While it lifted Israel above the degradation into which the Gentiles were falling, nevertheless it did not bring the blessing for which they longed. It did not remove the death penalty --it did not give them life.

In the clear light now shining for the people of God, we see that the Law Covenant was only a type of a better Covenant to be made with Israel after the Church of Christ has been glorified; that Moses himself was only a type of a better Mediator; that the sacrifices of the Law were only types of the "better sacrifices" mentioned in Heb. 9:23, and that their priesthood was a type of the Royal Priesthood of the Gospel Age.--Heb. 7:27.

In the Scriptures, the words covenant and promise are used synonymously. The children of Israel were under the Abrahamic Covenant long before they entered into the Law Covenant. They are still under those Covenants. St. Paul says, "God hath not cast away His people whom He foreknew." (Rom. 11:2.) Then he proceeds to say that after the Elect Church has been gathered from among the Gentiles, the favor of God will return to Israel; for they are still beloved for the father's sake. The fathers of Israel are the patriarchs Abraham, Isaac and Jacob. The Jews are, therefore, under the Abrahamic Covenant.--Rom. 11:25-28.

ISRAEL'S COVENANT RELATIONSHIP ACTUAL

An actual covenant relationship is one that is fully established--not merely suggested, or proposed, but accomplished. As Israel approached Mt. Sinai, God proposed to make a covenant with them. When all was in readiness, the Covenant was made through Moses as the mediator. The work of mediation was twofold; the first part was the sprinkling of the Law, representing the satisfaction of Justice; the second part was the sprinkling of the people, representing the bringing of the people into covenant relationship with God. That Covenant was then fully made, and has remained in operation ever since.--Exod. 24:3-8.

With the Israelites, God was making a covenant which was to last for centuries. It was good for only one year at a time, however. For the first year the people were in harmony with God, but at the end of that time the cancellation of sins ceased; for the blood of bulls and of goats cannot take away sin. The whole arrangement was only a type. At the end of that first year, the Day of Atonement was inaugurated, and sacrifices were made for another year. The fact that the Atonement Day sacrifices were repeated year by year shows that they were efficacious for only a year at a time, and so never really took away sin.--Heb. 10:1-4.

After the Day of Atonement, the people made various kinds of offerings. Some of these seem to typify the presentation of the worshiper himself to God, as an indication that he wished to do the will of Jehovah. Others were for sin-offerings, indicating that the worshiper realized that there had been a measure of wilfulness in his conduct. So rigid are the requirements of the Law Covenant that only one Jew, the Lord Jesus Christ, was able to keep them. This He could do because He was perfect, and the Law is the measure of a perfect man's full ability.

That the Israelites were in covenant relationship with God through Moses, the mediator of their Covenant, is demonstrated by the fact that Moses said, "He hath declared unto you His Covenant, which He commanded you to perform, even the ten commandments." (Deut. 4:13.) Therefore the Jew is bound by the Law so long as he lives. (Rom. 7:1.) Although the Law Covenant is not intended to be an everlasting arrangement with the Jew, yet the only ones who have been able to get from under it are those who have come into Christ; the remainder cannot rid themselves of it. But the days draw nigh when the Lord God will make a New Covenant with them through a new Mediator, The Christ, who will assist them to keep the Law satisfactorily and thus to be delivered from the evil features of their Covenant.

At the close of the Babylonish Captivity, the Prophet Daniel asked the Lord for an explanation of the prophecies relating to his people. The answer to his prayer is given in detail. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy."--Dan. 9:24-27.

For an elucidation of this prophecy, the reader is referred to STUDIES IN THE SCRIPTURES, Vol. II, Study III. All these things were to be done in those seventy weeks. Of this period of time, we find that the seventieth week was the most critical, for it was the week during which Messiah was to confirm the Covenant. In our Study III, we show that this week began October, A.D. 29 and closed October, A.D. 36--from the beginning of our Lord's ministry until the conversion of Cornelius, the first Gentile to receive the Holy Spirit.

THE COVENANT CONFIRMED FOR ONE WEEK

During that period of seven years, God bestowed special favor upon the Jews. At the beginning of that week of years, our Lord, who was then thirty years of age, presented Himself to God as a sacrifice. This presentation was the first feature of the antitypical Atonement Day work, and corresponded to the sacrifice of the bullock in the type. Our Lord began the antitypical sacrifices; as St. Paul says, "Then said He, 'Lo, I come to do Thy will, O God.' He taketh away the first, that He may establish the second." (Heb. 10:9.) Our Lord there began to take away the type and to establish the antitype. It was necessary not only to begin the work with the antitypical bullock, but to complete it and to take His place as the antitypical Moses, so to speak. This He did not accomplish until after His death on the cross.

Many other features of that antitypical Atonement Day work are not yet completed. It was a part of the Atonement for the High Priest to offer the Lord's goat and to take its blood into the Most Holy and to sprinkle it there. It was also a part of the Atonement Day work for him to come out and confess the sins of the people on the scape-goat, and a still further part for him to bless the people. During our Lord's ministry, He fulfilled various features of the types. At Calvary His work of sacrificing Himself was finished, and the Divine acceptance of that sacrifice was manifested.

The Prophet's statement that in the midst of the week Messiah would cause the sacrifice and the oblation to cease, implies that our Lord would there terminate the efficacy of the typical work for Israel as a people, and that they were rejected from Divine favor at the time that they crucified Him. A few days before His death, our Lord had said, "Behold, your house is left unto you desolate." (Matt. 23:38.) This rejection seems to have been symbolized when the veil of the temple was rent in twain from the top to the bottom, an indication of a breaking down, rather than of an opening up.

This rejection of the Jewish nation does not indicate the end of their Law Covenant. To the Church of Christ, who have been given the privilege of understanding the deep things of the Spirit of God, it appears that the efficacy of the typical sacrifices, which were offered year by year continually, ceased at the death of our Lord; and that since that time, as a nation they have had no Divine favor; but that the only ones who have had favor since then are those who have come out of Moses into Christ. The typical sacrifices continued until the time when Christ died, for the reason that Jesus Himself was under the Law, a part of which He fulfilled, and no feature of which can pass away until all has been fulfilled.--Matt. 5:17,18.

After our Lord's ascension, it was possible for greater work to be done than ever before. Under the Lord's blessing, thousands of Jews were gathered into the Gospel garner within comparatively a few days. The work of our Lord was cut short nationally, but it increased the opportunity of the Jews individually. There were only five hundred Jews who believed on Jesus until after His death, when there were thousands added to the number. (1 Cor. 15:6; Acts 2:41.) During the three and a half years following our Lord's death, God did not recognize the Gentiles, for He had said that He would give seventy weeks to the Jews, and therefore He allowed no favor to go to the Gentiles until that period had expired.

After the expiration of the seventy weeks of years set apart for Israel, the Gospel began to go to the Gentiles, to gather from among them "a people for His name." (Acts 15:13-18.) During this Gospel Age, the antitypical Atonement work has been progressing. Our Lord has already offered the antitypical bullock in the sacrifice of Himself. Since Pentecost, He has been offering the antitypical goat--the Church class. This work has been in progress for more than eighteen hundred years. As soon as it shall have been finished, the blood will be taken into the Most Holy, to sprinkle the Mercy-Seat and to "make atonement for all the people," as in the type.

THE COVENANT OF SACRIFICE

The Abrahamic Covenant, as it was given to Abraham, is a complete covenant, whose provisions include all mankind; for it reads, "In thee and in thy Seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14.) Its promise is to THE SEED: (1) Jesus; (2) The Christ, Head and Body; (3) the earthly seed through them. Its provisions extend to all who have the faith of Abraham. The promise of God was that a blessing shall come to all the families of the earth. This promise was confirmed by an oath on the part of God, so that by two immutable things--the oath and the promise of God--the heirs of the promise may be sure of its fulfilment.--Heb. 6:13-18.

The Seed of Abraham, which is to bless all the families of the earth, was intended to be a Spiritual Seed. Since Abraham and his posterity were natural men, the only way by which they could become the Spiritual Seed was by the sacrifice of the earthly nature and the attaining to the spirit nature. The opportunity for making this sacrifice was first given to our Lord Jesus. By carrying out His covenant of sacrifice, He became the Head of the Seed which is to bring the blessing.--Psa. 50:5; 40:7-10.

During the Gospel Age, Jehovah has been selecting the members of this Spiritual Seed, that they may lay down their human life and earthly interests in order to attain to the spirit nature. The selection of this Seed has been the work of the Gospel Age. Soon the Seed will be all gathered; then the work of blessing the natural seed will begin, and through them the blessing will subsequently spread to all nations, as these shall accept the Divine favor.

The Church will always be in covenant relationship

R5163 : page 21

with the Father. The fact that He calls them sons implies that they are bound to Him. (John 1:12.) Every father is in covenant relationship with his children, and they with him. Every child has a responsibility to its father, and the father to the child. The fact that God has received the Lord Jesus and the Church as sons (Heb. 3:6) signifies that they are in covenant relationship with Him. St. Paul says, "We are the children of God; and if children, then heirs." (Rom. 8:16,17.) His statement not only implies that relationship, but proves it; for the sons have a right to the things which the father has provided for his children.

All who hunger and thirst after righteousness (Matt. 5:6), all whose souls long for God "as the hart pants after the water brook" (Psa. 42:1), and who, having found Him, have consecrated themselves to Him--these have received the anointing of the Holy Spirit, witnessing with their spirit that they are sons of God. (Rom. 8:14-16.) As anointed sons these can discover in themselves the worthy traits of true sons--loyalty, zeal, energy, discretion, faithfulness, obedience.

There are, however, conditions attached to this covenant of sacrifice; there are certain requirements which must be fulfilled. All must become partakers of the sufferings of Christ, if they would participate with Him in the glories to follow. But the arrangements for keeping our contract are complete in Christ. Therefore if we put ourselves under His care, this covenant will be everlasting with us, and we shall have "the sure mercies of David."--Isa. 55:3.

COVENANT RELATIONSHIP TO BE RE-ESTABLISHED WITH HUMANITY

In Jer. 31:31-33, we read, "I will make a New Covenant with the House of Israel and with the house of Judah...after those days." The expression, "those days," we understand to refer to Israel's "seven times" of punishment, promised by the Lord for the violation of their Law Covenant. This New Covenant is to be made with Israel alone; for God never purposed to make a covenant with the Gentiles. The New Covenant will properly be so called because it will take the place of the old Law Covenant, which God made with Israel and which

R5164 : page 21

was broken by them. After Israel shall have been fully established under their New Covenant, all other nations will be privileged to come into this relationship after the manner set forth in the Law. All the world will eventually be blessed thereby.

The New Covenant, then, is to be made with such of Abraham's descendants as are able to receive it. Since the people are not worthy to enter directly into relationship with God, that Covenant must have a Mediator. The Mediator is the Lord Jesus Christ, and the Church, His Body. The Scriptures indicate that the Mediator is nearly completed.

The Word of God distinguishes between a covenant and its mediator. A covenant does not go into operation until after it has been fully mediated. When Moses mediated the Law Covenant, he first offered sacrifices; then he took the blood of the animals and, dividing it into two parts, sprinkled both the Book of the Law and the people. (Exod. 24:4-8; Heb. 9:19-24.) After he had done this, the Law Covenant was in force; and it will continue until superseded by its antitype, the New Covenant.

The Mediator of the New Covenant will be The Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of Himself and His Church. As soon as He will have finished making application of the blood, He will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the Book by Moses. Divine Justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God.

The New Covenant will begin to swallow up the old Law Covenant as soon as the Kingdom is established. The Scriptures indicate that the first to receive it will be the Ancient Worthies. Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the Law, but who have been blinded. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations.

CHANGE OF HEART IN THE MILLENNIUM

The Prophet Jeremiah, speaking of the New Covenant (31:34), says, "They shall know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." The sins and iniquities of Israel will no longer be remembered against them. Christ will have appeared on their behalf and made satisfaction for their sins. They will then be as free from original sin as the Gospel Church are. The Atonement of the Lord Jesus Christ is the sufficiency for all.--I John 2:2.

The Prophet Ezekiel tells us that during the next Age the hearts of mankind will be changed. He says, "Thus saith the Lord God;...A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:22-27.) This change of heart is entirely aside from the making of the New Covenant. It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a Mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who would live forever must keep His Law perfectly.

During the Millennium, God will not recognize the people, because of their imperfection, their weakness; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years, they will be delivered up to the Father, unblamable before Him. (I Cor. 15:24.) God will then receive them as sons, heirs of the earthly blessings which He has provided for mankind--the things given to Adam. The very moment when the merit of Christ is applied for the world is the same moment when they will be turned over to the Mediator. Then they will be in covenant relationship with God, but only through the Mediator, until they shall have reached human perfection and shall enter into this relationship directly with the Father.

The New Covenant will continue everlastingly; and as it is proper to say that Moses mediated the Law Covenant, so we may say that Christ will mediate the New Covenant. But it would not be proper to say that Moses is now the Mediator of the Law Covenant; for a covenant does not need a mediator after it has been mediated. So the New Covenant will need no Mediator after the thousand years. But the title "Mediator" may belong to Christ to all eternity, just as one who has been a judge, ever after receives the title of "Judge."

At the end of the thousand years, when the Messiah

R5164 : page 22

will have accomplished His work of Restitution, He will cease to act as Mediator. But the Covenant will continue to stand; for if that relationship with God were to be removed from the people, they would have no blessing of everlasting life. That blessing depends upon covenant relationship with God. Under the favorable conditions of the New Covenant, whosoever will may have an opportunity to become the children of The Christ, the Seed of Abraham.

At the conclusion of the thousand years, the willing and the obedient receive the commendation, "Well done," and will be accepted as fit for the condition of everlasting life on the human plane. Those who prove to be unworthy of life will be destroyed in the Second Death.

===================

R5164 : page 22

DISTINCTION BETWEEN KEEPING AND FULFILLING THE LAW

THE QUESTION, Did the keeping of the Law Covenant require the death of Christ? is a peculiar and very deep one. On one side it might be argued that the death of Christ was sacrificial, that no law would be just which would require the death of an innocent person; that since God's Law is just, it did not require the death of an innocent man, and that therefore it was not necessary for Jesus to die in order to fulfil the Law. But this is only one side of the question.

The other side of the argument is that our Lord Jesus, who loved His God with all His heart, soul, mind and strength, and who had consecrated His life to do the Father's will, must do that will and avoid everything contrary to it, in order to live in harmony with His consecration. As soon, therefore, as He learned that it was God's will that a redemption price of a perfect human life should be paid for Adam and the world of mankind, He would present Himself in consecration and faithfully carry out all that is implied in that consecration, because He loved God with all His heart, soul, mind and strength.

It would be reasonable, also, to expect that if our Lord knew that the hundreds of millions to whom He had become "neighbor" by becoming human were in great difficulty and could be delivered only by a sacrifice on His part, He would, if He loved His neighbor as Himself, want to do something for their relief. This desire would lead Him to make the sacrifice.

If to this we add the thought that God would not permit our Lord to perish, but would restore Him to life and glory, and that Jesus had in mind the promise that He would not be suffered to remain in death, we at once perceive that He would be willing to die for His unjust neighbor, because He loved His neighbor as Himself.

These two views, so directly opposite, nevertheless coincide in that it was left open for our Lord to will what He would do. The Father gave Him an opportunity and set before Him a great reward; the Father did not entrap our Lord into an engagement from which He could not draw back. When we come to view the subject from this standpoint, we see the reasonableness of the whole arrangement.

In His consecration at baptism our Lord had said, "Lo, I come...to do Thy will, O God" (Heb. 10:7); I will keep nothing back that You require. Such obedience would have been as much as the Law could require of any one. On the other hand, Justice would not require a sacrifice, for Justice could not demand it. Willingness to do anything that Justice would demand constituted His keeping of the Law. This point is so fine that it is almost impossible to explain it in language. We can know, however, that the Father set before Jesus the great reward, and that for the joy set before Him He endured the cross and despised the shame.--Heb. 12:1,2.

GOD'S WILL EXPRESSED IN THE TYPES

There is a distinction between fulfilling the Law and keeping the Law. The Jews did neither. They partially kept the Law and endeavored to do still further than they were able to do. But they could not fulfil the Law; for it is so great that it is beyond the power of man to fulfil all of its requirements.

The Law consists of two different parts. The one is a regulation of the morals--the duty of all toward God and toward fellow-men. In this sense of the word, the Law stands for justice--for what is right. The Jews endeavored to do right and thus to keep the Law, but were unable to do so on account of hereditary weaknesses.

Our Lord Jesus, however, kept the Law in this sense. By so doing He earned the right to everlasting life on

R5165 : page 22

the human plane. This the world will do in the next Age. They will be enabled to keep the Law and will get everlasting life, the reward of obedience to the Law. But Jesus did more than keep the Law of Justice. He also fulfilled that part of the Law which was applicable to Him, and He is still fulfilling the Law.

The other part of the Law consists of the ceremonial features, which constitute the types and shadows mentioned by St. Paul. (Heb. 10:1.) These prophetic features of the Law represent the Divine will in respect to the means by which mankind will be restored from the plane of degradation, sin and death to Divine favor. This prophetical fulfilling of the Law consisted in the carrying out in antitype of one important feature--the Passover institution. The killing of the lamb, the sprinkling of the blood and the eating of the flesh, were prophetical--typical.

Jesus fulfilled His part of the type when He was put to death. It was only by virtue of His sacrifice of His will entirely to the Divine will that He was able to fulfil the prophecies, for these were not commands to mankind in general. In these was a suggestion of things which were not commanded, but which God desired to have accomplished at some time through some one, and through which the Redemption of the human race and the Restitution of all things lost by Adam would be effected.

In the performance of the Atonement Day sacrifices the blood was taken into the Most Holy and typically made satisfaction for sin. Jesus accomplished a part of this work. Since then He has ascended on High and made satisfaction for us, the Church class, by means of which we may walk in His footsteps by consecration. (Heb. 9:24.) All down through the Gospel Age He has been accepting this class, and eventually will accomplish their sacrifice. This was typified by the killing of the

Lord's goat.

Jesus, we see, has been fulfilling the Law during these eighteen hundred years, as well as during His ministry. This work will not be finished until the end of the Age. Jesus said that He came not to destroy, but to fulfil the things of the Law (Matt. 5:17); and He will continue the fulfilment of the types of the Law during the thousand years, until all is fulfilled at the close of the Millennial Age. Some of these things are future; such as the sprinkling of the blood of the antitypical Lord's goat, the sending away of the antitypical scape-goat, and the appearance

R5165 : page 23

of the antitypical High Priest to bless the people. It will take the entire thousand years of Christ's reign to get back all that was lost through Adam's disobedience and that is to be restored to mankind through the merit of Christ.

THAT FEATURE OF THE LAW FULFILLED BY CHRIST'S DEATH

The moral Law--the Ten Commandments--and the Covenant, of which it is a part, promised life to those who would keep its requirements. Jesus could have had that everlasting life by doing everything that the Law required, for the Law demands no more than justice. He could have obeyed every command of the Law without sacrificing any of His rights. But the prophetic features of the Law could not have been fulfilled unless some one had sacrificed his life, and the one who would do this must be the equivalent of the one who had sinned. Since the one who had sinned was perfect, in the image of God, the one who would be a corresponding price to fulfil the Law and to bring out all those blessings to the world that the Law prophesies, must be one who could fully keep the Law. Only such a person would be competent to make the sacrifice and thus to fulfil the prophetic features of the Law.

This requirement was fully met by Jesus, who was "holy, harmless, undefiled and separate from sinners"--everything that Justice could expect. He gladly kept the Law, and did even more. He proposed to do everything written in the Book; for He had said, "Lo, I come to do Thy will, O God" (Psa. 40:8)--everything that had been written. His consecration went beyond the moral Law and embraced everything that God had written prophetically. All this He fulfilled. As a result He is the Savior, "able to save to the uttermost" all that come to the Father through Him.--Heb. 7:25.

We cannot think that God would be offended with any one who came up to the requirements of the Law, but who did not go beyond. Since God had said, "If any one keep all this Law, I will do My part and give him everlasting life," Justice could ask no more. If such a one should not go forward to sacrifice, Justice could not be offended, for it could not demand that he do so.

In fact, the Father does not require the righteous of this Age to sacrifice, nor will He expect the world to do so in coming to the plane of human perfection. But if God should set before any of the human family an opportunity to offer their lives in doing the Divine will, they should esteem this a privilege. The Father would not consign one to death, however, who should fail to do this. But every one who loves the Lord should think, "Here is my opportunity to show my trust, my loyalty to God." In this respect the example of Jesus will stand out for all eternity to angels and to men, so that if ever God gave even a hint of what His will would be, they would hasten to do that will and not hesitate for any consideration.

There is a lesson also of love in the matter. We are not to content ourselves with saying, "I did not lie; I did not steal; I did unto my neighbor as I would wish done unto myself." We are not to stop with this as a sufficiency; no one will get life on any plane if he does no more than this. Our privilege is to anticipate God's will through watching the types of the Law and the words of our Lord and Head. We are to count all things as loss and dross in comparison with this opportunity which we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus.

FOR CHILDREN OF BELIEVERS

MORNING PRAYER

Dear Father, hear a little child
Who offers thanks to Thee;
Through all the darkness Thou hast kept
A watch-care over me.
O Father, keep me through this day,
I would to Thee belong;
May love control my little hands,
May kindness rule my tongue.
Thy Kingdom come, Thy will be done
Upon this earth again;
Dear Father, hear my little prayer
For Jesus' sake. Amen.

EVENING PRAYER

Dear Lord, before sweet slumber comes
To close my weary eyes,
Up to Thy Throne of Heavenly grace
My voice in prayer would rise.
For all the blessings of this day
I give Thee thanks and praise.
Forgive me, Lord, for Jesus' sake,

For all my naughty ways;
And as I lay me down to sleep
Do Thou an angel send
To watch beside me all the night
For Jesus' sake. Amen.--Rebecca F. Doney.

===================

R5166 : page 23

DEATH AND THE RESURRECTION

DEATH IS NOT a sleep; it is destruction. Dead bodies decay because the work of destruction is progressing in them. We say that mortification sets in; that is, the destruction of the tissues goes on until everything that had life in that body has perished. This process of decay is common to both man and beast, and also goes on in the vegetable world. As the Scriptures say, "That which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast....All go unto one place; all are of the dust, and all turn to dust again."--Eccl. 3:19,20.

Very few people seem to realize what is meant by the term "soul." The Scriptural teaching is that man IS a soul, not that he HAS a soul. In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME a LIVING SOUL." The Word of God speaks of both man and beast as souls. (See Num. 31:28.) Body, soul and spirit are in combination in a living organism.

A dog has a body; a dog has a life--a vitalizing principle; and aside from this life-principle and organism, a dog has a personality. One dog differs from another; one may be a bulldog, another, a lap-dog in a fashionable family. Each animal has his own joys and sorrows; but whatever he is, these things go to make up the experiences by which a dog would recognize himself.

So it is with a human being. There is a body and a life principle, the union of which makes the soul. His experiences

R5166 : page 24

--his home-life, his education, his environment, his travels, his finances, his private affairs--all go to make up his personality. It is not his body, but his soul that has these experiences. As two dogs under different experiences would have very different personalities, so with human beings. All the different experiences of life help to make them happy or unhappy, learned or ignorant, wise or unwise.

IN DEATH WHAT PRE-EMINENCE HATH A MAN?

What is the difference between a brute soul and a human soul? The human soul has a higher organization of body and brain, which constitutes him an individual of a higher order; and not only has he a better brain by Divine appointment, but he was not made like the brute beast to die after a brief period of years. Man was made to live forever.

In Eden, man came under the sentence of death, as the penalty for disobedience. The entire race has been born in a dying condition. Each human being receives a spark of life from his parents, without which the body would return to dust. When man dies, his personality, which is the result of his hereditary and prenatal influences combined with his experiences, perishes; for it cannot exist without a body. As the Scriptures declare, "In that day his THOUGHTS perish"; for "the dead know not anything"; "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." --Psa. 146:4; Eccl. 9:5,10.

The question then arises, Does man die in the same sense that the brute creation does? We answer that so far as man himself is concerned, he would be as dead as is the beast, if God had not made an arrangement by which humanity will have a future life. God intends to restore to life, not the body, but the soul that died. The soul that went into death is the soul that was redeemed by Jesus.--Psa. 49:15.

Through the resurrection, God has arranged to show His love for the world. It is written, "When the fulness of time was come, God sent forth His Son" (Gal. 4:4); "Who gave Himself a Ransom for all" (I Tim. 2:6)-- "for every man." (Heb. 2:9.) Every man has gone into death or is going there; and unless a redemption had been provided, there could be no resurrection. So the Apostle Paul explains that, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order."--I Cor. 15:21-23.

This making alive will be the resurrection of the dead --not of those particles of matter which have gone to fertilize a tree and then through its fruit become a part of another organism, but the resurrection of the being--the soul. In the resurrection, "God giveth it a body as it hath pleased Him." (I Cor. 15:38.) To the individual, it does not matter what particles compose his new body. What he is interested in is the resurrection of his soul--his being --his personality. That restoration is the all-important part of the resurrection.

God has given the assurance that He is able to restore mankind; and we who believe His Word do not think of man as dead in the same sense as is the brute. On the contrary, we allow the beast to pass into oblivion, but we think of man. For our dead we raise a memorial, remembrance, of the body which represented the personality dear to us. Our faith assures us that the personality is not extinct, but that it will have a resurrection. The respect which we show to our friends and loved ones in their sepulchers indicates our faith in their future life through a resurrection of the dead.

ADAMIC DEATH SCRIPTURALLY CALLED SLEEP

In the Scriptures, God sets forth the thought that the dead are asleep. Since He is the One who has the Power and the Purpose to raise the dead, He can speak of them in this way. Their bodies have indeed gone to dust, but they as individuals are known to God. To raise men from the dead and to give them back the very thoughts which they had before death will be a stupendous work, which only the Wisdom and Power of the Almighty God can accomplish. Those alone who have confidence in the promises of God can speak of their loved ones as asleep in death.

The Scriptures speak of the Ancient Worthies as asleep. We read that "David slept with his fathers." (I Kings 2:10.) The same statement is made of all of the kings of Israel, whether good or bad. St. Stephen, stoned to death, "fell asleep." (Acts 7:60.) St. Paul says, "Them also which sleep in Jesus will God bring with Him....We which are alive and remain unto the coming of the Lord shall not prevent [precede--go before] them which sleep...and the dead in Christ shall rise first."--I Thess. 4:14-16.

In the morning of that glorious Day when the Sun of Righteousness shall rise with healing in His beams, all that God has promised for that blessed time will come to pass. (Mal. 4:2.) Meantime, the dead are awaiting that Day during which "all that are in the graves shall hear His voice [the voice of the Son of Man] and shall come forth." (John 5:28,29.) In this sense of the word, therefore, we speak of the dead as asleep. Our Lord Himself used this word in speaking of Lazarus. He said, "Lazarus sleepeth." When by their reply the disciples showed that they did not understand, Jesus said unto them plainly, "Lazarus is dead."--John 11:11-14.

HEAVENLY PHASE OF THE RESURRECTION

From one standpoint, all mankind fall asleep to wait for the morning of the great Millennial Day, when the Sun of Righteousness shall arise. The resurrection will come to every member of the human race; but as no two individuals have been in the same degree of degradation, some will rise more rapidly than will others. The Scriptures seem to indicate that there will be several classes in the resurrection. One of these is designated the "First Resurrection," that is, the chief, or most important; and it will consist of those who are to be associated with our Lord in His Throne. "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years."--Rev. 20:6.

This description excludes the Great Company and applies merely to the Little Flock, "partakers of the Divine nature." (2 Pet. 1:4.) Other Scriptures seem to show us that the Great Company class will attain to spirit perfection in their resurrection; and therefore we might think of theirs as a second resurrection--second in order, in glory and in preference. These two classes compose the "Church of the First-borns, which are written in Heaven." (Heb. 12:23.) The difference between them is merely that the Little Flock were zealous to go forward and perform what duties and privileges they saw, while the Great Company were less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or His Truth.

This distinction is set forth in the typical arrangement of the Law Covenant. As the tribe of Levi was called

R5166 : page 25

out from among Israel for a special work, so the Church of the First-borns are called out from among mankind, as the antitypical Levites. The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the Church is composed of two classes. Of these, only the "more than conquerors" (Rom. 8:37.) will become "partakers of the Divine nature" and have the preeminence. The Great Company will not attain to this honor.

We are not able to distinguish who are the "more than conquerors." The Great Company are identified with the Little Flock both here on earth and also in Heaven. Both classes are of the "First-borns." As the Apostle James says, we are "a kind of first-fruits of His creatures." (James 1:18.) To illustrate this thought, let us consider a bed of strawberries: These berries are among the first fruits of the season, yet even among them we find that some berries ripen sooner than the rest of the crop. These early-ripe berries may be said to be the first-fruit of the first-fruits. So with the Little Flock.

R5167 : page 25

EARTHLY PHASE OF THE RESURRECTION

In the Scriptures, a third class of faithful servants of God are mentioned. Many of these are called by name in the Epistle to the Hebrews. We refer to the Ancient Worthies, who lived and were found faithful before the coming of our Savior. These did not have the opportunity of walking in the footsteps of our Lord and so did not have the "high calling." These are said to receive "a better resurrection" than will the rest of mankind (Heb. 11:35) --better, not in the sense of belonging to the spirit plane, but in that it will be an instantaneous raising to human perfection, whereas the remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam.

At the beginning of the reign of Christ, the Ancient Worthies will come forth perfect human beings--mentally and physically--that their bodies may correspond with their moral development. If they had scars, these will be theirs no longer; if they had blemishes, these will have disappeared. It is not easy for us to picture to ourselves a perfect man, for we have never seen one, and all around us are various degrees of imperfection. But we know that a perfect human being will be perfect in form, feature, voice, sight, hearing, taste, and in all other organs, as well as in mind.

Last of all, "the residue of men" will come forth, "every man in his own order." (I Cor. 15:23.) Their awakening will merely bring them forth from the tomb in the condition in which they entered it; for in the grave, "there is no work, nor device, nor knowledge, nor wisdom." (Eccl. 9:10.) This awakening is not the resurrection, but merely the preliminary step toward it. The Greek word rendered "resurrection" is anastasis, and means literally "a standing up again." Adam fell, and ever since "the whole world lieth in wickedness"--literally, "in the wicked one." (I John 5:19.) The standing up again is, therefore, a return to the perfection lost in Eden; for the world of mankind the resurrection is the Restitution. --Acts 3:19-21.

During the thousand years of Messiah's reign, the resurrection of the world will be in progress. The work will not be done by the Father directly, but will be committed to the Lord Jesus (John 5:28,29), and will require the whole thousand years for its completion. At the end of that Millennial reign the world of mankind will be perfect, as was Adam in his creation. All God's work is perfect.--Deut. 32:4; Gen. 1:31.

As previously stated, the Ancient Worthies, as a reward for their faith in God, will come forth to a better resurrection than will other men. The remainder of the race will come forth in practically the same condition in which they went into death. They will know nothing more, nothing less than when they died; their personality will be the same. As for their bodies, we cannot suppose that these will be perfect, for if mankind were thus brought back from death, they would not know each other. If all should be brought forth of one color, or if all should have the same style of features, they would not be recognized. On the other hand, they will come forth, neither gasping for breath, nor in fragments, as if blown to pieces by an explosion or eaten by an animal, but in what formerly was their usual health.

Mankind recognize each other by certain physical traits as well as by mental and moral characteristics. If in the awakening a man were given a perfect form or a properly balanced brain, he would not know himself on coming forth from the tomb. His very thoughts would be different; there would be nothing by which memory could identify him. Humanity will be raised from the tomb in the condition suggested by our Lord when He said to the man with a withered hand, "'Stretch forth thine hand!' And he did so; and his hand was restored whole as the other" (Luke 6:10)--complete--not in the full sense of the word, but enough so to have a new start in the new life.

SHAME AND CONTEMPT WILL BE PURGED AWAY DURING THE MILLENNIUM

The Savior makes an atonement for the sins of mankind for the very purpose of giving them a trial for life, an opportunity to demonstrate whether, under the favorable conditions of the Messianic Kingdom, they will choose righteousness and life or unrighteousness and everlasting death. The Scriptures seem to imply that there will be a great deal of shame and contempt properly attaching to those who will not have come into full accord with God.--Dan. 12:2.

During the thousand years of trial, very many will purge themselves of this shame and contempt. Thus we may suppose that, as the years go by, the shame will gradually cease and the contempt will die away. We see this point illustrated in the case of Saul of Tarsus. When he learned that he was fighting against God, he was very much ashamed of the course which he had taken. As gradually he manifested his loyalty to God, he purged himself of this shame and contempt. St. Paul's valor and zeal in the service of the Lord offset the things which he did ignorantly as Saul of Tarsus. His shame, therefore, has passed away.

The world will awake from the dead in this condition of shame and contempt. But gradually the obedient will arise from this state to the original perfection of the image of God. The wilfully disobedient, on the contrary, will not rise. They will sink lower, until finally they will go into everlasting destruction, or as St. Peter says, "As natural brute beasts...shall utterly perish in their own corruption."--2 Pet. 2:12.

At the First Advent our Lord did most of His healing on the Sabbath Day, thus foreshadowing the work of healing which He will do for the world in the great antitypical Sabbath--the Millennium. Mankind will come forth from the tomb free from their previous condemnation, with human bodies in proper condition, so that their friends will recognize them as formerly; but they will have weaknesses--physical, mental and moral.

God has provided everything necessary for the resurrection of mankind--not only the Ransom-price, but also

R5167 : page 26

Christ's Mediatorial Kingdom. The uplifting influences of the incoming Age will be open to every member of the race, whether great or small, rich or poor. But their acceptance or rejection and the rapidity of their progress will depend upon their personal interest in the matter. Those who refuse to advance and who show no desire for their own development, will be cut off in Second Death.

There is no reason why those who will not make progress should be allowed to live on indefinitely. The same Justice which declares that only those who are in perfect accord with God shall have everlasting life, will not permit those to live forever who continue to be imperfect. Such will indicate by their attitude that they are not in harmony with righteousness, and will be justly classed as wicked. Of these it is written, "All the wicked will He destroy."--Psa. 145:20.

===================

R5167 : page 26

QUIETLY MINDING ONE'S OWN BUSINESS

"But we beseech you, brethren....that ye study to be quiet, and to do your own business."--I Thess. 4:10,11.

THERE IS A quietness that appertains to sloth and indolence; but this evidently is not what the Apostle means in our text; for elsewhere he urges us to be "not slothful in business." (Rom. 12:11.) There is another quietness that appertains to peace--a composure which is the opposite of nervousness, giddiness and childishness. This condition we believe to be that which the Apostle has in mind. The Lord's people are to study to have a mind that is well balanced. This composure is not natural to the majority of people and is, therefore, something to be studied and attained. We are in the school of Christ to learn such lessons.

This desirable quietness represents the graces of the Holy Spirit--meekness, gentleness, patience and brotherly kindness. While we are to be "fervent in spirit, serving the Lord" (Rom. 12:11,) we are also to be obedient to the instructions of the Holy Spirit, in meekness, quietness and love. We are to endeavor to take a proper estimate of the affairs of life, and not to allow trivial things to excite us. This course, if faithfully pursued, tends to produce a quietness of spirit.

To mind one's own business is a very important lesson to learn. Surely every Christian has observed that much of the trouble in the world results from interference one with another. In every difficulty, one or both of the persons involved failed to mind his own business. Some people are always seeking to find fault with others, and seem to think they are commissioned to correct the whole world. We find no authority given in the Bible for such a course.

A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do. Sometimes he fancies that it is his duty to advise, criticise, investigate, chide and reprove others. The Golden Rule will prove a great help in deciding what is one's duty in any case. This commandment of the Lord prohibits everything akin to busybodying. Each member of the New Creation should educate his conscience to discriminate between brotherly-love and busybodying, and should learn to apply the rules of justice and love to every act, word and thought, so far as in him lies.

Where a matter is one in which we are personally concerned, however, we shall not be meddling with other

R5168 : page 26

people's affairs, but minding our own business, when we give it proper attention. There are times, places and circumstances which the Bible points out as proper for correction, reproof, etc. A parent may correct a child; a teacher, a pupil. It is not meddling for a parent to have knowledge and direction of all that is going on in the house, nor for the teacher to be in touch with the affairs of the school. The personal rights of the members of a family or of a school should never be lost sight of, however. A householder and those who are serving a house come under the same rule as do parent and child, teacher and pupil.

One of the greatest lessons of life is to learn that one who spends considerable time in correcting others, even though it be properly done and well, is prone to forget himself. One's first duty is to bring himself into harmony with the Divine arrangement and to keep himself there.

BUSYBODYING AN EVIDENCE OF UNBELIEF

To keep ourselves in the Love of God, we should cultivate the fruits and the graces of the Holy Spirit. There are not a few who can discourse learnedly on those qualities, but who seem not to be able properly to apply their knowledge to the affairs of every-day life. They seem to be unable to realize where meekness, gentleness and love should be shown in their own experiences. There are some things which we can teach others better by example than by precept. If we show in the little things of life that we are governed by the principles of justice and love, and if when under trial we exhibit meekness, gentleness and other fruits of the Spirit, our influence for good will be greatly increased.

Observation in life leads one to believe that fully one-half of the world are meddle-some busybodies, and that many of their trials result from this weakness. It would appear that in nearly every family there is some one, perhaps a husband, perhaps a wife, perhaps a child, who takes advantage of the kindness and generosity of the others and rules the house. Usually in such cases there is much injustice done. Those who take this position often attempt to justify their course by saying, "If I did not take the reins in hand, things would not run properly." Such do not perceive that they are busybodies.

This course of conduct demonstrates a lack of faith in God. We should do our duty and leave the rest to the Lord. There are people who in the future will find that they have lost much because they have not been subject to the Divine arrangements. Any one of the Lord's people who thus practises injustice is not making progress as a New Creature. Whether it be the husband, the wife or the child who rides rough-shod over the rights of others, this course is contrary to the Divine Law and the spirit of Love. Some day these will realize that they made a grave mistake.--Col. 3:18-21.

The head of a house and of a family has a responsibility which he should recognize and which it is his duty to exercise. But he should do so with loving interest, looking out for the welfare and the preference of those whom he directs. The responsibility of a husband in his home, therefore, means the obligation which the Divine Law has laid upon him and which often requires the sacrifice of his own time and preferences in the interest of his family. It is his duty to discharge this responsibility. --Eph. 5:25-33; 6:4.

The Scriptures also describe the proper place for the

R5168 : page 27

mother in the family. This position is a noble one. But every woman who usurps the place of the head of the household is surely doing injury to herself and the best interests of her family, even though she may seem for a time to prosper in her wrong course.--I Pet. 3:1-6.

There are many who are impatient and unkind in their dealings with the members of their own family, but who to outsiders seem to be models of deportment. It is hard to see how they justify their course, especially when we recall that they have a particular responsibility toward their family for mental, as well as physical sustenance. It behooves each one who would have the approval of God to study his conduct, not only toward the world and the brethren, but also toward the members of his own family, that he may be sure that he is minding his own business in every sense of the word.

===================

R5168 : page 27

"YET THERE IS ROOM"

"Hold that fast which thou hast, that
no man take thy crown."--Rev. 3:11.

THE QUESTION is sometimes asked whether

it is possible for one to consecrate himself and to be accepted at this late hour in the Gospel Age, unless there is a crown reserved for such a one. Certainly it would be possible for one to consecrate himself. Consecration is always proper. Long before the Gospel Age began, Abraham and the Prophets made consecration of their lives. St. Paul informs us that these Ancient Worthies showed that their lives were consecrated to God and righteousness; for they suffered--many of them--painful and ignominious deaths for His sake. Thus they demonstrated that the world was unworthy of them. --Heb. 11:33-38.

The fact that a person has offered himself in consecration does not, however, obligate the Almighty to accept the offering. While it is true that "God is no respecter of persons" (Acts 10:34,) yet His favor was given first to the Jews and then to the Gentiles. This favor is the most wonderful ever offered to beings on any plane of existence--that all who will accept the terms may come into the Church, which is the mystical Body of Christ, until a sufficient number shall have been found, until the fore-ordained number shall have made consecration and shall have made their calling and election sure.

While the Scriptures indicate clearly that we are living at the very close of the Gospel Age, yet it is not for us to know when the full number shall have consecrated themselves. It is our belief that in a general way the outward call ceased in 1881, A. D.

Our thought is that in 1878 there were a great many consecrated persons who had not passed their trial in full; and that there were in the nominal churches many thousands who had made full consecration to walk in the footsteps of Jesus. From 1874 to 1881, there was a great number of evangelists preaching both in this country and abroad. Of these, Evangelist Moody was perhaps the best known. He seemed to make a great many converts; and his preaching seemed to be very different from that of the majority of evangelists. He preached forgiveness through the precious blood of Christ, and full consecration to God.

During that revival period, many made a full consecration, had their names tentatively written in Heaven, and filled up the number required. But when the testings came, many were found unworthy of a higher reward than that of the Great Company. Others took the places of the failures and were also tested and sifted. Vacancies occurred; and still others came in for an opportunity. We see evidences that this work has been going on for the past thirty years; and we believe that it is true that some names are now being listed and that there are crowns awaiting such.

OUR REASON FOR THIS THOUGHT

People who have not been interested in religion and who have not heretofore consecrated themselves unto God, have quite recently made full consecration of themselves and have received that evidence which seems to indicate that God has accepted them. Not only have the eyes of their understanding been opened so that they can see the spiritual, or deep things of God, but they are given opportunities to sacrifice. While we make a covenant that we will sacrifice (Psa. 50:5), yet it is for the Lord to give us the opportunity to do so. The fact that some of the recently consecrated are receiving and using opportunities to sacrifice, implies that when they made their consecration there was a place open and that they are filling it.

The fact also that so many have been thus accepted since 1878 seems to imply that there has been a considerable vacancy in the list of the Elect, and that it is gradually filling up. It is not for us to say how much of a vacancy remains, or just when it will be filled. We fully believe, however, that it will be filled before the close of "the Times of the Gentiles," which we think will end with October, 1914.

As for others who have not yet consecrated themselves, we can say with St. Paul, "I beseech you,...brethren, by the mercies of God, that ye present your bodies a living sacrifice." (Rom. 12:1.) Do your best. It may be that there is an opening and you may get in. Consecrate your time, your talents, all that you have, to the service of God. He is a good Paymaster; whatever reward He may give you will be a prize.

We realize, however, that all who will be accepted as members of the Body of Christ must have trials both of faith and of loyalty before being assigned to a definite place in the Kingdom. Those who become reprobates will constitute the Second Death class. Others may be assigned to the Great Company. All such will be counted out of membership in the Royal Priesthood. As each is put out as unworthy, his former place becomes vacant and

R5169 : page 27

his crown released. Such vacancies, we understand, are now being filled from among those who offer themselves.

This condition has obtained since 1881, when, we believe--as before stated--the general call ceased. When a vacancy occurs, it is reasonable to believe that from among those who are in a waiting attitude the one would be chosen who is the most highly developed and most fully in harmony with the Lord.

"The Lord be with you!" steals the benediction
With solemn splendor like a falling star;
In morns of joy and midnights of affliction,
It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;
And prove His loving power to soothe and bless;
When dangers darken and when fears enfold you,
"The Lord be with you!" in His tenderness.

===================

R5169 : page 28

ABRAHAM AND THE HEBREWS

--FEBRUARY 16.--GENESIS 12:1-9.--

"I will bless thee, and make thy name great;
and thou shalt be a blessing."--Genesis 12:2.

"FATHER of the Faithful" is one of Abraham's titles in the Bible. He is one of the greatest characters in history. The most enlightened peoples of the earth look back to him as the Divinely-appointed channel through whom all their religious hopes and prospects have been received--Jews, Christians and Mohammedans. God's promises made to Abraham constitute the foundation of faith for all these peoples, although many of them are not aware of the fact.

The Jews are Abraham's natural descendants through Isaac and Jacob, while the Mohammedans represent specially the Ishmaelite and Esau branches of Abraham's family. Christians profess that they have become heirs to the chiefest blessings promised to Abraham's Seed, by becoming associates and joint-heirs with Christ Jesus, whom they consider the antitype of Isaac and the Heir to all things.--Galatians 3:29.

The New Testament claim is that the Church of Christ --partly from the Jews and partly from the Gentiles-- is the antitype of Rebecca, Isaac's wife and joint-heir. As such, the Church is to be the Bride and Joint-heir of Messiah in His Kingdom. In this picture Abraham typified Jehovah God, Isaac typified Jesus Christ, and Rebecca typified the Church. The New Testament claim is that this Spiritual Seed of Abraham is yet to be God's agency in blessing Natural Israel and all the nations. But, alas, much of the New Testament teaching was lost in the darkness of medieval times.

Christians forgot their high calling, forgot that they were to be joint-heirs in Messiah's Kingdom, forgot that that Kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly Elect would be saved at all, and that they to all eternity would look over the battlements of Heaven and see all others of mankind in torture, and to all eternity hear their groans. Only now are Bible students gradually getting freed from the creeds and back to the teachings of God's Word. Only now are we learning the true import of St. Paul's words to the Church, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise [made to him]."--Gal. 3:29.

One would think that under such circumstances every Jew, every Christian, every Mohammedan, would have absolute confidence in the fact that Abraham once lived. Indeed, it has been merely their confidence in the promises of God made to Abraham that has held the Jews together as a nation and that has gathered Christians from all nations to be heirs of that same promise. Yet, strange to say, the learned Jews and Christians of our day are turning Higher Critics. They are rejecting Abraham and the promises of God made to him as merely mythical legends. How strange that they do not recognize the inconsistency of their position! It is like the tail of a dog disowning its head.

What excuse would Jews have, living in every nation and speaking fifty different languages, for still keeping themselves Jews at all, if they repudiate the peculiar promises of God which relate to them as a people and which caused them originally to remain separate from every other nation, according to Divine instructions, and in hope of a blessing ultimately? The Jew or the Christian who repudiates Abraham simply makes himself foolish in the eyes of all intelligent thinkers. Such would do themselves credit to renounce all claim to Judaism and to Christianity, and thereby they would benefit those whom they would leave.

GOD'S CALL TO ABRAHAM

The name Abraham signifies Father of a multitude. It was given to him after he had responded to God's call and showed his faith and obedience. Originally, his name was Abram, which signifies exalted faith. The name Abraham occurs in the New Testament seventy-four times. Jesus referred to him nineteen times. The promises of God made to Abraham constitute the foundation for all the theology of the New Testament, as expressed by the Lord Jesus, by St. Paul, by St. Stephen, St. Peter and others.

Abraham's birthplace was Ur of the Chaldees, one hundred and twenty miles to the north of the Persian Gulf, and was known as the richest portion of Asia. His father, Terah, was a heathen. Polytheism prevailed--the worshiping of many gods. Jewish legends respecting Abraham tell that as a boy he loathed the vices with which he was surrounded. When only fourteen years old, he refused to join with the family in idol-worship, and on one occasion destroyed seventy-two costly idols.

From Ur the family migrated to Haran, about five hundred miles northwest and in the direction of Palestine. There Abraham remained until his father Terah's death. Then he removed to the land of Canaan. God's dealing with Abraham, according to St. Stephen's account (Acts 7:2,3), began while he was still in Ur. God called him out of the midst of the evil surroundings to be the founder of a new nation that would be holy and obedient to God. The words of the call are not fully given, nor are we informed of the manner in which it was conveyed. It is sufficient for us that Abraham recognized the message as from the Lord, and that he obeyed Him.

Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going to Canaan. Otherwise Abraham would not have been justified in delaying the matter. Doubtless Abraham had something to do with the migration from Ur to Haran. It took them away from the idolatrous scenes of the metropolis to the quieter conditions of pastoral life, and would be recognized by Abraham as a step in the right direction--toward Canaan, so that, on the death of his father, he could be prepared to quickly enter upon the Divine arrangement.

SEPARATE YOURSELVES FROM IDOLATERS

A portion of the call is stated: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth (injureth) thee; and in thee shall all the families of the earth be blessed."--Genesis 12:1-3.

It was in harmony with this Divine call that Abraham, seventy-five years old, at the death of his father Terah, took up his journey to the land of Canaan. There were no landed estates then. The Henry George idea of free land prevailed. Sometime before this, Abraham's elder brother, Nahor, had married and set up an establishment of his own. His brother Haran had died, and Terah. Abraham, with the remnant of the family--and his half-sister Sarah (princess), who became his wife, and his nephew Lot, the son of his elder brother Haran--took their flocks and herds to Canaan, so called because inhabited by sons of Canaan.--Genesis 10:18.

R5169 : page 29

ABRAHAM'S GREAT FAITH IN GOD

The Bible makes a clear distinction between faith and credulity. Abraham was not credulous, in the evil sense of that word, but he was full of faith. This feature of his character specially endeared him to the Almighty, who, because of it, styled him His friend. As St. Paul writes, "Abraham believed God, and it was accounted to him for righteousness." (Galatians 3:6.) It is not claimed in the Bible that Abraham was perfect, nor that any man is perfect. The reverse of this is declared: "There is none righteous (perfect), no, not one." "All come short of the glory of God." (Romans 3:10,23.) None measure up to the glorious image of God, as first it was represented in Father Adam.

Neither was Abraham the friend of God because of his great education, nor because of any wonderful intellectual powers. None of his attainments are held up to us as a basis of his special favor from God and relationship to Him. Nevertheless, we see that he had intellectual powers. The fact that he was very rich indicates that he was a good manager. His skill as a leader of men and as a general was shown at the time that Lot and all the wealthy Sodomites and their possessions were taken captive by King Chedorlaomer and his associates. In the

R5170 : page 29

most commonplace language we read that Abraham promptly armed 318 of his own servants, pursued the victors, by strategy routed them and recovered the spoils.

But it was not for his skill as a general, nor for his generosity in dealing with the spoils, nor for his generosity on other occasions, that God loved Abraham. The special quality that God esteemed in him is repeatedly mentioned in the Bible as having been Abraham's faith. "Abraham believed God." He did not believe his own imaginations, nor the imaginations or dreams of other men.

CHILDREN OF ABRAHAM

Abraham's children, from God's standpoint, include only those who have faith in God. The original evidence of this faith and obedience was circumcision of the flesh, which figuratively represented a turning away from sin, to be obedient to God, and to be inheritors with Abraham of the promise made to Abraham and his seed. Circumcision has become largely a ceremony to the Jews--a ceremony in which they have little or no faith. Such faithless circumcision entitles them to no special favors of the Almighty. But all Jews who still trust in Abraham and the promises made to Abraham are subject to Divine favor and, to our understanding of the Bible, will soon be recipients of marked evidences of Divine blessing at the hands of the glorious Messiah, who soon is to set up God's Kingdom.

St. Paul explains that all true Christians, coming either from the Jews or from the Gentiles, become the Spiritual Seed of Abraham--heirs of certain spiritual promises, as the natural seed are heirs of certain earthly promises not yet fulfilled. But St. Paul tells us that as the natural seed must maintain their faith in circumcision to mark their separateness from the Gentiles, so the Spiritual Seed of Abraham must have an antitypical circumcision of the heart--still more effective, separating them from the world and from sin--marking them off as God's peculiar people zealous of good works.

We exhort both Jews and Christians to honesty and faithfulness--to obedience to God: the one class, that they may inherit the Heavenly promises; the other class, that they may be ready for the inheritance of the earthly promises, which will be theirs as soon as the Heavenly, Spiritual Seed of Abraham shall have been completed by the "change" of the First Resurrection.

===================

R5170 : page 29

ABRAHAM WAS VERY RICH

--FEBRUARY 23.--GENESIS 13:1-18.--

"The blessing of Jehovah, it maketh rich, and He addeth no sorrow therewith."--Proverbs 10:22.--R.V.

THE BIBLE declares that there are not many rich, not many wise, not many learned, who enjoy God's special favor, but chiefly the poor of this world, who are rich in faith. But whoever concludes from this that God is prejudiced against the rich, or that all the rich are iniquitous and have gained their wealth through fraud, errs grievously. What it does teach is that God is no respecter of persons. Whether one be rich or poor, learned or ignorant, God's estimation of him is from the standpoint of the heart. There are both good and bad rich men, just as there are both good and bad poor men.

Abraham, though the youngest son of the family, at the death of his father Terah doubtless inherited all that remained of his possessions, including the share of Sarah, his wife, who was his half-sister. The chronology of the narrative agrees with this; but some have erred in the study of it. Abraham is mentioned first amongst his brethren because of his greater prominence, and not because he was the elder.

Added to Abraham's rich inheritance was the blessing of the Lord upon him. After he had accepted the Divine call and left his homeland to become a wandering shepherd and herdsman in Canaan, his flocks and herds increased greatly. He was, under God's blessing, very rich. Others also of God's servants in the past were greatly blessed with riches--for instance, Job. We are not, however, to apply our Golden Text in this way at the present time. The blessing of the Lord very rarely makes wealthy His saintly people during this Gospel Age. Jesus and the Apostles and the specially saintly all down through the Age and today are poor in this world's goods.

It may be asked, Why this change in God's dealings? The reply of the Scriptures is, that in the past, up to the time of Christ, God's blessings were to men as men; but since the time of Christ, God's saints are "New Creatures in Christ." The terms of discipleship are that they exchange all earthly favors, riches and blessings, and sacrifice their claims to these in order that they may become heirs of God and joint-heirs with Jesus Christ, their Lord, to the Heavenly inheritance--and share in the Messianic Kingdom and its glory, honor and immortality.

God dealt with Abraham as a friend and gave him earthly blessings and promised him earthly blessing in the future life. Jesus and His followers God accepts not as friends, but as sons. His promises to these are not earthly, but Heavenly, spiritual privileges and hopes in the present life, and spiritual glory and immortality--far above angels--in the life to come. God's favor to this House of Sons, of whom Jesus is the Head (Hebrews 3:6), is manifested often in the trials, difficulties, chastisements and earthly losses and afflictions which they experience, all of which are designed to work out for them "a far more exceeding and eternal weight of glory." The beauty and harmony of the Bible can be understood only

R5170 : page 30

by those who thus "rightly divide the Word of Truth" and differentiate between the blessings and promises to the Ancient Worthies as distinct from those which appertain to the followers of Jesus.

ABRAHAM'S FRIENDS NOT JOINT-HEIRS

Lot was a man of nearly Abraham's age, his nephew, the son of his brother Haran. They were friends and companions. God did not call Lot, nor any other of Abraham's relatives, but merely himself, to be the recipient of the promises--the channel through whom they would be fulfilled. This did not hinder Lot from being with his uncle, but indeed permitted him to share the blessings of Divine Providence, which guided Abraham's affairs. God's Covenant and promises were not made with Lot, but with Abraham only. Similarly the spiritual children of Abraham alone are the heirs of the Abrahamic promise, and not their friends or relatives, although the latter may share a reflex blessing of spiritual influence through association with them.

These spiritual children of Abraham, Christ and His consecrated followers, are particularly specified as the heirs of the Abrahamic promise by St. Paul. (Galatians 3:29.) "They all have a faith similar to that of Abraham, and a spirit of obedience similar to his. Jesus is their Head, Captain and Leader, as well as their Redeemer, and they become His disciples by a covenant of sacrifice similar to His own. His promise to them is, "To him that overcometh will I grant to sit with Me in My Throne"--the Kingdom which is to fulfil all the gracious promises which God made to Abraham--to Jews and Gentiles.

RICHES OFTEN BRING TROUBLES

God's blessing upon Abraham, shared by Lot, led on to more or less of ambition and strife, not between the two men themselves, but between their servants. Abraham loved peace, and perceived that it would be wise that the two families should part company. Lot assented. Abraham gave him his choice as to the section of country; and Lot chose the most fertile--the plain of Sodom, in the Valley of Jordan, and the Plain of Sodom, afterward devastated as a judgment from the Lord, is now the Valley of the Dead Sea.

Lot made his home in Sodom while his herds and flocks were pastured in the fertile regions surrounding. Doubtless Lot's wife had to do with the choice. She loved a beautiful home. To her the surroundings of Sodom were very attractive. The family lived there three years, although the riches of the country had a debasing effect upon the people. Lot's righteous soul was vexed, more than offsetting the charm of the country which his wife so loved. Looking back with longing heart at the time of its destruction, she was overtaken in the catastrophe which her husband and daughters escaped.

R5171 : page 30

Abraham, on the contrary, fixed his heart and hopes upon the gracious promises of God, which appertained less to the present and more to the future life. Sarah, his wife, was a real helpmate, who shared her husband's hopes and desired to co-labor with him faithfully for their accomplishment. In these two families, both well-intentioned, we see illustrated the difference between seeking chiefly the Divine approval and seeking chiefly earthly welfare and ease.

Many Christian people today make similar mistakes to that which Lot made. They allow conflicting earthly interests to separate them from the blessings of God's greater favor. They thus involve themselves and their families in the snare of the wicked, while at heart preferring righteousness.

The Master's advice should be remembered, "Seek ye first the Kingdom of God and His Righteousness." Do that which is in harmony with that aspiration and leave to God the oversight and care of earthly interests, that He may give you the lessons and experiences most helpful for you. Those who follow His advice find peace and joy which the world can neither give nor take away--"the peace of God, which passeth all understanding."

GOD'S BLESSING MAKES RICH

Whoever has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy and happiness? Wherever we go we find all--rich and poor--seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord constitutes the true fund of riches and pleasures forevermore--more than the life that now is, and the coming one!

Those whom the Lord makes rich with His promises and His favor, His guidance and His blessing, have the joy which others are vainly seeking. These true riches during this Gospel Age are obtainable by all who have the "hearing ear," and who learn of God's favor in Christ. In Christ are hidden all the treasures of Divine Wisdom, Love and Power.

The only ones who obtain a share of these blessings at the present time are such as become followers of Jesus through faith and consecration of their lives to His service. Nevertheless, in Him are also restitution blessings for the world of mankind, which will be dispensed during the thousand years of His reign, which will begin at His Second Coming. St. Peter tells us of this, and points us to the fact that it has been "foretold by all the Holy Prophets since the world began."--Acts 3:19-21.

God's Covenant with Abraham is several times repeated in slightly different form. One of these presentations is a part of today's study; but as this will be the topic of our study next week, we will here merely allude to it and ask the reader to note that it was not a Heavenly promise, but an earthly one--"all the land which thou seest"; and that it was to an earthly people--"I will make thy seed as the dust of the earth." These are wholly different promises from those which appertain to the Spiritual Seed of Abraham, as our lesson of next week will show.

===================

R5171 : page 30

INTERESTING LETTERS

DEAR PASTOR RUSSELL:--

Just about eighteen months ago I wrote to thank you for the great happiness your books had brought to my husband and self. Today I write to tell you that he finished his course--on September 25.

It was truly as St. Paul says, "In the twinkling of an eye." He had been out, and was telling me something he had seen--and stopped in the middle of a sentence.

In your answer to my last letter you said you noticed we were anxious to spread the Truth, and that perhaps we should be given more opportunity. He was. He became mate on the ferry here, and as it is quite a big thing, he had many opportunities of talking to people, and I don't think he ever missed one.

Last year people used to laugh, but this year they were either annoyed or said, "Well, we can all see there's something coming, and perhaps you're right--hope you are!"

Several, I know, thanked him for telling them of your books, and said they were just what they were wanting. He always said he wasn't nearly good enough for the "little flock," but it seems to me he was just the sort you describe in Vol. V, page 237. He hated the thought of the "Great

Company," as he did anything that was half and half; and he certainly never turned his back on the Truth.

His death was a great shock to everybody in the town, for he was considered one of its healthiest inhabitants, and he was only forty-three. As he lay there, I said to the doctor (who did not know him personally), "He never played a mean trick on anybody in all his life," and the doctor said, "You've only to look at his face to see that, Mrs. Childe."

People who knew him always said he was the most absolutely honest man (very often to his own detriment) they had ever met. His deck hands have told me he was the nicest man they ever worked for--so fair and just, and always ready to stand up for them if anyone else tried to down them; and I would rather have that than a good word from the King--one doesn't put on company manners for one's deck hands.

It may interest you to know that my husband tried twice (before we heard the Truth, and principally for the protection of myself and the children) to join a secret order. Each time--in different towns--the same men black-balled him. They had injured him, and so hated him. Since he knew the Truth, he has been asked to join (which is much against their rules, I believe), not only that order, but several others. They said it would make things so much easier! Of course, he stood clear, and was not in any "bundle" whatsoever.

We were left with almost no money--had lost all we had a few years ago. I have three children--11 and 9 years and 10 months old. I hadn't a relative nearer than 2,000 miles away. I left it all with God, knowing "our bread and water were sure," anyway. And now we are provided for, for at least two years! There was no appeal made--just everybody wanted to help. Ah!--

"I read from the past that my future shall be
Far better than all my fears!"

They all respected my husband for his character, though many thought he had "queer views." I should so value a word from you at this time. I don't know what I should do without the Truth now; I should be despairing. But now every newspaper I take up tells me I shall soon see him again! Thank God! I can say--

"The billows that guarded my sea-girt path
Carried my Lord on their crest!"

He has been as good as all His promises.

With many thanks for the comfort (under God) you have given me in this, my greatest trouble, I remain,

Yours sincerely,
ELEANOR I. CHILDE.--B. C., Can.

----

page 31

DEARLY BELOVED BROTHER IN CHRIST:--

Your letter to colporteurs I have received, and I wish to express my great appreciation of its words of encouragement and counsel. I also wish to thank you for the offered gift--I chose a "Heavenly Manna"--as my other one is wearing out. I could not live without these words of Truth each day, as they give needed strength in trials, and are a source of great blessings.

The WATCH TOWER, too, is eagerly waited for. Each issue is most precious. When I saw the last report, I felt so glad that I had been permitted a very small share in the work. Oh! the joy of service. I wish to briefly tell a little experience regarding our newspaper here, The Piqua Leader-Dispatch, which gives us the sermon each Monday.

Quite recently I was in the office on business, and being well known to the editor and others of their force, they called me in to inform me that a local minister had just been in to request the discontinuance of our sermon feature. They inquired of me the "why."

I knew at once what brought this on, for we were that week putting out our recent "Hell" tracts. This was the result. I carefully, wisely (I trust) chose my words in answer. I also stated that I had worked this city for a year or so in the interest of the Bible Society, and knew of many who were much helped by the reading of the sermons. I said that all great men have enemies, but ours is a Christian cause, and a great success, too.

Their reply was that personally they considered it very "small" for any minister to take such a stand.

A week or so later this same minister publicly announced that he would expose "Pastor Russell," our society, Bible Students, etc. And he did--to a moderate audience. But the wrath of men must praise God; for he spoke of our untiring zeal, of the wonderful scope of the work, but couldn't understand where the money came from!

Then he related how he had requested The Leader-Dispatch to discontinue the sermons. Their answer had been, however, that "they were too valuable!" "Then," he added, "if they will put them before us, we can at least refuse to read them."

I think this a good advertisement, don't you? But I found Catholics and Protestants, Christians, Jews and non-professors, who read them. Thanks be to God! How glad we are that in "due time" all shall know, even the least. We pray richest blessings upon you, dear brother, in the coming year.

Yours by His Grace, MRS. GEO. H. KELLER.

R5171 : page 31

MR. EDITOR:--

Enclosed herewith please find clipping from the Gospel Messenger, December 14, 1912 issue, containing an article entitled "Hell and Damnation," by B. E. Kesler, River Bend, Colo. This paper is a Dunkard paper, or more properly is the mouthpiece of "The Church of the Brethren."

You will note that Mr. Kesler makes the charge that Pastor Russell makes all kinds of fanciful translations of the Scriptures in order to sustain what he designates your "theories." It is another case of "throwing dust" into the eyes of the people. I don't understand how any one can write such an article without knowing that he is misrepresenting the facts, and in proof note what he says respecting 2 Peter 2:4. Here he makes you say that God cast the angels that sinned down to the fires of Gehenna, whereas you plainly show in the pamphlet, which he evidently read, that the Greek word here is not "Gehenna," but "Tartaroo." This I find is what the Emphatic Diaglott, as well as Strong's Exhaustive Concordance of the Scriptures, reveals it to be.

Is it not now time in the Lord's providence to answer the charge, "It is a peculiarity of his writings, generally, that he doesn't seem to find his theories taught in any of the commonly accepted translations of the Bible, and so he makes bold to make his own translation as he goes, and in this way tries to cover up his assumed prerogative, to condemn as 'heretics' and 'hypocrites' all who do not bow at his shrine and accept his theories"?

I will not now take the time to call attention to other discrepancies in this article of nonsense, but will leave it to your judgment of the Lord's will in the matter. Surely now is the separating time; and all who are professing to be the Lord's people are most surely now taking their stand for either Truth or Error, as never before.

We surely can never appreciate the Present Truth enough, nor render unto the Lord sufficient praise or thanks for the anointing of our eyes with the "eye salve" of Truth through your faithful ministry.

Yours in the Beloved, M. L. WOLF

* * *

Thanks, dear friend! It is saddening to find religious teachers striving to throw "dust" in the mental eyes of their

R5172 : page 31

followers. Some are "blind leaders of the blind," while others apparently are "willingly ignorant." Like the Pharisees of old, some have taken away from their too trustful followers the "key of knowledge," and are grieved that the people are now being taught better. However, the result is that some are getting awake and learning to think, and to study the Bible for themselves, who otherwise might have slept on. It is God's "due time" for His faithful to be awakened and to come to a knowledge of the Truth; and for aught we know He is using the wrath of man to praise Himself.

A still more despicable course is followed by some claiming to be ministers of Christ. Unable to controvert Pastor Russell's teachings they slander him shamefully. Professing to be Christians, they insinuate and come as close as possible to infracting the lowest standards of human law respecting slander and libel. They that preach the Golden Rule and profess to believe that everybody who breaks it is going to everlasting torture, do they forget the words of St. John that their course is in the sight of our Lord really "murder"?--1 John 3:15.

MY DEAR PASTOR:--

Received the last WATCH TOWER for 1912 yesterday; and oh, how much good it has done me already! The article which appeals to me specially now is one entitled: "The Philosophy of Our Daily Experiences." It is meat in due season for me; and I thank the Lord for such strengthening food, as I am now undergoing some "training." By His grace and help assisting, I would like to come to the place where I will delight to do His will.

God bless you and keep you till the end.

MINNIE J. WILSON.

VOL. XXXIV   FEBRUARY 1   No. 3
A. D. 1913--A. M. 6041

CONTENTS

The Cost of Discipleship.......................... 35
  Fidelity to the Truth a Cause of Persecution................................ 36
  The Golden Rule a Test....................... 36
  The Burning Outside the Camp................. 37
Reports from Foreign Branches for 1912............ 37
Abraham's Age on Entering Canaan................. 42
The Oath-Bound Covenant........................... 42
  Abraham's Three Wives Typical................ 43
  Abraham's All Given to Isaac................. 43
  As the Stars and as the Sand................. 43
  God's Oath to Abraham......................... 43
Hope for the Sodomites........................... 44
  The Wickedness of Sodom Great................. 44
  The First Resurrection........................ 45
Abraham's Faith Tested............................ 45
  "If We Suffer With Him"....................... 46
  The Ram in the Thicket........................ 46
Some Interesting Letters.......................... 47
Berean Questions in Scripture Studies............. 47

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5173 : page 34

1913--MEMORIAL SUPPER--1913

The proper date for the celebration of the Memorial Supper this year will be Thursday evening, March 20, after 6 p. m. This is the beginning of the 14th of Nisan of the Jewish Calendar. The 15th of Nisan marks the full of the moon following the Spring Equinoxes. The moon symbolized the favor granted to Israel. It was at its full the day Jesus died--thereafter it began to wane, symbolical of the Jewish favor having ended at that time.

We commend to all of the Lord's people the celebration of our Savior's death, in harmony with His request, "As oft as ye shall do this, do it in remembrance of Me." We understand this to be an injunction to an annual celebration, and that the appropriate time is the anniversary of the first celebration. We give notice thus early because subscribers to this Journal as far away as Alaska, Japan, Australia, China and India are interested with us in this precious memorial of our Master's sacrifice for the sins of the whole world. It is to us a remembrance also of our covenant to share with Him in His sufferings and of His promise that the faithful shall also be partakers of His coming glory in the Kingdom.

----

page 34

"IN THE GARDEN OF THE LORD"

This is the title of a very beautiful little poem from the pen of Sister G. W. Seibert. It has been published in booklet form with sixteen illustrations, twenty-four pages, paper. It was our hope that we should have had these in time for the use of the friends, as holiday souvenirs, but they arrived just too late for announcement. They are useful at all times, however. We suggest that the various Classes of Bible Students desiring these order them together. The convenience of making larger shipments will permit us to make a proportionately lower price--6c. each, 65c. per dozen, postpaid by us.

MID-WINTER SOUTHERN CONVENTIONS

Further particulars respecting these Conventions may be expected in our next issue. We merely now announce that Brother Russell may be expected to meet with the friends at Jacksonville, Sunday, February 16 and Monday, the 17th; at Kingston and vicinity, February 24-26; at Tampa, March 5; at Pensacola, March 6; returning to Washington

Temple, March 9.

==========

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow: (1) 7; (2) 102; (3) 47; (4) 208; (5) 191;
(6) 87; (7) 160; (8) 43; (9) 299; (10) 105; (11) 116; (12) 255;
(13) 22; (14) 72; (15) 307; (16) 259; (17) 243; (18) 114;
(19) Vow; (20) 106; (21) 39; (22) 273; (23) 332; (24) 240;
(25) 203; (26) 101; (27) 235; (28) 331; (29) 8; (30) 305;
(31) 303.

===================

R5172 : page 35

THE COST OF DISCIPLESHIP

"Being reviled, we bless; being persecuted, we suffer it."--1 Cor. 4:12.

SINCE GOD HIMSELF is Love, the very highest ideal of perfection which He has given to His people is the standard of Love. We cannot imagine a higher standard than this, nor one more difficult to attain. It is the special characteristic without which none will get the prize of the high calling of God in Christ Jesus. This mark of perfection was stamped on our Lord. He delighted to do the Father's will in all respects, even to the extent of laying down His life for those who, on account of Adam's sin, were under the sentence of death.

Our Lord did not, however, need to run toward this mark of perfect love; for He was always perfect--"holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) The Church, on the contrary, are naturally imperfect and fallen by heredity; but we have been washed from all stain of guilt in the blood of the Lamb. The mark of perfect love we attain gradually. We first reach perfection of heart intention, and then we pass through experiences which crystallize our characters in righteousness. In all of these trials and difficulties, we must demonstrate that, if our physical organism were perfect, we would always do God's holy will.

As we see this quality of love in our Lord Jesus, we appreciate it, even though we realize that we are not up to the standard which God requires. Nevertheless, our great desire is that we have perfect love for everything in harmony with the will of God. After we have reached perfection of heart intention, the test is no longer upon us of attaining the mark, but of pressing down upon that mark until our character has been crystallized. As the Apostle Paul says, "Having done all, stand." (Eph. 6:13.) We do not progress beyond perfect love; for no one can do more than to have a full desire that God's will be done in him. He could do no more, whether he lived five years longer or fifty years. Perfect love is the mark toward which he pressed, and he can attain no higher standard.

While one stands at the mark of Love, the tests grow stronger. We pass through experiences--often trivial enough--which tempt us to malice, envy, anger and strife. If we are overcome by these tests, and fall away from the condition of perfect love, we shall lose the prize for which we are running. (Phil. 3:14.) One who thus falls away may get into the Great Company for development; but if he were to lose all love, he would go into the Second Death. In either of these cases, the person has moved away from the mark of perfect Love, the only standard for those who desire to be in the Kingdom and to participate in the glorious things which God has in store for those who love Him supremely.

GENEROSITY AND BENEVOLENCE CHARACTERISTIC OF GOD'S PEOPLE

Our Lord desires to see in His followers the disposition to overcome the weaknesses and tendencies of the fallen condition and to follow in His footsteps. Of Him it is written, "Christ also suffered for us, leaving us an example, that ye should follow in His steps;...who, when He was reviled, reviled not again; when He suffered, He threatened not." (I Peter 2:21-23.) To be reviled is to be made to appear vile, to be evil spoken of, slandered. The natural tendency of all is to resent injustice, to render evil for evil, to give as good as we get--and a little more if possible. This is the natural inclination because we are in the fallen condition, unbalanced in our minds.

Our Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to revile in return; no matter how much we are persecuted, we are not to persecute in return. This is the Law of the New Creation. Instead of reviling again, we are to bless. This does not mean that when one has said a slanderous thing of us, we are to say, "God bless you"; but that if the person is in difficulty and needs help, we are to overlook altogether what he has done to us, and be just as ready to help him as any other person.

This spirit of generosity and benevolence should be the spirit of the Lord's people. We are to bless those who revile and persecute us by doing them good and by explaining to them, if possible, the situation, which evidently they have misunderstood. We are to bless them by helping them, if opportunity offers, out of darkness into light.

Our faith is greatly strengthened by considering the course of our Lord and noting the similarity between His experiences and ours. Both He and His Apostles were persecuted by the Jewish household of faith. The whole Jewish nation professed to be God's people; and our Lord recognized them as His own, as it is written. (John 1:11.) Yet when "He came unto His own," they received Him not, but persecuted Him and even crucified Him. Later, they persecuted His Apostles and their followers.

Apparently the household of faith has had a monopoly of persecutions. All down the Gospel Age, those who have professed to be God's people have persecuted others.

R5172 : page 36

Both Catholics and Protestants have persecuted each other and the Jews, God's chosen people. The majority of persecutions have been by those who professed to be the people of God, many of whom really thought they were.

The persecutions of today are of the same kind. They come from those who profess to be the Lord's people. In harmony with this fact is the Scripture which says, "Your brethren that hated you, that cast you out for My Name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." (Isa. 66:5.) This statement applies also to the members of our own families, who are not in sympathy with the Truth; that is to say, any persecutions coming from the members of our families are usually from those who profess to be Christians. As a rule, their opposition is not for personal reasons, but on account of some doctrinal point, which they do not see in the same light as do those whom they persecute.

It behooves the Lord's people to look with great sympathy upon those who may be their persecutors. We recall instances where persecution has been carried on with the thought that the persecutors were doing the will of God. Those who persecuted the Lord Jesus were to some degree ignorant of who He was. In Acts 3:17, St. Peter says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." St. Paul says, "Had they known it, they would not have crucified the Lord of glory." (I Cor. 2:8.) When Saul of Tarsus persecuted St. Stephen and others of the early Church, he verily thought that he did God service, as he himself afterwards tells us.--Acts 26:9-11.

FIDELITY TO THE TRUTH A CAUSE OF PERSECUTION

All down through the Gospel Age, those who have been faithful to the Truth of God have been put "out of the synagogue." The creeds of men have been barriers to keep out those who understood the Word of God. There was a time when many were excommunicated as heretics because of conscience. One of these was Michael Servetus, a brother Christian, whose horrible death at the stake was brought about by John Calvin. This course of conduct literally fulfilled the Scripture which says, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."--John 16:2.

Those who had charge of the synagogues were not always bad people, but they were mistaken, as was Saul of Tarsus when he haled men and women to prison. (Acts 8:3.) The same conditions exist today. The darkness hateth the light. When any become enlightened in the Word of God, they are told, "If you stay with us, you must not present these matters." Those who are loyal to God are in this way forced out of the synagogues.

Our day has a peculiarity, however, that other days have not had. The Divine Plan is so beautiful that by its light we see that others are in darkness. The voice of God, the voice of conscience, of enlightenment, calls the people of God out of Babylon, which is misrepresenting God's character, Plan and Word. Instead of feeling like bringing vengeance upon our enemies, we should feel sympathy for them--not with them, but for them. We should realize that with them it is very much as it was with the Jews of our Lord's day, who, had they known what they were doing, would have been very much ashamed of their course.

The persecutions of today are different from those of any other period of history. Many faithful followers of the Lord are reproved and slandered for their loyalty to the Word of God. Our Lord's words, however, warrant us in expecting that those who are faithful to Him will be evil spoken of, even as He was. With His words before our minds, we should not be surprised at false charges and false insinuations made against His true followers in proportion to their prominence as His servants.

Our Lord's warning that men "shall say all manner of evil against you falsely for My sake" (Matt. 5:11), does not imply that those who malign the true Christian will say, "We do this to you for Christ's sake, because you are one of His followers." We have never heard of any one who was thus persecuted, and therefore such a course cannot be what our Lord meant. Evidently His meaning was that His followers, honorable, moderate, truthful, honest, virtuous, possessing the spirit of a sound mind, like Himself, would be highly esteemed amongst the nominally religious, were it not for their loyalty to the Word of God. Because of faithfully pointing out popular errors, because of fidelity to the Truth, they are hated by those prominent in Churchianity.

THE GOLDEN RULE A TEST TO CHRISTIANS

These conditions are testing the adherents of Churchianity along the lines of the Golden Rule; and when they speak evil through malice, hatred, strife and opposition, they are condemning themselves under that rule; for well do they know that they do not wish others to speak evil of them--either through hearsay or through concocted lies or through malice.

These conditions are also a test to the Lord's people, to prove whether they are willing to endure these persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. If under the pressure they revile in return and slander and backbite, they are thus demonstrating their unfitness to have a place in the Kingdom. If, on the other hand, they receive these lessons with patience and long-suffering, they will develop more of the character-likeness of their Redeemer and thus become more worthy of a share with Him in the future glory.

Our Lord's declaration, "Ye are the salt of the earth," may very properly be applied to those of the followers of the Lord who give heed to His teachings and who cultivate His character-likeness. As salt is useful in arresting decomposition, so the influence of these faithful ones is preservative. At the time of the First Advent, the world was in a condition in which it would probably have hastened to degeneracy and decay, but for the introduction of the preservative influence extending from the members of the Body of Christ. That influence is still manifest in so-called Christendom.

Even today, although the truly consecrated believers in the great Redeemer are confessedly few in number, yet the saltness from the teachings of the Savior has a wide influence upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. In spite of it, we see very corrupting and corrupt influences at work everywhere; and the wider our horizon, the more general our information, the more we realize the truth of this statement. When the last member of the Body of Christ shall have passed beyond the veil, the salt will be gone. Then corruption will take hold swiftly, and the result will be the great time of trouble such as never was since there was a nation.--Matt. 24:21; Dan. 12:1.

The Scriptures point out the fact that the Lord's consecrated people belong so completely to Him that in all their afflictions He is afflicted. (Isa. 63:9.) When Saul of Tarsus was persecuting the early Church, our Lord called out to him on the way to Damascus, and said, "Saul, Saul, why persecutest thou ME? And he said,

Who are Thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." (Acts 9:4,5.) Saul was not persecuting the glorified Savior directly, but he was persecuting the followers of Jesus--not the New Creatures, but the flesh. Since, then, our Lord adopts the flesh of His followers as His, the Church is said to be filling up that which is behind of the afflictions of Christ.--Col. 1:24.

Throughout the Gospel Age, the world has been blind to the fact that it has persecuted the Church of Christ--

those whom God has chosen to be joint-heirs with our Lord Jesus Christ. (Rom. 8:17.) When later the eyes of mankind shall have been opened, they will realize what they have done, and will be very much ashamed of their conduct. After Saul of Tarsus saw that he had been fighting against God, his whole course of life was changed.

THE ANTITYPICAL BURNING OUTSIDE THE CAMP

As our Lord suffered in the flesh, so will also those who are members of the Church, which is His Body. (Eph. 1:22,23.) St. Peter admonishes us to expect this, saying, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind." (I Peter 4:1.) It is the flesh, not the New Creature, that suffers. While we are suffering in the flesh, we are also being developed in the spirit.

In Psalm 44:22, we read, "For Thy sake we are killed all the Day long; we are counted as sheep for the slaughter." St. Paul shows that this statement is a prophecy applicable to the entire membership of Christ, of whom our Lord Jesus is the Head. (Rom. 8:36.) The day to which reference is made is the Gospel Age (2 Cor. 6:2), the antitypical Day of Atonement. As on the typical Atonement Day the typical sacrifices were offered, so all down the Gospel Age the antitypical "better sacrifices" have been made. (Heb. 9:23; 13:11-13.) These "better sacrifices" began with our Lord and continue with His Body, which is the Church.

The antitypical sacrificing began at the time of our Lord's consecration, which was His full surrender of His life to God, to be used in any way that the Father saw fit and that His providences might direct. The Church follows in His steps. Our consecration is our death to the world, to earthly hopes, aims and ambitions. In our Lord's case, we see that His sacrificial death not only meant the giving away of His physical strength in healing, teaching, etc., but included also the suffering resulting from the opposition of those about Him. Even from members of His own family He experienced ostracism. So Jesus died daily.

In proportion as we are faithful to our Heavenly Father and to the terms of our consecration, we shall have similar experiences. Faithfulness to our covenant of sacrifice will bring upon us opposition from the world, the flesh and the Devil. Particularly will our persecution come from those Christians who are not developed sufficiently to appreciate matters from the proper standpoint.

St. Paul, in speaking of his own case, says that he was dying daily. (I Cor. 15:31.) This statement applies to all who are laying down their lives in the Lord's service. Sometimes it is by the expenditure of physical strength; sometimes it is by a stab from some one who has hurt us, wounded us, injured us with his tongue. In the type, this kind of experience is represented by the burning of the flesh outside the camp, a place which typifies the outcast condition.

The faithful servants of the Lord will be ostracised by the world, as our Lord foretold. (Matt. 24:9; John 16:1-3.) Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. As our Lord said, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."--John 3:20.

To be faithful unto death is a part of the covenant of sacrifice. In some instances, death may come early; in others, it may come late. St. Stephen was faithful unto death, which came early in his Christian experience; St. Peter was also faithful, but met his death after a long lifetime. The promise to the overcomer is, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) "If we suffer, we shall also reign with Him."--2 Tim. 2:12.

===================

R5174 : page 37

REPORTS FROM FOREIGN BRANCHES FOR 1912

BRITISH BRANCH REPORT FOR 1912

DEAR BROTHER RUSSELL:--

The figures giving the British Branch Report for the year ending October 31 have been sent to the Office. We trust they duly reached you.

It has been a year of progress in all directions. The chief factor is the devotion of the Colporteurs. In nearly all cases they have considerably increased their sales; and the numbers of the Colporteurs have also increased, through the encouragement they are now getting. We believe there is more work possible in this part of the field than ever. Record sales are being effected. And it is still the case that in places colporteured once or twice the books are as salable as ever. The Volunteer literature has gone out at a rather lower rate than last year, but the Class Extension work has absorbed a good deal of Volunteering energy.

The Class Extension work is proving a great blessing to the brethren as well as to those who have ears to hear. In London both the Tabernacle Congregation and the Forest Gate Church have met with much encouragement. The Class Extension Committee of the Tabernacle report 18 new week-night classes formed during the year through this work, and two existing classes greatly augmented, out of twenty-one series of meetings held--results which are gratifying. These results, we believe, are largely due to a careful following out of the suggestions given in the pamphlet. Other classes also report progress, some good, some not so good, but it is noticeable that the best results follow when the suggestions given are accepted and adhered to. After three Chart Talks and three lectures, with the same brother as chairman through all the meetings, the people are generally found willing to form a class for further study.

The Pilgrim service has been greater this year than any previous year. The visits of the Pilgrims are much appreciated by the classes, who, everywhere, show a desire to use the occasion for a public witness. These meetings, with the Class Extension work, have of necessity proved a considerable tax upon the finances of the brethren, yet the donations to the Tract Fund show an increase. The book-loaning, which has been tried by some classes, has not made much advance during the year. It has been a blessing to those who have engaged in it, and has been used of the Lord in some instances to bring some into the light of the Truth. Especially is this the case in Forest Gate, London. Altogether the outlook is good. People, aroused by the "present distress," felt both in the Churches

R5174 : page 38

and in domestic life and politics, are paying more heed to the message of the Truth; they are more ready to listen and to read. The general spreading of our literature and the publication of the sermons are having an effect upon the country, and the evidences are that there are many "open doors" for service awaiting us all. We believe there are splendid opportunities for Colporteur work and Class Extension work awaiting those who have liberty and grace to work while it is yet day. The spiritual health of the classes is good, though, we regret, some of the dear brethren are allowing themselves to be tried by dissensions sowed by the enemy.

We are rejoicing in the privilege of service, and daily we pray for the Lord's continued blessing upon all the work, both here and abroad, and also upon your own.

Yours in His grace and service,

BRITISH BRANCH,
Executive Committee.

OUTPUT OF STUDIES, BOOKS AND BOOKLETS

STUDIES IN THE SCRIPTURES in cloth................	96,922
STUDIES IN THE SCRIPTURES in Karatol, leather, India, and foreign tongues.......................	3,955
STUDIES IN THE SCRIPTURES, Vol. I in magazine form..	5,220

Total..	106,097
Books (Manna, Poems, Manual and Hymnal)...........	3,224
Booklets...	13,592

Grand Total......................................	122,913

This shows an increase over the output of last year in STUDIES of 32,338 volumes; in books, of 1,286; whereas there is a loss in the numbers of booklets and Volume I in magazine form.

Circulation of PEOPLES PULPIT and EVERYBODY'S PAPER	7,356,869
Tracts	316,000
WATCH TOWERS on Hell	53,115
Total	7,725,984

This represents, figured in the usual tract pages, 117,709,904, 1,912,000, and 3,399,360, a total of 123,021,264. Practically a million more copies of PEOPLES PULPIT and EVERYBODY'S PAPER were distributed this year than last.

SUMMARY OF CORRESPONDENCE

Letters and cards received	19,639
Letters and cards sent out	19,501

REPORT OF AUSTRALASIAN BRANCH FOR 1912

DEAR BROTHER RUSSELL:--

We are glad to think that the Report which we have now the pleasure of sending along for the year past will be pleasing to you. We continually realize that what is done is "not by power nor by might, but by My Spirit, saith the Lord," and that what has been accomplished is through the Lord's Spirit in His people, energizing them to more and more earnest zeal in His service, and with desire that every grain shall be garnered in this part of the Harvest field.

While we are rejoicing that many have been brought to a knowledge of the Truth during the year, there is still the more pleasing feature, if that is possible, that those who have been longer associated with the Harvest Message have certainly increased their joy in the Lord, their love for the Truth and their appreciation of the means which the Lord has particularly used for bringing these matters to the household of faith. A corresponding increase of zeal is manifest all along the line, and you will notice that the donations to the Tract Fund by way of Good Hopes, etc., have greatly increased, as though the friends had made up their minds to try to meet the expense of the work in this field if possible.

When one thinks of the 724,000 PEOPLES PULPIT and EVERYBODY'S PAPER that have been sent out, mostly by mail, it represents a beautiful amount of patient, steady plodding by those who have been able to do it. Some have written the wrappers by the thousands and sent them to us; while others have been able to wrap the papers for the post; and so the work has gone on. We cannot but think that the Lord will be pleased with the diligent efforts, specially of some, in this matter.

The Colporteurs have had a good year, and there is an increase in the output of volumes over last year of about 33-1/3 per cent.; and although the ground had all been previously gone over, the prospects are still good, and we are glad that some others are endeavoring to so arrange matters as to be able to enter the work even at the eleventh hour. Some of the workers have had specially interesting times and wonderful evidences of the Lord's favor and guidance and blessing.

We think that it is just possible that some may not be realizing opportunities in this service. Though unable to give all their time, they may be able to spend a few hours a week. There must still be some that need the sealing in their foreheads, for the winds are surely to be let loose when this work is finished. And it always seems to me that it is a wonderful joy to take the Water of Truth to the thirsty soul, to search out the Nathanaels, and get them to "come and see" and realize the presence of Messiah.

Brother Nelson will report on his travels; he seems specially to have been a means of assistance and blessing to the Sydney Class, who undertook to pay his expenses and also co-labored with him in the Extension Work. Their hard work in circulating the numbers of EVERYBODY'S PAPER has been rewarded, not only by blessing on themselves, but by a nice addition of new members to their class.

We believe that the Convention that was held there last Easter was the beginning of better conditions for the Church in Sydney. The Convention at Melbourne takes place at Christmas, and we are looking forward for the best one yet. We hope to be able to report it so. Certainly it was a good one on the last occasion.

There are evidences that the prosperity of this country, which has been so pronounced for the past year or two, has reached its zenith. Among the thoughtful, whether religious or not, there is a general impression that some sort of crisis is being approached and that things cannot continue as they are very long.

We are still hoping that you may come over and help us. The friends have had so much disappointment twice in regard to yourself, and then also in respect to Brother Hollister. We hope that when you do come it will not be for too short a time. We are sure that much good would result, not only in stimulating the friends, but also in appealing to the Christian community generally. While still hoping along this line, we desire that you will join with us and all the dear friends in these parts that the spirit of love and zeal may dwell richly with us all, that the work may go forward to the glory of God.

With Christian love, yours in the service of Christ,

R. E. B. NICHOLSON.

PUBLICATIONS CIRCULATED

Copies of STUDIES IN THE SCRIPTURES..............	12,388

" " " " " " in magazine form	666
Copies of booklets	1,800
Total	14,854

R5175 : page 39

FREE LITERATURE

PEOPLES PULPIT and EVERYBODY'S PAPER	724,323
Sample WATCH TOWERS, debates, etc.	14,369
Low estimate of sermons in newspapers	3,532,233
Total	4,270,925

These, represented in the usual tract pages, would be about 17,386,176; 1,162,776; 12,144,700 and 30,693,652 respectively.

CORRESPONDENCE

Letters and cards received	3,096
Letters and cards dispatched	4,486

REPORT OF WORK IN GERMANY FOR 1912

DEAR BROTHER RUSSELL:--

Enclosed please find the Report for the last quarter of our fiscal year and the trial balance sheet for the year. I had the pleasure to be at the Hamburg Convention and took part most of the time--Sister Koetitz accompanying me. The friends enjoyed themselves very much and confessed to having received a great blessing. About seventy took part, half of which number was from a distance. We had a nice hall and sent invitations to the addresses we had received through Colporteurs. There was also a notice in the paper. The result was that on the first and last days of the Convention (being Sunday and a holiday, respectively), more than a hundred strangers attended, and quite a number of these showed considerable interest.

At the first Hamburg meeting after the Convention, eighteen new friends attended. The Convention remembered you kindly and passed a resolution to send you heartfelt greetings and best wishes in the Lord. These Conventions are certainly a great blessing.

Having heard of the resolution on Hell passed by the Washington Convention, the Hamburg Convention wished to go on record, and unanimously adopted it in German translation, voting that it might be sent to the German newspapers and clergy of the Continent. The Hamburger Fremdenblatt reported the matter on the second day following. And other newspapers later.

Now let me give a brief report of the work during the past year. I would mention first the circulation of literature, as follows:

Volumes of STUDIES IN THE SCRIPTURES.............	11,056
Volume I in TOWER form...........................	11,230
Various booklets.................................	35,555
Regular issue of the German WATCH TOWER (12 numbers)....................................	43,200
Sample copies of German WATCH TOWER (12 numbers)....................................	24,000
"Hell" TOWERS....................................	8,842
PEOPLES PULPIT, EVERYBODY'S PAPER, Yiddish papers and Old Theology tracts..................	2,919,050

The last item, of free literature, together with the above-mentioned sample TOWERS and TOWERS on Hell, represent in tract pages 83,817,600.

These figures include the circulation of nine hundred volumes in the Hollandish, Polish and Hungarian languages, some Polish and Hungarian P. P., and 500,000 Hollandish P. P., sent to Holland, South Africa and America.

Comparing these figures with those of last year, you will find a considerable increase in the number of volumes and booklets circulated. We received 5,886 letters and cards, answering 3,977. About 200 friends were immersed during the year.

As for the general spirit of the friends in the Truth, I consider that it is very good, although it seems that we do not come up to the standard of freedom (from earthly cares), liveliness and success set us by our American brethren in the Harvest Work. However, the Lord knows our hearts and makes allowance for different conditions and circumstances in this country. I feel that the friends may be credited with having done about all that they could, and I am surprised that the net results are so large. And I rejoice, praising the Lord for His blessings which have crowned the efforts of the dear German friends--of Germany, Switzerland, and part of Austria and Russia--with such success. I should mention also with appreciation the encouragement given and the assistance rendered by the German friends in America who have written to us and obtained literature from here.

Your visits in this country were a great inspiration to all who had an opportunity to see and hear you, and we look forward to seeing you soon again if the Lord will. We have entered the new year of our labors, with political and social disturbances upon us and ahead of us, as you are aware from the newspapers. We must gird up the loins of our minds, as the Lord and the Apostles suggest, and be sober and hope to the end, daily, for the favor to be brought unto us finally.

With these brief remarks let me close my this year's Report, with the happiest greetings to yourself and the Brooklyn Bethel Family, and to all who are in Christ Jesus and one with us in the same hope, from the German

Bible House Family, and from your humble brother and fellow-servant in Christ, O. A. KOETITZ.

SUISSE-GERMAN DEPT. REPORT FOR 1912

(Included in the Foregoing)

DISTRIBUTION OF LITERATURE

STUDIES IN THE SCRIPTURES and MANNAS.............	1,602
" " " " Vol. I, in magazine form..	1,391
Booklets..	2,303
Copies of WATCH TOWER............................	6,000
EVERYBODY'S PAPER and Tracts......................	94,000

REPORT OF WORK IN SWEDEN--1912

DEAR BROTHER RUSSELL:--

By the Lord's grace we have passed another year in His blessed service, and are now so much the nearer to the end of this Harvest period; and by His favor it is my privilege to send you the Report of the Swedish work for the last fiscal year.

As the following figures will show, the work has been richly blessed of the Lord, and a considerable general increase also is shown this year, although not in every branch, as we would have wished to have it. We have also the very best reasons for our still greater expectations for the year before us. The friends over here realize more and more the importance of the present privileges opened up for us by the present Chief Reaper, and a large part of the "common people" seem to be hungering and thirsting for the Truth as never before. Indeed, we can see how "the field [still] is ripe unto the Harvest"--and more so now than ever.

Our hearts rejoice, while we at the same time feel greatly humbled when we realize some of the mercies shown us in connection with this wonderful time of preparation for the setting up of the Kingdom; and we are most earnestly decided, by the Lord's help, to be faithful to Him and to His special channel, until the end, using every remaining opportunity in the best way possible.

One of the most remarkable increases is shown in the number of books sold, which is not very far from twice as large as the corresponding figure the preceding year,

R5175 : page 40

depending, we believe, to a large extent upon the publishing of the new-styled, revised Swedish versions of all the different volumes of STUDIES IN THE SCRIPTURES, which also has been done here during the year. The large editions (of 30,000 copies altogether) of the first three volumes published in June this year, have during these few months melted down to such a degree that we have found it wise to already begin the printing of new editions in the same quantities. More than thirty dear brethren and sisters have labored as Colporteurs during the year. A few of these have just recently received the Truth, and have joined in the work with great zeal.

The free distribution of tracts has also increased, as you will see. A large part of the issue of "Eko fran talarstolen"--PEOPLES PULPIT--of which we now regularly print about 150,000 copies every month--has been used in connection with the advertising of public meetings in various parts of the country.

The regular Pilgrim service has been richly blessed and used of the Lord. We have had two General Conventions (the first in Orebro with not less than 500 Truth friends present, and the second in Stockholm--when we had the joy of having you--yourself--in our midst, and had the privilege of listening to your helpful and loving words to us), and a large number of well attended and profitable local Conventions in nearly all parts of the land. Besides this, 81 extra public meetings--of which many were in places where we have never before had any meeting--have been held by myself all over the land during the year.

These extra meetings have had a total attendance of 31,150 adults, which as a rule have given the very closest attention to our presentation of the good Message for fully two hours and more each time. At the close of these meetings, we have sold between two and three thousand volumes of the STUDIES, etc., and we have also in connection with them distributed nearly one-half million "Eko fran talarstolen." 417,500 of that number have been put in the homes of the people before the meetings, advertising the same, by brethren who voluntarily have given

R5176 : page 40

their time in this way to serve the Cause we all love so dearly.

The number of subscribers to the Swedish WATCH TOWER has increased by only 142, but we hope it will increase more during the year before us. The voluntary donations to the Tract Fund show again a considerable increase, which is specially remarkable when one considers the limited financial conditions in which most of the friends here live, as well as the fact that a large part of their savings has been used in connection with the hundreds of meetings held all over the country, and of which the expenses have not been reported to us.

We daily commend you, our beloved Pastor, and all your faithful co-laborers everywhere, to the Lord's grace, and are glad to know that we also are remembered by you.

With much Christian love from ourself, and on behalf of the Swedish Brethren,

Yours in the service of our Redeemer,
AUGUST LUNDBORG.

SUMMARY OF THE WORK

Copies STUDIES IN THE SCRIPTURES circulated	27,780
Vol. 1 in Magazine edition, sold at cost	12,650

Total	40,430
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc	25,557

Total	65,987
Eko fran talarstolen (PEOPLES PULPIT), issued free	753,000
Other free tracts and sample TOWERS	126,036

Total	879,036

Expressed in usual form of tract pages	14,124,128

Number of subscribers to the Swedish WATCH TOWER	1,881
Old sets Swedish TOWER, cloth-bound and unbound	700
Bibles sold	109
Number of meetings held under the auspices of the Society	1,395
Number of miles traveled in preaching tours	73,571
Letters and cards sent out	5,320
Letters and cards received	4,118
Total number of various sendings, by mail and by railroad	27,567

***

REPORT FROM THE NORWEGIAN BRANCH FOR 1912

SUMMARY OF THE WORK

Number of STUDIES IN THE SCRIPTURES and MANNAS sold	2,179
Number of booklets sold	2,069

Total	4,248

Tracts and Norwegian PEOPLES PULPIT distributed	123,625
These estimated as tract pages	1,978,000
Subscriptions to the Norweg. PEOPLES PULPIT	1,066
Subscriptions to the Dano.-Norweg. WATCH TOWER	265
Letters and cards received	1,502
Letters and cards sent out	1,214
Parcels sent out	11,598
Number of public meetings	42
Number of parlor meetings	148

Number of attendants, approximately...............	14,500

ANNUAL REPORT OF DANISH BRANCH FOR 1912

DEAR BROTHER RUSSELL:--

I hereby submit the Report of the work done in this country, in our endeavor to spread the good tidings of the Kingdom so near at hand. Although the figures are small, yet in one or two branches the work has widened somewhat. More tracts have been distributed than formerly, and although no regular Pilgrim service has been taken up, more work has been done in that line than previously, and both public and private meetings have been held in different parts of the country. Lately we have taken up a work on Sundays, in different towns and places, from which we have been able to get back to Copenhagen the same day. Early on Sunday mornings, some twenty of the friends of the Class here have started out for some such place, and throughout the morning and forenoon they have distributed tracts announcing a public meeting held in the afternoon. These meetings have also been announced in the local papers, and have been well attended. A number of the books have been sold at the close of the meetings, to those who had become interested through the tracts or the meeting. In various places we see indications of spiritual growth amongst the friends, and great joy in the Lord, and in His wonderful Message. We trust that through the Lord's grace we shall be able to do more in all branches during the next year, and we are very grateful for our privileges in connection with the work.

With Christian love, and best wishes,
Yours in our dear Redeemer,
CARL LUTTICHAU.--Copenhagen.

R5176 : page 41

SUMMARY OF THE WORK

Output of STUDIES IN THE SCRIPTURES...............	2,938
Output of various booklets........................	1,927

Total...	4,865
Tracts free.......................................	234,400
Letters and cards received........................	1,125
Letters, cards and parcels sent out...............	1,125
Copies of Danish WATCH TOWER sent out monthly..	876

REPORT OF JAMAICA BRANCH FOR 1912

DEAR BROTHER RUSSELL:--

It is our privilege and pleasure to report to you the work as it progresses in this part of the Harvest Field, and our many blessings while sharing in its labors, which are of much value to us in our Christian development and also highly appreciated.

Nearly all our efforts during the past twelve months have met with success, and we believe the dear Lord has signally directed all our services, the dear friends in the main being of one heart and one mind throughout the Island. And in our experiences with the various ecclesias we find them loyal to the Truth and to its source.

There are many becoming interested at this time, and as a whole the Truth is being well established in the Island, although we are putting out more literature in other parts (other islands) at present. Owing to a drouth which has continued in Jamaica for several months, causing a financial strain, and also owing to the fact that the Island has been thoroughly canvassed in the past two years, there is less literature being circulated here; but other points seem to have some virgin soil and additional opportunities for the blessed Truth to spread.

The Colporteurs labor under many difficulties in the West Indies, Colon, etc., and some find it very difficult to meet expenses; however, they are doing good work. As you will observe by the Annual Report, there has been a large number of volumes placed in the hands of readers within the past year, which will undoubtedly serve their purpose in due time.

With much Christian love, I am,
Your brother and fellow-servant in Christ,
ROBT. R. PRICE.

SUMMARY OF THE WORK

Total number STUDIES IN THE SCRIPTURES sold.......	6,944
" " " " " " magazine form..	525
Total number other books sold.....................	1,250
" " booklets sold........................	1,012
" " PEOPLES PULPIT and EVERYBODY'S PAPER...	315,000
Estimated in tract pages..........................	5,040,000
Public lectures..................................	27
Estimated total attendance........................	9,449
Average attendance...............................	350
Semi-public talks and Class Lessons...............	159
Total attendance.................................	5,467
Average attendance...............................	35
Letters and cards received........................	887
Letters and cards sent............................	1,805

THE GOSPEL IN SOUTH INDIA

MY BELOVED BROTHER RUSSELL:--

I have been anxiously waiting to hear from you. We praise the Lord for the blessed privilege of laying down our lives for the Lord's cause. The work is spreading rapidly and there are wider scopes for extending the work in different places. In all we have about fifty-odd congregations or Bible Study Classes now, and we must have some teachers in each of these places. Then only will the message of the hour reach those of the surrounding places.

If we may spend monthly at an average of five Rupees on each class, the work will have greater effect. No matter how deeply the poor friends are interested in a place, without our frequent visits all the wolves and foxes gather and howl and tear them to pieces. Really, it is a hard thing to keep them away, without some one on the spot. When we start a class in a place, immediately the sectarian people go there and say all manner of evil things about you, and all the workers, falsely, and try their best to discourage the poor people. It seems we have to take a paternal care over these poor friends until they are well grounded in the Truth and strengthened in spirit and in

R5177 : page 41

faith. "They were grieved that the people were taught." --Acts 4:2.

Brother Carmichael is the one who spends his entire time distributing tracts now. Other friends also do it, but they give only part of their time. Brother Joseph is in North Travancore starting classes. He also finds much opposition in those parts.

Here in almost all the vernacular missionary papers there is some slanderous report about me and the work--almost every issue. They call me Anti-Christ, dog, devil, and I know not what all. I don't have time to look or listen, as the pressure of the Lord's work is heavy and the time is so short.

The latest development is that some of the literature of the enemies of the Truth in America has found its way to Travancore, and some sectarians are glorying over it and are translating and publishing it in the vernacular languages.

At the instigation of so-called "Christians," we are drawn into Court, not for committing any crime, but for putting up sheds and teaching the people the Gospel Truth. The reason is that there is a law here that no shrine or temple shall be built by anybody without the permission of the Government. These people know well that it is not at all our purpose to put up shrines and temples, and yet they want to scare the poor people and put us to unnecessary trouble and expense.

There is a case pending at Quilon in which I am one of twelve accused. The accusation against us is that we have violated the law of the State in building a Christian church. This is the place where Brother Pyles and Dr. Jones went for the night meeting, when you and Brother

Hall and myself went to the English school at Nellykakuzy, where Dr. William lives. We all, the twelve accused, went to Quilon for the case, and some of the witnesses did not appear; hence it is posted for next Friday. Of course it will not amount to anything, yet there is trouble and unnecessary expense in connection with it, and loss of time. These are the things our enemies delight in. Such is the spirit of the missionaries, who have come to the heathen to preach about Christ.

The tract, "Problem of the Ages," is translated and printed in Malayalam and Tamil, in small quantities of 25,000. As the funds are not sufficient, I am waiting for your instructions in the matter.

Friends in Royapuram want me to go and spend some time with them, and there are many places that could be worked for the glory of the Lord. The Federated Malay States constitute a very good field, as there are many educated Indians there who already show some interest through the tracts I have been sending through the mail.

If I could travel for two months visiting some of these places, I am quite sure there would be much interest aroused in those parts. I only make this suggestion. I think about 500 or 600 Rupees would be enough for the entire trip.

R5177 : page 42

I could go from here to Madras, and after spending a few days there, go to Burmah, and then to Penang, and to the Malay States. There are many Tamil and Malayalam people in those places. I think until I come back Brothers Theophilus and James may be able to go on with the work here.

Herewith I enclose the monthly statements and the receipts of the 53 catechists and teachers, for the help they have received.

Dear Brother, I know it is hard for you to spare even a few moments for me, yet I beg of you to drop a few lines to encourage and cheer me up and direct me with your counsel, at least once a month.

I die daily, not only for the cause of the Master, but also for the servant of the Lord. You know that whatever arrow is shot at you by enemies, first pierces me through my heart. May the Lord give you, dear brother, more strength, more courage, more wisdom and love, every passing day.

With love and prayers, your brother and fellow-sufferer for the cause of the Lord.

S. P. DAVEY.

REPORT OF WORK IN SOUTH AFRICA FOR 1912

Volumes STUDIES IN THE SCRIPTURES circulated......................................	1,409
Other books......................................	185
Booklets...	1,818

English PEOPLES PULPITS	28,808
English EVERYBODY'S PAPER	30,000
Dutch PEOPLES PULPITS	3,000

(These last three items figured in tract pages are equivalent, respectively, to 460,928, 480,000 and 48,000.)

Mail dispatched	1,716
Meetings held	309

WORK FOR THE BLIND

During the year 1912 the efforts of the Gould Free Library for the Blind show as follows:--

Books loaned out, postage free	876
Tracts sent out, free	2,698
Representing in tract pages	37,044
Letters received	652
Letters dispatched	483

Your Brother in Christ,
F. B. GOULD.

R5177 : page 42

ABRAHAM'S AGE ON ENTERING CANAAN

WE ARE in receipt of a number of letters, calling attention to what seems to the writers an error in the Chronology given in STUDIES IN THE SCRIPTURES, Vol. II, relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in Vol. II, pages 44-47.

Gen. 11:32 says that at his death Terah's age was two hundred and five years. Acts 7:4 says that then Abraham removed into Canaan. And Gen. 12:4 states that Abraham was seventy-five years old when he departed out of Haran. Hence Terah's age at Abraham's birth must have been one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says, "And Terah lived seventy years and begat Abram, Nahor and Haran"? We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first --possibly because of his greater prominence in the narrative, or possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in His due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.--Gen. 17:24; 18:1,16; 19:8,14.

Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus: Nahor married one of his brother Haran's daughters, Milcah (see Gen. 24:15), whose grand-daughter, Rebecca, became the wife of Abraham's son, Isaac.--Gen. 24:67.

Our reckoning as given in the STUDIES is, therefore, sustained by all the known facts, as well as by the exact statements of Scripture.

===================

R5177 : page 42

THE OATH-BOUND COVENANT

--MARCH 2.--GENESIS 15:5-18.--

"He is faithful that promised."--Hebrews 10:23.

IN VARIOUS TERMS the Lord eight times repeated to Abraham His Covenant. Today's Study directs our attention to God's oath, whereby that Covenant was confirmed to Abraham. And St. Paul calls our attention to the fact that these numerous repetitions and specifications of the Covenant, as well as God's oath attesting, were intended specially for us--for Spiritual Israel--"that who have fled for refuge to lay hold upon the hope set before us [in the Gospel]; which hope [expressed in the Covenant made with Abraham and confirmed with an oath] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."--Hebrews 6:18,19.

Thus the Apostle declares that this Covenant has not yet been fulfilled and that Christians, no less than the Jews and the whole world of mankind, are vitally interested in its fulfilment. We may have wondered, Why did God repeat the Promise so frequently to Abraham, and then confirm it to Isaac and to Jacob, etc.? But when we see that this Promise, as a nutshell, contains the entire Plan of God for human Redemption and Restitution, as an acorn contains an oak tree, this explains to us the Divine particularity. It explains to us also why this Promise made to Abraham is continually referred to by the Apostles in their presentation of the hope for the Church and for the world.

The Promise primarily was to Abraham himself-- "Lift up now thine eyes,...to the north, and to the south, and to the west, and to the east; all the land which

R5178 : page 43

thou seest, to thee will I give it, and thy seed after thee." Although God's providence led the children of Israel into that land, and although it was given to them by Joshua to be their inheritance, this did not fulfil the conditions of the Promise. The Israelites did not have permanent possession of the land. Time and again it passed under the rule of the Philistines, the Egyptians, Assyrians, Babylonians, etc.; and now for many centuries it has been under the rule of the Turks.

The Jews have now no more right to that land than had the Canaanites, Amalekites and others whom they drove out, except through this great Oath-bound Covenant made to Abraham. How foolish, therefore, do those intellectual Jews appear who disclaim Abraham as a mythical character, and who wholly distrust God and the promises that He made to Abraham, and who, nevertheless, claim the Land of Promise! It is not their Land of Promise, and never will belong to any except those who hold to the Promise.--Romans 4:11-14.

ABRAHAM'S THREE WIVES TYPICAL

While Abraham and his wives were all real personages, their affairs were so supervised by the Almighty that they became types. Thus Abraham was a type of God, and Isaac a type of Messiah. Isaac's wife, Rebecca, typified the Church, the Elect Little Flock of this Gospel Age, for whom God has provided joint-heirship with the Redeemer in His great Kingdom, and through whom, as the Seed of Abraham, all the families of the earth will be blessed.--Galatians 3:29.

As Abraham was a type of the Almighty, so his wives were types of God's three great Covenants, through which all of His blessings will come by and by. St. Paul explains that, as Sarah was barren, so the primary, or chief, Covenant of God was barren for a long time--until Jesus came. Meantime, Hagar representatively became the wife, and attempted to bring forth the heir of promise, but failed. St. Paul declares that in this Hagar typified the Covenant made with Israel at Sinai, which failed to bring forth the real Seed of Abraham, competent to bless all the families of the earth.

As Hagar was a bond-maid, she typified the bondage of the Law Covenant; and her child Ishmael, Inspiration points out, typified the Jewish people. They were indeed related to God, but as children of a Covenant of bondage. As later on, the barren Sarah brought forth the son of promise, so, St. Paul explains, God's original Covenant in due time brought forth the true Heir, Jesus--Messiah.

In one figure, all the followers of Jesus are reckoned as His members, under Him as their Head, as the Apostle says, "We brethren, as Isaac was, are the children of promise." In another figure, Jesus is pictured as a Bridegroom, and His followers a Bride company. This picture is shown in Rebecca, who became Isaac's wife, and joint-heir with him to the riches of Abraham and the promises to his seed. In the type Sarah died prior to the time that Isaac married, which signifies that this primary Covenant of God, made with Abraham, will reach its fulfilment in the bringing forth of the completed Messiah, Head and Body, Bridegroom and Bride. These will be the Seed of Abraham, through whom all nations will be blessed.

ABRAHAM'S ALL GIVEN TO ISAAC

In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah. In the antitype God bestows all His fulness upon Christ, The Messiah, and through Him makes provision for the Natural Israelites and for all the families of the earth--all who are to be blessed through the antitypical Isaac--The Christ.

The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our covenant of this Gospel Age, which gives us assurance that Abraham's third wife, who was taken after the death of Sarah and who bore him many children, typified the New Covenant, which the Bible declares will soon be inaugurated--at the close of this Gospel Age. Under that New Covenant and at the hands of the Spiritual Seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God's Love for humanity, and His provision for their future!

Thus seen, God's Promise to Abraham had only a partial beginning at Mount Moriah, and the development of the real Seed of Abraham had only its start in Jesus, and the real Seed which is to bless the world, according to His Promise, is not yet complete. Our hope is that this Spiritual Seed will soon be completed by the First Resurrection. Then, the secondary part of the Promise, which relates to the natural man--the world in general--will begin to be fulfilled; because then the Messiah class, the Spiritual Seed of Abraham, in power and great glory beyond the veil, will set up a Kingdom--begin to exercise Messianic power and authority and thus begin to bless the world.

Messiah's reign, according to the Scriptures, is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, the scattering of ignorance and superstition, and the general enlightenment of mankind. Under that enlightening influence, the "knowledge of God will fill the whole earth as the waters cover the great deep," until none shall need to teach his neighbor, because all will know, understand and appreciate the Divine arrangement and the privileges then possible to them.

Under that reign, not only the living will be blessed and led back to health, perfection and everlasting life, but all that are in their graves will be awakened and come forth to similar knowledge, privileges and opportunities. Only thus could those families of the earth be blessed who died, before Abraham's time and since, in utter ignorance of God and His glorious arrangements.

AS THE STARS AND AS THE SAND

Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the Law, or Hagar Covenant. "Thy Seed shall be as the stars of heaven, and as the sands of the seashore." The stars of heaven fitly picture to us a glorified Christ and His Church, the Spiritual Seed of Abraham, changed from human nature to Divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by St. Paul again when he says, "As star differeth from star in glory, so is the resurrection of THE dead."--1 Corinthians 15:41,42.

But God's glorious Plan will only begin its accomplishment in the glorification of the Church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's Kingdom. All who will then knowingly and wilfully reject the Divine arrangement will be cut off in the Second Death. But all who then will accept the terms of Messiah's Kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly, or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden.

GOD'S OATH TO ABRAHAM

Professor Dods has ably pointed out that the procedure of cutting animals in two parts and passing between

R5178 : page 44

them was an ancient form of solemn obligation or contract --an oath. Thus God adopted the strongest possible symbolism for assuring Abraham and all his posterity that His Covenant to bless Abraham and his Seed will never be broken. Incidentally, a prophecy was made, showing that it would be four hundred years before Abraham's posterity would have even a semblance of Divine favor, and that meantime they would be under the yoke of bondage to Egypt, and then would be brought forth.

St. Stephen, evidently voicing the sentiment of all the Apostles, noted the fact that God's promise to Abraham had not been fulfilled up to that time, even though the Israelites had possessed Canaan off and on for centuries. The promise reads that the land shall come to Abraham and to his seed after him. St. Stephen noted the fact that

Abraham never owned enough of Canaan to set his foot upon. His reasoning is that after Messiah and His Bride shall be glorified as the Kingdom, then Abraham will come forth from the dead to inherit the land and bestow it upon his posterity. But the antitype, we have seen, will be larger; for the whole earth shall be the Paradise of God, and the Land of Canaan, to all who shall return to harmony with God, and through faith and obedience be accepted as the seed of Abraham.

===================

R5178 : page 44

HOPE FOR THE SODOMITES

--MARCH 9.--GENESIS 19:12-17,23-29.--

"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing."--2 Corinthians 6:17. (R.V.)

WHEN ABRAHAM was ninety-nine years old --about the year 1900 B.C.--his encampment was at Hebron. There the Lord and two angels appeared to him as men. He knew them not, but entertained them, and they did eat and talk with Abraham. St. Paul, noting this, urges that the Lord's people should be hospitable to strangers, and reminds us of how Abraham entertained angels unawares.--Hebrews 13:2.

The one in this case called the Lord was doubtless the

R5179 : page 44

Logos, chief Messenger of Jehovah, who subsequently was made flesh that He might be man's Redeemer and Restorer. The Lord on this occasion told Abraham that Ishmael would not be the heir of the Promise, but that very shortly Sarah would have a son, notwithstanding her advanced age. Isaac was born the next year.

It was as Abraham walked with his angelic visitors a little distance that he learned who they really were, and that the destruction of Sodom was imminent. Nobly and generously the heir of the Promises petitioned God's Mercy on the Sodomites, to spare them from destruction if there were fifty, forty, twenty or even ten amongst them doing as well as they knew how. The Lord gave assurance that if there were ten in the city thus righteous it would be spared.

THE WICKEDNESS OF SODOM GREAT

God's policy has been to allow mankind during this reign of sin and death to try their hand at self-government, etc. He has interferred to cut off with destruction only those whose iniquity became very pronounced and whose fond enjoyment of life's privileges would be injurious to themselves and others. Thus of the Sodomites and the antediluvians God made illustrations of the great lesson, "All the wicked will He destroy."

We are to remember, however, that these are not illustrations of eternal torment, but illustrations of destruction. We are to remember, also, that these merely passed into destruction a few years sooner than they would ordinarily have done. We are to remember, further, that the death sentence was upon all of Adam's race from the time when he was cast out of Eden.

We are to remember, further, that Christ Jesus, by the grace of God, tasted death for every man; and that in Him all the families of the earth will be blessed. This means that all of Adam's children, under the reign of sin and death and the weaknesses of heredity, will eventually come forth from the tomb through the merit of Christ's sacrifice. And that sacrifice included the Sodomites as truly as it includes any of us, as this lesson will show.

"AND DELIVERED RIGHTEOUS LOT"

The Apostle Peter informs us that Lot was not in sympathy with the evils of Sodom, in the midst of which he lived. (2 Peter 2:7,8.) His family apparently had been all girls. These, except two, had intermarried with the Sodomites. Quite possibly it was the thought of marrying the daughters to prosperous husbands that, under the guidance of the mother, induced the family to settle in Sodom. How many others like Lot and his wife have made the serious mistake of claiming more for the physical and temporal interests of their families than for their intellectual and moral welfare! The story of the flight of Lot, his wife and two unmarried daughters is simply told in our lesson.

Geologists declare that the region of the Dead Sea, the former site of Sodom and Gomorrah, was a gas and oil and asphalt deposit, with a deep crevice which led down to subterranean fires; and that the connection established between these by an earthquake or by a lightning bolt would have resulted in the manner described as the experiences of Sodom. The gas, throwing burning oil and asphalt into the air, would have produced a rain of fire and brimstone--a death-dealing terror. But had there been no such reservoir of inflammables, the Lord would have been quite able to accomplish the same results by other means, or in such a case perhaps accomplished the destruction in another way.

The intimation of the 29th verse is that God's Mercy toward Lot was because of his relationship to Abraham. This view is consistent with all the Bible statements. Adam's entire race was condemned to death because of his disobedience. Hence Divine Justice owed nothing to any of them. Divine Mercy entered into a special

Covenant of favor with Abraham, after he had demonstrated his faith, loyalty and obedience; but the Covenant did not extend to any others except to his seed. There was therefore no reason why Lot should be considered more than others except as stated--that God would show favor to him because of his relationship to Abraham.

"THERE'S A WIDENESS IN GOD'S MERCY"

This does not signify that God is merciless to our race, but merely that, having provided a way, or channel, through which He will exercise His Mercy, He will but rarely exercise it outside of that foreordained channel.

The channel of all of God's Mercy is Christ Jesus, who declared, "No man cometh unto the Father but by Me." Of Him also St. Peter said, "Neither is there salvation in any other, for there is none other name under Heaven given amongst men, whereby we must be saved." (Acts 4:12.) Since no one could be saved except through Jesus, it follows that no one was saved before Jesus came. To some this may at first seem astounding, until they

R5179 : page 45

perceive that it is the clear teaching of the Bible, and the key which unlocks the wonders of God's grace.

In proof of this, note St. Paul's words respecting the salvation which God has sent to mankind through Jesus. He says, "Which salvation began to be preached by our Lord and was confirmed unto us by those who heard Him." (Hebrews 2:3.) Again, we read that Jesus "brought life and immortality to light through the Gospel."--2 Timothy 1:10.

Abraham and all the Hebrews had the intimation of coming blessing through the promises made to Abraham; but an intimation is one thing, and the blessing itself another. The Promise said that the people's blessing would come through Abraham's Seed. (Galatians 3:16,29.) Hence it could not come before. We should rid our minds of the thought that Abraham, Moses, David and others of the holy ones of the past went to Heaven, and the remainder of mankind to eternal torture. The Bible most distinctly declares that the ancients, good and bad, were gathered to their fathers and slept with their fathers. They are sleeping still, waiting for the time when Abraham's Seed will be complete, and will set up God's Kingdom in the earth, overthrow all the powers of sin and death, and deliver all the captives from the prison-house of the tomb.

THE FIRST, OR CHIEF RESURRECTION

The First Resurrection began with our Lord Jesus and is not yet completed, because all of the faithful Elect Bride class are called to share in His sacrificial death, and to share also in His glorious Resurrection to the

Divine nature. All sharing in that First Resurrection, the Bible declares, will reign with Christ a thousand years, and as the Seed of Abraham, fully empowered, will bless all those redeemed by the precious blood of Calvary. --Rev. 20:4.

St. Paul emphasizes this point in Hebrews 11:38-40, declaring that, while Abraham, Isaac and Jacob and all the holy ones of the past received indications of God's favor, nevertheless that favor can come only through Christ. Consequently they cannot reach perfection in the flesh and everlasting life until the Body of Christ, the Spiritual Seed of Abraham, shall be completed--"that they, without us, should not be made perfect." Jesus also attested that the Ancient Worthies had not gone to Heaven, saying, "No man hath ascended up to Heaven." (John 3:13.) St. Peter specializes in the Prophet David's case, and declares, "David is not ascended into the Heavens."--Acts 2:34.

HOPE FOR THE SODOMITES

The hope for the Sodomites is exactly the same as the hope for all the remainder of Adam's race, except a few who, during this Gospel Age, have come into relationship with Christ as members of the Spiritual Seed. The hope of all the world is the Messianic Kingdom, and the deliverance from the power of sin and death which it will effect. With the setting up of that Kingdom the work of salvation will begin, so far as the world is concerned, for the salvation of the Church to a Heavenly condition is a separate salvation from that which God has provided for the world in general. The sacrifice at Calvary, however, is one sacrifice for all--the basis of all our hopes. We were all condemned to death through Adam; and justification to life can come to none except through the Redeemer.

Jesus tells us that it will be more tolerable for the people of Sodom and Gomorrah in the Day of Judgment (the thousand years of His Messianic reign) than for the people of His day who heard His Message and rejected it--the people of Capernaum, Bethsaida, Chorazin. (Matthew 11:20-24.) It will not be intolerable for the people who rejected Jesus; but it will be more tolerable, the Master said, for the Sodomites, because, He explains, "If the mighty works had been done in Sodom and Gomorrah, they would have repented," and would not have been overwhelmed.

This shows us clearly that the eternal fate of the Sodomites is not sealed. When we turn to the Word of the Lord through Ezekiel the Prophet, 16:46-63, we have abundant testimony that the Sodomites will not only be awakened from the sleep of death, but when awakened will be brought to a knowledge of God and to an opportunity of obtaining everlasting life, through The Messiah, by willing obedience.

===================

ABRAHAM'S FAITH TESTED

--MARCH 16.--GENESIS 22:1-13.--

"I desired mercy, and not sacrifice; and the knowledge
of God more than burnt offerings."--Hosea 6:6.

TODAY'S STUDY tells us of one of the reasons why Abraham has been styled the "Father of the Faithful." His entire life history, as sketched in the Bible, was a life of faith, a life of trust in God, reliance upon the Divine promises. But the final test, which we study today, was terribly severe and marked the tested one as very high, according to any and every standard--Divine and human. Evidently Abraham's faith grew stronger and stronger as the years of his acquaintance with God multiplied. The faith recorded in our lesson is so colossal as to amaze us. Only a person very intimately acquainted with the Almighty, very sympathetic and trustful, could possibly have endured such a test.

This test came through the Divine command that Abraham should take his son, his only son, Isaac, in whom was centered the promises, and should offer him a sacrifice to God on Mount Moriah. To appreciate the situation, we must remember that Abraham at this time was 125 years old, and that Isaac was the son whom the Lord had indicated would be the channel for all the blessings promised.

We must go back of this, and remember the long years before Isaac's birth, when for fourteen years Abraham had been thinking that possibly Ishmael might be the channel of God's blessings. We must go still further back, and remember the long period before Ishmael's birth, in which Abraham wandered as a stranger and waited for the fulfilment of God's Promise, only to realize that his wife was absolutely sterile, barren. Now after half a century of waiting and trusting, could it be that God wished him to sacrifice all this to demonstrate his loyalty, his faith? It was so. He had positive assurance of the command. It was no imagination. It was no whispering of witches or wizards. It was no dream.

To one of Abraham's character, the Divine command meant prompt obedience. Forthwith he started. "Whatsoever He saith unto you, do it." Forthwith he made ready for the journey, accompanied part of the way by his servants. Then leaving them, Abraham and Isaac journeyed to the top of Mt. Moriah, which long centuries afterward, in the time of Solomon, was the site of the Temple. The very rock upon which Isaac is supposed to have been bound, became the very location for the Brazen Altar.

We looked with great interest upon this rock recently, when visiting Jerusalem. We thought of the Wisdom of God manifested in the sending of Abraham to the very spot which He had foreordained should be the Temple site. The rock is surrounded by an iron fence; and it may be seen, but not touched. In its center is a hole, which, tradition says, was a drainway for the surplus blood of the sacrifices, carrying the blood away.

Well we remember how the features of today's Study came before our mind! The grand old man, Abraham, accompanied by his loyal son, the heir of the promises, and well acquainted with them, came to this spot. There the wood was placed; and then the father, with faltering lips, but determined heart, told his son of the Divine command. There he offered up his son, even though the knife did not strike the fatal blow. The offering was complete in the sight of Heaven, and the hand was stayed opportunely and, as the Apostle explains, "Abraham received his son from the dead, in a figure."--Hebrews 11:19.

THE ANTITYPE OF ALL THIS

These incidents of olden time had their own effect upon the actors; but to God's people, enlightened by the Holy Spirit, they have still further meaning. We have already seen that Abraham serves as a type of the Almighty, and that Isaac serves as a type of The Christ--Head and Body. Here then we have the antitype. The Heavenly Father freely offered up His Son on our behalf, for the sins of the whole world. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." "God gave His only Begotten Son, that whosoever believeth on Him might not perish, but have everlasting life"--that in Him all the families of the earth might be blessed.

God's great sacrifice of His Son did not mean His eternal death--His destruction. It meant merely that Christ should die to earthly interests, hopes, aims and ambitions, but should be begotten by the Holy Spirit to new hopes, to new aims, to new ambitions and to new conditions --beyond the veil.

So God left not His Son in death when He freely offered Him up for us all, nor did He leave Him in the human condition of sacrifice. He raised our Lord from the dead, on the third day, to the glory that he had with the Father before the world was--yes, with and to an added glory, "far above angels, principalities and powers and every name." Here we have the antitype of Abraham's offering up Isaac.

"IF WE SUFFER WITH HIM"

But there is more to the antitype. In God's providence He arranged that Jesus should be the Head to the

Church, which is His Body. Hence the sufferings of Christ, accomplished by Jesus the Head, which ended nearly nineteen centuries ago, were only a part of the sufferings of the antitype of Isaac. Here the Apostle declares, "We, brethren, as Isaac was, are the children of promise."--Galatians 4:28.

The Church which God has been calling out of the world since the day of Pentecost is required to prove her loyalty and faithfulness and worthiness of sharing in the First Resurrection, by being made conformable to Christ's death. "If we suffer with Him"--as His members--"we shall also reign with Him"--as His members. The cup which the Father gave to Him of suffering and ignominy was a test to prove His faithfulness and loyalty. The same cup He has passed on to His followers, saying, "Drink ye all of it," following My example in demonstrating your love and loyalty to God and for His cause, even unto death.

That the Lord Jesus guards His sheep is distinctly stated by Himself. When He reproved Saul of Tarsus for the death of St. Stephen and for troubling the Church, He declared, "Saul, Saul, why persecutest thou Me? Tarsus never saw Jesus personally in the flesh to persecute Him, but whatsoever was done to the least of His disciples was done to Jesus. This still is true, and will continue to be true until the Body of Christ, which is the Church Elect, shall have been completed and glorified. Meantime, he that harms one of the least of the Lord's little ones, and he that gives a cup of cold water to one of the least of these, does it to the Lord of Glory Himself.

THE RAM IN THE THICKET

When God through the angel stayed the hand of Abraham from accomplishing the sacrifice of his son's life, a ram caught in the thicket was provided as a sacrifice instead. Thus a ram in sacrifice became a symbol of the Seed of Abraham, and an indication of a part of the process by which reconciliation of Divine Justice will be made on behalf of all the families of the earth, to permit of their being blessed by the Messianic Kingdom.

We are to remember that this same thought was kept up in God's subsequent dealings with Israel. Thus the Passover Lamb was slain, and its blood, sprinkled figuratively, typically, foretold the fact that there could be no Church of the First-born saved during this Gospel Age, except through the slain Lamb, "the Lamb of God which taketh away the sin of the world." Similarly, the sin-offerings and burnt-offerings of Israel spoke of the necessity for a redemptive work to be accomplished before any blessings could come to Israel, or through them to other nations, peoples, kindreds and tongues.

Amongst the many lessons which Christians may learn from the testing of Abraham's faith are these:

(1) The necessity for the death of the One through whom the blessing will eventually come to all mankind.

If Jesus had not died for our sins, there would have been no remission of them. Hence there would have been no resurrection from the dead, and in that event death would have been more than a sleep. It would have meant extinction.

(2) Let us be sure that if Jesus had not faithfully consummated His part of the agreement and laid down His life, neither would He have shared in the grand consummation and exaltation to the Divine nature. St. Paul declares this, saying that He was faithful unto death, "even the death of the cross, wherefore [on this account] God also hath highly exalted Him."--Philippians 2:8,9.

(3) We are to remember that the same rule applies to all of the Church. It is not sufficient that we consecrate our lives. We must show our loyalty and faithfulness by laying them down, by taking up the cross, by drinking of His cup, by being immersed into His death. Only these will share Messiah's Throne of Glory. "If we suffer with Him, we shall also reign with Him; if we be dead with Him, we shall also live with Him."

Time was when I did think that with
Abundant strength my rest from wily foe
And subtle enemy would be assured; but
I am undeceived. The light of Truth has
Shone into my mind, and shown that He
In whom doth lie my "perfect strength" shall
"Teach my hands to war, my fingers how
To fight"; and so I learn that powers
Of ill are round about me as the air,
Needing a constant watch; and I have constant
Need that both my hands be free, and that
My fingers, where the power to grasp the
Sword lies hid, be taught of Him to wage
The conflict whensoe'r the hour may be.
C. BECKETT

===================

R5181 : page 47

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I am writing you a few lines to tell you I am one happy man now.

My wife bought the first three volumes of STUDIES IN THE SCRIPTURES and read them and proved them to be Bible Truth. She wanted to read them to me, but I would not listen to it. I had been converted, but had lost all faith in so-called preachers, that claimed to be called of God, and I believed you to be a false prophet. The Light had almost gone out of my heart, and I told my wife I did not want your stuff in my house.

As the time went on I was like a mad man. At last I went with my wife to the class, still believing they were deceived and deceiving us; but they told me you were just pointing out the Bible Truths to us. I had persecuted them, but God soon melted my hard heart and I repented of my past sins and made it right with my brethren. Now we are dwelling together in unity and Love.

I feel I have also persecuted you, for which I am very sorry and ask your pardon. When "one member suffers all suffer with it"; and, "Inasmuch as ye have done it unto one of these, ye have done it unto Me," says our Lord. So this has troubled me, and I want to stand clear before God. I may never see you in the flesh, but expect to meet you when we pass beyond the veil.

Will close, waiting at the Bar for Pardon. May God's Love and blessing be with you now and forever.

Ever your brother and co-laborer in the Harvest Work,

JOHN WELCH.--Mich.

DEAR PASTOR RUSSELL:--

I cannot hope to express much of my gratitude to the Lord or much of my regard for you, as the channel through which He has so wonderfully blessed me, with light and knowledge and peace such as I never thought to possess.

For ten years an officer in the Salvation Army, engaged in "Rescue" work, my heart has been terribly burdened, not only with my own inability to live up to the Divine standard, but also with the apparently hopeless condition of others less favored than myself.

Dissatisfied for a long time, and having lost almost all faith in God and in the Bible, I did not know what to do or what to believe. In my extremity I continued to pray like this: "O God (if there is any God) help me! Help me now! Send me a little light (if there is any light). Let me know what is the truth--the truth (if anything is true)." And in His infinite Love, He answered that prayer, by sending me the STUDIES IN THE SCRIPTURES. Since that time the language of my heart is expressed exactly in the words of the hymn, beginning --"My life flows on, in endless song."

I made the Vow my own some months ago. How glad I am of anything that helps me to carry out my consecration vows. Your sister by His Grace, M. STROUD.

DEAR BROTHER RUSSELL:--

We think it proper to write you, to tell you we have taken the Vow, and to tell you of the many blessings we enjoy as a result of your labors as the Lord's honored servant.

Three years ago, by the Lord's arrangement, we commenced reading Vol. I, STUDIES IN THE SCRIPTURES, finding it gave us a view of God's character and Plan that enabled us to "comprehend with all saints the height and depth and length and breadth of the Love of God." We were attracted and drawn onward to feast more and more on the Truth.

Before then we were Socialists, full of discontent. How thankful we are that we were unable to buy the books that we then so much desired, for these very writings would no doubt have only ensnared us more, by leading into Evolution, Higher Criticism, etc.

We pray the Lord's continued blessing upon you and all the dear friends, having much comfort because of our share of interest in the prayers of all the Lord's people.

Yours,
FRED AND LIZZIE MYERS.--Okla.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XIII.--Parental Obligations of the New Creation.

MARCH 2

Read P. 541, par. 1, to P. 554, par. 3

PROPER EXERCISE OF THE CHILD-MIND

(30) How should a child be taught to discriminate in his choice of reading matter? P. 541, par. 1.

(31) How serious and lasting is the influence of evil suggestions? P. 541, par. 2.

(32) Who should be the child's tutor in religious training? And why is it unjust as well as inexpedient to attempt religious instruction in the public schools? P. 542, par. 1; P. 543, par. 1, 2.

THE INFLUENCE OF SUNDAY SCHOOLS

(33) From what viewpoint may the Sunday School be considered beneficial? P. 544, par. 1.

(34) How have Sunday Schools been injurious to Christian parents? P. 544, par. 2.

(35) Why is the Sunday School a disadvantage to the children of believers? P. 544, par. 3.

MARCH 9

Read P. 545, par. 1, 2, to P. 547, par. 2.

(36) How is the Sunday School reacting to the disadvantage of both parents and children? P. 545, par. 1, 2.

(37) Point out the decided advantage both to child and parent in the Scriptural arrangement for the child's religious training. P. 545, par. 3; P. 546, par. 1.

(38) How is the Sunday School arrangement naturally in line with sectarianism? P. 546, par. 2.

(39) What is the history of the Sunday School? P. 546, par. 3.

(40) How may the New Creation rectify their mistakes of the past as respects the religious training of their children? P. 547, par. 1.

THE CONFIDENCE OF CHILDREN

(41) What should be the basis of a child's confidence in its parents? P. 547, par. 2.

MARCH 16

Read P. 548, par. 1, to P. 550, par. 1

(42) How should a child's confidential questions be encouraged and answered by the parent? P. 548, par. 1.

(43) How will a properly trained child regard a parent's word or command? And what three elements of character must combine in the parent in order to make his power and authority valuable in the home? P. 548, par. 2.

THE POWER OF SUGGESTION IN CHILD-TRAINING

(44) What is the importance of the human will, and how is a child's mind influenced by suggestion? P. 549, par. 1.

(45) How is this principle illustrated in the Bible and in all proper preaching? P. 549, par. 2.

(46) Explain the secret of a successful parent in respect to this suggestive method. P. 550, par. 1.

MARCH 23

Read P. 550, par. 2, to P. 554, par. 1

(47) How may a mother's wise suggestions anticipate a child's disappointment over a rainy day? And how are such suggestions helpful also to the parent? P. 550, par. 2, and foot note.

(48) Explain how the suggestive method may be applied with advantage to the child's dietary? P. 551, par. 1.

(49) May suggestion be equally potent in teaching moral lessons to the child? P. 552, par. 1.

(50) From what standpoint should reproofs be administered in case of disobedience on the part of the child? P. 553, par. 1.

(51) What should be the standard in all suggestions? P. 554, par. 1.

MARCH 30

Read P. 554, par. 2, to P. 556, par. 2

OUR CHILDREN IN THE TIME OF TROUBLE

(52) Could the New Creation reasonably expect a miraculous protection for their children in the world-wide time of trouble? P. 554, par. 2.

(53) What Scriptural promise would seem to apply to children as well as all lovers of righteousness? P. 555, par. 1.

(54) What is the natural anxiety of parents for their children during this period, and how should it be overcome? P. 555, par. 2.

(55) Explain the best possible provision the New Creation can make for the protection of their children in the time of trouble. P. 556, par. 1.

PROPER AMUSEMENTS

(56) What should be the attitude of the New Creation toward amusements for their children? P. 556, par. 2.

===================

VOL. XXXIV   FEBRUARY 15   No. 4
A. D. 1913--A. M. 6041

CONTENTS

A General View of The Messianic Kingdom........... 51
    The Seat of Divine Government................ 51
    Future Sufferings of Ancient Worthies......... 52
    Future Reward of the Faithful Princes......... 52
    Future Work of The Christ.................... 53
The Arch-Enemy of The People of God.............. 54
    Proper Method of Resistance................... 54
    The Lesson of Confidence in God.............. 55
St. Peter's Exhortation to the Elders............. 56
    Danger Involved in the Eldership.............. 56
Humility an Element of True Courage............... 57
    Humility Precedes Exaltation.................. 58
    Wisdom of this World Foolishness.............. 58
Decorum in the House of God....................... 58
    Consideration of Others....................... 59
A Peculiar Marriage............................... 59
    Rebecca at the Well........................... 59
The Ancient Worthies.............................. 60
    Abraham Looked for a City..................... 61
"As Deceivers and Yet True"....................... 62

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,

Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5190 : page 50

VOLUNTEER MATTER FOR 1913

This year's Volunteer literature (PEOPLES PULPIT) is now in course of preparation, and we hope to begin making shipments soon. We doubt not that this issue will be more far-reaching in its effect than any other previous edition. It is for you to say whether our expectations shall prove true.

The year 1912 witnessed the publication and distribution of thirty-five million copies of PEOPLES PULPIT and EVERYBODY'S PAPER, or totaling more than one hundred million sermons preached by the dear Volunteers in a most effective manner. Shall we endeavor to double these figures for 1913?

We suggest that orders be sent in at once, to enable us to calculate as to the quantity to be printed.

----

page 50

"IN THE GARDEN OF THE LORD"

This is the title of a very beautiful little poem from the pen of Sister G. W. Seibert. It has been published in booklet form with sixteen illustrations, twenty-four pages, paper. It was our hope that we should have had these in time for the use of the friends, as holiday souvenirs, but they arrived just too late for announcement. They are useful at all times, however. We suggest that the various Classes of Bible Students desiring these order them together. The convenience of making larger shipments will permit us to make a proportionately lower price--6c. each, 65c. per dozen, postpaid by us.

===================

A GENERAL VIEW OF THE MESSIANIC KINGDOM

"And I John saw the Holy City, New Jerusalem,
coming down from God out of Heaven."--Rev. 21:2.

THROUGH the Prophet Daniel and others, the Divine promise was given to Israel that at some future time the God of Heaven would set up a Kingdom on the earth; that this Kingdom would be world-wide--"under the whole heaven"; and that it would last forever. (Dan. 2:44; 7:27; Isa. 2:2-4; etc.) This Messianic Kingdom is to be established to meet the exigencies of the case of fallen humanity and to bring mankind back into harmony with the Divine arrangements. This Kingdom will intervene between the Divine Government and mankind, because the fallen race of Adam in its weak condition is unable to meet the requirements of the Divine Law.

The great Emperor of the Universe, Jehovah, has given the Messianic Kingdom to our Lord Jesus, who was the first representative of that Kingdom. While on earth, our Lord was treated with violence and ignominy. All down the Gospel Age, His disciples have been used in a similar manner. Yet the Kingdom which they represent will surely be established. Already the Father has appointed our Lord as King (Psa. 2:6), and will soon deliver to Him the power and glory of His office.

The object and purpose of this Kingdom is clearly set forth in the Scriptures. When it shall have been established, some of its subjects will be asleep in death and others will be awake. At that time none of the fallen race will be recognized of God as having any life whatever. The control of the whole world will be in the hands of our Lord, as the One who purchased it with His own precious blood, and who is competent to bless it, according to the promise made four thousand years ago to Abraham, that in him and in his Seed shall all the families of the earth be blessed.--Gen. 12:3; 22:18; Gal. 3:8,16,29.

The Kingdom of Heaven, as foretold by our Lord, will come about without manifestation--outward show. (Luke 17:20, margin.) But with all these suggestions, let us not suppose that the Kingdom is to be an earthly government. On the contrary, the Scriptures instruct us that those who inherit it must become spirit beings before they can enter into it. (I Cor. 15:50-52.) The living members will all be changed in a moment, in the twinkling of an eye, and the dead members must be raised to receive their change before they can be forever with the Lord.

The Lord and the glorified Church will all be spirit beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments and judgments of that Day. The difference between the King and the Kingdom is, that the King is the person who has authority; but the Kingdom includes both His dominion and His associates. In this case the latter are the Church, who will sit with Him in His Throne.

The Church will always be in the heavenly condition. Nothing in the Scriptures indicates that she will be restricted to one place rather than to another. The intimation is that after the Church has experienced her change, she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. She will be arrayed in glorious clothing of wrought gold--"in raiment of needlework." (Psa. 45:13-15.) These statements are figurative expressions indicative of the beautiful character wrought out in all who become actual members of the Body of Christ.

THE SEAT OF DIVINE GOVERNMENT

Whether the New Creation are afar off or on the earth, they will ever be of the spirit nature. Their particular place is on the Divine plane. The various orders of spirit beings have each its own sphere, but the Church of Christ has no place among them. She is invited to occupy a position next to her Lord, who is on the right hand of the Majesty on High (Heb. 1:3)--higher than all other planes of spirit being.

At the time of the First Advent, this place had not been prepared for the Church, although the Father evidently had it in mind. Our Lord ascended on High in order to prepare that place. (John 14:2,3.) This He did by making an imputation of His merit on behalf of the Church, thereby permitting them to become participators with Him in the sufferings of the present Age, that they may also become sharers with Him in the glories to follow. Thus He has prepared the way for the Church to enter the highest of all planes.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the Church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent from the immediate presence of the Father, and approximate the earth.

Our thought is that The Christ will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus--the atmosphere.

R5182 : page 52

He and his associates, the fallen angels, are near the earth, whither they were cast down, separated from their own plane because of sin. They are invisible to mankind, however, amongst whom they have done an evil work. Satan has also his human agents--wicked men and women, who are under his control, sometimes through ignorance and superstition, and sometimes through mesmeric influence. The Scriptures inform us, however, that shortly Satan is to be bound for a thousand years; and the place which he has occupied will then be vacant.--Rev. 20:1-3.

St. Paul informs us that the Church is to be caught up to meet the Lord in the air, during the time of His Second Advent. (I Thess. 4:15-17.) This does not necessarily mean, however, that they will occupy Tartarus. We are told that they will be forever with the Lord; wherever He is, there the Church will be also, in harmony with the Divine will and executing the Divine purposes. Men will not see the Lord and the Church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth--as before intimated--though invisible to mortal eyes. They will be doing a good work, a powerful work on the spirit plane. They will be kings and priests unto our God, and they shall reign on the earth.--Rev. 5:10.

With The Christ will be various agencies. The Great Company will undoubtedly be associated with them. Then there will be the earthly agents, just as Satan has his assistants. These agents of The Christ will be the faithful Ancient Worthies, who will render intelligent and willing service in the Kingdom of Messiah.

FUTURE SUFFERINGS OF THE ANCIENT WORTHIES

In Isaiah 11:9, the statement is made: "They shall not hurt nor destroy in all My holy Mountain." Comparing Daniel 2:35 with verses 44 and 45 of the same chapter, we perceive that in prophecy a mountain is the symbol for a kingdom. Isaiah's statement, therefore, seems to imply that under the Messianic Kingdom there will be a restraint placed upon all who do wrong. At the same time we are to remember Daniel's statement that the Kingdom is to grow. The prophecy is that the stone became a great Mountain and filled the whole earth. Many years will doubtless pass before the prophecy will be fulfilled.

As soon as the Kingdom shall have been set up in power, the Ancient Worthies will be raised from the dead as perfect human beings. Psa. 45:16 evidently refers to these faithful servants of God, who are to be princes in all the earth. Presumably they will have a great work of instruction to do for the rest of humanity. While they will have this service to perform, nevertheless they will have great honor in doing it; for it is always an honor to serve the Lord.

The service which the Ancient Worthies will be given will be more than God would ordinarily entrust to a perfect human being. It will be a part of this service to deal with the imperfect, fallen creatures and to help them up out of sin and imperfection. While in one sense of the word this work is desirable, yet it is not what a perfect human being would prefer. These Ancient Worthies will come forth from the tomb perfect; but during the entire Millennium, they will be amidst imperfect surroundings. The world of mankind will be imperfect then as now, although gradually these imperfections will come to an end.

Adam was created perfect. After he had sinned, he was cast out of Eden to delve in the imperfect earth, and to struggle with the thorns and thistles until he returned to the dust, whence he was taken. Surely he must have suffered because of his surroundings. Our Lord Jesus was perfect. Not only did He leave the Heavenly glory, but for thirty-three and a half years He was amidst imperfect surroundings, constantly witnessing the pain and sorrow of the fallen race. To be in such surroundings must have comprised a large share of His sacrifice; for the fact that He was perfect would increase His sufferings.

In the case of the Ancient Worthies, who, as perfect human beings, will be in an imperfect environment for a thousand years, it would seem as if they will undergo much suffering. Knowing what we do of our Heavenly Father, we are inclined to believe that, if they are faithful in serving the Almighty, He will abundantly reward them, more than they could have asked. Should any one inquire, What reward will the Father give them, if they maintain their obedience? we answer, During the Millennium they will receive no special reward for their service, so far as we can see; but we think that from God's standpoint, theirs will be a meritorious service which He will be pleased to reward. This seems to be His method of dealing with His faithful servants. Although our Lord Jesus delighted to do the Father's will, yet God rewarded Him. Our God is gracious!

We cannot think of any greater reward than to bestow the spirit nature upon these faithful Ancient Worthies. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit beings. Whatever we may suggest on this subject is purely inferential.

FUTURE REWARD OF THE FAITHFUL PRINCES

A part of the evidence leading to the deduction that the Ancient Worthies will be made sharers of the spirit nature and become members of the Great Company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the Ancient Worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the Great Company, who passed through no more severe experiences than did the Ancient Worthies, and inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the Great Company would receive at the hands of the Lord a greater blessing than would the Ancient Worthies.

Since the Heavenly Father has been pleased to arrange for the Great Company a place on the spirit plane, and since He is operating according to some general principles of righteousness, we are inclined to think that He may have something more for the Ancient Worthies than will come to the remainder of mankind. So far as we can perceive, the Great Company have not demonstrated that they are any more loyal to Him than were the faithful Ancient Worthies. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the Great Company will be called upon to manifest.

Furthermore, in Gen. 17:8, God said unto Abraham, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors, and then to be left to his seed and mankind in general, the thought would seem to be implied that the Ancient Worthies will pass to the spirit nature.

R5182 : page 53

This same thought seems to be pictured in the Revelation. At the end of the thousand years, Satan will be loosed, that he may go forward to test the people that are on the earth, to manifest to what extent their hearts are loyal to God and to the principles of righteousness. The result of this test will be that some will fall away.--Rev. 20:7-10.

We read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them." (Rev. 20:9.) The "beloved city" is the New Jerusalem, the Church in glory, not the Church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ.

By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the Church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit beings, as the Church will then be. Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, "It is time that this government was turned over to us. We protest against your remaining in power any longer." In rebelling against the earthly phase of Messiah's Kingdom, however, they are rebelling against the Lord. Consequently Divine judgment will overtake them--"fire from Heaven."

Since this rebellion is to occur at the close of the Millennial Age, and since mankind will at that time have reached perfection, therefore, this separation of the Ancient Worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term camp itself implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them.

If our surmise that the Ancient Worthies will some day attain the spirit nature be true, we can readily see that it will not be necessary for them to die in order to

R5183 : page 53

attain that plane of existence. If those members of the Body of Christ, who are living in the time of His Second Presence can be changed "in a moment, in the twinkling of an eye," so could the Ancient Worthies have their change. If they were thus changed from the human plane to the spirit plane, they would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord.

THE GLORY OF THE LORD THE LAUDABLE AMBITION IN THE KINGDOM

Under the beneficent rule of the Kingdom, we may be very sure that the Lord's arrangement will be an equitable one--a fair chance for every one of the human race. It is reasonable to suppose that the general line laid down in the Scriptures will be followed respecting the earth. It is written, "The earth hath He given to the children of men." (Psa. 115:16.) The race as a whole will have possession of the earth. God has not made any allotments. Every man will have a share in the commonwealth.

The changes will come about gradually. There will be inequalities of brain and muscle; but the Kingdom will even up these differences. There will always be some kind of incentive to energy. Either there will be an impetus of some sort, or else there will be some sort of punishment to help people along. The Lord will hold out certain inducements to those who are willing to co-operate along the line of advancement, and will impose stripes, punishments, to assist those who will not be induced otherwise. Both rewards and punishments will be in operation during the Millennium.

Looking back over the history of the world, we see that selfishness has been a great evil; yet at the same time it has worked wonders. If it were not for ambition and acquisitiveness, man would not be much above the animals. We are, therefore, to consider these qualities to be great blessings, when rightly exercised. Under the rule of the Kingdom, all possible blessings of mind and body will be held out to the obedient, so that the trend of selfishness will be offset by a more laudable ambition than at present; and as mind and body develop, the standards of humanity will rise higher, and selfishness will be more and more seen to be contemptible. When perfection is attained, everything will be done for the glory of the Lord rather than for earthly name and fame.

Gradually all mankind will come into fellowship with the Kingdom, and indirectly become associated with the Kingdom itself. Just as any good man helps the government, so all mankind will be blessed in proportion as they approve and uphold the Divine arrangements. Thus the Kingdom will be spreading for the thousand years, not only from one individual to another, but gradually back to full perfection. We read that "of the increase of His government and peace there shall be no end." (Isa. 9:7.) It will conquer everything before it; nothing shall stop it. After every evil thing has been destroyed, every creature in Heaven and in earth will be heard praising God. (Rev. 5:13.) Every knee shall bow and every tongue confess (Phil. 2:10,11), and His Kingdom shall be without an opponent "from the river unto the ends of the earth."--Psa. 72:8.

FUTURE WORK OF THE CHRIST

After the thousand years shall have been finished, the Kingdom will cease in the sense that Christ will deliver the authority over to the Father. (I Cor. 15:24.) This will not mean, however, that law and order will be disregarded as they have been during the reign of sin and death. The Messianic Kingdom will by that time have helped mankind out of their fallen condition; and therefore it is the Divine purpose that Messiah relinquish this subordinate Kingdom, in order that it may merge into the Empire of the Great Jehovah, of which it will ever after be a part.

Justice then will operate. Mercy will no longer be required; and the Heavenly Father will not then be pictured as a merciful King to His creatures. They will by that time be perfect so that they will need no mercy; and they will be glad to meet all the requirements of the Divine Government, and in so doing will be blessed.

Having terminated this work of the restitution of mankind to the plane of human perfection, our Lord and the Church will not be left without an occupation. Our Lord will continue, according to the Scriptures, to be at the right hand of the Majesty on High--next to the Father. After He has relinquished the oversight of earthly affairs, He will assume once more the position of Associate Administrator of the Universe, in connection with the Heavenly Father.

We are not to suppose, however, that the Father and the Lord will be kept busy hearing and deciding cases and in administering justice. Nothing of the kind will be necessary. The equilibrium will be such that there will be no necessity for deciding cases. The government of the Universe will go on so smoothly as to be practically without a head, and yet there will be the Head--Jehovah

R5183 : page 54

Himself. Next in authority to the Father will be the Son, and next to the Son will be the Church. What work will thenceforth progress is not revealed to us, except in a very indefinite manner.

Through the aid of the telescope, we understand that the fixed stars are suns, each of which seems to have its own planetary system. It is only reasonable for us to infer that, if God made this earth a planet to be inhabited, all other planets will sometime be inhabited also; and that they will be under obligation to the Heavenly Father as a part of His wonderful Universe. So far as we can understand, the power of Jehovah is boundless. When we consider the hundreds of millions of suns and planets beyond the power of human mind to comprehend, than it is reasonable to assume that the work of The Christ will be limitless; and that some such work for creatures yet unborn will be their blessed privilege to all eternity. We wonder in amazement at the magnitude of God's goodness to us, who has lifted us up from our low condition and who will exalt to future glories interminable those faithful ones who make sure their calling and election to glory, honor and immortality.

===================

R5183 : page 54

THE ARCH-ENEMY OF THE PEOPLE OF GOD

"Your Adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."--1 Peter 5:8,9.

THE Authorized Version of the New Testament makes frequent use of the word devil, and leaves the impression that there are many devils; but this thought is not borne out by the Scriptures in general. In the New Testament two Greek words are thus translated, daimonion and diabolos. Of these two words, the first should be properly rendered "demon"; and the second "devil." The demons are the unclean spirits, the familiar spirits, the fallen angels; while the Devil is Satan. The term Satan signifies adversary, opponent; for the Devil is the opponent of righteousness and of Jehovah.

Whoever has failed to discern that there is a Devil is all the more liable to come under the influence of this great, malevolent being, who is portrayed in the Scriptures as the greatest foe to God, to men and to righteousness. St. Paul speaks of the "wiles of the Devil" and warns the Church that her warfare is with "wicked spirits in the heavenlies." (Eph. 6:11,12, margin.) He also mentions "the prince of the power of the air" (Eph. 2:2), and intimates that it would be impossible for us really to contend with him; for he is too wily, too wise for us.

There is an evil influence constantly exerted in the world, operating against truth, righteousness and purity, and therefore operating against God. The Scriptures inform us that this influence is exerted by the Devil, Satan, who was once a holy angel. It was by permitting pride and ambition to gain control of his heart, that Satan became an opponent of God and of righteousness.--I John 3:8; I Tim. 3:6; Isa. 14:12-14.

Although mankind cannot see Satan, yet he can see them, and by means of mental suggestion can gain control of them. He has a variety of ways by which he exercises his influence. The most potent way is through human agents--using one person against another. His favorite method of operating is by putting darkness for light. This he does by making the good appear evil, the true, false, and the right, wrong.

St. Peter tells us in our text that Satan goes about as a roaring lion, seeking whom he may devour. The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that, at this point, when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the Adversary of the Church, is strong and lion-like, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his steps, while those who are unfamiliar with

R5184 : page 54

his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our arch-enemy and to resist him. Let us stand, clad in the full armor which the Word of God supplies, and in His strength wielding the Sword of the Spirit.

St. Paul shows that the most subtle attacks of the Adversary are to be expected through human agencies. Satan works in the hearts of the children of disobedience; and the more honorable they are, and the more closely identified with the Lord and His people these children of disobedience may be, the greater service they may render to the Adversary. For this reason, Satan presents himself as an angel of light, and not as a messenger of darkness; for well he knows that error and sin will repel the children of light.--Eph. 2:2; 2 Cor. 4:4; 11:14,15; Eph. 6:11,12.

Satan uses various methods against those whom God is seeking and calling. As an angel of light, he has done much harm. His constant endeavor is to lead the people of God astray from the Lord and from their covenant of sacrifice. While we know that God is able so to succor His people that the Adversary could not touch them, yet His providences inform us that this is not His way. He permits Satan seemingly to gain a great triumph over the Lord and His people; but in no way does this seeming interruption affect the Divine Plan of the Ages.

By this we do not mean that God is co-operating with Satan and his evil work. God is testing His people, by permitting those conditions that make the way so narrow that only the faithful will walk perseveringly to the very end. All others will sooner or later fall out of the way.

PROPER METHOD OF RESISTANCE

The Christian's warfare is a fight of faith. St. James' statement, "Resist the Devil and he will flee from you" (James 4:7), does not mean that we are to battle with him in order to confound him. Whoever thinks that he is able to battle alone with Satan surely must possess great self-conceit, or else must overestimate his own ability and underestimate that of the Adversary. In any contention, Satan would surely gain the victory.

Malice, envy, hatred and strife, the Apostle says, are

R5184 : page 55

the kind of works which Satan supports and into which he endeavors to lead mankind. (Gal. 5:19-21; I John 3:8.) His methods are deceptive. His suggestions come along the line of pride and self-conceit. The mental suggestion, "You can do it; you are a person of great ability; do not be afraid; show people what is in you," has led to the downfall of many.

In order to deceive the children of light, Satan transforms himself into an angel [messenger] of light; for well he knows that he would not deceive them, if he were to present himself as a representative of sin. Ever since the fall of Adam, the Devil has sought to entrap mankind. Particularly for the past eighteen centuries, he has been endeavoring to introduce error into the Church, in order to produce false Christians--Christians who would be a detriment to the cause of Christ. Evidently he has had much to do with formulating the creeds of Christendom.

The Lord's people are to resist the Devil by not allowing his seductive arguments to have weight with us. We have the sure word of prophecy and the instructions of our Lord and of His Apostles; and if we love the Word of the Lord, we shall seek to be guided by it. "He that is begotten of God keepeth himself, and that Wicked One toucheth him not."--I John 5:18.

The experience of our Lord in the Wilderness affords a good example for all the people of God to follow. He did not seek to keep up the controversy, the discussion with the Adversary; but when the evil thought was presented, He promptly resisted it. Satan was well versed in the Scriptures, portions of which he presented with a view to misleading our Lord into taking a wrong course. Jesus did not say to the Devil, "Merely because that is a Scripture, I yield to your argument." On the contrary, He immediately thought of the principle involved, and showed the Adversary wherein he was mistaken. When prophecies were quoted out of order, our Lord made very positive statements to that effect.

This course is a very good one for us to follow. If one of the Lord's people should be drawn by Satan into a discussion about some Scriptural text, and if he should recall, or if another brother should suggest, a text which would answer right to the point of discussion, he should decide, "The Scripture which tells me to 'resist the Devil' is the proper guide to my course of action. I will not stop to discuss what I do not understand." Thus he would "resist," and at the same time rebuke the Adversary.

St. Paul urges the Lord's people to put on the whole armor of God, that they may be able to withstand the wiles of the Devil. His statement seems to imply that none will be able to withstand Satan without Divine aid. The Apostle points out the fact that these are the days when the whole armor of God will be necessary. (Eph. 6:13-18; Rev. 3:10.) The question may be asked whether those only who are furnished with the whole armor will be able to stand. The answer is that the Lord is supervising the affairs of His people and that He will see that all who are putting their trust in Him shall have opportunities for putting on the whole armor of God.

Many devote to frivolity the time which they could employ in putting on the armor which God has provided for His people. The Lord is so arranging the matter that such will not be able to withstand the darts of the Adversary; for He wishes none to stand in this evil day except those who are thoroughly consecrated to His will. To these He will render assistance, so that all things shall work together for good to them. His grace is sufficient to carry all through who have come to a knowledge of Him and have made a consecration to Him. This grace may be supplied through the Scriptures, through reading matter, through a service or through a hymn; but the protection will be along the lines of the Truth. When we lose the Sword of the Spirit, we lose our only protection against error.

THE LESSON OF CONFIDENCE IN GOD'S WISDOM AND LOVE

The Adversary's method of attack is well illustrated in the fall of our first parents. Mother Eve should have resisted the suggestion which came to her through the serpent--that God had forbidden that which was for their highest interest in life. She should have said, "I will not entertain such a thought; for to do so would be disloyal to my Creator." When the suggestion to eat came to Father Adam, apparently the thought came also, "You may as well join with her in the partaking of the food. It will be better to die together, for there will be no pleasure in life without her." Adam stopped to reason on the matter, but he did not have a sufficiency of knowledge to permit him to do so successfully. He should have said, "God knows; He arranged it. What He has said is enough for me. I will be true to Him, and trust the results to His Wisdom and Love."

Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No! The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be no controversy. We should say, No!

Evidently God is seeking those who are in this attitude of mind. Christ and the Church have been called for this very work of bringing mankind back to perfection of character. Many times the Divine Plan may not seem to us to be the wisest course; and if we should not learn the lesson of absolute trust in the Divine Wisdom, Justice, Love and Power, we could not trust God in everything. The Father seeketh such to worship Him as will do so in spirit and in truth, and who have perfect confidence in Him as the One who is all-wise and all-loving to direct and guide their affairs. Those who do not learn this lesson of trust, will not be fit for the responsibilities to be put upon the glorified Church. Let us learn this lesson and be very positive in our endeavors to be in harmony with God.

Faithfulness in trial will develop the overcomers. The Lord does not wish to have in the Little Flock any who are disloyal in any sense of the word. They may be weak in many of the essentials of character, but they are all loyal to God. The Lord is seeking those who will remain loyal under trials and difficulties, and thus develop characters pleasing to Him. These are not alarmed at Satan's onslaughts, which are seen to be an occasion for an increase of faith; for greater is He that is on our part than are all that are against us!

In Pilgrim's Progress this inability of the Wicked One to touch the faithful people of God is very beautifully pictured. While walking in the narrow way, Christian beheld two lions; and for a moment he was terror-stricken. Christian studied the situation and decided to go forward. When he came near the lions, he found that they were chained. So it is with our adversaries. They can do no harm to the children of God. Although

R5185 : page 56

they may roar, yet they cannot injure the New Creature.

The New Creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and Pharisees cause the death of our Lord; but this was the very means by which He entered into glory. In His dealings with our Lord the Father has given us an illustration of His dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory." --2 Cor. 4:17.

We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But He is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us.

===================

R5185 : page 56

ST. PETER'S EXHORTATION TO THE ELDERS

"Humble yourselves...under the mighty hand of God, that He may exalt you in due time."--1 Peter 5:6.

AS THOSE who have received Divine grace and the knowledge of the Divine purpose, the Lord's people have certain ambitions which are right and proper, and which should be rightly exercised, regulated and governed. No one should be without a laudable ambition. We cannot imagine God to be without ambition. Those who have little or none pass through life in a kind of maze, accomplishing very little for themselves or others, and usually fail in all they undertake.

There are, however, noble and ignoble ambitions. Some people are ambitious to become great, renowned;

others are ambitious to rule; still others are ambitious for wealth, for social distinction, or for titles and honor amongst men. These are all selfish ambitions, yet they are the power that moves the world today--in business, social, political and even religious circles. These are all wrong ambitions; and though they may not all result in evil, yet they are all selfish, and tend toward evil. Many are seduced by selfish ambitions into doing those things of which their consciences do not approve.

The Christian has set before him the most noble ambition possible. God is calling from the world a people for His Name. Before these He sets the loftiest ambition. These are invited to become joint-heirs with Jesus Christ our Lord. This is an ambition which inspires them to develop all the higher qualities of mind and character, in order to prepare themselves for the society, friendship and fellowship of the Heavenly Father and the Lord. Let us have this high ambition ever before us, as an incentive to the most earnest endeavor to heed the Word of the Lord.

Those who take this course are very pleasing to the Father. He has a great work to be done, and is seeking a people who will do it. Christ Jesus is the Head of this great work, and His Kingdom is to rule and bless the world, that in the ages to come, God may show the exceeding riches of His grace in His kindness toward us. (Eph. 2:7.) Those who appreciate this high calling wish to be where God has invited them to be. Those who do not care for what God has offered or who do not wish to conform to the terms should not enter the race for the prize.

Those who have the heavenly ambition should not forget that they have the treasure of the new nature in earthen vessels. To this class it becomes a laudable ambition to serve one another and to build one another up in the most holy faith. The Bride is to make herself ready. (Rev. 19:7.) So these should seek to get ready themselves and to help others of the dear family of God.

DANGER INVOLVED IN THE ELDERSHIP

To desire the office of a bishop, a shepherd, is a good ambition. (I Tim. 3:1.) If one properly attends to the shepherding of the flock, he will not have time for other interests. Those who have been called to the position of Eldership amongst the Lord's people should consider this an honor and a privilege from the Lord; and they should be very careful to seek it, not for filthy lucre's sake, but with a ready mind. (I Peter 5:1-4.) But in seeking this position let each one remember that there is danger of the development of pride and the assumption of power.

Those who have the high privilege of serving as an Elder Brother should watch themselves to see that they do not lord it over God's heritage. They should remember that they are not the Chief Shepherd, but only under-shepherds. If any should lord it over the flock, he would bring injury to himself as well as to the Church; for in thus doing he would be cultivating a spirit of pride.

St. Peter tells us that "God resisteth the proud and giveth grace to the humble." (I Peter 5:5.) Therefore if in the Lord's service one is humble, his course not only inures to the benefit of the Class, but it is the only way by which anyone will gain a position in the Kingdom. The Eldership is an honorable office which not only has great privileges attached to it, but has also great temptation and great danger. St. James says, "My brethren, be not many [of you] masters [teachers], knowing that we shall receive the greater condemnation."--James 3:1.

The Apostle exhorts those that are Elders doing a work that is necessary to be done, "Humble yourselves therefore under the mighty hand of God." Everything is being done by the mighty power of God, by which He is causing all things to work together for good. We cannot interfere with the Divine will. We might permit pride or fond desire to hinder our own progress, but we cannot hinder the Plan of God.

We all desire to seek the best way to serve others and yet to gain the great reward. St. Peter shows us that way--"Humble yourselves." As the poet has expressed it,

"I am afraid to touch
Things that involve so much."

This spirit will make us very fearful of developing any pride or bombast or desire of lording it over others. So, then, we humble ourselves and remember that God will especially bless those who are more lowly, more trustful in the Lord, and in due time will exalt them--at the Second Coming of our Lord.

Sometimes, indeed, the humble-minded of the Lord's people may be less esteemed in the Church than are some who lack this important quality of character. There is in mankind a general tendency toward brow-beating. They would rather have some one who will ride rough-shod over them than one who is gentle and moderate. Therefore they may not like us. But we are not to seek what they would like best in us. Rather we are to remember that we are to serve the Lord in His way, and that our chief responsibility in the Lord's sight is for ourselves. We are to humble ourselves under the mighty hand of God that He may exalt us in due time.

R5185 : page 57

PRIDE IN KNOWLEDGE OF TRUTH INJURIOUS

All these matters show us that our proper attitude is that of humility. The sentiment of our hearts should not be that of pride, but of meekness, humility, faithfulness.

Pride is selfishness gone to seed. The selfish spirit greedily gathers to itself as much as possible of all that it esteems good and valuable--wealth, learning, honor, fame and distinction among men. A measure of success in the acquisition of these treasures leads the selfish soul to a feeling of complacency, independence and indifference to the well-being of others. This spirit, gradually, but rapidly developing into arrogance, self-assertive pride, will continue to ripen with every gleam of the sunlight of temporal prosperity. As selfishness continues to ripen, it swells itself to ridiculous proportions and delights to vaunt itself, and gloats over its imagined importance and worthiness of honor and praise.

How much easier and how much wiser is the course of humility! The humble spirit seeketh not its own, is not puffed up, does not attempt to speculate upon inflated values, does not think of itself more highly than it ought to think, but thinks soberly--neither overrating nor underrating its own acquirements or achievements. Humility strives always to do business on a solid basis, though it contends lawfully to acquire a real worthiness and to achieve the true glory of the Divine commendation and favor.

There is a disposition on the part of many to be rather boastful on account of the Truth, as though we had originated the Truth. How foolish this is! We have made no truth. We have merely gotten rid of some of the errors that formerly blinded our eyes. The Truth is God's. He has allowed us to see out of the darkness of ignorance and superstition into the Truth of His Plan. If a man who had seen a beautiful picture should then boast as though he had painted it, we would say, "Foolish man! You did not make that picture. You merely looked at it. You have nothing to boast of concerning it."

We did not make any part of God's Plan of the Ages. If we had attempted to do so, we would have made a failure of it. Our attitude of mind, then, should be, "Come, we will show you what God has arranged, what God has pictured." Thus we would glorify God and be helpful to others; for to whatever extent we manifest pride or self-consciousness in the Truth, to that extent we do injury to ourselves and to others. The world would say, "We have just as able Doctors of Divinity in our denominations as you have--just as wise to teach us the Truth."

Our proper course, therefore, is to make it plain at the very beginning that we are of the right spirit--the

R5186 : page 57

meek, humble spirit of the Master. God is permitting us to see things in His Word, concerning which it is His due time to turn on the light. The picture was there all along, but the clouds and darkness made it so dim that we were not able to discern its beauties. Now the light is being turned on, and, as the poet has expressed it,

"Wonderful things in the Bible we see."

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon Him, which more than anything else will strengthen us and enable us to depart from the evil of our fallen estate.

It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations, and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation to the Divine nature with fear and trembling, lest we come short of worthiness for the prize promised to the faithful overcomers who tread closely in the footsteps of our blessed Forerunner, who was meek and lowly of heart.--Phil. 2:8,12.

It is when we are thus humble and faithful that the Lord makes us His chosen vessels to bear His name to others. Thus, emptied of self and filled with His Spirit, and with His Truth, we can go forth, strong in the Lord of Hosts and in His mighty Power do valiant service as soldiers of the Cross.

===================

R5186 : page 57

HUMILITY AN ELEMENT OF TRUE COURAGE

"Be not wise in thine own eyes: fear the
Lord and depart from evil."--Prov. 3:7.

NOTHING is more dangerous to the child of God than self-conceit; it hinders reformation of heart, as well as true usefulness to others, and especially usefulness in God's service; for the Word declares, "God resisteth the proud, but giveth grace unto the humble." (James 4:6.) The Scriptures everywhere make prominent the fact that those who would be in harmony with God must be humble. The Lord bestows blessings upon the humble, the meek, the teachable. Jesus said, "Blessed are the meek." (Matt. 5:5.) The Apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."--I Pet. 5:6.

The Word of God points to the fact that Jesus was meek and lowly. (Matt. 11:29,30.) This humility of mind and heart was, in many respects, the secret of His success. If He had not been humble, He would not have attained to the glorious station to which He was exalted.

There is a marked contrast between Jesus and Satan. The one thought to exalt himself, and the Other to humble Himself. (Isa. 14:13,14; Phil. 2:8.) Satan said, "I will elevate myself above the other angels; I will be like the Most High, and exert such a power as He does.

I could show the angels very great wisdom if I were in control of affairs." Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do.

The Scriptures give us to understand that Satan's inordinate desire to gain distinction was the secret of his fall. Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's Wisdom is indeed foolish.

Satan's spirit was one of ambition and pride. Already highly favored of God as one of the highest rank of angels, he was not content with his great honors and blessings, but was desirous of attaining still greater influence and power than God had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the Divine Government, but also to become the "murderer" (John 8:44) of our first parents, that he might gain control over them--the object of his ambition.

How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival Kingdom! Soon Satan's folly will be manifested. When the Lord's due time shall come, the One who humbled Himself in obedience to the Father's will shall be exalted to kingly power and authority, to the

R5186 : page 58

position at the Father's right hand in the Kingdom of the Universe; but the one who attempted the usurpation shall be bound and utterly destroyed.

HUMILITY PRECEDES EXALTATION

Our Lord Jesus took a different course from that of Satan. Instead of trying to exercise power He had supreme reverence for Jehovah. He said, "I delight to do Thy will, O My God." (Psa. 40:8.) Following this course of humility in the presence of the great Eternal One, Jesus was led of the Father as He would not have been if He had had a self-sufficient spirit. Under the Father's guidance He was humiliated. He "learned obedience by the things which He suffered" (Heb. 5:8.); and after His death and resurrection He received the reward of the Divine nature. He became Heir of all the gracious promises of God's Word, "Heir of all things."--Hebrews 1:2.

These two great examples afford us an impressive lesson. They show us that if we copy the ambitious and self-wise attitude of Satan, it will estrange us from God. We should realize the Wisdom of God and submit ourselves fully to His will. If we walk obediently in the footsteps of the Master, we shall attain glory and honor with our Lord.

The Wisdom of God is foolishness with men. The people of this world are leaning to their own understanding.

People sometimes boast along this very line, saying, "I have some ideas of my own." We all find that what we know is but very little and generally very incorrect. Experience is an excellent teacher.

The lessons that we have learned in the School of Christ are to a great extent those of humility, a great deal of which is required of pupils in that School. The path of life is so narrow that those who love the broad garish way would not think of walking in the narrow one. The Lord is allowing those who are self-conceited to turn aside. Even though they started out to walk in His way, they are permitted to go after their own foolish misunderstandings. If they continue in this course it will lead to their destruction.

WISDOM OF THIS WORLD FOOLISHNESS WITH GOD

As for the world, whether they live in Christian or in heathen lands, all shall come to a knowledge of the Truth. (I Tim. 2:3,4.) This knowledge will not be theoretical, for mankind will be brought to it through practical experience. In fact the whole world is getting a great lesson now. When the New Dispensation is ushered in and the Truth is made plain, mankind will perceive how very foolish they have been. They will see the unwisdom of the greater part of their course. "For the wisdom of their wise men shall perish."--Isa. 29:14.

It will be a hard experience for mankind to realize what clumsy efforts they have made along different lines. If scientists and philosophers, when asked as to God, had said, "We do not know," they could have been respected for their honesty. But they have boasted about geology, evolution, etc., and have pretended to know all the secrets of the Universe. What shame will be theirs when confronted with the facts! It will be a severe chastisement for them to perceive how foolish they have been and to know that others are aware of their folly.

The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the Divine Revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of His wondrous grace.

We may well fancy that some of the great theologians who have taught with such positiveness what they do not know and what is contrary to the Bible, will feel very strange when they learn the Truth. Already this is true to some extent. They are ashamed of the teachings of Calvin and of many of the theories of the past. Yet they still hold on to the creeds of nominal Christianity, but cover these up; accordingly, with such an attitude of heart, they make very little progress.

===================

R5186 : page 58

DECORUM IN THE HOUSE OF GOD

"Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."--Ecclesiastes 5:1.

THE WISE MAN was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

"Keep thy foot." Notice where you are going. Do not go to the House of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with His people. The wise man goes on to assume what would be heard in the House of God. Be not ready "to give the sacrifice of fools." This would seem to refer to laughter, levity, foolish talk and jesting.

This Scripture is one which may very properly be taken to heart by all of God's people at the present time. Reverence is very becoming. We have lost the fear that God will cast us into eternal torment. We know our

R5187 : page 58

Heavenly Father better than to suppose that He would have any such evil intention toward any of His creatures. But we should not go to the House of God as we would go to the market-place. Many of the Lord's people do not appreciate the fact that decorum is necessary in every place where God is worshiped.

REVERENTIAL CONDUCT TO BE CULTIVATED

It is for us to realize that we have God in the Church today in a sense that He never was in the typical temple. Wherever there is a meeting of the members of the Church, the Lord has declared that He will be there. The living stones constituting the Temple of God should be as fully reverenced as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear"--listen--not full of mirth. All conversation should be of a kind that would edify--build up--along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion.

There should be no turning about and saying, "Here comes Brother So-and-so, Sister So-and-so. We shall hear them sing." Such conduct is very improper.

We do not know any lesson the Lord's people need to learn more than that of reverence. The Lord will not

R5187 : page 59

call any one devoid of reverence, and He wants that quality to grow strong. But when fear is banished, the tendency is to less reverence. Special care in this respect is to be observed when we go to the House of God, or to any place where Divine service is to be held.

CONSIDERATION OF THE RIGHTS OF OTHERS

Not only should we watch our feet in going to the House of God, but we should watch what we take with us. We should see that we go there clean; that we take no vermin in our clothing; that we have no bad odors about us. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children may be left alone at home. When this is impossible, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. We believe, however, that a way could be devised whereby the child could be left at home until of such an age as not to disturb the Class. The majority of parents become so accustomed to the ways of their children that they do not realize that others are being annoyed --when probably every motion of the child is disturbing others. The others have their own trials to tax their patience.

PUNCTUALITY A MARK OF CHARACTER DEVELOPMENT

It would seem that some need to watch, not only their feet, but also their watches. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour.

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character-development, which would have His approval, and which would help to prepare us for the Kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed, will not have a place in the Kingdom.

Hence these matters--unruly children, tardiness at meeting, etc., will have to do with our fitness for a place in the Kingdom. By this we do not mean that we are being judged according to our work, or that we have any right to judge others according to their work. The Lord said, "Judge not." We should show that our endeavors to do the Lord's will are equal to the desires of our hearts. If we exercise determination in trying to live up to these, we shall be glad when we experience our change in the Resurrection.

===================

R5187 : page 59

A PECULIAR MARRIAGE

--MARCH 23.--GENESIS 24:58-67.--

"In all thy ways acknowledge Him, and
He shall direct thy paths."--Proverbs 3:6.

WHEN ABRAHAM was 140 years old and his wife Sarah had been dead three years, his son Isaac was forty years old. This heir of the most wonderful of the Divine promises did not go to seek a wife for himself, probably because too bashful. Then Abraham called Eliezer, the steward of his household, and directed that he take ten camels and go a distance of about 500 miles to the vicinity in which Abraham was born, and where his brother Nahor and family still lived. Eliezer went under the general direction that he should find a wife suitable for Isaac and bring her to him.

The entire story is told with a beautiful simplicity quite convincing to the unprejudiced. The characters described by the historian were not savages, much less cousins of monkeys, as evolutionists would have us think. And the story itself is peculiar enough in its setting to assure us of its truth. A fabricator of such a narrative will scarcely picture his hero as obtaining a wife under the circumstances here set forth, nor was this the custom of that time nor of any time, nor of any people, so far as we have knowledge. The procedure was in every way unique.

Only recently have Bible Students learned why the matter was so arranged. It was evidently to illustrate to us a great spiritual design, which has been more than eighteen centuries in process of accomplishment. The type fits to its antitype in a manner not to be misunderstood.

Abraham typified the Heavenly Father, Isaac typified the Lord Jesus (his forty years typified in due time), and Eliezer typified the Holy Spirit. In due time, the Father sent the Holy Spirit to gather the Elect Company which will constitute the Bride, the Lamb's Wife. As in the type Abraham did not take a wife for his son from amongst the heathen, so in the antitype God did not select the Bride of Christ from the heathen. As Eliezer went to those who were related to Abraham, and believers in God, so the Holy Spirit was sent only to believers, to select from them the Bride class.

THE BRIDE CLASS ORIGINALLY JEWISH

The Jews were in fellowship with God under their Law Covenant, and to them only the Holy Spirit originally went. Later, in God's providence, the door was opened to the Gentiles. This was not in the sense of accepting all Gentiles to the Bride class, but merely of permitting them to hear the Gospel, in order that such as heard and responded might as believers draw nigh to God, and be permitted to join the Bride class when they fully consecrated themselves to God--the antitypical Rebecca enduring the trials and perils of the journey to the antitypical Isaac. From this standpoint, today's Study is not only beautiful and interesting, but highly instructive.

REBECCA AT THE WELL

Abraham's servant, loyal to his commission, faithful both to the father and to the son, sought earnestly the proper person of Abraham's desire, assured that Isaac, the heir of such precious promises, should have a suitable companion and helpmate. When he came to the place appointed, the city of Abraham's brother, Nahor, he was alert. He found Rebecca, the daughter of Bethuel, the grand-daughter of Nahor, at the well, caring for the sheep. This is interpreted to signify that those approached by the Holy Spirit with the suggestion of becoming joint-heirs with Christ are usually found in some way connected with the service of God's sheep--God's people--giving them water from the well, which symbolically would mean giving refreshment from the Bible and its words of life--"water of life."

The first test put to the maiden was in respect to her willingness to give of the water. Eliezer asked for a drink. Rebecca replied, "Drink, and I will give thy

camels to drink also." Here was manifested the spirit of generosity--of service--just as the Holy Spirit indicates that those who constitute the Bride of Christ must have meekness and humility as primary qualifications for acceptance with the Lord to the high calling.

Immediately Eliezer hastened to put upon Rebecca some jewels, symbolic of spiritual blessings, which come to those who first hearken to the Spirit of the Lord and show a willingness and humility. Eliezer was received into the home. The friends of Rebecca received the blessings of the spirit which she had received; and they all, representing the Household of Faith, rejoiced with her.

Eliezer promptly made known his business. He was there on a special mission, and this he set forth. He explained that Abraham was very rich, and that he had made Isaac heir of all that he had, and had sent him, his servant, to find a suitable bride for Isaac. Under the guidance of Divine providence, he had met Rebecca and believed her to be the Lord's choice for his Master's son. The question now was, Would she accept the offer, or

R5188 : page 60

would she reject it, and should he seek another? The question was put to Rebecca herself: Would she go into a far country under the guidance of Eliezer, and become the wife of Isaac? Her prompt answer was, "I will go."

All this well represents the question which comes before those called to be of the Bride of Christ. They hear that He is "the Only Begotten of the Father, full of grace and truth." They hear that He is Lord of all, the Inheritor of the "exceeding great and precious promises." They learn that union with Him will mean the pleasures of His fellowship forevermore and participation with Him in all His great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebecca did, with great promptness.

It meant something to Rebecca to leave her father's house, her own people, her own country with which she was familiar; and so it means considerable for all those who accept the Father's call through the Holy Spirit and become members of the Bride of Christ. The Prophet addresses these, saying: "Forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord; and worship thou Him."

Only a whole-hearted love for the Lord and a well-grounded faith in the "exceeding great and precious promises" will carry us through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory. We are to remember that during this Gospel Age millions have heard of the Message of the Holy Spirit, inviting to membership in the Bride class; but not all have promptly said, "Yes, I will go." Rebecca types only the successful ones, who will finally make their calling and election sure, and become members of the Bride, the Lamb's Wife.

MORE JEWELS FOR REBECCA

Another part of the record tells us that, when Rebecca decided to accept the offer of marriage with Isaac, Eliezer opened his treasures and gave her still further jewels of adornment. How beautiful a figure! The Bride class receive an early blessing of the Holy Spirit, and a later one. The latter comes to those who have made a full decision to be the Lord's at any and every cost--"to follow the Lamb whithersoever He goeth." The graces of the Holy Spirit come more and more to them. As the Apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character, in proportion as we put them on, enhances our beauty of character.

Up hill and down, through sunshine and shadow, the camels finally brought Rebecca to her journey's end. So with the antitypical Rebecca. They start in the pathway of obedience and self-denial, leaving their father Adam's house. After they accept the Holy Spirit's suggestions and decide to go to Christ, they begin promptly to take up their cross and follow Him. Through sunshine and shade--trials and difficulties of the journey--they travel down through the centuries of this Gospel Age.

As Eliezer brought Rebecca and her maids safe to the end of their journey to the presence of Isaac at Lahai-roi, so the Holy Spirit will guide the Church to the end of the journey to the presence, parousia, of Christ. The camels which bore the treasures and jewels to Rebecca's home, and which afterward brought her and her maidens and Eliezer back to Isaac's home, would seemingly represent well the Holy Scriptures, by which the faithful are borne along--the agencies sent by the Father and the Son for the comfort and assistance of the prospective Bride on her journey.

As Eliezer met Rebecca at the well and handled the water, symbolical of Truth, so on the return journey Rebecca met Isaac at the well Lahai-roi.

Following the custom of the time, she put on a veil and alighted from the camel to meet Isaac. So the Scriptures tell us that the Church must pass beyond the Veil before she will be fully received by the antitypical Isaac into all the holy associations foretold.

Rebecca's maidens doubtless typified the blessings of the consecrated class, now following with the Bride class, but not living up to their full privileges and opportunities. The blessing pronounced upon Rebecca, "Be thou the mother of thousands of millions," represents the future of the Church; for as the Redeemer will, during His Messianic Kingdom, become the Father or Life-giver to thousands of millions of Adam's race, bought with His precious blood, so the Church, His Bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their care-taker and supervisor, to assist them forward to full perfection.

===================

R5188 : page 60

THE ANCIENT WORTHIES

--MARCH 30.--HEBREWS 11:1-19.--

"Our fathers trusted in Thee; they trusted,
and Thou didst deliver them."--Psalm 22:4.

ST. PAUL in this lesson throws upon the screen vivid pictures of the wonders wrought by faith in ancient times, and then he gives a partial roll-call of the heroes of those faith-battles, and a hasty word-painting of the nature of their triumphs. The broad foundation for his dissertation is found in the first verse of this study--"Now faith is the substance of things hoped for, the evidence of things not seen." As water is not a solid upon which our feet can travel, except it be congealed in the form of ice, so likewise belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress, unless that belief be congealed, solidified, into a substantial faith.

Thus we should always clearly differentiate between credulity and faith--credulity, which is reprehensible, and faith, which is commendable. A crystallized faith, such as will carry us safely over the quicksands of ignorance and superstition, and bring us safely to the goal which God has marked out for us, needs more than human assurances, more than our own or other men's imaginations.

True faith seeks for a positive Message from the Lord. It requires diligence in its endeavor to find that Message. Then it becomes an evidence, or proof, of things invisible.

By such a faith in God and His promise to give Israel the land of Canaan, the two elders sent to spy out the land brought back a good report. Their companions, lacking that faith, looked merely to the strength of the Canaanites, and brought back an unfavorable report. By faith we believe in the Divine Power which created the planets, and the Divine Power which has ordered the ages and dispensations of human affairs, and which will bring out of these, results which were not at first apparent, except by the eye of faith.

ABRAHAM, ENOCH AND NOAH

By faith Abel offered to the Lord a more excellent sacrifice than Cain, and obtained the witness of his approval by God's acceptance of his offering. His acceptance still speaks to us in Abel's favor, although he is dead. Abel's faith, no doubt, was the result of an endeavor to draw nearer to God--to appreciate what sin is and why the death penalty had come. From this standpoint of faith, he was led to offer sacrificially animals which typified the better sacrifices by which reconciliation will eventually be effected between God and humanity.

On account of faith Enoch was translated that he should not see death. He "walked with God, and... God took him." The story of Enoch's translation is vouched for more than once; and by faith we may accept it. There is no record as to where he was taken, except that he was not taken to Heaven. (John 3:13.) For aught we know to the contrary, God may have protected his life through all these centuries as an illustration of how human life could have been prolonged by Divine Power, if God had not placed the curse of death upon the race. Indeed, Enoch could be no exception to that curse. He is under the death sentence and could come to full perfection and Divine justification to life only through the merit of the Redeemer, even as others.

Noah's faith manifested itself by his obedience in the building of an ark, at a time when there was no apparent excuse for such a building, since not a drop of rain had fallen from the time of man's creation until that time. (Genesis 2:5.) God blessed his faith, and made him a channel of blessing to his family.

THE FAITHLESS NOT ACCEPTABLE NOW

St. Paul makes a sweeping statement--"Without faith it is impossible to please God." On the basis of this statement we may say, then, that a person is pleasing to God in proportion as he has faith, and displeasing in proportion as he lacks faith. Surely here we have an incentive to growth in faith, since all of God's people desire to be pleasing in His sight.

But faith is not alike easy with all mankind. Some can crystallize their faith in God and His promises into what is the same to them as an absolute knowledge, and on this faith-knowledge they can dare and do anything, and increasingly so. But this is not true of all. Many have less faith and are still children of God, and must needs pray, "Lord, increase our faith," and must seek to emulate the faith of others, and to be encouraged by the rewards of faith given to them. There are still others, however, to whom faith seems to be absolutely impossible. They cannot believe anything beyond their own five

R5189 : page 61

senses. They have never developed the sixth sense--of faith, confidence in the Lord.

What shall we say of these? Are they by this natural effect of heredity debarred from Divine favor to all eternity, because they do not please God--because "without faith it is impossible to please" Him? This is not the teaching of the Scriptures. They teach that a time is coming, under Messiah's gracious Kingdom, when the "knowledge of the Lord shall fill the whole earth," reaching all classes. It will not be dependent upon faith, nor be merely for those who can exercise faith. The way will be made so clear and so plain that even a wayfaring man and a simpleton need not err in his endeavor to find and to know and to appreciate the Truth.

But in the present time faith is an indispensable matter according to Divine arrangement, because the Father is seeking a special class to be the associates, the Bride and

Joint-heir of His Son. Since these will thus be ushered into positions of great trust, as well as great honor and great service, they must needs be tempted, tested, in all points. Their faith in the Almighty must be implicit. Similarly, as we shall see, God has provided a special work for the Ancient Worthies mentioned in today's Study; and hence He has recognized as worthy for that work only such as could manifest great faith in Him and in His Word.

ABRAHAM LOOKED FOR A CITY

Coming to Abraham, St. Paul recounts the different steps of his faith-demonstration. He responded to the call and came into Canaan, not knowing the particulars respecting it beforehand. By faith he sojourned in the Land of Promise as a stranger, and dwelt in tents, as did also Isaac and Jacob, who were his associates in the Promise, and heirs through him. Sarah also exercised faith. The Apostle declares that she was thus assisted in becoming the mother of Isaac, and became identified with that Promise, which declares that Abraham's seed, through her, shall yet be as the sands of the seashore --innumerable.

Summing up (v. 13), St. Paul declares that all these noble characters died in faith, without receiving the things that had been promised to them. Their rejoicing was in the faith-view which they had from afar. So strong was their faith that they were content to be pilgrims and strangers--nomads. Their traveling up and down showed that none of the cities or countries through which they passed from time to time were wholly satisfactory to them. Yet they were not discontented in the sense that they wished to return to their former homeland, Haran. They were merely seeking a better country, a heavenly country, for they "looked for a city which hath foundations, whose Builder and Maker is God."

At first glance, there is room for difference of opinion as respects the Apostle's meaning by these words. Did he mean that Abraham, Isaac and Jacob were wanting to go to a heavenly country? Did he mean that they were looking for a place in the New Jerusalem, as the Bride, the Lamb's Wife, is looking for that City-- Messiah's Kingdom?

Such is not our thought. They had no Heavenly promises to think about. They had no Word of God to even suggest to them a change of nature from human to spirit being. All of their promises were of the earth, earthy-- "All the land that thou seest, to thee will I give it and to thy seed after thee," etc. To our understanding the country they looked for is the Paradise of the now near future, when "the wilderness shall blossom as the rose and the solitary places shall be glad," and "streams shall break forth in the desert," and the blessing of the Lord shall supplant the curse of sin and death. This is the country which God purposes shall be the inheritance of humanity in general, when brought back into harmony with the Divine will, during Messiah's reign of righteousness.

R5189 : page 62

When we read that Abraham sought "a city which hath foundations, whose Builder and Maker is God," our minds naturally go to the New Jerusalem, the City of God, which is eventually to come down from God to earth. But that will not be a literal city. The entire passage is symbolical. The New Jerusalem will be the Messianic Kingdom. It will be the Capital, or center of Government, for the reorganized social order of earth. From it will go forth the Law of God, the knowledge of God, the blessing of God. From it will emanate power and authority, which for a thousand years will rule the world in righteousness, overthrow sin, death and all who are in sympathy with sin, and uplift all who love righteousness and Truth.

The New Jerusalem primarily will be the Church in glory, on the spirit plane, the Kingdom or rule of God, emanating from Messiah. But it will have its earthly representatives, too. The very ones to whom St. Paul here refers, found faithful in their time--Abraham, Isaac and Jacob and the Prophets and all the Ancient Worthies--will be princes in the earth, representatives of the invisible Messiah and His Bride, backed by their full power and authority.--Psalm 45:16.

Of these Jesus spoke, saying, "Ye shall see Abraham, Isaac and Jacob and all the holy Prophets in the Kingdom." But He Himself has said, "Yet a little while and the world seeth Me no more." Of the Church the Apostle declares, "We shall be like Him." We all must be changed. Flesh and blood cannot inherit the Kingdom of Heaven, on the spirit plane.

In substance, then, Abraham, Isaac and Jacob, and all the faithful of the past, waited for the promised resurrection of the dead, to be accomplished under the administration of Messiah's Government--a government being symbolically represented by a city, as St. Petersburg represents Russia; Paris represents France; London represents Great Britain; Berlin, Germany; and Washington, the United States.

===================

R5189 : page 62

"AS DECEIVERS AND YET TRUE"

MY SUIT against The Eagle for slanderous defamation of reputation has been decided in its favor. A Jury of twelve men have decided that The Eagle was justified in making its vicious onslaughts upon me, notwithstanding the Judge's Charge that, according

to the law, the cartoon, at least, was
a slanderous, vicious libel in fact. I am urged
by my attorneys and petitioned by friends
to take the case to the Court of Appeals.

I quite agree with Justice Kelby, who said, "The case
was presented fairly and squarely to the Jury." The rulings
of His Honor seem to me equitable. I very highly
appreciate the ability and energy of my attorneys, Mr.
Sparks and Mr. Rutherford. I have no complaint, nor
murmuring against the Divine providences which permitted
what I consider to be a very unjust verdict. In appealing
our Case to the Court we have followed the example
of the Master, who inquired why He was smitten
contrary to Law. (John 18:23.) Likewise St. Paul appealed
for such justice as the Law provided. (Acts 25:10.)
So I have done; and I, like them, have been refused the
Law's protection. I murmur not. I am in good company.

I remember, on the other hand, that it has been a part
of the Divine will throughout this Gospel Age to allow
His faithful servants to suffer reproaches and losses.
This was so in the Master's case: "Being reviled, He
reviled not again." When it pleased the Father to bruise
Him and put Him to shame, He declared, "The cup which
My Father hath poured for Me, shall I not drink it?"--
"Not My will, but Thine be done."--I Peter 2:23; John 18:11;
Luke 22:42.

It was so with the Apostles, who wrote, "As He was,
so are we in this world"--"As deceivers and yet true; as
poor, yet making many rich"; "I bear about in my body
the marks of the Lord Jesus"--evidences that I am His
servant and His follower. As St. Paul said, so we see fulfilled
all through the Age, "Whosoever will live godly in
Christ Jesus shall suffer persecution." The Master said,
"Marvel not if the world hate you. Ye know that it
hated Me before it hated you; if ye were of the world,
the world would love its own."--I John 4:17; 2 Cor. 6:8-10;
Gal. 6:17; 2 Tim. 3:12; John 15:18,19.

THE CASE BRIEFLY REVIEWED

I am interested in everything progressive and tending
to prove that we are entering the great Thousand Years
of earth's blessings under Messiah. In the columns of
THE WATCH TOWER I have noted the coming of Divine
blessings in fulfilment of the prediction that "The wilderness
shall blossom as the rose," "The earth shall yield
her increase," etc. Five years ago we quoted in THE WATCH
TOWER columns reports respecting "Miracle Wheat." We
gave the name and address (Mr. Stoner) of the farmer
who discovered this new wheat and his reports of its remarkable
qualities. We published also the report of Mr.
Miller, the Government expert, who thoroughly investigated
it and pronounced upon its superior qualities.

Some of our readers purchased seed from Mr. Stoner
at $1.25 per pound and approved it. In 1910 one of the
friends of our Society, who had raised some of this wheat,

sold it for seed at $1.00 per pound, and donated the proceeds to our Society. In 1911 the same friend, having raised more seed, asked that THE WATCH TOWER give the benefit of this to its readers at $1.00 a pound post-paid, and appropriate the net results to the furtherance of its work. Another friend, who had some of the same seed, also donated similarly, the total amount being twenty bushels.

For the accommodation of our readers, we allowed this seed-wheat to be put up in pound packages and mailed from THE WATCH TOWER Office, just as the U.S. Government

R5190 : page 62

handles such seeds at Washington. We did the business at the request of others and in their interest, and credited them on our books with the results, setting aside to them proportionately voting shares in our Society. We made no claim for the wheat on our own knowledge. We merely gave the report of the Government expert, of the originator, and of our friends who had tried the wheat. We merely acted as intermediary.

Nevertheless, everything that was said respecting the wheat was fully proven at this trial by expert witnesses, interested and disinterested, and their testimony was not shaken. It was also shown that farmer Stoner and his business partner, Mr. Knight, made no sales of this wheat under $1.25 per pound until September, 1911; and that they had a written contract between them that none of the wheat was to be sold at any price until the following year--1912. Suddenly in September, 1911, they changed their plans, considering that they had wheat enough accumulated, put the price down to $5.00 per bushel, about the time that THE WATCH TOWER wheat was all sold at a dollar a pound. This The Eagle's attorney claimed was proof of fraud on the part of THE WATCH TOWER--sufficient

R5190 : page 63

excuse for the slanderous assaults of The Eagle upon me.

It was in vain that my attorney sought to show the Jury The Eagle's malice--that it really was attacking me along religious grounds; that it had set itself as the champion of certain clerical enemies of mine, and was seeking to destroy my influence and, if possible, to drive me from Brooklyn. In the court-room sat about twenty-five of my friends, who had come long distances at their own expense to have an opportunity to speak a word in my behalf. Through some intricacies of the Law respecting evidence, these were unable to be heard in my behalf.

Instead, the Law gave The Eagle's attorney the privilege of saying all manner of evil against me falsely--for the sake of the Doctrines of Christ, which I hold and teach. He was allowed to picture me, as The Eagle had done in its cartoon--as a thief and robber, masquerading in the garb of a minister of Christ. He was allowed to ridicule the "Miracle Wheat," although I had nothing whatever to do with it, nor with the naming of it; and notwithstanding the fact that its superiority was proven.

He was allowed to inveigh against the fact as criminal, that I hold the office of President of the Watch Tower Bible and Tract Society, and to claim that I hold the office in some corrupt or unlawful manner, and that I misuse the Society's income in some unexplained way to my own advantage. Meantime, scores present in the courtroom and thousands all over the land, would have been glad to testify that their donations have come to the Society because they have the utmost confidence in my integrity and management of its affairs as its Executive Officer, and that had anybody else been President their donations would have been smaller or none at all.

Presumably because there were seven Catholics on the Jury, The Eagle's attorney was prompted to refer to the Sisters of Charity and their noble work as nurses in the hospitals, without referring to the fact that those nurses are well paid, and that the hospitals in large measure are supported by State taxation.

The Watch Tower Bible and Tract Society was held up to scorn because it did not have any hospital work nor draw any revenue from taxation, and because the female members of the Society do not visit the workshops of the land weekly or monthly on pay-day, and exact donations to its work. Our society was held up to scorn also because we do not send a wagon around the city collecting groceries and provisions for the up-keep of our work; because we do not take up collections even on Sunday; because we have never solicited a penny or a dollar from anybody; and because we never have fairs, grab-bags, "chances" or "raffles." Our Society was held up to scorn and ridicule because it offers its literature free to the poor, while other similar Societies charge both rich and poor for their tracts and other publications. The Eagle was pictured by its attorney as a dove, a bird of Paradise. For defending it the Protestants on the Jury were led to hope for escape from eternal torment through "the pearly gates" of heaven, welcomed with the words, "Well done!" for giving The Eagle the verdict. Neither I nor my attorneys could offer such inducements conscientiously.

Our home, "Bethel," where some of our Society's workers reside, was held up to scorn--likened to a harem, etc. This surely did cut me deeply to the heart. I am quite willing to suffer, if need be, for my faithfulness to the Lord and His Word; but it gave me great pain that the arrows intended for me did not all center upon myself --that the more than a hundred saintly, earnest men, women and children, co-laborers with me in the Lord's work, should thus be made to unjustly suffer. I can only urge them to apply to themselves the words of the Apostle, "Cast not away, therefore, your confidence, which hath great recompense of reward"; "For ye have need of patience that, after ye have done the will of God, ye shall receive the promise"; "Ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, and partly whilst ye became companions of them that were so used."--Heb. 10:35,36,32,33.

NO COMPLAINT AGAINST THE LAW

I have no complaint to make against the Laws of our land, nor against the Jury System, not against the particular twelve men who, in my judgment, gave an unjust verdict. I esteem our Laws to be most wonderfully just. I have often marveled that imperfect, fallen men have succeeded in the erection of such excellent barriers against sin and injustice. I cannot see that a more fair method than our Jury System of trying a case could be arranged by imperfect men. Neither do I believe that the average jury desires to pervert justice. The miscarriage of justice I attribute rather to the imperfection of human knowledge. Suspicion and evil-surmising are weeds which seem to grow prolifically in every mind. They spring spontaneously in the degraded heart. There is such a disposition to judge others by one's self, and such a realization of sinful impulses that the average man naturally enough imputes evil, on every occasion when it is suggested to him.

St. Paul enunciated this principle, saying, "The natural man receiveth not the things of the Spirit of God;... neither can he know [understand] them; for they are spiritually discerned." (I Cor. 2:14.) Our Society and its work, our Lord's work and the work of the Apostles and the regenerate since, are so far beyond the concept of the unregenerate as to be "Foolishness unto them" --hypocrisies, frauds, impositions. If Jesus and the Apostles and the faithful saints of eighteen centuries have all belonged to this class, I will be of good courage and not be ashamed to belong to the same.

I am the more encouraged because I realize that the great Day of Blessing, the great Thousand-Year Day of Messiah's Kingdom, is near at hand--is dawning now. Soon Satan, the "Prince of Darkness," will be bound for a thousand years, to deceive the nations no more. (Revelation 20:2,3,6.) No longer will Darkness be permitted to masquerade as Light, and the Light be slandered as Darkness. All the blind eyes will be opened; all the deaf ears will be unstopped. That glorious period, as the Prophet has declared, shall be "the desire of all nations." (Haggai 2:7.) Then not only the Church will see eye to eye, and understand God's providences at the present time, but the whole world will see in the light of that happy time for which we pray, "Thy Kingdom come; Thy will be done on earth as in Heaven."

Sincerely, and undismayed, I remain a servant of God.

CHARLES T. RUSSELL.

Brooklyn, January 29, 1913.

Judge not the Lord by feeble sense,
  But trust Him for His grace;
Behind a frowning providence
  He hides a smiling face.

Ye fearful saints, fresh courage take;
  The clouds ye so much dread
Are big with mercy and shall break
  In blessings on your head.

His purposes will ripen fast,
  Unfolding every hour;
The bud may have a bitter taste,
  But sweet will be the flower.

VOL. XXXIV MARCH 1 No. 5
A. D. 1913--A. M. 6041

CONTENTS

The Coming Memorial Supper........................ 67
  Ye Do Shew Forth the Lord's Death............. 68
  "Till He Come"................................ 69
  Who May Partake?.............................. 70
  How to Partake................................ 72
The Sacrificial Loaf and Cup (Poem)............... 73
The Church's Part in the Sin-Offering............. 73
  Holy Spirit Evidence of Acceptance............ 74
  Sacrifice of Earthly Rights................... 74
  The Work of The Advocate...................... 75
  Blemishes, Spots and Wrinkles Defined......... 75
  Necessity of a Tender Conscience.............. 75
The Sale of a Birthright.......................... 76
  Earthly Loss Spiritual Gain................... 77
  The Lesson of the Lost Birthright............. 77
The Gate of Heaven................................ 77
  Jacob Have I Loved............................ 78
  Neither a Jew nor a Christian................. 78
  What the Dream Meant.......................... 78
Berean Questions in Scripture Studies............. 79

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========
ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.
==========

R5200 : page 66

THE HARVEST IS GREAT

The Master said, "The Harvest truly is great, but the laborers are few: pray ye therefore the Lord of the Harvest that He would send forth laborers into His Harvest." (Luke 10:2.) These words, applicable nearly nineteen centuries ago, seem very applicable today also. We have more opportunities for using unencumbered brethren filled with the Spirit than ever before. If any such brethren believe themselves reasonably well developed in meekness, gentleness, long-suffering, brotherly-kindness, love; and if, in addition, they have had some considerable experience with Present Truth and are fully consecrated to the Lord, we should like to hear from them.

Such desiring to co-labor under the Society's auspices might give us a brief history of their life-work thus far, and send their photograph. Let them tell us also to what extent they have had and used opportunities for presenting the Truth in public, and to what extent God has blessed their efforts in bringing others into a fulness of consecration and mental enlightenment.

Or if their talents run more toward stenography than toward public speaking, we should be pleased to know of that. But do not mention stenography to us unless you are thorough-going in it, as a poor stenographer is a hindrance rather than an aid.

page 66

MEMORIAL CELEBRATION APRIL 20th

In our issue of February 1st the Memorial Celebration was noted for March 20th, after 6 P.M. This was an error. It should have been April 20th. The March date would have been right according to the Episcopalian and Catholic reckonings of the first full moon after the Spring Equinox marking the Passover. However, it has been our custom to follow the Jewish reckoning, which makes it, this year, Sunday evening, April 20th, after 6 P.M. If any thereby memorialized a month in advance they will have a good opportunity to celebrate a second time, if they choose.

An additional typographical error appeared in the Sunday School Lesson of March 9th, stating, "When Abraham was ninety-nine years old--about the year 1900 B.C.," when it should have read, "When Abraham was ninety-nine years old --in the year 2021 B.C."

MILLENNIAL COTTON PLANT

The finest specimen of cotton plant we have ever seen has come into our possession. It is a little tree, an inch in diameter a foot from the ground, and seven feet high. It contains about three hundred bolls. This seems to be a specially thrifty and prolific new variety. We have no knowledge respecting its pedigree or the kind of soil on which it grew. It is our thought that such phenomenal plants should be specially cared for and their seed kept carefully separate from other seed, with a view to improving the general yield. Apparently this cotton should be grown one stalk to the hill, with the hills two feet apart.

If any WATCH TOWER readers are cotton-growers, we shall be pleased to send them samples of this special seed for special planting separate from all other seeds. We will supply the seed free, on condition that the seed from one-half the crop shall be kept for us and be at our disposal when picked and ginned. The other half would be for the experimenter in extending his acreage next year.

POEMS OF DAWN

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It makes an excellent gift for any friend or relative not in the Truth, although most appreciated by the saintly. It is topically arranged, but you could not open at random and read without being refreshed, comforted, drawn nearer to God. The Karatol-bound edition is exhausted, but we still have a good supply on hand of the cloth-bound edition, 25c., and the India paper, leather bound, 50c.

==========

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) 239; (2) 120; (3) 47; (4) 274; (5) 208; (6) Vow; (7) 332; (8) 168; (9) 78; (10) 160; (11) 38; (12) 175; (13) 293; (14) 56; (15) 58; (16) 166; (17) 12; (18) 130; (19) 110; (20) 313; (21) 260; (22) 75; (23) 229; (24) 107; (25) 108; (26) 103; (27) 251; (28) 94; (29) 279; (30) 109.

===================

R5191 : page 67

THE COMING MEMORIAL SUPPER

"This do in remembrance of
Me."--1 Cor. 11:24,25.

THE SUPPER which our Lord instituted as a remembrancer of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories.

In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death--especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works--such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King!

But our Lord chose as His remembrancer that which represented what was, in His and in God's estimation, His mightiest work--His Sin-Offering on our behalf; and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our Ransom-Sacrifice, the basis of our reconciliation and at-one-ment, which has never yet been fully apprehended by any but the consecrated Little Flock--the Elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus no doubt representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His sufferings, the sop of Truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the Ransom accomplished by the Lamb of God for the taking away of the sins of the world.--I John 2:19.

DATE OF THE PASCHAL SUPPER

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time, viz., lunar time. (Exod. 12:2-14.) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time (solar time) and moon time (lunar time) was equalized by always beginning the new year with the appearing of the new moon about the Spring Equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the Apostles and the early Church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The first new moon after the vernal Equinox is reckoned in Hebrew almanacs this year (1913) as being

April 8th--probably Jerusalem observation. At 6 p.m. the day before begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning with the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected from the flock. On the fourteenth day (the full of the moon*) "between evenings" (at any time between 6 p.m. of the 13th and 6 p.m. of the 14th of Nisan) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days, or "high" days. (Exod. 12:16.) On the sixteenth day, the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.--Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as the Church of the First-born in the antitypical Passover, they must accept Jesus then, five days before that Passover Feast, and four days before His crucifixion. And it evidently was on that very date that our Lord offered Himself finally to that nation--when, as their King, He rode into the city on the colt. (Compare John 12:12-16.) They,

---

*As the Sun is a symbol of Christ's kingdom, so the Moon symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See STUDIES IN THE SCRIPTURES, VOL. II., p. 218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the second month (at the full of the next moon--Num. 9:8-13), the lesson taught seems to be that all prevented (by ignorance) from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the Times of Restitution of all things, their nation (moon) shall again be full of blessings, in the latter Harvest.

however, neglected to receive the Lamb of God, were at once rejected, and ceased from being the typical first-born.

The 14th day (which this year [1913] will begin at 6 o'clock on the evening of Sunday, April 20th, and last until 6 p.m. of the 21st) was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless Divinely arranged for this very purpose) permitted the eating of the "Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 p.m. Then followed the institution of the Memorial Supper of bread and wine, representative of the body and blood of the antitypical Lamb. This thereafter, as often as the occasion returned (yearly), was to be observed by His followers instead of the eating of the literal lamb--as the commemoration of the antitypical Lamb and the greater passing-over of the antitypical First-born, which His blood effects.

The waving of the barley sheaf of first-fruits, on the 16th of Nisan ("the morrow after the Sabbath" or Passover Feast of the 15th--Lev. 23:5,6,11,15-17), typified the resurrection of Christ our Lord, as "the first-fruits of them that slept."*--I Cor. 15:20.

The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the Holy Spirit at Pentecost. The Church really is but "one loaf" (I Cor. 10:17), the two loaves representing the same thing as the two goats presented on the Day of Atonement. It indicated that although all presented were acceptable to God through Christ Jesus, He yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated--the overcoming Little Flock, and the Great Company of the consecrated servants of God who do not make the "high calling" theirs, by overcoming the world as they might and should do.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the Spring Equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A.D. 325, as instead of the Jewish method which we recognize. But the name "Passover" continued to be used (not Easter+ Sunday) for a long time; it was after Papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the Government, that the name "Easter" was substituted for "Passover," because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Easter goddess (Germanic

R5192 : page 68

Ostara)--Estera--goddess of Spring. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two methods of counting, Jewish and Roman Catholic, indicate the same days, but not often; occasionally their results are nearly a moon or month apart.

The Jews will celebrate the Passover week as a "feast" beginning April 22nd (at 6 o'clock p.m., April

21st), the 15th of Nisan. We in the Memorial Supper do not celebrate the feast-week, but the day previous, the 14th of Nisan, beginning on the evening of April 20th, 1913, which is the anniversary of the proper date for killing and eating the Paschal lamb--the anniversary of the death of our Lord Jesus, the true Lamb of God, because of whose sacrifice the "Church of the First-born" passes from death unto life--to be completed in the First Resurrection. The antitype of the Passover Feast-week is found in the rejoicing of heart of all the First-born of true Israel--the seven days signifying the perfection or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when He said, "This do ye [every time you celebrate this yearly memorial] in remembrance [lit., for commemoration] of Me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions and forgive the error and grant His blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of His children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of His death, instead of its anniversary, which He designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four, or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the appropriate date for celebrating it.

This, like other truths long buried under the rubbish of the Dark Ages, God is now making clear to His people. And all who are truly His people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH

"For I received from the Lord what I also delivered to you--that the Lord on the night in which He was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of Mine, which is broken on your behalf; this do ye in My remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the New Covenant in My blood; this do ye, as often as ye may drink, for My remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till He come."--I Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression--the Lord's death. Some, in an anxiety to get away from the doctrine of the Ransom, or rather, in their anxiety to get

---

*Here is the strongest possible confirmation of the correctness of the position taken in STUDIES IN THE SCRIPTURES, VOL. II.--that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that He was crucified on the day corresponding to our Friday afternoon, and arose on what corresponded to our Sunday morning. The showing of this type, that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave-offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on "the third day, according to the Scriptures." This Scripture concerning the first-fruits is the only type which we recall as in any way pointing out the time of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is, that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events the evidence is overwhelming that He died on the 14th of Nisan, and rose on the 16th--the third day after.

+The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.--See Revised Version.

R5192 : page 69

away from the logical deductions associated with the doctrine of the Ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when He came into the world, and the other at Calvary; and that the death of "The Man Christ Jesus, who gave Himself a Ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that He died, He died unto sin once"; and that that one death, and the only one ever referred to by our Lord or His Apostles, was the death at Calvary.

The Apostles declare that He spoke of the death which He should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer--His body, His flesh, broken for us, and of its merits and life all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water-baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast--our appropriation of the merit of Christ, which secures to us eternal life through His broken body and shed blood. Thus by faith accepting His finished sacrifice, and by similar faith, as instructed by Him, appropriating to ourselves all the merits and perfections and rights which The Man Christ Jesus possessed and laid down in death for us, we really feed our hearts upon the Bread of everlasting Life, the Bread which God sent to us from Heaven. This is the true Bread, the eating of which gives everlasting life. This is, primarily, what the literal bread symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the ransom of Adam and his family from the bondage of sin and death.

THE BREAD AND THE CUP

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had He been of Adamic stock, had He received His life in the usual way from any earthly father, He, too, would have been leavened with Adamic sin, as are all other men; but His life came unblemished from a higher, Heavenly nature, changed to earthly conditions; hence He is called "the Bread from Heaven." (John 6:41.) Let us then appreciate the pure, unleavened, undefiled Bread which God has provided, and so let us eat of Him--by eating and digesting the Truth, and especially His Truth--appropriating to ourselves, by faith, His Righteousness; and let us recognize Him as both the Way and the Life.

The Apostle, by Divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of Him (after we have been justified by appropriating His righteousness), we, by consecration, become associated with Him as part of the one, broken Loaf--food for the world. (I Cor. 10:16.) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with Him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the Church (which is Christ's Body, see Col. 1:24), with their Head, is the "one Loaf," being broken, during the Gospel Age. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is one loaf we, the many [persons], are one body; for we all partake of the one loaf." "The loaf which we break, is it not the participation of the body of the Anointed One?"--I Cor. 10:16,17. --Diaglott.

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is My blood [symbol of life given up in death] of the New Covenant, shed for many, FOR THE REMISSION of sins." "Drink ye all of it."--Matt. 26:27,28.

It was by the giving up of His life as a Ransom for the life of the Adamic race, which sin had forfeited, that a right to LIFE may come to men through faith and obedience, under the New Covenant. (Rom. 5:18,19.) The shed blood was the "Ransom [price] for ALL," which was paid for all by our Redeemer Himself; but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or as St. Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing His cause, we will be esteemed by God members of the Body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:1-5.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood--death] of the Anointed One?" (I Cor. 10:16. --Diaglott.) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ His "cup" of sufferings and shame! All such may be assured that they will be glorified together with Him.--Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in His dishonor, our share in His sacrifice--the death of our humanity. For instance, when asked by two of His disciples for a promise of future glory in His Throne, He answered them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" On their hearty avowal He answered, "Ye shall indeed drink of My cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also His glories, honors and immortality--when we drink the new wine with Him in the Kingdom.

"TILL HE COME"

What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by

R5193 : page 69

the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom-Sacrifice, and our consecration with Him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's Second Coming. Looking down to and speaking of the Second Coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of His Church, or Kingdom, to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and Body, is coming, to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then comes the change of the sleeping members of

R5193 : page 70

His Body, the sifting of the living members, and their gradual gathering together unto Him.

Even though the Kingdom may be considered as begun from the time the King began the exercise of His great power (Rev. 11:17) in 1878, it will not be "set up," in the full sense of the word, until the last member of the Kingdom has been changed or glorified--until the breaking of the Loaf, The Christ, Head and Body, is completed. While one member suffers, the Body suffers; while one member is unglorified, the Kingdom is not fully come into power and dominion.

It is the Coming of Christ, as including the full exaltation of His Church or Kingdom, that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till He come." The same thought of the Kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial --"I will not drink henceforth of this fruit of the vine, until that Day when I drink it new with you in My Father's Kingdom."--Matt. 26:29.

And surely, if it were ever proper and expedient for those who believe that our Lord's death was the Ransom-Price to confess it--to show it forth as the basis of all their hopes--it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

APPRECIATING THE PRIVILEGE

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with Him, as members of the one Loaf--His Church, His Body.

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us--neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren, or any whom you have wronged--make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat--yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned--destroyed. So must we fulfil the antitype, and "put away the old leaven" of anger, malice, hatred, strife.--I Cor. 5:7,8.

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out--Heavenly love, the Love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character--jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with His Spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says, "Without Me, ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good courage!" is the Master's word to all who are longing and striving to be of the class called "conquerors."

YOUR ADVERSARY THE DEVIL

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that Love, not Knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the Apostles had not enough love for one another that they disputed as to which should be the greatest in the Kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave Him the opportunity even in menial things to be servant of all. It was this wrong spirit--this lack of the Lord's Spirit--that made them susceptible to the Adversary's power, and led Judas to betray, and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves, and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time, probably, has our great Adversary been more alive than now to do injury, or to entrap or to stumble the followers of Jesus.

Let all who hold fast the confidence of faith in His precious blood [His sacrificed life] as the Propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ our Passover [Sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over and become members of the Church of the First-born in glory, none except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world--just as in the type.

WHO MAY PARTAKE?

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and Sin-Bearer, are (2) consecrated to Him and His service. But it is not for us --nor for any man or set of men--to decide who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the Apostle, Let every man examine himself, and then, if he think proper, let him partake.--I Cor. 11:28.

Now that God's people are emerging from the errors of the Dark Ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:--

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the Ransom-Sacrifice of The Man Christ Jesus, my Lord?

(3) Do I believe He gave Himself--His flesh and blood, His humanity--as my Ransom-Price, pouring out His soul unto death, making His soul a Sin-Offering (Isa. 53:10,12) on our behalf?

(4) Do I see that the consecration to death, made at Jordan when He was baptized, was fulfilled by His sacrifice of Himself for mankind, which, beginning there, was finished on the cross when He died?

(5) Do I see that the rights under the Law, which He secured by obedience to it (the right of lasting life and the dominion of earth), were what He through that same sacrifice bequeathed to the fallen, dying race--to as many as shall ultimately accept the blessings under the conditions of the New Covenant?

(6) Do I see that His flesh and blood, thus sacrificed,

stood for, represented, those blessings and favors which they purchased?

(7) Do I see that the partaking of the bread and wine, symbols of His flesh and blood, signifies my acceptance

of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept the Ransom thus memorialized, do I consecrate my entire being--my flesh and blood, justified through faith in that Ransom --to the Lord, to be broken with Him, to suffer with Him, to be dead with Him?

If we can answer these questions affirmatively, we clearly or fully discern the Lord's body, give credit to His meritorious Sacrifice, and may eat--should eat--"Eat ye all of it."

Those, however, that deny that a Ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the Wedding-Garment of Christ's Righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith they were once sanctified a not-holy, or an ordinary thing--such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

R5194 : page 71

THE WORD OF GOD, THE TRUTH

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great Adversary, to reject all vain human philosophies, and to receive again the simple Word of God, the truths therein set forth--that all are fallen, and that the only way open for our reconciliation and restitution consistent with the Divine Law and sentence was the giving of the full and exact corresponding Price or Ransom for our sins; that in no other way could He be just and yet justify sinners. Let them recognize the fact that our Lord Jesus, as the Lamb of God, bore the full penalty for our sins in His own body on the tree--that He gave a full Ransom for all.

The philosophy is very plain, but if some cannot grasp it, at least let such grasp the fact that God declares it to be so, and let them return unto the Lord, and He will abundantly pardon. Let them ask for the guidance of the Spirit, and the anointing of the eyes, that they may be able to comprehend, with all saints, this, the Foundation of all the Grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood--realizing that the Sacrifice was for their sins, and that the blood shed [life given] seals the pardon for all--let them commemorate the greatest event of history, the shedding of the precious blood, the sacrifice of the precious life of God's dear Son for our sins. Nevertheless, we know from God's Word that these words or any words will not succeed in turning back to the Way, the Truth and the Life those who have wilfully and knowingly gone out from under the "blood of sprinkling." There will be no pass-over for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10; 10:26-30.) We well know that even these words of loving admonition and these faithful references to the words of Inspiration will be attributed to hatred, malice, envy and every wicked feeling on our part, instead of to the real motive--a desire to serve the Lord and the Truth, and any brethren or sisters unwittingly stumbling.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the Ransom, who nevertheless did so with reverent appreciation of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the Truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED

But some Baptist brother will perhaps remark: You have forgotten to mention baptism as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary--that the Memorial Supper is only for the Church; and that baptism is necessary before one can belong to the Church. But we differ with you as to what the Church is. We hold that the Baptist church is not the Church. Like all other churches organized and governed by fallen men, the Baptist church contains "tares" as well as "wheat"; but the Church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains all the "wheat" and no "tares." But the Church, "whose names are written in Heaven," includes all the "wheat," and has not a "tare" on its roll. This is the one Church which our Lord established, and of which all the Elect must become members--the Church passed-over--"The Church of the First-born ones, whose names are written in Heaven."--Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "Church of the First-borns." They passed your test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the Church whose names are written in Heaven. The real baptism is a baptism into Christ's Body--the Church--by a baptism or immersion into Christ's death, and a resurrection therefrom in His likeness. Water immersion is a beautiful symbol of the real immersion of the human will into the will of Christ, a beautiful illustration of a full sacrifice even unto death; but it is only an illustration or symbol--just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but the Church, the immersed, should partake of the Supper; but we recognize as really immersed all whose wills are dead and buried in the will of Christ, and who, as New Creatures in Him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death, and their awakening as actual new beings in the First Resurrection. All such, whoever and wherever they may be, are the real members of Christ's Body, the Church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's admonitions include the symbol of water immersion or burial, as well as the burial of their wills, they will be glad to follow and to obey their Head and Lord in all things--especially when as infants they were not "believers," and they now know that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, if possible, be buried in water also (as our Lord and His Apostles showed us) before partaking of the Memorial Supper. See STUDIES IN THE SCRIPTURES, Vol. VI, Study X, "The Baptism of the New Creation."

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the

first gathering. But since we cannot judge the heart, nor separate the "wheat" from the "tares," we fulfil the whole duty when we "declare the whole counsel of God" as revealed in His Word on this subject, and should leave the decision as to whether or not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

HOW TO PARTAKE

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them and for the Truth should have led you to seek them out to bless them with the Truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship, invite them to join you in the Memorial, but not if you know them to be deniers of the Ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin (of which leaven is a symbol), who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly He and the disciples used light wines, and we regard wine as unquestionably the more appropriate symbol. But since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is.

We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early Church, and we very much doubt if our Lord would have us symbolize His blood with many of the intoxicating wines of our day--especially in view of the fact that some of the saints may have inherited weakness of the flesh, which one taste might re-enkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is conscientiously preferred, choose a light wine, or mix a little wine with the raisin-juice.

The Memorial service should be very simple--it is chiefly a season of communion. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn, one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject. Another might then give thanks for the Bread of Life, the broken body of our Lord; after which the unleavened bread (or soda biscuit if more convenient) should be passed to all the communicants. An opportunity for remarks on the Bread of Life might here be given, or an extract from STUDIES IN THE SCRIPTURES, Vol. VI, Study XI. Then a prayer of thanks for the "cup," and for the precious blood symbolized in it, should be offered, and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem contentious, let him have his say, and let the others refrain from discussion, that the holy moments of special communion with Himself, which the Master

R5195 : page 72

appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion--in realization of His love, past and present, in renewing the pledge made to be His faithful follower even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in our hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great Sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of the same gracious King to do greater service and to make greater sacrifices in His service and in the service of His people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
    Thus before the cross we'll spend;
Life and health and peace possessing
    From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after-meeting greetings, and all commonplace remarks and thoughts. Thus we may prolong our communion and fellowship with the Master. Keep within sight of Him throughout the next day. Hear the clamor of the people against the guileless One. See them incited by the clergy of Jerusalem. See Him before Herod and his soldiers. See Him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See Him crucified as a criminal, and taunted with the very gracious deeds which He had performed--"He saved others, Himself He cannot save." Remember that He could have saved Himself; that He could have asked for and would have received, "more than twelve legions of angels," to deliver and protect Him; that He could have destroyed His enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon His willing offering of Himself as our Ransom-Price. Considering His love for us and for all, it will surely strengthen us as His followers to endure more and more hardness as good soldiers of the cross. Aye, let us consider Him who endured such contradiction of sinners against Himself, lest we become weary and faint in our minds, under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out a far more exceeding and eternal weight of glory.

THE CELEBRATION AT BROOKLYN, N.Y.

As usual, the Church at Brooklyn will celebrate "Christ our Passover slain for us." The service will be in the Brooklyn Academy of Music (Lafayette avenue, near subway and all car lines), because Brooklyn Tabernacle is not of sufficient capacity. The services will begin at 8 p.m. sharp, Sunday, April 20.

All devoted believers in Jesus' great Sin-Atonement are cordially invited to meet with us and partake of this Memorial

--no matter how baptized, and no matter to which denomination they are attached, or whether free from all. The Lord's Table is for all who are His.

Disabled or sick brethren can be supplied with the emblems at their homes by sending post-card request to the Brooklyn Tabernacle.

THE SACRIFICIAL LOAF AND CUP

A broken loaf--a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice--
The costly price, He paid!
That precious body, broken once for me,
That precious blood once spilt--
For me, that I through Him might be made free,
Aye, free--from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah, yes! thro' grace I am a part of Him,
His sufferings to fulfil.
My body to be broken with my Lord,
My blood with His be shed,
And as I die with Him, with Him I live,
My ever glorious Head!

O wondrous mystery! O glorious thought!
Thro' death with Him I rise!
Suffering with Him, I with Him too shall reign,
Triumphant in the skies!
Yet on this night--before this snowy board,
Spread with this bread and wine,
Canst thou say truly, O my soul, my soul,
"These promises are mine"?

Is all thy will completely blent with His,
Whate'er may be that will?
Art willing to be crushed, that thy life's wine
May thus flow out to fill
And bless and nourish other lives than thine,
That they may bud and flower?
Art glad and thankful that thy broken life

Shall have vicarious power?

And canst thou to His precious will say "Yes,"
E'en tho' with tear-dimmed eyes
And quivering lips of pain and throbbing heart?
And when His love denies
What thy poor heart had thought its very own,
And brings to thee instead
Experiences thou canst not understand--
A pathway hard to tread--

Wilt thou still say "Amen," and trust Him still,
And wait in patient love,
Till He shall say, "It is enough, My child,
Come to thy Home above"?
And when His Truth is ridiculed and scorned,
And His dear "Servant," like his blessed Lord,
Is spat upon, and crowned with thorns, dost thou
REJOICE yet more to own His Word?

"Yes, yes!" my glad heart answers, "I REJOICE
This privilege sweet to own!
And I will kiss my cross, and wait Thy time,
Dear Lord, to share Thy Throne."
Then, oh my soul, these emblems are for thee--
This broken loaf, this wine--
And thou may'st claim His precious promises,
For they are truly thine.

The hour is late--the end is drawing nigh--
And as we gather here,
Brethren beloved, to share this holy feast,
We know the time is near
When all His loved ones shall be gathered Home,
Our tears all wiped away,
And all the shadows that oppress us here
Shall yield to perfect day.
Then with rejoicing let us now partake,
Our journey's almost o'er;
The light is breaking o'er the Heavenly hills!
Our King is at the door!
ALICE G. JAMES.

===================

R5195 : page 73

THE CHURCH'S PART IN THE SIN-OFFERING

"Christ also suffered for you, leaving you an example, that ye should follow His steps."--1 Pet. 2:21. R.V.

HUMANITY is imperfect, unsatisfactory to God, condemned to death. In one sense of the word, therefore, it has not merit; for God would not condemn that which has value. In another sense, however, God must perceive something in the fallen race which can be made acceptable to Himself, else He would not have made provision for the redemption of mankind. The very fact that He has provided a Redeemer for the human race is a proof that mankind are not totally depraved, although

R5196 : page 73

there is not a sufficiency of good qualities to make any one of them worthy of everlasting life. But each one has a little merit of his own, and this God intends to preserve and make valuable.

The process of making valuable what little of the original perfection any human being may have retained, is called justification. In God's Plan of the Ages, a thousand years are apportioned to the work of bringing mankind up to perfection, so that God can accept them and give them everlasting life. This period is the Millennium. Meantime, during the Gospel Age, a certain class called out from the world have a different provision made for them, by which they are now reckoned perfect through the imputation of the merit of Christ.

Even an unjustified person has some inherent merit. It would seem that the quality which God values most is an honest heart. Indeed we may say that one's worthiness is in proportion to his honesty, his truthfulness. Whenever an honest-hearted person begins to realize his sinful condition and to long for reconciliation with God, he will find that the Word of God directs all such to look to the Savior of mankind.

The Lord Jesus does not spurn sinners who evince a desire to forsake sin and to approach Him. By their measure of faith and obedience all such are justified to fellowship with Him; as it is written, "No man cometh unto the Father, but by Me." (John 14:6.) He invites sinners to have confidence in Him as a Burden-bearer, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me."--Matt. 11:28,29.

All thus approaching God have a measure of peace and justification, but neither in full; so they may be said to be tentatively justified; that is, justified for a purpose. To all such God says, "If you will believe this message of My grace to the extent that you will consecrate whatever of the original perfection you possess, I will deal with you as if you had the full amount of human perfection. If you by faith will present your body a living sacrifice (Rom. 12:1,2), even if that body is not worth more than one-third or one-half the full value of human perfection, nevertheless, I will impute enough of Christ's merit to supply your deficiency. Thus you may be counted as possessing the whole--as if you actually had one hundred per cent. of perfection."

Only during the Gospel Age is this wonderful offer made. The amount of merit necessary to bring the believer up to the standard of justification, or righteousness, where he will be acceptable to God, is exactly in proportion

R5196 : page 74

to his deficiency. If the one presenting himself in sacrifice possesses but thirty per cent., our Lord will impute to him seventy per cent. to make up one hundred per cent. which represents perfection. If he has sixty-five or forty-five per cent., there will be imputed thirty-five or fifty-five per cent., as may be required to bring him up to the full standard of righteousness.

In other words, when one enters into a contract that he will lay down his life in sacrifice, our Lord indorses him to the extent of his inability, or imputes to him enough of His merit to make up his deficiency, that his offering may be acceptable. This deficiency is not made up actually, but reckonedly, for the purpose of enabling him to present his sacrifice and of permitting Justice to accept it. Our Lord, who now has become the Advocate, makes up to each of the Church what he lacks of being a perfect human being.

THE HOLY SPIRIT THE EVIDENCE OF ACCEPTANCE

Complete peace and justification are obtainable only when the tentatively justified enter into a definite contract, or covenant, with God and present their bodies as living sacrifices. Of each who resolves to do thus, Divine Justice says, "That person is imperfect and therefore incompetent to enter into a contract of this kind; but if the Lord Jesus Christ will indorse him, the contract may be made." "Very well," says the Lord, "I indorse his note. If he does not die voluntarily, according to his agreement, I guarantee that he shall nevertheless die; for I will see that the contract is carried out. If he resists the enforced destruction of his flesh, and thus proves his unworthiness of life, he will go into the Second Death."

As each consecrated believer presents himself for sacrifice, the great Redeemer imputes to him the merit of His own sacrifice, in order to make him acceptable to the Father. After the Father has accepted the offering, He immediately imparts to him the Holy Spirit, by which he is begotten to a new nature. This impartation of the Holy Spirit is the evidence that the sacrifice has been accepted.

Thus the merit of Christ is imputed to every one who presents himself in full consecration during the "acceptable time"--the Gospel Age. Those who offer themselves through the great Redeemer are not, however, accepted in the full sense of the word, until they reach the end of the journey of life; for they may fail to make their calling and election sure. Their standing, therefore, is one of faith, not of works. Whatever there is of good in them is acceptable to God through the merit of Christ, their Advocate.

The basis of this reconciliation arranged by God is the death of our Lord Jesus Christ as a Ransom--a corresponding price--for Adam, who forfeited his life through disobedience. This price our Lord has already placed in the hands of Justice to be applied for the world in due time. Meanwhile this merit, which is to bring Restitution to the world eventually, is now imputed to the Church, to cover our imperfections and shortcomings and thus to permit us to get rid of the earthly nature and to come into the Heavenly nature.

In this transaction our Lord accepts us as New Creatures, members of His Body, and our flesh as His flesh. Therefore the sacrifice of the flesh of the Church is a continuation of that of His own flesh. As human beings we have to give up our wills altogether; and under this arrangement we are henceforth members of His Body. From this standpoint He counts our blood, our death, as a part of His own, and associates us with Him in the glorious promises.

Let us get the thought well established in our minds that while no sacrifice on our part is necessary to the salvation of the world, as all the merit is in our Lord Jesus, yet according to the Divine Plan, which the Lord is working out, the Church is permitted to share with her Lord in the sacrifices of the present time--not as individuals, not in a personal sense, but as members of His Body. All the while, however, it is our Lord's own merit which makes the Church acceptable.

THE CHURCH'S SHARE IN THE SIN-OFFERING

The question may be asked, What has the Church to do with the Sin-Offering? We reply that we would not know what part they have if God had not shown us by making a picture in the Atonement Day sacrifices. Israel's Atonement Day prefigured typically the work to be done by The Messiah--the reconciliation of God and mankind. The Day of Atonement had various features. It began with the sacrifice of a bullock, which typified the offering of the Lord Jesus Christ on behalf of the Church. The blood of the bullock was sprinkled on the Mercy Seat for the priest and his house, typifying the entire Household of Faith.

Then the Household of Faith was represented by two goats. One of these goats went through experiences exactly similar to those of the bullock. This goat represented that class of believers who daily follow in the footsteps of the Lord, who are sharers with Him in His sufferings and who will also partake of the glories to follow. --Rom. 12:1,2; Heb. 13:11-13.

The other goat represented that class of consecrated believers who do not go voluntarily to death, but who, without turning to sin, fail to make a willing sacrifice. Therefore this class is treated as the scape-goat and driven into the wilderness condition for tribulation experiences. St. Paul seems to refer to this class when he says that some are thus dealt with that the spirit may be saved in the Day of the Lord Jesus.--I Cor. 5:5.

Because the Scriptures picture the Lord and the Church as the Sin-Offering, therefore we believe it. St. Paul addresses the Church as the antitypical goat class when he says, "The bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach."--Heb. 13:11-13.

What beasts were thus treated? Only the bullock and the Lord's goat. The Apostle plainly states that Jesus was typified by one of these beasts, and urges the Church--the "Us" class--to go forth unto Him without the camp, thus antityping the Lord's goat. Let us then go forth; let us walk in His footsteps, bearing His reproach with Him; for "if we suffer [with Him] we shall also reign with Him"--shall be glorified together.--2 Tim. 2:11,12.

THE CHURCH'S SACRIFICE OF EARTHLY RIGHTS

The merit of our Lord's sacrifice resides in the fact that, having maintained His righteous standard throughout His earthly ministry, and having sacrificially given up His life, He has that right to life on the human plane at His disposal. That right He has given into the hands of Justice, to constitute the basis of the imputation to the Church of whatever each member may need to make up for his deficiency. As soon as the Church has completed her sacrifice, and has passed beyond the veil, this merit will be released for application on behalf of the world.

The Church's part in the Sin-Offering, therefore, is that she receives, as a reward for her faith and obedience, the privilege of sacrificing with her Lord. Her share is thus accomplished when she presents herself a living sacrifice. The Lord's part begins when He accepts the

offering. He stands sponsor for His Church and, as the Advocate, becomes responsible for those under His care.

Those who are called the Church are privileged to participate in the sacrifices of the present and in the glorious work of the future. A part of that future work will be the sealing of the New Covenant. The Church will have a share in this sealing in the same sense in which she has a share with her Lord in His glory. The entire merit is in the Lord; and by His grace we are what we are and have part in the glorious work. By virtue of membership in the Body of Christ in glory, the Church have part in the Sin-Offering and are sharers of all that is Christ's, including the work which He will accomplish.

When we present ourselves as living sacrifices, we make consecration unto death and consequently, if accepted, lose forever all right to life on the human plane.
We present our bodies that we may become priests of the

new order, or profession, under the great High Priest, to whom we have given our lives. If He accepts them, we have nothing more to do with them. He has all title to our earthly rights. We do not hold over those rights. In other words, we cease to be; we are beheaded, so far as all earthly hopes or aims are concerned. By virtue of His perfection, our Lord has a right to everlasting life. We never had a right to everlasting life, but are enabled to present ourselves because of His acceptance of our sacrifices as His own.

Our thought, then, in presenting ourselves must be that we are presented for sacrifice--not that we can compel the Lord to accept our sacrifice, but that we are willing, desirous, that He should accept it. It does not follow, however, that He must accept it, nor that we have anything to do with the ultimate results. We do not set ourselves apart merely to serve righteousness--to do right and to deal justly with our neighbor. This is true of the Jew, whose Law Covenant binds him to do this. But it is not so with us; for "flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50.) Therefore we purpose that by the assisting grace in Christ we will present our bodies sacrifices even unto death, that according to His covenant with us, He may exalt us in due time. (I Pet. 5:6.) We do not merely forsake sin, but give up that to which we have a right in earthly interests.

THE WORK OF THE ADVOCATE

It may be said that the Lord Jesus becomes the Sympathizer to those who believe in Him, even before they present themselves in consecration. But this sympathy is a very different matter from the Advocacy, a term which bears the thought of rendering assistance from the store of grace to enable the individual to come into the spirit begotten condition and to maintain his standing there.

The term Advocate signifies a friendly and competent representative. If we employ an attorney, he goes into court for us and puts himself down as our advocate, to appear for us in any case that might come up against us. If we should need his assistance, we would cause word to be sent to him, as our attorney.

Our Lord's work as Advocate for the Church began when He appeared in the presence of God and made application of His precious blood on behalf of all those who come unto the Father by Him throughout the Gospel Age. (Heb. 9:24.) Individually, He becomes our Advocate when we come into the acceptable condition by presenting ourselves as living sacrifices. This matter of the imputation of the merit of Christ to us and of our demerit to Him is, strictly speaking, one with which we have nothing to do. It is the Father's arrangement. God does not recognize us at all; for we are by nature sinners. He could not accept our sacrifices except as He imputes to us merit which we do not possess, but which our Head has provided. In this sense, our Lord's merit is said to be imputed to us and our demerit to Him.

If A pays something on B's account, B's account is credited with the amount and A's is debited. Whatever is imputed to one in the way of merit is counted to the other by way of demerit. The merit of our Lord, which is to go ultimately to the world, is to this extent temporarily charged with our shortcomings, and will not be released until we shall have fulfilled our part of the covenant.

BLEMISHES, SPOTS AND WRINKLES DEFINED

The Robe of Christ's Righteousness, otherwise termed the Wedding Garment, is a very beautiful figure of speech illustrative of a certain great truth. Since only the New Creatures, only those begotten of the Holy Spirit, are granted this Robe, and since these are not under condemnation and are not reckoned according to the flesh, it would not be an improper form of statement to say that they have no sin. "Whosoever is begotten of God doeth no sin."--I John 3:9. R.V.

If the New Creature were to sin, the penalty of death would be incurred. Sin on the part of the New Creature would signify a change of will, a change of mind; and the New Creature would cease to be. The Robe of Christ's Righteousness does not cover the imperfections of the New Creature; for the New Creature never had any imperfection. In God's sight the New Creature has a standing, and is pure, spotless. The flesh is not the New Creature, but the old, which is reckoned dead, and then, as St. Paul says, is also reckoned alive as revived or quickened. --Eph. 2:1-7; Col. 2:13; Rom. 6:4.

Our quickened flesh, then, by the grace of God is represented as pure, desirable in His sight, and in proper condition for the marriage--the union with Christ. Whatever spots might appear on this Robe would, of course, be as figurative as the Robe itself, and would represent blemishes. These would not be ours as New Creatures, but would result from the fact that for the time being the New Creature must tabernacle in the flesh, until it is given its new body.

Blemishes are the weaknesses and imperfections of the flesh. Spots are not those wrong-doings of which we are unconscious, but those which we seem to recognize as contrary to the will of God. These spots may be of different sizes, representing discrepancies, or various degrees of imperfection. In addition to these weaknesses, failings, faults and mistakes, there may be some little carelessness, indolence, neglect of using an opportunity. These may be considered, not as blemishes or spots, but as wrinkles on the Robe of Christ's Righteousness.

St. Paul seems to wish to give us the thought of the absolute purity of the class that will ultimately be presented to the Father by our Lord, when he says that the Church will not have a spot or wrinkle or any such thing, but will be "holy and without blemish." (Eph. 5:27.) This figure, of course, represents perfection of mind; for our bodies cannot be brought to that condition, because of the fall of Adam. All mankind are born in sin and shapen in iniquity.--Psa. 51:5.

THE NECESSITY OF POSSESSING A TENDER CONSCIENCE

It is the duty of the New Creature to detect the imperfections, errors and shortcomings of the flesh, and to go immediately to the Throne of the Heavenly Grace with them, to obtain mercy and forgiveness. Only those with tender consciences will keep their garments unspotted. The failure to do this seems to be the reason why many

fail to make their "calling and election sure." They are not particular about these little things; they are careless of opportunities, etc. Thus their robes become spotted and quite unfit for the marriage ceremony.

The Scriptures show us that this class will go through a time of great trouble, during which they will do what they failed to do at the proper time--"wash their robes and make them white in the blood of the Lamb." (Rev. 7:14.) By this process of purification, they will come up and will bear palm branches instead of wearing crowns of glory. Instead of being members of the Temple class, they will be servants in the Temple.

The Robe of Christ's Righteousness, the figurative expression which means the imputation of the merit of Christ to those who are accepted as members of His Body, is not only styled "the Wedding Garment" (Matt. 22:11-14), but is also beautifully pictured as the Bridal Robe. (Psa. 45:13,14.) There we read that the Bride will be brought before the great King in garments of needlework. Thus we get the thought that while this Robe is provided for us when first we become members of the family of God and of the prospective Bride of Christ, nevertheless, there is an individual work for each to accomplish.

This special work is represented as embroidery. The design we as Christians are to trace with painstaking zeal; for it requires great skill, close attention. This Robe of Christ's Righteousness, which is represented as being ours in the sight of God, will continue to be ours throughout the everlasting future. It will no longer be ours by imputation, but by right of possession. By that time we shall have made our characters, by the grace and assistance of the Lord, copies of the character of God's dear Son, our Redeemer. Then we shall no longer need the imputation of Christ's merit to cover our blemishes; for the new body which we shall receive in the Resurrection will be without spot or wrinkle--without blemish. It will be perfect.

===================

THE SALE OF A BIRTHRIGHT

--APRIL 6.--GENESIS 27:22-34.--

"Esau...for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected."--Hebrews 12:16,17.

IN OLDEN TIMES, and still in some countries, the birthright belonged to the firstborn son. At the father's death the oldest son took his place at the head of the family; and the property, usually consisting of flocks and herds, became his possession. But today's lesson introduces us to a birthright which included much more than the earthly possessions. It included the inheritance of certain great Divine promises.

Abraham's estate went to Isaac, the others of the family receiving portions of it of and through him. Abraham was very rich, but the possession which he prized more than all earthly things was the Divine Promise, or Covenant, made with him--that the blessing of the Lord would specially be upon his seed, his posterity; and that eventually all nations of the earth would be blessed and favored of God through them.

This great promise Isaac had inherited. At the time of our lesson he was more than a hundred years old, and blind. He realized that the time had come for him to give his blessing to his heir, which blessing served as instead of a written will--the custom of today. He therefore instructed Esau, the hunter, to prepare him a special dinner of venison; thus to prepare to receive his blessing.

Isaac had two sons, Esau and Jacob--twins, Esau being the elder by a few moments only. But these twins, contrary to what is usual, were very dissimilar. Esau was hairy and ruddy, full of vigor, athletic, a hunter. Jacob was the reverse of this--smooth-skinned, dark-complexioned, a tent-man, or home-keeper, as in contrast with a hunter. Jacob seems to have inherited the qualities of his father, Esau more the vivacity of his mother. As temperamental opposites agree best, Isaac loved Esau most; while Rebecca, the mother, loved Jacob best.

The quiet, studious Jacob thought frequently of the great blessing God had promised to his grandfather Abraham, a share in which he apparently had missed by an accident of birth--by a few minutes only. The more he studied, the more he realized the value of that great Promise. Esau, on the contrary, full of animal spirit, thought more of the pleasures of the present life, and considered the Divine Promise as quite secondary and rather visionary.

These two men had passed thirty years of age, we know not how much. Esau was looking forward to his inheritance of the bulk of his father's property. Jacob, humiliated by his misfortune of birth, was downcast. He was fond of lentil soup, and had made some for himself. Just as he was about to partake, his brother Esau arrived on the scene hungry, having just returned from a chase, and begged to have Jacob's soup.

Then Jacob said to Esau, in substance, "You have every advantage. I have nothing but this soup. If you are willing, we will change places. You can have the soup and I will take the advantages." Esau replied, "I am tired to death, anyway. Give me the soup." Jacob answered, "I mean it, though, solemnly. If you swear that you will transfer the birthright to me, we will settle this matter; and the soup will be yours." Careless Esau swore away his birthright for a mess of pottage, and thus signified that he had no particular faith in God or in His promises.

Time passed. Esau married heathen wives when he was forty, and his father Isaac a hundred years old. A little later than this came the denouement--the imparting of the blessing to the one who bought, to the chagrin and anger of the one who most solemnly sold it.

Rebecca, the mother, had heard Isaac's instruction to Esau, and remembered that the birthright had been sold under oath to Jacob, her favorite. She explained the situation to Jacob and assured him, as his mother, that he would be right in personifying his brother Esau and receiving the blessing as his proxy or representative. She prepared the kind of stew which Isaac preferred, using the skins of kids to cover Jacob's neck and hands, that thus his father might mistake him for Esau. As he had bought all of Esau's rights, she thought it not improper to clothe him with Esau's garments, and instructed him that any blame coming from the deception would be hers. She took the entire responsibility. Jacob carried out the program and got the chief blessing.

Esau came in later with his venison stew, prepared to violate his contract made under oath, and was greatly disappointed to learn that the blessing was gone. It seemed more valuable then than when he had sold it. Although he received an inferior blessing from his father, he had the spirit of murder toward his brother for carrying out the terms and conditions incident to the birthright sale.

R5198 : page 77

EARTHLY LOSS SPIRITUAL GAIN

The account shows that Jacob's interest in the birthright blessing was not in the temporal or earthly inheritance, but in the spiritual Promise with which he was connected. He left his home and all the property to which he was heir, and went penniless to work for his uncle. Esau might have all the earthly possessions. Jacob carried with him, wherever he went, the birthright privilege of the Promise made to Abraham. This could not be alienated from him. With this he was rich.

St. Paul calls our attention to the fact that all these results were foreknown to God; and that at the birth of these two men it had been specifically declared that the elder should serve the younger. (Romans 9:10-13.) No doubt this Divine prophecy guided Rebecca in opposing and thwarting Isaac's love for Esau, which impelled him to give the blessing to the elder son, notwithstanding the Divine prophecy to the contrary.--Genesis 25:23.

JACOB LOVED--ESAU LOVED LESS

It is not for us to defend Jacob and his mother in their misrepresentation of the facts--in the deception of Isaac. It is not for us to recommend any others to follow his course. Nevertheless, it is proper that we should notice that the Bible distinctly tells us that God's loving favor was with Jacob. "Jacob have I loved." He was loved because of his reverential love for God and the great Oath-bound Promise.

Not a word of condemnation is given to Jacob anywhere in respect to this matter. No teacher in the name of the Lord, therefore, has the right to be wiser than what is written in God's Word. On the contrary, Esau is roundly denounced, and is called profane and wicked, because he would sell his birthright for a mess of pottage, or any other consideration. The love of Jacob for the birthright is held up for our emulation. Esau's carelessness is held up as a warning that if any of us are careless of our birthright, we shall not only lose it, but lose the favor of God.--Hebrews 12:15-17.

THE LESSON OF THE LOST BIRTHRIGHT

The Apostle calls our attention to the fact that the experiences of these two men in the long ago were designed of the Lord to be typical. Abraham's natural seed is indeed to have a blessing, represented by Esau's blessing; but Abraham's Spiritual Seed is to have the greater blessing, typified by Jacob's inheritance. The earthly seed inherit the earthly blessings. The Spiritual Seed give up all their earthly rights, that they may be possessors of the spiritual promises, which the natural man cares not for.

The Apostle points out that this does not apply merely to the Natural Israelite, but to all who, after having had the privileges and opportunities of becoming joint-heirs with Christ in His Messianic Kingdom, love the pleasures of this world. These are represented as selling their birthright on the spirit plane for a mess of pottage--earthly advantage.

The Abrahamic Promise is still the one, and the only one, held out by the Almighty. Messiah is the Seed of Abraham, through whom all of God's blessings must come. Jesus is the Head and the Church are the members of the Body, as St. Paul points out: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the [Abrahamic] Promise."--Gal. 3:29.

To the Jew first, came the opportunity for constituting this Spiritual Seed; but the vast majority loved and trusted more the things of the present life. The few loved and trusted Jesus and became His followers. Since the door to this "high calling" has been thrown open to the Gentiles, the results have been the same; the majority have loved the present life; the few have appreciated the things unseen as yet.

To the saintly few represented by Jacob, the obtaining of this life-right means self-sacrifice, the loss of earthly favors--the surrender of these to others who love the present world. To others it means the getting of a mess of pottage--earthly advantages of the present time--and the losing of a great prize, which Jesus likened to a "pearl of great price," to obtain which we should be willing to sell all we possess--to obtain a share in Messiah's Kingdom, which shortly is to bless Israel and all the world.

No one can sell his birthright until he has a birthright. Hence the application of this in antitype is merely to the consecrated people of God. Only those who have been begotten of the Holy Spirit have a birthright in the highest sense. And only these could sell it for the mess of pottage. The world may strive for its various prizes and pearls, and is measurably justified in so doing, because it has nothing else.

But the spirit-begotten heirs of the Divine Promise became such by promising absolute loyalty to the Lord and

R5199 : page 77

to the principles of Justice and Mercy. These must self-sacrificingly continue to walk in the Master's footsteps; else they cannot share with Him the glorious outcome. Only those who attain a share in the Kingdom will have a share in its wonderful work of blessing and uplifting humanity. Let us, then, as the Apostle exhorts, lay aside every weight and every besetting sin, and run with patience the race set before us in the Gospel, looking unto Jesus, the Author of our faith, until He shall become the Finisher of it.--Hebrews 12:1-3.

===================

R5199 : page 77

THE GATE OF HEAVEN

--APRIL 13.--GENESIS 28:10-22.--

"I am with thee and will keep thee,
whithersoever thou goest."--V.15.

OUR LESSON relates to the Patriarch Jacob. He was something over forty years of age at the time he left home, forsaking all the family possessions which belonged to his purchased birthright. He counted all earthly possessions as insignificant in value compared with the great Promise made to Abraham, of which he had become heir. That his brother Esau cared nothing for the spiritual Promise and was quite content to get possession of the earthly inheritance of Isaac, is manifest from the subsequent story.

In his journey toward Haran, Jacob lighted upon the little town of Luz. Following the custom of many in Palestine today, he did not ask for lodgings, but merely placed a stone for his pillow, wrapped himself in his outer mantle, and lay down in a quiet place to sleep. He had always been the home boy, the philosopher, his mother's pet; and although he was now a man in years, we are to remember that the race was longer-lived at that time and slower of maturity, by about one-half. Practically he was just entering manhood's estate. His deep religious convictions, his faith in the God of his father and his grandfather, his desire for a share of the Divine blessing, had made him an outcast. Doubtless he felt lonesome and heart-sick. He was leaving the only friends he had in the world, and going forth practically penniless, to find some kind of service.

R5199 : page 78

"JACOB HAVE I LOVED"

This is the Scriptural statement and is borne out by the Lord's dealings with Jacob. He had shown his courage, his devotion, his faith. God would reward him. At this time he was needing encouragement, and therefore was given a dream of beautiful import. In the dream he saw a ladder extending from his side clear up into Heaven. It was crowded with angels going and coming.

At its further end, in his mind he saw the God of Glory and heard Him speak; and the words were wonderful --full of interest and encouragement. God here gave Jacob the assurance that not only had he secured his father Isaac's blessing, but that God recognized the transfer --recognized him as the legal heir to the great Abrahamic Promise, which is the basis of all hopes, Jewish and Christian, for themselves and all the kindreds of the earth.

God's message was: "I am the Lord God of Abraham and the God of Isaac, thy father; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east, and to the west, and to the north, and to the south; and in thee and in thy Seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken."

This phraseology is much the same that was given to Abraham and was confirmed to Isaac. Now it was confirmed to Jacob. He was thenceforth in Covenant relationship to God. Better than he knew, all his efforts would be so supervised as to work together for his highest welfare.

NEITHER A JEW NOR A CHRISTIAN

Jacob was not a Christian; and we are not to think for a moment of the Lord's providences over him as being of the same kind as those of the Church of this Gospel Age. He was not invited to be a sharer of the "high calling." He was not promised a change of nature to Heavenly condition by resurrection, or in any other way. All of the promises to him were earthly, as were those made to Abraham.

Neither was Jacob a Jew. There were no Jews yet. The nation subsequently called Israel and afterwards known as the people of the Jews were Jacob's children; but they were not yet born. They became a distinctive people and nation not merely by being Jacob's children, but by being brought into Covenant relationship with God through Moses and the Law Covenant of Sinai.

Thus we see that the patriarchs, Abraham, Isaac and Jacob, not under the Law Covenant, and not under the Gospel arrangement, constituted a class by themselves. To them especially (and in conjunction with them some of the noble Prophets and worthies of the Jewish Age) belonged certain great promises of God in respect to the land of Canaan and the blessing of the world. Not being a part of the spirit-begotten Church of this Gospel Age, they can have no share with Messiah in His Spiritual Kingdom, which shortly is to bind Satan, overthrow sin, scatter darkness and superstition and flood the world with a knowledge of God. They were not invited to share this "high calling."

However, a special call, or invitation, or promise, was made to them, not made to any others. In fulfilment of that Promise, these patriarchs are to be granted human perfection in the resurrection; and being made superior to the remainder of humanity, they will be qualified to be the princes or rulers of all the earth, representatives of the Spiritual, Heavenly, invisible Kingdom of Messiah.

Thus instead of any longer being recognized as the fathers, or patriarchs, they will by and by be recognized as the first children of Messiah, as the first ones to whom He will give the perfection of earthly life. Thus reads the prophecy: "Instead of Thy [Messiah's] fathers, shall be Thy [Messiah's] children, whom Thou mayest make princes [rulers] in all the earth."--Psalm 45:16.

It will be noted that Jesus, speaking of His glorious Kingdom to come, said, "The Kingdom of God cometh not with observation" [outward display]. (Luke 17:20.) He also said to the disciples, "Yet a little while and the world seeth Me no more." (John 14:19.) And when describing what would be seen and recognized at His Second Advent and the establishment of His Kingdom, Jesus said not one word about any one seeing Himself or any one of the Apostles in Kingdom glory. But He did say, "Ye shall see Abraham, Isaac and Jacob and all the Prophets."--Luke 13:28,29.

Jesus and His Bride Class--the Apostles and saints of this Age, from every nation and denomination--will indeed be the real Kingdom and have the real supervision and power; but they will be invisible, as the Scriptures declare. All these will "be changed in a moment, in the twinkling of an eye," by the First Resurrection power. No longer earthly beings, they will be spirit beings, the Elect, being "made partakers of the Divine Nature." (2 Peter 1:4.) As St. Paul again declares, the Resurrection change must come before the Church can enter the Kingdom glory; for "Flesh and blood cannot inherit the Kingdom of God."--I Corinthians 15:50.

WHAT THE DREAM MEANT

In order to rightly appreciate this dream or any part of the Gospel Message, it must be remembered that man, originally in covenant relationship with God, was cut off therefrom by disobedience in Eden. The covenant of everlasting life could not stand with any who were sinners. "The soul that sinneth, it shall die."

But God had planned from the beginning a redemption of Adam and his race from this death sentence, this curse of destruction. He could not take Abraham back into His family, having purposely so arranged the condemnation that it could be set aside only by the work of a Redeemer. The Covenant made with Abraham, confirmed to Isaac, and now to Jacob, was merely a promise that God in due time would through their posterity send the Redeemer, the Deliverer, and through these bless all the families of the earth with the privilege of return to harmony and fellowship with God, as sons of God.

The ladder represents this thought of direct fellowship between Heaven and earth, between God and man. The foot of this ladder was close to Jacob. Through his Seed this great work of opening up relationship with God and men would be accomplished. The vision of God at the further end and His encouraging words were to stimulate Jacob to faithfulness and appreciation of this great Promise as a pearl of great value--worth much more than the mess of pottage which he gave for it; yea, worth much more than home and its comforts. The dream had its intended effect. Jacob was encouraged, not only for that time, but through the remainder of his days. More than this, that dream has been a comfort and refreshment to all of God's people made aware of it through the Bible.

And this lesson applies to Christians of today also. With the fuller light of the Apostolic teaching and the guidance of the Holy Spirit we understand that before Abraham, Isaac, Jacob and the Holy Prophets of the past can bless the world as the honored seed of Abraham in the flesh, another work must be done. That other work will be done by our Lord Jesus. The death of the holy, harmless, undefiled Lamb of God constituted the entire

R5200 : page 79

foundation for the complete outworking of the Plan of God's Mercy for our race.

During this Gospel Age a secondary feature has operated; an elect, select company, a Bride class of joint-heirs with the Master, has been called out of the world from Jews and Gentiles, to constitute the Spiritual Seed of Abraham. If this ladder of intercourse and communion came down to Jacob, still more does it come down to and center in The Christ, of which Jesus Christ is the Head and the Church His faithful members.

When Jacob awakened, he felt overwhelmed. To have the Almighty thus indicate His care and blessing and approval, and to assure him of His protecting care in the future, seemed wonderful to the friendless man. He said, Surely this place may be called God's House and the Gate of Heaven! And so ever since, the Church has delighted to be known as the House of God--Bethel. By and by as the great Temple of God, composed of living stones, Jesus Himself being the Chief Corner Stone, this Bethel will be the Gate of Heaven, through which will come to mankind all the glorious things which God has promised--Restitution, perfection, Paradise--for all the willing and obedient.

Jacob took the stone he had used for a pillow, set it up as a monument and poured oil upon it, as signifying its sacredness to God. His example since has been imitated by the Egyptians, in setting up great columns pointing heavenward, and also imitated by the Babylonian steeples, and by Christians in the cathedral steeples and church spires. All of these, however, unwittingly point to Heaven, and prefigure the fact that there is by and by to be a ladder, a communication between Heaven and earth. That ladder will be the Messianic Kingdom.

Tradition tells us that subsequently Jacob's stone was taken to Jerusalem, and there used in conjunction with the crowning of the Jewish kings. Tradition says that that stone was taken by Jeremiah when the Babylonians overthrew Jerusalem. Tradition further says that it was carried to Ireland and for a time used there for crowning their kings. It says also that this same stone is now in Westminster Abbey, and forms the seat of the throne on which the British sovereigns are crowned.

====================

page 79

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XIII.--Parental Obligations of the New Creation.

APRIL 6

Read p. 557, par. 1, to p. 559, par. 1.

MARRIAGE OF THE CHILDREN OF THE NEW CREATION.

(57) Does the Apostolic advice to the New Creation concerning marriage apply to their unconsecrated children? P. 557, par. 1.

(58) How do many of the New Creation err in this respect? P. 557, par. 2, 3, 4.

(59) At what ages respectively would it seem best for natural men and women to marry? P. 558, par. 1.

(60) How may wise parents assist their children in mating properly? P. 558, par. 2.

STEWARDSHIP OF OUR CHILDREN'S HEALTH

(61) What is the close relationship between clean and healthy minds and bodies? P. 559, par. 1.

APRIL 13

Read p. 559, par. 2, to p. 562, par. 1.

(62) To this end, how should ventilation, clean surroundings and proper physical and mental exercise receive careful inspection by the parent? P. 559, par. 2.

(63) Into what three classes may foods be divided? And what is the proper proportion of each to be partaken of during the day? P. 560, par. 1 to 4.

(64) How may a purely vegetable dietary be satisfactorily arranged, if necessary for economy? P. 561, par. 1.

(65) Explain the injurious results of an uneven balancing of foods, especially of starchy variety? P. 561, par. 2.

(66) Should we be careful not to make diet "a fad"? P. 561, par. 3.

(67) Why is cheerful and profitable conversation a desirable accompaniment of the family table? P. 562, par. 1.

Series VI., Study XIV.--Sundry Earthly Obligations of the New Creation.

APRIL 20

Read p. 563, par. 1, to p. 565, par. 2.

(1) Does the transforming of their minds release the New Creation from responsibility toward their fellowmen? P. 563, par. 1.

(2) Why should New Creatures be much more alert than others to recognize the principle of justice? P. 563, par. 2.

(3) What is the Divine injunction with respect to indebtedness, as expressed by the Apostle in Romans 13:8? P. 564, par. 1.

(4) What should be the rule for every member of the

New Creation as respects money matters? P. 564, par. 2.
(5) Why should all New Creatures aim to keep their expenses below their income? P. 565, par. 1.
(6) If we have in the past unwisely contracted debts, what should be our course? P. 565, par. 2.

APRIL 27

Read p. 566, par. 1, to p. 568, par. 1, last half.

(7) What Scriptural precedent may be found for taking advantage of modern bankruptcy provisions? P. 566, par. 1.
(8) If the debt were an obligation of friendship and not a business one, how should it be considered by a New Creature? P. 566, par. 2.
(9) Are widows and orphans responsible for debts of the former head of the family? P. 567, par. 1.
(10) How should we consider the matter of borrowing and lending, as between "brethren"? P. 567, par. 2.
(11) If a brother be so situated that he could give no security for a loan, how should the tender of it consider the matter? P. 568, par. 1, first half.
(12) In case the brother wished a loan with the intention of making profit, would it be proper to take security and require interest? P. 568, par. 1, last half.

===================

VOL. XXXIV   MARCH 15   No. 6
A. D. 1913--A. M. 6041

CONTENTS

The Privilege and Necessity of Prayer............. 83
  Access to Throne of Grace a Privilege......... 83
  A Privilege of the Household of Faith......... 84
  Watching Unto Prayer Commended................ 85
  Praying for Temporal Things................... 85
  Proper Subjects for Prayer.................... 86
  The Atmosphere of Prayer...................... 87
  For Whom May We Now Pray?..................... 88
Formal Prayer (Poem).............................. 89
Making Friends With Mammon........................ 90
  Giving All for God's Favor.................... 90
  Set Your Affections Above..................... 91
The Different Steps in Justification.............. 92
  Faith the Essence of Righteousness............ 92
  Tentative Justification Not Consecration...... 92
  Vitalized Justification....................... 93
  Sanctification a Gradual Process.............. 93
Gethsemane (Poem)................................. 94
Southern Convention Tour.......................... 94

Interesting Letters............................... 95

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1913--MOTTO TEXT CARDS--1913

The beautiful motto cards bearing this year's text, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and will call upon the name of the Lord. I will pay my vows unto the Most High," are temporarily out of stock. We are expecting a second consignment from abroad by the latter part of April. At that time we will be ready to fill orders--singly at 5c., by the dozen 50c., postpaid. On account of heavy import duty we cannot supply any more at the former rate of 30c. per dozen.

POST-CARDS

We carry in stock an excellent assortment of Scripture post-cards of our own selection, both Birthday and for general use. The price for all of these cards has been reduced to 15c. per dozen, in any quantities.

1913--VOLUNTEER MATTER--1913

The topics of Ordination and Foreign Missions are considered in a manner very interesting, we believe, to all, in PEOPLES PULPIT, Vol. V., No. 1, which is to be used as this year's regular Volunteer matter.

Although a little delayed by our printers, we hope to begin making shipments of the above by March 15. You will be duly notified when your shipment is made. If papers are not received within ten days after notification, kindly advise us fully and promptly. When received, please acknowledge whether full number of papers we mention in notification reach you in good condition, fully prepaid.

===================

R5200 : page 83

THE PRIVILEGE AND THE NECESSITY OF PRAYER

"Let us...come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."--Hebrews 4:16.

PRAYER is a general term for all manner of petitions--whether a request, a hymn, or an expression of thanksgiving and praise. The word supplication seems to carry with it the thought of a continuous request, a repeated prayer, a longing desire, a waiting for the Lord to grant our petitions.

Well has the poet said,

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

The first intimation of approach to God on the part of humanity is that in connection with the sacrifices offered by Cain and Abel. They did not come, however, with a petition to a Father, but with sacrifices, thus acknowledging sin. The one who brought a sacrifice symbolically representing a sin-offering God accepted; the other, He declined to accept in any sense of the word.

Two thousand years later, God made choice of Abraham as the person through whom the vague promise made to Eve should be fulfilled; and to him He made the very definite promise that in him and his Seed all the families of the earth should be blessed. With Abraham God made a Covenant, which He renewed to Abraham's posterity--to Isaac, but not to Ishmael; to Jacob, but not to Esau. These men were privileged to pray, because by their faith they were justified to fellowship with God.

Eventually these blessings of Divine favor and grace extended to Israel as a nation; and they entered into these privileges in the full sense of the word, under the Covenant of the Law, of which Moses was the mediator. From that time on they had the same opportunities to appeal to God as had Abraham, Isaac and Jacob. Indeed, in some respects, they had a preferred condition. They had a typical Atonement Day, on which they were typically cleansed; and because of this typical cleansing, they were permitted to come to God, as did David, Hezekiah and others.

The temple at Jerusalem was called the House of God, and the people went up to the temple to pray. Apparently it was generally understood that they might not pray anywhere and everywhere. This is indicated by our Lord's conversation with the woman of Samaria. Suppliants were heard only when they went to the temple to pray. The Samaritans claimed that the proper place to pray was on Gerizim, the mountain of Samaria. When the woman asked our Lord in regard to this matter, He intimated that the Jews were right in claiming that Jerusalem was the place where men ought to worship.--John 4:20-24.

The Jewish nation, by means of their Law Covenant made with God, were in covenant relationship to Him, and were, therefore, permitted to pray to Him. God does not regard all prayers, but only those offered by persons in a particular attitude of mind, and in a certain covenant relationship. Those outside--even sincere, honest Gentiles --did not have the privilege which Israel possessed.

ACCESS TO THRONE OF GRACE A SPECIAL PRIVILEGE

During the Gospel Dispensation, all who have made full consecration to God have become spiritual sons of God and may ask of Him as their Father, may come boldly, confidently, to the Throne of Grace in prayer. Those who have not made a consecration to God have no Advocate through whom to approach Him. Those who come in the spirit of prayer and with a real desire for those blessings which God has promised to give, will see that prayer is a privilege restricted to a certain class. Those who do not esteem it a privilege may as well not come; for God has not as yet made any proposition to the world. Prayer is the privilege of God's children.

Cornelius was a man who sought harmony with God. Although he prayed for years and gave much alms, yet his prayers and alms did not come up before God until an appropriate time--not until Jesus had died and ascended up on High, there to appear in the presence of God for us. (Acts 10:1,2,4; Heb. 9:24.) Three and a half years after the Cross, at the end of the time of special favor to the Jews, this man's prayers and alms came up before God as a memorial. But even then he must send men to Joppa to invite St. Peter to come to his home and instruct him how to receive the blessing of God in Christ. When Cornelius accepted Christ, our Lord became his Advocate, and the Holy Spirit came upon him. Thereafter he had the privilege of access to the Father at the Throne of Grace.

So is it with humanity today. There is but one way for any to avail himself of the privilege of prayer. Each must recognize the fact that he is a sinner, and that there is no access to God except through Christ. In an earthly court, etiquette demands that one who desires to be presented to the king must first receive an invitation to appear in the king's presence, then at a set time he must appear, dressed in a certain kind of clothes. It is the same at the Heavenly Court. No man can come to God except

R5201 : page 84

through Christ Jesus. After he has accepted our Lord as his Redeemer, and has offered himself in consecration, our Lord, as his Advocate, must cover his imperfections with the Robe of His own Righteousness, and present him to the Father. Then he will be accepted and given the privilege of prayer.

POSSESSORS OF PARTICULAR QUALITIES OF MIND NATURALLY DRAWN TO GOD

The question then arises, If the world cannot approach God in prayer, what is the method by which He draws men? The Scriptures say that no man can come unto Christ except the Father draw him. (John 6:44.) The answer is that the drawing cannot be done through the Holy Spirit; for the world has not yet received that Spirit. The drawing power which the Almighty exercises over humanity is in different degrees. Some have a strong desire to worship God, others have a weak desire, and others have no desire at all. This difference is due to the shape of the brain. Mankind are born with differences in this respect.--Psa. 51:5.

Various imperfections were stamped upon us before our birth. As the Scriptures say, "There is none righteous, no, not one"; "for all have sinned, and come short of the glory of God." (Rom. 3:10,23.) All come short of that standard which God would be pleased to recognize. But amongst mankind there are some who have not lost their reverence, whatever else they may have lost in the unbalance of mind resulting from the fall. Or perhaps they have the quality of conscientiousness or appreciation of justice well developed. These qualities draw or incline their possessors toward God; and they feel as if they cannot be happy without Him. This is the drawing influence.

This drawing influence may be illustrated by the effect of a magnet. If a quantity of steel filings were scattered throughout a box of sawdust, and a magnet were held close to the surface, the steel filings would immediately respond to the attraction of the magnet. On the other hand, the sawdust would not be affected; nor would the steel filings respond to any other influence than that of a magnet, exercised either directly or indirectly.

Man was created in the image of God. The fall has greatly marred that image, but no one is totally depraved. All have unbalanced brains, some in one direction, others in another. When the Truth comes in contact with those whose organs of veneration or conscientiousness are less impaired, they are drawn to investigate it, with the hope of being drawn close to God. Those whose organs of veneration and conscientiousness are more impaired, do not have this experience, and are not drawn unto God, if haply they may find Him.

Those who are without this drawing influence are not to be blamed; for they were born under those unfavorable conditions. Those who are reverential are, however, favored in that whoever would come to God must exercise faith in Christ; for without this faith there can be no blessing. At first this blessing and privilege are not clearly discerned by the seeker after righteousness. He merely longs to know God, and as he seeks, he finds; and as he knocks, it is opened unto him.--Matt. 7:7,8.

Any one, therefore, who seeks God will find Him; for the Scriptures promise, "Draw nigh to God, and He will draw nigh to you." (James 4:8.) Those who thus find the way to God have something for which to be thankful in the possession of the quality of mind which led them to appreciate God. Persons of a particular character will follow on in the way and will, if faithful, attain to the reward. Those who have it not will not be drawn of the Lord until they shall have been made over in the next Age. We are not, therefore, to suppose that everybody is being drawn during the present Age.

After a person has been drawn, guided and instructed, then his will comes into action. It is for him to decide what course he will pursue. When he sees that no man comes to the Father except through Christ, and that the conditions are self-sacrifice, then he has the matter squarely before his mind. There are Scriptures which warn him that the path is difficult, but there are other Scriptures which tell him of the glory, honor and immortality at the end of the way. It is for the person to decide what he will do. But he does not come fully into the family of God until he has decided, and has taken the step of thorough consecration unto death; only then can he be begotten of the Holy Spirit and enter the School of Christ.

PRAYER A PRIVILEGE OF THE HOUSEHOLD OF FAITH

During the Jewish Dispensation, the Jews had the privilege of approaching God in prayer; but during the Gospel Age they have not had this privilege. As long as the Atonement Day sacrifices were offered annually, they had the privilege of prayer under the Law Covenant; but as soon as the typical sin-offerings ceased, all those privileges which that Covenant secured for them terminated; therefore the Jews have no access to God. They are still under the Law Covenant; but they have lost this special feature of it, because the typical priesthood ceased to be recognized as soon as the Antitypical Priest appeared.

The Church of Christ alone, therefore, at this time has the special privilege of coming to God in prayer; for the great Antitypical High Priest has made a satisfactory Sin-Offering of Himself. Whosoever will, through faith in Him and under the covenant relationship of sacrifice, may draw near to God in prayer, nothing doubting.

But while only the consecrated class, the under priesthood, the New Creation, are thus encouraged to approach the Throne of Grace with confidence and courage, very evidently all who in any proper sense belong to the "household of faith" may to some extent enjoy the privileges of prayer, the privileges of thanksgiving and intercession, and may rejoice in the peace of God, in a realization of the forgiveness of sins through faith in the Atonement.

During the Millennial Age, every good trait which any one possesses will be an advantage to him, and every evil trait will be a disadvantage. But no advantage will be so great that it will enable any to rise without the aid of Messiah. The less degraded will not have so far to retrace their steps; but where much grace is needed, much will be supplied. The power of the great Mediator will be adapted to all conditions; for the Scriptures give us the assurance that Christ's Kingdom will be instituted for that very purpose. Since there is none righteous, no, not one, therefore all must have the great Messiah to assist them back into full harmony with God.

PRAYER AN OPPORTUNITY AND A NECESSITY

While prayer is a privilege and not a command, yet our condition makes it a necessity. Because of the fall of man from his original perfection, our flesh has imperfections, frailties; and yet we, as New Creatures, have responsibility for these weaknesses. The only way to discharge these responsibilities is to go to the Throne of Grace and there obtain help in time of need. Whoever, therefore, goes frequently to the Throne of Grace in prayer thus indicates that he recognizes the necessity of using the opportunity which God has provided in his interest and as his privilege.

Prayer is necessary to the well-being of any one who would properly enjoy the blessings and privileges of his organism. We have the organ of veneration, which appeals

R5201 : page 85

to us for the worship of God. If we decline this worship, ignorantly or wilfully, our best interests could not be served. In this respect, the majority of the world are not serving their best interests; but the Christian is so doing.

The person who does the proper amount of watching will have no difficulty in determining when he ought to pray. If he watches properly, he will continually see something about which to pray. If he foresees trouble and says, "Tomorrow morning I will pray about the matter," he is making a mistake. As soon as one has any thought or idea of a coming difficulty, he should make it the subject of prayer. "To him that knocketh, it shall be opened." Whoever seeks the Divine pleasing will find it.

The Lord's people are to watch in every direction. Our time is consecrated to the Lord, and it is our duty to watch that we render it to Him. If we consecrate our time to Him, and then waste it in reading novels and other worldly literature or in playing games, we are not using our time properly, although these practices are not sinful. Likewise we are to watch our own temptations, and to seek to control self and to guard against our own weaknesses, as well as those of others. We are also to watch the Word of the Lord, that we may be thoroughly furnished unto every good word and work.

Every trial, every temptation, is a special trial, a special temptation. No one knows whither the smallest temptation may lead. The Scriptures warn us to take heed; for what may seem a small matter may lead to something great. The fact that a thing may seem small does not imply that it may not be the most serious event of our whole life.

Those who have more opportunities for service are less liable to be led into temptation than are those who have fewer. We are, therefore, to be "not slothful in business"; but "fervent in spirit, serving the Lord." (Rom. 12:11.) Watching against the world and its temptations, against our own flesh and its weaknesses, against the Adversary

and his delusions--these duties will keep us busy enough.

We are also to watch the signs of the times. In our Lord's day He reproved some because they knew not the time of their visitation. His words were, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke 12:56.) If we are too much engaged in work or in pleasure to have time to study, to watch properly, we find ourselves in difficulty.

WATCHING UNTO PRAYER COMMENDED

It is one thing to be tempted, and quite another thing to enter into temptation. Our Lord was "in all points tempted like as we are, yet without sin"--He did not in any manner give way to the Tempter. So it should be with us. We are to resist the Devil and to watch and pray that we yield not to temptation. If we are negligent, if we think, "Oh, a little indulgence this once will not hurt us!" we are in danger. The only safe position for us to take is to watch and pray continually, for if we should enter temptation we know not where the matter may end. As some one has aptly said, "We cannot prevent the birds from flying over our heads, but we can prevent their nesting in our hair."

On the night in which our Lord was betrayed, St. Peter was amongst the most confident of the Apostles. He said to the Lord, "Though all men shall be offended because of Thee, yet will I never be offended." (Matt. 26:33.) He did not know how much weakness was in him; therefore, when the Lord was watching and praying that momentous night, St. Peter was one of the first to fall asleep! Afterwards he was the very one to deny the Lord, and denied

Him with cursing!

We recall our Lord's words to St. Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." (Luke 22:31,32.) St. Peter's very courage led him into a trap placed before him by the Adversary. This quality he showed when he went into the courtyard of the palace and mingled with those who were there. St. John, who accompanied him, was a relative of one of the priests; but St. Peter, who was recognized by his speech as a Galilean, was courageous enough to enter, even after having cut off the ear of one of the priest's servants. --John 18:15,16.

Our Lord had foretold what would take place, saying, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." (Luke 22:34.) After this had happened on the night of the trial, St. Peter remembered the words of Jesus, "and went out, and wept bitterly." (Luke 22:62.) Had he not done so, we know not what might have happened to him. The weeping showed that the denial was merely the result of weakness of the flesh.

St. Peter could have taken a wrong attitude. He could have said, "I had a right to stand up for my own life, and not to be implicated in this matter." Thus he might have gotten into a wrong condition of heart; but his crushing out of this evil inclination toward self-preservation proved that in spite of his thrice repeated denial he was at heart loyal to his Master. So is it also with us; he who resists the smallest temptation thereby strengthens his character that he may be able to withstand the greater ones.

A good story is told which illustrates the wisdom of not entering into temptation. A man who desired to hire a coachman had a number of applicants for the position. They were ushered into his office, and he asked them, "How near could you drive to the edge of a precipice without danger of accident?" One said he could drive within a foot without fear of falling over; another thought he could safely come within six inches of the edge; and so on. Finally, one man who had listened in silence to the others, said, "I do not know how near to the edge of the precipice I could safely drive; but I do know that I would keep as far away from it as I possibly could." This man was given the position.

This is the principle upon which we should act. The one who keeps the farthest away from temptation is on the safe side. Those who feel too confident of their own strength and power and go too near the danger line are liable to slip over the edge. Let us ever pray that we may not enter into temptation; let us also watch that we may keep out of danger.

PRAYING FOR TEMPORAL THINGS

On His last evening with His Apostles, our Lord said to them, "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." (John 16:24.) Undoubtedly there is a special blessing to those who look for a fulfilment of His promise. Our Lord said, on one occasion, that the Heavenly Father is more willing to give the Holy Spirit to those who ask Him, than are earthly parents to give good gifts to their children. (Luke 11:13.) He did not mean that we must necessarily use the words, "Give us the Holy Spirit," or that we should pray for a Pentecostal blessing, as do some well-meaning friends; but that we should ask for the spirit of the Truth, of a sound mind, for the wisdom which comes from above.

We are not wise enough to guide our matters aright. We are instructed, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) This wisdom seems to be especially necessary to us as the servants of God, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord.--Psa. 19:14.

R5202 : page 86

Our Lord instructed His disciples, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things." (Matt. 6:31,32.) His words seem to imply that we are to be different from the world. They would be ready to ask and pray for every imaginable blessing--different kinds of food, houses, money, and what not! They could not pray for spiritual things; for they have no appreciation of such gifts. Be not like them.

Why, then, did our Lord in His prayer say, "Give us this day our daily bread"? This is a very different matter from specialization in prayer. The Lord has promised that, if we are faithful, our bread and water shall be sure. (Isa. 33:16.) We shall not be neglected. It is very proper that we acknowledge the Lord as the Giver of all good. According to His promise, we look to Him to give us food and raiment. Whatever we have, we acknowledge our dependence upon the Lord for what He provides for us; and we ask for nothing beyond what He does provide.

The more we advance in spiritual development, the less we feel like dictating to the Lord and the greater confidence we have in His Wisdom and the more faith in His promises. The most that we should do is to make mention to Him of those promises for temporal provision and of our trust in them. Of one thing we may be sure--that the Lord, who has called us to be His followers, has us under His supervision, and will see to it that all things shall work together for our good. If he calls us to be members of the Body of Christ, neither lack of food nor anything else can hinder us from the full opportunity of making our calling and election sure.

Those around whom the Angel of the Lord encampeth

(Psa. 34:7), may be said to have a charmed life. The Lord is directing His Church. Therefore, think you that He will permit loss of life through accident or illness before we have had time to comply with the terms of His invitation? Surely not! Therefore, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) We are trusting in the promises of God. He will accomplish His Divine purpose in us, if we abide in Him and His Word abides in us, and if we are faithful in obedience.

The Editor does not recall having from childhood asked the Lord for physical strength or health. He has known times when his physical strength was not great and when there were opportunities for service which seemed to require more strength than he had. Then he has taken pleasure in going before the Lord in prayer and saying that he was trusting that the necessary strength and all else which the Lord saw best to give him would be provided; but that if the Lord saw best that he should not be able to make a satisfactory presentation, he would still do his part and leave the rest with the Lord, knowing that whatever the Lord permitted would be the best experience for him.

This course has always been sufficient. In forty years of active service, he has never missed a meeting because of lack of strength, although there have been times when his friends have said, "You cannot possibly speak tonight!" His reply invariably has been, "If the Lord gives me strength, I will go to the meeting place, and will trust Him for strength to speak." At one time he almost fainted on the platform; but grace sufficient has always been his portion. So long as he remains on this side of the veil, he intends to speak whenever he has an opportunity, unless he is unable to do so. He is sure that if the Lord gives him the opportunity to speak, He will also furnish the needed strength.

PROPER SUBJECTS FOR PRAYER

When we recall that St. James said of some of his day, "Ye ask, and receive not, because ye ask amiss" (James 4:3), we feel that we should be careful what we ask for. Our Lord instructed His Apostles that it is very important to abide in Him and to see that His words abide in us, if we would have our prayers answered. His words are, "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) In other words, petitions according to the Lord's

R5203 : page 86

will shall be answered, but those contrary to His will shall remain unanswered.

To ask selfishly for the things of the earth would not be true prayer. Many Christians have a mandatory way of telling the Lord what they would like to have Him do for them--that so many should be converted to Him at a meeting; that this meeting should be thus prospered; etc. Our prayers should be along higher lines than these. Temporalities should be presented in a casual way. We should have the desire to subsist in such a manner as would be pleasing to the Lord and should be thankful for whatever His providence may give us--whether much or little.

It has been suggested that to pray for anything which God is willing to give is entirely proper. We may pray for the Holy Spirit, for more love, more gentleness, more patience, more wisdom from on High. We may pray that all these things will work together for our good; for He has promised that this shall be. We may pray for guidance from the Lord as may be best in His sight. But we may not tell Him what to do; for we have no means of knowing what is His will in matters in general.

Our Lord did not pray in a mandatory fashion. With His petitions, He said, "Not My will, but Thine, be done" --I have no will of My own; for I have given up My will and I desire to have Thy will done. This is a prayer of full submission. It did not mean that our Lord did not pray in faith, nor that He would not get what He desired. It meant that He desired to learn the Father's will; and He learned that the Father willed that He should drink the cup of suffering to the very dregs.

If we are submissive, our prayers will become more and more messages of thanksgiving. We shall increasingly desire to walk in the Master's footsteps. We shall desire that His will be done in us rather than anything that we could attempt to tell Him. Everything will be according to His Plan, which will come to pass, and which He will not alter for us nor for anyone else in the world. Those who have reached this development of Christian living will realize that it is not necessary to pray that God will save this or that one; for has He not promised to save all the people of the earth who will come to Him in His appointed way?

Consider the case of Saul of Tarsus. He was seeking to do God's will, but was blinded. After God had opened his eyes to the real facts of the case, he went forward in the right way. He was a holiness man both before and after he received the Truth; but the enlightenment which he received taught him better how to do the will of God. If he had not been a chosen vessel of the Lord, he would have had no such experience, but rather he would have been treated as was Simon the Sorcerer.

R5203 : page 87

ANSWER TO PRAYER DELAYED FOR OUR GOOD

Amongst some Christian people, agonizing in prayer, wrestling with God as Jacob wrestled with the angel, is very much encouraged. Frequently these people do so much praying that they do no studying, much to their disadvantage. The Scriptures instruct us to study to show ourselves approved unto God (2 Tim. 2:15), and not to seek to get something in a miraculous way, but rather in an intelligent manner. People who pray after this fashion are proceeding somewhat as did the prophets of Baal in the time of Elijah. Those men ran along the altar, cutting themselves with stones and crying to their god to consume the sacrifice.--I Kings 18:26-29.

The Prophet Elijah, on the contrary, was very calm. He worshiped an intelligent God, who needed not to be shouted at to attract His attention. When the time came for Elijah to pray, he did so, using few words, but going straight to the point.--I Kings 18:36-38.

There is a lesson for Christians in this narrative. Some who misunderstand the Divine Character and Plan in general, pray for the things which they should not, and neglect to ask for the right things. If we abide in the Lord and His words abide in us, we shall know what to ask for; and we shall be so careful about our asking that we shall not ask amiss.

If one's prayers seem not to be answered, he should not become faint-hearted and cease to pray. Our Lord says that we should pray and not faint. (Luke 18:1-8.) Our Heavenly Father may will to bring us into such a condition of heart that we can appreciate His blessing. It may be God's will to delay the answer for our highest good.

Thirty-nine hundred years ago, God promised Abraham that he should have the land of Canaan, and that in his Seed all the families of the earth should be blessed. That promise is not yet fulfilled. (Acts 7:5.) For more than eighteen hundred years the Church has prayed, "Thy Kingdom come! Thy will be done on earth, as it is in Heaven." The Lord has not answered the prayer yet; nevertheless we are to continue to pray and to wait patiently. We have faith that God will do as He has promised. "Wait ye upon Me, saith the Lord, until the Day that I rise up."--Zeph. 3:8.

There is a great blessing in store for all those who delight their hearts in the way of the Lord. We are in line with His gracious promises. We are waiting and praying. By and by, the Lord says, He will avenge His own Elect --in the end of this Age. He will deliver them from all the opposition of the flesh and of the Adversary. He will set them on High and pour them out a blessing such as He has promised. Then the prayers will be answered. Meantime, the prayers continue to go up, earnestly, trustfully.

There is a difference between "saying one's prayers" and praying. In prayer, we should have some definite request before our minds, in order that we may look intelligently for an answer. A brother, who was carefully scrutinizing his thoughts, words and doings, with a view to discovering what trait of character most needed upbuilding, concluded that he needed patience. Sometime after, he wrote, "I have been wondering what is the matter. I have been praying for more patience; but my trials are of such a character that my patience is actually growing less. But lately I begin to see that the Lord is answering my prayer for patience in this very way, and is permitting these trials for the very purpose of developing this trait of character in me."

This experience is in line with the Apostle's injunction, "Take unto you the whole armor of God." (Eph. 6:13.) Whatever our prayer may be, we should watch to see in what manner the Lord is answering our petitions. This attitude on our part will demonstrate our faith, trust and loyalty. In turn our faith will be strengthened. Thus shall we be pleasing to the Lord because of our confidence in Him. He knows the way that we take better than do we ourselves. Then if something which we had not been anticipating should come into our lives, we should think, "Here is a lesson for us to learn--of patience, of obedience."

It is the privilege of the Lord's people to ask, in order that they may have fulness of joy. We have this joy and the "peace of God, which passeth all understanding," and we rejoice greatly in hope of the glorious things which the Father has in store for us and which the Holy Spirit reveals through the Word. The joyful Christian is the thankful Christian. The thankful Christian is the one who is making the best use of his life. By reason of having exercised thankfulness of heart, he will be the better prepared for the Kingdom. Those less thankful may attain the Kingdom, for aught we know. But the thankless heart will not get the Kingdom.

THE ATMOSPHERE OF PRAYER

The text, "Pray without ceasing," would seem to be the equivalent of the statement, "Cease not to pray"--the petition continues, as if the person were in an expectant attitude. In one way or another that petition may be still awaiting an answer. This idea is carried out in a court of law. It is the custom to address the court, saying that the applicants pray for such and such release from such and such difficulty in certain cases. That request might be withdrawn, or it might be continued. So it is with the prayers which we make to the Heavenly Court. We have made our petition; and if it is worth asking for, it is worth waiting for.

We should not be as the Gentiles, who thought that they would be heard for their much speaking. But we should seek first the Kingdom of God. Our prayers should be along that line. Whatever temporal experiences we would have the Heavenly Father might see to be helpful to us in the attainment of the Heavenly things of the Gospel. We should not cease our praying, although we are not bound by an iron law. God has not commanded us to pray, because that would be in the nature of a fixed rule, to disobey which would be sin. But we believe He will bless those who ask. The more we feel our need of things, the more we appreciate them when we get them. The Lord would have us appreciate these gifts by going frequently to request them; then, when they come to us, we are in a condition to receive and to make a better use of them.

We have many reasons for giving thanks--the heart that gives thanks will find itself more and more in a thankful attitude. At first when we begin to give thanks, we do so for the more pleasant things; but as our experience increases, we find joy in the afflictions and the persecutions of life; for these experiences refine our hearts and make them more susceptible to the right as against the wrong--the Truth as against the error, the purity as against the impurity.

Not only should we pray frequently and with regularity, but we should be always in the attitude of prayer. The children of God should be in that attitude of heart which looks to the Lord for Divine guidance in every perplexity and every experience. Just as the needle turns to the pole, so our hearts should turn to the Lord. If there is pain or trouble or difficulty in our pathway, we should look to Him. If there is privilege of serving the Lord, we should not think ourselves competent for the

R5204 : page 88

service without turning to the Lord for help. In other words, the Christian's prayer should ascend not only in the beginning of the day; the atmosphere of prayer should surround him continually. It should not be a mere sense of duty, but an appreciation of a great privilege.

Those who appreciate the Lord at all could not afford to be without this privilege. Those who do appreciate this privilege rejoice to go to the Heavenly Father many times a day. Our advice to all who are seeking to walk the narrow way, would be that they forget not this privilege. But in their families or in their rooms with their roommate, the prayer should be in such a form as would be reasonable and proper, according to what would be their best judgment of pleasing the Lord--and not to be an intrusion in any sense.

FAITH STRENGTHENED BY PRAYER

As to just how the prayers of one may benefit another we may not know. We have not sufficient information to philosophize on it very deeply. We might surmise certain mental influences proceeding from one to another, just as we know electrical influences to proceed from one station to another thousands of miles away. The powers of the mind are something not comprehended. We can influence ourselves, and, to a certain extent, influence another. One mind can influence another without a word, by some telepathic power. As to why God permits this and gives blessings in answer to prayer we cannot say. We are left to philosophize, to speculate.

If we are in the School of Christ, we are there to be taught, to learn certain lessons of life. One of the lessons is to have full, perfect faith in God--absolute trust. Such a trust is exercised by our prayers for ourselves as well as for others; and this trust is cultivated by our prayers. God is pleased to bless these prayers, and thus to cultivate and strengthen our faith. We cannot suppose that God would leave any important work undone if we failed to pray for it, or that the answer to our prayer would come as we look for it; but blessings may come from one channel or another. God is quite able to overrule any matter so that He can give blessings, either by our co-operation and prayers, or without our co-operation and prayers.

We have reason to believe that when we pray for others our prayers avail. We have known instances where prayers have been answered very remarkably. The Lord's Word seems to inculcate this faith in us. God's people have been people of prayer, and are people of prayer. We cannot imagine how one could be a consistent follower of Christ without prayer.

FOR WHOM MAY WE NOW PRAY?

We understand that promiscuous praying for health during the Gospel Age would have been improper, and that only by means of the gift of healing were the early cures of the Age performed; that it ceased with the death of the Apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, would have been those offered for the forgiveness of sins--as a result of which healing followed.

But we see, too, that as the Millennial Age is dawning--lapping upon the Gospel Age, which is closing--we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire, In the light of the foregoing examination of the Bible teachings, and in the light of our present location in the dawn of the Millennium, for whom may we now pray?

We answer, the saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the Restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified, by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realize their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and to pray God for forgiveness. Thus they may as a result be healed.

The saints who abide in Christ, and in whom His Word abides, may pray for others than themselves, especially in view of the fact that we are now in the beginning of the Times of Restitution; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish, and where they have reason to believe that the restored health would be consecrated to good works and the glory of God.

In such cases we may upon request pray for the recovery of the afflicted or imbecile not of the consecrated Little Flock--the sacrificers, the Royal Priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of Restitution blessings, we should always say, as the Master did in His prayers--"Nevertheless, not My will, but Thine, be done."--Luke 22:42.

However, it is not time yet to expect general healing and full Restitution work, as that evidently will not be due until the entire Priesthood shall have finished sacrificing and entered with their Head and Chief Priest, Jesus, into the glories and perfections of the Heavenly state, or condition, typified by the Most Holy.

PRAYER FOR KINGS AND GOVERNMENTS

In his Epistle to Timothy, St. Paul says, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Timothy 2:1,2.) Other Scriptures tell us clearly that the kingdoms of this world are not the Kingdoms of our Lord. (Luke 19:11,12.) They inform us in an indirect way that the world would not appreciate the fact that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8,9; John 14:30); that the Lord will not set up His Kingdom of righteousness until His appointed time. When that time shall come, all kings and priests and people will serve and obey Him. (Daniel 7:27.) His reign will be the one that will be "the desire of all nations."

But the Bible gives us to understand that, in the meantime, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44.) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous.

And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen man battling for rights. Sometimes they have been defeated, and sometimes they have been victorious--as the case may have

R5204 : page 89

been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, policy rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only one king or one nation been permitted to experiment with the race, we would not have known whether or not other nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries, in all their endeavors, they show that selfishness dominates.

POWER USED FOR SELFISH PURPOSES

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way, taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted upon a commercial basis. And these very people who have more or less taken advantage of others in their extremity and need, and those people who have been taken advantage of by fear, will all no doubt learn some good lesson from these experiences.

God is permitting the nations to learn these various lessons, before setting up His Kingdom in great power and glory. When His Kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered from injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the Body of The Messiah are not told to say, "These kingdoms are not doing well and our Kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

SYMPATHY FOR THOSE IN AUTHORITY

We who belong to the new Kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a New Dispensation is coming in. We see that these who are striving to make things better have a herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have great sympathy for

R5205 : page 89

kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not do for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but merely to pray God's blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (I Timothy 2:1,2.) We are glad if there is peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart black or evil intentioned. Perhaps they are trying to do to the best of their knowledge what would be best for all. Most of the monarchs of Europe are not wishing to pull the people into war.

PRESENT DAY BLESSINGS

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the education of the young, and of the hospital systems, are doing a great work!

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done today--the great buildings, bridges and other wonderful improvements--we say, "What is man! Surely a wonderful piece of Divine mechanism! What things he can do even in his imperfect condition! And what will he not be able to accomplish when Messiah's Kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

We are glad that things are moving as well as they are. Instead of berating the people who are the leaders, we prefer to think that they are well intentioned people. We can well pray for such without any difficulty in mind. And we can feel glad and thank God that these people take care of us as well as they do.

Our prayer to God for kings, etc., is that He will so overrule and direct among the nations as would be most in harmony with His wise plans, for the blessing and development of the Church now being selected. For though

God has given over the world to the rule of the "Prince of this world" until the full end of the Gentile Times, yet God has not given unlimited power. The wrath of man shall not work ruin to the Plan of God; for He will cause the wrath of man to work to His praise, and all that will not so work He will restrain. (Psalm 76:10.) This is what the Apostle has in view: Pray God's guidance and direction over all the affairs of life and over rulers to the end that the piety, sobriety and growth of the Church may be conserved.

FORMAL PRAYER

"I often say my prayers;
But do I always pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone;
For words without the heart
The Lord will never hear,
Nor will He to those lips attend
Whose prayers are not sincere."

===================

R5205 : page 90

MAKING FRIENDS WITH MAMMON

--APRIL 20.--GENESIS 33:1-15.--

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."--Ephesians 4:32. (R.V.)

THE GREAT TEACHER admonished His followers, "Make unto yourselves friends with the Mammon of unrighteousness." In other words, His followers were not to be selfish and grudging, or to be exactors of the last dollar or shilling. They were to be generous in their dealings, and thereby secure the friendship of those who otherwise might hate them. In other words, the followers of Jesus were to have Heavenly ambitions instead of earthly ones, and they were to be willing to allow others to have the best of the bargain in earthly matters, if thereby they could forward their spiritual interests. This is well exemplified in today's lesson.

GIVING ALL FOR GOD'S FAVOR

In a previous lesson we saw how Jacob willingly, gladly, gave up all of the earthly riches of Abraham and Isaac, and left all those in possession of Esau, claiming only that he should be the heir of the spiritual blessings--the great Promise made to Abraham, confirmed to Isaac and to Jacob himself. That Promise was not in respect to the present, but to the future; it was purely of faith. What cared Esau for a promise of the future? He desired what he got--the earthly inheritance. Nor do we find that after he got possession of the earthly inheritance, he ever gave a thought to the Covenant, which reads, "In thy Seed shall all the families of the earth be blessed."

But all the while, that Covenant was the one thing before the mind of Jacob. He would not contend with Esau for the earthly blessing, although it was included in the purchase which he had made. He would give Esau all of the earthly blessing, if he might inherit this great blessing of the future. All of Jacob's course in life was governed by this great Promise. If the Seed of Blessing was to come through him, then he must have children; hence he married and reared a goodly family, regarding them all as identified with himself in the original Promise. His accumulation of wealth, flocks and herds, was along the same line--a desire to become great and influential, in line with that Promise.

Under the Lord's guidance, he had left his Uncle Laban's house, with the flocks and herds and servants which he had gradually accumulated there. Under Divine direction he was going back to the land of his father. Although twenty years had passed since he left home, he felt a timidity respecting his brother Esau, and prayed to the Lord upon the subject, reminding Him of the Promise, in which he trusted.

Then he sent word ahead to his brother that he was coming. Next he prepared a present--a gift of considerable value for those times--two hundred and twenty sheep, two hundred and twenty goats, sixty camels, fifty cattle, thirty asses, under the direction of servants. How large a proportion of his flocks and herds these were we know not, but they did represent long years of toil on Jacob's part. They were earthly things, however--things of the present time--and Jacob valued them as nothing in comparison to the great Promise which he possessed. He could give this goodly portion of earthly Mammon as a present to his brother Esau to purchase his favor, his good will. He was not under obligations to Esau; rather, Esau was indebted to him.

Jacob, the younger by a few minutes, had purchased of his elder twin brother all of the first-born's portion, which included the major share of Isaac's worldly riches. Jacob had left all these in Esau's hands. The latter, naturally enough, might expect that Jacob was now coming to claim his riches--to take possession of the estate.

Esau was ready to fight for it, of course. Even if Jacob had protested that he laid no claim to the estate, Esau would continually have judged him according to his own standards, and would have mistrusted that at an opportune time Jacob would make an attack. Thus a rivalry between the two families would have been established --a feud. Such a feud would have interfered with Jacob's hopes in connection with the Abrahamic Promise. He must be a co-worker with God in the matter of establishing his seed, or posterity, numerous and influential, and qualified in due time to bless all the families of earth.

THE WISDOM OF JACOB'S COURSE

Jacob not only offered the present to Esau, but insisted upon his accepting it. It would stand as a pledge of good faith between them. It would help to heal any old sores. Esau would be all the more willing to see the prosperity of his brother; for he realized that he had gotten the better of Jacob; first, by getting the patrimony, and secondly, by getting in addition so rich a present.

R5206 : page 90

Evidently Jacob's course was the wise one. He still had plenty, and God could give him as many more sheep, goats, cattle, camels and asses as He pleased. His chief concern would be the promotion of everything appertaining to that great Abrahamic Promise, in which he delighted, the fulfilment of which lay beyond the present life.

THE LESSON OF GENEROSITY

One lesson which we as Christians may draw from the course of experiences of Jacob is generosity toward the world--toward those who have no interest in the Heavenly Promise. We do not mean to institute a comparison between Jacob and ourselves, in the sense of holding him up as a pattern for Christian conduct. Quite to the contrary, we point out that while Jacob's faith was commendable and may be copied by us, his standing with God was very different from ours. While he was an heir of that Abrahamic Promise and the Christian Church are also heirs of it, our inheritances are different.

We have already seen that the Abrahamic Promise is to have a double fulfilment. The earthly fulfilment is to come to Abraham, Isaac and Jacob, and all of the faithful; while the higher, the Heavenly fulfilment, is to come to Christ and His spirit-begotten followers--the true Christians of this Gospel Age. Only the spirit-begotten from Pentecost onward have enjoyed the blessed privileges of the School of Christ, or been able to develop the fruits and grace of the Holy Spirit.

Nevertheless, the general principle holds good with the Spiritual Heirs as with the natural heirs of that Promise --that faith in the Promise makes secondary everything else in life, hence, as Jacob was willing to set aside all other ambitions, aims, hopes and loves, wishing merely to see the accomplishment of this Abrahamic Promise and to surrender earthly rights and privileges in its favor, so should we, the Spiritual Heirs--yea, more so. We have much advantage every way. We can understand the Promise better than could they.

R5206 : page 91

We see how God has already begun the preparation for the fulfilment of that Promise in the sending of His Son to redeem our race, and thus to make possible the blessing of all the families of the earth in due time. We see further that Jesus, having redeemed mankind, has been highly exalted, and now in power and great glory is merely waiting for the time to come when His Elect Spiritual Church will be completed. Then the Messianic Kingdom will be established; and then Abraham, Isaac, Jacob and all the faithful heirs of the earthly part of the inheritance will be awakened from the tomb, to enjoy their share in the grand work of world-blessing which God has promised.

As Jacob forsook his father's house, leaving all with his brother without contention, trusting only to the Heavenly Promise, so must we Spiritual Israelites forsake all earthly hopes and aims for joint-heirship with Christ in the Heavenly Kingdom. As Jacob was glad to give goodly presents to his brother for the sake of peace and prosperity and to assist in carrying out God's arrangement under this Promise, so should we as Christians be willing to give to our partners in life, our neighbors and friends and brethren, the larger share of earth's good things, if thereby we may forward the interests of the Lord's cause in connection with the Abrahamic Promise, in which we trust.

The world has the things of the present time. They are its prize. Mankind set their hearts upon these earthly things--they know nothing higher. We, on the contrary, appreciate the Heavenly things, esteeming, as the Apostle said, that all the things of earth are unworthy of comparison. We, like St. Paul, esteem the greatest things of an earthly kind but loss and dross that we may win Christ --that we may win a joint-heirship with Jesus in the great blessing of God by becoming members of the Spiritual Seed of Abraham, and participating in the glorious work of this Promise--the blessing of all the families of the earth.--Galatians 3:29.

SET YOUR AFFECTIONS ABOVE

God had certain lessons of faith and obedience for the Ancient Worthies to learn. And how well they learned these! How much faith we see manifested in Abraham's career, and Isaac's and Jacob's, and all along down the line amongst those enumerated by St. Paul in Hebrews 11! How their obedience proved their loyalty as well as their faith!

We are not surprised that those noble characters are to have a goodly place in the work of blessing mankind under Messiah's Kingdom. Their experiences in life were a schooling, and training and preparation for what lies before them during Messiah's Kingdom. If they were faithful to God and trusted Him in the dark, and loyally sacrificed earthly interests, doing His will, how sure we may be that they will be no less loyal, no less faithful, no less obedient, when as perfect human beings under the favorable conditions of Messiah's Kingdom they shall be entrusted with honorable service and power by the great Messiah!

Who cannot see that if the Ancient Worthies of the House of Servants required testing as to obedience, faith, loyalty, much more the spirit-begotten members of the Christian Church require testing along these same lines! There are two reasons why our testing should be more thorough than theirs. (1) We are members of the House of Sons, while they were members only of the House of Servants. We have not only the spirit of begetting as Son of God, but additionally have much clearer light shining upon the Divine Revelation, making known to us God's will and showing us how His Plan is outworking. (2) Additionally, our testing is for a still higher position of glory and honor--"that we might become partakers of the Divine nature"; that we might be joint-heirs with Christ in His Kingdom on the Heavenly, or spiritual, plane, still more important than the earthly plane, which the Ancient Worthies will receive. As St. Peter says, "What manner of persons ought we to be"--we who have had such great favors and privileges and enlightenment!

If then Abraham left his father's house--kindred--to be a stranger in a strange land in obedience to the Lord's leading, will the Lord expect less of faith and obedience in His spirit-begotten children of this Gospel Age? Surely not! If Jacob surrendered up all of his rights to his father's property, should not the spirit-begotten children of God be willing to do as much, or more? If Jacob was willing to give liberally of his earthly possessions to secure peace with those who owed him much, ought not we, who have received the Holy Spirit, be willing to give still more generously of this world's Mammon, or riches, to those who love the present world, in order to secure our liberties and privileges, which we prize especially as opportunities to make our calling and election sure to the Heavenly gifts and Heavenly calling in connection with the Divine Plan?

FINALLY OUR GOLDEN TEXT

Our Golden Text seems at first not very closely related to the lesson. Nevertheless there is a relationship. It is this: Whoever cultivates the spirit of generosity and benevolence toward others in the interest of the Lord's Cause will thereby be making character. Generosity in dealing with our enemies, with the world, will gradually make us more generous in all our dealings--in our homes, with our families, and especially in the Lord's family, to which our text refers.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." We are not to forget that the Church of this Gospel Age is represented as being in the School of Christ, to be taught and prepared for Divine service, glory, honor in association with the great Redeemer during His Messianic Reign. We are not to forget that the lessons of this School are the graces of the Holy Spirit, and to whatever extent we attain these graces, to that extent we shall be prepared for the place in the Kingdom to which God has called us. To whatever extent God's people neglect the cultivation of these fruits of the Spirit, in that same proportion they will be unfit to share in Messiah's Kingdom.

Is not this the very essence of St. Peter's exhortation when he says, "Add to your faith, fortitude; to fortitude, knowledge; to knowledge, patience," etc. "If these things be in you in abounding measure, they shall make you to be neither barren nor unfruitful in the knowledge of the Lord, and thus an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. But he that cannot see these things is blind and cannot see afar off," and looks merely at the things of this present life, and will be unprepared for the graduation examinations prior to the inauguration of the New Dispensation--now at hand.--2 Peter 1:5-11.

===================

R5206 : page 92

THE DIFFERENT STEPS IN JUSTIFICATION

EVEN BEFORE Christ came into the world, God had dealings to a certain extent with some of the human race. He dealt with Adam, telling him of the penalty for sin and promising that the Seed of the woman should some day bruise the serpent's head. He dealt also with Enoch, with Noah, with Abraham, Isaac, Jacob and others, centuries before Jesus was born. God did not, however, deal with these men in the particular and special sense in which He has dealt with the Gospel Church, who are privileged to be called "the sons of God." --John 1:12.

The Scriptures state that Abraham believed God, and his faith was counted to him for righteousness. (Gen. 15:6.) God must have had some dealings with Abraham

R5207 : page 92

before he believed or there would have been nothing for Abraham to believe. Evidently God had had some communication with him before faith and trust could have brought him into even a tacitly justified condition.

Abraham sought to be as nearly perfect in conduct as possible, and to do those things which are pleasing to God. After he had manifested his desire to be obedient, God said, If you will prove your faith by leaving your native land and risking the loss of your present earthly comforts and of the home of your childhood, I will make a Covenant with you. Abraham believed God.

As soon as opportunity was afforded, Abraham left Chaldea and journeyed to Haran. Later, God made him certain promises on condition that he would go into the land of Canaan. After he had entered Canaan, God said, "All the land which thou canst see will I give unto thee and to thy seed after thee." (Gen. 13:15.) Abraham was called "The Friend of God." (James 2:23.) St. Paul tells us that God preached the Gospel unto Abraham, saying, "In thee shall all the families of the earth be blessed." --Galatians 3:8; Genesis 12:3.

FAITH IN GOD THE ESSENCE OF RIGHTEOUSNESS

So we see that there was a kind of dealing with the Ancient Worthies before Christ came--before there was any actual justification to life. None could be thus justified until a life had been given as a corresponding price for Adam's forfeited life. Hence the promise of God, so far as these were concerned, was only a hope. They understood that in some way He intended to do something for their relief, but did not know how God, who had once condemned them to death, could give them everlasting life. Nevertheless, they had faith in the promise, and this God counted for righteousness; for faith in God is the essence of all righteousness. By this faith they were justified to fellowship with God.

When Abraham, Isaac, Jacob and all the Prophets manifested their faith toward God, they proved their heart-loyalty, so that long after their death He could say, "I am the God of Abraham, of Isaac and of Jacob." They believed that some day they would be raised from the dead. If there were no resurrection, God could not have spoken of them as He did; "For He is not a God of the dead, but of the living." (Luke 20:37,38.) This is the argument with which Jesus offset the teachings of the Sadducees that there will be no resurrection of the dead; but it was not given as a proof that the patriarchs were in heaven at the time, for Jesus distinctly tells us that at the time in which He was speaking no man had ever ascended into Heaven.--John 3:13.

We see, then, that Abraham had a measure of relationship with God, but not until he had manifested his faith. God had dealt with him, however, before this manifestation of heart-loyalty, and that dealing consisted in giving him knowledge of how to become the Friend of God.

In due time God will indicate to the members of the human family that He is willing to accept them on terms by which He will be their God and they shall be His people, but that they must prove their faith by walking before Him to the best of their ability. This is the most that God does for any one--simply to give him knowledge of the steps which he must take in order to have complete justification. He says, "My son, give Me thine heart." (Prov. 23:26.) On this principle God spoke to the Lord Jesus Christ and continues to speak to all who would come unto the Father by Him.

TENTATIVE JUSTIFICATION NOT CONSECRATION

Manifestly, things are somewhat different now from what they were in Abraham's time. Abraham did not become a son of God; for he lived before the opening up of the way to life, and that which God counted a justifying faith could not bring him redemption. Our Lord had not yet opened up that living way. Notwithstanding the fact that the redemption had not taken place, Abraham had God's promise that in due time he and his Seed should bless the world.

The Message that now goes forth is that God is willing to receive again those who were once His sons, but who lost their sonship through the disobedience of Adam. Therefore, the very knowledge of God's Plan is an offer of salvation to whosoever may hear of that Plan. God says, in substance, If you wish to become My son, this is the way. "My son, give Me thine heart." After you have made a full consecration, I will reveal to you the deep things of My Word.

We should make a clear distinction between what God has done and what He intends to do. God considered Abraham and all the faithful of past ages as the servant class. (Heb. 3:5.) But with the faithful of the Gospel Age it is different. St. John tells us that "To as many as received Him, to them gave He privilege to become the sons of God." (John 1:12.) Only since Pentecost has opportunity been given for any to become sons. Hence, before that time none could become "heirs of God, and joint-heirs with Christ"--heirs of the Abrahamic Promise.--Rom. 8:17.

To those who have come into Christ since Pentecost the assurance is given that they shall be made joint-heirs with the Lord if they continue faithful to the end, that if they suffer with Him, they shall also be glorified together with Him. (Rom. 8:17.) The only ones who have full relationship with God are the consecrated, who have received the full life-justification possessed by none others in the world.

Just as God dealt in the past with those who dealt with Him, and as He gave them encouragement and directed them by His Voice, so now He gives those who deal with Him particular information respecting His will through the Son and through faith in the blood of our Lord Jesus. Whoever thus starts out now is beginning to come into a justified condition; and every step of progress that he takes brings him nearer to consecration.

FROM KNOWLEDGE TO TENTATIVE JUSTIFICATION

The first step leading to justification is the gaining of a little knowledge; for no man can be justified in ignorance. This knowledge leads to a step of faith. With each advance in faith based upon that knowledge comes greater opportunity for increase of knowledge and faith. Thus we learn to walk by faith rather than by sight.

All of these steps, however, lead up to a full and perfect justification. First we come to a faith in God, believing that there is a Great Creator, that we are His creatures, and that He has merciful intentions toward us. Then other steps lead us to see that God has made arrangements for receiving us back into fellowship with Himself through the Lord Jesus Christ and His work of grace. We see that "Christ died for our sins according to the Scriptures." (1 Cor. 15:3.) This is a step of greater knowledge and leads to another step of obedience. Thus we draw nearer to God. As St. James says, "Draw nigh to God and He will draw nigh to you." (James 4:8.) Each step enables us to see that we are getting nearer to the blessing.

R5207 : page 93

After seeing that the Lord Jesus has prepared the way for the forgiveness of sin, we learn that there are certain terms upon which our sins will be forgiven. This is another step of knowledge. Then we are brought to the point where the Lord tells us by His own Word and the words of the Apostles that this forgiveness is based upon faith in Him and full acceptance of His finished work, that the only way by which we may become sharers in that work is by the consecration of ourselves and all that we have to the Father, and that we take up our cross and follow Jesus. We also learn that unless we take this step we cannot reach full justification.

TENTATIVE JUSTIFICATION DEFINED

When one has been drawn to the Father through His Word and His providences, and has accepted the blood of Jesus Christ as his only means of salvation, he comes to the place where he must decide whether he will present himself to God or whether he will wait for the Millennial blessings of Restitution. What he will do is uncertain. He is tentatively (that is temporarily) justified for a purpose--that of considering which step he will take. He is still on the human plane--a natural man.

Tentative justification, then, is for the purpose of giving a standing with God, from which a believer in our Lord's Ransom-sacrifice as his only hope of salvation may ascertain whether he has that spirit of sacrifice which will lead him to full consecration. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for Restitution, he thereby proves that he has not appreciated God's offer.

The object in preaching the Gospel during this Gospel Age--or at all--is to give an opportunity to whosoever will hear to attain to the privilege of spirit nature. Whoever hears the call and neglects to take advantage of it has evidently received the grace of God in vain. He suffers the loss of whatever he might have profited by accepting the offer. If for the doing of a certain piece of work a reward is promised, the one who fails to perform the work loses the reward, the honor, the money, or whatever was promised for doing the work.

God does not intend to inflict punishment on those who decide not to make the sacrifice of their humanity. But this class cannot gain the prize offered to those who do so. Only those who use their opportunity to be dead with Christ shall live with Him--become participators in the glorious things that are His. Those who take this step constitute the Church at the present time.

For the others, however, we trust that they will have opportunities in the future, in the Millennial Age. Under the favorable conditions of that time we hope that they will do better than they have done in this Age. Yet our

R5208 : page 93

thought is that the person who has come to a knowledge of God's grace and has had a measure of light respecting it, but has rejected it, will be in a worse position than those who have never heard of it.

Nevertheless, we do not wish to discourage any one who experiences faith in Restitution, in a future life, in good works. We would not discourage any one who hopes for earthly life, Restitution blessings. We believe that there are a great many people who are living noble lives, but who have neither faith nor light regarding the high calling. They are not on that account to suffer forever, except in the sense that they will have lost the opportunity of attaining the Kingdom blessing.

VITALIZED JUSTIFICATION

The Lord says that one should take the step of consecration only after counting the cost. (Luke 14:27-33.)
After one has decided to take this step, he presents himself to the Lord. If his consecration is accepted, the Lord imputes enough of His merit to make the sacrifice perfect; for nothing imperfect can be presented to Jehovah. At the very moment of his acceptance as perfect through the imputed merit of Christ, he is reckoned alive in the full sense of the word; he has received actual justification in a legal sense. His justification is said to be vitalized. In other words, as soon as our Lord Jesus becomes his Advocate, God is reconciled to that sinner and treats him as

one actually perfect. Full justification means full making right in the sight of Jehovah.

Let us be sure that we clearly understand this important point. Justification is said to be vitalized when, by the imputation of the merit of Christ, one who has made a full consecration receives by faith his share of the redemptive work of Christ. Those who have received vitalized justification can have no part in Restitution. Since that which is vitalized is made alive, justification that is vitalized is said to be unto life, for one's future existence depends upon his retaining that justification after our Lord's merit has been imputed. Abraham's justification, on the contrary, was not unto life, but only to fellowship with God. Christ had not died in Abraham's day and, therefore, merit could not have been imputed to any one.

By means of the various steps by which God has led us to Himself we reach the fulness and completeness of justification. That justification is vitalized by Jesus, who imputes to us a sufficiency of His merit to cover our deficiency. At the same moment God accepts that sacrifice which has already been offered to Him through the Advocate. This acceptance is indicated by the begetting of the Holy Spirit.

The one thus covered with the imputed merit of Christ and begotten of the Holy Spirit is thenceforth a New Creature. (2 Cor. 5:17.) If he continues faithful to his consecration vow, he will ultimately be presented to the Father as a member of the Bride class. Those who fail to keep their vow will be put through severe trials, great tribulation, which will eventually prepare them for a lesser place than they would have had if they had kept their robes unspotted.

During this Gospel Age only those who have presented their bodies as living sacrifices are given the Holy Spirit. This power operates in their lives for their development as New Creatures, to bring them into harmony with God and to prepare them for membership in the Body of Christ.

SANCTIFICATION A GRADUAL PROCESS

In the early stages of the Church there were "gifts of the Spirit," necessary to the inauguration of the Church. These gifts of the Spirit ceased, however, as soon as the Church had been established and the New Testament had been completed. We no longer have the gift of healing, of speaking with tongues, etc., but we have something more valuable than are gifts. These were for the infantile condition of the Church. Instead, we have today the fruits of the Holy Spirit, which are developed and matured gradually as the result of labor.

R5208 : page 94

In some characters the period of maturing fruit of good size and flavor is longer than in others. Nevertheless, as surely as we receive the Holy Spirit into good and honest hearts and are submissive to the prunings of the Great Husbandman, so surely shall we bear large, luscious fruit in due time. The fruits of the Spirit, the Apostle says, are manifest; that is, they can be seen in our lives. They are meekness, self-control, faith, goodness, gentleness, long-suffering, brotherly-kindness and love.

At the beginning of our existence as New Creatures the fruits of the Holy Spirit germinate within us, but these must grow to maturity. We must bear fruit. The Lord says, "Every branch in Me that beareth not fruit He taketh away"--cuts it off--"and every branch that beareth fruit, He pruneth it, that it may bring forth more fruit." (John 15:2.) There is more or less pain in the prunings and testings of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the Bride Class.

The work of actual justification and of actual sanctification and growth in grace is gradual. Completeness will be attained only in the First Resurrection, for "flesh and blood cannot inherit the Kingdom of God." (I Cor. 15:50.) Those who will constitute the First Resurrection are the blessed ones--the holy ones, who have cultivated the fruits and graces of the Spirit. As St. Peter tells us, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love. For if these things be in you and abound, they make you that ye shall neither be barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ."--2 Peter 1:5-8.

GETHSEMANE!

Gethsemane! The Garden's lonely shade the world's
Redeemer sought that night. He went alone to pray
For grace and strength to drink the last drop in His Cup.
Great souls crave solitude in sorrow's hour! Not e'en
His well-beloved three might share the sacredness
Of that deep woe,--He bade them tarry, while He went
A little farther on, and fell upon His face.

* * *

Gethsemane! A solitary place, apart,
No mortal feet may press in sympathy that dark,
Encrimsoned earth. No human hand the fevered brow
May cool, no other heart can share its agony,
No voice but God's may break the solemn silence there,--
A place where every soul must drink alone the Cup
The Father's hand hath poured, and given to His child.

Gethsemane! A desert place, alone, apart?
Ah, no! The anguished heart doth never cry in vain

To Him who marks the smallest sparrow when it falls,
For He shall send His Angel with the message, "Fear
Thou not, for I am with thee! I will ne'er forsake,
Nor let thee fail! My right hand shall uphold, My love,
My power shall keep thee, even to the bitter end!"
GERTRUDE W. SEIBERT.

====================

R5208 : page 94

SOUTHERN CONVENTION TOUR

AT THE SUGGESTION of the Newspaper Syndicate which handles our weekly discourses through about 1,500 newspapers, we made a visit to Colon, Panama and Havana, in order that the discourses might come from those points bearing a measure of local color. Incidentally, we arranged for other meetings, as follows:

Jacksonville, Fla., Feb. 16th and 17th.--

A convention of Bible Students gathered here on the 15th, to the number of about 200. They reported having had a splendid season of spiritual refreshment prior to our arrival, and that our coming in no wise diminished their joy and zeal.

We gave one public discourse at the Duval Theater. We had excellent attention. Crowds were turned away, unable to gain admittance. We hope that some good was accomplished--that some of the Lord's people were refreshed and strengthened in spirit; and that others, not consecrated, were enabled to see a light attractive to their hearts, which may bless them in after-days, leading them to righteousness and the Golden Rule, if not to the grand climax of full consecration to the Lord.

At Colon and Panama we gave public addresses, on Feb. 22d and 23d. In both instances the theaters were packed in a way not permitted in the United States. At Colon it was estimated that about 600 stood during the service, while many hundreds were turned away. At Panama we gave additionally an address to the Bible Students, numbering about 100. They came from different parts of the Canal Zone. Nine-tenths of the attendance of the interested in those parts are colored, very few being white.

Kingston, Jamaica, we reached Feb. 25th. We found a large convention already in session, crowding Collegiate Hall--about 600--nearly all colored. These gathered from various parts of the island, and represented one-half of the interested there. Some of these dear friends spent nearly all that they possessed to come to the convention.

R5209 : page 94

We found them a very interesting company, very earnest for the Lord and for the Truth. Their singing was excellent.

On the next day we had two meetings in the theater. The one in the afternoon was attended by convention friends and about as many more of the public, invited by special cards. These friends assembled in the evening at Collegiate Hall, so as to give the full benefit of the theater to the public. And the public came in crowds. The theater seats about 1,100. Besides these, approximately 700 were jammed into all the aisles and corridors and windows, and probably 2,000 were turned away. These were nearly all colored, not more than ten per cent. whites.

The friends had arranged to reserve certain seats for the whites, desiring especially that they should have an opportunity to hear; but the crowd, while orderly, insisted on taking possession of these. A number of ministers were present. They all remarked the eagerness of the people to hear, and seemed surprised that anything religious should have such a drawing influence. The Episcopal minister thoughtfully and wisely observed that the secret of the interest lay in the fact that our Message was a "Gospel of Hope."

The newspapers, commenting on the people comprising the convention, commented upon their cleanliness, order, etc.; and the fact that they used neither tobacco nor liquors, and needed no attention from the police. In substance, they said, "This speaks well for the work of Pastor Russell and his associates. We hope that they may accomplish still more of their commendable work in Jamaica."

R5209 : page 95

They also referred to the fact that money and collections were not mentioned in connection with this convention.

On the 27th we gave an address on the Oneness of the Body of Christ, through Baptism of the one Spirit; and later we had a consecration service for children. The convention closed with a Love Feast, in which four brethren especially representing the Society in Jamaica, stood with us in line and shook hands with the company as they filed past, meantime singing some of our beautiful hymns of praise and thanks to the Giver of every good and perfect gift.

In the evening our boat departed for Santiago, Cuba. About 150 were on the pier, singing and waving us goodbye. Their order, cleanliness and earnestness were afterwards commented on by passengers on our boat. We were complimented on having such friends and adherents.

Santiago was the scene of the principal battle in the war which brought Cuban freedom from the yoke of Spain. We had the opportunity of visiting the battlefield --San Juan Hill, where the principal part of the battle was fought, and Kettle Hill, celebrated as the point where Colonel Roosevelt and his corps were engaged and suffered severe losses.

A journey of about 500 miles brought us to Havana, in time for a publicly announced meeting, with just one hour to spare. English is comparatively little used in Havana, and our congregation was small--about 200. However, even in this small number we had the satisfaction of knowing that some received a blessing, of which we trust to hear further on.

Monday, March 3, was spent in crossing from Havana to Key West. We arrived at Key West just in time for an advertised meeting in its largest auditorium. We had a splendid hearing on the topic, "Beyond the Grave." Our boat for Tampa permitting, we announced a meeting for the following night at the same place. The second subject was "Where Are the Dead?" The attention was excellent. Approximately, from five to six hundred of Key West's most intelligent and thoughtful people thus heard the Truth discussed for altogether four hours. We have hope that some of the hearers had eyes and ears of understanding, that some of them are of the consecrated class, and that the number of Bible Students there will be considerably increased.

Tampa was our next stop. Our steamer arrived in good time for the appointed meeting on Wednesday, March 5th. The Casino was crowded with a very intelligent audience of citizens, Bible Students and tourists. About three hundred were turned away. Our topic was, "Beyond the Grave." After the meeting many stopped to greet us. Altogether, we had a very enjoyable time.

The friends had made arrangements for a little convention of Bible Students, following the public address. We arranged our time of departure so as to permit the service of blessing the children, and a discourse for an hour on "The Three Bodies of Christ"--the Church in her three aspects portrayed in the Word of God. We trust that the brethren were encouraged, and that the fruitage of our visit may appear in the Kingdom, if not sooner.

Pensacola, Fla., was our next stop. There we had from noon until 10:10 p.m., March 7th. The Bible Students here also had arranged for a little convention, and visitors from nearby towns were in attendance. The programme was the same as at Tampa--a semi-public meeting for the Bible Students, and another meeting for the general public, with the same topics as at Tampa. As usual, we had a crowded house and closest attention.

Leaving at 10:00 p. m., Friday night, we reached Washington on Sunday morning, in time for a morning meeting with the class of Bible Students, and the usual Sunday afternoon meeting at Washington Temple. Leaving the capitol, we reached Baltimore in time for the appointed meeting in the Academy of Music. The public discourse at Washington and Baltimore was the same--"The Grandest Inauguration." All interested, we presume, already have had reports of that discourse, as it appeared in the newspapers regularly publishing the sermons.

Incidentally, we remark that a fund has been provided, so that any of the Lord's people who cannot afford to take a paper publishing the sermons weekly may be supplied free. The dear friends who have arranged this matter voluntarily are not only willing to pay for the papers, but very much pleased indeed to do so. We are again living in the time when the poor have the Gospel preached to them. Be sure to avail yourselves of this, another Divinely arranged matter.

Address all requests for sermon papers to THE WATCH TOWER office. But will each ask for himself and not for another? It is the intention not to send papers to any who do not express a personal desire to have them. Send in your name thus for a free subscription. You need not be in fear of ever being asked to pay for the paper. Any such request would be a mistake, and should be promptly reported to THE WATCH TOWER office.

===================

INTERESTING LETTERS

DEARLY BELOVED PASTOR:

Greetings in our dear Lord's name!

There is in my mind a blessing for which I have become filled with the desire to convey to you my appreciation and gratitude. I refer to your suggestion, regarding the words, "What shall I render unto the Lord for all His benefits toward me." That these be our first waking thoughts.

What a holy joy and assistance has resulted in my case! The moment I open my eyes in the morning I repeat it, and as you say, it is a glorious beginning of the day. To me it seems one positive evidence that a heart is really the dear Lord's when we desire from the earliest moment of the day forward to its end, to earnestly prove our love and loyalty to Him. One very sweet thought in connection with this is that it seems a tightening of heart-bonds, to know that at about the same hour every morning our prayer ascends with that of our faithful Pastor, whom many of us, by the dear Lord's grace, have come to love with an unspeakable tenderness.

Yes, dear Brother, I agree with you that the present finds us having a very good time, with the peace of God in our hearts and all the joy of the Holy Spirit. As we pray for you, we desire your prayers--dear Brother Erb and I. With fervent Christian love, Your Sister in Him,

MRS. JONATHAN R. ERB.

MY DEARLY BELOVED PASTOR AND BROTHER:

Greetings in the Lord! I wish to briefly express my growing appreciation of the Berean Questions on the Scripture Studies. Have been using them in connection with my daily reading in the second, third and fourth volumes. I tried not using them for about five days, thinking that I hardly needed them for volume four, but since I have taken them up again, I appreciate them more than ever. They help to emphasize important points which I otherwise might loose. How thankful I am for this further help which seems to me is also "meat in due season."

The TOWERS are so helpful and encouraging. May you be even more richly blessed in your work and labor of love is my prayer.

Please accept my hearty thanks for the helpful colporteur letter and the beautiful little pin. Sister Anna also wishes me to express her thanks for the HEAVENLY MANNA she received.

My mother and sisters join in extending to you very much Christian love. In His Dear Name, L. GILLESPIE.

VOL. XXXIV APRIL 1 No. 7
A. D. 1913--A. M. 6041

CONTENTS

"Shall a Nation be Born at Once?"................. 99
   Two Classes Born in Zion...................... 99
   Rejoice With Jerusalem........................100
Qualities and Attributes of Jehovah...............101
   The Omnipotence of Jehovah....................101
   "God is Love".................................102
   The Permission of Evil........................102
The Conflict Between Flesh and Spirit.............103
   The Conflict Ends with Death..................104
Discerning the Will of God........................104
The Oneness of the Body of Christ.................105
The Gospel of Hope................................106
   "The Whole Creation Groaneth".................106
Gethsemane (Poem).................................107
Hated Without a Cause.............................107
   "If We Suffer With Him".......................108
Afflicted, Yet a Comforter........................109
   The Value of Adversity........................110
An Interesting Letter.............................111
Berean Questions in Scripture Studies.............111

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

ON MEMORIAL SUNDAY

On April 20th, at 10 a. m., at Brooklyn Tabernacle, an opportunity will be given for symbolic baptism.

1913--GENERAL CONVENTIONS--1913

We are giving timely notice of this year's Conventions to permit the friends to arrange their affairs accordingly, and to decide which they may prefer to attend. Places and dates as follows:

Pertle Springs, Mo. (near Warrensburg).......June 1-8
Hot Springs, Ark............................June 1-8
Madison, Wis...........................June 29-July 6
Springfield, Mass..........................July 13-20
Toronto, Canada............................July 20-27
Asheville, N. C............................July 20-27
Mountain Lake Park, Md.....................July 20-27

==========

BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 165; (2) 1; (3) 160; (4) 176; (5) 191; (6) 327; (7) 12; (8) 130; (9) 260; (10) 324; (11) 195; (12) 145; (13) 90; (14) 312; (15) 315; (16) 108; (17) 299; (18) 314; (19) 301; (20) 72; (21) 201; (22) 107; (23) 109; (24) 87; (25) 16; (26) 257; (27) 5; (28) 29; (29) 135; (30) 151; (31) 93.

====================

R5211 : page 99

"SHALL A NATION BE BORN AT ONCE?"

"Before she travailed, she brought forth; before her pain came, she was delivered of a Man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."--Isa. 66:7,8.

THE name "Zion" was anciently applied to a prominent hill of Jerusalem, generally regarded as the southwestern and highest of those on which the city was built. It included the most ancient part of the city, with the citadel; and having been first occupied by a palace, it was called "the city of David." (2 Chron. 5:2.) It was also called the "holy hill," or "hill of the sanctuary" (Psa. 2:6), being the original site of the tabernacle pitched by David for the reception of the ark.

By the Prophets the name "Zion" was often put for Jerusalem itself, and also for its inhabitants, who were sometimes called sons and daughters of Zion. The word was often used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of Spiritual Israel, the name "Zion" applies with still deeper significance to the Gospel Church, a term which throughout the Gospel Age included the entire body of professed Christians, of whom all the truly consecrated are on probation for full membership in the Church triumphant--the true Church, the Zion of the future and the true Zion of the present Age, the Elect Little Flock, to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32.) In the symbolic application of the term we must, therefore, judge from the character of the prophecy whether the reference is to the fleshly or to the Spiritual House of Israel, or to both; and, if to the latter, whether it applies in its broadest sense to the nominal Gospel Church, or to the Elect Little Flock, the only true Church in God's estimation.

The symbolic travail in the above prophecy is a reference to the great time of trouble--the travail that is to come upon the nominal Gospel Church, great "Babylon," from which some are to be accounted worthy to escape. (Luke 21:36.) This is indicated by the preceding verses, which locate the time of this prophecy as synchronous with that wherein is heard "a voice of noise [confusion] from the city" [Babylon], and "a voice [of truth and warning] from the Temple" [the Elect Little Flock of consecrated and faithful ones], and "a voice of Jehovah, that rendereth recompense to His enemies"--in the great time of trouble.--Isa. 66:6.

The travail that is coming upon nominal Zion--"Christendom," "Babylon"--will be a great and sore affliction, "a time of trouble such as was not since there was a nation." (Dan. 12:1.) But the marvelous thing the Prophet here has to record is that a Man child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Church are to be separated from the tares, that they are to be gathered into the barn condition of safety before the burning, the consuming trouble, shall come upon the latter. (Matt. 13:30.) This Man child, therefore, is the Little Flock--the true Zion in God's estimation, the Body of Christ; as it is written, "There shall come out of Zion [the nominal Gospel Church] the Deliverer [The Christ, Head and Body], and shall turn away ungodliness from Jacob [fleshly Israel, or Zion]."--Rom. 11:26.

TWO CLASSES BORN IN ZION

This is the Man child that is to bless all the families of the earth. (Gen. 28:14; Gal. 3:16,29.) The birth of the Man child is the First Resurrection. Blessed and holy are all they that have part in the First Resurrection. (Rev. 20:6.) Such are now begotten of God by the Word of Truth, and quickened by the Holy Spirit (James 1:18; Eph. 2:1; Rom. 8:11), and in due time--before the travail --they will be born in the glorious likeness of Christ.

The birth of the Man child began over eighteen hundred years ago with the resurrection of Christ Jesus. There the Head of this Body of Christ came forth; and as surely as the Head has been born, so surely shall the Body come forth. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God." (Isa. 66:9.) Ah, no: "the Man child," The Christ complete, the Great Deliverer, shall come forth!

Yet "who hath heard such a thing? who hath seen such things?" for not only shall the Body of Christ, the true overcoming Zion, the "holy nation, the peculiar people," be delivered out of nominal Zion before the travail; but when she travails, a Great Company of other children will be born. This is the Great Company described in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14.) The Body of Christ, the Man child, born before the travail, will be composed of those who heard and obeyed the call, "Come out of her, My people," etc. (Rev. 18:4), and who were counted worthy to have a part in the First Resurrection.

The many children born through the great tribulation

R5211 : page 100

will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of Present Truth is accomplishing. They regard those servants of God who wield the sickle as enemies, who oppose them and the Lord, whom they serve.

The great tribulation, or travail, that is coming upon nominal Zion is the only thing that can convince such as these. This class includes a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following the Lord through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men's opinions, traditions and plans, and fail to submit themselves fully to the will and plan of the Lord. And only when they behold the wreck of nominal Zion--Christendom, Babylon--will they realize its gross errors and be delivered from them and it.

CHRIST A STUMBLING-STONE TO SPIRITUAL ISRAEL

"Behold," says the Prophet, "I lay in Zion a stumbling-stone and rock of offense; and whosoever believeth on Him shall not be ashamed." (Rom. 9:33; Isa. 8:14,15; 28:16.) That stumbling-stone is redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Israel is stumbling at the same stone; for it was to be "a stone of stumbling and a rock of offense to both the houses of Israel" (Isa. 8:14)--the fleshly and the spiritual.

The Elect Little Flock of overcomers do not so stumble, but recognize this as the chief corner-stone of the true Zion, remembering the words of the Prophet, "Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on Him shall not be confounded. Unto you, therefore, which believe [in Christ as your Redeemer who bought you with His precious blood] He is precious; but unto them which be disobedient,...the same is made...a stone of stumbling and a rock of offense, even to them which stumble at the Word, being disobedient; whereunto also they were appointed." (I Peter 2:6-8.) God does not purpose to deliver His Kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence they must come up through the great tribulation.

While those who are truly begotten of God, who have been quickened by His Spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the First Resurrection, and of being born before the travail upon nominal Zion, it is also a cause of rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire [born] through the great tribulation [travail], in which nominal Zion shall expire, but from which they shall come forth.

REJOICE WITH JERUSALEM

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." "Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall no more be heard in her, nor the voice of crying."--Isa. 66:10; 65:18,19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being here used interchangeably.

The birth of Zion, the exaltation of the Body of Christ to Kingdom power and glory, will indeed be a cause for rejoicing on the part of all people. It is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing.--Rom. 8:19-23.

When the true Zion is thus exalted, then will follow the great work of the Kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to gain everlasting life by faith and obedience to the New Covenant. And no man's opportunity will be less than a hundred years; though if he wastes all of that time without taking any steps toward reformation, he will be considered unworthy of life and will be cut off in the Second Death. (Isa. 65:20.) But the obedient shall eat the good of the land. (Isa. 1:19.) "They shall build houses and inhabit them [there will not be so many houses to let in those days probably, but improved and cultivated homesteads, in which the owners shall take pleasure and comfort]; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of My people ["They shall renew their strength"--Isa. 40:31]; and Mine Elect [all the faithful and obedient then] shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed [the children] of the blessed of the Lord [the Church], and their offspring with them."--Isa. 65:21-23.

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear"--so near will the Lord be, so mindful of all their interests. "The wolf and the lamb shall feed together [The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both--the expression signifying in any case a reign of peace]; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat [--another expression similar to, 'His enemies shall lick the dust,' signifying the destruction of the serpent, or rather of Satan, whom the serpent symbolizes]. They shall not hurt nor destroy in all My holy mountain [Kingdom], saith the Lord."--Isa. 65:24,25.

Thus the birth of the true Zion will be a cause for rejoicing among all who truly love righteousness: for though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all order and all hope, until they begin to see hope in the new order of things inaugurated by the Kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of "all the families of the earth."

====================

R5209 : page 101

QUALITIES AND ATTRIBUTES OF JEHOVAH

THE SCRIPTURES declare a "beginning of the creation of God." His qualities and attributes were the same then that they are now; for the Scriptures also declare His unchangeableness--"the same yesterday, today and forever."--Hebrews 13:8; Psalm 90:1,2.

The completeness of the Divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who "inhabiteth eternity" is self-centered. The creation of angels and of man was indeed His pleasure, because, benevolently, He desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of His creatures calls for an exhibition to the full of all the elements of Divine character--Divine Justice, Love, Power and Wisdom.

BELIEF IN SATAN LOGICAL

The declaration of the Bible respecting the Father's Power is that "the eyes of the Lord [the intelligence of Jehovah] are in every place, beholding the evil and the good." (Proverbs 15:3.) This statement implies that there are things evil as well as good; things which God approves and things which He disapproves. This citation comes the nearest to a suggestion of God's omnipresence contained in the Scriptures.

The fact that the Lord has knowledge of all conditions of things is not out of harmony with the other fact that He permits conditions which He disapproves, and which He declares that He will ultimately destroy. "All the wicked will He destroy."--Psalm 145:20.

If we accept the great Divine premise that the Bible is the Word of God, then we are bound to accept the declaration that there is a being called Satan, that he is the "god of this world" (2 Corinthians 4:4), and that he now works in the "hearts of the children of disobedience." (Ephesians 2:2.) These words imply not only that there are evil principles at work in this world, but that behind them there are evil spirit beings, of whom Satan is the inspirer and through whom he is working.

Certain statements are made respecting Satan which could not properly be applied to a principle of evil, or to a working of error; as, for instance, Jesus declared that Satan was a "murderer" from the beginning--and a "liar." (John 8:44.) Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. Hence the whole tenor of the Scriptures upholds the assertion that there is such a being as Satan and that he is in opposition to God.

R5210 : page 101

If we were to suppose the everlasting continuance of Satan as a being, as an adversary of God, the matter would seem strange to us, because irreconcilable with our conception of Divine Power. We have the statement of the Scriptures respecting his reign and ultimate destruction. (Hebrews 2:14.) With this information we have a reasonable, logical thought on the subject. When we consider the Scriptural presentation further, that originally Satan was not an evil being, but that he made himself evil by the exercise of personal liberty and became the enemy of God, the subject seems to be clear and reasonable. In fact, this is the only rational solution to the problem of his existence.

To suppose that there is no Satan is to suppose that God has permitted His Word to deceive mankind in this respect, or that the Devil is a manifestation of God Himself --a position which is unthinkable. Nor is it logical to say that there is a Devil, an opponent of God, and at the same time to maintain that God is all in all, and omnipresent --everywhere present. But we do not find this latter statement to be Biblical. The Scriptural proposition is that at the close of the Millennial Age, when Christ shall have conquered sin and Satan, when Satan shall have been destroyed, and when the Kingdom of the Universe shall be in absolute harmony, then God will be all in all. (I Corinthians 15:28.) To all eternity there will be no opposition to His will. There is opposition now, however, in many places and at many times. But ultimately, God will have full control.

THE OMNIPOTENCE OF JEHOVAH

To say that God is all Power is sophistry of language which often misleads the one questioning as well as the one attempting to answer him. The statement is not correct. If God is all Power, then He is not Love or Justice or Wisdom. He would thus be limited to the one great attribute of Power, or force. Such cannot be the thought entertained by any logical mind. It is, nevertheless, a form of statement that is often used, perhaps unintentionally,

but very injuriously to the reasoning
faculties.

The Bible nowhere says God is all Power. There is a marked difference between being power and exercising power. God is all-powerful. He has the ability to exercise power in any direction to the extent that He wills. If He had chosen, He could have so created Satan that he could not think or do other than in harmony with the Divine will; or He could have exercised His power to crush the Adversary and thus have destroyed him long ago. But He has permitted Satan to exist for six thousand years, in the sense that He does not restrain the Devil from doing evil. The Scriptures, however, tell us that God will eventually destroy him.

The scope of the exercise of Divine Power is the Universe, but it is difficult for our finite minds to comprehend the meaning of this word--Universe. Astronomers tell us that by the aid of photo-astronomy they can see nearly 125,000,000 suns--the centers of solar systems like our own, with supposedly more than a billion of planets more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants, whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of human creation began with our earth. What a boundless thought we have in the mere suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated!

We stand appalled at the immensity of space and at the law and order which everywhere reign! We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." (Psalm 19:2,3.) The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. Whoever, after mature thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force--that person is described in the Scriptures in the following words, "The fool hath said in his heart, There is no God."--Psalm 14:1.

As scientific instruments demonstrate to us the immensity of the Universe, we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, when he represents Jehovah as weighing the mountains in His balance and holding the seas in the hollow of His Hand.

R5210 : page 102

(Isaiah 40:12.) From His standpoint, a thousand years are but as a watch in the night. (Psalm 90:4.) How insignificantly small we all feel in the presence of our God!

No wonder some great men are inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration--much less to be objects of Divine care and providence!

THE OMNISCIENCE OF JEHOVAH

To say that God is all Knowledge is also an inaccurate statement. If God were all Knowledge, how could He be all Power? God has all Knowledge, possesses all Knowledge. But this is a different matter. If we say, "The boy has a hoop," we do not mean that he is a hoop. To be a hoop and to have a hoop are not the same. God is omniscient; that is, He knows all things. This very fact proves that He is a personal God. There can be no knowledge without personality. Knowledge implies cognizance of external things. Amongst the things outside the Divine Person are things both good and evil.

When we read that God created man in His own image and likeness (Genesis 1:26,27), we may know that man is not God. He was merely made in the image of God. Because God is perfect, therefore the human being made in His image would be satisfactory to God. That human being had knowledge. But he neglected the Word of God, and thus he learned something by his neglect. What he learned is mentioned in the Scriptures. "He is become as one of Us [the Elohim], to know good and evil." (Genesis 3:22.) This statement proves that God knows good and evil.

If God did not know evil from good, then He could not be our Instructor. By His laws, His principles, God sets before our minds that which is right and that which is wrong. Adam knew how to discriminate between right and wrong, but his disobedience increased his knowledge of both good and evil. In his fallen condition man cannot always determine between them. Therefore God gave Israel a Law, and man's knowledge of that Law assists him to discriminate between good and evil.

One of old time said, "Thou art a God which hidest Thyself." (Isaiah 45:15.) How true! As a result the world by wisdom knows not God. He is near in His Wisdom and Love, yet He can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. "As truly as I live," says Jehovah, "all the earth shall be filled with the glory of the Lord." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Num. 14:21; Hab. 2:14.) Then all shall see what God hath wrought, and our temporary blindness will but accentuate the glorious brightness of His Wisdom, Justice, Love and Power.

"GOD IS LOVE"

God is Love in the sense that the term Love represents the central principle of the Divine character. There is nothing contrary to love in God. The Scriptures do not teach that there is nothing except love anywhere--that God is everywhere and love is everywhere. But they teach that God is a loving character. This does not militate against the other statements that God is just, wise and powerful. But this quality of Love best of all represents the Divine Being. All of His Justice is in harmony with His Love. There is no exercise of Justice or Power in an evil sense, for all His attributes work together for good to all His creatures.

The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, He is also just and loving. And the more we consider the matter, the more reasonable the Bible description of the Almighty appears. His Power we see demonstrated. The Wisdom of One so great cannot be doubted. When we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So surely as our God is Jehovah, He must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the Dark Ages--then we began to recognize it as the Message of Jehovah to His creatures. It informs us that the great Creator of the Universe is not only Almighty and All-wise, but loving and kind, with Justice as the foundation of His Empire. (Psalm 89:13,14.) From the Bible we learn, too, that our Creator has been pleased to make us in His own image, in His own moral likeness, to the intent that we may enjoy Him and the fruits of His righteousness to all eternity.

All the Power, all the Justice, all the Wisdom, of God must be used in accordance with His own character, which is Love. It will therefore be loving Wisdom, loving Justice, which He will use toward all creation in the exercise of His loving Power for their good. He created man. He permitted Adam to disobey His Law, telling us that

R5211 : page 102

He knew in advance what man would do and that He permitted man to do wrong.--Isaiah 46:9,10.

In permitting sin to enter the world, God had two ends in view. He purposed to give an illustration to the angels respecting the results of obedience and of disobedience. He also intended that the human family should gain a lesson from this experience. Thus we know that God's arrangement from the beginning has been for a resurrection of the dead. "As all in Adam die, even so shall all in Christ be made alive."--I Corinthians 15:21,22.

If we were to take any fragment of Scripture as a basis for a system of doctrine, we would find ourselves either teaching universalism on the one hand, or claiming that God has no Wisdom, or that He purposed the evil, or what not. We would get into all sorts of confusion. But when we see the perfect adjustment of God's Justice, Wisdom, Love and Power, and realize that He has good purposes respecting the evil, that He has fully marked out what it shall do and what it shall not do, either in its present influence, or in its ultimate influence, this gives us confidence in the character of God.

THE PERMISSION OF EVIL

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of mankind. It must include the Age about to be ushered in--the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God--His goodness in bringing us into being, and His severity in the punishment of Father Adam's wilful transgression; also to both men and angels, Justice, unswerving Justice. The next lesson to be taught to God's intelligent creatures is that God is Love. The foundation for these lessons is already laid in the Ransom-sacrifice of Jesus, through and on account of which He becomes the world's Redeemer and Restorer. A few

R5211 : page 103

can believe this Message by faith; but not many have the ear of faith or the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world-wide and means a full deliverance from the sin-and-death condemnation which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will be destroyed in the Second Death.

THE SECOND DEATH THE ESSENCE OF WISDOM

As for the Second Death, we easily see that if God created man in His own image, man must of necessity be a free moral agent; otherwise he would not be in God's image. If he was created a free moral agent, he must have the power or privilege to will wrong as well as right. If he exercise his power in the direction of evil, God has the power to destroy him. On the other hand, if he live in harmony with righteousness God has the power to grant him life to all eternity.

The destruction of the wicked in the Second Death is the essence of Wisdom. As to the declaration that God is too pure to behold evil (Habakkuk 1:13), the thought of the original seems to be that God's character is so pure and so righteous that He will not continue to behold evil. He will not permit evil to exist to all eternity, for this condition would not be pleasing to Him.

This very thought implies that there is evil to behold. If not so, how could He behold it? But this is all consistent with the Divine Plan. Ultimately all evil shall be destroyed. Ultimately all creatures which are "in heaven and on earth and such as are in the sea" shall be heard saying, "Blessing and honor and glory and power, be unto Him that sitteth upon the Throne, and unto the Lamb forever and ever."--Revelation 5:13.

===================

R5211 : page 103

THE CONFLICT BETWEEN FLESH AND SPIRIT

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."--Galatians 5:17.

THE APOSTLE is addressing these words to Christians, who have become New Creatures in Christ, to whom old things have passed away, and all things have become new. These are said to be begotten of the Holy Spirit and therefore to be, in reality, spirit beings, who will be changed in the Resurrection, "in a moment, in the twinkling of an eye"--spirit beings who have not yet been completed. But the New Creature has only the flesh in which to operate at the present time.

God expects that the New Creature will manifest his loyalty, and demonstrate worthiness of perfection of the spirit in the First Resurrection. The Apostle says that such must expect to find a conflict going on--the Spirit lusting against the flesh and the flesh against the Spirit. The word lust here used is a good Anglo-Saxon word meaning desire. The New Creature strongly desires to be loyal to God and to do His will. The flesh strongly desires against all this.

These two spirits are in opposition. The two are in antagonism. The flesh desires to serve itself. It has earthly desires, earthly objects, earthly aims. The New Creature desires to set its affections on the Heavenly things and to sacrifice the earthly interests and aims and prospects, to live as a spirit being tabernacling in the flesh--to live no longer as a human being with earthly interests. Whatever serves the one interest is in conflict with the other interest.

NEW CREATURES HAMPERED BY THE FLESH

The words of our text are not addressed to the world, but to the Church. The Church has been begotten of the Holy Spirit--a New Creation. If these live after the flesh, if they renounce their covenant of sacrifice, they will die. But if they mortify, or kill, the deeds of the flesh and abandon this wholly for the Spirit, they shall live--have everlasting life. We all see that in our Lord Jesus, holy, harmless, undefiled, there was such a contrast; the earthly interests drawing one way, and the Heavenly interests another. These were all pure and perfect desires; nevertheless, as the New Creature, begotten of the Holy Spirit, He was obliged to overcome them.

We recall our Lord's words very near the conclusion of His ministry: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50.) The conflict was going on; but the Lord's spirit was firm, and He was obedient to the terms of His sacrifice. Being perfect, however, He could do those things that He would. He did them, and won the great victory.

In our case the matter is different. We are by nature fallen. Our earthly appetites and tastes are depraved. All are more or less selfish; some more depraved than are others.

Our flesh is depraved; we cannot do the things that we would. Hence we need the merit of Christ to assist us; hence the Apostle tells us that every time we as New Creatures have done wrong, we should acknowledge the error and go to the Throne of Heavenly Grace to obtain mercy and find help for future needs. Thus we show to God the loyalty of our hearts. All those having Christ's mind and disposition are hampered merely by the weaknesses of the flesh, the fallen flesh; but they have an Advocate, to whom they may go and have these weaknesses of the fallen flesh compensated for.

The question may arise, Why should there be any conflict between the flesh and the spirit in our case? and how do we overcome these weaknesses sufficiently to desire to become joint-sacrificers with Christ, before we are begotten of the Spirit at all? The answer is that while the whole race is fallen, many of the fallen ones realize the shame of their condition and long to do righteously, but are unable to do so. They find themselves to be slaves of sin. They are weak; they are so bound that they cannot do the things that they would. Many of the Jews were in this condition. They were desirous to do God's will, but were unable to do so. The desire was there, the will was there. But because of man's fallen condition there were other qualities of their mind in opposition.

The human mind is made up of various qualities. When sin came in, the lower and baser of these qualities of the original man gained the ascendancy, and the nobler of these qualities gradually became effaced, until the original likeness of God was measurably gone from humanity.

But in some of the sons and daughters of Adam there is sufficient of the original God-likeness to oppose sin and to seek to have reformation of life. Such good influences are manifest even amongst the heathen.

R5212 : page 104

During the Jewish Age, some amongst the Jews were seeking to live in harmony with God. Others were following the course of Belial, and serving Satan and giving themselves up to selfishness. And so it is today. The Jews could not keep their Law, and unless they could keep the Law perfectly, they would fail of getting everlasting life, just the same as those who had never been under the Law. Since Pentecost there has been a different arrangement. God has provided a Savior, whose death is efficacious for the sins of the world.

THE CONFLICT ENDS WITH DEATH

Why, then, has this death not yet been effective for the world? God is wishing to find a class willing to lay down life itself in God's service. Some of these fallen children of Adam, noting the call of God's Word--to become footstep-followers of Jesus--have enough strength of character to follow in Christ's footsteps. They manifest their determination by consecrating their lives to His service. Such a consecration means that the higher qualities of the mind have united, and have gotten control, of the lower qualities of the mind, putting them under constraint.

Under the inspiring influence of God's promises and the Message of the Gospel, they are through the great Advocate received as members of His Body--as New Creatures in Christ, begotten of the Holy Spirit. Thenceforth they have a relationship with God. They are expected then to go forward from step to step, continually fighting against the snares of Satan. This is the Christian's life--the battle mentioned in our text. The two influences --the flesh and the Spirit--are contrary; hence the conflict.

There is no need to go outside and battle with others. There is plenty to do within. Happy are those who, by their endeavors, show their loyalty to God! In due time, by the power of the First Resurrection, they will lose the old body altogether and will be clothed upon with immortality. If we are "faithful unto death," we shall be like Him, our Lord and Head, see Him as He is, and share His glory.

There is, however, a great and continuous battle; for although the new will asserts itself, puts the body under and compels its subjection to the new mind, nevertheless, the mortal body, not being actually dead, is continually coming in contact with the world and the Adversary, and is continually being stimulated by these and by earthly cares, ambitions, methods, strivings, conflicts, to insubordination to our new will.

No saint is without experience of this kind--fightings without and within. It must be a fight to the finish, or the great prize for which we fight will not be gained. For although the New Creature, by the Lord's grace and strength, repeatedly masters the mortal body, nevertheless, until death there can be no cessation of the conflict.

"How goes the fight with thee?
The life-long battle 'gainst all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings!

* * *

"Say not the fight is long;
'Tis but one battle and the fight is o'er;
No second warfare mars thy victory,
And the one triumph is for evermore!"

===================

R5212 : page 104

DISCERNING THE WILL OF GOD

"Teach me Thy way, O Lord."--Psalm 27:11.

THE LORD does not wish us to walk by sight, and thus to have no difficulty in discerning His will. Therefore He puts matters in such a way that both our obedience and our perseverance are tested; for we are to walk by faith and not by sight. In order to do this, we should daily take everything to the Lord in prayer. We should not undertake anything without seeking to know the will of the Lord respecting the matter.

Since, however, we have no miraculous insight through which we may know what is the will of God in all the details of every-day life, we are not always able to discern that will. When the matter is one about which the Scriptures give instructions, then the way is clear; for the only course which the child of God desires to follow is that of obedience. But when the matter is such as depends upon one's own judgment, then the way is not so clear. Realizing that our judgment is not sufficient, we should not tax our minds with what we know is beyond our power to decide, but should leave the matter to the Lord.

We know that the Lord can direct our course in whatever way He chooses, if we put ourselves under His care. So at the beginning of the day we can say, "Lord, here am I; I thank Thee for the privilege of another day, which I hope will be full of opportunities for serving the Truth and the brethren. I ask Thee to direct my thoughts, words and conduct, that I may serve Thee acceptably."

Then we may go forth and use our best judgment.

If the Lord wants to lead us in one direction or another, that is His part, not ours. We have solicited His guidance; and our eyes are alert to know and to do His will at any cost. In this attitude we may rest easy, knowing that God is able and willing to overrule all things for His glory and our profit.

As a child, the Editor noticed that some people had a certain way of going to the Lord with all of their affairs. They would open their Bibles at random; and whatever verse their thumb or finger happened to touch they would consider to be the Lord's message to them; and they would follow its suggestion carefully. Sometimes the text to which they opened seemed to be a remarkable answer to their prayer.

This method is not one with which the Editor desires to find fault. But since it did not appeal to his judgment, he took the matter to the Lord in prayer and said, "Father, I am really afraid to adopt this plan. So if it please Thee, I would rather be directed by my judgment than by this method; for my mind does not seem capable of accepting it." The Lord seems to have taken him at his word.

There is surely a reason why right is right in every matter; and we should desire to know it. We should desire to know why God wishes a matter this way rather than that way; not that we doubt His wisdom, but that we may enter into the spirit of the Divine regulations. The Editor's method of seeking Divine guidance is to study the Scriptures, taking all of the verses bearing upon the subject under consideration, and trying to find the underlying principle of God's dealings and teachings.

By this method he has much more happiness than he otherwise could have. By following the other method he could not know whether God or the Devil or chance would open the Bible for him. He much prefers to follow what he believes to be the teaching of the Word of God; that is, to commit all to the Father in prayer, asking Him to guide both reason and judgment, and then go out

R5212 : page 105

and use that judgment and reason to the best of his ability. Even if God should permit him to use his judgment in a way that afterward appeared not to have been the best, nevertheless the Father may use it to bring some great blessing or profitable lesson. By judgment, of course, he means his understanding of the Father's Word and of His providential leadings. Thus doing, he knows that all things shall work together for good.--Rom. 8:28.

===================

R5212 : page 105

THE ONENESS OF THE BODY OF CHRIST

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."--I Corinthians 12:12,13.

WE ARE all baptized by one Spirit into one Body. The figure of a human body of many members, operating together for the general good and for the accomplishment of one general purpose, one work, is a mental picture that is very generally made use of by the whole world. It is not confined to the Church. In our own country we speak of the President, our Chief Executive, as the Head of the Government. We speak of the Congressional Body and the Senatorial Body, and of the co-operation of the various members of these bodies in a work for the general good.

The specially called out of God's people during this Gospel Age, whether they be called out from amongst the Jews or from amongst the Gentiles, are of one Body, because the Body is one, and not a divided Body. In this respect, the Body of Christ is different from the political bodies of today. In the United States, for instance, there are the Republican party and the Democratic party.

R5213 : page 105

They are not united in the most desirable sense. But the Lord says, through the Apostle, that the Church is one Body of Christ, that many members compose this one Body, and that all the members are related to each other.

The members of the Body of Christ all have one work, one purpose, or object, in view, and one method by which to attain that purpose. They are called to a special service --that they may show forth the praises of God. The world is seeking to show forth the praises of king or queen or sect or what not. But this class have but one aim and object in life--to serve God. They are His representatives in the world.

God is the real Emperor, or Ruler, of the Universe. But His subjects in this part of His Dominion are under a curse of death. He does not intend to leave them in this condition. He intends to roll away this curse eventually and to bring them a blessing.

Many who in the past heard of this purpose did not understand; and many who understood found their hopes grow faint, as the time was long. The Scriptures say that God's plans will not fail; that His present Plan is the election, or selection, of the Church, and that the purpose of the election of the Church is for the blessing of the non-elect. God had this purpose in mind from before the foundation of the world, and He will carry it out. The Church is being chosen that they may be associated with the Son of God, the Logos, the Mediator, in His Kingdom.

THE ONENESS OF THE BODY ILLUSTRATED

Those who are now called out all receive a begetting of the Holy Spirit. They are all baptized by the one Spirit into the one Body. His members are fellow-sharers in the suffering of this present time. They are to be fellow-sharers in the glories that are to follow. So the Apostle is here dilating on this particular phase of the subject. One member cannot say to another, "You are not needed"; for God hath set the members every one of them in the Body as has pleased Him. And the Body would not be complete without every one of them, unless one should fail to make his calling and election sure.

With this view of matters, we should be very sympathetic with each other. There is no division in the human body. Yet one hand is separate from the other hand; there is a separation between the hand and the foot. But there is a work for every part of the body to do. The hand and the foot are connected through the head. The brain is in touch with all parts of the body through the nerves. Nourishment passes from the central stations to the various parts of the body. So it is in the spiritual Body. We are not all doing the same thing. God has a variety of things to be done. He gives one a work to do in this department, He gives another work to do in another department.

The Apostle proceeds to say that if one member suffer, all the other members come to its relief. If one member of the Body of Christ suffer, all the other members suffer with it. And no member can be in ill condition without the knowledge and sympathy of the Head Member, Christ. Our Lord said to Saul of Tarsus, "I am Jesus, whom thou persecutest." When Saul was persecuting some of the members of the Church, he was persecuting Jesus. Whether it is a member living back in Jesus' day or one living today, it is the one Body. There is one God and Father of all, one Lord and Savior Jesus Christ, and one Holy Spirit by which all are to be controlled and guided.

It is blessed to mark this oneness between Christ Jesus and the members of His Body. Our Lord does not selfishly grasp all the glory and seek to retain it for Himself. On the contrary, with loving solicitude He marks the progress of His Body-members as they develop in character-likeness to Himself, and says, "They are Mine; and I am glorified in them" (John 17:10); and He would have them all bound up together with Himself in the Father's Love. He would also have them with Himself, beholding and sharing the glory which the Father has conferred upon Him as a reward for His loyalty and obedience throughout all the crucial testings which came upon Him.

All the Divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression --"That they all may be one; as Thou, Father, are in Me and I in Thee" [Thy Spirit, or disposition, and purposes and aim being common to us all]. (John 17:21.) Hence He would have us adopt the same Father's Spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will.

Be not men's servant: think what costly price
Was paid that thou might'st His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.

===================

R5213 : page 106

THE GOSPEL OF HOPE

FOLLOWING our public address at Havana, a lady of some prominence came forward and expressed herself as greatly pleased with what she had heard. She said she appreciated the hopeful outlook which we had held before the audience respecting God's Love and care, and the comforts of the Truth in the present life, and the hopes respecting the future life.

"But," said this lady, "I wish, Pastor Russell, that you could inoculate THE WATCH TOWER readers with this same spirit of hope breathed in your discourses. I am well acquainted with some who are deeply interested in your presentations of the Bible teachings, but who seem to lose sight of the hope and the good things, being chiefly impressed with matters that are very doleful and discouraging. They seem to dwell upon a coming time of trouble to such an extent as to make both themselves and others about them sad. I believe that if they could be inoculated with more of the spirit of hope in respect to the future, they could be much happier themselves and make others about them much happier. I believe that they would really make much more progress in the propagation of the Truth, if indeed your presentations are the Truth, as they seem to be." We promised to lay the matter before THE WATCH TOWER readers, and are now doing so.

YE HAVE NEED OF HOPE

The Apostle wrote, "Ye have need of patience." We are not contradicting his statement when we add that also, "Ye have need of hope." Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. The very word Gospel is full of hope; for it means Good Tidings. Whoever, therefore, would preach the Gospel should be sure that his message is one of Good Tidings, one of Hope. True, it may be necessary and appropriate at times to say something respecting the time of trouble that we see near. Yet even that subject is to be approached from the standpoint of Good Tidings. To tell about the time of trouble merely to alarm people, would not be to use it as a part of the Good Tidings. If necessary to refer to the time of trouble, we should mention it merely as that dark cloud which for a little season will obscure the dawn of the rapidly oncoming Day of Christ--the Day of blessing and joy--the world's jubilee--the time of rolling away the curse and substituting God's blessing.

"THE WHOLE CREATION GROANETH"

The majority of the world and also of the Lord's consecrated people have plenty of trouble in the present time without being terrorized needlessly in respect to the great day of trouble. Let us remember that, additionally, the world has a latent fear respecting the future. They have been told by distinguished religious teachers and by musty creeds that nearly everybody was damned in advance to spend an eternity of torture. And although this is no longer outwardly preached to intelligent people, and no longer would be believed, nevertheless insinuations are often thrown out; and a secret fear lurks in the mind lest there should really be something terrible awaiting the masses after death--a Catholic Purgatory of awful severity, if not the endless torture of Protestantism. Much of the present day tendency toward intoxication with pleasures and travels, as well as with alcoholic intoxicants, is the result of an attempt to get away from fearful forebodings--to substitute more pleasant and happifying thoughts.

What the world specially needs is what the Bible alone can give. Bible Students alone are qualified to introduce others to this comfort of the Scriptures. More and more, therefore, it should be our aim to bind up the broken-hearted and to say to the weary and heavy-laden, "Come to Christ, and find relief and rest. Come now, and see who is the great Burden-bearer for all who become His followers. Then look beyond the present and see how, in harmony with the Father's gracious arrangement, He will eventually scatter the blessings of Restitution far and wide. Behold the Love of God, which constraineth us! Cast away your fear of Him! Draw nigh unto Him through Christ, and He will draw nigh unto you."

As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah's glorious reign, so there may be proper times

for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death--the Second Death; and that "whatsoever a man soweth, that shall he also reap." But these features of the Divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

What the world needs most is encouragement to turn away from sin, to realize the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby He will have mercy upon all, through Christ. We need to follow the Master's course when He declared, "Blessed are your eyes, for they see; and your ears, for they hear." We need to tell those who see and hear what a blessing they enjoy.

It is necessary at times to point to the narrow way of self-sacrifice, self-denial, suffering, which the followers of Jesus must take if they would share with Him in His Kingdom glories, honors and immortality. But they will find the narrowness of the way, even if we should not tell them. No one can walk in the narrow way, no one can follow Jesus, without knowing the truth of the statement, "Through much tribulation shall ye enter the Kingdom of Heaven."

What then shall we tell the people? Oh, give them also the Message of hope, the Message of joy, the Message of peace! Let us draw the attention of the brethren to the blessed privileges that are ours, rather than frequently to point them to the trials and hardships of the way. But what are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully appreciate it. It is his to know of the Heavenly Father's Love and care--matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: "The Father Himself loveth you." "God is for us." "All things shall work together for good to them that love God."

As these promises of God's Word abound in our hearts, they promote the fruits of the Holy Spirit; joy and peace come in, such as the world can neither give nor take away. The peace of God, which passeth all human understanding, thus gradually comes more and more to dwell in our hearts; and so thankfulness results. Thankfulness in turn leads to more joy and praise, and to more sympathy for our fellows--for our families and for the world. Thus the Christian finds himself growing in grace, knowledge and love.

"THINK ON THESE THINGS"

All this is in full accord with St. Paul's advice: "Whatsoever things are true, whatsoever things are honest,

R5214 : page 107

whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8.) Following this course then--of preaching the Gospel of Hope--we are following the Master and the Apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and they did so. The Apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in His coming glories.

Let us then, dear brethren, realize that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Hearken to the words of Jesus, "God shall wipe all tears from all eyes." "Be ye perfect, even as your Father which is in Heaven is perfect." As it will be God's great work in the future, through Christ and the Church, to wipe away earth's tears, let us chase away some of those fears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.

GETHSEMANE

I journeyed through the twilight
    Where all was dark and drear,
And wondered why my Savior
    Did not seem always near.
As steeper grew the pathway
    And full of thorns the road,
I stumbled, deaf and blinded,
    Beneath my heavy load.

The tears of my own grieving
    Had filled mine eyes with mist,
And thro' the vapory veiling
    The face of Christ I missed.
At last I fixed my vision
    On Heavenly Heights of Love,
Whose tips were ever glowing

In sunlight from above.

And wandering thus, up-gazing,
I earnestly pressed on,
Unheeding thorns and thistles
By which my feet were torn.
At last, worn out and weary,
I fell upon the ground.
Where, worn by time and tempest,
A granite cross I found.

I leaned my head upon it,
My all on it I laid;
Together with my sorrows,
My joys I also gave.
Then suddenly a rustling
Of pinions filled the air,
And lo! beside me kneeling
I saw an Angel there.
And midnight in the Garden
Was bright as day to me,
For Christ stood 'mid the shadows
Of my Gethsemane!

BIRLA I. MORRIS.

===================

R5214 : page 107

HATED WITHOUT A CAUSE

--APRIL 27.--GENESIS 37.--

"Love Envieth Not."--1 Corinthians 13:4.

THE STORY of Joseph and his brethren, beautiful in its simplicity as a narrative, is deeply interesting and instructive, from various viewpoints. One lesson would be the unwisdom of a parent in showing too great a preference for one child above another, and thus cultivating amongst the children a spirit of envy. Another lesson would be along the line of the unwisdom of telling even our dreams to unsympathetic ears: as when Joseph told his dreams to his brethren. In the one dream, he saw eleven shocks of wheat bow down to one shock, which was his. In the other dream, he saw the sun, the moon and the eleven stars all doing homage to him.

Joseph was not to be blamed for having these dreams. Unlike the majority of dreams, they apparently came not from indigestion, but were from the Lord. Joseph was not even to blame for artlessly telling the dream to his brethren; and evidently this was the very thing which the Lord intended should be done. The Lord foreknew the jealousy of Joseph's brethren, and how envy would be cultivated in their minds; and He gave the opportunity for it; for He had already mapped out Joseph's subsequent experiences, which the envy of his brethren merely helped to accomplish.

We may, however, learn the lesson that in general it is the part of wisdom to keep to one's self truths not necessary for another to know which might merely arouse opposition. Jesus encouraged this very thought, saying, "Cast not your pearls before swine, lest they turn again and injure you." Very deep truths connected with the Divine Plan and with Christian hopes had better not be told to others than those for whom they are intended by the Lord--namely, the meek.

JOSEPH A TYPE OF MESSIAH

The most important feature of today's Bible Study is that which in addition to all that we have suggested, recognizes Joseph as a type, or prophetic picture of Christ, the Messiah. Joseph was kind to his brethren and was on an errand of mercy to them when their envy plotted his death, and later on sold him into slavery in Egypt. His brethren hated him without a cause--merely because he was good, because his father loved him, and because God in the dreams foreshadowed his coming exaltation.

Joseph's brethren should have said, "Let us rejoice that we have so noble a brother. Let us rejoice if it be God's will that he should be very highly exalted. God's Promise made to our grandfathers, Abraham and Isaac, and to our father Jacob, may thus be reaching a fulfilment. Let God's blessings come in whatever way He sees best. We will rejoice with our brother, as we see that he is pleasing to God and to our father Jacob. We will seek more and more to copy his character." But they were envious to the point of cruelty, first resolving to murder him, and later, merely as an alternative, to sell him as a slave.

"THEY HATED HIM WITHOUT A CAUSE"

But God's providence continued with Joseph and blessed him as a slave, and through much tribulation finally brought him to the throne of Egypt--next in influence and power to Pharaoh himself. Then it was that the famine of the land drove Joseph's brethren to Egypt to buy wheat. Thus was fulfilled his dream--that his

R5215 : page 108

brethren bow down, as illustrated in the eleven sheaves which bowed down before his.

Later on when his father and the entire family came into Egypt to live in Goshen, they all did obeisance to Joseph, as the representative of the Egyptian Government, thus fulfilling the second dream. But all of these experiences were at the time dark. They all looked as though the Lord had less love for Joseph than for any others of his family, until the time came for his exaltation to the throne. Then everything changed.

"WHICH THINGS ARE AN ALLEGORY"

The allegorical meaning of all this, as applied to Joseph, is that he was also hated without a cause. We read in Psalm 69:4, "They that hate me without a cause are more than the hairs of mine head." Jesus quoted this statement and applied it to Himself, saying, "They hated Me without a cause." (John 15:25.) The brethren of Jesus were the Jews, who crucified Him. But there was no cause of death found in Him.

We perceive that it was for envy that they delivered Him up and called for His crucifixion, because His works were good and theirs were evil; because he taught the way of the Lord more perfectly than they; because He declared to them that the time would come when they and all others would recognize Him as the Messiah--coming in the clouds of Heaven with power and great glory--and would bow the knee to Him.

As with Joseph, disaster, treachery and shame prepared the way for glory and honor on the throne of Egypt, so with Jesus. His trying experiences proved Him loyal to God and led onward to His exaltation to the right hand of Divine Majesty. St. Paul refers to this, saying of Jesus, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the Throne of God." (Hebrews 12:2.) Again he says, "Though He was rich, for your sakes He became poor, that ye through His poverty might become rich" (2 Corinthians 8:9), even as the experiences of Joseph--all of his humiliation--prepared the way for him to be succored and honored by Pharaoh. Again we read of Jesus, that "He learned obedience by the things which He suffered; and being made perfect [through suffering], He became the Author of eternal salvation to all those that obey Him."--Hebrews 5:9.

"IF WE SUFFER WITH HIM"

The Scriptures assure us that in God's great Plan, not only Jesus is to be exalted to the Throne as the world's Messiah, but with Him is to be a company of brethren, sharers of the same glory, honor and immortality. And these brethren, in God's great Purpose, are required to pass through similar experiences to those of their Elder Brother Jesus. Their experiences, therefore, are illustrated also in Joseph's experiences. They are not on an equality with their Elder Brother. He is designated their Head, their Chief, the Captain of their salvation. So we read again, that God, "in bringing many sons to glory, made the Captain of their salvation perfect through sufferings." --Hebrews 2:10.

And all of the company of sons received under this great Captain must similarly be perfected through sufferings.

Does not this account for the trying experiences of the Church during the past nineteen centuries? The Apostle John declares, "As He was, so are we, in this world"; and again, "The world knoweth us not, because it knew Him not." As Joseph's brethren were blind to the fact that their brother would be their savior from famine, as well as the savior of the Egyptians, so the world fails to realize that only through The Messiah will any have eternal life.

In the very same connection in which Jesus mentions that He was hated without a cause, He plainly forewarns all of His elect followers that they must similarly expect to be hated unjustly. We read, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. ...But this cometh to pass that the word might be fulfilled that is written in their Law, They hated Me without a cause."--John 15:18-25.

We give in full the same text from which our Lord quoted, "They that hate Me without a cause are more than the hairs of Mine head...Let not them that wait on Thee, O Lord God of hosts, be ashamed for My sake; let not those that seek Thee be confounded for My sake, O God of Israel. Because for Thy sake I have borne reproach: shame hath covered My face. I am become a stranger unto My brethren, and an alien unto My mother's children. For the zeal of Thine house hath eaten Me up; and the reproaches of them that reproached Thee are fallen upon Me. Reproach hath broken My heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink."--Psalm 69:4-9,20,21.

THE PHILOSOPHY OF THE FACTS

We have considered the facts--that Jesus and all of His followers, according to Divine intention, have suffered shame and contempt. We perceive that, in the case of Jesus and of the early Church, the persecution came from their brethren according to the flesh--from the Jews. And since then, all the way down the Gospel Age, the persecutions of the Church, the brethren of Jesus, the Household of Faith, have come from their brethren, too. These brethren are not Jews, but Christians. As the Jewish religionists in Jesus' day persecuted their more righteous brethren, so since then nominal Christians have been the chief persecutors of the Lord's faithful followers.

This persecution has come upon faithful souls of nearly every denomination. And, sad to say, this persecution has come from unfaithful souls of nearly every denomination. Presbyterians, Covenanters, Episcopalians, Roman Catholics, Methodists and Baptists have all endured persecutions from blinded brethren; and blinded ones amongst themselves have also shared in the persecuting work. In nearly every case the profession has been made that the persecuting was done for the glory of God. Thus the Lord through the Prophet expresses the matter, saying, "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified! But He shall appear to your joy, and they shall be ashamed."--Isaiah 66:5.

Already the world in general, including the Jews, realize that a great mistake was made in persecuting Jesus unto death. Already to some extent similar transgressions against the faithful followers of Jesus have been recognized. And yet the same blindness, from the same envious disposition, leads on to persecution even in our day.

The majority admit that they do not know very distinctly much about God or much about the Bible. They

pray for light, and sing, "Lead, kindly Light, amid the encircling gloom." And yet, if any light appear, if any voice of love or tenderness be heard, directing toward the dawning of the New Day, and pointing out with clearness the riches of God's grace and the lengths and breadths of His mercy, immediately their songs for light cease, and their stones of ridicule and slander are hurled. And why? Lest peradventure there should be any change; lest any one should get further light; lest the Divine promise should be fulfilled, and a new Dawn should be ushered in.

But what is the philosophy of these facts of history? Why has God permitted, yea, ordained that Christ should suffer, and that all who would walk in His steps must share in His experiences of ignominy and shame and reproach --suffering with Him? In Jesus' case, the Father used the trying experiences to test the love and loyalty of His Son, and to demonstrate His obedience to angels and to men. Intending to confer upon Him very great glory and honor, the Father would have all to see, as He saw it, the worthiness of the Logos, subsequently Jesus.

In a symbolical picture the Heavenly hosts are represented as acknowledging the propriety of the high exaltation of Jesus, because of His faithfulness unto death, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And if such a demonstration of the worthiness of Jesus, the Logos, was necessary or proper, much more necessary would it seem that an elect Church, being gathered from amongst a fallen race, should be proven loyal to God to the very last--even unto death. There is a difference, however.

R5216 : page 109

In the case of the Master, it was a demonstration that He was perfect before He left the Heavenly glory, and perfect also when He became the Man Christ Jesus--"holy, harmless, undefiled and separate from sinners." "In Him was no sin." In the case of His followers, the imperfection of the flesh still remains; but they are judged, not according to the weaknesses of their flesh--of heredity--but according to the love and zeal of their hearts. And this loving zeal is witnessed to by their endeavor to walk faithfully in the footsteps of their Leader and Savior, overcoming to the best of their ability the weaknesses of their flesh, and "showing forth the praises of Him who called them out of darkness into His marvelous light."

===================

R5216 : page 109

AFFLICTED, YET A COMFORTER

--MAY 4.--GENESIS 40 AND 41.--

"God giveth grace to the humble."--1 Peter 5:5.

JOSEPH may well be designated the model young man of Old Testament times. In some respects, he would be a model for any time. There is a distinction to be made, however. Joseph lived before the time of spirit-begetting, and hence was merely a natural man, not a Christian. He lived before the time of Bibles, before the time of preaching and Sunday Schools. He merely inherited from his father a strong faith in the God of Abraham, who had promised that, ultimately, a blessing should come to all people through Jacob's posterity. Joseph, who was one of that family, reverenced God and sought to live humbly, nobly. His faithfulness to God and his trust in God's Promise served as a rudder to guide and direct all the affairs of his life. Whatsoever he did was with a view to pleasing God and winning His approval.

Such faithfulness was probably rare at that time, as it is today, and the reward came in Joseph's advancement to the highest station in the house of his master--that of steward. His conscientiousness led him to be careful, economical and wise; and his master could and did entrust everything to his care. Young men of Joseph's type are very much valued everywhere today--yea, they have been valued in every period of the world's history--trustworthy men, faithful men, economical men, wise men; and all these qualities go with godliness--with faith in God, and a realization of responsibility to Him.

But just in the height of Joseph's prosperity, calamity came. His steadfastness to principle angered his mistress. She falsely accused him; and he was cast into prison and made to appear guilty of a heinous crime, disloyal to his master and benefactor. Yet all the while he was innocent; but only God and himself knew of that innocence. The Adversary had made circumstantial evidence to appear so strong that Joseph's guilt was not questioned. The poet Shakespeare noted this trait of human weakness in these words: "Hell hath no fury like a woman scorned."

How strange it seems that God would allow so terrible a blight to fall upon the life of one who was seeking to walk in the ways of righteousness! We can imagine Joseph's querying why this evil had befallen him, and saying with the Prophet, "They that work wickedness are set up; yea, they that tempt God are even delivered; while those who seek to live righteously suffer persecution."

But evidently Joseph did not permit himself to question the Wisdom of Divine Providence which took him to prison in Egypt any more than he allowed himself to question the Wisdom of the same Providence in permitting him to be sold a slave into Egypt. His faith in God endured the test. He became stronger as he found himself shut away from all earthly hopes and ambitions--dead to the world. The more did he cultivate faith in the Almighty; the more did he determine that at any cost he would live righteously, soberly, reverentially. Even in prison, his faithfulness, intelligence and general goodness were recognized. He became the prison keeper's trusty man and assistant. Such a character, no matter how much traduced, misrepresented and slandered, eventually will commend itself to those with whom it has close contact. And the principle holds good today, as then.

DREAMS OF BUTLER AND BAKER

The prison regulations of old were less methodical than at present. Joseph had been in prison for years, had probably been forgotten, and might have continued there indefinitely, had not something occurred to bring his case to official notice. When he was twenty-eight years old, two high officials were thrust into prison because Pharaoh had taken some offence at their conduct. One of these was the king's secretary and butler, or cup-bearer. The other was head of his culinary department.

Joseph, as the general overseer of the prison, came in contact with these men, noted their sadness of face and tendered sympathy. What a noble example! Instead of moping about, bemoaning his lot, Joseph was cheerful, trusting in God and waiting for some circumstance by which God would eventually open up the way before him. Such a noble character can always find time to speak a word of consolation to those in trouble! What an example to worldly men of today! What an example to Christian

R5216 : page 110

men of today, who have much advantage over him in so many ways.

There are some who tell us that our race is rising so rapidly from brute nature by evolutionary processes, that impliedly Joseph, living nearly four thousand years ago--two thousand years after Adam's creation--would be almost a brute, only a few removes from the monkey. But how different a view is given of him by this little narrative, which makes no attempt to pointing a moral with his experiences, but merely records them as matters of fact!

When Joseph learned that the two official prisoners were troubled because of impressive dreams, he volunteered interpretations. The one was encouraging, and the other discouraging. He told the butler that within three days he would be back again in favor with the king, but informed the baker that within three days he would be executed. Then Joseph, mindful of the fact that he had a duty to perform in respect to attaining his own liberty, urged upon the butler--the one he had so encouraged and befriended--that when at liberty he would remember his comforter and do something to bring Joseph's case before proper authorities, that he might be heard and, if possible, be released.

But alas, for the hardness of heart so prevalent! The butler forgot all about Joseph, his prisoner friend, for two years! Then the matter was brought to his attention by Pharaoh's dream; for none of the wise men of Egypt were able to interpret it. With apologies for his neglect, the butler told the king of the dream experiences of the baker and himself in prison and of the wonderful young man Joseph, who by some god-given power had interpreted their dreams, just as these turned out.

During those two years, Joseph doubtless hoped much and waited longingly for some adjustment of his case. We doubt not that, instead of growing faint in respect to his faith in God, he all the more earnestly laid hold upon the Lord, and realized that his experiences must be for good. And so they were; for it was when Joseph was just thirty years of age--when he had just reached manhood under the old-time law--that Pharaoh sent for him to interpret his dreams, and rewarded him very highly.

PHARAOH'S DREAMS INTERPRETED

Pharaoh related his two dreams. In the first he saw seven fine, strong cattle, and a little later the same number of very poor, lean cattle--the worst he had ever seen. In the dream, the lean cattle ate up the fat ones, and looked none the better. In the second dream, the king saw a fine stalk of corn grow up out of the earth, bearing seven full, healthy ears of corn; and then he saw another stalk with seven withered ears, good for nothing. The latter swallowed up the former, and looked none the better.

Young Joseph quickly gave the explanation of the dreams; but before doing so, he very distinctly told the king that the interpretation came not from himself, but from God. Thus he exemplified the Scriptural teaching, "In all thy ways acknowledge Him," and "He shall give thee the desires of thine heart."--Prov. 3:6; Psalm 37:4.

Joseph explained that the two dreams referred to the same matter--that unitedly they taught that there would be seven years of great plenty in the land of Egypt; and that these would be followed by seven years of famine, which would fully consume all the surplus of the plentiful years. Proceeding, Joseph offered the suggestion that God evidently meant this information to be used by Pharaoh, and recommended that, forthwith, a special agent of the king should be appointed to buy up all the surplus grain in the seven years of plenty and to store it for use during the seven years of famine.

Pharaoh very wisely acceded, and with manifestation of great breadth of mind and desire to serve the interests of his people, promptly appointed Joseph himself to be the purchaser of the surplus corn of the years of plenty, to have full charge of the matter and to attend to its disbursement in the following years of famine.

Thus Joseph stepped out of prison into a fourteen years' contract. From suffering because of slander he suddenly stepped into a place of highest authority, next to Pharaoh, in the greatest empire of those days. Can we doubt that God's hand was in the matter of Joseph's success and exaltation? Surely not! Nor should we infer any lack of Divine favor in Joseph's experiences of adversity.

R5217 : page 110

On the contrary, we may feel sure that the lessons of his adversity were merely preparations for his subsequent experiences as Pharaoh's logos, or mouthpiece, throughout the kingdom.

We are reminded again of the lesson of a week ago--that Joseph's experiences were typical of those of Jesus and the Church, His followers. The Bible assures us that the graces of humility and patience are both closely related to love and loyalty. St. Paul reminds us of this when he declares, "If ye be without chastisement,...then are ye...not sons. For what son is he whom the father chasteneth not?" He reminds us that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."--Hebrews 12:6-8.

It was so with Jesus, and with all the faithful Apostles, and has been so with all the followers of Jesus during this Gospel Age. It will undoubtedly continue to be true in the case of all the consecrated Church. It is because the Lord Jesus loves these noble characters that He counts them worthy of trials and testings, disciplines, etc. These are necessary to qualify them for the positions of honor, glory, immortality and great responsibility, to which the Father has called Jesus and His brethren, the Church.

THE VALUE OF ADVERSITY

Jacob's special love for his son Joseph manifested itself in favoritism--the princely coat, or robe, etc. Quite possibly he would have spoiled his son, had not Divine Providence interfered and taken him entirely out of this father's control. Many fathers, especially the rich, have made similar mistakes. Hence the sons of the rich are not always a credit to their fathers.

The great Heavenly Father, however, makes no such mistakes. His people are assured that trials and difficulties are marks rather of their relationship to God and of His loving care over them. True, this providential care is restricted: "The Lord knoweth them that are His." His special dealings are with His consecrated people--those who have entered into a covenant with Him, who have become His servants and His children. To these alone belongs the promise that "all things shall work together for good to them that love God, to those who are the called according to His purpose."--Romans 8:28.

While this special call applies peculiarly to the Church of this Gospel Age, there is a sense in which it was applicable to the Hebrews, since the time of Abraham. Joseph belonged to this line which was in covenant relationship with God. This accounts for God's dealing with him rather than with young men of other families than Abraham's. Incidentally, it is worthy of notice that the Israelites passed through many trying experiences because of being God's people. Many of those experiences they might have escaped, had they not come into covenant relationship with God. But had they escaped the trials and difficulties, they would have escaped certain privileges and blessings also. And the blessings which God gives always outweigh the adversities which prepare for them.

R5217 : page 111

JEWISH AND CHRISTIAN ELECTIONS

This reminds us that the Bible declares that the Jewish people, and subsequently the Christians, are God's Elect--God's Chosen People--the Seed of Abraham, natural and Spiritual. Both have offers of God's blessings not accorded to other peoples; and in both cases the trying experiences are to fit the elect ones for the future glories to which they have been invited.

Nevertheless, God has also a great blessing in store for the non-elect. During the thousand years of Messiah's reign, the elect Church, the saintly only, will be Messiah's joint-heirs in the great Kingdom of God, which will then take control of the earth. Then also the Elect from the Hebrews will be used, in another part of the work, in conjunction with the Christian Church, the one on the Heavenly plane, the other on the earthly. Through these two Israels, God's blessings are to be poured out on all nations, kindreds, peoples and tongues.

Although God has not specially supervised the affairs of any except these two elect classes, nevertheless we see that He has permitted, in a general way, great lessons of adversity to come to the whole human family. As the special trials and difficulties of the elect classes are intended to work for them special blessing and qualifications for their work as God's agencies, so the general tribulations of the world will give general lessons that will be helpful to all people by giving all experiences with sin and death--by teaching all thus the exceeding sinfulness of sin.

By and by, when Messiah's Kingdom shall be established, when Satan shall be bound, when the reign of righteousness shall begin, when the curse shall be lifted, when the blessing shall flow instead--then the lessons of sorrow and tears and crying and dying will all prove valuable. Humanity will appreciate the great blessings of God in the future very largely by contrast with the evils and sorrows of the present time. When, by and by, they shall learn fully and conclusively that all these sorrows and tears are the results of violation of God's laws and disregard of His injunctions, the lesson undoubtedly will be one that will never be forgotten.

Wherever the plowshare of trouble has gone, it has served to break up the fallow ground and to make ready for the seed of Divine Truth and grace. The next Age, under Messiah's beneficent rule, will be the time of sowing the seeds of knowledge of God and appreciation of His glorious character and Plan. The results will undoubtedly be glorious, as the Scriptures declare. Eventually all will participate in these blessings everlastingly, except such as intelligently refuse them, choosing sin rather than righteousness, in that Day when the knowledge of the Truth will be given to all and when assistance to righteousness will be apparent.

===================

R5217 : page 111

AN INTERESTING LETTER

THE SECRETARY, THE I.B.S.A.,

DEAR SIR:

Can you let me have a copy of "The Divine Plan of the Ages." Helping Hand series? I saw a copy in a cell of the Kandy Gaol today. The prisoner said it had been a great help and blessing to him. He had spent a fortnight of great darkness and doubt, but this book had cheered him up. Yours sincerely, (Signed) ROBERT A. CLARKE,

Captain Salvation Army, Kandy, Ceylon.

The above is the result of a book placed in a prison library in India.

===================

page 111

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XIV.--Sundry Earthly Obligations of the New Creation.

MAY 4

Read p. 568, par. 2, to p. 571, par. 1.

(13) What is the Scriptural injunction with respect to indorsing notes for others? P. 568, par. 2.
(14) How should the New Creation regulate their household affairs with respect to petty borrowing and lending, as between neighbors? P. 569, par. 1, 2.
(15) How should the borrowing of time by others be regarded by the New Creation? P. 570, par. 1.
(16) What beautiful example did our Lord set us with respect to waiting for a positive invitation and assurance of welcome before accepting hospitalities? P. 570, par. 2.
(17) To what extent should New Creatures permit themselves to be imposed upon by uninvited guests, whether "brethren" or relatives according to the flesh? P. 571, par. 1.

MAY 11

Read p. 572, par. 1, to p. 574, par. 3.

"TAKE NO THOUGHT FOR THE MORROW."

(18) Does Matthew 6:34,19,20, teach us to make no provision for the future? What example has the Heavenly Father set us in this respect? P. 572, par. 1.
(19) What is the proper interpretation of Matt. 6:34? P. 572, par. 2.
(20) What is the difference between carefulness and anxious care respecting the morrow, and how is this illustrated in Scripture? P. 573, par. 1.
(21) Does Matt. 6:19,20, imply carelessness in respect to the daily interests of the present life? P. 573, par. 2.
(22) How should all who have "chosen Christ" as their Master regard their earthly possessions? P. 573, par. 3; P. 574, par. 1.
(23) How should money be regarded by the New Creation? P. 574, par. 2, 3.

MAY 18

Read p. 575, par. 1, to p. 578, par. 1.

(24) What does full consecration to the Lord require of the poor as well as the rich? P. 575, par. 1.
(25) Suggest what further explanation our Lord might have given "the rich young man," had he possessed the proper heart-condition. P. 576, par. 1, 2.
(26) Does consecration of our all to the Lord imply that

all our means must be used exclusively in religious work? P. 576, par. 3; P. 577, par. 1.

(27) What instructions do the Scriptures give with respect to making future provision for our families? P. 577, par. 2.

(28) What is the duty of every parent with respect to reasonable provision for his children's present and future interests and necessities? P. 578, par. 1.

MAY 25

Read p. 578, par. 2, to p. 582, par. 2.

ORGANIZATIONS FOR MUTUAL BENEFIT.

(29) Is the question of Insurance a religious or a purely business proposition? P. 578, par. 2.

(30) In a case where the wife is not in sympathy with Present Truth, what course would be advisable on the part of the husband? P. 579, par. 1.

(31) In view of the great Time of Trouble, what may be expected of Insurance Companies, especially those of a fraternal character? P. 579, par. 2; P. 580, par. 1.

(32) Should the New Creation become members of Masonic or other secret societies? P. 580, par. 2; P. 581, par. 1.

(33) What liberty of choice may the New Creation exercise in the matter of joining other mutual-benefit associations, not of a religious nature? P. 581, par. 2.

(34) What advice is suggested regarding membership in labor organizations? P. 582, par. 1, 2.

====================

page 113

VOL. XXXIV APRIL 15 No. 8
A. D. 1913--A. M. 6041

CONTENTS

God's Sympathy for His People.....................115
The Lord's Method of Deliverance..............115
The Time, My Soul, Is Short (Poem)................116
Privileges of the Sons of God.....................117
The Divine Object in Answering Prayer.........117
Training for Membership in the Kingdom............118
Lessons in Every Experience of Life...........118
The New Creature's Struggle for Existence.........119
Death of the Flesh Essential..................119
Cross-Bearing a Privilege.........................120
Cross-Bearing the Way of Growth...................121
"What Shall I Render Unto the Lord?"
(Poem)......................................121
Re Christ's Resurrection..........................122
The Gifts of Whitsuntide..........................123

"Ye Are All One Body".........................124
The Sowing and the Reaping........................125
Many Stripes and Few Stripes.................125
The Abrahamic and the New Covenant...............127
An Interesting Question..........................127

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

PLEASE REMEMBER THESE THINGS

Give your full address at the top of each letter you write, and please print it if you cannot write plainly. Please address your communications to the WATCH TOWER SOCIETY, whether in Brooklyn or London or Melbourne. Only very personal matters should be addressed to the Editor--Pastor C. T. RUSSELL. Our work here is different in the various departments; for instance, the Pilgrim Department, the Colporteur Department, the Volunteer Department, the Convention Committee, etc. In case the subject matter of your letter makes it specially appropriate to one or another of those Departments, please add the same to the address, but always make the main address the WATCH TOWER SOCIETY.

The general Convention season is approaching, and we desire to know about how many to expect at each of the different gatherings. We have purposely scattered them this year, so that no one of them may be too large or unwieldy. Experience shows that better spiritual results are obtained when the crowd is not too large. We prefer Conventions ranging from a thousand to two thousand, rather than either larger or smaller ones. We have taken your interest into consideration in the arrangements, and hope that all may be pleased, and still more than usually profited. Scattering of the Conventions permits the attendance of some who could not so well be present at a greater distance from their homes, which would involve greater expense for travel.

We note again, as formerly, that no one should endeavor to attend a Convention expecting the cost to come under $1.35 per day. We can procure rooms at fifty cents, or room and board for one dollar, in nearly every case, per day; but in some cases the board would not include luncheon. Of course, street car fare would be extra, and little incidentals should not be forgotten.

We are mentioning the lowest rate with more than one person in a room. A separate room will generally cost $1.50 with board, and from that up to $5.00 or more per day. We are solicitous for those who wish to economize. Others can always find accommodations. We would like to hear as quickly as possible from all the friends who anticipate attending Conventions this year. We want to know just how many to expect at the different places, and how many to attempt to provide for. Write, please, as soon as you conveniently can.

BROTHER RUSSELL'S LARGE MAIL

I wish to express my appreciation to the dear friends of THE WATCH TOWER list for their thousands of kind letters--some of them individual and some of them from Classes. These letters tell me of your love and that you are praying for me, and that you have absolute confidence in my integrity. It would afford me great pleasure to answer these kind communications, and to tell you all of my love for you. I reflect, however, that such personal answers would accomplish no real good, and that you all hear from me regularly twice a month through THE WATCH TOWER. I console myself with the thought that you will know that my time is being otherwise engaged in the Master's service, and that you will be fully content with the expression of your love, etc., without hearing from me in return--except in such cases as really require answers.

Very truly your brother and servant in the Lord,

C. T. RUSSELL.

STORM AND FLOOD SUFFERERS

Our Society's funds are strictly limited for spiritual services--providing spiritual food and the robe of Christ's righteousness.

However, some thoughtful brethren have provided a "Comfort Fund" under the care of Brother Russell. So far as it goes it is available for the temporal needs of any

WATCH TOWER readers who have suffered in recent storms. We will be glad to hear from such, either directly or through the I.B.S.A. class secretary.

THE WATCH TOWER SOCIETY will be glad to assist by making good losses of its publications. Advise at once.

1913--NEW VOLUNTEER MATTER--1913

All orders received will soon be filled. We are hoping for good results this year. Classes that have not sent in requests for Volunteer matter, please take notice.

===================

R5217 : page 115

GOD'S SYMPATHY FOR HIS PEOPLE

"Thus saith the High and Lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."--Isaiah 57:15.

JEHOVAH is the High and Lofty One who inhabits eternity. Before the mountains were brought forth, or the hills, before the First-born was created, He is God. To Moses at the burning bush, He said, "I AM THAT I AM." (Exodus 3:14.) Our God is very great, very wise, very high. Nevertheless, the Scriptures show us that He is also very sympathetic. He is a God of Mercy and of Love.

The passage from which our text is taken informs us that if God were to contend with humanity, the end of the strife would be that mankind would be blotted out of existence. But He remembers that we are dust, and has compassion upon us. In this respect He is different from the gods of the heathen, who are domineering, apparently bent on wreaking vengeance upon those in their power.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realize that they are imperfect, who desire to be in accord with Him, and to dwell in holiness. To such He is ever near--to revive the spirit of the humble, to give them strength. He will not trample them into the dust, as many an earthly potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with Him, if they are willing to be led.

DISCOURAGEMENT WITH SELF A FAVORABLE CONDITION

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose wills are broken, but who are

not submissive to the Divine will.

To be repentant is to be thoroughly submissive to the Divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favorable one if the person will seek Divine assistance, if he will become submissive to the Lord and ready to do the Divine will. Such will surely receive the blessing of God; for the Lord is very nigh to every one who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite heart will be submissive to the Lord, He will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18:19.) This does not necessarily mean that He will deliver them from financial troubles, but that He will give them peace and rest, which are better than money. If they have family troubles, they will find in Him a superior Friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,
  Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts; here tell your anguish;
  Earth hath no sorrow that heaven cannot heal.

Joy of the desolate, light of the straying,
  Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
  Earth hath no sorrow that heaven cannot cure.

THE LORD'S METHOD OF DELIVERANCE

The Scriptures assure us that, "There is none righteous, no, not one." There is relative righteousness, however, which God can approve. Those who are seeking to be in harmony with Him to the best of their ability, who are walking in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer--such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst after righteousness; for they shall be filled."--Matthew 5:6.

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14:22; 2 Timothy 3:12; Romans 5:3-5.) The reason why this is true is that the world is traveling in the opposite direction to righteousness--in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (I John 2:15.) This is especially true of this Gospel Age, when some are following in the footsteps of the Master. It was also true of the Jewish Age, when some were seeking to walk in the way of righteousness. The Lord delivered them out of their afflictions, not in the sense of shielding them from trials, but in that of not permitting them to be overcome by their difficulties.

The Ancient Worthies fully appreciated the Divine favor exercised in their behalf, and took joyfully the spoiling of their goods, in order that they might have the continuance of that favor and larger blessings by and

R5218 : page 116

by. God delivered them out of their trials and difficulties by not permitting these to overcome them. This was also true of our Lord, and is true of the Church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the First Resurrection.

The sons of God by adoption are, during this Gospel Age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:68.) The true people of God have no desire to go to any one but Him. If they stumble, they recover themselves, avail themselves of His arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of His might.--Ephesians 6:10.

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times.--Psalm 37:23,24; Prov. 24:16.

THE EVIDENCE OF FAVOR WITH GOD

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect to their own shortcomings and must be appreciative of His lofty standards--His holy standards. He, in turn, informs these that they have His sympathy, and that they shall have His succor. He appreciates the attitude of mind in which they are; and therefore, as our text tells us, He is ready to revive the spirit of the humble and contrite ones. To such He will show His salvation; to others He will not.

Only the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them again sons of God, with all that this implies of blessing. He has this attitude toward the humble and contrite in the present time, and He has always had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have His favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble He gives grace, and opens the eyes of their understanding. They become His children because they are in the attitude to receive His blessings and to be guided by His instruction. The text applies not only in the present time, but will have an application in the next Age. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10.) These words are all intended to indicate the preparations for the incoming Age. There is no provision for the proud, none for the haughty, none for the self-conscious--but all for the humble-minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next Age. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the proud happy; yea, they that work wickedness are set up; yea, even they that tempt God are delivered." (Malachi 3:15.) But in the new Kingdom every one that exalteth himself shall be abased, and the humble shall be exalted. (Luke 14:11.) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years, many of the people have lived but a short time--many dying in infancy.

In the new order of things this will be changed, and each will live longer. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65:20.) "Judgment [justice] also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."--Isaiah 28:17.

And then it will not be necessary for one to say to another, "Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34.) The high standard that God has for His people will be recognized. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin--the Second Death.

R5227 : page 116

THE TIME, MY SOUL, IS SHORT!

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys--
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart's dull pain;
No time for tears or mournful song,
No time to ask, How far? How long?--
The time, my soul, is short!

Ah, yes! 'tis short--yet time enough
To run thy course, so steep and rough;
Just time to reap "the fields," so white,
Before the coming of "the night"--
Just time, my soul, just time!

Just time to make thy heart more pure,
Just time to make thy "calling sure,"
Just time to enter through "the door,"
To reign with Christ for evermore--
Just time, my soul, just time!

GERTRUDE W. SEIBERT.

===================

R5219 : page 117

PRIVILEGES OF THE SONS OF GOD

"Your Father knoweth what things
ye have need of."--Matthew 6:8.

THESE words were not addressed to the world in general; for the whole world is lying in sin, altogether out of relationship with God. These words were not addressed even to the ordinary Jew; for the Jews are also members of the Adamic race, which is out of harmony with God, and their Covenant was not one of sonship, but of servants. Moses was faithful as a servant over all his house. (Hebrews 3:5.) We never find Israelites referred to as sons of God. In the prophecies there are references made as to what God would do for them in the future. But there is no direct statement that He was their Father, or that they were His children.

We all see that this was so. It would have been improper that this should be otherwise, for the Sin-Atonement has not yet been made for the world. Neither a Jew nor one of the world today has a right to call God his Father, nor to think of Him as his Father. The only ones who have a right to call God "our Father," are those who have come into covenant relationship with Him through Christ. Through this relationship, the Apostle John says, "Now are we the sons of God."

We are not yet in the Kingdom, to be sons of God without imperfection; but in the future, in the moment of our "change," we shall be "sons of God without rebuke," and be like our Master and share His glory. But in the present time we are sons of God, and have this blessed privilege, this honor, of calling God our Father, because we have received His Holy Spirit. We have this treasure of the Holy Spirit in earthen vessels, and walk by faith, not by sight. All those who have come into the Body of Christ by full consecration are sons of God by faith, and are permitted to call themselves such, to realize Him as their Father, and to think of the testimony of the Scriptures as fully and completely referring to themselves.

SONS OF GOD BY FAITH

But the question is, Why did the Lord use these words to the early disciples before He appeared in the presence of God on their behalf and made an imputation of His merit for them? Were they not really under the Law Covenant still? We answer, Yes. They were still under the Law Covenant. Only by faith were they permitted to call God their Father. They had accepted Christ as the Way, the Truth and the Life, had accepted Jesus as the Sent of God, the One who would ultimately accomplish all that He had come to do. They were to manifest their faith by calling God their Father, calling themselves the sons of God--although we find that they did not really speak of themselves as the sons of God.

It was some time after our Lord's death that their faith began to grasp this privilege. The Jews would have been afraid to call themselves sons of God, or to call Him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something reprehensible. When Jesus spoke of Himself as the Son of God, they said that He was a blasphemer.--John 5:18; Luke 22:70,71.

We find from the context that the Lord is advising us that we should not think of our petitions to the Heavenly Father as being for His information. Our Lord said, practically, "You have not an ignorant Father. The heathen go through great supplications, as though their God was asleep, or indifferent, when they petition him. But you, as My disciples, know of God as your Heavenly Father; and as a good earthly father loves his child and makes provision for it, so your Heavenly Father knoweth the things you have need of before you ask Him. It is not necessary for you to give Him advice; for He knows your needs better than you do, and is aware that some of the things for which you ask would be injurious."

THE DIVINE OBJECT IN ANSWERING PRAYER

Why then do we ask at all, since He is our Father, and, as a loving Father, makes all the provisions necessary and needful? We answer that our instruction to pray is intended to awake a further realization of the fact that all of our blessings come from the Heavenly Father; otherwise we should fail to get a great spiritual blessing from contemplating His love and care. He would not have us get the blessing in the same way that trees take in moisture. He would have us to be intelligent, to consider that He is our Father. He knows our needs and has made provision for them. He wishes us to exercise faith in respect to His care and to all the things promised.

The Divine object, then, in answering prayer is that we may have a stimulation of faith in connection with our receiving daily blessings--both temporal and spiritual. The Lord knows the things that the world has need of, and He is making a general provision for the world. He has already arranged a way by which the world ultimately will return as sons on the human plane, and He is making all things to work together for good to them in a general and broad way. God has a great Plan of redemption through Jesus, and a great Plan of exalting the Church to be with her Lord in the Heavenly Kingdom. Then that Kingdom shall pour blessings upon the earth for the rolling away of the curse, and for the Restitution of mankind to the original perfection of Adam in Eden.

To whatever extent any one has an ear to hear, it is proper to tell him about these good things. But only those who have the ear to hear are to be specially instructed at this present time. The knowledge of God's grace at this time has been especially for the called-out ones. The remainder of mankind has been allowed to remain in ignorance. It is quite proper that, as they begin to be awakened, they should hear a little and understand a little; but we are certain that the world cannot see the deep things of God. As the Apostle tells us, "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." Again he tells us that "The Spirit searcheth all things, yea, the deep things of God."--I Corinthians 2:14,10.

WHO MAY PRAY

The Lord is not dealing with the world; for they are not in covenant relationship with Him and, therefore, they cannot please Him now. His last dealing with the world was when they were condemned in Adam. They had no right to life. They were sinners and must die. He has not yet completed the arrangement for the healing of the breach. He has been getting ready for that New Covenant arrangement for the restoration of the world.

The only ones who are now in relationship with Him are the members of the Body of Christ. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." If we go out of relationship to Christ, then we have no right to pray. But if we maintain this relationship, if His Word abides in us, if we are conforming our lives to His will, and if we are in harmony with His will and the Spirit of His Word, we may ask what we will, and it shall be done.

Those who are abiding fully in Christ would not want anything except God's will to be done. And if they have

His Word abiding in them richly, they will know what things they may properly ask for. But if they are ignorant of God's will in the matter, then they would surely say, "Not my will, but Thine be done!" So whatever would be the petition, they would get it, because they desire God's will to be done.

===================

R5219 : page 118

TRAINING FOR MEMBERSHIP IN THE KINGDOM

> "Consider the lilies of the field,
> how they grow."--Matthew 6:28.

IN THE Sermon on the Mount, the Master is teaching His disciples certain important lessons. He is not teaching the world, but those who had come to Him, especially desiring to be taught, desiring to be His disciples. He points out to them that if they would be

His disciples, thenceforth their main object in life would be to seek to become members of the Kingdom of God. He Himself is to be the great King; and an elect, choice number from the world are to be associated with Him in that Kingdom. When this election is completed, that Kingdom will be established. Then the blessing of all the world will follow under that Kingdom, in harmony with the promise made to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the Kingdom class should make this the chief aim and object of life: "Seek first the Kingdom of God and His righteousness"; that is to say, the righteousness necessary to attain a place in that Kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses, ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the Kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, He would see to it that they got those experiences. If they were proud, they would get experiences that would humble them. If they

were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

LESSONS IN EVERY EXPERIENCE OF LIFE

The Master took note of the fact that the majority of people are full of the cares of this present life--what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted His children to be in these difficulties, He saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that His followers were to be negligent, to care nothing about their appearance or about what they should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their Heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content--knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing--saying to themselves, What shall I wear this time, or that time, etc.? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the Kingdom. If the interests of the Kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the Kingdom in a condition of semi-poverty--in order that His people may forward the interests of that Kingdom. Our God is very rich. All the gold and silver are His, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, He would forward them money in abundance. Things are left as they are, then, that we may practise economy, may have an opportunity of denying ourselves present blessings for the interests of the Kingdom.

LESSONS LEARNED FROM THE LILIES

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but He chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these." So is it to be with God's children. When the Father begets us as His children and we are placed under present conditions, we may be sure that He who so placed us made the necessary arrangements for us; that He is not unwise; that He has not put us in conditions that are unfavorable for us. They are all of Divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of His providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the Holy Spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing

R5220 : page 119

that He who began the good work in us is able to complete it unto the Day of Jesus Christ.

DEVOUT CONTEMPLATION OF THE DIVINE CHARACTER HELPFUL

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that He is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive--perfect in Justice, perfect in Wisdom, perfect in Power, perfect in Love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things, is hindered from a proper consideration of God and from a proper appreciation of His Plan, and thus from a proper appreciation of His Character.

===================

R5220 : page 119

THE NEW CREATURE'S STRUGGLE FOR EXISTENCE

"I keep my body under and bring it into subjection,... lest I myself should be a castaway."--1 Corinthians 9:27.

THERE is a duality in Christians that is not to be recognized in others. The natural man has no distinct entity aside from his body. The New Creature is recognized as having a life and entity distinct from the body; and this New Creature is temporarily being developed and nourished in the old body. The old body has its will, its desires. The New Creature has its interests, its desires. Consequently there is a conflict between them.

In the first part of the text--"I keep my body under"--we may see the thought of mastery. The New Creature should say, "I am the master--I will not allow my body to master me," as though there were fear lest the old creature should get the New Creature down and strangle it. It is a battle to determine which will win, which will live and not be destroyed.

The first thing, then, is for the New Creature to get the body under, and thus have the mastery. The New Creature having gained the mastery should, as a secondary step, bring the old nature into subjection and not do its bidding. The old creature is continually trying to assert itself. Very frequently it argues as to how it should be treated and how it should not be treated. Sometimes through false sympathy it might be treated too well.

We must remember that the life of the old creature means the death of the New Creature. We must vanquish the flesh; and we shall not be the victor until the flesh is entirely destroyed. Our victories as New Creatures will not be gained until we as old creatures die. So the battle is unto the death, and there should be no particular sympathy between the two natures.

That which would enliven, encourage, the flesh in any way is a foe, and must be banished from our hearts. This might lead in some cases to extremes of conduct, and we might be judged as extremists by the world. But the world is not our judge. The world has no "exceeding great and precious promises" before them. They are a different class from us altogether. We are not to take our instructions from them, nor to allow them to shape our view of the matter, but we are to use the spirit of a sound mind in all things.

DEATH OF THE FLESH ESSENTIAL

The Apostle says that we are to be dead with Christ, to suffer with Him. The Master invites us to take up our cross and follow Him. This means the complete subjection of the flesh--the death of the flesh. If we fail to gain the victory over the flesh, we shall fail to gain the great prize. The ones who are to gain the prize of the High Calling are those who will crucify the flesh, who will put it to death. We are to be "more than conquerors."

This is what the Apostle means: But I keep my body under and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. All the preaching to others will not get me into the Kingdom. I must keep my body under and bring it into subjection, using all diligence. Whatever I would get out of it, my pampering it in any way would be to my

disadvantage. I am to be on the lookout to accomplish the victory, lest I should be a castaway.

KNOWLEDGE OF THE NEW WILL CONDITIONAL

Elsewhere the Apostle has told us that the Church is a New Creation of God; and that to those begotten again of the Holy Spirit old things pass away and all things become new. (2 Corinthians 5:17.) Addressing the same class, he says, "Ye have put off the old man with his deeds." We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will and have received a new mind, in Christ. Instead, therefore, of belonging to the human family, we have stepped into membership in the Body of Christ--out of the old into the new.

The Body of Christ is not human, but spiritual. We have made this transfer from one family, with its hopes and interests, into the other. The old man is in a fallen and dilapidated condition in every way; and we realize that its deeds were far from satisfactory to ourselves, and especially unsatisfactory in God's sight. We, therefore, by our wills, stepped out of this condition, under guidance from on High. We have made a full consecration of all the old rights and interests, which we had in the old nature, in order that we may be in the New Man, Christ.

As we have come into membership in the New Man, Christ, of which Jesus is the Head, we have under this Head an increase of knowledge. "We are renewed in knowledge after the image of Him that created us." The New Creature comes to a more and more clear knowledge of the new will in proportion as he seeks to put down the human will and to be directed by the Holy Spirit.

It would seem, therefore, that we put off the old man, Adam, and the human nature in general, in order that we may put on Christ and be found in Him, as members of His Body, and may receive with Him a share in the exceeding glory, and ultimately be accounted worthy of a place in the Kingdom of God. In proportion as we grow in grace, in knowledge, our appreciation of the Heavenly things increases. Thus our renewing progresses.

The new will recognized by God in the begetting of the Holy Spirit is the New Creature which thus puts off the old and puts on the new. Its existence depends on this transformation. Failure means Second Death. Barely to overcome would mean a lower place on the spirit plane--in the "Great Company." Only the "more than conquerors" will get joint-heirship with their Lord--with exceeding glory and the divine nature.

===================

R5221 : page 120

CROSS-BEARING A PRIVILEGE

"And as they led Him away, they laid hold upon one Simon, ...and on him they laid the cross, that he might bear it after Jesus."--Luke 23:26.

THIS TEXT brings before our minds the whole scene of our Master's shame, ignominy--His condemnation by the Roman Governor at the solicitation of the chief priests and scribes and Pharisees--men of His own nation. Those who led Him away were the centurion and soldiers appointed by Pilate--not willingly, but by reason of the stress laid on him by the Jewish nation. The chief priests had threatened to report him as unfaithful to the interests of the Roman Empire, if he did not condemn Jesus. And then how would the Emperor treat him who allowed this humble Nazarene to make the claim of being king in territory under Roman jurisdiction?

We remember that the Jewish Sanhedrin tried the Lord under a different charge altogether. Their charge against Him was blasphemy, the penalty of which, under the Law, would have been stoning to death. Possibly they were not allowed to do stoning at that time; or possibly they feared the people.

It was not Divinely intended that our Lord should be stoned, but that He should be treated as a cursed one--hanged upon a tree. (Deuteronomy 21:22,23.) "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14,15.) So through fear of the multitude or from lack of authority from the Roman Governor, the Jews failed to stone Jesus.

Since they could not bring the charge of blasphemy before a Roman Court, they were obliged to bring a different charge--that, while they were loyal to the Roman Emperor, Jesus was disloyal to the Roman interests. Pilate washed his hands of the affair. He wished to be free from any guilt. But under stress of the Jews, and willing to keep peace, he caused the charge to be made that our Lord was crucified because of claiming to be King of the Jews.

The narrative seems to imply that Jesus bore His own cross on the way to Calvary, and that He fell beneath its weight. There might have been various reasons for this. He was weak from undergoing very rigorous physical and mental strain. He had suffered from the bloody sweat in the Garden of Gethsemane, and had endured different trials--before the Sanhedrin, before Pilate, and before Herod. After this He was flogged! We can imagine that a person who had undergone so much would be scarcely able to walk, let alone carry a burden.

THE PROBABLE WEIGHT OF THE CROSS

When we think of our Lord as a perfect man, we would not think of Him as being the strongest of men. The imperfections of our race have manifested themselves in various ways. We have no reason to suppose that the first specimen of our race, Adam, was of surpassing strength, which might denote coarseness. We see this principle illustrated in fruits and vegetables. When we find an overgrown apple, we learn that it is not so tender as one of average size. So with a man of great physical stature--a giant. He might be coarse. We are to think of our Lord, not as extremely rugged, nor as weak, but as of great delicacy, and of reasonable strength and fiber.

When we think of the cross, too, we believe that it was of no light weight. We know of no light woods in the vicinity of Jerusalem. The most common tree there is the olive, which is an extremely heavy wood and of remarkable density. If we should suppose the cross to have been three feet in the ground and of reasonable height, it must have been at least twelve to fourteen feet long, and the cross-beam must have been at least five feet. Allowing a reasonable thickness for strength and for keeping it from bending under its load, we would think that the cross must have weighed from one hundred and fifty to two hundred pounds. This gives us the thought that it was no light weight.

R5222 : page 120

LESSONS FROM THE INCIDENT

We have every reason to sympathize greatly with the tradition that the Lord fell under the weight of the cross. It was at this juncture that Simon, evidently a strong and rugged countryman who was passing by, was stopped by the centurion and his band, and compelled to assist Jesus in carrying the cross. Apparently, even then, its weight was on Jesus.

There are lessons for us in this incident. One is that the disciples of Jesus, the faithful eleven, missed an opportunity of cross-bearing. At first we might be inclined to censure them severely. We must reflect, however, that they feared for their lives. We may sympathize with them, and at the same time learn a lesson of greater courage in everything connected with the Master.

It is true that the multitude might have been as anxious to cry for the death of the disciples as for the Lord's. But one of them had said that he was ready to die for the Lord, and so said they all. How strange that in the moment of testing they did not display the courage! It is much easier to attest great loyalty, great faithfulness, than it is to manifest these traits when the test comes. With the opportune moment, come the difficulties, and the fearful sights and sounds, carrying terror with them.

We, of course, have no opportunity of doing anything of this kind for the Master Himself. But we realize that He is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross! How advantageous to know that He still recognizes that whatsoever is done unto the least of these His brethren is done unto Him!

CROSS-BEARING PRECEDES CROWNING

Another thought that we have in this connection is that Simon, under the necessity of cross-bearing, would receive the burden either willingly or unwillingly. We have no record of what his experiences were. There is a tradition which declares that he afterwards became one of the Master's disciples. So in the Lord's providence, sometimes there is responsibility laid upon us. And if the Lord lays a cross upon us, will it be borne with gladness or with murmuring? If the former, we shall have a blessing, even though we had not sought the cross, even if it had been forced upon us.

When trials and difficulties come, and crosses are forced upon us, happy are we if we appreciate the opportunity of cross-bearing, recognizing that this is closely connected with the crowning. Simon represented in this case all of the Lord's faithful ones who help to bear the cross, following His example, walking in His steps. The cross will not be too heavy for us. The Lord will bear the heavy end of it; and our experiences will be only such as will be for our good and will work out for our blessing.

R5218 : page 120

"I know not the way that's before me,
    The joys or the griefs it may bring;
What clouds are o'erhanging the future,
    What flowers by the wayside may spring.
But there's One who will journey beside me,
    Nor in weal nor in woe will forsake;
And this is my solace and comfort,
    'He knoweth the way that I take.'"

===================

R5223 : page 121

CROSS-BEARING THE WAY OF GROWTH

"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."--Luke 14:27.

A DISCIPLE is a pupil, one who follows a teacher or leader. The Lord has promised His disciples certain great blessings. If they are obedient, they shall be greatly blessed with everlasting life, shall sit with Him in His Throne, and be with Him where He is.

It becomes, therefore, an important question as to what is involved in discipleship. Is it an easy or a difficult matter? How can we enter the School of Christ? The Lord here and elsewhere tells us the terms. In another text He says, "If any man will come after Me, let him deny himself, take up his cross, and follow Me." "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." --Matthew 16:24; Luke 14:27.

There is, therefore, evidently a process in the matter. First of all, one must see what discipleship is and what the cross is. Some may perceive more or less distinctly than others. To some it might be a very severe ordeal to take up the cross. Some people judge the weight of a thing through perception; others through experience.

Our Lord said that it would be better not to take up the cross unless we have the determination to go on unto the end. He illustrates this in saying, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."--Luke 9:62.

The Lord very distinctly told what the cross would imply to those who become His disciples. He said that whosoever would be His disciple would suffer persecution. He warned us that carrying the cross would be a serious matter. If, therefore, you determine that you would like to be His disciple, sit down and count the cost. If you take up the cross, it is to be not merely lifted, but carried faithfully unto death.

WHAT CONSTITUTES CROSS-BEARING?

The taking up of the cross, then, is done after we come to a knowledge of the Truth. The world are not bearing the cross at all; neither are those who are having their own wills crossed continually. Many a man will say, "Since I married, I have my cross with my wife"; and many a wife will say that she has her cross with her husband. But neither of these is the cross of Christ-- the difficulty is that there was misjudgment in the marriage. The couples are mismated.

Nevertheless such a thing might become cross-bearing. If, for instance, the opposition of husband or wife were engendered by faithfulness to the Lord, the bearing of this would be cross-bearing, because of being endured for Christ's sake, for the Truth's sake. Endurance of opposition by business competitors because of our faithfulness to Christ would be part of the cross-bearing. Probably it is good for us that we do not see all the time what the cross means.

"We know not what awaits us,
God kindly veils our eyes,
And o'er each step of our onward way
He makes new scenes to rise."

We cannot take up the cross until we have seen what the cross is, and have engaged to take up that cross and become Christ's disciple. After we have taken up that cross, it has to be borne, our Lord tells us. Bearing it does not mean our running away from it, or getting alarmed at it. Bearing the cross means enduring it. We are to follow our instructions along this line.

Our Lord says, "When they persecute you in one city, flee to another." Whosoever is faithful will suffer persecution. Therefore, to be without opposition is proof, not that we are being favored of God, but that He is not dealing with us as sons. Only those whom He deals with as sons will become of the Royal Priesthood and participate in His glorious Kingdom. Whoever thinks to run away from the difficulties that come, makes a mistake.

THE PURPOSE ACCOMPLISHED BY TRIALS

What, then, would be the basis on which we could relieve ourselves from trials? We should not seek to release ourselves unless we realize that by endurance we are accomplishing no service for the Truth. Then we might seek to see whether the Lord would open some other door. If, for instance, one finds himself where he is simply suffering and doing no good, let him look about and ask the Lord in prayer to show him what to do. Perhaps the Lord may open a way of escape. We shall not get rid of our trials and imperfections, however, until we get rid of the mortal flesh; for the course of the world is out of line with righteousness. The whole world is out of the way through ignorance, superstition, blindness; and amidst them we are to strive to show forth the praises of Him who called us from darkness into marvelous light.

So, then, the following after the Lord is apparently the thing that is especially emphasized in our text. The bearing of the cross is the way of growth in character for the consecrated child of God. If no trials or difficulties come to us, if our appetites or desires are never interfered with in our service to the Lord and the Truth, we may be sure that we are making some mistake. We have not become His disciples.

But if we should have these trials, the Apostle says that we are to consider them only as light afflictions and but for a moment; and that these are working out "for us a far more exceeding and eternal weight of glory." We are looking at the present time, not for the things that are seen--the earthly applause and glory--but for the Heavenly Glory--for the things that the Lord has promised to those that love Him.--2 Corinthians 4:17,18.

R5221 : page 121

"WHAT SHALL I RENDER UNTO THE LORD?"

(Psalm 116:12-14)

What shall I render, Lord, to Thee
For all Thy benefits toward me?
For life and every earthly good,
For raiment, shelter, daily food;
For light and Truth, for peace and love,
For heavenly wisdom from above?--
How great Thy bounties unto me!
What have I that is not from Thee?

For all these benefits toward me,

What shall I render, Lord, to Thee?
The Cup Thy hand of Love hath poured,
I'll humbly take, most gracious Lord,
And call upon Thy holy name
To help me Thy great Plan proclaim;
I'll spend my days in ceaseless praise,
And tell abroad Thy wondrous ways!

"Salvation's Cup"--of suffering, too--
Of suffering with God's chosen few,
Dear Lord, I'll drink of this, Thy Cup,
And smiling through my tears, look up--
A mingled Cup of grief and joy,
Of blessedness without alloy,
Of Love and fellowship Divine,
A foretaste of the Kingdom-wine!

That all, dear Lord, may know and see
Thy countless benefits toward me,
Before Thy congregation, now,
I'll pay my consecration Vow;
And in Thy strength, supplied each day,
I'll strive to walk the narrow way
That leads to rest and God and Thee,
And blissful immortality! GERTRUDE W. SEIBERT.

====================

R5222 : page 122

RE CHRIST'S RESURRECTION

"Christ...being put to death indeed in flesh,
but made alive in spirit."--1 Peter 3:18. Rotherham.

For forty days after His resurrection our Lord was with His disciples before His ascension. Yet He revealed Himself to them, according to the Records, not more than eleven times in all--and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke in thunder tones of a great change which had occurred to Him. Evidently He was no longer the same being, although He had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He was now "the Lord, that Spirit," "a quickening Spirit."

There is no Scriptural statement to the effect that Jesus arose in the flesh. We have noted the Scriptures very carefully, and find none of them to say that Jesus arose in the flesh. On the contrary, we find, as the Apostle declares, "Now the Lord is that Spirit." (2 Corinthians 3:17.) St. Paul in telling us how he saw the Lord Jesus, says that he saw the Lord, not in the flesh, but shining "above the brightness of the sun" "at noonday." --Acts 26:13-15.

The Apostle tells us that the Church is to be a spirit body: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (I Corinthians 15:42-44.) He tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord's case there was a sowing in dishonor and raising in glory; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, "Christ...being put to death indeed in flesh, but made alive in spirit."--I Peter 3:18. Rotherham.

The question, then, arises, How could the Lord be raised a spirit body? We can merely give you the Word of the Lord for it. He was raised so. The new nature began when our Lord was begotten of the Holy Spirit at the time of His baptism, and was completed when he was perfected as a spirit being at His Resurrection.

The various Scriptures which are cited about Jesus' appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, He appeared, or materialized, in the same way that He had appeared to Abraham in olden times. (Genesis 18:1,2; 15:4,5.) One of His manifestations after His resurrection was when He took a walk with two of His disciples to Emmaus and sat down with them to supper. When He broke bread, He became known to them and vanished out of their sight!--Luke 24:30,31.

A MATERIALIZED BODY

In the case when He appeared to His disciples, it is stated that He came into the room where they were, "when the doors were shut where the disciples were assembled for fear of the Jews." We read further along, that eight days later He again appeared in the same room, in the same manner, "the doors being shut." (John 20:19,26.) These things were evidently to show the disciples that He was no longer a flesh being, but a spirit being. During the forty days after His resurrection He appeared, probably, not more than three hours in all. He remained with them to establish their faith, so that they might be able to receive the Holy Spirit at the proper time.

In answer to a question about Philip's vanishing from the sight of the eunuch, and being found at Azotus, we reply that God was able to take him away. But there was nothing said about his being made a spirit being. Philip will, no doubt, in due time share with the Lord the change of nature in the First Resurrection--"in a moment, in the twinkling of an eye"; for "Flesh and blood cannot inherit the Kingdom of God."--I Corinthians 15:52,50.

When Jesus appeared in Jerusalem in the midst of His disciples and they were affrighted, He said, "Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." (Luke 24:39.) He was there impressing upon them that they were not SEEING a spirit being, a spirit body. They saw a materialized body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. So our Lord appeared in flesh and bones, and He also appeared in clothing.

BODY AND CLOTHING CREATED FOR THE OCCASION

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which He had created them a few moments before. "He vanished [Greek, ginomai aphantos, became non-manifest, i.e., invisible. Strong's Exhaustive Concordance.] out of their sight" (Luke 24:31), and was no longer seen of them when the flesh and bones and clothing in which He had manifested Himself were dissolved, though doubtless He was still with them--invisibly present; so also much of the time during those forty days.

The power manifested by our Lord, to create and dissolve the clothing in which He appeared, was just as superhuman as the creating and dissolving of His assumed human body; and the body was no more His glorious spirit body than were the clothes He wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before His crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23,24,40; 20:5-7), so that the clothing in which He appeared on the different occasions mentioned must have been specially created.

Our thought is that our Lord was perfect in the flesh when He was a man, and that He gave Himself an Offering, as a Ransom-price for Adam. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." "A body hast Thou prepared Me." (Hebrews 2:9; 10:5.) That earthly, human body of flesh suffered death; and God would not

R5223 : page 122

again make Him flesh, but He raised our Lord from the dead a New Creature of the Divine nature. After His resurrection our Lord said to His Apostles, "All power is given unto Me in Heaven and in earth."--Matthew 28:18.

All this indicates to us the great change that came to our Lord at the time of His resurrection. If He is now merely a man, He is still "lower than the angels." And to think of our Lord as a man and lower than the angels is contrary to the Lord's Word that He is exalted far above angels to the Divine nature. "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."--Philippians 2:8-11.

===================

R5223 : page 123

THE GIFTS OF WHITSUNTIDE

--MAY 11.--I CORINTHIANS 12:1-11.--

"There are diversities of gifts,
but the same Spirit."--Verse 4.

WHITSUNTIDE, or Pentecost, marks a very special period in God's great Program respecting mankind. It stands next in importance to the great events connected with our Lord Jesus; viz., His baptism at Jordan and the anointing of the Holy Spirit there, His finishing of His vow of consecration at Calvary, His resurrection from the dead on the third day--His glorious spirit-birth, as partaker of the Divine nature.

All that Jesus did necessarily preceded the acceptance of any members of the human family to joint-heirship with Him, or to any recognition of God as His children. God acknowledged Adam as His son on the human plane, "a little lower than the angels," so long as he remained obedient and loyal; but when he disobeyed and came under the Divine sentence of death, he broke the covenant between God and himself. (Hosea 6:7, margin.) From that time onward, God had no sons amongst men until Jesus' time, because all were imperfect, sharing in Father Adam's imperfection by laws of heredity.

Then God sent forth His Son, born of a woman, with a life uncontaminated, a life that was not derived from Father Adam and was therefore not involved in his sentence. This One, "holy, harmless, undefiled and separate from sinners," God recognized as His Son. When He made consecration of His life at Jordan and symbolized it in His water baptism, God accepted the sacrifice and bestowed upon Him the Holy Spirit in begetting power.

Thenceforth He was the Son of God in two senses--first, according to the flesh; and second, according to the Spirit. But in God's order the spirit-begotten One was to triumph by fully offering up the fleshly one. This work of Jesus was accomplished at Calvary, where He laid down His life on behalf of the sins of the whole world.

R5224 : page 123

But still God could not recognize the world. They were all sinners, and continued so to be until Jesus ascended on High, appeared in the Father's presence, and made satisfaction for sins. Be it noted, however, that He did not make satisfaction for all sins then, but merely for the sins of the Church--for the sins of those who would be called of the Father, and who would accept the call and walk in the footsteps of Jesus. As for the world, their sins are still on them.

The only way to obtain forgiveness of sins during this Age, therefore, is to become a disciple of Jesus. Thus, as the Apostle says, we, Jesus' followers, have escaped the condemnation that is still on the world. The Scriptures show us that God has a different way of dealing with the world, and a different time. He will deal with the world through Christ's Millennial Kingdom, for a thousand years, to scatter their darkness, to forgive their sins and lift them up to human perfection. Meantime, God deals with the Church only; and it is the Church class that the Apostle discusses in today's lesson.

This Church class began its existence at Pentecost--Whitsuntide. Hence, we say that this marks a most important era in the affairs of the Church. It is true that Jesus called His disciples and told them various things during His ministry; but when He left them, He instructed them to tarry and not to begin their work at all until they should be duly authorized by the Father, duly anointed with the Holy Spirit. This anointing which they would receive would be their authority, and would give them the necessary qualification to be the mouthpieces and ambassadors of the Father and of the Son.

The Father could not recognize them sooner than Pentecost; for until Christ's presentation of His merit on their behalf, they were like the remainder of the world--still sinners, still condemned. When the Pentecostal blessing came, it manifested the fact that Jesus had ascended to the Father's presence; and that the Father had graciously received Him, had appreciated His great work of sacrifice, and had accepted it as satisfactory for the sins of the Church--the Household of Faith. It was on the basis of this forgiveness of sins, as well as on the basis of the consecration of the disciples to God and His service, that the spirit-begetting of Pentecost came upon them.

THE GIFTS OF THE SPIRIT

We are to distinguish between the gifts of the Spirit and the fruits of the Spirit. The fruits of the Holy Spirit are developments of the heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones. These fruits of the Spirit, the Apostle tells us, can be seen; they are manifest--"Meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

These fruits must be developed in our hearts; and this will mean more or less of a manifestation of them in our words and deeds, as well as in our thoughts. The riper the Christian, the riper these fruits; and if no fruits, then no Christian; for as the Apostle says, "If any man have not the Spirit of Christ, he is none of His." But this Spirit of Christ, these fruits of the Spirit, may be more or less overshadowed by weaknesses of the flesh; and all may not be able to see to what extent the brother who is weak in the flesh is really fighting a good fight against the spirit of the world, the spirit of the Adversary, and the mind of his own flesh.

God alone knoweth the heart; therefore, we are to judge nothing as respects the degree of faithfulness. We may, however, and should judge as to whether or not we see good fruits or bad fruits in ourselves, or in others who profess to be followers of Jesus. The Master said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Surely not! The thorns and the thistles are bad fruits, belonging to the evil nature, and not fruits of the Spirit, of the Lord, appertaining to the New Creature.

But when Pentecost came, those disciples who had already accepted Jesus were not prepared to manifest immediately rich, ripe fruitage of the Holy Spirit. It requires days, weeks, months, years, for such development. Up to this time they were natural men. Only a few days before Jesus had said to them, "Except ye become as little children, ye shall in no wise enter into the Kingdom." He perceived that there was strife amongst themselves as to which should be greatest; and that this was entirely contrary to the proper spirit which they must have if they would finally be accounted worthy of participation in His Kingdom. We see then why the brethren waiting at Pentecost in the upper room could not have a manifestation of the fruits of the Spirit at that time. But it was very necessary to them and to us that they should have some manifestation of God's favor; that there should be some way in which God would show that Jesus had accomplished the Father's work, and that His sacrifice had been acceptable to the Father on our behalf. God manifested this acceptance by the bestowment of certain gifts, which were not fruits of the Spirit, in any sense of the word.

R5224 : page 124

Those gifts were widely distributed in the early Church, and were miraculous. Some who had received the gift of the Spirit spoke one language and some another, of which they had previously no knowledge; some had the gift of interpreting the foreign languages which the others spoke; some received the gift of healing; and some had power to work other miracles.

These gifts served a three-fold purpose: (1) They proved God's favor, and that it had come through Christ, and therefore proved that He had ascended, and that His entire work of redemption had been satisfactory to the Father. (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the Message they bore. (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them and leading them.

All these experiences, indispensable for the establishment of the early Church, came at a time when such manifestation was most necessary. The early Church could not walk by faith as we do. They needed the assistance of sight, to the extent that was there granted; for they had no Bibles. They had no instruction from God except such as came through these channels.

St. Paul explains the matter in today's lesson. When they came together, one would speak in an unknown tongue. Another would arise in another part of the audience, and with a power not his own give an interpretation of the foreign language used by the speaker with "tongues." This drew the brethren together every day, especially on the first day of the week. They wanted to have fellowship and instruction; and in this way they obtained it, God guiding in respect to the messages delivered in unknown tongues and to the interpretations.

Thus God taught them in almost the only way they could have received instruction at that time, but very differently from the way in which He now instructs His people, or has ever instructed them since the Apostles' day. Such instruction is no longer necessary, and is therefore no longer given. Instead, we have something much better. We have the Gospels, recording our Lord's words, parables, dark sayings, etc.; we have the Epistles of the New Testament, comments of the inspired Apostles on the Old Testament writings; and we have the prophecies of the Old Testament, to which St. Peter declares, "We do well to take heed, as unto a light which shineth in a dark place, until the Day dawn."--2 Peter 1:19.

OURS A BETTER EXPERIENCE

With these Divinely provided helps, the man of God, as St. Paul declares, "may be thoroughly furnished unto every good work." Through these channels the Holy Spirit is instructing the Church. But the gifts of the Spirit were necessary at Pentecost. Instead of those gifts, we now have the fruits of the Spirit, as testifying God's favor, and our own progress in the good way. With our further enlightenment the Lord requires of us more than was required of the early Church--that we walk by faith and not by sight.

St. Paul points out that all these variations in the manifestations of the Spirit meant, not different spirits, but the one Spirit, working in the entire Church, with the one purpose of building them all up as various members in the one Body of Christ. He says, "There are diversities of operations, but it is the same God that worketh all in all.

To one is given by the Spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, miracles; to another, prophecy; to another, discerning of spirits; to another, diversity of tongues and interpretations."

"YE ARE ALL ONE BODY"

The oneness of the Church with each other and with their Lord, the Head, St. Paul repeatedly sets forth, and particularly in today's lesson. He shows that the different gifts enabled the different members of the Body to co-operate for their mutual welfare, edification and upbuilding, in preparation for the glories of service in the coming Kingdom. He says that as the human body is one, but has many members, all under the control of the head, so also is the Body of Christ. The Church is one Body, but composed of many members, all under the control of the Head, Jesus, operating through the Spirit of Truth, by the Word of Truth and by Divine providences.

The object of the organization of the Church is not the conversion of the world, but it is the upbuilding of herself and preparation for a future service. That future service is to be the blessing of the world. But before that service for the world can be properly begun, the Church herself must be developed, proven, approved of God, and

R5225 : page 124

glorified by a share in the First Resurrection.

A MORE EXCELLENT WAY

St. Paul, further on in the chapter, tells how the various members of the Body should co-operate with each other, offsetting each other's imperfections, compensating for each other's shortcomings and weaknesses, and seeking only the welfare of the Body as a whole. There should be no schisms, no division, no sectarianism in the Body of Christ, the Church, and all the members should have the same love one for another. Sectarian love and sectarian pride should be unknown. Likewise, if any of the members suffer, all should feel a sympathy. He points out that God set the different members in this Body: first, the Apostles; and secondarily, prophets, or orators; and thirdly, teachers; after that, miracles, gifts, helps, diversities of tongues. All have not the same office given them of the Lord, but each should seek faithfully to use the talents which he possesses; and while using these gifts they should seek the best they are capable of exercising.

Then the Apostle adds, "Yet shew I unto you a more excellent way," still better than any of these gifts. Following along (chapter 13), he declares that one might have these gifts, and yet make shipwreck entirely; and that it was necessary, even with the gifts, to cultivate the fruits of the Spirit. For though we should have the gift of prophecy, understanding all mysteries and knowledge, and have all faith, but have not love--the great fruit of the Spirit--we would be nothing. Moreover, he declares that the gifts would vanish away, but that the fruits would last eternally.

It is important, then, in our consideration of Whitsuntide blessings, that we remember that without the fruits of the Spirit we would be nothing, and would have no share in the glorious Messianic Kingdom, for which we are waiting and praying, "Thy Kingdom come; Thy will be done on earth as in Heaven."

===================

R5225 : page 125

THE SOWING AND THE REAPING

--MAY 18.--GENESIS 42.--

> "Whatsoever a man soweth, that
> shall he also reap."--Galatians 6:7.

THE STORY of Joseph and his brethren continues. Today's lesson illustrates how the remembrance of their cruelty toward their brother Joseph, inspired by envy, continued to harass the evil-doers many long years after. Our Golden Text seems to lay down a general principle, applicable not only to the consecrated people of God, but to mankind in general. Whatsoever anybody sows wilfully, intelligently, will bring a harvest, a reaping, of similarly good or evil kind.

The famine was general throughout that region of the world. It included Palestine as well as Egypt. The word spread that there was no lack of food in Egypt, that there was corn there, sold at moderate prices, and that it belonged to the old stock. Jacob directed his sons, who were men of families themselves, to go down to Egypt and make purchases of wheat.

As strangers, they were directed to Joseph, who doubtless was on the lookout for them. He spoke to them through an interpreter, asking if they were not spies, coming to see how much wheat was in Egypt, that they might bring an army to steal it. They explained their situation truthfully. Joseph then inquired about his father and his younger brother Benjamin. Finally he put one of them into prison, and sent all the others home with corn, with the understanding that they would need more corn and might have plenty of it, as long as the famine lasted, provided that they should prove that they were not spies by bringing their youngest brother along with them. Meantime, Simeon would be held as hostage.

The guilty consciences of the brethren began to connect up these various experiences with their own wrong course in the past. They said one to another, "We are verily guilty concerning our brother, when we saw the anguish of his soul, when he besought us and we would not hear: therefore is this distress come upon us." They knew not that Joseph understood them, but he withdrew and wept. His heart was not hard. He was merely giving them a lesson that would be profitable for them in coming years.

The Scriptures represent that when the Messianic Kingdom will begin to shed its blessings abroad, the antitypical Joseph, Messiah, will likewise speak roughly to the people in a time of trouble, and cause them great vexation and worry as to what the outcome will be. But all the while the Lord's heart will be full of love and sympathy for the poor groaning creation, for whom He already has died, and in whose interest His Kingdom will be established. The time of trouble upon the world in the beginning of Messiah's reign will evidently be for the very purpose of preparing the hearts of mankind for the blessings which the Lord is so willing to bestow.

MANY STRIPES AND FEW STRIPES

When Jacob's ten sons arrived with their wheat, they told the whole story of their experience to their father. They explained why Simeon was not with them--that he was kept as a hostage. Moreover, they were perplexed to find that no money had been charged them for the wheat. The money they had paid for it was returned in each sack. Everything seemed strange to them, and the minds of the brethren continually adverted to the crime of years ago, in connection with their brother Joseph. Many times during those intervening years they had reaped crops of sorrow and fearful surmisings respecting what the providence of a just God might ultimately exact from them in the nature of trouble, similar to that which they had brought upon their brother.

How advantageous it would be to the whole world if this principle were generally recognized--if all realized the truthfulness of God's Word that every trespass must receive a just recompense of reward! We have lost such an appreciation of justice, and such a looking for a righteous retribution, in the fog of a very false doctrine, which has become prevalent. That false doctrine ascribes only the one punishment for every sin, and that an unthinkable one; viz., everlasting torture. In the first place, how few there are that really believe that doctrine or are really influenced by it! Its monstrosity makes it unbelievable, and turns the mind away from the proper view of the real punishments which God has foretold.

Added to this first inconsistency and its evil effect, we mention another, which associates itself thus: Our Catholic friends claim that by membership in the church they will escape eternal torment and get some lesser torment. And that theory seems so much more logical than the Protestant one that many accept it as the lesser evil of the two.

Then comes our Protestant theory that a man or a woman, the moment before death, may say, "God forgive me!" and immediately pass into Paradise, and escape all punishment for sins. These theories, we claim, are all injurious, as well as inconsistent. The Scriptural theory, we are sure, would be found the more effective, if it were preached, if it were believed.

That Scriptural theory is expressed in our Golden Text: "Whatsoever a man soweth, that shall he also reap." If he sows a desire for cruelty, words of deceit, injustice, selfishness, evil speaking, slander, he will surely have a reaping time, and will gather rewards in harmony with his desire.

It is impossible for humanity to improve upon the Divine arrangement. Hence all Christian people should begin afresh to tell the world both of the Justice and the Love of God--that God's just penalty against sin is death, but that He has made provision through Christ for a release from that penalty, during Christ's Messianic reign of a thousand years. Then every member of Adam's race will be granted a full opportunity of reconciliation with God and of restoration to the image and likeness of God, lost for all by Father Adam's sin.

But meantime, each individual has a responsibility in respect to his every word and act and thought. To whatever extent he sins against light, knowledge and the Golden Rule, to the same extent he degrades his character, and thus makes his opportunity for return to the image and likeness of God the more difficult. He whose conscience becomes the most degraded will find the way for retracing his course the most difficult and steep.

According to this Divine rule, the Millennium may find heathen people more ready to go up on the Highway of Holiness than people of so-called Christian lands. The latter, having had more light, more privilege, more opportunity and sinning against greater knowledge, have seared their consciences more deeply. Of some such Jesus exclaimed, "How can ye escape the condemnation of Gehenna!"--the Second Death.

JACOB'S GRAY HAIRS FOR SHEOL

When poor old Jacob heard that Benjamin would be required to go on the next expedition for wheat, he demurred and declared that it must never be. Joseph was

R5226 : page 126

gone, and if now he should lose his youngest son, Benjamin, the grief would bring down his gray hairs quickly to Sheol--the tomb--the state of death.

In our common version English Bible this word Sheol is repeatedly translated Hell, Pit, and Grave. In olden times, these three English words were synonymous in meaning. As for instance, a man, speaking of burying so many bushels of potatoes in a pit, would call it helling the potatoes. And when this term was used in respect to humanity, sometimes the word grave was used. Altogether, the word Sheol occurs sixty-six times, and more than one-half of these times it is translated pit and grave.

When the Revised Version was in preparation, the learned men charged with that work refused any longer to translate the word Sheol by the word Hell, because in the intervening centuries that word had gradually lost its original meaning and had come to have the significance of a place of fire and of torture. Since no such meaning attaches to the word Sheol in the Hebrew, these scholars refused to so translate it into English. To these facts they all agreed, but then came a dispute as to how it should be translated. Some would not agree to translate Sheol uniformly by the English word grave, or tomb, fearing that this would appear very radical to some Christian people.

Finally, as a compromise to settle the question, it was concluded that in all places where Sheol and the corresponding Greek word Hades had been translated Hell in our Common Version, the Hebrew word Sheol or the Greek word Hades should be substituted, and left without translation. If any of the people found out their meaning, it would be all right. If they did not find out, they might remain in ignorance, and still think of Hades and Sheol as signifying a place of torture. Our Baptist friends have recently met with a similar difficulty and have given the translation of Sheol and Hades as "the Underworld." Of course the grave, the tomb, the state of death, may be thus indicated, and no one can find fault.

It is needless to say that when Jacob spoke of his gray hairs as going down to Sheol, he did not mean his sons to understand that he expected to go to eternal torment. What he did mean is evident. He meant, "My sons, I am now old and gray-headed, and to lose this youngest son would hasten my death"--"bring down my gray hairs to Sheol, to the tomb." No one need question where Jacob's gray hairs would go. They did go to Sheol eventually, but not because of grief. Jacob's old age was made very happy by the fellowship of his sons, and by the realization that God had highly exalted Joseph to the rulership of Egypt.

OUR GOLDEN TEXT LESSON

Although St. Paul, as we have seen, made a general observation to the effect that whatsoever any man sows, that shall he also reap, nevertheless, he evidently used these words with particular reference to the experiences of the Church. The context makes such an application. The context applies these words directly to the consecrated people of God, assuring them that a consecration to be dead with Christ is not sufficient. On the contrary, God cannot be mocked, cannot be deceived, cannot be trifled with. If God has entered into a covenant with us, nothing else than our agreement will stand.

Then the Apostle recites the agreement which Christians covenant with the Lord. They covenant to sacrifice all earthly interests, aims, hopes, that thereby they may be pleasing and acceptable to God, and become heirs with Jesus of the incorruptible things to be attained on the other side the veil, as spirit beings, as New Creatures in Christ. He says, "He that soweth to the flesh, shall of the flesh reap corruption." By this he means that if any Christian who has entered into this covenant with God to become dead to the will of the flesh and alive to the will of God, shall live after the flesh--according to its desires, its promptings, its leadings, its appetites--the end of that man's way will be death--the Second Death, symbolized by the Gehenna fire, which destroyed the offal outside the City of Jerusalem.

On the other hand, if any man sow to the spirit, if he live according to the New Creature, by living in harmony with his covenant of consecration--not merely making a start in the right direction--this would decide the matter in his favor. Some of the best people who have ever lived have made more or less serious blunders, under the temptations of the flesh. But stumbling into sin would not be living after the flesh--it would merely be a start to so live. The soul, rightly exercised by his sin, by the weakness, may recover itself, and come back to the Throne of Heavenly Grace, and in the name of Jesus obtain mercy and find grace to help for further time of need. But if these opportunities and privileges were not used, and if the course of living after the flesh were pursued, the result would be death.

So, on the other hand, to make a start to live a righteous, self-sacrificing life would not be sufficient; and to return to a righteous course, after having been overtaken in a fault and shedding some tears of penitence, would not be sufficient to recover him. But if we live after the Spirit, if we through the Spirit do mortify the deeds of the body, then we shall gain the eternal life on the spirit plane which God has promised to all the faithful. But this matter of living after the Spirit is a great contract, and one that needs continual watchfulness and prayer, lest we be overtaken in a fault--lest we let these precious things of God's promise slip from us--lest we become overcharged with the cares of this life and the deceitfulness of riches--lest our faith become weak and we faint by the way.

We need to have this thought definitely before our minds: While each act and word and thought has its bearing upon the ultimate results in every Christian's life, nevertheless no one thought, no one word, and no one deed carries the deciding weight, either for good or for evil. The more loyal we are, the more faithful we are, the fewer slips we shall make, the more like our Redeemer we shall be, and the brighter will be our reward, for as the Apostle declares, "As star differeth from star in glory, so also is The Resurrection of the Dead."

Those, then, who are of the world may know that every good and every evil act of theirs will have a weight and influence in respect to their trial for life or death under the Messianic Kingdom arrangements. And every Christian who has entered into a covenant to become dead with Christ that he may also live with Him, to suffer with Christ that he may also reign with Him--all such should know that every word, every thought, every act, has a bearing upon the great results. Hence, as the Apostle says, all such should walk through life circumspectly, wisely, seeking to know and to do the things pleasing to God, and to attain the highest reward.

===================

R5226 : page 127

THE ABRAHAMIC COVENANT AND THE NEW COVENANT

THE ABRAHAMIC COVENANT is not the New Covenant, even as it is not the Law Covenant. The New Covenant is the name of that arrangement which God will make with Israel and all mankind who, during the period of Messiah's reign, desire to become "Israelites indeed." That New Covenant will be inaugurated as a measure for carrying out the blessings purposed in the Abrahamic Covenant.

The Abrahamic Covenant relates especially to the Seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of the world. The New Covenant relates to the arrangement by which the antitypical Seed of Abraham, when glorified, will accomplish the honorable work assigned to it in the Abrahamic Covenant.

The fulfilment of the Abrahamic Covenant began in the person of our Lord Jesus, not when He left the Heavenly glory, nor when He was born a babe at Bethlehem, but when God accepted His consecration and begat Him to a new nature at the time of His baptism, perfecting Him in the new nature at His resurrection. The Man Jesus, before being begotten of the Holy Spirit, was not the Seed of Abraham according to promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through Him was impossible. The world lay under a death sentence and could not be blessed until provision should be made for the lifting of that death sentence.

The provision of the Ransom, therefore, was necessary for the world. Jesus in the flesh, in providing the Ransom-price, would have had no life for Himself that He might become the King of Glory and Priest after the order of Melchizedek (Psa. 110:4; Heb. 5:10) unless God had begotten and quickened and raised Him to the higher, spirit nature. Hence, although Jesus, through His mother, was of the seed of Abraham according to the flesh, He did not inherit this Abrahamic Covenant according to the flesh, but as the New Creature.

In order, therefore, to attain this higher nature, in order to be the Spiritual Seed of Abraham and bless all the families of the earth, it was necessary for Jesus to enter into a special covenant of sacrifice. The Church, members of His Body, must share all His experiences and lay down the earthly life also; for whether Jews or Gentiles it would still be true that flesh and blood cannot inherit the Kingdom. Hence the privilege of the Church is to enter into the covenant of sacrifice with Jesus. Thus we read, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice."--Psa. 50:5.

It has required the entire Gospel Age for the gathering of these saints and the making of their sacrifices. Those sacrifices must be accomplished before they can attain to the Heavenly nature--before they can be members of the Spiritual Seed of Abraham and heirs according to the promise. Thus the Apostle declares, "Israel hath not obtained that which he seeketh for [to be the Spiritual Seed of Abraham]; but the Election hath obtained it, and the rest were blinded."--Rom. 11:7.

The Election obtained this blessed state through the covenant of sacrifice, in which Jesus acted as their Advocate. The first members were accepted at Pentecost. The last members, we trust, will soon finish their course with joy. Then the Spiritual Seed of Abraham will be complete and ready to serve the world as the great antitypical Mediator--of the New Covenant.

The Abrahamic Covenant was God's own Covenant, or promise. Because it was unconditional, it has no mediator (Gal. 3:19,20), neither did it need to be sealed with blood. Rather, we might say that God sealed it with His oath. (Heb. 6:16-18.) The Law Covenant needed the blood of bulls and goats as an offset to the sins of the people, who were to be blessed typically. The New Covenant needs the blood of better sacrifices as satisfaction for the sins of the people, who are to be blessed actually. These two Covenants could not go into effect without the shedding of blood and the remission of sins.--Heb. 9:18-22.

But the Abrahamic Covenant centers itself in the New Creatures. From the first, God meant primarily the Spiritual Seed of Abraham, the New Creation, which has never known sin. Jesus Himself was holy, harmless, undefiled and separate from sinners, and needed not any atonement for sin in order to enter into that Covenant relationship and become Abraham's Spiritual Seed and Heir. Those accepted as His members would have had no such standing or worthiness except as He adopted them as His members, imputed His own merit to them and offered them sacrificially as His own flesh.

Hence, strictly speaking, we cannot say that the Abrahamic Covenant has ever been sealed with blood, or that it will ever be so sealed. This does not alter the fact, however, that not without blood (death) could Jesus have become the great antitypical Prophet, Priest and King; and not without blood (death) could we, His members, be accepted through Him. Only in this indirect way can it be said that the Abrahamic Covenant is sealed with blood. St. Paul intimates that it was sealed by the oath of Jehovah.--Heb. 6:13-18.

===================

R5227 : page 127

AN INTERESTING QUESTION

Question.--Is there any way of determining our standing before God?

Answer.--The Apostle John says that "If our hearts condemn us not, then we have confidence toward God." (I John 3:21.) In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into His family. Have we made a full consecration of ourselves to do the Divine will? If we know that we have made a full consecration of ourselves, the next question should be, To what extent do I know God's will, and to what extent am I seeking to do it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) If we find that we have not this witness of the Spirit, if we have no persecution, then we have not been letting our light shine out. This should not lead us into anything foolish, but we should examine ourselves to see whether we are laying down our lives in His service. If we find no suffering in the present time, it should be a cause of perplexity to us.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busybodying in other men's matters, but that we are suffering for the Truth's sake, for the brethren's sake. If we have these evidences that we have come into God's family, if we are studying to know and to do His will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as His faithful people.

VOL. XXXIV MAY 1 No. 9
A. D. 1913--A. M. 6041

CONTENTS

Evidences of the Anointing of the Holy Spirit......................................131
  Distinction Between Anointing and Begetting...................................131
  The Anointing Not the Mind of Christ..........132
Dwelling Together in Unity........................133
  Friction the Result of Selfishness............133
  "No Schism in the Body".......................134
Anointing the "Feet" of Christ....................134
  Antitypical Perfume on Antitypical Feet.......135
A Disciple's Prayer (Poem)........................135
Benjamin's Portion Five-Fold......................136
  Two Tribulation Classes.......................137
Lessons Learned by Joseph's Brethren..............138
  When Will Men Profit?.........................139
Mercy Is Better Than Sacrifice....................140
  "Fall Not Out By The Way".....................141
Some Interesting Letters..........................142
Requests for Pilgrim Visits.......................143
Berean Questions in Scripture Studies.............143

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

A WORD TO CONVENTIONERS

You will assist us, and therefore advantage all concerned by advising us in advance where you intend going; and for what days; and how many are to constitute your party; and color and sex. Address at each Convention city, three weeks in advance, Laymen's Home Missionary Movement.

It will further advantage all if we have the engagement of all rooms. Then you will not be going in at the eleventh hour and taking, at higher prices, rooms we had already secured for others, and causing trouble when you wish to bless.

RE HOT SPRINGS, ARK.

Hot Springs is in the mountains of Arkansas and therefore will not be so hot as its name might imply. The surroundings are beautiful and attractive. It is under U.S. Government control, and sanitary to the highest degree. It has few sick visitors in summer. We are expecting that the attendance there from Texas and the South will be considerable.

OMISSION AND ADDITIONS

Cross off the list Mt. Lake Park, Md.

The International Bible Students Association Classes of Los Angeles and San Francisco are arranging for Conventions to be held in connection with Brother Russell's visits to their Cities. Los Angeles proposes five days of Bible study, June 11 to 15; San Francisco proposes three days, June 14, 15, 16. Such of our readers as desire to attend those Conventions are requested to write for particulars --railway excursion rates, etc. State what railway routing you prefer, going and returning. Address Laymen's Home Missionary Movement, Box 325, San Francisco, Cal., or 405 So. Hill St., Room 316, Los Angeles, Cal. The Brethren will arrange for special parties and for entertainment, etc. Our readers on the Pacific Coast proposing to attend the later Conventions in the East may also receive helpful information respecting routes, rates, etc. Surely avail yourselves of these Christian hospitalities.

Dr. L. W. Jones, of 3003 Walnut Street, Chicago, Ill., learning of Brother Russell's arrangements for the Convention Tour to the Pacific, has made up a Convention Party to accompany him, or rather asked him if they may have the pleasure of his company on their special train. He has very thankfully accepted the kind hospitalities. Parties wishing to join the Excursion Train enroute can address the Doctor direct, or, if they prefer, communicate through the Laymen's Home Missionary Movement of the Pacific Coast at addresses above.

SUBSCRIPTIONS FOR SERMON NEWSPAPERS

We are glad to know that our readers subscribe for the journals which publish Brother Russell's sermons weekly. We are specially glad when they encourage and support the paper published nearest to their post-office. We are still more pleased when these subscriptions pass through our hands. This may be done by those who make up clubs--everyway.

Our readers must not think that newspapers which send them letters requesting them to act as agents are prompted by us. Whatever we have to say to you on the subject of subscription will be said either through the WATCH TOWER columns or through the Pilgrims, or directly by letter.

Letters coming to you through newspapers are merely circulars and need no reply.

* * *

Whenever and wherever our readers see in newspapers anything from the pen of Brother Russell, there and then they should recognize an Editor to be encouraged and a paper to be assisted.

==========

BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for June follow: (1) 305; (2) 1; (3) 105; (4) 114; (5) 43; (6) 145; (7) 230; (8) 7; (9) Vow; (10) 321; (11) 293; (12) 95; (13) 238; (14) 50; (15) 320; (16) 325; (17) 145; (18) 27; (19) 15; (20) 259; (21) 198; (22) 222; (23) 226; (24) 333; (25) 4; (26) 246; (27) 313; (28) 165; (29) 160; (30) 130.

====================

R5227 : page 131

EVIDENCES OF THE ANOINTING OF THE HOLY SPIRIT

> "Christ in you, the hope
> of glory."--Colossians 1:27.

THE SCRIPTURES frequently speak of the Church as being "in Christ," giving the thought of membership in His Body. (Romans 12:4,5; I Corinthians 12:12-27; 2 Corinthians 5:17.) Our Lord Himself used the figure of a vine and its branches to convey the same thought. He spoke of Himself as the Vine, and of the Church as the branches in the Vine, partaking of nourishment therefrom. (John 15:1,2.) It is not this thought, however, that is expressed by the

Apostle's words, "Christ in you, the hope of glory."

The word Christ signifies anointed. All who will be members of the Royal Priesthood will be anointed--not separately, but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the high priests of Israel. According to the Law, every king and every high priest must be anointed, else he could not serve. The oil which was used in this ceremony was of a peculiar kind, which might not be used for any other purpose.--Exodus 30:22,23.

The anointing which our Lord and the members of His mystical Body have received is different from anything else in the whole world. It is the anointing of the Holy Spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of the Truth, and the Spirit of God. It is not the Truth, but the spirit of the Truth, it is not the Word of God, although it is in harmony with the Word; it is not holiness, yet it is in full accord with holiness. It is the spirit, the disposition, which is associated with a sound mind, with holiness, with Truth and with the Word of God.

As the anointing of kings and priests in Israel was the Divine evidence that they were accepted to office, so was it with our Lord Jesus. St. Peter tells us that "God anointed Jesus of Nazareth with the Holy Spirit and with power." (Acts 10:38.) Our Lord was set apart for a very high office. In harmony with the Divine arrangement, He is to be the great antitypical King and Priest--"after the order of Melchizedek."

During the Gospel Age, God has been setting apart those who are to be members of the Body of Christ. These are invited to be kings and priests unto our God--a Royal Priesthood. Consequently, when one is received into this Body, under the Headship of Christ, he comes under the anointing of the Holy Spirit. This unction is from the

Father in that He alone can give the recognition. It is from the Son in that we can come to the Father only through Him.

This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron's head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron's garments, thus typifying the anointing of the Body of Christ, which is the Church. This descent of the Holy Spirit upon the Church was manifested at Pentecost.

DISTINCTION BETWEEN ANOINTING AND BEGETTING

The anointing of the Holy Spirit is slightly different from the begetting of the Holy Spirit. The Holy Spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God. Our Lord was The Anointed from the moment at which He was begotten.

So with the Church at Pentecost. They were waiting for acceptance of God. Our Lord had appeared in the presence of God as their Advocate, in order that their sacrifices might be acceptable. When the Father recognized their acceptance by shedding forth the Holy Spirit --when there appeared unto them cloven tongues like as of fire, and "sat upon each one of them" (Acts 2:3, R.V.) --that recognition was both their begetting and their anointing. The former--the begetting--represents the matter from the individual standpoint, and the latter--the anointing--from the collective. We are begotten individually, but we were anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be obliged to say that the begetting takes place first, and that the begotten one is anointed, or recognized as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures, which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This Spirit which we receive from God abides in us. Whoever loses the Spirit loses the light, and passes into the death condition. So the Apostle urges, "Grieve not the Spirit." If we cease to be in the Body of Christ, we cease to be anointed. If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experience, and the resurrection the completion. Each is individually begotten and born of the Spirit.

In the picture of anointing the whole Body is anointed. There will be no need for a repetition of the

R5228 : page 132

ceremony. At the beginning of the Gospel Age, the one Body was anointed, and all who will be members of that Body come under that one anointing, and all these will share in His resurrection--the First Resurrection--the Chief Resurrection.

THE ANOINTING NOT THE MIND OF CHRIST

Not only was our Lord begotten to the new nature, anointed of the Holy Spirit, but each member of the Body must be similarly begotten, for "flesh and blood cannot inherit the Kingdom of God." If we have received this anointing, we are eligible to all that God has promised to The Christ--primarily to the Head, and also to the members of His Body. As God foreknew the great Shepherd of the sheep, the Redeemer, He also foreknew this class.

Long before our Lord came into the world, the Father had planned that there should be an Anointed Company, the Head of which should be our Lord, and the Body of which should be the Church. (Ephesians 1:3,4,22,23.) Jesus was to have the first place in the Christ

Company, and associated with Him would be those who would have His Spirit, His will, who had made a full consecration of their lives to do God's will faithfully, even unto death.

For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them, to cover their blemishes and imperfections. Our Lord's work is not that of anointing, but of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. St. Peter says that Jesus, having received the Spirit of the Father, shed it forth.--Acts 2:33.

As long as we have this Spirit of God, it is an evidence to us that we are children of God. So long as we possess it, we maintain this relationship of sons. (Romans 8:9,14.) Then the consequent thought is that if we are children of God we are "heirs of God and joint-heirs with Jesus Christ," "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."--Romans 8:17; I Peter 1:5.

The words of our text suggest the thought that whoever has the Spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you." (I John 2:27.) Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to any one else.

The evidences that one has been anointed may not be understood except as we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the Holy Spirit, so as to leave no room for doubt. They tell us that the Holy Spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the mind of Christ, but with the Holy Spirit, and whoever has the Holy Spirit will find that he will develop the mind of Christ.

CHARACTERISTICS OF THE MIND OF CHRIST

The mind of Christ is the will to do the Father's will. Our Lord, when a child, said on one occasion to His mother, "How is it that ye sought Me? wist ye not that I must be about My Father's business?" (Luke 2:49.) We recognize that we have a Heavenly Father, whose service is the highest possible service. Those who are His must have this spirit. The work of the New Creature must be the Heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a New Creature.

If we have the spirit of loyalty to God, to the Truth and to the brethren, we have the mind, the disposition of Christ. We also have indeed the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the Truth and in the service of the brethren.

If there is a decrease of zeal in this direction, then we may know that there is danger of going backward instead of forward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love. It is when they have allowed their minds to be led away to earthly things--love of family, of home, of worldly possessions, etc., all of which war against the Heavenly things. We should seek our pleasures, not from earthly sources, but from the Heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not now feel as near to Him as formerly. If we probe the matter, we nearly always find that they went into business, or married, or did something which has warred against the Holy Spirit. We are not speaking against those things, but "If ye know these things, happy are ye if ye do them"--the things that make for our peace.

OTHER EVIDENCES OF THE ANOINTING

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger, our Heavenly Father has provided us the knowledge of the Divine Plan, the knowledge of our Lord.
Each new view gives us fresh inspiration. Then if we find some of the brethren spiritually hungry, how can we withhold from giving them the spiritual refreshment which we have? If one has earthly mercies and dispenses them, God may give him the privilege of opening blind eyes. If it is a blessing to open physically blinded eyes, how much greater a blessing is it to open the spiritually blinded eyes! We have the blessed privilege of helping some to get their eyes open to see spiritual things, and also of helping others who already see to understand more clearly.

If we love the Truth, we will serve the Truth. This service is sure to bring upon us the disapproval of the world, it will not bring us an earthly passport. The world will say that we are doing it for money or some selfish object, for they are sure to err, sure to fail to see the real purpose of the truly consecrated people of God. If we endure these things, we thereby prove ourselves to be good soldiers of Jesus Christ.

If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not wonder that we are treated likewise. If the world called the Master of the House of Sons Beelzebub, they will assuredly call His followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not so easy to love, for they do not

R5229 : page 133

seem to be lovable. However, we should reflect that if the Lord can receive and love these brethren, we should do the same, and that our love should help them out of their naturally mean traits of disposition. Thus we shall develop love for all of the brethren--the rich and the poor, the educated and the uneducated--and desire to render them assistance as opportunity may offer.

The evidences that one has been anointed with the Holy Spirit are, increasing desire for spiritual things, desire to assist others to see and to grow in knowledge and Heavenly grace, persecution from the worldly-minded, and the development of the mind of Christ--the disposition which is loving, generous, forgiving toward others and which is reverential toward God and obedient to His will. Whoever finds, on self-examination, that he has these evidences in his own heart has the witness of the Spirit that he is a child of God.

THE HOPE OF GLORY

The word "glory" carries with it the thought of honor and dignity--sometimes also that of brightness, shining. The Scriptures speak of the Heavenly Father as having the excellent glory, that glory unto which none others can approach. Our Lord Jesus is said to have been received up into glory--honor and distinction. Of Adam it is said that he was "crowned with glory and honor," was put over the beasts of the field, the fowl of the air and the fish of the sea. (Psalm 8:5-8; Genesis 1:28.) In this connection the word "glory" seems to indicate that Adam was made in the image of his Creator.

Applying these same thoughts to ourselves, we find that as yet we have no glory. What blessing we have received is the possession of the Holy Spirit, the evidence of our adoption into the family of God. This, however, is merely the beginning of the glory which God has promised to those who are faithful--merely the earnest. To have the Holy Spirit in us is to have the anointing in us. If we allow the Holy Spirit to operate in us, and ourselves faithfully co-operate therewith, the end will be glorious.

Thus the anointing which we have received--the Spirit of Christ in us--is the hope or basis of the glory which we are expecting--a glory which is to be like that of our Redeemer--a glory which is above that of angels, principalities

and powers--a glory which is next to that of
the Lord. This anointing, this Spirit of Christ within us, is the earnest, or hope, or basis, of all that is coming. Hence we should heed the admonition of the Apostle that we quench not the anointing, this Holy Spirit of Christ. On the contrary, we are to cultivate it, develop it, give attention to it. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the Second Death.

===================

R5229 : page 133

DWELLING TOGETHER IN UNITY

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"--Psalm 133:1.

IN SOME earthly families there is a considerable degree of unity. Of such we sometimes say, "This family all seem to pull together." In other families there seems to be a pulling apart. When we see husband and wife, brothers and sisters, seeking to help one another, we say, "There is a great deal of love in that family." By this we mean an earthly love--a certain amount of animal love. This disposition is a right one. The Bible seems to imply that there is an obligation, a special duty, to those who are near to us. The Scriptures say that a man should not neglect his own household. He that careth not for his own is worse than an unbeliever. --I Timothy 5:8.

Man was originally created in the image of God, and had love Divine as the inspiring influence in his life. This love has been largely effaced by selfishness, which is the representative of sin. In proportion as people are fallen, to that extent they are selfish. Some are kind and generous to the members of their own family, and seek to co-operate in helping one another. We cannot say that this is not a right principle, if, in seeking to do for its own, it does not injure others. Brothers and sisters should sympathize with one another, and have a spirit of helpfulness one toward another. Wherever we see this spirit in a family we say, "That is a delightful family."

There are other families where there seems to be a personal selfishness, and no brotherly sympathy at all. In such families there is a desire to do more for an outsider than for one of their own. The members see more blemishes in their own than in others. In such cases, justice is lacking. Whenever the principle of justice is overridden, a spirit of antagonism is engendered instead of love, and under such conditions there is no unity possible.

FRICTION THE RESULT OF SELFISHNESS

Let us apply this rule to the Lord's family--the Church. God has organized a new family in the world--not according to any earthly ties, but according to the Spirit of God. This family consists of those who have been begotten of the one Spirit of the Father. What a beautiful family it is! We see a type of this family in the days of Gideon. All the sons of Joash, Gideon's father, were different from the others of Israel in their general appearance. It is written that they resembled the children of kings. (Judges 8:18.) So should it be with us. As we have the Spirit of the Lord, we should shine out in our words and deeds, and in every way should "show forth the praises of Him who has called us out of darkness into His marvelous light."--I Peter 2:9.

Evidently the principle of selfishness is the root from which all disagreements emanate. Surely there is nothing of selfishness in the Lord's Spirit. Whence then is this spirit of strife and discord which sometimes manifests itself among the Lord's people? One sets himself up and seeks to take away the rights and liberties of others. Others, having a similar spirit, may desire to be clannish. One says, "I am of Paul"; another, "I am of Apollos," a third, "I am of Christ." This spirit is wrong. St. Paul points out that there is none other than Christ to whom we should be united.

The most favorable condition for unity is that all seek to have the Lord's will done in their mortal bodies. The only difficulty that could then arise would result from ignorance or from weakness of the flesh that had not been overcome or that could not be overcome. The other members of the congregation, having the Spirit of the Master, would assume that the erring brother was merely ignorant, and not wilfully in opposition. Therefore in all kindness and gentleness they would seek to point out the will of the Father as expressed in Christ. The younger brother would be glad to have this done, because he would have the Spirit of Christ.

R5229 : page 134

If the difficulty were one of the flesh, the brethren should recognize that it was merely a weakness of the flesh, and sympathetically they should point out to the brother wherein he had come short. In turn, he should make apology for his mistake. Then he should be freely forgiven. So he would learn and would come into proper unity with the other brethren. Thus we are all, at the present time, to have the Spirit of the Master, and so far as possible to live together in unity.

"NO SCHISM IN THE BODY"

It is, however, not possible always to "dwell together in unity" with everybody. It would be impossible for God and Satan thus to dwell. There are some people who have the spirit of Satan. We could have no unity with such a one. There would be polishing from coming in contact with such, but there could be no unity; for what fellowship could light have with darkness? On one occasion St. Paul wrote to the Corinthian Church, "I hear that there are divisions among you." Then he proceeded to say that it must be so, in order that whatever was wrong might come to the surface, that the inharmony of the situation might be realized, and that the one in the wrong might be led to go out, because he was an intruder. (I Corinthians 11:18,19.) Recognizing his position, such a one would go out, saying by his action, "I am not a member of the Body of Christ; these are the Lord's people." Or, failing to go out, he should be advised to do so.

Those who are not brethren, who are not children of light, but children of darkness, associating with the brethren, must be dealt with along the lines of the Divine direction laid down in Matthew 18:15-17. We may not take any measures not Scriptural. This is the only method.

We have seen great machines running with great precision and very little commotion. The parts are dwelling together in unity; all are working in perfect order, because they are well put together. They could not fall together, or there would be merely a rattling. The family of God are like a great machine. The setting of the members in the Body is under the supervision of the great Engineer, who brings them into the spirit of harmony, through the impartation of His own Spirit.

The working of a new engine or other machine is very slow at first, because there is a certain amount of friction engendered when the parts begin to move. So when the engineer finds that there is friction in any of the parts, he puts on a little lubricating oil, and thus prevents injury. When the parts are worn smooth, there is little danger of friction. So with the members of the Body of Christ. When they are new in the Body we must expect some friction, and then we should exercise more of the Spirit of the Lord. And we should be very sure of our own spirit, of our own intention.

Even if the one causing friction should not be of the Body, even if he were a stranger--no part of the machine

R5230 : page 134

to which he is attaching himself--there would be all the more need of oil. We should, therefore, remember that no matter how well developed each member may be, he will need the Holy Spirit. If we find any member unendurable, we should go to the Lord in prayer and ask for more of His Spirit, that we may exercise more patience and more brotherly-kindness in dealing with that one. So shall we be pleasing to the Lord, and helpful in building one another up and in doing good unto all men, especially to the Household of Faith.

====================

R5230 : page 134

ANOINTING "THE FEET" OF CHRIST

"She hath done what she could."--Mark 14:8.

WE CAN scarcely think of a higher encomium that could have come from the Master's lips to any of His followers. This expression of Jesus, then, should be of special comfort, particularly so to the sisters in the Church. They have not all the opportunities that the brethren have of service in the Truth. There are certain limitations of the sex, and these, of course, were upon Mary. She did not have the privilege of going about with Jesus to hear all of His teachings, and of co-operating with Him in that way, nor of being one of the seventy sent out to do mighty works, to proclaim the Kingdom.

But not discouraged by these limitations, Mary was very much on the alert to improve all the opportunities that she had. She and her family had been special friends of Jesus--for how long a time we do not know. But we know that He frequently went to their home; and the Scriptures testify that "Jesus loved Martha, and her sister, and Lazarus."--John 11:5.

When Lazarus fell sick, the sisters sent Him word, "He whom Thou lovest is sick." They manifested their faith and submission also as to what answer would come --as to whether He would simply send word, or bless a handkerchief, or what not. They felt that He would care for them--being a special friend of the family.

It must have been a great trial of their faith when our Lord remained away, when Lazarus died, when the funeral took place. On the fourth day after, Jesus came to Bethany--too late to do any good! We remember that then Mary, who had sat at Jesus' feet to be taught of Him, was so overcome because He had not sent some help in her brother's case, that she did not feel that she even wished to see the Lord. She did not feel like honoring Him. So when she heard that He had come, she sat still in the house, and did not go to greet Him. Of course, after Jesus had called forth Lazarus from the tomb, her faith and love and zeal were revived and intensified. Her faith had been sorely tried and tested, and had finally triumphed.

On this occasion, when Jesus came up to Jerusalem, prior to the crucifixion, He came to their home as usual. Then Lazarus and Martha and Mary made quite a feast, at which there were present some of the Pharisees from the city of Jerusalem. After this feast, Jesus rode upon the ass into Jerusalem, and was proclaimed King by a multitude of disciples. It looked as if things were getting very favorable, and as if very soon the people would receive Him as King.--Luke 19:37-40.

Some had previously wondered and some had persisted in faith. These thought that now was the moment of Jesus' glorification, and this, they felt sure, meant also their own glorification. When He came into Jerusalem, He drove out the money-changers from the Temple, and all things seemed auspicious. Later on, some of the scribes and Pharisees tried to show up the fallacy of His teachings, and they were all put to flight, so that they were afraid to ask him questions, because it did more harm than good.--Luke 20:40.

FAULT-FINDING ANTAGONISTIC TO LOVE

The common people were in favor of Jesus, but the leaders were much discontented. They said, "The Romans will treat us badly and not give us any liberty, if we allow

R5230 : page 135

this thing to go on. It will bring us all into disgrace." So the high priest said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." (John 11:50.) But this determination was to be kept quiet. The chief priest and rulers, therefore, worked secretly.

Just before the day of the crucifixion, Jesus was again in the home of Lazarus and Martha and Mary. It was on this occasion that Mary took the opportunity of breaking a box of ointment and pouring it over the head of Jesus. This ointment was not oil--such ointment as we use today--but very expensive perfume. The alabaster package in which this was put up was apparently a small vase.

Mary broke the vase--probably uncorked it--that she might pour out the ointment. In this way she manifested her high appreciation of His being a Guest at their home. To Mary our Lord was not simply a great man. To her He was more, He was the Messiah. So far as she understood, she adored Him, reverenced Him as her Lord; and she took this opportunity for showing her devotion by pouring upon Him the precious perfume.

One of the disciples, Judas, rebuked the woman, saying, "This is a shameful waste of money, this ointment was valuable." Such ointments were much more expensive at that time than now. By the synthetic process we can now manufacture almost any odor without using even one flower. But the process used in olden times made it much more costly.

As Judas was upbraiding Mary, Jesus stopped him, saying, "Let her alone; why trouble ye her? She hath wrought a good work on Me....She hath done what she could." She has manifested her love, her devotion.

She has not followed Me as you disciples have done. She had the restrictions of her sex upon her. But this is one thing that she could do, and one thing that she did. I appreciate what she has done. She has anointed Me for My burial.--Mark 14:6,8.

THE MASTER'S TRIBUTE OF APPROVAL

We may suppose that these would seem very strange words for the Master to use--"She hath anointed My body aforehand for the burying." The disciples thought He would not die. But Jesus was so in the habit of saying peculiar things that if they stopped to quarrel over them, they would have been led away from Him. On one occasion He had said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6:53.) This saying had perplexed them greatly. When He said He was about to be crucified, they thought, How can He use language which is so untruthful? And when St. Peter said, "Be it far from Thee, Lord! This shall not be unto Thee!" Jesus upbraided him.--Matthew 16:22,23.

These words, these things, came to their remembrance in future days; and thus their faith and hope and trust were much intensified and were made more precious. Thus also our faith has been strengthened.

Applying to ourselves Jesus' words to Mary, we can see that no one could have a higher tribute from the Master's lips than the approval given to Mary's act. Apparently it meant: She cannot do more--she has done all she could. There is encouragement in these words for all of us. However brethren may criticize us, if we are

R5231 : page 135

sure that our hearts have been loyal to the Lord, we may be sure that He will say of us sympathetically, "It is not any great thing that they can do, but they are doing what they can." As the Heavenly Father looks down upon us, He must see that we are doing very little. It is comforting, however, for us to know that the Heavenly Father is pleased to look down upon us, and that He sees that we are trying to do what we can.

This text should be of special encouragement to the sisters. They have special opportunities, in a more private manner, of ministering to the Body of Christ. Of course it does not mean that the brethren are not to minister to the Body of Christ--to wash one another's feet, etc.--but it points specially to the privilege of the sisters--the anointing of the Head and the feet.

ANTITYPICAL PERFUME ON ANTITYPICAL FEET

We of today are in a very special sense the feet members. This expression is specially applicable to those who are living now--the last members of the Body of Christ, the Church. The expression, "anointing the feet," seems to call attention to the fact that any service done to any member of the Body of Christ will be esteemed a service to Him. He will say of all who thus serve Him that they have done what they could.

Mary's conduct in this case, and her deep humility, are in strange contrast with that of the Apostles on the next day. When they had assembled for the Passover Supper, they felt their own importance so much that they were not willing to be servants to each other. They were going to be kings on the Throne. Therefore they were not going to wash each other's feet; and not only so, but they were not going to wash the Master's feet. Then the Master washed their feet, and set them an example.

This is a special time for seeking to honor one another, to serve one another and to strengthen each other's hearts. The perfume itself is a beautiful picture of love and devotion, and illustrates the manner in which we can pour perfume on each other by speaking graciously to each other, and by seeking to see the best that there is in one another. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."--Ephesians 5:1,2.

A DISCIPLE'S PRAYER

Loving Master, I am thine;
Joined with Thee I may resign
All I have that is of earth,
Yet I know it has no worth,
But in it I think and live,
And I have naught else to give.
Even this Thou didst give me
As a test that Thou mightst see
Whether I love these things more,
Counting up my little store
As of wealth that can compare
With the crown that I may wear
If I gladly give it all,
Letting my ambitions fall,
Toppling as the flames arise
Through my willing sacrifice.
Honored am I thus to be
Called to heirship, Lord, with Thee,
And my seeming pause was due
To the overwhelming view
Of Thy dazzling purity,
And my own depravity,
In contrasting the exchange
Of human life for spirit gains;
Holiness to replace sin,
Peace and joy where grief has been,
And if faithful in the strife

The reward, Immortal Life!
Trusting, humbly do I pray:
Keep me faithful day by day!
--MARY CHRISTIANCY.

===================

R5231 : page 136

BENJAMIN'S PORTION FIVE-FOLD

--MAY 25.--GENESIS 43.--

"He that loveth his brother abideth
in the light."--I John 2:10.

WHEN the wheat supply procured from Egypt began to run low, Jacob urged his sons to go again for more. But they positively refused to do so unless their younger brother, Benjamin, should go along. Then one of the brethren--Judah--became surety for Benjamin. Jacob finally consented, sending with them a present of honey, spices, etc., and double money, and Benjamin, saying, "And God Almighty give you mercy before the man [Joseph], that he may send away your other brother, Simeon, and Benjamin. If I be bereaved of my children, I am bereaved."

Again they were expected by Joseph, who this time gave instructions that a dinner should be served for them in his presence. They were in fear, however, especially because the money had been put into the mouths of their sacks at their former visit. They communed with Joseph's steward at the door of the house and got his answer--so different from what they would probably get today in Egypt, or anywhere else. He said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks; I had your money. And he brought Simeon out unto them." Then he gave them water, wherewith to wash and refresh themselves, and provender for their asses, and made ready for the noon repast.

Then Joseph came in, robed as an Egyptian prince. They bowed themselves to the earth, and tendered him the present. Tenderly he inquired for their father, and then in respect to Benjamin, their younger brother. So deep was his emotion that he was obliged to retire for a time to shed tears of joy. Restraining himself, he returned, and the meal proceeded. From his own private table he caused portions to be sent to his eleven brethren, having already directed that they should be seated according to their age and birthright. This also astonished the brethren, and much more were they astonished when they perceived that the helping given to the youngest brother was five portions instead of one--a mark of special favor.

The story is very simple, very touching, very beautiful, both for children and for those of mature mind. The setting is so natural as to carry with it the conviction of truth, so guileless as to be fully in harmony with what might be expected in the Book of God.

THE SPIRITUAL LESSON TAUGHT

Bible Students, realizing that Joseph was a type of The Messiah, are of the opinion that Benjamin, Joseph's younger brother by the same mother, was also a type. As Abraham's wives were typical of different covenants, so Bible Students seem to see that Rachel, the mother of Joseph and Benjamin, typified a special covenant--the Covenant of Sacrifice, which has operated during this Gospel Age, and which brings forth two distinctly separate classes of saints. These two classes of saints seem to be typified by Joseph and Benjamin.

The highest class is represented in Joseph--The Messiah --the class that includes the specially faithful of God's people during this Gospel Age--Jesus and all of His footstep followers. This class, eventually, as typified by Joseph, will reach the Throne of empire, becoming the King or Ruler of the universe, next to the Almighty Creator, typified by Pharaoh, who took Joseph out of the prison-house of death and highly exalted him to be next to himself in power and great glory.

It has evidently escaped the attention of many Bible Students, until recently, that two classes of saintly Christians are being developed during this Gospel Age--a superior class, represented by Joseph, and an inferior class, represented by Benjamin. The word Benjamin signifies "son of my right hand." The name Benoni--"son of my pain"--was given to him by his mother, who died in giving him birth.

The antitypical lesson here would be that this special Covenant, typified by Rachel, gives birth to the elect Church, The Messiah, of which Jesus is the Head, and will also give birth to another class, and then cease--expire--giving birth to no more. The secondary class are Scripturally designated as tribulation saints, the declaration being made that they shall "come up out of great tribulation" to the blessing which they will inherit. Moreover, this class is represented as being much more numerous than the still more honored class, typified by Joseph.

"LITTLE FLOCK"--"GREAT COMPANY"

In order to present this view clearly, we must refer to Revelation, 7th chapter. There we are given the picture of 144,000, sealed in their foreheads. These are the same that are elsewhere represented as standing with the Lamb on Mount Zion, and singing the song which none but themselves could learn to sing. (Revelation 14:1-3.) Again, these are represented as being with the Lamb, standing upon the sea of glass. (Revelation 15:2,3.) Thus in various ways this group seems to represent the Very Elect, the saintly few, the Little Flock, to whom it will be the Father's good pleasure to give the Millennial Kingdom, as joint-heirs with their Lord and Redeemer.

In Revelation 7:4, we read that these are from the twelve tribes of Israel--12,000 from each tribe. This is understood by Bible Students to signify that God originally arranged for the full number of the Elect to be taken from Natural Israel, as though He did not know that Natural Israel would reject the Lord and crucify Him. The Plan was laid out on the Israelitish basis, even though God knew in advance that Israel would not obtain that which he sought (the chief blessing), but that the Election would obtain it, and the remainder of that nation would be temporarily blinded, until the completion of the gathering of the Elect.--Romans 11:7,25-33.

Although many of the Israelites were dispersed amongst the surrounding nations, it is evident from the Scriptural records that the entire nation--every tribe--was represented in Palestine after the return from Babylonian captivity. Thus, Jesus referred to His work as being for the twelve tribes of Israel, and the Apostles did also. As a matter of fact, the saintly ones of the Jews who heard the call, and who responded, and who were begotten of the Holy Spirit, and who thus became Spiritual Israelites and sons of God--were from all the various tribes, of some more and of some less. These constituted so many of the foreordained 144,000.

But there were not enough of the saintly ones to complete the Election. Hence by Divine favor the Message was carried to the Gentiles, Cornelius being the first Gentile convert. During the intervening centuries, the Gentiles who have responded to God's call have been accepted and begotten of the Holy Spirit, have been reckoned in as Israelites indeed, as spiritual members of the Seed of Abraham, as heirs, together with the elect Jews, to the First Resurrection, according to God's Promise made to

R5232 : page 137

Abraham--Natural Israel being still heir to God's secondary promises.

Thus the sealing of the Elect has been in progress for nearly nineteen centuries. Altogether, gathered from Jews and Gentiles, there will be 144,000 kings and priests unto God, followers of the Lamb, and His joint-heirs in the Kingdom. The filling up of these assignments of 12,000 each to the twelve tribes we may understand to be accomplished in the same way that British regiments of soldiers in India are recruited. The enlistments are made all over Great Britain, but the enlisted man--no matter from what city or country he be--may be assigned to membership in whatever regiment is deficient in numbers.

"AFTER THESE THINGS I BEHELD"

After the account of the sealing of the 144,000 of the Very Elect, in the same chapter we have an account of the Great Company. We read, "I beheld, and lo, a great company, whose number no man knoweth [unlike the Little Flock, these were not predestinated, or foreordained, as to number], of all nations, kindreds, peoples and tongues, stood before the Throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the Throne, and unto the Lamb."

It should be noticed that the promise to the elect kings and priests is that their blessing will be not before the Throne, but in the Throne. Moreover, their victory will not be shown by palm branches, but by crowns of glory. All these circumstances attest that this Great Company before the Throne and with palm branches are a wholly different company from the Elect, the Bride, who will share Messiah's Throne and glory. This Great Company is elsewhere referred to symbolically as the "virgins," the Bride's companions, who will follow her. They will enter into the palace with her, into the presence of the great King, but they will not be the Bride.--Psalm 45:14,15.

This Great Company was explained to the Revelator, and the explanation is for us. We read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him day and night in His Temple; and He that sitteth on the Throne shall dwell among them."

Bible Students notice that the Little Flock class are styled "the Temple of God," "living stones," whereas this Great Company will serve God in that Temple--in and through the Church. They also notice that this class who will wash their robes and make them white in the blood of the Lamb during a great time of trouble, must of necessity be a different class from the Bride, who are described as watching and keeping their garments unspotted from the world--that they may be without spot and without wrinkle in the presence of the King.

TWO TRIBULATION CLASSES

The Little Flock, the Royal Priesthood, the Elect Church, of which Christ is the Head, will indeed pass through tribulations. So it is written, "Through much tribulation shall ye enter the Kingdom." Indeed we know that the Lord Himself passed through great tribulation, shame, suffering and death. We know the same also of His footstep followers, the Apostles and others.

Nevertheless, these are not described in the Bible as the Tribulation Class, because, by virtue of their greater faith, these are able to rejoice in their tribulations and to count them all joy, knowing that these are working out for them a far more exceeding and eternal weight of glory. These pass through the tribulations joyfully, because they consider the things that are seen as temporal. They look with the eye of faith to the things not seen, to the things eternal, which God hath in reservation for them that love Him.

The Tribulation Saints are variously pictured in the Scriptures as those who lack in the amount of their zeal, but who do not lack in their loyalty. The Tribulation Saints fail to go on and fulfil their vows of sacrifice, and to be heroes in the fight against the world, the flesh and the Adversary. As the Scriptures say, "Through fear of death they are all their lifetime subject to bondage"--bondage to the flesh, bondage to the customs of society --fearful of the sacrificing experiences which they covenanted should be theirs.--Hebrews 2:15.

For this reason, they cannot be accepted of the Lord as copies of His dear Son, and as worthy of sharing in His glory, honor and immortality. Nevertheless, the Lord is very compassionate, and tests them as to their loyalty to Him. As many as ultimately prove faithful, loyal, He proposes shall be granted everlasting life, even though they fail of joint-heirship in the Kingdom, the very thing to which they were invited. As it is written, "Ye are all called in the one hope of your calling."--Ephesians 4:4.

Undoubtedly, there have been some of this class developed all the way down through the Gospel Age, but the Scriptures picture this class especially in connection with the tribulation coming on the world in the close of this Age. Take for instance, the statement that they should come up out of great tribulation, also St. Paul's statement that "that Day shall try every man's work of what sort it is." They that builded with gold, silver and precious stones, he declares will stand the test. The fire of that Day will not cause them tribulation--will not destroy their faith structure. Then he describes the Great Company class, saying that others have built improperly with wood, hay and stubble, and that the fire of that Day shall completely destroy all such improper structures. He declares, nevertheless, that if they builded, even improperly upon the true Foundation, they shall be saved, so as by fire--saved in the time of trouble, coming up to God's favor through great tribulation, and sharers in a goodly resurrection, although not participants in the First Resurrection. For of it we read, "Blessed and holy are all those who have part in the First [chief] Resurrection; on such the Second Death hath no power; but they shall be priests of God and of Christ and shall reign with Him a thousand years."--Revelation 20:6.

BENJAMIN'S FIVE PORTIONS

In dispensing his bounties, Joseph gave abundantly to all of his brethren. But to Benjamin, his full brother, of the same mother, he gave five portions. To Bible Students it appears that, since Joseph clearly typifies The Messiah and His kingly power and glory, the blessings distributed to his brethren represent favors that Messiah will bestow upon Natural Israel, His brethren according to the flesh, in addition to the general blessing which His Messianic reign will give to the whole world, represented in the Egyptians.

According to this picture Benjamin, the son of pain, would represent the Great Company class of the Lord's people, who will come up out of great tribulation to a higher plane, to a higher condition, to a higher blessing, than the remainder of the world. They, begotten of the Holy Spirit like the Church, will also be spirit beings, if found worthy of life. And their brethren, who sold the antitypical Joseph, will nevertheless be greatly blessed by Him.

===================

R5232 : page 138

LESSONS LEARNED BY JOSEPH'S BRETHREN

--JUNE 1.--GENESIS 44.--

"Confess therefore your sins one to another, and pray one for another, that ye may be healed."--James 5:16. (R.V.)

TODAY'S lesson shows us that Joseph's brethren were not nearly so hard-hearted as at first they appeared to be--when they purposed to kill him, and subsequently left him in the pit to die, and still later sold him into slavery. The doctrine of total depravity, which so many of us were taught in our youth, is again and again disproved, not only in our own characters, but in our experiences with others. He who considers everybody totally depraved approaches his fellows from the wrong standpoint. Looking for depravity, on which he has theorized, he finds it, and not looking for anything good, he misses what good there is.

The Scriptural proposition is the correct one; viz., that all men are depraved, that none is perfect, no, not one; that all have sinned; all have shared in the results of original sin; and all consequently come short of the glory of God, which was exemplified in the perfection of Father Adam. The Scriptural thought is that God can accept to fellowship with Himself only that which is perfect. He can give His favor and eternal life only to those fully in accord with His own perfection. Hence, all men being sinners through the fall, all need a redemption; all need a reconciliation.

The opportunity for such a reconciliation comes during this Gospel Age to a comparatively few, and to these it is under restriction. They must be perfect in heart, in will, in intention, and by faith must accept of Christ's merit as covering all their blemishes. From this standpoint God accepts them as New Creatures, ignoring the unintentional weaknesses of their flesh. Thus, through Christ, the true Church of consecrated believers alone are reckoned and dealt with as sons of God, have the privileges of sons of God and of fellowship with the Father in prayer, and have the Divine supervision of their interests, which guarantees that all things shall work together

R5233 : page 138

for their highest welfare. But even these will need to be perfected by the power of the First Resurrection before they shall see God, and be fully ushered into all the glorious things that He has in reservation for them.

The world's justification is arranged for along totally different lines. The time for it, according to the Scriptures, will be the coming Age, when Messiah's Kingdom shall bind Satan's influence, roll away the curse, and bring instead blessings to the entire race. God will not deal with the willing and obedient then as He deals with His faithful now. Instead, they will be left under the care of the great Mediator, and be justified, or made actually right, during those thousand years. The willing and obedient, brought back to the original perfection of Adam, and fully instructed by the great Teacher, will be ready, at the close of the Millennium, to be presented to the Father, and to be accepted by Him as sons. But, meantime, all not willing and anxious for reconciliation will perish by the way, in the Second Death.

The point we would here emphasize is that God nowhere declares that man is totally depraved, but He does declare that the slightest degree of imperfection cannot be tolerated by Him. Hence the Divine arrangement, through Jesus, the Redeemer and Restorer, is that all of our lacks, all of our shortcomings, few or many, much or little, will be made up for each of us by the great Redeemer, without whose sacrifice and aid recovery to perfection and acceptableness with the Father will be impossible.

JOSEPH'S BRETHREN TENDER-HEARTED

Our lesson shows that Joseph's experiences, mixed with faith by him, worked out in him a grand character, full of sympathy and wholly obedient to God. But by a different process, Joseph's ten brethren were exercised by remorse, and became more sympathetic, more brotherly-kind, more loyal to their father Jacob. Rewards of all life's experiences--the bitter and the sweet, our right doings and our wrong doings--are intended, under the Divine supervision, to be corrective and helpful to us. Confidence in God, however, is necessary as a basis for any such blessing. We have seen Joseph's confidence, and today's lesson shows us that his brethren, although of a different character, still recognized the Almighty, had a reverence for Him, and realized that He might be expected to give just recompense for every evil deed.

Our lesson tells us that after the feast which Joseph made and in which Benjamin got five portions, the eleven brethren departed for home, well pleased with their experiences and the favor of the Egyptian ruler. Before their departure, Joseph, desiring to test his brethren as to their sympathy for their father and for their loving interest in their youngest brother, had caused his own silver cup to be placed in the mouth of Benjamin's sack of wheat. After they had gotten fairly started upon their journey homeward to Canaan, Joseph sent after them servants from his house to say, "Why have you been so ungracious to your benefactor? Why have you taken his silver cup? What treacherous men you are!" They protested innocence, and declared that if the cup were found in their possession, they would all willingly become slaves. The search for the cup, according to Joseph's direction, began with the eldest brother and ended with Benjamin's sack. There it was found. In great distress the entire company wended its way back to the palace.

Again Joseph was austere and reproved them, that he might give them the opportunity to show their selfishness and to abandon Benjamin. Again protesting their innocence, they nevertheless declared themselves willing to become Joseph's slaves. But he answered, "God forbid! Only the one who has been guilty--Benjamin--shall be my slave. Return to your families and to your father with food, and continue to enjoy the favors of Egypt."

This proposition he knew would test them. Would they be glad to escape personal servitude, and get back to their own families and leave Benjamin a slave? Had they the same cold heartlessness that they had exhibited in his own case, when they sold him into slavery? Would they similarly disregard their poor old father's interests and happiness?

Then it was that Judah, who had pledged himself to his father that Benjamin should return in safety, made an appeal to Joseph. He narrated the circumstances connected with Benjamin's coming--how the poor old father set his heart upon Benjamin, and how he had pledged himself for the lad's return. He wound up an eloquent plea with the entreaty that he might be retained as the bondman, and that his brother Benjamin might be permitted to go free: "Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

The evidence of a change of heart was satisfactory to Joseph, and is to us all. All who love righteousness rejoice in righteousness, as those who love sin rejoice in it. When we perceive so marked a change in those men, we rejoice not only for their sakes, but also for the general lesson which their experiences furnish. The

R5233 : page 139

conviction is borne in upon us that much of the sin, much of the meanness, much of the cruelty of the present time, may be attributed to inherited weaknesses and immature experience. We say to ourselves, "How great a change probably would be effected by a larger, broader, deeper knowledge of ourselves and of each other!"

And do not the daily experiences of life tend to give us the broadening of sympathies and thus character-development? We believe that this is true. Doubtless there are exceptions to every rule, but it is our conviction that there is a sufficiency of the likeness of God remaining in every member of our race to permit him at times to appreciate the good, the true, the noble, the pure. It is because he is surrounded by sin and selfishness that these Godlike sentiments are so rarely appealed to, or brought into exercise.

It seems reasonable to suppose that if every human being were to have one hundred years of experience under present conditions, and then to be given a fresh start, nearly all of them would profit greatly by the experiences, and live more sane and reasonable lives. Nearly all of them would be more generous, as well as more just. We admit that there are exceptions. We are free to confess that the Divine arrangement which limits human life under present conditions is a very wise one.

Some members of the human family appear to cultivate merely the selfish propensities, and rarely to exercise beneficent sentiments. For such persons to live more than a century would mean to give them that mush more opportunity selfishly to enslave their fellow creatures. God, however, has both the Wisdom and the Power to eventually bring home to each member of our race valuable lessons along the lines laid down by the wise man, "Righteousness exalteth a nation; but sin is a reproach to any people."--Proverbs 14:34.

WHEN WILL MEN PROFIT?

But some one will say, Admitting the premise that life's trials and scourgings--providential stripes--teach men the sinfulness of sin and the wisdom of righteousness, admitting that in time all of our race might learn something along the lines of this great lesson, even as did Joseph's brethren, where would be the profit of such instruction, if only the saintly, who walk in the footsteps of Jesus under a covenant of self-sacrifice, are to share in the glorious reward, the Kingdom? How will the remainder of the race profit by their experiences, if death ends all hope? Of what avail can the lessons of life be to those who fail to complete those lessons before they die, or who fail to become saints--fail to become fit for the Kingdom of God?

The answer is that we all have made a mistake in respect to the teachings of the Bible. The Bible nowhere says that all hope of salvation ends when we fall asleep in death. So far as the Church class is concerned, it is true that death will end their period of probation. But it is not true in respect to the world. The Apostle shows that the Church is a special class, called out from the world and given a trial for life everlasting or death everlasting in advance of humanity in general. These, if faithful, will not only gain everlasting life, but have it upon a higher than human plane. As spirit beings, they will attain to that perfection in the Resurrection.

It is to the Church class that the Apostle indicates that, if they commit wilful sin, death will end all, saying, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The ye in both cases refers to the Church, not to the world. --Romans 8:13.

Again, the Apostle declares, "If we sin wilfully after that we have received a knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation," which would destroy us as adversaries of God. "For it is impossible for those who...were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."--Hebrews 6:4-6.

Both of these Scriptures, however, apply exclusively to the Church, because the Church alone is on trial at the present time. The world's time for trial, or testing, will be in the next Age. The thousand years of Christ's reign will be the great thousand-year Judgment Day of the world. In it will be determined the worthiness or unworthiness for everlasting life of all humanity. All found worthy will eventually be perfected and granted the Divine

blessing of everlasting life. All found unworthy in that world's trial Day will be condemned as unworthy of life, sentenced to the Second Death.

The experiences of the present life, good and bad, will have their bearing upon the world's future trial, but will not decide the case for any one. Because of misuse of present opportunities and knowledge, some will enter upon the future life and its judgment disadvantaged proportionately. Those disadvantages will be their stripes, their whippings, their chastisement, for present failures. Others, rightly exercised by the trials and difficulties of life, will be made more gentle, more sympathetic, more just, more loving, by them, as were Joseph's brethren. Thus they will be the better prepared for a goodly entrance upon the testings of the great Judgment Day of the Messianic Kingdom.

And as Joseph, whom they sold into Egyptian slavery, was the judge of his brethren, so The Christ, Jesus and the Church, will be the Judges of the world. As the Apostle says, "Know ye not that the saints shall judge the world?"--I Corinthians 6:2.

As Joseph judged not his brethren according to what they had done to him in the past, but according to their attitude of heart at the time, so the future judgment of the world will take note of the condition of men's hearts at the time, rather than take note of their wrong conditions of the previous time. Nevertheless, the principle of justice continually operates: he who sins shall suffer. Joseph's brethren suffered for the wrong doing toward him, and they identified their various tribulations with that great sin of years gone by. So it will be with humanity in general. Every sin, every transgression, will receive a just recompense of reward, not an unjust one--not eternal torment.

The good deeds and the evil deeds of mankind each have an influence upon their mentality and character, and that mentality and character are not lost in the sleep of death. There is to be a resurrection of all that are in their graves. All shall hear the voice of the Son of Man and come forth, each in his own order. The saintly ones shall come forth to the perfection of life at the beginning of the Age, that they may be the judges of the world. The unsaintly ones shall come forth also, that they may be brought to a knowledge of the Truth. All shall have the opportunity of profiting by their works in the past, by the lessons learned, and by the glorious light of Messiah's Kingdom, which then will be everywhere, and which will scatter all ignorance, superstition and darkness, and light

the way of return to fellowship with God and everlasting life.

Our Golden Text is supposed by some to have reference to physical healing. But by others these words are understood especially to apply to spiritual healing, by far the more important. Of these spiritual healings the Psalmist speaks, saying, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." (Psalms 103:3,4.) They who hide their sins from themselves and who think to hide them from the Lord greatly err, and will make no progress.

====================

R5234 : page 140

MERCY IS BETTER THAN SACRIFICE

--JUNE 8.--GENESIS 45:1--46:7.--

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"--Psalm 133:1.

WHEN Joseph beheld how changed were his brethren, he sympathized with them. When he saw that their hearts went back to their wrong course in his own case, and that they realized the Divine disapproval and were sorry, he pitied them. When he saw their interest in his aged father and their unwillingness to hasten his death by an unkind act or word he was full of pity. He wished, however, that the disclosure of his identity should not be witnessed by the Egyptians. Realizing that his emotions were getting the better of him, he hastily cried out, ordering all the Egyptians to leave the room. Then he made himself known, saying, "I am Joseph your brother, whom ye sold into Egypt."

We can well imagine the consternation of the brethren. It had appeared to them that their trials and difficulties were multiplied, and that somehow or other Joseph had been identified with all their troubles. Now, to be in his presence, to hear him speak to them, no longer through an interpreter, but directly in their own language, telling them that he was Joseph, we can imagine how they felt--stunned.

But Joseph, full of true sympathy and pity, hastened to set them at their ease. He did not cruelly threaten them, nor cause them to suffer punishment for their wrong-doing. He did not even chide them for the wrong. Instead, realizing that sin had already brought them a punishment, Joseph consoled them, saying, "Be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve life...to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

How beautiful the revenge! Joseph heaped upon his brethren unasked forgiveness and expressions of sympathy. Alas, how few Christians under similar circumstances would have been so noble! And yet Christians have much advantage every way over Joseph, in that they have been begotten of the Holy Spirit and have the instructions of the Scriptures. How beautifully Joseph represented in type Christ and His Spirit. How evidently our creeds of the Dark Ages misled us when they taught us to believe that all the Jews, the brethren of Christ, were to be eternally tormented because they had crucified Jesus instead of accepting Him and becoming His disciples!

Now in the better light shining from one page to another of the Bible, God's people are seeing that instead of Messiah's purposing the eternal torture of the Jews, He purposes the contrary--that they shall obtain Divine mercy and forgiveness. This mercy will be extended to them very shortly, after Messiah's Kingdom shall have been established, as St. Paul points out in Romans 11:25-33: "They shall obtain mercy through your mercy."
The same thought is expressed by the Prophet, saying of Israel, "They shall look upon Him whom they pierced, and shall mourn for Him." (Zechariah 12:10.) Theirs will be a mourning of true sorrow, as they shall realize

the grievous wrong committed more than eighteen centuries ago. But instead of their being punished with an eternity of torture, the Lord will be gracious to them, as He declares, "And I will pour upon them the spirit of grace and of supplication." How beautiful, and how much in harmony with our typical lesson of today! Joseph's ten brethren apparently typified Israel, as the Egyptians typified the Gentiles, as Benjamin typified the Great Company, and as Joseph himself typified the Messianic class, the Elect, of whom Jesus is the Head, and the overcoming Church, the members of His Body.

"SPEAK COMFORTABLY TO JERUSALEM"

All along, the Bible record has been consistent with itself and with the Divine character. Our trouble has arisen from giving heed to the creeds of the Dark Ages. The Bible indeed does tell that no one can become a member of Spiritual Israel except by believing in Jesus as the Son of God, and becoming associated with Him in the self-denials and sufferings of this present time, that they may have joint-heirship in the coming Kingdom. Our mistake was in adding to that simple Message, and telling the world, the Jews included, that the fate of all others is eternal torment.

Quite to the contrary, now we see that what Spiritual Israel gains is the Kingdom, and that Natural Israel and the world lose, in the sense of failing to attain that highest glory and blessing. But we see also that God's object in arranging for such a Kingdom is that it may bestow the needed blessings upon Natural Israel and through them ultimately upon all people.

This is the general lesson taught by the full forgiveness of Joseph's brethren. The assurance given them that they merely carried out the Divine Program corresponds well with the message that shall ultimately come to the Jews; viz., that their crucifixion of Messiah was merely a carrying out of the Divine Purpose, through which the blessing of God is made available to all the families of the earth. To this agree the words of St. Peter at Pentecost. Addressing some of the repentant Jews he explained this matter fully, saying, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17.) St. Paul says, "For if they had known they would not have crucified the Lord of glory."--I Cor. 2:8.

God's attitude toward the Jews, Joseph's brethren in antitype, is clearly presented in the prophecy of Isaiah. (40:1,2.) That prophecy is especially located at the end of this Gospel Age. We believe that it is the message due to the Jews at the present time. It says not one word about their eternal torture, but on the contrary, it is in full agreement with St. Paul's statement that with the end of this Age God's favor will return to the Jews, and they shall obtain mercy through Spiritual Israel--the Messianic Body, of which Jesus is the Head. We read, "Comfort ye, comfort ye My people, saith your God.

R5235 : page 141

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double [the second portion] for all her sins."

Israel has indeed been obliged to drink the cup of ignominy and shame and sorrow, during the nearly nineteen centuries since she sold her Redeemer to the Romans, to be put to death. Sorry we are that so much of this affliction has come to her at the hands of those who mistakenly have professed to be the followers of Jesus! Sorry we are that the Jews have thus had so much reason for failing to understand the Spirit of Christ! They can understand this only by remembering that as there are true Jews and false Jews, so likewise there are true Christians and false Christians. "If any man have not the Spirit of Christ, he is none of His."

JOSEPH WAS LONG MISUNDERSTOOD

Joseph's brethren failed to understand him--so great was the difference between their characters and his. Even after they had become more sympathetic and tenderhearted, they had still a sufficiency of bitterness of spirit and of animosity that, if they had been in Joseph's place, they would have seen to it that somehow or other future punishments would have been meted out. They were, therefore, surprised by Joseph's words of brotherly kindness and sympathy, and unable to believe that he meant it all. They concluded that he was dealing graciously with them for his father Jacob's sake.

So we find that years afterwards, when Jacob died, these ten brethren were in great trepidation lest Joseph should then wreak his vengeance upon them. They went to him again, asking for a continuance of his forgiveness. But Joseph said unto them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."--Genesis 50:19-21.

JOSEPH WAS TAUGHT OF GOD

However he learned the lesson, it is most manifest that Joseph was taught of God. Vengeance against his brethren he had none. Whatever punishment would come to them for their sin would be not his to inflict, but God's. And that punishment they evidently did receive in the mental torture, fears and forebodings of many years. Joseph had nothing to do with regulating the Divine arrangements whereby Justice always metes out punishment for every wrong. It was his to be generous, loving, kind, an exemplification of the great Redeemer and His Messianic Kingdom.

It was the same in respect to his own experiences. We note with astonishment that a man with so few opportunities had such a comprehensive grasp of the Spirit of Truth, the Spirit of Christ. We who have been begotten of the Holy Spirit, and who have the example of the words of Jesus and the Apostles and the history of all past ages, may still sit at Joseph's feet, and be amazed to perceive how thoroughly he learned of God, and may apply similar lessons to ourselves. Never a murmur, never a word of repining, against the bitter lot that had been his! In every word, in everything, he testifies to God's Goodness, Wisdom, Love and Power. He realized that to have made a single change or alteration in the experiences that had come to him would have been to do injury to the Plan as a whole, and he would have failed to learn some of the lessons of life which he needed.

Oh, how much all the followers of Jesus need to look unto the Lord in respect to all their trying experiences! How much we all need to have and to exercise faith in God--that he knows, He sees and He is able and willing to make all things work together for good to us, because we love Him, because we have been called according to His Purpose, because we are seeking to make that calling and that election sure by the development of a character which will make us "meet for the inheritance of the saints in light," and for joint-heirship with our Redeemer!

JACOB IN EGYPT

Joseph planned that for the five remaining years of the famine, at least, his father Jacob and indeed the entire family should come into Egypt. He thought of the district styled Goshen as very suitable for their purposes, being a cattle-grazing locality. Pharaoh, heartily in accord with Joseph, his prime minister, and pleased with the prosperity of affairs under his management, gave full consent, and suggested that Egyptian wagons be sent to fetch the old man Jacob and the women and children, not so able to ride upon the asses, camels, etc. Joseph prepared delicacies for the journey and little presents, indicative of his love. He sent a special message to his father, "Tell my father of my glory in Egypt, and of all that ye have seen; and ye shall haste to bring down my father hither." Then he kissed them all goodby, saying:

"FALL NOT OUT BY THE WAY"

Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes under all the circumstances. Many would have said, "They will be so overjoyed with the blessings of God in the outcome of their experiences that love will prevail amongst them, and no disputes." The contrary, however, is often true.

When prosperity comes, there are opportunities to quarrel over the spoils, to feel more or less of envy and selfishness.

Under former conditions, the brethren would have felt jealous of Benjamin, because of the greater attention which he received from Joseph and because of the present of three hundred pieces of silver given to him. They might have queried as to how much liberty they would have in the land of Goshen. The suggestion might have come to some that they would then be under the thumb of Joseph, and that he would favor Benjamin, etc. Evidently Joseph's warning, "Fall not out by the way," was timely.

We have known matters to go similarly with the Lord's brethren. When in tribulation, their hearts were crying to the Lord, but in prosperity they were disposed to grudge one against another, and to be envious and jealous of each other's opportunities, blessings and privileges. What a great mistake! Each should remember that the Master's eye is noting his progress in Christlikeness. Each should remember that brotherly love is one of the tests of character.

It is all the more true because sometimes brethren in Christ can make more trouble for us than any others. The very closeness of our relationship, the very knowledge of each other, give to each of us opportunities for criticism and evil surmisings that might not arise as respects others. Well it is that all of God's people should accept Joseph's words, "See that ye fall not out one with another by the way." It is the way planned for us by the Lord. It is a narrow and difficult way, full of adversities to the flesh, and trials and tests to the spirit. Proportionately, there should be love and sympathy, co-operation and helpfulness. The words of the Psalmist used as our Golden Text in this lesson, were evidently prophetically written as respects the Church, the Lord's brethren:

R5235 : page 142

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Psalmist proceeds to compare this unity of the brethren, the Church, with the precious ointment poured upon the head of the king and of the high priest on their induction into office. The significance of the illustration evidently is that the anointing oil typified the Holy Spirit, and that as it ran down the high priest's beard, and even to the skirts of his garment, it anointed the entire body of the priest. That priest typifies Melchizedek, the Royal Priest--Jesus the Head, and the Church His Body. Throughout this Gospel Age the anointing of the Holy Spirit, which came to the Church, the Body of Christ, at Pentecost, has continued, and gives an unction, or anointing, to all of His true members. And by this anointing these members may be recognized as one with Christ, "For by one Spirit ye were all anointed into one

Body."--I Corinthians 12:13.

====================

R5235 : page 142

SOME INTERESTING LETTERS

WHAT A CHORD IT STRUCK!

DEAR BROTHER IN CHRIST:

I was glad to receive your letter today, and what a chord it struck! What meaning such words as "First-borns" and "Little Flock" have now! I was glad to hear about Sister Adams. I have been learning much since I saw her, and you may tell her that I find this Truth more wonderful every day. Kindly convey to her Christian greetings from Sister Farrer and myself. I am sure the whole class would join.

Yes, Brother, I have been a Presbyterian minister, graduated from Knox College, Toronto, in 1898. I was at the Assembly Meeting held in Hamilton in 1899. I was commissioner from Regina Presbytery. I never dreamed of this Truth at that time. Truth is stranger than fiction. From the first day I started for Presbytery and college, I knew something was out of gear; what it was I could not tell. I was loyal to the Presbyterian Church. Many of the people I loved dearly: such men as Drs. Grant and Gray of Orillia, Dr. McLeod of Barrie and Dr. Caven of Knox College. I thought a great deal, but Brother, there are some big bits to swallow, and I am afraid if the truth was told, many things were swallowed and never digested, and this is true in all denominations, and

R5236 : page 142

I find the Presbyterians just as worthy as any. I have been careful in my thoughts, yet held my mind open to conviction. Years of knocking about on the mission field from nearly one end of Canada to the other, has had its effect. When I became fully acquainted with the workings behind the scenes, I was astounded. I have felt so many times that our people were not treated fairly, and certainly many of our poor missionaries were shamefully used, and could not defend themselves. I have certainly wondered where the hearts of the older and more prosperous ministers were. The city of __________ is the limit! One city minister told me a few days ago that the church, i.e., the Presbyterian Church here, had all gone to the Devil. Those were his words. Another minister, a Presbyterian, too, was up to our class on Wednesday last, and is reading the first volume; he knows something is wrong, and what he sees is not Christianity. Is it not strange that so many of our ministers are down on the Truth people! It must be because we hold to the Bible.

Say, Brother, take a look behind the scenes and see every big city minister in __________ lay hold of Evolution and deny the Ransom of Jesus Christ! This year I became heartsick and resolved to remain at home, attend no church, and try to study and love the Bible, as it was the only thing I had worth while. I have not been preaching for awhile on account of poor health, but have been looking on. I knew we should assemble, but where I could not say. It was not at former places. Strange, I had never heard of Bible Students or read Pastor Russell's books. A friend of mine invited me to a meeting one evening, and I went. On returning home I told Mrs. Farrer that I had heard more Scripture than I had studied and heard all the while I had been at the coast, all packed into one talk. It was certainly a wonderful talk. It shook me up; I never heard the like, and I told my wife that that man had the best of the argument by a mile.

During the following week I got hungry for more, but did not know where to go or what literature to get. However, I knew about the meeting the next Sunday, so I went to see if I could get anything to read. I did and hurried home to see what I had. I was not anxious to be seen around the place. I tell you, Brother. I soon found out what a prize I had in that first volume. We had absolutely nothing to compare with the first, fifth and sixth volumes, in college. I have wondered why we did not have them as text books. It was only after I got started in the Truth that I knew that Pastor C. T. Russell was the author of the books. I tell you, Brother Adams, I rejoice to be called a fool for Jesus' sake.

I attended Mr. Wilson's church while down in the city. Poor Wilson, I knew him before I went to college, but he is at sea, in the same boat as we were all in. The fact is we learned nothing much of the Bible at college. I am sending a letter of withdrawal to the Presbytery and will mail you a copy later on.

With much Christian love, I am your brother in Christ,

W. H. FARRER.

THE PEOPLE FREE? NOT SO THE MINISTERS

Something Interesting from an Inquiring Friend.

I wrote the following to a Presbyterian minister:

DEAR SIR:--Do you subscribe to the following statement, taken from the Confession of Faith?--"The Bodies of men after death return to dust, and see corruption, but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the Judgment of the great Day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

"At the last Day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever."--Confession of Faith, Chapter XXXII, 1, 2.

The following is the answer from said minister:

DEAR MR. __________:--Perhaps next week I may be able to call and see you, but as we have special meetings this week, I could not do so before.

I take it for granted that your inquiry relates to your real relationship to God and is not simply a matter of speculation. For I have no time nor inclination to engage in simple discussion and argument. Life is too short for that.

Nor do I care to defend the teachings of theology, which are quite different things from religion, for nobody is asked to accept Presbyterian Theology--or even read it--except Ministers, Elders and Deacons; you doubtless are aware of that. The first and only thing we require of private members of the church is to accept Jesus Christ, God incarnate, as Savior and Lord. Sincerely yours, __________

What would be an appropriate answer on my part?

THE EDITOR'S REPLY

I would not attempt to discuss the matter further with the gentleman, but would merely thank him for his kind letter, and say that, as I was neither a minister nor an Elder of the Presbyterian Church, my conscience would go free; but that I had a sympathy for elders and ministers. I would proceed to say that, having found something satisfactory on the subject of "The State of Men after Death, and of the Resurrection of the Dead" (heading of chapter in the "Confession," from which the extract is copied), I ventured to recommend to him STUDIES IN THE SCRIPTURES by Pastor Russell, the books which God blessed to my heart and head enlightenment, hoping they might prove a blessing to him also.

DEAR BRETHREN:

Re the Dayton Flood: The newspaper reports of the number of dead have been much exaggerated. It is indeed sad, and many thrilling experiences and miraculous rescues have been reported.

As far as we can learn up to this writing, none of the Dayton Ecclesia were drowned, although a number of us have had thrilling experiences and narrow escapes. The shrieks and wails of the panic-stricken people, mingled with the moans of drowning horses, etc., was terrible to hear. It turned our minds to Daniel's description of the great time of trouble.

Sister Pottle and Sister H. F. Rieck were confined to an attic with the writer for about thirty hours before the sisters were rescued by boats. Here the value of the Truth was manifested. God's promised Grace to help in time of need was surely manifest, as the sisters were calm and composed. In the most perilous moments, one of the sisters calmly said, "Well, perhaps the time has come."

Our experience has been a valuable one. After forty-eight hours of confinement, the writer waded through about four feet of water for four squares, where the troops helped him into a boat and then to the landing. Brother Driscoll, also, will have some thrilling experiences to relate to you.

We still have many, many blessings to count. One of the greatest is the knowledge of the Truth, and the love of the brethren. This experience will draw us closer together, as we have learned of the dear brethren's anxiety and efforts for our rescue.

Beloved, remember us kindly at the Throne of Grace, that we may be meek, humble and serviceable.

Your Brother by Participation,
P. D. POTTLE.--Dayton, Ohio.

===================

REQUESTS FOR PILGRIM VISITS

Please bear in mind that with this issue of the TOWER all requests for Pilgrim visits now on file expire. All who are desirous of securing the visits by the traveling brethren during the ensuing year--May, 1913, to May, 1914--should promptly notify us. No charge is made for this service, the expense being borne by contributions to the Tract Fund. The friends at each place provide proper places for the meetings, and are pleased to entertain the Lord's servants.

We request that postcards be used in making applications for these visits, and specially desire replies to all of the following questions. The questions need not be repeated, but merely indicated thus: (a), (b), etc.

(a) How many Bible Students in your vicinity use the STUDIES IN THE SCRIPTURES?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet on Sundays? (Give full street addresses and name of auditorium.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the Pilgrim invitation?
(g) How many voted for the invitation to be sent?
(h) Do you desire Sunday appointments for Special Public Lectures?
(i) How frequently do you desire such Special appointments?
(j) What is the seating capacity of Auditorium you could secure?
(k) What attendance do you think could be secured for well-advertised public sessions in good Auditorium?
(l) Would a suitable place be found for meetings not specially advertised?
(m) Have the members of your class chosen leaders in

accordance with suggestions of SCRIPTURE STUDIES, Volume VI., chapters 5 and 6?
If so, give name and full address of each.
(n) Give full names and full addresses of the two (2) to whom notices of Pilgrim visits should be sent. (Please notify the Pilgrim Department as to any change or removal.)
(o) If your town is not on a railroad give the name of proper railroad station at which to stop.
(p) How many miles from station is meeting place, and which direction from station?
(q) Would Pilgrim be met at station?
(r) If not, how should Pilgrim get from said station?
(s) Give writer's full name and address.
(t) Any additional remarks.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XIV.

SUNDRY EARTHLY OBLIGATIONS OF THE NEW CREATION

JUNE 1

Read p. 583, par. 1, to p. 585, par. 1.

CONSCIENTIOUS MEDDLING

(35) What is a "busybody," and what is the Scriptural reproof of such? P. 583, par. 1.
(36) How should the Golden Rule be applied in such cases? P. 583, par. 2.
(37) What is the peculiar form in which this natural tendency to meddle in the affairs of others sometimes attacks the New Creature? P. 583, par. 3.
(38) When tempted to interfere with the affairs of others, what questions should we ask ourselves? P. 584, par. 1, first part.
(39) Would it be "busybodying" on the part of a parent to look into the affairs of the family under his care? P. 585, top.
(40) Where is the admonition against "busybodying" to be especially remembered and heeded? P. 585, par. 1.

JUNE 8

Read p. 586, par. 1, to p. 589, par. 2.

"BLESSING GOD AND CURSING MEN"

(41) How great is the influence of the tongue among the members of the natural body? P. 586, par. 1.
(42) What is the only proper and successful method of restraining the tongue? P. 587, par. 1, 2.

SOCIAL OBLIGATIONS

(43) What are the cravings of the new mind for fellowship with kindred minds? P. 588, par. 1.
(44) What are the admonitions of the Word against associating with evil-doers? P. 588, par. 2.
(45) What should be our sentiments toward and association with those related to us by ties of blood? P. 589, par. 1.
(46) What was evidently the intention of the Lord with respect to the forming of a new family--the "household of faith?" P. 589, par. 2.

JUNE 15

Read p. 590, par. 1, to p. 594, par. 1.

(47) Does this new relationship imply the ignoring of sex proprieties, or that the unbelieving husband or wife should be neglected? P. 590, par. 1.

"HONOR ALL MEN"

(48) What should be the attitude of the New Creation toward the powers that be? What are the Scriptural admonitions along this line? P. 590, par. 2, 3.
(49) What advantage has the New Creature from his viewpoint of present conditions in the world? P. 591, par. 1, 2.
(50) Is it wise or necessary for the New Creation to alarm the world in respect to the Time of Trouble? P. 592, par. 1.
(51) What position should the New Creation take in the matter of voting? P. 593, par. 1 to 5.
(52) Should we use carnal weapons and fight for our native country and its rulers? P. 594, par. 1.

JUNE 22

Read p. 594, par. 2, to p. 598, par. 1.

(53) In the event of our being required to do military service, what would be the proper course to pursue? P. 594, par. 2.

THE NEW CREATION AND MORAL REFORMS

(54) Explain how our consecration vow should touch and purify every act of our lives. P. 595.

WEARING OF COSTLY APPAREL

(55) Give three good reasons why the New Creation should not wear extravagant and conspicuous apparel. P. 596, par. 1 to 4.
(56) Would the investing of money in stocks, bonds, etc., be any more in harmony with our consecration vow than if spent upon extravagant dress and luxurious homes? P. 597, par. 1.
(57) Is there any connection between our stewardship

and the fact that the Lord has left His cause in need of financial support? P. 597, par. 2.

(58) Briefly, what would be considered the proper course for the New Creation with respect to dress and money matters? P. 598, par. 1.

Series VI., Study XV.

THE FOES AND BESETMENTS OF THE NEW CREATION

JUNE 29

Read p. 599, to p. 602, par. 2.

(1) What is the chief enemy of the New Creation? Is the New Creature double-minded, or is he controlled by two wills? P. 599.

(2) Are the death of the flesh and its will, and the subsequent resurrection of the flesh actual or reckoned matters? And how must these "dead" and "alive" conditions be maintained by the New Creature? P. 600, par. 1.

(3) What is the declaration of the Scriptures respecting the natural heart? And how is the heart of the New Creature different? P. 600, par. 2.

(4) How does the old heart, the selfish disposition, constantly assail the new heart and practise deceptions upon it? P. 601, par. 1.

(5) What is one of the favorite and deceptive arguments of this old heart? P. 601, par. 2.

(6) How must the new heart meet these attacks? P. 602, par. 1, 2.

===================

VOL. XXXIV MAY 15 No. 10
A. D. 1913--A. M. 6041

CONTENTS

A Convincing Proof of the Resurrection............147
  Our Lord's Change of Nature..................148
  Resurrection Much Misunderstood..............148
The Manner of Mother Eve's Temptation.............149
  Deception Through Mental Suggestion...........149
  Degradation of the Serpent Not an Injustice..................................150
Storms on the Sea of Life.........................150
Legal and Actual Cancellation of Sin.............151
  Responsibility According to Ability...........152
All Things Work for Good to Them.................152
  Spiritual Israel's Experiences................153
  Joys of the Life to Come......................154

Reports of Memorial Celebrations..................154
Woes Ancient and Modern...........................155
The Victories of Faith............................156
  Faith Is Not Credulity........................156
  The Faith Before and Since Christ Came........157
  The Mystery--Christ in You....................158
Interesting Questions.............................158

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

RE DEFECTIVE BOOKS

Colporteurs and others who may receive books from us that are seriously defective will confer a favor by reporting the fact at once. Give particulars re time received. We want all our books to be right.

LARGE MOTTOES FOR MOUNTING

We have secured some new large mottoes, size 15 x 20 inches. They are of four designs of beautiful flowers, and still greater variety of texts. We have put these up in tubes for safety--four for $1; postage prepaid.

RECEIPTS FOR WATCH TOWER SUBSCRIPTIONS

Regular subscribers for THE WATCH TOWER receive a receipt on the wrapper--showing how far their subscription is paid. Thus, if you had been paid up to January, 1913, and sent in a dollar, renewing until January, 1914, we would merely add the figure 4. Such a figure 4, under such circumstances, would stand for the year 1914.

THINGS YOU OUGHT TO KNOW

Our new edition of DAILY HEAVENLY MANNA in purple cloth has gilt edges. The price remains the same, 35c. postpaid. Every reader of THE WATCH TOWER should have a copy of the Manna and should use it daily, for his spiritual nourishment.

The same in De Luxe, purple leather binding, gold edges, $1.10 postpaid.

===================

R5236 : page 147

A CONVINCING PROOF OF THE RESURRECTION

"Be not faithless, but believing."--John 20:27.

PREVIOUS to the occasion of the words of our text, St. Thomas, the Apostle, had not been present at any of the manifestations of Jesus after His resurrection. He seems to have been of a rather skeptical turn of mind. He heard the other Apostles telling about what they had seen, about the manifestations that had taken place, and he felt that on such evidence he could not believe in the resurrection of Jesus. He thought that his brethren had been too easily deceived.

St. Thomas did not accredit his fellow disciples with an attempt at deceiving him; but as he declared, he would not believe on any such testimony as he had received. He said, "Unless I see the spear mark, unless I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." You cannot convince me that He is not dead. You cannot convince me that a person put to death after that manner is again alive. I cannot say where the deception came from, but you brethren are too easily deceived.

A week later, Jesus appeared in the "upper room" a second time. After saluting the company, He said to St.

R5237 : page 147

Thomas, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless, but believing." Again, He said, "A spirit hath not flesh and bones, as ye see Me have." The disciples did not see, evidently, the spirit being. They saw merely a materialization--actual flesh and bones. St. Thomas did as the Lord had requested. Then he said, "My Lord and my God!" He acknowledged that Jesus was the Lord. It was not an apparition. The brethren had not been deceived. He was the one who had come very near being deceived by his own lack of faith.

We cannot doubt that in this incident the Lord has given to all of His followers a very helpful lesson. Had none of the Apostles even seemed to doubt the Lord's resurrection, they might have failed to bring out convincing proof of the fact. They might afterward have thought to themselves, "Why did we not make further investigation?" But here we have evidence of the investigation.

There are some people who are naturally very cautious. St. Thomas seems to have been one of these. We cannot think that the Lord is displeased with such characters. From our standpoint, indeed, the person who is inclined to be somewhat critical is rather to be approved. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded. We are even to think highly of those who are of the mental attitude of St. Thomas. We are glad that there was one such hard thinker as this Apostle.

The Lord said in this connection, "Because thou hast seen, thou hast believed. Blessed are those who have not seen, and yet have believed." There might be a question as to what the Lord meant by these words. He may have meant, Do not congratulate yourself that you were not easy to convince; or He may have meant, There is a special blessing for those who have faith--who believe without seeing.

There were above five hundred brethren amongst the disciples at the time of our Lord's crucifixion. The Apostle says that He was seen of these at one time. (I Corinthians 15:6.) But afterwards the brethren were obliged to believe without seeing, merely on the testimony of others. We are in this category ourselves. All the Christian Church throughout the Gospel Age have believed without seeing the outward demonstration. Whether on this account the Lord would be specially pleased with us, we know not. But we think not. Whether we believe on slight evidence or on greater evidence is dependent upon the structure of the brain. God seems to have made provision that all those called of Him may have a sufficiency of evidence. And He gives us the additional evidence from the days of the Apostles to help to sustain our faith. We have the benefit of the doubts of St. Thomas and of our Lord's demonstration of His change of nature.

FAITH THE CENTER OF CHRISTIAN PROGRESS

The question might be asked, Why did Jesus lay stress upon the importance of faith? Why did He imply that St. Thomas could not be His disciple at all without believing? There are many who tell us that they cannot see that faith has any province, that they see no reason why God should bless faith, that in their opinion God should reward us for the doing. They say, "We are doing all the good works that we can." The Bible always sustains the thought that any one who does not do to the best of his ability shall receive stripes. But the Bible also holds out the other thought--that God purposes to reward His people according to their faith; that whoever cannot exercise perfect faith cannot be His disciple; that if one has not faith, it is impossible for him to get into the Kingdom.

In God's arrangement, faith has been made the very center of Christian progress--faith in the things He has done, faith in the things He has promised to do. Faith is the thing which, by God's grace, enables us to avail ourselves

R5237 : page 148

of the wonderful opportunities of this present time. "Without faith it is impossible to please God." But this does not mean that conditions will always be as now, or that God will forever reject those who, on account of their mental make-up, cannot now exercise faith, but it means that at the present time He will save no others than the faithful.

The Scriptures very clearly indicate, however, that after the selection of the Church, and the reward of their faith, the Lord will then deal with the world through the class which exercise faith now--through Christ and the Church--for the blessing of all mankind. In the next Age less faith will be required than now. Messiah's Kingdom established, will be openly manifested. Then mankind will not be obliged to walk by faith. They will walk by sight, whereas now we must walk by faith and not by sight.

From the natural standpoint it looks as though God were not ruling the world at all, but that the world were being ruled by chance or by Satan himself--so different are conditions from what we would expect if God were recognized as the great King. Consequently we must exercise faith, if we are to receive the blessing at this time. By and by, during the Messianic rule, when everything contrary to righteousness will be punished, and everything in harmony with righteousness will be rewarded, then all opposers of righteousness will be cast down, and all lovers of righteousness will be prosperous. That will be the time of walking by sight.

In the present time we must walk by faith because ours is a special salvation. The "high calling" is a peculiar privilege, for a special class. In the next Age, however, mankind's unbalance of mind through the fall will be compensated for. Those who need much demonstration will have much; those who need less will have less. The matter will be made so clear that there will be no excuse for any one not to attain to full obedience of works, and these works will gradually lead them up to full human perfection. God has made nothing unreasonable in His laws and requirements, His every demand is reasonable and essential.

OUR LORD'S CHANGE OF NATURE

Putting ourselves into the position of the disciples during the forty days after Jesus had arisen from the dead, we can readily imagine that they were considerably confused. One and another of them had been witnesses of strange things--they could not explain what, but they had seen what purported to be Jesus--on one occasion the appearance was as the gardener, on another occasion as a stranger, etc. They saw no mark of identity, and did not really know whether they had seen Him at all. On another occasion, looking very much like His former self, He appeared in their midst, the doors being shut. They could not imagine how a human being could have come in while the doors were shut. Therefore there was considerable perplexity.

The Scriptures give us to understand that the reason why our Lord thus manifested Himself in various forms was that God raised Jesus from the dead to a different plane of existence--as a spirit being. The Scriptures declare, "Now the Lord is that Spirit." (2 Corinthians 3:17.) The Second Adam is the Heavenly Lord. He is not the earthly man Jesus. This explanation we can appreciate because we are living since Pentecost. We can see and understand that Jesus had become a spirit being, and that like the angels he could, where it was necessary, appear like a human being. We would not question at all that if Jesus had any reason for showing the identical body that had been crucified He could have appeared in it, could have opened the door and the Apostles could have been blinded, so that they could not see the door opening and shutting, as He entered. But the account contradicts such supposition and is very explicit in the statement that "the doors were shut," not that the Apostles did not see them open, but that they did not open at all. In the second statement--when St. Thomas was present--our Lord appeared in the same manner, "The doors being shut."--John 20:19,26.

While Jesus could have brought the body, and could have maintained Himself inside of it as a spirit being, He did not do so. If He had done this they would have been deceived, supposing that He had arisen in His body of flesh in which He had been crucified. Therefore He appeared in different bodies of flesh, but under conditions that left no doubt as to His identity. He knew that after the disciples had received the Holy Spirit all would be plain to them. So He made no attempt to explain to them at that time, but merely kept them in touch with Himself until after the Pentecostal blessings had come, when they were able to understand from the true viewpoint.

Our thought, therefore, would be that the body in which our Lord appeared was materialized. This was not a deception. It was intended, on the contrary, to keep the disciples from being deceived. Being natural men, they could not appreciate a change from human nature to spirit nature. Therefore this appearance was to help them over a difficulty--to keep them from saying "He is not risen."

RESURRECTION MUCH MISUNDERSTOOD

The disciples could see that our Lord had a different power altogether from what He had before He died. Thus He appeared time and again during the forty days --a few minutes at a time. This very evidently was to accomplish the purpose of demonstrating to them that He was a spirit being, that He had power to come and go like the wind, that He could appear in the flesh when necessary, and then vanish at will, and that He could come in one form and another form. This was the great lesson by which He purposed to keep them from being in any way deceived.

We cannot imagine how Jesus could have substantiated His resurrection and confirmed the faith of His disciples in any better way. If He had remained with them as a man, they would have felt bound to believe that the same

R5238 : page 148

personality, the same flesh, was His still, and they would have been unable to understand His words, "Lo, I am with you alway, even unto the end of the Age." But now they could understand that as He had appeared and vanished from sight, although really present with them throughout the forty days, He could also in a different sense, be with them all through the Gospel Age, and return in person when necessary, in the end of the Age.

We see no deception in this, but an avoidance of deception. We are to remember that it took several of these manifestations to attest the fact that He was a changed being. If the disciples had thought of Him as a Man in Heaven, it would have led them into serious difficulty, just as we see is now the case with our friends in the nominal Churches, who think Jesus arose in the same flesh, and that He retains that flesh in Heaven. As the hymn says,

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me."

Our friends believe this. We ask them if they think that as Jesus bears the marks, the scars, of His wounded flesh, that all of His followers will likewise bear theirs.

R5238 : page 149

They answer, Yes. Then we remind them that some of them were most horribly maltreated, often mutilated, before they died. Think of those who were beheaded; and those who met with accidents and wounds! If they are to bear those marks and bruises in Heaven, or be headless, they will be a disfigured set.

We show them that those who hold this view do not believe at all in the Redemption--the Redemption of which the Bible treats. We quote to our friends, "He poured out His soul unto death;" He made "His soul an offering for sin." Yes, they answer, we believe that His fleshly body was sacrificed. We reply, His fleshly body will only redeem the fleshly body of Adam. But Adam had more than the fleshly body. It was the soul of Adam that sinned --and Jesus must have given a soul in order to redeem Adam.--Isaiah 53:10,12.

If the body never was a part of Jesus, then it was not Jesus that died, but His body; it was not He that was humiliated, but His body; it was not He who left His glory that was sacrificed, but His body. Now, if the body never was Jesus, then He deceived mankind into thinking that He was a man; and He deceived the Apostle into saying that "He who was rich, for our sakes became poor." (2 Corinthians 8:9.) Then to speak of His being tempted, as the Apostle Paul spoke of Him, was wrong, for He could not be tempted like us, if He were altogether of a different nature. So we see that the Truth, as the Bible teaches it, is harmonious.

THE RESURRECTION OF THE WORLD

The First Resurrection, Christ's Resurrection, began with the glorious change of our Lord, more than eighteen centuries ago, and as His Resurrection, it will be completed when the last member of His Body shall have experienced the change from earthly to Heavenly, Divine nature. The world's resurrection cannot take place before that of the Church, but must follow it. The Ancient Worthies will be the first of the earthly class to be resurrected to human nature. But their resurrection will not be at the same time as that of the Church, but later--as the Apostle says, "They, without us, shall not be made perfect."--Hebrews 11:39,40.

The awakening of the world will probably not begin for fifty or a hundred years after the Kingdom has been established. During that time, however, the resurrection process--the raising up gradually--will be in operation amongst the nations then living. As gradually nations, peoples, kindreds and tongues are awakened, they must be brought to a knowledge of the Truth, and must give the assent of their wills, before any resurrection processes begin to operate in them. This work will continue all down through the thousand years of Messiah's Reign.

The world's resurrection will not be fully completed until the end of the thousand years, while the Church's resurrection will be completed at the beginning of the thousand years. For this reason it would be improper to say that the resurrections of the just and of the unjust take place at the same time. Indeed, the world will not be raised up fully until, at the close of the thousand years, they shall be turned over to God, even the Father; for one result of the fall was the loss of the Heavenly Father's favor and fellowship. Mankind will not be delivered out of that feature of the fall until the Mediator shall have accomplished His work in them.

====================

R5238 : page 149

THE MANNER OF MOTHER EVE'S TEMPTATION

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree in the garden?"--Genesis 3:1.

THE SCRIPTURAL teaching that God knows no sin, signifies that He practises no sin. He commits no sin, connives at no sin. He is not an assistant to sin. He cannot look upon sin with any degree of allowance. He shows no favor, no light of His countenance, no light of His eye, on anything that is sinful. On the contrary, He would turn His back upon these things. He would not have the slightest sympathy with anything sinful.

If, therefore, man were sinful in the largest possible degree, God would have no sympathy with him. The Scriptures present the thought that man is not thus sinful in the highest degree, but that he is sinful on account of weaknesses; that these weaknesses had their start, or beginning, away back in the disobedience of Father Adam; and that Father Adam's death penalty came upon him as the result of his disobedience, as recorded in Genesis. Because man is thus a sinner by nature rather than by will, therefore God has purposed to redeem him from the curse and to give him full reconciliation with Himself by the Restitution to be accomplished by our Lord Jesus under the Messianic Kingdom.

Such as will not conform to the laws and regulations of that Kingdom will be accounted as wilful sinners. God will not look upon them with any degree of allowance. He will take from them every right and privilege. They will be destroyed. As it is written, "All the wicked will He [God] destroy," in the Second Death.--Psalms 145:20.

DECEPTION THROUGH MENTAL SUGGESTION

There is intelligent sin. Those who know right and do wrong are wilful sinners. The great wilful sinner, according to the Scriptures, is Satan. He was a murderer from the beginning, we read, and abode not in the Truth. (John 8:44.) He murdered our race by his deception. He did not tell the truth, but he misrepresented it. He told

Mother Eve that she would not die, if she ate of the forbidden fruit; and that she would have wisdom and knowledge such as she craved. We are not to understand that Satan did this in a direct way, but through the serpent.

According to the Scriptures, the serpent at that time did not creep, but was next in intelligence to our first parents. Satan used this serpent to counsel Eve to disobey the Creator. Eve should have said, "Who is this that teaches me to disobey the Great Creator who made man?" The temptation came, however, in a very deceptive manner. The serpent spake not by words, but, apparently, by actions. It went continually to the tree of whose fruit Adam and Eve were forbidden to eat, and ate of the fruit.

Mother Eve saw that the serpent ate of the fruit and that it was the wisest of all cattle. Then the thought occurred to her that the reason why the serpent was the wisest of all cattle was because it ate of the tree, the forbidden fruit. Next the thought came that the reason why they were not to eat of the fruit of the tree was that they might be kept from being as intelligent as they might otherwise be. Lastly, the thought was suggested, If you eat of the fruit of that tree, the influence of that fruit upon you will make you as God Himself. You will know everything. So it was this indirect teaching under the obsession of the serpent by Satan that constituted the serious deception which came to Eve.

R5238 : page 150

DEGRADATION OF THE SERPENT NOT AN INJUSTICE

It might be argued that Mother Eve did not sin. She did sin. She knew that she had no right to violate the command which she had received. Every one who does wrong knowingly commits sin. We might just as well excuse the man who steals a thousand dollars. He knows at the time that he is stealing a thousand dollars. Whether he is ever caught or not, the wrong has been committed.

In other words, the wrong starts with the heart, with a willingness or intention to do wrong. Such a one is a sinner--a transgressor of the Law. So Mother Eve was a transgressor of the Law, and in that sense she was amenable to the penalty. The serpent was not, however, a moral being, that he should receive a special punishment as a criminal. The criminal was Satan, who will one day be destroyed, as will also all those who have his spirit, his disposition.

There was a certain penalty, however, meted out upon the serpent--not for its punishment, for it had done nothing contrary to its nature, but to make the serpent a synonym of Sin, because it was the tool of Sin. The serpent became the symbol of Satan and of Sin. When

R5239 : page 150

the children of Israel were disobedient in the wilderness, God permitted them to be bitten by fiery serpents. He instructed Moses to raise up a brazen serpent upon a pole, that whoever looked upon it might live. (Numbers 21:6-9.) Our Lord said that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." (John 3:14,15.) Even as Moses lifted up the serpent in the wilderness for the healing of the people, so all may be healed by looking to our Lord for the help necessary.

There was no injustice done to the serpent, when God said, "On thy belly shalt thou go." God has made no covenant with any one except His intelligent creatures. So if an ox were degraded to the condition of a bullfrog, there would be no violation of justice. The serpent and other beasts have life as an unmerited favor from the great Creator. No creature would have the least right to question whatever privileges or blessings would come to him. To simply degrade the beast from one form of life to another form of life was no injustice. It is, however, a lesson in humility, which has been profitable, more or less, all through the six thousand years of man's history, and will be profitable all through Messiah's coming glorious reign of righteousness.

===================

R5239 : page 150

STORMS ON THE SEA OF LIFE

"He maketh the storm a calm."--Psalm 107:29.

IF THERE is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realize that no human arm could calm that storm. The text, then, refers to the Almighty One, our Heavenly Father. Our Heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after He had created one great being, He rested. This One was the Logos, the Only Begotten of the Father, the First-born of all creation. (Colossians 1:15; Revelation 3:14.) All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who uttered this prophecy. Like many other Scriptures it has a special application to the Church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (I Corinthians 10:11.) We believe that nearly all the prophecies recognize the Lord and His Body first. There have been many storms permitted by the Lord to come upon the little company of His followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging." In his Epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God's children; for God would not be dealing with such as His children.--Hebrews 12:7,8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:12.) In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the Divine shelter and care. And so a blessing comes out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great Enemy. While literal storms come about by natural laws, apparently, yet there may be a power exercised by spirit beings to produce them. During our Lord's ministry a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to Him and said, "Master! carest Thou not that we perish?"

STORMS A TEST OF FAITH

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father's Plan. Jesus rebuked the storm. This He would not have done, we suppose, if it had been caused by the Father. Then He applied the lesson to the disciples, saying, "O ye of little faith, why did ye doubt?"

The Lord's evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under Divine oversight. This also we should remember: We have the assurance that all these things will work for good to us, and that He will with the temptation provide also a way of escape, that we may be able to bear it.--I Cor. 10:13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord--we should exercise faith enough to cry unto Him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto Him. Then He will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but

He will make a way for us to escape. We must remember also that it is the New Creature with which He is dealing. These storms may be right inside, in our own person--

R5239 : page 151

storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms--trials.

GREAT STORM OF WRATH COMING

This incident of the Sea of Galilee pictures what the Lord is doing for the Church now, and what He will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the Divine direction. Thus a foundation stone is being laid in their education for the next Age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this Age will end. Then the reign of Satan will cease, and the reign of Messiah will begin. We are not to think of Jesus' Kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the Church, and that with the completion of the Church, with the glorification of the Church, Christ's Kingdom will be set up. This Day of Trouble will be more particularly the Day of Jehovah. In this, Divine Justice will have a hand.

We do not mean, however, to exclude the Lord Jesus, for He is the chief factor in all that God does. But when the Kingdom of Messiah comes, it will exercise a restraining power--will bring down the lofty, will turn the wrath of man so as to cause it to praise God. This wrath of man will bring "a time of trouble such as never was since there was a nation." In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave--the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's Kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognized in the making of the storm a calm, by this Kingdom of Messiah.

===================

R5239 : page 151

LEGAL AND ACTUAL CANCELLATION OF SIN

BECAUSE the entire race of Adam was in him when he was sentenced, it was condemned with him; and during the six thousand years since, it has been unable, on account of weakness, frailty, sin, to extricate itself from this Divine condemnation. God has provided the Redeemer for the very purpose of lifting the death-penalty upon mankind because of the disobedience of Adam, in order that as condemnation has passed upon all because of the disobedience of one, so justification to life, through the obedience of one, might pass upon all.--Romans 5:18,19.

More than eighteen hundred years ago our Lord laid down the Ransom-price for man's life. During the interim, the Church has been called from amongst mankind and permitted to become sharers with Him in His sacrificial death, that they might afterwards share in His glory. When the last member shall have passed beyond the veil, and the great High Priest shall have been completed--Jesus the Head and the Church His Body--then Christ will present His merit for the sins of the whole world. Divine Justice will accept this merit. With this acceptance, the sins of the whole world will be canceled in

a legal sense, just as those of the Church are now. When we come into the Divinely appointed relationship with the Lord, there is no condemnation to us who are thus in Christ Jesus.--Romans 8:1.

At the end of the Gospel Age, when the Ransom-price shall have been applied for the world, and shall have been accepted by the Father, the whole world will be placed in the hands of Jesus Christ. Then, through The Christ as the Mediator, the New Covenant will go into operation, the terms and conditions of which will be open to all mankind--for it will contain blessings for all.

Nevertheless, there will be something for men to do in order to avail themselves of the blessings of this Covenant. As it is God's part to make such a Covenant, so during the thousand years of Christ's reign it will be the part of humanity to accept the terms and come into harmony with God through its requirements. Gradually mankind will come up, all who will, to the standard of everlasting life, but those who refuse to respond will die the Second Death.

From this point of view, we see that it will require the entire thousand years of Christ's reign to accomplish fully the work of the antitypical Atonement Day--making all mankind at-one with God. The work of At-one-ment includes the satisfaction of Justice, not only at the beginning of the Millennial Age, but throughout the Millennium. This is shown in the type of the inauguration of the Law

Covenant. Moses sprinkled the blood first upon the tables of the Law, and then upon all the people. As the work of sprinkling the people was a task that undoubtedly took a long time to accomplish, so the antitypical sprinkling of mankind will require many years.

A COMING SETTLEMENT FOR SIN

The answer to the question, Will mankind come forth from the tomb free from condemnation? depends largely upon the point of view. They will come forth free from Divine condemnation, for all of the condemnation which came upon them through heredity will have been satisfied by the Ransom-price paid by Christ for Adam and all of his race. And for other sins than those of heredity there will have been a settlement--at the end of the Gospel Age. The Scriptures indicate that of this present generation God will require all the righteous blood shed from the time of Abel down to the present. Hence for wilful sin there will be satisfaction rendered through a great time of trouble, such as never was since there was a nation, even to that time.--Daniel 12:1; Matthew 24:21.

A type of this trouble is seen in that which came upon the Jewish nation at the end of the Jewish Age. (Matthew 23:34-36.) In the Revelation, we find an illustration of this coming satisfaction, for injustice perpetrated. We read, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Revelation 6:10,11.) That Day of Vengeance is about at the door of Christendom.

From all this it is evident that Divine Justice does not intend to terminate fully the adjustment of accounts until there is a full ledger of Justice, so to speak. From that

R5240 : page 152

time forward, each one will be responsible for the weaknesses and blemishes of his own conduct.--Jer. 31:29,30.

RESPONSIBILITY ACCORDING TO ABILITY

Mankind will not be accountable for the violation of a perfect standard, but each will be held responsible in proportion to his own knowledge and ability. During the Millennium, the rule will be such as would now be considered just in a well regulated family. The stronger child is given the heavier burden to carry. So it will be during the coming Age. Each one will be accountable for what he can bear. He will not be held responsible for perfection and condemned for inability to reach it, but will be judged according to his ability.

During the thousand years, each individual will make progress to the extent that he shall endeavor to comply with the regulations of the Kingdom. But before he can do this, he must enter into the New Covenant and formally purpose to be one who will come into line with the requirements of the great King and His Assistants. If he fails to do this, he will be considered an outlaw, and at a hundred years old he will be destroyed as a sinner. (Isaiah 65:20.) The weaknesses upon him will not be regarded as sin, except as all imperfection is sin. But no one will be held responsible for more than he is able to do, nor will he be condemned for what he is not able to perform.

Under the Millennial Kingdom, mankind will be dealt with, not individually, as with the Church of this Age, but collectively, as with the Jewish nation. Individual relationship with the Father will not be possible until the end of the thousand years--until Messiah shall have put down all imperfection and shall have lifted mankind up out of sin and death conditions into perfection as human beings. Then He will deliver the Kingdom over to the Father, and will no longer stand between humanity and Divine Justice. --I Corinthians 15:24.

The Scriptures show, however, that before the Heavenly Father will receive the restored race of mankind, He will give them a very crucial test by permitting some wonderfully deceiving influence to go abroad in the world. This influence proceeds from "the dragon, that old serpent, which is called the Devil and Satan." By that time every one will know right from wrong. The test, therefore, will be to determine whether those who know right will practise wrong. Consequently the Lord will prove them, as He did Father Adam and Mother Eve, to demonstrate whether they are as loyal to Him as they should be.--Revelation 20:7-10.

Those who fail in any of the tests of obedience will be judged unworthy of everlasting life, and will be destroyed. Those who prove themselves worthy of everlasting life will receive it. Of that time the Apostle Paul says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:21.) All the members of the groaning race of mankind, who will be obedient, will be delivered from sin and death conditions into the full liberty of the sons of God--such as Adam enjoyed before his fall. They will have the knowledge which he lacked, and will pass the test which he failed to pass.

===================

R5240 : page 152

ALL THINGS WORK FOR GOOD TO THEM

--JUNE 15.--GENESIS 46:28-34; 47:12,28-31.--

"To them that love God all things
work together for good."--Romans 8:28.

SO JACOB and all his family left the land of Canaan, the Land of Promise, Palestine; and, at the invitation of Pharaoh through Joseph, they located in the land of Goshen, suitable to their business which was that of herdsmen and shepherds. Joseph went in his chariot to Goshen, and there met his father Jacob, whom he had not seen for many years. After the custom of oriental countries, they kissed each other, and Joseph wept. Then came the official presentation of Jacob and his family to Pharaoh. Joseph was careful that they should make no mistake. He therefore let the king clearly know that their occupation was that of shepherds and herdsmen; for the Egyptians despised that business, and hence would keep themselves separate from the Hebrews. Thus the land of Goshen became almost like a separate country from Egypt.

Jacob at this time was one hundred thirty years old, and quite feeble. Brought into the presence of Pharaoh, Jacob blessed him--in the sense of asking the Divine blessing upon him, we may assume. Thus the family of Jacob, now called by their new name, Israel, became firmly established in the land of Egypt. Jacob lived seventeen years thereafter, during which Joseph and his people, the Israelites, were in favor with Pharaoh and the Egyptians.

Our lesson relates especially to God's willingness and ability to make all the experiences of His people to work out for their good. This naturally suggests that we inquire in what way Jacob's life experiences were to his welfare. The Scriptures declare, "Jacob have I loved; Esau have I hated [loved less]." God's Love should be distinctly seen manifested in some way in making matters work for good to Jacob and his family. The question is, How? Can we see the lines along which Divine favor operated for the welfare of Jacob and his family?

Only with the eye of faith, guided by the words of Jesus, His Apostles and the Prophets, can we see how God's blessing was with Israel and gave them blessings more than others. Many have not this eye of faith. Hence only the few can see, appreciate, understand, this matter. The majority both of professing Christians and of Jews fail to see what blessing came to Israel. Proportionately such are weak in faith, and quite ready to be turned aside by Higher Critics and Evolutionists into total unbelief in the Bible and the Divine Plan of the Ages which it sets forth.

Jacob, having become the heir of the great Promise made to Abraham (in thy Seed shall all the families of the earth be blessed), straightway seems to have gotten into trouble. He fled from home, leaving everything to his brother. He served his uncle Laban for seven years, that he might have Rachel for his wife, but Divine Providence permitted him to be cheated, and he was obliged to serve seven years more for her. Time and again his uncle Laban changed his wages in an endeavor to get the best of him. Thus Jacob was thrown into competition with his uncle in the endeavor to protect his own interests.

Finally, with the fruit of many years' toil, he returned to Canaan, fearful, however, of his brother Esau, whom he placated with a rich present. Later, he lost his wife and was bereft of Joseph, his beloved son. Then came the famine, the recovery of Joseph and the incidents of our recent lesson. Later on, that very move into Egypt appeared to have been a disastrous one, for the Egyptians

R5241 : page 153

enslaved the Israelites. Finally, they were delivered, only to have trying experiences in the wilderness of Paran for forty years, before entering Canaan proper.

HOW DID GOD BLESS ISRAEL?

Then it was a gradual matter to get possession of the land. They had various trials and difficulties, captivities to the Philistines, the Syrians, etc. Later on, they had kings, and then a rebellion, or division of the Kingdom, followed by more wars, famines, pestilences, until they were all carried captive into Babylon. They went away numerous, they returned a comparatively small company. Then they had more trials, wars, etc.

By and by, Jesus came, and was repudiated by all except the few. Then the nation was repudiated by God. "Your house is left unto you desolate." Gradually trouble and anarchy came upon them, until as a nation they went to Hades--nationally they fell asleep. They have been asleep for more than eighteen centuries, while personally they have endured persecutions in many nations.

What we want to see is how God's blessing was identified with all those experiences of Israel. We want to know in what way God overruled for their good and blessing more than in the affairs of other nations. To understand this, we must take a glance at other nations and peoples and their experiences and then must look also into the future.

Where is Egypt--where is the government of the Pharaohs today? Where is Assyria--where are their peoples today? Where are the Philistines? Where are any and all of the nations who flourished in the days of Israel? The answer is that they are no more. They have merged with other peoples or have been blotted out by natural processes. They could not be restored today, because none of those peoples remain anywhere. We are not discussing the numerous tribes of India, nor the consolidated bands of China and Japan, nor the barbarous tribes of Africa. These all have been outside the line of our history, because not closely identified with the nation of Israel, Natural or Spiritual.

But Israel exists today, even though the nation is asleep in Hades, Sheol, waiting for a national awakening and resurrection. That awakening is already arousing "dry bones" from despair, and pointing forward to a future day of blessing and prosperity. One result of God's providential care over Israel has been that as a people they have been maintained in existence. It is this hope of future blessings, based upon God's promise to Abraham, which continues to vitalize that people. It is this hope which by and by, according to prophecy, will re-vitalize Israel, and again bring her forward and identify her with the great Messianic Kingdom, which will bless the world.

But some one may say, Tell us not about national blessings, for we shall have to think of the whole world from the standpoint of one human brotherhood. If Israel has been blessed of God, there should be some personal blessing manifest and not merely a national prolongation of grace, in their life as a people.

Very true, we answer. There are both personal and national blessings of the past and for the future. God's dealings with Israel in the past did not indeed prove all of that nation to be holy, saintly, and worthy of the highest honor and stations in the Divine Program. But those providences served to select in that nation a peculiar people, of similar characteristics to those possessed by Abraham; viz., faith and obedience. Following Abraham came Isaac; following Isaac came Jacob; and following Jacob came the nation of Israel amongst whom there were a few, from time to time, worthy of being ranked with their fathers Abraham, Isaac and Jacob.

The trying experiences of centuries of national life tended to develop noble characters, strong in faith and loyal to the core. St. Paul enumerates some of these besides Abraham, Isaac and Jacob and the Prophets. He includes with them all those "Israelites indeed" who were loyal to God to the extent of suffering persecutions for righteousness' sake and for the sake of the hopes which they received through that Abrahamic Promise. Some of these, he says, were "stoned to death, some were sawn asunder....of whom the world was not worthy."

This selecting process continued down to the time of Jesus, and found a glorious company, even if it were not a numerous one. God was seeking such people, and He found the ones whom He sought. True, they have not yet received their reward. True, their reward is not be a Heavenly one, but an earthly one as was promised them. "All the land that thou seest will I give to thee, and to thy seed after thee."

These faithful ones of Israel are the ones for whom all things have been working together favorably--because they loved God, because they were responsive to the righteousness which He set before them and to the great Promise which He gave them. The time is near at hand, we believe, when these will constitute Messiah's earthly representatives in the ruling and blessing of the world of mankind.

What was prophesied of them before will be fulfilled. Instead of being the fathers, they will be Messiah's children, receiving everlasting life from Him as a Father. He will make them princes in all the earth, in subordinate co-operation with His Heavenly Empire. (Psalm 45:16.) Thus we see that all the trials and difficulties of Israel were, under Divine Providence, working together for good to that special class, "Israelites indeed, in whom was no guile," and who loved God supremely. And their reward is nigh at hand. Through them, the blessing will extend to every nation of earth.

SPIRITUAL ISRAEL'S EXPERIENCES

When God's time came, at the First Advent, to call out from the world a special class of Spiritual Israelites, He gave the first opportunity to the children of Jacob. As many of them at that time as were "Israelites indeed, in whom was no guile," were privileged to have special opportunities and instructions from Jesus. All of that true, loyal class were enabled by special providential guidance and instruction, to recognize Him as the Messiah, while all others were blinded by prejudice, superstition and obscure statements.

This was another advantage that came to the natural seed of Abraham--that they should have the first opportunity of becoming members of Spiritual Israel, of which they had previously had no information whatever. Nor have they yet learned that The Messiah for whom they were waiting is to be a Spiritual Messiah, instead of a fleshly one, and that He is to be a composite Messiah, instead of a single person--that He is to be composed of many members.

Thus the natural children of Abraham had "much advantage every way, chiefly because to them were committed the oracles of God," and because having those oracles, those prophecies, they had the best opportunity of all people of knowing respecting Messiah and of coming into harmony with Him, becoming His disciples.

But as was said of Natural Israel, so with still greater emphasis it might be said of Spiritual Israel, that their privileges brought to them special sufferings and persecutions. Jesus was buffeted, all manner of evil was said against Him falsely, and He was finally crucified as a criminal, because He averred that He was the Son of

R5241 : page 154

God, and did not deny that He was the One who ultimately would be the King of Glory.

Then for centuries the faithful followers of Jesus had bitter experiences. Sometimes they were literally tortured, literally persecuted, literally flayed alive. At other times they suffered symbolical persecution, symbolical flaying alive, and had all manner of evil spoken against them falsely for Christ's sake. Deceptions, false doctrines, and antitypical carrying into symbolical Babylon--all these have been experiences of the people of God. Nor does this close the list; for St. Paul declared, "Whosoever will live godly in Christ Jesus shall suffer persecution." So whoever today belongs to the Lord has the assurance that if he is faithful to his Master, he will have the opposition of Satan, of the world and of his own flesh.

The questions arise, How are these things working better for us than for the world? Do not Christians die the same as unbelievers, the same as Jews, the same as Mohammedans, the same as the heathen? Do they not have their share of sickness, sorrow, and pain in connection with their dying experiences? Surely none can dispute the truthfulness of this suggestion! Wherein then, shall we say, is there an advantage in being a Spiritual Israelite? If all the world is redeemed by the precious blood of Christ, if all the world is to have a blessing under Messiah's glorious reign of a thousand years, and if the Ancient Worthies are to have the first place in the Kingdom that will then be established under the whole heavens, what will be the advantage, if any, to those who have been faithful and loyal Spiritual Israelites--to those who have endured hardness as good soldiers and have sought to lay down their lives in the Master's service, in the service of the brethren, in the service of the Truth, in the service of God?

R5242 : page 154

MUCH ADVANTAGE EVERY WAY IS OURS

The advantages of this class are numerous, and lay hold upon the present life, as well as that which is to come. In the present time, it is the privilege of these to enjoy the peace of God, which passeth all human understanding. It is their privilege to know by faith that all things are working together for good to them because they love God. It is their privilege to realize that whatever may happen to others in the world, nothing can happen, so far as they are concerned. Their affairs and interests are all subject to a Divine supervision. No wonder they can have peace in every storm! No wonder they are able to rejoice even in tribulation!

Theirs is a joy of spirit, of which no earthly experience can rob them, and their joys increase daily, yearly, as they ripen in Christian experience, and as they grow in knowledge and in grace. Theirs is a privilege of access to the Throne of Heavenly Grace, and a privilege of communion with the Heavenly Father and with their Lord Jesus Christ. They may count themselves, as St. Peter declares, members of the Royal Priesthood, the Holy Nation of Israel, the Peculiar People of God. They may rejoice in the privilege of being God's ambassadors, and of telling the Good Tidings to others, thus to "show forth the praises of Him who called them out of darkness into

His marvelous light." Oh, great are the privileges and mercies and blessing of these Spiritual Israelites, far more than compensating for their disciplines, tribulations and oppositions!

JOYS OF THE LIFE TO COME

But beyond all these experiences of the present life lie the riches of God's grace for the future, which these possess and hold with the power of faith. As St. Paul declares, they have the "promise of the life which now is and also of that which is to come." And that life to come is such a wonderful life that the study of it is an endless matter. Every step of obedience brings them rights and privileges with God, brings them a step forward also in knowledge of Himself and of His glorious Plan. Thus the more saintly and self-sacrificing the character, the deeper may be his knowledge, the richer his experiences, the more precious his hopes and anticipations.

Are we asked, What are the anticipations of this class? The answer is, They anticipate the things which God has promised; they anticipate that as they are now children of God, so their promised resurrection from the dead to full spiritual perfection will make them sons of God on the highest plane. And if children, then they will be "heirs, heirs of God and joint-heirs with Jesus Christ, their Lord." Besides, these Spiritual Israelites are heirs of a Spiritual Canaan, a Spiritual Kingdom. To enter upon their Kingdom they must needs experience the powers of a better resurrection than others. And this will mean, the Apostle assures us, that they will "be changed in a moment, in the twinkling of an eye," for "flesh and blood cannot inherit the Kingdom of God." Is it not true then, in the fullest and most absolute sense, that all things are working together for good to those who love God, to the called ones according to His purpose, not only to those who were called during the Jewish Age, but also to those who have been called and who have accepted the call during this Gospel Age!

===================

R5242 : page 154

REPORTS OF MEMORIAL CELEBRATIONS

The annual reports of the numbers participating in the Memorial Supper constitute one of our best means of knowing approximately the number of fully consecrated Christians interested in what is styled Present Truth. For this reason we have specially requested that reports be sent to us as promptly as possible after the celebration each year. For some reason we are continually disappointed. Evidently many of the Classes do not elect scribes or secretaries, or else those elected are not suitable persons or slack in the Lord's business. We have waited the press in order to print a satisfactory report.

Ten days have passed since the Memorial, and only a small fraction of the Classes have reported. For instance, there are over eleven hundred Classes in the U.S. and Canada, but we have heard from only two hundred and sixty-five of them, representing 7,944 commemorators. The following statement shows only those cities reporting fifty or more participants. The Brooklyn report for this year is smaller than a year ago, not because of less interest, but because some of the outside Classes have grown to an extent that justifies holding separate Memorials more convenient for some of the more feeble members. The same applies to Pittsburgh, Pa.

Brooklyn, N.Y.	815	Allentown, Pa.	73
Boston, Mass.	360	Binghamton, Pa.	72
Pittsburgh, Pa.	350	Toledo, O.	71
Los Angeles, Cal.	310	Worcester, Mass.	71
Cleveland, O.	189	Spokane, Wash.	70
Seattle, Wash.	164	Cincinnati, O.	70
Washington, D.C.	160	Jacksonville, Fla.	58
Minneapolis and St. Paul	160	Newark, N.J.	57
Detroit, Mich.	149	San Francisco, Cal.	56
Indianapolis, Ind.	129	Springfield, Mass.	55
St. Louis, Mo.	124	Pasadena, Cal.	50
San Antonio, Texas	119	Altoona, Pa.	50
Portland, Ore.	112	London, Eng., Tabernacle	525
Columbus, O.	98	" " Forest Gate	313
Buffalo, N.Y.	97	Bristol, Eng.	95
Lancaster, Pa.	87	Oldham, Eng.	87
Denver, Colo.	85	Sheffield, Eng.	73
Houston, Texas	80	Birmingham, Eng.	56
Richmond, Va.	79	Glasgow, Scotland	428
Lynn, Mass.	78	Eleven Classes S. India	455

===================

R5242 : page 155

WOES ANCIENT AND MODERN

--JUNE 22.--AMOS 6:1-8.--

> "Seek good, and not evil, that
> ye may live."--Amos 5:14.

IT IS safe to say that everybody is seeking good, and not evil. Everybody is seeking pleasure, and not misery--happiness, and not woe. The difficulty is that all of our judgments are more or less perverted. Some have greater wisdom than others; but there is none perfect, "none righteous, no, not one." All come short of the glorious standard which God has set. The difficulty is that we have all been born in sin and are all misshapen. Not only our bodies are imperfect, but likewise our brains are unbalanced--some one way, and some another. Consequently young men and maidens, looking forth from childhood and youth upon the problems of life, have various conceptions of happiness, pleasure, joy, and make various resolutions and endeavors respecting the filling of their cup with blessings--long life, riches, ease, honor, etc.

The teachers of our public schools and colleges have a most wonderful opportunity for influencing the course of humanity. We rejoice in the thought that the teachers of the world in general are striving nobly for the fulfilment of gracious, benevolent ideals, and they are using their opportunities for the blessing and uplift of their pupils. And yet evidently many of them have but a slight appreciation of their great privileges. And some, of course, like the remainder of the world, are selfish, and think of their work from the standpoint of business--so much effort, so much pay.

Fain would we encourage the teachers of the world to look not entirely to the reward of the present, but especially to the still more important reward of the future. It is growingly the view of Bible students that our every act and word, yea, and our very thoughts, our motives, have to do not only with our present experiences, but also with our future life--secured for all through the redemption Sacrifice at Calvary.

Of course, the first and chief responsibility for children rests upon their parents. And no doubt the majority of parents, to some extent, realize their responsibility in God's sight and man's, for the children they bring into the world. But they labor under the difficulties of their own ignorance. They knew not the proper course to take in life themselves. Their lives have been a succession of blunders--some more, some less, serious. They presume that their children must blunder similarly, and that success will be largely a matter of luck. Not seeing the principles underlying life's experiences, they are unable to guide their children intelligently. Here teachers, moralists, religionists and humanitarians, find their opportunity. But how little anyone seems able to accomplish along any line! And how discouraged the philanthropic become!

On the whole, however, a broad view, contrasting the present time with fifty years ago, shows that progress is being made in many directions. Our cities are cleaner--both physically and morally--so far, at least, as outward appearance and standards are concerned. However shocked and shamed we may be at occasional disclosures of corruption and vice, those whose memories go back half a century can tell that no longer do we have the vile "doggeries" of old, with poor sots sitting, lying, in various degrees of intoxication inside and outside the premise.

R5243 : page 155

No longer does vice flaunt itself in the face of society. The battle against intoxication and the social evil is making progress in that, at least, it has made former conditions impossible.

In some States the progress has been more than in others. The "doggeries" have been transferred into gilded palaces. The sot is disdained, even by the man who contributes to his fall by tempting his appetite beyond the power of his will.

NEW ISSUES NOW--NEW TEMPTATIONS

Our lesson tells of a time in the history of Israel when the prosperous class had become wealthy--when many of the nation's wisest and most brilliant people had settled down to ease and luxury--to self-gratification. They considered that they had won in the battle of life, and would now take their ease and enjoy the fruits of their strife and diligence. They would let the other fellow do the worrying for awhile, and they would live on Easy Street.

The Lord through the Prophet upbraided them, assuring them that He was not pleased with such a course. He tells them that woes are to be expected as a result. It was made the mission of Amos to call attention to the fact that aggressive selfishness had accumulated great riches, that the wealthy were living in great luxury, and that these conditions fostered pride and moral laxity amongst the wealthy; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy, and the desire for further knowledge of God. Society was on the edge of a great volcano, and God declared that an eruption was near at hand. Amos was His mouthpiece. Today's lesson is a part of the Message he delivered.

PRESENT DAY CONDITIONS CORRESPOND

Our lesson is not inappropriate to our times. Notwithstanding the progress that has been made in many good lines, and notwithstanding the philanthropic sentiments of many, inside and outside the Christian denominations, nevertheless there is danger. First of all, let us consider the danger of the rich. The wealth of our day to a certain extent reaches to the very humblest and scatters blessings to all.

But the bulk of the world's wealth is in the hands of the few. The inordinately rich are in great danger of injuring themselves. Some of these cannot devise ways and means by which to consume even their incomes. Luxuries of every kind are tasted in the hope of finding rest, happiness, joy, peace. Not finding these, mankind still pursue them, seeking new avenues to happiness. Wealth brings increased opportunity for sin in its various forms, including debauchery.

The influence upon the poor is notable. The latter, seeking pleasure, imagine erroneously that the rich and indolent are finding it, while they themselves are seeking in vain. Thus the poorer, surrounded by the wonderful blessings of our day, are often miserable, because their minds are discontented. They want happiness, joy, pleasure, and believe they can obtain these only through wealth. The result is that their hearts are filling with anger and malice, and jealousy of the rich. The way is thus paved for most evil and atrocious conditions, and many are fully persuaded that our present favorable social conditions are maintained only through police and military power, backed by all the assistance of modern times --the telegraph, telephones, etc.

"WARN THEM THAT ARE RICH"

These words of the Apostle never were more in season than now. Those trusting in the uncertainty of riches need to arouse themselves. They need to learn the lesson

R5243 : page 156

that the pleasure they seek lies not in the direction of their indulgence of self, but rather in self-sacrifice--in the service of others. Indeed this is the great lesson for all to learn--both rich and poor. While millions are seeking for joy, pleasure, only a remarkably few have found them. Those few are God's saintly people--whether Catholics or Protestants.

The secret of their success in finding what others are still seeking for lies in the fact that they have been Heaven-directed, and that they have followed the guidance of God's Word. And the more fully they have heeded His instructions, the greater has been their blessing. God's Message to all is, Seek first God's righteousness, God's will, the Divine Rule or Kingdom. Father Adam rebelled against the Divine will, and by breaking his covenant precipitated upon himself an avalanche of imperfection and death, which has since remained on the world--the reign of sin and death.

God's Word reveals that in due time He will roll away the curse, and bring blessings and opportunities to every member of our race. But meantime He would gather out a special class for a special purpose--the Church of the First-borns, whose names are written in Heaven. (Heb. 12:23.) These are to be highly exalted and to be used of the Almighty with the Savior Jesus in the great work of blessing the whole world. These are the Seed of Abraham, the Body of The Messiah, of which Jesus is the Head.--Galatians 3:16-29.

The greatest privilege of the present time is to get into this elect company of God's saints. In order to enter this company, faith and obedience are necessary requisites. That faith must recognize Jesus as the Lamb of God, the Sin-bearer. It must recognize Him also as the Pattern and Exemplar. The reward will be to those who have His spirit, His disposition, and who will walk through the present life in His footsteps. Such will eventually gain with Him glory, honor, immortality--the Kingdom.

In the present time, they will to the world seem to have the unfavorable side, a battle against the world, the flesh and the Adversary. The world cannot understand what pleasure and blessing these really enjoy because of the surrender of their wills to God's will, and because of the Spirit of the Lord, which they consequently receive. But these alone have the peace and joy and blessing which the world can neither give nor take away. What other men are seeking and failing to find, God's saints enjoy.

> "Peace is theirs which knows no measure,
> Joys which through all time abide."

===================

R5243 : page 156

THE VICTORIES OF FAITH

--JUNE 29.--ACTS 7:9-16; HEB. 11:20-22.--

"This is the victory that overcometh
the world, even our faith."--1 John 5:4.

WE ARE living in a day when faith is greatly discounted--in a day when people seem disposed to say, "I care not what a man believes, if only his life be honorable." And by this generally is meant that faith is of no consequence. Those who so hold usually put honor of men as the highest goal. Their sentiments, translated into plain English, would be, "With all your getting, get money and prosperity; for without these, no matter what you believe, or whom you worship, you will never prosper in the present life, success in which is the only goal now recognized by an increasing number."

The Bible standpoint, however, is the very reverse of this. God's Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence He has not made works the standard. Faith is God's standard, and He assures us that whoever has the proper faith must of necessity have works which will correspond to his faith. In line with this principle, we note that God's favorites of the Bible have all been men of faith. Their faith did not make them perfect, nor were their works always acceptable in God's sight, but He punished them for evil works and rewarded them for their great faith.

Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes, and still, for all that, maintained themselves in God's favor, by reason of their faith.

GOD LOVES NOT THE WICKED

Of all religious books ever written or ever read, the Bible is perhaps the most candid. It tells of the mistakes and the sins of the very characters which it holds up as models and examples of men after God's own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness, or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness, in word, in deed and in thought, are inculcated, and we are distinctly told that full acceptance with God can be only along the lines of truth and righteousness.

God tells us that we and all mankind are by nature sinners. He tells us that we could do nothing to clear away our own guilt and the sentence that stands against us as members of the fallen race. But He also tells us that He purposes to adjust that matter for us satisfactorily; and hence that our responsibility is not for what we cannot avoid, but for what we can avoid--not for what we cannot do, but for what we can do. He tells us that the foundation of all our noblest endeavors will lie along the lines of confidence in Him. This confidence He calls faith. He assures us that without faith it is impossible to please Him, and He has shown us this in all the lessons of the Bible.

FAITH IS NOT CREDULITY

Many make the mistake of supposing that faith is credulity. Under this delusion they are ready to swallow any and everything of a religious kind, if they are told

R5244 : page 156

that God says so. But this is not the faith which the Bible encourages. On the contrary, the Bible would have us know definitely the things that God has promised, and exercise a definite faith in those things and give no heed whatever to the seductive vagaries of Satan, of our fellow men, or of our own imagination.

It is not for us to quarrel with those who take a different view of matters and who in the name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find Him--those who are not content with superstitions, but whose hearts and minds cry out after the living God and His definite Word, His solemn statement of His will respecting us, and of His Plan, and of the part which we may have therein. So Jesus and the Apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath an ear to hear, let him hear."

THE FAITH BEFORE CHRIST CAME

Let us look into the past, and note the method by which God has all along sought His peculiar people. The first proclamation of God's purposes respecting our race was made to Abraham. God spake to Abraham, saying, "Walk as in My presence, and be thou perfect"--i. e., Do your best to be perfect. After Abraham had manifested some faith, God gave him further tests. When in obedience to those tests Abraham left his native land to live in Canaan, he manifested so great a faith that God called him His friend, and made to him the very first revelation of the Divine purposes in respect to humanity.

Abraham knew that there was a curse upon the race, under which the whole creation was groaning, going down to the tomb, and God's declaration to him was that the time would come when, instead of the curse, He would send a blessing. This meant to Abraham that, instead men becoming more imperfect and wasting away in death, a change would come, by which they would be rescued from the dying condition, and resurrected from the power of the tomb.

This was a wonderful proposition, even for God to make; yet Abraham, with childlike faith, believed the Message. God declared to him that, because of his own faith, He would greatly bless him and his posterity, so that through him as a father eventually would come children who would accomplish the great work of blessing mankind, and would rescue all from the power of sin, Satan and death. The briefly epitomized statement of all this was in the words, "In thee and in thy Seed shall all the families of the earth be blessed."--Genesis 28:14.

What was it to have faith in that Promise? What did it mean to Abraham? Assuredly it meant that thenceforth Abraham's mind would take in a larger horizon--the world of humanity, instead of merely his own immediate family and flocks and herds, and his nearest neighbors. It meant that if God would so honor his posterity, Abraham would seek in everything to co-operate with God and that great Promise.

For years God tested Abraham's faith. Yet he still believed. "His faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise, the one in whom the whole Promise centered, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the Voice Divine, accounting that God was able to raise Isaac up again from the dead! Oh, for such a trust in God! Oh, for such a faith! Oh, for such an appreciation of Divine Power! What could not be accomplished in the world through the Divine Message if such faith prevailed amongst God's children! What would God not do for children who would trust Him thus!

It was the same with Isaac and with Jacob. They trusted that same Promise. It influenced the whole course of their lives. It made them more like God. It shaped every interest of life. Although they understood practically nothing of how God would accomplish so great a blessing, their faith laid hold upon the fact. From their posterity God would raise up a holy people to be His agency, His channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead, bringing mankind back to all that was lost through Adam's disobedience.

Their faith might have had plenty of opportunities for stumbling, if it had been weaker. If they had been more worldly-wise, they might have said, How can God do this thing and yet be just? Having once pronounced a sentence, how can He clear the guilty? But their faith wavered not. In their hearts they said, "God has promised; and what God has promised, He will do, and He will have His own way of accomplishing it."

By and by, the nation of Israel as a whole was called the people of God. The nation as a whole entered into a Covenant with God, and He with them, through Moses, the mediator of the Law Covenant. Israel was impulsed by faith--faith in the Promise made to Abraham that God would use his posterity and through it bless all people, all of Adam's race--the living and the dead.

The Covenant of Sinai pledged the people of Israel that they would be a holy nation, that they would keep God's Law blamelessly. God covenanted that in that event He would fulfil in them the Promise made to Abraham. God knew that imperfect human beings could not keep His perfect Law. But He would let them try; He would let them learn the lesson; He would through that lesson give instruction to the angels respecting His own righteousness. He would also through it give instruction to Spiritual Israel, whom later He would develop and through whom the blessings actually would come. This St. Paul explains, saying, "The Law Covenant was added because of transgressions, until the promised Seed should come."--Galatians 3:19.

In other words, God started this work with Israel, in a typical manner, long centuries before the real Spiritual Israel would be developed. But He did not thereby do injury to the people who had covenanted to keep the Law, but who were unable to do so. On the contrary, they as a people were blessed by their endeavors to keep that Law, and blessed also by the chastisements which came upon them because of their failures and lack of faith.

But God especially blessed all of that people who shared Abraham's faith, so that the Apostle Paul could enumerate, in addition to Abraham, Isaac and Jacob, a considerable number who pleased God because of their faith, long centuries before Christ, the Spiritual Seed of Abraham came. Those Ancient Worthies, although they will not be the Seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane--the channel through which the heavenly blessings will ultimately be extended to all nations.

What was it that impulsed the Jewish people during all those centuries past? Was it not faith in God--faith that He would fulfil the Promise made to Abraham? It surely was! And it is that Promise that still actuates such of the Jews as have not lost their faith--such of them as are still Jews. Those who have lost the faith of Abraham are no longer in any sense of the word related to the Promise; for the Promise was according to faith.

St. Paul speaks sympathetically of the Jewish nation, in respect to that original Promise which God made to them, saying: "Unto which Promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7.) And all the Jews, in proportion as they still maintain that hope, may still expect to come to a realization of all and more than they ever dreamed of.

FAITH SINCE CHRIST CAME

The coming of Christ did not change the Divine Purpose, and therefore did not change the faith of God's people. Jesus and the Apostles believed and taught the very Gospel which, St. Paul says, God preached in the beginning to Abraham. (Galations 3:8.) The Apostolic Message also was that all the families of the earth were to be blessed through the Seed of Abraham. But there was an additional feature then to be proclaimed and to be believed; viz., that God had begun the work of providing this Seed of Abraham, The Messiah--that God had sent the Logos, His Son, into the world, that He

might become the Seed of Abraham on the spirit plane, and eventually fulfil every feature of the original Promise.

All the Jews were in expectation of the Messiah, but they were not all Israelites indeed; they did not all have the proper faith. God preferred, therefore, to allow some of them to remain in a measure of blindness on the subject, while others were granted a special anointing of the eyes of their understanding, their eyes of faith. To this class Jesus said, "To you it is given to know the mysteries of the Kingdom of God"--the Messianic Kingdom, through which the Seed of Abraham is to bless all the families of the earth.

Then came another step of faith. The early disciples said: We desire to believe that Jesus, the Son of God, is the foretold Seed of Abraham, but we do not see Him doing the work of blessing the world. Instead of reigning in triumph to dispense to the world the blessings secured by His sacrifice, He has gone to Heaven. How shall we understand this?

THE MYSTERY--CHRIST IN YOU

The answer of God through the Apostles was that "the faith once delivered to the saints" was still the same, but that now, under the guidance of the Holy Spirit, they were to understand that The Messiah would not be one person, but many persons--not Jesus alone would be the Seed of Abraham, but Jesus as the Head and the Church

R5245 : page 158

as His members, or Body, would be that Seed. St. Paul says, "Ye, brethren, as Isaac was, are the children of Promise." Jesus was represented by the head of Isaac, the Church was represented by the body of Isaac, in that figure. It has taken the entire Gospel Age to develop the Body of Christ, the Church.

Under another figure, Jesus was represented in Isaac, and the Church was represented in Rebecca, his bride. According to this figure, the antitypical Isaac has entered into glory, but waits for the development of the antitypical Rebecca. At the appointed and appropriate time He will come, the Seed of Abraham, and receive His Bride to Himself, and they twain will be one. And through the One, through the Kingdom of Glory, will come to all the families of the earth the blessing promised nearly four thousand years ago to Abraham.

This is "the faith once delivered to the saints," the hope set before us in the Gospel--the faith that God will use the Seed of Abraham to bless all humanity, and the hope that we by faithful perseverance and trust may become joint-heirs with Jesus, the Redeemer, in all that glorious inheritance of the Messianic Kingdom.

Let us not doubt the Wisdom of God in the arrangement which He has made, and which He has caused to be set forth in the Scriptures; viz., that this faith, based upon the Abrahamic Promise, is the Power of God by which it is His will that all His people shall be sanctified--separated so far as possible from the world and from sin; sanctified to Himself in Christ Jesus, their Lord. This is "the faith once delivered to the saints." This is the faith which enables us to gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter.

===================

R5245 : page 158

INTERESTING QUESTIONS

MORE ABOUT HIGHWAY OF HOLINESS

Question.--Will any one be forced, or compelled, to walk up the Highway of Holiness?

Answer.--At present there is no Highway of Holiness; consequently no one is walking on it during the Gospel Age. There will be no such Highway until the

Great King takes control of affairs, overthrows the present order of things and sets up the Kingdom of Heaven. Then a Highway of Holiness will be prepared, upon which the righteous can walk. During the Gospel Age there are but two ways--the Narrow Way and the Broad Way. (Matt. 7:13,14.) The former is for those who desire to walk in the footsteps of Jesus, and is a steep, rugged path. The latter is the road that leads to destruction and is a broad way on which the human race are hurrying to the tomb.

Those who walk acceptably in the footsteps of the Master must do so willingly. Theirs must be a voluntary devotion. To be forced is not at all the thought. The Little Flock will thus run the Narrow Way; but the Great Company will have experiences which will force them, not to take one special way, but to decide for themselves, what course they will pursue. There is a difference between forcing a man to go aboard a vessel, and bringing certain influences to bear which will cause him to desire to do so.

In the next Age, when the world's Highway of Holiness shall have been opened up (Isa. 35:8), force will be used to bring all mankind to a knowledge of the Truth respecting God's provision for them. Wrong doing will then be punished with corrective stripes. But it would be far from right to suppose that mankind will be driven or forced along the Highway of Holiness. All who go up thereon must exert themselves; for it will be an upward way. Our Savior stated the Father's sentiment respecting all to whom He will ever grant everlasting life. His words were, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

"PERFECT LOVE CASTETH OUT FEAR"

Question.--What kind of fear is referred to in the text, "There is no fear in love, but perfect love casteth out fear."--I John 4:18.

Answer.--Fear is a mental condition which is begotten of uncertainty. There are some things which we ought to fear, and some which we need not fear. The Adversary seems to take advantage of the fallen condition of the race, and to cause them to fear God; for it is natural to avoid whomsoever we fear. Mankind realize instinctively that they are sinners by nature and that there is a penalty for sin. Taking advantage of this fear of the consequences of sin, the Adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over-severe in His dealings with sin and the sinner, for whom He has prepared a place of everlasting torture.

As we gradually come to a clear knowledge of God and of the principles by which He regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that He has love for us. Our love for Him grows in proportion as we perceive that He loves mankind, and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love Him perfectly, all fear in the sense of dread is cast out.

Our knowledge and love should not, however, cast out the fear of displeasing God; for proper fear (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear to offend a brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise, loving God.

R5245 : page 159

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

RIGHTEOUS JUDGMENT AND CRITICISM

Question.--How may we distinguish between "righteous judgment" and criticism?

Answer.--The Lord says, "Judge not according to the appearance, but judge righteous judgment." (John 7:24.) St. Paul says, "Therefore judge nothing before the time, until the Lord come." (I Cor. 4:5.) The question then arises, What is "righteous judgment"? A righteous judgment is a right decision. But since we cannot read the heart, how can we render a right decision? The Scriptures answer that we cannot read one another's hearts and therefore should not attempt to judge them.

If, then, we cannot judge each other's hearts, motives or intentions, what can we judge? The answer of Scripture is that we may judge each other's conduct. If we see one of the Lord's people doing something improper, we might say, "Dear Brother (or Sister), your conduct would seem to be contrary to the Word of God, and to be bringing forth bad fruitage." If that person should reply, "It does not seem to me that I am doing wrong," we must not judge or condemn that one's heart. But we should judge between good and evil conduct, and at the proper time and place call attention to the matter and leave it there.

There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it does not always follow that our judgment of another's conduct must always be right. We are all prone to make mistakes.

If we should come to a brother and say, "Dear Brother, your conduct seems to be wrong, but I am sure that you want to do right. Will you explain?" He may be able to show us that the fruitage was good when we thought it bad. We may have misunderstood the matter. We are not to condemn our brother, but to go directly to him and get his view. Then if we cannot agree, we should tell him how it seems to us, and ask him to judge his own heart. We can do no more.

SETTING MEMBERS IN THE BODY

Question.--What is signified by God's "setting the members every one of them in the Body, as it hath pleased Him"?--I Corinthians 12:18.

Answer.--In the present time there is a Church of Christ on probation. We sometimes say that we are members of the Church Militant; but to be a member of the Church Militant will not prove that we shall be in the Church Triumphant. Only those who are "faithful unto death" will be in the Church Triumphant. St. Paul, whom God had set in a very high position in the Church feared lest he might become a castaway. He said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27.) Various privileges and opportunities are granted to us while in the flesh, and our acceptance in the end and our participation in the glory beyond will depend upon our faithfulness here.

The Apostle says that the various members, "fitly framed together, grow into an holy Temple in the Lord." (Eph. 2:21.) We may not use this figure too literally or we may get into confusion. The stones in the Temple differ to some extent one from the other. In what is called "random range work" building there are places for little stones and places for larger stones. This might, in some

R5246 : page 159

respects, represent our being a larger or a smaller stone in the Temple--representing the privileges or honor which we may have beyond the veil.

St. Paul also says that he was trying to do much more, that he was trying to have a larger share in the trials and self-denials, in order that he might have a larger share in the work beyond. This did not mean that he desired self-aggrandizement, or that he was either proud or self-seeking. And we shall not be so if we would attain that to which God would have us attain--the glorious character-likeness of our Master.

"JERUSALEM...MOTHER OF US ALL"

Question.--In the text, "Jerusalem which is above is free, which is the mother of us all" (Galations 4:26), who are meant by "us," and how is the spiritual Jerusalem the "mother of us all"?

Answer.--The Apostle here uses a figure of speech which is common in the Scriptures, and in which a city is referred to as the mother of its inhabitants; for instance, "daughters of Jerusalem," "daughters of Zion," "Sodom and her daughters," etc. The "us" class mean the saints of God. The citizenship of the saints is in Heaven--in the Heavenly Jerusalem, which will not be built until the First Resurrection. By faith we look forward and speak of that promised condition and of our citizenship therein.

The Church is developed under the same Covenant-Mother as was Christ; for we are His members. His was a covenant of sacrifice. "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Psa. 50:5.) The Man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of His flesh, His earthly nature. As a reward for this sacrifice, the Father made Him a New Creature of the Divine nature--"far above angels," constituting Him the Great Messiah who shall bless the world.

Carrying out the Father's Plan, our Lord imputes His merit to such as now follow His example, and walk in His footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem, the Millennial Kingdom. By faith we are its children. Even now, our citizenship is in Heaven.

BROAD UNSECTARIAN QUESTIONS

The following are the questions usually put by Brother Russell when receiving candidates for Water Immersion. It will be noticed that they are on broad lines--questions which any Christian, whatever his confession, should be able to answer in the affirmative without hesitation if he is suitable to be acknowledged as a member of the Church of Christ:

(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification?

(2) Have you made a full consecration of yourself with all the powers that you possess--talent, money, time, influence--all to the Lord, to be used faithfully in His service, even unto death?

(3) On the basis of these confessions, we acknowledge you as a member of the Household of Faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the

Redeemer, our glorified Lord, and His faithful followers.

VOL. XXXIV JUNE 1 No. 11
A. D. 1913--A. M. 6041

CONTENTS

The Transforming Influence of Thought.............163
  Importance of Right Thinking..................163
  The Church On Trial for Life..................164
  The Influence of Thought Upon Health..........165
Earthly Loves vs. Heavenly Love...................165
  "Keep Thy Heart With All Diligence"...........166
"Let Your Moderation Be Known"....................167
  "Meditate On These Things"....................167
Service of the Brethren a Proper Zeal.............168
  The Preparation for the Divine Nature.........168
Moses, the Goodly Child...........................169
  Co-operating With God's Providence............169
  Aided and Protected...........................170
God's Instrument In Preparation...................170
  Moses, Jethro's Shepherd......................171
1913--General Conventions....................162, 172
Interesting Items and Letters.....................172
  Report of the Glasgow Class I.B.S.A...........173
Berean Lessons and Testimony Meetings.............175
Berean Questions in Scripture Studies.............175

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

EXCURSIONS TO PERTLE SPRINGS

Friends desiring to go to Pertle Springs via St. Louis or by Special Train from Kansas City should address Laymens Home Missionary Movement of either city.

EXCURSIONS--TEXAS TO HOT SPRINGS

We are advised that the I.& G.N.R.R. will furnish tourist sleepers to Hot Springs from San Antonio, May 31, train 4, 2 P.M.; also from Galveston 2:40 P.M., same date, at special rates. Those desiring accommodations may address Laymens Home Missionary Movement, Wallis, Texas.

EXCURSIONS TO LOS ANGELES AND SAN FRANCISCO

A special party will leave San Francisco for Los Angeles Convention on the Southern Pacific, Valley Line, train No. 50, June 10th, at 4:40 P.M., arriving at Los Angeles 8:15 next morning.

A special party will leave Los Angeles for San Francisco Convention on the Southern Pacific, Valley Line, June 15th, at 7:15 P.M., arriving at San Francisco next morning at 9 A.M.

All friends attending these Conventions or the One Day Conventions following them, at Portland, Tacoma, Seattle, Victoria, Vancouver, Calgary, Edmonton and Regina, should obtain from the Ticket Agent a Certificate-Receipt showing that they paid full fare going to Convention of the Laymens Home Missionary Movement. This Certificate-Receipt, signed by Convention Secretary, will entitle the owner to a return ticket at one-third (1/3) fare, over same railroad.

==========

BETHEL HYMNS FOR JULY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow: (1) 165; (2) 267; (3) 130; (4) 58; (5) 95; (6) 82; (7) 101; (8) 299; (9) 4; (10) 326; (11) 145; (12) 293; (13) Vow; (14) 246; (15) 7; (16) 313; (17) 168; (18) 149; (19) 259; (20) 15; (21) 208; (22) 222; (23) 320; (24) 260; (25) 267; (26) 43; (27) 155; (28) 166; (29) 305; (30) 120; (31) 209.

===================

R5246 : page 163

THE TRANSFORMING INFLUENCE OF THOUGHT

"As he thinketh in his heart, so is he." (Proverbs 23:7.)
"Keep thy heart with all diligence; for out of it are the issues of life."--Proverbs 4:23.

THE HEART is one of the most important organs of our body. If it ceases to work, death is sure to follow. The blood that flows through the heart constitutes the life, the energy of the body. If the blood current is interrupted for a little while, a clot is formed. This is so much of a preparation for death. There must be a continual stream of blood circulating through our bodies to keep life there.

In view of this important function of our natural hearts, the Bible very properly uses the heart, the center of life, as a symbol of the center of our affections, including the will. Our will has to do with everything we do. Whoever of the Lord's people wills to seek more and more to purify himself becomes more and more alive. If we are pure in heart, we resolve to live righteously and soberly in the present life. Whoever appreciates the principle that right is right, and wrong is wrong will desire to live right --whether Jew or Gentile or the Church of God.

The Church, having accepted God's terms, have made a consecration of their lives to Him. They have engaged to fight a good fight against the world, the flesh and the Devil. They are under special obligations as New Creatures. Their hopes and ambitions are separate from those of the world. They are therefore doubly responsible in respect to their hearts, which represent their inmost sentiments.

According to a man's innermost sentiment, so is he. As a man thinketh in his heart, so is his real character. What is your real will? What are your real sentiments? Not, What words do you use? not, What are your actions? but, What is the motive underlying all these?

The New Creature is to be God-like, spiritual, eventually of the spirit nature in glory--perfect. But before it attains that perfection, the heart of the New Creature is required to prove its loyalty. Some will be overcomes in a higher sense than others, but none will be overcomers except those who are true, loyal, pure. If, therefore, we have made a consecration to God, it would be our endeavor that our hearts, our desires, our motives be perfect. The only proper attitude is to confess our imperfections, if we are wrong. God expects us to be loyal of heart. And that loyalty of heart should reach out and control the whole life.

If our thoughts are not according to our ideals, we should endeavor to make them so. We should put away anger, malice, hatred, strife, and all such works of the flesh and the Devil. With some people, in some conditions, these thoughts go very deep. It is not the transitory thoughts of the mind--the passing thoughts--that are meant in our text. Even people of very bad character may at times have deep emotions. The eyes of some persons will be suffused with tears over some trivial matter. This makes them appear to be very tender-hearted, and yet their lives may show that they would as easily be moved to some vicious deed as to sympathy.

We see this fact illustrated in the conduct of mobs. The people who hailed Jesus as King were five days later crying, "Crucify Him!" Those who shortly before had seemed to be so appreciative of Him appeared to lose that appreciation.

IMPORTANCE OF RIGHT THINKING

In reality a man is not always what on the surface he seems to be. His real character is deep down below--the purpose of his life. These are not the mere transitory thoughts, but the deep fissures of thought, if we may so designate those which involve the whole life. The Scriptures bring to our attention the fact that we are to be transformed by the renewing of our minds--by having them made over.--Rom. 12:2.

The Apostle, speaking of some very vicious traits of character, says, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11.) This cleansing, this sanctifying, comes not merely through the reading of the Truth, or the mental application of the Truth, but through the heart--thinking on the Truth. This heart-thinking, these deep resolutions, are ours as Christians, and are to be guided by certain principles. These have to do with the real man whom God is considering--not the old creature, more or less blemished, according to the degree of depravity. God looks at the New Creature.

These deep heart convictions and purposes constitute a transformation of character. This is the man's real condition, and so is he. If he have some transitory emotion of anger or of malice, it would not be his real thought, his real intention. Therefore it would not be he, but his old nature, temporarily asserting itself. As a New Creature, he is to watch his words, his thoughts, his actions. If a transitory, wrong thought should pass through his mind, it would not be the thought of his heart. And he as a New Creature, should stop it, put it away, so that it

R5247 : page 164

may not take root in his heart, and choke out better sentiments.

This right thinking of the heart has very much to do with the whole life. The Apostle says that we are transformed by the renewing of our minds, to know what is the perfect will of God. This is the Christian's standpoint. How glad we are that our Heavenly Father is judging us from this standpoint! How glad we are that He is able to read the heart, that He knows our hearts, that He knows our inmost thoughts!

At one time we might have thought that we were doing God service when we were not. We show our loyalty to God by giving attention to His Word, that we may know what is His will. The more we study God's Word, the more we receive the spirit of the Truth, and the more we appreciate it. And in proportion as we understand God's regulations and desire to be guided by them, our hearts will become purified. Then the more care shall we take of our hands, what they shall do; and of our tongues, what they shall say. Thus we shall keep our hearts--submit our wills to the will of God.

The will is a part of our heart, just as the rudder is a part of the ship. The new will is the rudder to steer us this way or that way. The more we understand the Word of the Lord, the better we understand how to guide our lives. Therefore we are to keep our hearts and purify them by the knowledge of God's Truth, the study of God's Truth. To do this, the will must ever be on the alert, watching with prayer and thanksgiving.

THE CHURCH ON TRIAL FOR LIFE

Some one may ask, why should we do all this? In a general way we might answer, that we may do right--because right is right. But that reason is not sufficient for us. While all appreciate the superiority of right over wrong, yet in our fallen condition we need to have some inducements to action. So the Lord puts certain inducements before us. He says, "If your heart is right, I desire to give you everlasting life. If your heart is wrong, then you will not be of the kind to whom I will grant this boon. You will die the Second Death."

Six thousand years ago there was a trial. Our first father, Adam, was tried, and failed. Consequently we have no right to life. But God has arranged through our Lord Jesus that every member of Adam's race may have another trial. The Father is willing to give life everlasting to all who love righteousness.

So we thankfully accept this provision, and say, "Heavenly Father, wilt Thou indeed give us another opportunity for gaining everlasting life? We would love to have that life! We are very thankful for the opportunity! We love righteousness! If we are loyal to the principles of righteousness, shall we get everlasting life? It is our desire that Thy will be done in us--even that we love righteousness and hate iniquity." "Very well, then," the Heavenly Father says, "I will put you into the School of Christ, where you will learn righteousness."

Day by day we are learning in the School of Christ. Our different experiences are a part of the general instructions for those who love righteousness and who desire to be taught of the Lord. The issue of our trial will be life or death. The world is not now on trial. There is no possibility for the world to gain life as yet. During this Gospel Age the Church are the only ones who are under this Covenant of Sacrifice--who are on trial, therefore, for everlasting life or everlasting death. In the next Age, the world will have their opportunity for learning obedience. Then the issue for them will be life or death.

God says, "I have set before you life and death, blessing or cursing." There is a curse for every one who loves unrighteousness; there is a blessing for every one who loves righteousness. So during the thousand years of Christ's Reign the world will be on trial for everlasting life or everlasting death. All who are obedient will get everlasting life. But all who have the spirit of Satan will be destroyed in the Second Death.

Only those who are more than mere overcomers will be of the Royal Priesthood. There is no excuse for our getting into the Great Company. Let us keep our hearts with all diligence. Let us watch our hearts. If they are in full harmony with God's will, we shall have little trouble with our tongues. "Out of the abundance of the heart the mouth speaketh."--Math. 12:34.

Our heart is the most wonderful organ of our body. The tongue is the most subtle of all our members. The Lord takes our words as an index of our heart condition. But since we are imperfect, it is not possible for us to be faultless in word and deed. Yet we are diligently and faithfully to seek to attain the perfect mastery of our words. We should be especially on guard in respect to evil speaking. Every tendency toward slander is to be checked. Whoever of us is reviled is not to revile again. These tendencies belong to the old nature. To be pleasing to the Master, we are to keep our hearts free from every form of evil. If this be done, the heart is rightly instructed of the Lord. Then we will know that we must make good whatever is wrong. We are bound, thoroughly bound, to make it good to the best of our ability. Our heart must keep itself right.

DEFICIENCY IN MODERN EDUCATION

This same principle is applicable to the whole world, though not on a scale so far reaching. Mankind are influenced by thought, by experience. So vicious children may be trained up under favorable environments to become useful citizens. We have seen where, even with people of the world, good resolutions to live honestly, justly, soberly, have had a blessed influence on the life, making noble men and women, although these may not be Christians.

We have also seen the reverse of this--those who were criminals, but not so of necessity. Some of them were born under good conditions; but have read bad books and meditated upon sinful things. Thus the thoughts of their hearts have been evil instead of good. Thus they have become inclined toward evil. As they allow their minds to run in a certain direction, and allow these thoughts to become deeply rooted in their hearts, some of them become very vicious.

We were deeply impressed with this fact in noticing the photographs of the four gunmen recently convicted of murder in New York. Had we seen their pictures before knowing who they were, we should have said, "Those are strong characters." Their hearts had gone wrong, doubtless because of wrong education and a failure to appreciate the principles of righteousness. This seems to be largely the case at the present time. Very few see the principles of righteousness at all. The majority are swayed by superstition, by fear and by hopes which are more or less ephemeral, more or less deceptive.

So we see that the general education of our day is lacking in a very important respect. Although the schools have taken away to some extent the veil of ignorance and superstition, yet they are not giving instead the full, proper view of righteousness. This is because in a general way the Divine character and the Divine laws are being ignored. There is an attempt to teach mortality entirely

R5247 : page 165

aside from the Divine Law. But this course seems to be undermining faith--separating the pupils from faith in a Supreme Creator. Thus we see that while the world is making wonderful progress in education, yet it is not reaching its own ideals. The human mind in its fallen and perverted condition, is unable to see the subject of morality from a standpoint which educators would put before it.

The human mind needs the influence of its higher organs to assist the lower organs. Hence, although these educational influences are beneficial in many respects, yet they are very injurious in others. They do not inculcate veneration for God and for the Divine will. Therefore people are unable to grasp the best principles. The only persons who are in the right attitude are those who are seeking to have new thoughts, to have thoughts conformed to the Divine arrangement, taking the mind of Christ instead of their own imaginations and judgment, and thus growing up into Him in all things. This is our happy position.

INFLUENCE OF THOUGHT UPON HEALTH

There is another view of the text--"As a man thinketh in his heart, so is he"--given by Christian Scientist; namely, that according to our minds, so be it unto us. They get some good out of this view. They say that if one thinks about kind, noble things, he will be influenced thus. We think our Christian Scientist friends are partly right and partly wrong. They hold that if one thinks himself to be well, he will be well; that if one thinks himself to be sick, he will be sick. There is a measure of truth in this view.

One-half the people in the world are sick because they think they are so. If they thought, not about their aches and pains, but about more helpful things, they would no doubt be better and stronger in every way. The mind has something to do with our condition. Whoever mopes about a headache will undoubtedly make it worse. Whoever tries to put the thought of his condition away and to give attention to other things will undoubtedly help himself.

The less we think about our aches and pains the better for us. If we talk about them we aggravate them. It is also bad to exercise too much sympathy with each other. Of course, there are times when it would be cruel not to show sympathy. But it is not wise to encourage those who are weak to complain about their condition. We become stronger in proportion as we try to avoid thinking of our ailments.

The mistake made by our Christian Scientist friends is that they carry this principle too far. Thinking ourselves sound will not make us so. And it would not be right to lie about the matter, and to say that we have no aches and pains when we have them. The middle line is the one which the Bible encourages--not to say that we have neither aches nor pains, not to say that death is "mortal error," and that there is no death. But we can help the dying process along, or we can seek to cultivate the more helpful thoughts, and thus exercise a helpful influence upon ourselves and others.

R5248 : page 165

One notices this principle in action in a sick room. Some people will go into the sick room, express a great deal of sympathy, and leave the sick person under the impression that he is in a much worse condition than he really is; whereas they should have helped the person by encouraging remarks. It is not necessary to say to the sick, "You are looking extremely bad!" But we might say, "Are you feeling better this morning? Have you had a good rest?" Many people do not know how much they do rest, and do not feel thankful enough. So we might suggest, "I hope you are feeling thankful to the Lord, and that you are glad because of this beautiful day. See how the sun shines into your room! Hear the birds sing!" The condition of some people when they are sick is that of "groanings which cannot be uttered." Sick people need some one to bring sunshine into the room.

So, then, dear friends, let us resolve that since we have covenanted with the Lord to become dead to the old life, to the old ambitions, to the things of the past, these are to be all given over. We will wish to think as the Lord would have us think, to view all the affairs of life as He would have us view them, and to be influenced by the ambitions which He sets before us in His Word. Thus doing, we shall as New Creatures grow into the character-likeness of the Lord.

====================

R5248 : page 165

EARTHLY LOVES VS. HEAVENLY LOVE

JOURNALISTS realize that for some years past the civilized world has entered upon an epoch of passion, lust and crime. Editors, especially of the better journals, realizing that the publication of details tends to stir up anger and lustful passions, are unitedly suppressing these. Their wisdom is to be commended, especially in view of the fact that their business managers, knowing the depraved taste of the people, realize that the more nauseating the details, the greater the interest of the public in general, and the greater their appreciation of the journal which panders to their taste.

There are different ways of accounting for this wave of passion and crime. Our enemies would doubtless charge that our teachings, favoring the idea that the Bible Hell is not a place of eternal torment, but the tomb, are setting at liberty human passion by taking off the brake of fear. Our reply is that the vicious do not receive our message. As the Scriptures declare, "None of the wicked shall understand, but the wise [in wisdom from on High] shall understand." The viciously wicked are not sufficiently interested to find out what we believe or teach. Their beliefs are not built upon the Word of God, but upon the general weight of denominational prestige.

On the contrary, our charge is that the general unbelief in God and in the Bible--unbelief in any kind of Hell or Heaven--more likely has to do with this wave of crime. For the past thirty years our great colleges have been turning out agnostics by the thousands. Nearly every graduate is an agnostic. The influence of their unbelief in the Bible pervades every stratum of society, because of their influence in the higher walks of life--in the pulpit, in social circles, etc. And be it noted that the crimes of our day are frequently committed by college-bred men and women, and by others who, under their influence, discredit the Bible as the Word of God.

But we believe that there is something peculiar to our time, in addition to the foregoing. Ours is a day of great mental activity in every direction--a day of push, of feverish excitement, along all lines. Highly seasoned foods and drinks whet the physical appetite, and lead on to spicy desires in every direction. The strain is too great for our race, considering its weakness, its degeneration attained during the past six thousand years. But whatever is the philosophy, the fact remains that the world is in a very feverish condition, in a condition of intense excitement, easily aroused to expression along every line--anger, malice, hatred, strife, envy, pride.

R5248 : page 166

God's consecrated people, although not of the world, are in the world. Although they are New Creatures, with new wills, "sanctified in Christ Jesus," nevertheless they "have this treasure in earthen vessels." Their earthen vessels are subject to like passions and storms to those which assail the world in general. If we are right in supposing that the Adversary himself and the fallen angels have much to do with the excitement of passions in wrong directions, then we may feel sure also that these spirit adversaries would be especially on the alert to entrap and ensnare the consecrated followers of the Lord. As St. Paul expresses it, "We are not ignorant of his devices" (2 Cor. 2:11), and we realize that flesh and blood is not competent for a struggle against the "wicked spirits in influential positions." (Eph. 6:12.) The Lord's people, therefore, need to be on the alert more than do others, even though all need to be specially alert now to withstand the evil tendencies of our day, which all admit, however they may explain them.

"KEEP THY HEART WITH ALL DILIGENCE"

The secret of the Christian's strength consists in his having given up his own will--the will of his own flesh--and having taken instead of it the will of Christ. His danger consists of the endeavor of his flesh to override the decision of his new will. The flesh covertly insists that this and that and the other things are not wrong, because they are natural. It insists that its rights should be conserved; it even sometimes insists that the New Creature would commit a crime in mortifying the flesh, with its affections and desires.--Col. 3:5; Gal. 5:24.

The New Creature cannot rely upon the suggestions of the flesh in every matter. Experience teaches it that it would be deceived and ensnared if it gave heed to the counsels of the flesh. Hence the New Creature must rely wholly upon the Lord and His counsel--the Word of God. The New Creature's reasoning upon any subject must be along the lines of Divine instruction. He dare not trust his own judgment, the judgment of his own flesh in the matter; neither dare he trust the judgment of fellowmen, who might be more or less influenced by their fleshly minds, however conscientious, and however proper they might intend their advice to be. The New Creature must hear from the Word of God the outline of his proper course, and must follow. He dare not deviate from it, not knowing what dire results might follow.

As the Christian advances in spiritual development, in control of the flesh, in the appreciation of the mind of Christ, he certainly does, in one sense of the word, become "strong in the Lord and in the power of His might" --the power of the Holy Spirit. He becomes more gentle, more meek, more patient, more brotherly-kind, more loving. He is thus developing the fruits and growing in the graces of the Holy Spirit and in character-likeness to the Master and Pattern. But his dangers are not over; for he finds the Adversary and the flesh ready to attack him along new lines--totally different from those of the attacks when he first gave his heart to the Lord.

These later attacks are along the lines of love--the very climax of spiritual attainment. As a New Creature, he desires that his love shall be pure, holy, spiritual. He desires that his love for the brethren shall be along the same lines as is his love for the Father and for the Son and for the holy angels. But as he attempts to adjust this love to present conditions, his holy and pure intentions and ambitions and desires are assailed by the flesh.

Not merely do the brethren and sisters, like himself, appreciate spiritual things, purity, truth, etc., but their development in the fruits of the Spirit tend to make them more attractive in the flesh, as well as more attractive in mind and disposition. As the spiritual love and confidence and fellowship increase, there is a new danger through the weaknesses of the flesh. Hence there is necessity for every child of God to be constantly on the alert--watching unto prayer against any and every intrusion of the fleshly mind, its appetites and desires. It must be mortified, crucified, killed, whatever the cost, in order that the New Creature may survive. The life of the one means the death of the other. The sooner we comprehend this great truth, the better for us.

"SET YOUR AFFECTIONS ON THINGS ABOVE"

These earthly loves do not always tend toward sensuality, but they do always tend in another direction from the interests of the New Creature. We have known instances in which very strong attachments grew up between brethren, and similarly between sisters, to their spiritual injury. The injury consists in a satisfaction of the longings of their souls in an earthly companionship, however pure. It is not the Lord's intention that His people should have heart-satisfaction in anybody, on the earthly plane. It is His intention that thorough loyalty to Him and to His Word will make us realize our individual responsibility to Him, and draw us individually close to Him, that in Him we may each find the companionship, joy, and peace which all true hearts crave.

Any satisfaction, therefore, in the fellowship of the old creature, however pure-intentioned, is to the discredit of the New Creature and his spiritual fellowship with the Lord. The fact that we would be fully satisfied in any one on the earthly plane should be an evidence to us that we have not attained that lofty sentiment and aspiration which the Lord designs for us and which He alone can satisfy.

R5249 : page 166

The admission into our lives of a close, absorbing fellowship in the flesh, however pure the intention, would be a disadvantage to the New Creature in another way. Not only would it imply his failure to rightly appreciate the Lord and fellowship with Him, but it would imply a failure to rightly appreciate the fellowship of the entire Body of Christ, which is the Church.

The Spirit of Christ is too broad to permit the centering of our sympathy and interest upon one individual, except that individual be the Lord Himself. As for others--the Body of Christ, the Church--our interest should be in all of them, not merely in the rich, but in the poor; not merely in the wise and noble, but in the less wise and ignoble; not merely in the educated, but also in the ignorant and stupid. Our interest must not be in the flesh, but in them as New Creatures in Christ. And those who have the greatest handicap as respects earthly teaching and weaknesses of the flesh are the ones deserving of our earthly sympathies and affections, as they strive to fight the good fight and overcome their blemishes.

We exhort, therefore, that we as the Lord's people set our affections more and more upon the things above, and not on the things of the earth, that we may be transformed, that we may thus prove what is the good and acceptable will of God--that His will may be done in us perfectly. His will is not unreasonable. He remembers our frame--that it is but dust. He desires our will to be that our consecration shall be to Him, that it shall not be along lines of the flesh, but of the spirit, and not merely toward one individual, or little clique of the Church, but toward all who have named the name of Christ and who have set their faces Heavenward as soldiers of the cross marching toward the antitypical Mount Zion and the general Assembly of the Church of the First-born.--Psalm 103:14; Romans 8:4; Hebrews 12:23.

===================

R5249 : page 167

"LET YOUR MODERATION BE KNOWN"

ST. PAUL urged, "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4:5.) The latter clause of this exhortation implies that it belongs specially to the closing of this Gospel Age--to the opening of the New Dispensation. Surely we find his words applicable to ourselves--yea, to all mankind!

Surely there never was a time when this counsel of moderation was so much needed as now! The very air seems charged with some exciting, nervous force. Good people, wise people, thoughtful people, seem easily excited and liable to lose their balance at the very suggestion of ridiculous and foolish things. If any of us find such to be our condition, prayer should be made for that Wisdom which cometh from Above, to strengthen, establish and settle our hearts and lives in the will of God.

Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have any influence, and injuriously encouraging to the one who propounds the foolish interpretation, whether such interpretation relates to this journal, to its Editor, to the general interests of the Harvest work, or to other matters and persons.

It is unavoidable that politicians, socialists, anarchists and others, attempting to forecast the future respecting themselves and the world, should be carried away with their own ideas, and lose their bearings and talk irrationally. God's people, on the contrary, are to be most moderate in all things. First, they are to recognize their own littleness and inability, and God's greatness and sufficiency. Secondly, they are to remember that God is ordering all the affairs and interests of His Church and also those of the world; and that all things are working together for good to those who love Him and who are called according to His purpose--to be members of His elect Church, the Bride of Christ.--Rom. 8:28-30.

Such consciousness of personal littleness and of Divine greatness should keep us very humble and restrain us from all boastfulness and headiness and "know-it-all-ness." We should be very thankful and very appreciative of what God has made known to us of His gracious purposes, but should strictly avoid every attempt to run before the Lord and to try to rudely break into any feature of His Plan which He has not yet unlocked. We should remember that any knowledge we might gain in advance of God's due time would be injurious to us. As, for instance, Mother Eve, already possessed of knowledge of good, by disobedience broke into and gained a knowledge of evil, in advance of the Divine regulation. The knowledge thus gained was expensive.

AVOID WHATEVER ENGENDERS STRIFE

We urge THE WATCH TOWER readers to exercise moderation in respect to their faith and conduct in all matters --including their chronological forecasts of the future. In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess--doing with our might what our hands find to do. The Adversary undoubtedly would like to attract us away from the things that we already know, and from our privileges of service, into speculation respecting those matters of which we have no knowledge.

We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to the Cause we are all desirous of serving, and tending to hinder the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces.

We take this occasion to remind our readers afresh that nowhere in our writings have they found anything positively stated respecting the closing years of this Age, except that we understand that the Gentile Times will close in October 1914, and that consequently we expect, speedily following that date, the transfer of the rulership of earth to the great King of Glory, in a "time of trouble such as never was since there was a nation." We have pointed out that prior to that date a testing work will be in progress in the Church--a time in which the question will be, not so much, who will fall? as, who shall be able to stand in this evil day?--Eph. 6:11.

We did in discussing the Great Pyramid--STUDIES IN THE SCRIPTURES Series--suggest that possibly a certain measurement of the step at the upper end of the Grand Gallery might signify something important by the end of 1910. But we hope that we made it clear that we built nothing on that suggestion--that it was merely a suggestion, a guess only, but a pointer that the year 1911 might be looked to with interest. We may say, however, that every year now is bound to be full of interest and activity of thought, both to our readers and the entire civilized world. Surely,

"We are living, we are dwelling,
In a grand and awful time;
In an Age on ages telling,
To be living is sublime!"

Indeed, as respects the date 1914, which we have emphasized, and respecting which we have repeatedly expressed our faith, our conviction--even respecting this date we have never knowingly spoken in infallible terms. We have always admitted that it is a matter of faith and conviction, rather than of absolute knowledge. We invite a careful re-examination of the chapter on chronology, as such a reading will prove helpful, sobering. Therein we point out that if our knowledge were wholly based upon chronology we would be far from certain of the date--that our faith in it is based largely upon the corroboration, interlacing and intermeshing of various prophecies which seem to prove the reliability of the Bible chronology and of our use of it in connection with this date.

"MEDITATE ON THESE THINGS"

We see no reason for disparaging the date and convictions associated with it. Although only one and a half years remain for the accomplishment of great things in the work, we should not forget that in our wonderful day as much can be accomplished in one year as previously would have been accomplished in five years. We urge, moreover, that a knowledge of the times and seasons connected with the Divine Plan of the Ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still be joyful in the Lord, and should still rejoice in His glorious Gospel, of which Jesus and His great Sacrifice constitutes the center, and our promised participation with Him as His members in the blessing of all the families of the earth constitutes the circumference.

This is the Good Tidings of God's grace in Christ--whether the completion of the Church shall be accomplished before 1914 or not. Let us preach the Message of God's grace, and let our hearts be stimulated with God's Message through the Prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests

R5250 : page 168

of our Master and His Cause, and be most in harmony with the teachings of His Word.

It is our conviction that the great time of trouble will come upon the world through the great Adversary, Satan, and his fallen host. It will not surprise us to find evidences accumulating that the work of breaking down the human will through hypnotism, etc., is all a part of the great scheme by which shortly, gradually, increasingly, power will be exercised upon the minds of mankind--to excite them to unwisdom and to passion. Such of God's children as shall have learned the lessons of His Word along the lines of moderation of thought, rest of heart in the Lord, patient waiting for His time and way, and assisted by the Vow to careful self inspection and government daily, will be greatly blessed and by this means kept from the snare of the Adversary--the hour of temptation is coming upon all that dwell upon the face of the whole earth.--Rev. 3:10.

===================

R5250 : page 168

SERVICE OF THE BRETHREN A PROPER ZEAL

"The zeal of Thine House hath consumed Me."--Psa. 69:9.

THESE WORDS must have seemed extremely poetical, hyperbolic, to those of David's time. David indeed had a zeal for the House of God--for the Tabernacle first, and subsequently for the Temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that House.

We get the key to this prophecy from its application in the New Testament to our Lord. When Jesus had made a scourge of small cords, He drove the money-changers out of the Temple. Then His disciples remembered and probably quoted the passage: "The zeal of Thine House hath eaten Me up." (John 2:17.) The Lord's House in that case was the Temple; and our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the Church is His House--the House of God. The Apostles, speaking of the Church, say that we are the Temple of the Holy Spirit. (I Cor. 6:19.) Again, it is said that we are builded together as living stones. (I Pet. 2:4,5.) So we see that the real House of God for which Jesus had zeal was the House of Sons. The Jews had been a House of Servants under Moses; but Christ was a Son over His own House--the House of Sons--"whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end;" for "Faithful is He that calleth you."--Heb. 3:5,6; I Thess. 5:24.

THE SPIRIT OF CHRIST THE SPIRIT OF SERVICE

Having this view of the House before our minds, we can see in what way Jesus' zeal for the House of God consumed Him--burned Him up. We use the word burn, consume, in the same way that we use the word rust, in the case of iron. And so zeal is that which is warm, aglow, hot. With this view of the Master and His House before our minds--the House that He was interested in--we perceive that His zeal, His energy for them, prompted Him, led Him, to lay down His life--for as many as would become God's House, God's sons, God's people. This zeal for the Lord's House, for the Lord's people, consumed His time and strength in helping them.

During this Gospel Age the Lord invites the Church to be similarly consumed with Him. But the only ones who are yet members of the House of God, or sons of God, are those who are begotten of the Holy Spirit, as the Apostle distinctly tells us. If we then have this Spirit of Christ, it will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the Church. It will mean that we will be consumed as the Master was consumed--in the service of His Church, which is His Body.--Matthew 20:28; I John 3:16.

THE PREPARATION FOR THE DIVINE NATURE

There are sons of God on the Heavenly plane who were never given an opportunity to manifest such a zeal as this. There was no offer made to them to be associated in the reclamation of mankind. This privilege was given to the Logos, the Only Begotten. To Him was given the opportunity to lay down His life--"Who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Therefore, God also hath highly exalted Him, and given Him a name which is above every name."--Phil. 2:7-9.

Our Lord's zeal has not cost Him His Heavenly home, His Heavenly estate; but, on the contrary, God has highly exalted Him--to a higher position. The statement that He was consumed refers to His earthly life, which He laid down for the world. The Father has given Him a still higher nature than He had before--the Divine nature. And this zeal in being consumed prepared Him for the high reward of the Divine nature.

St. Peter says that the Lord hath "given unto us exceeding great and precious promises, that by these [working in us] we might become partakers of the Divine nature." (2 Pet. 1:4.) The Apostle Paul says that if we suffer with Christ, we shall reign with Him; if we be dead with Him, we shall live with Him. (2 Tim. 2:11,12.) If we have our earthly natures consumed, then we shall get the Divine nature. "We shall be changed, in a moment, in the twinkling of an eye."--1 Cor. 15:51,52.

This opportunity, then, of manifesting a fulness of zeal for the service of God, was granted, not to Adam, or to any of the human family, until this Gospel Age. This opportunity will not come to the sons of God in the next Age. The sacrificing then will be at an end; and there will be no more sin, sorrow, pain, sighing, crying or dying!--Isaiah 35:10; 51:11; Revelation 21:4.

* * *

"One more day's work for Jesus,
One less of life for me!
But Heaven is nearer, and Christ is dearer,
Than yesterday to me;
His love and light fill all my soul tonight!

"One more day's work for Jesus!
How glorious is my King!
'Tis joy, not duty, to show His beauty;
My soul mounts on the wing,
At the mere thought how Christ my life has bought!

"One more day's work for Jesus!
How sweet the work has been,
To tell the story, to show the glory,
Where Christ's flock enter in!
How it did shine in this poor heart of mine!

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure, my wants are treasure,
And pain for Him is sweet.
Lord, if I may, I'll serve another day!"

====================

R5250 : page 169

MOSES, THE GOODLY CHILD

--JULY 6.--EXODUS 1:22-2:10.--

"Whoso receiveth one such little child in
My name, receiveth Me."--Matthew 18:5.

JOSEPH was the Grand Vizier of Egypt for eighty years--dying at the age of one hundred and ten years. Surely his brethren, the Israelites, suffered no oppression during that time. Shortly thereafter, however, another Pharaoh came into power, who "knew not Joseph"--who ignored his services to Egypt and the tentative covenant with the Israelites. This Pharaoh is supposed to have been Rameses II, a hard-hearted, selfish despot.

This Pharaoh perceived that the Israelites were multiplying much more rapidly than were the Egyptians. Therefore he considered them a menace. At first they had been viewed as a protection to Egypt, because the land of Goshen lay to the eastward, and an enemy advancing against Egypt would encounter the Israelites first. Egypt's only antagonist in those days was Assyria. When the Israelites became more numerous than the Egyptians, a new danger threatened; for an invading army might bribe them, and thus the rule of the Pharaohs be overthrown.

To meet this contingency, various expedients were tried. First, an edict compelled the Israelites to perform arduous labors, which it was hoped would undermine their strength--weaken them. On the contrary, however, they seemed to flourish increasingly with every added burden. The next repressive measure was the edict to the Hebrew midwives--that every male child of the Israelites should be strangled at birth. But this command was disregarded, the midwives claiming that they arrived too late. The final resort was the royal edict that the Israelites must drown every new-born male infant. Failure to do this was made a punishable crime.

R5251 : page 169

It was under these conditions that Moses was born. The account indicates that both his parents were pious, and hence we are not surprised at the statement that he as a babe "was a goodly child"--fair, beautiful. Comparatively few parents seem to realize that where children are otherwise than "goodly"--graceful in feature and character--a responsibility for the defects rests upon them. We do not mean by this that it would be possible that any human pair could bring forth absolutely perfect children. "Who can bring a clean thing out of an unclean?"--Job 14:4.

What we do mean is that as careful breeding affects the features, form and character of the lower animals, and improves both fruits and flowers, so also it is potent in respect to humanity. Yea, much more so; for while neither the parent nor the state may ignore the choice of comrades in human marriage, nevertheless the married have in their own control the most wonderful power known in the world whereby to influence the character and form of their children before birth, and not to be ignored after their birth--the power of the mind.

Were this law of nature clearly recognized by intelligent, conscientious people, what a change would speedily be effected! We are assuming that such parents would not only desire to bring into the world children beautiful in form, in feature and character, but that they would feel it a crime not to do their very best in these respects.

If every mother realized that during the period of gestation her mental moods were either blessing or cursing her offspring, how persistent she would be in resisting evil moods and tantrums! How carefully she would guard her reading, her companionship, her mental reflections! How faithfully she would put into execution the suggestions of the Apostle respecting whatsoever things are pure, whatsoever things are just, whatsoever things are true, whatsoever things are noble, whatsoever things are honorable and beautiful--to think on these things, and thus to birth-mark her child after the highest, noblest conceptions of which she might be capable!

And if the father realized his responsibility, how careful he would be to do his full duty! not merely as a father and life-giver, but as a protector and guardian of the mother, assisting her in the most important function of human life and in the time of her greatest need of assistance, according to his ability. The mother, during gestation particularly, would be surrounded by things suggestive of the good, the great, the noble, the pure, the intellectual, the cultured. He would be especially sympathetic, and would endeavor to keep the mother's mind at ease. Even if too poor to provide luxuries--pictures, art, etc.--he could measurably fill the place by conversing with the mother on noble and ennobling themes, or he could read to her. Ah, when civilized peoples shall finally learn that the same care which they exercise in respect to the breeding of their fast horses, fancy dogs, pigeons and swine can be applied still more successfully in their own families, who will doubt the wonderful results?

Josephus, the Jewish historian, says that those who met the infant Moses as he was carried along the stream forgot their business, and stood still to gaze at him. The time is nearing when human perfection of features, form and character will be considered the grandest thing in the whole world. Then the names of the parents of such will be honored on the pages of fame still more than those honored with first prizes for flowers, fruits and dumb animals. It is quite to the point that the parents of Moses are well spoken of in the Old Testament; while in the New Testament we are distinctly told that they were people of faith, and counted in the noble list of Ancient Worthies, who are to share in the "better resurrection" on account of faith.--Hebrews 11:23.

CO-OPERATING WITH GOD'S PROVIDENCE

It is entirely probable that the parents of Moses thought how to advance the plan which proved so successful for the saving of his life. They knew of the custom of the Egyptian Princess to resort to a certain secluded spot on the Nile for her bath, which is presumed to have been part of a religious custom. They surmised that so beautiful a baby boy would have a special attraction for her. They may even, as tradition claims, have been guided by a dream to take the course they did. But however we shall account for the matter, we perceive that it was co-operation between the parents and Divine providence which brought the results.

A little basket was woven of bulrushes, which grow abundantly along the banks of the Nile. On the outside it was made water-tight with pitch. The babe was placed therein, and at a proper time was left near the spot visited by the princess. Then conveniently near stood Moses' sister, Miriam, about eight years old, ready to suggest the bringing of a nurse. It is even quite probable that the princess herself perceived the ruse and merely co-operated, believing that the little one might as well have as its caretaker its own mother, and that she might be its patron and benefactress.

Thus in God's providence, notwithstanding the opposition of the king, the wonderful Moses was reared in the royal palace, and in Egypt's schools became "learned in all the wisdom of the Egyptians." Thus God's providence

R5251 : page 170

prepared the suitable person for his great work as the leader of Israel--and more, as the prototype of Messiah who in God's due time will be the Deliverer of all humanity desirous of becoming God's people and willing to be led by Him into the antitypical Land of Promise.

AIDED AND PROTECTED

How much there is of simple, yet wonderful romance in this narrative! Think of the leadings of Divine providence in this case! One day the child Moses was a danger and a menace in the home of his parents. At any moment his presence might be discovered and made known to an Egyptian officer. Then he would be killed, and the home broken up, and possibly the lives of his parents lost for venturing to disobey the royal edict. The next day, through Divine providence, the child is back in the same home, and its own mother is paid by the Egyptian princess for caring for it, and is every way fully protected by royal favor.

We know not at what age the child was considered weaned, but it is assumed to have been when he was four years old. This interesting child at this interesting age was then claimed by the princess as her own son. He was given the name Moses, of which Professor Sayce says: "The Greek form of the Hebrew Mosheh--Moyses--is derived by Josephus from the Coptic (ancient Egyptian) Mo (water), and uses (saved out of it). In other words, the princess made a pun of the name, as though she had said: 'This is my son, because I brought him forth--out of the water.'" Truly, we never know when Divine Wisdom is working in human woof into the Divine web or plan. God's people are ever to remember that in all their undertakings He is "working all things according to the counsel of His own will." While using human instrumentalities, God nevertheless respects the human will and merely co-operates with it. And whoever most zealously co-operates with God receives proportionately the larger share of the Divine blessing.

We are not to understand that God's providences use only His saintly people and their families, nor even that He uses only those who are at least nominally His. In the present lesson we see how God made even the wrath of man praise Him and accomplish some of His purposes for the furtherance of His great Plan of the Ages amongst those wholly ignorant of Him--"aliens and strangers from the commonwealth of Israel." The entire household of Pharaoh, as well as the princess, were used of the Lord in respect to the preservation of Moses and his education and preparation for his great work. Surely this simple lesson, received into good and honest hearts, gives us greater faith in God and greater reliance upon His Wisdom and Power to fulfil all the gracious promises which He has made to the Church, to Israel and to the world.

===================

R5251 : page 170

GOD'S INSTRUMENT IN PREPARATION

--JULY 13.--EXODUS 2:11-25.--

> "Blessed are the meek: for they shall
> inherit the earth."--Matthew 5:5.

THE deliberateness of Divine providence often astounds us. Our lives are so brief, our limitations so many, that any plans we may have must be pushed to completion as rapidly as we are able. But not so with the Almighty, who is "from everlasting to everlasting

God." He has unlimited time at His disposal, and accordingly is working out His sovereign will with great deliberation. It is a comfort to His people to be assured that He knew the end from the beginning, and is working all things according to the counsel of His own will. Bible Students are being blessed in proportion as they are learning that the Divine will is always a good will--just, wise and loving.

The education of Moses is briefly summed up in the Scriptures in the statement that "he was learned in all the wisdom of the Egyptians." Legend tells us something of his schooling in the philosophies of that time, and declares that he was a successful Egyptian general; but it is for us to follow the Bible account. The time was nearing when God intended to bring the Israelites out of Egypt into the land which He had promised Abraham should be theirs--a pictorial illustration of the still more

R5252 : page 170

wonderful deliverance by the greater than Moses, which is now nearing.

God's providences may be noted in respect to the experiences of Moses, who is credited by the Lord with having been "the meekest man in all the earth." God wanted a meek man for the important position which He intended Moses to fill. And the lessons and experiences given to Moses helped to make him meek. Who cannot see that, if he had been proud and arrogant, he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan? Perhaps no man in the world had a more difficult task than that represented in those forty years of Moses' experience. We may be sure that he was prepared for the ordeal only by the experiences of the eighty years of his life which preceded the Exodus.

The adopted son of the princess of Egypt, Moses must have been a court favorite, and in danger of cultivating pride and arrogance. As an offset to this, he had continually before him the fact that his features were Jewish, and that thus every one had knowledge of his identity with the despised and oppressed people. The tendency of this would naturally be toward one of two courses: Either he would seek to ignore the Hebrews and to become more and more identified with the Egyptians, or he would exercise faith in the special promises of which his people were heirs as children of Abraham, Isaac and Jacob.

This was perhaps his first test. Would he prove loyal to God and to those Divine promises relating to the future? Would his faith be equal to the task of casting in his lot with the enslaved and oppressed people, and thus losing caste with Pharaoh, his family and all the Egyptians of influence? St. Paul notes that Moses was a victor in respect to these matters. He chose rather to suffer affliction with the people of God than to enjoy the riches and honors which might have been his as an adopted member of the royal family. (Hebrews 11:24-26.) We may well surmise that if he had taken side with the Egyptians, he might even have become the reigning Pharaoh.

To Moses the Promise which God made to Abraham, and repeated to Isaac and to Jacob, and which still waits its fulfilment, was more to be desired than all the riches and honors of earth. Moses stood well this test in respect to his faith and loyalty. He would be on God's side at any cost! Similarly, there have always been tests, both to the Natural Israelites and to the Spiritual Israelites, and these tests are still applied in our day. The world holds out inducements to the Jew to abandon his covenant relationship with God, as it also holds out inducements to the Spiritual Israelite to abandon his spiritual relationship with God.

R5252 : page 171

It is still true that the friendship of the world means enmity with God, and the friendship with God means the enmity of the world, so widely different and opposed is the Kingdom of Darkness to the Kingdom of Light and everything related thereto. It is still as true today as in Moses' time that "Whosoever will live godly [in this present time] shall suffer persecution." But it shall not always be so. A great change is impending. Those who love righteousness will be exalted, blessed, while those who love sin will be restrained and punished.

MOSES DISCOURAGED, HEARTBROKEN

Trusting in the Lord's Promise, Moses believed that the time had come for the deliverance of the Israelites from their bondage. He knew well of his miraculous preservation, and had the assurance of God's Promise that this signified that God had a special work for him to do. He was ready and anxious to begin that work. He knew not of his own unreadiness. Nothing was further from his thought than that he would require forty years more of special schooling. Supposing that the time had come to strike for liberty, he was on the alert. He would inspire his people with confidence in him. They should know that although he was educated in the court of Pharaoh, his sympathies were with them, and that he could be relied upon as their leader.

An occasion to show his zeal for his brethren came when he saw an Egyptian abusing one of them unjustly. He threw himself into the conflict. The Egyptian was killed in the scuffle. The Israelite was delivered. Moses perceived that none of the Egyptians knew of the matter, so he buried the victim in the sand. He doubted not that his brethren would quietly pass the word along that he was their friend and defender, and that thus they would look to him with confidence as their leader, when God's providence would open the door for them to leave Egypt. But all these dreams faded when, on the following day, he perceived that there was no such loyalty among his brethren as he had expected, and that instead of being his followers they were ready to deliver him to the Egyptian authorities for having rendered assistance to one of their race.

Thoroughly discouraged and fearing for his life, Moses fled to the wilderness of Midian. It looked as though all of his loyalty and all of his forty years of education and development had gone to waste. He had supposed that he was being prepared to be the captain of the Lord's host and to lead it forth. In one hour all of his hopes were dashed and he was a fugitive, fearing to show his face in the palace amongst the Egyptians or amongst those of his own race. "A wasted life," was undoubtedly his comment--forty years spent in cherishing hopes and ambitions never to be realized.

MOSES, JETHRO'S SHEPHERD

As the fugitive sat upon the casing of a well, shepherds brought their flocks to it for water. Amongst the sheep-tenders were Jethro's daughters, and opposing them some ungallant shepherds, who not only did not help, but hindered them. Moses, full of the instinct of justice, not only took their part, but helped by drawing water for their flocks, and incidentally walked with them toward their home. Jethro was appreciative of the stranger, who did not at the time disclose his identity. He who was learned in all the learning of the Egyptians, and who had been one of the generals of Egypt, was now thoroughly crestfallen, meek, tractable, teachable.

Moses married one of Jethro's daughters, and continued to be a humble shepherd for forty years. He did not at the time understand the Lord's providence in his affairs, but he was all those years learning a most important lesson of meekness, of full submission to the Divine will. When the lesson had been learned, God's time had come to put His thus doubly educated servant into a most important place, for which he would have never been qualified without just such experiences.

God's dealings with Moses illustrate the general principles of His dealing with all those of whom He would make special servants prepared for special services. Our Lord Jesus in the Heavenly courts testified His loyalty and fidelity to the Almighty. As a means toward his further exaltation the opportunity was given Him of becoming the Savior of mankind, and thus of carrying out the Divine Program. He gladly responded. "Although He was a Son, yet learned He obedience by the things which He suffered." (Hebrews 5:8.) And the Apostle declares that because of this demonstration of His full submission to the Father's will "unto death, even the death of the cross," therefore God highly exalted Him in His resurrection, not only as high as He was before, but higher--"far above angels, principalities and powers, and every name that is named."--Philippians 2:9-11; Ephesians 1:20-23; I Peter 3:22.

Similarly, God during this Gospel Age is calling out of the world a saintly company, a Little Flock, to be associated with Jesus in His great work of the future, the blessing of all the families of the earth, as promised by God to Abraham, saying, "In thy Seed shall all the families of the earth be blessed." Those responsive to this special invitation are required to demonstrate their loyalty to God, "through evil report and through good report--as deceivers and yet true." At times these saintly ones have even been branded, as was St. Paul, "the filth of the world and the offscouring of all things."--I Corinthians 4:13; 2 Corinthians 6:8.

These insults came frequently from poor, blinded slaves of sin, and at other times, the Bible says, from those who are "willingly ignorant." But, nevertheless, all these sons of God whom He is now receiving as members of the Royal Priesthood to be members of the Bride class, must be tested in respect to their humility--their submissiveness to the Divine will. Only those who learn this lesson and become copies of God's dear Son (Romans 8:29), will be "meet for the inheritance of the saints in light"--prepared for the glory, honor, immortality, and the Divine nature which God has promised to His faithful, elect Church.

* * *

R5255 : page 171

"In pastures green? Not always; sometimes He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,
Only for this--I know He holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

"And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, 'Lo, it is I!'
Above the tempest wild I hear Him say,
'Beyond this darkness lies the perfect day;
In every path of thine I lead the way.'"

===================

1913--GENERAL CONVENTIONS--1913

LAST year, difficulty was experienced because our Convention gathering at Washington was too large and unwieldy. This year we are seeking to avoid such an experience by increasing the number of Conventions and scattering them. Not only are moderate-sized Conventions found more enjoyable and more edifying, but additionally they are much less expensive and permit, therefore, a larger attendance--many finding it possible to go a short distance who cannot well afford the time and expense of a long journey. It is quite proper that these matters should be taken into consideration by you in making your arrangements for Convention privileges and blessings, and also by the Society in making the arrangements for such Conventions. This is but exercising the spirit of a sound mind.

In all of the Conventions, practically the same average of daily expense will be incurred; namely, from $1.25 a day and upward. The $1.25 rate will secure reasonable, comfortable entertainment, but, of course, not a separate room, and only plain, wholesome food. If in some instances it should be possible to do better than this, be assured that we will give you all the advantage possible. The Society merely acts for you in making the arrangements. And it is much better that we make the arrangements and assignments in advance.

When a big crowd begins to arrive, it is quite a temptation to human nature to raise the price. It is all right for those who expect to pay $2.50 to $5.00 per day at a hotel to come without any previous arrangement, if they choose; but it makes trouble for everybody if those who want cheap accommodations come to the Convention place without any arrangements, and begin to bid for places we have already secured and have assigned to others. None of the Lord's children willingly do this, and yet it is done nearly every year. We ask all to help us this year by co-operating with the Society and not taking up, at a higher price, lodgings, etc., which we have already secured to others. With this fair notice, any who do this this year will be asked to vacate.

HOW TO SECURE ACCOMMODATIONS

In due time a representative of the Society will be sent to each Convention point to arrange for all the available and desirable quarters, and to make the assignments according to your requests and to send you a memorandum of the locality assigned to you, so that you may arrive, knowing just where you are going, and so that the entertainer will know just who is coming. Be assured that the representative will follow your instructions as far as possible, and with care.

These representatives will be addressed "Laymens Home Missionary Movement," and addresses will be given in these columns (page 2) in due time--two to three weeks in advance of each Convention.

RAILWAY RATES, NAMES OF SPEAKERS, ETC.

We are getting out programs giving the names of speakers, and the railway rates in connection with each Convention. When you decide which Convention you will attend, please write for the program, which will be sent free.

Below find a complete list of the Conventions. Brother Russell hopes to attend them all, but he will probably be unable to give more than two days at each.

CONVENTION DATES

Pertle Springs (Warrensburg), Mo.	June 1- 8.
Hot Springs, Ark.	" 1- 8.
Los Angeles, Cal.	" 11-15.
San Francisco, Cal.	" 14-16.
Madison, Wis.	" 29-July 6.
Springfield, Mass.	July 13-20.
Asheville, N. C.	" 20-27.
Toronto, Can.	" 20-27.
London, England	Aug. 1- 4.
Glasgow, Scotland	" 23-24.

We have arranged to have about fifteen public speakers of ability at each of these Conventions. Besides these, there will be a goodly number of considerable ability to assist in symposiums.

For the most part, we are leaving the evenings without special appointments on the program. This will give a better opportunity for rest and meditation on the things heard in the earlier part of the day, and for fellowship together in spiritual things. Chart Talks, etc., will be given by some public speakers at homes where the friends are being entertained, if there be special requests therefor.

Come praying that you may obtain a blessing and also that your attendance may prove profitable, helpful, to others. All who so come, we feel sure will be blessed. Those whose circumstances or conditions will not permit their attendance may surely join with us in spirit, remembering us in prayer, and they will be remembered in the prayers of the Conventioners; for the family of God is one in hope, interest and aims.

We urge none to attend the Conventions. If, in the providence of God, your affairs are not favorable, remember that He is able to overrule in this and in all things for your good. The lesson of submission learned in staying at home may be just as important a one for you as any blessing which you could secure by attending.

Nevertheless, all who love the Lord, who are trusting in the precious blood of Jesus and who have made a full consecration of their lives in the Divine service will be cordially welcome.

====================

R5252 : page 172

INTERESTING ITEMS AND LETTERS

J. PIERPONT MORGAN'S WILL

No doubt many, as well as the Editor, were surprised to read the opening paragraph of Mr. Morgan's will, as reported in the public press, as follows:

"I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in His most precious blood. He will present it faultless before the Throne of my Heavenly Father, and I entreat my children to maintain and defend at all hazards and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered and through that alone."

Many know of a prominent part taken by this gentlemen in the affairs of the Episcopal Church. The newspapers also informed the world of the fact that Mr. Morgan more or less recognized the Pope. Many were inclined to think of his church membership and church attendance as merely formalism--"Churchianity."

Now it appears that, regardless of whether or not Mr. Morgan was a fully consecrated saint of God, he at least trusted in the Savior. Moreover, the faith professed in the above quotation from his will intimates a much clearer appreciation of the Atonement Work of Christ than the majority of ministers of various denominations would be ready to acknowledge.

Evidently Mr. Morgan was not a Higher Critic, nor in sympathy with them; for Higher Critics cannot and do not receive the Bible teaching respecting the value of the death of Christ as the Atonement Price for the sins of mankind.

Evidently, also, Mr. Morgan was not a believer in the doctrine of Evolution; for that doctrine holds that instead of having original sin, which needs to be canceled before the

R5253 : page 173

sinner can have fellowship with God, the contrary is true. Evolutionists hold that man started as second cousin to the monkey, too unintelligent to be guilty of any transgression, and that as a race man has been progressing upward, upward, and needs only to be let alone in order to fully evolute into a god--that is to say, the generations of evoluted men millions of years in the future will be gods. But respecting man present and past, Evolution makes no claim, seeing only a destructive process in operation, and trusting that it is working out the preservation and development of the best of the species.

The great financier's will, viewed from this standpoint, is meaningful. It implies that, notwithstanding vast financial enterprises and the social round of which he was more or less the center, he, nevertheless, caught the thought that he was a sinner; that he needed a Savior; that Jesus was that Savior sent of God; and that through His blood, His death, and through it alone, can come remission of sins and deliverance from the penalty of sin--corruption, death--by a resurrection.

GOD'S ESTIMATION DIFFERENT FROM THE WORLD'S

DEAR BROTHER RUSSELL:--

I request your opinion upon the correctness of a thought expressed in a friendly publication in the following language:

"When the holy Jesus died, it was as a victim of Sin, which, for the moment, seemed to have the victory. Indeed, He could not have died, had sin not been imputed to Him; for all the promises of health, prosperity and life which were by the Law were His. The Law said, 'The man which doeth these things shall live by them.' (Rom. 10:5.) Thus came a necessity for our Lord to be accounted a sinner, in order that He might die for the people. For this reason we do not see that it is possible for the members of the Church to die unless, like Him, they are accounted sinners."

I am well aware that the Lord Jesus would not have died (the publication says, "could not have died") if there had been no sin to be atoned for. But if our Lord died as above suggested, it seems to me that His death must have been a penal death and not a sacrificial one. Could He die both a penal and a sacrificial death? It seems not so to me. If the Lord Jesus died a penal death, it would appear to me that He could have no life-rights left to His credit to bestow upon either the Church or the world....

I anxiously await your reply, for if the foregoing expression is correct I have seriously misunderstood both the Scriptures and the Dawns.

Your loving brother in our dear Redeemer,
W. W. M.--Va.

THE EDITOR'S REPLY

DEAR BROTHER M__________:--

I am glad to note your careful discrimination in your Scripture studies. This is one lesson that all the dear friends in the Truth need to learn--not to accept implicitly everything that they read, nor everything that even a regular Pilgrim may express. The same principle, of course, holds true with respect to our own presentations, oral and printed. All that we receive as spiritual food should be thoroughly masticated before assimilation. We have great confidence in all of the dear brethren engaged in the Pilgrim service; otherwise they would not thus represent the Society. However, we must not be held responsible for their every expression. We believe them to be thoroughly well-intentioned, but perfection will be reached only beyond the veil. We come now to your question.

We cannot quite endorse the phraseology of the statement which you quote. All of the Church die as the victims of sin in the sense that Sin and Death are personified in the Scriptures. Sin has actuated all those who oppose the Truth and persecute the Lord and His consecrated footstep followers.

But we cannot agree to the thought that our Lord's death was a penal one. One Scripture might be considered as supporting this thought, namely, the words, "He hath made Him to be sin for us, who knew no sin." (2 Cor. 5:21.) But this Scripture we understand to signify that our Lord who knew no sin, was made a Sin-Offering on our behalf. We remember also the Scripture which declares that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14.) The serpent, indeed, is the symbol for Sin. But we can think of only one way that our Lord was viewed as a serpent--in the sense that He underwent all the experiences which a sinner could have been required to undergo. Thus He suffered as a sinner and for the sinner the same penalty that might be required of any sinner. But while He was a malefactor, a sinner, etc., in the eyes of men, He was the reverse of all this in the eyes of His true followers and in the Father's sight.

What Jesus did He plainly stated--He laid down, or surrendered, His life, because thus He could best serve the Father's purposes. He did not give away His life. Nor did He die under condemnation as a sinner. He did not forfeit His life. Nor did the Jews or Roman soldiers take His life away from Him contrary to His permission. He laid it down of Himself. Had He died a sinner in God's sight, with sin imputed to Him by the Father, He would have had nothing to give for the redemption of Adam and his race--He would have been unable to become their Regenerator in the Times of Restitution.

We submit that the only proper view of the Lord's death is that it was a manifestation of His absolute obedience to the Father's will. That extreme of obedience was rewarded with the Divine nature and glorious exaltation in His resurrection. The risen, glorious Redeemer made no satisfaction of Justice and paid nothing over on behalf of anybody until after He ascended up on High. Then He appropriated of His merit to all who, during this Age, would accept the Father's call and drawing to become members of Christ's Body. To each of these He has imputed enough of His own merit to make good the deficiencies of their flesh, in order that they, like Himself, might present to God sacrifices holy and acceptable, and thereupon be begotten to the spirit nature.

Later on, our Lord's human life, unforfeited and not yet given away, will be given away on behalf of Israel and the world, canceling "the sins of all the people" and securing for Himself the Mediatorial Throne of the Millennial Age, for the blessing of Israel, through its Mediator, and all the families of the earth through Israel, and under Israel's New Law Covenant....

I note your second question, relative to our statement in THE WATCH TOWER of March 1, 1910, page 88, second column --where we set forth that Satan's "little season" will be after Messiah shall have delivered up the Kingdom to the Father. It is true that some years ago we were not so clear on this point as now--less positive. The great Mediator will indeed "destroy from amongst the people" all who will not obey Him, throughout the Millennial Age; so that at the transfer of His Kingdom and the vacating of His Mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and Divine tests will be applied, to prove, to demonstrate, the heart-faithful. The sentence upon the disloyal is: "There will come fire from God out of Heaven and destroy them." This indicates a testing and punishing by Divine Justice. This would not be possible so long as the Mediatorial Kingdom held sway. However, we understand that our Lord will be the Father's Representative in connection with that exhibition of Divine Justice which will follow His Mediatorship, just as He was the Father's Representative and Agent before He came into the world to be our Redeemer.

The trial will follow the thousand years of Christ's reign, at the conclusion of which He will deliver up the Kingdom to God, even the Father. Hence the loosing of Satan and the testing of the perfected race will be the result of their being turned over into the hands of absolute Justice, and in contradistinction to their having been in the hands of Mercy through the Mediator for a thousand years. That judgment, or test, therefore, will be of the Father, of Justice--a similar test to that which originally came upon Father Adam.

However, it is written that all things are of the Father

R5254 : page 173

and by the Son. We are to understand that the glorious Son of God will be the Father's active Agent in respect to that Judgment, as well as in all other matters. But it will be the Father's Judgment, or the judgment of Justice, for the Son's Mediatorial Kingdom will have ended.

REPORT OF THE GLASGOW CLASS I.B.S.A.

DEARLY BELOVED PASTOR:--

We have just held our annual business meeting, and we know you will unite with us in praising God for all His lovingkindness and tender mercies throughout 1912 in permitting us to have the privilege of serving in the Harvest Work. The following are a few of the items reported on:

There are now more Departments, and more workers in these Departments, than ever before; and what is more encouraging, there is more activity and energy displayed than at any previous time. Doubtless all taking part are realizing the shortness of the time and are doing with their might what their hands find to do.

There are now nine Elders and twenty-three Deacons.

R5254 : page 174

the work being divided into nineteen Departments. A schedule of these divisions and appointments has been printed this session and a copy is enclosed herewith.

We have thirty regular Church meetings each week, besides a number of occasional meetings from time to time, including a monthly Question Meeting, Quarterly Harvest Work Meeting, meetings to report progress, and extra meetings when Pilgrims visit us. The Elders hold a monthly business meeting, and all the elected brethren meet every Saturday to consider and advise on any matter coming forward.

The printed syllabus enclosed includes all the regular Church meetings. These syllabuses are not only distributed among the brethren, but are also given to any interested who ask for them.

Our meetings are as follows:

(1) Seven Sunday morning meetings in different districts; aggregate attendance about 253. Two Sunday morning meetings outside boundaries, for which chairmen are provided from Glasgow; attendance about 40.

(2) A united meeting on Sunday evenings, well advertised, for the Church and all interested; attendance varying from 400 to 700.

(3) Eleven Wednesday evening meetings in homes of the brethren; aggregate attendance, 146.

(4) Eight Berean Studies on Fridays, and one on Sunday afternoon; total number of students, about 180.

(5) One week-night united Church meeting on Monday evenings, for the study of "Tabernacle Shadows"; average attendance, about 90.

Monthly Question Meetings are held about the last Saturday of the month, and questions are answered by the Elder brethren (who take the meeting in turn), or by a Pilgrim, when the Question Meeting fits in with his visit.

A "Harvest Work Meeting" is held quarterly, on a Sunday afternoon, to hear and give experiences, and also to exhort one another, in the different branches of the work; average attendance, about 150.

Visitation.--There are now 50 visitors (9 brothers and 41 sisters) engaged in this work. It is intended that the visits should be monthly, and in case of sickness or distress oftener.

The Volunteer Work is now divided into two sections; viz., extended Glasgow (being designated, "The Inner Circle"), and the 30 miles radius around Glasgow (being called "The Outer Circle"). The number of Peoples Pulpits distributed from January 1 to December 31, 1912, is 510,230 for regular volunteer work, including special distribution in July; and the number of Everybodys Paper, for Class Extension work, is 291,600, making a total of 801,830. About 200 Volunteers take part in this work.

Occasional Colporteuring.--Thirty-six brethren are taking part in this branch, compared with twenty last year--an increase of sixteen. The number of books sold is close to 1,000.

Besides these thirty-six, there are sixteen sisters and one brother from the Glasgow Church giving all their time to this work, and several other brethren, who are in readiness for another branch of the work, are devoting a good deal of time to colporteuring at present.

Book-loaning.--Thirty-one brethren are taking part in this Department. At present there are 225 books in the work. Each one has 6 books, but some wish 12. This work seems to be opening up and we anticipate more will be done in this way.

Local Pilgrim Service.--Twelve Churches are served, monthly visits being paid on request.

Class Extension.--This work has increased rapidly during the past year. There have been 17 series held, which comprises 15 series of 6 meetings, one of 3 meetings, one of 2 meetings; and there have also been three single meetings; total number of meetings 98. Tracts distributed, 291,600; attendance averaging one person per 100 tracts distributed. The attention at all the meetings has been most marked.

New classes have been formed in four places and existing classes strengthened in three places.

The total expenditure has been approximately L190 ($950), averaging barely L2 ($10) per single meeting.

Convention.--The outstanding feature of the past year was the General Scotch Convention, held July 25-28, and the presence of you, our dear Pastor, with us for three whole days. The number attending the Convention ranged from 500 to 800.

We appreciated very much, and benefited greatly by, your presence with us at that time. The Convention finished with a Love Feast in the Convention Hall, and a large public meeting in St. Andrews' Grand Hall, filled to overflowing, the attendance being about 5,000 and many being turned away.

Baptisms at Glasgow, during 1912, numbered 81, and the number at the Memorial Supper in March was 363.

At the close of the Business Meeting it was unanimously decided to send you a message of love, with the following texts:

"The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."--Num. 6:24-26.

"Wherefore, also, we pray always for you, that our God would count you worthy of this calling and fulfil all the good pleasure of His goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ."--2 Thess. 1:11,12.

And we wish to say how much we appreciate your loving interest in us, and all the help we receive from you through THE WATCH TOWER and through the many visits from Pilgrim brethren who come to us from time to time. We thank you and our Heavenly Father for all these blessings, and we would just like to say how much we are longing to see your face and to hear your voice again. Come soon!

With much Christian love,

GILBERT MACKENZIE, Secretary.

"IT SATISFIES MY LONGINGS"

DEAR PASTOR RUSSELL:--

I came to the Lord in 1886, and had been a worker in the vineyard for over sixteen years, but on account of the inconsistency of Christian teachings, I, ten years ago, went out to seek the Truth somewhere else, having lost faith in Christianity. For ten long, weary years I roamed through the world. Theosophy, the Vedas, the Ancient Mysteries, Agnosticism, and all else have been the food of my soul. Finally, last Easter morning, I decided that Christianity, with all its faults and shortcomings, held out more hope for the weary than all the above mentioned husks together. True, I found some truths in all, but nothing, nothing to be compared with the Truth that is accessible even to the weakest Christian. Well, I found my way back--the old, old story of the prodigal's return--an Easter morning in my soul.

Since then one of your tracts came into my hands, and I joyfully accepted the truths I found. I am now studying the SCRIPTURE STUDIES; I love them.

I never thought that I would ever be able to believe in the miracles recorded in the Bible. But I do now. I now look on the laws of nature merely as the habits of God, and as I would set aside a habit whenever I thought expedient for a certain purpose, He would set a settled habit aside for the time being.

As I said above, I am studying the SCRIPTURE STUDIES. I would also be pleased to subscribe to the WATCH TOWER, if your will be good enough to enter my name as a subscriber.

Thanking you again for your kindness, I am

Yours in Christ,

ALEX. P. RIEDEL.--N.Y.

THE LIGHT IN INDIA

MY DEAR PASTOR RUSSELL:--

I want to thank you for sample copy of THE WATCH TOWER, and also for Report on Foreign Mission Work, received a few months ago, and very much appreciated.

I would like to have THE WATCH TOWER sent regularly, beginning with January 1913, to above address. I will send subscription price in due course.

I am much interested in prophetic Bible Studies, and am looking for the Lord's speedy return. I have been working as

R5255 : page 174

a missionary in China for many years, and am now on furlough, most of which will be spent in Travancore, India. May I ask an interest in your prayers for future guidance?

With thanks in anticipation, believe me to remain,
Yours very sincerely.__________.--Travancore, India.

REJOICING IN TRIBULATION

DEAR BROTHER RUSSELL:--

Greeting in His name! Your good and encouraging letter of 17th inst. received and very much appreciated.

While we suffered much loss of goods, we did, and still do, and intend always to cling closely to Rom. 8:28. Yes, we were in perfect peace. The flood of water did not reach our second floor by 18 inches; and though our neighbors left their homes and went to the hills, we stayed where we were (upstairs) seven days and eight nights, having plenty to eat and

R5255 : page 175

drink (thanks to your advice as to food for time of trouble). We went to bed every night and slept soundly.

While some of those of the world noted and commented on our peace, others said it was wicked to take things so calmly and serenely while they (the world) were so worried and so many were losing their goods.

Your brother and sister by His grace,
MR. AND MRS. J. L. DILLI.--Ohio.

===================

R5255 : page 175

BEREAN LESSONS AND TESTIMONY MEETINGS

WE HAVE REQUESTED the traveling Pilgrims to do what they can to assist the different Classes with whom they meet to a proper appreciation of the great value of Berean Study Classes and Testimony Meetings. While we have advised these and described their successful operation and method in SCRIPTURE STUDIES, Vol. VI., some of the dear friends seem not to fully appreciate them. We believe this is because they have never seen them in proper operation. With good Berean Study Classes and Testimony Meetings rightly conducted, the I.B.S.A. Classes will surely be prosperous in spiritual things--whether they have any preaching or not.

The Pilgrim Brethren are selected with care, and with the thought that they are well rounded out in Christian experience and along the lines of the Berean Studies and in leading Testimony Meetings. It is our thought, therefore, that if a Pilgrim visits a place where such meetings are not held, he cannot do the friends a better service than to give them a sample of how such meetings should be conducted to be interesting and profitable--along the lines indicated in Vol. VI.

In places where such meetings are already in vogue, and are successful and well attended by the interested, sample meetings by the Pilgrims would not be so necessary. Nevertheless, we have suggested to them that where they serve a class more than one evening, and one of those is the regular Testimony Meeting evening, it will be well for them to conduct the Testimony Meeting along the lines of Vol. VI., closing in an hour, and then taking an extra half-hour for a heart-to-heart talk along the lines which the time, place and circumstances may suggest to them as most helpful to the Class. We have urged all the dear Brethren who do public speaking to confine their discourse to sixty minutes--and surely not to exceed seventy minutes --and that if for any reason they speak longer than this, they will kindly explain to us the particular reasons therefor.

This is not done to hamper the brethren, but because uniformly long discourses are too strenuous for the public, and therefore apt to hinder the Cause we all wish to serve. Exceptions to this are made in the case of the two or three brethren who are generally used to open a series of meetings; for a special endeavor is then made to bring out an audience and a little extra time may be necessary, and in the case of especially interesting speakers, a long discourse may be wise. The average speaker, however, can accomplish more good in an hour than in two hours.

In these and in all suggestions and regulations, dear friends, be assured that our aim, object, motive, is the Lord's glory and the blessing of His people.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XV.

THE FOES AND BESETMENTS OF THE NEW CREATION

JULY 6

Read p. 603, par. 1, to p. 605, par. 2.

(7) What is "fanaticism," and how should it be avoided? and what is absolutely essential in order to properly apply the principles of righteousness to our daily lives? P. 603, par. 1.

(8) What thought should constantly be kept in mind by

the New Creature? And what is the only restriction we should recognize along this line? P. 603, par. 2.

THE WORLD AS AN ENEMY OF THE NEW CREATION

(9) Why is the spirit of the world in general opposed to the standard of the New Creation? P. 604, par. 1, 2.

(10) Why is the world one of the chief enemies of the New Creation, and why is a collision unavoidable? P. 604, par. 3.

(11) Explain why even the noblest aims and objects of the world in general are contrary to the standards of the New Creation. P. 605, par. 1.

(12) With what spirit should we meet the hatred and opposition of the world? P. 605, par. 2.

JULY 13

Read p. 606, par. 1, 2, to p. 611, par. 1.

(13) Explain the Scriptural injunction, "Love not the world," etc. (1 John 2:15.) P. 606, par. 1, 2.

(14) Has the Lord set for us the herculean task of reforming the world? and would it be proper for us to make a business of denouncing the present order of things? P. 607, par. 1, 2.

(15) What Scriptural examples in this respect may we well follow? P. 607, par. 3.

(16) What is the special work for the "Royal Priesthood" at the present time? P. 608, par. 1, 2.

THE GREAT ADVERSARY, SATAN

(17) Quote Scriptural proofs of the personality of Satan. Pp. 609 to 611.

(18) What Scriptural evidence that Satan is not only the enemy of the Church but also of all mankind? P. 611, par. 1.

JULY 20

Read p. 611, par. 2, to p. 614, par. 1.

(19) Explain how Satan's opposition to the New Creature differs from that of the world and of our own flesh. P. 611, par. 2.

HE WAS A LIAR AND A MURDERER FROM THE BEGINNING

(20) What Scripture declares that Satan began the rebellion against God, and led our first parents into sin and death? P. 612, par. 1, first fourteen lines.

(21) Give Scriptural proof that Satan was created perfect and upright. P. 612, par. 1, last part.

(22) How has God created all His intelligent creatures so that being perfect does not insure remaining perfect? P. 612, par. 2.

(23) Are there different orders and positions among the

angelic ranks? And how did the angels probably regard the creation of man? P. 613, par. 1.

(24) What was the probable reasoning of Satan with respect to our first parents? P. 613, par. 2; P. 614, par. 1.

JULY 27

Read p. 614, par. 2, to p. 619, par. 1.

(25) How may Satan have suggested to Eve's mind the thought of injustice on Jehovah's part? P. 614, par. 2; P. 615, par. 1.

(26) What was possibly Satan's disappointment over the result of his deception? And why was Adam's responsibility greater than Eve's? P. 615, par. 2.

(27) Did the results of Satan's first lie tend toward his reformation? P. 616, par. 1.

(28) What is the supreme object of all Satan's efforts? P. 616, par. 2.

(29) Since the Truth is much more reasonable than Error, why has it not prevailed, and what religious system has been Satan's masterpiece and worthy representative? P. 617, par. 1.

(30) Show how Isaiah 14:12-17 applies to Satan and his chief representative system. P. 618, par. 1, 2.

(31) What is the similarity between literal and symbolic Babylon? And what will be their doom, as well as that of Satan? P. 619, par. 1.

====================

VOL. XXXIV JUNE 15 No. 12
A. D. 1913--A. M. 6041

CONTENTS

"Your Redemption Draweth Nigh"....................179
  The "Secret Place" of His Saints..............179
  Retribution for Wilful Sin....................180
A Word to the Watchers............................181
  Evidences of the New Day......................181
  Watchmen for A Purpose........................182
The Messengers of God in "The Last Days"..........182
  Christ's Presence A Stumbling-Stone...........183
Hope (Poem).......................................183
Spiritual Vision Proportionate to Heart Purity.....................................184
Individual Claims for Retribution.................185
  General and Special Rights Under Law..........185
  Our Share In the Cup of Suffering.............186
Making the Wilderness Bloom.......................186
"With What Judgment Ye Judge".....................187
Moses Called to Service...........................188

The Refiner's Fire (Poem).........................189
Men of Destiny....................................190
Some Interesting Questions........................191

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5264 : page 178

VOLUNTEER EXTENSION WORK

The Volunteers this year are doing nobly and we have splendid ammunition. No doubt the results will be great. However, we must not hope to know the details until we reach the Kingdom. Meantime it is ours to do faithfully what our hands find to do--what our Lord privileges us to do. We are His ambassadors, His witnesses.

We suggest that Class Extension work find parallel in Volunteer Extension work. After you have served your place of residence, seek the Lord's blessing in an endeavor to extend the distribution of free literature to other towns and cities within a reasonable radius. The Society is pleased to supply the ammunition free of all charges. It merely wishes, with the order, the names of the places to be served and the assurance that the work undertaken will (D.V.) be promptly done--that the literature will not be permitted to lie by unused. Remember that census population includes infants and that a proper estimate of one paper to the family would be one to five of the population. That is to say, a town of 5,000 would require 1,000 copies of the Volunteer matter. In cases where the population is found to be foreign, remember we have free literature in nearly all languages.

"He that reapeth receiveth wages and gathereth fruit unto eternal life," is the message of our Master to us, one and all.

====================

R5255 : page 179

"YOUR REDEMPTION DRAWETH NIGH"

Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."--Isaiah 26:20,21.

THERE is an affectionate tenderness about these words of our Heavenly Father which helps us to realize His great love for His people, and His special care over them. But while appreciating very gratefully this special love and care in the comfort, encouragement and protection afforded us by our Heavenly Father in the world's great tribulation, we would come far short of having His Spirit if we should regard the matter with self-complacency, forgetful of His great love for the world also. This love, veiled behind the clouds of His righteous indignation against their sins, in wisdom strikes the heavenly blow which will shatter all their idols and humble their pride in the dust, that so the sore wounds of His wrath may prepare them for their everlasting healing.

If God so loved the world as to give His Only Begotten Son, "that whosoever believeth in Him should not perish [eternally], but have everlasting life," He loves them still, and it is His love that wields the rod for their correction. He also would have His people so regard His judgments, and while they rejoice in the sunshine of His favor, because by faith they have come into an attitude which can receive it, He would have them share His spirit toward the world; and while the blows of His righteous indignation fall heavily upon the world, He would have us point them to the cause of their calamities and to the only remedy--"In returning [to God] and rest [in Him alone] shall ye be saved; in quietness and in confidence shall be your strength." "Be still," saith the Lord, "and know that I am God; I will be exalted among the nations, I will be exalted in the earth."--Isa. 30:15; Psa. 46:10.

But who are those whom the Lord is pleased to designate by the endearing name, "My people"? Does this class include every one upon whom His name is named? No; for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice (Psa. 50:5.) --all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be truly loyal and obedient children by His assisting grace.

To be numbered among the children of God is a great privilege; but it means much more than many seem to understand--much more both on their part and on God's part. On their part, it signifies, not merely a name to live in some great organization which bears the Christian name, but that they have become sons and heirs of God through Christ; that they have fully consecrated themselves to God to follow in the footsteps of His dear Son; that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes and aims; and not only so, but that in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their Leader and Head, Christ Jesus.

On God's part it signifies the fulfilment of all His gracious promises to such through Christ, both for the life that now is, and for that which is to come. It signifies that in the present life we have His Fatherly Love, care, discipline, counsel, teaching, protection and encouragement, to the end; and that afterwards we shall be received into His glorious presence, and into everlasting rest, joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of His favor is beyond computation.

THE "SECRET PLACE" OF HIS SAINTS

The place of hiding is "the secret place of the Most High," "under the shadow of the Almighty." (Psa. 91:1-9.) This secret place of the Most High, Beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His promised providential care.

"When all around our souls gives way,
He then is all our hope and stay."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom--rest from the pride and folly of men in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in their equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psa. 31:20.) Here we find rest, peace, light and joy, which the world can neither give nor take away.

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various

R5255 : page 180

organizations of the nominal Christian Church, to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; "shut thy doors [of faith] about thee," and heed not the reproaches; turn a deaf ear to them, and "Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread," (Isa. 8:13.); and, "Above all, take [for the conflict before you] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph. 6:16.) "And this is the victory that overcometh the world, even our faith."--I Jno. 5:4.

It is to inspire such a faith as this that the Lord has offered us, in addition to all His precious promises, so many encouragements to simple, childlike trust in Him, and that He has bidden us to turn a deaf ear to the reproaches of man, saying, "Hearken unto Me, ye that know righteousness, the people in whose heart is My Law; fear ye not the reproach of men, neither be afraid of their revilings....I, even I, am He that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of a man that shall be made as grass; and forgettest the Lord thy Maker, that has stretched forth the Heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? ...I have put My Words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the Heavens [establish the new Heavens], and lay the foundations of the earth [the new earth], and say unto Zion [the people tried and proved by these afflictions to be the worthy heirs of the new Kingdom--the new Heavens and earth], Thou art MY PEOPLE."--Isa. 51:7,12,13,16.

While the storm of trouble which is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to draw yet closer to Him, entering more fully into the secret place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will there be safely hidden from the alarm and fear and trembling that will take hold upon all other classes. And while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God's overruling Providence, in the whirlwind and in the storm as well as in the calms of life, but also in His blessed assurance that His wrath will be thus revealed only "for a little moment," and then will His righteous Kingdom be manifested in power and great glory, and they "shall shine forth as the sun."--Matt. 13:43.

Speaking of the trouble at the end of the Gospel Age, our Lord said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36.) Again (vs. 28) He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "My people, enter thou into thy chambers, and shut thy doors."

How much trouble there will be in our passing into the secret "chambers," in passing unto the Lord, we do not know. Yet when this trouble comes, there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. Whatever their experiences will be, these will be joyful in that they will have the thought of being forever with the Lord. We can rejoice even as did St. Stephen.

RETRIBUTION FOR WILFUL SIN

Verse 21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The Heavenly Father stands for Justice, and He has appointed that all of His Mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much His work as the Father's. The Day of Trouble is called the Day of Jehovah. We read that "In that Day His feet shall stand upon the Mount of Olives," and that there shall be a great earthquake.--Zech. 14:4.

While God has done nothing for mankind during the past six thousand years, but has rested so far as any work of Restitution is concerned, yet in some instances He has interfered to prevent the spread of evil, as in the case of the Amalekites and of the Sodomites. The Scriptures seem to indicate that in the end of this Age He will intervene in the affairs of mankind, and execute justice in the time of trouble.

In the Scriptures, Justice is represented as calling for retribution. The blood of the murderers' victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, Justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. The Church of Christ is a separate class, taken out from the world and having their sins forgiven. They are upholders of Truth and righteousness.

But this time of trouble coming upon the world will be the time when Justice will get its dues, so to speak. Justice will take its "pound of flesh." It will require for the more or less wilful sins of humanity. The class that has

R5256 : page 180

reaped the benefit of the spoliation of the poor in the past, will have to pay some of the toll to Justice in squaring the accounts. The Apostle James says, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." We are not to think, however, that in this present time God is dealing with the rich. None are on trial now except the Church of Christ. The others are merely the world of mankind, one part of which God will permit to wreak a measure of vengeance on the other part. But man's extremity will be God's opportunity. His appointed time for the establishment of His Kingdom will have come, and He will cause this wrath of man to work out good for humanity.

Those who are causing this trouble to come on are not aware of what they are doing. But when satisfaction shall have been made to Justice, Messiah's Kingdom will interpose. We read that "except those days should be shortened, there should no flesh be saved." This exacting of a penalty for such sins as we have enumerated is not at all in conflict with the Bible teaching that Christ died for sin. Jesus pays the sin-debt of the world.

The sin-debt of the world was a death penalty. Unless the Lord Jesus had met that penalty, the world would never be released. That death penalty would have remained upon the world, without any injustice in any way. The selfishness which has led to murder is, however, much more than the meeting of Adam's sin penalty by our Lord. Whoever has, through injustice, been responsible for murderous conditions is held responsible for those conditions.

We read that in the end of the Jewish Age our Lord said that God would require from that generation a reckoning for all the righteous blood shed from the time of Abel down. (Matt. 23:35.) And the trouble which came upon the Jewish nation in the end of their Age fully settled that account. They had light and knowledge, and thus were held responsible. They were obliged to suffer because of the injuries that were not only perpetrated by some, but endorsed or winked at by others.

R5256 : page 181

LIGHT AND RESPONSIBILITY

In the close of this Age, it would seem, the judgment of the Lord will be upon Christendom, which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation He will require all the righteous blood shed during this Age, upon it, even as He did from the Jews in the end of their Age. This will cause the great time of trouble here, as it did there. So far as the world is concerned, they might not perceive the relationship between this time and the past. We know only from the Scriptures. God gives us this understanding, that we may have the greater poise and comfort of mind.

In thinking of the nature of the tribulation at the end of this Age, we are first of all to remember that it is a tribulation coming upon the world and the hypocrites. The Lord tells us that if we are faithful, we shall not come into the condemnation coming upon the world. The intimation is that those who are not faithful enough to get into the Little Flock will come into this condemnation with the world. So the Lord tells us of some who will get their portion with the hypocrites.--Matt. 24:51.

Only the wheat class constitute the Church of Christ. Only they will be gathered into the barn. (Matt. 13:30.) The tare class will undergo this time of trouble coming upon the world. The hypocrite class will include the rich of this world. These are addressed by St. James, 5:1-6. In these verses, the Apostle is turning aside from his line of thought. Then he addresses the Church again. The trouble will be especially hard on the rich, who are represented as weeping and howling for misery.

The Great Company class is typically represented by the scapegoat of Israel's Atonement Day ceremonies. The bullock typifies our Lord Jesus, and the Lord's goat His faithful followers. (Heb. 13:11-13.) After the faithful ones have finished their course, then something will be done with the scapegoat--the Great Company. The account in Leviticus is very specific that the high priest will then lay upon the head of the scapegoat all the iniquities of all Israel. (Lev. 16:21.) All the sins of all the people were laid upon the head of the scapegoat, that it might bear them away--make full satisfaction. As has been suggested, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of Justice, so far as all the other sins of the world are concerned, through the Great Company class.

There is a correspondency between the end of the Jewish Age and the end of this Gospel Age in this way: As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel Age, the sacrificed life of the Church will in a measure be required of nominal Spiritual Israel.

The Lord seems to give this suggestion, when He says that "the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation." (Luke 11:50,51.) And St. Paul writes that all things written in the prophecies shall be fulfilled. So in the end of this Age there are certain things charged up against Christendom for their evil deeds. This will include all the persecutions of this Gospel Age, including also, presumably, all the persecutions against the Jews. Therefore the Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation will now come upon all Christendom. The experiences of Israel in the year 70 will be paralleled in the experiences of the year 1915.

====================

R5256 : page 181

A WORD TO THE WATCHERS

"Let us watch and be sober."--1 Thess. 5:6.

THE APOSTLE PAUL is addressing the Church, himself included, when he says, "Let us watch and be sober." He indicates in the context that we are to watch for the Day, for Messiah's Kingdom, which will produce that Day. We know to expect the rising of the Sun of Righteousness. The Church is to be delivered from sin and death early in the morning of that wonderful Day. Their part is to be in the First Resurrection, to glory, honor and immortality with their Lord.

St. Paul tells us that God has so arranged His Program that the Day will come as a thief in the night--stealthily: and that those who are asleep will not be aware that the Day has come, and might therefore not be expected to be in a waiting attitude. Our Master's words are, "Take heed to yourselves, lest...that Day come upon you unawares....Watch ye therefore." (Luke 21:34,36.) We believe that He leaves the matter in obscurity, because it will be better for us as a whole not to know the exact time. For instance, in the long period of the Dark Ages it was better that Christians did not know just when the time of Christ's return would come. There were wonderful events transpiring in their day, and have been, in fact, in every day, but so much the more, we read, as the Day approaches.

While the Adversary is ever active in his efforts to do harm to the Lord's cause, he will be still more seductive in his evil influences during the last days. We must therefore, as the Day draws near, be more and more alert in guarding every point of attack. The Lord allows us to do this watching, and He will reward the faithful ones, for He takes pleasure in the watchers. These will not be careless. Any who are careless will not be of the Kingdom class, for they are not of the kind that He wishes to glorify.

God wishes those who are awake to be learning more and more of His Plan. These will grow in grace and in knowledge as they watch. They will not be like the world. The world will be in a stupor--they will be unworthy of the Day. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105.) It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out.

EVIDENCES OF THE NEW DAY

The way that the Lord has been marking out for His people all down through the Age has been a narrow way--a very narrow way. His light is given only to those who are seeking--those who are waiting--those who are watching. These will discern the dawning of the morning.

Others will not see. They have not watched to catch the foregleams of the New Day. While things transpire that are evidences of the New Day, they are quite unconscious. For instance, the wonderful blessings of our

R5257 : page 182

day are manifestations of the New Dispensation. The dawn is here. We are astonished that the people do not see. But they attribute these wonderful things to different causes. They think that these are merely the results of man's taking another step forward in progress from the monkey-stage. He has become more intelligent, goes to concerts, churches, etc. He is getting farther away from the monkey! The power to use steam and electricity proves to these that we are entering the Brain Age! They forget that the few are talented inventors, etc.

We can see that all these great blessings belong to the New Dispensation. God is bringing it about. We can see that it is not the educated people, but those less educated, who have discovered the wonderful inventions most useful to man. The inventions which have proved the greatest blessings the world has ever known have been discovered by unlearned men. These things are not due to the "brain age," as they tell us. Perhaps none of the present generation will compare with Shakespeare; perhaps none will compare with St. Paul; none perhaps will compare with Solomon, or David, or Moses.

WATCHMEN FOR A PURPOSE

The Apostle says, "Let us watch and be sober." We cannot say that he here refers to abstinence from the use of liquors, tobacco and other things which have a stupefying effect on the nerves. The thought is that we should be watchful and sober in mind. We find a great many people who are excitable--carried about by every wind of doctrine. They cannot give the reason for what they accept. They do not know that the Truth is intended for only the one class of people--for those who are watching.

How carefully we should watch all the increasing signs of the New Day! But the watchman who stands at the post of duty, and sees things going on, but keeps his mouth shut, is of no use at all. We want a watchman for a purpose! Those who are on the alert should call the attention of others to these wonderful things. They should seek to arouse the Household of Faith.

There are people who are as fully consecrated as ourselves, perhaps, only they are not awake. We should give them a kindly shake to arouse them to see the wonderful things. And since we are to be called away soon to the marriage, we are to remember that a part of our watching should be to keep our garments white. We are to watch to some purpose. If we realized how near the Bridegroom is, how careful we would be of our robes! Others do not know, but the Bride-elect knows how near the Bridegroom is. She will watch and be sober.

In one sense of the word, there might be many things to lead to excitability. We might merely jump up and down as we see the wonderful things, and clap our hands, etc. But not so! We are to be sober. Yet we are not to be stupid--stolid. We should remember that the Lord is giving us this knowledge to be used, and we should use it more and more. As we more clearly see our imperfections, we should watch and be sober, and we shall accordingly be circumspect, we shall be helpful to others, and will put on more and more the fruits and graces of the Holy Spirit--patience, meekness, gentleness, brotherly-kindness, love. And as we watch, we shall be putting off anger, malice, hatred, envy, strife. Thus we shall be pleasing and acceptable to the Bridegroom, and we shall thus be making ourselves ready to enter in with Him into the joys and blessings that are now so near--at the door.

====================

R5257 : page 182

THE MESSENGERS OF GOD IN "THE LAST DAYS"

"He shall give His angels [messengers] a charge concerning thee, to guard thee in all thy ways."--Psalm 91:11.

IN THE MIDST of the "perilous times" of this "evil day," and of the warning voices of the Holy Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand--and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils--how precious to the saints are the assurances of Divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the Heavenly Father. The Prophet David is prophesying in respect to some person, then future. That person was primarily, we believe, the Lord Jesus Christ; and secondarily, all those whom He has accepted as members of His Body throughout this Gospel Age--the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the Well-beloved Son, and all those who are His members are peculiarly loved. Jesus said to some of His faithful disciples, "The Father Himself loveth you."

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His Spirit, are the special and happy objects of His grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in His declaration, "Their angels do always behold [have access to] the face of My Father." The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the Very Elect.

Our Lord uses a different figure of speech from that of the Apostle, as though He would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important Heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realize that we are of the House of Sons, under Himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak, He knows our minds. Before we realize our own necessities, He has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of Heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of Him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the Harvest work, supervised by our present Lord and His Heavenly hosts, yet in the main carried on by members of His Body in the flesh.

The Apostle Paul has stated that the Lord makes His

R5257 : page 183

ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that Divine providence uses is a part of that care over His people. (Heb. 1:7.) In other words, every agency used of God--whether it be fire or electricity or man, or whatever--would be a messenger of God. And whatever would not be to His praise and work out what He chooses, He is able to restrain --as He tells us.--Psalm 76:10.

OVERCOMERS DEVELOPED BY TRIAL

These angels are to "keep thee in all thy ways"--not only in all the affairs of the Church, both individually and collectively, but also in all times; it was kept during the Dark Ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord's promised grace is to be with them for their assistance--not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; but He does make up for imperfect bodies. If the will is poor, He does not want such in His elect Church. He wants His people to be strong in will--nothing doubting--overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the Church, Head and Body, will keep the feet from stumbling. In a general way we might apply the term feet to some members of the Body all down, in all times of the Age; as we might say, for instance, one member is a hand, and one a foot, etc. The Church, resting on those feet members all the way down, throughout the Gospel Age, will be guided aright; they will not be allowed to stumble; for, "Thy Word is a lamp unto my feet and a light unto my pathway." Thus they would be enabled to surmount the difficulties in their path.

So all down through the Gospel Age the messengers of the Lord have helped His people over all of their trials. But this reference to the feet seems especially applicable to the last members of the Body of Christ. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace...that saith unto Zion, Thy God reigneth!" (Isa. 52:7.) This would seem to apply to the last members of the Church. This could not have been said all the way down the Age. It is only for us who are living at the present time to say.

These various manifestations of progress that we see, are just beginning. The new regime is only opening.

R5258 : page 183

After our Lord shall have delivered and glorified the Church, then He will begin the work with the world. None had the right to say, "Thy God reigneth," in the past; but since 1878, we are making this proclamation.

CHRIST'S PRESENCE A STUMBLING-STONE

The text seems to imply that the feet members at this time would be in a position of special trial, and be as a stumbling-stone. And this calls to our remembrance that the Lord foretold this, saying, "He shall be...for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. 8:14.) This stone was stumbled over in the end of the Jewish Age. (I Peter 2:8.) The Scriptures set forth that Jesus is the Way. The Lord is a Stumbling-Stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at His First Advent, but it was some of the true Israelites who were there stumbled. And the text implies the stumbling of some true Spiritual Israelites because of the coming of the Lord in a way totally different from what they had imagined. So we believe that there are very many good Christian people today who are stumbling over Christ's Presence. They thought so and so; they imagined so and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish Age, when the rabbis stumbled.

The question is, why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this Body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels--messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as His messengers some whom the world will not be ready to receive.

PARALLELISM BETWEEN JEWISH AND GOSPEL AGES

In the Jewish Age the Lord used some whom the scribes, the doctors of the Law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as His messengers men who had been fishermen, tax-gatherers--persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish Age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men. (Acts 4:13.) How could it be that God would pass by some of the most learned of that day? "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."--Matt. 11:25,26.

So today the Lord is using channels, agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this because overcharged with the cares of this life, the elect company will be made up. Then the others will say, "Lord, Lord, open unto us." But the Lord will declare that He cannot recognize them as members of His Body, the Elect. They will not have shown the spirit of meekness, gentleness, patience, love, necessary to give them a place in this Body. So it will be only the Body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with Him a Covenant of Sacrifice--even unto death.

HOPE

"O Father, just to see Thee face to face,
E'er endless death
Should claim me for its own--
To hear Thy voice, behold Thy Throne!
And for one moment
Hear Thee call me Thine, and Thine alone!
Ah! that were worth
Long years of suffering and pain.

"But what, O God, must be the joy of this--
To see Thy face,
To feel Thy touch, and folded to Thy breast
To hear Thee say, "We ne'er shall part!"
Break not, O heart!
Though thou hast naught of worth,
Be this thy plea
God's own Almighty love, and Christ's sufficiency."
--A Friend.

===================

R5258 : page 184

SPIRITUAL VISION PROPORTIONATE TO HEART PURITY

"Be ye clean, that bear the
vessels of the Lord."--Isa. 52:11.

THE VESSELS of the Lord in the Tabernacle, and also in the Temple, were those vessels which were connected with the holy services --in the Court, in the Holy and the Most Holy. They consisted of hooks, censer, pans snuffers, cups, bowls--a variety of precious vessels. Those used in the Holy and the Most Holy were of gold, and those used in the Court were of copper.

The only ones who were allowed to handle these vessels at all were the consecrated class. The priests handled these in the Holy and the Most Holy in certain parts of the service, and in less important services they were covered up and borne in the hands of the

Levites. So the vessels were handled only by the priests and the Levites. They required a cleansing before being used, and so were washed. Every bearer of these was required to be cleansed, typically washed free from sin.

In the antitype, our Lord is the great High Priest. The most faithful of His followers are those who are counted as the Priesthood in God's sight, on trial now to see whether they will constitute the Priests in glory. But all who have made consecration have the Robe of Christ's Righteousness. Whoever is not thus clothed upon by the righteousness of Christ, whoever is not thus justified in God's sight, can have neither part nor lot in handling the holy things--the precious truths.

The antitypical significance of the Prophet's exhortation in our text is that as in the type God required that everything should be clean, so we must be clean, pure of heart. "Blessed are the pure in heart." We have not perfection of flesh at the present time. When we have come into Christ, this imperfection of the flesh is said to be covered by a clean, white robe, representing the righteousness, the merit, of Christ. We must abide in Him.
So long as we are in the flesh, we must have the Robe of Christ's Righteousness, in order to be clean.

Moreover, as it was required of the priests that they keep their robes clean, so we are exhorted to put away all filthiness of the flesh and to keep our robes clean. We are told that the Church will be without spot, and clean. (Eph. 5:26,27.) And if we marvel how this could be, the Scriptures show us how it is. We were cleansed from sins of the past when the robe was given us, and this means also a provision on God's part for the continued cleansing of all the sins that are ours through weakness, through temptation, through unavoidable failures. But nothing in this provision indicates a cleansing from wilful sin.

PURITY OF HEART ESSENTIAL

We as New Creatures could not have wilful sin and still remain New Creatures; for the New Creature represents the mind of Christ, which is holy. Whatever weaknesses and imperfections there may be are attached to the flesh; and all these are covered by the Robe of Christ's Righteousness. We approach the Throne of Heavenly Grace and find grace to help in every time of need.

The context seems to make the text applicable in the present time. It was applicable in our Lord's day. He was holy, harmless, undefiled. It was applicable in the Apostles' day. All these must be clean. One, who was unclean, Judas, went to his own destruction. We believe that he went into the Second Death because he failed to use the opportunities that had been given to him.

As it was possible for Judas to fail, it is also possible for us to fail--to a greater or a less extent. As he was put out of the Divine service because of impurity of heart, love of money, etc., so we may be sure that all not pure in heart will be put out of this service. Just as none would be placed in this service if not pure in heart, so if any become impure they will be put out of it.

This is illustrated by the case of Ananias and Sapphira, who were put out of their affiliation with the Priesthood because of their love of money and their attempt to deceive.

R5259 : page 184

We remember this also in the case of Simon Magus and others mentioned in the New Testament. There might be some defiled of heart and other people not know of it. As the Scriptures intimate, there might be some highly esteemed among men, and not highly esteemed in God's sight. And there might be some not much esteemed among men, but highly esteemed of God. "The world knoweth us not, even as it knew Him not."--I John 3:1.

PRESENT-DAY OPPONENTS OF RIGHTEOUSNESS

No doubt there are those occupying pulpits who may esteem themselves as really the ministers of God, and be thus esteemed of others, who do not honor His Word. We are told that some of the ministers of Satan are thought to be ministers of God. (2 Cor. 11:13-15; Rev. 2:2; 3:9.) Some of them confess that they have no faith, no God at all. Some of them say that God is simply the god of nature. And others, again, say that they believe in God, but do not believe in the Scriptures.

We cannot suppose that these are bearing the vessels of the Lord's House in any sense of the word. Probably they never did bear these vessels. Or possibly they might have done so, and then gone into error, gone out of the Court condition altogether, become enemies of the cross of Christ. (Philippians 3:18.) The Apostle speaks of some such who hold down (Greek katecho) the Truth in unrighteousness. In this text the word hold is used, not in the sense of retaining the Truth, but of oppressing it.--Romans 1:18.

In another Epistle the Apostle speaks of some who preach Christ with contention (Phil. 1:15,16.); but he is not in any way here referring to those bearing the vessels of the Lord's House. He seems to refer to those who have not known Christ, but who nevertheless were drawing attention to the fact that there is a Christ; that they had heard that there was such a claim put forth--that there is a Christ--just as there are some today who are more or less calling attention to certain features of the Truth. We would not think that these in any sense of the word are bearing the vessels of the Lord's House, but rather that they are opponents.

The passage from which our text is taken seems to indicate that those who bear the vessels of the Lord's House would have a special force and influence at the present time. This is shown in the statement, "How beautiful upon the mountains are the feet of Him who bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7.) This seems to be applicable now in a sense that it never was previously; for the time for the Kingdom reign is practically here, the time for this Message of God is at hand. We believe that the Kingdom of God is in process of erection, and the gathering of the saints now in process of completion. With the completion of this class will come the inauguration of the Kingdom.

The context also shows that the time is near when the Message shall be preached to every creature. We believe that this is even now being fulfilled. Many are seeing the Restitution of all things and the glorious outcome of the Divine Plan. All who would be thus engaged in proclaiming the Message are exhorted to be clean.

R5259 : page 185

THE PURE IN HEART THE TARGET OF THE ENEMY

The intimation of the Scriptures everywhere is that there are adverse influences at work in the world, tending to defile the people of God. They all have, of course, through the weaknesses of their own flesh, a sufficiency of temptation, we might say, to overcome. But the Scriptures say that this is not all they have to contend against. There are fallen angels that operate through occult influences and that are intent upon defiling especially the saintly class. But they are intent upon defiling all.

The purer the person, the more surely will he be the target. You notice that the speckled birds are more a mark for the huntsman than are the others. Thus all who are bearing the vessels of the Lord's House are special targets for the fiery darts of the Wicked One. So we must contend against the world, the flesh and the Adversary. Those who are in the right condition of heart, the pure in heart, earnest as the Lord's children, watch to keep their garments clean. Unless they watch, they will surely get their garments defiled. Satan is specially endeavoring to touch them; and we know that wherever he would touch there is defilement. Whoever the Wicked One touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched.

The suggestion is that to whatever extent one becomes defiled, unclean, in that proportion he would not be fit to be entrusted with the vessels of the Lord's House. Perhaps all of God's people can say from experience that they know something of what this means. Doubtless it is the experience of all of the Lord's children that in proportion as their hearts are clean their spiritual vision is clear. And in proportion as they depart from this purity, in that proportion they would have less and less opportunity for service--for bearing the vessels of the Truth.

====================

R5259 : page 185

INDIVIDUAL CLAIMS FOR RETRIBUTION

"Lay not this sin to their charge."--Acts 7:60.

THE words of St. Stephen on the occasion of his martyrdom, "Lord, lay not this sin to their charge," must not be understood to mean that he was in any way dictating to the Almighty how to deal with those who were taking his life. Nor are we to think that he was praying for the forgiveness of all the sins of these people. We are to narrow the matter down to the words used--"Lay not this sin to their charge."

So far as St. Stephen was concerned, he had no special claim to make upon Justice for retribution. The question then arises, has any one such a claim? The answer is that it would seem that any one who suffers injustice has a claim for retribution. In our common courts, there are some crimes and acts of injustice which are taken up for consideration, though there are others which would never be touched, unless the individual concerned took up a charge.

In St. Stephen's case, we understand that the wrongs done him are charged up against the wrong-doers. They were already tainted with original sin, as members of the human family; they were already under condemnation to death. The Lord Jesus had already begun the work of making satisfaction for their sins and for the sins of the whole world. In His own time and way, God will judge these sinners. Hence they shall have a just recompense, in proportion as they were guilty of wrong-doing.

Jesus intimates that crimes against any of the members of His Body will have to be expiated. The doing of injury to one of the Lord's people is especially evil in God's sight, and especially punishable; for these are in special covenant relationship with Him, while the world is outside of this protection of Divine Justice, except in a general way.

The words attributed to our Lord, "Father, forgive them, for they know not what they do," given in our Common Version Bible, are not found in the oldest Greek MSS. It would be rather more difficult for Jesus to offer such a prayer than for us to do so; for the Scriptures declare that He knew what was in man. We do not know. Any prayer that we might offer respecting man would be very different from what Jesus would offer. Therefore, we must leave these words out of consideration when thinking of St. Stephen's words.

GENERAL AND SPECIAL RIGHTS UNDER THE LAW

We ask ourselves, to what extent was St. Stephen right and within his privileges in offering such a prayer? If he were one of the Apostles, we should be bound not to make inquiry, but to suppose that he was right. The fact that the words are recorded in Scripture does not prove anything more than if they were from one of us.

In our Common Law, there seems to be this principle--each individual seems to have certain rights in addition to the general rights under the Law. These special rights he may or may not press, if occasion should arise. In St. Stephen's case, we understand that he had a right to waive the claims of Justice, and did so. It is as though he had said, "I put in no protest, and ask for no vengeance on my account."

The question then arises, did he have a right to wish for vengeance on them? We think not. Our Lord's instructions are, "Be ye therefore merciful, as your Father also is merciful." (Luke 6:36.) But so far as the general principles of righteousness are concerned, we must not interfere. St. Stephen very properly limits his prayer in this sense, as if he were saying (paraphrasing), "Heavenly Father, I am not asking for vengeance on them, but that they may not be held especially responsible for this sin against me."

DEFENSE OF THE INTERESTS OF THE TRUTH A DUTY

We are admonished by our Lord to love our enemies, and to do good to them who hate us, and to pray for them who despitefully use us and persecute us. The question then comes in, Would it ever be right for us to appeal to Justice? Should we always say, "Father, forgive them; I forgive them"? Should we wish that the courts should do

nothing against them? No! Where the interests of the Lord's Cause are involved, it is our duty to say something in defense of the Truth; but not in a personal matter.

Of course, the world will not understand our motive, for the world does not act except for personal reasons. Consequently, they would suppose that we acted for our own sakes. But we have given up all our earthly rights, in consecration; that is, we covenanted to give up every claim to our just rights in the world. This is the substance of our consecration.

Where the interests of the Lord's Cause are involved, however, it is our duty to act for the good of the Truth, for the reason that certain impressions inimical to the Truth may be stopped. We see illustrations of this principle in the case of the Apostle Paul at court; also when he said to Elymas the sorcerer, "O thou child of the Devil, ...wilt thou not cease to pervert the right ways of the Lord?...thou shalt be blind, not seeing the sun for a season." (Acts 13:10,11.) In these cases, and also in that of Alexander the coppersmith, we may be sure that the Apostle was not seeking personal revenge.

This attitude should also be ours in all the affairs of life. If anything is done in opposition to those who oppose themselves, it should be done in the same spirit that the Apostle showed in the course which he took. We all find that as we grow in grace and in knowledge we develop a spirit of charity--forgiveness. This is as it should be. Greater knowledge of God, greater development in character-likeness of Christ, should make us the more generous, forgiving.

IGNORANCE THE REAL CAUSE OF MUCH INJUSTICE

The Lord blesses us in giving us a clearer knowledge of the Truth. When we come to the knowledge of the Truth, it gives us a sympathetic feeling for the world. We are all fallen. But the Apostle says, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11.) Others, who are not cleansed, not sanctified, not justified, are in the gall of bitterness, so to speak.

When we consider all the evil deeds done in the world, and when we look back through the pages of history, we can see that the majority of those who perpetrated evil did so because they did not appreciate the principles involved in the matter. St. Peter, speaking by inspiration, says that in ignorance Israel killed the Prince of Life. (Acts 3:15,17.) St. Paul, who gave the authority of the Sanhedrin for the stoning of St. Stephen, tells us that he did these things in ignorance, in blindness; and that he verily thought that he was doing God service.

If this was true of all these cases in the past, may we not think that quite certainly the same principle is operating now--individually, personally? The Lord is able to stop these things, and will do so in due time. He will lift the veil and let the light shine out in due time. But it is not the due time as yet. The Church has not yet completed the sufferings of Christ.

OUR SHARE OF THE CUP OF SUFFERING

We should rejoice in having a share in the sufferings of Christ, and should receive our share in meekness and uncomplaining obedience, realizing that the Father hath poured the cup which we are to drink. If we love our enemies and do not wish to do them harm, but on the contrary wish to open the eyes of their understanding and to do them good, then we have the right spirit. Any desire to do them injury would prove that we are lacking in the Lord's Spirit. Whoever finds that he has a spirit of viciousness will find that he has much to learn. But whoever finds in himself evidence of the Spirit of the Lord in this matter, may rejoice.

By and by, these very ones who are persecuting, slandering, doing evil towards us, will see clearly, and they will be ashamed. As the Scriptures say, "Your brethren that hated you and cast you out for My Name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." (Isa. 66:5.) The time when they shall be ashamed is the time when Christ shall appear and they shall see. "And when He shall appear, we shall be like Him." So, then, our opportunity for revenge will be future, and our revenge will be to do our enemies good. We will do them so much good that they will be thoroughly ashamed of what they are now doing against us.

===================

R5262 : page 186

MAKING THE WILDERNESS BLOOM

BIBLE STUDENTS are more and more having proofs set before them of the fulfilment of the Scriptures. The promise has stood in the Bible for centuries, that God would ultimately turn away the curse from the earth and that, instead of thorns and thistles, it would yield blessings to mankind. This great change was to come at the close of the six great Days of a thousand years each--the period of the reign of sin and death. The great Seventh Day, the Day of Christ--a thousand years--is to witness a wonderful transformation from darkness to light, from evil to good, from the curse to the blessing.

That thousand years of blessing is in the Bible styled "The Times [or years] of Restitution of all things which God hath spoken by the mouth of all the Holy Prophets since the world began." (Acts 3:19-21.) Bible Students are calling the attention of each other and of the world to the fact that the six thousand years of the reign of sin and death are past, and that we are living in the dawn of Messiah's Day--the Millennium.

Blessings are coming to mankind from every quarter. But they are not coming as miraculously as many had expected. God's blessing is coming through human enlightenment. He is lifting the veil, and men of ordinary capacity are seeing things which their equally bright forefathers never dreamed of. Artesian wells are serving to irrigate certain sections and to make them very fruitful. The diverting of streams for irrigation purposes is rapidly making arid lands blossom as the rose.

Advancement along the lines of horticulture is improving our plants and flowers greatly. It is difficult to imagine how more beautiful bloom could ever have been seen in Eden of old, or how anything more nearly perfect and beautiful could ever be hoped for in the Paradise which by and by will be world-wide. Horticulture is receiving enlightenment and blessing from Heaven. Ideal apples, pears, plums, grapes, etc., are coming to us in the place of the poor stunted fruits of the past. We may well wonder how there could be much further improvement made in some directions. Yet the matter of improvement is about in its infancy.

We quote below an interesting item respecting a valuable work now being conducted by Mr. Burbank, of California, a man who has already given us some new varieties of fruit and done much to educate the world along horticultural lines. We quote:

"While the recognition of the value of Burbank's work by the Carnegie Institution and the appropriation of funds was helpful at a time most needed, it is not as important from a utilitarian standpoint as was the bill passed by Congress last August giving Mr. Burbank grants of lands for conducting his experiments regarding the spineless cacti. The bill provides for the placing of twelve sections of desert land at his disposal in locations to be selected by him in California, Nevada, Arizona and New Mexico, each section containing 640 acres of land.

"While the stories of the spineless cactus and its possibilities as an addition to the food and industrial resources of the country were ridiculed at the beginning, the demonstrations already given by Mr. Burbank are convincing proof of its practicability. About ten years ago he began to study the cactus with a view of making it useful to the human race, instead of the enemy it always has been regarded. He recognized its good qualities, namely, that it was hardy and would grow where nothing else would, in the blistering heat of the desert, and that it had much nutrition stored in its thick leaves and golden or crimson fruit.

R5262 : page 187

"His first two objects were the removal of the sharp thorns covering the branches, leaves and fruit, and the removal of the woody, fibrous skeleton of the leaves, which made them indigestible. The cactus selected by Burbank for his experiments was the Opuntia species, native to Mexico and South America. Hundreds of thousands of seeds were planted and extensive crossings were made between the pollens of the flowers. In making the thornless cactus, Mr. Burbank recognized the fact that it took much of the vital force of the cacti to develop the powerful thorns and supply the leaves with fibers. In breeding these away he gave nature a chance to devote her energy to improving the fruit. He has accomplished this in a manner that seems absolutely marvelous.

"The fruit of the cactus is like a fat cucumber in appearance, slightly flattened at the ends. It is delicious for jelly and jams, and one variety has a pineapple flavor. The juice has been found invaluable for mixing paint, and

R5263 : page 187

the coloring of the red fruit is permanent and of great brilliance. Cactus fruit already is on sale in the Western States, and a large commercial company has been formed in California for its exploitation.

"At present Mr. Burbank is devoting his time chiefly to the selection of the sites of his experiment fields in the desert lands supplied him by the Government. If, as is generally believed, his claims can be demonstrated upon this large scale, he will add many millions of dollars to the resources of the world. There are billions of acres of desert ground in different parts of the world, and if these are all made productive, the benefit to all is apparent.

"It is claimed that an acre of cactus plants will produce 200 tons of food value. A corn production of a ton and a half is considered good, and a five-ton yield of alfalfa is exceptional. The leaves of the cactus may be used as forage as acceptably as alfalfa. If the produce is utilized for the manufacture of wood alcohol, the yield is estimated as amounting to $1,200 value per acre as against $35 for Indian corn. It must be considered that this cactus is to be produced entirely upon desert lands, which never before have been productive of anything of commercial value."

===================

R5260 : page 187

"WITH WHAT JUDGMENT YE JUDGE"

RECENTLY we received a copy of a letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of various denominations attack Brother Russell with slander and abuse, and such a manifestation of alarm and viciousness as to suggest that they are terrified and fearful that all their honor of men and titles and scholarship and musty creeds will be scattered as the chaff of the summer's threshing floor.

We trust that Brother Russell's friends, as well as his enemies, recognize how different is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows:

REV. WILLIAM G. MOOREHEAD, D.D.
DEAR DR. MOOREHEAD:

I read some time ago your article in the seventh volume of Fundamentals on "MILLENNIAL DAWN," the teaching of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of "MILLENNIAL DAWN" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" Now Jesus had said something like that--though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the MILLENNIAL DAWN series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important

R5261 : page 187

subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in MILLENNIAL DAWN as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement--that the author ignores the Holy Spirit.

R5261 : page 188

A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in condemnation of Pastor Russell when you are only half way through his books. Now, if you have gotten these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTY-SEVEN PAGES to a full presentation of the person and work of the Holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the Holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least, and this should make those who are seeking the Truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the class-room. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20; 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full Truth, and if that has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have gotten beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have gotten unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am

Yours in His service, T. S. THOMPSON.--N. Dak.

===================

R5261 : page 188

MOSES CALLED TO SERVICE

--JULY 20.--EXODUS 3:1-14.--

"Blessed are the pure in heart: for
they shall see God."--Matthew 5:8.

MOSES was forty years old when he fled from Pharaoh, discouraged. He was eighty years old when God called him to be the leader of Israel. The first forty years of his life were an ordinary schooling, the last forty a special schooling in meekness. He was now ready for service at exactly the time when God wished to use him. So thoroughly discouraged had he become that he who was ready to lead the hosts of Israel without a special Divine commission and authorization was now so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness, etc. He did not realize that he had only then become fit.

So it is with some of God's children today. They little realize the importance of the lesson of meekness--submission--teachableness. He who learns this lesson is getting the most important preparation for Divine service. "The Lord resisteth the proud, but showeth grace to the humble"--the meek, the teachable, the submissive. The Apostle, on the strength of this principle, urges the Church, saying, "Humble yourselves, therefore, under the mighty hand of God"--submit yourselves to whatever God's providence shall bring to you in life's experiences --"that He may exalt you in due time"--after He shall have made you ready for the exaltation and for the service He wishes you to perform.--I Peter 5:6.

Moses was tending Jethro's flocks, and perhaps considering how wise it was that forty years before he had been unsuccessful in arousing his brethren to flee out of Egypt. He could see now, in the light of maturer years, what a herculean task he would have had as their leader. He could see with maturer years the dangers and the difficulties of the wilderness journey. He could better understand the difficulties that would have attended his people in attempting to take possession of the land of Canaan--how they would have been resisted by the inhabitants of the land, more experienced than they in warfare, etc. Quite possibly he philosophized upon the folly of human ambitions, and concluded that the people unready to be delivered had been as wise or wiser than himself in remaining rather in bondage.

THE BURNING BUSH CONSUMED NOT

Thus meditating, while his flocks pastured on the mountainside, Moses caught sight of something most unusual. A bush was afire, yet it was not consumed. The longer he gazed, the more curious he became, until he resolved to investigate. He approached the bush. From it came a voice, declaring the phenomenon to be a manifestation of God's presence and power. Moses obeyed the command that he should take off his sandals, because it was holy ground, by reason of the presence of the Angel of the Lord. Moses covered his face in reverence, while he hearkened to the Divine message.

God's message portrayed to Moses' mind the foundation for his hopes and those of the Israelites. The statement, "I am the God of Abraham, the God of Isaac and the God of Jacob," brought to this instructed man of God a clear understanding of what was signified by this experience.

By it God reminded him of the special Covenant which He had made with Abraham, and had renewed with Isaac, and confirmed to Jacob for an everlasting covenant. Thus Moses was assured that God had not forgotten the good things which He had promised. Thus his faith and hope must have been re-established. He learned that God's time had come for the deliverance of the Israelites and for their attaining the Land of Promise--Canaan, the land flowing with milk and honey--i.e., very rich, very productive.

If during those forty years, and perhaps before, Moses had time and again wondered whether God really cared for the Israelites and why He permitted them to be oppressed by the Egyptians, he now had God's own assurance that He did know it and that He did care, with the intimation that for some good reason He had all these years waited, and had withheld help which He at any time had been able to give, and that He had a purpose in so

withholding. The Lord's explanation of the matter closed with an invitation to Moses to now be His servant, and messenger and mouthpiece to Pharaoh, calling upon him to liberate the captive Israelites.

"CERTAINLY I WILL BE WITH THEE"

Then Moses, who forty years before was full of confidence and courage, and ready to lead the Israelites, but who now was lacking in self-confidence, replied to the Lord: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This meant, Lord, surely you know that I am a failure; with all the educational advantages that I had, I am fit for nothing better than to be a sheep-tender; Lord, surely there must be some one much more competent than I for the leadership of Israel, else I fear that my people will never get out of Egypt.

God's reply was: "Surely I will be with thee." I shall not expect you to do this of yourself. I realize that it is a great task, a mighty work, but "I will be with thee." By way of making the matter forceful, the Lord declared not only that Moses should lead forth the people, but that they should come to that very mountain, "the mount of God"--and worship Him there.

Moses, remembering his previous failure, was cautious. He inquired what response he should make to the Israelites if he should tell them that God sent him this time and they should inquire, Who? Which God? What is His name? The Divine answer was that God's name is, "I AM THAT I AM"--the self-existing One. But Moses had become so distrustful of himself that he still could not think of undertaking this great work. He urged that the Egyptians would not let the people go. He felt more and more convinced that their intention was to keep the Israelites as their slaves. Another objection was that the Israelites themselves would not believe that God had really appeared to Moses.

Answering these objections, the Lord gave Moses certain signs, convincing him that he was talking to the Omnipotent One, and assured him that these same signs would be convincing to the Israelites and the Egyptians.

SLOW OF SPEECH AND INCOMPETENT

So meek was Moses that although he fully believed the Lord and trusted His power, he could not realize that even with Divine help he would be successful. It must be God's thought that some one else would be found for so important a work. Moses declared, "I am not eloquent, but am slow of speech and of a slow tongue." Moreover, he was inexperienced as a servant or prophet of the Lord. Surely it must be that the Lord was merely trying him to see whether he would be rash enough to undertake such a matter, but really intending to use some one else. But no! The Lord's answer was, "I will be with thy mouth and teach thee what thou shalt say."--Exod. 4:10,12.

So today the Lord's true people of the Gospel Age are all spirit-begotten, and are all thereby authorized and qualified to be ambassadors for God, to speak the Truth in love, in the name of God, and as servants of the Lord Jesus Christ. But to some of us at times it seems impossible to realize how great the honor God has conferred upon us in inviting us to be His agents and mouthpieces in speaking His Message to the world or to the brethren in the Church. And then when convinced that the Lord will be with us, some are in danger of being too rash and wilful in connection with the matter. While such need no encouragement, doubtless those who, like Moses, need to be encouraged, are in less danger of being injured by the great honor that attaches to the service of God in any capacity.

To the humble ones now, as to Moses of old, God declares: "I will be with thee; I will be with thy mouth and teach thee what thou shalt say." As one lesson is to have no confidence in ourselves or in our own judgment or strength, another important lesson is that we should have every confidence, absolute confidence, in God. Not until this lesson is learned will any be really fit to be God's mouthpieces. In the case of Moses, humility, lack of self-confidence, meekness, had become so pronounced in him during his forty years of training along that line that he prayed the Lord that, even if he should be used, some one else might be the spokesman. God heard his request and granted that he should have his brother Aaron for a companion and mouthpiece, when he would go before Pharaoh to make demands in the name of the Lord.

Nevertheless, Aaron was not the one competent for the great work. He did not have the same schooling that Moses enjoyed. Therefore God appointed that Moses should be as a god, or ruler, to his brother Aaron and that the latter should be as his servant, or mouthpiece, speaking only as authorized by the meek and lowly Moses in whom, because of his meekness, God was reposing the responsibility.

Everything in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for Him. If the followers of the Lord could continually keep this in memory, and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life and the greater also will be our reward in the life to come. Let us, therefore, as the Apostle says, humble ourselves under God's mighty hand, that He may exalt us in due time.

R5264 : page 189

THE REFINER'S FIRE

He sat by a fire of seven-fold heat
As He watched the precious ore,
And closer He bent with a searching gaze,
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems of a price untold.

So He laid our gold on the burning fire,
Tho' we fain would have said Him, "Nay";
And He watched the dross that we had not seen
As it melted and passed away.

And the gold grew brighter, and yet more bright,
But our eyes were so dim with tears,
We saw but the fire--not the Master's hand--
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a Form above,
That bent o'er the fire, unseen by us,
With a look of ineffable love.

Can we think that it pleases His loving heart
To cause us a moment's pain?
Ah, no! but He saw thro' the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a whit more heat

Than was needed to make it pure!   --Unknown.

===================

R5263 : page 190

MEN OF DESTINY

--JULY 27.--EXODUS 5:1-14.--

> "Blessed are they that mourn: for they
> shall be comforted."--Matthew 5:4.

NAPOLEON was styled a man of destiny, and surely many things connected with his experiences look as though the Lord's providence had something to do with him. This does not signify that he was a servant of God--far from it! But it does signify that Divine Wisdom has at all times been able to overrule the wrath of man to serve Him, and the remainder to restrain, thus to cause all things to work out the Divine purpose. Just what were the Divine purposes in Napoleon's day was far from clear, to even the saints of God then living. Indeed, we may say that that purpose is only partially understood by the Lord's people yet, although Bible Students can see with the eye of faith many ways in which the campaigns of Napoleon worked changes which undoubtedly have had much to do with the world's progress during the past century. To the ear of faith God declares, All my purposes shall be accomplished. "The word that is gone forth out of My mouth shall not return unto Me void; it shall accomplish that which I please, saith the Lord."--Isaiah 55:11.

The Pharaoh who reigned in Egypt at the time that God delivered the Israelites was also a man of destiny. We may be even more sure of this than in respect to Napoleon, because we have Divine assurance of the fact. "And in very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth." (Exodus 9:16.) "St. Paul declared that God hardened this Pharaoh's heart that he should not let the people of Israel go free. He quotes the Divine Word: "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth."--Romans 9:17.

But God's people very seriously misunderstood the purport of these words when in the past they interpreted them to mean that God had created Pharaoh a wicked, hard-hearted man, and that subsequently, He still further hardened his heart. Not so! The Scriptures declare that all God's work is perfect. He never made an imperfect man. Adam was created in His Maker's likeness, His moral image. It is sin that has wrought the havoc, that has made man selfish and hard-hearted.

VIEWING THE OTHER SIDE

This degeneracy has been passed down from parent to child along the lines of heredity, so that Pharaoh was by nature what his forefathers had made him, plus the action of his own volition. St. James declares, "God tempteth no man." (James 1:13.) There is nothing surer than that God has never directly used His mighty power to harden the heart of any human being. On the contrary, the Lord's providences, blessings, instructions and mercies are all intended to soften the heart, to take away its stoniness.

Bible Students now realize that the Apostle meant to tell us that from amongst the princes of Egypt God raised up to the throne of that kingdom a stubborn ruler, upon whose heart the mercies of God, in lifting one plague after another, would have only a hardening effect. And God raised this prince to the throne, so as to teach a great lesson respecting Divine tenderness, gentleness and forgiveness, and to illustrate the principle that God's greatest blessing to mankind--a free will--may be perverted by Satan to work his greatest injury.

Not all men of destiny are in opposition to God, however. Abraham, Isaac, Jacob, Moses, David, Solomon and the Prophets, as well as Jesus and His Apostles and all His followers, are men of destiny--foreknown, "called of God." With these men of destiny the Lord equally operates, and similarly. Upon these His mercies, tenderness and gracious promises have a softening effect, making them tender-hearted, forgiving, loving, more and more tending toward the development of the graces of the Holy Spirit--"meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

The destiny of these men is only partly worked out in the present life. They are permitted to pay a goodly price for the maintenance of their fellowship with God and inheritance of His promises. This costs them the friendship of the world, and oftentimes the loss of things highly esteemed amongst men, but it brings them the "Peace of God which passeth all understanding." And this peace and joy and comfort amidst tribulation are merely the foretaste of the riches of Divine grace which God has in reservation for these--in Messiah's Kingdom.

Such of these saints as lived before the Redeemer offered His sacrifice for sins are to have a better resurrection to earthly nature than the remainder of mankind will have, and to be "princes in all the earth" as the human representatives of the Messianic Kingdom for a thousand years. The men of destiny, from the time of the First Advent of our Lord down, are to have a still higher reward--a change of nature. The Captain of their Salvation, the Redeemer, has already reached His destiny of high exaltation, "far above angels, principalities and powers"--"at the right hand of God."--Philippians 2:9;

Ephesians 1:20,21.

The loyal band following in His footsteps in the Narrow Way, seeking, according to the Divine promise, glory, honor, immortality and joint-heirship in Messiah's Kingdom, are also men of destiny. But their destiny has not yet been attained. It is for them to wait until the full number of the elect Church shall have been called, chosen and proved faithful. Then their destiny will be reached by the glorious change of the First Resurrection; for "flesh and blood cannot inherit the Kingdom of God." By their change they will be perfected in the Divine nature like their Master. (2 Peter 1:4.) O glorious destiny! United, or married, to their Lord on the Heavenly plane, they will be His joint-heirs, a Royal Priesthood, to reign with Him a thousand years for the very purpose of blessing the world of mankind, for whose recovery Christ died.--Revelation 20:6.

Eventually, the destinies of those faithful before the Cross and those faithful since the Cross will be united in the Kingdom, as St. Paul declares. The Ancient Worthies, although proved, cannot be made perfect until the Church, of still higher destiny, shall have reached her glory.--Hebrews 11:38-40.

"I KNOW NOT THE LORD"

In due course Moses, accompanied by Aaron, who acted as his mouthpiece, presented himself before Pharaoh and delivered the Divine message respecting the liberation of the Israelites. He was met with derision, Pharaoh declaring, "I know not Jehovah, neither will I let Israel go." For a time it seemed as though the whole work would be a failure. It was a time of testing to the faith of not only Moses and Aaron, but all the Israelites. Pharaoh with great hardness of heart sent forth the edict that the tasks of the Israelites should be increased. The Israelites were doing forced labor, making bricks for public buildings.

R5263 : page 191

Apparently the bricks were made of unburned clay, and straw was provided for use as a binder. By the new rule, the Israelites must produce the same number of bricks per day, but must additionally scour the fields and hedges to gather some kind of stubble that would serve them as binders. Thus their tasks were practically doubled; and if not performed, they were beaten. Can we wonder that the Israelites of less faith murmured against Moses and Aaron and blamed them with the increase of their tasks! Nevertheless, by these very bitter experiences the people were all the more prepared to welcome the liberty subsequently offered them in God's providence.

And is this not true in respect to some of our spiritual liberties also? To some extent, at first, our efforts to please and obey God bring greater trials of the flesh, greater oppositions from the Adversary. The Lord would strengthen our faith, and cause us to appreciate the privilege of being set free from the power of sin and death, and of being inducted into His family.

R5264 : page 191

Confirmations of this very account of the tribulations of the Israelites were discovered by the French savant, M. E. Naville, in 1884. He found the city of Pithom, which the Israelites built. (Exodus 1:11.) In the British Museum in London and also in the Metropolitan Museum, New York, there are on exhibition some of these very bricks. In size they are about four inches to eight inches square and about two inches thick--unbaked, but very hard. Another traveler, describing the walls of Pithom, says: "The lower courses of these walls, and for some distance up, are made of well-made bricks, with chopped straw in them; but, higher up, the courses of brick are not so good. The straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants, which had been mingled with the mud in their making."

PREPARATIONS FOR CANAAN

The statement of Exodus 1:14 is generally understood to imply that the Israelites were compelled to learn all the trades and occupations of their masters. They had been from Abraham's time a pastoral people, and by this very operation they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one and undoubtedly a grand preparation for the necessities that lay before them. Shall we say that all this was of chance? Shall we not rather say that the Lord in His providence was dealing with them--humbling them, as well as qualifying them for the larger opportunities He intended to present?

Whoever can discern the Lord's leadings in connection with typical Israel of old should be fully prepared to note and appreciate Divine providences in his own case as a Spiritual Israelite. Nevertheless, few lessons are harder to learn than this one--that God supervises the affairs of all who are truly His. Nevertheless, it is well to remember that only those who have entered into covenant relationship with God, and who are maintaining that relationship, can apply to themselves the comforting words of St. Paul, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."--Romans 8:28. Our present experiences of disappointment, trials, vexations, oppositions, etc., are designed to work in us the peaceable fruits of righteousness, and to thus "work out for us a far more exceeding and eternal weight of glory."

====================

R5264 : page 191

SOME INTERESTING QUESTIONS

ADAMIC OR SACRIFICIAL DEATH?

Question.--Suppose that one of God's consecrated saints should die by some convulsion of nature--flood, fire, etc.--would such a death be sacrificial, or would it be Adamic?

Answer.--A consecrated child of God could not die the Adamic death. His death would either be the sacrificial death or the Second Death. If when he died he were a consecrated child of God, his death would be merely a completion of the consecration which he had previously made. Our lives are made holy and acceptable by the great High Priest, in whatever form death may come. But if in the meantime this consecrated child of God should turn away from Him, then it would be the Second Death. If he sin wilfully, deliberately, he commits the "sin unto death."--I John 5:16.

OUR LORD'S BAPTISM

Question.--Was our Lord baptized in water before He was baptized of the Holy Spirit?

Answer.--The Scriptural account of our Lord's baptism at Jordan seems to imply that God made the manifestation of the descent of the Holy Spirit on Jesus after His baptism in water. He was baptized into death before He went into the water, in the sense that He had given up His own will; in the sense that the Apostle quotes from the Old Testament--"Lo, I come: in the volume of the Book it is written of Me; I delight to do Thy will, O My God." (Psa. 40:7,8; Heb. 10:7.) Our Lord came to do everything written in the Book concerning Him.

Our Lord was already dead to His own will; otherwise He could not have gone to John at Jordan. But God's manifestation of His acceptance of Jesus' sacrifice of Himself, apparently waited until after Jesus had performed the symbol. So we read that after He had come up out of the water, the Holy Spirit descended like a dove. God gave that outward sign, not for all, but for John, who "saw and bare record," as the Scriptures declare.--John 1:32-34.

CHARACTER DEVELOPMENT

Question.--How near to the character-likeness of our Lord Jesus Christ must one attain on this side the veil in order to have good hope of being one of the Elect on the other side of the veil?

Answer.--Jehovah God will not accept anything that is imperfect. Even our human nature presented to Him sacrificially by the High Priest needed first to be covered by the merit of the Priest Himself and to be thus perfected before being Divinely accepted. In thinking of ourselves, however, we are to remember that we have the New Creature in an earthen vessel. It is the New Creature that must have the likeness of Christ.

In the flesh we are beset by the world, the flesh and the Devil. All these things conspire to hinder the New Creature from working perfectly in the old body. The will must be nothing less than perfect. As Jesus said, "Blessed are the pure in heart." (Matt. 5:8.) Purity of heart must be absolute.

The pure of heart are those whose intentions are pure, whose motives are pure, who desire the best--long for the best. These may have strong consolation, may have full confidence toward God respecting the glorious things He has promised; for they could do no more than the best they are able to do in the mortal body--and thus show their devotion.

VOL. XXXIV JULY 1 No. 13
A. D. 1913--A. M. 6041

CONTENTS

The Greatest Thing in the Universe--Part 1........195
  Purpose Served by the Gifts...................195
  Love--Varying in Kind.........................196
  Evil Surmising Not Of Love....................197
  Our Proper Attitude Toward Enemies............198
"These Things Were Types".........................198
  The "Vow" Represented in the Tassels..........199
"He Cometh With Clouds"...........................200
Living After The Flesh............................201
  Means of Spiritual Growth.....................201
  Causes of Failure.............................202
Pertle Springs and Hot Springs....................202
Fighting Against God..............................203
  Slavery's Cost to Egyptians...................203
  Waters Turned Into Blood......................204
Israel Spared, Or Passed Over.....................205
  The Passover's Real Meaning...................205
  First-Borns Blood-Protected...................206
An Interesting Letter.............................206
Berean Questions in Scripture Studies.............207

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5273 : page 194

RESISTING THE EVIL ONE

The great Adversary seems to be especially active now. About one-fourth of all the preachers in many cities have pledged themselves to an opposition to the Gospel Message which we are sending forth. Unable to do this logically and Biblically, they grasp at opportunities to slander and falsify. They are co-operating with the Brooklyn Eagle and scattering a slanderous copy of the same which seriously perverts and misrepresents the Truth. These are being sold and sometimes given away free for the purpose of arousing prejudice.

A recent number of the BIBLE STUDENTS MONTHLY has been especially prepared as a brief answer and offset to these attacks being made by those whom Satan has deluded into His service.

We are prepared to supply free in any quantity a sufficient number of these little papers to serve any city or town which has been served by the Eagle. We invite the assistance and co-operation in this service of all who love the Lord and the Truth. Orders may be sent in at once. But we advise against the using of this special issue in other places where the ministers have not entered into such a combine and are not thus actively serving the Adversary. It is, and should always be, the policy of God's people, so far as possible, to live peaceably. We do not wish to make an attack upon anybody, but merely to repel attacks and to set the people free for their benefit.

R5268 : page 194

A CURE FOR SURFACE CANCER

Cancer troubles are becoming more numerous. We know of no remedy for internal cancers except surgery. Even then a cure is doubtful. We have recently learned of a very effective and simple remedy for cancers which show themselves on the surface of the body. We are informed that a physician, after testing this remedy, paid $1,000 for the information, and that he has established a Cancer Hospital which is doing good work. The recipe has come to us free and we are willing to communicate the formula, but to those only who are troubled with surface cancers and who will write to us directly, stating particulars. No fee will be charged, but in order to protect the sufferers, we require a promise that they will not sell the formula to others, nor receive pay for the use of it, nor communicate the formula to anybody. Any one known to be a sufferer can be informed of the terms on which the prescription is obtainable through us.

1913--GENERAL CONVENTIONS--1913

MADISON, WISCONSIN, JUNE 29--JULY 6

The third General Convention of the year will be very favorably located for the friends in the Central, Western and Northwestern States. All sessions will be held in the large convention auditorium at the Monona Park Grounds. This park is beautifully located on the outskirts of the city, and is reached by the electric street car lines of Madison which run within five blocks of the Auditorium. The grounds and auditorium being on the lake front, some may find it more convenient to take the boats which run between Madison and the Assembly Grounds. The street carfare is 5c., and the boats have met this rate and will charge the same--5c. in each direction during the time of our convention.

There are no lodging accommodations at the grounds, hence all the friends will be located at most convenient places in the city of Madison. Such accommodations will, if desired, include breakfast and an evening dinner. Luncheon will be provided at the convention grounds for 10c. and 15c., as there will not be much opportunity for returning to the city between morning and afternoon sessions.

Railway rates: As a low rate of 2c. per mile is always available in this section, no further special reduction has been made for this convention. However, all expecting to attend should immediately inquire of their local ticket agent. From many points low summer tourist rate tickets are on sale to Madison. From the extreme West summer tourist rates to Chicago permitting stop-over at Madison may be found cheaper. In some instances, a party rate for ten or more on one ticket traveling together may be better. If ticket agent cannot inform you, request him to telegraph his General Passenger Agent for lowest round trip rate.

Accommodations: Address your request for accommodations (stating what days you expect to be at the convention, how many are to constitute your party, and color and sex) to Laymens Home Missionary Movement, Madison, Wis.

SPRINGFIELD, MASSACHUSETTS, JULY 13-20

This convention will be held in one of the most magnificent, large auditoriums in the world. It is located in the center of the beautiful city of Springfield, but is a cool, large, spacious building promising to be a most comfortable place for this mid-summer General Convention.

AT THIS POINT THERE IS A PHOTO OF--

SPRINGFIELD'S NEW CONVENTION AUDITORIUM

(Continued on page 207.)

Railway rates: The New England Passenger Association have granted a special rate of fare and three-fifths for the round trip on the Certificate Plan. All attending from New England points should, when purchasing tickets, mention that they are going to the International Bible

Students Association Convention, and when purchasing full fare one way ticket, be sure to secure a Certificate-Receipt. This Certificate-Receipt, signed by Convention Secretary, at Springfield, will entitle the owner to purchase a return ticket at three-fifths (3/5) fare. However, inquire of your local ticket agent at once, as there may be other special excursion rates, or a lower rate might be secured by a party of ten or more traveling together on one ticket. We understand a special train for Bible Students has already been arranged for from Boston, with a special low rate. From all other points in the United States, summer tourist rates to Springfield, Mass., or to Boston, Mass., will probably be found very reasonable.

Accommodations: Our representatives will secure best possible accommodations at moderate rates as previously mentioned. So that all may be comfortably located, however, it will be necessary, if you expect to attend, to immediately advise how many will constitute your party, stating color and sex and what days each will expect to attend. Address all requests and information to Laymens Home Missionary Movement, Springfield, Mass.

ASHEVILLE, NORTH CAROLINA, JULY 20-27

This General Convention will be most favorably located for the friends over the entire South, as well as many from the Middle and Western States and elsewhere. Being located in the mountains at a high altitude (2,250 ft.) the temperature is quite moderate. The Convention Auditorium, we are informed, is quite a large and comfortable one.

Railway rates: The Southeastern Passenger Association have granted very favorable rates from all points in the Southeast, and we advise the friends everywhere, who expect to attend this convention, to get particulars from their local ticket agent, asking for special rate to the International Bible Students Association Convention, at Asheville, N.C. Special summer tourist rate tickets are also on sale to Asheville.

Accommodations: If you expect to attend this convention, advise us promptly for what days, how many are to constitute your party, and color and sex. Address all requests and information to Laymens Home Missionary Movement, Asheville, North Carolina.

TORONTO, ONTARIO, JULY 20-27

For the Canadian friends this General Convention will be most favorably located, although no doubt there will also be a goodly number in attendance from the United States.

All sessions are to be held in the Horticultural Hall at the Canadian National Exhibition Park, West Toronto. The Park is easily accessible by Grand Trunk Railway and by King Street and other trolley car lines.

Railway rates: Railways have made the same concessions as last year. There are always special rates to Niagara Falls, which is about two hours' sail by steamer to Toronto at a moderate price. If no rate as low as 1-1/2c. per mile each way is available, purchase a one-way ticket to Toronto, and have your agent fill out a Certificate-Receipt and bring it with you. This will entitle you to a return ticket for 25c.

This Certificate-Receipt, signed by Convention Secretary, will entitle the owner to a return ticket at 25c. to many Canadian points, and to American points in the Eastern States at three-fifths (3/5) the regular rate for return passage. Be sure to secure a Certificate-Receipt, account I.B.S.A. Convention, when purchasing one-way railroad tickets through to Toronto. There may be other cheaper excursion rates for the round trip to Niagara Falls or to Toronto. Ask your local ticket agent at least a week in advance.

Accommodations: If you expect to attend this convention, advise us promptly for what days, how many are to constitute your party, and color and sex. Address all requests and information to Laymens Home Missionary Movement, Toronto, Ont.

===================

R5265 : page 195

THE GREATEST THING IN THE UNIVERSE

PART I.

"Covet earnestly the best gifts: and yet I show
unto you a more excellent way."--1 Cor. 12:31.

THE Apostle James has declared that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness or shadow of turning. Hence every gift from God would be a blessing. Even those upon whom God will execute the sentence of the Second Death may be said to receive something that is not really an injury to their best interests.

In thinking over these different gifts of God, the Apostle Paul enumerates some of those that were given to the Church in the beginning of this Gospel Age. We read in the Psalms: "Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell amongst them." (Psalm 68:18.) Some of those gifts were given to the men who became followers of the Lord Jesus. After Jesus had ascended, all His followers were to particularly wait until He would send them, from the Father, the power and blessing of the Holy Spirit, which was to come to each sincere believer, and which was to be accompanied by gifts--by some outward gift and manifestation, useful and to be used.

In our context the Apostle enumerates some of these gifts--apostles, prophets, evangelists, teachers, pastors; others received gifts of tongues, healings, power to perform miracles, power to cast out Satan, power to interpret tongues, power to discern spirits. Some received one of these and some another; some received several. St. Paul had various gifts, and declared that he spoke more tongues than they all. (I Cor. 14:18.) It would appear that the early Church thought very highly of the gift of tongues. They became very anxious to have God give them this particular gift.

But the Apostle tells them that God had still more valuable blessings than this of speaking with tongues, which they so earnestly desired. They were to distinguish between the different gifts, and they were to desire, were to prefer, the best--to exercise discrimination of mind as to which would be the best gift. He declares that he would rather speak five words in a known tongue than to speak ten thousand in an unknown tongue, and not be able to interpret. He told them that they should pray for interpretation --that they should not only desire to speak in unknown tongues, but also desire to give the interpretation, or the proper meaning in order to be understood.

In his letter to the Church at Corinth, chapters 12 and 14, he expressed the thought that these different tongues and gifts were all intended to minister to the Church for their benefit as a whole.

PURPOSE SERVED BY THE GIFTS

The gift of tongues was given at that time to supply their lack otherwise. The early Church had no Bible. Being put out of the synagogues, they had no access to the Old Testament, and the New Testament was not yet written. Therefore God's people without these gifts would have had very little to help them--to teach them. None were qualified to teach the brethren. Only the power of God could give them this ability to teach. Therefore the Apostle Paul urged them not to forsake the assembling of themselves together. As they saw the great Day of Christ drawing on, they should have great desire to come together and to discuss these things of God's Plan.

And when they were assembled, it was of great advantage to them that some one should rise to speak. And they might desire, or pray, as the case might be, that God would send them some interpretation. In this way the Church was drawn together and held together. They did not know what Message would come in this way from the Lord.

We are not to suppose that God would thus give any very deep doctrinal matters. But it does appear that in this way He gave His people some milk of the Word, until the New Testament should be arranged--written and collected in an available form. The Apostle Paul led off with these gifts to the Church. The gifts of tongues, nevertheless, were surpassed by higher gifts, some higher arrangements for them. St. Paul would rather that they should be orators, public speakers, or have an interpretation of an unknown tongue. This would mean more of personal contact with the Lord. Therefore they should desire such a gift in preference to one of less importance.

Then the Apostle proceeds: "Yet show I unto you a more excellent way!" something still better than those special gifts which he had been discussing--better than speaking with tongues, better than working miracles, better than interpreting. He goes on to show that these things would pass away, and be no longer necessary to the Church, but he was going to tell them of things that would never pass away. Therefore they should discern and seek especially the best gift. They should not only discriminate amongst these gifts and choose the best, but they should be looking beyond these to a developed condition of heart which would be specially pleasing to the Lord, and

R5265 : page 196

would bring them into closer relationship with Him.

He proceeds to explain that this is Love. They might have the gift of prophesying, of working miracles, of healing the sick, of speaking with tongues, of interpretation, and yet come short of ever attaining the highest blessing of the Lord, unless they should incorporate into their lives this better thing--LOVE. No matter how well able they might be to speak with tongues or to interpret or to work miracles, etc., this Love was a far more important thing for them to have. Then he enumerates the various qualities of Love--meekness, patience, brotherly kindness, etc. The sum of them all is Love. It is love for the brethren, love for friends, love for neighbors, love for our enemies, which would do them good, and not at all wish to see them suffer injury. This, then, is the more excellent thing.

Though the elements of Love are developed qualities and may, therefore, properly be called fruits, they may be called gifts also. From the apple-tree we get gifts of apples; from the peach-tree we get gifts of peaches; from the pear-tree, gifts of pears, etc. Since we have to do with the development of these qualities of the Spirit, they are styled fruits of the Spirit. And they are far more excellent and far more to be desired than the merely mechanical gifts, which at the first came to all of God's people, because of their special need, but many of which passed away shortly after the Apostles died.

LOVE--VARYING IN KIND

The question naturally and properly arises, What is Love? The Bible answers, "God is Love." As it is impossible to fully describe God in all His greatness, so it seems impossible to fully describe all that would be comprehended in the word Love. Love is the most powerful thing in the world; therefore Love most nearly represents God, because He is the Supreme, Almighty One. We might say that God is not this, not that, not the other. And so with Love--we might describe it by saying what it is not. Nothing can be right that is out of harmony with Love, as nothing can be right that is out of harmony with God. The Apostle says, in describing Love, that it does not think evil, does not vaunt itself, has not the disposition to be puffed up, is not easily provoked, does not take pleasure in iniquity, etc.

We may, of course, remember that our word love is made to cover a variety of sentiments; for instance, the love of a hen for her chickens, her care over them; the love of a father and mother for their children, and their care over them. Love, then, includes this interest in all that are under one's care. God has this quality of sympathy which leads Him to look out for the whole universe --all sentient creatures, all that have life. He is bound by Love to look out for all these.

In human love--natural love--we find sympathy a very strong quality. Then we have a higher than mere sympathetic love--we have esteem, appreciation of some admirable quality. We say that we love certain traits in the character of some one. Again we have something more than mere sympathy and esteem; we have affectionate love. That is a very real and deep interest in every affair of the one we love--a deep, sympathetic love which would stop at nothing--even though it is an earthly love. The only thing that could be superior to it would be our love for the Almighty, which should dominate us as superior to this affectionate love.

Later comes in the spiritual love for the Lord's people which seeks to avoid all fleshly preferences, seeking merely to live as a New Creature, and to look after the welfare of the New Creature. Thus doing, we become closely united to the things of God and to all who are associated with us in the work of this Gospel Age. This is the highest type of love on any plane of being--this into which we have entered. God is Love. The more we grow up into this proper, spiritual Love, the more we are growing up into the character-likeness of our Father, of which we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect."--Matt. 5:48.

This love does not stop with those who are appreciative of it, but also goes out to those who are unappreciative, knowing that something is hindering them from attaching any value to such love. Love, then, is so much of God's likeness, the thing to be most appreciated, the thing without which all else in life is useless. To be devoid of love is to be devoid of God-likeness. And so the Apostle goes on to enumerate the characteristics of this love--meekness, gentleness, long-suffering, brotherly

R5266 : page 196

kindness, godliness [God-likeness]--Love. All of these are merely parts or streams of Love flowing from the inexhaustible Fountain. These characteristics all proceed from Love, and are strong in proportion as our love is strong.

JUSTICE THE BASIS OF LOVE

Next we inquire as to the way in which Love fulfils the Divine Law. Divine Law is not necessary as respects restraint from good deeds. There is no need of a law to say, "You shall not do too much for your brother, or give him too much money." No law is necessary along these lines. But Divine Law steps in and says, "You shall not come short of a certain standard." So the Law calls merely for justice.

The Apostle Paul points out that since the Law calls for justice, we shall not murder our neighbor either by our act or by our tongue. We must be perfectly just in everything pertaining to our neighbor. Every thought of our mind must be just, absolutely just. This is the standard of the Divine Law. We are violators of the Law if we give less than justice to anybody. Therefore the Law as set forth to the Jews, told them what they should not do. "Thou shalt not bear false witness." "Thou shalt not steal," etc.--telling them merely the things that they should not do. Whoever loves his brother would not wish to steal from him either his property or his good name. Hence love fulfils everything that the Law could demand.

Love has no limit in its capacity; as, for instance, God's sympathetic love was exercised toward mankind after He had pronounced the sentence of death. That death sentence must stand, yet

"'Twas Love contrived the way
  To save rebellious man;
And all the steps that Love display,
  Which drew the wondrous plan."

Love has done this by providing for the satisfying of the Law in respect to Adam, so that Adam can be freed from the Law sentence. Justice could not lay this obligation upon the Logos; therefore God could not command. The only thing He could do was to set before Jesus certain incentives. God set before Him the joy of being the savior of men, and the additional joy of high exaltation in God's Love and favor and to the glorious Kingdom privileges. So Love might use various inducements.

Love with us must also be just. We can never take what belongs to one and give it to another. The sympathy may be there, but Love cannot act in violation of Justice. Hence the advantage that Christians have who are students of God's Word. The Bible gives us the true conception of what justice is. It gives us the balance of a sound mind. The Heavenly Father has sympathy and love, but He exercises these qualities according to the

R5266 : page 197

principles of justice. We are not limited to justice. It was not our law that condemned our brother, but God's Law of Justice. So we are at liberty to exercise our love beyond mere justice.

Jesus gave the example of one who owed his master a large sum of money; and when he could not pay, his master forgave him. Then this man went out to one who owed him a few pence, and, because he could not pay the debt at once, began to inflict punishment. We ourselves cannot render perfect justice, and we cannot rightfully require it of others. God, who is perfect and just, has a right to demand justice.

EVIL SURMISING NOT OF LOVE

Love, as we have seen, is that great and grand quality which more fully than any other quality represents our Heavenly Father. Love includes a great many things--not merely generosity and affection. It seems to include every good quality--things that can be appreciated outside of justice.

The Apostle's statement, "Love thinketh no evil," is not to be understood to signify that Love is blind to evil, or that those who have the spirit of love are blind to evil. On the contrary, Love is wounded every day by contact with evil influences, and Love cannot help knowing that it is an evil thing that is doing the wounding. Love is not, therefore, to be blind, and say that there is no evil thing--no such thing as sin, selfishness and meanness; all these various things exist. Love is in contention with all these unlovely things.

Love thinketh that there is evil, and our quotation from the Apostle does not contradict this. The imperfection in the translation may perhaps be charged with the apparent difficulty. "Love does not surmise evil," would seem to be the proper thought. What is it to surmise evil? We answer that we have various means for arriving at conclusions. We see some things. We gain knowledge in various ways, direct or indirect. And for Love to have knowledge of evil is not wrong. But to surmise evil--to imagine evil when we do not have the knowledge--is wrong. Love does not surmise evil.

If we saw some one do an evil deed or knew in some way that the evil deed were committed, and it came under our jurisdiction, Love would not hinder us from punishing the guilty person. Suppose the matter is mere hearsay and the report not well founded; then Love would be prompt to say, "I do not know that this is so. I will need to have proof." Love would wish to think well of every circumstance, every condition. If we saw that murder was committed, we would not be justified in surmising who did it. We might think who were the most probable ones, in order to make an investigation. We would think of the persons who had less love, but we should not hastily decide who is the murderer, simply because he or she has an unsavory character, an unloving character. We are to give him the full benefit of the doubt. We are to make investigation.

It would seem that some of the most serious wrongs have been committed by surmising evil. Evil has been surmised against people without a shadow of proof. It is not for us to say that any are totally depraved. Very few are totally depraved. But whoever surmises evil, even a little, shows that he is lacking in the quality of Love. Whoever surmises evil much shows that he has a very small degree of Love. Evil surmising makes countless thousands mourn. Surmising evil of others has caused more suffering in the world than all the battles that were ever fought!

The Lord's people are being taught of God, and hence are learning more and more to control their thoughts and words and acts. Our thoughts are to be kind! Our thoughts are to be generous! Our thoughts are to be just! We are not to allow an evil suspicion to lodge in our minds against anybody. The common law of man decides that no judgment shall be passed against any one until the thing be proven against him. Those who have done the most evil and caused the most difficulty are those who have surmised evil against others. But it is better if we learn this as a precept from the Lord's Word, and happy are we if we see the degrading power of evil-speaking and evil-thinking and entirely refrain therefrom.

"LOVE YOUR ENEMIES"

The basis of this instruction--that we love our enemies --is evidently that our characters may be developed. Retaliation is a natural element of the mind, and particularly of the fallen mind--the fleshly mind. The more selfish we are, the more inclined we are to render evil for evil, slander for slander, blow for blow.

Our Lord taught the very reverse spirit. We are to love even our enemies, doing them good in return for their hatred, and ever sympathizing with their condition and desiring blessings upon them from the Lord, while they are feeling the very opposite toward us, as indicated by the persecutions they practise upon us. The Lord says that we are to do this in order that we may be the children of our Father who is in Heaven. We have been begotten of the Holy Spirit, and by practising along these lines we become more and more like Him in character.

Possibly at the beginning of our experience we may not see why we should do this. We must practise along this line in order that we may develop His character. Some one might ask, Will not God punish His enemies? Yes! "All the wicked will God destroy." Does not God punish those who sin? Yes, all who sin will suffer. Then why should not we practise along this same line? Because we are not yet qualified to do so. In time, we shall be judges of mankind, but we shall not be prepared for this until we have first learned the lesson of love. We would be too severe, and would not be inclined to do them all the good that God would have us do them.

Does God require us to love where He does not love? Oh, no! "God so loved the world"--when they were yet sinners! Has God then not a love for mankind? Yes, He has a certain love for all mankind. He will see that every righteous act will have a just recompense of reward. And He will make reasonable allowance for all with whom He deals. He has a broad, sympathetic love, and wishes to make allowance for these in the way which He sees to be best for them.

When we practise this love to our enemies, we are developing a side of our character which is much unbalanced. If we get this side balanced, the other side will become balanced also. Naturally we wish to see that everything wrong is punished, and everything right rewarded. In other words, justice stands nearer to us in our imperfect condition than does love. Therefore, in order to be used of God we must cultivate this quality of love. We see why God is sympathetic with mankind. To all the wicked He is a consuming fire; that is to say, He is so opposed to everything that is impure that it will be destroyed, sooner or later.

It is because the Lord sees in our human family, the human race, certain elements of Godlikeness that He is dealing with them at all, we may be sure. If from God's standpoint He had seen that men were only evil, continually evil, we may feel sure that He would not have made any arrangement for Restitution in the next Age. It is

because God sees that some of the human family would rather be right than wrong that He is going to all this trouble of redemption, taking all this time, etc., to give these everlasting life. In the meantime He is granting the experiences of the present, which will be helpful to them through all eternity.

OUR PROPER ATTITUDE TOWARD ENEMIES

We do not suppose that God has a love for Satan, although at first He did have a love for him. But since Satan is now of an evil, vicious character, it would be wrong for God to love him, and it would be wrong for us to love him. Even the worldly condition we must not love. We cannot serve God and Mammon. We cannot love God and Mammon, because they are opposite. But as regards Satan, it is not our part to slander him, nor to express vituperative sentiments toward him. He is God's enemy. And God is able to attend to that case much better than we. So we are not to judge Satan nor to revile him. We read that even Michael would not bring a railing accusation against him, but said, "The Lord rebuke thee."--Jude 9.

We are to do all the good we can, and be as helpful as possible. We are not competent to judge, to decree. It is therefore our duty to be fully submissive, and in due time the Lord will manifest the principles of righteousness, as in contrast with the principles of error. He will render His just verdict in due time, through His appointed Channel.

In respect to those who ignorantly seem to be adversaries of the Church at the present time, we are to have a sympathetic love--not the love of a brother. God refuses to accept any of these as His children; He merely exercises toward them sympathetic love. He does not wish to do them any harm. Rather He is preparing to assist them. By and by He will provide for them everything that will be helpful in bringing them out of their sinful condition. We would rather assume that all of the human family are what they are because of the fall and not because of wilful love of sin. To take any other viewpoint would be judging, and we are not authorized to be judges now.

Taking this viewpoint, we recognize that some of our race fell more in one direction, and some more in other directions, and that "all have sinned and come short of the glory of God"--the glorious standard which God has set. We ourselves need Divine sympathy, and we ought to be glad to render sympathy to others.

(To be concluded in our next issue.)

====================

R5267 : page 198

"THESE THINGS WERE TYPES"

"Now these things were our examples [Greek tupos--types], to the intent that we should not lust after evil things, as they [typical Israel] also lusted....Now all these things happened unto them for ensamples [Greek tupos--types]: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."--1 Corinthians 10:6-12.

ST. PAUL'S WORDS have great weight with every reader of this journal. The above text, even in our Common Version, is very strong, very forceful, but its force is multiplied when we notice that in the Greek the word type is used; for a type is a very exact pattern of the antitype, which is on a larger scale.

The force of the statement is further intensified when we notice that the Ends, or Harvests, of the Ages are referred to. The Apostle lived in the Harvest of the Jewish Age; and we believe that we are living in its antitype, the Harvest of this Gospel Age. More than this, in the Greek the Apostle's words imply a special pressure, or testing, connected with these Harvests--just such pressure and testing as we know were upon the Jewish nation in St. Paul's day, and just such pressure and testing as are upon Christendom in this our day--the Harvest, or End, of this Gospel Age.

Literally, St. Paul said, "They are written for our admonition upon whom the Ends of the Ages press down." Elsewhere the same Apostle urges respecting this same time, that God's people should have on "the whole armor of God" in this "evil day," that they may be able to stand. (Eph. 6:13.) Here he suggests that in this Harvest time some of us may feel too self-confident, and hence not sufficiently watchful, careful. He urges, "Let him that thinketh he standeth take heed lest he fall." The wherefore of verse 12 connects this danger of falling with those stumblings and fallings of Israel which, the Apostle tells us, are "our types."

SUGGESTIONS OF ANOTHER

A dear brother in the Truth writes us at considerable length concerning the five different experiences referred to by the Apostle as "our types." Studying these with apparent great care, the brother thinks that he sees double fulfilments of these types during this Harvest time. He notes the invasion of Darwinism among God's people, as corresponding to the invasion of the quails among the Israelites lusting after flesh as against the manna. The teachings of Evolution ignore the Bible statement of man's fall, of the redeeming work of Jesus, and of the ultimate blessing of the world through His Kingdom, and give the people in their stead worldly doctrines for religious food; especially the view that man has evolved from the brute by natural inherent forces. This temptation upon Christendom has led to great deflections, and through it many have lost their spiritual hopes, if not their spiritual lives.

The second temptation, pictured by the worshiping of the golden calf, the brother understands to be the worship of self and the works of self, especially evidencing itself in the Higher Criticism movement, wherein religious leaders, seemingly in self-love, set forth to the people the product of their intellects as objects of worship, instead of holding Jehovah, who is set forth in the Scripture Plan as Perfect in Wisdom, Justice, Love and Power, as the One to be worshiped. The worship of money, also, he thinks is incidental to the decline of the worship of the true God. This temptation also has resulted in much spiritual harm and death.

The third temptation he also interprets symbolically, understanding it to mean improper combinations as between things spiritual and things temporal, and between things true and things false, as represented in the tendency to mix religion and pleasure and money-getting, and also the disposition to combine various religions with politics. This also, he suggests, has caused considerable destruction of spirituality in Christendom.

The fourth test, styled by the Apostle as "tempting Christ," was a rebellion against Moses, who typified Christ. The people desired to take a short-cut through the land of Edom, thus to enter the Promised Land, whereas Moses directed their course by a more circuitous journey through the wilderness. Our brother sees in this

R5267 : page 199

a type of how in our day there has arisen in all the nominal churches an opposition to the narrow way of self-sacrifice--the wilderness journey toward the Canaan of Rest--a desire to make a short-cut, taking in the pleasures of this present life and the fellowship of the world. This temptation is represented by the official removal of restrictions upon Christian conduct, by which it has become popular for Christians to become theatre-goers, novel readers, game players, society people, and social and political reformers, supposedly the highest type of Christian workers.

There is a murmuring against the "narrow way" of discipleship--a murmuring against the voice of the Lord through the Scriptures and against all those who walk in that wilderness way, in the footsteps of Jesus, and who teach others so to do. The fiery serpents have bitten many of these murmurers. Many are sick because of these bites, and only a recognition of the efficacy of the Redeemer's blood can save them unto everlasting life. Thank God, for many of them there will be a further opportunity for looking to Jesus than has been afforded in the present life!

The fulfilment of the fifth of these types of the trials and testings of this Harvest period our brother believes to be just upon us, and will be by far the most severe test, and will mean the spiritual death of large numbers. He is inclined to connect its fulfilment with THE WATCH TOWER publications and the wide murmurings against them--as mouthpieces of God.

In all of these "our types," the brother thinks he finds not only nominal Christendom involved, but also in a special sense those of God's people who see and appreciate the time in which we are living as the Harvest time, and who are enjoying the "meat in due season" now provided for the Household of Faith. It is unnecessary for us to elaborate the brother's application of the first four of these temptations, tests, as they have had fulfilment in connection with the Harvest work and THE WATCH TOWER publications. We will, therefore, be content to

elaborate a little his view of the fifth of these trials belonging to this Harvest time, and written for our admonition, as "our types."

THE "VOW" REPRESENTED IN THE TASSELS

In Numbers 16, we have in great detail the fifth of "these things written for our admonition," as "our types." Our brother urges that the account really begins with the last four verses of Numbers 15. There the Lord directed Moses, saying, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring; that ye may remember and do all My commandments, and be holy unto your God."--Numbers 15:38-40.

The brother points out that the word here rendered fringe is in the Hebrew tsitsith, and signifies a tassel. The Jews still follow this command. Next to their skin they wear a holy cloth a few inches long, over their chests and backs, with a hole in the center for the head, much resembling a garment worn by the priests. Upon the corners of the holy cloth they fasten tassels tied with blue ribbon. The symbolism is "Holiness to the Lord."

Interpreting this, the brother suggests that it was a new commandment or counsel given by Moses as the Lord's mouthpiece, and that it was this that led to the rebellion of Korah, Dathan, Abiram and On, with two hundred and fifty of the principal men of Israel. Ostensibly their rebellion was not against God, but against Moses; but really it was against God, because Moses merely acted as His mouthpiece.

Applying these things, the brother suggests that the "Vow unto the Lord" suggested in the columns of THE WATCH TOWER as an aid to greater holiness and as an assistance in remembering the Lord's commandments, was presented to the Lord's people in 1908. True, the Vow was not presented as a command from God, but merely as a suggestion of something which would help the Spiritual Israelites in their endeavor to grow in grace and knowledge and love, in holiness and in sympathetic fellowship with each other, remembering each other and all the interests of the Work daily at the Throne of Heavenly Grace. This suggestion of something for their spiritual advantage and for their protection in this "evil day," when it is a question of "who shall be able to stand," was expected to bring a hearty response from all who are "Israelites indeed."

After Moses had given the instructions from the Lord respecting the fringes, etc., to the surprise of many, there followed immediately an uprising amongst the Levites--amongst the consecrated--under the leadership of Korah. The uproar was seemingly on the question of holiness. "Two hundred and fifty of the princes of the assembly, famous in the congregation, men of renown,... gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"--Num. 16:2,3.

The suggested application of this type is that as "our type" the "fringe" tied with a blue ribbon (Num. 15:38) represents the Vow, we looking upon it as a means of grace, as an assistance toward the remembering of all the commandments of the Lord to do them, and that "Ye speak not after your own heart and your own minds." The Vow is a suggestion that we remember God's commandments and speak not after our own heart of the flesh, nor after our own wisdom, but that we remember and do all of God's will and requirements and glorify our God. The rising of Korah, Dathan, Abiram and On, with the two hundred and fifty of the principal men of the congregation, represented in type the opposition engendered against the Lord's Harvest work, now being carried on through this journal and the Watch Tower Society, and which took for its text, in opposition to the Vow suggested, "Ye take too much upon you, seeing all the congregation are holy, every one of them." Wherefore then lift ye up so high a standard of the Lord? Why lift up so high a standard of righteous endeavor of thought and word and deed?

MOSES EXPOSTULATED IN VAIN

How Moses entreated and expostulated, and how he was reviled, is described in Numbers 16:4-35, also the final result--that Korah, Dathan, Abiram and their families were swallowed up by the opening of the earth, and the band of two hundred and fifty were destroyed by fire. This is interpreted to signify that those rebellious ones who posed as being so holy were disapproved of the Lord, and in some manner, in the antitype, will lose their spiritual life--possibly by being swallowed up, or consumed, by worldliness, business, etc. Our interpreter suggests that this taking of censers and offering of incense by these men, pictures the bringing forth of many tracts and

R5268 : page 200

pamphlets as offerings of incense to God by those who oppose us.

Aaron stood in the midst of the offerers with his censer and incense, and his offering alone was accepted. The brother also calls our attention to the sequel of the matter, which he believes may yet in some degree be future.

The children of Israel, instead of recognizing the Justice of the Lord in dealing with those who were rebellious against His Divine arrangements, condemned Moses and Aaron for the death of Korah, Dathan and Abiram and the two hundred and fifty transgressors, ignoring the Lord's relationship to the matter entirely. (verse 41.) A host of them gathered against Moses and Aaron, and murmured, saying, "Ye have killed the people of the Lord!" The result was that the Lord's anger was aroused against the murmurers. A plague broke out amongst them, so that fourteen thousand seven hundred perished as a result. And the remainder were spared because of the haste of Aaron in running into the midst of the afflicted people with the holy and acceptable incense. The brother suggests that this was next to the most destructive plague of the five, and that this is the portion which the Apostle specially emphasized when saying, "These things were our types." "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

LESSONS WE MAY SAFELY LEARN

Without fully endorsing every item of the foregoing, we must say that some features of these, "our types," fit reasonably well to the interpretations suggested. However, entirely aside from these types, entirely aside from this or any other interpretation of them, we know that we are living in the "hour of temptation" (Rev. 3:10), in the "evil day," in which this Age will be merged into the New Dispensation. We surely know that "Judgment begins with the House of God." We surely know that it is to extend eventually to all Christendom. If the Judgment, or trial, or fiery testing, of the world, will mean to them "a time of trouble such as never was since there was a nation," it will surely mean a time of fiery trial to the Household of Faith, with whom it begins. The question is, "Who shall be able to stand?" The answer is, the holy--the sanctified in Christ Jesus.

The spirit of rebellion against all laws, rules, regulations, human and Divine, seems to be in the very air we breathe. It is a time therefore for the child of God to be seeking peace and pursuing it increasingly, as far as possible with all, acting as peacemakers and not as strife breeders. It is a time when many seem prompted to offer incense which the Lord has not commissioned them to offer. The spirit of ambition, rivalry and desire to be greatest amongst the Lord's people is one of the most dangerous foes of the Church, not only to those over whom they rule, but also to those who will be the rulers and teachers. The lesson to every one of us is, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

Another lesson is that loyalty to God means that we shall remember that He has undertaken the supervision of His Church's affairs, and that He is competent for all that He has undertaken. Consequently, the loyal and obedient must be careful how they undertake to be or to do, to make or to break, anything connected with the work of the Lord. They are more and more to expect and look for Divine leadings in all of their affairs, and equally in the affairs of the Church of Christ.

===================

R5269 : page 200

"HE COMETH WITH CLOUDS"

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him."--Revelation 1:7.

THIS Scripture is generally quoted as a proof that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them--especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth Me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the First Resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world--"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Philippians 2:9,10.) When He was a man, he was "a little lower than the angels." (Heb. 2:6-9.) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "Times of Restitution of all things, which God hath spoken by the mouth of ALL His Holy Prophets since the world began."--Acts 3:19-21.

How shall we harmonize this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble--the word "clouds" being used to signify trouble--in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world--"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21.) That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding --see Him in the sense that we see Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, "I see now"--meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4:4.) There are a great many

R5269 : page 201

blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's Promise made to Abraham and all the Prophets after his day.

The Jews will come to recognize Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Romans 11:25,26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognize the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24:30.) The Prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zechariah 12:10.) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a parousia, or presence, of Christ, which will be known only to His Church, His Bride class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

===================

R5269 : page 201

LIVING AFTER THE FLESH

"For if ye live after the flesh,
ye shall die."--Romans 8:13.

THESE words, addressed by the Apostle to the consecrated Christians living at Rome, are equally applicable to Christian people living all down through this Age. The terms all during the Gospel Dispensation are the same. They have not changed, and will not change. The call is to become soldiers of the Lord Jesus Christ, under the banner of the cross, and to have the trials and the difficulties in the present life and the reward that will follow. The agreement of our consecration is that we will make a full surrender of ourselves as human beings, that we will give up our earthly rights and privileges, as we have control of these. It includes still more than this. It includes the giving up of our hopes as members of the world of mankind.

God's provision for the world is that they shall be recovered from sin, and brought back to the full human perfection lost by Adam's disobedience. We who accept the offer of this Gospel Dispensation surrender all those Restitution privileges which Jesus' death would have given us. We surrender these for the hope which the Church is granted, not the hope of human perfection, but the hope of being accounted worthy to attain, with the Master, to glory, honor and immortality--the Divine nature.

These are merely hopes, merely prospects. We do not see the glorious things themselves. We merely have the Lord's Word respecting them. We give up the earthly hope for the Heavenly hope. These begotten of the Holy Spirit are called New Creatures. And these New Creatures are to live, not after the flesh, but after the Spirit. That is to say, they are not to obey the dictates of the flesh, but those of the Holy Spirit of God.

MEANS OF SPIRITUAL GROWTH

This Holy Spirit that they are to obey they receive in several ways. Primarily, they receive it in begetting, and it is an influence directly from God. This spiritual creature, thus begun, is to grow in grace, knowledge and love--to grow up into Christ and into full development in the Body of Christ. And this New Creature is to feed on the Word of God. It is not only to use the Word of God, but also to go to the Father in prayer and note His providences. It may even learn some things by its failures and by the disciplines incidental to those failures.

These New Creatures are thus to demonstrate their loyalty of heart, their confidence in God, in all these matters. And if they do this to the end of the journey, eventually they will reign in the glorious Kingdom of Messiah. And those who will receive the reward of joint-heirship with the Lord, will be those who have proven their loyalty even unto death.

The great Captain of our Salvation was the first One who was given this opportunity. He was found faithful. He laid down His life in obedience to the Father's will. His experiences were the cup which the Father poured for Him. At all times the language of his inmost being was, "I delight to do Thy will, O Lord! Thy Law is written in My heart." This is the course that must be followed by all who would reach the same goal as Christ, and be a joint-heir with Him in His Kingdom.

A joint-heir is a co-inheritor, one who shares an inheritance with another. The Father purposed from the very beginning that He would have, not only the Head--Christ--but also the Church, His Body. "He who foreknew Jesus foreknew us also by Jesus." The Apostle says that, in bringing many sons to glory, it behooved God

R5270 : page 201

to make the Captain of our Salvation perfect through sufferings--through the things that He suffered. And those sons who would be associated with Him in that glorious Kingdom must suffer also in the things through which they pass.--Heb. 2:10; 2 Tim. 2:11,12.

Amongst the trials and difficulties through which the followers of our Lord must pass, are the besetments of Sin and Satan, the allurements of the world, and the weaknesses of the human nature. Some of these the Master underwent--but He was holy, harmless, undefiled and separate from sinners. We are not able to overcome completely, and so we have the imputation of the merit of Christ to cover our unintentional blemishes. Jesus had no such allowance made for Him. We who are imperfect and blemished have this arrangement made for us in order that we may have an opportunity of reaching this goal. Every imperfection that we have is

R5270 : page 202

covered by the merit of Christ. Thus we are well started on this race-course.

We are not only to resist sin, but we are to lay down our rights. We are to count the spoiling of our goods all joy, knowing that our trials, rightly received, are working out for us a far more exceeding and eternal weight of glory. If any would be intimidated by the loss of name or fame or what-not, he would not be of the right spirit, and would not be classed as an overcomer.

TWO CLASSES OF THE UNFAITHFUL

We have been describing the faithful ones--those who walk in the Redeemer's footsteps to the end. But there are two other classes. The one class returns to sin again --as St. Peter says, "like a sow to her wallowing in the mire." (2 Peter 2:22.) Such have no provision made for them. They have gone clear back on their Covenant, and the Apostle points out that there is nothing left for these but "the blackness of darkness."

Then there is another class, who would not think of going back to live in this manner, like the hog, to wallow in sin. But they are held back by the fear of death, and are all their lifetime subject to bondage. (Hebrews 2:15.) They fear that sacrificial death. They will not exercise sufficient faith and courage. They will not be of the favored class, because they have not a sufficiency of the Master's character. And yet they are not bad. They have a loyalty of heart. If this were not so, they would go back to the wallowing in the mire, like the other class described.

The Lord sees that these love Him, and that under favorable conditions they would be very glad to live for Him. But they are living in an adverse time. And the Lord in great compassion does not suffer them to lose all, but provides for them a way of escape. So He allows trials to come upon them--it is God's providence that does this. As the Apostle says, He delivers such unto Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus. If such profit by their experiences, they might get into the Great Company class and be of the spiritual nature. But they will not be counted worthy to be sharers in the highest blessing, the Divine nature.

A place in either of these two classes is not, as a rule, reached instantly. Any one begotten of the Holy Spirit at one moment could not the next moment die the Second Death. There is too much of a difference between spirit-begetting and the condition of wilful sin for us to imagine that they could follow closely the one upon the other. They are opposites. It would be impossible to pass from the one condition to the other instantly. So this class prospers for a time, but as the trials, difficulties and persecutions incident to the Christian life come in they gradually fall away.

CAUSES OF FAILURE

In these classes there is a failure to live up to the standard. In both cases there is a tendency to take a medium course--neither to live close to the Lord and His requirements nor to drift away from Him. As the Apostle says, if we continue to live after the flesh, if we take that course of life which would be pleasing to our old natures, we may know that it is the broad road that leads to destruction. And so if we live after the flesh and continue so to live, the end will be death.

We learn from the Scriptures that the Lord would not allow any who really love Him, who are loyal of heart and have merely made a misstep, to go into the Second Death. The Apostle John says, "If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." (I John 2:1.) Let him come to the Throne of Grace, that he may obtain mercy and help in time of need. But any misstep would have a tendency to lead us farther and farther away from the goal. We are always to press on. The death of those who live after the flesh will be the Second Death; for these New Creatures have already passed from the first death. The Apostle says that we have passed from death unto life.

We, this class referred to in the text, have received our share of the Sacrifice of Christ, and having received our portion there would be nothing more left for us, if we should lose it. And if any of these misuse their share, any death that they die would be the Second Death. There is but one death to the New Creature; for it can never be redeemed. Every provision is made for helping it, but no provision if it takes the position of a wilful sinner.

The Apostle says, "I beseech you, brethren, that ye present your bodies a living sacrifice." And this is what the faithful are doing--laying down their lives. And this is the condition on which they will obtain the great reward of the Divine nature!

====================

R5270 : page 202

PERTLE SPRINGS AND HOT SPRINGS

OUR Western Convention Tour may properly be termed a series of Conventions, of from one day to eight days' duration each. First came one day at Kalamazoo, Mich.; then one day at Toledo, O.; then one day at Jackson, Mich.; then one day at Kansas City, Mo. At all of these cities interesting public meetings were held, averaging about 1,200; besides smaller meetings for the interested.

Next came Pertle Springs, Mo.--an eight days' Convention. It had an attendance of about 500, with occasionally 800, when swelled by the public. All seemed to enjoy this quiet resting place, away from distractions of every kind. The program showed fourteen Pilgrims. Besides these, others of ability were tried out on symposiums. Fifty-four were immersed--25 brethren and 29 sisters. The Editor's stay was for only two days. He hastened onward.

Oklahoma City was our next stop. Two meetings were with the interested, including about 100 from nearby places. Seventeen were baptized. A public meeting was attended by fully 3,000. A deep interest was manifested and we trust some were drawn nearer to the Lord as the eyes of their understanding opened more widely to the beauties of God's Word.

Little Rock, Ark., had a One-Day Convention with about 200 friends in attendance. The public meeting was rated at 700. The public is surely awakening to a realization that the lack of church attendance is to be attributed to a lack of faith; and the lack of faith to be attributed to a lack of knowledge of the Bible's real teachings.

Hot Springs, Ark.--Our eight days' Convention here was none too cool at midday, but the friends had a most enjoyable time. It was a splendid Convention in every good sense. The friends in attendance represented thirty-two States, to the estimated number of 1,000--though we doubt if there were so many except at the public meetings, when the attendance ran up to the auditorium's capacity. Total number immersed forty-one--23 sisters and 18 brothers.

Amongst the items of interest here were three resolutions

R5270 : page 203

of the I.B.S.A., declaring:--

(1) That it is the sense of the Convention that the time has come for the learned to inform the less learned that the Bible words Sheol, Hades, Tartarus and Gehenna do not refer to places or conditions of fiery tortures, but that the first two signify the tomb;

(2) That the Earth was already created when the narrative of Genesis begins: "And the Earth was, without form and void"; that the seven Epoch-Days of Genesis should be made known to the public, that the true harmony between the Bible and Science may be realized.

(3) It was unanimously resolved that the time has come for the use of moving pictures in teaching Bible truths. It was brought out by the discussion that the Lord sanctioned this in His use of parables and in the symbols of Revelation, which are word pictures. It was conceded that so important an avenue for reaching the heads and hearts of mankind should not be neglected.

The Editor later explained that he had been at work upon this very plan for three years and now had almost ready hundreds of beautiful pictures, which will undoubtedly attract great crowds and herald the Gospel, and help the public back to faith in God, and in the Bible as the Word, or Revelation of God.

Later, when endorsing the Convention's resolutions, the Association's President declared that he would advocate the use of "The Temple," West Sixty-third Street, near Broadway, New York City, as the permanent home for the Gospel in pictures--"The Photo-Drama of Creation." He believed that its use on seven days of the

R5271 : page 203

week, and three times daily, would prove a wonderful work of grace to many--much more so than to use it merely one day of the week for preaching.

This led to an explanation of what "The Temple" is. Almost providentially a property worth nearly half a million dollars had come under the Association's control for

Gospel work. True, the property is mortgaged for nearly its worth; but no matter: the low interest will be a very moderate rental. Besides, while The Temple will be the home of "The Photo-Drama of Creation," the Exhibition will have numerous duplications, for the preaching of the Gospel far and near.

At Hot Springs, Brother Russell joined the Excursion Train. It consisted of nine cars, and in them about 200 Truth friends, desirous of accompanying their Pastor on the trans-continental tour.

The Convention was royally welcomed by the Business Men's League of Hot Springs, and urged to "Come again." Their letter of invitation addressed to the I.B.S.A. Secretary follows:

DEAR SIR:

The Business Men's League of Hot Springs, Arkansas, herewith tender the International Bible Students Association, a hearty and cordial invitation to hold their next convention in Hot Springs.

In extending this invitation, we wish to assure you of our appreciation of the honor and pleasure you have conferred upon us by favoring us with your presence during the past week.

Hot Springs is to be congratulated upon having had your celebrated leader, Pastor Russell, in our midst, and you may rest assured that, should you decide to accept this invitation, nothing will be left undone to make your next visit one of the most pleasurable and memorable ones in the history of your organization.

Trusting you will favor us with an acceptance, we are,

Yours very truly,
HAMP WILLIAMS, President.
GEORGE R. BELDING, Secretary.

===================

R5271 : page 203

FIGHTING AGAINST GOD

--AUGUST 3.--PSALM 105:23-36; EXODUS 7:11.--

"Whosoever shall exalt himself shall be humbled: whosoever shall humble himself shall be exalted."--Matthew 23:12. R.V.

THE practice of injustice injures both parties --the afflicter as seriously as the afflicted. If this principle were generally recognized, fewer would attempt to practise injustice--inequity--iniquity. The Bible especially disclaims against all forms of iniquity and upholds justice, which is but another name for righteousness. All sins are great and grievous in proportion as they are injustices affecting the rights of others. No lesson seems so difficult for people in general to learn as the lesson of justice, which the Master briefly comprehended in His Golden Rule, "Do unto others as ye would that they should do unto you."

There is no individual who does not need to guard himself along this line. With the coming of the opportunity to take advantage of another comes the test. It has a thousand forms, but is always the same--injustice. It may be practised by employer against employee, by parent against child, by husband against wife, by neighbor against friend; or reversely. In every case, however, we may be sure that the one who practises the injustice will suffer as severely in the end as the one against whom it is practised. This principle finds a forceful illustration in today's Study.

SLAVERY'S COST TO THE EGYPTIANS

On various pretexts the Egyptians justified their treatment of the Hebrews. They were becoming numerically strong, and might aid the enemies of Egypt in case of an invasion. Therefore the Egyptians wished to hinder the increase of that people. Unsuccessful in this they enslaved the Hebrews. The slavery proved so satisfactory and profitable to the Egyptians that they afterwards thought that they could not get along without the slaves. Hence, at the time of this Study, the Egyptians were ready to hold their slaves at almost any cost.

Injustice--inequity--iniquity--got such a hold upon the Egyptians that the plagues necessary for the deliverance of the Hebrews were doubtless a full compensation of justice upon them, equivalent to the injustices which they had practised. Truthful is the proverb which says, "He who sins shall suffer"--a just recompense, somehow, sometime.

The Egyptian plagues were miraculous from one viewpoint; not so from another. We are apt to style everything beyond our own experiences as miraculous, and everything within our range of experiences as natural. Thus Telephony and Wireless Telegraphy would rank as miraculous, did we not have ability to reproduce them, and to know how the results are secured. Similarly, the perfect flowers of our day, as contrasted with the inferior ones of fifty years ago, would be miraculous to us without the knowledge of how the improvements have been produced.

On the other hand, from God's standpoint nothing is miraculous, since everything is accomplished in harmony with Wisdom and Power Divine. As we become familiar with the laws of nature and discern how the Almighty has accomplished certain things which we in the past

R5271 : page 204

called miraculous, it should not lessen our respect for the wonder itself, nor for the One who produced it.

Applying this principle to today's Study, we find that the various plagues upon the Egyptians can be accounted for with more or less of reasonableness, but the people of God should all the more reverence Him who exercised that power. It is supposed that the ten plagues upon the Egyptians covered a period of ten months. Evidently they were part of a contest between the gods of the Egyptians and Jehovah, the God of the Hebrews.

The Pharaohs claimed to be the representatives of the sun god, while their slave people, the Hebrews, worshiped the great unseen, unmanifested Jehovah. Thus, when Moses by Divine direction appeared before Pharaoh, he told him that the God of the Hebrews sent him word that the Israelites were to go out of Egypt to worship Him. Derisively Pharaoh inquired, "Who is this God of the Hebrews?" The intimation is that he did not recognize Him. He considered the sun god of the Egyptians the powerful one.

Moses was instructed to give certain signs by which his authority as God's representative would be recognized. One of these was to cast his staff upon the ground, and it would turn into a serpent. It was a notable sign, but Pharaoh called in his magicians, and they performed a similar feat, or appeared to do so. Some have surmised that they performed a trick said to be common in India --hypnotizing a serpent and making it rigid in catalepsy, so it would appear like a staff. Then, released from the hypnosis, it would manifest itself as a serpent. We are not sure, however, that the magicians did not do more than this, for the other duplications of the work of Moses through Aaron cannot be accounted for on the basis of deception.

What power did they use? We reply that according to the Scriptures there are but two sources of occult power--Divine and satanic. Unquestionably God has for centuries permitted Satan and the fallen angels, called demons, to exercise great power. In no other way can the psychic phenomena of India and, more recently, in Europe and America, be accounted for. And in thus saying, we are not charging that the spirit mediums are knowingly the servants of the evil spirits who personate the dead. Rather, we are excusing them as thoroughly deceived--blind leaders of the blind--who more and more are bringing the world under the power of these evil spirits, and rapidly increasing the numbers of the insane, who already number one out of every hundred adults.

WATERS TURNED INTO BLOOD

It is supposed that the plagues began in June and ended the following March. The first one, the turning of the waters into blood, was almost as miraculous as the turning of the water into wine by our Lord at Cana. Some think that they find the explanation of the miracle. We have no reason to doubt that some day we shall fully know how God exercised His power in performing this wonder, and also how the Lord Jesus operated chemically on the water to change it into wine. Undoubtedly the process is a simple one, if we only know how it was done. All the grape juice was originally water, and passed through chemical changes in the vine. More and more our chemists are learning of the secrets of nature, and the flavors of fruits are now produced by what is termed the synthetic process. Some are hoping to produce milk by this process very soon--the full equivalent of cows' milk--directly from the grass.

Travelers tell us that in the early spring, before the freshets, they have seen the water of the Nile as red as blood. This color is produced by some micro-organisms in the water. If this were the method God used for turning the waters of Egypt into blood, or to look like blood, Pharaoh had probably heard of such changes before, and the miracle would consist chiefly in the ability of Moses and Aaron to effect the change suddenly--at

their command--and in turn to abate it. The effect was sufficiently disastrous, for the fish of the river were killed, and the people could not drink the water. Still Pharaoh and his court held on to the injustice, and refused to let the Hebrews go.

The second declaration of the authority of Jehovah in commanding the release of the Israelites was backed by the threat that a plague of frogs would come. And they did come. Everywhere the land was alive with frogs and toads--in the streets, in the fields, in the houses, in the bedrooms and the beds, in the troughs mixed with their food--frogs everywhere. Frogs in vast numbers are said to come to Egypt at times, but apparently never in so great numbers as on this occasion. It was a notable matter. Still Pharaoh, when there was respite, was unconvinced that he was fighting against Jehovah; and still he held on to the injustice of slavery. Pharaoh's magicians in some way were able to duplicate the first two plagues, but they merely added to the difficulty. They were unable to take away the frogs. Pharaoh was obliged to appeal to Moses, saying, "Entreat the Lord, that He may take away the frogs."

The third plague was of lice. Dr. Merrins says: "The word lice probably means 'dust ticks,' so common in Egypt. This little creature fastens itself on to the victims, sucks the blood, and in a few hours distends from the size of a grain of sand to that of a pea. At certain seasons, it is as if the very dust of the land were turned into lice. The decaying heaps of frogs would inevitably be the breeding place of innumerable insects." He quotes Sir Samuel Baker as saying, "I have frequently seen dry desert places so infested with ticks that the ground was perfectly alive with these vermin, which are the greatest enemy of man and beast." The miracle in this case would consist in the producing of these ticks in unusual numbers and unusual places--not merely in the desert wilds, but throughout Egypt.

It is well worthy of note that these first three plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The Land of Goshen was protected.

The plague of flies apparently, as the Psalmist says in this Study, was of various kinds--gnats, mosquitoes, house flies and cattle flies. The poor Egyptians were in torment --suffering a just retribution in offset to their own injustice, while the Israelites were preserved in this plague. Pharaoh relented and declared, "I will let the Israelites go, but not far away." But when God's mercy took away the plague, he hardened his heart again. He doubted, after all, whether their experiences had been any special chastisement from the Lord, and refused to let them go.

THE CATTLE PLAGUE

The cattle plague came next. It was a very grievous murrain (from the Latin, morior, to die), a disease much resembling the Russian Epizootic, which a few years ago spread sickness and death among the cattle of the world. The Israelites were cattle raisers and shepherds, yet this murrain was kept from them in the Land of Goshen, thus proving God's care, "that thou mayest know that there is none like Me in all the earth." The monetary loss by

R5272 : page 205

the murrain must have been very great. Then came the plague of ulcers and sores. Imagine the nation, from the king to his humblest servant, afflicted with distressing carbuncles!

The seventh plague was a cyclone, hail and flaming fire. "He gave them hail for rain, and flaming fire in their land." This was a fearful storm, "thunder and hail and fire ran along upon the ground" or rained down unto the earth. (R.V.) "Hail, and fire mingled with the hail, very grievous." Their crops were destroyed, and their property injured.

The eighth plague was one of swarms of locusts, and probably resembled the plague of grasshoppers which some years ago created such havoc in Kansas and Nebraska. Immense swarms of locusts have at other times come upon Egypt from Nubia. They covered the ground for miles, and sometimes to a depth of fifteen inches. Harmless of themselves, they are an enemy that cannot be disposed of. They are apt to eat everything that is green, before they fly away. In the midst of this calamity, Pharaoh confessed his sin and asked forgiveness. Yet, when the danger was passed, he again hardened his heart to resist the Lord's way, the way of righteousness. The success of injustice and the hope of future profit therefrom led him to brave what he now recognized to be the Power of the

Almighty.

The ninth plague was one of darkness over all the land. It probably resembled the London fogs, in which it is impossible to see, and in which lights are of little avail, and which brings business to a general standstill. This darkness may have been produced by dust in the air, as some believe, or in a thousand other ways that the Almighty might choose. Yet the Land of Goshen where the Israelites dwelt was exempt--another proof to Pharaoh that he was dealing with the God of Israel.

Deeply impressed, Pharaoh yielded a little more than before, and offered to let the people go with their children, providing they left their flocks and herds in Egypt. When this proposal was refused, he commanded Moses to leave his presence and to see him no more upon penalty of death. To this threat came the calm reply of Moses: "Thou hast well spoken: I will see thy face no more." The next plague, as Moses knew, would be the final one, to which the hard heart of Pharaoh would succumb.

====================

R5272 : page 205

ISRAEL SPARED, OR PASSED OVER

--AUGUST 10.--EXODUS 12:21-31.--

"The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many."--Matthew 20:28.

CHRISTIAN people speak of the Jewish Passover as an institution, as a relic of the past, in which they have no special interest. This is because the meaning of the Passover is not generally grasped. Really the Christian is more deeply interested in the Passover than is the Jew. But there is one sense in which the entire world is interested in it, as we shall see in today's Study.

The tenth plague, sent upon the Egyptians as a chastisement for their persistent injustice toward the Hebrews, was the death of their first-borns. In every home of Egypt there was death, and that of the flower of their families, the first-born--son or daughter. The terror of such a night can better be imagined than expressed.

Death is always represented in the Scriptures as being the enemy of man--the penalty of sin. The death sentence came upon our first parents because of sin; and through them by the laws of heredity it has passed to all their children --the human family. We are all dying; and the Bible tells that the only hope of a recovery from death lies in the fact that God wills it, and that He has made preparation for the satisfaction of His Justice through the death of Jesus, "the Just for the unjust." It tells also that the great remedy for both sin and death is to be applied to mankind shortly. During Messiah's Reign, the death sentence shall be abolished, the curse shall be removed, there shall be no more sighing, crying or dying.

On the contrary, the rolling away of the curse, death, will mean the bringing in of the blessing of life through the glorified Redeemer. Then He will become the Life-giver to all of those who, when fully enlightened, will accept the Divine favor at His hands. The resurrection process will begin for the full recovery of all the willing and obedient of humanity to the glorious perfection of Father Adam and to the privilege of life everlasting.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The penalty was not so much in the death as in the suddenness of it. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. They fell asleep.

This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, protected, by the Almighty; hence the name Passover. By Divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of the Divine deliverance of his forefathers, when he celebrates the Passover--or else he commits a fraud; for it has no other significance.

THE PASSOVER'S REAL MEANING

The experiences of Israel in being passed over were allegorical. As a type, they represented the experiences of God's Elect--Spiritual Israel. And be it noticed that Spiritual Israel is a company of saintly people of God, gathered from all nations and all denominations--Jews, Romans, French, British--"every nation, kindred, people and tongue." The chief members of Spiritual Israel came from Natural Israel, but no nation can lay exclusive claims. It is an elect class, chosen not along national lines, nor any preferential lines except those of character.

R5273 : page 205

This company of Spiritual Israelites was represented in the first-borns of Israel, the fleshly Israel who were passed over in that night. The next morning, all the hosts of Israel went forth under the leadership of the first-borns, who subsequently were represented in the priestly tribe, typifying the Royal Priesthood, whose Royal High Priest is the glorified Messiah. Soon He and His "Church of the First-borns" (Hebrews 12:23), glorified by participation in His resurrection, the First, or Chief Resurrection, will be installed in the glory and power of the Messianic Kingdom, for the blessing of all desirous of coming back into harmony with God.

In the past, Bible students have been slow in understanding God's Word. Gradually, in the light of present privileges, they are coming to appreciate the fact that it presents lengths and breadths, heights and depths of

R5273 : page 206

Divine Love, Wisdom and Power, such as they never dreamed of before. Now they are seeing that when the Lord speaks of the Church of the First-borns, He implies that He intends to have other sons, and that these are merely the first. Just as the first-borns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the Church of the First-borns will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. On the contrary, the preserving of the First-borns implies the deliverance of the remainder.

The expressions night and morning have a significance in the antitype also. The Bible represents that the six thousand years in which Sin and Death have held sway and enslaved many who desired to be right with God are a night time. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."--Psalm 30:5.

The morning referred to will be the dawning of the great antitypical Sabbath, the Seventh Thousand-Year Day. Then Messiah and His Church of the First-born, passed over from death to life by Divine Power, will be installed in Kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin.

That New Dispensation will be so different from the present one that it is figuratively called Day in contrast with the darkness of the present time, represented as night. In that Day of Messiah's Kingdom, He will be the great King--the Prince of Light. Then the Prince of Darkness will be bound. During that glorious Epoch of a thousand years, the hosts of mankind who desire to come into harmony with God will all become Israelites, and gradually be led by the antitypical Moses to the perfection of Paradise restored. Only the unwilling and the disobedient will fail to attain the full recovery of all that was lost by Adam in the disobedience in Eden, and redeemed by Jesus' death at Calvary.

"ISRAEL MY FIRST-BORN"

Since any blessing, any deliverance from the power of Sin and Death, was of God's grace, and not an obligation of Justice, He had a perfect right to determine long in advance that the blessings He intended to send should reach mankind through Abraham's Seed, or children. This He plainly declared, but in an indirect way. Unnoticed by the Jews, the Lord indicated that Abraham would have two different seeds, the one a Heavenly, the other an earthly. Thus He said: "Thy seed shall be (1) as the stars of heaven, and (2) as the sand of the seashore."

God did not explain this to Abraham, but now we see the meaning of this feature of the Promise. The stars represent the Heavenly Seed of Abraham--Messiah and His Church, symbolically called His Bride. The sand of the seashore--multitudinous--represents the vast multitude who ultimately will be saved from sin and death and recovered to Divine favor and everlasting life, in the Messianic Kingdom of the Spiritual Seed, the "Church of the First-borns." Nor did God forget or turn aside from His favor to the natural seed of Abraham in the selection of the Spiritual Seed, for to them came the first privilege, or opportunity, and from them were gathered the first members of this Spiritual Israel--the Spiritual Seed of Abraham. Of them St. Paul says: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise"--the Promise made to Abraham that in this, his Spiritual Seed, all mankind would receive the Divine blessing--the rolling away of the curse of sin and death.--Galatians 3:29; Revelation 21:4,5; 22:3.

Moreover, the Scriptures indicate that after the Spiritual Israel will have been completed by the change from earthly nature to Heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. Thus God's providences were to the Jew first in respect to the spiritual privileges, and will be to the Jew first as respects the earthly privileges--Restitution to human perfection. --Romans 11:25-33; Acts 3:19-21.

FIRST-BORNS BLOOD-PROTECTED

Let us not fail to note that the Divine favor toward the first-born of Israel was not without blood. Indeed, as St. Paul points out, the whole lesson of the Old Testament Scriptures is that "Without the shedding of blood there can be no remission of sins." By Divine command, the Israelites indicated their faith in the Lord by taking a lamb of the first year without spot, killing it and sprinkling the blood upon the door posts and lintels of their houses and eating the flesh within.

As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God--spotless, pure, holy, harmless, undefiled. His death was not for His own sins, but for the sins of humanity. It is equally important to notice that Christ died not merely for the Church, but, as the Scriptures declare, for the sins of the whole world. The Church constituted only a small portion of the world; namely, the First-born portion. As St. James declares (1:18), we are a kind of first-fruits unto God of His creatures. The Church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the Blood. That the Blood covers more than the First-borns is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the Household of Faith.

===================

R5273 : page 206

AN INTERESTING LETTER

GLAD FOR THE LIGHT-BRINGER

DEAR PASTOR RUSSELL:

I was very grateful to you for your kindness in answering my letter in reference to the gift of the Holy Spirit. I reread the pages you referred to in the "ATONEMENT BETWEEN GOD AND MAN," and that, coupled with the misunderstanding of the Scriptures by the teachers in the so-called Pentecostal Movement, finally convinced me that their leading could not be of God.

I was introduced to them last spring by a very earnest Christian, and three weeks after, I received what they term the baptism of the Holy Spirit. So you know without my going into details the conflict I have been through, and the difficulty to become convinced it was not of God, and the great fear that came over me, that if I denounced it I should commit the unforgivable sin.

I feel deeply grateful to my dear Heavenly Father that He has lead you to consecrate your time and ability to His service in so diligently searching and successfully finding a clearer interpretation of the Scriptures than has been given for so many centuries, and letting the light revealed to you shine forth so brightly to others. It has saved me from groping on in the terrible spiritual darkness that is now entrapping so many earnest Christians.

May you, like Brother Paul, fight the good fight to the end. Persecution, both secular and religious, will follow, as it did in the time of our Lord and the Apostles, the latter being bitter, even unto the taking of their lives. With best wishes, dear Brother Russell, and the prayer that you may be richly blessed in the Harvest work of gathering in the "wheat," I remain, Yours by His grace,

(Mrs.) MARTHA PUTLAND.--Eng.

===================

page 207

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XV.

THE FOES AND BESETMENTS OF THE NEW CREATION

AUGUST 3

Read p. 619, par. 2, to p. 624, par. 2.

SATAN'S ASSOCIATES IN EVIL--LEGIONS OF DEMONS

(32) Did Satan have any angelic associates in the beginning of his rebellion? If not, how and when did he receive adherents from the ranks of the holy angels? P. 619, par. 2.

(33) How have these fallen angels co-operated with Satan in deceiving and degrading mankind? P. 620, par. 1.

(34) What does the statement that "man is a free moral agent" imply? And why is it possible for demons to absolutely control human beings as mediums? P. 620, par. 2.

(35) What are the general methods and object of these fallen angels? Mention eight erroneous teachings which they have successfully promulgated among mankind. P. 621, par. 1 to P. 623, par. 2.

(36) Since Spiritism has been unsuccessful in deceiving the majority of Christians, what two other more subtle delusions has Satan recently introduced to capture these? P. 623, par. 3; P. 624, par. 1.

(37) Why has Satan recently turned his attention to healing the sick? And what does this signify? P. 624, par. 2.

AUGUST 10

Read p. 624, par. 3, to p. 629, par. 2.

(38) What has been the degrading effect of these works of the Devil upon the heathen? P. 624, par. 3.

(39) What were the experiences of the Lord and the Apostles with these fallen angels? P. 625, par. 1, 2.

"WE WRESTLE NOT [MERELY] WITH FLESH AND BLOOD"

(40) Realizing then the great and demoralizing influence of these evil spirits upon mankind, why does God permit them to exercise their evil powers? And what three grand lessons, in consequence, will the world have learned at the end of the Millennial Age? Pp. 626, 627.

THE MINISTRY OF EVIL

(41) In the meantime, what have been the beneficial results of the permission of evil? P. 627, par. 1; 628, par. 1.

(42) Amongst men, who are the greatest opponents of God and the Atonement, as viewed from the popular and the Divine standpoints, respectively? P. 629, par. 1.

(43) What is our hope for some of the most violent, but ignorant opposers of the Truth? And what more serious position is occupied by the intelligent opponents of Present Truth, and what should be our attitude toward such? P. 629, par. 2.

AUGUST 17

Read p. 630, par. 1, to p. 633, par. 3.

BESETMENTS OF THE ADVERSARY

(44) Whose experiences with the Adversary illustrate all the temptations to which the Body of Christ is subjected? P. 630, par. 1.

(45) What is one of the besetments of the Adversary which especially appeals to the flesh and its old mind? P. 630, par. 2; P. 631, par. 1.

(46) What is the truth concerning the relation between the best interests of the New Creation and their physical condition? P. 631, par. 2.

(47) Why is it essential that the New Creation should "walk by faith, and not by sight"? P. 631, par. 3.

(48) Is it possible for us to take the infirmities of others, as did our Lord? And was Christ's vitality expended on behalf of His Church? P. 632, par. 1, 2.

(49) What is the nature and cost of the "afflictions of Christ," which are endured by His Body Members? P. 633, par. 1, 2.

(50) How may we distinguish between suffering for righteousness' sake and suffering for indiscretion or wrong doing? P. 633, par. 3.

AUGUST 24

Read p. 634, par. 1, to p. 638, par. 1.

(51) If bodily ailments result from other than selfish or sinful causes, how should they be received and endured by the New Creature? P. 634, par. 1.

(52) How should the New Creation regard their mortal bodies, and what liberty have they with respect to using legitimate remedies for the relief or cure of disease? P. 634, par. 2; P. 635, par. 1.

(53) In considering our Lord's miracles, should we take the healed ones or the Healer as our pattern? P. 636, par. 1.

(54) Would it have been right for our Lord to use His spiritual powers for His temporal needs? And must not the Church follow in His steps in this respect? P. 636, par. 2; P. 637, par. 1.

"THE PRAYER OF FAITH SHALL SAVE THE SICK"

(55) What Scriptures are chiefly relied upon by faith-healers? And how are these mis-applied? P. 637, par. 2; P. 638, par. 1.

AUGUST 31

Read p. 638, par. 1, to p. 641, par. 1.

IF SATAN CAST OUT SATAN, HIS KINGDOM WANES

(56) To what power did the Pharisees attribute our Lord's miracles, and what was His reply to them? P. 638, par. 1.

(57) What was the chief object of miracles in the beginning of this Age, and why should we look with suspicion upon so-called miracles in the end of the Age? P. 638, par. 3; P. 639, par. 1.

(58) What is the sure test of all these delusions? P. 639, par. 2.

(59) If those who blaspheme the name of God perform wonderful works of healing, should we suppose the Lord is now endorsing their false teachings? P. 640, par. 1.

(60) Suppose others who cure diseases are zealous in missionary work, should that change our opinion of the movement as a whole? P. 640, par. 2.

(61) What are the evidences that Satan has about reached his extremity? P. 641, par. 1.

===================

VOL. XXXIV JULY 15 No. 14
A. D. 1913--A. M. 6041

CONTENTS

Evil-Doers and Busybodies.........................211
  Ensnared by the Adversary.....................211
  Busybodying an Evidence of Pride.............212
The Greatest Thing in the Universe--Part II.......212
  The Basis of God's Love.......................213
  The Manifestation of God's Love..............213
  How to Keep Ourselves in God's Love...........214
  What Constitutes God's Love...................214
Watch and Pray! (Poem)...........................215
Crossing the Red Sea.............................216
  Necessity of the Miracles.....................216
  The Angel of the Lord.........................216
The Manna From Heaven............................217
  Bitter Waters, then an Oasis..................217
  The Bread from Heaven.........................218
Convention-Train Report...........................218
  Words of Caution..............................220
Some Interesting Letters..........................221
  Sister Seibert to Her Friends.................221
  Luxurious Travel and Sacrifice................222

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE,

Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,
Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1913--GENERAL CONVENTIONS--1913

For information concerning the remaining conventions we refer our readers to second page of last issue of THE WATCH TOWER, July 1st issue, merely here mentioning places and dates, as follows:

Springfield, Mass.	July 13-20
Asheville, N.C.	July 20-27
Toronto, Canada	July 20-27

POST-CARDS

We carry in stock an excellent assortment of Scripture post-cards of our own selection, both Birthday and for general use. The price for all of these cards has been reduced to 15c. per dozen, in any quantities.

BEREAN QUESTION BOOKLETS

We remind our readers that Question Booklets are in stock for Volumes I., II., III., IV. and V. of STUDIES IN THE SCRIPTURES, and also for TABERNACLE SHADOWS. Price 5c. each--50c. per dozen, postpaid, brings them within the reach of all. Order freely according to your needs.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability to draw the information of the lessons from the Class.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.

====================

R5274 : page 211

EVIL-DOERS AND BUSYBODIES

"But let none of you suffer as...an evil-doer, or
as a busybody in other men's matters."--1 Peter 4:15.

ASSUREDLY none of the Lord's people could willingly be evil-doers. He who would wilfully do evil would not have the Lord's Spirit, but that of the Adversary. Such being the case, the worst that could be said against any of the truly consecrated surely would be that he had been overtaken in a fault, or that he had some weakness of the flesh, or that by the snare of the Adversary he had been led into doing something which his heart disapproved. But evil deeds, even though unintentional, are to be guarded against carefully. "Let none of you suffer as an evil-doer"--not one--at any time--under any circumstances.

But now we come to the second part of the Apostle's warning--busybodying. The saints seem as liable as others to become busybodies and to suffer for so doing. We have sometimes thought that the Lord's consecrated people are more inclined to be busybodies than are others. They have higher standards than others. Their love of righteousness is greater than before, and their hatred of iniquity is greater. There is continually a temptation, therefore, not to be content with minding one's own business, but to advise and to seek to regulate everybody and everything.

Of course there is a duty devolving upon every parent to inquire more or less into the affairs of his children, or of those in any manner under his direct care, for whom he is responsible. But even in this he should seek to recognize individual rights and privacies, and not allow his sense of duty and responsibility to impel him to probe into every little matter. A certain reasonable amount of responsibility should be thrown upon children, and they should have a general idea of what is expected of them. They should be required to measure up to that standard, unless something positively indicates to the contrary. The spirit of busybodying is condemned by the Apostle, and all of God's people should be on guard against it.

Our experience is that busybodying is a fruitful source of difficulty in the Church--in all the ecclesias. A clear knowledge of Present Truth seems rather to increase this difficulty. As in families a wrong feeling often obtains, which impels each member to want to know all about the affairs of every other member, so in the Church there is also a tendency to meddle, to inquire about, to interfere in the matters of others--to busybody. In some cases there seems to be a disposition to try to hunt up everything connected with each other, and to sit in judgment upon each other.

The difficulty is a lack of love. "Love worketh no ill to his neighbor." It rejoices not to find flaws; it seeks not for them. It surmises no evil--rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he has been a busybody in the affairs of others. Let each decide in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each in that proportion go to the Lord prayerfully, earnestly seeking to be built up in the quality of love.

Well do we know that he who loves not a brother whom he has seen has no assurance that he really loves God whom he has not seen. We may safely conclude that there is some of the gall of bitterness in the heart, if we take pleasure in seeking flaws in the flesh of the members of the Body of Christ. Their flesh, justified by the Redeemer and consecrated, becomes His flesh. Whoever, therefore, is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. "I am Jesus whom thou persecutest."--Acts 9:5; 22:8.

ENSNARED BY THE ADVERSARY

Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, take the loveless course of injury. Our thought is that the Adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. They overlook the fact that God neither authorized us to judge one another, nor to exact justice from each other. He neither authorized His people to chastise each other, nor to punish each other in any manner. He has never authorized His people to become inquisitors, investigators, busybodies.

On the contrary, He has told us to "judge nothing before the time," and that He will attend to this matter. Is it not written, "The Lord will judge His people"? Are we afraid that He is incompetent? Shall we attempt to be wiser than He? Shall we take into our own hands matters which He said that we should leave in His hands? If we do so, we shall be sure to get ourselves into difficulty, and perhaps get others into difficulty as well.

Whoever busybodies will suffer. It may be that the victim also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody in part no doubt

R5274 : page 212

will be the rupture of his own relationship with God--the loss of his own peace and joy and fellowship with the

Holy Spirit. This will be his reward for busybodying.

If a brother and a sister in the Church seem to have difficulty, mind your own business, and allow them to settle the matter between themselves. If they are related as parents and children, let them adjust the matter by themselves, and learn whatever lessons the Lord as their Judge and Teacher will give them. If they are husband and wife, the matter is the same. Let them alone. Do not busybody. Even if one of them should come to you and ask advice, be slow to give it--decline to hear the case--follow the Lord's counsel. Advise the one who complains that the Lord has given instructions, and that it is not your province to interfere--that Matthew 18:15-17 directs the course to be pursued.

See that you have nothing to do with such a case unless it come to you directly in line with this arrangement which the Lord has provided. Otherwise you are busybodying and will make trouble for yourselves and for others. If called into the family mix-up, rather regret the necessity than be eager to nose into their affairs. Advise them first, in the best way you know how, to adjust matters between themselves, reminding them of the words of Jesus, "That which God hath joined together let no man put asunder," and then see that you do nothing to put them asunder or to help to complete the separation of spirit which already has started.

Remember that as the Lord's representative you have no authority whatever to be in the least a disturber, but are commissioned only to be a peacemaker. When you are called in, in such a case, try to be just, fair, reasonable, in full accord with the Golden Rule in every word that you shall utter. Those who may hope to be entrusted with the judgment of the world in the future (I Corinthians 6:2) must qualify now by a development of a high sense of mercy and love, as well as of justice.

BUSYBODYING AN EVIDENCE OF PRIDE

But, says one, is it not a part of our duty to help keep the Church pure? And in order to do so, should we not be on the alert? If, therefore, we see a husband and a wife, or a brother and a sister, or parents and children out of accord, are we not in duty bound to pry into their affairs, in order to see if we cannot set them straight?

That is exactly the busybody's spirit. We are mentioning it because a great many of the Lord's dear people who mean the very best do not know what busybodying is while they are doing it. Mind your own affairs! If you get too busy watching others, the Adversary will take advantage of you. So long as the outward conduct of any brother or sister is reasonable and fair, Justice and Love both say that you should not meddle with them, in the sense of trying to mind their business. Content yourself with setting them a good example of meekness, faith, patience, brotherly-kindness, love. Then if they ever need advice, they may voluntarily come to you. And then will be your time to show your moderation and to give them advice as an oracle of God, in harmony with Matthew 18:15-17 --and nothing more.

But, says another, does not St. Paul criticize the Church at Corinth because they had in their midst one who had grievously sinned? And did he not upbraid the Church for their failure to judge and rid themselves of such a person? Quite true. But that was a case of open, wilful, acknowledged sin, disgraceful to the individual and to all with whom he associated. And so it should be

R5275 : page 212

today. If any one lives in open sin, and acknowledges it, and boasts of it, the case should be promptly taken note of by the Church along the lines of Matthew 18:15-18. If the erring one still continues in a wrong attitude, in open sin, the final step should be his complete separation from the Church. Until he has made a complete reform, he should be thoroughly disowned by the Church.

Surely such cases are rare among the Lord's people, and equally rare should be the procedure which the Apostle suggests for such a case. The Apostle is not suggesting inquisition into the past lives of all those who constitute the Church of Christ. On the contrary, in one of his Epistles he intimates that he knew full well that many who were of the Church had at one time been quite disreputable characters. He says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God."--I Corinthians 6:11.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. If some brother and sister do not harmonize very well, let them alone. If they think it best not to be very intimate, let them alone. If they are married, and believe it to be to their best interests to live separate, let them alone--mind your own business. If there is some secret fault, let them alone. "God will judge His people." You have no business to meddle with it, unless He gives you some further commission than we find in the Scriptures.

===================

R5275 : page 212

THE GREATEST THING IN THE UNIVERSE

PART II--PHILOSOPHY OF THE ATTITUDE OF SYMPATHY

BE ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "For if ye do not forgive those who trespass against you, neither will your Father in Heaven forgive you." This means that if we would insist upon having from others abject acknowledgement of everything that is wrong, and if we carry this matter of judgment to an extreme, it would indicate that our own hearts are in a wrong condition. And then the best thing that could be done for us by the Lord would be to give us some of our own medicine. By this He would be teaching us a corrective lesson, that thus we might become sympathetic toward others.

This matter, then, of forgiveness and sympathy toward the world, is one that God inculcates or enjoins upon His children after they come into His family. And this is in order to give us education. "For what son is he whom the father correcteth not?" "For if we be without chastisement,...then are...we not sons." These lessons are intensified to us as we grow in grace and in knowledge.--Hebrews 12:7,8.

As our knowledge increases, we see how all fell through one man's disobedience. And this gives us a basis for sympathy. And our sympathy increases as we become more mature children of God. God desires this, that by the time we are ready to graduate, we will be very helpful. This should become the pleasure of our hearts--to be sympathetic with our enemies, no matter how they treat us. We know that they are doing these things because of the Adversary's influence over them. And we

R5275 : page 213

should desire to bless them and to do them all the good we can. The fact that they have done evil to us should not alter our attitude toward them--to do good unto all men as we have opportunity, praying for those who despitefully use us and persecute us.

The thought would not be that we should especially devote our prayers to our enemies and persecutors, but rather that we should pray for them instead of against them. Some who are immature in spiritual things might think, "I will pray to God to punish them." But Jesus says we are not to do that. "Pray for your enemies." What shall we ask for them? He does not tell us this. The best thing we could ask for them would be that we might be used, or useful, if possible, in breaking this superstition upon them, that the eyes of their understanding might be opened. That is the very best thing we could ask for them. We may pray for them along that line, and God will bless us. And if it is possible for us to be helpful to them, God will show us how to do it.

JUSTICE FIRST, LOVE FOLLOWED

God is very great. We are very small. It is a wonderful thing to be informed that God loves us! The heathen religions seem to recognize nothing of this kind. The thought that pervades their votaries is that their gods need to be placated, or they will do them injury. And as for a God of love--that is a thought peculiar to the teachings of the Bible, and this feature of His character is not clearly exhibited in the Old Testament Scriptures--in His dealings with the Israelites. God manifested most plainly His Justice, and allowed the penalty to come upon the sinner. We are sure that He loves the angels. But man God placed under a ban and sentence. And year by year and century by century that sentence was executed.

Then the proposition was made by the Lord that Israel might come back into His favor, if they would keep the Law; and it again looked favorable for them. But Israel failed. When man became degraded, sick, dying, humanity lost their beauty in God's sight. Man lost the gem--like qualities that made him pleasing to God. "We have all sinned and come short of the glory of God."

We come down to the New Testament times, and find a new thing brought in--a double testimony--that God loved the whole world, even while they were sinners, and also the testimony that He loves the Church. "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The penalty upon mankind was to perish, as being unfit to live and enjoy God's blessing. God had a sympathetic love for all His creatures who were under such condemnation. How was this love shown? We make inquiries and find out that the first manifestation of His Love was that He gave His Son to die for the world. Here He was merely beginning to show us how great He is and how great is His Love.

THE BASIS OF GOD'S LOVE

The Scriptures assure us that the great difficulty with mankind is that they are weak, fallen, ignorant, under bonds of superstition and misled by the Adversary. It is because God saw that the hearts of humanity are not really in that deplorable condition intentionally or deliberately that He has provided the way of escape. If we were wilfully, intentionally wicked, then the Lord would have no sympathy for us at all. When God looks at us as a race, He perceives that only very few have any knowledge of Him and of His character of Justice, Wisdom, Mercy and Love, and of the principles of His Government. And so God said, I will see what can be done with these creatures; I will make a Plan by which every one of them may be recovered through the gift of My beloved Son, the Logos. They shall be lifted up out of sin and degradation, and it will be the only lesson of the exceeding wickedness of sin that they will need throughout eternity. I will make the provision broad enough to include Adam and all his race.

THE MANIFESTATION OF GOD'S LOVE

The first feature of this Plan began to be manifested when our Lord Jesus came into the world. So the Scriptures say that Christ "brought life and immortality to light through the Gospel." What good tidings did He bring? Blessings for all of humanity who would seek Him in honesty and earnestness of heart! He brought the good tidings that all who would manifest their love for Him should have eternal life; and that a special class, who would manifest special love for the Lord, might become heirs of God and joint-heirs with Jesus Christ His Son. "So great salvation began to be spoken by our Lord."--2 Tim. 1:10; Heb. 2:3.

Not all can hear this Message, because some are so stupid through the blinding of the Adversary that they cannot believe it. To such it is not good tidings at all, but foolishness. Such have no ears to hear, the Bible says. Others can hear a little, and say that there is one chance in a million of escaping eternal torment. Others have their eyes and ears more widely open, and these are able to hear something, to appreciate something more than the majority. The Apostle tells us that "the god of this world hath blinded the minds of them that believe not."--2 Cor. 4:4.

Looking back to the days of Jesus we find that, when He preached, many of the people delighted to hear His words. They said, "Never man spake like this man." He told the people that God loved them. And the people said, The Scribes and Pharisees will not have anything to do with us; but this man loves us and tells us that God loves us, that God does not despise even us poor miserable sinners! Oh, "never man spake like this man"!

But their minds not being free, they were not able to appreciate all that He said. They thought that this Message which He brought them might be fabrication, and they dared not believe it. They asked, Have any of the Scribes and Pharisees believed and become Jesus' disciples? And when they learned that not many of them had, they said: Perhaps we are incompetent to judge;

R5276 : page 213

these are our leaders, we must follow them.

But there were some who were able to take in the matter more fully. And to these Jesus said, "Blessed are your eyes, for they see; and your ears, for they hear." Then to these who could see and hear Jesus gave certain special lessons applicable to them--and not only to them, but to a certain like company, or class, all the way down through the Age. He told them that because they manifested a responsiveness of heart they were pleasing to Him. He told them that in proportion as they would make progress in imitating Him, in that same proportion they would come into fellowship with the Father and become participants in His Love.

And when some took this step of consecration, Jesus told them, "The Father Himself loveth you"--He loves you because you have taken a stand for righteousness;

because when you saw these principles of righteousness you were willing to do in accordance therewith. And the Father loves you because you are seeking to walk in the narrow way--the way which is difficult. The other way is a broad way, leading now to death and destruction. But this narrow way that I am pointing out to you, My

R5276 : page 214

dear disciples, is the way to life. It will cost you a great deal to be My disciples. But the Father will love you, and I will love you, and We will manifest Ourselves to you. And although you will have trials and difficulties you will have the peace of God ruling in your hearts. Then the disciples said they would leave all to follow Him.

HOW TO KEEP OURSELVES IN GOD'S LOVE

The Apostle Jude admonishes, "Keep yourselves in the Love of God." Here the Apostle is addressing those who have passed from the condition of the world into this special love of God--those whom He has brought into His family, as His children by adoption, through Christ Jesus. God does not love us because we are doing great and wonderful things. His special love for us began when He begat us, because of the consecration we had made--because we had entered into the Covenant of Sacrifice. And the Father delights in all those who desire to be sealed with His Spirit--who desire to become His children. He began thus to love us as babes in Christ, and He loves us as we grow stronger, and He will love us to the end!

The Apostle intimates that there is a growth in us. We are babes at first, and then children, then young men, then more fully developed. As we learn the principles of justice which permeate the Heavenly Father's character, we are to rejoice in these, and to have no other standards before our mind. We are to say, That is our Father's instruction, our Father's standard. So we become transformed more and more, and all standards other than those of the Heavenly Father become more and more displeasing to us.

As we journey along, we need to keep ourselves in the Love of God. It is necessary as babes that we should keep ourselves in His Love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping His commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more Godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in His Love.

But if at any time during the race we should drop out and cease to cultivate these qualities, cease to be obedient to God, then we would cease more and more to have His

Love, until finally we would cease to be in His Love, and the curse, the wrath of God, would abide on us. Thus we would be in a far worse condition than at first, because in the second case it would be a matter of knowledge, whereas in the first case it was a matter of ignorance, a matter of heredity. In this worse condition God would have no sympathy for us at all.

Thus it will be with the world in the future, when they will be brought in God's providence to a full knowledge and full opportunity, when they shall come to understand God and His righteousness. If they do not seek to be in harmony with Him, they will be destroyed in the Second Death.--I Tim. 2:4; Acts 3:22,23.

OUR HIGHEST AMBITION

The Lord Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Our love for God and God's Love for us are two different matters, of course. We reverence God even before we love Him. We do not know enough about Him at first to love Him. We know that we have very little power of ourselves, that we are surrounded by difficulties here, and that the Adversary has beset us on every side. And so this is the beginning of Wisdom, that we should have a reverential fear of God.

As we come to know God more and more, we see that He would not wish to do harm to any creature. And as we grow in our knowledge of God, our love for Him increases accordingly. We grow in our knowledge of how much He loves us. We did not know this at first. God is not pleased to reveal Himself to any except those who have His Spirit; therefore the very highest ambition any of us could have would be that we might know Him, that we might know more of His wonderful Love, His wonderful peace, because to have this knowledge draws us nearer to God. As St. Jude says, we must continue to keep ourselves in the Love of God.

Whoever would come to a full knowledge of God must first come to an appreciation of His Word and must follow a line of obedience such as would enable him to love the Lord and to appreciate His Plan. And all things working together--love, appreciation, desire to be obedient --lead onward and upward to the goal which the Lord has set before us.

WHAT CONSTITUTES GOD'S LOVE

The expression Word of God is sometimes used when speaking of the Bible, and sometimes when meaning a message of God. Our allegiance is due to the One from whom we have received every good and every perfect gift. There is an eminent fitness in the thought that the One who has given us life should have our attention to His Word, our obedience to it. Some are disposed to be self-willed; some disposed to regard the words of man, the creeds of man. Such do not pay sufficient attention to the Word of God.

God's Word is the great Standard by which all of His people should regulate their lives. We might have some thought respecting the Divine Plan, or others might make suggestions to us respecting God's will. But any suggestions, whether from ourselves or others, are all to be subject to investigation in the light of God's Word. Of course, we are first to ascertain that the claim of the Bible to be the Word of God is supported by really good evidence; then we are also to notice whether various portions are interpolations, or additions, that we may have the Word of God as pure as possible. But having found the Word of God, we should keep it, in the sense of reverencing it and obeying it. We should strive to regulate our lives and all of our doings by that Word. Whoso keepeth God's Word will as a result find that God's Love is perfected in Him.--I John 2:5.

The question then arises, What is God's Love? and in what sense can it be perfected in us? The Apostle John evidently refers to that love which is most perfectly represented in God--that love which is pure, free from all selfishness, from all stain--God's Love, because it is the right principle, the very underlying principle of His character. And all those who are keeping God's Word must have the same kind of love that He has.

At first we had a duty love. We knew that God had done great things for us, for which we should be very thankful. There was a debt of obligation on us in that respect. Then, too, we loved God because He has indicated that He will give His favor to those who love Him. Therefore a measure of selfishness would be in our love for a time. But we believe it is possible for us to have this perfect love of God. If it were perfect works of the flesh that were required, we might doubt our ability to have perfection. But since it is a matter of the heart, it is possible for us to attain it; for we can be pure in heart. So as our hearts become more and more free

R5276 : page 215

from selfishness and sin, more and more will this proper, high standard of Love be appreciated by us and perfected in us. Our minds will be influenced by this Love; and all of our conduct, our thoughts, will come under the same regulation.

To have, then, this Love of God perfected in us, would seem to indicate that we would have the very highest ideal --that we love as God loves. We love our neighbor--we realize that he has certain rights which we are glad to respect. We would rather help our neighbors forward than to do anything which might hinder their progress in any way. God is not an envious, jealous, hateful God, but the God of Love. God is the true God, and not the one who is set up in our creeds.

As we appreciate the Word of God, it gives us the necessary instruction and guidance. All sin is selfishness, and all selfishness is sin. As the child of God comes to see the character of God more clearly, as he is desirous of being taught of God, he will come under the influence of God's Spirit. And he will study the Word and get clearer insight into it. Thus we grow in the knowledge of God. It is a progressive matter. God wishes all of His intelligent creatures to be animated by the spirit of His Word--Love.

LOVE BASED ON FAITH

We see that the love above described would not be a love based on ignorance. On the contrary, it is a love based on a clear knowledge of God, on an undissembled faith, a faith fully appreciating what He has said. For instance, one might have a certain love for God, and by

R5277 : page 215

and by a clearer understanding of God's character might shake that kind of love. God's intention is that mankind shall understand His arrangements thoroughly; and if they then appreciate His character, they will have the undissembled faith, and a love that appreciates all the features of His Plan.

We all see that in our experiences God gives us instruction respecting Himself. As we come to know Him, and to love Him because we know Him, we are proportionately getting this faith in Him of the undissembled kind. It is a faith based on a knowledge of God's character and Plan. An angel may be said to have faith-- a well rounded out faith. "The Father seeketh such to worship Him as worship Him in spirit and in truth." And God wishes that all of His intelligent creatures shall worship Him from this standpoint of undissembled faith-- a faith that is genuine, a faith that is well rounded out, knitted together, a consistent faith. Therefore God wishes to have all men come to the knowledge of the Truth.-- I Tim. 2:4.

God's arrangement is that we first make use of what truth we have, and thus have more appreciation; then more knowledge, and then more appreciation. A well rounded out knowledge is not yet possessed by any except the Church, and we do not have full knowledge. But it is God's will that we shall all come to an appreciation of the Truth. It is not to be merely a knowledge, but a full entering into it that we may the more appreciate it. "This is life eternal, that they might know Thee," that we should become personally and intimately acquainted with the Lord. In order to this, it is necessary that we apply our hearts to this Wisdom, that we grow in grace, grow in knowledge, that we may know His Love.

This will also be the procedure in the next Age. The object of Christ's Kingdom will be to bring mankind to a full, clear appreciation of God's character. Such as attain this and sympathetically enjoy God's character will appreciate the principles of Justice, Love and Mercy represented in Him. Only as one appreciates these qualities in his own heart can he appreciate them in God. Only those who appreciate them will have everlasting life. Even though such should enjoy the full thousand years, they still might not be of the class to whom God would give everlasting life.

THE END OF THE LAW IS LOVE

It is not merely faith that is necessary--not even the well rounded out faith--there must be a pure heart also. We could not get the well rounded faith unless we had a pure heart. A pure heart would be a fully consecrated heart--the whole mind given up to the Lord's will. Such a condition is necessary before we can enter into and make progress in the Lord's way. God would not accept us at all unless we had love and purity of heart. And even more than this is necessary. We must maintain it with a good conscience. Our consciences must be able to say, "I have not only a good wish respecting the right, but I have good endeavors." We should not only be able to say, "I did right," but our consciences should be able to say, "I did the very best I was able to do." Anything short of this would not be pleasing to God.

So, then, the end, or intention, of the Divine Law is to develop in us this love--a love fully consecrated to the Lord, a love like His, a love that will be in accord with a good conscience and an undissembled faith--a faith that is well founded on the teachings of God's Word, a faith that is anxious to know God's will, and that searches the Scriptures and delights in God's Law, and that can say as the Psalmist has expressed it prophetically, "I delight to do Thy will, O my God!"

A man may discern the principle of justice and say, "There is the standard one must go by." Another sees love, and says, "There is the best standard! Is not that grand? I wish to conform to that fully!" A third recognizes that perfection is the standard of the Divine Law, and having consecrated himself unreservedly to do the will of God, says, "Thy Law, O God, is my delight." This one delights in God's Justice, he delights in God's Love. He sees more than merely, Thou shalt, and Thou shalt not. He sees things from God's standpoint. He sees the principles of God's character which govern the universe. So all who will ever come to an appreciation of everlasting life must learn to view matters from the standpoint of Love.

R5287 : page 215

WATCH AND PRAY!

Watch and pray, the storm clouds hover over,
Fierce billows gather near with threat'ning shock;
Watch and pray, no harm can e'er come nigh thee
If thou art safely anchored to the Rock.

Watch and pray, the powers of night and darkness
Determine to engulf thee in their sway;
But swift the answer cometh from our Tower,
"I still am with thee, loved one--watch and pray."

Watch and pray, temptations round thee gather,
Cling to the Rock--its shelter hideth thee.
Tho' thousands fall, thou'rt safe if thou art watching,
Safe, in its shelter, from the angry sea.

Watch and pray, trust fully, thou wilt never
Be swept away, then, by the seething foam.
A little while, the storms will all be over,
Then, child, a loving God will take thee Home.
--W. H. BUNDY.

===================

R5277 : page 216

CROSSING THE RED SEA

--AUGUST 17.--EXODUS 14:19-31.--

"Before they call, I will answer."--Isaiah 65:24.

THE Bible story of Israel's miraculous crossing of the Red Sea, which later overwhelmed the Egyptian army, has long been questioned by agnostics, who also question the large number ascribed to the Israelites --600,000 men, implying a total of 2,000,000 or more. However, the Bible finally is triumphing. Mistranslations and failure properly to interpret figures of speech were the basis of our misunderstandings.

Prof. Flinders Petrie calls attention to the fact that the Hebrew word alaf is used in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600," would read, "Judah, seventy-four families, or tents, with six hundred men in all"; "so they set forward, every one after their families, according to the house of their fathers."--Num. 2:34.

Thus reckoned, the entire hosts of the Israelites who left Egypt--men, women and children--might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians.

NECESSITY OF THE MIRACLES

A miracle is not necessarily a violation of a law of Nature. A wonder, an unusual occurrence, indicating an interposition of Divine Power in human affairs, would be a miracle, even though it conformed to natural laws. God rarely works miracles except where there is a necessity.

Three roads led out of Egypt in the direction of Palestine; but as a military wall extended from the Mediterranean Sea to the Red Sea to protect against invading armies, these roads had access into Egypt only through strong and guarded iron gates.

One of these roads led through the country of the Philistines, to pass through which so large a body of people would have been prohibited. The second road led through a sandy desert and would have been entirely unsuitable, furnishing no provender nor water. The third road was the one which the Israelites took, leading through the wild mountain regions of Sinai, where they found pasturage.

After the death of Egypt's first-borns and the beginning of Israel's Exodus, several days elapsed before they reached the Red Sea. Meantime, Pharaoh and his people had measurably received from their mourning. Pharaoh perceived that the Israelites, while given the opportunity of leaving Egypt, had wandered about as though undecided which road to take. He concluded that they would be weary of their new freedom and their travelling, and that it would be an easy matter to bring them back. The gates of the wall were ordered closed, and several hundred chariots and footmen were sent to pursue.

Meantime, the Israelites had passed between two mountain ranges, up against the northern arm of the Red Sea--the Gulf of Suez. Apparently the Israelites had gone into a pen, from which there was no escape. Divine providence arranged that a heavy pillar of cloud, or fog, hovered over the camp of the Egyptians, while there was a bright light in the camp of the Israelites. Thus the Egyptians were delayed, and the Israelites moved on until they came to the Sea, and beheld that they were hemmed in. Then they cried to the Lord and to Moses, discouraged, requesting to be permitted to return to Egyptian bondage. They favored a surrender on good terms rather than a conflict.

But the word of the Lord through Moses was that the people should be of good courage, and that soon they would see that Jehovah God would bring them deliverance from their troubles and from their enemies. Meantime, the wind had begun to blow from the north, and gradually the waters receded to the southward, uncovering a ledge and sand bar, upon which the Israelites crossed to the other side. The befogged Egyptians followed them, possibly without realizing that they were passing on land usually covered by water.

As they progressed into the moist sand, the Egyptians experienced fresh difficulties. Chariot wheels became clogged, horses went more slowly, then balked, wheels broke, etc., until the Egyptians began to reason the matter out and decided that, in the figurative language of that time, God had looked upon them with an evil eye out of the pillar of cloud. Possibly there was some manifestation, such as a lightning flash. They concluded to turn backward and give up the chase. Meantime, the direction of the wind had changed, and it was now coming from the south. Before they could extricate themselves, the water was upon them; they were in a quagmire, and were soon overwhelmed.

R5278 : page 216

There is nothing in this account to stagger faith. The United States Government Reports show that the waters of Lake Erie have varied as much as fifteen feet at Toledo, by reason of the change of wind, and without any special hurricane. The thing that has staggered our faith in the past was the statement that the Sea constituted a wall on either side of the Israelites as they crossed over. But the word wall in its broadest sense merely signifies barricade. In the same sense we might say that the United States has the Atlantic Ocean as a protective wall on one side and the Pacific Ocean on the other.

Thus we see that if the Bible is interpreted with a little common sense it is entirely reasonable. More and more Bible students are learning not only of its reasonableness, but also of its wealth of riches of knowledge and wisdom from on High.

THE ANGEL OF THE LORD

The cloudy pillar, or mist, which gave light to the Israelites at night, but darkness to the Egyptians, is spoken of as being the Angel of the Lord, or as though the Angel of the Lord were in it. We are to bear in mind, however, the broad meaning of the word angel. It signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are His messengers, as for instance, the Apostle declares that all of God's consecrated people are God's ambassadors, ministers, servants.

But the word angel is Scripturally used in a still broader sense--as signifying the exercise of Divine Power in connection with human affairs. Thus St. Paul writes that God "maketh His angels spirits, and His ministers a flame of fire." (Heb. 1:7.) Thus, for instance, the messenger of the Lord smote the army of Sennacherib with death, as this lesson recounts that Pharaoh's army was smitten.

It matters little whether the Scriptures refer to the

R5278 : page 217

forces used as being the angel of the Lord, or whether they mean that the angel of the Lord had charge of and used the forces which operated. The effect would be the same in either case. God's Power would be equally manifested, whether directly through the elements of nature or through the intermediary of a spirit being, commanding the forces of nature in the name and power of Jehovah.

There are valuable lessons for the Christian in connection with the manifestations of Divine Power on behalf of typical Israel. These lessons suggest that the same God is no less willing and no less able to deliver the Spiritual Israelites from their bondage to sin and Satan, and is no less able to provide a way of escape, even through bloody seas of difficulties.

There is a lesson, also, for us in respect to the interpretation of God's Word. As we see it beginning more and more to open up unto us with clearness, simplicity, beauty, let it increase our faith in God and in the revelations which He has made through the Prophets of old, as well as through the words of Jesus and the inspired Apostles.

As God had already arranged Israel's affairs before they knew about their difficulties, and perceived that they were hemmed in on every side, so the same God foreknows all of our difficulties and has arrangements made for our relief and deliverance, and is merely waiting for us to appreciate the situation and to cry unto Him in faith. "Before they call, I will answer." Another thought is, sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply the words of Moses to ourselves: "Stand still, and see the salvation of Jehovah."

===================

R5278 : page 217

THE MANNA FROM HEAVEN

--AUGUST 24.--EXODUS 16:2-15.--

"Jesus said unto them, I am
the Bread of Life."--John 6:35.

REALIZING their deliverance from bondage, and the Divine Power exercised in their behalf in the overthrow of the Egyptian army, the Israelites were joyful. Moses, their great leader, composed a poem of much force and beauty and of recognized high standard. The men chanted it after Moses; and the women, under the leadership of Miriam, the sister of Moses and Aaron, took timbrels, or tambourines, and joined in a refrain, or chorus, their bodies swaying and their feet moving rhythmically in what is described as a dance:

"Sing ye to the LORD [Jehovah];
For He hath triumphed gloriously."

Singing songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity --taking His holy name in vain. If so, the results would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course. "The Lord will not hold him guiltless that taketh His name in vain."

We do not mean by this that any unjust or cruel torments, future or present, would be the penalty, but we do believe that such a course reacts upon the irreverent heart to make it colder, more indifferent, and less susceptible to the influence of the Divine Message of grace. Ah! if all Christians sang with the spirit and with the understanding also, and if none others sang hymns, the earthly sounds might be more discordant than they are; but their Heavenly echoes and fragrance would be the more acceptable to God.

BITTER WATERS, THEN AN OASIS

The journey toward the Land of Promise began. At length, fatigued and thirsty, they came to a fertile spot, where there was an abundance of water, but alas, it was bitter, or brackish! The disappointment was great. The song of reverence was forgotten; the mighty power of Jehovah in bringing them through the Red Sea was forgotten; even the taskmasters of Egypt were forgotten. The people murmured against Moses for bringing them away from the fertile fields of Egypt and its abundance of good water. They declared that it would have been better if they had remained in Egypt, or even if they had died there. They declared that Moses and Aaron had misled them into leaving the land of plenty, and had brought them into the wilderness, to die there of hunger and thirst.

The Lord's Wisdom guided Moses to a certain kind of tree, which, put into the water, made it sweet and palatable. Moses explained to the people that in murmuring against him they were really murmuring against God, for he was merely God's agent in the matter. A further journey for a season, and they were far from the bitter waters--at Elim, a delightful spot, where they rested and were refreshed.

The Scriptures explain that God had a special purpose and object in this leading of Natural Israel. He was teaching them lessons which would be helpful to them and, if rightly received, would prepare them, through faith and obedience, for Canaan. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no."--Deut. 8:2.

The lesson to Spiritual Israel is a still more important one. If the Natural Israelites needed heart development and faith as a preparation for the earthly Canaan, how much more do Spiritual Israelites require for the Heavenly Canaan, toward which they journey from the time they leave Egypt--the world, and its bondage to sin! Can we wonder, then, that God permits many trying experiences to come to Spiritual Israel--trials of faith and of patience, "bitter waters"?

Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which My Father hath poured for me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which

"Steal the Bitter from Life's Woes."

As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's Spiritual Israel are not tempted and tried above what they are able to bear. With every temptation the Lord provides a way of escape, when frequently He revives the souls of His saints

R5279 : page 218

by granting them seasons of refreshing and comfort, preparing them for their trials in the wilderness state of the present life.--I Corinthians 10:11-13.

"IT IS WHAT?"--IT IS MANNA

When the Israelites murmured against God and Moses, His mouthpiece and servant, it was because of insufficient faith. Those who truly believed in the Divine providences which had preserved them from the plagues of Egypt, and which had brought them out across the Red Sea, would reason assuredly that God would not leave them to starve in the wilderness. But the majority evidently were murmuring through a lack of faith.

And so it is today. As St. Paul declares, "All men have not faith." We do not blame them for this. Evidently conditions of environment or heredity have very much to do with our possibilities along the line of faith. Some by birth, early training and larger experiences have therefore a great advantage over others, so far as the present Age is concerned; for God has ordained that the Message of the present time shall be for those who have the ear of faith. "He that hath an ear to hear, let him hear." Whoever has an ear for God's Message and can exercise faith has a great blessing, in the sense of an opportunity which others do not have--an opportunity of making his calling and election sure under the call of this Gospel Age.

We thank God that His Word teaches of an Age to come, wherein Messiah will bless with precious opportunities those who have not the ear to hear and a responsive heart in the present time. We thank God that His Word expressly declares that in that coming Age, the Millennial Age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. Then will be fulfilled the Scripture that Jesus is the true Light which must eventually lighten every man that cometh into the world. (John 1:9.) But the opportunities of the Millennial Age will not make possible so high a blessing as the High Calling of this Age sets before whoever has the ears to hear and the eyes to see it.

In answer to the murmuring of the Israelites, God sent them that same night a great quantity of quail. If they had hungered for the flesh pots of Egypt, they should see that God was able to give them flesh in the wilderness. One of the accounts of this wonderful supply of quail has been found fault with by some agnostics who thought that it meant that the quails covered the entire ground to a depth of nearly five feet. The explanation is that quail, flying across the Gulf of Suez, in their weariness flew close to the ground--within about five feet--and thus were easily captured by the Israelites in great numbers.

God promised that on the following day the Israelites should have plenty of bread. In the morning the ground was covered with small particles, whitish in appearance, a little larger than mustard seed and tasting like a honey wafer. This was to be their daily supply. It required gathering; and this gave them all employment, without which they would not have been happy. It required preparation. There was a certain amount apportioned to each individual.

A lesson of generosity went with the manna; for whatever portion was kept over to the following day corrupted. Nothing of the kind was known to the Israelites; and they asked, "What is it?" and this became its name--"What is it"--or "that manna." The gathering of it helped them to remember the Sabbath also, for none fell on the Sabbath, but a double portion on the day preceding, and what was kept over that night did not corrupt.

THE BREAD FROM HEAVEN

Jesus reminded His followers of that manna given in the wilderness, and declared that it typified Himself, the true Bread. As the Israelites would have perished without food, so the Spiritual Israelites would not have sufficient strength for the journey without the Heavenly food. Jesus gave Himself the title of the Truth. Whoever therefore eats of this Bread from Heaven partakes of the Truth. "Sanctify them through Thy Truth; Thy Word is Truth." Only by partaking largely, regularly, daily, of our Lord, His merit and His gracious arrangements for us, can we become strong in Him, and prosecute the journey faithfully and enter into the spiritual Canaan.

As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the Truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the Holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of His might, we must feed upon Him daily--we must appreciate and appropriate the merits of His sacrifice.

====================

R5279 : page 218

CONVENTION-TRAIN REPORT

BROTHER DR. JONES, with his Special Train of Conventioners, starting from Chicago, stopping at St. Louis and at Hot Springs, received the Editor most cordially at Hot Springs, Ark. The conventioners numbered 240 and represented thirty-four States. Some of them we had previously met, others we knew by correspondence; but almost without exception they were brethren in Christ and consecrated Bible Students. Nearly all of them paid their own way; while a few, we understand, have been financed by their friends or relatives in order to give them the spiritual opportunities of this Convention Tour, as well as physical rest.

From Hot Springs the party went south to Texas. The Editor saw them at the different meetings and greeted them there with others, and also had a nod or a word with some occasionally on the train. But his time was occupied with literary work, in which he was assisted by two brethren who are stenographers.

Dallas, Texas, June 8, was our next stop. Here, also, we had a hearty reception from the Bible Students' Class. The morning and evening services were for the Bible Students, and proved interesting. The Auditorium was well filled--capacity about 500. The afternoon service for the public at the Opera House was also well attended, notwithstanding hot weather and rain. Attendance 1,200, interest good, applications for more literature, 54.

San Antonio, Texas, June 9.--The entire morning was devoted to testimony, symposiums, etc. The Editor addressed the interested in the afternoon, to the number of about 500. In the evening his public address was heard by about 1,300, ninety-two of whom manifested interest and desired further reading matter. Altogether the Special Train Conventioners had a happy day here, one long to be remembered, and their number was increased by two at this place. Thence we sped onward to--

El Paso, Texas, June 11.--There are very few Bible Students here. We trust that the number will be greatly increased shortly. The public attendance was estimated

R5279 : page 219

at 1,700, of whom 156 left their addresses requesting more reading matter along the lines of the subject discussed, which was, "BEYOND THE GRAVE."

At Tucson, Arizona, June 12, by special request of the local Board of Trade, our Convention Committee had arranged for us to stay over one day at this thriving little city. When the invitation was extended, it was with the expectation that the local ministers would give us the "glad hand"; but when it was not forthcoming, and on the contrary, opposition was made, the business men advised us that they thought it unwise to have a public address. They did, however, treat us most cordially, and showed our entire party around the city in automobiles.

Meantime, also, the Conventioners, by a distribution of literature, got the Message all over the place; and the literature informed the public as to why the ministers were opposed; namely, because they feared the truth of the Bible coming in contact with the errors of their creeds. We have reason for believing that some good will come, having done our best. The results are with the Lord, and we left, well contented.

At Los Angeles, June 13, where a five-days' Convention of Bible Students had been arranged, the Convention was already in session when our party arrived. The People's Temple was over-crowded, capacity about 1,000. The Editor spoke twice, once to the Bible Students, numbering 1,000, and once to the public in general. The audience at the public service was estimated at 4,000. Splendid attention was given, and 475 requests for further literature were handed in. The local class of Bible Students has been growing considerably within the last year. The old friends and the new gave our party a hearty welcome.

San Diego, California, June 14.--Here, as at Hot Springs, the ministers made an attack endeavoring to prevent our meeting; but here also the Lord raised up for us friends amongst the public, who reproved the ministers for their unchristian course and Dark Ages' methods. The Mayor and a company of business men received us cordially, and took us about their city in autocars. We appreciated their hospitality and cheerfully acknowledged that their city has fine prospects, amongst others one of the best harbors on the Pacific and their climate par excellence.

We had interesting meetings with the Bible Students here, and a fine public meeting, attendance at which was estimated at 2,000. There were 199 addresses handed in, expressing interest and desiring reading matter. We believe that some of the prejudice has been broken down. The public came out freely, notwithstanding an attack made by the ministers through a local newspaper. The Lord raised up a defender who answered the malicious slanders of the ministers, which were merely rehashes from the Eagle. This reply published in the same paper the next day, we trust offset the evil intended. Additionally, the Train Conventioners circulated freely the special issue of the Bible Students Monthly which explains the attitude of the ministers, and which is circulated only in places where there are evidences of a concerted endeavor to prejudice the public.

Santa Ana, June 15, came next--a Sunday morning service. The principal Opera House here had been engaged for our use; but somebody had influence enough to have the building condemned as unsafe, although it had never previously been thought unsafe, even when crowded to the limit. The friends surmised that this was a strategic move on the part of the ministers to prevent our meeting--to prevent Bible Students from calling the attention of the public to the real teaching of God's Word. However, since the Lord was pleased to allow the meeting, the Bible Students were quite content, and took the next best auditorium available. It was crowded beyond its capacity--1,200--while an overflow meeting of several hundred Bible Students was held in another building. There were 200 addresses handed in, expressing interest and requesting literature.

Pasadena was reached the same afternoon. Its theater capacity was crowded, 1,300 being present, with splendid interest. Here 183 addresses for literature were handed in.

San Francisco was our next stop. Here a three-days' Convention was in progress. The Train Conventioners participated during the day of our stop, Monday, June 16. The Editor addressed the Bible Students in one semi-public service. Approximately, 700 were present. Then came the evening meeting for the public, with an estimated attendance of 4,000, and 408 requests for more literature.

Tuesday, June 17, was spent in journeying from San Francisco to Portland, Oregon. We had no opportunity for public service, but had the pleasure of meeting a goodly group of Bible Students at Ashland. The train remained there fifteen minutes. The friends were on the platform awaiting its arrival. They loaded us with flowers and good wishes. Some of their number journeyed with us to the next station, bidding us Godspeed. They sang to us and we to them, "God be with you till we meet again."

Portland, Oregon, June 18.--Here we found the Bible Students quite alert, and growing both in numbers and in spirituality. We had an enjoyable meeting with the Bible Students, exhorting them to love and loyalty, and held up before them the cross and the great reward promised to those who overcome. The attendance was approximately 500. Then came the evening service for the public. Notwithstanding a heavy rain storm, the audience numbered about 3,500 and gave good attention, 271 leaving their addresses, requesting further literature.

Tacoma, Washington, June 19.--More brethren, more fellowship, more encouragement, fresh manifestations of love and zeal, an excellent meeting with the interested, a splendidly attended public meeting--1,800; 275 gave in their addresses, as indicating interest and a desire for further literature.

Seattle, June 20.--The Seattle class of Bible Students appear to be making good progress, not only in numbers, but also in development of the fruits and graces of the Holy Spirit. Here, also, we had a very enjoyable season with the friends, giving them one address. The attendance at the public address in the afternoon represented the capacity of the theater, including the stage--2,300. Requests for further literature from the interested numbered 283.

Victoria, B.C., June 21.--Here we had more good times with the Bible Students with an attendance of 500. Then came the evening service, with an estimated attendance of 1,000. The Bible Students gave place to the public, and assembled in another building, as an overflow meeting. The interested strangers to the number of 156 left their addresses, requesting further literature.

Vancouver, B.C., June 22.--We had a grand time here. The Spirit of the Lord operating in the Canadian mind gives blessed fruitage, similar to that found elsewhere. An all-day program had been arranged. We were met at the boat-landing and escorted to the place of meeting, where a public address of welcome was given. To this we responded, assuring the brethren of our appreciation of their cordial welcome and of our realization

R5280 : page 220

that by the same spirit all the Lord's people have been buried in the one Body--the Body of Christ, the "Church of the First-borns," whose names "are written in Heaven." Then came a testimony meeting with further addresses.

The afternoon service was for the public. The attendance was estimated at 4,500, but other hundreds of late-comers were turned away; for, owing to the construction of the building, the late-comers would have disturbed the others by reason of the noise of their shoes. The audience was especially fine and the attention excellent. Addresses to the number of 224 were handed in requesting further literature.

When it is remembered that the majority of the meetings here noted were held on week-days, the attendance surely indicated that the people had not lost their interest in the Bible and in religion, and that the falling off in the general Church attendance is therefore properly chargeable to another cause. We believe that the decrease in Church attendance, of which we hear so much, is chargeable to the fact that the public have lost their faith, as well they might, in the creeds of the Dark Ages. They are receiving no spiritual food. When the ministers preach to them along the lines of sociology, or astronomy, or science, the pews, as well educated and as well informed along these lines as are the pulpiteers, care little for the minister's dissertation.

Oh, that the ministers of today, instead of feeling angry against the Truth and fighting it, would investigate it thoughtfully and prayerfully! Then indeed they would be a power in the earth, in this, our wonderful day, in which God is sending out His Light and Truth to be the guide of His people, to guide them to His Holy Hill--the Kingdom of Messiah! What a power these ministers might be, if backed by the truth of God's Word!

How pitiable it seems that men so well equipped would be not only useless as respects the advancement of Christ's cause, but be really the leaders of the opposition thereto--ignorantly serving the Prince of Darkness! All the more, however, the Truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited; for it is the Power of God for the calling and electing and perfecting of the Bride class to be the Lamb's Wife.

But while we must oppose the error, and must uncover its very foundations in our efforts to "show forth the praises of Him who called us out of darkness into His marvelous light," nevertheless, let us all the more speak the Truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the Truth, we believe. How glad we shall be for the day when the great Adversary, who deceived us all and is still deceiving so many, will be bound for a thousand years, as promised!--Rev. 20:1-3.

WORDS OF CAUTION

This may be as good an opportunity as any for a few words of caution. We are all in danger of going to extremes, and all should remember the Apostle's words, "Let your moderation be known unto all." At one place we found that a spirit of antagonism had been aroused by means of immoderate statements on the part of a few. They had suggested that Brother Russell and his writings are divinely inspired, as were the Apostles of old. What a great mistake! No wonder such statements were resented! When asked if such were our opinion, we promptly assured the dear friends to the contrary.

The view we have always presented, and still hold, is that the Lord Jesus appointed only twelve Apostles, St. Paul being the one to take Judas' place. The words of these would be so supervised by Divine Power that whatsoever they would declare binding on earth, the Church would know would be bound in Heaven, and whatsoever they would declare on earth to be loosed or not binding, they might know would not be obligatory in the sight of Heaven. In other words, those twelve Apostles were the special mouthpieces of the Lord to His Church. They still speak to us. We need no others; we expect no others.

The most we have ever claimed for our own presentations, written or oral, is that they are in line with the words of the Apostles, that they harmonize with them--that we keep so close to the words of the Apostles and the words of our Lord that our Message may be said to be their Message, except in respect to the particular words used and the arrangement of them. In the STUDIES IN THE SCRIPTURES we have classified the various presentations of Jesus, the Apostles and Prophets into different studies or topics; and this is what we meant when we declared in an old WATCH TOWER that, on this account, whoever reads the STUDIES IN THE SCRIPTURES is really reading the Bible in an arranged form--topically. In no case have we ever presented anything as of ourself. In every instance we have fastened our presentations to the Scriptures on which they depend and rest.

Our claim has been, and is, that because we are living in the dawn of the New Dispensation, it is the Divine will that the Mystery of God should now be finished, in the sense of reaching a completion, or unfolding. This we hold comes to us, not through special inspiration to speak or to write new things, but by the promised guidance of the Holy Spirit, enlightening us and directing us to the Lord's Word, and assisting us to see the proper application of the same. The wonderful light of our day upon every subject undoubtedly inures to these ends.

Because it is due time, the Lord would send the light to His people, and as usual, would send it through some earthly instrumentality. If, in the Divine providence, we have been used or shall be used of the Lord, it will be in making clear the sayings of inspiration already written, and not in making any new revelations or prophecies.

We take this opportunity, also, to guard the dear friends against the report that we are making any different presentations by letter than we have made in THE WATCH TOWER and the STUDIES IN THE SCRIPTURES. If any claim to have such letter, ask to see the letter, and refuse to receive as from me anything contradictory to the STUDIES IN THE SCRIPTURES and THE WATCH TOWER. If we ever see it necessary to make changes, we will preferably do this in public print rather than in private letters or in private conversation. Let us stick to the written Word in the Scriptures as well as THE WATCH TOWER publications.

R5283 : page 220

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

"O! watch, and fight, and pray
The battle ne'er give o'er;
Renew it boldly every day,
And help Divine implore.

"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

====================

R5281 : page 221

SOME INTERESTING LETTERS

SISTER SEIBERT TO HER FRIENDS

DEARLY BELOVED IN THE LORD:

Your recent letter of loving sympathy is received and deeply appreciated at this time. I want to assure you that your prayers on my behalf have been most wonderfully answered, and I am enjoying a peace of mind and heart which almost frightens me. I say to myself, "I did not know the Father loved me so!" His grace has been more than "sufficient," so that I have been enabled to comfort other bereaved ones in this sad experience.

I am counting my blessings every hour. I am so thankful my dear one was not taken ill three or four years ago, when I was so weak myself. Again I am so glad that he did not suffer any pain, which was very remarkable when we consider the nature of the disease, cancer. But this was my constant prayer, that, since he could not recover, the dear Lord would not permit him to suffer any more pain than was best for him and for me. I was more grateful than words can express because of the fact that we had the means to give my dear husband every comfort. I spared neither money nor skill nor science in order to do everything that could be done to cure him, as he was so anxious to get well. And lastly, but chiefly, I am so thankful that the dear Lord has seen fit to hide my dear one in the grave until "the time of His wrath be overpast," and that he has spared him the agony of witnessing my painful and probably ignominious death, if I prove faithful to Present Truth.

And thus, while I count my blessings, I do not sorrow as do others, but throughout these after-days I seem to hear a chime of silver bells every moment sweetly ringing the refrain, "All that Thou sendest me, In mercy given!"

The physicians would not tell my husband his real condition and it fell to my painful lot to refer to the matter on two occasions. I felt it was terrible to allow him to go down into death unconscious of his true condition. Yet, on the other hand, I realized I had witnessed to him daily, hourly almost, for nearly twenty years, without apparent effect. Nevertheless I determined to do what I could to help him. And therefore, about two hours before he died, when I knew he was failing rapidly, I said to him, "You are so tired, dear, wouldn't you like to sleep for a whole week? And how would you like to go to sleep and not waken until after the time of trouble is over?" He replied, "Oh, don't talk to me about death, I'm going to get well, I'm going to get well, I'm going to get well!" Then I said gently, "No dearheart, you are not going to get well; the doctors knew it from the beginning but would not tell you, and now I must tell you. Can't you thank the Lord for his goodness in saving you from pain and letting you just go to sleep? Can't you say a little prayer? Say, Lord Jesus, into Thy hand I commend my spirit?" No reply. "You are not afraid, are you, dear? Death is only a sleep. The Lord is going to let you sleep a little while and then in His due time He will call you to awake out of sleep, and the whole earth will be as the Garden of Eden, no more pain, no more tears, no more death." Still no reply. (Poor dear, perhaps he was too far gone, yet when I asked him if he knew me, he replied, "Of course, I know you, dear.")

I held both his dear hands while the cold death-stream crept higher and higher, and his breathing grew softer and softer until with a sigh he just fell asleep like a weary child upon its mother's breast. I caressed the beloved form and turning away, said, "Sleep well, dearheart, sleep well, no dreams disturb this sleep!"

He fell asleep on May 23, and on the 29th I laid him away amid the love and admiration and sorrow of the whole community, without a stain upon his reputation. I was alone, and had everything to arrange with respect to the undertaker and the services, but I tried to do everything as I believe he would have wished it done, without ostentation or extravagance, yet withal in good taste and of the best and most enduring quality. I have nothing to regret, I believe I have faithfully discharged every earthly mortgage, and I trust the dear Lord will see fit to give me some further service for Him and His during the "little while" that remains for the feet members of His body!

I wished to make the funeral services my final witness for the Truth in this community, and requested that the Society send me our dear Bro. Woodworth to officiate. Services were held in the Presbyterian Church at Mount Union, Pa., where Mr. Seibert's family had lived. The Presbyterian minister read Scriptures selected by Bro. Woodworth. Prayer was offered by the Methodist minister, to whose church my husband's family had belonged, and to which he left a bequest of $500. Our dear Sisters Detwiler and Virginia Noble from "Bethel" then sang "Nearer my God to Thee," my dear one's favorite hymn, and as I listened I could not help saying to myself, "Oh, that he might hear them, for he never heard that beautiful hymn so touchingly sung by human voice before!" (I used to sing it for him, but I am not a gifted singer.) Then our dear Bro. Woodworth followed with his discourse on two texts, "The Lord gave and the Lord hath taken away," and "The ransomed of the Lord shall return," suggested by me. It was very impressive, and the audience of more than a thousand listened most attentively. I had arranged for a stenographer to take down as much as possible of what he said, and we have had it printed in the "Mount Union Times"; some of you have copies.

While the friends and audience were viewing the body, I had arranged for the two sisters to sing some sweet hymns very softly, so as to break that awful silence, that saddest moment of the whole service. They sang without the organ, "There is rest for the weary," and afterward they requested the organist to play softly our beautiful hymn, "Many sleep, but not forever." My dear one was a lover of peace, and "a peacemaker." To me one of the most touching incidents of the funeral was the presence of two editors, who had been sworn enemies when Mr. Seibert came to Orbisonia several years ago, walking side by side among the honorary pallbearers. He had brought them together in the bonds of peace and good-fellowship. Surely he will have little difficulty in walking up the grand "Highway of Holiness," especially with the assistance of so many dear Truth friends who appreciated his nobility of heart!

I used to tell my husband that it was pride which kept him out of the Truth, and his invariable reply was, "Why, what have I to be proud of but you!"

The floral offerings were the most lavish and beautiful ever seen in the town. At the cemetery dear Bro. Woodworth offered the most exquisite prayer I ever heard on such an occasion. Many persons referred to it afterwards, and also spoke favorably of the discourse. I trust that some good may have been done, some blind eyes opened, some weary hearts comforted that day. Both ministers asked Bro. Woodworth for some printed matter dealing with his subject. And a letter from the Methodist minister to me declared that my "manifest faith and trust had been a help to everybody." This greatly encouraged me. And further, I learned that all my acquaintances in the community expected that I would bear up differently from others, "because of my faith and my religion!" So I thanked the Heavenly Father for His marvelous fulfilment of His promises, "As thy days thy strength shall be," and "My grace is sufficient for thee," and for this opportunity to show forth the power of the TRUTH!

I cannot refrain from quoting here our dear Pastor's words to me. He writes, "You have my sincere sympathy. I know that you appreciated your husband very highly, as evidenced by your patient and continued devotion, not only in his illness, but at all times. I am glad that you have had the privilege of being with him to the last. I am confident that you can look forward to the future with good assurance that he was a noble man, and that God loves such characters, even as Jesus declared of the young Hebrew who said that he had kept the Law to the best of his ability from his youth up. Of him we read, 'Jesus, beholding him, loved him.' We may

R5282 : page 221

be sure that the Lord has a sympathetic love for all the members of the race who have a desire for righteousness. We are so glad that the time is hastening when all such will be brought to fullest opportunity for knowing the great Redeemer and experiencing the fulness of His restitution power."

Please continue to pray for me that I may be faithful in doing His will even until He shall say, "It is enough, come up higher."

With fervent Christian love, yours in our Redeemer and King, GERTRUDE W. SEIBERT.--Orbisonia, Pa.

June 7, 1913.

HIDDEN PEARLS

DEAR BROTHER RUSSELL:

Grace, mercy and peace be unto you. My heart daily overflows with joy and gratitude when I consider our Father's abundant blessings to us. Help is provided, through the appointed channel, for every step of the way.

How eagerly we welcomed the Resolve, as just the assistance we need! I have it written on a post card--the vow on the other side--and keep it under my pillow, where I can read it as soon as I awaken. How it fortifies and helps one to be ready for every emergency! And what a grand beginning it makes to each momentous day--the wonderful, amazing days in which we live!

But I desire to tell you of the great help the little Question-books

R5282 : page 222

have been. I used them in study with another sister--all the class we have in our isolation. Some way I had looked upon them as for class study, and not for use in my private reading of ten pages a day in the STUDIES. But the Father opened my eyes to their full use.

I was unable to keep my mind fixed upon my reading as I desired; it seemed to me I was losing so much. A dear sister suggested to me, when I was out at a local convention, at Easter, to use the Questions. She was doing so with great profit. That was the key to the whole situation. There was the proper help provided, and I was not using it; hence not receiving the full blessing.

After that my thoughts were completely on my study, and I was not missing the point of each paragraph. I have been astonished to find what beauties of Truth--pearls of great price--were hidden in the paragraphs, that refreshed, and strengthened and cleansed me daily. So now I am eager for other dear ones to share the blessings, and whenever our

Father gives me the privilege (and of late He is graciously giving me many such privileges) of meeting with His dear people, I desire to testify as to the blessing that lies in those little books.

Words fail to express the joy of fellowship we experience through the columns of THE WATCH TOWER. God bless you!

With Christian love and greetings,

HOPE TATE.--Ont.

SEEKING TO SERVE

WATCH TOWER BIBLE AND TRACT SOCIETY.
GENTLEMEN:

The writer had the pleasure of hearing Mr. Rutherford deliver a lecture in our city, Atlanta. Since then, I have bought of one of your agents a set of STUDIES IN THE SCRIPTURES. I am very much interested in them, as well as your work before the public, and will say, if you will furnish me with free Literature of any kind on this great work, it will be a pleasure for me to place it in the homes as I visit the sick each day. I feel that you are doing a great work, and one that is much needed in every home. If I can help you in any way I am at your service. I am delighted with the lectures and will appreciate any literature you may care to send.

Very truly,
L. W. WIGGINS, M.D.--Ga.

----

page 222

THE RESULTS OF ZEAL

WATCH TOWER BIBLE & TRACT SOCIETY.
DEAR BRETHREN:

We are very glad to know that you can serve us with more public meetings. We would be sorry to have them stop, as they are becoming interesting for the public. The audience is increasing at every meeting and more names are being handed in each time, and besides that, we are enjoying the work; so it is real harvesting and we are rejoicing in it.

In regard to the financial part, we feel that we are going to be able to meet it. It is wonderful how much we can do when the Lord is with us, and our hearts are filled with His Spirit. So, send us the brethren and the advertising matter, and we will try to do the rest.

Much love and best wishes to you all. We pray for you all, as we are sure you do for us.

Your brother in Christ,
J. L. MILLER.

R5282 : page 222

FINDS HELP IN VOW

PASTOR C. T. RUSSELL, BROOKLYN, NEW YORK.
DEAR BROTHER IN CHRIST:

I have often thought of writing you of my experience in connection with the special Vow unto the Lord, but have refrained, because I knew that your time was so fully taken up. My first thought was, It is a needless addition for the consecrated, but there can be no harm in it. How surprised I was to find what a real help it proved to be! I recommend it to all.

While our opportunities for service in this Present Truth have been limited, we have had the pleasure of seeing some brought to rejoice in the Truth, and to a full consecration in the Truth.

I append a brief history of my search for Truth:

Nineteen years ago, while associated with the Free Will Baptist people, through a study of the Scriptures, I was led to a complete consecration to the Lord, and while I kept my membership with them, there was such evident lack of consecration and the knowledge of God, that I refused to accept a pastoral work among them, working with them in evangelistic work, also with the Methodists, United Brethren, Presbyterians, and visiting among the Holiness people and the Christian Alliance people, being urged by each denomination to accept work, but not being able to do so.

I met one brother who had read the STUDIES IN THE SCRIPTURES and believed them, but he had such a wrong conception of their real teaching, that I thought they did not contain what I was looking for. Then I met the Adventist people, and as they discredited the Hell Fire teaching, and taught the truth about the nature of man and the state of the dead, I associated myself with them, and accepted a work with them, feeling that there was no need to look further; that I should have to go through alone if I did. Here I first saw that God was doing His work on time; and the thought became fixed in my mind that every true doctrine must magnify the name of God, and reveal the beauties of His character. With this thought I soon found it impossible to give myself wholly to their teachings, and as the Truth dawned on my mind and became clear to me that the Church is the Temple of God, I was convinced that the Adventist institution, with all other man-made ones, was Babylonish, and I sent my man-given credentials as a minister to those who had granted them.

This brought me to a very real sense of dependence on the Lord. I felt very much alone, but for Him. But providentially, a few days before this, a magazine copy of the DIVINE PLAN (WATCH TOWER form) was handed to me by a faithful colporteur sister. Because of the mental struggle I was undergoing in breaking previous ties, I paid no attention to it, but went and put it into the stove. Fortunately there was no fire in the stove, and after the step was taken that set me free. I went to the stove, pulled out the WATCH TOWER, and found that it was sent of God for just such a time.

I shall never be able to express my gratitude for the help the Lord has given me through the SCRIPTURE STUDIES, to you His servant; but the Lord will reward.

With much Christian love, your brother in Christ,

WM. H. BATTERSON.--Neb.

LUXURIOUS TRAVEL AND SACRIFICE

MY DEAR BROTHER RUSSELL:

Before anything else let me thank you humbly and gratefully for your clear teaching on the Scriptures, and for giving it out to the world, at prices that almost any one can afford to pay.

I had practically left the English Church, and had almost given up everything, when in 1908, some copies of PEOPLES PULPIT were put into my reluctant hand. Since then, through the six volumes of STUDIES, a little more light has been coming to me all the time; and I have been trying to lead a life more acceptable to our Lord. I have been almost alone in this neighborhood, as regards believers in Present Truth, but the members of the Victoria class have held out helping hands to me. Your teaching was so new to me, that for some time I was almost afraid to accept it, as we are warned about false teachers in the latter days. But all your teaching is based on the Bible and far from smoothing or widening the narrow way, it shows us we can expect nothing else on this side of the Veil; far from teaching we can be Christians in name only, it points out that we must be Christlike in deed and thought; far from expecting popularity, we must recognize that we are a peculiar people, to be despised like our Master, and that our own individual responsibility increases, as He gives us light, and that we cannot attempt to go hand-in-hand with the world; therefore I now endeavor to lead others to read the STUDIES.

I want in all humility to ask you, How can we reconcile the description of the luxurious train, the hotel on wheels, and its places to lounge, its chef de cuisine, its corps of waiters, etc., with the example given us by Jesus of Nazareth? Is it not, dear brother, a pandering to the worldly spirit? It seems to me, that if Jesus had conducted such a tour, He would have chosen a clean emigrant car, containing necessaries but not luxuries. How, too, can we reconcile the fact that when on earth He had no place to lay His head, with the fact that His chief earthly shepherd (whom He has honored as He has you, on account of your faithfulness and humility) should stay at the best hotels instead of with His humble followers? On page 31, Vol. IV, you point out that some of the reformed churches did not succeed because they "have made many compromising overtures to the world for smaller favors." Is not this a repetition of the same kind of thing? I am told that

the newspaper men arrange these things for you, but you remind us that responsibility rests on each individual. God can take care of His work in the future, as in the past, without depending on newspaper men. I cannot understand it all, brother, and I long for a few lines from you, who have helped me so much hitherto. Vol. I, p. 199, "the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things." Vol. I, p. 203, "The transforming influences lead to present sacrifice and suffering."

Yours very gratefully,

__________.

THE EDITOR'S REPLY

DEAR SISTER:

Yours dated June 15, I am reading on the train. I thank you for its frank statements and queries.

It is true that there were no fine hotels in our Lord's day, true that there were no railroads, and that His locomotion was accomplished partly by little ships, partly on foot and partly on an ass. Were we to follow the Master's footsteps literally, the possibilities of the present Harvest work would be much decreased. It is our thought that the Harvest of the Jewish Age was merely confined to the little country of Palestine; whereas the Harvest of this Age, world-wide, is to be accomplished in a similar length of time--forty years.

We believe that the wonderful conveniences of our day are preparations for the Millennium, and that the Lord is not displeased with us for using these in connection with His service. Quite to the contrary, it is rather our thought that God is providing these wonderful conveniences for the very purpose of facilitating the Harvest work.

In this connection, we remember the Apostle's words which assure us that all things were given unto us richly to enjoy--to use, but not to abuse. We have an illustration of this in conjunction with our visit to India. The chief interest there appears to be in the western part, which has almost no railroad facilities. We were debating how we could procure some kind of conveyance to permit such a visit as we thought would be in the interests of the Lord's cause and not require too much time. Our queries were answered when we learned that just about ten days before our arrival, an automobile omnibus line had been established instead of a railroad.

As respects hotels: In the present instance I had no real need for a hotel because I could have stopped quite comfortably on the train. But the newspaper people handling my sermons are interested in making these somewhat of a spectacle, so that they can draw that much more attention to the sermons which they publish. In the world's estimation, a public man who is great or well thought of would be treated to the best that his friends possessed. From their standpoint, a very humble entertainment would be a low appreciation; and if his friends have a low estimation of him, the newspapers, representing the public, would size him up proportionately small, and his sermons would not be published.

The newspaper people surely deserve some consideration from me. It is estimated that my sermons weekly, through 2,000 papers, reach 15,000,000 readers. To accomplish these results by advertising would cost millions of dollars yearly. For the privilege of preaching the glorious Gospel of the Love of God in Christ, I am not only willing to please the newspapers by going to good hotels and by long journeys to Panama, around the world, etc., but I am willing, also, to endure slanders and misrepresentations of jealous ministers who seek to prevent the publication of my sermons and the gathering of large audiences by slanderous misrepresentations of my character. Looking beyond the present, I am hoping and I am waiting for the Master's approval--"Well done, good and faithful servant, enter into the joys of thy Lord; thou hast been faithful over a few things."

We see no wrong in thus allowing the newspaper interest to have a say in respect to our earthly conditions when principle is not compromised. If they demanded that we should violate our conscience in respect to the publishing of the sermons, the case would be different. Conscience is not to be sold at any price. But when they arrange to give us additional comforts, we see no sin connected therewith. Rather, we remember that our Lord did not hesitate to wear a "seamless robe" in a time in which such a garment was considered extravagant, far beyond the means of the common people with whom He usually companied.

We remember, also, that while Jesus had no definite home of His own, one of His disciples, St. John, did have a home. So did St. Peter. We remember, also, that our Lord had a home whenever convenient at Bethany with Lazarus, Martha and Mary. We remember that they honored Him with a sumptuous feast and with an alabaster box of ointment, very costly. We remember that when Judas found fault with the extravagance, our Lord rebuked him and justified Mary. We remember that our Lord, on one occasion, at least, attended a wedding, and on another occasion was the guest of a rich Pharisee in one of the best homes of that time.

Respecting the luxurious train, with cooks, or chefs, attending to the food supplies: It is customary for newspaper people to use considerable latitude of language in their descriptions. It is not wrong that they call the cooks by the French name "chef"; and if anybody gets the thought that these cooks got fabulous sums for their services, as we hear that the chefs of the Vanderbilts, Goulds, etc., receive, he would be mistaken. The chefs, or cooks, on this train were brethren who availed themselves of the opportunity of a month's vacation, a convention tour, and meanwhile of the opportunity of serving the brethren on the train.

The train was described by the newspaper artist as "De luxe," and yet it was just such a train as everybody uses when travelling. Some of the cars were of the ordinary standard Pullman, and some of them Tourist, or cheaper sleeping cars. Of course, as your letter suggests, these friends might have gotten the use of a common box car cheaper, or they could have travelled afoot still cheaper. If they had gotten box cars and fitted them up for their use ever so crudely, with plain, wooden bunks and straw, the expense would have been nearly as great, if not quite as great, and the inconvenience much greater.

However, dear sister, I had nothing whatever to do with the making up of the train. I arranged for visits to the Bible Students of the Far West, whom I rarely have opportunity to see. My visit was in response to requests that I would come and hold public meetings. It was my intention to take the usual train service; but Brother Dr. Jones, learning of the tour, asked whether I would like to have company. I assured him that I would be glad of this.

Brother Dr. Jones then got into communication with the brethren, with the result that a train-load of friends journeyed with me. Some of them took the opportunity of meeting friends on the Western coast. All had the opportunity of fellowship with each other on the train, and at the various meetings served. They participated in the work, too. Two of them served as stenographers; Prof. Read freely gave of his professional ability in connection with the singing; and others served as ushers; while all did their best to cheer and encourage the local Bible Students in the various cities visited. Additionally, considerable volunteering with free literature was done.

We are in danger, dear sister, of getting a wrong view of what is meant by suffering with Christ. If we merely think of the Master's sufferings as those of weariness of the flesh, wearing sandals instead of shoes, and walking instead of riding, we shall be gradually led up to the same extremes of error which prevailed during the Dark Ages, and which to some extent still prevail amongst our Catholic brethren. Some of these attempt to have greater sufferings than Jesus had by going barefooted, or by whipping themselves torturously and then wearing hair-cloth jackets to increase the pain, as the hair jags the sore flesh, causing it to fester. These, they think, are sufferings of Christ.

Gradually both Catholics and Protestants are seeing to the contrary. Jesus used the best roads and best means of His time. His sufferings were especially through the opposition of His foes in that He was despised and rejected of men. He was slandered, and "when He was reviled, reviled not again." He endured these things patiently for the Truth's sake, and thus set us an example to walk in His steps, similarly enduring worldly contradictions, oppositions, slanders, for the sake of the brethren.

I trust, dear sister, that you will not stumble over the means which the Lord is using in this Harvest time to promulgate the Message of the hour, one to awaken His people and to guide them to better methods of Bible study. But even if you cannot see eye to eye with us, do not stumble yourself, but remember that to his own Master each servant stands or falls. Take all the blessings from our ministry that you can get, and leave the remainder of the matters which you cannot understand to God. In other words, let us more and more realize that God Himself is guiding His own work; and that whatever blessing we may obtain we should be thankful to Him for the same.

With much Christian love,

Your brother and servant in the Lord,
C. T. RUSSELL.

VOL. XXXIV AUGUST 1 No. 15
A. D. 1913--A. M. 6041

CONTENTS

The Peace of God..................................227
  God's Emotional Nature........................227
  God's Peace Compatible With Sorrow............228
  Our Rich Legacy of Peace......................229
  Cultivation of Unwavering Faith..............230
Why There Is Diversity Amongst God's People.......................................231
Doctrines More or Less Important..................231
God's Covenant at Mount Sinai.....................232
  The Royal Priesthood Proffered................232
  Typical of New Covenant.......................233
Deliverance (Poem)................................233
God's Ten Commands................................234
  God's Original Law to Man.....................234
  The Church and the Law........................234
Who Is My Neighbor?...............................235
Trans-Continental Tour............................236
Four Great Conventions............................237
An Interesting Letter.............................239
Berean Questions in Scripture Studies.............239

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

POEMS OF DAWN

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It makes an excellent gift for any friend or relative not in the Truth, although most appreciated by the saintly. It is topically arranged, but you could not open at random and read without being refreshed, comforted, drawn nearer to God. The Karatol-bound edition is exhausted, but we still have a good supply on hand of the cloth-bound edition, 25c., and the India paper, leather bound, 50c.

PRIZE PUZZLES

We still have Prize Puzzles for judicious use. Order only so many as you can use, free. Lay a few each week on hotel writing tables and in other conspicuous places, where they will come under the eye of intelligent and good people.

==========

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow: (1) 235; (2) 333; (3) 128; (4) 40; (5) 163; (6) 299; (7) 272; (8) 312; (9) 330; (10) 259; (11) 112; (12) 307; (13) 109; (14) 304; (15) 249; (16) 165; (17) 15; (18) Vow; (19) 313; (20) 209; (21) 42; (22) 155; (23) 4; (24) 238; (25) 82; (26) 16; (27) 12; (28) 3; (29) 25; (30) 166.

====================

R5284 : page 227

THE PEACE OF GOD

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."--Phil. 4:7.

PEACE is defined to be a state of quiet, or tranquility, freedom from disturbance or agitation--calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied nor perplexed by any of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him Master of His situation as Sovereign of the whole universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of the confusion and smoke of battle? or of a great statesman, such as Gladstone or Bismarck, in the midst of national perplexities and perils? or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered, perplexed, anxious or care-worn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently, He knows the end from the beginning, and that, not only from philosophical principles, but also by intuition. As the Creator of all things and the originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to His mind. "God is light, and in Him is no darkness at all."--I John 1:5.

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from Age to Age, the whole physical universe fulfils His will, without a suspicion of disorder or mishap; and the same Power is pledged for its sustenance throughout the eternal future.

Thus from His own vast, inherent resources of Power and Wisdom, springs the peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent Wisdom and Power.

GOD'S EMOTIONAL NATURE

Yet we find this peace of God coexisting with much of disorder and trouble. As a Father He shows us that He bears a father's love to all His intelligent creatures --"the whole family [of God] in Heaven and in earth"-- and that for His "pleasure they are and were created." (Eph. 3:15; Rev. 4:11.) He created them in His own likeness--with the same mental and moral attributes, so that He might have communion and fellowship with them as sons, and they with Him as a Father, that thus, in mutual fellowship and communion, the Creator and the creature might find pleasure, happiness and delight.

This likeness of God includes in all not only the same mental faculties, but also the free exercise of the same in the formation of character. A creature incapable of thus forming character would not be in God's likeness. And for the purpose of developing character, the alternative of good and evil must be placed before him. The right and the wrong principles of action must be discerned and the individual left free to his own choice in the matter, that the pleasure of God may be realized in the virtuous character resultant from the free choice of righteousness.

Since the love of God for His newly created and innocent creatures is akin to, but much stronger than, the love of an earthly parent for an innocent infant; and since that loving interest and solicitude does not grow cold as the creature advances in years, but earnestly watches for the development of the principles and fruits of righteousness, it is manifest that, like an earthly parent, God experiences the sense of either pleasure or pain, according as His free, intelligent creatures choose the right course or the wrong. Of this we are fully assured, not only by thus reasoning from the fact of His Fatherhood, but also by all of those Scriptures which speak of some things as abominable, displeasing, hateful and despicable to Him and as giving Him no pleasure; which say that His anger burns against them, and that His indignation and wrath wax hot, even to their destruction. Other Scriptures speak of His pleasure, love, joy and delight in pleasing things--in the principles of righteousness and those who obey them--the appreciation of pleasurable emotions of an opposite character, for pain

R5284 : page 228

and pleasure may properly be considered the ebb and flow of the same emotion.

These exhibitions of the mind of God indicate clearly an emotional nature in the Divine Being, of which fact we might also judge from the realization of our own emotional nature, since man was created in God's image. No, dear friends, God is not a God of stoical indifference, insensible to the emotions of pleasure and of pain; but the perfect poise of His attributes preserves the equilibrium of peace under all circumstances, whether of pain or pleasure.

GOD'S PEACE UNBROKEN BY EXTERNAL DISCORD

With this thought, then, let us consider the circumstances under which the marvelous Peace of God has been perpetually maintained. The deep-laid Plan of God in all His creative works required long aions [ages] for its accomplishment. Across the vista of ages He saw in

His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.

As the Plan developed and time rolled on, the free moral agency of His creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into His family--"the family [of God] in Heaven and in earth"--all His creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far reaching Plan, the glorious outcome of which, was, in the Divine judgment, worth the cost of all the trouble and loss which He foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave! Ah, the Heavenly Father knows something of such sorrow; for He saw Satan, one of His sons (Isa. 14:12), an angel of light, fall as lightning from Heaven. (Luke 10:18.) For six thousand years, at least, that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. He saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and then He saw also the whole human race fall into sin. Did ever any human parent find such a conspiracy--so virulent and hateful--spring up in his family? Surely not!

Then God found it necessary to perform the unpleasant duties of discipline. In His Justice He must disown the disloyal sons and deal with them as enemies. Though all the while His Fatherly Love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favor, Love must be veiled, while only stern, relentless Justice could be manifested. This has been no happifying duty, nor has the attitude of the sinner been pleasing to Him.

Consider the Love against which these recreants sinned. Though from God cometh every good and perfect gift, His favors have been despised, His love spurned, His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear odious, hateful, unrighteous and even despicable. Yet, through it all the peace of God continues, and for six thousand years He has endured this contradiction of sinners against Himself. And still, O wondrous grace! His Love abounds; and it is written that He so loved the world, even while they were yet sinners, that He gave His Only-Begotten Son to die for them; and that through Him judgment (trial) is also to be extended to those angels that fell, with the exception of Satan, the leader and instigator of the whole conspiracy--the father of lies.--John 3:16; I Cor. 6:3; Jude 6; Heb. 2:14; Rev. 20:10,14.

GOD'S PEACE COMPATIBLE WITH SORROW

This gift of Divine Love was another indication of the cost to our Heavenly Father of His great and marvelous Plan. Not only did He behold the fall into sin of a large proportion of His family, but their recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this beloved One to the most abject humiliation, ignominy, suffering and death. Again the illustration of a parent's love assists us in comprehending the cost of this manifestation of Jehovah's Love. With what tender and yearning emotions of Love must He have made this sacrifice of His beloved Son, in whom He was well pleased! In addition to all the graces of character manifested since the very dawn of the being of the Logos, was now added the further grace of full submission to the Divine will, even when the pathway pointed out was one of humiliation and pain.

Ah, did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion? Had He no appreciation of the pangs of a father's love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, "My soul is exceeding sorrowful, even unto death," and again, "Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt," did it touch no sympathetic chord in the heart of the Eternal? Yea, verily; the unfeigned love of the Father sympathetically shared the Lord's sorrow.--Matt. 26:38,39.

The principle taught in the Divine Word, that true love weeps with those that weep and rejoices with those who rejoice, is one which is also exemplified in the Divine character. The immortal Jehovah could not Himself die for us, His Divine nature being proof against death. And even if He could have died, there would have been no higher power to raise Him out of death. Thus all creation would have been left forever without a Governor, and only disaster and ruin could have ensued. But God could and did sacrifice at great cost to His loving, fatherly nature, the dearest treasure of His heart; and thus He manifested (I John 4:9) the great Love wherewith He loved His deceived and fallen creatures. If this sacrifice cost Him nothing, if it were impossible for His mind to realize any painful emotion even under such a circumstance, then the gift of His Son would be no manifestation of His Love; for that which costs nothing, manifests nothing.

Our Lord Jesus also manifested His great sympathy for the Father in the misrepresentation of His character which He has so patiently endured for ages. It was the one effort of His life to glorify the Father and to rectify among men the false impressions of His glorious character --to show to men His goodness, benevolence, love and grace, and to lead them to love the merciful God who so loved them, even while they were yet sinners, as to seek them out and to plan for their eternal salvation.

GOD'S PEACE SELF-CENTERED

Yes, there has been great commotion in the disrupted family of God--commotion in which the Lord declares He has had no pleasure (Psa. 5:4); but, nevertheless, the Peace of God has never been disturbed. In the full consciousness of His own moral perfection, His unerring

R5284 : page 229

Wisdom, His mighty Power, and with the fullest appreciation of Justice and the keenest and most ardent love of the beauty of holiness, patiently and peacefully, and even joyfully in the midst of tribulation, He has endured the contradiction of sinners against Himself for six thousand years.

But during the seventh millennium, according to the Divine purpose, it will be the joyful privilege of our Lord Jesus fully to manifest to all creatures in Heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in Heaven and on earth, "reunited under one Head."--Eph. 1:10. --Diaglott.

This blessed consummation will not be realized, however, until the incorrigible fallen sons of God, disowned and disinherited because they loved unrighteousness and would not be reclaimed, shall have been cut off. This will be the last unpleasant duty of the Creator and Father of all, who positively declares that it is a sad duty, yet nevertheless one which He will have the fortitude to perform in the interests of universal righteousness and peace. Hear Him: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"--Ezek. 33:11.

Thus we see that the Peace of God is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the proper balancing of the mind and the conditions of a perfect heart. Such peace--the Peace of God--was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. And this brings us to the consideration of our Lord's legacy to His disciples, when He was about to leave the world, as expressed in His own words:

"Peace I leave with you, My peace I give unto you: not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."--John 14:27.

OUR LORD'S LAST WILL AND TESTAMENT

Thus with abounding compassion and tenderness, did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His legacy of Peace. It was the richest legacy He had to bequeath, and was one of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind, which He Himself possessed--the Peace of God. It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah this peace was self-centered; He realized in Himself the omnipotence of Power and Wisdom; while the peace of Christ was centered, not in Himself, but in God, by faith in His Wisdom, Power and Grace. So also if we would have the Peace of God, the peace of Christ--"My peace" --it must, like His, be centered in God by faith.

Yes, the peace of Christ was a priceless legacy. Yet how quickly the stormcloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Soon their almost breathless suspense deepened into more fearful forebodings as He stood alone before His merciless accusers and persecutors in the Hall of Pilate and the Court of Herod, while they were powerless to shield Him. Then came the tragic end--the horrors of the crucifixion.

WHAT HAD BECOME OF THE PEACE?

Where was the promised peace under such circumstances --when, overcome with fear and dread, they all forsook Him and fled; and when St. Peter, although anxious to defend Him, was so filled with fear that three times he denied his Lord and with cursing declared that he never knew Him? The explanation is, that the peace had not yet come; for as the Apostle Paul tells us, "Where a testament is, there must also of necessity be the death of the testator. For a testament [a bequest] is of force after men are dead; otherwise it is of no strength at all while the testator liveth." (Heb. 9:16,17.) But as soon as the tragic scene was over and the cry, "It is finished," fell upon their eager ears, strange as it may seem, there is evidence that peace began to steal into their grieving hearts. The darkened heavens, the quaking earth, the rending rocks, the torn veil of the Temple--all spoke to them a message of comfort which the world could not receive.

To the world (Jews and Gentiles, both participating in the crime) the language of these events was that of Divine wrath and indignation against them. And as fear fell upon the people, and the clamor and excitement of that awful day died away, they smote upon their breasts and returned to their homes. The Roman centurion and they that were with him, fearing greatly, said, "Truly this was the Son of God!"

But to the disciples of the Lord these events spoke a very different language. The cause of their blessed Master was their cause and it was God's cause. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference; and though through the veil of darkness they could not read His bright designs, in these events there was to them a whisper of hope.

Three days later hope was revived by the news of our Lord's resurrection, confirmed to them by His appearance in their midst. Again forty days later hope was strengthened by His ascension after His parting counsel and blessing and promised return, and the instructions to tarry in Jerusalem until they received the promise of the Father, the Comforter, the Holy Spirit of adoption, not many days thence--at Pentecost. Then the peace of Christ, the Lord's rich legacy, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace--peace which flowed as a river. But when on the day of Pentecost the promised Comforter came, the river of their peace found a deeper bed; and their joy knew no bounds!

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase.
Perfect; yet it floweth fuller every day;
Perfect; yet it groweth deeper all the way."

OUR RICH LEGACY OF PEACE

But not alone to the early Church was this legacy of peace bequeathed. It is the blessed inheritance of the entire Church, even to the end of the Age. The Lord showed His thought for us all on that very day, when in His prayer He said, "Neither pray I for these alone,

R5284 : page 230

but for all those who shall believe on Me through their word."--John 17:20.

The peace promised, observe, is not the short-lived peace of the world, which is sometimes enjoyed for a little season--while fortune smiles and friends abound and health endures, but which quickly vanishes when poverty comes in and friends go out, when health fails and death steals away the treasures of the heart. "My peace," the peace of God which Christ Himself by faith enjoyed, who, though He was rich, for our sakes became poor, who lost friend after friend, and in His last hour was forsaken by all of the few that remained--His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of the present life can destroy, and which no enemy can wrest from us.

What richer legacy could the Lord have left His beloved people? Suppose He had bent His energies during His earthly life to the accumulation of money; and that in so doing He had amassed an immense fortune to leave in the hands of His disciples wherewith to push forward the great work of the Age when He should be taken from them; money to pay the traveling expenses of the Apostles and to defray the numerous expenses incidental to the starting of the work in various places, such as the renting of lecture rooms, the payment of salaries to traveling brethren, etc., etc. How soon would it all have vanished, and how poor would be our inheritance today! "The Man of Sin" would surely have gotten hold of it in some way, and not a vestige of the legacy would have reached this end of the Age. But, blessed be God, His rich legacy of peace still abounds to His people!

The peace promised is not such as the world can always recognize and appreciate; for the possessor of it, like the Lord Himself, and like the Heavenly Father as well, may have a stormy pathway. Indeed, that it must be so to all the faithful until the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms this peace shall abide--"In the world ye shall have tribulation, but in Me ye shall have peace."

FAITH THE BASIS OF PEACE

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was their faith--their faith in the Love, Power and Wisdom of God. They believed that what God had promised, He was able also to perform, and that His righteous and benevolent Plan could know no failure. By the mouth of His Prophets He had declared, "My counsel shall stand, and I will do all My pleasure....Yea, I have spoken it and I will bring it to pass; I have purposed it, I will also do it." "The Lord of Hosts hath purposed, and who shall disannul it?" (Isa. 46:9-11; 14:27.) On the assurances of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God.

The language of our Lord's faith was, "O righteous Father, the world hath not known Thee; but I have known Thee." He had been with the Father from the beginning, had realized His Love and His goodness, and had seen His Power, and had marked His righteousness and His loving kindness and Fatherly providence over all His works. And so it is written, "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." (Isa. 53:11.) The knowledge which He had of the Father gave to Him a firm footing for faith in all God's purposes concerning the future. Hence He could and did walk by faith. And that faith enabled Him to overcome all obstacles and to secure the victory even over death.

So also it is written for our instruction--"This is the victory that overcometh the world, even our faith"--that faith in God built, in our case, upon our Lord's testimony of the Father; and again it is written that, "Without faith it is impossible to please God." It is only through steady, unwavering faith that the peace of God--the peace of Christ--will abide with His people. While the Lord was with His disciples, and they saw in Him the manifestation of the Father, their faith was strong and they had peace in Him, as He said, "While I was in the world I kept them." But not until after He had left them was their faith anchored in God. After Pentecost they experienced the same peace that Christ had enjoyed--the blessed peace that came from a knowledge of the fact that God acknowledged them as sons and heirs, and joint-heirs with Christ, if they would continue faithfully to follow in the steps of the Redeemer.

CULTIVATION OF UNWAVERING FAITH

Herein is also the basis of our peace. No matter how fiercely the storms of life may assail us, we must never let go our anchor and allow ourselves to drift, but always remember that "the foundation of God standeth sure"; that "His Truth is our shield and buckler"; that "what He has promised He is able also to perform," notwithstanding our human imperfections and frailties; that covering these we have the imputed righteousness of Christ, our Surety and Advocate; and that "the Father Himself loveth" us, "He considereth our frame and remembereth that we are dust," and so has compassion for the sons of His Love and is very pitiful and of tender mercy. Indeed, "What more can He say than to us He hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts of the narrow way of sacrifice.

There is nothing which puts the Christian at greater disadvantage in the presence of his foes than for him to let go, even temporarily, his grip upon the anchor of faith. Let him do so for a moment, and of necessity darkness begins to gather round him. He cannot see the brightness of his Father's face; for "without faith it is impossible to please God"; and while he grapples again for the anchor, the powers of darkness fiercely assail him with doubts and fears. These attacks are generally based upon his human imperfections, which he should ever bear in mind are covered by the Robe of Christ's righteousness.

If we would have the peace of God reign in our hearts, we must never let go our anchor, "nor suffer Satan's deadliest strife to beat our courage down." The language of our hearts should always be, "Though He slay me, yet will I trust Him." With this faith the peace of God, the peace which the Master bequeathed to us, ever abides. Thus "the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus"; for it is written again, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favor as these:

"Like as a father pitieth his children, so the Lord

R5284 : page 231

pitieth them that fear Him; for He knoweth our frame; He remembereth that we are dust." "Can a woman forget her sucking child?...Yea, they may forget; yet will I not forget thee. Behold I have engraven thee upon the palms of My hands." "The Father Himself loveth you," and "It is the Father's good pleasure to give you the Kingdom." "Such as are upright in their way are His delight." "Delight thyself also in the Lord, and He shall give thee the desires of thine heart"--the peace of God, even in the midst of storm and tempest.

====================

R5284 : page 231

WHY THERE IS DIVERSITY AMONGST GOD'S PEOPLE

"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"--1 Cor. 4:7.

WHILE it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under Sin six thousand years ago. In this sense, therefore, we were not born free, but slaves of Sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse--some more richly endowed and some less richly endowed. We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought about this difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ--a new order--amongst whose members there is a difference. Some in the Church have many talents, others, few talents; some have special talents, others have ordinary talents. But Satan is not charged with having given the greater or lesser talents to these. The Apostle says that it is God who has set the various members in the Body as it has pleased Him; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

CAUSE OF DIVERSITY OF ATTAINMENTS

The matter of growth in the Holy Spirit is one that is dependent in large measure upon each one's zeal to know, to do, the will of God. We are put into the School of Christ to learn of Him. Some learn more rapidly, others less rapidly. In proportion as they learn, they have greater opportunities and blessings. All are granted a measure of the Holy Spirit--all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the Holy Spirit. These are zealous to do the Lord's will. Their progress is not attributable wholly to themselves, but especially to the favor of God.

The Apostle goes on to say, Ye are God's workmanship; "it is God which worketh in you both to will and to do of His good pleasure." We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief corner-stone of this Temple, and who shall be the members of the Temple class. We could not choose the place for ourselves. But in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now they are being shaped and prepared for places in the glorious building.

DIVERSITY OF ANOTHER KIND

The great Master-Workman is doing a work upon us. He is chiseling and fashioning us. He is making us what we are. Consequently there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are.--I Pet. 5:6; 4:11.

We are colaborers with God. We give God the praise that He has made us to differ from our former selves, that He is making us thus to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. What have we of ourselves? Nothing! We were wholly dead through Father Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a Plan which is world-wide in its scheme of blessing. He has proffered the blessings of the highest feature of this Plan to us, and invited us to come to Him in advance of the world. And this we receive through His grace.

===================

R5284 : page 231

DOCTRINES MORE OR LESS IMPORTANT

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of His followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental--not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the Day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ Body for centuries.

The fundamental theory of the Atonement is as follows:

(1) All men--all of Adam's children--are sinners.

(2) None can be reconciled to God without a Redeemer's sacrifice.

(3) Jesus came into the world to be that Sacrifice--and later to apply that Ransom-price for the sins of the world.

(4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the Divine service, in acceptance of the Divine invitation, "Present your bodies a living sacrifice."

(5) So doing, the believer may--up to the time of the

R5284 : page 232

completion of the Elect number--exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the

Holy Spirit--the begetting.

(6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above--that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticising the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

(1) That the one that sinned was Adam, and that he and all his posterity were involved.

(2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave Himself a Ransom for all."

(3) That God has invited some of the redeemed sinners --not to be the Ransom-price, nor to redeem anybody else, but--to be associates of the Redeemer, members of His Body, His Bride.

(4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as His members--their flesh as His flesh-- and that He shall impute to them the share of His merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God--as part of the Sin-Offering by the great High Priest.

(5) Sharing thus in the Redeemer's death, these are privileged to share in His life, by the First Resurrection. The Redeemer does not now make application of His merit to the world, aside from the newly-accepted and added members. He will carry out the Divine Program, and sacrifice all His members before presenting, at the end of

the Age, the merit of His sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that His blood is primarily efficacious.

===================

R5285 : page 232

GOD'S COVENANT AT MOUNT SINAI

--AUGUST 31.--EXODUS 19:1-6.--

"Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."--Hebrews 12:28. R.V.

TWO months after the Passover deliverance, the Israelites arrived at Mt. Sinai, but on their way they had two valuable lessons respecting God's Grace and Power. When they reached the Valley Rephidim, they were thirsty and found no water. Here Moses, in the name of the Lord, smote the rock with his rod, and from it gushed water, abundantly refreshing Israel at this time, and as a rivulet following them through much of their subsequent journey.

St. Paul, by inspiration, points out to us that that rock represented Christ, that the smiting of the rock represented the putting of Christ to a shameful death, but that only by this means is the Water of Life provided for those who desire to be the people of God. As the waters of that rock followed the Israelites, so the stream of God's favor, through the sacrifice of Christ, refreshes Christ's disciples throughout their wilderness journey.

Refreshed in body and in faith, Israel journeyed onward, but encountered new obstacles. The Amalekites, a warlike people, considered the coming of Israel as an invasion of their country, and attacked them in battle. A people used to peaceful pursuits, as the Israelites had for centuries been, would naturally be at a disadvantage in a conflict with such opponents. Yet God gave them the victory. He indicated, however, that it was not by their prowess or skill, but of His grace that they conquered.

Moses, stationed upon a high hill, lifted up his hands in prayer to God for the people. While he did so, success was theirs; but when he ceased thus to pray, the Amalekites were the victors. Perceiving this, Aaron and Hur assisted in holding up the hands of Moses until the battle terminated with success for Israel. God thus indicated that Moses was the advocate or representative of Israel, and that without him they could do nothing.

In the antitype, we realize that Spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The world, the flesh and the Devil make common cause against all who are seeking the Heavenly Canaan. We who are followers of Jesus have success in our warfare only as we have Him as our Advocate --"We have an Advocate with the Father, Jesus Christ the Righteous." Through Him we may come off conquerors, yea, more than merely conquerors, victors in the highest sense--"through Him who loved us and bought us with His precious blood."

THE ROYAL PRIESTHOOD PROFFERED

All of God's dealings with the Israelites were in accord with His great Covenant made with Abraham, and certified with the Divine Oath--"In thee and in thy Seed shall all the families of the earth be blessed." Neither Moses nor any of those who followed him could possibly have understood the full import of this great oath-bound Promise; for it is a double Promise, the spiritual portion of which was hidden until God's due time--at the First Advent. Even since then, St. Paul assures us, it is a

hidden mystery, appreciated only by the very few. "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

The Promise is divided into three parts: (1) Abraham himself (and all the Ancient Worthies, whom he represented) was to have a share; (2) Abraham's Seed was to be the chief agent, or channel, of blessing; and (3) all the families of the earth were to be blessed as recipients of God's favor through these channels. But only by the light of the Holy Spirit during this Gospel Age are these lengths and breadths and heights and depths of the Abrahamic Covenant made manifest.

When inviting the Israelites to come out of Egypt, God did not explain the Covenant to them nor tell them which portion they might have a share in. But when they had come to Mt. Sinai, God made inquiry as to whether or not they could keep the Divine Law, and thus prove themselves eligible to the highest favor included in that Covenant.

In other words, the Lord said to them at Mt. Sinai, Are you ready now to enter into a Covenant of full consecration to do My will? You have seen how I dealt with the Egyptians in delivering you. You have seen how, ever since then, I have borne you on eagles' wings over all the trials and difficulties of your journey to this place. Have you faith? Have you loyalty? Do you wish to enter into a Covenant? "If ye will obey My voice indeed, and keep My commandments, then ye shall be a peculiar treasure unto Me above all people... and ye shall be unto Me a Kingdom of priests and an holy nation."

While the Israelites knew that they were the favored seed of Abraham, the natural heirs of the promises, it was proper that they should know also that they would be unsuitable for the Lord's use in blessing the other nations with His Law unless they themselves were able to keep that Law and to instruct others how to keep it. With this understanding, that they were ready to do the Lord's will and thus to be separated by Him to be the kings and priests of the whole world, a Law Covenant was made with them, and Moses was appointed its mediator. Whoever would keep those commandments might live forever; and in proportion as he kept them he would be entitled to earthly favors.

TYPICAL OF NEW COVENANT

St. Paul, in Hebrews 12:18-24, points us to the antitype of today's Study. As Israel was delivered from Pharaoh and his hosts, so ultimately all mankind is to be delivered from Satan and his hosts, the fallen angels, and from all evil influences. As the journey to the Promised Land brought the Israelites to Mt. Sinai and the Law Covenant, so the journey of God's people will ultimately bring all the willing, obedient and faithful to the antitype of Mt. Sinai; namely, Mt. Zion, God's Kingdom, for which Jesus taught us to pray, "Thy Kingdom Come; Thy will be done on earth, as it is done in Heaven."

Meantime, Jesus has become the antitypical Moses and Leader of the people, and in harmony with Jehovah's program, He has been selecting the members, or associates and joint-heirs. St. Paul explains this to us, saying, "God gave Jesus to be the Head over the Church, which is His Body." St. Peter explains that this great antitypical Moses must be raised up from amongst the brethren first, before the blessing of Restitution can come to mankind in general.--Acts 3:22,23,19-21.

This entire Gospel Age has been devoted to the gathering of the members of the Christ Body. And when the last member shall have made his calling and election sure, this Age will end, and the more glorious work of the Messianic Age will begin.

SHAKE HEAVENS AND EARTH

The antitype of our lesson will be the inauguration of the New Covenant, at the Second Advent of Jesus. The basis of this new and better Covenant was completed at Calvary by our Lord's sacrifice of Himself. He has since been completing His "better sacrifices" by presenting the bodies of His saints, holy and acceptable, to God (Rom. 12:1).

Soon the "better sacrifices" will be completed, and the greater Mediator will have been fully raised up from amongst the brethren. Then everything will be ready for the inauguration of the New Covenant, to bless the world of mankind with knowledge, and with opportunity for Restitution to earthly blessings and perfection.

St. Paul points out that this is what we are coming to --approaching--"the General Assembly and Church of the First-born," whose names are written in Heaven. He declares that we may expect an antitype of the stirring scenes mentioned in our lesson. As at Mt. Sinai the literal mountain shook, lightnings flashed, and the voice of God was heard as the sound of a great trumpet, so here the antitype will come. The great trumpet here will be

the seventh trumpet, the trump of God. The storm and tempest and shaking here in the antitype will mean the shaking of the ecclesiastical heavens and the social, political and financial earth.

The Apostle prophetically assures us that everything shakeable will be shaken to its destruction, that only the unshakeable things will remain. That is to say, the Messianic Kingdom then to be established will completely overturn everything not in harmony with righteousness, justice and truth. This is merely a prelude to the great blessing of the Abrahamic Covenant then to be fully ushered in, for the blessing of all the families of the earth.

THE HEIRS OF THE KINGDOM

The Body of the Spiritual Seed of Abraham, of which Christ Jesus is the Head--His faithful, saintly followers--are now being tested as respects their worthiness for so high a station. St. Paul's words in our Golden Text are very forcefully applied to these: "Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."

DELIVERANCE

"Still o'er Earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise--though first by God chastised--
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid
Shall heal the wound His chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring.
Break forth, ye mountains, and ye valleys, sing!

No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from His destined reign."--Heber.

===================

R5286 : page 234

GOD'S TEN COMMANDS

--SEPTEMBER 7.--EXODUS 20:1-11.--

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." --Luke 10:27.

GOD'S COVENANT with Israel at Mt. Sinai was that if they should keep perfectly the Decalogue--the Ten Commandments--they would thereby demonstrate that they were perfect men, worthy of everlasting life. Then it would be possible for them to attain the chief blessing under the Abrahamic Covenant --to become the Spiritual Seed of Abraham, through whom God had promised that He would bless the world.

St. Paul represents to us the spirit of the worthiest of the Jews, who were anxious to do God's will and to obtain the blessing, as crying out in anguish of soul, "O wretched man that I am, who shall deliver me from this dead body!" Their minds were certainly alive to the promises and prospects, but their flesh was imperfect, depraved through the fall--like that of all other people. "Ye cannot do the things that ye would."--Gal. 5:17.

Bible students look in amazement at the simplicity of the Decalogue, and at first wonder which of its features the Jews and others were unable to perform fully, satisfactorily. The whole matter seems very simple indeed, just as it did to the Jews, until we perceive that the wonderful Law of God, represented by the Ten Commandments, has a depth of meaning not seen on the surface.

The lengths and breadths and heights and depths of the meaning of this Law were apparently seen by none until Jesus "magnified the Law and made it honorable." He says that hatred toward a brother is incipient murder, and that adulterous desire in the heart is a violation of the seventh commandment. This throws a new light on the whole matter, and explains to us why none of the Jews or Gentiles have ever been able to keep this Law, except Jesus, since the fall of Adam.

The Great Teacher also explains that the first table of the Law, appertaining to man's duties toward his Creator, means more than merely avoiding image worship and profane swearing. It means that the True God shall be recognized and have first place in the human heart. It means "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Any division of the heart or strength or mind or soul violates this commandment.

GOD'S ORIGINAL LAW TO MAN

God's Law to man was not originally given at Mt. Sinai. Indeed, the Mt. Sinai statement of the Law was given not to mankind in general, but merely to the Jewish nation--as a statement of the terms upon which they might become God's Royal Priesthood for the blessing of all nations.

God's original Law to man was given in Eden, when man was created. God's Law was written in Adam's heart, in the sense that he was created in the Divine image --with attributes of mind and heart fully in accord with his Creator. He loved righteousness, and would have had a hatred for iniquity, had there been any to hate. But up to that time there was none.

We marvel at the change that has come, under which the children of Adam are not in God's image and do not love righteousness, but on the contrary, love sin. As the Prophet declares, "They go astray from the womb." He tells us where the change came in, saying, "Behold, I was shapen in iniquity; in sin did my mother conceive me."--Psalm 51:5.

After the fall of man, the work of degeneracy progressed so rapidly that Adam's first-born son, Cain, became a murderer. Doubtless the chagrin of Mother Eve in the loss of Eden, and in the battling with the thorns and thistles of the earth under the curse, embittered her mind, arousing anger and resentment, which marked her child. From then till now the course has been downward in general, with occasionally a well-born child less seriously marked by sin--less depraved. Still the Scriptures inform us that "there is none righteous, no, not one."

THE HOPE OF THE FUTURE

The experiences of the whole race for six thousand years forbid that we should expect that any could commend himself to God upon the terms of human perfection and of ability and willingness to keep the Divine Law. Jesus alone has kept that Law, and He, because His life was not derived from Adam--because His life was from the Father directly. He became a man by a change of nature. Because thus begotten miraculously He was "holy, harmless, undefiled, separate from sinners."

God refuses to grant everlasting life to any except the perfect, who will keep His law perfectly and gladly. What hope then is there for our race? There is one hope for the world in general, and another different hope for the Church of Christ, instituted at Pentecost. The hope for the world is that God in His own due time will establish the Messianic Kingdom. It will be a righteous Kingdom, its rulers and judges being the Royal Priesthood.

This Messianic Kingdom will begin by deposing the Prince of this world, and binding him for a thousand years. Speedily the iniquities of earth will be set aside, and the rule of the "rod of iron" will begin. Everything opposed to righteousness will be dashed to pieces. Instead of darkness, ignorance, superstition, doubt and fear, will come in the light of the knowledge of the glory of God. Soon it will fill the entire earth. Under its influence everything sinful will be discouraged by chastenings, and everything righteous will be encouraged by rewards of blessing. The judgments of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness.--Isa. 26:9.

As a result, soon every knee will be bowing to God and every tongue confessing His praise. But all of the wilfully rebellious, lovers of sin, will be destroyed in the Second Death--"everlasting destruction." Under that administration, the world will reach again the condition of human perfection from which Adam fell. The privilege to thus return to the image of God with His Law rewritten in their hearts, was secured for all by the sacrifice at Calvary. "Jesus Christ, by the grace of God, tasted death for every man."--Hebrews 2:9.

These all, being perfect again as Adam was at first, plus the experiences of good and evil gained during the seven thousand years, when finally approved of God will have everlasting life, nor be in the slightest danger of ever again mistakenly choosing sin as the road to happiness.

THE CHURCH AND THE LAW

The Church of Christ is selected from mankind, who were born in sin. The members are not put under the Law of Sinai in the sense of being required to keep it perfectly in order to get everlasting life. "Ye are not under the Law, but under grace." (Romans 6:14.) Nevertheless, the Law is very precious to the Church; for, looking at the spirit of it, she sees what she ought to be if perfect, sees what she ought to strive for to the best of her ability,

sees how far short of perfection she is in the flesh, and sees, additionally, how the grace of the Lord Jesus Christ covers her fleshly imperfections. So fully is all this true, that the Apostle declares that the righteousness (true import, or spirit) of the Law is fulfilled in us, who are walking not after the flesh, but after the spirit.--Romans 8:4.

In other words, those who consecrate their lives to follow Jesus, sacrificing all of their earthly rights in order to do the will of God, are doing more than the Law could require. The Law required no man to lay down his life for another, but merely to love his neighbor as himself. Hence Christ and the Church, walking in the narrow way of sacrifice, are fulfilling the requirements of the spirit of the Law, and more, even though in the flesh of the Church, because of inherited weaknesses, there is no perfection. These having sacrificed the earthly nature are dealt with by the Father as New Creatures, and judged, not according to the flesh, but according to the spirit--according to their heart intentions.

===================

R5287 : page 235

WHO IS MY NEIGHBOR?

--SEPTEMBER 14.--EXODUS 20:12-21.--

"Thou shalt love thy neighbor as thyself."--Luke 10:27.

THE Ten Commandments delivered to Moses were written upon two stone tablets. One bore the first four commandments, which appertain to God; the other bore the remaining six, which appertain to humanity. The essence of these last six, constituting the Study of today, was expressed in Jesus' words, "Thou shalt love thy neighbor as thyself." The "thou shalt nots" might be multiplied indefinitely to fit the thousands of occurrences in daily life, but the one "thou shalt" covers the entire situation. Whoever loves his neighbor will not intentionally injure him, in act, in word or in thought. Hence love expresses the full measure of the Law's requirements. (Rom. 13:10.) Love is at liberty to do more than the Law requires, but it cannot do less.

While only Christians are credited by the Lord with fulfilling the requirements of the Law--and they only because of the allowance made for their weaknesses on account of their relationship with Christ--nevertheless, the Jews and many others have obtained partial blessings in proportion as they have endeavored to fulfil the Divine Law. The natural man, not spirit-begotten, and therefore not a son of God, but still in alienation, receives a blessing of character-development in proportion as he recognizes the principles of righteousness and seeks to conform to them. Hence it is wise and proper at all times and before all people to lift high the Divine standards.

HONOR FATHER AND MOTHER

No matter how old, or ignorant, or stupid, or vicious, parents may be, they are deserving of consideration from their children. Yet, of course, the kind or degree of respect must depend upon the character of the parent to some extent. With disobedience to parents rank and rampant everywhere, it may seem a hard saying, but we believe it a true one, that the disobedience is due to the parent, or the guardian, of the child.

The child may have been ill-born. Discontent and rebellion in the mind of the mother during the period of gestation may have marked the child before its birth, so that no amount of training may ever fully recover it. In such a case, the parents may well be patient and long-suffering with such unhappy, disobedient dispositions in their children.

And perhaps the parents were only partially to blame; perhaps their minister preached not the laws of God, their human operation and the penalties of their violation, but instead, gave flowery essays and anecdotes containing neither food for the spiritual nature nor assistance in understanding and combating the weaknesses of the human nature. Perhaps the fault was not wholly the mother's. The father may have forgotten that he, too, had a duty toward his offspring, chiefly served by assisting his wife at the critical period to thoughts of kindness, gentleness, nobility, etc.

At any rate, the conscientious parent has a wonderful task to train the perverted child in the nurture and admonition of the Lord. Those who strive faithfully in this direction cannot be too much appreciated and encouraged; and more and more we should think of esteeming the parents of every noble man and woman of our acquaintance. And if strangers should appreciate the parents, much more should the child.

THE EFFECT OF SUNDAY SCHOOLS

A modern writer of considerable force and influence holds that Sunday Schools, while accomplishing good in one direction, may have done considerable harm in another --by weakening the respect of the children for their parents, and by releasing the parents from an appreciation of their responsibilities toward their children. The parents are, in the Divine arrangement, the priests of God, particularly in respect to their children. To whatever extent they shirk this responsibility, or to whatever extent the honor of this station is ignored, their influence over the child is lost; and one hour's time per week in a Sunday School class can never take the place of a continual parental supervision.

Statistics show that boys of from sixteen to twenty years of age constitute about one-third of all the dangerous criminals, and that their proportionate number is increasing. Hence all benevolent people should be on the alert for the right training of the rising generation. All should especially co-operate with the Divine commandment by urging and encouraging parental authority and obedience thereto. Long life and prosperity were the rewards promised to the Jews under this commandment.

"THOU SHALT DO NO MURDER"

Nothing in this commandment forbids the killing of animals when necessary to the interests of the human family, either to abate pests or to sustain life. Neither does it forbid the execution of criminals; for thus it would be in conflict with the Divine Law elsewhere expressed, and practised under the guidance of Moses and by Divine direction.

This commandment, however, does teach that life is to be prized, not jeopardized. The spirit of this commandment, Jesus declared, includes the thought that we are not to have an angry spirit of murder, restrained merely by fear of consequences. We may thus see that the spirit of this commandment would make it incumbent upon those who employ labor or who have any supervision of their fellowmen to take all reasonable precaution for safeguarding against accidents of any kind. To allow self-interest or a love of money to perpetuate dangerous conditions

R5288 : page 236

would be to lack the proper spirit of obedience to this command--unchristian.

COMMIT NOT ADULTERY

One result of the fall has been a depravity of the sexual appetites. The result is impurity, unchastity, a lack of self-control. All of these tendencies lead away from God, from righteousness and from true happiness. The family unit of one husband and one wife, originally established by the Almighty in Eden, seems to be a cornerstone of righteousness, in the family and in national life. Purity, no adulteration, is the Divine requirement.

"THOU SHALT NOT STEAL"

To steal is to take from another his possessions. Had not inventions in the line of electricity and steam kept pace with our increase of knowledge, the world today would be a thieves' paradise. But while buccaneering, piracy, robbery, burglary are reprobated by all intelligent people, many have a chance for a more subtle form of stealing, through stock speculations, organization of fake companies with glittering prospects, according to description, but really organized to take advantage of the less informed or weaker minded. This is stealing.

Making false returns to tax assessors is stealing. Attempt to smuggle without proper payment of customs duty is stealing. Failure to give agreed upon services for wages received is stealing. But the worst form of stealing, the one that does more harm than all the rest combined, is the one indicated in Shakespeare's words:

"Who steals my purse, steals trash,
But he who filches from me my good name
Robs me of that which not enriches him,
And leaves me poor indeed."

The Scriptural instruction to "speak evil of no man" seems to be comparatively unknown. As a result, many defile their own characters ignobly, blight the happiness of others and add to the distress of the already groaning creation.

"BEAR NO FALSE WITNESS"

In a thousand ways the spirit of this injunction may be violated, and is violated every day, not only by misrepresenting the goods we sell, or the goods we wish to buy, but in a thousand ways of slandering a neighbor.

"THOU SHALT NOT COVET"

Covetousness comes in first before the stealing, before the murdering, before the injury of slander. Covetousness is a heart disease which has to do with every other crime; for all sins have their basis in selfishness, and selfishness is covetousness. Well is this placed at the conclusion of the list. Whoever would keep the spirit of God's Law must guard his heart against covetousness.

===================

R5288 : page 236

TRANS-CONTINENTAL CONVENTION TOUR

CONTINUED FROM OUR LAST

We left Vancouver, B.C., near midnight, June 22. Many of the dear friends accompanied us to the train, loading us with flowers and bidding us God-speed. The journey to Calgary, Alta., required a day and a half. It afforded beautiful views of the Rocky Mountains and the glaciers, at the same time giving the Editor and his stenographer opportunity for literary work.

Calgary, June 24.--We were warmly welcomed by the brethren here and greatly enjoyed fellowshiping with them in the afternoon. The great interest centered in the evening meeting, which had been well advertised. We were not disappointed in the results. Approximately 1,500 heard with the closest attention the story of the Love of God--His wonderful provision for His Elect Church on the Heavenly plane, and His Restitution provision for the non-elect world on the earthly plane.

While pointing out the blessings of the coming Age for the world of mankind, at the hands of the glorified Redeemer and the saintly Church, His Bride, we failed not to call special attention to the great privilege of the present time--the only opportunity that will ever be offered to any for attaining glory, honor, immortality and joint-heirship with the risen Master, as "partakers of the Divine nature." (2 Pet. 1:4.) We considered the attendance very remarkable for a week night and a religious subject. That considerable interest was developed was manifested by the fact that 270 addresses were handed in making request for literature.

Edmonton, Alta., was our next stop. It was our most northern appointment, and was our first visit to that city. Out of a total population of 55,000, the attendance at our public address included 2,000 adults; very astonishing results for a week night religious meeting. Who will say that the public has no interest in religion! More and more we are convinced that may souls are hungering because unwilling to feed upon the chaff of human speculations evolved into creeds and nonsense of the Dark Ages. The real Message of the Gospel, "good tidings of great joy which shall be to all people," has a charm, an attraction, for intelligent, thinking people. Here we had 372 addresses handed in expressing desire for further information.

We spent a pleasant time with the friends here also, and left them apparently encouraged, as we, of the Excursion party, were encouraged also by meeting them. We had another long ride to Regina, Sask. The mountain scenery was gone and, instead, we traversed vast prairies. A full day's journey afforded another good opportunity for literary work.

Regina we should have reached at 5 p.m. Our schedule at Regina was, too, a limited one. The meeting had been arranged for 8 p.m. Anxiety increased as we ascertained that the train would be an hour, and yet another, and another, late. We could not hope that an audience assembling from 7:30 to 8 o'clock would remain long under such uncertainties, especially not until 10 o'clock! We were disappointed, and wondered why the Lord had allowed matters to be so. But on arriving we were met by some of the friends who advised us that the meeting was waiting for us! Street cars and automobiles soon hurried us to the place of meeting.

We were pleasantly surprised to find that the Editor of the local newspaper had taken the platform in our interest; this had helped to entertain the audience during the waiting period. Already we were introduced before going on to the platform. Without preliminaries--other than a brief supplication for the Divine blessing--we proceeded with the topic announced, BEYOND THE GRAVE. Our audience numbering altogether about 800, remained to the close, 11:30 p.m., and handed in 168 requests for further information.

We considered the meeting a very remarkable manifestation of interest. The very Editor who presided explained that some time ago he had published our sermons weekly, but under certain arrangements made with him by local ministers he had discontinued them. The ministers had not been able to point out anything wrong with the sermons, but they had taken up certain slanderous misrepresentations

regarding "Pastor Russell," and shot out at him their evil "arrows, even bitter words."--Psa. 64:3.

Brandon, Manitoba, was reached the next morning. It was not a favorable time for a public meeting, but was the only time at our disposal and the friends there had arranged for a public meeting at 10:30 a.m., Friday, June 27, in the Sherman Theater. We were surprised at so good an audience as 900, with 88 requests for further information handed in. For a small city, on a week-day and for a religious topic, was not that a wonderful attendance at a morning meeting? Thus it seems to us. Our Convention party constituted nearly 200 of the above number.

Winnipeg, Manitoba, was reached the same afternoon, and a public address was given at the new Convention Hall. The attendance was estimated at 3,000. Closest of attention was given and 314 requests for further information were handed to the ushers. On the next day we had quite an interesting little Convention at Odd Fellows Temple. These meetings were not advertised and were attended only by already interested Bible Students. The friends were very enthusiastic and appeared greatly to enjoy the addresses, not only from Brother Russell, but also from several of the Convention-Train party.

Saturday evening when we were leaving, many of the local Bible Students crowded about the Convention-Train of eleven cars, singing hymns to us and we to them, respecting the precious tie that binds our hearts in Christian love, and praying in song, "God be with you till we meet again!"

Sunday, June 29, brought us to Minneapolis for the afternoon meeting and to St. Paul, the sister city, for the night meeting. A wave of hot weather met us there and much decreased the attendance at both meetings. In the afternoon we had approximately 1,200; in the evening about 900--a phenomenal attendance for such extremely sultry weather. We were not discouraged, nor were the dear friends who had worked very earnestly and faithfully, expecting cooler weather, in which event the attendance at these meetings would have been at least 3,000; 290 requests for further information were handed to the ushers.

At midnight we left for the Madison, Wisconsin, Eight-Day Convention; a car-load of Minneapolis and St. Paul friends accompanied us. We stopped but one day at Madison, and then the Convention-Train made its next appointment at Rockford, Illinois. Here, approximately 1,000 of the public gave us the closest attention, after we had been introduced by His Honor, the Mayor. Requests for further information here handed in, numbered 74. The Convention-Train then returned to Madison, terminating thus our Trans-Continental Convention Tour.

Almost the entire party declared that Dr. L. W. Jones, the conductor and manager of the Excursion and train, deserved great credit for the way in which he handled every detail of the trip. They agreed, as with one voice,

R5289 : page 237

that the Convention Tour had been one of the greatest events of their lives--spiritual from first to last. Their association with the dear friends at different points on the way had done them good, and their endeavors put forth to refresh and encourage others had also done them good.

The Editor expressed to Dr. Jones special thanks for his many kindnesses en route--among other things, putting at his disposal for the entire journey a most comfortable compartment. This latter not only conduced to rest and refreshment as to sleeping, but the better enabled him to utilize his time in dictation during the journey. And for all this the doctor refused to receive compensation, declaring that it was a privilege to be thus permitted to serve the Lord's Cause.

===================

R5289 : page 237

FOUR GREAT CONVENTIONS

We believe that the result stamps approval on the method adopted this year of having a number of Conventions, instead of one or two. We have already reported General Conventions at Pertle Springs, Missouri; Hot Springs, Arkansas; Los Angeles, California, and San Francisco, California. They were all large enough to be good, deeply interesting, spiritual, profitable. The four we are now reporting, being more favorably located as respects population and railroad facilities, had larger attendance, yet were not too large for comfort, and afforded abundant opportunities for social entertainment and spiritual fellowship.

MADISON, WISCONSIN, JUNE 29-JULY 6

The Madison Convention seemed to be greatly enjoyed by all in attendance--about 1,400. We have never had a Convention more comfortably situated than was this. Madison itself is a beautiful little city, surrounded by small lakes. The Convention grounds being just across one of these lakes from the city, were in every way ideal. Little gasoline launches conveyed the Conventioners to and from the grounds, which were supplied with a fine auditorium, well adapted for Convention purposes. The auditorium is owned by the city, and was placed at our disposal, gratis, when the invitation to hold the Convention at Madison was given.

Following the custom of the last few years, we avoided evening meetings. The full day was spent in Convention, with merely an adjournment for luncheon, which was supplied nearby at moderate price. There were about six addresses daily, during the Convention--eight days. The public doubtless wondered at the enthusiasm of the friends --as they always do--not knowing, generally, what it means to have a real live religion; one which has for its center and inspiration "exceeding great and precious promises," from an exceedingly wise, all-powerful, just and loving God.

Brother W. E. Van Amburgh served as chairman during the entire eight days' Convention. The Conventioners surely had a grand, though quiet season of spiritual refreshment. There were no side attractions or disturbances. Every day was a quiet, joyful, happy Sabbath, and there was surely a "feast of fat things." The evenings were spent in the city with the parties with whom the friends were lodged. Some were invited to go out with their hosts for a boat ride on the lake; some took automobile rides; others went to give Chart Talks and explain the Divine Plan. Still others of the friends visited with each other, renewing former acquaintances and cementing new friendships.

We heard some very complimentary remarks passed in respect to the Conventioners. The owner of the gasoline launches was heard to say that there never had been such a Convention there before. Some of those who entertained the friends, meeting the sisters who had engaged the rooms, thanked them for sending such nice people, and said they had appreciated them much. Surely this was only as it should have been. As the Apostle Peter questioned, "What manner of persons ought we to be in all holy living and Godliness?"

If those who have a true knowledge of God and who have consecrated their lives to the service of righteousness, and to opposition of iniquity do not manifest the fruits of the Spirit--meekness, gentleness, patience, longsuffering, brotherly kindness, love--then where, pray, should we expect to find these graces exemplified?

Those who attended the Madison Convention unanimously declared it to be the "best ever!" Yet this is the same general sentiment attaching to our Conventions. The last always seems to be the best. And why should it not really be so? If the Lord's people are growing in grace, knowledge and love daily, as we trust is the case, then each Convention should be a little better than its predecessor.

SPRINGFIELD, MASSACHUSETTS, JULY 13-20

Brother J. F. Rutherford served as chairman during the eight delightful days of this Convention. The list of speakers was excellent, numbering in all about forty. Several dear friends were heard to remark that this was the "sweetest" Convention they had ever attended, in that everything passed off so quietly, comfortably, happily. Our comfortable meeting place undoubtedly contributed greatly to the charm of this Convention. The city of Springfield invited the Conventioners to be their guests, and placed at the disposal of our Association for the period of their sojourn their elegant new Auditorium, just finished. It is handsomely decorated in white and gold, is spacious and the acoustics are good.

Our Convention attendance averaged about 2,000, the Sunday service running the attendance up to 2,400 or 3,000. The Convention proper, without the public, numbered about 1,800. The majority of the Bethel family attended this Convention and were the guests of the Springfield Class of I.B.S.A. Thus being left free, the Bethelites had all the better opportunity for rendering service to others. But, indeed, this spirit of service seemed to pervade all the dear friends in attendance. Each seemed on the lookout to see in what manner he or she could serve others and make them more happy or more comfortable. As a result, all were happy. A sweet spirit of peace and order prevailed, which reminds us very much of the Great Convention which we are all hoping soon to attend.

Although the Convention Hall is in the very center of the city, it is so roomy and of such excellent construction that it was pleasantly cool and was in every way a delightful place for a Convention. The people of this city treated us very cordially, although not very many of them attended our meetings, of course; nor did we expect them so to do. These Conventions are particularly intended to give opportunity for Bible Students to become specially acquainted with each other, with their Bibles and with its great and glorious Plan of salvation, which more and more appeals to their hearts, and assists them in making their calling and election sure.

TORONTO, ONTARIO, CONVENTION, JULY 20-27

We have had a Convention in Toronto before. Indeed, the city, so far as respects the attendance of our Canadian brethren, is very centrally located. Favorable railroad rates are always granted. This year's Convention surprised us by its size--about 1,200. We had not expected nearly so many when the appointment was made. Of this number about one-half were from the United States, the friends taking advantage of some of the low priced excursions.

Notwithstanding certain adverse conditions, stirred up by those Scripturally termed "sons of Belial," the Convention was in every way a success. If some of the public had their minds poisoned by slanderous misrepresentations and were thus hindered from availing themselves of the opportunity of sharing the blessed privileges afforded them, others, we are sure, were profited thereby. Some attended this Convention largely because they perceived that an evil spirit of slander and misrepresentation was for some reason endeavoring to do injury to a religious work. Satan and his blinded and misguided servants overdo in their endeavors to injure the Lord's cause. Sometimes the Lord overrules the wrath of man for His own praise and for the forwarding of the Truth. As for instance, in the case of a man who, being told that Pastor Russell was Antichrist, went to see what Antichrist might look like. Hearing the joyful Message of the Gospel, his heart was captured and now he rejoices.

Brother A. I. Ritchie served as the chairman of the Toronto Convention. A strong corps of speakers was provided, and the more than forty addresses at the Convention were up to a high standard, both for grace and truth, spirituality and power. That "It is good to be here" was surely the sentiment of many hearts; and the season of refreshing undoubtedly provided blessings not only for those in attendance at the Convention, but for other thousands at their homes, upon whom doubtless was poured forth a share of the blessings. The Lord arranges it so that those who give out to others grace and truth received by themselves have an increased supply, even as with the widow's cruse of oil.

ASHEVILLE, N.C., CONVENTION, JULY 20-27

All in attendance at the Asheville Convention will surely agree that the Auditorium so kindly placed by the city at the disposal of the Association furnished a delightful Convention hall. Situated high up in the mountains, Asheville has a delightful climate greatly enjoyed by the visitors, who were estimated at 1,200, the larger attendance at the public meeting being principally made up of people from the city and immediate vicinity. The railroads gave us specially good terms, as gradually they are

learning that our Conventions are quite worth their while --larger than the majority of Conventions and always up to advance statements.

If some of our enemies did seek to poison the minds of the public in advance, the prejudice easily broke down as the hosts became acquainted with their visitors. There is a power to the Truth, and it gives the spirit of a sound mind, which surely commends itself to all thinking people. It gives moderation, meekness, gentleness, brotherly kindness, love. These graces of the Spirit are growing, developing, ripening amongst the Lord's people, and proportionately their influence is stronger, deeper, better. We feel sure that the people of Asheville have received a quiet testimony from their visitors which will be helpful to them, just as at the other Convention places. We feel confident, too, that the inhabitants in all these places would make us very welcome should we desire to return at a future time.

This Convention was a model one in every respect. Brother C. J. Woodworth served as chairman, and a fine corps of speakers gave, approximately, fifty addresses. They were spiritual, Biblical, uplifting. The hearers were certainly refreshed, and undoubtedly carried with them to their homes a blessing to be poured in turn upon those who were not privileged to be in attendance.

As was expected from the first, it was especially a Southern Convention. It gave opportunity for some of the dear friends, who had never before had such a privilege, to attend a Convention. Indeed this was true respecting all of this year's Conventions. On the whole we feel sure that the Father was glorified, that the Savior was honored, and that many of His followers were refreshed, as Bible Students, in grace, knowledge and Truth.

R5290 : page 239

The Editor remarked that at one Convention this year he shook hands with three men the same day, who at one time in their lives had been sadly blinded and were under the control of the Adversary. Now they were all clothed in their right minds--safe and sane, saints, jewels, children of the Highest. Two of them are Church Elders and leaders of Berean Bible Study classes; the third may be one also, but of this we are not positive.

The brief history of these three men shows the transforming power of the Truth. One was a highway robber. The Truth reached him in prison. Another was an Atheist and his wife a Catholic. He kept a liquor saloon in connection with a railroad contractor's gang. The third was also at one time a saloon keeper and his wife was a Catholic. The wives of all three are with them fully in the Truth.

"It may not come to us as we have thought,
The blessed consciousness of sins forgiven;
We may not hear a voice that shall proclaim
Our title clear to the sweet rest of Heaven.

"But like the winter merging into spring,
Or gently as the trees put forth their leaves,
May come to us the impulse of that life
Which God bestows on those sin truly grieves."

===================

R5290 : page 239

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:--

When passing through Dayton the other day, I was delayed in the station long enough to serve the people going out on two trains. With one or two exceptions all seemed very glad to get the BIBLE STUDENTS MONTHLY. The thought occurred to me, Why could not every station in the large and small cities in the country be served at every train time? In some of the cities I have observed Methodist Deaconesses rendering assistance to incoming and outgoing passengers. Maybe railroad companies would grant such privileges to Deaconesses of the I.B.S.A.?

When at __________ last winter, Sister __________ told me about the successful work done at a booth conducted by the I.B.S.A. at the big Fair held in that city. The booth was rented at a nominal sum and was under the immediate charge of that very zealous and clever Sister. The booth was made very attractive by great piles of SCRIPTURE STUDIES in the various bindings, Mannas in many styles, Bibles galore and Tracts treating a variety of subjects. In this way everybody entering the Fair grounds could be served with some memento of the I.B.S.A. Would it not be a good thing if every Fair in the country could have an I.B.S.A. booth, conducted by either a local or a nearby class or by some representative of your selection?

I am still serving the trains with good success. Conductors have occasionally objected, saying something like this: "A rule of the company prohibits the distribution of advertising matter on trains." A ready reply to this effect, has with one or two exceptions silenced the objection: "This is not advertising matter--it is a little religious paper." I have always gone on then, as if that settled the matter. The opposition of one of the two hardest conductors I have run up against was turned into friendly support when he observed my zeal in getting out at every station in a run of over 100 miles on a local train. I gained the impression, from a very fine conversation I had with him toward the end of the journey, that he had sneakingly read something he liked in one of the Tracts. My stop was the end of his run and he invited me to his hotel to have supper.

Much love and many prayers for you and for all the Madison Conventioners. In His dear name,

R. H. HIRSH.

====================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XV.

THE FOES AND BESETMENTS OF THE NEW CREATION

SEPTEMBER 7

Read p. 642 to p. 646, par. 1.

LOVE RIGHTEOUSNESS--HATE INIQUITY

(62) How shall we understand the philosophy of God's dealings with the New Creation in subjecting them to such peculiar and fiery trials? P. 642; P. 643, par. 1.

(63) What illustration in nature may help us to understand God's providential dealings with the New Creation, and what hope have we in the ultimate overthrow of evil when it has served the Divine purpose? P. 643, par. 2.

(64) What special purpose have sin and sickness served in the case of the world, as well as in that of our Lord and His "little flock"? P. 644, par. 1.

(65) Since the New Creation was typified by natural Israel in many respects, why should they not expect to be free from the trials and difficulties of the world, even as Israel escaped them? P. 645, par. 1.

(66) What special consolation do the Scriptures offer New Creatures who suffer divers afflictions and fiery trials? P. 646, par. 1.

SEPTEMBER 14

Read p. 647 to p. 654, inclusive.

(67) Should our confidence in the Lord's protecting care lead us into indifference with regard to temporal matters? And how should we examine ourselves when physical or financial calamities come upon us in spite of our best endeavors? Pp. 647, 648.

(68) How may we prove that the Scripture, "Who healeth all thy diseases," (Psa. 103:3) does not apply to physical diseases of the New Creation? P. 648, par. 1.

(69) How does the foregoing harmonize with Mark 16:9-20? P. 649, par. 1.

(70) What were the experiences of our Lord and the Apostles with respect to physical infirmities? Pp. 650 to 652, bottom of page.

(71) Do we have any record of the Apostles' using Divine Power for their own relief or that of other consecrated followers of Christ? How should we accept and follow their example? Pp. 653, 654.

SEPTEMBER 21

Read p. 654 to p. 657, par. 1.

THE NOMINAL CHURCH AS AN ADVERSARY OF THE NEW CREATION

(72) How is the Nominal Church distinguished from the True Church of Christ? P. 654.

(73) Is a wide difference between these two classes disadvantageous or beneficial to the True Church? P. 655, par. 1.

(74) What has always been the position of the truly consecrated while in the nominal systems, and what service has "Babylon" rendered unto these? P. 655, par. 2.

(75) In what manner is the New Creation continually subject to temptation from the Nominal Church? P. 656, par. 1.

THE ARMOR OF GOD

(76) What is the exhortation of the Apostle with respect to the Armor of God? What is this armor, and why is it necessary to put on "the whole armor" in the present day? P. 657, par. 1.

SEPTEMBER 28

Read p. 657, par. 2, to p. 658, par. 2.

(77) What does the Girdle represent? P. 657, par. 2.

(78) What does the Breastplate signify? P. 657, par. 3.

(79) What do the Sandals represent? P. 657, par. 4.

(80) What is the Shield, and why is it absolutely indispensable? P. 657, par. 5.

(81) What is the Helmet of Salvation, and why is it so especially important in this day? P. 658, par. 1.

(82) What is the only piece of offensive armor possessed by the New Creation? And how can it be obtained and used? P. 658, par. 2.

===================

VOL. XXXIV   AUGUST 15   No. 16
A. D. 1913--A. M. 6041

CONTENTS

God Manifest in the Flesh.........................243
Our Lord's Beauty of Holiness................244
Incarnation Theory Not Scriptural............245
The New Covenant.................................245
Sealing the New Covenant.....................246
The Sin Unto Death...........................246
Future Rewards and Punishments...............247
The Church Not Under the New Covenant.........247
Typical Distribution of Blessings.............248
"The Spirits of Just Men Made Perfect"............248
Spiritual Promises to Natural Israel..............249
Fear a Cause of Great Nervous Tension.............250
Individual Conquest of Our Inheritance............250
The Conquest of Canaan a Type................251
Practical Lessons From the Life of Eli............251
The Flaw in Eli's Character..................251
The Golden Calf..................................253

"Keep Yourselves From Idols"..................253
Tables of the Law Replaced........................254
An Interesting Question...........................255

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

MOTTO TEXT CARDS

The last consignment of beautiful motto cards with a pretty design of grapes, the cup and the loaf, and bearing the text, "What shall I render unto the Lord for all His benefits toward me? I will take the Cup of Salvation, and call upon the name of the Lord," has arrived. We suggest that these make an excellent gift to any friend or relative not in the Truth, although most appreciated by the saintly. We have a good supply on hand, and are now prepared to fill orders in any quantity--singly at 5c., by the dozen 50c., postpaid.

NEW BOOKLETS IN SPANISH AND ITALIAN

We have a good supply of new booklets--in Italian on "Our Lord's Return" (His Parousia, Apokalupsis and Epiphania); in Spanish, "Our Lord's Return" (His Parousia, Apokalupsis and Epiphania); also "The Sabbath Day."

These booklets can be procured at the uniform price of 5 cents each, or 50 cents per dozen, postpaid.

FREE LITERATURE IN FOREIGN LANGUAGES

JAPANESE, GERMAN, NORWEGIAN,
ITALIAN, POLISH, FRENCH,
SPANISH, HOLLANDISH, FINNISH,
HUNGARIAN, WELSH, ARABIC,
SWEDISH, GREEK, PORTUGUESE.

===================

R5290 : page 243

"GOD MANIFEST IN THE FLESH"

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels."--1 Timothy 3:16.

GOD, the great Origin, or Fountain, of Life, is pleased to manifest Himself in various creations. And all of His intelligent creations which He recognized as sons were in His likeness. The Logos, the beginning of God's creation, was in the Divine likeness. Not only was He a spirit being (and God is a Spirit), but more than this, He was a spirit being in the character likeness of His Father, His Creator.

Moreover, when the Logos became the active agent of the Father in creating the various orders--angels, cherubim, seraphim--they were all created in the image of the Father. The angel sons of God sang together and shouted for joy as they saw the different creations. When it came time to make a still different order of creatures, an order that had never before existed, namely, human beings, God carried out through the Logos His purpose of creating man in His own image, His own likeness. And God declared Himself well pleased with man.

A description of the first man is given us in the Eighth Psalm: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea." Adam was the master or king of all these. He represented something that the angels did not represent; for none of them were ever set over anything. God Himself is the Ruler of all, and Adam and the Logos were the only ones who were in any sense of the word set over anything.

When God made man, He made him like Himself in this particular--that he had a dominion. When the angels were created, they were God manifest in different orders of beings--cherubim, seraphim and the lower orders of angels. When it came to the creation of man, he was made in God's image. God was manifest in flesh. But we cannot say that God is manifest in fallen flesh now. The original likeness to God has been obliterated by sin. The reign of Sin and Death has to a considerable extent erased these traces of God's image. And the Scriptures plainly show us that we have lost this image and likeness of the Creator.

Adam was called a son of God because he was in covenant relationship with God; but when he became a sinner, he lost this relationship. None of the Jews were sons of God. Abraham was styled a friend of God. Although God had approved of Abraham, Isaac, Jacob, the Prophets and others in Israel, and indicated that a great blessing would be theirs, they could not be treated as sons. God said, in substance, when speaking to Abraham, My friend, I will make with you My Covenant. "In thy Seed shall all the families of the earth be blessed."

GOD MANIFEST IN PERFECT HUMANITY

But everything must wait until that great antitypical Seed of Abraham should come. We have the record of how this One would come who was to be the Deliverer,

R5291 : page 243

the Antitypical Seed of Abraham. After reasoning about the Logos--how He was made flesh and dwelt amongst them--St. John declares that Jesus had the glory of the Only Begotten of the Father, full of grace, full of truth. This was the way above all others in which God was manifest in the flesh.

When the lower animals saw Adam, they saw the very best representation of God possible to them. Nothing could be made in the flesh that would be more like God. And when the time came for God to send His Son into the world, He set before Him the great privilege of being man's Redeemer. And when He was made flesh, all those who beheld Him saw the glory of the Only Begotten of the Father. When any looked upon Him, they saw the Father in the most absolute sense in which it would be possible for them to see Him.

God said to Moses, "No man shall see My face and live." Saul of Tarsus merely had a glimpse of Jesus glorified, and yet the glory was so great that if he had had a full look he would not have lived. Jesus was the express image of the Father. Jesus is the express image of the Father. And if no man can see God and live, then he cannot see the glorified Jesus and live.

GOD MANIFEST IN THE PRINCES

But God has made a provision that when Christ's

Kingdom shall be established amongst men, there will be earthly representatives through whom Messiah will govern and uplift mankind during the thousand years. God has just such a class prepared and ready for this work--Abraham, Isaac and Jacob and the other Ancient Worthies. These are to be counted worthy of an instantaneous awakening to human perfection. These experience no change of nature in their resurrection, because they were not begotten of the Spirit. There was no one begotten of the Spirit until Pentecost, except our Lord at Jordan. "The Holy Spirit was not yet given, because that Jesus

R5291 : page 244

was not yet glorified." Therefore those Ancient Worthies had merely the testimony that they pleased God. Because of their loyalty to God and the principles of righteousness, some of these Ancient Worthies "were stoned; some were sawn asunder; some were tempted; some were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."--Hebrews 11:37,38.

These, although they had received God's Promise, received not the things promised them. For instance, God had promised Abraham, "All the land which thou seest will I give unto thee." Abraham must have a resurrection in order for God's Word to come true. He must get that land. But there was no suggestion to Abraham of glory, honor, and immortality--no suggestion to him of becoming a partaker of the Divine nature and a joint-heir with Jesus. See Acts 7:5; Hebrews 11:8-10,17,39,40.

This began with Jesus. Christ has not only brought to men the knowledge of life and immortality, but also that there is a privilege of gaining this life with Him: "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard Him." (Hebrews 2:3.) But the Ancient Worthies had the faith to believe God, to trust His Promise and to wait for the fulfilment of that Promise. They merely had the intimation that God would roll away the curse. And Abraham's Seed was to be the glorious channel of God's blessing--"In thee and in thy Seed shall all the families of the earth be blessed." So St. Paul tells us that they received not the things promised them, "God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect."--Hebrews 11:40.

The Ancient Worthies cannot get their blessing before we get ours. The Bride must be glorified, and then the faithful of the past can come in and get their blessing. Then forthwith the Kingdom will be established. And Abraham, Isaac and Jacob and all the other Worthies will be the first children of Christ. Instead of being the fathers, they will be the children, and He will make them princes, rulers in all the earth. (Psalm 45:16.) Being resurrected perfect men, they will be the perfect images of God. In each one of these Ancient Worthies God will be manifest in the flesh. They will be princes at that time and will rule the earth, under Christ's Kingdom.

Jesus corroborated this thought when He said, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God." (Luke 13:28.) Of Himself He said, "Yet a little while, and the world seeth Me no more." (John 14:19.) If we should not be changed to spirit conditions by the power of our resurrection, we would not see him any more than will others who will continue on the human plane. Those who have died in Christ, and those "who are alive and remain," will, at His manifestation, be made like Him, be "changed, in a moment, in the twinkling of an eye." At the moment of our change we shall see not only our Lord, but all the holy angels--all on the spirit plane, who are now invisible to us. They can see humanity, but humanity cannot see them.

God was manifest in the flesh; first, in the case of Adam; secondly, in the case of Jesus; and thirdly, He will be manifest in the flesh of those Ancient Worthies, who will be reckoned deserving of a better resurrection than the rest of the world.

OUR LORD'S BEAUTY OF HOLINESS

When in derision the soldiers placed upon the head of our Lord a crown of thorns, and arrayed him in a purple robe, and led Him into the judgment hall, Pilate looked upon Him in admiration, and exclaimed, "Behold the Man!" or (see Strong's Concordance) "Behold the countenance!" I am a Gentile and not of your race, but here you have sent to me for sentence the most glorious Jew on earth! None can have a really beautiful character without the inner beauty being reflected in the face. If a man be a vicious character, he cannot hide it from his features. If he be of a loving disposition, it will show in his face. What, then, shall we think of our Lord! His face must have been one of marvelous beauty! No wonder the people flocked to see Him because of His graciousness of speech and His wonderful beauty--the image of God!

The Psalmist has asked, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest [carest for] him? For Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honor." (Psalm 8:4,5.) But man has fallen into sin, alienation, darkness! The Satanic influence works sin and has brought about man's fall from the image of his Creator. It is God's great purpose to bring humanity back from sin and imperfection. He will uplift all those who desire to be righteous.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [the perfection of human nature]; that He by the grace [favor] of God should taste death for every man." (Hebrews 2:9.) We see the broad basis of God's Plan laid in the redemptive work at Calvary. We see that it must be the Redeemer's life that would be the price of human redemption. "For since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order; Christ [the Anointed, the Messiah class], the first fruits; afterwards they that are Christ's at His Coming [Greek, during His presence]." (I Corinthians 15:21-23.) Jesus says, "Blessed and holy is he that hath part in the First Resurrection." Such shall be kings and priests of God and of Christ, and shall reign with Him a thousand years.--Rev. 20:6.

So, then, "God manifest in the flesh" was clearly exhibited in the Man Christ Jesus, in His perfection. But God was specially and more particularly manifest in the flesh of Jesus when He presented Himself to John at Jordan, as He reached the period of thirty years of age, and there gave Himself sacrificially. "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." There He offered Himself without spot, in harmony with God's will. And the Divine acceptance was indicated in the form of a dove coming upon Him--not that the Holy Spirit is like a dove, but that God gave the outward manifestation so that John would have some means of identification of the Messiah, so that he could say, "I saw the Spirit descending from Heaven, like a dove, and it abode upon Him."

From the time of Jesus' baptism God dwelt in Him in a peculiar manner; as the Apostle John says of the Church, God dwelleth in us and we in God. (I John 4:16.) The Father took up His abode in Jesus, and qualified Him to make known the Divine Plan. Our Lord said, "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."--Luke 4:16-21; Isaiah 61:1-3.

OUR LORD'S TEMPTATION IN THE WILDERNESS

From the time when Jesus received the Holy Spirit, we read that the Heavenly things were made known unto

R5292 : page 245

Him. For as the Apostle says, "The natural man receiveth not the things of the Spirit of God...neither can he know them, because they are spiritually discerned." When Jesus, therefore, received the begetting of the Holy Spirit, He received spiritual discernment. He came to see how the types of the Old Testament fitted to Himself. He saw that the serpent in the wilderness represented Himself.

When He saw these things, we remember that He was in the wilderness. He had the entire Scriptures in His mind. From childhood He had been in the habit of attending the synagogue; and with His perfect mind, the Scriptures would be thoroughly engraved there. He could quote any Scripture ad libitum. And when Satan quoted the Scriptures, Jesus understood them.

At the end of the forty days, when Jesus was weak from fasting, was the most favorable time for the Adversary to tempt Him. When He had before Him the thought of all the shame and ignominy connected with His sacrificial death, it would be enough to make any one's heart quail! The moment when He realized that He was to be counted as a blasphemer, and contrary to God, was the most opportune moment for Satan. And the Father permitted Him to be tempted--permitted the Adversary to tempt Him at this particular time.

Then Satan addressed himself to the mind of our Lord: I know you very well. We had a long acquaintance in the past, and I know the mission on which you have come. You do not realize, I know, the power that came upon You when You were baptized. I beheld how the power of God came upon You. You have need only to command these stones to be turned into bread. I realize that You can do a great work, and I would like to join with You in the matter. But first of all, You should have something to eat.

Jesus knew Satan--He knew that Satan was Lucifer, who had rebelled against the Divine Government, and who was imprisoned on this planet. When Satan appeared to Jesus, we may be sure that he tried to appear as an angel of light, and to pretend that he wished to be on God's side, and that he now wished to co-operate with God. But Jesus knew that His power was not given Him for the purpose of sustaining His life, and He would not yield to the temptation.

Therefore Satan next took Him to a high mountain--this was in the spirit of their minds--and showed Him how he--Satan--was "the prince of this world" and all the kingdoms thereof. And he said, You see, then, that I have the power to help You. Can You afford to be without such assistance? I am in sympathy with You. You will save mankind and deliver them all from death. Instead of your having to suffer, as God's Plan is, we will work together, and You shall not have to suffer. But first, You must acknowledge me. That was the way I started out. I wanted to show what kind of a kingdom I could set up. I said, "I will ascend into Heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High," I will have an empire of my own. I advise You to come in and share with me. I will give You all the glory You could ask. I intend to be the prince of this world. Do You not see that everything is in my hands?

But in these temptations Jesus conquered. And the victory was so complete that Satan thought it not worth while to tempt Him again! He thought that if He could not move Jesus when He was on the verge of starvation, it was of no use to try any further. So he never made another attempt, so far as the record goes.

THE INCARNATION THEORY NOT SCRIPTURAL

After this, as Jesus went about doing good, healing the sick, and preaching to the people, everything was in perfect conformity to the Father's will. If the Father had been there incarnated in a fleshly body, He could not have done His own will more perfectly. But Jesus was not incarnated. The incarnation of our Lord is only a theory invented during the Dark Ages. For He humbled Himself to become a man, and "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow (both in Heaven and in the earth)...and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."--Philippians 2:8-11.

===================

R5292 : page 245

THE NEW COVENANT

"Behold the days come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah."--Jeremiah 31:31.

THE New Covenant is the Scriptural name for the new arrangement between God and man, by which God purposes to receive mankind into harmony again with Himself. Harmony with God was the covenant relationship which Adam originally enjoyed, but which he lost by His disobedience, and which was renewed typically at Mt. Sinai with Israel, although they could not get the blessing of life out of it.

The mediation of the Law Covenant was effected through Moses. (Exodus 19:3-9; 24:3-8.) God agreed that if Israel would keep His Law they should have everlasting life. The inauguration of that Law Covenant was effected by the mediator, Moses, through the sacrifices which he offered. In the typical arrangement of the old Law Covenant, these Atonement Day sacrifices were repeated year by year continually.

While the mediation of the old Law Covenant brought Israel into typical relationship to God, the mediation of the New Law Covenant will bring all mankind into actual Covenant relationship, into a position of Divine favor, provided that they will continue to keep the Divine Law.

God will introduce this New Law Covenant through the Mediator of the New Covenant, in whom the whole arrangement centers, and through whom it will be carried out. For a period of one thousand years this Mediator will do a work for mankind. As a Priest, He will uplift humanity; as a King, He will rule them in righteousness. It will take a full thousand years to bring the people out of their degradation, and restore them to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the better sacrifices of this Gospel Age. In the antitypical arrangement these sacrifices will never be repeated. Through the better sacrifices, the antitypical Mediator will have the power to start the people with a clean slate, as it were. So it is written, "Their sins and their iniquities will I remember no more." (Hebrews 8:12.) Again, "I will take away the stony heart out of your flesh and give you a heart of flesh."--Ezekiel 36:26.

Thus Adam's sin and condemnation, which came to mankind

R5292 : page 246

by heredity, will no more be remembered by anybody. But the work of taking away the stony heart will be gradual. The disciplinary processes of the Kingdom will gradually relieve mankind of hard-heartedness, and make them tender-hearted and affectionate. All who enter that new condition of things will no longer be held accountable for Adam's sin. We read in Ezekiel 18:2-4, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Under the new order of things he who dies will die for his own sin.

Since all mankind are in a condition of imperfection, all will still be liable to sin. The only arrangement by which they can attain everlasting life will be by their adoption into the family of the Mediator--The Christ. He will quicken their mortal bodies. No Divine condemnation will hold over against them from the past. Only such as come into this relationship will receive the Divine blessings. Under the New Covenant, the special favors of the Lord will be only for the obedient. Whoever rejects the opportunities for upbuilding will be destroyed from among the people.--Acts 3:23.

SEALING THE NEW COVENANT

God cannot enter into a covenant with people who are under His own sentence of death. Therefore, under the typical arrangement of the Law Covenant, the death of bulls and goats was accepted as a sacrifice to God. This did not mean that the blood of bulls and goats was sufficient to take away sin; but the it was a typical representation of the real sacrifices, under the real Covenant.

If the New Covenant were now sealed, then all the blood of the Covenant must have been previously prepared. If this were already shed, then we could have no chance of sharing in the death of Christ. It is evident, then, that the New Covenant is not sealed. The antitypical Bullock has been slain, and His blood taken into the Most Holy. The antitypical goat is in process of being slain. When its sacrifice shall have been completed, all of the blood will be in the hands of the great High Priest. Then will come the application of the blood as an offset to Adam's sin. At the end of this Gospel Age the great Mediator will be ready to do the work assigned to Him.

The first work of the New Dispensation will be the antitypical application of the blood in the antitypical Most Holy, upon the Mercy-Seat, to make a reconciliation for the sins of all the people. Until that shall have been done, the New Covenant cannot be inaugurated. Our High Priest has been commissioned to inaugurate the New Covenant. The application of the blood will be the sealing --the making valid.

The New Covenant has been promised for centuries, but it has not yet gone into effect. As soon as this Blood of Atonement shall have been applied for the sins of all the people, the New Covenant will be inaugurated. We see, then, that the blood is to be applied in cancelation of the sins of the whole world as an offset for the sin of Adam--

which includes his race.

At the beginning of the New Dispensation the world begins life anew, so to speak--not individually, not personally, but collectively, through the Mediator. The merit of the Mediator is to be applied. It is the Mediator who makes satisfaction for the sins of the world; and all the resulting blessings come through the Mediator's hands. Throughout the Millennial Age whoever would have life must get it through the Lifegiver, who will give it under the terms of the New Covenant. (I John 5:12.) None can get his share of the blessing except by acceptance of the terms of the New Covenant, and by endeavor to live up to them. All who do so will be helped, and granted grace sufficient through the Mediator.

While the sprinkling of the blood upon the Mercy-Seat on behalf of all the people takes place before Restitution begins, or before the right to live can be given to any of the Ancient Worthies, nevertheless, those who would get God's blessing, His uplifting influence, must become Israelites--that is, become believers in God, by believing in the Mediator, who will be God's Representative. This Law will be applicable to the whole world. If mankind would get everlasting life, they must accept Christ and join themselves to this earthly Kingdom class. Christ's Kingdom must rule the earth until all the wicked are destroyed. --I Corinthians 15:24-26.

NEW COVENANT BENEFITS WORLD-WIDE

All mankind will receive some benefit from the New Covenant, irrespective of acceptance of Christ. That benefit will be that they will be awakened from the tomb.

As the Scriptures tell us, as by one man condemnation passed upon all, so likewise through one man justification to life is to pass upon all. (Romans 5:12,18.) Therefore, we would say that the benefits of the New Covenant will be applicable to everybody. If God had foreseen that nobody would adopt this arrangement, that fact no doubt would have altered His Plan.

All of the accounts against humanity having been canceled by Justice, mankind will be turned over to the Mediator. If man were not put under the Mediator, if he were kept under Divine Justice, he would immediately be condemned, because of his inability to do right. Therefore the Father will not take cognizance of sinners. They will be left to the Mediator. All who will be obedient will receive the blessings of the Kingdom, and those who do not become obedient under those conditions will go into the Second Death.

THE SIN UNTO DEATH

During the Gospel Age, the only ones who can commit the sin unto death, blasphemy against the Holy Spirit, are those who have been enlightened of the Holy Spirit. St. Paul says, "As touching those who were once enlightened and tasted of the Heavenly Gift, and were made partakers of the Holy Spirit, and tasted the good Word of God, and the powers of the Age to come, and then fell away, it is impossible to renew them again unto repentance." (Hebrews 6:4-6. R.V.) Their sin would be wilful, otherwise called "blasphemy against the Holy Spirit."

Therefore only the Church are on trial now. We who have been begotten of the Holy Spirit are on trial for life or death. Those who now die the Second Death will have no opportunity in the future. If these begotten of the Holy Spirit are faithful, they will be granted to be of the Little Flock class. Those of the spirit-begotten class who fail to attain a place in the Little Flock, will, if overcomers eventually, receive life on a lower plane. They will be the Great Company. But if they fail to attain either of these positions, the only thing remaining for them is the Second Death.

As for the world, their Day of Judgment has not yet come. The world is still in condemnation through Father Adam--not recognized as having any rights at all. Some of the world are excellent people; but even these have neither part nor lot in the salvation of the present time. The blessed arrangement for them is in the Millennial Age, when all of their sins and iniquities will be forgotten.

Just as our sins are now canceled, so likewise will the whole world go free from the condemnation of sin absolutely,

R5293 : page 247

when the world shall have accepted of Christ, the great Mediator.

But they will, nevertheless, suffer certain judgments, or punishments, or stripes, for the deeds of this present life. This will not be because Justice will hold over anything against them, but because the weaknesses of human nature will have left wounds in their flesh. With them also it will be true that if they shall sin against the spirit of holiness, the Holy Spirit, knowingly and wilfully, the penalty will be condemnation to the Second Death.

Our Lord Jesus said that all manner of sin should be forgiven except blasphemy against the Holy Spirit. But the Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fulness of knowledge.--Matthew 12:31,32.

FORGIVENESS OF SIN ABSOLUTE

When God recognizes the satisfaction of Divine Justice and cleans the slate so far as sinners are concerned, this does not mean that He has merely transferred the account to Jesus, who will hold it against them. Our Lord Jesus will not hold against mankind the things which the Father has forgotten. On the contrary, as the Representative of the Father, the Lord will be glad to give mankind the benefit of that forgiveness, merely holding them at a distance from the Father--standing between as Mediator--to give them time for restoration, development of character, etc., taking away the stoniness of their hearts.

The Lord says through the Prophet, "Their sins and their iniquities will I remember no more." The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the sins remained; for atonement was made afresh for them year by year. The inferior sacrifices could not take away sin, but the original sins remained. (Hebrews 10:1-4.) This New Covenant in Christ, however, will absolutely take away sins. See Jeremiah 31:31-34; Ezekiel 36:25-29.

FUTURE REWARDS AND PUNISHMENTS

The Scriptures tell us that "out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isaiah 2:3.) The Ancient Worthies are to be made princes in all the earth. (Psalm 45:16.) This, of course, would appeal first and primarily to the Jew, who would naturally be the first to come under the new regulations. We may not say that all of the Jews will do so, but we believe that a considerable number of them will. In time others will join them. There are many good people who have not taken the vow of consecration to the Lord, but who would like to help rather than to hinder others. Such will in due time attach themselves to the Kingdom, which shall be "the desire of all nations."

In the case of the Ancient Worthies their freedom from imperfection will make them conspicuous. As the world comes to know about these, they will say, Are not these God's people? Mankind will perceive that God has rewarded the Ancient Worthies by giving them a better resurrection, and will learn that their better resurrection was given because of faithfulness in the past.

COVENANT RELATIONSHIP WITH GOD CONDITIONAL

Christ, having laid down the price of the sins of the whole world, will eventually hand that price over to Justice. The price having been accepted by Justice, the sins of the whole world will be remitted; and everything will be turned over to the great Mediator. After the inauguration of the New Covenant, it will be the part of the people to strive to come up to the requirements of that Covenant; although if they then unwittingly violate God's Law, they will not be amenable to that Law, during the Mediatorial Reign; for the Mediator will stand between them and the Law.

The Mediator will not hold against any one the transgressions of this present life. This does not mean that mankind will have bodies which will give them no trouble; but that under the arrangements of the New Covenant, this better Mediator purposes to help them out of the difficulties that are theirs by reason of their fallen condition. He will help the people to understand the requirements of the New Covenant.

The satisfaction of Justice is necessary before any one can experience Restitution. Even the Ancient Worthies cannot be blessed without this satisfaction of Justice. After the Mediator has made satisfaction to Divine Justice, and has been privileged to inaugurate the New Covenant, the Ancient Worthies will be the first to be blessed under it. They will have in their resurrection complete Restitution to human perfection; for during their lifetime they had this testimony, that they pleased God.--Heb. 11:5.

The Ancient Worthies cannot, of course, enter into the New Covenant arrangement until they shall have been awakened from the sleep of death; therefore, as stated in the foregoing, the claims of Justice must be met before they are awakened. As soon as God will have made the New Covenant with them, these Ancient Worthies will form the nucleus of the earthly phase of the Kingdom. The earthly seed of Abraham will be added to, from all the different families, or nations, of the world.

Covenant relationship with God means perfection. Mankind will be reaching this perfection during the thousand years of Christ's Kingdom. But they will not enter into it until the end of the thousand years, when the Mediator will turn them over to God. At the close of that time, they will be privileged to enter into this Covenant

relationship with Jehovah. Then they must stand or fall individually. As we read, at the end of the thousand years Satan shall be loosed for a little season; and all that love unrighteousness will be deceived by him. The remainder of mankind, having passed their test successfully, will be received into everlasting life. Then they will be in covenant relationship with God--without a Mediator--just as Adam was in covenant relationship with his Creator before sin entered into the world.

THE CHURCH NOT UNDER THE NEW COVENANT

The Church is not under the New Covenant; therefore it is not proper to speak of the Church as being blessed by the New Covenant. But the Church receives a great blessing and privilege in respect to the New Covenant. If there were to be no New Covenant, there would be no need of a Mediator, or of the Better Sacrifices whereby it is to be instituted.

St. Paul states that God has made us able ministers of the New Covenant, thus indicating that we have something to do with the preparation for it. (2 Corinthians 3:6.) Unless there were Better Sacrifices, there would be no basis for that New Covenant. The sufferings which the Church undergo at this present time are a blessed privilege to us; for we are ministers of that New Covenant, in the sense that we are serving it by training for future service--after it shall have been inaugurated.

Suppose that there was a great building in process of erection. The men working upon the construction of that building might be said to be greatly benefited by that building--not that they would be benefited in the future,

R5294 : page 248

when the building is in use, but they are being benefited during its construction. So now the Church class receives certain blessings and privileges in connection with the New Covenant. Later, the entire world will be blessed thereby, in a very different way.

During this Gospel Age, God is dealing merely with the Church, not with the world. There is, however, some resemblance between the blessings of God now coming upon the Church and those coming upon the world by and by. Then the Lord will rewrite His Law in the hearts of mankind, as it was originally written in Adam's heart. At the end of the thousand years, all mankind will be fleshly images of God, except those found unworthy and destroyed in the Second Death.

The Church are said to have new hearts now--right views of things. In the case of the Church, however, there is not a taking away of the stoniness of heart, but there is a new nature, a new heart. This, of course, has something to do with the flesh, since the flesh has something to do with the New Creature. The Law of God is recognized in the flesh, under the compulsion of the New Creature.

TYPICAL DISTRIBUTION OF BLESSINGS

The New Covenant is the blessing which the Church gives to mankind. It is God's Covenant, of course. God promised to arrange this matter; and He has so arranged that it shall go to the world through Christ the Head and the Church, His Body. It is by the Better Sacrifices that the giving to the world of this New Covenant blessing is possible.

If, then, the Church are to give these things, they must first have had them. No man can give away what he did not first possess. This thought that the New Covenant is a testament, or gift, of Christ to the world is made very prominent in the Scriptures. It is a gift in which the Church shares; for "If we suffer, we shall also reign with Him; if we be dead with Him, we shall live with Him"; and all things are ours because we are His.

These things are clearly set forth in the Old Testament types. St. Paul explains that Isaac was the heir of Abraham, and was typical of The Christ. Isaac did not receive his inheritance by a New Covenant, but by the primary, or original, Covenant. This Covenant was not the Law Covenant.

In Micah 4:1-4 we read that in the last days, "the mountain [Kingdom] of the House of the Lord shall be established in the top of the mountains [kingdoms], and many people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the Mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

The succeeding verses of the chapter show the influence that will be exerted. The blessings and prosperity will then be with those who will be in harmony with God. But now it is different. "All that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12.) They "shall say all manner of evil against you falsely, for My name's sake." (Matthew 5:11.) These things indicate that those faithful to God during this Age will have more hardship than have those who are unfaithful.

Many of the worldly, even the wicked of the world, have great prosperity at the present time. (The world thinks that we are making our lives miserable by the course which we pursue. But we are not doing this; on the contrary, we are enjoying ourselves and are having a good time. We have much advantage every way.) In the future, God tells us, it will be different. Then, whoever does wickedly shall suffer; and whoever does righteously shall receive blessing. When that time comes, the blessing of Restitution will be of God; and the only way to gain that blessing will be by coming into harmony with the new order of things in the Kingdom of Messiah.

===================

R5294 : page 248

"THE SPIRITS OF JUST MEN MADE PERFECT"

"But ye are come unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect."--Hebrews 12:22,23.

THE Apostle is here addressing the Church, and is pointing down to the end, or consummation, of this Age. The context indicates that at the end of this Age everything that can be shaken will be shaken--all will be shaken out except that which is unshakeable. And the unshakeable thing is the Kingdom, which will then be ushered in. The Apostle likens the time of its inauguration to the inauguration of the Law Covenant at Mt. Sinai, when all the people heard the thunderings, and the noise of the trumpets, and saw the lightnings and the mountain smoking; and when Moses "drew near unto the thick darkness where God was"; and Moses went up into the mountain. All of this was typical--the sealing of the Law Covenant at the hands of the typical mediator, Moses.--Exodus 20:18-22.

The antitype is what we are approaching--what will be reached by the Church at the end of this Age. There will then be commotion, strife, in the world--thunderings, lightnings. And as in the type, so in the antitype, the people will be discouraged, and in great fear and trouble. By the end of the time of trouble, the New Covenant will be inaugurated. The Mediator will be Jesus the Messiah, as the glorified Head, and the Church His Body.

The Apostle says [see Diaglott rendering] that we are approaching the General Assembly of the Church of the First-borns. In this will be included Christ, the Head, and all the faithful of this Age, of the past and of the present. It will include both the Little Flock and the Great Company; for together they constitute the Church of the First-borns, whose names are written in Heaven. Consequently this demonstration will be made after the Little Flock shall have been gathered. We are every day approaching nearer to this time--are getting into it somewhat even now.

The Apostle also says we are approaching the place where "the spirits of just men" will be made perfect. It would not be reasonable to suppose that he would first mention the Church of the First-borns, including them all and then mention a part of them. Hence we conclude that this phrase refers to another class. Our minds naturally go out in inquiry, thinking of the Ancient Worthies --a class who are merely waiting until the Church shall be glorified. Thus these come in here in proper course, or order. So after telling about the assembling of the Church of the First-borns, St. Paul tells of this other class--"the spirits of just men made perfect." But there is another reason why these could not be the Church, and would be the Ancient Worthies--and that is that neither the Church nor the Great Company will be "men made perfect." The very condition on which the Church become

R5295 : page 249

of the spirit class is that they give up the human nature.

But how shall we apply this expression to the Ancient Worthies? We do this by the transposition of a few words, thus: "We are coming to the perfect men whose spirits are just." And the Ancient Worthies were just, although they had fleshly imperfections. The Apostle has referred to this class and told us that they will have a better resurrection, though not so good a resurrection as the Church will receive. The Ancient Worthies will attain the better resurrection in that they will be perfected flesh when they come up from the tomb. As they were just in spirit, so will they be perfect men in the beginning of the Restitution time.

The figure of a mountain is one commonly used in the Scriptures for a kingdom. Mount Zion represents the Kingdom of God. This Mount Zion Kingdom is to include the whole earth. This Kingdom is about to be established. Its establishment is what the Apostle is discussing. A kingdom is in figure also called a City; but strictly speaking, a mountain represents the nation, and a city represents the government of that nation. This figure of speech is very common today. If we read that Berlin does thus and so, we know that the German Government is referred to; or if we read of St. Petersburg's doing thus and so, it means the Russian Government; similarly, Washington would represent the Government of the United States, and London, the British Government.

Our text has reference to the holy Kingdom of God. And then, not to lose its identity, but to carry the thought that the City represents the whole Kingdom, the Apostle speaks of the City of God as the Heavenly Jerusalem. Thus he carries our minds to the thought that as the literal Jerusalem was the capital of the typical Kingdom of God, so there will be a New Jerusalem--a higher Government --which is to be God's Kingdom to rule over the whole earth. Thus these various pictures are used to show us the antitype of the kingdom of earthly Zion, of Jerusalem. Then follow the other statements, and the one that appertains to the righteous in spirit made perfect. These were already righteous in spirit, and now they will be made perfect, by having this better Resurrection which the Lord has promised.

In connection with this we have the statement, "an innumerable company of angels." These we think will be the spiritual angels of God, who have had to do with so much service for God. We think they are the same angels of whom our Lord spoke when He said that He would confess us before His Father and before the Holy angels--those who have been ministers to the saints all the way down through this Age. It is very fitting that they should meet us, and that they should see our introduction to the Father.

===================

R5295 : page 249

SPIRITUAL PROMISES TO NATURAL ISRAEL

IN THE Scriptures the word spiritual is generally used in a particular way referring to those who have been begotten of the Holy Spirit, as our Lord and all those who accept Him and consecrate themselves to do the will of God. All promises and all things which appertain to these are particularly classified and styled as spiritual promises and spiritual things. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14.) So, then, if God gave anything spiritual to the Israelites before the Spiritual Dispensation, they did not appreciate it, since none could do so except through spirit-begetting.

Nevertheless, there were spiritual things given to Natural Israel, which they were unable to receive. The Apostle says, "The Law is spiritual, but I am carnal, sold under Sin." (Rom. 7:14.) That Law given at Sinai came from the Spirit Being of the highest order--God Himself. It did not take hold merely of the fleshly instincts, and control the body alone, but it took hold of the heart, the mind, the will. None of the Jews could keep that Law because they were sold under Sin. It was a spiritual Law that could be kept only by a spirit-begotten person or a person in the image of God.

SPIRITUAL LESSONS IN THE LAW

Certain of the lessons of the Law were spiritual, also; as, for instance, the rock in the wilderness, which, when smitten, gave forth water abundantly, and the manna, each afforded a spiritual lesson. But Israel did not understand anything about the Spiritual Rock or the Spiritual Water of Life. So of the Law that was given to them: they could see only the outer part, or shell. Nor could any see further until the due time for the begetting of the Spirit. We may say, then, that a great many spiritual things were given to Israel, but only such of them as were Israelites indeed, and in harmony with God would be made able, in due time, to see these.

The spiritual things were in the Law all the time, but they were not disclosed, not manifest, not seen by the

Jew, because of his own condition of mind; and the first Israelite who was permitted to see spiritual things was Jesus Himself, after He was begotten of the Spirit and able to appreciate these things. But the Jewish nation, not coming up to the required standard, was not able to appreciate them. Certain ones who desired to walk in Jesus' steps received through Him a covering, and they also were begotten of the Holy Spirit and could appreciate spiritual things. Thus the Apostle says that the righteousness of the Law is "fulfilled in us, who walk not after the flesh, but after the Spirit." We cannot keep the Law in our flesh, but in our hearts, our minds. "With the mind I serve the Law of God."--Rom. 8:4; 7:25.

BASIS OF SPIRITUAL INSIGHT

When God made a Covenant with Abraham, saying, "In thy Seed shall all the families of the earth be blessed," He said that Abraham's seed should be as the stars of heaven and as the sand of the seashore. This is a spiritual Promise, which, of course, the Jews at that time were not able to appreciate, as the Apostle Peter intimates. When realizing that as a nation they had crucified the Son of God, many said, What shall we do? St. Peter said, "Repent...for this Promise is unto you, and to your children." (Acts 2:38,39.) It was a spiritual Promise and belonged to them, but on condition that they would take certain steps.

Only a few of the Jews were in the proper attitude to meet this condition. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power [the privilege, the right] to become the sons of God. (John 1:11,12.) And these, coming into the relation of Spiritual Israelites, were enabled by this begetting of the Holy Spirit to appreciate

R5295 : page 250

the spiritual things given to such Israelites. All the truths that we have are drawn from those things God gave to the Natural Israelites. And we can understand them, though the Natural Israelite could not. The Apostle says, "Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded." (Rom. 11:7.) So then, they were seeking for the spiritual, whether they understood it or not. Except the few, however, they did not attain the spiritual, because of an improper condition of heart. But the spiritual must have been there for them to seek after, else they could not have sought it.

===================

R5295 : page 250

FEAR A CAUSE OF GREAT NERVOUS TENSION

"The Lord is My Helper, and I will not fear
what man shall do unto me."--Hebrews 13:6.

FEAR is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. We may be sure that the angels have no fear. God maintains them in their peaceful condition because they are in harmony with Him. We may be sure, also, that this was the case with our first parents. When they were created they had no fear. Divine protection was over them. But when sin came in, the curse followed. Being for six thousand years under the reign of Sin and Death, man has become very fearful. He realizes that there are forces outside of himself with which he cannot cope. And this knowledge robs him of much of the pleasure of life.

There are a few people who have lost this fear, but these are the exceptions. Our text tells us of some who do not fear, and shows us why this is a reasonable condition. They no longer fear what man can do unto them, because the Lord is their Helper. The fear of man is a greater fear than the fear of beasts. As the poet wrote,

> "Man's inhumanity to man
> Makes countless thousands mourn."

On account of sin many have become murderers. Though they are restrained by the law from committing the overt act, they have the murder spirit, the selfish spirit. This leads to all kinds of wrong-doing--unrighteousness. Those who will not actually take life, may commit murder by the use of slanderous words. Thus they inspire fear in the minds of others.

THE SOURCE OF RELIEF

The Psalmist speaks of some who had gotten rid of this fear of man--of such were Abraham, Isaac, Jacob and the Prophets. And what was true of them should be true of the consecrated Body of Christ. The reason for this peace of mind is that these have come into special relationship with God. By the Covenant of Sacrifice, made possible to them by the Savior, they have become sons of God; "and if children, then heirs; heirs of God,

R5296 : page 250

and joint-heirs with Christ," their Lord. God thus being their Father has a deep interest in them; and so they learn to trust His Love and Wisdom and Power.

With this confidence in God, then, these have no fear. He has assured them that He is able to make all things work together for their good. If at first they found that as followers of Jesus they had more trials, more difficulties from the world, the flesh and the Adversary than any other people in the world, this realization may have filled them with alarm and intimidated them. But as they have gone to the Father in the spirit of prayer and hearkened to the message which He has sent through the Prophets and Apostles, they have learned that He is dealing with them as New Creatures. Gradually they learn that "no good thing will He withhold from them that walk uprightly."

The Father will not withhold anything necessary for the proper development of His children. He also promises that we shall not be tempted above that we are able to endure, lest some injury come to us. Thus we see that He is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our Heavenly Father; for we love and trust Him. We have no fear of the Adversary, because we know that the Lord will not permit the Adversary to injure us, if we keep close to Him. And if God permits us to have experiences of trial from the Adversary and our fellowmen, He does so to the intent that these may work out good to us.

"My God, I set my seal that Thou art true,
Of Thy good promise not one thing hath failed!"

===================

R5296 : page 250

INDIVIDUAL CONQUEST OF OUR INHERITANCE

"Be thou strong and very courageous."--Joshua 1:7.

THE words of our text were addressed by the Lord to Joshua, who was leader of Israel after the death of Moses. He had special need of these encouraging words. The Israelites were a stiff-necked generation. It was difficult for any one to be their leader. Especially difficult was it because Moses had been for many years with them. It is always difficult for a smaller man to take a larger man's place.

In some respects it was easier to direct Israel while they were anticipating the coming into the Promised Land, before they had entered it. During the forty years in the wilderness they had learned to depend on the Lord. In a few brief words we have given us quite a clear idea of the Lord's manner of dealing with His people during these forty years. Moses, in exhorting the people to fear and love the Lord, and in recounting their provocations of Him, tells them that they shall possess the Land, and adds, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

"Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. 8:2-5.) Israel had very few battles during the time of their wandering. The Amalekites had had some little skirmishes with them, but on the whole they had experienced very little trouble,

R5296 : page 251

and yet they had rebelled against the Lord and against Moses more than once.

Now, their enemies were entrenched in the Land of Canaan, and it would require strength and courage to take the Land. Their instructions from the Lord were that they should occupy Canaan. God was taking the land from the Canaanites because, like the Sodomites, they had gone as far in their wickedness as Divine Wisdom saw best to permit. Instead of taking the Canaanites away as the Sodomites had been taken away, the Lord caused the Israelites to conquer them and to wrest the land from them.

THE CONQUEST OF CANAAN A TYPE

In Israel's taking possession of the land of Canaan, we believe there was a typical significance. In some respects the Israelites, warring against the Canaanites, typified the war that the New Creature has with the flesh. In proportion as the New Creature takes possession of the entrenched positions of the old creature, it overcomes and gets possession of the land. The New Creatures, God's people, are under the leadership of the antitypical Joshua. They are to overcome the weaknesses and meannesses of the fallen nature, to the best of their ability.

In the case of Natural Israelites with the Canaanites, the latter were strongly entrenched in the land, and they were not to be overcome without many battles. The Canaanites had their mountain fastnesses, to which they could retreat. These typify the fastnesses in our nature to which the fallen inclinations retreat when we find it impossible as New Creatures to vanquish them. As St. Paul says, "Ye cannot do the things that ye would." (Gal. 5:17.) But our ability to gain the victory will be in proportion to our faith in God and our reliance on Him.

Thus it was with the Israelites. In proportion as they trusted the Lord, they had success in getting possession of the land, conquering their inheritance. With the exception of the tribe of Levi, a certain inheritance was given to each tribe. So with us as individual New Creatures. There is a certain inheritance to be apportioned to each of us. We cannot conquer for each other. Each must conquer his own inheritance individually.

The words of our text were addressed to Joshua, the leader of Israel. The words can be understood as referring to all the Israelites, but especially to Joshua because he was their leader. The word Joshua means savior, deliverer. The Greek form of the Hebrew word Joshua is Jesus. As Joshua was to deliver the Lord's people, and give them possession of the Land of Promise, so Jesus is to deliver God's Spiritual Israel, and give them their inheritance.

The words of our text then implied that there would be trials and difficulties connected with the conquest of Canaan: "Be thou strong and very courageous." Those trials and difficulties would require strength and courage in the typical Israelite. Likewise this is true of all who would be sharers with our Lord in the antitypical Promised Land.

There is a difference between being strong and being courageous. One might be strong, invulnerable in the position he has taken, and yet not be courageous for further conquests. The difference between these two qualities is particularly illustrated in the Little Flock and the Great Company. The Lord's true people should be strong in their determination to lay down their lives in self-sacrifice, that by laying down the earthly life they may become partakers of the Divine life. God has no blessing for those who will not put forth earnest effort.

Even the Great Company must be strong, or they will not get the palms of victory. The difference between the Little Flock and the Great Company is that while the Great Company will finally overcome, with the Lord's help, yet they will not have been very courageous. Therefore they cannot be of the Little Flock, who are close followers of the great Leader, our Joshua, in battling for their life, gladly laying down their lives in the service of Jehovah. Joshua represents the "more than conqueror" class. The strength of the Lord is supplied to this class. Therefore they are very courageous in overcoming everything that is in opposition to the Divine will.

===================

R5296 : page 251

PRACTICAL LESSONS FROM THE LIFE OF ELI

"It is the Lord; let Him do what
seemeth Him good."--1 Samuel 3:18.

THROUGH Samuel the Lord had sent Eli a message indicating that disaster would come to his house. The words of our text were spoken when he heard that the calamity was intended of the Lord, and indicate therefore submission before the disaster rather than afterward. So these words represent humility on the part of Eli.

Eli had been a judge in Israel for many years; and so far as the record goes, he was thoroughly exemplary himself--just, in all his dealings. But his sons were styled "sons of Belial"--they were wicked in various ways. While, therefore, Eli's own influence was for the benefit of the nation of Israel, here was a contrary influence which grew up under his protection, under his sanction. Had these evil-doers been others than those of his own family, doubtless Eli would have dealt with them according to his authority as a judge. We have here an illustration of a man who, though godly himself, was weak as the head of his family. As the head of his household he should have trained up his children in the way they should go. He should have trained them up in righteousness; otherwise they should have ceased to be members of his household, and should have come under certain restraint, which he, as a law-giver, should have enforced.

R5297 : page 251

THE FLAW IN ELI'S CHARACTER

From this story we may draw a lesson as to what God expects of us and our families. If a child were meddlesome, thieving, immoral or otherwise an injurious person, the Christian parent should not allow such things to go on. He is obligated to bring the matter to some kind of termination. If, however, a child has a thought different from our own as to what constitutes reverence to God, we are not to assume that he should be brought under restraint.

We are to recall that this message came to Eli through the boy Samuel. Samuel had, after the manner of a Prophet in those days, heard the voice of the Lord calling him and speaking to him. Thinking it was Eli's voice, he had gone to him and asked, What will you have? And Eli replied that he had not called him, and directed him to lie down again. This was repeated three times, and Eli perceived that the Lord had called the child. He therefore instructed Samuel again to lie down, but that if the call was repeated he should answer, "Speak, Lord; for thy servant heareth," indicating his readiness to do Him service. Samuel did as he was directed, and the

R5297 : page 252

Lord told him that because of Eli's carelessness in respect to the doings of his family, they should be cut off from the priesthood.

ELI'S BEAUTIFUL SUBMISSION

It was quite a remarkable thing that Eli should manifest no resentment against the channel the Lord had used! Eli had received Samuel into his family when the child had been consecrated by his parents. Now, finding that apparently God was passing him by and communicating with him through the child, the circumstance would have furnished sufficient cause for a proud spirit to rise up in resentment. But Eli's course proved that his own heart was tender. He answered, when Samuel explained what the Lord had told him, "It is the Lord; let Him do what seemeth Him good." It is the Lord's judgment. It is surely right! surely good! Let the Lord do what seemeth to Him good, even though it means disaster to my own family, even though it means the cutting off of my own family from the priesthood.

This cutting off from the priesthood would mean that the sons of Eli would die, for they were the priests in the regular lineal order of the Aaronic priesthood. This is a very beautiful example of absolute submission. If Eli was weak in some respects, he was strong in others, as is shown in his humility and submission. Those who are meek and teachable themselves, often find great difficulty in being sufficiently positive in their dealing with others who are properly under their control. The quality of character which would tend to make them meek and submissive toward the Lord, would tend to make them kind and lenient toward others. But it is good to be able to carry out with firmness the will of the Lord in respect to others, and at the same time be meek and submissive in respect to the Lord, His providence and arrangements.

LESSONS FOR THE CHRISTIAN

As Christians we may learn valuable lessons from this incident. We should make sure as to our willingness to receive the Truth in whatever way the Lord is pleased to send it to us, whether from the mouth of a little child, or whether unlearned men, like St. Peter and St. John, may bring it.

It may have been difficult for the priests of the Apostles' day to hear those unlearned men speaking with power the Message from God; and they would say, Surely God would not speak through such stammering lips! God would surely not pass us by--we who have spent years in study, and who are recognized as priests of the Divine order! Being in this wrong attitude of heart and mind, they rejected not only those humble men with their Message, but also the Lord Himself.

This is also the spirit of the world. Whoever is faithful in speaking the Word of God from the Bible will have less and less attention from the worldly-wise. An ever-increasing number of people are thinking of the works of creation as having come about by processes of Evolution. More and more they are thinking that the Bible is not the Word of God; but that the Apostles were merely deluded men, deceived men; that Jesus Himself did not know what He was doing. They think that He was a good man, that doubtless God Himself was with Him, because of the good that flowed from His teaching. And yet they think that they could give forth better wisdom--these great teachers who would like to make a new Bible after their own heart!

In our own day, the worldly-wise are looking from the wrong standpoint. They are looking in the wrong direction, they are not looking to see the New Dispensation now coming in. They will not recognize what is now taking place until the sunlight of Truth begins to flood the world. Then, turning about, they will perceive the real Sun of Righteousness, and begin to grasp the whole situation. We are glad that they will turn about and take a view of matters from a different standpoint. But all who are God's true children are ready to receive God's Message from whatever source it may come to them.

A specially important thought in our text is that Eli was submissive to the calamity. This was a good condition of heart for him. Thus, not striving against the Divine will, but meekly bowing to it, he showed that his trouble was merely that of weakness of the flesh. We find that there is now a similar condition existing. It is the duty of the Lord's people today to recognize that the present order of nominal church systems is passing away, and will presently be overthrown in the great time of trouble. This message naturally enough causes resentment in the hearts of a great many. They have been boasting of their great financial power, their strength, etc. And the mention of the fall of this would naturally awaken their opposition. We must not be surprised, therefore, that their anger is aroused against us, as we tell them of the time of trouble that is before us.

HEART LOYAL, BUT WEAK

To Eli, this message that his family would be cut off from the priesthood was a severe blow. And so our Message about the Royal Priesthood is not a palatable message to nominal Christendom. But some of the Lord's people among them today are not in sympathy with the trend of affairs. These are the ones who will say, "It is the Lord; let Him do what seemeth Him good!"

This will be the attitude of the Great Company. They are weak in standing forth for the Lord, and yet submissive in the time of trouble, and loyal to the Lord's cause and the interests affiliated therewith.

Samuel would seem to represent more clearly the Little Flock class, and Eli the Great Company class--the latter being weak in some respects, but loyal at heart to the Lord. But it is the Samuel type that we should seek to copy--so fully out of sympathy are we with unrighteousness and sin, and so fully in accord with righteousness. We are ready to speak God's Message, which must necessarily be a very unpleasant one. As it is unpleasant for us now to tell forth the approaching disaster that will involve both Church and State, so to Samuel it must have been a very unpleasant duty to go to his best friend, his benefactor, bearing from the Lord a message of disaster to himself and his family.

We would do well to speak sympathetically of these things, rather than coldly, rather than exultingly. We do sympathize with them, both in the condition of things at the present time and also regarding the things we recognize to be coming upon them. More and more do we receive word of ministers, telling us that they perceive that the power of God is departing from their congregations, and that evidences are on every hand that they have been wrong doctrinally, and that the general trend of the present time is toward social unrest and upheaval.

"O! teach me, Lord, the art
With Wisdom to remove
The errors that deceive the heart,
And Truth to clearly prove.

"O! arm me with the mind,
Meek Lamb, that was in Thee;
And let my fervent zeal be joined
With grace and charity."

===================

R5297 : page 253

THE GOLDEN CALF

--SEPTEMBER 21.--EXODUS 32:15-20,30-35.--

"Little children, keep yourselves
from idols."--1 John 5:21.

THE Israelites experienced a severe trial of faith and obedience soon after they had entered into covenant relationship with God. In their trial they failed utterly. The Covenant was broken. However, after punishing them, God renewed the Covenant with them. This constituted a fresh manifestation of Divine Mercy.

The circumstances of this testing are a part of this lesson. Moses, by Divine direction, after the making of the Covenant, went up into Mt. Sinai, taking with him Joshua as his servant. He was gone forty days--a comparatively long period, under the circumstances. The Israelites felt themselves very much like children in the hands of Moses. To them he was God's representative in a very special sense. His prolonged absence gave room for the cultivation of faith, patience, trust.

R5298 : page 253

They remembered the trying experiences through which they had passed. The Egyptians and slavery were behind them; the Amalekites, who already had attacked them, were still their enemies and might renew the attack. What would they do in the absence of Moses whose upheld hands had brought them God's favor and prosperity in battle?

Here worldly wisdom came in. Aaron, the high priest, the brother of Moses and his representative in leadership, was perplexed as to how to keep the people from utter discouragement, fear, etc. They seemed to need and to call for a representative of God visible to their eyes. They apparently were unable fully to trust to the God whom they could not see, after His special representative, Moses, was out of their sight.

The leaders of the people took counsel together and determined that they would make a representation of Jehovah--an image which the people, looking upon, could use as an instrument of worship. We are not to suppose that the Israelites recognized the golden calf as their God Jehovah, but used it merely as a symbol, or representation, just as the heathen use idols as representatives of their gods, and just as some Christians consider it proper to use the crucifix as a representation of Christ--not to worship, but merely to assist the faith and to hold the attention.

Today's lesson seems clearly to indicate that God was greatly displeased with their symbolical representation of Himself. This was one of His commands given to the Israelites: "Thou shalt not make unto thee any graven image, or any likeness" of God, or of anything, to bow down before it and worship it as a symbol of God.

MAKING THE GOLDEN CALF

We are not to suppose that the calf was made of solid metal. It is not at all probable that all the jewelry of all the Israelites, gathered together, would have been nearly enough to make a calf of any size of solid metal. The supposition is that, after the manner of that time, the calf was made either of clay or wood and then laminated, or covered over with the molten metal--the gold which had constituted the jewelry of the people. This in turn doubtless was graven, or tooled. Having made the idol, the people rejoiced in it as an evidence of God in their midst. They gave themselves up to a season of frolic--singing, dancing, feasting.

This was the condition of things at the end of the forty days spent by Moses in the mount with God. As he came down from the mountain with the tables of the Law, he heard the shouts of the people, and then beheld them worshiping the golden calf and offering sacrifices and incense to it. Moses was angry. He was the mediator between God and Israel--the representative of both. He had a right to be angry; for he was charged by God with the responsibility of that nation, and he realized that a serious crime against the Divine Covenant had taken place during his absence.

Moses dashed the tables of stone--the tables of the Law--into fragments, indicating that the Covenant was broken. He went down to the people, angry against them, as God's representative. Armed with Divine authority, he let fall upon them a just penalty for their departure from God and rapid retrogression into sin.

Still, as the representative of the people, Moses was a patriot of the highest order. He went to God in prayer, and besought that if the penalty of this sin was the casting off of his people he might be blotted out instead. This was in response to God's proposition that Moses alone seemed to be loyal, and that God would make of him the nation who should inherit the promises made to Israel. Such patriotism as Moses here evinced has surely not often been equalled. It meant loyalty to his work as Israel's representative and mediator, and at the same time loyalty to God, whom he also represented.

"KEEP YOURSELVES FROM IDOLS"

Let us now apply the lesson to Spiritual Israel. After the Christian has left the world, the slavery, the sin, after he has passed the bitter experiences of Marah, after he has had manifestations of God's favor, after he has partaken of the Bread from Heaven, after he has entered fully into Covenant relationship with God--there comes a time when he must walk by faith, and not by sight. He is being proved by the Lord. If he fails in this lesson, as the typical Israelites did, it will be a serious matter for him.

We are not meaning to suggest that any Christian would be liable to make a golden image literally. We do mean to say, however, that this matter of making images, and of allowing them to divert and absorb our worship of God is one of the greatest trials and tests which comes to Spiritual Israelites. The golden calf which some set up to worship is business. They give themselves wholly to it, sacrificing their time and energy. They treat it as a god. The love of money and of the things which money can procure leads into idolatry, and thereby breaks their covenant with the Lord.

Others idolize the opposite sex, and give all that they possess for its favor and fellowship. They worship the creature more than the Creator, as the Apostle explains. They are making a great mistake. Jesus declared this, saying, He that loves father, or mother, or children, or self or any other creature more than Me is not worthy of Me.

Still another idol is to be noted--the idol of sectarianism. St. Paul warned against this idol, saying, "One of you says, I am of Paul; another, I am of Apollos; another, I am of Peter." (I Cor. 1:12; 3:4.) Then he inquires, Is not this reverencing of men a form of idolatry? putting it, "Are ye not carnal?" The same principle we may apply to ourselves today, and guard ourselves against sectarian worship. If one says, "I am of Calvin"; another, "I am of Luther"; another, "I am of Wesley"; etc., are not these evidences of carnality? And worse than this, is there not danger of worshiping the human institutions which bear these human names, and thus of having something to come

between the soul of the Christian and his God? We believe that there is a serious danger along this line. We urge Spiritual Israelites that they cease to worship the creed idols, and that all God's children turn from idols of every kind, and worship and reverence God alone.

The tendency to formulate and reverence the creeds instead of the Bible has been manifest ever since the first one was made--the Nicene creed--A.D. 325. Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. Jesus spoke against this, saying, "Ye do make void the Word of God through your traditions."

The creeds of Christendom are our Christian traditions respecting the Truth. God's intention evidently was that His people should have no creed except the Bible as a whole. They were to believe all of the Word of God and to search the Scriptures daily, to ascertain its teachings. Thus God's people were to grow in grace and knowledge, as would not be possible were creed idols to be set up and divert the attention of the Lord's people in various directions.

===================

TABLES OF THE LAW REPLACED

--SEPTEMBER 28.--REVIEW.--

"Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving-kindness."--Nehemiah 9:17.

WHOEVER fails to see that Moses and Israel and the Law were types fails of getting the real lesson out of them. Moses was not merely a type of Jesus; but as St. Peter explains, he was a type of the entire Church of Christ, of which Jesus is the Head--the Church of Glory. St. Peter's words are, "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me."--Acts 3:22,23.

Jesus was raised up first, and since Pentecost the raising up from amongst the brethren has progressed. The work will be consummated when the full number of the elect Church shall have been found, tested, proven and accepted to glory. Then the antitypical Moses will begin His great work of delivering all of mankind who desire to come back into harmony with God--all of whom were represented in the twelve tribes of Israel.

The Church of this Gospel Age is, as St. James declares (1:18), "A kind of first-fruits [to God] of His creatures." Otherwise it is called the Church of the First-borns, and was typically represented in the tribe of Levi, all of whom represented the first-borns of Israel, saved in the Passover. These first-borns were divided into two classes--the priests and their servants. The priests represented The Christ--High Priest and under priests. The Levites represented the remaining number of the overcomers.

The antitypical Priests will be made a Royal Priesthood. Jesus, the great High Priest, invested with kingly honors, will have associated with Himself the faithful Little Flock, a Royal Priesthood, His joint-heirs. The remainder of the overcoming Church are colaborers on a less glorious plane, yet spiritual. The work of all will be primarily to bless the people of the earth desiring to come into harmony with God, and typically represented in the remaining tribes of Israel.

THE FIRST TABLES OF THE LAW

The first tables of the Law were prepared by the Lord Himself, as well as written by Him. This represents how man in his creation was a perfect image of his Creator,

R5299 : page 254

formed, created, in full accord with the Divine will and fully expressive of the Divine Law. Adam needed no further preparation, and he needed no other law than that which was in and of himself as a perfect being.

But by reason of sin this Law was broken. Poor humanity no longer has a proper judgment respecting sin and righteousness. The original tables are shattered and have grown illegible. Man needs the great Mediator, to make reconciliation for his iniquity and then to rewrite the Law of God in his flesh.

Moses was instructed to hew out the two tables of the Law. This would represent that The Christ of glory is fully commissioned to prepare the hearts of mankind for the rewriting of the Divine Law. To prepare man to obey God's Law will require that they shall experience Restitution --lifting up out of sin and degradation. This work, committed to Moses in the type, is in the antitype committed to Christ.

The second coming of Moses down from the mountain with the two tables of the Law was peculiarly different from the presentation of the first tables, which were broken. Coming with the second tables, Moses' face shone; and it was necessary for him to put on a veil, which thereafter he wore when in the presence of the Israelites, but removed when going into the presence of God.

This is understood to signify that Christ's work as the Mediator, at His Second Advent, will be accompanied by a veiling of His glory, so that the world will not see Jesus. This He declared, "Yet a little while, and the world seeth Me no more; but ye shall see Me." However, the Apostle explains that the Church will be prepared to see Christ in His glory by being changed from the earthly nature to the Heavenly nature. "We shall see Him as He is"; for "we shall be like Him"--"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God." (I John 3:2; I Cor. 15:50-52.) We remember that Saul of Tarsus saw Jesus thus in His glory "shining above the brightness of the sun" at noonday. Seeing him unveiled, Saul was smitten to the earth and seriously blinded.

The putting on of the veil (Exodus 34:1,4,28-35) represented that at the Second Advent of Christ, when He will accomplish His great work as Mediator for man and become their Leader into the Land of Promise--Paradise restored--He will veil His glory from mankind, and speak to them through the veil, and not directly from the spirit plane. While mankind will see Jesus no more, it will be to their advantage. Instead, they will see Him represented in the Ancient Worthies; as He declared, "Ye shall see Abraham, Isaac and Jacob and all the Prophets."--Luke 13:28.

Nor will that mean that mankind will merely see the Ancient Worthies as they were. Rather, the world will see them resurrected in human perfection, and therefore perfect, in the image of God, samples of what all mankind may attain unto, if they will but give heed to the words of the great Prophet--the antitypical Moses.

St. Peter tells us of that time, saying, "It shall come to pass that the soul that will not hear [obey] that Prophet [The Glorious Messiah] shall be destroyed from amongst the people."--Acts 3:22,23.

OTHER FEATURES OF THE TYPE

The anointing of the priests of the Aaronic priesthood typified the anointing of Jesus and His Royal Priesthood.

R5299 : page 255

As in the type, sacrifices were necessary to be offered before the anointing and consecration to the offices were possible, so it must be in the antitype. Jesus needed to offer up Himself, and by that offer of Himself to show His devotion and loyalty to God by sacrificing even unto death.

Similarly, those called to be members of the Body of

Christ, the under priesthood, of which He is the High Priest, could consecrate to their office only by sacrifice. In the case of the typical High Priest the sacrifice was a bullock. The antitype was the Lord's own body. In the case of the typical under priests the sacrifice was the goat. The antitype is the flesh, the human nature of the Church. Thus when St. Paul exhorts the Church in respect to their portion, he says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service."--Rom. 12:1.

The same sacrifices which proved the loyalty of the typical high priest and the under priests became also sacrifices of atonement for the sins of the people--typical of the real sacrifices which are the basis for the forgiveness of the sins of the world and thus for the reconciliation of the world, in God's due time. These are the "better sacrifices," mentioned by St. Paul. (Heb. 9:23.) In other words, everything in the type was on a small scale, inferior to the antitype. The typical mediator offered typical sacrifices. The real Mediator offers "better sacrifices." The typical mediator led the typical tribes of Israel into the Land of Promise. The antitypical Mediator, during the thousand years of His Reign, will lead all who become people of God back to the blessings and privileges lost through Adam's disobedience, and redeemed by the Sacrifice at Calvary.

A MERCIFUL, GRACIOUS GOD

Our Golden Text describes the God who appeals to our hearts--the merciful One, gracious, ready to pardon, slow to anger, abundant in loving-kindness. It is difficult for us to imagine how much Christians and the world in general have lost through our miserable misconceptions of the character of God, handed down to us through the creeds of the Dark Ages.

The thought that God has been intent upon torturing His creatures at the hands of demons throughout eternity has doubtless been the cause of much of the infidelity now prevalent, as well as a great hindrance to the cause of Christ amongst the heathen. Mankind of today cannot worship and appreciate Brother Calvin's misconception of the Almighty's character. The whole world should breathe freer since our Presbyterian friends have repudiated that feature of Calvin's doctrine which declared all non-elect infants bound for eternal torture.

In the past, God manifested His mercy and kindness in a typical way to the typical people, merely chastening them for sins, but forgiving them, and permitting them to go on and try further. Yet God never fully manifested to the world His Love and Mercy until our Lord's First Advent. Of that great event we read, "Herein is manifested the Love of God toward us, in that He sent His Only Begotten Son into the world," that "whosoever believeth in Him should not perish, but have everlasting life."

Up to that time Sin and Death had reigned without cessation for 4,124 years. The sending of His Son was the first expression of God's purpose of forgiveness. But He has not yet forgiven the world's sins. He has only made the proper provision for them through the death of His Son, that the sins of the world may be cancelled in God's own due time. The whole world is still "lying in the Wicked One"--slaves of Sin and Death. The world's hope lies beyond, in the glorious Reign of Messiah's Kingdom. It centers in Him as the antitypical Prophet, Priest and King. Messiah, as the Seed of Abraham, according to the Promise, will bless, uplift and assist back into harmony with God all the willing and obedient of all the families of the earth.

The only work yet done is the calling of the Church to be Messiah's Bride, and joint-heir and co-worker with Him in that glorious Messianic Kingdom, for which we wait and pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." In that Kingdom God's Loving-kindness, as well as His Wisdom and Power, will be abundantly witnessed to angels and to men.

"The remnant saved from Israel's race,
Redeemed from Israel's fall,
Shall praise Him for His wondrous grace,
And hail Him Lord of all.

"Gentiles shall come, and coming sing,
Throughout this earthly ball,
Hosannas to our heavenly King,
And hail Him Lord of all."

===================

R5299 : page 255

AN INTERESTING QUESTION

NOT BY RIGHT, STILL BY GRACE

Question.--Did Christ's death give to every person a right to a resurrection?

Answer.--No! Christ's death gave nothing to any person except to Christ Himself. Our Lord's faithfulness unto death gave Him a right to a better resurrection, according to the Father's promise. Having received that better resurrection, He no longer needs the earthly life and earthly rights, which He "laid down" in obedience to the Father's Program. However, since He did not forfeit those earthly rights, and did not give them away, they are still His.

Not needing them Himself now, because He has the better, the spiritual, as His reward, the Lord has those earthly rights in the Father's hands to His credit on the

R5300 : page 255

books of Justice. He is holding that credit on the books of Justice, and intends, according to the Father's arrangement, to use it in due time for the purchase of the world. In the end of this Gospel Age, He will present the merit of His sacrifice "for all people." We are assured that it will be accepted by Justice and that all mankind will come forth, will be turned over to the Redeemer, who will then take unto Himself His great power and will reign for a thousand years, as the Mediator between God and man. This mediation will reach mankind through Israel, with whom the New Covenant will be inaugurated.

While waiting for the time to come when He shall give His earthly rights as a Restitution blessing to mankind, the Redeemer in carrying out the Father's Program makes use of His merit in the interest of those whom the Father draws and calls to be the Church of the First-borns. To each called and obedient one who turns from sin and presents his body a living sacrifice to the Father, the Redeemer, as his Advocate, imputes a sufficiency of His Merit to make the sacrifice acceptable. Then, as soon as the sacrifice is accepted and completed, the imputed merit of Christ will be thereby freed and returned, so that in the end of the Age, after the Church has been assisted by the imputation of Christ's merit, the original amount in the hands of Justice will be unimpaired--sufficient for the sins of the whole world--sufficient to give Restitution blessings to Adam and all of his posterity.

VOL. XXXIV SEPTEMBER 1 No. 17
A. D. 1913--A. M. 6041

CONTENTS

Superiority of the Original Abrahamic Covenant....................................259
  The Children of the Oath......................260
  The Three Great Covenants in Brief............260
"Laborers Together With God"......................261
  Some Glaring Inconsistencies..................262
  The Law of Retribution........................263
God's Work in Our Wills and Hearts................263
  Three Ways of Determining God's Will..........264
  The Work Done in Our Hearts...................265
God's Supervision in World and Church.............265
  World's Empires Illustrated Great Principles..................................266
  Matters of Church Discipline..................266
Graves of Greediness..............................267
  The Sin of Murmuring..........................267
  Selfish Prayers Answered......................268
Jealousy and Envy Punished........................269
Some Interesting Letters..........................271
Berean Questions in Scripture Studies.............271

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.

SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

VOLUNTEER EXTENSION WORK

The Volunteers this year are doing nobly and we have splendid ammunition. No doubt the results will be great. However, we must not hope to know the details until we reach the Kingdom. Meantime it is ours to do faithfully what our hands find to do--what our Lord privileges us to do.

We suggest that Class Extension work find parallel in Volunteer Extension work. After you have served your place of residence, seek the Lord's blessing in an endeavor to extend the distribution of free literature to other towns and cities within a reasonable radius. The Society is pleased to supply the ammunition free of all charges. It merely wishes, with the order, the names of the places to be served and the assurance that the work undertaken will (D.V.) be promptly done--that the literature will not be permitted to lie by unused. Remember that census population includes infants and that a proper estimate of one paper to the family would be one to five of the population.

==========

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for October follow: (1) 165; (2) 166; (3) 305; (4) 179; (5) 58; (6) 4; (7) 102; (8) 330; (9) 42; (10) 39; (11) 7; (12) 230; (13) 16; (14) 12; (15) 147; (16) 208; (17) 105; (18) 145; (19) 135; (20) 8; (21) 281; (22) 109; (23) 12; (24) 176; (25) 160; (26) 222; (27) 293; (28) 101; (29) 235; (30) 244; (31) 168.

====================

R5300 : page 259

SUPERIORITY OF THE ORIGINAL ABRAHAMIC COVENANT

THE Scriptures mention three great Covenants, typified by the three wives of Abraham. These Covenants are represented in the order of those wives. Sarah was the first wife of Abraham--the only acknowledged wife. Then came Hagar, Sarah's maid-servant; and later Keturah. Sarah and Hagar each had one son, but Keturah had six. The Scriptures show that Abraham made Isaac his heir (Gen. 25:5), and that through Isaac both Ishmael and the sons of Keturah received their portion. The fact that Ishmael was born before Isaac did not alter the fact that Isaac was the heir.

From the very beginning, the Covenant which God had in mind was the one which is in operation in the Church--the Abrahamic Promise, or Covenant. St. Paul declares (Gal. 3:8) that God preached the Gospel to Abraham in advance, saying, "In thee and in thy Seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14.) The same Apostle also shows that the original Abrahamic Covenant mentions two seeds, represented in the statement, "I will multiply thy seed (1) as the stars of heaven, and (2) as the sand which is upon the sea shore." (Gen. 22:17.) As Abraham here typified God, the Promise shows two classes developed as God's children--(1) Christ and the Church, on the spirit plane; and (2) the Restitution class of mankind, on the human plane.

St. Paul refers to these two seeds in Rom. 4:16,17, the one developed under Faith, and the other under Law and Works. The first, the Spiritual Seed, has been in process of development during this Gospel Age. The second, the seed according to the flesh, the Restitution class (with the exception of the Ancient Worthies, developed previous to the Gospel Age), will be developed under the New Covenant and by its Mediator, according to Law and Works, and not by Faith merely.

The Law Covenant, made at Sinai, was a type of the New Covenant, and had for its mediator Moses, the man of God. This Covenant brought nothing to perfection, however, for its mediator, as well as the people, was imperfect. St. Paul explains that Israel, typified by Ishmael, did not receive the blessing, but that The Christ received it. Later, however, Israel is to receive a blessing, as the Apostle points out; and that blessing will be brought by the New Covenant, after the glorification of the Church.

The question naturally arises, If the Abrahamic Covenant contained the Divine Promise to the full, both for the Church and for the world, why did God arrange for two other Covenants; namely, the Law Covenant, instituted at Mount Sinai with Israel, and having Moses for its mediator, and the New Covenant, which is to follow, and under which the whole world is to be blessed?

PURPOSE OF THE ADDED COVENANTS

We answer that these two Covenants were added to further elucidate the Divine Purpose, and to help us to appreciate the operation of Divine Love and Justice.

(1) The Law Covenant was added to the Abrahamic Promise, or Covenant, as St. Paul explains, to fill up the time until the promised Seed should come, to whom the Covenant applied, and this was necessary because of sin, that the high Divine standard for the Seed might be shown. The Law Covenant with Israel rendered this very service; for it set up the standard which approved Jesus and condemned all others. It also helped to develop the Jewish

nation toward God and righteousness, and to fit and prepare some of them for the glorious High Calling of the Gospel Age, which ultimately came to them, inviting them to Divine favor and joint-heirship with Messiah in the Millennial Kingdom.

The Law Covenant also provided certain typical transactions and prophecies, which have been very beneficial to Spiritual Israel during this Gospel Age, illustrating to us in these types and shadows of the Law, and enunciating to us in the prophecies of the Old Testament, various matters appertaining to the blessing of the Church during this Age, and that of the world during the next Age.

(2) Through the New Covenant--the second addition to the original, Abrahamic Covenant--the world is to get all of its blessings and favors of Restitution. This New [Law] Covenant has not yet been inaugurated; for the Mediator who is to inaugurate it, and to cause its blessings to reach every member of Adam's race during the Millennial Age, has not yet been completed. This New Covenant will be inaugurated in the end of this Gospel Age, and its work will embrace the entire period of the Millennium.

Jesus, our Redeemer and Head, is the appointed Mediator of the New Covenant by virtue of the merit of His own sacrifice at Calvary. He could have sealed it and begun at once its operation, had not the Father "provided some better thing for US" (the Church, the Bride of Christ, whom God foreknew as Jesus' members), than for the Ancient Worthies. This is the Mystery--that the Gospel Age has been devoted to the development of the Body of the Mediator.--Ephesians 3:3-6; Colossians 1:27.

R5300 : page 260

THE CHILDREN OF THE OATH

The Scriptures clearly show that our Lord was the Messiah, the long-promised Seed of Abraham. (Luke 1:32,33,55,72-74; 2:11; John 1:41; 4:25,26.) "The Church, which is His Body," is also developed under the original Abrahamic Covenant, which God bound with an oath. St. Paul calls it "the hope set before us, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:13-20.) Again, he says to the Church, "Ye, brethren, as Isaac was, are the children of the Promise." (Gal. 4:28.) The Church are the children of the Oath.

Our begetting Promise, through Christ, to the new nature, is very different from that by which the Jews were constituted the House of Servants, and wholly different from those promises by which restored Israel and all the families of the earth will be brought to human perfection through Restitution processes, as children of the Keturah, or New Covenant. Since our Lord was developed under the Abrahamic Covenant, the Church also must be developed under that Covenant; for the Spiritual

Seed cannot be the child of two mothers. It is written, "In Isaac shall thy Seed be called."--Gen. 21:12.

THE NEW COVENANT EVERLASTING

It is very evident that the world does not enter into New Covenant relationship with God individually at the beginning of the Millennial Age, and will do so only at the end of that Age. Throughout that period, the matter will be strictly and solely in the hands of the Mediator. During that time He will uplift mankind, and make them individually and collectively (as many as are willing) worthy of God's everlasting life and blessing. So then, we see clearly that the end of the Millennial Age will be the end of the Mediatorship of Christ, and will mean the personal and individual New Covenant relationship of each one of the world.

There is another view, however, which should have our consideration, and that is this: The same New Covenant that starts with the beginning of the Millennial Age will continue through all eternity. There is not to be an additional New Covenant at the end of the thousand years of Christ's reign. This New Covenant will be operated, not directly between God and man, but through the Mediator. In this Covenant, God agrees that He will remember the sins and iniquities of the world no more, that He will have nothing against them, and that they may have His blessings the same as though they were personally received of Himself. They will be received through their Representative, The Mediator, The Christ.

The whole world during the Millennial Reign will be in Covenant relationship with God, in exactly the same

R5301 : page 260

way that Israel was in Covenant relationship with God--through the Mediator. The Law Covenant persisted after Moses died. So this New Covenant will continue after Christ shall have finished His work. The whole world will be under that Covenant arrangement. But before God finally accepts them, He will give them a test to see how many of them will be found worthy of everlasting life. Hence the test at the close of the thousand years is a test by Jehovah, a test to prove the worthiness of each to enter into everlasting covenant relationship with Him. They will not be tested as a nation or as a race, but each individual must establish his own right to this covenant relationship--a new covenant relationship in that the original, similar relationship was vitiated by Father Adam's disobedience.

Throughout the thousand years of Messiah's Reign, He as Mediator has absolute control of the whole human family. His Law and His arrangements, in full harmony with those of Jehovah, will be the ones that will be operative. They will be more favorable than any arrangement Jehovah could directly make; for mankind being imperfect, would be incapable of perfect thoughts and words and deeds for awhile, and Jehovah's Law cannot recognize sin in any degree.

The Mediator will have mankind fully under His control and regulations for the purpose of uplifting all who will. This will include the right, also, to destroy in the Second Death any who will not obey. He can exercise the full powers of an autocrat in the matter. No one will have any authority but Himself. The Son having bought the world, He will be an Autocrat for those thousand years. The Kingdom will be a Reign of compulsion. This will be necessary for the correction of the world in righteousness, with a view to their perfecting.

A FULL TRIAL GUARANTEED TO ALL

The Scriptures are clear in their declaration that God has purposed from the beginning that mankind shall have another, an individual, trial for everlasting life, wholly free from the injury received by them as a result of the failure of Adam in the first trial. Provision has been made for this, so that Justice can sanction the arrangement. To this end, Christ tasted "death for every man." He "gave Himself a Ransom for all, to be testified in due time." The due time for some is in the present Age. The due time for others will be in the Messianic Age.

Those who die during the thousand years of Christ's Reign will be those only who will have had a full trial. They will be those who remain unconverted, those whose wills are not right. But God purposes that none shall perish because of ignorance, misunderstanding. Therefore God has made full provision for the enlightenment of all (I Tim. 2:3-6), and that all who will be obedient shall be saved; and this full opportunity will be brought to all through Christ's Kingdom.

If, under the Messianic Reign, some will die a hundred years old, who are still imperfect, not fully restored to perfection, how can such be said to have had a full trial? The answer is that God's arrangement for every member of the race is that Christ in His Mediatorial Kingdom will help them out of their fallen condition, if they will. The condition required is that they shall accept and seek to obey the Divine will. After coming to a clear knowledge of the Truth, all such will be helped out of their weaknesses, allowance being made for all their failures through imperfection. But those who would sin wilfully under such knowledge and opportunity, would do the same if they had full knowledge and ability.

This last class are spoken of as angels, or messengers, of Satan and Sin; for whoever wilfully and intelligently sins against the Divine arrangement is of Satan's spirit. All who develop such disobedient wills shall go into the Second Death. There is nothing further for them. The whole Plan of Salvation is with a view to rescuing those who with knowledge and opportunity will be glad to come into harmony with God and to walk in the ways of truth and righteousness.

THE THREE GREAT COVENANTS IN BRIEF

As heretofore stated, the Abrahamic Covenant is first in order of time and importance. This Covenant has two parts. The first applies to the Spiritual Seed of Abraham, The Christ, Head and Body--the antitype of Isaac, or, in another figure, of Isaac and Rebecca. These are the Seed of Abraham--the Seed of Promise--not fleshly, but Spiritual.

The second part of the Covenant applies to the world of mankind--"all the families of the earth." These are to be blessed by the Spiritual Seed with an opportunity of becoming Abraham's natural seed, and heirs, with him, of the earth and the fulness thereof. The conditions upon which they may obtain God's favor, and a Restitution to all that was lost, are that they shall exercise faith, and render obedience to the Divine provision which will be represented in Messiah's Kingdom, when it shall be inaugurated.

The Seed of Abraham--Jesus and the Church--is the legitimate Heir of this Abrahamic Covenant, wholly regardless of the Law Covenant which was made with Israel at Sinai, or of the New Law Covenant that is to be made with Israel at the close of the Gospel Age.

This Abrahamic Covenant has no mediator; but the Law Covenant had Moses for its mediator, and the New Law Covenant will have Messiah, the Spiritual Heir of the Abrahamic Covenant, as its Mediator.

The Abrahamic Covenant needs no mediator; for there are no terms and conditions upon which to base a mediation. In it God merely declared His purpose to find a Seed of Abraham, by certain selective processes of His own, and to bless and honor this Seed in connection with the remainder of mankind. This especially selected Seed of Abraham, as the Apostle points out, is Christ and the Church--God's Elect.--Gal. 3:8,16,29; Rom. 8:29,30.

GOD'S SELECTION OF THE SPIRITUAL SEED

God has taken certain steps whereby He is making a selection of those worthy and pleasing to Him, to constitute this Messianic company. His arrangement for finding these is shown by the Scripture which, referring to this call of the Gospel Age to membership in that Seed of Abraham, says, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psa. 50:5.) This Covenant of sacrifice of the human will, and of all the rights and privileges and liberties of the flesh, proves a most drastic test, and demonstrates to the Lord the very peculiar people whom He desires to be the Spiritual Seed of Abraham. They become a Spiritual

Seed by renouncing the flesh and all its rights and liberties--even unto death.

The Head of this Seed is the portion which contains the life for the entire Body. All the members added to Him needed, first of all, to be justified by His merit. These were not justified under the Law Covenant, which made nothing perfect; nor were they justified under the New Covenant; for it is not yet completed. But the blood which by and by will be effective for the sealing of the New Law Covenant for Israel and the world, is effective now, in advance, for the justification of those accepted as the Body of the Mediator. This is possible because these Body members were selected from the same human family as the rest of mankind. Therefore the blood which by and by is to seal and make operative the New Covenant to the world, is the same blood, or merit of Christ, which justifies freely all those now called to be saints, and joint-heirs of Jesus.

SECOND AND THIRD COVENANTS--TYPE AND ANTITYPE

The Second Covenant, in order of time, was the Law Covenant. (Exod. 19:3-8.) This was an addition to the Abrahamic Covenant, which addition could not interfere with the original Covenant. It was typical. It had a typical mediator, typical sacrifices of bulls and goats, a typical Atonement Day, a typical Holy and Most Holy.

The third and last is the New Law Covenant, to be instituted in the future. (Jer. 31:31-34; Heb. 8:6-13.) This cannot set aside, or make null or void, the original Abrahamic Covenant of Grace, any more than could the Law Covenant of Sinai. The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the Seed of Abraham and invested Him with glory, honor and Divine majesty. Then this antitypical Moses, The Christ complete, Head and Body, will mediate between God and the world of mankind for a thousand years.

The basis of this New Covenant's blessings will be the merit of Messiah; but this merit will not be presented on behalf of the world, or to seal the New Covenant for Natural Israel and mankind, in order to the Restitution blessings, until first the entire Seed of Abraham, Head and Body, shall have been completed; and it cannot be completed until all the sacrificing has been finished. The sacrifice of the Head was finished eighteen centuries ago, and was typified by the bullock, in the Atonement Day sacrifices of Israel. The sacrifice of the consecrated Church, His members, who have been accepted by Him, has been going on now for eighteen centuries, and was typified by the goat, in the sacrifices of the same Day of Atonement.

Not until the Messiah shall have finished all of His sacrificial work of the Gospel Age, not until the last member shall, under His hand, have passed from the earthly condition of membership to the Heavenly condition, will the sufferings of The Christ be finished, will the sufferings which He left behind be filled up; and not until then will He usher in the blessings of the Messianic Kingdom. And those blessings will be secured to mankind by the great Mediator's applying the merit of His sacrifice on their behalf.

====================

R5302 : page 261

"LABORERS TOGETHER WITH GOD"

"We are laborers together with God."--1 Cor. 3:9.

DURING this Gospel Age there has been a work of God, arranged for and carried on by Him. And that work is the selection of the Seed of Abraham. The first opportunity of being of this Seed was granted to the natural seed of Abraham--Israel after the flesh. The work succeeded so far as the gathering of an elect company from among them was concerned. And having accomplished this part of the work, God set the Jewish nation aside, while the further work of the selection of the Elect from among the other nations has continued for eighteen centuries.

"Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded." The blindness is merely until the remaining members of the elect class have been found; and then God's favor will return to Natural Israel. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My Covenant with them, when I shall take away their sins." Israel made a failure respecting the Election, except a few. And yet they are still beloved for the fathers' sakes.--Romans 11:7,26-28.

The one work of the Gospel Age has been the selection of the Spiritual Seed of Abraham, through whom all the families of the earth shall be blessed--shall become of the earthly seed. This Promise, that all the families of

R5302 : page 262

the earth shall be blessed, cannot be fulfiled until the Spiritual Seed shall first be completed. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." There has been but one work from first to last. And so we read: "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." (John 4:35-38.) Whether it was at the beginning, or now at the close of the Age--the time of the reaping--it is all one work, and there is the one purpose being served, the gathering of the Elect.

HUMANITARIAN WORK

If asked as to the reason why we will not enter into and engage in humanitarian work, building hospitals, looking after the poor, doing slum work, etc., our answer would be, We are so engaged. We have agents all over the country attending to that very work. In every county in the state there is an almshouse. The hospitals are taking care of the sick and the blind. The money to do this with is provided by the state--and it is the money of the citizens which is used. If anybody assists in doing some additional work for the poor, he has that privilege, he has that right.

We believe it to be our duty to be humanitarian, and our state laws are humanitarian. New York is a first class state. And if we were in Pennsylvania, we would be able to say the same. And so in respect to any state we know of in this country. As respects these humanitarian efforts, the reason we do not engage in them more particularly is that we think they are well managed by the "powers that be," according to the Government and the will of the people. And any one who thinks differently holds different views from the majority. We stand in with the majority as to the proper way of dealing with these questions. Why do we not more particularly take part in slum work? We understand that it is not for us to do. We cannot do better along this line than the majority. To interfere in these matters would imply that we have not confidence in the laws. We have no right to go about interfering with the laws.

Why do we not engage in holding revivals? For the reason that those who engage in the holding of revivals are doing something that the Scriptures never instructed us to do. Nothing in the Bible says that we are to go and pull the people in to hear some one speak. Let each do as seemeth him best. If there is any one who thinks differently, and he can do any good, all well and good; if he does more harm than good, then that, also, is his responsibility. Our responsibility is to follow the course laid down by the Bible. And the Bible does not say anything about holding revival meetings. Those who wish to do this have the privilege of so doing. This is a free country. But we do not find that Jesus did this. To any one who thinks differently, we give full liberty to do according to his will, and find no fault with him.

Why do you not take up collections for the missionary societies? is asked. We answer, You have a right to contribute to your missionary society. It is not ours, it is yours. You will be responsible to the Master for what you do, so you have full right and privilege to do whatever you think proper--and we have the same. What we are trying to do for the heathen is to show them that God is Love.

We are trying to show them that the theory of eternal torment is not the Truth, and that if they really knew the teachings of the Bible, they would see that God is a God of Love, and they would love Him; and this would be a helpful thing to them. You have a right to create a missionary fund. We would not throw a straw in your way. By and by you will hear whether the Master says, "Well done!" to your work or to ours.

As to why we do not engage in Socialism: Socialism is impracticable. We are glad that Socialism has done a great deal for the world. We are glad that we have a measure of Socialism--the street railways and cars, gas and water systems, etc. If, for instance, any family wanted to make its own gas and have its own plant for filtering water, etc., to do so would be quite an expense. And if each wanted to have its own street car lines, etc., the streets would be crowded up too much. But when Socialism goes on to tell us that it is the savior of the world, we dispute the claim. We hold that, on the contrary, Socialism is about to bring the world into anarchy. Not that Socialists wish to do so, but they are unwise.

We would be very much inclined to favor many phases of Socialism, were it not that we see in the Bible that God has a very much better way of accomplishing the same results. However, the Bible assures us that there is a great time of trouble coming, before the blessings can come. But first God is gathering out a saintly company, and testing and proving them, so that He can entrust to them the government of the future. They will constitute the theocracy of God.

We are fully convinced that the Bible is correct, that it is the Truth, and that nothing can bring about the desired result but the Kingdom of God. We are laborers together with God. He is working with us, and we are working with Him. What is the work? God's present work is finding the saintly, the true, and guiding them, fitting them for the spiritual Kingdom to be introduced. Therefore we are working for Socialism to an extent, but working in a different manner. Socialists are working according to their light, and we according to our light.

SOME GLARING INCONSISTENCIES

The various denominations represent Christian people with good desires, good intentions, and having certain fixed ideas respecting God and His will. No two of these agree. Many of their beliefs are thoroughly inconsistent. There are over six hundred different denominations. It is unreasonable for us to believe, as the Baptists do, that any one will go to a place or condition of everlasting torment for not having been put into water over his head! We cannot believe anything so unreasonable. And just the same with our Presbyterian friends and their doctrine. They are certainly sincere. They have taken hold of the doctrine of John Calvin.

If John Calvin had had the proper view, he never could have signed the death warrant to burn his Christian brother Servetus at the stake. This fact teaches us that he was not a proper teacher of theology, however good he might have been in mind and heart. And when we come to look at his theology, that God fore-ordained that a little handful of humanity should be saved, not for any good that they had done, but of His sovereign will; and that He equally fore-ordained all the non-elect to an eternity of torture--if we believed such doctrine as this, we would believe that God was the veriest devil we could imagine--to cause hundreds of millions to come into existence, knowing that He had nothing for them but an eternity of suffering! That is a most devilish thought! We cannot believe that theory. If we did, we could not worship God!

And then as to the Methodists, and their Free Grace! This does not give one much show. How could that Grace be free?--only one in ten thousand ever having a chance of getting it! We are sorry for them if that

R5302 : page 263

view appears to their minds as rational. We would not be a Methodist or a Presbyterian for a million dollars a year! Not that we do not love our Presbyterian, Methodist and Catholic friends, etc., but it would not be right for us to so believe. We find so much error in any one of their doctrines! We find that not one of them is in accord with the Bible.

We prefer to stand by Jesus and the Apostles and all who are in harmony with them. We prefer to stand for what the Bible calls the Church of the First-born, and for whatever the Bible teaches. And when we thus take our stand, we find that the Bible teaches something beautiful --that God is indeed preparing a Church, to be associated with Jesus in His Kingdom; and we find that nobody is to be roasted eternally--quite to the contrary, they are all to be blessed with an opportunity to live forever.

The Elect are the Spiritual Seed of Abraham, through whom all the non-elect are to be blessed. According to the Bible, the dead are all asleep; they do not know anything.

R5303 : page 263

"Their sons come to honor and they know it not," because "There is no wisdom, nor knowledge, nor device in Sheol, whither thou goest." We find that Jesus went to Sheol. We find that, having thus given the Ransom-price for Adam and his family, all that are in their graves shall hear the voice of the Son of Man, and come forth.

We find that during the thousand years of Messiah's Kingdom, Christ and His Church will be reigning--not to oppress the world, but to lift them up, to break the shackles of sin and death. We find that under this blessed arrangement, all will be brought to a knowledge of the Truth; and that at the close of that thousand-year period Christ will have finished His work; and that as a result of His Reign, not only will all be destroyed who love unrighteousness, sin, and who refuse to live in harmony with God, but all who were willing to come into harmony will have bowed the knee. "Unto Him [Christ] every knee shall bow and every tongue confess."

These are the reasons why we cannot work hand-in-glove with those who have opposite theories and opposite ideas. We cannot associate with systems and be bound up to creeds that are dishonoring to God and contrary to His Word, the Bible!

THE LAW OF RETRIBUTION

There will be many who will have their chance in the future who do not have their chance now. But whatever knowledge they have now will not do them any harm. A certain cast of mind cannot receive the things of God now. The Scriptures say that they cannot appreciate a God of Justice and Love. Therefore "none of the wicked shall understand" is the statement of the Scriptures. If they could understand, if they could get the right thought, they would see that every transgression, in proportion to its degree of wilfulness, will be punished in the future; hence they would know that they are treasuring up to themselves wrath.

God has established, as a general law, the principle that whatsoever a man soweth, that shall he reap. Every step a man takes down must be retraced. If every one knew this, it would make mankind very much more careful. If a man knows that there is to be a just punishment, it will make him very much more careful than if he thinks it will be an unjust punishment. Our thought is that if the people could get the proper focus on the subject of the penalty for sin, it would be the most potent factor in convincing them of the propriety of righteous living. Furthermore, we might cite to the denominations the fact that with all their preaching of eternal torment, they succeed in driving but a comparatively small number into holiness of life--into becoming footstep followers of Jesus, character copies of God's dear Son.

===================

R5303 : page 263

GOD'S WORK IN OUR WILLS AND HEARTS

"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure."--Phil. 2:12,13.

IN EVERY instance where the Apostles use the word we, they evidently refer to the New Creation, the spiritual New Creatures in Christ. When St. Paul says, "Work out your own salvation," he is addressing the

Church, not the world. The world is not now on trial for salvation. "Work out your own salvation; for it is God that worketh in you both to will and to do." But when addressing the New Creature we are to remember that the personality is still maintained. For instance, the Apostle says, "Ye were bought with a price" --before you became New Creatures. It is the same ego, the same personality as before.

In the words, "It is God that worketh in you," the Apostle does not mean that God began to work in you when you were bought, but it means that from before the time of your begetting and quickening He has done so; for as the Scriptures elsewhere say, we were drawn of God, and we were called of God, before our consecration.

GOD THE MAGNET TO LOVERS OF RIGHTEOUSNESS

God is represented as the great Magnet, drawing all who love righteousness. He drew us before we became Christians at all--the truth and righteousness of our Heavenly Father was the magnet. Man having been originally created in God's image and likeness, a measure of this image and likeness still remains. And to whatever extent the natural man loves righteousness and truth and mercy, he has something that is approved of by God, who is the great Center of Righteousness, Justice, Truth and Mercy.

Some of humanity have fallen so low that the drawing power of the Magnet has very little influence upon them. In others of our fallen race there is a larger measure of our Lord's character-likeness remaining. Such as have some love for righteousness, some degree of mercy, would realize a drawing toward the great Heavenly Father. Perhaps every one of us who are disciples of Christ felt something of that drawing before we came to the Father at all. The Lord Jesus says, "No man can come unto Me, except the Father which sent Me draw him." So we must first be drawn of the Father.

But God has appointed only one Way for us to come unto Him--and this Way is Christ. Those who desire to come unto God, then, must come by this Way, and must learn the terms upon which they may come. They are told that they can come only by humbling themselves, and sacrificing self. "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." So the Lord puts the barrier there, and none will come in except those who have a real, earnest desire. In the next Age, God has something to offer the rest of mankind. He will deal with them under different conditions. But now He is not looking for those who are merely feeling after Him.

To those who seek the Lord there comes the question,

R5303 : page 264

Do you love God and righteousness? Will you surrender all human will and preference, and accept instead the Divine will? If they accept these terms, then they will become Jesus' disciples. If they say, No, I cannot go so far as that! then they cannot become His disciples. As one minister said not long since, "I have not taken my consecration so seriously as that yet." So it is with a good many. They would like to go to Heaven on flowery beds of ease.

But those who make a full consecration of their lives, who through Christ come into vital relationship with the Father, are New Creatures. Does God cease to work in them after this step has been taken? No. God has provided further ways by which He works in them. It is the spirit of character-likeness to God--their love of righteousness--that so worked in them that they were willing to give up their earthly rights. That is a powerful working. God thus first works in us to will. All that we did, then, was to give ourselves to Him, through Christ. We willed that we would give ourselves up to God, if He would receive us. And He did receive us.

THREE WAYS OF DETERMINING GOD'S WILL

We receive the instruction to know the will of God through His Word, through His providences, and through all the experiences of life, in order that we may both will and do His good pleasure. When we made our consecration we willed to do God's will. But we did not see that will fully. As we go on, we see His will more and more distinctly. And as we see the leadings of His providence in all the experiences of life, we become more and more imbued with His Spirit--the Holy Spirit. Thus God gradually works in us to do. The willing comes first, then the quickening, energizing, doing.

The power that works in us to do is the same power that works in us to will. Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly and not do perfectly? Because the will of God has become our will, our mind. The Apostle says, "With the mind I myself serve the Law of God, but with the flesh the law of sin." (Rom. 7:25.) The flesh has inherited various weaknesses and fallen tendencies; therefore we are unable to do perfect works, and the flesh continually needs the Robe of Christ's Righteousness.

We need continually that the great Redeemer shall be our great Advocate, that we may come with courage to the Throne of Heavenly Grace and find mercy and help in time of need. So God is working in the New Creatures, first to will and then to do His good pleasure. And every promise of God is to this end--not merely that we should submit to His will, but that we should rejoice to do His good pleasure, that we should delight to do His will at any cost. Thus shall we work out our own salvation and please our Heavenly Lord.

WORKING OUT OUR OWN SALVATION

In order to appreciate our text we must study it in its proper setting, remembering that it is not addressed, as some people are inclined to suppose, to the world. It is addressed to a special class whose sins have been forgiven, and who through Christ have been brought into a special relationship with God, into the position of sons of God. And it is from this standpoint that they must work out their own salvation. Our salvation is to be

R5304 : page 264

brought unto us at the revelation of our Lord Jesus Christ.

No one has salvation now except in a reckoned sense. In this sense we have been saved, and can draw near to the Father. But we are still under the general dominion of Sin and Death. We are not actually saved as yet. We must work out our salvation. In this text the Apostle is showing how it is to be done. He shows this further when he addresses the Church as Beloved. He would not thus address vile persons, or those who had no knowledge of Christ--who were either heathen or worse. The Epistle itself shows that he is addressing saints of God.

What kind of salvation is this of which the Apostle is speaking--that has to be worked out? It is not salvation in the general sense, out of sin and death back to human perfection, when conditions will all be favorable, when Satan will be bound for a thousand years, and when all the active influence of Messiah's Kingdom will be in operation. When the Apostle here says, "your salvation," he is particularizing the salvation peculiar to this Gospel Age--"so great salvation."--Heb. 2:3.

As we enter more particularly into this matter, to see how great a salvation it is, we are more and more astonished at its depth and height. It is not merely a salvation from sin, but it is very much more. Not only is it to be everlasting, but it is a salvation to glory, honor and immortality, joint-heirship with Messiah in all the glorious things that are His in His exalted position, far above angels, principalities and powers and every name that is named. (Eph. 1:21.) The wider our eyes of understanding open to see the length and breadth and height and depth of this great salvation, the grander it appears. As we think of the possibility of obtaining it, we are filled with enthusiasm--and also with fear. For what if any of us should come short of so glorious a salvation--so high a calling!

The Apostle says, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) The slightest intimation that we are coming short of the glorious Divine standard should fill us with fear lest we miss the great salvation. This is not the fear of torment, begotten of ignorance and misunderstanding of God, such as the heathen have. They have a fear of

God, a dread of God, which amounts to torment; as the Apostle John says, "Fear hath torment." But this kind of fear is cast out of us as we come to a knowledge of the Lord and are privileged to call Him Father. It is the holy fear that actuates us, altogether. We have no slavish fear, either of men or anything else. We belong to this special class, the Beloved, who have a special offer of a special kind of salvation.

OUR GREAT PERSONAL RESPONSIBILITY

The expression, Work out, has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. The decision has already been made, or we would not be of this class. We settled the matter when we first made this determination. We have already presented our bodies living sacrifices. And now we are beloved sons of God; and this that we have undertaken lies before us. We see how our Master laid down His earthly life, and we see from the Scriptures that He is to be an Ensample to us. So we are to submit ourselves rejoicingly to all the providences of God--glad to have God's will done in us, whatever it may cost, whatever it may mean to sacrifice.

It is by painstaking care that we work out our great salvation. God has provided the way--made all the arrangements for us. There is nothing lacking, so far as God is concerned. The whole matter lies with ourselves. God has begotten us of the Holy Spirit. All the influences necessary for us are at our command, because at His command, because we have been called, because we have been accepted, because we have been introduced into His family through the merit of the great Advocate!

R5304 : page 265

And so much the more are we disposed to feel a sense of fear and trembling as we think of all this! There is this great position--glory, honor and immortality! The result lies in my own hands! There is not another person in the universe responsible for my success or failure but myself! I must gain that great prize! The Lord will not gain it for me. He will merely assist me in the performing of this great Covenant.

So it is very proper for us to have this fear, a realization of the fact that we are each making history for eternity. We are to be either on the great plane of glory, the Divine nature, or else on a lower plane, as the Levites; or we may go into the Second Death, and lose everything, from which there will be no recovery.

THE WORK DONE IN OUR HEARTS

As we realize these facts, it is no wonder that we tremble and fear, and feel our need of walking, as the Apostle says, circumspectly, and of weighing our thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition that might be called fear and trembling. It is a condition of great earnestness. There is no room for foolishness here, or lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration vow, to prove whether we were sincere and meant it all, to prove whether to any extent we overstated ourselves and did not mean entire devotion to Him.

If we were not wholly in earnest about this matter, then we shall show it. God has done His part in making all the conditions and in accepting us. Now everything is for us to work out. Surely we should have fear and trembling as we remember this. We know that it is God that is working in us. God Himself has begun a work in us. None of the angels ever had such a work take place in their hearts. None of the angels had the offer of this salvation.

We who were of the Adamic family are being transformed and developed along the lines which the Father has marked out for us, that He may make of us a New Creation. It is He that first worked in us, through all His providences, to will. And then, after we had presented our bodies living sacrifices, He worked in us to do --not that we could do perfect works according to the flesh; God knew we could not, and is not expecting perfection in the flesh. But He is expecting perfect heart intentions. He says, My child has had the imperfections of the flesh to contend with, and by his good warfare with these he has shown his obedience to My will. If by and by I shall give to this child a perfect body, a spirit body, in the resurrection, then I am sure he will do My will. My Spirit has worked in him to will, and is now working in him to do. And he is showing Me, by doing to the best of his ability under present conditions, what he will do with a perfect body. Sown in weakness, this New Creature will be raised in power; sown a natural body, it will be raised a spirit body.--I Cor. 15:42-44.

===================

R5304 : page 265

GOD'S SUPERVISION IN THE WORLD AND IN THE CHURCH

"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; He putteth down one, and setteth up another."--Psalm 75:6,7.

THE Scriptures declare that "The earth hath He [God] given to the children of men." Father Adam was the first great king of the earth. After his fall, this kingdom over the beasts of the field, the fish of the sea and the fowl of the air, was bereft of the power of the perfect man, because man had begun to deteriorate. This kingdom was also bereft of the Heavenly Father's guidance by His Spirit, because of man's disobedience. It was originally intended that humanity should have God's guidance in the affairs of the earth. But humanity became insane, or mentally unbalanced. This is their condition from the deterioration which sin and death have wrought.

Satan has been blinding and deceiving and misleading mankind on various subjects, putting light for darkness and darkness for light. This power of Satan is spoken of in the Scriptures as being that of the "prince of this world." And we are told how he rules. By promoting sin, he promotes that which is in opposition to God. He "now worketh in the hearts of the children of disobedience." This work has been going on for centuries, and particularly since the time of the Deluge. Before that time Satan operated in a somewhat different manner, because men were more generally acquainted with the proper standard and less fallen than they have been since. Longevity before the Deluge was greater than now, the average length of life today being thirty-five years.

Very rarely has God interfered with the arrangement which He put into the hands of man. As mankind look back they see the blunders that have been made. Being under the power of the "prince of this world," and allowing Satan to mislead them, they have fallen into various traps. Mankind has had a more severe experience with sin and death than would have been thought possible. The Apostle Paul calls our attention to the fact that man was not always in this degraded condition. He says that when man sinned, God gave him over and allowed

R5305 : page 265

him to take his own way--to lose himself in sin and the misguidance of the Adversary.

Why should God do this? We believe that His intention was that thus, eventually, during the next Age, mankind shall see what the real nature and outcome of sin is; that they shall learn a great, permanent lesson--that any deviation from the Divine standard is injurious; and that that lesson shall be recognized by the angels--that they also shall see what is the result of sin, and that they shall have this great, horrible object lesson before them. One can hardly read in the pages of history what humanity has done in this course of sin without being disgusted and horrified.

Then we see how humanity could have helped themselves by seeking to follow God's way. We see that when God gave man over to a reprobate mind, and did not hinder him from taking an evil course, it resulted in terrible excesses. (Romans 1:28-32.) We see that God merely intervened when, in the condition of things before the Deluge, to have permitted this course to continue would have been a serious wrong. The thoughts of men were evil, and only evil continually. Therefore God brought that condition of things to an end in the Flood. And He started things afresh with Noah and his family, who were saved in the Ark. God has interposed only here and there, as in the case of the Ninevites, the Sodomites and the Amalekites. In the case of the Sodomites, God rained down fire from heaven, setting forth an example, and the kind of destruction that would better conditions--not thereby settling the future of the Sodomites, but making them an example.

R5305 : page 266

WORLD EMPIRES ILLUSTRATED GREAT PRINCIPLES

When the Babylonians essayed to be the rulers of the world, they apparently had good intentions, good sentiments toward mankind. They wished to give the world a good government. In some respects, perhaps, their rule was a benefit. At all events, it was not long before their success brought in a measure of arrogance. And then God permitted another nation to gain the ascendancy--the Medo-Persians. After them, the Grecians tried to rule the world, with a better government; and again, after them, the Romans. Each of these World-Empires, after a measure of success, toppled over and made wreck of their progress.

And so God has in a general way been permitting things to go thus, keeping humanity within general bounds in their sort of loose governments, and has merely hindered them when they went too far and were likely to hinder the Divine Program.

There was some promotion in some manner. The Scriptures say that Nebuchadnezzar became the head of gold--the head of the Gentile governments. Promotion came to him because God was pleased that Nebuchadnezzar should have this opportunity, because God permitted him to have it, and that nation to have the ascendancy. And thus with the other universal governments; and God had to do with the setting up and the pulling down. He thus permitted the world to have a variety of governments. As another instance, a certain Pharaoh was in power in Egypt at the time for Israel to be delivered from their bondage. According to the account given by the Apostle Paul, the Lord said to Pharaoh, "For this very purpose have I raised thee up."--Rom. 9:17; Exodus 9:16.

Pharaoh thus was given an opportunity of illustrating certain great principles along the lines of which God was dealing. There are some who think that God worked in Pharaoh to make his heart hard and to make him a bad man such as he was. But this is not so! He was a bad man naturally. God may have let other heirs drop out so that this particular man would come to the throne at that particular time. God set him there at that time--not that He might influence Pharaoh to evil, but that He might show the influence of an unregenerate heart.

The plagues came. "Let My people go," said the Lord. Thus after each plague had come, Pharaoh would entreat Moses, the servant of God; and when the plague was gone he would say, "Well, you did not have much to do with it. The plague has gone anyway." And so another plague would come. And time after time Pharaoh illustrated the mercy of God, who time after time lifted the plague and had mercy on the Egyptians.

It was a lesson, not of God's working in a man to make him a bad man and make him do evil things, but a lesson of the hardening effect of God's Mercy--in taking away the plague--of its having only a bad effect, instead of softening the heart. And so it is with many in the world. They are told that God is willing to forgive them, and they think, "Well, then I can go on and sin more!" We learn from this a great lesson of God's Mercy and of His method of dealing with men. Finally came the last plague. Yet even after that Pharaoh and the Egyptians went out to capture the Israelites. The finale was that the Egyptian pursuers were drowned in the Red Sea.--Exodus 14:5-31.

ACCORDING TO GOD'S WILL

By faith we believe that God has a supervision of all the affairs of today. Therefore if we voted for a candidate at the last Presidential election, and if the one we thought the most suitable for election was not elected, we are not to believe it was a matter of chance. We are to assume that the Lord knew all about the election; and that in the Divine arrangement certain things were permitted to go in certain ways; and that therefore, the President, Mr. Wilson, was the most suitable as in harmony with the Divine arrangement.

We are to believe that all things are working according to the counsel of God's will--not that God touches every thought or act of every individual. Not so! But God is able so to regulate the winds of strife or contention that the results will come about not contrary to the Divine arrangement. We may be assured that so far as mere man is concerned, God does not care whether it is one or another. So far as the world is concerned, the Lord has no preference or favorites at all. It is along the line of principles that He is directing and ruling, to work out, eventually, good to all.

Thus God is arranging that all the affairs of the world shall reach a crisis soon, whether He is permitting this king to rule, or that one; or this one to be President, or that one. All things are working in harmony with His great Program. God will set down the "prince of this world," Satan, and all the arrangements he has made--set them down by a severe fall, by a great overthrow, and will set up His own Kingdom, that will bring blessing to all mankind--His own Kingdom that will be the "desire of all nations." It will be the Kingdom of Messiah and His Bride, who is to be His Joint-heir in the Kingdom.

It is the Kingdom for which we pray, "Thy Kingdom come; Thy will be done on earth as in Heaven."

MATTERS OF CHURCH DISCIPLINE

We would apply our text particularly to the Church--the Church being especially guided of the Lord, and those in which He is especially interested. In His arrangement He has provided for the setting of these members in the Church. "God hath set the members every one in the Body, as it hath pleased Him." "God hath set some in the Church, first, Apostles, secondarily, public orators, thirdly teachers, pastors, after that workers of miracles," etc.--indicating different stations in the Body of Christ. We are to remember that, as the Apostle says, God hath set the members in the Body.

In proportion as twenty or thirty or three hundred or five hundred or a thousand put themselves in harmony with His will, He will set some to be Elders and some to be Deacons, etc. How will He set them? Through the voice of the Church. Whoever should receive the appointment to be a Deacon in the Church should be faithful to the Lord and to the brethren. And whoever should be appointed as an Elder should consider it a matter of privilege, and be faithful to the Lord and to the brethren, so that he might profit the Church and be pleasing to the brethren, and above all, be pleasing to the Lord.

This is the thought the Apostle gives in his parting words to the Elders of Ephesus. (Acts 20:17-38.) He tells them to take heed to themselves that they may feed the flock. And he goes on to give varied advice--how they should take heed as those who should give account of their opportunities and responsibilities, which they must recognize as from both the Lord and the brethren.

Sometimes in the Lord's permission--certainly not without His permission--the classes, in their endeavor to express the Lord's will, may say, This brother was chosen as Elder last time, and we will not choose him as an Elder this time. Or they may say, He was a Deacon last time, and we will not choose him as a Deacon this time, but we will drop him. What should be the attitude of the brother thus dropped?

R5305 : page 267

SUBMISSION TO THE LORD'S WILL

We have had experience along this line--letters from those thus dropped, intimating that they think the Class has made a mistake in not recognizing their ability and not re-electing them. And our answer has been that we did not know what had been the thought back of the action of the Class, and we did not know whether the Class had acted wisely or not, but that our thought would be that the brother should accept this decision as from the Lord.

Such a one should say to himself, I have been the servant of the congregation and have appreciated it very much. I recognize that such a promotion is of the Lord, and that the service given me was of the Lord. But now, in God's providence, I am not to be an overseer for a year, or six months, or what-not. Perhaps the Lord has

R5306 : page 267

a good lesson in this for me. Perhaps the Lord wishes to show whom He will set up and whom He will not. So instead of feeling hurt or miffed or moody over the matter, I am going to say, If I can see anything in which I was derelict in my duty, I will consider it a chastisement from the Lord. I will remember the words of the Scripture which say, "Let the brother...rejoice in that he is exalted, and let the brother...rejoice in that he is abased." I am glad to see that the Class exercise independence enough to do what they consider the Lord's will. At all events, I will try to recognize that promotion cometh not from the East nor West nor South, but that God is the Judge, the Decider, and that He putteth whomsoever He will over the affairs of the Church.

===================

R5306 : page 267

GRAVES OF GREEDINESS

--OCTOBER 5.--NUMBERS 11:4-34.--

"The supplication of a righteous man
availeth much in its working."--James 5:16.

THE ISRAELITES remained at Mt. Sinai about a year. This was a time of preparation. The people were learning important lessons, as a result of their new conditions, so different from those of Egypt. The component parts of the Tabernacle were prepared, and it was set up as a meeting place between God and the people. God was represented in it by the pillar of cloud, which rested upon the top of the Tabernacle, and which at night had a flame like a torch at its top.

God's presence on the inside of the Tabernacle was seen only by Moses and Aaron, in conjunction with their privileged services. He was represented by the glorious Shekinah brightness, which rested upon the Mercy Seat. Thus the Tabernacle became the center of the nation's life and interest in relation to their God, who was their Captain and Leader, and who communicated to them through the mediator of the Law Covenant--Moses.

The people had flocks and herds; and these would necessitate their being at some distance from the Camp, but the pillar of cloud by day and its fiery torch at night would always indicate the center of the Camp, and always guide their minds to the thought that they were God's adopted people, to whom, by first right, belonged the gracious promises made to Abraham.

Similarly, antitypical Israelites may realize that God has called them from the world to be His peculiar people, and may well exclaim, "God is in the midst of her, she shall not be disturbed"--overthrown! The center of our interest is our great Advocate, who on our behalf has entered into the Most Holy, and is proceeding with His great work of antitypical Atonement.

THE SIN OF MURMURING

Those who become the people of God, who accept Him as their Guide and Leader, should never murmur, never complain. To do so is to dispute the Divine Wisdom and the Divine promises, and to that extent to break their covenant of faith, obedience and loyalty. St. Paul reminds us that the murmuring of the Israelites on this occasion carries such a lesson to us (Hebrews 3:7-19; 4:1-11), which appears great or small to us, according to our standpoint and standard. The Lord's dealings with the Israelites show us that justice, love, mercy, loyalty to God and to principle are in the Divine estimation the highest qualities, and violations of these the most serious crimes. If this is not the way we have looked at matters, it behooves us to change our viewpoint and to take that of the Almighty.

This murmuring against the Lord was on the score of the manna, for which at first the people had been so thankful. They allowed their minds to grow so vexed that they wept like children as they thought of the meat and garlic and flesh pots of Egypt. They murmured against the Lord and against Moses in desiring that they might have back the conditions which they had left. Little did they comprehend the true situation. Had they been returned to the bondage in which they previously were, after even a year's experience in freedom, their lot would have seemed much more wretched than ever.

It was with Israel, however, as often with us, "Distance lends enchantment to the view." As they looked backward, they forgot the trials and difficulties of the bondage of Egypt. As they looked about them, they forgot their comforts, privileges, liberties under Divine leadership. Like peevish children, they reasoned not clearly.

MOSES TOO GREATLY BURDENED

The result of the murmuring was severe upon Moses. He was the people's representative before the Lord, and the Lord's representative before the people. Murmuring against the Lord in their experiences meant murmuring against Moses also. Heart-broken, that Prophet sought the Lord, pleading that his burden was too heavy, that the people cried to him as children to a father, and that he could endure it no longer. He rehearsed that the Lord had promised to take this people as His people and to bring them to the land promised to Abraham, Isaac and Jacob. He urged, therefore, that if this burden must remain with him it would be better for him to die: "Kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness."

Then it was that God directed the institution of the Jewish Sanhedrin--seventy of the heads or the Elders of the people, to be the court of judges, responsible to the people and to deal with them, to hear their murmurings and to counsel them properly. In this arrangement, while Moses was still the head of the nation, the seventy Elders shared his responsibility before the people, and would more or less, therefore, be his defenders with the people.

By Divine direction Moses made out the list of these Elders, and directed them to meet him at the Tabernacle. All but two of them came. There God manifested the honor he had bestowed upon Moses as the head of the

R5306 : page 268

people, by communion with him, and then, as foretold, placed a share of the responsibility of leadership upon the seventy. This was indicated by their miraculous prophesying. This prophesying became a sign to the Elders themselves and to all who heard it. Even the two who remained in the camp prophesied at the same time. The Lord thus indicated that they should be co-laborers with and under Moses in respect to the guidance and direction of the people.

QUAIL IN OVER-SUPPLY

God then sent word to the Israelites through Moses, the message probably being conveyed through the seventy Elders selected from all the different tribes, that He was about to send them flesh food, such as they had been murmuring for. He declared He would send a thirty-day's supply for the whole people. Even Moses was astonished, though he trustfully gave the message. Under the Lord's providence, a strong wind across the Red Sea drove thousands of small birds, quail, to the vicinity of Israel's Camp and for a considerable distance all around it. As a result, the people ate freely, and prepared dried quail for future use for a full thirty-days' supply, as the Lord had said. Two days and nights they ceased not to gather in the quail.

Some agnostics have questioned this statement, thinking it to be a declaration that the birds fell in a solid mass two cubits high. The proper thought is that the birds, driven by the wind across the sea, were so fatigued by their flight that they flew low down, about two cubits in height above the ground, where they were easily caught with the hand or hit with sticks and captured. A writer on conditions in that vicinity says:

"These quail cannot sustain themselves long on the wing when exhausted. They would be easily taken when they flew at a height of about two cubits (three feet) above the ground."

Those who had been murmuring discontentedly suddenly got their desire for flesh food; and they ate it so greedily and so much of it that an insidious pestilence broke out amongst them, a fever from over-eating, called "a fire from the Lord." Many died and were buried there, and thus the place was called "Kibroth-Hattaavah," which signifies "Graves of Greediness." Thus did the Lord permit the murmurers, the unthankful, to do themselves injury and to cut themselves off from further opportunities for murmuring.

The most happy condition of mind conceivable is the one of full rest and confidence in the Lord--satisfied with God's appointments and provisions. And this is especially appropriate to the Spiritual Israelites, and particularly the Royal Priesthood, who have made a full surrender to the Lord, a Covenant by sacrifice, which includes all earthly rights and interests. Happy is it for such if they can sing with the spirit and with the understanding also:

"Content whatever lot I see,
Since 'tis my God that leadeth Me."

The spirit of discontent looks away from the Heavenly Manna of Divine provision, longing for other food of their own provision or of other earthly supply. The Lord grants such an opportunity of feasting to the full on what they are desiring, and as a result, the murmurers

R5307 : page 268

cease from being members of the Lord's family and have no further opportunity of partaking of the Manna He provides in sufficient quantity.

To give an illustration: the Bible supplies the Manna of Divine Truth. The Truth needs to be gathered, and to be ground and to be baked, but it is God's provision. It is wholesome, it is nutritious, it is the very thing that we, as the people of God, need for our strengthening and perfecting. Yet some crave the flesh pots of Egypt--the world's theories. Then He allows these to come within their reach. They fill themselves with Higher Criticism and Evolutionary theories, and as a result perish as New Creatures, cease to be the people of God, cease to walk in the Master's footsteps. They are consumed by the fire, or fever, which the errors they crave produce.

GRAVES OF GREEDINESS

Greed, selfishness, stands connected with sin of every kind. It leads to every form of immorality, to satisfy its selfish propensities. It leads to injustice and untruthfulness in its endeavor to acquire a large share of the blessings of God. It leads to anger, malice, hatred, envy, strife and murder in its endeavor to get and to hold a superabundant share of this world's goods. Selfishness is thus unrighteousness, and "all unrighteousness is sin."

As we think of the graves of greediness filled with the Israelites, we are reminded of how many Spiritual Israelites have made similar mistakes. Greedy for the things of this world, they have neglected their Covenant with the Lord and the higher interests of the life to come. Jesus said that the thorns that sprang up amongst the wheat and choked it were the cares of this life and the deceitfulness of riches; in other words, greediness.

Oh, how much all the followers of Jesus should be on guard against this spirit of the world! It is not our suggestion that none should look out properly to have a reasonable share of the blessings and comforts of the present life. The danger is that of setting our hearts upon these things, coveting them and serving them, in an idolatrous manner, and thus causing our spiritual interment, over which might well be inscribed "Graves of Greediness."

THE TEXT OF THIS STUDY

The text assigned evidently is meant to apply to the prayer of Moses for help and relief. "The supplication of a righteous man availeth much in its working." God granted the prayer of Moses, which was of a proper kind in that it was requesting help whereby the will of God might be fully submitted to, that the people might be rightly instructed to bow to the Divine arrangements. It availed much; it brought the desired result; it was in harmony with the Divine will.

On the other hand, the prayer of the unrighteous will avail much also in an opposite direction. The murmurings of the people were classed as their prayers. They got what they desired; but with it they got, not the Divine blessing, but a punishment. Let us take heed to how we pray, and that we pray for things in harmony with the Divine will. Thus will our prayers bring blessings upon our heads, and not injury.

SELFISH PRAYERS ANSWERED

We know of many prayers answered; some of these were uttered selfishly, not with the desire to know and to do the Lord's will, but with the desire to have the Lord do according to the human will and its selfish desire. Such prayers are always dangerous. God sometimes answers them.

We note one instance told us by a mother. She was a true Christian woman and had given her son to the Lord; but when he fell seriously sick and lay at death's door and the physicians said that he could not recover, the mother went before the Lord in prayer and earnestly pleaded, not that God's will should be done, but that her will might be done--that her son's life might be spared. Almost miraculously, she says, her boy began to recover. For a time she rejoiced that she had had a triumph.

R5307 : page 269

Later on, however, she learned a very bitter lesson. The son grew to manhood, but was far from a comfort to her. He had a vicious character, which often brought the mother pain and tears. She said afterwards, "I have rued that prayer, which was contrary to God's will, and which He answered according to my will. I see better now. I have learned my lesson. Henceforth I will seek to know and to do the Lord's will, and will pray that His will, not mine, be done in all my affairs. My selfishness brought me years of misery, which I had assumed would be years of pleasure and comfort." How careful we should be to "abide in Him and in His Word"!

===================

R5307 : page 269

JEALOUSY AND ENVY PUNISHED

--OCTOBER 12.--NUMBERS 12.--

"Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly."--1 Corinthians 13:4,5.

ST. PAUL includes envy, and therefore jealousy, in his enumerations of the works of the flesh and the Devil--together with anger, malice, hatred and strife. These are works of the Devil in that they are characteristics of Satan. According to the Bible account, Satan's ambition led him to envy the Almighty and ultimately to attempt to establish in the earth, with man as his subject, a rival empire to the Heavenly domain of Jehovah. His ambition and jealousy led to strife or opposition--led to a misrepresentation of the Divine character in order to deceive our first parents.

The evil traits mentioned are works of the flesh in the sense that after our race, poisoned by Satan, had come under Divine sentence, the dying process, which Satan encouraged, included evil works, evil desires of every kind. More and more our race has become subject to these adverse influences, as it has become weak, dying, unbalanced.

St. Paul urges all of the Lord's people to put off these Satanic characteristics and to adopt instead the Divine characteristics--those which have the Divine approval, and which work in us and make us more and more Godlike. These are described as meekness, gentleness, peace, long-suffering, brotherly kindness, love. We are assured that those who will ultimately become God's saintly people on the highest plane of Heavenly glory will have these characteristics well developed, dominant. The Apostle indicates that such will be granted an abundant entrance into the "everlasting Kingdom of our Lord and Savior, Jesus Christ."--2 Peter 1:11.

That Kingdom will not represent all the saved of humanity, but will be the Divine agency for carrying salvation to all the families of the earth. Nevertheless, only this one offer of salvation is now open; and only by following the prescribed course and cultivating these various qualities will any now be fit for, or be received into the everlasting Kingdom. Thus all the members of that Kingdom, as St. Paul declares, must be copies of God's dear Son, our Redeemer--not copies in the flesh, but copies in our hearts and in our intentions. This will mean to be as nearly perfect in the flesh, as nearly in harmony with the Divine requirements, as possible.

Indeed, the Bible clearly teaches that all who will ever attain everlasting life and Divine favor, even on the earthly plane as perfect men in an earthly body, must entirely get rid of everything appertaining to the spirit of Satan and sin; that they must thus get back to the original image and likeness of God as exemplified in Adam before he sinned in the Garden.

R5308 : page 269

MIRIAM'S JEALOUSY AND ENVY

The lesson of today's Bible Study tells us of a serious error made by Aaron and Miriam, the brother and the sister of Moses, both his seniors. We may safely conclude that while the two participated in the sin, Miriam's was the leading spirit. This view is fully justified by the outcome of the lesson, which shows that God's punishment rested upon her, and not upon Aaron.

The start of the matter was a question of family pride. Moses had married an Ethiopian, or Cushite, woman. We know not if this was his first wife, whom he had married in the land of Midian, and who only now joined him as the Israelites were about to start on their journey toward Canaan. Some have surmised that Moses' first wife had died, and that Zipporah was his second wife. No matter which, the fact remains that at this time she came to live with Moses in the Camp of Israel, and thus became, as wife of the great and influential leader, the first lady of the nation.

Previous to this, Miriam had undoubtedly filled the office of chief lady. It was but natural that she should feel the loss of her position and of the influence which went with it. She felt especially keenly upon the subject as she reflected that her new sister-in-law was of an alien race. This fact seemed to give Miriam's jealousy a religious footing; and she doubtless reasoned to herself, and convinced herself, that her hostility to her sister-in-law was not based upon jealousy, but upon a high moral ground, affecting the honor of God, the honor of

His nation, Israel, and the future possibilities of Abraham's seed in the Land of Promise.

We are to remember that it was this same Miriam who, as the little maiden, watched Pharaoh's daughter when she went to the bathing place on the Nile where Moses was found in the little basket of bulrushes. This same Miriam hastened to bring to the premises her mother to be the nurse for the foundling, Moses. This same Miriam, doubtless, with Aaron had enjoyed special privileges in the confidence of Moses in respect to all the affairs of Israel under the Lord's leadings. This same Miriam had been recognized of the Lord as a prophetess. She it was who, with her timbrels, after the crossing of the Red Sea by the Israelites and after the sea had returned with destruction upon their Egyptian pursuers, led the Israelitish women in the song of triumph.

Thus seen, there was what we might call an excuse for Miriam's jealousy. Indeed, we cannot imagine any jealousy which could not find an excuse for its existence--good or bad. No good people can harbor jealousy, envy, etc., without in some manner deluding themselves into thinking that the peculiar circumstances of their case fully justify their attitude.

After thinking slightingly of her brother as foolish in his course, Miriam became more and more convinced that God would not think of using especially in His service one who had thus lost caste with herself. Her poisoned mind began to see evidences that the Lord had forsaken Moses, and that otherwise he would not have fallen into what she was sure was a great mistake. She communicated her fears to her brother Aaron, and the two doubtless thought seriously and prayed much respecting the sad fall of Israel's leader and the necessity thus laid upon them to make good his dereliction.

R5308 : page 270

Aaron apparently must have been a weak character, and merely used and useful as the mouthpiece of Moses. He showed much weakness on this occasion, as he did during Moses' absence in the mountain, when in response to the persuasion of the Israelites he made for them the golden calf and assisted them in their idolatrous worship, which they desired. Miriam also probably assented at that time that such would be the only course to take to satisfy the rebellious spirit of the people.

The text implies that Miriam began to spread her seditious suggestions throughout the Camp of Israel, referring to her brother Aaron as holding similar sentiments: The people were to be prepared and the Lord was to be helped, of course, by the primary suggestion that Moses was not the only leader of the nation, that Miriam and Aaron were also prophets and in relationship with the Lord in exactly the same manner and degree as Moses. This insidious preparation of the people would make ready for the expected time when God would entirely disown Moses and speak entirely through Miriam, Aaron being her mouthpiece.

AND THE LORD HEARD IT

Too often do the Lord's people and others forget that the Lord is not inattentive to His own business, the interests of His own cause, but is working all things according to the counsel of His own will. As Bible students, we should more and more learn to appreciate this great fact and to remember that prosperity in the Lord's work cannot come by might or human power or cunning, but only by and in harmony with the Lord's Spirit, the Lord's Power, the Lord's Will.

The Lord nipped the conspiracy in the bud by suddenly calling Moses, Aaron and Miriam into His presence before the Tabernacle. All three obeyed the summons, Miriam doubtless supposing that now the moment had come when the Lord would show that she had rightly divined His intentions in ousting Moses from the leadership and appointing herself. The denouncement, however, was very different. God did, indeed, declare that Miriam and Aaron had to some extent occupied the place of prophets, in that God had been pleased so to use them; but with equal distinctness the Lord pointed out that His dealing with Moses was on a very much higher plane. To him God had spoken directly, not through dreams and visions, but in plain language. Thus the ambitions which were the grounds of the jealousy, envy and conspiracy and evil speaking, God promptly set aside.

Additionally, however, God gave a punishment. As the Divine Presence, represented by the pillar of cloud, departed from them, Moses and Aaron beheld that their sister Miriam had been smitten with leprosy. Aaron recognized that all this signified that he had assisted and upheld his sister in a sinful course. He recognized that his brother Moses was indeed the chief of God's people; and to him Aaron uttered this cry of distress and prayer for relief, saying, "O my lord, lay not, I pray thee, this sin upon us; for that we have done foolishly, and for that we have sinned. Let her not be as one dead!"

Then Moses cried unto the Lord, saying, "Heal her now, O God, I beseech Thee!" And God heard Moses and healed her then, but directed that she should be treated as every other person was treated whose leprosy was declared to be healed. All such were required to remain seven days outside the Camp, under inspection, to see that no further symptoms of the disease appeared, before they would be admitted to the Camp again.

"THE LAW WAS A SHADOW"

The Apostle explains to us that the various things commanded Israel under their Law Covenant were prophetic shadows illustrating higher things--things appertaining to Spiritual Israel. Thus, for instance, the disease of leprosy, practically incurable, except by Divine interposition, was a type of sin; and the seven days of excommunication from the favored people represented a full and complete period of tests as respects a putting away of sin, a cleansing, a return to harmony with God.

Various lessons might be drawn from today's Study. But the one in which all can probably best agree is that jealousy, envy, based upon selfishness, is amongst the most deceptive of all sins and one very serious in the sight of God, whatever may be thought of it by others.

The text supplied us is St. Paul's exhortation to the Church. And the Church, we must remember, is that special class called out from humanity in general by the Gospel Message to become followers of Jesus and joint-heirs with Him. Their call is to a sacrifice with Jesus of all earthly rights and claims, and to a full submission to the Divine will and arrangements in everything. Their covenant is to be fully submissive to the headship of the Savior and, like Him, to be loyal to every principle and arrangement of the Divine Program.

This leaves no room for any work of the flesh or the Devil. All these are to be put off, discarded, as displeasing to God. On the contrary, the fruits and graces of the Holy Spirit are to be substituted, that thus the followers of Jesus, like Himself, might ultimately attain to the fulness of Divine favor and glory, honor and immortality--at His right hand of Power.

While, therefore, all people should strive to throw off the works of darkness and to conform themselves to the Divine arrangements under the guidance of the Prince of Life, nevertheless, the Church, especially consecrated to God, should remember that all their hopes of glory, honor and immortality are associated with the development of right characters and the opposition of the wrong. Let us also remember that "Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly." And Love, therefore, represents the full standard of the Golden Rule and the full character of God; for "God is Love."--I John 4:8.

The prompt punishment of Miriam and its effect remind us of the fact that such prompt dealing with sin will be the regular order under the Messianic Kingdom and will bring prompt results then. All men realize to some extent that whosoever sins will suffer; but the penalties, or sufferings, resulting from sin are often so far removed as not to be identified by the sufferer. Hence with many the lesson is lost.

Besides, our erroneous theology of the Dark Ages led many of us to misrepresent the punishment of sin as being eternal torture. Thus we directly contradicted God's arrangement, drew attention away from the present punishment and wages of sin, and made the future punishments so absurdly unreasonable that nobody believes them, or, believing them, are misled into the supposition that a dying prayer for forgiveness will permit an utter escape from their penalties. We cannot improve upon the Divine arrangement, "Whatsoever a man soweth that shall he also reap"--either in the present life or in that which is to come--but in no case a devilish and eternal torture.

"Upon Thy Word I rest,
So strong, so sweet, so sure;
So full of comfort blest,
So wonderful, so pure--
The Word that changeth not, that faileth never!
My King, I rest upon Thy Word forever!"

===================

page 271

SOME INTERESTING LETTERS

DEAR BRETHREN:--

I am noting a few incidents which transpired in this town last Autumn, which will interest you, I know. They are as follows: The pastor of the Episcopal Church at that time was the Rev. K__________; of the First Presbyterian, Rev. M__________ (there was another Presbyterian Church in town). The Wesleyan (official organ of the Methodist Church in these provinces) is published in this town. (You may recall that we sent you, last Autumn, quite a number of issues of the Wesleyan treating Pastor Russell and the Truth in a very unchristian manner.) Rev. K__________ became very much excited because of the circulation of some volunteer matter, and concluded the best thing to do was to send for a sufficient number of copies of the Brooklyn Eagle to cover the town and considerable outlying territory, making the statement, to one of his parishioners, at least, that the circulation of our literature "must be stopped." He had some of the supply put into the hands of some other clerical brethren, and thus the distribution was made.

About the same time Rev. M__________ preached a very severe sermon against our Pastor and the work, calling attention to the "Vow," holding it up to ridicule. Within a few weeks Rev. K__________, who was a very dignified man (and apart from theological narrowness a very nice man), died one of the most undignified deaths possible. In making a call on a parishioner, in the fire house of the town, he missed the doorway and in some unaccountable manner attempted to enter through a window leading into the ash-pit. The window had been left open, but he had to step up some distance from the ground to enter--no one can understand why it should occur. He was found two hours later dead on the concrete floor of the pit, eight feet below, from a broken neck. Recently his son, in closing up his affairs, auctioned off his walking stick, and even his overcoat. He was for years, up to his death, Archdeacon for the province.

Very shortly after, Rev. M__________'s Church was burned to the ground--he has left the town. The two congregations have voted to unite and rebuild (that is, the two Presbyterian congregations), but are now fighting amongst themselves. About the same time the pastor of the leading Methodist Church took sick and died. This means that through death and changes owing to the fire, half the ministers of a few months ago are gone. We wonder, in this Day of the Lord's judgments, how close may be the connections between these incidents.

We are glad to report the work prospering in the town. Sister Black joins me in much Christian love to you all.

Your brother in the Kingdom Hope,

W. W. BLACK.

MY DEAR FRIENDS:--

I should like to be put on your mailing list. I am getting THE WATCH TOWER and I have your STUDIES IN THE SCRIPTURES; but I want your pamphlets also, as they come out, and the BIBLE STUDENTS MONTHLY. Please send me your booklet on "Spiritism," and any treatise you may have on Revelation. You will, of course, forward bill for any charge, and I shall remit at once.

I enclose check for $5.00, which you may use as you see best in furthering the work. If possible, I shall send a like amount monthly.

I want to advance the cause of the Kingdom. The Message as you put it appeals to me in such a way that I know it to be true. It accords with our blessed God's character and Word, and stands at once so reasonable and satisfying, and so full of promise to every creature, that it must be the Gospel. I believe in Jesus Christ as my personal Savior, and that, through His precious blood. And as surely as anything ever happened to a man, I have been called by Him. I cannot neglect "so great salvation." Will you help me to work in His vineyard--even though it is the "eleventh hour"? The wages matter not. Only to know Him is worth more than heart can dream of. To be like Him in character would be the greatest blessing of Heaven.

Yours sincerely,

A. MURRAY.--Calif.

R5307 : page 271

THE HARVEST CALL

Come, labor on.
Who dares stand idle on the harvest plain,
When all around him waves the golden grain,
And every servant hears the Master say,
"Go, work today"?

Come, labor on.

The laborers are few, the field is white,
No rest have they who labor for the right;
From distant voices far, or near at home,
    The call is, "Come!"

    Come, labor on.
No time for rest till glows the western sky,
And the long shadows o'er our pathway lie;
Then a glad sound comes with the setting sun,
    "Servants, well done!"

    Come, labor on.
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest will be
    O Lord, with THEE!   Unknown.

====================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XVI.

THE PRESENT INHERITANCE OF THE NEW CREATION

OCTOBER 5

Read p. 659 to p. 661 par. 1.

(1) What are the first-fruits of the Spirit--a foretaste of future blessings--which are possessed by the New Creation in the present life? P. 659, first 18 lines.
(2) What is the nature of earthly hopes and joys? P. 659, 18th line to end of par.
(3) How do the joys, hopes, ambitions of the New Creation differ from those of the natural man? P. 660, par. 1, 2.

TRUE VERSUS FALSE HOPES

(4) When and for what purpose does Satan transform himself into an "angel of light"? P. 660, par. 3.
(5) What false hope respecting the dead has been introduced by the Adversary? P. 661, par. 1.

OCTOBER 12

Read p. 661, par. 2, to p. 663, par. 2.

(6) How has Satan deceived the Church by a false hope respecting the time for the rewarding of the Lord's faithful followers? P. 661, par. 2.
(7) How have these false hopes been especially injurious to the Lord's people? P. 662, par. 1.
(8) In view of the foregoing, what is the reason for our

present hope of an instantaneous change for the faithful members of the New Creation? P. 662, par. 2.

(9) What is our hope as respects the faithful of the entire Gospel Age prior to 1878, and of those who have died and are dying since that date? P. 663, par. 1.

(10) How have the hopes of the New Creation become the dread of the "Christian World"? P. 663, par. 2.

OCTOBER 19

Read p. 664, par. 1, to p. 668, par. 1.

(11) Why do nominal Christians dread the resurrection of the dead? P. 664, par. 1.

(12) Note the joyful hopes of the Second Advent of Christ, and the Resurrection, as set forth in Scripture. Pp. 664 to 666.

THE THIEF IN PARADISE

(13) What is the proper interpretation of the incident of "the Thief on the Cross"? Luke 23:42,43. P. 667, par. 1.

(14) In order to properly understand this Scripture, how must we consider the circumstances, surroundings and connections? P. 667, par. 2, 3, 4.

(15) Did the thief request the Lord to take him to Heaven? And how does changing the position of the comma clarify the whole subject? P. 668, par. 1.

OCTOBER 26

Read p. 668, par. 2, to p. 671, par. 1.

(16) What further explanation might the Lord have given the repentant thief? P. 668, par. 2, 3.

(17) What is the Scriptural significance of the word Paradise? P. 669, par. 1.

(18) Explain why we have a perfect right to change the position of the comma, and cite other instances in which the word "today" is similarly used. P. 669, par. 2, to P. 670.

ST. PAUL'S EARNEST DESIRE

(19) How does the Emphatic Diaglott render Phil. 1:21-24, and how does this translation differ from the Common Version? P. 670, par. 1, 2.

(20) How is the word Analusai, "return," used in Greek literature, and in the only other instance in the New Testament, namely, Luke 12:36? P. 671, par. 1.

===================

page 273

VOL. XXXIV SEPTEMBER 15 No. 18
A. D. 1913--A. M. 6041

CONTENTS

Mercy and Truth Component Elements of
Christian Character.........................275
Jewish Law Helpful to Christians.............276
Prayer the Vital Breath of the New Creature.......277
Some Things for Which to Pray................278
Philosophy of Prayer..........................278
Distinction Between Flesh and Spirit.............279
Special Season of Trial.......................279
Lukewarmness Undesirable......................280
Report of the Spies...............................281
Did God Encourage War?........................282
No Injustice to Canaanites....................282
A Good Man's Sin..................................283
Smiting the Rock a Sin........................283
The London Convention--Aug. 1-4..................284
Literal or Symbolic Fire..........................285
Signs of Dispensational Changes..............285
Question on Justification.........................286
Tentative and Actual Sonship.................286
Are Suicides Morally Responsible?................287

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

RE DEFECTIVE BOOKS

Colporteurs and others who may receive books from us that are seriously defective will confer a favor by reporting the fact at once. Give particulars re time received. We want all our books to be right.

RECEIPTS FOR WATCH TOWER SUBSCRIPTIONS

Regular subscribers for THE WATCH TOWER receive a receipt on the wrapper--showing how far their subscription is paid. Thus, if you had been paid up to January, 1913, and sent in a dollar, renewing until January, 1914, we would merely add the figure 4. Such a figure 4, under such circumstances, would stand for the year 1914.

THINGS YOU OUGHT TO KNOW

Our new edition of DAILY HEAVENLY MANNA in purple cloth has gilt edges. The price remains the same, 35c. postpaid. Every reader of THE WATCH TOWER should have a copy of the Manna and should use it daily, for his spiritual nourishment.

The same in De Luxe, purple leather binding, gold edges, $1.10 postpaid.

PLEASE REMEMBER THESE THINGS

Give your full address at the top of each letter you write, and please print it if you cannot write plainly. Please address your communications to the WATCH TOWER SOCIETY, whether in Brooklyn or London or Melbourne. Only very personal matters should be addressed to the Editor--Pastor C. T. RUSSELL. Our work here is different in the various departments; for instance, the Pilgrim Department, the Colporteur Department, the Volunteer Department, etc. In case the subject matter of your letter makes it specially appropriate to one or another of those Departments, please add the same to the address, but always make the main address the WATCH TOWER SOCIETY.

===================

R5309 : page 275

MERCY AND TRUTH COMPONENT ELEMENTS OF CHRISTIAN CHARACTER

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"--Prov. 3:3; Micah 6:8.

MERCY and Truth are great principles of righteousness. Truth and righteousness are, we may say, synonymous. That which is right is true, and that which is true--firm, faithful, steady, genuine--is usually right. The record does not say that we shall bind justice about our neck. Justice is a quality which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the Divine standard. We are to remember that there is none righteous, no, not one--none perfect. Hence our course in respect to Justice cannot be the same as that of our Heavenly Father. He recognizes no lower standard than justice, up to which everything must measure.

GIVE MERCY AND TRUTH PROMINENT PLACE

If we are acceptable to the Father, it can be only by righteousness. And if we have not righteousness, it must be obtained from Christ; for God receives nothing short of perfection. Though imperfect in ourselves, we are to come up to the standard of justice as nearly as possible in our own personal conduct, but we are not to exact full justice from mankind. Since they have no one to make good for them, it is our duty to be benevolent toward them, and thus emulate the character of God, who is merciful. While He keeps the two qualities, Justice and Mercy, distinctly separate in His dealings, it is not for us to do so.

For one to keep the principles of truth and of righteousness before his own mind, is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of mercy. We should bind these about our neck. The thought is that of a necklace, or ornamental band. As a man puts around his neck a cravat, with a jewel in it as an ornament, placed where it will be displayed, so these qualities of character are jewels. Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord.

The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman--right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us.

RE-WRITING MERCY AND TRUTH UPON THE HEART

More than this, we are to write mercy and truth in our hearts. We are to remember that originally God wrote the Divine Law in Adam's heart. We know that in the Divine heart, the Divine character, are the quantities of Truth and Mercy. God is merciful, kind and loving. And as God has these traits of character, so when He made man in His own image, His own likeness, man was created with these qualities in his character. Man was not created an unrighteous, an untruthful being.

But man fell from his original perfection. With the centuries of falling and imperfection of mind and body, and with every interest pressing for self-gratification at the expense of others, these principles of mercy and truth have become largely effaced from our hearts, just as the constant dropping of water, and the general wear and tear of the weather would tend to efface the original inscription on a stone. In time one could scarcely discern the characters. So we see in mankind that some have apparently lost all sense of justice, all sense of mercy, nearly all sense of patience, gentleness, brotherly kindness and love. All these qualities that belong to the heart, as originally placed there by God, have been more or less effaced--in some more than in others.

PURPOSE OF GOD'S PROVIDENCES

Under the terms of the New Covenant and through the ministrations of Christ's Kingdom, God purposes to re-write upon the heart of man the original character which was in his heart, and which has been effaced by selfishness. "Behold, the days come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah....I will put My Law in their inward parts, and write it in their hearts." (Jer. 31:31-33.) "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."--Ezekiel 36:26.

God's Law is the Law of truth and mercy. Truth

R5309 : page 276

would include everything righteous, toward God and toward man. Mercy includes all the graces of character. The Millennium will be the time for the re-writing of these qualities in the character. And this work of re-writing the Divine character in the heart, which will progress in the world by and by, for a thousand years, is already begun in the Church. We write these qualities within our own hearts. The entering the School of Christ is voluntary, not compulsory. In the next Age mankind must write these qualities in their hearts, through the assistance of the Mediator. There will be stripes to bring mankind to righteousness. And if they are intentionally unwilling to obey the Laws of righteousness, they will be destroyed.

But now obedience is a voluntary matter. We declare that we desire to have these lessons written in our hearts; and to attain this end, we enter the School and submit ourselves to the great Teacher. Then, by the various providences of our lives, He shows us where we have not yet engraved these qualities within our hearts. As we pray for patience, He gives us lessons of experience that will engender this quality in our hearts, and that will strengthen it more and more. As we pray for love, He gives us tests of love. As we pray that we may develop mercy, we find more opposition, which will develop mercy. Thus God gives us opportunities for the writing of truth and mercy in our hearts.

We must attain to that condition of heart where we shall love truth and righteousness, and where we shall hate iniquity and unrighteousness. As the people of God, we have the first opportunity now to develop these traits. And the Lord tells us that if we prove faithful in learning our lessons, it is His intention to use us during the Millennial Reign, His intention to make us judges of the world--its rulers, teachers.

THE JEWISH LAW HELPFUL TO CHRISTIANS

The words of our second text were addressed to the Hebrew people and not to Christians; for there were no Christians at that time, of course. The words do not seem to be prophetic, but an exhortation to the people. Apparently the Jews thought that the Lord was asking too much of them; and since this was so, they felt that they should not take the Law too seriously. The Lord seems to bring the matter down to a specific statement: What is required of thee but three things; namely, to deal justly, to love mercy, and to walk humbly with thy God? This would seem to be the sum total of the Law.

The Lord was looking to see Israel live as nearly up to the requirements of the Law as possible. And He purposed to bring them, in due time, the promised New Covenant, which would take away the stony heart out of their flesh and give them a heart of flesh, thus making them tender-hearted. But if now they would walk as nearly as possible in harmony with the requirements of this law, doing justly, loving mercy and walking humbly with their

R5310 : page 276

God, they would be blessed accordingly.

While this Law was given to the Hebrews alone, nevertheless the principles inculcated therein are applicable to the whole world. Everybody who would have any standing with the Lord, is required to do justly, to love mercy, and to walk humbly. Therefore every statement of the Law, in that it gives the Christian a conception of God's standards, is helpful to the Christian; it shows him the standards of perfection. But the standard of a Christian goes higher than that of the Law. The Law is merely an amplification of the Golden Rule--Do unto others as you would that they should do unto you. Deal justly with others, if you would expect them to deal justly with you; and be merciful to others, if you would expect them to be merciful toward you.

In thinking of these qualities and considering which should be put first, we decide that in our conduct toward another, we could not think for a moment of giving anything less than justice. Additionally we might be as merciful as the circumstances would permit. But nothing less than justice should be thought of. In our requirements of others, however, we are--as before stated--not to expect full justice. Remember that the whole human family are imperfect. If by the grace of God we are able to be more just or more merciful than the average, it is through God's Spirit.

GOD'S STANDARD OF RIGHTEOUS CONDUCT

To walk humbly with the Lord would imply that we were in that condition of mind in which we could be taught of Him, could appreciate His goodness and our own insignificance; that we were receiving whatever instructions He was sending. While God made our race in His image, we have largely lost that image. Therefore we should be very humble and teachable in all things.

Comparing God's requirements of Israel, as given in the text, with His requirements of the Church, we would say that God requires nothing more than this from the Church. This is as much as justice could require from any creature. The peculiarity of the position of the Church is that it is not one of requirement, but of privilege. But we see operating in the Church a still higher principle than that of Law; namely, that of sacrifice. As Jesus loved the Father and loved righteousness, and sacrificed His earthly will and earthly ambitions and privileges, so He set us an example that we should walk in His steps. It was not required of Him that He should do more than justice, but He was permitted to do more. And so with the Church. We are not required to do more than justice, but are permitted to do more. If we present our bodies living sacrifices, and are faithful to the end, the Lord will count us among those to whom He will be pleased to give, very soon, the glorious Kingdom, the Kingdom for which we pray.

VARIOUS DEGREES OF LOVE

After we came voluntarily into this condition of sacrifice, it became a bondage to us in that we had taken vows to this effect, and we are bound by our own vows. We vowed that we would lay down our lives in harmony with the invitation: "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." Still the Lord is not requiring more of us than justice. But He is waiting and watching to see to what extent we will be faithful to the agreement of our Covenant. If we are joint-sacrificers with Jesus, then we shall become joint-heirs with Him. At our consecration, we took His yoke upon us. Could we go back and take up the privilege of Restitution? No; this we gave up entirely! The only thing for us is to fulfil our Covenant of Sacrifice; and rebellion against that Covenant would mean the Second Death, everlasting destruction.

There are various degrees of love. That degree to which we have consecrated ourselves is the sacrificing love, which goes beyond what would be just to a brother, a neighbor or an enemy. This is the Love of God, which is an all-absorbing, an all-comprehensive love.

That the requirements of the texts are very reasonable will be conceded by all. That God could not require less from those whom He is educating for the future judging of the world, is evident, and yet all of these qualities specified through the Prophet are comprehended in the one word--Love. Love requires that we shall deal

R5310 : page 277

justly with our neighbors, with our brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others--their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word seek to abridge or deny them. But, additionally, Love leads us to have the spirit of sacrifice that gladly lays down life itself for the brethren.

===================

R5310 : page 277

PRAYER THE VITAL BREATH OF THE NEW CREATURE

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint."--Luke 18:1.

JESUS spoke a parable, of which the gist, or import is, "That men ought always to pray and not to faint." That parable tells how even an unjust judge would, because of importunity, heed an appeal for justice and would finally yield to its demands, although he cared little for the principle itself. In the parable the woman was importunate in her petitions for justice against those who were doing her injury. The Lord seems to inculcate just such importunity in prayer, and gives this as an illustration of how His people should continue in their prayers; not that they should pray all the time, in the sense of never getting off their knees, or of never doing anything except to pray, but that they should continue in their prayers and not grow faint or disheartened.

In order to pray properly, the child of God should know what he may pray for. Otherwise he might be asking for the wrong things, such as God would never be pleased to give him. How may we know what things are proper to pray for? The Lord gives us an intimation along this line, of what is proper. He says, If earthly parents are pleased to give good gifts to their children, how much more is the Heavenly Father pleased to give good gifts to His children. The things which earthly fathers give to their children are earthly things. The things that the Heavenly Father is pleased to give to His children are Heavenly things. The world of mankind are not permitted to call God their Father. He disowns them as children. There is only one way to come back into relationship with God, and that is the way that Jesus opened up by His death.

Were not the Jews children of God before Jesus came and died? We answer, No. The very highest expression of God's favor toward any of them was shown in Abraham. And he was called only a friend. "Moses verily was faithful in all his House, as a servant." Those Jews who were not faithful were not even servants. But when Christ came, He made it possible for some to come out and pass from the House of Servants into the House of Sons. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God." (John 1:11,12.) This privilege was not actually granted immediately, but merely in a reckoned way, up to the time when Jesus finished His course, ascended up into Heaven and poured out the Holy Spirit upon His followers. Then they were privileged to become sons of God.

All down the Gospel Age those who receive Him have been privileged to become sons of God. All the good promises of God's Word appertain to these. This class includes not only Jews, but Gentiles, to whom the door of opportunity was thrown open, after the special opportunity which had been granted to the Jews came to an end. Thus we have become Spiritual Israelites and heirs of all the things God promised to this class of sons of God. So when we go to the Father in prayer, it is the privilege of prayer as a New Creature. Whoever has not ceased to be an old creature and has not become a New Creature has no privilege of prayer whatever. The only exception to this is in the case of the children of consecrated parents, and God's favor to them is only on account of their parents' spiritual interests.

THE NEW CREATURE'S GREATEST NEED

Our text means that New Creatures should be persistent in their petitions to God. These may know what is proper to pray for, by studying the words of Jesus and the Apostles and the Prophets of old. The spirit-begotten ones may thus understand what are the rights and privileges of sons of God. To these the Heavenly Father is more willing to give the Holy Spirit than earthly parents are willing to give good gifts to their children.--Matthew 7:11.

The Holy Spirit is the one thing which the New Creature needs. The New Creature is on trial for the new nature--for glory, honor, immortality. And he can receive these only as he is worthy. The terms on which he is received into spiritual relationship with the Father are that he shall mortify, deaden, the earthly impulses and seek to have the spiritual impulses quickened. What, therefore, he especially needs to strengthen him and bear him up as a New Creature is the Holy Spirit of God. Consequently God is particularly willing to give us this, and especially pleased that we ask for it. This does not mean that earthly interests will be ignored. It means that our Heavenly Father knoweth what things of an earthly character we have need of, just as He knows what

R5311 : page 277

we have need of for our spiritual welfare.

The Scriptures indicate that God has given us the instructions we need in His inspired Word, the Bible. This Word will make us more and more wise, as we grow in grace and knowledge and in His Spirit, so that in time we shall know exactly what things to pray for and what things not to pray for. At the beginning of our experience, we might not know this so well. The Lord said in speaking of prayer, that the heathen think they shall be heard for their much speaking, and that they use vain repetitions. Their prayers are all vain repetitions. The first petition was vain and all the subsequent petitions were vain, because they are not based upon the conditions necessary to acceptable prayer.

THE MOTIVE AN IMPORTANT CONSIDERATION

All who have come into the Covenant of Sacrifice with Christ may realize that they have the privilege of prayer. What may they pray for? They may not pray with definiteness for earthly things, as the Heavenly Father would not answer any petitions that would not be for the good of His children. St. James speaks of some who offer improper petitions. He says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."--James 4:3.

The word lusts here signifies desires. We are not to ask to gratify fleshly desires. For instance, suppose we should pray to the Heavenly Father to send us a million dollars, telling Him that we knew what to do with the money, and how to use it in His work. The Lord probably would not give it--for we would probably be asking amiss. But it might be that we would think that we were asking wisely. Whenever we ask anything from the

R5311 : page 278

Lord, we should scrutinize our motives to see if there is any personality connected with the matter. In our own case we should ask ourselves: Do we want that million dollars in order that we may shine in the use of it? If so, such a prayer would be a grossly improper prayer. We might offer such a prayer at the beginning of our Christian experience, and the Father would not chide us for it. We would excuse a child for doing what we would not excuse in one of adult years.

In respect to this matter of prayer our Lord gives us a cue. It is this: "If ye abide in Me and My Words abide in you, ye may ask what ye will, and it shall be done unto you." (John 15:7.) How broad a statement this is! It might seem at first as though we might ask for anything. But it has very particular limitations. Who are these who may pray thus? These are such as have already become members of His Body--such as have made a full consecration of themselves, and have received the begetting of the Holy Spirit. Furthermore, the word abide means not only that they have entered into this relationship, but that they are remaining there, dwelling there; that they are members of the Body of Christ in good standing with Him.

"If My Word abide in you." For God's Word to abide in us implies that we have a knowledge of God's Word. This necessitates the studying of the Word of God, that we may know what to pray for. We should not hasten to offer petitions, and make a great mistake, and then say, I have made a mistake, and have asked for the wrong things. We should consider what the Word of God teaches on this subject, and if any one has become well acquainted with the Word of God, he should know whether or not he has met the conditions which will sanctify his prayer. It is only after he has come to this position that he may continue to make his request, nothing doubting. But very likely he will then find that he has not a very large list of petitions that he can present. What are some of the things we may ask for?

SOME THINGS FOR WHICH TO PRAY

One of the things for which we may pray is that God's Kingdom may come. We may go continually to the Throne of Grace, then, appreciating the fact that God has said that He purposes to have a Kingdom here on earth. And nothing doubting, we are to pray for that Kingdom. And as we pray, we are strengthening our faith more and more. What else may we pray for? We may also pray, "Give us this day our daily bread." But is not this something for the flesh? This is a necessity, and the Lord has warranted us in praying for our necessities.

We are to use our judgment the best we may; yet we are not to trust to our own efforts alone, but to the Lord's supervising care. If, therefore, the temporal supply be scant, we are to learn the lesson of frugality and care of what we have.

We should learn very early in life not to be wasteful. When Jesus fed the multitude with the loaves and fishes, and then instructed His disciples to take up the remainder of these in their baskets, He illustrated His economy. We are to eat with thankfulness what we have, if it is merely bread and water, or potatoes and salt. There is nothing to indicate that we are to ask for pie or cake or ice-cream, but for the necessities. If in God's providence He furnishes the necessities and withholds the luxuries, then we are to be satisfied, to be thankful. But we are to pray and not to be fearful.

What if we do not get anything, tomorrow? Did you waste anything today? Did you eat too much today--twice as much as you had need for? If so, the Lord will probably teach you some lesson, and it will be for your good as a New Creature. But if you have used wisdom and economy, He will provide the things needful. As the Prophet says, "Bread shall be given him; his waters shall be sure."

We may pray for deliverance from the Evil One. This should lead us to see that there is an Evil One, and that we are not sufficient of ourselves to resist his attacks successfully. We need the Lord's help at all times, and we need to pray continually and not to faint.

We may pray for the forgiveness of our trespasses. What the Lord indicates in His model prayer is the forgiveness of our daily trespasses--"day by day." And these trespasses are the result of our fleshly imperfections. Our trespasses of the flesh today should be a great deal less than similar trespasses with us ten years ago or five years or even one year ago.

It is best not to use any set form of words in prayer, but merely to think in advance what you desire of the Spirit--more faith, more patience, more meekness, more love. Of course, we shall want to express thanks for Divine care and to request a continuance of the same. With such prayers, however simple, the Heavenly Father is pleased. The prayers recorded in the Bible are generally not lengthy. God accepts as our prayers all the good thoughts and sentiments of our minds, as well as those expressed by our tongues.

Other statements of our Lord and also of the Apostles seem to imply that we should not grow faint-hearted. After we have prayed for a certain thing, we should continue to keep it before our mind, and not conclude that because the prayer was not answered quickly God would never answer it. This would seem to apply to particular, individual things. Our text seems to include the thought that we should have in mind the advantages of prayer in all the affairs of life, coming repeatedly to the Throne of Grace to obtain the necessary aid.

THE PHILOSOPHY OF PRAYER

Will God forget us if we do not ask Him for things, and neglect to do the part of a Father? The answer of the Scriptures is, that this is not so. God has made abundant provision for His children. But we are so constituted that reverence for God and desire for prayer are among the highest qualities of our nature. The organs of veneration and spirituality lie at the top of our head. And those who are not enjoying the exercise of these highest qualities are not getting the proper blessing out of life. Instead of living in the parlor of their brains, so to speak, some people live in the basement. Our true enjoyment comes from the exercise of the highest faculties of the head. Here we can commune with God respecting the highest things, the noblest things, the best things.

The natural tendency of some is toward the baser qualities of the human mind, rather than the higher ones; that of others is toward the nobler sentiments. But all are imperfect. Therefore when any have turned from sin and come into the School of Christ, they are instructed to pray, because this will enable them to get the best results from their own natural combination of faculties. By coming to the Lord with regularity in prayer they are enlisting the best qualities of their own minds. Thus the New Creature is using the highest faculties of the old nature to wean the old creature from the natural habits which he had cultivated through weaknesses of the flesh.

BLIGHT FOLLOWS NEGLECT OF PRAYER

There is a great blessing that comes from prayer! We see that if prayer be neglected, a certain amount of blight comes in; whereas if the New Creature persists in coming to the Lord in prayer, he thus uses the higher organs

R5312 : page 279

of the mind. He brings out the highest qualities, which will make for Righteousness and Truth, and for the growth of the New Creature. And the New Creature, making use of the higher organs of the brain, makes progress in character-structure and in the Lord's service.

Prayer is the vital breath of the New Creature. We cannot control, nor get the best out of our old bodies except we conform to our Lord's instruction to pray. If prayer was appropriate for our Lord, who was perfect, if He needed to go often to the Father in prayer, even so it is necessary for us to go to the Lord in prayer that we may be more and more transformed by the renewing of our minds. This does not mean that we should be always on our knees, but that we should go with regularity; if possible at least every night and morning.

Some may prefer to stand when they pray, and some to kneel; some to have their eyes open, others to have them closed. In all this the Lord leaves us free to exercise our own judgment. But some formal approach to the Lord every day should be observed. Not only should we have special seasons of prayer, but we should have the spirit of prayer, which should be with us in all life's affairs. As we are going about the duties of life, we should think, Now I am looking for the Lord's will and way. What shall I do about this matter? And, not stopping to pray again, we think as to what would be the Lord's will. Thus we shall have the Lord's blessing and guidance on that day in everything that is good.

Some persons of active mind have the tendency to make light of Divine guidance and to say, I know what to do. Nobody need tell me--neither the Lord nor anybody else. Such are likely to have this tendency grow on them, and to be unlikely to seek any special counsel.

But the child of God should feel that it is a privilege to have the Lord's approval of every thought, every act and every word. What we do is God's work, not ours. And because it was done a certain way today, does not mean that it would necessarily be done so always. There are certain things that are as fixed as the hills, and others that are not. So with our experiences. The Lord may give us one experience today, and another tomorrow. Today He may be leading us by the still waters and in green pastures; tomorrow the pathway may be thorny and through rough places. Thus day by day we grow in knowledge and grow in love, and we should be ready for whatever experiences may come to us:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

===================

R5312 : page 279

THE DISTINCTION BETWEEN FLESH AND SPIRIT

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."--Matt. 26:41.

THESE WORDS were uttered by our Lord to His disciples at the close of His earthly ministry, when the hour was fast approaching in which He would be betrayed and crucified. He knew of this trial that was so close at hand; He had repeatedly mentioned the matter to His disciples; but outward appearances were so contrary to this that they could not appreciate His words. He had often spoken in parables and dark sayings (which they did not fully understand until after His resurrection, though they indeed got many lessons from His sayings). So when He told them that He would be crucified, they thought that it was another dark saying--one of the deep, hidden things, just as when He said, "Unless ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

They did not understand these things. They saw no evidence that the Roman Government would take any hand in crucifying Him, and they knew that their own nation had no authority for crucifixion. While they knew that some of the Scribes and Pharisees were very indignant, yet they remembered how the people had cried, "Hosanna," and hailed Him as King.

The disciples had been discussing the Kingdom, and questioning as to who should be greatest in that Kingdom. Two of them had made special requests at that time for seats next to Himself. Thus evidently their minds were far from the things that were approaching. When finally He said that some one should betray Him, one after another asked, "Is it I?" And finally St. Peter said, "Though all men shall be offended because of Thee, ...though all should deny Thee, yet will I not deny Thee." But Jesus said, "This night, before the cock crow, thou shalt deny Me thrice."

They thought that the Lord was acting strangely simply because they did not know what He knew of the things near at hand. So this night, in the garden, He said, "Watch and pray, that ye enter not into temptation"; He meant for them to be on the alert, for He knew the trying times just at hand for them. But they did not know the battle that was being waged between Christ, the Prince of Light, and Satan, the Prince of Darkness.

They did not understand this in the way we do. They had not yet received the enlightenment of the Holy Spirit. The most that they could understand then was that there were temptations, and that they should be on the lookout, guarding themselves and being earnest of spirit--not drowsy nor frivolous, but on guard lest they should fall into some kind of temptation. They were not only to watch, but to pray. The praying would signify that they were watching, and that their own watching was not sufficient, but that they would need, additionally, Divine assistance. What they would be praying for they would be striving for. And the earnestness of the praying would help them in the watching.

The events for which they were to watch included not only our Lord's betrayal, trial and crucifixion, but also their experiences of the subsequent days when the disciples met within closed doors, and those which they were undergoing when Jesus appeared and explained to them that He was risen from the dead. In various ways He manifested Himself to them. If they were in the attitude of watchfulness, in the attitude of praying for wisdom from on High to help them to know the will of God, it would be a very great blessing to them, and the Lord knew this. He knew that they would need help during those days of trial. If they had not had strong faith, the events of the next few days might have overwhelmed them and their faith in the teachings of Jesus. But they were kept in that time of special trial and testing. Jesus prayed for them, and they came off victorious--but some of them with scars, as St. Peter and St. Thomas.

A SPECIAL SEASON OF TRIAL

This lesson is applicable to us as respects watching and praying. We live in this favored period since Pentecost, in which God's people are privileged to have the leading and guiding of the Holy Spirit; therefore our watching and praying may be, and should be, still more earnest than that of the disciples at the time of our Lord.

R5312 : page 280

And as they were then entering into a time of special temptation, so we in the end of this Age are living in a time of special trial regarding all that we have learned in the School of Christ as New Creatures, along the lines of meekness, gentleness, brotherly-kindness and love. If we be found short in these, so far as the heart is concerned, we would not be counted worthy to be of the Kingdom class, and therefore would be separated in some way from those who were found worthy.

The Lord had temptations; and all of His faithful disciples must also have temptations. And the Apostle James assures us that the having of temptation and the resisting of temptation will bring us special blessing in our development of the character-likeness of Christ. The Lord, then, did not mean that by watching and praying we would not have temptations come to us, but that we would not fail in those temptations. We might even be ensnared, as St. Peter was, yet he wept bitterly and repented. We know not what his prayers were, but we may be sure that they were full of deep contrition that he had denied his Master.

"The spirit indeed is willing, but the flesh is weak." This cannot be understood to mean what it would mean in our own case. The disciples at this time were not New Creatures in Christ. They did not receive the begetting of the Spirit until Pentecost. It means more to us than it did at that time to them. To them it merely meant that they were willing in spirit, in mind, in intention. These intentions were to be good. They were to demonstrate that they were "Israelites indeed," and that they were not hypocritical, even though their flesh was weak and had the depravity that had come down through the several thousand years since man fell into sin. Their intention was better than their ability to perform; consequently they needed specially to watch and to pray.

THE NATURE OF THE BATTLE

The same thing is true of the Church from Pentecost to the present time. We note, however, a special distinction between the spirit and the flesh. To the New Creature in Christ Jesus, old things have passed away and all things have become new. (2 Cor. 5:17.) But the New Creature is weak in one sense of the word, though strong in another sense. It must be strong in the sense that it is of strong determination to have no sympathy with sin or unrighteousness or evil-speaking.

The New Creature represents the power of God, so to speak, that has become identified with us. We have accepted God's will as our will, and have been begotten by His Holy Spirit to a new life. We are therefore styled New Creatures by this begetting. As New Creatures we are at first represented as babes. The difference between the New Creature and the old creature is that the New Creature expects to attain the Divine nature--glory, honor and immortality--while the old creature desires earthly things and comforts of the present life--honor of men, etc.--and is continually pulling toward the things which it desires and craves.

The New Creature must conquer the old creature and its desires, which more or less interfere with the New

R5313 : page 280

Creature's engagements in the Covenant of Sacrifice. Thus there is a conflict between the New Creature and the old creature. The New Creatures, who realize themselves to be at first but babes in Christ, must grow in grace--grow in the Lord and the power of His might--grow up into Him in all things. Thus gradually the New Creature becomes stronger and stronger.

But, alas, there is often difficulty here. Many of the Lord's people have not been fed on the strong meat; as the Apostle says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12.) Many of these do not know what justification by faith means; many do not understand what consecration or sanctification means.

They do not understand that they are merely babes. They have taken the first step, and there is a tendency to believe the word of the ministers, priests and bishops who have told them that they are not to know these deep things, but that their elders and pastors are to know them, and to do the thinking for them. This condition is quite contrary to God's Word. He wishes all of His people to be qualified for telling forth His Truth to others as they have opportunity. Therefore the Apostle advises that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," but that we become New Creatures in the Lord and thus prepare ourselves for the glorious things to which we have been invited by the Divine promises.--Eph. 4:14,15.

The flesh is weak in that it is not up to the standard of righteousness. Father Adam was perfect, and his fleshly mind was a perfect mind, strong for righteousness. But as the fall brought our race lower and lower, mentally, morally and physically, this flesh gradually became weaker and weaker. Therefore all flesh is weak in its natural tendencies, the fallen nature strongly in the ascendency. But we are strong in proportion as the New Creature overcomes these tendencies, so that the flesh is kept as a servant of the New Creature, that the New Creature may be ultimately developed into the character-likeness of the Master.

But people will say, "John ought to make a good business man; but he can talk or think of nothing but religion." Or in the social set, they will say, "Mrs. So-and-so was once very attractive, but now she can talk only about religion." And so it will be with everything else pertaining to the world, if we are true men and true women--performing our Covenant vows unto the Lord, walking faithfully in Jesus' footsteps.

Yet every one is dissatisfied with those who are double-minded. "A double-minded man is unstable in all his ways." Jesus tells us that before becoming His followers we should sit down and count the cost of discipleship --the cost of serving God. If we do so and make the right decision and continue to serve in harmony with it, we shall get not only the future reward of everlasting life and Divine favor, with glory and honor, but we shall also have the present reward of the Lord's favor, the Lord's care, and fellowship one with another.

LUKEWARMNESS UNDESIRABLE

If after counting the cost of service you decide to serve Mammon, selfishness, then try to be a millionaire. If you desire to enter politics, aspire to be president. If you intend to enter social life, go into it with all your might. A man who is wishy-washy, who does not know what he is doing, does not accomplish much of anything. The Lord says that he likes men to be either hot or cold.

If we are determined to be servants of the Heavenly Father, we are to recognize no other master. This does not mean that we are not to recognize headship. Some one may be master of much of our time. But the controller of our time is not master of our hearts, which are given to the Lord. We seek to use our time, energy and strength in the service of the great King.

A certain portion of our time is necessary for providing for our physical needs and for the needs of those

R5313 : page 281

dependent upon us. In thus caring for our own we do not lose allegiance to the great God; for we should refuse to become servants of any earthly master if it would be in conflict with our service to the Heavenly Father. This would not interfere with the thought that in the Church of Christ there are varieties of service and activities, each department having its own organization and head. But the Body of Christ working together is to recognize Jesus as the Head over all things, and to seek to know each his own part in all the affairs of the Body.

We read, "One is your Master, even Christ." And yet Christ is not the one referred to here in our text--"No man can serve two masters"; these are God and Mammon. Jesus said, "I delight to do Thy will, O God." "I came not to do Mine own will, but the will of the Father who sent Me." So, then, in serving Jesus and recognizing Him as our Master, we are not ignoring the Father. Likewise in recognizing order in the Church we are not ignoring the Father or the Son. And in serving an earthly master, we are not to think of this service as conflicting with the service of our Heavenly Father and of our Lord Jesus Christ. We are to see that we have been directed to provide things honest and decent in the sight of all men.--Romans 12:17.

===================

R5313 : page 281

THE REPORT OF THE SPIES

--OCTOBER 19.--NUMBERS 13:1-3,17 TO 14:25.--

"If God be for us, who can be against us?"--Romans 8:31.

THE first journey of the Israelites was from Egypt to Mt. Sinai, where they remained about a year. Their second journey began after the appointment of the seventy Elders, and after Miriam had been received back into the Camp. The start was with some ceremonial --the blowing of silver trumpets, the leading of the pillar of cloud and fire, and Moses' invocation, "Arise, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee." This was the morning call of the Israelites; and in the evening, as the host rested for the night, Moses prayed, "Return, O Lord, unto the many thousands of Israel." In other words, "Abide with us."

Their journey led through a waste, barren wilderness, scorched by the sun, very different from Sinai's valleys, in which they had recuperated and rested. The journey to Kadesh-Barnea, on the border of the land of Canaan, was approximately 160 miles. It was beset with unknown dangers--serpents, wandering bands of Arabs, lack of water, etc. The Israelites, including women, children, household goods, cattle and sheep, etc., necessarily journeyed slowly. Apparently one or two months were spent on the journey, as they arrived at the time of the first ripe grapes--July.

Kadesh-Barnea, their objective point, is a delightful place, well watered, and is a sharp contrast with the Desert of Paran. Here they rested and refreshed themselves, and looked toward the mountains north of them, their Land of Promise; for they were on the south border.

TIMIDITY OF THE ISRAELITES

Moses, full of faith, proposed that they should forthwith proceed--enter the land of Canaan, the Land of Promise, full of faith in God, who already had manifested His favor toward them in so many ways--in their deliverance from Egypt; in the crossing of the Red Sea; in the sweetening of the waters of Marah; in giving them the victory over their enemies, the Amalekites; in sending them the manna, and later the quail; in manifesting His favor toward them in the Covenant at Mt. Sinai, and in the manifestation of His presence with them in the Tabernacle and in the pillar of cloud by day, and the pillar of fire by night.

But the Israelites were timid. They had no knowledge of war, excepting a little experience with the Amalekites near Mt. Sinai; and they had been worsted until God helped them while Moses' hands were uplifted in prayer on their behalf. Their caution over-balanced their faith. They urged upon Moses the sending of the twelve spies. These apparently were divided under two leaders, Caleb and Joshua. One party went the full length of the land, and returned in the short space of forty days; the other took a shorter journey, and returned sooner. The spies were cautious men, and gave a truthful report of the land, declaring that its cities had high walls and would be difficult to overcome, especially without up-to-date military equipments. They reported also that they had seen giants, probably some of the same families afterwards represented by Goliath, whom David slew in battle. The report of these ten is described as an evil report, because they presented the matter from the viewpoint of its difficulties, as in contrast with the report made by Caleb and Joshua, which is styled a good report, because it was encouraging. These two emphasized the favorable features--the fruits, the honey, the fertility of the country. Their report was backed by faith, while the adverse report was backed by fears, which forgot the Divine providences and leadings.

The spies really should have considered themselves a

R5314 : page 281

committee on ways and means for entering the land of Canaan rather than a committee to decide whether it was possible to enter it or not. The possibilities were already determined by God's promises, hence Joshua and Caleb left these out of account. If God could deliver them from the Egyptians and from the Amalekites, could give them water in the desert and bread from Heaven, He surely could do all that was necessary to fulfil His promise to bring them into possession of Canaan.

THE LESSON FOR SPIRITUAL ISRAELITES

Various lessons may be drawn by Spiritual Israelites from the experiences of the typical people. If we view the matter from the personal standpoint, we may see that each Christian has from the Almighty a special invitation to enter into Canaan's rest and to take possession of the blessings promised by the Lord. He turns his back upon Satan and the world, typified by Pharaoh and the Egyptians. By faith he puts between him and the Adversary a firm resolution for righteousness and obedience to God, through whose providential leadings he reaches the place of making the covenant.

Thenceforth as a New Creature he journeys on, beset by the trials of the wilderness journey, until he comes to the position of an advance soldier of the Cross. There he perceives the new life, the new experiences before him, in harmony with God's promises. He would at once with faith and courage enter in and possess himself of all the good things of the spiritual life.

The enemies of the land to him would represent the weaknesses of the flesh and the oppositions of his fallen nature, all of which are to be overcome. To the extent that he can overcome these, he enters into and possesses and enjoys his inheritance promised of the Lord. Some can do this promptly, by reason of faith; others make

R5314 : page 282

investigation of the trials and alas! too often become discouraged, fearful, distrustful, murmurers--sometimes wishing that they had not left the world at all, and that they could return thither.

The reports of the spies represent the different viewpoints from which the promises of God may be seen. To the eye of faith, all things are possible; to the eye of unbelief, all things, in the way of the conquest of the flesh, are impossible. Let us go up and possess the Land! Let us be of good courage and fight the good fight! God will be with us and give us the victory, with the proper exercise of faith!

DID GOD ENCOURAGE WAR?

In studying this lesson, remembering that the Israelites were invading a land possessed by other people, remembering that this invasion meant the loss of many lives amongst the Israelites, as well as amongst the people of Canaan, many are perplexed. They say, It does not seem reasonable to believe that God gave such a message to Moses and to the Israelites. They say, Contrast this with the Scriptural declaration that Jesus is the Prince of Peace, and that God "will make wars to cease unto the ends of the earth." Agnostics inquire, How are these things reconciled? Where is the justice of commissioning the Israelites to steal the lands of the Canaanites, yea, to murder them? And according to some Scriptures, they were to utterly exterminate all the peoples of the land, Canaanites, Hittites, Perizzites, Jebusites, etc.

We reply that to understand the Bible we must view it from the Bible's own standpoint, and not from the standpoint of our creeds formulated in the darker days, nor from the standpoint of our own imperfect reasoning. The Bible is consistent, beautiful, Godlike, only when viewed in its own light.

In the first place, we must remember that the Bible entirely antagonizes the theories of our creeds, which tell us that all those slaughtered Canaanites went straight to an eternity of torture, and are suffering there yet, because they did not know the true God and Jesus Christ, whom He sent to be the Savior. The Bible tells us that those people and all the people in the whole world are children of Adam, and all perishing because of the death sentence. When they die, they are not alive anywhere. They are dead. Whether they die by pestilence, or famine, or consumption, or pneumonia, or otherwise, it is all the same. They are suffering the penalty that God pronounced; namely, "Dying, thou shalt die."--Genesis 2:17, margin.

It matters not, therefore, in what way we die, or very much whether our experiences be longer or shorter. In the case of the Amalekites and other peoples of Canaan, God declared that their iniquity had come to the full. That is to say, Divine Justice determined that for them to live longer would not be to their advantage, nor to anybody's advantage. They were merely cumbering the earth.

God was using the Israelites as a typical people, through whom He was making types and shadows of coming blessings. He would give Canaan to Israel, and thus make another type of how the antitypical Israel will enter and possess the antitypical Canaan. He would make the slaughter of the people of the land to illustrate the destruction of the works of the flesh and the Devil which His people are to accomplish in themselves by fighting the good fight of faith and overcoming the evil tendencies which have become intrenched in their own flesh.

NO INJUSTICE TO THE CANAANITES

Although God is not bound by Justice to give any future life to anybody, He has arranged so to do. To this end Christ already has died for the sins of the whole world--including the Canaanites, as well as the Israelites. Aside from this Plan of redemption the whole race would have perished under the death sentence. By God's grace, however, we are not to perish, but to be recovered from the death sentence. So we read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish."--John 3:16.

As all the world came into the death condition by one man's disobedience, so all are to be rescued from death conditions by the obedience of another One, "The Man Christ Jesus, who gave Himself a Ransom for all"; "As by a man came death, by a man also comes the resurrection of the dead"; "As all in Adam die, even so all in Christ shall be made alive"--the Church the First-Fruits.--

I Corinthians 15:21,22; Revelation 20:6.

In a word, God's proposal is that Messiah's Kingdom, the members of which are now being selected from the world--the Church, the Bride--will for a thousand years, with the Redeemer, bless and uplift and restore all the nations of earth--from sin, degradation, death, the tomb.

Jesus explains that the Sodomites will be of this class to be restored by resurrection processes, and so also will, with those Canaanites, be subjects of Restitution.--Ezekiel 16:55; Mark 6:11; Acts 3:19-21.

DEAF EARS TO BE UNSTOPPED

Nobody will receive God's blessing except through faith in the Lord Jesus as the Redeemer. But the promise of God is that He as the true Light shall yet enlighten "every man that cometh into the world." The Canaanites, the Sodomites, and all the people that lived before Jesus' day must have an equal chance with others to hear the Message of God's favor--the opportunity to believe in Jesus as the Redeemer and to obey His voice.

The same will apply to all the heathen of our day, and the thousands of millions from Jesus' day until now. And the same will apply to the great mass of heathen who have lived in Christian lands, but whose eyes and ears have been holden by Satan--by false doctrines--so that they could not understand and appreciate the Message of the Love of God. The assurance of the Scriptures is that all the blind eyes shall be opened and all the deaf ears unstopped, and that the knowledge of the glory of God shall fill the whole earth.

The Church, under the Headship of Jesus, is the Spiritual Seed of Abraham, and in and through these will come the blessing of Messiah's Kingdom for a thousand years unto every nation, people, kindred and tongue.--Gal. 3:29.

All men are to be rescued from the penalty of the Adamic death. All are to have a full opportunity of knowing about the Savior and of accepting Him. With the knowledge will come responsibility. Whoever willingly and knowingly rejects the grace of God, and chooses sin in preference to righteousness, will be esteemed a wicked sinner, unworthy of everlasting life or any further favors of God. Such, the Bible says, will die the Second Death. From it there will be no redemption; for Christ shall die no more. Hence from it there will be no resurrection. As St. Paul declares, they shall be punished with everlasting destruction. (2 Thess. 1:9.) As St. Peter declares, they shall perish like natural brute beasts.--2 Peter 2:12.

The present life does not end hope for any except those who have come to a clear knowledge of God and who have chosen sin with wilful deliberation. As for other trespasses, the Bible assures us that they will all receive a just penalty: "Whatsoever a man soweth, that shall he also reap." But the horrible doctrine of eternal torment, which has been driving so many away from God and the Bible, is not a Bible teaching, but a part of what

St. Paul styles the "doctrines of devils."--I Timothy 4:1

====================

R5315 : page 283

A GOOD MAN'S SIN

--OCTOBER 26.--NUMBERS 20:1-13.--

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."--Psalm 19:14.

ISRAEL'S fortieth year after leaving Egypt was God's appointed time for them to enter the land of Canaan. Moses was in his one hundred and twentieth year, but yet quite vigorous. His sister Miriam had died previously; Aaron, his elder brother, still lived, but died the same year. For thirty-eight years the Children of Israel had resided in the wilderness, making Kadesh-Barnea their camp center, but really occupying a considerable portion of the wilderness with their flocks and herds.

It was in April of the fortieth year that, by Divine command through Moses, they assembled at Kadesh, prepared to enter into the Land of Promise. But the water supply was scant. The people and their cattle were famishing. Murmurings arose, and inquiries if it were not as well to have perished in Egypt or elsewhere as to perish there from thirst.

The burden naturally fell upon Moses, shared, however, by his brother Aaron. All leaders of honor and influence carry weighty responsibilities. Moses and Aaron in turn went to the Lord with the matter, not complainingly, but inquiringly--desiring guidance from on High--from the real Leader of Israel. Nor did they go in vain. The Lord graciously manifested Himself--"The glory of the Lord appeared unto them"--quite possibly also manifest to the people of Israel, who looked on. This glory is surmised to have been a ray of light emanating from the Mercy Seat in the Most Holy.

They were to take the rod, presumably "Aaron's rod that budded," and that was kept in the Ark in the Most Holy. That rod would be a reminder to the people of the Lord's special acceptance of Aaron as the High priest and assistant of Moses. It would be a sign to them of the Divine favor which hitherto had guided their nation, and which still would continue to guide all who would trust in the Lord and in the power of His might.

SMITING THE ROCK A SIN

The Lord particularly directed that Moses should speak to the rock, and that in response to the word waters would rush forth. On a previous occasion, about thirty-eight years before, in a similar experience near Mt. Sinai, Moses had been instructed to smite the rock; but in this case the rock was not to be smitten. Here Moses and Aaron sinned. "The meekest man in all the earth" forgot himself, and allowed a spirit somewhat akin to pride, self-sufficiency and anger to control him for the moment. Smiting the rock, he cried aloud to the people, "Ye rebels, must I bring you water out of the rock?"

The water indeed came forth, as the Lord had promised. The people indeed got the blessing needed, but one of the most illustrious men and servants of God there fell under Divine disapprobation. The Lord's decree was that neither Moses nor his brother should enter Canaan. Moses, however, was permitted to go with the people to the end of their journey, and then from Mt. Nebo to see the land across the Jordan.

This condemnation does not signify the Divine reprobation to eternal torment or to any lasting dishonor. Moses got his entire punishment then and there, before death, as do all of God's saintly ones. Whatever stripes, chastisements, punishments, of the future shall be meted out to mankind in general because of wrong doings in the present life, there are none reserved for the saints. The Apostle explains that they are chastened in the present life, that they may not come into condemnation with the world by and by.

THEY DRANK OF THE ROCK--CHRIST

St. Paul points out to us that the smiting of the rock was symbolical. As the manna, the bread from heaven, represented Jesus, so the smitten rock represented Him also. The refreshing water from the rock symbolized the blessings which flow from Christ's sacrifice. The smiting of the rock at the beginning of Israel's experience was authorized of God. It was necessary that upon Jesus should fall the rod of affliction, even unto death:

(1) "The Lord laid upon Him [the death penalty for] the iniquity of us all";

(2) "By His stripes we are healed."--Isaiah 53:5,6.

St. Paul's words are, "They did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."--I Corinthians 10:4.

Just what was symbolized by the second smiting, which God did not authorize, is not explained by St. Paul. The fact that this second smiting was punished tells us that it was wrong, and that it symbolized some improper course on the part of the professed people of God. Two suggestions come to us, either or both of which may be applicable.

(1) This second smiting, at the end of the forty years and just as the people were about to be led into the Promised Land, may symbolize a smiting of the people of God

--the Body of Christ which is the Church. A number of Scriptures appertaining to the Gospel Age give the inference that some of the saintly members of the Body of Christ in the end of this Age will be put to shame, or, perhaps, put to death--and thus enter into glory, as did the Master, when He was smitten. In His case the high priest declared that it was expedient that one should suffer, rather than that the entire Jewish people should perish as a nation.--John 11:50.

The religious rulers conspired against the Master--as they supposed, for God's glory. The suggestion has been offered that similarly, in the end of this Gospel Age, religious leaders, moved by similar motives of self-preservation, may conspire for the smiting, the injury, of some of the Lord's followers. If this be a proper interpretation of the type, it indicates that under the Divine providence blessings will flow from the wrong course, yet no greater blessing than might have come by pursuing the right course--of speaking to the rock, asking for the water, the Truth, the refreshment, instead of smiting it.

(2) The other thought, closely related to this one, is that any denial of the Redeemer on the part of His consecrated followers would signify a crucifying afresh, a putting to open shame, a smiting of the rock the second time. St. Paul explains that such a repudiation of the Word of Christ by those who have once been enlightened and have tasted of the Heavenly gift and of the powers of the world to come, etc., would mean for them an unworthiness of any place in the Heavenly Kingdom--that they would die the Second Death.--Hebrews 6:4-7.

The fact that both Moses and Aaron participated in the type, and that neither entered the land of Canaan, signifies that the very highest dignitaries and most enlightened members of the Royal Priesthood might be in danger of committing the sin typified, or pictured, in the second and unauthorized smiting of the rock. On the

contrary, those who smote the antitypical Rock the first time--those who crucified Christ--the Scriptures assure us did so ignorantly and merely fulfilled the Divine intention. "I wot, brethren, that in ignorance ye did it, as did also your rulers"; "for if they had known, they would not have crucified the Lord of glory."--Acts 3:17; I Corinthians 2:8.

LESSONS FOR SPIRITUAL LEADERS

If "the meekest man in all the earth," after long years of training and experience, made such a failure, even typically, the lesson to all spiritual leaders should be an impressive one. It says to us in inspired words, "Let him that thinketh he standeth take heed lest he fall." The Lord declares (v. 12) that the sin of Moses and Aaron was one of unbelief, "because ye believed Me not--to sanctify Me in the eyes of Israel."

It did require faith in God for Moses to smite the rock. Apparently his lack of faith was in the people. Apparently he wished to produce a dramatic effect--to impress upon them a lasting lesson, "Ye rebels, must I bring you water out of the rock by a blow from this rod?" The effect may have been dramatic. The people may have stood in awe of Moses, but all the same, that was not the best way for dealing with the matter; for it was not God's way. Better would it have been for Moses to have hidden himself--humbled himself--and to have asked water from the rock in Jehovah's name.

Class leaders, Elders, ministers in the Church of Christ, will do well to remember that the blessings which God has arranged shall flow to His people from the smitten Jesus and will come for the asking; and that they are not authorized either to smite the "rock" or to pose dramatically before the people of God as necessary to the supply of the streams of grace and Truth.

On the other hand, the Lord's people, Spiritual Israel, thirsting for grace and Truth now due, are to feel a great deal of sympathy for those who occupy teaching positions. There never was a time surely when the honesty and the faithfulness of the Lord's servants were more severely tested than now. What all need is meekness, patience, longsuffering, brotherly-kindness, love--loyalty to God--faithfulness to their Covenant.

EDOMITES, MOABITES, MIDIANITES

The various nations inhabiting the Promised Land, whose iniquity had come to the full and who were to be dispossessed by Israel, were not related to Abraham; but the Edomites, Moabites and Midianites, who dwelt to the south and the east of the Promised Land, were of blood relationship to Israel. The Midianites were children of

R5316 : page 284

Abraham by Keturah. The Moabites were children of Lot, Abraham's nephew. The Edomites were the descendants of Esau, Jacob's brother. The Divine Program was that Israel might leave these related peoples unmolested, except when they made the attack.

When the time came to enter Canaan from Kadesh, the nearest route would have been through Edom. The Israelites asked permission to cross Edom without injuring their people, and offered to make good any damage of any kind. They were refused permission, and, in harmony with the covenant between Esau and Jacob, Israel's host detoured to the south and passed through the land of Moab--the land of the children of Lot.

This detour of so vast a company through the desert was disheartening, "and the soul of the people was much discouraged." Again there came murmurings against Moses, who really represented God to them. Their murmurings were promptly punished--they were not protected from the serpents prevailing in that vicinity. The result was terrible. Many died from the serpents, until Moses made a brazen one and erected it on a pole. Throughout all the Camp went messages, directing the people to look to the brazen serpent, exercise faith and be healed of their sickness.

POINT THE SIN-BITTEN TO THE SAVIOR

Thus not only were the Natural Israelites corrected, chastened, punished, but a lasting lesson was written for the benefit of Spiritual Israelites. We see that the fiery serpent of sin has bitten our race, that we are all dying, and that only by the exercise of faith in the Crucified One can any be healed. Our mission has been during the reign of Sin and Death to point the sin-bitten to the Savior. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." "And I, if I be lifted up, will draw all men unto Me," said Jesus. --John 3:14; 12:32.

In the present time, comparatively few hear the Message, or see with the eye of faith the Crucified One. The great mass are dying in heathen darkness; only the few have had opportunity to exercise faith in Christ. Thank God, the day is nearing when He who was lifted up at Calvary, and afterward lifted up in resurrection power, will be manifested in power and great glory--"the true Light which will lighten every man which cometh into the world!" If they do not respond, the fault will be their own. (Matthew 24:30; John 1:9-11.) That glorious condition will come through Messiah's Kingdom, for which still we are praying, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

===================

R5316 : page 284

THE LONDON CONVENTION--AUGUST 1-4

THERE is necessarily a considerable difference between a Convention held in a great city and one held in a country-side. There is also a slight temperamental difference between the blended English character of America and Canada and the composite English of Great Britain; hence there is always a slight difference between the Conventions held on opposite sides of the Atlantic. But the oneness of spirit of all the dear Conventioners is manifest to everybody who has attended both. And how reasonable this is! All spirit-begotten, all children of the one Father, all patterning themselves after the same glorious Savior, these dear ones must have many wonderfully harmonious characteristics.

"By one Spirit we were all baptized into one Body."--I Corinthians 12:13.

Find the members of that one Body where we may we find them of that one Spirit. It is always beautiful. It is always separate from the world. It is always showing forth the praises of "Him who called us out of darkness into His marvelous light." It is always striving to let its light so shine before others as to glorify the Father.

The world-wide Harvest Message could have no more potent testimony than this--the oneness of spirit manifested among the members of the Body of Christ. It is gathering the wheat class to the Lord, to His Word and into sympathy with each other. Some of the wheat is more and some less ripe, but gradually the glorious sunlight of Truth is producing a ripening and separating effect. Wherever it enters it rests, abides. This is one reason, we believe, why it is so generally said on every occasion that the last Convention is the best. All of our joys, all of our spiritual blessings, are largely what we make them; or, rather, what the Lord is able to make them for us. We can be filled with His Spirit only in proportion as we become emptied of self and fully submitted to Him. We can be taught in the School of Christ only in proportion as we realize our own insufficiency and need of guidance in the ways of the Lord and submit ourselves to the Master's instruction.

R5316 : page 285

The Convention just closed has been a most interesting and profitable one. So far as we know the sentiment of all present was, "It is good to be here." Although not as abundantly furnished with able speakers as the American Conventions usually are, it was nevertheless admirably served, and a number of very able addresses were given along various lines of Bible study. Helpful thoughts and ennobling impulses were started which, it is hoped, were carried to the homes of many and then scattered further around, to the glory of the Lord and to the comfort of His people. The spiritual fellowship, which is always one of the chief features of the blessing of a Convention, seemed to be thoroughly enjoyed and participated in by all.

The total number in attendance from outside the London Tabernacle Congregation was about nine hundred, the most of these from nearby towns and cities, though some of them came from Germany, Denmark and Sweden, besides an American representation. One hundred and sixty-nine symbolized their consecration by water immersion, symbolized their immersion into Christ's death.--Romans 6:3-5.

Brother Russell arrived in good time for the beginning of the Convention, and was with it throughout.

===================

R5317 : page 285

LITERAL OR SYMBOLIC FIRE?

"But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men."--2 Peter 3:7.

WE HAVE been asked whether this prophecy may be expected to be fulfiled in some way with more or less literalness as, for instance, by electrical displays of lightning, by storms, or in connection with the zone of electrical energy which some scientists believe is approaching the earth, etc., and whether this thought, if accepted as true, would be in line with Exodus 9:23: "And the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt."

We still think that the great fire that the Lord mentions through St. Peter, Zephaniah, the Prophet David and others is to be a symbolic fire. The Prophets declare that the fire of that great Day shall burn up the wicked--root and branch. And it would seem to signify that God's Justice, indignation, will burn against every one who is wicked, and that this fire will go on all through the Millennial Age--"that Day," the thousand-year Day. It will leave of the wicked neither root nor branch.

HUMAN MIND BROADENING TO RIGHTEOUS PRINCIPLES

The fire begins in the beginning of that Day, in the great time of trouble. The fire here would seem to be of this same kind. The judgments of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness. The Lord spoke of a fire being already kindled in the Jewish nation. Trouble came upon them until their entire polity passed away--in the year A. D. 70. And so we see now that more or less there are fires burning here and there, exposing, to some extent, the evil-doers.--Isa. 26:9; Luke 12:49.

This has been going on for some time, and is to a certain extent broadening the human mind to the principles of justice and injustice. This is taking hold on business methods in a way that was never before known. We hear a great deal about the political chicanery of the present, but the world has never had so righteous, so just and equitable business arrangements as at the present time. And this is not because the people are more righteous than their forefathers, but because they are coming to see better methods of business. But present conditions will eventuate in a great time of trouble, in which the Capital element and the Labor element will each seek to burn the other up--and it will, no doubt, be a great conflagration.

The whole structure will be involved in anarchy, which, however, will be only temporary, because of the establishment of Messiah's Kingdom.

WATCH, RATHER THAN SPECULATE

As the Apostle Peter seems to imply that the "heavens" will be on fire and the "earth" also, the conflagration might possibly have its beginning in the Church. We see more or less of an excitement now amongst theologians and all classes. We see that people are more or less losing confidence in their leaders of the past, and it looks as though the "heavens" will pass away with a great deal of struggle and great commotion. Just now they are having a little diversion with special attacks on us. They do not yet have so much to do against each other, because they are all busily engaged in doing what they can against us.

All this will not interfere with the facts presented in STUDIES IN THE SCRIPTURES--re the change of Dispensations. We have the assurance from the Scriptures that Messiah's Kingdom will bring the world great blessings, and we wonder how these blessings will come. There will be a new arrangement of things in the affairs of the earth, but just what will be the nature of the physical changes, or how these will be brought about, we do not know. We are not to suppose that there will be another canopy of water to make another Deluge, for the Lord has declared that there will never be another world-wide flood.

It would be very unwise for us to speculate on anything not revealed in the Bible. We prefer to keep our eyes open and not allow our minds to specially dwell on any one theory. Our confidence is not in any one method, but in the ONE who has all power. We feel sure that all He has promised will be fulfilled. It is not necessary to decide the point in our own mind even, let alone mentioning it to others.

SIGNS OF DISPENSATIONAL CHANGES

Then it is to be borne in mind that Joel's account of the Pentecostal blessing is divided into two parts--the blessing upon the servants and handmaidens, and that upon all flesh. According to this, the servants and handmaidens of the Lord have special blessing at the present time. With the conclusion of the blessing of the servants and handmaidens comes the fulfilment of the other prophecy--the pouring out of the Spirit upon all flesh. This evidently refers to the blessing of the whole world by the Church during the thousand years. And in this connection we see that the Lord will show signs and wonders, clouds, "blood

R5318 : page 286

and fire and pillars of smoke." We have no positive knowledge that this language is symbolic. It may refer to social upheaval and combustion, political troubles, financial troubles, and also some great physical manifestations of Divine Power in connection with the time of trouble.

But all this is only suppositionary. We are expecting a change; and if this change shall be accompanied by physical disturbances, now is the time for them to be coming. For the Lord says, "They shall not hurt nor destroy in all My holy Mountain"--Kingdom. The supposition that there would be catastrophe then would be out of harmony with this prophecy. Rather, the appropriate time, if there are to be such calamities and changes, physical or electrical, would seem to be just now--just at the time when, as the Lord forewarned, there is to be "a time of trouble such as never was since there was a nation"--at the time, apparently, when the "four winds," the fallen angels, will become loose.

All of these things together will constitute the "time of trouble such as never was." And from this time of trouble, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape." Watch that ye may "escape all these things that shall come to pass, and to stand before the Son of Man."--Luke 21:36.

===================

R5316 : page 286

QUESTION ON JUSTIFICATION

QUESTION.--Have you changed your views respecting the justification of the Church, so that the presentations of STUDIES IN THE SCRIPTURES, Volume I, on this subject no longer represent your thought?

Answer.--Surely not! If we have, why would we continue to publish and circulate the Volume? "The path of the just is as the shining light, that shineth more and more unto the perfect day." So the subject of our justification is clarifying daily to many of the Lord's dear people. Features of justification not previously discerned by them are now very clear. For instance, many failed to see in the past, and some still fail to see, that justification by faith is a gradual process. Each step of faith brought us nearer to the climax.

But the climax was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord. Then our great Advocate accepted our consecrated bodies and imputed to them of His merit, absolutely justifying them in the sight of Justice--the Heavenly Father. Then it was that the Heavenly Father accepted that completely justified soul by the begetting of the Holy Spirit. Thenceforth he was a New Creature, and a son begotten to the spirit plane.

During the period of progress in faith, justification was being gradually approached, and the individual had more and more of the Divine favor. But not until the final step was taken did he become fully justified to human nature--a son on the earthly plane. And only for an instant did he there remain. Then the begetting of the Holy Spirit indicated the acceptance of the sacrifice of the perfected one, and started him as a New Creature.

TENTATIVE AND ACTUAL SONSHIP

All this is indicated in the Chart of the Ages. Plane N represents the justified condition in its various steps. Thus Abraham and others of the Old Testament times were justified before God by their faith. They were not justified to life, not justified even to sonship. They were justified to God's friendship, favor and supervisory care. After Jesus had died, risen, ascended and made application of His merit on the Church's behalf, He became the Advocate of all this class, desirous of walking in His steps in full consecration. The imputation of His merit constitutes for each one the work of justification, and this makes it possible for God to accept his sacrifice and to beget him to the new nature.

Abraham was styled God's friend, because of his faith and desire for harmony with God. So was John the Baptist, of whom we read, "The friend of the Bridegroom ...rejoiceth greatly because of the Bridegroom's voice." The term "servant" is in the Bible specially applied to those Jews who were under the Mosaic Law

R5317 : page 286

Covenant. By that Covenant they enjoyed God's care and blessing, and were permitted to be His servants. Although many of them, as well as Abraham, were friends of God, and would have been fully qualified for all the sonship privileges, nevertheless it was not possible, in harmony with the Divine arrangement, for them to be recognized as sons. For, as the Apostle explains, a "son abideth forever," and not until Christ's sacrifice had opened the way for the cancellation of sin and death, could any be received to Divine sonship.

Likewise our standing even now as sons of God is tentative. If we abide in God's love, we shall abide as His sons and be perfected in due time. But if any man draw back to wilful sin and its service, he will lose his sonship. His name will be blotted out of the Lamb's Book of Life. The Advocate with the Father would cease to recognize him. He would have no standing with the Son, and another would be permitted to take his place as a member of the Body of the Anointed.

Thus the Apostle declares, "Now are we the sons of God [in embryo], and it doth not yet appear what we shall be; but we know that, when He shall appear [our Redeemer, our Head], we shall be like Him, for we shall see Him as He is." (I John 3:2.) That is to say, our present sonship is tentative. The actual sonship will begin after we shall have passed our probationary trial. As many as shall prove acceptable by their faith and loyalty will be made sons in the fullest sense, by the glorious resurrection change. Thus we see that as none are fully received to plane N until they have gone the full length of consecration, so none will be fully received to sonship until they shall have reached plane L.

THE "BETTER RESURRECTION"

Although the Ancient Worthies, Abraham, Isaac, Jacob, Moses, the Prophets, etc. (Hebrews 11:38-40), could not be styled sons of God, and were not so named, it was not because they were not worthy of such a station and such a name. The Apostle draws our attention to this, assuring us that they "pleased God," and nothing pleases Him short of perfection of heart. The only thing which hindered their acceptance as sons was the necessity that first the Atonement blood should be presented on their behalf. In the "better resurrection" which the Ancient Worthies will experience, they will, we understand, come forth perfect men. They will be perfect as was Adam before his sin, and with minds, hearts and wills developed, exercised, tested, proved loyal to God. In that perfect condition they will be samples of what all mankind may attain by obedience during Messiah's Reign.

From the moment of their resurrection, these perfect men would have the same right to come to God as had Adam, and would be as fully entitled to be called sons of God as was Adam, except for one thing. And that is, that

R5317 : page 287

the Ancient Worthies, as well as the rest of mankind, will be in the hands of the great Mediator of the New Covenant for the thousand years of His Messianic Kingdom. And, according to the Scriptures, not until the end of that period will He deliver up the Kingdom to the Father.

Hence we understand that the Ancient Worthies will have no direct dealing with the Father as sons, and no direct recognition from Him as such, until the end of Christ's Reign, when He will deliver over to the Father all things, that He may be "all in all," and that all may be directly subject to Him. During the thousand years, however, under Christ's Mediatorial arrangements, the Ancient Worthies, perfected, and all others, in proportion to their attainment of perfection, will enjoy privileges and blessings, because they will no longer be under a reign of sin and death and of Satan, the "Prince of this World," but under the Prince of Life and His reign of Righteousness, unto Life.

===================

R5318 : page 287

ARE SUICIDES MORALLY RESPONSIBLE?

Question.--Please give the correct idea as to the end of one who commits suicide. Will he be punished for it? Or is death his punishment?

Answer.--The theory that suicides are hopelessly lost was formulated during the Dark Ages. The thought was that self-murder, being a sin committed as a last act, indicated a mind and heart out of accord with God's arrangement to the last moment of life. The thought that death ends all hope clinched the theory that eternal torment is the wages of suicide. This, we believe, is thoroughly wrong in every way. The proper view according to the Bible is this:

(1) Adam was disobedient, was sentenced to death. Thus his race was born under unfavorable conditions, mental, moral and physical; in degeneracy, some more, some less; some in very poor physical health, some of very low moral status, some with very weak mental powers. A suicide often has all three of these inducing causes as provocations to such an act. Surely he was either mentally weak or uninformed, ignorant; else he would not take his own life. His trouble, then, was weakness of mind and judgment caused by Adam's transgression. He was a sharer of Adam's penalty--the death penalty; and when he died--no matter how--he came fully under the effect of that penalty--nothing more. Eternal torment is not in any way intimated in the death penalty. "The soul that sinneth, it shall die."

(2) God had mercy upon Adam, not in the way of abrogating the decision of the Divine Court and clearing the guilty one, but in another way--by providing redemption through the death of Christ. Jesus' death, by Divine appointment, is to cover the sin of Adam--not only his original transgression and its penalty, but all the transgressions of his children, the world, which have resulted from his mental, moral and physical impairment.

(3) This provision of God includes not only mental sickness, but moral sickness and physical sickness. All mankind are redeemed by the precious blood of Christ.

(4) The redemption of the world implies its eventual release from the condemnation of death. The time Divinely appointed for the release of all is the thousand years of Christ's Reign--the Millennium. All mankind will then be liberated from the original condemnation, and will be granted a full opportunity for the recovery of all that was lost. The mentally sick, the morally sick, and the physically decrepit--all will have opportunity for a full return to human perfection.

(5) The only exceptions to this rule of restoration to Adam's original perfection will be those who during this Gospel Age--from the death of Christ to His Second Coming--are called out of the world, invited to become New Creatures in Christ, and made associates with Jesus, sharers in His exaltation to the Divine nature and in His office. These are justified (reckoned perfect) by faith in Christ's redemptive sacrifice, and then given the

opportunity to present themselves as living sacrifices.--Romans 12:1.

(6) As Christians, during this Gospel Age, might sin wilfully and thus forfeit all relationship to God and die the Second Death, so in the coming Age, during the Millennium, the world in general, after having been brought to an accurate knowledge of the Truth, may by wilful sin forfeit all relationship to God, and die the Second Death.

(7) In thus declaring that not only the sins of the Church class, but the sins of the whole world, are covered by God's arrangement through the sacrifice of Christ, we are not to be understood as meaning that the sinner is exempted from all punishment. On the contrary, each one has a responsibility for his own actions, even if he has but imperfect knowledge. His responsibility, as Jesus pointed out, is in proportion to his knowledge.

The Master declared that he that knows his Master's will, and does it not, shall be punished with many stripes--severe punishment; and he who knows less of his Master's will, and does it not, shall be punished with fewer stripes--less punishment. Sometimes those stripes, or punishments, come in the present life. With the Church class it is uniformly so. But often the punishments are not meted out in the present life; however, they will be administered justly in the life to come. So the Apostle declares, "Some men's sins are open beforehand, going before to judgment; and some they follow after."--I Timothy 5:24.

(8) Along the above lines, we would not be inclined to hope that any suicide could be a member of the glorified Church of Christ, but, at most, a part of the world--to have trial with the remainder of the world for life or death everlasting under the favorable conditions of Messiah's Kingdom. However, even upon this point we may not dogmatize, remembering that some, apparently saintly, have been permitted of the Lord to lose their reason to a greater extent than some of the world who have committed suicide.

R5326 : page 287

STILL THERE IS ROOM

Day is declining and the sun is low;
The shadows lengthen, light makes haste to go;
Room, room, still room! Oh, enter now!

The bridal hall is filling for the feast;
Pass in, pass in, and be the Bridegroom's guest.
Room, room, still room! Oh, enter now!

It fills, it fills, that hall of jubilee!
Make haste, make haste; 'tis not too full for thee.

Room, room, still room! Oh, enter now!

Pass in, pass in! That banquet is for thee;
That cup of everlasting Love is free.
Room, room, still room! Oh, enter now!

Louder and sweeter sounds the loving call--
Come, lingerer, come; enter that festal hall!
Room, room, still room! Oh, enter now!--H. Bonar

VOL. XXXIV OCTOBER 1 No. 19
A. D. 1913--A. M. 6042

CONTENTS

The Race-Course of the Age--Its "Cloud of Witnesses"...............................291
  What Constitutes Weights?.....................291
The Two Parts to Sanctification..................292
  Trials Proportionate to Strength.............294
Acceptable and Unacceptable Worship..............294
Spirit of Service Spirit of Discipleship..........295
  Humility Indispensable to God's Service.......295
A God-Fearing Bad Man............................296
  A Double-Minded Man...........................296
Consider One Another.............................298
  Let Us, Then, Judge Ourselves................298
Oblivion Not Annihilation........................299
Actual or Reckoned New Creatures?................300
  Difference Between Soul and New Creature......301
  Dual Souls--Not Dual Minds...................301
  Secret of Self-Control........................301
Acquaint Yourself With God.......................301
The Editor's Foreign Tour.........................302
Berean Questions in Scripture Studies............303

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

BROOKLYN TABERNACLE AND WASHINGTON TEMPLE

The following are Pastor Russell's appointments:

Washington Temple................................Oct. 5, 19, Nov. 2
Brooklyn Tabernacle...............................Oct. 12, 26, Nov. 9

Preaching services at 3 p.m. Evening meetings as usual.

Baptismal opportunities at Washington, October 5; at Brooklyn, October 12.

BEREAN QUESTION BOOKLETS

We have Question Booklets in stock for Volumes I., II., III., IV., and V. of STUDIES IN THE SCRIPTURES, and also for TABERNACLE SHADOWS. Price 5c. each--50c. per dozen, postpaid, brings them within the reach of all. Order freely according to your needs.

Many of the Classes find these questions very helpful. The difficulty with many Classes in the past has been that not every one has the teaching ability to draw the information of the lessons from the Class. The successful class leader has little to say except as he sums up the answer to each question after it has been discussed by the Class; or, if the question be not understood by the Class, he may often render assistance by paraphrasing it and, if possible, simplifying it.

Excellent as public preaching is we believe that the Lord's people learn more in Berean Classes than by listening to any sermon. Thought is stimulated, quickened.

==========

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 163; (2) 310; (3) 87; (4) 43; (5) 39; (6) 109; (7) 8; (8) 38; (9) 259; (10) 307; (11) 105; (12) 325; (13) 299; (14) 279; (15) 285; (16) 236; (17) 107; (18) 113; (19) 322; (20) 47; (21) 58; (22) 99; (23) 3; (24) 273; (25) 102; (26) 4; (27) 179; (28) 145; (29) 168; (30) 190.

===================

R5318 : page 291

THE RACE-COURSE OF THE AGE--ITS "CLOUD OF WITNESSES"

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."--Hebrews 12:1.

THE opening words of this text direct our minds back to the preceding context, as though St. Paul were saying, In view of the great things, accomplished by these faithful characters of the past, who manifested such faith and confidence in God that they were willing to deny themselves all earthly rights and privileges--seeing that we are thus encompassed with so great a cloud of witnesses--martyrs--let the inspiration of their example spur us to the greatest faithfulness in running our race.

The Apostle speaks of the Ancient Worthies as a "cloud of witnesses." He does not use the word witnesses in the sense in which it is used often today--in the sense of on-lookers. Originally, the word witness was used in the sense of a witness to the truth, or a martyr. Therefore, the text would seem to mean: Seeing that you have many surrounding you of those whose lives testified to the truth--martyrs, who were cut off from home privileges and from life itself--it should have a strong influence upon you. These Ancient Worthies, through the achievements of their lives, are looking down upon you.

The fact that the Ancient Worthies were even then dead need not detract from the Apostle's figure of speech. This style of expression is commonly used by us all. As an illustration, we recall that on one occasion Napoleon addressed his army saying, "My men, thirty centuries look down upon you!" While, strictly speaking, centuries cannot look down, yet in one sense of the word they can; for we can look back into the past and realize matters that are thirty centuries old and more.

The Apostle wishes us to remember that this "cloud of witnesses" is surrounding us, and that therefore we should run this race faithfully. While those noble characters will not obtain the prize for which we are running, they are, nevertheless, to have a prize. As we recall how faithfully they endured and achieved what was set before

R5319 : page 291

them, how careful we should be in running the race set before us--a race for glory, honor and immortality!

This "cloud of witnesses" continually surrounds us. The experiences of the Ancient Worthies are our experiences. At every step of our journey we find encouragement, strength, from the contemplation of their course. The Apostle, in giving us the picture of our text, indicates that we are to consider ourselves as running a race. We are to view the affairs of the present life as from a race-course.

No doubt St. Paul had before his mind the popular Grecian games of his day, especially the races. So his suggestions to those in the race for glory, honor and immortality are based upon that mental picture. As the runners in those races would strip themselves of all that was not absolutely necessary, so the Christian should lay aside all possible weights and hindrances in his course, and run with patience the race set before him.

WHAT CONSTITUTES WEIGHTS?

The weights to be cast aside might differ in different persons. One person might have inherited titles, honor, position. St. Paul himself was one of these. He was born a Roman citizen--an honor of great distinction in his day. This prerogative he laid aside when he entered the Christian race-course. He did, however, refer to his Roman citizenship when the interests of the Truth made it advantageous for him to do so. But he never tried to follow a middle course--to benefit himself and please worldly acquaintances a part of the time and then fellowship with the Lord's people at other times. One thing alone he did, as he tells us in these words: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the MARK for the Prize of the High Calling of God in Christ Jesus."--Phil. 3:13,14.

Another weight might be wealth. One possessing much money might be hindered in the race by fostering the thought that he must occupy a large house, keep many servants, and live as do others of his class, but that nevertheless he would attend the meetings of the Lord's people. Still another weight might be talent along some line. Another might be love of the approval of men, etc.

He who desires to win in the race for glory and honor eternal should lay aside all those weights and any others which he may recognize as such; otherwise he will be so handicapped that he will not run well. Some runners will be more than overcomers and will receive the prize. Others will barely be saved, because of handicaps, and will receive inferior positions.

St. Paul tells us how much he valued these earthly possessions--ambitions, honors, etc. He weighted them and compared them with the Prize of the High Calling

R5319 : page 292

of God in Christ. His judgment in regard to these earthly honors was that they are but loss and dross. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter into the Kingdom of God?" These riches are not merely of gold, but may be of honor, position, power, approbation of men, etc. All these are likely to prove a hindrance in the race upon which we have been invited to enter for the Prize.

As we look back to the faithful witnesses of the past, we find that they carried very few weights along with them. They cast their weights aside, and ran with patience the course before them.

Not all weights and hindrances are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. If he has a child on each shoulder, then he must run with them. But if one who is unmarried is thinking of engaging in this race, he will do well to consider carefully how many children he should have on each shoulder, or whether he should have a wife on his shoulders. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best. We are not trying to lay down rules.

INHERITED WEAKNESSES AND BESETTING SINS

Let us now consider that part of our text which deals with besetting sins. Another translation says the close-girding sin--the sin which wraps itself closely around us. Some sins are like a loose-flying garment, and others wrap themselves tightly about us. With these hindrances the runner is obliged to stop now and then to disengage himself, and so loses time.

We are to avoid sin in every sense of the word. No one has the right to sin. If we cannot rid ourselves entirely of our close-girding sin, we must put it off to such an extent that it will not interfere with our running. If this sin be an inherited weakness, a part of one's very nature, what then? Then he shall run in the race--not walk, not sit, but RUN, bending all his energy to win, straining every muscle, every power of his being. This is what the Apostle sets before us in our text.

The Lord has set this subject clearly before us in the Bible. The race is not an imaginary race, but a real one. It is a race that the Lord has arranged, and He has definitely stated the terms, the assistance to be expected, and the Prize at the end of the course. We thank God for the explicit information given in the Scriptures and for all the helps and encouragements of the way, as well as for this great cloud of witnesses surrounding us. And by the Lord's grace we will run with patience; for without this grace of the Holy Spirit one would soon fall out by the way, would soon lose all.

CONSTANT VIGILANCE NECESSARY

Any one might run a few steps; but when some of these find all the affairs of human life hindering them, and realize that they must drop all unnecessary weights, they begin to think that there is no use to try--the sacrifice is too great. So the Apostle encourages us to have patience; for all these trials, difficulties, etc., rightly borne, are developing character. The Lord wants true, loyal characters, established in righteousness, and these cannot be developed and demonstrated except by just such experiences as He gives His people.

The Apostle well knew the terms and conditions of the race in which he had engaged, and that it would be impossible for him to win unless he lived up to those conditions. He knew that the closest attention and most untiring vigilance would be necessary to reach the goal on time, and during the race there would be more or less uncertainty as to who would get the victory--the crown of life. In the Olympic and other Greek games it was always uncertain as to who would receive the much-coveted laurel crown.

The Christian is running a much greater race than any earthly course could ever exhibit. We know the goal toward which we run, and we have a sense of security--that if we run faithfully we shall gain the Prize of our High Calling. Ours is not a race merely to the strong, and a victory to the swift. It is a race in which each one, according to the earnestness of his effort, will be rewarded. If one runs with all his soul and strength he will surely gain the Prize. And never before was there such a race! never one so remarkable! never one so glorious as this race set before us!

===================

R5319 : page 292

THE TWO PARTS TO SANCTIFICATION

"Sanctify them through Thy Truth;
Thy Word is Truth."--John 17:17.

THE prayer recorded in the 17th chapter of St. John's Gospel was offered while our Lord was on the way from the Memorial Supper to the Garden of Gethsemane. From the prayer we learn that it was offered for the Apostles and all those who through the Word of the Lord should become His disciples, or followers.

The word sanctify has the significance of set apart, made holy. There are two parts to this work of sanctification. The first is that which we do, in the very beginning, when we set ourselves apart, with the desire to know and to do the will of God. The second is that part which comes gradually--the teachings and instructions which set before us things that we did not perceive before--certain principles of righteousness which we did not previously recognize. This is a deeper setting apart, and is done by God, inasmuch as it is done by the Father's arrangement.

This deeper meaning of sanctification is the one signified in the text. Hence, our Lord prays the Father to do this work. The disciples had left all to follow Jesus, and were set apart in the sense that they desired to know and to do the will of the Father. Our Lord prayed that the work of Divine instruction might go on in them, as it is written: "They shall all be taught of God." The Master desired that the disciples should come under Divine, providential instruction, which He indicated would come through the Word of God.

At that time the Word was not the Bible as we have it now, for the New Testament had not then been written. The Truth presented in the New Testament, however, is not God's Word in full, nor all of the Truth, but merely a portion of it. Our Lord did not pray that truth in general along different lines should be the portion of His followers, but rather that they should have knowledge of the Divine Plan and purposes.

There may be more or less truth coming into a man's life, which will awaken his mind. It may be the truth concerning chemistry, or it may be other scientific knowledge. There is truth respecting geology, truth respecting the sun, etc. These may influence the mind and lift a man somewhat from his fallen condition. But these are not the Truth, to which our Lord refers, and which is

R5320 : page 293

far more necessary than is the knowledge of the weight of the earth or the distance of the stars.

All the various truths which come to the world in general, which lead them to think, and which finally point some to their need of the Redeemer, are preparatory. But not only do these latter have such a drawing of God, but they must also set themselves apart. And these general truths, which are more or less clear, may bring the individual to the real school. These we may term a preparatory course. There must be such a preparation before the real course of the School of Christ is reached.

THE FIRST PART OF SANCTIFICATION

There is a sanctifying that takes place before the real sanctifying begins. The Lord said to the people of Israel, "Sanctify yourselves and I will sanctify you." This would be their setting of themselves apart by a certain hope. But the setting of one's self apart is one thing, and God's sanctifying him is another. Concerning the call of this Age, no man cometh unto the Father but by the Son, and no man cometh unto the Son except the Father shall previously have drawn him.

First comes the drawing of the Father through the natural mind. Man's brain is so constituted that there is a natural drawing--a desire to know the Creator. This we see manifested in the heathen, who have never known God and have never had the Bible. These people have a natural inclination or desire to worship God. Those who have this natural inclination of the brain not too much perverted by the fall, are in our Lord's providence guided to the Truth, the Light, without which no man can come to Him. Perhaps they find Jesus through a hymn or a tract or a book.

Willingness to receive God is merely the first step, as it were, in response to this natural drawing. As they come to enter the way, they learn that it is narrow, difficult, and that the "gate" is low. Of course, many are turned away. God is not seeking all. He is seeking a very special class; and therefore He is not seeking those who would be discouraged at the narrowness of the way and the lowness of the gate. These conditions are made so for the very purpose of turning such away.

Formerly, we thought that those who turned away because of the narrowness of the way and the lowness of the gate would go to eternal torment. Now we see that God is seeking a special class to do a good work--those who are seeking to do His will. Whoever does not manifest the proper degree of zeal would probably be injured if he endeavored to go on. Therefore, the Lord says, Consider the terms, count the cost, weigh the matter, before you decide to be My disciple. Then, if you decide to be My disciple, come and follow Me.

After one has become a disciple of the Lord, he comes into the condition of the class represented in our text by the word them. In this class were the twelve Apostles, the five hundred other brethren whom St. Paul mentions, and all who throughout the Gospel Age have accepted our Lord in sincerity and faithfulness of heart. To all such the prayer applies--"Sanctify them through Thy Truth; Thy Word is Truth"!

Strange to say, this which we thought to be the end of the way is but the beginning of it. Formerly we thought that to accept Jesus was all that there was to do. Our friends said, You have heard of Jesus; you have accepted Him. That is all there is of it. Now tell some others about Jesus.

But after we come to know of the Truth, we need to know more. If each of us were to cast his mind back and try to recall how much he understood at first, he would realize that he knew that he was a sinner and that if he came to Jesus the Father would set him apart. This is what St. Paul refers to when he says, "We are His workmanship, created in Christ Jesus unto good works." (Ephesians 2:10.) This setting apart the Father does through His Truth, as before pointed out.

TRUTH THAT SANCTIFIES

This sanctifying Truth is not to be viewed from the standpoint of general knowledge, for this Truth is not for the world--is not intended for them. It is for the consecrated--for those who have become God's children. It is the kind of truth that God gives His family. The Apostle Paul says that God has called us according to His purpose, that in the end He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. (Ephesians 2:7.) God has a purpose, which will be fully exhibited in future Ages in the further development of His great Plan.

God had a special purpose when He called and set apart a special class. The special Truth which does that sanctifying work is the Truth of His great Plan of the Ages. He does not make all this known at once. The revelation of His Plan has been going on for centuries. Some of these revelations have come to us through the Prophets, some through Jesus and some through the Apostles. These revelations constitute the Heavenly provision for sanctification.

It is necessary, however, that we have the Plan, and something more than the Plan also. Various other things are to be considered, although this Truth is the channel of sanctification: "Sanctify them through Thy Truth; Thy Word is Truth." If one were caring for a babe, for instance, she would think about its food, fresh air, exercise, etc. So it is with God's people. Truths are gradually opened up to their observation. Our Father leads us out into various experiences in order to have our senses exercised. Our experiences and providences cause us to think, to appreciate, to study, to inquire; and as we do so, we develop by means of these experiences and providences. We are led to consider, What does this experience mean, and what does that one teach?

While God's Word is the basis for all our instruction, yet it is not our only source of knowledge. There are various lessons to be learned through the varied experiences of life. The child that would merely receive food and then lie still--merely eating and sleeping, never having a chance to toddle around--would not know how to walk. So it is with God's child.

THE SECOND PART OF SANCTIFICATION

We see that God called us with a new call. We are to have a new nature. Ours is not to be an earthly nature. The real object and purpose of our call is to fit and prepare us to be His New Creation, superior to men and to angels. We are to be Divine channels of blessing to all creatures--angels and men--for the development of all God's Universe, including other worlds, as they come to have inhabitants. As we come to see the scope of God's Plan, we see a reason why God is giving us trials, experiences. Our Lord Jesus was to be a merciful High Priest; hence His experiences, His sufferings. And if it was necessary that our Lord Jesus, the Shepherd of the Flock, should suffer, how much more is it necessary to our perfecting that we should suffer!

We should have a great deal of trial, suffering, temptation, and, being succored in these, we should know how to succor others. Those who are faithful amongst the Lord's people now, become especially developed in character-likeness to the Master. They are privileged to become elders, that they may feed the young, that they may

R5320 : page 294

instruct the Flock, that these may grow in the fruits and graces of the Spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness--love. Therefore, the chief qualification of those who would stand as monitors amongst the Lord's people is that they be faithful, loyal, and manifest, not a lordly spirit, but a humble spirit, a spirit of service.

Sanctification is a gradual work, lasting throughout the Christian's life. It is not a point which he reaches only at death, but which he should attain soon after consecration. Consecration opens the door and gives him the standing, gives him the relationship, gives him the backing and encouragement of the Divine promises, and puts him in the way, therefore, to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the Heavenly glory. But to maintain this standing in the Body of Christ, requires that fruits shall be produced, evidences of love and devotion.

Testings will come thereafter as to the degree of faithfulness in service, and to see how much of besetments he would endure--how strong a wind of false doctrine he could stand, how much of the assaults of the flesh and of the Devil he could bear without being unsettled and driven away from the Truth.

The Scriptures tell us that the Lord knows our frame, that He will, with each temptation, provide a way of escape. We shall all be tried. If the fire becomes so hot that to go any further would destroy us, the Lord will prevent this. By and by we become stronger. Then He may give us even greater testings. So "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."

TRIALS PROPORTIONATE TO STRENGTH

A metallurgist tries his metal--proves it. He tests it, to separate the dross from it. After he has separated some of the alloy, he puts in another flux, to remove other dross; and then another flux, etc. So the Lord is taking away our dross. He does not take away all of the dross of our flesh; for it is the New Creature that is being

R5321 : page 294

perfected. As the dross in our minds becomes apparent to us, we as New Creatures will more and more co-operate with God in its elimination.

So the Lord's people are to be more and more sanctified through the Truth. The word sanctify, then, conveys the thought of making saintly, holy. Every day of our lives should make us more sanctified--more fit for God's service in the future.

It is not necessarily true that the one having the most trying experiences would have the most dross. Our Lord Jesus had more trials than any of His followers, and He was perfect. As St. Paul intimates, these trials work out for us "a far more exceeding and eternal weight of glory." And the brightness of our future will depend upon the heart-development and character-development attained now. Our Lord Jesus will have the highest position because of greatest faithfulness under trials. Some of the Lord's brethren will have high positions because of having proved faithful under great trials. These trials are to fit us for a high position, both in the present life and in that which is to come.

"Yes, in God's furnace are His children tried;
  Thrice happy they who to the end endure!
But who the fiery trial may abide?
  Who from the crucible comes forth so pure
That He whose eyes of flame look through the whole,
May see His image perfect in the soul?

"Not with an evanescent glimpse alone,
  As in that mirror, the Refiner's face;
But, stamped with Heaven's broad signet, there be shown
  Immanuel's features, full of truth and grace;
And round that seal of love this motto be--
'Not for a moment, but eternity!'"

===================

R5321 : page 294

ACCEPTABLE AND UNACCEPTABLE WORSHIP

"God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth."--John 4:24.

WORSHIP is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive. But it is possible to assume the attitude of worship, and yet not offer worship that would be acceptable to God. In His conversation with the Samaritan woman, our Lord is declaring the manner of worship which the Father would accept. One might worship and bow down, and yet not be acceptable to the Father. And so the Lord indicates here that acceptable worship is that which is offered to God in Spirit and in Truth.

Our Lord makes a distinction between worship in Spirit and worship in Truth. We might have the Truth and know a great deal about the Lord; but if we did not go to Him in Spirit--in the right attitude of heart--our worship would not be acceptable, no matter how much we might know. On the other hand, a man might be a heathen and yet have a great deal of the Spirit of worship, but he could not render acceptable worship unless he had the Truth. Take, for example, Cornelius, the centurion.

He prayed often and gave much alms to the poor, but he was a Gentile. He had the real heart intention to come near to God, but God did not accept him at that time. Why not? Because he did not have the Truth, and could not receive it until the due time for the Gentiles. But we find that when the right time came, this Gentile was the first one to receive from God the knowledge of the Truth, so that he might worship, not only in Spirit, but in Truth also. He received the assurance that his prayers were now accepted by God.

The Truth which was sent to Cornelius is the essential thing that we must all have to come near to God and be acceptable. This Truth necessary to Cornelius was that though he was a sinner, God had provided in Jesus a Redeemer, a satisfaction for sin. He learned that by becoming a follower of Jesus and seeking to do the will of God as expressed by Jesus, he would be in harmony with God's arrangement. This was the great Truth made known to Cornelius. He received the Holy Spirit, and came into the family of God.

The same principle holds good today. There are people in heathen lands who have the Spirit of worship, but they are without the Truth respecting Jesus. And this Truth must be known to the person before he can be a worshiper of God in the proper sense.

This was true also in respect to the Samaritans, to one of whom the words of our text were addressed. The Samaritans were a Gentile people, who worshiped God in Mount Gerizim, the mountain of Samaria. And they took delight in thinking that God was their God. When this woman of Samaria inquired of Jesus she said, We worship God in this mountain of Samaria, but you Jews say that the only place to worship God is in Jerusalem.

Jesus explained to her, saying in substance, Ye worship ye know not what, but we Jews have the Truth on this subject--we know what we worship. We Jews may worship God because, under the Divine Covenant made with

R5321 : page 295

our nation, we have the privilege of coming to God in prayer, and of having God hear and answer prayer. We are worshiping according to God's directions. And He might have added, Many of you have the spirit of worship, but you do not have the Truth on the subject. It would have been possible for the Samaritans to become proselyte Jews. But they did not know the necessity for this; hence they did not come in.

During the Gospel Age we, through Christ, have the privilege of becoming joint-heirs with Him. Some have thus come into God's family. If, however, we should come with this Truth, but not in the proper spirit, our prayers would not rise above our heads. It is those only who have come into proper relationship with God as children of the Father through Jesus Christ our Lord, who can worship in Spirit and in Truth. These and these only will receive the fulfilment of the exceeding great and precious promises.

===================

R5321 : page 295

THE SPIRIT OF SERVICE THE SPIRIT OF DISCIPLESHIP

"Whosoever will be chief among you,
let him be your servant."--Matt. 20:27.

PROPER aspirations are very beneficial, both to the person himself and to those with whom he comes in contact. Our Lord had an aspiration. We read of Him that He "for the joy that was set before Him, endured the cross, despising the shame." (Heb. 12:2.) There are worthy incentives; otherwise the Father would not have set one before His Son. The thought which should inspire us is that if we are faithful in the things of this present time, the Lord will make us ruler over many things. So the ardent desire to obtain these things which God has reserved for those who love Him, is laudable; for these blessings are of God.

Every New Creature has high aspirations. In fact, every one should have an ideal toward which he is striving; and having this wish to attain it indicates that there is a motive behind the desire. It is altogether proper to have incentives before the mind, and it is proper to know what kind are worthy of our efforts; otherwise wrong ones might lead us astray. In our text a most laudable aspiration is placed before us.

The Church, which is the representative of Christ, is the Body of our Lord in the flesh. And the Apostle Paul, speaking of ambitions, advised the Church that they should have the more profitable aspirations, that they might be teachers, instructors of the flock; for this is the most useful office in the Church. It is known that one gift of St. Paul's time was speaking in an unknown tongue. It was a very remarkable gift. But the Apostle pointed out that to speak in an unknown tongue was not so much to be sought after as some gift that would be useful in the Church.

We do not have these miraculous gifts in the present time, but we have the Word of God, and the desire to be able to make known the Truth of the Lord. Therefore the gift of oratory is still a desirable one. The Apostle proceeded to point out that we should desire to have the fruits of the Spirit--that they may have a controlling influence upon us.

RESPONSIBILITY UPON EACH ECCLESIA

As respects positions in the Church, the Lord indicated that He would do the setting. "Now God hath set the various members in the Body as it hath pleased Him." God ordained that there should be in the Body this setting; for instance, the service of the eye. As the eye member assists the human body, so the eye member in the Church may be very assistful to the Body of Christ. Also there are ear members, foot members, hand members and tongue members. These different members have unlike services to perform for the welfare of the whole body. The hand

R5322 : page 295

is not to say to the foot, "I have no need of thee," or vice versa.--I Corinthians 12:14-31.

If the body tries to walk on the hands, it is not the Divine order. The body should walk on the feet. So it is in a congregation. But if the congregation lays too much on the feet members, it is depriving the hand members of their use. The various members should be in the positions where they can render the most efficient service. In other words, the congregation should seek to know the service God has evidently prepared each individual to perform. They are to seek to use their best judgment, to place the right person in the right position.

We see congregations occasionally where they try to make all walk on the hands and not on the feet. That congregation loses in not putting every member into the place for which Divine Providence has especially qualified him. To do so is the responsibility of the congregation. However, if it tries to make the Body walk on the hands instead of the feet, it will learn in time, probably, to get the hands to exercise themselves in their own position, and likewise the feet in theirs; and each member will finally do the service for which he is fitted.

HUMILITY INDISPENSABLE TO GOD'S SERVICE

Not only is it to the disadvantage of the congregation for the members to be in the wrong positions, but it is also wrong for the members to try to do other services than those which they should be doing. It is not in our power to change ourselves from what we are by nature. Only Divine Power could prepare us for service in another part of the Body. Our proper attitude should be to really serve the Body of Christ, to serve the Lord. We should notice wherever there is a service to be rendered which we can do. "Do with thy might what thy hands find to do."

The difficulty with many in the Church is that they desire to do what somebody else is doing--something that they admire. They are not looking around to see what they can always do--do good unto all men, as they have opportunity, but especially unto those who are of the household of faith. They have not the proper spirit of discipleship. Therefore the injunction of our text should lead them to say to themselves, My highest ambition should be to serve the Lord acceptably, and let Him take care of the place where I may serve. Here is a little place; there is a little corner. I will try to do the thing which is needful in my position. If the Lord shall open the way, and show me something else which seems to be more important, I will take that. But I will do with my might what it is my duty to do--whether it is sweeping, or engaging a hall for a meeting. Whatever comes as an opportunity to me, that I will do.

This does not mean that we have no aspirations. The controlling impulse is to serve the Church. Here we have a laudable motive, a proper desire. But it seems that some are ambitious--seek to be chief. Our own ambition (and we believe it would also be the Spirit of the Lord) is not to help one who aspires to the chief place, into the position which he seeks. To assist him in such a course would do injury both to him and the cause. But if we find any one seeking to do with his might what his hands find to do, we may be sure that this will be approved

R5322 : page 296

of the Lord; and perhaps the Lord will later give him some more important work in recognition of his faithful service to Him.

SELF-SEEKING TO BE DEPRECATED

Each is to be content with what the Lord's Providence opens up to him. He is not to be self-seeking. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:14.) He that exalteth himself is not to be exalted by the Church; for he will not be exalted by the Lord. He that humbleth himself will be exalted, either by the vote of the congregation, or by the Lord's will.

As the matter is stated in our text, we think the Lord meant this: There will be some of you who necessarily will be recognized as chief. There are various kinds of service, and it is necessary to have a chief in connection with the services of each congregation. God has recognized this Himself. He made Jesus a Chief. He passed by Satan, who was self-seeking. He chose Jesus, and made the road very narrow to Him! But after Jesus had proved His humility, then the Father gave Him the high exaltation, gave Him the great reward promised.

The Father is seeking now those who will have the same spirit of humility, the same spirit of service, that the Lord Jesus manifested. We look at Him, and we see that, while the Father held out the condition of being chief, He also held out the condition of being servant. Jesus, we see, was the Servant of all. Therefore God exalted Him and gave Him a name above every name.

So it should be with each little congregation of the Church. It is the Lord's will that not every one who would be its chief servant should be recognized as the chief. But the Lord will recognize the one who will show himself humble-minded, as He has shown Himself to be, in doing anything for the brethren. Let such be your servant. Each should consider that the chief honor amongst you, amongst the Lord's brethren, is to be servant. And the one who is most faithful should be given the opportunity to serve. In that sense he would be your chief.

===================

R5322 : page 296

A GOD-FEARING BAD MAN

--NOVEMBER 2.--NUMBERS 22:1 TO 23:10.--

"A double-minded man is unstable
in all his ways."--James 1:8.

AFTER the Israelites had entered Canaan and were fully recognized as God's holy nation, it would appear that all dealings between God and the Gentiles were discontinued. Before that, apparently men of faith in God were more or less recognized by Him--for instance, Abraham, Job, Melchizedec and Balaam--the latter constituting the central figure of today's lesson. Balaam lived on the Euphrates River, in the country which Abraham left when he came to Canaan. He was known far and near as one whose messages either for good or for evil were sure to come to pass. In other words, he was considered an oracle.

When the king of the Moabites perceived the Israelites conquering all with whom they battled, he greatly feared them, even though they had not molested the Moabites. He conferred with the ruler of the Midianites, and then sent messages four hundred miles to the Euphrates to get Balaam to come to pronounce a curse against the Israelites. A considerable reward was offered.

The Prophet Balaam inquired of the Lord whether or not he should go on this mission. The reply was, No; Israel was blessed of the Lord, not cursed. Balaam gave the decision, and the messengers returned. Balak was all the more insistent and sent fresh messengers of higher station, intimating higher rewards. Balaam knew the mind of the Lord on the subject, but was a money-lover and somehow hoped for a chance to get some of the rewards of unrighteousness. In response to this second inquiry, whether or not he could go with the men, he obtained permission to go.

It was on this journey that Balaam was reproved by his ass. An angel of the Lord stood in the pathway, in a narrow place where the ass, seeing the angel, could not pass him. Balaam's eyes not being opened, he saw not the angel. The ass, being beaten, remonstrated. Even this miracle did not stop Balaam's money-lust. He coveted the wealth, and would do anything in his power to obtain it--merely stopping where he must.

Balaam was received by Balak, king of Moab, with honor. He directed that altars be built and sacrifices be offered to God. He would have a form of godliness, even while desiring to do contrary to the Divine will, which he already knew. The sacrifices offered, he began his prophecy, which the king hoped would be a curse, but which was really a blessing, the words being Divinely inspired. As wrote St. Peter, "Holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1:21.) The king complained that instead of a curse would come a blessing. Balaam remonstrated that he had said from the beginning that he would be powerless to utter anything except the Divine message.

The disappointed king, fearful of Israel, sought the exercise of black art in some manner against them. He took the Prophet to another viewpoint and urged the curse of at least this many of the host. Altars were built again; sacrifices were offered again. And again the hoped-for curse instead of blessing did not come. Getting desperate and angry, the king insisted that at least a portion must be cursed, and led the Prophet to another standpoint, from which a still smaller wing of the host of Israel was visible. But here again the results were blessings, not curses--for the third time.

A DOUBLE-MINDED MAN

The double-mindedness of the Prophet, Balaam, was abundantly manifested by his course, as we have examined it. He wished to be a Prophet of the Lord and to speak His Word in His Name; but he also wished riches, and the honor which would accompany them. He wished for what God's providence had not seen best to give him. Right and wrong--God's way and the way of riches --both were before him. Which would he choose with all his heart? He chose neither one. He tried to have both--to be a servant and mouthpiece of God, and to gain the rewards of an opposite course.--2 Peter 2:15,16.

Alas, how many in every age have had the Balaam spirit! Jesus warned against this spirit, saying, "Ye cannot serve God and mammon." How many have found the Master's words true! How many have found that the Lord would reject from His counsels and His fellowship those who regard iniquity in their hearts; and who, if they would not love to serve it, at least would love its rewards. Let us remember that God looketh upon the inward parts--the heart. Let us remember how it was written of Jesus: "Because Thou hast loved righteousness and hast hated iniquity, therefore God, even thy God,

R5323 : page 297

hath anointed Thee with the oil of gladness above thy fellows."--Psalm 45:7.

In God's dealings with our Redeemer, He has exemplified the principles of His righteous Government. A double-minded man is unreliable in every way--not pleasing to God, not acceptable to Him.

THE HEART WITH THE TREASURE

The Master said, "Where your treasure is, there will your heart be also." Those who set their affection chiefly upon earthly things can with difficulty avoid the snares that go with them. Balaam's only safe course was in heart loyalty to God. Knowing the mind of the Lord on the subject, he should have delighted himself therein, and should to the fullest have rejected every overture looking in an opposite direction. The nobles who took King Balak's second proposition should have been kindly, but firmly, told that the Divine will was the law of Balaam, the Prophet; that he would not for a moment consider anything to the contrary of the Divine will; that money, wealth and honors as inducements to a course of opposition to God's will would be an insult. Let us each apply this lesson in life's affairs. Let God be first in our hearts, as well as in our words and acts.

But if, overtaken in a fault, Balaam had gone so far as to start on the journey with the hope of somehow gaining the evil reward, he should have been thoroughly aroused by the incident of the ass. Even an ass knew better than to attempt to go contrary to the Higher Power. Evidently the greater reasoning power and courage of humanity above that of the brute may be used to great advantage.

We see that Balaam's heart was wrong. He still continued to be a Prophet, but was ceasing to be a holy Prophet every minute that he toyed with the tempting wealth, the reward of unrighteousness. Alas, how his mind was debased, debauched, by the love of money! While outwardly he still remained loyal to God in that he would not utter a false message, yet inwardly his harmony with God was gone. The infection, from being a mere speck of a wish for the money, spread rapidly until it swallowed up everything noble and true in the man. The rot or blight which started in his heart, like the blight at the core of a beautiful apple, spread until nothing remained but the outward form.

The professed man of God groveled in the mire of sin in his desire to obtain Balak's proffered wealth. He said to the king, The reason I am not permitted to curse Israel is that they are blessed of the Lord; but I will explain to you that the Lord's blessing is with them because they are His consecrated people, in covenant relationship with Him, seeking to obey His Law. The only way in which you could bring a curse upon Israel would be by tempting them to disobedience to God.

Guided by Balaam, King Balak communicated with the leading people of the Midianites, and urged that their wives and daughters should apparently fall in love with the Israelites, and introduce them to the sensuous religious rites practised by Midian. In proportion as they would succeed in ensnaring the Israelites into sin and idolatry, in that proportion the curse of Israel's Law would fall upon Israel. How sad it is, and yet how true, that knowledge is a dangerous thing to those who misuse it! How true it is today that none can make so successful tools of Satan as those who have some knowledge of God!

GOD PERMITTED THE LESSON

God could have hindered all those evil machinations, as He could hinder evil deeds and evil plans today. But He allowed matters to take their course, and a great lesson thus to be taught--for then as well as for now and intermediately. The scheme was successful. Some of the leading wives and daughters of the Midianites attracted some of the leading men of Israel to adultery, and to idol worship and orgies. Forthwith a plague started amongst the Israelites, according to their Covenant with God at Sinai, Ebal and Gerizim.

God's Covenant with Israel was that while they would be loyal to Him and His Law, their enemies could not prevail against them. They should be His people. They should be blessed in their every temporal interest. But if they would neglect His statutes and engage in idolatry, He would bring upon them various plagues. This course not only would punish them for their wrong doings, but serve as a lesson, a warning, to restrain them from excesses such as were common amongst the heathen.

We must remember that the death of thousands of Israelites on such occasions was the whole penalty for their sin. They did not drop into a hell of eternal torment, but merely fell asleep, to await the better Day of Messiah, the Antitype of Moses, when they will be awakened from the sleep of death and be brought to full, clear knowledge of those things which, at very most, they then enjoyed only in a typical way.

Not only did God punish the Israelites according to the terms of their Law Covenant, but He also punished the Midianites and Balaam. Under Divine direction Moses called for a thousand armed men out of each of the tribes. This army completely wiped out the Midianites as a nation, including Balaam, the Prophet, who, to secure the rewards of his nefarious advice, had evidently remained to oversee the work of iniquity.

Our glorified Redeemer, in His last message to the Church, foretold that some of His followers would imitate Balaam and, for earthly advantage, put a stumbling-block in the path of the brethren. The intimation is that the harlotry and false worship would be on a higher plane than that which stumbled Natural Israel--even as everything in this Christian Dispensation is antitypical.

BALAAM'S WONDERFUL PROPHECY

Several passages in Balaam's prophecy are very striking in their fulfilment. For instance:

"For from the top of the rocks I see him,
And from the hills I behold him;
Lo, it is a people that dwell alone
And shall not be reckoned amongst the nations."

* * *

"Blessed be every one that blesseth thee
And cursed be every one that curseth thee."

* * *

"I behold Him, but not nigh;
There shall come forth a Star out of Jacob,
And the Sceptre shall rise out of Israel.
And One out of Jacob shall have dominion."

Surely we see fulfilled the declaration that Israel shall be separate from all other nations. What other nation of that day remains a people of preserved identity?

How true the statement that those who have cursed, or injured, Israel have brought injury upon themselves! As we scan the whole field of the world, we find that every nation which has dealt harshly with Israel has received severe chastisement or blight. On the contrary, Great Britain and the United States, nations which have blessed the Jew, have in turn received great blessings.

The lines referring to Messiah's Kingdom are equally true. The Sceptre did rise out of Israel. The One who is to have the dominion of earth is of Jacob's posterity, according to the flesh. As the bright and morning Star, He is leading on to a glorious sunrise--the dawning of the Messianic Day, which is to scatter earth's night and to bring blessings instead of the curse.

===================

R5323 : page 298

CONSIDER ONE ANOTHER

--NOVEMBER 9.--ROMANS 14:7-21.--

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."--Romans 14:21--Diaglott.

THIS lesson makes, perhaps, the strongest appeal of anything in the Bible in favor of total abstinence from the use of intoxicating liquors. True, it is addressed only to Christians, as is the entire New Testament. Nevertheless, many who have not become followers of Jesus can appreciate the argument here, and to many such it will appeal

--not along the highest Christian lines, but along the lines of the Golden Rule.

To make a distinction between the Golden Rule, the acknowledged standard for all mankind, and a Christian's rule of life will be considered by many, doubtless, as a distinction without a difference. But this is not true.

R5324 : page 298

The Golden Rule, that one should do to others as he would be done by, is a simple rule of justice. All should recognize it. All should follow it, as none will dispute it.

The rule for Christian living, as taught by the Master and exemplified by Him, is far more exacting than the Golden Rule, which is applicable to all men. Those who become followers of Christ are, of course, subject to the Golden Rule, but they voluntarily place themselves under a far more stringent rule. Their Covenant with the Lord is that in the doing of His will--the doing of righteousness --they will ever stand ready to sacrifice everything, even life itself. This is what the Apostle meant when he declared that Christ pleased not Himself. Even though His will was a perfect one, He renounced His rights, privileges, liberties, that He might serve humanity, and thus lay the foundation for carrying out the Heavenly Father's glorious purposes respecting our race.

The present call of the Church is for those who have the "same mind which was also in Christ Jesus." It is a call for sacrificers. As St. Paul declares, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1.) This sacrificing is not to be done in a foolish or aimless way. We are not to sacrifice the things that are right and proper, simply that we may suffer. Right and proper things we may enjoy, except as God shall open our eyes to see privileges and opportunities for self-denial which would enable us to forward His cause, and to minister grace and truth to those for whom Christ died.

"NONE OF US LIVETH TO HIMSELF"

Let us first consider our lesson from the standpoint of the consecrated people of God, and afterwards from the standpoint of others who love righteousness, but who have not, as yet, joined the Lord and His faithful, self-sacrificing band of followers.

As for the world, they do live to themselves and die to themselves. That is to say, their own personal interests stand first with them. Only to Christ and the Church could these words apply; for none others than these have entered into such a Covenant of self-renunciation, giving up the present with all of its privileges and interests in exchange for a promise of a spiritual life hereafter, in the resurrection.

All these, by the terms of their Covenant, are to live unto the Lord--to do His will and not their own will, to serve Him and not to serve self, to lay down their lives in fighting a good fight against sin. All these, when they die, will be dying unto the Lord, in the sense that they are counted as members of the Body of Christ, every member of which must die to the flesh before the entire Body complete can be glorified beyond the veil. To these, therefore, apply the words, "Whether we live or die, we are the Lord's."

This being true, the Christian is to have no will of his own as respects his living or his dying, or any of his affairs. Everything is to be fully committed and submitted to the great Head of the Church. Christ's death on behalf of all is efficacious, not only for the dead, but also for the living. All who recognize Him, and are fully consecrated to His service, trust Him fully, in life and in death.

The Apostle proceeds to show that we who constitute the Church which is the Body of Christ are not judges one of another, that all judgment is vested in the Head, the Redeemer of all. Each one now accepted as a member of the Church must ultimately stand the inspection of the Head of the Church; for our present membership in His Body is a probationary one. Loyalty, faithfulness to the Head of the Church now, will bring to us eventually membership in His glorious Body, the Church beyond the veil--His joint-heirs in the Kingdom--His Bride.

The Apostle's argument, then, is that we should avoid condemning one another, and content ourselves with encouraging each other in the good way. Since it is written that every knee shall bow and every tongue confess to God, this proves that our final accounting as members of the Church of Christ will be to God, or to our Lord Jesus as His Representative.

LET US, THEN, JUDGE OURSELVES

The Apostle's argument also is that, instead of judging, condemning, fellow-members of the consecrated Body, we should be full of sympathy for them. We should realize that we do not know thoroughly their trials, their difficulties, their environments, their heredities. This should make us very sympathetic towards all the brethren. Our keen sense of justice, our love of righteousness, our hatred of iniquity, should find its principal exercise in self-criticism, and in watchfulness not to do anything that would stumble a brother--not to do anything that would discourage a brother or cause him to fall away from the faith and the works which the Lord requires.

What a wonderful lesson is this in battling against self, rather than against enemies! How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others! How the Lord warned His people against such an attitude saying, "With what [soever kind of] judgment ye judge [a brother], ye shall be judged" [yourself of the Lord].--Matthew 7:2.

If you are hypercritical and wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that recognition on your part will make it proper for the Lord to measure you by that high standard. If we could but remember this--that the merciful will obtain mercy--how glad we all would be to be extremely merciful to others, extremely lenient in our judgments and reproofs, hoping that the Lord would be correspondingly lenient with us!--James 2:13.

The Lord is not in this establishing a low standard, and wishing His people to think lightly of their own weaknesses and failures, and those of others. He is, on the contrary, setting up a high standard of love, sympathy, and kindness. Love is the principal thing, in God's sight. Whoever, therefore, has love and sympathy most highly developed, the Lord may well esteem as highly developed along the lines most essential in His sight, most essential for a place in His Mediatorial Kingdom.

NOTHING UNCLEAN OF ITSELF

"I know and am persuaded of the Lord Jesus, that

nothing is unclean [unholy] of itself," writes the Apostle. The Apostle is referring not to filthiness of clothing or person, but to foods which were to the Jew made improper, ceremonially unclean. In other words, while the Jew was forbidden the use of swine, rabbits, oysters, etc., it was not that these foods would make him actually impure or evil in God's sight, but that the restrictions were imposed as tests of his loyalty and obedience to God, just as the forbidden fruit of Eden was thereafter unclean to Adam and Eve.

The Apostle's argument is that to the Jew who died to all hope of attaining eternal life through keeping the Law Covenant, and who became united to Christ, the restrictions of the Law Covenant would no longer be binding. And, of course, to the Gentile, who never was under the Law Covenant, its restrictions would have no application when he accepted Christ.

Having stated this broad ground, the Apostle admits that if any man had his reasoning faculties so twisted on the subject that he thought himself under obligations, he would be responsible according to his mind or judgment on the subject. If, for instance, a Christian thought that he was obliged to avoid eating pork, that thought in his mind would constitute an obligation; for for him to violate his conscience would mean that he had willingly, knowingly, committed sin; for he would be wrong in doing what he thought was wrong, however harmless the matter might be in itself.

But now comes the final argument: Anybody realizing his own liberty, as the Apostle did, might eat freely, according to his convenience, without any reproof from his conscience or in the sight of God. But the brother still in the dark respecting his liberty should have consideration --should not be urged to violate his conscience. Rather, the brother of enlightened mind should yield to the other, and abstain from using his liberty, lest he should tempt his brother to violate his conscience.

This question of eating ceremonially unclean meat, or meat theoretically unclean because it had been first waved before an idol, is a question which no longer is a live issue among Christians; for general intelligence on the subject has gained the mastery everywhere.

The special application of this lesson to Christians is along a still different line. For instance, suppose that one brother had from childhood been accustomed to drinking beer, ale, etc., and that in his estimation it did him no injury. But suppose a number of brethren, less strong than he, physically and mentally, could not touch intoxicants without harming themselves; and suppose that the example of the drinking brother would continue to be a temptation to the others. What should be his course?

The argument of the Apostle would seem to be that the brother who is strong, mentally, morally and physically, should gladly abstain from anything that would stumble his brother, or anybody else upon whom he exercised an influence. "Destroy not him with thy meat, for whom Christ died." (Romans 14:15.) If Christ loved the world so much as to leave His Heavenly riches and glory to die for sinners, should not we, in proportion as we have His Spirit, be glad to lay down our lives for the brethren, as the Apostle elsewhere exhorts us? And

if so, should we not be much more ready to abstain from the use of comparatively trifling liberties for the sake of our weaker brother, for whom Christ died? This is a strong argument. Who can deny it?

"Let not then your good be evil spoken of." Your knowledge, your appreciation, of your liberties is a good thing, a desirable thing; nevertheless, you should so govern your exercise of that liberty that none will misunderstand it, and think you an evil-doer. Rather restrain yourself of your liberties, preserve others from the temptation too strong for them, and increase your own influence by faithfully abstaining from everything that might appear to be an evil in the sight of others, however right it might be in your own sight, and however correct your own judgment of the Divine Law on the subject might be.

"NOT MEAT AND DRINK"

The Apostle adds another argument (v.17). He remarks, For the advantages connected with our membership in the embryo Kingdom of God consist not in the greater privileges and liberties we have in eating and drinking, but consist rather in the righteousness and peace and joy in the Holy Spirit which are ours because we are probationary members of this Kingdom Class. He who thus serves Christ is well pleasing to God and is approved of men. "Let us, therefore, follow after the things which make for peace and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; but evil for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

The application of the Golden Rule on the part of the world would seem to be a settlement of many questions of the present time. Do unto others weaker than yourself, in precept and example, what you would have them do for you in precept and example, if you were the weaker and they the stronger.

===================

R5327 : page 299

OBLIVION NOT ANNIHILATION

Question.--Is it correct to speak of the condition in Hades as being a condition of oblivion, or of annihilation?

Answer.--The word annihilation would be a very improper one to use in respect to the condition of a man in death, except it be the Second Death. The thought connected with annihilation is that of being absolutely wiped out of existence. Hence annihilation would be an improper term in respect to the Hadean condition. The word oblivion is not the same as annihilation. Oblivion means the condition of absolute unconsciousness; for instance, when a man falls into a sound sleep he goes into oblivion. He might say, I was wholly oblivious for an hour. He was ignorant of the things taking place.

It is well for us, so far as possible, especially in speaking along the lines of the Bible, to use the right term, to avoid any possible confusion. The Bible is written in very good form. Our Common Version contains very beautiful language. It is a marvel in the purity of its English. We do well to keep ourselves within the terms of the Bible and to use the language which the Bible uses, and thus we shall not be in danger of misunderstanding or of being misunderstood. And if any one thinks we have not a wide enough range, we shall know at least that we are avoiding misunderstanding and misrepresentation of the Word of the Lord. In the case of Hades, Sheol, these words are not in the Common Version Bible, but they have been brought into the English language during the past few decades. Therefore it is proper that we should use these words, because they have become naturalized --common words.

Question.--What would be the difference between the expressions used in the Old Testament: "They shall be as though they had not been," and "They shall be utterly destroyed," and the word annihilation?

Answer.--We would understand them to have the same meaning. These Scriptures have reference to the Second Death only. They might be used as showing what the first death would have been, had there been no redemption from it. But God's proposition was otherwise from the beginning; and the Redemption-price has been given. But the expression, "They shall be as though they had not been," is used in connection with certain systems of the present time, which shall utterly fall, shall go down completely. The same expression might be applicable to humanity. Those who sin wilfully now and die the Second Death, and those who will sin wilfully during the Millennium and die the Second Death--these will be blotted out of existence, annihilated.

But to use any of these terms in respect to the first death is a mistake. The most we can say is, that as it is with the brute, so would it be with man, if God had not provided something better. God assured our first parents that the Seed of the woman should bruise the serpent's head. Thus early He gave a vague promise of a future redemption. There is no recovery from annihilation; it is the end of all hope.

===================

R5325 : page 300

ARE WE ACTUAL OR RECKONED NEW CREATURES?

"If any man be in Christ, he is a New Creature;
old things are passed away; behold, all things
are become new."--2 Corinthians 5:17.

OUR information on this subject of the New Creature comes from the Word of God. It is the Spirit of the Truth that bears the witness. "If any one be in Christ, he is a New Creation; the old things have passed away; behold! they have become new." [Diaglott Translation.] Apparently, then, if old things have passed away from us, and we are New Creatures in Christ, we are now receiving the blessings. There is nothing said about being reckonedly New Creatures. The change is actual, bona-fide. When God accepts the human will, He does not hold the New Creature responsible for any of the deeds done previous to consecration. The whole account is a new one.

We are New Creatures in the sense that God has begotten us of the Holy Spirit. God has given us Heavenly promises instead of earthly promises. We are no longer striving to see whether we can attain a higher position in the world. We have new ambitions. Our aim is to live pleasing to God. And in every way this change of sentiment indicates a transformation of mind.

Transformation means to form over again, across, different, in an opposite way. So we have been changed by reason of this change of our will. God has made us the promise that, if we make this change, or transformation, He will no longer count sin to us, that we shall have standing henceforth no longer as sinners, but as holy ones. The world does not know that we are children of God. They do not realize how fully we have given up the earthly hopes and are seeking a different prize from that which the world seeks.

The fact that this change is merely in the mind and not in the body does not alter this matter at all. According to science, every seven years a complete change takes place in our bodies, the new matter coming on as the old matter sloughs off. But one is not a new man because his body has changed. If this were so, we would have had several changes by this time. So far as the mind is concerned, personality is not changed. If we had lost a hand, we would still be the same personality; or if we were to lose a hand and a foot, the loss would not change our personality.

Our personality would not change in this event, because the personality is the mind, the ego. And so when the ego, the mind, is changed, that New Creature is distinctly separated from the other. The fact that it does not yet have a spirit body does not matter. The New Creature is the New Creature, only now he is the New Creature under adverse conditions; whereas by and by he will be the New Creature who has entered into that condition which God has promised--the Divine nature and everlasting joy--and in which he will abide forever.

OUR STANDING FROM GOD'S VIEWPOINT

We are now spirit beings in human bodies. The Apostle says, "If ye then be risen with Christ, seek those things which are above." It is not the body that is risen, but the New Creature. It was not the New Creature that died, but the old creature. It is not the life of the old creature that "is hid with Christ in God" (Colossians 3:3), but the life of the New Creature. The Apostle declares, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." He says also that we are not only to reckon ourselves dead, but to reckon ourselves as though we had been raised from the dead. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord!"--Romans 6:11.

The body is not the New Creature, but it belongs to the New Creature. It is the servant of the New Creature. The New Creature is the only one that God recognizes at all; for He knows us not after the flesh. And we should live in the Spirit, and view ourselves and all of our affairs from this standpoint. We should "walk not after the flesh, but after the Spirit." (Romans 8:4.) Our viewpoint should be this: As New Creatures, we merely inhabit these bodies for awhile.

These bodies are our slaves and we are to use them as our slaves. The environment is unfavorable for the New Creature at the present time. But it is the New Creature that God is looking at. "If any man be in Christ, he is a New Creation; the old things have passed away; behold, they have become new." If he now fails to make good his consecration, fails to be an overcomer, he will have no resurrection; for all his earthly rights have been abrogated.

"Ye are not in the flesh, but in the Spirit." We do, as New Creatures, have the fleshly bodies. But the flesh is not we; that is, not our kind, not our nature. It is only as the New Creature that we can inherit the Promise. Jesus was put to death in the flesh; that is to say, He sacrificed the flesh--He gave up His claim on the flesh at His consecration. And it was on the basis of His giving up His rights that the Father begat Him to the new nature. Therefore He said, My will is to do My Father's will. The Cup that My Father hath poured for Me, I will drink!--John 18:11.

Jesus would not stand for His earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. In the type, the high priest slew the bullock, which represented the Man Jesus. Our Lord gave up His life completely--His human life.

R5325 : page 301

The High Priest was another person. He went inside and ministered in the Holy while His human nature was sacrificed upon the altar, and His body burned outside the camp, but in sight of the camp.

DIFFERENCE BETWEEN SOUL AND NEW CREATURE

Every New Creature is a soul. The word soul is used in the Scriptures, in a very broad manner indeed, as signifying any sentient being, any being that has sensibility, intelligence. A fish has intelligence; therefore the Bible describes a fish as being a soul (See Genesis 1:20, margin). A dog, a cow, a horse, is each a soul. An angel is a soul, or being. God is a soul, or being--the Bible says so. The Scriptures say that "If any man draw back, My soul shall have no pleasure in him" (Hebrews 10:38) --this means God's soul.

This broad use of the word, therefore, in connection with any kind of sentient being, assures us that as New Creatures all of us are souls--intelligent beings. We might be understood to be double souls in the sense that we were human souls to begin with, but that God has through Christ made a special arrangement for us whereby we are begotten again to be New Creatures. This begettal is of the mind; and only in this way are we New Creatures now.

This New Creature is not yet perfected. This new soul has not yet reached that condition which God intends that it shall have. The Apostle tells us that we have this treasure of the new mind in the old body--the earthen vessel. The new mind must do the Father's will, irrespective of the will of the body, or of the friends of the body, and what they might desire it to do. The new mind is to do God's will under all circumstances.

A spirit-begotten child of God may speak of himself as already possessing eternal life, which he does possess by faith. But the New Creature, the new soul, is not yet

R5326 : page 301

completed. God's promise is that when this new soul shall have been completed, we shall have a body like Christ. We shall be like Him. We shall see Him as He is and share His glory. We shall be souls on the Divine plane, whereas formerly we were souls on the human plane; now we are reckoned as in the transitional state.

DUAL SOULS--NOT DUAL MINDS

When we speak of being dual souls, we do not mean that we are dual-minded; for that would be a reprehensible condition. We are single-minded. Our duality consists in the fact that we have the mind of one nature and the body of another. A perfect soul results from the union of life-principle with an organism. It is thus with a fish, a dog, a horse. There is an organism, and there is vitality, a spark of life, before there can be a soul. The Lord's people were human souls, or had the powers common to all mankind, to begin with. Then they were begotten again. And the new will, the new mind, has at present an organism not adapted to its needs.

In the resurrection the New Creature will have an organism fully adapted to its requirements. But now it is a soul that is neither perfect in the flesh nor perfect on the spirit plane. And since the nature goes properly with the mind, the will, therefore the flesh is counted as being that of the New Creature, and the New Creature is held responsible for this flesh.

The Apostle suggests to us that not only our old minds, or wills, are dead, and that we reckon also our bodies dead, but that we go further, and reckon our bodies quickened, or made alive, from their dead and sin-disposed condition, that they may be fully our servants as New Creatures, that they may serve our purposes--"quickened by the Spirit of God that dwelleth in you." That is to say, so long as the indwelling power of the Holy Spirit is ruling in our hearts and minds, it controls and energizes the physical body.

THE SECRET OF SELF-CONTROL

God deals with us as New Creatures from the time we are begotten of the Holy Spirit. He has no dealings with the flesh. The flesh is under condemnation. God dealt with the flesh of Father Adam, condemning it to destruction. Then He provided a way in Christ by which the race may be rescued from destruction. The Church's relationship to God is purely as New Creatures. From the time, then, that we become New Creatures, accepted of God, He takes these mortal bodies of ours, which are consecrated to His service, as a part of the New Creature. So if we suffer, it is the New Creature that suffers. And in this sense God takes cognizance of our flesh from the time of our consecration. "Precious in the sight of the Lord is the death of His saints."

Because our human bodies are vehicles for His service, God takes note of them. In proportion as we become strong in the Spirit of the Lord, we have the power to make the mortal body do what the new mind wills. But we are weak in ourselves. We cannot properly control our mortal bodies. God, therefore, gives us of His Truth. And the more we receive of the Truth, of the Spirit, the more fully sanctified we should be, the more fully in harmony with the Father's will, and the greater control we should have of our mortal bodies.

===================

R5326 : page 301

ACQUAINT YOURSELF WITH GOD

"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."--Heb. 5:14.

IN THIS text the Apostle uses a well-known physical truth to illustrate an important spiritual truth. As human babes would be choked or have their digestion ruined by the stronger kinds of food which they could when older use to advantage, so, as the Apostle says, spiritual babes have need of the simpler truths, that they may grow thereby and develop character, as well as learn to appreciate the Divine Plan. That strong meat belongs to them that are of full age is an unquestionable fact. Adults may exercise discretion as to which foods would be expedient for their use--which would be palatable, which would be productive of the best results--that they may choose wisely. We all find that certain foods that agree with one do not agree with another. The food that is palatable to one would not be palatable to another.

In proportion as one appreciates and uses the food that is best for him, he will find development and gain strength. So with those in Christ. There is such abundance spread on the table of the Lord that when we come to the table each may find the food adapted to his particular need at the time. Some may need faith; some, patience, some perseverance, etc. As each one comes to a considerable development in Christian knowledge and Christian experience, he should be able to determine which features of the Word of Truth are necessary for the supplying of the deficiencies of his own character. At the beginning of his Christian experience one is unable to discern clearly good and evil. A childish mind might misinterpret Scripture, or might combine texts so as to

arrive at erroneous conclusions, separating them from their respective contexts. But a mature mind would see that such putting together of Scriptures would do harm.

DEFICIENT APPRECIATION OF GOOD AND EVIL

Some Christian people stumble over Bible Truths, and make evil out of them. For instance, our good Brother Calvin evidently did not have a sufficiently clear appreciation of good and evil. As a result, instead of getting good out of the doctrine of the Election of the Church, he brought out of it a very evil doctrine, namely, that all those who are not elected are damned. His new mind was not sufficiently developed to rightly divide the Word of Truth. (2 Timothy 2:15.) Any one who appreciates God's character sufficiently would have known, in spite of wrong teachings, that God would not deliberately doom our race to eternal torture before they were created.

Many people of today have not their senses sufficiently exercised by reason of use. They charge the Almighty with something that no human being would even think of doing. This expression, "have their senses exercised," does not refer merely to minds, but includes the heart also. Brother Calvin had a very able mind, apparently; but the thing lacking was a proper heart-fellowship with the Lord; for if he had known the character of the Lord, he would have known that the doctrine of everlasting torture was contrary to every element of the Divine character. --See Jeremiah 7:31; 19:5.

So far as we can judge, Brother Wesley must have been considerably developed along the line of spiritual appreciation of the Lord's character. We doubt whether Wesley was any more logical than Calvin--perhaps less so--but evidently he was in heart-harmony with God. Wesley very properly concluded that it would be impossible for God to make any such plan as that set forth by Calvin. In our own cases, we know that we might have a surface knowledge, and yet not have this spiritual development --the heart knowledge of God. We are to seek not only to have an intellectual knowledge of the Bible, or a familiarity with the words of the Bible, but also to appreciate the sentiment, the spirit, that lies behind the words--the character of our Heavenly Father and our Lord Jesus Christ--the spirit that They are of, and that we also would be of.

DEEP STUDY PROFITABLE

When the people of our day speak of Bible study, they very rarely mean a study and appreciation of the deeper spiritual truths there presented. Rather, they seem to be content with a study of the geography, the history, the psychology, etc. As we see these conditions, we are forced

R5327 : page 302

to the conclusion that the majority of Christian people of today, just as in the Apostles' day, have need that some one teach them again what are the first principles of the doctrine of Christ.

The Apostle Peter (I Peter 2:2) says also, along the same line, "Desire the sincere milk of the Word, that ye may grow thereby." We all have need of the simple things. But the spiritual babe that does not grow will never reach manhood's estate. He will never be a king and priest. We need a real acquaintance with God. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent!--not merely know about God, and know about Jesus Christ, but that they might know Them in the sense of being personally acquainted with Them--know Them by having the same Holy Spirit, and growing therein--know them by a study of "the deep things of God."

===================

R5327 : page 302

THE EDITOR'S FOREIGN TOUR

(CONCLUDED.)

THE evening following the close of the London Convention found us at Plymouth, where we had the pleasure of addressing an assemblage of eleven hundred, who manifested deep interest in the Message.

The next evening (Wednesday, August 6) we were at Exeter, and addressed an audience numbering about six hundred and fifty. Of these, seventy-two handed in their addresses for further literature, and otherwise manifested an interest in the Gospel of the Kingdom.

Next came Cheltenham (Thursday, August 7), eight hundred being present at the public meeting, seventy-four of whom gave their addresses for additional literature along the lines of our discourse.

The following Sunday (August 10) found us again with the London Tabernacle Congregation, morning and evening. The attendance was good and the interest deep, as usual. No attempt was made to reach the public, as the capacity of the Tabernacle is only about twelve hundred. During this trip abroad the efforts for the public were in the smaller cities.

Lincoln was our next appointment for a public service. A large auditorium had been secured, and the number present was estimated at fifteen hundred. Of these, one hundred and sixty-eight handed in their addresses for further literature.

Next came Hull, where the public meeting drew out one thousand, of whom one hundred and seventy-nine left their addresses for further reading matter.

On Wednesday evening, August 13, a public meeting was held at Wakefield, the attendance being estimated at nine hundred. Seventy-eight gave their addresses for further literature.

Next came York, Thursday, August 14--attendance fifteen hundred; addresses for further literature, two hundred and seventy-two.

Friday, August 15, we visited Tunbridge Wells. There we were greeted by an audience of six hundred, seventy-four of whom handed in their addresses after meeting, requesting further literature.

Sunday, August 17, we again had the pleasure of meeting the London Congregation at the Tabernacle, and again had two enjoyable services, breaking to them, to the best of our ability, the Bread of Life.

Monday, August 18, found us at Walsall. Here a public gathering to the number of nine hundred and fifty gave earnest heed to the Message of the Kingdom. One hundred and forty-one of the audience gave their addresses after the service for further literature.

Chester was next on the list, Tuesday, August 19. The hall was small; but about five hundred were present, one hundred of whom left their addresses for literature.

Blackburn came next, August 20--a larger hall, eleven hundred present, and one hundred and ninety-six addresses given in for further literature.

Bolton came next, the splendid Town Hall of which was secured. A deeply interested and intelligent audience of sixteen hundred were present. Of these, four hundred and twelve left their addresses and requests for further literature.

We visited Preston Friday, August 22. Again we had a good hall and an attentive audience of fifteen hundred,

R5327 : page 303

four hundred and fourteen addresses being left, requesting further literature.

The Glasgow Three-Days' Convention opened August 23. It was a fine crowd, numbering about eight hundred to nine hundred--chiefly from Scotland, with visitors also from Ireland and England. We always enjoy our visits to Glasgow. Our Scotch brethren and sisters manifest a warmth and zeal of Christian love, which is impressive and inspiring. We addressed the Convention four times on things pertaining to the Kingdom--how we shall make our calling and election sure to a share therein; also respecting the value of Bible Study as an aid to character-building, etc., etc.

The Sunday evening meeting at Glasgow was for the public. St. Andrews Hall, the largest in the city, had been obtained. It is said to seat forty-five hundred. Every seat was taken and some stood. In a nearby hall an overflow meeting, addressed by Brother Hemery, had an attendance of about nine hundred. The amount of interest may be judged to some extent by the fact that seven hundred and fifty-nine addresses were handed in at the larger meeting and sixty-nine at the overflow meeting.

Following the Glasgow Convention, we visited Sterling, there addressing an audience estimated at one thousand. Two hundred and two requests for literature were handed in.

Next came Coatbridge, with an audience of about one thousand, and one hundred and seventy-eight requests for literature--Wednesday, August 27.

R5328 : page 303

Thursday, August 28, found us at Kilmarnock, with twelve hundred in attendance and one hundred and eighty-two requests for literature.

Southport was reached on Friday, August 29. The small hall available was crowded, some standing, about six hundred in all. We left on the night train for Paris, failing to learn the number of requests for literature.

Sunday, August 31, found us in Paris, France. Here we met the little Convention of about seventy earnest, zealous brethren and sisters, some of whom had come as much as a thousand kilometers--from Belgium, Switzerland, Germany, and various parts of France. They represented little classes of Bible Students, and were full of the same loving zeal manifested amongst other nationalities.

The intelligent interest of these dear friends was manifest in their faces and manner and in their testimonies, although we were not able to understand the latter, except with our eyes. We addressed the little Convention through one of the brethren, who acted as interpreter. Altogether we greatly enjoyed the Paris Convention. No public service was arranged for.

We arrived back in London September 2, attended to some affairs connected with the work there, and left for Liverpool on the 3d, embarking the same day on the steamship "Tunisian."

We had a pleasant homeward voyage, with good opportunities for literary work, reaching Brooklyn on Friday morning, September 12.

====================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study XVI.

THE PRESENT INHERITANCE OF THE NEW CREATION

NOVEMBER 2

Read p. 671, par. 2, to p. 674, par. 4.

(21) What circumstances gave rise to this desire of St. Paul? P. 671, par. 2, 3.

(22) What alternative is suggested, if we refuse the foregoing explanation? P. 672, par. 1, 2, 3.

"OUR EARTHLY HOUSE" AND "OUR HOUSE FROM HEAVEN"

(23) To whom is the Apostle writing in 2 Cor. 5:1-10, and what does he mean by "our earthly house"? P. 673, par. 1.

(24) Why does the New Creature groan in this earthly tabernacle, and does it desire to be "unclothed"? P. 673, par. 2, 3.

(25) What is the "earnest of the Spirit," mentioned in 2 Cor. 5:5? And why are we "always confident," as expressed in verses 6 to 9? P. 674, par. 1 to 3.

(26) To what end, therefore, are we striving? P. 674, par. 4.

NOVEMBER 9

Read p. 675, par. 1, to p. 677, par. 2.

(27) What is the significance of 2 Cor. 5:10, and when must we "all appear before the judgment seat of Christ"? P. 675, par. 1.

(28) Do all mankind have a duality of nature? What other Scriptures refer to the New Creation as having an outward man that perisheth, and an inward man being renewed day by day? P. 675, par. 2.

THE TRANSFIGURATION SCENE

(29) How and when was fulfilled the Lord's promise to His disciples that some of them should not taste death until they had seen the Son of Man coming in His Kingdom? P. 675, par. 3; P. 676, par. 1.

(30) Was the Transfiguration scene an actual occurrence? How do we know that Moses and Elias could not have personally appeared on the Mount? P. 676, par. 2, 3.

(31) Explain the significance of this "vision." P. 677, par. 1, 2.

NOVEMBER 16

Read p. 677, par. 3, to p. 680, par. 1.

PRESENT JOYS OF THE NEW CREATION

(32) How does consecration unto death appear to those outside the household of faith, and to the consecrated, respectively? P. 677, par. 3.

(33) Upon what do the present joys of the New Creation depend? P. 678, par. 1.

"ASK AND YE SHALL RECEIVE, THAT YOUR JOY MAY BE FULL"

(34) What is the relation between prayer and the perpetuation of our present joys? And what is the object of proper prayer? P. 679, par. 1.

(35) What suggestions with regard to prayer were given by our Lord Jesus as recorded in Matt. 6:7,8,25-34, and why did He so admonish His disciples? P. 679, par. 2.

(36) What are the two most important conditions of acceptable prayer? (John 15:7.) P. 679, par. 3; P. 680, par. 1.

NOVEMBER 23

Read p. 680, par. 2, to p. 682, par. 1.

(37) Does the world in general have access to the Throne of Heavenly grace? P. 680, par. 2.

(38) What was the position of Cornelius, and how does his experience illustrate the necessary steps to be taken by every person before he can use the privilege of prayer-communion? P. 681, par. 1.

(39) How does the Apostle Paul express this same thought in Hebrews 10:17-22? P. 681, par. 2.

(40) To what extent do the simply justified members of the "Household of Faith" enjoy the privilege of prayer? P. 681, par. 3.

(41) How shall members of the "Household of Faith" be admonished as respects their limited privileges of prayer and the greater privileges possible to them? P. 682, par. 1.

NOVEMBER 30

Read p. 683, par. 1, to p. 685, par. 2.

(42) Is it proper to recognize a distinction between the merely justified and the consecrated, and between believers and unbelievers? P. 683, par. 1.

(43) What would be the special advantage to these classes, if such distinctions were clearly recognized? P. 683, par. 2. P. 684, par. 1.

(44) What privileges of prayer belong to the children of believers? P. 684, par. 2.

(45) What is the one thing for which all the consecrated should specially pray? Quote Scriptural authority for your reply. P. 685, par. 1.

(46) Summarizing, in what manner and for what things should we pray in order that we should not "ask amiss"? P. 685, par. 2.

===================

VOL. XXXIV   OCTOBER 15   No. 20
A. D. 1913--A. M. 6042

CONTENTS

Resume of the Ending of the Times of the Gentiles................................307
  Noah's Day Similar to the Present Day.........307
  "Strong Man" Must Be Put Out.................308
  Church Glorified Before Lease Expires.........308
  The Present Outlook...........................308
Good Courage Required for Overcoming.............309
  Different Kinds of Courage....................309
  Courage Proportionate to Faith................310
Test of the Apostles and Its Lesson..............311
  Trial and Victory in Gethsemane..............311
Patience a Cardinal Grace of Character...........312
  Purpose of Our Testing........................313
Fervency of Spirit Necessary to Overcoming.................................314
  Who Shall Be Able to Stand?...................314
God Buried Moses, His Servant.....................315
Israel Under a New Leader.........................317
Choosing Elders and Deacons.......................318
Some Interesting Letters..........................319

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5338 : page 306

CLASS DEPOTS FOR BIBLE STUDENTS

Some of the larger classes have found it very convenient to appoint one of their number as Literature stock Keeper. He is supplied from the local Treasury a sufficiency of money for such a stock of books as the class will probably use during a month or more. This he keeps under his charge, and supplies to anyone desiring literature at the same rate as though he himself ordered from Brooklyn or London. He also is usually given charge of the Volunteer matter, and special free literature, dealing with interesting subjects. From him, at meeting times, the class can supply themselves with literature, and thus often use much more than if they had been obliged to order from headquarters.

We recommend the plan as having some good features, and worthy of consideration by all classes.

We advise the selection of a brother or sister for this service who has some acquaintance with business, and, if possible, one who has access to a typewriter.

Keep a fair supply on hand. Order in good time, for express charges are much higher than freight rates--we should be economical in the use of the Lord's money. Supplies for "Pilgrim Meetings" should be ordered at least four to six weeks in advance, according to distance.

PHOTO-DRAMA OF CREATION

Unexpected difficulties have from time to time arisen hindering the presentation of the drama. Perhaps the Lord's time for it has not yet come. The present outlook for it is not favorable for public work before the first of the coming year.

We have on file the applications of those who desire to serve in this Department of the Harvest work. More applicants have already sent in their names than we shall probably be able to use for some time. Should more help be desired, mention of the same will be made in these columns.

R5336 : page 306

MORE ABOUT THE GREAT PYRAMID

Brother Morton Edgar has recently issued a very neat little book dealing with the Pyramid, and corresponding in size and shape to the Karatol and India paper STUDIES IN THE SCRIPTURES. It is on India paper, cloth-bound, two shillings (fifty cents.) We are informed that it treats the passages of the Pyramid very critically and finds that many of the measurements are closely corroborative of the time features of the Divine Plan presented in the STUDIES IN THE SCRIPTURES. We are advised that it gives seven different corroborative proofs that the close of the year 1914--namely, about October, 1914--will mark the closing of the Times of the Gentiles, and the beginning of the Messianic Reign. Many of the dear friends are rejoicing in these corroborations.

Any desiring to procure these books can send their orders to our office, or directly to Morton Edgar, 224 W. Regent street, Glasgow, Scotland.

We wish still, however, to reiterate what we have said from the first respecting the date of the close of the Times of the Gentiles; namely, that the calculations as we presented them in Vol. II, STUDIES IN THE SCRIPTURES, are the Truth to the best of our knowledge and belief. Nevertheless, there is enough uncertainty about the matter of chronology to make it a matter of faith rather than of positive knowledge. We remind our readers that our consecration to the Lord is not to October, 1914, nor to any other time except that mentioned by the Savior--"Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

----

page 306

"SCRIPTURE STUDIES"--POCKET EDITION

We have the Karatol edition of STUDIES IN THE SCRIPTURES in stock, 25c. each, postpaid.

We have a new edition also on thin paper, red cloth binding, 35c. per volume--$2.00 per set of six, in neat cloth holder. The set with THE WATCH TOWER for one year, to any address, $2.65.

Colporteur rates the same as on our regular cloth bound edition.

===================

R5328 : page 307

RESUME OF THE ENDING OF THE TIMES OF THE GENTILES

WE THINK of October, 1914, as, in round numbers, the ending of the Gentile Times. As a matter of fact, however, the first day of

October is not the end of the Jewish year, which varies at its closing, just as at its beginning. It is regulated by the moon, instead of the sun. The Jewish calendar can never depart from this fixed arrangement of regulation by the moon. The date 1914 is not an arbitrary date; it is merely what the chronology of the Scriptures seems to teach. We have never said positively that the Scriptures do so teach--that the Jewish favor will begin exactly at that time, or that the Gentile Times will end exactly at that time.

We say that according to the best chronological reckoning of which we are capable, it is approximately that time--whether it be October, 1914, or later. Without dogmatizing, we are looking for certain events: (1) The termination of the Gentile Times--Gentile supremacy in the world--and (2) For the inauguration of Messiah's Kingdom in the world. The kingdoms of earth will come to an end, and "the God of Heaven will set up a Kingdom." (Daniel 2:44.) The Scriptures do not say that the trouble will come in an hour, or in one day, or in one year. The intimation is that the catastrophe coming upon our civilization will be a very sudden one. (Revelation 18:8,10,17,21; I Thessalonians 5:3.) But it will be very sudden if it comes within twelve months. The Flood required many days to come, and many days to assuage.

NOAH'S DAY SIMILAR TO THE PRESENT TIME

Our thought in connection with the inauguration of Messiah's Kingdom is that there is a similarity between the ending of "The world that then was," and the ending of this Gospel Age. It is not our thought that the events associated with the inauguration of Messiah's Kingdom will all be momentary, instantaneous--in a literal hour, or day; rather, we are to expect that it is to be a gradually increasing trouble. It is to be a culmination of trouble--"such as never was since there was a nation."

Then it will take a certain time for the bringing in of God's favor--the peace, the blessing. It will be some little time before this peace will be developed, as represented by the dove's returning to the ark, unable to find rest for its foot. The dove was again sent forth, and this time it returned with an olive twig, indicating that the blessing of the Lord was bringing about vegetation again. Thus Noah knew that the waters were considerably abated. We do not undertake to say that the trouble will all be over in a year; but, with the kind of trouble that the Bible seems to picture to our minds, we cannot see how it could last more than a year, and yet any of mankind be left alive. There would be no flesh saved--all would be destroyed. The Lord intimates that unless these days be shortened such would be the fact.--Matthew 24:22.

LIGHT FROM THE PROPHECY

The Elect will constitute the Kingdom before that time. On the Divine plane they will then begin the work of blessing and Restitution; and this will have the effect of bringing the strife and trouble in the world to an end. Thus the difficulties will not be so prolonged. The olive branch will sprout, the dove will find a resting place, and the New Dispensation will be fully inaugurated.

When we look through the prophecies relating to the Times of the Gentiles, we find that there are two promises --one appertaining to the Jews and the other to the world. During this period of 2,520 years, known as the Times of the Gentiles, the Jew was to have more or less tribulation from the Gentiles. He was not to be free--he would be more or less under subjection to the "Powers that be." At the close of this period the Church will be glorified. The Kingdom will not be established until that time. At the end of the Gentile Times Messiah will appear and set up His Kingdom.

Referring to the last king of Israel, Zedekiah, we read, "Thou profane, and wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem and take off the crown; ...I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it to Him." (Ezekiel 21:25-27.) If this period of overturning be rightly understood to be 2,520 years, it would seem to end with the Second Coming of Christ and the setting up of His Kingdom. The Gentile supremacy was to pass from nation to nation until the time of the establishment of Messiah's Kingdom. That would prove that the treading down of Jerusalem would then cease--it would not continue after the end of these Gentile Times.

The lease, or permit, to govern the world was given to the Gentiles at the time it was taken away from the Jews in the days of Zedekiah--606 B. C. And during the 2,520 years in which the Jews were to have no government of their own, the Gentiles were to have the privilege of maintaining such governments as they could. One nation after another has tried to govern the world--first

R5328 : page 308

the Babylonian, then the Medo-Persian, then the Grecian, then the Roman--including Papal Rome--which was the fourth to attempt universal empire. We are waiting for the time to come when the government of the world will be turned over to Messiah. We cannot say that it may not be either October, 1914, or October, 1915. It is possible that we might be out of the correct reckoning on the subject a number of years. We cannot say with certainty. We do not know. It is a matter of faith, and not of knowledge. "We walk by faith, not by sight."

"STRONG MAN" MUST BE PUT OUT

But when these Gentile Times expire, we are not to expect that the transfer will come as a flash of lightning. For instance, about May 1, when it is moving day here in New York, the one whose lease has expired is to move out. Then the new tenant will move in. This requires a little time. So it will be with the great change now imminent. He who bought the world is going to take possession. The kingdoms of this world are going to move out. In the world, when moving day has arrived, some may say, It is time now to move. And they may move out in the morning of May 1. Some may have moved on the day previous. And there are some who may stay in until noon of the day of the expiration of the lease. Others, brazen in the matter, will say, This moving makes us a lot of trouble; and they make a great deal of fuss about moving; and when they go, they leave the house in bad order.

We rather think it will be so at the close of the Gentile lease of power. The putting out will not be done before the expiration of the lease. Suppose you were a landlord and your tenant were upstairs, and should refuse to get out. What would be done? You would have to get an officer to put him out. So the officer comes and puts him out, and sets all his things in the street. We think such a procedure is a picture of how the "Prince of the world," being slow to move out, will be put out--that he will have to be bound hand and foot. (Matthew 12:29.) We think there is going to be a great deal of trouble. But we shall know fully a little later.

"I will overturn, overturn, overturn it,...until He comes whose right it is, and I will give it Him." (Ezekiel 21:27.) The new King will not set up His Kingdom in a minute or an hour or a day. He has already come, and will take possession in due time. He is getting ready to take the House, and its present occupant is not quite sure as to whether he has to go out or not. We

R5329 : page 308

think he will have to be put out of the House. The Lord said that, if the strong man had known, he would have watched and not have allowed his house to be broken up.

CHURCH GLORIFIED BEFORE LEASE EXPIRES

As we understand this matter, the Church will be glorified before that time. When the lease expires, it would seem that the new tenants will be ready to take possession. And we cannot see how the new tenants could be ready to take possession unless they were glorified beforehand. If they were still in the flesh, they would not be ready to take possession. So if the Church is here in 1915, we shall think that we have made some mistake. We do not understand how they will all die between now and the close of 1914--how so many people, all over the world--people of one mind--will all pass beyond the veil in so short a time.

But we can see how the Lord might purposely leave us in a measure of ignorance in this matter. We do not know positively that the month of October, 1914, will see the Church all glorified, and the time of trouble ushered in. We merely say, Here are the evidences. Here are the proofs. Look at them for yourself and see what you then think. It is for each to accept or reject the facts. (See STUDIES IN THE SCRIPTURES, Vol. II.)

So far as we can reason, this chronology is reasonably correct--a good basis for faith. "We walk by faith, and not by sight." God did not tell us that we should know the exact hour. But we have certain valuable information, and events seem to be fulfilling our expectations more and more as the days go by.

THE PRESENT OUTLOOK

When we began to publish information respecting these dates and began to describe what was to be expected in the near future--the fulfilling of Revelation 12 and 13, for instance--there was no sign of such things. We pointed out that there would be a Federation of Churches, a general union of all Protestants, and that the Catholics would not unite with them. And at that time nothing seemed less likely than that the Protestants would all unite. Years before, the Evangelical Alliance had been formed; but various denominations were urging that it was far better for these different denominations to exist. Competition is the life of business, they said, and was the life of the Church also. That was their argument.

Now, however, that sentiment has all gradually given way, and they are unifying. But, from politeness, they do not like to throw away the name, the door-plate, the coffin-plate, of the different sects; hence they hold on to the names. The Federation is coming nearer every week, every day. But it is true that we thought that the "fire would come down from heaven" much more rapidly than it has come.

The Federation is, however, not yet so well organized that it can do very much persecuting. In various cities it has hindered the publishing of the sermons in the newspapers. Some of the newspapers have been forced to give them up. This has been done by ministers going in a body to newspaper offices and saying, We will boycott your paper. Some editors have said, Go ahead and boycott! Other editors, however, have said, Well, we do not want to run against so many denominations. To these latter, this opposition movement looked large, because it represented so many ministers. These editors did not stop to think that comparatively few of the people think enough of these ministers, even to go to hear them preach on Sunday! But the preachers have been trying to exercise power--and are trying more and more.

The time is surely coming when every effort that we can put forth will be throttled. But we intend to keep pushing the door open at every step as long as we can.

We are not going to lie down, are we? These conditions have been coming gradually--and are coming on time--though not so rapidly as we were expecting. God's movements are usually very slow. But in this case we have expected something to come suddenly--something to indicate a very abrupt termination--an overturning of the present order of things. And we reason that, if this "Beast" is to have power (Revelation 13:11-17), it should be coming very soon.

Now, of course, all this can take place yet--it could easily be brought to pass, we see. There may be a temporary reign of prosperity, a co-operation with Catholicism. The Federation may continue to prosper for a year yet, and accomplish everything that they are to accomplish before October, 1914; and the fall of Babylon will follow shortly after that date. That is one of the things due to come to pass at that time.

Another thing we have been expecting is the return of the Jews to Palestine. There is more and more now

R5329 : page 309

being said about the Jews returning to Palestine, and more interest is being aroused in the matter. When we first began to draw attention to this subject of the return of the Jews to the Holy land, there was no movement at all of this kind. It has all come since. It has not as yet reached as great development as we might have expected, but it is coming. So when October, 1914, comes or October, 1915, or some other date (the Lord knoweth) and the Gentile Times terminate, it does not follow that there will be an outburst that will revolutionize the world, all in a day. But we believe that it will do so not very long thereafter.

===================

R5329 : page 309

GOOD COURAGE REQUIRED FOR OVERCOMING

"Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord."--Psa. 31:24.

THE Scriptures everywhere encourage the Lord's people to be full of faith, hope, confidence, trust. As we look out into the world we see particular reasons why this should be so. The majority of the world are full of fear, apprehension, distrust, worry. For this reason they fail to get the best out of the opportunities they have. They know of pitfalls of sin and trouble in different directions, and therefore they have reason to be distrustful, to be fearful.

But the Lord's people have come into special relationship with Him and He with them. He has assured them that He will have a supervision of their affairs, as would not have been their experience had they not come into relationship with Him. They are, therefore, to hope in the Lord, to trust in Him. They are to heed the things which He has said, and to take courage in the thought that their affairs are under His supervision.

God's people have stepped out from the world and joined the standard of the Lord Jesus Christ--the standard of righteousness, truth, holiness, opposition to sin and the Adversary. They will be beset by powerful enemies. Against them will be arrayed Satan himself, who will seek to oppose them, as he has opposed all of God's plans. He can make no direct attack upon the Lord, but he can attack His Plan and those who believe in God. He it is who instigated the riots, the tumults and the persecutions in the days of the Lord, and subsequently instigated the persecution of the Lord's people.

Satan has not done these things with His own personal touch, but through his deluded servants. He has ever opposed righteousness and all those who love righteousness. On this account the Lord's people need to have great courage; for if they allow the Adversary to beat their courage down, he will soon put them out of the battle entirely. A retreating soldier is of no more good than one who has not gone out to battle. Instead of losing courage we are to resign our earthly interests to our Father and trust Him that in the present life He will guide us, will overrule everything for good to those who are "the called according to His purpose."

Besides the Adversary, we have the general spirit of the world to oppose us. The world considers us foolish in thinking that we have any special Divine supervision--that God loves us. They say to us, God has made all the worlds, the thousands of angels, etc. Do you imagine that He has any special interest in you? They tell us that if there is a God, He is so great and we so small that He cannot take any notice of us. Thus they would beat our faith down. And this is the sentiment of the world, even when it is not expressed. And whenever we come in contact with worldly people we find, as it were, a wet blanket thrown on our simple trust, even though they say not a word to us. We need to have good courage and to hope in the Lord, as our text enjoins.

Then, additionally, we have our own flesh. Each of us has in himself, in his own body, an opponent. The Scriptures represent that when we gave ourselves to the Lord and He gave us His Holy Spirit, we there passed through a transformation and became embryo spirit beings, the embryo having this mortal body in which to develop until the moment of resurrection, when we shall pass from the earthly to the Heavenly condition. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."--I Corinthians 15:42-44.

But while we are in the flesh, we have all the motions of the flesh. We as New Creatures have disowned these. We have turned our backs upon sin. We have exchanged the earthly interests and hopes for the Heavenly interests and hopes. By our daily experiences the Lord is testing us. We must be on guard to overcome the flesh. It requires a great deal of courage to fight down the tendencies to sin. And it requires still more courage that, after battling

R5330 : page 309

with the weaknesses and frailties of the flesh, and conquering it, we should additionally force our human bodies to sacrifice, to abandon the earthly things, and to serve the Lord. It requires a great deal of courage; therefore we are of ourselves insufficient.

DIFFERENT KINDS OF COURAGE

But we are exhorted to put our trust in the Lord, and assured that we "can do all things through Christ, who strengtheneth us." (Phil. 4:13.) His is a power sufficient for us. It requires all our courage, all our hope--every helpful element that we can put into the fight--in order to bring about the most successful issue. But the Lord supplies sufficient grace so that we may be overcomers. This does not mean that any one will live a perfect life; and he may not fully exercise this good courage. He may make partial failures from time to time. But our Lord is leading us on, and we learn valuable lessons from our failures.

Some, having stronger faith and hope, having their minds fully centered on the Lord, have gone forward courageously. This is called good courage in the sense of being strong courage, proper courage. We might also associate with our text the thought that this hope in the Lord is to be backed up by a good courage, a right kind of courage, a godly courage.

There is a courage that is born of pride, which would say: Do not back down. Do not let anybody get ahead of you. In a battle the soldiers will vie with one another, each having a desire to do something especially conspicuous, which will bring him the applause of his fellows. They need something to inspire them--desire for fame, love of country, music, etc.--in order to give them courage to run the risk of losing their own lives, or to take the lives of other human beings. And this is the kind of courage that will help them to gain the victory in their battle, even though it be an unworthy motive for inspiring courage.

But a courage from right principles, based on faith in the Lord, is not one of bragadocio, but a courage that is noble and pleasing to God. It has its source in a realization that God has promised, and that God is watching, and desires us to be joint-heirs with His Son in His

Kingdom. He is merely testing us to see whether we will prove faithful. And this courage with us must also be to do things in the right way.

THE EXHORTATION APPLIES TO ALL STATIONS

This exhortation affects us in everything in life, whether we are in one station or another. It would apply to a king on his throne--that he should be courageous enough to do the right thing--the thing understood to be the Lord's will. Such courage would say to us, Do your duty, whatever may be the Lord's will for you. Hope in the Lord, even though your motive will be misunderstood. We should have the good courage to stand for what is right, whether our reward be in this life or in that life which is to come.

This exhortation is for the business man who is a Christian. His worldly friends may say, You will fail in your business. You cannot advertise your business. If you tell the truth, the people will not patronize you; they will go to a place where a host of lies will be told them. If he takes their advice, he will do a larger business, but he will make a failure of the chief affair of his life, he will lose the great Prize.

It will apply to workingmen--that they may advocate right principles, and be not faint-hearted and fearful to express the truth. This does not mean that a man should be cantankerous and take a different view of every question from that of others, but that, after conceding every point that may be yielded with wisdom, where there is a principle at stake he should take his stand and say, My thought is thus and so, and I shall be obliged to maintain my position. However, I recognize that each of you has a duty to perform according to his own conscience; and I will content myself with doing what I feel is my duty, not wishing to coerce the remainder of you. But at any cost I will be faithful to principle. I hope that you will not misunderstand me, and think that I am trying to oppose you and to turn the matter my way. I have my rights and my conscience, and you have yours. I am merely telling you what I must do according to my judgment and my conscience. You must do what you think right according to your judgment and conscience.

Thus even those who would think differently would know that the one speaking to them had a conviction, and that he was of good courage. This would apply to the humblest walk in life--to a day laborer, or to a washer-woman --any person.

COURAGE PROPORTIONATE TO FAITH

There are trials and difficulties in the life of each one, great and small. The right kind of courage finds an opportunity to exercise itself in each of God's children.

And this is what the Lord is looking for. He is looking for this kind of courage, a courage such as must be found in overcomers. It is only to overcomers that any place will be granted in the Kingdom. Whoever has not good courage will not be in the Kingdom at all. Hence the lesson of our text is, BE OF GOOD COURAGE; for this is the way in which we shall demonstrate our faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. For instance, our Lord in addressing His disciples on one occasion said, "Ye shall be brought before governors and kings for My sake;...take no thought [beforehand] how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." (Matt. 10:18,19.) The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves courageously, relying on God's power. The Greek here seems to give the thought: Do not be worried when you shall be brought before kings and judges.

The way in which God will give us a mouth and wisdom may vary according to circumstances--perhaps by suggestions from another; perhaps in the hearing of the testimony of some one else; or it may be that a text of Scripture that would be especially helpful would come to our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

The Lord addressed these words to His disciples--the ignorant and unlearned. For them to be brought before kings and magistrates and judges would naturally cause them much apprehension. What should they say? How could they answer those men--those great, learned men! They were very humble, and they realized their ignorance; but the Lord guided them. Education was much less general then than now. Today, practically all are educated to some extent. The assurance of the Lord would, therefore, apply less forcefully to us today, than it would to the disciples then living.

But if we are in any straits, any difficulties, we are to remember that the Scriptures assure us that "The angel of the Lord encampeth round about them that fear [reverence] Him, and delivereth them." (Psa. 34:7.) This thought should tend to make us cool and collected in our minds, and should enable us to conduct ourselves courageously, feeling ourselves in this close relationship with Him, and having the confidence that this thought would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes respecting us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate.

"FAITH CAN FIRMLY TRUST HIM"

The early disciples, thinking of Jesus and what He had said to them, thought: Jesus is certainly a good man; God would not allow any disaster to befall Him. Thus they pondered, as they thought of the things that Jesus had predicted for Himself. St. Peter said to Him, "Thou art the Christ, the Son of the Living God!" (Matt. 16:16.) And they thought, How could God allow any harm to come to Him? So the disciples concluded that these things He had said must be figures of speech, just as when He said, "You must eat My flesh" and "drink My blood." So now when He said that the Son of Man would be crucified, they thought it was one of His peculiar sayings that they could not understand.

Hence they were quite perturbed, wondering and astonished, when He was arrested and taken before the Jewish Sanhedrin, and when, instead of using His powers and His eloquence, He was dumb, and allowed Himself to be contradicted and maligned. Then He was taken before Pilate. Now, the disciples thought, Jesus surely will not hesitate before him! Hence the surprise and astonishment of the disciples again when things turned out so contrary to what they had expected. But such a course on our Lord's part was necessary in the Heavenly Father's Plan, not merely for the Lord Jesus, that He might suffer and then enter into His glory, but necessary also for the world, because the redemption price must be laid down, must be in the hands of Justice.

We see that the Lord has declared that His people shall not be especially protected along earthly lines; and if in His Wisdom it is best in any way to bruise us and put us to shame, as was done with our Master, we are to be of good courage, and He will strengthen our hearts, because we trust in Him, we have confidence in Him. We know that He is too wise to err, and that there must

R5331 : page 311

be a motive, a reason for the permission, whatever it may be. We know assuredly that the saintly ones are precious in the sight of the Lord--are as the apple of His eye; and thus we know that all things are working together for good to us.

So we do not necessarily anticipate that a certain form of words will be given to us, before either judges or princes. We are not necessarily free from worldly condemnation. We are to remember that these words of the Master were applicable to our Lord Himself and to the Apostles; that Jesus was condemned and crucified; that the Apostles were condemned and were put into prison and received stripes on several occasions. And later most of them were killed.

Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."--

Psalm 27:14.

====================

R5331 : page 311

TEST OF THE APOSTLES AND ITS LESSON

> "Watch and pray, lest ye enter
> into temptation."--Mark 14:38.

WE RECOGNIZE these as words spoken by the Master in the Garden of Gethsemane on the night in which He was betrayed. They were addressed especially, and with much force, to the eleven Apostles who were with Him, and more particularly to the three whom He had called apart to be a little nearer to Him, as He went a little further on in the Garden to pray. The Master seemed to realize that wonderful events were to take place that night. But the Apostles did not grasp the situation. Their ears were dull of hearing. They were not without loyalty--it was not a matter of indifference with them, but they did not comprehend.

We are to remember that at this time the Apostles were not begotten of the Holy Spirit, and could not, therefore, so fully watch with the Lord and pray with Him as if they had been spiritually enlightened. Jesus had told them that He would be crucified, but they had taken this statement as one of His dark sayings. They had heard very many of the parables which He had given to the people, which they were not able to understand. He had told them that when the Holy Spirit should come it would guide them into all Truth and show them things to come.

Amongst those dark sayings Jesus had told them that He was the Bread that come down from Heaven. This they did not understand, nor how He was like unto the Manna of olden times; neither did they understand how the eating of this Bread would give them life. These things had been so mysterious that they could not accept them, and, as a result, many of those once interested fell away from Him. They said, How could the whole world eat His flesh or drink His blood?--it is ridiculous! So they walked no more with Him. But the Apostles and a few hundred brethren continued to have faith in Him. They said, There is some deep meaning in His words, and some hidden reason for His strange course; perhaps, as Jesus says, we shall in time understand. We see so many evidences that He is the Son of God that we must not stumble over these things. Thus they continued to believe in Him, and to hold these obscure statements in abeyance in their minds.

IMPULSIVE PETER'S MISTAKE

So, when Jesus told them that the Son of Man must go up to Jerusalem, and that the Jews would crucify Him, and that the third day He would rise again from the dead, they could not understand. He had already intimated that all the glorious promises referring to Messiah were applicable to Him. How, then, could He be crucified? Accordingly Peter began to upbraid Him, saying, What strange things you speak! It shall not thus be done unto Thee. But Jesus said unto him, "Get thee behind Me, adversary; thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men."--Matt. 16:23.

Peter, of course, recognized the rebuke and knew that he had made a mistake. He had thought that some evil might happen to the Master, but no such thing as that He would be crucified. A few days before a multitude of people had cried, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" (Matt. 21:9.) There were a million or more Jews in Jerusalem who had hailed Him as King. Therefore the Apostles thought that the chief priests would not dare to do anything against Him. And now they had partaken of the Passover Supper, and Jesus had said to them that He desired to eat the Passover with them before He should suffer. Peter had declared that, though all should deny him, yet would he never deny his Master. Evidently Peter said to himself, What would there be to make me deny Him? I could not think of doing such a thing!

The disciples had thought that everything was propitious --so much so that Jesus found them disputing amongst themselves as to who would be the greatest in the Kingdom. And they had been so engrossed with these things they were discussing that they could not think of washing each other's feet. Then the Master and the Apostles had walked across the brook Kidron and to the Mt. of Olives. After they had entered the Garden of Gethsemane, Jesus took Peter and James and John with Him and said, "Tarry ye here, while I go and pray yonder." Then He had returned to them, and finding them asleep had said, "Watch, and pray, that ye enter not into temptation." But they could not think of any temptation into which they could enter in that peaceful spot.

TRIAL AND VICTORY IN GETHSEMANE

Jesus had agonizing experiences in the Garden. He was fearful lest in some way He might have violated the Law. He feared lest He had made some mistake and had not come up to the standard--the full requirements of the Father, in respect to the new life which He had begun. In such case His whole human life would be a failure, not for Himself only, but for the world of mankind whom He had come into the world to save from sin and death. After the Lord had passed through His trial-experiences in the Garden, God sent Him special help. An angel came and ministered unto Him. We do not know the nature of this help; but if we can read between the lines, the angel gave Him the assurance that He had fulfilled His part--He had rendered full obedience to the Father's will.

Just as soon as Jesus received this assurance, He became very calm. If He had the Father's favor, the Father's blessing, He could pass through any experience, no matter what it might be! Then he returned to His

R5331 : page 312

disciples intimating that He had gotten the victory. He was no longer in trouble. He had said, "My soul is exceedingly sorrowful, even unto death." But now confidence had come, in the assurance God had given Him. No longer would it be necessary to watch and pray, so far as He was concerned.

RESISTING TEMPTATION AUGMENTS STRENGTH

We note that to the disciples this exhortation was specially needful at that time. With such peculiar trials and testings before them, if they had been watching and praying to God for wisdom and grace, lest they should fall in their temptations--enter into them--they would have had help to resist them. They would have fallen into temptation the same, but they would not have entered into it. Temptations may be presented to us many times a day, and when they come we may be deceived and misled. But a temptation resisted makes us so much the stronger to resist the next. And so the Apostle James says that we are to "count it all joy when we fall into divers temptations." (James 1:2.) But no one could count a temptation a joy if, when it should come upon him, he would fall in it--enter into it.

St. Peter could never look back without regret to the moment when he denied his Master. If he had been watching and praying for guidance, he would have come off conqueror when Jesus was arraigned before the tribunal; he would not have thought of denying his Lord. He would have been stronger when the temptation came, and would have said, No, I will never deny the Lord! I will cast in my lot with Him! Afterward he might have said, I tell you, brethren, it was a tight place! But I am rejoicing that I fell into that temptation and was yet able to come off conqueror in that terrible hour!

But Satan was desiring to have him, to sift him out, as it were. If, after he had denied the Lord, Peter had said, I will not back down now, I will give the Lord up entirely, and pass right out! then he would indeed have lost everything. But, although he was caught in the temptation, he ultimately gained the victory. It was cock-crowing time, and Peter, hearing the cock crow, said to himself, There, that is just what Jesus said--that before the cock should crow I would deny Him thrice. So St. Peter went out and wept bitterly; and, after he had it out with God in tears and prayers, he started again in the good way. And so our entering into temptation may not mean our utter rout. But the more we resist temptation, not allowing it to overcome us, the stronger characters we will become.

TEXT NOW APPLICABLE IN A SPECIAL SENSE

The experiences of the disciples in connection with this text have been, in the broad sense of the word, applicable to all of God's people throughout this Gospel Age, but they are particularly so today. Now is the time for the Church to be specially on the alert, to be attentive, to fortify themselves against the wiles of the world, the flesh and the Adversary. As the poet Longfellow has expressed it,

"Be not like dumb, driven cattle;
Be a hero in the strife!"

We might be in the Lord's army and yet be like driven cattle. But we are to be intelligent. The Lord has given us an understanding of His Plan. In this we have at the present time an advantage over the Apostles, for they had not yet seen the great Divine Plan of the

R5332 : page 312

Ages and the significance of the sufferings of the Church. We have much advantage in this way. Jesus had explained to them about Himself: "Thus it behooveth the Son of Man to suffer and to enter into His glory." And He had opened the Scriptures to them as far as they were able to understand, and had indicated the necessity of His suffering. Still they could not clearly understand. But we have an advantage in that we know what the Lord's Plan is; and so the words of our Lord are more forceful in their application to us than to the early Church.

Let us be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. We are to consider the offer made to us--the great High calling--the most wonderful thing ever known in all creation! We shall never have another opportunity of showing God and our Lord Jesus our zeal for righteousness and our earnestness of spirit. The present opportunity is a special one. God has made it possible for all of us, who are in harmony with Him, to grow in grace and in knowledge, and thus to be more intelligent in our service. And we are to pray in harmony with that intelligence.

What may be the character of the temptations which shall come upon us, we may not clearly discern in advance; for if we knew all about them beforehand, they would be but slight temptations and easily overcome. Watch, therefore, and pray always. The only safe way is to be always prepared; for our Adversary, the Devil, is seeking whom he may devour. He knows our weak points better even than we do, and is ever ready to take advantage of them. Each of us needs the Spirit of the Lord in his heart, as well as His "grace to help in time of need," if we would be overcomers. Our daily exhortation to self should be,

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of Sin are pressing hard
To draw thee from the prize."

===================

R5332 : page 312

PATIENCE A CARDINAL GRACE OF CHARACTER

"Ye have need of patience [cheerful endurance], that after ye have done the will of God, ye might receive the [fulfilment of] the promise.--Heb. 10:36.

THE Apostle is addressing the Christian Church --You who have left the world, who have accepted Christ as your Standard-bearer, as well as your Redeemer, and who are seeking to walk in His steps, and have made consecration of your life to the Lord--"Ye have need of patience." To a certain extent you did the will of God when you made your consecration to be dead with Christ. But that will of God was more deeply impressed upon you when you began to realize more than at first what this sacrifice would mean, and that only those who suffer with Christ shall reign with Him.

"After you were illuminated" you saw the matter clearly, and "endured a great fight of afflictions." This was well. But St. Paul goes on to show in the context that some, after having demonstrated their zeal for a certain time, become cold. They become weary in well doing. And he tells us that these thus cut themselves off from the favors, privileges and blessings belonging to the Church of Christ. His exhortation is that those who are still loyal to God at heart continue so and exercise patience, remembering that this is one of the cardinal graces of Christian character. Many have naturally a little love, a little gentleness, a little patience, a little meekness, etc. But after we begin to grow in the graces of the Holy

R5332 : page 313

Spirit, we need patience to control the flesh, the spirit of the world, the spirit of selfishness.

The will of God is in one sense of the word the standard of God--full perfection--that we should be like our Father which is in Heaven. But God remembers that we are fallen creatures, and that we cannot do perfectly.

Our text does not mean that we must do the will of God in the perfect and complete sense; but rather, as the Apostle elsewhere says, ours is a reasonable service. When we present our bodies living sacrifices to God, it is our reasonable service. God does not expect us to do that which is impossible.

THE PURPOSE OF OUR TESTING

What is this will of God? Stated in concrete form, "This is the will of God [concerning you], even your sanctification." (I Thess. 4:3.) As the Apostle teaches, consecration is a full and complete setting apart. If we do such a setting of ourselves apart at the beginning, then the Father sanctifies us--begets us as New Creatures, and sets us apart. So we have, first of all, our setting of ourselves apart; and then God's acceptance by our begetting of the Holy Spirit as New Creatures, and His continued work in us.

We are doing the will of God when we fully consecrate ourselves to Him, and attain a place in the New Creation. But He wills to put us to the test. How much do we love God? How sincere are we? A soldier in an army might be loyal in time of quiet, but how would he be in time of stress? Would he desert the flag then, or would he prove himself a good soldier? He would need a great deal of patience. If he says he loves his country, his endurance and faithfulness will be tested in her time of need. He must go on picket duty; he must sometimes do menial work. He must endure wearisome marches, and many privations. All these things are required of a faithful soldier. If he is faithful, he is likely to be promoted, honored, for his faithful service.

So we are tested as to our loyalty. What are we willing to endure for Christ's sake? How fully are we submitted? How deep does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts? The question is not merely, Shall we make the consecration?--but after the Christian has taken all of these preliminary steps, to what extent will he manifest patient endurance and obedience and loyalty?

God puts us to these tests because He has great honors to bestow on those who will be overcomers. They are to be a select company, and these will receive the Promise. As the Apostle says, it is after we have proved our loyalty to the very last, that we shall receive the Promise; i.e., its fulfilment.

THE ESSENCE OF THE PROMISE

When, where, what is the Promise? Undoubtedly the promise will be received in the resurrection. The promise includes all that God has in reservation for them that love Him--that love Him more than they love houses and lands, or children, or parents, or friends, or husbands or wives, or self, or any other thing.

The particular promise that the Apostle refers to here is The Promise. All our hopes and blessings are centered in the original Promise made to Abraham, when God brought him out of the land of Chaldea into the land of Canaan. God promised Abraham that in His Seed should all the families of the earth be blessed. That has been the great Promise for encouragement to the Seed, to give them patience and fortitude. This is the essence of the Promise--that those who receive the Promise shall be the Seed of Abraham to bless the world. The faithful in Christ will be associated with Him in His Kingdom--will have the honor of blessing all the families of the earth under this Kingdom. Every creature of God shall then be brought to a knowledge of His Truth, and shall have the opportunity of being restored, if he will, to perfection, to all that was redeemed on Calvary.

Now the opportunity is different. Now the selection is being made of those who will inherit the Promise as the Seed of Abraham. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." The Apostle is in our text urging that we continue to be Christ's and to abide in Him. All those who thus remain in Him to the end will be glorified with Him. In order to remain faithful, we must have His spirit of devotion.

NOTABLE EXAMPLES OF PATIENT ENDURANCE

St. James exhorts the Church saying, "Take, my brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Those whom the Apostle addressed already knew of the sufferings of Jesus. They already knew of the faithfulness of the Apostles. And now he was calling the attention of their minds to something additional. He is urging, Look back into the past, and see that patient endurance has been characteristic of all who have lived holy lives. These examples should be lessons of encouragement to us, in addition to those we have in the living brethren around us!

Then there is always something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. It was fitting that the Apostle should call attention to those faithful ones of the past, so that we might be encouraged to note what God desires. In those who are His, He desires a willingness to endure patiently and loyally, thus manifesting true character, that which greatly pleases Him.

As we look back over the Old Testament record of the Prophets, we notice that many of them displayed this very quality referred to by the Apostle as loyalty to the Lord, a willingness to suffer afflictions for His sake, and not as experiences brought through chance upon them by the people. We see Moses--how willing he was to suffer

R5333 : page 313

affliction because of his faith in the Promise made to Abraham and his conviction that the Promise would come true. He preferred to suffer with the people of God rather than to live at ease in the royal family of Pharaoh, into which he had been adopted.

We see in Job another example of patient endurance of tribulation and of strong opposition for a considerable time. We see the same in Jeremiah--how much his faithfulness cost him of hardship, and how patient he was. We see the same in Daniel the Prophet--his faithfulness to the Lord, his patient endurance of whatever God permitted to come against him. And so with others of the Prophets. And we read that their experiences were written for our admonition, our instruction. Although they belong to one Dispensation and we to another, yet their experiences furnish us good lessons.--I Cor. 10:6,11.

PERSONAL APPLICATION OF THESE LESSONS

Applying these lessons to ourselves, we may say that to whatever extent we may be privileged to speak the Word of God and to suffer persecution therefore, if we take it with patience, it will bring us a corresponding blessing and commendation from the Lord. But we cannot think it would be pleasing to Him if, when we suffer, we think, Oh, how terrible, terrible, terrible! Such an attitude would not be taking His Word for it, that "All that will live godly in Christ Jesus shall suffer persecution,"

R5333 : page 314

and that all things shall work out for our good.--2 Tim. 3:12; Rom. 8:28.

When Job was rich, prosperous, God tested him by taking from him all his family, all his wealth, his health, and even allowing his wife to turn against him. Yet in all this Job did not turn against God. He did indeed express wonder, but he looked to the Lord in faith and said, "Though worms shall destroy this body, yet in my flesh shall I see God." I shall yet receive the manifestation of His favor, and learn what He means by these experiences, these afflictions, coming upon me. "Though He slay me, yet will I trust in Him."--Job 13:15.

After his testings had been accomplished, God gave him back children, houses, lands, friends. And these coming in abundance shadowed forth the blessings of Restitution--how the tribulations of mankind will eventually work out for good to those who will love God. If those who are now suffering affliction because of their loyalty to the Lord, because of their trust in His arrangements, will take afflictions and trials joyfully, these will surely work out good to them--"a far more exceeding and eternal weight of glory."

===================

R5334 : page 314

FERVENCY OF SPIRIT NECESSARY TO OVERCOMING

"Not slothful in business, fervent in
spirit, serving the Lord."--Romans 12:11.

THIS text might very properly be transposed to read: "In serving the Lord, be not slothful in business, but fervent in spirit." The primary thought, the central thought, is that the Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable.

We ask first, Why should the great Creator of all things, the Upholder of all things, need our service? And the Bible answers us that God needs no service whatever, that He is quite competent to carry out His own Plan, but that He is pleased to have the co-operation, the sympathy, of His own servants--not only of the human family, but also of the spiritual family--that God is not making an exhibition of His own power, but that all of His intelligent creatures are permitted to become more or less participants in the one Plan of which He is the Center.

This is particularly true of the earth. God permitted the Adversary to overturn things, and has permitted sin to have its course, in order to illustrate certain great principles that operate in the universe, according to certain laws. Whoever violates the principles of righteousness will have proportionately an unsatisfactory experience, as sin is contaminating and contagious. And so what might appear as God's inability to control sin and its evil influences will ultimately be seen from a different standpoint --illustrating His Justice, Wisdom, Power and Love.

As some great business firm might say, Now we do not need any capital, but we will hold the balance of stock, and allow some to go out amongst the employees, so that each one may be associated in the business--have an interest in the business; just so God makes use of capital, having plenty otherwise Himself. God therefore arranged the Plan just as it is.

In God's Plan, the Logos was to have the first opportunity of becoming man's Savior and of bringing everything earthly to a condition of full perfection. God so arranged the matter that it would require a death to redeem mankind. God could have imposed a different penalty. He could have put a penalty of ten years of disfavor, or what not, for the first act of disobedience. But He did not. He put the penalty of death. And then He made the proposition to the great Logos that if He would carry out His Plan of being the Redemption-price for Adam and his race, which would cost Him His life, He would be granted still greater honors.

So the Logos left the glory that He had with the

Father and humbled Himself to become a man and to die, even the death of the cross. "Wherefore God hath highly exalted Him." In this way our Lord Jesus was permitted to be a co-laborer with God. He was required to be faithful, zealous in spirit, fervent in spirit. And we read of Him, "The zeal of thine House hath consumed Me." He was to be self-sacrificing and not self-seeking.

The pictures of these things were given aforetime--before He came into the world. As Moses lifted up the serpent in the wilderness, so should the Son of Man be lifted up, etc. It required a great deal of fervency of spirit to carry our Lord through all the bitter experiences of His earthly existence. He needed to have a great deal of faith in the Father and a great deal of devotion to the Father. And the fact that He overcame the difficulties shows that He had the faith and the fervency.

WHO SHALL BE ABLE TO STAND?

But our Heavenly Father's Plan is even broader than this. He planned that Jesus should have associates. And so the Apostle declares that God, who foreknew our Lord Jesus as the great Shepherd of the sheep, foreknew us also by Him--with Him. And if we partake of His sufferings in this present time, we shall also share with Him in the glories to follow. This was premeditated in God's Plan from before the foundation of the world.

This feature of the Plan began to operate at Pentecost. Those who had already believed in God as a Savior, and who had tendered their hearts to the Lord, could not be accepted until Jesus ascended up on High and made application of His merit for them--on behalf of all such. The Holy Spirit was given at Pentecost. Immediately they were privileged to begin a service for the Lord--a service that was made necessary in God's arrangement. He could have done without this service, but He did not--He arranged to have this very service. He purposed that a witness should be given to the world, to gather out a people for His name, and that those who should give the witness should show their faithfulness in the trials and tests that would come to them.

The Father is seeking such to serve Him as serve Him in spirit and in Truth. Therefore He allows the way to be made narrow by the opposition of the Adversary, the flesh and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the Adversary to do this, but He permits it, not because He is limited in Power and could not cause it to cease, but because He is testing all who would be followers of Jesus. And He wishes to have no others in that Elect company than those who are fervent in spirit. Therefore are there such services and such tests.

THE CAUSE OF OPPOSITION

The great business in life of those who would honor and serve the Lord is to serve the brethren and the Truth. Everything that represents the Truth these

R5334 : page 315

soldiers of the cross are to uphold--everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the Adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the brethren and the Truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition--to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of His spirit for God and His arrangements consumed His life. So it must be with all those who serve God--those who walk in the Master's footsteps. This must be, necessarily, the chief business in life for these people of God.

R5335 : page 315

HOW TO REDEEM THE TIME

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. Further, as other people are engaged in these same occupations, laboring for the comforts of life, we are compelled to compete with these to some extent. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. The old ambition to gain earthly things would lead us to lay up treasures on earth. But the hope set before us in the Gospel leads us rather to lay up treasures in Heaven, "where moth doth not corrupt," etc.

So this class do with as few luxuries in life as possible, in order that they may lay down their time and strength in His service. And the more they do this, the more they become copies of God's dear Son. Thus, if any one is engaged in the carpenter business--the same in which our Lord engaged when He was a youth--he will say, How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond.

In proportion, therefore, as we imbibe the Truth, in that same proportion will be our desire to be fervent in spirit--in that same proportion we shall be striving to sacrifice, to cut off, to devote to the Lord this time and talent and energy. We do not think that the Lord would wish us to be too particular regarding earthly things and waste valuable time. For instance, we might say, I will keep this house as unto the Lord. And we might give too much of our time and attention to different matters about the house. But the Lord is inviting us to choose the better part and not to give too much time and attention to procuring and caring for ornaments and bric-a-brac. Whoever would give too much time to the housework or to other earthly affairs would show that he did not appreciate the privilege of the Lord's service.

When we look about us, we find that all men need so much and the Household of Faith need so much. "What do they need?" They need the Truth. "Is the Truth, then, to go now to the world?" Yes, to all who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this Truth. We would rather suffer the loss of everything else than suffer the loss of our being.

If everything else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the Truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of Him who has called us out of darkness into His marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with Him in His great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil.

===================

R5333 : page 315

GOD BURIED MOSES, HIS SERVANT

--NOVEMBER 16.--DEUTERONOMY 34:1-12.--

"Precious in the sight of the Lord is
the death of His saints."--Psalm 116:15.

MOSES is one of the grand characters on the pages of history. His nobility looms up as a great patriot, general, judge and ruler of his people; and still more grand does he appear in his relationship toward God. He was the personification of obedience and loyalty as a servant of Jehovah. In this he typifies the "greater than Moses," Messiah. As we read, "A Prophet shall the Lord your God raise up from amongst your brethren like unto me" (Deuteronomy 18:15)--I am a diminutive picture or representation of that great Teacher, Leader and King whom Jehovah will anoint to be the real Deliverer of Israel and the world from the bondage of Satan, sin and death.--Hebrews 2:14,15.

Any one may discern something of the greatness of Moses from the records. Any one may perceive that it required great patriotism to forsake the courts of Pharaoh to cast in his lot with his brethren, the Jewish nation, and to become their leader out of bondage to the Land of Promise. Any one can note the patriotism of the man when, as mediator for his people, he pleaded with God for the forgiveness of their trespasses, declining the proposal that the nation be cut off and that he and his family inherit the promises instead. Any one can see that great faith in God was necessary for the position occupied by Moses. But only comparatively few see the real depths of Moses' character; for only a few grasp the real situation and realize the Divine call to the nation of Israel and the work of Moses as their mediator.

MOSES, THE SERVANT OF GOD

We cannot help feeling sympathetic toward this grand servant of God--"the meekest man in all the earth"--in respect to the particular cause which, as a penalty, barred him from entering Canaan with his people and made him, in a typical way, a representative of those who die the Second Death. After so many years of patience and longsuffering and loyalty to God, in an unguarded moment Israel's great mediator failed in meekness and in loyalty. Directed by the Lord to speak to the rock, which on a previous occasion he had smitten, Moses petulantly smote the rock the second time, saying to the people, "Ye rebels, must we bring you water out of this rock?"

The rock whence came the life-giving stream represented

R5333 : page 316

the Rock of Ages--Messiah, who was to be smitten once more. Compare Hebrews 6:6.

The fact that Moses was used as a type of the Second Death class in no sense implies that he experienced the Second Death, nor that he cut himself off from Divine favor. The punishment which he received merely helped to complete the typical picture--he might not enter Canaan--he might not enter the Promised Land.

CANAAN VIEWED FROM MT. PISGAH

Pisgah is one of the peaks of Mount Nebo. From it Moses got a considerable glimpse of the Promised Land, toward which his eye of faith had looked for eighty years and toward which he had laboriously guided the nation of Israel for forty years. This grand old servant of God, fully resigned to the Divine will and arrangement, was put to sleep by the Lord whom he served. The Jews have a saying that the Lord kissed him there. His place of sepulchre was hidden--doubtless to prevent anything of the spirit of idolatry. The New Testament declares that Satan strove for possession of the body of Moses, doubtless with a view to using it in some idolatrous way, but Jehovah forbade.

MOSES DIED AND WAS BURIED

We are not to overlook the fact that Moses died, and that he will not live again until the Divinely-appointed time when, under Messiah's Kingdom, he will be resurrected. Meantime he has slept with his fathers, as the Bible generally records of all who died.

The account of the transfiguration of our Lord and the appearance of Moses and Elias with Him in that vision must not be made to contradict the statement that Moses died, and that the only hope for anybody is by a resurrection from the dead. (I Cor. 15:13,14.) We have Jesus' own word for it that neither Moses nor Elias went to Heaven. He declared, "No man hath ascended up to Heaven." (John 3:13.) Jesus explained that what the disciples saw on the mountain was not a reality, but a vision--just as the trumpets, beasts, etc., of Revelation are not realities, but visions. "Tell the vision to no man." (Matthew 17:9.) St. Peter, who witnessed the vision, declares that it was a representation of Messiah's Kingdom. (2 Peter 1:16-18.) Moses represented one class and Elijah another, as participators with Jesus in His Messianic glory--in the Kingdom which is to bless the world, the Kingdom which, established on earth, will quickly correct wrong and effect the accomplishment of God's will as completely as it is done in Heaven.

GOD'S PROMISE TO ABRAHAM

At the foundation of all of God's dealings with Natural Israel and with Spiritual Israel lies His great Promise made to Abraham and bound with an oath--"In thee and in thy Seed shall all the families of the earth be blessed."

God purposed from the very beginning that the curse of death should not be an everlasting curse on the race. From the beginning He purposed in Himself the healing of sickness, sorrow and pain, and that the time would come when He would roll away the curse. From the beginning He premeditated sending the Lamb of God, who by redeeming the world should take away its sin, lift the curse and bring in a blessing to mankind in its stead. Yet the first clear statement of this Divine purpose was made to Abraham--that himself and his posterity should be associated with God in the great work of human uplift and blessing.

Although God knew that no member of the human family could perfectly keep the Divine Law, nevertheless it was expedient that this matter should be exemplified. Hence, before God was ready to bring in the Messianic blessing, He made a proposition to Abraham's posterity through Jacob--suggesting to them that if they would show their loyalty by keeping the Divine Law God would be ready to use them as the promised Seed of Abraham for the blessing of all nations. Israel's sixteen centuries of endeavor under the Law are summed up by St. Paul, saying, "By the deeds of the Law shall no flesh be justified in God's sight."--Romans 3:20.

PREPARATION OF THE SEED

This led up to Messiah's time. The Logos, by virtue of a special birth, became Jesus and sacrificially laid down His life, in harmony with Divine foreknowledge. To Him were gathered such of the natural Israelites as were saintly at heart, to be His disciples--to share in His sufferings

R5334 : page 316

and death and to be made partakers of His glory and exaltation to the Divine nature. These Elect, or select, ones are with Jesus to constitute the antitypical Moses. To this end they were called, or raised up from amongst their brethren, as Moses prophesied. Not enough of such "Israelites indeed" being found, Divine Wisdom has been calling and selecting others throughout this Age from amongst the Gentiles--from every kindred, nation, people and tongue.

Thus gradually God has been preparing the great Prophet, Priest, King and Judge, who during the thousand years of Messiah's Kingdom will be the Mediator between God and all who desire to draw near to Him and to receive His blessing. These will be related to the repentant world as the priests of Israel were related to their nation; but their work will be efficacious, and not a failure, because based upon the "better sacrifices" for sins (Heb. 9:23), and therefore backed by Divine Power in the forgiveness of sins and the deliverance of the willing and obedient out of bondage to sin and death into the glorious liberty of the children of God. This grand antitype is before us and will, we believe, soon have its glorious accomplishment.

The Messiah whom God is thus preparing, composed of Jesus the Head and all the Elect of Israel and of the whole world, the Body of Messiah, will, like the type, be very faithful, loyal, patriotic toward God and toward the people. Indeed, it is one of the tests of these that they shall be willing to lay down their lives for the brethren and be faithful to the principles of the Divine character even unto death.

MOSES' MESSAGE TO ISRAEL

The Book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death.

The first address begins with Chapter 1:6 and concludes with Chapter 4:40.

The second address begins with Chapter 5 and extends to the end of Chapter 26.

Third address, Chapters 27, 28.

Fourth address, Ratification of the Covenant, Chapters 29 and 30.

Joshua appointed to be the successor of Moses, Chapter 31:1-8.

The Song of Moses, Chapter 32--"The Rock of Israel" --delivered on the very day in which his summons came.

The Blessing of the Tribes, Chapter 33, on the same day.

The tenor of these addresses was hope toward God, faith in the promises and loyalty to their Covenant engagements.

===================

R5335 : page 317

ISRAEL UNDER A NEW LEADER

--NOVEMBER 23.--JOSHUA 1:1-9.--

"Be strong and of a good courage."--V.9.

ISRAEL spent thirty days in mourning for their great leader, Moses, yet with one accord accepted Joshua as their new leader by Divine appointment through Moses. Like other Bible heroes, Joshua was renowned for his faith and his loyalty to God. At the time of taking Moses' place he was in his eighty-third year, yet full of vigor, and evidently the best qualified man for the position. He and Caleb only had been of mature years when the Israelites left Egypt. They only had been witnesses of God's marvelous dealings with His people. They two had been the spies who brought an encouraging report of Canaan, which the people refused and on account of which refusal the adults died during the succeeding forty years of wilderness journeying.

The fact that Moses was vigorous at one hundred and twenty, and Joshua at eighty-three, speaks loudly to us in confirmation of the Bible's teaching that Adam was created perfect, and that the entire race has since been fallen in sin and death--sharing Adam's penalty, "Dying, thou shalt die." The intelligence of these men, as well as their vigor, quite contradict the Evolution theory; for this very Joshua had been one of the slaves in Egypt.

ISRAEL'S REAL LEADER--GOD

Not for a moment are we to lose sight of the fact that God had adopted the nation of Israel and entered into a special Covenant with them; and that, therefore, He was their real Captain and Leader--Moses, Joshua and others being merely His representatives and mouthpieces. We have already referred to the reasons for the adoption of Israel by the Almighty, and in a subsequent lesson will consider them more fully.

THE NEW LEADER'S NAME

Joshua's name was originally Hoshea, the same as that of the Prophet Hosea, signifying salvation. To this was prefixed (Numbers 13:16) Je, an abbreviation representing the word Jehovah. Thus the name became Jehoshua, signifying Jehovah's salvation. This was shortened to Joshua and Jeshua. (Nehemiah 8:17.) The Greek form of this word in the Septuagint is Jesous--Jesus.

For twenty-seven years Joshua was the leader of Israel, faithful to God and to the people. He not only led them through Jordan and directed in the conquering of city after city, but he divided the land amongst the tribes and governed the people with great acceptance, dying at the age of one hundred and ten.

It would not do for us to contrast Joshua with Moses as a leader; for they were men of totally different types. Indeed, any one contrasted with Moses would be disadvantaged, so high did that great statesman tower above the average of humanity then or since. But while Joshua could not be Moses, the leader, commander, law-giver, he was faithful as a follower of Moses, as one who obeyed the Divine Law, and whose faith and influence with the people were helpful to them. He was just what God wished him to be, and whoever is worthy of such a testimony is truly great.

The Lord's command to Joshua was, "Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel....There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee....Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

THE LAND OF PROMISE

That Joshua and Israel in conquering Canaan should take forcible possession of it is called in question by some.

They ask, By what right might one branch of the human family destroy another and seize their land? Where is the justice of such a course, not to mention the absence of love? How could the Golden Rule be applied to such a course--do unto others as you would be done by?

There is but one answer to this query; and, rightfully seen, it is a satisfactory answer. The Lord declares that the earth is His, that He gave it to the children of men, as represented by Father Adam. (Psalm 115:16.) But the gift was conditioned upon obedience and loyalty--disobedience, disloyalty, being punishable by death. Adam incurred this penalty; and his children, under the laws of heredity, shared it with him, because born in sin and shapen in iniquity. Thus all human right in the earth was abrogated by the death sentence upon the sinner.

God purposed in Himself the recovery of Adam and his family from the curse of death--through Messiah--through His death and by the power of His Messianic Kingdom, not yet established. In preparation for these blessings to come, God laid hold upon the nation of Israel and blessed them by making a Covenant with them. Although they could not fulfil the terms of the Covenant and obtain the choicest blessing of God, nevertheless the Israelites were greatly blessed by their Law Covenant, and many of them were fitted and prepared by it for cooperation with Messiah in His Kingdom in due time. Meantime, the experiences of Israel were overruled by the Almighty, to make of them types and symbols illustrative of the Divine Plan as it will be finally outworked on a higher plane.--I Corinthians 10:11.

In carrying out this arrangement with Israel, God promised them and gave them Palestine. He explained to them, nevertheless, that this gift was not because of their worthiness, but because of His favor toward them in pursuit of His own great plans previously outlined to Abraham. He further explained that the people of Canaan were not making progress, and that their further continuance would be neither for their good nor for the

R5336 : page 317

Lord's glory--as with the Sodomites, whom God took away as He saw good.--Ezekiel 16:49,50.

TO SHEOL, NOT TO TORMENT

It is well that we should remember that the Bible hell, to which the Canaanites went when they were slaughtered, is not the hell of torment pictured to us in the creeds. Their destruction by the Israelites sent them to Sheol, to Hades, to the tomb, where "there is neither wisdom nor knowledge nor device." (Eccles. 9:10.) There they sleep with their forefathers--just as we read of all the good as well as of all the evil ones of that time. Abraham slept with his fathers, who were heathen men.

All through Bible history we read that both good and bad, dying, were gathered to their fathers--slept with their fathers. There they are still, waiting for the glorious resurrection Morning, when Messiah's Kingdom, having inaugurated a reign of righteousness, will bring the earth to its Edenic condition and bring back eventually every man in his own order--all that sleep in Hades, in Sheol, in the tomb.--I Corinthians 15:21-29.

Death with humanity is totally different from death with the brute, because of the Divine promise that there shall be a resurrection of the human dead, the just and

R5336 : page 318

the unjust; and because in fulfilment of that promise God has already sent His Son. Jesus already has died for human sin, thus opening up the way for the resurrection--that God might be just and yet be the Justifier of those accepting Jesus.

True, few have accepted Him as yet, because few have come to a knowledge of the Truth. The great masses of the world are still blind and deaf, and know not. The glorious promise is that in Messiah's Day not only shall all be awakened from the tomb, but the knowledge of the glory of God shall fill the whole earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped. All will have the opportunity of returning to Divine favor under Messiah's Kingdom. Those refusing to come into harmony will be classed as wilful rebels, and will die the Second Death.

The nation of Canaan, like all other nations, will have a share in that glorious time when Jesus, the Light of the world, will lighten every man which shall come into the world.--John 1:9.

From this viewpoint, the taking of Palestine from the people who were using it to no profit themselves, and the giving of it to Israel for the enactment of types of good things to come, was not injustice, but wisdom. And taking away by the sword the people already condemned to death was just as proper as if they had been taken away by famine and pestilence. In any event, the Divine provision for them all through Christ is a blessing, which will reach them in Messiah's Day, when the earth shall be free from the curse. Then the curse will be rolled away and the blessing of the Lord shall be rolled upon them, when the enlightened will love righteousness and hate iniquity. To all such there will be no more sighing, no more dying, no more crying. Wilful evil-doers will be destroyed; and all the earth having been brought to perfection, God's will shall be done on earth as perfectly as it is done in Heaven.

===================

R5336 : page 318

CHOOSING ELDERS AND DEACONS

NUMEROUS inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI, on the subject of election of servants for the Classes--elders and deacons.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that wherever possible the election should be unanimous, and unless seventy-five per cent. of the Class, or more, favored a brother's election, it would be rather unwise for him to accept the office--the service. We did not by this mean that a minority of twenty-five or thirty per cent. should be encouraged to obstruct the Class and hinder an election.

Strictly speaking, a majority of one in a Class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If, for instance, a Class numbered one hundred, fifty-one of these would have a right to decide respecting who should be the servants of the Church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the Class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a Class of one hundred six Elders were considered necessary for the service. A, B, C, D, E, F would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent. basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the Class possessed, and if nothing were known derogatory to their moral characters.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal Elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the Class is not to be left without an Elder unless there are serious blemishes.

Our Lord similarly set a perfect standard before us when He said, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10.) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be Elders and ensamples to the Flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol--immersion in water. Such as have not symbolized their consecration are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the Church, and, of course, would not be qualified to be servants themselves.

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the Church who has not taken the special Vow which so many of us have found very helpful, and which has been recommended to all? We cannot make the Vow a test of brotherhood, for, even though we believe that the Lord has specially brought it forth at this time, and that to a certain extent He intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of Divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear Elders and Deacons amongst the Lord's people everywhere could see eye to eye with respect to the reasonableness of the Vow, and its harmony with the Divine Word and with our consecration Vow, to which it is, as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that Vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting Elders or Deacons a preference might well be given to those who have taken the Vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead Classes

R5337 : page 319

are acceptable in every other way and are not opposers of the Vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the Vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple Vow might injure them while it helps others. We may not understand the processes of their reasoning, nor the attitude of their hearts, but we may under such circumstances pass over what we cannot understand nor appreciate.

===================

R5337 : page 319

SOME INTERESTING LETTERS

PROSPEROUS MEETINGS IN GERMANY

DEAR BROTHER RUSSELL:--

Brother and Sister Rutherford have just left for Zurich. The eight public meetings were quite a success:

			Addresses recd.
Hamburg	2,500	hundreds turned away	616
Berlin	3,000	500 of these in a second hall	620
Dresden	1,600	750 turned away	700
Leipzig	1,500	several hundred turned away	442
Elberfeld	2,500		740
Siegen	800	200 turned away	288
Coln	2,000	several hundred turned away	346
Stuttgart	4,000		1,232
	17,900		4,984

Together with the 16,000 addresses received in the last few months in connection with my discourses this makes 21,000. We will do what we can to feed these through our few able Colporteurs. They all received a copious supply of literature. Where it seems impossible to canvass these addresses soon, we will send them a handsome little circular illustrating the volumes.

Surely, the hungry ones can have food for thought and heart! We are much encouraged.

We are having a local convention here today and another public meeting tomorrow evening. I will do all I can to encourage the friends in the work and to show them the great privilege of service.

With much love in the Lord, O. A. KOETITZ.

THE WORK IN HUNGARIA

DEAR BROTHER RUSSELL:--

The work in Hungary is much more difficult than in America, because the friends, with few exceptions, are very poor, and the work must be done on a much smaller scale. All would gladly work if they could find work to do. (This evidently refers to labor conditions.) We were obliged to give a number of the books free, and we were glad to be privileged thus to serve the Lord.

Last year I had 50,000 PEOPLES PULPITS and also 400 volumes of STUDIES IN THE SCRIPTURES in Hungarian. These are all out now, and more are ordered.

There are at present forty-two small classes in various counties, in which we are received with gladness, and they rejoice with us in the revelation of Present Truth. The eleventh and twelfth of May we had a little convention, about

100 being present. How good and how pleasant it was to be there! (Psa. 133:1.) Some strangers were among us that gave evidence of being interested.

Seven brethren were elected as workers and servants of the Truth--Brother Kis, myself and five others. We have conventions semi-annually, and spend the time in building one another up and studying the Divine Plan. We rejoice in spirit with the brethren at a great distance, with whom we seldom come in contact. We had a baptism service, at which seventeen brethren and ten sisters symbolized their consecration into Christ's death. About 1,000 people were present at this service, even the police, and it was a blessing that they were there, for somebody wanted to create a disturbance, but the police quickly restored order. Praise the Lord!

We believe that none of these blinded men will be able to destroy the work of the Lord, but rather that all things will be done after the counsel of his own will. One of those who are now opposing the Truth was with us for two years and was very zealous in spreading the Truth; he gave up a paying position to be more fully used in the service, and because of his activities was cast out of the Baptist church. I received much help from him financially, and through his efforts I was privileged to lecture in the Baptist church. Now, however, he has turned against us.

There is great need at present for a brother who can speak both Roumanian and Hungarian, to help the friends and to aid in building them up to the full stature of a man. (Eph. 4:13.) Pray the Lord of the Harvest to send more laborers into the vineyard.--Matt. 9:37,38.

The pastors and priests of various denominations have sought to stop our work in a legal way. We were haled before the court. We have been able so far to defend our course. We hope also in the future to be able to hold high the Divine banner, going forth and following the living Captain of our faith, as well as his honored servant, our beloved Pastor C. T. Russell, and say with the Apostle Paul, "We are not ashamed of the Gospel of Christ."

KARL SZABO.--Hungaria.

SOBERNESS, DIGNITY, REVERENCE

DEAR BRETHREN:--

My attention was attracted by a peculiar little laugh that accompanied a brother's effort to lead a meeting. This "little" laugh kept up through all his talk, but seemed to be more pronounced when he seemed to feel he had given a "deep" thought, when he would "heh-hah, heh" in a very peculiar way. This was about three years ago. I have noticed it in different brethren and upon many occasions since, and more particularly during the past year. To me it seems very undignified and has got to where it is very disgusting to me.

The serious thing about it is, it seems to be "catching," often involving several in the class, and the meeting is made peculiarly strange. Even with strong resistance I find myself indulging to my shame, sometimes. Even other brethren who seem to be more dignified and modest than I are often affected and I notice they seem to realize it. Those who practice it don't seem to realize it, but seem to use it as a kind of emphasis to what appears to them to be a very deep thought or explanation. __________.

LITTLE POLISH CONVENTION

DEAR BRETHREN:--

Thinking that news of the welfare of the Polish friends would be gladly received, as well as of all of the saints, I desire to mention something of the results of our efforts to be built up in the most holy faith and in fellowship and in love.

The two classes of Polish friends (one in Milwaukee, Wis., and one in Chicago) arranged for a two-days' convention, or union meeting, which was held August 31 and September 1, 1913, in Kenosha, Wis., midway between the two localities. A program was arranged for, calling for nine discourses and two symposiums and a testimony meeting. Two of the discourses were for the public in the same hall; one, "The Plan of God," and the other, "Baptism." There were also symposiums on the "Fruits of the Spirit," and on the "Attributes of God." All the friends were much refreshed and encouraged to run on in the narrow way. A good time spiritually was had. It was hard for the friends to depart, and nearly all of the faces expressed a desire to continue the convention and special fellowship with God, for our Heavenly Father blessed our meeting wonderfully.

Arrangements were made for the giving of an opportunity, to those desiring, to symbolize their consecration unto death to do the Heavenly Father's will and to follow the Lamb whithersoever He goeth. There were twelve immersed, six brethren and six sisters. The immersion took place in the lake. Although the lake was quite rough, the friends, and especially the sisters, who would never venture into the water under other circumstances, went bravely and yet with a dignity that characterizes all immersion services of the true saints of God, showing under a picture their death with Christ. While the friends were being immersed the remainder stood on the shore and sang in Polish, spiritual songs prepared for the occasion, such as "Happy Day," and "Our Best Friend," to the tune No. 134 in the hymnal, and several others which made the service very impressive and

R5338 : page 319

upbuilding for the singers and the immersed ones. That moment of witnessing will be long remembered by all present. A love feast was arranged for on the order held at the general conventions of the I.B.S.A. After this all went back to their duties, filled with the Lord's Holy Spirit. Such a wonderful blessing was realized that it would be almost impossible not to say something about it.

Praying for further blessings on these and the saints of God everywhere and with Christian love, I am,

Your brother in the One Hope,
W. K.--Ill.

VOL. XXXIV NOVEMBER 1 No. 21
A. D. 1913--A. M. 6042

CONTENTS

The Dawn of the Morning...........................323
  Signs of the Dawning..........................324
  "The Last Day"................................324
  How to Overcome Fleshly Weaknesses............325
  Religious Intoxication........................326
Our "Cup of Blessing".............................327
  "Drink Ye All Of It"..........................327
  Church's Part in the One Loaf.................327
  Unforfeited Earthly Life Right................328
Significance of Eating Our Lord's Flesh and of Drinking His Blood..................328
  Most Valuable Food and Drink Known............329
How Israel Crossed Jordan.........................329
  Entering Into Canaan Rest.....................330
The Fall of Jericho...............................331
  "Captain of the Lord's Host"..................331
Mammon the Principle of Selfishness...............332
Holiday Remembrancers.........................333-334
Some Interesting Letters..........................335
Berean Questions in Scripture Studies.............335

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

WACO, TEXAS, CONVENTION

--NOVEMBER 14, 15, 16--

The Waco Cotton Palace Exposition will secure very special railway rates; and the brethren of that vicinity are anxious to take advantage of the cheap rates and hold a Convention November 14, 15, 16. Brother Russell had expected to be present; but, finding this impossible, he has delegated two of the Pilgrim Brethren to represent the Society. One of these will act as Chairman at the Convention.

We trust that this will be a very profitable Convention, full of spiritual power--the spirit of the Truth. It will be convenient for considerable numbers, we believe. We suggest that Brethren who are unable to attend give the Convention the support of their prayers at the Throne of Heavenly Grace.

The Young Men's Business League has granted us the use of their hall during the Convention. It is located at 711-1/2 Austin Ave., convenient to all the railway stations.

Arrangements have been made for board and lodging at from $1 to $3 per day. Requests for accommodations should be sent promptly and must be explicit as to number, sex and color. Address A. B. Landrum, Secretary I.B.S.A., 1917 Grace St., Waco, Texas.

"THE WATCH TOWER" FREE TO THE POOR

We are now following the usual custom of sending a subscription blank on the expiration of each subscription. The Post Office law is particular re the wording of these, and will not allow us to explain that any of the Lord's people desiring it, but too poor to pay, can be supplied free by us.

We again assure all such that a postcard stating their continued desire for THE WATCH TOWER and their continued inability to pay, will renew their subscription for another year. These subscriptions are paid for out of a fund specially provided for the purpose.

====================

R5338 : page 323

THE DAWN OF THE MORNING

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness."--Romans 13:12,13.

FOR A long time the world had been more or less in darkness, in sin, in ignorance, in superstition. By one man's disobedience sin entered the world. This darkness still continues. "Darkness covers the earth, and gross darkness the people." The Bible accounts for this condition of things by explaining that man by heredity is born in sin, and that additionally Satan takes advantage of the situation, with a view to further alienating mankind from the great Creator, and thus, if possible, preventing any reconciliation that might ever be undertaken.

Satan is called the Prince of Darkness, and he is working in the children of disobedience. The children of disobedience being far more numerous than the children of obedience, it follows that the present is a dark time. The Bible tells us that God will not leave mankind always in this darkness; but that the curse shall be rolled away and all the darkness shall be dissipated, and instead, shall come His blessing, His light. The light of the knowledge of the glory of God shall cover the earth as the waters cover the great deep. (Isa. 11:9; Hab. 2:14.) Provision for this recovery was made in the Divine Purpose, before the foundation of the world.

THE LIGHT OF THE WORLD

About nineteen hundred years ago God began to take steps to bring to pass the things which He had promised. The first step was the sending of His Son, that He might be the Redeemer of man. Our Lord is spoken of as being a great Light, in the same sense that the Heavenly Father is called the Father of Lights. Jesus said, "I am the Light of the world." Mankind, under the influence of Satan and their own imperfect judgments, became twisted in their minds, and are in a state of darkness, so that they cannot reason correctly. The majority are not able to see the desirability of the Truth, and so they live in darkness--"darkness covers the earth."

However, we have every reason to believe that there are a choice few in the world, who love righteousness and hate iniquity. And this class God desires to take out first. The selection of this class has been going on throughout the Gospel Age. The majority of the world would doubtless prefer right rather than wrong if all the conditions were favorable. If they could be as comfortable financially, as popular socially, etc., by serving the right as by serving the wrong, they would much prefer to serve the right.

These are really good people. They have a preference for the right. They are very moral, very just. And yet their preference for the right is not so strong that they would be willing to lay down their lives for the right. It is one thing to say, I love the cause of God; and it is another thing to say, I will devote my time, strength, fortune, all, to it.

But it is only the latter kind that God is calling now--those who are willing to take up the cross in the interest of Truth and righteousness. And to these God gives encouragement, assuring them that He appreciates their love of righteousness: and that if they persist in the course of faithfulness they will be made associates with Christ in His Kingdom. He tells them that He is seeking just such a class. And these are encouraged and inspired to keep on, as God sets before them the glorious hope of the Gospel--the Divine nature and glory.

RESPONSIBILITY PROPORTIONATE TO LIGHT

But all this is going on in the night time; for, although Jesus came into the world, and is to be the Light of the world, this Light has not yet illumined mankind, nor scattered the darkness. The Jewish people had the light of the moon, in the sense that the Law Covenant and its promises were like the moon, which shines with a light reflected from the sun, a light not its own. They had the light of the moon, if they wished to walk in its light. But they often went from the light of their Law and walked in the shadows. The Jews also had stars--Abraham, David and the Prophets. These were luminaries that shed more or less light upon their pathway.

But when Jesus came, He was the great Light of the world; i. e., He was the one chosen of God to be the Light of the world. But Jesus as a man was not this light to all. The Light that shone from Him while He was in the flesh was very local. And even to many of those upon whom it shone, His light was obscure, because of their ignorance, blindness. Jesus intimated that some could see the light and others could not: "Blessed are your eyes, for they see!" (Matt. 13:16.) He also intimated that some of the Jewish leaders saw to some extent, and were responsible for what they saw.

Our Lord presented to them the true light. They had been hoping to attain the blessing God promised in His Covenant with Abraham. They knew from the teachings

R5338 : page 324

of the Law that they must be holy. But they did not realize how high is the true standard. Consequently they thought they could keep up a certain standard of outward conduct, and thus become the Seed of Abraham. And when Jesus said to them. You are so careful to keep the letter of the Law that you would strain out a gnat from your drink, and swallow a camel, He intimated that they were very careful about the small things, and would let great matters, important things, pass by!

Jesus told them they would devour widows' houses; that is, that they would take advantage of this or that technicality of the Law to take possession of a widow's substance.

And in thus doing, they were violating God's Law, which is a law of justice and love and mercy. It was only the few, therefore, who were Israelites indeed. And these would be the true Seed of Abraham--the select few of that nation.--Rom. 9:6; Gal. 3:16,29.

R5339 : page 324

THE TRUE LIGHT-BEARERS

So the selection went on, and the faithful ones, having the right spirit, the same spirit that Christ had--love for justice, love for God and God's Law--these were selected--the Elect of that people. These not being a sufficiency, God continued to select others from different nations. To His disciples Jesus said, "Let your light shine before men"; and again, Put not your light under a bushel; but put it on a candlestick, that it may be seen of others. And so all of God's people have been lights. Those who have the Holy Spirit are the only true light-bearers in the world. Others may have various lights--science, geology, chemistry--but much of their light is darkness. Our Lord, however, was referring only to the light on God's Plan.

Some who have light on morality, say that they will not become intoxicated, will not use profanity, etc. They may have light in those directions, but this is not the true light. Much of the true light has been lost on the whole world, though they have still some of the original light remaining, as is evidenced in man's conscience and moral sense. Saul of Tarsus had some of this light, and yet persecuted the Church. Conscience is not a sufficient guide. We need the light of God's Word.

The Holy Spirit is the light of the Church, by which we are being specially guided into the Truth. St. Peter tells us that we have a more sure Word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place. (2 Peter 1:19.) The light on the path of the just "shineth more and more unto the perfect Day." We are still in the dark place, and shall be until the darkness gives way and the Day is here. And so, as St. Peter says, we have need of this Word of prophecy "until the Day dawn." Thus we find that one Scripture helps to elucidate another.

Apparently many of our Christian friends have the thought that the Apostle meant that the Lord might come at any hour, on any day. But when we come to understand the Scriptures, and know that God has fixed times and seasons, and when we learn more about God's Plan, we see what He has revealed respecting the length of the night and the time for the dawning of the morning. The Apostle had sufficient knowledge to realize that the morning was coming and that the night would then have an end. He knew that Christ at His Second Coming would be the Sun of Righteousness. We also know this. He knew that Christ would be the Light of the world. We likewise know this; and that the glorified Church will be, with Jesus, the Sun of Righteousness, which will arise with healing in its beams, and will enlighten the world, and lift it up and bless it.

SIGNS OF THE DAWNING

We know something of God's times and seasons. There is a great difference, however, between knowing the day and the hour and knowing the times and the seasons. You might know that your Pastor intended to go sometimes this season to Great Britain. When the season arrives you might say, Well, this is the season. Yes, but you would not know what steamer he would take. You say, We know the time he will reach London, but do not know just the day the boat sails. And thus the Lord has guaranteed that His people shall not be left in darkness--that we shall have light and knowledge sufficient--that we shall not be in darkness with the world.

Just so surely as we are of the Brethren, just so surely that Day will not come upon us as a thief. We shall know how to expect it. We shall know about the time. Those who think that the Apostles had no knowledge of the matter have, we think, taken a superficial view of some of the Scriptures. Take, for example, the text under discussion. "The night is far spent, the Day is at hand." They have thought this meant that this Day might dawn that very year, or the following year.

ST. PAUL HAD SPECIAL INFORMATION

The Apostle evidently had no such idea; for he goes on to explain, in one of his Epistles, how that Day would come, and that there would be a time of trouble, and that the Lord would permit a strong delusion; that the man of Sin must first be revealed. He assured the Church that the Day would not come until first there was a great falling away. He reminded them: You have been told about an evil system arising. Know now that this Day of the Lord absolutely cannot come, until the Abomination of Desolation has been set up, as noted in the prophecy of Daniel. And he warned, "Let no man deceive you by any means."--2 Thess. 2--entire chapter.

In one of his Epistles to the Church at Corinth, St. Paul said, "We shall not all sleep, but we shall all be changed." (I Cor. 15:51,52.) The early Church thought that St. Paul meant that they would not sleep. But St. Paul was referring to the Church as a whole--instructing them that some of the Church would remain until the Day of Christ. St. Paul and St. Peter both intimated that they were not of those who would remain to be changed in a moment from the earthly body to the Heavenly.

So, coming back to our text, we are to recognize that the Apostle Paul had special information from the Lord. He tells us so. He says he had visions and revelations more than all the other Apostles. And he declares that the

Lord revealed to him things not proper to be uttered at that time. He must not explain these visions; their meaning was a secret intrusted to him. (2 Cor. 12:4.) The Apostle's mind being thus illuminated, he was able to write with great intelligence, clearness and power, so that we, with the increasing light upon the Holy Scriptures now due, might be able to see a depth to his writings, and get a grasp on the Truth, not otherwise possible. And we do. Nearly all of our knowledge of the deep things comes from St. Paul's Epistles, because he had this light and it permeated all that he wrote. So we today are able to explore and to understand many things which were secrets, known only to the Apostle Paul in his day.

"THE LAST DAY"

The Day spoken of in our text is the Last Day. Martha said of Lazarus, "I know that he shall rise again in the resurrection at the last day." (John 11:24.) Which is the Last Day? It is the great Seventh Day. This Day will not be a time of darkness, but a time of

R5339 : page 325

daylight. That being so, the other six Days represent the night of darkness and sin. In the morning of the new Day, the reign of the Prince of Darkness is to be overthrown by the Prince of Light; and thus the Day will be ushered in. From this standpoint of the six great Days of a thousand years each, we are to remember that the Apostles and the early Church were living in the Fifth Day--there was only one more Day to intervene before the Seventh Day, and then would be due the great shining forth of the glory of the Lord. From this standpoint the Apostle's words are clear.

During the Dark Ages God's people were permitted to have only a measure of light, a measure of knowledge. Yet they had certain great landmarks. And so when the Papacy was developed, God's people said, This is that Man of Sin--this is that falling away which was predicted. Thus they could locate themselves. We see that in the Dark Ages there was quite a clear understanding that the Papacy was the Man of Sin. Still it was not God's intention to guide the Church into the fulness of Truth until the due time. And we are not claiming now that we know the day (the day in the shorter sense) and the hour of the setting up of the Kingdom. But we are not ignorant of the times and seasons.

"PUT OFF THE WORKS OF DARKNESS"

In view of this knowledge of the wonderful Day about to dawn, how shall we who are hoping to be of the Kingdom class of that Day deport ourselves now? How shall we live? Ah! says the Apostle, if we are "children of the Day," we are to show it. We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, that will fill the whole earth, by and by. We are to help them to contrast the present with the glorious conditions that will then exist, so that all who love the light may take heed to the Word of God and get ready to be members of that Kingdom class.

What must we do? We must put off the works of darkness, everything that is selfish and sinful--for that which is selfish is sinful, and that which is sinful is selfish. We are to put these off because we belong to the new order of things. The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approved in the light of the New Dispensation, if it were fully ushered in. Let us remember that we belong to the New Dispensation, and not to the old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of Light and in opposition to the Prince of Darkness, his works and his ways.

"PUT ON THE ARMOR OF LIGHT"

We have enlisted with Christ, and we will fight against the enemies of our new nature. We will be worthy children of God and strive earnestly, that we may be associated with the Lord in His Kingdom of Righteousness. And when we have put off the darkness, what must we do? We must put on the armor of light. What is the armor of light? It is the armor which protects from the darts of the Adversary, and includes the helmet of salvation --the protection of our intellects through a knowledge of the Truth, from the attacks of our great foe.

As the Apostle urges, let us "Stand therefore, having our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation

R5340 : page 325

of the Gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." (Eph. 6:14-17.) This is the armor with which we are to withstand the attacks which appeal to the evil tendencies of the fallen nature, that we may come off "more than conquerors" through Christ, that we may be of that glorious band of overcomers who will be made kings and priests of God in that glorious Day--in the dawning of the Morning.

LIGHT MANIFEST IN PURITY OF INTENTION

The Apostle continues the figure of speech which refers to the on-coming Day, in contrast with the night time of sorrow, sin and death, during which evil and sin have prevailed. The Scriptures declare that evil-doers prefer that it be dark, in order that their real aims and objects be not known; for they do that in secret which they would not wish to have known in the light and open to the public in general.

Then the Apostle discusses what should be the attitude of the Church. "Let us walk honestly, as in the Day"--honestly, in the sense of conscientiously, openly--having nothing that we would need to secrete from the whole world, if they were able to understand our motives. They would know we had no evil purposes, but only pure, honest, good intentions. Our Lord was the great Light of the world. But He was misunderstood and misrepresented. So all of His followers, in proportion as they are light-bearers, will be subject to attacks from Satan, who seeks to perpetuate his hold upon mankind.

Nevertheless, whether it cost us much or little, our whole course of life is to be honest, upright. Our lives are to be devoted to the cause of righteousness--we are to see to it that we do nothing contrary to the principles of righteousness. Sincerity, honesty of purpose, should make all our life as open as the Day when everything wicked is to be disclosed. By showing the right and exposing the wrong deeds, thus making known the character of these, the Lord will put men on test as to which they love.

For those who love evil, wickedness, after they see it in its true colors, after they see where it leads and all its consequences, and shall have had full opportunity to know and to choose between right and wrong, light and darkness --for such God's portion will be death--Second Death. The only final reward and punishment for evil is destruction. "All the wicked will God destroy."

So during the Millennial Day, the Day of Christ, the Day of the Lord in the largest sense, the light will prevail, and all the hidden things of darkness will be exposed. Those who love these things are the ones who will suffer disadvantage; while all who love the light will be blessed and will make progress toward human perfection.

HOW TO OVERCOME FLESHLY WEAKNESSES

Those of the Church--those who are hoping to be kings and priests and to reign with Christ and to be judges of the world--their conduct should be as far as possible in accord with God's standard. Everything should be open, honest, subject to the investigation of the Lord or of anybody. In thus living we shall be proving our faithfulness to the Lord. We must demonstrate our loyalty to Him by being willing to suffer rebuffs and adversity. We must strive most earnestly to overcome our human weaknesses and imperfections, and thus manifest our love for righteousness and for God. We see that our Lord Jesus is the embodiment of these glorious principles for which God stands; and we are to be like Him, our Pattern.

We are to be so in love with God's gracious character and God's methods that we shall greatly prefer to be on His side, under the banner of light, rather than to be children of darkness, whatever its present reward. So

let us walk as the children of the light--the children of the Day, and thus we shall be laying up treasures above, and shall prepare ourselves for the glorious things which the Lord has in reservation for those that love Him--for those who are seeking to walk in the Master's footsteps.

"He will never fail us, He will not forsake;
His eternal Covenant He will never break;
Resting on His Promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the Day,
For His Word shall never, never pass away."

GROSS FORMS OF RIOTING AND DRUNKENNESS

The Apostle's use of the first person--we, our, us--in the verses preceding our text, would seem to indicate very clearly that he is speaking to the Church, including himself. Indeed, the introduction to the Epistle shows this to be the case. St. Paul is here showing what should be the course of the Church, as in contrast with the attitude of the world. When he says, "Let us walk," he means, Let us daily progress--walk not along the lines of rioting and drunkenness. He does not say that the Lord's people may not occasionally be overtaken in a fault. But if they are thus overtaken, they are to know that they are not then walking in the footsteps of Jesus, but are for the time being walking in the opposite direction.

We are to remember that the Church are at this time imperfect, in an embryotic state--not fully developed. The New Creature has as yet no body of its own, but is merely given possession of this earthly body, which is an enemy of God. The New Creature is obliged to use this instrumentality. As a New Creature, he will ultimately be judged, not according to the flesh, but according to the spirit, for the Lord will make up for unintentional blemishes. But these bodies which have been the instruments of sin, are to be put into the service of righteousness. All of our present experiences must be in the flesh, because we have no other instrument of service.

Now, the Apostle says, we are to beware of rioting and drunkenness, for all excesses are of the world. We are living in a time when the bacchanalian orgies of the past are disapproved by the community in general. Many may continue to practise some of these in secret, but they think that it is not wise to let it in any way be public. And those who sympathize with liquor interests, brewers, saloon-keepers, etc., realize that they can no longer do as formerly--they can no longer continue to sell liquor to a person until he has reached the condition of beastly intoxication.

All of these evils will be banished when the new Kingdom shall have sway.

THE LORD'S SPIRIT A SPIRIT OF SOBRIETY

The true Christian has the mind of the Lord, and the Lord's mind is thoroughly in opposition to anything in the nature of drunkenness of any kind. The Spirit of the Lord gives a sober mind, a thoughtful mind, a reasonable mind. All rioting and drunkenness are the result of inebriation, befuddling the mind. We are not to suppose that any New Creature would have any sympathy with anything of the kind. The Apostle's suggestion is not that some New Creatures may think this the proper course, but that some New Creatures may become careless in their walk. As the New Creature grows and has more experience, he should learn that the only proper course is to avoid all places and conditions tending to excess and to worldliness. He should study to have new entertainments for his mind, study how to turn his mind in a new direction, toward Heavenly things.

While it is true that we have comparatively few of the orgies of olden times, it is also true that the world today has a more refined kind of rioting and drunkenness. There are social functions that might be called riotous, in the sense that they are unreasonable and disorderly. We might apply this criticism even to nominal Christianity. There is a certain kind of rioting mentioned in Revelation. We read that great Babylon made drunk the inhabitants of the earth with her wine. This might, in some cases, be a stupefaction of the mind; in other cases, a crazed condition.

We once believed many things without any real ground at all for believing. For example, we have believed in fire-proof devils, eternal flames, the roasting of humanity, etc. Now we find that we were merely having the hobgoblins of nightmare. God is not using His mighty power for the injury and useless torture of His creatures. We find that we were very seriously intoxicated with the wine of false doctrine. We are now becoming sober. The people are beginning to wink and blink, and to try to overcome the effects of the stupefying drafts of error.

Some have gotten out of these errors. But there are some who still have a kind of frenzy of mind, and some of these are attacking us. They launch forth as though they would demolish us, and they battle for the error as though it were the Truth. In their warfare they use the weapons of slander, malice, hatred, strife, and various other works of the flesh and of the Devil. Their choice of weapons is a proof that they are under a delusion, blinding them through false doctrine.

RELIGIOUS INTOXICATION

Sometimes there is rioting, even to the extent of hilarious conduct in meetings. We were once present at a religious meeting where there were all sorts of rioting, evil spirits and demonism. Yet the people were apparently sincere and honest. This occurred some years ago. The preacher hammered the pulpit, while two or three men tried to pray, etc. It was a regular pandemonium. The young people would go there and eat peanuts and snicker and giggle, seeming to consider the service a kind of circus. These people were evidently "drunk"--it was from a bad kind of "liquor," too.

R5341 : page 326

This principle might apply to some of those who have gotten free from the errors of the past. There is a spirit of anarchy, a lack of orderly behavior with some who have come into the Truth. Sometimes it will manifest itself in one of a Bible-Class, who will try to have his own way and to override the rest. He is simply rioting; he has not gotten rid of the wrong spirit; he has not applied the principle of righteousness--the Lord's Spirit, the spirit of a sound mind--to his conduct.

Then sometimes it is the leader of the Class who shows a riotous spirit. The Scriptures very clearly set forth what would be proper in such a case. Each has a perfect right to his own opinion on any subject, but no one has a right to override others and try to force his opinions on them. To do so is contrary to the Lord's Spirit. We should not walk that way. We should walk prayerfully and carefully along the lines of the Golden Rule, doing unto others as we would that they should do unto us.

Let us walk as becometh saints, showing forth more and more "the praises of Him who hath called us out of darkness into His marvelous Light."

"Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise! look 'round thee!
Light is breaking in the skies!
Gird thy bridal robes around thee;
Morning dawns! arise! arise!"

====================

R5341 : page 327

OUR "CUP OF BLESSING"

"The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the Body of the Anointed One? Because there is one loaf, we, the many, are one Body."--

1 Cor. 10:16,17.--Diaglott.

THE CUP of blessing, for which we bless God," is indeed a cup of blessing in many respects. It represents the blessed privilege of suffering with Christ, and the blessed things which will come as a reward of those sufferings. The Lord declares that the promise will have fulfilment in the Kingdom, when we shall share the Kingdom joys.

The Church is represented as being a part of the great Vine which God has planted; as Jesus says, "I am the Vine, ye are the branches." (John 15:5.) Our Lord tells us of the precious fruit of this Vine, the development of which represents the sorrowful part of our experience. There is a sense in which the cup represents the joy which we shall have when we shall have passed beyond the sufferings of this present time and shall have entered into glory. (Matt. 26:29.) The expression, "for which we bless God," may be understood to mean, for which we give thanks and praise to the Lord. Whoever receives the cup without thankfulness of heart, without appreciation, will not get the great reward. In order to receive the blessing designed, we must receive the cup with thankfulness for this great privilege of suffering with Christ.

In considering this question of the Apostle, "is it not a participation [common union] in the blood of Christ?" we should have a double thought before our minds: first, of the literal cup to which he refers, the literal fruit of the vine, which represents the blood of Christ; and second, the fact that we have the privilege of partaking of His cup, the sacrificial cup. We have the privilege of sharing in His death, sharing in His sufferings. This thought is borne out in other Scriptures--that Jesus is the Head of the Church which is His Body, etc. He is to be the great Prophet, Priest, King, Judge and Blesser of the world.

According to the Scriptures, the great Head was glorified, after having endured the sufferings even unto death, after having laid down His life for the world. And He has adopted us as His members--members now in the flesh, to be His members shortly in glory. We use the word members in the sense that we speak of members of the House of Parliament. The body of Parliament has many members, and so the Body of Christ has many members. The terms on which they may make their calling and election sure are that they shall believe in Christ and shall give themselves to God. Then our Lord will adopt them as His members, members now on earth and afterwards members of Him in glory.

"DRINK YE ALL OF IT"

On condition, then, that we drink faithfully of this cup

(Matt. 26:27), we shall make our "calling and election sure." (2 Peter 1:10.) The injunction, "Drink ye all of it," had a double signification: first, it must all be drunk before the end of the Gospel Age; and secondly, all who would be members of His Body must drink of it. St. Peter spoke of the sufferings of The Christ, Head and Body, which have now been going on for more than eighteen centuries, and of the glory that shall follow. (I Peter 1:8-12; 4:1; 5:1.) As soon as the last member shall have passed into the Heavenly condition, all the sufferings of The Christ will be over, and none others will have the privilege of sharing in the "sufferings of Christ," even as some others will have the privilege of sharing in His glory and becoming His "Bride, the Lamb's Wife."

It is one cup, though it contains the juice of many grapes; and it is one loaf, though made from many grains. The grains cannot retain their individuality and their life if they would become bread for the world. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. Thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup. There is no other way by which we may attain the new nature than by accepting the Lord's invitation to drink His cup, and by being broken with Him as members of the one loaf; by being buried with Him in baptism into His death, and thus attaining with Him a resurrection to glory, honor and immortality, attaining unto the First Resurrection.

THE CHURCH'S PART IN THE ONE LOAF

The loaf represents primarily the Lord Jesus' body, which is broken for us and for the world in general. In a larger sense it includes all the Body of Christ, all who become His members. Thus the breaking of the loaf, the breaking of the Body, has continued for more than eighteen centuries.

We read that in the institution of the Lord's Supper Jesus broke the loaf. As a matter of fact, He was the only one at that time who could break the loaf. All others of mankind were unjustified in God's sight until Jesus by His sacrifice and exaltation made good the deficiency of a certain class. So Jesus was the first to break the loaf. Today, as the unleavened bread at the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself.

The fact that our Lord first broke the bread does not mean that we should not have our individual part. We recall that the Heavenly Father had to do with the breaking of our Lord's body. As it is written, "It pleased Jehovah to bruise Him; He hath put Him to grief." (Isa. 53:10.) This was not done against our Lord's will. While the Heavenly Father had to do with His breaking, so, in harmony with the Divine arrangement, the breaking of our share of the loaf.

The Apostle's statement in the succeeding chapter, "Ye do show forth the Lord's death," applies exclusively to the death of Jesus. The setting of the words indicates that it is the Lord Jesus personally who is mentioned: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." (V.26.) "He is thy Lord, and worship thou Him." (Psa. 45:11.) The Church is never spoken of as the Lord.

Furthermore, we are to remember that Jesus said, "This do in remembrance of Me." (Luke 22:19.) He did not say, This do in remembrance of yourselves--in remembrance of your own share in the sacrifice. We are to be dead with Him. We remember that we must share with Him in the sufferings of this present time if we would share in the glories to follow. The Father gave Him to be the Head--"God blessed forever."--Heb. 3:1; Rom. 8:17,18; 9:5.

THE LIFE IS IN THE BLOOD

The Scriptures say that the life is in the blood. (Lev. 17:11.) In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14.) In this way, God would

seem to say that life is a very sacred thing. This life principle that He gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

When our Lord laid down His earthly life, He did not retain a right to that earthly life in the sense of using it for Himself. He tells us in the parable that all who would gain "the pearl of great price" (Matt. 13:45,46), must sell all that they have; that is, all that they enjoy of earthly life or privileges. Our Lord had a perfect earthly life. He gave up that life. "He poured out His soul [life] unto death." (Isa. 53:12.) On what basis? On exactly the same basis He has put before us; if we would live, we must die; if we would reign, we must suffer; we must be dead with Him. (2 Tim. 2:11,12.) So we who follow in His steps do the same that He did.

If we, as His disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still in His control. He is the One who, as the great Mediator, will give to the world of mankind the life He poured out.

He now imputes His merit to the Church, that we may share with him in His suffering and in His glorious Kingdom, on the spirit plane. This cup, then, represents the full renunciation of earthly life and of all claim thereto.

Our Lord's earthly life was not forfeited, but merely laid down. (John 10:17,18.) The intention in laying it down was to abandon it, personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but He gave up His life with that purpose in view.

UNFORFEITED EARTHLY LIFE-RIGHT

Our Lord undertook to accomplish the Divine will in the redemption of the world, and He has proceeded in the accomplishment of it, but has not yet completed the purpose. He laid down His life, but did not forfeit it. When He was raised from the dead He still had a right to that earthly life, with the understanding, however, that He was not to use it for Himself, but that He would give that life to all the world who were willing to receive it, assigning it to them at the end of His Reign of a thousand years, during which His Church will Reign with Him.

So then, His life was not taken from Him; for His life could be taken from Him only by His disobedience. (Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5.) He laid it down voluntarily, in harmony with the Divine will. He laid it down that it might become an asset in the hands of Divine Justice, so that when the time should come He might use that asset for mankind.--John 6:51.

In the beginning it was the Divine purpose that our Lord's human life should be laid down forever, that He should not take it again. He consecrated His life at Jordan and finished the sacrifice at Calvary. Throughout the Gospel Age He has been sacrificing His Mystical Body. Just as soon as He shall have finished the sacrificing of all these Body members, then their life-right, which belongs to the great High Priest, will be used for the purchase, the redemption, of the world, by the sealing of the New Covenant. Immediately after this, His Kingdom will be established. This further application of His merit, His life-right, which will not be made until the whole Church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of His Body, is all one blood. It is one Priest of many members. It is one Atonement for all--for the sins of the whole world.--I John 2:2.

The blood represents not only the death of Christ, but also the death of all the members of His Body, to whom merit is imputed. This the Apostle expresses in the same connection, saying, "The cup of blessing which we bless, is it not the communion [common union, or participation] of the blood of Christ? The bread [loaf] which we break, is it not the communion [common union, participation] of the Body of Christ?" that is to say, a union in common with Him, a partnership, as represented in the cup and in the bread [loaf]. The whole matter has its origin in Him. But we are celebrating also our own individual share as members of the Church in the sacrifice of the flesh, in our participation in the sufferings of Christ.

====================

R5342 : page 328

SIGNIFICANCE OF EATING OUR LORD'S FLESH AND OF DRINKING HIS BLOOD

"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."--John 6:53.

IN THIS chapter the Lord is addressing the Jews, who believed not on Him, but murmured because He told them He was the true Bread from Heaven. His expression, "eat the flesh and drink the blood," had a deep spiritual significance which none but Israelites indeed could receive. And this is still true today. The world, when dealt with in the next Age, by Jesus, will indeed have the opportunity to eat of His flesh--to appropriate the merits of His sacrifice; but they will have no opportunity of sharing in His Cup--of drinking His blood. Symbolically, the Cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the Cup.

Our Lord's words imply, If you accept My proposition of the Gospel Age, you may have life, and have it more abundantly than man has ever had it or could have it. You may have inherent life--"life in you."

THE TWO SALVATIONS PICTURED

There is a difference, we believe, maintained in the Scriptures between the bread, which symbolizes the Lord's flesh, and the wine, which symbolizes His blood. The Church, in order to be accepted of the Lord as members of His glorified Body, must share in both of these by participation. The loaf, as the Apostle explains, not only represents to us our Lord, as the Bread of Life necessary for us, but it also represents us as His members to be broken as our Lord was broken; and the wine represents not only our Lord's blood, but also the blood of the Church--that we are sharers with him in His sacrificial sufferings.--I Cor. 10:16,17.

The privilege of sharing our Lord's Cup is not for the world. They will not share in the sufferings of Christ, because all opportunity to share in His sufferings and glory will have ended when the Church is glorified. The Lord said, "Drink ye all of it"--drink it all. There will be none for the world to drink. And we who are of the Church class "fill up that which is [left] behind of the afflictions of Christ."--Col. 1:24.

"The flesh of the Son of Man" represents Restitution to human privileges, i. e., the means to its attainment, and restores to man the life which he had forfeited--the life lost in Adam--human life, earthly life. It will be the gift of God through Christ. But the supplying of this Bread will not be sufficient. The world will need to eat of the Bread and to have the assistance the Lord will give them through His Kingdom. Jesus said (V.51), "I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever."

From one viewpoint the world may be spoken of as not dead. They have lost their right to life, but God has made arrangements through Jesus by which that life will be restored. It was lost in Adam, but will be restored through Christ, the second Adam. During these six thousand years the world has been in a starved and fallen condition. But God has provided this Bread and it will be for them in the Millennial Age.

It is not shown symbolically anywhere in the Scriptures that the world will partake of the blood, and thus participate in the sufferings of Christ. Only a few are represented as partaking of the blood. This is shown in Leviticus 16. The blood sprinkled the second time on the Mercy-Seat is for all the people, thus satisfying Justice. This represented the release of all humanity from the sentence of death, giving all an opportunity to eat of the Bread and not die.

In another picture, we find the blood used representing man's acceptance of the Divine arrangement. In the sealing of the Law Covenant, which is a type of the New Covenant, Moses first sprinkled the books of the Law, representing the satisfaction of Justice. Then with the same blood he afterwards sprinkled all the people. (Heb. 9:19; Exod. 24:8.) The sprinkling of the books of the books of the Law required only a few seconds; but the sprinkling of the people required a long time.

At the beginning of the Millennial Age--as soon as the Church is joined to her Head beyond the veil--the blood will be sprinkled to satisfy Justice for the world. Then, as the Mediator, Christ will proceed to do a work for all who will receive it. And that work is symbolically represented as sprinkling the people with the blood. In other words, every member of the race will be privileged to come into Covenant relationship with God through the Mediator, by accepting the terms which He will hold forth during the Millennial Reign.

MOST VALUABLE FOOD AND DRINK KNOWN

If they meet the requirements during Messiah's Reign, by the close of that period they will be perfect; and He will present them before the Father, and all will be received into full covenant relationship with Him, who endure faithfully the test then applied.

In our context (V.54), we read, "Whoso eateth My flesh, and drinketh My blood, hath eternal life." Our

R5343 : page 329

Lord's statements in many instances are made so broad that they cover, not only the Little Flock, but the Great Company as well, and therein show great wisdom. In this verse the Lord does not say, "hath eternal life" in him; for of those who now make a Covenant of sacrifice, and become sharers of the Cup as well as of the Bread, there are some who will not attain to inherence of life--immortality--but who will come through great tribulations and attain life on a lower spirit plane. They will not have inherent life, though it will be everlasting life. Those who attain immortality will have eternal life, on the highest plane. Those of the Great Company will have eternal life, but not immortality--not life in themselves.

When our Lord said, "For My flesh is meat indeed, and My blood is drink indeed" (V.55), we understand Him to mean that this is the most valuable food and drink ever known. No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honor and immortality--the Divine nature, life in itself.

ANTITYPICAL SHOWERS OF MANNA

The Bread from Heaven was our Lord's flesh, which He was to give for the life of the world. And Jesus explains this to be what was typified by the manna that fell in the wilderness. He said, "Your fathers did eat manna [in the wilderness], and are dead. He that eateth of this Bread shall live forever." He also said (John 12:24), "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And He did fall into the earth and die. And we become sharers with Him in His death. We participate in His sufferings and death, which the world will never do. They share in its outcome.

All the work of this Gospel Age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the Message of our Lord in our text was not intended for the world. As He tells us, "Unto you it is given to know the mysteries of the Kingdom of Heaven."

It is only a special class who could know anything about the Mystery of God all through these nineteen hundred years--the two millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be given to the world, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the Mystery will be unfolded during the sounding of the seventh trumpet--which is now sounding. This making of these truths known, therefore, would seem to be the showering of the manna.

====================

R5345 : page 329

HOW ISRAEL CROSSED JORDAN

--NOVEMBER 30.--JOSHUA 3:7-17.--

"Fear thou not; for I am with thee."--Isaiah 41:10.

UNDER Divine direction, the hosts of Israel removed from the high bench of the Jordan Valley down to the river three days in advance of the time appointed for the crossing. The Jordan River, as usual at this season, was overflowing its banks. Ordinarily about ninety feet wide, it is supposed to have been about five hundred feet wide at this time.

The Canaanites in general and the people of Jericho in particular, although expecting an invasion, would not expect it at a time when the river was impassable and when bridges were little known. The Israelites, too, must have had various opportunities for exercising faith or doubt in respect to soon entering Canaan. The fact that nothing is mentioned respecting doubts or fears or murmurings implies that their experiences in the wilderness had taught them valuable lessons of faith in God and trust in Divine appointments.

The crossing day came, and Joshua, by Divine instruction, directed the priests to bear the Ark and to go before the people, proceeding to the brink of the river until their feet were in the water. As their feet touched the water, it began to recede and they to advance, until finally they

R5345 : page 330

stood in the middle of the stony bed of the Jordan, still bearing the Ark of the Covenant, which represented the Divine promise under which they had left Egypt and were hoping for grand results.

The hosts of Israel, lining the banks of the Jordan for miles, crossed over from Moab to Canaan. Thus the crossing was entirely accomplished. Twelve large stones, representing the twelve tribes, were taken from the bed of the Jordan and piled on the shore as a monument or memorial of God's aid, while twelve stones from the shore were placed in the bed of the river as a similar memorial. Finally the priests followed the people to the Canaan shore, and shortly thereafter the waters began to return to the river bed, as before.

HOW THE MIRACLE WAS DONE

The fact that we may now know with considerable certainty just how this miracle was performed should not in the least detract from its value. With God nothing would be a miracle, since He of His own power is able to accomplish His will in every respect. Many things are miracles simply because we do not understand the Divine processes. We are miracles ourselves, fearfully and wonderfully made. The growth of the plant, the flower, or even a blade of grass, is a miracle to us--something wholly beyond our power, and in a general way considerably beyond our comprehension as a process.

The account tells plainly that the heaping up of the waters was in the direction of Adam. This place has been located with considerable certainty by Prof. Wright as situated seventeen miles above Jericho, on the Jordan. The waters became in a heap, a lake, the Professor assures us, by reason of a land-slide which choked the narrow passage in the river, where there were steep banks. The character of the soil in that vicinity would be favorable to the blocking of the narrow channel of the Jordan there by the slipping of the hillsides. Indeed, history tells us that a similar slide took place in the same vicinity in A.D. 1267, damming up the Jordan for several hours and leaving the bed of the river below quite dry, the waters draining off to the Dead Sea.

Prof. Wright says, "So striking is this conformity of the facts to the conditions indicated by the Biblical account, that geologists can find but little difficulty in believing the written record. At the same time the written record is so precise itself, and so free from fantastic elements that the literary critic cannot well consider it as anything but the original, unvarnished tale of an eyewitness."

The marvel of the story is that the Divine marching orders were so timed as to suit the circumstances and conditions exactly.

THE LESSON WAS IMPRESSED

The memorial stones were to bear witness to future generations of this great act of Divine providence on behalf of Israel. Joshua admonished, "When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which He dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord forever."--Joshua 4:21-24.

ENTERING INTO CANAAN REST

St. Paul, in Hebrews 4:5-8, gives us the suggestion that Israel's entrance of Canaan under the leadership of Joshua typified the entrance of the Church into the rest of faith and special privilege under the leadership of the antitypical Joshua, Jesus. The Israelites had rest from their wilderness journeyings. It was a wonderful change for them, a blessed change, yet it was not the full realization of all that God had promised them. That full realization will be attained only in Eden itself, and as a result of Messiah's glorious work of Restitution. Following the Apostle's lead, we perceive that the experiences of Israel up to the time when Moses died represented the Law Dispensation, which ended at the Cross. The Gospel Dispensation, beginning at Pentecost, is typified by the crossing of Jordan and the taking possession of the land, Canaan signifying rest.

"We who believe do enter into rest"--in proportion to our exercise of faith. He who exercises much faith may have much rest, and may conquer, and possess quietude. He who has less faith will have less rest and will be able only partially to enter upon his privileges. The storming of Jericho and the other cities of Canaan typified the warfare of the New Creature, begotten of the Holy Spirit, against the things of the flesh, the desires of the flesh, the weaknesses and depravities of the flesh. The Lord's word to those who would enter into His rest is, "Be strong and of good courage. Be not afraid, neither be thou dismayed. The Lord thy God is with thee, whithersoever thou goest."

Those lacking faith entered not at all into Canaan, but died in the wilderness. So we read, "Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded." Only the faithful will constitute God's Elect. Only these can pass from the old to the new conditions. Only these pass from death unto life without actually dying. Throughout this Gospel Age, God has been making up Israel's deficit by calling a similar class from all nations, peoples, kindreds and tongues. Each one is called upon to exercise faith and cross over Jordan, in the sense of beginning a new life--a life of devotion to God, a life of warfare against sin and the entrenched weaknesses of his own flesh.

We agree with the Apostle's words that "We who believe do enter into rest." All of God's consecrated people can testify that they have a rest, a peace, a joy, a blessing, which the world can neither give nor take away-- and this in proportion to their loyalty and faithfulness. Yet even all this is not sufficient. God has in reservation something far better. Respecting this the Apostle declares, "There remaineth, therefore, a rest for the people of God."--Hebrews 4:9.

That Heavenly rest will be entered by the perfecting of the New Creatures in the First Resurrection. Their loyalty and faithfulness having been demonstrated in fighting the good fight of faith against the world, the flesh and the Adversary, the Lord promises them a glorious change, "in a moment, in the twinkling of an eye"-- a share in His own resurrection to the perfection of the Divine nature, "far above angels, principalities and powers" and in association with Himself in the glorious Messianic Kingdom, by which the world of mankind is also to be blessed.--Luke 12:32.

THE SABBATH OF THE LORD

St. Paul intimates that the seventh day of the Law Sabbath typified the present condition of the Lord's people enjoying rest, peace and Divine favor even under imperfect conditions; but the true Sabbath will come for us when we shall have experienced our resurrection change. Then we shall have rest from sin. We shall also have rest from our own weaknesses and imperfections;

R5346 : page 331

for all of these will be gone. The New Creatures will be beings without flaw, blameless and irreprovable. "It is sown in weakness; it is raised in power. It is sown in dishonor; it is raised in glory. It is sown a natural body; it is raised a spiritual body."

The weaknesses of others will no longer cause us unrest. The rest of the glorified condition of the Church will be perfect. But before we can enter into that rest, we must here show our worthiness by fighting the good fight of faith and by laying hold on eternal life, upon the conditions which are offered us, walking faithfully in the Master's footsteps.

===================

R5343 : page 331

THE FALL OF JERICHO

--DECEMBER 7.--JOSHUA 6:8-11,14-20.--

"All things are possible to him
that believeth."--Mark 9:23.

JERICHO was a walled city situated about five miles from the Jordan. It was small, as cities are now estimated; but its wall was a necessity, owing to frequent incursions from Syria on the one side, and Egypt on the other; and because it was situated on one of the main lines of travel leading to a mountain pass. It is described as having been very rich, not only in precious metals, but also in expensive fabrics, clothing, etc.

The Lord's decree in respect to Jericho and all the other cities of Canaan was that they were devoted--cherem. The Israelites were not led into Canaan to do a pillaging work. They were to be the executioners of the Divine decree against the people of Canaan, who were divided up into little principalities, each city constituting the center of a principality. According to history, they were continually at war with each other, and atrociously corrupt, after the manner of the Sodomites. They were to be destroyed as no longer advantageous in the conditions in which they were living, either to themselves or others. God took them away as He saw good.

In the great prison-house of Sheol, the tomb, they would wait for the more favorable time of Messiah's Kingdom and the release and assistance out of degradation and death promised to all mankind through Abraham's seed: "In thy Seed shall all the families of the earth be blessed."

The Israelites, as executioners of the Divine decrees, were to destroy the cities of Canaan and all their inhabitants, their animals and all their property. The exceptions were the things of metal; and these were not to be appropriated by the Israelites to their own use, but were consecrated in advance to the Lord for the furnishment and adornment of the Tabernacle and the Temple.

"CAPTAIN OF THE LORD'S HOST"

After crossing Jordan, the Israelites encamped about midway between the river and Jericho, the latter city having shut up its gates tightly, expecting to endure a long siege. Joshua was aware that the first place of attack was Jericho, but evidently was not aware of the character of the siege and of the way in which it would be overthrown. While reconnoitering in the vicinity of Jericho, he came upon an armed soldier, and at once inquired whether he was a friend or a foe to Israel. The answer was that he was the Captain of the Lord's host. One of the angels had been commissioned to materialize--to appear as a human being and to wear human garments and armor--for the purpose of communicating the Divine plans to Joshua.

We are to remember that the Bible relates frequent manifestations of this kind--spirit beings hiding their personality while assuming human bodies, human clothing, etc., in which they ate, talked, etc., as men. We remember that it was after this same manner that the Lord Jesus after His resurrection appeared to His disciples in various forms, sometimes similar to His crucified body, but more often otherwise--as the gardener, a way-farer, etc. Similarly, three spirit beings appeared to Abraham on one occasion--not only in human bodies, but wearing human apparel. And they ate and talked with Abraham (Genesis 18:8,9), and he knew not that they were angels until subsequently they revealed their identity.

Through this Heavenly messenger the Divine plan for the capture of Jericho was revealed to Joshua. He immediately put it into execution. Every day there was a solemn procession around the doomed city. First went a military escort from the various tribes. Next followed a company of priests blowing rams' horns, making shrill noises. Then came a further procession--a rear guard--

presumably warriors. In harmony with explicit directions not a voice was raised, not a threat nor a shout. Everything connected with the matter was most solemn and funeral, except the blowing on the rams' horns, which were the same as were used in announcing each new year, but especially and peculiarly used in the Jubilee year.

These solemn funeral processions encompassed Jericho once every day for six days. Then on the seventh day they went about the city seven times, the last time vociferously shouting--the seven priests blowing upon the rams' horns. When they had made the seventh circle of the city they stopped in front of it, still blowing; and forthwith the wall of the city crumbled and fell. The translation of our Common Version, "down flat," seems too strong a statement to represent properly the original. The walls of the city crumbled and fell immediately in front of the Ark. But not all the wall fell; for the account tells that the portion of the wall where Rahab's house was built did not fall. (Cf. Joshua 2:15-19.) The wall fell to such a degree that Israel's soldiers were able easily and quickly to surmount it and accomplish the work of destruction which the Lord had commanded.

Is it suggested that such an event would be preposterous? If so, we reply that everything in the Divine purpose can easily enough be accomplished under the Divine supervision. Quite probably the tremor of an earthquake, under Divine direction, caused the fall of Jericho's wall in front of the Israelites. When we consider all the circumstances as related in the Bible, it does not seem at all impossible that God thus intervened for the carrying out of His own purposes.

Prof. Wright declares, "The 'mediate' cause of the fall of the wall was some subterranean earthquake, which shook down the walls of the part of the city where the men were standing, or undermined them so that they sank. This is easily possible in that region of earthquakes." Prof. Lawson describes similar results from earthquakes near San Francisco, saying, "The earth waves which passed through the highly elastic rocks swiftly with a small amplitude seem in this material to have been transformed into slow undulations of great amplitude, which were excessively destructive."

Prof. Wright adds, "All the chimneys of the place [Oakland] were thrown down, and the bricks were scattered

R5344 : page 332

around over the yard as grains of wheat would be when falling from the hands of the sower. The record is that at the appointed time the walls [of Jericho] fell; and we are free to believe that the catastrophe was connected with an earthquake, which was made to synchronize with the final blasts of the rams' horns. In the light of history and geological conditions of this region, the story bears every mark of being a genuine and authentic account of an event so remarkable that it could not have been modified by tradition without rendering it fantastic and incredible. To the geologist who believes in God, it is perfectly reasonable. To the textual critic, the freedom from fantastic comment marks it as having been unadorned by tradition."

There seems to be a typical significance connected with the capture of Jericho. In a sense it is made to represent all the cities of Canaan as their capital. The six days of the quiet marching around the city, with nothing accomplished except the witnessing, represents the six great Days of the larger Week--each Day a thousand years long. During the world's history, Sin has been entrenched and impregnable. The Lord's people have merely given witness against it--blowing the trumpets --giving forth the Bible Message that ultimately Sin shall be destroyed--"All the wicked will God destroy." They shall perish "like natural brute beasts." "They shall be punished with everlasting destruction"--"the Second Death."--Psalm 145:20; 2 Peter 2:12; 2 Thessalonians 1:9; Revelation 20:14.

But little has resulted from all the witnessing. We are waiting for the great Seventh Day--the thousand years of Messiah's Reign. In it the citadel of evil will be surrounded seven times, or completely. The shout of victory will go up; and the strong walls of sin and error, of Satan's falsehood, of human deception, will fall. Satan shall be bound a thousand years, to deceive the world no more, and every evil thing and principle and all who love sin will be forever destroyed in the Second Death. Thus will be ushered in the glorious epoch for which we so long have waited and prayed, in which there shall be no more curse, no more sighing, crying or dying.

That victory will be under the guidance and direction of Immanuel, the Captain of the Lord's host, the Captain of our salvation. Christ and the Church will then be beyond the veil in the glory of the Kingdom on the spirit plane; but there will be representatives of the Kingdom on the earthly plane, though their rule and direction will be under the guidance and instruction of the spiritual ones--of the glorified. The Scriptures are very clear in their indication that none will belong to the Heavenly company in the resurrection except such as have been begotten of the Holy Spirit during this Gospel Age--beginning with Pentecost.

The glorious characters who preceded Jesus and the Church, like John the Baptist, may be friends of the Bridegroom and friends of the Bride class, but themselves belong to another class. Since no one was begotten of the Holy Spirit before the Sacrifice of Calvary, none could possibly be born of the Spirit previously. St. Paul declares that glorious blessings are coming for all those noble characters of the past, such as Moses and others whom he enumerates in Hebrews 11. He concludes the story of their life and blessing by assuring the Church that these Ancient Worthies apart from us (the Church) shall not be made perfect. God has provided some better thing for us (the Church). Our better portion is the attainment of the spirit nature, like unto the angels, but far above angels, sharers with our Redeemer in His glory and immortality.

The reward of the Ancient Worthies, however, will be glorious. Brought back from the tomb perfect as human beings, they will be grand ensamples to the world of what Restitution will mean to all who will come into harmony with Messiah's Kingdom. And their portion and honor will be to represent that Kingdom as Princes or Rulers in all the earth.--Psalm 45:16.

How munificent are the Divine arrangements! Our great Creator is the Fountain of blessings, pouring out His mercies and favors on every hand. Our Lord Jesus, the great Captain of our salvation, who manifested His loyalty to the Father even unto the death of the cross, has already attained the highest position, next to Jehovah. The faithful Church, walking in the footsteps of the Redeemer in the narrow way of self-sacrifice, will be next to Him in His glory and Kingdom. Then, on every man in his own order, the Divine blessings will shower for a thousand years, to the uplifting of all out of sin and degradation back to the perfection of Adam in his Edenic home. The result will be "glory to God in the highest, on earth peace, good will amongst men"; for all contrary-minded shall be destroyed from amongst the people in the Second Death.--Acts 3:23.

===================

R5344 : page 332

MAMMON THE PRINCIPLE OF SELFISHNESS

"No man can serve two masters."--Matt. 6:24.

A MAN may endeavor to serve two masters, or more, but no one can be a satisfactory servant to more than one master. No two interests are so completely one that the service of either would not more or less detract from the service of the other. The Lord explained this matter in His Sermon on the Mount. He tells us that one of the masters to whom He refers in our text is God, the Heavenly Father, and the other is Mammon--selfishness and sin, together with all that is connected with unrighteousness--everything contrary to God and His righteousness.

As a matter of fact, we are born in slavery to Sin. The Scriptures inform us that we were sold into this slavery by the disobedience of our first parents. Sin, therefore, has a hold upon the entire world of mankind. They are all slaves. It is impossible for them to deliver themselves from the thraldom of this slavery; for it is everywhere--the world around.

Some are loyal to the interests of evil; but the great majority are at heart disloyal to Mammon, realizing that in serving self they are opposing God. But at the same time, those who serve Mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere, and the best in the financial sphere. Selfishness succeeds at the present time. All human arrangements are along the lines of selfishness. Whoever, then, works along these lines serves himself better than if he were not selfish. Otherwise he would have his fellow-creatures in opposition to him, misunderstanding him, etc.

But Jesus inaugurated a new order of things. He declared that God is ready to receive back to Himself those who forsake sin and believe on Him. He tells them that He will redeem them; and that as many as will

R5344 : page 333

accept His gracious arrangement will be set free. "If the Son shall make you free, ye shall be free indeed."

SELFISHNESS CHARACTERISTIC OF SATAN

Most people have selfishness so ingrained in their own natures and so mixed up in all with which they have to do, socially and otherwise, that to the majority of those who heard our Lord the Message seemed foolish. It was foolishness to them that our Lord should lose His life, that He should waste His life, and accomplish nothing. Consequently they thought it a waste of energy for any to become His companions, and they continued to serve Mammon, not knowing that they were serving the Devil.

The Mammon principle, the selfish principle, is of Satan. But he carefully hides his cloven foot, and makes himself to appear as an angel of light. When he is inviting people to take his way, the way of selfishness, he is at the same time misrepresenting God. And all those who take our Lord's way are held up to ridicule; for the Prince of this world has much power. Those who serve him cannot see that any other way would be reasonable or proper. Hence the difference between the children of light and the children of darkness.

Satan sets himself up as an angel of light; but his servants cannot see this, and thus he has them continually at a disadvantage. He says, "You need not serve Mammon; but be moderate in your course. Serve the present things. Do a little on this side and a little on that." And they say, "We will really in our hearts serve God; but outwardly we must serve Mammon. Otherwise we shall have trouble in continuing to be worldly-wise--if the world sees that we are serving God." Many have attempted this double course. This principle has been manifested all through the Gospel Age. If there had been no cause for Jesus to use these words, we may be sure He would not have used them. Jesus is here telling us that we cannot be faithful and acceptable servants to the world if we would be loyal to God; and we cannot be satisfactory to God if we give our hearts to Mammon.

The majority of Christian people are in this attitude today. They try to serve God; and yet they try to be worldly-wise, and to shape their conduct and their affairs of the present life in harmony with the present order of Mammon. The Lord would have them know that it is impossible to serve God and Mammon. He has promised to pay wages to those who serve Him. They must know that there can be no middle course, so far as God is concerned. Mammon might be willing to give a partial reward for partial service. But so far as Jesus is concerned, our service must be undivided.

Whomsoever the Son makes free will be free indeed. In the world they will have tribulation. But they will have the peace which passes all understanding. Others cannot appreciate their blessings, their real condition. If any one should try to serve two masters, his heart would go

R5345 : page 333

out to the one or to the other; for he would more and more detest his condition. If he were liberated by the Son, and fully enlisted in His service, he would come more and more into sympathy with the Divine arrangement, with the Justice, Wisdom and Love exercised by the Heavenly Father in His gracious Plan; and the appreciation of this would more and more fill him, so that he would have no time for worldly things.

===================

page 333

HOLIDAY REMEMBRANCERS

OUR gifts should in some sense of the word always represent ourselves. All who recognize themselves as New Creatures should have this in mind at this season of the year. We refresh your memories by the following brief announcements of items we carry in stock, additional to our general stock of Bibles and Bible Study Helps mentioned on the reverse side of this page of THE WATCH TOWER:

"Studies in the Scriptures." India paper edition, fine leather binding, gold edges, light, small, beautiful, $4.80 (1L), postpaid.

"Studies in the Scriptures." Morocco, over boards, gold edges, but on paper the same as the ordinary cloth edition, suitable for book-shelf, $3.60 (15s) per set of six volumes, postpaid.

"Studies," Volume I., with Pyramid Chapter added. This special edition is very suitable for presentation to uninterested friends. Many have had their interest awakened by the reading of the Pyramid Chapter. We recommend this Volume for gift purposes. Postpaid 50c. (2s 1d), but, to stimulate its wide circulation, we offer ten copies for $3.50 (14s 7d), postpaid.

"Poems of Dawn." Nearly three hundred very choice poems topically divided, the very thing each should have near him for a leisure moment. The value of these as spiritual stimulants is inestimable. They can be appreciated by all Christians, though of course especially by those possessing a knowledge of Present Truth. Postpaid in cloth binding 25c. (1s); leather-bound 50c. (2s 1d).

"In the Garden of the Lord." This little booklet is a choice poem from the pen of Sister Seibert. It contains sixteen colored illustrations, twenty-four pages. Postpaid 6c. (3d) each; per dozen 65c. (2s 8d).

"The Sweet Briar Rose." A poem by Sister Seibert, with a commendation of "The Divine Plan of the Ages." Postpaid 2c. (1d) each; per hundred 50c. (2s 1d).

Choice Motto Cards for home embellishment and spiritual refreshment.

Packet Mz, containing fifteen small cards with different texts, postpaid 50c. (2s 1d).

Number Mv, containing eight small and three large-sized cards, 50c. (2s 1d).

Number Ma, containing fifteen small and six a little larger sized cards, $1 (4s 2d).

Number Mb, containing six small, six a little larger and three medium-sized motto cards, $1 (4s 2d).

Number Mc, containing six small and six medium-sized cards, $1 (4s 2d).

Number Md, containing six small, six a little larger and three large cards, $1 (4s 2d).

Number Me, containing four large cards, $1 (4s 2d).

Where $5 (L1 10d) worth of these are sent to one address the saving in package and expressage would be 50c., making the price $4.50 (18s 9d). Order by number only.

Postcards. Assorted mottoes and designs, 15c. (7-1/2d) per dozen; $1.15 (4s 10d) per hundred.

Memory Cards. We have two different sets of these--No. 1 and No. 2. Colors of the cards indicate the topic. As for instance, purple represents royalty and the Kingdom, garnet represents the redeeming blood, etc. On one side of the cards are texts appropriate to the color. On the reverse side of the card is the citation of where it is found. Fifty cards to the pack, 25c. (1s 1d) per pack, postpaid. These can be used personally or with a company of friends. The design is to commit the text to memory and its citation. Many have found these very useful.

Jerusalem Remembrancers of Olivewood. Brother Russell purchased a quantity of these on the occasion of his last visit to Jerusalem. We still have some remaining--paper knives and paper weights made of olivewood highly polished. Postpaid 10c. (5d) each. In quantities, 80c. (3s 4d) per dozen.

ASSIST US BY REMEMBERING TO:

Write your letters and your full address very plainly.

Write your orders on a separate sheet of paper.

If answering a letter marked File A, File R, or otherwise, refer to it in the opening paragraph of your letter.

The Editor thanks you for clippings received from time to time, but requests that in every case the articles be marked to indicate the name of the paper in which they appeared, and the date.

===================

page 334

"I.B.S.A." BIBLES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of
"STUDIES IN THE SCRIPTURES" SERIES
[SEE OVER]

We commend also, as aids, the following publications (not all our own), which we supply at specially low prices because of the assistance they lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

OUR SPECIAL "I.B.S.A." BIBLE

Hereafter to distinguish our own special edition from other Bibles, we will refer to it as the "I.B.S.A." Bible. This Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight, and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Part I.

Biblical Comments from Genesis to Revelation, with references to the STUDIES IN THE SCRIPTURES and others of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

Part II.

INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various Topics are arranged under distinct headings and the various texts bearing upon the subjects are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

Part III.
BEREAN TOPICAL INDEX.

The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight pages.

Part IV.
DIFFICULT TEXTS EXPLAINED.
SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers if he could not procure another would not sell his copy for a hundred dollars--many of them surely would not take thousands for it.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half of what you pay for such books almost anywhere else.

So great is the demand for these "I.B.S.A." Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off, plus postage.

DESCRIPTION AND PRICES--"I.B.S.A." BIBLES

1918, price $1.65, postage prepaid, is a beautiful book. It is small and light. Size 4-3/4 x 6-3/4 inches. It has minion type, red under gold edges, divinity circuit, French Seal. Looks like the genuine sealskin, but it is in reality good sheepskin.

Number 1919, price $1.75, postage prepaid; the same book, the same Bible; the same every way except the addition of Bagster Helps, Concordances, etc., making this size a trifle larger.

Number 1928, price $2.65, postage prepaid. This is the same book exactly as number 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

Number 1939, price $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5-1/2 x 7-1/2 inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939 except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $8.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study, and open to the public.

Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms. Registry, 10c. additional.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

Should any desire other Bibles we will be pleased to supply publisher's catalogue, giving full description and prices.
We are usually able to secure a discount of 25 per cent. on the publishers' list prices.

BIBLE STUDY HELPS (BOUND SEPARATE)

These are the same as in the latest "I.B.S.A." Bibles, described above. Leather, $1; postage prepaid.

DAILY HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH

The demand for this publication increases year by year.

Our present edition of the "Manna" contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled, for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on fine bond paper. We now have it in three different grades of binding, at very reasonable prices, considering the class of workmanship.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed	$0.35
Dark blue cloth, silver embossed, German	.35
Leatherette, gold edges	.50
" blue edges, Swedish	.35
" gold edges, "	.65
Genuine Morocco, gold edges	1.10

We hope this little book will find a place at every breakfast table; that spiritual refreshment may thus be enjoyed with the natural food.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift that the poor of the Lord's flock may have this help in the study of the Word.

REDUCED PRICES.--These will be sold with THE WATCH TOWER only. In cloth binding $1.50 (6s. 3d.)--includes postage and, as a Premium, one year's subscription new or renewal, to THE WATCH TOWER. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.)--includes postage and one year's subscription to THE WATCH TOWER.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. We are not permitted by the publishers to cut their price, but we may and do give in addition, postage free, any four volumes of STUDIES IN THE SCRIPTURES, cloth binding, with each Concordance, or six volumes if purchaser pays expressage. Postpaid, cloth binding, $6.

EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices--in cloth binding, $3; half leather, $5. Carriage prepaid, 96c extra.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above mentioned. English only. Cloth binding, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1,020 pages. Cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as in morals.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price, 75 cents, plus 25 cents postage.

MISCELLANEOUS

Hymns of Dawn, with music (cloth)	$0.35
Hymns of Dawn, without music (flexible)	.06
Poems of Dawn (leather) 50c.; cloth	.25
Memorizing Text-Cards (100 in pkg.--two assortments, Nos. 1 and 2), per pkg	.25
Scriptural Post Cards (assorted) per doz	.15
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft., $1.00; 8 ft	1.50
Chronology of the Bible, 8 ft	1.50
Tabernacle of the Wilderness, 8 ft	1.50
BINDERS for THE WATCH TOWER:	
Spring Back (holds 1 yr.)	.50
String " (holds 2 yrs.)	.50
CROSS & CROWN PINS (Gold, with red enamel):	
1/2" and 5/8" (ladies' or gents' style) each	$1 and 1.15
5/8" celluloid, per doz. 25c.; each	.03
Missionary Envelopes, per hundred, 25c.; per M	2.00
Vow Bookmarks (paper) 25c. per 100; (silk) each	.05
Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return, Jewish Hopes); also Berean Question Booklets on each Vol. of SCRIPTURE STUDIES; each 5c.; per doz	.50
Report on Foreign Missions, each	.05
THE BIBLE STUDENTS' MONTHLY, per year	.12
Tracts in all languages	FREE

===================

R5346 : page 335

SOME INTERESTING LETTERS

SUCCESSFUL SCANDINAVIAN MEETINGS

DEAR BROTHER RUSSELL:--

I wish to send you an expression of our appreciation of the helpful visit of Brothers J. F. Rutherford and A. N. Pierson, as your representatives, granted us recently. I will also use this opportunity to thank you most heartily for your kindness to me in London, during your own physical weakness, and for your recent letter.

Perhaps it will interest you to have a report from me concerning the meeting for which you put the responsibility in my care.

From August 13 to September 3, Brother Rutherford held eighteen splendid meetings in Norwegian, Finnish and Swedish cities, with a total attendance of 25,800 adults and other thousands turned away for lack of room.

He also gave twenty-four encouraging talks to the Truth friends in these places, and in connection we had a good convention in Helsingfors, Finland, visited by about 250 friends, and another convention in Stockholm, attended by about 400 friends.

As one proof of the interest in Brother Rutherford's public lectures here, not fewer than 1,818 volumes of STUDIES IN THE SCRIPTURES were sold in Sweden and Norway--672 of these being sold at a single Sunday morning meeting in Stockholm, at which the attendance was 3,300, with 700 turned away for lack of room, first receiving free literature. Besides this, we received thousands of addresses requesting further information re subjects discussed. At the Orebro meeting alone, attended by 2,200 adults, with many outside who could not gain entrance to the hall, 586 address-cards were received. Notwithstanding the fact that in every city we had rented the largest halls obtainable, no one of them was large enough to hold the crowds.

For advertisement of Brother Rutherford's meetings in Sweden and Norway we distributed 217,500 copies of BIBLE STUDENTS MONTHLY. Many papers published very good reports of his lectures, reaching other thousands of Swedish people. We earnestly desire that you send him to Sweden again, as soon and for as long a time as possible. We promise you that we will have the largest halls all over the land, crowded every night to hear him.

Meanwhile we are striving to do the best we can, by the Lord's grace, to carry on the good work in which we have received so many blessings and which every day becomes more dear to our hearts. The Colporteur work and all other branches make good progress continually. During about five weeks before us we have arranged for twenty mass-meetings in the largest cities and towns of Northern Sweden, which Brother Rutherford could not visit. In these I shall be the speaker, D.V.

We pray that the Master of the Harvest may guide us and give wisdom and strength to do all in harmony with His will and to the Glory of His name. We shall highly appreciate the privilege of being continually included in your prayers to this end; we never forget you in our petitions before the Throne of Grace.

With most sincere Christian love and greeting to you, our beloved Pastor and brother, in which all the dear helpers at this office join, I remain, as ever,

Your humble co-laborer in the Lord's Harvest,

AUG. LUNDBORG.

----

page 335

DESIRES TO GAIN THE VICTORY

DEAR BROTHER:--

The __________ Ecclesia extend to you their Christian love and greetings, and we always delight to bear your name up to the "Throne of Grace" that you may find help in every time of need, so that through your loving ministry we also may be enabled to "make our calling and election sure."

At a recent business meeting it was unanimously voted "That Brother Charles T. Russell be officially recognized as 'That Servant,' to whom the Lord promised He would give all His storehouse of 'Present Truth,' if faithful, and that he serve as Pastor to the Ecclesia at __________, until the completion of the Age." We are pleased to accept the sermons and WATCH TOWER as your personal service to us.

Remember us all when at the "Throne of Grace," that we also may make our calling and election sure, especially remembering the writer, who is the least of the Lord's dear brethren, that I may gain the victory over the things that especially beset me.

Yours in the love and service of our dear Redeemer,

M. L. WOLF.

===================

page 335

BEREAN QUESTIONS ON SCRIPTURE STUDIES

Series VI., Study XVI.

THE PRESENT INHERITANCE OF THE NEW CREATION

DECEMBER 7

Read p. 686, par. 1, to p. 688, par. 1.

(47) What more could we ask respecting the Lord's provision for the future glories and present joys of the New Creation? P. 686, par. 1.

(48) What more could we think of or ask for on behalf of the world than God has already arranged? P. 686, par. 2.

(49) Do any of the varying conditions which surround us limit our privileges of access to God in prayer? P. 686, par. 3.

(50) What is our privilege of prayer for personal use? P. 687, par. 1.

(51) What are the privileges and blessings of family prayer? P. 687, par. 2.

(52) What are the blessings of prayer in the Church? P. 687, par. 3.

(53) Why is it essential that every meeting of the Lord's people for study and up-building should be opened and closed with prayer? P. 688, par. 1.

DECEMBER 14

Read p. 688, par. 2, to p. 691, par. 2.

FAITH A FRUIT OF THE SPIRIT AND A PART OF THE PRESENT INHERITANCE OF THE NEW CREATION.

(54) Is that faith, which is a fruit of the Spirit, the same faith which was ours before we were justified? If not, explain the nature and source of the faith which justified us? P. 688, par. 2.

(55) What is the difference between faith and credulity? P. 689, par. 1.

(56) Describe the logical and progressive steps of the growing faith that leads to our begetting of the Holy Spirit? P. 689, par. 2.

(57) Describe the further results as respects the faith-development of the spiritually enlightened ones. P. 690, par. 1, 2.

(58) Explain how this Spirit-begotten faith is in reality the basis of all the New Creation's present joys and hopes. P. 691, par. 1.

(59) What does the Apostle James say about the necessity for faith? And how shall we increase our faith? P. 691, par. 2.

DECEMBER 21

Read p. 693, par. 1, to p. 695, par. 3.

Series VI, Study XVII.

THE RESURRECTION INHERITANCE OF THE NEW CREATION

(1) What pre-requisites are necessary to any appreciation of the New Creation's future inheritance? P. 693, par. 1.

(2) Even with the fullest attainment of faith and spiritual sight, will the New Creation be able perfectly to comprehend the things of the future? P. 693, par. 2.

(3) To what extent did our Lord lift the veil and give us a brief glance at the future conditions, as recorded in 1 Cor. 15:41-44, and why is this entire chapter specially interesting to the Church? P. 694, par. 1.

"AS ALL IN ADAM DIE, EVEN SO ALL IN CHRIST SHALL BE MADE ALIVE."--

1 COR. 15:22.

(4) What is the Apostle Paul's argument, of which the above text is the conclusion? P. 695, par. 1, 2.
(5) What is clearly the Apostle's argument in 1 Cor. 15:21? P. 695, par. 3.

DECEMBER 28

Read p. 696, par. 1, to p. 699, par. 1.

(6) Why is the Common Version translation of 1 Cor. 15:22 manifestly erroneous? P. 696, par. 1.
(7) What is the full significance of the phrase, "Be made alive," in this text? P. 697, par. 1.
(8) What is the proper rendering of 1 Cor. 15:22? P. 698, par. 1.
(9) What is the distinction between being "in Adam" and "in Christ"? And why will not all who were in Adam be fully "made alive" through Adam's redemption? P. 698, par. 2.
(10) What is the Apostle Paul's declaration as respects the order of the Church's resurrection? P. 699, par. 1.
(11) Briefly, to what class does the "after resurrection" apply, and what one exception is there to this order? P. 699, par. 2.

====================

page 337

VOL. XXXIV NOVEMBER 15 No. 22
A. D. 1913--A. M. 6042

CONTENTS

Because We Love the Brethren......................339
  Principles of Church Government...............340
  The Ecclesia Superior to its Servants.........340
What Course Should We Take?.......................341
  A Clearer View of Prophecy....................342
  The Image of the Beast........................342
  Important Step Toward Federation.............343
Electing Elders and Deacons.......................344
The Sin of Covetousness...........................345
  Covetousness in the Consecrated...............345
The Logos Made Flesh..............................346
  "The Light of the World"......................347
Christ in the Heart (Poem)........................347
"Choose Ye This Day"..............................348
  "Testified in Due Time........................348
Marriage is Honorable............................349
Some Interesting Letters..........................349
  Evil Spirits and the Editor's Comment.........349
  "The Tower" Grows Deeper and Sweeter..........350

Berean Questions in Scripture Studies............351

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

"HANDWRITING ON THE WALL"

We have on hand a large quantity of the BIBLE STUDENTS MONTHLY, the foremost article of which is entitled, "The Handwriting on the Wall." It is very opportune literature, we believe. We printed more than we needed apparently and have more than a million on hand. Undoubtedly there are many places where they have not been distributed. Here is an opportunity for some to preach the Gospel. The papers will be sent free, charges prepaid, in whatever quantities you can use. In estimating quantities, remember that census reports include children; hence the census figures should be divided by six to allow one paper for each family. Order accordingly.

We also have a considerable quantity of the "Creed Smashing" and "Fire and Brimstone" issues. These we also offer free, prepaid.

R5353 : page 338

FREE LITERATURE IN THIRTY LANGUAGES

We can supply literature on Present Truth in any of the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese, Italian, Greek, Russian, Armenian, Arabic, Tamil, Malayalam, Zulu, Esperanto, Maori, Gujarati, Marathi, Telugu, Urdu, Chinese (Wenli and Mandarin), Korean and Japanese.

Also literature for the English-reading blind in American Braille, English Braille and New York Point; likewise literature for German, French, Swedish and Danish-reading blind people.

We do not always have all of these in stock at Brooklyn, but usually have the main supply nearest the point of demand. However, communicate with us if you are in the vicinity of any of the above mentioned peoples and we shall be pleased to co-operate with you by supplying the desired literature as quickly as possible.

==========

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 165; (2) 18; (3) 160; (4) 145; (5) 303; (6) 44; (7) 14; (8) 229; (9) 186; (10) 315; (11) 168; (12) 235; (13) 230; (14) 327; (15) 119; (16) 233; (17) 60; (18) 12; (19) 53; (20) 7; (21) 166; (22) 197; (23) 54; (24) 163; (25) 180; (26) 221; (27) 103; (28) 273; (29) 26; (30) 38; (31) 307.

===================

"BECAUSE WE LOVE THE BRETHREN"

"We know that we have passed from death unto life, because we love the brethren."--1 John 3:14.

WE are glad to testify that both from personal contact and through correspondence we have every reason to believe that the Bible Students, who constitute the large majority of our readers, have been growing in grace lately--during the past few years. Contrasting the present with three, six or ten years ago, we notice a great increase in spirituality--the Spirit of the Lord--the

Holy Spirit of Love.

Not only is this manifested in activities in the service of the Truth, but also in broader sympathies one for another and for all Christians--and, indeed, for the entire groaning creation. This is just what it should be every year; every week, indeed, should mark progress in Christ-likeness, as we remember that, "If any man have not the Spirit of Christ, he is none of His," and therefore will have no part in the Kingdom--whatever inferior blessing he may obtain under stripes and disciplines necessary to the development of the proper character.

We remember further the Apostle's statement that the Divine predestination respecting the Church is that we must each individually in character become copies of our Lord. (Romans 8:29.) Surely such clear statements of the Divine will and of the terms upon which we may make our calling and election sure should be stimulating.

Nevertheless, notwithstanding all the progress noted, many of the little classes are experiencing friction, which causes more or less concern and unhappiness. As the Truth makes us free and opens the eyes of our understanding, it enables us to see our own imperfections and the imperfections of the brethren and of the world more clearly than ever. Unless there be a large amount of love, this will mean a disposition to find fault, to criticize.

We may safely give ourselves considerable liberty along these lines in dealing with our own character. We may find fault with ourselves and criticize ourselves often to advantage. Yet even this should not be carried so far that we forget the Lord's gracious promise that He will judge us according to our heart intentions and not according to our imperfect attainments. We are, perhaps, better able to appreciate our own shortcomings, and how they were unintentional; but when the shortcomings are those of others, it tests our love, patience, brotherly-kindness, meekness, gentleness, etc. Yet such testings are very profitable. We pray that the Lord will assist us in growing in the graces of the Holy Spirit. Let us remember that the only way to assist us would be by giving us testings along these very lines. Our strength of character, our development in these graces, will be in proportion as we receive these testings in the proper spirit.

PROOF OF RELATIONSHIP AS NEW CREATURES

Our text seems to imply that the love of the brethren is one of the most beautiful experiences of the Christian. Whoever finds that he has full love for all the brethren, full sympathy for them, therein has a specially strong Scriptural proof that he himself is a New Creature--that he has passed from death unto life. And whoever has any other sentiment than love to any of the brethren surely lacks proof, or demonstration, along this line of his relationship to God as a New Creature.

If we keep this always in mind, how valuable an assistance it will be to us! Do we not frequently desire to reassure ourselves of the Lord's favor and of our continued relationship to Him as New Creatures, passed from death unto life? If we do, here is the text, the application of which, if we are in the right condition, should bring peace and joy. And if we are in the wrong condition, it should bring alarm for our personal safety as New Creatures.

One of the points of friction in many of the classes is the relationship between the class and its servants. So far as we can judge, the fault is sometimes with the one and sometimes with the other. We are frequently asked in respect to the duties of the Elders, the responsibility of the classes, etc. In general, we prefer to refer all such inquiries to our very full discussion of the subject in the sixth volume of STUDIES IN THE SCRIPTURES. We know not how to improve on the suggestions there made. We believe that if what we have written were thoroughly studied, the recommendations there given would be found ample for every case.

On doctrinal matters we prefer not to write personal letters; for in a few cases we have found that the persons receiving the letters have either misunderstood them, or only partially communicated their contents to others when discussing the matter. Again, some have said, "Brother Russell wrote thus and so in STUDIES IN THE SCRIPTURES, but we have a later letter which intimates

R5347 : page 340

that he has changed his mind." We wish the dear friends to feel assured that if our judgment changes respecting any important truths we will put the change before all THE WATCH TOWER readers as speedily as possible. Until you see such changes mentioned in THE WATCH TOWER give no credit to them; esteem the statements of the STUDIES IN THE SCRIPTURES just as though they were written yesterday and direct to yourself.

PRINCIPLES OF CHURCH GOVERNMENT

Briefly summarizing the principles governing the Church of Christ, let us say: There are two views prevalent amongst Christians respecting Church government:

(1) The Episcopal view, which holds that the Church is to be ruled and governed by bishops, because of the claim that these are Apostolic bishops; that is, that they are successors to the Apostles, and invested with Apostolic wisdom and inspiration and authority for the regulation of the Church and its affairs. This view is held by Roman Catholics, Greek Catholics and Episcopalians.

(2) The other view is the Congregationalist, and holds that each congregation of the Lord's people is a unit, and has the right to govern itself and to make its own regulations for its own welfare, subject to Divine guidance. Congregationalists, Baptists and some others

claim to be governed by this view. Other denominations, with more or less confusion and indecision, divide authority between the ministers and the laity.

We hold that the Bible arrangement combines the Episcopal and the Congregational views. Thus the Scriptures teach that the twelve Apostles were and still are the Episcopate--the only inspired and authoritative Apostolic Bishops. Whatsoever these declared to be binding on earth is binding amongst the Lord's people. Whatsoever they declared loosed, or not binding, would not be obligatory upon the Church in the sight of Heaven. From this viewpoint, the words of Jesus respecting all other so-called apostolic bishops are quite pointed. He declares that they are "false apostles and do lie"--they are not apostles in any sense of the word. (Revelation 2:2; 2 Corinthians 11:13.) Hence we are not to give heed nor to in any manner recognize the claims of these bishops, whom Satan has deluded into thinking that they have Apostolic power--Apostolic succession.

As the people of God have the original Episcopacy, the twelve Apostles of the Lamb, for authority and direction, they are thus organized under an Episcopal government, or government of the Apostolic Bishops--nevertheless their organization is properly congregational. Each company of the Lord's consecrated people is entirely free, and should have its own faith in the Bible and all the precious truths of the Bible. No congregation and no individual can properly be bound by the vows of other congregations or other individuals.

The Congregation, Ecclesia, Church, coming together to act as one, to worship together, to serve God's Cause together, should do so because of their mutual appreciation of the Divine character and Plan. They are not under anybody's government, or rule, except that of the Bible Episcopate--the Apostolic teachings. As for the Elders and Deacons of each Congregation, they are to be chosen by the Congregation from their own number, in accordance with the instructions of the Bible. No earthly power has a right to intervene between the instructions of the Divinely-appointed twelve Apostles and the companies of the Lord's people who choose to assemble themselves in harmony with the Apostolic instructions. This at one stroke wipes out all papal authority and the authority of all apostolic bishops falsely so-called.

Since the Deacons and Elders, Pastors and Teachers, are lifted to their places of service and honor by the votes of the brethren, it places the Congregation in greater authority than its servants. But the Congregation, in turn, is bound not to force its preferences, but merely to act loyally in harmony with the Divine direction given by the Apostles in the Bible. Thus we see that the truth on the subject from the Divine standpoint has been measurably lost sight of for centuries, to the disadvantage of the Church--some taking one part of the Truth and some another--few, if any, recognizing the whole. Indeed, this is what we find to have been the case in respect to nearly every doctrine.

While particulars have been set forth in STUDIES IN THE SCRIPTURES, Volume VI, yet in what we have above stated lie the principles involved. Whoever thoroughly grasps the principles should be able to appreciate the details. And it would be only a question of thought and patient deliberation to settle all the details of the affairs of any little Class, in accordance with the Scriptures. Thus while the Class gives certain authority and service into the hands of those chosen to be its Elders, and appoints others to assist them in the work as Deacons, or servants, nevertheless, both Elders and Deacons are answerable to the Congregation, to the ecclesia.

THE ECCLESIA SUPERIOR TO ITS SERVANTS

In case of any dispute, the judgment, or decision, of the Congregation should stand as the right thing for the time being. If it prove later to have been unwise, the Lord is able to overrule the error of judgment for good--for instruction. To illustrate: Should the judgment of the Class at any time differ from the judgment of the Elder or Elders, the proper course would be for the Elders to submit to the higher authority, which is the Class, the Church, the Ecclesia; for he who appoints is superior to him who is appointed. Our Lord's arrangement for the Classes, or Ecclesias, is, "Wherever two or three of you are met in My name, there am I." The Lord has promised to be with the Class. He has not said, Wherever there is an Elder, there am I, and to him shall the Class gather; but, Wherever there is a Class there am I; and it may appoint an Elder, whom I will recognize and bless as its representative and for its good, in proportion as he shall strive to be a suitable vessel to be My servant in blessing that Class.

This appreciation of the true relationship between the Elder and the Class should help the Elders to cultivate those fruits and graces of the Holy Spirit described by St. Paul as meekness, gentleness, patience, brotherly kindness, long-suffering, love. But, on the other hand, the Congregation, Ecclesia, having chosen one of its number to serve it as an Elder Brother and to look out for its interests, should hope that they had wisely chosen in harmony with the Lord's Word and providences. So hoping, they should be prepared to give support and encouragement to the Elder, in proportion as they see him striving to know and to do the Lord's will and faithfully to lay down his time and talents in the service of the Class. Should they subsequently find that apparently they had not fully discerned and followed the Apostolic instructions respecting the selection of the Elder, they should still be kind and gentle toward him, remembering that the fault was theirs in electing him--a fault to be rectified at the next election--and trusting and praying

R5347 : page 341

that they may know the will of the Lord more perfectly and be wiser in their selection.

DUTIES OF THE ECCLESIA

From this viewpoint the Congregation has everything to say in respect to the number of meetings to be held, where they are to be held, by whom they are to be conducted, the character of the lessons or studies, etc. Nothing of this kind is for the Elder to decide, though as a member of the Congregation he has the same right to be heard that the others have. In proportion as he is esteemed highly, his opinion will have weight with the Ecclesia, Class, or Congregation. Nevertheless, the Class should never forget the thought that however highly the Elder may be esteemed, he is not their guide. The Elders and all others are to be heeded in proportion as they are seen to wisely interpret the teachings of the Holy Scriptures.

We believe that with these principles seen, approved and looked up to, there will be less and less friction in the Classes. The Elders, in just their proper sphere and conscientiously seeking to serve in harmony therewith, will be restrained from doing and saying many things out of their province and likely to stir up difficulties among the members of the Classes.

A POTENT FACTOR IN ALL DISPUTES

It will generally be found, we believe, that pride is a potent factor in all Church disputes. Sometimes the Elder undertakes to do for the Class more than it wishes him to do and more than it has authorized him to do. Or, misguided by the sentiments prevalent among all denominations of Christendom, he thinks of his Eldership as an office of authority over the Church, and not as an honorable service, the authority being vested in the Class. Sometimes the difficulty is with some member of the Class, who, seeking to preserve the rights and authority of the Class, goes to an extreme, and unnecessarily harries the Elder, criticizing him for doing the right thing, but not doing it exactly the way this well-intentioned brother thinks he should do.

Love should apply the Golden Rule. We should be willing to give the Elder as much reasonable liberty of action as we would like to enjoy if we were in his place --provided, of course, that this liberty should be in full harmony with the Word of God. Furthermore, we should remember that the Elder is the servant of the whole Class, and not the servant specially of any one member of it. Any criticism, therefore, of his conduct should come from the Class and not merely from an individual member of it. If an individual member has an important thought which the Elder ignores he should be at liberty to ask the judgment of the Class on the subject for his own instruction and for the instruction of the Elder; but no individual member should undertake to criticize the Elder or to find fault with his procedure.

If the Class approves of the Elder, the individuals thinking differently are at liberty still to think as they please, but should yield to the majority. In other words, peace and order in a class are items of great value in respect to all progress in Bible study. Nothing should be done to disturb the peace and order unless there be something positively wrong, unscriptural, connected with the matter. Then the brother or the sister calling attention to the matters which he considers unscriptural, should say little about his own opinion and deal chiefly with the Scriptural injunctions which he believes are being violated.

"LET BROTHERLY LOVE CONTINUE"

These suggestions are intended to increase and promote peace and unity amongst the Lord's brethren wherever this journal goes. We have confidence that all who are begotten of the one Spirit, the Holy Spirit, are desirous of knowing and doing that which is right--that which is pleasing and acceptable to God and for the best interests of His Cause. "By one Spirit we were all baptized into one Body." "If any man have not the Spirit of Christ, he is none of His." Our thought is that all being one with the Lord--of one heart, of one will--our difficulties lie almost entirely in our heads, in our misapprehension of some of the principles governing the Divine arrangement. And these principles, we may be sure, are perfect, right. In proportion as we can come into harmony with these principles, we shall be at peace one with another, joyfully assisting each other toward the Kingdom, in which we shall have a share with our Lord.

Let us continually remember that love for all the brethren is a sure indication that we love as New Creatures. And love for the brethren means that we will do them no injury, that we will speak no evil respecting them unless of absolute necessity; and, finally, that we will not even surmise evil in respect to their words and deeds. "Love is the fulfilling of the Law." "He that dwelleth in love dwelleth in God, and God (by His Spirit dwelleth) in him." For though we should give all our goods to feed the poor, and though we should even sacrifice our bodies to be burned in the interests of righteousness, yet if we have not love--the Spirit of love--we are nothing in God's sight.--Romans 13:10; I John 4:16; I Cor. 13:3.

===================

R5348 : page 341

WHAT COURSE SHOULD WE TAKE?

WE HAVE received two letters inquiring about the practical bearing of our October, 1914, hopes on the affairs of this life. It occurs to us that others who have not written may have the same thought; so we give to you all a digest of our answers.

The Brother who wrote us suggested that he is a farmer, and that if sure that the Church would be gathered before October, 1914, or that the great Time of Trouble would there begin, he would in either case be inclined to quit farming and to spend the year in the Colporteur work, as he would have sufficient money to do this if he were to mortgage his farm or sell it.

In our reply we advised the Brother that if he had a wife or family dependent upon him for support, we thought that this suggestion would not be a wise one at all, but that if he were unincumbered, we would consider the thought a very good one. He would be merely giving a year to the Lord's work, and at the close of the year might hope in any event to be in reasonable health and as capable as ever of earning a living.

We believe that a year spent in the Colporteur work would prove an excellent schooling in perseverance and self-denial, in service of others, and in thinking upon and handling holy things. Yet even in this case we believe that some allowance should be made for temperament and capability for Colporteur service. While few, if any, have no talent whatever for such work, there are some who have so little talent that they might merely discourage themselves without accomplishing much in the interest of others. We must use all wisdom in respect to what we

R5348 : page 342

attempt to do, that our time and strength--mental and physical--shall render us as good results as possible to the Lord's praise. Each should seek wisdom from on High to guide him in such matters.

Another letter received inquired respecting the proper treatment to be given to a member of the Class who insisted on opposing the chronology and denouncing all faith in October, 1914, either as respects the gathering of the Church or the inauguration of the world's great Time of Trouble. Our reply may be applicable in other cases. It is to the effect that nobody should be specially encouraged in such an opposition; for a bad spirit is always objectionable, injurious. However, we should not denounce those who in a proper spirit express their dissent in respect to the date mentioned and what may be there expected; nor should we feel aggrieved toward them. We should recognize the individual rights of all, and treat everybody according to the Golden Rule. Nor should we feel at liberty to express our views more dogmatically than we would think right for others to do in expressing their views.

THE SIGNS OF THE TIMES

The fact is that, notwithstanding the strength of our position and our hope that it may be true, it is nevertheless of faith and not of knowledge. To some, faith in the matter may become almost as strong and convincing as knowledge. Nevertheless, it is not knowledge, it is faith. We must admit that there are possibilities of our having made a mistake in respect to the chronology, even though we do not see where any mistake has been made in calculating the Seven Times of the Gentiles as expiring about October 1, 1914.

If others feel equally convinced respecting some other date which does not appeal to us, we should not on that account reject them as members of the Body of Christ. Rather, we should say, Whether you or we have the date correct, we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh, even at the door; and that His Kingdom is soon due to begin to take control. This means that, whether within one year or within ten or twenty years, the things which we are expecting will surely be accomplished. The Church will be gathered, the Messianic Reign of Righteousness will begin, preceded, as foretold, by the great Time of Trouble.

The general facts are much more valuable and important than merely the day or the year respecting these facts. "Let brotherly love continue!" Suffer not any dispute over a day or a year to break the most precious bond of love which binds us to the Lord and to all who are truly His. Be specially careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we "contend earnestly for the faith once delivered unto the saints"--faith in the Divine Plan, in the Redeemer, in the efficacy of His death, etc. These matters are positively stated in the Bible--not left to deduction, as in the case of chronology and all matters based upon chronology.

A CLEARER VIEW OF PROPHECY

From time to time the Editor has assured the friends that as features of the Truth become more and more distinct to him he would surely give THE WATCH TOWER readers the benefit of this clearer view; in other words, he would keep nothing back.

We have presented in THE WATCH TOWER, for thirty-three years past, the fact that great Babylon will receive her judgment before the nations receive theirs. The statement, "Judgment must begin at the House of God," while applying especially to the real, or consecrated Church, we believe has also a bearing upon the nominal systems. It will be after the fall of Babylon, her casting as a great millstone into the sea, that the great distress of nations will come, apparently.

Nevertheless, we have all probably been inclined to think more particularly of the world's Time of Trouble--to look for it, to expect it daily, or by October, 1914, as one result of the closing of the Gentile Times, or years. Perhaps we have neglected to some extent the fact that great Babylon apparently is dealt with before that world-trouble comes. The thought has been borne in upon the Editor very forcefully during the past two weeks that to expect the world's great trouble to begin on or before October 1, 1914, would be to expect astounding things during the intervening months.

St. Peter describes the great Day of Wrath, intimating that it will begin with the nominal church class--the heavens. "The Day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Peter 3:10.) Understanding the earth here to represent the present social order, and the heavens to represent the ecclesiastical order of affairs, we find that the ecclesiastical heavens are to pass away with

R5349 : page 342

a great noise, a great commotion, a great confusion, and their elements or component parts will be melted in the fervency of the heat and strife of that time; and that then the earth, or social order, will follow it in the combustion or consumption of the trouble of that Day--destroying the present social fabric--overthrowing all law and order in anarchy. If, then, we should expect that the trouble would reach society in general within a year, this would seem to mean that before that time the present religious institutions would collapse. Will they?

THE IMAGE OF THE BEAST

Revelation, 13th Chapter, we interpreted in THE WATCH TOWER as far back as 1880. We there suggested that in symbolic language a beast represents a government--that the ten-horned beast represented the Papal government, which for a time ruled over all Europe, then the Roman Empire. Although Papacy has no such political influence now, it still claims that it has the right, or authority, to rule all nations, as the representative or vicegerent of Messiah.

We pointed out the two-horned beast as represented in the Church-nation of Great Britain and Ireland; for it also is a government which combines Christianity and civil power. The Bishops sit in Parliament and the King is officially the head of the Church of England. The symbol tells us that as an ecclesiastical power this is a harmless one, "its two horns being like those of a lamb"--not intended to do injury. "But it spake as a dragon." The dragon represents purely civil power and the Government of Great Britain, though nominally religious, speaks, or governs as a dragon, or purely civil power.

We also called attention to the fact that "the Image of the (Papal) Beast" was formed in 1846 A.D. In that year the Protestant denominations, especially in the United States, allied themselves as the "Evangelical Alliance." Their alliance ostensibly was for peace and harmony and noble objects of co-operation; but really the organization would appear to have been intended as an attempt to give dignity and authority to all of the various Protestant sects, and as far as possible to hinder the formation of any new sects by excluding them as unorthodox.

The Alliance endeavored to establish a standard of orthodoxy and to give a mutual support and backing to all the different creeds identified with it--Baptists, Methodists,

R5349 : page 343

Lutherans, Presbyterians, etc. This attempted authority, or power, constituted it an Image of the Papal Beast, or Government. They saw the power of the Papal argument, that it is the Church, and that all others are heretical. So the Evangelical Alliance undertakes to say for its constituent members of all denominations: "All these are orthodox; all others are heretical." In this sense it was a copy, or image, of the Papal institution. It has been merely an Image without life or power for now more than sixty years.

However, the Lord's symbolic prophecy, which we are now considering (Revelation 13), tells us that in the close of this Age the Image will receive life, vitality, energy, power. No longer will it stand as a mere Image. It will become as active as the Beast. Moreover, it will not be antagonistic to the Beast, but sympathetic, and cause that all shall either worship the Beast or the Image--all must be in harmony either with Catholicism, or with the Protestant system, of which the Evangelical Alliance was the primary organization or Image. The Protestant Church Federation will be the outcome as soon as it receives the vitalizing breath.

AN IMPORTANT STEP TOWARD FEDERATION

The vitality of the Image is to come from the two-horned Beast; that is, the Church of England. We have been waiting for this consummation more than thirty years, and have seen it draw nearer and nearer. A few years ago the Episcopal Church took an important step toward vitalizing the Church Federation movement, which it is favoring and backing. That important step was the recognition of the ministers of the denominations represented in the Evangelical Alliance. Previously no minister not ordained by the laying on of hands of a Catholic or an Episcopalian bishop was allowed to preach from an Episcopalian pulpit.

Perhaps this recognition of the Image is all the vitalization the Image needs, but we are inclined to expect more. For years the Episcopalians have proffered reordination to the ministers of the different denominations represented in the Evangelical Alliance. And they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a reordination at the hands of an Episcopal bishop. But we are not sure of this. It is possible that, to meet the requirements of the case, some other way will be found by which the Episcopal Church will recognize the Church Federation without obligating the ministers to be reordained. We are waiting for this.

As, we understand this Chapter of Revelation, the Image, as soon as vitalized, will very promptly use its influence, prestige, power, in every way to "make fire come down from heaven" (Rev. 13:13); that is, to punish in the name of the Lord those who in any sense of the word it shall consider to be its opponents. Speedily none will be allowed to buy or sell, in the spiritual marts, except those who have either the mark or the number of the Beast, or of the Image, either in the right hand of co-operation or in the forehead of public confession.

This will mean that the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and all others not in affiliation with the Alliance will be subjected to radically coercive measures. Truth shall fall in the streets. Righteousness will be unable to enter under the stress of the new order of things. For a time it will appear as though a great Christian victory had been won, shared equally by Papacy and federated--Protestantism--no longer protesting. Already we see these two divisions of the heavens rolling together, approaching one another, sympathizing with each other--rolling together for mutual protection.

But the triumph of that new order of things will be short. The masses of the people, no longer ignorantly stupid as during the Dark Ages, will awaken to the true situation, and will execute upon Babylon the Great--already repudiated by the Lord--the judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially a restless opposition class. The two-horned Beast apparently loses its personality when it gives life to the Image by becoming a member of the Federation.

THE PRESENT OUTLOOK

Now the question arises: Can all these things take place within a year? We answer, Yes; it would be possible. A second question is, Is it likely? Is it probable? And the answer is, No; it seems scarcely probable that so much would be accomplished in one year. Now, there we have the question--each must exercise his own judgment in respect to the matter. We certainly see a very rank spirit of anger, malice, hatred and strife developing in many quarters, amongst the very ones who constitute the members of the federation. And these slanderous oppositions come usually from the ministers of these denominations.

If they do these things in a green tree, what shall be done in the dry? (Luke 23:31.) If such bigotry and bitter falsification are practised and such hatred is manifested before the Evangelical Alliance has any life, how arrogant might we suppose the same persons to become after the Image would receive life? And how quickly might the spirit of rancorous persecution be developed?

Let us make the matter clear. According to the old, but erroneous, thought handed down for centuries, the bishops of the Church of England and of the Church of Rome are "apostolic bishops," or successors to the Apostles, according to the old theory of apostolic succession. According to that same theory, no one on earth has one particle of right to teach and to preach, except as those "apostolic bishops" shall grant their permission by laying on their hands.

According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians and all such are preaching without authority. When they talk about ordination, they merely mean that each sect ordains its own ministers. The Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The Federation is building upon this general recognition of orthodoxy, and is about, in some manner, to be given life, virility, power, dignity, by something which the Church of England will do for them which will recognize their ordination as ministers.

We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us and upon all who will refuse to worship the Beast and his Image, or to receive the mark of the Beast upon the forehead or upon the hand.--Revelation 13:15-17.

OUR ATTITUDE TOWARD ONE ANOTHER

The special point we are now emphasizing is that if we find it difficult, though not impossible, to see that these things could be accomplished within a year, we should feel and act most kindly and tolerantly toward others of the brethren who feel positive that these things will not take place within a year, or who think that they see flaws in our chronological views. "Let brotherly love continue." "Abhor that which is evil. Cleave to that which is good." Thus will the grace of God be with us, to guide us, to bless

R5350 : page 344

us, to cause all of our experiences to work for good, even though some of those experiences should be disappointments in respect to fulfilments of prophecy within the next few months.

The Episcopal Church Conference has just passed an amendment to the Church constitution, providing for the choice of one of their number to be Presiding Bishop--much the same as the Archbishop's office in the Church of England. After some sharp discussion they also authorized their Mission Board to co-operate with mission boards of other Christian bodies. Some bishops objected that this would violate their "priestly vows," but they were outvoted. This co-operation with other Protestants, in conjunction with the action previously taken, permitting other Protestant ministers to participate on invitation in Episcopal Church services, is practically a recognition of the Evangelical Alliance or Church Federation. How much more may be necessary to give LIFE and POWER to the Image we must wait and see.

Our statement in October 15th issue that we have never mentioned October, 1914, as an infallibly sure date, either for the ending of the "Times of the Gentiles" or for any particular occurrence, has been called in question by one of our readers. We are cited to the following words of STUDIES IN THE SCRIPTURES, Vol. II.: "Now bear in mind the date already found for the beginning of these Gentile Times, viz., 606 B.C., while we proceed to examine the evidence proving their length to be 2520 years--ending A.D. 1914....In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the Kingdom of God will be accomplished at the end of 1914."

We hold that nothing in these quotations declares the infallibility of the theories we suggested respecting 1914. In these statements, and in all of our statements, we have merely informed our readers respecting our views and the processes of our reasoning on the Scriptures which we have brought to their attention. Thus we have asked each reader to think and judge for himself, and to agree or disagree with us according to his own judgment of the facts.

Notice that in the above quotations no dogmatic statement is made, but that the reader is requested to use his own intellect. For instance, note the words, "bear in mind"; again, "while we proceed to examine the evidence"; again the reference to "Bible evidence." In the last sentence the author sums up his own views, declaring what he considers to be the truth established by the evidences which he sets before his readers.

In this respect we believe that THE WATCH TOWER presentations differ considerably from others. We state with positiveness the opinions of the writer and the reasons therefor, but leave the final decision with each head and heart in all matters, without attempting more.

====================

R5350 : page 344

ELECTING ELDERS AND DEACONS

IT WAS a slip of the pen on the part of the Editor when he recently intimated that the only ones who would properly be entitled to a vote at Church meetings would be those believers in the Atonement who had made full consecration and who had symbolized that consecration. The error was in including the symbolization. Many of us were truly Christians, truly accepted of the Lord, truly members of "the Church of the Firstborns whose names are written in Heaven" (Hebrews 12:23), before we saw the real force and significance of water immersion. We have always held (See Vol. 6, STUDIES IN THE SCRIPTURES) that all such are entitled to vote at Church elections--yea, that it is their duty to vote--to express the Lord's will in respect to the servants of the Church, according to their judgment.

But what we meant to emphasize is that any brother who had not as yet accepted the Bible teachings respecting the proper symbolization of his consecration would not be far enough advanced to be properly appointed to be either a Deacon or an Elder in the Church. It was altogether by an inadvertence that we included with this the thought that such should not vote.

Difficulty has been experienced by some classes in respect to nominations. When a call for nomination is made, a brother is nominated as an Elder or as a Deacon, without proper consideration of his qualifications. His nomination is seconded; and the whole class, loving the brother, feels disinclined to vote against him lest they should be misunderstood.

There should always be a reason for the choice of anybody to any service in the Church. An elder should be an able teacher, of a broad mind, able to give assistful advice to those who need it, of deep insight into the Word of God, of good influence in the Church, and a wise counselor. No one, probably, could have all of these good qualifications in equal measure. Some might possess more of one, and some more of another qualification; but all should possess some of them or there would be no excuse for his election. Likewise a Deacon should have time at his disposal and some aptitude as a prospective Elder, and also an inclination to serve the Church.

What seems to us a very good plan of nominating Elders, Deacons, etc., is by ballot, particularly if there has been any difficulty or if to a majority such a nomination might seem desirable. To put this plan into operation pieces of paper and pencils would be required. Each one entitled to a vote should write, "I nominate the following to be Elders of the __________ Class for the ensuing

__________ months." Then should follow as many names as there are Elders at the time the election was taken. If the Class desire to either increase or decrease the number it can be done after the nomination at election time.

After the ballots have been collected the results should be tabulated and announced publicly to the Ecclesia. The Class should then decide how many Elders it would properly need. If it decided that the number should be three, then the six brethren receiving the largest number of nominating ballots should be voted for. The three receiving the largest number of votes with outstretched hands should be considered the choice of the Class. Or another way would be to accept all the nominated ones who received ballots equal to one-third of the entire number of voters and to elect all such by, as nearly as possible, a unanimous vote, this arrangement being intended to give minorities a representation amongst the Elders.

The thought always to be borne in mind is that, so far as possible, the judgment of all the Class should have recognition. While a majority might rule, it is always preferable that they yield something to the minority, so that the eldership of a Class might reflect the sentiment of the entire membership. No matter how this result be reached, we are doing wisely; and no matter how any other result be reached it would be unwise, as endangering the peace and harmony of the Class. Brotherly love always represents sympathy, kindness, love and a desire to yield something wherever no vital principle is involved.

===================

R5350 : page 345

THE SIN OF COVETOUSNESS

--DECEMBER 14.--JOSHUA 7.--

"Be sure your sin will find you out."--Numbers 32:23.

THE Israelites, full of faith and flushed with the victory over Jericho, proceeded with the conquest of Canaan. Spies were sent to Ai. These, returning, advised that the place was small, and that a force of two or three thousand men would be quite sufficient for its capture. Indeed, from the experiences of Jericho they anticipated that none of the Israelites would be killed--that their enemies would be so terror-stricken as to render little or no defense. But the experiences at Ai were the reverse. Thirty-six Israelites were slain; and Israel's army, perceiving that they had not the Lord's favor, fled before their enemies.

Joshua and his associates, the Elders of Israel, were bewildered at this. They prostrated themselves before the Ark of the Covenant, bewailing the trouble and especially fearful of the influence which the defeat would have upon their enemies--encouraging them and discouraging Israel, who were God's typical people.

THE ACCURSED OR DEVOTED THING

In our Common Version, accursed has been used where devoted would have been preferable. The Lord informed Joshua that Divine favor was not with Israel because of their unfaithfulness. When Jericho was captured, a portion of the spoils had been appropriated by one of the soldiers. But according to the Lord's arrangement all the spoils were devoted in advance; hence this was a breach of their agreement, and Israel's armies could have no blessing until the matter was rectified.

In order that the lesson might be learned by the entire people, the Lord directed that the representatives of all the tribes should appear before Him and lots be cast, and that thus would be indicated the tribe to which the guilty one belonged. In like manner the different families of that tribe were tested, and the family found. Thus step by step the matter came down to Achan, who was the

one indicated as guilty--the cause of the trouble.

"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent."

THE PENALTY UPON ACHAN

The penalty upon Achan was death by stoning, and after the stoning the corpse was burned--the burning indicating symbolically that there was no hope of a future life for him. It is our thought, however, that this was a part of the general allegory, and that really Achan, as a member of Adam's family, must ultimately have a share with all the remainder of the race in the redemption provided through Jesus' death. Thus also the Sodomites were destroyed by fire from heaven--in a figure representing the class which will die the Second Death. But none can die the Second Death without being first released in some manner from the condemnation of the first death--Adamic death. These were merely types, or foreshadows, of the wilfully wicked class and of the everlasting destruction, as brute beasts, which will come upon them.

As the Sodomites experienced no knowledge nor blessing through Jesus, so Achan had none. As the Sodomites, redeemed by the merit of Jesus' sacrifice, will be awakened from the sleep of death during the Messianic Age, and their experiences will be more tolerable than those of the people of Chorazin and Bethsaida, so it will surely be with Achan. As the Apostles declare, these typical experiences of the past were set forth as an ensample of the destruction which will be the ultimate punishment of all who wilfully, knowingly and intelligently reject the Lord's ways.--I Corinthians 10:11; Jude 7.

COVETOUSNESS IN OUR DAY

Perhaps at no time in the world's history was there ever so much covetousness as in our day. How few comparatively in any city, in any nation, would do very differently from what Achan did! If all such were to be stoned to death and to be burned, the world would be one vast funeral pyre. True, they are not deterred by fear of any such punishment. Nevertheless, a large proportion of them profess to believe that for all such sins the penalty is eternal torture. Yea, many who are ready to condemn the curse of Joshua and the Israelites in the stoning of Achan, are ready to believe that the God of Love, the God of all Grace, the Father of all Mercies, would do ten times worse by Achan and by practically the entire human family--all except saintly ones who have come into vital relationship with the Redeemer.

Alas, how twisted our minds have become! How glad we are that the true light is now shining, and chasing away to some extent our hobgoblins of error and false doctrine handed down to us from the Dark Ages, and wrongly supposed to be teachings of the Bible!

COVETOUSNESS IN THE CONSECRATED

When we remember that Jordan represents consecration, and that those who crossed Jordan typically represented those Christians who have entered into a Covenant with God and who have been begotten of the Spirit; and when we remember that the conquests of Canaan represented the spiritual battles of the consecrated and the subjugation and possession of the citadel of the heart, the sin of Achan has a new force and meaning. It corresponded closely to the sin of Ananias and Sapphira. They had devoted, or consecrated, their property to the Lord's service, and then attempted to take back a portion of the devoted wealth. They would rob God. They would steal back that which they had given to Him. This class seems to be especially represented in Achan. He stole, not from his brethren, but from the Lord, things which had been devoted to the Lord.

The name Christian today has a very wide application, and in general signifies a civilized person. But the term Christian really belongs only to a comparatively small class of humanity--to those who, believing the Message of Jesus, have made consecration of their lives to be His disciples, His footstep followers. These have accepted His terms--"If any man will be My disciple, let him deny himself and take up his cross and follow Me." This is the class, typified by Israel, who have entered the antitypical Canaan, who are fighting the good fight and who would recognize all the spoils of their warfare as consecrated to the Lord.

It is for these to inquire respecting their own faithfulness, loyalty. Each of them should inquire, Am I keeping and holding as my own any portion of what was consecrated to God? If they are keeping back as their own any portion of that which was devoted to the Lord, they are in danger of being part of the antitypical Achan. They are in danger of exercising an injurious influence on others of the Church; and not only so, but they are in danger of that fate which was typically illustrated in Achan's case--in danger of the utter destruction of the Second Death--everlasting destruction.

R5351 : page 346

"COVETOUSNESS, WHICH IS IDOLATRY"

The Apostle declares that "Covetousness is idolatry." It puts first and most prominently the thing which is coveted; and when this coveted thing is contrary to the Divine will, it signifies that the coveted thing is esteemed more than God--is desired more than the Divine favor. From this viewpoint the whole world is full of idolatry today. The idols most worshiped are wealth and pleasure. These occupy the time and the attention of nearly everybody. Time and strength, honor and manhood and womanhood, are poured out lavishly for these "idols." On the contrary, the true God, from whom comes every perfect gift, receives but slight attention from the masses of His creatures. His laws and His will, His pleasure and His favor are scarcely thought of.

What is the result? Has the worship of mammon been real joy or peace and satisfaction to the hearts of humanity? Has the pursuit of pleasure and the devoting to it of time, talents and money brought real pleasure of soul to the masses? This question must be answered in the negative. Wealth is being pursued and bowed down to on every hand, yet grants its favor to only a comparatively small number, and even the favored ones find bitterness mingled with their sweets. The possession of wealth brings not the joy and peace which they had hoped and believed. It has brought care, perplexity and still greater hunger, which they know not how to satisfy.

So it is with the worship and pursuit of pleasure. It is an ever-continuing chase and seeking for pleasure. The grasping of it seems to bring, not joy, but discontent and heart-hunger. As a result the worshipers of mammon and pleasure are unhappy. The world is discontented, and apparently growing more so as the days pass by.

Man is so constituted by nature that his finest and noblest sentiments, which bring him the most satisfaction, joy and peace, rest and happiness, are the exercise of his mind and talents God-ward. According to St. Paul, all men by nature should be feeling after God, desiring to find Him. But, alas, many of the noblest of God's people, who have found rest and peace through a knowledge of the length and breadth and height and depth of

"Love Divine, all love excelling,"

are not only not helping the world to find the true God, but, on the contrary, actually misdirecting them!

The monstrous misrepresentations received by us from the Dark Ages we have heartily repudiated. And yet we are holding up these misrepresentations of the Divine Character and Plan before the world, and in so doing are turning them away from God and from the Bible--to seek rest of soul and peace and joy in the worship of mammon and the pursuit of pleasure, which can bring only disappointments. Alas, how long will it be before we openly acknowledge to the world that we have repudiated the monstrous teachings of our creeds and have accepted the teachings of the Bible that God is Love, and that He has a gracious Plan whereby through Jesus all who will may be recovered and enter into rest!

===================

R5351 : page 346

THE LOGOS MADE FLESH

--DECEMBER 21.--JOHN 1:1-18.--

"And the Logos became flesh,
and dwelt among us."--V.14.

OUR Christmas Study is one of the most beautiful in the whole Bible. Genesis goes back to the beginning of things earthly; but this lesson goes back to the beginning of all beginnings, when God was alone. The very beginning of Divine operation was the Logos--"the Beginning of the creation of God"--"the First-born of every creature."--Revelation 3:14; Colossians 1:15.

Logos signifies mouthpiece, or special messenger. Not only so--not only was the Logos the beginning, or Alpha--but He was also the last, the Omega, of Divine creation, as He Himself informs us. (Revelation 1:11; 21:6.) The first and only begotten Son of Jehovah was given an exclusive place, so that "all things were made by Him, and without Him was not anything made that was made." (V.3.) Thus highly did the Father honor Him as His Agent in all the creative work, both as respects angels, cherubim and men.

The Greek text is not fully represented in our Common

Version. Accurately translated it reads, "The Logos was with the God and the Logos was a god; the same was in the beginning with the God." Here the majesty of our Redeemer in His prehuman condition is fully set forth, and yet He is distinctly shown to be the Son and not the Father--to be a god and not the God.

The word god signifies mighty one; but there is only one God whose name is the Almighty. St. Paul affirms this great truth, saying, "To us there is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by Him." (I Corinthians 8:6.) Again, the Apostle writes, "The head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God." (1 Corinthians 11:3.) This is the claim that Jesus made for Himself--not that He was the Father, or Jehovah, but that He was the Son of God, who came to do the will of His Father in Heaven.

The so-called doctrine of the Trinity, put into the Nicene Creed by Emperor Constantine, A.D. 325, has been the cause of much of our confusion when studying the Bible, which contains neither the word trinity nor any suggestion of it, except in the one passage acknowledged by all scholars to be spurious, namely, I John 5:7. This passage is not found in any of the old Greek manuscripts.

The Redeemer was not deceitful when He prayed to the Father with strong cryings and tears, "My God! My God!" Neither was He deceitful when He declared to Mary after His resurrection, "I have not yet ascended to My Father and to your Father, to My God and to your God." He declared His oneness with the Father, and desired that a similar oneness should prevail amongst His followers--oneness of spirit, of purpose. Therefore He prayed for His Church, "That they all may be one, even as I, Father, and Thou, are one."--John 17:21-23.

"THE LOGOS BECAME FLESH"

St. Paul tells us of how He who was rich on the spirit plane for our sakes became poor, leaving the Heavenly comforts for the scenes of this world, darkened by sin and death. (2 Corinthians 8:9.) And so our lesson tells us also. (V.14.) "The Logos became flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." St. Paul also corroborates this, declaring that our Lord stooped from His high position, took the bondman's form and was found in fashion as a man, of the seed of Abraham. (Philippians 2:7,8; Hebrews 2:16.) But lest we should get the wrong thought, that He had become a sinful man, we are guarded by the assurance that He was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26.) We are also assured that His body was especially prepared, separate and different from others of our race, all of whom were of Adamic stock and all tainted with sin and the seeds of death.--Hebrews 10:5-9.

But, on the other hand, we are to guard ourselves against the thought that the Logos remained a spirit being and merely materialized, or appeared in human form. This unscriptural thought is the one held by many, and styled incarnation. The angels incarnated, or got into flesh, when they materialized from time to time, as described in the Old Testament Scriptures. Our Lord Himself incarnated, or appeared in the flesh, to Abraham in company with others; and He talked with Abraham, who knew not that he was entertaining Heavenly beings, mistaking them for human travelers.

Similarly Jesus after His resurrection appeared in various forms of flesh. That is to say, He materialized, or incarnated, for the purpose of teaching certain lessons to His disciples, because after His resurrection He was a spirit being, as He was before He was made flesh. As a spirit being, He appeared and disappeared, the doors being shut. Thus He taught His disciples a double lesson:

(1) That He was no longer dead, but risen;

(2) That He was no longer a human, but a spirit being--"put to death in the flesh, but made alive in the spirit."--I Peter 3:18--Emphatic Diaglott.

A RANSOM, OR CORRESPONDING-PRICE

As Bible students we are learning that we must strive more earnestly than we have done to keep close to the Word of God. It was the perfect man Adam who sinned and was sentenced to death, and under the Divine Law he could be redeemed only by the sacrifice of a perfect man. The Law declares, "An eye for an eye, a tooth for a tooth, and a man's life for a man's life." Hence the blood of bulls and goats could never make atonement for Adam's sin; for they did not correspond. It was not a bullock nor a goat that had sinned and was to be redeemed, but a perfect man.

Because all of the human family were children of Adam and sharers in his death sentence, therefore, "no man could give to God a ransom for his brother." (Psalm 49:7.) God so shut up the matter that Adam and his race could not have been redeemed except by the finding of a perfect man who would be willing voluntarily to die on their behalf. It was because there was no such man that God arranged with the Logos, His only begotten, that he should become a man and be the Redeemer of the race--Adam and all his children.

But even this might not be demanded of the Logos. The Heavenly Father, therefore, as St. Paul points out, set before His Son, the Logos, a great proposition;

namely, that if He would demonstrate His faith and loyalty to the extent of becoming man's Redeemer, the Father would still more highly exalt Him and make Him partaker of the Divine nature, far above angels and every name that is named. (Hebrews 12:2; Philippians 2:5-11.) The Logos, full of faith and obedience, heartily entered into the proposition, was made flesh, consecrated His life, kept nothing back, finished the work at Calvary, and was raised from the dead by the Father to the Heavenly nature and glory and honor.

"THE LIGHT OF THE WORLD"

The Logos was made Jesus. The work of Jesus in the flesh, however, is not the completion of the Divine Plan, but merely the beginning of it. His death constitutes the basis of all future blessings to the Church and to the world. According to the Father's Plan, an elect class was to be gathered out of Israel and out of every nation to be the Church of Christ, His Bride, associates with Him in His Throne, glory and work.

With the completion of the Elect, the Kingdom for which we pray, "Thy Kingdom come," is to be established. Satan is to be bound; all evil is to be brought to an end; every good influence and enlightenment is to be shed; and He who died for the world is thus to become the Light of the world. He has not yet been the Light of the world, but merely a light to His people. As St. John declared, His light shined in darkness, and was not appreciated. Similarly the light of Truth upheld by His consecrated Church will not be appreciated, so strong are the powers of the Prince of Darkness influencing the minds of the world, which, as yet, lies in the Wicked One.--I John 5:19.--Diaglott.

But the Prince of Life and His Kingdom will cause the light of the knowledge of the glory of God to fill the whole earth, as the waters cover the great deep (Habakkuk 2:14), so that none shall need to say to his brother, Know thou the Lord, for all shall know Him, from the least to the greatest. (Jeremiah 31:34.) Thus according to His promise Jesus eventually will be "the true Light, which lighteth every man that cometh into the world." (V.9.) The great mass of humanity have never seen nor even heard of this true Light--not merely the heathen millions, but the masses in civilized lands.

The resurrection of the just will be necessary to bring the Church to glory and joint-heirship with her Lord. But the resurrection of the unjustified, which includes practically all humanity, will be for the very purpose of permitting them to see the true Light, which God has provided in His Son and which will be shed abroad during His Millennial Kingdom. Only those who refuse the light, preferring the darkness, will die the Second Death.

"POWER TO BECOME SONS"

John the Baptist was a messenger sent to call attention to the Light, but he was not the Light. He was not even one of the Church class, of whom Jesus said, "Ye are the light of the world"; for John the Baptist did not continue to live to the time of the begetting of the Spirit, after our Lord's sacrifice.

The world recognized not the great One who was in it, the Logos, by whom it was made. His own nation recognized Him not, but crucified Him. Yet some then and some since have received Him, and to such He has given the power, the right, the liberty, the privilege, to become children of God. No such privilege was given to the Jews, nor to any of the fallen race, until Pentecost --after Jesus had appeared in the presence of God to make atonement for our sins.

These sons are all begotten of the Holy Spirit. Theirs is not a fleshly sonship. Their birth of the Spirit will be the resurrection change, when they shall be made like their Master, see Him as He is and share His glory.

CHRIST IN THE HEART

As some rare perfume in a vase of clay
    Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul,
    All Heaven's own sweetness seems around it thrown.

The heart alone, like a neglected harp,
    Grows out of tune, and needs Thy hand Divine;
Dwell Thou within it, tune and touch its chords,
    Till every note and string shall answer Thine.

MRS. H. B. STOWE.

===================

R5353 : page 348

"CHOOSE YE THIS DAY"

--DECEMBER 28.--JOHN 3:16.--

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

THE closing of the year and the opening of a new one is properly considered an opportune time for an inventory or balancing of the books and the carrying forward of profit and loss, and the determination of advantageous policies for the future. It would be a pity and a shame for all of us if we should be thus prudent in respect to earthly matters, and careless as respects higher interests.

We may safely say that no human soul can strike a thoroughly satisfactory balance of accounts at the close of this year unless Jesus has been a partner and counselor and guide. And every one dissatisfied with his status of affairs at the close of the year--every one who finds himself weary and heavy-laden, perplexed and discouraged--we would like to have know how to begin the new year aright by entering into covenant relationship with the Redeemer, who declares, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

Today's Study is full of helpful instructions. The very first lesson that all need to learn is that "God so loved the world." No other message than that has any attraction for thinking people. The difficulty with the world and with the Church in the past has been that we have not emphasized the Love of God. How could we do so when our eyes of understanding were misdirected by our creeds away from the God of the Bible to a creedal image which pictured the Heavenly Father in most Satanic colors--more loveless, more unjust, more diabolical than any human being we have ever known and than any demon we can possibly imagine! It is well for us as Christians that we have tried to forget those horrible pictures and instead to fill our minds with precious Scripture texts such as the one of today's lesson.

But while we have thus gotten away from the "doctrines of devils," as St. Paul calls them (I Timothy 4:1), we forget that Christendom is still holding up those terribly slanderous creeds before the world, hindering them from getting even a glimpse of the length, breadth, height and depth of the "Love of God which passeth all understanding," and giving them, instead, awful misrepresentations --of the height and depth and length and breadth of Divine injustice. We have thus been unintentionally driving the world away from God, instead of helping them in their endeavor to feel after a Friend, the true God.

But the people of God are awakening to the Truth, and gradually gaining courage to assert it and to "show forth the praises of Him who called us out of darkness into His marvelous light." We are now met with the difficulty that the world has so thoroughly believed our blasphemy of the Divine character that they can scarcely believe the gracious Message of the Bible when we bring it to them--the message of great joy.

"MIGHT NOT PERISH"

The very text we are considering illustrates our bondage, our blindness of the past, and tells us of God's righteousness. It does not say, as we once supposed, that God gave His only begotten Son to save us from eternal torture. Quite to the contrary, it declares that His mission was and is to save from perishing. We know what perishing signifies. The brute beasts, when they die, perish, because God has made no provision for their resurrection. And mankind under the death sentence, "Dying, thou shalt die," would have perished like the brute beast, without hope, had it not been for God's mercy and provision in Christ. "Christ died for our sins"--"tasted death for every man"--to the intent that, the sentence of death having been thus satisfied, all men might have a resurrection.

Without the death of Jesus our race would perish like the brute beast. Because of His death there is to be a resurrection, not only of the just who now come into harmony with God through faith, but also of the unjust--the unjustified, who have not yet come to a knowledge of God, whose eyes of understanding have not yet been opened to see the grace of God and its length and breadth and height and depth. Thus we read that "as all in Adam

R5354 : page 348

die, so all in Christ shall be made alive." Even "as by a man came death, by a man also [Christ Jesus] comes the resurrection of the dead"--"every man in his own order."

It is St. Paul himself who particularly points out to us that, unless there be a resurrection of the dead, there is no hope of a future life, but all who have fallen asleep are perished. It is he who points out that, because Jesus died for our sins and has been raised from the dead by the Father, we have an assurance that all who sleep in Jesus--all who were purchased by the redeeming blood--the whole world of mankind--will God bring from the dead with Him. Therefore we need not sorrow as those who have no hope--even in respect to our friends and relatives who are not in Christ and have not the hope of the Church.--See I Corinthians 15.

THE "BETTER RESURRECTION"

The chief resurrection to glory, honor and immortality is only for those who are called during this Gospel Age, who receive the call into honest hearts, and who lay aside every weight and run the race for the prize with patience. These saintly ones Jesus declares will constitute the Royal Priesthood, who, in association with Himself as the Royal Chief Priest, will be engaged in blessing the world, restoring the world, resurrecting the world from sin and death, during the thousand years of his Messianic Reign.

The resurrection of the Church begins in the present life with believers, who in their minds rise in newness of life into Christ. (Colossians 3:1.) These will be perfected by the instantaneous change mentioned by the Apostle, "When this mortal shall put on immortality," they "shall be changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God."--I Corinthians 15:50.

"WHOSOEVER BELIEVETH IN HIM"

The Divine Plan is purposely arranged so that none can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in His redeeming blood and obedience to His counsels. This being true, none of the heathen are saved yet. None of those who lived before Jesus came into the world are saved. And the great mass of our friends and neighbors, yea, of our own families, are still unsaved, because they have not come into vital relationship with the Savior. "He that hath the Son hath life"; "he that hath not the Son shall not see life."--I John 5:12; John 3:36.

"TESTIFIED IN DUE TIME"

St. Paul, commenting upon the fact that Jesus died for all--a Ransom-price for all--declares that this is to be testified in due time. (I Timothy 2:5,6.) God's due time for the testimony to reach the world evidently has not yet come. The testimony began when Jesus "brought life and immortality to light through His Gospel." As we read, "So great salvation began to be spoken by our Lord."--Hebrews 2:3.

Since then, a few here and there have had the hearing

ear, have heard of the grace of God and have seen something of His Divine providences. Jesus congratulated this class, saying, "Blessed are your eyes, for they see, and your ears, for they hear." The great mass of mankind see not and hear not, because, as St. Paul explained, the God of this world hath blinded the minds of those that believe not, that thus he might hinder them from seeing the true light of the grace of God, as it shines in the face of our Lord Jesus.--2 Corinthians 4:4-6.

God has permitted this blindness, but declares that it will soon end; that under the blessed influences of Messiah's Kingdom the true light shall shine everywhere; and not only so, but He also assures us that "all the blind eyes shall be opened, and all the deaf ears shall be unstopped." What a blessed vista this opens before us on behalf of the poor world! We see that God has special grace and blessing for His faithful Church, the Little Flock, the saints; but now we perceive that He has a blessing also for the world, although a different blessing from that which He has provided for the Church.

Our text tells us of this, assuring us that God not only loved the Church, but also loved the world--not only redeemed the Church, but also redeemed the world. All will have an opportunity that, by believing, they may attain everlasting life. The life provided for the world, however, according to the Bible, will be very different from that provided for the Church. The latter are to have life on the Divine plane, being made partakers of the Divine nature; and they are to be sharers of the glory, honor and immortality of the Master. The world, by faith and obedience during the Messianic Kingdom, will be privileged to re-attain the earthly life and perfection which Adam lost, and which Jesus redeemed for the world at Calvary.

All the willing and obedient may thus come into relationship with the Life-giver and obtain the everlasting life, the eternal life, which was given to Father Adam conditionally and lost by disobedience. Nevertheless, all who will refuse this grace of God in Christ and fail to come into vital union with Him will perish. But they will not perish in the first, or Adamic death, from which all were redeemed and will be rescued by the Master. Their perishing will be in the Second Death, for their own wilful sins, and there will be no hope of recovery; "for Christ dieth no more." None will be redeemed from the Second Death.

===================

R5353 : page 349

"MARRIAGE IS HONORABLE"

NO MATTER what others may say or do, each one of the Lord's people is to be guided in his judgment by the letter and spirit of God's Word, the Bible. It declares, "Marriage is honorable in all, and the marriage-bed not impure." (Hebrews 13:4.) St. Paul recommended that such of the Lord's people as desired to give themselves, completely, to the Divine service would doubtless be able to accomplish their sacrifice joyfully by remaining unmarried. He tells his reason for this argument; but he does not say that the marriage state is unholy or impure or in any way contrary to God's law. He merely declared that the married man, properly enough, would seek to please his wife, and that the married woman would, naturally and properly, seek to please her husband.

Thus, to be in the married condition would more or less take away from the singleness of purpose with which the individual would be able to serve God in body and in spirit. (1 Cor. 7:32-35.) St. Paul reminds the Church that he had found the single, or celibate, condition advantageous--that he was able to accomplish greater service than if he had been more or less mortgaged by the care of a companion and the necessary duties toward that one.

But St. Paul points out distinctly that there is no law of God to prohibit brothers and sisters in the Lord from marrying if they find, in their judgment, that this is the necessary or preferable thing in their cases--if they believe that thereby they can carry out their consecration vows the more acceptably.

We mention this because in some instances brethren and sisters, in counseling the unmarried, have been going beyond what is written--laying upon them burdens which the Lord has never declared--telling them that to marry means to lose the prize of our High Calling. Good intentions cannot justify one in such a course.

Additionally, we heard recently of a dear couple who have an infant child, which properly they very dearly love. The mother was shocked by some sisters intimating to her that it should be considered a disgrace to be a mother, in view of our expectation of great changes shortly.

We believe that those dear sisters made a mistake. They, of course, have a right to think for themselves and to shape their own courses in life according to their best judgment of the Lord's will. But they have no right to censure others for having a different opinion on the subject. To his own Master each servant stands or falls. Nothing in the Bible speaks disrespectfully of either fatherhood or motherhood--quite to the contrary.

If, as the Apostle suggests, some of the Lord's people mutually agree to live celibate lives, it is a matter of their own concern. If they thus make themselves eunuchs in the interests of the Lord's cause, that they may have the more opportunity, energy and means to invest in the service of God, it is their sacrifice at their own option, and they are to look to the Lord for such reward as He sees best. But if it is their option and they are to be rewarded, we should remember that others have an equal option and may, if they think proper, take an opposite course without condemnation from us, and, indeed, without our feeling that we have even the least right to interfere with their social rights and privileges.

The Golden Rule is very helpful to us in our dealing with the brethren as well as in our dealings with the world. We should do toward others as we would that they should do toward us. We should grant them the same liberties that we think proper for ourselves.

We fear that some of our readers have not given sufficient attention to Chapter xii. of Vol. VI. of STUDIES IN THE SCRIPTURES, which examines this subject in detail.

===================

R5354 : page 349

SOME INTERESTING LETTERS

EVIL SPIRITS AND THE EDITOR'S COMMENT

DEAR BROTHER IN CHRIST:--

Greetings in the name of our dear Redeemer and King. I take this opportunity of reporting to you what, to my mind, is a most remarkable manifestation of the fallen angels.

Some six weeks ago I started to do some Extension work in a private way, there being no class here.

Much interest was aroused, and four symbolized their consecration. Among these was a young man, Brother J. He grew rapidly, and gave all the evidences of begetting of the Holy Spirit.

One day he asked Brother B. if he had ever been bothered by the fallen angels. Brother B. said no; he never gave them an occasion, and asked Brother J. if he had ever been troubled.

R5354 : page 350

He said no; but thought he had seen something at his window, remarking that he had not been to the Lord with the matter.

That evening the friends were to have a testimony meeting at Brother B.'s house. Brother B. invited Brother J. to have supper with him. He did so. In the meantime they went out to do some chores, and while they were out Brother J.'s father came in and told those in the house that his son was going crazy. Brother J. went in and soon after was told what his father had said. He went back to Brother B. and told him about it. Then he stepped away out of sight to pray. When he came back he said it was all right.

The two then returned to the house, and Brother J. asked them if they thought they had ever had a trial. They said, Yes. He told them they had had no trial. He stepped away and lifted his hand as if to pray and said, "Listen!" Then he came back to them and said that they should not worry, everything was all right.

They then went to supper and Brother J. was asked to invoke the blessing. He had no more than finished when he jumped from the table and began to bounce over the room and scatter the furniture and to talk in an unknown tongue. This lasted about two minutes and then it left him. He said, "Isn't this awful? they are trying to break down the Truth." All suggested that they pray, and did so, Brother J. joining in. But he broke right out again.

When he is rational he says that it is the fallen angels; but his people think him crazy. He warned his wife against the evil spirits and said that they were very cunning, and he could not resist doing the things they told him to do. He remembers all he has done, but is in a stupor much of the time.

The whole country is worked up, and people have suddenly become very bitter against the Truth. Do you think this might be permitted more extensively, thus bringing reproach upon the Truth and the Lord's people?

Should you have any suggestions to make, we would be very pleased to hear from you.

Your brother by His grace, BEN H. BOYD.

THE EDITOR'S REPLY

DEAR BROTHER:--

Your letter is before me. The case you relate is a sad one. I fully agree with you that Satan and all the fallen angels would be specially desirous of gaining an influence over those who espouse the cause of Present Truth. In proportion as we have the Truth and present it, we are their enemies, even as they are the enemies of the Lord and of the Truth. The only safe course for anybody, and especially anybody accepting Present Truth, is to follow the suggestions of the Vow. Whoever recognizes that there are only two masters--Christ and Satan--should resolve to have nothing whatever to do with anything that is of Satan.

Such should be as speedily as possible informed respecting the fallen angels and their constant endeavor to misrepresent the Truth and to injure humanity--especially the "children of

R5355 : page 350

the light." They should be shown that all occult, spiritual influences are evil; that the holy angels indeed have a charge concerning the saints, but not to give them instruction of any kind. The Bible most explicitly declares that the Word of God is sufficient that the man of God may be thoroughly furnished. (2 Tim. 3:16,17.) We are not therefore to expect visions or revelations or any kind of communications from the Lord or the holy angels. We are to conclude that all such attempts to communicate with us are of the Adversary and to shun them accordingly.

In the instance you mention, Brother J. evidently yielded his will to some extent; else he would not have been entrapped. While obedient to the Lord, we are entirely safe--then the evil spirits cannot do us injury. "The wicked one toucheth him not." But the slightest yielding of the will, as through curiosity, is dangerous, as those in insane asylums demonstrate. It is estimated that fully one-half of all those in insane asylums have no functional brain disorder, but are merely possessed of evil spirits.

In a case like that of Brother J. no time should be lost in doing everything possible for him. A brother who is in close fellowship with the Lord should be for a time his constant companion, continually stimulating him to courage in the exercise of his will in resisting the evil angels and in joining with him in prayer. If in spite of all these assistances the evil spirits still get him under their control, we advise that said companion exorcise the evil spirit in the name of the Lord--saying, "In the name of the Lord Jesus Christ I command the evil spirit to depart from him and to enter him no more."

Please read this letter to the brother and assure him of my sympathy.

"THE TOWER" GROWS DEEPER AND SWEETER

DEARLY BELOVED BROTHER RUSSELL:--

The July 15th issue of THE WATCH TOWER has come to hand, and as usual it is full of helpfulness. I am unceasingly and increasingly thankful to the dear Father in heaven for the wonderful manner in which He has put His blessing upon you as you have sought to serve His flock through the pages of that precious journal. I count it a privilege to confess both privately and publicly that if I am one of those so favored as to be a sharer in the glory of the Kingdom, as I hope to be, the grace of God will have brought me there in large measure through the edifying influence of the articles in THE TOWER.

THE TOWER grows grander and its messages deeper and sweeter. As the Lord makes me to grow in grace in spite of all those infirmities in my flesh which would hold me back, the uplift each succeeding number of THE TOWER gives me becomes more and more apparent, and my prayers are multiplied for you in your labor of love. We appreciate it, dear Brother, and better still the Lord appreciates it, too.

In the current number of THE WATCH TOWER you quote some views which Prof. Flinders Petrie has given expression to, and I feared that some might infer that you wished to give emphatic endorsement to the Professor's ideas. My first impression was that this was a wonderful truth, but when I went to compare it with the Bible the erroneousness of it was readily apparent. However, I know that you are too busily engaged to find time to look thoroughly into the many matters of secondary importance brought to your attention, and in addition it would be natural that in a thing of this kind we would suppose that Prof. Petrie would have gone carefully over it before putting forth such a theory. But I fear that he gave his views without sufficient study.

The extract from the July TOWER, page 216, is as follows:

"Prof. Flinders Petrie calls attention to the fact that the Hebrew word alaf is used in the Scriptures sometimes to mean a thousand, and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment, as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, 'Judah 74,600,' would read, 'Judah, seventy-four families, or tents, with six hundred men in all'; 'so they set forward, every one after their families, according to the house of their fathers.'--Num. 2:34."

Now it is true that the Hebrew word for a thousand is also sometimes used to signify a family or tribe, but it would be impossible to give it that application in the Pentateuch for the following reasons:

In the second chapter of Numbers we have the number of each of the twelve tribes given, but there is also given the sum of the numbers of the three tribes on each side of the tabernacle. If you figure up these statements it will be found that they are figured on the basis of thousands. The following table will illustrate it:

	Tribe.	Thousands.	Hundreds.
Numbers 2:18,19.	Ephraim..................	40	500
Numbers 2:20,21.	Manasseh.................	32	200
Numbers 2:22,23.	Benjamin.................	35	400

Numbers 2:24.	Total........................	108,100	

But according to Professor Petrie the total ought to be 107 families of 1,100 persons.

Another passage will serve to further illustrate it, viz., Num. 3:42-51. Here we are told that the number of the first-born are twenty-two thousand two hundred and seventy-three. Now it seems incredible that all the first-born were gathered together into twenty-two families; they must have been scattered all through the host of Israel. Then verses 46-50 indicate that there were 273 more first-born than Levites, but according to the interpretation of Prof. Flinders Petrie, 273 would be the whole number of the Israelites.

Other examples of this inconsistency are plentiful in the book of Numbers, but I believe these will suffice.

Please consider this not in the nature of an attempt at criticism, but merely as an humble effort to present facts which your busy life may have prevented you from following up.

The Lord continues very good to me in assisting me each day to glorify Him in the Pilgrim service. I realize that my efforts are very imperfect, but they are nothing like what they would be if I attempted this work in my own strength. Every day He is proving to me the faithfulness with which He keeps the promise that all things will be supervised by Him to our good, and that His grace will be sufficient.

With much Christian love, and wishing you many spiritual joys even in the midst of your earthly trials, I remain,

Yours by His favor, BENJ. H. BARTON.

TIME SHORT FOR CULTIVATION OF FRUITS

DEARLY BELOVED BROTHER RUSSELL:--

On my arrival here last evening, THE WATCH TOWER for October 15, was received. A little later I read, with much interest, the leading article: "Resume of the Ending of the Times of the Gentiles."

The writer is very much interested in this matter: (1) Because we are sure that we are right at the end of that period; and (2) because so many of the friends are now, more than ever, discussing that wonderful event--the termination of the "Times of the Gentiles."

It is only natural and reasonable that the brethren should now be particularly interested in this question; for we are very close to the fulfilment of the prophecies which relate to the ending of that period and to the winding up of the present order of things.

Dear Brother, I wish to state here that your advice to WATCH TOWER readers in WATCH TOWER articles during the past two or three years, not to lay too much stress on any particular date, but to give special attention to character building, has had an excellent effect. Evidently the friends are coming to realize more and more that to cultivate the fruits of the Spirit is the principal thing; and that we need all the time remaining for that purpose--whether it shall prove to be one year, or two years, or less, or more.

And in the event of the Lord's having permitted a slight mistake to be made, relative to the ending of the Gentile Times, or even the time when the last member of the Church shall be glorified, I do not think it would prove a stumbling-block to very many, if any, of the dear friends who are in

Present Truth; for like you and myself, they are laying stress on their consecration to God for all Eternity--not to 1914 or to 1915.

Yours in His love, FRANK DRAPER.

RESTITUTION SOLDIER BUGS

DEAR BROTHER RUSSELL:--

We have some of the beginnings of Restitution on our farm; and I thought that you might like to know about them.

We have a bug which destroys the potato bug, which has been such a pest of late years. This bug is called the soldier bug, and is really a kind of beetle. I am sending you in this same mail a specimen in a small box.

This "soldier bug" has red markings about the head, and a red shield-shaped mark on its back. It has a sword-like proboscis which it runs out, spears the potato bugs with, and sucks the juice out of them. It comes to the house to winter. There were several of these bugs on our potatoes this year. We had only a small patch, and we did not have to put a bit of Paris-green on them.

We overheard, when traveling one day, a conversation between two commercial travelers concerning this bug. The one said that the other day he was in a store and a farmer came in. The store-keeper asked him how many pounds of Paris-green he should need this year. "Oh, not a pound," replied the farmer, "I have the soldier bugs at my place." This same farmer, so the store-keeper said, had other years taken several pounds of Paris-green. Surely, this is Restitution!

This soldier bug is found here and there all through the country. It attacks the potato bug in both the larvae and the full-grown state.

Your sister in Christ, BESSIE TATE.

GARDEN PEA-BEANS

DEAR BROTHER RUSSELL:--

Last spring a brother in the West sent me a supply of pea-beans, assuring me "they are very good." I planted them in rows similar to pea-planting and find they bloom and bear continuously from early summer until cut by frost in the fall. We are still picking them for table use at this date, October 14.

We have more seed than we need. Am sending you a supply for such of THE TOWER readers as have garden space and may desire some to plant next spring. Should they wish to pay the postage on as many as you could apportion, that would, of course, be their privilege; I donate them.

I might state, the stalk resembles a bean stalk, but within the long pods are peas, and suitable for cooking in the pods green, or, after ripening, shelled. They are tender and taste unlike beans or peas. We all like them. Until nearly ripe the pods are stringless or nearly so.

In Christian love, your brother and servant in the Lord,

J. A. BOHNET.

===================

page 351

BEREAN QUESTIONS IN SCRIPTURE STUDIES

THE RESURRECTION INHERITANCE OF THE NEW CREATION

JANUARY 4

Read p. 699, par. 3, to p. 703, par. 1.

(12) After the resurrection of the Ancient Worthies, how may we expect the gradual resurrection of the world to proceed? P. 699, par. 3; P. 700, par. 1.

(13) Will it not be necessary for every member of the human race to go down into actual death before experiencing the resurrection? P. 700, par. 2; P. 701, par. 1.

(14) What reasonable suggestion has been made respecting the manner in which those of the world who have gone down into the tomb will be brought forth? P. 701, par. 2.

(15) Explain why the real meaning of the word resurrection has been lost sight of. P. 702, par. 1.

(16) From what Greek word is our English word resurrection derived, and what is its significance in the original? P. 703, par. 1.

JANUARY 11

Read p. 703, par. 2, to p. 706, par. 2.

(17) Who were the only two human beings that ever possessed life? And how are all the rest of mankind regarded from the Divine standpoint? P. 703, par. 2.

(18) What two conditions must be clearly kept in mind in order to fully appreciate the significance of the word anastasis? P. 704, par. 1.

(19) Is this word anastasis ever used in connection with the mere awakening of the dead? P. 704, par. 2, first seven lines.

(20) What is the popular but erroneous explanation of Hebrews 11:35, and what is the proper interpretation? P. 704, par. 2, 3; P. 705, par. 1.

(21) Does the word anastasis limit the resurrection process, to make it either instantaneous or gradual? Or does anastasis change the nature of the being resurrected? P. 706, par. 1.

(22) What was the experience of our Lord Jesus previous and subsequent to His anastasis, and what is the hope of the Church in this respect? P. 706, par. 2.

JANUARY 18

Read p. 707 to p. 710 par. 3.

(23) What will anastasis signify in the case of the natural man? and how will the resurrection of the Ancient Worthies differ from that of the rest of mankind? P. 707.

(24) What will be the process of anastasis as respects the Great Company? P. 707, foot note.

(25) Upon what will the anastasis or re-standing of the world as individuals depend? P. 708, par. 1.

(26) What Scripture clearly indicates how this passing from death to life will be accomplished? P. 708, par. 2; P. 709, par. 1.

(27) To whom does the expression, "They that have done good," apply? And what will be the nature of their resurrection? P. 709, par. 2.

(28) Who are "They that have done evil"? And what kind of resurrection will they experience? P. 710, par. 1 to 3.

JANUARY 25

Read p. 711, par. 1, to p. 714, par. 2.

(29) Will the world's trial correspond with the present methods of trying criminals in court? If not, how will it be conducted? P. 711, par. 1, 2.

(30) At what time during the world's trial will obedience be required, and what will be the experience of those who positively refuse to make progress toward righteousness? P. 712, par. 1.

(31) What is the significance of the Scripture, "They that shall be counted worthy to attain that world and the resurrection"? (Luke 20:35.) P. 712, par. 2.

(32) What would be the disadvantages of an instantaneous resurrection to perfection for the world of mankind? P. 713, par. 1, 2.

(33) Explain the reasonableness, beauty and harmony of the Divine Plan for the world's resurrection. P. 714, par. 1.

(34) Would it be reasonable to expect the awakened ones to come forth in exactly the same physical condition as when they went into death? P. 714, par. 2.

VOL. XXXIV   DECEMBER 1   No. 23
A. D. 1913--A. M. 6042

CONTENTS

Dedication of "The Temple"........................354
A Race of Slaves..................................355
  Present Master of Mankind.....................355
  Principles of Good and Evil Eternal...........356
Little Ways of Doing Good to Others..............357
  Kind Words and Smiles Potent for Good.........357
Character Likeness to the Lord....................359
  Two Causes of Dissension......................359
  Friction Minimized With Maturity..............359
Heights and Depths of Divine Law..................360
  Perfection the Christian's Standard...........360
Editor at International Purity Congress...........361
  Only God Can Grant Victory....................361
  Satan, Sin and Death to Be Overthrown.........362
Seed-Time (Poem)..................................362
Jesus and the Children............................363
Seventy Ministers Ordained........................364
Will the Earth Be Burned?.........................365
Profitable Bible Study............................366
Some Interesting Letters..........................367

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

DEDICATION OF "THE TEMPLE"--NEW YORK CITY

The Contractors promise to have "The Temple" ready for our use on Sunday, December 7. The services for the opening day will be a little out of the ordinary. So far as the building is concerned it will be Dedication Day. As respects the Congregation it will be Thanksgiving Sunday. The program will include the entire day. The opening service will be at 10.30 a.m. The Pastor, Brother Russell, will give the address.

At 2 p.m. there will be a Symposium in which several Brethren of the PEOPLES PULPIT ASSOCIATION will participate, the topic being "THANKFULNESS." Its various phases will be considered.

At 4 p.m. there will be a general Praise and Testimony Meeting.

At 8 p.m. the Pastor, Brother Russell, will give an address, closing what, we trust, will be a very pleasant and very profitable day of spiritual refreshment.

As it is anticipated that numbers of THE WATCH TOWER readers will want to be present at these services, coming from surrounding cities and villages, it is proposed that no public advertising be done, so that we may have plenty of room for comfort and fellowship. Of course, the Brooklyn Tabernacle will be closed for the entire day.

All WATCH TOWER readers and their interested friends are cordially invited to this house-warming. "Seats free and no collection."

When sending remittances please remember to make them payable to Watch Tower Bible and Tract Society.

==========

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 151; (2) 217; (3) 165; (4) 144; (5) 299; (6) 133; (7) 14; (8) 26; (9) 20; (10) 24; (11) 8; (12) 6; (13) Vow; (14) 87; (15) 256; (16) 105; (17) 34; (18) 235; (19) 88; (20) 113; (21) 7; (22) 307; (23) 325; (24) 125; (25) 222; (26) 100; (27) 208; (28) 173; (29) 145; (30) 38; (31) 273.

===================

A RACE OF SLAVES

"For we know that the Law is spiritual; but
I am carnal, sold under Sin."--ROMANS 7:14.

THE Apostle's statement that we are sold under Sin implies that we as a race are slaves. And so elsewhere it is expressed that mankind are slaves of Sin. (Rom. 6:16,17. Diaglott.) We look back to see when we became slaves and how this condition came about. We find that Adam sold himself and incidentally all his race. What price was paid by the purchaser? What did Adam get when he sold himself and all his posterity to become servants of Sin? We reply, He got his own will. He got his choice of fellowship with his wife for a time in the course of disobedience, thus rejecting God and His will, His Law. For this price, this self-gratification, this measure of joy, he sold himself to Sin and was cut off from being a son of God. Then he became a slave of Sin and, as a result, a slave of death.--Romans 5:12.

Sin, the great monarch ruling the world, has enslaved the entire human family. None can escape this bondage, except in one way. Under this bondage of Sin they get disease, sorrow, disappointment, death. Death is the great climax of the wages of this great Monarch. And so we read, "The wages of Sin is death." "The whole creation groaneth and travaileth in pain together." (Romans 6:23; 8:22.) They are all travailing in this slavery, which was pictured in the oppression of the Israelites in Egypt under Pharaoh. The whole world is in alienation from God, banished from His favor and from everlasting life.

God's promise was that He would provide a Ransom for the purchasing back of the slaves. He did this, in due time, by providing the Redeemer. Father Adam went into slavery of his own volition. His children--all mankind--were born slaves, born in sin and slavery, under the penalty of death. Christ appeared that He might redeem the one who sinned--that He might give a Ransom-price, a corresponding price--His own life for the life of Father Adam. All these slaves may then be set free; may attain absolute freedom, if they will. All whom the Son shall set free will be free indeed.

MAN'S RELEASE PICTURED IN TYPE

This release of the slaves from Sin and Death was pictured in the Law by the release of the fiftieth year Jubilee. When the Jubilee arrived, the only ones who

R5356 : page 355

remained in slavery were those who preferred to remain thus. (Deut. 15:12-17; Lev. 25:39-41.) So the thousand years of Christ's Reign--the Millennium--is to be the great Jubilee time, in which all the slaves are to be freed from slavery to Sin and the power of Satan, and are to be lifted up to freedom, if they will. But the legal setting free of the slaves will be one thing, and the getting back of their privileges will be quite another thing. Mankind will be judicially free--they will then all have been bought with a price--taken from the taskmaster, Sin, and put under the new Master, Christ Jesus, the great King of Glory.

Messiah's Reign will be one in which mankind will be uplifted. All things that were lost will be recovered during the thousand years. And all will be set free, except those who prefer the bondage--and these will ultimately go into the Second Death, extinction, never after to be awakened to have the privilege of attaining everlasting life, or being of the family of God.

THE PRESENT MASTER OF MANKIND

Sin became the possessor of our race, which came under his control--Sin being allegorically personified as a great monarch holding relentless sway over mankind. Satan is another name for Sin. As he was called by our Lord the father of lies, and "a murderer from the beginning" (John 8:44), he very properly stands as the representative of Sin, as the representative of all unrighteousness.

Jesus Christ laid down the Ransom-price for all, that mankind might, in due time, be redeemed from slavery to Sin. The Divine sentence upon Adam was death, and Sin was the agent, or channel, on account of which this condemnation came. Christ was "made sin for us" (2 Cor. 5:21); that is to say, He was treated as the sinner, and received the punishment that properly belonged to the sinner. This He did that He might free us from this great slavery. The Apostle Paul declares that ultimately the whole creation shall be set free from the slavery of Sin and Death and shall become sons of God. --Rom. 8:20,21.--Diaglott.

When Adam yielded to self-gratification he became subject to this death penalty. It was God who imposed the penalty--it was God's penalty that must be met. In order for Christ to meet this penalty upon Adam, it was necessary for Him to renounce all self-gratification and to become dead to self, that He might do the Father's will. And He gladly yielded Himself to God's will--all that is "written in the Book."

We who have come into covenant relationship with

R5356 : page 356

God, have come through Christ. Having become voluntary servants of the Lord Jesus Christ we are still in slavery; but it is slavery to Christ instead of slavery to Sin. The world are slaves of Sin and not of Christ. Before Christ will make us free from Sin, the Father requires that we shall give up our wills entirely to Him. This constitutes us slaves in the most absolute sense. The most absolute slavery is slavery of the will to another. Ours is such a slavery, but it is one that is beneficial. Whether we eat or drink or sleep or work--whatever we do--it is all to be done in harmony with the Lord's will and for His glory. Yes, ours is a most blessed slavery, and we would not become free from it for any consideration.

We see that unless we had this absolute submission of our wills to God, we could not be prepared for the glorious things to come, to be joint-heirs with our Redeemer in His glory, honor and immortality. We were, therefore, freed from the service of Sin that we might become the bond-servants of another, even Christ. And we recognize that in getting free from Sin, we are free indeed.--John 8:36.

It is true that we are still under a measure of bondage to Sin--in our bodies--as long as we live. But the Apostle urges, "Let not Sin...reign in your mortal body"--do not allow it to dominate you; refuse to obey Sin. (Rom. 6:12.) So then we are to exert ourselves. Whoever will not exert himself will remain a bond slave of Sin. We are to resist determinedly and persistently the attempts of the old master, Sin, to bring us again into captivity. We are to strive to maintain the liberty wherewith Christ has made us free. (Gal. 5:1.) If we are half-hearted in this matter, we are only partially loyal, and shall fail to win the prize, unless we arouse ourselves. If we are fully loyal, His grace is sufficient, and He far more than compensates us for whatever of self-denial and sacrifice this loyalty may bring.

"THE SIN OF THE WORLD"

The sin of the world was Adam's sin. This original sin was disobedience, and this disobedience includes, not only the act by which Sin got possession of the world and has ever since held possession, but it includes everything incident to its penalty. So Jesus came into the world that He might take away "the sin of the world." (John 1:29.) And He made possible the release from Sin by laying down His life, giving His life a corresponding price for Adam's.

Sin obtained possession of Adam at the very moment that he sinned. He became the slave of Sin as soon as he obeyed Sin. Here are shown two great principles--righteousness and sin. Sin presented the temptation and said, Take this course; and as soon as Adam yielded to the suggestion he became Sin's slave; and God gave him over to the penalty. So the Scriptures represent that

God merely took His hands off when Adam became the voluntary servant of Sin.

PRINCIPLES OF GOOD AND EVIL ETERNAL

The great principles of good and evil have always been in existence, whether they have been in operation or not. Righteousness has always existed. There has always been a principle of righteousness, and there has always been a principle of unrighteousness. Since the creation of beings in God's image began, the wrong course has always been open. Satan might have taken that wrong course long before he did. Mankind will always be open to the privilege of sinning, if they choose. But God will so thoroughly teach what is the wages of Sin, that mankind and all created intelligences will learn that lesson fully. They will not take the wrong course --nor love it--they will know that it would be suicide. They will not choose the wrong, just as God would not choose the wrong. All will have learned to "love righteousness and hate iniquity."

But these two principles will continue to exist. As it is right to do one thing, it is wrong to do the opposite thing. God's just arrangement is that all who obey the principle of righteousness shall live everlastingly. Justice sees to it that any one who wanders from the right course pays the penalty. The sure consequence of sin will fall upon the sinner. This is a broad principle-- "the wages of Sin is death," and the wages of righteousness is everlasting life. Strictly speaking, however, everlasting life is a gift, no one could earn it: "The gift of God is eternal life, through Jesus Christ our Lord."

THE SELLING PRICE--THE PURCHASE PRICE

When Adam sinned, it was his life that he sold, and, as the Apostle Paul tells us, Adam was not overtaken unawares by this sin. He knew that the penalty was death if he should sin; hence when he ate the forbidden fruit he knew that he was selling his life. In other words, he gave his life for an apple--or rather for the woman for whom he ate the apple. Therefore, the self-gratification cost his life. He came wilfully under the penalty of death, into slavery to Sin as the result of eating that apple--for he knew the penalty. The selling price was, we see, an apple. The purchase price, the corresponding price, was the giving of human life.

The Divine Plan is like a great building which may be viewed from different angles. We could take various pictures other than those of purchase and sale. But to our mind this illustration fits and dovetails.

The Ransom is the foundation of this Plan. There is no other phase of the Divine Plan that is more accurately set forth in the Scriptures, and no phase that is more fought against--either openly or with subtlety-- than is the Ransom. The Ransom-price for Adam is to be paid to justice. Justice demanded that mankind be sentenced to death. Jesus Himself has met this demand. Justice says, Give me the price and mankind shall go free. Justice remains with its hands full all the time. It never lets go of its hold. The penalty stands until the price is paid.

Sin is not a person. It is only the principle of evil personified and is sometimes used as a synonym of Satan, who is a person. Man sold himself to Sin--Justice did not sell him. But Justice has recognized the transaction, the sale--so that under the condemnation, Sin can have dominion over man. But Divine Love stepped in and provided the purchase price for the sinner. All those sold under Sin shall be redeemed, or purchased back from Sin and Death. This transfer can be made only through Christ. He is the Purchaser and Mediator who will, in due time, lift all those who will out of the condemnation of Sin and Death, and put them into the realm of righteousness and life. And Justice will stand by and agree that Jesus shall be privileged to restore mankind to life, through the merit of His sacrifice.

"Hail to the Lord's Anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His Reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity."

===================

R5357 : page 357

LITTLE WAYS OF DOING GOOD TO OTHERS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the Household of Faith."--Gal. 6:10.

THE Apostle's exhortation here is very comprehensive --to do good without limitation, whether it be in word or deed. Some can be more benefited by words than by any other service we could render them. One of the great needs of the world is more knowledge. And if any one can dispel the darkness of this ignorance and let in light, he will surely do great good. The implied thought of the Apostle, however, seems to be that the principles of right and wrong--good and evil--are to be discerned by the Lord's people. From our standpoint we should recognize what would be a good work and what would be an evil work. Many are not able to discern between what is good and what is evil. Those who do evil are, with very few exceptions, in more or less ignorance and blindness.

Saul of Tarsus, for instance, was doing an evil work when he was persecuting the Church. But he did not realize this. Hence, the best service to Saul of Tarsus, or any one else under like conditions, would be to open the eyes of his understanding.

SOME GOOD WORKS ENUMERATED

Clothing the needy, feeding the hungry, taking care of the imbecile, are all good works--doing good to the world of mankind. As we look out into the world, we see many efforts being made to do good. Some of these efforts are wisely directed, and some unwisely. But we are not commissioned to set the world straight. We are not to interfere with anybody. Others have a right to their judgment, as we have a right to ours. But if any one were doing an evil work, thinking it to be a good work, we would be quite right to endeavor to stop him, using such means as might seem appropriate and wise--the law, or our own words, or the words of others. But even here we are to take heed lest we should be busybodying in other men's matters.

If we were to further enumerate some of the good works which ought to be done, we would say, to care for the blind, to organize or put into operation a method by which they might be enabled to read, or to get happiness; to care for the deaf and dumb would also be a very good work. As for slum work, we would not have much sympathy with a good deal of this, as reported. We should, however, be very much in sympathy with everything that aims for good--physical good, mental good, social good, good of any kind. There are, besides the foregoing, good arrangements provided for the sick, the incurable; such as hospitals, sanitariums, etc.

All who love their fellow men and have sympathy for those in distress should be in sympathy with efforts for the betterment of their condition, and neither manifest nor feel opposition to them. No child of God could feel in sympathy with anything evil. God is the Representative of everything that is good. Satan is the representative of everything that is evil and injurious. If we would be children of God we must be out of harmony with everything not in line with His original provision for man, and out of harmony with everything that is in support of Satan.

Some of the efforts along the line of social uplift are not at all bad. Their promoters may be working in an illogical way, a way that we feel sure is not in harmony with the Bible way; but nevertheless we have sympathy with the Socialists. They are trying to do good. But we have no sympathy with those who are trying to do evil, injury. We have faith in God--that He purposes to bring about a great change shortly; but we believe that no efforts of humanity can bring about this change. Then there is a way of doing good along intellectual lines, the lines of instruction. It is a good thing to teach children how to sew, how to cook, how to learn the mechanical arts that will make them useful. Our public school teachers are doing a good work, as they give instruction to the youth, and especially if they give the right understanding in regard to that which they teach, that which is in harmony with God's Word--the proper instruction.

SPECIAL WORK OF THE LORD'S PEOPLE

But there is a higher work than all these. And we are to give our life and time to this, which we see is the most valuable of all. This is the instruction given for all who have the ear to hear, respecting the Almighty, His will, His purposes, His plan; for these are associated with every affair of life. This instruction, to those who receive it, becomes the best aid to proper thinking, proper living, proper acting, for this is God's way. And this way becomes the way of all who are consecrated to do His will, to walk in Jesus' footsteps.

As, therefore, we come more and more in harmony with God's Plan, we perceive that no other work could be so grand as to make known to others God's character, God's Plan and God's will concerning us. As this has brought great blessing and sanctification to us, we should have the desire to take the Good Tidings to others, refreshing them as we have been refreshed, comforting them as we have been comforted.

In doing this work we resort to every lawful means. And this is called in the Scriptures, preaching the Gospel --whether it is done by the printed page or orally or by pictorial representations, it is proclaiming the Gospel-- that which will do the most good to all mankind. We labor under one difficulty in this respect; namely, that the world is not able to appreciate the Good Tidings, Satan having blinded their eyes, so that they cannot see the philosophy of God's Plan--it does not seem reasonable to them. Those in this condition are trying, as it were, to look around a corner, instead of coming to the corner and getting the right angle of vision. But whether people believe it or not, we believe preaching the Gospel to be the Lord's work and therefore the best. This does not hinder us, however, from having sympathy with others who are doing what they consider to be the best work, so long as the result is good. We should be in sympathy with everything that is in harmony with the Truth--in sympathy with everything the influence of which is beneficial to mankind.

So then the Apostle is calling to our minds in a general way the opportunity of doing good to all men. But some may require assistance which we cannot give. For instance, we could not give up preaching the Gospel and go into the slum work, for the slum work is not preaching the Gospel. A godly physician might, however, in connection with his practise do good, not only along lines physical and mental, but also along spiritual lines. So we have opportunities every day with the butcher, the baker, the ice man, etc., all of whom are fellow creatures; for God made all mankind of one blood. As the Apostle enjoins, we should seek to do them good, seek to make them better, happier, more comfortable.

KIND WORDS AND SMILES POTENT FOR GOOD

It might be argued that in order to do good most widely, one's efforts should be associated with using money for the purpose. It is true that money represents an accumulation of time. It takes time to produce money;

R5357 : page 358

therefore whoever gives a dollar to any cause, gives what represents so much time; whoever donates one thousand dollars gives that which represents so much time, for the money will purchase time, comforts, etc. But not many of the Lord's people have much money to use. And if they had much money, they would feel that this is a talent, and that it should be used chiefly for the Household of Faith, for the Lord's brethren.

Since, then, we cannot do much in a material way for men as we meet them in the walks of life, day by day, how can we do them good? One of the easiest ways is to look happy ourselves and thus inspire happiness in others. A person who goes about looking miserable is not likely to make others feel happy. But if we cannot always look very happy, let us look as happy as we can, and thus we will be doing good to a great many people whom we meet throughout the day. This we can do even if we have no money with which to help others. Look happy, and try thus to make them happy. And secondly, if we have no money, we can give a kind word, a smile, a pleasant tone, a little civility, wherever proper.

All such little courtesies of life are means of doing good, and may bring a ray of sunshine into the lives of a great many people, the majority of whom are unfavorably situated. The light of the knowledge of the glory of God does not yet shine into their hearts. They are dark within, gloomy, foreboding, fearful. They know not God! and what they know of their fellow men is a knowledge of selfishness. They feel that they must be on their guard lest every one cheat them and get the better of them. Now, if our look, our manner, our tone, would be helpful, comforting, assuring, to these, then we would be doing them good--more good than if we should scatter dollar bills all along our pathway. "Kind words shall never die"; and the expressions that go with them are some of the ways of doing good unto all men as we have opportunity.

We have a special work and therefore have not the opportunity to walk the streets and smile all the time. Our life-work is for the great King. But as we go about our work, we should drop a smile or a kind word--something along the line of doing "good unto all men." Our work is to be especially for the Household of Faith in the sense that while we may be doing missionary work, and going among those who are not of the Household of Faith, yet our motive in doing thus is the hope that there may be some of these who are already of the Faith Household, or some who will be amenable to the Message, and will wish to serve the Lord when they learn the way.

R5358 : page 358

And if we would desire to do good to them, how much more would we wish to encourage those who belong to the Lord, who have become members of His spiritual family!

THE HOUSEHOLD OF FAITH

These words--Household of Faith--are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the Truth. The very fact that any one is drawing near to the antitypical Tabernacle is a strong reason why we should wish to encourage him to press on. He has come a part of the way, even if he has not made a consecration.

In a strict sense, the Household of Faith, of course, includes only those who are consecrated. But the words of the Apostle justify us in believing that those who are considering the matter, counting the cost, would in a broad sense be counted as of the Household of Faith. And we are to give these special assistance--all in whom we see any prospect of consecration. Our constant desire and effort should be to point men directly or indirectly to the Lord. Thus we shall be showing "forth the praises of Him who hath called us out of darkness into His marvelous light."

We are to do these things as we have opportunity. This would include the thought of times and seasons and ways and means of doing good. So far as we are concerned we are to "be instant in season, out of season." We are not to consider our own inclinations, tastes, etc., but we would be obliged to consider the interests of others. A husband must specially regard the interests of his wife, and the wife the interests of her husband and children.

SPIRIT OF A SOUND MIND NECESSARY

We should be willing to serve anybody in any way as we have opportunity. And if there are many opportunities for service, we must choose between them, exercising the spirit of a sound mind, as to which would be the will of the Lord for us. The Lord's people should so order their lives as to get the best results--get the most good possible out of them. In choosing a means of livelihood, if there is a choice of five trades, one would study as to which would be the most lucrative, which would be the cleanest, which the most honorable, which require the most labor, etc. This would be from the natural standpoint. But from the Divine standpoint, the Christian's standpoint, the decisive question would be, In which of these avocations can I best serve the Lord? And this would mean, In which can I find the best opportunity for carrying out the good intentions of my heart as to the Lord's will respecting me?

If we have made some mistake in this respect and the Lord opens wide the door for us to enter in elsewhere, or if He makes our present place so tight that we cannot stay there, then let us arrange our affairs accordingly, in such a manner that we may have the most opportunities for doing "good unto all, especially to the Household of Faith."

There are some occupations which take us away from men, where we would have less opportunity of meeting people. No doubt it was the Lord's arrangement that Moses for a time should be away off in the land of Midian, keeping sheep for his father-in-law, Jethro. But as soon as the Lord was ready, He called Moses out and gave him a place of great opportunity and responsibility. No doubt that work in the wilderness was a place of great opportunity also; and doubtless before that, while in the schools of Egypt, he had great opportunity for learning lessons of experience.

So the Lord's people are to watch for their opportunities. And day by day they are to seek, so far as possible, to be doing good to others, and especially to those of the Lord's Household--giving these always the preference.

The Christian is to be ready to do good to all men at the expense of his own time and convenience, but he is to be ready to lay down his life for the brethren. He is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the Truth, or helping the Lord's brethren in any manner to put on the "whole armor of God," that they may stand in the evil day.

"The world would be a desolate place,
  But for one here and there,
Whose heart with self hath not been filled,
Whose love for God hath not been killed,
Whose thankful praise hath not been stilled--
  There's one such here and there.

"But oh! the grandeur of the work,
  For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
  Put glory everywhere!"

====================

R5358 : page 359

CHARACTER-LIKENESS TO THE LORD

"I pray for them...that they may be one,...that they may be made perfect in one,...that the world may know that Thou hast...loved them as Thou hast loved Me."--John 17:9,20-23.

THESE WORDS, we remember, were uttered by our Lord on the night of His betrayal, supposedly while on the way from the "upper room" where the Memorial was observed to the Garden of Gethsemane. The ones He evidently prayed for were the twelve Apostles, or rather the eleven, by this time; for in conjunction He says, "I have lost none of them, save the son of perdition." But the context shows that His prayer includes His faithful followers all the way down the Age. He says, "Neither pray I for these alone, but for all those who shall believe on Me through their word." He prayed that His followers might be one, even as He and His Father were one--the same kind of oneness, a oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the Church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, "Not My will, but Thine be done." He thus came into full oneness, harmony with the Father--with the Father's will, the Father's Plan. It is not a mutual concession, where each gives up some of his rights in order to become one.

His first work for dealing with the world of mankind --before He would become the world's Savior and the Mediator of the New Covenant--was the election of the Church. This was the work which He had now begun, and He was committing to them the testimony. He desires that all the Church have a oneness of purpose, a oneness of will with His will. And we can see that this could be obtained only in the one way--by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead.

TWO CAUSES OF DISSENSION

A man or woman is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this He calls New Creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of His family. He is choosing such as worship Him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel Age. This work of selecting has been in progress for nearly nineteen centuries. And this company will be a Little Flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross--as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

FRICTION MINIMIZED WITH MATURITY

The Lord speaks of their being perfected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the Body becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring to the end of the Age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the Lord will Himself do.

R5359 : page 359

We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father's will. This friction should become minimized, as we become mature. But we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the Kingdom of God." We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting against the world, the flesh and the Adversary, to the end, will be joint-heirs with Christ, sharers in His Kingdom, executors of the Divine Program for the blessing of the world of mankind.

AN ASTOUNDING STATEMENT

At the Epiphania, or bright shining, of the Lord's manifestation, God will have completed His present work of directing the Church, and the world will be informed that they are under a different Dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words, in His last prayer with His disciples, that the Father loves the Church as He loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is nothing selfish in our Lord. He did not say, "They will always be inferior to Me. They will never have the glory that I shall have."

On the contrary, the Lord Jesus knows that the Heavenly Father will exercise His Love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity. We read, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Hebrews 1:9.) So He was anointed to be the Head of the Church class. But the Church class are declared in this Scripture to be His associates--not of inferiority, but of common fellowship, being on one plane. And the world will then know that the Father loved the Church as He loved Jesus. We understand that the Church will be on the same plane with her Lord Jesus. Nevertheless, we are to keep in mind that God "made Him to be Head over all--God blessed forever!" The Church will never be on an equality of position with Christ.

This is very wonderful to us, that our Heavenly Father should love us as He loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the "more than conqueror" class--loyal as

the Lord Jesus was loyal--the Father will love as He loved the Lord Jesus, and will glorify them with His Son.

"'When thou passest through the waters,
I will be with thee!'
Sure and sweet and all-sufficient
Shall His presence be.
All God's billows overflowed Him
In th' great Atoning Day;
Now He only leads thee through them--
With thee all the way."

===================

R5359 : page 360

THE HEIGHTS AND DEPTHS OF DIVINE LAW

"Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."--MATTHEW 5:19.

THERE is prevalent amongst Christian people quite an erroneous view respecting the Divine Law. It is generally considered that, because the Apostle said that we are not under the Law, but under grace, he meant that the Law is done away with. We believe that this thought is incorrect. Our Lord said that till Heaven and earth pass away, not one jot or tittle of the Law should pass away till all be fulfilled. All written therein shall be accomplished.

The Divine Law has always been in existence. It was plainly expressed in Adam; the various parts of his organism were expressions of the Divine law. The Law of God was written in his heart. He was in full harmony with the Divine Mind, and therefore in full harmony with the Divine Law. But when sin came in, the Divine Law in his being was measurably obliterated. There is still some of the Divine Law in all who are appreciative of right and wrong, but not sufficient to make right living possible.

In God's dealing with the nation of Israel He gave them a Law. This Law, written in the Ten Commandments, is a brief summary of man's obligations--a text, as it were, from which many lessons might be drawn. In our knowledge of the Ten Commandments, we are still aware of what is God's Law. God never abrogated that Law. It is still in force upon the Jews, as also is the Law Covenant. But Gentiles never were under the Law Covenant.

God offered the Jews everlasting life if they would keep the Law. They were bound by the Law; hence the Apostle points out that they would need first to die to the Law Covenant before they could come into Christ, the Life-Giver. (Rom. 7:4.) This did not mean that they must die to the Law of God, but merely to the Law Covenant. It would mean to give up all hope of attaining everlasting life through keeping the Law Covenant.

The new hope into which Gentile Christians entered does not abrogate God's Law, nor does it release them from the obligations of His Law. But God has made a provision that notwithstanding our imperfection, our inability to keep the Law perfectly, He will accept us in Christ, our imperfections being covered by Christ's merit. Of these the Apostle said, "The righteousness of the Law is fulfilled in us, who walk, not after the flesh, but after the Spirit." We must needs be perfect beings to live up to the spirit of the Divine Law, it being the requirement for a perfect man.

PERFECTION THE CHRISTIAN'S STANDARD

This thought, then, is the key to our Lord's words in the text under consideration. He who would violate this Law of God, and teach others to do so, either by example or precept, should be considered as the least. And he that would keep the Law of God, and by example or precept help others to keep this Law, should be called greatest in the Church, the incipient Kingdom, the embryotic Kingdom. Those who would be of this Kingdom class must forsake father and mother and all things to take up their cross and follow Christ. In other words, Christ must be first. Amongst these followers of His there would be differences. Some through weaknesses of heredity, or what not, would be less faithful--others would be more faithful. Those who would keep the Divine Law most perfectly in heart and life would be most nearly copies of God's dear Son.

And so it is with us today. We esteem highly those most diligent in service, those most zealous. Those who walk somewhat disorderly, who are vacillating, we esteem less. We take notice of ignorance and weaknesses in the Church. We must sympathize with these; nevertheless, one who would not overcome his weaknesses would not be so highly esteemed in the Kingdom class as one who could, and who would, walk more closely in the Master's footsteps. In other words, we understand the Master to be teaching that the Gospel is not out of sympathy with the Jewish Law. He said, "Be ye perfect, even as your Father which is in Heaven is perfect." There is no lower standard than that of perfection. It would not do for the Lord to say, Be ye slightly like the Father, or, Be ye nearly like Him. He must present the perfect standard.

The Jew is striving for perfection, striving to get everlasting life. The Christian is striving for perfection, and expecting to get eternal life--not by perfectly keeping the Law, which he cannot do, but through the merit of Christ, which makes up for his deficiencies--covers his blemishes.

THE OUTER SHELL OF DEEPER SENTIMENTS

The Divine Law is briefly summed up, not only in the Old Testament, but also by our Lord Himself in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18; Matt. 22:37-39.) This is still more briefly summed up by the Apostle Paul: "Love is the fulfilling of the Law." (Rom. 13:10.) Love to God would lead us to do all those things which are inculcated in His Word; and love for our neighbor would lead us to fulfil all our obligations toward them, as inculcated.

If we come to apply the commands of the Law to ourselves as Christians, we can easily amplify them all. For instance, our Lord's definition of adultery is much more searching than the statement as contained in the tables of the Law. The New Testament definition of murder is much deeper than that commonly accepted. The Apostle John declared that to hate a brother is murder. God could see that there was murder in the heart of the hater of a brother. The All-Seeing Eye perceives if there is disloyalty present in any degree--or anything contrary to the Divine will. From this standpoint, then, we see that the Ten Commandments are but the outer shell, as it were, of deeper sentiments.

It was the custom of the Jews to do nothing whatsoever

R5360 : page 361

on the seventh day of the week. We presume that the significance of this commandment is, to the New Creature in Christ, that the rest of the seventh day typifies the perfect rest into which he has entered through Christ.

All New Creatures in Christ are to keep Sabbath every day. And so the Apostle says, "We who have believed do enter into rest"--have entered into rest. It is not that our muscles or our brains are necessarily resting, but that we have the rest of heart, the rest of mind, the peace of God which passeth all understanding. It is important that we maintain this peace at all times, and do not let anything come in which would interfere with it and take us out of harmony with God. If it does, we should consider that we have broken the Sabbath command.

The New Creature could not kill. It has no weapon except the Sword of the Spirit. Whoever hates his brother is a murderer. To cultivate a spirit of hatred would be a very serious matter. One who would do so should not be considered a true brother or sister in the Body of Christ, which is the Church.

===================

R5360 : page 361

EDITOR AT THE INTERNATIONAL PURITY CONGRESS

A FEW weeks ago, Governor Glynn, of New York, appointed the Editor of THE WATCH TOWER a delegate to represent New York State at the seventh International Purity Congress, to convene in Minneapolis, Minn., November 7th to 12th.

We attended the Purity Congress and

there met a number of noble men and women, who are fighting valiantly to stamp out the various forms of disease and vice which are vitiating mankind with alarming rapidity.

On Sunday, November 9th, we were appointed by the Purity Congress Arrangements Committee to speak at the Schubert Theatre, Minneapolis, under the auspices of the local class of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. The house was crowded. Our topic was, THE WAGES OF SIN AND THE REWARDS OF PURITY, from the text: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord."--Romans 6:23.

ONLY GOD CAN GRANT THE VICTORY

We did not enter into statistics to prove that sin is in the world and manifesting itself in many forms--in political corruption, physical corruption, or disease, moral corruption, or impurity, and their various ramifications. We endeavored to probe deeper, to show why human beings are born into the world with sinful propensities or tendencies. After finding the cause, the source of sin, we discussed the remedy, and pointed out why all good people should be united in their opposition to sin and in their endeavor to stamp it out; although experience has proved that none of the world's panaceas really cure.

Humanity must continually combat, only to find that sin, impurity, breaks out in other places or in other forms. It is like fighting fire or a plague. To cease fighting is to be overwhelmed. However, in the midst of the battle for purity, while convinced that eternal vigilance is necessary, and then only partially effectual, it is interesting to know that all on the side of purity are fighting on God's side, and that in His own time and way He will come to our rescue and grant a complete victory. So complete will be the victory that there will be no more sighing or crying or dying; no more sorrow or pain, because there will be no more sin, no more impurity. Heavenly conditions will have come to earth, which then will be a world-wide Paradise.--Isaiah 35.

We admitted that this view of the situation is the very reverse of the popular theory of Evolution. Thinking people are more and more coming to realize that the wonderful blessings of our day, material and intellectual, do not uphold the theory of the Survival of the Fittest, and of general progress, physically and intellectually. The trend is downward. Imbecility, insanity and moral degeneracy are on the increase, and especially manifest in the families of the rich and the educated. The progress of our day must be accredited to God, and should be considered as marking the inauguration of the New Era, Messiah's Kingdom, so long promised.

GOD IS NOT RESPONSIBLE

The Bible alone explains the present situation. It alone tells us why so many go astray. Children are born with evil, immoral instincts, against which themselves and society must continually war. In Psalm 51:5 we read, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here is the explanation. We inherit our tendency toward sin, and some inherit more of it than others. Few have realized the sacredness and responsibility of parentage. Few parents have realized how much they have to do with the moral and physical status of their children, not merely in the training of them after they are born, but in the qualities which are given to them at the time of their begetting and during the period of gestation.

Let none get the thought from what we have said that any child can be born perfect, either physically, mentally or morally. The seeds of sin and degeneracy were implanted further back than our immediate parents. As physical likeness persists from grandparent to grandchild, so do moral traits and tendencies, impurities of blood and of ideals. The Bible takes us away back to the first man and the first woman, tells the story of their disobedience to God, and explains to us that when Adam and Eve became sinners, they thus cut themselves off from fellowship with God and came under the sentence, "Dying, thou shalt die." Then started the downward trend, which has been increasing in momentum ever since.

God created man perfect, in His own image and likeness, the Bible assures us, and everywhere we see corroboration of this fact. In nearly every human being a certain amount of moral character still persists, notwithstanding the 6,000 years since the fall. In some more and in some less the Creator's character likeness is observable; but all are sinners, all come short of the glory of God--short of the Divine likeness originally granted to our race. God is not responsible; for as the Scriptures declare, all His work is perfect. (Deuteronomy 32:4.) He was fully justified in separating from Himself our disobedient first parents and sentencing them as unworthy of His favor and everlasting life, under the decree, "Dying, thou shalt die."

Ever since, the race has been under the reign of Sin and Death. More and more has sin gained control. And the natural tendency of all sin is death-ward. It has not been improper that mankind should seek through medicine and surgery and in every manner imaginable to relieve himself of the burdens of Sin and Death. The effort has developed noble characters in the world.

R5360 : page 362

The fight against Sin and Death is still being prosecuted. Nevertheless, our physicians realize that the mental and physical ailments of the race are increasing, multiplying; and that their study, knowledge and skill are unable to keep pace. Our Purity Congress assures us of the same things along the lines of immorality. We must not relax our efforts for an instant. Every good man and every good woman should be alert to counteract as wisely and forcefully as possible, the influence of this reign of Sin and Death. As we contemplate the work which is being done in this direction, we rejoice to see so noble an army battling for the general good. We admire all sincere laborers for reform in any direction.

IS NOT GOD INTERESTED?

As we realize our own deep interest in the welfare of humanity, it would seem strange if our Almighty Creator were not Himself interested in the race which He made and which He justly condemned to death. The Bible points out that God still loves the world; and that He has a great plan for human recovery from sin, sorrow and death. The perplexity of Christians in the past has arisen from not taking a sufficiently broad view of the Divine character and Plan. Once we wondered why God did not more particularly bless reformers and use His power for the overthrow of the vicious and the corrupting elements of society. But now the light of the Millennial Morning is dawning. The Bible explains why God has permitted the reign of Sin and Death; and the understanding of this mystery is a blessing.

The Bible teaching concerning the penalty of sin is not what was taught us in the creeds of the Dark Ages. The teachings of the Bible show that there is indeed a terrible penalty upon sin, but not the penalty of eternal

R5361 : page 362

torture, which we once supposed. The wages of sin is death; and everlasting life is a gift of God, to be bestowed only upon believers, through Christ. Hence the wicked cannot get everlasting life. "They shall perish;" "All the wicked will He destroy." But how many are really wicked? is the question. How many prefer sin to righteousness? How many would rather be right than wrong, were it not for the depraved tendency which prevails in themselves and the influence from others to which they are susceptible?

SATAN, SIN AND DEATH TO BE OVERTHROWN

With considerable elaboration of Scripture we pointed out that God loves His creatures deeply--not merely the Church, but the world. He loved mankind "while we were yet sinners." God is proceeding with a great Plan of Salvation, which will reach every member of the race and bring to each an opportunity of full recovery from sin and death--either in this life or in the next. To this end Christ died for all. Since Pentecost the work of God has been the calling, testing, proving of a select class, a very loyal and very faithful class, to be joint-heirs with

Jesus in a glorious Kingdom of Righteousness. This Kingdom is to be established in the earth, and is not only to overthrow Satan, Sin and Death, but to restore to human perfection all who will prove willing and obedient, under the light and opportunity then to be granted.

In the meantime, the reign of Sin and Death has not been valueless. It has given most instructive lessons, both to angels and to men, respecting God's holiness and the reasonableness of His requirements. It has demonstrated that all of God's creatures must be holy, pure, in order to enjoy His blessings, which He provides for no others. Those who have some knowledge and appreciation of righteousness should be on the alert to serve righteousness, purity, Truth, in proportion as they perceive these and see the terrible results of sin and impurity. The whole world should know that only the earnest followers of Christ will gain the great prize of joint-heirship with Him in His Kingdom. Nevertheless, of the whole world it is true that "Whatsoever a man soweth, that shall he also reap."

In other words, as any serve sin, and debauch themselves and others, they degrade themselves in proportion to their knowledge and wilfulness in the matter. And in proportion as any seek to live justly, purely, soberly, in that same degree do they benefit others, and prepare themselves for a more favorable condition in the Resurrection. Although all fall asleep in death, each will come forth in the great Day of Resurrection, which will last a thousand years. They will come forth in more or in less favorable conditions, with more or with less shame and contempt, to receive few or many stripes, or punishments, according as they knew or did not know the Master's will--the way of righteousness.

URGES DILIGENCE IN BIBLE STUDY

If the Bible story were more fully understood, its reasonableness would appeal to larger numbers, and its influence would be a blessing, physically, morally, in every way. Let us be diligent in Bible study, along unsectarian lines. Getting near to God means to come in touch with the power of God, which gives the victory over sin in the heart, and which will fit and prepare true Christians for the great work of the future when they will be heirs of God and joint-heirs with Jesus Christ, their Lord, in that Kingdom which is to bless all mankind, and for which we pray: "Thy Kingdom come, thy will be done on earth, even as it is done in Heaven."

In the meantime, those in preparation for the work of the future, and co-laboring with God in the work of grace in their own hearts at the present time, should be glad to participate according to their opportunities in all moral reforms of the present time, or at least sympathetically to uphold the hands of those who are engaged in these reforms; as, for instance, the International Purity Federation.

SEED-TIME AND HARVEST

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us--
We are planting what we will.

Not a word we say falls fruitless,
Not a deed we do decays;
Every thought and word and action
Will be found in future days,

When perhaps the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.

Grant, then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others,
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages
In Thy garner-house above!

Treasured there, in Thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.
Charlotte Murray.

===================

R5361 : page 363

JESUS AND THE CHILDREN

--JANUARY 4.--MARK 9:30-41; 10:13-16.--

"Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble."--1 Peter 5:5. R.V.

THE Master knew that the time of His death drew near. He wished to break the information gently to His loving disciples. Therefore He passed hastily through Galilee, en route for Capernaum, as stated in our lesson, rather seeking to avoid the curious. He desired this opportunity for breaking to His disciples the news of His soon-to-be-completed sacrifice. While He had previously declared that none could touch him because His hour had not yet come, now He declared that He would be delivered up into the hands of men, and that they would kill Him, and on the third day He would rise from the dead.

But the disciples understood not and feared to ask explanation. They were only natural men; for none were begotten of the Holy Spirit until Pentecost. (John 7:39; Acts 1:8.) As Jews, they had the thought of the Messianic Kingdom uppermost in their minds. Jesus had authorized them to preach the Kingdom at hand, and had promised them a share in the Kingdom. Until now they were not ready for the further information that the Jewish nation would fail to accept Him, and that thus the Kingdom blessings would be put off for centuries.

The Apostles had heard Jesus utter so many "dark sayings" and parables that they were bewildered, and wondered what interpretation to give to these words about His death and resurrection. But their minds naturally drifted to the great hopes that were before them--that Jesus would soon be the King, and they would then be in honored positions as His associates in the Kingdom. They even went beyond this, and disputed amongst themselves as respects the honorable positions they would occupy and as to which would be greatest--the Lord's prime minister. So little did they understand the great trials and disappointments which were only a few days in advance!

Jesus gathered them about Him and inquired respecting their dispute; but they were ashamed to tell the topic. Then He gave them advice to the effect that the selfishly ambitious who would be seeking honor rather than service would be disappointed. In His Kingdom self-seekers would have the lowest place. As illustrating the matter He took a child and set him in their midst and said, "Whosoever shall receive one such little child in My name receiveth Me, and whosoever receiveth Me receiveth [not Me alone, but] Him that sent Me."

By this the Master sought to show His disciples that it was not their own greatness that was to be considered, but God's favor. The humblest one amongst them, if favored by God, would have a high position. They were to have the spirit of sympathy and of appreciation of the Divine work of grace in each other. They were to receive each other as representatives of Jesus; and more, as representatives of the Father. If they entertained such views of one another, surely they would be kind and gentle toward all, and would seek to be helpful--"in honor preferring one another."--Romans 12:10.

R5362 : page 363

BLESSING THE CHILDREN

The second part of our lesson recounts that the great

Teacher was a lover of children even though, so far as the record shows, He did not generally give His time to them. When fond parents brought their children, desiring Him to bless them, the disciples, feeling that the Lord's time was too valuable to be thus used, rebuked them. But Jesus very earnestly directed that the children should be allowed to come. He took them up in His arms and put His hands upon them and blessed them, thus exhibiting His own sympathetic love and humility of heart. He could preach to one Samaritan woman by the well or take time to fondle children, notwithstanding the weight of the work that was upon Him and the fact that His course was nearly finished.

But as the subject of the Kingdom was uppermost in His teachings and in the minds of His disciples, He took another opportunity of teaching them a lesson. They had, perhaps, been feeling too sure that they would be members of the Kingdom class. They had not yet learned what crucial tests would be applied to those who would be counted worthy to sit with the Redeemer in His Messianic Throne of glory and to participate with Him in blessing all the families of the earth. He therefore said: "Permit the little children to come unto Me, for of such is the Kingdom of God."

We are not by these words to understand that the Master meant that His disciples, those whom He usually addressed in His discourses, would not be in the Kingdom, and that all in the Kingdom would be little children. Quite to the contrary. Little children will not be in the Kingdom at all. Only developed, tried, perfected characters will constitute the overcomers who will sit with the Master in His Throne.

The thought that the Lord would impress here, as elsewhere expressed, is that even His twelve Apostles would not be in the Kingdom unless they became childlike, teachable, plastic, trustful. The proper child, unspoiled by its elders, is disposed to be very trustful; and, until deceived, it is disposed to believe every word of the parent and to trust implicitly to the parent's wisdom and power. All who become children of God must reach this condition of heart as respects the Heavenly Father. Whoever does not attain this condition will not be fit for the Kingdom.

Impressing His subject still further, the Great Teacher said: "Whosoever shall not receive the Kingdom of God as a little child, shall not enter therein." This expression clarified the subject. The followers of Jesus are not to be little children, but must be childlike, because only the childlike followers will ever participate in the Kingdom. The receiving of the Kingdom mentioned evidently means the receiving of the Message of the Kingdom; for manifestly none can receive a kingdom until the kingdom has come or has been offered.

Thus with the Jewish nation: The offer of the Kingdom came at the close of Jesus' ministry, when, after the manner of the kings of Israel, He rode into

Jerusalem upon the ass, thus offering Himself as their King. The worldly scribes and Pharisees were too wise to receive Jesus, and plotted for His death. His disciples were as trustful as little children, and fully believed the Message of God's Word that there would be a Kingdom and the further Message that Jesus was the appointed King, who in due time would take His power and reign for the blessing of the world.

This was illustrated when Jesus sat upon the ass. The multitude, crying "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" treated Him as the King. The disciples, fully acquiescing, as little children, doubted nothing. On the other hand, the "wise" scribes and Pharisees called out that the

multitude must be stopped from thus shouting. They should be told that Jesus was not the Messiah, that they were deceived. But Jesus merely answered that what they witnessed had been foretold by the Prophet Zechariah (9:9) --that there must be a shout. And the Lord declared that if the people did not shout the stones would be obliged to cry out, in order that the prophecy might be fulfilled.--Luke 19:40.

It seems remarkable that, after all the Bible has said respecting Messiah's Kingdom and the work which it is to accomplish in the blessing of Israel and all the families of the earth, so few seem to believe the Message, so few seem to be willing to receive it as little children. The majority today, like the scribes and Pharisees of old, are too "wise" to believe in the possibility of the establishment of Messiah's Kingdom. They realize the need of the Kingdom, but they have certain theories of their own which blind them to the Truth.

Some mistakenly hold that the Kingdom of Christ was set up at Pentecost and that He has been reigning ever since, conquering the world. Alas, how unreasonable this seems, when we know that even under the most favorable conditions the heathen of the world double every century! How strange that some Christians have prayed so long that God's Kingdom would come and rule the world and put down the wicked and exalt the obedient, until finally the Divine will would be done on earth as completely as it is now done in Heaven--and yet all this without really, properly believing that the Kingdom which was offered to Israel, and which they refused, is evidently to be established--at the Second Coming of Jesus and the resurrection change of His Church!

Another large body of Christian brethren, Roman Catholics, hold still a different theory; namely, that Messiah's Thousand-Year-Reign began in the days of Pope Leo III, A.D. 800; and that He has reigned in the world ever since. This view holds that it was most necessary for Jesus to come a second time to establish His Kingdom; but that in the year 800 A. D., Jesus established

His followers in kingly power, and made the Pope at Rome His representative and vice-gerent. The word vice-gerent, as we all know, signifies one who reigns instead of another. The claim is that Christ has been reigning for now eleven hundred and thirteen years, fully and officially represented by the Pope.

Neither of these views is satisfactory, and neither is Scriptural. Surely the conquest of the world has not been going on for the last eleven hundred years, as we might have hoped, if God's time had come for Messiah to take the long-promised Kingdom. Surely what St. Paul said of his day is true now also: "The god of this world hath blinded the minds of them that believe not" --"the children of disobedience"--to hinder the light of the glorious Gospel of Christ!

The glorious Gospel of Christ is, "I will come again, and receive you unto Myself." His glorious Message further is that His Church shall sit with Him in His Throne, a Royal Priesthood; and that in His Day the righteous shall flourish and all the evil-doers shall be cut off in the Second Death. Well did the Apostle warn us not to depart from "the faith once delivered to the saints." Well were we told that many would depart from that faith, giving heed to spirits that would lead them astray and to doctrines of demons (1 Timothy 4:1), quite unlike the glorious, loving Gospel of God's Love, and His Mercy that endureth forever!

Our Golden Text assures us that the Church, now being called to sit with Christ in His Throne in due time, must be girded with humility, as servants one of another; for God resisteth the proud and giveth grace to the humble. Therefore only the humble will receive the great gift of the Kingdom honors and opportunities.

===================

R5362 : page 364

SEVENTY MINISTERS ORDAINED

--JANUARY 11.--LUKE 10:1-24.--

"It is not ye that speak, but the Spirit of your Father that speaketh in you."--Matthew 10:20.

MINISTERIAL ordination has for centuries been a bone of contention. Indirectly it has led to bloody persecutions in the past. Thank God! those days are gone, so far as the majority of Christians are concerned. And yet, because the masses do not clearly understand the subject of ordination, there is always danger of a recurrence of persecution along this line. Presbyterians, Baptists, Methodists, Lutherans, Episcopalians, all, have shared in these persecutions based upon misconceptions of ministerial ordination--in times past they persecuted each other along these lines.

The claim was that none could be a preacher or teacher unless he had a special ordination; that for the unordained to preach or teach was a rebellion against Divine arrangement; and that all who followed his teaching or gave him support were heretics, and, as such, deserving of no sympathy, but rather of persecution.

Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. The Baptists commission those who agree with their creed to preach it. The Presbyterians so commission their disciples, as do the Lutherans, Methodists, etc. Roman Catholics and Episcopalians claim an ordination from God--that all their bishops are successors to the Apostles and armed with Apostolic authority; hence that any not commissioned, or ordained, by their

R5363 : page 364

bishops have no right to preach, but are heretics. From their standpoint, all other Protestants are heretics, preaching without authority.

But the spirit of tolerance is growing; and within the last two years Episcopalians have lifted the embargo on other Protestants to the extent that an Episcopal minister may preach in the pulpit of another denomination, or a minister not ordained by the Episcopalians may be permitted to preach in their pulpits. But this is a very modern concession.

The right thought of ordination is presented in the Study for today. Jesus had already appointed twelve to be His special Apostles; and now He ordained, or appointed, seventy more, not to be Apostles, but to be general ministers or missionaries. There was no ceremony connected with their appointment, or ordination, so far as the record shows. Jesus simply sent them out, telling them what to say. Our Golden Text explains the matter saying, "It is not ye that speak, but the Spirit of your Father that speaketh in you."

Strictly speaking, the Apostles had not yet received the Spirit of the Father directly. The Father's Spirit had been imparted to the Son, and it was the Son who shared that Spirit with those He sent out to preach in His name. The Father did not directly recognize, authorize or ordain any to preach the Gospel Message, until

R5363 : page 365

Pentecost. St. Peter there explains that the Holy Spirit shed forth upon the witnessing disciples was from the Father and by the Son.--Acts 2:32,33.

Elsewhere it is explained that the Holy Spirit was not given previously because Jesus had not been glorified. It was necessary for Jesus to suffer, and to ascend on High and to present His merit on behalf of His disciples, before the Heavenly Father recognized them as sons of the new order and gave them the begetting of the Holy Spirit, the unction from the Holy One, the authorization, or ordination, to be His ambassadors and representatives in the world and, if faithful, by and by to be associates with Jesus in the Heavenly Kingdom, which for a thousand years is to bless the earth and roll away the curse.

Only those whom God has ordained in the sense of giving them the Holy Spirit of sonship are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Our Lord Jesus did not begin His ministry until He had received God's ordination. At the time of His consecration and baptism the Holy Spirit came upon Him, anointing Him, consecrating Him, authorizing Him, to preach the good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, to comfort those that mourn.--Isaiah 61:1,2.

The same Holy Spirit is authority for anybody who has received it to tell all that he understands respecting the Plan of God to all who have an ear to hear--especially to the meek, the broken-hearted, those who are feeling after God. While the Apostle Paul intimates that the female members of the Church are not to preach publicly, this does not interfere with the fact that all of them who have received the Holy Spirit have the anointing to preach and to teach according to the limitations and opportunities of their sex. And sometimes the private teaching is equally as effective as the more public.

The forty years which closed the Jewish Age, beginning with John the Baptist and ending A.D. 70 with the destruction of Jerusalem, was the Harvest period for typical Israel. It witnessed the gathering into the Gospel garner of all the true wheat and the entire setting aside of the remainder, the chaff, in a great time of trouble, symbolically called fire. The Lord, in Matthew 13, intimates that in the end of this Gospel Age there will be a similar Harvest. Many believe that it began in 1874 and will end in 1915.

All of the Lord's faithful ones at the close of the Jewish Age were to recognize the great privilege of being engaged in the Harvest work, and the same must be true now. The Lord's followers are compared to gentle, inoffensive lambs and sheep, while the selfish, unregenerate world He pictures as wolves. In the Jewish Harvest He would not have them beg their way from house to house, but inquire for the most worthy people in every village, and, if received, remain there until they had given their witness in that village. They were to depend wholly upon the Lord, and to make no attempt to provide for their needs. This was to be to them a lesson for their future benefit. Later, Jesus sent forth His disciples, telling them to provide for their wants to the best of their ability --implying that the first experience had been a special one, to give them confidence and reliance in the Divine Power that they represented.

The Master's Spirit was given to them in such measure that they were enabled to do as He did--to heal the sick, cast out devils, etc. We are not to understand that there is such an authorization of the Lord's people today. Conditions have changed. The healing of spiritual sickness, blindness and deafness, greater works than those, is the privilege of the Lord's people today.

The one Message of the disciples was that the Kingdom of God had come nigh. Whoever could be influenced would be influenced by that Message. God's Kingdom had been waited for by the Israelites for many centuries. But alas, when it was presented, only a comparatively small number of the Jews were ready to receive it! Thereafter the Kingdom offer was taken away from them, and has since been given throughout the whole world, gathering the elect class from every nation to be Messiah's Bride and Joint-heir, through whom shortly the Kingdom will be established in the earth and its blessings be bestowed far and near upon all of the race.

The Master referred to His preaching and mighty works in Capernaum, Bethsaida and Chorazin. These cities were figuratively said to have been exalted in point of privilege; and, as having rejected the Lord's favors, they would be cast down to the grave. Examples were given of Sodom and Tyre, both of which then were in ruins--brought down to Hades, down to the dust.

Our Lord intimates, however, that the trial, or testing, or judgment, which His preaching had given was not a finality--there would be a future judgment or trial. According to St. Paul the entire Millennial Age is to be a thousand-year Judgment Day, in which the whole world is to be brought to a knowledge of the Truth, to a full opportunity of coming to a knowledge of God. (Acts 17:31.) Nevertheless, those who heard Jesus unmoved had hardened their hearts, and would be correspondingly disadvantaged in the Judgment Day. Jesus put the matter very strongly when He implied that it would be tolerable for those people, but more tolerable for Sodom, because its sin had been against less light and privilege. See also Ezekiel 16:48-63.

Concluding, the Master assured His messengers that whoever heard them and despised them despised Him and the Father. This same thing is true undoubtedly of all whom the Lord has ordained and sent forth as ministers of the Gospel--the truly ordained.

===================

R5363 : page 365

WILL THE EARTH BE BURNED?

WE are obliged to antagonize, not only the Second Adventist views, but the teachings of all the orthodox creeds of Christendom when we declare that according to the Bible our world is never to be burned up--except in a figurative, symbolic sense. The Bible teaches that at the close of this Age a great trouble will be precipitated, which will destroy, consume or figuratively burn up, present institutions--ecclesiastical, religious and social. The raging fire will be anarchy; and its horrible result will be, according to the Bible, the ashes of present institutions.

For six thousand years the world has had its ups and downs, individually and nationally. Christianity has influenced some, and Churchianity has influenced more. The true Christianity has produced the true saints, who have followed in the Master's footsteps and, like Him, have been treated as the filth and offscouring of the earth --while they live--after death to be honored as saints and heroes. Churchianity has a form of godliness without its power. The form has in many respects helped

R5363 : page 366

along to influence and power in the world, leading often to the perpetration of horrible crimes in the name of Christ and His Church.

Now, as the Gospel Age is closing and the Messianic Age is dawning, the lifting of the curtain of the New Dispensation is producing wonderful results amongst men. Darkness, ignorance, superstition, are fleeing before the light of the New Day. The world is awakening because it is Morning. Human thought is quickened; and the wonderful inventions of our day--steam power and electricity --are carrying the thoughts of men to each other the world over. The printing press and the mail are potent factors in the awakening. Knowledge is filling the earth, as the Lord through His Prophets declared would be the case at this time.--Isa. 11:9; Hab. 2:14; Dan. 12:4.

But this knowledge is coming to people who at heart are unprepared for it. The hands of the ignorant and unlearned are stretched forth to grasp the throttle of power--political, social, religious and financial. Wrongs are recognized; but those who seek to remedy them will

R5364 : page 366

only make a bad matter worse. All must yet learn that the world's only hope is in God's provision--Messiah's Kingdom.

But before this lesson is learned, the spirit of discontent stirred up by knowledge will grasp the opportunities and gradually and ignorantly, unintentionally, will cause the great wreck of our present social, religious, political and financial institutions in "a Time of Trouble such as never was since there was a nation"--"no, nor ever shall be again."--Daniel 12:1; Matthew 24:21.

This great cataclysm of trouble, which all intelligent people perceive with more or less distinctness, is described in the Bible under various symbolic terms. Sometimes it is described as a whirlwind; at other times the description is that of a storm; again, of a great tidal wave--the sea (representing the masses) will swallow up the mountains (representing the kingdoms). (Psalm 46:2,3.) Again it is described as a fire, which will consume the whole earth. (Zephaniah 1:18; 3:8.) Yet in each case there is connected with the symbol something to show that it is merely a symbol, and that the utter destruction of humanity is not meant. As, for instance, after describing the storm, the Lord through the Prophet declares that He will command the nations to be still and to recognize Him as God, and that the result will be a great calm. (Psalm 46:8-10.) In the case of the fire, we read that after it has consumed the whole earth (the social fabric), then the Lord will turn to the people a pure language, a pure Message, that they may all call upon the name of the Lord to serve Him with one consent.--Zephaniah 3:9.

Evidently, the fire which will consume the earth must be a symbolic fire of trouble, consuming the symbolic earth, or social conditions, because the people still remain and are to receive the Lord's blessing. The pure Message that will then be given to the world will be in strong contrast with the confused messages of the contradictory creeds which for centuries have been given to the world, and which many of the world's thinking minds have been unable to appreciate or receive, and which have perplexed Christian minds.

Let us, therefore, take the Word of the Lord and reject the messages of all the creeds of Christendom. Let us not for a moment think that the literal earth is to be burned up at the Second Coming of Jesus; but, quite to the contrary, let us believe St. Peter's statement that at that time will begin "the Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21.) Let us remember the declaration of Scripture that "the earth abideth forever." (Ecclesiastes 1:4); that "God Himself formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." --Isaiah 45:18.

Let us remember that the world has never yet been inhabited. Vast territories have not yet been explored by man. Let us remember that God's promise respecting the earth is that, as Heaven is His Throne, so "the earth is His footstool," and He surely will make the place of His feet glorious. (Isaiah 66:1; 60:13.) Messiah's Kingdom will not only uplift humanity, but will also bring blessings of perfection to the earth. Eden eventually will be world-wide. "The desert shall rejoice and blossom as the rose."

===================

R5364 : page 366

PROFITABLE BIBLE STUDY

FROM A.D. 325, the date of the making of the first general Church creed, the Nicene Creed, down to the Reformation, a period of twelve hundred years, there was no Bible study except that which was done here and there in secret, for fear of persecution. The theory prevailed that the bishops were apostolic bishops, successors to the twelve Apostles of the Lamb; and that to ignore them and go back to the teachings of the New Testament was heretical, a crime.

Following those twelve hundred years of no Bible study came two or three hundred years in which, under compulsion, the bishops allowed the people to have the Bible, but forbade them to read it for themselves without the interpretations and explanations of the supposed-to-be apostolic successors. Thus Bible study was handicapped; for the people were given to understand that misunderstanding of the Bible would mean heresy, and that heresy would mean everlasting torture.

Only now are Bible students beginning to emerge from under the great cloud of false doctrine which for fifteen hundred years has misrepresented God and the Bible, putting darkness for light. Only now can Bible study be prosecuted in its true spirit, without the fear of man, which brings a snare. Only now is there general education, which permits of Bible study in this true sense. Only now have we the convenient Bible, cheap and in every home. Only now have we more leisure and opportunity for Bible study. Only now have we good light by which to study.

But alas! now that we are ready and fully equipped for Bible study, we are handicapped, trammeled by wrong doctrines which have become lodged and fastened in memory. Some of these came from the creeds, some of them from hymn books, some of them from preaching and some from tracts. As a result, we are filled with misunderstandings and inconsistencies which cause the Bible to appear to be self-contradictory. So much is this the case that it is counted a fashionable thing in our day for intelligent people to laugh at the Bible and to deny its Divine inspiration. But the Bible is consistent with itself, and is thoroughly opposed to the doctrines of the creeds. These facts, however, need to be thoroughly learned before we can have full confidence in the Bible and fully appreciate it. These blessings are the portion of the Lord's people more and more, especially during the last thirty-five years.

R5364 : page 367

THREE EXCELLENT HELPS TO BIBLE STUDY

Under all these circumstances the question of how to study the Bible so as to get its true meaning and avoid the errors of the past is a problem. Many Bible students believe that God has come to the rescue of His people in a time of need in providing helps for Bible students--the six volumes of STUDIES IN THE SCRIPTURES.

These volumes make no pretense of being Divinely inspired but, on the contrary, show from the Scriptures that no such Divine inspiration beyond the twelve Apostles was ever intended. They show, however, that it is in full harmony with the Bible to expect that, from time to time as necessity demanded, the Lord would raise up pastors and teachers for the assistance of the faithful in the study of the Scriptures--teachers who, without having plenary inspiration, would have, in a special manner, the guidance and blessing of the Holy Spirit, granted to all the Church. It is the belief of many that God has used the STUDIES IN THE SCRIPTURES in the doing of such a teaching and pastoral work--guiding His people by pointing them to the Scriptures and suggesting interpretations which harmonize the Bible from Genesis to Revelation.

The next question is, How can these helps for Bible study best be used by the Lord's people? That is a question which, in its last analysis, belongs to the individual Bible student or the classes of Bible students which desire to use them. There is no Divine command on the subject. Each individual and each class is at liberty to make use of whatever will be of assistance in the study of God's Word. In every case, however, it is to be remembered that no teacher, or book, takes the place of the Bible, but merely points to and expounds it as the Word of God.

Many thousands of the Lord's people have testified to great blessings received from the use of these Bible keys in their own individual private reading and study. Hundreds of Bible students' classes in all parts of the world are using them, and, they claim, with great profit. We recommend them to all. The Watch Tower Bible and Tract Society has issued little booklets of questions on the different volumes of this series, and supplies them at very small cost. These are not generally necessary for individual study, but very helpful indeed in class study, because they pick the subject to pieces and stimulate the mind and memory in connection with the answers. The books are an assistance to the answers, supported by the Scriptures. These are styled Berean Bible Studies because it is the Bible that is being studied--not the question books nor the books that assist in giving the answers to the questions.

We have also suggested another style of Berean Bible Studies, provided in the back of a specially prepared Bible of the Common Version. These are topical studies, and a variety of citations of Scriptures bearing upon such subjects is furnished. These are helpful studies, but in our judgment not nearly so well adapted to the majority of Bible study classes as the first named, which are supplemented by the question books.

TWO METHODS CONTRASTED

Sometimes opponents seem to make light of these methods of Bible study, and tell us that in their Bible classes they take up a certain chapter in the Bible and have a general discussion on it. Our reply is that if they have gotten knowledge, light and truth in this way, it proves it to be a good method. If they, on the contrary, obtain no satisfactory results, but merely a wrangle and a variety of expressions, none of which are very satisfactory, then this would appear not so very advantageous a course to pursue.

R5365 : page 367

To decide the matter we suggest that a Bible study class which has been following the usual style of studying a chapter be brought in contest with a class which has been using our first described method of Berean Bible study. Let the two classes take up any Bible topic that may be suggested; and it will soon be ascertained that those who have been following our Berean Bible study plan know ten or twenty times as much about the Bible on every subject.

These STUDIES IN THE SCRIPTURES have not sought to follow any human creed or theory, but merely to bring together the various Scriptures on a subject and to find the harmonious view reflected from these various passages. The method has proved itself so satisfactory to those who have tried it, that they would not now think of using any other method of Bible study, considering that all other methods are of little value in comparison. Nevertheless, the matter is purely for the individual or the class to determine which is for its own best interests, which will serve its purpose best.

====================

page 367

SOME INTERESTING LETTERS

OUR BELOVED PASTOR:--

Having felt for some little time the especial and peculiar blessing which the Vow brings to those who make it their own, we, a few of the young members of the __________, Canada, Ecclesia, at this time take extreme pleasure in signing our names and forwarding the record to you.

There is such entire satisfaction and rest of spirit to the New Creature in Christ Jesus who can make such an expression of complete immersion into His will as is expressed in the beautiful language and inner meaning of the Vow.

Our hearts are continually full of love and gratitude to the dear Heavenly Father, who has sent us a servant to give such wonderful and delightful "meat in due season" to the Feet members of this Mystical Body, part of which we live daily in the Blessed Hope of becoming.

Our hearts do verily burn within us as we talk over these "great and precious promises," and we are glad of the opportunity to add our names to the ever increasing list of those who are striving in every way to follow in His Steps, and who have taken the Vow.

Your co-laborers in the Master's service,
NINE SIGNATURES.

MY DEAR PASTOR AND BROTHER:--

Much Divine love and peace be thine throughout all eternity! I am writing to let you know that I have taken the Vow, and also to tell you of the many blessings which I have received and enjoyed as the results of your labors (as the dear Lord's honored Servant).

I have been in touch with the Present Truth for three years, but have declined to give my all to the Lord and to consecrate my entire life to Him until recently. Finally I realized that I was receiving the grace of God in vain. Now I am continually thanking and praising my dear Heavenly Father for His goodness and kindness toward me for opening my eyes of understanding to see Him and His wonderful Plan of Salvation.

Dear Brother, I am finding the morning Resolve a wonderful help to keep closer to the Lord. Praise His Holy Name! I sincerely ask your prayers that I may be more and more illuminated with this blessed Truth, and with the Holy Spirit, until I shall become one of the rays of the same great Fountain of light and Truth, with our dear Lord and all of the faithful in Him.

Now praying God to ever bless and keep you to the end of the way, and to grant you an abundant entrance into the Kingdom of our Lord and Savior Jesus Christ, I remain,

Your Brother in the One Hope of our calling,
B. C. PALMER.--Okla.

===================

VOL. XXXIV DECEMBER 15 No. 24
A. D. 1913--A. M. 6042

CONTENTS

1913--Annual Report--1913.........................371
Our Most Successful Year......................371

Class Extension Work..........................371
Correspondence Department.....................372
Colporteur Department.........................372
Year's Pilgrim Service........................372
The Gospel in the Newspapers..................373
Financial Showing for 1913....................373
Knowledge and Faith Regarding Chronology..........374
The Good Samaritan................................376
"His Servants Shall Serve Him"....................377
"Let Me Bury My Father".......................377
Salvation--Universal and Limited..................378
God's Will is Best (Poem).........................378
Your "Good Hopes" for 1914........................379
"Blessed are the Meek"............................381
Loving Rules and Parliamentary Rules..............381
The Hope of The Gospel Age........................382
Public Ministries of the Truth....................383
Index to The Watch Tower--1913....................384

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

THE TEMPLE--NEW YORK CITY

December 7th was "Dedication Day" at THE TEMPLE. It is conveniently located at Nos. 22-26 West 63d St., near Central Park, Columbus Circle Entrance.

The 10.30 a. m. service, besides praise and prayer, consisted of a sermon from 1 Corinthians 3:17: "The Temple of God is holy, which temple ye are." At 2.30 p.m. there was a Symposium of twelve speakers who ably discussed the topic "Gratitude"--Thankfulness. At 4 p.m. about 850 participated in a grand Testimony Meeting. At the evening service Pastor Russell gave another discourse. All seemed to enjoy the day; and so far as heard all expressed pleasure with THE TEMPLE.

1914--MOTTO TEXT CARDS--1914

Our Motto Text for the New Year is "Be Strong and of Good Courage." (Joshua 1:9.) These are promised by December 15. Price, on neat cards, 6 cents each postpaid. In quantities for classes, postpaid, 40 cents per dozen, or $3.00 per hundred.

LARGE MOTTOES FOR MOUNTING

We have secured some new large mottoes, size 15x20 inches, for framing. They are of four designs of beautiful flowers, and still greater variety of texts. We have put these up in tubes for safety--four for $1; postage prepaid.

DO YOU DESIRE THIS JOURNAL FURTHER?

The postal laws are strict. Our subscription list must contain only bona fide subscriptions. Please advise at once if you wish THE WATCH TOWER for 1914 if your subscription has expired. Do this even if you cannot send the subscription price at the same time. Friends have provided a fund from which subscriptions may be paid for poor brethren, interested enough to request the journal on these terms. Hence, none need be without the regular visits of THE WATCH TOWER.

===================

R5365 : page 371

1913--ANNUAL REPORT--1913

WATCH TOWER BIBLE AND TRACT SOCIETY

--DECEMBER 1, 1912--DECEMBER 1, 1913--

TO PERMIT the balancing of our accounts and the rendering of them before the first of the year, it is our custom to start each financial year on December 1st. The sum total of the work reported a year ago was so large for us that we doubted if it would not be our banner year. Additionally, the threats of our enemies were heard on every hand. They boasted that before another year our Society's work would be stopped. The basis of this threat was their intended and already started campaign of slander, abuse, misrepresentation --anything to stop us. In closing our last year's Report we said: "Let us not be fearful of the great Adversary's roar, when like a roaring lion he would seek to intimidate us. 'Be of good courage, and the Lord shall strengthen thine heart.'"

Without judging the majority of the ministers of Christ of various denominations we may surely say that the experiences of the past year have abundantly demonstrated that some very mean men are wearing the livery of Heaven, professing to be the mouthpieces of the Lord Jesus Christ. Our kindest thought respecting them is that the great Adversary is blinding them, much as he did the great Saul of Tarsus. And our hope for them is that, like Saul, they will ere long be smitten down by a great light from Heaven, and hear in their consciences a voice saying, "I am Jesus, whom thou persecutest"; and that then some of these rabid foes of the Truth may become its staunch servants.

OUR MOST SUCCESSFUL YEAR

We are sure that our readers are awaiting this Report with keen interest. Wonderful as it may seem, it is our privilege to report that the past year has been in every way our most successful one. The more the Lord permitted our enemies to assail us, the more did He strengthen and comfort our hearts with evidences of His favor. He demonstrated that He who is on our part is mightier than all that be against us.

Indeed, we have had various evidences that the vicious attack of certain ministers has had an effect the very reverse of what they intended. The public have seen the Adversary's spirit manifested; and even worldly people know the difference between the Spirit of Christ --the spirit of meekness, the spirit of love--and the contrary spirit of Satan--the spirit of malice, hatred, envy, evil-speaking, strife. If God sees best to awaken some of His children to thought by the wolfish growling of some who pose as representatives of the Great Shepherd, it is not for us to question the Divine Wisdom, but to say with the Master, "The cup which My Father hath poured, shall I not drink it?"

Nor is the Editor alone in these experiences. While he is the chief target, all identified with the work in a public way are also marks for those described by the Psalmist: "The wicked...shoot their arrows, even bitter words, that they may shoot in secret at the perfect." (Psalm 64:3,4.) Surely we may all rejoice in the privilege granted us of sharing in the sufferings of Christ. "For if we suffer with Him, we shall also reign with Him." And if our sufferings be the way by which the Lord would attract and bless others of His true sheep, we may surely, with the Apostle Paul, "glory in tribulations also."--Romans 5:3.

CLASS EXTENSION WORK

One of the most encouraging features of the work is the zeal manifested in various quarters in the CLASS EXTENSION WORK. Hundreds of dear brethren, backed by the Classes with which they are associated, have gone forth as evangelists. They have held meetings in cities, towns and villages in the vicinity of the Class home. They have broken a good deal of new ground in this way, have corrected misapprehension in respect to our Gospel Message, and have brought a considerable number to full consecration to the Lord and to great joy and blessing in the knowledge of the Truth.

It is now two years since this work started; and this year, for your encouragement, we must give some figures. The friends in thirty States have joined in this work. The average number of speakers per month throughout the twelve months was 105; 3,050 meetings were reported, with an attendance of 91,881. The cost of these meetings as reported by the Classes was $8,546.61. This amount does not appear in our Report, except about 10 per cent. The Classes rejoiced in the privilege of financing their meetings, and only in a few instances was the Society's help needed. Of course, the Society furnished the literature used at these meetings, which with freight and expressage was no small item.

We trust that this noble work will go on, and that the

R5365 : page 372

Lord's blessing will continue with it. We sometimes term it the "Layman's Home Missionary Movement." We observe that the Classes participating in this work most vigorously are usually the most blessed of the Lord spiritually, as well as numerically. And undoubtedly all who thus serve as evangelists receive a great blessing in their hearts from the Lord. In the interests of those Classes that feel that a repetition of the Class Extension Work would not be wise, or that feel that they have speakers or financial strength which they can furnish for Sunday work at greater distances from their homes, we have recently proposed an "Auxiliary Pilgrim Service." We trust that this may prove a means of blessing and furtherance of the work during the year just begun.

OUR CORRESPONDENCE DEPARTMENT

With literature in thirty different languages, distributed in large quantities, it is not surprising that we have a large correspondence. Our Brooklyn office keeps thirty typewriters busy, besides our Multigraph machines.

Total letters received during the year............ 184,825
Total number of letters dispatched during the year.. 481,521

These figures do not represent the correspondence of the various branches. More and more the dear friends are learning to separate the business part of their letters,

R5366 : page 372

and so to write the letters that business items will be together, and separated from doctrinal questions, requests for Pilgrim service, etc. This aids us greatly in handling the mail satisfactorily, because our work is divided into different departments, for its greater efficiency.

The Editor receives very many letters which he greatly enjoys, but does not answer. In the interest of the general work he seeks to confine his replies to matters and questions which seem really important. Please accept this excuse, and ordinarily address all correspondence to the Watch Tower Bible & Tract Society. Where convenient, you may mark the envelope in care of whichever department your letter is especially concerned with; as, for instance, Pilgrim Department, Colporteur Department, etc. Ordinarily, mail respecting subscriptions and questions should be addressed to the Society merely. This applies to the various branch houses also.

Nevertheless, wherever there are questions of deep importance you are still welcome to address the Editor personally. Rest assured that he will do his best to give you a prompt reply.

THE COLPORTEUR DEPARTMENT

We still regard the sale of the STUDIES IN THE SCRIPTURES one of the best indications of the progress of the work. Our total sales of the six volumes for the year amounted to 692,598 copies. Only one year ever exceeded this number--1908--when our total was 718,474. However, the difference is probably fully offset, or more, by the fact that last year numerous editions were published in foreign lands for cheapness or convenience, and these do not show in this year's Report.

We still continue to regard the dear Colporteurs as amongst the most efficient servants in the Harvest work. They are a noble band. Additionally, they are learning better how to do effective service--they are becoming more courageous. With the ripening of their own characters, they are enabled to speak the Truth more forcefully than ever, and yet more gently, more lovingly. They are learning the meaning of the Apostle's words--"Speaking the Truth in love, grow up into Him."

Some of the dear Colporteurs are so efficient that there is pretty sure to be a class of Bible students started, to meet regularly, in every town they canvass. They note, as they canvass, those who seem to indicate that they are true children of God, begotten of the Spirit, or hungry to know the Lord. These they nurse by repeatedly visiting them, encouraging them to read the STUDIES IN THE SCRIPTURES, helping them over misunderstandings and counteracting the evil influence of those who seek by slander to hinder them from reading and from true Bible Study. May the Lord's blessing be richly with the dear Colporteurs during the year beginning, encouraging, strengthening, blessing them!

THE YEAR'S PILGRIM SERVICE

No other year will at all compare with the one just closed in respect to the amount of Pilgrim work done and the apparent results. You know the dear Pilgrims--their devotion to the Lord and His Cause, and their willingness to endure hardness and to spend their strength to the glory of God and the blessing of His people. Their services are free; and as nearly as we are able the Society responds to requests for public and private services of these Pilgrims. Much, of course, must depend upon the size of the city from which the call comes, the convenience of reaching it, and the promises made in respect to a suitable auditorium.

The Society has found that it is a waste of time and money to send Pilgrims to places where only second or third class auditoriums are promised. In our day, when churches, theatres and lodges are all bright, clean, attractive and comfortable, we must not expect the public to be attracted to very inferior places; for before hearing they do not know, they cannot realize, that we have for them a Message transcendently superior to anything else they have ever heard.

Remember that the expenses of the Pilgrims are all borne by the Society, and that donations or collections are neither requested nor expected. We do, however, expect that these servants of the Lord will be esteemed by those whom they serve as worthy of food and clean, comfortable lodging. They expect no feasting nor special preparation, however.

Incidentally, we advise all the brethren taking part in public meetings to give considerable attention to their apparel. Black clothing is always appropriate to the platform, and generally a skirted, or frock, coat. Only a white shirt and collar and a black or a white tie should be considered suitable. By this we do not mean that God is a respecter of persons and of clothing; but we believe that our Message carries more weight if delivered by those who are plainly, modestly, but appropriately dressed. Everything loud, crude and commonplace should be eliminated. The Truth should have a respectable presentation; for it attracts chiefly those of respectable mind.

A WORD TO THE WISE

Another thought: The introduction of the Pilgrim should be considered so important that unless well done, it should not be done at all. It should be very brief and in well-chosen, grammatical language. The introductory prayer should also be very brief--merely an invocation--a request for the Divine blessing upon the audience and the speaker, with thanks for the mercies of the occasion. All language implying a division of the audience should be avoided--"we" and "you." It should be taken for granted that all present are Bible students, and no suggestion to the contrary should be offered. The meeting to follow should be announced briefly before the speaker is introduced. Where announcement cards are used, they should be distributed with the hymn slips, while the audience is being seated.

R5366 : page 373

The following summary of this branch of the work speaks for itself and needs no comment:

Total number of ministers serving................	80
Cities and towns visited.........................	7,491
Total number of public meetings..................	3,626
Total number of attendance.......................	808,851
Semi-public meetings held........................	3,913
Total number in attendance.......................	230,218
Parlor meetings held.............................	9,373
Total number in attendance.......................	213,884
Total number of miles traveled...................	882,713

Grand total meetings held........................	16,912
Grand total attendance...........................	1,252,953

THE GOSPEL IN THE NEWSPAPERS

Divine providence is still favoring the presentation of the Gospel in the public press. The efforts of the enemies of the Gospel of the Kingdom to misrepresent our teachings and to prejudice editors and publishers against them have not prevailed. In this also we perceive that He that is for us is mightier than all they that be against us. The day may come when the Truth will be crushed to the earth by slander and misrepresentation, but that day has not come yet. Indeed, in quite a number of instances the editors, although worldly men, have appreciated the situation, despised the unjust principle manifested by some preachers in their opposition, and have given space and prominence to our Message.

The latest figures given us by the Newspaper Syndicate which handles the Sermons and Bible Study Lessons in the United States and Canada show 1,424 papers publishing weekly. About 600 papers in Great Britain, South Africa and Australia publish weekly. This in round figures represents 2,000 newspapers. How many millions of readers are thus reached by these papers we know not, nor can we tell how many of those reached are reading and being influenced. We do know, however, that the whole world is waking up, and that the truths we are presenting are gaining adherents and exerting influence everywhere. We trust that the Lord's name is being glorified thus, and that many of His consecrated people are being ripened for the Kingdom.

We still recommend that Bible Students support their home paper or the papers nearest them which publish the sermons, rather than those at a distance--even though the latter might be cheaper in price.

GOD'S MESSAGE FOR THE PEOPLE

Our papers for free circulation amongst the people are titled EVERYBODY'S PAPER, PEOPLE'S PULPIT, and the BIBLE STUDENTS' MONTHLY. These have a subscription price of twelve cents a year, but our list is comparatively small. The vast majority are circulated as sample copies --free. On the average they contain three attractive sermons each. The January 1st issue is generally used Volunteering --for a nation-wide free circulation. Other numbers through the year are used for the announcement of Pilgrim meetings, Class Extension meetings, etc. Many of them are used for circulation instead of tracts. They are more attractive than tracts.

The wise distribution of these on street cars, trains, boats, etc., as the friends go from place to place, is recommended. This is a form of service in which all can engage. And these little newspapers have all the rights and privileges of the larger newspapers devoted to politics, sports and advertisements. Quite a good many people come into a knowledge of the Truth through this ministry. The friends everywhere are invited to send for these free, in such quantities as they can and will use faithfully in three months. There should be no dead stock wasted in cupboards or garrets. As a part of the Gospel Message each number should be considered too valuable to lie idle.

Our total output of these various papers, issued free, and express or freight or postage prepaid, is represented by such large figures as to be beyond the comprehension of the majority of people; namely, 36,143,500 copies, representing

R5367 : page 373

approximately 100,000,000 of sermons or a thousand million tract pages. This does not represent the Society's work in foreign lands, but merely in America.

Of course, the Higher Critics are disturbed. Having lost all vital faith in the Bible themselves, they have been injecting the poison gradually into the minds of their hearers, and collecting salary for destroying the faith that they have been professing to conserve. To them it seems too bad that the public should be awakened, and that they should appear in the uncomplimentary role of deceivers. They are angry, because not only their incomes, but their reputations are at stake. If slander and misrepresentation will do anything to hinder us from giving the people the Truth, many of these false shepherds are apparently ready to assist.

Let us go forward with good courage, remembering that God is at the helm, and that no weapon formed against His Cause and the ministers of His Truth shall prosper--eventually--even though they might seem to prosper for a time--just as when Jesus was crucified, when St. Stephen was stoned, etc.

THE WATCH TOWER SUBSCRIPTION LIST

The one discouraging feature to us is that THE WATCH TOWER subscription list seems to grow very slowly. We are obliged by the postal regulations to keep pruning off the addresses of those who do not renew their subscriptions, either in money or by request, as of the Lord's poor. We print forty-five thousand copies per issue; but, for the amount of interest which prevails, we should be printing at least one hundred thousand. However, we content ourselves with the thought that we are doing our best to set forth the Message. The increase of the subscription list lies with our readers.

THE FINANCIAL SHOWING FOR THE YEAR

After reading the foregoing statement respecting the number of ministers engaged in the Pilgrim service and the miles they have traveled, respecting the ten hundred millions of tract pages distributed free and express prepaid, and concerning the large amount of correspondence attended to, all with business experience would be inclined to expect that the cost of this work would run up to a million dollars. The one thousand million tract pages alone at ten pages for one cent would be a million dollars. Our office force of one hundred and fifty people, at one hundred dollars a month each, would amount to $180,000.00. And some of our helpers, before coming to us, have earned more than this amount and could obtain more now.

We have paid out for postage stamps, expressage and freightage $34,278.26. The Pilgrim service cost the total of $77,559.10, and the foreign branches a total of $53,832.52. This work, which ordinarily would have cost a million and a half of dollars, has been accomplished for very little more than a quarter of a million dollars. The figures below speak for themselves. They are possible only because all of the dear brethren everywhere live economically and labor faithfully, giving time, energy--their best--to the service of the Lord, the brethren and the

Truth.

R5367 : page 374

Financial statement follows:

Balance cash on hand from last year's report	$663.72
Good Hopes	169,462.51
Tract Fund, etc., receipts	107,822.04
	$277,948.27

Expended for the work above mentioned:

In the United States and Canada	$221,566.89
In Great Britain	23,422.69
In Germany	4,709.25
In India	2,394.35
In South Africa	1,193.42
In Scandinavia	2,705.17
For the Polish	2,130.31
In West Indies and South America	5,351.75
In China, Japan and Korea	10,636.73
For Spanish, Arabic, Italian, French, etc., etc	2,503.76
Cash balance on hand Dec. 1	1,333.95
	$277,948.27

The above figures do not include moneys expended in preparation for the PHOTO-DRAMA OF CREATION, which has been advanced by dear friends deeply interested in that work--the amount may appear in our accounts for 1914, should these friends turn over that work to our Association as a donation. Neither do the above figures include THE TEMPLE. Friends of the Cause are financing that work in our interest, on a second mortgage.

Should it eventually be demonstrated, either that some mistake was made in the expiration of the Gentile Times (October, 1914), or that we had expected more to happen at that date than was due, or that the fulfilment of our expectations beginning there would be consummated more slowly than we expected--no matter which--we all surely shall be glad if the fiscal year begun shall show as grand results for the enlightenment of God's people and for the honoring of God's name as this Report witnesses for the year just closed.

The Editor wishes all of his readers a very joyous and a very prosperous New Year. The grace of our Lord Jesus Christ be with you all. Amen!

===================

R5367 : page 374

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

[By request we here republish an article from our issue of October 1st, 1907.]

A dear Brother inquires, Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct?--that the Harvest began in A.D. 1874 and will end in A.D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and his Bride, the Church?

We answer, as we have frequently done before in the DAWNS and TOWERS and orally and by letter, that we have never claimed our calculations to be infallibly correct; we have never claimed that they were knowledge, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on faith. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse.

Many have examined these evidences and have accepted them; others equally bright do not endorse them. Those who have been able to accept them by faith seem to have received special blessings, not merely along the line of prophetic harmonies, but along all other lines of grace and truth. We have not condemned those who could not see, but have rejoiced with those whose exercise of faith has brought them special blessings--"Blessed are your eyes for they see, and your ears for they hear."

Possibly some who have read the DAWNS have presented our conclusions more strongly than we; but if so that is their own responsibility. We have urged and still urge that the dear children of God read studiously what we have presented--the Scriptures, the applications and interpretations--and then form their own judgments. We neither urge nor insist upon our views as infallible, nor do we smite or abuse those who disagree; but regard as "Brethren" all sanctified believers in the precious blood.

On the contrary, it is those who differ who smite us and speak evil of us, because we do not welcome them as, with hammer and tongs, they seek to remove a mote which they think they see in our eye of understanding. They are our critics who always claim the infallibility. We go humbly onward, following the Apostle's example and words, "We believe and therefore speak," whether others hear or forbear to hear. Is not this in accord with the Spirit of Christ? Is it not in accord with our Lord's instructions also--"Forbid him not" (Mark 9:39); and again, "What is that to thee? Follow thou Me."--John 21:22.

But some of those who come to a trifling point on which they disagree seem to imagine that the entire Harvest work must be overthrown, or at least stopped, until they get their little jot or tittle satisfactorily adjusted. Such evidently make mountains out of mole hills, and forget that, if the present movement among the Lord's people is the Harvest work or under the Lord's supervision at all, the Lord is responsible, and not they, and can be trusted to accomplish His own ends in His own best way without the violation of either the letter or spirit of His commands.

Recurring again to the query on Chronology we quote from DAWN-STUDIES, Vol. II., page 38, last paragraph, as follows:

"In starting with the question, How long is it since man's creation? we should and do feel confident that He who gave the prophecies, and said in the time of the end they should be understood, has provided in His Word the data necessary to enable us accurately to locate those prophecies. However, any who expect to find these matters so plainly stated as to be convincing to the mere surface reader, or the

R5368 : page 374

insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize His characteristic methods. The evidence is given 'that the man of God may be thoroughly furnished.' (2 Tim. 3:17.) These well know that in all the paths by which the Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out at every step solid statements of God's Word--a sure foundation for reasonable faith."

In the same chapter we proceed to point out that many of the links of chronology in sacred and profane history are "broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude, as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency." (Page 49, first paragraph.) Thus we sought to prove that chronology cannot be built on facts, but can be received only on faith. But again we urge a fresh reading of Vol. II. entire. If with these suggestions some shall lose their faith in our chronology, others and many more, we believe, will have their faith in it strengthened greatly.

R5368 : page 375

We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that faith in the chronology almost becomes knowledge that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B.C., some from A.D., and some depend upon both. We believe that God meant those prophecies to be understood "in due time"; we believe that we do understand them now--and they speak to us through this chronology. Do they not thereby seal the chronology? They do to faith, but not otherwise.

Our Lord declared, "The wise shall understand"; and He told us to "Watch" that we might know; and it is this chronology which convinces us (who can and do receive it by faith) that the Parable of the Ten Virgins is now in process of fulfilment--that its first cry was heard in 1844 and its second cry, "Behold the Bridegroom"--present--was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the Apostle, "Ye brethren are not in darkness, that that day should overtake you as a thief."

If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (DAWN II., p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say "our" chronology we merely mean the one we use, the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance--Election, Free Grace, Restitution, Justification, Sanctification, Glorification, Resurrection.

The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God's Word, the great Harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one--Election, Free Grace, Baptism, Second Coming of Christ, Time Prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief--as they since have done, practically. Then came the Lord's time for putting the old Harp in order again, for the use of His most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the Harp, or in calling to the attention of His "brethren" the harmony and the beauty of the melodious paeans therefrom in honor of the Almighty, let us praise Him for the great privilege enjoyed, and use it.

The fact that we have reached this harmony just at the right time, according to our chronology--just at the time promised by our Lord when He declared that, to those who would be ready and open to His knock promptly, He should "come in and sup with them," that He would "gird Himself [become their servant] and come forth and serve them" (Luke 12:37)--is an evidence to us that the time features of the prophecies as we understand them are correct. To this great Chief Servant of His Church, then, we render thanks for the harmonious light of Present Truth--and are we not to consider that the chronology which has had so much to do with this light is also of Him?

But let us suppose a case far from our expectations: Suppose that A.D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12,15.) What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the Parallel dispensations and Israel's Double, and to the Jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called "Gentile Times," and to the 1260, 1290 and 1335 days, the latter of which marking the beginning of the Harvest so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days!" None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken!

However, dear friends, our Harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with Him. We should still see the grandeur of His salvation in Christ Jesus--"a Ransom for all." We should still see the wonders of "the hidden mystery," our fellowship with our Redeemer in "His death" and also "in His resurrection" to "glory, honor and immortality" --"the Divine nature."

If, therefore, dearly beloved, it should turn out that our chronology is all wrong, we may conclude that with it we have had much advantage everyway. If the attainment of our glorious hopes and present joys in the Lord should cost us such disappointment as our friends fear, we should rejoice and count it cheap! If the Lord sees it necessary for the arousing of the "Virgins" to permit a false note upon the time bugle, let us take it joyfully as one of the "all things" working together for good to those who love Him, to the called ones according to His purpose. But let us not forget that the parable shows that the second awakening of the Virgins was no mistake! The Bridegroom came! The "wise virgins" had the necessary faith to follow; the others, too worldly-wise, lacked the faith and missed the high honors accorded to the Bride class, though privileged later to be her companions at the "marriage supper of the Lamb."

The best medicine, the best antidote, for a poisoned faith in Present Truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this light, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions--self-denial, self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where His grapes of wrath
are stored;
I see the flaming tempest of His swift descending sword:
Our King is marching on.

"The seventh trump is sounding, and our King knows no
defeat.
He will sift out the hearts of men before His Judgment Seat.
O! be swift, my soul, to welcome Him, be jubilant, my feet;
Our King is marching on."

===================

R5369 : page 376

THE GOOD SAMARITAN

--JANUARY 18.--LUKE 10:25-37.--

"Thou shalt love thy neighbor as thyself."--Mark 12:31.

OUR Studies since the first of the year relate to the last six months of our Lord's ministry. He knew that His death was approaching --that He must, as the antitypical Passover Lamb, be put to death the following Spring, on the fourteenth day of the first month. His ministry had only begun to awaken the people.

The seventy, whose ordination or commission we considered a week ago, were sent across Jordan into the district known as Perea. And Jesus Himself went thither shortly afterward. The purpose of His ministry was to thoroughly awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the witnesses above mentioned subsequently bore other fruit--after Pentecost.

Later, the seventy returned expressing joy and confidence, and remarking that even the demons were subject to them in the Father's name. The Master took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in Heaven"--than that demons are subject to your command. So it is with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in His work of regenerating the world of mankind, breaking the shackles of Sin and Death, granting deliverance to the captives, even as the Prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with His Kingdom. Hence the first work of all of God's consecrated people is a personal one--the preparation of their own hearts and characters for Divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

At this point our Study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's Law, a lawyer was one well versed in the teaching of the books of Moses. Jesus therefore said to this theological Doctor: How do you understand the matter? You know what is written in the Law. The lawyer replied: We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves. Jesus approved this, saying that it was true. Do this--keep the Law--and you shall live. You will never die.

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the Law; yet himself and others were outwardly claiming that they were keeping the Law. Jesus showed him out of his own testimony that he was not keeping the Law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect Law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees --that outwardly they were pious, religious, they prayed, fasted, etc.; yet in their hearts they were unjust and would take unjust advantage of widows and orphans-- not loving them as themselves. The lawyer sought to imply that God's Law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generaled him, saying, I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who stripped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the Law; and when he saw the man, he passed by on the other side. Likewise there passed by a Levite, next in relationship to the service of the Law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

Now, said Jesus to the lawyer, I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfil the requirements of the Law, according to your judgment? The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise--that he should be kind, thoughtful, generous, toward any human being who was in affliction--in need of help.

LOVE FULFILS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend Divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate His own spirit of love and kindness and generosity. "God is Love; and he that dwelleth in love dwelleth in God." (1 John 4:16.) As the Apostle says, He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20.) Well does the Apostle Paul tell us that love is the fulfilling of the Law.--Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfil God's Law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfils the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable--because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved." "The righteousness of the Law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

St. Paul remarks that love is the principal thing in our character in the Divine estimation. He tells us that if

R5370 : page 377

we should give all of our goods to feed the poor or even if we should give our bodies to be burned in some worthy cause, and yet not have love--not do these things from the spirit or prompting of love--it would all count for nothing in God's sight. (1 Corinthians 13.) Evidently the great lesson for Christian people to learn is to put away all these--anger, malice, envy, hatred, strife, and to put on all these--meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ will be granted to us.--2 Peter 1:10,11.

===================

R5370 : page 377

"HIS SERVANTS SHALL SERVE HIM"

--JANUARY 25.--LUKE 8:1-3; 9:57-62; 10:38-42.--

"Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."--Matthew 25:40. R.V.

THE opening verse of this Study furnishes us the key to all the preaching that Jesus did, so far as the record goes. His one Message was the Good Tidings of the Kingdom of God. This is still the Good Tidings, and any of the Lord's people who have not yet learned that the Kingdom of God is the very center and essence of the hope of the Church and the hope of the world, have not profitably read and believed the Bible.

The Jews, not being ready for the Kingdom, were as a nation rejected from being Messiah's associates in that Kingdom. But not all were rejected; hence we read that to as many as received Jesus, to them gave He liberty to become sons of God--by the begetting and anointing of the Holy Spirit, which first came at Pentecost.

SURELY THIS IS GOOD TIDINGS

Those sons of God, if faithful, are to be with Jesus by and by--heirs of God and joint-heirs with Jesus Christ their Lord in this Heavenly Kingdom. Their honor and blessing shall be great; for they shall be like their Master and see Him as He is and share His glory. But this will not be all. If they develop this spirit of love, they will thereby be qualified for association with the Master in His great work of blessing mankind, rolling away the curse and uplifting humanity out of sin and death conditions.

Surely this is Good Tidings, as stated in this lesson! And the same Good Tidings were heralded by those angels who proclaimed the Master's birth, saying, "Behold, we bring you good tidings of great joy, which shall be unto all people!" Thus far it has been Good Tidings only to God's servants and handmaidens, the Church. But it shall be Good Tidings to all when all the deaf ears shall be unstopped and when all the blind eyes shall be opened, and they shall see the glories of Messiah's Kingdom.

While Jesus was thus declaring the Kingdom, He was not begging His way. We have no suggestion that He ever took up a collection or in any manner solicited money. Many think that this is a suggestion that the followers of Christ should likewise make no appeals for money, but merely use of their own substance and such other moneys as shall voluntarily be given unto them. However, this is for each to decide for himself.

Amongst the healed ones was Mary of Magdala, out of whom the Lord had cast seven demons. In other words, the poor woman was in the condition in which many are who are in insane asylums. Her trouble was not organic, but caused by the harassing of the seven fallen angels who had taken possession of her. Whoever believes the Bible Message must believe that there are fallen angels --spirit beings who have a malevolent influence upon humanity to the extent that they can gain control, and who must be resisted by the will. Mary, apparently, was a woman of wealth. Released from the power of the demons, she was so grateful to Jesus that she did her best to serve Him on every occasion. Other honorable women are also mentioned as having contributed to the maintenance of the Lord.

"LET ME BURY MY FATHER"

Some were attracted to Jesus, evidently, with the thought that one so gifted and so well supplied with the necessities of life must be wealthy. One such said to the Lord, "I will follow Thee whithersoever Thou goest." But apparently his ardor was cooled when Jesus informed him that He had no property, no home of His own, although there were numerous homes to which he was welcome. Foxes have holes of their own and birds have nests of their own, but the Son of Man had no home that He could call His own. None but the very sincere would likely be attracted to follow a leader under such circumstances. Wealth attracts many, poverty few.

Another said to Jesus, in substance, Lord, you may count me as one of your disciples; but I have a father, and I feel as though I must stay with him until his death.

R5371 : page 377

The reply of Jesus shows us the importance He attaches to every service we can render to the Heavenly Father's Cause. He said to him, "Let the dead bury their dead, but go thou and preach the Kingdom of God."

IS IT NOT TIME TO AWAKE?

The whole world is already dead from the Divine standpoint. The sentence of death that passed upon Adam involved all of his children. The only ones whom the Scriptures recognize as possessed of any life at the present time are those who become related to the Life-Giver, Jesus. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the Kingdom and gathering the Kingdom class.

This is the most important work in the world, because it is God's work. And those who engage in it are co-laborers with God. Be it noticed again that it was the Kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching of later times is along this line! In other words, the Gospel Message that Jesus and His disciples delivered has been lost, forgotten, neglected. Is it not time for all Bible students to awaken to the great privilege of preaching the same Message that the Master and His appointed ones at the First Advent preached?

LESSONS TO BE LEARNED

Another came to Jesus, saying, I will follow You, but I wish first to go and bid farewell to those who are at home. I will spend a little time with them; and before long I will be with You in the work. It was not heartlessness on Jesus' part that suggested the answer: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." According to these searching words, who then, even amongst the Lord's consecrated people of today, is fit for the Kingdom?

We are not to judge others, but each to judge himself.

R5371 : page 378

And yet, in a general way, are we not confident that many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world? The question is a searching one. How many of us will the Lord consider fit for the Kingdom--fit for a place with Himself in that glorious Messianic Empire, which we trust is nigh--at the door? There seems to be a principle involved. Those who are not absorbed with interest in the Kingdom, desiring its blessings and desiring a share in conferring blessings upon others, would probably not be qualified by the resurrection change to accomplish the work which He has designed shall be done for humanity.

The story of Martha and Mary concludes the lesson. Both loved the Savior, but they manifested their love differently. Jesus did not disapprove of Martha and her carefulness as a cook in providing for His comfort; but He especially appreciated the spirit of Mary, which drew her to His feet to hear the wonderful words of life. Hers was the better part, Jesus said. So, then, in our service for the Master let us have this in mind, that He is especially pleased when we give earnest attention to His words and seek to be filled with and guided by His Holy Spirit.

Today's Study represents special services which were rendered at different times during our Lord's ministry. Acceptable service, like acceptable praise, must come as a fruitage of love to the Lord. He who loves much will serve much. Salaries cannot purchase this kind of service, and persecutions cannot hinder it.

Whoever was privileged to serve the Lord Jesus personally was certainly highly privileged. And yet we may be sure of the general principle laid down in our text, that whoever serves any whom the Lord classes as His brethren is really serving Him. He accepts the same as service to Himself. How precious this thought, and how valuable it is! What wonder that all who truly believe the Lord's Word should be zealous in their service of their brethren! As the Apostle suggests, we ought also to lay down our lives for the brethren, even as Christ died for all.

====================

R5372 : page 378

SALVATION--UNIVERSAL AND LIMITED

"Who will have all men to be saved, and to come unto the knowledge of the Truth."--1 Timothy 2:4.

WHILE this Scripture teaches a universal salvation, yet there are other Scriptures which speak of the ultimate destruction of a certain class. In seeking to harmonize these Scriptures we note that there are various salvations. For illustration: A man might be saved from a burning building in the morning, and in the afternoon from drowning in a pond of water. The next day he might be saved from financial disaster, from bankruptcy, and later from something else.

There is one general trouble in the human family. The whole human race were sold under Sin. St. Paul, writing on this subject, says: "By one man's disobedience Sin entered into the world and Death by Sin; and so Death passed upon all men, because all are sinners." This, then, is the great disaster. The Scriptures tell us that God has provided Jesus to be a Life-giver to all mankind, and that He died, the Just for the unjust. "Since by man came death, by man came also the resurrection of the dead." "The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live....The hour is coming when all that are in the graves shall hear His voice and shall come forth." (John 5:25,28,29.) This awakening from death is what the Apostle had in mind, evidently, when he said that God is "the Savior of all men."

But if we should imagine the whole human family brought back to the same condition in which Adam was, it would not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. And any one who will then be disobedient to God will not be granted everlasting life. The Scriptures show us that Christ, having redeemed the world, will at the beginning of the Millennial Age establish His Mediatorial Kingdom, which will be for the very purpose of liberating man from the bondage of Sin and Death. Then whoever chooses Sin will be choosing the wages of Sin--death. And whoever chooses righteousness will be choosing the reward that goes with it--everlasting life. Each will be granted the opportunity of everlasting life, because saved by Christ from the condemnation upon Adam. But first he must be set free before having either a punishment of everlasting death, or a reward of everlasting life.

God "will have all men to be saved [recovered, out of the death state, the tomb], and to come to an accurate knowledge of the Truth; for there is one God, and one Mediator between God and men; namely, the Man Christ Jesus, who gave Himself a Ransom [corresponding price] for all, to be testified in due time." The due time for the world in general, here spoken of, will be during Messiah's Reign. The knowledge of the Lord will cover the whole earth as the waters cover the great deep. But there is in this Age a class being specially blessed--"Blessed are your eyes, for they see; and your ears, for they hear." Having this blessing now, we have the gracious opportunity of attaining joint-heirship with our Lord in glory, honor and immortality--the Divine nature.

GOD'S WILL IS BEST

"God's will is best; faith's vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God's will is best.

"We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain's crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

"God's will is best--oh! tired heart and weary;
Each footfall finds you nearer to your rest;

And God prints on your pathway, lone and dreary,
'God's will is best.'

"Why seek to know the secrets of the morrow;
Or what new dangers may your way infest?
'Tis Providence apportions joy or sorrow
To be your guest.

"God's will is best--seek not to do God's planning;
Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God's will is best.

"Enough, for mortal feet, the step before them;
Enough, for mortal hands, life's next behest;
Enough to know Immortal Love is o'er them;
God's will is best.

"God's will is best--your first dawn may be over;
Life's noon be past, its sun low in the West,
And night full nigh; but Heaven's morn will discover,
God's will is best."

===================

YOUR "GOOD HOPES" FOR 1914.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

--TO THE--

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify, and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously, to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of__________per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER or BIBLE STUDENTS' MONTHLY sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.,
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name)..

(Post Office)................. (State)......................

page 380

WATCH TOWER SUBSCRIPTIONS

ON "GOOD HOPES" ACCOUNT.

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full name and address, and write very plainly, please, mentioning the length of the subscriptions.

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. Date is given in lower left-hand corner.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

We have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 40,500; but, we think, it should be at least 50,000. We have been confidently expecting the above program to bring it to that figure. Let as many as appreciate it as a privilege join in this service.

CHOICE MOTTO CARDS--1913-1914

We have, as usual, very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared.

To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:

No. Mz.--Fifteen small cards, different texts, 50c. pk.

No. Mv.--Eight small and three larger-sized, 50c. pk.

No. Ma.--Fifteen small and six larger, $1.00 pk.

No. Mb.--Six small, six a little larger, and three medium-sized mottoes, $1.00 pk.

No. Mc.--Six small and six medium-sized mottoes, $1.00 pk.

No. Md.--Six small, six a little larger, and three large mottoes, $1.00 pk.

No. Me.--Four large mottoes, $1.00 pk.

Where a Class or several individuals choose to order together to one address we can save a little in the expressage, justifying the offer of five of the One Dollar packets and one of the Fifty-cent packets for Five Dollars, or more, at the same rate, assorted, as you please.

Make your selections carefully, write out your order plainly, stating exactly what is wanted, have money order or check accompany order and be sure to clearly indicate the address to which you desire shipment to be made.

DAILY HEAVENLY MANNA

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. Introduce it to your friends as a help toward godly living.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed	$0.35
Dark blue cloth, silver embossed, German	.35
Leatherette, gold edges	.50
" blue edges, Swedish	.35
" gold edges, "	.65
Genuine Morocco, gold edges	1.10

MISCELLANEOUS

Hymns of Dawn, with music (cloth)	$0.35
Hymns of Dawn, without music (flexible)	.06
Poems of Dawn (leather) 50c; cloth	.25
Memorizing Text-Cards (100 in pkg.--two assortments, Nos. 1 and 2), per pkg	.25
Scriptural Post Cards (assorted) per doz., 15c; per 100	1.00
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft. $1.00; 8 ft	1.50
Chronology of the Bible, 8 ft	1.50
Tabernacle of the Wilderness, 8 ft	1.50
BINDERS for THE WATCH TOWER:	
Spring Back (holds 1 yr.)	.50
String Back (holds 2 yrs.)	.50

CROSS & CROWN PINS (Gold, with red enamel Cross):	
1/2" and 5/8" (ladies' or gents' style) each	$1 and $1.15
5/8" celluloid, per doz. 25c.; each	.03
Missionary Envelopes, per hundred, 25c.; per M	2.00
Vow Bookmarks (paper) 25c. per 100; (silk) each	.05
Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return, Jewish Hopes); also Berean Question Booklets on each Vol. of SCRIPTURE STUDIES; each 5c.; per doz	.50
Report on Foreign Missions, each	.05
THE BIBLE STUDENTS' MONTHLY, per year	.12
Tracts in all languages	FREE

====================

R5370 : page 381

"BLESSED ARE THE MEEK"

"The meek will He guide in judgment; and the meek will He teach His way."--Psalm 25:9.

EVEN a perfect man would need Divine guidance in respect to his judgment of matters, in respect to his decisions, in respect to his course, in respect to his ways. And if a perfect man would need Divine guidance and oversight, in order to make no mistake from his limited degree of knowledge, because of not knowing fully the Father's will respecting Him, much more would an imperfect man need this! The good and the bad, the wise and the foolish--all classes of mankind--need such instruction. But there is only one class now in the proper attitude of mind to receive it, and that class is Scripturally called the meek.

We cannot say that the meek are those who feel themselves inferior and that there are superiors to be looked up to, necessarily. Adam in that event could not have been meek; Jesus could not have been meek; the Heavenly Father could not be meek. While it is not Scripturally stated that the Heavenly Father is meek, yet Jesus was meek, and He was the express image of the Father's person in the flesh. Hence we would assume that the Heavenly Father possesses meekness, in distinction from haughtiness.

GOD RESISTS THE PROUD

Our Lord said, "I am meek and lowly of heart." Our Lord was meek in that He was teachable. He realized that even in His perfection there were things to be learned; and He learned obedience through the things which He suffered. It was because He had this quality of meekness or teachableness that the offer was made to Him to be our Savior. Without this He never would have been our Redeemer, we may assume. Without this quality He would have been self-assertive and proud, not ready to do the Father's will. And as with the Master, so with the Church.

Even small talents that are rightly directed are more valuable than larger talents that are misdirected. The pathway of life shows much large talent misdirected for lack of proper knowledge and guidance. And this lack of guidance, we may assume, has resulted from the lack of the spirit of teachableness--the lack of desire to know the best way, the Father's way. We can see that even a heathen man, if he were meek, would have much more opportunity to learn about the Lord's will than would one who thinks that he is above instruction. Whoever knows it all to begin with, is not apt to be in a condition to receive any instruction.

The Lord declares that He resists the proud. Even if they become His children they would be kept at a distance. If the proud were permitted to come nearer to the Lord, it would make them more proud; whereas, if they are kept at a distance, they may become meek and teachable and humble. We see then that all need instruction. But the only ones who are in a position to receive it are those who recognize their need and who are in the attitude to avail themselves of the Lord's offer of guidance of their judgment, of their way, of their course in life. Such as avail themselves of the privilege get a proper estimate of everything--of the things of the life present, and also of the things of the life to come.

These are the ones whom the Lord is pleased to instruct and guide in the knowledge of His Son, and into all His blessings. If they continue to be meek, He is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit it under the terms of the primary and original Covenant. These will be the Seed of Abraham. From these the blessing will go to all mankind who will be obedient during the Millennial Reign. After the final test at the end of the Millennial Age, the whole world will be teachable. They will have learned the great lesson that God is the Fountain of all Wisdom; and they will have profited by this instruction.

====================

R5368 : page 381

LOVING RULES AND PARLIAMENTARY RULES

THE dear friends of the I.B.S.A. properly feel a responsibility in respect to their voting for Class Elders and Deacons and for everything that they do especially in the name of the Lord. We have already suggested that it would be unwise, perhaps unkind, to enforce parliamentary rules in respect to Church meetings, when perhaps only a few are really acquainted with such rules. The rules are, of course, good, wise and generally profitable. The spirit of parliamentary rules should apply everywhere; for they are built on the Golden Rule basis of protecting the interests of all and getting through with the business with the least friction and delay.

With the Lord's people, however, love is always to have the first place. While love is always in accord with the Golden Rule, it is always at liberty to do more than even-handed justice. So all of the Lord's brethren should be quite willing to deny themselves a little preference in the interest of another where no principle would be involved.

R5369 : page 381

Love, joy, peace, should prevail in every Class. Everything tending toward these and in fullest harmony with loyalty toward God and His Word should be cherished.

Several recent letters make further inquiry respecting Church elections, methods of nominating, etc., and inquire whether or not it would be improper to follow a little different method of nominating than that suggested in STUDIES IN THE SCRIPTURES, Vol. VI. We answer that in all such matters the will of the Class is the law. The Lord left the matter in the hands of the Church; and each little section, or part, of the Church has fullest authority to follow the Divine arrangement, according to its judgment.

In certain cases we believe it a very good plan to nominate Elders and Deacons by ballot, first deciding how many are desired for the term. Suppose that two Elders and five Deacons were considered a proper supply for the Class. Then, in balloting, each consecrated person should consider the Lord's will in respect to the nomination he would make. He may write the names of two nominees for Elder and five nominees for Deacon. Or, unless there were objection to it, he may give his two votes for one Elder and his five votes for one Deacon, or divide those votes in any way that he may choose. In this way, minorities in the Class would have an opportunity of being represented among the Elders.

When the balloting is finished and the account made up, the two Elders who have received the largest number of nominating ballots should be considered the choice of the Class; and similarly the five Deacons. Then it would be in order to have a vote. It is usually both pleasant and appropriate to make elections of those receiving

R5369 : page 382

the highest number of ballots unanimous by a vote with the outstretched hand.

Do not forget that the object always sought after is not how you can accomplish your will, but how you can give to every brother and sister the fullest opportunity for representation and have the same for yourself, especially with a view to doing the Lord's will. No matter how the results are reached, if they express satisfactorily the judgment of the majority, or all or nearly all of the Class, the matter is thoroughly legal, and in harmony with the principles laid down in the Bible.

"Let brotherly love continue." Let us seek to lay down our lives for the brethren. We cannot serve the Lord directly, but can serve Him indirectly, by serving the brethren and by manifesting our patience and sympathy and love for them.

====================

R5371 : page 382

THE HOPE OF THE GOSPEL AGE

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."--Romans 2:7.

THE call of this Gospel Age is a call to glory, honor and immortality. As the Apostle Peter says, God has "given unto us [the Church] exceeding great and precious promises, that by these ye might become partakers of the Divine nature." (2 Peter 1:4.) St. Paul says that we were called in the "One Hope of our Calling"--this is the Hope that is set before us. Shall we all get this great reward? No. Some will draw back. "But we are not of them who draw back unto perdition; but of them that believe [and go on] to the saving of our souls [our lives]." (Heb. 10:39.) Those who draw back go into the Second Death. For them there is nothing reserved but everlasting destruction. They will perish as brute beasts.--2 Peter 2:12.

We have been redeemed from Sheol, the grave, the tomb. God will later deliver also all mankind, and give them an opportunity to come to a knowledge of the Truth. Only a comparatively small portion have as yet been made partakers of the Holy Spirit. Only the spirit-begotten ones are able to see these things now offered; therefore, "Blessed are your eyes, for they see; and your ears, for they hear." This is the only class with which God is dealing at the present time--those who have been begotten of the Holy Spirit.

BOTH OVERCOMERS AND "MORE THAN CONQUERORS"

But there is a difference between these that have been begotten of the Holy Spirit. Every man's work shall be tested "as by fire." The Apostle tells us that some will build with gold, silver and precious stones of the Divine promises. He declares that others will build with wood, hay and stubble, and that this latter class will suffer loss, but will themselves be saved, "yet so as by fire." (1 Cor. 3:12-15.) Eventually only those of the Wise Virgin class, who have copied the Lord's character, will be counted as "more than conquerors." The "more than conquerors" are those who go into this self-sacrifice voluntarily, as did our Savior. Others will not be counted as "more than conquerors." "To him that overcometh will I give power over the nations." These are more than merely overcomers--these that become the Royal Priesthood. These are the ones who will inherit immortality, who will receive the highest blessing.

We see two classes brought to our attention in Revelation 7:4,9. In the first class are twelve thousand from each of the twelve tribes of Israel--one hundred and forty-four thousand in all. These are they "who follow the Lamb whithersoever He goeth." These are the ones who will stand with the Lamb on Mt. Zion, and who will sit with Him in His Throne. As many from the different tribes of Israel as were worthy at the First Advent were received and given the begetting of the Holy Spirit at Pentecost. But the full number were not found in Natural Israel. "Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded."--Rom. 11:7.

During this Gospel Age God has been completing the Elect, filling up the number lacking to complete the one hundred and forty-four thousand, and apportioning, to each of those that come in, one of the places that were vacant.

The Apostle says, "I would not have you to be ignorant, brethren, concerning this mystery, lest ye should be wise in your own conceits: that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," my people. (Rom. 11:25,26.) The Deliverer is Christ the Head and the Church His Body. And this Deliverer will be the One who will bless all who become Israelites.

The picture in Revelation 7:9 shows us the Great Company. And we read that John saw a great company, out of all nations and kindreds and peoples and tongues--not an elect number, not a fixed number, but one which no man could compute, being a number which no man knoweth. In the treatment that they must undergo, it is shown that these must wash their robes in the blood of the Lamb, and they will stand before the Throne, instead of sitting in the Throne. They will have everlasting life, but not immortality. Only the Little Flock, the Bride class, will have immortality. The Bride class will be counted worthy to escape the trouble coming on the world. They will keep their garments unspotted from the world. If there comes a spot or wrinkle, they go immediately to the Throne of Heavenly Grace, and find mercy and help and cleansing in time of need.

TWO CLASSES IN THE CHURCH

Thus we see that there will be two classes--the Little Flock and the Great Company. All of these were typified in the first-borns of Israel, who were spared, or passed over, in the night when Israel left Egypt. So all these will be of the Church of the First-borns. But a part of these will attain the Divine nature as the Bride of Christ, and a part will attain everlasting life, similar to the everlasting life that the angels possess.

Only the Father originally had immortality. The First-begotten of the Father was the Logos. He was the Beginning of the Creation of God, the First-born of every creature, by whom all things were made that were

made. St. John tells us that "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. All things were made by Him; and without Him was not anything made that was made." Hence we understand that angels, principalities and powers, cherubim and seraphim, as well as man, were all the direct creation of this Logos, though not by His own power.

All things are of the Father, and all things are by the Son, and we by Him. First, Jehovah Himself is of the Divine nature; secondly, our Lord Jesus; and thirdly, the Church, the Lamb's Wife, will be of the Divine nature. The Great Company will be on the spirit plane, because begotten of the Spirit.

page 1

VOL. XXXV JANUARY 1 No. 1
A. D. 1914--A. M. 6042

CONTENTS

Views From The Watch Tower........................ 3
The Days Are at Hand.............................. 4
  Time Features Unpopular....................... 4
  "Rest in the Lord"............................ 4
  Unrest on Every Side.......................... 5
  A Famine--But Not for Bread................... 5
  "Our Deliverance Draweth Nigh"................ 5
The Great Privilege of True Service............... 6
  Selfishness Unfits for the Kingdom............ 6
  Our Responsibility as Stewards................ 7
  The Humble to Be Exalted...................... 8
  The Millennial Reign a Service................ 8
Who May Pray and for What?........................ 8
  "Seek, Knock, Ask--And Receive"............... 9
Prince of Darkness Vs. Prince of Light............ 10
Names Written in the Lamb's Book of Life.......... 11
  Two Books of Life............................. 11
  Introduction to the Father.................... 12
Thanksgiving With Prayer and Supplication......... 12
  Some Interesting Letters...................... 14
Berean Questions in Scripture Studies............. 15

page 2

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.

SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

THE MEMORIAL SUPPER--1914

Friday evening, April 10th, after 6 o'clock, will be the proper date for the celebration of the Memorial Supper, according to the lunar or Jewish reckoning--Nisan, 14th, twenty-four hours in advance of the Jewish Passover--Nisan, 15th.

HOW YOU CAN ASSIST US

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their other correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper entire be sure to mark the interesting items.

When sending remittances to the Society, please remember to make them payable in all cases to the Watch Tower Bible and Tract Society.

==========

BETHEL HYMNS FOR FEBRUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the Manna text is considered. Hymns for February follow: (1) 14; (2) 208; (3) 46; (4) 147; (5) 311; (6) 43; (7) Vow; (8) 145; (9) 12; (10) 259; (11) 65; (12) 78; (13) 221; (14) 105; (15) 34; (16) 240; (17) 307; (18) 313; (19) 87; (20) 303; (21) 113; (22) 130; (23) 152; (24) 286; (25) 176; (26) 300; (27) 191; (28) 224.

====================

R5373 : page 3

VIEWS FROM THE WATCH TOWER

FROM every point of view the Year 1914 seems big with possibilities. The headlines of all the newspapers of the world tell that our Master's prediction of nearly nineteen centuries ago is being fulfilled--"Men's hearts are failing them for fear and for looking after those things which are coming on the earth" in the present social order of affairs. Evidences multiply on every hand that the teachings of the Colleges for the past thirty years along the lines of human Evolution and destructive Higher Criticism of the Bible are bearing their fruitage. What only the educated and the wealthy a few years ago knew respecting these matters, people of all classes now know. Doubts about the inspiration of the Bible have led people to guess for themselves and to realize that all who reject the Bible are merely guessing at the future.

This matter affects the industrial classes as it does not affect the wealthy and the learned. The industrial classes, with little financial backing, do not feel satisfied with their own or other men's guesses respecting a future life. The next logical process of their minds is to inquire how we may know that there is a God, and in general to doubt everything. The next step in order is a determination to make the most of the present life, in view of their uncertainty about the future one. Under such conditions, can we wonder that Socialism in its various forms and phases is growing--that a general spirit of doubt and discontent is increasing?

So long as employment continues at profitable wages, the majority of these people are too cautious to desire a wreck of the social system, through whose operation they have a comfortable living and by whose destruction their comforts might be diminished. The world, therefore, must face the fact that, if dire necessity comes, as it has done in the past, the common people, the artisans of the world, will meet the situation differently from what their fathers did. Faith in God and in the Bible shaken--gone with most of them--we may be assured that a stoppage of the wheels of industry would speedily bring a terrible Time of Trouble to the civilized world. And these very conditions are threatened at the present time. It is on this account that many of the rich and influential are trembling as they face the near future.

The man or the woman possessed of a hope beyond the grave has in the storms of life an anchorage for the soul which others do not have. Should the time come, soon or later, when the social fabric will be stretched to the breaking point, when banks suspend payment of money to their depositors, when factories and mills are closed, when people are hungry, we may be sure that a roar and an explosion will not be long deferred. This awful condition is just what the Bible portrays. So far as our judgment goes, the Year 1914 is the last one of what the Bible terms "Gentile Times"--the period in which God has allowed the nations of the earth to do their best to rule the world. The end of their "Times" marks the date for the beginning of Messiah's Kingdom, which the Bible declares is to be ushered in with a great Time of Trouble, just such as we see impending.

As already pointed out, we are by no means confident that this year, 1914, will witness as radical and swift changes of Dispensation as we have expected. It is beyond the power of our imagination to picture an accomplishment in one year of all that the Scriptures seem to imply should be expected before the Reign of Peace is ushered in.

Letters from all over the world assure us that the sentiment of THE WATCH TOWER readers is in full accord with that of the Editor in a resolution that, whatever may occur or may not occur during these years, our faith in the great Divine Plan of the Ages and in the Harvest shall not be one bit shaken. We know in whom we have believed. We consecrated our lives to His service--even unto death, whether that death shall come within this year or at another time.

The signs of the times clearly indicate the near approach of the very trouble for which we have for forty years been looking. The signs of the Son of Man in the wonderful inventions and progress of the world are manifest to us. We believe that the Parousia of our Redeemer took place thirty-nine years ago and that He is the potent Factor in all the affairs of His Church and the Supervisor now of the conditions which will shortly lead up to the establishment of His own Kingdom and the binding of Satan, the Prince of Darkness.

We believe that the Year 1914 gives evidence of greater possibilities of service for the Truth than has any previous year of the Harvest. Moreover, all those who have tasted of the good Word of God and who are rejoicing in the light of Present Truth seem to be actuated by zeal for God and for His Cause and for His people, both in Babylon and out of Babylon, more than ever before. Besides, the number of these fully consecrated ones increases every day. Also the conditions are

R5373 : page 4

favorable to the opening of the eyes of understanding and the unstopping of the deaf ears of our dear brethren of various denominations.

Let us be more than ever on the alert, therefore, to be used and useful in the service of our King. Let us remember that the moments and the hours are important, that no matter how many cares of life we may have, we can always find some time for the service of the Truth, not only in our own hearts and homes, but also in doing good to all men as we have opportunity, especially to the Household of Faith.

While watching for the consummation, while realizing that it will bring the Time of Trouble, while seeking to be as fully prepared as possible for whatever share we may have in that Trouble, let us not unduly emphasize this feature of the Divine Plan in presenting matters to our Christian friends of the world. Let us more and more cultivate a sobriety of mind, a loving tenderness of disposition, which will seek to tell only so much as may be necessary to be known. Let us emphasize the goodness of God and the great blessing that is in store for mankind and the nearness of this blessing and the grand results to be obtained. Let us tell that the fulfilment of our Lord's prayer, "Thy Kingdom come," is close at hand!

===================

R5374 : page 4

"THE DAYS ARE AT HAND"

"For the vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry."--Habakkuk 2:3.

GOD'S PLAN OF THE AGES is the vision seen by the Prophet Habakkuk, who was told to write it and to "make it plain upon tables, that every one may read it fluently" (Leeser's translation); that in the end the vision should "speak and not lie;" though it would seem to tarry, yet it would not tarry. It would seem to all that the great Plan of God was long delayed. The groaning creation would think the Heavenly Father was very slack. Many would be inclined to lose their faith in respect to the Seed of Abraham, and to think that God had forgotten the promise which He had made to Abraham. We know that disappointments have come to God's people along this line. The Jews were disappointed in their expectations. Christians in this Laodicean period were disappointed at first, not clearly understanding what to expect.

During the early persecutions of the Church, it was believed that those who suffered would soon enter into glory. They thought the Kingdom was near. Some of the disappointed ones continued to wait and hope and pray. Others organized the great Papal System, and declared that the Church should have her glory now, that the Kingdom of Messiah was here, and that the representatives of Messiah should sit upon a throne and personate Messiah and bring the kingdoms of the world into subjection. They were evidently led to this by Messiah's not coming at the time expected, and they thought that they must bring about a fulfilment of the Scriptures which foretold His Coming and Reign.

TIME FEATURES UNPOPULAR

This has brought serious disaster in many respects; it has made all Christendom "drunk." (Rev. 17:2.) Many, even today, are in bewilderment. Some, getting out of that darkness, have stumbled into other errors. The majority have lost all faith in prophecy. God foreknew all these things and foretold them, and they will not interfere with the Divine Program. Just as the wrong impression that our Lord was born in Nazareth was a reflection upon Him, so that many would not accept Him as the long promised Messiah, so these have said, Can any good thing come out of the prophecies, or anything relating to the Second Coming of Messiah? These people who proclaim His Second Advent are laboring under a hallucination! Are not the things written in the prophecies merely fanciful dreams of men--of the rebuilding of Zion and the restitution of Jerusalem?

Thus they scoff. They are inclined to feel an opposition to everything in the Scriptures regarding the return of our Lord to accomplish His foretold work. The Lord tells us that although the vision may seem to tarry, yet we are to exercise faith, because in the end it will speak; it will make itself heard, and will not lie. It will then be seen to be the Truth. The Divine Plan of the Ages is to be made plain upon tables. It will be made so very plain to us that he who runs may read. He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who runs may read, if his heart be teachable and pure.

"REST IN THE LORD"

This vision is to be made clear at the appointed time. We may not read the time features with the same absolute certainty as doctrinal features; for time is not so definitely stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight. We are, however, not faithless and unbelieving, but faithful and waiting. If later it should be demonstrated that the Church is not glorified by October, 1914, we shall try to feel content with whatever the Lord's will may be. We believe that very many who are running the race for the prize will be able to thank God for the chronology, even if it should prove not accurate to the year, or even out of the way several years. We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the Morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing.

If 1915 should go by without the passage of the Church, without the Time of Trouble, etc., it would seem to some to be a great calamity. It would not be so with ourself. We shall be as glad as any one if we shall all experience our change from earthly to spirit conditions before 1915, and THIS IS OUR EXPECTATION; but if this should not be the Lord's will, then it would not be our will. If in the Lord's providence the time should come twenty-five years later, then that would be our will. This would not change the fact that the Son of God was sent by the Father, and that the Son is the Redeemer of our race; that He died for our sins; that He is selecting the Church for His Bride; and that the next thing now in order is the establishment of the glorious Kingdom at the hands of this great Mediator, who during His Mediatorial Reign will bless all the families of the earth. These facts remain the same. The difference would be merely that of a few years in the time of the establishment of the Kingdom.

If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal Church were not yet

R5374 : page 5

federated, etc., we would say that evidently we have been out somewhere in our reckoning. In that event we would look over the prophecies further, to see if we could find an error. And then we would think, Have we been expecting the wrong thing at the right time? The Lord's will might permit this. Our expectation as a Church is that our change is near. Nothing of Restitution blessings can come to the world until after the Church has been glorified.

Another thing to be considered, should our hopes not be so soon realized as we expect, would be as to whether we were surely of the elect class. But we are not worrying ourself at all. "Sufficient unto the day is the evil thereof." There are no people in the world so blessed as those who have the Truth and are serving the Truth. There is plenty of work to do.

UNREST ON EVERY SIDE

The remainder of mankind are dissatisfied--not only the nominal Church, the professedly godly, but all others also. They are disappointed in all they undertake to do. There is failure on every hand. Not long since we were speaking to a business man, and our conversation turned to religious matters. He is a very fine man; whether a Christian or not we do not know. We find that there are a great many pleasant and very honorable people who are not Christians at all. This man, speaking of the Churches, said, "It is a sad thing--the condition of the Churches. I am particularly interested in the Methodist denomination. Some time ago our Church had a fortunate sale of their property, and they purchased a new site and built a fine church. And they think now that if there are sixty who attend service there it is a good congregation. And it is the same elsewhere. People are all going pleasure-mad. Every one wants to go on some pleasure excursion--to the beach, or what not. No one seems to care for religion now." This man voiced the general spirit of disappointment. But a better Day is near.

In San Francisco, a year or more ago, at a Sunday School Convention, one speaker gave quite a long address on getting the children into the Church. He said that the whole Church institution was likely to be foundered. He said that every member brought into any of the Churches had cost six hundred and fifty dollars. Then he proceeded to tell how many workers were employed, and yet they were bringing only these comparatively few into the Church.

And we know that the great majority of those who are brought in would not think of calling themselves saints, or of professing consecration at all. This gentleman seemed to think that there is not much in the Gospel for a mature mind. He said that the way to do was to train a child up for the church, and then he could not get away from it. Yet the statistics show that out of the thousands in Sunday Schools only a very small number ever go into the church.

SORROW AT MAGNITUDE OF OUR WORK

Some say they are sorry that our sermons are being printed in the newspapers all over this country, Great Britain, etc.; and that our seats are free, and that no collections are taken. One minister said, "By and by people will think it is a crime to take up a collection, and then where shall we be? Pastor Russell is bringing us all into disrepute." Another thing they say is, "When those doctrines are preached, they influence the best ones that we have."

So we have every reason to feel that it is wonderful, very wonderful, that when we are comparatively so few, and with so comparatively small an amount of money used, we have so great privileges and opportunities in the Lord's service. In EVERYBODY'S PAPER was given, more than two years ago, the report of the American Tract Society, and next to it was given the report of the Watch Tower Bible and Tract Society. The former showed "excess of assets over liabilities, $851,092.53." The latter showed no assets in excess of liabilities. The reports show that the one without excess of assets is putting out vastly more literature than the other. We think this goes to show that we have miracles in our day.

R5375 : page 5

A FAMINE--BUT NOT FOR BREAD

When we were in Boston some time ago, an Editor of a Boston religious journal said to us on the Monday following our discourse, "I was at your meeting yesterday;

I saw that immense congregation. I looked it all over and said to myself, What is it that brings these people here? I remembered that there were seaside attractions, parks--everything to induce people to stay away. Yet on that warm summer afternoon there were four thousand present at the meeting, and two thousand turned away. We have many ministers in Boston, good choirs, and everything to attract; but these ministers at this time of the year have only forty or fifty at their services. How is it that so many came out to your meeting, and sat there for two hours?"

We replied that it seems to us that we are seeing the fulfilment of the prophecy: "There shall be a famine in the land, not a famine for bread nor a thirst for water, but for hearing the Word of the Lord." (Amos 8:11,12.) We further remarked that the people have been feeding on very unsatisfactory nourishment, and that they are not satisfied with the chaff they have been receiving, and that they do not go to the churches for the reason that they do not believe in the eternal torment doctrine--the preachers do not believe it, and nobody believes it, except a comparatively small number, and that number is constantly diminishing.

We reminded him that these people, instead of hearing of eternal torment, now have offered them suggestions from the colleges to the effect that their forefathers were monkeys; that there are large interrogation points in the minds of the people; that they are hungry to know the Truth. We told him that we believe this accounts for the large number present to hear us, that they were hearing something more rational, something more Biblical, than they had heard before. So we have everything for which to be thankful.

"OUR DELIVERANCE DRAWETH NIGH"

So far as we have been able to see up to the present time, the failure of a full development of matters in 1915, or before, would imply that all the chronological arrangements, as we have them, are wrong--our view of the Harvest and all. And we have no reason to believe that these are wrong. We remember that we are not infallible, and that our judgment is not infallible; but the wonderful inventions of today, and the light that is dawning in every direction, as well as the universal unrest, seem in corroboration of the chronology--that we are in the dawning of the New Age. But just how far along we are we do not positively know. We are waiting for the Sun of Righteousness to appear.

The fact that the Vision is now speaking, and is made plain upon tables, is very convincing. We believe truly that "the days are at hand, and the effect [matter or thing (as spoken)] of every vision."--Ezek. 12:21-23.

===================

THE GREAT PRIVILEGE OF TRUE SERVICE

"The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many."--Matthew 20:28.

THE word minister has the same import as the word serve. The Master tells us that the purpose of His coming into the world was not a selfish one. He had been quite content with the glory and honor which He had with the Father before the world was. (John 17:5.) While it is true that the Savior is now exalted to a position very much higher than His previous one, yet He assures us that it was not with the spirit, the desire, for exaltation that He came into the world. On the contrary, He wished to serve. He said, "I delight to do Thy will, O My God! Thy Law is written in My heart."--Psalm 40:8.

In obedience to this Divine will, our Lord left the glory which He had with the Father, came down to earth and gave Himself up to death, even the death of the cross. On the night of His betrayal and arrest He said, "The cup which My Father hath poured for Me, shall I not drink it?" He was obedient even unto the end.

Before coming into the world, our Lord had perceived that mankind was in need of a Savior, and no doubt this had to do with His gladly accepting the Divine arrangement. He saw something of the Father's purpose in regard to fallen humanity. And when, during His earthly life, He saw these poor creatures in sin, degradation and weakness, He did not try to make them slaves. He did not try to use His power, His intelligence, selfishly for His own comfort; but He laid down His life unselfishly. He set Himself to work out the Plan which the Father had arranged.

Our Lord came not to be ministered unto. He did not come into the world to have servants and to get all that He could in return for the expenditure of a small amount of His own energy. He came not from any selfish motive whatever, but to serve others--to do good. As He Himself testified, "Greater love hath no man than this, that a man lay down his life for his friends." This He did in harmony with the Father's Plan.

We do not understand, however, that our Lord refused to have any one serve Him. He accepted service from others. The thought of our text is that He came to render a service; not that He might be served; and in order that He might carry out His purpose it was necessary for Him to become a servant. Had there been no need for that service, we cannot think that the Lord would have humbled Himself and taken the bondman's form, or have undergone the severe trials of His earthly existence. But He came to render a service that was necessary to the well-being, happiness, yea, the very life of the entire human family.

Through Adam's disobedience sin had entered into the world. God's Law pronounced the penalty of death for that sin. Thus the whole race of mankind was perishing; and if they were ever to be rescued, so that they would not perish like brute beasts, they must be redeemed. According to the Divine Law, there must be a Ransom-price for the first perfect man, who had sinned. The Only Begotten was willing to meet this necessity. He rejoiced to do this work, to be the servant, the minister of God for this purpose, because of the need of the service, because it would bring blessing to others.

This is the spirit that should actuate every one of us. We should desire to incorporate into our character this principle of service. We should not serve merely because we like to work, like to be busy, but because we perceive there is a work necessary, and we are glad to lay down our lives in this blessed service.

THE ATTITUDE OF TRUE CONSECRATION

There are some who think it necessary to wash the feet of others. But since there is no real good to be accomplished by such a ceremony--nothing desirable--there is no reason why it should be performed. We cannot think that Jesus would have washed His disciples' feet unless they had needed washing. But if at any time we can thus render a real service, any of us should be glad of the opportunity to serve a fellow-member of the Body of Christ--by washing his feet, or in any manner. The thought is to appreciate the privilege of real service, rather than the opportunity of doing something merely because it is menial. Jesus did what He did because it was helpful service, and was the Father's will. He wished also to teach His disciples that they should not be above doing the humblest service for each other as brethren. In addition, Jesus' words on this occasion seemed to emphasize the thought of the need of daily cleansing of the Lord's disciples from earth-defilement. See John 13:6-10.

The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing His disciples. In nothing did He seek to serve Himself. Therefore the record is, "He went about doing good." We should make application of this principle to ourselves; for "as He was, so are we, in this world." The attitude of true consecration is that we walk in Jesus' steps, and that we seek to know the Father's will in order to do it. This implies that we be Bible students, like the Bereans of old, who "searched the Scriptures daily."

If we have the Master's spirit, we shall be desirous of "doing good unto all men as we have opportunity, especially unto them who are of the Household of Faith." (Galatians 6:10.) And this is the advice of St. Paul, who urged that we be followers of himself, even as he followed Christ. The lives of Jesus and the Apostles stand out very distinctly on the pages of history as notable for their unselfish service of others.

Many have lorded it over God's heritage. The context shows that our Lord had this class in mind. He declares that the rulers of the Gentiles exercised authority over their people; and that this was at the expense of the ruled, and was very rarely accompanied by a desire to serve the people.

SELFISHNESS UNFITS FOR THE KINGDOM

We see how our Master came to use the words of our text. The disciples were afflicted with a common ailment --love of honor of men and also love of honor of the Lord. Two of them had made an earnest request to have a place of special honor in His Kingdom. Their request aroused a spirit of indignation among the other ten, and a controversy resulted. They had the thought fixed in their minds that Jesus had promised them a share in the Kingdom. (Matthew 19:27-29.) If it had been wrong for them to have this promise in mind, it would have been wrong for the Lord to give them the promise. But they failed to see that the Father would give that place to none who would not manifest fullest loyalty to Him and to His Word.

The disciples had at that time a certain amount of false dignity, or pride, that would have made them unfit for a place in the Throne. Hence the Lord reminded them that the conditions upon which a seat in the Throne would be given to any one were that such a one should

R5376 : page 7

manifest so great loyalty to the principles of God's Government, and so great humility of spirit, that he would be glad to render service to any one in need. And He set Himself forth as an Example.

We paraphrase our Lord's words: Do you think that I left Heaven and came down to earth that people might serve Me? No. The conditions to which I have come are very inferior to those which I left. But the Father gave Me the privilege of service in this matter, and I am glad to have this service, because it is the Divine will. I have come to minister, to serve, to give My life as a Ransom-price for all.

This thought, then, He set before them--that they should rejoice in the privilege of service--rejoice in having the privilege of doing something really helpful to others, especially the brethren in the Body of Christ. As we apply this principle broadly, we see how it is exemplified in the world, in the affairs of every day life. The whole human family are servants. One man serves as a jeweler; another as a manufacturer of woolen goods. He serves by buying wool, converting it into cloth and into garments. Another serves as a grocer and supplies food. Some are chiropodists; some, barbers; some, tailors; some, physicians; etc. In every case it is a service to others.

Bringing the matter still lower, we see that the principle extends even to service of the dumb brutes. A horse cannot curry himself; and even a hog needs to be served--needs a trough, a bed, and food. We in turn are served by the brute creation. Whoever separates himself from this arrangement of service is getting away from his own good, and violating a Law of the Universe. Whoever gets to the place where he does no service, but has others to serve him, is to be pitied. He will be unhappy, be he ever so wealthy. Whoever would take this attitude would be arrogant and selfish, and his life would be devoid of beauty or of worth.

SERVICE A DELIGHT TO THE CHRISTIAN

The true Christian enters into the spirit of service, as did his Master, and delights to do a good turn to any one as he has opportunity. If there are those who are helpless, who are sick, these are calls upon his services as he has ability and is able to lend a helping hand. We are to serve all men "as we have opportunity, especially those who are of the Household of Faith."

Where shall we draw the line? The answer is that we must use moderation. We find ourselves every day passing by services that others have needed, but that we have not been able to perform. How then shall we regulate the matter, since we cannot do all that we would? Our own family should be our first charge, or responsibility. He who neglects his own is worse than an unbeliever. Charity begins at home. If we have responsibilities there, we could not give so much comfort, so much time, so much money, to others as we would to those of our own family.

LAZINESS NOT TO BE ENCOURAGED

Those who have money have a talent that they can use in doing good. They will not find very much opportunity so far as the world is concerned. Even if we had millions of dollars, the spirit of a sound mind should govern us in its expenditure. To give money to encourage anybody in wastefulness, slothfulness and idleness would be to misuse it, and not to do good. God Himself declared, "In the sweat of thy face shalt thou eat bread." The happiest people are those who are employed; the most unhappy are those who have nothing to do, those who have no ambition.

We cannot do even for our own families all that we would wish to do; for in the case of our own there is often a lack of appreciation. Some of our relatives would never have enough. We could never do sufficient for them. We should exercise the spirit of a sound mind, then, in deciding what to do. Let us ever remember that when we have entered the service of the Lord we are given a new commission, a special work to do in the world.

What kind of service are we then given? It is the service of ambassador of the Lord. We are to preach the Truth wherever there is an ear to hear and an eye to discern. Those who have not the hearing ear and the seeing eye might rend us, as the Master foretold. (Matthew 7:6.) We are therefore to use the spirit of a sound mind in discriminating between those who are good subjects for the Truth, and those who are not.

We say to the Master, Lord, we will give all of our time to Thee and to Thy Truth. Then He replies, But you are not to go ragged or naked, in order that you may preach the Gospel. It is proper that you provide the things needful. But do not think to get a certain amount of money laid up for yourself first, and then afterwards go and proclaim the Kingdom.

We may ask, Does this excuse us, Lord, from doing anything for our fellowmen and for our own families? He answers that we should not neglect our own families, but should care for them according to their necessities. We are, however, to guide our affairs with economy. If our family fail to do their part, and will not put forth any effort when of sufficient age and able to earn a livelihood for themselves, then we are to do nothing for them; for having their own strength, they do not need our assistance. We are to do for them only the things that are needful. We believe this is the mind of the Lord.

OUR RESPONSIBILITY AS STEWARDS

While we are to do good to all men, yet our special service is to be rendered in the Lord's work, the work of the Father--in dispensing the Truth. But while we are so doing, we may be able to speak a kind word to those with whom we come in contact. If we have money we may help in that way. But we should remember that we do not own even a penny of what we possess, or a moment of our time. All belongs to the Lord and should be spent along the lines of spiritual things, except where there is real necessity along earthly lines. To be sure, the world will not esteem us so much as if we would do more along earthly lines; but we have not received our commission from the world.

We perceive that the spirit of the Lord Jesus has had great influence in the world. It has made a deep impression upon noble souls, and has led them to the establishment of Orphans' Homes, Hospitals for the blind, Homes for the incurable, etc.; and these institutions are provided for by the public. It is recognized today to be proper to provide for those unable to provide for themselves. Since the world has settled this matter from a business point of view, the Lord's people are excused from personal responsibility which they have as God's ambassadors. It is the proper thing to care for the sick and the maimed; but because the city and state have provided, individual responsibility is largely lifted.

There are wealthy people who say, I prefer to look after my sick friends myself, and send them to a high-priced institution. If any do so, this is their own business. They may also say, I prefer to live in a million dollar house. This, too, is their own business. They have a right to do so; and they may also have their automobiles and private yachts for pleasure, etc. But with the Christian it is different. All he possesses belongs to

the Lord. He therefore is in a different position from any others. He is not to be like the world. All that he does is for God--because of his relationship to Him as a son. "Now are we the sons of God."

THE HUMBLE TO BE EXALTED

In the words of our text, the Master was instructing His disciples that they should not desire to rule--that He desired as His followers those who had most of His spirit of humility and service. If any man were to exalt himself, they were to have correspondingly a lower esteem for him; for "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The Lord will send the experiences which will exalt or abase, and it is for us to show our appreciation where we see the right principles in operation. Whoever manifests most of the Spirit of Christ is to be highest in our esteem. Whoever has less of the Spirit of Christ is to be lower in our esteem. These characteristics are to be quietly observed by us.

The basis upon which the world operates is selfishness. This is the secret of war, rebellion, revolution, etc. --one party and another seeking selfishly to control riches, honor, power or authority. We are delighted, as Christians, to note the difference in the spirit which we are of. We are to remember that we are by nature "children of wrath even as others." We are not to suppose that we shall be changed instantly; but the mind will be changed, we shall grow more Christlike. And as New Creatures in Christ we are to keep a diligent watch lest the service we are so desirous of rendering to the Lord become vitiated more or less, after the fashion of the spirit of the world.

THE MILLENNIAL REIGN A SERVICE

Our Lord, when He takes His great power to reign, will not have the same motive as have the rulers of the present time--merely to assume power for His own glory and for vaunting Himself. He will, indeed, have great power and authority, but it will be in harmony with what the Heavenly Father has arranged. It will be a

R5377 : page 8

manifestation of glory and power, not to crush the world, but to bless and uplift it. This work will be accomplished from the standpoint of service, with a view to helping mankind to be the real rulers of the world; for the Messianic Kingdom will cease when the world shall be able to take care of itself.

We perceive that this is the way it was purposed from the first. The Heavenly Father made man the king of earth. God crowned man with glory and honor, and set him over the works of His hands. (Psalm 8:5,6; Hebrews 2:7.) It is not His purpose to keep mankind under the iron rod forever. The rod will be merely for temporary service, for man's true development, that the race may be brought back to the full blessing of their original privilege as kings of earth.

The Lord's Kingdom, we see, will be very different from any other ever instituted. Our service, as members of Christ's Body, will be the same as His. We shall share with Him in the uplifting of humanity. "God hath raised us up together, and made us sit together in Heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."--Ephesians 2:6,7.

===================

R5378 : page 8

WHO MAY PRAY AND FOR WHAT?

--FEBRUARY 1.--LUKE 11:1-13.--

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."--LUKE 11:9.

APPARENTLY Jesus usually prayed alone. We read that on some occasions He spent the entire night in prayer to God. How inconsistent that would have been if He Himself were the Father, who for a time was with men and outwardly appeared as the "Man Christ Jesus"! But how consistent is the thought of Jesus' prayer to the Father when taken in connection with His own declaration: "My Father is greater than I" (John 14:28); "I came not to do Mine own will, but the will of Him that sent Me" (John 6:38); "Of Mine own self I can do nothing; as I hear [of My Father], I judge."--John 5:30.

Instead of being the Father masquerading as a man, Jesus was the Logos, the Word, or Message of God, whom the Father had sanctified and sent into the world to be the world's Redeemer, and who by and by is to be its King, to deliver it from the power of Satan and sin, and to restore the willing and obedient to the Divine likeness, the Father's favor and everlasting life.--Isaiah 25:6-8; Romans 8:21.

Realizing the importance of His mission, Jesus kept properly in touch with the great Author of the Plan of Salvation, His Heavenly Father. His prayers were not mockeries; they were sincere. He worshiped the Father in spirit and in truth, as He declared all must do who would be acceptable to the Father.

R5379 : page 8

No doubt the disciples noted the Master's frequency in prayer, and the blessing which He seemed to receive therefrom. Instead of urging them to pray, Jesus by His example taught them to desire the privilege and blessing of prayer. In due time they requested instruction, saying, "Lord, teach us to pray!" It is well that we inquire who may pray, and for what things we may petition the great Creator, else we might be praying without authority, or praying amiss, as St. James declares some do.

There is a difference between worship--adoration, homage--and prayer. Any one may offer homage to the Lord, bow the knee or express thanks and appreciation. But as for making requests of God, prayers, this privilege is distinctly limited. The Jews were privileged to offer prayer, because they as a nation were in typical relationship with God under the Law Covenant, as a "House of Servants." But the Gentiles had no privilege of approaching God in prayer until after the Jewish favor had ended--three and a half years after the crucifixion of Jesus.

The first Gentile whose prayers were received, according to the Bible, was Cornelius. And even his prayers were not acceptable until he had been instructed respecting Christ and His redemption work and had become a follower of Jesus. Then his prayers and his consecration were acceptable to the Father, and he was received into the family of God as a son. Then as a son he had the right or privilege of prayer.--Acts 10:25-48.

So today while any one may offer worship and reverence to God, none is privileged to pray unless he has become a consecrated disciple of Jesus, except it be the immature children of such consecrated persons. All over the world today's lesson will be misinterpreted. Jesus' words, "Our Father," will be misinterpreted to signify the "Fatherhood of God and the brotherhood of man." The context will be ignored. The fact that these were consecrated disciples, and not mankind in general, who were instructed to pray "our Father," will be ignored.

R5379 : page 9

There is a general tendency to ignore personal faith in the redeeming blood--to ignore the fact that no man cometh unto the Father but by the Son. (John 14:6.) Adam indeed was created a son of God; but his disobedience and death sentence cancelled the relationship, which cannot be restored except in God's appointed way--through Christ. Prayer is a wonderful privilege. It is not for sinners, but for those who have been justified by the great Advocate whom the Father has appointed--Jesus.

"AFTER THIS MANNER PRAY"

The model prayer which Jesus gave His followers is grandly simple. It is devoid of selfishness. Instead of "I" and "me," the prayer is comprehensive of all who are truly the Lord's people, in any class--we, us, our. It is unselfish, too, in that it is not a prayer for earthly blessings. Only one petition, "Give us this day our daily bread," can be construed to apply to even the simplest of earthly blessings. And this may also be understood to signify more particularly spiritual nourishment.

The prayer opens with a reverent acknowledgment of the greatness and sacredness of the Heavenly Father's name, or character. Next comes an acknowledgment of the present condition of sin in the world and an acknowledgment of faith in the promise that God has given, that eventually His Kingdom shall be established in the earth, and shall overthrow the reign of Sin and Death which has prevailed for six thousand years, and will bind Satan, "the Prince of this world." (Rev. 20:1-3.) The petition, "Thy Kingdom come," not only manifests faith in God and in His promise to abolish sin and establish righteousness in the earth, but it means more; namely, that the suppliant is in his heart in sympathy with God and His righteousness and out of sympathy with the reign of Sin and Death.

The next petition is, "Thy will be done on earth, as it is done in Heaven." This signifies full confidence in the promise of God that His Kingdom when it shall be established will not be a failure--that Satan will be bound; that the reign of Sin and Death will end; that the light of the knowledge of the glory of God will fill the whole earth and triumph, destroying all wilful opposers, until finally every knee shall be bowing and every tongue confessing, to the glory of God.

It is an expression of confidence that the Kingdom will effect the full restoration of the earth to its Edenic condition and of man to his primeval perfection in the image of his Creator; for not until such conditions prevail will it be possible for God's will to be as perfectly done on earth as it is now done in Heaven. An included thought is that when sin and death shall thus have been effaced, the world of mankind will be as happy in God's favor as are the angels now. This Jesus clearly expressed later, assuring us that eventually there will be no more sighing, crying or dying, because all the former things of sin and death will have passed away.--Rev. 21:5.

The request for daily bread implies our realization that our sustenance, both temporal and spiritual, must come from God. And the failure to specify any particular kind of food implies not only a hunger and desire on our part, but a full resignation to the provision of Divine Wisdom.

When the justified pray, "Forgive us our trespasses," they do not refer to Original Sin; for they were freed from that condemnation in their justification. By trespasses are signified those unintentional imperfections which appertain to all, and which all the followers of Jesus are striving to overcome. The request that we shall have forgiveness of our blemishes as we are generous and forgiving toward those who trespass against us is a reminder of the general terms of our relationship to God. We cannot grow in grace and abide in the sunshine of God's favor except as we cultivate the spirit of love, which is the spirit of God--a forgiving spirit, a generous spirit, in our dealings with others. God thus purposes to favor more especially those who particularly strive to exemplify His gracious mercy.

"Abandon us not in temptation" indicates that we are aware that we are surrounded by the powers of evil, and that as New Creatures we would be unable to withstand these successfully except as we should have Divine aid. "Deliver us from the Evil One" is a recognition that Satan is our great Adversary; and that we are on the alert to resist him, and yet realize our own insufficiency, our need of Divine aid. "We are not ignorant of his [Satan's] devices." (2 Corinthians 2:11.) "We wrestle not against flesh and blood [merely], but against wicked spirits in high positions."--Ephesians 6:12.

"SEEK, KNOCK, ASK--AND RECEIVE"

In the concluding verses of the Study, Jesus admonished that the prayer should be with fervency or earnestness, and not merely lifeless, formal words. He gave the illustration of the man who at first refused to be disturbed, even by his friend, but was finally moved by the earnestness of his friend's petition. So when we pray for God's Kingdom to come and His will to be done, as it delays long, we are not to think that our prayers are unheeded. We are praying in harmony with the Divine promise, and although we are not hastening the Kingdom by our prayers we are entering into a blessing of rest through faith, by continually bringing before our minds these promises of God, and thus waiting upon the Lord for the fulfilment of His promise.

What God really wishes to give to His people is His Holy Spirit. Because of the imperfections of the flesh none of us can be filled with the Spirit at first, as was our perfect Master. But as we come to God desiring to be filled with His spirit, desiring to be in harmony with Him, desiring to be in His character-likeness, by the seeking we find, and to our knocking the door is opened.

Nor should we be afraid that our Heavenly Father would give any bad answer to our requests. Would an earthly parent give to a hungry child a stone when it asked for bread; a serpent when it asked for fish; a scorpion when it asked for an egg? Surely not! We are to know that our Heavenly Father is much better than we, much kinder, much more just and loving, and that He delights to give His good gifts, His Holy Spirit, to those consecrated disciples of Jesus who earnestly seek it.

R5373 : page 9

"A little talk with Jesus--
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load!
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with Him.

"The way is sometimes weary
To yonder nearing clime,
But a little talk with Jesus
Has helped me many a time.
The more I come to know Him,
And all His grace explore,
It sets me ever longing
To know Him more and more."

===================

R5377 : page 10

PRINCE OF DARKNESS VS. PRINCE OF LIGHT

--FEBRUARY 8.--LUKE 11:14-26,33-36.--

"Look therefore whether the light that is
in thee be not darkness."--LUKE 11:35.

HOWEVER much the worldly-wise may scoff at the Bible teaching that there is a personal Devil, and that he is a prince over a demon host of spirit beings--rebels against God's government--let us always remember that this is the teaching of the Bible, from Genesis to Revelation. The difficulty with the worldly-wise is that their good reasoning faculties are not guided by the Word of God. They say it is difficult enough to believe in a God and an angelic host, His servants, spirit beings and invisible to men. Much more difficult is it--

yea, to them unreasonable--to believe in another spirit ruler and another spirit host, the adversaries of God. They reason that it would not be thinkable that God would create beings opposed to Himself; or that if, created holy, they became the adversaries of righteousness, an all-powerful Creator would not destroy them, but permit them to continue their evil opposition.

The Bible explains that Satan was the first transgressor,

R5378 : page 10

in that previously he was a cherub, an angel of superior rank and nature, who lost his loyalty to God through pride and ambition; and that he seduced into disobedience those whom the Bible now designates a demon host. Everywhere the Scriptures set forth that this host of spirit beings are associated with our earth, and not in some far-off fiery furnace torturing the human dead.

The Bible indicates that God does not lack the power to deal with these rebels, but that He is permitting them for a time, allowing them to manifest the fruitage of sin, anger, malice, hatred, envy, strife--as a lesson for angels and men. They are under certain limitations which the Apostle styles "chains of darkness." They have not been permitted to materialize as men since the Deluge. But they have sought intercourse with humanity; and in proportion to their success their victims are said to be obsessed by evil spirits. When the victory is complete, the victim is said to be possessed of a demon and insane.

It is estimated that fully one-half of those in insane asylums are demon-possessed--the demons belonging to the very class so frequently mentioned in connection with our Lord's ministry. As in the past, intercourse was sought through witches, wizards, necromancers, etc., so today, intercourse with humanity is sought through ouija boards, planchettes, and spirit mediums. Humanity, deceived by the doctrines of these demons inculcated in the Dark Ages (1 Timothy 4:1), has neglected God's testimony in the Bible to the effect that the dead are asleep, and "know not anything." (Ecclesiastes 9:5.) "Their thoughts perish," until their awakening in the morning of the New Dispensation, otherwise styled "the Day of Christ"--"the Times of Restitution"--the Millennial Day. (Philippians 1:10; Acts 3:21.) Today's Study introduces the Master delivering a man from demon possession. The people rightly understood what was the difficulty; but, being opposed to the Master, some of them evilly declared that the demons obeyed Jesus because He Himself was Satan, Beelzebub, the Prince of devils. Others said: Your miracles are all earthly; show us some sign from Heaven.

Jesus answered the accusation that He was the Prince of demons rather than the Prince of Light by showing that for Satan to cast out his own hosts would signify a warfare in the camp of the evil ones, which would imply that Satan's house was divided and that it would soon fall. It would be foolish, therefore, for Satan to cast out Satan; consequently such an argument should have no weight. But, said Jesus, other Jews have exercised this same power of casting out devils, and you never charged these with being the Prince of demons. And how could there be several princes of demons? Judge according to this whether your argument against Me is good. But, on the contrary, to those of you who realize the truth that I am casting out demons by the "finger" of God, the power of God, there will be no doubt that this power, which I possess more than others, and which I have exercised through My Apostles also, is an evidence of special favor from God and a corroboration of My testimony that God's Kingdom is near you--that the power of that Kingdom is being exercised in your midst.

But, as a matter of fact, when that nation rejected Christ, the Kingdom which God offered them was taken away from them. The offer was discontinued. They were turned aside for a time from God's favor, while the Message of Grace and Truth has since been gathering another Israel--drawing first of all from the Jews such as were Israelites indeed; and later, going hither and thither, it has gathered for this same class saintly ones out of every nation.

The power of Jesus in casting out demons showed that He was thoroughly competent to deal with the Prince of this world, the Prince of Darkness, Satan; and that, had the Kingdom been set up at that time, Satan and his angels would have been bound or restrained then. However, in view of the foreknown and foretold rejection of Jesus and the Kingdom, the work of binding Satan did not progress, but delayed until the Second Coming of Jesus. Then, His Bride class having meantime been selected to be His joint-heirs in the Kingdom, He will take His great power and reign. At that time He will deal with Satan and his subordinate demons; yea, with all that have cultivated sin and the spirit of Satan, which has so seriously gotten hold of humanity under the conditions of the fall.

THE BINDING OF SATAN

Our Lord tells that in the end of this Gospel Age Satan shall be bound for a thousand years (the thousand years of Messiah's glorious Reign), that he may deceive mankind no longer, as he has been deceiving and deluding them for six thousand years, putting darkness for light and misrepresenting the Heavenly Father as the worst being imaginable, plotting and predestinating thousands of millions to be born and to go to eternal torture.

Jesus pictures Satan's control of the world at the present time, likening him to a strong man armed and guarding his palace. He can maintain his control until a stronger comes, overcomes him and takes possession of his wrongly-acquired valuables. Thus Jesus foretold that His own Messianic Kingdom will be stronger than that of Satan, and will control it and bind him. The result will be the deliverance of mankind from the curse of sin and death which has rested upon the race for now six great Days of a thousand years each. Messiah's Kingdom will be in the great Seventh Day, or Sabbath, in which all who will accept the Savior may enter into rest.

Meantime Jesus, according to the Father's Plan, during this Gospel Age, through His own Message and the Message of the Apostles, has been gathering out of the world a Bride class, to be His joint-heirs in the Kingdom.

R5378 : page 11

Satan is allowed considerable liberty in the testing of the loyalty of all these. There can be only the two masters. Knowingly or ignorantly, people are serving either the One or the other. As Jesus said, "He that is not with Me is against Me."

THE WHOLE WORLD OBSESSED

St. Paul declares that the Prince of this world (Satan) "now works in the hearts of the children of disobedience." Jesus took up this same thought, and likened the world to the poor demoniac whom He had released from Satan's grasp. Similarly, all who accept Christ are delivered from the power of Satan. Let not sin, therefore, have dominion in your mortal bodies. --Romans 6:12.

Jesus represents such hearts as swept and garnished --sins forgiven and grace of God received. But He declares that Satan will seek to regain control of such through the spirit of the world--pride, anger, malice, hatred, strife, works of the flesh and of the Devil. (Matthew 12:43-45.) "Whom resist, steadfast in the faith," writes the Apostle. (1 Peter 5:9.) If Satan be not resisted, the danger is that the light and the blessing received through the knowledge of God will become a curse and an injury; and that the result with such a person will be worse than before he came into relationship with Christ.

Jesus emphasized this, declaring that as a candle should not be put under a bushel and hidden, but should be exposed so as to do good, so also the light of the Truth, the grace of God received, must not be hidden, but must be let shine to the glory of God. Otherwise, the light would become extinguished and the darkness would prevail. The eye represents intelligence; and as long as we have the true enlightenment, or intelligence, the whole body is blessed thereby; but if the intelligence be destroyed, if the eye be blinded, the whole body will suffer and be in darkness.

Every one, therefore, receiving the light should take heed to it as a precious thing lest he lose it, and have darkness instead. The eye, the light, here represents the enlightenment of the Holy Spirit, which has the greatest power to bless us; and this, if lost, would mean to us even a greater darkness than that we experienced before coming to a knowledge of the Lord.

===================

R5377 : page 11

NAMES WRITTEN IN THE LAMB'S BOOK OF LIFE

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will confess his name before My Father, and before His angels."--REV. 3:5.

THE invitation of this Gospel Age is to a special class, a class which professes to be out of harmony with present conditions--out of harmony with sin.

Those who may become of this class are such as have been granted a knowledge of God's arrangement through Christ, and these may avail themselves of this privilege without delay, if they choose, by making a consecration to the Lord.

As Jesus laid down His earthly life in the service of the Father and of the Truth, and was misunderstood by those about Him, so those who follow in Jesus' footsteps must in like manner suffer disappointments in earthly matters, if they would be sharers in His glory and immortality. As Jesus overcame and sat down with the Father in His Throne, so those who overcome will sit down with Jesus in His Throne.

We must distinguish between the overcoming of Jesus and that of His followers. His was a perfect overcoming. While He had the instruction of the Father and the help of the angels, He had no one as a sin-bearer, no one to impute any righteousness to Him. His overcoming was full and complete. His followers, being imperfect in the flesh, cannot do perfectly; and therefore by the grace of God it has been so arranged that these may be acceptable through Jesus, if they have the spirit to overcome, the desire to overcome--if they manifest righteousness of heart. But they must show this overcoming spirit, else they can never be associated with our Lord in His Kingdom. They must be copies of their Master in spirit, even though imperfect in the flesh.

Thus the very moment that we take the step of consecration and are accepted, all our blemishes and imperfections are covered by the robe of Christ's righteousness. But it is not only while we have blemishes that we need to be covered; even all those represented in the symbolic pictures of the Scriptures are there shown as clothed. The pictures given of the Heavenly Father represent Him as clothed, and the pictures of our Lord represent Him as clothed. The Revelation pictures represent our Lord and the saints as clothed in white garments. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The glorified Church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones--not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness.
"It is sown in corruption, it is raised in incorruption;
it is sown in dishonor, it is raised in glory;
it is sown in weakness, it is raised in power."

TWO BOOKS OF LIFE

The Bible mentions two books of life--one appertaining to the present time, and the other to the Millennial Age. As we read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life." Again, "And the books were opened; and another book was opened, which is the Book of Life." (Rev. 3:5; 20:12.) The special Book of Life that is open at this present time is the one in which the names of all the overcomers of this Gospel Age are written. When we take the step of consecration and are begotten of the Holy Spirit, it is appropriate that we should be reckoned as belonging to the family of God. Just as a family will keep a record of its members--Joseph, Mary, Martha, etc.--so with those who become members of the family of God, through Christ; their names will be recorded.

This recording has been going on throughout this present Age. This means that those whose names are therein written are not only members of the family of God, but also members of the Bride class. In order to maintain this position, they must be overcomers. In some Scriptures it seems that the Great Company class are included; in other passages it is not so. Those who will constitute the Little Flock, or those who will be of the Great Company, or those who will attain perfection as earthly beings by and by, must all be overcomers. The Bride class is referred to as "more than conquerors."

R5377 : page 12

They will gain the abundant entrance into the Heavenly Kingdom.--2 Peter 1:10,11.

In our text we may not be sure whether or not the Great Company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. All those who go into the Second Death will be blotted out of the special record, and their names have no place in the Book of Life. Perhaps the Great Company class will also be blotted out of the special Record. But we are not anxious to put that construction upon it. They are our brethren, they also are brethren of the Lord, and we would like to think of them as favorably as possible.

INTRODUCTION TO THE FATHER

"I will confess his name." This gives us, first of all, the thought that, although we have been begotten of God, we have never been introduced to Him--in His actual presence. Our Lord is not only represented as our Bridegroom, but also as our Elder Brother, and is pictured as waiting on the other side until we, His brethren, shall pass over. And as we shall pass over, Our Lord being the One to whom the Father delegated the work of instructing us in the School of Christ, it will be appropriate that He should introduce us to the Father.

In another place, our Lord says that if we are ashamed of Him, He will be ashamed of us. This expression would rather imply that the Great Company class would not be included here. But we are sure respecting the Little Flock class, that they will be introduced to the Father and to the holy angels as the Bride of Christ. This is pictured in the 45th Psalm: "She shall be brought unto the King in raiment of needlework; the virgins, her companions that follow her, shall be brought unto Thee." Those especially confessed, introduced, are the Bride class only. And we are to hope and strive that we may have a place amongst these. The place that the Father would prefer us to have is the place we would prefer to have.

===================

R5379 : page 12

THANKSGIVING WITH PRAYER AND SUPPLICATION

The following Scriptures have been compiled by Brother Daniel Toole:

TAKE TIME TO PRAY.

For my love they are my adversaries; but I give myself unto prayer.--Psalm 109:4.

But we will give ourselves continually to prayer and to the ministry of the Word.--Acts 6:4.

He went out into a mountain to pray and continued all night in prayer to God.--Luke 6:12.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in Heaven and thou upon earth.--Eccl. 5:2.

PRAY IN SECRET.

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.--Matt. 6:6.

And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the even was come He was there alone.--Matt. 14:23.

R5380 : page 12

PRAY IN GOD'S PRESENCE.

Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. --James 4:8.

Have faith in God. What things soever ye desire when ye pray, believe that ye receive them and ye shall have them. --Mark 11:22,24.

O, Lord God of our Fathers, art not Thou God in Heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might so that none is able to withstand Thee?--2 Chron. 20:6.

AS A CHILD OF A FATHER.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he shall ask an egg will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?--Luke 11:11-13.

ANSWER CERTAIN.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.--Matt. 7:7,8.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.--James 1:5.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.--John 14:13.

PRAY HAVING FAITH IN GOD.

And Jesus answering saith unto them, "Have faith in God."--Mark 11:22.

And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.--1 John 5:14,15.

And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle and He was entreated of them because they put their trust in Him.--1 Chron. 5:20.

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.--1 John 3:21,22.

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh.--Heb. 10:19,20.

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.--James 1:6,7.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall have them.--Mark 11:24.

PRAY BEING FREE FROM CONDEMNATION.

Let us search and try our ways, and turn again unto the Lord. Thou hast covered Thyself with a cloud that our prayer should not pass through.--Lam. 3:40,44.

Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart the Lord will not hear me.--Psalm 66:16-18.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.--1 Peter 3:7.

For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.--1 John 3:20-22.

WITH THE WHOLE HEART.

I cried with my whole heart, hear me, O Lord; I will keep Thy statutes.--Psalm 119:145.

Thou hast given him his heart's desire and hast not withholden the request of his lips.--Psalm 21:2.

TRUSTING GOD'S FAITHFULNESS.

Let us hold fast the profession of our faith without wavering, for He is faithful that promised.--Heb. 10:23.

Know, therefore, that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.--Deut. 7:9.

For from the top of the rocks I see him, and from the hills I behold him....God is not a man that He should lie; neither the son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?--Num. 23:9,19.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised.--Heb. 11:11.

Their children also multipliedst Thou as the stars of Heaven, and broughtest them into the land, concerning which Thou hadst promised to their fathers, that they should go in to possess it.--Neh. 9:23.

PRAY TRUSTING GOD'S POWER.

Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.--Gen. 18:14.

Ah, Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee.--Jer. 32:17.

For with God nothing shall be impossible.--Luke 1:37.

And Asa cried unto the Lord his God and said, Lord, it is nothing with Thee to help whether with many or with them that have no power; help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee.--2 Chron. 14:11.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.--Eph. 3:20.

TRUSTING IN GOD'S LOVE AND MERCY.

Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out my transgressions.--Psalm 51:1.

O my God, incline Thine ear and hear; open Thine eyes and behold our desolations, and the city which is called by Thy name; for we do not present our supplications before Thee for our righteousness, but for Thy great mercies.--Dan. 9:18.

Good and upright is the Lord; therefore will He teach sinners in the way....Remember, O Lord, Thy tender mercies and Thy loving-kindnesses, for they have been ever of old.--Psalm 25:8,6.

Make Thy face to shine upon Thy servant; save me for Thy mercies' sake.--Psalm 31:16.

Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant.--

Psalm 119:76.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that, what He had promised, He was able also to perform.--Romans 4:19-21.

PRAY PLEADING OUR NEED.

Be not far from me; for trouble is near; for there is none to help.--Psalm 22:11.

Attend unto my cry; for I am brought very low; deliver me from my persecutors; for they are stronger than I.--Psalm 142:6.

For he shall deliver the needy when He crieth; the poor, also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in His sight.--Psalm 72:12-14.

Truly my soul waiteth upon God; from Him cometh my salvation....He only is my Rock and my Salvation; He is my defence; I shall not be greatly moved....My soul, wait thou only upon God; for my expectation is from Him.--Psalm 62:1,2,5.

PRAY PLEADING GOD'S GLORY.

And Moses said unto the Lord, "Then the Egyptians shall hear it (for Thou broughtest up this people in Thy might from among them); and they will tell it to the inhabitants of this land; for they have heard that Thou, Lord, art among this people, that Thou, Lord, art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore He hath slain them in the wilderness."--Num. 14:13-16.

O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt Thou do unto Thy great name?--Joshua 7:8,9.

And it came to pass at the time of the offering of the evening sacrifice that Elijah the Prophet came near and said: Lord God of Abraham, Isaac and Jacob, let it be

known this day that Thou art God in Israel, and that I am Thy servant and that I have done all these things at Thy word....Hear me, O Lord, hear me; that these people may know that Thou art the Lord God and that Thou hast turned their heart back again.--1 Kings 18:36,37.

For Thou art my Rock and my Fortress! Therefore for Thy name's sake lead me and guide me.--Psalm 31:3.

Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear and hear; open Thine eyes and behold our desolations, and the city which is called by Thy name; for we do not present our supplications before Thee for our righteousness, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for Thy people and Thy city are called by Thy name.--Dan. 9:17-19.

PRAY PLEADING GOD'S JUSTICE.

That be far from Thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from Thee; shall not the Judge of all the earth do right?--Gen. 18:25.

In Thee, O Lord, do I put my trust; let me never be ashamed; deliver me in Thy righteousness.--Psalm 31:1.

PRAY PLEADING OUR RIGHTEOUSNESS.

I beseech Thee, O Lord, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore.--2 Kings 20:3.

Think upon me, my God, for good, according to all that I have done for this people.--Neh. 5:19.

And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah.--Neh. 13:4.

PRAY PERSEVERINGLY.

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.
If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your

Heavenly Father give the Holy Spirit to them that ask Him?--Luke 11:5-13.

And He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not, for awhile; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of Man cometh, shall He find faith on the earth?--Luke 18:1-8.

I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a New Song into my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.--Psalm 40:1-3.

And Jacob said, O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother

R5381 : page 14

with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.--Gen. 32:9-12.

And it came to pass when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, Thus spake the man unto me; that he came unto the man; and behold, he stood by the camels at the well.--Gen. 24:30.

He took his brother by the heel in the womb, and by his strength he had power with God; yea he had power over the angel and prevailed; he wept, and made supplication unto Him: he found Him in Bethel, and there He spake with us; even the Lord God of Hosts: the Lord is his memorial, therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually.--Hosea 12:3-6.

PRAY WITH PURE MOTIVES.

Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.--James 4:3.

PRAY WITH THANKSGIVING.

Continue in prayer, and watch in the same with thanksgiving. --Col. 4:2.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.--Phil. 4:6.

By Him, therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips, giving thanks to His name.--Heb. 13:15.

I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.--Psalm 116:17.

I will praise the name of God with a song, and will magnify Him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.--Psalm 69:30,31.

STIR YOURSELF TO IT.

And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee; for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities.--Isa. 64:7.

Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.--Isa. 27:5.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.--2 Tim. 1:6.

LET YOUR FAITH GROW STRONG BY MEDITATION UPON THE PROMISES.

The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom, then, would ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.--Isa. 40:19-31.

And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.--Psalm 50:15.

The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. --Psalm 34:15-17.

For Thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon Thee.--Psalm 86:5.

The Lord is righteous in all His ways and holy in all His works.--Psalm 145:17.

For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.--Romans 10:12.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.--James 1:5.

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.--Heb. 4:16.

And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.--Luke 11:9,10.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.--John 14:13.

Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full.--John 16:24.

ENCOURAGED AND INSTRUCTED BY PRAYERS OF THE SAINTS.

Moses for help to judge Israel.--Num. 11:11-15.
Moses for Israel's forgiveness.--Exod. 32:11-13.
Moses for Miriam.--Num. 12:13.
Moses for murmurers.--Num. 14:13-19.
Moses for Pharaoh.--Exod. 8:12,13,30,31; 9:33.
Moses in the case of fiery serpents.--Num. 21:7,8.
Moses for Aaron.--Deut. 9:20.
Samuel for Israel.--1 Sam. 7:5-10.
Elijah for the widow's son.--1 Kings 17:20-23.
Hezekiah against the king of Assyria.--2 Kings 19:15-20;32-37.
Hannah for a son.--1 Sam. 1:9-11,27.
Abraham's prayer.--Gen. 18:23-33; 20:17.

Lot's prayer.--Gen. 19:17-22,29.
Isaac's prayer.--Gen. 25:21.
Jehoahaz for Israel.--2 Kings 13:4,5.
Asa's prayer.--2 Chron. 14:11,12.
Jehoshaphat's prayer.--2 Chron. 20:1-24,26.
Manasseh's prayer.--2 Chron. 33:10-13.
Job for his friends.--Job 42:7-10.
Ezra's prayer.--Ezra 8:21-23,31. Chaps. 9; 10:1-19.
Nehemiah's prayer.--Neh. Chaps. 1; 2:1-8.
David's.--Psalm 18:6; 28:6,7; 31:22; 34:1-10; 118:5; 116:1,2; 138:3.
Paul and Silas.--Acts 16:25,26.
Manoah's prayer.--Judges 13:8,9.
See Psalms 62:1-5; 145:15; James 1:17.
Prayer a necessity.--Luke 21:36; 1 Peter 4:7; Eph. 6:18.
"Consider what I say, and the Lord give thee understanding."--2 Tim. 2:7.

"When prayer delights thee least,
Then learn to say,
Now is the greatest need
That I should pray." --See Romans 10:12.

===================

R5382 : page 14

SOME INTERESTING LETTERS

WATCHING LEST HE SHOULD SEEM TO COME SHORT

DEAR BROTHER RUSSELL:--

Greetings in the name of our precious Redeemer! During the weeks that have intervened since leaving Bethel en route for the South, it has been on my mind to write you; and I have refrained from so doing merely because I know that your time is so thoroughly occupied in the Master's service. However, I want to say that the Truth is becoming more precious; and that my appreciation of spiritual things is daily increasing and I am rejoicing in the many, many evidences of the Lord's love and care.

The last few TOWERS have been so grand and truly a spiritual feast; especially those articles re the time features of the Divine Plan. While I have full confidence in the chronological features of the Plan, yet nevertheless my consecration is unto death and forever; and I am trying to live each day as if it were my last, and then there is just ONE DAY between me and the Kingdom.

My heart has been grieved, as I have come in contact with the dear brethren in different parts of the country, to note in many the tendency to complain and to find fault on the slightest pretext. I feel we are drawing very near a time of testing

R5382 : page 15

for the Church. Surely if we have a deep heart appreciation of the Truth, we would not be so prone to find fault and to criticize. Personally, the Truth is so precious and so all-absorbing that I feel less inclined to murmur, and more and more inclined to be thankful for every experience in life, be it pleasant or unpleasant. The resolution not to murmur or complain has been so helpful, for which I thank the Lord.

Every day sees fresh cause for thankfulness for "The Vow." As I see the wave of immorality and debauchery which is sweeping the country, and the generally prevailing tendency to lower the standards of morals and propriety, I am sure the Lord has given us the Vow for our protection. Some of the dear friends seem to think they are strong enough without the Vow, and perhaps they are; but for my part I am glad for any protection and help which will enable me to stand more firmly.

Another thing that comes under my observation is this: Some of the friends seem inclined to be rather lax or careless in their deportment, with the excuse that their motives are pure and that they mean no harm; and it seems to anger them if their actions are called in question. Sometimes I wonder how many of those who profess to be in Present Truth will be "overcomers." The standard is so high and we have so much to fight against! Many seem to be lacking in a deep spiritual appreciation of the Truth. I cannot judge the motives of the dear friends; and therefore I am trying by the Lord's grace to walk more circumspectly and watch myself closely lest I would even "seem to come short."

Oh, that prize is so wonderful, so glorious, and the Kingdom so near, "what manner of people ought we to be in all holy conduct"! Praise the Lord, we are almost home! The lights of the Eternal City are almost discernible, and soon we shall be at Home and at Rest!

In conclusion, dear Brother, let me assure you of my hearty co-operation in the promulgation of the Harvest Message, with which I am in perfect harmony. I hope, if it should be the Lord's will, to see you some time this winter. In the meantime, I hope and pray the Father's smile of approval will continue to be your daily portion. Pray for me, as I do for you and all the family.

The classes throughout the South send their love and greetings. With much Christian love, I am

Your Brother, by His Grace, J. P. MACPHERSON.

"CAST NOT AWAY YOUR CONFIDENCE"

DEAR BRETHREN:--

Although our Heavenly Father sees fit to try the faith of His people along various lines, yet it seems that during the coming year we may meet a more severe testing of our confidence in God and His Word.

I am aware, however, that the faith of the dear brethren and sisters is very strong, and believe they will continue to fight the good fight of faith successfully to the end.

Pastor Russell, as I have always understood him, never claimed his interpretation of the time prophecies to be infallible. His writings have always impressed me that way.

Should the year 1915 come and not witness all that many of the brethren expect, it will matter but little to me. We know still that "Thy Word is Truth," and that not one jot or tittle will pass till all be fulfilled. We know further that, according to the signs of the times, the Day is not far distant.

When fiery trials assail us, let us remember the words of inspiration, "Cast not away, therefore, your confidence, which hath great recompense of reward."

Yours in faith and hope, N. E. BUTLER, N.S.

WITHOUT HIS CONSENT

DEAR BROTHER RUSSELL:--

A copy of 1913 "Convention Report" has just come to my attention. It contains what purports to be a report of a discourse delivered by me at the Springfield Convention.

I have not the disposition nor the power to control the actions of others in the publication of what I say at Conventions; but I would like to have the friends know that such publication is without my consent. A stenographic report of the above mentioned discourse was handed me at Springfield, but I declined to read it, not wishing to have anything to do with its publication.

Yours in His service, J. F. RUTHERFORD.

===================

BEREAN QUESTIONS IN SCRIPTURE STUDIES

FEBRUARY 1

Read p. 715, par. 1, to p. 719, par. 1.

(35) What will be the special advantage in the awakened ones being able to remember their past experiences? P. 715, par. 1.

(36) How will these experiences and the lessons of the Millennial Age benefit mankind? And what is the relation between their judgment and the present trying experiences of the Church class? P. 715, par. 2.

(37) Into what classes does the Prophet Daniel divide the awakened ones? P. 716, par. 1.

(38) How does the Prophet's declaration support our position that the world will not be awakened to instantaneous perfection? P. 716, par. 2.

(39) Explain how Nero may be used as an illustration of those who will "come forth to shame and lasting contempt." P. 716, par. 3, to P. 718.

PUNISHMENTS FOR SINS OF THIS LIFE

(40) Will mankind be punished in the Millennial Age for the sins of this life? If so, for what kind of sins? P. 718,

par. 2; P. 719, par. 1.

FEBRUARY 8

Read p. 719, par. 2, to p. 722, par. 2.

(41) Explain the meaning of the statement, "Some men's sins go before to judgment, and some they follow after," using Nero as an illustration. P. 719, par. 2; P. 720, par. 1.

"THUS IS THE (CHIEF) RESURRECTION OF THE (SPECIAL) DEAD."
(1 COR. 15:42.)

(42) Why is the resurrection of the Church designated "the First Resurrection"? And what two other classes will experience an instantaneous resurrection to perfect life? And what is the meaning of the statement, "The rest of the dead lived not again until the thousand years were finished"? (Rev. 20:5.) P. 720, par. 2.

(43) What are some of the characteristics of the First Resurrection--with what bodies and powers will the New Creation come forth? P. 721, par. 1, 2.

(44) How does the Apostle Paul in 1 Cor. 15, guard against the thought that all mankind shall eventually bear the image of the Heavenly Father? P. 722, par. 1.

(45) What does the Apostle declare respecting "flesh and blood" inheriting the Kingdom? P. 722, par. 2.

FEBRUARY 15

Read p. 723, par. 1, to p. 726, par. 1.

(46) Is it difficult to fully grasp the thought of this complete change from fleshly to spiritual conditions? And how has the Apostle anticipated this difficulty in 1 Cor. 15:51,52? P. 723, par. 1.

(47) Why has so plain a statement been so generally misunderstood? P. 723, par. 2.

(48) What will be the experience of the Lord's people who remain until His Second Advent--will they not die? Quote Scriptures to support position taken. P. 724, par. 1, 2.

"IT DOTH NOT YET APPEAR WHAT WE SHALL BE"

(49) While all the perfected New Creatures will have the same kind of glory, will they all enjoy the same degree of glory? P. 725, par. 1.

(50) How has the Lord indicated these differences in two of His parables? P. 725, par. 2.

(51) Judging from the different degrees of nearness to the Lord among His Apostles, would it not be reasonable to expect various positions of power, honor and closeness of relationship to Him in the Kingdom? P. 726, par. 1.

FEBRUARY 22

Read p. 726, par. 2, to p. 728, par. 3.

(52) In the Apostle's description of the First Resurrection in 1 Cor. 15:42-44, to what does "It" refer? P. 726, par. 2.
(53) What is the nature of the spiritual body in which "It" shall be raised? P. 727, par. 1, 2.
(54) Why is the statement, "It is sown in dishonor," specially applicable to the New Creation in the trial state? P. 727, par. 3.
(55) What is the significance of the statement, "It is sown in weakness"? P. 728, par. 1.
(56) Explain, "It is sown a natural body; it is raised a spiritual body." P. 728, par. 2.
(57) If the very thought of the future glory lifts us above our earthly cares and sorrows, what must the realities mean, and how should we strive to be overcomers and so receive an abundant entrance into the Kingdom? P. 728, par. 3.

===================

VOL. XXXV JANUARY 15 No. 2
A. D. 1914--A. M. 6042

CONTENTS

A Prophecy Nearing Fulfilment..................... 19
Sorrow Turned Into Joy........................ 20
"Cut Off From the Fold"....................... 20
Pastoral Advice on Prayer and Testimony........... 20
A Model Testimony Meeting..................... 21
Formal Prayer Often Mockery................... 22
Faithfulness in Our Stewardship................... 23
The Parable of the Talents.................... 23
The Parable of the Unjust Steward............. 23
Significance of One Pound to Each............. 24
Rest for the People of God........................ 25
Moses' Need of Encouragement.................. 25
Woe Unto You, Pharisees!.......................... 26
Good Confession Vs. Bad Confession................ 28
St. Paul's Exhortation to Elders.................. 29
Responsibility Proportionate to Ability....... 30
Leviticus Nine and Sixteen........................ 30
Some Interesting Letters.......................... 31
Assurance of Confidence....................... 31
Was in Deepest Despair........................ 31

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,

BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

JEWISH HOPES AND PROSPECTS

We have a good supply, and now offer these booklets FREE, postpaid.

HOLLANDISH AND SYRIAN TRACTS

We have a good stock of these, and invite orders for such quantities as can be profitably used--FREE, postpaid.

HYMNS OF DAWN WITH MUSIC

We have this in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25 cents each, in any quantity.

RE CLIPPINGS

We wish to express thanks for interesting clippings, and also for clippings containing attacks upon us. We request that you give name and date of paper each time, or, preferably, the whole page. If the whole paper be sent, please mark the article plainly and address W.T.B.& T. Society, File H, 17 Hicks Street, Brooklyn, N.Y.

RE REMITTANCES

When sending remittances to the Society, please remember to make them payable in all cases to the Watch Tower Bible and Tract Society.

===================

R5383 : page 19

A PROPHECY NEARING FULFILMENT

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."--HAB. 3:17,18.

HABAKKUK'S entire prayer, recorded in this chapter of his prophecy, is so symbolical that it would be scarcely in keeping with it for us to give the words of our text the plain, simple interpretation that we would be otherwise inclined to give. This simple interpretation would be that although the conditions were such that famine stalked everywhere, and there was nothing of earthly hope, nevertheless God's people at any time and in any place would rejoice in God and give Him the glory.

It would seem very strange, however, if the Prophet should wind up the whole chapter, so highly symbolical, with anything so plain and literal as we have suggested. With so much imagery in his mind, it would seem but reasonable that the words should be interpreted in keeping with their context, and that we should regard it as the Prophet's expression of some deep truths. Much of the language of the Bible is figurative; and in our common conversation we also use many figures. For instance, in the Scriptures a vine is a figure used for the Church: As our Lord said, "I am the Vine; ye are the branches."--John 15:5.

The flock of God--the sheep--are common figurative expressions for the same class. Our Lord speaks of the Little Flock. We are His sheep. The Jews were also referred to as God's sheep, by the Psalmist David, in Psalm 74:1; 79:13, etc.

So with the word olive. The olive tree is mentioned by St. Paul in referring to the special people of God, His peculiar people--those in relationship with Him. He speaks of the natural olive tree--shows that the Promise applied originally to the Jewish nation: "In thee [Abraham] and in thy Seed shall all the families of the earth be blessed." He says that because of unbelief the natural branches were broken off. Thus we locate the vine and the olive both as representing the Church of Christ, from different points of view.

When the Little Flock shall have passed beyond the veil, there will still be the Great Company of the Lord's people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. In the 19th of Revelation this company are spoken of as rejoicing in the fall of Babylon and saying, "Let us be glad and rejoice, and give honor to Him; for the Marriage of the Lamb is come, and His Wife hath made Herself ready." (Vs.7.) All things had seemed to them to be failures; and now they see that God's Plan has not failed, but has been fulfilled.

EARTHLY GOVERNMENTS A FAILURE

The Church has not yet blessed the world. The fruit of the Vine will feed the world in the coming Age. Neither the olive nor the vine will give life to the world at the present time. This will come in the New Dispensation, during the Messianic reign.

The Lord has used the word field to represent the world: "The field is the world." The world have been hoping to better their affairs. They have been hoping to manage matters successfully. And so the various universal empires have sprung up. First the Babylonians tried to give the world a better government, but their efforts were of no avail. Then the Medes and Persians tried, and also failed. Next the Greeks and later the Romans took the reins of universal government, and likewise failed. Finally Papacy came forward, claiming to be the Kingdom of Christ that would rule the world. She failed. Of late years Socialism has come to the front, saying that it can better the world, but the prospects for social improvement are no better.

"NO HERD IN THE STALLS"

The expression, "herd in the stalls," seems a little obscure. The Scriptures liken our Lord Jesus to a bullock--and in the coming Age mankind, on reaching perfection, will be symbolically represented by a bullock. The suggestion of the Prophet David is that mankind then shall offer bullocks on God's altar. (Psa. 51:19.) This cannot refer to the Church in the present time; for in the Atonement Day type the Church is represented by a goat, and our Lord--a perfect Man when His sacrifice was made--is represented by a bullock. But in the end of the next Age, when the world shall be perfected, they shall offer bullocks on the altar. This represents how mankind will make a full consecration of themselves, their perfect powers.

We know nothing better in the application of the bullock than that suggested by the Psalmist. At the close of this Gospel Age, when all the Church shall have passed beyond the veil, there will be no perfect men. In other words, there will be a point of time when the Church will be glorified and when the Ancient Worthies will not yet have appeared. The people will stand amazed, not seeing any way out of their troubles. Only those who have the light of the Lord's Word will be able to appreciate the condition at all.

R5383 : page 20

Those who will then understand--the Great Company --will rejoice in the Lord. They will be able to trust in God, even though conditions in the world are distressing, and the Ancient Worthies not yet here to take hold of matters. They will see that the conditions are really leading up to the great blessing--that the great Time of Trouble is the necessary preparation for blessing. And they will say, Let us rejoice and give glory to the Lord, for the Bride hath made herself ready! We see in this glorification of the Church the beginning of the great blessing. Soon we may expect to see the Ancient Worthies here. Then will come the fulfilment of all God's gracious promises. So we will not lose heart, but will trust in the Lord.

Our Lord Jesus spoke of the Great Company--the foolish virgin class--in His Sermon on the Mount. (Matt. 7:21-23.) After the last member of the Little Flock has gone beyond the veil, the Great Company will be thoroughly awakened and will say, "Lord, Lord, may we not come in? We are ready now, dear Lord; we see where we have made our mistake. We see matters differently; we realize what privileges and opportunities for sacrifice we once enjoyed, but missed. May we not enter even now?" But the Lord will answer, "Depart from Me. I do not recognize you." This word depart does not mean that they will depart into eternal torment, as we once thought. The Lord does not say, "Depart, ye cursed," for cursed means to be set apart for punishment. He merely says, "Depart from Me."

The Kingdom of Heaven is elsewhere (Matt. 25:1-12) likened unto ten virgins who took their lamps and went forth to meet the Bridegroom. Five of them were wise and took oil in their vessels with their lamps; but five were foolish virgins and took no oil with them. When the Bridegroom came, the foolish virgins said to the wise ones, "Give us of your oil; for our lamps are gone out." But they could not do so, they had enough only for their own lamps. After the wise virgins had entered with the Bridegroom, the door was shut. Then came the other virgins saying, "Lord, Lord, open unto us!" But he answered, "Verily I say unto you, I know you not."

These words of our Lord, "I know you not," do not mean that these were not virgins. What do they mean? He means that, having recognized His Bride, He does not know any other woman. These were desiring to be recognized as a part of the Bride. And the Lord says, I do not recognize you. My Bride is complete. So the foolish virgin class are rejected from a place in the Bride class, but they are received as associates and assistants. Their rejection will give them cause for grief. Realizing that the door of opportunity is closed to them, they will cry, Oh, we have lost the great prize! They may become despondent. We do not know.

SORROW TURNED INTO JOY

But this Great Company are afterward pictured as saying, Let us be glad! Let us rejoice! Let us glorify God, because the Bride has been taken! Should any one say to them, But you are not of the Bride class, their reply might be: Nevertheless, the blessings are coming to all--even to us! The Bride class are the First-fruits of God's people. It is our own fault that we failed to get into the Bride class. If we had seen a while ago as we now see, we would have striven harder and we should not have failed. We would not have listened to what Babylon had to say, We would have "run with patience the race set before us." We were stupefied by the "doctrines of demons." (1 Timothy 4:1.) We are glad that we are now awakened. We rejoice that God's Plan is being so gloriously outworked. Our lamps are burning now. We are blessed as never before. Let us be glad and rejoice in that the Bride is glorified.

R5384 : page 20

"CUT OFF FROM THE FOLD"

"The flock shall be cut off from the fold." As applied to the elect Church, this is viewed from the earthly standpoint. There is an earthly fold and a Heavenly fold. We are now in the fold on earth. We must die in order to enter into the glory that is promised us--to enter into the Heavenly fold.

Our Lord Jesus was cut off from the earthly fold when He died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. It may appear to the Great Company for a time as though all things are failing, and not coming to pass; but from God's standpoint the fig tree will be budding and the olive will be bringing forth her fruit. There will be no miscarriage of God's purposes. The Church will reach her full glorification, and then the vine will bear glorious, ripe fruitage for all mankind.

====================

R5384 : page 20

PASTORAL ADVICE ON PRAYER AND TESTIMONY

THE New Creation needs a special meeting of a devotional kind once a week for prayer and testimony. We believe that the friends would find it very profitable to set aside at least one night in the quarter as a prayer meeting in a very general sense. Our suggestion has been that the middle Wednesday evening of the quarter be the one selected for this purpose. This meeting should be devoted to prayer rather than to testimony. It may be opened with a prayer by the leader, who could then call for two or three prayers. Afterward he might read the text for the week, and comment upon it for about three minutes; or if the Class were very small, comment about five minutes; if very large in numbers, about two minutes. The length of the comment would be according to the size of the Class.

Then the leader might say, This is the evening we have arranged to be especially for a prayer service. We have all found, no doubt, that it is a special privilege for the Christian to worship the Lord, to offer prayer, praise. With the heart, we believe; with the mouth, we confess. During this service we prefer not to call by name, but desire that all present participate. If you have only a few words, no matter. Indeed, we would rather encourage the thought that the prayer should not be too long. Now we will give opportunity for three to rise--two brothers and one sister; after that we will have a hymn; following the hymn we will have another opportunity for prayer--one brother and one sister (according to the general make-up of the class), and thus give an opportunity all around.

We find that a great blessing comes to the Lord's people from the exercise of the privilege of prayer. They need to be encouraged, for many of them have not had such encouragement in their earlier life experiences.

R5384 : page 21

We think that once a quarter for the special prayer service would serve the purpose better than once a month. More than once a quarter might prove tedious; and if such order has been followed in any Class, we recommend that it be changed.

A MODEL TESTIMONY MEETING

As a rule the mid-week meeting should be set aside for praise and testimony. As before stated, the Christian needs a special devotional meeting, with opportunities for relating his experiences. Up-to-date testimonies are very helpful. All the Lord's people have trials and difficulties, and by hearing of one another's experiences, we learn to sympathize with each other.

Such meetings should begin with a hymn or two, followed by one or more short prayers. The brother who is to open the meeting with prayer, should be instructed before the meeting what to do and what not to do. And the opening prayer should be merely a request for Divine blessing upon the hearts and the minds of those assembled, that they might be in the right condition to receive the Lord's blessing.

Suppose that the text for the evening read, "Humble yourselves under the mighty hand of God that He may exalt you in due time." The leader would say something like this: Our text for the week reads thus (here read the text)....Apparently, in God's sight the quality of humility is one of the most important qualities for any one of His people to possess. The entire Scriptures seem to indicate that when we have humility we are pleasing in God's sight; and that unless we have this quality we could never be fit for the Kingdom. We can see the wisdom of this requirement, too; for if God should exalt to a high position those who are not humble, it might lead to further difficulty in Heaven.

We can see that Satan was not properly submissive to God. After he had gotten into this proud condition he probably thought that he could do better than God; and in his endeavor to show what he could do, he brought his own downfall and brought the human family into sin and death. No wonder, then, that God required Jesus to show that He had submitted Himself to the Father's will. We see the course of Jesus in this matter, and how the Father afterwards exalted Him. It is for us to submit ourselves to everything which God's providence brings to us. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

Now, dear friends, perhaps you may have something to tell us of your experiences this week, along the line of humility, or its opposite--pride. This is not to be a dissertation on Scripture. We already know what the text means. We want you to tell us of your own personal experiences. What experiences have you had that have tended to impress this Scripture on your mind? Let us have some little page from your personal experience. We will begin with Brother A, and then have Sister B, and then will alternate between the two sides of the room, and thus progress. Will you give us your testimony, Brother?

HOW TO GET DOUBLE EFFECT

By following the method of calling upon one here, and one there, we get double effect. If the testimony begins at one end, some who are far away might think: Oh, it will not come my turn for a long time! But if the method is adopted of calling one here, and then one there, and there and here, it makes all more alert, and will keep them awake to the whole subject.

In leading a testimony meeting ourself, we keep the thought in mind that we want a good testimony to begin with and a good testimony to close with. So we start with some one who will give a good, wide-awake testimony, and thus give a good impetus at the beginning. When we are singing the opening hymn, we have in mind Brother So-and-so, or Sister So-and-so, to begin with or to end with. And thus we are sure of having a good beginning and a good ending.

If in the middle of the service there are some who seem to stumble a little, and do not seem to know how to proceed, we say, We understand, then, brother (or sister) that your experience has been thus and so. We would take what we surmise to be his real thought, and state it for him, if we think he is unable to complete it. We should be able to do this. Any leader ought to be able to do so, and thus kindly to encourage him.

We would be careful not to make it so rankly different from the thought that the brother or sister will feel like saying, Oh, that is not it at all! But we try to give his thought so that he could say, Brother Russell understands my thought! But if we should look sour and say nothing, the brother (or the sister more especially) might feel too much discouraged to try at all the next time, thinking that she might better keep quiet.

In a testimony meeting, where there are sixty to one hundred present in the Class, there is not the best opportunity for the most helpful meeting. The most profitable number would seem to be twelve to fifteen. Then there is sufficient variety, and none too much time to spare, yet enough time for all to testify.

If the first who testifies has a wrong thought or course of action, he may say: This week I had a conversation with a preacher who thinks that he knows a great deal about Scripture--I asked him several questions, which he could not answer; and all the people could see that he could not answer at all!

The leader might say to him, Brother, I have no doubt that you meant that well, but I am not so sure that you did it wisely. It might have been better if you had done it gently. We are not to be rude, but gentle, in meekness instructing those who oppose. You must remember that it would be a very difficult matter for a man of years, of standing, of education and reputation to see these things. You should, therefore, be doubly on guard not to arouse antagonism. So I would advise that in a case like that, we would simply drop a little word, and this word would be more in harmony with the suggestions of gentleness, meekness. In speaking as you did, that minister might have thought that you were not humble enough.

There might be another one who would have the thought all twisted in another way. The art of testifying well is one that the leaders of testimony meetings should cultivate in the class. They should have right ideas about these matters, so that the Class would get proper thoughts as to how to deal with what comes up. In this way they have something fixed in their minds.

R5385 : page 21

TESTIMONY MEETING NOT FOR A DISCOURSE

If one attempts to give a sermon, the leader might say, Excuse me, Brother, but this is not a meeting for a discourse. This is a testimony meeting. Perhaps at some other time you can speak more at length.

It might be well for the leader to give in advance a definition of what a testimony is, something as follows: Presumably we all know what a testimony is. It is not a discourse or a dissertation on Scripture. This is a meeting especially for testimonies. I will give a dissertation myself on the text for the evening, now, at the beginning; but later we will wish to have the personal experiences of the friends.

We take it for granted that all the friends mean well; anything that is not just in order is not seen by them to

R5385 : page 22

be out of order. But by the leader's remarking that he would read the text and give a few words regarding its signification, and would then hear testimonies, they will see what is expected. By the leader's giving his own personal testimony at the close of the meeting, they will also get the proper thought.

Our thought is that it would not be best for the friends to depart for their homes with any unseemly haste, but to tarry for a word of greeting. That is our custom. We do not know any Scripture bearing directly upon this subject, and we would have no right to lay down a rule or law; we merely give the suggestion that nothing would be gained by entering into too much conversation at the close of the service. There is a danger of the after-meeting crowding out the benefits and blessings of the service. Of course, if they leave promptly the friends have not so much opportunity for fellowship, unless they come a little earlier--a little ahead of time--to the place of meeting. If some can do this it would not be amiss for them to have a little friendly interchange before the coming of the leader, and before the hour for meeting. This would seem to be a very profitable opportunity.

PROPER ATTITUDE IN PRAYER

Nothing in the Scriptures limits the Christian as to the attitude of his body when he goes to the Lord in prayer. Standing and kneeling are both mentioned. One would have to be guided by the spirit of a sound mind. If he were out on the street, it would surely be undesirable to kneel. If he were on a stone floor, it might also be undesirable to kneel. If he were in private, it would seem best to kneel in prayer. Some have told us, however, that when they get upon their knees they are likely to get very sleepy. We would wish to be in that attitude which would enable us best to think of what we are doing. If we found that on our knees we were apt to grow sleepy, we would assume some other attitude which would keep us awake and attentive to prayer.

As for congregational prayer, it is our thought that it can generally be best observed sitting, with the head bowed. Of course, the preference of attitude is largely a matter of education, of habit. It has been our thought to say to the friends everywhere, that in public service this attitude would best be observed during prayer. Where the gathering is small and there is a carpet on the floor, it might be as well to kneel.

As for testimony meetings, it is our opinion that unless the class be a large one, it is better that they sit when testifying; for by remaining seated the giving of a testimony is easier. A difficulty with some in giving a testimony is that they rise and, becoming embarrassed, forget what they are going to say. So it reduces the nervous excitement of some to remain sitting. In a large meeting, it would be better for the person to stand, so that the voice can reach all.

STANDING DURING CONGREGATIONAL SINGING

In the matter of singing, we believe that the custom of standing, which prevails in Great Britain, is a very good one. It would seem to be too much to stand during a praise service, where a number of songs follow each other. But standing in singing has its advantages generally. A person in standing is putting himself in a distinctive attitude; and he can sing better because of thus putting his vocal chords in better position. It is desirable, therefore, when a hymn is announced, that the friends stand.

The invitation to rise should always be given in an appropriate way and not in a peremptory manner. The leader should not say, The congregation will rise, but, Let us rise and sing. There might be some who are in such physical condition that they would better remain sitting; hence the invitation, Let us rise and sing, is particularly intended for those who wish to rise. We think it would be a great mistake to say, Let us rise and sing, and then add--as some do--Let us remain standing while Brother A offers prayer. This might in many cases be imposing a real hardship.

TOO MUCH SELF-CONCEIT

But in the closing hymn, if the audience rise, then instead of having them sit down for the closing prayer, it would be well to remain standing, and the prayer should be merely in the form of a benediction, which should not be distressing in length to anybody. If there had been one prayer before, there would not be further necessity for more than could be offered in a few words. Most prayers are too long.

One who is leading in prayer should not interfere with the liberties and rights of the entire congregation by the length of his petitions. We do not read that our Lord made very long prayers. It is true that He sometimes continued all night in prayer, alone; but He offered no lengthy prayers in public. The "Lord's Prayer" is quite brief and to the point. Those people who think they should tell the Lord all about how He should run the Universe, have too much self-concern, too much self-conceit. When we learn how poorly we are able to run ourselves, it should make us very slow to advise the Almighty as to how to manage His affairs.

FORMAL PRAYER OFTEN MOCKERY

A Boston newspaper, in referring to a prayer offered by a prominent minister, stated the next day that Rev. __________ delivered the most eloquent prayer ever offered to a Boston audience! The Editor evidently knew that the prayer was not addressed to the Lord! We need to have much of the spirit of a sound mind. We presume the Lord sees that all our intentions are good. But He has not told us that we are to pray to be heard of men. We are to pray to the Lord.

In private prayer we are told to "enter into thy closet," and we suppose that no one should pray in a tone that could be heard outside the door. Prayer, either in private or in public, is to be addressed to the Almighty, in reverent terms, and should express the desire of the heart appropriate to the occasion. We should know for what we are going to the Lord. It would be better that we should not go to the Throne of Grace unless we have something that we wish to say.

At the close of any meeting we think it would be very unwise for the speaker to pray for ten or fifteen minutes, or even five minutes. Two or three minutes would be an abundance, we think. The Lord knows about all our needs, and we should have consideration for the congregation.

It is something of a matter to sit for an hour, and then to prolong the service by a lengthy prayer is unwise. Lengthy prayers should be offered in private. Some Christians, however, need to be encouraged along the line of prayer--some are not disposed to pray as much as they should. Prayer is a most wonderful privilege, but one that should not be abused by endless repetition of the same thoughts.

"We will watch while we pray,

With our lamps trimmed and burning;
We will work while we wait,
Till the Master's returning;
We will sing and rejoice,
While each omen discerning."

===================

R5385 : page 23

FAITHFULNESS IN OUR STEWARDSHIP

"It is required in stewards that a
man be found faithful."--1 COR. 4:2.

EVERY great business enterprise employs various classes of workers. This does not imply that the firm approves of all the moral qualities of their employees. They may employ some laboring men who are of good moral character and some who are of poor character; for they do not hold the working men responsible in that sense. But the most responsible positions are given to those of recognized good character.

So God makes use of different agencies to do His service. These are sometimes animate, sometimes inanimate. (Isaiah 45:1-4; Jer. 10:13.) But those whom He recognizes as specially His servants are the Church of this Gospel Age--a special class of servants on special terms and agreements. These special servants are also called sons; that is to say, they are adopted, and promised that they will be fully inducted into the Divine family if they are faithful in God's service in the present time.

These servants represent a stewardship--a term common in olden time. The servant did with his master's goods as though they were his own. At the same time, while given this privilege, he was required to give an account to his employer. The master did not give him these goods and say, Use them as you like, and I will call for them when I want them. On the contrary, his stewardship was to be a faithful one, and would be examined later with this end in view--to see if he had been faithful. A faithful steward would be on the lookout for everything that represented the master's interests--would be as careful of these as he would be of his own. He would use his every power for increasing the talent--

R5386 : page 23

represented by the money in his care.

THE PARABLE OF THE TALENTS

In the parable of the Talents the Lord represented a man as going into a far country and leaving the talents in the care of his stewards. They were entrusted with these goods in a very special way. Thus it is with us. Each of us is entrusted with certain talents. At the time of consecration we gave our all to God. Having given all that we have and are to the Lord, He accepts our offering and appoints us His stewards over these goods--these things that we had. This would include our all--time, influence, various talents--for business, music, or what not. All these are the Master's after we have made consecration. We belong to Christ. He is the Head, He is Lord. But He commits to us as His faithful servants all these talents, to use for Him. And He says, "Occupy till I come."

This parable applies to all the Church all the way down this Age. Each servant is to be diligent in occupying the position of steward until he is released from it. The steward who would use his position merely to glorify himself would not be a faithful steward. The faithful steward would be the one who would desire to so use the talents as to increase the Master's wealth, the Master's glory.

The Lord gave an illustration of the faithful and unfaithful stewards at His Second Coming--before He will deal at all with the subjects of the Kingdom--mankind in general. He showed how He will call these servants to whom He has given the talents; for He has promised them that He will make them rulers with Him in His Kingdom, if they are faithful in the use of their talents. In the parable, the one who received five talents doubled them, and made them ten. The one who had received two talents made them four. But the one who had received one talent gave the excuse that he had buried it in the earth, because afraid. And he was declared to be an unfaithful servant.

This servant was not sent to eternal torment, but the talent was taken from him. It was of his own volition that he became a steward. Seeing that he had become a steward, he deserved to be punished because he did not use that which his lord had entrusted to him. That talent belonged to his lord.

An unfaithful steward will be punished for his unfaithfulness. Better that we should not enter into the Lord's service at all than that we should enter and then hold back, neglect our opportunities. If the one who had the five talents had held back, his simply doing nothing would have made him responsible. In showing how he dealt with the one who had the one talent, the Lord is emphasizing the matter the more. These talents represent our opportunities for service according to our several abilities. The one who had less ability was given less opportunity than the one who had more ability.

So with us. Some may have handicaps of various kinds. Some have more talents, or abilities; some have less. We cannot use talents we do not possess. It is required of a man that he be found faithful with what he has. This matter of using all the talents calls up the thought of full, complete loyalty of heart devotion. We should not say, I am doing better than somebody else, as the man with five talents might have thought had he used but three or four of them. But the one who is using his talents to the full capacity is specially pleasing to the Lord. Those who have two talents and use them faithfully receive the same commendation as the one who has five talents and uses the five.

THE PARABLE OF THE UNJUST STEWARD

The parable of the unjust steward (Luke 16:1-9), which impresses this same lesson, was primarily addressed to Jesus' disciples, in the presence of the Pharisees and those who sat in Moses' seat, who were the representatives of the Divine order of things in the Jewish Age. In this parable the Lord emphasizes the fact that a wise steward would be alert to his own future welfare. If a debtor could not pay one hundred per cent., but could pay fifty, it would be wise for the steward, in consideration of his own interests, to keep the future good will of the man, and let him pay half. This steward was commended by his lord for his shrewdness in taking this course, even though he had previously been unfaithful to him.

The Scribes and Pharisees are scored in the parable. Our Lord's words intimated, You know that you are not yourselves able to pay the Divine requirements of the Law--you are not able to pay fifty cents on the dollar, and you ought to feel sympathetic with some of these poor Jews who cannot keep the Law. You should say to them, Cut it down somewhat--keep half the Law, if you cannot keep it all. Can you keep half? Yes? Well, go ahead and keep half.

But, said the Lord, you despise all these--you do not want to "brush garments" with them as you pass them in the streets. You know that you cannot keep the Law yourselves. You are in the position of the steward of My parable. You should take the same course as that steward took with his master's debtors. He was about to be dispossessed. So you are near the end of your term. When you get out of office the people will not think much of you. You would better help your case out. You sit in Moses' seat. You should tell your brethren that while they are not keeping the Law in full, they are pretty nice people; and you should encourage them to do the best they can. You should help them along.

R5386 : page 24

After giving this parable respecting the Pharisees, Jesus turned to his disciples, saying, "I say unto you, Make to yourselves friends with the mammon of unrighteousness." That is to say, Applying this to yourselves now, consider that your earthly possessions are an earthly stewardship. Live in harmony with the people as far as justice will permit. Do not in any way exact the last thing possible from them. Be generous in all your affairs --not only in financial matters. Instead of condemning everybody and threatening them with eternal torment, tell them that God is very merciful. Tell them that God has provided a Redeemer for all mankind. Tell them to be of good courage and to do the best they can--that they may be sure that God through Christ will be very merciful, and that they will have better dealings at His hands when the time of their testing shall come.

By teaching the people thus, we may get the ill-will of the scribe and Pharisee class; but we are getting the good will of the people and of those who are in harmony with God and righteousness. And although we may be excluded from the high functions of the nominal systems, many of the common people are hearing gladly and sympathetically, and are wishing to share their homes with us. And so we have homes all over the world, wherever God's people are; for they have the ear and eye to appreciate the Lord's arrangement. Furthermore the Lord Himself will ultimately receive us into everlasting habitations. We are wise stewards in this respect. We are living so as to use our time and strength to the best of our ability to do good and to instruct others to do good.

TWO PARABLES COMPARED

The parables of the Talents and of the Pounds are much alike, both representing a great householder, or lord, dealing with his servants. In the parable of the Pounds, a certain nobleman went into a far country to receive for himself a kingdom and to return. This parable is based upon the fact that when an under-king, like King Herod, would hear that a new Emperor had come to the throne of Rome, he would be anxious for a re-appointment to his own kingdom. Knowing that the Emperor had power to reinstate him, he would be desirous to know whether he would receive his kingdom again, or whether someone else would receive the place. So when such under-king went to Rome, it was with the view of returning with his kingdom, or a commission from the new Emperor.

Our Lord in this picture represents Himself as a Nobleman who had been called to a Throne, and who was going to a far country, to Heaven itself, to receive the investiture of His Kingdom. In due time He was to be the great Messiah; and He must first be invested with the authority, and then return and establish His Kingdom.

In the parable of the Talents, the lord, before leaving, called in his servants and committed unto them his goods, his property. He said, I will make these servants stewards. He gave one talent to one, two talents to another, and five to still another, according to their several ability. They were all remembered. When he returned he called his servants and reckoned with them. The one with two talents came and said, Lord, thou gavest me two talents. Here I make my report. I have gained two other talents. The one with the five talents said, Lord, thou gavest me five talents; lo, I have gained other five! I have doubled the amount and gotten ten! The Lord said to each, "Well done, thou good and faithful servant! Enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."

Then came the servant with only one talent. Although he returned it, he had failed to use it. He said, I have not lost a penny; here is thine own. His Lord said unto him, Thou art a slothful and wicked servant! The servant was punished because he was unfaithful.

OPPORTUNITY MEASURES RESPONSIBILITY

The Lord gave this parable as an illustration of our experiences now. These talents consist of opportunities. To illustrate: We recently had the talent, or opportunity, of speaking the Truth to 5,000 people. Therefore we had a responsibility. But if we do not have such an opportunity,

R5387 : page 24

we do not have the responsibility of it. This is what the Lord meant, we understand. One may have more opportunities granted him than another. One person might be a good writer; another a good speaker; another a good exhorter; and another may be good at all three of these things. The one good at all three would have thereby three times as much responsibility as the one with only the one ability.

The talent in Bible times represented a certain amount of money. According to the most recent figures available (Am. Bib. Soc'y, 1895), the talent mentioned in the Scriptures was either gold or silver. The value in U.S. money of the gold talent is $32,689, while the silver talent was but $1,563.37. Our Lord, however, used the talent, not to represent gold or silver, but as well representing the opportunities His people have to do God's will and to serve the brethren; for He says that whoever does good to one of the least of His will receive a blessing.

The lesson taught in the parable of the Pounds seems somewhat different. In this the lord gave each of his servants one pound, to do what he could with what was given him. One gained five pounds, and one gained ten. The third gained nothing. The Pound (Mina, or Maneh), is equivalent, if gold, to $6,537.80; if silver, $312.67-1/2.

SIGNIFICANCE OF ONE POUND TO EACH

In the application of the parable, to our understanding, the Pound represents the blessing of justification given to each of God's children. When did He give us the Pound? When He accepted us as His servants. When did He accept us as servants? We were not servants when we first turned from sin. To turn from sin is not to become a servant. The first step toward God is to turn away from sin toward righteousness, and to attempt to draw nigh unto God; for God says, "Draw nigh unto Me and I will draw nigh unto you."

This one is walking in the way to justification, but has not gotten it. He is getting nearer and nearer to the right place in his ideas, etc. Finally he comes to the place where he says, Lord, if Thou wilt accept me, I will give Thee all I have. He offers himself to be God's servant.

One is not yet a servant of the Lord when he turns from sin. We never had a right to do wrong; and in getting away from sin and wrong, we were not serving God. God has no servants in this Age except those begotten of the Holy Spirit. Others may in some sense be used as servants; for God can use even the wrath of man to serve Him. In a certain sense the Devil may be His servant; for sometimes he does what the Lord wishes to be done. We think the Devil was serving God when he got the Jews stirred up to crucify Jesus. Demons often serve the Lord in bringing tribulation upon His people, for these tribulations are like the turning of the grindstone, that polishes the jewel. God wishes to use some means at the present time to polish His jewel class.

But the servants referred to in the parables are the

R5387 : page 25

Lord's consecrated people; for it is only those who have reached the point of full consecration to God that He calls His servants. Those who gave up the service of sin and unrighteousness, became their own servants, the servants of self, until they gave up their lives to the Lord. They then said, I have no will but Thine. I will serve Thee faithfully, even unto death. As the Lord accepts these as His servants, He gives each one a pound.

What is this pound? It is justification to life--a valuable thing. Now, being justified by faith, and being thus accepted as a servant of God, and begotten of the Holy Spirit, each one has the opportunity to do what he is able as a servant of the Lord. He uses whatever talents the Lord gives him. He must do his best with all that is entrusted to his care, as a faithful steward of the King of kings, and Lord of lords.

====================

R5387 : page 25

REST FOR THE PEOPLE OF GOD

"My Presence shall go with thee, and
I will give thee rest."--EXOD. 33:14.

WE ARE NOT to think of our Heavenly Father as literally walking through the wilderness with the children of Israel, as leaving the affairs of the Universe and going with them in their journey. Nor are we to get the thought that God is everywhere at the same time. This unscriptural thought has been the foundation for much error. Christian Scientists say that God is everywhere--in every piece of wood, of china--in everything. When we ask what they mean, they say that since the word God simply stands for good, and since there is good in everything, therefore God must be in everything; for God means good and must be everywhere, even in every atom of matter. So on this erroneous doctrine of God's omnipresence they build their theory. But theirs is not the Scriptural thought.

The Scriptural thought is that God specially manifests His Power and Love to His people. God is in Heaven; the earth is His footstool. But by His various powers and agents, and by His intelligence and knowledge, He can be as if present everywhere--through His angels, His messengers. Just as we by the telegraph and the telephone can have communication with the uttermost parts of the earth, so God can exercise His Power in every part of the Universe.

The words of our text, we remember, were the Lord's answer to Moses when that great statesman was in perplexity. He had been commanded to go forward as the leader of Israel, and through Divine favor to bring them into the land of Canaan, there to give them rest.

From the beginning of the wilderness journey, there was more or less of disinclination or fear on the part of the people. They realized that they were breaking up their homes and going forth into a strange land. Even though they had been oppressed by the Egyptians, they reasoned that if they went out into the wilderness with no Egyptian taskmasters, this would mean that they would have no food. Thus they were stiff-necked--like an ox--difficult to turn about.

The Lord's promise to Moses was, "My Presence shall go with thee, and I will give thee rest." And He promised to be with the Israelites. He gave them assurance that they might recognize His power in their midst; for God's energy in all the affairs of earth, as of the Universe, is not merely a power to know the things that are happening, but to control all events that they may outwork His designs. He guides and assists the efforts of His people. Additionally, the angels of the Lord quite probably were employed in this special work of superintending the affairs of the Israelites.

This thought is in harmony with the Scripture which intimates that there is a guardian angel for each one of the Lord's saints, who has supervision over him. We read, "In Heaven their angels do always behold the face of My Father which is in Heaven." (Matt. 18:10.) They have immediate communication with the Father; and thus He has direct oversight of all who belong to Him.

The Divine Power was manifested directly with the Israelites in the Shekinah glory over the Mercy Seat in the Most Holy, which indicated the Lord's presence with them. And when they were to journey onward, the pillar of cloud went before them by day, and the pillar of fire by night. When they were to stop, this cloud would stand still. While they were encamped, the cloud would rest over the Tabernacle, and the Shekinah glory rested between the cherubim on the Mercy-Seat in the Tabernacle. Thus the presence of God went with them to the Land of Canaan, and gave them all things which He had promised --Joshua 23:14.

MOSES' NEED OF ENCOURAGEMENT

From our context we perceive that Moses' meekness was again manifesting itself. He had previously asked for some one to be mouthpiece for him, and the Lord had said that Aaron might be his mouthpiece. Rash people often get into trouble, because there is a lack of meekness, modesty. But it was not so with Moses--"the meekest man in all the earth." Humility is a most important element of character. The meek man will find it easier to be gentle and patient than will the man who lacks meekness. And so in enumerating the fruits of the Holy Spirit St. Paul mentions meekness.--Gal. 5:23.

When the Lord promised that His presence should go with Moses, He was speaking to him as the Mediator. Therefore He said, "My Presence shall go with thee." As soon as Moses had inaugurated the Law Covenant at Sinai, Israel was in covenant relationship with God, and the Lord with Israel.

ISRAEL'S FAILURE TO ENTER REST

One might get the thought that God's promise to give rest would signify that Moses should have a rest of mind, and that all who would come into line with Moses and with God's promises would also have a rest of mind. But this mental rest is not what is here meant. The Israelites were going from the land of Egypt into the Land of Promise, which was to be an everlasting inheritance to them, if they would keep their Covenant. But of all the adults who came out of Egypt, only Caleb and Joshua entered into Canaan. (Num. 32:11,12.) The majority failed to enter in because of their lack of faith. The forty years' wandering in the desert was because of their fearfulness and consequent rebellion.

When on the wilderness journey Israel came finally to the place where they could see the land of Canaan, spies were sent to make investigation and to report as to which would be the best way to enter the promised land. All of the spies save Caleb and Joshua, gave an unfavorable report. Then through timidity the people said, "We cannot go up and take that land. Those people are giants, and we look like grasshoppers beside them." So in their lack of faith they murmured against going up. Therefore God sware in His wrath, "This people shall not enter into My rest."--Hebrews 3:11.

R5388 : page 26

TYPICAL AND ANTITYPICAL REST

The Apostle Paul shows that the rest in Canaan was a type of the rest of the people of God, in this Gospel Age. (Heb. 4:3,9.) By faith we rest in God--we rest in His promises. We are not moved away by any of the adverse conditions of the present time. Our rest is the reality; the rest of Israel was the type.

The antitypical rest, into which the Lord's people enter, has two phases. We who believe enter into rest now. We have the peace of God ruling in our hearts and guiding our lives. We have the peace of faith, the rest of faith, the confidence that God will direct our course. Therefore we are contented, even though not yet satisfied. We shall not be satisfied until we enter into our complete rest. Our true rest will be that glorious, perfect condition beyond the veil, which we shall attain through the First Resurrection.

St. Paul, in discussing this question in the 3d and 4th chapters of Hebrews, declares that the people of Israel failed to enter into rest, not because God did not perform His part, but because they failed to exercise the proper faith in the Lord; they had "an evil heart of unbelief." And he proceeds to say, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1.) There are requirements; there are conditions. The Apostle means that whoever would be of this overcoming class must take heed, or he will fail to enter into the eternal rest of God. There will be such a class of overcomers; and God has predestined and foreordained that they shall enter into this glorious and perfect rest. If we are faithful unto death, we shall attain this glorious rest by the resurrection "change."

JOSHUA A TYPE OF CHRIST

The world is not now able to enter into rest. They are like the raging sea. They have not come into relationship with God. As the Scriptures tell us, mankind is a poor, groaning creation, travailing together in pain. They do not see the rest which God has provided. We see, however, that when the antitypical Moses, the great Mediator, shall have been completed, He will lead the people into rest.--Deut. 18:15; Acts 3:22.

Moses did not lead the people into the Land of Promise; it was Joshua--their new leader--who led them over Jordan. Thus the type shows that mankind will enter into the promised land, not by the Law, but by a Savior. The name Joshua means savior--Greek Jesous. (Heb. 4:8, margin.) So Jesus will lead all of mankind who will, into the true Land of Promise--into love and loyalty to God and to the principles of righteousness. It will take the entire thousand years of the Messianic Kingdom to bring the world into condition for all the blessings which God has in store for them.

Our Lord Jesus entered into rest by trusting the Heavenly Father to fulfil all His gracious promises. Jesus, the Head of the antitypical Moses, thus enjoyed perfect rest of heart, and realized the Heavenly Father's continual presence with Him. This continued for three and a half years; and then He entered into the rest complete, by the First Resurrection.

The same is true of all the members of the Body of the antitypical Moses--The Christ. God's presence goes with them. The world at present is not in a condition to enter into the Father's rest. Only the members of the Body of Christ have entered into this rest of faith, trusting in the Lord. And none except those who continue faithful will be recognized as members of the great antitypical Mediator. All who lack faith lack proof that they are in the Body of Christ. If, then, our hearts are disturbed and we cannot enter into this rest of faith, the proper course is to seek the Throne of Grace, that we may overcome the difficulty.

THE REST PROVIDED FOR MANKIND

As for those Israelites who the Lord said should not enter into His rest, we understand Him to mean, not that no Jew will enter into the true rest of God, but rather, that this was a prophecy of the end of the Jewish Age--that they as a nation would not be ready to enter into this rest of faith which was then offered them--that as a nation they would fail. They did fail; for "they knew not the day of their visitation."

As soon as the great Messiah shall establish the New Covenant, both Jews and Gentiles will enter into peace and prosperity, as rapidly as they enter into that New Covenant. But the disobedient, after a full, fair trial, will go into the Second Death. Throughout the Millennial Age mankind will be entering into the actual rest, which will mean deliverance from the bondage of Sin and Death. Before Messiah's Reign shall have ended, they will have fully entered into that rest and into perfection of life, and will be counted in as a part of the seed of Abraham, according to the promise, "I have constituted thee a father of many nations." (Gen. 17:5; Rom. 4:17.) The blessing of the Lord will be upon them all. Any refusing to enter into the rest of God will be cut off--the wilful sinner shall die at one hundred years of age.--Isa. 65:20.

===================

R5389 : page 26

"WOE UNTO YOU, PHARISEES!"

--FEBRUARY 15.--LUKE 11:37-54.--

"Be not deceived; God is
not mocked."--GALATIANS 6:7.

AMONGST the various sects of the Jews of our Lord's day we have every reason to believe that the Pharisees constituted the best--the one most loyal to God and His Law. The Sadducees professed no faith in a future life. They were infidels and politicians. The Essenes were a small sect not mentioned in the Bible, a kind of Higher Critics, of little faith and confused by mixing paganism with Judaism. The Pharisees were what might be termed the orthodox body of Jews. Their name signifies "holy people." In today's Study, Jesus, not deigning to mention the other sects, which had entirely departed from God, addresses Himself especially to the Pharisees, pointing out wherein, with all their boasted holiness, they came far short of what would be acceptable to God.

A Pharisee invited Jesus to dine with him at his house. The invitation was promptly accepted, and Jesus passed in and sat down at the table with the others, without going through the formalism of washings, customary to the Pharisees. We are not from this to suppose that Jesus was careless. Rather, we are to recognize that the washing of hands by the Pharisees was a ceremony which Jesus especially wished to ignore, in order that He might have the opportunity of criticising that spirit which the ceremony well illustrated.

The host thought of Jesus as a holy man, not a publican or a sinner, and remarked that it was strange that He had not performed the usual ceremony of washing.

R5389 : page 27

This remark gave opportunity for a discourse on the subject. Jesus pointed out that a great deal of the religion which even the holiest of the Jews practised was merely ceremony, formalism, and not true religion. Outwardly they were clean, but inwardly their hearts were unclean--given to extortion--spiritual wickedness. The Lord sought to show that in God's sight the heart is the important matter and that the outward cleansing is quite secondary. The inside of the cup should first be attended to, and afterward the outside.

As a matter of fact, those who do come into heart harmony with the Lord, and who are cleansed by obedience to His Message and its spirit, are thereby made clean every whit--outwardly, as well as inwardly. It is safe to say that every one who is pure in heart will, according to his circumstances and opportunities, seek to be clean in person, in speech, in every way. The principle working in his heart will exercise an influence upon all his words and thoughts and doings--all his days and all his hours.

From the expressions of our Lord here and elsewhere it would appear that one of the great failings of the Pharisees was covetousness. According to the Greek, Jesus called them "money-lovers." On one occasion He told them that this covetousness, greed, love of money, led them to disregard dishonestly the rights of others. He said: Ye devour widows' houses, meaning that they would take advantage of widows to accumulate property for themselves. As a matter of fact, it would appear that many of the Pharisees were quite rich.

Jesus pointed out that with such wrong conditions of heart God could not be well pleased with them, even though they ever so carefully observed the outward regulations of the Jewish Law. He called attention to the fact that in their outward observance of the tithing (giving one-tenth of their income every year) they were particular even to those small seeds of which they grew but a trifling quantity. In everything they were careful to give one-tenth, but they neglected the weightier matters of the Law--to do justice in their dealings and to have mercy toward others. The Master did not object to their giving one-tenth of everything, but declared that these things they should do and not to leave the more important things undone.

Another time He reproved them, saying, Ye strain a gnat and swallow a camel--a strong hyperbole, a figure of speech, showing how inconsistent were their reasonings and doings. The straining out of a gnat represented their carefulness to avoid things strangled. The swallowing of a camel meant that, on the contrary, while careful about the little things, they would be thoroughly disregardful of God's Law on the weightier matters. Jesus declared that they should be benevolent rather than covetous and self-seeking, and that if this were their disposition of heart the outward cleanliness would be less important.

He declared that they chose the chief seats in the synagogue and salutations in the market-places. Their covetousness took the form of pride, as well as dishonesty. They wanted to be very prominent in things religious, to be very popular and to be hailed as "Rabbi" --master, learned one. Jesus declared that they were like sepulchres, outwardly clean and whitewashed, but inwardly full of death, corruption, uncleanness, unholiness. They were holiness people merely in the outward form or ceremonial.

It is not for us to judge all or any of the sects of Christendom and to apply the Master's words to them. Unlike Jesus, we have not the power to read men's hearts, nor the authority to pronounce them hypocrites. The Lord's message to us is, "Judge [condemn] nothing before the time." At His Second Coming, He declares, everything will be revealed. The true status of each will be shown. He declares that at that time many will be saying, Lord, have we not done many mighty works in Thy name? but that He will, nevertheless, declare to them: I do not recognize you. Ye have been workers of iniquity--workers of unrighteousness--in My name.

Without judging personally, we may all fear that much of the Christianity of our time is well described by the Apostle Paul. Speaking of our day he says, "Having a form of godliness, but denying its power"--outwardly Christians, but inwardly skeptics--covetous, extortionate, unjust. Men are not able to judge rightly of such matters today. Some who are loyal and zealous for the Lord are branded as hypocrites and deceivers; while others, disloyal, merely whited sepulchres, may be lauded to the skies as denominational idols or generous benefactors of earthly systems.

Some of the Pharisees, especially educated, talented and well-versed in the teachings of the Law and the Prophets, were styled lawyers--Doctors of the Law, the equivalent of what today are termed Doctors of Divinity. Turning to these, Jesus upbraided them, saying that they placed upon the common people grievous burdens which they themselves would not bear. He meant that they gave such hard interpretations of God's Law as were discouraging to the common people--setting before the publicans and sinners standards of excellence and perfection which they themselves would not think of even trying to live up to. Apparently the thought was

R5390 : page 27

thereby to impress the common people with the sanctity of the clergy, that they might be the more reverential toward them. They builded sepulchres for the Prophets of old, forgetful that their fathers, whose same spirit they had, were the very ones who had killed those Prophets--had persecuted them to death.

WOE! WOE! WOE! WOE! WOE!

While Jesus prophesied woes against the Pharisees, we are not to think of Him as condemning them to eternal torment, nor as intimating that this would be the nature of the woe that would come upon them. The woe to the Pharisees was that they were about to miss the great blessing which God had promised to the Jewish nation; namely, that of chief association in Messiah's Kingdom. (Genesis 12:3.) The Promise belonged to Israel primarily. Because of their unpreparedness for it, this was taken from them to be given to another Israel. Had enough of them been "Israelites indeed" to complete God's foreordained Elect, the Bride of Christ, the Kingdom offer would not have gone to the Gentiles.

The Pharisees, of all the Jews, were in the most favored place for attaining to joint-heirship with Messiah; but they recognized not what they were losing, as Jesus recognized it. His expression, "Woe unto you," is therefore to be regarded sympathetically, pityingly. This thought is borne out in the context, which proceeds to declare the great time of trouble which came upon their nation at the time of Jesus' crucifixion, and reached its completion in A.D. 70 in the total destruction of their city and polity.

As the Lord here declares, that awful trouble was a settlement of Jehovah's account with the Jewish nation for all the righteous blood which had been shed and for which no expiation had been made. Little did those Pharisees know that their hypocrisy was not only hindering

R5390 : page 28

themselves from preparation to be joint-heirs with Messiah in His Kingdom, but was also hindering the masses of the people, who relied upon them for information. Jesus refers to this in the succeeding verse (52), saying, Ye have taken away the key of knowledge. Ye neither enter into the Kingdom yourselves, nor do you permit others to enter who would be glad to do so, but who are misled by relying upon your judgment.

Bible students very generally believe that the great time of trouble which closed the Jewish Age was an advanced picture, or prophecy, of the still wider spread of the Time of Trouble which will close this Gospel Age and bring woe to many of the Pharisees of our day, as well as tribulation upon all evil-doers in connection with the overthrow of present institutions, as a prelude to the establishment of Justice--the Messianic Reign of Glory.

===================

R5390 : page 28

GOOD CONFESSION VERSUS BAD CONFESSION

--FEBRUARY 22.--LUKE 12:1-12.--

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."--V.8.

A LARGE crowd surrounded the Savior, anxious to hear Him who "spake as never man spake." Ignoring the multitude, Jesus addressed His disciples, saying: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Here, as elsewhere in His teachings, Jesus uses leaven as a symbol, or figure, of an evil influence. We know not of one instance in which leaven is used to represent anything good or pure. During the Passover season Jews were prohibited from using it, thus symbolizing the putting away of sin.

Jesus declared that the hypocrisies practised by the Pharisees--the learned people of that time--were leaven, impurity, sin, contaminating in their influence. His disciples should be honest, sincere, pure, free from cant and deception. Their words and works should be such as would not need to be covered. Jesus declared that ultimately all hypocrisies and sins will be uncovered, revealed. Undoubtedly He meant that during His Kingdom, when the power of the resurrection will be exercised, all the hidden things of darkness will be abolished, the secrets of mankind will be exposed. No doubt this will constitute the basis of the shame and contempt which will be the punishment of many, as foretold.

Thus we read that in the resurrection some will come forth to shine as the stars of heaven, and others to shame and everlasting contempt. (Daniel 12:2.) However, it is comforting to know that the Hebrew text signifies lasting and not everlasting. The shame and contempt will last as long as the shameful and contemptible conditions last--until the reformation of the individual or, that failing, until his destruction in the Second Death.

FEAR NOT PERSECUTIONS

Jesus intimated that honesty of life would bring His followers persecution from the hypocrites; but that they should not fear, even though the persecution resulted in their death. The present life is but ephemeral, at best. The life that is worth considering is the everlasting one which God has provided for all the willing and obedient, and which may eventually be attained through the merit of Jesus' sacrifice. Those who thus believe should have no fear of what man can do to them, but rather should be fearful of anything that would separate them from God and His gracious provisions of a future life.

"Fear Him who after He hath killed hath power to cast into Hell." The word Hell here is Gehenna in the Greek. Primarily, this is the name of the valley outside of Jerusalem, into which the offal of the city was cast for utter destruction, and into which the vilest criminals were cast after execution--not to torment them, but to imply symbolically that there was no future for the wicked. Jesus used Gehenna as a type of the Second Death, which will be the portion of all who wilfully, intelligently, deliberately, sin against light and knowledge.

The fear of God is the beginning of wisdom, and a reverential fear is always proper. But as God's people become intimately acquainted with Him, learning of His Justice, Wisdom, Love and Power, and realize that He is the Friend of all who love righteousness, they come to love God; and, as the Apostle declares, "Perfect love casteth out fear [dread to offend]," which signifies rest. The Lord's disciples were to realize their Heavenly Father's care for them and His Wisdom--that as He forgets not the sparrows, so He will not forget them; and that not even a hair of their heads could be injured without his knowledge and permission; that everything that He permits to come to His people, to His children, He assures them, will work out for them some blessing.

CONFESS ME BEFORE MEN

Whoever would be in accord with God must confess Him and must confess Jesus, His Representative, whom He sent into the world. Whoever confesses Jesus, confesses the Father who sent Him. And all such will be in the Lord's favor, and ultimately be acknowledged in the resurrection by the Father and the holy angels, as members of the Bride of Christ. But those who, after becoming disciples of Christ, deny Him, He will not acknowledge as disciples in glory.

Jesus' words were addressed to the disciples, not to the masses. Whoever would confess Christ would become His disciple. None could deny Him who had never acknowledged Him. He is to be confessed, not merely by baptism, nor by any outward form. He is to be confessed in the life, in the conduct, in the words, of His followers. They are to have His Spirit and to "show forth the praises of Him who hath called them out of darkness into His marvelous light." Whoever makes a profession of being a disciple, and then ignores the Master's teachings, misrepresents Him, slanders Him, denies Him, and will not share in the glorious presentation of the Bride, in the end of this Age.

The masses, of course, were in doubt, and did not become disciples at all. Some even derided Jesus, saying that He had a devil and was mad. The Master declared that such misunderstanding of Him and such slanders were quite forgivable, if done ignorantly. But when some went beyond this, and declared that His good works of the Holy Spirit were accomplished through the power of Satan, Beelzebub, they were committing inexcusable sins which would not be passed over.

Such sin must be wilful; for their accusations had no basis whatever. The Master's teachings were purity itself. His conduct, His sayings and His miracles were all good works. Only a wilful perversity could attribute these to Satan. The fact that they would never be forgiven does not signify, however, that the vilifiers were hopelessly lost. They would suffer punishment proportionate to the degree of their wilfulness. If the punishment would bring reformation, well and good; but if not, it would eventuate in utter destruction--the Second Death.

R5391 : page 29

Few subjects are less understood than this one--the sin against the Holy Spirit. The word spirit in such a case as this stands for power, or influence. For instance, the spirit of Satan would be the power, or influence, adverse to God and to righteousness. The spirit of error would be the power, or influence, of falsehood. Contrariwise, the spirit of Truth, the Spirit of God, the Holy Spirit, represents Divine influence and power, wherever recognized. The responsibility of each individual is proportionate to his enlightenment. The mentally and morally blind have comparatively little responsibility, because they do not appreciate clearly the distinction between the spirit of Truth and the spirit of error, the Spirit of God and the spirit of Satan.

Man was not created in this condition of inability to discern right and wrong, good and evil. He was created perfect, in the image and likeness of God. Sin has wrought death, not merely to man's body, but also to his mind, his conscience. The ability to discern between right and wrong varies, therefore. Additionally, some have opportunities for instruction more than others, and thus their responsibility is increased. The world in general knows not God, and hence could not sin against the Holy Spirit in that full sense or degree which would be punished with the Second Death. "The god of this world hath blinded the minds of them that believe not."--2 Corinthians 4:4.

Some knowledge is necessary to bring us to an appreciation of Christ as the Sent of God. Then if we accept Him and become His consecrated disciples, or followers, we receive the begetting of the Holy Spirit. This brings us to a vantage point where our eyes of understanding open more and more widely, in proportion as we are filled with the Holy Spirit. Our responsibility increases with our joy in the Lord and our preparation for the Heavenly glories to which we have been called. It is these advanced disciples of Jesus that are in danger of grieving the Holy Spirit whereby they were sealed--of quenching the Spirit of holiness in their hearts. (Ephesians 4:30; 1 Thessalonians 5:19.) While the quenching and the grieving are not instantaneous works, they are the paths which lead to the Second Death. Every Christian, therefore, should press on toward perfection of holiness--the filling with the Spirit.

The Apostle presents this thought in Hebrews 6:4-6, declaring that those who have tasted of the good Word of God and the powers of the Age to come, and who have been made partakers of the Holy Spirit, cannot be renewed unto repentance, if they with full wilfulness and deliberation reject Christ and righteousness, and turn to sin. Again, later on, he says (Hebrews 10:26,27), "For if we sin wilfully after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for our sins, but a certain fearful looking for a decision and a fiery indignation which shall devour the adversaries" --of God. The Apostle mentions especially the rejection of the atoning work of Christ, saying that such count the blood of the covenant wherewith they were sanctified a common thing, and do despite to the Spirit of favor which has brought them thus far.

Those who quench the Spirit of holiness, or "grieve the Spirit," are described by St. James (5:14) as spiritually sick. Cut off from fellowship with God, they have one last resort; viz., to request the assistance of sanctified elders of the Church to pray for them and to anoint them with oil, symbolic of the Holy Spirit. The prayer of faith shall save these spiritually sick; and the Lord will raise them up; and though they have committed sins, these shall be forgiven them.

"THE HOLY SPIRIT SHALL TEACH"

The Lord's faithful followers were to expect that amongst their tribulations would be false accusations which would bring them before magistrates. For the most part the disciples were unlearned, and would feel great trepidation in the presence of educated officials. They were to know, however, that the Lord's blessing would be upon them; and that they would have wisdom superior to that which was naturally theirs. They need not anxiously premeditate what their answers would be, but commit all to the Lord, expecting Divine assistance.

Nothing in this implies that the ministers of Christ either in the pulpit or in the class meeting should attempt to represent the Lord without studying their subject. On the contrary, each should accept to himself St. Paul's words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Timothy 2:15.) There is a difference between standing before a congregation of God's people as a mouthpiece of His Word and being called before magistrates.

===================

R5388 : page 29

ST. PAUL'S EXHORTATION TO ELDERS

"Take heed to yourselves,...for grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."--ACTS 20:29,30.

THESE words were addressed to the Elders of the Church at Ephesus. St. Paul, going toward Jerusalem, had found himself not far from Ephesus, and had sent word to the Elders that he would remain there a little while, and would be glad to meet them once more. They came and held a lengthy conference with him. This text is part of his message to them. He told them that he would not see them again, and exhorted them to take heed to themselves. It behooves every one to take heed to himself more than to others. And unless a man learns to rule his own spirit, he could not be in a proper condition to rule others.

This is particularly true of all Elders. They should watch themselves. Because of the honor which the Church gives them, they are in danger of being carried away by a feeling of self-importance--self-conceit. They are in danger of becoming arrogant. But the message is to take heed to themselves, and to the flock of God, over whom they are made overseers. They are to recognize their position as representatives, not only of the Congregation, but also of the Lord. This position being given them in the appointed way--an election by the stretching forth of the hand--they are not only to take this as the word of the Church, but also to realize that they are chosen of the Holy Spirit. They are to recognize this care of the Church as their great mission, an important service to be rendered in the name of the Lord.

WOLVES AND APOSTATE SHEEP

There are two particular reasons why Elders need to be on guard. The first reason, as given by the Apostle, was that grievous wolves would enter in among them, who would not spare the flock. The intimation seems to be that the wolves are not part of the flock at any time. They would not represent themselves as wolves, however. The Apostle's warning would seem to imply that a certain class of people of a wolfish nature

R5388 : page 30

would seek to associate themselves with the Church. Our Lord warned, "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.) This seems to imply the thought of deception--walking like sheep, going about amongst the sheep and representing themselves to be sheep, wearing sheep's clothing, but never being real sheep. Their object in coming into the flock is selfish, their influence is that of a wolf amongst sheep. A wolf worries the sheep--his intention is to kill them, to suck their blood.

So there seems to be a class who, for no reason that we can imagine, pervert the truth, injuring the flock, stirring up arguments that confuse the flock, destroying them as New Creatures, and dragging them down to death. Presumably there has been such a class all the way down through the Age. While our text does not imply that sheep could ever become wolves, perhaps some of us have known persons who at one time were sheep, but who after a while manifested a wolfish disposition, and took pleasure in doing all that they could to injure the flock. The Lord and the Apostle warn us that we should beware of those who come in amongst the sheep, palming themselves off as sheep.

In addition to this danger from wolves, there will be dangers among themselves. The Apostle points this out as a very subtle danger. In addition to those of the wolfish nature, some in a class will engage in service as teachers, and by speaking perverse things will seek to draw away disciples unto themselves. They seek

R5389 : page 30

to draw them away as their own. Their sentiment seems to be, This is my class, my flock--not recognizing that the Church is the Lord's Flock, that they are the Lord's sheep. In this there is a selfish attitude quite contrary to the Spirit of the Lord and to the Scriptures. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted" is a principle of the Divine Government. If any one would be a true Elder, a real servant of the Lord, he is to remember these things, and to avoid everything that would be of a self-seeking spirit. Otherwise, he may be sure that he will do injury, not only to himself, but to others also, by such a course.

RESPONSIBILITY PROPORTIONATE TO ABILITY

Sheep are very timid animals and need some kind of leading. In the absence of a shepherd, they need some one of their own number to be, as it were, leader for them. In flocks of sheep there are wise sheep--rams of the flock, leaders--that the sheep learn to follow, in the absence of the shepherd. These old rams of the flock would represent Elders in the Church of Christ. The ram's horns constitute a means of defense, with which he could drive off adversaries in a time of attack, and the sheep would be able to get behind him.

But the Scriptures speak of danger as respects some of the rams of the flock--certain leaders of the Lord's people. (Ezek. 34:17-23.) These rams got into the stream and made it muddy, defiling the water. He-goats are also mentioned; this is an illustration of the disposition of some Elders of the Church of Christ, and should not be lost upon us. We are told that owners of sheep sometimes use a goat as a leader of the flock, because a goat is more combative than a sheep, and thus supply the sheep courage, etc. We do not know how many of the Lord's Flock are being led by a goat. But whenever any one manifests the goat disposition, the Ecclesia should strictly avoid making him a leader.

The proper leaders are those who show the proper disposition. The Church is very much at the mercy of the leaders; hence the latter have the greater responsibility. So the Apostle says, Be not many of you teachers, my brethren, knowing that a man who is a teacher has the severer trial, the severer test. (Paraphrase of James 3:1, R.V.) He has the greater responsibility in proportion to his ability. It would seem, then, that all who accept the position of Elders are, to some extent, representing the Lord, who is the great Shepherd of the Flock.

====================

R5391 : page 30

LEVITICUS NINE AND SIXTEEN

APPARENTLY we have failed to make clear our thought respecting the teachings of these two chapters. Our statement in TABERNACLE SHADOWS that they both picture the Day of Atonement sacrifices has been misunderstood. We do not mean to say that the two ceremonies took place on the same particular Day of Atonement. Our thought is that the antitype of the two took place at the same time in the antitypical Atonement Day--the Gospel Age.

The record of the Ninth Chapter relates to the consecration of the priests. The service there pictured represents the consecration of Aaron, and was to be repeated in the case of every priest who attained the office of high priest. That is to say, this service was to be repeated only when a high priest should die and his successor in the office should be inaugurated. Thus the ceremony might be performed several times in one year, if several high priests, one after another, died in one year and successors took their places. Or this ceremony of Leviticus 9 might not be repeated for many years; as, for example, Aaron lived nearly forty years after his appointment to the office, and hence not until his son Eleazar became high priest would this consecration service be repeated. On the contrary, the Day of Atonement described in the 16th Chapter recurred every year.

The lines of harmony between the two ceremonies are indicated by the sacrifices, which in both cases were a bullock and a goat. These represented the same sacrifices in antitype--the bullock representing the high priest and the goat representing the under priests; for Jesus died only once--not twice. Therefore the death of the bullock in both instances represented the one sacrifice of Jesus. And because the Church dies only once, therefore the sacrifice of the goat in both instances represents the death of the Church as members of the antitypical priesthood under the Headship of their great High Priest.

Why, then the two pictures? may be asked. We reply, Because the death of Jesus had two distinct aspects, and similarly the death of the Church has two aspects. Only by dying to the earthly nature was it possible for Jesus and the Church to attain the Heavenly nature and the office of the Royal Priesthood--to qualify for the work of Messiah. Even, therefore, if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain His high position. And so would the under-priests. On the other hand, as mankind are sinners, needing to be redeemed, atonement for sin would have been necessary before the work of Restitution could go on, entirely regardless of the exaltation of Christ and the Church to the Heavenly plane.

Thus the "better sacrifices" of Messiah cover two distinctly separate, yet both important, works. It was necessary that Jesus and His followers should suffer and enter into their glory. And this is emphasized by Leviticus 9. It was also necessary that a sacrifice for sins

R5391 : page 31

should be offered on behalf of mankind, in order to permit them to come to Restitution blessing; and this is typified in Leviticus 16. So we repeat that the sacrifices of Leviticus 9 and those of the 16th chapter are identical sacrifices, accomplished in this same antitypical Atonement Day--the Gospel Age.

===================

page 31

SOME INTERESTING LETTERS

ASSURANCE OF CONTINUED CONFIDENCE

OUR DEAR BROTHER AND PASTOR:--

The little Class of Shawnee appointed me to write and tell you that we passed a resolution assuring you of our steadfast faith in you and your leadings. We got the thought from reading the Nov. 15th WATCH TOWER, the article on "What Course Should We Take?" that you had almost decided that the things we have been expecting in 1914 would not come to pass on time--since you said it is possible, but not probable. Now, dear Brother, if these things do not come to pass until 2014, instead of 1914, our faith in you will be as great as it ever has been, for we believe that you have fought a good fight, that you have kept the faith, that you have almost finished your course, and that there is laid up for you a glorious Crown.

It seems to us that it would not be strange if the dear Lord would permit a short delay to try the faith of some who had perhaps consecrated to 1915, instead of until death.

May the dear Lord's richest blessings be upon you. In behalf of the Class, your brother in the Lord.

N. B. RANKIN.--Okla.

SAW NEED OF CRUCIFIED ONE AND THE VOW

DEAR BROTHER RUSSELL:--

I have intended writing you for some time to tell of my acceptance and appreciation of Present Truth, and of my experience with the Vow.

I am a girl of twenty-four years, and my father and my mother have been in the Truth about six years, during which time I have heard the Truth constantly in my home. Being of rather a studious nature, the knowledge appealed to me; but my heart refused to be touched. I could not doubt the verity of the Truth, but my stubborn will refused to bow in the subjection of full consecration.

However, the Lord in His mercy and wisdom permitted the very experience which, although bitter indeed, caused me to see the unreliability of my own judgment, and the need of a wiser hand than my own to guide my affairs. Our dear Brother Cole came just at that time, and pointed me to the only One who can lead us safely through all of life's affairs. I renewed my reading, and within two weeks made a consecration of myself on January 26, 1913. I cannot tell you of the deep joy with which my heart has since been filled.

But alas! from being too slow, I rushed to the other extreme and became too hasty, taking the Vow without duly considering its importance and all that it contains. Again our dear Lord gave me the necessary experience to show me my wrong course, which led me to make a serious and prayerful study of the Vow and all its different features; after which I took it again, and have been blessed and protected by it more than words can tell.

I desire to express to you my deep and heartfelt appreciation for all the grand truths I have received from the Lord through you as "that faithful Servant." May our Heavenly Father strengthen and sustain you until the work He has given you to do shall be finished. With much Christian love,

I am your sister in the Lord, __________.

WAS IN THE DEEPEST DESPAIR

MY DEAR BROTHER AND PASTOR:--

Since the desire to write to you does not want to be put down, am writing to express a little of my love and gratitude toward you. I thank the Heavenly Father for His Truth, for you and for all His dear people.

That I should be privileged to know the Truth, or to be a Christian at all, is still a source of amazement to me, for truly I was one of the mean of the earth, a chief among sinners.

Until December of 1911 I did not even believe the Bible. Jesus was beautiful, but imaginary, impossible.

The child of ungodly parents, whom I never knew or met until I was grown up, my life was a horrible one. That December, through reading a book (not one of yours) I was convinced through sound reasoning that Jesus really was the Son of God, and that it was possible for Him to become flesh.

That was the starting point. What a hopeless muddle I had made of my life! How could I possibly extricate myself from the net of circumstances in which I was living! But I did what I could--right about faced--and prayed with all my strength for more light and to be shown the next step. There were nine whole months of that, with apparently no answer to prayer; but thank God for His Grace; I had set my face heavenward, and held on. Then God took a darling three-year old daughter from me in four short days! Dear Brother, isn't death horrible, a dread enemy indeed! But thank God for that, too! That opened up the way, and I left the old lifelong associations behind in Cornwall--walked out penniless, no luggage, no coat even, but knowing it was right, even if it meant sleeping in the fields. I didn't look back or I should have turned back.

There is no room for details, though they simply teem with the love and the overruling providence of God. I finally reached London. Within a few weeks I had Vol. I of your STUDIES IN THE SCRIPTURES sent from the very place and people I had left. They had just got the Truth and appealed to me to read the volume.

I was so hungry for it; it was just what I wanted. The very next Sunday a brother and sister took me to the Tabernacle (London) to hear you, and though I really believe I had given up my will nine months before, I knew the real meaning of consecration during your address, and was one of the first to rise when you gave the invitation to all desiring to symbolize.

That was a year and a half ago. I have indeed had a wonderful and blessed experience; but I do find the Christian warfare a fierce fight. How grateful I am, and how I long to grow more like my Lord and Head each day! I have taken the Vow, believing it one more piece of armor to help withstand the Adversary.

THE WATCH TOWERS come just in time always--just as I need some special help. My little boy prays the evening prayer you suggested, and will shortly learn the morning prayer also.

Don't trouble to answer me personally, my dear Pastor. I shall know you have read, and then rejoiced for one more. You always have my sympathy and prayers. My heart has often gone out to you when you have been passing through particular trials. God bless and keep you.

Your privileged sister in the dear Lord,

ELLEN E. CORMACK.

GREETINGS FROM THE LENS CONVENTION--FRANCE

BELOVED BROTHER AND PASTOR RUSSELL:--

"It is of the Lord's mercies that we are not consumed; because His compassions fail not. They are new every morning: great is Thy faithfulness."--Lamentations 3:22,23.

Our hearts cannot find any expression noble enough and powerful enough to show their adoration toward our Heavenly Father for all His benefits toward us. The Bible is a beautiful Book to us, dear Brother. What a treasure has God put into our hands, and what beautiful things has He not in reservation for us! Therefore, from the bottom of our hearts we can say: "Bless the Lord, O my soul"!

It is understood that our thankfulness ascends also to Him for the means He has established in the Body--toward our lovable Head and toward the brethren whom He has chosen to impart to us His goodness. The Lord bless you and keep you, as well as the dear class in Brooklyn. Although far away from each other, we are often united at the Throne of Grace, asking our Heavenly Father to pour more and more of His compassion on you and on us in return.

We would have liked to send to you sooner the expression of our sympathy and our love, assuring you of the part we take both in your joys and in your sorrows. Please excuse us that we have waited until the present Convention; it was in order that the 200 brethren and sisters present could join us in an expression of love.

Having had a part in your blessings it is only just that we should share in your tribulations. Truly these tribulations are permitted of God in order to fashion our character to the likeness of that of His dear Son, our beloved King.

AS VALUABLE AS THE GOLD OF OPHIR

I wish that every soul in Christendom and also in heathen lands might have a copy of THE WATCH TOWER of January 15th, 1913, containing an article entitled, "Covenant Relationship with God Essential to Life Everlasting." The article ought to be studied and thoroughly absorbed. Every word is of the value of the Gold of Ophir. Many thanks for sending copy to me.

Very truly yours, MRS. H. LOUNT.

VOL. XXXV FEBRUARY 1 No. 3
A. D. 1914--A. M. 6042

CONTENTS

The Anointed--The Messiah--The Christ............. 35
  The Mystery of Christ......................... 36
  Gifts Vs. Fruits of the Spirit................ 36
  Hindrances to Fulness of the Spirit........... 37
  Anointing and Begetting....................... 37
  Two Classes of First-Borns.................... 38
Godliness Attracts Persecution.................... 39
  Specially Godly Are Specially Persecuted...... 39
  Professed Christians Persecuted............... 40
The Solitary Way (Poem)........................... 40
1913--Reports from Foreign Branches--1913......... 41
"Where Your Treasure Is".......................... 44
  Seek First the Kingdom........................ 45
The Faithful Are Watchful......................... 45
  Re the Lord's Second Presence................. 45
Some Interesting Letters.......................... 47
  Heard Him Lecture 70 Times.................... 47
  Experience of Two Colporteurs................. 47
  Sword of Truth Flashing Right and Left........ 47

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5401 : page 34

PILGRIM BROTHER HAYDEN SAMSON--DECEASED

Many of our readers knew and dearly loved Brother Hayden Samson, who has served the Lord and the Brethren under the auspices of the Watch Tower Bible and Tract Society for the past fourteen years. For several years past he has been in feeble health--yet persevered to lay down his life in the service of the Lord, the Truth and the Brethren. Returning home he experienced a severe attack of indigestion January Twenty-Fourth. He got relief, however, and went to bed as usual. The next morning, Sunday, his body was found in bed apparently asleep. He had passed beyond "in a moment, in the twinkling of an eye," with evidently no struggle, no pain. We rejoice with the dear Brother, believing that he has gone before to the heavenly condition--where so many of us are hoping ere long to join the Savior and him and all the members of the Body of Christ.

page 34

==========

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow: (1) 266; (2) 47; (3) 12; (4) 325; (5) Vow; (6) 313; (7) 60; (8) 310; (9) 130; (10) 110; (11) 7; (12) 27; (13) 191; (14) 87; (15) 145; (16) 129; (17) 78; (18) 4; (19) 105; (20) 16; (21) 155; (22) 160; (23) 240; (24) 260; (25) 267; (26) 40; (27) 324; (28) 88; (29) 14; (30) 39; (31) 170.

====================

R5391 : page 35

THE ANOINTED--THE MESSIAH--THE CHRIST

THE teaching of the Law, in type and testimony, is to the effect that God purposed to raise up a great Priest, who would also be a King; and that this priestly King and kingly Priest should cancel the sins of the people, and be invested with power to rule, and with authority as a Mediator to help them back to God. To the surprise of the typical people, Israel, instead of assuming the office of Priest and King in conjunction, He merely died!--Luke 24:20,21.

Then came the time for the Holy Spirit to reveal to the Church what had previously been a mystery; for when God had through the Prophets spoken of Messiah as a King upon His Throne, He had declared that which would be mysterious to the people--would not be easily understood. God had purposely kept His Plan a secret until the due time for revealing it should come. The secret was--"Christ in you, the hope of glory."--Colossians 1:26,27.

In other words, our Lord Jesus is, primarily, the Anointed One and, according to the Scripture testimony, is very highly exalted. But He was not the completion of the Divine arrangement regarding the Anointed. The Heavenly Father purposed not to have Jesus alone, but that He should be the Head of the Anointed, and the Church the Body. (Eph. 1:22,23; 5:29-32; Col. 1:24.) This was the Mystery. The great Messiah was to bless the world as the antitypical Prophet, Priest, and King. God appointed Jesus as the Head, and elected certain saintly ones to be the members of His Body. Until this Body of Christ was complete, the blessing promised to Abraham could not come upon the world.--Gal. 3:16,29.

R5392 : page 35

The terms upon which any may come into membership in Christ's Body--may be members of the anointed Priest and King--are that they walk in His steps. If we desire this privilege, we must present our bodies living sacrifices, as He presented His. Additionally, we must have Him as our Advocate, that we may be enabled to fill up that which is behind of the afflictions of Christ. So, the Apostle says, we were called to suffer with Christ, that we might reign with Him.--Col. 1:24; 2 Tim. 2:12.

Not until this work is completed can there be Restitution to the world. The blessing of the world cannot begin until this great Priest-King is complete and inducted into office. Then as the Mediator of the New Covenant, He will bring the promised blessings to mankind in general. The entire Scriptures seem to give this thought, and this alone. In no other way can we explain why, after God's promise to send a Redeemer, and after that Redeemer had come, and had died, "the Just for the unjust," the work of Restitution (Acts 3:19-21) should not have immediately proceeded. Throughout this Age there has been the work of selecting the Church. In the immediate future are the Times of Restitution, when the Lord, at His Second Coming, shall have received His members to Himself on the plane of glory.

The Scriptures declare that our Lord Jesus was holy, harmless, undefiled and separate from sinners. Hence He would need no sin-offering on His own behalf. Yet the Scriptures say that He needed first to offer for Himself, and then for the people. (Heb. 7:26,27.) Here we see clearly shown the Church as a part of Himself--different from the world in general.

The entire work of the Church at the present time is the sacrifice of the human life. As Jesus will be the King of Glory, so we shall be the under-kings; as He will be the great Priest, so we shall be the under-priests. The parallel is found throughout the entire Scriptures. If our understanding of this were taken away, we should be practically in the same darkness as we were before we got the Truth. The Mystery is that we are to be associated in the sufferings of Christ now, and in His glory in the future. Whoever has not yet found this key has not yet found the Plan of God, in its simplicity and beauty.

God ordained that the kings of Israel should be anointed, and that the High Priest of Israel should be especially anointed. We are to remember that there is an antitypical King and an antitypical Priest--Christ, the great Prophet, Priest and King--who is to bring blessing to the human family as a whole. We perceive that in the type there was an under-priesthood, and the Apostle points out that there is an antitypical under-priesthood associated with Jesus and His work.

The word anointed is the English translation of the Hebrew word Messiah, and its equivalent in the Greek is Christos, Christ. So, then, our thoughts properly turn to Christ as the Anointed of God. He is to do the great work appointed by the Father. We look back and see when He received His anointing. It was not when He was in the Heavenly courts, nor when He became a human being. He was not yet the Anointed One, though He was in full harmony with the Holy Spirit of God.

But there came a certain experience to our Lord when He was thirty years of age. At that time He consecrated Himself to do the Father's will and work. Then

it was that He received the special anointing. This constituted Him in an incipient sense the anointed King and Priest of God. Still He was not ready to take His great power and reign; but if He proved faithful in carrying out His covenant, He would in due time become in the fullest sense the great Anointed of God, would reign over the earth for a thousand years, and subsequently would have further great honors and privileges. We can see all this very clearly portrayed in respect to our Redeemer.

THE MYSTERY OF CHRIST

To whom, then, does the Apostle in 1 John 2:27 refer in the words ye and you? The Heavenly Father purposed, as previously stated, that more than our Lord Jesus should constitute this Anointed One. He purposed that the Lord Jesus should be the Head of an anointed company, who should constitute His Body. And this is implied in the type in the under-priesthood, who received a measure of the anointing oil. They prefigured the real Priesthood to come: "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."--1 Peter 2:9.

And as we further study, we find that this is the Mystery mentioned in the Scriptures: to wit, that the great Messiah so long promised should be composed of many individuals; and that these many individuals, with the exception of the Head, should be gathered out from the children of wrath, from fallen mankind, and should be justified through the merit of their Head--the merit of His human sacrifice.

All, then, who have joined the Lord are counted as members of that one Body, "the Church of the Living God," "the Church of the first-born," whose names are "written in Heaven." (1 Tim. 3:15; Heb. 12:23.) Looking back to the institution of the Church, we see that it could not be instituted until Jesus had presented Himself as a sacrifice, that the merit of His sacrifice might be made applicable to all those who would become members of His Body--those who would make the same consecration unto death that He had made, and who would then walk in His footsteps.

At that very time there were some of this class waiting. They had been Jesus' disciples, hearkening to His words. They believed His testimony that if they would take up their cross and follow Him they should partake of His glory. Under the influence of this promise they became His followers. But they could not receive the anointing until He had made satisfaction for their sins. Therefore our Lord instructed them to wait at Jerusalem until this blessing came upon them. The Scriptures tell us that the anointing came upon them at Pentecost. It came from the Father through Christ, after His ascension. Indeed, St. Paul tells us that all blessings come from the Father, who is the Fountain of blessings; and all come through the Son, who is the Channel.--1 Corinthians 8:6.

Just what the anointing is, is difficult for us to comprehend or to explain. Only in proportion as we comprehend it can we make it plain to others. The Lord has endeavored to make it as plain as possible to us by the use of various terms and figures. He calls it a begetting, in the sense that a new life is started. The spiritual nature begins in us at the moment we receive this begetting. And whoever receives it cannot retain it unless he grows and has the Lord's Spirit perfected in him.

VARIOUS QUALITIES OF THE HOLY SPIRIT

This Spirit is spoken of in the Scriptures from various standpoints--apparently with a view to giving us a conception of it, and with the thought that it is a difficult matter to grasp. It is called the Spirit of Truth. No one can have the Holy Spirit and be in ignorance of

God; and his growth in spiritual things will be in proportion to his growth in knowledge. If he does not grow in knowledge, he cannot grow in the Spirit; therefore this Spirit is called the Spirit of the Truth.

It is called also the spirit of a sound mind; for our judgments are all imperfect and human and naturally, therefore, contrary in some respects to the mind of the Lord. And the transforming influence which gives us a new view of matters and enables us to see things from God's standpoint is the influence of the Holy Spirit; therefore, it is called the spirit, or disposition, of a sound mind.

It is called the spirit of love; for only in proportion as we cultivate this Godlike quality can we receive this spirit. Whoever has not the spirit of love cannot have the Holy Spirit. Love is necessary before we can receive this Spirit. God is Love. And so all must be of this disposition who would be His--they must be in sympathy, in harmony with Him.

It is also called the spirit of obedience in the sense that those who possess this Spirit desire to do the will of God. It is an anointing in the sense that it is the qualification by which God recognizes us as His children and as those who are heirs of His promises and who are to consider themselves His ambassadors. He recognizes only those who are thus designated by the Holy Spirit. These are to fill the office of kings and priests.

These various definitions and descriptions of the power and influence of the Spirit enable us to better understand the matter. The term Holy Spirit stands in a broad sense for any holy influence or power or disposition emanating from God. The phrase covers the thought of the spirit of Truth and the spirit of righteousness, because all that is true and right is of Divine arrangement and order. This is the Holy Spirit, or holy influence, or holy power, then, that works in any way that God may choose. It may be through the Word of Truth given out through the printed page, or it may be made manifest through the influence of the life and example of some of God's people--but in whatever way it operates, it always operates for good.

GIFTS VS. FRUITS OF THE SPIRIT

Because the matter was so hard to understand, the Lord, in the first place, gave the early Church special signs, which were called gifts. Some received the gift of tongues, some the gift of performing miracles, and some the special gift of healing. Then there were other gifts that the Lord gave, such as Apostleship, etc. But these different gifts were merely manifestations of the Holy Spirit at that time. The gifts were not the Holy Spirit, but were manifestations of the Holy Spirit. After they had accomplished their work in the early Church, those gifts passed away. This does not mean that the Holy Spirit ceased to be the begetting power amongst the Lord's people; but unless there had been some such manifestation of the power of God in the beginning, we would not have been so well able to understand the facts. Jesus, before Pentecost, communicated His Spirit to His disciples and enabled them to work miracles.--Luke 10:17-20.

A measure of the Spirit is given to all the Lord's children to be profited by, to make use of. And so we see that when the gifts of the Holy Spirit passed away, the fruits of the Spirit remained, to be manifested and developed. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"

(Galatians 5:22,23); and a person after receiving the Holy Spirit will begin to manifest this fruit of the Spirit. If one does not manifest this fruit, there is every reason to doubt if he has been begotten of the Spirit.

If a person has some of these qualities, we are to remember that some are naturally quite gentle, meek. We are not, therefore, to think it a proof of the possession of the Holy Spirit, if one has a little meekness and gentleness. He might have these qualities naturally. But we should expect that when a knowledge of the Truth comes, instead of being heady and puffed up, he would be all the more gentle and meek. Wherever we see a boastful, heady, haughty spirit, unloving, unkind, etc., we would have reason to think that the Holy Spirit had not been received, or was not making proper development in that heart.

This is a matter regarding which the Lord does not allow us to judge others; but He expects us to judge ourselves. Whoever has this Holy Spirit should develop it. Those who have been begotten of the Holy Spirit had previously come into the proper attitude of mind to receive it, and the Lord is pleased to begin there the work which is so difficult for us to understand. This Spirit of God brings rest, peace, joy, because we have submitted ourselves to God. And this peace and joy should increase more and more, as we are more and more filled with the Holy Spirit.

HINDRANCES TO FULNESS OF THE SPIRIT

The Bible tells us that the Lord Jesus had the Spirit without measure. But we, in our imperfect state, are not able to receive the Holy Spirit in the same measure. If our hearts are entirely emptied, then they may be made the fuller. But if there be errors of doctrine in our mind and heart, these will prevent us from receiving the fulness of the Holy Spirit. Gradually the New Creature will cast out the earthly mind, and will get rid of the errors of doctrine, etc., that have been hindrances. And as we get rid of these we shall be made partakers of the Holy

Spirit in an abounding measure.

The Holy Spirit that we receive of Him is our assurance that we belong to the Lord. And as long as this Spirit abides in us, it is a witness and a guarantee that we are still the Lord's. Both classes, the Little Flock and the Great Company, receive the anointing of the Lord, the begetting of the Holy Spirit. The Apostle says that "we are all called in the one hope of our calling." (Eph. 4:4.) We all have received this Anointing of the Holy Spirit, or we could not belong to the Body of Christ at all. It is now a matter of development.

Those who continue to develop in the Spirit of the Lord will attain a place on the Throne with Jesus. But there will be some who will not be accounted worthy to reign with Him; yet they have received of the Lord this anointing, this begetting. These will not be of the Body of Christ, because they failed to progress on account of lack of zeal in carrying out their covenant.

In the type of the high priest the anointing oil ran down over the garments. In the antitype the anointing of our Lord Jesus has flowed down over all the Body since Pentecost, giving us this special relationship with the Heavenly Father. The anointing which comes upon the Lord's people must sooner or later affect their outward conduct by manifestations of greater meekness, patience, brotherly-kindness, affection and generosity of word and deed. All of this is illustrated in the anointing oil used upon the kings and priests of Israel, which typified the Spirit from which we have an anointing, or lubrication.

But this smoothing and softening of character must not be expected to take place suddenly, as was the case with the change in our minds; on the contrary, it will come gradually. Nevertheless, the renewed will is to take control of the earthly body and impart its spirit and disposition to it so far as possible, and should begin the work at once. If the spirit, or disposition, of love to God dwell in one richly, it will soon be manifest to some extent. Let us be constantly on the alert to grow in the spirit of love and obedience, and to let the Spirit of Christ dwell in us richly and abound.

CONSECRATION AND BEGETTING

No one can be a member of the New Creation before being anointed of the Holy Spirit, or begotten of the Holy Spirit. The purport of the Scriptures is that a double work is necessary, the one part applying to the flesh, the other to the New Creature. That which is sacrificed is not the New Creature, and that which is anointed is not the old creature. We repeat: It is the New Creature that is anointed, and it is the old creature that is sacrificed.

The anointing and the begetting of the Holy Spirit are practically the same thing and quickly follow justification. It is as justified men that we are baptized into death, and it is as members of the New Creation that we are constituted members of the Ecclesia, or Body of Christ. It is the Father's acceptance of us that is the basis of our begetting of the Holy Spirit, our anointing.

While the two terms, begetting and anointing, are used to represent what is to us practically the same thing, they are two different figures. The begetting thought is one that pertains to the state of the new life, the state of the new nature. The anointing thought pertains to the office. God is calling out a people to become joint-heirs with Christ in the Kingdom. The anointing is the Divine recognition of them as kings and priests. So far as we are concerned, the matter is represented by both expressions.

The word Christ signifies anointed. God has declared that He will have an anointed King and High Priest to be His Agent in the blessing of the world. He has declared that that great King is, primarily, the Lord Jesus Christ. He also declares that instead of the Lord Jesus being the sum-total of the Anointed One, it is His good pleasure that there shall be members added to Him. And the adding of these members has been the completing of this Anointed One.

Our coming into the Body is our coming under the anointing. One is a member of the Anointed the instant he is begotten. In thinking of the begetting and the anointing, we are merely viewing the matter from two different angles. We of today were not anointed eighteen hundred years ago, although the anointing came at that time upon the Church. The anointed office may be forfeited, without the spirit-begotten life being forfeited, as in the case of the Great Company.

But the instant we are individually inducted into that Body, that instant we come under the anointing. "The anointing you have received of Him abideth in you." Our share of it is just as much a personal matter as was the begetting. Let us repeat the statement: Our begetting is individual--our baptism, or anointing, is collective, but the one is as personal as the other.

SAME ANOINTING FOR BOTH JESUS AND THE CHURCH

The anointing that came upon the Church at Pentecost and that ran down upon all added Jewish members subsequently, was the same anointing that Jesus received at Jordan, the same anointing that was later poured out

R5393 : page 38

upon the Gentiles, as manifested first in the case of Cornelius and his friends, when "the Holy Spirit fell upon all them which heard the Word" at the mouth of St. Peter. It is the same anointing that has come down throughout the Age upon all the members of the Body--all the one anointing.

But while it is the same anointing, or baptism, yet

Cornelius had no share in the anointing, or baptism, at Pentecost, nor had the disciples any share in the anointing at Jordan; for it did not become a personal matter to any member until he was individually begotten, and thus inducted into the Body. To our understanding the one thought appertains to both of these different features, as illustrating different parts of the process.

At the beginning, Jehovah God foreknew and foreordained that one hundred and forty-four thousand should constitute the Anointed One, of which Jesus is the Head. And He made the arrangement that all those begotten of the Spirit should thereby come into that Body, and be counted as its members. These have their names written as such in the Lamb's Book of Life. But He also made the arrangement with them that if any of them failed to keep the terms of their covenant, they would cease to be members of that Body class. And this class evidently will in glory consist of the one hundred and forty-four thousand, although many other thousands have been associated with them all through the Gospel Age; not all, however, have maintained their standing.

"To him that overcometh will I grant to sit with Me in My Throne." (Rev. 3:21.) The grand outcome of the matter, the fixity of the matter, is in the future. All those who come to the Lord, come through consecration, and are for the time being counted in as members of this anointed class. And the anointing will abide with them so long as they continue in this condition of obedience.

DOUBLE RELATIONSHIP TO CHRIST

The expression, begetting of the Spirit, then, is used in the Scriptures to describe that personal experience by which God accepts the individual as a New Creature, and starts the new nature. This new nature subsequently prospers, develops, and if faithful will be born of the Spirit. The terms begetting and birth are used symbolically

R5394 : page 38

to represent the beginning and the completion of the New Creature.

The baptism, or anointing, of the Spirit, of course, relates to the same Holy Spirit, and in some measure to the same experiences as the begetting, but from a different angle. The baptism of the Holy Spirit is not a thing that comes to us individually, but collectively. The baptism of the Holy Spirit came upon the Church at Pentecost and was not repeated day by day, nor ever, except in the case of Cornelius, the first Gentile convert, and "his kinsmen and near friends," whom he had called together in his house to hear the words from the lips of the Apostle Peter. At that time a similar baptism to that of Pentecost was granted--"the Holy Spirit fell upon all them which heard the Word" (Acts 10:24,44), indicating that the Gentiles also were to have an opportunity to become members of the Anointed.

The word baptism signifies immersion. St. Paul explains that we are all baptized, or immersed, or anointed, by the one Spirit into one Body. The anointing, or baptism, of the Spirit came first to our Lord Jesus, extended down to the Church at Pentecost, and has been with the Church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through His merit, and who yield ourselves to be dead with Him, by baptism into His death, are immersed into membership in His Body, thus coming under the anointing.

The result of this action is two-fold; we become, first of all, members of Christ in the flesh, and He accepts us and treats us as such. We are first baptized, or immersed, into death--His death, His Baptism. Then the figure changes; and we are raised up out of this baptism into death, as New Creatures. Thereafter our flesh is counted as His flesh. So our relationship to Christ is two-fold: one appertaining to the flesh, the other to the spirit.

Very many have not noticed this double relationship to Christ--as New Creatures, and also in the flesh. The force of this is brought to us in the words of the glorified Christ to Saul of Tarsus: "Saul, Saul, why persecutest thou ME?...I am Jesus whom thou persecutest." (Acts 9:4,5.) Thus our Lord declared that the persecution of the Church in the flesh was a persecution of Himself. What the Church suffers is a part of the sufferings of Christ. The sufferings of Christ will not be filled up until the last member of His Body shall have finished His course.

THE LORD'S DECISION STILL FUTURE

Our membership in the spiritual Body of Christ is also two-fold. First we have a tentative membership at the present time--though we are accepted of God as if it were complete. Thus the moment of the acceptance of our consecration is the moment when we receive the Holy Spirit. We are consecrated with Christ unto death --we are risen with Him as New Creatures, sharers with Him in His resurrection. And yet this number, begotten of the Holy Spirit and thus associated with Christ in membership in the spiritual Body, contains three classes: (1) The Little Flock, which will be the Body of Christ beyond the veil, the "more than conquerors"; (2) the Great Company, who will fail of being of that highest class, but who will be companions of the Bride class (Psalm 45:14); (3) some who will become reprobates and go into the Second Death.

It is not for us at the present time to pass judgment upon any one. It is not for us to say that this one or that one belongs to the Little Flock or to the Great Company. According to the Scriptural instructions, we know that the Lord will not make public His decision of this matter until the end of this Age. Then He will make a decision as to those who will receive the higher nature and those who will receive the subordinate nature.

We are all "called in the one hope of our calling" (Eph. 4:4), and it is for each of us to make our calling and election sure. Our trials, our difficulties, our weaknesses, are so different that only the Lord will know or can determine who are worthy. The Apostle declares that He would not even judge himself, let alone others. There is one that judgeth, even Christ.

TWO CLASSES OF FIRST-BORNS

The Church of the First-borns, that is to say, all who will attain to perfection of life, everlasting life, as the First-born company, are in comparison with the world a small number. The picture of humanity that our Lord gave in the Sermon on the Mount represented the world of mankind in general as going down the broad road to destruction. Then He depicted a narrow way leading to life, a way that He Himself opened up and made possible. He tells us that of those who find this narrow way only a few, comparatively, will enter it and walk in it.

In another Scripture we are told that all who go on the broad way will ultimately be brought to a knowledge

R5394 : page 39

of the Truth, and by Messiah's Kingdom will be enlightened and blessed with an opportunity for coming into harmony with God; and that in that time there will be a Highway for their return to human perfection. Here, then, we find three ways. In the present Age, however, there is only one way leading to life.

Examining what the Scriptures say as to who will gain life everlasting as a result of the present life, we find that merely the Church of the First-borns get this blessing. The life that will come to the world will be attained gradually during the thousand years, when step by step they will rise up, up, UP to perfection. But the life that is offered now must be striven for under adverse conditions. We are to receive it by (1) begetting, and (2) resurrection to perfection. This resurrection we shall receive at the close of this Gospel Age.

The Scriptures show us that of the two classes who will attain this great blessing, one class will come off conquerors and get spiritual life, but not the highest. The other class will come off "more than conquerors," and reach resurrection on the highest plane. These will be of the Divine nature. In this class we are striving to have a place--to share with Christ in the Chief Resurrection. Those who lag behind and are careless of their consecration vows will nevertheless be finally put to the test. Matters will so narrow down with them that they will be obliged to determine whether they will prove their loyalty to God or not. Those among them who wilfully sin will go into the Second Death. Those who strive for everlasting life will be brought to perfection in a great time of trouble, even though they will lose the great prize of joint-heirship with Christ.

===================

R5394 : page 39

GODLINESS ATTRACTS PERSECUTION

"Yea, and all that will live godly in Christ
Jesus shall suffer persecution."--2 Tim. 3:12.

GODLINESS represents in general the condition of righteousness, opposition to sin, as God is opposed to sin--a condition in harmony with justice, as He is just; generosity and kindness and love, as He is generous and kind and loving. There are kind, generous and noble characters in the world who are not Christians. These may have more or less of opposition from others who are evilly disposed--as darkness always opposes light; yet these noble people exercise moderation in their righteousness--they are not righteous overmuch. They do not go to an extreme in their religion, as it is sometimes expressed. These fine characters might occasionally get some persecution, politically or otherwise; but even the enemies of such would have respect for them.

But the Apostle in our text limits persecution to "those who live godly in Christ Jesus." What is the difference between living godly and living godly in Christ Jesus? We answer that because of their special relationship to Christ Jesus, God's people have a special enlightenment. They see more clearly the principles of God's Justice. They have a more exacting rule by which their lives are governed. Others do not see these deeper things of the Divine Plan and the special arrangement God has made with the Church.

Those who are "in Christ Jesus" have an intelligent knowledge that they have entered into a Covenant of Sacrifice. They realize that they are not to compromise their religion in any way; they are not to compromise with sin, nor with the world. They must uphold the principles of righteousness, even to the detriment of their own earthly interests.

The godly not in Christ Jesus--those who have a measure of Godlikeness--may indulge in a great many things that would not be wrong for the world--not sinful, not immoral, not unkind. With the Christian, however, all of his time, talent, influence, money, are consecrated to the one service, according to what he understands to be the Lord's Word and the spirit of that

Word. The worldly man who is righteous might feel perfectly free to give of his money for various causes and purposes, that would be reasonable and proper in themselves; while the Christian would ask himself, What is the Lord's will, the Lord's way?

THE CHRISTIAN STEWARD RESTRICTED

The Christian is restricted in his use of money; for he always considers as to how the Lord would have him use it. The Christian uses his money for the preaching of the Gospel and the publishing of it in various ways; while other people might use their money for large benefactions and endowment of colleges. The Christian would reason: There are many opportunities for people to get education along earthly lines, and I believe the Lord would have me as His child to use His money to help people get spiritual education.

R5395 : page 39

Likewise in the use of his time; the natural man might say, We will have a certain evening for attending a good opera. We will not go to any disreputable place, but we will spend a certain amount each season on the opera. Or, we will be patrons of art and music and literature. We must adopt a course that will win the approval of society. That will be the wise thing to do. But the Christian says, My time, my money are consecrated to the Lord. I am His steward, I can use these in a better way. A worldly man may be a patron of art and spend a thousand dollars--or ten thousand dollars--on a single painting, because he wants art to flourish. Or he might buy a fine piece of sculpture to adorn his home, but this is not the course for me. I must consider the Lord's will for me as His servant.

The Christian has limitations which the worldly do not have. But we are glad for all good men and good women, who can be good and noble even though not in Christ Jesus. We are glad to esteem them. There are noble people in the world. There are some godly ones outside the Church, godly to a certain degree; and they are likely to come to see something of the Truth, if they are really noble characters. The godly of this world will get a blessing in the Restitution time. Every godly thing that they have done, every act of generosity, will get its reward. And by cultivating their higher sentiments, they will have fewer steps to retrace.

SPECIALLY GODLY ARE SPECIALLY PERSECUTED

The persecutions which come to the godly in Christ Jesus are special persecutions. We are not to expect much of this from the Body of Christ. A man is not expected to use his fist to strike his own eye, nor is it to be expected that one hand will injure the other hand.

It may be that the skin on one hand is rough, and will sometimes scratch the other one. But we cannot be members of the same Body and persecute each other. Persecution is something that is intended and pursued, or followed up. Persecution is not merely one act or one word--it is a succession of unkind words and acts with a view to punishing some one for adhering to an opinion or course of conduct.

R5395 : page 40

So persecution comes from a certain class called by Jesus the world. But the class that Jesus called the world are those who had a form of godliness, but did not have the power thereof. Christianity has its counterfeits, as has money. So the Apostle speaks of a class who would take the name of the Lord upon them and misuse that name. And there are people in the world today who do not know the difference between the genuine and the counterfeit--between Truth and error--and who do not want to know, and who keep out of the way of being told. They somehow know that there would come a certain measure of condemnation to themselves if they recognized the real facts and did not act in accordance with them.

They are not all bad people by any means. There are very many good people among the tares; but there is no real wheat among the tares--no real nutriment. But these tares pose as the Church of Christ; the tare systems pose as Christianity. And from this class usually come the persecutions. They try to crowd out the wheat, or to choke it and make it unfruitful. It was so in our Lord's day. Those to whom the Lord referred as persecutors were not the Gentile world of His day, but the worldly ones of the Jews--those who were not fully consecrated to the Lord, but who thought they were.

Nicodemus was a fine character, and Gamaliel was a fine character--and so were a great many who did not become Christ's disciples at all. Evidently many were seeking after righteousness; as, for instance, the young man who came to the Lord and asked Him, "Good Master, what shall I do that I may inherit eternal life?" The Lord answered, "Thou knowest the commandments." The young man said, "Master, all these have I observed from my youth up." He was a noble character, and Jesus looking on him loved him, even though he was not a disciple. And Jesus said to him. "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow Me." But he went away sorrowful. He did not want to become a member in Christ Jesus. He did not want to give everything to the Lord. He was very rich--"had great possessions," and he preferred to hold on to his wealth.--Mark 10:17-22.

There were others who went through many of the forms and ceremonies, and who kept the various admonitions of the Law, and its feasts and fasts; but they were not the "Israelites indeed in whom was no guile." And later they became the persecutors of Christ and those who walk in His steps of sacrifice.

PROFESSED CHRISTIANS PERSECUTORS

And so those who live godly in Christ Jesus have their persecutions, not so much from the worldly class as from professing Christians. There is a class in Churchianity today that has a great deal of pride and self-satisfaction. They are upholding a large institution. If anything seems to be inimical to that institution, they are wrathful and wish to persecute. Some say respecting those who proclaim Present Truth and who live saintly lives as followers of Jesus Christ: If we let these people alone and let them teach these things, all that we have been upholding for centuries will crumble. Did not Luther hand down Truth to us? Did not Calvin give the Church Truth? Have we not the teachings of Wesley? No, no; we will not have these "new doctrines"!

But we see that these people are persecuting the Truth and its representatives because of misunderstanding. We should have a great deal of sympathy and not feel specially angry with them. This does not mean that we should be glad of persecution--no persecution "for the present seemeth joyous, but grievous." (Heb. 12:11.) But if we know that we are suffering for righteousness' sake, then we know the Spirit of God rests upon us. It is those who know that they suffer for Christ's sake, and who take it gladly because it is the will of God, that may rejoice, because the persecution is working out in them blessed effects. Let us then

"Be still beneath His tender care,
For He will make the tempest cease;
And bring from out the anguish here,
The afterward of peace."

"THE LORD YOUR GOD DOTH PROVE YOU"

Why does God permit His people to suffer? Why does He not shield those who are His from suffering, just as a loving parent would shield a child? The Scriptures reply that it is because God is working out a great Plan that will eventually bring blessings to all who will do righteously; for God wishes to show the evil effects of sin, its deteriorating effects. God's purpose is that after the Six Days of Sin and Death are ended, in the Seventh Day there shall be a blessing for the whole groaning creation. "Jehovah God will wipe away tears from off all faces."--Isa. 25:8.

And there is a particular reason why God should permit persecution to come upon His consecrated ones. "The Lord your God doth prove you," test you. Why? What is He proving? We profess to be His loyal children.

We profess to be laying down all that we have. And now "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."--Deut. 8:2; 13:3.

How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the Kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the Kingdom. He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place.

"How goes the fight with thee?
The lifelong battle with all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings.
Heed not the throng of foes!
To fight 'gainst foes is still the Church's lot.
Side thou with God, and thou must win the day;
Woe to the man whom Satan fighteth not!"

THE SOLITARY WAY

Alas! How few may know the grace it takes
To tread the solitary way. Alone!
Ah, yes, alone! No other human heart
Can understand the nameless sorrows there--
The nights in weeping spent, and yet, when dawns
The day, to greet the world with radiant smile,
And scatter sunshine while you whisper low
To your poor heart, "Canst bear a little more?"

Alone! Poor heart, and dost thou question, Why?
Dost think it strange that thou must walk this way?
Ah, no! Thou dost but follow in His steps
Who went before, and of the people there
Was none with Him! Alone? Yet not alone--
Hath not thy blessed Lord and Master said,
"My presence shall go with thee"? Ah, my soul,
No longer, then a solitary way!
December 24, 1913 G. W. SEIBERT.

====================

R5397 : page 41

1913--REPORTS FROM FOREIGN MISSIONS--1913

BRITISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

Enclosed is a summarized report of the work of the British Branch for the year ending October 31, 1913. We are very glad to be able to report continued increase in almost every branch of the work--in the output of SCRIPTURE STUDIES and in the Volunteer matter, but specially in the distribution of literature to advertise public meetings in connection with Class Extension and other special work. The total output of STUDIES from London is 138,717 volumes, the local (British) sales being 111,630 volumes, an increase for the year of 27,418 volumes. The Volunteer matter has been well distributed during the whole of the year, and the demand still continues.

Altogether during the year we have dispatched 11,627,000 copies of the BIBLE STUDENTS' MONTHLY and EVERYBODY'S PAPER, a circulation approaching a million copies per month. This shows an increase over last year's figures of 4,250,000 copies. The Colporteurs have on the whole done better, and all have done very well. With improved methods of canvassing better results are gained; indeed, some of the latest additions to the Colporteur force are doing best of all. Two young brothers recently sold in one of the towns in the north of Scotland 330 books in one week. Certainly the work is easier in some places than in others, and Scotland has always been easier than England; but the growing interest aroused by the sermons, by the special meetings and the general unrest of our times has created a demand which makes the work of colporteuring less difficult. Even the opposition lends a hand to some extent; it helps to advertise the work.

Book-loaning has made considerable increase during the year; good work is reported both from the larger and the smaller centres. The visits of the Pilgrim brethren are still greatly appreciated by the classes, and opportunity for public witness is usually taken advantage of. Class Extension work has greatly extended during the past year and the results are very encouraging indeed.

In this small country, so thickly populated comparatively, it has been found advantageous to link the classes within prescribed areas, for the furtherance of the Harvest Work. Results so far are satisfactory and prospects good. Considerable encouragement has attended Evangelical work in certain centres where the population is particularly dense. Nearly three hundred meetings have been held, and quite a few study classes have been formed. In the scattered parts of Wales the Truth has been witnessed to, sometimes in the open air, in accordance with the custom of the country. There is no difficulty in securing a good audience amongst the Welsh people, but it seems that there are but few of the "wheat" class amongst them.

The loyalty of the brethren has been demonstrated, and their strength greatly taxed by the distribution of no less than 6,000,000 tracts to advertise public meetings during the year. The difference of late in the attitude of the masses in this country towards the Truth was clearly shown at the successful meetings held lately by yourself and Brother Rutherford. Naturally our enemies feel disturbed and, being impotent, wreak their spleen upon the Lord's messengers, especially yourself. However, no weapon formed against us has been allowed to prosper, and we are encouraged by the many evidences of the appreciation of the Message. We are looking forward to a strenuous campaign until the work given into our hands is finished, when we hope to share with our Lord, yourself, and all the saints in the privileged work of healing the nations. With much love in the Lord,

We are your servants in Him, BRITISH BRANCH.

SUMMARY OF OUTPUT OF SCRIPTURE STUDIES--YEAR ENDING OCTOBER 31, 1913:

	1913	1912	Increase
STUDIES, all kinds	138,717	106,097	32,620
(To Australia, out of above	27,087	21,885)	
	-------	-------	
Total British local sales	111,630	84,212	27,418

Total increase................................ 32,620
Local " 27,418

OUTPUT BIBLE STUDENTS' MONTHLY AND OTHER TRACTS:

B.S.M.	5,661,020
E.P.	5,618,900
Tracts	297,000
Hz.	50,295

	11,627,215, or tract pages...185,365,600
Books (Manual, Manna, Poems, etc.)	3,248
Booklets (h, s, t, p, etc.)	19,817
Letters--out	18,601
Letters--in	19,508

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

It is once more my highly appreciated privilege to send you the usual Annual Report of this Branch of the wonderful Harvest work, and I hope that you, as the Great Chief Reaper's special representative, will be pleased with the results it shows--the results of our humble efforts to uphold the banner of our Redeemer and King--the results of our efforts to proclaim that joyful Message, now "meat in due season" for the "household of faith," and to "lay down our lives for the brethren," even as He laid down His life for us. Our constant prayer has been, and continually is, that we, by the Lord's grace, may be enabled to please Him in all our doings, so that at the end of our race-course (which we now believe to be very near), we may hear His blessed "Well done."

Although we most heartily wish (in order to prove our love to the Lord and our appreciation of the Truth given us) that we were in a position to report ten times as much work accomplished, and that all of that work had been much more perfectly executed, yet we cannot but give praise to God for the rich blessings granted us in so many ways.

Since Present Truth (as a result of your faithfulness and zeal) reached our shores, between fifteen and twenty years ago, the true Spiritual Israelites in this country have not experienced a more interesting and successful year than the one just closed. This is surely due in great measure to the fact that the Lord's people here have been appreciating more than ever the "fat things" spread upon His table by receiving the Swedish WATCH TOWER twice every month, the two encouraging and helpful sermons published in different Swedish newspapers every week, and the regular Swedish PEOPLE'S PULPIT, to say nothing of the six volumes of the STUDIES, the different pamphlets, etc. Notwithstanding the fact that during this year we have experienced some severe testings and trials in the work, in that some of our co-laborers seem to have grown faint and weary, it has in many respects considerably exceeded other years, as the appended figures show.

The spiritual condition of the Swedish brethren in general, as far as we are able to judge, is better than ever. The development of the fruits of the Spirit amongst the brethren everywhere in this land is very gratifying. We have had the pleasure of seeing the Harvest Message accepted with great joy by many humble and truth-hungry souls, some of whom are already engaged in the various branches of the work.

R5397 : page 42

Forty dear brethren and sisters are giving either all or part of their time to the Colporteur work, and the prospects are encouraging for an increase in numbers.

The number of books sold is about equal to that of the preceding year. The free distribution of Volunteer matter has also been comparatively good. Of the nearly 700,000 "Eko fran talarstolen" (PEOPLE'S PULPIT) the largest part have been used in connection with the advertising of public meetings held in practically all parts of the country.

The list of subscribers to the Swedish WATCH TOWER has grown from 1,881 to 2,174, who have paid kronor 5,244 (one kronor equals about 27c) in subscriptions against kronor 2,995 the foregoing year. Yearly subscriptions to the Swedish newspapers which publish your sermons have been received through this office to the number of 1,919, and half-yearly subscriptions to the number of over 1,500.

The regular Pilgrim service, in which five Swedish brethren have taken part during the year, has been extended greatly. The friends appreciate these visits very much, and write us frequently to this effect. Besides this, more than 100 extra public meetings were held all over the land, many in places where we had never held meetings before.

About 3,500 copies of STUDIES IN THE SCRIPTURES were sold at these meetings, which had a total attendance of nearly 50,000 very attentive listeners. We also had two good General Conventions (the first in Orebro and the second in Stockholm), and a large number of well-attended and spiritually profitable local Conventions in different parts of Sweden.

The voluntary donations to the Tract Fund have increased by several thousand kronor. Seeing that all of the many donors have little of earthly possessions, this

R5398 : page 42

sum (kronor 32,887) represents a great deal of self-denial and sacrifice for the Truth's sake. As the different branches of the work have grown from year to year, the office-work has increased correspondingly. Twelve noble brethren and sisters in Christ have given very faithful and unselfish service in the office during the year (and several of these for many years). I am often tempted to feel proud of their record.

The prospects for the New Year are brighter than ever in different lines, and we are firmly resolved to use every opportunity as faithfully and wisely as possible, realizing that the great Storm of Trouble is near at hand. Louder and louder peals the thunder, and darker grow the clouds.

As the harvesters in the fields of the land often find it necessary to withdraw, as the clouds become threatening and the winds blow, so the reapers in the Lord's Harvest field may by and by be compelled to cease active service. But as every tiller of the soil knows that just before a storm is an excellent time to sow certain kinds of seed, so those engaged in the service of the Truth are determined, by the Lord's grace, to use every opportunity to sow the precious grains of Truth during the remaining months, realizing that the crop of the future will be of enormous proportions.

Please find enclosed herewith a list containing thirty-one new names of those who have taken the Vow. We daily remember you, our beloved Pastor and brother, and "all saints," in our petitions to the Heavenly Throne, and are glad to know that you continue to remember us.

With much Christian love from the Bible House family of Orebro, and, indeed, from all the Swedish brethren, I am

Your co-laborer in the Harvest, AUG. LUNDBORG.

SUMMARY OF THE WORK.

Copies of STUDIES IN THE SCRIPTURES circulated

at cost	25,357
Vol. I., Magazine edition, sold at cost	15,104
Total	40,461
Various other books and booklets--MANNA, TABERNACLE SHADOWS, etc	18,465
Total	58,926
Eko fran talarstolen (PEOPLE'S PULPIT), issued free	696,895
Other free tracts and copies of the Swedish WATCH TOWER	86,704
Total	783,599
Amounting in tract pages to	14,591,320
Number of subscribers to the Swedish WATCH TOWER	2,174
Number of sermons in newspapers	312,500
Bibles sold	124
Number of meetings held under the auspices of the Society	1,576
Number of miles traveled in preaching tours	102,903
Letters and cards sent out	6,470
Letters and cards received	5,485
Total shipments by mail and by railroad	59,637

EXPENDITURES.

Pilgrims, Conventions and other meetings	kr.20,965.37	= $5,666.32
Translations, printing, binding, paper, etc	" 30,283.78	= 8,184.81
Freight and postage	" 3,712.56	= 1,003.39
Special services	" 6,094.86	= 1,647.26
Office expenses, rent, light, heat, etc	" 6,839.69	= 1,848.56
Total	kr.67,896.26	=$18,350.34

RECEIPTS.

Voluntary donations to the Tract Fund, 1,928	kr.32,887.01	= $8,888.38
Swedish TOWER subscriptions	" 5,244.92	= 1,417.54
Receipts from publications	" 28,383.43	= 7,671.20
Total	kr.66,515.36	=$17,977.12
Deficit received from Brooklyn	" 1,380.90	= 373.22
	kr.67,896.26	=$18,350.34

DANISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

I have the pleasure to submit to you a report of some of the work done in connection with our efforts to spread the Harvest Message in Denmark. Ours is a small country, the laborers are not many, and the prejudice is great, yet the testimony has somewhat influenced quite a number, and a few honest souls, more awake to the signs of the times than the majority, have been reached, and are being garnered. We believe that the friends are growing in grace and knowledge, and we find that the public is now more willing to attend the public meetings.

Public lectures have been delivered in 45 different places--in some of these places several lectures, in a few regular lectures every month. The cards sent in, and the books sold at the meetings, show that some, at least, became somewhat interested through the lectures. Some of the work in connection with the public lectures has been done by brethren sent out by the Copenhagen class. Class meetings have been held by brethren doing Pilgrim work in all the places where the friends meet to study Present Truth. Now we have several brethren with good qualifications for Pilgrim work, and we hope to accomplish more during the remainder of the time before the Night comes.

More free literature has been distributed than formerly. We count it a great privilege to know the precious

Message, and to be able to do our little part in proclaiming it.

Your brother and fellow-servant in Christ,
CARL LUTTICHAU.--Copenhagen.

SUMMARY OF THE WORK.

Output of STUDIES IN THE SCRIPTURES..........	3,122
Output of various booklets...................	3,343

Total..	6,465
Tracts free.................................	365,000
Letters and cards received..................	1,250
Letters, cards and parcels sent out..........	2,148
Copies of the Danish WATCH TOWER sent out monthly....................................	909

AUSTRALASIAN BRANCH REPORT

DEAR BROTHER RUSSELL:--

It is with great thankfulness to the Lord of the Harvest that we present herewith the annual report of Harvest work done in these lands. The report is far beyond what we had dared to hope for. If you will compare the figures with those of last year, you will see that they speak of a great increase of zeal and willingness to sacrifice both self and substance in the interest of bringing others to the same joy and peace and consolation which have come to our hearts. The friends have co-operated splendidly in the work and those who could not engage in much activity have helped some, and thus made it easier for others to do so.

There are about twenty-one Colporteurs in the field, and others are doing a little as they are able. All the ground has been gone over. Indeed, it seems to be getting near the time when the "man with the ink-horn" can report, "It is done." Yet the volumes have gone out this year as never before in Australia, notwithstanding the virulent opposition. It has seemed that just as soon as a spark of interest was aroused, the great Adversary had his messengers here ready to oppose and slander. Nevertheless, the number of interested ones keeps increasing.
We have about 980 WATCH TOWER subscribers and, comparing the population of Australia and New Zealand with that of America, it is possible that the proportion of subscribers is not much, if any, below that of the United States.

For the first time in the history of this Branch we have gone through the year without increasing our indebtedness to Brooklyn, and we are sure that in the amount contributed to the Tract Fund, etc., there is represented much noble sacrifice and methodical planning.

The friends in the various States have again undertaken to write wrappers for the posting of the PEOPLE'S PULPIT to each house in the country, and in N.S.W., W.A., S.A., Queensland and Tasmania they have also undertaken to pay the postage. This might have been added to the Tract Fund contribution if we had particulars.

We believe that the Classes are growing in numbers as well as in interest and grace. We are realizing more and more that the day of our deliverance is not far distant, and this inspires us the more earnestly to seek to be ready for the great consummation of our hopes.

No doubt a visit here by you would do us all a great deal of good. We hope it may be the Lord's will for you to come.

We are glad that Brother Hollister is on his way, and will arrive in time to spend Christmas with us. Our Christmas Convention promises to outdo anything that we have previously held. These Conventions have been a source of great encouragement, and have given an impetus to the work.

R5399 : page 43

There has been a steady flow of inquiries from the output of the PEOPLE'S PULPIT, and we now have about 1,300 names on the subscription list, many of whom take a number of copies each month for distribution. We believe that one copy of the social number has been delivered, either by mail or by hand, to every house in

Australia and New Zealand. While the expense is great the result is splendid.

We are looking forward with hope to the opportunities of the New Year. We know not what may be in store for us, but we are resolved to endeavor to trace the Lord's will, and to trust in His grace for help in every time of need. It seems that the coming year is bound to be full of testings, and one feels how much he needs to guard his heart in all humble loyalty and faithfulness if he is to come off an overcomer and share in the prize of the high calling of God in Christ Jesus.

We are yours in the service of Christ,
Australasian Branch W. T. B. & T. Soc'y.
R. B. NICHOLSON, Sec'y.

SOUTH AFRICAN BRANCH REPORT

MY DEAR BROTHER RUSSELL:--

Once again it is my privilege to submit the Annual Report re the progress of the Harvest Work in Africa. While there has not been an increase in the number of volumes put out from this office, still I am convinced that the influence of the Truth in South Africa is greater than it was twelve months ago.

Since that time we have added eight newspapers to the list of those publishing the Sermons in this sub-continent. The sermons are now in circulation in eleven papers and in four different languages. We frequently hear from readers who, having received blessing through the Sermons, are anxious to inquire further into the Truth.

During the year the work among the natives has advanced considerably. A class of about fifty Zulus has been gathered out by Brother Tshange. This work is receiving our special attention and, with the aid of the recent issue of the Zulu tract, "Where Are the Dead?" we hope to see the class grow still further.

The work among the white population continues to enjoy the Lord's blessing. Class meetings are now held at Durban, Johannesburg, Pretoria, Balfour and Pt. Elizabeth.

There is one brother colporteuring in the Cape Province and he is meeting with fair success. A dear brother from Durban is, at my suggestion, spending his holiday with the brethren at Johannesburg, to help build them up in the knowledge of the Truth. His services are much appreciated by the brethren there.

During the year I have made two Pilgrim tours, one in the Transvaal and Orange Free State, and one in the Eastern Province of Cape Colony. Reports of both of these are already in your hands.

We are duly impressed by the thought that we have entered what may be the last year of the Harvest Work, and earnestly desire grace and strength to embrace every opportunity for service ere the Night close down. The financial and statistical report for 1913 is enclosed. Asking for a continued remembrance in your prayers, I am with much love to yourself and to all the dear brethren,

Your brother and co-laborer, WM. W. JOHNSTON.

1913 SUMMARY FOR SOUTH AFRICA.

Bibles sold at cost..........................	45
STUDIES IN THE SCRIPTURES....................	1,264
DAILY HEAVENLY MANNA.........................	204
Other Bible-help booklets....................	1,053
Free papers..................................	47,632
Letters despatched...........................	1,197
Meetings held................................	325

===================

R5396 : page 44

"WHERE YOUR TREASURE IS"

--MARCH 1.--LUKE 12:13-34.--

> "Where your treasure is, there will
> your heart be also."--V.34.

JESUS was surrounded by a multitude of Jews, one of whom, recognizing Him as influential, requested that He admonish his brother to give him a share of the family inheritance. Jesus declined, saying that He was not a judge or a divider. It would be well if the followers of Jesus would follow their Master in this, as well as in other matters. Too many are disposed to be busybodies in other men's matters, and overlook the fact that their commission of the Lord is to preach the Gospel.

Society has provided certain rules, laws and regulations --"the powers that be are ordained of God." Whatever these laws will not accord us we should let drop. We should be content with such things as we have and such things as Divine providence insures us. As Jesus had another work to do, so have His followers. That other work is the preparation for the glorious Messianic Kingdom. The riches which it promises us so far transcend all earthly riches as to make them appear, as St. Paul declared, loss and dross, not worthy to be compared with the blessed things our Lord promises.

Jesus backed up His refusal to intervene with a caution against covetousness. This implies that the estate properly belonged to the brother, and that the one who addressed Jesus desired more than his legal rights. He was coveting that which legally belonged to another. Jesus would have him, and us all, see that the abundance of earthly possessions, wealth, is not the sum of life. A man may be miserable while rolling in wealth, or he may be happy in comparative poverty. The basis of happiness is measured by the soul's relationship to God and hope in Him.

The Jews were a typical people--Natural Israel, in comparison to Spiritual Israel of this Gospel Age. God's promise to Natural Israel was that if they would keep the Law, they would inherit the Promise made to Abraham, and be used by God as His Kingdom to bless the world. Their difficulty was that, being sinners like the remainder of men, they were unable to keep the Divine requirements, hence were not qualified to be used of God as His Kingdom for scattering His blessings to the nations. Nevertheless, the hope of the Kingdom was the thing ever uppermost in their minds, sought for by all of them.

Jesus came into the world to give Himself a "Ransom for all" (1 Timothy 2:6), and to begin the work of calling and drawing "Israelites indeed," to constitute His associates in the Messianic Kingdom. He could, and did, keep the Law perfectly, and additionally, laid down His life sacrificially for Adam and his race. This sacrifice permitted Him to make good for the unintentional shortcomings of all "Israelites indeed," in whom was no hypocrisy. While they could not keep the Law and thus obtain the Kingdom, they could by accepting Christ have the righteousness of the Law imputed to them, and thus be acceptable with God. Hence Jesus' preaching was wholly along the lines of the Kingdom to the people who had for centuries been striving to approve themselves to God as worthy to constitute that Kingdom. The first opportunity for membership in the Kingdom class was granted to the Jewish people; and only in proportion as they rejected the favor did it pass beyond them to the Gentiles. As St. Paul said to some, "It was necessary that the Gospel should first be preached to you; but seeing ye reject the grace of God,...lo, we turn to the Gentiles." (Acts 13:46.) In view of these facts, we see that the teachings of Jesus were not addressed to the world, but to people who claimed to have separated themselves from the world, and to be seeking or desiring to attain a joint-heirship in the Messianic Kingdom.

Indeed, the entire teaching of the New Testament is to such persons. These alone have the hearing ear; and we are instructed that "He that hath an ear, let him hear." Again, we are instructed that the Gospel of the Kingdom is to be preached to the meek, the humble, the broken-hearted; for only these are in any sense of the word prepared to receive the Message. All others are blind and deaf to the Gospel of the Kingdom. All who do not now hear or see will have their eyes and ears opened by and by, during Messiah's Reign, because He tasted death for every man. But such will fail entirely as respects the glorious High Calling of this Gospel Age--the Kingdom.

"SOUL, TAKE THINE EASE"

Our Lord gave a parable illustrating the comparative foolishness of all earthly ambitions. This does not mean that earthly ambitions are the worst things; but rather that they are poor in comparison to the one great possibility, the Kingdom. It is a pearl of great value, to obtain which all other pearls--all other valuables, all other ambitions, and all other hopes--are to be set aside, and counted as dross.

The parable tells of a rich farmer who, instead of using his riches in doing good, was miserly--taking pleasure in accumulations. He built greater barns and storehouses, and consoled himself with the thought that he had plenty and more than enough, and could thenceforth take his ease. The parable points out that ere long he died. We query, What advantage did the man really have through his accumulation of great wealth, which he failed to use? He left it for others to quarrel over, and possibly to be more or less injured by. He was a foolish rich man. Instead of leaving his wealth thus, he should have enjoyed himself in spending it wisely for the good of others and to the glory of God. Thus he would have been rich toward God. But on the other hand, he was an illustration of those who are not rich toward God; for he laid up his treasure for self.

Many read into this parable things that it does not contain. They infer that the rich man went to eternal torment, but nothing in the Lord's words so intimates. The expression, "this night shall thy soul be required of thee," signifies this night you lose your life--you die in poverty. Earthly riches will be of no account to you in the future if you have not laid up spiritual riches in the heart, in the mind and in good works, which would make you rich in the future.

That rich man, instead of being benefited by the riches which he accumulated, will in the future life be disadvantaged. He might have used his riches sacrificially, or he might have consecrated his entire life to God through Christ and then faithfully laid down time, talent, opportunities, wealth. Thus he would in the same proportion have been laying up treasures in Heaven, so that in the resurrection he would have been received of the Lord as a faithful follower, to share His glory, honor and immortality --to be a member of His Kingdom class, whose commission it will be for a thousand years to scatter the Divine blessings secured by the death of Jesus to all of Adam's race.

That rich man, having missed his opportunities, will nevertheless come forth during Christ's Millennial Kingdom;

R5396 : page 45

for we read that all that are in their graves shall hear His voice and come forth. But instead of coming forth approved, to a share in the First Resurrection, he will come forth disapproved of God, and his resurrection opportunities will be those described as the Resurrection of Judgment. (John 5:29, R.V.) He will come forth to shame and contempt, which will continue until he shall, under the judgments of that time, learn his lesson and form a better character; or, refusing so to do, he will be cut off in the Second Death.

SEEK FIRST THE KINGDOM

We are not to understand the good Teacher to mean that we are to look amongst the kingdoms of earth hoping to find one of them His Kingdom. On the contrary, He informs us that His Kingdom is future. "My Kingdom is not of this world"--this order of things. (John 18:36.) For His Kingdom, God's Kingdom, we pray, "Thy Kingdom come." We hope, we wait, we prepare, for that Kingdom. We are to seek it in the sense of seeking to do those things which will make us "meet for the inheritance of the saints in light." We are to lay up treasures in Heaven. We are to use our pounds and our talents so wisely that at the Second Coming of the Savior, when He calls first for His servants and reckons with them, we may not only be amongst His servants, but hear His "Well done, good and faithful servant, enter thou into the joys of thy Lord"--the Kingdom joys--"Have thou dominion over two cities" or "five cities."

There is one definite procedure for those who would be heirs of the Kingdom. (1) They must recognize themselves as sinners, unworthy of Divine notice. (2) They must recognize Jesus as "the Lamb of God, which taketh away the sin of the world." (3) They should realize that while His sacrifice is the basis for the ultimate cleansing of the world, the reconciliation of all the willing and obedient to God, nevertheless that work has not yet begun. That work is to be accomplished by Him during the thousand years of His Kingdom Reign. (4) They are to hear the Lord's Message declaring that He is now seeking the members of the Kingdom class, and that the way to membership is a narrow way. "Whosoever will be My disciple, let him deny himself, and take up his cross and follow Me, and where I am there shall My disciple be." They are to realize that the testing of this class is through much tribulation; that God is calling for not only saints, but those whose saintship will endure fiery trials, testings, in respect to their love for God and for the brethren, and in respect to their loyalty, even unto death.

From the time of making their full consecration to be the Lord's servants, faithful unto death in the service of righteousness, they will regard that Heavenly Kingdom as the great treasure beyond all comparison of value.

R5397 : page 45

They will seek it daily, hourly. Their hearts will be there --with the treasure. It will be the theme of their thoughts by day and of their meditations by night. Earthly occupations will still be necessary to them, in order to provide things needful and honest; but no earthly prize will have any value in comparison to the Heavenly prize, in their estimation. Such will be the successful heirs of the Kingdom which God hath promised to those that love Him more than they love houses or lands, parents or children or self.

===================

R5399 : page 45

THE FAITHFUL ARE WATCHFUL

--MARCH 8.--LUKE 12:35-48.--

"Blessed are those servants, whom the Lord
when He cometh shall find watching."--V.37.

TODAY'S lesson continues the Master's exhortations to His faithful ones--that they prepare themselves for His "Well done!" and the participation with Him in His Kingdom. He had said, "Fear not, Little Flock; it is your Father's good pleasure to give you the Kingdom." (V.32.) The Lord purposely left His followers without definite information respecting the time for the establishment of His Kingdom. He had illustrated the interim of time between His going and returning in the Parable of the Talents. He as the Master had left His servants in charge of His goods while He went to a far country, even Heaven itself, to be invested with the Kingdom authority; and at an appropriate time He would return to receive His servants, and according to their faithfulness would make them sharers with Him in His Kingdom, and then would begin His rule over His subjects, for their blessing and uplift out of sin and death conditions--for their deliverance from the reign of Sin and Death.

REGARDING THE LORD'S SECOND PRESENCE

Today's lesson opens with a parable. If in a great house, the master were about to be married and to bring home his bride, the servants would on that particular night be especially active, wakeful, attentive, that they might receive their lord with proper attention. They would not know exactly the time of their master's coming; but they would be continually on the alert that they might hear his knock and open instantly. So Jesus declared all of His followers should be on the alert for His Second Coming. It was not that He would bring His Bride with Him, rather He comes that He may receive His Bride here. Indeed, the faithful servants are then to be made the Bride, according to the other picture.

The thought is that Jesus' followers should take their ideals of alertness from the extremest experience of earthly service. Jesus intimated that His followers might be looking for Him sooner than He would come, saying that if He shall come in the second watch or in the third watch or whenever, blessed are those servants if he finds them watching for Him, alert, ready to receive Him. He declared that He will grant such servants a special honor. He will gird Himself, make Himself their servant, and cause them to sit down to a sumptuous feast which He will provide.

This Bible students understand to signify that at the Parousia of Jesus, His Second Presence, He will first of all make Himself known to His faithful followers, while the world in general will be ignorant of the fact that He has come. His manifestation to the world will come later; as we read, "He shall be revealed in flaming fire"--judgments. When He shall appear [to the world], we [the Church] shall appear with Him in glory.--Colossians 3:4.

It is our Lord's Parousia that is described in today's lesson--His earliest manifestations of His Second Advent. The world will see Him not, and know not of His presence, and His Church will know of His presence only by His "knock"--by the intimations given in the Scriptures--the fulfilment of prophecy. It will then be for the watchful ones to recognize this fulfilment, and by faith to open their hearts and minds promptly to acknowledge the Master's presence and all that Presence implies of the nearness of His Kingdom and of the proving of all who will be found faithful, worthy to share in that Kingdom as members of His Bride.

R5399 : page 46

For such as receive Him He will make a feast. Out of the Divine Word He will bring things new and old, for their refreshment and comfort. The Bible will become to them a new Book; they will feast upon the riches of God's grace, and the dark things will become clear, the hidden mysteries shall be revealed. The Master Himself will be the Servant, the Revealer, the Setter-forth of these viands of Truth. Many Bible students believe that we are now living in this very time; and that each faithful, watchful follower of Jesus will be granted a hearing of the knock and the privilege of participating in this feast, which many tell us they are now enjoying.

"But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken into." The great Teacher here intimates that Satan, the Prince of this world, is the master of the present order of things on earth; and that at His Second Coming He will bind this strong man, or master of the present order, and overturn present institutions and establish instead the long-promised Reign of Righteousness. It will be this thorough transition from the Reign of Sin and Death to the Reign of Righteousness and Life, which will cause the great Time of Trouble mentioned everywhere throughout the Bible as marking the closing of this Gospel Age--"a Time of Trouble such as never was since there was a nation."--Daniel 12:1; Mark 13:8; Matthew 24:21.

Here and elsewhere Jesus speaks of His Second Coming as thief-like. The thought is that He will be present for a time, unobserved by the world, known only to the Bride class, the salt of the earth, whom He will remove--changing them from earthly nature to Heavenly. Verse 40 confirms this thought, and instructs all the Lord's faithful that they should be ready for His presence, to render up at any hour their accounts and experience the change.

R5400 : page 46

"TO GIVE THEM THEIR PORTION"

St. Peter was perplexed. Was this parable especially for the Apostles, that they should watch, etc., or was it for all the people? he inquired. But the Lord did not answer him directly. He merely assured St. Peter that at the appropriate time the Lord would appoint a steward over His household, to give them their portion of food in due season. This is not very different from what has been the Lord's usual method of dealing with His family. While a measure of the Spirit is given to each for his profit; and while the Holy Spirit thus given is to guide the recipient into a knowledge of the things of God, nevertheless the Lord has been pleased to use special instrumentalities at various times.

For instance, St. Peter apparently for a time was a leader amongst the Apostles, in opening the Pentecostal door, and later in opening the door to the Gentiles--preaching to Cornelius, the first Gentile convert. Later on, the Lord seems to have specially chosen St. Paul to be His particular messenger to the Gentiles; as we read, "He is a chosen vessel unto Me, to bear My name unto the Gentiles." (Acts 9:15.) Similarly Enoch, Abraham, Moses, the Prophets, and others during this Gospel Age, have seemed to be especially used of the Lord to draw the attention of His people to His Word. In the case of the Apostles, there was of course a plenary or special inspiration, which does not appertain to others of this Age since.

While the Lord has thus appointed special servants in handing to His household meat in due season at various times, it was required of each one who would partake that he should prove, test, determine whether or not the teaching was of God. He was to prove all things by the written Word of God, which the Apostle Paul declared is sufficient that the man of God may be thoroughly furnished. Any servant not found faithful, it is intimated, would be supplanted by another.

The servant at the end of the Age, at the time of the Master's coming, if found faithful, would be especially blessed, and be given a general charge respecting the spiritual food to the Lord's family, the "meat in due season."

But if he should prove unfaithful and fail to recognize the Master's presence, and manifest an unkind spirit toward the household, ministering to his own earthly wants rather than to the spiritual needs of the family of God, he would be removed in that day--cut asunder, separated, allowed to go into outer darkness with the world in general, in utter ignorance of the times and seasons, etc., of his Lord. The assumption is that the displacement of the one servant would mean the recognition of another to supply the Household of Faith.

On the basis of this parable the Lord explained a general principle of His dealings; viz., that any servant, knowing his Master's will and not doing in harmony therewith, would receive stripes, punishments, tribulations, of some sort, in proportion to the degree of his knowledge and opportunity. On the other hand, any servant, even if he did things worthy of stripes, yet did them ignorantly, would receive proportionately fewer stripes. In a word, the general principle is that "to whom much is given, of him much is required."

OUR GOLDEN TEXT

The heart of this lesson is found in Verse 37, which refers to all of the Lord's servants who will be living at the time of His Second Coming--who in the earliest stages of His Second Coming, in the time of His Parousia, His presence, will be faithfully watching, on the alert to serve every interest of the Lord's cause, seeking His will, doing His will, searching the Scriptures, obeying the Scriptures, to the best of their ability. These will be informed to a certain degree respecting the time in which they will be living, as the Apostle points out, saying: "Ye, brethren, are not in darkness, that that day should overtake you as a thief." "Ye are all children of the light, children of the Day." "For the Day of the Lord shall so come as a thief in the night, in the which they [the world] will say, Peace and safety; and they [the world] shall not escape [the tribulations of that day]." "But ye, brethren, are not in darkness, that that Day shall overtake you as a thief." "Ye are all children of the light, children of the Day." (1 Thessalonians 5:1-8.) "Let us therefore walk, not in darkness, but in the light."

The secrecy observed respecting the time and the manner of the Second Coming of Jesus will prove to be a strong test. All of the Lord's consecrated ones who are overcharged with the cares of this life--business, pleasure, etc.--will be slow to hear the knock; and even when they hear, they will be too much engrossed to give heed.

However, there will be a great blessing on those servants whom the Lord at that time shall find watching--not watching the sky, as though they would see Jesus, when He is now a spirit being, invisible to humanity, but watching the Bible testimonies, watching the trend of the times, watching their own hearts, watching also the interests of the Church of God, seeking to build one another up in the most holy faith, laying aside every weight and every besetting sin. Let all of us who claim to be virgins --pure ones--who claim to be the Lord's servants as well as His brethren--let us be found of Him in peace, seeking first the Kingdom of God and the righteousness which it inculcates; let us be found alert, watching for opportunities of usefulness in the proclamation of the Kingdom Message, and in helping the Bride to make herself ready. --Revelation 21:9; 19:7.

===================

R5400 : page 47

SOME INTERESTING LETTERS

HEARD HIM LECTURE SEVENTY TIMES

DEAR BROTHER RUSSELL:--

Just a little anniversary note: Twelve years ago today, in Marten's Hall, St. Louis, I met and heard you for the first time--having since listened to you seventy times.

You discoursed that day on THE RESURRECTION OF THE GOOD UNTO LIFE, AND THE RESURRECTION OF THE EVIL UNTO DAMNATION. One of my eyes was opened by the unreasonableness of a twenty-four hour Judgment Day, as exposed by you--a sort of a burlesque on my Methodist training. The other eye was opened by the reasonableness of the Scriptural Thousand-Year Day of Judgment, which you explained.

I had been reading THE WATCH TOWER about five months, and had "gathered in" a little of its Message, as indicated by the notations on their margins; but I think the impression made on me that day fixed upon me, somehow, a determination to know God--to study His revealed Word. What it would lead to, of course, I could not comprehend. But I thank our dear Heavenly Father for His merciful and patient leading. I thank Him for the great responsibilities which are now mine! I am happy to be in the Truth and to know the Spirit of the Lord; and my earnest prayer is for wisdom to properly manifest in my daily life the fruits and graces of that Spirit.

I wish to express to you my gratitude for your helpfulness all along the way. I love you for it. I pray daily for the all-sufficient grace to you-ward--for the Heavenly Father to sustain and cheer you, and to make you the happiest of men. Your confidence in, and loyalty to, Almighty God has borne much fruit for others as well as for yourself, and will certainly meet with a great reward--shortly.

Somehow--I don't know how--I thought I could see a climax to culminate in the Seventh Volume, and from the first I have prayed that God might prepare my heart for that Seventh Volume. This Harvest Message as a whole has included so much. I feel confident that this great anticipation for the consummation of the Divine Plan of the Ages, in narrowing down the rays of prophecy and Present Truth to the focal-point, "It is Done," has carried me over many bridges where rails, ties and pillars had been removed.

I am praising God, the Father of our Lord Jesus Christ, and our Father, for an appreciation of, and a participation in, the Precious Blood! With tenderest love to my Pastor, I remain,

Your fellow-servant in Christ, C. E. STEWART.

EXPERIENCE OF TWO COLPORTEURS

DEAR BROTHER RUSSELL:--

Having heard of an experience of two Colporteur sisters, I thought that I would acquaint you with the same; for a word from you in THE WATCH TOWER would prevent a recurrence in other places.

These two sisters, both of them full of zeal, had gone to canvass a town assigned to them. There is a small Class in the town; so they first sought to get acquainted with its members.

The town had been canvassed before, and bitter opposition had been aroused by the preachers and others. Instead of encouraging the sisters, the Class commenced to tell them that it would be no use to canvass there--"Why, you will not sell any books here," etc.

This discouraged them for a time; but realizing that they were in the Lord's work, and looking to Him for strength, they determined to go forth and colporteur in His name and strength.

The result was that in ten weeks they took orders for 1550 volumes and delivered the most of them, as well as assisting with a series of four meetings. If these sisters had followed the advice of the Class, this splendid opportunity for witnessing would have been lost.

May the Lord continue to bless and keep you in all your ways and His presence be with you to the end!

R5401 : page 47

THE WATCH TOWER is getting better and better as we near the end; and how precious are its lessons to all! As we visit each place we hear many expressions of appreciation from the friends. I close with Christian love.

Your loving brother in Christ, THOS. P. YATES.

SWORD OF TRUTH FLASHING RIGHT AND LEFT

BELOVED BROTHER RUSSELL:--

Wherever I go, among college men or others, I find Present Truth permeating remarkably, able financial and business men even conceding that an unparalleled panic is coming. Great numbers advance some of Present Truth that must have come from the STUDIES IN THE SCRIPTURES, and do not know where it came from. This demonstrates to my mind that these fundamental truths which are to unify all the human race are making rapid advance beyond those of the ideas of federation that are now operating to some extent among the denominations. Ashamed of the spectacle of a house divided against itself, as nominal Christendom is, they are striving for an impossible unity, which at best can be but nominal.

The triumph of Truth is now beginning to show a glorious reality; thanks be to our Heavenly Father and our Lord Jesus, and to you, the faithful under-shepherd, and to all of the coworkers for the Kingdom of Heaven!

Standing on the "sea of glass" we are lost in wonder as we see clearly this mighty conflict--the Sword of Truth flashing right and left, forcing out the Adversary from his refuge of lies. The words of a poet, "Lean far out into silence and listen for the thunder of the voice of God," have now a literal application for those who have the hearing ear. Marvelous!

Surely Satan is being bound! Longing for that Day when Truth shall triumph, the whole groaning creation have cried in hope,

"Truth crushed to earth shall rise again;
The eternal years of God are hers."

O glorious Day! At last it has come--literally in sight!

Your Brother trying to help in the Harvest work,
NEWTON T. HARTSHORN.--N.H.

FOUND "THE STUDIES" HER PANACEA

BELOVED BROTHER RUSSELL:--

"My lines are fallen in pleasant places; my soul rejoices in the Lord."

But there was a time when I thought the Lord had forgotten me. In years past I was a diligent Bible student, and discovered many buried truths of the Bible and errors of the teachings of the system, such as the two phases of the Kingdom, the inconsistency of the Trinity doctrine, etc. But yet I believed in the immortality of the soul and a literal hell--not eternal though. You can better imagine my confusion than I can describe it.

I still clung to the Bible; would rather die than reject it, but being unable to divide the Word of God rightly, I felt that death was sure if I could not be delivered from confusion.

The precious volumes were the appointed helps. Five years ago the first volume came to my hands. I took to it for doctrinal help only; but how surprised, how joyful, how grateful I was when I discovered the spiritual food! As my cup up to that time had overflowed with consuming controversies, it now overflowed with heart-reviving blessings.

Your sister in the Grace of our Lord, HANNAH HEGGE.

R5401 : page 47

THINKS "WATCH TOWER" TIMED TO MINUTE

DEAR BROTHER RUSSELL:--

A deep sense of appreciation to the Lord for the results of your labors in His name, particularly for the many blessings I am receiving from the reading of back TOWERS, and especially from the one just finished (June 1, 1900), urges me to express my thanks to you and to the Lord. I never received so much in such a short space as in this WATCH TOWER. It seemed as if almost every paragraph was written specially for me and timed right to the minute. I notice in so many of the letters written by the dear friends that questions which perplexed them were so often answered in the next TOWER, without suggestion. I have the same experience, both with the current TOWERS and the old ones; in fact, some of my experiences and the reading following them have startled me by their remarkable evidence of the Lord's leading and Providence.

Some of the letters are so inspiring, and it is so interesting to watch the Truth grow! I read a little faster than a year's WATCH TOWERS a month, so while I have lost many blessings in experiences, yet the Lord makes up to me in this way.

I have recently seen a little souvenir with your picture and some quotations, with comment. It touched me deeply, and I hope to get some when I place my next order.

My wife (Sister H.) continues to make beautiful progress along the narrow way, and is truly a great help and inspiration to me. In harmony with comment on the MANNA text for Sept. 1, we are very thankful to God for the leading He provides for us. It is our prayer that you may be kept faithful and strong till all the Divine pleasure may be fully accomplished in you. May we all meet soon in the General Assembly of the Church of the first-borns!

Your brother in hope, W. E. HULLINGER.

====================

page 49

VOL. XXXV FEBRUARY 15 No. 4
A. D. 1914--A. M. 6042

CONTENTS

Job's Experiences Typical of Human History........ 51
  - Job's Hope of a Resurrection.................. 52
  - Difficult Lesson for Many..................... 53
  - False Peace of Many........................... 53
  - Restitution for Mankind Pictured.............. 54
Enduring Hardness as Good Soldiers................ 54
  - Terms of Warfare Stated at Beginning.......... 54
  - Self, Our Special Foe......................... 54
Careless Living, a Form of Profanity.............. 55

Lawful on the Sabbath............................ 56
  Seventh Day--First Day........................ 56
Parables of the Kingdom.......................... 57
What Doth Jehovah Require?....................... 59
Interesting Questions............................ 61
  How Did Saul of Tarsus See Jesus?............ 61
  Giving Counsel to One in Trouble............. 61
Some Interesting Letters......................... 62
  Personal and Class Rights.................... 62
  End of Antitypical Atonement Day............. 63
Berean Lessons in Scripture Studies--Vol. II...... 63

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5410 : page 50

THE PHOTO-DRAMA OF CREATION

Answering various inquiries, we report that the DRAMA is not a mere statement of the Divine Plan--not a mere sermon. It therefore appeals to the public. We trust that its effect will be a broadening of human intelligence and interest in respect to the Bible and the Plan of God therein set forth. It is in four parts of two hours each. All witnessing it, we believe, will have larger conceptions of God, of the Universe and of humanity--everything. Freed from some of the shackles of error and superstition and ignorance, some, we hope, will be the better enabled to receive the knowledge of God which the Bible sets forth. Many who have witnessed the DRAMA and heard its lectures express great delight. One minister is reported to have said: "I have learned more in these two hours than I learned in the entire three years of my theological course in the U.B. College at Dayton, Ohio." Catholics, Protestants and Jews--all come, all are interested, and no ground for offense is given to any.

The DRAMA is exhibited in Cincinnati at MUSIC HALL; in Cleveland at THE TEMPLE, Prospect Ave. and E. 22nd Street, at VICTORIA THEATRE in St. Louis, and at the AMERICAN THEATRE in Toledo--twice every day. In Boston it is shown in THREE PARTS every Sunday. Approximately twelve thousand people are now being reached daily in the cities mentioned.

Our pictures are very beautiful, very costly, and require a great deal of time for preparation. We are, therefore, limited as to the number of sets of the DRAMA we can put forth; we are limited also by the expense incidental to each presentation--for rent, light, operators, etc. We shall not be able to reach very far for some months.

Many more brethren have prepared themselves to be operators than we shall be able to employ for a good while. However, we have in mind something which we will mention as soon as it is ready, which may give opportunities of service to many more than are now employed. As for the sisters, we are relying upon the Classes at the various cities where the Exhibition is shown to supply the necessary Volunteers for ushers.

R5382 : page 50

"WONDERFUL COTTON SEED"--FREE

Last year we offered our readers a few grains each from a wonderful stalk of cotton seven feet high, bearing hundreds of bolls. The only conditions were that they should send us one-half the seed of their crop, keeping the remainder for their own use. As a result we have received some sixty or seventy pounds of cotton seed. We will be pleased to send this to cotton-growers, giving a preference to those whose names are found on THE WATCH TOWER lists--on the same terms as that sent out last year. However, because of the better supply, we can increase the quantity sent to you.

Write soon, and then wait. We will allow reasonable time to elapse before sending any, so as to determine what quantity may go to each.

----

page 50

CO-OPERATION OF FRIENDS APPRECIATED

Our dear readers can save much of our time:

By writing their letters plainly.

By putting their full address at the head of the letter.

By giving their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal-card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly, so we will have no difficulty in locating the desired part.

====================

R5401 : page 51

JOB'S EXPERIENCES TYPICAL OF HUMAN HISTORY

"All these things happened unto them for ensamples [margin, types], and they are written for our admonition upon whom the ends of the ages are come."--1 Corinthians 10:11.

THE Book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dunghill to my translation of his lamentation." The Book of Job "is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen....There is nothing written, in the Bible nor out of it, of equal literary merit," said Thomas Carlyle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings. (The account of Satan's conversation with God concerning Job should be considered as allegorical--after the style of Pilgrim's Progress.) Then his patient endurance is set forth. Next follow the poetic colloquies between Job and his three friends, then Elihu's argument, then the Almighty's address, then Job's confession. The conclusion, relating to

Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable; and that Job himself is merely an imaginary character. But if this were the case, the teachings of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezekiel 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables.

The fact that Job lived a hundred and forty years after his adversities, or probably over two hundred years in all, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's Covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal Age. Possibly he lived about the same time as Abraham. His home was evidently in Arabia, and probably not far from Palestine.

Job is introduced as a man of great learning and influence; as a man of great piety, who knew and reverenced God and appreciated justice; as a man of great generosity, who considered the widow and the orphan; and as a merchant prince of great wealth, who by his numerous servants and three thousand camels, carried on an extended and very prosperous traffic.

Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him. Yet still he trusted in God, saying, "Though he slay me, yet will I trust in Him!" His wife urged that it had been without Divine appreciation that he had sought to do justice and mercy all his life, and exclaimed, "Curse God and die!"

His three friends came to visit him, and, taking much the same view, told him in lengthy argument that he must have been a great sinner and a hypocrite. But, conscious of his own heart-honesty toward God, Job defends himself and goes to too great an extreme in declaring his innocence, but silences his critics. He seems to realize his need of some one to represent his cause before the Lord. He cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath Him in knowledge and power. He

R5402 : page 51

declares that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes that he had never been born. (Chapters 9, 10, and 16.) Feeling his own insufficiency to state his case before the great Jehovah, he desires a "daysman [a mediator] betwixt" God and himself.--Chapters 9:33; 16:21.

Job's masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then, with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God's dealing with mankind.

THE PROBLEM OF THE AGES

The question which perplexed Job and confused his reasonings was the same that for centuries has confused others of God's people; namely, Why does God permit evil (calamities, afflictions, etc.) to come upon His faithful servants? and why are the wicked permitted to flourish? But not until the Gospel Dispensation was it possible for any to know the mind of God on this subject;

R5402 : page 52

for it is one of the deep things which could be revealed only by the Spirit of God, and only to those begotten of that Spirit, as St. Paul explains. (1 Corinthians 2:9-14.) And the Holy Spirit was not thus given, as a guide and teacher, until after Christ had redeemed us and ascended up on High, there to present His sacrifice as the price of our return to Divine favor, peace and communion.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to whom "it is granted to know the mysteries of the Kingdom of Heaven," to understand "the deep things of God." (Matthew 12:11; 1 Corinthians 2:10.) These see that the reign of evil, the reign of Sin and Death, under Satan, the Prince of this world, is permitted for two reasons: first, that all men may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and, second, that God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity.

Thus while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result, or fruit, of disobedience, sin, yet He does make use of the wrath of man and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend, and of which His children know only by faith in His Word of revelation. For instance, how little did Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers know that they were assisting in the working out of the Divine Plan when insulting, mocking and crucifying the Lamb of God!

And so it is with the many afflictions of God's people --especially those of the Little Flock, the Bride of Christ. Trials are designed to fit and polish them for the greater usefulness and honor in the future developments of God's great Plan. Thus, regardless of the wilfulness or the ignorance of the persecutors, these trials of faith and patience are working out for such a "far more exceeding and eternal weight of glory." This they do by preparing the called ones to be heirs of glory, by cultivating patience, experience, brotherly sympathy and love--which is God-likeness. Such, and such only can rejoice in tribulation and realize that all things--bad as well as good; unfavorable, as well as favorable--will be overruled in God's providence for their ultimate benefit.

JOB'S HOPE OF A RESURRECTION

But, returning to our consideration of Job, let us note in Chapter 14 some of his prophetic wisdom. The first four verses graphically picture what all of experience realize--that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be perfect, free from sin, clean, in the full sense of the word.

In verses 5,6, he tells the Lord that he recognizes the fact that the authority and power to limit man's days are in His hands, but urges (not seeing the ministry of trouble), Why not let me and all men live out our short time in peace--even as we would not afflict a hireling who already has a heavy, burdensome task!

Verses 7-10 are close reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life, which, under favorable conditions, may spring up into another tree. But when man dies there is no root left, no spark of life remains. He giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in man, Job begins to express the only, the real hope of our race--a resurrection--see verses 12,13. Man lies down in death and loses all power to arouse himself --nor can he be resuscitated from the sleep of death by any one, until God's due time. This will be the Resurrection morning, the Millennial Day, when the present symbolic heavens shall have passed away, and the new heavens or new spiritual ruling power--Christ's Kingdom --shall have come into control of the world. In this Job fully agrees with the teachings of our Lord and the Apostles.

The more he thinks of that blessed time when evil shall no more have dominion, but when a King shall reign in righteousness and princes shall execute judgment, the more he wishes he might die and be at rest. He exclaims (verse 13), "Oh, that Thou wouldst hide me in the grave [sheol]; that Thou wouldst keep me secret [hidden] until Thy wrath be past; that Thou wouldst appoint me a set time and remember me!" Job had faith in a resurrection, else he would never have uttered this prayer for death--for hiding in the grave. But he preferred death, and desired to sleep (verse 12) until the morning, for one reason only--that he might have no further experience with sin and with God's wrath--evil.

A short period in the end of the Gospel Age is specially called "the day of wrath and revelation of the righteous judgment of God," because it will be "A time of trouble such as was not since there was a nation." Yet the entire period from the time Adam fell is called a time of Divine wrath, and properly so; for in all this long period "the wrath of God is revealed against all unrighteousness," in a variety of ways. While Love is a controlling principle in the Divine Government, it can operate only in harmony with Justice and Wisdom. It was both just and wise to let man feel the real weight of condemnation to death incurred by wilful transgression, in order that when Love should in due time provide a Ransom and a Resurrection, the culprit might the more gladly avail himself of the provided favors of Restitution and everlasting life. Thus death and all the evils permitted to come upon the culprit race are manifestations of God's wrath, which will be yet further shown in the great Time of Trouble. This will be followed by full and clear manifestations of God's Love and favor in Christ and the glorified Church during the Millennial Age.--Romans 1:18.

In verses 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively: "Thou shalt call, and I will answer Thee [and awake out of the sleep of Adamic death--compare John 5:28,29]; Thou wilt have a desire to the work of Thine hands"--for His people are His workmanship, created in Christ Jesus.--Ephesians 2:10.

ELIHU'S HOPE OF A REDEEMER

When Job had refuted the arguments of his three friends, Elihu (whose name signifies God Himself) spoke from a different standpoint, reproving the three friends as well as Job. Elihu shows Job that he had been reasoning in part from a wrong premise--that he must not expect to fully comprehend all the ways of One so far above him, but must trust in God's Justice and in His Wisdom. And in Chapter 33:23,24 he shows the one thing necessary to man's recovery from the power of death, and his restoration to Divine favor, saying, "If there be with Him a Messenger as defender, One of a thousand [i.e., a rare One] to declare His own righteousness for man, then will God be gracious unto him [man]

and say, Release him from going down to the grave; I have found a Ransom."

This is indeed the case with man. God's Wisdom and Justice cannot be impugned. The sentence of death is justly upon all men through Father Adam. (Romans 5:12.)

But God has provided us a Redeemer, Christ Jesus our Lord; and He, in harmony with the Father's Plan, became a man, and then gave Himself a Ransom-price for all by paying the death-penalty that was upon Adam. And as soon as the Bride, otherwise called His Body and the Temple, is complete, this great Mediator will stand forward to declare His righteousness as for, or applicable to, every one who will accept it.

Then will follow Restitution, as pictured in verses 25 and 26. Physically, these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place. They shall find acceptance and communion with God in joy and peace; and He will restore them to the original perfection, lost through sin in Eden. But an acknowledgment that God is just, and that the Restitution was unmerited will be required. This is indicated by verses 27,28: "He will chant it before men, and say: I have sinned and perverted the right; and it was not requited me. He has redeemed my soul from going into the pit and my life that it may be brought to the light."

Elihu's words were as wise as any of those spoken by Job's comforters--probably wiser; but they were merely human wisdom, so far as we can discern. In Chapter 34:29 he asks the question, "When He [Jehovah] giveth

R5403 : page 53

quietness, who then can make trouble?" Evidently the young man sought to draw a line in the criticism of Job, agreeing with neither Job nor his friends, but endeavoring to be moderate in his position. He defended the Almighty, claiming that if God had not so ordered, Job's adversities could not have come upon him.

To Elihu it seemed clear that God had a hand in Job's experiences. Satan could not have sent all these calamities unless God had permitted it. Neither man nor angel of whatever rank could thwart the Divine will. God, not Job, had the authority to decide what should be done. God alone had the right to order all of life's affairs. Incidentally Elihu showed that Job was more righteous than were his friends; and that while he was imperfect, like all, yet he was not being punished on this account.

A DIFFICULT LESSON FOR MANY

The Christian may very well draw a lesson from Elihu's question. Although the words are not inspired, yet they are very wise. We can recognize the truth they contain--that when God purposes to give peace, quietness, the whole Universe will be in obedience to His Laws, and none can make trouble.

If we have difficulties, if we have persecutions, if we have troubles of any kind we should look to God. We should say: This thing could not happen to me unless the Lord permitted it. We have come under special Divine care. God has promised that all things shall work together for good to us who are His children. The lesson of trust is one of those difficult lessons for us to learn and apply--to realize that all of life's experiences are under Divine supervision and that nothing can happen to us but what is for our highest good. This is not now true of the world, but merely of God's family. By and by God will make all things work out blessings for the world.

It is in respect to these who are His children that all things now work for good. When we are in difficulty, we are to look up in confidence and trust to the Lord. Our Heavenly Father wishes us to exercise faith in Him. St. Peter tells us that we are "kept by the power of God, through faith unto salvation." Therefore we greatly rejoice, even "though now for a season we are in heaviness through manifold trials" and temptations. "The trial of your faith is much more precious than that of gold that perisheth."--1 Peter 1:5-7.

FALSE PEACE OF MANY

There is another way by which some may have quietness. Many in the world enjoy a measure of peace, or rest from worry. Yet they are unaware of the great truths which we enjoy, and are in blindness, ignorance, superstition, error, through Satan's delusions. They have a feeling of security and ease, through the blinding influence of error and falsehood. Those of the world who come into relationship with God, are therefore sometimes awakened from false security. Then they gain the true peace and rest of heart. The Lord says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." No true rest can be gained otherwise.

The Lord's people have a peace and rest of mind through the knowledge of the Lord's Plan, the knowledge of His Justice, Mercy and Love, and a blessed realization that He is our God. All these things give us peace and quiet and rest of mind. While the world are troubled more or less, God's children have a peace that the world knows not of, that the world can neither give nor take away. And when the trials are all over, the Lord will make up for all the troubles of the present time, for all His children have suffered. We shall then look back on these trials and consider them but light afflictions, only for a moment.--2 Corinthians 4:17.

TESTS OF LOYALTY AND DEVOTION

When the Lord permits great clouds of trouble to come upon us, we should first look to see if we can discern any wrong-doing in ourselves which might properly bring chastisement. We should have joy in the Lord. But perhaps we have not been living close enough to the Lord. Yet these clouds of affliction do not necessarily mean that we have not been living close to Him, as we have seen in the case of Job.

We remember likewise in the experiences of our Lord Jesus in the Garden of Gethsemane the night before His crucifixion, how He said to His disciples, Peter, James and John, "My soul is exceeding sorrowful, even unto death." We remember that God did not give Him quietness, but allowed trouble like a great flood to sweep over His soul. He was troubled to know surely whether He had been entirely loyal, faithful and obedient, as was necessary to maintain the Father's favor. We are told by the Apostle Paul that our Lord Jesus "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death--and was heard."--Hebrews 5:7.

We find that the Father sent His angel to minister unto His dear Son, in His deep distress. As soon as the angel had given our Lord the assurance of the Father that He was well pleasing in His life and conduct, He became perfectly calm. And the assurance sustained Him in all the trying experiences which followed--the trial before the Sanhedrin, before Pilate, the treatment of the soldiers, the journey on the way to Calvary, and in the midst of the trying process of execution which followed.

Only at the last, when the Father, because Jesus must take the sinner's place, withdrew His presence from Him in His dying moment did our Lord manifest disturbance of mind. Then He cried out in agony of soul, "My God, My God, why hast Thou forsaken Me?" It was necessary for our Lord to experience the entire cutting off from God

and from all relationship to God, in order to pay the full penalty for Adam's sin. This experience was at the very last moment. The Heavenly Father permitted this, for it was necessary to our Lord that He should realize the meaning of the sinner's separation from God.

We do not consider it necessary that in every case our Lord's true and faithful followers should have a similar experience. We are not, as was our Redeemer, the Ransom, the Sin-bearer for the world; but it would not be surprising if some may have similar experiences to those of our Lord. Some of the saints have died, exclaiming: "I am sweeping through the gates of the New Jerusalem!" while others have had dying experiences more like those of our Lord, and have cried out, "My God, My God, why hast Thou forsaken Me?"

We can be content to leave our experiences entirely in the hands of Him who loves us, and can have an inward peace and calm and a rest of soul, knowing that no outward storm will be permitted but such as the Father sees will bring forth in us the peaceable fruits of righteousness, if we are properly exercised thereby.

RESTITUTION FOR MANKIND PICTURED

In the concluding chapters of the Book of Job, Jehovah addresses His afflicted servant, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God. But when they obey God and go to Job and offer up for themselves a burnt offering according to the Lord's commandment, and Job prays for them as God further instructed, they are restored to Divine favor. At once Job's prosperity returns--his friends and influence are restored; his wealth was exactly doubled, for he had twice as many flocks and herds and camels. He had also the same number of sons and daughters as before, and the Scriptures note that there were "no women found so fair as the daughters of Job."

This ending of Job's career with a general Restitution is incomprehensible to those who have never seen that the Plan of God in Christ provides for a "Time of Restitution" of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant. (Acts 3:19-21.) But those who do see this Plan of God can readily see, too, that Job's experience was not only actual, but also typical. He seems to represent mankind. Man was at first in the Divine likeness and favor, with all things subject to him. (Psalm 8:4-8.) Because of Adam's sin Satan obtained an influence in human affairs which has resulted in degradation, sickness and death. God, however, has never really forsaken His creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

===================

R5403 : page 54

ENDURING HARDNESS AS GOOD SOLDIERS

"Thou, therefore, endure hardness as a good soldier of Jesus Christ."--2 Tim. 2:3.

THERE are many illustrations used in the Bible, and all of them very forceful. The one which represents the Christian as a soldier, has a great deal of meaning. We are not to suppose that the angels in Heaven are soldiers, nor that that term would be applicable to them. There is no war going on in Heaven, but there is a war going on here on earth.

Six thousand years ago our first parents became entrapped, and the whole race was sold under Sin--became the servants of Sin and Satan. More and more this influence has prevailed--not that all willingly surrender to Satan, but that he puts darkness for light and light for darkness, and thus deceives mankind and leads them captive at his will.

All who desire to be in harmony with God would be out of harmony with Satan and Sin. And they might at times have resisted these, and have tried to do God's will. But there was no organized undertaking for the overthrow of Sin until Jesus came. His mission was to overcome Satan, overcome Sin, and to bring everything into full harmony with God's arrangement. Earth, this

province of God's great Empire, being in a rebellious state, needed to be conquered and restored, and Jesus undertook the work, with Divine backing.

The first step was laying down His own life as a Ransom-price for the sin of the whole world, and thus making good for the original transgression. But before taking His power and exercising it in the overthrow of Satan and Sin, Jesus, according to the Father's will, began the selection of a Church class, variously styled members of His Body, His Bride, His companions and brethren in the Kingdom, His Royal Priesthood, under Himself as the great Royal High Priest. All those who have heard the Message, and whose hearts have been responsive, who have recognized the wrong conditions here prevailing, and who have felt sympathy for the race that is here sold as slaves of Sin and Death--all these have been invited to become members of this select class.

TERMS OF WARFARE STATED AT BEGINNING

These were informed at the very beginning that it would be necessary for them to fight a good fight. They were invited to enlist in the army to battle against Satan, and instructed that they should have full confidence that ultimately faith would have its victory. They were also told that they must suffer, laying down their lives as their Head and Forerunner laid down His life--not living for the world, but contrariwise, accepting His arrangement and living altogether for the purpose of carrying out their consecration with Him.

The final honor to which God has invited them is to a share in His great Kingdom, with His Son. This implies a change of nature to all who have become soldiers of the Cross, followers of the Lamb; for "flesh and blood cannot inherit the Kingdom of God." These are called to forego the rights and privileges of the present time, and by their lives to leave their mark, for a testimony to the world, for the benefit of mankind, and especially for the glory of God and for the calling out of others who might desire similarly to walk in the narrow way.

The warfare that these are called upon to wage is a warfare against sin and the powers of darkness. (Eph. 6:11.) They are pledged to the Lord for right, for truth, for goodness. They are thus to fight the good fight. These soldiers will find, too, that some of their greatest difficulties are right in their own person. They have tendencies toward sin, because of being members of the human family, children of wrath, of sin, even as others. Their relationship to the Lord is as New Creatures.

SELF OUR SPECIAL FOE

The New Creature is obliged to fight against and to control the flesh. This is a great battle which each fights for himself. Each soldier may more or less assist and set an example to the other soldiers, but the chief battle is with himself. It is a hand-to-hand conflict. Although he is expected at all times to be on the alert against the wiles of Satan and the world, yet his special fight is with

R5404 : page 55

the enemies in his own flesh. St. Paul himself had taken the shield of faith--wherewith to quench the fiery darts of the wicked--and the helmet of salvation, and the Sword of the Spirit, which is the Word of God. Timothy was a young soldier, and the Apostle was encouraging him with advice. He had already come into the Lord's company, under the Lord's standard.

THE QUALITIES OF A GOOD SOLDIER

St. Paul intimates that any one of us may be a good soldier, or contrariwise, a bad soldier, a poor soldier. We can imagine some soldiers who would be very disregardful of orders, not prompt to obey the command of the Leader. We can see that a good soldier is (1) one who is very much in sympathy with the Captain of his Salvation. He is an intelligent soldier, and sees that he has on the proper armor, that he wears it properly and that he gets the very best possible use out of this armor. He sees that in his walk he has a soldierly bearing, as a proper representative of the King, and of the great Kingdom so near at hand.

(2) He is not ashamed of his flag, nor of the garment of Christ's righteousness. He is to lift up the standard of righteousness everywhere. He enlists in this warfare, knowing that it means his death--the death of the flesh, of the human nature. He is to be a good soldier--not merely outwardly loyal, merely wearing the uniform, but having the full spirit of the Cause. This means that whatever experiences come to him he is to receive these thankfully, and be glad to have the privilege of enduring something for His Captain and in the interests of the Kingdom to which he has sworn allegiance.

The thought which the Apostle is impressing is that all good soldiers should endure hardness--hard, distressing conditions, circumstances that are quite unpleasant, difficult. Earthly soldiers are obliged to tramp through water and mud, enduring long, wearisome marches. Sometimes they are short of rations, sometimes obliged to sleep on the ground. Sometimes their battles are waged in the face of great opposition.

So the soldier of Christ is to endure whatever experiences may come to him, under the guidance of his Captain, not only willingly, but gladly, rejoicing that he has been permitted to enter this army of the Lord, knowing that these experiences are working out for him "a far more exceeding and eternal weight of glory." These various hard experiences of the Christian are designed to work out for his good, that he may "lay hold on eternal life," and gain a share in the Kingdom with his Redeemer.

====================

R5404 : page 55

CARELESS LIVING A FORM OF PROFANITY

"Thou shalt not take the name of the
Lord thy God in vain."--Exodus 20:7.

THIS command was not given to the Gentiles; for the Lord had no dealings with the world. It was given to the Jewish people, who had come into relationship with God through the Law Covenant. We have every reason to believe that many of the Jews tried very hard outwardly to keep the Ten Commandments, the keeping of which meant life, the failure to keep which meant death. All of their endeavors failed, and they continued to die.--Romans 7:10.

Notwithstanding the endeavor of many to observe this command of our text, St. Paul declared respecting them that the name of God was blasphemed through them amongst the Gentiles. (Romans 2:24.) We cannot suppose that the grosser meaning of blasphemy was the Apostle's thought. Blasphemy was a terrible thing among the Jews. Even a parent who heard his own child blaspheme was instructed to stone that child to death for so doing. We suppose the Apostle meant that the kind of living practised among the Jews really blasphemed God's name before the world. They were professedly God's people. And if under Divine instruction, Divine care, and Divine recognition, they did the things dishonoring to God, they were blaspheming His name.

While the Ten Commandments were not given to the Church, yet every feature of the Ten Commandments is a command; for by the character of our consecration we are bound to seek to know God's will, even beyond the mere letter of His Word. Hence, while the Church is not under the Law Covenant, we are under the general instruction of the Ten Commandments. Therefore the Apostle says that "the righteousness of the Law [the true meaning of the Law] is fulfilled in us, who walk not after the flesh, but after the Spirit."--Romans 8:4.

It is not supposable that any real child of God, any consecrated follower of Christ, could have a desire to take the name of the Father in vain. Hence the apparent meaning of this command is not applicable to us; for since we have become His children, and have received His Spirit, it would be the farthest thing from us to wish to profane His name. But as the Jews profaned the name of the Lord by careless living amongst the Gentiles, so there is great danger of Christians profaning His name by careless living. And this is indicated in the Scriptures as being a danger.

Our Lord speaks of some who, at His Second Coming, will say, "Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works, and in Thy name cast out devils?" And He will say, "I do not recognize you." They have been deceiving themselves. (Matthew 7:21-23.) They did not come in by the door of the sheep-fold, and have never been recognized by the Lord as His sheep. Amongst them there will perhaps be a great many who have done philanthropic and reform work.

But the thousand years of Christ's Reign will be the time when God will institute the real Reform Work, through Christ's Kingdom. Now the Lord is working in the hearts of His people, through His promises, seeking the particular class who are moved and exercised by these promises. Thus He is finding a Little Flock, a peculiar people, to be joint-heirs with Christ in His Kingdom.

LET US TAKE NOT HIS NAME IN VAIN

From this standpoint, all of God's people should be very much on guard that they do not take the name of the Lord in vain when they profess to be His people, His children--when they profess to be the followers of Jesus and call themselves Christians. It would be far better if many professed Christians did not take the name of Christian at all. The only ones who may properly take Christ's name are those who really become His disciples. The only condition under which any may become His disciple is to take up his cross and follow Him--give up his life, surrender his will.

Although this commandment was not given to Spiritual Israel, we can readily see how the spirit of it applies to

R5405 : page 56

us. We have taken the name of Christ as our name. We profess to be members of the Body of Christ. And the holy name of the Head belongs to all the members of His Body. The honored name of the Bridegroom belongs to His Espoused. What carefulness the thought of this should give us, and how appropriate it is that we should see to it that we have not taken that blessed name in vain; that we appreciate the honor, the dignity, the responsibility, of our position as His representatives and ambassadors in the world! Let us, therefore, walk circumspectly, taking earnest heed that we bring no dishonor to that hallowed name; but on the contrary, that we honor it in our every thought and word and deed.

"What manner of persons ought ye to be in all holy conversation [behavior] and godliness?" "As He which hath called you is holy, so be ye holy in all manner of conversation [behavior]; because it is written, Be ye holy; for I am holy."--2 Peter 3:11; 1 Peter 1:15,16.

===================

R5405 : page 56

LAWFUL ON THE SABBATH

--MARCH 15.--LUKE 13:10-17; 14:1-6.--

"The Sabbath was made for man, and
not man for the Sabbath."--MARK 2:27.

MUCH confusion prevails amongst Christian people respecting the Sabbath day. One fruitful source of this confusion is that few realize that God's arrangements with the followers of Jesus are totally different from those which He made with Natural Israel under the Law Covenant. Everything under that Covenant was a type and contained a valuable lesson for Christians, but to mistake the type for the antitype is to confuse our minds and to miss the beauty and force of the antitype.

There was no Sabbath day before the Jewish Law, except in the sense that the word Sabbath signifies rest, and that we are informed that God rested on the seventh great Day, or Epoch, of the Creative Week. Enoch, who walked with God; Abraham, the friend of God, and others pleasing to the Lord, knew nothing about the Sabbath, even as they knew nothing about the Atonement Day and its sacrifices, or other matters appertaining to Israel's Law Covenant.

The Apostle Paul explains that the Israelites were a House of Servants, under Moses; but that the Church is a House of Sons, under Christ. (Hebrews 3:1-6.) God's method of dealing with the House of Servants would very properly be different from His method of dealing with the House of Sons. Commands are given to the servants without explanation why or wherefore. But the Apostle explains that God deals with us as with sons. To the true Christian the Heavenly Father makes known His plans, His purposes, His arrangements, in order that His sons, who have His Spirit, may sympathetically enter into those plans, by obedience to the extent of self-sacrifice, not because of command, but because of joy to do the Father's will.

Jesus and the Apostles were Jews, and were under obligation to the Law Covenant up to the time that Jesus by His death became the "end of the Law for righteousness to every one that believeth." Since that time the followers of Jesus are in no sense of the word bound by the Jewish Law. They are interested in the Ten Commandments, because those commandments in an outward way indicate the will of God; and all the sons of God are anxious to know the Father's will, that they may voluntarily do it. But God does not address the House of Sons, "Thou shalt not kill; thou shalt not steal"; for so surely as they have been begotten of the Holy Spirit at all, they will not wish to kill, nor wish to steal.

In dealing with the House of Sons God, through the Head of the House, has set up a new law, which is all-comprehensive and means much more than the Law of Moses was previously understood to signify. It is the Law of Love. As the Apostle declares, "Love is the fulfilling of the Law." The Law is comprehended in the one word Love--love supreme for God, and love for our fellow men. Finally, Jesus declared, "A new command I give unto you, that ye love one another as I have loved you." This He said to us who are laying down our lives one for the other.

SEVENTH DAY--FIRST DAY

Early in the Gospel Dispensation the followers of Jesus began to meet on the first day of the week. Apparently the custom had its start in the fact that Jesus rose from the dead on that day, and appeared several times on that day to His followers; and on the following first day of the week He appeared again. It became a custom amongst the disciples to have their fellowship on that day, not that it was commanded of the Lord, but because of their desire to remember the Master and to have fellowship with each other. Quite probably they kept the Sabbath day and the first day as well, for a time. They evidently had difficulty in realizing how completely they had passed from the domination of Moses and his Law to be under the headship of Jesus and His guidance--"the liberty wherewith Christ makes free" indeed.

Although Christians have now abandoned the observance of the seventh day in favor of the first day of the week, many erroneously think that God authorized the change. But not so; the Christian is not under law, but under grace. It was from privilege that the early disciples met together on the first day, and not by instruction of God. So it should be still, and so it is yet with some. True Christians cannot have too much opportunity for fellowship together for the study of the Heavenly Father's Word, and for offering Him the worship and homage of their hearts.

True Christians undoubtedly are glad that there is a special day of the week set apart, in which they can more particularly give themselves to prayer, worship, praise and Bible study, and good works--even though the enforcement of such a Sunday be by human law and through a misconception. Glad would many of the Lord's people be if their earthly affairs were so arranged as to permit of two Sundays in each week, or more. But in order to enjoy Sunday properly, the Lord's consecrated people should be freed from the misconceptions which so generally prevail.

THE SABBATH OF REST

Israel's Law provided two Sabbaths. One, every seventh year, found its multiple and fulfilment in the fiftieth year, the year of Jubilee and of full release. The other was every seventh day, and found its fulfilment through its multiple, in the fiftieth day--the day of Pentecost --the day which foreshadowed the rest into which the people of God may enter even now.

The Apostle refers to both of these in Hebrews 4:1-11. The Sabbath day has its fulfilment in the rest and peace of heart enjoyed by the antitypical Israelites. It is a perpetual Sabbath with them. They enter into rest.

R5405 : page 57

They have reached that place where they have the peace of God ruling in their hearts. They rest from their own works--from all hope that they could commend themselves to God by works of any kind, Sabbath keeping or otherwise. They enter into rest because they see that God has provided in Jesus the help necessary for all, that they are "complete in Him." This rest or peace no man taketh from them. It is theirs so long as they abide by faith in Christ, in God.

But, as the Apostle points out, "there remaineth a rest for the people of God"--a future rest. The Church will enter into that rest when they experience their resurrection change, when they are made like the Savior and enter into the joys of their Lord. That will be the complete rest. So far as the world is concerned, the great Messiah's Reign of a thousand years will be the Sabbath of the world in general, in which they will have the privilege of attaining perfection in every sense of the word and thus will enter into rest by coming into harmony with God.

Jesus did many of His miracles on the Sabbath days, partly no doubt to emphasize the fact that the great Sabbath, the thousand-year Day, the seventh thousand-year Day of earth's history, will be the time of His Kingdom, in which all mankind will be privileged to be healed from sin and sickness, sorrow and pain, and to be brought to the full perfection of human nature, to all that was lost in Adam and redeemed at Calvary.

TO DO GOOD ON THE SABBATH

Since Jesus according to the flesh was a Jew, and therefore bound by all the commandments of the Jewish Law, it follows that He could do nothing contrary to that Law. He could not set it aside, nor was it proper that he should explain to the Jews the real meaning of the Sabbath. All that would come later, under the Holy Spirit's instruction, after Pentecost, after the begetting of the Spirit; for "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." But Jesus could, and did, correct certain of the misapprehensions of the Law which had crept in through the teachings of their rabbis, the Doctors of the Law, and the Pharisees.

These for show exaggerated the letter of the Law in some respects, while they entirely ignored its spirit. Thus when the disciples of Jesus, passing through a wheat field, rubbed some of the grains in their hands to hull them before eating, the Pharisees complained that they were breaking the Sabbath--they were threshing and winnowing. Jesus showed that this was not the purport of the Law. It was not made to hinder any good or necessary work, but to benefit the people. According to the Doctors of the Law, to search for a biting flea would be sin on the Sabbath day, because it would be "hunting." Thus in various ways they made the reasonable Law of God to appear unreasonable to the people; and while thus particular in trifles, they ignored the weightier matters of the Law, which appertained to justice, love and mercy.

R5406 : page 57

In the lesson before us we have two instances of healing on the Sabbath. A woman had an infirmity which had bowed her down for eighteen years. Jesus released her from her bondage on a Sabbath day. He laid His hands upon her and said, "Thou art loosed from thine infirmity"; and she was made straight and glorified God. But the ruler of the synagogue was indignant and said unto the people, There are six days in which you can come and be healed, and not on the Sabbath day.

This was intended as a special rebuke to Jesus, intimating that He was not so holy and so careful of the Sabbath as He should be, but was a violator of the Law. But Jesus replied: "Ye hypocrites! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to water? and ought not this woman, whom Satan hath bound, lo, these eighteen years, be loosed from this bondage on the Sabbath day?" And His adversaries were put to shame.

The other case was that of a man troubled with dropsy. Jesus, knowing their attitude of mind, discussed the subject in advance on this occasion, asking the Doctors of the Law and the Pharisees, "Is it lawful to heal on the Sabbath day or not?" They made no answer. Then He took the sick man and healed him, and inquired of the critics, "Which of you having an ass or an ox fall into a pit would not straightway draw him out on a Sabbath day?" But they could not answer.

A proper understanding of the Sabbath, the rest which God has provided for His people, is a great blessing. "We who believe do enter into rest"--an abiding rest, a perpetual Sabbath. And all such are glad to have special opportunities, as these may present themselves, for gathering together in the name of the Lord, for worship, praise, study and fellowship. Without regard to which day, the Apostle suggests to us, Let us forsake not the assembling of ourselves together as the manner of some is; and so much the more, as we see the Day drawing on--the glorious Day of Messiah's Kingdom approaching, and the shadows of night and darkness, of ignorance and superstition passing away.--Heb. 10:25.

===================

R5406 : page 57

PARABLES OF THE KINGDOM

--MARCH 22.--LUKE 13:18-30.--

"Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven."--MATTHEW 7:21.

FEW apparently have noticed that nearly all of Jesus' teachings related to the Kingdom of God. This was because the Kingdom of God is the great Divine remedy promised for the release of mankind from the curse, and the blessing of the willing and obedient with an uplift out of sin and death conditions, a return to harmony with God and the everlasting life which He is pleased to give to all who love Him. All that took place in the world prior to the coming of Jesus was merely preparatory. Life and immortality had not even been brought to light before the First Advent. Thus we read, "Christ hath brought life and immortality to light through the Gospel." There were hints, suggestions and promises of coming blessings; but the method of procedure, etc., was not brought to light.

The typical sacrifices of Israel taught a great lesson; viz., that better sacrifices must be offered before the blessings could be received. The typical kingdom of Israel taught that Messiah would be a great King, and rule with great power. But when the last of the kings of David's line, Zedekiah, was dethroned, the Lord through the Prophet declared, "I will overturn, overturn, overturn it: until He come whose right it is; and I will give it unto Him."--Ezekiel 21:25-27.

R5406 : page 58

The work of Jesus at His First Advent, His sacrificial death as an Atonement for man's sin, was necessary as the foundation or preliminary to the setting up of God's Kingdom for man's deliverance from the power of sin and death. But, although the Redeemer died eighteen centuries ago, the Kingdom is not yet set up. We are still praying, "Thy Kingdom come." Nevertheless, when enlightened by the words of our Lord and the Apostles, we see that the Divine program has not stopped. An elect Church is being sought, which is to be the Bride of Christ and His Joint-heir in His Kingdom, and not until this great work shall have been accomplished can the Kingdom come. After the full number of His elect Church shall have been perfected in the First Resurrection, they shall reign with Him, as He promised--"a Royal Priesthood"; "kings and priests unto God."

There should be no doubt that these features of the Plan of God constitute quite sufficient reasons why the Savior should preach and teach so much respecting the Kingdom. The different parables illustrative of the Kingdom treat it from different standpoints, just as we might take different photographs of persons or of a building, or of the same person or thing at different ages or stages of development or from different angles. So some of the parables of the Kingdom tell about the persecutions which would come upon those who would be the heirs of the Kingdom. Others tell that there would be a great outward appearance of prosperity, while the true Kingdom class would be still a Little Flock.

One parable at least tells about the future work of the Kingdom, after the Church is completed and sits with Christ in His Throne. This is the Parable of the Sheep and the Goats, which has its fulfilment positively dated by the expression, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all nations; and He shall separate them the one from the other, as a shepherd divideth his sheep from the goats."--Matthew 25:31,32.

This dividing of the world, the Gentiles, will progress for a thousand years, and eventually will make a most complete separation, identifying the sheep of the Lord's favor and introducing them to the blessings intended for them, and destroying the goat class as being really servants of sin and of Satan. These will go away into everlasting punishment, symbolized by fire. The punishment will be everlasting, even though they will be unconscious; for "the wages of sin is death," not torment. Therefore the everlasting punishment will be an everlasting death, from which there will be no redemption, no future recovery.

A GRAIN OF MUSTARD SEED

Two illustrations of the Kingdom occur in this lesson. In the one the Lord likens the Kingdom to a grain of mustard seed, which from a small beginning would become quite a large bush, and the birds of the air would lodge in its branches. This evidently was intended as a picture of the outward appearance of the Church--very prosperous, so prosperous as to invite the birds. Elsewhere Jesus declared that the birds represented the Wicked One and his agents, ever ready to take away the seed of Truth and to work adversely as respects the Gospel program. (Matthew 13:4,19.) In Revelation also the great Teacher speaks of the Church as becoming Babylon, confusion, and as being "a cage of every unclean and hateful bird." (Revelation 18:2.) The picture fits.

Again the Master illustrated the experiences of His Church as an embryotic Kingdom. His second parable tells of a woman who hid some leaven in three measures of meal until the whole batch was leavened. This, Bible students are coming to understand, signifies a corrupting of the Divine Message--the spiritual Food which God had prepared for the Church. A woman in symbolic language represents a church system; and the Master tells us that such a church system will mix leaven, or ferment, in the food of the family of God until the whole mass will be corrupted. For be it noted that leaven in the Bible is always used as a symbol of corruption, of sin. This parable shows that the faith once delivered to the saints would be lost, vitiated, mixed with error, until it would no longer be nourishing to the family. St. Paul pictures the same matter, saying that in the latter days "some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."--1 Timothy 4:1.

These false doctrines are what are troubling the people of God today. Our hearts are better than our heads; for the hearts of the consecrated are in tune with the Infinite One, while the creeds of the Dark Ages are quite out of tune. The blessings that are lately coming to Bible students are largely the result of breaking loose from the creeds formulated in the Dark Ages, and getting back to the teachings of Jesus, the Apostles and the Prophets--the only inspired authorities. Their words alone constitute the proper food whereby we are to be nourished. The Word of God is sufficient, that the man of God may be thoroughly furnished.--2 Timothy 3:16,17.

Some dear Christian people, looking at matters evidently from a wrong angle, are still deceived into thinking that it is possible for the Church, as the Kingdom of God in an embryotic condition, to do the work which God assigns to that Church in her future glorified, perfected condition. Such shut their eyes to the fact that the number of heathen in proportion to the number of Christians

R5407 : page 58

doubles every century. Such try to count up Christians by the hundreds of millions, entirely ignoring the fact that Jesus has declared that the Gospel Church, the Elect, who are walking in His steps, will be altogether but a Little Flock.--Luke 11:32.

THE CALLED SAVED

The blessing of the heathen is not merely for those now living, but for all who have ever lived. Messiah's Kingdom will triumph gloriously in the Lord's due time. The knowledge of the glory of God will fill the whole earth (Isaiah 11:9), until none shall need to say to his neighbor or to his brother, Know thou the Lord; for all shall know Him. (Jeremiah 31:33,34.) It is in order that all may come to a knowledge of the Truth that God has promised that "there shall be a resurrection of the dead, both of the just and of the unjust"; that "all that are in their graves shall hear the voice of the Son of Man and shall come forth." A faithful few will come forth to glory, honor, immortality and a share in the Kingdom; and the unreconciled many will come forth later, that the Love of God may be testified to them, and that they may have the opportunity of the rewards and chastisements of the Kingdom, to help them back to all that was lost in Adam and redeemed at Calvary.

Some inquired of the Lord, Will there be but few saved? Jesus did not give a direct answer to the question, doubtless for two reasons: (1) The Holy Spirit had not yet come, and His followers could not then be prepared to understand the Plan of God thoroughly. (2) It was

not due time to explain all the particulars of the spiritual salvation of the Church, to be like unto her Lord, and then later the human Restitution of the world to the image and likeness of the first Adam. Jesus applied the matter to His hearers personally, saying: "Strive ye to enter in [to the Kingdom] by the narrow door; for many, I say unto you will seek to enter in, and shall not be able. When once the Master of the House is risen up and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us, He shall answer and say to you, I know you not whence ye are."

For a certain period of time the door to the High Calling of the Church stands ajar. Jesus opened up this new way of life through the veil; that is to say, His flesh--His sacrifice. (Hebrews 10:19,20.) The possibilities of entering into this way were first presented to the Jews; and after finding the suitable ones of that people, God has directed the Message hither and thither amongst the Gentiles for these more than eighteen centuries. Apparently the gathering of the Elect has been nearly completed. As soon as the last one completing the elect number shall have qualified for glory and shall have passed through the door, it will shut.

About that time, a great awakening of religious thought will come to the world, in the midst of a great Time of Trouble. Then many will begin to say that they have been neglecting the great Prize, that they have failed to purchase the pearl of great price on the cheap terms on which it was offered to them--their little all. Then there will be great lamentation amongst this class, and a crying, Lord, Lord, are we not to be of the Bride class? But the Lord will disown them as respects the Bride company. Then they will be in great sorrow. Weeping and gnashing of teeth will prevail. This will not be in some far-off place of eternal torment, as once we supposed; but, as the narrative intimates, it will be right here on the earth, amongst a class who neglected the privileges of the High Calling when they knew of it.

Bringing the matter down to His hearers, but still leaving it applicable to all who have heard the Message throughout the Gospel Age, the Lord intimates that some of these will have been in close touch with Him and His followers. They had a form of godliness and claimed to have done many mighty works, yet the Lord will disown them as respects any privileges in the Kingdom. They will not even have a share in the earthly kingdom. It will be given to the Worthies of the past who lived and died before the High Calling was opened up.

Abraham, Isaac, Jacob and all the Prophets and faithful ones of the past are to be Princes in all the earth, the visible representatives of the invisible Messiah and His Church in glory. The heirs of the Kingdom will not be entirely Jewish, because the Jews as a nation were not sufficiently holy and because the Lord could accept only the holy. When the call to joint-heirship in the Kingdom would go out to the Gentiles, some would come from the East, the West, the North and the South, and have a share in the Kingdom. The Jews were first in God's favor and the Gentiles last; yet some of the first with privilege and opportunity would fail.

===================

R5407 : page 59

WHAT DOTH JEHOVAH REQUIRE?

--MARCH 29.--MATTHEW 7:24-29.--

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"--MICAH 6:8.

JESUS sought to impress upon His hearers that it was not sufficient for them to hear that a Kingdom of God was coming, and that it would bring certain blessings to the world. It was not sufficient that they should know that a Kingdom class was being called out of the world to be Messiah's joint-heirs in that Kingdom. Action would be necessary on their part if they would attain to this high privilege which God had granted to them. "Show me thy faith without thy works, and I will show thee my faith by my works," wrote St. James. Not that we are to attain the Kingdom by our works; for, imperfect through the fall, we are unable to do perfect works, acceptable to God. It will be our faith in God and in the Lord Jesus that will bring us the victory, if we gain it; but the victory will be accounted only to those who shall, to the best of their ability, work out their salvation with fear and trembling. God will work in such, and through Christ bring them off conquerors, yea, more than conquerors.

Jesus gave an illustration, or parable, declaring that those who heard His Message and rendered obedience thereto would be like a wise man, who built his house upon the rock, where the descending rains would not wash away the foundation from underneath, nor in any wise harm it. The storms of life are sure to come; and the great crisis of life, death, is sure to come. Amidst those trials there will be calmness, confidence and security for such as have accepted the Lord's arrangement and have been walking to the best of their ability in the footsteps of Jesus. To them death will be merely a transition from the earthly state to the Heavenly, by the power of the First Resurrection--"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God." (1 Corinthians 15:50-52.) Their faith and confidence, built upon God's promises, can never fail them. For such there is laid up a crown of life, which the Lord, the righteous Judge, will give them at that Day.--2 Timothy 4:8.

On the other hand, Jesus intimates that many who heard His words and expressed great appreciation of them, would fail to take the proper steps to attain the glorious Kingdom privileges which He presented. They would allow custom, habit, love of pleasure, love of ease, the spirit of the world, to hinder them, either from making the proper, full devotion of themselves to God, or from carrying out that purpose. Such indeed might to some extent encourage themselves with hopes of the Kingdom which would never be realized, because they never took the proper steps. They did not build their faith upon the proper foundation. Perhaps some of them built upon the Law, and thought that they could commend themselves to God by their own endeavors, without the imputation of the merit of Christ. Such would be greatly mistaken. "Other foundation can no man lay than that which God has laid--Jesus Christ." His death is our redemption-price, and His appearance in glory as our Advocate is to make good for our unintentional shortcomings.

With all such, the day of stress and trial will surely come; and their faith structure, being without a proper foundation, will give way. They will suffer the loss of all their hopes. This, however, does not signify, as many of us once supposed, that they will go to eternal torment. Evidently nearly all Christian people, misled by the

R5407 : page 60

creeds of the Dark Ages, read into the Word of God many things which it does not at all contain.

COMPARE ST. PAUL'S PARABLE

The Apostle Paul used a similar illustration, saying, "Other foundation can no man lay than that which is laid--Jesus Christ." "But let every man take heed how he buildeth thereupon"; for the Day that cometh shall try every man's work of what sort it is. Those building with the gold, silver and precious stones of Divine Truth, developing their faith and character in harmony with the Divine requirements and arrangements, will suffer no loss in the great trial day at the end of this Age. But others who build with the wood, hay and stubble of human tradition and self-complacency, will find that their entire faith structure will be consumed; for the fire of that Day shall try every man's work of what sort it is.--1 Corinthians 3:10-15.

Nevertheless, the Apostle tells us that even those who will suffer the loss of their faith structure, if they have built upon Christ, will themselves be saved, though so as by fire. They will be what is sometimes termed a tribulation class, described in Revelation 7:14-17: "These are

R5408 : page 60

they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve Him in His Temple day and night." On these, God has various blessings to bestow. These will be in proportion to their obedience and loyalty and faith.

The class that the Apostle mentions as building with gold, silver and precious stones, will be a Little Flock, a Royal Priesthood, who will sit in the Throne, wearing the crowns, and be joint-heirs with Jesus in the Kingdom. But the class building upon the Rock without proper materials, yet saved so as by fire, will be the Great Company class, the antitype of the Levites, who instead of being in the Throne, will before the Throne serve those in the Throne; instead of wearing crowns, they will be granted palm branches, indicating a victory of an inferior kind. The priestly class will be the antitypical Temple of God; the Levite class, the Great Company, will serve God in and through that Temple class.

Nor is this all of the salvation which God has purposed. These two classes include merely the spirit-begotten ones of this Gospel Age. The Ancient Worthies are to constitute another class of saved ones--saved to an earthly perfection, to be princes in all the earth, glorious representatives of the invisible, spiritual, Heavenly Kingdom class. Then finally will come the blessing of all the families of the earth who shall prove willing and obedient during the thousand years of the Kingdom Reign, and who will be gradually lifted up, up, out of sin and degradation, by resurrection power, back to all that was lost in Adam and redeemed through the precious blood of Jesus. On the other hand, all intelligent, wilful opposers of God and righteousness, after a certain period of opportunity, will be destroyed in the Second Death--whether they belong to the class that is now on trial, a class of spirit-begotten ones, or to the class which will be on trial during the period of Messiah's Reign. "All the wicked will God destroy."

THE PEOPLE WERE ASTONISHED

No wonder the people were astonished at such doctrines as Jesus gave forth, even though they but imperfectly understood these, for none could perfectly understand except through the enlightening influence of the Holy Spirit, which was not yet given because Jesus was not yet glorified. (John 7:39.) The teachings of Jesus had a positiveness quite different from the various speculations and wonderings of the scribes. So it is always with the Truth. Wherever there is confusion and mysticism, we may be sure there is error and ignorance. Hence the necessity that all who preach Christ should have the anointing, or ordination, to preach, which God alone gives through the begetting of the Holy Spirit.

OUR GOLDEN TEXT

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" At first one might be inclined to say, Why, that is different! There is nothing in that text of Scripture to say that in order to be an heir of the Kingdom one must take up his cross, deny himself and follow in the footsteps of Jesus, self-sacrificingly!

This is true; but we should notice that the one is a requirement and the other a privilege. God does not require sacrifice. What He requires is loyalty and obedience, but not sacrifice. Whatever is sacrificial is so much more than the Divine Law requires. Thus in the case of Jesus, the Divine Law could not require Him to do more than to obey it--to love God with all His heart, mind, soul and strength, and to love His neighbor as Himself. But could not all this have been done by Jesus without the laying down of His life at all! Surely! Hence the Scriptures represent that when Jesus presented Himself at Jordan, He consecrated all that He had to do the Father's will, even unto death--not merely to keep the Law. He delighted to do the Father's will, even beyond what the Father demanded in the Law. (Hebrews 10:5-7.) And so must it be with all who would be acceptable footstep followers of Jesus and attain with Him glory, honor and immortality on the Heavenly plane.

The Prophet Micah addressed the Jews, and his message was from the standpoint of the Law. He was encouraging the Jews to do their best to fulfil its requirements. Nevertheless, we know that no Jew ever fulfilled the Law except Jesus, because all except Him were fallen, imperfect. He alone was "holy, harmless, undefiled and separate from sinners."

During the Millennial Kingdom of Messiah, this same Law of God, given to the Jews through Moses, will be given to the whole world of mankind through Messiah. The requirements will be to do justly, to love kindness, to walk humbly with God. The reason why Messiah's ministration of this Law will be a success, while Moses' ministration of it was a failure, so far as bringing any to perfection was concerned, is that Messiah's Kingdom will be fully prepared and authorized to forgive sinners and to help them up out of their imperfections--back to the image and likeness of God as it was originally represented in Father Adam.

The privilege and right to thus forgive sins and to thus lift the sinner out of degradation belongs to Messiah, by virtue of His sacrifice for sins which He finished on Calvary. The right to life which He there laid down without forfeiting He will be prepared to give to mankind during the Millennium; and only the wilful rejectors will perish in the Second Death.

"O! we long to see Thy glory
Streaming wide o'er all the earth;
Every error, old and hoary,
Flee to realms that gave them birth.

"For this glorious culmination,
Not for long shall Zion wait:
Soon will come her coronation;
Lo, her King is at the gate."

===================

R5408 : page 61

INTERESTING QUESTIONS

HOW DID SAUL OF TARSUS SEE JESUS?

QUESTION.--"And last of all He was seen of me also, as of one born out of [before the] due time." (1 Cor. 15:8.) How could Saul of Tarsus have seen Jesus, if He was personally in Heaven, and was to remain there until the end of the Age?

Answer.--The Lord evidently designed that Saul should have the opportunity of being the twelfth Apostle, to take the place of Judas. In order to be an Apostle, it was necessary that he should be a witness to our Lord's resurrection. And so Saul of Tarsus was given a demonstration which made him an eye witness to the fact of the Lord's resurrection from the dead. He tells of it in this way: after detailing how Jesus had been seen of above five hundred brethren at one time, St. Paul says, "And last of all, He was seen of me also, as of one born out of due time."

The miracle that was performed to enable Saul to see Jesus was not sufficient to save his eyes. If Jesus had been a flesh being, Saul's eyes would have been spared. But the fact that he was permitted to see, and with unveiled eyes (for it is not the natural order of things for a natural eye to see a spirit being), is a proof that some power was miraculously exercised which enabled him to see the Lord.

As to how this comports with the thought that Jesus went away, and that the Heavens were to retain Him until the end of the Age, we have this to say: He left the world, telling His disciples that in the end of the Age He would come in great glory to establish His Kingdom. But nothing in this statement indicates that He might not be present at some time previous to this. This may be illustrated in the typical Atonement Day sacrifices. The High Priest went into the Most Holy and offered the blood of the bullock; then he came out again and offered his second sacrifice, the goat. He then returned to the Most Holy.

"SITTING ON THE RIGHT HAND" A FIGURE

The Lord came to earth and was present among men. He finished the work that He had to do here. Then He ascended and appeared in the presence of God (the antitypical Most Holy) to make an appropriation of His merit (the blood of the antitypical bullock) on our behalf. We read that, having finished this work, He sat down on the right hand of the Majesty on High, until the time should come when the Kingdom would be delivered over to Him, and His enemies would be made His footstool. But the words sat down do not mean that He sat down on a literal seat, and has remained inactive during this Age. The thought is that He was seated at the Father's right hand in the sense of being given this permanent position of honor, dignity.

The Scriptures declare that at His Second Coming, our Lord will be seen "sitting on the right hand of power, and coming in the clouds of Heaven." (Matt. 26:64.) We understand, then, that it was in the official sense that He left the earth for the entire Gospel Age, giving up all work as a man--and all work directly for mankind, until the close of the Age. But He appeared to Saul, to enable him (as before stated) to be the twelfth Apostle, in order to fulfil the Scripture statements concerning Judas. (Psa. 109:7,8; Acts 1:15-20.) This seems to have been an exceptional matter; for the power of the Holy Spirit was to operate in the world during this Gospel Age. We understand that Saul of Tarsus had only a momentary glimpse of our Lord.

R5409 : page 61

GIVING COUNSEL TO ONE IN TROUBLE

Question.--If a person in deep distress of mind should appeal to us for counsel, should we refuse to listen lest we thereby be hearing evil or evil speaking of another?

Answer.--We should not refuse to hear one who is in deep distress of mind and who comes to us for counsel. But we should suggest to the one in trouble, Now perhaps there is something about this matter which might be a reflection upon another. Perhaps you can state the trouble in such a way as not to tell me the name, and without even describing the person, so that I would be able to recognize him from the description. Thus, too, I might be able to give unbiased advice. If we found that another was involved, we would inquire, Have you fulfilled the requirements of Matt. 18:15? Have you spoken to the person?

If he answers in the affirmative, we should ask, And it makes no impression? And is he [or she] still continuing the wrong-doing? If he says that the party is not now continuing the wrong, but that he has made no apologies, then we would say, But we cannot require one to apologize. We can merely require him to cease from doing injury. You may be very thankful to the Lord that you have been relieved from the pressure of the trial.

Or the person might tell us that he had taken the Scriptural step, and that the party still continues to do injury. Then we would say, Have you taken the next step --to take two witnesses and go to Him? If he says Yes, we would advise, Then just continue to the conclusion. You have done well thus far. If he said that he had taken the two witnesses and they had followed the course laid down in Matt. 18:15 very carefully, and that the injury had been stopped, we would say, Well, then, I would stop also. You have no authority to punish him. That belongs to God.

If the brother should say that he had taken the two parties and had gone to the offender, and that he would not listen to them, and that the wrong still continues, then we would advise that he go to the two and ask them to join him in bringing the matter before the Church-- preferably one of the two being an elder--for they should go primarily to the Elders. If the Elders are not such persons that confidence could be placed in them in such a matter, they are not suitable for Eldership. And the one who was the Elder would be the proper one to bring the matter before the Church. Up to this time the case should not be discussed outside of these two witnesses.

THE LORD LOVETH A CHEERFUL GIVER

Question.--"Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." (1 Cor. 16:2.) Does this injunction apply to all the Lord's people?

Answer.--We understand that the principle applies to all. This is not a law, however. The Apostle did not make laws for the Church. He would not have had authority to make laws. He taught that all of the Lord's people are put on their own responsibility as to the use of the things they have sacrificed to the Lord.

What God commands is to be esteemed, not as a matter of sacrifice, but of obedience. Under the Jewish Law, each of the Lord's people, each Natural Israelite, was directed to give a tithe, a tenth. If he made a hundred dollars a month and gave one tenth of it, it would be ten dollars; if he made fifty dollars a month and gave a tenth of it, it would be five dollars. But the fifty dollars, or the one hundred dollars would include all that he would earn each month--not the net earnings, but the gross earnings.

R5409 : page 62

If out of a hundred dollars the Israelite, after paying his tithe, was obliged to spend forty dollars for rent, ten dollars for gas, thirty dollars for food, ten dollars for himself and ten dollars for his wife, he would be out exactly ten dollars, or he would have to cut off five dollars from his wife's allowance and five from his own.

But Christians are not compelled to give one tenth. There are some in the Bethel family, however, who are giving one tenth. One of the family recently gave one fifth out of the net. We think a principle is here involved --a principle of sacrifice; and that if we follow the Apostle's advice, we would lay by something every week or every month to give to some who are in real need, and thus exercise a spirit of benevolence, like our Heavenly Father, and that we may be able to have at least a small share in the support of the Lord's work. We believe that to whatever extent we have this thought before our minds we are likely to have a special blessing. "He that watereth shall be watered also himself."--Prov. 11:25.

"THE RIGHTEOUSNESS WHICH IS OF FAITH"

Question.--"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven (that is, to bring Christ down from above), or who shall descend into the deep (that is, to bring up Christ again from the dead)?" (Romans 10:6,7.) What is meant by one's descending into the deep, to bring Christ from the dead, and by ascending into Heaven to bring Him down from Above?

Answer.--The Apostle here means that some in his time were doubting and did not believe the Message that the Messiah had come. They might have said that Jesus was a wonderful man, and that He did many wonderful works. But they were saying, "We do not believe that He was the Messiah and was put to death and then rose again. If you are willing to say that He was only a good man, we can accept that assertion, and are ready to call ourselves Christians. But harmony with God can be attained only by keeping the Law."

This, the Apostle said, is not the language of faith. The Christian exercises faith in the Gospel Message. He does not ask how any one could go to Heaven to bring Jesus down to earth, or how any could go down to the grave and bring Him up. A Christian will accept the facts as they are. Others are not in the attitude to believe God. The essential features of the Gospel are that Jesus came from above--that He was holy, harmless and undefiled, and gave Himself a Ransom-price for sinners. God recognized the merit of His work and raised Him from the dead, and He ascended on High, there to appear in the presence of God--first for the Church class, later for the world. All this the Christian accepts by faith.

===================

R5409 : page 62

SOME INTERESTING LETTERS

PERSONAL AND CLASS RIGHTS

DEARLY BELOVED PASTOR:--

I have never thought it wise or expedient to write to you before, except on one occasion, and then only to express my love and to inform you that I had taken the Vow. I feel the same reluctance in writing now, lest I unwisely interfere with your time, but feel that it is the proper thing to do.

For a time some of the brethren have been holding in their homes regular meetings which have not been arranged for by the Church. In some cases these meetings are conducted by brethren who are neither Elders nor Deacons. In other cases, certain Deacon brethren in their love and zeal found an opportunity for assisting some beginners, and after a time began holding regular meetings in their interest, confining their meetings to evenings which did not conflict with the regular meetings of the Church.

These matters came before the Church and were discussed, resulting in the following Resolution, which was voted upon and carried:

Resolved--That, while we do not question for one moment the good intentions, love and zeal for the Lord and the brethren, on the part of those who may participate, in our judgment, the holding of regular meetings in __________, apart from those arranged by the Church as a whole, are not to the spiritual benefit of the Church of __________, tending, amongst other things, to prevent amongst the whole body here, that full measure of fellowship which we feel so greatly in need of at the present time.

Personally, I supported the Resolution when it was voted upon. Later, after some misgivings as to whether I had acted wisely, I began giving the matter much prayerful thought, searching through the TOWERS and the Volumes for all the help I could find. Eventually, I came to the conclusion that so far as I was concerned I had made a mistake, and had participated in a Resolution that to my mind has the tendency to interfere with the freedom and liberty of others.

Last night at a regular business session, the matter came up again for discussion, the brethren interested in some of these meetings having addressed a letter to the Church, requesting the Church to appoint a chairman for their meetings.
After three hours' discussion the matter remains unsettled.
And now I find myself confronted with a serious problem, which is giving me much concern. I find myself taking the opposite view from the other Elders, and standing alone as an Elder in the position I have taken; namely, that the Resolution which we passed was unwise and inexpedient, having a tendency to destroy personal liberty, and being specially injurious to some of our brethren.

The position is taken that the passing of this Resolution does not tend to bondage nor in any way to interfere with the rights of others. But to me it now appears as being in a measure, "an appearance of evil," which I desire to avoid, having in my mind this thought, that the good which might be accomplished by the Resolution from one standpoint, would be more than offset by the injury it might do from another viewpoint.

I have not been and will not be contentious, but I do want

to know and to do the Lord's will; and finding myself taking the opposite view from the other Elders and some of the other members of the Class, I feel greatly concerned and ask your advice. Taking into consideration the present and future interests of the Class, I feel that the matter is now too important to be in doubt about. I am,

Your brother in His blessed service, J. J. B.

OUR REPLY TO THE FOREGOING

We have endeavored to set forth in STUDIES IN THE SCRIPTURES, Vol. VI., what we believe to be the Scriptural teaching covering the queries of this letter. Repeating now, and seeking to make the matter applicable to the case in question, we would say:

Each spirit-begotten child of God, by virtue of his anointing, has a right to speak, to preach, to declare his Heavenly Father's Word and Message. The right to preach is not confined to bishops, nor to those upon whom they lay their hands, nor to Elders and Deacons chosen in the Scriptural manner by the stretching forth of the hands of the Ecclesia. There are natural limitations, of course, such as lack of ability, from any cause, to hold the attention of an audience. Except the Apostle's restriction that the sisters are not to do public preaching, there are none.

With this broad view of the Divine commission, the anointing or authorization of the Holy Spirit, we perceive that none has a right to interfere with another. As Jesus said to the Apostle John, "Forbid him not."--Mark 9:39.

However, while none may interfere with or bind his brother, we may give over some of our own liberties. Recognizing that God is a God of order, and that every good work is prospered by order, and following the instructions of our Lord that His followers should assemble themselves together as one body, we realize that in taking our places in the body, we lose some of our own personal independence, liberties, privileges. We are glad to do this, for we believe it to be the Lord's will, because He instructs us: "Forget not the assembling of yourselves together." So all who thus become associates, or members, in a class of Bible students thereby surrender individual rights. They operate as a Class, deciding which meetings are necessary and which are unnecessary, which of their number would best lead and serve the class, which render other service, etc.

R5410 : page 63

From this viewpoint, it would not be proper for brethren associated in a Class to start new Classes and still consider themselves members of the original Class. For a member of a Class to individually start another Class separate from anything provided for by his Class, would mean to ignore it, to break off his relationship with the older Class and would indicate that he would no longer in any sense of the word recognize himself, either as a servant of that Class, or as a member of it, or as a sharer in its privileges. In reassuming his own personal liberty he laid down his privileges as a member of the Class.

Hence from this standpoint we would say, that the brethren and sisters who participated in the organizing of the new Classes evidently had only the best intentions, and quite probably did not consider at the time the real force and meaning of their action in organizing the Classes.

It would look, too, as though the parent Class and its Elders and Deacons had not fully provided for all the desires and necessities of the Class; otherwise there would have been no incentive or reason for the starting of new Classes aside from their arrangements. A sharp look out by the servants of the Class should always be maintained, to see that the spiritual needs of the interested are supplied; and a sufficient number of Elders and Deacons should be chosen and appointed.

While we sympathize with the sentiments of those who drew up the Resolution, we incline to doubt the wisdom of the movement. We believe that the better way for all concerned would be for all parties to confess their error. The Class and the Elders might very properly say: "We regret, dear brethren and sisters, that we had not such a grasp of the situation as would have enabled us at the time properly to supply the needs of the Class as respects meetings. We promise to do our duty more faithfully in the future."

Those who started the new Classes would, we think, do well to say: "We regret, dear brethren and sisters, that we did not take a broad enough view of the subject and put in a request for the meeting, to the intent that the need might have been supplied through appointments by the Class."

With such apologies and resignations, we believe the entire matter will adjust itself and everybody feel relieved of a tension, and quite probably the results will not be far different from what they are now, except that the new meetings will be under the appointment of the original Class.

CLOSE OF THE ANTITYPICAL ATONEMENT DAY

DEAR PASTOR RUSSELL:--

Loving greetings in the dear Redeemer. Our prayers are daily offered for you, dear Brother, both on your own personal account and as the Lord's servant in this, the time of the Harvest.

We have read with deep interest the various articles which have appeared in THE WATCH TOWER, especially those of recent date, re 1914 as the end of the Harvest, or more strictly speaking, the end of the Times of the Gentiles. We have seen nothing in these articles which justifies the statement of some of the friends that "Pastor Russell has changed his views respecting what may be expected in October, 1914." On the contrary, if we have read the articles aright, and we believe we have, your views are still the same. We think, however, that these articles express the greatest moderation towards any who may desire to think otherwise.

To come to the point, or the reason for intruding this letter upon your valuable time, may we offer the following for your consideration?

Recently, when thinking over Amos 8:9, we were impressed with the thought that the Lord Jesus as Lord of the Harvest holds in His own power the closing of the present noon-day favors and privileges which are ours; and further, that the Lord Jesus Himself will close the present Harvest work suddenly. This thought stimulates us to greater zeal.

The thought later came into mind that as our Lord's earthly career was marked at its close by an eclipse in the physical heavens, the sun being darkened, perhaps the Lord might mark the close of Harvest privileges by a similar eclipse. I attach hereto a sheet taken from a 1914 Almanac. Please note No. III., "A Total Eclipse of the Sun, August 21st, beginning at sunrise, visible to the northeast portion of the United States and Canada. Visible also to North Atlantic Ocean, Europe, Asia and Africa"--practically the entire world.

Reference to the little "Morning Resolution" card shows that following this day there are just forty days left to the close of September. If the above surmise be true, how fitting it is that the last forty days of the Age should be the testing time of the Feet Members of the Body of Christ under the fiery trials already promised! Such a fact would again demonstrate that our God is an exact Timekeeper to a day.

Excluding the above speculation, the year 1914 presents some extremely interesting chronological data, as follows:

I. STUDIES IN THE SCRIPTURES, VOL. 2, page 60, paragraph 3, points out that the fourteenth of Nisan rarely falls on a Friday. This date, marking the Passover celebration of the Jews and the Memorial of Christ's death among Christians, falls on Friday, April 10th, this year. This enables Christians of practically all denominations to celebrate the same event on the same day, likewise the friends in Present Truth.

II. The Jewish New Year does not come about October 1st, as is generally the case. The attached Calendar sheet shows that it begins with sunset, September 20th. Ten days later is the marked off period, or day, for the annual Atonement Day of the Jews. How fitting it would be for God to have marked the close of the great Atonement Day of this Age with the anniversary of the typical Atonement Day!

Ever praying the Lord's rich blessing upon you, and that the end of the way may be crowned with an abundant entrance into His everlasting Kingdom, I am,

Yours in the service of our dear Redeemer, __________.

HOPE BUILT ON JESUS' BLOOD AND RIGHTEOUSNESS

OUR DEAR BROTHER IN THE LORD:--

A number of the brothers and sisters of the Winnipeg Ecclesia have expressed their desire to write you, and as each gave expression to the thought, we decided that one letter would suffice, knowing that we are all partakers of the same grace and baptized with the same spirit; therefore our thoughts in this are one.

The circumstances which have given rise to this desire have been many, but chief among them has been our appreciation of the "meat in due season," on which we have been feasting through the columns of THE WATCH TOWERS and DAWNS. Truly can we say that we thank God upon every remembrance of you, always making mention of you in our prayers to the Throne of Heavenly Grace. The fact that the realization of our glorious hope is now fast approaching, yea even at the door, has caused one and all to look to the source from which our first light came, and to earnestly look for and appreciate more. Our hearts therefore are brimming over with love and affection for you, also with humble gratitude to our Heavenly Father for the way in which he has used you and ourselves in this most wonderful Harvest Work.

The time features, which have been the general trend in the last issues of THE TOWER, remain the same to us. With great distinctness do they point out to us that each must work out his own salvation with fear and trembling. We most heartily coincide with your viewpoint in the matter that if it is His will we should be required to wait a little while longer, we will still glorify Him for the privilege of witnessing to the world the fact that our hope is not built upon the close proximity of the consummation, but rather upon Jesus' blood and righteousness.

Our Beloved Brother, we have taken as our slogan the few words you gave us--"Let brotherly love continue"--and we one and all find in it, not the word of man only, but verily the Word of God, whom we all adore. Using it as a touchstone to all of our diseases it works as if by magic.

Were we to write innumerable letters we could not express all we wish to say, so we hope and trust that from these few words you may receive a little comfort and assurance that your short sojourn with us last Summer has borne much fruit, and should it be our Father's will that we may not be permitted to see your dear face again this side of the veil, we know we shall see you at the Great Assembly of the Firstborns in the Kingdom.

Leaving you with that peace which is the heritage of our Master, and in which we all rejoice, bound by that blest tie,

Your co-laborers in His Service,
SIGNED BY EIGHT BROTHERS AND TWO SISTERS.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF MARCH.

QUESTIONS FROM MANUAL ON SECOND SERIES, "STUDIES IN THE SCRIPTURES."

Week	beginning	March	1...............	Questions	1 to 8
"	"	"	8...............	"	9 to 16
"	"	"	15...............	"	17 to 24
"	"	"	22...............	"	25 to 31
"	"	"	29...............	"	32 to 40

Question Manuals on VOL. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per doz., postpaid.

VOL. XXXV MARCH 1 No. 5
A. D. 1914--A. M. 6042

CONTENTS

Consecration as Related to Present-Day Conditions.................................. 67
  Progressive Steps of Justification and Sanctification.............................. 67
  Those Consecrating Since 1881................. 67
The Spirit of Helpfulness......................... 69
  Responsibility for Our Influence.............. 69
  Re Sunday Observance.......................... 69
The End of the Age a Perilous Time................ 70
  Prevalence of These Conditions Universal...... 70
  A Subtle Test................................ 71
Courageous Dealing--Past, Present, Future......... 71
  Bible Brings Spirit of Liberty................ 71
  Church to Judge Courageously in Next Age...... 72
Profitable Bible Talks............................ 72
  God's Great Feast............................. 73
"Jesus Himself Drew Near"......................... 74
"Naught That I Have, My Own I Call"............... 76
  Life Rights Lost to Mankind................... 77
Importance of Attaining Balance of Mind........... 77
God's Use of Things In Our Hand................... 78
The Spirit-Begotten in the Holy................... 79

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1914--GENERAL CONVENTION--1914
CLINTON, IOWA--JUNE 28-JULY 5.

It is proposed that the INTERNATIONAL BIBLE STUDENTS ASSOCIATION shall this year hold an eight-day General Convention at Clinton, Iowa, June 28th to July 5th, and we are thus giving timely notice to permit the friends to arrange their affairs accordingly. Clinton is commended as an ideal convention city. It is reached by several prominent railroads and is quite central to St. Louis, Louisville, Cincinnati, Indianapolis, Chicago, Toledo, Detroit, Cleveland, St. Paul, Minneapolis, Madison, Omaha, Kansas City, etc. The large Coliseum which has been secured for our meetings stands near two beautiful parks, along the Mississippi River.

MEMORIAL SUPPER--APRIL TENTH

This year we will celebrate the Memorial Supper on the evening of Friday, April 10th. Further particulars in next issue of THE WATCH TOWER. Also carefully read over again Study XI, pp. 457 to 484, Vol. VI, STUDIES IN THE SCRIPTURES.

==========

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel Family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) 260; (2) 7; (3) 25; (4) 130; (5) 112; (6) 12; (7) 155; (8) 313; (9) 307; (10) 318; (11) 113; (12) 310; (13) 8; (14) 152; (15) 1; (16) 168; (17) 314; (18) 295; (19) Vow; (20) 179; (21) 144; (22) 114; (23) 326; (24) 129; (25) 227; (26) 203; (27) 229; (28) 18; (29) 281; (30) 208.

===================

CONSECRATION AS RELATED TO PRESENT-DAY CONDITIONS

CONSECRATION is another name for sanctification, and signifies a setting apart. Sanctification, consecration, is intimately related to justification, because, although there is a partial justification when one turns from sin to God, there could not be a full justification, a justification to life, until such time as the person had made a full consecration. It would appear, then, that from the time when one starts toward God, when he turns away from sin, and seeks to know and to do God's will, there is a certain degree of consecration, setting apart to God, as in contradistinction to following evil. Each step that he takes toward God is a step toward sanctification and toward justification.

Looking back to the picture in the type as illustrative of this, we see that a Levite or a priest when first approaching the Tabernacle, desiring to enter, would discern in the distance the wall of white surrounding the Court. With more or less knowledge of what was inside he would approach it. When he reached the gate, he would see that the Court was a sacred place, and that none would be received in any sense within its enclosure except as he recognized the sacrifice on the brazen altar just inside.

PROGRESSIVE STEPS OF JUSTIFICATION AND SANCTIFICATION

And so with a person who is in a semi-consecrated condition--a semi-justified condition. His first great lesson at the gate of the Court is that he is a sinner, that God accepts not sinners, and that only those who approach Him through recognition of the great Sacrifice will be received. Having recognized the Sacrifice, having trusted in the death of Christ for justification from sin, his next step would be a deeper consecration, and thus a fuller justification. If he proceeds, this would bring him to the brazen laver of the Court, which would represent a washing away of the filth of the flesh--the becoming more and more clean in life, doing all in his power to free himself from sin. This also is acceptable to God.

But still he is neither justified completely nor sanctified completely. As he presses on, earnestly desiring to come still nearer to God, he comes to the door of the Tabernacle. There he finds that he can go no further except by death--the death of his human will, the surrender of all human rights and interests. He recognizes, further, that this death must be a sacrificial death, and that he needs to be accepted of the High Priest, that the High Priest must make good for his imperfections by the imputation of His merit before the Heavenly Father will accept his full consecration.

R5411 : page 67

His consecration takes place, therefore, before his justification to life. He must present himself in sacrifice before Jesus can accept him, before He can present him to the Father, that he may become one of His members. It is to be a membership in the earthly Body of Christ, for suffering and death, and a membership also in the spiritual Body, for life and glory. The sealing of his consecration will be the Divine acceptance of that consecration, which is indicated by a begetting of the Holy Spirit. And begetting of the Holy Spirit is indicated by his appreciation of the deep things of God, as represented in the altar of incense and the table of shew-bread; in experiences of chiseling and polishing, and by opportunities to serve. In some cases these various steps are taken almost simultaneously.

After acceptance on the part of God, the consecration must be persisted in, maintained. We must abide in Christ, in order to be sharers in the Royal Priesthood beyond the veil, heirs of God, joint-heirs with Jesus Christ our Lord. If we in the present time suffer with him, then we shall also reign with Him in glory.

AS TO THOSE CONSECRATING SINCE EIGHTEEN HUNDRED AND EIGHTY-ONE

Some have been concerned as to what evidence, if any, a person consecrating himself since 1881 would have that his consecration had been accepted of God. We would say regarding this that something would depend on how recently the person had made the consecration. If very recently, he would have no sure means of determining. If a year or two had passed, and he had not in the meantime received any evidences of the Holy Spirit's begetting--if he had not received increased ability to understand and appreciate the Truth; if he had not experienced a love for the Truth and a desire to serve it; if he had not found some opportunity for serving the Truth, and some experiences of trial--in such case he would have reason to doubt the Divine acceptance of his consecration.

But in such a case we would be inclined to wonder if the consecration had been properly made. Our thought would be that in one way or another God accepts every consecration, that a broken and contrite heart He will in no way despise. He did not despise those in ancient

R5411 : page 68

times who consecrated their lives to Him--the Prophets and the faithful Israelites of old. They were not despised nor rejected. They found opportunities for service and they had this testimony (Hebrews 11:7), that they pleased God; and they received a special blessing as a reward for their obedience and for all the sacrifices they had made. But this did not mean with them a begetting of the Holy Spirit.

We have every reason at present to believe that the number of the Elect is not yet completed, because of many crowns having been forfeited. We see coming in, day by day and week by week, some who give evidence of the Lord's acceptance, who evidence that the Lord is permitting them to lay down their lives in His service.

But the time will undoubtedly come in the near future when the number of the Elect will be complete. Then only such vacancies as might still occur by some falling out would remain. In that case there might be a number in the consecrated attitude, whom God would accept to take the places of some who would drop out. These would receive the begetting of the Holy Spirit, and would find opportunities for serving the Truth and for suffering for the Truth's sake.

The evidences seem to be that there are still quite a number of vacancies in the elect number, because there are people coming into Present Truth and consecrating who have come directly from the world. This would seem to indicate that there are not at present a sufficient number fully consecrated to complete the 144,000. If there were, these would be given the preference over those not consecrated.

THE AVERAGE CHRISTIAN'S PRESENT POSITION

It would seem that throughout Christendom we can see today a great many who have taken the steps of consecration to a greater or less degree and more or less intelligently. Some recognize the Redeemer and the necessity for His work of salvation, and the fact that He gave His life as an offset for sin. Some have gone further, and with more or less intelligence have "washed at the laver."

But it seems that the great majority have not gone much further--that they do not see the propriety of going further. The majority of professed Christian people today do not go any further than to live a moral life. They have not reached the point of consecration to God, and hence have not yet reached the point of vital justification. The majority have perhaps gotten to the laver, and are desiring to wash and be clean.

As such come to learn the Message of the Kingdom as it is now going forth--that a full consecration to death is the only condition upon which any may be followers of Jesus--some of them gladly avail themselves of this knowledge and offer. They gladly go forward to the extent of full consecration, full justification; and by reason of their surroundings, and the fact that the majority of professed Christian people in the various denominations are behind them as regards attainment, instead of being ahead of them, these are looked upon as peculiar. The majority do not discern that this peculiarity is the very thing that God requires of those who would be joint-heirs with Christ--of those who would follow in the path of devotion and faithfulness, that they may be accounted worthy of reigning with Christ in His glorious Kingdom.

THE GREAT COMPANY

A class mentioned in the Scriptures as the Great

Company, who will come up out of great tribulation and wash their robes and make them clean in the blood of the Lamb (Revelation 7:14), and who will eventually attain to the position of antitypical Levites, is worthy of consideration. These have passed the various stages of full consecration and Divine acceptance and the begetting of the Holy Spirit. They became New Creatures in Christ Jesus and entered into the Holy. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a full sacrifice of earthly things is the only condition upon which they can gain the Heavenly things.

These are seeking to be followers of Christ and followers of Mammon, seeking to please the Lord and to please the world, having some of the Lord's Spirit and some of the spirit of the world, and in general not making progress, and not putting off the things of the flesh --anger, hatred, malice and strife, envy and evil speaking, the works of the flesh and of the Devil, and therefore are not putting on the fruits of the Spirit--faith, fortitude, knowledge, self-control, patience, godliness, brotherly-kindness, meekness, gentleness, love.

It must be admitted that these have not had the right instructors, and they have gotten wrong conceptions--misunderstandings of the Lord's Word. Nevertheless, we cannot but have faith that God will guide these who are really His children, and will, through suffering, lead them to take a positive stand.

We do not think we should understand the Scriptures to teach that the Great Company will attain to the same degree of spiritual development as the Little Flock. It is true that God has only the standard of perfection for any of His creatures; but there are many who demonstrate by their lives that, if everything were favorable, they would be very loyal to the Lord and very loyal to righteousness. It is merely because the narrow way is so steep, so up-hill and rugged, that they have not the courage to go on. They fail to display that love and zeal which the Lord has set as the mark for participation in the Royal Priesthood.

We believe that the Lord would probably expect no more from the Great Company class than He would expect from the angels--as though He would say of each of these, Doubtless this person, under favorable conditions, would prefer to be My child and to live in harmony with Me, and he would not think of living in sin, and would even suffer death rather than deny My name. If such be the test of the Great Company class, there might be a million who have demonstrated this degree of loyalty in the past, during this Gospel Age. Some of these probably have even suffered martyrdom, when they were put to the final test.

OPPOSITION OVERRULED FOR BLESSING

We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. We do not know this, however. We are near to the Battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the Truth as wide a circulation as possible, to the intent that this class may hear and come out, even though too late to win the great prize. That they are considerable in number is intimated in the 19th Chapter of Revelation, where we are told that when Babylon falls the number of those released at that time will be a great multitude, that the voices of these will be "as the voice of many waters."

We believe that at the present time there are a great

R5412 : page 69

many in the nominal Churches whose minds are gradually becoming more and more awake to the Truth. In various pulpits, where the Truth is opposed, many things of the Gospel of the Kingdom are being proclaimed; and this will have the effect of awakening and informing some of this class. Even though those bringing forward these truths declare them in spite and envy, nevertheless the Message of the Gospel is preached. (Philippians 1:15-18.) Many thus have their attention called to certain truths, which we would never be able to give them --many whom we could not reach.

For instance, some of these ministers mention that we believe the nominal Church to be Babylon; others say that we believe that our Lord is now present, in His Second Advent, and is gathering His jewels (Malachi 3:17); still others are telling that we believe the end of the Gentile Times will come in October, 1914. All these truths are being stated in a slanderous way. But we should not be surprised if the Lord will overrule for the good of His people many of these things.

Not long ago, to our great surprise, a brother told us that his first knowledge of the Truth came to him through a Morehead Tract. Another man heard his preacher say that we were the Anti-Christ. He wanted to see what Anti-Christ looked like, and he came to see and hear us, and got the Truth, just on account of slanderous statements. So we have to be a target, that the Lord's Message may go forth. We are not to think it strange, as though some strange thing happened unto us, that we are caused to be a gazing stock, and pass through fiery trials. Let us rejoice that we are accounted worthy to suffer with Christ, that when His glory shall be revealed, we may be glad also with exceeding joy.--1 Peter 4:12-14; Hebrews 10:32,33.

===================

R5412 : page 69

THE SPIRIT OF HELPFULNESS

"Let every one of us please his neighbor
for his good to edification."--Romans 15:2.

THE Apostle Paul does not say in our text, Let the younger ones please their neighbor, nor does he say, Let the older ones please their neighbor; but he says, "Let every one of us please his neighbor." All of the Lord's people should have such an interest in one another and in the Lord's cause, and should have so much of the spirit of the Master, that they would seek rather to sacrifice themselves than to gratify self, especially at the expense of others.

If we have the spirit of the Master, we shall find various ways in which we will sacrifice self without waiting for specific directions. The Law of Love will incite us to act contrary to our own natural preferences, if by so doing we shall help one another in the good way.

In his letter to the Corinthian Church the Apostle illustrates this principle by a practical application re the Greek custom of offering their meat in their temples. After having been thus offered to the idols, the meat was considered to be especially sacred. Thus nearly all of the meat available was offered to idols, so that whenever one wished to have meat he could find none that had not been thus offered.

Those who had come out of idolatry into Christianity, knew that the worship of idols was wrong; for they had learned that there is only the one true God. They also knew that the meat itself had not been hurt by being offered to idols; for an idol is nothing. But they should have been willing to deny themselves meat rather than to injure the conscience of a weak brother who still thought that the meat thus offered was sacred, or who thought that it was contaminated. The Apostle declares that he would abstain altogether from eating meat rather than risk stumbling a brother who could not take the broader, truer view. To stumble such a one, might be to throw him out of the right way entirely.

RESPONSIBILITY FOR OUR INFLUENCE

The Apostle did not say that it is not right to eat meat; but that he was willing to forego his rights and privileges in order to edify another. These others of whom he spoke had not come to appreciate fully the fact that meat offered to idols had not been hurt thereby. To set meat before a piece of stone would not injure it; and so to set it before an idol would not hurt it. But St. Paul could better afford to give up eating meat altogether than to stumble a brother.

The principle is obvious. We should, if necessary, be willing to deny ourselves some of our privileges if this course would be of any assistance to a brother and would avoid stumbling him. Some of the Lord's people have very sensitive consciences, others are less sensitive. The longer one has been in the School of Christ and the more ability he has, the more easily should he discern what would be pleasing to the Lord. As a Christian, he would not want to do anything to offend the Lord, even if he were to go without meat for the remainder of his life.

But if he could take the position that his own conscience would approve of a certain course, then the question would be, Would he allow his intelligence, his poise of mind, to work injury to a brother? Would he wish to stumble a brother, to make him weak, to lead him to violate his conscience? Or would he wish to lose all his influence for good over his brother? The Apostle answers this suggestion in the negative; he says, When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."--1 Cor. 8:1-13.

RE SUNDAY OBSERVANCE

Applying the above principle--our responsibility for our influence--to Sunday observance, we are not to feel a bondage, as the Jews did on their Sabbath day. But we should avoid driving tacks or making any unnecessary noises. We should avoid singing or playing on an instrument anything that would not generally be recognized as in keeping with things sacred. We should avoid what would be considered by others as not observing the Sabbath. We should do this for the sake of our influence.
To our understanding every day is a part of the great Sabbath into which we have entered--rest in Christ. We have a greater liberty. But we are not to use this liberty to the injury of others.

Many people think that any kind of labor is a violation of the Fourth Commandment. From our viewpoint we know that the Sabbath of the Jew was typical; and we see what the antitype is. We are enjoying the antitype of that Sabbath. But while we might have liberty to work on Sunday, our so doing might stumble our neighbor. We would not be violating any principle in not observing Sunday; but for the sake of not stumbling our neighbor, we are glad to rest from our work and to give ourselves to the study of God's Word.

Christian people generally do not observe Sunday in the way they think they should observe it. The conception of many is that they should observe it as rigidly as

R5412 : page 70

the Jewish Law set forth; and that neither the ox nor the ass, the automobile, the street cars nor the steam cars should be used. Indeed, they would not think it right to go any great distance on the Sabbath.

As a matter of fact, the nominal church of today are not living up to their own conceptions of God's Law. As we get opportunity, we would like to assist these people to get a truer meaning of the Sabbath, that their consciences be not hurt, but be free from uneasiness. Sunday should be a day that is quiet and reverential in every way, and devoted specially to the service of God--a day in which business is restricted, and as far as possible eliminated. But the interests of the Lord's work forbid our always refraining from the use of steam cars, street cars, etc., on Sunday.

Remembering that the word Sabbath signifies rest, as the Apostle used it (Heb. 4:9, margin), we can see that the Church of Christ keeps the Sabbath, or rest, every day, and recognizes God's arrangement in connection with this matter. Those who keep every seventh day as a Sabbath, but who fail to enter into and keep the rest of faith, are not keeping the true Sabbath, but keeping another, so far as the Church is concerned.

The Sabbath arrangement was for the Jews. We have the better arrangement under our Covenant. We enter into rest, our Sabbath, every day; and we are hoping soon to enter into the still Greater Sabbath. In that Sabbath, the Millennium, we shall have not only rest of heart, but also perfection; and we shall then not be beset by the trials and difficulties of life. During His ministry Jesus chose the Sabbath day in which to perform miracles, heal the sick, that He might show forth the kind of works which He will perform during the Great Sabbath Day, the seventh-thousand-year day--the Millennium.

HELPING, NOT HINDERING, OUR NEIGHBORS

We can apply this principle in a general way. We can apply it to our conversation with Christian people. There is a way of taunting people on their ignorance, etc. This is not love; for love does not delight to expose another's weaknesses. The more careful we become in our words and our actions, the more polite we shall be, the more helpful.

"Politeness is to do and say
The kindest thing in the kindest way."

One may be polite for the sake of policy or for the sake of principle. Our pleasing of our neighbors should be for their edification. We should be glad to do all that we can for their assistance, their edification, their uplift, their upbuilding. If we can speak a pleasant word, a kind word, it would be for upbuilding; and we should speak it, instead of speaking an unkind word.

In our desire for the upbuilding of others we are to have in mind primarily the upbuilding of the Lord's people in spiritual things. As the Apostle says, we are

R5413 : page 70

"to provoke one another." We know that there are different ways of provoking others, and St. Paul shows us the right way. What the Apostle had in mind was the reverse of provoking to anger, hatred and strife. Some of the dear brethren who are evidently very sincere have not caught the spirit of the Truth on this subject; and wherever they go, they are apt to stir up the evil mind of others, instead of stirring up their good mind and provoking to love and good works.

We are to please our neighbors so far as it would be for their good, and according to right principles. But to upbuild one in injustice would not be right. We should not think it right to let our neighbor's chickens run all over our garden; and we think that he would thus be more edified by our firm stand for right. But we must not tell him how to manage his chickens. We must do our best to keep his chickens off our place; but we would make a mistake if we were to go in and order our neighbor's chickens, house and children. To do so would be busybodying. We shall have enough to do to look after the weaknesses of our own family.

===================

R5413 : page 70

THE END OF THE AGE A PERILOUS TIME

"In the last days perilous times shall come; men shall be traitors, heady,...lovers of pleasure more than lovers of God."--
2 Timothy 3:4.

THE expression, "the last days," or the latter days, the closing days, refers, not to the end of the world in the sense that many expect this event, but is a Scriptural designation of the present time, the end of this Age, when the Reign of Righteousness is about to begin. We are glad to be living now in this Harvest time! "The Harvest is the end of the Age." (Matthew 13:39. --Diaglott.) The warning given by the Apostle is that, instead of the world's being Christianized and converted to God at this time, the reverse condition will prevail. It will be a time of great peril--peril to the Lord's people--peril for those who have started out to follow Christ. However, it will not be so much a perilous time for the world.

The only ones who are on trial for life or death are those who have been released from the Adamic condemnation. To these the time described by St. Paul will be one of severe testing. The whole course of the world will be turned aside from the high standard that might have been expected. Men will be traitors. As long as it will be of advantage to them to perform a contract they will do so; when not advantageous they will not fulfil the contract. It will be a time when every man's hand will be lifted against his neighbor. Selfishness will be rampant. Each will do what will be to his own interest, regardless of obligation. There will be manifest headiness and selfishness and self-conceit. Men will be "lovers of pleasure more than lovers of God." This condition is to be a sign of the end of the Age.

Every thoughtful person must perceive that this condition of things is prevailing now. Whenever a contract is found to be unsatisfactory--whether it be a marriage contract or a business contract--the dissatisfied contractor is liable to break the agreement. This party to the contract then assumes the attitude of one who declares, Force me to keep it if you can. The Lord's people will keep their word and be firm for principle and true to their contracts, even when these prove disadvantageous to them. This attitude is pleasing to the Lord.

PREVALENCE OF THESE CONDITIONS UNIVERSAL

We find headiness of spirit in the world everywhere --a loss of respect for authority. No doubt there has been too much respect for authority in the past. Now the pendulum is swinging to the other side, and there is no respect for authority. This condition has been brought about by a lack of reverence for God--the inevitable result of loss of faith in the Bible as the Word of God. As people lose faith in the Bible, they lose faith in God, and become more selfish and more self-willed. This condition of affairs has been brought about by false

R5413 : page 71

doctrine, error. People think that God is their Adversary, purposing to do them harm.

The Higher Critics have been seeking to put away what they have considered the absurdities of religious thought, and to this end have done away with the Bible. Bible students see that the absurdities have been brought about by the creeds and not by the Bible. But the world, losing confidence in God, are becoming more heady than ever before. Even the reverential fear which once held them is departing, and there is a disposition to doubt everything. People are in the condition of mind where they say, "Let us eat, drink and be merry"; nobody knows about the future; the preachers are all confused. Everything has come about by evolutionary processes. Let us enjoy the present. Let pleasure be our aim in life. This would seem to be the attitude of the world. They are lovers of pleasure more than lovers of God.

WORLDLY SPIRIT IN SOME OF THE CONSECRATED

These conditions of our day make it a perilous time for the Church. Do you ask, Would not the Church, on the contrary, be more than ever led to love God? And would this not guard them and keep them from danger?

We answer that some of God's people are becoming more and more immersed in the world. The spirit of the world surges all around them. With great difficulty could these come to realize that the whole world is astray in their ideas and ways. The tendency of all such is to have the mind of the world, even though they be spirit-begotten.

This worldly spirit, the Apostle suggests, would affect the Church to some extent. Consequently some of the Lord's people would thus come into special peril at this time, because of neglecting their Covenant with the Lord. Others would remember that Covenant, and watch and pray, and so make good progress. Those who are living close to the Lord are, for this reason, developing in mind and heart. But these are few.

The Great Company class, while still loving the Lord, are becoming immersed in the spirit of the world. Even those who are living nearest to the Divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be steadfastly resisted.

A SUBTLE TEST

The Lord's people spend and are being spent in His service--by volunteer work, by attending meetings, by holding meetings and in various ways, according to opportunity. They are living separate from the world--distinct lives, lives of consecration. The world now has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a sixteen-hour day. But all these present-day conditions constitute perils. For us to do what others do, and to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our Covenant of Sacrifice at all. Those who seek merely to do right, and to put in eight hours or so a day faithfully, after the manner of the world, will be judged from this standpoint; and they will merely obtain a place in the Great Company. They are not fulfilling the conditions of the Covenant of sacrifice.

But the Little Flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death in a reasonable, rational manner. In view of these perilous times, let us each ask himself the question, To which class do I belong?

===================

R5413 : page 71

COURAGEOUS DEALING--PAST, PRESENT AND FUTURE

"Deal courageously, and the Lord will
be with the good."--2 Chron. 19:11.

THERE is a Divine oversight of the affairs of those who serve God recognized here, and a Divine blessing may be expected eventually upon all who deal justly. All heathen religions, as well as the Christian religion --the religion of the Bible--incline to lead the devotee to expect Divine blessing. But no other religion sets forth, as does the Bible, a just God. No other religions are founded on the principle of Justice. This is one reason why the Bible has had potent influence for liberty. Wherever it has gone, it has been "Liberty enlightening the world."

There is no partiality with the Creator--no class distinction with Him--neither high nor low, rich nor poor, noble nor peasant. It is for this reason that when the teachings of the Lord were before the Israelites they were a liberty-loving people. In proportion as they fell into idolatry, they lost this spirit.

BIBLE BRINGS SPIRIT OF LIBERTY

With the spirit of liberty, of course, will go the spirit of heroism. Therefore the Bible is the source of the valiant qualities of the early Church in their withstanding persecution. Later on, when human traditions and heathen philosophies were heeded instead of the writings of Jesus and the Apostles and Prophets, the spirit of subjection, the spirit of slavery, the spirit of fear, the spirit of ignorance, proportionately prevailed, and brought on the Dark Ages. With the blessed influence

which comes from the Word of God, we see, since the time of the Reformation, the spirit of liberty more manifest. Wherever the Bible has gone, the spirit of liberty has gone. Wherever the Bible has not gone, the spirit of liberty has not prevailed.

Witness, too, the so-called Christian countries where the Bible has been ignored--Russia, Spain, Portugal and large districts of France, Poland, etc. Wherever the Bible is, liberty is more and more manifest. Even where the people do not recognize the Bible, the spirit of its teachings has had its effect. There is something of a realization that all are of one flesh and blood, one common brotherhood. God created of one blood all people that dwell upon the face of the whole earth. (Acts 17:26.) There are, of course, advantages in the way of birth, education, etc. Various circumstances affect conditions. But all mankind are responsible to the Creator, who is the great Judge over all. He is to be looked to as the One who will give rewards and punishments.

SPECIAL DEALINGS UNDER LAW COVENANT

Our text gives the words of the great king of Judah who became a reformer. He found that various degrees of injustice had crept into the customs of the people under the previous kings. In appointing officers and judges, King Jehoshaphat exhorted them to give their opinion according to the principles of justice. He said, "Deal courageously, and the Lord will be with the good." The Lord would bless those who would be faithful. The Lord would be with the good work that they would do, if they would do it faithfully.

We are to remember that there was a special arrangement

R5414 : page 72

existing between God and the people of Israel. Under that arrangement the Lord was to bless them in proportion as they were loyal to Him and to the principles of His Government. We are not, therefore, to apply these words indiscriminately to other nations, if some in other nations had attempted some kind of reform. God was not undertaking to deal with other nations at that time. He was letting them get a general lesson under their own supervision.

TEXT NOT APPLICABLE TO NATIONS TODAY

God intervened only where it would be injurious to allow certain peoples to carry their evil course any further; as, for instance, in the case of the Ninevites, the Sodomites, and the Amalekites. We could not say that we could apply this text today; and that if some good people were in public office and should deal courageously and put down all the wrong and uplift the right, God would give them success in the work. God is not dealing with the nations at all.

His whole dealing at this time is with the Church. The world today is still doing as it has always done, seeing what it can do for itself. In all probability these reformers today who would deal courageously would bring upon themselves great persecution if they should attempt to interfere with many of the entrenched vices. We have an example of this in New York City at the present time. Entrenched vice is hard to handle. Occasionally the world produces men who handle such things in a noble way. There are noble men inside and outside the Church. But we cannot say that the Lord would be with all of them.

It is a mistake to say that the present governments are under the grace of God. The Bible says that the governments of this time are under the influence of the Prince of this world, and that he has the upper hand at the present time. But when Messiah takes His great power and reigns, then Satan will be bound. Then all the evil influences will be brought under the control of the Messianic Kingdom. From that time onward, the saints will deal courageously in Messiah's Millennial Kingdom, and shall reign for the purpose of putting down sin, until eventually Christ shall have accomplished the work of causing God's will to be done on earth, even as it is done in Heaven.

CHURCH TO JUDGE COURAGEOUSLY IN NEXT AGE

The point we notice, then, is that our text was applicable to the Jews, because they were a typical people of God. The king of Israel made use of these words to certain ones whom he appointed judges in his day. The Church is now being prepared for the work of judging in the Kingdom. The Lord distinctly tells us that we are not to judge before the time. In the Kingdom we shall judge. Then it will be our business to judge. Then we shall be required to render righteous and courageous judgment, in full accord with the Lord's instructions.

As the Apostle Paul says, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) We do know it. Our experiences now are fitting us to judge the world later, that we may do it successfully, courageously, lifting up all mankind who will to the glorious standard of perfection. All the evil doers shall be cut off. Then every knee will bow and every tongue will confess, to the glory of the Father and of the Son.

CHURCH NOW JUDGES ALONG CERTAIN LINES

The Scriptures instruct us that now the Church should judge its members along certain lines. We are not to judge one another's hearts. On the contrary, we are to take one another's word for their heart condition. But we are to judge one another's conduct. If one should live immorally, it would be the duty of the Church to deal with him according to the immorality of his conduct. The Apostle asks, Why should you go to law with the brethren before unbelievers? If you are unprepared to judge yourselves in small matters, how would you ever be prepared to judge in great matters?

In our judging, we are to remember the lines along which the Lord would have us judge. The Lord will be with the good, we may be sure of that fact. But we are to deal kindly, affectionately. "Be kindly affectioned one toward another, with brotherly love." In dealing with one another, in proportion as we lay down hard, inflexible lines of judgment, in that proportion we would be fixing the gauge of the Lord's judgment with us. "For with what judgment ye judge, ye shall be judged." With what allowance we mete out to others, the Lord will judge us. We are to be sympathetic with others, and to remember that all need mercy and forgiveness, even as we hope for these for ourselves.

Whoever has a duty to perform, let him not fear but be courageous; and if doing unpleasant tasks which are necessary, let us perform them in a kindly manner, both justly and lovingly. Let us not fear man, but rather fear the Lord, and be intent on pleasing Him.

===================

R5414 : page 72

PROFITABLE TABLE TALKS

--APRIL 5.--LUKE 14:7-24.--

"Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."--Verse 11.

A CONSIDERABLE number of advanced Christian people, Bible students, have in an informal way recently adopted the custom of having Bible talks during the meal hour. We know of many who are finding it profitable. To partake of Heavenly food at the same time that we appropriate the natural is quite proper; the lifting of the mind from the things of the world to the consideration of Heavenly things is advantageous in every way. We see that this was Jesus' custom.

Today's lesson shows the Master a guest at the table of a prominent Pharisee, speaking in a manner that would not be appropriate to any but Himself. In a parable He criticised the gathering guests, because He noted that they selfishly chose the chief seats of honor, and because He would have them see that this selfish spirit would have to do with their character-building and with their fitness or unfitness for the honors of the Kingdom for which they hoped.

When bidden to a public function, they should humbly take very lowly, inconspicuous places, not knowing how many might be more worthy than they in the estimation of the host. Then, if the host noticed them in a very humble place, and so desired, he might ask them forward to a more prominent place. Thus they would be honored and the honor would reach them in a proper manner; whereas, in taking a prominent place uninvited, they at least ran the risk of displeasing the host or the possibility of being asked to take an inferior place, the more honorable one being given to one considered more worthy; and thus they would be, in a measure, disgraced.

R5414 : page 73

The Master declared that this principle held with Him and with the Father; namely, that "whosoever exalteth himself shall be humbled, and he that humbleth himself shall be exalted." The Apostles set forth the same proposition, saying, "God resisteth the proud, but showeth His favor to the humble"; "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."--James 4:6; 1 Peter 5:6.

The thought is that the self-seeking, the proud in spirit, could not be trusted by the Lord in a high position. They might do damage to themselves and to His cause, with such a spirit. On the contrary, He will seek those who are of humble mind and who would not be injured by the exaltation, nor in danger of deflecting in the future work to which all of the Kingdom class are called.

Turning to His host, Jesus gave him something of a compliment, saying, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest they bid thee again, and recompense be made thee. But call the poor, the

R5415 : page 73

maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed in the resurrection of the just."

The Pharisee had done something of the very kind in inviting Jesus and probably His disciples to dinner. He well knew that they were poor and would be unable to ask him in return. The Master's words may have been comforting to him. At all events, they set forth a grand principle, which should be recognized by all, rich and poor alike. If we get our rewards for good deeds in the present life, how will there be anything coming to us in the future?

Let us therefore follow the Master's instruction and seek to do kindnesses to those who cannot return the favor, assured that God will appreciate such things as done for mercy's sake, for righteousness' sake, and will give a proper reward. We do not understand the Master to mean that it would be wrong to invite friends or neighbors or kinsman who might invite us in turn, but that we are not to think that in so doing we are laying up any treasure in Heaven.

There was more reason for the calling of the poor, the lame, the maimed, in Jesus' day than now. Today, by common consent, civilized people recognize a duty toward the poor, the maimed, the lame and the blind. Homes are provided for them out of the public purse, by general taxation. Whoever enters into this matter of paying for the support of the poor in a proper spirit is doing something that in the sight of God is meritorious; but whoever pays such taxes from compulsion merely, without appreciation, evidently would not be deserving of any credit. However, all such institutions should be conducted in such a manner as would afford reasonable comfort and be good enough for ourselves or for our relatives, were we or they the persons in need.

Under such conditions it would be almost wrong to fail to co-operate with these provisions, to refuse such provisions and to expect private support from friends and relatives, at an additional cost over and above the taxes they pay. Everything in God's Word seems to inculcate the spirit of justice first, and the spirit of love, kindness and sympathy beyond justice. But it should be voluntary and not enforced, and an indication of the measure of the Holy Spirit which we possess.

GOD'S GREAT FEAST

A person at the supper, after hearing Jesus' comments, remarked that it would be a blessed thing to have a share in the great Feast with which the Kingdom of God will be inaugurated. Jesus seized upon this as a text, and preached another sermon in a parable. As usual, His parable-sermon was in respect to the Kingdom of God:

A man made a great supper and bade many guests. When the time for the supper arrived, he sent his servants to inform them, saying, "Come; for all things are now ready." But these with one accord began to make excuse. One said, I have bought a field; I must go and take a look at it; please excuse me. Another said, I have bought five yoke of oxen, and I must be proving them; please excuse me. Another said, I have recently married; therefore I cannot come. When the servant returned and told his experience the Master of the house was provoked, and said to the servant, Go out quickly into the streets and the lanes of the city, and bring in the poor, the maimed, the blind and the lame.

The meaning of the parable is not far to seek. God had indeed provided a great Feast. Long years before He had sent word to the Jewish nation that in due time such a great blessing would be open to them--the privilege of becoming members of the Kingdom of God--sharers of it with Messiah. Yet, when Jesus appeared and the time came for the feast to be spread, those who had been bidden were careless.

Jesus and His disciples had been going about for some time declaring that the Kingdom of Heaven was at hand, and that all who believed should make haste to associate themselves with it--to come to the Feast--should be getting a part of the blessing. But the invited ones were full, covetous, money-lovers. When they heard the Message of the Kingdom they said, I am too busy with my worldly prospects. And so they slighted God's invitation, extended to them through Jesus and the Apostles.

The ones especially invited were the ones who specifically claimed to be the "holiness people"--the Pharisees and the Doctors of the Law. In the parable, the rejection of the ones originally invited led to the invitation's being sent to others, in the streets and the lanes of the city. This meant that the poor had the Gospel preached to them. Publicans and sinners were received by our Lord, told about the Kingdom, and invited to leave all their sinful and injurious practises, to accept forgiveness of sins, and to come in and participate as heirs of God's promise of joint-heirship with Jesus Christ their Redeemer.

Nearly all the preaching of Jesus and of His disciples, up to Pentecost and after, was to the poor of Israel--the publicans and sinners. The charge made against our Lord by the Pharisees who rejected Him was that He received sinners, and that He ate with them.

GREAT FEAST REPRESENTS RICH BLESSINGS

The great Feast of the parable figuratively represents rich blessings of God's providence for the Church--the knowledge of the Truth, justification from sin, the begetting of the Holy Spirit, the privilege of appropriating the exceeding great and precious promises of God's Word. All this is the Feast which the Lord has spread for now eighteen hundred years, and to which He has been inviting, or calling, certain ones. First the Pharisees, the "religious lights," representatives of Moses, and secondly the poor, the sinful, the weak, the outcasts of Israel, the Prodigal Son class, were invited.

Some of the latter class came, but not enough to fill the places already provided. In other words, not enough of the Jews were "Israelites indeed," acceptable to God, to fill the foreordained number of the elect Church. Hence the Master sent out His servants the third time, saying

R5415 : page 74

that they should go outside the city, into the highways and hedges, and urge the people to come in, that His House might be filled--not a seat left vacant.

This applies, evidently, to the sending of the Gospel to the Gentiles. For eighteen hundred years the Message has been going up and down through the highways and hedges, calling and inviting, drawing, such as have hearing ears and responsive hearts. In all, they will not be a great company. In all, they will not represent very many of the Lights of the world. The Apostle writes, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble," hath God chosen, but chiefly "the poor of this world, rich in faith," to be heirs of the Kingdom.--1 Corinthians 1:26,27; James 2:5.

Ultimately the full number purposed by the great Householder will have been called, accepted, and found worthy through Christ to have a place at that table--to share in that great Feast. It will be the Nuptial Feast, in honor of the marriage of the Lamb, after His wife hath made herself ready. (Revelation 19:7-9.) At that feast, we are assured, will be a secondary company, not worthy to be of the Bride class. These may be figuratively styled the bridesmaids, the Great Company class; for after the account of the gathering of the Bride we have the Lord's message to these subsequently delivered from Babylon, saying, "Blessed are they that are called to the marriage supper of the Lamb."

You can imagine the honors and joys of that great banquet! The aroma of the good things coming, already reaches us in the anteroom, before we enter the banquet hall. These odors come to us through the exceeding great and precious promises of God's Word, assuring us of His faithfulness and of His provision of the things which "eye hath not seen, ear hath not heard, neither have entered into the heart of man," but which "God hath provided for them that love Him" supremely.

Those originally bidden will not taste of that supper, though, thank God! Divine provision has arranged for another banquet, which through the Kingdom will be spread for all nations, kindreds, tongues and peoples--"a feast of fat things."--Isa. 25:6-8.

===================

R5415 : page 74

"JESUS HIMSELF DREW NEAR"

--APRIL 12.--LUKE 24:13-35.--

"It is Christ that died, yea, rather, that was
raised from the dead."--Romans 8:34.

WE ARE to study today one of the most striking manifestations of Jesus to His disciples after His resurrection. Early in the morning of the day of His resurrection He had appeared to the women who came with spices to embalm His body. They had communicated to St. Peter and St. John that the Lord had been with them. These two most energetic Apostles vied with each other to get to the sepulcher with speed. But they saw merely the empty tomb.

The disciples of Jesus were dazed, perplexed. Although He had told them that He would be crucified, and that He would rise from the dead on the third day, they had not comprehended the teaching. Even after hearing of His resurrection they were seemingly slow to connect it with what He had previously told them.

In the afternoon, two of the company were walking home, discussing their disappointment in Jesus--how, instead of becoming a great king, He had been crucified, and their hopes of associating with Him in dignity and honor had all been dashed. Jesus had been proven a

R5416 : page 74

fraud, to the satisfaction of their rulers. The fact that He was crucified seemed to settle the matter that He could not have been the Messiah, as He had declared and as they had believed.

THAT JESUS IS STILL FLESH IS UNSUPPOSABLE

While they thus talked, Jesus overtook them. They knew Him not, because of His resurrection change. The Apostle Peter tells us that He was "put to death in flesh, but quickened in spirit." We understand this in the light of the explanation given of the resurrection change of the Church. The Apostle Paul declares: "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." (1 Corinthians 15:42-44.) And, of course, if the Church is to experience such a resurrection change in order to be like her Lord, He must have experienced just such a change.

The same thought is impressed again by the Apostle's statement: "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God." The change which the Church is to experience, in order to be fitted for the Kingdom of God is the same change which Jesus experienced when He was raised from the dead, a life-giving Spirit--no longer a man.

Our Lord's title, "the Son of Man," still belongs to Him, just as the title, "the Word of God," the Logos, still belongs to Him. When the Logos was made flesh, the identity was not lost. Respecting our Lord's human experiences, we read: "A body hast Thou prepared Me" --for the suffering of death. (Hebrews 10:5-10.) When He had accomplished that purpose, He no longer had need of human nature; but, as He had foretold His disciples, He ascended up where He was before--to the spirit plane, to the spirit nature, as well as, later on, to Heaven itself.

To assume that Jesus is a fleshly being in Heaven, bearing wounds and scars to all eternity and surrounded by spirit beings on a higher plane than the human, is to suppose that the Father never really exalted Him again to the glory which He had with God before the world was (John 17:5), and is unsupposable. We must bear in mind, therefore, the Scriptures, which show that the Father highly exalted the Redeemer, not only restoring Him to spirit-being, higher than human, but exalting Him "far above angels, principalities, powers and every name that is named."--Phil. 2:9-11; Eph. 1:20-23.

"JESUS SHOWED HIMSELF"

St. Luke declares that Jesus showed Himself alive after His resurrection. (Acts 1:3.) Again he speaks of Him as appearing. The narrative shows both terms are justified by the facts. He appeared and disappeared. He showed Himself to some and not to others, and in every way manifested the fact that some great change had taken place in Him after those three days. Not only did He appear and show Himself in different forms, in different bodies, unlike each other, but also in different clothing. Then, too, when He suddenly disappeared, the clothing disappeared also.

When we say that Jesus, a spirit Being, materialized, we are not to be understood as in any way sympathizing with the class called Spiritualists, who produce materializations

of the dead. If we desire an illustration, let us go back to the Bible account of how Jesus, when He was the Logos--before His nature was changed from Spirit to human--appeared to Abraham, in company with two angels. We read that the Lord and two angels did eat and talk with Abraham, who knew them not, but "entertained angels unawares" until, eventually, their identity was revealed.

Just so it was with the two disciples en route to Emmaus: The stranger who overtook them sympathetically inquired, Why look and talk so sadly? They opened their hearts to Him, astonished that He did not know. They told of Jesus the Nazarene, a Prophet mighty in deed and word before God and all the people; and they explained to Him how the chief priests and rulers had delivered Him up and crucified Him. They explained that theirs was a double disappointment, in that not only had they lost a Friend, but their hope that He was the Messiah, who would have redeemed Israel, had been crushed. They proceeded to tell Him of the events of that very morning--that some of the women of their company had found the tomb empty and had seen angels, who said that He was alive, etc.

This gave Jesus the opportunity He sought--to explain to His disciples quietly, without any excitement, that the experiences they had had were part of the Divine Plan. He said to them, "O foolish men, and slow of heart to believe all that the Prophets have spoken!" He declared that it was necessary that He should thus suffer in order to enter into His glory--that without such suffering He never could be the King of Glory, with power to bless and restore humanity, by and by.--Acts 3:19-21.

Then He began to point out from the writings of Moses and all the Prophets what God had foretold respecting Messiah's experiences. He probably reminded them of how Isaac had been offered up by Abraham, explaining that Abraham typified the Heavenly Father and Isaac typified Himself; and that the offering, even though not fully carried out, represented the death of Himself as it had taken place, the subsequent life of Isaac representing the resurrection of Jesus, to be with His Father again.

He doubtless told them about the smitten rock, from which gushed the waters--that that rock represented

Himself, who must be smitten in order to give the Water of Life to the dying world. He doubtless told them how Moses lifted up the serpent in the wilderness, and explained that the serpent represented sin; and that He, in being crucified, was made to take the place of the sinner, that the sinner might, through faith, be made righteous in God's sight through the Redeemer's sacrifice.

He doubtless explained to them the sacrifice of the Atonement Day, in which the bullock, which died, represented Himself in the flesh; and in which the high priest, who lived, and who entered into the Most Holy and sprinkled the blood for the forgiveness of the people, also represented Himself, a spirit Being, who after resurrection would go into Heaven itself and eventually offer up full sin-atonement on behalf of the world, and would come forth again at His Second Advent to bless those for whom He had died.

"HE OPENED THE SCRIPTURES"

He doubtless explained to them respecting the passover-lamb --that it typified Himself, "the Lamb of God, which taketh away the sin of the world." We may assume that He proceeded to the Psalms, Isaiah and the other Prophets, explaining all the prophetic passages relating to the sufferings of Christ and the glory that would follow. No wonder those disciples afterward declared that their hearts had burned within them while He opened to them the Scriptures!

As the early disciples were refreshed by the Message of God's grace and the fulfilment of His promises, so it is sure to be with all the followers of Jesus. The Lord prophetically declared, "My people perish for lack of knowledge." Evidently there can be only a dwarfed Christian life and experience except as the Word of God is understood and assimilated. Hence we have the frequent exhortations of Jesus and the Apostles that the people of God should grow in grace and knowledge, should search the Scriptures, etc. Let those who are cold and indifferent unite with those who are dejected and despondent, in coming to the Master for the "meat in due season." Such surely will not be turned away empty by Him who said, "Seek, and ye shall find; knock, and it shall be opened unto you." And in proportion as they find their hearts also burning within them, as they realize the fulfilment of God's promises in the past, so shall they develop faith in the fulfilment of those promises which relate to the future.

Jesus could have manifested Himself to His disciples otherwise than He did. Instead of appearing as the gardener and as the traveler, etc., in different forms, and then vanishing after communicating with His disciples, He could have done just as He did with Saul of Tarsus, the last one to whom He appeared. As we read, "Last of all He was seen of me also, as of one born before the time." (1 Corinthians 15:8.) Those begotten of the Holy Spirit now are to be born of the Spirit in the resurrection. Then they will be spirit beings, like the Redeemer, see Him as He is and share His glory. That will be the due time for all of His followers to see Him as He is--not as He was.--1 John 3:2.

But Saul of Tarsus saw Him thus as a spirit Being, "shining above the brightness of the sun" at noonday--saw Him before the time. The effect upon him was disastrous to his eyes, and required a miracle for his recovery of sight. And even then apparently a certain blemish was allowed to be a thorn in his flesh to his dying day, as a reminder of God's great mercy toward him, and to keep him humble in connection with his powerful ministry.--2 Corinthians 12:7.

"THEY KNEW HIM--HE VANISHED"

When the travelers arrived in Emmaus Jesus, after being urged, accepted their hospitality. We have every reason to suppose that if they had not urged, He would not have stopped with them; for "He made as if He would have gone farther." And so it is still; He does not intrude upon His disciples. Rather, He encourages us to recognize our need of Him and to ask, that we may receive, that our joy may be full. So it was with those brethren at Emmaus. They were appreciative of what they had learned. "Never man spake like this Man." If He had ministered to them so much spiritual joy, they would delight in showing Him every courtesy in their power; and perhaps this might give further opportunities for conversation.

And so it was. When they sat down to supper, their guest assumed something of the manner of Jesus; and the way in which He asked a blessing upon the food reminded them, evidently, of Jesus. Their eyes of understanding began to open. Immediately they realized that no one but their own Master could have given them the lessons just enjoyed on the journey. And thus having

R5417 : page 76

fulfilled the purpose of His materialization, He immediately vanished out of their sight--clothes and all--instantaneously.

Their joy was too great to permit them to sleep. They must hasten to carry the good tidings to the other disciples. So they journeyed back to Jerusalem, and there found the others rejoicing in the fact that the Lord had manifested Himself to Simon Peter. Then the two told the story of their experiences; and faith, hope and joy began to grow in all their hearts.

Who cannot see that the Lord's way of manifesting Himself after His resurrection was in every way the best! Had He appeared to many of them, or to all of them, as He appeared to Saul of Tarsus later, they would have been bewildered, shocked. They would not have been so well able to identify "the light shining above the sun at noonday" with their Master, Jesus. Even if a voice from Heaven had declared the fact of His resurrection, Jesus would not have had the same opportunity of explaining to their minds the prophecies; and they, perturbed and excited, would not so well have been able to receive the instruction.

It should be remembered that out of fewer than ten appearances during the forty days between our Lord's resurrection and ascension, He only twice appeared in a form similar to that which they had seen, and bearing the marks of crucifixion; and that on both of these occasions He appeared while the doors were shut, and later vanished while the doors were still shut, in order that His followers might learn a double lesson:

(1) That He was no longer dead, but alive, resurrected;

(2) That He was no longer flesh, but Spirit--"Now the Lord is that Spirit."

====================

R5417 : page 76

"NAUGHT THAT I HAVE MY OWN I CALL"

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."--Job 1:21.

ALL that we have should be regarded as a gift from God, whether it be much or little. God's gift to our first parents was a very munificent one--perfection of life. They were made in the image and likeness of God in the flesh--only "a little lower than the angels." Because of disobedience this perfection was forfeited. Obedience was the condition on which Adam would be permitted to remain in the Garden of Eden. If he was obedient he might live and enjoy it, might fill the earth with posterity and gradually bring the whole world to the blessed conditions which he himself found in the Garden.

It was when Adam sinned that God rejected him from being a son. After that time no man was ever called a son of God until Jesus came. And no man since Jesus has been called a son of God, except those who have come to God through Jesus, and have been accepted by Him. Adam was cast out of his Eden home for the very purpose of bringing upon him the penalty of sin --death. The angel of the Lord drove Adam out. We remember God's expression on this: "In the day that thou eatest thereof, thou shalt surely die." (Gen. 2:17.) The dying process began at once and continued until completed after 930 years.

Since the penalty of sin was death, it was of God's mercy that He allowed our first parents to live at all after their disobedience. While it was a curse He inflicted on our race when He drove Adam and Eve out of Eden, nevertheless there was a blessing connected with that curse. When God drove them out of the Garden, He said, "Cursed is the ground for thy sake. Thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return to the ground whence thou wast taken; for dust thou art, and unto dust shalt thou return." Here was the curse. They were to die by gradual processes.

ALL OUR BLESSINGS OF GOD'S MERCY

Adam and Eve might do all in their power to prolong their lives, but it was not possible for them to live out the full thousand years, which constitute one of the Lord's Days. Adam lived out nearly an entire Day, but

R5418 : page 76

he was gradually going down to the tomb all the while. His mental, moral and physical powers were waning. And so all of his race are a groaning creation.

It was not an unjust sentence, nor an unfair sentence. It is a favor from God that we have life at all. The privilege He gives us of living even a few years is a great boon. And so it is true of all of us, as described by the Prophet Job in relating his experience, that naked came we into the world. We have nothing that is really our own. It is of God's providence that we enjoy the privileges that we have.

It was true of Job that it was of God's permission and mercy that he had his flocks and herds and children. Then fire came down from heaven and burned up his sheep and the attending servants. Enemies killed his camels and oxen and asses, and still other servants. The hurricane came and killed his children. But Job said, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!" Job had no claim on everlasting life, although he had a hope of it. He realized that all he had possessed belonged to God; they were not his own.

Life and immortality were not brought to light until Jesus came. (2 Tim. 1:10.) The great Message of salvation which before was only hinted at was in due time clearly stated by Jesus. He came to give His life a Ransom-price, to give a life that corresponded to the life that Adam lost. We see the beauty of the whole arrangement, that as by a man came death, by a man also should come the resurrection of the dead. Whereas "by one man's disobedience many were made sinners, even so by the obedience of one shall many be made righteous" (Rom. 5:19)--made free from the death penalty--and ultimately shall have a resurrection.

Those who get the first benefit of this provision in

Christ are the Church. The Apostle says that we are risen with Him to walk in newness of life. And we have faith that God is able to fully complete this resurrection as He has promised. We do not claim that we do not die, which is contrary to all the facts and to the Scriptures. We, on the contrary, admit that we die. But we believe that He who raised up Jesus from the dead will raise us up also by Him. Jesus has effected an atonement for the sins of the whole world, upon the basis of which those who believe now may have reconciliation with God. And by and by the world will have the benefit of Christ's atoning work, and opportunity for reconciliation.

LIFE RIGHTS LOST TO MANKIND

The hope of the Church is that she shall reign with Christ for a thousand years, bind Satan, uplift mankind from sin and pain and death, and, as the Scriptures declare, "wipe away the tears from off all faces." (Isaiah 25:8.) And this is the work of God in that He planned, designed, the whole matter. It is the work of Christ in

that He purchased the race and is the Father's Agent--who is "the Beginning of the creation of God," "the Beginning, the First-born from the dead; that in all things He might have the pre-eminence," not pre-eminence over the Father, but above all others.--Rev. 3:14; Col. 1:18.

We can see more clearly than did Job, that all our blessings are of God, not of ourselves. We can see more clearly because we are spirit-begotten. We know that we have no rights whatever. All we can do is to call upon God's mercy. But all are not able as yet to hear the Message of mercy. "The god of this world hath blinded the minds of them which believe not."--2 Corinthians 4:4.

And so only those whose eyes are especially anointed can see. As Jesus said in His day, "Blessed are your eyes, for they see, and your ears, for they hear" (Matt. 13:16.) And so St. Peter confirms the same thought of blindness, respecting those who crucified the Lord: "Brethren, I wot that through ignorance ye did it, as did also your rulers."--Acts 3:17.

So then from our favored vantage ground we, still more than Job, can take in perfect submission whatever experiences God in His wisdom and love sees fit to allow to come upon us. If we are His children, we are bound to accept all our experiences as being of His providence and order and arrangement.

"Naught that I have my own I call,
  I hold it for the Giver;
My heart, my strength, my life, my all
  Are His and His forever."

==================

THE IMPORTANCE OF ATTAINING BALANCE OF MIND

"Let all your deeds be done in love."
--1 Corinthians 16:14.--Diaglott.

GOD is the very personification of sympathy and love. As the Scriptures declare, "God is Love." And all who will be God's children, developed in His likeness, will be loving children. As St. John says, "He that dwelleth in love, dwelleth in God, and God in him." (1 John 4:16.) In proportion as we develop strength of character as New Creatures, this quality of love increases. In addition, we should find our judgment also becoming more accurate. Those who are developed in the Spirit of the Lord have better judgment than they formerly had. As the days go by, they know better how to sympathize with the world; how to deal with mankind; they are getting more and more of the wisdom which cometh from above.

CAREFUL PREPARATION FOR KINGDOM NECESSARY

Before we became Christians at all, we may have been under-balanced, or over-balanced--we may not have known how to deal properly with our families or our friends. Out of kindness and sympathy we may have been inclined to give them money, or to yield to their wishes in a way that was injurious to them; or we may have been too severe and unyielding. But as we grow in the spirit of a sound mind, we learn better how to deal with others, so as to be in harmony with the Divine will, the Divine Spirit.

When we shall have experienced our change and have become like our Redeemer, all of our powers will be perfect. Our love, our conception of justice, and also our conception of how to deal with others, will then be perfect. Every one who does not develop this character of love, mercy, justice, etc., will be unprepared for the Kingdom work.

The next Age is to be a time of purification, of purgation, to the world; and those of the Lord's people who do not now have character enough to give necessary stripes are not worthy of a position in which authority must be exercised. On the other hand, those who would give too many stripes would not be fit to deal with mankind. Therefore we all need this balance of mind in order to be ready for the work of the next Age.

PROPER AND IMPROPER OCCASIONS FOR ANGER

As we come to see that the whole race of Adam is fallen--some more, some less--we develop a broad sympathy for mankind. We grow compassionate. We desire to lift them up out of their degradation. We would like to help them as much as opportunity affords. Hence we are far from wishing to render evil for evil. We wish to be peacemakers as far as possible. Therefore, unless it would be injustice to refrain from speaking sharply, we should be careful that our words are kind and loving. However, even though our words might not be angry, there are times when sharp utterances might be helpful, but even these should be tempered with love; tempered with the spirit of the Master.

"BE YE ANGRY AND SIN NOT"

There is a difference between anger that would be righteous indignation and anger that would be unloving, unkind, unjust. We know that God is angry with the wicked, for the Scriptures so tell us. (Psalm 7:11.) This fact shows us that anger of itself does not necessarily imply a sinful condition; for God has no sin, and He judges Himself by the same regulations under which He judges His creatures. Therefore anger in itself is not sin.

In God's case there is no danger that He will make a mistake and be angry with the right or approve the wrong, or that He will be lenient with the wrong and thus oppose the right. His knowledge is perfect; therefore His conduct is perfect. In our case, however, if we feel that anger is proper for us, we should use a great deal of discretion. As the Apostle Paul says; "Be ye angry and sin not."--Ephesians 4:26.

In a case where an innocent person is suffering wrong, and we have full knowledge of the matter, then it might be our duty to manifest anger, righteous indignation. It would be proper to manifest a certain degree of anger if we saw even a dumb brute mistreated. If we saw the principles of righteousness being outraged, it might become necessary to manifest some anger, some indignation.

But these cases would probably be very rare, for the circumstances would not often be a matter of our business. As St. Peter remarks, we are none of us to suffer as busybodies in other men's affairs.--1 Peter 4:15.

If we see a parent doing to his child something that is not right, we should not interfere unless the child's life is endangered. If it is merely a case of switching or a box on the ear, we must not interfere. It is not our business. Let us as the Lord's children, ambassadors of the King of Heaven, seek more and more to exercise the spirit of a sound mind, the spirit of love and reasonableness.

===================

R5418 : page 78

GOD'S USE OF THINGS IN OUR HAND

"And the Lord said unto Moses,
What is that in thine hand?"--Exodus 4:2.

MOSES had been called of the Lord to the great and honorable work of delivering His people from the bondage of Egypt. He was now eighty years of age. His long experience in the Egyptian court had given him an insight into the affairs of government. Stephen tells us (Acts 7:22) that "Moses was learned in all the wisdom of the Egyptians, and was mighty in word and in deed." Tradition says that he was also an able general in the Egyptian army.

Yet he relinquished all these earthly advantages to cast in his lot with the despised people of God. (Heb. 11:24-26.) "Moses...refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward"--he preferred to share with God's chosen people, Israel, in their affliction, and to have part with them in the Promise made to their fathers.

How appropriate it was that the man whom God called to be the leader of Israel out of bondage should be a learned man, and one well equipped to be at the head of such a people and under such circumstances! We cannot doubt that his wandering as a shepherd in the wilderness for forty years, tending the flocks of Jethro, his father-in-law, made him thoroughly familiar with every road, every hill, every stream; and that this was subsequently of great advantage to him, when, under the Lord's direction, he became leader of Israel through this wilderness en route to Canaan.

MEEKNESS TAUGHT BY EXPERIENCE

But this forty years' experience in Midian had taught Moses another important lesson--the lesson of meekness. And his long isolation had made him reserved. Furthermore, soon after severing his connection with the royal

R5419 : page 78

house of Egypt, he had made an attempt to deliver his people; but they had not wished his services, and had rather resented his interference. So now, when the Lord would send him to do this great work, he was distrustful of his ability to lead the people of Israel out of bondage into the land of Canaan, and was fearful and reluctant.

The Lord had appeared to Moses in the burning bush which was not consumed, had given him his commission, and had assured him that He, Jehovah, would certainly be with him. Moses, however, very properly felt the magnitude of the undertaking and his own insufficiency. He urged that he was incompetent, that it would require some one more powerful than he to influence the heart of the king of Egypt. He knew that it would be entirely contrary to the purpose and policy of the Egyptians to let the Israelites go from their service. He said to the Lord, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" But the Lord assured him that He would Himself be responsible; that He would direct in the matter.

"WHAT IS THAT IN THINE HAND?"

Still Moses wanted some demonstration of God's approval and power. He asked, How shall I make Israel know that Thou hast sent me? for they will not believe. Then the Lord asked, "What is that in thine hand?" Moses answered, "A rod." And the Lord said to him, "Cast it upon the ground." Moses did so, and the rod became a serpent, and Moses fled from it. If he had not particularly noticed what he had in his hand, he might have thought that possibly it had been a serpent before. But he had looked, and was sure that it was a staff which had been changed into a serpent. Then God told him to take up the serpent by the tail. He did so, and it again became a rod in his hand.

THE LESSONS FOR US

From this we would take the lesson that if the Lord sends us on any mission, we should not have the feeling that we could conquer the world, but should realize our own littleness and should properly feel wholly insufficient of ourselves. We should realize that without His assisting grace we could accomplish nothing. We should be very sure that He has commissioned us, and that our mission is not some foolish thought of our own. We should be very sure that the Lord is back of the whole arrangement. Then we should have full confidence in Him.

We should feel like saying with Moses, "I cannot do anything." But if we wish to serve the Lord, we are to look to what we have in our hands, whether it be one talent or another. God is so wise that He can use our humblest talent to His praise. What He wants us to use may be right in our hands, and we may not have noticed it. No matter how ordinary our lives may be, God is able to use us, and to give us also the needed lessons in connection with our experiences.

Another lesson that we could draw from the Lord's dealings with Moses is that the things which we have in our hand, those things closest to us, might become injurious to us, if it were not that the power of God is able to make everything work together for our good. If we have the spirit of service, the Lord can and will use things right at our hand--not necessarily things afar from us; and the Divine power over evil can make all things work out good to those who love Him. More and more we are learning these lessons. If, then, we would serve, we should look to see what we have in our possession; what things we can make use of.

FAITHFUL IN LEAST--FAITHFUL IN MUCH

A great many people would like to serve the Lord with a thousand tongues. If they had a thousand tongues, they feel sure they would sing with them all. How do we know that we would use a thousand tongues, if we do not faithfully use the one we have? "He that is faithful in that which is least" will be faithful in the greater things.

There are plenty of people who like to address thousands. But if we cannot address thousands, it is all the more necessary to address one. Some say that if they had a million of dollars they would give it to the Lord. But the Lord is not likely to ever give them the chance of giving large sums if they do not manifest a disposition to give of the small amounts already in their possession. "To him that hath [through use of his talents] shall be given,...and from him that hath not [from neglect of his talent] shall be taken away even that which he hath."

So the lesson to us of Moses' experiences would seem to be--the use of things we have in our hands. The same lesson is taught in another way in the case of the poor widow who cried to the Prophet Elisha for help. She was in poverty, and her creditors were about to take her two sons for debt. "What hast thou in the house?" asked Elisha. The woman replied, "Not anything in the house save a pot of oil." Then the Prophet told her to go and borrow empty vessels from her neighbors--"not a few"--and to then begin to pour out the oil into the vessels. The woman obeyed, and all the vessels were filled with oil, and she had oil to sell and thus pay her debt. The Lord used what she had in her hand.

R5419 : page 79

It was the same way with the Lord's miracle in feeding the thousands. He asked, What have you on hand? He did not say, How far is it to town? And He did not tell the Apostles to get wagons and go to town for bread and meat. But He said, Use what you have. And He blessed the five loaves of bread and the two small fishes, to the abundant feeding of the five thousand; they all ate "as much as they would," and of what remained the disciples gathered up twelve baskets full. (John 6:5-13.)
So we should use all our talents and opportunities. The Lord is looking for us to use what we have, and we shall receive blessing therefrom; and the more faithful we are in the performance of our privileges, the greater will be our blessings from Him.

MOSES' EXPERIENCES TYPICAL

In addition to the lessons just noted, we believe there is a further significance in the experiences of Moses, and the deliverance of Israel. We are to see something representative of conditions in our day. Moses was acting under Divine instruction. Many things connected with this mission of Moses to the Israelites seem typical of the deliverance of God's people from the power of evil. Pharaoh was typical of Satan. We are living in the corresponding time, when God purposes to deliver all from the power of Satan. Jesus and the Church will be the Agent of Jehovah--the deliverance will be the work of Messiah as God's Representative.

The rod represents authority. This was illustrated at the time when the Lord instructed that Aaron should represent Him as the head of the tribe of Levi. There had been murmurings in Israel, and the principal men of the twelve tribes were instructed by the Lord through Moses to take each man his rod, write upon it his name and send it into the Tabernacle. (Num. 17:1-9.) Aaron's rod was to go in with the others, because it was the rod of his father's family. And when they examined the rods in the morning, Aaron's rod had budded, blossomed and brought forth almonds.

This would give us to understand that a rod might generally be considered to represent authority. As the hand is power, so the rod is authority. Thus the rod would seem to be a special manifestation of Divine Power and Rule. We may not speak too positively of the antitypical fulfilment of this experience of Moses. But we might think that in some way or other the power of God would appear to be evil--the serpent was evil. Evil has seemed to triumph for these six thousand years. When Moses and Aaron went into the presence of Pharaoh, Moses' rod became a serpent there also. Then the magicians cast down their rods, and they became serpents. But Moses' rod swallowed up all the rods of the magicians.

RESUMING THE ROD OF POWER

We would very much like to know just what these things signify--just how God will permit the world under the power of Satan to have an hour of triumph. There is to be permitted a great Time of Trouble, and it will be because of the casting down, for a time, of Divine authority and rule.

We think this condition is present now. People are losing confidence in God. They are feeling, for the time, as though there were no God. The tendency of Higher Criticism and Evolution is to give humanity the impression that there is no God but Nature. And as mankind get this idea of a Nature-god that is ruthless, relentless, impersonal, it is very likely to efface all thought of a living God of Justice and Love. "There is no fear of God before their eyes," the Scriptures say. So we may expect a great Time of Trouble, when the power of God will seem to be a further manifestation of evil--as the power of evil. The taking up of the rod of power again, a little later, will be the resuming of Divine authority.

===================

R5418 : page 79

THE SPIRIT-BEGOTTEN IN THE HOLY

OUR ears and our tongue bring us many blessings and in general are grand servants. Nevertheless, sometimes they are difficult so to manage as not to be misleading. Fully half the difficulties everywhere are, apparently, the results of misunderstanding. God has been misunderstood, the Bible is misunderstood and preaching is misunderstood. We cannot wonder, then, that STUDIES IN THE SCRIPTURES and TABERNACLE SHADOWS and THE WATCH TOWER have been misunderstood. All that we can do is to restate matters afresh, hoping that our tongue or pen will serve us better, or that the eyes and the ears of our readers will serve them better.

BEGETTING THE TRANSFORMING POWER

Repeatedly we have endeavored to show that the begetting of the Holy Spirit, in the case of each individual Christian, is the transforming power by which he passes from the human nature to the new nature. This transfer is beautifully pictured in the Tabernacle types by the priest passing from the Court into the Holy. The Court represents, in the present time, the earthly condition of those who are approaching God, but have not yet made a full consecration of their lives to Him and His service.

When the step of consecration is taken, Jesus, acting as our great High Priest, imputes His merit to cover our deficiencies of the flesh, and forthwith presents us to the Father. Our consecration of the earthly nature is thus made acceptable, and in the Divine reckoning we are from that moment dead according to the flesh, but alive according to the spirit--begotten again, not with corruptible seed, but by the Spirit of God. All thus begotten are in the Holy in their relationship to God--that is to say, they are children of God, heirs of God. Thereafter they have the enlightenment of the Truth as represented by the Golden Lamp-stand with the seven burners; the spiritual food as represented in the Table of Shewbread, and the privileges of worship and prayer as represented in the Incense Altar.

This condition continues until the end of this Age, when a judgment, or testing, or distinction, will be made as between the most faithful, the Little Flock, the Royal Priesthood class, and the less faithful class of the Great Company--the latter thereafter being typed by the tribe of Levi.

In the new order of things, after the establishment of Messiah's Kingdom, this distinction between the Church proper, joint-heirs with Christ, and the larger company of antitypical Levites, will be perpetual, and the services of the two will be different. The former will be a Priesthood corresponding to that of Melchizedek--a Priest upon His Throne. The work of the latter will correspond more to that accomplished by the Levites; namely, teaching the people, etc., as servants of the Priests, from whom they will receive their directions.

===================

VOL. XXXV MARCH 15 No. 5
A. D. 1914--A. M. 6042

CONTENTS

The Memorial Supper April 10th.................... 83
  Eating and Drinking It Worthily............... 83
"Are Ye Able?".................................... 84
  Are We Willing to Share His Ignominy?......... 85
  Drinking the Lord's Cup by the Church......... 85
  Love and Loyalty Manifested by Submission..... 85
Our Reasonable Service............................ 86
  The Terms of Discipleship..................... 86
  Consecration Not the End of Our Work.......... 87
  The Completeness of Our Offering.............. 88
Let Us Go On "In Full Assurance of Faith"!........ 88
Cost of Discipleship.............................. 90
  Definition of Cross-Bearing................... 91
  Salt is Good, But--........................... 92
Heavenly Interest in Sinners...................... 92
  The Value of a Man............................ 93
Interesting Questions............................. 94
Some Interesting Letters.......................... 95
I.B.S.A. Berean Studies--Vol. II................. 95

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,

Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

LITERATURE FOR THE BLIND

Requests for Bible literature for the Blind should be sent direct to Gould Free Library for the Blind, South Boston, Mass.

Brother Gould has to loan the six volumes of STUDIES in English Braille; also Vols. I. and II. in New York Point, and Vol. I. in American Braille. Besides this, he has translated, and ready to loan, many of the booklets issued by our Society, as well as special sermons.

When returning books or pamphlets for the Blind, please return them direct to the Gould Library. The Post-Office will handle them without postage if the package is plainly marked, "Literature for the Blind, Postage Free."

RE CLIPPINGS

We wish to express thanks for interesting clippings, and also for clippings containing attacks upon us. We request that you give name and date of paper each time, or, preferably, the whole page. If the whole paper be sent, please mark the article plainly and address W.T.B.& T. Society, File H, 17 Hicks Street, Brooklyn, N.Y.

JEWISH HOPES AND PROSPECTS

We have a good supply, and now offer these booklets FREE, postpaid.

When sending remittances to the Society, please remember to make them payable in all cases to the Watch Tower Bible and Tract Society.

===================

R5420 : page 83

THE MEMORIAL SUPPER APRIL TENTH

WE WILL celebrate the Memorial Supper on the evening of Friday, April 10. We trust that all of the Lord's consecrated people everywhere will avail themselves of their privilege of memorializing the death of the Redeemer for our sins and--as the Apostle points out--our participation with the Redeemer in His sufferings and death to human conditions. As our Lord and the Apostles met and symbolized His death in advance of the event, so it is appropriate for us to meet on the anniversary to celebrate His sacrifice.

The doing of this annually, in harmony with the evident purpose of the Lord in establishing this Memorial instead of the Jewish Passover, makes the occasion a very impressive one, much more so than any celebration which ignores the anniversary feature and celebrates occasionally --monthly, weekly, quarterly, etc. Let us not find fault with others who do differently; but, as opportunity offers, let us inform them of our reasons for observing this great event on its anniversary.

As often as we do this (yearly) we do show forth the Lord's death until He come. While we believe that our Lord has been present for a number of years--during the Harvest--this does not hinder us from continuing the blessed Memorial of His death. Our thought is that our Lord meant that we were to continue celebrating His death until, at His Second Coming, the full Harvest work of the Age shall be completed, and the entire Body of Christ, the Church, shall be received into glory. Then, as He declared, we shall drink of the New Cup with Him.

Whereas now we drink of His Cup of suffering, shame, ignominy, reproach, the world's derision and opposition, His New Cup will be a Cup of joy, blessing, glory, honor, immortality--the Divine nature. The Father, who poured for our Lord the Cup of suffering, has already poured for Him the Cup of blessing and glory. As we are privileged to share with Him in this Cup of suffering, so with our resurrection "change" we shall be privileged to share with Him the Cup of glory and blessing. Yea, ours is a mingled Cup now, a bitter-sweet; for by faith we already enjoy many of the things which He has in reservation for them that love Him.

In the Lord's arrangement the moon symbolized the Jewish prospects, while the sun symbolized the prospects of the Gospel Age. The Law Dispensation was a shadow, or reflection, of the things future, as the moon's light is the reflection of the rays of the sun. We are near the time of the rising of the Sun of Righteousness with healing in His beams, to flood the world with the light of the knowledge of God. Seeing this, we lift up our heads and rejoice, as the Master directed. Since all the overcoming members of the Church are included in that Sun of Righteousness, according to our Lord's parable (Matthew 13:43), it follows that the Elect Church must all be gathered, and her glorification must be completed before the full light of the Millennial glory will shine forth upon the world.

In partaking of the Memorial we may look forward with the eye of faith to the rising of the Sun of Righteousness, in contrast with the conditions which prevailed at the time when the first Memorial was observed. Then, the Moon (the Law Covenant) was at its full; and immediately after the rejection of Jesus and His crucifixion the Jewish polity began to wane. It is worthy of note that the very day on which Jesus was crucified the moon was at its full, and the waning began at once. So this year, on April 11, the moon will be at its very full, and will then begin its wane. The 11th, therefore, corresponds to the day on which our Lord was crucified; and the evening of the 10th corresponds to the night of the first Memorial Supper.

EATING AND DRINKING IT WORTHILY

As from the intelligent appreciation of the fact symbolized by the Memorial Supper a great blessing comes, and a joy proportionate to the participator's faith and obedience, so also a condemnation attaches to an unworthy, improper participation in the Memorial. None are to participate except those who have come into relationship with the Lord by consecration of their hearts--their all--to Him and His service.

None can come into this consecrated condition except as they have recognized themselves as sinners and the Savior as the Redeemer from sin, whose merit is sufficient to compensate for the defects of all those who would come unto the Father through Him. All such should partake with a great deal of joy. Remembering the sufferings of the Master, they are to rejoice in those sufferings and in the blessings that these have brought to their hearts and lives. None are to drink of the fruit of the vine on such occasions except those who have appropriated the merit of the sacrifice of Christ and who fully realize that all their blessings are through Him. None are to drink of the Cup except those who have given up their all to the Lord, for this is what the Cup signifies--it is the Cup of suffering, the Cup of death--a full submission

R5420 : page 84

to the will of God. "Thy will, O God, not Mine, be done," was the prayer of the Master, and is to be the sentiment and petition of those who partake of the Memorial Supper.

For others to participate in this Memorial Supper would be a farce, would be wrong, and would bring more or less of condemnation, disapproval, from God and from their own consciences--and that in proportion as they realized the impropriety of their course.

But let none think that they should remain away from the Memorial because of imperfections of the flesh. This is a great stumbling-block to many. So long as we are in the flesh, imperfection of word, deed and thought are possible --yea, unavoidable. St. Paul says that we cannot do the things that we would. It is because we need Divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to the Throne of Heavenly Grace in prayer. The Apostle says, "Let us come with courage to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 4:16.) It was because of our needs that God opened up the way and made this arrangement for us.

By God's provision for the forgiveness of our sins, of which we have repented, and for which we have asked forgiveness in Jesus' name, we may realize ourselves as no longer sinners under condemnation, but as clothed with the robe of Christ's righteousness. This is the thought behind St. Paul's expression, which applies to every day: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."--Romans 12:1.

All Christians should keep their accounts squared with the Lord. If they come short, they should lose no time in getting the account squared, in obtaining forgiveness through the merit of the Savior's sacrifice. Such accounts with the Lord should be settled promptly at the time of their occurrence, or not later than the day of their occurrence. They should not be allowed to accumulate; for they will rise as a wall between the soul and the Heavenly Father. But whatever has been the condition in the past, the Memorial season, above all others, is the time for making sure that no cloud remains between the Lord and us, to hide us from His eyes.

Thus forgiven, thus cleansed of any defiling spot on our robe of Christ's righteousness, let us keep the feast --the Memorial of our Lord's death. In it let us afresh acknowledge and impress upon our minds the importance of the merit of His sacrifice and death, and how it represents the grace of God to us, as it will by and by represent the same grace extending through the Millennial Kingdom to the whole world. Let us remember also our devotion of ourselves, our consecration to be dead with our Lord, to be broken as members of His Body, parts of the One Loaf, and to participate in the drinking of His

Cup of suffering and shame and death. "For if we suffer [with Him], we shall also reign with Him."--2 Timothy 2:12.

We trust that the celebration of the Memorial this year may be a very deeply impressive one, an occasion of rich blessing to all of the Lord's consecrated people everywhere. "For even Christ our Passover is sacrificed for us; therefore let us keep the feast."--1 Cor. 5:7,8.

We trust that each little class, or group, of Bible students celebrating the Memorial together will appoint one of their number a secretary to write a post-card to THE WATCH TOWER office, stating briefly the interesting facts connected with the celebration, the number present, and the number participating, so far as can reasonably be estimated.

===================

R5421 : page 84

"ARE YE ABLE?"

"Are ye able to drink of the Cup that
I shall drink of?"--Matthew 20:22.

WE RECALL the circumstances under which these words were uttered by our Savior: It was just a few days before His crucifixion Jesus had promised His disciples that they should sit with Him in His Throne in His Kingdom. So confident were they that this would be as the Lord had said that they were discussing the position they might occupy. The mother of the two disciples, James and John, came to Him and asked whether her two sons might sit, the one on His right hand and the other on His left, in the Kingdom. And Jesus, turning to the two disciples, replied by asking them: "Are ye able to drink of the Cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

We know that Jesus' baptism in water took place at the beginning of His ministry. In harmony with the Divine Plan, He was to die as the Savior of men. And He symbolized this death as soon as He was thirty years of age--as soon as was possible under the Law. During the three and a half years of His ministry, He was accomplishing this baptism, He was pouring out His soul unto death, and this death He finished at Calvary. Jesus said, "The baptism that I am [being] baptized with" --now--not a baptism which was either future or past.

But He spoke differently of the Cup--"the Cup that I shall drink of." He thus implied that the Cup was future--not in the present nor in the past. He had told His disciples that He would go up to Jerusalem; and that there He would be crucified, and on the third day He would rise again. And He said on another occasion, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." What the Master said about His being crucified the disciples did not understand But Jesus understood the situation, and He knew that this Cup was about to be poured for Him. And so He spoke of it again, saying of Himself, "The Cup that My Father hath poured for Me, shall I not drink it?"

OUR LORD'S SPECIAL TRIAL

We might think of the word, Cup as representing various experiences of life--that everybody has his Cup of mingled joy and sorrow. But Jesus used the word in a different sense. When He was in the Garden of Gethsemane He prayed, "O My Father, if it be possible, let this Cup pass from Me! Nevertheless, not as I will, but as Thou wilt." And again, the same night He prayed, saying, "O My Father, if this Cup may not pass away from Me, except I drink it, Thy will be done!" In the matter of His baptism into death, there was no hesitation on our Lord's part. On the contrary, from the very beginning He voluntarily participated in it. The ignominious death was the thing that He prayed might pass, if it were possible. But this was what He learned was the Father's will for Him, and He was content to have it so.

There was nothing in the Law to indicate that our Lord should be executed as a blasphemer of the Divine Law. Yet blasphemy was the charge preferred against Him. The Sanhedrin decided that He was a blasphemer

R5421 : page 85

in that He had said, "Destroy this Temple, and in three days I will raise it again," and also in claiming that He was the Son of God. Apparently, then, the thing which was specially weighing on His mind and from which He would have liked to be relieved was the ignominy and shame of being crucified as a criminal, as a blasphemer of the Father He loved so well.

Jesus knew that He had come into the world to die, and that He must suffer. But this part of His experience He had not fully understood. Evidently He knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; for comparatively early in His ministry He had stated this in His conversation with Nicodemus. But as He came down nearer and nearer to the time of His humiliation, His degradation, and realized all that it meant, He felt a great shrinking from it and poured out His heart in the cry, "If it be possible, let this Cup pass from Me!" But immediately--proving that His affirmation, at the time of His consecration, "Lo I come to do Thy will, O God," was not empty words--He added, "Nevertheless, not as I will, but as Thou wilt!"--Matthew 26:39.

ARE WE WILLING TO SHARE HIS IGNOMINY?

And so to His disciples our Savior said: Are you able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? Are ye able to drink of the Cup that I shall drink of? There will be disgrace and ignominy connected with it all. Are ye willing to share with Me in this, My Cup? They answered: "We are able." They were willing.

This, we see, is the same Cup represented in the Communion Service. The bread represents the body and the wine the blood of our Lord. The Cup especially represented the shame and ignominy connected with His death; and the two disciples said that they were willing to share His Cup--they had no hesitancy. At any cost they would be faithful. They would comply with any conditions He would make. They did not, of course, yet know the full import of the word baptism or of the word cup. These were things all His disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as He had foretold. (John 16:4; 13:19.) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing, they should have these experiences; that, continuing willing, continuing to suffer with Him here, they should reign with Him in His Throne. But as to the particular place for each in the Throne, that would not be for Him to say, but for the Father.

The courage, the fortitude, of our dear Redeemer in walking the narrow way fills us with admiration. How strong and brave was His character! He had no thought of looking back; His whole being was intent upon accomplishing the will of His Father in Heaven--upon sacrificing Himself in the interest of the world. What a noble Example was set before the Apostles!--greatness in humility, victory through entire self-surrender!

DRINKING OF THE LORD'S CUP BY THE CHURCH

The drinking of the Lord's Cup by the Church, represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, "Drink ye all of it." All must drink, and the entire Cup must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. "If we suffer [with Him], we shall also reign with Him." We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings. The Antitype of Moses, who will do the sprinkling, is Christ the Head and the Church His Body, glorified, of whom we read in Acts 3:22: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me"--that is, Moses was His type, on a smaller scale. The Body is now being raised up. Jesus was first raised up, then all the Apostles; and following after, the remaining members of His Body.

As Moses sprinkled all the people, so this antitypical Moses, when completed, will "sprinkle" the world of mankind; and this will mean the bringing of them into harmony with the Divine Law. It will require the thousand years to "sprinkle" mankind. So there is a great difference between the drinking of the Cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the Cup by the Church represents, not only justification, but sanctification.

OUR LORD'S RECOGNITION OF THE DIVINE PURPOSES

Our Lord, in His memorable words to St. Peter--"The Cup which My Father hath given Me, shall I not drink it?"--referred, evidently, to His dying experiences, which were severe in the extreme. He was dishonored of men and reckoned as an enemy of God--a blasphemer. His physical sufferings He knew would be intense, but to His perfect mind the shame and desisted, the opprobrium, added greatly to the poignancy of His anguish. Yet this was the Cup the Father had given Him; it was the Divine purpose respecting Him.

Our Lord had all the experiences necessary for proving and testing His loyalty; for it was necessary that He manifest His loyalty before both angels and men. The whole matter had been Divinely arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8.) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the Cup which belonged to the sinner, in order that He might redeem man and might thus be a faithful and merciful High Priest. This was the Cup of suffering and death. It was necessary that Jesus should suffer the death of the cross, in order that He might redeem the Jew.

LOVE AND LOYALTY MANIFESTED BY SUBMISSION

All His sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of His experiences were foreknown, forearranged and necessary. When He came to earth to do the Father's will, He did not know of all that was to come. But He learned obedience by the things which He suffered, the things which were "written in the Book." He submitted Himself to all the Father's will, and thus He proved His loyalty. As He Himself declared, "I came not to do Mine own will, but the will of My Father which sent Me!" As the hour of the consummation of His sacrifice drew near, in the lonely shades of Gethsemane, the Master prayed, "My Father, if it be possible, let this Cup pass from Me!" We are not to suppose that He prayed for the Cup of death to pass away; but He wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that He did not murmur nor rebel, but said, "Not My will, but Thine, be done!"

SPECIAL SUPERVISION OF OUR CUP

We see that our beloved Lord drank of the bitter Cup to its dregs, and did so thankfully. And we are to remember

R5422 : page 86

that He gave the Cup to us, that we should all drink of it--not that we should all have exactly the same experiences that He had, but that we must all drink of the Cup of suffering and death in the Father's own way. Jesus was the Perfect One, and the Father dealt with Him in a very particular manner.

In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our Cup as a definite, fixed program as was the Master's, but rather that the Father permitted us to have a share in the Cup of death with His Son. Our Cup is supervised by our Savior, although it is the Cup poured by the Father; for it is the Father's Program.

In the Master's case the Cup was necessary for the sins of the whole world. In our case it is not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into His own glorious Image. Without this supervision of our Cup by our Lord, we might be very poorly developed in many qualities; therefore our Cup needs to be specially supervised. And so He assures us that, while the necessary experiences are coming to us, at the same time His grace will be sufficient; and His strength will be made perfect in our weakness, and all things will be made to work together for our good.

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory, we can never sit with Him in His Throne. Let us then count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of suffering come to us, let us not be affrighted, nor "think it strange concerning the fiery trials that shall try us, as though some strange thing happened unto us"; for even "hereunto were we called," to suffer with our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

"Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?

Can ye patiently wait till the Lord sends the light?

"Ah, if thus ye can drink of the Cup He shall pour,
And if never the banner of Truth ye shall lower,
His beloved ye are, and His crown ye shall wear,
In His Throne ye shall sit, and His glory shall share!"

===================

R5422 : page 86

OUR REASONABLE SERVICE

"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Romans 12:1.

THIS exhortation of St. Paul's is based upon the preceding statements of the eleventh chapter of this same Epistle, as is shown by the connecting word therefore--because of those things recited in that chapter. The eleventh chapter tells of the mercies of God toward both Natural Israel and Spiritual Israel--not so much to the world. But the tenth chapter takes up in elaborate form the mercies of God toward all His creatures. In this Epistle the Apostle is addressing those who had been Gentiles. In view of these mercies of God (His Plan of Salvation and the call of some of the Gentiles to take the places in the Body of Christ, lost by Natural Israel) St. Paul exhorts his hearers to present their bodies living sacrifices, holy and acceptable.

The question naturally arises, Whom did the Apostle address? He evidently is using these words as an exhortation, not to the world, but to believers. The introduction to the Epistle indicates that it was written to those already consecrated. But evidently some connected with the Church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the Lord and had counted the cost of self-sacrifice, but who had not given themselves fully to the Lord, might yet become brethren in the Truth in the full sense. The Apostle's words would apply equally to both classes--those who had presented their bodies living sacrifices, and those contemplating doing so. It would have been fully as proper to say, Brethren, you who have already given yourselves to the Lord, I beseech you that you fulfil your Vow of Consecration; for your bodies are holy and acceptable to God.

The Heavenly Father never forces anybody; but He tells them that He is willing to accept sacrifices, and that now is the acceptable time to present them. He sets forth the fact that self-denial and sacrifice are the only terms upon which one can come into fellowship with Him. But nowhere does He urge or command any one to make a consecration. To do so would be to change the matter from sacrifice to obligation; and the very thought of sacrifice is in opposition to requirement.

THE TERMS OF DISCIPLESHIP

Our best example of what we should do in shown by our Lord and the Apostles, the chief members of God's royal family. Our Lord did not seek to entrap any into His service--as we see done today. On the contrary, He proceeded along high and noble lines. He said, "Come unto Me, all ye that are oppressed and heavy-laden." This is an appeal to reason. If you have found that you are sin-sick, come unto Me--I have the will and the way to help you to come to the Father.

When talking to the young ruler of the synagogue, our Lord set forth the terms of discipleship. He did not say, Never mind; do not make it too serious a matter. On the contrary, He stated just what are the terms of consecration. No man could be His disciple unless he would surrender all. To this rich young man our Lord showed that with all his morality there was inconsistency. He possessed wealth, and should use that wealth to the glory of the Lord. He must not be selfish, or he could not be Christ's disciple.

The young man might have said, I have some children for whom I must make provision. But the Lord said, Give all that you have to God. A parent can consecrate his children, so far as he is concerned. The Lord would not ask any one to do that which he was unable to do. But he said, "Take up your cross and follow Me," if you would be My disciple.--Mark 10:21.

Again our Lord said, "He that putteth his hand to the plow, and looketh back, is not fit for the Kingdom." (Luke 9:62.) We should make up our mind to use all of our powers, or else stand aside. The Lord's method should be our guide. We should not try to entrap any one or resort to hocus-pocus to convince any one. We should not plead what there is to be gained in a material way by becoming a Christian. We should tell people that there is no other way to come into Christ but by the way of the cross. We cannot reach Him in any other way. It is the Lord's way or no way. We must

R5422 : page 87

bear the cross, as He bore it. We believe that we do the people more good by setting forth the Message with no uncertain sound than trying to entrap them. Nevertheless, in putting before them the trials and cross, we should also put before them the glory to follow.

TEXT APPLIED TO THE CONSECRATED

To those who have already made a consecration the thought would be, You have entered into a Covenant with

God to follow Jesus. You have given up your own human will. Remember that this includes your mortal body. Continue the work of presenting your body--of dying daily. Keep before your mind this Covenant of Sacrifice; for it is not yet fulfilled. The mere promise to fulfil a covenant is not fulfilling it.

The Father begets us of the Holy Spirit, and gives us the great privileges that belong to those who have become New Creatures in Christ. Then it is for us to go forward, and day by day lay down our lives in His service. It would be appropriate, therefore, for the Apostle to say to such, Lay down your lives daily. Remember that it is your mortal bodies which you are to sacrifice in the Lord's service. It is yourselves as old creatures, human beings, and not as New Creatures, that are being sacrificed. Yours is a living sacrifice in the sense that this body, reckonedly passed out of sin, is being continually sacrificed. It is not given to preserve, or to be your everlasting possession; but it is your covenant and privilege to accomplish the sacrifice of your flesh. Therefore I beseech you to do this.

TEXT APPLIED TO THE TENTATIVELY JUSTIFIED

To those whose justification has not been vitalized, the text might mean, You are desirous of serving God. This is indicated in your attending the meetings of the Church. The fact that you assemble with the saints of this congregation signifies that you love holy things--that you desire to know the will of God. Now then,

brethren, I beseech you to make a full consecration of yourselves to God. Consider your body as a living sacrifice --not that you are to commit suicide and destroy your body, but that you are to esteem your body a living sacrifice, day by day using your strength and your life in the Lord's service.

The exhortation, "Present your bodies," then, would seem to be applicable both to the consecrated and to those who are following on to know the Lord. The next statement should be understood to be in harmony--"holy and acceptable to God." If this statement be taken in relation to those who are already consecrated, then the Apostle is saying, This vitalization of your justification which the Lord has granted you has constituted you holy. And because the Lord counts you holy, and yourselves wholly acceptable to Him, you should continue to do good works --complete the good work which you have begun. The sacrifice being esteemed of God holy and acceptable, the results will be grand and glorious.

This exhortation, viewed from the standpoint of one who has not completed his consecration, might be understood to mean, if you take this step of consecration, remember that then the merit of Christ will be imputed to you, and that through the arrangement which He has made in Christ God is willing to accept you.

CONSECRATION TO DEATH MOST REASONABLE

Every one who recognizes God's mercies and blessings finds it a "reasonable service" to sacrifice the earthly things for the precious privilege of serving Him. If it was a reasonable service for Jesus to leave the Heavenly glory, to become a man, and to sacrifice Himself unto death, then surely ours is most reasonable. We, being imperfect, have very little to give; and when there is an opportunity for showing our appreciation of the Heavenly Father, then we should make haste to use it.

The Father made a proposition to the Lord Jesus, and it is not to be supposed that He would suggest anything but a reasonable service. To have asked Jesus to sacrifice His life for humanity without any reward of a future life would have been a most unreasonable thing. The Father set before the Redeemer a great joy, to be the recompense of His obedience. And so with us. The Lord does not invite us to sacrifice ourselves at the present time without any reward from Him. He tells us that if we do this He will make us joint-heirs with His Son, participators with Him in all the joys of the Kingdom.

CONSECRATION NOT THE END OF OUR WORK

The term Brethren may be viewed from two different standpoints. On the one hand, we may apply it to those who are in the state of prospective justification, in a justified attitude of mind, and whose justification is growing by every step they take toward God. On the other hand, it would refer to those who have become brethren in the fullest sense--who have taken the step of consecration, and whose consecration has been accepted by the Father through the Lord Jesus. With these there is a continual, a daily presentation. This morning we presented ourselves before the Lord and asked His blessing on the day. It is a presentation day by day and hour by hour. It is a constant surrender of self-will, in this way and in that way--a daily waving of our offering before the Lord. So it was with our Lord Jesus. He not only made the full consecration at the beginning, but day by day He laid down His life, until the sacrifice was completed on Calvary.

For one to make a consecration of his time and his talents, and then to withhold his offering, would insure his not gaining the great prize for which the Father invited him to run. The Great Company will be made up of those who have presented their bodies, but who neglected their opportunities for laying down their lives--their time, influence, money, all--in the Lord's service. This neglect will lose them their place in the Throne, their privilege of being a part of the Bride class. The Bride will be made up of those who not only have presented their bodies in the beginning, but have faithfully continued that presentation unto death.

CONSTRAINED BY GOD'S MERCIES

The Apostle states the reason why we should make this presentation of ourselves as being the "mercies of God"--"I beseech you by the mercies of God, that ye present your bodies." God's mercies are to a certain extent over all. He sends His sunshine and His rain upon the evil as well as upon the good. For many centuries God's special mercies were granted only to the Jews. But the arrangement of God's Plan is such that Gentiles, as well as Jews, may now come into God's favor. God broke down the middle wall of partition through Christ, and thus gave all people an opportunity to come back into harmony with Him and to have Him as their Father, their Life-Giver, and through Christ to share His blessings.

As many as see and hear and have the eyes of their understanding opened, should consider this a reason for a full consecration, a full surrender, to the Lord. It is truly a most reasonable service, as the Apostle points out; and the prize which He attaches to the matter makes it unspeakably desirable and precious. It would be very unreasonable to accept God's marvelous favors and then neglect to live up to the conditions attached to them. If

R5423 : page 88

we really believe God, if we have a proper faith in His exceeding great and precious promises, we will joyfully and faithfully meet the requirements.

A lady said to us recently: You put more stress on godly living than we in our Church have done. You say, "Believe on the Lord Jesus Christ, and you shall be saved." You put a special stress on believing. Yes, we replied, this word believe has a most important bearing on the entire matter. If we should say to you that if on your way home today you would stop at a certain house, of a certain number, you would find, in a particular corner under the steps, a little bag, and that it contained valuable treasure which should be yours--if you believed our words you would go and get that bag. If you said that you believed us, and then went another way altogether, we would be sure that you had not believed us. Your course would prove it.

Now the Lord has offered us the opportunity of being joint-heirs with Jesus Christ our Lord in "an inheritance incorruptible and individual and that fadeth not away." If we believe this fact, we will seek to know just what the conditions are. Whoever really believes will find that the conditions are very easy in comparison with the great reward. But if he fails to put forth his greatest effort to win this great prize, he will show that he has not believed the Message; for if he recognizes the offer and believes it, he will surely be eager to lay aside every weight and encumbrance and run patiently to the end to obtain the crown.--Hebrews 12:1,2.

THE COMPLETENESS OF OUR OFFERING

It is, therefore, a reasonable service. The Apostle tells us the conditions. All who would have this great blessing must offer themselves living sacrifices, holy and acceptable to God. It is ours to present our bodies. It is not the New Creature who does the presenting; there in no New Creature at the time the body is presented. Our natural mind discerned from the Message of the Lord that there is a more excellent way--of harmony with the Lord--and we desired to come thus into harmony with Him. And that new, or changed, will presents our earthly interests and all that we have in sacrifice. We are altogether human when we offer ourselves to the Lord. We are then begotten to a new mind, a new hope, and thus are New Creatures.

While we present ourselves to God, we do not come to Him directly with our presentation. We come through the great High Priest--as in the type, the offering of the Lord's goat was presented by the high priest. We come to the Father through the Redeemer. We do not offer a justified sacrifice, but come with all our sins, for cleansing in that fountain opened for us. The sentiment of our hearts is:

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee--
O Lamb of God, I come!"

But God could not accept a sacrifice in that imperfect condition; it is only as we come through the Priest that He recognizes us. If we were perfect, we might come in our own name; but we are not perfect, and so we come only through this High Priest, Jesus. The great High Priest then imputes His merit, and includes our sacrifice as a part of His own. The Divine blessing then comes upon us--we are begotten of the Holy Spirit. Thenceforth we are New Creatures in Christ. We have been presented in God's way and have been accepted.

REFUSAL TO ACCEPT SHOWS LACK OF APPRECIATION

Now we are dead; and our life is hid with Christ in God. We presented our bodies, and they were made living sacrifices: they were then received by God and were slain with Christ and we arose to walk in newness of life. By the body is meant also all the earthly interests, both present, past and future--every interest that we ever had or might ever have. Such a one gives up all the hope or right he might otherwise have had in a future Restitution. The covenant is a complete one. The sacrifice of such became holy and acceptable to God as soon as the merit of Jesus was imputed; and our offering continues to be acceptable to the end. And as day by day we lay down our lives in the Lord's service, it brings us more and more of the Lord's blessings, and we are more and more filled with His Spirit.

R5424 : page 88

To render all that we have in the service of the Lord is not only a most reasonable thing, but an offering far too small. It is far less than we would gladly render to Him who has manifested toward us such wondrous compassion and grace. When God has offered us so great a reward and blessing in return for our poor lives, we should feel that a refusal to accept this offer would be an indication not only of a pitiful lack of appreciation of Infinite Goodness, but also a weakness of mind. It would show a puerility of judgment which is unable to weigh and compare the trifling and transitory pleasures of self-will for this brief life with an eternity of joy and blessing and glory on the Divine plane, far above angels and principalities and powers and every name that is named, next to our glorious Lord and Head--a station so glorious, so exalted, that no human mind can grasp its infinitude. Let us be faithful--even unto death!

===================

R5424 : page 88

LET US GO ON "IN FULL ASSURANCE OF FAITH"!

"Having an High Priest over the House of
God, let us draw near with a true heart,
in full assurance of faith."--Hebrews 10:21,22.

THE Apostle Paul is here drawing to the attention of the Church, and especially to those familiar with the Jewish arrangements of that day, the fact that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things; that God's real Plan was not to be carried out by the Aaronic priesthood from the House of Levi, and that their sacrifices of bulls and goats could not take away sins; but that from year to year this arrangement merely shielded God's typical people--typically covered them--through their Covenant. The Apostle points out that there is to be a greater Priesthood, after the Order of Melchizedek; that our Lord is the Head of this Priesthood, and that the Gospel Church are His members, the under-priesthood. He then asks, why should a better priesthood be needed than the one that God provided in Aaron and his sons? The answer is that they were sinners, and could never really cancel sin; and the blood of those animals possessed no real merit. Those priests themselves never really got back into favor with God. They merely had access into a typical Holy and Most Holy.

But now we have Christ as the Head of this new Order of Priesthood; let us realize our position as under-priests of this order. Our High Priest has entered into the true Most Holy. The evidence of this came in the Pentecostal blessing showing that the Father was well pleased with the sacrifice made by our Lord, and that all things were then ready to permit us also to come near to God, sharing our Redeemer's experiences, that we might later go to Him beyond the veil and share His glory. Seeing that God has thus made all these gracious provisions, and has accepted us as the House of God to take the place of the House of Aaron--and so much greater than his House--let us enter into the real Holy and Most Holy, "with a true heart, in full assurance of faith."

The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in this Gospel Age, who have made consecration to God, and have been begotten of the Spirit, are in the first Holy. Aaron and his sons were a type of the true Priesthood; but we are not of the order of Aaron; we are not members of the Aaronic priesthood, but of the Melchizedek Priesthood, under its great High Priest. "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."--1 Peter 2:9.

LET US COME WITH TRUE HEARTS

Seeing, then, that we have confidence that God has made this arrangement, confidence to take the proper steps, and have presented our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the Holy Spirit, let us begin at once the work of the new Order of Priesthood. There are great things to be accomplished: let us fully enter in with Him--let us become full participators in this work--in everything that God has for us to do. Let us come with true hearts, however, realizing how wonderful are our blessings, how precious is the provision of the covering of our Savior's merit. Let us be true and loyal to this Covenant into which we have entered with God.

The Lord's call under this Covenant is, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psalm 50:5.) This call, or invitation, has been going forth during the entire Gospel Age. And all the holy ones, all who have entered into this Covenant, are privileged to have a share in the sacrifice of Christ and to co-labor with Him.

Let us come with full assurance of faith in the sense that we shall have no doubt whatever that God's promises are true and for us. The world sees no cause for sacrificing in the present life, and they count us fools all the day long, as the Apostle says. But nevertheless in full assurance of faith, let us go on! Let us loyally press forward unto the end of the way, until we shall be joined to our great High Priest, and enter into His rest!

ANOINTED IN HIM

The anointing of the high priest in the type represented the Divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that "no man taketh this honor unto himself, but he that was called of God, as was Aaron." Even Christ took not this honor upon Himself. God appointed Him, saying, "Thou art a Priest forever, after the Order of Melchizedek." (Hebrews 5:4-6.) God's direct dealings were with the Lord Jesus Christ. He was the One acceptable to the Father. God gave His Holy Spirit to our Lord in fullest degree. Jesus Himself tells us that God gave not His Spirit by measure unto Him, because He was able to receive the Holy Spirit in full measure. Those who are counted as His members are not able to receive the Spirit in full measure, because of their imperfection. The less fallen man can receive more of the Spirit, and the more fallen man can receive less.

When Christ appeared in the presence of God for us, and applied His merit for those who would offer themselves to become members of His Body, to be associated with Him in the glorious Kingdom work, He received Divine approval and sanction, which was manifested by the begetting by the Holy Spirit of those who had presented themselves in consecration, the Holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled His promise to Jesus by granting Him the Holy Spirit to shed forth upon His disciples. (Acts 2:33.) It is of the Father, and by the Son.

It was not necessary that the Heavenly Father should pour out His Holy Spirit upon each individual member of the body. We understand that the picture given in the type is quite complete. The Holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of His garments, all His Body is thus anointed. We each receive our share of the anointing when we come into the Body, and under the Robe.

FULL ASSURANCE BASED ON KNOWLEDGE

Speaking to those who are privileged to come to God in prayer, the Apostle says, "Let us draw near in full assurance of faith." He is speaking to the House of God class. Natural Israel were of the House of God, too, but they were servants. The servants belong to the House, of course, but not in the very special sense, as do the children. We have the suggestion given us that Moses was faithful as a servant over his House, but that the

Church of Christ are a House of Sons, and that Christ is Head over this House. It is this House of Sons that may draw near to God. The assurance with which these may rightly approach is dependent upon certain conditions here indicated. They must have a true heart, and are not to be double-minded. Entire heart loyalty must be theirs; they must fully demonstrate that they meant what they said when they gave their lives to God. Then they may come to the Lord with holy boldness, in full assurance of faith. All the steps of God's true people are steps of faith, of realization of His care. But there is a full assurance of faith in contrast with a lesser faith. A faith that is only partial will bring us somewhat near to God. A faith that is strong will bring us nearer. But a full assurance of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full of the Royal Priesthood--in glory.

This full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in His Word as to what Christ did for us, and what He is willing to do; why He died for us, etc. All this is furnished us as a basis for faith. Then to further strengthen our faith, we have all the exceeding great and precious promises, and His daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them--to be heirs of God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away."

FULL ASSURANCE NECESSARY TO GOD'S APPROVAL

The Apostle intimates that without this full assurance of faith the child of God cannot come close to Him. Only those who trust the Father as a little child would trust its earthly parent, can expect to make good progress in the narrow way and have the courage and confidence which it is the privilege of all who are His to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your faith be it unto you," is the promise. The desire to draw nearer and nearer to God must be in our heart; else we shall fail to go on and

R5425 : page 90

attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before He makes good to such His engagement that they shall be filled.

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we have the assurance unless our hearts are kept "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20.) We may be sure that if our course as New Creatures in Christ is condemned by our own conscience it would also be condemned by God.

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men--a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my Covenant of Sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the Royal Priesthood, to sacrifice their lives in the Lord's service that they may reign with Him.

CAUSE AND REMEDY FOR LACK OF FAITH

He who has begun a good work in us is both able and willing to complete it. (Philippians 1:6.) But how few children of God, comparatively, have this "full assurance of faith" which is our glorious privilege! How few can say, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the House of the Lord forever!" Surely, by God's grace I shall ultimately gain the Heavenly Kingdom and the glorious things which He has promised to those who love Him. The few who can thus enter fully into sympathy with the Apostle Paul and the Prophet David in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart which none others possess.

Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to others, and how can these hindrances be removed? How can each one of the children of God enjoy fully this, his blessed patrimony? Many say, or think if they do not say, Oh, that I could feel sure that God's goodness and mercy would continue with me to the end! Oh, that I could remove my doubts of gaining the Kingdom, of being ultimately "more than conqueror"!

What is the difficulty with these? Why do they not have the "full assurance of faith? of their acceptance? We answer that their difficulty is a lack of trust in God; and such a lack is not pleasing to Him, for "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." (Hebrews 11:6.) Moreover, this lack of faith is a constant hindrance to their overcoming; as it is written: "This is the victory that overcometh the world, even our FAITH." (1 John 5:4.) The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary, and all the hosts of evil.

Then let each one who realizes a lack in this direction pray earnestly, as the Apostles of old, "Lord, increase our faith!" And then, acting in harmony with this prayer, let such a one cultivate such faith in his or her own heart. (1) Let him refresh his memory continually with the precious promises of the Word, becoming very familiar with these. (2) Let him seek more and more to remember that, having made a covenant with the Lord, these promises are his; and in his heart and with his lips let him claim them as his before the Throne of Grace, with thanksgiving. Let him claim them in his thoughts, and in his conferences on holy things with the brethren.

When trials or difficulties arise, he should call to mind these precious promises, remembering that they belong to him, because God has given these promises to such as love Him and have made a covenant with Him by sacrifice. (Psalm 50:5; Malachi 3:17.) He should resolve that henceforth he will trust the Word of his Heavenly Father implicitly. If some seeming accident befall him, let him call to mind the promise, "All things work together for good to them that love God, who are called according to His purpose." (Romans 8:28.) Let him thus assure himself that the seeming accident could not have occurred had God not seen a way to make it the channel of a needed lesson or blessing to him.

Let us never forget that He who has begun this good work in us changes never, and that if we keep our hearts in harmony with Him, if our faith is still firm and clear in the great Atonement made for our sins, and we continually renew our consecration to Him, keeping our all on the altar of sacrifice, letting the Lord consume it in His own way, seeking not our own will, our own way, but His will alone, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting Kingdom of our Lord, and shall hear His blessed words of approval, "Well done, good and faithful servant."

===================

R5425 : page 90

THE COST OF DISCIPLESHIP

--APRIL 19.--LUKE 14:25-35.--

"Whosoever will save his life shall lose it; whosoever will lose his life for My sake shall find it."--Matthew 16:25.

IT WAS at the close of the Great Teacher's ministry. Vast multitudes were following Him, all, according to the requirements of the Law, going up to Jerusalem to keep the Feast of the Passover, at which Jesus foreknew, that He would die as the antitypical Passover Lamb. Occasionally in the journey He would turn and address some of the multitude. Today's lesson gives us some of His teachings. It was the custom of teachers in those days to accept disciples, or pupils--those who considered them great teachers and desired to learn of them and profit by their instruction. To this day Christians claim to be the disciples, or followers, of Jesus, claim to be giving heed to His word and seeking the blessing which He promised to His faithful followers.

The terms of discipleship which Jesus set forth, it will be noted, are very different from those proclaimed by some who profess to be His mouthpieces, His ministers. They sometimes proclaim that it is a sufficient sign of discipleship for persons to arise in a congregation and declare that they desire the prayers of God's people. Such are counted converts. To get them to take even this step requires the holding out of inducements. Sometimes the inducements are of a commercial kind--greater business prosperity to the merchant, greater favor with the employer for the clerk, an entrance into society or a better prospect of political preferment.

If we contrast these methods with the words of Jesus in this lesson, we shall perceive that the vast number of

R5425 : page 91

nominal Christians have been, so to speak, inveigled into professing something that they never intended to profess. Many are entrapped into professing Christianity who never became Christians, according to the Master's conditions of discipleship, and who hearken not to His Word.

"If any man come unto Me and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple." Surely there is no excuse for us to misunderstand such plain terms and conditions. The Master did not say that only His disciples could ever gain everlasting life. His general teaching was that the whole world is lost, estranged from God and without the right to everlasting life. But He came to die, "the Just for the unjust," that all of the unjust might have the opportunity of returning to Divine favor. He did not say that none but His followers would have such an opportunity of future life. Those who so declare are adding to the Word and helping thus, eventually, to confound themselves.

What Jesus did teach was that He would in due time be "the true Light, which lighteth every man that cometh into the world." The world had already existed for 4,000 years before Jesus came, and no one will dispute that those who died previous to His coming had no opportunity of knowing Him and being His disciples. Yet He died to bless them, as well as to bless all who have been born into the world since. This blessing of the world, He declared, is to be accomplished by His Kingdom; and He told them plainly that His Kingdom was not of this world, age, or epoch, but of a future period. For the time being He was merely inviting disciples, and not attempting to reach the world.

R5426 : page 91

The disciples were invited to become joint-heirs with Jesus in His Kingdom, that they might sit with Him in His Throne and participate with Him in His great work of human uplift--Restitution of all that was lost in Adam and redeemed at Calvary. He told them plainly that only through much tribulation would they be able to enter the Kingdom class; that the tribulations would prove their love of righteousness, their loyalty to God; and that God had purposely made the way so narrow that only the few, the very choicest of humanity in God's sight, could find it--a very few walking in that way to its further end of glory, honor and immortality.

With this view clearly before our mind's eye, there is a reasonableness in the hard terms of discipleship. Only those willing to comply with such terms, and thus to demonstrate their love and loyalty to God, could properly be entrusted with the great power, glory and honor which will be granted to the Kingdom class, in association with the Redeemer, as soon as it shall have been completed. Let us examine these words carefully, meanwhile measuring ourselves--not our flesh, but our spirit, our intentions, our desires.

Well did Henry Ward Beecher say respecting this statement made by the Master: "Never was there before, and never has there been since, I apprehend, such a speech made to those that professed to be willing and desirous to follow another." And probably a parallel statement is found in Matthew's Gospel (10:37): "He that loveth father or mother more than Me is not worthy of Me." The word hate is apparently used in contrast with love. To be a disciple of Christ, then, means that we must love supremely the Lord and the principles for which He stands, so that love for others would comparatively be hatred.

This proposition in its very start signifies a cutting-off --so far as the man is concerned, the will, the purpose --of every other love that would conflict with our love for the Lord and with our obedience to His will. Our earthly loves are to be counted as nothing in comparison. We are to be ready to sacrifice at the Lord's command every earthly hope, aim, object, and to lay down our lives willingly, gladly. Such as manifest a devotion of this kind can be trusted with anything. Of these the Lord speaks, saying prophetically, "They shall be Mine, saith the Lord, in that Day when I (come to) make up My Jewels."--Malachi 3:17.

The fact that Jesus was of this character Himself, and placed the Father's will above all other considerations, is an assurance that all amongst His joint-heirs in the Kingdom will have the same mind, the same spirit. He assures us that the Kingdom will not be a selfish one, but the very reverse. The kings and princes and judges of that Kingdom will be not only irresistible in power, but incorruptible, unbearably. With them the Divine standard will be first, in the absolute sense.

Such devotion to the Lord as is here described will necessarily at some time or other mean the severing of many earthly ties. It means that the followers of Jesus will be thought a peculiar people; and that many will think their course strange, unnatural, insane. Hence, as St. Paul said, we are counted fools all the day long for Christ's sake--because we preach the Wisdom of God and the Love of God in preference to the wisdom of humanity and the love of humanity. Of such St. John writes, saying, "As He was, so are we in this world"--ostracized, misunderstood; reproved, slandered. Only those who can stand such an experience can be winners of the crown to which Jesus referred, saying, To him that overcometh I will give a crown of life, and permit him to sit with Me in My Throne.

Who is sufficient for these things? asks the Apostle. And he furnishes the answer: "Our sufficiency is of God"; and in the promises--"My grace is sufficient for thee; My strength is made perfect in weakness"; and again, "I will never leave thee, nor forsake thee."

DEFINITION OF CROSS-BEARING

Adding to the severity of the terms, Jesus declared, "Whosoever doth not bear his cross and come after Me, cannot be My disciple." It is not enough that we should start out with a courageous intention, a bold acknowledgment of Jesus, and a bold profession of discipleship. After we have been faithful in taking our stand on the Lord's side, we must be proven. Not merely those who have a little enthusiasm at the beginning, but those who shall demonstrate their worthiness by their faithfulness will be accounted worthy, and will be finally accepted by the Lord. Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh and the Devil which conflict with the Divine will as laid down for us in the Lord's Word. The only proper sentiment is that which the Master expresses, saying, "Not My will, but Thine."

As an admonition to all not to undertake discipleship without mature deliberation, our Lord gave a parable of a man who began to build a tower, laying the foundation, but who was not able to complete it, and thus wasted his effort and made himself ridiculous, foolish. Another illustration was that of going to war without adequate preparation--an undertaking which would result disastrously. All the followers of Christ set out to build characters and to "fight a good fight." Whoever enlists under the banner of Jesus takes his stand against Satan and sin, and must expect to have a hard battle, and not to receive the victor's crown, nor to hear the words, "Well

R5426 : page 92

done," except by faithful perseverance in well doing.

What a blessing it would be if all who espouse the cause of Christ would do so with a full, clear understanding of what they are doing and with the fixed determination to go onward in the good way, not even to look back! The cause of Christ would be much further advanced amongst men; and while their number would be much smaller, their influence and power in the world would undoubtedly be much greater.

"SALT IS GOOD, BUT--"

Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty; and it is said that even yet some of the Arabs would be faithful to death to any person in whose home they had eaten salt. To them it seems to mean a pledge of loyalty.

Jesus used salt as a symbol, representing His own loyalty to God and the loyalty which all of His followers must have, and not only so, but which they must maintain. If salt lose its value for seasoning purposes, it is useless for anything else. It will not serve as a fertilizer, for it has an opposite effect. It is absolutely useless except for its intended purpose. So the Christian has a special purpose in the world--to be a preservative power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fail in this, he has failed in the purpose for which he was called, and is of no particular value in the Lord's service.

"He that hath an ear to hear, let him hear," said Jesus, in conclusion. All of His followers are to take heed to these words. Whoever neglects them despises the One who gave them, and will surely fail of a blessing that might otherwise have been secured. But as for the world, "ears they have, but they hear not; eyes have they, but they see not." We are not to measure the world by the same standards that we measure ourselves and all who profess to be the followers of Jesus. The world's highest standard is the Golden Rule. The Christian's highest standard is self-sacrifice, doing God's will at any cost.

===================

R5426 : page 92

HEAVENLY INTEREST IN SINNERS

--APRIL 26.--LUKE 15:1-10.--

"There is joy in the presence of the angels of God over one sinner that repenteth."--Verse 10.

BIBLE STUDENTS should always seek to view the jewels of the Lord's Word in the settings in which they have been placed. To neglect this is to lose a portion of the lesson intended. The Scribes and the Pharisees held themselves aloof from the common people--the Scribes, because the masses were illiterate; and the Pharisees, under the claim that the people were sinners, cut off from relationship to God, and therefore not proper to be recognized by the holy of humanity, which they claimed to be.

Jesus, however, received the common people, even the publicans, acknowledged sinners. His superior knowledge did not make Him haughty, and His superior righteousness did not make Him proud and unsympathetic. He has set His followers an example that they should walk in His steps. And the more closely they follow Him, the more pleasing will they be to the Father, and the more ready for a share in the Kingdom for which we pray, "Thy Kingdom come."

Our lesson tells us how the Pharisees and the scribes murmured against Jesus, charging against Him as a sin that He received sinners and ate with them. Whatever did not harmonize with their standards they could only contest. Their difficulty in part was that they had too high an opinion of themselves. Their spirit in this matter was an evil one, begotten of the Adversary. Hence Jesus sometimes spoke of them as being children of the Devil, because his works they did, and his spirit they had. But even this does not signify that the Pharisees were

R5427 : page 92

beyond hope of salvation. Did not Jesus address St. Peter on one occasion, saying, "Get thee behind Me, Satan (adversary)"? He was an adversary, had the adverse spirit at the time; but, corrected in harmony with the Lord's spirit, everything was changed.

So it is with us. "His servants ye are to whom ye render service." "By their fruits shall ye know them," said the Master. Applying His words to many who profess to be His disciples, we are bound to suppose that either intentionally or ignorantly they are in opposition to the Master's Spirit and teachings--adversaries of His teachings.

Jesus, knowing the thoughts of the Pharisees, and perhaps noting their gestures and looks or hearing their words, answered them in a parable, saying, "What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" And finding it, he lays it upon his shoulders rejoicing, and tells the fact to his neighbors exultantly. This course of the shepherd, Jesus declared, illustrates the attitude of God and all the holy angels associated with Him. They have a special feeling of interest in those who have strayed, and especially rejoice in the recovery of such. There is more rejoicing over the repentant sinner than over ninety and nine just persons needing no repentance.

Oh, how encouraging it is to us to know that this is the sentiment of Heaven, and that the fall of man and our imperfections do not stand as a perpetual bar to recognition by the Lord, if we return to Him! He is merciful, and will abundantly pardon, and will remove our sins from us as far as the East is from the West. But this interest is in the repentant one or in the one who has not sinned beyond repentance. Any sheep, having been found by the Shepherd and then preferring the wolfish, would no longer be interesting to the Heavenly ones.

Many apply this parable inconsistently. They seem to think of the whole world of mankind as representing the flock of a hundred sheep, and the one straying as representing the sinners of earth, comparatively few. Surely this cannot be the true interpretation! Rather, as the Prophet has declared, "All we like sheep have gone astray." "There is none righteous, no not one."

Let us rather interpret the parable on a broader scale, in comportment with the facts and the Scriptures. Let us understand the one stray sheep to represent Adam and his family; and the ninety and nine just persons needing no repentance as representing the holy angels. To this view every feature of the parable inclines. The Good Shepherd left the Heavenly flock and came to earth to find, to redeem, to recover, mankind, the lost sheep; and there is more rejoicing in Heaven over human recoveries from sin and alienation from God than over the holy ones themselves, than over each other, who have never been alienated, never needed redemption.

R5427 : page 93

The lesson to the Pharisees is plain. They had a different spirit from that of the holy ones. Theirs was an earthly view, a selfish one, a proud and haughty one, out of accord with the Divine spirit, and not pleasing to God. Jesus would have all of His disciples copy God. "Be ye like unto your Father which is in Heaven." "He is kind to the unthankful." "His mercy endureth forever"--to a full completeness.

His mercy sent His Son, the Under Shepherd, to be our Redeemer, and to help us back into His favor. His mercy will pursue the lost sheep until every member of Adam's race shall have been brought to a knowledge of the Truth and to a full opportunity of returning to the fold of God. To this end the Messianic Kingdom is to be established. To this end also is the present call for the Church, to be a Royal Priesthood, that under the guidance of the great Deliverer, they may be co-laborers with Him in carrying the Message of God's grace to all the members of Adam's family.

Oh, how different this view of our loving Creator from the one which was handed down to us from the Dark Ages! How different from the one which represented the Almighty as angry in a vicious sense!--as having prepared in advance a place for the eternal torture of the human family, except a few who would have the hearing ears and happen to hear the Message in the present life. On the contrary, we find that God's loving provision is only beginning to be manifested, in His favor toward Christ and the Church; and that ultimately the knowledge of the glory of God shall fill the whole earth, until every knee shall bow and every tongue confess, to the glory of God.

THE LOST COIN

In proportion as we become Godlike we have an interest in sinners--especially in those who through heredity or evil environment are more deeply steeped in sin, ignorance and superstition. Having God's Spirit, we are glad to do anything in our power to reach these sinners. Nevertheless, we are not to be wise above what is written. We are not to expect to find all the sheep. Rather, we are to prepare as many as the Lord our God shall call and draw to be associated with the great Chief Shepherd in the work which He shortly will institute, the work of seeking the lost sheep and finding it and restoring it--all the willing and obedient.

"The Son of Man came to seek and to save (recover) that which was lost." The race was lost, not merely a few, the Church; and their recovery is to include all that was lost. This does not signify universalism, but will be accomplished in bringing every member of Adam's race to a full knowledge of God and to full opportunity of recovery from sin and death.--1 Timothy 2:3,4.

Jesus gave another parable of similar import, to illustrate the same great truth from another angle. It was the custom among Jewish women to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes represented her dowry. The loss of one of these coins would represent more than its intrinsic value; for its absence marred the beauty of the bangles. The search for the coin would mean that, instead of its being abandoned as not worthy of consideration, it would be hunted for diligently until found. The female neighbors would learn of the loss, and also learn if it were found, and would rejoice with her greatly. This is another illustration of joy in the presence of the angels of God over one repentant sinner.

THE VALUE OF A MAN

Jesus said, "Are ye not of much more value than many sparrows?" And in the present lesson He intimates that a man is of much more value than many coins and of much more value than many sheep. We all agree that it would be difficult to estimate too highly, too fully, the value of a human life, especially if it were our own life or the life of some one dear to us. But to what extent do we manifest this in our daily lives?

Each should put the question to himself first, before applying it to his neighbors. How do I manifest the spirit of God toward my fellow-men, in placing as the first object of my interest a human life? What am I doing day by day that substantiates my professed interest in humanity in general? How am I showing my interest in my friends, my relatives, my children, my brothers and my sisters?

The manufacturer should take up this subject and ask himself, To what extent am I placing coin as of more value than humanity? To what extent am I allowing the accumulation of coin to interfere with the making and the giving of proper protection to my employees and all for whose welfare I have a care, a responsibility? Their fingers, their eyes, their limbs, their health, their lives, should be precious to every one who has the Spirit of God to the slightest degree.

Each Christian should ask himself, How much of God's Spirit have I? How much of my time am I giving to helping my fellow-men out of their difficulties and trials back to God? How much am I sacrificing of my time and strength in going after the lost sheep? Hearken to the Apostle, "Be not deceived; God is not mocked." "He that doeth righteousness is righteous"--and not merely he that professes to be a follower of Jesus.

Nevertheless, we are not to forget that God is the One chiefly interested in this great work, and that He has sent forth His Son for its accomplishment. We are not to forget that not only we have an interest, but that Divine interest and love are greater than ours, and that Divine wisdom is superior; and our course should be to give strict heed to "Him that speaketh from Heaven," to follow His course, His example.

This may mean that we shall to some extent be misunderstood by others. There are many theories for saving the world by social uplift, political uplift, moral uplift, vice-fighting, etc. Undoubtedly, the principle remains always true that there are but two great Captains in the warfare between sin and righteousness; namely, Christ and Satan. It remains true also that whoever is fighting for the One is fighting against the other. It is for us to make sure, first of all, that we are on the Lord's side, on the side of righteousness, truth, purity and goodness. There is still a further step--to make sure that we are fighting as our Captain would wish us to fight; that we are laboring as He would wish us to labor; that we are spending ourselves as He would wish us to be spent.

"This is the will of God (concerning you), even your sanctification." Thus our personal salvation comes first, in God's order. Reconciled to God ourselves and consecrated to His service, we inquire, What is the next step? The answer comes, "Feed My sheep; feed My lambs." At first we might be disposed to demur, to say, Lord, should we not rather go after the straying, after the lost sheep? The answer is given by the Lord, through the Apostle, that we are to "do good unto all men as we have opportunity, especially unto the Household of Faith." If, therefore, the Household of Faith demands all of our time when we have the opportunity, we may be doing nothing for the lost sheep, but only helping to perfect those whom the Lord has already found.

R5428 : page 94

The circumstances of the Lord's providence alone can direct our course. When we see His purpose, His object, in this arrangement, all is clear. He is taking out of the world a peculiar people, to be joint-heirs with His Son in the Kingdom; and they all need education along spiritual lines for their own development, and to fit and prepare them to be the Royal Priesthood--to be kings and Priests unto God--who by and by are to judge, to chasten, to uplift, to bless, all the world, in proportion as they shall prove willing and obedient.

===================

R5428 : page 94

INTERESTING QUESTIONS

FORGIVENESS VS. EXPIATION

QUESTION.--In relation to sins partly wilful, are stripes given for the portion of wilfulness? And when the sin is expiated, is it then canceled?

Answer.--Our Lord died for the sin of Adam--for just the one original sin, and all sins which grew out of that original sin. This sin of Adam affected the body, mind and morals of all the race. Therefore we each have not only our own inherited imperfections to contend with, but also the imperfections of all those around us.

From the time that any one is begotten of the Holy Spirit all things become new. The members of the Little Flock class have no record whatever of condemnation against them; all that condemnation is completely eliminated. The imputation of Christ's merit to their flesh made them perfect in God's sight, and they were brought forth as New Creatures.

These New Creatures have entered into a Covenant with God to walk in the footsteps of Jesus. In the present time, as the Apostle says, we have this treasure of the new nature in an earthen vessel; that is, we have it under unfavorable conditions. We have also besetments from those around us and from the Adversary to oppose us. All sins, then, that are the result of these adverse conditions, and to which our will does not consent, are coverable by the merit of Christ. If any of these New Creatures unwittingly do that which is contrary to the Divine will, they need not remain in a condemned condition. The Word instructs us that we should go immediately to the Throne of Heavenly Grace and obtain mercy and forgiveness, and help for every time of need.

But suppose that the sin is not merely one of temptation --suppose there is a measure of wilfulness or a measure of slackness, so that the child of God is thus far responsible, what then? We answer that he may still go to the Throne of Heavenly Grace, and the portion of his sin which was unwilling will be covered by the merit of Christ. Whatever portion of the sin is wilful is deserving of punishment, stripes; and these stripes he will surely get. The Father will not allow His children to wander away without help. The stripes complete the expiation of that sin; and it will be canceled from the record. Justice has no longer any charge against him.

But the Scriptures clearly tell us that if any consecrated child of God should sin with full wilfulness there would be no forgiveness whatever for that sin, and it could not be expiated by stripes. The penalty would be death--the Second Death. If he sins with no wilfulness, in full ignorance, entirely without intention, the sin is entirely forgivable, by application for the merit of the precious blood. If he sins with partial ignorance and partial wilfulness, there is a portion that would be forgiven and a portion that must be expiated.

The Apostle Paul declares that if we would judge ourselves we should not be judged of the Lord; but that when we are judged of the Lord we are chastened, that we may not be condemned with the world. (1 Corinthians 11:31,32.) And this chastening that comes upon us is the proper penalty for our degree of wilfulness. The object of the Lord in meting out this chastisement is that we shall learn the needed lesson, and be more watchful.

CHILDREN OF THE FIRST, OR THE SECOND ADAM?

Question.--Whose children will the world be when they awake in the Morning of the New Dispensation-- the children of Adam, or the children of Christ, the Second Adam?

Answer.--We understand that they will still be the children of Adam. When we think of our Lord as the Life-giver of the world, we should remember that He is the Life-giver only to those who come unto the Father through Him. When the masses of mankind awaken in the next Age, they will not have undergone any change which would lift them out of Adam and condemnation to death, into Christ and justification of life.

The New Covenant which God will seal with the precious blood of Christ is to be a Covenant primarily with Israel--to those Jews who are His people, to those who will accept Christ. The faithful Israelites who will accept the Lord and the Covenant relationship through the Mediator which is thus inaugurated for their benefit, will, as soon as they do this, come under the blessings of this Covenant. But mankind in general, who will not yet have come to a position of acceptance of the Mediator, will still be in the same attitude of today--aliens, strangers, foreigners. The work of the Church during that time is described in Revelation 22:17, "And the Spirit and the Bride say, Come." But none will begin to live until they partake of the Water of Life.

The world of mankind now go down into death as strangers, aliens from God, and it will be for them after their awakening to avail themselves of the privileges of that time. The Apostle John declares, "He that hath the Son hath life." Those who are awakened will not have this life, not having come into relationship with Christ. His relationship to them during the next Age will evidently be that of a benevolent Ruler, who is willing to enlighten them, to adopt them, if they will, as children, and who is willing to bring them up to the condition where they may have life everlasting. It will take the entire thousand years to fully perfect the race--to bring them up to perfection.

"Tell the whole world these blessed tidings;
  Speak of the time of rest that nears;
Tell the oppressed of every nation,
  'Jubilee lasts a thousand years!'"

The Lord Jesus will become the Father of all, just as soon as they comply with the required terms. He will give them, first, enlightenment and knowledge. Then if they use this knowledge, light and opportunity, and desire to come into harmony with Him, He will receive them as His children, and grant them the blessings under the New Covenant.

We recall the Scripture which says that the Law shall go forth from Mt. Zion and the Word of the Lord from Jerusalem. "And many people shall go and say, come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

R5428 : page 95

These people represent the world in general outside of those who have accepted the terms of the Covenant. It represents them as learning a lesson and desiring to come into harmony with God. They say one to another, Let us go up to the Mountain of the Lord's House, and let us walk in His paths. Not until they do this will the Mediator recognize them in any sense of the word, nor will they be on probation for everlasting life. As soon as they are ready to walk in the way of holiness, they will be counted as His children.

====================

R5428 : page 95

SOME INTERESTING LETTERS

FLEETING OPPORTUNITIES FOR SERVICE

DEAR BROTHER RUSSELL:--

My ever increasing love for the Truths now due, and my growing zeal for the scattering of the same among the masses of people who are beginning to hunger for something more satisfying than brilliant essays and talented choirs, prompts me to mention several opportunities for service which many might use if brought to their attention.

Many Sisters have such splendid chances among their grocers, druggists, and others with whom they deal. The workers in Babylon are always begging these merchants for something for the church-fair, or asking them to buy tickets for the social. It has occurred to me, why not try to sell them the STUDIES IN THE SCRIPTURES? Arrangements could be made to make purchases when no customers are likely to be present, and when the merchants would have spare time. A first volume might be carried, and after making purchases, inquire whether he has ever seen the book. He might be told how it has opened up the Bible to you and then he should be canvassed for a set. If he hesitates about taking a set, sell him a first volume. Say you will want to know how he likes it, as this will make him more likely to read. Try to make some of your purchases thereafter when he is not very busy, that opportunity may be had to water the seed sown.

Brethren employed where there are fellow-workmen have in many cases a grand opportunity to witness to them. These might be canvassed for the STUDIES at the noon hour. Try to eat your luncheon (if you take it with you) near a different man each day, and in the course of conversation tell him about the blessing you have received from these Bible Helps,

R5429 : page 95

and arrange to sell or loan him one of them.

If the Brother has some ability, he might do good by holding little question meetings while eating lunch. The answers should always be brief and to the point. To be helpful, such questions should be on the more simple features of the Plan; deep questions would choke those who are spiritual babes.

For instance, the conversation might be turned to the subject of Hell. The Brother could insist that there is not a single passage in the Bible where the word means a place of endless misery, and the only places seemingly teaching so are very highly figurative passages. Then say, "I have a little book in which every passage in the Bible where the word hell occurs is explained. I will bring it here tomorrow and read you a couple of wonderful paragraphs in it." This will probably bring them together the next day; and by promising to consider further questions the third day, one might have a regular little lunch-time class. Of course, the majority will tire of it, but a few may stick.

In the larger towns and cities the Truth-hungry might be advertised for. Some city-dailies will allow it among the miscellaneous religious advertisements; but in each case, judgment will have to be exercised as to where it should be placed, and how frequently inserted. The following is suggested as an advertisement:

"Those who want to believe the Bible but have never yet found in it anything as satisfying and reasonable as they would expect God to give, are invited to send their names and addresses to P.O. Box __________. This is no scheme, but simply an effort to bring real religious satisfaction to those who feel their faith is shaking."

Let some able, consecrated Brother call upon those who respond, and either sell or loan them "The Divine Plan of the Ages." He might first tell them of the blessing he is getting from the Word of God now, in contrast to the former conditions. He might call again, from time to time, to see what progress they are making, if the interest warrants. Sisters should call on the ladies who reply.

I find that the Brethren are not sufficiently alert to the opportunities among the foreigners in their town. If there be Greek confectioners in your town, send for a half dozen Greek tracts to give them. The same might apply to Chinese in the laundries, Italians at fruit-stands and in street gangs, etc.

"The Bible Students' Monthly," on "What is Baptism?" is specially good where Brother Russell has been misrepresented very much, because of the article by Prof. Ellis and letter by Rev. T. S. Thompson, endorsing him and his work. The Brethren sometimes forget that they are able to do more than merely circulate yearly Volunteer literature. Often a special tract will fit in very well with local conditions, if circulated at the psychological time.

Every day makes me more desirous for the time when our service will not be limited by the weak, imperfect body in which we now dwell. I am glad that day is so near.

I remain, with Christian love, on Jordan's Banks.

B. H. BARTON.

GRATEFUL FOR THE LIGHT OF TRUTH

MY DEARLY-LOVED PASTOR:--

It is impossible for me to express in words the gratitude I feel to our Heavenly Father and to you for your faithful ministry. Ever since the light has been brought into my life by STUDIES IN THE SCRIPTURES I have been desirous of giving you a token of my esteem.

God, in His mercy, has granted me the privilege of enclosing herewith a little gift to you. I realize your time is already very heavily taxed, and so do not wish you to feel it necessary to acknowledge this note. An interest in your prayers, which I know all of God's children have, is all anyone can desire. May God's richest blessings be yours!

Yours in the Master's service, SISTER F.--Mass.

IN REPLY.

DEAR SISTER:--

Yours of the 8th inst. reached me duly, and is much appreciated, not only for the intrinsic value of the gift enclosed, but also for the sentiments expressed--your Christian love. The money, $100, goes to your credit in the Tract Fund with heartiest appreciation. My personal needs are all supplied from the Tract Fund, as are those of all the Pilgrims.

I am pleased to know that you are enjoying the Truth. I agree with you that it is the most wonderful thing and the greatest blessing that the Heavenly Father could give us in the present life--to know Him and something of His loving kindness, not only for the Church, but also for the world. With Christian love,

Your brother and servant, C. T. RUSSELL.

THINKING TOO MUCH ABOUT SELF

MY DEARLY BELOVED BROTHER RUSSELL:--

I am writing to wish you a happy birthday, and a glorious "new birth day" at the day that God may choose; also, to say that the Lord has brought me safely to Trinidad--I believe in answer to prayer before leaving Jamaica. First this, that God would send me where I could best be transformed into Jesus' likeness; and then be a blessing to others, by His grace.

So now I wish to say, I am looking for an answer to the latter prayer, and intend to co-operate in bringing the answer as best I can.

Brother Coward is still away in Demerara; meanwhile I am seeking to assist those already interested. We expect his return soon, and I believe we shall co-operate well together.

Dear Brother, I have just been thinking that possibly an article in THE WATCH TOWER dealing on the subject of too much approbativeness--thinking about self and what others think about us, etc.--might help some; that is, it might help them to overcome this tendency. As many of us ought to be approaching manhood in Christ, that very thing may tend to increase this trouble amongst us, especially as some seem inclined to criticize little things a good deal. This difficulty, over-approbativeness, seems to be something like a "will-o-the-wisp," very hard to catch hold of and kill.

As ever, your brother in Christ, A. B. BLAKE.

I.B.S.A. BEREAN BIBLE STUDIES

FOR MONTH OF APRIL.

QUESTIONS FROM MANUAL ON SECOND SERIES, "STUDIES IN THE SCRIPTURES."

STUDY II.

Week	beginning	April	5	Questions	1 to 8
"	"	"	12	"	9 to 16
"	"	"	19	"	17 to 24
"	"	"	26	"	25 to 31

Question Manuals on VOL. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per doz., postpaid.

VOL. XXXV APRIL 1 No. 7
A. D. 1914--A. M. 6042

CONTENTS

Jehovah's Character Manifested in His Great Plan of the Ages............................. 99
  Temptation Comes to the Angels................ 99
Justice--Righteousness--the Foundation of Christian Character...........................100
  Obedience a Test of Loyalty...................101
  Fruits of Disobedience........................101
Peace With God and the Peace of God...............102
  Peace Dependent Upon Full Obedience...........103
Faith the Basis of True Rest......................104
The Photo-Drama of Creation.......................105
The Prodigal Son.................................106
  The Principles Apply Broadly..................107
The Unjust Steward................................108
  Serving Two Masters...........................108
"Under His Wings".................................109
Mount of Olives the Kingdom of Blessing...........110
The Color Line Found Necessary....................110
Some Interesting Letters..........................111
  He Knows God..................................111

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

SCENARIO OF THE PHOTO-DRAMA

The ninety-six short pithy lectures of the CREATION DRAMA can be supplied in print in four styles:

(1) A free edition with one picture to each page.

(2) A pamphlet edition with four times as many illustrations. Price 10 cents each part--three parts complete 25 cents--postage included.

(3) The same in cloth binding under one cover complete for 50 cents, postage included.

(4) The same de luxe, gilt edges, finer paper, $1.00 each, postage included.

RATES TO COLPORTEURS

Wherever the DRAMA has been shown should be excellent territory for colporteuring these Scenario. Terms in lots of one hundred copies by freight or express collect--one-half the retail prices.

Classes bunching their orders are entitled to colporteur rates on similar quantities.

==========

BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 165; (2) 170; (3) 321; (4) 307; (5) 1; (6) 226; (7) 91; (8) 128; (9) 136; (10) 10; (11) 326; (12) 160; (13) 145; (14) 310; (15) 279; (16) 119; (17) 109; (18) 305; (19) 303; (20) 221; (21) 293; (22) 63; (23) 333; (24) 235; (25) 188; (26) 194; (27) 217; (28) 164; (29) 43; (30) 78; (31) 162.

===================

JEHOVAH'S CHARACTER MANIFESTED IN HIS GREAT PLAN OF THE AGES

WHY was Jesus Christ called upon to suffer and die? Could not the great God have accomplished the salvation of humanity in some other way, without the agony and death of His Son? These are questions which often present themselves to the thoughtful student of God's Word, and which can be answered very satisfactorily. God could have arranged the matter very differently; He is not an unresourceful God. He is an All-Wise God, an All-Powerful God. We can see, for instance, that God could have decreed that Adam should be excluded from the Garden of Eden for a time, and that after he had suffered somewhat for his disobedience, and had thereby learned a lesson, he should then be restored to favor. By that experience Adam would, no doubt, have been taught a very good lesson. So all of Adam's children might have undergone some penalty, some purging experiences, whereby they might have profited, and then have come back again into harmony with God.

But the Wisdom of God is a Mighty Deep, and He has a great and wise Plan! He had purposed that all of His intelligent creatures--angels, cherubim, seraphim, and humans--who would gain eternal life, must be absolutely loyal to Him, and hence that they should all be tested in respect to their loyalty. They must all be tried and tested characters. It was His purpose, therefore, that all His intelligent creatures in Heaven and on earth should be brought to perceive His goodness and worthiness of all praise, that they might be able to exclaim from the heart: "Blessing and honor and might be unto Him that sitteth upon the Throne...forever!"

Those who prove their loyalty to the Creator shall live everlastingly. Those who will not prove their loyalty shall die--go into absolute extinction. Up to the time man was created, God had not made known this feature of His Plan. He then declared that death should be the penalty for sin, in order that all might know the Law of His Government--that only the righteous shall live, and that all sinners shall eventually be destroyed. Hence God arranged beforehand that man's sin, which He foreknew, should bring upon Adam and his posterity the extreme penalty of His Law.

Many would not have chosen sin if they had known its sure results, and had been born with perfect ability to choose the right. But God purposed that Adam's posterity should come into the world under fallen conditions, as the result of his disobedience. He purposed to make manifest here on the planet Earth what is the natural tendency and certain outcome of sin. Sin's tendency is always downward; and not only so, but it aggregates itself, and leads to ruin and death.

God designed that this great lesson of the evil results of sin should be witnessed by the angels also, who before the creation and fall of man were surrounded by such conditions as presented no special temptation to sin.

TEMPTATION COMES TO THE ANGELS

God desires the worship of only such as worship Him in spirit and in truth. Any who will not worship from this motive shall eventually be destroyed. We see that God allowed sin not only to enter the world through the machinations of Satan, but to be a source of temptation to the angels. We see how all the angels became exposed to a peculiar temptation in connection with fallen mankind. (Genesis 6:1-5; Jude 6.) We believe that Satan instigated this temptation, as he did the temptation of Mother Eve. He himself was the first transgressor.

Some of the angelic host succumbed to this temptation, and some remained loyal to God. So we know that all the angels of Heaven were subjected to a great test as to their obedience to their Creator. All those angels who are in harmony with God, according to the Bible, have stood their test. These, we understand the Scriptures to teach, have been granted the reward of everlasting life, because they proved faithful and obedient and demonstrated their loyalty. Those who fell were bound in chains of darkness unto the Judgment of the Great Day--now present, we believe.

GOD'S ECONOMICAL PLAN

Man has for six thousand years borne the penalty, "Dying, thou shalt die"--the penalty which the Bible declares to be the wages of sin--death and all the weaknesses and depravities of mind and of body which are its accompaniments. But God purposes that all shall have a full opportunity of recovery from this condition of sin and death; and the provision for man's recovery has been made in Christ. This provision is the most economical one that could have been arranged. If a thousand perfect men had sinned, it would have required a thousand perfect men to redeem them--one redeemer for each sinner. "An eye for an eye, a tooth for a tooth," a man's life for a man's life, is the requirement of God's Law.--Exodus 21:23-25; Deut. 19:21.

R5430 : page 100

Before the creation of our first parents God had arranged that only one man should have the opportunity to fall and to be sentenced to death, that thus only one man would be required as a Redeemer. This Divine arrangement was most economical because it will bring all the masses of humanity back to life at the cost of but one human life as the redemption-price. No fallen man could be a ransom, a corresponding price, for the perfect man Adam. Therefore God purposed from the very beginning that His Only Begotten Son, the First-born of all creation, should become man's Redeemer and that in order to become the Redeemer He should become a man.

The death of an angel could not have redeemed man. Divine Justice required that a perfect human life must be given for a perfect human life. And God, knowing all this, sent His Son to carry out His great Plan of human Redemption and Restitution. Neither was there anything unkind or unjust to His Son in this, although for the Almighty to have forced the matter upon His Son would have been an injustice; and God could not be guilty of injustice.

Thus the Scriptures inform us that the coming of the Logos into the world was a voluntary matter. He did this "for the joy that was set before Him," by the Almighty. The Father set before the Son that if He would suffer the ignominy of the transference of His being from the higher plane to a lower, a human plane, in order that He might redeem the lost race of Adam, He should be highly exalted, next to Jehovah; He should be made a partaker of Jehovah's nature--the Divine nature. All this was the inspiration of our Lord's course--the joy of doing the Father's will and of having His approval; the joy of restoring mankind and of being exalted to His Father's glorious nature. He who thus humbled Himself to become a man and die the ignominious death of the cross, has indeed been highly exalted as promised, and has sat down on the right hand of the Majesty on High.--Hebrews 1:3.

INFINITE WISDOM OF GOD'S GREAT PURPOSE

Thus we see that the Plan which God has adopted furnishes opportunity for the manifestation of the principles underlying His own glorious character, which neither angels nor men could so clearly have understood by any other means. When the great work of restoration is fully accomplished, angels and men will see the Justice of God--a Justice which permitted the penalty of death to be executed upon our race for six thousand years--a Justice which provided a Redeemer to pay this penalty for Adam, that he and all his posterity might go free--a Justice, too, which provided a great reward for the faithful Son who carried out, at such a cost to Himself, the Father's Purpose! This is the highest conception of Justice of which men or angels could conceive!

By this means God will also manifest His sympathetic Love, which otherwise neither angels nor men might ever have known. Had there been no sin, no death, no sorrow, no pain, they might never have known the depths of Divine Mercy. After sin had entered the world, the angels beheld the Love of God, in that He "gave His Only Begotten Son, that whosoever [of mankind] believeth on Him should not perish, but have everlasting life." "Greater love hath no man than this, that a man lay down his life" for another! The Father's Love was thus shown in His Plan to send His Son to die for the world. This Love will be manifested to all men in the incoming Age, now very near at hand.

Through His Plan God will manifest His Power also; for while His Power has been shown in the creation of the worlds, of men and of the various orders of angels, still this manifestation of energy is small in comparison to the Power which He will yet exercise. This Power will restore every individual of the race to his former condition; every soul of man will be awakened from the tomb. This will be a manifestation of Power that is beyond the comprehension of humanity.

Then, too, God's Wisdom will be wondrously manifested. When the grand outcome of the Divine Plan of the Ages shall have been seen in its glory and majesty by all the created intelligences of God, all will hail Him as the infinitely Wise One--who fittingly ordained that every creature formed in His image should be tested as respects absolute loyalty, that only the loyal and obedient should have life, and that all others should be destroyed!

Thus we see that in His wonderful Program for dealing with sinners, angelic and human, God chose the very best way, the one most profitable to angels and to men, the one which most redounds to His own ultimate glory and honor. "Who shall not reverence Thee, O Lord, and glorify Thy name?...All the nations shall come and worship before Thee, when Thy judgments are made manifest!"--Revelation 15:4.

===================

R5430 : page 100

JUSTICE--RIGHTEOUSNESS--THE FOUNDATION OF CHRISTIAN CHARACTER

"To do justice and judgment is more acceptable to the Lord than sacrifice." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."--Proverbs 21:3; 1 Samuel 15:22.

THESE words were addressed to God's chosen people, the Jews. The nation of Israel had come into special relationship with God. At Mt. Sinai, they had entered into a Covenant with Him and had pledged themselves to do justice and judgment. This was a requirement of Jehovah. But there seemed to be a tendency to think of sacrifices as being especially pleasing to the Lord. Some seemed inclined to feel that no matter how unjust they had been, they could offer a sacrifice and make it all right. But Jehovah pointed out that this would not do. His Law was a requirement, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were privileges, voluntary offerings. The Law demanded full allegiance to God.

The relationship of Israel to God as His people was based upon the Law. This Law comprised justice and judgment. The Israelites were to do according to its commands--first Godward, then manward. They were not to steal, not to kill, not to covet, etc. The essence and substance of the Golden Rule was there embodied.

To do justice is to do that which is just, right, equitable; to do judgment would be to render righteous decisions in the mind, to decide justly. One might be very just in his business dealings with his fellows. He might be very careful not to cheat any one out of a cent; and yet in his mind he might have unkind, uncharitable views of others, and perhaps say things about them that would be very unrighteous. This counsel of the Wise Man seemed to guard not only against the doing of injustice, but against having wrong thoughts. The decisions of our

R5430 : page 101

minds, as well as our actions, should be in harmony with the principles of righteousness.

OUR INABILITY TO JUDGE OTHERS

We are not to judge, decide, in an unfavorable manner in the case of any with whom we have to do, without indubitable proof. If they claim to be trying to do right, we should give them credit for sincerity wherever possible. We are not to call them hypocrites, for we cannot judge their hearts. Our Lord called some hypocrites in His day; but He had a superior power of discerning the heart, and we have not that power. We are not to judge the motives of others. We are not to go beyond their declaration, for we are not competent to do so.

We may at times judge the outward action as wrong or improper, but we are not to attempt to judge the heart, where there is possibility of misjudgment. We have pledged ourselves to strive to observe the Golden Rule in our every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule of justice. This rule requires love for our neighbor as for ourself. As the Apostle Paul reminds us in that matchless chapter on Love--1 Cor. 13: "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The proper course for us as disciples of Christ is that we observe the Golden Rule in our conduct, watching over our thoughts and our lips; and also that we present continually all that we have and are in sacrifice to the Lord. But obedience, justice, must come first, for this is demanded by the Law of God. Before we can make much development in the cultivation of sacrificial love, we must learn to have a love of justice, righteousness. There is a trite and true proverb that a man must be just before he is generous. It behooves the children of God, as members of the New Creation, to study with diligence this subject of strict justice toward all, and to put into practice day by day this quality of character which is absolutely essential if we would be acceptable to God; for it lies at the foundation of all Christian character.

We are not able while still in the fallen flesh, to keep perfectly this Law of strict justice in act, word and thought. But it should be our prayerful endeavor to do so as far as possible. The merit of Christ will then make up for all unintentional and unavoidable deficiencies. Those only who have this foundation of character well laid can make proper progress. A love which is built on a foundation of injustice, or wrong ideas of righteousness, is delusive, and is not the love which the Lord's Word enjoins and which He will require as a test of true discipleship. Obedience to God demands that we strive to be just in deed and word and thought.

OBEDIENCE A TEST OF LOYALTY

The lesson taught in the Lord's rebuke to Saul at the mouth of the Prophet Samuel, given in our second text, applies with much force to Spiritual Israel. How often today we see the need for this counsel amongst the professed followers of Christ! Many of these are Christian workers in the various denominations of Christendom, and many are their sacrifices of time, strength and money; but inasmuch as they are not obedient to the Lord they fail of the blessing they might have, and indeed cut themselves off from greater privileges and opportunities.

R5431 : page 101

Yea, many of them, we fear, are cutting themselves off from the Kingdom--from glory and joint-heirship with the Master in that Kingdom. We should learn from this lesson given us in the experience of Saul that our Heavenly Father wishes us to be very attentive to His Word, and not to think for a moment that we can improve upon it, nor that any circumstance or condition will excuse us from obedience to Him.

Had King Saul obeyed God, and the results had seemed to prove disastrous, he would have had a clear conscience. He would have been obedient, and could have left the results with the Lord. God would have been responsible for the results. How many of the Lord's people in Babylon would be blessed by following the instructions in this lesson!

Many have said to themselves again and again: I see that present arrangements and conditions in the churches are contrary to the simplicity of the Gospel of Christ and the practise of the early Church. I see that much is practised and taught that is not sanctioned in the Scriptures. But what can I do? I am identified with this system and am engaged in sacrificing for its upbuilding. If I now withdraw myself, it will mean more or less disaster or loss to it as well as to myself. I wish I were free from human institutions and that I had my hands filled with the Lord's work along the lines of His Word, but I cannot let go; necessity seems laid upon me. This seems to be the most convenient place for me to work and to sacrifice.

The Lord is not pleased with such arguments. His message to us is that to obey is better than sacrifice, however active and busy we may be. He tells us plainly that no sacrifice we can offer will be acceptable to Him unless we are first obedient to His Word. He calls now to all the followers of Christ who are still in Babylon: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto Heaven, and God hath remembered her iniquities."--Revelation 18:4,5.

THE FRUITS OF DISOBEDIENCE

We remember that Saul's error was his failure to carry out the command of the Lord in every particular. He slew all the Amalekites, old and young, except the king, whom he kept alive, possibly thinking to exhibit him in some kind of triumphal display. As for the flocks and herds, he consented that his people spare all that were goodly and desirable, but everything that was vile and refuse he destroyed utterly.

As we study the narrative and note the indignation of Samuel, and the Lord's positive declaration of His displeasure and of the punishment to be meted out to Saul, we see clearly that the king had not misunderstood his instructions, but with considerable deliberation had violated them. Consequently we must understand his words of explanation to Samuel to have been to a considerable extent hypocritical. He first saluted the Prophet with blessings and assurances that he had performed the command of the Lord. But Samuel replied: "What means, then, this bleating of sheep and lowing of oxen which I hear?" He understood at once that the destruction had not been complete, that Saul had only partially obeyed the Lord.

Saul, noting the displeasure of the Prophet of the Lord, began hypocritically to assure him that these fine sheep and oxen had been preserved that they might be sacrificed to the Lord. Alas, how fallen human nature ever seeks to justify itself in its course of perversity and disobedience to the commands of God! How much wiser and better would it be to obey under all circumstances! Saul reaped the result of his disobedience in being rejected as king of Israel. How bitter are the fruits

R5431 : page 102

of following our own course, of compromising our conscience, of seeking to evade the responsibility which rests upon us as professed children of God! It is sure to bring trouble and spiritual disaster to the Lord's people, and the hiding of our Father's face.

Ordinarily considered, sacrifice is a step beyond mere obedience. Obedience is a duty toward God. We ought to obey God. To His creatures God's will is Law. This is duty of the very highest type. But the privilege of sacrifice granted to the people of God goes beyond duty, beyond obligation. We may give unto the Lord what He has not required of us; but what we give in sacrifice is voluntary, not commanded.

The question now arises, How can we apply these texts to ourselves? In the first place, we find some who desire to be the Lord's people, who seem to grasp the thought that there is a privilege of sacrifice in the present time, but who fail to note that the Lord has given some direct commands which must be considered first. Such should come to perceive that obedience is a prime requisite. No one can perfectly keep the Law of God, but he must exhibit the true spirit of obedience, the earnest endeavor to be in harmony with that Law. Then consecration to sacrifice is in order. For all who have met these conditions full satisfaction has been made, and they are accepted in Christ. And "if any man be in Christ, he is a New Creature; old things have passed away, and all things have become new."--2 Cor. 5:17.

St. Paul says of these, "The righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:4.) If we are not thus walking after the Spirit, we are not hearkening to the Lord; and while we are in that condition, He does not take pleasure in what we do. Even though we sacrifice some of our time for the Colporteur work, the Pilgrim work, etc., we shall not be pleasing to God if we do not keep His requirements of justice toward others.

If when one decides to make a consecration of himself to God he realizes that he has been unjust to another, restitution must be made. No one has a right to be generous with the money of another--to take another man's money and offer it in service to God. This is a form of injustice which must be very offensive to the Father--one which He would disdain altogether as a sacrifice. Yet we see that this is very largely practised. There are a great many who have gotten money in a way not altogether right, and who, to quiet conscience, give some of it to religious work. This class are overlooking the weightier matters of the Law of God. They have taken from others unjustly; then they desire to give to the Lord that which belongs to another. God's Law demands justice, and it is no wonder that He is not pleased with this course of action.

Coming down to the ordinary affairs of life, we see that justice should be the very foundation of everything --between husbands and wives, parents and children, brothers and sisters, teachers and pupils, employers and employees, etc. The lesson of our text is a very important one to us of the Church. In Christian character justice, obedience to God's Law, comes first; mercy and benevolence come afterwards. We do not know of a principle that the Lord's people need to learn more particularly than this one of justice.

Injustice seems to crop out in many ways in the fallen human nature. Little injustices are daily practised in respect to trifles. These are thought not worth considering. But whoever cultivates injustice in even a small way is building up a character which will be unfit for the Kingdom. As justice is the foundation of God's Throne and of God's character, so justice must be the foundation principle governing the lives of His people.

THE OBEDIENCE OF THE CHRIST

The lesson of obedience is one which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. It is necessary, too, that we have the spirit of obedience and not obey merely the letter. Whoever has the true spirit of obedience will not only obey the expressed commands of the Lord, given in His Word, but will seek to know the Divine will in everything. He will seek to note the providences of his life, that he may be guided in the way the Lord would have him go. It is such faithful, obedient children of God who exclaim in the language of the Prophet: "Thy words were found, and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart!" (Jeremiah 15:16.) These can say with our dear Master: "Lo I come! I delight to do Thy will, O my God!" Let all, then, who would be wholly acceptable to our Father in Heaven be very diligent to build character in harmony with His Law, having justice in thought, in word and in deed at the foundation, justice in our relationship to God, to the brethren and to all, and then building thereupon all the various qualities of love, that thus we may grow up into Christ our living Head in all things, and be able to render up our account at last with joy and not with grief.

====================

R5431 : page 102

PEACE WITH GOD AND THE PEACE OF GOD

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). "Thou wilt keep him in perfect peace whose mind is stayed on Thee."--Isaiah 26:3.

TO HAVE come into a condition of Peace with God means that one has become reconciled to God. This implies a former condition of alienation, of "enmity through wicked works." Peace with God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God--that he has turned his back upon sin and is seeking to walk in the path of righteousness. This is a step of faith, and is accompanied by reformation of life. We rejoice with all who have come thus far; we are glad that they have this position of advantage over the masses of mankind whom the god of this world has so blinded

R5432 : page 102

that they cannot see the beauty of the Lord nor the desirableness of peace with Him, and who have not learned the bitterness of the fruits of sin.

But in our second text above, the Prophet is referring to a class who have gone further than the condition of peace with God. He is speaking of a class who have come into possession of "the peace of God, which passeth all understanding," as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God--their time, their talents, their influence, their life, their all. These have a peace that none others can know. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquility and rest which is the direct result of a close, personal relationship of the soul with God. It is the peace of God because it is a peace that God only can

R5432 : page 103

give, a peace which only His very own can fully know.

What a precious legacy our dear Lord left with His disciples when He went away from them! He said: "Peace I leave with you; My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." (John 14:27.) This was truly a legacy of priceless value, and it is the inheritance of the entire Church throughout the Age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

Faith can exclaim with the Prophet Isaiah, "For the Lord will help me, therefore I shall not be confounded; therefore have I set my face as a flint, and I know that I shall not be ashamed." (Isaiah 50:7.) On the assurances of the Lord we may rest, because our anchor holds fast to the Throne of God. The language of our Master's heart was, "O righteous Father, the world hath not known Thee; but I have known Thee." He had been with the Father from the beginning and He knew His love and goodness; He had seen the manifestations of His power; He had marked His loving-kindness. So we who have come into similar relationship to God have come to thus know and trust His love and faithfulness.

PEACE IN THE LORD

The Lord does not bless His people with peace in an outward sense. The Master's special associates, the Apostles, were buffeted, and so all His followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have fightings without and fightings within, rather than peace without and peace within. We have fightings with our own flesh; and it is part of our victory that we "fight a good fight," a conquering fight. We are to put forth our best efforts in fighting against the world and the Adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses His people with strength to surmount these difficulties.

We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in Him and in His promises. He has promised us grace sufficient; He has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in His strength. This gives us a rest and peace in all our experiences.

"Through all the tumult and the strife
I hear the music ringing!
It finds an echo in my soul;
How can I keep from singing?"

We are resting in the Lord's promises--we are resting in His strength and in His ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word. This peace, or rest, is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of the Lord, in the knowledge of the Truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in His love.

It has been written for our instruction and comfort-- "This is the victory that overcometh the world, even your faith." This faith is built upon the testimony of God's Word--a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with His children. God has made us His sons and heirs, joint-heirs with our Lord. "No good thing will He withhold" from these; "All things shall work together for their good"; "He shall bear them up in His hands, lest they dash their foot against a stone"; "The eyes of the Lord are over the righteous, and His ears are open to their cry." Then let us be strong!

PEACE FOUNDED UPON FAITH

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us, and which enemies are powerless to touch. What gift so rich could our Father give to His children!

How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with His dear disciples upon the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over His disciples today. When they cried out in fear, He quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" Nothing can in any wise hurt us if our hearts are stayed on Him.

In order to enjoy this perfect peace we must have unswerving trust in our Father's love and abiding faithfulness. As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from Him, but without knowledge of His abiding faithfulness we would not know whether these might be only traps for our injury from the Adversary. But if we have this proper foundation for faith, if we learn to know our Father through His Word (the only way we can know Him), we come to have confidence in Him.

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of Justice, Wisdom, Love and Power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because He is trustworthy. This conviction deepens into joy as we step out upon His promises and prove them for ourselves, thus learning their reality and realizing their fulfilment. We rejoice that this loving God has called us to redemption through His Son. We rejoice that He has offered us eternal life, and has called us even to a glorious joint-heirship with this Son.--Romans 8:17.

PEACE DEPENDENT UPON FULL OBEDIENCE

We rejoice, further, to know of the wondrous provision for the whole world in the future. All these things form a firm basis for peace and joy and confidence in the Lord. But our peace is proportionate to our constancy --our staying qualities. No one can retain this peace of God whose mind is not "stayed," fixed, on God. It is not a peace of recklessness nor of sloth, but a peace begotten of God Himself, through His promises, which we have made our own. It is dependent also upon our full obedience to the Lord. It is the peace of Christ--

R5432 : page 104

"My peace." This peace and the faith which inspires it, can look up through its tears with joyful expectancy for the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste.

"Peace, perfect peace? our future all unknown?
Jesus we know, and He is on the Throne!

"Peace, perfect peace? death shadowing us and ours?
Jesus has vanquished death and all its powers!

"Peace, perfect peace? 'mid suffering's keenest throes?
The sympathy of Jesus brings repose.

"It is enough! Earth's struggles soon shall cease,
And Jesus call us to Heaven's perfect peace!"

===================

R5433 : page 104

FAITH THE BASIS OF TRUE REST

"We which have believed do enter into rest."--Hebrews 4:3.

IN OUR text St. Paul refers to the fact that the Law provided for the Jew a physical rest for the seventh day of the week, for the seventh year and for the forty-ninth and fiftieth years; and that these Sabbaths were typical of a better rest. He points out that all who believe in Christ enter into rest, and thus keep a continual Sabbath. As New Creatures we rest all the time, if so be we abide in the Lord and in His promises.

The Apostle says that faith is necessary to rest. He tells us what to do in order to avail ourselves of that which God has already provided for us. He shows us that God made promises to Abraham, and these were reiterated to Isaac and to Jacob. God declared His purpose to have a special, holy nation, and promised Abraham that the blessing of the world should come through his Seed, who would constitute this chosen nation. The promises were great and precious.

Abraham believed the Message and was glad. He rested. He did not know the way by which God would bring about the blessing, but he had the promise of God, confirmed by His Oath. He did not need to know then about the Lord Jesus or the Plan of Salvation. He had full rest in fully believing God; and so did as many of his posterity as exercised the same faith as Abraham. Isaac and Jacob and many of the Prophets, including the Prophet David, thus trusted God. Their writings show that they were fully in harmony with God. They realized that He had made a gracious provision for the future, and that this provision was for the world in general; yet they knew that they were to have a "better resurrection" than that of the world. They had a rest of faith in these things that God had not yet accomplished.

Our Lord Jesus declared that Abraham saw His day and was glad. He did not see it with his natural eye, but with the eye of faith. He saw the Day in which Christ, who has died for all men, will uplift the human family, raising the world up out of sin and death--first exalting His Bride, and finally causing the blessing of God to extend to every creature. This is just what God promised to Abraham--"In thee and in thy Seed shall all the families of the earth be blessed." Abraham was glad, and everybody else is glad who sees it. Abraham was content to see that there was to be a great blessing for his posterity, and through them for the world. He did not see God's Plan clearly, as we see it, but he saw enough to make him rejoice.--John 8:56.

INCREASING LIGHT AND GREATER TESTS

Coming down to our own Age, we see that a greater light, a greater privilege, has brought greater tests of faith in many respects. Abraham was tested in that he was told to offer his son Isaac in sacrifice. He knew that the promises were to be fulfilled through this son, but he said, It is for me to be obedient; God can raise my son from the dead. This shall not hinder my faith in the outworking of God's Plan.

We of the Gospel Age have not heard God's voice speaking to us audibly, as did Abraham; but we live in the time of a further development of the great Plan of God. He has sent His Son into the world, who was made flesh and dwelt among us, and who died, "the Just for the unjust."

Unbelief would assert that if Jesus had been the Son of God He would not have died; but there was a mortgage held on the human race by Justice, and their case was hopeless unless a Redeemer should be provided. So the eye of faith today is able to grasp God's purposes in a fuller way than did Abraham. Yet we do not know that our faith is any greater than his; for even if we have more trials and difficulties, we have also greater opportunities and greater light. Abraham had full faith, full confidence in God, and no one could have more than this.

The Lord's people of the present time believe that mankind are to be rescued from sin and death. Some have more knowledge than others, and more testing; some who have less capacity cannot endure so severe testing, nor can they enjoy so fully. But all can have the same rest that Abraham had--the rest of faith in God. God has promised to His saints a resurrection to glory and honor and blessing. But these are not actual as yet. We have now only the earnest of this inheritance. It is for faith to triumph and to realize that God can bring us to that glorious condition which He has promised; and He will, if we are faithful. Each in proportion to his knowledge and faith will have rest. The most learned and the most ignorant can have this rest, if only they believe God.

REST PROPORTIONATE TO FAITH

The rest we have entered into is not our ultimate rest. If we have the faith today, we may have the rest today; if we lose the faith, we also lose the rest. But a perfect, permanent rest awaits us. God has promised us certain great and precious things. He is our Creator and our Father, and will do for us the things He has promised. And according to our faith it will be unto us--much faith, much rest; little faith, little rest. Those who are in harmony with God believe His testimony.

This does not imply that all who have been of God's children have believed all of the Divine Plan; for we see that this would not be possible. Some have had greater opportunity for believing; and some have had less. We who live today have much more advantage than those who lived prior to our day. Our test, then, does not come so much from lack of knowledge; but it is a test of faith in God, and obedience to the light now given us. Having this great flood of light now granted at the close of this Age, our faith should be very strong, and we should seek to increase it more and more by gaining all the knowledge now due. We should grow in faith, grow in grace, grow in knowledge and grow in love. We enter into a deeper and more intelligent rest if we avail ourselves of the helps which the Lord has provided for us. If we truly believe, we will manifest our belief by works in harmony therewith.

R5433 : page 105

In Scriptural usage the word believe implies much more than merely to acknowledge a fact or a truth. The great Truth before us all is what the Bible calls the Gospel, the Good Tidings. The belief referred to in our text is belief in this Gospel: We who believe the Gospel do enter into rest. What is the Gospel that we believe? It includes all the features of God's love and mercy to us as a fallen race--His proposition for eternal life through Christ, with all the blessings this involves. To the Church the Gospel--the Good Tidings--includes also the offer to us of joint-heirship with Christ in the Kingdom.

One might have an intellectual belief in these promised blessings without entering into the rest mentioned in our text. But this form of belief is evidently not in the Apostle's thought. To the extent that the individual recognizes those facts, accepts them and acts upon them, to that extent he enters into rest. If he believes partially, he rests in that proportion; if he believes more, he rests more; if he believes perfectly, he has perfect rest, and will show his faith by his works. The Gospel Message is so wonderful that any one who believes it will desire to avail himself of its blessings. If the opportunity is presented of becoming a joint-heir with Jesus to the Divine nature, and the mind can grasp the proposition, one would really be a fool if he did not accept such an offer. So any one who does not accept does not believe, in the sense the word is used in our text. All who truly believe will accept such an offer and will enter into rest by faith.

HEART CONFIDENCE ESSENTIAL

The expression of the text, "We who have believed," implies that the belief has reached the heart, and will thus affect our course in life. And the second part of the statement, "do enter into rest," implies that the rest is gradually coming to him because he has believed. He has first believed; and the fulness of rest is a condition to be attained gradually as his faith grows stronger, and as he learns to appreciate more fully what he has accepted.

"With the heart man believeth," and not merely with the head. It is not a mere intellectual belief. When we accept the Gospel as a fact, and enter fully into it, we begin at once to have a measure of this rest; and as we learn by our experiences how true the Lord is to all His promises to us, the rest becomes more deep and abiding. The belief was at first a full belief in the Message of God; but as we grow in grace and in the knowledge of God, the more firm and established does our faith become, and our rest is proportionate.

===================

THE PHOTO-DRAMA OF CREATION

NATURALLY our readers are deeply interested in the PHOTO-DRAMA OF CREATION. All of you have heard more or less concerning its preparation during the past two years. The work has been much more tedious than we expected. All who have seen it concede that it is very beautiful. A minister, after seeing two parts, said, "I have seen only one-half of the PHOTO-DRAMA OF CREATION, but already have learned from it more about the Bible than I learned in my three years' course in the theological seminary." A Jew after seeing it remarked, "I go away a better Jew than when I came in." Several Catholic priests and nuns have visited the DRAMA and expressed great appreciation. It is our opinion that no one can see the four Parts (two hours each) and not be benefited for the remainder of life. We believe it to be the very best method of preaching the Gospel yet found. It gives a broad, comprehensive scope of the Divine Plan--a breadth of intelligence sure to be helpful to all who desire the right, the Truth. While it tells the Truth very plainly, it is not told offensively. Many ministers are visiting it--and Sunday School teachers and their classes. A very few of our friends have felt a little disappointment, we think, because the DRAMA Lectures are so mild and gentle in their language. We believe, however, that in this the DRAMA is right. The Sword of the Spirit, the Word of God, is quick and powerful. It is merely for us to present it and to allow it to do its own work of cutting to the heart, in its own way--without human force and asperity.

It treats CREATION from the broad, general standpoint of the Bible and the Divine intention which it presents. When God made man in His own image and placed him in Paradise, that was not the end of the Divine intention, but merely the beginning of it. The CREATION there begun will be completed only when the earth shall have been filled with a population as perfect as was Adam before he sinned; and when Paradise shall have been extended to the utmost bounds of the earth. This fulness of the CREATION purpose of God He expressed to Adam, saying, "Be fruitful and multiply and fill the earth and subdue it." Had Adam and his children remained perfect, gradually, as needed, they would have subdued the earth, extending the boundaries of Eden until the whole earth would have been Edenic and fully populated. Then the Divine CREATION would have been completed.

The interruption of this Divine Program by sin, the Lord foreknew. From the very beginning His wisdom arranged a plan whereby man would be permitted to have six days (of a thousand years each) of labor, sweat of face and failure, so far as extricating himself from sin and death is concerned. But God had purposed from the beginning that He would provide a Savior and Great One, who, as the Messiah, during the seventh day (a thousand years) would restore and uplift the willing and obedient of humanity from sin and death conditions to perfection--meantime also extending the boundaries of Eden worldwide. In a word sin has not caused the Almighty to change His original purpose one whit. He has merely adapted His Plan to the conditions. The permission of sin indeed will constitute a great, everlasting lesson for men and for angels, illustrating, as it does, the downward course of sin and the Justice and Love and Power of the Creator. When all those preferring sin shall have been destroyed in the Second Death, at the close of the Millennium, the creation of the world will be complete, perfected --man will again be in the image of God.

DRAMA SHOWN IN FOUR PARTS

The title of the DRAMA is along the lines foregoing. It therefore includes everything appertaining to the creation of earth--animals, man, the experiences of mankind for the past six thousand years and the work of the thousand years of Messiah's Kingdom. It divides these into four Parts--four Entertainments with appropriate music, etc.

Part I. carries us from star nebula to the creation of the world and down to the Deluge--down to Abraham's time.

Part II. reaches from Israel's deliverance from Egypt, wilderness experiences, etc., down through the period of the Kings to the time of Elisha, the Prophet.

Part III. continues the story from Daniel's time down to the time when the Logos was made flesh

at the birth of Jesus, His boyhood, manhood, baptism, ministry, miracles, crucifixion, death, resurrection.

Part IV. begins at Pentecost and traces the experiences of the Church, during the past nineteen centuries to our day and beyond for a thousand years to the glorious consummation.

One of the great difficulties in our day seems to be that the people are losing all faith in God and in the Bible. And when faith in the Bible departs, when there is only human speculation in respect to a future life, hope becomes very vague. It is estimated that probably one-half of all the people of Germany have ceased to believe in a future life--believe that they die like brutes. Without hope of a future life, none but the well-to-do can be happy, contented. This accounts for the general growth of discontent --lack of faith. The DRAMA, we believe, will help to re-establish the faith of many, and thus not only prove a valuable instruction for the Church, but also a valuable aid to a hopeless class of the world. It makes for peace, by showing all that God is at the helm, and that ultimately "whatsoever a man soweth, that shall he also reap." Visitors to the DRAMA are presented with a little Peace Pin as a souvenir. It is of celluloid and bears the head of the boy Jesus, with the Latin word for peace, PAX.

The DRAMA is made up of pictures from all parts of the world--panorama, stereopticon views and films. Many of these are beautifully hand-colored, works of art. And art costs money! Some of our slides cost Ten Dollars to paint. Others of them, of course, were cheaper. The paintings from which these pictures were made cost large sums. For instance, we have one panorama representing Nero's Circus, the original of which was destroyed by fire and was valued at Two Hundred and Fifty Thousand Dollars. We have, we believe, the only panorama reproduction of it in the world. This large sum of money invested in the PHOTO-DRAMA OF CREATION was not allowed to interfere with the general harvest work, as noted in our last Annual Report; yet it is all under the care and supervision of the Watch Tower Society. In its operation we are seeking to avoid drawing upon the Pilgrim force and the Colporteur force, and, so far as possible, are enlisting those not already engaged in any department of the harvest field.

TWELVE DRAMAS IN THIRTY-ONE CITIES

Only twelve sets of the DRAMA are yet complete--more are in process. Nevertheless we have already reached and are serving thirty-one cities with the DRAMA. Over thirty-five thousand per day are seeing, hearing, admiring, thinking and being blessed. Each set of the DRAMA is capable of serving four cities. After serving one it is passed to another, another, another, and then back again to the starting point. This is giving the desired opportunity to many of the dear friends who have been learning how to operate the Moving Picture Machines. More is needed than merely to know how to turn the handle--a thorough knowledge of the Machine is necessary, and a considerable knowledge of electricity, wiring, etc. Friends who are unincumbered and who have learned the operation of a Moving Picture Machine, and especially those so proficient as to be capable of obtaining a license, are invited to advise us of their readiness for this means of serving the Lord.

APPLICATIONS FOR THE DRAMA

Applications for the DRAMA are coming from every quarter. All who desire it are requested to observe the following course at once:

(1) A Committee of one, two or three of most businesslike Brethren, of good address--a PHOTO-DRAMA COMMITTEE--should be appointed. This committee should immediately address the I.B.S.A., DRAMA Dept., No. 124 Columbia Heights, Brooklyn, N.Y., giving us the Committee's address, stating the population of their community, and the number usually in attendance at the I.B.S.A. gathering, male and female.

(2) To all such we will as soon as possible communicate letters of instruction, outlining their further procedure. If your city is very small, and especially if it be remote from a large city, you may not hear from us very soon; but your letter will be on file and will have attention as soon as the general interests of the work will permit. We must serve the large cities first, and, while serving them, may have opportunity to serve smaller ones nearby. All this information may preferably be given on a postcard, as these can be more easily filed. Please keep strictly to these suggestions if you would advantage the work. Some, with best intentions, merely hinder by failure to follow directions explicitly.

===================

R5434 : page 106

THE PRODIGAL SON

--MAY 3.--LUKE 15:11-32.--

"I will arise and go to my father, and will say unto Him, Father, I have sinned against Heaven and in thy sight."--V.18.

RESPECTING the parable of the Prodigal Son the following comments have been made: "One of the masterpieces of the Great Teacher."--David Gregg, D.D. "This has been fitly called the crown and pearl of all the parables--the Gospel within the Gospel!" --D. S. Clark, D.D. "Its beauty and its pathos are unequaled in the realm of fiction."--R. H. McKim, D.D. "It is more like a complete allegory than any other of our Lord's parables."--New Century Bible. "No other parable has touched so many hearts."--W. E. Burton, D.D.

The setting of the parable shows the Master's object in giving it. He was seeking in this parable, as in those considered a year ago last fall, to show the Pharisees that their position respecting the publicans and sinners

R5435 : page 106

was wrong. He here pointed out that their wrong attitude toward the common people was likely to cost them their own share in the Kingdom.

In the parable the father who had two sons evidently represents Jehovah God. The two sons here represented the two general classes into which the Jewish nation divided itself. The elder son represented those who sat in Moses' seat, and who remained loyal to God in their outward profession, at least, and in their endeavors outwardly to keep His Law. The younger son represented the common people, not so religiously strict as to their ideals. This class, the younger son, misused their privileges and opportunities as members of the nation of Israel, as beneficiaries of the Divine promises. They wasted their opportunities in self-gratification. They were known to others, and acknowledged by themselves, as publicans and sinners--not attempting to live godly lives.

This younger-son class of publicans and sinners felt their degradation, just as described in the parable. They were spiritually hungry. They were ragged. They felt a longing to be back in the Father's House, yet they hesitated to go back. It was just such characters that Jesus especially encouraged, saying, "Come unto Me, all ye that labor and are heavy laden; and I will give you rest."

R5435 : page 107

Jesus represented the Father's House, and prompted the younger-son class of the Jews to have confidence that the Father would receive them when they had come to Him penitently.

The parable tells us that some of this class, repentant, came back to God and were abundantly pardoned. And not only were they pardoned, but because of their penitence they were granted special manifestations of God's favor. Recurring to the parable, all this was illustrated by the prodigal's feeling his hunger and wretchedness and saying, I will return to my father's house. And while he was yet a great way off, the father saw him, ran to him, embraced him, had compassion on him and kissed him. And the prodigal said, "Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it. Let us eat and make merry; for this my son was dead and is alive again; he was lost and is found.

APPLICATION OF THE PARABLE

How grandly this illustrates to us the Love of God--its lengths and breadths and heights and depths! The best robe and the other attentions given to the repentant one well illustrate the provision God has made for all who return to Him from the ways of sin. The robe and all the blessings are provided through Christ--covering for all the imperfections of the fallen nature. The fatted calf well represents the "feast of fat things" which God has provided for the penitent class.--Isaiah 25:6-8.

Making a particular application of the parable, we might say that the time when the Father accepted the prodigal, kissed him and put upon him the robe of Christ's righteousness, provided in His sacrifice and freely granted to all who during this Age come unto the Father through Him, was at Pentecost. The feast and merrymaking may well represent the blessed promises of God, which become applicable to those who are covered by the robe of Christ's righteousness and accepted into God's family by the begetting of the Holy Spirit.

This is the Marriage Feast represented in another of our Lord's parables. (Matthew 22:2-14.) The elder brother of our lesson was indeed bidden, but refused. He would not go in. He was jealous that the father should receive the young spendthrift. This jealous spirit on the part of the Pharisees apparently kept many of them from appreciating the gift of God in Christ. Just as shown in the parables, they refused to enter in.

The parable represents the father as entreating the elder son to come in and join in the feast, rejoicing in the reclamation of his brother; but he was angry and declined. Likewise the elder-brother class of Jews did not show the right spirit for those for whom the kingly privileges were intended, all of whom must be meek, loving, copies of God's dear Son in their generous good will toward all who desire to come to the Father.

The refusal of the elder brother to participate in the festivities reminds us of another of the Lord's parables respecting the Marriage Feast. (Luke 14:15-24.) Those who were originally bidden appreciated not; one went to his farm and another to his merchandise. They dishonored the host who had invited them to his banquet. Then the servants were sent out into the streets and lanes to gather any who desired to come, and afterward they were sent to invite all everywhere who desired to share the feast; and finally the full number foreordained to be of this class was found.

THE PRINCIPLES APPLY BROADLY

While the parable of our lesson illustrated the two classes of Jews, the principles set forth in it are more generally applicable. For instance, there are noble characters in the world who love to do right--people who are well-born, and well-environed after birth, and who apparently should be the very first ones who would be chosen of God to be the joint-heirs with His Son in the great Kingdom that is to bless mankind in general. Nevertheless, the Scriptures make clear that not many of this kind may be expected to be of the Kingdom class--not that God is unwilling to have them because of their education, wealth and good morals, but that these very qualities make them less ready to accept the terms.

All are sinners, whether they know it or not. All should be honest enough to confess the fact; and God requires this very honesty, this very confession of our need, before the merit of Christ can be imputed to us as covering our blemishes. This better class, represented in the elder brother, seem to feel that in contrast with the lower strata of society they are perfection itself, and that God would be sure to desire them. His declaration, however, is that not many great, not many noble, not many learned, not many wise, are being chosen, but chiefly the mean things of this world, rich in faith, to be heirs of the Kingdom.

God evidently wishes to have a class honest enough to acknowledge their own imperfections and their own unworthiness of His favors. So doing, He will bless them with a knowledge of themselves and of His righteousness; whereas others, self-satisfied and unwilling to accept the grace of God in Christ or to confess their need of any covering for their blemishes, are not humble enough to be of the class that the Lord desires for the great work of glory by and by.

Thus it comes about that the majority who accept God's favor and become His children are from the younger-brother class--that described by the Apostles--not many rich, not many noble, not many learned, and not many wise, but chiefly the poor of this world, rich in faith. These have the ear to hear the invitation, "Come unto Me, all ye that labor and are heavy laden; and I will give you rest." These have the hearts to respond to this invitation. They realize their wretched condition and their need of help, while frequently the others who have lived more open lives do not recognize their need of forgiveness and help.

Perhaps no other parable has been so helpful to the poor and needy, the sinful and the weak who have a desire to return from the ways of sin and to be received back into the family of God. They see their own picture in this parable, and are encouraged by its representing the Father as willing to receive them. It is quite contrary to the thought generally entertained by sinners. The Heavenly Father's character has been so misrepresented to them by the creeds of the Dark Ages that they fear Him and expect no kind reception from Him. As the proper thought of God's character reaches the poor and the depraved, they receive a suggestion of hope from this parable and other Scriptures. This hope leads and assists many of them to a full return and a full surrender to the God of all grace.

The prodigal is represented as coming to himself, as awakening to a realization of his dire necessities, as coming to a knowledge of the fact that his father has an abundance, and probably will be willing to let him have a share of the blessing which he no longer merits. His expression, "I will arise and go to my father," represents

R5435 : page 108

what should be the attitude of all repentant ones --the attitude which all Christian people should help them to attain--reliance upon the love and mercy of the Heavenly Father and the provision which He has made in Christ Jesus for the forgiveness of their sins and for their reception again to His love and care, for their return to the fold and to harmony with the one from whom all blessings flow.

===================

R5436 : page 108

THE UNJUST STEWARD

--MAY 10.--LUKE 16:1-13.--

"He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous in much."--V.10.

BECAUSE the Pharisees were the leading exponents of the Law, Jesus pointed many of His parables against them, while He comparatively ignored the irreligious Jews--the Sadducees, who made no profession of faith. Today's lesson is in line with this. This parable was spoken as a rebuke to the spirit of the Pharisees, who bound heavy burdens upon others, but shirked them themselves, while pretending hearty obedience to the Law.

In olden times, more than now, it was the custom for rich men to appoint stewards. Such a steward had as absolute control of his master's goods as had the master himself; he had, as it were, the power of attorney. Some stewards were faithful; others extravagant. The one mentioned in our Lord's parable was extravagant, unsatisfactory. His master had concluded to dispense with his services, and had asked him to render up his accounts.

On his books were the accounts of certain debtors who apparently were left with no chance of being able to meet their obligations. The steward concluded that he would scale off these debts, so that the debtors probably could pay before he turned over his office to his successor. He did so. One owing a hundred bath of oil was told that he might scale off the debt to fifty. Another owing a hundred measures of wheat (500 to 1400 bushels) was told that he might scale it down twenty per cent. And so he went down the list. Such a use of his authority made him friends amongst those whom he had favored; and his lord complimented him upon the wisdom he had displayed.

Applying this parable, Jesus proportionately condemned the Pharisees for taking an opposite course. He had declared that the Scribes and the Pharisees sat in Moses' seat as interpreters of the Mosaic Law, and that, had they followed the course of this steward, they would have made friends of the poor publicans and sinners by trying to minimize their shortcomings, and to encourage them to do the best they could to comply with the demands of the Law. Instead, they bound heavy burdens upon the people and discouraged them.

All this on their part was hypocrisy; for they could not help knowing that they themselves were unable to comply with the requirements of the Law, which is the full measure of a perfect man's ability. Their proper attitude would have been to confess their own shortcomings, to strive to do their best, to appeal to God for mercy and to teach the common people to do similarly. So doing, they would have been better prepared to be received into the Gospel favor in the end of their Age. As it was, by their hypocrisies they were hindering themselves from becoming disciples of Jesus and from seeking grace and forgiveness of sins. They were also hindering others from becoming disciples by claiming that it was possible to have God's favor through keeping the Law.

APPLYING THE PARABLE

Jesus then said to His disciples, Make to yourselves friends by means of the mammon of unrighteousness; that when ye fail--at the end of your stewardship, at death--the results of your benevolence may cause that ye be received, in the resurrection, into the everlasting habitations. --Verse 9, paraphrase.

There is room for dispute in respect to the teachings of this parable, but to us it seems clear that Jesus meant that the wisdom of the unjust steward should be exercised by His disciples in their dealing with the mammon, the riches, of the present life. From the moment God's people give themselves to Him, they give also their earthly rights and interests, and become merely stewards of their time, talent, influence, wealth, etc. "Ye are not your own; ye are bought with a price; therefore glorify God." Use all that you have energetically in the Divine service.

These stewards of the mercies of God have His approval in the use of all of earthly things to the forwarding of their spiritual interests; they will not be counted unjust squanderers, as they use their earthly opportunities for advancing their Heavenly interests. On the contrary, this will be reckoned to them for wise stewardship; and being found faithful in the use of earthly things in God's service, they can safely be entrusted with the greater things of the future. They will be received into the everlasting habitations and be granted a share with Messiah in His glorious Kingdom. They will be entrusted with all of God's favors to be bestowed upon mankind. Their unselfishness in the present time, their willingness to sacrifice, will be the basis of the Divine approval and glory to follow.

Unfaithfulness in the present time respecting things of trifling value in comparison would mean unfaithfulness in the future great things. Whoever therefore selfishly appropriates to himself the things of which he is steward will not be trusted with the future great things; and whoever is sacrificing will thus demonstrate his faithfulness, his loyalty to God, and to such the greater things will be entrusted. Would God entrust the riches of the future life and glory and honor to any who now prove themselves unfaithful, selfish, covetous, using present blessings merely for self-gratification? Surely not!

Jesus asks, "If ye have not been faithful in that which is another's, who shall give you that which is your own?" With the followers of Jesus all things of the present time are God's--the things of the present life belong to God, because we have consecrated or devoted them. The things of the future life belong to us, because God has promised them to us. But there are conditions; namely, our faithfulness, our loyalty. If we are not faithful in handling the things which we have devoted to God, He will not give to us by and by those things which He has promised shall be ours conditionally. If, then, we should misappropriate the things consecrated to God--if we should abuse our stewardship and use those opportunities selfishly, could we expect God to give us the things which He has promised to give only to the faithful?

SERVING TWO MASTERS

There are two great impelling powers; one evil, the other good. These are known by different names and are in every way opposite. God is the Good Master; Satan is the evil master; but each has representatives and various interests. Thus God, His Spirit and His teachings, are represented by the word Love; while Satan and his course are represented by selfishness, covetousness, mammon. Through the fall of man the whole world has lost the Spirit of God, and has been under the domination of Satan for centuries. All have become more or less evil. The spirit of selfishness, covetousness, leading on to unrighteousness in general, has gotten hold upon our race, so that even after we see the wrong course it is with great difficulty that its power over us can be broken. "We cannot do the things which we would."

But here comes in the proposition of the Gospel: God desires some faithful souls to be associated with Jesus in dispensing His blessings. He offers this great prize of the Kingdom to those who will demonstrate that they have the right spirit. This prize is a pearl of great value. No other consideration can compare with it. Whoever intelligently accepts the Gospel call turns his back upon sin, selfishness and all the works of the flesh and the Devil related thereto, and sets his face Godward, loveward, rightward.

But it is not sufficient that he shall enter into a covenant to give up the world and walk in the footsteps of Jesus. It is not sufficient that God accepts that covenant and begets such a one of His Holy Spirit. More than this is needed. He must demonstrate not only that he prefers right to wrong on equal terms, but that he is willing to suffer the loss of all things that he may be on the side of right, on God's side.

Then comes in the trial and testing. He seeks to serve God and to gain the reward of glory, honor and immortality in the Kingdom with Jesus; but he finds a tendency in his flesh to look after and appreciate the rewards of mammon, selfishness. This brings about the great battle. One or the other must conquer. In addition to growing in grace, in knowledge and in love, the New Creature in Christ must feed upon the Divine encouragements and promises of the Bible. Otherwise he will be discouraged and utterly give up the fight against the world, the flesh and the Devil.

The Lord has promised grace sufficient in every time of need, to the faithful. He tells us that He knoweth that we are dust; He remembereth our frame, that we cannot do what we would like to do. But at the same time He requires that we do all that we are able to do, assuring us that for all such His grace will be sufficient; that is to say, to all such He will make up the deficiency.

In our lesson Jesus forewarns us that the choice we make must be a permanent one, that the supposition that we can serve God and mammon at the same time is a mistake. In proportion as we are faithful to one, we are unfaithful to the other. It is therefore for us to choose the service of God, counting it the greatest of our privileges, and its rewards the greatest of all rewards, and these for eternity.

After all, much will depend upon the degree of our faith. If we have faith in God, in His promise of great reward, if we have faith in the promise of the Savior to give us His grace and assistance in every time of need, it will be quite possible for us to fight the good fight and to gain the crown which the Lord hath in reservation for all those who love Him supremely.

===================

R5437 : page 109

"UNDER HIS WINGS"

"He shall cover thee with His feathers, and under His wings shalt thou trust."--Psalm 91:4.

THE 91st Psalm very clearly applies to the Church, and would seem to be especially applicable to the Church in the end of this Age. But since it is addressed in a personal way, as though to one person, it may be The Christ as a whole that is referred to, from the Head to the last member of the Body. Our Lord Jesus had trials and difficulties, and needed protection and care. He went to the Heavenly Father and sought the necessary aid. And so with all the Lord's people continually.

But the Psalmist seems especially to refer to our day: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Of course, there have been times in the past when thousands have fallen through persecution, etc., but the falling away mentioned here seems to be the falling away from God's people. Many will be turned aside, injured, wounded, if not killed, in the great battle pictured.

This battle, we understand, is at the conclusion of this Gospel Age. The powers of darkness are now specially arraying themselves against the consecrated people of God, and all associated with them. There never was a time when God's people, as a whole, had so large opportunities or so great success as Christendom has had in the past century. Under the attacks of Satan that have been in progress for the last fifty, sixty or seventy years, many have fallen into unbelief, Higher Criticism, infidelity, the various features of which are represented as a great pestilence. We see that there is a pestilential infidelity abroad in the land. Its votaries are misled by the Adversary--quite probably without any such intention on their part.

Very probably in the future, as they see the Truth, many of these will acknowledge their error; but for the time being there is a great drouth in Christendom. Church attendance is falling away. Many of the ministers are preaching what they themselves doubt. They have fallen from grace, fallen from Divine favor, fallen from an appreciation of the Word of God.

THE FEET OF THE CHRIST

This Scripture points out, too, the "feet" of this Christ class living in our day. "He shall give His angels charge over thee, lest thou dash thy foot against a stone." All the members have a relationship to the Head and to one another. These "angels" we understand to represent Divine promises and helpful assistances of the saints. These "angels" are represented as bearing up the feet, that they may not stumble over the Stone of Stumbling at this time. (Isa. 8:14.) Instead of stumbling over this Stone, they will be lifted up by it to greater appreciation and higher conditions. The feet shall not be moved.

In the figure of our text, these who are to be covered represent all who are of this one class. As a hen gathereth her brood under her wings, so God will be as a mother-hen to His people, and will gladly gather them close to Himself and give them the necessary protection --under His wings. They may fully trust that all things shall work together for their good, because they are His, abiding "under the shadow of the Almighty."

The Almighty here represents Himself as a mother-bird. The patience of the mother-bird with her young is remarkable, and she would sacrifice her own life for her little nestlings. So the Lord represents that He is ready to do anything for the protection of His own, who are under His care. Jesus would have received the Jews thus under His protecting care; but the people as a nation did not appreciate their need, and hence were overthrown in a great time of trouble. Jesus said to them, with weeping,

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

OUR FATHER'S "WINGS" AND "FEATHERS"

We might exercise a particularity of inspection of our text, and say that the word feathers might carry a little further thought than the word wings. "He shall cover thee with His feathers, and under His wings shalt thou trust." The soft, downy feathers under the mother-hen's wings serve to keep the little chicks warm and to shield and hide them from enemies that would attack them. Not only the strong sheltering wings, but also the feathers of the hen-mother's breast are used to protect her young. We have seen alarm on the part of a mother-hen at the approach of danger, and heard her cluck to her little ones. Then they would run to her, nestle under her wings, and seem perfectly satisfied and free from fear in their place of safety. Presently you would see the little heads or eyes peeping out; but the chicks felt perfectly secure.

And so with us. Our Heavenly Father's love and care and protection are His wings and His feathers, shielding us from all harm, keeping us warm and safe. He is able to make every experience in life work out for our good. We are, however, to remember that the promise that God will make all things work together for our good is a promise to the New Creature, not to the old creature. Oftentimes the interests of the New Creature and of the old creature are diverse. God has an interest in all that concerns us, but He overrules our temporal affairs for our best spiritual interests. If we were too prosperous, it might not be of advantage to us as New Creatures.

Our temporal affairs may be permitted to go awry. We are not wise enough to know what is for our own best interests as New Creatures, and what would help us the most in our fight against the world, the flesh and the Devil. We are, therefore, to flee to the Lord and accept whatever experiences may come, as those which will be best for us; and we are to seek to get the designed lessons of faith and obedience from them.

===================

R5437 : page 110

THE MOUNT OF OLIVES THE KINGDOM OF BLESSING

"And His [Jehovah's] feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."--Zechariah 14:4

THIS text refers to the closing of the Day of Trouble and the manifestation of God's Power in connection with that trouble. The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. It is referred to here as experiencing a great earthquake. No doubt the Israelites will be gathered at Jerusalem at this time, and no doubt the Lord's favor will be manifested to them there. This will be at the close of "Jacob's trouble," from which the Lord will be present to deliver them. Our thought is that this will be after the Church shall have passed into glory. The execution of what is here described seems to be a part of the work of the glorified Church.

We understand that the Ancient Worthies will then appear, and that God's favor will have returned to the Jews, and that Israel's temporal blessings will there begin. This would imply that the Jews will then be under the New Covenant arrangement, and hence that the Church must have been completed.

Symbolically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of His feet glorious. The word olive always associates itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of butter. As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God. Olive oil was poured upon the head of the Jewish kings and priests, and symbolized thus the Holy Spirit. God's Kingdom will be for the blessing of mankind. It will be of two phases--the Heavenly and the earthly--and all people may eventually come under its blessed condition.

See STUDIES IN THE SCRIPTURES, Vol. 4, pp. 649-656, for further elucidation of this passage.

===================

R5434 : page 110

THE COLOR LINE FOUND NECESSARY

WE might have anticipated that many colored people would be deeply interested in THE PHOTO-DRAMA OF CREATION. But it did not impress itself upon us until gradually their number increased to about twenty-five per cent. of the whole audience. Of course, we were glad to see them, glad that they were interested in the DRAMA. We had the same feeling respecting them as others; but it was quickly discerned that it was not a case of feeling, but that, whereas the colored people of New York City are about five per cent. of the population, in our audiences they are about twenty-five per cent. and the number increasing. What shall we do? As the attendance of the colored people would increase, proportionately the number of the whites would decrease; for explain it how we will, a majority of whites prefer not to intermingle closely with other races.

Recognizing that it meant either the success or the failure of the enterprise of the DRAMA as respects the whites, we have been compelled to assign the colored friends to the gallery, which, however, is just as good for seeing and hearing as any other part of The Temple. Some were offended at this arrangement.

We have received numerous letters from the colored friends, some claiming that it is not right to make a difference, others indignantly and bitterly denouncing us as enemies of the colored people. Some, confident that Brother Russell had never sanctioned such a discrimination, told that they believe it would be duty to stand up for equal rights and always to help the oppressed, etc. We were obliged to explain the facts, assuring all of our loving interest in the colored people, and of our desire to do them good, and not injury. We again suggested that if a suitable place could be found in which the DRAMA could be presented for the benefit of the colored people alone, we would be glad to make such arrangements, or to co-operate with any others in doing so.

Our explanations were apparently entirely satisfactory to all of the fully consecrated. To these we explained that it is a question of putting either the interests of God's Cause first, or else the interests of the race first. We believed it our duty to put God first and the Truth first--at any cost to others or to ourself! We explained that we thought that all the colored brethren should know our attitude toward them--they should know that we love to serve them in any way possible and to give them the very best we have to give of the Gospel Message; and that it is only a question of whether our giving to them in one way would deprive us of giving the Truth to others.

R5434 : page 111

Some who were still tenacious and quarrelsome we merely reminded of our Lord's declaration that in inviting visitors into the house it is the place of the host to say where they shall sit, and then we showed them the parable of the man who chose the chief seat of honor and was given a lower one.

In answer to the query as to how our course of conduct squared with the Golden Rule, we replied that it squares exactly. We would wish others to put God first. If our personal interests are or ever have been in conflict with the real and apparently best interests of the Lord's Cause, it is a part of our consecration vow to ignore our interests in favor of the interests of the Lord's Cause. This is what we mean by the declaration that we are dead to self and alive to our God as New Creatures.

We reminded one dear sister that the Lord enjoins humility, and assures us that unless we humble ourselves we shall not be exalted. If nature favors the colored brethren and sisters in the exercise of humility it is that much to their advantage, if they are rightly exercised by it. A little while, and our humility will work out for our good. A little while, and those who shall have been faithful to their Covenant of Sacrifice will be granted new bodies, spiritual, beyond the veil, where color and sex distinctions will be no more. A little while, and the Millennial Kingdom will be inaugurated, which will bring Restitution to all mankind--restitution to the perfection of mind and body, feature and color, to the grand original standard, which God declared "very good," and which was lost for a time through sin, but which is soon to be restored by the powerful Kingdom of Messiah.

===================

page 111

INTERESTING LETTERS

HE KNOWS GOD

BELOVED BROTHER RUSSELL:--

For some time I have been wanting to write you re my special appreciation of the recent issues of THE WATCH TOWER, but circumstances would not permit before. Everywhere along the line I have heard the same general expression of approval; namely, "The articles in THE WATCH TOWER are getting better and better."

What a flood of light came to me through reading your wonderful exposition of "Spirit-Begetting and Anointing," in the February 1st issue! I have been accustomed to thinking of and using these terms interchangeably; and while you state that the fact is one, you make a fine and most marvelous distinction in the viewpoint from which each is to be regarded. Your wonderful analysis makes the matter as clear as it seems possible to make anything by words.

I wish to express my especial appreciation of the several timely articles which have appeared in THE WATCH TOWER recently, bearing upon the time features. You have stated your views therein as clearly and as pointedly as it seems possible to present any thought; nevertheless, I have found it necessary in several instances to interpret your perspicuous language for Elders as well as for others. You have even emphasized the thought in some instances, without its being noted by some of the dear friends. A few have seemed to think that you are changing your views along this line, but I have failed to note anything whatever in your recent articles which indicates that your present views are materially different from those expressed in the Second Volume of the STUDIES IN THE SCRIPTURES.

I have declared, "Brother Russell has not changed in his teachings so far as the Church is concerned. He has always set forth that the Chronology is a Faith Chronology; but to my mind it is as soul-satisfying, and, for the purpose, as easily demonstrated as that two and two make four. But all have not faith, therefore cannot exercise faith.

Words fail me when I would express my appreciation of the article in THE WATCH TOWER of August 1, re "The Peace of God." You have written many things that are really sublime, inspiring, yet always in plain, simple English. But your wonderful analysis of Jehovah's character in this article is the most marvelous thing I have ever read from any pen. I have read and re-read this article many times, and each time with increasing joy and wonderment. It lifts me away from the earth and all things earthly, and in spirit seats me in the very presence of Jehovah. This sense of presence becomes almost a reality to me, as I follow your wonderful pen-picture of the Almighty God and loving Heavenly Father, who changes not at any time, yet is possessed of an emotional nature, as you so beautifully show. As I dwell on your presentations they cause me more and more to long to see Him face to face, and to redouble my energies.

While in a vague way I have been able heretofore to comprehend the source of your marvelous strength and endurance, I can now appreciate, as never before, why and how you have been sustained in all your severe trials, your painful tribulations, your bitter, relentless persecutions, and under all have maintained a serene composure, even in great commotion, confusion, conspiracies. Outwardly nothing has seemed to "move" you, even when division has occurred and disorder has reigned in the "family of God on earth." The secret is now revealed to my mind: You KNOW God, "whom to know is life eternal."

Every day seemingly increases my love for you and my confidence in you as the servant of Jehovah, raised up to give "meat in due season" to the entire household of faith. With much sincere Christian love in our dear Redeemer,

Your humble brother by His grace, W. M. WISDOM.

HOW HE FOUND THE NARROW WAY

BELOVED PASTOR AND BROTHER RUSSELL:--

Greetings in the name of the Lord! Please accept the enclosed money as a birthday present. It comes from a sincere and honest heart, desirous of doing more and more each day for you and others of "like precious faith." It was through your Helps and Bible STUDIES that I found the Narrow Way. I was so far down on the broad road that it required considerable effort to get back and into the Narrow Way.

I pictured myself in a canoe floating down stream, and attracted by the birds and flowers of worldly pleasure on the steep banks on either hand. Then, figuratively, I heard the Lord's voice calling me back and warning me of the shoals of trouble ahead. My attention drawn to it, I could see that I was approaching something terrible. What could I do? The banks were too steep for a landing. I called to the Lord to help me out of the difficulty. But the Message was, "I cannot help you where you are; you must turn your back to sin; you must put forth effort to stem the downward course." I seemed too weak to do this; but, encouraged with assurance from the Savior's sympathy, took courage to do my best in opposition to the course of sin in which I had been drifting. His Message then was, "Use the oar of faith; turn you! why will you die? But be careful not to strike the rocks of False Doctrine and Unbelief, lest you break your oar."

I heeded, and I found no time to listen to the birds nor to look at the flowers of earthly pleasure. I had a new ambition --to get near to God. Thus striving against sin, I gave myself to the Lord to be His disciple and to have His blessing and care. The Lord's answer, through the Scripture was, "You must now be washed, justified, and put on the clean garment of My righteousness--justification by faith. Thus you will be acceptable to the Father." Washed and robed by faith, a child of God, I was taken into the Lord's Banqueting-house and given a foretaste of coming blessings, through a clearer understanding of the Divine Plan. I enjoyed the spiritual food so much that I prayed the Lord for more and more, and He

has directed me onward in the Narrow Way with the assurance
that so long as I am faithful to Him I shall never want;
and I am finding it so. With much Christian love,
Your brother and servant, M. L. STAPLETON.

OUR REPLY

DEAR BROTHER:--

Thanks for your welcome letter written on my birthday, and for the money which was enclosed! My earthly needs are few, and these are abundantly supplied in the Lord's arrangement by the WATCH TOWER BIBLE AND TRACT SOCIETY--food, shelter and $11 per month for clothing and incidentals. Your donation, therefore, received with much appreciation, is turned into the Tract Fund for the general use of the work --printing tracts, sending out Pilgrims, and now the presentation of the Divine Plan in the PHOTO-DRAMA OF CREATION.

I am glad to note, dear brother, your progress in the Narrow Way. Remember the Lord's words, "Be thou faithful unto death, and I will give thee a crown of life." With Christian love, I remain

Your brother and servant, C. T. RUSSELL.

====================

VOL. XXXV APRIL 15 No. 8
A. D. 1914--A. M. 6042

CONTENTS

Who Commits the Sin Unto Death?--Part I...........115
  First Step Toward True Conversion.............115
  New Creature Handicapped by Flesh.............117
"His Loving Kindness, O How Great!"...............118
  "I Love to Tell the Story"....................119
The Great Day of Judgment, Etc....................120
  Great Day of the Lord Now Present.............120
  Church Federation Now Forming.................121
"Rich to Hell--Poor to Heaven"....................122
  The Rich Man of the Parable...................123
  "A Great Gulf Fixed"..........................123
  Dives' Five Brethren..........................124
We Are Unprofitable Servants......................124
  A Forgiving Spirit Necessary..................125
  Faith Power--Credulity Power..................125
Christ-Likeness the Evidence of Sonship...........126
  Profession Alone Insufficient.................126
  How We Can Walk as He Walked..................127
Some Interesting Letters..........................127
Berean Bible Studies, Vol. II.....................127

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

COLUMBUS, OHIO, CONVENTION

The Ohio Capital city has been selected as a central location for a General Convention this year. The dates are almost identical with those apportioned to Clinton, Iowa; they are June 26 to July 6. Able speakers will attend both conventions. Brother Russell expects to be present at both.

R5451 : page 114

THE PHOTO-DRAMA OF CREATION

We are being swamped with applications for the PHOTO-DRAMA. Evidently the whole country wants it. Not only is our supply of pictures inadequate, but we would not have nearly enough operators to meet the demand; and the rent for the theatres would be impossible for us to pay.

Under these conditions we shall be limited at first to the larger places. Later on, the DRAMA can be extended to smaller places. But do not expect too much; we cannot work miracles. Before the summer is ended we hope to have the work so expanded as to be able to reach many more cities and towns. Our plan for the present must be to prepare duplications of the DRAMA and to offer it free with booth operator to such cities as indicate their ability, willingness and desire to furnish suitable auditoriums, supply ushers, etc. Please exercise a little patience. Be assured the Society is doing all in its power to serve you and the Truth. Do not spend money going afar to see the DRAMA, but save your dimes to assist in getting it to your own town.

We are pleased to remark that the public is taking a deep interest in the DRAMA, recognizing its educational value, the beauty of the pictures and the wider scope which it gives of human history. Unencumbered brethren of fair education and of experience as newspaper writers may be used in the work. We shall be glad to hear from volunteers.

BEREAN QUESTION BOOKS

The six volumes of STUDIES IN THE SCRIPTURES are being used as text books in Bible Study quite extensively. This led to the preparation of lessons, or questions, on the topics covered by the volumes. These are arranged in the form of Lessons for Berean Bible Classes. We now have these Question Books for all six volumes. Price postpaid, 5 cents (2-1/2d.) each, any quantity.

===================

WHO COMMITS THE SIN UNTO DEATH?--PART I

"Whosoever is begotten of God doth not commit sin, for His seed remaineth in him; and he cannot sin, because he is begotten of God."--1 JOHN 3:9.

PRIVILEGES, RESPONSIBILITIES AND DANGERS OF THE NEW CREATURE

THERE is a certain amount of complexity attaching itself to questions relative to the Church's change of nature from human to spiritual. In order clearly to understand the initiatory process of that change, the begettal of the Spirit, we should have a proper understanding of what constitutes the human will; for it is that will which is changed.

We cannot think of anything better as an illustration of the subject than a legislative body, such as Congress or Parliament. In these assemblies, a large number of members sit in session; but they are divided into groups known as parties. Some members belong to one party, others to another. But the dominating party is in control.

So it is in the human brain. There we have numerous organs, representing variously religious sentiments, intellectuality, morality, the affections, etc. Then there are some that represent energy; others, acquisitiveness; others, combativeness. These different faculties, when called to consider a question, divide themselves into groups, the strongest of which is very apt to sway the others.

When, for instance, any matter involving the interests of self comes up for consideration, acquisitiveness being strong, may lead combativeness to fight for possession of the thing desired. It may also lead destructiveness to help in the fight. And it may to some extent drown the voice of justice, or conscience, and offset the quality of love; for acquisitiveness may have schemes which would interfere with the operation of love.

On the whole, the organs which dominate the world are the organs of self-protection, self-gratification, etc.--all the organs whose names begin with the word SELF. Even if the religious organs--veneration, hope, benevolence, spirituality, etc.--are strong, the selfish propensities generally overpower them, so that they co-operate with selfishness. For example, benevolence overpowered by the selfish propensities, will say, I will give some money to this project, in order that it may show a large return; but I will not give it unless it show such return. Thus the quality of acquisitiveness and others pertaining to self will go into agreement with benevolence, by bending it to the service of self.

It is the usual thing to see such combinations in worldly people today. There are generous men with naturally noble impulses which they like to gratify. But in all that they do, SELF has become the preponderating factor. SELF gets in somewhere--self-esteem, self-interest, etc. This combination makes the selfish man; and though he may have considerable benevolence, veneration, etc., yet these noble qualities are under control of the selfish propensities.

FIRST STEP TOWARD TRUE CONVERSION

To this selfish man the Gospel comes, and offers a proposition which is unique, peculiar. It appeals to him through a new set of organs. It shows him that he should put God first, not self; that he should begin to see that the highest and noblest organs of the brain are those which recognize the Creator and man's responsibility as His creature. It shows him that he is thinking of self-aggrandisement, self-honor, self-everything!

Such a person, hearing the Gospel proposition, may be influenced to decide the matter either one way or the other. He may say, I do not like that thought. Selfishness may suggest that if he accepts the Gospel offer he must stop his questionable business methods. Then he concludes that he does not care to take such a step; for it would demand more than he is willing to give, and he might have trouble with his conscience. Later on, perhaps, something in the nature of adversity or calamity will awaken him to take a different view of matters, and he will see the subject in a different light and be glad to do God's will. Then he may say, I realize that my life must be different. I am God's creature. Therefore it is right that I should consecrate my all to Him. But I see that consecration will work a great transformation in my life. I shall be obliged to change my course. I must drop certain habits.

This is the first step of true conversion. This is a turning from sin toward righteousness. It does not follow, however, that the person who takes this step will come up to the Divine requirements of a disciple of Christ. The rich young ruler who asked Jesus what he should do to gain eternal life was told to keep God's commandments. He replied that he had done this all his life. And Jesus loved him! The young man was trying to do right in every way. Was he not all right then? No! Jesus said to him: "One thing thou lackest. Go and sell all that thou hast and distribute unto the poor, and then thou shalt have treasure in Heaven; and come, follow Me."

The young ruler thought this strange advice: for he had all along been living a most exemplary life. He was

R5438 : page 116

correct in his estimate of himself; but he was merely doing his duty in so living. No one has a right to live a bad life; no one has a right to do wrong. That he was merely doing his duty--no more--was practically what Jesus told the young man.

Continuing, the Master said: I have only one offer to make, but it is a very high one--joint-heirship with Me in the Messianic Kingdom. The life into which you may enter by becoming My disciple is a life of glory, honor and immortality--the Divine nature. If you desire this high position, you must do more than merely avoid sin. God is now calling for sacrificers. If you do not sacrifice yourself, you cannot become My disciple; for those only who thus sacrifice are received of the Father and begotten of the Holy Spirit, and can share My glory. Those only will be granted a part in the First Resurrection. And the young ruler "went away sorrowful, for he had great possessions." Alas; how many are likeminded!

R5439 : page 116

To turn away from sin is but a step toward conversion. That movement is an antitypical going toward the Tabernacle. "Draw nigh unto Me, and I will draw nigh unto you," is the Father's proposition. The Word of God points out to the seeker that only through Christ who gave Himself as our Ransom, can any come to the Father.

He is also instructed that if he would retain God's favor he must become a disciple of Christ, by laying down his life in the service of the Lord and the brethren, doing good unto all men as he has opportunity. In this way he may become a member of Christ's Body. Then, after a while, if faithful unto death, he will have a share in the glory and honor which the Father has given our Lord. He will become a joint-heir with Jesus in the Kingdom.

WHAT CONSTITUTES A NEW CREATURE?

So this one becomes a New Creature when he has accepted the Divine will in this sacrificial sense; or, as the Scriptures present it, when he has made a full consecration unto death. "Gather My saints together unto Me," saith the Lord, "those that have made a covenant with Me by sacrifice." (Psalm 50:5.) Those accepting this call to enter into sacrifice are received of the Father; then they are begotten of the Holy Spirit. Thenceforth they are New Creatures: To them "old things are passed away, and all things are become new."--2 Cor. 5:17.

The question may arise: What part of the individual becomes the New Creature? It is the will that becomes new. The will is the determination, or decision, of the majority of those organs of the brain which form the mentality. The will considers the matter: Shall I continue to sin? No; I will abandon sin. Shall I go further and make a full consecration of myself to God? Yes; I will make this consecration.

When he does so, God accepts him and begets him of the Holy Spirit, thus making him a New Creature. He makes up his mind--he determines the matter. He changes the direction of his will. At one time his will was inclined to sin. That was wrong. Then his will turned toward righteousness. This was right, so far as it went; but it did not make him a New Creature. Then he came to the place where He said, Lord, I consecrate my life to Thee--myself, with all my aims, hopes and ambitions. Thenceforth he is counted as dead to the world, and reckoned alive toward God, as a spirit being. This new will, this new mind, then, with its Heavenly hopes and aspirations, constitutes the New Creature.

THE RESPONSIBILITY OF THE NEW CREATURE

To be begotten of one signifies to be a son of that father. The Only Begotten of the Heavenly Father--the only one directly so begotten--was our Lord Jesus--God's Son. And all the Church are also recognized as being sons of God; "and if sons, then heirs, heirs of God and joint-heirs with Jesus Christ." The first One of the spirit-begotten class was our Lord Jesus. When the Holy Spirit was given Him at Jordan, in this begetting sense, He was no longer counted of God as the Man Jesus. But He had this treasure of the new nature in an earthly body, an earthen vessel, until He finished His sacrifice at Calvary. Then, in the resurrection, God gave Him a perfect spirit body of the Divine nature.

So it is with all of Jesus' disciples: They are invited to surrender themselves to God, consecrating their earthly interests to become followers of the Master. Jesus states the conditions: First, faith in Him as the Messiah, the Redeemer; and second, denial of self and the taking up of the cross and following Him. These New Creatures are all sons of God, though the world does not understand that they are in any way different from others in their relationship to God. "The world knoweth us not, because it knew Him [the Master] not." (1 John 3:1.) This new mind must increase. This New Creature must grow in knowledge and capacity.

All of this makes the individual now very different from what he was as the old creature. If by nature he was depraved, and had violent passions prevailing in his flesh, he will now, having a better mind, be guided in the way of the Lord, and gradually become a copy of God's dear Son. This copy is primarily a heart-copy, though the change by degrees affects his life, bringing his body more and more into conformity to the new mind.

THE NEW CREATURE ON TRIAL

Since this new mind, the new will, the spirit-begotten New Creature, has its present residence in the old body, and since this body, the New Creature's only instrument of operation, has still its old tendencies toward sin--its weaknesses, its depravities--therefore there is a continual struggle between the New Creature and the old. It is a daily warfare, and either one or the other must perish. If the New Creature be not alert, thoroughly active, thoroughly loyal to God, the weaknesses of the flesh will gradually assert themselves, and the New Creature will be in danger of death.

If, on the contrary, the New Creature remain loyal to God, the old creature will perish. The one or the other must die before the conflict is over. It is a fight to the finish. And this conflict is a test of the New Creature--not of the old creature. The New Creature has been called to glory, honor and immortality. In order to attain this state, it must prove unquestionably its loyalty to God. In proportion as the new mind controls, and we love righteousness and hate iniquity, in that same proportion shall we have strength in battling with the forces outside, with the conditions of the present time; and the greater success shall we have in battling with our own flesh.

In this warfare there may be sometimes more and sometimes less success. But not until the victory is won will the Lord grant the reward. "To him that overcometh will I grant to sit with Me in My Throne." The thing to be demonstrated is loyalty to God, loyalty to the principles of righteousness, and to our covenant. Those who are most loyal and most devoted to God will come off "more than conquerors" and will gain the highest reward, will sit with Jesus in His Throne.

Some will come off overcomers, but not on so high a plane, needing the special tribulations to assist them. But even though they fail to come to the highest standard, they will, nevertheless, come off overcomers; else they would never get any share in the Heavenly reward, nor life at

R5439 : page 117

all. These will form the Great Company, who come up out of the great tribulation and wash their robes and make them white in the blood of the Lamb. (Revelation 7:14.) They will be greatly favored in that they will be the honored servants of the glorified Bride class, who are to constitute the "more than conquerors."

FALLING INTO TEMPTATION NOT SIN

During this time of battling between the New Creature and the imperfections of the body in which the New Creature resides, the new mind should be developing and growing gradually stronger. The will of the body was reckoned entirely dead before the individual could be counted a New Creature. But the body has the old brain, which has the same tendencies as formerly. The work of the new mind is to bring this body into full subjection to the will of Christ. The child of God may, however, be attracted by business or pleasure, which may lead him as a New Creature into more or less of stupor. In such stupid condition of the New Creature, the flesh, wide awake, might get the advantage, not because the child of God has wilfully sinned, or because he has been intentionally negligent, but because he has yielded more or less to temptation. But it is one thing to yield thus under temptation, and another thing to go deliberately into sin. Whoever sins wilfully is counted a child of Satan, because he has Satan's spirit instead of God's spirit.

If any of those who were once begotten of God should get into that attitude where they would wilfully desire to commit sin, it would indicate that they had ceased to be sons of God and had become sons of Belial. It would signify that the spark of the new life to which they had been begotten had become extinguished. "He that is begotten of God sinneth not." If he sin--deliberately, wilfully--he ceases that moment to be a son of God. Sons of God do not love sin. Any one, therefore, who would thus intentionally go into sin would give evidence that his new mind had entirely passed away, and that he had become dead to God, even as previously in consecration he had become dead to the flesh.

We believe that not very many have ever taken this step of bold opposition to God, wilfully and intelligently; and we hope that there will not be a great many to go into the Second Death. However, it is for God's people to keep as far away as possible from this disastrous condition. This condition is reached by a gradual process, step by step. When we come to God we first repudiate sin. Later we come to the point of presenting our bodies living sacrifices, and are accepted. So, contrariwise, those who repudiate righteousness usually go back gradually. Step by step of indulgence in sin gradually leads away from God, until the New Creature ceases to exist.

NEW CREATURE HANDICAPPED BY FLESH

When the Apostle John, in our text, says that those who are begotten of God sin not, he means that the sin is not wilful. Is there, then, any other way to sin than to sin wilfully? We answer, Yes. It is wilful sin that is unto death. The Scriptures tell us that "all have come short of the glory of God"--there is none perfect, "none righteous, no, not one." The righteousness which is imputed to the members of the Church, is imputed to their flesh. The New Creature itself is perfect. But as a New Creature the disciple of Christ desires to put off from its flesh all the former things of sin and death and to be fully conformed to the image and likeness of God. Yet he is more or less handicapped, not only by the imperfections of his own fleshly body, but also by the imperfections of others. He has to contend with the evil tendencies in his fallen nature, and also with those around him.

R5440 : page 117

The same Apostle declares that if any shall say he has no sin, the truth is not in him, and he is making God a liar. (1 John 1:8-10.) And these two statements of the same writer are in harmony. The statement of our text applies to the New Creature itself, and the other applies to his fleshly body. He cannot fully avoid sin in his flesh, on account of its weakness, and the deceptiveness and unfavorable conditions surrounding him.

These New Creatures, however, can maintain themselves in the love of God and as sons of God. "We have an Advocate with God, Jesus Christ, the Righteous." (1 John 2:1.) God knows our weaknesses, and has made this very provision for us. The Apostle says we may keep ourselves in the love of God by keeping ourselves clean. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Our daily trespasses are to be acknowledged to the Lord, and forgiveness sought and obtained. Thus we pray daily, "Forgive us our trespasses as we forgive those who trespass against us."

STRIPES FOR PARTIALLY WILFUL SINS

If these trespasses are merely weaknesses of the flesh, or of ignorance or stupidity, they are sins which will be fully forgiven of the Lord on application. If they be sins in which the new mind has been slack, in which it has been more or less culpable, through lack of sufficient positiveness, then to that extent the New Creature must be held responsible. And for all such trespasses, for which the New Creature is in any way at fault, there will be stripes, or punishments. It is for this partially wilful portion of the sin that the New Creature is responsible. This does not come under the head of Original Sin and its resulting imperfections.

A Christian might have a natural tendency to anger, and it might be impossible for him fully to control this tendency. Before he as a New Creature would be able to realize the situation, his natural tendency to lose his temper would involve him in trouble. The New Creature in such case should do everything possible to overcome this, through prayer and persistent effort, and if necessary, by imposing upon himself a penalty for every failure in this direction--some self-denial, perhaps. But if the New Creature should say, Well, that is my flesh; I cannot help it, he might receive stripes, and an earthborn cloud might arise between him and the Lord; and that one would be spiritually sick until he should return to the Father and make proper amends and be re-instated. If this attitude continued, it would seem to make against his ever becoming a member of the Little Flock. He would have to decide positively for or against the right.

So, then, there are sins that are not forgivable, but punishable. If the transgression should come to the degree of full, wilful sin, it would be a sin unto death. This means that the New Creature had ceased to be; for the Spirit of God, operating in the sons of God, always makes for righteousness and hates sin. Whoso loveth God "keepeth himself, and that Wicked One toucheth him not."--1 John 5:18.

THE PURPOSE SERVED BY TRIALS

But, as the Apostle states, we have this treasure of a new mind in an earthen vessel. We are a combination of the Heavenly and the earthly--a Heavenly will and an earthly body. Sometimes the body will put the New Creature to the test, urging it to give up this matter of consecration. So he has trouble; for the earthly body is merely reckoned dead. But God, in harmony with His promises, ignores the old nature--the earthly--and recognizes

R5440 : page 118

only the Heavenly, so long as the will is loyal; and He has promised grace sufficient for every time of need.

As before stated, there may come a time when the new will temporarily becomes drowsy, dormant. This is a cause for serious concern; for then the New Creature is in grave danger. There must be a determined will, a positive will for God, which will keenly regret any temporary deflection; otherwise there is no New Creature.

As the battling goes on between the new will and the old body, the new will becomes stronger and stronger, if it is properly awake to the situation. Yet God may permit the flesh to have more and more severe temptations. He allows the world and the Adversary to bring pressure to bear upon the flesh, so that He may test, prove, the loyalty of the New Creature. It was because our Lord was found faithful "unto death, even the death of the cross," that He was counted worthy of the Divine nature. So it is to be with His footstep followers. The Father knows just how much we can stand, and will never suffer us to be tempted beyond what we are able to bear, but with every temptation will provide a way of escape.--1 Corinthians 10:13.

WHY SOME FAIL TO OVERCOME

So the experiences of the way go on. As the Apostle suggests we are risen to walk in newness of life--our resurrection is already begun. (Rom. 6:4; Col. 3:1.) And this new walk will become more and more courageous, more and more successful, in proportion as we respond to the Lord's touch--the disciplinary experiences. And if we allow Him to mould us as He wills, we shall finally finish our course and be brought forth in full resurrection from earthly, human nature to Heavenly, Divine nature. Then the new will that has all along been progressing in an earthly body will thereafter make progress in a spiritual home; it will have a body like unto that of the risen and glorified Jesus.--1 John 3:1,2.

In the case of those not overcoming fully, we find this condition; they yield more or less to the besetments of the Adversary, and strive to avoid being too peculiar, to avoid giving any offense to their friends. Thus they become more or less overcharged with the cares of this life, or with the deceitfulness of riches, pleasures, etc. The Apostle urges that these lay aside all such weights, and run with patience the race set before them. Such a class never for a moment think of giving up the race; but in due time they will be put through fiery tribulations, which will destroy their flesh. Nevertheless, they will fail of the reward of the High Calling, which the more faithful will receive.

(TO BE CONCLUDED IN OUR NEXT ISSUE.)

====================

R5440 : page 118

"HIS LOVING-KINDNESS, O HOW GREAT!"

"Because Thy loving-kindness is better than life, my lips shall praise Thee."--PSALM 63:3.

GOD has a kindness of nature and disposition, a loving-kindness, that is general, that goes out, in one sense of the word, to all of His creatures--not only the intelligent, but the unintelligent creatures of His hand. He bestows His kindness, His favors, upon the just and the unjust. He sends His sunshine and His rain upon the good and the evil. But there is a special loving-kindness, a special love which He reserves for those who have lovable qualities of heart--those who have such traits of character as permit Him thus to love them--just as every good person loves every other person who is good and noble-hearted.

God has such a love for the holy angels. He had such a love for Adam before he sinned. And since the sin, He has a sentiment of loving-kindness toward those of Adam's race who, realizing their sin, desire to turn back to Him and to do His will. His loving-kindness has led Him to make a wonderful provision for these. He has provided that some shall be of the earthly nature, to receive the blessing of life everlasting here upon earth, after it has been brought to Edenic perfection. He has provided for others to be of the spiritual nature. Truly,

"There's a wideness in God's mercy
Like the wideness of the sea!"

But God does not love the wilful sinner. This is in harmony with righteousness. We may love the ignorant, who violate the Law of God because of a lack of knowledge, of proper information; but we could not rightly love one who is wicked, whose intention of heart, of will, is to do wrong. God has no love for the incorrigibly wicked. "All the wicked will He destroy." He has arranged that only those who shall come into accord with His righteousness may enjoy the blessing of eternal life. These shall have an eternity of happiness; they shall be the recipients of His loving favor everlastingly.

The Psalmist had a taste of the loving-kindness of God in his own experiences. When he was anointed to be king of Israel, he knew that he had found favor in God's sight. And later, when he did things that were wrong, God chastised him, punished him in love, because David was a man after the Lord's own heart--had a desire to do right--to do God's will. As the needle of a compass may under certain circumstances be detracted from its normal condition of pointing toward the pole, just so some attraction at times influenced David and led him into a wrong course. But as soon as the besetment was past, or he was led of the Lord to see his sin, his heart returned fully to Jehovah, as the needle of the compass returns and again points to the pole. Therefore King David declared that life without God's loving-kindness would be worth nothing to him; he would not appreciate his life if cut off from the favor of the Lord. This being the case, his lips would always confess the Lord--tell forth His loving-kindness, show forth His praises.

R5441 : page 118

OUR ANOINTING FAR SUPERIOR

And this is still more true of us who are now the

Lord's truly consecrated children, who are daily striving to serve Him and to follow the Master. We who by the grace of God have come into covenant relationship with Him since the Atonement for sin has been made have become sons of God, and have been begotten of the Holy Spirit. We have come thus into the anointed Body of Christ. We have not been anointed to an earthly throne, as was David, but our anointing does more: it anoints us to a Heavenly Throne, to share in the rulership of the entire earth.

No king or emperor on any earthly throne can hope to reign for more than a few brief years. But those who shall be accounted worthy to reign with Messiah, to share His Throne, shall reign for a thousand years. And this is only the beginning of their glory. Our Father in Heaven, who is now training and preparing us for this glorious exaltation through His Only Begotten Son, with whom we are to reign, gives us the assurance that He will be with us to guide our way; that all things shall work together for good to us, because we love Him and are called according to His purpose.

So we, above all other people in the world's history,

R5441 : page 119

have the loving-kindness of God manifested toward us. We have His exceeding great and precious promises. We are the recipients of His special love. And the more we appreciate this love and these glorious promises and the bountiful provisions of His grace, the more our hearts respond in gratitude, the more His loving-kindness becomes a reality to us, and the more are we ready to lay down our lives in His service.

It was thus with Jesus. He preferred the Father's favor above all else. And He, through the Father's arrangement, opened up this new and living way for us, that we, by becoming His disciples, may share with Him God's special loving-kindness and matchless promises, granted only to those "who follow the Lamb whithersoever He goeth." Surely our lips shall praise our God! And not only so, but our pocketbooks, our bank accounts, and our influence shall praise Him! All that we have shall praise the Lord; and all that we ever hope to have!

"I LOVE TO TELL THE STORY!"

We who have come to realize our Father's unspeakable favor to us as better than this present life with all it could have to give, we who have joyfully laid upon His altar every earthly good thing, every hope and ambition, every power of our being, rejoice to tell the Good Tidings of Salvation to others. We rejoice to sound forth the praises of Him who hath called us out of darkness into His marvelous light. The Message is too good to keep! If we could not proclaim it, it would be as a burning fire shut up in our bones; so we must tell it. And we are willing that the telling of it shall cost us trouble, cost us money, cost us the misunderstanding and persecution of former friends, and possibly the breaking of home ties. We are willing that it shall cost us the frown of the world and of organized churchianity.

TEXT APPLICABLE ONLY TO SAINTS

The Prophet David in our text spoke prophetically of the Church of Christ. These words could apply to none other than saints of God. None but those who walk and talk with God would esteem His favor more precious and desirable than their earthly life. If we ask the average nominal Christian to weigh this matter, and tell us if he would exchange this life for the favor of the Lord--putting in one side of the balance all the good things, hopes, ambitions, family ties, social position, churchianity, esteem of men, and putting in the other side of the scale God's favor--he will hesitate, and will eventually decide in favor of the things of this life.

The reason for this is that such do not highly appreciate Divine favor. They have heard and believed certain things about the Almighty, some of them true and some false; but the misrepresentation of God's character and Plan, together with the worldly influences surrounding them, have largely neutralized and offset and made noneffective the truths which they have learned, and they lack confidence in the things unseen. Hence worldly interests outweigh their appreciation of Divine favor--ten to one.

Those who have, through the Plan of the Ages, come to see the loving-kindness and mercy of the Lord are, if they are children of God at all, being put to the test. If they are merely glad to find out that there is no place of eternal torture, and that God's loving Plan includes the whole human race, their hearts are not touched to responsiveness by this manifestation of His great love. They will go on their way, rejoicing that they have been delivered from the bondage of error, but will be like the nine lepers who were healed by the Master, yet did not return to give Him the glory, nor to offer themselves in service to Him. And these, alas, are the majority! We are now in the great day of proving. Who will be able to stand the test in this evil time?

GOD THE SUN OF OUR SOUL

This loving favor of God, which is so appreciated by the true saints, is not a favor respecting future prospects and hopes merely, but it is the blessed possession also of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of this communion produces misery of soul. It brings an aching void that nothing else can fill. This sentiment is beautifully expressed in the hymn we often sing:

"Sun of my soul, my Father dear,
I know no night when Thou art near;
O, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

The true child of God will walk so closely with Him that nothing, however sweet or precious to the natural man, will be permitted to shut from him his Father's face. This would be esteemed a calamity with which nothing else could compare. He would rather cut off anything as dear as a right hand, or pluck out of his life anything as precious as an eye, than that it should come between himself and his Heavenly Friend, whom He has come to love above all else beside. God is truly to these the Sun of their soul, without whom life would become the blackness of night.

"THE DARKNESS HATETH THE LIGHT"

Some professed disciples of Christ may say that a Christian life will not cost earthly friendships; that such an idea is an exaggeration; that it is an extreme view of what is required of a Christian; that a course which produces such a result is an unreasonable one. But no! Our Master's words are as true today as when they were spoken: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." (John 15:19.) The declaration of the Apostle still holds good: "Yea, and all who live godly in Christ Jesus shall suffer persecution."--2 Tim. 3:12.

Why did the Master suffer the loss of social position and of favor with the churchianity of His day? Why did the Doctors of Divinity and the notables among the religionists hide their faces from Him? Why did they finally become so embittered against Him that they crucified Him? Was it because of evil-doing on His part? Nay; for He went about doing good. It was because He told the truth. He declared truths which they themselves recognized as such, but with which they had so mixed the "traditions of the elders" that they were too stupefied, drunken and blinded to take anything but a perverted view of our Lord's work and teachings. Their hearts were not in the right attitude before God. "The darkness hateth the light."

The Master's persecutions came not from the outside world, but from the professed holy people of His time. So has it ever been since, and so is it today. Those who now oppose the Truth are not worldly people outside of the churches, with but few exceptions; but they are zealous sectarians, whom Satan has blinded with his false doctrines and misrepresentations. We are not to be surprised, therefore, that wherever the Truth goes it will be a Sword to separate, as our Lord declared. These conditions prove a test to the followers of Jesus. Are we willing to bear the hatred, the scorn, the contumely, which loyalty to the Truth brings? Is our Father's loving favor more, far more, to us than the favor and smiles of the

R5441 : page 120

whole world--even more, far more to us than life itself?

THE GLORIOUS HARP OF THE AGES

If so, we can go forth in His name, rejoicing as we go, praising Him with our lips, singing the New Song which he hath put into our mouths, "even the loving kindness of our God." It costs something to sing this song. Only those who have learned to play upon the Harp of God, who have all its strings attuned to perfect harmony, can properly render this "Song of Moses and the Lamb." Never until today has it been possible to produce such melody from this wonderful Harp; for never before have all its chords been properly placed and attuned. Now its music is entrancing! Then let us take this wonderful Harp of the Ages, and as we sweep its chords, let us sing with the spirit and with the understanding this wondrous, glad New Song!

===================

R5442 : page 120

THE GREAT DAY OF JUDGMENT--ITS NATURE AND OBJECT

"Behold, the Lord cometh with myriads of His saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." "Let the sea roar, and the fulness thereof, the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the earth; with righteousness shall He judge the world, and the people with His Truth."--JUDE 14,15; PSALM 98:7-9.

THE above texts relate to the great Day of Judgment, which is to end the Gospel Age and inaugurate the Millennium. We should notice first of all what these texts do not say. They do not say that our Lord Jesus will come to destroy the earth, to burn up the world. They do not say that there will be a partial judgment at death, and that later all will be brought out of Heaven and Purgatory and a Hell of torment, which are their proper places, only to be sent back to these same places again. Not so. But this is supposed to be stated in the Scriptures, and is what we have thought. Our prejudices and misunderstandings have attached to the words of Holy Writ a wrong meaning. It is the Love of God which brings judgment to the world.

The first judgment, or sentence for sin, was a sentence of death. Under that sentence the whole world was to perish, to be cut off from life, because of Adam's sin. But God had mercy, compassion, on humanity, and has provided that mankind shall have another trial, with experiences granted to enable them to realize the nature and results of sin. The first trial was a trial of Adam and Eve alone. Every member of the human family, however, will be given an individual trial for life everlasting, to demonstrate whether he will under favorable conditions come into harmony with God.

CHARACTER THE BASIS OF JUDGMENT

All hopes of eternal life for the race, therefore, hinge upon the results of that future trial. Men and women are in this life forming character--they are either improving or degrading themselves. Whoever is trying to do his best under present unfavorable conditions will enter upon that individual trial, or judgment, in a very much better condition than otherwise, and will progress more rapidly to perfection in that Day.

The Church of Christ is an exception to this arrangement for the world. They will not have a part in that trial, because the Church is a special, called-out class, and will receive their trial in advance of the world. They are now on trial for life or death everlasting. But their trial is for life on the Divine plane. Those who are now being dealt with by the Lord will, if faithful, be with the Lord the Judges of the world in the next Age; as we read: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2.) It will be a time when punishments and rewards shall be meted out.

Every evil-doer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction. Every well-doer shall receive a reward. The work of that thousand-year Judgment Day will show men to what extent they are out of harmony with God, and will show them how to come into harmony with Him. By the conclusion of the Millennial Age none will be in ignorance. As it is written: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:9.) Furthermore, the Scriptures tell us that the judgments will be graded according to the light previously had and sinned against. The wilful sinner, after a hundred years' trial, will be cut off in the Second Death.

All who shall make use of the opportunities of that time, making progress in character, will gradually go up the Highway of Holiness. They will be blessed more and more until they shall attain the full perfection of the earthly image and likeness of God which was lost in Adam. This will be the glorious outcome of the redeeming work of Christ. Then every knee shall bow and every tongue confess, to the glory of God. All who continue to prefer sin shall eventually be utterly destroyed in the Second Death. Then God will have a clean Universe.

GREAT DAY OF THE LORD NOW PRESENT

We are now in the beginning of this great Day of the Lord. All the forces which are to play a part in this mighty upheaval which is to introduce the Reign of Messiah are rapidly gathering. The nations of earth and all the various elements which form society as at present organized --political institutions, financial institutions, ecclesiastical systems, etc.--are now before the bar of Judgment, and are being found wanting. All Christendom is trembling before the mighty forces that are coming in today. Morals are at a low ebb. As the glorious Messenger of the Covenant is now present to sit as the great Judge, we may well ask the question propounded by God's Prophet of old: "Who may abide the Day [now present] of His Coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap. And He shall sit as a Refiner and Purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver."--Malachi 3:1-6.

Ah, the world is longing for the blessing! Men are realizing more and more every day their great need of a strong arm to deliver them as they face the grave crisis which they feel is drawing very near; but they see not to what extent the inbred sin of man is incompatible with a Reign of Righteousness which is desired and so sorely needed. Before the help and the blessing can be realized the Day of Wrath must come; the "fire of God's jealousy" must burn fiercely, and consume all the giant evils so entrenched in the world and in the hearts and minds of men. It is not to be a fire merely of destruction, but, thank God, also of purification! It will not be a literal fire, but a symbolic fire, following which the Lord will turn unto the people a pure language, a pure Message, and a clear declaration of the Divine will and Plan of Salvation.

SONS OF LEVI JUDGED FIRST

The earlier part of the judgment upon Christendom will be especially upon the antitypical sons of Levi, the silver class. These made a consecration of themselves to the Lord, as did the gold class, the faithful overcomers, "more than conquerors." This silver class we understand to be the Great Company, who are to "come up" out of the Great Tribulation, and to "wash their robes [which have become spotted and soiled] and make them white in the blood of the Lamb." (Revelation 7:9-17.) These will be dealt with by the great Messenger of the Covenant, not with a view to their destruction or injury as individuals, but with a view to the destruction of their flesh, which they have failed to sacrifice in harmony with their Covenant--"that the spirit may be saved in the Day of the Lord Jesus."

R5442 : page 121

The fire of this great Day shall "try every man's work, of what sort it is." It will prove who of the professed disciples of Christ have built upon Him as their Foundation with the gold, silver, and precious stones of Divine Truth, and thus have constructed a true, strong, worthy character, unswervingly loyal to the Lord; and it will prove who have built with wood, hay and stubble. It will likewise discover who have built upon a foundation of sand.--1 Corinthians 3:11-15.

FLESHLY ISRAEL'S SHARE IN THE JUDGMENT

A part of the prophecy of Malachi 3 seems to have an application to fleshly Israel. The Lord reproves them, showing that His course toward them as a people had been in conformity to His Covenant with them at Mt. Sinai. But they had been unfaithful to their part of the Covenant. At the appearing of this great Messenger of the New Covenant, which is to supersede the old Covenant, He will purge God's ancient people. The time is now due for favor to begin to be restored to them; but before their full restoration they must experience further chastisement for their purification and preparation for the great Messiah.

In the "time of Jacob's trouble," now near at hand, Israel will come to see and recognize their King, whom they refused when He offered Himself to them at His First Advent. "They shall look upon Him [with the eye of faith] whom they pierced, and they shall mourn for Him as one mourneth for his only son." (Zechariah 12:10.) He will then receive them back to favor, under the terms of the New Law Covenant. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Malachi 3:4.) They shall then be used of Messiah as a channel of blessing to all the world.

BLINDED TO THE REAL DIFFICULTY

In this great Time of Trouble, the Lord will be a swift witness against every evil thing and will rebuke it, and thus all men will be taught of Him in the ways of righteousness. But as yet the poor, blinded world, bound by the shackles of Satan, do not know themselves. They do not yet see that selfishness is the basis of their every move and ambition; that the number who are not thus moved and controlled are so insignificantly small as to be without weight and influence.

It is not our thought to deride any efforts toward righteousness, even though inspired by selfishness. We merely point out that the true, Christian view of matters is a much different one. It is the Bible view. It recognizes God, the Divine will, purpose, plan, revelation, as having to do with all this world's affairs. It sees in the present upheaval of politics, the present uncovering of financial and social scandals, etc., another force making ready for the great trouble time, the great "earthquake" predicted in prophecy, the great cataclysm, now about to be precipitated upon the whole world. The Scriptures indicate that this Time of Trouble will be upon us in 1915, and will be gradually approaching in the meantime.

In the providence of God the gross superstition and ignorance of the Dark Ages has been gradually dissipated to a considerable extent, that the minds of the people might be set free, not only from religious superstition, but also from superstition respecting the Divine right of certain families to inherit the kingdoms, the dominions of the world, and to live on a higher plane of social privilege than others. All these matters are now coming in review before the world, and Socialism is rapidly coming to the fore as the world's savior, their deliverer from priestcraft and superstition, and from political and financial autocracy. The world is being invited to look, not to Him who redeemed us with His precious blood, and who promised to come again and establish His Kingdom in righteousness, but it is being called to look to itself, to its own affairs and selfish interests, as the only hope, thus ignoring God and His overruling providences, and ignoring Divine Revelation respecting the future outcome of present conditions, in the glorious Millennial Kingdom for the blessing of all the world.

CHURCH FEDERATION NOW FORMING

From our standpoint, the present gathering of the churches into a great Federation is the fulfilment of Scriptural prediction; and the Lord's intelligent, faithful, consecrated people are warned against having any part in any such Church Federation. The Word of the Lord regarding the matter is, "Say ye not, A Confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid; but sanctify the Lord God in your hearts, and let Him be your fear."--Isaiah 8:11-16.

Dread to displease Him, but fear not men. It is the tares which have all along associated themselves with the wheat that are to be bundled, to be gathered together for a great trouble time. This is in the mighty revolution of society shortly to set fire to all the social, religious, and financial institutions and arrangements of this present time, eventuating in anarchy, which, through God's overruling providence, will overthrow all things incompatible with righteousness and prepare for the Kingdom of God, which will be manifested in power and great glory, for the deliverance and blessing of all the human family.

We remember that as the Jewish Age drew near its close, John the Baptist, the forerunner of Messiah, declared to the Jews: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Spirit and with fire." (Luke 3:16.) We remember the fulfilment of this. The "Israelites indeed" were gathered into the garner of the Christian Church, and baptized with the Holy Spirit at Pentecost. The remainder of the Jewish nation, who "knew not the time of their visitation," were burned as "chaff," in a great time of trouble, which overthrew their nation. This great trouble is shown in Scripture to be a picture on a small scale of the conditions which will prevail in the closing days of this Gospel Age.

In that trouble time which came to the Jews, though various steps were taken to hinder the destruction of the nation of Israel, all efforts failed. Even the Roman Emperor was desirous of preserving the nation and of establishing order; and the Roman army was sent, not to destroy them, but to establish peace in their midst. But the Lord had declared that the fire of trouble which He enkindled should not be quenched by any power, that it should do its work to the full; and it did.

R5443 : page 122

Likewise it will be with the great fire of trouble with which this present Age will end, and into which the "tare" class of Christendom will be cast. It will not be an utter destruction of life (although many lives will be lost in the awful trouble of this Day of Wrath), but it will completely consume all earthly governments and institutions and will overthrow Churchianity. These will be consumed in the fire of anarchy. Nothing shall be permitted to quench that fire, or hinder the utter destruction of present systems. But, praise God, when the fire shall have devoured the stubble and the falsities and deceptions of the present order, it will but have prepared the way for the great blessing which God has designed and provided, in His coming Kingdom. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) It will be a terrible chastisement, but it will be the necessary work of the skilful Surgeon, who wounds but to heal.

"REFUGE OF LIES" SWEPT AWAY

In our Lord's parable of building a House upon the Rock or upon the Sand, He gives a forceful picture particularly of the tests to come upon Christendom at the close of this Age. Here His figure is that of a fierce storm, a flood, with mighty winds beating upon the faith structure of His professed followers, overthrowing the faith of those not built upon Christ, the Rock, but built upon the sand. And so we see it today. A mighty downpour of Truth is now in progress throughout Christendom. The great storm is now raging. The denominations of Churchianity are trembling under the shock. Their foundations of human tradition, man-made theories, ignorance, "doctrines of demons" (1 Timothy 4:1), are realized to be unsatisfactory. They are unable to stand before the great searchlight of Truth now being turned upon them. Ere long the storm of Truth will wash out the quicksand foundation upon which nominal Christianity is built, and her utter wreck will follow. Only the true people of God will be able to stand the test of this great Day--now upon us!

This is the same storm and flood mentioned by the Lord through the Prophet Isaiah: "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places. When the overflowing scourge shall pass through, then shall ye [false teachers] be trodden down by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be a vexation only to understand the report [the Message, the Truth]."--
Isaiah 28:17-19.

This overwhelming trouble will soon reach the entire world. Indeed, it has already begun among all nations to some extent. All men must be awakened by the judgments of the Lord and brought to a realization of their need of the Arm of Jehovah, to deliver them and to uplift and save. The whole world is to be judged by The Messiah. All will witness that this judgment, trial, could not come before the great Judge takes His seat and authority: hence none of all those who died before our Lord's First Advent could have been judged by Him. All should likewise be aware of the fact that the world in general has not been on trial since our Redeemer was appointed the Judge, that the world has not been on trial previous to the present time. Indeed, the great mass of mankind neither know the Judge nor understand His Law, nor have they any conception of the conditions and requirements necessary to life everlasting. This is in harmony with the presentations of Scripture on this subject.

JUDGMENT DAY A TIME OF BLESSING

The Apostle Paul declares (Acts 17:31), that God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained [The Christ, Head and Body]; whereof He hath given assurance unto all, in that He hath raised Him from the dead." That appointed Day was future in the Apostle's time, and is still future, though now about to dawn. The Gospel of Christ, Good Tidings, is to the effect that He who bought the world with His own precious blood is to become the Judge of all men, the living and the dead. "All in the graves shall hear His voice, and shall come forth," "and they that hear shall live."--John 5:28,29,25.

A new trial is to be granted to Adam and all his race. It will be an individual trial, under the enlightenment and uplifting influence of the great Messianic Kingdom. Truly, this is "Good Tidings of great joy" to the world, the "groaning creation." Even though the great Adversary has succeeded in deceiving the vast majority, even of Christians, into thinking to the contrary, this Trial Day, the Day of Judgment, is to come to all the sons and daughters of Adam for their deliverance and blessing, if they will. This Great Day, which will be "the desire of all nations," is forcefully depicted by the Prophet David. (Psalms 96-98.) The saints of the Lord, the faithful followers of Christ, those who "follow the Lamb whithersoever He goeth," shall be associated with their great Head as assistant judges, in His glorious work of human uplift and restitution to all that was lost in Adam.

How glad we are that our eyes have been anointed to see all these wonderful arrangements of our God! How glad we are that we can understand the significance of the dark clouds now hovering over the world and soon to break! How we rejoice that we can discern the silver lining to these clouds of trouble, and know that the end will be glorious--that beyond the yawning chasm just before us, beyond the blood and tears of the coming whirlwind and tempest, the blessed Sun of Righteousness will rise with healing and blessing in His wings, and mankind, broken and helpless and despairing, shall be led into the light and glory of the Kingdom of God's dear Son!

===================

R5444 : page 122

RICH TO HELL--POOR TO HEAVEN

--MAY 17.--LUKE 16:19-31.--

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."--PROVERBS 21:13.

DID our Lord mean that all rich men and all rich women are to spend eternity in misery because of faring sumptuously every day, and wearing purple and fine linen? Can it be true that in order to get to Heaven we must be poor beggars, covered with sores, and have them licked by dogs, and must eat crumbs from a rich man's table? Has character nothing to do with future rewards and punishments? Again, will it be so that for all eternity the rich, tormented in fire, will see the poor in bliss, and the honored poor see the rich in eternal misery? Can this be the arrangement of an all-wise, all-loving Creator--one who knew the end from the beginning?

For many years this parable has caused distress of mind to the more saintly of God's people; both heart and head have rebelled. We remembered that Abraham was very rich, likewise Isaac, Jacob, King David, King Solomon, etc. We remembered that God Himself is very rich. Then we looked up the subject in the Hebrew and the Greek, and found that Abraham did not go to

Gehenna, the hopeless condition, the Second Death, but to Sheol, Hades, the tomb, the grave, the state of death, where there is no fire.

Our greater knowledge increased the mystery; for the Scriptures declare that Sheol, Hades, the tomb, is to be destroyed, that all are to be brought forth from it in the resurrection. No other Scripture seemed to agree with this parable. It stands in a class by itself, except as we might use for its support one text in Revelation which speaks of a symbolic beast and a symbolic false prophet in torment. Thus have the thinking people of the Church been stumbled and perplexed by the story of this lesson.

NOW ALL IS CLEAR, PLAIN

Now we see that our lesson is a parable. It is not to be taken literally, any more than are the other parables and dark sayings of our Savior; such as, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you"; or again, "If thine eye offend thee, pluck it out...; if thine hand offend thee, cut it off." Indeed, we find that Jesus spoke to the people only with parables. (Matthew 13:34.) None were ready for the depth of His teaching until after the Holy Spirit at Pentecost began to give qualification.

How simple it all seems now! how beautiful! Many of God's people are rejoicing that in the light of the present understanding of the Bible the Divine character is shining forth, beautiful in its Justice, Wisdom, Love and Power.

It is not difficult for us to understand that our lesson is a parable. To take it literally, as we have seen, would involve the absurdity of supposing that all beggars go to Heaven, and that all wealthy go to Hell; for the parable says nothing about character--either that the poor man was good or that the Rich Man was bad. Viewed as a parable, we see that the thing said is not the thing meant. Thus in other parables wheat and sheep represent children of God; tares and goats represent those dominated by the Adversary, the god of this world.

THE RICH MAN OF THE PARABLE

In the parable under consideration, the Rich Man represents a class, and the poor man, Lazarus, another class. Let us see: The Rich Man was the Jewish nation, which had been in God's favor for more than sixteen centuries. To the Jew had been given the promises, the Prophets, the blessings and privileges of the Law Covenant. These symbolically were their purple, fine linen and sumptuous table. The fine linen symbolized their typical justification through typical sacrifices. Their purple raiment symbolized royalty; for they were the typical Kingdom. Their sumptuous fare represented the Divine promises, as St. Paul's words imply.--Romans 11:9.

In Jesus' day Jewish favor began to wane. They were completely cut off in A.D. 70, as all Jews will admit. During the interim of forty years the Rich Man, the Jewish nation, sickened, died and was buried. Nationally, they went to Hades, to the tomb; and their resurrection has not yet been accomplished, although Zionism is the beginning of it.

But although nationally dead and buried, the Jews individually have been very much alive during the last nineteen centuries. They have had anguish of soul, as they have received persecutions--sometimes, alas! from those who profess the name of Jesus, but who deny Him in their practises. For all these centuries the Jews have cried out to God, who in the parable is represented as Abraham, the Father of the Faithful. The only answer that they have had is that there is a gulf of separation between them and God. Thank God, this cannot much longer be the case! The New Dispensation dawns, in which the Rich Man will return from Hades. Israel will be nationally rehabilitated, and God's favor will again come to those of them who shall learn needed lessons.

THE POOR MAN OF THE PARABLE

The poor man of the parable represents an outcast class. It included publicans and sinners, who had alienated themselves from God's favor. It also included Gentiles, to whom Divine favor had never been extended--"aliens and strangers from the commonwealth of Israel." (Ephesians 2:12.) These had no fine linen of typical justification, and no purple, representing a share in God's favor as part of His Kingdom. None of the promises belonged to them. All that they could have would be merely such crumbs as would fall from the Rich Man's table.

The Scriptures illustrate two such crumbs given to this class by Jesus. When He healed the Roman centurion's servant, it was a concession at the request of the Jews, who declared that this man was a friend and had done them good, by building a synagogue, etc. The healing of this servant was a crumb. Similarly, the Syro-Phoenician woman got a crumb when she came to Jesus entreating the recovery of her daughter, who was possessed of a demon. The Master answered, "It is not proper to take the children's bread and give it unto dogs." He here used the customary Jewish phraseology respecting Gentiles--Gentile dogs. The Syro-Phoenician woman was not a Jewess and had no claim on God's favor, but she replied: "Yea, Lord, yet the dogs eat of the crumbs that fall from the children's table." Jesus noted her faith and gave her the crumb which she desired.

As the Jews died to their favor, so the outcast publicans, sinners and Gentiles died to their disfavor; such of them as desired the favors of God, hungering and thirsting for His Word of promise, were received by

Him. The early Church was made up of this Lazarus class, rejected by the Pharisees as publicans, sinners and Gentiles. Instead of being any longer alienated from God, these became the children of God and heirs of His promises. In the parable they are represented as children of Abraham--in his arms. In the type, Isaac was the beloved son of promise to the literal Abraham. In the antitype, Jesus and His followers are the Spiritual Seed of Abraham, received to God's bosom and favor. Thus St. Paul writes, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise"--made to Abraham.--Galatians 3:29.

"A GREAT GULF FIXED"

The great gulf between Judaism and Christianity has been fixed for more than eighteen centuries. During all this period no Jew has been permitted to come near to God, and no Gentile permitted to take the former position of the Jew, or in any manner to claim favor aside from Christ. In the Divine Plan the gulf was fixed unalterably. "There is none other name given under Heaven amongst men whereby we must be saved"--whereby we may come into heart relationship with God. This gulf dates from the time that Christ came and offered Himself to Israel, and was rejected and crucified.

Thank God, His Word points us to another change of dispensation at the Second Coming of Christ! Then the Lazarus class, now children of God by faith, will be made actually and gloriously His children beyond the veil. In association with Jesus their Lord, they will take control of the world; for they will be His Bride and Joint-heir in the Kingdom. What will happen to the Rich Man then? Oh, he is to have a resurrection from Hades!

R5444 : page 124

While God's Kingdom will be represented on the spiritual plane by the Lazarus class, it will be represented on the earthly plane by another class, which will be Jewish. The Jews who crucified Jesus will not be made princes in the earth in association with Messiah's spiritual Empire, but some of their brethren will be--a class whom they have been accustomed to call fathers will be made Princes. These Scripturally are known as "Abraham, Isaac, Jacob and all the Prophets," and all who during the Jewish Epoch proved themselves loyal to God and faithful, described by St. Paul in Hebrews 11:32-40.

St. Paul refers to this recovery of the Jews to Divine favor in Romans 11:25-33. He there points out that as we who are now the people of God were not always so, but were received to Divine favor when Israel was broken off from God's favor, so in due time those Israelites cut off from the favor of God will receive favor through our favor. That is to say, when the Church shall have attained the prize of glory, honor and immortality, as

Spiritual Israel, then the gulf separating Natural Israel from God's favor will have been passed. Then favor will return to Natural Israel. Coming to them through the

R5445 : page 124

glorified Spiritual Israel, it will extend through them to all nations, peoples, kindreds and tongues of humanity, during the Millennial Age.

This is the Divine Promise, "In thy Seed shall all the families of the earth be blessed." The Spiritual Seed of Abraham, the Church, gets the first share in this Promise, and the natural seed of Abraham gets the second part; but both together will be used by the Lord in rolling away the curse and pouring out, instead, favors and blessings upon humanity, upon whomsoever will accept them.

DIVES' FIVE BRETHREN

The parable represents Dives as praying for a drop of water to cool his parched tongue. Symbolically, parabolically, this represents the Jewish people in great distress, asking God to allow Christians to give them some help from their troubles. Have the Jews ever appealed to God for help? Have they prayed for relief from the persecutions which have come to them in the past and which to some extent still continue in Russia? Surely they have! Moreover, they have appealed to representatives of the Lazarus class--representatives of Christianity--desiring that their release and relief should come through them.

An illustration of this prayer for relief in our own day was afforded in the appeal of the Jews to President Roosevelt that he would use his influence with the government of Russia for the amelioration of Jewish persecutions. Did they get this drop of water? Nay! Mr. Roosevelt replied that the comity of nations would not permit such a communication from a friendly nation.

The parable goes further and develops the fact that the Rich Man had five brethren in danger of joining him in the trouble that was upon him. Who were his five brethren? We reply that the Jews of Palestine in Jesus' day represented chiefly the tribes of Benjamin and Judah, while the majority of the other ten tribes were scattered abroad in various lands. The question raised is, Did this trying experience affect merely the Jews of Palestine, who had enjoyed most of God's favors, or did it include also the Jews scattered abroad? The answer is given in the parable, "They have Moses and the Prophets; let them hear them." This proves that Jews only were referred to; for no Gentile had Moses and the Prophets.
The number five is in full accord, also. Whereas two tribes, Judah and Benjamin, were represented by the one Rich Man, so proportionately the other ten tribes would be represented by five brethren.

And so it was. The Message of the Gospel, which began with the Jews in Palestine, was extended to every land; and the Apostle Paul, in going to any cities amongst the Gentiles, preached first to the Jews, saying, It is expedient that the Gospel should be preached first to you; but seeing you reject the grace of God, lo, we turn to the Gentiles. (Acts 13:46,47.) In other words, the test upon all Israelites was the same.

Thus we are finding a depth of wisdom in Jesus' teachings beyond anything we could even have dreamed. We are finding, too, that the horrible nightmare doctrines of the Dark Ages poisoned our judgments, crossed our spiritual eyesight, and hindered us from seeing the beauty of the Lord's Word. Thank God for the New Day and the light that it is shedding upon the Bible!

===================

R5445 : page 124

WE ARE UNPROFITABLE SERVANTS

--MAY 24.--LUKE 17:1-10.--

"He that glorieth, let him glory in
the Lord."--1 CORINTHIANS 1:31.

TODAY'S lesson is in four sections, each apparently distinct and separate. Even the connection in which these words were uttered is not given. Nevertheless, they manifest the Wisdom from Above. We shall consider them in their order.

"It is impossible but that offenses will come." The word offenses more particularly signifies stumblings, or still more literally, ensnarement. The consecrated followers of Jesus are called little ones, because they are New Creatures who have only started in the new way of full consecration to God's will. "Babes in Christ," St. Paul styles these. (1 Corinthians 3:1.) "Little children," writes St. John. This infantile condition, however, should not continue. There should be growth in grace, knowledge, love. Strength of character should be attained, which would not only be wise, strong and difficult to ensnare, but able also to assist others less developed.

Thus in the Church the more developed ones are styled Elders--literally, elder brothers. Such more particularly represent the Lord amongst the brethren; and Heavenly comfort and advice, reproofs, etc., may at times be sent through these to their younger fellows. The dangers of ensnarement exist because Satan is the prince of this Age, and because he has the majority of mankind more or less under his influence--blinded by error, superstition, sin, etc. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4:4.) That Jesus did not refer to infants is manifest from the words

"One of these little ones which believe in Me."

We may not suppose that Jesus would unjustly condemn or punish anybody for ignorantly or unintentionally offending His followers, His little ones. We must suppose that He meant to caution those who would deliberately attempt to deceive and ensnare, entrap, discourage, His followers, His little ones. We all have heard of instances of deliberate, intelligent plotting against the followers of the Lord; and to whatever extent this may prevail, it has indicated the Satanic spirit.

Sometimes true people of God have been thus ensnared into the service of Satan, as intimated by the words, "His servants ye are to whom ye render service." Saul of Tarsus was thus ensnared and used for a time by the Adversary; and he explains that God had mercy upon him because he did this ignorantly. Had he done it with wilful intelligence, we may assume that God would not have had mercy upon him to the extent of rescuing him by a miracle, but that he would have continued in his intelligently wicked way and that it would have been better for him that a millstone had been hung around his neck and he had been drowned in the sea.

R5445 : page 125

This would be because a person thus drowned in the sea would lose merely the present life, and not the future life during the Millennium, after he had been awakened from the sleep of death. He would then have full opportunity for enlightenment through obedience and for recovery from sin and death. But those who intelligently persecute the followers of Jesus and seek to turn them aside from the way of righteousness, pervert their own conscience and so degrade themselves that it will be much more difficult for them to come into accord with the conditions of the New Dispensation beyond the grave. In a word, whoever sins against light and knowledge is endangering his own opportunities for everlasting life.

A FORGIVING SPIRIT NECESSARY

Verses 3 and 4 are apparently a part of the same discourse recorded in Matthew 18:15-22. The lesson is addressed to the followers of Jesus, not to the world. It relates primarily to their duty toward the brethren of the Household of Faith, but secondarily it has a broader application. It may at times be given this broader application; but the injunction in Matthew 18, that the counsel of brethren be brought in and that ultimately, if necessary, the matter come before the Church, proves to us that it is in reality not intended for any but the Church.

The lesson is mercy--boundless mercy. The basis of the argument is that all need mercy, Divine mercy, because all are imperfect; and in order to assist us in the cultivation of this grace, the Lord has arranged that His blessings to us, His favor, shall be dependent upon our endeavor to exercise this Godlike quality. "Be ye like unto your Father; for He is kind to the unthankful."

It seems strange that our forefathers and ourselves were so deceived by the false doctrines which St. Paul styles "doctrines of devils." (1 Timothy 4:1.) Once we thought of the Heavenly Father as absolutely unforgiving--full of hate for His human creatures, because they had sinned--instead of forgiving their sin. We insisted that the wage, or penalty, of sin must be torment, and that to all eternity. How little we understood the real character of the God of all grace, the Father of mercies!

Some of us, perhaps, endeavored to justify our error by assuming that God Himself was all goodness, kindness and love, but had behind Him an inexorable Law demanding the torture of His creatures--a Law from which He could not escape, and which bound Him to the doing of things which His own Law condemned in humanity.

Others of us deluded ourselves into thinking that all mankind enjoyed at some time between birth and death a full opportunity for turning from sin to righteousness and of becoming saints. Only of late years are Bible students becoming aware of how absurd is this position. Now we are realizing that, for four thousand years, only the one little nation of the Jews had any knowledge of God, or any promise of eternal life held out to them, or any instruction respecting sin and its penalty. And even the Jews, to whom the Law was given, Jesus and His Apostles declared were blinded by Satan. Jesus, addressing

R5446 : page 125

His Apostles, said, "Blessed are your eyes, for they see; and your ears, for they hear." The great nation of the Jews neither saw nor heard. The same is true of nine-tenths of the population of Christendom, not to mention heathendom.

Without the least warrant of Scripture, but in contradiction of it, many of us upheld the terrible theory that all who do not hear of Christ in the present lifetime and also all those who do not become saintly followers in His steps will be eternally tortured at the hands of devils. We now see that the Bible teaches that only a comparatively small class, who now have the hearing ear and the seeing eye and who enter into covenant relationship with God through Christ, can walk in Jesus' steps. For these only does the present life end all opportunity of attaining eternal life. For the remainder of mankind God purposes a future life by a resurrection of judgment.

The resurrection is not merely for the Church class--the First, or Chief Resurrection--but it is for "the just and the unjust." (Acts 24:15.) The Church class will come forth to glory, honor and immortality. The unjust will come forth from the tomb to judgments, disciplines, rewards and punishments. It is in order to give them these judgments and opportunities to obtain everlasting life that Messiah's Kingdom will be inaugurated; and it is in order that He may appoint proper judges to assist the people and to reward and punish justly that He is now calling out the Church in the flesh. "Know ye not that the saints shall judge the world?"--1 Corinthians 6:2.

FAITH POWER--CREDULITY POWER

A great deal passes for faith which is merely credulity. If some one were to swear to us that the moon is made of green cheese, it would be credulity to believe him--not faith. We should inquire, "Who is it that says this thing, and what does he know on the subject more than we may know?" The faith commended in the Bible is that which relates to things which God has promised. We are encouraged to be full of such faith in God--nothing doubting--not questioning that He is able to accomplish all His good promises.

Our forefathers had too much confidence in men. What they thought was faith was mere credulity. They swallowed the creeds of the Dark Ages; and the more absurd the proposition, the more faith they thought they had. On the contrary, they should have said, "Where is the proof? Where has God declared such things?" Those who defended the creeds cried out incredulously against sober faith, branded it heresy, and many times burned the truly faithful at the stake. The lesson is that we should accept by faith only that of which the Lord has assured us in His Word; and this means that we should be particularly careful that we have the pure Word of God, sifting out mistranslations and interpolations.

In our lesson, the disciples of Jesus were evidently impressed with the grandeur of His teachings, and the difficulties that must lie in the way of the accomplishment of all the wonderful things recorded in the Law and the Prophets, and told by Jesus--respecting His Messianic Kingdom, etc. They therefore asked the Lord to increase their faith. Jesus replied in words that are greatly misunderstood in our day. He said, "If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." On two other occasions Jesus made similar remarks respecting mountains, saying that the word of faith would have been sufficient to remove them to the midst of the sea.

WHAT DID HE MEAN?

Evidently the Master did not mean to encourage the Jews to attempt to command the mountain to be carried into the sea; but rather He wished them to realize that

R5446 : page 126

if they had proper faith in the power of God, and should receive a command from God to move the mountain into the sea, and should give the command with faith, the results would follow. But God gave no such command in respect to the mountains nor in respect to the tree. Hence faith would have no basis for operation in such cases.

The colored brother had the proper thought. When asked what he would do if God told him to jump through a stone wall, he replied, "I would jump at it." In a word, we are to have absolute confidence in the Word of God, not merely to make sure that we have heard and understood His Message. Then we may go forward with mountain-moving faith to accomplish His commands. But God does not command foolish or unnecessary changes. He leaves it for human ingenuity to uproot the trees and to tunnel the mountains, and never gives commands of this kind. And if some human being told us something of the kind, we would be credulous if we believed him. God is not working that way.

NOT PROFITABLE TO OUR MASTER

Some amongst the followers of Christ, naturally progressive, are sometimes too aggressive, self-conceited. Becoming His disciples does not change these traits instantly. The old things pass away gradually, and the new take their place. A lesson for all of His disciples to remember, but especially forceful to the classes mentioned, is taught in this Study. They must remember that the work of God's grace, of which they are subjects, is His favor toward them; and that their obedience to His commands is primarily for their correction and development, and a future life of blessing. They should remember that even their service for the Lord is a privilege--that God is not profited by their services.

We are all unprofitable servants in the sense that God could just as easily do without us, indeed, could more easily do His work otherwise than through us. He could use as His messengers the angels or the various providences of life. None of us is indispensable to His work and to His glory. Quite to the contrary, the opportunity for entering into the Lord's vineyard and laboring therein is chiefly for our own advantage. The service brings us certain joys which we could not otherwise have. It brings us certain experiences necessary to our own development and qualification for higher services beyond the veil.

As the Apostle declares, "By grace [Divine favor] are ye saved through faith." To some extent the faith is a matter of our own development. However, the Apostle hastens to add that the faith is not of ourselves, that even it is the gift of God--we have not the opportunity of glorying even in our faith. What have we that we have not received of the Lord? The elemental faith was based upon certain knowledge that God's providences brought to us, and possibly we were prepared for even that by a favorable parentage.

===================

CHRISTLIKENESS THE EVIDENCE OF SONSHIP

"He that saith he abideth in Him ought himself also so to walk even as He walked."--1 JOHN 2:6.

TO ABIDE in Christ implies that one has first come into Him. This gives us the thought of a Body. The Scriptures everywhere represent the Church as being this Body, with Jesus as the Head. "God gave Him to be Head over the Church, which is His Body." During the Gospel Age an invitation has been given to certain persons to be of this Body of Christ. There is only one door by which these may come into the Body. It is the door of sacrifice, baptism into Christ's death. We are accepted only by giving up our own will, and taking instead the will of God. We pledge ourselves to walk in Jesus' steps, to become His followers, His disciples. We are buried with Him and rise to walk in newness of life.--Romans 6:4.

But it is not sufficient that we take these steps, not sufficient that we have received the Holy Spirit, and have been accepted of the Father. We should be sure that we continue to abide in Christ. Let us ask ourselves, Are we having the experiences common to all who are associated with Jesus? One of the ways to be sure that we are abiding in Him is to realize that we still love Him. Another is to know that we are still in harmony with God's Word. A third way is that we have no will but the Lord's will. Still another is to have His peace in our hearts and lives as the ruling and controlling influence.

PROFESSION ALONE INSUFFICIENT

Many have made a profession of being members of the Body of Christ who do not give evidence of being His. Our text says that any one who professes to be in Christ ought so to walk even as the Master walked. And how did the Master walk? He lived daily in harmony with the will of the Heavenly Father. He was fully submissive to the Father's will. And this meant sacrifice unto death--the cruel death of the cross.

Whoever has our Lord's spirit, and is controlled by the same will, is a member of the Body of Christ, and will seek to walk after this fashion, to do the will of God in all things. This will mean a walk of holiness, of full devotion to God, and of opposition to sin. Whoever is consecrated to God is opposed to every sinful thing; for God and sin are in antagonism. God stands for His own righteousness, and sin is a violation of that righteousness. (1 John 3:4.) Whoever walks as Jesus walked is in harmony with the Divine Word and will. We are not to trust to our impressions, our own conceptions of what is right and advantageous, as many others do; but the Word of the Lord is to abide in us, and to govern our lives. Jesus said, "I came not to do Mine own will, but the will of Him that sent Me"--"everything written in the Book." And so it is to be with us. We must abide in Him, walk

R5447 : page 126

in Him, and be willing to do "everything written in the Book"--not merely forcing ourselves to it, saying, I will take this course; but saying, "I delight to do Thy will, O my God; Thy law is written in my heart."--Psa. 40:7,8.

PROOFS OF SONSHIP

All who have accepted Christ claim, in a general way at least, to be sons of God, that Christ is their Elder Brother, and that they belong to this great family that God is selecting from the sons of men. They consider themselves heirs with Christ to the great Kingdom to come. But not all who claim to be sons of God are such. A great many are making this claim. Statistics tell us that there are four hundred millions of professed Christians; but we cannot think that many of these four hundred millions are sons of God. The Apostle Paul calls our attention to the fact that since we cannot read the hearts we must go by the professions which others make by mouth and by conduct. But professions of the mouth are not to be taken as final. We know that those who are sons of God will be led by His Spirit. "As many as are led by the Spirit of God, they are the sons of God."

But what is the Spirit of God? Primarily it is the spirit of Truth, the spirit of holiness, the spirit of justice, the spirit of love. And as many as are God's children, begotten of His Holy Spirit, will make some manifestation of their harmony with this general Spirit of God.

R5447 : page 127

If they are, therefore, walking in unrighteousness, making no endeavor to stem the tendencies of sin in themselves, if they prefer error rather than Truth, their fruits condemn them; for God stands for Truth, and was exemplified in our Lord Jesus.

Whoever, therefore, has the Spirit of God, is willing to sacrifice himself that he may serve the Truth. He loves the Truth, and will manifest this fact by the spirit of love and zeal. Satan is the personification of sin, envy, hatred, malice, strife. Righteousness, love, joy, peace, are fruits of the Holy Spirit. Wherever we see the works of the Devil manifested we have reason to question that such a one is a child of God. The spirit of envy, the spirit of hatred, the spirit of malice, the spirit of opposition to the Truth, the spirit of unrighteousness--these are to be repudiated and overcome by all who would be sons of God.

Yet despite one's best efforts, he might still find in his flesh tendencies to sin which would give him a great deal of trouble. He may take courage from the assurances of the Scriptures that the Lord looketh on the heart. Likewise in regard to others, we should judge according to the endeavor, the intention. Wherever the Spirit of God is, there is the spirit of love. And this spirit will make one wish to make reparation, if he has done wrong or been in error. To do so shows that it was not his spirit, his will to do wrong, but that he was merely entrapped for a time. But one who continues to do according to his natural tendencies, with no evidence of going in the right direction and of serving the Truth, has reason to doubt that he is a child of God.

HOW WE CAN WALK AS HE WALKED

The Apostle's thought seems to be that those who profess to be the Lord's followers, profess to be Christians, should see to it that their walk in life is in harmony with their profession. The word disciple signifies one who follows--as a pupil follows his teacher. We recognize Christ as our Redeemer and also as our Pattern, our Instructor, in the glorious things which the Father has invited us to share with our Savior. If, therefore, we say that we are in Him, this profession should be borne out by our walk in life. We should walk as He walked.

But we are not perfect--how can this be done? The answer is that we "are not in the flesh, but in the spirit." God does not look upon our imperfect flesh. As New Creatures we are not fleshly beings, but spiritual. The Apostle is in our text speaking of that walk that the Master had after He made consecration. He walked in this way three and a half years. It was a walk, not according to the flesh, but according to the Spirit. And so with us. We are walking, not according to the flesh, but according to the New Creature. We reckon ourselves dead according to the flesh, and the Lord so reckons us. If, then, we are dead to the flesh, we are not to walk according to the desires of the flesh.

We are to walk as our Lord walked, in our general deportment. We are to love everything that is good and to avoid everything that is evil. We are to walk as nearly as possible in the footsteps of our Lord and Exemplar. We cannot in an imperfect body walk up to all the perfection of Jesus, who was perfect in His flesh as well as in His spirit. But we are to walk as He walked--in the same path, in the same direction, toward the same glorious goal toward which He walked. And so doing, faithful day by day, we shall by His grace attain the same exceeding great reward.

===================

R5447 : page 127

SOME INTERESTING LETTERS

ORDAINED A MINISTER OF CHRIST

Watch Tower Bible and Tract Society,

DEAR BRETHREN:--

In view of the fact that on every hand our enemies are opposing us on the ground that our public speakers are not ordained, and that more opposition may be aroused along this line in the future, might it not be well for the Society to give some formal recognition of the Lord's ordination of the brothers who speak in public?

The majority of our Pilgrims, when asked, "When were you ordained?" do not have a ready answer. They may give the date of their consecration, but while we understand the matter to our own satisfaction, this is not satisfactory to the inquirer, who usually entertains the thought that since we have not been regularly (?) ordained, we are not safe teachers for them to listen to.

We realize that here at Bethel, we have by far the strongest Theological School, with daily studies and recitations, in the whole world. I read only today in the Christian Herald, a challenging query as to how many of us were regularly ordained, where we got our education, how many of us had any understanding of Greek or Latin, etc. Now, all of us understand Greek better than most orthodox (?) ministers; and if we could have some formal recognition of our ordination, perhaps referring it to the date of our individual consecration, I believe it would serve to stop the mouths of many, and would give the Truth much impetus in the public opinion, which would well serve the purpose in gathering the Lord's wheat. Even in our newspaper advertising it would be a telling point to state the time when our more prominent speakers were ordained. It seems to be a question which the public mind is always asking, and will never be satisfied till answered. In my colporteur work I sold the books twice as easily when known to be a minister. Others have had the same experience.

I submit this merely as a suggestion, dear friends, and shall know that your decision, whether pro or con, is the Lord's will. With continued love and prayers, I am,

Your brother in the Glorious Harvest work, which we all love so much, R. G. JOLLY.

THINKS PHOTO-DRAMA WONDERFUL

MY DEAR BROTHER RUSSELL:--

My purpose in writing is to let you know of my strong appreciation of the PHOTO-DRAMA OF CREATION. Throughout it is a wonderful production; surpassing even my most sanguine expectations.

I have met many Truth friends who have seen the DRAMA --at Cincinnati, Toledo, and Indianapolis--all of whom were delighted with and benefited by it. They expressed the opinion that the DRAMA will edify the Truth friends, as well as greatly enlighten and favorably influence others. The writer fully shares their opinion.

I wish all who are interested in the Cause we so much love could see the production. I feel sure it would increase their love for the Truth, and also their interest in the work generally. I was very much in favor of the project before seeing the exhibition; but I am much more so since.

It is marvelous to think of the thousands of people who are, through the PHOTO-DRAMA, hearing the precious Gospel preached, every day and night. I never heard the Gospel preached more plainly and impressively than it is for at least an hour, at each exhibition of the PHOTO-DRAMA. I presume that while the slide pictures are being exhibited, and the lecturing is in progress, at least an hour is occupied. And the motion pictures are so beautiful, realistic and instructive!

Apparently, a large majority of those who witness the production are very favorably impressed thereby. In my humble judgment, the PHOTO-DRAMA is the most successful project the Society has ever inaugurated.

Yours in Christian love and service, FRANK DRAPER.

I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF MAY

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDIES II. AND III., VOL. II.

Week of May 3...Q. 32 to 38 Week of May 10...Q. 39 to 46
" " " 17...Q. 47 to 53 " " " 24...Q. 1 to 7
Week of May 31--Q. 8 to 14

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per doz., postpaid.

VOL. XXXV MAY 1 No. 9
A. D. 1914--A. M. 6042

CONTENTS

Views From The Watch Tower........................131
  Forebodings of the Duke of Bedford............131
  Proper Perspective of the Situation...........131
  The Nations Hurrying to Armageddon............132
  We Fulfil Our Promise.........................132
Waters of Euphrates Drying Up.....................133
"Now is Our Salvation Nearer".....................134
  Chronology Based Upon Faith...................134
  A Scripture to Be Fulfilled...................135
Who Commits the Sin Unto Death--Part II...........136
  Esau's Loss a Warning to the Church...........136
  Who Commits the Unpardonable Sin.............136
"Where Are the Nine?".............................139
Messiah's Kingdom to Be Invisible.................140
  "Days of the Son of Man"......................141
  Saints on the Housetop........................142
Creation Photo-Drama..............................142
Memorial Supper Celebration.......................143
Renew Requests for Pilgrim Visits.................143

FOR SCANDINAVIAN FRIENDS

We learn that the Svenska Folkets Tiding has contracted with the Newspaper Syndicate for the regular publication of a full report of the Pastor Russell Sermons and the Brooklyn Tabernacle Bible Studies. This should prove a means of interesting some of your friends in Present Truth. A six-months' subscription may do it. The price is one dollar a year. Send your subscriptions to us.

"SCRIPTURE STUDIES"--POCKET EDITION

We have the Karatol edition of STUDIES IN THE SCRIPTURES in stock, 25c. each, postpaid.

We have a new edition also on thin paper, red cloth binding, 35c. per volume--$2.00 per set of six, in neat cloth holder. The set with THE WATCH TOWER for one year to any address, $2.65.

Colporteur rates the same as on our regular cloth edition.

1914--VOLUNTEER LITERATURE READY--1914

All Classes desirous of engaging in the regular volunteering are invited to send in through their Secretaries information as to quantity of literature desired and proper place of shipment--not forgetting to mention the population of their city, and, if suburban towns are to be included, their population also. The quantity of literature should rarely exceed in number one-sixth of the population of the district, to give one paper to each English-speaking family. This Volunteer literature is provided free, including delivery charges. It furnishes a door of opportunity for the service of the Gospel to those who are seeking one.

CLINTON AND COLUMBUS CONVENTIONS.

The PHOTO-DRAMA OF CREATION will be presented each evening at both of these Conventions. Baptism symbolization opportunities at Clinton will be on June 29th, and at Columbus June 30th and July 3d.

Brother Russell will be at Clinton on June 28th, 29th and 30th; and at Columbus on July 3d, 4th and 5th.

The Columbus Convention will hold over for July 7th to give three full presentations of the DRAMA there.

==========

BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for June follow: (1) 179; (2) 101; (3) 25; (4) 94; (5) 43; (6) 72; (7) 305; (8) 160; (9) 47; (10) 28; (11) 259; (12) 155; (13) 274; (14) 129; (15) 22; (16) 333; (17) 307; (18) 170; (19) 4; (20) 376; (21) 283; (22) 38; (23) 279; (24) 130; (25) 113; (26) 178; (27) 12; (28) 188; (29) 77; (30) 240.

===================

R5448 : page 131

VIEWS FROM THE WATCH TOWER

"IN UGLY TEMPER"

FOREBODINGS OF THE DUKE OF BEDFORD

IN A LETTER of apology for absence from the dinner of the Bletchley (Bedfordshire) Working Men's Unionist Association, the Duke of Bedford says:

"The prospects with which 1914 opens

are nowhere encouraging. Unrest prevails in every quarter of the habitable globe--from China to Peru. The difficulties of Great Britain are as great as, if not greater than, those of her neighbors, and her means of defense are less, for her Constitution has been deliberately destroyed to serve the cause of party.

"The House of Lords is only retained to supply the Radical Party with money for electioneering purposes. The House of Commons is muzzled and gagged, and the salaried representatives of the constituencies serve the electorate or earn their salaries, not with their brains or their judgment, but with their legs; they walk into the voting lobbies whenever the Government Whips give them their orders. Legislation is a mere question of shoe leather.

"When constitutional safeguards are swept away and no guidance is forthcoming, the only method of expressing discontent which remains is civil war. This is what we are now finding.

"Now a new danger looms before us. It looks as if the problem of naval defense would be shirked, that a body of men led by persons with ostentatiously German names may continue the support of the Radical Party. And meanwhile by assiduous appeals to envy, hatred and greed, Ministers have spoiled the temper of the nation. The nation is not only out of temper, but in an ugly temper."--London Daily Mail.

* * *

The foregoing shows some of the troubles of worldly princes and aristocracy. We cannot avoid a feeling of deep sympathy for the aristocracy in their present conditions. Jesus long ago foretold the conditions of our day, saying, especially of the rich and titled, "Men's hearts failing them for fear and for looking forward to the things coming upon the earth"--upon society. Special privileges have so long been enjoyed by the aristocracy that it is only natural that they should feel that these privileges are theirs by Divine right.

On the other hand, the world of mankind are learning how the control of the earth came into the possession of so few people in olden times. They are learning that in less civilized times the better educated and more influential gradually gathered property and titles into their own hands. These have been transferred to their children from generation to generation, and laws have been framed which recognize their titles, until now any other laws which in any measure abrogate the title, or limit the special privileges, are felt to be unjust, ungodly --robbery.

Much could be said on both sides of the question. It is ours to consider God's view of the situation and the relationship of the whole to the Golden Rule--the Divine Law. Viewing matters from this standpoint, the majority can agree that even if there was an excuse in the past for the usurpation of titles, privileges and possessions of land, those privileges would cease with changed conditions. In other words, if there was in the past a time when the masses of the people were too ignorant or too superstitious to appreciate self-government and to exercise it properly, and if at that time it was in the interest of all that the land and the privileges were seized by the more fit of the race for the general welfare, this did not mean that matters must so continue forever. It did mean, rather, that with general education and general fitness for self-government all such privileges should be relinquished or abrogated.

THE PROPER PERSPECTIVE OF THE SITUATION

To state the matter in different terms: If the educated in times past believed that they followed the Golden Rule in seizing land and authority, the same Golden Rule would demand that their power be used in the public interest and welfare--that the public be educated and that, as the masses became capable of self-control, power and authority should be gradually delivered to them. The whole question, according to this standard of the Golden Rule, would therefore be, Have the masses yet attained that degree of development which would permit them to handle their own, or should the aristocracy continue to handle it for them under the plea that the public is not competent--not wise enough to manage its own estate?

Whenever the majority of the people reach the conclusion that they are competent to manage their estate, and whenever they learn that God gave the earth and its fulness not to the few, but to the many--then the people will take up their own inheritance and exercise their own control; and in that proportion the titles of lords, nobles, dukes, kings and emperors will be merely empty reminders of a darker time. Thenceforth, either by Parliaments or Congresses, the people will manage their own affairs, using the ballot for that purpose.

This condition of things, which has been coming upon the world gradually, is evidently quite right, quite in accord

R5448 : page 132

with the Golden Rule. True, it would have appeared nobler had the titled aristocracy voluntarily surrendered to the people their rights. But we must remember that all mankind are innately selfish, and hence disposed to look upon matters from the standpoint of their own personal interest and that of their families. It has been fortunate for the world's peace that this turning of their rights over to the people has been proceeding gradually, rather than by violent revolution. Inch by inch the people have been taking back their rights, in proportion as they became intelligent enough to appreciate them. Perhaps sometimes in their zeal, they desired too much or sought to grasp too much, or at least sought to grasp more than they were qualified to use wisely.

No wonder if many of the aristocracy feel deeply grieved, as does the Duke of Bedford. No wonder if many of them have dark forebodings respecting the future. No wonder if it seems to them as if justice is being violated. They have lost the proper perspective of the situation. They fail to see that as elder brothers to the remainder of the race, they should recognize that the masses are no longer "like dumb, driven cattle." They should recognize that a great awakening has come within the last century, and they should be as anxious to turn over the inheritance to their brethren as the latter are anxious to receive it.

THE NATIONS HURRYING TO ARMAGEDDON

The political battle which has been in progress in Great Britain in recent years, and especially within the past two years, is exciting the astonishment of the world. Kings and princes and nobles are in alarm, fearful of the results. The Bible alone makes the situation clear. It alone shows us that the wonderful changes of our day are incidental to the transfer of the kingdoms of this world to become the Kingdom of God's dear Son.

We should not be misunderstood, however: We have no thought that the change of parties or of party leaders or of party policies in Great Britain, or in any other nation, will make that nation a holy nation, a member of the Kingdom of God. Indeed, we have no reason to believe that Socialists as a whole would or could give the world the blessing of perfect earthly government, establish human rights, etc. On the contrary, we are to remember that while kings and princes have ruled sometimes with a heavy hand, nevertheless, in recent years at least, they have found it necessary to give the people and their interests greater consideration than ever before; and that their experience and their education doubtless qualify them above the average of their fellows for the management of large questions of national import.

Besides, the sudden change would involve not only great hardship to these lords of the land, but probably great distress and hardship to the masses as well. Indeed, this is just what the Bible points out to us. We are living in the time of Christ's presence. The selection of the Church of Christ to be the Bride-Consort in the Kingdom is nearly completed. The Kingdom will, therefore, soon be established. But those possessed of the power and authority, not realizing this, are holding fast to all that was seized by their forefathers under different conditions.

To our understanding, the Bible teaches that this conflict of interests is about to precipitate a great Time of Trouble, the like of which never was before. (Daniel 12:1.) Nobody wants the trouble, everybody will be injured by it, and yet everybody is rushing toward it. Both the aristocracy and the masses are goaded on by fear. The former fear the loss of their earthly all; the latter perceive that the money of the world, and the land, the basis of all wealth, are in possession of the aristocracy.

The masses realize that, with the bountiful blessings which God has been pouring out upon the world during the past century through increase of knowledge and invention, the world is becoming fabulously rich; and that these riches are gravitating toward the same hands that control the land. They are fearful that if they do not improve the opportunities now passing, they or their children will in time again become slaves or serfs. Hence the turmoil of speech and the conflict between classes, which are hurrying us toward the vortex of the great Armageddon.--Revelation 16:16.

MAN'S EXTREMITY GOD'S OPPORTUNITY

Although we are powerless to hinder either party, we are deeply interested in both, and sympathetic toward both; our own best consolation and the best which we can

R5449 : page 132

offer to either party of the strife is that which we get from the Bible. It tells us that in the darkest hour, when human passion will have reached its climax in anarchy, there still will be hope--the brightest of all hopes. Following the dark hour of trouble will come the glorious sunrise of the Millennial Kingdom, scattering earth's ignorance and superstition. Then the Kingdom, taking a firm hold upon the race, will properly conduct humanity to the full heights of perfection lost in Eden, but redeemed for all at Calvary. With such a hope we may well possess our souls in peace, awaiting so glorious an outcome of the Divine Plan.

Although we are not to be active in the strife on either side, we cannot be without deep interest in both sides; and we must, to the extent of our opportunities and influence, tell the good tidings of the coming Kingdom to as many of the warriors in that battle as may have the hearing ear. To whatever extent they shall be able to hear, to believe, they will have blessing, peace, comfort. It is the portion of the Church to be faithful to the principles of the Divine character and to make known the Divine Program, to bind up all the broken-hearted with the blessed Message of Divine mercy and to teach all the lesson of patient endurance, loyalty and faithfulness. It is ours, as the Apostle says, to "do good unto all men, but especially unto them who are of the Household of Faith."

Whether or not the climax of this trouble should be reached in 1915, is not for us to say. We should even have no wish on the subject, except that God's will shall be done. As we note the rapid changes which have taken place in the public sentiment in Great Britain within the past year, we cannot doubt that if the Gentile Times expire with the close of this year, 1914, a very short period might accomplish the full inauguration of the Day of Wrath, in which, as foreshown in Bible imagery, the ecclesiastical heavens and the political earth will be consumed in a wild revolution of human passion, which will thoroughly melt, or disintegrate, the elements composing the present order of things--the social element, the political element, the financial element, the ecclesiastical element. We know, however, that the great God of Love is so wise that He has known long in advance every feature of the great conflict and conflagration; and that His arrangements are ample for the arrest of the trouble in due time, by the establishment of the Kingdom of His dear Son with great and glorious power.

WE FULFIL OUR PROMISE

We had expected that if the Gentile Times should end with the present year, this would surely mean that all the Bride class would participate in the First Resurrection change from earthly conditions to Heavenly conditions before the end of the present year. Although this was not stated positively, it was pointed out to be the logical conclusion.

R5449 : page 133

Now it does not look so. We see Scriptures which are not yet fulfilled and which, we are convinced, could not find accomplishment before the end of this year.

Of course, our conviction along this line is no stronger than it previously was in the opposite direction. Of course, with God all things are possible. Of course, the Scriptures most distinctly tell us that the catastrophe will come suddenly--"as travail upon a woman with child"--at a moment as unexpected to the mother as to others. Hence it is not impossible that all of our expectations may be realized before the end of this year. We consider, however, that this is highly improbable. We desire all of our readers to know this, whatever influence it may have upon their plans and arrangements.

As for the Editor, he will be just as pleased to have the Lord's will done in the one way as in the other. Indeed, if allowed to have a voice in the deciding of the matter, we would feel afraid to exercise such a privilege. The poet has expressed the thought, saying:

"We are afraid to touch
Things which involve so much."

If the year shall pass without a special manifestation of Divine favor toward the Church in the way of resurrection change from earthly to spiritual nature, we shall know that we erred in judgment in respect to the time when this glorious event might be expected. The great fact would still remain, however, that the hope of the Church of God is the resurrection change, "when this mortal shall put on immortality"--"changed in a moment, in the twinkling of an eye." If it be the Divine arrangement that we should remain longer this side the veil, we doubt not that He will have some service for us to perform here. And whether our service be on this side of the veil or on the other side, we should be fully content, knowing that He is too wise to err; nor should we lament our misunderstandings. Rather, we should be glad and rejoice, and continue active in the Divine service, as glad to serve on one side of the veil as on the other, with the assurance that God's will is being done in us.

There is still a possibility that we have made no mistake in respect to the time, but have erred in respect to the things expected. For instance, it may be that the Times of the Gentiles do expire with the present year, but that the Lord will not dispossess them nor take from them their earthly dominion so quickly as we had anticipated. Considering that they have been in power for 2,520 years, dispossession in one year might seem very sudden--indeed, to accomplish it in five, or ten, or twenty years, might seem not an unreasonable time.

WATERS OF EUPHRATES DRYING UP

REVELATION 16:12.

CHURCH LIFE IN GERMANY

Germany is being overwhelmed with a deluge of infidelity, unparalleled in its entire history. The Monist Federation is endeavoring to draw together the cultured strata of the people into a solid phalanx against Christianity. The Social Democrats are pushing the general masses into a fanatical hatred of Church and State, and in the pulpits a Liberalism is spreading, which is almost utterly devoid of the Spirit of the Gospel.

While in believing circles earnest efforts are being put forth for individual salvation, and Mission Work is being done amongst the people, to stem the destructive tide, it becomes more evident every day, that "the State Church is doomed in her struggle with Infidelity."

General strike against the Church is the latest slogan. The "No-Creeders" (Monists) in league with the Socialists, convened mass meetings in Berlin, Brunswick and Saxony, in which every means of incitation was employed in an appeal toward a secession from the State Church. At these meetings over 1,300 persons signed a declaration announcing their intention to secede from the Church. Four thousand more followed, and according to judicial court-records received towards the end of December, 17,000 secessions took place in December up to the 23d, and the day after Christmas 8,000 more announced their intention. These are alarming figures!

To the Socialists the Church Boycott is a political campaign issue. They aim at depriving the Church of her revenues and thus result in her overburdening the

State.

The following press reports may serve as a typical illustration of the mode of procedure in such meetings. Said Dr. Liebknecht: "The Church (especially the Prussian State Church) is not a religious, but a purely political Institution. She constitutes a blasphemy against the claims of early Christianity. She does not aim at the closer Union and Development of man with man, but is a conscious instrument of the Ruling Class for the oppression of the Masses, and blandly supports the Capitalistic Element under the protection of the State. As such the Church is additionally a bulwark of militarism. On the other hand, the so-called Christian Prussian State is merely a state of Classes, reared upon the canonization of those 'treasures which moth and rust corrupt.' To belittle this Prussian State is therefore our aim. One means to that end is a strike en masse, which is inevitable.

"In the meantime, however, the 'Church Boycott' is a still more convenient and none the less effective means as a political onslaught. Thereby the Church can eventually be starved financially. Whoever has severed with the Church at heart, and continues to remain in her, is a hypocrite. Come out of the Prussian Military Church! Away from the Church and thus from the Prussian Feudal State!" Thundering applause followed this reasoning.

The second Socialist speaker of the day summed up the matter thus: "Whoever does not secede from the Church, with which he has nothing in common, is a scoundrel! Every Socialist must secede, for the Church combats Socialism by every available means."

The Post writes: "We attended one of the twelve Mass Meetings convened by the 'No Creeders.' We looked forward beforehand to an uncomfortable evening. Nor shall we say anything respecting the vitriolic remarks of the two speakers, who had not a single commendatory word for the Church, and seemed to know only Clerics, but no Ministers. The painful fact was more than apparent, that Socialism is merely another name for Infidelity. But one thing really horrified us: Such a degree of vulgarity, such degeneracy of mind, we had not deemed possible! Without exception, every one who even by vague allusion, ventured to take a stand for his Church was howled down, hissed from the rostrum and subjected to filthy invectives. While appealing to the true, inner sentiments of man, supposing that every man must at least hold a faith in something higher, 'Whew'! burst from a thousand throats, piercing whistles were given, and loud hoots and guffaws greeted such an accession. It seemed as if one were in an assembly of criminals, and not amongst men of feeling and sense.

"To illustrate: When a minister ascended the platform, the following was heard, 'He looks it'! 'Old Sky-pilot'! And from another part of the hall the same evening we heard the following words aimed at the ministers: 'Damned Rags'! 'Pig-priests'! A gentleman who interrupted was yelled at 'Rous mit the Parsonface'! At one time a vulgar interjection reached our ears, one from the 'underworld,' wholly unfit for print.

R5450 : page 134

"The ministers had been invited. A few courageous men ran the gauntlet, and undertook the difficult task of obtaining a hearing amidst these roaring waves. Then one of them ascended the rostrum, a spirited character, whose mild facial expression alone invited reconciliation; with quiet, well-weighed words (Pastor Le Seur from Gross Lichterfeld, Berlin), attempted to make clear to the assembly the seriousness of the problem, with which unscrupulous agitators were here playing football. He frankly admitted that the State Church manifested serious faults. He withdrew amidst a flood of derision, ridicule and insults. Then came a woman of the working class. She yelled to the ministers, who stood close to the speaker's chair: 'I can believe in ten thousand devils in this world, but not in your God, Sir Pastor!' And the masses yelled applause."

In the Vossische Zeitung, Prof. Oswald, President of the Monist Federation, expressed the aim which he pursues in the Secessional Movement, as follows: "Thus far all attempts for emancipation from Church Rule through Science have been confined to the comparatively small 'Upper Strata' of the cultured. The present movement is characterized, in that it takes hold, not only of the influential, but an exceedingly large number of our people, amongst Organized Labor. If the present movement assumes the proportion of an avalanche, which is very probable, in a short time it will be no more a question of thousands or tens of thousands, but of millions."

In an article, "Decay of the State Church," Die Welt writes in conclusion: "The rule of the 'Liberals' incites the 'Positives' to leave the State Church. While on the other side, 'Indifferents' are leaving in ever-increasing numbers. As a result, we may finally reach a state of things in Berlin, when the State Church will collapse."--Translation from Der Apologete, Cincinnati, Ohio.

===================

R5450 : page 134

"NOW IS OUR SALVATION NEARER"

ST. PAUL WROTE, "Now is our salvation nearer than when we first believed." (Romans 13:11.) God's people of today are surely justified in expressing the same sentiments. The salvation of the Church through the glorious "change" of the First Resurrection is nearing every day, we are sure, even though we do not know exactly how many days still remain before that glorious consummation. So also the world's salvation--the world's rescue from Satan, sin and death --is nearing every day, notwithstanding the fact that we cannot say positively just what day or hour Satan will be fully bound for a thousand years and the Messianic blessings begin to supplant and to roll away the curse which for six thousand years has rested as a great pall over humanity--a dark night, soon to give place to the glorious Millennial Day and the bright-shining of Messiah's Kingdom.

Nothing could shake our faith in the Divine Plan of the Ages epitomized in God's great Oath-bound Covenant made with Abraham, confirmed unto Isaac and Jacob and Israel. There is absolutely no ground for questioning that all the families of the earth will eventually be blessed. There is no room to doubt that God has laid a broad foundation for that blessing in the sending of His Son, who became man's Redeemer. There is no reason for questioning the fact that the Church for more than eighteen centuries has been called out of the world to be sharer with her Lord in the sufferings of this present time and in the glories that are to follow.

There is absolutely no question about the fact that "faithful is He who called us, who also will do it." We have His promise that "if we are children, then we are heirs--heirs of God and joint-heirs with Jesus Christ" our Lord. We have the Divine Word that Jesus the Head and the Church His Body, Jesus the Bridegroom and the Church His Bride, constitute the antitypical Spiritual Seed of Abraham, through whom, when glorified, God's blessing will be poured upon humanity. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise" (Galatians 3:29), which promise reads, "In thee and in thy Seed shall all the families of the earth be blessed."--Genesis 12:3; 28:14.

There is absolutely no ground for Bible students to question that the consummation of this Gospel Age is now even at the door, and that it will end as the Scriptures foretell in a great Time of Trouble such as never was since there was a nation. We see the participants in this great crisis banding themselves together under the leadership of Capital and Trusts, Labor and Trade Unions. The great crisis, the great clash, symbolically represented as a fire, that will consume the ecclesiastical heavens and the social earth, is very near.

But when we have said this we have said about all that it is safe or proper for us to say. We have never claimed inspiration nor prophetic vision. All that we have ever claimed is that "Wonderful things in the Bible we see," and that the dearest is the love of the Heavenly Father and our Heavenly Lord Jesus, and that the time for the establishment of the Kingdom is very nigh.

CHRONOLOGY BASED UPON FAITH

We remind our readers here that in these columns and in the six volumes of STUDIES IN THE SCRIPTURES we have set forth everything appertaining to the times and seasons in a tentative form; that is to say, not with positiveness, not with the claim that we knew, but merely with the suggestion that "thus and so" seems to be the teaching of the Bible. The Berean Lessons are running now in Volume Second of STUDIES IN THE SCRIPTURES in order that all of our readers may have fresh in mind the Bible chronology as furnished there in Chapter II. We have pointed out that the chronology is the basis of nearly all the suggestions of prophetic interpretations set forth in STUDIES IN THE SCRIPTURES. We have pointed out there that the chronology of the Bible is not stated with great clearness, that fractions of years are ignored and that there are certain breaks in it.

We have suggested that ordinarily the chronology would be quite insufficient as evidence and that our acceptance of it is based on faith--on the supposition that God wished to give us a chronology, wished that we might have some knowledge of the times and seasons, and yet wished that it might be so obscure and indefinite as to require faith on the part of His people. We pointed out further that we could not exercise that faith were it not for the fact that this chronology seems to be interwoven and interlocked with numerous prophecies --and these prophecies, in turn, interwoven and interlocked with other prophecies and fulfilments not dependent upon the chronology. Having thus set the matter before the minds of our readers, we asked each to judge for himself as to how much faith he would repose in the chronology and in the application of the prophecies connected with it. We announced that to our own mind it seemed reasonable to accept the chronology and the prophecies from this viewpoint.

Having laid this broad foundation, having put all of

R5450 : page 135

our readers on notice to use their own judgment, we proceeded to use this chronology in connection with the various prophecies, drawing various hypotheses and conclusions. We did not in any case remind the reader afresh that all these conclusions were based upon the chronology, and that the chronology is admittedly supported by faith. We assumed that all intelligent readers realized this, and that all such were using their own judgment, not ours, in respect to the chronology and in respect to the applications of the prophecies along the lines of that chronology. We ask you all still to do this.

The chronology still seems as strong as ever to the Editor. He sees nothing to alter or amend. Nevertheless, the Editor wishes to put all THE WATCH TOWER readers on notice, as he already has done twice this year, that to his judgment it now seems unreasonable to expect during the present year all that he had anticipated, as suggested previously. He sees no possibility that the

Church Federation will reach its climax of organization and power, and then reach its fall, during the remaining months of this year. And he surely looks for this to occur prior to the full ending of this Gospel Age and the glorification of the last members of the Church, which is the Body of Christ.

This does not prove the chronology wrong, nor does it prove that the Times of the Gentiles do not end with this year. It may be that Gentile Times will end before the ecclesiastical oligarchy attains sacerdotal power. We must wait and see. The Lord is still our Shepherd. No good thing will He withhold from those who follow Him as His sheep, harkening to His Voice and ignoring the voice of strangers. His promises will stand sure, and

R5451 : page 135

these, as all other things, shall work together for good to those who love Him--the called ones according to His purpose.--Romans 8:28.

A SCRIPTURE TO BE FULFILLED

The Lord declares through the Prophet David (Psalm 149:5-9): "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all His saints." Heretofore we had not questioned that this description of the glory of the saints applied to them beyond the veil --beyond the completion of the First Resurrection. But a more careful investigation of the words forewarns us that we may not be too sure in such a supposition. We suggest as a bare possibility that a time may come when a part of the saints will be in glory beyond the veil, and when those on this side the veil in the flesh will enter very fully into the joys of their Lord and into participation in His work.

If we interpret the statement, "let them sing aloud upon their beds," in harmony with the significance of similar statements elsewhere in the Scriptures, the expression would signify that the saints in glory will be telling the good tidings of great joy--singing, presenting in melodious cadences the messages which none can learn except the one hundred and forty-four thousand. But the word beds here, in harmony with usage elsewhere in the Bible, would signify a rest of faith--that these saints were at rest in the midst of conditions to the contrary. This could hardly be the case if the reference be to those who have experienced the First Resurrection "change." Theirs will not be a rest of faith, but an absolute entering into rest.

Again, while the high praises of God are in their mouth they have the two-edged sword in their hand, according to the prophecy. This "two-edged sword" is evidently, as elsewhere, the Word of God. We can scarcely imagine the saints beyond the veil as handling the Word of God. On the contrary, this would seem to imply that the saints described are on this side of the veil, using the Sword of the Spirit, which is the Word of God, in connection with the showing of high praise to God--clearing His name from the dishonor attached to it through the ignorance, superstition and creeds of the Dark Ages.

The next statement, that these saints will use the "sword" to execute vengeance upon the Gentiles and punishments upon the people [of Israel], seems to imply that these saints, whatever their condition, will be in authority; for the Scriptural injunction to them elsewhere is that they should "judge nothing before the time." This Psalm, therefore, describes the time when they are to do a judging work in respect to the world in general, as well as in respect to Israel, God's people.

A SOMEWHAT SIMILAR SCRIPTURE

A somewhat similar description of The Christ in glory is given us in Revelation 19:11, where He that is called "Faithful and True" goes forth in righteousness to judge and make war. The Heavenly armies follow Him (V.14), and out of His mouth goes a sharp sword, that with it He should smite the nations.--V.15.

We know not why this prophecy speaks of Heavenly armies--in the plural. We merely suggest that the Heavenly army may possibly be in two divisions--one on this side of the veil, the other on the other side of the veil. We are waiting to see, and merely watching while we wait, and noting with possibly still greater care our Father's Word. We may be sure that if any commission be given to the Lord's people to execute judgment this side of the veil it would be so explicit as to leave no room for doubt, remembering that the Divine requirement throughout the Age has been that the saints of God shall be subject to the powers that be. Any change from this order to the effect that we should execute judgments upon them will need to be very positively and very clearly understood before being executed.

Just how the kings and nobles--financial, political and social--will be bound, and just what kinds of fetters of strength will be used, we may not know until qualified; but the outworking of all these will be, as expressed in Psalm 149:9, "to execute upon them the vengeance written; this honor have all of God's saints."
Whether we participate in this work on this side of the veil or on the other side makes no difference to us. In any event, whatever we shall do at any time under the guidance of the Lord's Holy Spirit will be in harmony with justice and all the time intermingled with sympathetic love. None except those possessing and controlled

by this, the Holy Spirit of God, will ever be permitted participation in the Kingdom glories and power.

"Be patient and submissive--strength is given
For every step along the weary way.
And for it all thou'lt render praise to Heaven,
When dreary night gives place to Perfect Day.

"Yes, Perfect Day, the day of God eternal,
When not a shadow shall flit o'er the scene
In that fair land where all is bright and vernal,
And we will be with Christ and naught between.

"Wait, then, dear heart; control thy sad emotion;
God will subdue each angry wind and wave;
And when the voyage ends across life's ocean
Within the haven of sweet rest will save."

===================

R5451 : page 136

WHO COMMITS THE SIN UNTO DEATH?--PART II

BESIDES the two classes of those who are saved among the spirit-begotten, there is a third class--those who go into the Second Death. The "sin unto death" is not only a failure to do something which is good, but a positive doing of something which is evil. The Great Company do not turn to wallow in the mire of sin; but this class now spoken of is a class of spirit-begotten ones that gradually turn from their Covenant until they fall away entirely. They become covenant-breakers. They have covenanted to lay down their lives, and then they break that Covenant, and turn again to sin and to hopeless darkness. This course, being a sin against clear light and knowledge, is a sin unto death.

Who or what is it that sins the sin unto death? "Whosoever is begotten of God doth not commit sin [wilfully]; for His seed remaineth in him, and he cannot sin." That which is begotten of God is the new mind, the new will; and the person having that new will, desiring to be in harmony with God, cannot sin the sin unto death as long as he has the mind, the will, the Spirit, of God. As long as his will is in harmony with God he cannot sin with wilfulness and desire. He cannot be in harmony with sin. The new mind cannot consent to sin. If there be a consent to sin, it is an evidence that the old mind has taken control.

We may understand the subject more clearly, perhaps, by considering the action of Congress. Suppose that the Republicans represent the natural man, and that the Republican party had had domination for a long time. Then there came a change of administration. There was a new sentiment, a new mind, there were new aspirations. Another party was in power, and the majority of Congress became Democratic. What made the change in the action of Congress? It was the new vote. The majority carried the day, and decided upon a Democratic form of government to control our Legislative Body. But if Congress should again change and vote the old way, it would no longer be Democratic.

Just so the New Creature came into control of our mortal bodies. Then if the new will should again change,

and advocate as before the things of the flesh, the New Creature is changed again into the old creature. It is not the New Creature, however, that is wallowing in sin. The will has committed the sin unto death. THE NEW CREATURE IS DEAD.

ESAU'S LOSS A WARNING TO THE CHURCH

The illustration used by the Apostle Paul of Esau's seeking vainly with tears to regain his lost birthright, has a lesson of deep interest for us. It may be applied in one way to the condition of the Jewish people, who, having lost the great privilege, or opportunity, of becoming the Spiritual Israel of God, could not get again, as a people, that lost opportunity. That privilege had gone from them; they could not recover it, although this would not hinder any individual Jew from becoming repentant and from becoming personally a member of the Church class.

However, the Apostle's words (Hebrews 12:16,17) seem to apply especially to the Church, and to our danger of losing our birthright, as New Creatures. Esau, "for one morsel of meat sold his birthright." He typified those Christians who barter their glorious inheritance as prospective heirs of the Divine nature and the Messianic Kingdom for the enjoyment of the fleeting pleasures of the present life--"a mess of pottage!"

WHO COMMITS THE UNPARDONABLE SIN

As to the general proposition respecting unpardonable sin, we have endeavored to point out in STUDIES IN THE SCRIPTURES that sins are unpardonable in proportion as they are wilful. The only ones, however, who can commit a fully unpardonable sin are those who have come into the Church--who have made a consecration of their life and have been begotten of the Holy Spirit. If such should fall away, it would be a final matter.

Before coming into Christ, before receiving the Holy Spirit, transgressions might have been committed, but these transgressions would not have the same degree of responsibility as would those of a consecrated Christian; for after one has come into the Lord's family, there is an increase of light and knowledge, and therefore there comes increased responsibility. The Lord said that those who knew His will and did it not would receive many stripes; but those who knew it not and did it not would receive fewer stripes. Many of the Lord's people have committed more or less wilful sins, and have received stripes more or less severe.

The Scriptures tell of a degree of wilful sin that would be unto death, and such sin is mentioned as a sin against the Holy Spirit. This, we understand, is a sin against clear knowledge--a perception of the wrong, and a transgression of God's Law wilfully, deliberately. The Jews who crucified Christ sinned against light and had great responsibility. However, the Apostle Peter says, "I wot, brethren, that in ignorance ye did it, as did also your rulers." (Acts 3:17.) They realized not that they were crucifying the Lord of glory. But if any begotten of the Holy Spirit should join in any similar crime, we understand that this would be a different matter. The penalty upon such spiritually enlightened ones would be nothing short of the Second Death.

The Apostle Paul points out why the Church can sin this sin unto death. He says that if we sin wilfully, after we have received a knowledge of the Truth, and have tasted the good Word of God, and have been made partakers of the Holy Spirit--if then we should fall away (not if we should stumble, but if we should completely fall away, turning again to sin), it would be like a sow that was washed which returned again to wallow in the mire. In such case, the transgression would be to the full.

DID ADAM SIN AGAINST THE HOLY SPIRIT?

In answering this question we need to have a clear conception of what constitutes the Holy Spirit. The Scriptural answer is that the Holy Spirit, in one of God's intelligent creatures, is the spirit of sonship. The brute creation do not have this spirit of sonship. They were not made in the moral image of the Creator. The angels have the spirit of sonship. Adam was created in the moral image and likeness of his Creator--a son of God. Therefore we should understand that he had this Spirit of the Father, the Spirit of sonship.

When Adam became disobedient, it meant a forfeiture of the Spirit of sonship, and the casting of him out from all relationship to the Father. And this relationship to God was forfeited for all his posterity. But God has made an arrangement by which Adam may come back to Him--and all his children may come, if they will. This operation of uplifting and restoring mankind is in the Scriptures spoken of as an impartation, or pouring out, of the Holy Spirit.

This has not yet come to the world, but is now fulfilled in the Church. The Church, accepted to a new nature, under certain special conditions are, during this Gospel Age, begotten to sonship and are classed as sons of God. This receiving of the Church into the relationship of sons now, and the blessing of the world later, is referred to in the prophecy of Joel. There the Prophet

R5452 : page 137

speaks of the Lord as "in those days," pouring out His Spirit upon His servants and handmaids; and he declares that, afterwards, He will pour out His Spirit upon all flesh--that they also may come back into sonship, into relationship with God.--Joel 2:28-32; Acts 2:16-18.

Adam had the Spirit of God. It was received in a natural way; and had it not been for the fall, this condition would have been maintained, just as with the holy angels. These angels, not having forfeited this relationship, need not a special impartation of the Holy Spirit.

COULD ADAM HAVE REPENTED?

Would it have been possible for Adam to repent, after committing this wilful sin? The word repentance may be used in two different ways. We frequently use the word to mean penitence, sorrow over a fault, etc., but this common use of the word is not its full import. It means to get back, to return to a former condition; or to take an opposite course from that in which one has been going. Adam could have repented in the sense of being penitent; but he could not have repented in the sense of getting back to the place where he was before he sinned. That would require the paying the price of his sin by another. St. Paul said of Esau, that he was a "profane person," and "that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12:17.) Esau found plenty of opportunity to cry and to be sorry; but he did not find an opportunity to get back that which he had forfeited. And so with Adam.

But such inability to repent is entirely different from what the Apostle means in speaking of the Church. He says, "If we sin wilfully, after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment, and fiery indignation, which shall devour the adversaries." (Hebrews 10:26,27.) There could be no repentance for these. Their hearts have become too hardened. They cannot be renewed unto repentance. (Hebrews 6:4-8.) But the provision for Adam is God's arrangement that Christ should taste death for him. But now, Christ dieth no more; therefore, whoever receives once the benefit of Christ's death and misuses it, comes under the sentence of death a second time, and from this, the Second Death, there is no recovery.

GROUNDLESS FEARS OF SOME

We believe that the majority of people who think they have committed the sin unto death are merely being tormented by fears; and that in most cases they need only to have better instruction respecting the Lord, His character and arrangement. We have had people come to us in great terror of mind, believing that they had committed the sin unto death, and that there was no hope for their reconciliation to God. Sometimes they have merely told us of their fears, and we were puzzled; for their apparent penitence and regret were favorable signs. In some instances, where they have told us the facts of the case, we have been able in five minutes to relieve them entirely, and to show them that they had altogether misunderstood the matter. This gave them much peace. One person told us that the trouble had lasted for eighteen years. Since then this person has been rejoicing in the Lord and serving Him very acceptably.

But the proper thought is that one could not be brought back if he were of the kind that have wilfully and deliberately renounced the Lord. God is looking for a loyal people; and if any show wilful, intentional disobedience, they would not be fit to live at all. However, when we see repentance, we may take a hopeful view.

SIN AGAINST THE HOLY SPIRIT UNFORGIVABLE

We are to recognize a difference between a sin against the Holy Spirit and the sin unto death. In other words, a sin against the Holy Spirit may be of various degrees of heinousness in the sight of God. We might think of small sins and of great sins against the Holy Spirit. No sin against the Holy Spirit is forgivable. But some of these sins might be punished with stripes, and others with death.

The Holy Spirit of sonship was not possessed by the Pharisees, to whom Jesus directed His words. But they had some knowledge of the light of the Holy Spirit in our Lord's person. The Holy Spirit was manifest in Him in a remarkable degree. The Jews were in different degrees of condemnation, in proportion as they had the eyes of their understanding open. Those who received a little knowledge, and refused that little, had less responsibility than those who saw more and refused it. And

R5453 : page 137

those who misrepresented Him were not so much sinning against Him as against the Holy Spirit in Him.

Our Lord said that all manner of sin and blasphemy would be forgiven men except a sin against the Holy Spirit. This would not be forgiven them. The Pharisees, not having been received into God's family, nevertheless had a large measure of light, and therefore a large measure of responsibility. And when they, with much light, misrepresented it, this showed a measure of wilfulness on their part which, Jesus said, would be sure to have punishment. Very few, we may say, at that time, had so full a knowledge that they could be culpable in the fullest sense.

THE SIN OF JUDAS

The sin unto death is a full sin against the Holy Spirit, the sin against full light and knowledge, deliberate, wilful sin. We know of only one person who had such full light and full opportunity prior to our Lord's resurrection and the coming of the Pentecostal blessing; and that one person was Judas. His special light consisted in that he not only saw Jesus, and saw His miracles, and was a witness of His noble character, but Judas had himself received of this holy Spirit by impartation from Jesus, and had used it, casting out demons, etc.

Jesus said, "Woe unto that man by whom the Son of Man is betrayed! good were it for that man if he had never been born!" (Mark 14:21.) Judas had a sufficiency of light, not to condemn him merely to stripes and punishment, but so to condemn him that he would have no further opportunity and hope. He had sinned against very great light. Aside from Judas we know of no other who has ever sinned the sin unto death, except those who may have proven unfaithful after having been begotten of the Holy Spirit as New Creatures, and who had thus received the mind of God, the Holy Spirit.

TREATMENT OF SPIRITUAL SICKNESS

The Scriptures also imply that any who have gotten into a condition of very low spirituality might have a possibility of recovery, not through themselves, but through the ministry of faithful ones of the Royal Priesthood. The Apostle James speaks of some who are "sick." He says to let such a one call for the elders of the Church, and let them pray over him, and that the prayer of faith shall recover him to God's fellowship--and he adds: "He that converteth [recovereth] a sinner from the error of his way shall save a soul from death." (James 5:20.) Apparently that soul is in death's throes; but if he manifest a sufficiency of faith, and will call in some true brethren and humbly confess his sin and ask for prayers, he would seem to be taking a step that would be considered favorably by the Lord, who might give him a further opportunity and trial.

R5453 : page 138

Our thought is that, ordinarily, there would be no need for the individual to confess his trespasses to any one, unless it were to a person who had been trespassed against, and to whom, therefore, apologies would be due. Otherwise our sins are to be confessed only unto the Lord, unless under extreme circumstances, where one had lost fellowship with the Lord, and felt that there was nothing for him otherwise but complete alienation from God. In the latter case, we would advise such a brother to call in the Elders of the Church and make a confession, that his sin against the Holy Spirit may be canceled.

LYING TO THE HOLY SPIRIT

Some have asked: Was the sin of Ananias and Sapphira unpardonable? We answer, It was an unpardonable sin; for Ananias and Sapphira are both still lying dead. They may have some future opportunity, so far as we know. It is not for us to determine the degree of wilfulness connected with their wrong-doing. The Lord only would be able to know, and He has not yet manifested His decision. It may be that they were merely cut off from the present life, and will have some opportunity in the future. If they were really begotten of the Holy Spirit, this could not be; for all those who are to have a part in the Little Flock or the Great Company receive their chastisements and purifying experiences in this life, and none of them will receive any punishment in the future life. The Apostle says we will not come into condemnation with the world. We receive our trial for life or death everlasting in the present time.

In the day of the Apostles, when a partial community of interest was established, a number of the faithful sold possessions and contributed to the general fund. Although there was nothing compulsory upon any in respect to this selling of property and giving to the common treasury, the very fact that those who did so were highly esteemed in the Church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would desire to have the approbation of the brethren.

STARTLING RESULTS OF WILFUL DECEPTION

Ananias and Sapphira were of this class, desirous of the approval of the Church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell; and in order to pose before the believers as saints of a high order, they pretended to give to the general fund the full amount received from the property. Secretly, however, they had much less generous sentiments. They agreed together that they would retain part of the sale-money for future contingencies, yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had a right to do as they pleased with the proceeds. But they should have been honest about the transaction, and if they wished to give a tenth, a half, or all of the amount, it was a matter of their own business alone, and no one would have had the least right to find fault with or criticize them. The entire wrong consisted in the deception practised--the palming off of a part of the price as the whole, for the purpose of deceiving the Church and of gaining applause for an amount of sacrifice more than they made. As St. Peter said, they lied, not to man, but to the Holy Spirit of God. In this, and in this alone, consisted the sin for which they died.

The record is that "great fear came upon all the company" --great reverence for God and for the Apostles, His representatives. It brought also a realization that consecrations to the Lord were far from meaningless forms. This meant, not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the Church, that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of the lesson lasted for a considerable time--during the lives of the Apostles.

We may consider a lesson which may properly be learned from this incident of the past by the Lord's consecrated people of today. The lesson is that God desires "truth in the inward parts"--in the heart--and that any who have not this quality--candor, honesty, truthfulness --cannot be pleasing to God; and therefore cannot share in the glories to be dispensed shortly to the Elect class of this Gospel Age.--Psalm 51:6.

As we look at ourselves, we come to realize how imperfect are all the members of the fallen race; and when we consider God's perfection, we can conceive of only one quality that the fallen creature could possess that would meet with Divine approval. That one quality is honesty. The true Christian must, in honesty, confess his own shortcomings, his own deficiencies. He must, in honesty, acknowledge that his sufficiency is of God, through Christ, and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus, as the covering for his blemishes. We are inclined to the belief that the greatest sin in the Church--amongst the consecrated believers --is the sin of dishonesty; the sin for which Divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

This is an individual matter still, as it was in the days of the Apostles. Each individual of the Lord's people must answer for his own course, to the Lord Himself. It therefore behooves all who are seeking Divine approval, to see to it that they are not influenced by the prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. They should see to it that, having covenanted to give to God and His service their all, they keep nothing back, but consider that their time, their influence, their means, their lives, are fully devoted to the Lord, and that they use these as His-- as they believe He would wish to have them used--as faithful stewards.

R5457 : page 138

STRENGTH-DEVELOPMENT

The strong right arm is only strong
Because an active will
Has made it serve. But were that arm
Left idly hanging still,
'Twould lose the hoarded strength of years,
And lose more rapidly
Than it was gained, by Nature's law
Of inactivity.

'Tis true of souls. They gather strength
With every cross they bear,
With every humble sacrifice,
With every heartfelt prayer,
With every conflict bravely met,
And trial bravely borne;
With every throb of anguish felt
When tender ties are shorn.

The tears and toils of His dear ones
Are wisely, kindly, sent
By Him who knoweth what they need
For soul-development.
The path of idleness is one
By vagrant children trod.
They grow in grace most rapidly
Who labor most for God. Unknown.

===================

R5453 : page 139

"WHERE ARE THE NINE?"

--MAY 31.--LUKE 17:11-19.--

"Were there none found that returned to give glory to God, save this alien?"--V.18.

THE essence of our lesson for today is gratitude. It is a most reasonable trait of character and is frequently found even in the brute creation. It is impossible to imagine a perfect human being or an angel acceptable to God without this quality. We might almost say that the degree of our acceptance with God is measured by our gratitude. It leads to obedience to the Divine laws and regulations, whether understood or not. It leads to self-sacrificing labors in the service of God, and according to a Divine automatic arrangement has its blessings.

Our lesson tells us that the Savior was approaching Jerusalem by way of Samaria and Galilee. It is surmised that this was His last journey to Jerusalem, which eventuated in His death. His fame had spread abroad; and ten lepers sitting by the roadside heard that Jesus of Nazareth was passing by. Immediately they called to Him as loudly as the hoarse whisper of their disease would permit. Ordinarily their appeal was for money; but in this case it was, "Master, have mercy upon us!"

Lepers are a class greatly to be pitied. Their disease has long been considered incurable, and hence in the Bible it is symbolically used to represent sin. It is an affection which seems to corrupt the blood. The joints twist, decay and slough off. Under the regulations prevailing at the time of our lesson, lepers were forbidden to enter the cities, under the penalty of thirty-nine strokes from a rod. They had no means of earning a living, and were always dependent upon the charity of their friends or the public. Nor were they allowed to approach others nearer than about one hundred and fifty feet, for fear of contamination. Theirs was a living death.

The ten mentioned in this lesson were drawn together by their common trouble which ignored the racial barriers between Jews and Samaritans. In answer to their cry for help, Jesus, although full of compassion, seemed to treat their appeal coldly. He merely said to them, "Go show yourselves unto the priests." According to God's arrangement with the Jews under their Law Covenant, they were to have no sicknesses except as these should represent sins; and the priests were to pass judgment upon cases of leprosy, determining whether or not the disease were indeed leprosy, etc. Our Lord's direction that the lepers go and show themselves to the priests implied a healing, and suggested that by the time that they should reach the priest they would be ready to have him pronounce them clean.

The lepers must have had considerable knowledge of the power of Jesus, and must have exercised great faith; for instead of crying out for instantaneous healing, they followed His direction and started for the priest to have an inspection. Doubtless they hoped that by the time they should reach him they would be well and would receive a bill of health. They had gone but a short distance when they found themselves cured. We can well imagine with what joy they hastened to have the priest approve them in order to return to their families, their business, etc. Surely they almost ran, as they felt the exhilaration of the cleansed blood! But one of them slowed up and then turned back; probably the others in their exuberance did not notice this. Back he came and fell at the feet of Jesus, giving Him thanks. His was a grateful heart, and we cannot doubt that he will receive a blessing eventually, though he did not receive it then, for he was a Samaritan, an alien, a foreigner from the commonwealth of Israel.

ANOTHER CRUMB OF FAVOR

In his case, the healing was a "crumb from the children's table;" for the rich man had not yet died--God's favor had not yet departed from Israel. Jesus had not yet uttered the fateful words, "Your House is left unto you desolate." Nay, the favor to Israel continued three and a half years after their House was left desolate--individual favor. It was three and a half years after the death of Jesus before the individual favor to the Jews terminated to such an extent as to permit the Gospel to go to the Gentiles--Cornelius being the first to be accepted into fellowship with God.--Acts 10.

Had the returning one been a Jew instead of a Samaritan, no doubt he would have been invited by Jesus to become one of His followers--"Come, take up thy cross and follow Me!" But because he was a Samaritan, Jesus merely said to him, "Arise and go thy way; thy faith hath made thee whole." We cannot doubt, however, that the Lord's providence followed this grateful Samaritan; and that when the time came for the opening of the door to the Gentiles, he was amongst those who gladly received the Message, and made a consecration to become an heir of God and joint-heir with Jesus Christ our Lord to the Heavenly inheritance.

We are not to understand that our Lord's words, "Thy faith hath made thee whole," meant that it was the man's faith aside from Divine Power that made him whole, but rather that it was the Master's using the Divine Power in connection with the faith of the individual. The Power of God and the faith of the man co-operated for his healing. They did the same for the nine others who were healed. They also had faith and were healed, and as Jews under the Law Covenant, they had more ground for asking forgiveness and healing than had the Samaritan.

TEN HEALED--WHERE ARE THE NINE?

Jesus called public attention to the fact that ten were healed, but that only one had returned to give glory to God. True, He had not asked them to come back and offer praise and acknowledge the Divine Power wrought through Him! True, they did what He told them to do--went and showed themselves to the priest--and no more, going then about their business.

Why did He not, before granting the healing, bargain with them, saying, If I heal you, will you consecrate your lives and become My disciples? Undoubtedly they would have agreed to this arrangement. Who would not agree to any terms to be rid of so loathsome and incurable a disease? Why did not Jesus take this method of adding to the number of His disciples? Undoubtedly the answer should be that He was following the spirit of the Father's dealings, which He expressed in the words, "The Father seeketh such to worship Him as worship Him in spirit and in truth." As the Father seeks no others, so the Son seeks no others.

In this respect the preaching of Jesus and the Apostles is in strong contrast with much of the preaching of evangelists, revivalists, etc. Never did Jesus or the Apostles urge worldly people to become disciples of Christ. They merely preached, or declared, certain great facts, and accepted those who came under that kind of preaching, influenced by the great facts set forth. They reasoned of sin, of righteousness and of a coming time of decision, or judgment, and left the matter with the individual conscience. They stated that those who forsake sin and turn to God may have forgiveness and reconciliation through the merit of the blood of Christ. They told of a High, or Heavenly, Call for all such penitents who

R5454 : page 140

would consecrate their lives wholly to the service of God, Truth and righteousness, willing to endure hardness as good soldiers.

We remember that on one occasion Jesus apparently reproved even a spirit of enthusiasm that might becloud the cool judgment, saying, "Sit down and count the cost." (Luke 14:28.) It has pleased God through the preaching of the Truth to call out the class which He desires to be joint-heirs with His Son. They are not to be brought into the family of God by prayers or by excitement, but by the declaration of the Divine terms and conditions. To such as accept the grace of God the urgent message goes out that they receive it not in vain; that, having put their hand to the plow, they do not look back; that, having enlisted as good soldiers of the Cross, they endure hardness, rejoicing in the privilege of service and sacrifice.

The point we make is that according to the Bible, no attempts were ever made by Jesus and His Apostles to obtain recruits for the army of the Lord by a "hip-hip-hurrah" process. In this we are not criticising others, but merely calling attention to facts which have much to do with the guidance of all God's people who seek to know and to do His will.

OTHER TENS, HUNDREDS, THOUSANDS

Let us view the incident of our lesson symbolically. Let the lepers represent sinners who, coming to realize themselves unclean, cry out to the Lord for cleansing, thus impliedly acknowledging His greatness and power as the Son of God, through whom only is forgiveness of sin, and impliedly declaring themselves as desiring to be His followers, His disciples, persuaded that sin is injurious and resolved thereafter to walk in the Lord's footsteps, fighting against sin in themselves and everywhere. How many of the tens, the hundreds, the thousands, whose devotion and faith the Lord has accepted--how many whom He has healed, forgiven and received according to their profession of discipleship--really have become His true followers?

How many who have declared to the Lord their unhappiness, their desire for forgiveness of sins, and promised life-long gratitude and devotion to Him, to have His favor, have forgotten their privileges; and after receiving a blessing have gone, one to his field, another to his merchandise, another to pleasure, another to formalism! How few have remembered their prayers to the Lord for mercy, their resolutions in respect to what they would do if their prayers were answered!

A REVIVAL IS IN ORDER

Many Christian people are growing in the opinion that we are living today in a time of crucial trial as respects those who have made a covenant with God. They believe that we are nearing the time when the Church, the Body of Christ, will be received by the Lord in the Resurrection change to be His Bride. As the Apostle wrote, "We shall all be changed, in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom of God." The call of this Gospel Age has been to the finding of these who are to constitute the Bride class, the associates of Jesus in His Kingdom.

Of the Jews Jesus said, in a time of testing in the end of their Age, "They knew not the time of their visitation." Only the comparatively few were in the heart condition of nearness to God which enabled them to understand the character of the times in which they were living and the change which was in progress. The thought is that a similar change is upon us now, which is being discerned by those who have had the eyes of their understanding opened.

The Samaritan in our lesson seems to represent a class of grateful followers of the Lord who seek to give Him glory in their words, thoughts and doings, while the

R5455 : page 140

majority of those who have similarly received His favor are disposed to pursue the ambitions and pleasures of the present life. Neglecting to take the path which the Master trod, they will not reach the glory, honor and immortality which He attained and to which He has called this class. A lower place must be for them. In a little while, according to the Bible, the glories of the Kingdom will be revealed to an astonished world, but the glories of the present condition of affairs will fade away.

The true Wisdom that cometh from Above was manifested by our Savior, who counted not His life dear unto Him, who freely made Himself of no reputation that He might do the Father's will, and who is now highly exalted as a reward. St. Paul expressed the same thought, saying that he counted all things as but loss and dross that he might win a place in the Body of Christ--the Church in glory beyond the veil. Great as will be the blessings of the Millennial Kingdom to the world, the blessings which the Church will have will be transcendently better.

===================

R5455 : page 140

MESSIAH'S KINGDOM TO BE INVISIBLE

--JUNE 7.--LUKE 17:20-37.--

"Behold, the Kingdom of God is in your midst."--V.21.

OUR understanding of the Master's words depends considerably upon the setting in which we see them. John the Baptist preceded Jesus and preached the Kingdom of God at hand. In due time he pointed out Jesus as the Messiah that should come, the Lamb of God. After waiting for months for Jesus to establish Himself as an earthly king, and finding instead that his own work was closing, he was put into prison by Herod. John then sent to Jesus to inquire whether or not He was the One that should come or whether they should look for another. He was disappointed in not seeing evidences of the Kingdom, as he had expected.

The Scribes and the Pharisees heard of the claim that Jesus was the long-promised King who would set up His Messianic Kingdom, and they derided Him. They looked at His motley company of followers--publicans and sinners as well as honorable people, but none of special rank, influence or wealth. They considered Jesus a deceiver and His followers dupes. Our lesson tells how they attempted to expose what they supposed was a deception of Jesus, thus to turn away the delusion of His followers. Therefore they asked Him in public the question, When will God's Kingdom come? How long will it be before you set it up?

Doubtless they purposed to entrap Jesus; for if He should say, A long time, His followers would be disheartened; if He should say, A short time, they would proceed to query, Where will You get Your army? How will You pay Your soldiers? How will You supply them with food? Will You go to Rome to battle with the powers that be, that our whole nation has been unable to cope with? etc.

But these Pharisees got only as far as their first question, because the answer to it confuted them, and no doubt perplexed them. Jesus answered that God's Kingdom would not come with observation; that is to say,

R5455 : page 141

when the Kingdom should come, people would not see it.

Proceeding, Jesus elaborated, saying that when the Kingdom of God should be established, people would not see whether it was here or there; for the Kingdom of God would be the Power of God exerted everywhere in the midst of the people.

Our translation is faulty, though evidently not intentionally so, when it reads, "For, behold, the Kingdom of God is within you." The translators, had they noticed carefully, would have been on guard against saying that the Kingdom of God was within those Pharisees that Jesus had designated hypocrites, whited sepulchres, etc. A closer examination of the original would have shown that the text would better be translated, "The Kingdom of God is in your midst."

A kingdom is always represented by its king. Jesus, as the King, was present in their midst, but they did not recognize Him. "There standeth One among you whom ye know not." Similarly, all through the Gospel Age, the Church of Christ, His "Body," has been undiscerned by the world. "The world knoweth us not, even as it knew Him not." For eighteen hundred years this has been true in this sense; but Christ and the Church in the flesh are not the Kingdom of God in the full, proper sense that the Bible promises it--a Kingdom of power and great glory. Christ and the Church have been only the incipient Kingdom, an embryotic Kingdom--the Kingdom class, preparing for investiture of authority in God's due time, which we believe is now near.

This Kingdom is to be a spiritual one, and hence its rulers will be as invisible as are the angels and the Heavenly Father. Jesus declared, "Yet a little while, and the world seeth Me no more." What was true of the Head will be true of every member of the elect Body of Christ, the Church. "Changed in a moment, in the twinkling of an eye," the world will see them no more; "for flesh and blood cannot inherit the Kingdom of God," and flesh and blood cannot see that which is spiritual.

During the Millennium, the Kingdom authority and power of God through Christ and the Church will be exercised amongst men; and yet they will not see it with the natural eye, but merely with the eyes of their understanding. All the blind eyes will be opened. Thus every eye will see that the Kingdom is established; and every one will understand that He who suffered has entered into His glory, that the Church, His Bride, is with Him in glory, and that the blessings of the Millennium proceed from them.--Revelation 20:6.

"DAYS OF THE SON OF MAN"

Turning from the silenced Pharisees to His disciples, Jesus said, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it." This was astonishing news to the faithful. Yet they were accustomed to hearing from the Master things which they could not understand; such as that they must eat of His flesh and drink of His blood, that He must be crucified, etc. They took all these things figuratively and wondered what might be the real interpretation. How could Jesus be the great King, as they had expected, and yet they not see Him and His days?

Jesus continued to discuss the enigma, saying, "They shall say to you, See here; or, See there: go not after them, nor follow." In a word, do not believe anybody who will thus tell you about My Second Coming; do not be deceived into believing that I will come in any such manner. I will tell you how I shall come: "As the lightning, that lighteneth out of the one part under heaven, and shineth unto the other part under heaven; so shall also the Son of Man be in His Day."

This astounding statement is better understood when we translate the Greek noun astrape as "shining" instead of "lightning"; for evidently it refers to the sun, which rises in the east and sets in the west, shining out of the one part of the heaven even unto the other. But how will this represent the Son of Man in His Day? How will He be like the sun? We answer that the Day of Christ is a thousand-year Day, the Millennium; and our Lord's statement was one of the "dark sayings" of which Jesus said, "I have many things to tell you, but ye cannot bear them now," and promised that in due time the Holy Spirit would grant them an enlightenment, that all of His words might be clearly understood. This portion, now due to be understood, is therefore becoming clear to those of spiritual discernment.

Then, that they might gradually learn that these things belonged to a distant time, Jesus explained that first He must suffer many things and be rejected of that nation. Coming back to an explanation of what would be the signs of His presence, in answer to their question as recorded in Matthew 24, He declared, "As it was in the days of Noah, so shall it be also in the days of the Son of Man."

Here we have something definite, concrete. We know what to look for at the time when the Kingdom will be due for establishment--the time when the Sun of Righteousness will begin to shine forth from one end of heaven to the other. The signs of the times will not be in the outward condition of the world; for on the contrary everything will be going along in as quiet and orderly a manner as ever, just as in the days of Noah, just as before the Deluge came, and just as in the days of Lot, before the destruction of Sodom--they ate, drank, married, built, bought, sowed, planted, as usual. These things are not signs of wickedness, but are mentioned to show us that there will be no outward sign to indicate to the world the time of the Second Presence of Christ, when He will begin to deal with the world and to set up His Kingdom.

THE DELUGE AND SODOM'S DESTRUCTION

Why introduce these two pictures--the Deluge and the destruction of Sodom--in conjunction, while talking of the establishment of Messiah's Kingdom, which is to bless the world? The answer is that the Bible everywhere foretells that although Messiah's Kingdom is the great provision of God which will lift the curse and bring in blessings world-wide, nevertheless it is to be established upon the wreck of our present institutions. And it is this wreck of social, financial, political and religious institutions of the present time that Jesus illustrated by the Deluge and the destruction of Sodom. And His own presence preceding this Time of Trouble is to be unseen

R5456 : page 141

to the world, unknown to the world, unsuspected, unbelieved, until the cataclysm of trouble precipitates with suddenness.

This is not a charming picture. We are glad that we may turn from it, and note the silver lining of the cloud, and the glorious blessings which will speedily follow the establishment of the Kingdom on the ruins of our human failures.

Emphasizing the suddenness with which the calamity will overtake the world, Jesus said that on the same day that Lot went out of Sodom it rained down fire and brimstone from heaven; and He declared that thus it will be in the Day when the Son of Man is revealed. The Greek text shows a difference between the Parousia, or presence, of Christ before the Time of Trouble, and the later Epiphania, or revealing.

The description of the revealing of Christ is given in

R5456 : page 142

the words, He shall be revealed in flaming fire. (2 Thessalonians 1:7,8.) Indeed, that Time of Trouble is frequently described symbolically in the Bible as a burning of the world--so much so, that all the creeds of Christendom express the thought that the earth is to be "burned." They overlook the fact that the heavens are to be "burned" also.

In the symbolical usage of the Bible, the earth represents the social order of human affairs; the sea, the restless, discontented masses; the heavens, the ecclesiastical powers. St. Peter tells us that all these will pass away with a great confusion, and that instead will come the new heavens and the new earth which God has promised. (2 Peter 3:10-13.) The new heavens will be the new ecclesiastical society--the Church in glory, joint-heirs with Christ in His Kingdom. The new earth will be the new social order which Messiah's Kingdom will establish.

SAINTS ON THE HOUSETOP

Again recurring to the period in which He will be present before being revealed "in flaming fire," the Lord seems to assure us that all of His faithful ones will die, and be changed in the moment of dying, before the great trouble, the symbolic fire, will consume present institutions. In figurative language He says that in that Day (of His Parousia, presence, before His Epiphania, revealing) those on the housetop, with their goods in the house, should not leave to take them out. What is here meant?

Briefly, we believe that the house represents the House of God, and those on the housetop represent the most saintly of the people of God. At that time such will come to realize the necessity for flight; and the question will arise, How much of their stuff, their valuables, will they seek to save? They are warned not to seek to save any of the stuff--considerations of social privileges, honor of men, sometimes titles of small offices; such as vestryman, deacon, elder, minister, etc. An attempt to save any of these things will mean disappointment. Everything must be forsaken, else the test of that time will not be successfully passed.

Likewise, any in the field must not turn back. The field represents the world. And any of the Lord's people who have gone out into the world--who have left the church nominal--are not to go back; but learning the truth of the situation they are to flee to the Lord from the field.

St. Matthew's account speaks of special troubles at that time upon such as are with child and give suck, which we believe is also symbolical, and refers to Christian people, seeking to convert the world and to teach beginners. These will be in special travail of soul, because of the change of dispensation and the call, "Come out of her, My people." It will be especially difficult for such to hear and to obey that call.

In the flight from Sodom, Lot and his family were warned to make haste, and not even to look back to the things that were to be destroyed. So the Lord's people are not to look back at the things to be destroyed. Give them no thought. "Flee out of Babylon!" "Deliver every man his own soul!" Lot's wife, disobeying, looked back longingly to the things of destruction, and failed to escape. The Lord applies this illustration to His people, and urges that their flight be with a full renunciation of the things of the present time. Whoever shall seek to save his life must lose it. Whoever will lose his life will thereby be preserving it--gaining the everlasting life.

====================

R5456 : page 142

CREATION PHOTO-DRAMA

THE WATCH TOWER readers everywhere are enthused by the PHOTO-DRAMA OF CREATION. In response to our recent suggestion, we are flooded with applications from various Classes, giving the names of those appointed for the DRAMA COMMITTEE. We have answered many of these communications directly, but think it well to now give a general response and explanation.

We started with the thought that the Association should put the DRAMA on in different cities and trust to voluntary support; but by the time we had gotten out twelve sets of the DRAMA, the expense was enormous--our express bills alone on printed matter, machines, etc., running up to $2,000.00 in one month, besides post and freight charges. Then came the realization that each one of those twelve sets could be serving four cities at one time. This meant four times the cost. We perceived that unless the Lord worked a miracle we would run out of funds, without accomplishing anything like the work we see before us to do. At the same time propositions began to come in from various cities and towns, assuring us that the I.B.S.A. Classes of these places would be glad to finance the DRAMA locally, if they were provided with operators, free literature, Pax Pins, etc.

We take this to be the leading of the Lord's providence --an intimation that the Lord desires to give His people everywhere an opportunity to participate in the DRAMA'S great testimony in their own cities. We are following this plan now, and invite those classes of Bible students who desire to have the DRAMA to canvass the subject amongst themselves and then, through their Committee, to correspond at once with our office, advising us what they desire to do and are able to do in the way of meeting the expenses of presenting the DRAMA in their home cities.

Such information should be sent to the Society's address, marked "DRAMA DEPARTMENT." Americans and Canadians should address Brooklyn, New York, Office; British Classes should address the London Office; Swedish Classes should address the Orebro Office; Danish Classes, the Copenhagen Office; German Classes, the Barmen Office; French and Swiss Classes, the Geneva Office. Act at once; and then, having done your part, wait patiently, assured that we will do all in our power to co-operate with you.

On the same postal it will be well to state how many Sisters of medium age and of good address and good appearance would volunteer to serve as ushers, and whether or not one or two of them would learn to operate the phonograph under the instructor whom the Society would send. Advise also if there is a Brother in the Class of good address suitable to serve the DRAMA presentation as Floor Manager and who could, without injury to his interests, give the necessary time.

We usually operate the DRAMA one week to each PART, afternoon and evening--four weeks to the FOUR PARTS. However, where very large Auditoriums are used or where the city is small, we sometimes run the

FOUR PARTS in two weeks, beginning one PART with Sunday afternoon, another PART with Wednesday afternoon.

Theatres are better places for the DRAMA than Churches, because Catholics do not care to go to Protestant Churches, nor Protestants to Catholic Churches, nor Jews to either--and all classes are interested in the DRAMA and it is for all. The dull season of the theatres has begun. Many of them are operating now at no profit; and, if run further, it would be at a loss. Under such circumstances, whatever amount is paid to the

R5456 : page 143

theatre people above the cost of light and janitorage is profit. Besides, many theatres are interested in bringing their name and location prominently before the public and would be benefited greatly by having the DRAMA.

Under such circumstances the theatre owners often give us astonishingly low prices--five, ten, fifteen, twenty, twenty-five dollars per day, according to size and quality of the theatre and the size of the city. In no case should we use an inferior Auditorium, nor one in a poor location, even if it were offered free. Have these things in mind when writing to us. If you will, give us information respecting the best theatres, their seating capacity, the price at which they would be obtainable, etc.

In any event, be sure to inform us very definitely just what amount of assistance your Class would need for the local presentation of the DRAMA. We must know this in every case hereafter, in order to know how to use the DRAMA most widely and how to use the Lord's money in connection with it most wisely. Give this immediate attention, if interested; for whatever is to be accomplished this Summer should be under way now, or projected.

Toward fall there will be numerous Fairs and Expositions everywhere. The Fair and Exposition and Chautauqua Managers are interested in the DRAMA, as they would be in anything else that would help to attract to their enterprises. They frequently spend large sums for attractions. We have circulars to the effect that our Society is willing to supply the PHOTO-DRAMA OF CREATION free to those who proffer suitable Auditorium and other conveniences. We make no objection to the

R5457 : page 143

usual entrance fees charged by Expositions, etc., but merely require that the DRAMA shall be free to all those inside the grounds. Any of you acquainted with such Fairs may drop us a postal card giving us the date and the name and address of the Treasurer or Business Manager. Brooklyn address No. 124 Columbia Heights.

In some places theatre managers are anxious for the DRAMA and are willing to show it free, provided that they are permitted to charge for one-third of their seating capacity as reserved seats. We have no objection to this.

Evidently there are some people who would prefer to pay something, in order to have seats reserved.

===================

page 143

RENEW REQUESTS FOR PILGRIM VISITS

Please bear in mind that with this issue of the TOWER all requests for Pilgrim visits now on file expire. All who are desirous of securing the visits of the traveling brethren during the ensuing year should promptly notify us. No charge is made for this service, the expense being borne by contributions to the Tract Fund. The friends at each place provide proper places for the meetings, and are pleased to entertain the Lord's servants.

We request that postcards be used in making applications for these visits, and specially desire replies to all of the following questions. The questions need not be repeated, but merely indicated thus: (a), (b), etc.

(a) How many Bible Students in your vicinity use the STUDIES IN THE SCRIPTURES?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet on Sundays? (Give full street addresses and name of auditorium.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the Pilgrim invitation?
(g) How many voted for the invitation to be sent?
(h) Do you desire Sunday appointments for Special Public Lectures?
(i) How frequently do you desire such Special appointments?
(j) Give seating capacity of Auditorium you could secure?
(k) What attendance do you think could be secured for well-advertised public sessions in good Auditorium?
(l) Would a suitable place be found for meetings not specially advertised?
(m) Have the members of your class chosen leaders in accordance with suggestions of SCRIPTURE STUDIES, Volume VI., chapters 5 and 6?
If so, give name and full address of each.
(n) Give full names and full addresses of the two (2) to whom notices of Pilgrim visits should be sent. (Please notify Pilgrim Dept. as to any change or removal.)
(o) If your town is not on a railroad give the name of proper railroad station at which to stop.
(p) How many miles from station is meeting place, and which direction from station?
(q) Would Pilgrim be met at station?
(r) If not, how should Pilgrim get from said station?
(s) Give writer's full name and address.
(t) Any additional remarks.

===================

R5457 : page 143

THE MEMORIAL SUPPER CELEBRATION

So far as reports have reached us the celebration of the Redeemer's death this year has been one of the most interesting, most impressive and most widely observed. Naturally the larger number of reports represent small gatherings --fully in accord with the Master's promise that where two or three were met in His name, He would be in their midst.

The reports show a steady increase in every direction over last year's reports. Be it remembered that these are not the names of persons or households that have been standing on a church register for a decade, and many of them dead and buried. Neither do these reports represent merely nominal church attendance. On the contrary, they represent people who with intelligence and deliberation have counted the cost and made a full consecration of themselves to the Lord and His service, even unto death.

We give the showings of reports thus far sent to us where the Memorial was celebrated by thirty or more persons. On account of the fact that The Temple is being used for the PHOTO-DRAMA OF CREATION, the Tabernacle was used this year, but was taxed beyond its capacity. Suburban gatherings were proportionately larger; hence the real increase in the Brooklyn congregation was the less apparent:

Brooklyn, N.Y.	842
London, Eng.	741
Chicago, Ill.	693
Barmen, Germany	500
Glasgow, Scot.	464
Boston, Mass.	425
Forest Gate, Eng.	385
Los Angeles, Cal.	362
Pittsburgh, Pa.	345
Philadelphia, Pa.	317
Seattle, Wash.	219
Minneapolis and St. Paul, Minn.	206
Toronto, Ont.	204
Cleveland, O.	203
Vancouver, B.C.	195
Washington, D.C.	192
Portland, Ore.	159
Indianapolis, Ind.	156
Columbus, O.	144
Providence, R.I.	144
Cincinnati, O.	140
Copenhagen, Denmark	140
St. Louis, Mo.	136
Liverpool, Eng.	130
Buffalo, N.Y.	125
Houston, Tex.	121
Dayton, O.	121
Oakland, Cal.	120
Milwaukee, Wis.	113

Kingston, B.W.I.	111
Bristol, Eng.	110
Winnipeg, Manitoba	105
Baltimore, Md.	102
Sheffield, Eng.	100
Louisville, Ky.	98
Oldham, Eng.	92
Edinburgh, Scot.	90
Denver, Colo.	85
Birmingham, Ala.	80
Binghamton, N.Y.	79
Richmond, Va.	79
Bellingham, Wash.	78
Worcester, Mass.	76
Allentown, Pa.	76
Toledo, O.	74
Tacoma, Wash.	74
Spokane, Wash.	73
Camberwell, Jamaica, B.W.I.	72
St. Joseph, Mo.	69
San Francisco, Cal.	69
Hamilton, Ont.	65
Tampa, Fla.	65
Youngstown, O.	65
Birmingham, Eng.	64
Springfield, Mass.	63
Grand Rapids, Mich.	61
Atlanta, Ga.	60
Memphis, Tenn.	60
Newark, N.J.	59
Altoona, Pa.	58
Hartford, Conn.	57
San Diego, Cal.	55
Nottingham, Eng.	55
Lynn, Mass.	54
Cumberland, Md.	50
Pasadena, Cal.	50
Dundee, Scot.	49
Wichita, Kans.	49
Schenectady, N.Y.	49
Valenciennes, Nord, Fr.	48
New Brighton, Pa.	48
Akron, O.	48
Jackson, Mich.	47
Easton, Pa.	46
Port Limon, C.R.	46
Calgary, Alta.	45
Ancon, Panama	45
Victoria, B.C.	45
Port Huron, Mich.	45
Middlesboro, Eng.	44
Scranton, Pa.	44
Rochester, N.Y.	44
Tamaqua, Pa.	43
Saginaw, Mich.	42
Topeka, Kans.	42

Terre Haute, Ind	42
Jacksonville, Fla	42
Knoxville, Tenn	40
Des Moines, Iowa	40
Oklahoma City, Okla	40
Norfolk, Va	40
Edmonton, Alberta	40
Wheeling, W.Va	38
Sharon, Pa	38
York, Pa	38
Duquesne, Pa	38
Erie, Pa	37
Chester and Moore, Pa	37
Everett, Wash	37
Gloversville and Johnstown, N.Y	37
Lowell, Mass	37
Belvidere, Ill	37
Greenock, Scot	37
South Bend, Ind	36
Chattanooga, Tenn	36
Riverside, Cal	35
Paterson, N.J	34
London, Ont	34
Syracuse, N.Y	34
Wilmington, Del	34
Warren, O	34
Sacramento, Cal	33
Johnstown, O	32
Canton, O	32
Johnstown, Pa	32
Brantford, Ont	31
East Liverpool, O	31
Bradford, Eng	31
Brockton, Mass	31
Mattoon, Ill	30
Houston, Tex	30
Santa Ana, Cal	30
Watertown, N.Y	30
Reading, Pa	30
Tiffin, O	30
Fort Smith, Ark	30

===================

VOL. XXXV MAY 15 No. 10
A. D. 1914--A. M. 6042

CONTENTS

Giants In These Days..............................147
A Show of Great Strength......................148

The Death Struggle Near.......................148
Trials Essential to Development of Character......149
A Word of Warning.............................150
Causes Inducing a Fall........................150
"The Israel of God"...............................151
The Church's Two-Fold Office.................151
What Constitute Good Works...................152
Expiation of Sin--Adamic and Partially Wilful.....................................153
Jewish Age Reckoning..........................153
Legal Expiation by Scape-Goat Class...........154
Jesus Alone the Ransomer......................154
The Friend of Sinners.............................155
Two Salvations--One Savior....................156
Difficulties of the Rich..........................157
A Camel Through a Needle's Eye................157
An Interesting Question...........................158
Some Interesting Letters..........................159
Berean Bible Studies, Vol. II.....................159

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

LITERATURE FOR THE BLIND

Requests for Bible literature for the Blind should be sent direct to Gould Free Library for the Blind, South Boston, Mass. It has for loaning the six volumes of STUDIES in

English Braille; also Vols. I. and II. in New York Point, and Vol. I. in American Braille. Besides this, there are translated, and ready to loan, many of the booklets issued by our Society, as well as special sermons.

When returning books or pamphlets for the Blind, please return them direct to the Gould Library. The Post-Office will handle them without postage if the package is plainly marked, "Literature for the Blind, Postage Free."

RE CLIPPINGS

We wish to express thanks for interesting clippings, and also for clippings containing attacks upon us. We request that you give name and date of paper each time, or, preferably, the whole page. If the whole paper be sent, please mark the article plainly and address WATCH TOWER BIBLE AND TRACT SOCIETY, File H, 17 Hicks Street, Brooklyn, N.Y.

RE REMITTANCES

When sending remittances to the Society, please remember to make them payable in all cases to the WATCH TOWER BIBLE AND TRACT SOCIETY, No. 17 Hicks Street, Brooklyn, N.Y.

===================

R5457 : page 147

GIANTS IN THESE DAYS

READERS of these columns, and especially such as are familiar with the presentations of the volume entitled "Armageddon," know quite well that it is our opinion that there is a correspondency to be noted between the conditions which will prevail in the days of Noah, prior to the Deluge, and the conditions which will prevail in the days of the Son of Man, prior to the great Time of Trouble, which the Bible declares will symbolically melt, or dissolve, as in a furnace of fire, the social elements of today. We have called attention to the fact that the Giants of Noah's day, according to the Bible, endangered the lives and the happiness of humanity; and that it was our thought that a counterpart of these Giants is to be found in the great institutions and trusts of our day, which have the power to throttle, to strangle humanity.

We have pointed out that much could be said in favor of aggregations of wealth and intellect in mighty combinations, if properly used, not selfishly, but in the interests of the people. We have pointed out that although these Giant corporations have accomplished great good, which could not have been accomplished without their aid or without some Divine interposition, nevertheless, under present selfish conditions, they are a menace to the people.

We should not be misunderstood. We do not mean even to hint that the men at the head of these Giant corporations are inferior to their fellows in sympathy and in wisdom. On the contrary, we believe that they are generally superior, and that had brutish men been at the head of these Giant corporations they long ago would have sought to squeeze the very life out of the people. But, as we have pointed out, there is continually a tendency on the part of all imperfect people toward selfishness, acquisitiveness. That "Eternal vigilance is the price of liberty" is as true today as ever it was. The people must watch the Giants lest they become autocratic.

APPEARANCES SOMETIMES DECEITFUL

But, say some, The Editor of THE WATCH TOWER must be behind the times. Does he not know that the trusts are being throttled, and that these Giants have been made the slaves of the people?

R5458 : page 147

The Editor is well aware that apparently much has been done to bind these Giants; and he well knows that they have apparently submitted and apparently acknowledge themselves the creatures, the servants of the people. But he also takes note that this transformation is merely an appearance. This docility is merely affected. The Giants of intellectual and monetary strength have not really surrendered, nor is it in harmony with the laws of human nature to suppose that they would ever capitulate. Instead, they have seemingly acquiesced to the laws and regulations while merely transforming themselves and retaining their power. In several instances they have demonstrated that they are as powerful today as they ever were. And in their behalf it should be acknowledged that much of the legislation enacted against them is mere demagoguery--the work of politicians, intended to curry favor with the people and not for practical use.

We have no sympathy with those who make tirades against the courageous and brainy men who have, along purely commercial lines, done so much to help forward the world's condition--so much to prepare for the Millennium. Instead of being tantalized and hampered, these financial and engineering princes should be appreciated, honored. Then, while honoring them, we should insist upon their reasonable control and supervision by the people through their governmental representatives. If these Giants are necessary and useful, they can be better ruled by love and justice than by nagging and pin-pricking. No doubt it is this very nagging that is producing more and more a spirit of bitterness in the Giants--a feeling that they are not appreciated by some, a feeling that they must teach the people a lesson.

CONDITIONS AS THEY ARE

We are not especially finding fault with anybody. We are merely pointing out conditions as they are, and showing how these are shaping themselves and preparing for a great struggle between the Giants and the people--a struggle in which the people will suffer more than will the Giants. The fault is not with humanity at all. The fault is with the sin, the selfishness, the meanness, which for centuries has had a firm foothold in humanity--rich and poor. All are selfish. Each according to his opportunity seems disposed to take advantage. The Giant corporations, we believe, are much more lenient than they would be if they were in the hands of naturally smaller men of lower class.

These Giants are realizing that they have opponents on every hand. They have long contended with the labor unions, and more or less have been compelled to submit. Now, in addition to the unions, they are obliged to contend with the people in governmental legislation, and with new ideas in respect to corporation rights and liberties. These Giants are saying to themselves, The people do not realize how much good we have done, nor what important factors in their welfare we are.

R5458 : page 148

Few of the people realize that the managers and the presidents of our great railroads and large business enterprises are men of powerful mind, any of them well qualified for the highest stations of life, and many of them are earning salaries as great as that of the President of the United States, and solving problems as difficult as those which the President must handle. Few people realize that next to the farming element in importance come the railroads, as respects numbers of employees. And the latter are an increasing army, while the farmers are a decreasing army, because of labor-saving machinery.

Whoever supposes that these long-headed business men intend to sit down and quietly submit to every kind of legislation is deluding himself. The Giants know their own strength. They prefer to hide it rather than to boast of it; but when it comes to a life-and-death struggle they will use it, and terrible will be the effects. The very fact that the people are seeking to bind them arouses them to a more arbitrary exercise of their power. If legislation, for instance, affects to hinder railroads from monopolizing the anthracite and other coal interests, the coal-owning railroads with a snarl of defiance raise the price of coal, and thus give a hint to the consumers that they will need to be thankful if permitted to purchase at all and to keep from freezing.

A SHOW OF GIANT STRENGTH

A more or less preconcerted action has begun on the part of the great railroads and affiliated interests. They have determined that unless they are granted permission to raise their freight rates they will make the restrainers of their liberties pay dearly for it by bringing upon the country financial disaster, reaching losses a thousand times greater than the five per cent. which they demand. It would surely in many respects be wise to placate these Giants with the increase they ask, merely requiring them to render more prompt and efficient service in return.

But will this course of wisdom prevail? Possibly not. If not, we have before us already an illustration and prophecy of what may be expected. Already the railroads have laid off thousands of workmen who have been employed in road construction and repairs. Already they have canceled orders for rails and equipment, which in turn has rendered idle many of the large mills, throwing other thousands out of employment. Already they are cutting down their office forces. All this is done with a certain amount of justification in the fact that they have not been making as much money as formerly. For instance, a great steel corporation's recent report showed a "sad" falling off of revenue and profit, "leaving only $18,000,000 of profit for the quarter;" whereas they had for some time been accustomed to more. In accord with this policy, there has for some time been a gradual curtailing of train service, which is really a safe and sane policy.

We are not complaining, we are not finding fault even; we are merely recording facts, in supporting our contention that these great institutions are really Giants which, if they ever become angry and malicious, may accomplish incalculable injury. Their power and dissatisfaction have already been hinted to the government, which is more or less fearful of the industrial suspension threatened.

On the other hand we have trades unionism, which is only beginning to realize its great power at the polls, and also its physical power through strikes. The threat of the railroad managers partially to suspend business until their demands are met may any day be duplicated by the Giants of labor with their threat of suspension of labor, stoppage of fuel supply, walk-outs, etc. It may be said that these Giants of labor are blind and unwise; but nevertheless it is manifest that they, like the blind Samson of old, are feeling for the pillars which support our present social structure; and that they have in view its wreck and ruin, even though this means also the destruction of their own interests.

THE DEATH STRUGGLE NEAR

How soon these great Giants will enter upon their death struggle, each confident of victory, yet both doomed to destruction, no one can tell. Sure we may be, however, that in the battle of these Giants the masses of mankind will suffer with them in the ordeal.

Looking from the Bible viewpoint, we perceive that these Giants have reached their present size and strength through the light and blessings of the Millennial Morning. Had the veil of gross darkness been lifted a thousand years sooner, these Giants would have developed that much sooner; and their death struggle would have come that much sooner, with its resultant overthrow of present institutions in anarchy. But God would not permit this. It is no part of His Plan to allow human passion utterly to desolate the earth. Hence, He withheld the Morning Light until the Morning time, so that the struggle and its disastrous effects upon human institutions will occur just in advance of the time for the establishment of Messiah's Kingdom, for the control of the world by its spiritual, invisible, but all-powerful King, who is so soon to take unto Himself His great power and reign.--Rev. 11:17.

How soon this great catastrophe will engulf the world none is wise enough to say, yet the trouble is discerned and feared by all persons of intelligence, but more particularly by those whose intelligence is guided by the Word of God. The catastrophe may be put off for months or years, but it is sure to come. And we can see how it might be suddenly precipitated. Even as we write, the newspapers are echoing the mutterings and threats of the labor Giants, while the capitalistic Giants are admittedly feeling sour, and are half inclined to give the public a pinch as a mere suggestion of what they could do. It is these hints, suggestions and threats which are likely to lead from bad to worse, producing anger, malice, hatred, strife, and various works of the flesh and of the Devil, as St. Paul intimated.

"SEEK PEACE AND PURSUE IT"

Whether this great trouble be very near or further afield, the proper course of God's consecrated people is the same--"Seek peace and pursue it." And not only so, but we are to be peace-makers and not strife-breeders. When all around men's souls give way, a special opportunity comes to the people of God for pointing their distressed fellow-creatures to the grand blessing which God has provided for the near future, and for re-establishing faith in the Creator and in the future life, and for pointing out that it is to be attained only by those who learn the true lesson of life and who come to love righteousness and to hate iniquity.

We would be inclined to expect this great trouble to break out very soon were it not that the Scriptures apparently indicate that it will be preceded by a very powerful

R5459 : page 148

Church Federation, which will flourish outwardly in unrighteousness and be the first to succumb.

----

page 148

"I can see His coming judgments, as they circle all the
earth,
The signs and groanings promised, to precede a second
birth;
I read His righteous sentence in the crumbling thrones of
earth:
Our King is marching on."

===================

R5459 : page 149

TRIALS ESSENTIAL TO CHARACTER DEVELOPMENT

"My brethren, count it all joy when ye
fall into divers temptations."--James 1:2.

ALL those who have been called of the Lord during this Gospel Age are called with what the Apostle Paul styles the High Calling (Philippians 3:14), the Heavenly Calling (Hebrews 3:1), which is a call to share with Jesus in His glory, honor and immortality. But the call is not the decision in the matter; it is merely an invitation with certain definite conditions. We are called, not only to righteousness, but to walk in the Master's footsteps of suffering and self-sacrifice. These are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the Millennial Age there will be other terms of acceptance with God, offered the world. But there are no conditions offered now other than those of becoming followers and disciples of Jesus, to walk as He walked.

The Apostle James intimates that temptations may overtake these followers of Christ, into which they will fall as into a snare. As for an army, traps are set by the enemy, so the great Adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares. Nevertheless, in spite of diligence, we may fall into a trap.

The Apostle says we are to rejoice when we fall into various temptations--not that we are to rejoice if we fall into sin when tempted, but that we may rejoice if we find ourselves suddenly precipitated into temptation. Temptation is not sin. If we could but keep in mind the fact that every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. When we find ourselves suddenly in temptation, trial, we should say, If by these temptations, or trials, the Lord is proving my love and devotion to Him, then, however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devotion to Him and His cause. I must fight a good fight against this thing--the world, the flesh or the Adversary --whatever it might be that had brought the snare.

Thus viewed and thus met we can rejoice in every such experience; every trial and every difficulty will prove a blessing; for we shall, first of all, have an opportunity to show the Lord that we will endure, and not compromise His cause or our own position as His servants. We can rejoice also because we know that under such trials our characters will make advancement toward crystallization, if we overcome; and because we know that the Lord would not let us fall into any temptation which He would not cause to work out for us a blessing if we are wholly loyal. Let us dwell often upon the words of the Apostles: "Beloved, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season ye are in manifold temptation, that the trial of your faith, being more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." "Blessed is the man that endureth [faithfully under] temptation; for after his trials he will receive the crown of life which the Lord hath promised to them that love Him." "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory"--if rightly utilized; if we are rightly exercised by them.--1 Peter 1:7; James 1:2,12.

"HE THAT ENDURETH"

We are assured that those who love the Lord, and who because of this will receive the Kingdom, will be those whose love will have been tested by trials and temptations on the way. Those who do not love the Lord with all their hearts--in whom self or some other idol has first place--will be seduced by the world, the flesh or the Adversary, into some form of rebellion against the Divine Word or Divine providences. They will have schemes and theories which they will prefer to the Lord's Plan. These when analyzed will usually be found to be based either upon selfishness or upon ambition or an evil spirit of envy, hatred, etc. The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the First Advent, declaring, "This is a hard saying," they walk no more with Him.

As there are some substances which are short and brittle, so are there some which have fibre, strength, endurance. The Lord chooses for Himself such characters as have the strong, enduring qualities--fortitude, patience, long-suffering, etc. Some there are who walk close to the Lord, who will not be driven from Him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord's--not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline and testings during the present life, and by and by, as He has declared, "They shall walk with Me in white; for they are worthy."--Revelation 3:4.

He who escapes all trials and temptations and difficulties has every reason to doubt that he is really in relationship to God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these he should go to the Father and make sure that there is no impediment on his part--make sure that he has put himself in the proper place where he can be prepared for the Kingdom. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."--Hebrews 12:6.

FAILURES AS "STEPPING-STONES"

All will rejoice when the testings are over and we are accepted as overcomers, to share with the Lord in His Throne. But patience, trust and love must first do a refining work in our hearts, making us mellow, submissive and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them so far as possible.

Even the conflicts in which we have had only partial victory may have resulted in blessings to us. Even in those experiences where we have suffered absolute failure, there may be, through the humiliation and the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness in that direction, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become "stepping-stones" by which we rise toward God and Heaven. Only through much tribulation shall we enter the Kingdom of Heaven at all. If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the Kingdom. This should give one courage to

R5459 : page 150

fight the good fight against the world, the flesh and the Adversary. The flesh is suffering; but the new mind, the new will, has this joy; and the New Creature can rejoice, knowing that these trials are not for his harm, but for his good.--1 Peter 4:13.

A WAY OF ESCAPE PROVIDED

The Heavenly Father will with every temptation provide a way of escape. Hence when we find ourselves in difficulty we are to say, The Heavenly Father is permitting this trial--the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for He has promised that all things shall work out for my good.

As our text expressly says: We are to count it all joy when we fall into temptations--not when we walk into them. We are not to seek temptation. In our own fallen condition and that of those around us, with the Adversary alert to harm us, we know that there will be plenty of temptations without our walking into them. But if we fall into temptation we are to say, I have been striving against this thing, but the Lord has permitted it; and there must, therefore, come some blessing out of it for me. Even temptations that come through negligence are not to be disesteemed. Some of our greatest lessons in carefulness have resulted from the effect of our own carelessness.

R5460 : page 150

Our joy is largely dependent upon our study of the Word and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long and the tribulations become more and more severe. But if they should lose faith, all their previous good resolutions and standing for what is right would not make them overcomers.

These trials are intended to develop in us patience--that this quality may be deeply ingrained. We are building character for all eternity; and patience could not be thus developed and maintained except by repeated difficulties, tests--by our resolving again and again to be stronger and firmer in building the character-likeness of our Heavenly Father and our Lord Jesus Christ.

A WORD OF WARNING

To those who are of this anointed company and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a word of warning. In the first chapter of his second Epistle, he urges the Church to add quality after quality of character-preparation, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification. To this he says that we are to add fortitude, knowledge, patience, self-control, godliness, brotherly kindness and a broad, generous love for all mankind. The reason why the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be able to perform works such as God could approve.

What God approves is the New Creature. By exercising faith and by demonstrating loyalty these New Creatures will be able to please Him, and to work out the proper character as enjoined in His Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the Apostle, "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ."

Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith what would be our source of encouragement? The fall mentioned in the text above quoted (2 Peter 1:10), is evidently a fall from the position to which we have been invited and to which invitation we respond. We were called to be joint-heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the School of Christ, we shall gain His approval; for "Faithful is He that hath called us." If there is a fall in our case, it will be due to failure to do our part. If we fail to cultivate character, we shall fail to gain the Kingdom.

CAUSES INDUCING A FALL

Among those who fall some will fall more seriously than others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life, but not on so high a plane as if they had not failed in their manifestation of zeal for the Lord, and of faith, energy and perseverance in doing the Lord's will.

Again, from lack of zeal in the Lord's service or from cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness. As an opponent of God such a one would suffer a complete fall. But those who have a temporary fall, but who afterwards overcome in the trials which the Lord will allow to come upon them, thus showing their loyalty to Him, will be fully recovered. Those who fall utterly can never be recovered. Such will lose everything. They had sacrificed their human hopes before they could be accepted at first; therefore their falling away from this condition of a New Creature will be a hopeless fall.

The fall of such will be far worse than the fall of Adam, whose fall resulted from having only limited knowledge and from lack of experience in the results of evil, for these have come to a clear knowledge of the Truth and have experienced a share in the redemption. The falling away of such would mean a fearful looking for of judgment and fiery indignation--of destruction as enemies of God. Adam had only a small knowledge of the grace of God, and therefore is to be redeemed and ultimately restored, if he shall come into harmony with God.

Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit, that we may indeed be presented "faultless before the presence of His glory with exceeding joy."

"'From glory unto glory' that ever lies before,
Still wondering, adoring, rejoicing more and more;
Still following where He leadeth, from shining field to
field,
Himself the goal of glory, Revealer and revealed!

"Then let our hearts be surely fixed where truest joys are
found,
And let our burning, loving praise yet more and more
abound;
And gazing on the 'things not seen' eternal in the skies,
'From glory unto glory,' O Savior, let us rise!"

====================

R5460 : page 151

"THE ISRAEL OF GOD"

"Ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."--1 PET. 2:9.

IN OUR text the Apostle Peter is pointing out the fact that the Church of Christ is separate and distinct from all other people. For many centuries before our Lord came, the Jews had understood that they were God's people. He had made a special Covenant with them through Moses, which constituted them His people. He had also made certain promises to them dependent on their keeping of the Law. Thus they were His chosen--heirs of certain special promises that were conditioned upon their obedience, and of certain other promises that were stated without specified conditions. God had also promised to make a New Covenant with them, to give them a new heart, to take away their stoniness of heart, etc. But after the First Advent a different arrangement began.

The Apostle is directing attention to the new feature of God's Plan--that during the Gospel Age He is calling out a special people. There will be no competition between the two classes--the new nation and the nation of Israel--for the promises given to Israel after the flesh were earthly, and the promises given to Israel after the spirit are spiritual. The Jews were a "peculiar people" (Deut. 14:2), a special people whom God had separated from the world; they were a chosen generation, or race. They were the generation, or race, of Abraham through Isaac and Jacob. This special generation was recognized of God as His people, Jews, Israelites, through the Law Covenant, as well as through the preceding promises God had made to Abraham.

But since Pentecost God has started this other work in the world--another generation--peculiar, separate, selected for a particular purpose. And this generation will all be holy--there will be none but holy ones in it! The other nation had a priesthood, but this new people is a whole nation of priests. We see how this description applies to the Church. The Apostle Paul points out that while Aaron and his sons were typical in some respects, yet they did not typify all the features of God's Plan. They typified how Jesus would die--as a Sacrifice--how all His associates would be sacrificers. But Aaron and his sons did not typify the still higher priesthood which God had in mind when He established the Levitical priesthood. This higher Order of Priests was typified by Melchizedek, the king-priest.--Hebrews 6:20.

CHURCH'S FUTURE TWO-FOLD OFFICE

Jesus is this great antitypical Royal, or Kingly, Priest, and His Church is the Body of this antitypical Melchizedek. Before the new Order can reign as kings, and before they can serve as Priests, they must go through a certain process. The members of this Body of Christ must be first generated. It is a new race--all are begotten of the Holy Spirit. As Jesus was begotten of the Holy Spirit at the time of His consecration, and there became a New Creature, spirit-begotten, so also the Church, those who are to walk in His steps, must first make a full consecration before this new generative power will begin to operate in them.

This power began to operate in Jesus at His begetting, and completed its work in His resurrection. And so with us: This power will complete its work in us when we have proven our loyalty even unto death. When this

R5461 : page 151

work has been accomplished in all of the Priesthood class, then they will be of the Royal Priesthood indeed, on the

Heavenly plane. This power of the Holy Spirit is not only a generating, or begetting, power, but an anointing power. And the anointing is not only to a priestly office, but also to a kingly office. This New Creation are a holy nation in the sense that they are representatives of a special Government, a Divine Government.

THE HOLY NATION--TYPE AND ANTITYPE

Israel purposed to be a holy nation, and in a typical way they were a holy nation. But in a broad sense, the Church constitutes the holy nation--separate and distinct from humanity. We are a separate nation in every sense of the word--living in the midst of people of the world. We keep our laws and also their laws. We are obedient to the "powers that be," realizing that the Lord has permitted these and wishes us to be subject to them, wherever our consciences will not be sacrificed. The Lord tells us that as representatives of His Kingdom we are to make known His Message. He tells us that the world is in a rebellious condition because they have become blinded by the Adversary.

And so He sends us as His ambassadors to tell men of His goodness, His Plan, which He purposes to work out, that the hearts of those who have an ear to hear His Message may turn to the Lord. He tells us not to expect many to hear this Message; for they will be so deaf and blind that they cannot understand. But He assures us that by and by their blindness will be taken away, and they will be ready for what He has for them.

The world does not understand us--they do not know that we belong to a different Kingdom; but we understand them. As the Apostle points out, "He that is spiritual judgeth all things." But they cannot understand, because no man can understand beyond his mental status, so to speak. We who have been begotten of the Holy Spirit still understand the natural things, but the natural man does not understand the spiritual things--"neither can he know them, because they are spiritually discerned"; "they are foolishness unto him." So we dwell in the midst of a perverse race, or generation, fallen into sin for six thousand years. As our Lord declared, "Ye are not of the world, even as I am not of the world."--John 17:16.

OUR PRESENT GLORIOUS PRIVILEGE

And we are a peculiar people in the sight of the Lord. This word peculiar signifies a separate people--implying that God had done something special for us. The Lord Jesus has purchased us. His merit--the purchase-price--has been applied on our behalf. The only ones for whom this purchase-price has as yet been applied are the spirit-begotten ones. The Apostle's Message is to these. What object had God in selecting this peculiar people? It was that we might "show forth the praises of Him who hath called us out of darkness into His marvelous light." Is

God proud, or vain, that He wishes His praises to be shown forth? Oh, no! God wishes His praises to be known because His praises will show to His creatures the great blessings He has provided for them.

If we go out and tell men that "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," we are showing forth His praises. We are not making God happy by so doing--He was already happy. But we are in this doing a great favor to the people who hear: we are telling them that God will bring them back again into His favor; that He will remove the curse. So, then, it is a great privilege now to tell forth the praises of God! But alas! not very many have the ear to hear; yet by our zeal in showing forth the Master's praises, we are doing all that we can to help men back to God.

R5461 : page 152

The greater work by and by will be the work of the Kingdom in ruling mankind, in overthrowing sin, in instructing and healing the people, bringing them into harmony with their Creator. And this will require a thousand years for its accomplishment. This glorious work will be ours! How wonderful it will be to be heirs of God and joint-heirs with Jesus Christ our Lord--to be higher than angels! We shall be next to Jesus, as He will be next to the Father--"far above angels, principalities and powers and every name that is named."

"BE THOU FAITHFUL UNTO DEATH"

But it is not only the honor that we should seek, but also the privilege of service God is pleased to give this class; the privilege of opening all the deaf ears, of awakening the whole world, to see, to know, to understand our God, to realize that the knowledge of the Lord is to fill the whole world--"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" --ocean deep! (Isa. 11:9.) That glorious work of the future shall be done only by those who have proved themselves wholly loyal to God. If we are careless or indifferent about telling forth the good Message and showing forth His praises, we shall show that we are not worthy of the Kingdom. Those who prove loyal and faithful to the end will be the ones whom the Lord will exalt by and by.

And in doing this, God has been merely carrying out a course which men have imitated. God laid His plans long before men were born; nevertheless, wise men instinctively follow certain great principles. Napoleon is said to have directed that the various men who were faithful to him be made princes in the countries he conquered. Our Lord says, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) So we have from every standpoint the greatest encouragement to "show forth the praises of Him who hath called us out of darkness into His marvelous light." This Scripture implies that we realize we were once in darkness, and that we know we are now in the light.

Comparatively few have had this experience. Those who have been raised out of ignorance and sin into a heart appreciation of God's Plan are the ones referred to here. They could not get this light, except by being begotten of the Holy Spirit and becoming members of this holy nation, this peculiar people. And we cannot do the world greater good than by telling them of God's great favor, and thus helping them also out of darkness into the light. The light is given us that we may let it shine. May we be enabled to sing from our hearts:

"All for Jesus, all for Jesus--
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours!"

WE ARE NOT OUR OWN

In Titus 2:14, St. Paul sets forth a similar thought: "A peculiar people, zealous of good works." The people here referred to by him are the saints of God, those who are waiting for the fulfilment of God's promises--for those things which were to be brought to them at the coming (during the parousia--presence) of the Lord and Savior Jesus Christ. These are the people who realize that they have been purchased with the precious blood. Some translators render 1 Pet. 2:9 "A purchased people, zealous of good works." The Lord's people are a people who have been redeemed, purchased. Whatever they were through the fall, they have been redeemed from that condition. St. Paul, in recounting certain sins, said, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified."--1 Cor. 6:9-11.

The thought in Titus 2:14 is much the same as in the other. Ye are a peculiar people, a people bought back from Sin and Death, and all such are "peculiar," different from the remainder of mankind. Amongst mankind, in Christendom, we find some that are vicious, and even amongst the heathen we find noble people. But these peculiar people of whom St. Paul wrote, are different from all others--they are New Creatures in Christ.

To these, "old things have passed away, and all things have become new." They have new hopes and new aims. They are hoping to attain the highest position offered to any in the Universe; namely, to be made associates in the Government of Messiah. These are very wonderful hopes. And the possession of these hopes by faith constitutes them different and peculiar, separate and distinct from all other people.

CHARACTERISTICS OF THE PECULIAR PEOPLE

While others seek the emoluments and distinctions of the present time, these count all the things of this world as loss and dross, in view of the wonderful things that God has set before their minds. They have seen the "pearl of great price," and have given their all to purchase it. They see that the Kingdom of God is the most valuable thing that is obtainable now or ever will be attainable. They have recognized the terms upon which this Kingdom-Pearl may be obtained and are seeking to make good the purchase. The terms are self-sacrifice, faithfulness to God at any cost, and patient endurance under adverse conditions, even unto the end.

These peculiar people are seeking to accomplish this work in themselves, because they see that these are the most gracious characteristics and qualities that can be imagined. Hence they are doubly solicitous; they are zealous of good works. They love to see others good and happy, and they love to spread the knowledge of God. They love the things that God delights in, because they have the Spirit of Christ. They are interested in reforms--social reform, temperance reform, every kind of reform; but this does not mean that they will engage in these reforms. The same man cannot be a great preacher, a successful farmer, a successful lawyer, etc. If he be a great farmer, he must give up the other things to a large extent. Or if he be a great preacher, he will have to give up, for the most part, other things. Yet he may have pleasure in them all.

R5462 : page 152

And so with these peculiar people: they have one particular work given them of the Father. They recognize that this work is most important to be done, hence they cannot give their attention to political reform, social reform, or other reform, outside of their own work. For this reason they are called theorists instead of practical people. Nevertheless they have the most practical plan of all; for God's Plan is of all plans the most practical. These people, in becoming co-workers, are taking the wisest course. But they do not find fault with others. They see that the only ones who can grasp these things are those who have the eyes to see and the ears to hear; they know that others cannot go beyond what they see. The peculiarities of these "peculiar people" extend to all the affairs of life.

WHAT CONSTITUTE GOOD WORKS

This class of people are wise enough to know that all the Truth even should not be mentioned at once. The Master said to those who had been His close followers for three and a half years, "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12.) The Lord's people are eager to do good, but in the way that will be the most effective, and in the way

R5462 : page 153

that will not stumble others. The good works, then, that this peculiar people are zealous of are the works of God. As Jesus said, "I must work the works of Him that sent Me."--John 9:4.

The world cannot appreciate this, not having the Spirit of God, but more the spirit of the Adversary. The world are walking in the way of slander and hypocrisy, more or less. Jesus said, when speaking to the Pharisees, "Ye are of your father, the Devil." (John 8:44.) And when Jesus walked in the way of God, His course was a condemnation to them. Therefore Jesus declared, "The darkness hateth the light," and He forewarned us that it would be the same all the way down through the Age. He warned His followers that they would suffer the same persecution He had suffered. But the Master urged that they be zealous for the Truth--solicitous for it.

Since God has called us to good works, we are to show great zeal, even though it bring upon us the envy and hatred and opposition of others. We are to rejoice, even if we are called to suffer persecution for His sake. And though the world does not appreciate these good works now, they will see and understand by and by, in their day of visitation. (1 Peter 2:12.) They will see that God's Plan was the best plan. The Church glorified will be the channel for blessing the world in general.

Only this peculiar people can now understand these things. Jesus said unto His disciples, "It is given unto you to know the mysteries of the Kingdom of Heaven, but to them [the multitudes who went to hear Him] it is not given....Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand." (Matt. 13:11,13.) Only those who have come into this special relationship can understand. "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."--Psa. 25:14.

We find a great many who gladly accept the Truth, and then seem to forget that the only way they can make progress in the Truth is to consecrate themselves to God. If they fail to make consecration, they must fail to make progress. We should be sure that we give people the right thought along this line. Only those who thus become God's "peculiar people, zealous of good works," can inherit the Kingdom.

===================

R5462 : page 153

EXPIATION OF SIN--ADAMIC AND PARTIALLY WILFUL

THE expiation of sin may be viewed from two different standpoints. A satisfaction to Divine Justice for Adamic sin is, first of all, necessary. The decree of the great Supreme Judge of the Universe--that the human race must die--went forth because of the disobedience of Adam; and no one can be released from death until that decree shall have been revoked because of its requirements being complied with. The annulling of that decree of Justice, however, will not make the individual at once a perfect man.

If a man had been put into prison for some offense, and after ten years someone should make satisfaction, should pay up his account and comply with the requirements of the law, the prisoner would be released--justice would be satisfied. But freedom from the restraint of prison life would not give back to the prisoner his clear vision, his teeth, his hair, his health, or anything that he might have lost or that had been impaired during his term of imprisonment. And likewise, whatever satisfaction of Justice is made for mankind, they will not, at the time they are awakened from the tomb, be free from the marks that Sin has placed upon them.

There will be no Divine disfavor holding over upon the world at that time, because the price for man's release will have been paid. But mankind at the beginning of the Millennial Age will still have the blemishes resulting from the fall. It will be the work of that Age to restore the human race, to lift them up out of imperfection and weakness. Man will be helped up from his fallen condition, because Justice will have been satisfied.

The world will be in the hands of Christ, who purchased them by the sacrifice of His own life. We are to bear in mind that the satisfaction of Justice does not bring about the restitution of humanity from imperfection, but this judicial satisfaction is merely the turning away of the disfavor of God, the annulling of the death penalty. This gives the opportunity for man to be restored to favor with God--to be brought into a condition worthy of Divine acceptance at the close of the Millennium.

As for this satisfaction of Divine Justice which must take place before the New Covenant can be inaugurated, it includes not only a satisfaction for Adamic sin, but it embraces also stripes for partially wilful sins, and satisfaction for certain gross injustices which mankind have committed when they had a knowledge of a better course and were in a measure responsible for their unjust words and actions. To an extent they were in ignorance, but often they were wilfully so, and in proportion to the measure of responsibility will Justice require a recompense.

JEWISH AGE RECKONING

At the close of the Jewish Age God had a reckoning with the nation of Israel, which was one of the most terrific times of trouble the world has ever known. The declaration of Jesus was, that of that Age--that generation then living--God would require expiation for all the righteous blood that had been shed from the time of Abel to the time in which He was speaking.--Matt. 23:34-36.

And these partially wilful sins of the world are not fully covered by the Sin-offerings. In so far as they have been wilful they must be expiated by punishment. These sins and trespasses are shown as placed upon the scapegoat class--the Great Company. In the great Antitype shortly to be enacted, these will be allowed to suffer for some of the partly wilful sins of the world--especially the sins of Babylon. All the blood of God's holy ones, from the beginning of this Gospel Age, will be required of the present generation, in the "great Time of Trouble, such as never was."

The martyrs of the past, "the souls under the altar," are represented symbolically as crying out for the vindication of Justice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood upon them that dwell on the earth!" They were bidden to wait until others of their brethren should be similarly killed, when the guilt of all will be avenged.--Rev. 6:9-11.

RECKONING OF THE GOSPEL AGE

From the above we see that at the close of this Gospel Age there will be another squaring of accounts. A time of trouble such as never was since there was a nation, and never will be afterwards, is to come shortly. (Matt. 24:21,22.) This is shown forcefully in many prophecies of Scripture. Our Lord is now again present, as the great Judge, and the storm clouds are rapidly gathering in this Day of His kingly presence.

Why require the full payment for all the wrongs of

the two Ages--the Gospel Age and the one preceding, extending from the time the blood of righteous Abel was shed to the present time--at the closing of these Ages, is it asked? We answer, Because the chief light of each Age comes at its close, and because those who sin against such light are worthy of more severe judgment than similar evildoers preceding them, who had less light. The Scriptural argument is that to endorse the wrongs of the past in the light of the present is to multiply the responsibility and to deserve the plagues of the whole.

We have not far to look if we would see these iniquities, or inequities, of the world today, especially of Christendom. There is considerable light now shining upon the whole world, and more particularly upon its civilized portion. The principles of righteousness set forth in the Jewish Law, and subsequently amplified by the Lord and the Apostles, have enlightened the minds of the public in general in respect to justice and injustice, right and wrong, good and evil, so that there never was so responsible a generation as the one now living.

Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjustment and equalization of the world's affairs, financial, social and religious. Rather, it seems that the majority of those possessing advantages are quite willing to hold to them, even though recognizing that they are inequitable, iniquitous.

We perceive also that much of the evil done against the Lord's holy ones of the past has thus far failed of the punishment due. Great systems which in the name of Christ persecuted the true Church have practised and prospered, but have not yet received their just recompense of reward. In the terrible trouble of the near future great Babylon will go down as a mighty millstone into the sea, when every man's hand will be against his neighbor in anarchy, when "there will be no peace to him that goeth out, nor to him that cometh in."

LEGAL EXPIATION BY SCAPEGOAT CLASS

But it seems that the legal expiation of these sins must be accomplished by the scapegoat class, as shown in the type. (Lev. 16:20-22.) Israel here represents the world. In this scapegoat type, the Lord pictures the sending into the wilderness of isolation and persecution the Great Company who, after consecration, were unwilling to go voluntarily "outside the camp, bearing the reproaches" of Christ. They shared not in the Sin-Atonement, but will be permitted, yea, forced, to bear the weight of some of the world's wilful sins, and thus to become dead to the world, that their spiritual being may be saved in the Day of the Lord Jesus.

This class, particularly large in the present day, will be delivered over to the Adversary, to suffer in this great time of trouble. Such of them as respond to these tribulations, faithfully and loyally, will be counted as overcomers and be granted palms of victory, as shown in Revelation 7, and will be privileged to share in the Marriage Supper of the Lamb and to be honorable servants of the Bride of Christ. If they fail to respond, and to wash their spotted robes in the blood of the Lamb, they will go into the Second Death.

It is this great trouble-time which the Little Flock, the Lord's goat class of faithful sacrificers, will escape, and which the Great Company will not escape, but will share. They will come up out of this trouble with washed robes, made white in the blood of the Lamb. Their sufferings will not wash their robes, but in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to His atoning merit, and will by faith be permitted to apply the same to their own cleansing. As we consider the experiences of these children of God, so soon to come, let us all the more manifest our love for the Lord, and all the more seek to lay down our lives faithfully in the service of our King, and in behalf of the Household of Faith.

JESUS ALONE THE RANSOMER

It would not be correct to say that the scapegoat class atone for sin and thus make it possible for a certain part of humanity to be brought forth from the tomb. The tomb represents the penalty upon Adam for his transgression, and this penalty has been inherited by all of Adam's children. The Apostle says that "by one man sin [disobedience] entered into the world, and death by [as the result of] sin; and so death passed upon all men." --Romans 5:12.

The death of Jesus alone can cancel the sin of Adam. He only was the Redeemer, the Ransomer. He gave His life for Father Adam's life, and thus as a satisfaction for the sins of the whole world. Those for whom Jesus advocates as the members of His Body become associated with Him and identified with Him in His work, not by virtue of their own merit, but because "accepted in the Beloved." These are Scripturally shown as having something to do with the cancelation of "the sin of the world," because of their association with the Head. The Great Company have nothing whatever to do with the cancelation of THE sin of the world.

RESPONSIBILITY FOR SINS AGAINST LIGHT

"THE sin of the world" (John 1:29) was the sin of Adam; but there are other sins aside from Adamic sin, which was brought on the race by the fall. We may suppose that in every Age there have been sins committed against a measure of light. But the sinners were not begotten of the Holy Spirit, and therefore their sins against light would not involve them in the Second Death.

Nevertheless, in whatever proportion they had light and knowledge, they had also responsibility. And while Jesus died in order that all might have an opportunity of coming back from the tomb, and to perfect life, yet He did not die on account of any individual sin committed against light. For such sins the individual is himself responsible.

In the case of the Church class, wilful evil-doers will be cut off from life. The Apostle Paul says that some were delivered over to Satan for the destruction of the flesh, that their spirit might be saved. Every wilful sin, no matter by whom committed, or when committed, must be answered for by stripes or by the death of the sinner.

SINS NOT COVERED BY CHRIST'S SACRIFICE

Nothing is to be atoned for by Christ's death but the sin of Adam. But other sins of direct responsibility, sins against light, must also be settled for. In olden times there were bitter persecutions of God's people, and those persecuted were obliged to dwell in caves and dens of the earth. (Hebrews 11:32-40.) The transgressions against these, in proportion as they were committed with a degree of light, were to be settled for by the transgressors.

God's providence squared off the account against the Jewish people in the end of the Jewish Age. There came upon that people wrath to the uttermost. The squaring of accounts for that nation, we understand, was completed A.D. 70. As for other nations, we must assume that God has dealt with them along similar lines--though not just the same; because they were not in covenant relationship with Him as were the Israelites.

Coming down to the Gospel Age, many sins have been committed which could in no way be covered by Christ's sacrifice--sins against a measure of light and knowledge.

R5463 : page 155

The chiefest of all these sins have been, according to the Master's words, against His people. He said that whoever would harm one of the "little ones" who believed in Him should have punishment; and that whoever would give even so much as "a cup of cold water" to one of these should have a reward.--Matthew 18:6; 10:42.

We read of terrible atrocities committed against the saints during the Dark Ages. They were covered with tar and burned; they were fed to wild beasts, their poor bodies being torn to pieces. They were tortured in innumerable ways. We are reasonably sure that some punishment is due to those who committed these atrocities. But the Lord has told us that we are not to judge before the time. In due time we shall be made judges of the world. Now we are to look to the Lord and wait for His judgment.

THE ANTITYPICAL SCAPEGOAT

The Scriptures indicate that as there was a settling time, culminating in A.D. 70, with the Jews, so there will be a settling time with those claiming to be Christian nations. To whatever extent they have lent themselves to injustice, to whatever extent they have sinned against light, they are responsible. We do not know the extent of their responsibility--God knows! But in this Time of Trouble He will square all these matters, in order that the New Dispensation may be free from all accounts--that there may be nothing of this kind charged up to humanity. The sins committed nationally will be expiated nationally. And of course, as individuals suffered from the wrong-doing, so individuals will suffer in the expiation.

And how will God reckon with the injustice which He wishes to cancel, so that the world may come forth with a clean slate? We answer, the Great Company class will have a share in that trouble. And since they do not really deserve a share in the trouble, in the sense of having merited Divine wrath, what they will suffer will be in a measure a suffering the merit of which will go to others. It is not a punishment to get into the Great Company class. The Great Company will be a very blessed class.

They will not be seated in the Throne, but will serve before the Throne; neither will they obtain the Divine nature. The Little Flock class will get the great prize of being associated with the Master, joint-heirs with Him in the Kingdom. The other class will get a reward on a lower spiritual plane--a spiritual plane, because they also were begotten of the Spirit.

So far as the Great Company are concerned, God's permitting them to share in the trouble at the end of this Age will be for their own development. Their Covenant was unto death; and unless they lose their lives in obedience to the Lord, unless they prove faithful unto death, they will not be worthy of any position of life on

R5464 : page 155

any plane. Hence it will be to their own personal advantage that they suffer in that time. They are said to suffer for the iniquities, the sins and transgressions of the people of the world as the antitypical scapegoat. (Leviticus 16:21,22. See TABERNACLE SHADOWS, pp. 68-72.) Instead of allowing that merit of the Great Company to go for nothing, the Lord makes a credit of it, as it were, to balance the world's account for wilful sins.

===================

R5464 : page 155

THE FRIEND OF SINNERS

--JUNE 14.--LUKE 18:9-14; 19:1-10.--

"I came not to call the righteous but sinners."--Mark 2:17.

IN OUR Lord's parables He dealt chiefly with the Pharisees and the publicans; for the Sadducees were Jews in name only, not believing the Scriptures nor expecting a future life. The Pharisees were orthodox, reverenced the Law and taught it to the people. Outwardly, they were very correct; but Jesus in various parables pointed out that with many of them religion was a ceremony and the keeping of the Law an outward obedience, which did not extend to the heart. The publicans did not profess holiness, but rather confessed estrangement from God and lack of harmony with His Law.

The Pharisees treated the publicans as though they were Gentiles--refused their company and would not even eat with them. The Pharisees recognized Jesus as being exemplary, and His teachings as in full accord with the highest principles. They wondered, therefore, that He did not join with them, and wondered still more that He would have fellowship with publicans--confessed sinners.

The secret of the matter is that Jesus looked not upon the outward appearance, but upon the heart. He did not love the publicans because they were sinners, nor disapprove of the Pharisees because they outwardly kept the Law. We remember the case of the young Pharisee who came to Jesus and who, when questioned about the Law, said, "All these things have I kept from my youth up." We read, "Jesus beholding him loved him." He was a sincere Pharisee.

The parable of our lesson illustrates this matter. It shows us the heart-attitude of some of the Pharisees and of some of the despised publicans: Both men went up to the Temple to pray. The one said in his heart, How thankful I am that I am not a sinner, like the majority of men and like this poor publican! I thank God that I am a Pharisee--that I am righteous! But the publican felt differently. The weight of sin was upon him. He could not look up to Heaven. Striking his hand on his bosom, he exclaimed, "God be merciful to me, a sinner!"

From God's standpoint, both men were sinners--both needed forgiveness of sins. But the one trusted in his own imperfect works, and asked no forgiveness; the other realized his blemishes, and prayed for mercy. We are not to get the impression from this that God is more pleased with people who live in sin than with those who strive to live to the best of their ability in harmony with His Law. The lesson is to the contrary. We must all realize that we come short of perfection, and that we need Divine mercy. The sinner who recognizes this is more pleasing to God and nearer to forgiveness than the more moral person who fails to see his blemishes.

At another time, Jesus referred to this same error of the Pharisees, saying, "The whole need not a physician," and, "I came not to call the righteous, but sinners, to repentance." By these words He sought to call attention to the fact that although the Pharisees claimed to be righteous, they were not so. They were sin-sick, imperfect, needing a Savior. But they were not in a condition to appreciate their need and to come to the Lord for forgiveness--not until they should learn their need--that they and all other members of the fallen race are sin-sick and need the remedy which only Jesus can give.

Not realizing their need, the Pharisees did not come to Jesus, did not become His disciples; and thereby they missed a great blessing. On the contrary, the majority of Jesus' followers was made up of publicans and sinners --people who had not been living proper lives, but who were earnest, who acknowledged their faults, turned

R5464 : page 156

from them and accepted the forgiveness and healing of the Good Physician.

PHARISEES IN OUR DAY

Both classes are still represented in the world, amongst

Christians. Some are trusting in their church membership, their benevolences and general morality, for salvation, and ignoring the fact that all are sinners, and that forgiveness of sin is obtainable only through faith in the Crucified One. Others today, not so conspicuous in religious circles, are all the more ready to discern their own weaknesses, to confess them and to accept forgiveness of sins and everlasting life as unmerited gifts of God based upon the Sacrifice at Calvary. These latter, we may be sure, will have much advantage every way over the others as respects Divine acceptance to joint-heirship with Christ in His Kingdom.

The general lesson to us all is expressed by the Apostles James and Peter: "God resisteth the proud, but showeth His favor to the humble"--the penitent. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." Confess your sins, strive manfully against them, and trust for deliverance, ultimate victory and life everlasting through the merit of the Crucified One, in whose footsteps you seek to follow.

A LITTLE MAN--A BIG HEART

The latter part of our lesson relates to Jesus' journey from Jericho to Jerusalem, just prior to His crucifixion. Multitudes were journeying in the same direction, going up to the feast of the Passover. As always, Jesus was the center of attraction; all wanted to see and hear Him of whom we read, "Never man spake like this man."

Zacchaeus, a rich man of that vicinity, was one of those whose curiosity was aroused to see Jesus, of whom he had heard much. He was not a Pharisee; he did not profess holiness of life. He was one of those condemned and ostracised by the Pharisees. He had accepted a minor office under the Roman government; he was a tax collector for the Romans--a publican. On this account he was despised, and declared to be disloyal to Judaism.

Small of stature, Zacchaeus was unable to see Jesus because of the crowd. He therefore ran ahead and climbed a sycamore tree, that he might have a good view of Jesus as He passed by that way. Little did he realize that the Master knew him and had read his heart and perceived in it honesty, and that therefore he was to be greatly honored. When Jesus came where Zacchaeus was, He looked up at the publican, called him by name and told him to come down at once, for He was to be his guest. The summons was gladly received by Zacchaeus. And we may be sure that the whole circumstance was greatly to the disgust of the Pharisees. They murmured at Jesus' being the guest of one not orthodox.

Evidently the murmuring reached the ears of Zacchaeus, too; for forthwith he addressed the Lord in self-defense --as though urging that these charges against him should not hinder the Master from coming to be his guest, and as intimating his desire of heart to be all that he ought to be and could be. He said: "Lord, behold, I give one-half of all my goods to the poor; and if I have wrongly exacted money from anybody, I restore him four-fold." Thus did Zacchaeus intimate his devotion to God and to righteousness, and his acceptance of Jesus as his Lord, his Teacher.

How did Jesus receive all this? He replied to Zacchaeus, "This day is salvation come to this house; for as much as he also is a son of Abraham." From the Lord's standpoint, all the sons of Abraham were eligible to discipleship. The thing required was an honest confession of imperfection, a turning from sin, a hearty acceptance of Christ and an endeavor to walk in His steps.

Unquestionably this same principle still applies, regardless of what men may think or say to the contrary. The Lord is willing to receive the repentant. No longer is it necessary to be of the natural seed of Abraham in order to be acceptable as disciples of Jesus. The middle wall of partition between Jew and Gentile has been broken down, as St. Paul explains. All who have the faith of Abraham may be counted in as children of Abraham by becoming related to the Divine Plan as disciples of Jesus.

Our lesson closes with our Lord's words, "For the Son of Man came to seek and to save that which was lost." Some who deny that Adam was created perfect, who deny his fall from Divine favor and who deny that redemption by Jesus was necessary, have sought to sustain their position by saying that Jesus never referred to the fall, although the account in Genesis tells of it, and St. Paul and other Apostles particularly mention it. But in this text we have Jesus' own statement as to why He came into the world at all. He did not come into the world to help along the Adversary's schemes; but, as He says, He came into the world to be man's Redeemer--to seek and to recover, restore, that which was lost.

Everlasting life was lost, Eden was lost, human perfection was lost, the image of the Divine character was lost. These could not be recovered by humanity, all of whom were under death sentence--the curse. God's compassion arranged a Plan, by which Jesus came into the

R5465 : page 156

world and gave Himself a Ransom for all.

The very fact that the Master speaks of His work as a ransoming one (Matthew 20:28) corroborates the declaration that man was under a sentence of death and needed to be ransomed from it. Without the Ransom there could be no resurrection of the dead, no future life. The Bible is beautifully consistent and harmonious when we allow it to speak for itself. It demonstrates that it is the Word of God, written under Divine direction.

TWO SALVATIONS--ONE SAVIOR

Although the race was one and although all shared the same sentence of death, nevertheless it has pleased

God to provide two different salvations from this curse of death. Both salvations are based upon the great sacrifice which Jesus accomplished at Calvary. The first of these salvations is for the Church class, called out of the world during this Gospel Age, called to a change of nature --from human to spiritual nature. Even this first salvation is not yet complete, and will not be until the whole company of the Church shall have been selected from the world, and by the First Resurrection shall have been glorified with Christ. These will be joint-heirs with Christ in His Kingdom; and that Kingdom will begin its work on behalf of the remainder of the world.

The second salvation belongs to the Millennial Age, during which Messiah's Kingdom will control the affairs of earth, and Satan will be bound. Then the knowledge of the Lord shall fill the whole earth. Then all the blind eyes shall be opened and all the deaf ears be unstopped; and at that time the second salvation will be effective to all mankind. That will not be a spiritual salvation--to the new nature, like unto the angels. It will be a salvation to human perfection, and uplift out of sin and death to the image of God, as at first experienced by Father Adam.

Both salvations will be grand, glorious, though that of the Church will be the more glorious. This salvation alone is open now; and the pathway to it is by the low gate and narrow way of consecration and self-sacrifice, walking in the footsteps of Jesus.

===================

R5465 : page 157

DIFFICULTIES OF THE RICH

--JUNE 21.--MARK 10:17-31.--

"Ye cannot serve God and mammon."--Luke 16:13.

IT MUST have been an enthusing sight for the disciples of Jesus to see a rich young ruler run after the Master and, on overtaking Him, fall down on his knees at Jesus' feet, saying, "Good Master, what shall I do that I may inherit eternal life?" --a very hopeful subject, we all agree. The Good Teacher did not answer the question directly; but for the benefit of the young man, and of others who have since read the narrative, He inquired why the title "good" was applied to Him. He would have the young man notice, and would wish all to notice, that everything that is really good must in some way be of God and in accordance with God.

There were only two ways in which Jesus could be viewed. Either He was, as He claimed, the Son of God come into the world on a special mission in the interest of humanity, and therefore a servant of God; or, on the other hand, if He was not, He was a deceiver, misrepresenting Himself and deceiving the people, and was bad, very bad. Jesus wished the young man to consider the force of his own expression and to decide at once this important question, upon which so much would hinge.

Not waiting for a reply, Jesus proceeded: "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and thy mother." The young man replied: "Master, all these things have I observed from my youth." And Jesus, beholding him, loved him and said unto him: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross and follow Me."

WHAT DID JESUS MEAN?

What did Jesus mean by telling the young man that the way to everlasting life was the keeping of the commandments? We would not so tell him now. On the contrary, we would tell him that he could not keep the commandments perfectly, and that his only hope for everlasting life would be through the exercising of faith in Christ and His sacrifice for sins.

Why did Jesus point to the Law? We reply that the Law Covenant was still in force in Israel, as it had been for more than sixteen centuries. God's promise to the Jews was respecting the Law. "He that doeth these things shall live by the doing of them." Righteousness was to be the condition of everlasting life. All the Jews understood this; and this young ruler confessed that he so understood, and that he had been striving to live according to this rule. Yet he realized that he was dying, like the remainder of the race. Therefore his query. Jesus' answer signifies, "You should not strive only to keep the Law, and no more; you must be a sacrificer, and take up your cross and follow My example."

We are not hastily to suppose that Jesus meant that the riches should be given away recklessly or indiscriminately. Had the young man agreed to the terms and asked the Lord how he could best distribute his wealth, we doubt not that the Lord would have said to him, "Give it all to God; and then, as His steward, distribute it according to the wisdom which God will give you and according to His providential leadings." Even this full surrender of earthly possessions would not be sufficient for one who would gain a place in the Kingdom class. He must do more; he must become active in the Lord's service, take up his cross, practicing self-denial, and follow on patiently in the narrow way of self-sacrifice, in the footsteps of the Redeemer, even unto death.

After the close of the Jewish Age, Jesus would not have suggested the possibility of everlasting life through keeping the Law, but rather would plainly have stated the impossibility of any imperfect person's keeping the Divine

Law perfectly and the necessity of having the imputation of Christ's merit to cover his imperfections. Only thus can the righteousness of the Law be "fulfilled in us who are walking not after the flesh, but after the Spirit."

SORROWFUL! FOR VERY RICH

The young Jewish ruler was anxious to do God's will, but not sufficiently anxious to be accounted worthy of membership in the Little Flock. He was willing to do right, to do justly, but unwilling to sacrifice. Jesus and all of His followers, on the contrary, engaged to sacrifice their lives, even unto death. "Present your bodies a living sacrifice, holy and acceptable to God."

The riches of the young ruler were not of themselves harmful. God is very rich; Abraham of old was very rich. The difficulty was that the young man had set his heart upon the riches, so that when the testing time came as to whether he loved riches or God more, he demonstrated that he loved God and the Divine will less than he loved his earthly property. He forsook the opportunity to do the greatest good, and thus turned his back upon a membership in the Kingdom class. We are not, however, to understand that there is no hope for that young man, who had such a noble character that Jesus loved him. In due time he will be getting necessary lessons. Even while missing the Kingdom opportunities, he may be one of the multitude who will be blessed by the Kingdom.

Jesus points out this test, saying: "Ye cannot serve God and mammon." The call of this Gospel Age is to be servants of God at any sacrifice, with the assurance that "all who will live godly in Christ Jesus shall suffer persecution," and find the path to glory, honor and immortality in the footsteps of Jesus a very rugged one. God has purposely put the matter so that we cannot be servants of wealth and servants of God at the same time. He wishes to bring us to the testing point. With all of this class now being called out of the world to be sons of God and joint-heirs with Christ, the test is "God first." We should have no idols--either wealth or fame or selfish ease--which might attract our devotion away from God and tempt us to ignore the rich blessings which He is now offering to the faithful.

FEW RICH IN THE KINGDOM

The rich young man's failure to become a disciple on Jesus' terms furnished a text for Jesus. He said to His disciples: "How hardly shall they that have riches enter into the Kingdom of God!" How difficult it will be for any rich man to get into the Kingdom class!

The disciples were amazed at this; for, of the great bulk of those who were claiming to be the holiness people of their day, very few were Jesus' disciples. The richer Jews were chiefly associated with the Pharisees. How, then, could it be that few rich would enter into the Kingdom? Was it not a mistake? Could Jesus mean it?

But Jesus emphasized His teaching, saying: "How hard it is for them that trust in riches to enter into the Kingdom! It is easier for a camel to go through the Needle's Eye than for a rich man to enter into the Kingdom of God."--Matthew 19:23,24.

A CAMEL THROUGH A NEEDLE'S EYE

The illustration regarding "the eye of a needle" used by our Lord was unintentionally spoiled by our translators.

R5466 : page 158

How many have looked at an ordinary cambric needle, and have noticed the smallness of the eye and the impossibility of a camel's going through it, and then have felt perplexed!

The Needle's Eye referred to by Jesus was the name given to a small gate or opening in a large gate in the city wall. The gates of Jerusalem were closed at night for protection against robbers, and watchmen were on duty. The gates were not allowed to be opened until morning, lest a considerable number of armed men might enter and pillage the city. An arrangement was made, however, for travelers who failed to reach the gate before it was closed. The smaller gate, the Needle's Eye, was just large enough to permit a camel to go through after it had been unburdened--its load removed. Thus understood, Jesus taught that as a camel could go through the Needle's Eye, or smaller gate, only by having its load removed, so a rich man could enter the Kingdom of God only by renouncing his burdens, giving up all to the Lord.

All this placing of the rich, the favored class, apparently at a disadvantage as compared with the poor, or disfavored class, caused amazement to Jesus' disciples. They inquired, "Who, then, can be saved?" The rich seemingly had all the opportunities of time, influence and money to enable them to give more and better service to the Lord than could others; and if they would have such difficulty in getting into the Kingdom, how would it be with others, less favored apparently? Jesus answered that "all things are possible with God." That is to say, if the rich man's heart be pleasing to the Lord --if he be honest-hearted and humble, and his riches alone stand in the way--the Lord would know how to show him His will in respect to their use; or if this did not avail, the Lord would know how to strip him of his wealth, even as the master of the camel would unload his beast to permit him to pass through the Needle's Eye.

Many have had this very experience. They have been rich in honors of men, in social standing or in a financial sense; and God, in love and mercy, has stripped them of all these, giving them the necessary lessons, fitting and preparing them for a share in the Kingdom. With God this is possible. He knows how to overrule all things for good to those who love Him with all their heart, mind, soul and strength.

"WE HAVE LEFT ALL"

St. Peter seemed to get the thought that joint-heirship with the Master in the Kingdom would mean a full surrender to God--a leaving of all and a yielding up of all--in order to a close approach to God and full acceptance by Him. St. Peter said: "Lo, we have left all, and have followed Thee."

Jesus did not fully endorse St. Peter's statement. He knew about Judas, who had not nearly left all. He knew about St. Peter himself--that some self-will still remained, and that self-preservation would lead him to deny his Master. But the answer that Jesus gave fully covered the question, not only for the Apostles, but for all who have become followers of Jesus from that day until now. He said:

"Verily I say unto you, There is no man that hath left houses, or brethren, or sisters, or mother, or father, or children, or lands, for My sake and the Gospel's, but he shall receive a hundredfold now in this time--houses, and brethren, and sisters, and mothers, and children, and lands--with persecutions; and in the world [age] to come, eternal life."

What a broad promise, and how abundantly fulfilled in its earthly respects to many! The persecutions they are sure to get; but everything sacrificed for the Lord's cause is compensated a hundredfold in the present life. How gracious the Divine arrangements; and then beyond, the everlasting life and, if faithful, a share with the Master in the Kingdom!

"But many that are first shall be last; and the last first." In other words, many possessing great privilege and opportunity for Divine favor and exaltation to the Kingdom will fail to embrace the opportunity, while others, naturally less favored, will gain the great prize of glory, honor and immortality. Again, we might say that those who first had the opportunity of becoming disciples of Jesus at His First Advent will not on that account (except the Apostles) have any pre-eminence or advantage over others of the Lord's followers in the future, nor did they have here.

===================

R5466 : page 158

AN INTERESTING QUESTION

GOD'S SUPERVISION OF THE NATIONS

"THE MOST HIGH ruleth in the Kingdom of
men, and giveth it to whomsoever He will,
and setteth up over it the basest of men."--
Daniel 4:17.

"Let every soul be subject unto the
higher powers. For there is no power but
of God; the powers that be are ordained of
God. Whosoever therefore resisteth the
power, resisteth the ordinance of God."--
Romans 13:1,2.

Question.--Should we understand from the above Scriptures that God guides the affairs of nations, and chooses their rulers?

Answer.--These Scriptures are in harmony with other statements of Scripture. In the case of Nebuchadnezzar, for instance, after he had been seven years insane, lying amongst the beasts of the field, his reason returned to him and he extolled the God of Heaven, acknowledging that God setteth up those whom He will and putteth down those whom He will. We understand that God's dealing with King Nebuchadnezzar was prophetic.

In the case of Israel God had very particular oversight of their affairs, and dealt with their rulers. David was anointed when he was a youth, to be king in due time instead of Saul. So with several others of their kings--the Lord had them anointed in advance. It might be said of Israel, that whoever sat upon the throne was there as the Lord's representative. We remember also that on one occasion the Prophet of God was sent to anoint one of the kings of Syria and to give him a prophecy respecting himself, that he should take the throne.

Looking back, we see that in the case of Pharaoh, the perverse king of Egypt, God declared, "For this very purpose I raised thee up, that I might show forth My Power in thee." God did not approve of Pharaoh, but used him to show forth His own glory. God also used King Cyrus of Persia as a servant to perform His bidding.

GOD'S SUPERVISION OF CURRENT EVENTS

All of these recorded instances show a vital interest on God's part as to who shall come forward and who shall be retarded when these matters would affect His own Plan. We are not to understand that these different kings represented God's choice as respects their loyalty to Him, but that these were the ones through whom the

R5466 : page 159

Divine Plan in operation could be signally manifested and outworked. And so it is today. The Lord knew which of the men running for the office of President of the United States in the fall of 1912 would be the most suitable --the one who would most fully co-operate in the carrying out of the very conditions which He is pleased to permit to come to pass at this time.

The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfilment of His own purposes. When the monarchs of various countries declare themselves "King by the grace of God," we do not agree to the thought they have in mind in making such claim. They are expressing the thought which has prevailed throughout Christendom for centuries--that they reign as representatives of the Kingdom of God, and by His special favor. And likewise the Catholic Church: When the pope claims that he is the head of the Church of Christ, claims that he is Christ's Vice-gerent, he thus claims that Christ has set up His Kingdom, and that the pope reigns in His stead.

OVERRULE TO OUTWORKING OF GOD'S PLAN

After the Papal power waned in Europe, and the Protestants came into power, the Protestant rulers claimed the same right that the Catholics had claimed--to rule as the Lord's special representatives. And it is from this standpoint that kings maintain that they reign "by the grace of God," that the Kingdom of God is set up, and that they are reigning in God's Kingdoms. We do not understand this to be the right thought, but that in God's providence He permits these to occupy the thrones of the world for the time being. We understand that God does exercise a supervisory oversight in respect to them--not that He has authorized them to represent Him, or that He is responsible for their deeds and acts, but that He is so controlling matters as to cause them to outwork His own arrangements.

God will not convert a king in order to do this; He will not make him a saint. But He can allow or hinder events without interfering with the free will of any individual, and without becoming responsible for his government.

We may assume that this supervision of Divine Power is for the ultimate interest of mankind. We remember that there is a Prince of Darkness, who is seeking to do violence to humanity. Our thought is that the Divine Power hinders or restrains, so that the worst

R5467 : page 159

things cannot come to pass until His due time, and He overrules to bring those into power who will have the disposition to do what He purposes to permit when His due time has arrived. However, since the Lord does not explain to us just how He does this, it would be wise for us not to be too emphatic in our statements.

===================

R5467 : page 159

SOME INTERESTING LETTERS

SOUNDS A NOTE OF WARNING

DEAR BROTHER RUSSELL:--

A peculiar circumstance occurred here in the Ecclesia on Sunday, March 15th, which I think should be brought to your attention. Just what it portends or just how far the several versions are to be relied upon, I cannot say; but as it appears to be in line with numerous warnings issued through THE WATCH TOWER for years past, I will state the facts upon which there appears to be unanimity:

It is the custom of the parents in this Ecclesia to allow the children to play during meeting hours in the ante-rooms adjoining our main hall. On this particular afternoon after the Berean Lesson had been in progress for some little time a commotion was heard in the children's room, mingled with screams of fright. One of the sisters was just entering the building when the matter started, and rushing into the room found several of the children hysterical, others cowering in abject fear with heads covered, and all greatly alarmed. When pressed for an explanation they stated that they had seen "a ghost." The older ones, better informed, declared they had seen a demon materialized, and that several arms had appeared protruding from the bare walls of the room. They declared that when they began to cry and shout, the apparition disappeared in the air.

It required some little persuasion to quiet them and to furnish solace in the suggestion that the Lord would not permit harm to come to the children of consecrated parents.

Besides this circumstance, two of the brothers in the class have had particularly heavy trials through semi-materializations of the demons within the last few weeks. Another brother who, I understand, has been clandestinely attending "Tongues of Fire" meetings on different occasions, suddenly became insane a few weeks ago and was sent to the asylum. His sad case gives many evidences of obsession.

Too many of the dear friends only half-heartedly accept the plain Scriptural teachings respecting the actual existence of these evil personalities and their pernicious activities. Some of these are in danger of severe testings from this source. Would it not be well to sound a warning? Can this sudden increase of activity on the part of these evil spirits, reports of which are coming from many sources, be premonitory of the "loosing of the winds" in the very near future? God help us all to have on the "whole armor and to stand in the evil day."

The Vow is still as valuable a factor in this "wrestling against principalities," etc., in exalted positions, as it was the day I made it my own.

With Christian love, your servant, WM. A. BAKER.

A SOFT ANSWER

Below is a copy of a letter sent by one Brother to another in the endeavor to effect a reconciliation. We commend it:

DEAR BROTHER:--

Grace, mercy and peace from God our Father and from Jesus Christ our Lord be unto you!

What is it, dear Brother, that has caused this difference between us? As brethren of the Lord we should not devour one another; for that is the spirit of the world, and as the Apostle says in Galatians 5:15, there is a likelihood of our being consumed one of another: "Take heed that ye be not consumed one of another," urges the Apostle.

What if, in our appreciation of the liberty that is ours, and of which we know through the Gospel, we should reach the point where we would be so contentious for our liberties, great and small, that we would consume some brethren for whom Christ died! What if in injuring another, the spirit of strife should so react upon us as to poison our own spiritual lives, and we also should be consumed, lost, as respects the gracious things to which the Lord has invited us and for which we have been running in the race!

Now, dear Brother, let the Apostle's words RING in our hearts, "Lest ye be consumed one of another."

With this thought before our minds, let us more and more put on the armor of God to fight AGAINST our own fleshly weaknesses and to fight FOR our dear brethren, assisting them by example and by precept to war a good warfare also against the world, the flesh and the Adversary. Nearly all these contentions come through some misunderstanding. Neither you nor I have a desire to injure each other, but we earnestly desire each other's good.

For what I have done in any way to hurt your feelings in the past, I heartily ask your forgiveness; and believe me, I do the same with you, remembering Matthew 7:1,2 and 6:14-16.

If our views are correct, dear Brother (I really believe they are), with regard to 1914, we have no time to lose; and as the Apostle says, "There should be no SCHISM in the Body; but the members should have the same care one for another." Now let me conclude with love, and Jude 24,25.

Yours by His grace, J. HODSON.

I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF JUNE

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDIES III. and IV., VOL. II.

Week of June 7.......Q. 15 to 20 Week of June 21.......Q. 8 to 15
Week of June 14.......Q. 1 to 7 Week of June 28.......Q. 16 to 23

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per dozen, postpaid.

VOL. XXXV JUNE 1 No. 11
A. D. 1914--A. M. 6042

CONTENTS

Views From The Watch Tower........................163
  Dr. Abbott's Outlook..........................163
  Comments on Dr. Abbott's Outlook..............163
  Germany Deserting the Church..................165
Loosing the "Four Winds"..........................165
  Symptoms of the Coming Trouble................165
Justified or Condemned by Words...................166
  World Full of Evil Speaking...................167
Well-Meaning, But Hinderers.......................168
"Called of God, as Was Aaron".....................169
  Saving Him From Death.........................170
Laborers in the Vineyard..........................171
  The Glorious Character of Our God.............172
Freedom of the Will...............................173
Divine Paradoxes..................................173
Almost Home (Poem)................................174
1914--General Conventions--1914...................174
Some Interesting Letters..........................174
  Episcopal Minister and the Truth..............174
  A Baptist Minister's Appreciation.............175
  Great Grandfather's Motto.....................175

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.

SAMPLE COPIES FREE.
==========
ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.
==========

R5471 : page 162

DOES THIS APPLY TO YOU?

We fear that some of the dear Colporteurs are being attracted away from the colporteur division of the Harvest work. We urge all who have any measure of success as colporteurs that they should consider it one of the very best parts of the Harvest field, yielding more fruitage to individual effort than does any other.

The DRAMA, so far from hindering the colporteur work, should greatly increase it wherever the DRAMA is produced. Wherever it is heard of, the attention of the people is drawn to the STUDIES IN THE SCRIPTURES.

This is the favorable time of the year for colporteuring. Therefore, we would like to say something to re-encourage the noble band of faithful reapers who are laying down their time, their strength and their lives in this service. "He that reapeth receiveth wages, and gathereth fruit unto life everlasting."

There never has been a time when so many people have been manifesting an ear to hear the Truth. Superstition is dying. Ignorance is giving way before the better knowledge of God and of His Word. The DRAMA is helping all this. Nevertheless, those who merely see and hear the DRAMA have only gotten a start in the right direction. They need to read the STUDIES IN THE SCRIPTURES with their Bibles, that they may be thoroughly furnished and may put on the whole armor of God, and thus be prepared for the impending trials of the near future.

R5472 : page 162

The field is large. If you have time to invest in this precious service, write to us for hints, or methods, and for prospectus, and for assignment of territory--indicating what territory you prefer, giving first, second and third choice of locality. This proposition applies to all the unincumbered possessed of any talent and address. The greater your talent, and the better your education, etc., the greater your ability for serving the Lord in this part of the Harvest field. Many housewives can spare one or two hours daily for this grand work. When the privilege reaches us it becomes an opportunity for demonstrating to the Lord our zeal for Him, for His Truth and for the Household of Faith. Many teachers will have vacations shortly. What better way could be found for spending it than in the service of the King of kings? Moreover, it is healthful employment. Those who cannot colporteur should remember that the opportunity still remains for volunteering, and that our new Volunteer matter is ready and going out rapidly.

POEMS OF DAWN

This book of 286 pages contains nearly three hundred beautiful poems of consecration and encouragement for Christians. It makes an excellent gift for any friend or relative not in the Truth, although most appreciated by the saintly. It is topically arranged, but you could not open at random and read without being refreshed, comforted, drawn nearer to God. The Karatol-bound edition is exhausted, but we still have a good supply on hand of the cloth-bound edition, 25c., and the India paper, leather bound, 50c.

CREDIT AND FREE SUBSCRIPTIONS

With the May 15th issue of THE WATCH TOWER the free subscriptions to the "Lord's Poor" ended, with the exception of those entered within the last six months. If your TOWER stops coming, this will explain the reason. You are as welcome to it as ever, upon your own request. If you desire its visits continued, please advise us AT ONCE. A post-card request will be sufficient.

==========

BETHEL HYMNS FOR JULY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow: (1) 94; (2) 259; (3) 14; (4) 47; (5) 12; (6) 46; (7) 305; (8) 220; (9) 18; (10) 108; (11) 262; (12) 216; (13) 299; (14) 224; (15) 221; (16) 326; (17) 155; (18) 23; (19) 144; (20) 254; (21) 212; (22) 307; (23) 324; (24) 192; (25) 313; (26) 113; (27) 204; (28) 87; (29) 263; (30) 219; (31) 82.

====================

VIEWS FROM THE WATCH TOWER

DR. ABBOTT'S OUTLOOK

"A minister asks a question which I may summarize thus: How can one who has accepted the newer thinking in theology so present it as to satisfy the desires of those who are longing for the old religion? It is a question which a great many ministers and some laymen are asking. The answer involves a consideration of the use and value of sermons and church services.

* * *

"One reason why many naturally devout persons have discontinued church attendance is because the church service for them no longer promotes the religious life. It seems to them unreal. They still wish to do justly, to love mercy, and to walk reverently, but the church service does not help them to do so. They have abandoned the Church, but they have not abandoned religion. To bring them back to the Church the Church must somehow put new life into its services. It must make its expression of the religious feeling more effective in promoting the religious life.

* * *

"When astronomy compelled a new theory of the Universe, and modern biology and anthropology a new theory of the origin of man and of sin, and modern criticism a new theory of the Bible, and modern sociology a new theory of redemption, the Puritan churches began of necessity to construct a new theology. The ministers who were familiar with modern discovery and the modern mind began to teach a new philosophy of religion.

* * *

"We no longer express penitence, thanksgiving, and consecration by offering sacrifices. But penitence and thanksgiving and consecration are essentially the same experiences that they were in the days of Ezra. Theology has changed. We no longer believe that man was created perfect six thousand years ago, and that sin came into the world as the result of the fact that a woman was persuaded by a serpent to eat a forbidden fruit. But doing justly, loving mercy, and walking humbly with God are essentially what they were in the days of Abraham.

"In our time there are a number of self-sacrificing and devoted philanthropists and teachers who have discarded both worship and theology and are endeavoring to promote the higher life by ethical instruction, illustrated and enforced by moral example. But while they endeavor to promote doing justly and loving mercy, they make no effort to promote reverent comradeship with God. They substitute the religion of humanity for the humanity of religion. Some of them are preaching ethical sermons in Christian pulpits. Some of them have come out from the Church altogether and are devoting themselves to various forms of social service. They are doing unselfish work for their fellow-men, and in the lives of many of them Christian ministers might well find both example and inspiration.

"But I do not believe that ethical culture can take the place of spiritual life. If all that humanity wants is well-regulated conduct, ethical culture might possibly furnish it--though that is doubtful. But that is not all that humanity wants. It wants character. What men think is important; what they feel is more important; but what they are is most important of all. For out of what they

are will come naturally and spontaneously their thinking, their feeling, and their conduct.

* * *

"The minister who would satisfy the need of his people must realize that their need is not a form of worship nor a philosophy of religion, but a life. If he uses a prayer-book, it must serve him as an expression of his own penitence, thanksgiving, consecration. If he does not use a prayer-book, his prayers must be real communion with God, not an address to his congregation. Whether he believes that man has been six or sixty thousand years upon the earth, that sin is the consequence of a fall from perfection six thousand years ago or the consequence of the animalism in us from which we have not yet fully emerged, that Jesus Christ saves us by having paid once for all the penalty of our sins in a sacrifice suffered long ago or by living with us and giving life to us in a perpetual sacrifice, is not unimportant. BUT IT IS INSIGNIFICANT BESIDE THE QUESTION WHETHER PENITENCE FOR HIS OWN SINS AND JOY IN HIS LIVING SAVIOR ARE REAL EXPERIENCES OR ONLY BOOK-LEARNED THEORIES. If they are real experiences and he can communicate them to his hearers, he will satisfy their real needs. If he communicates them through the old theology, some of his hearers will think him old-fashioned in his thinking; if he communicates them through the new theology, some of his hearers will fear he is not quite sound. But if he succeeds in giving to them that life the fruit of which is doing justly, loving mercy, and walking humbly with God, they will accept the gift with thankfulness, whatever may be the philosophy which he employs in imparting the gift."--Lyman Abbott.

COMMENTS ON DR. ABBOTT'S OUTLOOK

We have wondered how such noble men of good thinking capacity as Doctor Abbott regard the future and their own change of religious sentiment. We have above, Doctor Abbott's own words on the subject. His expression probably represents fairly, generously, the sentiments of the large class of scholarly men among whom he is a leader. They have abandoned the old landmarks altogether. The personal God who takes personal interest in the affairs of man is unknown to this class. Some of them recognize a force operating in nature, and give this blind force the name of god--Nature god. Others, admitting that they have no real ground for their contention, hold that there is a personal God who is so great that He

R5468 : page 164

takes no more account of man and his interests than men take account of ants, insects, microbes.

Yet still there is in the human heart a yearning for the sympathy of a Divine Friend, which causes some of these bewildered leaders of human thought to ignore their own theories and to crave and worship a personal God of Love whom they know not, and who has made, they think, no revelation of Himself or of His plans, respecting which they make liberal guesses, frequently altered, mended, amended, contradicted. St. Paul seemed to have some such philosophers in mind when he wrote, "without God, and having no hope in the world." Jesus seems to have had some such persons in mind when He spoke of "blind leaders of the blind" falling into the ditch.

A DEPLORABLE CONDITION OF UNBELIEF

With many of these good people the trouble begins with their loss of confidence in the Bible as the inspired Revelation of God for the instruction and guidance of His people. As soon as any assume this attitude toward the Bible, they are like the mariner on the high seas who has lost his charts and compass and has become befogged. Occasionally a little rift in the fog gives him a view of some bright star; and for a moment he rejoices in the thought that he at least knows by the stars which way to steer his craft. But as the fogs shift, he is pitiably bewildered. He dare not even confess to the trusting passengers under his care the real status of affairs. He must be brave; he must secrete his fears and doubts and ignorance.

This appears to be the deplorable condition of the Higher Critics and Evolutionists. If we misjudge them, we shall be glad to have them set us straight. We shall be glad to be informed by what process of reasoning they have any knowledge whatever respecting a future life of any kind in any place. We shall be glad to be informed respecting any process of reasoning along the lines of their presentation that would go to demonstrate that they have, or could have, any expectation of a future life, except representatively through their children, who in some future time, thousands of years ahead, might be evolved to such perfection of mind and body and to such a mastery of conditions of nature as would permit them successfully to combat germs, microbes and hereditary weaknesses, and to live forever.

But how poor a prospect is this in comparison with the hope set before us in the Gospel--the hope of a personal future life by resurrection from the dead, a hope which Evolutionists and Higher Critics deride as chimerical! We can only return the compliment by declaring that the Christian's hope, founded upon the Bible, "the hope of the resurrection of the dead," seems to us far less chimerical, far less unreasonable, and much more advantageous to us in every way, than the hope of the Higher Critic and Evolutionist that though they perish, some of their great, great grandchildren may achieve everlasting life.

While we have no sympathy with Higher Criticism and Evolution, we have every sympathy for the many noble minds that have accepted these theories, to the destruction of their own joy, peace, and faith. Our experience gives us this sympathy. Once we had very much their position. We thank God for our deliverance from it into the brighter light from Heaven which shines in the face of Jesus Christ our Lord, shines through His words, shines through the writings and prophecies of the past, as explained by the appointed and especially inspired Apostles of Jesus. Quite probably the majority of those whose views we are criticising came to their present views as did the writer.

A GREAT LESSON TO BE LEARNED

For three centuries the darkness of superstition has been gradually breaking; and although the Bible has come back to the people, it has been interpreted through creedal spectacles of various hues, but all of them dark. We have been unwittingly trusting the creeds and not the Bible. But more and more the absurdities of those creeds have become manifest in the advancing light of the Millennial Morning. We have now come to the place where practically no intelligent people any longer believe the creeds of the past. But in repudiating those creeds, all have been in danger through the error of the supposition that those creeds represent the Bible teachings. Hence, to nearly all of us, the repudiation of the creeds has meant the repudiation of the Bible, however much we have desired to hold to the Bible as the Divine Light in a dark place.

The great lesson for us all now to learn is that while we have been right in repudiating the creeds, and while every one of them should be publicly as well as privately repudiated, we should return to the Bible and give it a fresh examination, totally untrammeled by the theories of the darker past. We should go to the Bible, expecting to find it in opposition to these creeds--expecting to find that the pure Message of Divine Truth, as given out by Jesus and His authorized Apostles, was corrupted during the Dark Ages--during the time when the Bible was ignored in favor of creeds formulated by bishops who mistakenly thought themselves Apostolic bishops, and who under Satan's misguidance led Christendom into atrocious errors and "doctrines of devils."--1 Timothy 4:1.

Only by such radical change of attitude toward the Bible--only by such confidence in God, confidence in the Bible as the Revelation to man of a God of all Grace, the

Father of Mercies, are we prepared to view the Old Book from the proper angle, to see its real meaning, and to be convinced that it is the Message of Hope for the world, and of glory, honor and immortality for the Church, and indeed true and worthy of all acceptation.

A NEW STIMULUS TO BIBLE STUDY

One of the chief aims of the PHOTO-DRAMA OF CREATION is to re-establish faith in the Bible as the inspired Word of God. It is our conviction that many of God's consecrated people are trembling on the brink of infidelity. The teachings of Higher Criticism and Evolution, which have gone forth from the colleges and intellectual leaders of Christendom for the past forty years, have permeated, leavened, the thought, the sentiment of the whole world.

God's consecrated people need the helping hand which He through this DRAMA is, we believe, extending to them. It is wonderful to note how some of these are being reached by it, and how quickly some of them respond. A young man who witnessed the DRAMA in the New York Temple (W. 63d St., near Broadway), inquired whether or not there was something more that he could read along the lines pursued in the DRAMA. He was told of the six volumes of THE STUDIES IN THE SCRIPTURES. He purchased them at once and read them. Returning, he said, "I had $700 saved up to put me through a theological course. I have concluded that in these volumes I have the theological course that I need."

The fairness of the DRAMA, its faithfulness to the Bible, and the gentleness with which it treats opposition, commend it to sober-thinking, honest-hearted people; and while all classes are welcomed, this special class is particularly desired and appreciated by the promoters of the DRAMA. Only those who have been rescued from the darkness, obscurity and "mentally lost" condition of Higher Criticism and Evolution, can fully appreciate what it means to be saved from all that darkness, doubt, fog--what it means to have a firm foundation for faith in a

God of Justice, Wisdom, Love and Power--what it means to know God and to have an intelligent appreciation of His great and wonderful Plan of the Ages, in which the Church has first place, but in which the whole world of mankind is yet to receive a blessing and a glorious opportunity for everlasting life.

GERMANY DESERTING THE CHURCH

Church attendance in Protestant Germany is shrinking in what The Christian World's Berlin correspondent, quoted in The Christian Work (New York), calls an alarming way. According to a census made on a recent Sunday only 11,252 persons were attending the 68 State Protestant places of worship in Berlin. In the town of Chemnitz, in Saxony, with 300,000 Protestants, "the church attendance on this particular Sunday was 2,248." Or, taking the communion statistics as a test, "in Berlin, last year, only 14.81 per cent. of the Protestant population partook of the communion."

Of course, says our informant, the numbers are more satisfactory in country districts, but "in the towns, and in numerous country districts as well, not only is the number of communicants sinking, but it is rapidly sinking, and has been rapidly sinking for several years past." And we read on:

"In Berlin it is an established fact that the number of those who make a practise of going to church is rapidly decreasing. A serious journal here has been investigating the causes for this, and as a result of its inquiries among the working classes, it has obtained the following six reasons for the falling off:

"(1) The influence of the anti-religious press.

"(2) Social Democratic agitation against Church.

"(3) The influence of evil-disposed neighbors and fellow-workmen on those who would otherwise attend.

"(4) The notorious unbelief of the educated classes.

"(5) The widely spread suspicion and dislike expended on the clergy, especially the belief that they do not themselves believe what they teach, and that their piety and truth are merely hypocrisy.

"(6) Finally, the fact that all public places of amusement are open on Sunday, and that it is exactly on Sunday that the proprietors of these places use the greatest efforts to fill them. Another reason given for the increasing absence of young people from Divine service is the recent institution of associations such as scouts, wanderers, and boys' and girls' brigades, all of which have their gatherings on Sundays. The great horse-races are held on Sunday, also the chief athletic events. It is stated that all these things help to deplete the churches.

"Another journal in examining the causes at work in emptying the churches does not hesitate to remark that the antiquated methods employed by the clergy in addressing their flocks and in conducting their services are becoming 'repulsive' to churchgoers. Modern men in modern life will not tolerate a man in a pulpit calling them 'beloved hearers.' They hate the sanctimony and unctuousness inseparable from so many pastors. It irritates them to hear, 'firstly, my beloved,' and 'secondly, my dear brethren,' and 'thirdly and lastly.'

"Then there is a strong impression that much might be done to modernize the service of song. The Germans are the most musical people in the world and possess some of the most magnificent church music ever written. But they are beginning to lose all patience with those slowly droned-forth chorales in which there is neither force nor fire. With a sigh they think of the bright services of song in English and American churches."--Literary Digest.

====================

R5469 : page 165

LOOSING THE "FOUR WINDS"

"And there shall be a time of trouble, such as never was since there was a nation."--Daniel 12:1.

THERE is something peculiarly forceful about this statement. We have known some to lay stress upon the word such in this verse of Daniel's prophecy and to suggest that this might mean, not that the trouble will be greater, but that it will be of a different character than any previous trouble. We do not share that view. Our thought is that it will be the most intense, as well as the most widely diffused trouble, the most general trouble ever known. We see a great many things which corroborate this thought. We can readily see that anarchy at this time would affect mankind more than at any previous time of the world's history.

In the past the cities were supported by a large farming element; and each farmer was accustomed to keeping his stock on hand, selling more directly to the consumer. Today the cities are large, more massed together than ever before. Food is shipped to these cities in large quantities. Additionally, the people have become extravagant; we probably eat much more food as a people, and of a daintier kind, than ever before. We would feel ourselves starved by what people ate in former times.

Our Lord fed the five thousand with bread and small fishes. Now the people would not be satisfied, as they were then, to sit down on the grass, with a piece of bread in one hand and a piece of fish in the other. Now they would want five dishes, at least--and knives and forks, etc. They would think that they were starved if they had only a piece of fish and a piece of dry bread. And now, instead of gathering up the fragments, they would feel like throwing the fragments away.

SYMPTOMS OF THE COMING TROUBLE

We are reminded of the strike of last year in some of the large cities of England. In Liverpool, it was only by having Government troops on guard that food could be distributed to keep the people from starving. So we can see how soon whole cities could be put into confusion and everybody go hungry to bed; and they would soon starve, if supplies were cut off.

We have reason to believe that this trouble in some respects will be accompanied by a ferocity never seen in the past. True, there have been atrocities committed in every age of the world's history. And it is true that we now have a veneer that goes by the name of Christianity; but there is no Christianity about it. We see more and more clearly how easy it would be to scratch off this veneer and get to the savage nature below it. This being so, we can see how the rendering of assistance of one part of the world to another part would be at an end. We also see how the evil spirits will be stirred up. We have every reason for believing our Lord's words to be literally true--that the severity of the coming trouble will be such as never before has been known.

Then again, we understand that the trouble at the end of the Jewish Dispensation was a type, or foreshadowing, a parallel, of the great trouble coming at the end of this Dispensation. The trouble that then came upon the Jewish nation was reckoned as having been the most severe in the world's history. The trouble at the close

R5469 : page 166

of this Age will be on a vastly larger scale--world-wide.

CHRIST'S KINGDOM THE ONLY HOPE

As to the Socialistic movement, it is our thought that the Socialists will fail entirely in their attempt to carry out their ideas. Some of the ideas are good; some of them are medium; and some of them are bad. But they can never carry out the best of their ideas, because those who are controlling capital and managing the world's affairs will never give them the opportunity. Whether it will be the socialistic, the anarchistic or the capitalistic element that will bring about the anarchy, will depend upon which obstacle will be the most difficult to move.

All parties are very earnest, very intense, very obstinate. The capitalists fear that the whole country and every other country would "go to the dogs" if Socialism were in power. Therefore they would be ready to put it into the ditch rather than give it a trial. And so we do not expect that the Socialists will get sufficient power to take the reins of government. We think the attempt would result in anarchy, until Divine Power shall set up the Kingdom which has been promised.

And by this we are not accusing any party in particular. We believe that under stress of failure either side would be ready to see the streets run with blood rather than see the other side win--they would be ready to go to any length to maintain their purpose and ideas. Each party is sure that it knows what it is doing. There can be no possible settlement. All parties are sure that they are right and are sure that they will succeed. When the crisis is reached, which seems nearing, the great whirlwind will come, which will sweep all civilization before it. Thank God, that the Kingdom of God's dear Son will end it when men shall have learned their own impotency!

THE FOUR GREAT WINDS

In Rev. 7:1, St. John mentions this whirlwind: "And after these things I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree." The winds of the earth referred to here are, of course, symbolic. The thought is

R5470 : page 166

that the winds from the four quarters--North, East, South and West--are being held back, and that when the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised up from the coasts of the earth. See Jer. 23:19; 25:32,33; 30:23,24. We do not understand that this will be a physical whirlwind, but this symbolic expression is used to convey the thought of a severe strife of the powers of the air.

These "powers of the air," or "winds," are not powers of natural air, but are the powers referred to by St. Paul when he speaks of Satan as "the Prince of the power of the air." (Eph. 2:2.) Those spirits who have been under the control of Satan--the fallen angels--were to be restrained in chains of darkness until the Judgment of the Great Day. (2 Peter 2:4.) The letting loose of these winds, or air powers, would seem to show that God has let go His hand of restraint; that He will have to do with the permission of the terrible trouble that will come upon the world as a great cataclysm, which will result in the complete overthrow of the social order in anarchy.

We find that in spite of the many advantages of our day and the blessings showered upon the world, people are unthankful and ungrateful. Discontent is growing; and the result will be a great strife, and the complete fall of present institutions. Our text seems to imply that this outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago; but they have been restrained in chains of darkness.

FALLEN ANGELS SOON TO BE LOOSED

Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. "As it was in the days of Noah, so shall it be also in the days of the Son of Man."--Luke 17:26.

It is true that the Savior gave the thought that at His Second Advent He would be present, unknown to the world, doing a work of gathering the Church--of making up His "jewels"--and that the world would not know of His presence until the Time of Trouble was upon them. He said that they would be eating and drinking, buying and selling, planting and building. (Luke 17:27-30.) And this is true. The world is going into large contracts, etc., quite unaware of how near we are to the new arrangement, the incoming Kingdom. But we believe that the very near future will be a time of great crime and angry passions.

We read of the time that God beheld the thoughts of men, that man's heart was evil and only evil continually--a very desperate condition. Our thought is that the loosing of these "four winds" is still future. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that, if these fallen angels shall get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence permits to come, knowing that everything shall work for our good. "Sufficient unto the day is the evil thereof," the difficulty thereof. Let us leave the whole matter in the Lord's hands and trust in Him.

===================

R5470 : page 166

JUSTIFIED OR CONDEMNED BY WORDS

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."--MATTHEW 12:37.

THE word justified here used by our Lord is not the justification referred to generally in the New Testament. The "justification by faith" of which St. Paul writes is the clearing before God of those who have from the heart accepted Jesus as their Savior. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Our justification is on the basis of our faith in God; we cannot come into His family without faith. The Apostle James declares that a living faith shows itself by works. And in God's arrangement He has made it necessary that we manifest our faith by such good works as we are able to perform. So faith and works together are bringing us into the character-likeness of Christ, thus to be sharers in His resurrection. If we have only faith and not works, we shall never reach the goal; if we have all works and no faith, we shall likewise fail.

But "by thy words thou shalt be justified, and by thy words condemned": here our Lord is not addressing the Church at all. None were accepted to full justification and begetting of the Holy Spirit until Pentecost, which was some time after this statement was uttered. These words were spoken to the Pharisees, who were being reproved. The word justified is used here in a limited sense. For instance, we might speak of some transaction we have made, and say, I felt justified in taking that course. Jesus was here using this word in a similar manner. He was addressing those who professed to have a special relationship with God under the Law Covenant, and to be especially holy. The Jews were not justified to life, but merely to fellowship with God. And now they were in their trial time: would they prove worthy?

DAY OF THEIR VISITATION UNRECOGNIZED

We read that they did not realize that they were in a testing time--that they had come under a certain judgment of God as to whether or not they as a people might continue as His servants. "They knew not the time of their visitation." Our Lord said, when riding into Jerusalem, "Behold, your House is left unto you desolate!" They as the House of Servants were not worthy of a continuance of special favor at that time. For three and a half years there had been a certain kind of favor shown to them; the Gospel was preached in their midst. But the Gospel did not appeal to the nation; only to the "Israelites indeed" from among them, the faithful remnant. After the three and a half years which ended the "seventieth week," the Lord's favor to the Jews terminated, and from that time the door was thrown open to the Gentiles. And ever since then the Jews have had no preeminence over others.

The Pharisees professed entire consecration to God and great holiness. Jesus told them that they made broad their phylacteries, and enlarged the borders of their garments; that they took the chief seats in the synagogues, and for a pretense made long prayers; and that they paid tithes even of the smallest seeds, mint and anise and cummin, but omitted the weightier matters of the Law, and that theirs was merely an outward, perfunctory observance of that Law. (Matthew 23:5,6,14,23-25.) He declared that the Law commanded that they should love their neighbor as themselves. And He charged that they "devoured widows' houses"; they were ready to take advantage of the fact that these had no natural protectors. He told them that it would be foolish to think that by offering prayers on the street corners, etc., they were keeping the Law.

WORDS AN INDEX OF THE HEART

"By thy words thou shalt be condemned"; that is to say, they should lose God's special favor. By their words they proved themselves dishonest. They perceived the good works of Jesus, but through jealousy and spite they said all manner of evil against Him and crucified Him. Everything they said against Him showed their real heart-condition. They were demonstrating themselves as unworthy of God's favor. We are not to think, however, that the Jews came under God's everlasting disfavor. During this Gospel Age they have been under special chastisements: they have had much persecution; but their faith in God has brought them this persecution.

God's wrath came upon them "to the uttermost" during those forty years ending the Jewish Age. At the close of the year A.D. 70 the nation went to pieces. But the people have remained very much alive! And they are now soon to return fully to God's favor: "they are still beloved for the fathers' sakes." They have still a share in the arrangement made from the beginning, so their condemnation was not an everlasting condemnation. But they have lost the chief blessing.

Had they said, We are not yet able to see that this is the Messiah, but we are convinced that there is some wonderful power operating in Him--had they used such words, they would have demonstrated themselves as desirous of knowing the right way, which God would have shown them just as some others were shown--especially after Pentecost. In such a case by their words and their conduct they might have been justified. They did not speak those words, however, because they did not have the right condition of heart. "Out of the abundance of the heart the mouth speaketh." Their heart-attitude was shown in their words; favor to their nation terminated.

WHAT CONSTITUTES EVIL-SPEAKING

The Apostle Paul says, "Speak evil of no man"; he does not say, Speak evil of no creed. Some of the creeds should be very evilly spoken of! It would do the people good who are bound by them. He does not say that we

are not to speak evil of an evil principle, but brings the matter down to personality. The Bible speaks of mankind as evil-thinking, evil-speaking, evil-doing; they are all under the ban in this sense. And to say that the whole world are sinners, is not speaking evil; for all recognize the fact. It is true, and every person ought to know that all men are sinners: sin prevails.

But when we come down to personalities, we are getting on dangerous ground. Jesus said that the Pharisees were hypocrites and whited sepulchres. He did not thus address an individual, but He spoke evil of the system, and of a class. So if we call attention to pickpockets, we are not necessarily casting reproach on any one in our neighborhood. But when we single out an individual and speak evil of him, we are on wrong ground, according to the Scriptures, except as a matter of necessity. If you know of a pickpocket, the proper course is to have him arrested. If you know that at one time a certain person was a pickpocket, it does not necessarily follow that he is one now; he might have reformed.

Therefore, when giving advice respecting pickpockets, it would not be right to single out this person or that one, unless we have positive knowledge. There are some behind prison bars who are today serving Truth and righteousness. And so it is with some who have come out from behind prison bars. To keep up a reproach and brand one because of certain misconduct earlier in life is not right. It is not right to hold a reproach against any one, and hinder him from an honest course in the future. We would better say, Now you are a free man, and I believe you are determined to do right. The effect of this would be good--to let him see that some one who knew about the past was willing to help him. But if he gave no assurance of doing right, then we would feel free to put others on guard against him. If he were willing to do right, we should co-operate with him in any way possible.

THE WORLD FULL OF EVIL-SPEAKING

There is no doubt that there is much evil-speaking: the world is full of it. A man in business will often say of another, I would trust that man about as far as you could throw an elephant by the tail--a graphic way of saying how much confidence he has in him. Another expression is, I would not trust him with even a cellar full of cold water! The world has not come into the School of Christ; it is the Church, therefore, that is especially instructed to speak evil of no man. Of course, it is natural for our fallen flesh to "dodge" nearly everything, and to try to think out some way by which we could justify ourselves in saying something unfavorable of another; and it seems that even the Lord's people have often "edged

R5471 : page 168

around" to see what excuse they could find for speaking evil and yet not feel condemned.

THE HUMAN HEART VERY DECEITFUL

It is to be assumed and presumed that every child of God has a heart that is desirous of doing the Lord's will, and that, therefore, none of them would desire to do that which is contrary to the Lord's will. But there is something in the fallen human heart which is very deceitful--determined to do the thing it used to do in the world. We have known people of the world who think nothing whatever of telling anything and everything about people. They will often say it in a whisper, knowing that the person to whom they tell it will whisper it to somebody else in five minutes. Even if they are not sure that it is true, it is too "good" to keep! They want others to share such a fine thing! They roll it as a sweet morsel under their tongue for awhile, and then hasten to spit it out to others, that they may help to carry it on! Evil burns to get out.

Well, it would not be wrong to tell the truth about a person, says one. Yes, it would be wrong! But, if I do not tell John Smith that Mary Jones owes me a bill, he may trust her. I must tell it to others because she may get in debt to them. I will not say very much: I will just shrug my shoulder and nod my head and say, You would better look out, or you will get bitten! And so if it were only a dime the person owes, she would be done a thousand dollars worth of injury.

Do we know something that we could tell, and is it "aching" to get out? If so, let us go before the Lord in prayer, and earnestly strive to follow out the injunction of the Apostle Paul: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."--Ephesians 4:31,32.

IMPORTANT TO THE LORD'S PEOPLE

We believe that this matter of evil-speaking, dear brethren, is one of the difficulties of Christians--to know how and when and where to hold our peace in respect to the reputation of others. We know of a brother who had been in prison, and was released. He told us that he was glad to get out. We asked, Have you been telling any one about your having been in prison? Yes, he answered. Well, do not tell it again. Very few of the Lord's people would trust you if they knew. We will go to these that you have told, and tell them not to mention it, at all. It is a trait of our fallen nature to speak of these things.

EVIL-SPEAKING DEFINED

Of course there are people who are foolish; they would tell unfavorable things about themselves as well as about others. But most people would not be willing to tell anything disparaging about themselves, and we should stop and think, Shall I say anything detrimental about anybody? If the circumstances were changed, if I were in his place and he were in my place, would I like him to tell this about me?

But how would it be if we saw a man picking another man's pocket? Then we would feel fully justified in taking all the steps necessary for his arrest, because we would think that it would be the very best thing for that man as well as for others. We would think it right to shout, Pick-pocket! Pick-pocket! and have him arrested.

So far as we can determine, evil-speaking means the saying of anything that would be injurious to another, in a way or under circumstances that, if it applied to ourself, we would think unkind and injurious. In certain instances we have known of one who had been doing wrong, and we have sent him word that if he pursued such a course, we would believe it our duty to take some action in the matter; but that if he assured us he would abandon his course, we would do nothing. In this way, in several cases, the person has been kept from doing harm to others; and we were saved from openly making reference to the matter about which we knew, and which, perhaps, no other person in the world knew.

We need the wisdom from on High. And we believe that this attitude represents a necessary development of Christian character. If we really desire the good of our neighbor, and our own good, if we desire to honor him as we would wish him to honor us, then we must follow the Golden Rule, "Do unto others as you would that they should do unto you."

Much evil-speaking would be avoided by remembering the following bright little jingle clipped from a secular Journal. The sentiment is wholesome and Scriptural:

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

St. Paul gives the same thought briefly, in the words, "As we have opportunity, let us do good unto all men."--Galatians 6:10.

===================

R5474 : page 168

WELL-MEANING, BUT HINDERERS

WE FEEL sure that all of the Lord's people have only the best of motives. How could they have other than good motives and yet be recognized by the Lord? Selfishness may creep in and assert itself to some extent without being detected by the New Creature; but being detected, it is to be restrained, demeaned, put to death. The entire course of the Lord's followers is one of experience in respect to personal imperfections of mind and body, and in respect to properly understanding the words and conduct of others.

We have two items which we desire to bring to the attention of such brethren as have to do with public speaking, introductions, funeral services, etc. Our suggestions and criticisms should be understood as intended to be helpful to the brethren themselves and to the Cause we all love to serve.

(1) We are informed that, when serving at funerals, some of the brethren, anxious to tell the Good Tidings

respecting death and the wages of sin upon our race, and the redemption and the resurrection as the release from the penalty, are in danger of going to extremes. Sometimes they preach too long--attempting to tell more than is proper on such an occasion. At other times they are so intent upon presenting the Gospel Message and Bible explanation respecting death, that they forget to speak a word of comfort to the bereaved members of the family of the deceased, or to make some reference to the deceased, his character, his zeal for God, his devotion to the Bible--or some other truthful eulogy comforting to the bereaved family.

We are not wishing to intimate in any sense that ordinary funeral sermons, which are wholly eulogistic and give no attention to the Bible teaching respecting death, are right. We merely wish to suggest that a

course of moderation is a wise one, bringing in an explanation of some of the Divine Plan, and making some reference to the deceased and his family, etc.

(2) Great care should be exercised in the selection of a brother to do the introducing of a public speaker. Far better is it that there be no introduction at all, than that a wrong one be made. The person who thinks the occasion a suitable one for showing off himself, his eloquence, his knowledge of the Bible, etc., should not be entrusted with any work of introduction. The person who thinks it an opportunity to tell all he knows of the Divine Plan and to inform the audience in advance what the speaker intends to tell them, is just as much out of place as is the person who, being invited to offer an opening prayer, stretches it out into a discourse, wastes valuable time and disgusts everybody with his lack of propriety. More harm can be done in two minutes by the person who introduces the speaker than the latter could undo in two hours.

Humility, modesty and brevity are grand qualities everywhere, but are especially appropriate in those who would introduce a speaker, whether at a Class Extension Meeting, Pilgrim Meeting or any other.

On such an occasion the one leading in prayer should make it merely an invocation. The audience has not come together to hear him pray, but to hear the address. His invocation should thank God for the privileges of the hour, for the liberty granted in our day, for the desire of heart to know the Truth and for an open Bible. Requests should be made of the Lord for a Divine blessing upon the meeting--upon the audience and upon the speaker, that the Lord's name may be glorified, that the Truth be advanced and all who love righteousness be blessed.

The introduction should be brief also. It should not say, "The speaker will tell you what we believe," as though making a distinction between the audience and the small group in the audience who profess to be teachers. With greater humility, it should be something like this: "It is my privilege and honor to introduce the speaker of the afternoon. He comes to us under the auspices of the International Bible Students Association, bringing, we believe, a Message from God's Word. We trust that it will be convincing, encouraging, helpful. Let us hear candidly, remembering the Master's words that we are to be sanctified through the Truth, and that His Word is the Truth. Let us therefore rejoice in proportion as the Word of the Lord is heard with the ears of our hearts. I now introduce to you __________, whose topic for the occasion is __________."

===================

R5472 : page 169

"CALLED OF GOD, AS WAS AARON"

--JUNE 28.--HEBREWS 4:14-5:10.--

"The Son of Man came to seek and to
save that which was lost."--LUKE 19:10.

TODAY'S LESSON deals with the Priesthood of Jesus and, incidentally, with the priesthood of His Church. He is the High Priest, or Chief Priest, of our profession, or order, writes the Apostle. The Jews found it difficult to understand how Jesus could in any sense of the word be associated with the priesthood. The Lord God had confined the priestly office to the family of Aaron, of the tribe of Levi. Jesus did not belong to that tribe, nor did His disciples. How could He fill or have to do with the priestly office?

The necessity for discussing the question arose from the fact that, as St. Peter had pointed out, the Church is a Royal Priesthood. So St. Paul shows that as the antitypical Priest, Jesus had offered up Himself as the antitypical Bullock for sin atonement; and that after so doing He had ascended up on High and thus entered the antitypical Holy of Holies, appearing there on our behalf --on behalf of His Church, the antitypical Levites, the antitypical under-priests.

St. Paul argues that because we can by faith recognize Jesus as our great High Priest in Heaven and know that He has sympathy for our imperfections, therefore we may come to Him with great courage, when overtaken by a fault, that we may obtain mercy, and find grace to help in every time of need. But all these blessed assurances will be without force unless we can realize that Jesus is our High Priest in Heaven. Hence the Apostle's argument in this lesson is a demonstration of this fact.

AARONIC PRIESTS WERE TYPICAL

The Apostle reasons (5:1) that all the Jewish priests were taken from amongst their fellows and especially ordained, or set apart, for their work, to represent their people before God, offering for them both their gifts and their sacrifices for sins. In this arrangement the priests were able to sympathize with the people, because they were subject to the same weaknesses, and also had need of the forgiveness of their own sins. But even amongst these imperfect, blemished, sinful priests, who needed to make offerings for their own sins, none was allowed to take this office of himself. God must call him to the office. Thus it was with Aaron. God called him to be the head priest.

So, the Apostle points out, it must be with the antitypical priests on a higher plane. Christ, the High Priest spiritual, and His elect Church, the Royal Priesthood on the spirit plan, must also be called of God. They could not assume the office otherwise. "Christ did not glorify Himself to make Himself a High Priest." God honored Him in this way, however, saying to Him in the prophecy of the Psalms, "Thou art My Son; this day have I begotten Thee"; and again, "Thou art a Priest forever after the Order of Melchizedek."--Psalms 2:7; 110:4.

MELCHIZEDEK A ROYAL PRIEST

On this broad foundation of the Divine call the Apostle declares that Christ is not a priest after the order of Aaron--a Jewish priest, an earthly priest; but, although typified by Aaron in respect to an earthly sacrifice, He is really a glorified Priest, not after the Order of Aaron, who was never glorified, never a king, but after the Order of Melchizedek, who was a king and a priest at the same time--not a sacrificing priest, but a reigning priest.

So Christ in glory is not a man, not an earthly being, not the sacrificing One, as before. He is the glorified Kingly Priest, in power and great glory now as the King of saints, able and willing to succor them in all their trials and difficulties. And by and by, after He shall have accepted all of His under-priests--after He shall have changed them to His own glorious likeness in the First Resurrection, beyond the veil--then He will become the King and Priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh unto God.

"IN THE DAYS OF HIS FLESH"

Coming back to his argument, the Apostle shows us the connection between the glorified Kingly Priest beyond

R5472 : page 170

the veil and the suffering Jesus in the flesh. (5:7.) When the Apostle writes, "Who in the days of His flesh," we are to understand that the days of His flesh are past, ended. As the Apostle Peter elsewhere explains, "He was put to death in flesh, but quickened in spirit"--in His resurrection. But in the days of His flesh Jesus offered up strong cryings and tears. The Apostle seeks to give us, as the followers of Jesus, confidence in His ability to sympathize with us in all of our troubles. Therefore he reminds us that Jesus "in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, was heard in respect to that thing which He feared."

Our minds instinctively go back to the Master's experiences in Gethsemane--his prayers to God, His tears, His agony, and according to one account, His bloody sweat. The Apostle's thought, his suggestion, is that the Master who had Himself passed through such trying and bitter experiences, and who is now in Heavenly glory and power, will surely sympathize with and succor all of His true followers, even though He may allow them to have Gethsemane experiences and buffetings of the Adversary.

AS A SON--NOT AS A SINNER

The sufferings of Jesus, the Apostle points out, came not to Him because He was a sinner, but because He was a Son and because as a Son the Heavenly Father would prove, test, His loyalty unto death, even the death of the cross. Only by such a test of loyalty could He be deemed worthy of the high exaltation designed for Him and promised--glory, honor and immortality, Divine nature. The things which He suffered, the things which He endured, not only were to constitute a sacrifice for human sin and to make possible human restitution through the Messianic Kingdom, but those same trials, difficulties and experiences were necessary to the Master Himself. As the Apostle proceeds to say, He was made perfect through sufferings.

Jesus was not imperfect at any time in the sense of being sinful. He was perfect, undefiled, in His glorious condition as the Logos, before He left the glory which He had with the Father and was made flesh. When born of Mary, the assurance given us is that He was still "holy, harmless, undefiled and separate from sinners." His sufferings, therefore, did not make Him perfect in the sense of making Him sinless. The perfecting was of another kind.

Our Lord had entered into a Covenant of Sacrifice--to prove Himself loyal to the Father's will, even unto death. He had the promise of perfection on the highest plane--the promise of the Divine nature--as a reward, if He would fulfil His Covenant of Sacrifice faithfully, loyally. The beginning of that new nature was granted to Him at the time of His baptism, when He was begotten of the Holy Spirit. But the new nature begotten there needed development, or perfecting; and it was for this purpose that the trials, difficulties and buffetings were permitted to come to Him. He was made perfect as a New Creature of the Divine order, or nature, by the things which He suffered.

SAVING HIM FROM DEATH

In the Master's case, after He had entered into a Covenant of Sacrifice, it was a matter of either life or death. His obedience to the Covenant of Sacrifice would bring Him the life immortal, Divine. But any failure would cost Him His all; for His all was staked in that Covenant of Sacrifice. Hence in the Garden of Gethsemane His strong crying and tears were not caused by timidity in respect to the impending crucifixion, or by anything that man might do unto Him. They were not caused by doubt respecting the Divine power or the Divine faithfulness. The Master's fear was of death--lest He should have failed to comply fully with all of the Divine requirements, and should thus lose all in death, and not be accounted worthy of a resurrection.

The Apostle says, "He was heard in respect to the thing which He feared." He was delivered from the fear of death. From that moment onward the Master was the calmest of the calm, in all the trials and stress of that night and the following day. We cannot doubt that the

R5473 : page 170

Father assured Him that all was well--that thus far He had proven Himself faithful.

LEADER AND HIGH PRIEST

On the basis of His own victory and exaltation Jesus is now "the Author of eternal salvation unto all that obey Him," says the Apostle.--5:9.

The first salvation which this antitypical Priest after the Order of Melchizedek effects is the salvation of His Church, a Little Flock, a Royal Priesthood, a Holy Nation. These are to be saved to the same glorious station which He Himself has attained. Nor can they reach that station by any other road than that which He traveled. Hence His invitation to them is that they take up their cross and follow Him; that they walk in His footsteps through evil report, through good report, faithful unto death, as He was.

Not that it is possible for any of His followers to overcome in the same absolute sense that He did; for He was perfect in the flesh, and His followers are all imperfect through the fall. What is required of His followers is that they demonstrate the same heart loyalty that He manifested--the same willingness to do the Father's will and to sacrifice every other interest. For these the great

High Priest appropriates the merit of His sacrifice, imputing it to His followers as a covering for all their unintentional blemishes and shortcomings. Thus they are assured that they may stand complete in Him in the Father's sight, and by and by in the glorious First Resurrection be made actually perfect by that glorious consummation --"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the Kingdom."

But in order to attain this position, all of the followers of Jesus must obey Him, must follow His directions. Then He will succor them and guide them to the Heavenly Kingdom. "Be thou faithful unto death, and I will give thee a crown of life."

Additionally, He will be the Author of salvation to as many of mankind as will obey Him when He takes over the Kingdom, the dominion of the world, during the thousand years of His Messianic Reign. All who then refuse to obey Him will be destroyed in the Second Death; but all the willing and obedient will ultimately be perfected as human beings, earthly beings--restored to the perfection in which God created Father Adam, plus valuable experience in connection with sin and recovery from it.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years.

"Haste ye along, ages of glory;
Haste the glad time when Christ appears.
O! that I may be one found worthy
To reign with him a thousand years!"

===================

R5473 : page 171

LABORERS IN THE VINEYARD

--JULY 5.--MATTHEW 20:1-16.--

"He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."--MATTHEW 5:45.

THIS parable is difficult of interpretation so as to make all of its facts find fulfilment. The Great Teacher gave it as a parable of the Kingdom; hence we know that it applies to the experiences of the Church during this Gospel Age. If we were to apply the different intervals mentioned to different epochs in this Age, we would have difficulty; for the Apostles and others, called early in the Age, did not live and labor throughout the entire period. Again, in so applying it, we would face the proposition that only those at the beginning of the Age had definite promise as respects a reward--that all others got merely the assurance that they would receive what would be right.

Another difficulty which we would encounter in interpreting the parable is how to apply the murmuring of those who were first called and last rewarded. Other Scriptures show us that the Apostles and others first called in the Gospel Age will experience their resurrection change before those who will be living at the Second Coming of Christ. St. Paul declares that the dead in Christ shall rise first, and that then those of us who are alive shall be changed. Furthermore, it would be unthinkable that the Apostles and others of the early Church would murmur at the reward to be given them.

All of these difficulties must be borne in mind when we attempt to find a solution of this parable that would fit the experiences of the Church as a whole during the Gospel Age.

If we attempt to apply the parable to the individual experiences of God's people, we have trouble also. Applying it thus, we might say that those who begin a Christian life early, and are found faithful in the Lord's service at the evening-time of life, would be the ones first called and promised a reward. Others coming in later, and serving the Lord's cause with only a portion of their time, strength and talent, would correspond to those who heard the later call--some even at the eleventh hour. If we interpret the parable as meaning that all these will get a similar reward regardless of the time spent in the Master's service, we would still have difficulty with the fact that those called earliest murmured, complained, were dissatisfied.

On the contrary, we are surely convinced that any who would murmur against the Lord's will and His just and loving arrangements for His people, will never obtain the Kingdom reward beyond the veil. We may feel assured that any who receive the Master's "Well done" and the resurrection change will be far from murmuring. They will rejoice and be glad, and feel more than rewarded for every little service and sacrifice. How then can we apply this parable consistently, in harmony with the teachings of other Scriptures respecting the reward of the Kingdom class? We can think of only one way, and that is to apply the parable entirely to present-life experiences of the Kingdom class, especially of those who will be living at the close of this Gospel Age.

PARTLY APPLICABLE TO THE JEWS

For sixteen hundred years and more the Jews waited for the First Coming of Messiah and the blessed opportunities which then would come. When Jesus began His ministry, He preached, "The Kingdom of Heaven is at hand," and gave the Jews the privilege of entering into it. That privilege was a "penny," or a reward for their faithful endeavor to keep the Law all their lives. But when the offer of the Kingdom was promulgated, some publicans and sinners were attracted--some who had previously neglected God's service and labors in the vineyard. These new laborers were received by the Lord Jesus and given an opportunity to become His disciples.

The privilege of discipleship was the penny, or reward. The Scribes and the Pharisees, who had been faithful to the Lord God all their lives, considered that they should have had some pre-eminence or preference over the publicans and sinners; and they murmured at any arrangement as unfair which would not give them the first opportunities of the Kingdom. If publicans and sinners were to obtain the blessed privilege of discipleship with Messiah, then surely, they thought, some still higher favor should come to them. They murmured that Jesus received publicans and sinners and ate with them.

One of the Master's parables was intended as a special reproof to the Pharisees along this line. The prodigal son represented a class of Jews not living up to their privileges, while the elder brother represented those who had continuously sought to be earnestly and actively engaged in the Father's business. When some of this prodigal class received the Message of God's Love from the lips of Jesus and His disciples, and returned to the Father's House and were treated graciously and given the same privilege of sonship as those who had not gone astray, but who had labored faithfully, the elder-brother class was offended. They murmured, and refused to participate in the feast. Thus there were some who were first in opportunity, but who were last so far as the blessing was concerned, and others who were last and least found opportunity for receiving the Divine blessing sooner and more effectively.

APPLICABLE ALSO TO CHRISTIANS

The general lesson of the parable would seem to be that we should appreciate the fact that whatever God has to offer is a gift. We should enter His service with loving loyalty to principle, to righteousness. If we have served many years, that privilege of service should be esteemed; and our interest in the Lord's cause should make us happy. From such a standpoint of appreciation of the privilege of service, we should be glad to see the Lord's work carried on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of the vineyard,

R5474 : page 171

such a sympathy for "as many as the Lord our God shall call"--only these will be fit for the Kingdom proper and in readiness to receive the special privileges of knowledge and opportunity when the Kingdom is ready to be announced.

As the typical kingdom was offered to the Jews in Jesus' day, and as those who were newest in Divine service received the same opportunities for a share in the Kingdom with those who had been long engaged, so apparently it is to be in the end, or Harvest time, of this Gospel Age. Those who have all their lives been seeking to be faithful to the Lord and to serve His cause should remember that they have had that much more of privilege and blessing. If some shall enter the Divine service later, they should be rejoiced with as fellow-servants.

Indeed, all who are servants, according to the Word of the Lord, should be praying the Master to send other laborers into the vineyard, instead of feeling jealous of any others who might come. And as greater knowledge of Present Truth is now coming as a reward to all who labor at all in the vineyard of the Lord, let us not be surprised

R5474 : page 172

if this shall be equally distributed to those who have come in recently and to those who have been a long time in the Master's service.

Let us rather rejoice in the Lord's ways. Let not our hearts be angry because of His graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them to have the same blessings that we enjoy? Any aloofness on the part of those who have been longer in the Lord's service--any feeling on the part of such that they must have more manifestation of the Lord's favor now--is evidently wrong. The Lord would have us more like unto Himself. And this is the suggestion of those who have selected the Golden Text for this lesson. Be ye like unto your Father; for He is kind to the unthankful. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."--Matthew 5:45.

LESSONS OF THE GOLDEN TEXT

More and more we are learning that in a very large and important sense our forefathers during the Dark Ages lost the proper conception of God's character and of His Plan for human salvation. Instead of picturing Him in the creeds as loving and gracious, they portrayed Him in very different colors. The creeds of the Dark Ages, which have been handed down to us, have given us colored and distorted views of the teachings of the Bible. Only in recent years are Bible students beginning to discern this fact. Nearly all people of intelligence have now cast away the creeds as irrational in the general trend of their teaching--in their representation that God from the beginning purposed a Hell of fire and everlasting torture for nearly all His human creatures, numbering thousands of millions, and a Paradise of bliss for only a saintly handful, an elect few.

But alas, while we have been realizing the errancy of our creeds, and have been discarding them, many of us have failed to notice how different their teachings are from the teachings of the Bible! But the Bible is being sought after again. The colored creed-spectacles which distorted our view are being broken to pieces. We are learning to read the Bible in its own clear light, and a blessing proportionately is coming to us.

Notice, for instance, this text: "That ye may be the children of your Father which is in Heaven." Brother Calvin, Bloody Mary, and thousands of others during the Dark Ages, committed horrible atrocities in the name of religion, in the name of Jesus, in the name of the Father, thinking that they were copying God, being like their Father in Heaven. But alas, they knew Him not aright! They had been following demon-drawn pictures which represented the almighty, gracious God, the Father of Mercies, as most devilish in His plans and arrangements for His human creatures. Now we are seeing what Jesus really meant when He said, "That ye may be the children of your Father which is in Heaven." Now we are including the remainder of His statement: "for He is kind to the unthankful"; and "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Two of the very noblest of Jesus' disciples caught the wrong thought, even though they were for awhile personally present with the Master. How much more should we excuse those who, during a long period of energetic creed-making and of neglect of Bible study, lost all proper conception of the Divine character!

The two disciples referred to were James and John, the sons of Zebedee. When the Lord and His disciples had run short of food, James and John went to a city of Samaria to purchase bread. The Samaritans inquired why Jesus did not come to their city to heal the Samaritan sick, as well as the Jews. When they learned that His mission for the time was exclusively for the Jews, they were offended and said: Buy your bread from Jews, then; we will sell you nothing. Then it was that James and John, indignant that their Master, the Heir of all things, should be thus dishonored, asked permission of Jesus to call down fire upon the Samaritans, to consume their city. These disciples thought that they had the spirit of God. But Jesus said, "Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them."

And if these two dear disciples needed to be corrected --needed to be shown that they had a wrong spirit in wishing to destroy the Samaritans--how much more would Jesus' reproof be appropriate to those who in the name of God would consign all opponents to an eternity of torture!

But such were some of us, in our ignorance, in our superstition, in our creed-intoxication--as a result of drinking the wine of false doctrine. (Revelation 17:1-5; 18:3.) Thank God for the deliverance! Praise His name for the saner views coming to His people! The dawning of the Morning of a New Dispensation is giving enlightenment. The Sun of Righteousness is rising; the hobgoblins of the past are fleeing before its illuminating rays. "Tell the whole world these blessed tidings."

THE GLORIOUS CHARACTER OF OUR GOD

Now when we read our Golden Text we see that it tells us that as our God is gracious, loving, merciful, kind, even to the unthankful, even to the unjust, even to sinners, so we should be kind, generous, loving, should do good unto all men as we have opportunity, and especially to the Household of Faith. This view of God appeals to our hearts; and the more we study this God of Love, the more we realize that He is the only loving and true God, and that all of our previous misconceptions were unreal, unloving, untrue--gods of our own manufacture --and the more do we see that civilized lands have made creed idols with pen, type, ink and paper, more horrible than any which the heathen ever made of iron, stone, brass or clay.

"As a man thinketh in his heart, so is he." If the ideal of his heart, the God that he worships, is cruel, vengeful, hateful, devilish, it would be a miracle if that man or woman worshiping such a false deity would not become more or less contaminated and be led into more or less of wrong thinking and wrong doing. But when we get before the mind's eye the loving and true God as our ideal, we are more and more changed and transformed day by day as we discern our Maker's gracious character. Unconsciously we copy this high ideal, and more and more become transformed through the renewing of our minds, and more and more prove the good and acceptable and perfect will of God in our daily lives.

Let us hold fast that which is good--the sure Word of God. Let us discard the human theories of the Dark Ages, which greatly misrepresented to us the Divine Message. Thus we shall be giving heed to the Master's words: "Ye shall know the Truth, and the Truth shall make you free."

"Who trusts in that Word has the sweet hope of life,
An end of confusion and error and strife.
Its grace it imparts to the truth-seeking soul,
Who humbly submits to its righteous control."

====================

R5475 : page 173

THE FREEDOM OF THE WILL

THE Freedom of the Will is an expression evidently brought forward in contradiction of the thought that humanity are mere machines, acted upon by certain influences; for instance, that God would act upon a person so as to oblige him to do or to will or to think in a certain way, or that Satan could control the will of any one for evil, against his desire.

The Bible gives us to understand that when God created man, He made him in His own mental image; that is to say, with freedom of will to choose his own course of action--ability and liberty to reach a mental decision for himself. The Bible indicates that God similarly created all the intelligences of the spirit world --angels, cherubim, seraphim, etc., all of whom are said to be in God's image, possessing full liberty of will.

As God can choose that course or this one, so can we. We can be obedient to God or disobedient to Him, just as we will. But by reason of the fall and its curse, or penalty of death, and the blighting of human powers by the dying processes, the human will often finds itself in difficulty. The Apostle Paul says, "To will is present with me, but to perform" is not always possible. (Rom. 7:18.) We should will to do perfectly, although none is able to do perfectly. On the other hand, one might will to do wrong, but might be more or less hindered in executing his will. In either case, the will is free.

There is such a thing as a dominated will. By yielding their wills to occult influences, some persons are mastered by evil spirits. Such practically lose their wills, and we call them deranged, insane. It is said that more than half of all the inmates of insane asylums are there, not because of any functional derangement of the brain, but because of being possessed by evil spirits.

INDIVIDUALITY TO BE PRESERVED

God's people are given to understand that the only way in which they come into relationship to God is by full submission of the will to Him. Such a submission of the will would be unwise except to the Lord; or, in the case of minor children, to their parents, or teachers.

A child might properly reason, I have a will of my own, but I will ignore it and do the will of my parents. This is the proper attitude for a child in the hands of good and intelligent parents. The child should be taught to realize that its will is uneducated, and that it should, therefore, submit itself fully to its parents and look to them for guidance and direction. But every parent, while recognizing his responsibility as the supervisor of the child, should treat the child from the standpoint of its free will, and seek to show it the reason why a matter should be thus and so, controlling it as far as possible by the intelligent exercise of its own will.

And so with those who are in the family of God. It is a primary requisite that they first submit themselves to God--give up their own wills. They are first to recognize that they are unholy, born in sin; that they have imperfect, fallen tendencies, which if pursued, would be injurious. Therefore they should seek to make the will of the Lord their will. They should give themselves fully up to His guidance; His will concerning them is only for their good. The Lord teaches His followers that they are to reason for themselves; they should read between the lines in their study of the Bible, to gain the instruction which He there furnishes. They will thus be better enabled to know His will, and will come more and more to see how much better God's will is than their own, and thus will come more fully into heart-harmony with Him, and with the Lord Jesus.

The freedom of the will is contrasted with the bondage of the flesh. We may will to go to the uttermost parts of the earth; but we may be sick, or lame, or may lack the money or the means of conveyance. While the will may be there, there is not always the power to put it into operation. So also in respect to sin and righteousness, and the will to do one or the other. Each one is hampered more or less by his own imperfections and by the imperfections of others who are under the dominion of Satan, the prince of this world. But when the will is fully yielded to God, He gives us more and more of the spirit of a sound mind--we become more conformed, from day to day, to His likeness.

====================

R5475 : page 173

DIVINE PARADOXES

"Because Thy loving kindness [favor] is better than life, my lips shall praise Thee."--Psalm 63:3.

THERE are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God's favor is more desirable than life; that is to say, he would rather die than to live without Divine favor. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the Church His members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto Him, and He has given us exceeding great and precious promises for the life to come. Therefore, because of our love for Him and for the principles of righteousness for which He stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David's Psalms gives us the thought that in God's favor is everlasting life. (Psalm 30:5.) These paradoxical statements are in harmony with the other

R5476 : page 173

Divine paradox, that "he that loseth his life shall find it." He that surrenders his earthly life shall gain glory, honor, immortality, the Divine nature. We are glad that we can appreciate these glorious things represented in the Divine favor extended to the Church; and we gladly lay down our lives. We have chosen the better part.

"Therefore my lips shall praise Thee." The Scriptures declare "that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." (Romans 10:10.) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of Him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world--showing forth the praises of Him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature.

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the Divine Plan, He would probably have been looked upon as a fine

R5476 : page 174

character--as a man going about doing good. But because He preached differently from the Scribes and Pharisees, and His preaching of the Truth infringed upon the teachings of those about Him, it roused their ire.

So it is today. All the persecution comes about from the making known of the Truth. In no time that we know has this not been true. In the Dark Ages and throughout the Gospel Age, the preaching of the Truth has brought upon those telling the Good Tidings persecutions from those whose minds have been benighted by the Prince of Darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. With the lips one might praise God, and with the lips he might injure men. The lips of this class consecrated to God--those who are laying down their present life in His service--should be devoted to His praise, to showing forth the glorious character and lovingkindness of our God, to telling forth the wonders of the Divine Plan, which is marvelous in our eyes.

R5477 : page 174

ALMOST HOME

My frail barque rudely tosses on the sea,
In terror, Lord, I feebly cry to Thee,
"My faith increase, as darker grows the night,
Oh, make me strong in Thee and in Thy might!"
He hears my prayer, He answers, with a smile,
"We're almost home, have faith a little while!"

Nor sun, nor moon, nor any star is seen,
Not e'en the faintest rift of blue between;
The chilling waters deeper, darker flow,
The storm-clouds lower, the winds more wildly blow--
Yet hark! Above the strife His voice, so mild,
"Be brave, be strong, we're almost home, My child!"

* * *

Do eager hands lie folded on thy breast,
And hath the Lord of Harvest bid thee rest?
Dost see the happy laborers go by,
Nor canst refrain a tear or longing sigh?
Be calm, poor heart, and sink into His will--
"We're almost home, dear child, lean harder still!"

April 19, 1914. GERTRUDE W. SEIBERT.

===================

R5476 : page 174

1914--GENERAL CONVENTIONS--1914

COLUMBUS, OHIO, JUNE 26-JULY 7

All sessions of the Columbus Convention will be held in Memorial Hall, on E. Broad St. The Photo-Drama will be presented each evening: Part 1, June 26th; Part 2, June 27th; Part 3, the next evening, then Part 4, etc., thus allowing for three full presentations of the four parts.

Twenty-four public speakers will be on the program. Brother Russell expects to speak on July 3d, 4th and 5th.

Opportunity for symbolic immersion will be given on June 30th and July 3d.

Lodging can be secured through the local Committee at from fifty cents per day (two in a room) upward. No one should calculate on a less expense than $1.25 per day. All expecting to attend should give prompt notice by addressing the I.B.S.A. Convention Committee, care of F. D. White, 147 Winner Ave., Columbus, Ohio. Give full name of each person and indicate which prefer to room together and at what rate.

DO NOT send this information to Brooklyn. Send NO money for rooms.

CLINTON, IOWA, JUNE 28-JULY 5

The Coliseum, located in the heart of the city on a quiet corner, facing Riverfront Park, will be used for all the sessions of the CLINTON CONVENTION. The Photo-Drama will be presented each evening: Part 1, June 28th; Part 2, June 29th; Part 3, June 30th; Part 4, the next evening; beginning again with Part 1 on July 2d, etc., to the end of the Convention.

A full program of speakers has been provided. Brother Russell expects to speak June 28th, 29th and 30th. Opportunity for symbolic immersion will be provided on Monday, June 29th.

The Committee on Arrangements requests that all expecting to attend notify them at once, stating price expected to pay, color, sex, number in party and how many days. Prices for lodging will range from 50 cents per day upward.

Address all communications to I.B.S.A. Convention Committee, care of Frank T. Horth, 418 Second Ave., Clinton, Iowa. DO NOT address Brooklyn. DO NOT send money for rooms.

Railroads advise that the two-cent per mile rate applies practically everywhere and that, therefore, no Convention rates will be granted this year.

Parties traveling in companies of ten or more and desiring to arrange for special coaches, or in some cases special trains to accommodate the friends who enjoy traveling together in numbers, should apply to their local ticket agents for special rates.

The Kansas City friends advise that arrangements have been made for a Special Convention Train to the Clinton Convention. The train will leave Kansas City via the Chicago, Rock Island and Pacific Railway June 27th, at 7 p.m. Fare for the round trip--Kansas City to Clinton and return--$14.12. For reservation in sleeper and other information address I.B.S.A. Convention Committee, c/o Minnie E. Donaldson, 2621 Agnes Ave., Kansas City, Missouri.

===================

R5476 : page 174

SOME INTERESTING LETTERS

EPISCOPAL MINISTER AND THE TRUTH

DEAR BROTHER RUSSELL:--

Ever since, about two years ago, I was led back to the Word of God and found the Glorious Truth, through the reading of the volumes of SCRIPTURE STUDIES, I have been wanting to write and let you know how I love you, and how grateful I am to the Heavenly Father that I am one of those permitted to see the Plan as revealed to the Household of Faith through "that faithful servant." I have been deterred from writing only by the knowledge that you are very busy in the Master's service, so that I have felt it almost an imposition to write you even of these things.

For about six years I was an Episcopal minister, and was reasonably "successful." I was supposed to have the gift of speech, and having been favored with a good education, I was able to put this gift to work so as to bring some glory to myself as a pulpit orator. But that was all empty honor, as I felt even then. In the course of time, and as my study advanced and I began to think for myself (a crime for a minister of a denomination), some of the doctrines of the church (for instance, those of the Trinity and the Incarnation as held by that denomination), became to me unreasonable and impossible of belief. "He descended into Hell," of the Apostle's Creed, so-called, also became a very serious stumbling block.

After much fighting against my conscience and strenuous endeavor to keep down reason and avoid thoughts antagonistic to the creed and to those doctrines I was supposed to believe; and after trying vainly to take the advice of my Bishop that I should confine my preaching to those things I could talk about conscientiously, with the suggestion that I might still repeat the Creed with mental reservations, etc. (you know the arguments), I found that my natural contempt of hypocrisy and an innate honesty of thought compelled rebellion. And so, in the course of time, I gave notice of withdrawal from that ministry.

R5476 : page 175

Eventually I withdrew altogether from that denomination, and, being blinded by the very thing I had taught to others, namely, that the Bible set forth those absurdities, I forsook the Bible also. Then, these foundations being removed, I became intensely worldly and came very near wrecking not only my own life and prospects, but also the life of my dear wife. Perhaps my experience in this regard was not very different from that of others in like case.

From early childhood I had been a dreamer and somewhat of a thinker. My earnest, compelling desire grew into a necessity to learn the Truth, the meaning of human life and death, the solution of the probability of, and the nature of a future life. And so I searched in every field--the philosophies, the oriental religions--in fact everywhere in what seemed to offer help. None came. It was all unreasonable, it was all "vanity." Finally came a settling down to the conclusion that while there must be ultimate Truth, it was impossible for man to know it. That is a despairing, hopeless condition to arrive at, and I knew it. For ten years, almost, I had not prayed. I knew not what to pray for nor to whom to offer prayers. Simply, I concluded, that one must only await the end, and then one would find the solution if there

R5477 : page 175

were one. And so I waited and bothered no more to find the Truth that I decided could not be found.

Then, about two years ago a friend sent me the first two volumes of STUDIES IN THE SCRIPTURES. Years before that I had received the first volume, entitled then MILLENNIAL DAWN. But I disliked the title--thought it was in line with the other fulminations of sectarian writers, and had not read. Indeed, the book was lost or destroyed. But somehow I was led to read the last two sent. At first I was not impressed--the first volume did not make any impression on me. But when I had read the second, and saw the wonderful correspondencies between the chronology and the Time features, and saw how all of those laws and prophecies harmonized, the conviction was forced upon me that only the Spirit of the One God could have done this, and that the Bible that I had rejected, was indeed the revelation of Jehovah. And I rejoiced! O, how I rejoiced! Since then I have read and reread them all. I have studied the Scriptures, and the Book has become my dearest possession; the Truth has become so real to me! Later, my wife, who at first opposed the Truth, was "acknowledged by God." Recently she symbolized her consecration. And so, dear Brother, I thank God first, and then I thank you. God bless you!

Now I want to ask your advice in regard to a matter that is puzzling my wife and me. It is in regard to my twelve-year-old boy. He has recently taken a decided interest in the study of the Scriptures, and he loves the Lord very dearly. He unhesitatingly accepts every word of the Bible. He understands the significance of the Ransom and knows about Restitution. We believe that he takes in a little of the thought of the High Calling of the Church. Should we urge him to make his consecration? He is a restless boy, loving play and entering into it with all his mind, as he does into everything in which he is interested. How much knowledge ought we to see in him before it were well for him to make the "covenant by sacrifice"? Is it your thought that his consecration would not be apt to place him in any more dangerous position than it would one of maturer years and judgment?

Brother, we pray for you every day, and several times a day, that the Lord's strength will be with you in all your great trials, to sustain and keep you; and that His Spirit will always dwell in you richly and His love uphold you.

Your brother in the Lord, FREDERICK ROEHL.

IN REPLY

DEAR BROTHER IN CHRIST:--

Your welcome letter reached me while enjourney at Chicago homeward bound. I am now answering it.

I greatly rejoice with you and your wife and your little son that the Lord's grace has been extended toward you. It constitutes a further confirmation of the conviction which has been for some time growing upon me; viz., that the only thing in us commendable in the Lord's sight is honesty--sincerity. Because of this sincerity the Lord has led you and is willing to continue to lead all of us who are of this character to the end of the journey. His grace is sufficient for us.

I trust, dear brother, that the Lord is granting you opportunities for service. "He that reapeth receiveth wages and gathereth fruit." "Pray ye, therefore, the Lord of the Harvest that He will send forth laborers into His Harvest."

In respect to your little son: If I were you, I would not press consecration upon him, but I would hold it up before his mind as the only proper course for all intelligent people who have come to a knowledge of God and His gracious purposes --"your reasonable service"--everybody's reasonable service. Nothing else is reasonable when once we see the Truth. The whole world will be given the opportunity of consecration eventually. Without consecration none will ever gain everlasting life on any plane.

Your son cannot be injured by consecration, but may be greatly helped. If the Lord sees him incompetent in any sense or manner for the High Calling He will not accept him to that, but to the earthly favor in due time. But who shall say that a child of ten may not very fully and completely come to an appreciation of full consecration in thought and word and act? Looking back I can see that my whole consecration was first made at a little advance--beyond twelve years of age.

With Christian love,

Your brother in the Lord.

A BAPTIST MINISTER'S APPRECIATION

GENTLEMEN:--

I beg to state that I purchased one volume of "Bible Keys" recently, entitled, THE DAY OF VENGEANCE (now entitled, BATTLE OF ARMAGEDDON), of Mr. O. Magnuson, Middletown, Conn. I have read and reread carefully, and cannot express in words the deep interest I feel in the spread of these great and vital truths. I must have the other volumes at an early date.

Never before has such a flood of light been thrown upon the sacred pages for me. I am a Baptist minister, in my fortieth year. In earlier life, I served quite awhile in the Colporteur work of my church. I write to ask for information regarding this work by your Society.

An early reply, with advices in full, will oblige.

Yours for the Truth, J. H. ROBERTS, D.D.--Va.

IN REPLY

DEAR BROTHER IN CHRIST:--

We have yours of the 25th inst., and are glad to learn from it that the Lord has found you with the Truth, and that you are rejoicing in as much of it as you have read. Since you have appreciated the first volume, we feel sure that you will appreciate the other five in an increased measure. Being a clergyman, we think you will specially enjoy Volume V., which discusses THE ATONEMENT in detail with all its incidental questions.

We shall be pleased to hear from you from time to time and to know of your progress in the Narrow Way; and will be glad to render any assistance or suggestions which may be in our power. Praying for your Divine guidance and wisdom, we remain,

Your Brethren in the Master's Service.

GREAT GRANDFATHER'S MOTTO

OUR DEAR BROTHER RUSSELL:--

Greetings in His name! The attached was my Great Grandfather's motto. Truly the Lord has blessed the fourth generation of his descendants, whereof we are glad.

We pray the Lord's continued blessing on your labors of love, and ever remember you at the Throne of Grace.

With much love from all the members of our family (mother and three sons).

Your brother by His Grace, JAMES GREENLEES.

THE HAPPY MAN.

THE HAPPY MAN was born in the city of Regeneration, in the Parish of Repentance unto Life: he was educated at the school of Obedience, and now lives in Perseverance: he works at the Trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many a time does jobs of Self-Denial: he wears the plain garment of Humility, and has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness: he often walks in the valley of Self-Abasement, and sometimes climbs to the mountains of Heavenly-Mindedness: he breakfasts every morning on Spiritual Prayer, and sups every evening on the same: he has Meat to eat which the world knows not of, and his Drink is the Milk of the Word of God. Thus happy he lives and happy he dies.

Happy is he who has Gospel Submission in his Will, Due Order in his Affections, Sound Peace in his Conscience, Sanctifying Grace in his Soul, Real Divinity in his Breast, the Redeemer's Yoke on his Neck, a Vain World under his Feet, and a Crown of Glory over his Head. Happy is the life of such a man; to obtain which, believe firmly, pray fervently, wait patiently, work abundantly, live holily, die daily, watch your hearts, guide your senses, redeem your time, love

CHRIST, and long for GLORY!

====================

page 177

VOL. XXXV JUNE 15 No. 12
A. D. 1914--A. M. 6042

CONTENTS

1914--General Conventions--1914...................178
The Voice From Heaven.............................179
  Babylon Cast into the Sea.....................179
  Knowledge Brings Responsibility...............179
Fervent in Spirit--Watching Thereunto.............182
  Lessons Learned by the Lord's Delay...........182
  Our "Solitary Way"............................183
Fashioning Ourselves as Obedient Children.........184
  How to Fashion Our Minds......................184
  The Fashioning a Gradual Process..............185
Greatness the Reward of Service...................186
  "Are Ye Able?"--"My Cup, My Baptism"..........187
  "We Are Able"--"Ye Shall Indeed"..............187
What Blind Bartimaeus Saw.........................188
  The Worst of Blindness........................188
  Only the Few Yet See..........................189
Mind and Will.....................................190
Some Interesting Letters..........................190
  A Maturing Obligation.........................190
  What the Photo-Drama Did for Him..............191

page 178

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1914--GENERAL CONVENTIONS--1914

ASBURY PARK, N.J., JUNE 26 TO JULY 7
COLUMBUS, OHIO, JUNE 26 TO JULY 7
CLINTON, IOWA, JUNE 28 TO JULY 5

The City Council of Asbury Park has extended a cordial invitation to the I.B.S.A. to hold a Convention in their city from June 26 to July 7, placing their Auditorium, seating 2,000, at the disposal of the Association. The invitation has been accepted.

Asbury Park is one of the most attractive and healthful resorts on the Atlantic Coast, and it is quiet and restful. Great trees shade the streets almost to the ocean's edge, and within a few minutes' walk from the sandy beach one is in the midst of typical rural scenery.

The PHOTO-DRAMA will be presented each evening: PART I., June 26th; PART II., June 27; PART III., the following evening; then PART IV., etc., thus giving opportunity for three full presentations of the four parts. A splendid program, with more than twenty-four speakers, has been arranged. Brother Russell expects to speak on June 28th and 29th. Opportunity for symbolic immersion will be given July 6th.

For particulars as to the Columbus, O., Convention (June 26th to July 7th) and Clinton, Ia. (June 28th to July 5th) see June 1st WATCH TOWER, page 174. Owing to the Asbury Park Convention being held on the same dates as Columbus and Clinton, Brother Russell's dates at Columbus will be June 30th, July 1st and 2d; Clinton, July 3d, 4th and 5th.

The I.B.S.A. Convention Committees at Columbus, Clinton and Asbury Park have a complete list of all the good and available lodging places. You will assist all concerned by promptly advising the Committee at the place where you expect to attend a Convention, and for which days.

It will be of further advantage, both to you and to all, if the Committees have the engagement of your rooms. This will avoid trouble and confusion at the eleventh hour and taking, at higher prices, rooms secured for others.

Address at once at the city you expect to attend Convention, Int'l Bible Students Assn., Convention Committee, care General Delivery.

When sending remittances to the Society, please remember to make them payable in all cases to the WATCH TOWER BIBLE AND TRACT SOCIETY, No. 17 Hicks Street, Brooklyn, N.Y.

===================

R5478 : page 179

THE VOICE FROM HEAVEN

"Come out of her, My people, that ye be not
partakers of her sins, and that ye receive
not of her plagues."--Revelation 18:4.

THE context of the above Scripture shows that our text refers to Babylon--not the literal city of Babylon, but to the symbolic city, described in the Book of Revelation. The term Babylon seems to signify a concentration of the various errors in apostate church systems, personified in Revelation as mother and daughters. "Babylon the Great, the Mother of Harlots," is the name given by the Lord to the original System, thus intimating that the whole brood is illegitimate in every sense of the word. She neglected the Heavenly Bridegroom, and mingled in her "cup" a stupefying potion that has intoxicated the world; even the Lord's saints were bewildered.--Revelation 17:1-6.

After the Apostles "fell asleep," the people of God gradually drifted into error of doctrine and practise, which culminated in the Dark Ages. A great System developed, and led into confusion and darkness. We need not suppose that in all these centuries every one connected with this System was hypocritical. As the people of Natural Israel were led captive into literal Babylon, so the people of Spiritual Israel, among whom were some of the Lord's true saints, were led captive into Mystic Babylon. Some of these would have liked to get free, yet did not know what to do.

When we come down to the Reformation, we see that instead of getting entirely free from Babylon and her errors, the various systems then formed partook to a considerable extent of the spirit of the Mother System from which they had separated. The same spirit of persecution that was manifested in the "Mother" has also been manifested more or less in the "daughters." The enslaving power extended from medieval times to the Reformation; so that, looking out upon the so-called Christian world today, we see that there could not be a better word used to picture existing conditions than the word confusion.

Yet there are true people of God still in this Babylonian System. But the time of separation is here: those yet remaining in Babylon must hasten! The fact that some of God's children have been in Babylon all through the Age shows us why God has had any respect at all for Babylon; His saints have been more or less enslaved there for centuries. This is the reason why God has dealt with Babylon in any sense or degree.

BABYLON CAST INTO THE SEA

Our text with its context is a prophecy that in the end of the present Age a time would come when God would wholly reject Babylon. In the picture given us in Revelation of this time, the Lord's rejection of the apostate systems is declared in the words, "Babylon is fallen, is fallen!" She has been spewed out of His mouth, and the Almighty now calls upon His true people to "come out of her." The faithful ones are delivering themselves out of Babylon during this Harvest time; the separating work is almost completed. Soon, as pictured in Scripture, the "sea" of anarchy will swallow up the false systems. Babylon is to be "cast as a great millstone into the sea." (Psalm 46:2; Jeremiah 51:62-64; Revelation 18:21.) We believe these prophecies are to be fulfilled in the very near future.

The nominal Church no longer stands in a peculiar position--above the world. Some of her ministers declare that they do not believe in Jesus as the Savior of the world--man is his own savior, they say. They believe in the social uplift of humanity, which, according to their view, is to come by putting the right men into the right places, by giving woman the franchise, and by other methods of social reform. What a sorry hope!

Some may ask: How may we recognize God's Voice calling His people to come out of the churches now? In what manner shall we hear His Voice? We answer that God bids His people to separate themselves from all sin and sinful conditions. Our forefathers did not hear this Voice, did not see this condition of sin. The Voice had not then spoken. Even in the time of the Reformation these entanglements of error were not clearly discerned. But now, in this Harvest time, we can see very clearly that the teachings of the nominal churches have been grossly in error--have grossly misrepresented the Divine Purpose and the Divine Character. We now perceive that Babylon is full of error and corruption of doctrine, and filled with the spirit of the world.

KNOWLEDGE BRINGS RESPONSIBILITY

Furthermore, the times and seasons of God's Plan are now made plain. We are shown that we are now living in the time foretold, when these systems of error are to be rejected by the Lord. Should we not leave these systems when we see all this? This is God's Voice to "come out of her." We hear this Voice now speaking; we see that this prophecy of Revelation is now being fulfilled. If

R5478 : page 180

any remonstrate: But, Lord, we have many precious friends in Babylon, and we are loth to leave them. We have tried to show them what Babylon is, but they will not heed. It will be a great loss to us to leave them all and take a stand against them. Must we come out? Our friends will think us crazy! The Lord replies: "Come out of her," or "receive of her plagues."

You are not sharers of her sins until the time you see this. You were born in Babylon. The Lord is not holding you responsible for what you did not understand. But the better you understand, the more responsibility you have. If, when you see what the Truth is and what the untruth is, you still remain in Babylon and support her with your influence and dollars, you will be very culpable. If you fail to come out of her when you hear the Lord's Voice, it will imply that you are not thoroughly loyal to Him. You may be His children, but if you fail to obey the Lord through fear of earthly loss, it will prove that these things are more precious to you than His favor, and He will treat you as He treats the hypocrites: you will have a share in their experiences.

If you are approving of the sins of the spewed-out systems by upholding them and giving them your influence, you will surely be partakers of Babylon's plagues. This is a fair warning. We understand that it is the duty of every Christian to break every tender tie, if necessary, and to be loyal to God, to stand free from the error and sins of Babylon. The time of her judgment has come.

The plagues coming upon Babylon are sore troubles, which will result in the complete overthrow of the present order of things--political, social, financial and religious. This order of things in its various phases, is one Cause, under different uniforms; these interests are all united in one great policy. The princes and kings of the earth and their supporters are Babylon's great army, and pitted against it is another vast army, composed of the masses of the people. The conflict between these two great armies will ere long precipitate the present order of things of the world into anarchy.

THE VOICE OF PRESENT TRUTH

It becomes an important question then: Have all God's people heard this Voice? We answer that we do not think all have yet heard; hence there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, because of lack of knowledge. The question might be asked: Shall we go forth making this call a special message? We answer: This is not our thought. Our thought is that where this is made a special message the result is usually different from what is intended: it makes many angry. They say: By what authority do you call us Babylon, and by what authority do you tell us to "come out"?

Our thought is that it is the Lord who calls His people out of Babylon; the call is to be recognized especially as a Voice from Heaven. What is this Voice from Heaven? Apparently, the Voice is Present Truth--a presentation of the doctrines of the Scriptures, with their times and seasons--a showing that while there has been confusion and error all the way down through the Age, we are now in the Harvest time, when Truth is clearer than ever before. This Voice of Truth tells us whether or not we should support a system that is full of error, full of confusion.

In what way should we give God's Message to come out of Babylon? We should show them the Light, the Truth; we should place before them the opportunity for investigation, and encourage them to prove these things for themselves. As they come to see the Truth and the bondage in which they have been, they will be glad to stand free in Christ by breaking off these shackles. This will be the Voice, then, that will show all the Lord's people who are in the right attitude of heart that they should stand free, that they should come out of Sectarianism, that they should not misrepresent the Lord by claiming that they are of Babylon when they are not, but that they take their stand for God.

LOYALTY TO TRUTH THE TEST

This stand will mean the holding forth of the Divine Plan of the Ages, the Truth. If, after one has seen the real character of Babylon and has gotten his bearings in a general way, he then remains, it can be only by compromising the Truth. By being worldly wise he might remain and continue for a time to have popularity, to have honor of men. But if after seeing the Truth, after

R5479 : page 180

understanding the Truth, one were to continue in Babylon, he would of course be a greater sinner than one who had not been so enlightened.

It is not our thought that we should avoid doing our duty in the proclamation of the Truth, but that we should avoid arousing unnecessary antagonism; for people in error are in no condition to have the error lightly spoken of. They must be in the right condition before one can even whisper to them, "Come out of her." Even if they make inquiry of us, we should not speak too positively; but we should say: Now, my dear brother [or sister], if you have heard the Voice of God, if you realize that the various denominations are in error, then you will, apparently, see your duty. You once said you were of them; if now you see that you are not of them, you should tell them so. But when you shall see, and when you shall hear, is not for another to say. If, when you have heard and believe the Truth, you remain in Babylon, you will be a partaker of her sins, and more guilty than the average one among them. When you are able to hear this Voice yourself--this Voice which will show you the right and the wrong, the Truth and the error--no doubt you will have the fortitude to "come out."

BABYLON'S ATTITUDE TOWARD THE TRUTH

But those who hear the Voice of Present Truth, and who obey the call to come out of Babylon, are usually subjected to persecution. In our Lord's day, when the believers were from among the Jews, some were put out of the synagogues. We remember a particular instance during our Lord's ministry. A man who was born blind was asked how he had his sight restored; and when he confessed Jesus, the rulers put him out of the synagogue. (John 9:22,34.) That same spirit, that same condition, seemed to follow with the Apostles.

All through the Dark Ages those who were faithful to the Light were kept out of the churches. The church creeds and practises were conscience-barriers to keep Light-bearers out; those faithful to the Truth were excommunicated or put to death as heretics. This condition continued to some extent even after the time of the Reformation. Servetus, a brother Christian, whose horrible death by burning at the stake was caused by Calvin, is a case in point. Jesus said, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service." The execution of Servetus was an instance of the literal fulfilment of our Lord's words.

Those who have ruled the synagogues have not always been bad people, but mistaken people. Thus it was with Saul of Tarsus, when he haled Christians to prison and

R5479 : page 181

approved the death of St. Stephen. And so with the churches of our day when any become enlightened and let their light shine. The same thing is true that has always been true; namely, "The darkness hateth the light." They say: If you stay with us you shall not present these matters. So those who are loyal to God are in this way forced out of the synagogues; indeed, the loyal ones are now called to "come out."

"YOUR BRETHREN THAT HATED YOU"

But our day has a peculiarity that other days have not had. The Divine Plan is now so beautiful that we can see that others are in darkness, and this impelling Voice of the Truth is the Voice of God, the Voice of conscience, the Voice of enlightenment, calling us out of Babylon, which is misrepresenting God, His character, His Plan and His Word. We do not know but that they may go to the extreme in our day--to kill socially, to kill ecclesiastically, perhaps to kill physically. Nearly all the persecutions that have come to God's people have come from professed Christians, fellow-believers. "Your brethren that hated you, that cast you out for My Name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed."--Isaiah 66:5.

We are glad that these shall one day, not far off, we believe, see their mistake. Instead of feeling like bringing vengeance upon our enemies, we should feel quite a sympathy--not with them, but for them. We should realize that it is with them very much as it was with the Jews in our Lord's day: those Jews and their rulers knew not what they did, or they would have been ashamed. And they will be ashamed when they come forth and realize what they did--just as Saul of Tarsus was ashamed when he realized what he had done. And so with these blinded ones of today: "Some shall come forth to shame and lasting contempt." This contempt will last until there has been a proper repentance for their share in the persecutions of the Lord and His faithful ones.

AMOUNT OF KNOWLEDGE NECESSARY

We surely appreciate very highly the value of knowledge, but we also remember the truthfulness of St. Paul's statement that "knowledge (alone) puffs up, but love builds up." Yet knowledge is necessary to growth in grace. Only as we perceive the beauty of the Divine character can we appreciate our God. Therefore, we rejoice that He is lifting the veil and revealing Himself more and more to our eyes of understanding.

We can see that mental capacity is not the same in all. Some can receive a large measure of the Truth, while others can assimilate only a little. No one needs more knowledge than he is capable of receiving. God is judging His people according to their character-likeness to His Son, our Lord, not according to what they know. While knowledge is very important, very necessary, still no one has a monopoly of understanding--no one has perfect knowledge in the present life; and if our eternal destiny depended upon knowledge, each of us would come short. Nevertheless, we believe that all who are the Lord's will be brought into touch with Present Truth, and will be judged by it. Those who obtain the knowledge and then show a disposition to shirk the responsibility connected with it or to deny the Truth or to live ungodly after seeing the Light, thus demonstrate their unworthiness.

The Apostle, speaking to the faithful ones in Christ, says, "Ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are children of the light." He seems to imply that the Lord's true people will come to a knowledge of the Truth. This does not necessarily mean all the Truth, but enough to sanctify. One with large intellectual power would require and could assimilate a large amount of knowledge; one with small mental capacity would need less.

There are certain basic principles that the Lord's people have at all times grasped; for instance, the fact that there is but one God. Even those who hold to the doctrine of the "Trinity" declare that there is one God. Thus they have a measure of the Truth, although they contradict themselves. It is the same in regard to the penalty for sin. Our forefathers desired to be right when they thought eternal torment the punishment for sin; and they called it a just penalty, in their endeavor to be right. But with these basic principles is mixed a large proportion of error. The whole world of mankind has been under delusions; and we who are now waking up are really surprised to see how little we actually knew--how ignorant we were in regard to some of the precious messages which our God has given us.

"WEEPING AND GNASHING OF TEETH"

But as we were children of God before we received full knowledge, so we believe that it is possible for others to be children of God without having full knowledge. We are living in the Harvest of the Gospel Age, when God is causing the knowledge of the Truth to encircle the earth. At the same time the Adversary is doing all that he can to hinder people from studying the Divine Message--raising a dust of calumny to blind the eyes of the unwary.

It is because we believe that there are children of God attempting to live on the husks and skimmed milk of human tradition--brethren in Christ starving for the pure food offered in the Word of God--that we are trying to reach and help them. Otherwise we would abandon all special efforts at propaganda; for we know that as soon as the Messianic Kingdom shall have been set up, conditions will be favorable to all to come to a knowledge of the Truth as it is contained in the Bible.

The days that are almost upon us will surely bring "weeping and gnashing of teeth" to many of the Lord's people; for whoever stands for error will be in opposition to God. They are about to go into a great Time of Trouble, and it will be their own fault. Some of us heard God's Voice early in the Harvest, and therefore we had the responsibility earlier; some heard later. Some are hearing now about the sins of Babylon--that these sins are about to be punished, and that they should come out and be on God's side, if they would have Divine favor. It is the desire to further sound out this present Message that has led us to the production of the PHOTO-DRAMA OF CREATION--that those who would not read might see. To whatever extent it helps each of God's children, still bound, to recognize his own responsibility, it represents the Voice of God, telling them their present duty as Christians.

"When ye hear I am come, then can ye arise,
The joy of your heart springing up in your eyes?

Can ye come out to meet Me, whate'er the cost be,
Though ye come on the waves of a storm-crested sea?

"When I call, can ye turn and in gladness 'come out'
From the home of your childhood, the friends of your heart?
With naught but My promise on which to rely,
Afar from their love--can ye lie down and die?"

"Yea, we'll take up the Cross and in faith follow Thee,
And bear Thy reproach, Thy disciples to be.
Blest Savior, for courage to Thee we will fly;
Of grace Thou hast promised abundant supply."

===================

R5480 : page 182

FERVENT IN PRAYER--WATCHING THEREUNTO

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints."--Ephesians 6:18.

PRAYER is a wonderful privilege. It is a very great favor to be permitted to approach the Supreme Ruler of the Universe with our petitions. We should come, therefore, in the spirit of deep appreciation, of earnestness and humility and reverence. The greater our earnestness, the more acceptable will be our prayers, and the more abundant blessings shall we receive.

There is a great deal of formal prayer. The Scriptures speak of this as drawing near unto God with the lips, while the heart is far from Him. (Isaiah 29:13; Matthew 15:7-9.) It would be better not to approach the Lord at all than to do so in an improper manner. The man who merely utters words with His lips is not praying. A Christian should not say prayers, but should pray. We should not think of saying even one word that we do not mean and have not thought out. Many people have done themselves injury by praying in a formalistic manner.

When we come to the Father, let us draw nigh in spirit--with the heart, the understanding, the mind--whether the prayer be long or short. Let us come with true and earnest devotion, with supplication, that He may see our intense desire in the matter. As our Lord said, the Father seeketh such to worship Him as worship Him in spirit and in truth. Without the spirit of prayer our petitions amount to nothing.

No one may offer prayer to the Father except those who have accepted His terms, and have come into relationship with Him as sons, through the great Advocate. Others are aliens and strangers. There is a difference between worship, or thanksgiving, and prayer. Any one may offer worship--adoration, homage. Any one may bow the knee and express thanks and appreciation. But the privilege of making requests of God is directly limited to those who have been accepted in Christ.

There is a difference, too, between prayer and supplication. The term prayer applies to any petition, great or small; whereas the term supplication means a special, agonizing desire for a thing--entreaty with intense yearning. But whether it is prayer in the ordinary sense, or intense prayer--supplication--we should always come in the spirit, with an appreciation of the fact that we are entering into the presence of the great Creator and that in thus doing we are enjoying a great privilege.

"WATCHING THEREUNTO"

St. Paul adds, "and watching thereunto." Watching seems to be an attitude of mental alertness. If we really believe that the Lord has indicated that we should pray for the things we need, and that He will give us these things, then we should be on the alert to recognize when we receive them. We should take heed as to the things for which we ask, and be sure that we ask for the things promised, the things for which we are entitled to ask.

We should also watch for the Lord's providential leadings. The person who, after having prayed, forgets what he prayed for, and who cannot tell whether or not he has received an answer to his petition, has certainly missed a great blessing which it is designed that he should have.

Prayer is not to be offered to be heard of man, but of God. It is intended to be a stimulation to our hearts and to quicken us to an expectancy of certain things; and it should be our earnest endeavor to keep our lives in harmony with our requests. When Jesus told His disciples to pray the Lord of the Harvest that He would send more laborers into His Harvest, He did not mean that they were to tell the Heavenly Father His business; but that they should be solicitous that others come into the work, that God would send forth laborers into His Harvest field; and that the disciples themselves should watch for opportunities of service, in harmony with their prayers.

The Lord frequently called attention to the fact that we should be persevering in prayer. Perseverance is an essential quality in the sight of God. It includes patience, carefulness and interest. In short, it is related to every fruit of the Spirit which the Lord's people are to cultivate. Patience is good, but it needs perseverance. Love is good, but it needs perseverance.

Perseverance does not make the will. The will is already there. It is the will that God recognizes in the beginning. But by various experiences, trials, difficulties, tests of endurance, the Lord would prove us and develop us. He would have us become very positive characters in all these qualities which have His approval. So our praying should all be in the spirit, from the heart. We should watch thereunto with perseverance day by day, until the Lord shall see that we have attained the character which He can honor with a share in the Kingdom.

LESSONS LEARNED BY THE LORD'S DELAY

Perhaps one reason why our Lord does not answer our petitions quickly is that He desires us to learn to watch for the answer and thereby get the lesson of appreciation and gratitude to Him, as we realize that He has given us our request. We should therefore pray with all perseverance, watching for the answer until it come --not watching merely for a few minutes, or for a day or a week. The Lord might see best to further defer the answer to our petition, either to test our faith or to increase our earnestness and get us into a better condition to receive the blessing. It requires time to become emptied of self and prepared to receive the mind of Christ; and with some, more time is required than with others.

We are sure that the Lord will pursue that course which is best for us, just as a teacher with his pupils, and a parent with his children. The parent exercises judgment as to what is best for the child. So our Heavenly Father wishes to give us the good things. Sometimes He sees best that we wait a long time before getting the answer to our petitions; at other times He may give us a speedy answer to our prayer. Nevertheless, as the Apostle Paul declares, we know that all things are working together for our good, because we love God and have been called according to His purpose. And we must ever bear in mind the conditions which our Lord imposes: "If ye abide in Me, and My words abide in you, ye may ask what ye will, and it shall be done unto you."--John 15:7.

We must search the Scriptures to know what is the mind of the Lord, what He has promised and what He has not promised. The fully consecrated will not want anything which is not in fullest harmony with the will of Him we so love and adore, and who is so worthy of our love and loyalty. We must remember, too, that while we are praying with persistence and faith, the Lord is preparing for us, not only the blessing and opportunity of service which we desire, but He is also preparing the circumstances and conditions which will bring this blessing or opportunity in the best form. This will require our waiting on the Lord, which should be in perfect trust and patience for His good time to grant the desire of our hearts. "The supplication of a righteous man availeth much in its working."--James 5:16.--R.V.

R5480 : page 183

Family prayer is also very desirable in the homes of the Lord's saints, wherever possible; and prayer amongst the children of God when they assemble together is eminently proper. Our Lord sanctioned this by praying with and for His disciples; and it was also commended by the Apostles. We are to pray, not for ourselves only, but for all of the saints and for the interests of the Lord's Cause. The Scriptures commend both public and private prayer amongst the children of God. But secret prayer is absolutely essential to the life of a Christian.

PRAYERFUL ATTITUDE ALONE NOT SUFFICIENT

We have been surprised occasionally to hear some professed follower of Christ urging the impropriety of a form of prayer in words, and of assuming any particular posture in prayer, or of praying at any stated time, asserting that kneeling in prayer is unnecessary--that all of life should be a prayer. Such a proposition is astounding to us--the logic of it is incomprehensible. True, we are to pray always, to be always in the spirit of prayer, to be so devoted to the Lord that we shall ever manifest in our lives the beauty of holiness, that we shall be shining lights in the world. But we hold that no Christian can maintain this heart attitude, or glorify God in his life, without going to the Lord in a particular and formal manner, and preferably upon his knees, and if possible in solitude at certain times. "Enter into thy closet, and when thou hast shut thy door, pray to Thy Father which is in secret."--Matthew 6:6.

Our dear Master's constant attitude of prayer did not hinder His more particular devotions when He turned aside from the busy affairs of His life to converse with the Father in secret--sometimes briefly and sometimes spending the entire night in prayer in the mountain solitude. The very isolation of the Lord from all human help drew Him the nearer and the oftener to the Father in prayer and communion. So it is, or should be, with all the true followers of the Master. As we grow in His character-likeness we will, like Him, pray without ceasing, in everything giving thanks, singing and making melody in our hearts to the Lord, recognizing Him as the center of all our hopes and our joys.

OUR "SOLITARY WAY"

We all realize at times the inability of even our dearest ones to enter fully into and appreciate our sorrows and our needs. They are unable to sympathize with us fully in our struggles and our trials. This realization should send us, as it did our dear Lord, the more frequently to the Throne of Grace, where we are always sure of having the ear of One who understands us perfectly and can make all needful allowance for our frailty; who knows the limit of our ability to do and to be, in our imperfect flesh; and who can give us the perfect sympathy which none other can give. He never fails to hear and to heed the cry of His children, even though He may for a wise purpose in love defer for a time a visible answer to their pleas.

JACOB AN EXAMPLE

The prayer of Jacob at the time he was anticipating a meeting with Esau on his return from Padan-Aram may be considered one of the most excellent examples of earnest, persevering prayer to be found in the Lord's Word. It is full of confidence and trust in God. It recounts God's Promise to his grandfather Abraham and his father Isaac and the renewal of this promise to himself. He mentions to the Lord His promise also to bring him again to his home land. His humility is shown in his words: "I am not worthy of the least of all the mercies and of all the truth which Thou hast shown unto Thy servant; for with my staff [only] I passed over this Jordan [when fleeing from home], and now I have become two bands [great companies]."--Genesis 32:10.

He tells the Lord of his fear of Esau, yet shows that his fear is offset by his confidence in the Almighty. It was at this time, and doubtless in answer to this prayer, that the angel of the Lord appeared to Jacob, and so full of faith was he in the Power of God and in His Promise to protect him and make of him a great nation, that he laid physical hold upon the angel, declaring: "I will not let thee go, except thou bless me!" The angel here appeared as a man; but Jacob had recognized him as the representative of the Lord, sent to meet him.

We cannot suppose that the angel was not sufficiently powerful to release himself from the grasp of Jacob, but rather that God was pleased to bless him, and that these circumstances were designed for the very purpose of drawing out Jacob's longing desire for this blessing of the Lord, to demonstrate the depth and intensity of his desire. When this was proven, when he had manifested his deep appreciation of the blessing which God alone could give, and this great longing to be in harmony with Him, then the blessing came--Jacob's victory. God was pleased to reward such faith and energy and zeal.

LESSONS TO SPIRITUAL ISRAEL

Jacob was only a natural man, yet his prayer has in it a lesson that may be of much profit to New Creatures in Christ; not that we should wrestle with God as did Jacob, for we are sons of God, and sons have a much closer relationship than servants, and have no need to wrestle with God to gain His favor. The late Bishop Phillips Brooks expressed the true thought very beautifully and succinctly when he said, "Prayer is not conquering God's reluctance; it is laying hold upon God's willingness." We have His favor now; and He has promised us His choicest blessings. But Jacob's earnest zeal and faith and humility and his perseverance of mind are well worthy of our emulation and imitation. We should always pray and not faint, as our Lord reminded us. God wishes us to be persistent, and to have unwavering faith in His willingness to give us His best gifts.

If the blessing in answer to our prayer does not come in the moment of asking, we are to continue "instant in prayer," patiently waiting for the Lord's due time, in an attitude of entire, sweet submission to His will, assured that if the answer be delayed it is because our Father in His wisdom sees a reason for it and has our highest welfare at heart. He is never indifferent to His children nor unheeding of their needs and of their cry for help and for fellowship with Him. But let us see to it that God's glory is our chiefest desire.

Alas, how many spiritual Israelites seem to have a much less keen appreciation of propriety in prayer than had Jacob! He asked for God's blessing, in whatever manner He might be pleased to give it. Jacob did not specify even the earthly good things which God had promised him. He desired the Lord's glory in the fulfilling to him and his posterity of His great Covenant. Many of God's children ask and receive not, because they ask amiss, that the answer may minister to the desires of their flesh. The Lord has promised to care for the temporal necessities of His children and will surely give them what is best, whether this be little or much.

How few seem to remember that as New Creatures our desires and requests should be especially for the things that pertain to our spiritual interests; that it is this class of blessings that the Father desires us to have,

R5481 : page 184

and has promised to give us! He assures us that as earthly parents are pleased to give good gifts to their children, so our Father delights to give us His Holy Spirit --His very best gift--the gift which comprises all blessing and glory, which will insure to us everything which is desirable, in the very highest sense. If the Lord's people who have consecrated their all to Him, could be brought to the point where their one aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the Spirit of holiness, the Spirit of Christ, the Spirit of a sound mind, what an unspeakable blessing it would mean!

ISRAEL--MIGHTY WITH GOD

Jacob got the blessing and with it a change of name. Thenceforth he was called Israel, which signifies, Mighty with God, or "A Prince with God." This new name therefore was always a source of encouragement to him, an incentive to fresh zeal and to trust in the Lord. All of Jacob's posterity adopted this name. We have in antitype Christ Jesus, our Lord, the true Israel, the One who through faith and obedience to the Father has prevailed, who has overcome the world, the flesh and the Adversary, and has received the highest blessing of God as the result of His great struggle. He is now supremely exalted, and is declared to be the Prince of the kings of the earth. He has sat down with the Father in His Throne.

We also, the followers of Jesus, bear the name of Israel. We, like Him, if faithful as was He, shall be exalted by the Father. We shall share with our Lord and Head His Throne. We shall be made higher than angels, principalities and powers, as our Master has been. How glorious this thought! How wonderful! Should not this great hope inspire us to the utmost diligence and carefulness that we may make our calling and election sure?

If we prove faithful unto death, the name Victor, or "Mighty with God," will be our name. It will apply to every one of the Lord's faithful ones as it applied to our Head. But only those who manifest His Spirit, only those who so love God that they will hold on to His promise and who will not let Him go without the blessing, will receive the fulfilment of the promise and will reign with Christ in glory and share His Throne.

Jacob had a method of marking the special manifestations of Divine providence--as when he called the place in which he wrestled with the angel Peniel--"the face of God." This was a reminder to him that there he had been privileged to receive from the Lord a particular blessing, a marked answer to prayer. Similarly it is profitable to Spiritual Israel that we should make note in some special manner of the Lord's mercies and providences to us. Many feel poor as respects the favor and blessing of the Lord, simply because they have failed to let these blessings make a proper impression upon their hearts at the time they were received. We are all leaky vessels, and unless special notation of these favors of the Lord are made upon the tablets of memory, or in some other way, their lesson and the encouragement and strength which they bring are largely lost to us.

Doubtless we should all have more "Bethels" and more "Peniels" did we but follow the course of setting up some kind of monuments of our Father's faithfulness in His answers to our prayers, and there entering into some covenant or vow with the Lord in return for these His mercies. As each watches for fresh evidence daily of the love and special watch-care of our God over us, we shall find that we have far more cause for encouragement and thanksgiving than we would be aware of without such notation and watchfulness. Let each of us, then, daily, weekly and yearly raise to God our "Ebenezers," if we would increase our faith and joy and love.

===================

R5481 : page 184

FASHIONING OURSELVES AS OBEDIENT CHILDREN

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation."--1 Peter 1:14,15.

THE APOSTLE is not addressing the world, but those who have become children of God --those who have passed out from their position of condemnation with the world, and have been justified by faith in the precious blood, who have been accepted of the great Advocate Jesus, and have been begotten of the Holy Spirit. But it is not sufficient that we become children of God; for

R5482 : page 184

these newly begotten children are only started in the Narrow Way, they are in an imperfect, undeveloped condition. They have this standing as children because they have put themselves into the hands of God and desire to do His will, loving righteousness and hating iniquity.

On the basis of this stand that we took--of enlisting under the banner of Jesus, to fight against sin and self and Satan--God purposes to prove how thoroughly in earnest we were when we espoused His cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in His great Kingdom, which is to bless the world.

If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." But if we do not prove obedient, this will hinder us from ever getting into the Elect company, although we may have a place in that company of children who have had to be chastised and finally brought to proper obedience.

By this we are not implying that any of God's children are exempt from discipline; for we are told that every son receiveth chastisement. (Heb. 12:6-11.) Those chastisements that came to our Lord Jesus were not deserved, but were experiences by which He proved His thorough loyalty and worthiness of exaltation. And so the chastisements that come to His followers are to fit them for future service and to demonstrate their worthiness of being counted in as members of His Body.

The chastisements which are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart in reasonable time, or the one chastised will lose his place in the Body. If he prove ultimately disobedient, he will be counted unworthy of any of God's favors, and will die the Second Death. The exhortation of our text, therefore, is to the highest attainment and the utmost loyalty to the Father.

HOW TO FASHION OUR MINDS

There is a fashioning of our minds in progress. It is not the fashioning of our will. The will is given up to begin with. But the will has to do with regulating the mind as well as the body--the will has to do with this fashioning. We will that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for us.

R5482 : page 185

We as New Creatures should learn to think as God would have us think, to develop habits of thought which upbuild the New Creature. We should eat and drink according to His will, and our clothing should be regulated according to His will. We are to seek His guidance in our life in all things--because of the weaknesses of the flesh, the promptings of the Adversary, and our environment. The Lord has made provision, and has given us definite instructions in the Scriptures, by which we may regulate our lives in harmony with His Word; and we should seek more and more to know the will of God and to profit by His providences in our lives, and to apply the knowledge gained, so that whether we eat, or drink, or sleep, or labor, we shall do all to the glory of God.

Our organism of flesh we receive by heredity. These bodies of ours have various weaknesses and inconsistencies --some in one direction, and some in another. But they are all, more or less, perversions of the true ideal which God originally gave. Centuries of sin have left their mark upon us, upon our minds and bodies; and this mark is seen in the theories which have come into our minds. These errors in the past had control of us.

Before we saw the Lord's way, we thought it was right to follow after earthly pleasures and pursuits and to put self first. We naturally said, This is the proper course for us to take. We see that the prominent and the great are following this course, seeking first the affairs of this present life--praise of men, how finely they can be clothed and housed, how fine a carriage or automobile they can have. They seek--and are in large measure able to secure--the gratification of the taste for earthly things, whether it be for the satisfaction of the mind, as various kinds of literature, or for the body, as for certain kinds of foods or drinks, etc.

But when we become children of God, we ask, What is God's will in respect to what we shall eat or drink or wear, as to the use of tobacco, as to the cut of our clothes, etc.? It is not for us to decide now whether we shall go to the theater or play cards or dance. All these matters should have been decided before we consecrated ourselves. Now, in harmony with the Covenant we have entered into with Christ, we are to know strictly the Father's will. As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And this change going on in our minds is the "fashioning."

THE FASHIONING A GRADUAL PROCESS

Although we discover some things very quickly, we do not learn all things at once. Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a New Creature. We gradually come to note these things more and more; and we ask, Which things shall we continue to choose? The knowledge of God's will is a matter of education. We come to see that this is right and that is wrong. (The world sets such a style for evening dress, such a style for morning dress.) When we become Christians we have new standards, and it takes some time to get everything harmoniously adjusted therewith.

In line with this thought, the Apostle says, "Be ye transformed, by the renewing of your minds"--not by the renewing of the new will. We already possess the new will. But we see that the body is regulated by the mind. Therefore the new will says, I must begin with the mind I must get my mind to see things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind, and I will begin to conform my mind thereto. Thus our minds become gradually fashioned--transformed into the mind of the Lord. As we come to see more and more what is the will of God, our minds decide to do His will. Our reason plays an important part.

God wishes to appeal to our reason, because we are thus better developed than in any other way. We are all in the School of Christ--under the tutelage of our Lord. In this School we are learning to do His will. We have the teachings of our Lord Jesus and the writings of the Apostles; and our Lord declared that whatsoever the Apostles should bind on earth would be considered bound in Heaven; and whatsoever they should loose on earth would be so considered in Heaven. Our education progresses, until, at the end of this life, those who have thoroughly learned the lessons of this School will be those who have been obedient children. These will have been transformed by the renewing of their minds, that they might prove what is that good, and acceptable, and perfect will of God."--Romans 12:2.

OUR STANDARD--JEHOVAH'S RIGHTEOUSNESS

The new will is, in substance, a will to be like our Father in Heaven. The Apostle Peter exhorts, "As He who hath called you is holy, so be ye holy." Holiness is the standard of perfection. Our will must be holy when we first make our Covenant with God. Nothing less than a holy will is acceptable to Him. If we had had an unholy will, a will not submissive to God, we would not have been accepted. So if our will be holy, we shall, as far as we are able, do His will.

As He who has called us is holy, so we, as far as our will is concerned, will be holy. And we will so direct our mind, as to be holy in life so far as is possible. We will apply the principles of God's holiness to every affair of life. We will observe the Golden Rule, that we should do to others as we would that others should do to us. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind, and our conduct as far as possible also in alignment.

If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove. We want to render obedience to our highest conception of what is the Lord's will, as far as we are able. Our will will be determined by God as loyal in proportion as it has been on the alert to watch the mind and the body, the tongue and everything pertaining to our conduct.

The Apostle enjoins upon us that we shall be "holy in all manner of conversation." (1 Pet. 1:15.) The word conversation here has its broad meaning. It relates to our intercourse with others--all of our conduct with respect to others--our manner of life. We are to be holy in everything that pertains to our lives--in our thoughts, words and deeds. This is a very high standard; and no wonder that the Lord has set a high standard! It is for us to learn what this standard is, and to help others to know what it is.

This is why we spend a few years this side of the veil after we have given our hearts to Jesus. We say that we have taken up our cross to follow Jesus, and the Lord wishes to demonstrate whether this is true. He is watching our course, and the foreordained number will be found for the Bride class. Others will be given another position not so good; and those who manifest that they have not the true spirit of obedience will die the Second Death.

===================

R5483 : page 186

GREATNESS THE REWARD OF SERVICE

--JULY 12.--MARK 10:32-45.--

"The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many."--Verse 45.

IT WAS at the close of Jesus' ministry. For more than three years the Master had been calling His disciples and instructing them. They had come to recognize Him as the Messiah, the Heir of all God's promises, the One through whom the Messianic Kingdom would be set up, which would bless all the world of mankind--the dead as well as the living.

The Master had particularly assured them that if faithful they should sit with Him in His

Throne. However, He had not told them that His Kingdom would be a spiritual one, and that they would need the change of the First Resurrection before they could be sharers of it. He had not yet made clear to them the fact that a whole Age would intervene before they would be sharers in the Kingdom, and the Kingdom itself be established amongst men. But he had hinted all this. He had said, "I have many things to tell you, but ye cannot bear them now. Howbeit when the Spirit of Truth is come, it will bring My words to your remembrance and show you respecting future things."

Jesus did, however, begin to break to the disciples a part of the news necessary for them to know and appreciate, lest they should be entirely overwhelmed and discouraged. He told them that He was going up to Jerusalem, and that the result would be that He would be delivered to the Gentiles to be crucified. St. Peter, always courageous, this time brought upon himself a severe rebuke. He undertook to correct the Master, saying, "You are not telling us truth; these things shall not happen to You, and Your saying them to us will only discourage us. You are, as I have confessed, the great Messiah. You are to reign; You are not to be crucified at all. Give up that thought, dear Master; and let us continue to think about the glorious things of the Kingdom into which You will soon be ushered and in which we, as your faithful disciples, will soon have a share.

But Jesus rebuked St. Peter, saying, "Get thee behind Me, adversary; for thou savorest not the things that be of God, but those that be of men."

And now in this lesson Jesus, in the same journey, again brought up the matter of the shame, ill-treatment and death which was to come upon Him. This time He included the thought of His resurrection from the dead on the third day. However, the matter was incomprehensible to the disciples; and they merely said to themselves, This is another of those dark sayings of the Master which seem so mysterious. Remember how He said to us on one occasion, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." That was a dark saying, and we could not understand it. But we hung on, although we did not then, neither do we now, understand the meaning of these words. Here we have another similar statement: the Master is representing Himself as receiving the treatment due to the vilest of criminals--crucifixion.

They could not comprehend the meaning of the Master's words; these thoughts seemed so different from what they had been expecting! How could they receive them? Not until after Pentecost did they get the full grasp of the situation and of what Jesus had told them. There the Holy Spirit began to make plain the Divine arrangement --that the sufferings of all the Church must come first before the glories of the Kingdom would be revealed and the blessing to the world begin.

ON RIGHT HAND AND LEFT

Another of the Gospels tells us that the mother of James and John came with them and voiced their plea for them. They believed that the time for distributing the honors of the Kingdom was very near at hand. They wanted to speak for prominent places. We need not assume that these two dear disciples sought the positions closest to the Master merely for ambition's sake. Rather, let us suppose that they loved the Lord very dearly, and therefore thought that they could appreciate a nearness to Him more than could some of the others. Indeed, they evidently appreciated being near to the Master in His hours of suffering and deepest experiences; and they were permitted to come nearer than the majority of The Twelve. On several special occasions the Lord took with Him the same James and John, and Peter. They were with Him in the holy mount, and at the awakening of Jairus' daughter, and in Gethsemane's Garden. They were glorious characters, whom the Lord greatly loved.

Let us mark carefully the words of Jesus. He did not say, My dear disciples, there will be no Throne to sit upon, but on the contrary He declared that while there would be a Throne, and while there would be places of preference in that Throne, they would not be distributed by Himself, but by the Father.

The Father stands as the Representative of absolute Justice, while Jesus stands as the Representative of mercy, compassion, forgiveness. Places in the Millennial Kingdom are not to be given on the score of mercy or favoritism, but absolutely on the score of quality. The Lord Jesus Himself will have the highest place, because He is worthy. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The Father will give these to Him, as He has promised. Indeed, He has given our Lord honor and great glory, even though this Kingdom glory still waits until the Church, the Body of Christ, shall have been completed by the change of the First Resurrection.

WHAT KINGDOM IS MEANT

For many centuries confusion has prevailed amongst Christian people respecting the Kingdom of Messiah, so frequently mentioned by Jesus and the Apostles, and the basis of this lesson. There was no confusion at first, nor for nearly two hundred years after Jesus' day. The early Church understood very well the promise that Messiah would come a second time, would receive the Church to glory with Himself and establish the Kingdom of Divine Power for the rule of the world and the subjugation of all things to the will of God; and that this Messianic Kingdom would require a thousand years to fulfil its mission. But by and by a theory sprang up to the effect that the Church was to be organized as

Messiah's Kingdom and was to conquer the world before Jesus' Second Advent.

This unscriptural view changed the whole course of church history. Instead of longer preaching the Gospel merely with a view to calling out and perfecting the saintly few who would have a hearing ear and an appreciative heart, to make these ready for Kingdom honor and glory, the course changed. Thereafter the endeavor was to grasp civil power. Intrigues were begun, false claims were asserted, and the endeavor was made to obtain control of kings and nations along the lines of superstition. Additionally, persecutions were used; and as much as possible civil rulers were cajoled, threatened, induced,

R5483 : page 187

to become the tools of ecclesiasticism, for the purpose of establishing a world-wide dominion of the church.

For a time--through inquisitions, etc., etc.--these things flourished; but ever since 1799 all thought of ecclesiastical dominion of the earth has given way. In their confusion many have lost all faith in the Messianic Kingdom, and few are looking for it at Christ's Second Coming. Many in perplexity discuss a spiritual kingdom in the hearts of believers. Others believe that Christ's Kingdom is now represented in the great governments of the world, and yet are abashed and confused when asked whether certain portions of Messiah's Kingdom are building dreadnaughts to destroy other portions of the same Kingdom.

By the majority of Christian people, the teaching of the Bible seems to be regarded as not consistent nor logical; otherwise, they would see that St. James, St. John and the other Apostles could not sit upon twelve thrones without there being a ruling Kingdom. They would also see that the Kingdom must be future, in harmony with the Lord's prayer, "Thy Kingdom come; Thy will be done on earth, as in Heaven." What we need is to cease handling the Word of God deceitfully. We must learn to read our Bible reverently and to understand it by comparing Scripture with Scripture. Bible students who do so are receiving great blessings, and are perceiving that Messiah's Kingdom is not only future, but apparently nigh--even at the door.

"ARE YE ABLE?"--"MY CUP, MY BAPTISM?"

To the two dear disciples who requested places of special nearness to the Master in the Kingdom, Jesus made known the fact that any position whatever in the Kingdom would require the fulfilment of certain conditions. It was not enough that they had been called to discipleship. It was not enough that they had surrendered all to follow the Lord; that they had been with Him, had heard His teachings and had assented to them so far as they could understand them. There must be something more; else they might not get into the Kingdom at all.

These conditions the Master declared, saying, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" What did He mean? Did He mean, Would they be able or willing to eat the Passover supper, and there partake of the unleavened bread and drink of the memorial cup which He would institute? They had already been baptizing many. Did Jesus mean that they should be baptized again in water? What was the purport of the words, My cup, My baptism?

We reply that Jesus' "cup" was the one to which He

elsewhere referred, saying, "The cup which My Father hath poured for Me, shall I not drink it?" In the Divine Plan God had already marked out that whoever will be of the great Messiah, and entrusted with the Messianic Kingdom glory, honor and power for the blessing of the world, must demonstrate worthiness of that honor and glory. In the case of Jesus Himself the cup meant all those experiences of ignominy and shame, including crucifixion, which He experienced during the three and one-half years of His earthly ministry and which he fully accomplished at Calvary when he cried, "It is finished."

Of that cup the Master said to His disciples, "Drink ye all of it." In other words, whoever will be successful as a disciple of Christ in attaining to joint-heirship with the Master in His Kingdom glory, honor and power, must first of all demonstrate a loyalty and faithfulness in respect to suffering with the Master, must prove his love, loyalty and faithfulness unto death--walking in the footsteps of Jesus.

The Master made no reference to water baptism, but to His baptism into death, of which He spoke a few days later, saying, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The Master's baptism in the beginning of His ministry was merely a symbol, or picture, of the real baptism. His going down into the water, His burial in it and rising up from it symbolically represented His going down into death and His resurrection therefrom. His real baptism into death progressed for three and a half years, from Jordan to Calvary; and when He cried on the cross, "It is finished," He meant that His baptism into death was completed. He was raised up out of that death-baptism on the third day by the Father's Power, to the Father's right hand, which position He will always occupy.

This was the Master's baptism. It meant the full renunciation of all earthly rights. And now He asked those dear disciples whether or not they were ready, able or willing to follow Him to this extent--to be sharers of His cup of ignominy and His baptism into death. Only by faithfully following Him thus might they hope for any share in His Kingdom. The same principle must apply to all the followers of Jesus. It is for each of us to decide whether we will drink of His cup or not; whether we will share in His baptism into death or not. Only the lowly, self-sacrificing, will be able or willing to endure such an experience.

Let us now apply these thoughts to the incorrect views of the Kingdom so frequently held. How could these sentiments be applied to any Kingdom of God in the heart, or how could they apply to the various kingdoms of earth? Is it necessary for the kings of the earth to partake of Christ's ignominy and sacrifice unto death, by consecration, before they can reign? Or, applying the matter to the church systems at the present time, as some do, is it through great difficulty that any attain membership in the earthly institutions called the Church of Christ? Does it require self-denial to get into these? Are all who are in them buried with Christ in baptism--into His death? Do they all partake of the cup of His sufferings? Surely not! Only a right view of the Kingdom dovetails into these various statements. We must see that the Kingdom is the Pearl of great price, to obtain which all else must be sacrificed.--Matthew 13:46.

"WE ARE ABLE"--"YE SHALL INDEED"

In the other account of this incident the disciples answered that they were able, that is, willing, to undertake to share the Master's cup and His baptism. Of course they did not know clearly what all this meant; but they were able, or willing, ready, to do anything that the Master would command. So it must be with all who, like those faithful Apostles, shall come off conquerors and share with the Redeemer in the glory, honor and immortality promised to His Kingdom class, the Bride class.

In that account, Jesus is represented as replying, "Ye shall indeed drink of My cup, and be baptized with My baptism." That is to say, willingness on the part of all is as much as the Lord could reasonably require of His disciples. We have not the power that He possessed: we are sinners by nature. He was "holy, harmless, undefiled and separate from sinners." We can merely, therefore, will to do right; and the Lord must needs take us under His care and into His School of affliction and experience, giving us the lessons necessary to prove our loyalty and faithfulness even unto death. How gracious, how Godlike, that because of our weakness as members

R5484 : page 188

of the fallen race we could not do all ourselves, God has provided for us in the Savior whom He has appointed! Our imperfections are accounted as imputed to the Redeemer, while His perfections are accounted as imputed to us. Thus through Him only may we hope to gain the Kingdom and glory and honor and immortality.

CHIEF SERVANT--MOST HONORED

The other Apostles were indignant that St. James and St. John should have made such a request. However, the incident afforded Jesus opportunity for laying down the rules which must govern in respect to greatness in the Messianic Kingdom. Whichever one will serve the others most will thereby be demonstrating to God a greater fitness for a higher place. This is different, as Jesus says, from the ordinary course of affairs, where a lordship is exercised according to some arbitrary rule.

The rule of the Kingdom will be that the one who serves most will have the highest honor. Thus Jesus Himself is pre-eminently servant of all. His position is the highest in the Kingdom by Divine appointment, and others will range next to Him in proportion as they have His spirit of love, service, obedience and loyalty.

===================

R5484 : page 188

WHAT BLIND BARTIMAEUS SAW

--JULY 19.--MARK 10:46-52.--

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."--Isaiah 35:5,6.

IT WAS the Passover season, and many were journeying in the same direction with Jesus --toward Jerusalem. Bartimaeus, a blind beggar, sat by the wayside, hoping to receive charity from the passersby. An unusual commotion was created as Jesus passed, and Bartimaeus inquired the cause. The answer was that Jesus the Nazarene had just passed by.

Bartimaeus had heard that Jesus was the reputed Messiah who, according to the Scriptures, would eventually bless the whole world and do away with sin, sorrow and pain. He had heard that already Jesus was performing cures, healing the sick, casting out demons and opening the eyes of the blind. Oh, he thought, Why did not some one tell me while He was passing! He has healed others, might I not be one of the favored ones?

His faith and hope flamed up; and he shouted, "Jesus, thou Son of David, have mercy on me!" Be quiet! Make less noise! Do not interrupt the Great Teacher; He is talking with others, said the passersby. But Bartimaeus felt that it was now or never with him; he lifted his voice above that of the multitude, and shouted more loudly than ever, "Jesus, thou Son of David, have mercy on me!"

Jesus heard the voice, and ever ready to be gracious to those who call for mercy, He bade the blind man come to Him. It would show his faith: it would thus be a more important lesson to the multitude. Helped by others, Bartimaeus finally found himself in the presence of Jesus; and the Master said, "What wilt thou that I should do unto thee?" Promptly the answer came, "O Lord, that I might receive my sight!" Jesus said unto him, "Go thy way; thy faith hath made thee whole." And immediately he received his sight, and became one of the followers in the concourse, praising the Divine power and acknowledging Jesus as the Messiah.

"JESUS, THOU SON OF DAVID"

The blind man's words, "Jesus, thou Son of David," had special significance to him and to the Jews of his day, which is lost so far as the multitudes of today are concerned. The Jews knew that Messiah as the great High Priest was in a measure prefigured by Aaron; and as the great Lawgiver, was prefigured, or typified, by Moses; and as the great King was prefigured, or typified, by Solomon, David's wise, rich, influential son, his successor in the kingdom. The uniting of all these lines of prophecy is found pictorially represented in Melchizedek, who was a priest upon his throne; that is to say, he was a priest of God at the same time that he was a prince or ruler--he had a double office.

St. Paul calls our attention to this fact that Jesus is not ultimately to be a priest after the Order of Aaron--merely a sacrificing priest, without any reigning power; but that He is to be a Priest after the Order of Melchizedek. St. Paul cites the Divine declaration to this effect in the Psalms of David: "I have sworn and will not repent, Thou art a Priest forever, after the Order of Melchizedek." (Psalm 110:4.) St. Paul bases highly important arguments upon this prophetic statement. He shows the Divine foreintention in respect to Jesus and the

R5485 : page 188

Messianic Kingdom, and the character of the same.

The committee arranging the order of these International Bible Studies evidently had in mind the fact that the miracles of Jesus at His First Advent were the merest fore-shadows of the greater miracles and works which He will accomplish at His Second Advent. In line with this thought, they have given us as the Golden Text for today's lesson Isaiah's prophecy respecting Messiah's Kingdom. This agrees with the general trend of the Apostolic teaching to the effect that all the miracles which Jesus performed were foreshadows, or illustrations, of the greater work which is to be accomplished by the establishment of His Millennial Kingdom, in due time. We read, "These things did Jesus and manifested forth His glory"; that is, showed in advance His Kingdom glory and power.

We are not for a moment to think that Jesus and His disciples attempted to heal all the sick of Palestine. On the contrary, while many were healed, they were the exceptions amongst the multitudes that were sick--such as manifested special faith. In the present instance, Bartimaeus was only one of many blind beggars by the wayside, we may be sure; for Palestine, Syria and Egypt are the lands of blind beggars. The Lord had already passed Bartimaeus by, not heeding him, not offering to heal him. He had his eyesight restored because of his faith, because he cried out, because he would not listen to those who sought to still his voice and turn aside his faith.

THE WORST OF BLINDNESS

A similar case, we remember, was at the Pool of Bethesda. Multitudes were lying there, waiting for the movement of the waters, in order to step into the pool for healing. Jesus addressed Himself to only one of these, saying, "Take up thy bed and walk." It is when we come to understand that the miracles of Jesus pictured forth coming blessings during His Messianic Kingdom that we get the proper view of matters, and may rejoice accordingly that a good, glad Day is coming for all the blind, all the lame, all the deaf, as indicated by Isaiah's prophecy.--Isaiah 35:5,6.

"Eyes have they, but they see not; ears, but they hear

R5485 : page 189

not." The whole world is referred to in the Bible as being blind and deaf to the things that are most interesting, most profitable. Only an occasional one here and there, like Bartimaeus of old, grasps the possibility of relief from his blindness and deafness, and takes the proper steps to secure relief. St. Paul tells us of this blind condition, saying, "The god of this world [Satan] hath blinded the minds of them that believe not."--2 Corinthians 4:4.

Six thousand years ago, Satan started this work of blinding human understanding to the goodness of God and to those things which would make for their highest welfare. He still continues it. He began by contradicting the Almighty when he told Mother Eve that the penalty for sin, "Dying, thou shalt die," was a deception on God's part. Satan declared, "Ye shall not surely die"; and he persuaded her that this threat was merely an attempt on God's part to keep her from great blessings of knowledge, and that the true welfare of herself and her husband would be promoted by disobedience.

The question naturally arises, What motive did Satan have in misrepresenting matters to our first parents? Why should he be interested in their disobedience and alienation from God? The answer is that thus only could he make them effectually his own slaves of sin. So long as they recognized God as their wise, loving Parent and had confidence in Him, they would remain loyal to Him, and correspondingly would not be the servants of sin.

Satan has continued this work of misrepresenting God's Divine character and Plan for now six thousand years. St. Paul says that he puts light for darkness, and darkness for light, and that "we are not ignorant of his devices." After telling us that the god of this world has blinded the minds of all unbelievers, St. Paul adds the explanation that this is done lest the light of the knowledge of the glory of God should shine into their hearts--lest they should see the real goodness of God. He explains that this light of God's goodness is reflected, to those who see it, from the face of Jesus Christ our Lord.

In this beautiful, poetic form the Apostle presents a wonderful truth which Bible students are more and more coming to appreciate. God is Love; and all the stories that we have heard to the contrary are intended to blind our minds and prejudice us against our best Friend. Hence it is that Satan has persistently propagated, not only amongst the heathen, but also amongst Christians, various doctrines which are the reverse of the Truth. St. Paul styles these "doctrines of demons."--1 Timothy 4:1.

During the Dark Ages the Adversary worked these into our Christian creeds, had them painted upon the walls of Christian churches, and had them acted out in theatricals of a darker day. These all picture God as the worst imaginable devil. They all represent Him as knowing what He was doing when He created our race and purposed from the beginning that nearly every member of the race should suffer an eternity of torture. No wonder that during the Dark Ages the world was not drawn to God by these horrible misrepresentations! No wonder that even when the Bible came back to the reverence of the people, these doctrines of devils adhered to it, and have since hindered the world from loving it!

Now we are learning that we were all more or less blinded by the Adversary; and as we get free from his blinding influence, our hearts rejoice in the favor of Him who has brought us out of darkness into marvelous light.

ONLY THE FEW YET SEE

Writing to the Church of Ephesus, the Apostle intimates that while they had seen something, there was still much more for them to see. We quote: "Making mention of you in my prayers, that...the eyes of your understanding being enlightened, ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." And again: "I bow my knees unto the Father...that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." We still need to offer this prayer on behalf of ourselves and of all the Church.

As for the world, it still lies in darkness, in the Wicked One, as the Apostle declares, under the bondage of the superstitions which Satan has prospered. Only the few now get their eyes open, as did Bartimaeus. They are people of special character, who see special opportunities and who so greatly long for the light of the knowledge of God that they are willing to ignore the general sentiment of those who bid them be quiet and continue in ignorance --blindness. It is those who hunger and thirst after righteousness that have the promise of being filled, and those who are longing for sight that may hope to have it, in the present time.

But, thank God, a glorious change is promised! Satan, the Prince of Darkness, is to give place to the glorious Prince of Light, the same One who healed Bartimaeus in a typical way more than eighteen centuries ago. He is to take the Kingdom. Divine Power is back of the Program by which Satan is to be bound for a thousand years and all his works of darkness to be undone. Instead of misrepresentation of God's true character and loving plans, the reverse will be given to mankind. The light of the knowledge of the glory of God will fill the whole earth as the waters cover the great deep--until no one shall need to say to his neighbor, Know thou the Lord; for all shall know Him, from the least to the greatest.--Isaiah 11:9; Jeremiah 31:34.

"ALL THE BLIND EYES SHALL BE OPENED"

Whoever in reading this prophecy thinks merely of the natural sight, and of the fact that all natural blindness will be done away in Messiah's Kingdom, sees only a small portion of the glorious work to be accomplished. The blindness of ignorance and superstition with which Satan has afflicted the race is far worse than the physical blindness. And the assurance is given us by the Lord that all the blind eyes shall be opened and all the deaf ears shall be unstopped. The Scriptural declaration, "Every eye shall see Him, and they also that pierced Him," has undoubtedly special reference to the eyes of understanding. Jesus declared to His disciples, "Yet a little while, and the world seeth Me no more; but ye shall see Me." Yea, the Apostle John says, "We shall be like Him; for we shall see Him as He is."

By the miraculous change of the First Resurrection the Church class shall be made spirit beings like unto the angels, and will then see the Master face to face, because spirit beings like Him. But the world will never see Him in this manner. They will see Him with the eyes of their understanding opened, just as believers now see the Father and see Jesus by the eyes of faith and the eyes of understanding; just as we see the things which "eye hath not seen, neither have entered into the heart of man"--the things which God has in reservation for them that love Him, the things which God has revealed unto us by His Spirit, the things which we see with our spiritual vision.

Similarly, during the Millennial period, all blinded eyes will be opened to the goodness, the greatness, the love, the power, of God. Thus the world will come to know God,

R5486 : page 190

being helped to that knowledge through the Messianic Kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when He said: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

HELPERS, NOT HINDERERS

In the type, the people first of all bade Bartimaeus keep quiet; but when Jesus called him, they joined in giving words of encouragement and in helping the blind man to the Savior. The latter action should represent the course of all who are the Lord's people. They should encourage the blind, the superstitious--all who are out of the way--to come to the Savior, to realize that He is indeed gracious and willing to save them from their blindness.

We might extend these observations to various affairs of life, and say that many are blind as respects the beauties of the Bible, and that all who have gotten their eyes of understanding opened to see the beauties of its real teachings should be on the alert to assist others to the same blessing. We might extend the lesson to the use of the natural sight. Some are so deeply engrossed in business or in pleasure-seeking that they never lift their eyes to the glorious beauties of nature. The shining stars are telling of a Divine Wisdom and of an omnipotent Creator, yet the blinded ones fail to get a blessing from the message, because they fail to see. "Eyes have they, but they see not."

All nature is speaking of a great, eternal God, and telling us that humanity is His chief earthly handiwork, and that our highest aim should be to seek to know Him and to serve Him. But how many are born blind and deaf to the lessons of the stars, of which the Prophet declares, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard"! There are some so blind mentally that they see not that the unhappiness which they feel is largely the result of their own selfishness. They see not that their homes might be more beautiful, might be places of comfort and happiness, instead of places of selfish grasping, upbraidings, discontent.

All who realize these conditions to be prevailing in themselves or others should be crying out, "O Lord, that I might receive my sight!" and should be rejoicing also to the extent that they are learning that the time is coming, yea, is near at hand, when Messiah's Kingdom will grant the blessing of the opening of the eyes of understanding to all of Adam's race.

====================

R5486 : page 190

MIND AND WILL

IN THE WATCH TOWER for April 15th there occurs a statement which seems to call for an explanation. On Page 117, lines 11 and 12, we read: "The will of the body was reckoned entirely dead before the individual could be counted a New Creature." While it is true that the words mind and will are often used interchangeably, nevertheless, it has been our custom to differentiate between these; but in the above sentence this was neglected.

The will of the flesh dies actually; and we receive a new will, a holy will, the will of God, instead of our own will. If that will should ever cease to be holy, and turn again to be a fleshly will, that would be what the Apostle terms, "drawing back unto perdition." St. Peter says that such a change of will would correspond to a sow returning to her wallowing in the mire, after she had been washed. Those who turn wilfully and deliberately back to the will of the flesh are described as "twice dead and plucked up by the roots." In other words: This would mean that, the fleshly will having revived, the spirit-begotten new will had died.

But with the mind it is different. The mind is a part of the body. The body has its fleshly appetites, preferences, propensities, and is continually clamoring for the earthly rights against the decision of the new will. The fleshly mind, therefore, is not dead; else it could not clamor and war against the spirit of the new will, the New Creature in Christ Jesus.--Galatians 5:17.

Such clear-cut distinctions are to be found only in the Bible, and probably will not be appreciated by any but close Bible students. What we would better, therefore, have said is, "The mind of the flesh is reckoned dead, before the individual can be counted a new Creature."

This is in line with the Apostle's statement, "Reckon ye yourselves dead indeed to sin, but alive unto God." Again we read, "Mortify [deaden] your members which are on the earth"--your fleshly mind. This mortifying, or deadening, of the fleshly mind means a continuous struggle on the part of the new will against the old creature reckoned dead, but not actually dead.

====================

R5486 : page 190

SOME INTERESTING LETTERS

A MATURING OBLIGATION

DEAR BROTHER IN CHRIST:--

Accept love and greetings from one who has been greatly blessed by your faithful service. For several years I have recognized THE WATCH TOWER publications as the means of grace provided for the "Feet-members" of The Christ--the Anointed.

The information herein desired I feel sure has already been given, had I a mind sufficient to have grasped and retained it. But I hope you will bear with my feebleness and, if you think proper, serve me a morsel of advice.

I have a wife and three children for whom I am able to earn but a bare living. As a Colporteur I have been able to provide as well for my family as by other employment. For some months I have suffered from a peculiar physical weakness, causing a nervous strain which, in turn, affected my mind. My salvation has been in concentrating my attention upon the study of God's great Plan, so that, by His grace, what seemed about to wreck me was turned into a great blessing. I have found, in secret prayer and study, peace of mind which enabled me to bear my disordered condition, although I grew physically weaker.

Having taken up the Colporteur work I find joy and peace in keeping actively engaged in the service, but I can barely make expenses. I am owing a note at bank which will be due October 1st. I have a life-policy for $1,000, and I have an undimmed faith in the correctness of our chronology. In spite of the deadly attacks of Satan I have hope that I shall, through much tribulation, enter the Kingdom.

My question is, Shall I be accounted faithful if I go on in the Colporteur work and leave it to the Lord's providence to provide the $100 to pay the note on October 1st? I have given instructions that in case of my death the note be paid from the policy, as it now appears that the insurance companies may hold up longer than the Church Militant.

I wish to express my deep appreciation of the "meat in due season" provided by our Lord through you, as a "chosen vessel," and that to me, also, the article, "The Peace of God," in the August 1st TOWER was a master-piece and one of the weapons of resisting Satan's attacks upon me. I have learned that there is life in activity, mentally, physically and spiritually.

Pardon my obtruding upon your valuable time. Please do as you see fit in this matter, but I shall be glad to be remembered in your prayers--that I may be given strength to serve

R5486 : page 191

acceptably. It is a delight to remember you and all the dear ones at Brooklyn Bethel and everywhere.

Your brother in love, service and hope, __________.

* * *

[We advise that you pay the interest in full, immediately, apologizing for delay, stating your excuse and promising to be punctual as possible in the future. Thus the matter may stand for some time, until you can conveniently pay the debt according to the evident original intent of the lender. But if, any time, payment be demanded, you should cash your insurance to pay, or borrow on it.--EDITOR.]

GRATEFUL FOR THE TRUTH

MY DEAR PASTOR:--

It is nearly twelve months since I wrote, thanking you for the STUDIES IN THE SCRIPTURES. In that letter I said that if nothing happened apparently to fulfil our expectations, that 1914 marks the end of Gentile favor and the setting up of Christ's Kingdom, I should be as prepared as ever to accept with gratitude and joy your explanations of the Scriptures.

Oh, what blessings I have received from THE STUDIES IN THE SCRIPTURES, THE WATCH TOWER, the tracts, TABERNACLE SHADOWS, etc.; I have feasted royally on "Present Truth." I grow hungrier after each meal! I feel I must thank you, and tell you also what a blessing the Vow has been to me.

I came into the Truth in a remarkable way. Having been a professing Christian for thirty years, and taking part in all kinds of religious work, yet I was most unhappy, with a hungering for something I never received. One day I said, I will read nothing but the Bible; I will know, if possible, what is God's will and do it with His help.

After this for weeks I was seeking books to throw light on the Bible. A man brought some Swedenborgian literature to the village, and loaned me one of their books. One night I took this up, as I thought, and found I had THE DIVINE

PLAN OF THE AGES. The verse on the front page caught my attention at once: "To make all see what is the fellowship of the mystery," etc.

I felt, This is something I want. I started to read and never rested till I had read it through; looking up all the references, with growing joy and wonder over every chapter. Oh, how precious it was at once! I said to my neighbor, I would not give away the knowledge this book has given me for a thousand pounds. In six weeks I had all the STUDIES, and soon I had all of your literature that I could get.

THE DIVINE PLAN OF THE AGES had been in the house for four years and I had not seen it. That day it was lying where I had put the Swedenborg book; I do not know how it got there. It seems it had been sent to my father four years previous. But the most remarkable thing I have not yet told you: A few days previous to finding your book I had gone to my room and on my knees told my Heavenly Father that I was unsatisfied. I was not being "persecuted for righteousness sake"; most people appeared to love me. I told Him I wanted, like Paul, a share in Christ's suffering: I was ready to die, if only I might attain. I wanted nothing less than the best. In a few days I found THE DIVINE PLAN OF THE AGES, as I have told you. Then I was short of time to read, and I fell and sprained my ankle very severely, and so had plenty of time to read.

Oh, how thankful I am for my Heavenly Father's mercy and loving kindness and condescension in allowing me to have a place in His Little Flock! My heart is full of Christ, and "longs its glorious matter to declare"; but so few will hear--especially because I have come out of the Wesleyan church and all the offices I had there. My old friends fight shy of me; some have told me they would rather not hear if it would convince them they must come out.

I am only a woman keeping house for my dear old father, and now that I have no offices in any church, I feel I am feeding and not passing the food on to others. I do not wish to be like the servant who buried his talent. I speak to all as I have opportunity, and some listen with great interest; but I do not know that I have succeeded in bringing any into the Truth. Two persons have bought full sets of THE STUDIES IN THE SCRIPTURES, but are not reading them.

I have never looked back and feel I never shall. I feel consumed day by day to know my God, and do His will. Though a Wesleyan I was baptised (immersed) eleven years ago into Christ's death, understandingly, though not so fully as I understand today. Do you think I need to be baptised again? Please excuse me for taking your valuable time.

Yours very gratefully and lovingly in His service,

GRACE E. ROWSE.--Eng.

WHAT THE PHOTO-DRAMA DID FOR HIM

DEAR BROTHER RUSSELL:--

I have intended before now to write, especially to tell you what the PHOTO-DRAMA has done for me. It is a wonderful presentation of the Gospel, of man's degeneracy under the blinding influence of "the god of this world" (Satan) and of the saving and reclaiming power of Christ.

I thought I knew my Redeemer, but oh, how much better I now know Him who bore for me the shame of death on the cross! My heart went out to Him, and I indeed suffered with Him.

The pictures, while portraying man's degeneracy, show, throughout, our Father's Wisdom, Justice, Love and Power; they have established me more firmly in the promises of His Word.

The people are asking questions of the nominal ministry, and being unable to answer the questions, they lower themselves to personal abuse and vilification of you. You, doubtless, know of the attack of the Y.M.C.A. upon you, brought on by questions asked after viewing the pictures.

I was especially impressed with the fact, in mingling with the audience after each exhibition, that the thing that appeared to attract them most was the Thousand Years of

Blessing.

The pictures have made me more zealous to spread the Truth, and have increased my love for the Heavenly Father and our dear Elder Brother Jesus. I daily pray God's richest blessing upon the PHOTO-DRAMA OF CREATION and all engaged in its presentation, and upon you, dear Brother, its author.

I am your servant in Him, F. W. KNOCHE.--Iowa.

R5487 : page 191

A WORD TO THE WISE

DEAR PASTOR RUSSELL:--

While the closing hymn was being sung at THE TEMPLE recently, I noticed that rather more than a few of the ladies were apparently more interested in getting together their loose articles of attire and assuming their wraps than giving their respectful, if not devout, attention to the solemn and beautiful words that closed the day of praise and worship. The same people were in no particular haste to leave the building, as evinced by the greetings and adieux to their friends.

Perhaps you might consider it would help in realizing our duties as the Lord's people, to wait quietly and orderly until the final words of the service are uttered, followed by a few moments of quiet thought and prayer before plunging into the cares of our daily life. A few words from you in THE WATCH TOWER, and occasionally an admonition, might remind the whole Church of the great privileges which we enjoy, and for which we should be grateful.

Yours in the service of the Lord, ROBERT E. BRAY.

RE PROMPTNESS AT MEETINGS

DEAR BROTHER RUSSELL:--

It seems to me that a word of encouragement to some of the dear friends in respect to greater promptness at meeting hours would be helpful. Apparently some do not realize the necessity for reverence in this respect. If we do not preserve order in regard to our meetings we are not observing Heaven's first Law. We must lack reverence for our Heavenly Father and for our Master, if we are less prompt in the Lord's affairs than we are in our own.

Some of the dear friends come to the meetings as much as from thirty to forty-five minutes late. The same dear friends are very prompt in observing other appointments. How can we expect the Lord to be pleased with us if we give Him the inferior things? How can we expect to receive the chief promises if we do not put forth as much effort for our everlasting welfare as we do for the temporal?

If we set a certain time for meeting and very seldom get there on time, we are not to be depended upon; our word is broken. How can we expect the Lord's approval in such a condition as that? He was so prompt and precise, doing the Father's will to the dot.

These same dear friends are very noble in other respects; and how they can be so indifferent about coming into the meetings on time I cannot understand, except it be that they have gotten into this bad habit and do not know how to get out of it. I am sure I would like to lend them a helping hand in this direction.

Yours in the one hope of all saints, FRED OTTI.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

I. B. S. A. BEREAN BIBLE STUDIES
FOR MONTH OF JULY

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY IV., VOL. II.

Week of July 5........Q. 24 to 30	Week of July 19........Q. 38 to 45
Week of July 12........Q. 31 to 37	Week of July 26........Q. 46 to 51

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per dozen, postpaid.

VOL. XXXV JULY 1 No. 13
A. D. 1914--A. M. 6042

CONTENTS

Necessity of Self-Control.........................195
  Sad Perversion of Sound Judgment.............195
  How to Attain Strength of Character...........196
  We Must Fight to the End......................196
Our Responsibility Concerning Present Truth.......................................197
  Are We Fulfilling Our Commission?.............198
The Great Shepherd and His Sheep..................198
  The Tender Shepherd's Care....................199
  Mankind the Straying Sheep....................199
Importance of Example.............................200
  "Let Your Light Shine"........................200
  Living Epistles, Known and Read...............200
"He That Is Begotten of God Does Not Practise Sin"...............................201
  Seeming Contradictions Harmonized.............201
Faithfulness to Opportunities.....................202
  "Be Thou Faithful Unto Death".................203
Christ's Triumphal Entry..........................204
Prepared Hearts (Poem)............................206
Some Interesting Letters..........................207

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.

SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

VOLUNTEER EXTENSION WORK

The Volunteers are doing nobly and we have splendid ammunition. No doubt the results will be great. However, we must not hope to know the details until we reach the Kingdom. Meantime it is ours to do faithfully what our hands find to do--what our Lord privileges us to do. We are His ambassadors, His witnesses.

We suggest that Class Extension work find parallel in Volunteer Extension work. After you have served your place of residence, seek the Lord's blessing in an endeavor to extend the distribution of free literature to other towns and cities within a reasonable radius. The Society is pleased to supply the ammunition free of all charges. It merely wishes, with the order, the names of the places to be served and the assurance that the work undertaken will (D.V.) be promptly done--that the literature will not be permitted to lie by unused. Remember that census population includes infants and that a proper estimate of one paper to the family would be one to five of the population. That is to say, a town of 5,000 would require 1,000 copies of the Volunteer matter. In cases where the population is found to be foreign, remember we have free literature in nearly all languages.

RE DEFECTIVE BOOKS

Colporteurs and others who may receive books from us that are seriously defective will confer a favor by reporting the fact at once. Give particulars re time received. We want all our books to be right.

RECEIPTS FOR WATCH TOWER SUBSCRIPTIONS

Regular subscribers for THE WATCH TOWER receive a receipt on the wrapper--showing how far their subscription is paid. Thus, if you had been paid up to January, 1913, and sent in a dollar, renewing until January, 1914, we would merely add the figure 4. Such a figure 4, under such circumstances, would stand for the year 1914.

==========

BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for August follow: (1) 240; (2) 78; (3) 208; (4) 82; (5) 119; (6) 277; (7) 272; (8) 168; (9) 14; (10) 305; (11) 325; (12) 155; (13) 197; (14) Vow; (15) 256; (16) 259; (17) 5; (18) 12; (19) 6; (20) 106; (21) 60; (22) 4; (23) 7; (24) 46; (25) 125; (26) 29; (27) 300; (28) 240; (29) 263; (30) 25; (31) 235.

===================

R5487 : page 195

NECESSITY OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city
that is broken down and without walls."--Proverbs 25:28.

IN OLDEN times cities were particularly places of refuge, where the inhabitants of the country congregated for protection. When the earth was less populous and the necessity for government was less appreciated than now, any marauding band was likely to take possession of whatever was open to their attack. So the cities of ancient times had strong walls. This was true, we remember, of Jerusalem and Jericho. It was true of ancient Troy, and also true of cities in Europe. In Vienna, the old wall of the city still stands; and so with other walled cities.

But as improved forms of government were adopted, cities no longer needed protecting walls. The police nowadays constitute a wall of protection. Our text is referring to a wall such as was formerly used, and to a city which had become dilapidated and the wall broken down. King Solomon gives this as a picture of a human being who has no rule over his own spirit. He is unable to protect himself against evil influences from within or without, as a result of having suffered his will to be broken down.

All mankind are born with more or less of determination. Some have this in a very marked degree; others in a lesser degree; no one, we believe, is wholly without this quality of will, purpose. But we find that whether our wills are strong or weak they need direction. Lessons in the directing of our wills come from various quarters; for instance, we have the laws of the city, laws of the state, laws of the country, which direct the individual as to what he may do and may not do--particularly what he may not do. As one looks into the source and history of these laws, he finds that they represent the accumulated will of a long period. Mankind now have very good laws. We have often thought it strange that fallen men have been able to produce such just laws as we find on the statute books today.

But although very good laws may be made, yet people may ignore the law. A jury may set aside all law. A judge may pervert the law. Thus things that are unlawful may become a practise of an individual or a town or a city. To cultivate in one's self a lawless disposition is to cultivate the spirit of anarchy--a spirit of indifference to the rights and interests of others. There are some who manifest reasonable respect for the laws of man because necessity or public opinion makes it impossible or inadvisable to do otherwise, who may at heart be anarchists as regards the Law of God, the great Law-giver of the Universe.

SAD PERVERSION OF SOUND JUDGMENT

To yield ourselves to passion, to allow it to sweep over us and master us, is disastrous, whether we are weak-minded or strong-minded. The weak-minded have their limitations; the strong-minded have the excess of power, and are more potent for evil. We hear a great many say, when they have lost control of their temper, or have been petulant or morose or ill-natured or discourteous, Well, that's my way; I do not mean any harm. They acknowledge the matter, and seek to justify themselves by saying that it is natural to them. But no human being should live according to what is natural to his or her fallen nature. A being created in the image of God, and still retaining some traces of his original Godlikeness, should live above the plane of the lower animals, which follow merely their natural instincts and passions.

R5488 : page 195

Some seem to glory in what they are pleased to term their high spirit, which will always stand up for their "rights." They are not so weak and childish as to let anybody run over them! If they do not like what others do or say, they will tell just what they think of the others. They have some force of character! Oh, how the great Adversary and his hosts, together with the perverse fallen nature, can deceive and mislead and blind the judgment that is not guided and instructed by the only true Guide--the Word of God! How they can make that which is noble, and truly strong and Godlike appear weak and puerile--and make that which is weak, base, selfish and animal appear strong and manly!

ALL NEED REGULATION BY SOME STANDARD

All should recognize that the inclinations, the impulses and the preferences of the fallen nature of man are often contrary to that which is right, noble, truly desirable. All should be regulated by some standard, either the civil standard by which the world is governed, or the standard of God. But one might live up to the letter of a law and yet be violating its spirit. The Law of God is the very highest standard of law. And the spirit of God's Law is embodied in the Golden Rule.

This standard the whole world recognizes as right; and surely the Lord's people should measure all their conduct and their words, yea, their very thoughts, by this standard. Thus they will be rulers over their own spirit.

The word spirit in the text under consideration represents

R5488 : page 196

the mind, the impulses of one's nature. We are to rule our mind, our natural impulses. This means that if a thought present itself to the mind, or if we feel a certain impulse, we should be quick to perceive the nature of the thought or impulse; and if it is not in harmony with the principles of righteousness or with our covenant as children of God, we should at once resist it. If we are unable to do this successfully of ourselves, as is often the case, the heart should be promptly lifted to the Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter, and decide as to its righteousness or propriety in the circumstances, looking to our unfailing Source of help for guidance.

The world would say that this is too exacting--that they would have more pleasure in doing their own will. But we know that in doing their own will they frequently get into difficulty. A Christian has covenanted not to follow his own will; he has given up his own will, and has taken the will of God instead. The more advanced the Christian, the more should we expect that he would be able to rule his spirit--"casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought" to the will of God in Christ. And if we rule our mind, our thoughts, we shall rule our tongue. If the thought were not in the mind, the tongue would not utter it.

There is a grave danger of saying things, or of doing things, under a momentary impulse, that our heart, our consecrated judgment, would not approve; hence the necessity of bringing our thoughts and impulses into subjection. We are to consider, What would be the effect of my words or my action upon another? Would it bring harm? Would it be an injury, or cause needless pain, for me to say or do this thing, or would it do good? By thus scrutinizing himself, by thus taking himself in hand, and ruling his spirit, the child of God is showing his earnest desire of heart to be pleasing to the Lord and true to his covenant. And those who learn to rule their own spirit according to the will of the Father are the ones whom He will be pleased to make joint-heirs with His Son in His Kingdom.

HOW TO ATTAIN STRENGTH OF CHARACTER

In what way can a Christian cultivate this control of his own spirit? At first the individual has not the power to control himself in everything; but as he learns to exercise self-control in the little things, more and more doing what he can in this direction, in thought and word and deed, he will gain in strength of character. We should remember the story of the man who wished to develop his muscles, and who for this reason began to practise each day in lifting a calf. He commenced when the calf was very young, and he lifted it day by day for weeks and months. In due time the calf had become an ox, and he was then able to lift the ox. His daily practise had gradually strengthened his muscles; they increased in strength with the increase in the weight of the animal, until he was strong enough to lift the full-grown ox.

And so with the Christian in his character-development: If we daily practise self-control, we shall gradually attain a strong character along this line, which will be of inestimable advantage to us in our Christian warfare. The cultivation of self-control should properly begin in one before birth, yea, at the time of conception. The mother should practise self-control, that this disposition might be impressed upon the mind of her unborn child, that thus it might enter the world in a much more favorable condition in this direction. And this spirit of self-control will grow in the child after birth, under the proper training of the parent, so that the child, approaching manhood's estate, will be able to exercise more natural self-control. Such a one, if he become a child of God, will make a very noble Christian indeed; he will be strong in the Lord and be helpful to others. But all have not had this natural advantage, and must battle the more determinedly for this reason.

MORAL STRENGTH MORE DESIRABLE THAN PHYSICAL

There is no place where the proof of our ability to rule our spirit is better shown than in our own home. With husband and wife, with parent and child, with brother and sister, this is an important matter. The battle with self is the greatest battle we have to fight; and the Word of God declares that "he that ruleth his own spirit is greater than he that taketh a city." He is greater because he has learned to exercise the will, the determination, of a true character in the right direction, in the direction of control of self.

Moral strength is infinitely nobler and more to be desired than the greatest degree of physical strength or the keenest strategy. And it is only after we have conquered ourselves, only after we have become master of our own flesh, only after we have cast out the beam from our own eyes, have subdued anger, malice, hatred and strife in our own hearts, that we are able, by means of these severe battles with our own weaknesses, to assist the brethren, to assist our neighbors, to aid them--by our example--in overcoming their besetments and infirmities.

WE MUST FIGHT TO THE END

To rule one's own spirit, mind, disposition, implies a conflict similar in some respects to that of taking a city; for no matter where we begin, we find entrenched within us many armed and opposing powers. They have possession by heredity--they are there as the result of the fall. And if we have passed the days of youth they are the more strongly entrenched, and it requires the greater skill and generalship to rout them. But whether one has begun early or late, he that would succeed in ruling his own spirit must "war a good warfare." He must "fight the good fight of faith," down to the very end of the present existence.

If the child of God would be the victor in this fight, he must not only storm all the fortresses of inherited evils, which seem to be a part of his very nature, but having gained possession and taken his seat upon the throne of this symbolic city (his will), he must thereafter be continually on the defensive; for the old enemies are constantly on the alert, and ever and anon seek to regain possession, so that he who continues to rule his own spirit is one who has not only routed the enemy, Sin, from the throne of his being, but is continuing to keep him at bay.

This ruling of one's spirit is by no means an easy task; and, as in the illustration, it cannot be done single-handed and alone. Consequently, the wise "general" will invoke all the assistance at His command, remembering the words of the Apostle--"We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places." (Ephesians 6:12.) These powers of the world, the flesh and the Devil are closely allied, and therefore he who plans for conquest and an established reign thereafter, must seek alliance with another and a stronger Power. This Power is tendered to all who earnestly undertake this great work. It is none other than the Almighty Arm of our God, who says to those

R5488 : page 197

who accept His strength, greater is He that is with you--that is for you--than all they that be against you; gird yourselves like men, be strong, fear not.--See 1 John 4:4; Isaiah 35:4.

The ruling of this symbolic city--one's own spirit--will never be accomplished until first the "commanding general," the Will, has positively decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. But, in the words of a trite saying, "Where there's a will, there's a way"--for good or for evil. God will assist, through various agencies, toward good; Satan, through various agencies, toward evil. If the Will says, "It must be done," it calls in the needed, available help; and forthwith it sets all the other faculties of the mind at work, first to subjugate, and then to rule and regulate the entire being. Conscience is commanded to keep a vigilant watch over all the mental operations. Judgment, under the influence of Conscience, must decide as to the righteousness or the unrighteousness of any matter, and report to the Will, which is under the same moral influence.

THREE DEPARTMENTS OF MENTAL GOVERNMENT

Thus we have three departments of government established --the legislative, which should always be the Conscience; the judicial, the Judgment; and the executive, the Will. In every well-regulated and righteously-ruled mind, all the other faculties must make their appeal to

this Congress and, as the Will insists, in due and proper order. Their appeal to the Will to execute their desires before submitting them first to Conscience, and then to Judgment, should never be tolerated; but when approved there, they may freely urge their claims upon the executive power, the Will. The Will governs; and if the Will be weak, the government is slack, and the appetites, passions and unholy ambitions take advantage of the situation. They seek to overbalance Judgment and to silence Conscience, and loudly clamor to the Will to have their own wild way.

If the Will be weak, but strive to keep itself under the influence of Conscience and sound Judgment, it will be fitful and irregular in its rulings; and the government will be unstable and ultimately wholly at the mercy of the fallen appetites, passions and ambitions. The condition of such a soul is one of anarchy which, unless its wild course be speedily arrested, will hurriedly sweep the whole being toward destruction. It is all-important, therefore, that the Will be entirely consecrated to God and righteousness; and that it strengthen itself in the Lord, and in His name and strength rule with a firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in His Word.--Romans 12:2.

The Will has the most difficult office to fill; and the Lord's commendation will be to the man of resolute Will, instructed by an enlightened Conscience and Judgment. Blessed is the Christian who sets his house in order, and who maintains that order to the end of his days. The thorns and thistles of his old nature have been exterminated; the beautiful flowers of peace, righteousness and love have been cultivated; and now they flourish and adorn his character. The warring elements of his old nature have been brought into subjection to his New Will. As the poet Whittier has beautifully expressed it:

"All the jarring notes of life
  Seem blending in a psalm;

And all the angles of the strife
Now rounding into calm."

====================

R5489 : page 197

OUR RESPONSIBILITY CONCERNING PRESENT TRUTH

"His Word was in my heart as a burning fire
shut up in my bones, and I was weary with forbearing;
and I could not stay."--Jeremiah 20:9.

THE Prophet Jeremiah is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the Word of God concerning Israel had been so despised and rejected that he had become disheartened. He himself declared, "The Word of the Lord was made a reproach unto me, and a derision, daily. Then I said: I will not make mention of Him, nor speak any more in His name. But His Word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay!" His message had to be spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies.

This Word of the Lord to the Prophet Jeremiah was given prior to the seventy years' captivity of the Jews. There were false prophets among them who declared that the King of Judah was to gain a victory over their enemies. The people were glad to hear this assurance; and they despised the true Prophet of the Lord, who gave them the real Message from God. Jeremiah told them that they had failed to keep their Covenant with the Lord; that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had promised to serve faithfully; that it was not too late even then for any to be delivered, who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity.

JEREMIAH'S CRUCIAL TEST

Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which by experience he knew would result from loyalty to the Lord. But he overcame the temptation to hold his peace. He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning.

If Jeremiah had allowed his fears to overwhelm him, and had withheld the message, undoubtedly he would have been set aside as the mouthpiece of God, and another would have been commissioned to deliver the message. The burning within the heart of the Prophet would have grown feebler and would ultimately have died out. When a fire is kept shut off from a draft for some length of time, it will become extinguished. This is as true in the realm of moral and spiritual forces as in that of physical nature. This is why the Apostle Paul urged: "Quench not the Spirit." We might let the Holy Spirit of God die out in our hearts by a failure to do our duty, a failure to keep our covenant faithfully. The light within us, the holy fire, would smolder for a time, and finally become extinct. The Prophet Jeremiah could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

R5489 : page 198

GOD'S MESSAGE GIVEN US TODAY

Thus it is with us today. God has let us into the secret of His counsels. He has granted us a wonderful spiritual illumination. He has given us a Message of the utmost importance to deliver to His professed people. We have been informed by the Lord that a great change is impending--that the lease of power to the Gentile nations is about to expire. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is about to end, and that the dominion is about to be given "to Him whose right it is" to reign. The kingdoms of this world are about to "become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever."

This Message is not to be stated in a rude manner. But it is to be stated, nevertheless. The great King whom God hath appointed is about to come in. In Jeremiah's time, the message was that the Kingdom of God, His typical kingdom, was about to be overthrown. The lease of power to the Gentiles, under the domination of the Prince of this world, was about to be inaugurated. This order of things was to be permitted to run for an appointed time. That time is now about to run out. The King's Son is soon to receive His long-promised inheritance. (Psalm 2:7-9.) We are glad that our Message is not now the overthrow of God's Kingdom, but the very opposite of this--the overthrow of the kingdom of darkness and the establishment of the Kingdom of God.

So we are to tell forth this glorious Message. We are to tell it in our actions, in our words, by the printed page, by pictorial presentations to the eye, and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the Message of God, it will be taken from us and given to one who is worthy. The Lord is seeking those who are valiant for Him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the Kingdom.

ARE WE FULFILLING OUR COMMISSION?

Is this wonderful Message, this Message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet:

"I love to tell the Story,
  It did so much for me!
And that is just the reason
  I tell it now to thee"?

If we refrain from telling the Glad Tidings, the result will be that the fire of God's Holy Spirit will become extinguished within us. And if the light that is within us become darkness, how great will be that darkness! The possession of the Truth--God's Message--brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful Message of Salvation, His glorious Plan, with its times and seasons?

There is a difference between the operation of the Lord's Spirit in His children now and its operation in the days of the Prophet Jeremiah, and the other holy Prophets. During the Jewish Age the Holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both His Message in His written Word and the begetting of the Spirit, which gives us a spiritual understanding impossible to His people of past Ages. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of "the deep things of God," some features of which were never revealed until the present time, even to the most faithful of the Lord's saints.--1 Thessalonians 5:1-6.

R5490 : page 198

"THE DAY IS AT HAND!"

We are also told by the Apostle Paul that the things which were written of the servants of the Lord in past dispensations were written for our admonition and instruction and comfort, "upon whom the ends of the Ages are come." (1 Corinthians 10:11.) Seeing all these things, dearly beloved, "What manner of persons ought we to be, in all holy conversation and godliness?" How earnestly, with what painstaking care, should we give heed to the Word spoken unto us! Let us be faithful in proclaiming the Message of our Lord, now due. Let us tell forth the words which He has put into our mouths, whether others hear or whether they forbear--whether our faithfulness bring us the favor or the disfavor of the world and of nominal Spiritual Israel. But let us speak His Word in meekness and love, leaving the results with our great Chief Reaper. "The Day is at hand"!

"He cometh to His own--our glorious King!
Can human tongue or pen show forth such glory?
Through earth and sky let our glad praises ring!
O Saints of God, tell forth the wondrous Story!

"He cometh now to reign. What wealth of joy
To all the world! Thy matchless name confessing,
O Son of God, we sound Thy glory forth
O'er land and sea--Thy promised Reign of Blessing!"

===================

R5490 : page 198

THE GREAT SHEPHERD AND HIS SHEEP

"The Lord is my Shepherd."--Psalm 23:1

THROUGHOUT the Old Testament the word rendered Lord is in the Hebrew Jehovah, and therefore applies to the Heavenly Father and not to the Heavenly Son. The thought presented in our text--as in other Scriptures--is that the great Over-Shepherd appointed His Son to be the Under-Shepherd of the Sheep, even as the Son has appointed under-shepherds in the Church subject to Him. The work of shepherding is not exercised toward the world. The great Under-Shepherd does not shepherd goats or wolves. The only ones who are shepherded are the sheep; and special care is taken of the Flock of God. The great Over-Shepherd looks out for the interests of His sheep, provides for them, leads them into green pastures, as the Psalmist tells us. He also protects them from wolves and other ravenous beasts.

If we would inquire, Who are these sheep? we find that the Scriptures give us good evidence that originally the Jewish nation constituted this flock, and that King David recognized himself as one of the sheep. Israel was not chosen by the Lord because they were better than the rest of mankind; but God made an exception of that people on account of Father Abraham, for whose sake He became the "Shepherd of Israel." Because of Abraham's great faith in God and his implicit obedience under the most crucial tests, the Lord promised to make of his seed a peculiar people above all the peoples of the earth. He promised to bless them, to assume a particular care over their affairs, and eventually to use them in blessing all other nations. So God made the Hebrews His chosen people. In proportion as they were obedient to His commands, He blessed them; and whenever they went astray, He chastised them and brought them back again under His care.

R5490 : page 199

But Abraham was to have another Seed, a spiritual Seed, who were to reign over the natural seed, and to bless all nations and kindreds through the natural seed. The special application of this text, then, we understand to be to Spiritual Israel, just as all the chiefest of God's promises are to Spiritual Israel. Natural Israel were the children of Abraham according to the flesh; but the spiritual children of Abraham are those begotten of the Holy Spirit to a new nature--the spiritual nature. So while the Lord had a care over the affairs of Natural Israel, and still has a care, He has a still more particular care over the affairs of Spiritual Israel.

Hence, we understand that the speaker of this text, viewed from the prophetic standpoint, is primarily the Lord Jesus; and that all His consecrated followers throughout this Gospel Age, all the members of His Body, are also represented in the speaker. All these are likewise privileged to use these words: "Jehovah is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His Name's sake."

BEWARE OF WOLVES

In this 23d Psalm there is a distinction implied between sheep and wolves. The world likes to be considered strong and well able to defend themselves and their rights. On their escutcheons we never see a sheep portrayed. We see lions; we see the eagle, with its outspread wings and its sharp claws and beak; we see dragons and bears and serpents--everything to indicate ferocity, rapacity, cunning, desire for conquest. The Lord passes by all these strong, fierce nations--the lion, the eagle, the bear, etc., and has called out a new nation, altogether distinct from any of these.

God has chosen for the members of this nation those --few in number--who are sheeplike in disposition and who desire to come into His Fold. For these He has provided a particular way in which to enter this Fold. He does not have bears in His Fold, nor tigers nor wolves nor birds of prey. God does not recognize such; they are not to be fed and cared for as He cares for His sheep. He is the Shepherd only of the sheep.

If, therefore, we would claim the promise of this beautiful Psalm, we must make sure that we are of sheeplike disposition and desirous of being led of the True Shepherd.

We are to be careful to note that there is only one Shepherd who is able to care for our interests and who can be safely entrusted with them. A strange shepherd would lead the sheep astray, would lead them into difficulties, dangers and disaster. For this reason we do not trust everybody who wears the garb of a shepherd. There is but one Shepherd that we can trust.

THE TENDER SHEPHERD'S CARE

The great Over-Shepherd is willing to receive all the straying sheep that long to come back to the Fold. He has appointed as the Under-Shepherd the One who died for us, that He might fully deliver all the sheep from the Evil One--the roaring lion who walketh about seeking whom he may devour. Our gracious Savior left the Courts of Glory and came down to earth, and for thirty-three years He traversed with weary feet this vale of tears. He mingled with the poor and lowly; He wept with the sorrowing and the sinful; He had no place to lay His head. He bore the griefs and sicknesses of those about Him. He suffered and sorrowed; He bore shame and ignominy--and all this even unto death! And why? It was that He might save the "lost sheep." His blessed fellowship with the shining hosts of Heaven was all relinquished during these years of earthly pilgrimage, that the wandering sheep might be found and brought back to the Fold of God.

"There were ninety and nine that safely lay
In the shelter of the Fold;
But one was out on the hills away,
Far off in the dark and cold--
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

* * *

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through,
Ere He found His sheep that was lost.
Out in the desert He heard its cry--
Sick and helpless, and ready to die.

* * *

"Then all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a glad cry to the gates of Heaven,
'Rejoice! I have found My sheep!'
And the angels echoed around the Throne,
'Rejoice, for the Lord brings back His own!'"

* * *

How grateful we should be for such a Shepherd! How can we sufficiently show forth His praise! Truly we can never know this side the veil, "how dark was the night that the Lord passed through," that He might redeem us to God. And from the time we become His sheep He tenderly cares for all our interests, shielding us from every foe and the dangerous pitfalls that lie in our path.

MANKIND THE STRAYING SHEEP

All of the race of Adam are this "lost sheep." Soon the great Heavenly Shepherd will have gathered His sheep of the present Age into the Fold beyond the veil, and then He will have another flock--the world in general. "Other sheep I have, which are not of this fold; them also I must bring," said the Master. Ultimately, all who become godly indeed will be glad to be counted among the Lord's sheep. They will understand God's great Plan for the salvation of men, and will appreciate the marvelous blessing conferred upon the world by the great Over-Shepherd, in sending His Son to die for all mankind, that they through Him might live.

All who will accept the gracious arrangements and obey the rules and regulations of the Lord's Kingdom, doing their best, will be brought into the sheep-fold. In proportion as they are obedient they will be raised out of

R5491 : page 199

degradation up to perfection. Thus all who become sheep in the next Age will be cared for--nothing shall offend or injure them. The Lord will not permit anything to harm them. They shall feed in green pastures and drink of the pure, refreshing waters of Truth. They shall have a goodly heritage.

But the sheep of the present Age, who are to be exalted, and are to do a shepherding work for these sheep of the incoming Age, are given a distinct and peculiar training, to fit them for their future great work. From the time they are accepted to this higher plane, they are dealt with accordingly. This means that they must have certain trials and afflictions, according to the flesh. And if these sheep recognize that these difficult experiences of the way are necessary, they can well rejoice. If they have full confidence in the Shepherd, they know that He will permit them to have no needless experiences, and none which will be to their injury; but that He will over-rule all their affairs, and will cause all things to work together for their good, because they love Him, because they are the called according to God's Purpose.

R5491 : page 200

These are the Little Flock, sheep of the highest order. They represent only a small portion of mankind--those who have the special qualities of earnestness, humility and love of righteousness. Having come into this Fold of God, we have every reason for confidence in the great Shepherd, and should recognize His constant care over us, His supreme interest in our spiritual welfare. Let us be good sheep! Let us not stray from the Fold, to the right hand or to the left, nor be attracted away from the green pastures and pure waters to go browsing on the thistles and poisonous weeds of some by-path, or to drink of the muddy, polluted waters of human speculation and delusive theories of men.

THE SHEEP CHARACTERISTICS

"My sheep hear My Voice and follow Me," said the Master. If we are the Lord's true sheep, we shall know His Voice. We shall not make a mistake. A stranger will we not follow, but will flee from him; for we know not the voice of strangers. (John 10:27,5.) In designating His people "The sheep of My pasture" (Jeremiah 23:1), the Heavenly Father chose a very significant and fitting emblem of the kind of characters He is now seeking. The special characteristics of the sheep are meekness, docility, lack of self-confidence, and obedience to the shepherd in whom they fully trust. The true sheep will listen intently for the faintest sound of the shepherd's voice. It will respond quickly to his call; it will watch for his guidance. Let us manifest all these most desirable traits of character, and ever keep close to our Heavenly Shepherd and Guide, dwelling under His loving care and watchful eye. Those who thus abide in Christ are safe.

"Trusting Him, they cannot stray;
They can never, never lose their way."

===================

R5493 : page 200

THE IMPORTANCE OF EXAMPLE

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity [love], in spirit, in faith, in purity."--1 Timothy 4:12.

WE REMEMBER that Timothy was an Elder in the Church, though young in years. Therefore, it was appropriate that St. Paul should impress upon his mind that He should be an example of the believers, an example to all the Church; and such instruction is implied in other parts of the Epistle. But note that the Apostle, in our text, does not say: Be thou an example to the believers, but, "Be thou an example of the believers." How different!

Being an example of believers means that one should show forth not only to his fellow-workers in the Gospel, but especially to the world, what believers stand for--what they believe, what they teach, how they live. We should see to it that we are setting such an example in word, as the Apostle enjoins, in the character of our language when declaring the Message of Truth. We are not to be merely smooth-tongued and unctuous; we are not merely to use kind words; but the kindness and interest manifested should be genuine--from the heart. All of the Lord's people are thus to be examples, striving to show forth the praises of our Master.

St. Paul further urges: "Be thou an example in conversation." This word conversation does not refer merely to language, as it is now used: the original meaning of this word is conduct. Our conduct relates to our manner, to the way we walk, to the way we act, to our general deportment, and not to our words alone. We are to be an example in our gentleness of demeanor. We should not slam doors, nor be boisterous, nor uncouth, nor thoughtless of others. In every way we are to be gentle and kind and considerate, and not rude.

"LET YOUR LIGHT SHINE"

Those who are begotten to the new nature should strive to be examples to everybody of what Christians ought to be. The kind of work we are engaged in should be honest. It may be secular work, yet it should be done as unto the Lord, carefully, faithfully, not merely as men-pleasers, but in singleness of heart, as servants of God; "for we serve the Lord Christ." The walk of the Christian should be in charity--love--in sympathy, in benevolence, in kindness of word and conduct. A generally sympathetic spirit should pervade his words and deeds, his entire behavior. The Heavenly Father loved mankind; while they were yet sinners He so loved the race that He gave the choicest Treasure of His heart for man's recovery. And He still loves the world, and is fitting the Church to be the blessers of the world in the future. So any begotten of the Lord's Spirit should have a transforming influence at work in his life--an influence that will manifest itself even to those who are out of the way, those who have not yet been blessed with the Light of God.

Our text also reads: "Be thou an example in spirit." This phrase, "in spirit," is not found in the original, but the thought seems proper enough: we are to show kindness of spirit, of disposition, to all. The spirit that animates us at all times should be the spirit, the mind of the Lord.

We are exhorted to be examples "in faith." The Apostle's exhortation applies to us all. The Christian's faith is also manifested to others in his conduct, his words, his course in life. If he is full of faith, he will not be murmuring against the experiences of life as they come, against the providences of the Lord. The Almighty has accepted us as His children; we should have continual and implicit confidence in Him, and whoever has true faith has this confidence. If any of us lack faith in God we shall not manifest faith to others, nor inspire faith in them.

We are to be examples "in purity." There is a purity that goes with all that pertains to God and to His Word--a loftiness of standard, which is not to be found elsewhere. There are people in heathen lands who live more or less chaste lives, but there is nowhere so high a standard as in the Christian religion. Everything impure is contrary to God. Purity is one of the component elements of Christian character. As the Apostle said on another occasion, we are to be "first pure, then peaceable, gentle."

LIVING EPISTLES, KNOWN AND READ

In all these ways each of God's people should be living lessons, living epistles, wherever they go; they should be examples to the world. Whether the world believe what we preach or not, we should manifest these qualities which they cannot but approve and respect. This example will bear fruitage in due time, if not now. Every Elder, like Timothy, should be especially careful of his conduct, his words, his example. The Church has declared by choosing such a one Elder that they believe him to be an example of the fruitage of the grace of God in the heart.

The Apostle's counsel to Timothy: "Let no man despise thy youth," should be looked upon as advice not only to Timothy, but to all Elders of the Church who are young in years, that they so conduct themselves as to be

R5494 : page 201

examples of the Flock, that their deportment and ability to "rightly divide the Word of Truth" be such that none will have cause to slight the Message they bring, or to think of them as immature and unfit to lead the Flock of God.

Let every child of God, the younger as well as the older, strive to be an example worthy of imitation--an example of earnest, faithful endeavor to copy the Master in his daily life, a pattern of active zeal in the service of our God. We shall not be able while in the flesh to be examples in the full sense of the ultimate glory and beauty of holiness which will be ours beyond the veil: we cannot expect this in the present life. Our Lord alone was such a Pattern.

The Apostle Paul urged, "Be ye followers of me, even as I also am of Christ." (1 Corinthians 11:1.) St. Paul was a noble example of earnest endeavor to attain the perfect likeness of Christ, and his love, his zeal, his intense earnestness in striving to copy the Master and to accomplish His will should be an inspiration to us all. Let each of the Lord's children, individually, realize his or her personal responsibility. We are as "a city set upon a hill." Let each ask himself the question: Am I "an example of the believers"?

====================

R5491 : page 201

"HE THAT IS BEGOTTEN OF GOD DOES NOT PRACTISE SIN"

"My little children, these things write I unto you that
ye sin not. And if any man sin, we have an Advocate
with the Father, Jesus Christ the Righteous."--1 John 2:1.

ACCORDING to history the Apostle John at the time of writing this Epistle was quite an aged man. He was the last of the Apostles to die, according to tradition. In his ripe age he had naturally a tender, fatherly feeling toward all the Church; he had become very mellow in character through his experiences. According to the original, our text would more properly read: "My darlings, these things write I unto you." The translators have taken the liberty of saying "little children" instead. A little child is always considered a darling.

St. John was especially spoken of as "the disciple whom Jesus loved"; this is the Apostle's own testimony. He seemed to be of a peculiarly loving disposition, combined with great force of character. And now as his pilgrimage neared its close, his heart went out in loving solicitude toward God's "little children." He had, in the chapter preceding our text, been pointing out that sin is a trait or quality of perversity which affects all. The Apostle declared that if any man say that he has no sin, he deceives himself--he is a liar, and makes God a liar. We are all sinners, as facts and Scripture testify. St. John thus impresses upon us that if we say we have no sin, we are displeasing to God, who is pleased to have us acknowledge our sins and apply for cleansing, seeking to put away sin so far as possible.

The Apostle says: "These things I write unto you that ye sin not." He does not say: Yes, we are all sinners --we cannot help it--and must continue in sin. No! But he says: Realizing that you commit trespasses which are contrary to the desire of your heart, remember that there is a place to go, a Mercy Seat, where you may confess your sins and obtain forgiveness. Remember that "we have an Advocate with the Father, Jesus Christ the Righteous." Remember that He gave Himself a Ransom-price for all, and that the merit of this price was applied by imputation on our behalf. Remember that all the sins of the flesh are forgivable through faith in His blood. Bear this in mind, too, that He knows that with our imperfect flesh we cannot as New Creatures do perfectly, and it is because of this that God has constituted Him our Advocate and Head over all things.

OUR HIGH PRIEST GRANTS ABSOLUTION

Our Father knows that we all come short on account of the weaknesses of the flesh. Jesus laid down His life to absolve us from sin and to restore us to the Father, and He has appeared in the presence of God as the Advocate for all those who, during this Gospel Age, turn away from sin and consecrate their lives to His service. Thus we see that the righteousness of Christ, through the great offering for sin which He made (His own body of flesh), is the basis for the forgiveness of our sins. And the blessing and privilege of going to the Throne of Grace for mercy and pardon for daily shortcomings is ours because we are the children of God, because we have come into the relationship of sons. We have a standing with the Father through the imputed merit of Jesus. Jesus does not advocate for others than the people of God. It is not the Father's purpose that He shall advocate for the world; God's dealing with the world will be quite different.

The One who is now our Advocate will soon take the Church class to Himself. As the great Priest after the Order of Melchizedek, He will then reign over the world for a thousand years--not as Advocate, but as Mediator between God and fallen man. He will do a work of restitution for the world during this reign of a thousand years, and will bring up to perfection all who will avail themselves of the privileges and blessings granted during that period. At the close of the Millennium, when mankind are perfected, Messiah will turn them over to the Father: they will not need a Mediator after they have become perfect. So we see the difference between the Advocacy of Christ for the Church and His future work as Mediator for the world of mankind.

SEEMING CONTRADICTIONS HARMONIZED

The Apostle John in this same Epistle says: "He that is begotten of God sinneth not." How can this be true? Is the Apostle contradicting himself? Does he here say that "he that is begotten of God sinneth not," and does he say in our text that there is danger of our sinning? And again, that we would be lying if we denied that we have sin? What does he mean by the statement, "He that is begotten of God sinneth not"?

We reply that that which is begotten of God is the New Creature--the holy will, the new soul. But this New Creature has only the mortal body in which to operate; God promises to give a new body to the New Creature in the resurrection. In the meantime, however, he is required to live under the present imperfections of the human body, and by his good fight against the weaknesses and sins which are entrenched in his flesh he will show either his loyalty to God and to the principles of righteousness or his disloyalty. If he be overtaken in a fault, either through ignorance or through temptation which he cannot control, it will not be sin on the part of the New Creature, but an infirmity of the flesh. Nevertheless, he must go to God for forgiveness for these trespasses.

But the New Creature sinneth not--he "does not practise sin"--as the Emphatic Diaglott translates this passage. He who loves sin will sin; he who does not love sin will

R5491 : page 202

not sin wilfully. He might be entrapped through his weak flesh, or fall into a snare of the Adversary, but this would be unintentional on his part. And Jesus, our Advocate, will intercede for such sins, but not for deliberate sin. Jesus did not die for wilful sins of the New Creature, but for sins due to the fall--Adamic sin. So if any sin wilfully as a New Creature, he perishes thereby. Our first life was in Adam; our first death was the Adamic death. When we accepted Christ and the New Creature was begotten, our second life was begun. Now if such a one should be guilty of wilful sin, he would no longer have any standing whatever before God; he would again come under the sentence of death--the Second Death.

SLACKNESS IN THE NEW CREATURE

We might remark here, incidentally, that sometimes there is a kind of mixed condition; the New Creature has been slack in guarding against temptation, and has yielded with some degree of culpability. To the extent that the New Creature has been derelict, negligent, the face of the Lord will be darkened to him. If the flesh start to do

R5492 : page 202

wrong, the new will is not to consent to, or allow the wrong. The New Creature is to mortify, put to death, the flesh. To whatever extent he is slack in this matter, to that extent it is sin. A full sin would be a full consent of the new will, a full turning away from God.

But the flesh might have certain desires and temptations, and there might occur a partially wilful sin. In such a case stripes would be administered in proportion to the wilfulness. Such an individual might get into a place where he would be spiritually sick, so that the Lord would entirely shut him off from the light of His countenance. The Apostle James points out that the only proper action then would be for the individual to apply to the Elders of the Church, the seniors of the Church, the spiritually minded ones, that they go with him to the Throne of Grace in order that he might obtain mercy and be reinstated.

Seniors, spiritually minded ones not Elders, might do this service for the one who is sick, but preferably it should be the chosen Elders of the Congregation. This course would be a very humiliating one for the sin-sick brother, but such action might save that soul from death by a proper humbling of self "under the mighty hand of

God." Thus such a one might be recovered and become again a true child of God.

CHRISTIAN, WALK CAREFULLY!

If we realize that through lack of proper watchfulness, or through some infirmity of the flesh, we have taken a wrong step, contrary to the Lord's will and to our interests as New Creatures in Christ, let us lose no time in retracing the step and in calling upon the Father for forgiveness. "We have an altar whereof they have no right to partake who serve the [typical] tabernacle"; an altar not sanctified by the blood of bulls and goats, but by the precious blood of Christ; and we are urged to "come boldly [with holy courage and confident faith] to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Hebrews 13:10; 4:16.) How blessed this Throne of Grace, this Mercy Seat, provided by our Father's love! How undone we should be without it! Yet, beloved, let us walk with great carefulness--let us never presume upon the mercy of our God by being careless of our steps. Let us, instead, with earnest prayer and watchfulness, "work out our own salvation with fear and trembling," while our Father "worketh in us both to will and to do His good pleasure."--Philippians 2:12,13.

"Christian, walk carefully! oft wilt thou fall,
If thou forget on thy Savior to call.
Safe shalt thou walk through each trial and snare,
If thou art clad in the armor of prayer!"

===================

R5492 : page 202

FAITHFULNESS TO OPPORTUNITIES

--JULY 26.--LUKE 19:11-27.--

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."--Matthew 25:21.

WE ARE NOT to confound the Parable of the Pounds with the Parable of the Talents. They teach totally different lessons. In the case of the talents, the amount given to each of the servants differed. In the case of the pounds, it was the same--each servant received one pound--approximately sixteen dollars. This parable, therefore, deals with something that is common to all of the class to which reference is made.

The object in the giving of the parable is stated in the lesson. The Lord and His disciples were approaching Jerusalem, where shortly He was to be crucified. The disciples had supposed, on the contrary, that the Messianic Kingdom would immediately be established in power and great honor. This parable was intended to inform them that a considerable period of time would elapse before the Kingdom would be established.

The disciples knew that the kings of Palestine were appointed by the Roman Emperor, and they had recently had an experience along this line, when one of the Herods went to Rome, seeking an appointment to a kingdom. Some who hated him sent a message to Rome, discrediting him and declaring their preference for another king. Jesus seized this circumstance as an illustration in His own case. He was the Appointee for the Messianic Kingdom of the world; but He would go to Heaven itself and there appear in the presence of the Heavenly Father, the great Overlord or Emperor of the Universe. He would be invested by the Father with the ruling authority, and later return to earth and exercise His dominion.

This is exactly the presentation of the matter given us prophetically. (Psalm 2:8.) The Divine regulation is that Messiah, after finishing His work, shall in Heaven itself make application for a Kingdom which Divine providence has already arranged for and which Divine prophecy has already foretold. "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

"OCCUPY TILL I COME"

During the interim of the Master's absence--in Heaven, waiting for Divine investiture with the government of earth--He has committed to His disciples, His servants, otherwise styled His brethren, one pound each. He has left them with full liberty to use their best judgment and to show their love and their zeal in His service. At His return, all these servants will be reckoned with, and the degree of their zeal and efficiency as servants will be manifested by the results; and the rewards given them will be proportionate.

The parable distinguishes between these consecrated servants of God and the masses of the people. It shows that nothing is committed to the masses of the people; and that no judgment, reward, is made in their case at

the return of the Master as King. Only to His servants did He give the pounds--only His servants had the responsibility of those pounds, and only those servants will be reckoned with or held responsible, either for reward or for punishment in respect to the matter.

In considering what is signified, or symbolized, by the pound, we must keep in memory the fact that as the same amount was given to each, the fulfilment must show some blessing or responsibility given in each case alike to all of God's consecrated people--all who are His servants.

There is but one thing that we can think of that is given to all of the Lord's people in exactly the same measure. They have not talents and opportunities alike, but, on the contrary, very unlike. Some have more and some less wealth; some more and some less mental capacity; some more and some less of favorable or unfavorable environment. None of these varied talents belong to this Parable of the Pounds.

The pound is the same to all; it represents justification. The one thing which the Redeemer does for all who become His followers is to justify them freely from all things. This leaves them all on exactly an even footing; for justification makes up to each individual in proportion as he is deficient--in proportion as he by nature is short of perfection, the Divine standard.

"BE THOU FAITHFUL UNTO DEATH"

All who in the present time become children of God, servants of God, followers of Christ, must receive from the Lord, as a basis for this relationship, the pound--the free forgiveness of sins--justification. On this basis he has a standing with God, and whatever he may do or endeavor to do will be to his credit. Because all are alike qualified by justification, the results will show the degree of loving zeal controlling each servant. Those who love much will serve much. Those who love little will neglect to use their opportunities. As one in the parable gained ten pounds, so such noble characters as St. Peter, St. Paul, St. John and others, sacrificed themselves over and over again in the Divine service. In their zeal they counted all earthly things but as loss and dross, that they might be pleasing to their Master, the coming King.

These, and such as these, who have gladly spent themselves zealously in the service of the Lord, are to have the highest rewards, as represented by the Lord's words, "Well done, thou good and faithful servant! Because thou wast faithful in a very little have thou authority over ten cities." In the parable another came, reporting a gain of five pounds. He had not done so well as did the first, but he had done well. He received the same commendation: he had been faithful, although less faithful than the first. He received his master's "Well done," however; but the reward was less--dominion over five cities. This will mean a less influential place in the Messianic Kingdom.

Then came a servant saying, "Lord, here is the pound that you gave me; I have kept it carefully laid up in a napkin." This represents a class that say, "I endeavored to maintain my justification. I endeavored to live justly and honorably, but I did not sacrifice myself. I am glad to be able to say that I have lost nothing. I was really afraid to use my opportunity, to use my privilege; for I realized that You would be expecting considerable return

R5493 : page 203

from the amount which You gave me."

The master in the parable addresses this one still as a servant, but a wicked servant, who knew his master's will, who had undertaken his service, but who had been found unfaithful in respect to it. Had he not professed to be a servant, he would have received no pound and would have had no responsibility for it. He should have made use of his privilege and opportunity. He should have lived for his master. If not so actively and so directly as did the others, he should have made at least some use of the pound entrusted to him, so that he would have had some results to show.

We may assume that this one represents a considerable class of those who have entered into a covenant with the Lord to be His servants, and who have received justification at His hands, but who have neglected to comply with their engagements for self-sacrifice in His service. This neglect indicates their lack of loving zeal; and all this means that they will not be fit for a share in the Kingdom. This class is referred to on several occasions by the Lord: for instance, they are represented in the foolish virgins, who failed to enter in to the wedding; and so these will fail to become members of the Bride, the Lamb's Wife.

"SAVED SO AS BY FIRE"

The same class seems to be pictured by St. Paul when, speaking of the same testing of the Church in the end of this Age, he declares, "The fire of that Day shall try every man's work of what sort it is." He proceeds to say that those who build with gold, silver and precious stones will suffer no loss, but will receive a full reward; while others building upon the same Rock, Christ Jesus--the same justification by faith--will suffer the loss of all their time and opportunity. He adds, however, that they themselves shall be saved, yet so as by fire.

This we understand to mean that this class of servants who maintain their justification, seeking to live harmless, honest lives, but who fail to sacrifice as they have covenanted to do, will not be lost, in the worst sense of that word. They will indeed lose the great prize--the highest blessing--the Kingdom; but because they still remain servants and have a love for righteousness they will be saved so as by fire; that is, through tribulations. They will ultimately gain everlasting life on the spirit plane, but will be quite inferior to the Bride class. They seem to be represented in the Scriptures as the virgins, the Bride's companions, who follow her.--Psalm 45:14.

These seem again to be pictured in Revelation, Chapters 14 and 7. Here the elect Church are referred to as 144,000, who will stand on Mount Zion, because they followed the Lamb whithersoever He went. Then a great multitude is pictured as coming through great tribulation, washing their robes and attaining a place before the Throne, instead of on the Throne. To these are given palm branches, instead of crowns. They are victors, but not "more than conquerors." In this respect they are not wholly copies of God's dear Son, and are not esteemed worthy of being members of His Bride class, who are to share with Him the honors and glories and services in His Kingdom, as set forth in this parable.

The fear expressed by this servant, saying, "For I feared thee," reminds us of the Apostle's words respecting this same class. He declares that Christ at His Second Coming will deliver those who all their lifetime were subject to bondage through fear of death. The consecration of the Lord's servants is unto death, and those who fear death are fearful of performing their covenant vow. They will not be worthy of the Lord's approval as faithful servants. Nevertheless, there are many vessels in the house of the King--some to more honor and some to less honor.--2 Timothy 2:20,21.

"THOSE MINE ENEMIES"

Not until first He shall have finished dealing with His own servants at His Second Coming will the glorious Messiah begin to deal with the world, and especially with His enemies. This is the statement of the parable, and it is borne out by numerous Scriptures. When Jesus prayed on the night before His crucifixion, He said: "I pray not for the world, but for them which Thou hast given Me; word." (John 17:9,20.) Thus we see the work of the Gospel Age outlined by our Lord. It is merely for the selection of His servants, and the testing and proving of these. It is with a view to determining which of them will be found worthy of association with Himself in the great Millennial Kingdom which God has decreed, and whose work will be for the blessing and uplifting of the whole world of mankind.

So the Second Psalm points out that the Redeemer will not pray for, ask for, the world until, at His Second Advent, He is ready to establish His Kingdom, His Church having first been gathered to glory. Then He will ask for the heathen. By the term heathen, or Gentile, is signified all out of fellowship with God, "enemies through wicked works." The Psalm proceeds to say that Messiah will deal rudely with the heathen. "He will dash them in pieces as a potter's vessel," etc. This, interpreted by other Scriptures, means that the inauguration of Messiah's Kingdom will bring a great Time of Trouble, symbolically styled fire, or fiery judgments. "He shall be revealed in flaming fire, taking vengeance." Everything appertaining to present institutions contrary to the Divine standards of justice will be rudely shaken and eventually destroyed.

However, the Lord wounds that He may heal. The lessons of the Time of Trouble will be salutary; as we read, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."

These judgments will not in any sense continue upon all throughout the thousand years of Messiah's Kingdom, but will be inflicted only upon those deserving them. Hence the judgments will be especially severe at the beginning. All who learn righteousness will thereby deliver themselves; and as they come into harmony with the King of kings and Lord of lords, blessings will be their portion, uplifting them gradually to human perfection.

"SLAY THEM BEFORE ME"

At first thought, we might gather that these words signify that the King of Glory will be implacable, ferocious, unsympathetic, with His enemies. We might wonder how this shows sympathy! He admonishes us to love our enemies and to do good to them that despitefully use us. Gradually we come to see that this will indeed be the policy which the great King will pursue. He will be doing the greatest good for His enemies in bringing upon them punishments for their wrong course--shame, publicity, contempt. These things will be necessary to arouse them to an appreciation of their true condition and show them their privileges.

We are not to forget that during this Age the Lord's dealings with His faithful servants has been in permitting fiery trials to try them and to instruct them. It should not be a wonder to us therefore that fiery judgments upon the world are the Master's design, not for the world's injury, but for its blessing. We read that as a result of St. Peter's preaching at Pentecost the truths struck home to the hearts of his hearers--"They were cut to the heart." But we realize that this was a great blessing, in that it prepared them for the Message of Divine Mercy. So here we read of the Lord's slaying His enemies; they will be cut to the heart. A picture of this slaughter is given us in Revelation, where the Lord is represented in glorious majesty, with a sword proceeding out of His mouth, that with it He should smite the nations. (Revelation 19:15.) Blessed smiting! The sooner it begins, the better for the world, we might say; and yet we remember that God's time is best for everything.

Another similar picture of the progress of Messiah's Kingdom is given us in figurative language, as follows: "Gird Thy sword upon Thy thigh, O Thou Most Mighty, with Thy glory and Thy majesty. Thy right hand shall teach Thee terrible things. Thine arrows shall be sharp in the hearts of the King's enemies; whereby the people shall fall under Thee."--Psalm 45:3-5.

Here the establishment of Messiah's Kingdom with power, great glory and majesty, is presented in pictorial imagery; and the sharp arrows of Divine Truth are represented as slaughtering the hosts of error. This terrible carnage will mean a great blessing; for the Lord smites to heal, and when His Word cuts to the heart the effect is to destroy the enemy. Unless the enemies of the Lord be thus brought into subjection to Him, nothing will remain for them but the final extinction mentioned by St. Peter: "It shall come to pass that the soul that will not hear that Prophet shall be destroyed from amongst the people."--Acts 3:23.

===================

R5494 : page 204

CHRIST'S TRIUMPHAL ENTRY

--AUGUST 2.--MARK 11:1-11.--

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."--ZECHARIAH 9:9.

THE MESSAGE of John the Baptist was, "The Kingdom of Heaven is at hand." This same message Jesus bade His disciples carry from village to village throughout Palestine. This same message was the burden of His preaching and the theme of His parables. Finally, at the close of His ministry, the Kingdom came to the Jewish nation in the sense that it was offered to them--it was theirs for the accepting. Today's lesson tells of the formal offer of the Kingdom by Jesus and of the neglect of the Jews as a people to accept it. Thus "He came unto His own, and His own received Him not"--except a few. His own nation rejected Him, and five days later crucified Him. A little later, at Pentecost, a few who received Him were begotten of the Holy Spirit and became the nucleus of Spiritual Israel, in preparation for the glorious Kingdom and the work which is to be accomplished at His Second Advent.

On the evening preceding the story of this lesson, Jesus and His disciples were at Bethany, the guests of Lazarus, Martha and Mary, who had prepared a special feast for Jesus, whom they loved so dearly. This was the Lazarus whom He had awakened from the sleep of death but a short time before. The feast took place at the close of the Jewish Sabbath day. The next morning corresponded to our Sunday, the first day of the week.

THE CRISIS OF ISRAEL'S EXPERIENCE

In preparation for presenting Himself as King, Jesus sent two of His disciples for an ass's colt, telling them where they would find it, and instructing them to say that it would be returned after the Master had used it. By the time the colt arrived, a considerable multitude had gathered--people of the village of Bethany and others who had come out from Jerusalem, about two miles distant, to see Jesus and to see Lazarus, upon whom the notable miracle had been wrought. It had long been the custom of the kings of Israel to ride to their coronation

R5494 : page 205

upon an ass; and the multitude seemed to enter into the spirit of this occasion and to realize what it meant that Jesus was about to ride into Jerusalem on this colt. It signified that finally He was ready to assume the office of King.

For some time the disciples had recognized Him as the Messiah, the glories of whose Reign they were to share; and the multitude in general had learned to so regard Him, saying, "When Messiah cometh, will He do greater works than this man?"--could we expect anything more of Messiah than we see being accomplished by this man Jesus? But this was the first time Jesus had formally put Himself forward. On previous occasions, when they had sought to take Him by force to make Him a king, He had withdrawn Himself, realizing that the time was not yet come. Now, so far from withdrawing, He was taking the active part, sending for the colt, preparing for the triumphal ride to the capital of the nation as its King.

We may be sure that the hearts of the Apostles thrilled with excitement as they thought of the nearness of their Master's glory and of their own share in it; for as yet they did not realize the full import of His words to the effect that He must be crucified and must depart to a "far country," even Heaven itself, and be invested with authority, and later return to establish the Kingdom which would bless the world.

Jesus, however, was fully aware that the presentation of Himself as King was a formal matter, fulfilling the prophecy and leaving the nation of Israel without excuse.

R5495 : page 205

If, when He entered the city, the people should rise en masse, acknowledge Him and acclaim Him, then indeed they would be in line with the Divine requirements which would bring them the greatest of all blessings. But Jesus knew that prophecy had already declared that He would be despised and rejected, and that His own people would hide their faces from Him in shame. (Isaiah 53:3.) The journey and the preparation for it, therefore, meant something very different to Jesus from what it signified to the disciples and the multitudes.

"THE STONES WOULD CRY OUT"

When the ass arrived, some of the people put their garments upon it in lieu of a saddle; Jesus mounted, and the procession began. Some went before Him, and some followed after. The people were familiar with the prophecy relating to Messiah's coming, which declared, "Shout, O daughter of Jerusalem! behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass." They were familiar also with the "shout" the prophets had foretold and the responses--one party crying, "Hosanna to the Son of David! Blessed is the King of Israel, that cometh in the name of the Lord!" Again came the cry, "Blessed be the Kingdom of our father David, that cometh in the name of the Lord!" Then the response, "Hosanna in the highest!" These different expressions are recorded by the different evangelists.

But not all were enthusiastic acclaimers of Jesus; a discordant note was heard. Some of those who had come from the city through curiosity criticised the shouting, and wondered why Jesus did not rebuke the people for ascribing so great honor to Him. They sent word to this effect to Jesus through His disciples. Jesus made answer that a great prophecy was being fulfilled. The Prophet Zechariah had by inspiration said, "Shout, O daughter of Jerusalem"! and such a shout must be made. Jesus declared that if the multitudes had failed to shout, the prophecy would still have been fulfilled--the very stones would have cried out.

THE FIRST PALM SUNDAY

It is customary with some Christians in various parts of the world to commemorate especially that Sunday of the triumphal entry of Jesus into Jerusalem. The record tells that on the journey many of the people strewed their garments in the way, as a mark of respect and honor, waiting until the little animal had passed over them, and then running on before and placing them again. Others brought ferns, flowers and grasses, and strewed them in the way. Still others, St. John's Gospel tells us, brought branches of palm trees.

It was a jubilant procession, fulfilling the prophecy of Zechariah. Yet to Jesus it had the sad feature, as indicated by the account. When they had reached the turn of the Mount of Olives, which brought Jerusalem into view, the Master halted the procession while He looked over the city and wept, saying, "O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold, your House is left unto you desolate; and verily I say unto you, Ye shall see Me no more, until that Day [nearly nineteen centuries later] when ye shall say, Blessed is He that cometh in the name of Jehovah!"

Jesus realized that that day was a turning point with the Jewish nation--that their rejection of Him meant their rejection by the Heavenly Father for a long time. It meant that they would be cast off from Divine favor, except a few who would become His disciples. It meant that during those long centuries the highly favored people of Abraham's natural seed would be in distress. It meant that the favor of God, which had been with them for centuries, would instead be extended to the Gentiles, to gather out of the Gentiles a company of faithful, saintly ones to be associates and joint-heirs with Jesus and the faithful ones of the Jews in the Heavenly Kingdom. It meant that not until this elect, Heavenly, spiritual Kingdom class should be received to glory would the Jewish people be again received into fellowship with God.

St. Paul markedly calls our attention to this fact that the rejection of Israel is not permanent, but only for a time--only until the complete number of faithful saints be gathered out from amongst the Gentiles. Then God's favor will return to Natural Israel, and subsequently extend to all the families of earth.--Romans 11:25-32.

JESUS, THE PRINCE OF PEACE

How different was this entry of Jesus, the Prince of Peace, from the triumphal marches of earthly conquerors and kings! In the excitement of human passion and the prejudice of human minds a special halo of glory has surrounded the world's conquerors. Heroic deeds, valiant conquests, as pictured by historians have a charm. The rising generation reads with thrilling interest of the prowess of Alexander the Great, of the Spartans of Greece, of the Caesars of Rome, and in more modern times of Robert Bruce, of Napoleon and Wellington, of Generals Grant and Lee, Sherman and Johnson, Sheridan and Stewart. The home-comings of all of these were triumphal marches, in many cases rendering honor to whom honor was due.

Nevertheless, in every instance the mind's eye necessarily closes against scenes which led up to such triumphs. We try to forget the millions of slain and wounded, and other millions of mourning widows and orphans. We try to forget the smoking ruins of homes behind those victorious armies. However necessary war at times may seem to be for the maintenance of justice, nevertheless

R5495 : page 206

all must concede that the blessings purchased by the sword are procured at a terrible cost.

From this viewpoint Jesus, the Prince of Peace, followed by an army of saints who are walking in His footsteps, presents a beautiful picture--even to the worldly. These victors--Leader and followers--conquer by dying. Thus Jesus said to His followers, "Whosoever will save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's shall find it." Thus viewed, all the followers of the Lamb are self-sacrificers, as the Bible declares: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God--your reasonable service." (Romans 12:1.) Such a victory--victory through death--is difficult for the majority of people to understand! What is the philosophy of it? Where is the victory?

VICTOR-KINGS THROUGH DYING

Well may it be asked, Wherein is the victory of Christ and His followers in laying down their lives for the brethren and in support of truth and righteousness? Only the Bible answers the question, and only those who exercise faith can understand the Bible answer. The Bible declares that the real victory of Christ and the Church is over self. Their crowning day is future--their triumph will be then.

The triumphal entry of Jesus on the ass was only typical. The antitype will be glorious--beyond the veil. As Jesus after His resurrection was "received up into glory," so also He has promised His Church that their resurrection shall change them from imperfect human beings to perfect spirit beings, joint-heirs with their Master, their Redeemer, in the glorious Millennial Kingdom which is to bless the world.

After Jesus had risen from the dead, He explained to His perplexed disciples what His death signified, saying, "Ought not Christ to have suffered these things [death] and to enter into His glory?" (Luke 24:26.) So St. Paul has declared in respect to all who will be Jesus' associates in the Kingdom--they must suffer with Him if they would reign with Him; they must be dead with Him if they would live with Him. (2 Timothy 2:12.) Christ and His Church die to human hopes and interests, present and everlasting--laying down their lives, suffering for righteousness' sake. Their reward is two-fold: (1) Their own personal exaltation to a Heavenly, spirit glory, like unto the angels, and yet more glorious--"far above angels, principalities and powers and every name that is named." (2) The Kingdom glory--the joy of being the Divine agents for human restoration.

From this, the Bible viewpoint, the Christian warfare is different from every other warfare known to the world. It is a fight against sin, a fight against self-will, a full submission to the Divine will, a victory through death. "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10.) "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne." (Revelation 3:21.) No wonder that a proposition of this kind is but imperfectly understood by the world! "The world knoweth us not, even as it knew Him not." And this is one of the requirements of the Gospel, that Jesus and His followers shall submit themselves to be misunderstood by the world. We are counted fools for Christ's sake.--1 Corinthians 4:10.

It requires some stamina to be a loyal follower in the footsteps of Jesus, misunderstood as He was misunderstood by those of His day, reviled as He was reviled. "They shall say all manner of evil against you falsely, for My sake." It is only when we understand through God's promises that in these trying experiences of Christ and His followers there is a glorious purpose, that we are able to endure them with any measure of rejoicing. Only these are granted of the Lord the eye of faith which can clearly discern things beyond the veil--the glory, honor and immortality, and the Kingdom which the Lord has promised to His faithful followers.

"THE WRATH OF THE LAMB"

Since Jesus is the Prince of Peace, how shall we understand various passages of Scripture which refer to Him as a mighty Conqueror in blood-stained garments, taking vengeance on His foes? But especially, how shall

R5496 : page 206

we understand the declaration that, at His coming in the clouds of heaven, all the tribes of the earth shall wail because of Him?

Of this Prince of Peace it may be said that He will wound to heal, that whatever disasters He may bring or permit to come upon the world will be so overruled as to make of them blessings in disguise. Undoubtedly much that is said respecting our Lord is highly symbolic. For instance, He is to smite the nations with the Sword that proceedeth out of His mouth--the Word, or Message, of Truth. Such a smiting is in full conformity with the declaration that when St. Peter preached the Gospel at Pentecost, some of his hearers were "cut to the heart"--not with St. Peter's literal sword, but with "the Sword of the Spirit, which is the Word of God." Eventually, that Sword will smite all opponents of righteousness for their good. Only the wilfully wicked will eventually be destroyed in the Second Death.

We are not to forget, however, that the inauguration of the Messianic Kingdom is to be in the midst of the Time of Trouble, and that Christ will have to do with the bringing, or at least the permitting, of that Trouble. Apparently mankind will be permitted to bring the great trouble at the end of this Age upon themselves. There are forces of evil, Satan and his angels, ready to do us harm and, through human forces, sin-forces entrenched in human nature, ready to do harm to the social fabric. The Bible represents that Divine Power holds these in check --the four angels holding the four winds--that they shall not blow upon the earth to its injury until the appointed time, until all of God's elect Church shall have been sealed in their foreheads--their intellect--with the Truth.

At the appropriate time those "winds" of strife will be let loose, and great will be the trouble, until in due time the King of kings and Lord of lords shall intervene to rescue the race from itself and from the Adversary. Then Satan shall be bound for a thousand years, and Messiah's Kingdom shall be established for the blessing of all the families of the earth.

R5506 : page 206

PREPARED HEARTS

FRANCES DARDEN.

Prepare our hearts to know Thee, Lord,
And seek for wisdom in Thy Word,
So, as our days, our strength may be,
To spread Thy Truth, o'er land and sea.
O'er all the earth this light must shine,
Restoring faith to all mankind.

Run swiftly, oh! ye angel "feet,"
Upon the mountains; tidings sweet
Send forth! Proclaim the Word,
So men shall know their reigning Lord.
Earnest watch, on Zion's wall,
Lift high His banner over all;
Loud sound the Seventh Trumpet call!

===================

R5496 : page 207

SOME INTERESTING LETTERS

QUERIES OF A COLPORTEUR

DEAR BROTHER RUSSELL:--

How shall we do respecting the STUDIES IN THE SCRIPTURES after October, 1914? Will the Society continue to publish them? Will the Colporteurs and others continue to circulate them? Is it right to circulate them now, since you have some doubt respecting the full accomplishment of all expected by or before October, 1914? With Christian love,

Your brother, M. F. C.

IN REPLY

MY DEAR BROTHER IN CHRIST:--

Yours of May 20th has reached me. Thanks! I think that you are not taking a right view of the matter treated in STUDIES IN THE SCRIPTURES, Vol. II. It is our thought that these books will be on sale and read for years in the future, provided the Gospel Age and its work continue.

So far as the features are concerned, we have merely set forth the Scriptures and our view respecting their application and significance. We have not attempted to say that these views are infallible, but have stated the processes of reasoning and figuring, leaving to each reader the duty and privilege of reading, thinking and figuring for himself. That will be an interesting matter a hundred years from now; and if he can figure or reason better, he will still be interested in what we have presented. In any event, we think that the consummation cannot be long deferred.

To cease to print and circulate the STUDIES IN THE SCRIPTURES because everything suggested therein has not been, apparently, fulfilled, would be like rejecting our Common Version of the Bible because the chronology given in the margin throughout is known to be incorrect to the extent of a number of years. Usher's chronology is used in our Common Version, and shows the birth of Christ in the year 4004. Scholars are agreed that the event varied at least two years from that date--some say four years. And STUDIES IN THE SCRIPTURES show from the Bible that the date was actually 4128. Nobody thinks of throwing away his Bible on this account. No more need any one think of throwing away his STUDIES IN THE SCRIPTURES or failing to circulate them on account of the fact that October, 1914, may not witness all that we had expected and in the manner expected. With much Christian love,

Your brother and servant in the Lord.

page 207

AN OCCASION FOR REJOICING

DEARLY BELOVED BROTHER:--

You have had my continuous love and prayers for a good many years, but I have not written you personally for quite awhile, knowing of the pressure of the Harvest work upon your time. But knowing that you would be much pleased to hear of the wonderful demonstration of the Truth that I have just witnessed, I write you this brief account:

Brother Petran, wife and I have just returned from Osseo, Wis., where Brother J. M. Kidd's whole family, sons, daughters, son-in-law and daughter-in-law, numbering thirteen, have consecrated and been baptized, except one, who was unable to symbolize on account of sickness, but is coming to Appleton before long, D.V., to symbolize.

Dear Brother, I never saw a more happy family and a more loving and sincere demonstration of an appreciation of the Truth and of the brethren as they embraced each other and wept for joy and gladness. They are all in deep earnest and thoroughly understand the steps they have taken. All have taken the Vow also. They also organized a class with regularly appointed officers and set the time of their Berean, praise and testimony meetings, etc.

A Brother Davis, Brother Kidd and his sister, Sister Blakeley, have been witnessing hereabout for the Truth for a great many years without much apparent result, until after Sister Blakeley's death, just a few weeks ago. Brother Petran, of the Appleton class, accompanied me and assisted in the funeral service, after which three of the friends consecrated themselves to the Lord on the train on their way home. When they arrived there the influence of the Holy Spirit spread among their friends and relatives and the result is we have already immersed twenty-three.

At the last talk at Osseo, the evening before we left, about sixteen of the neighbors were present at our meeting, at the close of which we asked if they would be willing, for the sake of the Truth, to give their attention, their time, their reputation, their friends, their money, and life itself, as the service might require of them? At each of these questions a number of them gave their assent, which, if fully understood, means a complete consecration to Christ. And so we are expecting to be called upon in the near future to perform another baptismal service. In fact, six more have expressed the desire to be baptized at the first opportunity.

I might add that the brethren have had quite a struggle with tobacco, but they have conquered and cast it out.

We rejoice with you in the Harvest work and pray God's blessing to continue with you until your work is done. Sister Deming joins me in sending much Christian love.

Your Brother in Christ, H. W. DEMING.--Wis.

R5496 : page 207

A SIGNIFICANT MESSAGE

DEAR FRIEND:--

As one who believes in "the Present Truth" as presented in STUDIES IN THE SCRIPTURES, I venture to write to you for a word of advice and comfort. I am in deep distress and have suffered intense mental agony during the last few months through being careless of the privileges connected with Present Truth.

I came, through God's favor, into touch with the Truth ten years ago, and had great rejoicing in it. My fatal mistake was a lack of decisiveness and a consequent failure to act according to my conscience. I became timid and avoided my fellowmen because of my failure to speak out. Added to this I stumbled, time and again, through weakness of the flesh, and gradually settled down to the thought that success in the "narrow way" was not for me.

At the end of last year my interest in Volume One was revived and I argued that if it is true why should I fear to come out of Babylon? Acting upon this I sent for withdrawal letters. I had a talk with our minister here, but at the critical moment I gave way to fear. This plunged me into a blackness which I cannot describe; I imagined all sorts of things, chief amongst which was that I had committed the sin unto death. The thought of this made me worse, and I gave way to careless living.

Dear friend, I would give anything for a word of comfort! I have striven hard to find peace of mind. I would not trouble you, as I know you are fully occupied; but somehow my unhappiness compels me to write you, as I know you are in close fellowship with the Lord. I hope that you can help me. My soul is sadly diseased. I cannot express the gratitude I shall feel. God bless you! Yours sincerely,

T. H. HUGHES.--N. Wales.

OUR REPLY

DEAR BROTHER:--

Yours of the 28th ult. has come duly to hand and contents are noted. Frequently, "earth-born clouds arise" to obscure the Lord's face from us when we neglect to do those things which He indicates would be pleasing to Him. Faithfulness to the Lord will restore a sense of His favor. My suggestion, therefore, is that you start anew, doing faithfully everything which you find to be His will for you.

The very fact that you are penitent and feel the separation is a good sign. Those who have sinned the sin unto death are not usually penitent. A rereading of the Six Volumes, laying hold upon the promises quoted therein, should be of help to you. May the Lord's guidance and blessing be with you as you seek to return to a condition of favor with Him. With much Christian love, we remain,

Yours in the Master's service.

THE CORRESPONDENCY SEEMS CLEAR

DEAR BROTHER RUSSELL:--

Have often thought of writing you as to how far the type and antitype extend in the Harvest of the Jewish and Gospel Ages; particularly as to whether the time that the Roman army under Titus besieged Jerusalem and the length of the siege are types of the trouble coming on the world?

To my understanding the Harvest of the Jewish Age commenced in the fall of 29 A.D., and, being a period of forty years, ended in the fall of 69 A.D. In the spring of 70 A.D., at the time of the Passover, the Roman army besieged Jerusalem. The siege lasted about six months and ended in the fall of 70 A.D. Thus the great calamity that our Lord foretold to Jerusalem did not reach its worst until six months after the end of the Jewish Harvest, and continued about six months thereafter, or one whole year after the end of the Jewish Harvest. This same period in antitype, if antitype it is, would seem to be from April, 1915, to October, 1915. If there is any significance in this it would seem that the burning of the "tares" in the Time of Trouble will not take place until the Harvest is entirely ended.

This may be reaching after types where none are intended. Will be thankful for any suggestion along this line.

Yours in the one hope, S. W. PENNOCK.

===================

VOL. XXXV JULY 15 No. 14
A. D. 1914--A. M. 6042

CONTENTS

Our Hope--An Anchor to the Soul..................211
  Inward Faith--Outward Confession.............211
  Danger of Withholding the Light..............211
How and Where Shall I Serve?.....................212
  Brethren in Penal Institutions...............213
Anointed--Established--Sealed....................213

The Purpose of Our Trials........................214
"The Lord Thy God Is a Faithful God".............216
His Saints Shall Never Be Moved.............216
The Drama in Europe..............................217
Three Grand Conventions..........................217
Christian Liberty Based on Principle............218
Conscience to Be Respected..................218
Barren Fig Tree--Defiled Temple.................219
Significance of Zionism......................219
Wicked Vine-Dressers.............................221
"Behold Oppression--Behold a Cry"............222
Interesting Letters..............................223
Colporteuring Helped by Drama................223
A Baptist and Present Truth.................223

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

PLEASE REMEMBER THESE THINGS

Give your full address at the top of each letter you write, and please print it if you cannot write plainly. Please address your communications to the WATCH TOWER SOCIETY, whether in Brooklyn or London or Melbourne. Only very personal matters should be addressed to the Editor--Pastor C. T. RUSSELL. Our work here is different in the various departments; for instance, the Pilgrim Department, the Colporteur Department, the Volunteer Department, etc. In case the subject matter of your letter makes it specially appropriate to one or another of these Departments, please add the same to the address, but always make the main address the WATCH TOWER SOCIETY.

LITERATURE FOR THE BLIND

Requests for Bible literature for the Blind should be sent direct to Gould Free Library for the Blind, South Boston, Mass. It has for loaning the six volumes of STUDIES in English Braille; also Vols. I. and II. in New York Point, and Vol. I. in American Braille. Besides this, there are translated and ready to loan, many of the booklets issued by our Society, as well as special sermons.

When returning books or pamphlets for the Blind, please return them direct to the Gould Library. The Post-Office will handle them without postage if the package is plainly marked, "Literature for the Blind, Postage Free."

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF AUGUST

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY IV., V.

Week of August 2.....Q. 52 to 57 Week of August 16.....Q. 64 to 68
Week of August 9.....Q. 58 to 63 Week of August 23.....Q. 1 to 6
Week of August 30.....Q. 7 to 12.

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per dozen, postpaid.

===================

R5497 : page 211

OUR HOPE--"AN ANCHOR TO THE SOUL"

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."--Hebrews 10:23.

NEARLY ALL that God has given us as New Creatures is by faith or hope. When we become followers of Jesus and take up our cross to follow Him, a sacrifice is involved, if the step be taken intelligently--along the lines of Divine instruction and invitation. No one would voluntarily undertake to sacrifice unless he had a hope or a conviction of some blessing that would result or of some reward that would come to him as the outcome of that sacrifice. In every proper action there must be a motive or object. The fact that the Church has been invited to follow Jesus indicates that there was something in His course which brought the blessing and favor of God--some special reward; and that if we will follow Him, we shall share that same blessing and reward --glory, honor and immortality.

So when we take up our cross to walk in our Master's footsteps, it implies that we are inspired with the hope of thus sharing in the glory and honor conferred upon Him. The character of our God assures us that any offer coming to us from Him, with rigid conditions attached, must be infinitely worthy of our acceptance; and the "exceeding great and precious promises" accompanying this offer assure us of His assistance and sustaining power. So by availing ourselves of His strength and of His aid, we shall be able to meet all the conditions and to attain the glorious reward set before us. Hence our faith has a strong and sure foundation upon which to rest; "faith can surely trust Him, come what may."

INWARD FAITH--OUTWARD CONFESSION

We exercise faith in the heart before we make an outward profession--before we confess the Lord with our mouth. And we have no right to confess Him with our mouth until we have believed "unto righteousness"; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10.) So we have the declaration of the Lord that He will not consider that we have a proper faith or hope unless we confess it. He has declared that if we refuse or fail to confess Him before men, He will account us unworthy to be confessed before the Father and the holy angels. There is, then, no salvation without a confession of the Lord; the two are inseparable.

It is in vain that any entertain a hope of being accepted of the Lord and of winning His final approval who hides his light under a bushel and shrinks from the reproach of the Cross. "No cross, no crown," is the Lord's inflexible decision. All who have received the Truth in the love of it will be glad to let their light shine to the glory of God and the blessing of others. If the glorious Message of the Lord has filled our own hearts and blessed our lives, we shall rejoice to carry the living water to other thirsty souls. If the good seed has found our hearts fruitful soil, it will surely germinate and bring forth fruitage to the glory of our God.

In harmony with the terms of our consecration, we confess to men that we have a faith that reaches beyond the present life, a hope that "entereth into that within the veil," whither Christ, our Forerunner, has entered for us. We confess our hope that we shall have a part in His resurrection; that "we shall be changed in a moment, in the twinkling of an eye," and like Him be spirit beings, see Him as He is and share His glory on the Divine plane. We confess that we hope with Him to be instruments in the Father's hands, bringing life and joy and blessing to all the world of mankind, the living and the dead; that we hope to uplift them from death, to raise them from all the sin and blight and sorrow and tears that have oppressed them for these six thousand years. Truly ours is a wonderful hope! Who would not rejoice to tell it!

If, then, we have this faith, this hope, and are properly confessing it before men, let us "hold fast." Tests of our loyalty will continually come. The flesh will be inclined to rebel strongly at times. The questions will present themselves: Are you willing to confess Christ? Are you ashamed to own His name before the world, or do you esteem this your chiefest honor? There will be temptations to become discouraged. Our weaknesses will rise up before us, and the Adversary will take advantage of these circumstances to further dishearten us. And not only will there come these temptations along the line of our faith and hope, but there will come certain reproaches and persecutions, permitted for the purpose of proving our loyalty. Ours is a marvelous calling, and only heroic souls are wanted to fill the places in this elect class--only those who have the Spirit of the Master.

DANGER OF WITHHOLDING THE LIGHT

If any are disloyal or weak, and fail to take a firm stand for the Lord and the Truth, for fear that they will be disesteemed amongst their fellow-men, or for any other reason, it will prove that they are not worthy to share with Christ the glories of His Throne as members of His Body. All who hope to be of this number have professed His Name; and they must be steadfast, must

R5497 : page 212

hold fast their confidence and profession of their faith even unto the end.

The flesh needs to be dealt with rigorously, and be brought into subjection and held there. According to the inclinations of the flesh, the Lord's children would wish to refrain from what would bring contumely and adverse criticism. The flesh would prefer to keep quiet, where the speaking forth of the Truth might bring reproach or persecution or ostracism. But the New Creature would feel "a burning fire shut up in his bones" if he were to withhold the Message of Truth when a suitable opportunity was granted, and he would find that he must be faithful and let his light shine. Otherwise, the light would grow feeble and would finally die out altogether, and he would be in utter darkness. And "if the light that is in thee become darkness, how great is that darkness!"

Let us not grieve the Holy Spirit of God which is within us. The Lord gives us a solid basis for our hope, for our faith. It is a hope which He has Himself inspired.

This hope is backed by all His sure promises and by His Oath; and He reminds us that "He is faithful that promised." (Hebrews 10:23.) It is as yet a promise only; it is all of faith. We have now but the begetting of the Holy Spirit to this new nature, and the sealing of the same Spirit, "the earnest of our inheritance." (Ephesians 1:13,14.) But we have learned to know our God and to trust His faithful Word. We have proven His gracious promises in many a time of stress and danger, and we know that He will not fail us. And "he that hath this hope in him purifieth himself, even as He is pure."

OUR ANCHOR SURE AND STEADFAST

If we were to let go this hope, this anchor to our souls, we should be adrift upon a shoreless sea, whose mighty billows would sweep us down to eternal death. A great Time of Trouble is now about to break upon the whole world, and any of the Lord's people whose faith and hope are not firmly anchored to the Rock of Ages, any who are fearful to trust His promises, will be overwhelmed in the storm. Shall this be our experience?

"The Time of Trouble nears, 'it hasteth greatly,'
   E'en now its ripples span the world-wide sea;
Oh, when its waves are swoll'n to mountains stately,
   Will the resistless billows sweep o'er me?"

Some of the Lord's real children will have their part in the great trouble-time; yet none who are faithful, who are obedient, will suffer thus. These will be kept in perfect safety to the end of their course, and will, we believe, be gathered "within the veil" before the great storm breaks in its fury. Because of our faith in the Master, because of our strong confidence in Him, our knowledge that He has been an overcomer, and that the Father has rewarded Him and that He is now our Advocate, our great High Priest, who "ever liveth to make intercession for us," therefore our hearts have good courage. We know that He will shortly "stand up" in power and great authority to establish His Kingdom and to exalt all His faithful to reign with Him in that Kingdom; therefore our hope is firm; it is indeed an anchor to our souls. We are "strong in the Lord, and in the power of His might."--Ephesians 6:10.

We shall never lose our courage if we keep our eyes continually fixed on Him, and our hand closely clasped in His. God's eternal promises are the foundation upon which all that we hope, either of character, or of coming glory, is built. And what a strong foundation! Let us be faithful to Him who hath called us. Let us hold the glorious Truth not only in the letter, but also in the spirit. Let us hold it in the love of it, because it is the Truth, as well as because of its matchless beauty and grandeur.

Let us ever remember the importance of patient endurance, constancy, that we may develop the fruits of the Holy Spirit, that we may take joyfully every trial, every persecution, every difficulty, which our God in His infinite Wisdom and Love may permit to come upon us for our testing and the ripening of that character which is of paramount importance, and without which we can never hope to see our Father's face, nor partake of the glory to which we have been called with Christ. Let us indeed "hold fast the profession of our faith without wavering; for He is faithful who hath promised." Let us "hold fast the confidence and the rejoicing of the hope, firm unto the end." Yea, "we desire that every one of you do show the same diligence to the full assurance of hope" unto death.--Hebrews 3:6; 10:23; 6:11.

R5498 : page 212

"Will your anchor hold in the storms of life,
When the clouds unfurl their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?"

Surely by the grace of God our anchor will hold; for

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Savior's love!"

===================

R5498 : page 212

HOW AND WHERE SHALL I SERVE?

"Brethren, let every man, wherein he is called, therein abide with God."--1 Corinthians 7:24.

IN THE CONTEXT, the Apostle has been discussing marriage and its responsibilities. He has also been discussing slaves and their state. He asks, "Art thou called being a slave? Then seek not to be free." Nevertheless, he added that if freedom were to come to the slave, he should be glad to avail himself of the opportunity of having a wider field of service as a free man. But the slave should not say to His master: I have become a child of God, and therefore your regulations are nothing to me; you cannot longer hold me as a slave.

The Apostle gives the thought that the Lord's people are not to want an immediate change from the condition in which they were called. His thought is, You are not necessarily to think that you are to leave what you are now doing. Your business may be that of a servant, or a slave; therein abide--in the sense of having your mind at rest. If the Lord opens the door, then you are to look about. If your condition is one of great severity, it is right to ask the Lord that in His own due time He will make it less so, if it please Him. He has promised us that with every temptation He will provide a way of escape or direct the issue, that we may be able to bear it. (1 Corinthians 10:13.) This would apply to our business relationships--to everything.

If one were single, he should consider very carefully the matter of taking on added responsibilities. He should think: "I was called when single. Does the Lord wish me to marry?" And if he comes to the conclusion that the Lord so desires, he should remember the Apostle's injunction, "Only in the Lord." If he were married when called, he should not say, "I wish I were not married. I could do so much more, so much better, if not married." He was married when called, and therefore

R5498 : page 213

there is a mortgage upon his time. He has this mortgage or contract to consider.

ENTER OPEN DOORS, BUT DO NOT FORCE THEM

Nevertheless, the Apostle, in previous verses of this same chapter points out that if the unbelieving husband or wife should depart, let them do so. Do not seek to oppose their going if they desire to go. The Lord is able to provide for your affairs. And if that is the Lord's providence for you, so accept it. As for the thought of our leaving our business to go into the Colporteur work, or the Pilgrim work, or the Class Extension work, or whatever it might be, the proper thing for us to consider would be, Is this an opening of the Lord? If we find that a better opportunity for service comes to us in this way, a wider opportunity for work in the Harvest Field, and that there is an open door, then we should rejoice and should enter the door.

But if we find that there is no open door and we would have to force one open, to violate some right principle to enter such work, that would alter the case. We must stand for principle. We shall never have to oppose any right principle to engage in the Lord's service; there is always some way to serve. The Apostle is here addressing brethren, and his words could not refer to any who were then engaged in a dishonorable avocation.

NO BROTHER IN DISREPUTABLE BUSINESS

But suppose that a man, before receiving the Truth, had been the keeper of a gambling house, or were in some other disreputable business. Suppose he had been a saloon-keeper (several brethren have come from this business). After he had accepted the Truth, he would say, Here! What am I doing? Am I dispensing to human beings that which is to their injury? I must quit this. And so he would have to get out of the saloon business before he could become a child of God at all; he would have to get out of the unprincipled condition of mind before he could become a child of God. The Apostle's words were addressed to the brethren: "Brethren, let every man so abide." He would not be a brother in Christ while in a business repugnant to his conscience and injurious to his fellow-creatures.

The whole matter was, of course, forceful to servants in the Apostle's day. In that time and in every time the humble classes, the servant classes, the slave classes, seem to have been ready to receive the Message. Our Lord said unto the rich, as a class, "Woe unto you rich!" And to the poor He said, "Come unto Me, all ye that labor and are heavy-laden." And we see that not many wise, not many rich, not many noble, come into the Light.

BRETHREN IN PENAL INSTITUTIONS

A prisoner in a penal institution would do well to say to himself, "Well, in God's providence this Message has reached me here in prison. Perhaps I should never have had it if I had not been here." If we were such a person, instead of hastening to try to pry open the doors by sending a paper to petition release, we would consider well before we started such a paper. We would think, "Perhaps I may have opportunities for serving the Lord amongst these fellow-prisoners. Perhaps I may have an opportunity of preaching to them." Or if there were an application made for release, and if the application resulted in refusal, we should bow to that refusal as being the Lord's word in the matter. We would try to be thoroughly content and thoroughly happy, and would say, "I will strive to show forth the praises of God, who has called me out of darkness into His marvelous light." We could not know but that a man would have just as good opportunity for service there as anywhere else. The Lord will give what is best to all His faithful ones.

====================

R5498 : page 213

ANOINTED--ESTABLISHED--SEALED

"Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."--2 Cor. 1:21,22.

THE APOSTLE is here addressing the Church at Corinth, recognizing that this congregation are co-laborers with him--accepted of God as members of Christ, the Anointed. Christ is the great One foretold prophetically as the antitypical Prophet, the antitypical Priest, the antitypical King, who is to bless the world by His work of healing, instructing, helping, uplifting. The Apostle says that the One who has brought us into the Body of the Anointed, and has set, or established us, is God. This implies that God does the calling of those who come to Him. It implies that there was a previous invitation --the Apostle says that no man taketh this honor to himself. Even Jesus could not have taken to Himself the honor of being a Priest and King; He could not say, I will be a Priest--I will be a King!

As God called Jesus to be the great Head over this Ecclesia, or Body, so through Jesus He has invited us to become its members. And as we conform to the terms and are made acceptable through our great Advocate, we are then set in the Body--anointed. It is not a happen-so, but we are set. And we shall continue in this position unless, because of some unfaithfulness, we shall be blotted out and the crown appropriated to us be taken away.

He who sets us, establishes us, and has anointed us of the Holy Spirit, and thus made us members of this holy company, is God, the Heavenly Father. It is not the province of even our Redeemer to set us and anoint us. As the Apostle says, "God hath set every member in the Body as it hath pleased Him." All things are of the Father, and all things are by the Son; hence this anointing that we receive comes from the Father. Nevertheless, the Channel is the Lord Jesus. This Holy Spirit which the Father has given to Jesus, He has shed forth upon us. The Father authorizes it, the Son sheds it forth.

SEALED IN THE MASTER'S LIKENESS

And God "hath also sealed us." It is not only important that we be begotten of the Holy Spirit, and set in the Body, but it is another precious thought that we are to be sealed, or impressed; we are to receive a stamp. As we would set a seal into wax to mould the wax into its likeness, so with us who are desirous of knowing and doing God's will; we are impressed by His Holy Spirit into the image of our dear Master; and the channel through which we are sealed is the Truth.

So those who are sealed by the Holy Spirit have a considerable measure of appreciation of the Truth. All the promises come through God's Word; it is a power that is now at work, so that all of God's people in all parts of the world are being impressed through the promises of God. God works in us to will and to do His good pleasure. This sealing is of the Father, because it is through His promises;

R5499 : page 213

it is under the direction and care of the Head of the Church, our Lord Jesus, that He may in due time present us blameless and unreprovable before the Father.

"If I in Thy likeness, O Lord, may awake,
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

===================

R5499 : page 214

THE PURPOSE OF OUR TRIALS

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."--James 1:12.

THE WORD blessed in this text may be understood to signify the condition of one in the favor of God. The state of such will be a happy one, a desirable one. The word blessed does not, of course, always suggest a happy condition as relates to the feelings, or emotions, but rather as relates to the outcome. It is used here in connection with the results of trial to the Christian. The child of God who wins the crown of life will be very highly favored or blessed of God; then whatever conduces to this end is a very great blessing, even though it cause much pain to the flesh.

Who will gain this crown of life? Of what character will he be? The Scriptures declare that it will be that man or that woman who endures temptation, trial. What is signified by enduring temptation? Evidently the thought is not the enduring of one temptation for one time or for many times. Even the world must endure trials. The reference is to the retaining permanently of the attitude of patient endurance and faithfulness when tempted, of remaining true to God under temptation and stress. Temptations come from a variety of sources. They may come from friends, who may tempt us to live a life of more or less self-indulgence, to relax in a measure our fidelity to the Lord. The enticements of wealth or worldly society, a natural love of ease and disinclination of the flesh to endure hardness--any or all of these may prove strong and subtle temptations to the Christian.

But if we love the Lord supremely, that love will become the chief impulse of our lives. Our one aim will be that we may glorify God in our spirit and in our body. We know that there are things which are displeasing to God, and if we love Him we will seek to keep His commandments. The child of God might fail once, or he might fail repeatedly along the same line, until in deep humiliation and anguish of soul because of his continued manifestation of the same weakness, he would be led to cry out with strong crying and tears to the Lord; and his pain and distress of heart might so impress upon him his need of greater watchfulness along that line that he would become strengthened for further attacks of the same nature, and thus be enabled to gain the victory over his besetment, his special weakness.

THE CROWN OF RIGHTEOUSNESS

While we shall never reach the point of perfection in the flesh, nevertheless this power to endure temptation should become more marked day by day, as the New Creature remains loyal, still resisting and striving still harder to resist and be true to the Lord in thought and word and deed. Blessed is the man who shall endure--time after time, day after day--thus proving his faithfulness and obedience to God. For when that man is tried, when the trial time is over, when God has seen that he has demonstrated fully his loyalty, then, when God's "due time" has come, that tried and proven one shall receive the crown of life.

The expression, "the crown of life," is another way of saying the reward of life; and this life is on the highest plane. The Apostle Paul speaks of this same crown as the "crown of righteousness." The Apostle Peter calls it the "crown of glory." It is the crown of righteousness because it is the reward that comes as the result of righteousness, of obedience to God and the principles of His Government, of faithfulness to our covenant. It is the crown of glory because it is the reward which brings glory, honor, immortality.

In the Grecian games certain rewards were given to those who endured successfully the trial of their skill, of their prowess and of their physical endurance. The reward given was usually a crown or wreath of laurel. That crown was valuable, not so much in itself, but especially as an outward token of appreciation of superior merit. The fact that it was evergreen would suggest to the Christian that our reward as "overcomers" will be a lasting reward, an eternal reward.

The Lord is to give us life in fullest measure. The penalty that came upon our race because of sin was death; but now there is an opportunity to regain life--life in perfection, untainted, unending. This life is in the Son of God. At the present time life can be gained only by being begotten to the spirit nature. The crown of life, to be given to the "more than conquerors," is a very special kind of life--immortality, the highest form of life possible, the crown, or pinnacle, of all life. This is to be the reward of the class called in Scripture the Bride of Christ, when they shall have demonstrated their faithfulness, when they shall have been proven worthy to be members of that exalted class.

There will be a crown of life in the next Age--perfect human life--as the result of obedience to the tests and trials of that time. These tests will differ in many respects from the trials and difficulties of the Church at the present time. They will be much less crucial; for then temptations to sin from without will be removed, and bodily and mental uplifting and assistance granted, which will make their trial a more favorable one. Righteousness, too, will immediately be rewarded in that Day, and sin and disobedience of every kind will be promptly punished. But now righteousness often brings suffering, reproach, pain and loss, from the human standpoint; while sin often brings present advantage, popularity and pleasure to the flesh.

THE PROPER VIEW OF OUR TRIALS

There is a special love required by God of the Gospel Church--this peculiar class now called of Him. They are to have a love that is so unselfish that it will be willing, yea, glad, to lay down the earthly life in the service of God, that they may bring blessings to others. To these God has promised the special crown of life--immortality, His own nature. These are to be the blessers of their brethren, those of the nature formerly their own. As Isaac was the blesser of Ishmael and of the sons of Keturah, and as the first-born of Israel were the blessers of their brethren, so these will bless all the peoples of the earth, from among whom they were chosen. How thankful we should be for an honor so great!

If these favored children of the Heavenly King could always keep in mind the fact that every trial and testing, every persecution and difficulty, permitted to come upon those who have made the Covenant of Sacrifice with the Lord, is designed to develop them, to prove and test their love, to demonstrate whether or not their characters are fixed, rooted and grounded in righteousness, it would set all their painful experiences and temptations in a new light, and would be a great assistance to them in fighting the good fight of faith successfully. For if by these trials and tribulations the Lord is proving our love and devotion to Him, then whatever they may be, whether great or small, we should diligently use them as opportunities to demonstrate to our God the fulness of our love for Him and His cause, and as means by which we may rise day by day to greater heights of spiritual attainment, being changed into the likeness of our Master.

R5499 : page 215

Thus viewed and thus met, every trial and affliction would prove a blessing, a Heavenly messenger, bearing us on wings of faith "Nearer, our God, to Thee, nearer to Thee." Then, beloved, "count it all joy when ye fall into divers temptations [trials, testings], knowing this, that the trial of your faith worketh patience [patient endurance]. But let patience perfect her work, that ye may be perfect and entire, wanting nothing." Herein we "greatly rejoice--though now for a season, if need be, ye are in heaviness through manifold temptations [testings, provings], that the trial of your faith, being much more precious than of gold, which perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls!"--James 1:2-4; 1 Peter 1:6-8.

Truly, "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things that are seen [the things of the present order] are temporal, but the things which are not seen [the glories to come] are eternal."--2 Corinthians 4:17,18.

"WILL YE ALSO GO AWAY?"

Thus we are assured in the infallible Word of God that those who love the Lord, and who are to receive the Kingdom, will have their love tested by trials and temptations on the way to that Kingdom. Those who do not

R5500 : page 215

love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the Devil into some form of rebellion against the Divine Word or the Divine providences. They will have schemes and theories which they will prefer to the Lord's Plan and the Lord's way; and their schemes when analyzed will usually be found to be based either upon selfishness or ambition or upon an evil spirit of envy, hatred, jealousy, etc.

The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly; and like those who turned away from the Master at His First Advent, and said, "This is a hard saying," so these also go away and "walk no more with Him." But some will continue to walk with the Lord; some will not be driven away nor decoyed from Him by the arts and wiles of the Evil One and his hosts. These are such as are at heart fully the Lord's, not their own; they will follow the Lamb of God, whithersoever He may lead, because they have no will except His will. They will follow Him through all the Narrow Way of discipline and trial in this life; and by and by, as He has assured them, "They shall walk with Me in white; for they are worthy." --Revelation 3:4.

OUR UNFAILING SHELTER

Nor will this choice company lack in number by reason of the falling away of some. It will be of the predestinated number which God arranged to constitute the Bride, the Lamb's Wife. The Father's foreknowledge made full allowance for all who would turn back, and He knew that the requisite number would follow on, to make their calling and election sure. These have learned that the call of the world, the promptings of the flesh, and the arts of the Adversary, are all snares and traps and pitfalls to drag them down to death. They have learned the sound of the true Shepherd's voice, and cannot be enticed by the voice of strangers.

Precious children of the Lord, blessed are ye! Sheltered in the "secret place of the Most High" no evil shall befall thee, neither shall any plague come nigh thy dwelling. "He shall give His angels charge concerning thee; they shall bear thee up in their hands, lest thou dash thy foot against a stone." How safe and secure are these! Though a thousand fall at their side, and ten thousand at their right hand, yet the plague shall not come nigh them. They have "made the Most High their Habitation," and He will keep them from all harm.

"Under His Wings I am safely abiding,
Though the night deepens and tempests are wild;
Still I can trust Him, I know He will keep me;
He has redeemed me, and I am His child.

"Under His Wings! What a refuge in sorrow!
How the heart yearningly turns to His rest!
Often when earth has no balm for my healing,
Here I find comfort, and here I am blest.

"Under His Wings! Oh, what precious enfolding!
Here will I hide till life's trials are o'er;
Sheltered, protected, no evil can harm me,
Resting in Jesus, I'm safe evermore!"

As the faithful disciples of the Master in the first Harvest realized a meaning in His teachings which others of the professed children of God could not appreciate, so now, at the Second Advent of the Lord, His words have a precious significance to those who are in heart-harmony with Him which none others can realize. And we see now, as at the First Advent, that some are stumbling and going back, while others are being drawn more closely to the Lord than ever, by means of the knowledge of His Plan which He is supplying.

FEASTING IN THE BANQUET HALL

As we draw nearer to the close of the Harvest, we shall not be surprised if the way become still narrower, still more difficult, and if the temptations to stumble and to fall become still more frequent. Let us then, dear brethren, be more and more on our guard against the wiles of the great Enemy of our souls, and against the deceptions of our own fallen nature. Let the perfect love of God rule in your hearts, driving out self-love and world-love, with their pride, ambition and folly. Let entire devotion to God bring into your hearts the promised fulness of joy and rest and peace. Be fruitful branches in the Vine, abiding ever in Him, responding to all the prunings of the great Husbandman with more abundant fruitage.

If beguilements come to us, let us say with the Apostles of old: "Lord, to whom shall we go? Thou hast the words of eternal life." There is life nowhere else, and we wish to go nowhere else. We are feasting in the banquet hall of our Father's House, "and His banner over us is love!" We have an abundant supply: our table is richly laden. So we eat and go on our way rejoicing. We are nearing Home. We shall soon reach the last mile-stone in our journey! Then, with a song on our lips, let us press on!

"Tempted and tried, whatever betide,
In His secret pavilion His children shall hide.
'Neath the shadowing wing of eternity's King,
His children may trust, yea, His children may sing.

"Tempted and tried, yet the Lord will abide
Thy faithful Redeemer and Keeper and Guide,
Thy shield and thy sword, thine exceeding reward;
Then enough for the servant to be as his Lord.

"Tempted and tried, the Savior who died
Hath called thee to suffer--then reign by His side.
If His cross thou wilt bear, His crown thou shalt wear,
And forever and ever His glory shalt share."

===================

R5500 : page 216

"THE LORD THY GOD IS A FAITHFUL GOD"

"O bless our God, ye people, and make the voice of His praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved."--Psalm 66:8,9.

IN THIS Psalm the Prophet David calls upon all the world to praise the Lord. In prophetic language he exclaims: "All the earth shall worship Thee; they shall sing to Thy name!" Then he recounts the wonderful manifestation of the Power of God in His dealings with Israel; he calls upon the people to bless the Lord and sound His praises abroad. Taking a retrospective view of the dealings of Jehovah with His people, he continues: "For Thou, O God, hast proved us, Thou hast tried us as silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a wealthy place!"--vs.10-12.

The Psalmist then declared that he would enter into the house of the Lord, and would pay unto the Lord the vows which he had made in the time of his trouble. He recounts the goodness of God to himself. He tells that he had cried unto the Lord and extolled His praises, that his prayers had been answered, and that he had been lifted up and blessed and delivered. He calls upon Israel to remember all the leadings of the Lord in their past history and all His goodness to them as a people, and exhorts them to sound forth the praises of His great name. God had brought the people of Israel up out of bondage to Egypt; He had protected them through all their wilderness journeyings and ever since.

King David reminds them that they had been kept alive, that God had not permitted them to be exterminated --He had "suffered not their feet to be moved." They were not vanquished by their enemies, so long as they had trusted and obeyed. Subsequently, because of their disobedience and perversity, God caused them to be carried away into captivity in Babylon. But this was for their good, that He might prove them, and afterwards bring them--all worthy ones--back into their own land.

LET SPIRITUAL ISRAEL SOUND HIS PRAISES!

But although this Psalm has a primary significance as relates to Natural Israel, our thought is, in harmony with the applications made by our Lord and the Apostles, that these words are even more appropriate in their application to Spiritual Israel. The Lord has brought us up out of the world. He has delivered us from the great taskmaster, Satan. He has guided us through the wilderness journey; He has fed us with the Manna from Heaven; He has brought us forth the Water of Life from the great Rock of Ages smitten for us, that we might drink and live. He has washed our feet from the dust of our wilderness way. He has faithfully disciplined and chastened us as His sons; He has gone before us through all the toilsome march, and has been our Rearward as well, to protect us from all danger and harm. If Natural Israel had great cause for thankfulness and praise, what should be our attitude, for all the marvelous manifestations of His love and care for us, His Spiritual Israel! Truly, as no other people on earth,

R5501 : page 216

past or present, can we praise our God! With the poet we can say:

"He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears!
The billows that guarded my sea-girt path
Carried my Lord on their crest;

When I dwell on the days of my wilderness march,
  I can lean on His love for the rest.

"He emptied my hands of their treasured store,
  And His covenant love revealed;
There was not a wound in my aching heart,
  But the balm of His breath has healed.
Oh, tender and true was the chastening sore
  In wisdom that taught and tried,
Till the soul He loved was trusting in Him,
  And in nothing on earth beside!

"He guided my steps where I could not see,
  By ways that I had not known;
The crooked was straight and the rough made plain,
  As I followed the Lord alone.
I praise Him still for the pleasant palms,
  For the water-springs by the way;
For the glowing pillar of flame by night,
  And the guiding cloud by day.

"There is never a watch in the dreariest halt
  But some promise of love endears;
I read from the past that the future shall be
  Far better than all my fears.
Like the golden pot of the wilderness bread,
  Laid up with the blossoming rod,
All safe in the Ark with the Law of the Lord,
  In the Covenant care of my God!"

SOME FAITHFUL THROUGHOUT THE DARK AGES

Our God never fails His children: His name is Faithfulness! He has never permitted His Church to be exterminated, notwithstanding all the assaults of error and of the powers of darkness. There are still true people of God in the world, and ever have been. Throughout the Dark Ages, the great fact of our Redeemer's sacrifice for sin was still held by some of the true saints of the Lord. This precious truth was never completely lost during those years of darkness and obscurity, and in God's due time His Church emerged from the wilderness, "leaning upon the arm of her Beloved." The light has since grown brighter and brighter to the faithful, watching ones. And what a flood of glory now shines upon the path of the saints!

"Looking back, we praise the way
God has led us day by day!"

The saints of God during the past centuries did not need these additional blessings which are supplied to the faithful of today, but their every need was supplied. We are living in the days of the "cleansed Sanctuary." More Truth is now due than at any time in the history of the Church. Truly, our Lord has "brought us into His banqueting House, and His banner over us is Love!" (Cant. 2:4.) Truly, "He holdeth our soul in life, and suffereth not our feet to be moved," despite all the thousand snares laid for our feet by the great Adversary and his servants--many of them unwittingly serving him. We can see that long ago we might have been overcome by the Adversary's attacks had not our God been a Wall of Protection round about us.

HIS SAINTS SHALL NEVER BE MOVED

"Our lines have fallen unto us in pleasant places!" (Psalm 16:6.) But it is only the faithful who are thus kept. We are not to understand that the Lord keeps any who do not themselves make the proper effort to know the will of God that they may do it; it is those who are following in the footsteps of Jesus, doing all in their power to please the Lord as they are able to discern the way wherein He would have them walk. These are today causing the voice of His praise to be heard, and grace sufficient is their portion. If the trials of faith, submission and trust shall be greater in the near future than they have yet been, these faithful ones will not fall. Their feet shall not be moved, even though a host encamp against them, and thousands fall at their side.

R5501 : page 217

"Here is the patience and the faith of the saints." These will be strong in the Lord and in the power of His might, even though they be required for a time to follow where they cannot see.

Let us therefore go forward with good courage, knowing that He who hath led us thus far will continue to lead. He who favored us first will favor us last; and "He that is on our side is greater than all they that be against us." Thanks be to God that His grace has preserved us, that He has kept us from falling, that so many of us are still of one heart and one mind to go forward unflinchingly, whatever the coming days may bring! If they shall bring hardship and persecution, pain and trial, His grace will uphold us still. If they shall bring us tests of faith and endurance, His promises will not fail. Let our entire trust be centered in God. Let us continue to rejoice in Him. "Let Him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth loving kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord." (Jeremiah 9:24.) Testings will be permitted to come upon the people of God for the very purpose of sifting out all who are not truly His. Then let us stand fast, knowing that He is faithful.

===================

R5502 : page 217

THE DRAMA IN EUROPE

IN furtherance of plans for introducing the PHOTO-DRAMA in Europe, the Editor, accompanied by three trained operators, left New York on the S.S. Lusitania, May 19th, several friends joining the party. Our arrival in London was in good season for the London Convention at Whitsuntide. The three days at the Convention proved very interesting and profitable. All the sessions were held in the London Opera House, the largest attendance being two thousand. The various features of God's great Plan were set forth by seventeen speakers. The Convention adjourned with a Love Feast, in which nearly two thousand participated. This was freely declared to be the most enjoyable Convention ever held in Europe. The Lord was with His people, blessing, refreshing, strengthening us. One hundred and twenty-four witnessed by water immersion their full consecration to the Lord even unto death.

Meantime, preparations for the DRAMA were in progress. A school was started for giving finishing instructions to Brethren who had already gained a considerable knowledge of cinematograph operation--to acquaint them with the special features appertaining to the PHOTO-DRAMA OF CREATION. A Scottish class and two English classes were promptly started, totaling fifteen fine young men consecrated and eager for service. A lesson or two demonstrated that they will speedily be very efficient. Meantime another class of five will be trained as soon as the work shall seem to call for their services. Delegations from France, Switzerland, Germany, Denmark, Sweden and Finland came to London to arrange for the DRAMA in their several home lands and to gain information respecting its operation and the necessary steps of preparation. It is our hope that July will witness the presentation of the DRAMA in all those countries. The friends seem very keen and the prospects favorable.

A favorable start with the DRAMA was made at the Princess Theatre, London, on Sunday, June 14th, on which day about twenty-two hundred were in attendance. The DRAMA is to continue every afternoon and evening for a month. Further showings in London are probable, but what they will be depends considerably upon the Lord's providence and the zeal of the local friends. All seemed greatly pleased with the two parts of the DRAMA exhibited prior to our departure, June 20th. We believe that in Europe, as in the United States, the public will be greatly interested and profited by this, the latest method of writing the Divine measurement, or plan, upon tables --the Gospel being pictured at the same time that it is explained by our very wonderful talking machine arrangements and our free Scenario.

R5503 : page 217

Arrangements for various cities in Great Britain were in progress when we left. In Glasgow the DRAMA was to open on the very next day, June 21st, in St. Andrew's Hall, the largest Auditorium of that city. We have no doubt that the Lord's blessing upon the energy of the Brethren there will make the presentation a success--profitable to many.

Leaving the operators to install the DRAMA in Great Britain, Scandinavia, Germany, France and Switzerland, in co-operation with the Society's Branches in those countries, we began our homeward journey June 20th, on the S.S. Aquitania. A remarkably quiet and pleasant journey brought us to the home land in good season for the Conventions at Asbury Park, N.J.; Columbus, Ohio, and Clinton, Iowa.

The Editor was both encouraged and continually inspired and refreshed by his contact with the Brethren in and from the various parts of the world. It is helpful to note the spirit of loyalty to the Lord and His Word--the spirit of devotion continuing for months and years. The Spirit manifested is the same everywhere--the spirit of love and zeal--the Holy Spirit. The reason for this manifestation is explained by the Apostle's words, "We are all baptized by the one Spirit into one Body"--Christ.

===================

R5502 : page 217

THREE GRAND CONVENTIONS

THIS year's arrangement of having our Conventions early and in three central locations at the same time seems to have had the Lord's blessing. The Asbury Park, N.J., Convention was a convenient one for the friends residing in the East. Columbus, Ohio, was best of all as respects auditorium; but Clinton, Iowa, excelled in several respects. In each case our Association were the guests of the city by invitation of the local government. In each case the PHOTO-DRAMA OF CREATION was shown to appreciative thousands. In each case the attendance aggregated two thousand, some coming at the beginning of the Convention and remaining a few days, and others coming toward the close, and some remaining the entire time.

We had many evidences of the Lord's favor and blessing. The total number attending was thus six thousand; the total number of baptisms three hundred and fifty-six; the total number of States represented thirty-six, besides four Canadian Provinces and one from Fiji Islands, and British representatives. Best of all, the Lord was with us by His Holy Spirit, which was manifested in the faces, the words, the conduct--not only of the Convention, but also of the audience. It was good to be there. As usual, the dear friends at the various Conventions declared these the very best ever.

No doubt personal growth in grace and in knowledge

R5502 : page 218

and the Spirit of the Lord has much to do with this greater appreciation of our opportunities as they are coming to us year by year and day by day. To the impure nothing is pure. To the discontented nothing is happifying. To those who have come into personal relationship with the Lord and who are resting in His promises there is a blessing, a refreshment, a strength, an encouragement, every time the precious things are touched, handled, mentioned. We thank God as we notice the various manifestations of growth in grace amongst His People. "What manner of persons ought we to be," in view of our glorious relationship, our grand hopes, our precious fellowship with the Lord and with His brethren!

Only one thing did the Editor fear in respect to the influences mentioned and the able addresses of the speakers. He fears that the dear friends in several instances were over-stimulated by too positive assurance that the present year will witness the "change" of the Church, establishment of the Kingdom, etc. With all due respect for the opinions of the brethren, we believe that the present is a time for great soberness of mind, avoidance of speculation and waiting for whatever the Lord may be pleased to bring to pass. We greatly fear that some of the dear friends will experience sharp disappointments, if some of the confident statements made on the Convention platform miscarry. At no time has the Editor ever spoken or written as positively as some of these dear brethren are speaking now. In the books, "STUDIES IN THE SCRIPTURES," as well as in THE WATCH TOWER, we have set forth the chronology, not as infallible, but nevertheless declared our confidence in it. However, we have always encouraged the friends to examine for themselves, to use their own judgment. To assist them in this we have given in detail the references, etc. In recent numbers of THE WATCH TOWER we have plainly stated that fulfilments of the prophecies, although marked and manifest, are not as far developed for the time as we had expected.

The Editor at all three of these Conventions took occasion to reiterate the views already presented in THE WATCH TOWER:

(1) That the chronology and prophecies interwoven with it still seem as strong as ever--still seem to teach that Gentile Times will end next October.

(2) He pointed out, however, that the ending of the Gentile Times might not usher in the great Time of Trouble so quickly as has been expected. He pointed out that the lease expiring might not mean an instantaneous dispossession, but, possibly, might mean a gradual dispossession, or perhaps a sharp notice to quit, followed by eviction a little later on.

(3) He reminded the Conventioners of his utterance in a recent number of THE WATCH TOWER, to the effect that it is possible that the Gentile Times might close without world-wide trouble immediately, and that the Church might be completed with some of the members this side the veil participating for a little season in the "judgments written."

(4) He especially sought to impress upon all that our consecration was unto death, and that if the Lord permits us to continue here awhile longer than we expected, our love and loyalty should be manifest in our joyful submission to His arrangements; and furthermore, that if the privileges and blessings of the present year be continued, our cup of joy will run over every way.

A beautiful spirit seemed to pervade the Conventions, reminding us of the Scripture which declares, "By one Spirit we were all baptized into one Body." That one Spirit is the Holy Spirit of God--the spirit of love and loyalty to Him, to His Word, to our brethren--the spirit of sympathy, love, helpfulness, which would do good unto all men as we have opportunity, especially unto the Household of Faith. Invitations for a September Convention were received from Los Angeles, San Francisco, Mountain Lake Park, Md., and Saratoga Springs, N.Y., but nothing has yet been determined in respect to any of them.

===================

R5501 : page 218

CHRISTIAN LIBERTY BASED ON PRINCIPLE

WE MUST never forget that our authorization to meet as brethren is the Master's Word: "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20.) As this is our charter-right for meeting as the Lord's people, we must concede an equal right under it to all of God's people who may choose to meet in His name at any place and at any time. We should remember the Bible illustration of this principle: On one occasion the twelve disciples had returned from a preaching tour, and St. John said to Jesus, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us." (Luke 9:49,50.) This one forbidden by John would correspond well with some now holding meetings other than those which we attend. What did Jesus say? "Forbid him not; for there is no man which shall do a miracle in My name that can lightly speak evil of Me."--Mark 9:38-40.

Here is a general principle which will serve to guide, to instruct God's people of today respecting His will in similar matters. We, of course, think our arrangements most pleasing to the Lord, or we would not have them so. If others think differently, the responsibility is with them and with the Lord. It is not for us to forbid them, but it is for the Lord to bless them or not to bless them, according to His wisdom in the management of His work.

Some one may suggest, Would not this thought, acted upon, break up the meetings of the Lord's people into very small classes? We reply that this must depend upon the brethren themselves. They have the right to meet in twos and threes or in larger numbers. If they can find it to their advantage to meet in larger groups, no doubt they will be glad to do so. This means a great deal of liberty in the Church within the lines of the word and spirit of Jesus' teaching, directly and through His Apostles.

Brethren meeting as a class should understand that in so doing they properly waive, or make void, some of their personal liberties and privileges. Individual preferences are to be more or less subjected to class preferences. Even the majority of the class should be considerate of the wishes of the minority, and if possible, should moderate the arrangements, so that all can be accommodated and pleased in respect to speakers, and in respect to place and character of meetings. No one should selfishly consider merely his own preferences and welfare. The spirit of co-operation, the Golden Rule, the spirit of love, should prevail. And as this is true, all those filled with the Spirit of the Master and living close to Him will find fellowship one with another in yielding personal preferences in the interest of the whole number.

CONSCIENCE TO BE RESPECTED

The only things that may not be yielded to the will of the majority are matters of conscience. No one is to do

what he believes to be sin, injustice, wrong, even though all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even though so directed by all the remainder of the brethren of the class.

Conscience is always to be respected--never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. On the contrary, his courage in standing by his convictions is to be considered estimable.

On these principles liberty may be maintained in the Body of Christ; and we shall find blessing in proportion as those of one mind can fellowship with each other. Where fellowship is not maintained, the assembling is neither desirable nor in harmony with the Divine arrangement. But where the brethren find it advantageous to meet in different classes, it will usually be found, we believe, that originally too great restraint of personal liberty was exercised, and that the majority were too careless of the sentiments of the brethren constituting the minority.

But even where it may be found necessary or desirable to have more than one gathering of the Lord's people in one city, it certainly still is true that they should have one heart and one mind, and be of one brotherhood under the Anointed Head. They should consider each other's interests, and do all in their power "to provoke one another to love and to good works."--Hebrews 10:24.

===================

R5503 : page 219

BARREN FIG TREE--DEFILED TEMPLE

--AUGUST 9.--MARK 11:12-25.--

"By their fruits ye shall know them."--MATTHEW 7:20.

THE triumphal entry of Jesus into Jerusalem was a past incident. After spending a portion of the day in the Holy City, Jesus returned to Bethany, which is merely a suburb. The next morning, going again to the city, Jesus noted a fig tree by the wayside, bearing plenty of leaves. He approached it, seeking figs, but found none. The good show of leaves was deceptive. Then Jesus put a ban, a curse, a blight, upon the tree, declaring that it should not bear fruit forever, or to a completion. What did this mean? Surely it was not an intimation that the followers of Jesus should place a curse upon every unfruitful tree or unfruitful field! There must have been some deeper lesson in it, not apparent on the surface.

Bible students believe that they now see the deeper significance of this carefully noted incident. They believe that that fig tree was used as a type, or picture, of the Jewish nation; and that that blight upon the tree because of its unfruitfulness corresponded exactly to the blight pronounced the day before upon the Jewish nation because of its unfruitfulness.

On the day previous Jesus had said to the Jewish nation, "Ye shall see Me no more until that Day." So He declared of this tree that it should be blighted to the end of the aion, or Age. Again, when speaking to His disciples respecting the end of this Age, Jesus declared, "When ye shall see the fig tree putting forth leaves, then know that summer is nigh"--that the winter time, the blight time of the nation of Israel and of the world, is at an end. In other words, one of the signs of a New Dispensation would be the sprouting, or indications of life, hope, promise, amongst the Jews.

SIGNIFICANCE OF ZIONISM

These same Bible students are now pointing to the revival of hope amongst the Jewish people, as especially manifested by Zionism. It is being pointed out that this return of hope and faith to the Jews respecting their land and the Divine promises of the past is opportune--exactly in line with prophecy. They point to Isaiah 40th chapter as now in process of fulfilment: "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

These Bible students are telling that Ezekiel's prophecy of the valley of dry bones which came together, were clothed with flesh and finally received the breath of life, is an allegory respecting the Jews. They hold that it does not refer to a literal resurrection, but to the revival of Israel's hopes in the Divine promises. This is in harmony with the Prophet's declaration, "These bones are the whole House of Israel; behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts."--Ezekiel 37:11.

The same Bible students declare that St. Paul teaches that the Jewish nation was typically represented by Ishmael, the son of Hagar. (Galatians 4:22-31.) As Hagar and her son were outcast for a time only, so the Law Covenant and the Jews have been cut off from Divine favor only for a time. Ishmael had almost fainted for thirst in the wilderness, and then was revived by the angel of the Lord, who pointed out a spring of water. This also is typical. Jewish hopes of God's favor had almost died. Zionism is the well-spring which is reviving them--rescuing them from death as a people. Under Messiah's Kingdom, soon to be established on the spirit plane, the Jews will receive a great blessing--on the earthly plane.

We know of no other interpretation which seems to fit the facts of this lesson or to show a reason why Jesus should manifest displeasure against an inanimate object, which had no personal responsibility or accountability.

CLEANSING OF THE TEMPLE

After the fig tree incident, Jesus and His disciples proceeded to Jerusalem and went directly to the Temple. There, contrary to anything that He had previously done, Jesus assumed authority, and began to cast out the traders without ceremony, overturning the tables of the money-changers and the stalls where doves were sold to people who desired to offer them in sacrifice at the Temple. Another account of the same incident tells us that in this cleansing of the Temple Jesus used a scourge of small cords, and drove forth the traders. Today's lesson tells us that He would not permit even the carrying of vessels through the Temple. All this is of double significance:

(1) Primarily, it had to do with that time;

(2) Secondarily, it was typical of a cleansing of the antitypical Temple due, we believe, in this our day.

According to the legal usages of our day, it would be quite improper for any one to enter any church edifice or temple in order to interfere with any of the rights of conscience or the procedure sanctioned by the congregation owning the edifice. If wrong were being done and he wished to rectify it, it would be his duty either to go and swear out a warrant before a magistrate or to call a policeman and have him take note of the infraction of the law and correct matters. But under the Jewish Law

R5503 : page 220

it was different. Every Jew was privileged to enforce the Divine Law in respect to blasphemy or any sacrilege. Parents were even required by the Law to stone their own children to death for blasphemy.

Jesus therefore did only what any Jew would have a right to do, in upsetting the trading apparatus of those who were defiling the Temple of the Lord, doing violence to its sanctity. It will be noticed that as much as their Scribes and Pharisees desired to find some occasion against Jesus, they made no objection to the high-handed procedure here described. Jesus was within His rights, He was championing the cause, the honor, of God and His Temple, as He had a perfect right to do.

"MADE IT A DEN OF THIEVES"

In the declaration, "Ye have made it a den of thieves," Jesus intimated that responsibility for the prevailing condition of things rested upon those in authority--the Scribes and the Pharisees. For graft and other considerations they had permitted the especially consecrated House of God to become a place of merchandise. Moreover, it is claimed by some that the Temple was frequently used as a place for barter on a larger scale. Here money-sharks found opportunity for meeting people in distress, who came to the Temple for prayer. Such were referred to by Jesus as those who robbed widows, while for pretense they made long prayers. In other words, Jesus judged that some in His day made a cloak, or pretense, of their religion in order to take advantage and to reap pecuniary benefit. Hence the Temple had become "a den of thieves."

In olden times, as with many at present, there was a literalness attached to the word theft which only partly covered its meaning. The loan-sharks infested the Temple, pretended sympathy for those in trouble, and loaned money on exacting terms which finally devoured the property of the widow and the orphan in a legal manner. We fear that the same is true today--that religion is still used as a cloak to cover selfishness. People who do not think of literally committing theft, robbery, often succumb to the arguments of warped consciences. The Master, who was especially indignant at such misuse of the House of God of old, holds the same sentiments today. It is in vain that any claim to be His followers, His disciples, His friends, members of the true Church of Christ, who at the same time use religion hypocritically.

"THE HOUSE OF PRAYER"

While Jesus often went into the mountain to pray, or prayed in the Garden of Gethsemane, while Pharisees sometimes prayed on the street corners, and while St. Peter went to the housetop to pray, nevertheless the Temple was recognized by all the Jews as especially a House of prayer. Thus we read that St. Peter and St. John went up to the Temple to pray. (Acts 3:1.) It was the one place of all others in the world where the soul might feel that it could draw especially near to God. In the

Most Holy was the Mercy Seat, upon which rested the Shekinah light, representing Divine Presence.

The nearer to that Most Holy any one was able to draw, the more was he understood to be in communion with God. Thus the priests alone might enter the Holy and the Most Holy. The others of the nation of Israel were not permitted to come nearer than the Court. Of these courts there were three--first, the one for the Jews; second, the one for Jewish women; and third, an outer Court, where believing Gentiles might worship the true God, but separated by "a middle wall of partition," as St. Paul declares. (Ephesians 2:14.) These Courts represented differing degrees of approach to God's favor. In the antitype, which is not yet complete, Christ and His Church will be the Temple proper; and all mankind desiring to approach God will approach through The Christ, the Temple of God. And the nearer they come, the greater will be their blessing.

St. Peter and St. Paul both tell us of this antitypical Temple: "Know ye not that your body is the Temple of the Holy Spirit?" (1 Corinthians 6:19.) "The Temple of God is holy, which Temple ye are." (1 Corinthians 3:17.) The Church, making increase for years in the fruits and graces of the Holy Spirit, "groweth unto a holy Temple of the Lord." (Ephesians 2:21.) "Ye also as living stones are built up a spiritual House." (1 Peter 2:5.) "Ye also are builded together for an habitation of God through the Holy Spirit"--"built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone."--Ephesians 2:20-22.

This antitypical Temple may be viewed from four different standpoints. In harmony with the last text quoted, it is still under construction. The living stones are being quarried out of the world, and being shaped and polished for places in the glorious Temple of which Christ is the Head. That Temple will be spiritual, unseen of men, each member like unto the glorified Jesus, far above angels.

In that Temple God by His Holy Spirit will dwell in fullest measure. Through it all mankind, during the Millennium, will be privileged to draw near to God and to receive Divine favors and uplift out of sin and death, back to the original image and likeness of God lost in Eden, redeemed for all at Calvary, and to be offered to all during Messiah's Kingdom Reign of a thousand years. Then in the largest sense of the word it will be God's Holy Place. Nothing defiling shall be brought into it. All merchandising and money-sharking will be far from it. It will be the House of Prayer, the Channel of Prayer, the way of approach of mankind to draw near to God for forgiveness of sins and for the reception of all the blessings and mercies which God has provided in Christ for whosoever will.

It was because the Temple at Jerusalem was a type of that glorious Temple of perfection that all business of every kind done in it was profanation--was spoiling the beautiful perfection of the type--was misrepresenting the future, the reality--God's intention in giving it.

"YOUR BODY IS THE TEMPLE"

But now let us take a still different view of the subject--not contradictory to the foregoing, but confirmatory. As in the future the Church will be the Temple of God, perfect on the Heavenly plane, so each individual member of the Church of Christ, who has been begotten of the Holy Spirit as a New Creature, has to that extent God dwelling in his mortal body. The world in general are not temples of the Holy Spirit, however good or moral or kind or generous.

No one becomes a temple of the Holy Spirit until begotten of the Holy Spirit. That spirit-begetting constitutes him a New Creature, a son of God, even though only the will, the mind, is begotten again--even though the body is still an imperfect body of flesh. The new mind, dwelling in the old body and using it, constitutes that old body thenceforth a temple of God, and gives to that body a holiness or sanctity which it did not have before.

Now, as the New Creature dwells in this mortal body, it is styled a tabernacle rather than a temple, because through sin and degradation it is impaired, and not glorious. Besides, the word tabernacle signifies that which is temporary, not permanent, not eternal. Our Heavenly house, our spiritual body, will be the Temple, but none can enter that perfect Temple condition except

R5504 : page 221

by a share in the First Resurrection, as Jesus said: "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."--Revelation 20:6.

None can know the character of the heart, whether it be a new heart or merely that of the natural man or woman who has learned politeness, morality, etc. The only way in which we are permitted to judge each other is by the outward fruitage. If the Spirit of the Lord dwell within, the fruitage must be good, helpful to others. That human being must be a blessing in his home, in his community, even as Jesus was, whether his character, his goodness, be acknowledged by others in general or not. The fruits of these people of God are the fruits of holiness, meekness, gentleness, longsuffering, brotherly-kindness, self-sacrifice in the interest of others and especially in the service of God and His Truth.

===================

R5504 : page 221

WICKED VINE-DRESSERS

--AUGUST 16.--MATTHEW 21:33-46.--

"The Stone that the builders rejected, the same
is become the Head of the corner."--Matthew 21:42.

NOT only did the Redeemer teach chiefly by parables, but additionally nearly all of those parables related directly or indirectly to the Kingdom. The reason for this is plain. The Divine Plan calls for the setting up of the Kingdom of Righteousness by Divine Power for the overcoming of the Prince of Darkness and his reign, which for six thousand years has been a Reign of Sin and Death. While not directly telling of the Kingdom, the lesson of today points to it indirectly.

While the whole world was lying in darkness and sin and under Divine sentence of unworthiness of life, God planted in the world a root of promise, a hope. This Promise, made to Abraham, foretold that his see, or posterity, would eventually become very great and powerful, and would cause the blessing of God to fill the earth, instead of the curse, which it would roll away. In due time this Promise came to the nation of Israel, as the natural posterity of Abraham and the heirs of the Promise. Thus God planted a vineyard in the world, the Jewish nation, a special and peculiar people bound to Him, and He to them, by the Law Covenant negotiated through Moses. God set a hedge about this nation and gave them special provisions of Divine favor "every way." (Romans 3:1,2.) The Divine hedge was the

Divine promise that as long as the Israelites would be faithful and loyal to God, they would be thoroughly protected against their enemies.

The vineyard had a watch tower, as was common in those days, that from this tower watchmen might guard against robbers. So the Lord declared Himself to be Israel's High Tower. He placed watchmen, even the Prophets, who cried aloud and warned the people from time to time in respect to any and every breaking down of the wall, or partition; for this protection could be broken down only by disloyalty, carelessness, sin, on the part of Israel. The statement that the Lord, after having made this arrangement with Abraham's seed, went into a far country implies that the arrangement was intended to stand for a long time.

THE ORIGINAL VINE-DRESSERS

While in this parable the entire nation of Israel is represented by the vineyard, the husbandmen, or caretakers of the vineyard, were the religious leaders, of whom Jesus said, "The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." (Matthew 23:2,3.) These vine-dressers became conceited, got to feel a proprietary right in the vineyard, acted as though they were the real owners, and not merely the Owner's servants. Even in their speech they became accustomed to refer to the masses of Israel as the laity and to themselves as the clergy. They referred to the people as "our people," "my people," etc. In other words, they failed to glorify God properly, and therefore in thus taking honor to themselves felt themselves more than the servants of God, honored in being permitted to be vine-dressers in His vineyard.

As centuries rolled on, it was only proper to expect that the operation of the Law Covenant would produce good fruitage amongst the people--that through their inability to keep the Law they would become stronger in character; that these united experiences would make them more reverential, more loyal to God, more earnestly desirous that the typical kingdom should give place to the antitypical one, when the Owner would be present, either directly or through some especially appointed representative. In due course of time, the Owner, Jehovah, sent His servants, the Prophets, to Israel, sometimes with one message, sometimes with another. These servants and their messages became tests as respected the love, devotion and loyalty of the vine-dressers, and tests also relative to the character-development of the people of Israel.

But alas! the very ones who should have been glad to welcome the Owner's representatives, and glad to have

R5505 : page 221

manifested to them the fruits of holiness amongst the people, showed their own disloyalty by mistreating the servants. They reasoned that to acknowledge those servants and the reproofs which they gave would mean an acknowledgment that they themselves were merely vine-dressers, and not in any sense of the word owners of the vineyard or an especially preferred class not held responsible under the general Law governing all. Therein their pride and their desire to show off before the people prompted the mistreatment of the Owner's special representatives, the Prophets. As the parable shows, some of these were beaten, others killed, others stoned.

"IT BROUGHT FORTH WILD GRAPES"

Finally the Owner of the vineyard sent His Son, saying, Surely they should reverence My Son. As a matter of fact, the Bible informs us that God knew that the rulers of Israel would not reverence His Son, but would crucify Him; and that He sent His Son with this foreknowledge of their intention.

But the parable is stating the matter from a different standpoint--as though the Owner had said, as He might well have said, "They will reverence My Son." Surely the rulers of the Jews should have reverenced the Perfect One--"holy, harmless, undefiled and separate from sinners." Surely they should have recognized this One, of whom the people declared, "Never man spake like this Man." Surely they should have hearkened to His Message, should have repented of their sins, should have come back through Him into harmony with the Father,

R5505 : page 222

and thus have obtained forgiveness and a blessing. Whatever reasons there might have seemed to be for their thinking that Isaiah, Jeremiah, Habakkuk, Malachi and others of the Prophets were deceivers, none of those arguments would hold against the Owner's Son, whose credentials were manifest in His holiness, in His miracles and mighty works, and in His mightier words of life.

However, the spirit of selfishness and self-conceit is powerful, and often leads those who possess it to monstrous acts which afterward appal even themselves. The Jewish Doctors, the clergy of that time, perceived that Jesus, the Son of God, the Representative of the Owner of the vineyard, by His words and deeds was exerting a mighty influence over the people. His claim to be the Owner's Son was backed by numerous signs which the people were disposed to recognize. We read that He departed into a mountain alone, when the people would take Him by force to make him a King. The clerical class reasoned that to whatever extent His cause should prevail, their power over the people, their influence, their titles, their honors of men, would diminish in importance.

"BEHOLD OPPRESSION--BEHOLD A CRY"

The rulers of the vineyard, shown by Jesus' description to be the Pharisees and the Sadducees, had become very unbelieving as respects the declaration of the Prophets that the King would eventually send Messiah with great blessings and power for the glorification of that vineyard and the widening of its influence in the whole world. The Sadducees, including many of the Scribes, as a class were agnostics--disbelievers in the inspiration of the promises and the prophecies. The same spirit affected the Pharisees to a considerable extent. All were self-seeking. Jesus styled them "money-lovers," and declared that they sought chiefly the honor of men rather than that honor which cometh alone from God.

In their exasperation against Jesus, in their realization that His victory meant their defeat and the defeat of all the institutions which represented their wisdom and teachings, they determined that it was necessary for Him to die. By this they meant that His death was necessary for the success of their theories and plans, because His theories, His teachings, were so different from theirs. They could not endure the thought that the great institutions which they had so laboriously constructed out of human traditions which made void the Word of God should all fade away. To them it seemed that to surrender their plans to Jesus and for Him to carry out the plans which He preached would mean the ruin of the vineyard, the nation. They did not realize that the course which they were taking was the very one which would lead to the destruction of that typical kingdom of God, that typical vineyard.

Jesus carried the parable up to His own time and foretold His own violent death at the hands of those wicked vine-dressers who treated the Lord's heritage as though it were their own. Then, in conclusion, Jesus asked His hearers what they would expect the Owner of that vineyard to do with those wicked husbandmen when He should come to take possession and to redress the wrongs. The answer was that He would miserably destroy those wicked vine-dressers, and would let out His vineyard to other husbandmen who would render Him the proper fruits at the proper time.

Jesus did not Himself give the answer, but His silence was confirmatory of the answer of the people. And so the parable was fulfilled. God's judgments came upon the Jewish nation, with the result that it was entirely overthrown in the year 70 A.D. Speaking of this, St. Paul says, "Wrath is come upon this people to the uttermost" (1 Thessalonians 2:16), that all things written in the Law and the Prophets concerning them should be fulfilled. Their nationality was utterly overthrown and has never since been restored--nor will it be until the time foretold by the Prophets, when Messiah in glory shall establish His Reign of Righteousness and when under His Kingdom those faithful servants, the Prophets, who were slain, stoned to death, etc., will be made associates and given authority and power as Messiah's representatives in the earth.--Psalm 45:16.

THE NEW VINE-DRESSERS

The Lord said that those originally appointed were wicked vine-dressers. He appointed new ones; namely, the twelve Apostles, St. Paul taking the place of Judas. Moreover, He started a new vineyard, putting into it only the true Vine, inspired with faith and loyalty toward God. Those faithful servants, although they long ago fell asleep, continue through their words, their teachings, to influence, to guard, to keep, the true Vine of the Lord --the Church, the Body of Christ. Of this vineyard our Lord declares, "I am the true Vine; ye are the branches." Century after century these true branches of the true Vine have been planted by baptism into death with their Master and have been bringing forth the peaceable fruits of righteousness. Ere long, we believe, this fruitage will all be gathered and, by the resurrection "change," be transplanted to the Heavenly condition.

Meantime, however, the same spirit which was manifested by the vine-dressers of the Jewish Age has manifested itself again. Other vineyards have been started. In numbers, wealth and influence these quite outrank and outshine the Lord's vineyard, which alone bears the precious fruit which He desires. The two vines are spoken of in the Bible. The one is said to be "the Vine of My Father's right hand planting." The other is styled "the vine of the earth." The fruitage of the one is manifested in the character-likeness of Christ, faithfulness unto death. The fruitage of the other is manifested in boastfulness, pride, show--a form of godliness without the power thereof.

There is to be a gathering of the fruitage of the vine of the earth at the Second Coming of the Master. We read that it is to be dealt with in the winepress of the wrath of God in the great Time of Trouble with which this Age will pass away, giving place to the thousand years of Messiah's Kingdom for the world's uplift.

THE CHIEF CORNER-STONE

The Scriptures give us the thought that the Church of Christ is represented by a pyramid, which has five corner-stones, the chief one being the top-stone--a perfect pyramid in itself, the lines of which control the entire structure. Jesus, rejected by the Jews, crucified, is the Chief Corner-Stone of this great Temple of God which is the Church. Already He is glorified. During this Age His footstep followers, shaped in harmony with His character-likeness, are being prepared to be united with Him in Heavenly glory.

Thus, as our Lord declared, the Kingdom of God was taken from Israel--the natural seed of Abraham--to be given to Spiritual Israel. God is thus developing or creating the new nation, a holy nation, a peculiar people, separate and distinct from all others, gathered out from Jews and Gentiles, bond and free, from every nation and denomination.

Christ Jesus, the Top-stone, is indeed "a stone of stumbling" to many. By stumbling over Him they injure themselves; but if He should fall on them, in the sense of condemning them, it would signify their utter

R5505 : page 223

destruction; their cutting off in the Second Death.

The chief priests and the Pharisees heard the Master's parables, and perceived that He spoke of them as the wicked vine-dressers. They sought to lay hold of Him and destroy Him forthwith; but they feared the multitude, who, although they did not recognize Him as the Son of God, did esteem Him the great Prophet, or Teacher.

===================

page 223

SOME INTERESTING LETTERS

COLPORTEURING HELPED BY DRAMA

DEAR BROTHER RUSSELL:--

Greetings in the name of our Lord and Master, the Chief Reaper. We are glad that the privilege is still ours of sharing in the Colporteur service, and we have thought to write you a few lines concerning the work here in C__________, as it is our first experience in canvassing where the PHOTO-DRAMA OF CREATION has been shown.

We are pleased to note what a wonderful impression for good the pictures have left in this city, and we feel assured that this witness to the world is also being used to gather in many who give evidence of being jewels of the Lord's own choosing. We know of quite a number of earnest Bible students who are now associated with the Class here as a result of the Photo-Drama work.

All classes of Christians are being aroused through the pictures. We have sold the STUDIES IN THE SCRIPTURES to some Catholic people when they learned that the books are from the Bible Society which shows the PHOTO-DRAMA OF CREATION.

It seems truly wonderful when we consider what is being accomplished now, in these closing days of the Harvest! The Truth is permeating every nook and corner, accomplishing the great work for which it is sent, being a "savor of life unto life" to one class and "a savor of death unto death" to another.

We are reminded of the words of the Revelator, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints!" As we go from door to door, meeting with various experiences, we can say with the Apostle Paul, "Thanks be unto God, who causeth us always to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

Pray for us that by the Lord's grace we may be living epistles, as we seek to work out our salvation from day to day, and to spread the light to the best of our ability. That the Lord may continue to bless you, dear Brother, and cause His face to shine upon you, even unto the end of the earthly journey, and then crown you with life more abundant, is our earnest prayer. Warmest Christian love to you and the Bethel family, in which my companions join.

Your sister in the Lord, EMMA L. BRICKER.

R5506 : page 223

A BAPTIST AND PRESENT TRUTH

DEAR BROTHER RUSSELL:--

Thinking that my experience in coming into the Truth might be of interest to you, I am sending to you the following:

In 1886 my father saw your advertisement in the Christian Herald, that Volume I, MILLENNIAL DAWN, was in preparation. As soon as he saw the announcement that it was ready, he sent his $1 and got its teachings, accepting it as rapidly as he saw that it harmonized the Scriptures.

At that time I had joined the Baptist church. After making sure that the book contained nothing but the Truth, my father endeavored to give the same Truth to me. He spoke to me about the unscripturalness of the doctrine of Eternal Torment, the immediate going to Heaven or Hell at death and the doctrine of the natural immortality of man. I was fearful of doctrines which were so different from my Baptist belief; but as he quoted Scriptures, I did not feel that I should oppose them. It seemed to me that there were other Scriptures which taught the opposite; and I felt sure that he must be mistaken, though I did not say so. I quietly determined to read the Bible through, noting all the passages I could which bore on these subjects, so that I would be sure of what the teaching of the whole Scripture is. I felt sure that if I prayed to the Lord for guidance that I might know the Truth, He would not let me go astray. I realized that there was no use in quoting a text here and there. When I spoke to my father, I would give him quotations from every portion of the Bible, and thus show him that the general teachings of the Bible were opposed to his newly found ideas.

Reading during my spare time, it took me six months to read the Bible, marking down the texts I noticed. At the end I had some 725 Scriptures cited:

(a) The first column contained texts which seemed very clearly to teach the old doctrine of Eternal Torment, the immediate reward after death, and the immortality of the soul. This collection contained about twenty-five texts.

(b) The second column contained texts which clearly supported my father's side. In this column I had about one hundred and twenty-five texts. This somewhat disturbed me.

(c) The third column contained texts which did not exactly favor my belief, but which, while they seemed to favor my father's side, I did not feel like conceding to him until I had further examined them.

I then went over these texts and found that those in column two all remained in that column; and the texts in column three also went into column two. With this new fund of Bible knowledge, I went over column one, and found that over one half of my texts had to go into column two also, leaving me only about twelve or fifteen Scriptures, nearly all of which were in figurative language. I then saw clearly that the doctrines I had been taught from the creeds are wrong; and I at once accepted the Truth. In the last twenty-six years, through the Lord's grace, I have never had occasion to doubt the truth on these matters.

While I was reading the Scriptures, my father frequently tried to persuade me to read THE WATCH TOWER publications; but I felt that I was seeking in the right place for Truth, and that if I were to read something of which I was already fearful, I might be taking my case out of the Lord's hands, and thus go into darkness. He grieved considerably that I would not talk with him or read anything he offered to me. I did not tell him that I was studying the matter all the time. He was greatly surprised when six months later, I showed him the results of my study.

I now see how much labor and time I might have saved had I gone prayerfully at once to THE DIVINE PLAN OF THE AGES. That book today seems more wonderful and satisfying and Scriptural than when I first read it. It has proven itself more impregnable to assaults from all parties than Gibraltar. I praise the Lord for the whole series of STUDIES IN THE SCRIPTURES, and have never heard any Bible expositions worthy of comparison with them. With much Christian love,

Your Brother in Christ, A. I. RITCHIE.

THE WONDERFUL SONG

DEAR PASTOR RUSSELL:--

For a long time I have had it in my heart to write and thank you for the part your work has played in bringing me to the Throne of Heavenly Grace. It is because we love those whom the blessed Lord uses as His chosen ones to carry the Message of Love to us, that I desire that you share the song in my heart all along the way. What a wonderful song it is! It carries us beyond the trivial cares of this evil world and seats us in Heavenly places with our Lord Jesus.

Dear Pastor, it is impossible for me to tell you just how thankful I am for the Light which the STUDIES IN THE SCRIPTURES have shed on the blessed pages of the inspired Word of God; but if through these lines you can catch some of the joy I feel, it will cause you to say, "Praise the Lord!"

I wish to say also that I have taken the Vow. I realize that we who are striving to enter in with Jesus now, to be members of His Body, the Lamb's Bride, cannot show to Him or to others that we are in too deep earnest about the matter.

I must also take this opportunity to say a word about our class here. How we see the spirit of love developing in the members! We see the great transforming work of the Holy Spirit going on, and especially of late--the Love of God showing in the faces. This cannot be hid any more than a rose can hide its own beauty when it opens to the sun. "We love Him because He first loved us." We meet Tuesday, Wednesday, Friday and Sunday evenings and Sunday afternoons. The Truth grows dearer every day.

We ask an interest in your prayers, that we may stand true to our Lord unto death. We remember you in our prayers. May God bless you!

Yours in the Redeemer, WM. BOUTILIER.--MONTREAL.

page 225

VOL. XXXV AUGUST 1 No. 15
A. D. 1914--A. M. 6042

CONTENTS

The Way, the Truth, the Life.....................227
  The Channel of All Our Blessings.............228
  The Reward of True Discipleship..............229
  "The Entrance of Thy Words Giveth
    Light"....................................229
Our Great Burden-Bearer..........................230
  Importance of Little Things..................230
Spiritual Israel's Enemies.......................231
  True Courage Vs. the Spirit of Bravado.......232
Instructions for God's Workmen...................232
  True Cause of Much Failure...................232
The Wedding Feast................................233
  Gentiles Called to the Wedding...............234
  The Outer Darkness...........................234
A Day of Questions...............................235
  Render Unto God His Due......................235
Photo-Drama Trials and Blessings.................236
  The Eureka Drama Outfits.....................238
Pacific Coast Convention.........................238
Interesting Letters..............................239

page 226

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

FOR SCANDINAVIAN FRIENDS

It will be interesting to Swedish friends residing in the East to learn that the Svenska Veckobladet has contracted with the Newspaper Syndicate for the regular publication of a full report of the PASTOR RUSSELL SERMONS. This should prove a means of interesting some of your friends in Present Truth. A six-months subscription may do it. The price is one dollar a year. Send your subscriptions to us.

VOLUNTEERING SHOULD PROGRESS

About six million copies of this year's VOLUNTEER I.B.S.M. have gone forth; but why not as many more? Order all you can use, free. It is excellent for this year. It especially answers those who falsely claim that we are preaching "the end of the world in 1914."

While giving the Drama-Volunteer matter the precedence, because of the Drama date, the regular Volunteering is as important as ever.

==========

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow: (1) 311; (2) 14; (3) 158; (4) 104; (5) 133; (6) 8; (7) 87; (8) 188; (9) 197; (10) 281; (11) 26; (12) 43; (13) 222; (14) 25; (15) 173; (16) 108; (17) 4; (18) 286; (19) 193; (20) 34; (21) 78; (22) 279; (23) 105; (24) 213; (25) 145; (26) 181; (27) 144; (28) 179; (29) 314; (30) 47.

====================

R5506 : page 227

THE WAY, THE TRUTH, THE LIFE

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the Truth, and the Truth shall make you free."--John 8:31,32.)

AT HIS FIRST Advent our Lord came to the Jewish nation, which was a House of Servants in covenant relationship with God. To these was to be granted the first privilege of becoming sons of God, and their blessing would be in proportion as they were faithful to the light that would come to them. Before they could become sons of God, however, it was necessary that Jesus should be their Redeemer, should make reconciliation for iniquity, and thus open up the way. This He had come to do, but He had not done it as yet. Whoever would come to understand the Divine purposes and arrangements, and act in harmony with them, should be made free, should be liberated from the condemnation resting upon them as Jews, from the results of the weaknesses of their flesh, and would be brought into full accord with God.

We can see that this great privilege also meant something more than all this. It meant something still higher --even joint-heirship with Messiah. But all these things were a hidden mystery as yet. They were known up to that time only by our Lord Himself; they were made clear to Him because He had been begotten of the Holy Spirit. There were many things hard to be understood. Jesus spoke in parables, in dark sayings, for the very purpose of making the Way of Life then opened up a "narrow way." And so we read in the Scriptures that some said of the Master's words: "This is a hard saying! Who can hear it?" Who could believe it?

The particularly hard saying referred to was that His "flesh was meat indeed, and His blood was drink indeed," and that by eating and drinking of these they might gain eternal life. And so we read that after this many forsook Him and abandoned the thought of being His disciples, so blinded were they to their own interests. Instead of following on patiently, they said, This is all foolishness! We do not understand it!

Jesus was anticipating this condition of things when He spoke these words to them. He would put them on their guard. It was as though He would say, You have declared that "never man spake like this man!" Already you have heard words very different from the words of the Scribes and Pharisees. Now continue; hold on for a little while. If you will do this, you will grasp the situation in due time. Exercise faith--exercise patience. You have begun to have interest in these things, and as you fully become My disciples you will be granted a knowledge of the Truth. And this Truth will make you free; it will give you all the blessings and privileges that come to the children of God. Greatly blessed were the few who took heed to the Master's counsel!

BLESSINGS BEGUN AT PENTECOST

These words of Jesus were not addressed especially to the twelve Apostles, but to the Jews in general who were sympathetically drawn. Nicodemus may have been one of these; he was inclined to stumble over the spiritual things; he could not see how one could be born again. The Holy Spirit was not yet given, we read, "because

Jesus was not yet glorified." St. Paul tells us that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."--1 Corinthians 2:14.

But some saw enough in Jesus to attract them to Him. These, in honesty of heart, said, Surely His words are true, and His criticisms of our nation are true. We do

R5507 : page 227

not see how He is going to fulfil these prophecies; but He says to us, Hold on and you will understand later. And some did hold on--"above five hundred brethren." As Jesus had promised, these were given the privilege of becoming disciples indeed.

When Pentecost came, the Heavenly Father received all who had continued in Jesus' Word, and they were begotten of the Holy Spirit into the Lord's family. Then they began to see spiritual things--they were illuminated. All the light did not come at once, but they progressed as the days and years went by. They were indeed Christ's true disciples--such followers of Jesus as the Father was pleased to recognize. They were not only made free from the condemnation of the Law Covenant, but made free from sin and death. They received a new will, a new mind, and the Holy Spirit showed "the deep things of God" unto them.

In His prayer to the Father, our Lord said, "Sanctify them through Thy Truth; Thy Word is Truth." By the word Truth Jesus was here referring to the Father's revealment of His Divine Plan through the Holy Spirit; and the sanctifying influence would come through the knowledge of that Truth, received into an honest heart. This sanctification, or setting apart, strictly speaking, began with the Pentecostal blessing, and still continues to operate. And this sanctification progresses as long as the individual allows the Truth to have its designed influence in his life. We see a difference between our text and the one just quoted. In the latter case it is the Word

R5507 : page 228

of Jehovah, and in the former it is the Word of Jesus. Jesus says, If you continue in My Word, you will become more and more acquainted with the Heavenly Father, and will know His will, His way, His method; thus you will know His Word. All things are working out His will--the will of the Father--and seeing and doing the will of the Father, the sanctifying process will follow. Jesus says to all, "I am the Way; I am the Truth; I am the Life." I am the only One through whom you can come to the Father and become His sons; and abiding in Me will bring you the grand consummation.

THE CHANNEL OF ALL OUR BLESSINGS

We perceive, then, that Christ is the sufficiency which God has provided for us in all respects. "He of God is made unto us Wisdom, and Righteousness [Justification], and Sanctification, and Redemption [Deliverance]." (1 Corinthians 1:30.) We first receive, through learning of His sacrificial work on our behalf, necessary wisdom, instruction and guidance, by which we may through His merit come to the Father. And He is our Wisdom all along the way. The Heavenly Father had a glorious Plan before the foundation of the world; this was hinted in Eden, just after the fall. In due time He gave a further intimation of that Plan through Enoch and through Abraham, and still later through Moses and the Prophets. But how the world was to benefit from it was all hidden, all kept secret.

Not until Jesus came was the way of life opened up, made manifest. "He [Christ] hath brought life and immortality to light through the Gospel." The essence of the Gospel was never even declared, much less known, before Jesus came. The Apostle Paul says that this salvation "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." (Hebrews 2:3.) Our Lord began to speak it; but the secret of the Gospel, its Mystery, was not fully revealed until after Pentecost. It was not until after Jesus was begotten of the Holy Spirit that He Himself began to comprehend it clearly--not until then did He begin to set before us the way of life and immortality. And even then His words were parabolic, and it was not until His followers were begotten of the Holy Spirit that they were able to enter into "the deep things of God."

JESUS OUR RIGHTEOUSNESS

In addition to His being our Wisdom, Jesus becomes our Righteousness. He covers our sins. He imputes to us His own righteousness, the merit of His own sacrifice. And this imputation brings us to a condition of complete righteousness--not actual, but reckoned, which God is pleased to recognize in the way He has arranged.

Our Lord does not become the Righteousness of everybody--not even of those who give some heed to His Words--but to those alone who come to the point of full submission to the Father's will. And there is a good reason for this; for only those who offer themselves to become members of His Body during this Gospel Age, only the spirit-begotten, would be profited by a justification by faith. Others would be condemned to death by it now. In the next Age, others will come to Him. But only those who come to Him now, to walk in His steps, have a faith-justification.

JESUS OUR SANCTIFICATION

The step of consecration on the part of those who become

Jesus' disciples is in the Scriptures called sanctification. But it is not the same sanctification which comes to us through Him. God says, "Sanctify yourselves, and I will sanctify you"--that is, Set yourselves apart, and then I will set you apart; I will put you into this place where you desire to come. So, to all of us who come to the Father through Him, Jesus not only becomes our Justification, but through Him we also have Sanctification--the complete setting apart. We are accepted in Him, and His grace and Advocacy enable us to attain complete and final sanctification.

God sets us apart by begetting us of the Holy Spirit to the new nature and making us prospective members of the Royal Priesthood--prospective members of the Body of the Anointed One. This is Scripturally called a foretaste, or "earnest," of our inheritance, which will be experienced to the full when we are changed from the human to the spirit nature--"changed in a moment, in the twinkling of an eye." But this "earnest of our inheritance" is given us with the intention of our growing in the process of sanctification already begun in us until its completion. We attain this through Christ.

JESUS OUR DELIVERANCE

Those who make satisfactory progress will have in the resurrection full deliverance from sin, from all imperfections of the flesh, and from the flesh itself--full deliverance through the power of the First Resurrection. Christ thus becomes our Deliverance. We shall then attain the full completeness of sons of God on the Divine plane.

In all these things Christ is the Center; through Him alone can we obtain these blessings. While the Father gives them, they are given through His Son, who is the Father's Representative. Jesus received the Spirit of the Father and has shed it forth upon us. This is pictured in the type, in the anointing of the high priest. The holy anointing-oil was poured upon his head, and it ran down over his body. So we are anointed through our Head as members of the great High Priest.

"He who raised up Jesus from the dead will raise us up also by Jesus"; that is to say, Jesus will be the active agent. But there are certain features of the Divine Plan which Jesus will accomplish in His own name; for instance, the world's blessing and uplifting. While the Father is the Author of the entire Plan, yet this blessing comes to the world exclusively through the sacrifice of the Son. Christ will do the work of the Millennial Age, and will then deliver mankind up to the Father.

But His work for the Church is different: "The God and Father of our Lord Jesus Christ, according to His abundant mercy, hath begotten us." (1 Peter 1:3.) It is not the Son who has begotten us, though it is through the Son that we receive this Divine favor. The price, or cost, of obtaining this special Divine favor is the sacrifice of our lives. The particular thing which the Church receives more directly from the Son is justification. Yet this justification is of the Father, and it is not an actual justification, but an imputed justification. It is a special arrangement on the Father's part for us that we may come into His favor now in advance of the world--the First-fruits unto God and the Lamb.

Ours is a wonderful God, and His great Plan of the Ages is marvelous beyond expression! Our hearts rejoice that our eyes have been anointed to see these glorious things hidden to the many during this Gospel Age, knowing that all the blind eyes shall yet be opened, and all the deaf ears be made to hear!

"THEY TURN THEIR EARS FROM THE TRUTH"

The Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard Him: He attracted one class and repelled the other. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil and because they realized that if they admitted the light of Truth they must of necessity conform their characters to it--all such were repelled by the teachings of Christ. And

R5507 : page 229

if the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contribution of the people, that support would often have been very meager, or at least, very fluctuating.

On some occasions multitudes received His testimony, but later deserted Him, walking no more with Him as He continued to enforce the lessons of Divine Truth. (Luke 4:14-29.) Sometimes the multitudes hung upon His teachings, "wondering at the gracious words that proceeded out of His mouth"; yet again and again they forsook Him, only the merest handful remaining.--John 6:60-69.

What consternation would follow in the various churches of today, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the service of God and the teachings of Christ would not stand it. They go there to

R5508 : page 229

be entertained with pleasing and eloquent discourses from titled gentlemen who presumably know the tastes and ideas of the congregation, and will preach to please them. They are quite willing to pay their money for what they want, but they do not want the Truth.

Those who followed the Lord only for a little season and then forsook Him, of course then ceased to be His disciples and were no longer so recognized; nor did they presume longer to claim to be His disciples. A disciple is a pupil, a learner; and when a man ceases to be a student and pupil of Christ, the great Teacher, he is no longer His disciple. This was very manifest when the Lord was present, and when His name was one of reproach among men; but later, when His presence was withdrawn, and when His doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of reproach, and to make them really void, then men began to claim to be His disciples. This was long after His doctrines had been utterly repudiated.

THE REWARD OF TRUE DISCIPLESHIP

The Lord's expression, "Then are ye My disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to continue to be Jesus' sincere disciples, let us mark the expressed condition: "If ye continue in My Word, then are ye My disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life--that of acceptance of Christ as our Redeemer and Lord and yielding ourselves fully to the Father through Him. But the reward of this step depends entirely upon our continuance in His Word, in the attitude of true disciples. The disposition of human pride is to wander away from the simplicity of Divine Truth and to seek out new theories and philosophies of our own, or to pry into those of others who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know the Truth"--not, Ye shall be "ever learning and never able to come to the knowledge of the Truth." (2 Timothy 3:7.) Here is the mistake many make; failing to continue in the Word of the Lord, they delve into various human philosophies, which ignore or pervert the Word of the Lord and set up opposing theories. To those who seek for Truth among these human theories, there is no promise that they shall ever find it, and they never do.

Divine Truth is found only in the Divinely appointed channel--our Lord, the Apostles and the Prophets. To continue in the doctrines set forth in the inspired writings of the Prophets and the Apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in "continuing in the Word" of the Lord. And this is entirely compatible with the heeding of all the helps which the Lord raises up from among our brethren in the Body of Christ, as enumerated by the Apostle Paul. (Ephesians 4:11-15; 1 Corinthians 12:12-14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the Body of Christ; but it is the duty of every member carefully to prove their teaching by the infallible Word.

If we thus continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the Truth," be "established in the Present Truth" [the Truth due], and "be rooted and grounded in the Truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the Faith once delivered to the saints"; to "war a good warfare"; to "witness a good confession" and to firmly "endure hardship as good soldiers of Jesus Christ," even unto the end of our conflict.

We do not come into the knowledge of the Truth at a single bound; but gradually, step by step, we are led into the Truth. Every step is one of sure and certain progress leading to a higher vantage ground for further attainments both in knowledge and in established character.

The Truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the Holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity.

Not only shall the true disciple thus know the Truth and be sanctified by it, but the Lord also said, "The Truth shall make you free." Those who have received the Truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorate the whole being; it quickens our mortal bodies.

"THE ENTRANCE OF THY WORDS GIVETH LIGHT"

Sin cannot endure the light of Truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the Light, because they are unworthy of it. Ignorance and superstition must vanish before this Light. And what a blessed realization it is to be thus liberated! Millions, however, are still under the blinding influence of error. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because they hypocritically claim Divine appointment; and they have been made to fear God as a vengeful Tyrant, consigning the vast majority of His creatures to an eternity of torment. Thank God! We who have received the Truth have awakened from that horrible nightmare, and the bondage of Satan over us is broken. The Light has scattered our darkness.

We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward

R5508 : page 230

which we are rapidly hastening, and as the danger becomes more and more apparent. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict through which the world will soon have to pass, the true disciples of Christ who abide in His Word are not afraid, but rejoice; for they know that God's object in permitting this mighty storm is to clear the moral atmosphere of the world, and that after the storm, there shall come, by His providence, an abiding peace. Instructed in the Truth, they realize the necessities of the situation, and have confidence in the Divine providence that can make even the wrath of man to praise Him, make all things work together for good.

Blessed promise!--"If ye continue in My Word, then are ye My disciples indeed, and ye shall know the Truth, and the Truth shall make you free." Dearly beloved, having received this wondrous favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines but bringing forth its blessed fruitage in our lives? And shall we not be faithful to it under all circumstances, defending it against every assault, and bearing its reproach? Let us prove our appreciation of the glorious Light by our loyalty and faithfulness, working out our salvation with fear and trembling.

===================

R5508 : page 230

OUR GREAT BURDEN-BEARER

"Casting all your care upon Him; for
He careth for you."--1 Peter 5:7.

THESE COMFORTING words of the Apostle Peter are addressed to the Church of Christ; and all who are of the Lord's people surely realize that there are cares and difficulties of life which are our portion and which are perplexing. These cares of life come also to those who are of the world--to some more and to some less. But they surely come to all who are the Lord's children.

The word care is used in two different ways. Thinking of the word in the sense of exercising proper thought and giving proper attention to that which is entrusted to us, or concerning which we are responsible, we might be in danger of misunderstanding our text. The word care, however, very often has in it the thought of worry, trouble of mind; and this is its use by the Apostle in this place. The Apostle Paul also says, "Be careful for nothing" --be worried about nothing, have anxiety about nothing. So we might render the words of St. Peter, "Casting all your anxiety upon Him; for He is taking thought for you."

IMPORTANCE OF LITTLE THINGS

The Apostle's advice is not that we shall throw off all sense of responsibility, and cease to exercise care in what we do and in respect to our duties and obligations. Surely we all agree that the man or the woman without care for anything, in this proper sense, would be totally unfit for any position in life. We often notice evidences of some one's not having been sufficiently careful. Perhaps the wall paper has been carelessly marred or the furniture scratched; doors are slammed or left swinging when they should be closed for warmth, etc. Some might say, Oh, these are very small matters! But one who is careless, thoughtless, and inattentive to these matters is very likely to be untrustworthy in larger matters.

Personally, it is painful to us to see these things; and undoubtedly it is so to all who exercise proper care. The children of God, His representatives before men, should not go blundering along through the world or needlessly annoying others, whether it be the brethren or people of the world. Our influence for good may be greatly marred

R5509 : page 230

by inattention to what might be called little things, but what in reality are not so. There is a trite saying which is full of meaning: "Trifles make perfection; and perfection is no trifle." The Lord's people should be the most careful people in the world.

Our Lord said, "He that is faithful in that which is least is faithful also in much"; and the reverse of the statement would be equally true--that he that is unfaithful in that which is least is unfaithful also in much. (Luke 16:10.) These little things of every-day life may prove to be more crucial tests of real character than will seemingly larger matters. Little courtesies, little acts of thoughtful consideration for others, how much they mean! How greatly they often affect the happiness of those around us and our own influence as ambassadors of Christ! So we need to exercise much care and thoughtfulness in regard to our words, our actions and everything with which we have to do. This is not the care that we are to cast upon the Lord for Him to bear. This we are properly to bear ourselves.

OUR EXPERIENCES SUPERVISED BY THE LORD

God is the most careful Being in the Universe, we may be sure. He is not careful, in the sense in which the word is used in our text--in the sense of worry and unrest of mind--but He is care-full in the right and proper sense. There are cares that come to the Lord's people because they are harassed by the Adversary. These experiences the Lord permits for the very purpose of leading His people to cast their care upon Him, of bringing them closer to Himself, of teaching them patient endurance, of showing them more fully their need of Him, their utter helplessness and wretchedness without Him.

But worries and frettings--anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord--should be dropped, not carelessly, however, but intelligently, with the thought that Jesus, our great Burden-bearer, has invited us, yea, urged us, to cast all our care--all that would disturb our peace--upon Him. He will make our burden light and ease our tribulations. This is a rest of faith, and cannot be attained otherwise than through faith in His love, faith in His promises.

OUR FATHER'S CARE FOR HIS CHILDREN

Each day that a Christian lives he should be more reliant upon the Lord. He should realize more fully than before that our Heavenly Father, who has provided for the grass of the field and for the birds of the air, cares far more for His children than for the flowers or for many sparrows, and that He has a Plan also for the world--an arrangement for their blessing, in due time. But we have already entered into the blessing of the Lord; we have already become His children, and are His especial care. And "like as a father pitieth his children, so the Lord pitieth them that fear Him"--those that reverence Him.

We cannot be faithful children of God is we are full of worry. Worry is one thing, but proper carefulness is another. We should be more careful every day, and thus be able to fulfil our obligations to the world in general, to our families, to ourselves, to the brethren, and to the Lord--to render our God more effective service.

We are not to be troubled and anxious as to where we are to get our next suit of clothes. We have a suit of clothing for the present, such as the Lord has seen fit to give; and we are to do our best to provide the things

R5509 : page 231

needful. If the Lord should never give us apparel as good as many others have, or as rich or dainty food, we should not worry, but be content with whatever His providence arranges for us, and accept it thankfully. He will give what is best--what is for our good as New Creatures. We should not doubt, nor fear that He will not provide for our needs. He knows all about our affairs, and is not unmindful of our welfare. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him; for He careth for you."

How needful this humility before God, and how consoling and precious this loving assurance! As we go on in this blessed way marked out by our Lord, let us learn more and more fully that we are not to ask anything according to our wills, but only that His will may be done in us and for us. His Wisdom is unerring. Let us tell the Lord all about our burdens, great and small, and let us appropriate to ourselves His love and sympathy, applying to our hearts the balm of His Word, of the precious promises which are the heritage of His own, trusting Him that He is both able and willing to supply our every need--yea, that He delights thus to bless us, if we abide in His Love.

"How strong and sweet my Father's care!
The words like music in the air,
Come answering to my whispered prayer--
'He cares for thee!'

"Then naught can hurt me, shade or shine,
Nor evil thing touch me or mine,
Since Thou with tenderness Divine
Dost care for me!"

===================

R5509 : page 231

SPIRITUAL ISRAEL'S ENEMIES

"Be thou strong and very courageous."--Joshua 1:7.

THESE WORDS of Jehovah to Joshua upon his succession of Moses, as the leader of Israel, were used on the occasion of the entrance of the children of Israel upon their new life after they, as the people of God, had crossed the Jordan. They would still have battles, more now than before, and perhaps more than they realized, they needed strength--they needed courage. The basis for their strength and courage was the promise of God. God had declared to Abraham that He would bring his seed into the land of Canaan, and would give it to them for a possession. Those who believed this promise would need a large measure of strength and courage.

God had sent Moses His servant to deliver them from Egypt, and to bring them as His people to the land which He sware unto their fathers should be theirs. It required a good deal of courage to come up out of the land of Egypt; and God had manifested His favor to them in the wilderness, by the blessings which came to them when they were faithful and obedient, and by chastisements when they failed and were disobedient and rebellious. Now they were entering upon the realization of the promises whose fulfilment had been anticipated. "Be strong, be courageous," they were admonished by Jehovah through Joshua. They had come into the Promised Land, and now they must war a good warfare against their enemies. God had not promised to give them amicable possession; they were to fight and conquer their foes.

As Israel was a typical people, so theirs was a typical warfare. It would have been terrible if they had thought that all those people whom they were commanded to destroy were thus to drop into a Hell of torture unending! If the Israelites were told to be strong and of good courage in sending their enemies into such a hell, it would be a horrible thought! But when we perceive that the penalty of sin is death and not eternal torment and that "hell" is the condition of death, we view the matter in a different light. Whether men die by the sword or by pestilence or by consumption or by accident, it is merely the fulfilment of the Divine sentence upon the whole race, which will continue to be fulfilled in God's own time and way. This gives a different aspect to the whole matter.

HOPE FOR THE AMALEKITES, HITTITES, ETC.

The wickedness of the Amalekites, Hittites, Amorites, Perizzites, Jebusites, etc., had come to the full. They had had some opportunities, some light, and the sinful course they had pursued should now come to an end. They, and all others that have gone down to the grave in ignorance and sin will, when Messiah takes His Kingdom, come forth to resurrection possibilities and better, more favorable conditions. And as they in the past have had an experience with sin, they will in the future have an experience with good, and an opportunity to decide then between right and wrong, good and evil. We hope that there will be some of those peoples who will have profited by their experiences in the past, and will choose the good when the contrast is before them and the blinding influences removed.

ISRAEL'S ENEMIES TYPICAL

The children of Israel represented Spiritual Israel. The enemies which they destroyed represents the enemies of the Church. In the case of the Church, we have come from a state of sin and degradation into harmony with God. With some this may have been a very prolonged journey, and with others it may have been shorter, because of greater faith and obedience. We reached the place of special blessing when we made a full consecration to God--we there entered into rest. "We who have believed do enter into rest," says the Apostle Paul. And this rest which we enter seems to have been typified by this "Promised Land" of Canaan.

But when we enter into this rest of Faith we find certain powerful enemies that must be conquered. These enemies we find entrenched in our own bodies. In the typical peoples who were the enemies of Israel, those who were entrenched in strong fastnesses the Israelites found it very difficult to dislodge and destroy; it was much

R5510 : page 231

easier to destroy others. So far as we know, the Israelites were long, long years--centuries perhaps--in thoroughly conquering the land and their enemies. It was not until the time of King David that these enemies were thoroughly subjugated. And so it is with the enemies in our flesh--we should war a good warfare against them. We must make no concessions to the flesh; all these enemies are to be exterminated--fought to the death.

The result of this warfare is death; either the death of the New Creature, or the death of the old creature. If the New Creature fail to overcome, he will be exterminated--he will die the Second Death. Jehovah, in using the words of our text, is speaking more to us--the Spiritual Israelites--than to Joshua and the Natural Israelites; that is to say, we may make a still deeper application of His words than could fleshly Israel. But we cannot conquer in this fight alone. The Apostle Paul exclaims, "When I am weak, then am I strong," meaning, When I realize my own weakness and cannot

R5510 : page 232

successfully battle alone against the flesh and its infirmities, then am I strong in the Lord. I could not fight a good fight of mine own self. He realized the fulfilment of the promise of the Lord: "My grace is sufficient for thee; for My strength is made perfect in [thy] weakness."

Surely this is the experience of all of God's "little ones." And the realization of this leads us to look to the exceeding great and precious promises of the Lord, in order to strengthen our heart and to renew our endeavors, that we may be strong and of a good courage, and that finally by God's grace we may come off conquerors, and more than conquerors, through Him who loved us and bought us with His own precious blood.

TRUE COURAGE VS. SPIRIT OF BRAVADO

Let us be of a good courage! There are various kinds of courage: One kind is born of egotism and self-reliance, another kind results from a spirit of recklessness, which fails to take a proper estimate of the difficulties to be encountered. But true courage, the courage which the Lord's Word enjoins upon His people, and which all Spiritual Israelites are to seek to possess, is a courage which, while carefully noting and realizing the trials and difficulties before them, and recognizing their own insufficiency, looks to the Lord in faith for the needed assistance, trusting in His precious promises. This enables them to be strong and courageous in the presence of difficulties, dangers and obstacles which would appal those who are trusting merely in their own strength.

It will be noted that our Motto-text for this year--1914--is along this same line, and is a part of verse 9 of the chapter from which the text at the head of this article is taken. This will be a momentous year--a glorious year! Then let us all "be strong and very courageous" --strong in the Lord and in the power of His might! Greater is He who is on our part than all they that be against us! Let us put on the whole armor of God that we may be able to stand in this evil day.

===================

R5511 : page 232

INSTRUCTIONS FOR GOD'S WORKMEN

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."--2 Timothy 2:15.

GOD'S approval should be the highest aim of every one who professes to believe in Him as the Creator, and especially of those who accept Him as their Father and who claim to hold the precious relationship to Him of children. His will should be their highest law, and it should be a part of their daily and hourly pleasure, as it is their privilege, to seek to know His will and to do it. This implies study, consideration--not a mere formality of thoughtless reading, or perfunctory worship, but the diligent use of every available means to learn what is His will.

The Apostle Paul gives Timothy the advice contained in our text, and urges him to be "a workman that needeth not to be ashamed, rightly dividing the Word of Truth." And the intimation is that the ability rightly to divide the Word of God is to be gained by the study of His Word. The truth of astronomy might give us some knowledge; yet we see that some who have devoted their entire lives to astronomy have lost sight of God, and have become atheists. Guided by the Word of God, any study may be helpful. But it must be viewed, considered, received, from the standpoint of the Revelation of God.

The word workman suggests the thought of being engaged in service. This injunction of the Apostle applies to all who belong to the Church of Christ. We are God's servants. A great work is going on; this work is the calling out of the Church class from the world. The Church that is called out is said to be the Temple of God, whose "living stones" are being chiseled and polished and made ready for their places in the building.

R5512 : page 232

We are the workmen. We are seeking to prepare ourselves for God's presence, for God's Kingdom. This preparation is our first duty; we are to prepare ourselves and to help to prepare others.

TRUE CAUSE OF MUCH FAILURE

The fashioning of these "living stones" is the development of their character. Each one thus engaged is working out his own salvation. We are God's laborers in doing this work in ourselves. But if we would have Divine approval, we must have the Divine wisdom--"which cometh down from Above," and which we learn from the Word of God.--James 3:17.

Apparently a great many professing Christians, after they have given much time to the cultivation of their brain --spending years in seminaries--will eventually find that they have failed both to have the Lord's ideal accomplished in themselves and to do much good to others. This seems to be the result of a failure rightly to divide the Word of Truth. In that Day many shall say, Lord, Lord, we have prayed and taught and done many marvelous things in Thy name! Some of these the Lord says He will not recognize as His Elect. He may have a place in which He will use some of them, some day, yet for this special place He wishes those who are anxious to know and to do His will rather than to know how they may please men, or how they may receive large emoluments or honor of men. Those who are anxious to know His will are most sure to have His will done in them.

MISAPPLICATION OF SCRIPTURES

The expression, "rightly dividing the Word of Truth," implies that the Word of Truth may be studied, may be handled. We see many ways of handling, or dividing, the Scriptures. Many Scriptures applicable long ago are quoted as appropriately due now, and vice versa; and those which belong to the future are quoted as applicable now, or in the past. There is a general liability to error in not discerning how to divide them aright.

Rightly to divide the Word of Truth, then, is to make such a prayerful study of it as will enable us to place things where they belong. For instance, if we fail to distinguish between the begetting of the Holy Spirit, and the quickening of the Holy Spirit, and our spirit birth, and get these all confused, we shall do harm. It is not merely the seeking to show a variety of doctrines, but the seeking to make clear what we give to others, that is the part of wisdom. The Apostle was showing Timothy that, as an Elder of the Church of Christ, he might present the different features of the Truth in such a way as to confuse his hearers, who then would not know what they believed. Thus they would be in just the condition to accept whatever teaching any one brought them, especially if that one should happen to ridicule their belief.

This seems to be the condition of many today. Evidently there are many who have been serving or attempting to serve God, who have not been giving out "meat in due season," but who have been giving out truths in a very confused way. It is for us, then, to be on guard and seek carefully to follow the instruction of the Apostle,

R5512 : page 233

"Study to show thyself approved unto God." Do not mind so much what men may say or think, but seek the approval of God first.

It is proper for us to seek the approval of the holy, of the saintly; but God's approval should have the precedence. We must be workmen, not idlers and drones; for these will not have any place in the Kingdom. God is calling to service now those who are willing to serve under disadvantageous conditions. We are, therefore, to remember that we are to be servants; and that unless we find the proper service, we cannot have a place in this company which God is training. If we wish His approval, as expressed in His Word, we are to see that the conditions as there outlined are fulfilled in our case. "If any man love the world, the love of the Father is not in him." We are told to "love not the world, neither the things that are in the world." (1 John 2:15.) We are not to set our hearts upon these things. Our hearts are to be set upon the doing of the Lord's will.

The Lord intimates that those who will be faithful to Him will have the opposition of the world. "If they have persecuted Me, they will also persecute you." Therefore, if we have no opposition, we lack this evidence of acceptability with Him. We are to rightly divide the Word of Truth, and to see that our lives are in harmony with it. At the same time we are to seek to present God's Word to others, that they may enjoy the same privileges and blessings.

===================

R5510 : page 233

THE WEDDING FEAST

--AUGUST 23.--MATTHEW 22:1-14.--

"O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not!"--Luke 13:34.

HERE WE have another parable of the Kingdom. Today's lesson shows that the promises of God and His providences toward Israel under the Law Covenant were all designed to fit and prepare the Israelites to be God's holy nation, and especially to provide at the coming of Christ a sufficient number to constitute the elect Church, Messiah's joint-heirs in the Kingdom--His Bride. The parable shows that only a few were "Israelites indeed," in whom was no guile--not enough to constitute the Kingdom class; hence the call of this Gospel Age, selecting from the Gentiles a sufficient number of saintly characters to be joint-heirs with the Jewish remnant in the Messianic Kingdom.

The Kingdom of Heaven, otherwise styled the Kingdom of God, is not to be an earthly Kingdom, but a Heavenly one, whose Ruler, the glorified Christ, will not be an earthly king, but a Heavenly Being of the highest rank--of the Divine nature. This Kingdom, representing God and the Heavenly rule, or dominion, is to be established amongst men for the eradication of sin. Its first work will be the binding of Satan, the "Prince of this world." Afterward all the works of darkness will be overthrown. The overthrow will at first cause a great Time of Trouble, following which, as the Reign of Righteousness progresses, the curse in its every form will give way before the blessings of Messiah's Kingdom--until there shall be no more curse, no more sighing, no more crying, no more dying.

But before this Heavenly Kingdom can be established, it is a part of the Divine decree and arrangement that there shall be a Bride class selected from amongst men. These are begotten of the Holy Spirit and are God's workmanship, in whom He works by the exceeding great and precious promises of the Scriptures and by the providences of life. Thus they are being transformed in mind and made ready for the glorious birth-resurrection by which they will be "changed in a moment, in the twinkling of an eye," from earthly nature to Heavenly nature. Thus they will enter into the joys of their Lord by becoming His Bride class, His joint-heirs in His Kingdom.

APPLICATION OF THE PARABLE

For the development of this Kingdom class the world has now been waiting since the days of Jesus, when by His death He opened up a new Way of Life and became the Advocate before the Father for all those desirous of being His disciples, His joint-heirs, His Bride.

Today's lesson takes up the Kingdom project at the time of our Lord's earthly ministry. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power [liberty or privilege] to become sons of God."--John 1:12.

Jehovah Himself is the King who made a marriage for His Son--arranging before the foundation of the world that there should be certain joint-heirs with Christ in His Kingdom. This marriage, of course, could not take place until the King's Son had come into the world and had made the way for His followers and for the Kingdom of which He is to be King.

At the appropriate time God sent His servants to call them that were bidden to the wedding; but they would not come. John the Baptist and his disciples did this work of calling to the attention of the Jewish people the fact that the King's Son was in their midst. He said, "There standeth One among you whom ye know not." (John 1:26.) Again he said, "He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled." (John 3:29.) John rejoiced to hear the voice of the Bridegroom. Prophetically he foretold that the calling of the Bride class had come, although he himself could not be a member of it.

MADE LIGHT OF THE MESSAGE

Again other servants were sent forth. Jesus sent His disciples to the Jews, saying, "Tell them that are bidden, Behold, I have prepared My dinner; My oxen and My fatlings are killed, and all things are ready; come unto the marriage" feast.

But was the Message of Jesus and His disciples received? Nay! The people, under the guidance of the Scribes and the Pharisees, the theologians of that time, made light of the Message and went their way--one to his farm, another to his merchandise, saying, We do not believe this Message respecting the Kingdom. Some did even worse than this. They entreated these servants shamefully, spitefully, and slew them. Not only was Jesus slain by the unbelieving ones who had been invited to the feast, but His faithful disciples also were evilly treated and slain.

Then, as seen in another parable, Jehovah was wroth with that people Israel, and sent forth His armies, destroyed those murderers and burned up their city. The fact that it was the Roman army under Titus which destroyed Jerusalem in A.D. 70 did not make it any less the army of Jehovah, for He is able to make the wrath

of man praise Him and able to use whom He may please as His messengers, or servants.

GENTILES CALLED TO THE WEDDING

Meantime God said to His servants, the Apostles, and to others through them, The wedding is provided, but the Jewish nation, which was especially invited, have not been found worthy of the honor. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage feast. So those servants went into the highways and gathered together as many as they found, and brought them in. Thus the wedding was provided with guests.

Highways represent public concourse, the world over. The Lord's ambassadors were no longer to restrict themselves to Jews, but were to make known to every people, kindred and tongue, the fact that God is now calling out of the world a little company, lovers of righteousness, to be followers of the Lamb and eventually to become joint-heirs with the Redeemer in His Kingdom. Be it noted

R5511 : page 234

that these ambassadors were not to intercept all the people in the highways, but merely to urge upon all those whom they met in the concourse, the great privilege of the open door to the Wedding Feast.

These were not all saintly, good; some of them, on the contrary, were bad. The Apostles explain this, saying that not many great, not many rich, not many noble, but chiefly the poor, the mean things of this world, hath God chosen. The Apostles speak, along the lines of our lesson, of the class that God is selecting from the world. No matter how mean, no matter how degraded, no matter how ignoble by nature--all who are willing to receive the grace of God may be made suitable for the wedding by the covering of the wedding garment, the Righteousness of Christ.

Indeed, however noble or worthy many are naturally, they are still not fit for the presence of the King. All who attend this wedding must have on the wedding garment --must be covered with the merit of Christ's Righteousness. The wedding is thus furnished with guests-- all that the King had intended--every place filled. Thus and otherwise does the Lord indicate that the number of the Elect is a definitely fixed one; and that as soon as the special number has been found, the call will cease.

INSPECTING THE GUESTS

The custom of the Jews, arranged by Divine providence doubtless, was that at every wedding feast each guest was to put on a white wedding garment, covering his own garments. Thus all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. So all who come to God's great Feast provided through Christ must come, not through any worthiness of their own in the flesh, but acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ as making them worthy of the honor to which they aspire in responding to this invitation.

Each guest entering the house was supplied with the robe, and was expected to put it on immediately. For any one to appear without that wedding garment would be a mark of disrespect to the host who had provided it. Indeed, for any one to appear at the wedding without the robe would imply that he had taken it off; for no one was admitted without the robe. This is the picture given us in the parable. A guest was found there who had not on the wedding garment--one, therefore, who in disregard of his host had removed his wedding garment, the wearing of which was the condition of his admission.

The words, "When the king came in," signify an inspection just prior to the feast. Since the King of the parable is Jehovah Himself, this would seem to mean that God takes note through the exhibition of Divine Justice in some manner of any one professing loyalty, yet disregarding the merit of Christ's death. Or, Christ might properly be understood to be referred to as the King in this instance; for at His coming He is to be invested with Kingly authority and power by the Heavenly Father, as our Lord Himself indicates in the parables of the Pounds and the Talents. At His Second Advent, therefore, He tells us, He will Himself inspect all those who pose as being His faithful servants--all those who are desirous of enjoying the Wedding Festival.

The man found without a wedding garment in the presence of the king we should understand to represent a class, and not merely one individual. So we might find just such a class today, professing to be followers of Christ, professing to be waiting for the marriage of the Lamb, professing to hope to enter into the joys of their Lord, yet telling us that they are no longer trusting in the merit of Christ's Sacrifice for their standing with the Father. These have rejected Jesus as their Savior, their Redeemer, the Atoner for their sins. They merely retain Him as their Teacher, and then, apparently, accept only a part of His teachings.

These are manifestly unfit to be members of the Bride of Christ. Only the loyal, only the faithful, are to be of that class. The parable shows that all those who reject the merit of Christ's Sacrifice will be rejected from the Kingdom class. They are unable to say how they came in without a "wedding garment"; for they did not come in without it. No one was ever admitted into the fellowship of the Spirit in the Church which is the Bride of Christ without first having on the wedding garment of Christ's merit, covering his imperfection. Those admitting thus that they have taken off the wedding garment are cast out summarily. The king said to the servants, "Bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth."

THE OUTER DARKNESS

When our minds were filled with hallucinations of the Dark Ages, we read into this and into other Scriptures what they do not contain. We assumed that the class represented by the man without the wedding garment would be cast into eternal torment, and there suffer to all eternity. But now, examining the Scriptures more carefully, we have perceived that as all of these guests at the wedding came into the light of the wedding chamber from the darkness of the outside world, so the casting of one of them out of the light into the outer darkness would merely mean the taking from such a one the knowledge and the joys represented by the wedding-chamber light.

As for the outside world, we know that the Apostle John declares that the whole world lieth in darkness, "in the Wicked One." We know also that as soon as the Bride class shall have been completed, a great Time of Trouble will prepare the world for the blessings of Messiah's Kingdom later on. During that trouble all those who are in the darkness will have weeping and gnashing of teeth--discontent, anguish, disappointment, etc., connected with the overthrow of many of their wrongly based human hopes and expectations.

Our Lord concluded the parable with the statement, "For many are called, but few are chosen." This does not mean, as we once supposed, that only an Elect few will get any favor from God in the future, and that all the remainder of mankind will be eternally tortured. We must read it in harmony with the context. The Jewish

R5511 : page 235

nation was called, or invited, to the wedding--and failed, except the few "Israelites indeed." For eighteen hundred years the Message has gone out into the highways, to one nation after another of the Gentiles, until many have more or less heard the call of the Gospel Age. Yet only a few have accepted and have therefore come into the elect condition. And of those who come into this elect condition there will still be a class not properly appreciative which will be cast away, or rejected.

Again the Master drew attention to the matter, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." The Little Flock, composed of both Jews and Gentiles, will through their faithfulness become God's chosen people, His elect Church, the Bride of Christ. Then, later on, they with their Lord will be the Heavenly Father's Agency for blessing all the non-elect with the glorious opportunities of Restitution to all the earthly blessings and good things lost through Father Adam's disobedience and fall. "If ye be Christ's, then are ye Abraham's Seed and heirs."

===================

R5512 : page 235

A DAY OF QUESTIONS

--AUGUST 30.--MATTHEW 22:15-22.--

"Render therefore unto Caesar the things that are Caesar's, and to God the things that are God's."--Verse 21.

TODAY'S Study shows us that the wicked vine-dressers, the unready guests, were so enamored of their own methods and theories as to make them really blind to the beauty of the Divine Plan as expressed by Jesus. We are not speculating about this. St. Peter, explaining to the Pentecostal inquirers, said, "I wot that in ignorance ye did it [crucified Christ], as did also your rulers." (Acts 3:17.) St. Paul declared, "For had they known, they would not have crucified the Lord of Glory." (1 Corinthians 2:8.) Error, fostered by self-will and by plans and schemes not of God, always has a blinding effect, so much so that the Apostle declares that "the god of this world hath blinded the minds of them that believe not" the true Message of God when it reaches them.

Even Christians, in proportion as they are influenced by error or selfishness and not filled with the Holy Spirit, are blinded. Some see more, and some less, of the length, the breadth, the height and the depth of the Love of God, which passeth all understanding. No wonder St. Paul prayed for us the opening of the eyes of our understanding wider and wider!--Ephesians 1:18.

Perceiving that the teachings of Jesus were influencing the masses, the worldly-wise (and spirit-blind) Scribes and Pharisees, who knew the inconsistencies of their own teachings, thought that they could show up as inconsistent the teachings of Jesus. To this end they sent amongst the multitude some of their followers, to ask questions and to seek to entrap Jesus, to show the inconsistency of the hopes which He was inspiring in the people, and thus to discredit Him with the multitude. The first of these was to seek to entrap Him into saying something that would prove His disloyalty to the government and thus lead to His arrest as a seditious person, teaching contrary to Caesar's law of taxation. On the other hand, if He advocated Caesar's law, they thought that thus He would antagonize the public sentiment.

Jesus had a wisdom from Above. In answer to their query, "Is it lawful to give tribute unto Caesar or not?" He replied, "Why do ye tempt Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say, Caesar's. Then saith He unto them, Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." No wonder they marveled at such an answer, and left Him! Truly, "Never man spake like this man!"

THE THINGS THAT ARE CAESAR'S

Nor can we say that the Master merely dodged the question shrewdly. Some very rascally men are able to dodge questions and to have a laugh at the questioner's expense. But in this case the answer was complete--the truth, and the whole truth, in every sense of the word fully in harmony with all the teachings of the Master. His followers were instructed not to be seditious, not to be quarrelsome, faultfinding, but to be thankful, holy, happy, subject to "the powers that be." They were to recognize that the powers that be of the kingdoms of the present time are ordained of God, and not merely of men.

True, indeed, earthly kingdoms are not God's kingdoms, as they sometimes claim. True, indeed, they frequently are usurped empires and powers. True, indeed, they sometimes foster sin, iniquity, unrighteousness, and are largely, from outward appearances, the result of human scheming and wickedness. Nevertheless, the people of God are to recognize that Jehovah is the great Over-Lord; and that although it is a part of His program for the present to permit a reign of Sin and Death at the hands of sinful men, nevertheless He still exercises such a supervision--of hindering one or advancing the cause of another ruler--as justifies the statement that He ordains, authorizes or permits these kingdoms. Whatever, therefore, the Heavenly Father has authorized or permitted, not one of His obedient children should for a moment think of resisting or overturning.

The Scriptures declare that God raiseth up and God casteth down; that He has at His disposal myriads who, filled with the spirit of anger, hatred, malice, strife, are ready, whenever an opportune moment comes, to exercise their power and to advance their own selfish interests. Whenever, therefore, the Lord wishes to make a change in earth's rulership and arrangements, He needs only to remove the restraining hand of His providence, and forthwith evil influences will work the change. As for the people of God, they are all exhorted to be peacemakers, promoters of righteousness, living peaceably with all men, fully subject to "the powers that be," and recognizing them as of Divine ordination, permission.

R5513 : page 235

In the case of the Roman Empire, of which Caesar was head, we note that God had prophetically foretold, centuries before, through the prophecy of Daniel, its rise to universal dominion. It was not, therefore, for Jesus or for any of His disciples to speak against representatives of that Roman power. If Rome ruled, Rome needed to be supported; and the method of support was, properly enough, through taxation. How just, then, were the words of Jesus, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's"! We remember that the Master Himself paid tribute, instructing St. Peter, when they had no money, to catch a fish, from whose mouth he obtained the coin necessary for his taxation and that of Jesus.

RENDER UNTO GOD HIS DUE

Had the questioners been intent upon rendering to God their obligations due to Him, they would have been in so different a frame of mind that, instead of seeking to entrap Jesus in His words, they would have been glad to be His disciples. What things, then, are God's? What

do we owe to Him? We answer that as His creatures we are His. Every talent and power we possess ought by right of justice to be used in the service of our Creator and for His praise.

Additionally, we who recognize the fact that we were sinners by nature, and that God's mercy has provided a redemption through Christ, should gladly present our bodies a living sacrifice, holy and acceptable to God, our reasonable service. This reasonable service is accentuated when we realize the goodness of God; namely, that He purposes to bless the whole world with the privilege of restitution to all that was lost by Adam and redeemed at Calvary. When we learn that the Call of this Gospel Age is with a view to permitting the followers of Jesus to be associated with Him in His Messianic Kingdom, we should be filled with reverence, as well as with astonishment. Realizing the possibilities of such a high calling, such a change of nature and attainment of glory, honor and immortality, we should render to God our little all, and realize that it is unworthy of Divine acceptance, except as being worthy through the merit of Jesus' Sacrifice. We are accepted only in the Beloved One.

RESISTING UNTO BLOOD

In full accord with all that has been said foregoing is the thought that we must not render unto Caesar the things of God. Here lies the snare for many of God's people. They perceive that the friendship of the world can be bought only at the price of the sacrifice of Truth. Increasingly they are convinced of the truth of the words of Scripture, "Marvel not if the world hate you"; "The darkness hateth the light"; etc. Even though they render unto Caesar the things that are Caesar's and to every man his due--"honor to whom honor is due," etc. --nevertheless their standard is so different from that of the world, and their viewpoint of everything so different, that it breeds an antagonism, a conflict of interests.

So Jesus said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18,19.) Increasingly they have impressed upon them the force of the Apostle John's words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."--1 John 2:15.

All this signifies that the world's standards, customs, ambitions, views, etc., are so different from those inculcated by the Spirit of the Truth that it is impossible for these to fully harmonize the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiments of the world. This is the real test of Christian character. Only such as stand this test of "God first," loyalty to the principles which He inculcates, can hope to be members of the Kingdom class which is now being selected.

In other words, rendering to God the things that are God's will eventually cost us every earthly interest and prospect. But to the loyal, the faithful, God provides compensation. Instead of the world's smile which they lose, they receive the smile of the Heavenly Father and the favor of their Redeemer. They have also the Master's promise of a hundredfold more in this present life in compensation for everything which they sacrifice for His Cause, the Cause of God, the Cause of Truth Divine! And with this abundant compensation in the present life comes the assurance of everlasting life in the coming Age, under its favorable conditions.

====================

R5513 : page 236

PHOTO-DRAMA TRIALS AND BLESSINGS

THE DRAMA is sweeping over the country at a wonderful rate, being shown every day in approximately sixty cities. The audiences vary from one hundred to three thousand and more--usually, perhaps, averaging five hundred. Surely a great witness in defense of the Bible is going forth! We are having some excellent responses from the public. Many are being turned back from coldness, indifference, infidelity, atheism, to a faith in God and in His Word superior to anything ever before enjoyed.

The opening of the DRAMA in seven new places each day necessitates our using the telegraph freely. We notify the friends at each place as to what days are available, and inquire whether or not the local friends are able and willing to present the DRAMA to the public in their city free. A noble response is met with everywhere. Those who cannot participate express regrets.

Thus will be seen the importance of having a DRAMA

Committee in each Class and of knowing just what the Class is financially able and desirous of doing toward the presentation of the DRAMA. Then, when an offer of dates is received from the I.B.S.A. DRAMA Office the Committee, having already looked into the matter of public auditoriums, is ready to make inquiry, and, if possible, to obtain the use free for the DRAMA as a public benefit, worth more than a year in college to each citizen. Not more than the cost of the light should be charged for any publicly-owned auditorium.

Theatre people properly approached see that the DRAMA will give their theatre wider publicity than anything else. It will draw a new audience of people of the better class, such as rarely attend the theatre. To secure this publicity, theatres will be glad, regardless of their regular rates, to give a very low price for a number of days, especially in the dull season, when there is no expense except for electric current and janitorage. Having determined your course, advise the I.B.S.A. DRAMA, Brooklyn, as quickly as possible, just what you wish to do.

We are no longer able to proffer assistance beyond the lectures, music, picture operator, superintendent, posters, window cards, publicity aids and free scenario. The immense expense the Association is under may be imagined when we say that forty thousand dollars worth of blank paper has already been used for the printing of the free Scenario; and the printing, folding, bundling and freighting has cost still more! Otherwise, how glad we would be to meet all the expenses!

USE THE SPIRIT OF A SOUND MIND

However, we are learning that God's way is the wiser way--that God's people are more blessed by the DRAMA when the cost for its local presentation falls on them, and when they serve it as ushers and phonograph operators. The self-sacrifice incidental to all this brings a rich blessing. So we have nothing of which to complain.

Our enemies endeavor to hinder the work by falsely reporting that the Association is very rich--thus hindering charitably disposed people from proffering aid. The fact that we never solicit money seems so strange, even to our friends, that some have gotten the same impression. One dear sister when ushering was asked by a visitor to the DRAMA how he could best give some money to the I.B.S.A. for the forwarding of this great work. The

R5513 : page 237

usher answered him that there was no way, and that the money was not needed. If our friends are thus foolish or misinformed, how can we blame our enemies for saying the same things, which they would like to have others believe to be true, so that, all gifts being cut off, our work would stop? However, we are leaving the matter in the Lord's hands. If the funds cease, the work must cease proportionately. Realizing Divine supervision, we shall be thoroughly content to have it so.

While the DRAMA brings great blessings and privileges in conjunction with opportunities for service and self-denial, it also brings severe trials to the dear brethren. All are so anxious to serve, and all so independent in their feelings, that it sometimes means as many different plans and arrangements as there are members in the Class. Meekness, patience, brotherly kindness, forbearance, love, are qualities which seem to be greatly needed, and many opportunities for their cultivation may be found. So far as we know, friends are passing through these little ordeals with a blessing--an enlargement of the heart and a broadening of their sympathies. It is a time for putting

into operation the Apostle's words, "Yea, all of you be subject one to another."--1 Peter 5:5.

GENERAL INSTRUCTIONS

Before the opening of the DRAMA the Superintendent must expect to look out for the newspaper publicity, to see that the Class has gotten out in good localities the posters sent them, that the DRAMA volunteer matter has arrived, that they have distributed it early in the week preceding the opening, and that the window cards are put out freely in every part of the city--all of the Class participating in this work. He will also see the ushers selected by the Class, and if any of them are too old or too young or are unsuitable, he may make some kind suggestions as to what to do. The very best, wisest, most intelligent members of the Class should be the Ushering Committee. The Class will also look out, amongst their number, for a suitable Floor Manager, or Chief Usher, and suggest one or two names, either brother or sister, for this service, according to circumstances. Frequently brethren are unobtainable on account of business requirements.

The duty of the Chief Usher, or Floor Manager, will be to see that the other ushers are well placed and understand their duties, that perfect order is kept, and that the public is being, not only kindly, but graciously met. They are for the moment your guests. In the Superintendent's absence the Moving Picture operator will be his and our representative in your city, having charge of the DRAMA to see that it is put on exactly as arranged for, with not a single alteration or deviation. Any inefficiency or anything you think unwise may be called to the attention of these brethren and reported to us. But meantime trust them as the Society's representatives, and co-operate. They, in turn, are directed to show every consideration to the wishes of the Class in anything that will not conflict with the positive rules governing the DRAMA.

In advance of the DRAMA expect a sister, whose stay will be only about one day. She will come to give instructions on the phonograph. Two, and only two, volunteer phonographers may learn; and they should be bright--not too nervous. The sister will remain long enough to show one performance and to see her pupils operate at one exhibition. This will be plenty of time, yet none too much. So have the pupils ready, and give them every opportunity to learn their work thoroughly.

So far as possible the ushering sisters will wear white dresses, to help distinguish them from the audience. Additionally they should make a little head-piece of uniform style. One neat design consists of two connecting rosettes of white satin ribbon.

The ushers should, if possible, have little prayer meetings frequently, requesting Divine blessings on their efforts to show forth, in their words, in their actions, in their looks, the praises of Him who called us out of darkness into His marvelous light. They should co-operate thoroughly with the Chief Usher and with the whole spirit of the DRAMA.

Children under twelve years old should not be admitted, except when accompanied by parents, teachers or guardians. Even then they should be seated at the rear under surveillance of the ushers. Adults should have the preference always. Children can get out for matinees; but some adults have evenings only. Babes in arms should never be admitted. If an exception to this rule were ever made, the mother should be asked to sit near the door and should be made to promise to take the child out immediately if it cries. Do everything to preserve quiet and order. Avoid frequent and excited calls for order. If any one is seen to be rude or boisterous, approach the person kindly and whisper a loving word in season respecting the Golden Rule and the rights of others.

RE THE FINALE

Following the FOURTH PART of the DRAMA comes the Finale Sermon. On that occasion the speaker will call attention to the regular meetings of the I.B.S.A. in your city, giving the address; or, if you think worth while, cards bearing that address might be distributed to the people at the close of the service. It is not wise to discuss local meetings during the showing of the DRAMA.

No books are to be hawked, or sold, in the ordinary sense of the term. With the opening of each DRAMA a set of books is to be sent, merely for use as samples until the close of the DRAMA, when they may be sold and the money turned over to the chosen representative of the Class, to whom they have been charged. Orders received meantime should be sent in promptly, directly to THE WATCH TOWER Office, through the representative of the Class.

We avoid special effort to sell the STUDIES IN THE SCRIPTURES lest any should get the impression that the sale of the books is the object of the DRAMA.

At the last, or Finale Meeting, the speaker will ask for addresses. Afterward he will take charge of those addresses, distributing them amongst those whom he deems best qualified for the calls. The matter is left entirely in his hands, but give him the best advice you can of the capability of those who desire to participate. The good of the Lord's Cause alone is sought. Let us all sink any personal feeling. The Editor would be glad if his own personality did not come so much into the DRAMA, but it has seemed absolutely necessary for two reasons:

(1) The public would take comparatively little interest in anything gotten out by a religious society which they did not know--they would esteem it something "cheap" and not "worth while."

(2) If the personality were not made prominent, we would be charged with hypocrisy--deceiving the people. We want the people to see the DRAMA unprejudiced, that they may judge for themselves where the hypocrisy and misrepresentation come from.

The Class will please introduce to the Superintendent, the person whom they nominate to be the Floor Manager, or Head Usher, and two sisters to learn phonograph operating to relieve each other if necessary.

PHOTO-DRAMA CLASS EXTENSION

We are not yet ready to give full particulars, but we are planning how the brethren who have been engaged in

R5514 : page 238

Class Extension work can prosecute the same in conjunction with the PHOTO-DRAMA. In our next issue we hope to be able to outline this work fully. To operate a DRAMA properly there should be at least three brethren with each of the THREE PARTS--nine for the DRAMA complete--one to operate the stereopticon; one to operate the phonographic lectures, oratorios, hymns, etc.; one to serve as usher and general order-keeper. More could be used, but three will do.

PART I. would be presented in a town on Sunday, either in the morning, afternoon or evening; or, if the interest and the population justified, it could be presented all three of these times. But after it has been shown, it should go to the next town, and then to another and another--keeping on continuously from town to town, village to village, schoolhouse to schoolhouse, court house to court house, public hall to public hall. Following it the next day or the next Sunday or the next session, as the case might be, PART II. would be going on and on. Following this would be PART III. As soon as the three presentations have been made, another set of brethren should be ready to take up a series of Chart Talks on the Bible, and, later on, to invite the interested to regular Dawn Circles.

These DRAMAS for the smaller villages and country places will not have the finest pictures now shown in the regular presentation of the DRAMA; but those used will be elegant, nevertheless. The Story will be just the same, and the value to each individual, we doubt not, just as great. We may be sure that country folk will attend the DRAMA, and talk about it and read about it, as much or more than do their city cousins.

We are preparing a special stereopticon, which can be used by attachment of a cord to an ordinary electric light fixture, and can be, if necessary, transformed quickly so as to use acetylene gas--obtainable from the reservoir of an automobile.

We are giving all these particulars now so that you can think the matter over. Classes that have been carrying on Class Extension work and believe they are able to carry on this new work, financing the expenses connected with the small halls, schoolhouses, etc., will please discuss the matter, decide upon it and advise us at once. If not sure that you will be able to manage the matter, better wait awhile and make sure. Let those be served first who are sure that they are ready, willing, anxious to assist in this great work.

THE "EUREKA DRAMA" OUTFITS

Having perfected our arrangements, we stopped the printing in order to add the following:

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three PARTS, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for....................................$38.50

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the DRAMA EXTENSION described foregoing. Its three PARTS require only the same number of lecture and music records as foregoing; but, because of public use, each PART must have its own Phonograph, each PART its own Stereopticon, etc. We therefore show each PART complete in itself, as follows:

PART I. includes one Primo Stereopticon for electric current--Oneida Lens (three for varying distances); special price.......................................$20.00

R5515 : page 238

Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights............................ 6.00

Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but

where gas can be taken from an automobile tank)......	4.00
DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case.......................	38.00
One portable Phonograph, one Operator's Book, Lecture and Hymn Records for PART I., and carrying case......	19.50

Total cost of PART I., "EUREKA DRAMA" No. Y...........	$87.50

Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards and free scenario, and would supply the bound scenario for sale in any quantity at one-half retail prices.

PARTS II. and III. would cost exactly the same as the above, the entire three PARTS amounting to..........$262.50

Needless to say, all the prices here quoted are extremely low. Nevertheless it runs into a great deal of money to provide these "EUREKA DRAMAS" in quantities. For instance, we are preparing for orders from at least one hundred Classes, which would run the cost into $26,250, aside from packing, shipping, clerical work, free scenario, free PHOTO-DRAMA announcements, posters, etc. It would afford us great pleasure to announce this all free on demand, but expenses already depleting the treasury forbid such a course.

Those who desire to purchase the DRAMA outright may do so. Others may have the PARTS on loan (subject to return to the Society on demand if not being used) if they will deposit $30 for each PART, $90 for the complete set of "EUREKA DRAMA" No. Y. On the return of the DRAMA this payment will be refunded, less a proper charge for broken slides, repairs, expressage, etc.

In writing to us on this subject of DRAMA EXTENSION, please address, I.B.S.A., "EUREKA DRAMA," 124 Columbia Heights, Brooklyn, N.Y.

===================

PACIFIC COAST CONVENTION

TRUTH friends on the Pacific Coast have been urging a General Convention. Few of them were able to attend the Central and Eastern Conventions in the Summer, but they hope that considerable numbers from the East will come to the Pacific Coast Convention. There is some little competition between San Francisco, Los Angeles, Santa Cruz and San Diego, but, so far as we are able to judge, there was unanimous agreement that Santa Cruz is the most centrally located of the four and an ideal place for a seaside Convention. Besides, we understand that there are special excursion rates to Santa Cruz from various parts of the Pacific Coast which would convenience the Truth friends of that vicinity.

The dates are Aug. 30 to Sept. 6, inclusive--eight days.

We have no doubt that it will be a very enjoyable and profitable Convention; for we have the assurance of the Lord in advance that where even two or three of His people are gathered, His presence and His blessing will be with them. Nevertheless, according to our usual custom, we urge nobody to attend the Convention. We merely make mention of it, and recommend that each one contemplating attendance shall consider the matter carefully, prayerfully, counting the cost. "Let nothing be done through strife or vain-glory," but with singleness of heart let each seek to know and to do what he believes to be most pleasing to the Lord.

Those not so circumstanced as to be able to attend in person may, nevertheless, sing and make melody in their hearts, and unite their prayers with those of the Conventioners, and thus insure a share of the blessing.

Accommodations have been arranged for at $1.25 per day up, and for lodging at 50c. single, and 75c. double,

meals at cafeteria. Address Convention Committee, care H. S. Holway, Chairman, Santa Cruz, Cal.

Railway rates can be arranged through local agents. Special excursions from San Francisco, Los Angeles, etc.

===================

R5515 : page 239

INTERESTING LETTERS

RE PHOTO-DRAMA OF CREATION

DEAR BROTHER RUSSELL:--

I want to thank you; oh, I want to thank you so much, for the privilege of seeing the PHOTO-DRAMA OF CREATION! I had never thought to live to see the everlasting Gospel preached to those who dwell on the earth, and to every nation, and kindred, and tongue, and people!

Yet so it is. Our Boston audience is cosmopolitan. Some are not able to understand English; some cannot read; yet all are reached. All have the Gospel preached unto them. Words cannot tell you how my heart rejoices! How near, how blessed, how real, these things are to me!

Last Sunday as I was making my way to a box, an usher said to me, "We have strict orders to allow no one in the boxes." I said, "Oh dear! what shall I do? I cannot take a seat while strangers are being turned away!" She said, "But you cannot see the pictures there." I answered, "I can see fairly well, and I can hear splendidly, and best of all I can see that great audience having the everlasting Gospel preached to them."

Surely they are being prepared for the manifestation of the sons of God and the blessing of all the families of the earth! The DRAMA is put so wisely, so kindly, that no one can take offense. When some great truth is brought out, then always the view from the other side is taken, as some pleasing picture is thrown across the screen. Thus much wisdom, much love is shown.

Our ushers must find their work quite a physical strain, but all, I am sure, wish to show the politeness that comes from a heart fully consecrated to follow in the Master's steps--laying down life for the world. I love to think that we are dealing with our children of the next Age! What privileges, what joys, are ours!

I love to think of that audience as one day catching up the mighty song begun in Heaven, and extending to every creature on the earth, praising Him who is worthy of every adoration! And so, dear Brother, we thank God most heartily, and are glad to co-operate even in the smallest way.

Your Sister in the most blessed Faith, F. E. RILEY.

TOWER A PARTICULAR MEANS OF GRACE

MY DEAR BROTHER RUSSELL:--

For some time I have been thinking of writing to tell you how much I have been helped and stimulated by THE WATCH TOWER, but have refrained from doing so, partly because I did not want to take up your time. Like the two disciples of old, however, my heart so burns within me that I feel I must express my deep gratitude for the "meat in due season" that is so bountifully served to the Lord's people by you.

Many of the articles seem to have been like a message direct from the Lord Himself to me; and, in consequence, my heart goes out to Him in loving gratitude, and to you also, as His faithful messenger.

Often, the Lord has, in response to prayer for guidance in various matters connected with the "daily round," shown me, through one of your articles in a current TOWER, quite clearly and definitely the course He would have me pursue. This has been so marked that I am convinced that the Lord, knowing the needs of His people, has made THE WATCH TOWER a very particular means of grace and help.

This thought has been confirmed to me in another way: Some time ago, under an extra pressure of work--Harvest work--I allowed my regular morning reading of the VOLUMES and TOWERS to lapse, and I soon found, to my cost, that my rest of heart and trust in the Lord were being very easily disturbed, and for a little time I wondered why this should be. But a remark of yours to the effect that the first and most important work that every one of the Lord's people should engage in, is the making of his own calling and election sure, enabled me to view the matter of work for the Lord as He would have me see it. Since that time the regular, daily reading has brought me an ever-increasing peace and rest in the Lord and an ever-increasing joy, and, consequently, strength in His service.

Your untiring labor of love for the Lord and the brethren is a constant encouragement to me to serve in like manner; and I thank God upon every remembrance of you, and particularly as I remember you daily at the Throne of Grace.

With much love, I am
Your brother by His grace, GEO. T. R. SWAIN.--Eng.

SURELY, USE EVERY OPPORTUNITY

DEAR BROTHER RUSSELL:--

I thought I would write you for information and advice. We had the pleasure of spending three days with our dear Brother T__________ in our old haunts--Lima and Van Wert. There we met some of our old friends and they were surprised to see us. They all thought that I had long filled a drunkard's grave. But thanks be to our Lord for His Mercy toward me!

While in Lima I called on a friend who is now one of the leading business men in that city. He had done all in his power to get me on the sober path, but he did no good. So we told him and his friends of our experience and how we had found the Truth and how it had made me free from Satan's bondage.

Oh, how happy he was! Then he urged me to give a public talk to let them all know, in Mendon, Ohio, where we once lived. So this is what I would like to have some advice on. We thought that it would be good to use for our subject, "How I Became a Sober Man," telling all our experience, how we came to learn the Truth, bringing in God's great Plan of the Ages, and after the meeting pass the literature.

This Lima man would go with us, also a former saloon keeper who is about to symbolize his consecration.

May the Lord bless and keep you! Pray for me.

In the service of our King, C. B. H.

page 239

REJOICING IN THE WONDERFUL LIGHT

DEAR BROTHER RUSSELL:--

I gladly improve this opportunity of expressing my deep appreciation of your progressive work along the lines of Present Truth. The STUDIES IN THE SCRIPTURES and all other helps which the Lord has provided through you are a great blessing to me, and I am constantly rejoicing in the wonderful light now shining. Pray for me, dear Brother, that I may be found faithful, even as I remember you every day at the Throne of Grace.

Please accept the enclosed sum to be placed in the Good Hopes fund. May the dear Lord richly bless you, is my daily prayer.

Your Sister in the Lord, BARBARA JONES.

R5515 : page 239

CREDULITY FEEDS UPON LITTLE

DEAR BROTHER RUSSELL:--

Since reading Brother Baker's letter in a recent WATCH TOWER, "I feel it borne in upon me," as our Quaker friends say, to write you. Had the brother stopped to think he might, like many of us, have recalled how he had seen a crowd of children frightened at the suggestion that the "school-killer" or some other goblin, terrible to the childish imagination, was coming. The children of believers do not hear about the "bogey-man" perhaps, but they hear and read about demons, and their imaginations are as susceptible as those of less favored little people, and it does not require more than a shadow to start a wave of hysteria. But were it proven that demons did appear, what would they have to do? Can they touch the "Lord's anointed"?

Regarding the case of the brother mentioned, who knows that he was not already insane when he went to the meetings of the society named? It is a point that has come under my observation, that often persons "change their religion," as well as become over-zealous in attendance upon church services, before their relatives or acquaintances discover their mental impairment; so they say "they have gone insane over religion." The source may be that in themselves they feel a loss, a sense of insufficiency, and in searching for help turn to any or all forms of faith. I am sure we do not wish to give the demons more glory, credit and notoriety than we can help! Only a week ago a bright, attractive woman was brought to the hospital, and to my usual question: "What do you think is the cause?" put to two of the family separately, the prompt reply from each was, "Russellism." (They were shown that she had been insane seven years before she attended a meeting.)

This is the third case in which this cause was given without any hesitation, and in each case the fallacy of the reasoning was made apparent to the relatives. Credulity is such a common weed! and it flourishes because it requires so little to feed upon. But "O, the blest morning already is here!"

Your sister in the glorious hope,

MARY CHRISTIANCY (M.D.)
Of State Hospital for Insane.

===================

VOL. XXXV AUGUST 15 No. 16
A. D. 1914--A. M. 6042

CONTENTS

Four General Conventions..........................242
View From the Tower..............................243
  Nations Hurrying to Armageddon................243
  The War Cloud's Silver Lining.................243
  "The Desire of All Nations"...................244
Control of the Tongue a Necessity.................245
  Our Lord's Estimate of Slander................245
  How Character is Built........................247
The Importance of Daily Self-Scrutiny.............247
Loyalty Proved by Prompt Obedience................248

Saying, "Give Us of Your Oil".....................249
The Great Commandments............................250
  "God Looketh on the Heart"....................251
The Ten Virgins..................................251
  Parousia and Epiphania........................252
Eureka Drama--Class Extension....................253
Some Interesting Letters..........................254
  First South African Convention................254
  A Voice from Korea............................254
  "Times and Seasons"...........................255

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

FOUR GENERAL CONVENTIONS

SANTA CRUZ, CALIFORNIA, AUGUST 30-SEPTEMBER 6

For particulars of this Convention see our August 1st issue. The Convention is to be held at Santa Cruz, on the Pacific Coast. The arrangements made are very economical. About fifteen speakers will participate--amongst them Brother Russell. Arrangements are being made for showing the "PHOTO-DRAMA OF CREATION" during four of the evenings of the Convention.

There is great enthusiasm amongst the Brethren of the

Pacific Coast. We learn that Los Angeles alone will send five carloads to the Convention. For reservations, etc., address Comfort Committee, care Mr. H. S. Holway, Santa Cruz, Calif.

FORT WORTH, TEXAS, SEPTEMBER 18, 19, 20
EXCURSION RATES--FARE AND ONE-THIRD ON SALE, 17th AND 18th.

A three-day Convention has been arranged for, to be held in the Chamber of Commerce Auditorium, which has a seating capacity of twenty-five hundred.

The Committee on arrangements has been appointed locally. Everything possible will be done to make this Convention very interesting for all attending. It will be convenient for a considerable number. Brother Russell hopes to be present on the evening of the 18th and a part of the 19th. Several Pilgrim Brethren are scheduled for this Convention. All contemplating attendance at the Convention are requested to send applications for accommodations, stating what they desire. Favorable terms have been arranged. The Comfort Committee can be addressed care of Mr. M. J. Adams, 1120 Seventh Avenue, Fort Worth, Texas.

The Photo-Drama of Creation will be exhibited evenings only, September 17, 18, 19, 20.

ATLANTA, GEORGIA, SEPTEMBER 24,25,26,27

A Convention especially convenient for many of the Southern friends has been arranged for Atlanta, Ga. All sessions of the Convention are scheduled for Convention Hall, Kimball House, centrally located. Some able speakers will be present. A profitable season is expected. Brother Russell expects to be at this Convention on the 25th. Desirable and economical arrangements have been made for the accommodation of the friends. All who desire accommodations should write in good season, addressing the Comfort Committee, care of Mr. W. S. Stevens, 328-1/2 E. Georgia Avenue, Atlanta, Ga.

SARATOGA SPRINGS, NEW YORK, SEPTEMBER 27-OCTOBER 4
EXCURSION RATES--2c. PER MILE, ON SALE 25th to 27th.

We have accepted a very cordial invitation from Saratoga Springs, with use of large, fine Convention Hall. This location will be favorable for the Eastern friends. Able speakers will be on the program. Brother Russell expects to be at this Convention September 27th and 28th. A refreshing season of fellowship in the Lord with many of like precious faith is anticipated. No one should count on less than $1.25 per day expense, board and lodging. Higher rates are, of course, obtainable. Address I.B.S.A. Comfort Committee, Convention Hall, Saratoga Springs, N.Y.

The Photo-Drama of Creation each evening.

* * *

We do not urge attendance at these Conventions; we leave that for yourself to decide. Those who attend, we believe, will have a special spiritual refreshment. But it may not be convenient for all, financially or otherwise. We must seek to use the best judgment we possess, asking wisdom from Above. If you should attend, be sure it is with a heart overflowing with gratitude to God and prayerful for blessing to yourself and others in attendance. If you cannot attend, you can surely remember the Conventioners and ask for them rich blessings from on High, and thus share the blessing.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF SEPTEMBER
Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY V.

Week of September 6..Q. 13 to 18 Week of September 20..Q. 25 to 30
Week of September 13..Q. 19 to 24 Week of September 27..Q. 31 to 36

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per dozen, postpaid.

===================

R5516 : page 243

VIEW FROM THE TOWER

THE long expected shaking of the social earth is, we believe, already in progress. The great war for which Europe has been drilling its troops, preparing its treasuries and armaments, is shaking every nation of the world, financially, socially, politically. Strong as the nations feel themselves to be, all tremble in dread at the results of the conflict now in progress. Only the Bible can or does speak authoritatively respecting results. In the same breath it tells of disaster and of blessings--disaster to the nations, but ultimate blessings to the people through the new Government of Messiah's Kingdom.

St. Paul, referring to our day and to present conditions, declares the Lord's Message, "Yet once more will I shake, not the earth only, but also the heavens." By inspiration the Apostle informs us that this will be the last great shaking which the world will ever have, because in this troubled time in the early dawn of the Millennium, everything shakable will be shaken and destroyed so thoroughly that nothing will remain except that which is unshakable--that which will fully have the Divine approval. The Apostle says that the only thing remaining unshakable will be the Kingdom of God in the hands of The Christ--Head and Body.--Hebrews 12:18-27.

We should not get the thought that the shaking of the nations is just beginning, but rather that the shaking that has been in progress for some time is now reaching its violent stage. For years Europe has been trembling with occasional violent revolutionary shocks; but now it is preparing for the great shock, the great "earthquake," as the Bible symbolically styles it.--Revelation 16:18.

Knowledge is power. For the past fifty years in particular knowledge has been preparing the masses of humanity, and their power has been growing apace. Proportionately the errors, superstitions and serfdoms of the past have been obliged to yield. A social revolution has proportionately progressed, different in its kind from anything of the past. Socialism is a revolution based upon increase of knowledge, even though, as we shall seek to demonstrate, much of its reasoning is fallacious, and much of its work likely, in the future, to be terribly injurious; in fact, if not eventually overruled by Christ's Kingdom, nothing would escape its misguided destructiveness.

NATIONS HURRYING TO ARMAGEDDON

Europe is honeycombed with Socialism, which, like yeast, is fermenting the entire social fabric. Kings and emperors dare not oppose it too openly, and all of their secret intrigues have failed to hinder its development. The general war now begun has inspiration from different quarters. Politics have to do with it--a desire to enlarge national boundaries. Religion has something to do with it--the Greek and the Roman Catholic Churches being opponents, the sympathies and prejudices of the people are directed accordingly.

But Socialism is, we believe, the main factor in the war now raging and which will be earth's greatest and most terrible war--and probably the last. Socialism is related to the war by the fact that kings and emperors hope that patriotism and self-defense will cement the interests and sympathies of their peoples, now tending to disintegrate under the influence of Socialism. They would rather risk a general war than face a social revolution.

Already press reports tell us that in Russia patriotic enthusiasm is healing dissension. They tell us further that the differences between the Nationalists and the Ulsterites of Ireland are being forgotten in the presence of the war crisis, which has involved Great Britain. Doubtless the same is true in Germany to a considerable extent. The various political factions are ignoring their differences in the presence of a national danger. Austria-Hungary, four distinct peoples with varying interests and centrifugal tendencies, will doubtless be welded together in self-defense. Similarly, the discontented of France and Italy are having their attention diverted temporarily. For a time, at least, the peace propaganda and the determination of the internationals to oppose the war is drowned by public sentiment.

THE WAR CLOUD'S SILVER LINING

But after the shock of battle--What? Such a war as is now progressing will surely bring no great victory to any single nation or to any combination of nations. The winners in the war will surely pay a high price for every victory. Civilization, falsely styled Christendom (Christ's Kingdom), drenched with blood and terribly impoverished at the end of the war, will have been only partially shaken. The great Armageddon battle of the Scriptures will have been only partially fought. The remnants of armies, returning to their homes sour and discouraged with defeat or costly victory, will be war-sick and mad against their rulers who led to the carnage. Then the great Armageddon of the Bible may be expected. Every man's hand will be against his neighbor. Various factions and parties will proclaim panaceas, and will endeavor to force them upon the public. As a result, foretold in prophecy, "there shall be a Time of Trouble, such as never was since there was a nation."--Daniel 12:1.

R5516 : page 244

The shaking process will continue, the Apostle tells us, until Messiah's unshakable Kingdom shall assert itself and take control of the world's affairs. The Lord through the Prophet Haggai tells us this, saying, "I will shake all nations, and the desire of all nations shall come." (Chapter 2:7.) All people really desire peace, joy, happiness, blessing, such as God purposes to provide through Messiah's Kingdom. The world really wants what God purposes to give them; but they do not comprehend their needs, and are seriously misled as to the methods by which they might be obtained.

We as Bible students are coming more and more to appreciate the fact that the Divine Plan presented in the Bible is wonderful in its simplicity and its comprehensiveness. More and more we are coming to see that our error in the past has been that we studied not the Bible, but the creeds--and correspondingly had darkness instead of light.

SYMBOLIC SHAKING AND BURNING

Note again St. Paul's quotation of the Lord's words, "Yet once more I shake not the earth only, but also heaven." (Hebrews 12:26.) We have seen what the shaking of earth signifies as respects society, governments, social order. In the same symbolic language of prophecy the heavens represent the ecclesiastical systems, as the earth represents the social. The meaning of the Lord's words is, therefore, clear; the coming trouble is not to be merely one upon the world of mankind, but in a very special sense it is to signify a shaking of the Church --the ecclesiastical, or spiritual, or heavenly powers.

There are doubtless saints in every church, in every sect, in every party. And these alone constitute the true Church, the saints of God--"the Church of the Firstborns, whose names are written in Heaven." (Hebrews 12:23.) The masses of Christians of all denominations, according to this prophecy, will be shaken--shaken in faith, shaken from their self-conceit, superstitions and bigotries. Only the true Church, only those who are in vital union with Christ, only the saints, will remain unshaken in the strenuous storm described by the Apostle.

While Socialism has been shaking the political earth for the past thirty years, other forces have been shaking with great severity the ecclesiastical heavens. Inquire where we may, we find that not only ignorance and superstition have been letting go their hold upon all Christians, but additionally many of God's professed people have been shaken loose from faith in a Divine Revelation--many even shaken loose from faith in a personal God. Indeed, it is the habit of Christian ministers to boast amongst themselves that they have lost faith in the Bible --under the influence of what is known as Higher Criticism, formerly styled Infidelity.

Probably not more than one in ten of all the Protestant ministers of the world would today acknowledge that he still holds fast his faith and confidence in the Bible as God's inspired Message. The other nine-tenths, if cross-questioned,

R5517 : page 244

would privately admit that they had lost their hold, or been shaken loose, and perhaps would boast of it even in public. Others, through fear of loss of prestige or salary, would seek to dodge the question and give evasive answers.

The shaking has proceeded from the clergy and the college-bred, through the professors and the text-books, down to the high schools, and, to some extent, the grammar departments of the public schools. Everything that can shake the faith of the people in respect to the inspiration of the Bible seems to be at work, and extremely few anywhere are found lifting up their voices and their pens in defense of the Divine Revelation and a personal God.

Let no one think that the shaking of the ecclesiastical heavens is ended. The Bible pictures the culmination as a sudden catastrophe which will awaken and set free all in Babylon who are the Lord's people--"Israelites indeed," without guile.--John 1:47.

"THE DESIRE OF ALL NATIONS"

The shaking of the heavens and the earth mentioned by St. Paul, corresponding with the shaking mentioned by the Prophet Haggai (2:7), is referred to under a different figure in St. Peter's writings. Following the style of some writers of today, who tell us of a general European conflagration, St. Peter describes the end of the nominal Church systems of our day under the figure of a fire. The heavens being on fire shall pass away with a great noise--great disputation, confusion, etc.; "the earth also and the works that are therein shall be burned up," writes St. Peter. "The fire of that Day shall try every man's work of what kind it is," writes St. Paul.--2 Peter 3:10; 1 Corinthians 3:13.

Those who have built with gold, silver and precious stones supplied by the Divine Message and its promises, will survive the conflagration, because their faith and hope and relationship to God are indestructible. But all those who have built with wood, hay and stubble of human tradition and churchianity will find their work utterly destroyed in the fire of that Day. All their hopes, all their anticipations, will be utterly gone. "Yet themselves shall be saved, so as by fire." (1 Corinthians 3:11-15.) Then he explains that God will save this class because they have been truly consecrated Christians, who have built their false hopes and wrong expectations upon the sure foundation--Christ and His redeeming work.

The passing away of the present symbolic heavens, or ecclesiastical powers, will leave the place of spiritual control to the "new heavens"--the Church of Glory. The passing away of the present social earth will give place to the new order of things styled "the new earth, wherein dwelleth righteousness." (2 Peter 3:13.) The new earth will be this same planet, but under new conditions, new social arrangements, provided by the Messianic Kingdom. At that time the prophecy of Haggai will begin to be fulfilled --the portion which declares "the desire of all nations shall come." That new earth condition is pictured by St. Peter most beautifully, saying:

"Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, as before was preached unto you, whom the heavens must receive [retain] until the TIMES OF RESTITUTION of all things spoken by the mouth of all the Holy Prophets since the world began."--Acts 3:19-23.

"SOON shall restitution glory
Bring to earth a blessed rest;
And the poor, and faint, and weary
Shall be lifted up and blest.

"Just beyond the coming trouble
See the reigning Prince of Peace!
Lo! God's Kingdom now is coming,
And oppression soon must cease.

"Tell how Eden's bloom and beauty
Once again shall be restored,
Making all man's wide dominion
As the Garden of the Lord.

"He's now gath'ring out His jewels,

Those who with Him soon shall reign;
And earth's weeping and sad farewells
Soon shall change to joyous strain."

===================

R5517 : page 245

CONTROL OF THE TONGUE A NECESSITY

"I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the Day of Judgment."--Matthew 12:36.

OUR LORD was addressing some of the Scribes and Pharisees who were trying to "catch Him in His words"--to take advantage of technicalities of language. In their endeavor to oppose Him, those Scribes and Pharisees were doing everything they could to discomfit or vanquish Him in His reasoning, even going to the extent of using arguments which they did not really believe. This is a very dangerous procedure. No matter how just we think our cause to be as a whole, we are not to resort to any misuse of language to uphold what we believe to be the Truth.

Possibly those Pharisees might have said amongst themselves, "We must use strong arguments to keep ahead of that Nazarene. He uses strong language Himself. We must hold up our end of the controversy, and not show the white feather." But this position did not justify their conduct. Since Justice is the foundation of the Throne of God, any attempt to take advantage of another in any manner whatever will surely bring its own punishment.

From our Lord's comments at various times on the subject of the tongue we realize that in His day there must have been some seriously wrong condition prevailing amongst those with whom He came in contact. The Scribes and Pharisees attributed evil power to Him, and declared that He was the tool of Satan--that Satan was speaking through Him, etc. At first our Lord told them in a general way that they deceived themselves. Later, He reproved them severely and showed the fallacy of their arguments. In connection with our text He declared that by their words they should be condemned--be dealt with, corrected in righteousness and brought to true reformation, or else perish in the Second Death.

THE POWER OF THE TONGUE

Human beings are the only earthly creatures that can talk--whether orally or in writing or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that although the tongue is a little member, yet it is the most dangerous of all, because it has the widest influence. If a man sin not with his tongue, he is a perfect man. (James 3:2.) We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth. Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God or whether they will dishonor Him--whether they will stir up good thoughts and impulses in the minds of others or whether they will stir up that which is evil.

In His Wisdom God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor and immortality. Therefore by neglecting to weigh carefully their words they might lose the great prize for which they are striving.

THE DAY OF JUDGMENT

By way of emphasis our Lord declared that every idle word--every unprofitable utterance--must be accounted for in a day of reckoning. With the Church, we understand the Scriptures to teach that this day of reckoning is this Gospel Age. Daily are we to go to our Heavenly Father and say, "Forgive us our trespasses, as we forgive those that trespass against us." Not only must we render up our account daily, but at the end of our course there will be a general summing up. By this we do not understand that at the end of our race course we shall be lined up and questioned about every word of our experience, but that each one who comes into contact with the Truth is either building up character or else breaking it down, and that his character at the end of his probation will determine his reward. As a pupil daily learns his lessons and prepares himself for the final examinations at the end of the year, when there is a general testing of his knowledge, so with the pupils in the School of Christ. Day by day our Master deals with us; but at the end of our course there is to be a summing up.

Doubtless there are in every one of us some things that are disapproved of the Lord; for we all have the treasure of the New Mind in earthen vessels and therefore cannot do as we would. But we have pledged ourselves to serve the Lord and to be loyal in doing His will. Therefore He is dealing with us now. In so doing, He warns us that the tongue is a very important member of our body, and that we are to be careful how we use it; for it will have a bearing upon the final decision in the end of this Gospel Age, when the returns are brought in. Then it will be determined whether we are worthy of the highest honor--joint-heirship with our Savior--or whether we shall be servants to that class or whether we

R5518 : page 245

shall be unworthy of life upon any plane of existence.

OUR LORD'S ESTIMATE OF SLANDER

But there is also a reckoning with us now. Our Lord declares that the tongue is so important a member that it represents our hearts more accurately than does anything else. The hand might do a good deed, yet the heart might be very different from the hand. In fact, the hand might not express the real sentiment of the heart at all. But the tongue is sure to give utterance to what is really in the heart. Therefore by our words we are daily either building up or tearing down character.

There is a spirit which shoots out bitter words. From the standpoint of the Lord, this is MURDER. Thus at the end of the Jewish Age the Scribes and Pharisees criticised and slandered our Lord. Although from their knowledge of the Law they knew that they would be accountable for their actions, yet they did not appreciate the fact that they would be judged by their words.

So will it be in the world's Judgment Day--the Millennium. Mankind will be held responsible for the work of their tongues. But they will have a more favorable opportunity then than if judged now; forces will then be at work which will give them a more prompt judgment; and therefore they will learn their lessons quickly. They will have a responsibility for their words. Those that "knew not will be beaten with few stripes"; but those who "knew and did not" act according to their knowledge, "will be beaten with many stripes."

SPECIAL BRIDLES FOR THE TONGUE

Under stress of sudden temptation the Lord's people, who are now on judgment, might impulsively say that which is not pleasing to the Master. But we must learn not to speak thoughtlessly; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the best possible service. We are not merely to have a good will to do that which is right; we are to seek to bridle our tongues. Whatever vows or resolutions or restraints we may seek to put upon our tongues may be considered as bridles, by which we are determined to bring ourselves into full subjection to the will of God.

R5518 : page 246

So long as Satan and his demon host are at large, the Lord's people will do well to take heed to their ways, that they sin not with their tongue. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them in their words. So while we are in their presence we must be especially on guard, that they may not entrap us. As the Psalmist says, "I will keep my mouth with a bridle while the wicked [One] is before me."

AN IMPORTANT LESSON FOR ALL

Although our Lord declared that men should give account for every pernicious word, yet He referred to the thoughts behind the words. It was the attitude of heart that distressed Him. He knew the attitude of heart displayed by the Scribes and the Pharisees would bring injury upon them.

Amongst the Lord's people there is nothing more important than that they should learn to be very just. While it is right to be loving, kind, generous, yet justice is the very foundation of character. All love and kindness not based upon justice are neither satisfactory nor pleasing to the Lord. In dealing with others, a child of God will not think, What will my fellow-men let me take from them? but, What are the rights of others, and what would my Heavenly Father have me do?

It is very natural for one to recognize his own rights in any matter, but the fallen nature does not so quickly perceive the rights of others. Therefore one of the most important lessons for the Lord's people to learn is to do unto others as they would have others do unto them--simple justice.

We fear that many of the Lord's dear people have not fully realized that obedience to the rules which govern the New Nature means absolutely the "Golden Rule" on their part toward all others. They must not do to others what they would not have others do to them. It is the duty of the New Creature to bring the body into such subjection that justice shall rule in every act and word, and so far as possible in every thought. One must be just in his thoughts before he can properly be just in his dealings. Whoever thinks unjustly will act unjustly in spite of endeavors to the contrary.

THE TREASURE STORED IN OUR HEARTS

As we reflect that the Church is standing before the Bar of Divine Judgment, under the personal inspection of our Lord, and that in His estimation our words are a criterion of judgment, we cannot weigh too carefully the underlying principles upon which His decision will be made. Our Lord's words, as recorded in Matthew 12:34-36, indicate that both the heart and the mouth are under special scrutiny. How necessary therefore is a right condition of heart, in order that the words of our mouth may be acceptable to our Lord and Redeemer!

In our Lord's statement, the heart is representative of the character, and the mouth is the index of that character. The word heart is sometimes used in Scripture with the force of the word mind. Out of the abundance of the mind the mouth speaks. A good man brings forth good things out of the treasure of his mind. But all mankind are by nature sinners; therefore all are by nature evil to some extent. God does not approve of any who are under the sentence of death. Nevertheless there are those of the condemned race of Adam who are relatively good--those who, despite the imperfections under which they were born, the blemishes of their fallen nature, are desirous of being in harmony with the One who is all-good.

We find nothing in Scripture to support the doctrine of total depravity--to imply that there is nothing whatever of good in humanity. Even though no one is perfect, nevertheless, there are some who have at least a good will, good intentions. Such superior characters of past Ages were represented in the Ancient Worthies--Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, the Prophets of Israel, etc., who fully demonstrated their obedience to God and their loyalty to the principles of righteousness.

THE CLASS APPROVED OF GOD

During this Gospel Age also there are some who are good. Amongst the heathen, as well as in Christian lands, there are those who are well-meaning, well-intentioned, those who are not malicious, not striving to do wrong, but endeavoring to do right. In order to have the Divine approval in this Age, however, one must be of those who come unto the Father through Jesus; for none others are accepted of God. The Father will not receive any one whose heart is not sincere, who does not have good intentions, who does not manifest loyalty to Him and to the principles of righteousness.

Therefore any whom we have reason to believe are accepted of God, begotten of the Holy Spirit, are no longer to be counted as "children of wrath, even as others," but as of the Household of Faith. Despite the frailties of their flesh, they are good at heart; else God would not accept them. With these there is a constant conflict between the New Will and the desires of the flesh.

When we come to consider those who are good at heart, we find that all of them have imperfect bodies--some more so than others. Shall we give up the struggle for the prize because we cannot do perfectly? No! The Lord assures us that He looks at the heart, not at the flesh; that He has made a very gracious arrangement through our Lord Jesus by which the imperfections are cleansed away. "The blood of Jesus Christ His Son cleanseth us from all sin." Therefore all His children may come with courage to the Throne of Heavenly Grace, there to obtain mercy and help in every time of need.

CHIPS OR APPLES--WHICH?

The good things brought forth from the treasure of a good man's heart will be those things which he has stored up from time to time. As the Psalmist says of the godly man, "His delight is in the Law of the Lord; and in His Law doth he meditate day and night." And of himself he declares, "Mine eyes prevent [anticipate] the night watches, that I may meditate in Thy Word," Law, precepts --the spirit, the purpose of that Law, not merely the outward form. So should we meditate upon the spirit of the Law of God. The sentiment of our heart should be the desire to get the Divine Mind as nearly as possible on every subject. All who are eager to be in harmony with God and to attain His character-likeness will think upon things that are good, pure, holy.--Psalm 1:2; 119:148; Philippians 4:8.

As one thinks upon things that are good, the mind becomes stored with good. Wherever there is a mouth disposed to speak upon things that are evil, there is an evil disposition--a mind in which evil has been stored. Whatever one has stored up in the mind will be topmost and sure to be spoken. An evil treasure will show itself, despite all endeavors to hide it; and likewise a good treasure will manifest itself; for the mind can hold only a certain amount.--Luke 6:45.

A father saw his son reading a novel. He knew that his son was in the habit of reading along this line. Calling the boy, he said, "John, I wish you to empty the apples out of that basket, and then take the basket to the woodshed and fill it with chips." The son did as he was directed. When he returned the father said, "Now put in

the apples." The son replied that he could not do this, because there was not room enough in the basket for both chips and apples. Then the father said, "That is just what you are about to do with your mind. You have been filling your mind with chips; and when you try to put in apples, there will be no room." Thus it is with all of us. If we fill our minds with jokes, foolish sayings, etc., we shall not be able to fill them with the things of the Holy Spirit.--Ephesians 5:1-7.

Many of the Lord's people find that, while their hearts are good, there is in their flesh a tendency for certain things that are not good. Thus there is a continual struggle between the flesh and the spirit as to whether the treasure stored up shall be chips or apples, so to speak. It is for each New Creature to decide which shall fill his mind--what kind of society he will choose, where he will go, what he will read, what kind of influences he will come under, what kind he will resist, etc. If in the past he has to any extent treasured up evil things, he should now try to rid himself of them. If his mind has been filled with jokes and levity, things not proper to the child of God, he should seek to put these away.

HOW CHARACTER IS BUILT

Finally, there is a relationship between this laying up of a good treasure in our minds and that of which our Lord spoke when He said, "Lay up for yourselves treasure in Heaven." In laying up treasure in our minds and hearts, we are building character. Whoever goes into a man's house and sees what he has gathered in the way of treasures can easily perceive the direction in which that man's mind is bent. His preferences demonstrate his character. Thus it is with us all; the things which we cultivate are an index to our character.

When we come to render up our account as New Creatures, character will decide whether we shall be esteemed worthy to be of the Lord's elect Little Flock. Only those who have laid up the treasure of a character like that of the Lord Jesus Christ, our Pattern, will be fit for an inheritance in the Kingdom of Heaven. Our eternal destiny therefore will be decided by the way in which we now use our minds and the thoughts which we now accumulate. Whoever cultivates good thoughts will receive a blessing, not only in the present life, but throughout the future.

Our first concern, then, must be for the heart--that its affections and dispositions may be wholly under the control of Grace Divine; that every principle of truth and righteousness may be enthroned there; that justice, mercy, benevolence, meekness, self-control, faith, brotherly-kindness, love, supreme reverence for God and for Christ, and a fervent love for all the beauties of holiness, may be firmly fixed as the governing principles of life. If these principles are established in the heart, we shall have no difficulty in controlling our tongue; for out of the good treasure of our heart the mouth will speak forth words of truth, soberness, wisdom and grace.

===================

R5519 : page 247

THE IMPORTANCE OF DAILY SELF-SCRUTINY

"If we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world."--1 Corinthians 11:31,32.

IN THESE words the Apostle seems to be saying that if we as Christians should properly criticize ourselves, examine ourselves, correct ourselves, the Lord would not find it necessary to take us in hand and give us judgments, or criticism. But if we fail to do this judging, or criticizing, of ourselves, then it will be necessary for the Lord to do it; for He has taken us into His family, He has made us sons, and we are in the School of His Son, our great Elder Brother, to be trained and instructed. This is our Judgment Day.

The object of this chastening on the part of the Lord is not to vent His displeasure upon us by causing us pain; but it is as the Apostle states, "that we may not be condemned with the world." We judge ourselves when we criticize our own conduct, our own words--our own thoughts, even--and try them by the principles laid down in the Word of God--justice, kindness, mercy, love. As our Master admonishes us, if we find that we have done wrong, we should leave our gift before the altar--we should first go and make apologies to the one whom we have injured or wounded by any word or act of unkindness or rudeness. Then we may come and offer our gift.

Such a course would be forcing one's self, obliging one's self to do the right thing. It is not enough that one should say, "I know that I was wrong; I should not have done as I did; but, then, I am imperfect; I cannot do just what is right in everything." This course would not be in harmony with the spirit of our text. Our text shows that if we do wrong we have a solemn duty to make it right, to the best of our ability. If we have had an uncharitable thought against another it is not necessary that we go to the person and tell him this; for we might make the matter worse by so doing. But we should judge ourselves in the matter and give ourselves a thorough setting-down. We ought to give ourselves a good lesson, a lasting one. Thus we would be right in heart, in intention, approved of the Lord.

THE PROPER COURSE TOWARD OTHERS

We understand that it is the Lord's will respecting us that we should carefully scrutinize our thoughts, words and actions. If we find that we have injured another with our tongue or in any manner, we should go to that person, and to any to whom we have spoken, and make it right, make proper apologies, putting a penalty upon ourselves --a penalty that we shall not forget. If the penalty requires considerable humility, so much the better. If we neglect to punish ourselves, this would show that we are not in the proper condition; and the best thing the Lord could do for us would be to give us a severe chastisement. This might not come in the same day or week or month. But we may be sure that if we do not do right in the matter, we shall come to the place where the Lord will take us in hand. If He does so, He will give us some trying experiences. It may be that some one will do something unkind to us or say something evil about us, and the Lord may permit this. Or He may allow us to get into a position that would bring upon us some kind of punishment.

The world will be on judgment, or trial, in the next Age. If we were of the world our special judgment would come then, instead of now. We would be making marks upon our character that would require stripes in the next Dispensation. But so surely as we belong to the Church class, we must receive our judgments and punishments in the present Age. If we fail to give them to ourselves, our Master will give them to us.

There is another Scripture which says that we are to "judge nothing before the time." (1 Corinthians 4:5.) This does not refer to our judging ourselves. We cannot judge ourselves in the sense of passing sentence in our own case; but we should carefully watch our conduct, our words and our thoughts, and deal with ourselves in regard to our own derelictions and our offenses against others. Jesus said, "By their fruits ye shall know them."

R5519 : page 248

This means that we are to notice this fruitage of life which we see both in our own case and also in that of others--in our brethren, in our neighbors. In our own minds we are to judge and disapprove of evil actions and words. We should say, Is this right or is it wrong? We should be judging such matters all the time.

NOT OUR PROVINCE TO PASS SENTENCE

Every day we see a great many things in life that are displeasing to the Lord. We hear others use vile language or improper language. We see acts of cruelty or injustice. So we can be judging these things as we go through life and getting lessons out of them. This does not mean that we should judge the people who do these things and decide what punishment they should receive. We are neither authorized nor competent so to do. We are not to sit in judgment as to the condition of the heart, except along lines where the Word of God plainly states that we are to judge. Appearances are very often deceptive, and things are not always what they seem to be.

The Lord tells us that the time will come when we shall be appointed judges of the world, but that this time is not now, and we are not to anticipate our work of the future either in our minds or in our words. Nor should we repeat to others what we may see or hear that would lower another in their eyes, save in a case when to do so would be a matter of duty. If we were to form judgments of others and go around telling what we think of this one or that one, we would have a hard time of it and would do an immense amount of harm. Thus we would come under the just condemnation of the Lord and surely bring upon ourselves His rebuke.

While we appreciate the truth of the Lord's words that a good tree will bring forth good fruit, and while we can see many times that there is something wrong in the conduct of certain ones, yet we are not able to judge of what would be the proper punishment for such conduct. We may know that the daily fruitage of a life indicates the condition of the heart, but we are not to pass sentence upon any. The Lord will make this decision. In the Master's words, "By their fruits ye shall know them," He gives us the thought that it is only in regard to that of which we have positive knowledge that we should render a decision in our own minds. We can know that the fruitage of a certain life proves that such a one is out of harmony with God. Yet we would have no right even then to pass sentence in the case. We cannot know what may have led to that unfavorable condition.

"I JUDGE NOT MINE OWN SELF"

In regard to judging in our own case, no one should be so well able as ourselves to know our heart. But St. Paul shows us that we should use a certain amount of leniency in judging even ourselves. He says, "Yea, I judge not mine own self;...but He that judgeth me is the Lord." This is not a contradiction of the words

R5520 : page 248

of our text, but his thought seems to be that when we come to realize how high is God's standard, we might be inclined to judge ourselves too severely, not taking into account that we were shapen in iniquity. We might better think somewhat along this line: I realize that I have failed again today to live fully up to what I had hoped. I feel condemned before the bar of my own judgment because of it. But I hope the Lord will be able to make some allowance for me in this matter. I trust He can make some excuse for me that I do not see for myself. I am not sure how much allowance should be made; I am not able to judge myself accurately.

We should then go to our Father in earnest prayer, telling Him of our sorrow that we have not succeeded better in glorifying His name. We should plead the merits of the blood of our dear Redeemer, promising the Lord that we will strive to do better, if possible, by His assisting grace.

There are some of the Lord's children who possess only a small amount of self-esteem and who therefore would be inclined to be too severe in their judgments of themselves, and hold themselves to the strictest account for every imperfection. Such should try to judge themselves justly. All judgment should be just, even when we ourselves are the culprits. Justice is the foundation of the Lord's Throne. We should never lose sight of the fact that we have the covering of the robe of our Savior's righteousness and the Mercy-Seat, to which we should go every day for cleansing from every defilement. But it is not only proper, but indeed a duty that we daily scrutinize ourselves, and see that we keep the body in subjection to our new mind. Thus doing, and thus applying daily, nightly, for the application of our Redeemer's merit to cover our unwitting mistakes and faults, we shall be kept in our Father's love and approval, and shall not need so much chastening from the Lord.

This daily taking stock of ourselves, the discernment of our gains and losses as New Creatures in Christ, and of how and where these came to us in our constant warfare with all our spiritual foes within and without, will surely prove profitable to each child of God who takes such account of himself in the fear of the Lord, desiring only to be pleasing to his Father in Heaven, to become all that God would have him to be--a saint indeed.

===================

R5520 : page 248

LOYALTY PROVED BY PROMPT OBEDIENCE

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him."--John 14:21.

THE WORDS of our text are a part of our Lord's last discourse to The Twelve before His crucifixion. The words, "He that hath My commandments," signify, He that hath received My commandments, and is willing to become My disciple. The mere hearing of the command, or the mere understanding of the command, is not the receiving it. People misunderstand this point. Many hear the command, and yield a partial obedience to it, but they do not receive it in the true sense of the word. This matter of a definite contract with the Lord is a very important one. Those who do not make it are not truly His disciples, have not really put themselves into His hands, and are in danger of shipwreck.

We may know about a certain blessing, but in dealing with the Lord we need to finish our contract. One who merely says, "I will try not to do anything contrary to the Lord's will; I will do whatever He forces upon me," is not in the right attitude to enter the School of Christ. There are certain steps by which we become Christ's disciples. A person may be a visitor at a school, but he has not become a member of the school unless he has met the terms--has accepted the rules and regulations under which the school is operated.

OUR LORD'S LAW OF LOVE

The Apostle Paul says, "Ye are not under the Law, but under grace," and yet the Lord speaks of our keeping

R5520 : page 249

His commandments. How shall we harmonize these two thoughts? We are to recognize a distinction between the Law, the commands which Christ gives, and the Law Covenant, to which the Apostle refers. We are not under the Law Covenant, which required that those who would have its blessings must keep its every requirement perfectly or suffer the curse, death. The arrangement under our Lord Jesus is that if His disciples, those already under His Robe of righteousness, seek to do His commandments, strive with their whole heart to do His will, they shall have eternal life through Him. The mediator of the Law Covenant was not competent to make any allowance for imperfections.

Our Lord here speaks of "commandments"--plural. We should, therefore, not understand these words to mean the same as when He said, "A new commandment I give unto you"; neither should we understand Him to mean the epitomized statement of the Law of the Ten Commandments--"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." We understand our Lord to mean, Whoever receives My teachings, whoever will follow Me, will thus be demonstrating that he has love for Me; and such I will love. These "commandments" would seem to be the general teachings of the Lord as they bear on all the affairs of life. We do not understand them to be some set, particular statements, as in the 5th chapter of Matthew. He there designates a number of qualities that are necessary--meekness, righteousness, etc.; these are not commanded.

LOVE DELIGHTS TO SERVE

Our Lord's commands are not put in the form of compulsion, but whoever loves Him will serve Him. Speaking through the Apostolic Epistles, and in the Book of Revelation, Jesus has given us various expressions of what righteousness is, what love is. Whoever, therefore, desires to be with Him, to reign with Him, should wish to obey every hint coming from Him. There is nothing put in the nature of an arbitrary command--merely the statement of principles. But these become to us commands. To know His will is a law to such as love Him--they wish to serve Him. This seems to be the Divine arrangement for this Age--that we should be left without a "thou shalt" or "thou shalt not," so as to prove the degree of our interest and loyalty.

Some of our friends say to us sometimes, Do you think the Lord will reject me if I do not leave the nominal church, or if I do not perform the symbol of water baptism? And we have to tell them they have misunderstood the whole matter. The Lord is merely showing us the line of duty and of privilege, and whoever does not take delight in doing the Lord's will would better not do it at all. The Lord seeks such to worship Him as worship Him in spirit and in truth. In the Millennial Age He will deal with the world through stripes and blessings; and obedience will be compelled. But now He says, Here is My will; you can read between the lines, if you desire. I do not put you under a Law Covenant, but I place before you a great opportunity. If you appreciate the privilege, become My disciple. You will not need to make any boast, but show your obedience, your appreciation --take a prompt and positive stand. I will not insist on anything, then, but will give you the opportunity.

The Lord will take note of those who appreciate His great offer, and when He comes to claim His Bride these are the ones who shall reign with Him.

===================

R5520 : page 249

SAYING, "GIVE US OF YOUR OIL"

MILLIONS of people have had their attention drawn to the teachings of THE WATCH TOWER and the STUDIES IN THE SCRIPTURES respecting our thought that the Time of Trouble such as never was since there was a nation is due some time about October, 1914. Eight million volumes of the STUDIES IN THE SCRIPTURES are in the hands of the public. Some who scoffed, railed, laughed and talked about the impossibility of our expectations are startled by the suddenness with which the great European war has started. All admit that there never has been such a war before, and that there never again can be such a war. Ignoring the Bible, all admit that the consequences of this war will be so terrible, the impoverishment of the nations so great, that wiser counsels must prevail in the future. We see from the Bible viewpoint that the result of this war will lead up to the wrecking of our present civilization in a period of anarchy. Whatever way the war may eventuate, it will surely be unsatisfactory. Discontent will more than ever prevail amongst the masses. A reign of terror throughout the civilized world is to be expected as a result.

All these things we have presented in our publications, sermons, etc., also in the PHOTO-DRAMA OF CREATION, which already has been shown to audiences totaling more than four millions. This war is riveting conviction upon the minds of many respecting the correctness of our expectations. Their question is, "What next?" And they will not think of looking for an answer in the direction of the ministers of the nominal Churches, who they now know have been keeping them in the dark and trying to prevent their obtaining the true light from God's Word, as it is now shining amongst the Bible Students.

R5521 : page 249

A WORD OF CAUTION

Now is the time for our moderation of thought, speech and manner. When our dear relatives, friends, neighbors and the public begin to inquire of us respecting the horoscope of God's Word, we should be very meek, gentle, patient in our replies. Any haughty manner, any spirit of "I told you so," would be a rebuff to those who are now inclined to look to us for assistance, guidance, instruction in the teachings of God's Word. Sympathetically we should put ourselves in their places and treat them most kindly, telling them that this war is probably connected with the great anarchy which is to follow; that it will probably weaken the nations as nothing else would have done, and thus give the discontented element of society, not only an excuse, but an opportunity, for overthrowing all governments and precipitating the world into the most terrible calamity ever known.

We recommend that the distresses of the Time of Trouble be not so much discussed as the grand outcome, the MESSIANIC KINGDOM, to follow. We should help our friends and neighbors to look beyond the dark cloud to the silver lining, assuring them that God's Word implies that this Time of Trouble is necessary as a preparation for Messiah's Kingdom. The plowshare of trouble must first prepare human hearts for the sowing of the good seed of the next Dispensation. As we read, "When Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."--Isaiah 26:9.

Let us always remember our ordination, or commission, or authority, to preach--as we read, "To bind up

R5521 : page 250

the broken-hearted, to declare the deliverance of the captives." Let the world, the flesh and the Devil break men's hearts, if they will. Let the great Time of Trouble break them, if it will. Our commission is not to break hearts, but to heal them, to bind them up, to pour in the gracious promises of God's Word, sympathetically. The promises are represented symbolically as the oil. Thus shall we best show forth the praises of Him who hath called us out of darkness into His marvelous light. (1 Peter 2:9.) Thus shall we best assist those who sadly need our assistance. We must remember that we were equally in the dark but a short time ago, and that our neighbors and friends are no more responsible for being in the dark than we were. It should, therefore, be ours to excuse rather than to berate or faultfind.

THE FOOLISH VIRGIN CLASS

It is not for us to determine who will be of the foolish virgin class and fail to get into the Marriage, and thus as a result pass into the great tribulation and get a lesser reward. Nevertheless, we must feel some interest and curiosity in respect to our Master's parabolic prophecy. While it has been true that Christian brethren charged with the cares of this life and therefore not filled with the Spirit, the oil, and lacking the light of the Lamp, have repeatedly said to us, "I wish that I could see that as you do," or, "Show me that in a few words," nevertheless they have been unwilling to take the time necessary for proper investigation and the filling of the Spirit. All this is, we believe, still more abundantly true now.

Many of this overcharged class, neglecters of their Covenant of Sacrifice, will be stimulated by the outward signs of our time. Doubtless many of them will study and come clearly into the light and to a fulness of consecration to the Lord's service. Some of these may come in with such fervent zeal that they may be accounted of the Lord worthy of a place in the Bride Class. Others may come along so slowly that they will be of the Great Company Class, the foolish virgins of the parable.

The conclusion of the parable shows us that by the time the foolish virgin class shall have become thoroughly awake, thoroughly convinced of the Divine Plan, etc., and fully awake to the privileges of their consecration vows--by that time the Little Flock Class will have passed into the wedding, and the door to that glorious privilege and opportunity will be forever shut. The Master is to have but one Bride Class. The others, therefore, will be rejected and must pass through great tribulation, eventually to come to a glorious place on the spirit plane as the antitypes of the Levites, while the faithful Little Flock will be glorified as the Royal Priesthood, in association with their Master.

The point we would particularly impress is that we should all be praying and striving for an abundance of the fruits of the Holy Spirit--manifestations of patience, gentleness, long-suffering, brotherly-kindness, love--that thus we may be enabled to render any assistance to those who now will be inquiring. It is a special privilege for us to be the representatives of the Lord and His Divine Plan. But instead of making us haughty, proud, disdainful, it should make us very humble, gentle and loving, remembering that such honors are not deserved by any of us, but are of the Lord's grace.

===================

R5521 : page 250

THE GREAT COMMANDMENTS

--SEPTEMBER 6.--MARK 12:28-44.--

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."--Luke 10:27.

ON THE question day when the Doctors of Divinity sought to entrap our Lord many questions were asked. A week ago we considered one. The final question constitutes today's Study. A Scribe, a man of more than average education, had heard the various questions propounded and had perceived how well our Lord had answered them. Then he essayed a question--quite probably in all sincerity, and not with a view to entrap Jesus. He asked, "What is the chief commandment of all?"--doubtless referring to the Decalogue. Jesus replied that the first, the chief, of all the commandments is, "Hear, O Israel: The Lord our God is One Lord; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the chief commandment."

Our Lord here made a quotation from the Old Testament. (Deuteronomy 6:4,5.) How wonderfully comprehensive the statement! Who today, hundreds of years afterwards, could more completely epitomize the great truth of this text? Heavenly Wisdom was manifested in its first statement. The same Heavenly Wisdom was manifested in our Lord's reference to it. He added nothing, because nothing could be added.

Moreover, we are daily seeing more clearly the force of this expression--Love. Love is the principal thing! Many in times gone by, according to the creeds professed, might have changed this statement to read that we should dread, fear, tremble; for the Almighty God of the Universe, we were told, had a great hell of torture prepared from before man's creation, in which He purposed that the great majority of humanity should be eternally tormented. But that was in the creeds. The Bible stands out distinctly separate from all human creeds and superstitions, and tells us that God is Love, that He is the Father of Light and Mercy, from whom cometh down every good and perfect gift.

The Bible, too, tells us of the Divine forgiveness, Divinely arranged for through the precious blood of Christ from before the foundation of the world. It tells us also that this forgiveness of sins is not merely for the Church, the Elect, the little handful now being called out from the world; but that eventually the Love of God will be manifested to all of His creatures, to the intent that, coming to a knowledge of that love in due time, they may renounce sin and accept the Divine provision--receiving in return under Messiah's Kingdom the great blessing of Restitution of mental, moral and physical perfection, lost through Father Adam's disobedience.

THE SECOND COMMANDMENT

Jesus proceeded beyond the question, and declared that the Second Commandment stands related to the First; namely, "Thou shalt love thy neighbor as thyself." Again we stand all astonished with wonder at how much is stated in very few words. Many a volume is written that contains far less. No other religion than that of the Bible reveals such a God of mercy and compassion, as manifested by His loving provision for the welfare of His creatures. No other religion even hints at love in return. No other religion suggests so high a standard of dealing with our fellow men.

This Law of God, now nearly four thousand years old, was probably more or less made known through the Jews to other nations and peoples (Deuteronomy 4:6-8); but none of them grasped its true import. The closest approach

R5521 : page 251

to this sentiment is probably found in the writings of Confucius, to the effect that one should not do to others what he would not have others do to him. But oh, what a contrast! One is merely a negative statement; the other is a positive one--"Thou shalt love thy neighbor as thyself."

Truly, there is something about the Law of God which stamps it as Divine. How beautiful the world would be, with all its thorns, thistles and difficulties, if men were only able and willing to live up to these two grand Laws --each man loving the Heavenly Father supremely, serving Him with every power and talent, and loving his neighbor as himself, seeking to serve that neighbor as he might have opportunity! That would be Paradise. Thank God, this is just what we are assured the world will yet be, when the Messianic Kingdom is established.

R5522 : page 251

The Divine arrangement which provided the death of Christ as an offset for Adam's sin has also provided the Reign of Christ as the offset of the reign of Sin and Death. And the Divine promise assures us that ultimately all who love and desire righteousness and truth shall be blessed and perfected, and shall have everlasting life. It assures us also that the earth, God's footstool, will be made glorious, during the thousand years of Messiah's Reign; and that eventually all lovers of sin, refusing to make progress in righteousness, will be destroyed from amongst the people in the Second Death. Thus will the happy Day be ushered in for which we have so long prayed: "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Then will be fulfilled the promise that every knee shall bow and every tongue confess, and the whole earth be filled with the glory of God.

"NOT FAR FROM THE KINGDOM"

The Scribe was impressed, and conceded the truth of Jesus' answer. He said, "Master, Thou hast said the truth; for there is one God; and there is none other but Him; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbor as himself, is much more than all whole burnt offerings and sacrifices."

"And when Jesus saw that he answered discreetly, He said unto him, Thou are not far from the Kingdom of God!" By this the Master meant that the Scribe was very near to the point where he might become one of His disciples--one of those waiting for the Kingdom, hoping for it, striving for it, preparing for it. It was such "Israelites indeed," in whom was no guile, that Jesus especially sought to gather from amongst the Jewish people, preparatory to throwing open to the Gentiles the door to Kingdom privileges. The Jews understood that at His coming Messiah would select a Kingdom class, to which would be granted Divine power. This is just what Jesus was doing. His words, His teachings, were drawing some and repelling others.

All the sincere, all the honest-hearted, are like this young Scribe--not far from the Kingdom. If their honesty, their sincerity, lead them to zeal to know and to do the will of the Father, then they will be blessed; for "the secret of the Lord is with them that reverence Him, and He will show them His Covenant."

"GOD LOOKETH ON THE HEART"

The Temple at Jerusalem was still new, and money was needed for its maintenance, etc. The people were privileged to contribute, and apparently did so with willing hearts. However much misled by the traditions of the elders--otherwise the teachings of their forefathers--however confused they were by the misleadings of their blinded Doctors of Divinity, they had a desire to serve God and to worship Him. This was manifested by their readiness to bring their money and to cast it into the treasure boxes of the Temple, which stood near its doorway.

Jesus was sitting opposite these treasure boxes, and took note how all classes contributed--the rich of their abundance, the poor of their penury. There came along a widow who put into the treasure box two mites--the smallest copper coins in circulation--each one worth about one-eighth of a cent. We need not assume that the poor widow put this in in an ostentatious manner; for the coins were too small to boast about. We shall assume that Jesus, by Divine power, knew the woman, her circumstances and the amount of her gift. He made it a text for a little sermon to the Apostles. He declared that yonder poor woman had made a larger contribution in the sight of God than had anybody else who had contributed. To their wonderment He explained that she had practically cast in all that she had--her living--while the others had merely contributed certain portions from their abundance--portions the loss of which they perhaps would not seriously feel.

This little incident shows us the Lord's appreciation of sacrifices and services. It is not the great things that any of us do, or attempt to do, that the Lord highly esteems. The very small affairs of our lives, the very small sacrifices, the very small self-denials, that in the world's sight would be nothing, in the Master's sight will be great, if they denote love, devotion and self-sacrifice to the Lord and His Cause.

Moreover, the Lord knew that the woman was giving money to an institution which was repudiating Him and which shortly would be destroyed because of being unworthy to continue. But whatever might be the condition of others, the Lord looked at the heart of this contributor and the motive for the gift--"She hath done what she could." For aught we know she became ultimately a disciple. It is of just such self-sacrificing material that the Lord makes disciples.

===================

R5522 : page 251

THE TEN VIRGINS

--SEPTEMBER 13.--MATTHEW 25:1-13.--

"Watch, therefore; for ye know not
the day nor the hour."--Verse 13.

THE PARABLE of today's Study is supposed to have been uttered by our Lord about three days before His crucifixion, as part of His response to the question, "What shall be the sign of Thy Coming and of the end of the Age?" In the preceding chapter the Master traces various experiences of His people down to the time of His Second Coming--the time of the consummation of this Gospel Age and of the inauguration of the Messianic Age, the Age immediately ahead of us.

In considering this parable, it is proper to notice, first of all, that it has not been applicable at all times and under all conditions. This is shown by the first word, "Then"--at that time--"the Kingdom of Heaven shall be likened unto ten virgins." Furthermore, it should be noted that the parable does not describe the world in general, but merely the "virgin" class--the Church class--the pure ones who have left the world, who have come to God through Christ, who have been justified by faith in His blood, and who have thus been made prospective members of the Kingdom class, the Bride class. This parable shows, then, that in the end of this Age a separation, or division, will take place in the true Church of Christ, regardless of

R5522 : page 252

what may be the attitude of the world or of the nominal Church.

With the Jews, betrothal took place between the bride and the bridegroom usually a year before they came together at the marriage feast. During that year the obligations of marriage applied, and any unfaithfulness to the bridegroom vitiated or annulled the contract, which was usually made, not by the bridegroom himself with the bride, but through others, intermediaries. So, during this Gospel Age, a Church is being betrothed to Christ, and covenant obligations are being entered into in behalf of the Bridegroom, Christ, who is "afar off" and who is now entering into a covenant with those who would be members of His Bride class. These covenants and agreements are made through brethren, ministers, servants, of the Lord and of the Church.

The Scriptures represent that during the long period between the time when our Lord went away and the time of His return there has been a serious unfaithfulness on the part of many professing to be of the Church of Christ. In the Revelation these are charged with harlotry. We are assured that they will not be recognized, but will be fully repudiated, rejected, at His Second Coming. But although the mass of those professing to have entered into a covenant with the Lord were foreseen to be unfaithful, nevertheless the Lord just as distinctly declares that at His Coming there will be a faithful "virgin" class--pure ones, separate from the world, uncontaminated. It is this class which the parable describes. It shows incidentally that not even all of the virgins will be accepted as members of the Bride; but that, in addition to purity, a certain watchfulness and zeal will be considered essential.

PAROUSIA AND EPIPHANIA

Many Bible students hold that this parable began to have its fulfilment in the Millerite Movement, which in 1844 culminated in a disappointment. For some fourteen years prior to that time a cry had gone forth throughout the Church that the time of the Second Coming of Christ was at hand. History tells us that many noble characters of all denominations believed the Message and, in the strength of their faith, went forth to meet the Bridegroom. But they were disappointed, in that the Bridegroom tarried.

Then all of the "virgins," both wise and foolish, slumbered and slept. A general stupor, uncertainty and drowsiness came over all. Some of them dreamed of strange knockings during that time, too. Later, at midnight, the Bridegroom came apparently, and announcements were made to that effect--"Behold the Bridegroom! Go ye forth to meet Him!"

An increasing number of Bible students believe that this latter cry sounded forth just thirty years after the disappointment of the followers of William Miller; namely, in 1874. They do not claim that Jesus came in the flesh then; but, on the contrary, they hold that He is never to come in the flesh--that He is flesh no longer, that He has "ascended up where He was before"--to the spirit plane--far above angels.

These Bible students call our attention to the fact that the Bible distinctly differentiates between the Parousia of Christ and His Epiphania, at His Second Coming. The word Parousia signifies presence, without in any sense of the word indicating that the presence is visible. The word Epiphania signifies the revealing of one who is already present. These Bible students claim that in the end of this Gospel Age Christ will be present, invisible to men, during a period of forty years, doing a work especially in His Church--rewarding the faithful, as shown in the parables of the Pounds and the Talents, and receiving the "wise virgins," as in the parable of our lesson.

With the conclusion of this work of separating the wise virgins, and after they shall have entered into the joys of their Lord by the glorious change of the First Resurrection, then will come Immanuel's Epiphania, revealing, showing forth. "When He shall appear, ye also shall appear with Him in glory." "He shall be revealed in flaming fire, taking vengeance." In other words, the revelation of Christ to the world will be subsequent to His revealment of Himself to the "wise virgin" class. The world will know that He has taken His great power and begun His Reign of Righteousness, not by seeing Jesus in the flesh, but by seeing the great Time of Trouble which then will break upon the world--"a Time of Trouble such as never was since there was a nation."--Daniel 12:1; Matthew 24:21.

THE LAMPS AND THE OIL

The views of these Bible students are interesting to us. Whether all of their conclusions may be accepted or not, they are at least worthy of consideration, inasmuch as they furnish a new interpretation of some Scriptures not previously understood. Whether they have the times and seasons properly divided is another matter, upon which each individual Christian should use his own judgment. Let us follow the parable from this standpoint; for we know of no other to which the terms and conditions of the parable could be applied.

Let us note that all the "virgins" are to hear this Message, "Behold the Bridegroom!"--the expected One has come. It does not follow that they will all hear at once--rather the contrary. During the period of the "cry," whether it be forty years or more or less, as long as the cry goes forth there will be opportunity to hear it. And all of the virgin class must hear it.

The "oil" of the parable evidently represents the Holy Spirit, while the "lamps" represent the Bible. All of these virgins had the Bible and some light therefrom; but only those possessing the Spirit of the Truth in their hearts in good supply would be able to hold out. To the others the Lamp would cease to burn. They would cease to be able to appreciate and apply the Scriptural prophecies relative to Christ's Second Coming.

ONLY ONE WAY TO GET THE HOLY SPIRIT

The "wise virgins" trimmed their lamps in response to the Message--they examined the Scriptures. Like the Bereans of old, they "searched the Scriptures daily to see whether these things be so." Thus they had light in their lamps, as well as "oil," the Holy Spirit, in their hearts. Then it was that the "foolish virgins" said, "Give us of your oil." We wish that we could be as earnest at Bible study as you are, but these things are no longer interesting to us. Do give us some of your oil (spirit)!

However, there is but the one way to get the Holy Spirit, and that is from the Lord Himself and upon His own terms. In order to receive a fresh supply of Oil we need to look well to our covenant with the Lord and to our zeal for Him and the Truth, to our loyalty to the principles of righteousness. This costs something of time and study. It costs something, perhaps, of neglect of the things of this life. It means to forego strife for wealth and fame. It means to live close to God.

This is the cost of the precious Oil which is to give Light to those who will have it. Hence the wise virgins declared, in no ungenerous spirit, that they had none too much of the oil of the Holy Spirit for themselves. Then they advised their brethren who were deficient to go to God, who giveth liberally and upbraideth not, and to seek the Oil by obedience to His Word, by the searching of the Scriptures and by close following of the Master's leading in the Narrow Way.

R5523 : page 253

THE SHUTTING OF THE DOOR

Meantime, the "wise virgins" were going in, one after another--passing beyond the veil--until finally the last of the foreordained number had gone in and no more could enter. "Then the door was shut."

Once in our misunderstanding we thought that this shutting of the "door" after the wise virgin class had gone in represented that all the foolish virgins and all the remainder of mankind were shut out of God's favor--banished to eternal torment. Now, however, we notice that the "door" merely shuts in the Kingdom class, the Little Flock, to whom it is the Father's good pleasure to give the Kingdom. While others will never be able to enter into that Kingdom, God has other blessings for them, all of which will come through the Kingdom class --Christ and His Bride.

The parable shows that later on the foolish virgin class get the Oil, the Holy Spirit, in proper measure and are able to get light from their lamps; that they recognize that the end of the Age has come, and earnestly desire, and in prayer "knock," that the door of the Kingdom may be opened to them. But the Lord's answer to them is, "I cannot recognize you. There is only one Bride class, and they have already come in to Me."

In view of this, all of the Lord's consecrated people should be earnestly on the watch, filled with the Spirit and having their Lamps "trimmed and burning." None might know the day and the hour when the Bridegroom would come, in the sense of His Parousia; nevertheless, all of the virgins were to be aware of His presence after He had come. Any one who did not know of it would, to that extent, lack the evidence that he belonged to the Bride class; even the foolish virgins knew of the Bridegroom's presence.

In the parable the Lord does not tell what may happen to the foolish virgins; but other Scriptures show that they pass through a portion, at least, of the great Time of Trouble coming upon the world; and that when finally they are received of the Lord, it will not be as His joint-heirs in the Throne, but as honored servants of the Bride. They are elsewhere spoken of as "the virgins, the Bride's companions, who follow her" and who will ultimately be brought into the presence of the King and have an inferior share in the work of the Kingdom. (Psalm 45:15,16.) Next in order will come the blessing of Natural Israel and of all the families of the earth for a thousand years, for their uplifting from sin and death to righteousness and life eternal--or failing in this, the destruction of the incorrigible in the Second Death, from which there will be no recovery.

===================

R5523 : page 253

EUREKA DRAMA--CLASS EXTENSION

READ over several times our explanation of this proposition in August 1 WATCH TOWER. We have stated matters there carefully and as clearly as we know how. With each outfit goes an Instructor's Book and a letter giving general explanations of how the DRAMA should be presented. But we would not recommend any to undertake the operation of a stereopticon who has not already some conception of how it should be operated. No fewer than two could operate the DRAMA--one taking care of the phonograph, the other operating the stereopticon. A third person would be desirable as a general overseer, usher, helper, literature-distributer, etc. This EUREKA DRAMA preaching gives the Sisters an exceptional opportunity. The Y Eureka might be a little too heavy for them to carry, but any could manage the X Eureka.

We regret the necessity for emphasizing the fact that the full amount stipulated must accompany your order. Only by purchasing for cash can we secure the prices named.

We describe One Part as follows:--

A box of tinted stereopticon slides, encased in a fibre carrying case with handle, 26 inches long, 7 inches wide, 7 inches high, weight, 35 lbs.

One carrying case, with handle, for phonograph and its records and two operator's books, 26 inches long, 9 inches wide, 13 inches high, weight, 40 lbs.

One metal carrying case, with handle, containing stereopticon, 18 inches long, 7 inches wide, 12 inches high, weight, 22 lbs.

One fibre case, with handle, containing rheostat, 10 inches long, 9 inches wide, 7 inches high, weight, 12 lbs.

The screen on which the pictures would be shown you can prepare as cheaply as we. For a small room and small pictures a good, large bed-sheet will do. But it would be well to provide at the start a screen about 13-1/2 feet by 15 feet. This will mean 10 yards of wide sheeting and would require only one seam lengthwise through the center and a hem at each end. We can supply these with the outfit for $3.50 extra.

Rarely would there be need for taking more than one section of the DRAMA (the above four cases) at one time. But if for any reason you desired to take two, it would mean twice the above. Or if you took the entire three sections, the packages would be three times as many.

When you send in your order with the Express or Post Office money order, there will be no mistake as to whether you wish the outfit on the loan plan or on the purchase plan. At the same time specify, please, the State in which you will be working, and the County whose small towns and villages you propose to thoroughly work.

R5524 : page 253

Some inform us that they have stereopticons that will serve their purposes, and wish merely to purchase the remainder of the outfit. Such should indicate this in their order and deduct accordingly from the amount. See itemized statement in last issue.

You have never seen or heard our new portable Phonograph. It is very small and light, but powerful. Our records will fill large Court Rooms. Some write us that they have suitable phonographs. We advise, however, that our portable phonograph is so cheap ($8.00) that you would best have it and leave the other for the family or sell it.

EUREKA DRAMAS sent out on the loan plan must go just as we are preparing them, so as to have uniformity. This means a phonograph and a stereopticon with each Part and implies the promise that the Three Parts will be kept busy.

Those who purchase outright may, if they choose, take only one stereopticon and only one phonograph, deducting $8.00 each for the phonographs and $20.00 each for the stereopticons and $6.00 each for the rheostats and $4.00 each for the Acetylene burners not desired.

Some write us desiring the DRAMA records and musical records only. We are pleased to supply these at the prices mentioned in our last issue with the phonograph, or at $8.00 less if the phonograph is not desired. Any

R5524 : page 254

preferring can order their discs direct from the Columbia Graphophone Co.

You will have the privilege of giving away the free scenario, or of selling the paper-bound and cloth-bound scenario at regular prices--purchasing from us at half price, plus postage or freight. You may handle STUDIES IN THE SCRIPTURES similarly.

Nothing that we have written on this subject should be understood as intimating that this DRAMA EXTENSION would be a profitable business--nor that anybody should engage in it to the neglect of his or her family duties; nor would it be necessary for those engaging in this work to give it their entire time. Some might be able to give their Sundays, others some week nights, and some both. Of course, some may be so situated that they can give this work their entire time.

We are not recommending this DRAMA EXTENSION work to successful colporteurs. We believe that they already have and are using one of the best methods we know of for serving the Truth, and feeding the hungry sheep.

Brethren not heretofore engaged in Class Extension, here have a chance. Also their wives or natural sisters. If unmarried Sisters engage at all extreme care should be exercised that strict decorum and proper Christian dignity be always observed. Preferably only persons professing full consecration to God, and who have taken the Vow, should participate in any way.

We have not proposed furnishing moving pictures for five reasons: (1) Our films are too costly. (2) Only experienced persons can operate them. (3) We are arranging to have full DRAMA shown in the smallest places having Motion Picture Theatres. (4) The Class Extension DRAMAS will be kept busy serving villages of under 1000 population. (5) These usually have School Houses or Union Church Houses obtainable free.

We hope to have reports from all these EUREKA DRAMAS weekly. Please make them out Mondays. Address I.B.S.A., EUREKA DRAMA, 17 Hicks Street, Brooklyn, N.Y.

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three PARTS, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for $38.50

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the DRAMA EXTENSION described foregoing. Its three PARTS require only the same number of lecture and music records as foregoing; but, because of public use, each PART must have its own Phonograph, each PART its own Stereopticon, etc. We therefore show each PART complete in itself, as follows:

PART I. includes one Primo Stereopticon for electric current--Oneida Lens (three for varying distances); special price	$20.00
Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights	6.00
Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank)	4.00
DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case	38.00
One portable Phonograph, one Operator's Book, Lecture and Hymn Records for PART I., and carrying case	19.50
Total cost of PART I., "EUREKA DRAMA," No. Y	$87.50

Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards and free scenario, and would supply the bound scenario for sale in any quantity at one-half retail prices.

PARTS II. and III. would cost exactly the same as the above, the entire THREE PARTS amounting to $262.50

With only one Stereopticon, one Rheostat, one Acetylene burner and one Phonograph, $185.00. Expressage from Brooklyn extra.

===================

R5524 : page 254

SOME INTERESTING LETTERS

FIRST SOUTH AFRICAN CONVENTION

DEAR BROTHER RUSSELL:--

The first South African Convention of the International Bible Students Association has now gone down into history, leaving with those who were privileged to attend a glorious memory that will serve as a stimulus and an inspiration until we get to the greatest of all Conventions, beyond the veil.

On Friday, April 10, the brethren gathered from all parts of the sub-Continent (one dear sister traveling nearly a thousand miles) to enjoy four whole days of blessed fellowship with the Lord and with one another. We were a very "little flock," indeed. Our largest attendance was 34; but whether in His providence He will ultimately bestow upon us the Kingdom or not, the Lord did certainly on this occasion give us abundant manifestation of the sweetness of His presence and the fulness of His Love. For four days, from the "Welcome" to the "Farewell," we were on the mountain top with the Lord, and we enjoyed the experience so much that we, too, would fain have built tabernacles to dwell there!

Amid such a plethora of blessings it is difficult to single out any for special mention, but the baptismal service on Friday afternoon was especially helpful. Although we were a small company, I think we made a record on this occasion; for we immersed almost half of the entire Convention. Eight sisters and eight brothers symbolized their consecration in the Lord's appointed manner. The hearts of all present went out to them, and our prayers ascended for them, that He who has begun the good work in them, will enable them to finish their course.

In the evening this service was followed by the Memorial, when 32 symbolically appropriated the merit of the Lord's broken body, and, thoroughly furnished thereby, symbolically drank with Him the cup which the Father had poured. Our hearts grew solemn as we realized that possibly this might be our last Memorial on this side the veil. We called to mind our Lord's words on a similar occasion: "With desire I have desired to eat THIS Passover with you." We remembered that the special sufferings followed hard upon "this" Passover, and sought grace to endure a similar experience, if it be His will.

Next morning we had a helpful Question meeting, when many interesting queries were satisfactorily answered. Saturday afternoon a Praise and Testimony meeting furnished a general opportunity for witness-bearing to the Lord's goodness, of which the brethren were not slow to avail themselves. The day closed with an excellent address on "The Triumph of Love" by dear Brother Stubbs, of Durban.

Sunday morning we had a modern Berean Study in Volume I., Chapter 5, when the value of this method of Scripture study was amply demonstrated. The lesson was much enjoyed by all. In the afternoon seven Brothers participated in a symposium on "The Graces of the Spirit." This stimulated us all, and we feel the need for greater diligence in seeking to "put on the Lord Jesus Christ, making no provision for the flesh." Sunday evening was given over to the public, but owing to a heavy rainstorm, only about fifty turned out to hear a lecture on "The Resurrection of the Dead, its Nature and Purpose," although at previous lectures the audiences numbered as many as five hundred.

Monday morning we talked about the Harvest Work, and considered how best it might be advanced in South Africa. This was followed in the afternoon by a splendid exposition of "The Benefits of Christian Fellowship," by dear Brother Howat, of Johannesburg. In the evening was the Farewell meeting of the Convention. On this occasion, following St. Paul's argument in Ephesians 6:10-19, we were exhorted to put on the whole armor of God and to fight the good fight of faith, that we might lay hold upon eternal life. Our hearts and our eyes both were full as we filed past brethren representing various Classes, to the strains of that old, familiar hymn of hallowed memory, "God be with you till we meet again," bidding each other farewell, and hoping to meet again in the Kingdom, if not before.

What shall we render unto the Lord for all His benefits toward us? By His assisting grace we shall grasp more firmly the cup of salvation and, calling upon the name of the Lord, drink it to the dregs.

All the brethren at the Convention were filled with a deep sense of gratitude to God for you, dear Brother, and in this I know that we represented the sentiment of all the brethren in

R5525 : page 255

Africa. They desired me to convey to you their hearty appreciation of your faithful ministry, and your noble example of fortitude and devotion to the Lord's Cause. They wished me to assure you of their loving sympathy with you in the many besetments that necessarily fall to your lot in your exalted position in the Harvest-field, and of their constant prayers that He who has brought you thus far will sustain you to the very end of the way and secure for you an abundant entrance into the Kingdom. Our loving message finds happy expression in the following Scriptures, which I was instructed to forward to you: Philemon 7; Hebrews 6:10; 2 Thessalonians 1:11,12.

The first South African Convention shall long remain a hallowed memory, by which all will be stimulated to more fervent zeal for God and to greater activity in the Harvest service.

With Christian love to yourself and to all the dear ones of the Tabernacle, I am, dear Brother,

Your brother in His grace and service,

WM. W. JOHNSTON.

A VOICE FROM KOREA

BELOVED PASTOR AND BROTHER:--

I am a stranger to you in one sense; but I came to a knowledge of Present Truth through your writings just twenty-two months ago. For some time I have been anxious to write and tell you of my special appreciation of the Truth, but circumstances did not permit until now.

You will be interested in knowing that I am a Korean. When the first missionaries landed here (in 1885) Korea was a hermit kingdom. Since then some Koreans became identified with Christianity to avoid severe punishment by officials who came under the influence of missionaries who were accustomed to using the rod.

In time some of our people began to read books from abroad that spoke of liberty, civilization, revolution, etc. The missionaries taught that in order to secure civilization and liberty the Koreans would have to become their friends and call themselves Christians.

Many did this; but during the past few years great changes have been taking place. The people have been learning that they cannot be punished unless guilty of wrong, and the sticks of the missionaries lost their power correspondingly.

About five years ago missionaries boasted of 500,000 Koreans who were Christians, but now the number is put down at 110,000. It is said that these are the cream.

For about eight years I drifted through the dangerous currents of what I now see was Spiritism--Satanic teaching. Now I thank God that He sent our beloved Brother R. R. Hollister here with the Glad Tidings and saved me out of these currents which were leading me to an unknown place. My senses were almost lost; it took about six months to have the eyes and ears of my understanding opened. Since then I have consecrated myself to the Lord and continue to praise Him.

I felt quite at home up to March of this year--while Brother and Sister W. J. Hollister were with us; but now I am very lonesome, as there are but two of us, one assistant and myself. The snarling "wolves" are about and show their teeth, so to speak. Thank God that He accepts such weak ones as His workers in the Harvest field! I pray you will be so good as to remember us at the Throne of Heavenly Grace!

I want to see you--as well as dearly beloved Brothers R. R. and W. J. Hollister and wife--and other brothers and sisters in the Truth on this side the veil.

Ever praying the rich blessing of our Lord upon you, and that the end of the way may be crowned with an abundant entrance into His everlasting Kingdom, I am

Yours by His Grace, P. S. KANG.--Korea.

SOME GOOD SUGGESTIONS

DEAR BROTHER RUSSELL:--

I want to express to you my continued love, and to assure you how much I myself and our Class appreciate the PHOTO-DRAMA. We are very thankful to the dear Lord for this added privilege of service. There were over 40,000 free admissions here. The DRAMA is certainly wonderful, especially the record Lectures; and the book form of Scenario does seem about the next best and most direct way imaginable of opening blind eyes. Praise the Lord!

For about a year it has seemed to me very strange that some of the friends are so inclined to question the accuracy of the chronology if certain events do not transpire by or about October of this year. It has seemed to me that the chronology should not be too closely associated with events; that the present Savior did not startle the world with the bright-shining of His presence suddenly in 1874, though He came at that date; that even the Jew was not aware of His favor in 1878, but it BEGAN; that Babylon did not feel its rejection, nor topple over in 1881, but was "spewed out" and is no longer recognized, just the same, while even yet, after 33 years, the world is not startled by the evidence, nor does Babylon believe it. Hence I feel that should the present order of things roll on for some time yet, we should not then doubt October, 1914, any more than we doubt 1874, 1878 or

1881. But we should be watchful, prayerful, and "keep our garments," awake to the fact that the chronology may be accurate, while our ideas of how the Lord will order events may be wrong. The Lord may permit SEEMING inaccuracies to test whether our consecration is to Chronology or to Him, and He may be as apt to wind up matters very suddenly as to seem to prolong them. Therefore let us have faith, but await His enlightenment as to events.

Affectionately in Him, S. H. HUSTON.--Texas.

"A GREAT WASTER"

DEAR FRIENDS:--

A recent experience has caused me to write you in order that a word of caution may be given those distributing Volunteer literature.

I have just returned from the post-office, one mile distant, and am deeply grieved at finding this year's Volunteer literature scattered in the street, gutters, on the trolley track, run over by every kind of vehicle and soiled and torn. It was evidently thrown from an automobile without being properly folded.

(1) I had previously covered the town with the same literature myself. (2) The local by-law against scattering literature on the street was broken. (3) The Truth was cheapened and its cause apparently injured.

I suppose the distributer thought he was serving the Lord and the Truth; but it seems to me that one should have a higher respect for the Truth than to allow it to be trampled in the dust through his carelessness. I gathered the literature up as I came home, feeling very much grieved. What would people think of us, and what would the Lord think of us, if we should throw Bibles in the streets in order to instruct the people in righteousness? Our literature represents God's Word. Let us honor it!

Would it not be well for brethren using automobiles and distributing literature to properly fold the tracts and throw them well into the yard, as near to the house as possible? It would also be well to ascertain whether the towns they visit have not been already volunteered and thus avoid duplicating the work and wasting the literature which was made possible by the sacrifice of others.

Your Brother in the Lord, GEO. E. BLAKE, JR.--Mass.

"NOT SLOTHFUL IN BUSINESS"

DEAR BROTHER RUSSELL:--

I believe many of us would work with greater zeal if we could better realize the opportunities for presenting the Truth among those we know. We are apt to think that many have no ear for the Message.

Recently I resolved to be more diligent in searching for those who might be hungry for the Truth. Accordingly I carried in my produce wagon a supply of BIBLE STUDENTS MONTHLY, No. 61, displayed more conspicuously than usual, so as to attract attention.

One thanked me very kindly for a copy. I had known him to be somewhat friendly to the Truth. Another came to the wagon with Bible in hand, and when asked whether a Baptist or a Methodist replied Presbyterian, but had lately begun to read Pastor Russell's SCRIPTURE STUDIES and was greatly interested in them; adding, "I have gone to my Pastor with some Bible questions that he has so far failed to answer." Another asked my purpose of displaying the papers, and said he had two little books which were very interesting that he wanted me to read. They were TABERNACLE SHADOWS and the HELL booklet. He asked me to bring him Vol. I on the next trip.

In our daily petitions we remember you and the Harvest work. Pray for me that I may never look back.

Yours by His grace, F. M. MORRIS.--Florida.

VOL. XXXV SEPTEMBER 1 No. 17
A. D. 1914--A. M. 6042

CONTENTS

The Present Crisis................................259
  Fruit of the Vine of the Earth................259
  Proper Attitude for God's People.............260
  Final Outlook................................260
Man Proposes--God Disposes........................261
  Emperor William's Ambition....................261
The Tried and Proven People.......................262
  Is God's Knowledge Limited?...................263
What Is Evil Speaking?............................264
  A Concluding Word of Exhortation.............266
Judgment of the Nations...........................266
  Law of Retribution Operative.................267
"Let No One Take Thy Crown".......................268
  The Number of the Elect.......................269
No Cross, No Crown (Poem).........................269
God's Much Diversified Wisdom.....................270
  First Fruit and After Fruit...................270
Interesting Letters...............................271
  Light in Darkest Africa.......................271
  The Strengthening Cord........................271

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

AT SARATOGA SPRINGS, N.Y.

The Convention proper will last four days--viz., Sept. 27 to 30, with the Creation Drama every evening. Then Oct. 1 to 4 the Convention feature will yield to the Drama entirely. Saratoga Springs is noted for the salubriousness of its climate and is a delightful rest-haven for a few days. Opportunity for symbolic immersion will be given Monday, Sept. 28.

Using Hudson River boats to Albany and Troy, thence electric trains to Saratoga Springs, the following combined Round Trip rates have been secured from New York City:

People's Line via Albany (night trip), 10 persons or more, each $4.20.

Citizen's Line via Troy (night trip), 10 persons or more, each $3.20.

Staterooms for two on night boats $1 and up, extra. These boats leave New York City, Pier 32 N.R. (foot Canal St.), 6 p.m. daily, and West 132d St., 6:30 p.m.

I.B.S.A. EXCURSION, via HUDSON RIVER DAY LINE.
[Going Sat., Sept. 26th--Returning Thurs., Oct. 1.]

1 person, regular fare..........	$4.70
25 persons or more, each.........	4.35
50 " " " "...........	4.20
100 " " " "...........	4.00
200 " " " "...........	3.85

The I.B.S.A. excursion starts Saturday, Sept. 26th, from New York (foot Desbrosses St.) 8.40 a.m., stopping West 42d St., 9 a.m., and West 129th St., 9.20 a.m.; returning Thursday, Oct. 1st, arriving New York City at 6 p.m.

Those desiring to get the benefit of this Day Line excursion should so advise the I.B.S.A. Convention Committee, 124 Columbia Heights, Brooklyn, N.Y., at once. As quickly as we can approximate the number going we will notify you what amount to send for your ticket. Similarly, those preferring to take one of the Night Lines should advise us promptly what date they will go, and what price stateroom desired.

ATLANTA, GEORGIA, SEPTEMBER 24-27

Railroads in the Southeast have granted a special rate of one fare and one-half for the Round Trip on the Certificate Plan. Tickets will be on sale September 21 to 26, inclusive. Be sure to ask for a Certificate Receipt when paying the full one-fare rate on the going trip. This Certificate Receipt will enable you to secure your return ticket at one-half rate plus 50 cents. For further information address Comfort Committee, care Mr. W. S. Stevens, 328-1/2 East Georgia Ave., Atlanta, Ga.

===================

R5526 : page 259

THE PRESENT CRISIS

"Ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet."--Matthew 24:6.

THE Scriptures speak of a great Time of Trouble in the conclusion of this Gospel Age. Our Lord in the prophecy recorded in Matthew 24 mentions this great Time of Trouble. Under a figure of the distress of earth and the shaking of the Heavens, etc., He tells of the momentous events of our day. In connection with it He says, "When ye see these things begin to come to pass, then lift up your heads and rejoice; for your redemption draweth nigh"--linking this great climax to the deliverance of the Church, their change from earthly nature to Heavenly nature.

It is in this connection that our Lord says, "Ye shall hear of wars and rumors of wars; all these things must come to pass, but the end is not yet." These continued all through the Age. We are not to think of wars as being the particular thing that the Master had in mind when He referred to the great trouble with which this Age will close. That trouble is pictured in Daniel's prophecy as "a Time of Trouble such as was not since there was a nation."--Daniel 12:1.

Our Lord speaks of this same Time of Trouble and says that Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled. (Luke 21:24.) These "Times of the Gentiles" represent a period during which the world was to be ruled by Gentile nations. The Gentiles were to show their skill in giving the world a government. This giving of the world into the hand of Gentile governments followed the taking away of the typical kingdom from typical Israel. With Zedekiah's fall and the taking away of the crown from him, the Lord declared an overturning of His government until the establishment of Messiah's Kingdom.--Ezekiel 21:25.

Simultaneously, King Nebuchadnezzar had a dream, which portrayed the Gentile rule of earth during the interregnum of God's Kingdom. Daniel showed the king the dream, which the monarch had forgotten, and gave him the interpretation. The king had dreamed of a great image, the head of which represented the Babylonian kingdom; the breast of silver, the Medo-Persian kingdom; the belly and thighs of brass, the Grecian kingdom; the legs of iron, the Roman Empire. The "Holy" Roman Empire was represented in the feet, part of clay and part of iron. A stone was to smite the image upon the feet, which were iron and clay, and break them to pieces. This crushing of the feet of the image was to come in the end of the Age, and would be the preparatory step to the establishment of Messiah's Kingdom.--Daniel 2:31-45.

So long as these governments would be here, they and Messiah's Kingdom could not cooperate. The Gentile governments are based on selfishness and coercion; Christ's Kingdom will be based on justice, love, mercy, under the Prince of Peace. The two could not rule at the same time. Hence it was foretold that Messiah at His Second Coming will first bind the "strong man" of Gentile supremacy, and on the ruins of earthly dominions establish a righteous Government.

The present terrible war is not the great Time of Trouble in the fullest sense of the word, but merely its forerunner. The great Time of Trouble of the Scriptures will be brought on by anarchy--the general uprising of the people; as the Prophet says, "every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in."--Zechariah 8:10.

FRUIT OF THE VINE OF THE EARTH

The Lord declares that He has a hand in these matters that are a natural outcome of human selfishness, aggressiveness and greed. The Lord has to do with all this, in that at the appropriate time He granted to the world the knowledge which is stirring them up. In other words, men with sin and selfishness in their hearts are not in a position to use knowledge wisely, rightly. Without reflecting upon any person or class we can see that if the knowledge that is in the world should continue to increase, a certain few, by that increase of knowledge, would get far ahead of the others--until finally the wealth would be massed in the hands of the very few, and the whole world would become the serfs of these few. The money in the hands of the wealthy increases rapidly. On the other hand the population doubles in a century. Who cannot see that under present conditions there would eventually be nothing but slavery for the masses, governed by an autocracy?

As long as governments are strong, their overthrow will be impossible. Our thought, often presented in these columns, is that a great war will weaken the nations, preparatory to the period of anarchy. Such a great war, crippling the world financially and discrediting the rulers in the eyes of their peoples, will open the way for the anarchy. The people of former times looked upon their rulers as demi-gods. This veneration for authority still obtains to some extent, especially in Russia, where the people almost worship the Czar--except those who are anarchists. The present war is the one we have expected. It will drain the world of blood and treasure. Then the nations, sick, weak, faint, will fall a prey to Socialism, which will become anarchy. Thus in accord with the Bible predictions earth will be prepared to welcome Messiah's

Kingdom as "the desire of all peoples."--Hag. 2:7.

THE PROPER ATTITUDE FOR GOD'S PEOPLE

"Wait ye upon Me, saith the Lord, until that Day when I rise up to the prey; for My determination is to gather the nations, that I may bring the nations together to pour upon them Mine indignation, even all My fierce anger; for the whole [social] earth shall be devoured by the fire of Mine anger. And then will I turn unto the people a pure Message."--Zephaniah 3:8,9.

What did Jehovah mean by "wait ye"? He meant that we are to wait for His time. He told us of the general leveling of the things of this world; He declared that all the kingdoms will be submerged in general anarchy. There will be a fervency of heat, discussion, tumult, strife, and at this time the nations of the world will "melt" --go down quickly. We believe this. We are not thinking of Christians as contending with the sword; for those who take the sword are to perish by it, our Lord said. God's people are to stand aloof, recognizing that "the powers that be are ordained of God," in that He permits them, while He has full power to make changes. If He permits them, it is not for us to seek to overthrow them.

This symbolic burning of the world is sometimes referred to by secular writers. In the newspapers we frequently read about "the great conflagration"--speaking of this fire of trouble, strife, confusion. The elements that will "melt with fervent heat" will be the labor element, the artisan element, the capitalistic element, the religious element, etc. The Lord has been gathering the nations, as He said He would in this "Day"--within the last forty years. This gathering means the drawing of the nations together. All the nations of Europe--and even China-- are nearer to us today than Chicago was seventy years ago. The Nations are drawn closely together by the Atlantic and Pacific cables, so that China and Japan are within a few hours' communication with us, and a financial panic affects the whole world within twenty-four hours.

While the Lord has been doing this work, we are not to think that He is pitting these nations against each other. He has permitted them to work out their selfish propensities, and the result is strife. Knowledge is doing this-- bringing on the restless social condition.

THE FINAL OUTLOOK

We see that this war has been brought on by very peculiar circumstances. Russia and Austria have each long been anxious to have an opening to the Mediterranean; but they have been fearful that a great war would result from any attempt to secure it. They have more or less "egged on" the smaller states--the Balkan States. They have done everything that they could to weaken each other's influence in these states--the "Buffer States," as they are called. Paid agents have been sent into that region by one nation to create antagonism against the other.

Austria thought that she had a good excuse for war against Servia on account of the assassination of the heir to the Austrian throne by a Servian. She hoped that this excuse would seem to be sufficient. She hoped that Russia would say nothing; or that, otherwise, Germany's shaken fist would deter her. But this time it did not work. Russia determined to support the Servians, who are her kinsfolk; and this has brought in the other nations.

Apparently the great European kings and emperors realize that their own thrones are tottering, and also that this war may unify their people. The willingness of the people is an important factor in connection with any war. A war with another nation is preferable to the civil strife of a social upheaval. Their judgment is approved by facts. A Socialist in Paris the other day said something against the war, and he was assassinated immediately.

Our thought is that this war will so weaken all the nations, so impoverish them, as to make them ready for the anarchy which the Bible portrays. The disbanding of the troops and the returning of them to their homes, disappointed, dissatisfied and angry with the kings, rulers,

R5527 : page 260

nobles, will result in the anarchy which will doubtless prevail throughout Europe--and extend to every nation, as the Bible predicts. We understand that Christ's Kingdom is associated with this in the sense that Christ is about to take to Himself His great power and reign. The Lord speaks of the anarchists as "His great army" in a figurative way, just as He speaks of the caterpillars, which are used figuratively to represent His army. The saints will not be in that army at all. The Lord has used even the Devil as His agent, and "the wrath of man to praise Him." Anarchists may be part of the Lord's great army in that He will supervise their campaign.

Eventually, the United States will become involved, and so fall with the other nations; not necessarily because the United States will engage in this war, however. To do so would be very foolish indeed. Our government is strong because the people govern themselves; they have their own government and their own liberties, and can change their own laws. We believe that they are doing this more and more, and are preparing to do so still further, so that finally our Government will come down to a socialistic basis. But before this shall happen, the wealthy, seeking to protect themselves, will doubtless bring things to pass in violation of the laws, and will thus precipitate trouble, believing that they are resisting injustice. Wise would it be for all to accept as gracefully as possible the inevitable leveling; but will they be wise?

It is human nature to make the streets run with blood rather than to suffer defeat and surrender "vested rights." The people are being led on by hatred, and an appeal to unreason. While certain truths are presented, the presentation is not truthful. But many are being inoculated, and are preparing, as they think, for Socialism--we would say, for anarchism, here as easily as in Europe.

ARMAGEDDON STILL FUTURE

While it is possible that Armageddon may begin next Spring, yet it is purely speculation to attempt to say just when. We see, however, that there are parallels between the close of the Jewish Age and this Gospel Age. These parallels seem to point to the year just before us--particularly the early months.

The Scriptures indicate that the Gentile governments will receive from their own peoples their first notice that their lease of power has expired. The people will take note of the sign of the Son of Man in the heavens. The judgments of the Lord will begin to be manifest in the world, and will run counter to many of their interests. This manifestation of His presence is Scripturally called the Epiphania, the shining forth, the revealment, of the King of Glory. "He shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thessalonians 1:7-10.) As a result, the nations of earth will be broken to pieces like a potter's vessel.--Psalm 2:8,9.

The prophetic forecast tells us that the trouble will begin in the ecclesiastical heavens, and later will proceed to the social element. The picture given of the end of Gentile Times is that of a stone striking the image of Gentile supremacy in its feet. (Daniel 2:34,35.) The impact will be so sharp and so thorough as to leave nothing of them. Having had their day, they will cease to be--"become like the chaff of the summer threshing floor." The next event in order will be the Messianic Kingdom, of which it is written, "The desire of all peoples shall come."

===================

R5527 : page 261

"MAN PROPOSES--GOD DISPOSES"

[REPRINT FROM OUR ISSUE OF OCTOBER 15, 1898.]

"The world by wisdom knows not God." "Going about to establish a righteousness of their own they have not submitted themselves to the righteousness of God."--1 Cor. 1:21; Rom. 10:3.

MEN of energy and ambition are, more frequently than others, used of the Lord; because they are instruments ready for service. If the energy and ambition be thoroughly subjected to the Lord--controlled by high spirituality, humility and veneration toward the Creator, and with large individuality and independence of character and firmness toward men--it will lead to reverent and careful study of the Divine will and to persistence and assiduity in its prosecution. Such characters God is pleased to use for the great things of His service. Next to our Lord Jesus, the Apostle Paul is an ideal illustration of such a character: God was pleased to use him largely as a mouth-piece and as a servant of the Truth--in proportion to his humility, loyalty and energy.

And likewise, but in an opposite direction, God has been pleased to use the energetic and ambitious among the worldly--whose motive power was not love, loyalty and humility, but to the contrary--selfish pride, vainglory. God often uses such characters in another kind of service--causing their ambitious energies ("wrath") to praise Him, and the remainder (beyond what suits His purposes) He restrains. Illustrations of this stamp of character are seen in Satan, in Judas, and in persons in less prominent positions in the Church--even today. These are active in planting "roots of bitterness, by which many are defiled" and sifted out, stumbled--leaving the remainder stronger and purer. See the inspired Word on this subject--"I hear that there be divisions among you; and as to a certain part I believe it; and there must needs be also partyism among you [permitted of the Lord], that they that are approved may be made manifest among you." "Brethren, mark them which cause divisions and offenses, in violation of the doctrine which ye have learned [the royal law of Love]; and avoid them." "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." (1 Cor. 11:18; Rom. 16:17; 1 John 2:19.) It is doubtless as necessary that the Church be sifted, purged, tested, as that it be "built up"; and for either work God uses the ready and willing.

But our thoughts run specially in the channel of God's supervision of earthly affairs and His use of worldly ambitions in world-affairs. In this direction Pharaoh, Nebuchadnezzar, Cyrus, Alexander and Napoleon I. are notable examples of the past--men of destiny, over whose affairs Providence had a supervision. God utilized the energies and ambitions of these men in the forwarding of His plans and in the fulfilment of His predictions--and their further ambitious efforts He restrained by His superior power, as it pleased Him. Our thoughts pursue this course, because we perceive such a worldly ambition to do something notable, to achieve a world-wide fame, possessing a man of opportunity today--the German Emperor; and we regard him as likely to be to some extent another "man of destiny."

EMPEROR WILLIAM'S AMBITION

As Lord Herschel was guided by his science to search for a new planet and thus discovered one, some students of the greatest of all sciences--the Divine Revelation, the Bible--are guided thereby to search for its promised "things to come" (John 16:13), and, as was promised, they find them and thus are permitted to anticipate history. For instance, the "Watchers" know, from the unfolding of the Scriptures which God has provided them, that astounding changes, social, religious, and political, are just before us--to be accomplished within the next sixteen years: we note the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world; and that Protestantism, considerably unified or federated, will be in practical sympathy and co-operation with Papacy; and that in fact (though not in theory) Catholicism and Protestantism will for a short time jointly rule the civilized world (through the civil powers) and appear to have begun a human Millennium. But while the cries of Peace! Peace!! are still heard, will come the great cataclysm of social revolution which shall demolish all present institutions and demonstrate the futility of all selfish human schemes, and by heart-breaking discouragements prepare mankind for the great blessing which God has in store.

Naturally, the "Watchers" are on the lookout for every sign of the times seeming to harmonize with the known coming events. Indeed, our interest in the "news of the day" is chiefly with the fragments, which seem to have a connection with or a bearing upon the fulfilments of prophecy. And knowing that God generally uses "a man of opportunity" for His work, we are struck with the fact that the German Emperor, who evidently is seeking a notable destiny, has lately been giving expression to ambitions that seem closely related to Scriptural predictions. And his determination and pride will impel him so far as possible to make good his boasts; added to which he freely and repeatedly declares that he feels himself led and impelled in this direction by an unseen power, or "voice," which spurs him on to success. And a success on one point or issue would surely lead such a man to larger schemes in the same direction. God "raised him up" to the throne of the German Empire (in probably the same way that He raised Pharaoh up to the throne of Egypt at the time of Israel's deliverance) by taking out of the way, by death, his father--a man of very different temperament and ambitions. What would be more reasonable than to suppose of William II. that (as it is written of one brought miraculously to the throne of old) God brought him "to the throne, for such a time as this," and for the work he is ambitious to accomplish?

The Emperor's ambition is to restore to "religion" some of its former power by which it co-operated with the civil rulers in the control of the world. Not that he would desire to reproduce "the dark ages" of priestcraft and superstition, and of inquisition, the stake and the rack; but that he considers those evils, not in the light of the Scriptures, but in the light of today's world-wisdom, attributing those evils to the ignorance of the times and not to the false teachings of Anti-Christ.

He reasons that Romanism is rejuvenating and adapting itself to twentieth century conditions and can be trusted as much as Protestantism, so far as the maintenance of present governments is concerned; and that, after all, is to him the all-important matter. Indeed, he seems to feel that the revival of Papal influence is a necessity anyway on the ground that of two evils the less should be chosen to avert the greater.

From the Emperor's own statement of his ambitious designs (published in the public prints) as related to General Hoffmann Scholz, and doubtless designed

R5527 : page 262

for publication, we furnish the following extract:

"At the present day two great evils threaten humanity. They are Socialism and Atheism. Against each of these the pope is a bulwark. In fighting infidelity no aid should be neglected. Socialism is infidelity to the monarch or the State, and Atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He can order and direct the consciences of these multitudes. He can say: These are your religious tenets; those must be your social sentiments; and suddenly he is obeyed. His power therefore for good is immeasurable.

"Kings and emperors are the Divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the Divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative therefore that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace, when nations go to war without just motive, and in the interest of humanity, when acts of cruelty or injustice are being anywhere committed.

"I have meditated long and deeply on this subject. The fact that it preoccupies me so much convinces me that I am inspired to take action in the matter. It is like one of the voices that Socrates had about with him which whispers in my ear that this also is my mission to remedy the pope's position and open up the field for his range of well-doing. It daily urges me to act. Whether I shall succeed or not is beyond my power to foretell. Judging from the circumstances there is every evidence that success should not be outside the bounds of possibility. I am going to do my utmost, and more than this no man can do.

"I feel for the moment that I have no other concrete and practical mission before me. To succeed in such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I will energetically attempt it. The small preternatural voice unmistakably spurs me on, and I think than this no better augury of success could be desired.

"For this moment I can say no more, and it does not behoove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justification of many acts in the past, which may have seemed strange and unaccountable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish great and enduring events....

"I shall not die until my ends in this regard are attained. Death otherwise would find a void in my existence; and I feel within me that I have not been born in vain."

====================

R5527 : page 262

THE TRIED AND PROVEN PEOPLE

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."--Deut. 13:3.

GOD HAD entered into a Covenant with the Children of Israel, in harmony with His promise made to Abraham their father. Four hundred and thirty years after His Covenant with Abraham, the Lord had called Israel out of Egypt, out of the house of bondage, and had made them a nation in the wilderness. He had proposed to them that if they would keep His Law and His statutes He would make of them a great people, above all other peoples of the earth. They had entered into this Covenant with the Lord, and had declared that they were very glad to accept this Divine arrangement and to have the opportunity of carrying God's blessing eventually to all mankind. But now Israel was about to cross over Jordan and enter the land of Promise. Before parting from them, Moses explained to them that it was not enough that they had accepted the conditions of the Covenant and become the Lord's people: God would test them, would prove them.

Why should God prove them? As a people they had left Egypt under the leadership of the chosen servant of God. They had crossed the Red Sea, and sung their praises for deliverance. They had journeyed forty years in the wilderness. They had been refreshed with the water from the smitten rock. They had been fed with the bread from Heaven. God knew all about them when He took them for His people. What more could He wish?

Ah! but their fathers had rebelled against God, and had fallen in the wilderness because of sin, because they had murmured against Him whom they had covenanted to serve. And now Moses explained that God wished to prove to what extent the Covenant would be kept by these their children. He said: You have entered into this agreement which God made with your fathers. You have made a consecration to be the servants of the Lord. Now, are you ready to perform the terms of your agreement? "The Lord your God doth prove you, to see whether you love the Lord your God with all your heart and with all your soul."--Deuteronomy 13:3.

GOD'S WONDERFUL CARE OVER ISRAEL

Do you appreciate God? was the query. Do you realize the value of His kindness? Do you truly love Him with all your being--with all your powers, your strength? Are you fully surrendered to the Lord? For "thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness--to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no. He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways and to fear Him.

R5527 : page 263

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it. ...When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments and His judgments and His statutes, which I command thee this day."

--Deuteronomy 8:2-11.

SUPREME FAVORS TO SPIRITUAL ISRAEL

What an exhortation! What an incentive to faithfulness! Who would not worship and serve such a God! And what a wonderful application can Spiritual Israel make of this Scripture! How marvelously has our God led us, His Covenant people, through the wilderness of this world, and provided for our needs day by day! How the chastenings of His loving hand have kept our feet from wandering; or if we have turned at any time to the right hand, or to the left, how has His love drawn us back! And has He not brought us into a good land, a land of brooks of water, a land of fountains and depths, a land of oil olive and honey, a land wherein we eat bread, the Bread of Heaven, without scarceness? Truly, we have not lacked anything in it. If Israel of old had reason to prove their gratitude and love to God, how much more reason have we, Spiritual Israel!

MOSES' DYING MESSAGE

After Moses had reminded Israel of all the loving kindnesses of the Lord on their behalf and of their solemn Covenant, he proclaimed to them the ordinances of the Lord by which they were to be governed, and then gave them most solemn warnings of the consequences of forgetting God and breaking their Covenant. This discourse,

of which our text is a part, and which comprises the larger part of the Book of Deuteronomy, was delivered to Israel just before Moses' death in Mount Nebo--the highest point of the ridge of Pisgah--whence the Lord showed him all the land of Canaan, and where he was buried. God had told Moses that He should not go over Jordan, because of his disobedience at the waters of Meribah, when he smote the rock contrary to the command of God. This discourse was his last message to Israel, and is very touching and impressive.

Moses finished his message with these words: "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that thou and thy seed mayest live, that thou mayest love the Lord thy God, and that thou mayest cleave unto Him; for He is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Such words were very forceful at such a time; for Moses had told them that he was about to die, and that God would give them a new leader to go with them over Jordan.

ONLY "ISRAELITES INDEED" ARE SOUGHT

As a matter of fact, we know that Israel did not live up to their engagement, as God had assured Moses would be the case. They were like unto their fathers who died in the wilderness. During the centuries of their dwelling in Canaan, however, there were quite a large number who individually proved worthy of the blessing and favor of the Lord. St. Paul refers to these in Hebrews 11, and declares their loyalty to God. These are to have a "better resurrection" than their brethren or than mankind in general. The Apostle mentions such characters as Moses, Samuel, David, and many of the prophets and others who were not so honored and prominent as these in an earthly way, but who had the honor of having pleased God.

Their serving the Lord with all their heart and soul could not justify them legally; for they were imperfect and blemished through the fall. But all the powers they had were devoted to the Lord. These became heirs of God--not heirs in the highest sense, because this opportunity was not open in their time. No one could gain this highest position until the Redeemer had come and opened the way. So all these worthy ones who lived prior to the Christian Era, died in faith, not having received the promise, i. e., its fulfilment. But "they looked for a City which hath foundations, whose Builder and Maker is God." And soon these faithful servants of the Lord will "stand up for their portion."

But we, the Church, must all first be perfected. In this class our Lord Jesus holds the highest place, and by the sacrifice of Himself He opened the door of opportunity to His brethren of the elect class. "Israelites indeed" were honored with this invitation to become joint-heirs with Christ, sons of God. Only those who love God with all their heart and soul are "Israelites indeed." The average Israelite of our Lord's day was not fit to be of this select company; only "Israelites indeed" accepted the invitation. Throughout this Gospel Age these true Israelites have been entering into this wonderful favor with all their heart and with all their soul.

It is not because we are more nearly perfect in the flesh that we have obtained this great favor, but because the Lord opened the way, and because we had a love for righteousness and an honesty of heart. Those who lived before our time, during the Law Covenant Dispensation and prior to it, needed justification also; and the same Redeemer who has purchased us has through His sacrifice provided justification for them, that they too may ultimately come into the blessed relationship of sons of God.

IS GOD'S KNOWLEDGE LIMITED?

The way in which this expression of our text is put might give the impression that God does not know the hearts of men. The Scriptures assure us that God can fully read the heart, "that all things are naked and open unto the eyes of Him with whom we have to do"--no thought or purpose of our heart is hidden from Him. But when we think of the Almighty--what He knows or what He does not know--we are at a loss to form an opinion. So far as our experience goes, there is no one who could know just what he himself would do under any given condition in the future. We may think what we would probably do, but we are not sure. And if we are not sure that we ourselves know what we would do, we cannot see how any one else could know what we would do. We cannot by any mental process understand how it would be possible for God to know what we might do tomorrow, unless He coerced our mind or hedged up our way, so that we could do only one certain thing.

In the matter of the Gentile Times, God permitted various governments--Babylonia, Medo-Persia, Grecia and Rome--to rule the world successively. We can understand how He could say: "Thus far shalt thou go and no farther." The tendency of sin in the fallen race would lead people to go to any length, if not restrained. In such ways, we can understand how God would know in advance. He knows, too, when the Church will be selected, as He has a definite Plan concerning this selection. He knew that Satan would have the disposition to raise up an Anti-Christ System--a counterfeit of the true

Church. He knew how many saints within a given time could be developed under those conditions, and how much time would thus be necessary to gather His predestinated number; for He purposed to permit Satan to operate within certain bounds for the testing of His professed people.

It would not be wise for us to say that there are some things that God could not know, that He does not know--or that there is anything that God does not know--but we can say that we are not able to understand how God could know what we shall think tomorrow, or next week. God made man a free moral agent; and He always respects this free agency, and gives us the opportunity of exercising our own wills. He is not pleased to have people who would work automatically. He permits us to make our own decisions. He has given us His Word, He gives us all needed assistances, and He will help all who are seeking to walk in His way. But these questions, we trust, will all be solved for us ere long. We know that God proves His professed people and demonstrates their heart attitude just as if He did not know--perhaps only as a proof to angels and men.

WHAT WILL THE ISSUE BE?

God is proving the Church now. There are many of the professed Church of Christ who have never made a covenant with God at all. But He is testing all those who have made a covenant, as to whether or not it is a heart-consecration --whether it is self first or God first--whether it is success in life or the honor of God and the doing of His will. He is trying us because He wishes to find out who will be worthy of a place with His Son on the Throne, who will be worthy to reign with Him in the Kingdom, and who of the remainder will be worthy of a place in the company of antitypical Levites, and finally, who will be deserving of the Second Death.

Ours, therefore, is not only the high honor of being sons of God during this Gospel Age, but also of being proved for the lasting rewards. The Jews that knowingly lived in violation of their Law lost merely their temporal life, but did not forfeit their opportunity for the eternal life. But if any of us do likewise, we shall forfeit the life eternal. Therefore, the dealing of God with us goes beyond His dealing with Natural Israel. Our responsibility, then, is so much the greater, and the issue is final.

The Kingdom is designed only for those who by the grace of God shall in heart, in character, become like the Master, in that they will love the Lord with all their heart, with all their soul (all their present capacity), and be able to say: "Not My will, but Thine, O Lord, be done." No other heart condition than this of entire submission to God in Christ can make us acceptable for the Kingdom; for no other condition represents full loyalty and full love to God. Let us not forget that all the Heavenly glories and blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man," God has prepared only for them who love Him supremely--and who prove this love. But His grace will be sufficient for our every need.

"Then let us bid each doubt remove--
  Those doubts that fain would rise--
And view the Canaan that we love
  With unbeclouded eyes!
Could we but climb where Moses stood,
  And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
  Should fright us from the shore!"

===================

R5528 : page 264

WHAT IS EVIL SPEAKING?

"Speak evil of no man."--Titus 3:2.

THE Apostle's injunction is very positive; we are to speak evil of none. The question then arises, What does St. Paul mean here? Does he mean that we should speak nothing of any man with an evil intention toward him? Or does he mean, Speak no evil, whatever the intention? We answer, we surely know that to speak evil with a wrong motive, a wrong intention, would be a heinous crime, especially in a child of God. But we think the Apostle meant, No matter what your motive, speak evil about nobody. If that be the Apostle's thought--and we believe it hardly controvertible--it places a very stringent requirement upon all of the Lord's people. If the motive for speaking evil were bad, all the worse; but good or bad, "Speak evil of no man."

Now another question comes up, What is evil-speaking? We answer, This subject has various sides. To speak evil is to speak that which is injurious; therefore one should say nothing that would injure any man. It is very easy to perceive the justice and the reasonableness of this requirement if we apply the Golden Rule. Would we wish any one to do us evil? Would we wish any to speak slightingly of us, to comment on our faults, or on what the speaker considered faults, and thus lower us in the eyes of others? If the Lord's people would learn to apply the Golden Rule to every affair of life, it would surely be very helpful.

Some of the most conscientious Christians have difficulty along this line. In considering this matter of evil-speaking, some think, Is my motive right? They forget that their motive in speaking derogatively of others has nothing to do with the Apostle's injunction. No matter what the motive, we are not to speak evil. The question is not, Did I have a good intention or a bad one? but, Am I speaking evil? Am I saying anything contrary to the Golden Rule--something that I would not wish to have said of me? We would that we could instil this thought into the hearts and minds of every reader of this journal.

IS REPORTING VIOLATION OF RULES EVIL-SPEAKING?

Now comes another question, How should we apply the injunction of our text in the case of the home, for instance, or the office? Suppose that we are connected with an office or a home where certain rules are laid down for the government of that office or home. Would it in such a case be evil-speaking on our part to report any violation of those rules? We do not consider this evil-speaking. If we were ourselves violating those rules, the person who would report us would be doing right--not doing us evil or wrong or injury. By not reporting the misdemeanor or violation of rules, the person would be encouraging in us a continuation of the wrong course.

God's people are supposed always to have no other than good motives for any course pursued. To have any but a good motive in dealing with others would be to have a murderous motive. We are not, therefore, to take the motive into consideration. But a person who accepts a position in an office, a home or an institution accepts also the conditions and sundry rules connected with such a position. Doubtless nearly all rules and regulations in an office or home are made, not with the view of injuring any one, but for the general welfare of the business or the family or whatever it may be. Hence the observance of all these obligations should be considered a serious responsibility.

R5529 : page 265

One should not report an infraction of rules in an evil way, but merely as a fact.

It is not necessary for the one who informs to judge the heart of the one reported. It is not a question of a bad heart. If one has a foolish brain, or is forgetful or inattentive and violates important rules, it is not judging the heart to report such a case--and especially where there is a rule that such cases be reported. It is merely a matter of duty--a thing that is required, and is both necessary and proper. We see this principle laid down in God's workmanship in our bodies. If something occurs in the body--for instance, if a finger is being pinched--the nerves immediately telegraph to the brain. If a foot is hurt, the fact is telegraphed to the brain at once. Suppose there were no means of communicating the injury of a member of the body to the brain. Suppose there were no nerves of sensation to convey the message. One might not know whether or not he had lost a finger or a toe. He would not know when he had lost a foot, until he stumbled and fell.

SUBJECT NOT TO BE DISCUSSED WITH THE OFFENDER

We should not be always looking to see if our own personal matters are being impinged. We know that we, as well as others, have imperfections. If others inadvertently tread upon our toes, we know that we are likely to sometimes tread on others' toes. But personal matters are different from those that belong to the family or to the office. It is not busybodying to report violations of the rules of the house or of the office. It is to the interest of every member of a family or an institution that the interests of the whole body be looked after, in a proper and reasonable way.

It would not be proper for any one in an office to attempt to set straight every one else in the office. It is not for any one to go around and correct others; this is not his business. But if another is breaking rules, it is his business to report the facts--the facts, without any coloring whatever. If we would do otherwise, if each one who notes an infraction would go to the one who violated the rules, and thus attempt to settle all the affairs of the office or the family, there would be continual confusion. The one who broke the rule would be disposed to defend himself and to say, "My course was all right, and it is none of your affair whether that gate was left open or shut," etc. But if that gate is left open, it is your duty to report the matter to the proper authority, and thus you are relieved of the responsibility of the affair. This is not a personal matter, such as to be dealt with according to Matthew 18:15-18. It would not be our duty to tell Tom, Dick, Harry, Mary or Jane about the matter. There is just one person to whom we should tell it; and the report should be made with all kindly feeling.

One would soon get himself into trouble if he were to try to run an entire house or office by going to various ones to endeavor to set them right. But if there were a new-comer, and he were unintentionally violating a rule, it might be well to say; It is a rule of the house to do thus and so. But it would not be proper to mention this fact to him more than once. A second violation should be reported, though in a loving spirit.

MISCELLANEOUS CASES

Applying the question to our proper course in the Church, in matters relating to ourselves personally, we see where our individual responsibility lies. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Our Lord does not refer to what he does against some one else, but against "thee." "Well," some one may object, "I think he was doing something against so-and-so." We have heard some one say: "I think Brother So-and-so does not treat his wife right." We reply, "That is his business and his wife's business; it is not your business. Your business is to look after your own wife or husband, your own parents, your own children, and let other people alone. We advise that you practise on yourself. Do your duty in respect to your own affairs, and refrain from comments on those of others."

But suppose we saw something radically wrong, suppose we were going along the street and saw a man cruelly beating a horse, should we say nothing? In such a case, if we saw a policeman, we might say, "Will you take notice of how that man is abusing that horse?" Or it might be reported to the humane society, if there were one in the locality. If a parent were brutally beating a child, or something of that kind, it would be proper to report the matter to the authorities. But it is not the business of every one to go about attempting to straighten out matters in general. The world is full of evil, and will be until the Kingdom shall take control.

We think that as far as the Church is concerned the number of difficulties we see in the world would better be let alone as a rule; for if we should start out to right everything that is wrong, we would not have any time left for serving the King of kings and Lord of lords. Our time is limited enough, at best. People already misjudge us; therefore we do well not to add unnecessarily to the opposition. If the time ever came when we were through with all our duties to the Church and to our families, then we might see to some of these outside matters. But we have very little time, and it leaves us very small opportunity to attend to any other matters except our necessary duties and our service for the Lord and the brethren. And for this we should be very thankful; for then if there is opposition against us, it will be only because we have been faithful to our Heavenly King.

Our King has not given us authority as yet to set the matters of the world straight. But we are instructed that we should, as we have opportunity, make known the principles of righteousness, without getting into any dispute. When our King comes in and begins His Reign, and we are exalted with Him, we will show the world what a government should be! But, indeed, it seems surprising how good the laws are even now. We are simply amazed as we think of the good laws of the State of New York, for instance. It is wonderful how the State tries to take care of the interests of the majority, and how much is done for the people; we are glad that the poor world has been able to do so well. We admire what they have done under such adverse conditions. What a grand time it will be, and what a grand world it will be, when everything is under the Law of Righteousness!

ANOTHER PHASE OF THE QUESTION

But coming back to this matter of evil-speaking in the Church; suppose that a brother has been nominated for the position of Elder or Deacon, and suppose that in our judgment he is unfit for such an office, for certain reasons known to us, but not known to the rest of the Ecclesia. What should be our course in the matter? We are admonished to speak evil of no man. Should we then get up and say, "Brethren, I consider Brother A. wholly unfit to be an Elder; I know that he did thus-and-so; that he cheated a woman out of a sum of money"--or whatever the charge might be. Shall we say this? No, indeed! Is it our duty to speak evil in the interests of the Church, to do evil that good may come? Certainly not! But the old creature always wants a chance to speak evil; give him half a chance and he will soon tell all that he knows!

R5530 : page 266

Then what shall we do? Well, if we were ourself a member of that congregation, we think we would go over and speak to the brother thus nominated, and say, "Brother A., there are certain matters which I have learned about you which I do not wish to mention to anybody. I would not wish to speak evil of you at all, dear brother. But I believe that this feature of your life is wrong, and that it would not be right for this Congregation to elect you. I do not wish to tell them about this matter. I wish to ask you if you will refuse to serve. If you promise that you will decline to be elected, that is all that is necessary. Or if you think that my point is not well taken, just state the matter publicly to them. If you do not do this, and do not refuse to be elected, then I must state the matter publicly--I will have to tell what I know; for you know it is as I state it. I have come to you in kindness and have no desire to injure you."

If the brother answers, "Well, Brother __________, I will decline the nomination; and as regards the matter you mention, I am trying to get the better of it"--then we would tell him we are very glad. We believe that we would in this way do that brother good. We would also be preserving the Class from what would be hurtful or contentious, and would be keeping the peace. If, on the other hand, the brother should be disputatious, we would say to him, "You may be sure that I will explain this matter to the Church, if you do not decline the nomination; for thereby you are saying that you approve your course in life and are standing by it."

But if the matter were something that occurred in the brother's life long ago, he might be entirely changed by now--in the matter of a year, or two years, or five years, or whatever. We would be glad if he were changed from the old course. Then we might go to the brother and say, "Brother, I notice that you stood for election. Is your life entirely changed?" If he replied, "Yes, Brother; it is changed entirely," then we would be glad. But if he got angry and told us it was none of our business, we would say, "Now, Brother, I must make a report of this to the Church. You are indicating by your manner that you are advocating the same course that you took before. If I had done such a wrong, and continued to do wrong, I would wish to have my course checked. So I shall report this matter, that the Class may consider again whether they will have you for an Elder (or a Deacon)." But suppose that the Brother should not be nominated for office in the Church? Then we would consider that his past was none of our affair.

A CONCLUDING WORD OF EXHORTATION

Anything injurious to the real interests of another should never be spoken. We cannot be too careful of our words concerning others. There seems to be a tendency with some of the Lord's children to indulge in confidences with others of the brethren and to relate incidents that reflect upon another brother or sister, that show up certain manifestations of weakness in that one. The disposition that thus exposes the imperfections of the brethren is surely not the love that covers. (1 Peter 4:8.) We know some who have been long in the narrow way, who do not seem even yet to have overcome this disposition. Do they forget that they themselves have weaknesses perhaps as pronounced as the brother or sister whom they criticize? The very fact that they ignore the Master's injunction along the line of our text proves their own lack of development. Yet these would probably resent the implication that they are guilty of evil-speaking.

The sooner every follower of Christ comes to see that all this is slander, that it is besmirching the good name of a brother or sister, that it is a direct violation of the repeated injunction of the Word of God, and that defamation is theft of another's reputation, the sooner they will see this subject as it really is, in all its hideousness--as it must appear in the sight of the Lord. Once seeing the matter from the Divine standpoint, the only true standpoint, the child of God must surely awaken to the greatest possible energy in overcoming such works of the flesh and of the Devil. Let each one who reads these words search his or her own heart and think over his or her own conduct, and then ask the question, "Is it I?"

Let every one who hopes to be accounted worthy of a place in the Kingdom, so soon to come, purge out the old leaven of malice, envy, backbiting and strife, if any yet remain, that he or she may become indeed a copy of God's dear Son. The flesh is very seductive, and is inclined to make all manner of excuses for itself. Let each one make this a matter of personal heart-searching. There is, we believe, only a very little while remaining in which to perfect our characters. Let us pray more earnestly than ever, "Set a watch, O Lord, before my mouth! Keep Thou the door of my lips!"

===================

R5530 : page 266

JUDGMENT OF THE NATIONS

--SEPTEMBER 20.--MATTHEW 25:31-46.--

"Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."--Verse 45.

HAVING given His disciples many parables illustrating the experiences of the Church, the Kingdom class, in their development and preparation for Kingdom honor, it was eminently proper that Jesus should give the parable of this lesson to illustrate the work of this Kingdom after its establishment--to show its purpose, and its effect upon the world of mankind.

Many of us have in the past read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, today's lesson was at one time applied to the Church. We failed altogether to notice that it says not a word respecting the Church, but is entirely applied to the world, to the nations, the heathen. For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen, Gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when Spiritual Israel was received into Divine favor as the Royal Priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as "the nations," "the Gentiles."

In line with this, our Lord in this parable tells what is to befall after His Kingdom shall have been set up--

after the selection of the true Church class to be the Bride, the Lamb's Wife and Joint-heir in His Kingdom, in His Throne. This, we notice, is very clearly stated by the Master, saying, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory." Who, after proper consideration, will say that this is a matter of the past? Who will dispute that this is a description of Messiah's Kingdom following His Parousia and His Epiphania at His Second Advent?

APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennial

R5530 : page 267

Age. "Before Him shall be gathered all nations." This means all the people of the world outside of the Lord's holy nation, His peculiar people, the Church. Everybody except the Church will be before His great white Throne of Justice, Mercy and Love; that will be their judgment time.

Six thousand years ago, Adam and his entire race were judged in Eden, and the sentence was death. None of the race are worthy of everlasting life. They are all sinners. In due time God sent His Son to die for Adam's sin, in order that, "as by a man came death [of the entire race], by a man [Jesus] also will come the resurrection of the dead" [the entire race]. "For as all in Adam die, even so all in Christ shall be made alive"--"every man in his own order."--1 Corinthians 15:21,22.

The first order to be made alive in Christ is the Church, called out of the world, separated, "begotten again" of the Holy Spirit. These pass their judgment, their trial, for life everlasting or death everlasting in the present time. Hence the worthy ones, with characters formed pleasing and acceptable to God, will be quite ready to be Messiah's Bride class, joint-heirs with Him in His Kingdom and in His work of judging the world. He has promised that all the faithful shall sit with Him in His Throne--the very Throne pictured in the words of our text--the Throne before which all the nations, all the people outside of the Church, will be gathered.

The gathering of the world will be the result of knowledge. The Time of Trouble will lead on to great enlightenment, in which all the blind eyes will be opened, all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this judgment; but after a hundred years of resistance these will be destroyed.

Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all in their graves, who, the

Master tells us, will come forth, not all at once, but gradually. Messiah's Kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view to encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions--out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by Father Adam in the beginning.

It will be the work of the entire Millennial Age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendency; and whosoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where "nothing shall hurt or destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. "O happy Day!" we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

THE LAW OF RETRIBUTION OPERATIVE

But, some inquire, what about the sins of the world? Will there be no chastisements, no punishments, for these? We answer that it will be equally as just for God to forgive the sins of the world for Christ's sake as it has been just for Him to forgive the sins of the Church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the Church, when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer.

This does not mean, however, that justice is to be ignored. In the case of the Church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will be gradually raised up to perfection during those blessed thousand years of Christ's Kingdom, when Satan will be bound and not be permitted to deceive any during that period.

But what about heart condition? If conformity to the Divine Law in an outward way will bring blessings to all, will there not still be a difference between the people--some coming heartily into accord with the Father, and others merely outwardly into harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the "sheep" and the "goats" will have much the same appearance and demeanor, except to the Judge, the

King, who will read the heart and ultimately will manifest to all that there has been a real heart-difference between the two classes, all of whom will have been on trial for a thousand years, receiving blessings from the Kingdom.

THE BASIS OF JUDGMENT

All the while each individual will be making character. This character will be fully appreciated by the Great Judge, and the individual will be rated either as a "sheep" or as a "goat." All the sheep-class will thus be received at the right hand of the great Jehovah; and all of the goat-class will be rated as out of favor with Him, even though all the while they will be receiving the blessings of the Millennial Kingdom and outwardly rendering obedience to its laws.

Not until the conclusion of the Millennium will the decision of the Judge be manifested. Then great surprise will be shown at His decision--by both parties. To the "sheep" at His right hand He will say, "Come, ye blessed of My Father [the kind that My Father is pleased to bless and to grant everlasting life! Come,] inherit the kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned its human habitation, it was His design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.

This is not the same kingdom as the Messianic Kingdom. On the contrary, it is the kingdom which God gave to Adam, which Adam lost through his disobedience and which Christ redeemed by the sacrifice of Himself. It will be given only to those who will have developed the God-like character--those who will have become the Lord's "sheep" during the Millennium.

Then the other class, the goats of the parable, will be sentenced: "Depart, ye accursed ones [doomed ones], into everlasting punishment." Granted all the privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the Spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot recognize you as My sheep. I cannot present you to the Father blameless and irreprovable. You must be destroyed; the punishment is the Second Death, "everlasting destruction." The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the Second Death. You will be as though you had never been. You

R5531 : page 268

have failed utterly to appreciate the goodness of God and to copy His character-likeness. Eternal life is only for those who have God's likeness and God's Spirit. "The Father seeketh such to worship Him as worship Him in spirit and in truth."

Both classes, the "sheep" and the "goats," were surprised at what the King, the Judge, declared to be the basis of His judgment. To the sheep He said, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." To the goat-class He said, "I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not."

Both "sheep" and "goats" claimed that they had no knowledge of any such experiences. When did we minister unto Thee? When did we fail to minister unto Thee? The answer was, Inasmuch as ye did it unto one of the least of My brethren, or did it not unto him, ye did it, or did it not, unto Me.

CHARACTERISTICS OF THE SHEEP CLASS

Now, who are these respecting whom there will be a test upon the sheep-class and upon the goat-class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial Kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and the anointing eye-salve of the Truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the Spirit of God, the Spirit of Love, will be glad to carry the Heavenly Message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God--to the blessings of Messiah's Kingdom, to the way in which these may be obtained--helping them to cover their nakedness with the merit of Christ.

All who will take pleasure in this work will thus be manifesting that they have God's Spirit and are co-laborers with Him. All these will be the Sheep. On the other hand, those who will be careless in respect to their Vow, and merely enjoy the Millennial blessings themselves, will be of the goat-class and will thus be marking themselves as "goats," and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of Glory.

THE WORLD'S RESURRECTION

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions already have gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his own order." Only the Church will be in the First Resurrection.

During the Millennium the awakening from the sleep of death, the prison-house, will come about by Divine Power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the "prison-house" in reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by their friends, their relatives.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the "sheep" that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these "sheep" will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all who are in their graves shall come forth at the command of Jesus (John 5:28,29), and those in sympathy with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God's Spirit; and this is exactly what is charged against the goat-class.

He who sits upon the Throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing Himself--as He says in the parable: "I was an hungered, and ye fed Me; I was sick and in prison, and ye visited Me," ministered unto Me and helped Me.

Likewise the reproof to the goat-class: to these He said, You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all that God has provided for you. You are not of the kind to whom He is pleased to grant everlasting life. You will therefore, die. You have more or less of the selfish spirit, which is the spirit of Satan, and as God's provision for all who will not be in fellowship with Him in spirit is destruction, this is to be your portion --the Second Death.

The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to His righteousness. (Zephaniah 1:18; 3:8.) It is, of course, merely a figurative expression representing complete destruction.

===================

R5532 : page 268

"LET NO ONE TAKE THY CROWN"

--SEPTEMBER 27.--QUARTERLY REVIEW.--

"I come quickly. Hold fast that which thou hast,
that no one take thy crown."--Revelation 3:11.

THE TEXT of today's Study is a prophecy by Jesus Himself. Picturing the seven stages of His Church, the Master used these words in addressing one of them. There is, nevertheless, an appropriateness in all of the Lord's counsel at any time. So we now, as well as those who were particularly addressed, may find instruction in our text.

It teaches, in harmony with the entire Bible, that there can be no remedy for the reign of Sin and Death, except that which God has provided, to be applied at the Second Coming of the Redeemer, when He will set up His Kingdom. Meantime, the delay in the fulfilment of our prayer, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven," does not indicate any carelessness on the part of the Father or of the Redeemer in respect to the world and its terrible reign of Sin and Death. It does, however, indicate great composure on God's part and on the part of the Master. It indicates that the Plan of God is working, and that it will ultimately bring a blessing to the whole world, the blessing which God has promised since the days

R5532 : page 269

of Abraham--the blessing of all the families of the earth.

God has from the beginning foreseen how the six great Days of the reign of Sin and Death could be wisely permitted, in view of the power to be exercised by Messiah's Kingdom. Messiah will be quite competent, backed by Power Divine, to cope with sin, sorrow, pain, death--everything that is now troubling humanity. The time appointed of the Father, a thousand years, will be abundantly long. And when the Church shall have been selected from the world as the Bride, the Lamb's Wife and Joint-heir in His Kingdom, everything will be ready for the blessed work of restitution, restoration, resurrection, regeneration of mankind--to bring the willing and obedient back to the image and likeness of the Creator, lost through Adam's sin and gained through the willing obedience of Christ, even unto death--even the ignominious death of the cross.

ENCOURAGEMENT FOR THE CHURCH

Our text addresses not the world, not the nominal Church--but the true Church. The true Church, having turned away from sin, having accepted Christ, having given their hearts to God, through Christ having been accepted of the Father and begotten of the Holy Spirit, are children of God; and, as the Apostle says, "If children, then heirs; heirs of God and joint-heirs with Christ" our Lord. (Romans 8:17.) A crown of glory is set apart for each son thus received of the Father, and the name of each is recorded in the Lamb's Book of Life.

So far as God is concerned, the whole matter is settled. But so far as the Church is concerned, it still remains for them to fulfil their Covenant. Having presented their bodies a living sacrifice to God, acceptable through Christ, they are to continue in that attitude--day by day gladly presenting their bodies, willing to endure, to suffer, to be anything and everything that God would be pleased to have them be. All who do this continue to grow in character-likeness to the Lord Jesus; and all such will thereby make their calling and election sure.

But should any of these neglect this Covenant of Sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, or in any other manner fail to be responsive and loyal to their Covenant, they will thereby fail to maintain their election and make it sure. After a time of testing they will be relegated to a secondary place; they will be no longer counted part of the Royal Priesthood, even though they might still maintain their standing as Levites, servants of the Priests.

This is the thought of the text; namely, Be of good courage. It will not be long until I will come to receive you to Myself. Let the thought of the Kingdom and of the Divine blessing connected with it cheer, strengthen, comfort you, and make you strong to do God's will faithfully, nobly, courageously, loyally. "Hold fast that which thou hast." Do not let slip from you the blessed relationship which was entered into, which was established for you by Me, your Master, when I made you acceptable on the basis of your Covenant to be dead with Me, to suffer with Me, to give up all earthly ambitions and to strive daily for the great prize which I set before you--a joint-heirship in My Kingdom.

The crown is yours now, by virtue of the arrangement which I have made with you as your Advocate, and by virtue of the Covenant of Sacrifice which you have made with Me. Hold fast your crown! Do not allow it to pass to another. If any one of you is unfaithful, God will not permit you to have a share in that Kingdom, but will enroll another name than yours, will apportion another name instead of yours as a new Covenanter.

THE NUMBER OF THE ELECT

This Scripture, with others, shows us definitely that the Church is to be composed of a definite, fixed number --not one more, not one less. This is also illustrated in the body of the Jewish high priest. The head of the priest represented Jesus; the body of the priest represented the Church. As the Apostle says, "Now are ye the Body of Christ, and members in particular." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "God hath set the members every one of them in the Body, as it hath pleased Him." "There are many members, but one Body."--1 Corinthians 12:27,12,18,20.

According to the Law, no one could serve in the office of high priest unless he had the full number of members --fingers, toes, etc. (Leviticus 21:17-21.) No one could serve who had a superfluous member--an extra finger, an extra toe. Thus the Lord indicated the completeness of the antitypical Priesthood, The Christ.

In Revelation, Chapter 7, we have a picture of the Church, the antitypical Royal Priesthood. Then following that picture we have one of the antitype of the Levite class. The first shows a definite number, one hundred and forty-four thousand--twelve thousand for each of the tribes of Israel. Thus God indicates that He is following out a definite purpose. Israel was first invited to be this Royal Priesthood. (Exodus 19:5,6.) At Pentecost a few out of the different tribes responded, and became the nucleus, or earliest members, of the Church. Then the door of opportunity was opened to the Gentiles; and all coming in are assigned to places in the twelve tribes to fill up the vacancies. This the Apostle Paul pictures in Romans 11--the wild olive branches being grafted into the olive tree to take the places of the branches broken off because of unbelief.

Those loyal to the Lord, yet not sufficiently loyal to be of the Bride class, after having been tested as to their loyalty and proven worthy, will constitute a Great Company,

R5533 : page 269

an innumerable company, a company whose number no man knows--a company whose number is not foreordained. The discipline through which these will be put is pictorially stated. They will come through great tribulation, and wash their robes and make them white in the blood of the Lamb. They must in the end be faithful; else they will not have any part or lot with Christ in His work.

But since this testing needed to come upon them as a judgment, because they did not voluntarily and full-souledly keep their Covenant of Sacrifice, therefore they cannot be of the elect Body of Christ. They will miss the Throne. They miss the glorious crown of the Divine nature--immortality. But they receive palm branches, signifying victory, and we have the assurance that they will be permitted to serve God in and through His Temple, the Church, which is the Body of Christ.

R5532 : page 269

NO CROSS, NO CROWN

"THE purple grape must be crushed
To make the sweet, red wine,
And furnace fires must fiercely burn
The drossy gold to refine;
The wheel must cruelly grind,
Else where the jewel's light?
And the steel submit to the polishing,
Or how would the sword grow bright?

"How then, my soul, wilt thou
The Spirit's fruits possess,
Except thou lovingly yield thyself
To the Hand that wounds to bless?
Then patiently let the fire
Consume all earthly dross--
Thou canst not hope to wear the Crown,
If thou refuse the Cross!"

===================

R5533 : page 270

GOD'S MUCH DIVERSIFIED WISDOM AND MERCY

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches."--Romans 11:15,16.

THE JEWISH nation was reconciled to God in a typical way, and thus became His peculiar people. All His promises belonged to them--no such promises were made to the Gentiles. The relationship of the Jews to God was through their Covenant. But after eighteen hundred and forty-five years of special favor, their rejection of Messiah demonstrated their unworthiness of a continuance of their special privileges. In the time of testing they were found wanting, and were given over to blindness and disruption until their "double"--eighteen hundred and forty-five years of disfavor--should be accomplished.

All, however, were not thus rejected from favor. A faithful remnant were gathered into the Gospel Fold, while the remainder were "scattered and peeled." This faithful remnant were the First-fruits class of the Church of Christ. God then sent His Message out to the whole world. Romans, Greeks, British, French, Germans, Swedes, Norwegians, Danes, etc.--all nations--have had the same opportunity. This does not mean that all individuals of all nations have been given this opportunity; but that the Lord has selected here and there one of suitable character, who gladly responded to the Message --those who, hungering and thirsting for righteousness, had the hearing ear. God gave to these the Message of reconciliation, and sent them forth to bear the Glad Tidings to others of the same class.

All who believed that Message were reconciled to God through the death of His Son. They have been a company of sacrificers, gladly laying down their lives as followers in the Master's steps. The Message of this great salvation has gone forth through all the years of this present Age, and some from every nation have responded and come into the Body of Christ. This could not have been if the Jews had not proven unfaithful as a nation and been turned aside from favor. The Gentiles have known this. They saw that the favor of God, the blessing of God, turned to them at the same time that it was withdrawn from the Jews.

"LIFE FROM THE DEAD"

The Natural Israelites, even after their rejection from favor as a people, had still an opportunity as individuals of coming into Christ, but no special favor as a nation. Indeed, their rejection of Jesus as their Messiah, and their bitter prejudice and blindness have acted as a great gulf to separate them as a people from the Gospel Message; and but very few of them have ever accepted God's Message in Christ. As the Apostle here declares, their blindness as a nation is not to be removed until "the fulness of the Gentiles [to complete the Gospel Church] be come in." This time is now about here; the Gospel Church is about complete.

Do we remember how the restoration of Natural Israel is to be accomplished? Yes. The Scriptures declare that it is to be brought about through the New Covenant--"This is My Covenant unto them, when I shall take away their sins." It will be at the establishment of Messiah's Kingdom; Messiah is then to inaugurate this Covenant. What will this mean to the Jews? It will mean that their "double" is fulfilled, that "their appointed time is accomplished, that their iniquity is pardoned." [See STUDIES IN THE SCRIPTURES, Vol. 2, Study 7.] It will mean their resurrection from the dead --both nationally and individually, both symbolically and literally. "For if the casting away of them be the reconciling of the world [in the receiving of the Gentile 'wild olive branches' into the 'olive tree,' from which the majority of the Jews were broken off], what shall the receiving [back] of them be, but life from the dead?" --Romans 11:15.

Here we have another Scriptural teaching of the doctrine of the resurrection from the dead. The promises are to be fulfilled which were made to Abraham, Isaac, Jacob, David, the Prophets and others. Though God cast the nation off for a time, He will regather them, according to His promise, when their period of chastisement shall be ended--their "seven times." [See Vol. 2, Study 4.] Extending the thought, we see that the Promise of God to Abraham of the blessing of all the nations and kindreds and families of the earth through his Seed--the Heavenly and the earthly, "the stars of Heaven" class and "the sands upon the seashore" class--must yet be fulfilled. (Genesis 22:15-18.) The fulfilment of this Promise will necessitate the awakening of the entire human race from the tomb. Thus the munificence of God's wonderful provision for His human creatures is soon to be manifested to angels and men--to the living and the dead--to all the human family.

FIRST-FRUIT AND AFTER-FRUIT--ALL HOLY

In verse 16 the Apostle is showing that as the First-fruit of this great "olive tree" growing out of the root of the Abrahamic Covenant is holy, so is the entire fruitage. Although this Promise to Abraham was given directly to his earthly seed, nevertheless God, who knew the end from the beginning, knew that the First-fruit of this Promise would be Abraham's spiritual Seed--the Christ, Head and Body. And yet this breaking off of many of the natural branches, and the grafting in of "wild olive branches" to take their place, which has been going on during this Gospel Age, was not the limit of God's great Plan. It was His purpose to have a holy Seed. Abraham was first tested, and all who were to constitute this Seed were to be likewise tested; but these were to be used as agents in the hands of Jehovah for the carrying out of His Plan of Salvation.

As this First-fruit class is holy, the Apostle declares, "the lump is also holy." The word lump here would better be translated mass, for he is speaking of people. The root is holy--the Covenant of Jehovah, confirmed by His oath to Abraham. So all who become joined to this root, and receive their life and their privileges and blessings from it, will also be holy.

Abraham typically represented Jehovah God; Isaac represented the Son, our Lord Jesus; and Rebecca, the wife of Isaac, represented the Bride of Christ, the members of His Body. All these together--Father, Son and Bride--will bring forth a holy, earthly Israel. This will eventually include all mankind who shall come under the terms of the New Covenant. So Israel restored, and the entire world--all of the race of Adam who will return to harmony with God--will constitute the "holy lump," or mass--the after-fruit.

Looking at the deep workings of God's Plan thus, in the light of what He tells us is future, as well as of what is past, how wonderful it is! Oh, the rich depths of God's wisdom and knowledge! How useless for us to try to discover His dealings except as He is pleased to reveal His plans to us. His doings are all mysteries to us except as we are enlightened by His Spirit. Who knew this gracious Plan, so much beyond human conception?

Who helped the Lord to arrange such a Plan, think you? This is not human wisdom. God only could

R5533 : page 271

be its Author. A Jew would never have planned to graft in Gentiles to share the chief blessings of the Promise. A Gentile never would have arranged the original stock and branches Jewish and himself a favored graft. No, the Plan is clearly of God, and well illustrates both His goodness and His just severity. Of Him is all the Plan; through His power it is all brought to pass, and to Him be the glory forever.

===================

R5533 : page 271

INTERESTING LETTERS

LIGHT IN "DARKEST AFRICA"

DEAR BROTHER:--

The Harvest work is growing stronger than in past days. Our friends who were much against the Truth are now attending privately, and we are surely showing them the way of our Lord Jesus through His Holy Scriptures, and many are trusting in the Truth. I can say that they have some reason for believing the Truth now.

Surely we are living in the Time of the End, according to the Scriptures. We are seeing the clergy-people turning the Word of God into fables. They think they can stop the Christian people from sinning--as they call it--by whipping and by putting them in prison and by making them pay so

R5534 : page 271

much money. Can this stop the people sinning? No; not at all! If these were the Great Preacher's words and the words of our Heavenly Father, and His punishment against the wicked, they would surely stop the people from sinning.

But we read in the Bible that the Deliverer shall come, and the Kingdom of God shall come, and all nations shall know the Way of our God; but the wicked will He destroy. Also we learn from our Master's lips the saying, "Learn of Me." People may remember that our Lord found the people of Israel doing wrong against the Word of God, and they were proud. But we never see a single line in the Bible saying that He took even one of the Jews to the Roman Governor, to be put in prison, etc.

All these things make us to be strong in faith that the Harvest Message is true. "Though it tarry, it will come." We had not believed it for a certain time, but when we believed we consecrated ourselves unto death.

I can only let you know how we are doing. We hold meetings twice a month, beginning on Friday and lasting over

Sunday. Friday, Bible Study; Saturday, discussion; Sunday, public meeting. Another week, the meeting on Friday is Question meeting; praise and testimony meeting on Saturday, and public meeting on Sunday. The number in attendance on Sunday, when we have general meeting, is 1,040, 385, 1,000, etc.; private meetings 36 to 40. But when we call all Churches to one place, hundreds of brethren are present!

We thank God for His blessings which He has bestowed upon us. Furthermore, we thank Him for showing us His secret and that He gives us Wisdom to understand His Holy Scriptures. How glad we are to see these things being fulfilled before our eyes! In Nyassaland we see many things which have been preached in our Churches, and what we are learning in the Volumes and WATCH TOWER--all these things are now being fulfilled. How glad we are to see that God has given us wisdom in preaching! How glad we are to see that our Lord is in the midst of us, leading us into His marvelous light! How glad we are that we "which in past times were not a people, are now the people of God"! And how glad we are to be dead to fleshly lusts, but to be alive to spiritual things! May God's blessing rest upon you!

Your younger brother in the Service,

H. LIMON ACHIRWA.--Africa.

THE STRENGTHENING CORD

DEAR BROTHER RUSSELL:--

Greetings in the Lord! I feel constrained to write you concerning my recent experiences in the Colporteur work, which are unusual. Several days ago I canvassed a lady who is a trance-medium. She did not order the books. Presently I called on another, who bought the Spiritualism book. Still another I called upon in the same block, not knowing in either case that they were Spiritualists.

This one began by telling me she is preparing herself to be a writing and talking medium, and how, at times, "the forces" torment her day and night until she uses strong will-power to disperse them, saying, "Leave me now; I must have rest."

Asking the Lord's assistance, I proceeded to point out from Scripture the origin of these evil spirits--the fallen angels. Strange to say, she accepted it all very readily and asked questions re the same so eagerly! At this juncture peculiar noises were heard about the room; rappings, cracklings and faint chucklings. She noticed my nervousness and said in an assuring tone, "There they are now! It's the spirits, because you are talking about them." No doubt they were much displeased because of fear that she would get her eyes opened. Another medium now entered the room and I left.

How thankful to the Lord I am that He through you has provided the "strengthening cord"--the Vow! As the consummation draws nearer we realize how necessary was this provision.

Much interest is now being aroused among the Natural Israelites in this city through distribution of Jewish Hopes and Restoration Prospects. Every family took one. They speak often of having read of Pastor Russell, of Brooklyn, in their Jewish papers. "He tells us of the restoration. Oh, we are so glad 'twill be soon!"

A dear brother bearing your name (Russell), although but three weeks reading the "Helping Hands," is rejoicing in the truths therein. He gives evidence of having made a consecration and is already showing his faith by his works, by helping the Lord's people. He expects soon to see the PHOTO-DRAMA OF CREATION in Boston. The Photo-Drama Scenario is stimulating interest to read the SCRIPTURE STUDIES. This brother desired me to tell you of his appreciation of the Truth.

Even where few books are placed it gives the Colporteurs great joy to be able to reach even one who is hungering for the Bread of Truth.

I wish to testify to the blessings the Lord in His goodness is sending me--especially through THE WATCH TOWER articles. The March 15th--"Are Ye Able?"--was so strengthening for the "Feet-members"!

Praying that the Lord's richest blessings rest upon you to the very end,

Yours by His grace, B. HAYNES.

HIS LIGHT INCREASING

DEARLY BELOVED PASTOR AND BROTHER:--

During a visit to the Washington Ecclesia last March it was my privilege to conduct a Question meeting in which, among others, some questions on the date of the end of the Harvest, of the Times of the Gentiles and of the deliverance of the Church were propounded to me and answered. In my answers I expressed my conviction that these three events would occur this fall. On the point of the deliverance of the Church I now consider my answer wrong.

It seems that notes were made on these answers and are being widely circulated among the brethren. I have not seen these notes, nor do I know how nearly they reproduce my answers. I am in receipt of many questions as to whether I still hold the thought that the Church leaves the world this fall. I have reason to believe that the Adversary is using this statement on the deliverance of the Church this fall, in these notes, to hold back some of the brethren from increasing light, which as "meat in due season," the Lord is pleased to give us through His appointed channel.

I deeply regret having made the statement, and the influence it is having; and therefore I desire to counteract its mischief. While I have the full assurance of faith that this fall is the end of the Harvest and of the Times of the Gentiles, I am happy to say, on the basis of Psalm 46; Leviticus 16:20-24; Matthew 20:8-16; and, in view of Elijah's activities subsequent to his arrival at Mount Horeb until he left this earth, that I now have the assurance of faith the Church is to remain on earth for awhile after October, 1914.

I shall be very thankful if you will, D. V., kindly publish this letter in THE TOWER in order to counteract as far as possible any mischief that Satan may attempt through the above mentioned statement in the notes in question. As a teacher in the Church I desire to subject all my utterances to "The good Word of God" as its increasing Light, as "meat in due season," dawns on my mind and heart; and by such increasing light modify previous imperfect understandings of things.

Dear Brother, it gives me great pleasure indeed to see "the good Word of God," as due to the Household, eye to eye with you. Daily I thank our dear Father and Elder Brother for the privilege of being a co-laborer and co-sufferer with you in the best of bonds. The Lord's continued blessing rest upon you and His Israel everywhere, whom it is my heart's pleasure to help and bless, but not hinder and injure! With much Christian love, in which Sister Johnson joins, I remain

Your brother and fellow-servant, PAUL S. L. JOHNSON.

====================

VOL. XXXV SEPTEMBER 15 No. 18
A. D. 1914--A. M. 6042

CONTENTS

"Thy Judgments Are a Mighty Deep".................275
  Why God Permits the Present Reign of Sin.....................................275
  God's Glorious Character Revealed.............277
The Anointed Only Are Commissioned to Preach.....................................277
  The "Body" of Christ No Part of the Ransom.....................................277
The Blessing of the "Cup of Salvation"............279
  Deeper Significance to Spiritual Israel.......280
The Christian's Tower of Strength.................282
  "That Wicked One Toucheth Him Not"............282
Mary's Sweet Perfume.............................283
  The Attitude of the Religious Teachers........283
  A Suggestion Worth Consideration..............284
Two Passover Memorials............................284
  The Crisis in Judas' Life.....................285
  The Signification of the Memorial.............285
Interesting Letters...............................286
  A Reply by the Editor.........................286
Berean Bible Studies, Vol. II.....................287

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,

BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

"SHARPSHOOTING" WITH LEATHERETTE STUDIES

We now have a good supply of red leatherette (karatol) STUDIES, in all volumes. These are compact, light and very attractive--edges burnished, round corners. From sixteen to twenty complete sets may be easily carried in an ordinary suitcase, the gross weight of each set being less than 2-1/2 lbs. With each full set goes a splendid De Luxe carton, of same material as the binding. We believe this to be a most opportune time for "sharpshooting," giving due prominence to the title of Volume IV., "The Battle of Armageddon," although urging a careful, systematic perusal of all in consecutive order. Sharpshooters and class secretaries may now have these leatherette volumes at colporteur rates, viz., 96c. per set of six books (express or freight collect), in quantities of five full sets or more, with no additional charge for the carton. Individual volumes, in lots of 20 or more, same rate. Make each order definite, accompanied by remittance, and always specify how the books are to be shipped.

FREE LITERATURE IN THIRTY LANGUAGES

We can supply literature on Present Truth in any of the following languages: English, German, French, Swedish, Danish, Norwegian, Finnish, Welsh, Polish, Hungarian, Hollandish, Spanish, Portuguese, Italian, Greek, Russian, Armenian, Arabic, Tamil, Malayalam, Zulu, Esperanto, Maori, Gujarati, Marathi, Telugu, Urdu, Chinese (Wenli and Mandarin), Korean, Japanese, Roumanian and Slovak.

====================

R5534 : page 275

"THY JUDGMENTS ARE A MIGHTY DEEP!"

"The foolishness of God is wiser than men; and the weakness of God is stronger than men."--1 CORINTHIANS 1:25.

THE Plan which God has adopted for dealing with sin and with sinners seems to the worldly mind, to worldly wisdom, to be a very foolish, a very unwise plan. The declarations of the Bible along this line do not appeal to such minds as reasonable. First of all, God created man perfect. Then He placed him under conditions where he was tempted and fell into sin. God then pronounced upon him a sentence of death, as He had forewarned him would be the result of disobedience. After thus sentencing man, Jehovah Himself provided for a release from that death penalty by furnishing a Redeemer for the sinner at great cost. When He wished to proclaim to the world His provision for their salvation from the curse, He sent forth preachers chosen from the race of sinners to tell the good tidings.

For nearly two thousand years these preachers have used their best efforts. As some of them would die, others would take their places. But with all the preaching that has been done only a very few have believed the Message or given an attentive ear. Often have these imperfect messengers grown weary and faint. They have gone to the Lord with burdened hearts, telling Him of the meager results that attended their labors. But the Lord has answered, "Continue to give forth the words which I have delivered to you; this is My will; it is just what I wish you to do." So they have toiled on, leaving the results with God.

But the world has shaken the unbelieving head. To them the proclaiming of such a Message has seemed foolish, a waste of valuable time, an evidence of unsoundness of mind. Few have believed that it is of God--even if a God of Love existed at all. Yet, as the Apostle tells us, "It pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:21.) He chose this method, which men denominate foolishness, to select a special class for a very special purpose, in connection with His great Plan. Although from the human standpoint this appears a very small and weak beginning, as if God's work is almost a failure--if He purposes to save and uplift the world--yet when the Plan of God shall have been brought to its glorious consummation, it will be seen by all to have been most wise, powerful and effective. No more shall it be

"The unbeliever's jest, the heathen's scorn."

God is not now choosing the great ones of earth, but chiefly the mean things, the humble and obscure, "that no flesh shall glory in His presence." He is choosing these as instruments to bless the remainder of the world.

LIFE A GREAT BOON EVEN NOW

The question has been asked: How is the Love of God to be seen from the standpoint of a deliberate arrangement beforehand which, in its outworking, has involved so vast an amount of sin, suffering and death? In thinking of this question, one should first of all rid himself wholly of the erroneous thought that sin, suffering and dying are only preludes to an eternity of woe. Then we are to remember that God is not in any way our debtor. We are His debtors, even for our existence; He owes the race nothing.

Suppose that we could disabuse all minds of the idea of eternal torture or of a purgatory of suffering after death, and should then say to them, Consider, now: Would you prefer to live on for a few years more, or would you rather die at once? Or, suppose we put it this

way: Are you glad that you have an existence, or would you rather that you had never been born? We believe that the great majority would reply that they desire to live, that they prefer to live as long as possible. They do not wish to die, either today or tomorrow or next year; indeed they would never die if they could help it!

Those who feel that they would be glad to die, or who wish that they had never been born, are those who have had more than ordinarily evil and unhappy experiences; or else they are unbalanced in mind. Many have not so much money as they would like, not so pleasant surroundings and conditions as some have and as they would wish to have. Still life is sweet; and they hold on to it with as firm a grip as possible. Love of life is inherent in man, and has survived even the sorrowful experiences consequent on the fall.

WHY GOD PERMITS THE PRESENT REIGN OF SIN

But why does God permit things to be as they are? This has ever been one of the perplexing problems to the minds of those who have still sufficient faith to believe in the existence of a Supreme Creator. We do not know that we can make the matter any clearer or state it any more plainly than we have stated it in STUDIES IN THE SCRIPTURES, Volume I., in the chapter on "Why Evil Was Permitted." Putting ourselves in God's place we are able to see that He must create man either without moral faculties, like the lower animals, or else with mental and moral faculties capable of appreciating the standards of right and wrong, of appreciating his Creator, with power to reason and to choose between good and evil--between obedience and disobedience to that Creator.

Having previously brought into existence the brute creation, God wished to create a nobler order of beings, creatures in His own image and likeness, on the earthly

R5535 : page 276

plane of life. He purposed to have a race of beings who were perfect like the angels, able to appreciate the same moral standards, the same principles of righteousness. The question might be asked: How could God so create these beings that they would not be in danger of sometime falling into sin? Evidently it was not God's purpose so to create them. He desired that they should possess the quality of free moral agency, the power to exercise their own wills for either righteousness or unrighteousness.

At the time of the creation of man, Lucifer, Son of the Morning, began to cherish ambitious designs, disloyal to his Maker. He realized that a race on a lower plane of existence than himself might be induced to choose a course at variance with the expressed will of God--their Creator. Before man's creation God had foreseen that Lucifer would deflect from the path of obedience, would become a rebel against His righteous Government, a great Adversary, and that as the result evil would break forth later in His Empire. He foresaw that through the influence of the rebellious Lucifer (thenceforth Satan--adversary, accuser, hater) man would become disobedient and fall from the condition of perfection in which he would be created.

Knowing this, and doing man no injustice, but creating him with full ability to resist temptation, God so arranged and timed the creation of man that he would be an object of attack by Satan, who would take advantage of the inexperience of Father Adam and Mother Eve and seek to capture the entire race of man. In other words, God purposed to permit this test to come to man, and knowing that Adam would fail in the testing and thus incur the penalty of death, He designed to make the experience of the race an object lesson to all His created intelligences, and at the same time to so overrule the matter that the human family would themselves eventually be delivered from the evil results of the fall and be greatly blessed, if they would profit by the lessons learned in their bitter experiences with sin, and would come back into harmony with righteousness.

TIME AN IMPORTANT FEATURE

God's infinite Wisdom could not approve any as worthy of everlasting life who would not prove themselves to be in full accord with His Divine Law. The nature of sin is to propagate itself and to produce misery and degradation. With this knowledge God arranged in advance to let man have his own way. He foreknew that intelligent beings with liberty of choice and of will would eventually, if untaught and unrestricted, fall into sin, even though a penalty was attached to disobedience. He chose not to restrain Lucifer.

The Plan of God is so comprehensive that it cannot be viewed and judged from the standpoint of a few years --not even of a thousand years or six thousand years. It must be viewed from the standpoint of eternity. It was arranged, not for the well-being of creatures who would live for a few years or a few centuries, but for those who would live throughout eternal ages. His Plan must, therefore, be laid so broadly as to include all time and all beings created in His likeness, for His glory and their own eternal good.

We are not to suppose that Jehovah weeps in anguish because mankind are suffering and dying. He is a God of infinite love and sympathy; but from the beginning He knew that man would fall, and that He Himself could overrule the entire matter for the ultimate blessing and instruction of men and angels--all His created intelligences; and He purposed so to do. We ourselves know that sin and death with all their direful effects have prevailed in the world for six thousand years. We also know that our God is at the helm, and that all things will be made to work out good in the end. We think of the flood as a terrible overthrow, because so many lives were lost. Yet the calamity would have been far greater if one half had been left to mourn for the others. It is claimed that men do not suffer very much when drowning --that death by this means is comparatively easy.

Six thousand years of sin, sorrow and death seem a long while for humanity to suffer. Yet the majority of the race have not lived beyond the age of twenty years. Perhaps one-half have not lived to the age of five. Very few have reached the age of one hundred years. We all have seasons of comparative comfort, blessing and enjoyment; even under present conditions, God has been very merciful. And from the viewpoint of the glorious future, with its marvelous opportunities of blessing, its hope of eternal life for man, and its great lessons learned for all eternity by all of God's intelligent creatures, the reign of Sin and Death presents an altogether different aspect from what could otherwise be had.

In permitting the long reign of Sin and its train of evils, God has been showing forth the principles of His Government, that all may clearly discern in time what are the inevitable results of disobedience to their great Creator. We are sure that Adam and Eve were glad that God did not instantly carry out the sentence of death pronounced against them. We are sure that they were glad to be permitted to continue their existence for many years, even after they had been driven out of the Garden of Eden; and we believe that they had many experiences of more or less happiness, in spite of the tears, the pain and the sorrows that fell to their lot.

So when we view the entire history of the race of

Adam, and perceive that all the experiences with sin, suffering and death are to be caused to outwork God's glorious purposes for the world, and are designed to prove a lasting lesson to all His intelligent creatures who now exist or ever will exist, we can see why He has permitted the reign of evil which to man has seemed so long. When we see, too, that God is now choosing a very select class, of very humble and obedient ones, to be used as agencies under His Only Begotten Son to recover and uplift to perfection and life everlasting all the human race who will accept the gracious provisions, we can understand why He has been pleased to call this class through the "foolishness of preaching," by very imperfect instruments. Thus He has manifested the humble ones, who will receive His Message by any means which He is pleased to use, and who are glad to forsake sin and serve Him.

A SAVIOR AND A GREAT ONE

God might have said, I will lift My curse from mankind and let them have another trial for life--an individual trial. But even if this had been in harmony with God's Justice, it would not have sufficed alone. Mankind have long been floundering in the mire of sin. They were powerless to profit from any new trial granted them that would not include a Redeemer, a Savior, who was strong, not only to bring about the abrogation of the death sentence by a payment of their penalty, but also to deliver them from all the bonds of Sin and Death in their members. He must be a Savior having power to bind the great Adversary who has so long held the race of man in slavery and blindness. He must heal their wounds, open their blinded eyes and their deafened ears, and lift them up, up, into the light and liberty of the sons of God. Truly, man needs a mighty Savior; and such, praise God, has been provided in His beloved Son!

As we trace the various steps of the marvelous Plan of the Ages, we perceive that to all who shall gain eternal

R5535 : page 277

life, on whatever plane of being, the path of humility is the path to glory. "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." None will be granted the inestimable blessing of life everlasting who are not thoroughly proven and found worthy under testing, who do not cheerfully humble themselves under the mighty hand of God. This principle applies to both human and spirit beings. Only those who gladly obey God, out of love for Him and for His righteous laws, will be permitted to live beyond the Harvest time of the Millennial Age. All others shall utterly perish.

GOD'S GLORIOUS CHARACTER REVEALED

Then the holy in every sphere of life, in every part of the mighty Universe of God, shall ascribe glory, honor and praise to the Almighty Creator and to His glorious

R5536 : page 277

Son throughout the ages of eternity. All will then see and acknowledge how marvelous was Jehovah's Plan of Redemption, how far beyond the power of fallen man to fathom. The majesty and glory of the Divine Character will stand revealed--His unswerving Justice combined with infinite compassion, His glorious Wisdom, His marvelous Love, His mighty Power. Then all will bow before Him and adore!

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise!"

===================

R5536 : page 277

THE ANOINTED ONLY ARE COMMISSIONED TO PREACH

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek: He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."--ISAIAH 61:1-3.

WHEN the Prophet Isaiah uttered these words he spoke by the power of the Holy Spirit. As the Apostle Peter tells us, "Holy men of old spake as they were moved of the Holy Spirit." Further, he says, "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace which should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow; unto whom it was revealed, That not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel, with the Holy Spirit sent down from Heaven."--2 Peter 1:21; 1 Peter 1:10-12.

In our text the word anointed is used in the sense of ordination. The high priests of Israel were successively anointed, or ordained, of God, the anointing oil representing the Holy Spirit. Their kings were anointed to reign over the typical kingdom of God, the oil here also representing the Holy Spirit. And so Christ, the great High Priest and King, was ordained of God by the anointing of the Spirit. It was not an anointing of men or by men.

In our Lord's case we know exactly when this prophecy was fulfilled. It was when He came to John at Jordan to be baptized, and there presented Himself in sacrifice to God. The Divine acceptance of this sacrifice was manifested by the impartation of the Holy Spirit. John the Baptist saw the Spirit as a dove descending upon the Lord, the sign given to John, but seen by no one else. Jesus recognized that He had received a special anointing and unction from the Father--and others from that time perceived it. We are not to suppose that Jesus performed miracles before He was anointed, but this does not signify that He did not speak kind words and do kind acts before that time; for as a perfect man He possessed the Spirit of God in the full measure that a man in the image of God would possess it.

The fact that our Lord Jesus waited until He was thirty years of age before making His special consecration and receiving His ordination and commission to preach does not mean that His followers should wait until they are thirty before they begin to preach. It was necessary that Jesus should conform Himself to the requirements of the Law of Moses, given by God to the Jews; for Jesus as a man was a Jew, born under the Law and subject, therefore, to its every feature. Full manhood under the Law was not attained until the age of thirty. Our Lord came to give His life as a substitute for the forfeited life of Adam. Adam was a complete, perfect man, and our Lord must attain maturity as a perfect man before He could be a perfect substitute, a corresponding price.

THE "BODY" OF CHRIST NO PART OF THE RANSOM

With the disciples of the Lord Jesus during this Gospel Age, the matter is quite different. Consecration is appropriate to whoever has the maturity of mind to realize clearly what he is doing--to realize the merit of Jesus' death and the significance of becoming a joint-sacrificer with Him. The giving of the Ransom is not shared by the followers of Christ. That was His work alone. But His disciples are permitted of God, in the opulence of His favor, to be counted in with Jesus as a part of the Sin-Offering for the world, after His merit has been imputed to them and they have become members of His Body, which gives to their offering a virtue which it could not otherwise possess. His merit is all-sufficient, and it is His merit that purchases the world, through His Body, the Church.

The anointing that was upon Christ Jesus continued with Him throughout His earthly ministry--the fulness, or completeness, of God's favor rested upon His every word and act. God was manifest in His flesh; for He was the perfect human representation of all the qualities of Jehovah's glorious character. This was demonstrated in His resurrection from the dead after His sacrifice had been finished. Otherwise His work of sacrifice would have been a failure and He would have remained in the congregation of the dead, and there would have been no benefit accruing to mankind from His death. Jesus was begotten of the Holy Spirit and anointed at His baptism, and was born a completed Spirit Being of the very highest rank at His resurrection. No other being had ever been created on this plane of life. Hitherto Jehovah alone had possessed Divine, incorruptible life.

OUR TEXT APPLIES TO THE ENTIRE CHRIST

We might have inferred without any direct statement that the words of the Prophet in our text apply to our Lord Jesus, but no doubt is left in our minds when we find that He Himself quoted these words in His sermon in the synagogue at Nazareth, where He was brought up. He there stood up and read a part of this prophecy aloud. Then closing the Book He said, "This day is this Scripture fulfilled in your ears." (Luke 4:16-21.) He pointed

R5536 : page 278

out that He was the one referred to by the Prophet. And we see the appropriateness of this application in every way.

But while the prophecy was primarily fulfilled in Jesus, and applied especially to Him, we understand that it applies also to the members of Christ. These by becoming His Body, thus became a part of Himself. It is not because of any merit of their own.

This anointing that is on the Church comes to us through Christ, flowing down from the Head over all the Body members, as shown in the type of the high priest of Israel, and as declared by the Psalmist. (Psalm 133:2.) The Lord Jesus is our great Advocate with the Father, and in Him alone have we any standing before God. We are thus received of the Father as spirit-begotten sons, even as was our Head. We are begotten of the Spirit, as was He.

Our vital union with our Lord as members of His Body is also further shown by the Prophet Isaiah. Read carefully the 49th chapter, vs. 7-9, and their interpretation by the Apostle Paul in 2 Corinthians 6:1,2. This same Apostle further declares, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Again, "The cup for which we bless God, is it not the participation of the blood of Christ? The loaf which we break, is it not the participation of the Body of Christ? For we, the many, are one loaf and one Body." "Now ye are the Body of Christ, and members in particular."--1 Corinthians 12:12; 10:16,17; 12:27.

Again, the Apostle Paul declares of the Church, "Whereunto He [God] called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ." How the deep sayings of the Savior become luminous in the light shed upon them by the Apostles after their anointing of the Spirit! How the Master fulfilled to them His promise made just before His crucifixion! He said, as we remember, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of Truth is come, it shall guide you into all Truth, for it shall not speak of itself; but whatsoever it shall hear, that shall it speak, and it will show you things to come." (John 16:12,13.) These were the deep things of God, which only the spirit-begotten, spirit-taught children of God can understand.

We are, if faithful, to be made like Him and share His exceeding glory. No wonder the Apostle exultingly declared, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."--1 Corinthians 2:10.

APPLICATION OF OUR TEXT NOW

The Apostle John says that "the anointing which we have received of Him abideth in us." Again, "Hereby we know that we dwell in Him [God] and He in us, because He hath given us of His Spirit." The Apostle Peter declares that Jesus "having received of the Father the promise

R5537 : page 278

of the Holy Spirit [for the Church], hath shed forth this." (1 John 2:27; 4:13; Acts 2:33.) It is from the Father and by the Son. This corroborates St. Paul's statement that all things are of the Father, and all things are by the Son. (1 Corinthians 8:6.) The Scriptures tell us that we were begotten and anointed of God.

The anointing of the Church is for a work yet future. The work of Christ and the Church will not be accomplished in this present Age. But God gives to those whom He has accepted opportunity to use in His service in the present life talents which He has entrusted to them. They are, as far as they are able, to bind up broken hearts and give "the oil of joy for mourning," and thus to help to allay the sufferings of others, especially of the Lord's Household, though they are to assist any as they have suitable opportunity. But their special work in blessing and comforting the world will be in the kingdom. All mankind will be brought back from the tomb and will have all the blessed assistances of Messiah's Reign. Everything evil will be uprooted, and everything good will be fostered and blessed.

While the anointed of God are on this side of the veil they are, as His ambassadors, to show forth His praises by telling others of the coming Kingdom and the blessings then to be showered upon all, when the favors of the Lord shall be poured out upon all men. They are to tell that these blessings are both for those now living and for those who have gone down into the grave. God's great Plan for the world is much broader and grander than once we thought. It is worthy of such a God as ours! Then let us tell to all who have an ear to hear, that the Lord is now pouring out His Spirit upon His servants and handmaidens, and soon will pour it upon all flesh--all mankind.

We are instructed that this anointed class are to preach to "the meek." They are not to preach to the rebellious or the indifferent; these are to be dealt with by and by. The judgments of the Lord will forcibly break their hearts, and will effectively deal with all. The ambassadors of the Lord are to seek especially all those everywhere who manifest that they are feeling after the Lord, who are not satisfied with the things of the world, but who are longing for better, nobler things, who have and manifest a teachable disposition.

WHO MAY SPEAK IN THE LORD'S NAME

The text intimates that nobody is to speak in God's name except those who have been Divinely commissioned to do so. Others may tell the story so far as they have learned it, but they are not authorized to speak in the name of the Lord. We are inclined to think that such do more harm than good, mixing error with Truth; for those who do not understand the Message have not been commissioned of the Lord to be His ambassadors. With God, human ordination counts for nothing. In human ordination, each denomination qualifies its own ministers. But the ordained ministers of God are servants of God and not of error. They are servants of His Truth, not of the traditions of men.

What we have said as to speaking in the Lord's name does not mean that we are to carry the matter so far as to say that no one but those who see the real Plan of God should even sing a hymn. In fact, the children of God are not to endeavor to hinder any from declaring the Truth. Jesus gave a good illustration of this principle when His disciples told Him that they had found some who were doing a work in His name and that they had forbidden them, because they did not follow Him. The Lord replied, "Forbid them not." And so with us. We are not to interfere with any who are preaching the Gospel, even through strife, for they may do some good. Neither are we to endeavor to stop any who preach what they believe to be the Gospel. This is not our present commission, or any part of it. We are not as yet judges of the world; but we are to recognize the difference between such and those who are the true ambassadors, or ministers, of God.

God says of some who profess to be His mouthpieces, but whom He calls "wicked," "What hast thou to do to declare My statutes, or that thou shouldest take My Covenant into thy mouth, seeing thou hatest instruction, and castest My words behind thee?" (Psalm 50:16,17.) Why should any undertake to give out the Message of

God when He has not recognized them by granting them the anointing of His Holy Spirit, when they have not been taught of Him, and are not doing His will? Let all others do whatever they like in co-operation with the Truth, but only those who have been ordained of God in this one way should preach the Gospel. All who have received the Divine commission should rejoice in their wonderful privilege of proclaiming the Good Tidings.

One of the features of our commission as ambassadors of the Lord is "to comfort all that mourn." The children of God, who have learned the true Source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the great Physician, and hence they know where to direct longing hearts who need the balm which only God can give. As the Apostle says: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Corinthians 1:3,4.) So then, whether while still in the flesh or after we have come into our inheritance beyond the veil, we are to be comforters, to lift up those who are oppressed with sorrow and care, to bring to them "the oil of joy," the Message of grace.

We are to be comforters at this particular time of "them that mourn in Zion." This is a work that the saints of today, who have been enlightened and blessed by the Message of Present Truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing Message came to us, mourning because of the confusion and worldliness and dearth that prevailed in the nominal systems wherein we were bound. But now we are free, and no more are "our harps hung upon the willows of Babylon." They are attuned to the harmonies of Heaven, and we can now sing with the spirit and with the understanding the glorious "Song of Moses and the Lamb." So let us be zealous in carrying this glad news to all the mourners in Zion not yet delivered, that they may join with us in this glad song.

The entire Message as given in our text is now due to be proclaimed. We remember that on the occasion when our Lord read from the prophecy in the synagogue, He omitted the words, "and the Day of Vengeance of our God." That part of the prophecy was not due to be proclaimed; and Jesus could not have said of these words, "This day is this Scripture fulfilled in your ears," for He was not to proclaim as then at hand the Day of Vengeance.

So He read only the parts of the prophecy whose fulfilment was then due to begin.

But today the passage is due to be given as a whole. We are on the very eve of this great Day of Vengeance. We are now proclaiming in the words of the Prophet Zephaniah, "The great Day of the Lord is near; it is near and hasteth greatly, even the voice of the Day of the Lord; the mighty men shall cry there bitterly. That Day is a Day of Wrath, a Day of trouble and distress, a Day of wasting and desolation, a Day of clouds and thick darkness, a Day of the trumpet and alarm against the fenced cities and against the high towers [strong and well intrenched governments]. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. And their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the Day of the Lord's Wrath; but the whole land shall be devoured with the fire of His jealousy."--Zephaniah 1:14-18.

In that Day of terror and darkness men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled into the dust. But out of that awful trouble mankind will come forth chastened and broken, and will be ready to be led out of the ruin and defeat of their own schemes and hopes, out of the darkness and chaos which in their ignorance and selfishness they precipitated upon themselves, out of the power of evil angels, into the light and blessing and deliverance then brought to them by the establishment of the Kingdom of God's dear Son, long promised for the blessing of all the families of the earth.

It will be a lesson never to be forgotten. The sons of God, then exalted to the rulership of the Kingdom, will begin their work of healing and blessing, of binding up the crushed and broken hearts of men. Their own experience in the present life will have taught them how to sympathize with the poor, sin-sick world; and they will be able to pour into humanity's wounds the blessed balm of Gilead, "to give beauty for ashes," to wipe away all tears, and to lead all who will step by step up the grand Highway of Holiness then cast up for the people. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10.) Only the incorrigible shall again have pronounced upon them the penalty of death--the Second Death, utter destruction. "These shall go away into everlasting cutting off, but the righteous into life eternal."--Matthew 25:46.

===================

R5538 : page 279

THE BLESSING OF THE "CUP OF SALVATION"

"What shall I render unto the Lord for all His benefits toward
me? I will take the cup of salvation, and call upon the name
of the Lord. I will pay my vows unto the Lord now,
in the presence of all His people."--Psalm 116:12-14.

TO SPIRITUAL ISRAEL these words have a peculiar significance which they could not have had to the Prophet David. Nevertheless, we would suppose that the Prophet had to a considerable degree the proper thought as to the sentiment of the words. King David no doubt felt an appreciation of God's goodness. His Psalms show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out: "What shall I render unto the Lord?" What return can I make for all His lovingkindness?

David knew of God's promise to Abraham; he knew that God would sometime bless all the families of the earth, and that this blessing would come through the Seed of Abraham. The Children of Israel knew that they were Abraham's seed. King David was one of these, and he felt that in some way he would be identified with this Promise. The matter was more or less vague to him; but, nevertheless, Abraham's Seed was to bless the world.

In proposing to "take the cup of salvation," we think the Psalmist had in mind that whatever experiences the Lord might consider necessary for him he would accept; for he must have a share in that salvation. He would continue to call upon the Lord that he might have such a share; he would pay his vows unto the Lord "in the presence of all His people." He had made solemn vows, and he would fulfil them--he would consider this a privilege; he would delight in doing God's will.

R5538 : page 280

DEEPER SIGNIFICANCE TO SPIRITUAL ISRAEL

To the Christian, however, all this has a much deeper significance. Beginning with our Lord Jesus, these words have a special meaning to each of the sons of God called to joint-heirship with the great Head of the Church. Having been begotten of the Holy Spirit and received into sonship, these wish to make a special return for all God's mercies. These have the actual forgiveness of their sins through Jesus, as David did not. His sins were only typically covered; and if he could say: "What shall I render?" surely much more should we say: "What shall I render unto the Lord?"

The Apostle Paul exhorts us: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God--your reasonable service." This is what we gladly render, then--our bodies as living sacrifices. In every truly noble heart gratitude is the responsive chord to kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return the gratitude and appreciation due. How often does love go unrequited because selfishness or thoughtlessness crowds out the nobler instincts of the soul!

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving-kindness and tender mercy of our Heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgment and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the "finest of the wheat," the wealth of our Father's Storehouse. We are the special objects of His grace.

"HIS LOVING KINDNESS, OH, HOW GREAT!"

And who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet:

"Looking back I praise the way
God has led me day by day!"

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, "Not one thing hath failed of all the good things which the Lord your God spake concerning you!" (Joshua 23:14.) In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining!

What, then, shall we render unto the Lord for all His benefits? What have we, indeed, that we have not received from Him? Nothing! As a tender parent loves to see his child appreciatively accept his favors, so does our Heavenly Father regard our attitude toward Him, and our manifestation of appreciation of His favors and love toward us. His unspeakable gifts to us were purchased at a great cost to His heart. Then we will thankfully take the cup of salvation, through faith in our Redeemer, and pay our vows unto the Lord. We will drink this cup with our dear Master--this cup of suffering and of joy. "We will trust and not be afraid."

The Father has made a special provision for those who have made a full surrender of themselves to Him. The experiences which He has arranged for them constitute "the cup of salvation." And in accepting this cup from the Lord, we are accepting all the experiences that come to us in His providence, whatever they may be--joy or sorrow, pain or pleasure or anything. As Jesus exclaimed: "The cup which my Father hath poured for me, shall I not drink it?" so should this be the language of our hearts. It had in type been foretold of our Lord that He should be lifted up, even as Moses lifted up the serpent in the wilderness. He knew that He was to be the great antitypical Sin-Offering; that He was to be "made sin" for fallen man. Yet this cup that the Father had poured for Him He declared Himself very willing to drink. And this is the cup which He has given to us.

Our Savior said to His disciples who desired to sit next to Him in the Kingdom: "Are ye able to drink of the cup that I shall drink of?" He Himself continued to drink of that cup until the end--He drank the dregs of the cup. And so it will be with His followers. We are to drink of this same cup. It is our individual cup, and yet it is His cup. If we be truly loyal we will accept our share of the cup thankfully, gladly. And we know that as we drink of it He will be with us; we shall not be alone. He supervises the experiences of each of His members; and with every temptation and trial He will provide some way of escape, if the trial threatens to become too severe.

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of His death, the Master in His conversation with the Apostles said: "But I say unto you, I will not drink henceforth of this fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matthew 26:29.) Our Lord was here contrasting two great Days--the Day of suffering and the Day of glory. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine--the juice of the grape--represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this figurative cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine," quoted in the preceding paragraph, the cup represented the joys of the Kingdom.

In the earthly experiences of our Lord Jesus the Father marked out for Him a certain specific course. This course constituted His cup of suffering and death.

But the Father promised Him that after He had drunk this cup faithfully, He should be given a different cup, a different experience--glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers--that if they would suffer with Him, would drink His cup of death with Him, then they should participate with Him in His future cup of joy.

"NOW IS THE ACCEPTABLE TIME"

Our cup is a cup of joy and also a cup of bitterness. But when we are called upon to drink a bitter draft, let us remember Him who bravely and faithfully partook of this bitterness, rejoicing to do the Father's will; and let

R5539 : page 281

us take courage, and likewise rejoice that we are accounted worthy to share this cup with our beloved Lord.
And as He who was perfect needed strength and help Divine in connection with His experiences in the drinking of the cup, as He sought the Father in earnest prayer for the needed assistance, so must we do. We should also be continually on our guard lest we enter into temptation, lest we look away from Him from whom alone cometh our help.

"I will pay my vows unto the Lord now," said the Psalmist. And "now is the acceptable time--now is the Day of Salvation"--for the Church. Now is the time sacrifices are to be offered--not by and by. The Lord has so arranged that this Vow which we take upon ourselves, this Covenant of Sacrifice, must be fulfilled by us. The flesh which we consecrate must be consumed. If we seek to withdraw the sacrifice from the altar, we shall be dealt with in such a manner as to destroy the flesh; else we ourselves shall be destroyed. If we faithfully drink of the cup which the Father has prepared for us, we shall afterward receive the blessings which He has promised to those who thus drink. Therefore, now, in the present life, we drink of this cup He has given us; for unless we do this now, we shall have no share in the Kingdom blessings in the life to come.

In our Lord's case, literal crucifixion was necessary. He must bear the fullest measure of the Law's demand; He must bear the penalty of its every violation, even as in the case of the vilest criminal under the Law; otherwise He could not have redeemed every Jew. He must bear the curse of the Law--He must hang on a tree. But in our experiences, the cross will not be a literal cross of wood; the nails will not be literal nails; but bitter words and slander and misrepresentation will surely be our portion --and perhaps physical violence in some form to some of the last members of the Body. We do not know.

BY WAY OF THE CROSS

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the wine-press. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as individuals, in the human sense, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him"--not otherwise. So we joyfully accept the invitation to drink of His cup. And not until the cup has been drained to the last shall we receive the other cup--the cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him down to the last moment, when He cried, "It is finished." And so with the Church. We must drink all of the cup; none of the contents is to be left. We must endure all of the experiences.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new cup of joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our cup of joy will be given to us. No doubt it was a glorious time when the sleeping saints were awakening in the spring of 1878, and entered into their reward and received the cup of blessing. And one by one, those who were alive and remained at the Coming of the Master are being gathered Home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the "new wine" in the Kingdom; for the promise is to all His faithful saints.

"YE ARE MY WITNESSES, SAITH JEHOVAH"

The concluding statement of the Psalmist as given in our text is that he would pay his vows "in the presence of all His [God's] people." It is not enough that we shall be loyal in our hearts; but the Lord desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10.) And all the witnesses for the Truth must be martyrs for the Truth. They must, in other words, be willing to suffer for it. And so it will be to a large extent with those who are faithfully, courageously, holding up the banner of Truth. They will be targets for the Adversary.

Our Master said that whoever would not confess Him before men, He would not confess before the Father and before the holy angels. Only those who are thoroughly loyal are to be of this very select company of which our Lord is the Head, and which is soon now to be gathered into the Heavenly Garner.

Then let us appreciate more and more this "cup of blessing" which we are privileged to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need Him daily, hourly, momentarily. And we may come to the Throne of Grace at any time in the name of our great Advocate.

Our Father's ear is ever open to the cry of His children. They are as dear to Him "as the apple of His eye." They "are graven upon the palms of His hands." "As one whom his mother comforteth, so will I comfort you," is His promise to His own. All that we can render will be at best very, very little in return for all His bounties, for all His matchless grace toward us. But the measure of love and zeal that accompanies our little all will indicate the measure of our gratitude to our Heavenly Father and our great Redeemer.

"What shall I render, Lord, to Thee?
Thy love surpasses all my thought!
What can a fitting tribute be
To Him who my poor life hath bought?

"Who sought me in my low estate,
And raised me up to heights Divine!
What words can fitly sound Thy praise,
Or thought encompass love like Thine?

"What shall I render, Lord, to Thee?
My heart, my strength, my life, I bring!
My hands, my voice, in service glad,
To Thee, my Savior and my King!"

DAY BY DAY, HOUR BY HOUR

"God broke our years to hours and days
That, hour by hour and day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go.
Our feet would stop; and so
God lays a little on us every day.
And never, I believe, on all the way
Will burdens bear so deep,
Or pathway lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour." Anon.

===================

R5539 : page 282

THE CHRISTIAN'S TOWER OF STRENGTH

"The Lord is my Helper, and I will not fear
what man shall do unto me."--HEBREWS 13:6.

THE Christian's position in the world is a peculiar one. None others can afford to be so courageous and independent as he. Yet the true child of God is not self-sufficient nor independent of any outside help. He is exhorted in the Word of the Lord to be not boastful, but humble-minded, realizing his powerlessness of himself and his need of God. Indeed, unless he is humble-minded he cannot be pleasing to the Lord. But at the same time he is to be full of courage and confidence. No power in the Universe is able to cope with our God; and He has declared that He is the Support and Shield of His children. He is the Strong Tower of those who put their trust in Him.

If we abide in Christ and His Word abides in us, He will be our Deliverer in six troubles, and in the seventh He will not forsake us--because we have been called of God, because we have responded to that call, because we are seeking to glorify Him in our bodies. Hence we need not fear what any man can do unto us. The Apostle Paul, who exhorts us to courage and confident trust in God, was a noble example of courageous faith. He tells us why we have such abundant reason for assurance of faith and absence of fear of man. He says, "Let your conversation [conduct, manner of life] be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me."

TRUE FAITH NOT PRESUMPTION

We should not say, The Lord is my Helper, and therefore He will not suffer my house to burn, nor burglars to break in and steal my belongings. I will not lock my doors at night; for the Lord is watching over me and mine. This would not be the spirit of a sound mind. It would not be true faith, but presumption. We should take

R5540 : page 282

all reasonable precautions to prevent losses of such kinds. The Lord expects us to do all in our power for our own protection, and not expect Him to work unnecessary miracles to protect us from our own carelessness and inefficiency. Under such circumstances He might allow us to become involved in difficulty and loss, and thus to learn a needed lesson. We are stewards of whatever the Lord has entrusted to us, and He expects us to exercise care in regard to whatever is properly under our care but belonging to Him. We should have buckets and water at hand so as to be ready in case of fire. We should have proper fastenings upon our doors and our windows. When our own duty is done, we are to leave ourselves fully in the Lord's hands, knowing that all will be well with us.

If the Lord permits seeming calamity to come, we may rest assured that it will work out our good, if we are properly exercised by the experience. After having done our part, we should trust all consequences to Him, not doubting that He will care for us in His own best way. The Lord will give us whatever help along temporal lines He sees is for the highest interests of the New Creature, if we do not remove ourselves from His keeping and seek to manage our own interests. Even in the event of such a mistake, if we come to see where we have been wilful and have leaned to our own understanding and renew full allegiance to the Lord, the difficulties in which we have become involved may prove to be a real blessing in opening our eyes to our wrong course, in showing us our own insufficiency to guide ourselves, and in bringing us wholly back to God.

"THAT WICKED ONE TOUCHETH HIM NOT"

Our highest interests, our real interests, are matters of our Father's constant care. If we keep very near to the Lord, we are protected from the power of the fallen angels, who would, if permitted, bring about our ensnarement and overthrow. They cannot really harm us if we are watching and keeping our garments white. Only a lack of faithfulness would subject us to their power to any extent so far as our New Creature interests are concerned. They can neither harm our bodies in any way nor cause any violence to us, unless the Lord permits it for our highest good--perhaps for our deliverance and exaltation, as in the case of our Master.

Let us, then, keep ourselves, that "that Wicked One touch us not." We are subject to various attacks by the deluded servants of the powers of darkness. There may be attacks upon our good name, our reputation, our bodies, or what not, with more or less legality. We are to a considerable extent subject to man, through "the powers that be." Yet our bitterest enemies are powerless to touch us, unless permitted by the Lord. And we cannot be touched by the great Adversary, if we remain true to our Covenant--true to the Vows we have taken to the Lord. The Adversary can never touch our real selves as New Creatures save by our own unfaithfulness.

WE WILL WORSHIP OUR GOD ALONE

It may be the will of God to permit us to suffer, just as He permitted John the Baptist to be imprisoned and finally beheaded, just as He permitted Jesus to be arrested and crucified, and He has permitted many of His saints in the past to be maltreated or killed. But we need not fear what men may do unto us, knowing that our God, whose we are and whom we serve, will be with us constantly, and will cause all things to work out His own glorious purposes for us and in us.

We would, of course, be glad to please men, if this were possible. But wherever it is a question of pleasing God or pleasing man, we will say, as did the three young Hebrews to the king of Babylon: "Our God whom we serve is able to deliver us....But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." We will not do anything contrary to the Divine will, to the command of Jehovah. We will worship our God alone!

When the Jewish Council (Acts 4:13-20) commanded the Apostles Peter and John to speak no more in the name of Jesus, their reply was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." When Pontius Pilate, the Roman governor of Judea, said to our Lord on the night of His arrest and trial, "Knowest Thou that I have power to crucify Thee, and have power to release Thee?" Jesus answered: "Thou couldst have no power at all against Me, except it were given thee from above." So it is with all the footstep followers of the Master. God's grace will be sufficient. Man is powerless to harm a hair of our heads, unless it is permitted of our Father in Heaven for His glory and our own highest welfare.

COURAGE BORN OF FAITH

The world has often wondered at the calmness of the Lord's humble little ones under circumstances which would cause the stoutest heart to quail. But to follow the course in life which will glorify our God and magnify His grace, to be able to meet wisely and courageously the trials and difficulties as they come to us as Christians, representatives of the King of Heaven, and to meet them in

R5540 : page 283

the spirit of rejoicing, counting our tribulations all joy, it is necessary that our hearts be in attune with the Lord, that we have no will but His, and that the fear of man, which bringeth a snare, shall be overcome. We cannot accomplish this in our own strength, but in the strength of God alone. We are instructed to fear Jehovah, and not to fear a weak mortal. The righteous are as bold as a lion, as gentle as a dove, as meek as a lamb. This peculiar combination of boldness, gentleness and meekness should characterize every Christian.

===================

R5540 : page 283

MARY'S SWEET PERFUME

--OCTOBER 4.--MARK 14:1-11.--

"She hath done what she could."--VERSE 8.

THE last five days of Jesus' ministry are full of interest. The incident especially marking our lesson occurred at the close of the Jewish Sabbath day just preceding our Lord's crucifixion. Jesus and His disciples had come to the Passover Feast, He telling them that He would there be crucified, but they thinking that He was speaking in some kind of figurative language. Indeed, at no time during Jesus' ministry did His crucifixion seem to be less likely than when it occurred. His preaching and the preaching of His disciples, first the Twelve and afterward the Seventy, had awakened considerable interest throughout all Jewry--especially in Galilee.

Great throngs of people were at Jerusalem to celebrate this Feast, which would last a week. Thousands of them had heard of Jesus; and many of them had been recipients of His mercy in the healing of their diseases. Just a short time before, a considerable number had discussed the propriety of proclaiming Jesus king. Indeed, on the very next day after the incident of this lesson, the multitude, some following and some preceding Him while He rode upon the ass, had acclaimed Him king. They had cried out, "Hosanna in the highest to the Son of David, who cometh in the name of Jehovah!"

But the Master knew that the masses would be only as children in the hands of the great teachers of the time. He knew that there was a murderous hatred against Him amongst the chief priests, the Scribes and the Pharisees. True, it is written that they hated Him without a cause; that is to say, without a just cause (John 15:25); but they had cause enough to hate Him, from their own viewpoint.

THE ATTITUDE OF THE RELIGIOUS TEACHERS

Although the Jewish nation had lost its liberty long before and had no prospect of ever winning it back, nevertheless there had never been a time since the days of Solomon when their political prospects looked so favorable. The Roman Emperors had manifested their willingness to co-operate with these very priests, scribes and religious leaders. The Emperors wished merely to rule, and realized that they could exercise more influence through these religious leaders than in any other way.

Thus the great religious teachers felt themselves sponsors for the people. They perceived that their hold over the more ignorant Jews was being impaired by the teachings of Jesus. They felt so satisfied with themselves as claimed representatives of God and as intermediaries with the Roman government that they did not think it worth while to make inquiry respecting Jesus and His teachings. Indeed, from their viewpoint, everything was going along reasonably well. They could wish for nothing better than that their plans might not be interfered with.

Many of them had lost all faith in God and in a future life. Others, retaining faith in God and His promised Kingdom, thought that affiliation with the Roman Empire would be the best way of strengthening their nation and preparing it for the Messianic glories. From this viewpoint, Jesus was a disturber of the peace. He did not belong to their clique. His manner, no less than His teachings, reproved them and tended to break all their influence with the people.

The religious leaders had heard that Jesus was coming to the Feast. Our lesson tells us that they discussed how He could be wisely dealt with, killed, gotten rid of in any way. They seem to have been unanimous in believing that His destruction would be for the good of the Lord's

R5541 : page 283

Cause, as they misunderstood that Cause. Another Scripture tells us that Caiaphas, the chief priest, had declared that it was expedient that one man should perish rather than that the nation should perish. (John 11:49-52.) They fancied that the teachings of Jesus, if allowed to proceed, would certainly awaken the people to a faith in the Messianic Kingdom. They thought of Jesus as an imposter, but feared that His teachings would incite some kind of fanatical uprising.

The religious leaders had murder in their hearts. It was merely a question of how they could accomplish the murder and deceive the people, so as not to provoke those who had begun to exercise faith in Jesus. Their conclusion was that the Feast time would be an unfavorable one; for He would be surrounded by the multitude, some of whom thought Him a great prophet, others of whom considered Him to be the Messiah. Such was their attitude of mind when Judas went to them privately, suggesting that he would be in touch with the movements of Jesus, and that for a certain amount of money he would inform them of the most suitable time for making Jesus a prisoner --a time when the multitude would not be with Him. His plan was finally decided upon and carried out.

THE FEAST--THE ANOINTING

Jesus and His disciples were the honored guests of that Lazarus whom Jesus awakened after he had been dead three days. It was at the home of Simon the Leper, who probably was dead. Jesus was the guest of honor, His disciples sharing with Him. Martha and Mary, with Lazarus, were hostesses. The supper had progressed when Mary entered with a vial of very expensive perfume, the contents of which she poured upon the head of Jesus and, according to another account, subsequently poured a portion of the same perfume upon His feet.

The house was filled with the perfume; Jesus was honored. Then came a voice of murmuring--"Why this waste?" St. John tells us that the leader of the murmurers was Judas, and that evidently several were influenced by his speech. Judas posed as the friend of the poor, intimating that his regrets were not selfish or personal, but that he thought what good might have been done to others.

The Apostles afterward learned that this speech was hypocritical. At the time Jesus understood the anger of Judas, which led him openly to insult one of the hostesses of the occasion. St. John tells us the anger of Judas was because he had failed to get this money himself. He was the treasurer of the little company of disciples; he carried the money-bag; and, as they afterward came to know, he was a thief, who privately was laying by for himself. (John 12:6.) And Judas is probably not the only person who has plead for the poor and at the same time sought to divert funds to himself.

R5541 : page 284

THE MEASURE OF MARY'S DEVOTION

The statement of Judas that the perfume was worth three hundred pence is probably not an extreme valuation. Three hundred pence would be about six dollars. At a time when the silver penny, worth sixteen cents, represented a day's labor, three hundred pence would practically represent the labor of a year. Sixteen dollars per ounce, sometimes more, has been paid for the attar of rose; and history tells us of fabulous prices paid for perfumes in the past.

Today perfumes can be made and sold at trifling cost, in comparison with the past. And yet the ancients were passionately fond of perfumes; and the liberal use of them, as in the case before us, marked a deep respect, yea, reverence. Mary doubtless felt that her very highly esteemed friend Jesus, who had brought her brother back from the tomb, was none other than the Messiah, the Son and Representative of Jehovah God. The reverence which she felt for Jehovah she sought to express toward His highest Representative, Jesus.

Poor Mary must have felt quite crushed as she heard the harsh criticism. But Jesus came to her defense, saying, "Let her alone. Why trouble ye the woman? She hath wrought a good work on Me. She hath done what she could; she hath anointed My body for its burial. The poor ye have always with you; and whensoever ye will ye may do them good; but Me ye have not always."

Surely the Master's approval comforted Mary; and wherever the Gospel of the Lord has been preached, this story of her loving devotion, to the extent of considerable cost and probably considerable self-denial, has been told as a memorial of her, not merely to honor her, but especially to inspire and encourage others of God's people to the obtaining and exercising of a love which delights in service, yea, in costly sacrifice.

A SUGGESTION WORTH CONSIDERATION

A Boston printer, now dead, put on his business card the following helpful and practical suggestions:--"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness. Speak approving and cheering words while their ears can hear them. The kind things you say after they are gone, say before they go. The flowers you mean to send for their coffins, bestow now; and so brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them now in my weary and troubled hours, and open them, that I may be refreshed and cheered, while I need them and can enjoy them. I would rather have a plain coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial.

"Post-mortem kindness cannot cheer the burdened spirit. Flowers on the coffin shed no fragrance backward over the weary way by which the loved ones have traveled."

===================

-R5541 : page 284

TWO PASSOVER MEMORIALS

--OCTOBER 11.--MARK 14:12-25.--

"As oft as ye eat this bread, and drink this cup, ye do proclaim the Lord's death till He come."--1 CORINTHIANS 11:26.

THE SUBJECT of today's lesson is one of the most interesting features of Jesus' earthly ministry. He knew that the Apostles did not know that this was to be His last supper with them. Although He had intimated the nearness of His death, His disciples had found it impossible to comprehend that any such disaster could be so near at hand as He had intimated. Jesus, however, with full consciousness of what it meant, was longing for the consummation of His work. It was probably on the very day at the close of which He and His disciples went to eat the Passover that Jesus said, "I have a baptism to be baptized with; and how am I in difficulty until it be accomplished!"--a baptism into death, which was finished the following day.

Peter and John were the two disciples sent to make ready the Passover. Evidently Jesus was at Bethany, at the home of Lazarus, when He sent this word. It is supposed that the large upper room in which the Passover was eaten by Jesus and His disciples was the same one in which the Apostles and others were gathered to await the Pentecostal blessing. This very room is still pointed out by tradition, but is controlled by Mohammedans, who are especially jealous of Christians.

In the evening of the same day, Jesus with the entire Twelve met in this room, all the preparations having been attended to. They met to celebrate the Jewish Passover at its appointed time. The lamb had been roasted, and the unleavened bread prepared, also the bitter herbs. Everything, we may be sure, was exactly in conformity with the original requirement; for Jesus and His Apostles were bound by every feature of the Jewish Law as much as were other Jews--the New Dispensation not yet having been ushered in. Every feature of the Law was binding up to the time of the Pentecostal blessing, which marked the Divine approval of the sacrifice of Jesus and the Divine acceptance of all those who had become His disciples by a full consecration.

KINGDOM HONORS DESIRED

So far from realizing that they were on the eve of a great tragedy, the Apostles believed that Jesus would very soon be enthroned as King. They remembered His promise that they should sit with Him in His Throne. This promise seemed so near of realization to them that they could think of little else but the degree of honor which they would have in the Kingdom. They seemed to feel that unless they contended stoutly for it, they would not get so honorable positions. Perceiving their attitude of mind, Jesus said to them, "The kings of the Gentiles exercise lordship over them; but ye shall not be so: but he that will be greatest amongst you, let him be as the younger; and he that is chief, as he that doth serve."

These were new standards, difficult for them to understand; and apparently they are still difficult for the followers of Jesus to comprehend fully. The One who will be chief in the Kingdom will be the One who was the chief Servant in the flesh. This greatest Servant of all was, of course, the Lord Jesus Himself. But the Master intimates that the same principle holds good in respect to all of His followers. Whoever of them will most faithfully, most earnestly, most zealously, serve the brethren will thereby be increasing his favor with God, and be preparing himself for so much higher station in Messiah's Kingdom.

With the thought that any menial service would signify admission of their unworthiness of a high place, the disciples made no arrangement for feet-washing, none wishing to assume the role of servant. In that sandy country feet-washing was almost a necessity when sandals were worn. By way of rebuke, Jesus arose from the table and

R5542 : page 285

performed this menial service for His disciples, telling them the import of the lesson--namely, humility--and intimating that no matter how humble a service they might be able to render to each other, they should be glad to render it.

The lesson is still with us, not as a form or ceremony to be performed, but as an illustration of a principle. Any humble act of service done to one of the Lord's brethren corresponds to this feet-washing.

THE CRISIS IN JUDAS' LIFE

The Passover Supper proceeded--the eating of the lamb with the bitter herbs and the unleavened bread, which considerably resembled thick pancakes, and which was sometimes used instead of a spoon to sop up the essence of the meat. One of the Gospels declares that Jesus began to be heavy-hearted, and then said, One of you Twelve, eating with Me as My guest, as a member of My family, is plotting My betrayal.

There may have been a double object in this statement. First, it would show the disciples that Jesus was fully aware of the premeditated betrayal. They would not, therefore, think that something had happened to Him unexpectedly, or out of the Divine Program. Second, our Lord may have meant this as a final reproof to Judas--to startle him, to cause him to think. At very best a traitor's course is dishonorable, but doubly so when the traitor accepts the hospitality of the one against whom he is plotting and eats his bread.

Consternation spread amongst the disciples; and one after another they asked, "Is it I?" The import of this question would be, It is not I whom You have meant! Even Judas joined in the general inquiry, "Is it I?" The Apostle John was seated next to Jesus, and St. Peter beckoned to him that he should ask the Master who was meant. It was probably a whispered inquiry, heard by Jesus only. Our Lord's whispered reply was, "It is the one to whom I will give a sop." Presently, having prepared a special sop, a mark of special interest, He handed it to Judas. Thus St. John and St. Peter knew the affair.

Apparently it was but a short time after this that Judas withdrew, the record being that "Satan entered into him." The spirit of the Evil One got complete control of him while he stopped, and weighed and balanced the matter of selling his best Friend for thirty pieces of silver. It is entirely probable, therefore, that Judas was not present when Jesus, a little later, instituted the Memorial Supper which Christians now celebrate.

THE SIGNIFICATION OF THE MEMORIAL

The Memorial Supper which Jesus instituted is totally separate and distinct from the Passover Supper, and yet they are closely related; for the one was the type and the other its archetype, or higher type, with a still higher signification. In the one a literal lamb was used to typify Jesus, the Lamb of God; in the other, the archetype, the breaking of the bread represented the death of Jesus.

The Jews celebrated the birth of their nation and its deliverance from Egyptian bondage. This had its start in the passing over of their first-born when the tenth plague came upon the Egyptians. St. Paul shows us that the first-borns of Israel, spared in that Passover night, typified the Church of the First-borns, spared, or passed over, in the present time, while the night of sin prevails and before the morning of Messiah's Kingdom is ushered in.

More and more Bible students are reaching the conclusion that the Memorial of Christ's death should not be celebrated monthly or quarterly or weekly; but that it should be considered the archetype of the Jewish Passover, and should properly be celebrated annually, and at about the same time as the Jewish Passover.

We are not to understand that the Apostles comprehended the meaning of Jesus' words when He explained to them the signification of the Supper which He instituted. Rather, as He had already foretold, the Holy Spirit brought these things to their attention and enabled them to comprehend their meaning, after they had received the Pentecostal blessing and enlightenment. Now we may see the import of Jesus' words, "This is My body, broken for you." We perceive that He could not have meant, as some have thought, that the bread was turned into His actual body and the wine into His actual blood. On the contrary, He still had His actual body and His actual blood. He could not, therefore, have meant more than to say, This bread symbolically represents My body, which is to be broken for you; and this wine represents My blood, which is to be shed for you tomorrow--My life given up.

Neither should we think that Jesus meant that special virtue would result to the disciples from the eating of that bread and the drinking of that literal cup. We should properly look far beyond these things, and see that He meant this: Only as you by faith partake of the merits secured by My death can you have the great blessing provided for you as My disciples. The Apostles believed that the death of Jesus was for their sins, and that it constituted the basis of their acceptance with the Heavenly Father. They realized that only as they appropriated the life of Christ would they be truly the recipients of all these blessings.

St. Paul points out for us another important signification of this bread and cup. He declares the oneness of Christ and His Church. He tells us that there is but the one Loaf and the one Cup. Primarily, this Loaf was Christ Jesus; but in a secondary sense all the followers of Christ, after having been justified through His Sacrifice, are privileged to become members of His Body, parts of the one Loaf that is being broken. Likewise, after partaking of the merit of Christ's blood, His sacrifice, all of His true followers are counted as members with Him and as participators in that one Cup.

Hear the Apostle's words: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one Bread, and one Body; for we are partakers of that one Bread."--1 Corinthians 10:16,17.

THE SEALING OF THE NEW COVENANT

Jesus spoke of the cup, the fruit of the vine, as representing the blood of the New Covenant. The Law Covenant was the Old Covenant, which failed to bring the blessings to the Jews, because they could not keep it. Hence, also, they were not qualified to bless the other nations of the earth. But God promised a New Covenant, a better one, which would be introduced by a new and higher, or superior, Mediator than Moses. That New Covenant, God declares, will accomplish what the old Law Covenant failed to accomplish; for the New Law Covenant will be inaugurated by Messiah, its Mediator, at His Second Advent. His Kingdom, established in power and great glory, will rule, bless and instruct mankind, and will "take away the stony heart and will give a heart of flesh" to all who will respond to those blessed opportunities.

Jesus' death constituted the blood which seals, or makes efficacious, that New Covenant. But mark further: The Church is not to be blessed under that New Covenant of the Millennial Age, which will be inaugurated at the Second Coming of Jesus, at the establishment of His Kingdom. The Church is to be blessed in advance of that New Covenant. Indeed, their consecrated lives

R5542 : page 286

(blood), accepted by our Lord, are counted in as a part of His own sacrifice, which seals the New Covenant. Hence the New Covenant cannot be fully sealed until the entire Body of Christ, which is the Church, shall have shared with Him in the drinking of His Cup--in the sacrifice of earthly rights, privileges, life itself.

THE COVENANT OF SACRIFICE

Meantime, we see that Jesus and the Church receive their reward neither under the Law Covenant nor under the New Covenant, but under a special Covenant, called a Covenant of Sacrifice. Reference is made to this Covenant of Christ and the Church in the Psalms, where the Lord is represented as saying, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice."

(Psalm 50:5.) The gathering of those who enter into this special Covenant of Sacrifice with the Lord has been in progress for now over eighteen hundred years. We have every reason to believe that the sacrifice is nearly completed, and that soon all the sacrificers, members of the Body of Christ, will be glorified, changed by the power of the First Resurrection and will enter into the joys of their Lord, according to His promise: "To him that overcometh will I grant to sit with Me in My Throne."

Our Lord indicated that He would no longer drink of the Cup; nor did He. His work, His drinking of the Cup, was finished the next day, on Calvary. There He completed the drinking of the Cup which the Father had poured for Him. The Father has poured the same Cup for all the followers of Jesus; and they must drink of His Cup, as well as partake of the merits of His broken Body, if they would be His joint-heirs in the Kingdom, soon to be established.

This was the import of our Lord's words to St. James and St. John, His disciples, when they asked for special

R5543 : page 286

places in the Kingdom. Jesus asked, "Are ye able [willing] to drink of the Cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They heartily declared their willingness. Jesus assured them that they should have their request; that if they were willing, He would see to it that they would drink of His Cup. And so it is with all of His followers. The Scriptures assure them, saying, "All things shall work together for good to them that love God, to the called ones according to His purpose."

===================

R5543 : page 286

INTERESTING LETTERS

A REPLY BY THE EDITOR

DEAR BROTHER RUSSELL:--

I am pleased to acknowledge receipt of yours of 16th ultimo.

After making copies of your letter, I went to the Editor of the Gazette and submitted to him your original letter. After reading it he said he would publish all except that portion relating to ordination. I hand you herewith the page of the Gazette containing the article, and I praise the Lord for rewarding your efforts in defending the Truth here.

Through the Lord's providence I had heretofore been able, apparently, to parry every blow directed against the Truth, but in this attack of Rev. Ross the javelin seemed to pass me and strike notwithstanding my best efforts to turn it aside; but now the darkness disappears and the light again shines on the cause of Present Truth through the good defense which you have offered; the Lord has shown us again how He can make the "Wrath of His enemies to praise Him." The Editor of the Mirror (Protestant), a contemporary of the Gazette, told me he would run your letter in full.

Dear Brother, would it not be well to let your letter come out in one of the BIBLE STUDENTS MONTHLY or in THE WATCH TOWER? It would give many of the dear friends some good ideas as to how to offer defense along this special line of the Adversary's attacks on you and the cause of Present Truth. I received a letter from a brother in Grenada, stating that some prominent Plymouth Brethren were circulating Rev. Ross' pamphlet. Of course, they will not circulate so very many, as the pamphlet costs 10 cents, and very few of the Plymouth Brethren or other denominations are willing to pay that much to defend their errors.

How grand it will be when the people are delivered from the bondage of error! I am glad for the ministers' sake also, for they will not have to fight any more, and I am sure that will be a great relief to their minds! One Catholic gentleman told me that Catholics and others could argue with us until we got to the Bible, and then they had to stop!

Assuring you of my continued love and fullest confidence, which you have always had and which have never wavered since I laid my life upon the altar of sacrifice in 1897, I am,

Yours in the Redeemer's service, E. J. COWARD.

Below we reprint the portion of our letter as published in The Port-of-Spain Gazette, Trinidad, B.W.I.:

PASTOR RUSSELL REPLIES.

MR. E. J. COWARD,
Port-of-Spain, Trinidad, B.W.I.

Dear Brother in Christ:--Yours of October 3d is before me. Thanks for its clippings from the Gazette and the Evangelical Christian.

I am quite familiar with the slanderous screed issued by Rev. J. J. Ross. In Canada they have just two laws governing libel. Under the one the falsifier may be punished by the assessment of damages and money. Under the other, criminal libel, he is subject to imprisonment. I entered suit against Rev. Ross under the criminal act, at the advice of my attorneys, because, as he has no property, a suit for damages would not intimidate him nor stop him. The lower Court found him guilty of libel. But when the case went to the second Judge he called up an English precedent, in which it was held that criminal libel would only operate in a case where the jury felt sure that there was danger of rioting or violence. As there was no danger that myself or friends would resort to rioting, the case was thrown out. I could still bring my action for financial damages, but it would be costly to me and impotent as respects Rev. Ross. He, however, is having troubles of his own. Since he began to attack me, he has split two Baptist Congregations--one in Toronto, the other in Hamilton. The last heard of him, he was in London, Ont., and again in trouble with his congregation. A lying spirit is sure to be a boomerang.

As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages, in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work--Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six years' course in their grammars is more likely to hinder than to help in Bible study; far better take the acknowledged scholarship to which I have referred.

Additionally I remind you of the many translations of the Bible now extant--all of them very good. I have all of these and find them useful in comparison in the study of any text--one sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study and found that I have thirty-two.

As respects my business dealings, Brother Coward, I need not remind you that American Courts are very strict and that if anybody feels that I have wronged him out of a dollar, he would have no difficulty in haling me into Court. You have my assurance, dear Brother, that I do not owe any man on earth a penny and that I have never taken a penny from anyone unjustly. On the contrary, as you know, I have spent

R5543 : page 287

several small fortunes in seeking to do good to my fellow-men --in helping them to a better understanding of God and the Bible. Having once been an infidel myself, and having subsequently found that I had confused the teachings of the Bible with the teachings of the creeds, and that the Bible's teaching is a glorious, grand doctrine, it has since been my business and pleasure to do all in my power to help fellow-mortals out of darkness into the true light.

* * *

If you choose, you may make such extracts of this as are likely to reach intelligent people through any of the newspapers. But really I care little for what men may say or think about me. Of course, such things are painful; but they are only what the Bible tells us will be more or less the experience of all who would be loyal to God and His Word. So persecuted they the saints and prophets of the past--even the Master Himself. And as for how I got my education--it seems to me of little consequence. I have enough to serve my own purposes, and, apparently, too much to please Rev. Ross and others of his type, who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were "ignorant and unlearned men." If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway.

Very truly your servant in the Lord,

C. T. RUSSELL.

The portion of our communication omitted above, follows:

I need not tell you how absurdly untrue Rev. Ross' statements are in respect to my ordination; but really it seems strange how little people use their thinking faculties in such matters--how few who would read the Rev. Ross' statements would see their absurdity. For instance, he is a Baptist and was authorized or ordained by the Baptists--not by Methodists, Presbyterians, Lutherans, Catholics or Episcopalians. Would an Episcopalian recognize Rev. Ross' ordination? Surely not! Would a Roman Catholic recognize his ordination? Of course not. Ordination merely means authorization. The Catholics will authorize, or ordain, those only who belong to their faith. The Baptists will ordain, or authorize, those only who are Baptists. How foolish, then, to talk about ordination from their standpoint!

But ordination from my standpoint, the Bible standpoint, the standpoint of an increasing number of Bible students all the world over, is different. It is a Divine ordination. But our Baptist friends and our Methodist friends would say that they, also, recognize Bible ordination, that they are not

R5544 : page 287

merely dependent upon each other. But we challenge them to prove that they ever had a Divine ordination or that they ever think of it. They merely think of a sectarian ordination, or authorization, each from his own sect or party.

True, Catholics and Episcopalians are different and do recognize a Divine ordination. They claim that Jesus ordained His Twelve Apostles and that these have successors in the Bishops, who are styled "apostolic bishops," and under the theory of "apostolic succession" have the same power as the original Twelve Apostles to ordain and to teach. Bible students believe that they err in this claim and that the doctrine of "apostolic succession" is unscriptural. The Bible recognizes only Twelve Apostles. More than that, the Bible denounces all apostolic bishops as being in error. Referring to them, Jesus said that they claimed to be apostles, and are not, but do lie. (Revelation 2:2.) In other words, contrary to the superstitions of Catholics and Episcopalians, their bishops have no authority whatever to ordain anybody.

What, then, is the proper ordination of a minister of Christ, and how can it be obtained, according to the Bible?

We answer that God's ordination, or authorization, of any man to preach is by the impartation of the Holy Spirit to him. Whoever has received the Holy Spirit has received the power and authority to teach and to preach in the name of God. Whoever has not received the Holy Spirit has no Divine authority or sanction to his preaching. In other words, he is unordained in the highest, truest sense of that word.

What is the secret of the opposition and slander that is being raised up against me and against all who, like me, are Bible students? It is malice, hatred, envy, strife, on the part of those who are still hugging the nonsense of the Dark Ages and neglecting true Bible study. They see that their influence is waning. But they have not yet awakened to the true situation. They think that I am responsible for their smaller congregations and small collections. But not so. The real difficulty with them is that the people are becoming more intelligent and can no longer be driven with the crack of a merely man-devised whip of fear. The colleges of the world have been teaching that the Bible is a foolish old book, until few preachers and few of the educated of the world believe it to be of Divine inspiration. Losing faith in the Bible, in the preachers and in the creeds, the people are drifting toward atheism. That is the real difficulty.

While my work does not, indeed, help to build up any of the sects of Christendom, it is helping to establish Christian people in a true faith in God and in the Bible. It is giving them a firm foundation and an intelligent understanding such as they had prayed for and hoped for before, but never found. This is not because of great ability on my part, nor on the part of my associates, but because God's time has come for blessing Bible study in the light of present-day opportunities. It is as Jesus promised--the Wise Virgin class of Christian people, who "trim their lamps"--study the Bible --find it to shine out brightly and to point them to the new Age of blessing under Messiah's Kingdom.

"TIMES AND SEASONS"

DEAR PASTOR:--

The letter of a dear brother in THE WATCH TOWER of a somewhat recent date, drawing attention to the fact that a total eclipse of the sun would occur August 21, visible to the whole of "Christendom," exactly 40 days before October 1, the day which we believe marks the close of the Gentile Times, interested me deeply--particularly so, in view of the other coincidences which specially mark this year. April 10 synchronized with Good Friday and with the 14th of Nisan. On that day the moon reached its full at the moment (as near as we can ascertain) in which our Lord died (3:49 p.m. Jerusalem time).

But more remarkable still, the following is worthy of notice: Next to the Passover, the great day of the Israelites was the Day of Atonement, which was commanded to be observed on the 10th day of the seventh month. (Leviticus 23:27; 16:29.) After the daily sacrifice, the high priest sacrificed for himself and his fellow-priests a bullock for a sin-offering. After this a goat was offered, part of its blood being sprinkled in the Most Holy and the remainder, mingled with the blood of the bullock, was sprinkled toward both sides of the sanctuary. "Then shalt thou make the trumpet of the Jubilee to sound on the 10th day of the seventh month; in the Day of Atonement shall ye make the trumpet sound throughout all your land."--Leviticus 25:9.

If we now turn to the dedication of the Temple, we find that it also took place in the seventh month, and "fire came down from Heaven, and consumed the burnt offering and the sacrifice." (2 Chronicles 7:1.) This apparently was on the 10th day of the month, the Atonement Day; and it was followed by the Feast of Tabernacles, beginning on the 15th day of the month. Then the assembly was dismissed on the 23d day of the month. (2 Chronicles 7:10.) This 10th day of the seventh month (Jewish sacred year) so particularly marked, falls this year on the 30th of September, the day closing the Gentile Times.

The real 14th of Nisan this year seems to be an uncertainty among the brethren, some considering it to be April 9th. Page 470, Vol. VI., states: "The Hebrew year begins in the Spring with the first appearance of a new moon after the Spring Equinox." Some seeing that the new moon occurred on March 26th at 6:9 P.M., Greenwich time, consider the following day to be the 1st of Nisan. But the Lord never acknowledged either Greenwich or New York time, and the time mentioned is 8:30 P.M. Jerusalem time, which was after sunset. The appearance of the new moon was therefore on the 27th, and the following day, the 28th, was the 1st of Nisan, commencing the Jewish sacred year. With all Christian love, dear Pastor,

Yours in His service, A VINEYARD LABORER.--England.

READ IT TEN TIMES

A deeply interested subscriber to THE WATCH TOWER writes:

"Will you please publish the First Chapter of the Second Volume of STUDIES IN THE SCRIPTURES in THE WATCH TOWER? I have just read it for the tenth time, and its every word is so full of meaning, strength and encouragement to me that I would like others to have the same."

Instead of re-publishing the Chapter we refer our readers to the Volume, merely approving the above suggestion of re-reading it.

====================

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CLASSES
STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

I. B. S. A. BEAREAN BIBLE STUDIES
FOR THE MONTH OF OCTOBER

QUESTIONS FROM MANUAL ON SERIES SECOND OF
"STUDIES IN THE SCRIPTURES'

STUDY V.

Week of October 4.........Q.37 to 41 Week of October 18..........Q.47 to 51
Week of October 11.........Q.42 to 46 Week of October 25..........Q.52 to 56

Question Manuals on Vol II., STUDIES IN THE SCRIPTURES, 5c each, or 50c. per dozen, postpaid.

page 289

VOL.XXXV OCTOBER 1 No. 19
A. D. 1914--A. M. 6043

CONTENTS

Rejoicing in Tribulation..........................291
Persecution Sure Result of Faithfulness.......291
Present Methods of Persecution................292
The Master's Crucial Test.....................292
How Far Are Our Experiences
Supervised?.................................294
Jehovah's Abiding Presence with His People........295
Idea of God's Omnipresence an Error...........295
Glorious Inheritance of Spiritual Israel......297
The Anointing of the Church.......................297
"Christ in You, the Hope of Glory"............297
Conditions of Membership......................297
Why Gethsemane's Agony?...........................299
The Cause of the Master's Sorrow..............300
An Unfaithful Treasurer's Fall....................301
"A Root of all Evil"..........................301
Oblivion--No Hope of Resurrection.............302
Take Up Thy Cross and Follow Christ...............302
Our Convention Tour...............................303
Interesting Letters...............................303

page 290

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

EMPHATIC DIAGLOTT

The cloth bound edition of the Diaglott is permanently out of stock. We still have leather edition on hand. These are printed on a good grade of Bible paper, round corners, red under gold edges, silk sewed, black flexible sealskin binding. Price, $2.50, prepaid. With each order for the leather Diaglott goes a year's subscription to THE WATCH TOWER.

R5553 : page 290

CLASSES CO-OPERATING IN EUREKA DRAMA
NO. "Y."

A number of Classes find that the financing of DRAMA NO. "Y" is heavier than they can afford, and are planning to join their forces with other Classes--two or three Classes, for instance, taking the DRAMA between them. This is quite agreeable to us. However, the Society does not wish to sell the Parts separately, but would rather recommend that the whole outfit be ordered together, and handled on a partnership basis. In addition to costing less for each Class, it will require fewer operators from each Class.

Incidentally, we urge that the speaking Elders of the Classes do not neglect the home service. Younger brethren, not used at all to speaking, and some sisters, make very acceptable operators for the DRAMA. The speaking Elders might follow the DRAMA, giving Chart Talks, etc.

----

page 290

When sending remittances to the Society, please remember to make them payable in all cases to the Watch Tower Bible and Tract Society.

===================

R5544 : page 291

REJOICING IN TRIBULATION

"Blessed are ye when men shall revile you, and persecute you,
and shall say all manner of evil against you falsely, for My sake.
Rejoice, and be exceeding glad, for great is your reward
in Heaven; for so persecuted they the Prophets
which were before you."--Matthew 5:11,12.

THESE words of our Lord are addressed to His disciples--not merely His Apostles, who were chosen to be His special messengers, but all His followers throughout this Age. A disciple is a pupil--one who is being taught by another. All who are Jesus' disciples are to take the message of our text to themselves. "Blessed are ye," signifies that persecution is a favor from God. Consider it as a favor from the Father when men shall revile you--not because of the reviling, but because they shall say these things of you falsely, for Christ's sake.

No one would choose naturally to be persecuted or to have evil spoken against him. The Scriptures say that a good name is more to be esteemed than great riches. But if it is for Christ's sake that we suffer, we may know that the Lord will recompense us. In the Lord's arrangement there is to be a time of "evening up" for all we suffer here. Thus we lay up treasure in Heaven. All that we suffer now is storing up for us a far more exceeding and eternal weight of glory, if borne for Him.

From this standpoint we should really desire persecution. We are not to strive for it, not to endeavor to bring it upon ourselves unnecessarily; but realizing that if we lack persecution we lack one of the evidences of being true disciples of the Lord, we rejoice when in the providence of God it is our portion. Some, it is true, might be reviled for something evil or unwise that they had done. There would be no blessing in such an experience. The blessing comes when the accusation against us is false and is for the Truth's sake.

"All who will live godly in Christ Jesus shall suffer persecution." Hence we should investigate our lives to see whether we have this evidence that we are living godly. The Lord is the "True Light that lighteth every man that cometh into the world." We are the lesser lights. In letting our lights shine faithfully, we shall bring upon ourselves persecution. Let us not imagine that escape from persecution in our own case is the result of superior wisdom or tact on our part. "All who will live godly shall suffer persecution," is the promise, the assurance of Scripture. We should not court it, but should desire this evidence of our faithfulness, and should wish to be one of the "blessed" ones, of whom the Master speaks in our text. Then let us ask ourselves, Do I have persecution for Christ's sake? We should make a prayerful examination of our hearts to see whether we are fully loyal to God, to see whether we are letting our light shine out properly. If we lack this proof of sonship, we should inquire, What is the reason?

PERSECUTION A SURE RESULT OF FAITHFULNESS

A sister once said to the Editor, "I have no persecution, no opposition. Everything seems to be going favorably with me." She seemed troubled. We asked the sister to study her own heart to see whether or not she was as faithful as she knew how to be. Upon her reply we said, "Probably you take your persecutions with such grace that you are happy under them." The sister replied that she would be happy if she thought that was the case. Then we told her that the only other explanation we could think of was that the Lord was allowing her time to gain strength in order that she might bear what would come to her later. We told her to pray about it. A year or two after we again saw the sister. We recalled the circumstance, and asked her if she had yet had any persecution. She answered, "Oh, yes. I have had plenty of persecution, but I am happy and rejoicing in it!"

It is impossible to rejoice in persecution until we get the right focus on the subject. We cannot do this of ourselves, and need, therefore, to take the matter to the Lord and confer with Him. After we have had "a little talk with Jesus," our faith takes hold on Him. The Apostle Paul tells us that we are to be exceeding glad and joyful in persecution and affliction for Christ. The Apostle Peter also declares, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part He is evil spoken of, but on your part He is glorified. But let none of you suffer as...an evil-doer, or as a busybody in other men's matters; yet if any man suffer as a Christian, let him glorify God on this behalf."--1 Peter 4:14,15.

The Master was not surprised at the attitude of the chief priests and religious leaders of His day. He knew from the beginning that he would have their opposition and hostility, and He warned His disciples not to expect otherwise. As to the reason why there should be persecution against the Lord and those who faithfully follow in His footsteps, He himself tells us, saying, "The darkness hateth the light." Darkness stands for Satan, for sin, for everything contrary to righteousness. God is represented as the great light, "and in Him is no darkness at all." Light is healing, beneficial, health-giving.

They who are of the darkness hate those who are of the light, because the light reproves the darkness, and the darkness does not like to be reproved. Wherever righteousness

R5545 : page 292

is, it is a rebuke to that which is sinful, dark. Our Lord stood for the light. He represented the Truth, the Heavenly Father. And those who were in darkness were in opposition to Him in proportion to their darkness --some of these knowingly, others in more or less of ignorance. "The god of this world hath blinded the minds of all them which believe not." Satan has been skilful in putting darkness for light and light for darkness.

IN GOOD CONSCIENCE MANY HAVE OPPOSED LIGHT

The fact that many of the world are in opposition to God and righteousness is not because as a rule they are evil of heart, but because Satan has succeeded in making the darkness seem desirable and the light undesirable. It was thus in the religious systems of Jesus' day, and we believe that it is the same in the religious systems of today. Saul of Tarsus was for a time one of those blinded by Satan. In persecuting the followers of Jesus he verily believed that he was doing God service. But when he was apprehended by the Lord and the light was revealed to him, he proved himself loyal to God.

And so we trust it is with some who today oppose the light and truth now being proclaimed. They are deluded; but if their hearts are fully loyal to the Lord, if they are true to their consecration vows, the Truth will be revealed to them before "the door is shut"; for "ye, brethren, are not in darkness; ye are the children of light." "The wise shall understand." Soon the knowledge of the Truth will come to the "foolish virgins," and they will wash their soiled robes in the blood of Christ--during the great tribulation shortly to come to the whole world. And soon, too, the light of the knowledge of God is to fill the whole earth. But so long as Satan is "the Prince of this world," and there are those in the world who have his spirit, and those who are followers of the Lord and have His spirit, just so long must there be conflict.

The opposition of the darkness to the light may be manifested in different ways. In the days of our Lord and the Apostles there were persecutions of Christians by Jews. Later, during the long centuries in which the Word of God was neglected and the Truth was obscured by gross errors, there were persecutions of Protestants by Catholics and of Catholics by Protestants and of Jews by both--all because of failure to study the Word of God and to follow its teachings. But very few in these dark times had access to the Word.

Some of the opposition to our Lord was open, and some of it was hidden. Many of the Apostles, like their Master, suffered death by violence; and many of the faithful down through the Gospel Age have suffered violent deaths. At the present time, outward persecution is not sanctioned by law, nor is it tolerated to any great extent.

PRESENT METHODS OF PERSECUTION

Persecutors have all along used the weapon of reviling, slander, saying all manner of evil falsely against those who are God's true people. As the Bible declares, "Out of the abundance of the heart the mouth speaketh." Today slanderous charges are made and villainous, opprobrious expressions indulged in by opponents of the Truth, and this is the chief weapon, because the defamers have not the power at present to use open, personal violence. Public sentiment and law would not permit it. But the persecution is of the same brand, the same spirit --merely governed by circumstances and conditions.

Those who would say all manner of evil falsely, knowing the charges are false, are the very kind who would crucify or burn at the stake, had they the power. Not being permitted to use personal violence by the present laws and the general sentiment, these are forced to content themselves with bringing all sorts of false charges--seeking to assassinate the reputation and destroy the influence of those who are proclaiming the Truth, the Word of God.

The right attitude of the persecuted ones is indicated in our text. Instead of feeling downcast and discouraged by these experiences, and thinking them strange, evidences that God is against us, we should conclude the very reverse. We should say to ourselves, "This is the same kind of experience that the Lord had, and that His people of the past have had." So, "Marvel not if the world [especially the religious world--the world that hated Him] hate you. Ye know that it hated Me before it hated you," forewarned our Master. So far from being discouraged, we are to rejoice--not that any could rejoice in the persecution for its own sake, for persecution is grievous; but we are to rejoice because "great is your reward in Heaven." What we do not get here of prosperity, we shall get there--in the Kingdom.

The Socialists say that they intend to have some of the good things now! They have not sufficient faith in the future blessings to be willing to wait. But the class addressed in our text are those who have faith in God and His promises, those who are associated with Christ, who understand that the experiences of this time are working out for them "a far more exceeding and eternal weight of glory," and they are content to await God's time. These are rejoicing in their hearts, realizing that they are enduring for righteousness' sake, that they are on the side of God, the side of right, the side of Truth, and realizing that these afflictions are only momentary, as it were; for the present life is but a mere span compared with the eternal life, the glorious immortality, so near at hand, in which we shall receive the blessings promised--joy forever with the Lord.

"FOREWARNED IS FOREARMED"

The Master gave all His followers fair warning that they were not to expect the world to appreciate their attitude. One might well reason that if one gave up sin and adopted a righteous course, the world would esteem him; that all would see the worthiness of his character and would show him special deference. But we must not expect this under the present reign of Sin. It would be a very broad way into the Kingdom, and a great many then might take this course for the favor of man, for the prosperity which it would bring them. The Lord could never demonstrate our fitness for the Kingdom honors under such conditions.

If our great Master was called Beelzebub, we cannot expect that the members of His Household will be treated any better. If He who was perfect was held up to scorn as the Prince of Devils, we may expect similar treatment to be meted out to His followers by those whom the Adversary has blinded; for we are less able to uphold the standard of righteousness than was He. When His enemies attempted to make His character appear vile in the sight of others, He did not retaliate. Jesus did on proper occasions point out the wrong-doing, the wrong character, of those who were the religious leaders and teachers; but He did not do this in a retaliatory sense. On various occasions He accused them of being untrue, unholy, hypocritical; but He said nothing with a view to injuring them, but with the desire to show them their improper condition of heart, that they might profit by His instruction. He endeavored to help others to see the real condition of these blind leaders of the blind, in order to prevent them from falling into the ditch toward which their leaders were hastening.

THE MASTER'S CRUCIAL TEST

When the Scribes, the Pharisees and the Doctors of the Law tried to trump up charges against the Master and

to put evil constructions upon what He said, He was patient under all these trying conditions. He submitted to the treatment. It might be asked, Why did God permit His Holy Son to suffer such revilings? Why did He not smite down those who did so wickedly? The answer is that the Father wished to demonstrate the kind of character that was pleasing to Him, and He wished to test the loyalty of Jesus Himself. Would He be submissive and obedient or would He resent these affronts? Would He say, "I will have none of this! I did not come into the world to bear such indignities"? His painful experiences were thus tests of His loyalty to the Father.

Jesus knew that it was the Father's will that He should submit Himself, even unto death, and He had agreed to do this. Now the crucial test was: Would He continue loyal to the Father and carry out His purposes? If so, He would be worthy to be the Messiah, worthy to be the Divine Son of God throughout eternity. Our Lord's experiences had all been foretold in prophecy. In order to fulfil these prophecies it must be that He receive revilings, and He must accept them properly. The Apostle Peter shows that in this He was a worthy Example to all of His followers. As He who was holy, harmless, undefiled, did not seek to have the Father bring upon the revilers some punishment for their misdoings, so this is an example for us; so we should walk in His steps.

SPIRIT OF PERSECUTION STILL HERE

We realize that in our case there is none righteous, not one who is perfect. So we see that our enemies might have some cause to revile us. They might see some of our imperfections and have something that they could pick at and exaggerate. The Apostle Peter says, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you." As they said all manner of evil against our Lord falsely, we may be sure that they will say all manner of evil falsely against us. And as He bore it patiently, so are we to take patiently everything that comes to us, and to recognize that nothing can possibly happen to us except what the Father will foreknow and permit for our good and for His glory. Our Master left us a portion of His cup that the Father poured for Him. After the cup has all been drained, then will come the glory and the honor--but not now.

We might naturally expect under the changed conditions of the present day, that those who are loyal to God and His Truth would not be maltreated and persecuted as in Jesus' day. But we believe there is another way of viewing the matter. We believe that Jesus, if He were here in the flesh today, would be persecuted and maligned by the worldly-minded, especially in the nominal Church systems. Now, instead of crucifying Him literally, or roasting Him at the stake, they would "roast" Him before the public--a more refined form of persecution--for the spirit of persecution is still here.

In proportion as the followers of Jesus are faithful to the teachings of the Master, in that same proportion they will be out of harmony with everything opposed to the spirit of Christ, and in that same proportion they will be misrepresented and persecuted. In Jesus' day there were plenty of people who did reverence to the Doctors of the

R5546 : page 293

Law, who made broad their phylacteries and were very exact as to the letter of the Law, the paying of tithes, etc. Jesus did not seek honor and high position. But He appealed to the people to turn from sin, to walk in His steps, to stand for the Truth as against all unrighteousness and untruth. This appeal touched no responsive chord in the hearts of the worldly-minded.

For this reason, we say that the world has not changed, that the world is still in opposition to the Word and its spirit--particularly the religious world. It is still true, however, as in the days of our Lord in the flesh, that the common people are inclined to hear the Gospel gladly, if not blinded by the religious leaders. But today, as in Jesus' time, many are influenced by the false representations of those to whom they have been accustomed to look as their spiritual shepherds. If then the world should come to be in sympathy with us as a people, and should speak well of us, and we should become popular, we should come under the condemnation expressed in the Master's words, "Woe unto you when all men speak well of you; for so did their fathers unto the false prophets."

THINK IT NOT STRANGE

If, on the contrary, we find that in spite of our best endeavors we are beset by opposition, and are viewed with suspicion, if unworthy constructions are placed upon our unselfish efforts to do good and to carry to others the glorious light which has so blessed our own hearts, let us not be surprised or feel aggrieved; for undoubtedly it is for the same reason that Jesus was opposed.

The spirit of light is the spirit of Christ. The spirit of darkness is of the world. All who have sympathy for that which is evil, or have been so blinded that light appears as darkness, will oppose the light. There has been so much of selfishness in the world, and the people have been so often taken advantage of and duped, that we cannot wonder that they are slow to believe that there are any who can be actuated solely by the motive of blessing their fellows.

It will be to the interest of some to promote priestcraft, and they will, therefore, seek to break down whatever is inimical to their interests. They say, "You are opposing us." We reply that we are only holding up the light. But they feel that the light that is reaching the people is undermining their influence. We believe that this is the secret of much of the strong opposition to the Truth that is prevailing in some quarters. There is a large number, we believe, who in many respects are good men, but who are fighting the light. We may suppose that they do not realize what they are doing--that unwittingly they are holding on to the ignorance of error, in bondage to Sin and Satan. For this reason they are in antagonism to those who are lifting the veil from before the Lord's people and showing them the character of God, that He is Love. Hence the conflict which is going on.

Another phase of opposition is in respect to financial matters. When we claim that what is given to the Lord should not be obtained by cajoling the people, should not be pulled out of them, worked out of them, extorted from them, but that whatever is given should be a free will, voluntary offering, we are running counter to the custom of centuries. As one Baptist minister said to two of our brethren, "Think of Pastor Russell's advertising 'Seats free and no collections!' Where would we be if we did not have collections, or if the people got the thought that it is not the proper thing to pass the collection baskets?"

THE REBUKE OF HIS PEOPLE SOON TO VANISH

As our Master was hated without a cause, so let this be our experience, as far as possible. Let us see to it that the hatred, the malice, the envy and spirit of murder which is heaped upon us is entirely undeserved. Let it be our earnest endeavor that our lives, as fully as we are able, shall reflect the light of the Truth, shall be as noble and upright as possible in all things; that our words and actions shall glorify the Lord whom we serve, and be eloquent of our love for all mankind, especially for the Household of Faith, whether enlightened by Present Truth as yet or not.

R5546 : page 294

In a very little while, we believe, we shall be glorified with our Lord, if faithful. Then a new Dispensation will be inaugurated; and those who hate us now, chiefly because blinded and misled by the Adversary, will bow their hearts before us as the Anointed of the Lord, and we shall have the blessed privilege of uplifting them, of enlightening and forgiving them, of helping them to attain the perfect image and likeness of our God.

HOW FAR ARE OUR EXPERIENCES SUPERVISED?

The question might arise with some, To what extent does God supervise the experiences of His children? The Master said, "The cup which My Father hath poured for Me, shall I not drink it?" Then how would it be with our cup? Is God not also our Father? Are not we members of Christ? Who, then, but the Father pours our cup? But we know that God is not a participator in any evil thing: how, then, has He anything to do with the evils that come to His people?

We answer, There are all manner of evil forces and influences surrounding us. These evil influences are of Satan and the fallen angels. "Our Adversary, the Devil, as a roaring lion walketh about, seeking whom he may devour," and the fallen angels also go about seeking how they may assault the children of the Lord. But they can have no power whatever against us except as the Father shall permit it. He will permit no evil influence to touch us to our injury as New Creatures, if we keep close to Him. And He will prevent harm or injury to our persons, unless he sees it will outwork good to us, if we are rightly exercised by it.

ALL THINGS WORKING FOR OUR GOOD

We have also the opposition of the world. But Satan, the Prince of this world, succeeds in blinding the minds of men, putting error for Truth, and darkness for light, in order to make the way of righteousness and obedience to God appear foolish and undesirable and extreme. Those who have more or less of the spirit of the world bring against the Lord's children in a perfectly natural way, aside from the direct influence of the Evil One and his cohorts, a certain amount of opposition. For instance, our Lord, as the time of His death drew near, was speaking to the Apostles about the great climax of His experiences --that He would go up to Jerusalem, that men would crucify Him, etc. Then Peter said, Lord, Lord, do not allow your mind to run in this channel! You have come to earth to be the great King! Do not let the thought get into your mind that you are to be crucified! And the Lord turned to Peter and said, "Get thee behind Me, adversary!" He was the Lord's adversary for the time.

So the world often become adversaries of the children of God in their zeal for what they think the more honorable and advantageous course for us. They urge, Do not take such an extreme view of things, and you will get along better. This is opposition to our consecration vow; and when we resist their well-meant efforts, they seek to thwart us and to bring us back to their views and ideas. The ideal of the world for us as Christians would be, Do good, and work for social uplift, for civic reform; build hospitals, establish orphanages, etc.; but do not spend so much time studying that old Bible, or they will call you an extremist or a heretic. So the world tries sympathetically to influence us. And our Father permits these influences to be brought to bear upon us for our proving. We may be sure that the Lord so supervises our experiences that nothing can come to us in any way whatsoever but what will work for our spiritual good so long as we keep ourselves in His love--so long as we wholly abide in Him. And death itself is powerless to touch us until God's time for us shall have come.

Our flesh is our constant, ever-present adversary. It tries to say, No, no! Do not carry this thing so far! Our flesh is inclined to be in harmony with the world. But our New Creature replies, Jesus walked the way of sacrifice and suffering--and St. Paul, St. Peter and St. John. Then the flesh suggests that they were special persons. But we know that the Bible teaches us that the same course is to be followed by all of the Lord's faithful people, and that all these will receive persecution.--2 Timothy 3:12.

All will not be crucified, nor will all be thrust in a caldron of boiling oil or be sawn asunder or beheaded. We shall probably not have any of these experiences; but we must suffer. So we bid our flesh be silent, and we rejoice in the experiences that we do have; for "if we suffer [with Him], we shall reign with Him." (2 Timothy 2:12.) Of course we rejoice! And the world says that we are going insane!

THE PRECIOUS PROMISES OUR STRENGTH

We are to remember, dear brethren--and this is to be a parting thought with us--that nothing can by any means harm us, aside from our Father's will. We are promised that not one hair of our heads shall be hurt--figuratively. And we have the guarantee from the Lord that "all things shall work together for good to those that love God," who put their trust in Him. Whatever would not be a blessing to us will not be permitted. Our trials and tribulations, rightly received, are to work out for us "a far more exceeding and eternal weight of glory."--2 Cor. 4:17,18.

As we look back, we can see that all who have walked in the narrow way have received persecution. Whoever has been in accord with God has been out of accord with the course of this world. There were the Baptists, and then the Methodists, who in the early days had persecution because they had more light than others. The Presbyterians also for a time, because they had greater light than others, received persecution.

R5547 : page 294

THE NIGHT ALMOST OVER

And we must expect the same today. Persecution will come to those who have the courage of their convictions. The Lord tells us that the anointing that we have received of Him is for the very purpose that we may show forth His praises. (1 Peter 2:9.) We must examine ourselves to see if to any extent we have kept our light under a bushel. In the 11th chapter of Hebrews, St. Paul recounts the sufferings of the Prophets and worthies of old. Some of them were stoned to death, some sawn asunder; they were killed and persecuted in a variety of ways. These godly men endured much for righteousness' sake. "And all who will live godly in Christ Jesus shall suffer persecution."

But the night is almost over. Soon the Lord will rise up. He will stretch forth His hands--His Power--and His children shall be delivered. Soon will come the glorious Reign of Messiah. Then all who will live righteously shall have peace. Altogether, dear friends, our text is very precious--one that should encourage our hearts and help to guide us on our way, and bring us comfort and rejoicing in these closing days of our pilgrimage.

"Our God is love; He loves to hear our voices;
In Christ we share the riches of His grace;
He loves to fold His arms of comfort round us,
And let us nestle in the children's place.

"He loves to answer prayer, though not it may be
In just the way that we should think the best;
But in His own prospective, perfect judgment
He gives the blessings and withholds the rest."

===================

R5547 : page 295

JEHOVAH'S ABIDING PRESENCE WITH HIS PEOPLE

"My presence shall go with thee, and
I will give thee rest."--EXODUS 33:14.

THE children of Israel had come out of Egypt; they had crossed the Red Sea, and had come to Mount Sinai. Moses had gone up into the Mount, had received the tables of the Law, and had come down and found the nation in idolatry, worshipping the golden calf which they had made. While Moses was still in the Mount, the Lord had told him that Israel had already turned aside from the true God to idols, and was offering sacrifice to a molten calf as the god who had brought them forth out of Egypt; and He instructed Moses to go down to the people. The wrath of God was hot against them, and He proposed to Moses that He consume them and make of him a great nation. But Moses besought the Lord for Israel, and the Lord was entreated of him and spared the nation from annihilation, and promised him that he should still be their leader.

Then Moses went down from the Mount. He realized that Israel had grievously sinned, and his anger was kindled against them. He cast down the tables of the Law, which were in his hands, and broke them, when he saw and heard the dancing and feasting and shouting around the idol which they had set up for themselves. Here was a nation delivered by God from Egyptian bondage. The Red Sea had opened for them to pass over, by the power of Jehovah. They had also received various blessings along their way, notable proofs of Divine guidance. Yet in spite of all this, here was rebellion and idolatry! What could he expect of a people who had so little appreciation of God, that they were quickly turned aside? Even Moses' own brother, Aaron, led astray by the insistence of the people, felt it necessary to co-operate with them in the making of the golden calf.

Then Moses took the calf which they had made, and burned it in fire, ground it to powder, scattered it upon the water and compelled the children of Israel to drink of it. He reproved Aaron, and then stood in the gate of the camp and said to all the people, "Who is on Jehovah's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men."--Exodus 32:26-28.

MOSES' CRY AND ITS ANSWER

The day following, Moses explained to the people how great was the sin of which they had been guilty and told them that he would go to the Lord in prayer, if peradventure he might make atonement for their sin. Then he went to the Lord in earnest supplication, pleading that if God would not forgive His people, He would also blot out his name from His book. But God answered, "Whosoever hath sinned against Me, him will I blot out of My book." He promised to send His angel before Moses, but assured him that He was not yet through dealing with Israel for their iniquity. He instructed Moses to tell them of their stiffneckedness and to command them in His name to put off their ornaments, that He might know what course He would pursue with them.

The people obeyed God. They laid aside their ornaments, and humbled themselves and worshipped the Lord. Moses, heavy of heart, felt that unless God would in some special way give him the necessary wisdom and grace for the great task of leading so perverse a people into the inheritance which the Lord had promised them if they would serve Him, he would be utterly insufficient for the undertaking. So he again appealed to God in earnest prayer. He told Him of his trepidation and his earnest desire for His sustaining help and His presence with him in all the way, pleading, This is too great a work for me!

Then the Lord assured Moses that He would go with him, that he should have His presence throughout the entire journey to the Promised Land; for he had found grace in His sight. He said, "My presence shall go with thee, and I will give thee rest." Moses then besought the Lord, "Show me Thy glory." It was here that God put Moses into the cleft of a rock and covered him with His hand while He passed by and let Moses see His glory from behind, saying, "No man can see My face and live."

When God speaks of His presence with His servants we are not to think of His being with them in His bodily presence, but by His Spirit and through His angelic messengers, sustaining, blessing and guiding them. He protects them from whatever will harm them. He watches over their every interest and tenderly cares for them.

IDEA OF GOD'S OMNIPRESENCE AN ERROR

It is a common, but erroneous, thought that God is actually present in person everywhere. We do not understand the Scriptures to so teach. This generally prevailing error that God is everywhere present in person, and at the same time, has led many to think of Him as being not a person at all, but merely an influence. We understand the Bible presentation of the matter to be that God has a personal, bodily presence, aside from the power and influence which He exerts; and that He has a central seat of government, where He resides.

"Heaven is My Throne, the earth is My footstool," says Jehovah. The One who has His seat in Heaven and whose footstool is the earth is a great God! But this is, of course, a forceful figure of speech, showing His all-embracing power and control. God does not actually sit in a certain part of His Universe and have His literal feet in another part. The language of Scripture accommodates itself to the mind of man, and speaks of God as if He possessed the same bodily members as humanity. But actually we know not what a spirit body is like. "It doth not yet appear," even to the saints of the Lord who are still in the flesh.

We understand that the bodily presence of Jehovah is in Heaven. Everything in the Bible teaches us that He is very great--infinite in power. We read that "the Lord looketh down from Heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth." (Psalm 33:13,14.) He has beheld men in their distress, and has provided for their deliverance "in due time." But we should clearly distinguish between this thought of God's looking down from Heaven and the thought that He is personally present on earth. We can see a mile off, or five miles off, by the power of our sight. We can be a hundred or more feet away and be present by the power of our voice; or aided by the modern invention of the telephone, we can be present by our voice several hundred miles away. In that sense of the word the Lord is present everywhere throughout His mighty Universe, and His power can be exerted everywhere. He has means by which He can be cognizant of all earthly affairs and of matters pertaining to all His great domain.

We have these powers only to a very limited extent. The telegraph, the telephone, the telescope, etc., are all means by which our presence, power and influence are extended to a certain degree; but our powers are limited to this small planet, except as we further extend them by means of prayer, and thus set in motion influences whose

R5548 : page 296

extent we are not now able to fathom. But this latter privilege is only for a few at present. Not many thus have access to the Power which controls the Universe. And these who have the privilege of coming to the mighty King of Heaven may come only in His appointed way, subject to the conditions which He has made.

We can place no limitations upon the power of Jehovah. The inventions of this Time of the End, which have increased our powers of communication, and so have united all parts of the globe, give us but a very faint conception of the infinite powers of the Almighty God. These inventions, we believe, will continue to increase and multiply through the incoming Age, thus adding more and more to the powers and blessings of mankind. These will give mankind a greater and greater appreciation of the majesty, glory and might of their Creator as they come to know Him as He is and to worship Him in spirit and in truth. Yet no human mind, even in perfection, will be able to comprehend the Mighty Maker of the Universe.

GOD'S GUIDANCE THROUGH THE WILDERNESS

So God promised Moses that His presence, His power and sustaining grace should go with him all the way. He wished Him to understand that he was not to perform his great work alone, without all-sufficient backing. "I will be with you," was the promise. The Lord's presence was indeed with the children of Israel in a very marked manner --continually with them from the time they crossed the Red Sea, guiding by blessings or by chastisements, as they should need. He was with them in the pillar of cloud by day and the pillar of fire by night, and by His presence in the Shekinah glory which covered the Mercy-seat in the Most Holy of the Tabernacle. After the Tabernacle was set up by God's instruction, these manifestations of His presence, His power and His watchful care never failed. The pillar of cloud and of fire guided their journeyings; and when these rested, it was an indication from God that they were to abide where they were until the pillar of cloud or fire again moved from its place.

Moses had said to the Lord, "If Thy presence go not with us, send us not up hence"--this is too great a task for any man to accomplish alone. But if Thy presence will continue with us, if I can be shown Thy will and be continually directed by Thee, then I will be able to lead this people through the wilderness journey to the land of Canaan. Frequently the Lord spoke to Moses through the Tabernacle. Thus we see that the promise of His presence with him was fulfilled. The Lord gave him rest. He lived to be one hundred and twenty years old, yet was not his strength impaired nor his eye dim. We remember that there was a time when Moses realized that the work of judging the people was too great for him. He took the matter to the Lord, and seventy judges were then chosen to share his burden. The matters that were too difficult for them they brought to Moses. He went to God with all his difficulties and burdens and he had continual blessing.

THE LESSON TO SPIRITUAL ISRAEL

The experiences of Natural Israel have very important lessons for Israel according to the Spirit. A people originally a part of the world, we have been invited to come out from the world and to journey to a new Country, to come into a Heavenly inheritance. We are marching toward the glorious Kingdom promised us if we are faithful. There are trials and difficulties along the way. But our God has promised us, as He promised Moses His servant, that His presence shall go with us. Sometimes He seems to withdraw from us and to leave us to ourselves; but He does not really do so. He tests our loyalty and our faith in Him by withholding the sense of His presence at times.

Shall we, then, like Israel of old, conclude that God is no more with us, and turn again to the gods we formerly worshiped--gods of wealth or of pleasure, gods worshiped by the nations around us? Shall we give ourselves up to revelry, worldly merry-making and sin? Shall we forget all the way by which our God has led us, all the great deliverances which the past of our lives have recorded? Shall anything--either "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or life, or death, or things present, or things to come, or any other thing in creation, be able to separate us from the love of God, which is in Christ Jesus our Lord?" Surely not!

The closer we live to the Lord, and the greater our faith, the more we shall realize the Divine direction, and the more we shall make use of the means He has provided for our strengthening and upholding. We may call upon Him in time of trouble; we may go to Him in prayer; and He never fails those who put their trust in Him and earnestly seek to walk in His appointed way. This being true, we may go forth upon our journey in perfect trust and confidence. Having consecrated our all to the Lord, we are to seek for His guidance, for His presence is with us, in all the affairs of our life.

Few have such mighty burdens to carry as Moses had. But all of God's children have burdens to bear, and important responsibilities are resting upon each of us who have taken upon us the vows of our God. Each member of the Body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord in every experience of our wilderness journey. Heavenly Manna is furnished for our daily sustenance. The Water of Life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly He brings us back into the right way, and heals our wounds, and graciously forgives our stumblings and weaknesses! Surely we may have implicit confidence in our Heavenly Guide. Thus we may rest in Him and be kept in perfect peace. Our hearts can truly exclaim with the poet:

"He has guided my steps where I could not see,
By ways that I had not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise His name for the pleasant palms
And the water-springs by the way;
For the glowing pillar of fire by night,
And the sheltering cloud by day.

"There is light for me on the trackless wild
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting place!
Hath He changed for me? Nay, He changeth not;
He will bring me by some new way,
Through fire and flood and each crafty foe,
As safely as yesterday."

He who so faithfully cared for Israel after the flesh, who were a perverse and fickle people, will surely care more abundantly for His true, Spiritual Israel, who love

Him supremely and are daily seeking more fully to know His will that they may do it.

The Apostle Paul, in warning Spiritual Israel not to fall after the same example of unbelief of Natural Israel, and thus lose their hold on the Lord, says, "We who have believed do enter into rest." (Hebrews 4:3.) It was unbelief that led to the disobedience and perversity of Israel after the flesh, and that led to their final rejection by the Lord as His favored people, to whom should apply the most precious promises. They have lost forever as a nation the special place of favor which was theirs by inheritance. What a lesson this should be to Spiritual

Israel! And yet we see that today the great mass of Spiritual Israel are falling "after the same example of unbelief." And they, too, will lose the chief place of favor, which was offered them when it was taken from unbelieving Natural Israel. Only a faithful "remnant" of both Natural and Spiritual Israel will gain the great inheritance held out to them by the Lord.

THE GLORIOUS INHERITANCE OF SPIRITUAL ISRAEL

Those who prove faithful during the present Dispensation shall inherit the most precious things which God has to offer, the secret things which were for ages kept hidden, but are now revealed to the true saints of God. The faithful of past ages shall inherit the earth as rulers and princes over mankind, during the glorious Reign of Messiah. Gathered to these will be Natural Israel then living. They shall have a rich heritage. What remains for them in the ages of glory to follow, we may not know with certainty, but it will be a blessed portion, we may be sure.

The faithful of the present Age have been raised to "sit in Heavenly places with Christ Jesus"--"the Lion of the tribe of Judah." These faithful ones are the twelve tribes of Israel who are to reign with Him. These--only a Little Flock, in all 144,000--are of the faithful remnant of Natural Israel, who were gathered at the beginning of this Gospel Age, and the faithful remnant from the Gentile Church of this Age. (Revelation 7:4-8; 14:1-5.) These have "the peace of God which passeth all understanding," and which none others can know. "My peace I give unto you," whispers the Master to these. We have a rest of faith now; and we are assured that we who have entered into this rest shall in due time, if we faint not, enter into the complete "rest that remaineth for the people of God." This rest we shall enter into when we experience our glorious "change" in the First Resurrection, when we are transformed in body and made like our Lord, and shall see and know as we are now seen and known of God. We shall then be blessed with the exceeding glory which He has promised--immortality, His own nature--and a seat with our Savior in His Throne.

The God of Israel is indeed ever present with His true people. He never forgets us, but is constantly looking out for our interests, guarding us in every time of danger, providing for our every need, both temporal and spiritual, whatever is best for the interest of the New Creature.

R5549 : page 297

He reads every thought of our hearts; He marks every impulse of devotion and love to Him; He shapes all the influences surrounding our lives for our disciplining and refining, and hearkens to our every cry for aid and comfort and sympathy and fellowship with Him. He is never for even a moment forgetful or off guard. "He that keepeth Israel neither slumbers nor sleeps." (Psalm 121.) If we call Him in the busy hours of the day, or in the silent watches of the night, He is near to uphold and sustain and protect, whether we can realize His presence at all times or not.

How blessed the assurance of such constant, abiding care and faithfulness! No real child of God is devoid of these evidences of his precious relationship to the Father --the God of Israel. And the saints who have been called with the Heavenly Calling, and are faithfully responding, are His true Israel in the highest sense, heirs of all His choicest promises. How goodly a heritage is ours!

====================

R5549 : page 297

THE ANOINTING OF THE CHURCH

"The anointing which ye have received
of Him abideth in you."--1 John 2:27.

UNDER the Divine arrangement with the nation of Israel their high priests, who represented the entire priesthood, were inducted into office by an anointing with a peculiar kind of rich perfume called the holy anointing oil. This oil was made according to a special prescription, and the people were not permitted to use it, upon penalty of death. After Israel had become a kingdom, the kings were also anointed with this holy anointing oil.

These two offices of priest and king were afterwards shown to be typical of a united service which would find its antitype in One who was to be a Priest upon His Throne--a Royal Priest, a Priestly King. The Scriptures give us a type of this united office in the person of Melchizedek, of whom it is written that he was king of Salem and priest of the Most High God. (Genesis 14:18-20; Hebrews 7:1-17.) By thus comparing Scripture with Scripture we learn that Messiah, who is to accomplish the great work of blessing the world, is to be the One who will combine the offices of both king and priest.

Examining the type closely, we find that the holy anointing oil was poured upon the head of the high priest only at the time of his induction into office. Poured liberally upon his head, the oil ran down to the very skirts of his priestly robes of office. As we shall see later, this circumstance was also typical.

Looking forward from the type to the antitype, we perceive the Scriptures to teach that there is to be established in the earth a great Messianic Kingdom, which will bind Satan, restrain all evil influences and give the whole world of mankind a full opportunity of reconciliation with God. We also understand that there will be done a great priestly work in connection with this Kingdom. This also will be a part of Messiah's great work, which is thus shown to be twofold; as King He will rule mankind with a rod of iron for their blessing, and as Priest He will instruct, uplift, heal their diseases and awaken the dead.

"CHRIST IN YOU, THE HOPE OF GLORY"

The nation of Israel well understood that their Messiah was to be the promised Seed of Abraham, who was to bless all the families of the earth; but not until the time of our Lord's First Advent was it due to be understood that this Seed was to consist of more than one individual. The Apostle Paul calls our attention to this fact and declares that this was the Mystery hidden from previous dispensations--that the Messiah was to be, not an individual, but a company under one Headship. (Ephesians 3:2-7; Colossians 1:25-27.) Furthermore, this Messiah is not only to be multitudinous, but is to be gathered from amongst many nations.

Only a few can understand this Mystery; many do not comprehend it yet; in fact, it is to be understood only by a special class, for whom it is designed. The Scriptures show us that the Gospel Age is set aside for the selection of this great antitypical King, greater than Solomon; this great antitypical Royal Priest, represented by Melchizedek. The call of this Age is for those who shall become members of this company, the antitypical Priest and King.

CONDITIONS OF MEMBERSHIP

All who would become members of this Kingdom class must look to our Lord Jesus as the One through whom the favor of God is to come to them. "Neither is there salvation in any other; for there is none other name under Heaven given amongst men whereby we must be saved." Since the death and resurrection of Christ a new way to life has been opened up. Christ will be the Head of the Church which is His Body; and the entire Church will complete the great antitypical Prophet, Priest and King--the long expected Seed of Abraham.--Galatians 3:8,16,29.

Therefore let all who have offered themselves to God in consecration take up the cross and follow the Master; let them live as nearly as possible the life that He lived, walking in His steps. While we cannot be perfect according to the flesh, and while God cannot approve anything imperfect, yet our perfection is to be that of intention, of will; and thus through the Redeemer shall we approve ourselves unto Him.

Reverting to the typical picture of the anointing of the Jewish high priest at the time of his induction into office and comparing it with the antitype, we perceive that the great antitypical Priest was anointed at Jordan. There our Lord Jesus, the Head of the Christ company, received the Holy Spirit without measure. At Pentecost the antitypical anointing oil began to flow down to the Church. As in the type the oil poured upon the head of the high priest flowed down to the very skirts of his garment, so the Holy Spirit has come down from the Head of the Church even to the last members of the anointed Body of Christ.--Psalm 133:1-3.

THE ENTIRE CHRIST COMPANY ANOINTED

We receive this anointing from the Father through our Lord Jesus Christ. All things are of the Father and all things are by the Son. (1 Corinthians 8:6.) The Father bestowed the Holy Spirit upon the Son, and authorized Him to bestow it upon His Body. This granting of the Holy Spirit was designed to be an anointing for the whole Body; for the Father recognized the Body when He recognized the Head. When Christ made imputation of His merit to cover the blemishes of the Church, He made us acceptable to the Father; and this acceptance was outwardly manifested by the tongues of fire, etc., which came upon the Apostles at Pentecost. This outward manifestation was not the most important thing, however; for the Apostles might have received the Holy Spirit without any special manifestation of Divine Power.

The tongues of fire which descended at Pentecost, like the dove which lighted upon our Lord at His baptism, did not continue to be seen. Both the dove and the flame of light were merely outward representations for the purpose of convincing the beholders that the promised blessing and power had come.

When Cornelius, the first Gentile convert, was received into the anointed company, there was another manifestation of the fact that the Holy Spirit had been given to the followers of Jesus. So there might be many manifestations of any fact. Even now God might give a manifestation to show that He had bestowed the Holy Spirit; but by so doing He would merely be indicating the fact--the holy Spirit was already there. The anointing which the Church received at Pentecost was the Divine sanction, the Divine recognition, of those consecrated to follow in the footsteps of our Lord. God thus gave outward demonstration of the fact that there was to be a Church.

Since Pentecost the same Gospel call has gone forth throughout all the world--to as many as the Lord our God doth call. (Acts 2:39.) Those who accept the terms and conditions of that call come into the anointed company. When we come into Christ, we come into this anointing. We do not get into the Body of Jesus, but we come into this symbolical Body of the Anointed--The Christ. We enter into this condition in which we are "heirs of God, and joint-heirs with Christ" Jesus our Lord. Throughout this Gospel Age this anointing has continued in the Church. "The anointing which ye have received abideth in you"; it continues in you. Those who never come into this anointing will never be of the Church.

ANOINTING AND BEGETTING

As to how we may know that we have been begotten is another phase of the matter. At Pentecost when the Church began, there were outward signs by which this anointing was demonstrated--gifts of the Spirit, gifts of tongues, etc. These were merely outward gifts, the Apostle tells us, and might mean no more than tinkling cymbals or sounding brass. (1 Corinthians 13:1-3.) It might be that those having the gifts had merely come into relationship with God in an outward, formal way, and had made no real progress in spiritual things.

God's arrangement seems to be that after we have come into this anointed company and thus may from the very beginning speak and think of ourselves as the anointed class, there will by and by come a manifestation that we have really entered into this class. This evidence will not be by our speaking with tongues, etc., but by the appearance of the fruits and graces of the Holy Spirit--meekness, patience, gentleness, long-suffering, brotherly-kindness, love. The manifestation of these fruits would seem to mean that we were becoming more and more actuated by the Spirit of Christ.

R5550 : page 298

But even here we must discriminate between the natural disposition and that acquired by growth in grace. For instance, there are those who have a great deal of patience--too much, in fact; they are indolent. Their patience, therefore, is not a fruit of the Spirit. In order to distinguish between natural traits and acquired graces we are to compare the person's natural disposition with his growth in grace and in the fruits of the Spirit.

The anointing of the Spirit is not altogether the same as the begetting of the Spirit. The anointing relates merely to the recognition as a member of a class called to a special work in the Messianic Kingdom. When we become related to God through Christ we become members of the anointed company. But while the anointing is represented of the whole Church collectively, the begetting of the Holy Spirit is an individual matter. In various ways the Scriptures explain to us that we are begotten of the Holy Spirit by and through the Word of Truth.

SANCTIFIED THROUGH THE WORD OF TRUTH

In other words, no one can receive the Holy Spirit except he has received the Truth. As an illustration, Cornelius was a good man, who prayed much and gave alms liberally; all this, however, did not give him the Holy Spirit. But when the appropriate time came--the end of the seventy weeks of favor to the Jews--Cornelius was directed to one who would tell him what he ought to do. He was instructed by a holy angel to send for St. Peter to come to his house and to tell him words. (Acts 10:22.) Words were necessary.

In order to become members of the Church of Christ, there must be intelligent action on our part--it is not something of a hocus-pocus. We may know, therefore, that no heathen, however noble by nature, could possibly be of the Church class; and the same is true of people who are civilized. Whoever is to be of the anointed company must have a knowledge of the privilege of coming into relationship with God through Christ. If any one has not had this information, he cannot possibly be of the Church class.

It is the Word of God, the Gospel Message, that will bring people into relationship with God. So whoever will receive the Holy Spirit must first receive the knowledge of the Truth; and then this Truth will operate upon him. First he must take his stand for righteousness; next he must receive Christ as his Redeemer. Then, after having accepted Christ as his Savior, he must go forward and

R5550 : page 299

make a consecration of himself to walk in the footsteps of our Lord Jesus. If he merely understood that this is the will of God, we believe that he would be received of the Lord--begotten of the Holy Spirit. Then it would be God's order that he receive more instruction, because he had taken the proper steps thus far.

THE PURPOSE OF THE ANOINTING

How much of this is done automatically we may not surely know. As the skilful human being operates largely along automatic lines, so the great Creator would doubtless have automatic lines along which to work; and one step would lead on to one result, and another step to another result, etc. Our supposition is that God has some great principle operating automatically by which, under Christ, all whom He would accept would receive certain blessings individually. As soon as the individual would take the required steps, he would realize the Divine blessing and guidance in his affairs.

All of the anointed have the mind of the great Head of the Church. So we are to seek to abide in Christ individually as well as collectively; for as we have come into the anointed class, so it is possible for us to go out of that class. To abide in Christ, we must, as New Creatures, grow in grace, in knowledge and in love; for as New Creatures we shall, if faithful to the end of our course, be perfected in the First Resurrection, and sit in the Throne with our Lord and King.--Revelation 3:21.

===================

R5550 : page 299

WHY GETHSEMANE'S AGONY?

--OCTOBER 18.--MARK 14:32-42.--

"Watch and pray, that ye enter
not into temptation."--MATTHEW 26:41.

FOLLOWING the institution of the Supper which memorializes His death, Jesus and His disciples sang a hymn, and then went out of the city to the Mount of Olives opposite --a distance of perhaps a mile. Apparently several important lessons were given to the disciples en route to Gethsemane. These St. John's Gospel records in Chapters 15-17.

The word Gethsemane signifies an oil press--a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and for light, and that Jesus is the Nourisher as well as the Enlightener of the world, we see a special fitness in His having His trying experiences, which almost crushed His soul, in a garden used for the crushing of olives and the extraction of their oil.

Gethsemane was not a flower garden, but an olive orchard or garden. The supposed site is still carefully preserved, and guarded by Franciscan monks. In the Garden are some very ancient olive trees and one extremely old oak. The Garden is supposed to have belonged to some of Jesus' friends; and there is claimed to be some evidence that John Mark, the writer of the Gospel of St. Mark, was the lad who was awakened from his slumbers by the commotion incident to Jesus' arrest and who came forth in his nightgown.--Mark 14:51,52.

A NOTE OF WARNING

En route for Gethsemane, Jesus sought to impress upon his disciples the fact that they were entering a great crisis. He quoted to them the prophecy, "I will smite the Shepherd, and the sheep shall be scattered." (Zechariah 13:7.)

He said to them plainly that as a result they would all be offended--discouraged, stumbled, amazed. The thing that they were not expecting would occur.

St. Peter, full of confidence in his own devotion to the Lord, denied this, declaring that it would not be true in his case--that even though it should be true of all the others, he was ready to die with the Master, rather than to deny Him. Jesus still insisted that St. Peter was in great danger. He was trusting too much to his flesh, and not looking to God and prayerfully watching against temptation. Indeed, all the disciples joined in the same remonstrance against the accusation that Jesus had made. They declared themselves loyal and ready for death. How little they knew what severe trials would come upon them!

Surely there is a lesson here for all the followers of Jesus--today as well as then. It is right that we should feel ourselves thoroughly determined to be loyal to the Lord's Cause to our very last breath; for such a determination is very necessary to victory. The mistake made by many is in not realizing how severe the trials and temptations may become--in not realizing the necessity of Heavenly assistance in our every time of need. The Apostle wrote, "When I am weak, then am I strong." (2 Corinthians 12:10.) By this he doubtless meant, When fully loyal to the Lord, I feel my own weakness and insufficiency, but I am strong because then I rely especially upon Heavenly aid--then I watch and pray, and am thus forewarned against the temptations.

Doubtless in the end of this Age--in the closing days of this Gospel Dispensation--there will come Gethsemane experiences to the Church of Christ. Those who will stand those temptations and trials, and come off victorious, will be the ones whose faith and trust in the Lord are strong--those who watch and pray lest they enter into temptation, and who are thus safeguarded against it. As our Lord forewarned St. Peter and the other Apostles of their coming trial, so He has forewarned us of the great crucial test near at hand. Let us profit by the experiences of the Apostles recorded in this lesson.

"SORROWFUL EVEN UNTO DEATH"

Arrived at the Garden, Jesus left eight of the Apostles near the entrance, and went further into its shades with Peter, James and John. All were to watch, to be on guard against something that was to occur, something of which Jesus knew, but which seemed most improbable to the Apostles. They were unable to comprehend the Master's pessimism, even though they sympathized with Him.

It was midnight, and they were accustomed to retiring early. The strain of the evening, and the weighty lessons which the Master had imparted, reacted in drowsiness. They slept, instead of watching and praying. This was true even of the three nearest to the Master.

Wishing to be alone in His communion with the Father, Jesus went a stone's throw farther into the shades by Himself. Time and again, in the agony which came upon Him, He came seeking human sympathy, only to find His dearest ones oblivious in sleep. Well had it been expressed by the Prophet, "Of the people there was none with me." (Isa. 63:3.) He trod the winepress of grief alone.

Not until He had finished giving admonitions to His Apostles and had left some to watch at the entrance of the garden, did the Master seem to give special thought to Himself and to the momentous events anticipated within a few hours. As He was leaving His favorite three, He gave utterance to the weight of oppression which seemed suddenly to rest down upon His soul. He exclaimed, "My soul is exceeding sorrowful, even unto death!"--I feel as if I would die now, without coming to that great crisis which is before Me. We read that "He was greatly amazed and sore troubled." The Greek is equally strong, signifying utter amazement and sore trouble, carrying the thought of loneliness, home-sickness, friendlessness.

R5551 : page 300

This feeling of wretchedness, despair, which suddenly came upon the Savior, continued for some time; for He went in prayer to the Father three times, petitioning that this hour might pass from Him, this terrible oppression which was breaking His heart. The Evangelist Luke, who was a physician, tells that the Master's distress was such that it brought on a bloody sweat. Although this record respecting the bloody sweat is not found in some of the older manuscripts, nevertheless physicians agree that such experiences have occurred to others in great distress.

THE CAUSE OF THE MASTER'S SORROW

How shall we explain the great distress of the Master in anticipation of His own death, of which He had knowledge in advance and of which He had told His disciples, assuring them also, as in this lesson, that He would arise from the dead on the third day? Why should the thought of death have so much more terror for the Redeemer than it has had for some of His followers, yes, than it has had for people in general?

Hundreds of martyrs have gone to deaths equally terrible or more so. Hundreds have exhibited great courage, fortitude, in the face of equally horrible deaths. How shall we account for this attitude of the Savior and His so earnestly praying that the hour or the cup might pass from Him?

In order to appreciate this question and its proper answer, we must remember how different was the Master from all the remainder of mankind. A death sentence rests upon all the world. We all know that it is merely a question of time when we shall die. We all know that the dying process can last but a few hours at most. Not only have we no hope of escaping death, but by reason of being nine-tenths dead already our intelligent faculties are more or less benumbed. We are more or less reckless, careless, and proportionately fierce.

There are soldiers who will rush to battle in the face of instant death with apparently not a fear, and there are horses which will do the same thing. The greatest courage, however, is manifested by those who know, understand, appreciate fully, just what they are doing and who greatly fear death, but who notwithstanding press onward in obedience to the command of duty and of love. Jesus was such a soldier. He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

Jesus had left the Heavenly glory, divesting Himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the Divine purpose and arrangement He was to die, the Just for the unjust, as man's Redemption-price. This was the Father's will concerning Him. He tells us that for this purpose He came into the world. This thought dominated His entire life. Daily He was laying down His life, in doing the will of God and in serving humanity. Now He had come to the great climax.

The Heavenly Father had promised that if our Lord was faithful in this work given Him to do, He would be raised from the dead by Divine Power to the spirit plane of being and to a station still higher than He had before. He doubted not the Father's faithfulness in this matter, nor did he doubt the Father's Power. But the Father's provision and promise were conditional; only if our Lord would perform His part faithfully would He receive the resurrection to the higher life. If in any sense or degree, great or small, He should yield to sin, the penalty for sin would be upon Him--"Dying, thou shalt die."

For three and one-half years His life had been devoted to God and to the doing of the Divine will. The only question was, Had He done the Divine will fully, completely, and absolutely, in such a spirit as had been pleasing to the Heavenly Father? More than this, could He, would He, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience; or would He fail, and lose His all in death?

NO ADVOCATE FOR THE MASTER

Thus we see how different it was with the Master from what it is with any of us who seek to walk in His steps. We have nothing to lose; for as a race we are all under sentence of death. Besides, the followers of Jesus realize that He was the Son of God who died for our sins, and that His merit compensates for our imperfections because we abide in Him and desire to do the Father's will.

But had the Master failed, there was no one to make good for Him. His failure meant everlasting death. Moreover, it meant the loss of all those special blessings which God had promised Him as a reward for special faithfulness.

It meant the loss of the great privilege of doing the Father's work in uplifting humanity from sin and death conditions through the Messianic Kingdom. In a word, the Master's personal eternal life was in the balance that night in Gethsemane, as also were all His prospects of glory, honor, immortality and high exaltation at the right hand of the Father, far above angels, principalities and powers.

No wonder the Master, realizing all this, was overwhelmed with the thought! No wonder He wished that if it were possible for the Divine Plan to be otherwise worked out, He might be saved from, spared from, the special tribulations and horrible experiences of the hours just before Him! Part of the horrors of that experience surely was the fact that He must be dealt with as a malefactor, as a blasphemer of God, as an enemy of God and of righteousness.

To a debased and depraved soul, this would mean little; but to One full of love and loyalty to the Father such experiences would be terrible--that He who had sacrificed His all, even His Heavenly glory and His earthly interests, to do the Father's will, should be considered a blasphemer of God, and that He should be crucified as a malefactor, an injurious person! What a terrible experience to one of the refinement and nobility of soul which Jesus possessed, of whom we read that He "was holy, harmless, undefiled and separate from sinners"!

Apparently this ignominy was the thing which Jesus prayed might pass away. He did not pray that He might not die; for He knew that He had come into the world for that purpose, and that only by His death could the death penalty resting against the human family be removed. He had been talking about His death repeatedly; He had not once thought of escaping death. He well knew that "flesh and blood cannot inherit the Kingdom of God." But He did hope that the Father might have some way of passing by the special ignominy of that hour. Yet even in His greatest distress the Master prayed, "Nevertheless not My will, but Thine, be done."

STRENGTHENED FROM ON HIGH

St. Paul assures us that the Master's Gethsemane experiences were linked with fear--not fear of dying, but fear of remaining dead, fear that He would not be accounted of the Father worthy of that glorious resurrection which had been promised to Him on condition of absolute obedience. St. Paul says, "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to

R5551 : page 301

save Him out of death [by resurrection], was heard in respect to the things which He feared." (Hebrews 5:7.) He was saved out of death; and more than this, He was given the assurance by the Father that He would be saved out of death.

This is the explanation of the statement that an angel of God appeared to Him in the Garden and strengthened Him--gave Him the assurance from the Father that He had been faithful up to that moment, and that the Divine blessing would be with Him in the hour of trial just at hand. From that moment onward, all the fear and agony were gone. If the Father had approved Him thus far, and if the Father's blessing and smile went with Him, He could endure all things, come what might. Throughout the remainder of that night and the following day, Jesus was the calmest of the calm, under the most trying circumstances. He comforted those who wept about Him; He committed His mother to the faithful St. John, etc.

In these experiences of the Master, we find more or less a repetition in His disciples. When assured that their sins are forgiven, that the Father Himself loves them, that His grace is sufficient for them, and that the Redeemer's robe of righteousness covers them, the followers of Jesus can, under such circumstances, be courageous, even while dreading death.

One great difference between the Master and His followers should be remembered: Whereas "of the people there were none" with Him, with us it is different; the Master is with us, saying, "I will never leave thee nor forsake thee." Moreover, with us also there is a fellowship of spirit amongst the brethren of Christ, whose words of encouragement by the way, as they watch with us and pray with us, are a source of strength in every time of trouble. Thanking Him for all the Divine provision and arrangements, let us go onward to our Gethsemane, strong in the strength which God supplies through His Son.

===================

R5552 : page 301

AN UNFAITHFUL TREASURER'S FALL

--OCTOBER 25.--MATTHEW 26:14-25,47-50; 27:3-10.--

> "Woe unto that man by whom the Son
> of Man is betrayed!"--MATTHEW 26:24.

JUDAS hailed from the south of Palestine, while the other eleven of Jesus' disciples were Galileans. It is inferred that because of superior business qualities Judas was made the treasurer of the Apostolic company. The friends of Jesus noted the fact that He and His followers needed to give their entire time to the heralding of the Kingdom. It is not strange, therefore, that we read that some voluntarily donated money for their support.

We cannot imagine Jesus and His Apostles begging for money or even "passing the hat" for a collection. To have done so would have been to discount Jehovah's declaration that all the gold, all the silver, and the cattle upon a thousand hills are His; and to imply that He would have need to ask for assistance. On the contrary, the Scriptures tell us that some voluntarily contributed to the Master's support; for instance, Joanna the wife of Chuza, Herod's steward, and others. (Luke 8:3.) Such voluntary donations made it proper that there should be a common treasurer for the company, and that he should be of superior business acumen.

We find no reason for believing that Judas was a bad man at the time of his selection by Jesus to be one of the twelve Apostles. We have every reason to believe that he developed a bad character even under the most favorable influences--in the continual company of Jesus and the other Apostles, and with the Message of the Kingdom continually in his ears. There was, however, a beginning to his deflection; and the intimation of the Scriptures is that his temptation came along the lines of avarice, selfishness, love of money.

"A ROOT OF ALL EVIL"

Alas, how many honest men have been seduced from the path of righteousness by the love of money! We remember that one of the serious charges which Jesus brought against the Pharisees was that they were money-lovers. It would not seem at all strange if it should prove to be true that the difficulty with many Christians today also is along this line of love of money. It is still true that "the love of money is a root of all evil." (1 Timothy 6:10.) The Apostle declares that through this deception many pierce themselves with sorrows--not always so seriously as did Judas, however.

Judas loved money to such an extent that he was willing to betray his Master for thirty pieces of silver which, on the basis of labor, amounted to between two hundred and three hundred dollars in value. Others have loved money to such an extent that they have sold their consciences to gain wealth. Some have sold the Truth for money believing that they would prosper in business better by advocating error. Some have sold the Church for money, and have been willing to preach what they did not believe for the hire of money and the approval of men. Some have sold their nation's interests for money, bartering their patriotism.

Surely there is great need for every one to be on guard against the insidious influence of the love of money. But we should clearly distinguish between money and the love of money; for it is the latter which causes ruin and which entraps and ensnares the soul. Money represents toil, labor, accumulation; and as such it should be valued for the good it can do. But to love money, to serve it, to make it an idol and to allow it to alienate our hearts from

God, we should not do. Let us not forget that this love of money was the primal cause of Judas' horrible failure.

A FULFILMENT OF PROPHECY

Not at first, but afterward apparently, did the disciples learn that Judas, who carried the treasurer's bag, was a thief. (John 12:6.) Doubtless even when appropriating the moneys contributed to the support of the little company of disciples, Judas could have some plausible excuse; for sin is always deceptive. Doubtless he would have said, "I laid the money away, thinking that the time would come when the Master and all of us would have greater need for money, and when my provident foresight would be appreciated." Brooding on the subject increased his desire for money, and led his active business mind to hatch out the plot for the betrayal of Jesus.

The record is that when Judas perceived that Jesus had been condemned, he had remorse for his action and took back the money to the chief priests, wishing to undo his deed. They laughed at him, declaring that it was no concern of theirs, but his own, if he had betrayed innocent blood. Because the returned money was "blood money," they could not put it into the Temple Treasury again. Instead, they purchased therewith a piece of cheap land, a potter's field, as a burial place for strangers. Thus they fulfilled to the very letter a prophecy which they had probably forgotten: "Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and they

R5552 : page 302

gave them for the potter's field, as the Lord appointed."--Matthew 27:9,10.

The account implies that Judas was surprised when Jesus was condemned. Apparently he surmised that Jesus, brought to the crucial test, would assert Himself as the Messiah and would triumph over His enemies. Judas thus probably thought that he would hasten the establishment of the Kingdom, in which he hoped to share. For his apology in the end he could say, "Well, we are ahead just thirty pieces of silver; and you may thank me for having brought matters to a climax sooner than otherwise." Thus he would have shone as a hero, as well as have demonstrated his financial wisdom and his suitability for the post of Grand Treasurer of the Kingdom. But in addition to all this, apparently he got a little angry at Jesus because the Master had approved of Mary's conduct in respect to the spikenard. It was under the impulse of that resentment that he first sought the priests and the Scribes to negotiate for the betrayal.

OBLIVION--NO HOPE OF A RESURRECTION

We are not hereby suggesting excuses for Judas. There can be no excuse properly offered for treachery to God and His Cause. We are merely pointing out the fact that every transgressor must first consent in his own mind to his wrong course. In other words, the mind, the conscience, must be perverted before each step of sin. Hence the words of Jesus are fully justified: "Woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born."--Matt. 26:24.

Such treachery, such willingness to hand over his Friend, his Teacher, and the One whom he had accepted as the Son of God and through whom he had expected the Messianic Kingdom, was perfidy of the worst type. With all the other Apostles, Judas had been called to walk in the footsteps of Jesus and to become a sharer with Him in the sufferings and trials incidental to loyalty to the Truth, misunderstood by the people, and if faithful to receive with his Master a share in the Heavenly Kingdom, which is to bless the world. Judas, with the others, had preached the Kingdom, had cast out demons, and had healed the sick, by the power of God operating through the name of Jesus. He had been constantly with the Savior, and knew of the purity of His life, knew of His loyalty to God. Therefore all these things constituted his responsibility and his guilt.

The fact that he suicided implied a fulfilment of Jesus' words--that Judas wished that he had never been born. Every one who suicides declares the same fact. Yet there may be hope for other suicides, because of their ignorance, and because Christ died for all; and they, with others, must surely have a blessing and an opportunity for everlasting life as a result.

But in the case of Judas, all this was discounted by the fact that he had already enjoyed such privileges, opportunity and knowledge, and had sinned against light and knowledge. The declaration that he went to his own place, his appropriate place, does not signify that Judas or anybody else is to be eternally tortured as a punishment for sin. Rather, his own place was oblivion, hopeless oblivion, without prospect of a resurrection. He died like a natural brute beast, nor could argument be shown why such a character, who had enjoyed such privileges, should ever have any future opportunity.

HARMONY OF TWO RECORDS

As to the fate of Judas, one Scripture tells us that he went and hanged himself. (Matthew 27:5.) Another Scripture declares that his iniquity accomplished the purchase of a field; and that, falling headlong, he burst asunder, and his bowels gushed out. (Acts 1:18.) To harmonize these two accounts is very simple. Both are true. To hang himself, he probably chose the branch of a tree overhanging a precipice, where he could the more easily accomplish his purpose. If under the strain the rope broke, we can readily see how his headlong fall took place.

However, the matter of his death is of slight importance. The important thing is to notice how his soul died, in that he lost his relationship with God and with Christ, and all hope therefore of a future life. Yet the Master was gentle toward him to the very last, giving him every opportunity to relent and to retrace his steps, down to the very last act.

The fact that God had foreknown from the beginning that one of the Twelve would betray Jesus, the fact that the purchase of the field with the blood money had already been prophesied, did not alter the responsibility of Judas for his own fall. It was not God's foreknowledge

R5553 : page 302

that injured Judas, but his own wrong course; and thus it is with all. God's knowing from the beginning whatsoever will come to pass does not affect us, for He merely knows in respect to us what we will do of our own volition, our own yielding to avarice, to sin.

The testimony that Jesus knew in advance who would betray Him does not prove that Jesus knew this at the time when He chose Judas. He knew that the Scriptures intimated that one of His disciples would betray Him; and from the beginning of the deflection of Judas toward sin, toward avarice, Jesus knew that he must be the one who would commit the traitorous deed; yet in no sense of the word did Jesus' conduct lead Judas to the wrong, but rather forewarned him to the contrary.

===================

R5553 : page 302

TAKE UP THY CROSS AND FOLLOW CHRIST

"If any man will come after Me, let him deny himself, take up his cross and follow Me."--Matt. 16:24.

THIS is a very beautiful and significant text. The words "come after Me" have not been properly translated; "follow Me" is a better translation. It was the custom in ancient times for a teacher to have a company of his disciples following him; as Socrates did, for instance. So our Lord's disciples, pupils, followed Him. They traveled with Him that they might have the opportunity of continually getting instruction from His lips. It was so with all the teachers in the olden time. Sometimes, as in the case of Gamaliel, they had a school--the pupils sat "at the feet of Gamaliel." They would discuss questions much as we do at "Bethel" table today. Their custom was that the pupils would ask questions and get the views of the teacher.

Jesus said that any one whom He instructed might know from the beginning that he would have severe experiences; he would not receive great honor. On the contrary, those who would be His disciples must take up their cross and follow in His footsteps. There would be trials all along the journey, He told them. The Lord did not wish any to become disciples of His under a misapprehension. "Where I am, there shall also My disciple be." Those who follow Jesus in this vale of tears, witnessing for God and the Truth, will be blessed by Him and eventually share in His Messianic glory and honor and partake of immortality.

===================

R5553 : page 303

OUR CONVENTION TOUR

The blessing of our Heavenly Father has surely been with us richly on our Western Convention Trip. Everywhere the European Conflagration was the topic of absorbing interest. Many are convinced that the consummation of the Gospel Age is at hand, and everywhere the Household of Faith are lifting up their heads and rejoicing that their deliverance is drawing nigh, as our Lord foretold in His great prophecy, recorded in Matthew 24 and parallel Scriptures.

The Editor and his stenographers left Brooklyn on August 23 and arrived at Chicago on the 24th, in time for the inauguration of the I.B.S.A. Temple. This building has been leased by the Chicago friends for the use of the local Ecclesia and for the PHOTO-DRAMA OF CREATION, and is well adapted for its purpose, being centrally located. The attendance was 1250 interested. The attention was excellent.

From Chicago the party sped westward, and arrived at Spokane, Wash., on August 27. Here we spoke to an audience of deeply interested Bible Students, numbering about two hundred. Thence we went to Everett, August 28, where a public meeting had been arranged for. About six hundred were present and gave the closest attention to the discourse. At Bellingham, August 29, fourteen hundred were at the public meeting.

From Bellingham the little party went to Vancouver, B.C., where seven hundred greeted them, giving very close attention to the discourse. August 30 was given to Seattle, Wash., where twenty-six hundred heard the address. Here, as elsewhere, the friends are very earnest and zealous. Thence we hastened to Tacoma, August 31, where fifteen hundred were in attendance.

Our next stop was at Santa Cruz, Cal. Here an interesting and profitable eight-day Convention of Bible Students was in session. The attendance was estimated to be about seven hundred and fifty, chiefly from the Pacific States. The party remained at the Convention about four days, September 2-4. The Photo-Drama was shown four evenings, and was greatly enjoyed by many of the citizens.

September 10 was devoted to a one-day Convention at

San Diego. Twelve hundred were in attendance at the public meeting, and many were turned away, for whose benefit an overflow meeting was arranged. September 11 the party were at Los Angeles, where the attendance was thirty-five hundred. September 13, at Salt Lake City, thirty-two hundred were in attendance. Thence we went to Denver, September 15, where six hundred friends listened to the discourse. Next was Colorado Springs, September 16, where eight hundred were in attendance.

Then the party went South to Fort Worth, Texas, where a three-day Convention was in progress, with four hundred and fifty Bible Students present. While this Convention was not large, yet it was full of interest. Then came San Antonio, September 19, where twenty-one hundred listened with deep attention to a discourse on up-to-date topics. At Houston, September 20, twenty-four hundred assembled to hear the address, and nearly as many were turned away. On September 21, at Beaumont, Texas, nine hundred listened with deep appreciation.

Continuing our journey, we reached New Orleans, September 22, where one thousand heard us. At Birmingham, Ala., September 24, fifteen hundred were present. Thence we went to Atlanta, Ga., where a four-day Convention met, September 24-27, with approximately four hundred and fifty in attendance, the delegates representing many states. After leaving our Atlanta friends, we hurried on to the Saratoga Convention.

The Saratoga Convention, although not a large one, was an extremely interesting gathering. The Convention proper numbered about 950. Some of the meetings ran up considerably more through local interest. One thing noticeable in this Convention, as well as at all the others, was the meek and quiet spirit of those in attendance. While all lifted up their heads rejoicing that our deliverance is near and hasteth greatly, nevertheless there was no spirit of excitement. Rather all seemed to realize that we have received of the Lord blessed promises and enlightenments which far more than repay for our trials and difficulties. All were resolved that the whole world would not compare with the Light and Peace and Hope already ours--not to mention the glorious things expected soon. Surely we prefer God's time, as well as God's Plan, above all others. If He but continue us in His favor, in the future as in the past, we may well rejoice in the experiences coming day by day, end when they may.

During our trip we continually encouraged the dear Household of Faith to await God's time for the accomplishment of our hopes, preferring it to our own, if different. While we everywhere noted that patient waiting was manifested, yet, on the other hand, we deplored the over-confidence of some respecting the exact time of the glorification of the Church. We endeavored to distinguish between our hope and the time of its fulfilment, and urged all to cast not away their confidence, which hath great recompense of reward. However, the present great war certainly stimulates our confidence in every feature of the Divine Program.

====================

R5554 : page 303

INTERESTING LETTERS

EXTRACT FROM LETTER TO A FRIEND

DEAR BROTHER:--

I arrived home safe Friday afternoon after a somewhat adventuresome journey.

At Yarmouth, I had an interesting experience. I was talking with two young women from Annapolis, when a young minister with whom they were acquainted came up, and they introduced me. Noticing my pin, he said in a rather challenging tone, "You are a Russellite?" "Yes," I said, "I am a Bible Student; and you are an Evolutionist." "Yes," he said. I then said, "I am glad to meet you. I have been wanting to hear the Evolution doctrine from a real Evolutionist."

He then proceeded to explain Evolution. I then asked him where people would evolve to after death. He said the soul kept on evolving. I asked him where men got their souls if these were the outcome of Evolution, and monkeys did not have any. He replied that surely God could impart to each man a soul. He gave me a pamphlet on Evolution by Dr. Elliot, and I gave him my WATCH TOWER to read.

When I had finished, he asked what I thought of it. I said, "I think it is very good for a man's idea, but he has no proof that it is correct--nothing at all to back it up, no proof of any kind. Now, I can prove everything I believe by the Bible."

Then the minister said, "But the Bible is self-contradictory; and what proofs have you that it is correct?"

"No," I said, "the Bible is not contradictory when you understand it; but it is the most harmonious and logical book ever written. Any one merely reading it must admit that it could not be written by man."

He finally promised to read some of the STUDIES IN THE SCRIPTURES, which he told me he had in his home.

May the Lord's blessing be with you and all the dear Bethel family.

Your Sister in Christ, STELLA H. WATERMAN.

page 303

EVER-INCREASING INTEREST AND APPRECIATION

DEAR BROTHER:--

Greetings in the name of the Lord, and may Grace, Peace and Mercy be multiplied unto you from God our Father and our Lord Jesus Christ!

As a constant reader of THE WATCH TOWER for twelve years, with ever-increasing interest and appreciation, words fail to express the grand blessings I have received through the teachings of its columns. For this I rejoice and am indeed thankful. Nevertheless, during this time I have deeply regretted to observe that the specially interesting points in which

THE TOWER abounds were not more generally discussed among the brethren. I also noted that many of the dear friends, no doubt in their eagerness over the "new TOWER" which is so greatly appreciated, read them hurriedly and fail to assimilate many of the most precious points. Many do so with the thought of re-reading them more carefully later, but often fail to do so before the arrival of another TOWER.

I am glad to note that recently, this is largely being overcome, in one instance, at least, by a suggestion from the San Francisco Board of Elders and Deacons. A meeting for the discussion of these interesting points in THE TOWER was arranged, and they are now being discussed during luncheon Sunday evenings. All are asked to read their TOWERS critically, noting the special points of interest and underscoring them. At the table the leader cites each article separately and the friends read the points they have underscored, in their proper order, with a brief comment. Some of the most important ones are then thrown open to the Class for discussion. This, I believe, is very helpful and stimulates a critical reading.

Thanking you again for the columns of THE WATCH TOWER and your continued labor of love, I remain with prayers for our dear Master's continued blessing and guidance, in which Sr. A. joins, Your brother in the Lord, W. E. ABBOTT.--Calif.

===================

page 305

VOL. XXXV OCTOBER 15 No. 20
A. D. 1914--A. M. 6043

CONTENTS

View From the Watch Tower.........................307
  Shortening of the Days of Trouble.............307
  Praying for Peace in Europe...................307
Catching Fish with the Gospel Net.................308
  The Nature of the Harvest Work................308
  Our Present Attitude..........................308
The Royal Law of Love.............................309
  Love and Consideration for the Weaker.........309
  The Beauty of Self-Abnegation.................310
"Trees of Righteousness"..........................311
  One Cause of Spiritual Decay..................312
  Depth of Root Shown in Vigor and Fruitage...................................312
  God's Word Alone Will Upbuild.................313
The Resurrection the Greatest of Miracles.........314
  How to Become a New Creature..................314
  Personality Makes Soul........................315
Mock Trials of Jesus..............................316
Sowing and Reaping................................317
St. Peter Sifted Like Wheat.......................319

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5559 : page 306

SPECIAL FALL VOLUNTEERING

Already over ten million copies of the regular 1914 Volunteer Matter have been distributed in the U.S. and Canada, although some places have not yet been supplied. We have a large quantity still on hand which, however, is being rapidly diminished. Further orders should be sent to us quickly.

As a follow-up to the regular 1914 ("End of the World") edition, we have just issued another number of THE BIBLE STUDENTS MONTHLY (Vol. 6, No. 5) treating "The Distress of Nations" and the Cause of God's Anger--the prophetic aspect of the present European War, and its relation to the great Time of Trouble. We recommend the distribution of this new matter wherever the "End of the World" edition has gone.

As heretofore, the Society gladly supplies this literature gratis, all charges prepaid. Order promptly whatever you can judiciously use, stating exactly what localities you expect to serve, and the census report of the population of the district. Also mention any large proportion of population speaking any other language than English. We will have this new Volunteer Matter in the German and other languages later on.

The present is a favorable opportunity, while the eyes and ears of the masses are open. Let us labor "while it is day: the night cometh, when no man can work." "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." --John 9:4; 4:36.

MUSICAL AND DRAMA RECORDS.

It appears that the Phonograph records used by us are not usually kept in stock by music stores--in fact, many records are not procurable at all. We will be pleased to supply such as may be desired, and have provided a stock in advance. Any desiring a list of these records may drop us a post-card and have the list by return mail.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF NOVEMBER

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY V.

Week of November 1....Q. 57 to 61 Week of November 15....Q. 67 to 71
Week of November 8....Q. 62 to 66 Week of November 22....Q. 72 to 76
Week of November 29....Q. 77 to 81

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per dozen, postpaid.

====================

VIEW FROM THE WATCH TOWER

THE Scriptures foretell that in the end of this Age there will be a cry of "Peace! Peace!!" but that there will be no peace. (Jeremiah 6:14.) This prophecy has been fulfilled. When the First National Arbitration Board convened at Geneva, Switzerland, and gave its first reward, September 14, 1872, the cry of "Universal Peace" went up all over the world. There was to be no more war. All difficulties between nations were to be settled by arbitration. How sadly disappointed must those people be who, in spite of the many wars since that time, have continued to cry, "Peace! Peace!" Their theory has been that universal peace between the nations would speedily usher in the Messianic Kingdom.

How few look to the Word of the Lord to see what He has to say on the subject or, looking, entirely disregard God's testimony through the Prophets, to the effect that the present Age would end and the Millennium be inaugurated, not by Peace Conventions and Peace Treaties, but by "A Time of Trouble such as was not since there was a nation." (Daniel 12:1; Matthew 24:21.) The Peace cry has received an especially severe shock in the present momentous war, involving more than any other war on the earth ever! Instead of the present war being nearly over, we incline to expect much more serious complications in Europe--that other nations will be drawn into the war.

Notwithstanding the fact that the President and the Secretary of State of our own land are wise men, lovers and promoters of peace; and notwithstanding the fact that there is no apparent reason why our country should ever be involved in this war, nevertheless we are apprehensive. The great nations of the old world, impoverishing themselves and destroying their commercial interests, as well as being robbed of hundreds of thousands of valuable lives by this war, will not wish to see the United States towering high above them in every way by reason of its isolation. We may be sure that the crafty statesmen of Europe, while professing interest in our peace, will really do all in their power to embroil us in war by one device or another.

SHORTENING OF THE DAYS OF TROUBLE

While desiring peace at home and abroad, all who are children of the Highest must desire the Father's will to be done--rather than our own. Hence, should the war extend even to our own land, in spite of everything we can do to the contrary, let us not be discontented, but still pray, "Thy will be done!" Let us look beyond the present terrible war to the glorious things which God's Word assures us lie just beyond it; namely, Messiah's Kingdom.

When we say that the Kingdom lies just beyond the war, we should note the fact that, according to the Scriptures, it will not be set up immediately. Following the terrible storm of this war will come a great revolution, symbolically styled "a great earthquake." (Revelation 16:18.) In conjunction with this social revolution, the Bible indicates that Churchianity will for a time be greatly exalted as the hoped-for power by which the revolution may be offset and stopped. During that brief time of Babylon's prosperity, the true Church will be in hard lines, from the earthly viewpoint. Nevertheless, "all things shall work together for good to them that love God, to the called according to His purpose."

Following the revolution and Churchianity's exaltation quickly will come the anarchy, which the Bible everywhere symbolizes by fire, because of its destructive force and influence. That will be the time mentioned by our Savior, saying, "Unless those days should be shortened, there should no flesh be saved." (Matthew 24:22.) The Master tells us, however, that those days of anarchy and general strife--"every man's hand against his brother, against his neighbor, and no peace to him that goeth out or to him that cometh in"--shall be shortened. The establishment of the Church in glory, the bringing of the Elect into control of the world, will shorten those days and inaugurate the Reign of the Prince of Peace.

PRAYING FOR PEACE IN EUROPE

Our Honorable President with praiseworthy intent requested all Christian people to make October 4 a day of prayer for peace in Europe. However, we cannot concur with our Worthy President in this matter. Much as we appreciate peace--and we have all our life labored to be a peacemaker--we cannot pray the Almighty to change His plans to conform to those of our Honored President.

For twenty-five hundred years God, through the Bible Prophets, has been telling His people about this great war and concerning the more terrible Armageddon which will follow it; and can we expect Him to reverse the program at our behest?

The prayers of these millions praying for the prosperity of the Germans and the extermination of the Allies, and the prayers of other millions for the success of the Allies and the annihilation of the Germans, and the prayers of the Pope and of our President and other good people that this awful war shall promptly cease will all go unanswered, if we read our Bible aright. The war will proceed and will eventuate in no glorious victory for

R5554 : page 308

any nation, but in the horrible mutilation and impoverishment of all. Next will follow the awful Armageddon of Anarchy.

After that, peace, lasting peace, may be hoped for, because God has declared it! It will be brought in by Messiah's Kingdom, for which so long we have prayed--"Thy Kingdom come; Thy will be done on earth as in Heaven."

For forty years we have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in our books on Bible Study in twenty languages. Now, when the very year has come and the prophecy is being fulfilled, could we consistently ask the Almighty to change His program? Nay! Rather, our discourse on October 4 was from the Master's words, respecting the present "DISTRESS OF NATIONS WITH PERPLEXITY, men's hearts failing them for fear of those things about to come on the earth."--Luke 21:25,26.

Our address was given in the New York City Temple --fifteen hundred heard for two hours, and many were turned away.

===================

R5554 : page 308

CATCHING FISH WITH THE GOSPEL NET

"Jesus saith unto them, Follow Me, and I will make you fishers of men."--Matthew 4:19.

OUR Lord's parables, figures of speech, and more or less "dark sayings," such as this one, were usually based upon incidents connected with His ministry. We remember the context here--He had been preaching at the Sea of Galilee, and had put out in a boat because of the crowd of people. (Luke 5:1-11.) The boat was one that was used in the fishing business, conducted by Peter, James and John. Following this discourse, Jesus invited these men to become His disciples, using the words, "Follow Me, and I will make you fishers of men."

R5555 : page 308

The expression, "fishers of men," suggests many good features illustrative of the work of the Gospel Age. In fishing for fish there is a carefulness exercised that is very necessary to success. The skilful fisherman studies what kind of fish-hook to use and what kind of bait to put on the hook. Then he catches the fish individually. Likewise very much of the work of this Age has been an individual work, accomplished by talking to people; those engaged in it should seek wisdom from on High to put the Message into such form as would be most helpful to people--that they may be caught by the Gospel.

The Lord uses an illustration of a drag-net to represent the work of the Gospel Age. During the past eighteen centuries the drag-net of the Gospel has been passing through the world. It has not caught all the fish; for it has been drawn only through certain parts of the earth which God chose especially to favor. Thus He has drawn a net full; and He says that at the end of this Age there will be a sorting of these fish--a putting some back into the sea, as not worthy, and a retaining of others. Throughout this Age there have been some drawn by the Gospel who have been unsuitable for God's work; they have not been the kind of people God has wished to choose. Therefore He did not make things so plain for such that they would stay; but rather has left some subjects obscure, in order that such would reject the Truth and turn aside.

THE NATURE OF THE HARVEST WORK

However, aside from this Parable of the Drag-net, which represents the Lord's people as fishers of men, and which might in some respects seem applicable only to the close of the Gospel Age, there is another commission. The general commission to all of the Lord's people applies today. It reads, "The Spirit of the Lord God is upon me, because He hath anointed me to preach the good tidings to the meek; to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to the bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."--Isa. 61:1-3.

We read that when Jesus was speaking to the people He made some remarks, and gave some parables forth, which they could not understand. For instance, He said that unless they would eat of the flesh and drink of the blood of the Son of Man there would be no life in them. They said, Who can understand that? Who can accept that teaching? So they walked no more with Him--they got out of the net. Throughout this Age the Lord has been gathering in the fish. But the great work of selecting is to be accomplished in the end of this Age. To a certain extent in this Age thousands of people have been caught in the Gospel net and have been more or less brought under the influence of the Truth; and yet they are not fit for the Kingdom. Without any unkindness towards them, the Lord now simply puts them out of the place not suitable to them.

We are not to think of this comparison as perfectly representing this matter--but it has an illustrative power to be made useful in this connection. We do not really catch men as a fisherman catches a fish. The fisherman does the fish more or less harm in taking it out of the water, whether with a hook and line or with a drag-net; and those fish which are brought up in the drag-net are not honored in any manner. Our Lord used this illustration merely to represent how the Gospel fishing was to be done. His followers were to fish for men for the Kingdom--not to do them violence, but to do them good. Those who catch fish exercise a great deal of care. While catching the fish, they usually hide themselves, so that the fish will not see them, but the bait. So in drawing men to the Truth we should hide ourselves and throw out as bait those features of God's Word which would apply to this one or that one with whom we might be dealing.

Coming down to the present time, the question might arise, Is this Gospel Message still to be sent out, or have all the fish been caught and the Gospel net drawn to the shore, and will there be no more received? We answer that we do not so understand. We believe that we are away down in the Harvest of the Age; if not fully at the end of the Age, we believe that it must be very near.

OUR PRESENT ATTITUDE

Looking at the Harvest of the Jewish Age, we see that it was forty years long in one sense of the word; yet the beginning of that forty years was a very indefinite thing--and the closing seemed to extend over six months, perhaps. We remember that in the beginning of our

Lord's ministry there came forty days of His temptation; and that then came the time during which His disciples were being gathered to Him. For a year there was very little of importance accomplished. If we consider His experiences as typical, we might consider that the early part of the Harvest was not very sharply marked. The Harvest seemed to increase as it progressed, and did not culminate until after the destruction of Jerusalem. This fact leads us to wonder if there are not six months more of the Harvest here.

R5555 : page 309

The Lord evidently saw that it would be better for us that we should walk by faith, not by sight, and that we should have the experiences we are having. These experiences are excellent. We have been receiving things so good, so refreshing to us, that if they continue for six months longer, or six years longer, we shall be very glad that the Lord has given us this longer opportunity of testifying to His goodness. On the other hand, it may be that the work of the Harvesting of the "wheat" has been fully accomplished, and that the work of the present time is for the Great Company class and for the world.

"So on we go, not knowing,
We would not if we might;
We'd rather walk in the dark with God
Than go alone in the light;
We'd rather walk by faith with Him
Than go alone by sight."

The consummation of the Gospel Age is now upon us. We are expecting wonderful things, glorious things. The thing especially looked for now is the ending of Gentile dominion. The dissolution of the nations is at hand, and that disintegration precedes the establishment of Messiah's Kingdom.

At what time the Lord's people will be taken beyond the veil the Lord has not fully indicated. But we have the assurance that when He shall appear, be manifested--when His Epiphania shall occur--we shall be with Him, we shall be like Him and see Him as He is. He will not begin His great work of establishing the Kingdom until the Church shall be with Him. We may not understand all that this implies. Perhaps we may be with our Lord, in service on this side the veil for a while. We had not thought so; but we are simply willing that the Lord's will shall be done, whatever it may be, and we are waiting for the indications of His providence.

"We know not what awaits us,
God kindly veils our eyes,
And o'er each step of our onward way
He makes new scenes to rise;
And every joy He sends us comes

A sweet and glad surprise.

"One step we see before us,
'Tis all we need to see,
The light of Heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence comes
His loving 'Follow Me.'"

===================

R5555 : page 309

THE ROYAL LAW OF LOVE

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification; for even Christ pleased not Himself."--Romans 15:1-3.

AS CHILDREN of God each one of us should use care that others are not injured by our liberty in Christ; for this would be condemned by the Law of Love. The Apostle clearly emphasizes this thought in this Epistle to the Church at Rome. He points out that all the Lord's children are not alike "strong in the faith." Some, weak in the faith, can see that Jesus is our Redeemer, but cannot realize as yet the liberty which we as sons have in Christ. One realizes that he is at liberty to eat whatever agrees with him; while another, who is weak, eats vegetables only, lest he violate some law under which he thinks himself. Some Christians condemn their brethren who eat meat, seeming to forget that our Lord ate flesh. We should learn to grant each other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for each of us to know that God accepts the others as well as ourselves, and manifests His acceptance by blessing them in His service.

It is the same with reference to observance of days. One esteems one day above another, as the Apostle says; while another esteems every day alike. Let each carry out fully the conviction of his own mind--whatever he

R5556 : page 309

believes to be the will of God for himself. When St. Paul urges that each "be fully persuaded in his own mind," he does not mean that each should make up his mind what is the will of God for all His children, and then stick to his opinion, whether right or wrong, and be unwilling to listen to or consider the thought of any others of the brethren on the subject. On the contrary, he urges growth into the full liberty of Christ, counseling patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under bondage regarding the eating of meat, the observance of Sabbath, etc., is the weak brother.

LOVE AND CONSIDERATION FOR THE WEAKER

The Apostle, however, counsels that if the weak brother observes such a bondage, not as an attempt to "keep the Law," and to justify himself thus before God, ignoring Christ's redemption-sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances and observances, than the stronger ones should not rail at his conscientious weakness, or make light of it, but should receive him as a brother, trusting that discipline, experience and growth in grace and knowledge will gradually bring him to the liberty which others of the brethren reach more quickly.

Those strong ones who enter fully into the spirit of the Apostle's statement, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; "for even Christ pleased not Himself." But if the stronger brethren by sarcasm and influence should try to force the weaker ones to use a liberty which they do not realize, it would be forcing them into sin. Therefore the weaker brethren should be left to the liberty of their own consciences. The influences of love and truth alone should be brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ.

Thus the Body of Christ may be full of charity and unity, each member carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and in knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible, being developed as he feeds upon God's Word.

The Apostle refers especially to the observance of days as a lack of development, saying (Galatians 4:10,11), "Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of sons of God, but who were now going again into bondage through false teaching. He recognized in them an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition; and he was fearful that this weakness and failure to maintain the liberty of sonship might lead

them even to reject the Gospel--that Christ gave Himself for our sins--and accept as a gospel a hopeless substitute

--that Christ would save them if they kept the Law.

But glorious is the liberty of the sons of God! Let us stand fast in it, as the Lord enables us to grasp it in its fulness, yet at the same time extending sympathy and love to those who have not yet reached the high vantage-ground where they can get a broad, comprehensive view of our blessed standing in Christ. Thus we bear the infirmities of the weak brethren, our companions in the Way, and thus we are in harmony with the Law of Love.

THE BEAUTY OF SELF-ABNEGATION

The Apostle appears to be drawing to our attention the thought that selfishness is the predominating principle of the world. People are seeking generally to please themselves --often unjustly, sometimes justly, but simply ignoring others. He is pointing out that the Christian is to take a different course. We are enlisted under the banner of Christ, which is the banner of Love. We are to look well to the rules which belong to this new order of things of which we have become members. The followers of Christ, instead of seeking their own selfish interests, are to consider the interests of others. Instead of seeking their own pleasure, they are to seek the pleasure of others, where this will not conflict with their vow of consecration.

This does not mean that the disciples of Christ are to seek their own misery. But they are to give their thought and time to pleasing others rather than themselves. The Apostle tells us that this is the example set before us by our Leader, our Pattern--"For even Christ pleased not Himself." He was not in the world to seek to do the things pleasing to His own flesh. Quite to the contrary, He renounced His own fleshly interests and gratification for the benefit of mankind. So we covenant to do when we essay to walk in His steps. The denial of self, the taking up of the cross, means the renouncing of self-will and the leading of an unselfish life, in accord with the Divine Pattern and the Divine Plan.

OUR BRETHREN OUR NEIGHBORS IN CLOSEST SENSE

With this light upon the Apostle's words, our thought is that the primary meaning of the word neighbors as used by St. Paul is, those closest to us. That is to say, in the Church of Christ, our brethren are our neighbors; they are the ones nearest, closest to our hearts. All the children of God are our brethren; they are particularly our neighbors because they are on our own plane. We should especially seek to please these to their edification. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases be quite the reverse of their edification. If we please the brethren rightly, we shall rather "stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. This implies that the word please is used here in a limited sense.

It is not possible for us to please all people. The direction of our energies should be for their good as we have opportunity. Even though they be not saints, we should "provoke" them--rouse them--"to love and good works" as far as possible, and not to anger or malice or sin or anything unworthy. We may not always be successful in pleasing people to their edification. There may be times when even the brethren will feel aggrieved rather than pleased at our efforts to serve them. We think, however, that if we seek to please them to edification, striving to exercise the spirit of a sound mind, our course will have the Lord's approval and blessing, whether it has the approval of others--even the brethren--or not.

So let every one of us endeavor to "please his neighbor for his good to edification." This matter of neighborhood, the condition of nearness, extends, next to the Church, to our own families. Of course, as relates to earthly obligations and temporal needs our family would have the first claim, and would be our neighbors, very near, according to the flesh. We should seek to please them for their edification--should seek to do them good, as here suggested. The same principle would extend, as we can readily see, to the butcher, the baker, the ice-man, etc. We are not to please any of these to their injury, or in any way that would not be for their edification. We are not to descend to the world's methods. If they wish to tell stories that are not good, not pure, we are not to join in with them. If we cannot please them by that which is good, we are to avoid unnecessary contact. We are to do good and to edify only.

THE WORLD RECOGNIZES THE GOOD

We should endeavor to be as pleasing as possible to all of our neighbors. If we rebuke in a rude way, it would not be pleasing to them, nor would it be likely to edify them. There is a way in which we can give proper reproof even to very worldly people. The world has a higher standard morally and religiously than they would be willing to acknowledge. Even if they sneer outwardly, in their hearts they recognize that which is good. We often find people who are impure in their own lives who like the society of the pure. They have some appreciation of the good, even though, being defiled themselves, they are likely to defile whatever they touch.

It would not be proper for us to expect that we can do a great deal of good to worldly people--at least that much fruitage will generally be manifested--at present. Our aim should always be to please as far as possible, as far as loyalty to God and the Truth will permit. We should not be of that "grouchy" sort, always going through the world with a quarrel. Rather we should let our light shine, that they may see our good works, and thus "glorify God in the Day of their visitation." A sweet, kindly spirit is the very best recommendation we can give the world now of the power of the Truth. The Lord's people should be kindly disposed toward all men--in the Church especially, but also toward all with whom we come in contact.

A WORD OF WARNING

Let us here say that we fear that some of the Lord's children who have a husband or a wife not in harmony with the Truth, or perhaps more or less in harmony, but not fully consecrated to the Lord, make a mistake and perhaps by their example prevent the development of further interest in the companion. If, for instance, a husband is fully consecrated and his wife is not, the husband should exercise great care that his zeal for the Truth does not lead him to neglect his duty in helping to lift the burdens of household care, etc., which are pressing upon the wife. Volunteer work, meetings, etc., should not so fill his spare time as to cause him to overlook the fact that he owes a very special duty to his wife in ministering to her real needs or comforts.

We fear that some have been embittered and hindered from a full acceptance of the Truth or led to opposition by such lack of loving, thoughtful consideration on the part of the companion who professes entire consecration to the Lord. If we really are fully the Lord's, our home is the first place where this should be demonstrated. No amount of zeal for the service of the Truth outside of our homes will excuse us from the duties which we owe to our families and which they have a right to expect. To fulfil our obligations is a real service for the Truth, and often a most effectual one. If there is water or coal or wood to carry, or other real services which a husband may and should render to his wife, these should not be neglected

for any other service. If she is willing to attend some of the meetings, let him show an appreciation of her company and a pleasure to have her go.

The same rule applies to the consecrated wife. Some time and personal service are just requirements of the husband; and the wife should exercise the spirit of justice, love and of a sound mind along this line, and not give her companion just cause to feel that he is forgotten, unloved and uncared for because of the wife's new interests. The husband is the rightful head of the home. There are duties which are obligations to every child of God, and to neglect or ignore these may be the cause of incalculable harm. The real duties of a husband or wife or parent or child are never abrogated when we give ourselves to the Lord. Each consecrated saint should seek by prayer and by the study of the Word and of Divine providences in our lives to discern the will of the Lord concerning us, that we may be "living epistles" which shall glorify our God, and not bring a reproach upon His cause or upon our own Christian profession.

SACRIFICE OUR SPECIAL MISSION

Each member of the Royal Priesthood is to remember that the special mission of our office, our vocation, our calling, in the present time is to sacrifice. One form of service frequently not discerned by the Lord's people is the opportunity of renouncing our own desires or plans, our own methods or preferences, and in the interests of peace accepting instead the plans, the desires, the preferences of others--where it is merely a matter of personal preference. Where we believe the Lord will be as well pleased to have the matter the one way or the other, a yielding of our own wishes often proves a blessing, both to the one yielding and to the one receiving the kindness and consideration. This is the spirit of love, the spirit of the Master.

In the Body of Christ the different members have their various inherited weaknesses against which they must wage a lifelong warfare; and these weaknesses are sometimes of such a nature as to interfere to some extent with the rights and comforts of others as well as of themselves. And just here the Apostle offers the word of counsel, "We, then, that are strong, ought to bear the infirmities of the weak." This does not imply that we should not expostulate with such a one and endeavor to help him to get rid of his infirmity. This we should do, in the spirit of meekness and kindness, while we humbly endure the trial of our patience. It is his good that we are to seek, not chiefly our own greater enjoyment of physical or mental comfort. We are to please him for his edification, not by simply ignoring his fault, as though we considered it right, but, if there be suitable opportunity, by kindly urging him to strive against it, still humbly and patiently submitting to the discomfort it brings to us.

If this spirit prevails, the Apostle further shows (1 Corinthians 12:24-26), there need be no schism in the Body; for the members all have a mutual care and a mutual love one for another--a care which seeks to encourage and strengthen all that is good and to discourage, by our example and sometimes by a kindly word, all that is unbecoming, and a love that throws its mantle over a deformity and endeavors to conceal a fault rather than to expose the weaker brother or sister to the reproach of the other brethren. Thus, in the true Church of Christ, which is knit together in love, if one member suffer, all the members suffer with him; or if one member be honored, all the members rejoice with him, and to some degree share the honor, just as in an earthly family, when one member rises to an honorable distinction, all the members of the family partake of that honor and joy.

LET YOUR LIGHT SHINE!

For such self-sacrificing love how necessary is the spirit of humility, gentleness, patience and faith! The Master's words along this line are very forceful--"Except ye be converted [from the spirit of the world to the Spirit of Christ] and become as little children [in meekness and teachableness], ye shall not enter into the Kingdom of Heaven." This blessed Law of Christ, the Law of Love, should rule in all who have taken by consecration the name of Christ. Its hallowed influence should radiate from us, not only among the brethren, but also out upon the world, as a powerful witness to the effect of the grace of God in the heart. Thus we shall demonstrate to them that the love of God received into a life brings peace and harmony and happiness; that it makes noble, devoted, faithful husbands; more kind, loyal and tender wives; more obedient, loving children; more kind, good neighbors; and that it pours "oil on the troubled waters" of all our experiences, bringing blessing wherever it reaches.

===================

R5557 : page 311

"TREES OF RIGHTEOUSNESS"

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the Faith, as ye have been taught, abounding therein with thanksgiving."--Colossians 2:6,7.

THE context from which our text is taken seems to show that the Apostle is contrasting with the Gospel hope the various hopes which might go to establish one in some kind of faith, some kind of belief, some kind of course in life. But he is addressing those especially who have already accepted Jesus Christ as God's Representative --those who believe that God has sent His Son into the world to be the Redeemer of the race of Adam, and by and by to be the Deliverer of mankind from the power of sin and death. All those who are in Christ Jesus have received Him with this understanding. This is the only Message which God has sent; this is "the faith which was once delivered to the saints."

DIVINE VS. HUMAN MESSAGE

The Apostle Paul urged those to whom he wrote to continue in this faith, and not to try to combine earthly philosophy with this Heavenly Message. As they had received Christ as God's Anointed and their Sufficiency in all things--the One "in whom are hidden all the treasures of wisdom and knowledge," in whom "dwelleth all the fulness of the Deity bodily"--so they were to walk. As they had recognized Him as the Heavenly Teacher, so they were to continue to make progress in the same way--the path that leads to glory, honor and immortality. They were not to think for one moment that any human teaching could be mixed with the Divine Message; for any other doctrine would serve only to confuse the Heavenly Message in the minds of the hearers.

This would not mean, however, that the teachings of the Apostles were to be ignored, for the Master especially informed the Church that His Twelve Apostles would be His mouthpieces. It would, however, guard us against any supposition that there would be any other teaching or any other Church to take the place of Jesus and His Apostles. To these He declared that whatsoever things they would bind on earth would be bound in Heaven, and whatsoever things they would loose on earth would be loosed in Heaven.

R5557 : page 312

DEVELOPMENT OF THE SPIRITUAL PLANT

Having stated the matter in this way, the Apostle then uses a forceful illustration to show how we are to progress in Christ. Turning from the figure of a man walking in Christ as a member of His Body, St. Paul gives us the picture of a tree, the root of which goes downward and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. As the roots of a tree push themselves downward and imbibe the nutriment of the soil, while at the same time the trunk and the branches reach up into the atmosphere to obtain through the leaves the necessary elements of growth, so the mentality of the Christian takes hold of the great and precious promises of the Word of God, while at the same time he is building character through his heart appreciation of these promises, in connection with the experiences of life. The roots of faith push down deep into the knowledge of the Divine Plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God; for instruction is a form of construction.

While the Christian is thus growing up in character-likeness to our Redeemer, and his roots of faith are reaching deep down into the deep things of the Word of God, he is becoming established, settled. A tree that is well rooted in the earth is hard to uproot. It has a wonderful strength, a wonderful hold upon the earth, and requires years to die out. So it is with the Christian whose faith has been properly established; he should be so fixed, so established in the promises of God's Word, that no wind of doctrine could overturn his faith.

Whoever is continually looking around for something new is thus demonstrating the fact that he is not established

R5558 : page 312

in the Faith. Having once made sure that the Divine Plan is the Plan of God, we should not permit ourselves to be moved away from that position. On all Christians who are thus rooted and grounded in the Scriptures the theories of our day--Evolution, Christian Science, New Thought, etc.--have no effect whatever. No Christian growth will be developed nor spiritual life retained unless the soul becomes fixed and settled in the Truth as it is in Christ Jesus.

ONE CAUSE OF SPIRITUAL DECAY

When once we have seen the Plan of God as revealed in Jesus, and have given ourselves to God and the study of His Word, the only way to retain our spiritual life is to continue in this doctrine, to root ourselves in this soil and remain there. We are not to seek other fields with the thought that we can receive additional nourishment there, and that an admixture of other elements with what we have will be advantageous. No theories will mix with the Lord's Plan. It is complete; it needs no assistance from other systems of belief. Any attempt to incorporate with it theories and ideas of men will only destroy its value. We can never become rooted and built up in Christ by such a course; our spiritual decay, and finally our spiritual death, would be the result.

No child of God can be carried about by every wind of doctrine; nor can he indulge in a morbid curiosity as to what this or that new theory may teach. To do so is very dangerous to the spirituality of a Christian. For one who has never known the Truth there might be some reason for such a course, but for one who has once thoroughly proven what is the Truth in Christ to go hunting around for new pastures in which to feed, there is no excuse. Either he has never been established in Christ, or else he has fallen into a spiritual decline. There is an exhaustless field for thought and for mental and spiritual activity in the Plan of God in all its varied features.

We believe that God purposed to have a Seed of Abraham through whom a blessing would come to all the families of the earth. Those who look for the fulfilment of this Promise realize that Christ is the Seed of Abraham and that His work is to fulfil this Promise. For this purpose He came into the world. Later on, the Church learn that not only Christ Jesus, the Head, but also the Church, His Body, are sharing in the same faith, the same Promise made to Abraham. Each individual called has the opportunity of coming in, of exercising his faith, and of being built up as a member of the Body of Christ. By this time the Body of Christ must be nearly complete. The hour is at hand when this glorious Seed of Abraham is to take hold of the affairs of earth and bring in "the Restitution of all things spoken by the mouth of all the Holy Prophets since the world began."--Acts 3:19-21.

As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine, but needs also the rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the Holy Spirit. The great Husbandman knows just what experiences and surroundings each one of his "trees" needs--how much sunshine, how much rain, how much cold and how much heat, how much pruning--and He will supply just what is best adapted to each case. He knows how to vary these conditions, environments, etc., without disturbing the process of rooting and upbuilding, but developing it. This we do not know how to accomplish, but would bring upon ourselves spiritual disaster. So we need to keep ourselves continually under the care of the skilful Husbandman and earnestly co-operate with Him, that we may grow and become strong and immovable--firmly established.

DEPTH OF ROOT SHOWN IN VIGOR AND FRUITAGE

The depth and the spread of the roots of a tree are shown by the vigor and the fruitage of the tree. A tree that is not deeply and firmly grounded can neither bring forth rich, luscious fruit nor furnish cool, refreshing shade to man. Depth of root is absolutely essential. So the Christian's faith must be deeply grounded in Christ; and thus shall we also grow up into Him, learning more and more what is the Divine will as expressed in Him. The rooting process is unseen, and can be judged only by its outward manifestations. When there is luxuriant foliage there is good rooting. But the growth must not stop there; fruit must be borne. And so the spiritual life of the child of God will manifest itself more and more in its likeness to Christ. To vary the figure, the Christian will not only be a branch in the Vine, but will bear rich clusters of fruit, which should become more choice in quality and size year by year.

We sometimes see Christians who have little knowledge of worldly things and yet have deep spirituality, very deep rooting and grounding in Christ, a clear insight into the deep things of God, and a rich Christian experience. Perhaps their knowledge of the usages of polite society is less than that of many others of their brethren; they may have had fewer opportunities to learn all these details; and yet their ripe attainments in Christ may shame some who are more outwardly correct according to the social standards of the world. How careful we should be that our standards of judgment and our estimates of character are fashioned after the pattern of the Master; that we look beneath the surface; that we note rather the

R5558 : page 313

real, the essential traits, than any outward peculiarities of the flesh which in the sight of the Lord would have no weight in deciding the quality of the character or the place in the Kingdom.

SUGGESTIONS FOR REFLECTION

If we are to be the judges of the world in the next Age, how shall we be fitted for this position, if we do not learn now how to take the proper viewpoint, the Lord's viewpoint, in our estimates of our brethren? If our love and our esteem for them is gaged by trifles, yea, by matters even unworthy of notice in the eyes of the Lord, are we developing the qualities of character which will fit us to be the judges of the incoming Age? How are we growing up into Christ in all things? Let us judge ourselves rigidly along these lines, that we may indeed become like the Master and win His final approval.

The Apostle urges that we become established in the faith. This term refers to "the faith which was once delivered to the saints"--the one Faith. This is to hold at all costs. Satan will attempt to divert our minds into other channels, to draw our attention to some new thing. But the Plan of God, the Truth of God, as revealed in Jesus Christ our Lord, is but one. It is given us for our instruction in righteousness, "that the man of God may be perfect, thoroughly furnished unto every good work." (2 Timothy 3:17.) It is not the truth of Geometry or Trigonometry or Geology or Astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. (John 17:17.) These other truths are very well in their way, but we have little time to study these now. We shall have all eternity in which to learn all the wonders of creation, but now we are to apply ourselves especially to the mastery of spiritual Truth, the deep things of the Mystery of God, revealed to His saints for a specific purpose.

AN ESTABLISHED CHRISTIAN NOT A BIGOT

The Truth embraces all the Scriptural teachings relative to Christ and His work, to our relationship to Him as members of His Body, and to the brethren as fellow-members. We are to abide therein with thanksgiving. We should familiarize ourselves with the different features of this Truth more and more. We should be clear in regard to what our Lord taught and why He taught it, and should know how to connect the different parts of the Truth into a harmonious whole. We are to be thoroughly furnished. We are heartily to appreciate the loving kindness of our God in revealing to us these glorious things, and to realize that we did not originate them ourselves, nor was any man the originator of them, but the Lord Himself. They are the Gift of God to us, and we are to be most thankful for this great Gift, to guard it jealously as a priceless treasure, and to let our light shine to the glory of God's name.

The general sentiment among the teachers of false doctrine, and even among the world in general, who do not believe in the necessity or the advisability of being established in faith, is that to be established is to be bigoted. Those who are so unfair in mind as to receive and tenaciously hold what they have never proven, either by sound logic or by the authority of the Word of God, are rightly called bigots. But one who in simple, childlike faith accepts and firmly holds to what God has inspired, what He has caused to be written in His Word for our instruction, is not a bigot, but a strong, established character, and will stand when all the structures built upon the numerous theories and imaginings of men shall have fallen. The great Day now upon us is trying every man's character-structure, of what sort it is, and but very few, even among professed Christians, will stand the test.

The few who will pass safely through this crucial trial without loss are those only who have become established in the Truth of God, "rooted and grounded and built up into Christ." The difference between a strong and steadfast Christian and a bigot is that one is established in Truth, and the other is established in error. The "fire" of this Day will continue to burn and to manifest the great difference between the two classes, until all have been tested and tried and found worthy or unworthy.

IMPORTANCE OF SELF-SCRUTINY

The Apostle's words in our text lead each child of God back to the time when he first made his own consecration. Under what conditions did we come into Christ? We recall that it required much humility on our part to acknowledge that we were sinners, utterly unable to save

R5559 : page 313

ourselves. Some seem to forget the way in which they started. They started with faith and humility and meekness, and with the desire to be truly built up into the Master's likeness. But they seem by degrees to lose sight of this, and begin to grow in another direction than straight upward into the fulness of Christ. They like to make some show before the world. They come to neglect the first principles of Christian development, while still talking about the doctrines, or making up doctrines of their own.

Thus gradually these get away from the doctrines and the Spirit of Christ. The Apostle puts us on guard against these dangers: Are you sure that you ever really received Christ? Are you sure that you ever actually made a full consecration to God and became a New Creature? You should know this. If you did, then make sure that you are progressing in His likeness. Without careful scrutiny, you might think you are progressing when you are not. The Narrow Way remains narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and words of life.

Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous as we go onward. To this end, we must keep close to the Word and in line with His Program. The Lord will not accept little, undeveloped sprouts for the Kingdom, but He wants those that have grown and matured--strong, sturdy "trees of righteousness."--Isaiah 61:3.

GOD'S WORD ALONE WILL UPBUILD

Delve into the promises of God more and more. As you do this, the roots of faith will draw up the nutriment and send it out into your life, and you will grow, just as a tree grows, because nourished, fed. Thus alone will you become established in The Faith, and not in your imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord. Faith is what we started with in the beginning, and we shall need it in increasing measure as we go on in our upward way--faith in God and in His sure Word. All that we know as children of the Lord has come to us through the channel of Jesus, His holy Apostles, and the Prophets of old, and we are to continue feeding at this same table with thanksgiving.

We are not to feel a spirit of bondage, and say to ourselves, "I would like to ramble outside; I do not like to confine myself merely to what the Bible teaches. I

R5559 : page 314

would like more liberty." This disposition is not the spirit of a true son of God. Such sentiments encouraged would lead to utter spiritual disaster. All such temptations, if they come, must be promptly and positively resisted. Our spirit should be one of deepest gratitude and thankfulness that we have been granted this glorious Divine Revelation. Following thus in the Lord's way, we find the only true joy, and can make the only true progress. "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Peter 1:10,11.

===================

R5559 : page 314

THE RESURRECTION THE GREATEST OF MIRACLES

IN HIS New Creation God began to create something entirely distinct from anything that He had yet made. The New Creature is not an earthly creature; and nothing that is of the earthly being will ever have a part, to our understanding, in that New Creation, either now or at any time. Nothing will carry over from the human to the Divine, the human to the spiritual.

The human being is more or less depraved. He hears something about God, about the Divine nature, about what sin is and why it is undesirable, about the reconciliation which God has provided through Christ, and about the invitation to become joint-heirs with Christ in His Heavenly Kingdom. He becomes conscious of all this through his ears, through human power; for he has no other power. He must have a hearing ear, else he would not hear the Message at the present time. Some have more of the hearing ear, others have less. The one who has more of the hearing ear would be more attentive, more pleased, when he learns that God has a provision for the assistance of repentant sinners. The more the depravity the less of the hearing ear. The depraved person lives on a natural plane; therefore he has less inclination to come to God and less of the hearing ear to hear anything that God would have to say. But the class who cannot hear more or less distinctly have had their ears dulled by the Adversary with false doctrine.

HOW TO BECOME A NEW CREATURE

What we do see, then, is God's gracious invitation to become associates with Jesus; and this is Good Tidings to those who have the hearing ear. We say, "I am glad that God has invited me to come back into His family, and that He has provided for the covering of my imperfections. I am pleased to know that there is a special invitation now to those who have the mind of Christ and who desire to walk in His steps, and I gladly avail myself of the arrangement. In harmony with this invitation I offer myself a living sacrifice."

When we have done this, we have been converted. In what way? We are turned around from the way of sin and from our own will, turned to go in the way of righteousness. This is conversion.

The next step for us to take is that of making a consecration to become a living sacrifice to God. And that consecration of our all to God includes everything that belongs to us--all that we are--the human ego, personality --all of its hopes, aims, possessions, for the future in every shape and form. Everything is included in that consecration to God. Did this make us New Creatures? No. But it puts us in the way that we are eligible to that position. What is the next step? The next step is the application of the merit of Jesus, put over us as the wedding garment, covering our imperfections. Of what use is this to us? It makes us acceptable to God. The Apostle tells us to present our bodies living sacrifices, holy and acceptable to God, and our reasonable service. --Romans 12:1.

The next thing in order is for God to indicate His acceptance of that which we offer and which is accepted. This He does by begetting us of the Holy Spirit. Just what this means we are not wise enough to know. God foreknew Jesus Christ as the Head of the Body and He foreknew us, the class predestined to be the members of that Body. And now by coming under the required conditions we are accepted as members of this class. We are to show our devotion and our loyalty, to show that our surrender of our will is a genuine thing. This we do by being exercised by our contact with the Truth. If we have been in error, our loyalty will be determined by the way in which we weigh the matter and decide it. If we decide the matter slowly, it means that we are a little obtuse. If we decide the matter quickly between the truth and the error, it means that we are loyal to God's will, His Truth, and thus we are all the more pleasing to Him, as a loyal child. If we decide the matter slowly He will not cut us off, but perhaps will give us some chastisements; for we are in the School of Christ.

HOW THE NEW CREATURE GROWS

In one picture we are represented as embryos, not yet born; in another picture as children, not yet having reached manhood, but as growing in grace and knowledge and character. Either picture is very beautiful. But we cannot mix them. We cannot imagine the child not born as growing in knowledge, etc., nor can we imagine one developing toward manhood as an embryo. In the embryo picture we perceive that every human child must grow, and that in order to do so it is dependent on nourishment. If some accident happen, that embryo might die; if there were some miscarriage, the embryo might never be brought forth into life. We see that from the time we became New Creatures in Christ, we began to develop the new mind. The brain is the same as before the new will developed, and the body the same; just as a mother is the same person that she was before the child was begotten.

R5560 : page 314

Let us consider the subject from another viewpoint. This New Creature is the governing power--the only thing that God recognizes, and that we recognize, as having control of this mortal body. Why does the New Creature have the control? Because the will is transferred from human interest to God's will. God's will is now our will as New Creatures. We have full rights and control in this body, whose earthly rights are given up. God has accepted the sacrifice, and the New Creature must be loyal in controlling the body in accord with the Divine will. Henceforth we are to see that the mortal body is kept under. Some people might say that we are treating it unkindly; but from God's standpoint we are treating it as wisely as possible, in order to do God's will. If it were God's will that we undertake some great work, we would certainly put the body through a course of training to fit it for the undertaking.

Practically, the New Creature says to the mortal body, "You are my body only for the time being. I am the New Creature, desiring to use you in God's service, in order that I may see how obedient I can be to God's Cause." The old creature might say, "But I have some rights." The New Creature replies, "You have no rights. I shall use my judgment as to what you shall do or not do." If the New Creature yielded to the old creature, the latter would prosper in its own aims and projects, and the New Creature would be puny and weak in courage, strength and everything else. The New Creature is to assume control of all the interests of the old creature, to sacrifice all that is to be sacrificed to the will of God.

R5560 : page 315

PERSONALITY MAKES SOUL

The more we do this, the stronger we become spiritually; and the stronger we become spiritually, the more ready we shall be for our change. What is our change? It is the spirit birth in the resurrection. Not one atom of this old body will go into the new condition. What, then, will go into the new condition? It is the New Creature? What is the New Creature? It is the ego which lives in the mortal body, which feeds not upon natural bread, but upon every word that proceeds out of the mouth of God.

If God has a work for the New Creature to do in the present time, then we are to take reasonable care of this body. To misuse the body would not be in harmony with God's will. The body has become the New Creature's property. The New Creature will take the dominant control of that body. A spiritual body would not be a soul without the ego, the personality, the being, any more than would the earthly body. It is the ego, the personality, that makes the soul. Simply one hundred and fifty pounds or so of matter does not make soul.

The soul is the thing that comes down from the father to the child. Adam and Eve gave soul to their children, and so that spark of life which God gave originally continues to come down. In the resurrection that soul, or spark of life, is carried over and becomes the new soul. This spark of life which God recognizes all the while and preserves in all of its development, is to be transferred to a new body that will be fully in harmony with it. There will not be any discord, any inharmony, between the new mind and the new body. If the new mind grows very strong now, it will have all the more difficulty and conflict with the old body and will have all the more desire for the new body.

PROCESS OF TRANSFERENCE NOT KNOWN

Can you explain to us how this new life will be transferred to the new body? We cannot. In the case of our Lord Jesus, we have the explanation that the Logos, a spirit being, left the spirit condition, came to earthly conditions and became the personality, ego, man, in earthly conditions. And we have the account that this same One who came into the world, the same One who died and went away again to Heaven, is coming again. It is the same ego. It has changed its character, its power, according to the different body. At first it had a spiritual body; afterward it had a human body; it now has a Divine body, superior to all. But the ego, the personality, has persisted with all of these bodies.

Our ego, our personality, is to pass from this earthly body and be given a new body. The power by which this can be done is Divine Power. If anybody can explain what that is, of what the first man was made a soul, perhaps we could explain how it is with the New Creature. Or if any one can explain what makes the germ of wheat grow, perhaps we can explain how the New Creature has this germ and how it grows. We must trust in God's Power for this whole matter of the resurrection, not only of the New Creature, but also of the world in general.

Whoever doubts Divine Power cannot believe in a resurrection. We cannot imagine, for instance, how Moses or Abraham or anyone else of the remote past can be raised to life so that he would know himself, read the story of his life in the Bible, and remember that the events therein recorded were true. How that can be God only knows. We believe it because God says it. If we knew how to do it, perhaps we could make a resurrection ourselves.

A HELPFUL ILLUSTRATION

But it is just as easy to understand about the resurrection of a man to the human plane and the bringing of him into a new human body as to understand how the New Creature, the new soul, can be brought into its new body. It is the New Creature that will get the new body. When we get our spirit bodies we shall know all about the process; for it is written that when we get the spiritual bodies we shall know even as we are known.--1 Corinthians 13:12.

Meantime, however, we might find illustrations to help us to understand. Take, for instance, the making of a record for the phonograph. Something went out of the mouth, and made little indentations on a cylinder of wax. Later on, from that very wax cylinder the voice of the speaker is reproduced. Now, then, if we know how to reproduce the human voice, it gives us a little illustration of how God, with His unlimited Power, can preserve everything recorded by the convolutions of our brain, and of how these could be preserved in the future absolutely --everything by which we could know ourselves in the future. We do not know ourselves by the number of pounds weight we are or by the difference in our beard. We know ourselves by something in our mind. But if our reason be gone, then we would not know ourselves.

God has made us New Creatures. He is the All-powerful One who knows how to do this. And the more we come to know about Him and the length, the depth, the height and the breadth of His Wisdom, the more we know how to appreciate all He has told us, and the more we have absolute confidence in Him. It is wise foolishness that God should promise a resurrection. The world cannot understand--to them it is foolishness. They cannot believe in a resurrection; therefore they cannot have the joy we can have through the exercise of our faith.

THE LIGHT OF THE WORD

"The light of the Word shines brighter and brighter
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the Heavenly prize.

"The wealth of this world seems poorer and poorer,
And farther and farther it fades from my sight.
The prize of my calling seems surer and surer
As straighter and straighter I walk in the light.

"My waiting on Jesus is dearer and dearer
As longer and longer I lie on His breast.
Without Him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

"My joy in my Savior is growing and growing
As stronger and stronger I trust in His Word.
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

"My praise and thanksgiving are swelling and swelling
As broader and broader the promises prove;
The wonderful story I'm telling and telling,
And more and more sweetly I rest in His love."

===================

MOCK TRIALS OF JESUS

--NOVEMBER 1.--MATTHEW 26:57-68.--

"As a lamb that is led to the slaughter, and as a sheep before its shearers is dumb, so He opened not His mouth."--Isaiah 53:7.

JUSTICE is a quality of mind which naturally and properly commends itself to every rational being, civilized or heathen. Every nation strives, therefore, to have just laws upon its statute books; and it must be admitted that many of the laws of the world, including those of Lycurgus and those of Caesar, have manifested much wisdom and much justice.

But the Jewish Law, given by God Himself at Mount Sinai at the hand of Moses, properly claims the highest place; and the laws of all nations in any degree claiming to recognize Christianity properly seek to represent the principles of justice on the highest plane. Nevertheless, when it comes to the interpreting of these laws, and their application to individual cases, we find that everywhere there is a tendency to make excuse and depart from the laws and from the principles of justice under the claim that the circumstances and conditions of the case make necessary such a violation of law and of just principles.

The story of the conviction of Jesus unjustly, by a Jewish court and in violation of Jewish Law, must not surprise us nor be thought different from what has occurred in numerous cases in other courts.

AN ILLEGAL ARREST

Jesus was arrested, neither by Pilate's orders nor by Herod's nor by their soldiers. His arrest was made at the instance of the high priest and his associates, who particularly had concluded that the life and ministry of Jesus were inimical to their plans and projects and to what they

considered to be the best interests of Judaism. The murder of Jesus was plotted in advance. But the murderers sought some excuse for their conduct, as all murderers do; and, being politicians, they sought also an outward form or semblance of justice, having regard for the opinions of others of tenderer consciences than themselves.

Under the charge of the priests were a number of men who served as policemen in the Temple and its precincts. These were the servants of the high priest; and, armed with maces, swords and lanterns, they followed Judas, who knew beforehand that on this particular night Jesus did not intend to go to Bethany as usual, but purposed to rendezvous with His disciples in the Gethsemane olive orchard, or garden.

They brought Jesus directly to the house of Annas, a superannuated high priest, whose son-in-law Caiaphas officiated in his stead. Annas attempted an examination of Jesus, but met with little success, and turned Him over to Caiaphas, whose house adjoined, being in the same courtyard. There, at probably three o'clock in the morning, the Sanhedrin had gathered.

The plot for Jesus' death was deeply laid. The hours between the time when Judas left Jesus and the other Apostles at the Passover Supper and the time of this trial were spent in gathering the Sanhedrin from their various homes throughout the city. Conditions were considered desperate enough to justify all this arrangement for the murder of Him who "spake as never man spake"--because He taught the people--because His teaching of the people was weakening the power of the Scribes and the Pharisees and of the traditions of the elders.--John 7:46; Matt. 26:55.

The theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. Thus always has Error hated the Truth; thus always has Darkness hated the Light. The condemnation of Jesus was merely another triumph of Darkness over the Light. Yet it was a triumph only in appearance; for God's Plan was thus being carried out. The great Atonement for sin was thus being arranged for, the result of which will be the ultimate overthrow of sin, Satan and death, and the establishment of righteousness and truth worldwide and everlastingly.

AN INIQUITOUS TRIAL

The Sanhedrin was composed of seventy of the most influential Jews, an ecclesiastical court, whose voice properly had great influence with the Roman Governor, in whose hands lay, at this time, the power of life or death.

Caiaphas not only filled the office of high priest, but in this particular case he acted as prosecuting attorney. While gathering the Sanhedrin, he had not been forgetful to collect witnesses, who are said to have been suborned, or bribed, to give their testimony. Of course, no attempt was made to bring before the Sanhedrin any of those whom Jesus had relieved from the power of evil spirits, nor any of those whose blind eyes He had opened or whose deaf ears He had unstopped, nor any of those whom He had awakened from the sleep of death. The high priest knew, for instance, particularly about the case of Lazarus, but they desired no such testimony. They were bent upon murder, to be accomplished in an apparently judicial form.

Caiaphas called the witnesses, but found that their testimonies were self-contradictory; and it was a part of the Jewish Law that at least two witnesses must agree before any matter could be considered proven. Finally, two partly agreed that they had heard Jesus say something about the Temple--that He was able to destroy it and rebuild it in three days. They probably had misunderstood Jesus. However, their testimonies were too slight to make a basis for conviction.

As a last resort, Caiaphas attempted to get Jesus Himself to say something which he could construe to be blasphemy. To the various questions Jesus answered nothing; but now Caiaphas exclaimed, "I adjure Thee by the living God, tell us truly, Art Thou the Messiah?" It would not do for Jesus to keep quiet and fail to answer this question. To have done so would have been to deny this great truth and to have failed to give proper witness to the Sanhedrin. He therefore avowed that Caiaphas had expressed the truth in what he had applied.

Caiaphas leaped to his feet, anxious to grasp the opportunity of calling this statement blasphemy; but Jesus proceeded to say, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven." Affecting great horror at this, Caiaphas dramatically tore his priestly garment, as implying to the Sanhedrin that as a representative of God amongst them he had heard something awful indeed. Turning to the Sanhedrin, he inquired, "What further need of witnesses have we? Ye yourselves have heard His blasphemy. What think ye?"--What is your verdict? Their answer was, "He is worthy of death."

Apparently only two refrained from this vote--Nicodemus and Joseph of Arimathea, both of whom had learned to have great respect for Jesus. But what power or influence could they have? At the very most, they could claim that the proceedings of the Sanhedrin were illegal, that the Law forbade that they should sit as a court to condemn anybody to death in the night-time. Hence Jesus was remanded to an adjoining court-room while the Sanhedrin waited to take its official action after daybreak. Meantime, in that waiting-hall, Jesus, condemned

R5561 : page 317

by the high priest as a blasphemer and malefactor, was subjected to various indignities by the attaches of the high priest's palace, who ignorantly supposed that whatever was done by the high priest must be right.

SUBMISSIVE TO THE DIVINE WILL

The Scripture which declares, "Ye have killed the Just One, and He doth not resist you," and the Golden Text of this lesson are in full agreement, and are both applicable to Jesus in these trials. Jesus opened not His mouth in the sense that He did not attempt to defend His life. Realizing that nothing was happening to Him contrary to the Father's will, He gladly permitted matters to take their course, without attempting to hinder the results.

Who can doubt that His brilliant mind, and His tongue, which "spake as never man spake," could quickly have brought such an argument for His defense that Caiaphas and the entire Sanhedrin would have trembled and would not have dared to condemn Him! He spoke only what was necessary to be said that the Truth might be presented, and it was their own perversion of this Truth which His enemies styled blasphemy.

The Scriptures intimate that the followers of Jesus must not expect full justice in the world, nor always to be rightly understood. They, too, are to remember that the cup of their experiences, like that of their Master, is supervised by Heavenly Wisdom; and that if they are obedient to the Divine arrangement, they will find that all of their experiences will eventually work out to their highest welfare. "We know that all things work together for good to those who love God."

===================

R5561 : page 317

SOWING AND REAPING

--NOVEMBER 8.--GALATIANS 6:1-10.--

"Whatsoever a man soweth, that
shall he also reap."--Verse 7.

TODAY'S Study was intended, by those who mapped out these lessons, to be a temperance lesson. There is surely a sense in which it is true that those who yield to appetites which crave injurious stimulants and narcotics will certainly reap a slavery to those appetites, a corresponding weakening of their own characters. All good people--all who have at heart their own welfare and the welfare of humanity--must surely deplore the ravages of intemperance; and any word or example that would be helpful to fellow-creatures, that would assist them to become strong characters and useful members of society, should not be withheld.

We may, however, be fully sure that nothing will completely and thoroughly liberate mankind from the weaknesses of their fallen nature, except God's appointed remedy--Messiah's Kingdom. But this conviction should not hinder us from taking our place publicly on the side of righteousness and of the best interests of humanity in respect to every question.

Let us not, on the other hand, go to the extreme which some would approve, but let us follow strictly on this, and on every subject, the teachings of the Bible. Following this course now, in this lesson, it is our duty to call attention to the fact that the Apostle's words have no reference whatever to intemperance of one kind more than another. The Apostle is not addressing the world in general; much less is he addressing some poor inebriates. He is addressing the consecrated people of God, as he declares in the opening verses of the Epistle.

These consecrated Christians the Apostle speaks of as brethren, and instructs them how they should deal with any of their fellows who might be overtaken in a fault, who might become entangled with some form of sin, not by reason of sympathy with sin, but by reason of weakness of the flesh or by unfavorable environment. The most spiritual ones of the Church should exercise themselves to bring about a restoration of the erring one to a condition of righteousness and fellowship with God. This they should do in a meek manner, remembering that they also are imperfect in the flesh, and that they also may at some time or other inadvertently fall into sin, contrary to their heart intentions.

In this manner they were to "bear one another's burdens" --assisting one another in battling against the weaknesses of the flesh and the besetments of sin. In this way they would be fulfilling the general law of Christ.

The law of Christ is a law of service and self-sacrifice in the interests of others. Those who, finding a brother overtaken in a fault, merely throw back their heads, denouncing the brother in a haughty, imperious manner, in a holier-than-thou manner, have not yet attained a proper appreciation of what is the Law of Christ--the law which is to govern all the members of the Body.

This law of Christ, the Apostle points out, is a Law of Love. Governed by this law of love, Jesus laid down His life, not merely for His friends, but even for His enemies. All therefore, who would claim to be disciples or followers of Jesus should have the same mind, the same disposition, the same spirit, and should seek to follow the same law of love. Thus the Apostle says, "We ought also to lay down our lives for the brethren" (1 John 3:16) --in seeking to assist the brethren out of difficulty and to bring them nearer to the Lord and to His standards.

TOO MUCH SELF-ESTEEM

The Apostle points out that one great danger which besets all the true followers of Jesus is headiness--thinking too highly of self and, therefore, not thinking highly enough of the brethren, especially of the brethren who stumble in some particular in which this individual has not himself, as yet, stumbled.

One of the first lessons to be learned is that we are really nothing, that we are bundles of imperfection, that on the strength of our own merit we could not commend ourselves to God nor have His favor. Furthermore, we are to learn that in proportion as we think of ourselves as somebody, to that same extent we are not pleasing to God, and are in His sight all the more nobodies. If, therefore, anybody think of himself as a somebody in God's sight, he should begin to realize that he is nothing, a nobody unworthy of Divine notice, except through the favor of God in Christ. Such a person is deceiving himself and is hindering his own progress in the good way.

Each one, therefore, instead of seeking to judge or to reprove his neighbor or his brother in Christ, should seek to prove out his own work. He should carefully discern to see to what extent he has made progress in the things which God has declared will be pleasing in His sight. He should seek to ascertain to what extent he has put away anger, malice, hatred, envy, strife, and to what extent he has put on the graces of God's Holy Spirit; namely, meekness, gentleness, patience, long-suffering, brotherly kindness, love.

To whatever extent he can see that he is making progress along these Scripturally defined lines, to that extent he has ground for rejoicing, without in any sense or degree seeking to compare himself with others and thus

R5562 : page 318

to estimate himself wholly by the imperfections which he may see in others. By following this course, each should be seeking to find out his own weaknesses, seeking to bear his own burdens and seeking, therefore, not to be a burden or a reproach to others--either to the Lord or to the brethren.

Along the lines of this teaching, there is no room for clericism. Rather, as the Apostle says, "Those who are taught in the Word should communicate with those who teach in all good things," telling them of any blessings received or of any clearer views of the Word of God which have come to them. The Apostle may also have meant that those who receive blessings from a teacher may properly seek opportunity for recompensing that teacher, either with thanks or with co-operation or in some other way helping the teacher to forward his work of teaching in any good and profitable manner.

There is a principle at stake here. God operates along the lines of justice, and He cannot be deceived. His eye reads the heart, the motive, the intention. We might even temporarily deceive ourselves with specious arguments, but no one can deceive God. It is a principle of the Divine arrangement that sowing shall bring reaping, and that the thing reaped shall be of the same character as the thing sowed.--Galatians 6:7.

THE CHRISTIAN'S ARDUOUS TASK

The world does not engage in this sowing and reaping that the Apostle speaks of; only the Church do so. The Church is composed of those who have heard the Voice of God offering forgiveness of sins through Jesus Christ to all those who become His disciples--offering also Divine assistance and the begetting of the Holy Spirit to a new nature and to glory, honor and immortality. All who have really and truly become followers of Christ, who have taken up their cross and have covenanted self-denial in walking in the footsteps of the Master--these alone are true Christians.

It is for these to order their steps in harmony with the Lord's leadings and to know that the results of their lives will be in proportion as they follow their Covenant of Self-sacrifice and faithfulness as disciples of Jesus. These have covenanted to give up the world, its aims, its objects, its ambitions--to sacrifice all these, that they may become "heirs of God and joint-heirs with Christ" Jesus their Lord in the Heavenly inheritance.--Romans 8:17.

These should understand that it is not sufficient to agree to sow to the Spirit, but that the reaping of spiritual blessings and of heart development will depend upon their faithfulness in sowing to these ends. "He that soweth to the Spirit"--that is, he that lives a spiritual life, seeking to serve the will or Spirit of God in all of his words, deeds and thoughts--will reap the largest crop of spiritual development in the various qualities which go to make up the character-likeness of the Lord Jesus Christ.

On the other hand, those who sow to the flesh--that is, who live after the flesh, seeking to please their own flesh, seeking to do according to their fleshly minds or wills, or seeking to please the fleshly minds or wills of their friends or relatives--these must only expect that in their case the flesh thus cultivated will grow the stronger in power to control their lives, and that they will make proportionately less progress along the lines of the Spirit.

In other words, the Apostle explains that every time we give heed to the fleshly inclinations of our fallen natures, we are hindering our own spiritual progress, and that the tendency of all such yielding to the flesh is toward corruption, toward death. On the other hand, to whatever extent we mortify the inclinations of the flesh and seek to live in harmony with the Spirit of the Lord, in that same proportion we shall grow strong spiritually, and be prepared for the everlasting life on the spirit plane which God has promised to those who shall demonstrate their love for Him and their loyalty to the principles of righteousness.

This does not mean that only those who attain the complete mastery of the flesh will receive any blessing from the Lord, but that unless we manifest to the Lord an appreciation of the spiritual things, we shall not make progress therein, shall not be fit for everlasting life and shall not receive it; whereas, on the contrary, if our conduct shall manifest to the Lord our love for truth and righteousness and our desire to please Him, however weak our flesh, He will account such worthy of everlasting life, knowing that when they shall have the perfect bodies of the resurrection, they will be glad to live in absolute harmony with the Divine arrangements. Thus the Apostle on another occasion wrote, "The righteousness of the Law is fulfilled in us, who are walking not after the flesh, but after the Spirit."--Romans 8:4.

FAITHFUL CONTINUANCE IN WELL-DOING

In verses 9 and 10, the Apostle draws his argument to a conclusion. All who wish to do right--all who wish to live according to the lines marked out by the Holy Spirit through the words of Jesus and the Apostles--should not only start out well by making a full consecration, but should continue faithful, and not be weary of striving against sin and of being faithful to righteousness.

God is seeking to develop and to fix character in His people; and in due time, after they shall have suffered awhile, fought and battled for a time against the weaknesses of the flesh, they will reap the reward; they will get the new bodies that God has promised--the Resurrection bodies. Then their battling and trials will all be ended; for the new bodies will be in perfect accord with the new will, and there will be no cause of conflict between the two. The work of grace will then go grandly forward, through them, for the blessing of the world.

And, says the Apostle, let us not merely avoid harshness toward those who have been overtaken in a fault, let us not merely guard ourselves that we shall sow to the spirit and not to the flesh, and let us not merely avoid weariness in this good way; but let us additionally, "as we find opportunity, do good unto all men, especially to those who are of the Household of Faith." In so doing, we shall be copying our Heavenly Father's character. He is the Fountain of Blessing. From Him come the blessings of the present life--the sunshine and the rain--upon both the just and the unjust, upon the evil and the good.

As the Heavenly Father is continually giving blessings, rather than seeking favors, so we as His advanced and developed children are to seek to have the same character-likeness, the same disposition, the same mind; namely, a disposition to do good to everybody, but especially an earnest desire to do good unto all who are the Lord's children--unto all who are of the Household of Faith.

"Go, labor on; spend and be spent--
Thy joy to do thy Father's will;
It is the way the Master went;
Should not the servant tread it still?

"Go, labor on; enough, while here,
If He shall praise thee--if He deign
Thy willing heart to mark and cheer;
No toil for Him shall be in vain."

===================

ST. PETER SIFTED LIKE WHEAT

--NOVEMBER 15.--MARK 14:27-31,53,54,66-72.--

"Let him that thinketh he standeth, take
heed lest he fall."--1 Corinthians 10:12.

ST. PETER was admittedly a man of strong character, very courageous, but rather too impetuous. He is one of the two disciples of whom it is written that "The people perceived that they were ignorant and unlearned men." (Acts 4:13.) In some respects, therefore, St. Peter may be said to have had less advantage than Judas. Both had equal opportunities in the School of Christ; yet how different the results with the two men! The one went down into the Second Death despised; the other, after ups and downs of trial and discipline, passed to a reward of glory, honor and immortality with his Master, ranking amongst the highest of the Apostles.

Our lesson for today deals with the special "sifting" which came to St. Peter at the time of our Lord's death, and of which he was forewarned by Jesus, saying, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." St. Peter's courage, manifested on so many occasions, was really his weak point. Notwithstanding all that Jesus had said to forewarn him of the sifting experiences that were just before him, St. Peter realized no dread, no fear. Hence he did little watching and praying in comparison with what he should have done, and self-confidence led to his undoing for a time.

It was the same St. Peter who, when told that he would deny our Lord before the time for the cock to crow the next morning, declared that it surely was a mistake, for he was ready to die with his Master. It was the same St. Peter who drew his sword and cut off the ear of the high priest's servant, afterward healed by Jesus. It was the same impulsive St. Peter who was the first to acknowledge the Messiahship of Jesus.

Jesus had inquired what people were saying about Him --who they said He was--and had finally asked, "Whom say ye that I am?" Then St. Peter answered, "Thou art the Messiah, the Son of the Living God." Jesus replied that this answer indicated that St. Peter was in a blessed condition of relationship with God, or otherwise he would not have had the knowledge to make this statement. He said, "Flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." Who could think that this same noble character would be so overwhelmed with fear that he would deny his Master, even with curses!

One thing which impresses itself quickly and forcibly upon our minds is the thought that the writers of the New Testament were certainly very different from the majority of writers in that they told the absolute truth without modification or varnish. Surely no other book is like the Bible in this respect. The founders of great religious world-systems and of various sectarian systems have manifested a very different spirit. Their heroes are all great, noble, educated, heroic. Never would they think of pointing out such weaknesses as those manifested by St. Peter on the night in which our Lord was betrayed, when he denied his Master.

Surely this gives us greater confidence in the Bible--in its honesty, in its truthfulness. We can rely upon the fact that the men who thus freely tell of their failings, and who speak of their lack of learning, must have been men of great courage, great sincerity, great love for the truth. Surely their testimony is worthy of all acceptation.

ST. PETER'S TRIAL UNEXPECTED

Temptations will come in an insidious form. We cannot imagine that at the time when he cut off the ear of the high priest's servant St. Peter had any sympathy with the thought of denying our Lord. But circumstances and conditions changed. The Master was taken a prisoner. Whatever power He had previously exercised whereby He walked away from His enemies, and they could not take Him because His "hour had not yet come," that power He evidently was not exercising now--His hour had come. To see his Master apparently without friends in Heaven, delivered over to His enemies and led from one tribunal to the other, had a paralyzing effect upon St. Peter.

St. John had such an acquaintance with some one connected with the palace that he was permitted to enter the court and bring St. Peter with him; but they had separated. St. Peter was in the courtyard. It was cold, and he approached an open brazier to warm himself. In the light of the court, surrounded by the gossiping servants of the palace, he was keenly scrutinized by one of the maids, who said, "Thou art also a disciple of the Nazarene."

Stunned by the identification and wondering to what it might lead, St. Peter promptly denied that he had any knowledge of Jesus. Then he moved away to another part of the court, where the shadows were deeper and the people fewer. But again he was recognized as a Galilean and accused of being one of Jesus' disciples. Again he denied the charge. The third time he was approached with the same charge that he was one of Jesus' disciples and a Galilean, and that his speech betrayed him. Again, with cursing, he denied that he knew his Master.

Terrible! we say. And surely St. Peter felt afterward that it was terrible; for just at that time, the early morning, came the beginning of cock-crowing, and he remembered the Master's words that Satan had desired to sift him as wheat, and that before the cock crew he would have denied his Master three times. The whole matter came upon him with crushing force; and, wrapping his cloak about his head, he hastened away into the darkness, weeping bitterly; for just about the time that the cock crew, Jesus was led forth not far from him, and as he looked at Jesus, the Master lifted up His eyes and looked at St. Peter. It was a sympathetic glance, not an angered one; but it went straight to the heart.

St. Peter's crime was nothing like that of Judas; he had merely sought to protect himself. He had not sought to injure or even to risk the injury of his Master. The thoroughness of St. Peter's repentance is abundantly testified by his subsequent loyalty even unto death. Tradition has it that he was condemned to be crucified; and that, remembering how once he had denied his Master, he felt that it would be too great an honor for him to share exactly the same death as his Lord; and that, at his own request, he was crucified head downward.

THE LESSON TO ALL CHRISTIANS

Our Golden Text voices to all Christians the lesson of St. Peter's experiences--"Let him that thinketh he standeth, take heed lest he fall." When we are weak in our own estimation and, full of faith, cling tenaciously to the Arm of the Lord, then we are really strong in the might which God supplies through His Eternal Son. Another lesson is that however different the experiences of God's people, all who fall into line for the great promotion to the First Resurrection must expect to endure severe siftings, provings--of their love for the Lord, the Truth, the brethren, and their loyalty to all these.

Let us never forget that siftings are permitted, not because the Lord has no interest in us, but because only those who can stand siftings, trials and tests, are fit for places in the Kingdom.

page 321

VOL. XXXV NOVEMBER 1 No. 21
A. D. 1914--A. M. 6043

CONTENTS

Making Ready for the Reign of Righteousness...............................323
  Earth's Great Universal Empires...............324
  Counterfeit of Christ's Kingdom...............324
  God's Two Witnesses...........................325
  Due Time for Understanding Chronology.........325
  Evidences of Our Lord's Parousia..............326
  Inauguration of Messiah's Kingdom Gradual.....................................327
  Battle of Armageddon..........................328
  The Jewish Question...........................329
  Jerusalem No Longer Downtrodden...............329
  Expectations of the Church....................329
  Re the Deliverance of the Church..............330
  Who Shall Stand?..............................331
Jesus Tried by Pilate.............................332
  The Same Spirit Prevails......................333
The Prudent Hideth Himself........................334
"In Everything Give Thanks" (Poem)................335
Interesting Letter................................335

page 322

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

AN OPPORTUNE SERVICE

Watch the newspapers closely, especially the Monday's editions of dailies in the larger cities. If Brother Russell's sermons appear, write a letter or card of appreciation to the paper at once, expressing your hope that the sermons may continue regularly. If you notice the sermons in a paper from a distance and write promptly the more will your communication be appreciated by the editor of the newspaper.

CONCERNING 1914 VOLUNTEER MATTER

This year's Volunteer matter is specially appropriate. If you have any of it on hand, get it out quickly. If you have not had it, order all you can use within a month, but no more. It will not be republished. Its principal article is entitled, "END OF WORLD IN 1914--Not the view of Pastor Russell, nor the I.B.S.A." It is just what a great many people need to counteract erroneous impressions. It is excellent for travelers on trains and street cars.

R5573 : page 322

ASSOCIATED BIBLE STUDENTS

We suggest that the above name be used by all classes locally in newspaper advertising and otherwise instead of the title, International Bible Students Association, which name properly belongs only to national and international use.

When advertisements appear on the religious page of newspapers classified denominationally, this title, ASSOCIATED BIBLE STUDENTS, can be used instead of a sectarian name.

page 322

CHRISTMAS ORDERS

Order in November, early as possible, whatever you desire from our stock for Christmas. This will accommodate us, and avoid disappointment on your part. We remind the classes of the advantage of ordering mottoes together for one shipment.

==========

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 227; (2) 70; (3) 151; (4) 4; (5) 145; (6) 46; (7) 194; (8) 114; (9) 305; (10) 15; (11) 197; (12) 38; (13) 226; (14) 6; (15) 7; (16) 157; (17) 133; (18) 78; (19) 305; (20) Vow; (21) 19; (22) 12; (23) 214; (24) 110; (25) 130; (26) 331; (27) 303; (28) 104; (29) 326; (30) 128; (31) 29.

===================

R5563 : page 323

MAKING READY FOR THE REIGN OF RIGHTEOUSNESS

"The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the Prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that destroy the earth."--Revelation 11:18.

IT MAY be that many of the Lord's people were expecting more than they should have looked for to occur with the opening of the Jewish year 1915, which began with September 21. The human mind seems to have a natural tendency, and one with which we should have sympathy, to expect matters to culminate more rapidly, fulfilments to come more suddenly, than they ever do come. For instance, the Scriptures tell us that about the time of the sounding of the Seventh Trumpet, certain great events, enumerated in our text, will begin to take place. Many Christian people, looking at the statement, expect all this to be fulfilled in a few minutes, or a few hours, or at most a few weeks. But as we come to understand the Scripture, we perceive that it covers the thousand years of Christ's Reign.

"The nations were angry, Thy wrath is come, and the time of the dead that they should be judged." The Church are the first to receive their judgment, the decision in their case; for the world God has appointed a thousand-year Day. (Acts 17:31; 2 Peter 3:8.) "And that Thou shouldest give reward unto Thy servants the Prophets [the Ancient Worthies] and to the saints [all the holy ones], and them that fear Thy name, small and great." All this latter class--the world of mankind--will

R5564 : page 323

be judged, will have the decision passed upon them, according to the way in which they will conduct themselves under the Millennial conditions. And Thou shalt "destroy them that corrupt the earth." If this verse contains so much that a thousand years will be required for its fulfilment, the same may be true of other Scriptures.

Another Scripture (Daniel 12:1), describing the period of transition from Gentile supremacy to Messiah's Kingdom, declares, "There shall be a Time of Trouble such as was not since there was a nation." Our Lord discussed this statement in His great prophecy, and added, "No, nor ever shall be." (Matthew 24:21.) After speaking about the tribulation that should come upon the Jews in the close of their Age, the Master said, "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled." (Luke 21:24.) We think it reasonable for us to hold that if there are Gentile Times to be fulfilled, they must have been foretold; and that if they have been foretold, then they were foreordained, or planned of God, who knew beforehand how long those Gentile Times would be and when they would be fulfilled.

Our Lord's words, then, seemed to suggest to us the propriety of searching to see what we might discover concerning the Times, or years, of the Gentiles. Looking through our Bibles and our histories, we found that there was a particular date when God took away the Kingdom from His typical people, Israel; and that at that time He gave over the dominion of the world with more or less of a lease of power to the Gentiles. We also found that, as far as we can see from the Bible, this date when the Kingdom was taken from the last king of David's line, King Zedekiah, was the year 606 B.C. (We would not say that it was not 605 or 607, but that as nearly as we can tell it was the year 606 B.C.) Then we reasoned that if 606 B.C. was the time when God took away the typical kingdom, no doubt He had at that time the purpose of giving some lease of power to the Gentile nations; and we looked to see what history and the Bible had to say upon the subject.

THE IMAGE OF GENTILE SUPREMACY

Merely repeating what we have studied in the series of books called STUDIES IN THE SCRIPTURES, only putting the information in another form, we found that when God took away the kingdom from King Zedekiah, He gave the dominion to the Gentiles, the Emperor Nebuchadnezzar being the first of these world-rulers. We learned, in the Scriptures, that God gave Nebuchadnezzar a dream. By morning the king had forgotten the dream, but it was afterwards explained to him by the Prophet Daniel. In his dream Nebuchadnezzar saw a great image, the head of which was made of gold, the breast and the arms of silver, the belly and the thighs of brass, the legs of iron, and the feet of iron smeared with miry clay.

The Prophet Daniel explained that this great image, which stood before Nebuchadnezzar, represented all the Gentile kingdoms. Babylon, Nebuchadnezzar's kingdom, was represented by the head of gold; next came the

Medo-Persian, represented by the breast and the arms of silver; then Greece, represented by the belly and thighs of brass; then came Rome, represented by the legs of iron; next came the so-called Holy Roman Empire, represented by the feet smeared with miry clay; and last, the present governments of Europe, represented by the ten toes, also of iron smeared with miry clay.

R5564 : page 324

According to this vision given to the Emperor Nebuchadnezzar and interpreted by the Prophet Daniel, God designed that picture, image, to represent all the Gentile governments that would ever have sway over all the earth.

When we had this matter clear, then we said, The period of time during which these universal empires will have controlled the world must be the Times of the Gentiles. Through our Lord Jesus Christ, God has mentioned the Gentile Times (Luke 21:24), and now in the Old Testament we find out how many Times there are--how many years; for in Scriptural usage a Time means a year.

As we studied the subject still further, we found that God had told the Israelites that they would come under His disfavor for Seven Times. (Leviticus 26:14-28.) These could not be literal years; for the Israelites passed through many tribulations as long or longer than seven years. The question then was, What kind of years were these Times to be? We concluded that if they were not literal years, they must be symbolical. Since a literal year, Jewish reckoning, contains 360 days, and since in prophecy a day represents a year of actual time (Ezek. 4:6), each symbolic "Time" would be 360 years. So then, this period of Seven Times must mean 7 x 360 years, or 2520 years.

Thus we found that this was to be the period of time during which Israel was to be overturned (Ezekiel 21:25-27) --to have their kingdom and their government subject to the Gentiles. Meantime, while setting aside His own typical kingdom, God said to the Gentiles, I will not be ready to set up My Kingdom for some time. In the interim you may have the opportunity to demonstrate what you can do for the world. Institute the best government that you can. Do your very best to rule the world justly and wisely.

EARTH'S GREAT UNIVERSAL EMPIRES

Full of confidence that they would rule the world in the best possible way, the Babylonians essayed to do so, but soon reached a sad climax. There followed a general program by which the rights of the people were disregarded, the wealthy getting everything and the poor practically nothing. Next came into power the Medes and Persians, who also started out very well, with just designs and every endeavor to do right. We recall that

Cyrus, the first Medo-Persian Emperor, set free the Jews and gave them permission to return to Jerusalem; and that he also sent back the holy vessels of the Temple, which were very valuable, but which he would not retain because they belonged to God. Cyrus attempted to maintain a just and righteous government; and yet before long, the Medo-Persian Empire failed to bring satisfaction to the people or to prove to be a great blessing to the world.

Then came the turn of Greece. Alexander the Great, before he was twenty-one years of age, had conquered the world. For quite awhile Greece ruled the world. Grecian civilization and various systems of Grecian philosophy went out world-wide. Greek theories on all kinds of subjects have more or less permeated all the great countries of earth; even in our day the influence which went out from Greece is felt in every form of religion the world over, the religion of Christendom being itself a mixture of Grecian mythology and Christianity along with the teachings of the Mosaic Law and the Jewish Prophets. But Greece had her day, and had to bid farewell to the sceptre of power.

Next came the Roman Empire, with its various forms of government, each of which was tried with the endeavor to rule the world wisely and justly. The result of all this was the centralization of power to a greater or less degree, the wealth regathered into the hands of a few, and the masses of the people neither blessed nor satisfied. Then the Roman system began to fall.

By and by came in that mixture of Christianity and Roman civil power which was represented in the iron feet of the image, which were smeared with miry clay; the gloss of Christianity covering the civil power as the clay covered the feet of the image. This gloss did not make the nations really Christian, but has merely caused these kingdoms and governments to look upon themselves as though they were Christian; and this is what they call themselves--Christian Germany, Christian Great Britain, Christian France, Christian Russia, Christian Italy, and Christian Austria-Hungary.

A COUNTERFEIT OF CHRIST'S KINGDOM

Miry clay looks very much like stone; and God used a stone to symbolize His Kingdom in the same symbolic picture that He used the miry clay smeared over the iron feet to represent nominal Christians. Christ's Kingdom has not yet been established; but it will be built on the wreck of these present institutions, which outwardly resemble Christ's Kingdom, calling themselves Christian nations on all their coins and declaring that God is reigning in these kingdoms. Collectively they call themselves Christendom, which means Christ's Kingdom; and they were led to do this through the teachings of the Church during the Dark Ages--not the True Church, but people who deludedly thought that they were the Church of

Christ and who persecuted the real Church.

We include as sectarian churches all that are not the real Church. There are many spurious churches; all cannot be right. The question is, Which is the right one? None will acknowledge the others to be the right one, all claiming to be right. Not one of them is the right one, as we have concluded from the Bible description of the Church of Christ. God recognizes only the one composed of those who are consecrated to Him--found in the Greek, the English, the German, the Swedish Churches, amongst the Baptists, the Methodists, the Lutherans, the Presbyterians and amongst people who do not attend any church at all. All who are God's saints are members of His Church; all others are merely imitation Christians. These great systems calling themselves His churches are without authority of God, without Scriptural recognition. They are merely human institutions, and in them only the saintly ones are recognized of God at all as His people.

The Bible sets forth that these spurious churches are Babylon, a term which signifies confusion. They are a confused mixture, not only of all classes of people, but of all classes of doctrines, and quite contrary therefore to anything that God and His Word uphold. From this confused mass of people, God is calling out His people, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4), and telling them that very suddenly a great calamity will come upon this great institution called Christendom, which will entirely demolish this system in every sense of the word.

R5565 : page 324

THE END OF THE GENTILE TIMES

Studying God's Word, we have measured the 2520 years, the Seven symbolic Times, from that year 606 B.C. and have found that it reached down to October, 1914, as nearly as we were able to reckon. We did not say positively that this would be the year. We merely left every one to look at the facts of history and reckon for himself.

R5565 : page 325

Would this date be the time or would it be some other date? we asked. Many of us concluded that as far as we could see, October of this year would show the end of the Gentile lease of power; for when October comes we are getting down to the end of the Jewish year. The year 1914 actually ended Sept. 20, 1914, Jewish reckoning.

Now the question comes, Have the Gentile Times ended or not? Some perhaps may be inclined to say, "No; they have not ended." Others would say, "When the Gentile Times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's Kingdom would be established. Were there not a great many things that we expected would take place when the Gentile Times would end?"

We find that some have one idea and others another. Some think that just the next hour after midnight would see a great, grand change everywhere--evil blotted out in sixty minutes or in sixty seconds. But would it be a reasonable expectation that the Gentile kingdoms would be snuffed out inside of an hour or inside of a day? If God had said so, it would be different; we know that God has all power to do His will everywhere. But are we in any sense of the word to expect such a sudden transition--that going to bed on the night of September 20, we would find, on the morning of September 21, all the kingdoms of the world destroyed and the Kingdom of Christ set up, the saints in glory, etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation, it was unwarranted.

GOD'S TWO WITNESSES

Now look back and see what happened immediately after the expiration of different time periods. For instance, there are great day periods mentioned in the Bible, namely, the 1260 symbolic days, the 1290, the 1335 and also the 2300 days. (Daniel 12:7,11,12; 8:13,14.) We have not the time to go into details concerning all of these time periods. They are familiar to us, and are treated in detail in the volumes of STUDIES IN THE SCRIPTURES. Therefore we merely refresh your memories.

The 1260 years ended in 1799. From their beginning to their culmination, the power of persecution held sway. When the 1260 years ended, was anything done in an hour, in a day, or in a year to stop the persecution? Nay! One of the results was that God's Two Witnesses were exalted to heaven. These Two Witnesses of God, the Old and New Testaments, were exalted to heaven, were lifted up in the sight of the people, taken up to a position of great influence and dignity which they never before had enjoyed.

EXALTED TO HEAVEN

Previous to that time the Church held that the Bible went hand in hand with the voice of the Church; that the voice of the Church was the voice of the bishops and the popes; and that the Bible was only to corroborate the voice of the Church. But after the expiration of the 1260 prophetic days, the Bible began to take a new position.

We remind you that it was between the years 1803 and 1813 that many of our great Bible Societies were organized. Only then the printing of the Bible in every language and in cheap form was commenced, and the Bible began to go out to all nations. The Bible was lifted up before the people--was exalted to heaven, in the sense in which our Lord meant when He said, "Thou, Capernaum, art exalted unto heaven." The Bible was greatly exalted in contrast to the degraded position which it had occupied during the Dark Ages. But several years were consumed in bringing it up to this high position.

"THE TIME OF THE END"

Of course, error all along has more or less combated the Truth, but nevertheless the Truth has been going forward, step by step. The year 1799 marked the beginning of the "Time of the End," when various events were to occur. According to prophecy--"Knowledge shall be increased"; "the wise shall understand"; and "there shall be a Time of Trouble such as was not since there was a nation." (Daniel 12:1-10.) These various predictions, the fulfilment of which was to follow 1799, have been in process of fulfilment throughout the past century. The running to and fro did not reach any particular development for some time after the Time of the End had begun. The progress in the use of steam power was gradual. First came the steamboat; then came the first railway train. These inventions of necessity had to precede the predicted "running to and fro."

Only within the past few years have we reached a maximum of speed on railways and steamships. Apparently they have begun to slow down. Very few trains now go faster than twenty-four miles an hour; and so with the great steamships Mauretania and Lusitania, which are types of the very swiftest steamboats. Indeed, these vessels might not have been built were it not that the British government wished to have some very swift cruisers in time of war.

These wonderful inventions which characterize our day have come gradually since 1799. After the first part of the period came the increase of knowledge, which is reaching its climax. We are now at the place where in civilized lands compulsory education is doing about all it can do for the people; and some nations are trying to restrain education. A prominent Russian statesman recently said that education is the basis of all the revolutionary spirit amongst the people, and that if the people had less of it there would be less trouble. In due time all the other nations will learn the lesson that without some restriction, education is a dangerous thing. To an unregenerate heart it means power in an unregenerate hand--which is not always safe.

DUE TIME FOR UNDERSTANDING CHRONOLOGY

The Prophet Daniel's statement that "the wise shall understand" apparently refers to the end of the 1290 days mentioned in the same chapter. This period terminated in 1829. Shortly after 1829 the message of the nearness of the Second Advent of Christ began especially to be promulgated by William Miller. As a result of the exaltation of the Word of God, certain doctrines were brought forth in a very prominent way.

We have all read about the great Miller Movement started in this country. (See STUDIES IN THE SCRIPTURES, Vol. III., page 84.) We are not endorsing the teachings of Brother Miller. While he had some correct thoughts on Scripture, he also had some incorrect ones--just as had Brother Calvin and other brethren since his day. But the time had come for the announcing of the Second Coming of Christ; and while the Second Advent did not occur in 1844, as the followers of Brother Miller had anticipated, yet beginning gradually in the year 1829 certain doctrines were brought to the attention of the Church which had never before been noted--certain doctrines respecting man's immortality, spiritual and human natures, etc. These subjects led to a careful searching of the Scriptures and to confidence in the Word of God above the traditions of men.

The increase of light has gradually progressed, and has by degrees been dispelling the darkness of error in

R5565 : page 326

both doctrine and practise, until today the Lord's people have a great deal of blessing. We are now more than a hundred years from the beginning of the Time of the End; and this development of Christian knowledge has been steadily progressing, opposed in various ways, but nevertheless fighting on to victory.

Another prophetic period mentioned by the Prophet Daniel was the 2300 days. This period was to mark certain things, and at the expiration of these days the Sanctuary was to be cleansed. This work of cleansing the true Church, the Sanctuary class, from the defilements of the Dark Ages culminated, we believe, in 1846, the time of the fulfilment of the 2300 days. But the work of cleansing was not accomplished in a moment or a day or even a year; and the cleansing was but limited.

We come now to the 1335 days, which culminated in 1875. Of these days the Prophet had said, "Oh, the blessedness of him that waiteth, and cometh to the thousand three hundred and thirty-five days" (years)! (Daniel 12:12.) At that time great blessings came to the people of God; for at that time our Master returned, preparatory to taking up His great power and commencing His long-promised reign of a thousand years. The time for His Parousia had come, and He was here! The nature of those blessings we need not repeat; in fact, they could not be explained in a few words. But ever since the Presence of the Master we have had evidences of the great blessings coming to us, as foretold by the Prophet Daniel.

EVIDENCES OF OUR LORD'S PAROUSIA

In what way will the Lord take His great power and reign? The Scriptures show us very clearly. In line with the same chronology the Scriptures teach us that there is a time for the Parousia, or Presence of the Lord.

That time, as far as we are able to calculate, began in 1874. Since that date we have been living in the Parousia

R5566 : page 326

of the Son of Man. Is there anything to corroborate this? Yes. In the first place, we look for the Lord's dealing with His people, the Church. We should expect that at the time of our Lord's Coming His people would hear His "knock"--the knock of the prophecies, and whoever would open his heart and receive the things in a consecrated attitude of mind the Lord would gird Himself as a Servant and would come forth and serve Him.--Revelation 3:20.

All of the special blessings that we, as a company of Bible Students, have received during the past forty years have been the result of the Lord's Presence. He has been our Servant and has been bringing forth things new and old out of His storehouse. These old things have been coming forth in a new way--not because of human ability or skill, but because it is the Lord's due time for these things to become clear--the doctrine of Redemption, the Ransom, the meaning of the term Body of Christ, the explanation of how the death of Christ is justification for our sins, the imputation of His merit for the Church, the giving of the merit to the world, what the sanctification of the Church really means, the begetting of the Holy Spirit, the begotten ones becoming New Creatures in Christ, and what this term, a New Creature, signifies, how the New Creature differs from the old creature, how the First Resurrection is to bring this New Creation glorious privileges and Divine blessing--glory, honor and immortality.--SCRIPTURE STUDIES, Vol. II., page 103; Vol. V., page 421; Vol. VI., pages 59-84.

Our Lord, present, but invisible, has brought us light along every feature of the Divine Plan, not only respecting those things that were old--justification, sanctification and redemption--but also respecting the philosophy of God's dealings--how our Lord became flesh and dwelt among us, how He was holy, harmless and undefiled, and yet was born of an earthly mother. All these things which were once confusing to us, but which are now brought to light, are evidences that the Lord is here serving His people. We know that we have received these things. We do not believe that we have received them from any human tongue or pen, but from the Lord, who is giving us "meat in due season." The result of receiving this spiritual food is that many people have been sanctified--have experienced a transformation of mind that leads them to rejoice in laying down their lives for the brethren and in walking in the footsteps of Jesus.

A gentleman recently called on us, and made the remark that after seeing the PHOTO-DRAMA OF CREATION he got his first glimpse of God's character and learned to love God. He had been an Episcopalian, then a Christian Scientist, and then for fifteen years an unbeliever; but now he has gotten clearer views of God and His Plan. Although he is a very talented man, he is doing what he finds to serve the Lord--helping to fold the volunteer literature. The first intimation we had of his interest was his giving of $50 for the work. After seeing the PHOTO-DRAMA, he had gotten so much good from it that he wished to help it along.

This we mention as showing the power of the Truth, in contrast with the opposite influence of error. While we cannot say that we number ourselves by millions, yet we can say that nearly fourteen thousand have taken a very special Vow that implies their full consecration to the Lord; many others are writing in to say that they have taken that Vow--some of them years ago; and there are some from whom we shall never hear--still others who have never taken the Vow, but who are fully consecrated, as far as we know.

If we ask Christian people whether or not they have given up everything they have to the Lord, the majority of them will say, "No. I want to live a good Christian life; but I never made full consecration to the Lord." All these blessings enumerated are the result of the very precious Truth that has come to us, and to thousands of others. These have been very greatly blessed and helped, even though they have not made a full consecration to the Lord. This is a good evidence that something unusual has occurred within the period of the Harvest time. Moreover, this work has been growing. It has been supported in a way that is marvelous to ourselves and to our enemies. Possibly many of the dear friends wonder if there is not a miracle performed. But there has been no miracle, yet it is marvelous in our sight that so much has been done with a comparatively small amount of money; for amongst the Lord's people there are not many rich, not many learned.--1 Corinthians 1:26-29.

THE TIME OF HARVEST

Our Lord indicated that at His Second Coming all His servants who would be in the right condition of heart would hear His knock; and that if they would open to Him immediately, He would come in and sup with them. What does this statement signify? It means that His knock showed that the time for the great Representative of God --our glorified Lord--to be here had come; and that all who were ready would hear that knock, the prophetic knock, calling attention to the prophetic testimony that thenceforth we could look forward to Messiah's beginning His Parousia, His Harvest Work, at once with all denominations.

When the year 1875 came, was everything accomplished

R5566 : page 327

within twenty-four hours? Surely not! Did everybody awake at the same minute? Have they not been getting awake all through the Harvest Time? And some of us have not been awake very long. Some of us did not hear the knock when first our Master returned; but just as soon as we did hear and opened our hearts, we got the blessing; for we were in the proper attitude of heart to receive. This is true in the United States, in Canada, in Great Britain, in Africa, Australia; true everywhere.

What has occurred during this time? We have had a Harvest period, and the work of the Harvest has been going on silently, gradually. The Lord has been judging amongst His people, just as He said He would. He said that He would call His own servants first and reckon with them. Of course, none of this was from anything that we saw with our eyes, but from an unfolding of God's Word.

THE RESURRECTION OF THE SAINTS

Through the testimony of God's Word we understand that the Resurrection began in 1878; not that we saw anything by the natural sight of the eyes, but that through the eyes of our understanding we recognized that the time had come for that great transaction, the First Resurrection, as far as the sleeping saints were concerned; and we understand that there commenced the time mentioned by the writer of Revelation, when he declared, "Blessed are they who die in the Lord from henceforth," marking a particular time, before which it would not be a blessing to die, but after which it would be a blessing. "From henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."--Rev. 14:13.

That particular time came, we believe, in 1878; then, not only the Apostles were awakened, but all the faithful in Christ Jesus, all the sleeping members of the Body of Christ. That was the beginning of the Resurrection of the Body of Christ--the Lord judging among His people first, before the judgment of the world. He foretold that when He would come He would call His own servants and reckon with them--not with the world--giving reward to those of His Church who had gone before, giving them part in the First Resurrection, and then afterward dealing with us, "who are alive and remain," so that each one of us who are of the Lord's people, may at death be "changed in a moment, in the twinkling of an eye," during the sounding of the last trumpet--the Seventh.

We are living now under the sounding of this great Trump of God; not that we are hearing anything with our natural ears, but that we are hearing with the ears of our understanding that God's time has come, and that the great institution which He is arranging for the future is now being inaugurated.

The next prophetic period is the Time of Trouble. In one sense, perhaps, this began back about 1872. That was the time when Communism began to be broached afresh, when Socialism began to spread itself. We believe that many people are counted Socialists who are not really Socialists, but who might become such under favorable circumstances and conditions--which likely will develop before 1916 A.D. This development of Socialism is connected with anarchy. The hopes and methods of Socialists will prove failures and then they will be so wrought up as to bring on the great Time of Trouble. Meantime, also, arrangements have been going on gradually for the present war. While outwardly proclaiming (1872 A.D.) at the Geneva Peace Conference that all the nations would band themselves together and advocate the peaceful settlement of difficulties, and while yet crying "Peace! Peace!" nevertheless, notwithstanding all this, the nations of the world have progressed in the building of great warships and the drilling of troops.

We will not go into details further; we merely wish to impress the thought that these fulfilments of prophecy did not come suddenly, but gradually--that they had a particular time for beginning, and were sure of accomplishment. In view of these lessons from the past, what should we think about the future? We should not conclude that everything would be transformed inside of one minute, or one hour, or one day, but gradually.

INAUGURATION OF MESSIAH'S KINGDOM GRADUAL

This leads us to expect that the remaining prophetic periods will have a similar fulfilment, and that September 20 of this year, 1914, probably marked the end of the Gentile Times. If so, what we are witnessing now amongst the nations is a conflict to their finish. This is exactly what we should expect. Evidently the Lord is behind the matter;

R5567 : page 327

the Lord's Kingdom will manifest itself more and more. It will not be fully manifested, however, until the Church is with her Lord in glory. "When He shall be revealed, we also shall be revealed with Him in glory."

Should we expect that the Lord would reveal Himself the very moment Gentile Times end? No. The Bible declaration is that He shall be revealed in "flaming fire." Just how long after the Gentile Times close will be the revealment in "flaming fire" we do not know. Seemingly, following this great war will come the greatest "earthquake" that ever occurred--a revolution that will involve all the civilized nations. (Revelation 16:18.) Then Socialism may loom up, but will be short-lived and develop into anarchy. That anarchy will be the "flaming fire" revealing the new Kingdom, taking vengeance, bringing retributive justice upon the world--preceding its blessing.

If the harvest work of our Lord's presence (parousia) has been a gradual work for forty years leading up to the present time, and if the Time of the End is a slow period, how long would this period be, in which present institutions will be ousted, and the present order of things be condemned and done away with, to make way for the Reign of Righteousness? We answer that according to such pictures we might expect the transition to run on a good many years. We might expect it to be five, ten or twenty years. But there is something, on the other hand, that leads us to anticipate that it will not be very long. The Lord has told us that He will "make a short work of it." Just how short the work will be would be conjectural. Every one may have his own opinion. At one time the Lord speaks of it as being "in one hour;" another time, as "in one day;" and the Apostle speaks of it as coming like travail upon a woman with child--suddenly.

We remember also that there is a certain parallel between the Jewish Age and the Gospel Age. The forty years' Harvest of the Jewish Age, which began with Jesus' ministry, 29 A.D., ended in the year 69 A.D.--just as we believe that the Harvest of this age began with 1874 and ended with this fall, 1914. It was in the year following the expiration of forty years of the Jewish Harvest that the end of the Jewish polity came--at the destruction of their city. And so the parallels would lead us to suppose that one year from the present time would finish this short parallel period, this great work of disaster upon the world, the overthrow of the nations, viz., the attempt of the different nations to gain supremacy--the failure of their efforts--then the fire of God's anger, anarchy, the destruction which will sweep the whole world and usher in Messiah's Kingdom.

The Master tells us that unless these days were shortened there would be no flesh saved. (Matthew 24:22.)

R5567 : page 328

It will be a part of Messiah's Kingdom work, not only to dash those nations to pieces, but to stop the anarchy when it shall have done its work, when it shall have demonstrated to the human mind the fact that nothing that man can do will be able to help the race. Then when man's extremity shall have been reached, Messiah's Kingdom will take hold; and the great disaster will be throttled, the blessings of the Kingdom will begin, and mankind will receive them in proportion as they are in the right attitude of heart to respond.

PRELUDE TO THE TIME OF TROUBLE

We see that God gave the lease of dominion to the Gentiles. The words of the Prophecy were that Zedekiah's crown would be overturned, overturned, overturned, until He comes whose right it is, and God would give it to Him. Has the Kingdom begun in any sense of the word? We so believe. We think that the light now going forth is under the direction of the Captain of our Salvation. We think that the present distress amongst the nations is merely the beginning of this Time of Trouble. They did not wait for the time to come when they would be smitten. In their "anger" they got into trouble before their lease had expired.

At present the nations show such a bitterness toward each other, such a desire to conquer and destroy one another, that they are determined to continue the war, even if it result in the loss of their own wealth, the destruction of their own homes, and of one another. The spirit of competition, which was supposed to have died, had only been covered up for a little while; and the spirit of the Adversary is still there. Although they are called Christian nations, they have not received the Spirit of the Lord; they have not received the spirit of meekness, gentleness, long-suffering, brotherly kindness and love, the fruits of the Holy Spirit; but on the contrary, the spirit which St. Paul says consists of hatred, wrath, strife, murder--works of the flesh and the Devil. For this reason they are angry and have involved themselves in the present turmoil.

The nations did not even wait for God's wrath to come, but began to bring it upon themselves nearly two months in advance. They became so angry that they began to destroy each other even before their lease of power had expired. God's wrath will continue in this great Time of Trouble to its completion--the "fire." The great dreadnaughts and super-dreadnaughts, great guns and little guns, Czars and Emperors, will soon dash each other to pieces. The anarchy that will follow this war will be the real Time of Trouble.

THE BATTLE OF ARMAGEDDON

Our thought is that the war will so weaken the nations that following it there will be an attempt to bring in Socialistic ideas, and that this will be met by the governments --the wealthy and all classes interested in the present order of things, "the world which now is," the present "heavens," or ecclesiastical system, and the "earth," the social order. The present order will be supported by the rich, by financiers, politicians, princes of industry, and the kings upon the thrones. All these will do their best to maintain present conditions, and will summon the clergy to their support. Then will come a general uprising everywhere; on one side those who are beneficiaries of the present institutions will be against any change. Against them, on the other side, will be the masses, who are striving to better their condition; for in God's Plan, the time has come for a change.

Shall the Lord's people have any part in the struggle? Nay! Let us ever keep in mind that we are peacemakers. Not only are we peaceable ourselves and seeking to live peaceably with all men, but we are to be peace-promoters, and to help others to see things straight and right. That course would be tending toward putting away anarchy and strife; but anarchy will surely come, despite all endeavors to the contrary.

Nevertheless, the Lord shows us through His Word that there is to be a victory on the part of the New Order of things, now coming in. The Socialists do not want anarchy; but they are not far from it. Anarchy is the

worst thing that could be--a lack of some form of government being the worst thing the world could experience.
The warring element will fight out this battle; and this will be the way in which God will promote the change, which is represented in the Bible as a great "fire," which will consume the present "heavens," or ecclesiastical ruling powers, and the "earth," or social institutions.

Following that great "fire," then, will be manifested the "new heavens and the new earth." The new heavens, the new ecclesiastical ruling power, will be the Church of the future in Glory, the Bride of Christ, enthroned with Him. The new earth will be the new order of things on the earth, which will be in the hands of the Ancient Worthies, "whom the Lord will make Princes in all the earth," when His Kingdom shall be fully established.

"THY KINGDOM COME"

Our text proceeds to say, "And the time of the dead, that they should be judged," that they should receive their proper rewards and punishments, and be righteously dealt with, is closely associated with this time of angry nations. The whole dead world will be dealt with during that thousand years of Christ's Reign. The object of that dealing is that He "should give reward to His servants the Prophets," beginning at the proper time. Their reward is that they are to be the earthly Princes in the Kingdom, in all the earth. "And to the saints." The saints will be changed in the First Resurrection, "right early in the morning." (Psalm 46:5, margin.) "Them that fear Thy Name, small and great," shows the reward of all those who will come into harmony with the Lord during the thousand years--this pictures the blessing of Restitution coming to all mankind. These blessings they are to receive as they show their obedience to Him in all things.

What will the consummation be? "And shouldest destroy them which destroy [or corrupt] the earth." Those that give forth a corrupting influence and that refuse to come into harmony with righteousness during the thousand years will be destroyed from amongst the people. Nothing will be left of them. Everything evil will be destroyed, root and branch; only the righteous will prevail throughout all eternity. All having sympathy with unrighteousness will be destroyed. We see, then, that the entire Millennial Age will be needed to accomplish the work outlined in our text. It is not to be suddenly accomplished; we are not to expect a sudden fulfilment of that work.

Will the culmination of Gentile Times bring in the Kingdom by a very slow change, or how will it be done? September 21 did not bring any great change, but it saw this anger and this war-fever already begun amongst the nations. The spirit of anger has been brewing in them for the past forty years. They have been in preparation all this time, not spending money for amusement, but for foreseen war. They have built great navies knowing that the majority of these vessels were to go to the scrapheap as soon as new types of battleships came in, making all the older ones obsolete. They were not wasting their money. They recognized that this great struggle was coming.

In the German Navy, the custom is to instil into the men the thought that they will be the conquerors of the world, and they expect this great war to decide the matter.

We are treading upon what might be termed, perhaps, dangerous ground, in assuming the possibility, even, that during this year that has begun there would be such an upheaval of nations, such an attempt on the part of kings, rulers, political princes and merchant princes to hold things where they are; and that to do this they will probably raise up the churches to great power, in order that they may through them, if possible, hold back the new order of things. Whether this comes within this year or a longer period, no matter; we believe this is the way which the Bible indicates it will come. When the church systems shall be thus raised up, all who stand for the Plan of God will be evil-spoken of, evil thought of, whereas they are the best friends of the world, the truest--just as the Lord is the truest friend of the whole human family. But if Jesus was crucified, so will these have trying experiences, and although the offenders may be of the Household of Faith, we must feel kindly toward them. As St. Peter said to his Jewish brethren, "I wot, brethren, that in ignorance ye did it, as did also your rulers."--Acts 3:17.

THE JEWISH QUESTION

Some one may say, We do not see the Jews back in Jerusalem yet. Is Jerusalem still trodden down of the Gentiles? In reply, we ask, What do you think our Lord meant when He said that Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled? Do you think that the walking over the stones and streets in Jerusalem was what the Lord meant by the treading down of Jerusalem? If so, you were very foolish in your thought. Jerusalem represents the Jewish polity, government, institution, people. The Jews had already been trodden down for centuries before our Lord's remark --in fact, they were under the heel of the Romans at the time Jesus uttered those words; and they would continue to be under the domination of those Gentile governments "until the Times of the Gentiles be fulfilled."

Gradually the Jewish people have been emerging from their down-trodden condition--persecuted for eighteen centuries. The time is here when the Message has been and is still being delivered to them, as recorded in Isaiah 40:1,2: "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."--Isaiah 40:1,2.

This prophecy was fulfilled, as pointed out in the STUDIES IN THE SCRIPTURES, in the year 1878; and ever since that time, the star of Judaism has been rising; the Jews have become more prosperous ever since, as they themselves realize. Nowhere have they been so prosperous as in these United States, where they have received their greatest blessing; while in Russia and Germany they have been persecuted to some extent, but not in the same degree as formerly.

JERUSALEM NO LONGER DOWNTRODDEN

The treading down of the Jews has stopped. All over the world the Jews are now free--even in Russia. On September 5, the Czar of Russia issued a proclamation to all the Jews of the Russian Empire; and this was before the Times of the Gentiles had expired. It stated that the Jews might have access to the highest rank in the Russian army, and that the Jewish religion was to have the same freedom as any other religion in Russia. Where are the Jews being trodden down now? Where are they being subjected to scorn? At present they are receiving no persecution whatever. We believe that the treading down of Jerusalem has ceased, because the time for the Gentiles to tread down Israel has ended.

As to a government in Palestine, the Jews have just as much of a government as any other people there. Nominally, the Turkish government has the rule. When we have the opportunity, we intend to call the attention of our Jewish friends to the fact that the time of their disfavor and the Times of the Gentiles have expired, and that they may re-establish their kingdom in Palestine; for there is nothing now that intervenes. Some years ago, we called their attention to the fact that the Gentile Times were fast closing; and the Message, by the way, went all over the various countries of the world where Jews live, it having been printed in the Yiddish and the German languages. That Message has carried peace to them, telling about their restoration and pointing out to them this very time. Now we are able to tell them that the Gentile Times have expired, and that they may go up and take possession of the land. We do not know how soon they will take possession. According to their faith it will be unto them.

A proper conception of the Divine Plan and arrangements shows that now is the time for the Jews to get the land of Palestine from the Turkish government. The Turks are anxious to get some money, and, as they do not have very much at the present, it seems as though they would be willing to get rid of something that is not doing them any particular good. Now would be a good opportunity for the Jews to offer to buy Palestine; and they would probably get their country for a few million dollars.

The Turks realize that if they lose in the present war, they would lose Palestine; in this favorable time the sale of that country would be of some value to them. There is nothing in our Lord's statement, "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled," that would militate against this thought. On the other hand, everything is in its favor; for the treading down of the Jews has ceased. Now it is merely for them to go up and possess their land.

THE EXPECTATIONS OF THE CHURCH

Some one may ask, Since the fulfilment of the various time prophecies demonstrates that God's methods of operating are slow, may it not be that the Kingdom will not be ushered in for five, ten or even twenty-five years? Our reply is, we are not a prophet; we merely believe that we have come to the place where the Gentile Times have ended. If the Lord has five years more for us here, we shall be very glad to be on this side of the veil; and we feel sure that all the Lord's truly consecrated children also will be glad to be on this side if it is the Lord's will. If the Lord has even one more year for us as good as the past year has been, what more could we ask?

Nothing could induce us to part with that knowledge of God and His Plan in which we rejoice today. All the world over, that which makes the Lord's people appear happy is not special beauty on the outside, but the Light on the inside, the Light of the Knowledge of the glory of God, the Light of the Knowledge of the Divine Truth in our hearts. This Light shining through these earthen vessels is heart-cheering and comforting. We cannot imagine anything better. As the poet says,

"It satisfies my longings, as nothing else can do."

We are happy to be coworkers with God; and by and by we shall be coworkers with Him on the other side the veil.

Look back now and see how the Lord's promises have been fulfilled--how during this time of Harvest it has been, as He said it would be, a blessed time. Listen to the words of the Prophet concerning the time since 1875, and note how his prophecy has been fulfilled: "Oh, the blessedness of Him that waiteth, and cometh to the thousand

R5568 : page 330

three hundred and five and thirty days"--the blessedness of those who have been living from 1875 onward.

What blessings have we received? Just as the Bible has said to us, so has it been. Those who open their hearts to the Lord find that He not only comes in and sups with them, but that He becomes their servant, comforts them, and serves them with "meat in due season." This accounts for all these blessed truths upon which we have been feasting since we have entered into the light of Present Truth; and it proves that this Divine Plan of the Ages is not from any human being nor is it a human plan or scheme; for no human being is capable of bringing such glorious things out of the Word of God.

Looking back over the past eighteen hundred years at the futile efforts of able, good men and women to bring something reasonable and harmonious out of the Bible, we find nothing satisfactory. On the contrary, we are ashamed of all the creeds of the past. Even those made in the past century do not satisfy anybody's longings. Those who are paid to preach them are ashamed to do so, and cover them up as much as possible.

Our Lord said that at His Second Coming He would serve things "both new and old"; and this has been so. Not merely are new things coming to our attention respecting the glory of the coming Kingdom and the work throughout the thousand years of Christ's Reign, but old things are coming to us in a clearer, better light. Among these is the doctrine of Justification by Faith, about which Brother Luther preached centuries ago, and which we thought had been correctly defined and thoroughly understood. Now we find that we did not understand Justification by Faith at all. Sanctification was preached by good people, too. When we came to a Biblical understanding of the subject of Sanctification, all that we knew before seemed childish and contradictory. How beautiful and harmonious these doctrines became! Then there are the types of Leviticus, which picture all the glorious features of the Divine Plan. All these familiar subjects are now shining as new, having been brought forth by our great Master, who is doing the serving, who is giving "meat in

R5569 : page 330

due season," "things both new and old."

Take the doctrine of Baptism, which has been preached about for all these centuries past. Now we are finding out that what we did not know about it has filled volumes. When we come to an understanding of the subject of Baptism, it is beautiful, grand! We never supposed that it had so much meaning. The reason for all this increase of knowledge is that we are living in the blessed time mentioned by the Prophet Daniel, "Oh, the blessedness of him that waiteth and cometh to the 1335 days"--in other words, as aforesaid, those who are living after the expiration of the 1335 days. We are living in the time during which God has been pouring in upon our hearts and minds all this joy, peace and blessing mentioned by the Prophet; but it did not happen in one hour, in one day, or in one year. It has been a gradual unfolding of Divine Truth. The path of the just shines more and more.

"WISE AS SERPENTS--HARMLESS AS DOVES"

We all agree that with the end of all of the different prophetic periods of the past, evidently there was no sudden explosion of new things; but that, on the contrary, the new conditions came in gradually. Now, however, in respect to this time in which we are living, there seems to be a little difference; for in speaking of this great Time of Trouble coming upon the world and about the changes to take place at this present time, the Lord everywhere represents it as coming suddenly. "In one hour," is a frequent expression; not meaning necessarily a literal hour, but a very short space of time. "In one day" is another expression, indicating a brief period of time. The Lord says He will make a "short work in the earth." We believe it. We remember again that the Master says, "Unless those days should be cut short, no flesh would survive; but for the Elect's sake these days shall be shortened."

What did He mean? We believe that this spirit of frenzy that is now manifesting itself in the Old World is bound to spread, and that this national anger, hatred, malice, of one nation against another will extend to persons. We think it very wise, then, that the public press and the various officials of this country are seeking to have all recognize the fact that we are a mixed people, and that we have our natural sympathies with those of our kinsfolk who are beyond the seas, and any special activity in seeking to defend any particular nation now at war would cause malice and hatred, would tend toward the condition spoken of in the Bible when "Every man's hand will be against his neighbor and his brother."

We think it very wise on the part of the government officials to advocate that we take no side in the present war; for to do so would foster the spirit of anarchy; and we think that so far as all religiously-inclined people are concerned, they should do all in their power to prevent the spread of this spirit of anarchy, even though it will surely come. In this way we shall be doing our duty, even if our endeavors to bring peace to the world are thoroughly ineffective. We should always bear in mind that we are representatives of the Lord of Righteousness and of the great King of Peace, who will ultimately take the Throne of Power.

RE THE DELIVERANCE OF THE CHURCH

What shall we expect concerning this great change coming in the next year? It seems to us possible that one year might work all this great change that we are expecting. But perhaps it will not be so. We must wait and see. We merely suggest the possibility that in one year all these great things will come. That will be very sudden, as travail upon a woman with child--without warning. This war came without warning, and very speedily the nations were fighting one another; for the time has come.

As these things were previously held more or less in restraint, now the Lord is letting them loose gradually; and He will let them loose more and more until the great anarchy comes which would entirely destroy our whole human race unless it was arrested. In the meantime the Kingdom class will have been glorified, and our great King will have taken unto Himself His great power, and with the Elect, the Body of Christ, the Church, He will bring in peace and blessing to mankind, as soon as the world shall have passed through the fire of anarchy and the present order of things shall have been dissolved in the great heat--not a moment sooner. Then the Elect of God will interpose that the world may not be destroyed, that humanity may not destroy itself; and then will be the beginning of the blessings that are to come to all people through Christ, through the merit of His sacrifice, through the channel of The Christ glorified--Jesus and His Joint-heirs in the Kingdom.

As we look at these things, we realize that we have every reason to do all in our power to prepare ourselves for this glorious work. We remember also what our dear Redeemer told us to do: "When ye see these things begin to come to pass [do we see them? We think so!], then lift up your heads and rejoice, knowing that your deliverance draweth nigh." Just how nigh, the Lord did not say. Therefore, we may not attempt to say.

R5569 : page 331

But we cannot be far from our change; and we advise that all of the Lord's people live day by day just as though this was the last day on this side the Veil, and that tonight or tomorrow would usher us into the glorious things beyond the Veil. Living in this way will surely be at least a good experience for us, bringing blessings and ripening of character. What a blessed way to live!--every day in anticipation of seeing our Redeemer and sharing in His wonderful work! The things connected with this present time seem less and less important to us, on account of which our names are cast out as evil by those who are living for all they can get out of the present life.

"DRINK YE ALL OF IT"

What may be done to our mortal bodies? None have the power to injure us as New Creatures. We are waiting for our change, which will come to some in one way and to some in another. God be praised! His will be done! Our Master had a cup at the conclusion of His experiences, and it was an especially bitter one, His suffering as an evil-doer and as a blasphemer being especially severe. Under the Jewish Law, blasphemy of God's name was really one of the most grievous crimes, and was especially punished by ignominious death. Jesus was not the blasphemer, but the Scribes and Pharisees were the blasphemers. Yet Jesus was to die as the blasphemer, while those who were really doing the blaspheming were the ones who put Him to death!

We should not wonder if in the Divine arrangement God might have some such bitter cup for the feet-members of the Body of Christ. Why should we think so? For various reasons. We have so much favor from God, that it would seem that we would deserve to have severer testings and a fuller and more bitter cup than others have had. Furthermore, the Scriptures seem to imply that it will be so.

Elijah was a type of the Church, and we remember that at his departure he went in a chariot of fire; and we believe that this symbolically represents the time of trouble on the Church when the time of our departure shall come. Then, again, John the Baptist was a semi-type, the semi-antitype of Elijah. John's experiences were very bitter. He was imprisoned for a while and not permitted to do any preaching; and he no doubt wondered in the time of his imprisonment whether or not he had been mistaken in his glorious expectations in regard to the Messiah. Then came the sudden edict for him to be beheaded. Herodias and Salome were anxious to get rid of him, but King Herod was not. We remember that in our interpretation of this type the king represents the civil power, Herodias represents the Roman Catholic Church and Salome, the daughter, represents the Protestant Churches Federated. These are more or less united to the civil powers, the "Mother" especially. We remember that there was some special dancing on the part of Salome before the king, who was so pleased with her that he told her that she might have anything she desired, even to the half of his kingdom. After she had conferred with her mother, they decided that the best thing that could happen for them would be the death of John the Baptist.

So it was in the Master's case. The religious rulers decided that the best thing that could be done was that He should perish. We remember that it was the last high priest of the Jewish nation, Caiaphas, who prophesied respecting Jesus that it was expedient that one man should die for the people rather than that the whole nation perish. So it was in the case of John. Herodias and Salome concluded that John the Baptist should die, and thereby they would cease to have his continual reminder of their wrong course; and so they would have him beheaded.

Whether or not this is to be a part of the antitype remains to be seen. It would not surprise us if it will be so. We are not speaking positively; but we wish to be "wise as serpents." Let us not be surprised at whatever things the Lord may permit to come. Let us remember that our Master was given a bitter cup of suffering in His closing hours, and that the Father did not seek to remove it from Him. But Jesus meekly accepted it, saying, "The cup which My Father hath poured for Me, shall I not drink it?" So we should be well prepared for whatever cup of bitter experiences and ignominy the Lord may have for us. At the same time we should have in our minds the refreshing thought given us by the promise in the Scriptures, that the Lord will not permit us to be tempted, or tested, above what we are able to bear, but will with the temptation provide a way of escape. The further assurance is that "All things shall work together for good to them that love God, to the called ones according to His purpose."--Romans 8:28.

R5570 : page 331

WORDS OF ENCOURAGEMENT

Have we heard the Call to be the Bride, the Lamb's Wife, to come out of the world, to be dead to the world, to give our wills to Him, to sacrifice our earthly treasures? Have we become footstep followers of Jesus? "If any man will be My disciple, let him deny himself [give up his own self-will], take up his cross and follow Me." Have we been following the Master, and will we continue to follow Him? In our hearts we should be saying, Yes.

The Master said that in the Regeneration those who would now follow Him would have glorious bodies, like His own. "We shall be like Him, and see Him as He is" --sharers in His glory. May that be the portion of all of us! Let us rejoice together in the glorious things that our God has arranged for those who are His Church--first for the great Head of that Church, our Lord Jesus, and later for us, His humble followers, who are seeking to become Joint-heirs with Him in His Kingdom.

Let us remember that it is not knowledge alone that sanctifies. Knowledge is valuable to the sanctifying of the spirit only when we comply with the conditions that we shall mortify the self-will of the flesh and cultivate more and more of the Spirit of our Lord, about which St. Peter tells us. We are exhorted to put off all these: malice, hatred, wrath, strife, etc.; and to put on all these: joy, peace, longsuffering, gentleness, goodness, faith, meekness, brotherly kindness and love. The Apostle Peter says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ"; and "thus an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." (2 Peter 1:5-11.) Let our ambition and aim be to have a share in that Kingdom!

"WHO SHALL STAND?"

Let us remember that we are in a testing season. The Apostles had a similar one during the interim between our Lord's death and Pentecost. After our Lord's resurrection, He appeared to His disciples a few times, and then they did not see Him for many days. Then they became discouraged and said, "There is no use waiting"; "I go fishing," said one. Two others said, "We will go with thee." They were about to go into the fishing business and leave the work of fishing for men. This was a testing time for the disciples. So also there is one now. If there is any reason that would lead any to let go of the Lord and His Truth and to cease sacrificing for the Lord's

R5570 : page 332

Cause, then it is not merely the love of God in the heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time. If so, now is a good time to let go.

Very probably it is now as it was when Jesus said to His disciples on a certain occasion, "Will ye also go away?" The answer was, "Lord, to whom shall we go? Thou hast the words of eternal life." We would starve spiritually if we went to any other than the Lord's table. We know not anywhere else to go. We shall stay right at the Lord's table. He has been feeding us on the Message of Truth and Life, and we believe that He will put on the table everything necessary for those who are hungering and thirsting for the Truth; and that the Truth on every subject necessary for us will be given as the Lord is pleased to reveal it; for He has promised, "they shall be filled."

===================

R5570 : page 332

JESUS TRIED BY PILATE

--NOVEMBER 22.--MATTHEW 27:11-26.--

"Pilate saith unto them, What then shall I do unto Jesus who is called Christ?"--Verse 22.

PILATE was the Roman Governor of Judea, the representative of Caesar's government. We are not inclined to blame him seriously for the death of Jesus. He acted as he was expected to act. He was in Judea, not to settle Jewish theories or religious disputes, but to keep the people of Judea quiet, orderly, subject to the government of Rome. It was policy, so far as compatible with the peace and quiet of the country, that he should rule justly; but justice was to be sacrificed at any time in the interests of the Roman Empire. Tradition has it that Pilate had heard previously of Jesus, and had even met Him by appointment privately, making inquiry respecting His teachings.

Our last lesson showed us Jesus before the Jewish Sanhedrin as early in the morning as possible, before the people would be generally astir, before therefore there could be any general co-operation on the part of Jesus' friends, by the people, respecting His arrest, etc. As quickly as possible the high priest and representatives of the Sanhedrin hurried Jesus to the Praetorium, asking Pilate to condemn Him. Pilate inquired as to what charge they had against Jesus. They evasively answered that of course He was a wicked man, worthy of punishment; else they would not be there at all accusing Him.

Pilate reminded them that under the Roman usage they had great liberty in dealing with all disputes of a religious kind, that he was not posted in Judaism, and that therefore they should deal with the case themselves. The priests responded that they knew this; but that they had no power to inflict the death penalty. Thus they revealed the depth of their wickedness--that they had been plotting deliberately to have Pilate inflict the death penalty upon an innocent person. Then they began to accuse Jesus, claiming that He was perverting the nation --turning it away from loyalty and obedience to the Roman government--that He was telling the people that they should not pay taxes to Caesar, and that He was claiming Himself to be the Jewish King Messiah.

These were serious charges before the Roman Governor, which he was bound to consider; and we have noticed that they were totally different charges from those brought against Jesus by the Sanhedrin trial. Although the charges were false, Jesus made no defense. He knew that the time had come for Him to die. He would not attempt to turn aside that which He knew to be a part of the Divine Program for Him.

JESUS BEFORE PILATE

Pilate looked upon Jesus, no doubt thinking that one so gentle in appearance would not be at all likely to raise an insurrection that would be injurious to the interests of the Roman Empire. Another account tells us that Pilate perceived that the chief priests and scribes were moved with envy in making their charges. Pilate perceived that something in Jesus' teachings appealed to the people more than did the teachings of these religious rulers, and that he was being asked to perform a mean and unjust act for persons who sought to shirk their own responsibility.

However, Pilate must not appear to be sympathetic with the Nazarene. He must not appear to treat lightly the charges made respecting another king than Caesar. He therefore demanded of Jesus, "Do You not hear the things witnessed against You? Why do You not answer, and plead guilty or not guilty?" Jesus said nothing.

Pilate then went out to the Scribes and Pharisees, who had refrained from entering the Praetorium because the day was the beginning of the Passover. After conferring with the chief priests and hearing from them, apparently, Pilate asked the question, "Art Thou the King of the Jews? Do You acknowledge that?" Jesus responded by asking, "Is the question because of anything that you see and know of My teachings, or is your question merely based upon the assertion of My enemies?" Pilate replied that the chief men of Jesus' own nation had delivered Him, and now he would like to know what He had done that was the cause of this opposition.

Jesus answered that His Kingdom was not of this world--this present Age or order of things. He was, therefore, not in conflict with Caesar's kingdom. This would account to Pilate for the fact that neither Jesus nor His friends made any manifestation of rebellion against the civil government, as would have been the case if His had been an earthly government. His Kingdom, He declared, was of the future. Pilate replied, "You do, then, claim to be a King, and that some time and somewhere You will exercise dominion?" Jesus answered that He was a King and that to this end He had been born, to this end He came into the world. He must bear witness to the Truth; and all who were of the Truth, and only such, would be able to appreciate His testimony.

"Ah," said Pilate, "that is a question with everybody: What is Truth? Nobody seems to know." Then he went forth to the Jews and said, "I find no crime in Him. He is in no way a malefactor against Caesar or his laws. He has done nothing that could lead me to interfere justly with His liberty or His rights."

The high priests and the Doctors of the Law were alarmed. Was it possible that just at the moment when they had hoped to crucify Jesus, He would escape from them! Then they vehemently charged that Jesus was stirring up the people, preaching everywhere, and that His preaching had begun away off in Galilee. When Pilate heard the word Galilee, he asked, "Is He a Galilaean?" Being told that He was, Pilate said, "Then I can easily transfer this whole troublesome matter to

R5571 : page 333

Herod, King of Galilee," the latter at the time also having his palace in Jerusalem.

Jesus was sent to Herod, who had a curiosity respecting Him. He had heard many things of Jesus, and would have liked to see Him do some miracle. Herod asked our Lord questions, but there was no response. The chief priests and Scribes violently accused Jesus to the king. Herod and his soldiers mocked Him, and sent Him back to Pilate with a gorgeous robe on, a mocked King. This act of deference on the part of Pilate, and the return of the courtesies by Herod, bridged over an enmity which had existed between the two for some time.

NEITHER PILATE NOR HEROD CONDEMNED

Addressing the accusers of Jesus again, Pilate said, "Ye brought unto me this man as one that perverteth the people. Behold, having examined Him before you, I have found no fault in this man touching those things whereof ye accuse Him: no, nor yet Herod; for I sent you to him (and he sent Him back unto us) and behold, nothing worthy of death has been done unto Him. I will therefore chastise Him and release Him." Evidently the chastising, or whipping, of Jesus was done to save His life--with the thought that the Jews would be appeased in having Jesus suffer to this extent.

At this time of the year on several occasions Pilate had released prisoners in honor of the Passover. The multitude at this time cheered Pilate, and inquired whether or not he would release some prisoner. Thinking this a favorable opportunity to dispose of Jesus and get Him out of the hands of the chief priests and leaders of the people, Pilate said to the people: "Shall I release this One to you who is in prison claiming to be the King of the Jews?" The crowd looked to their religious leaders and were incited to urge the governor to release Barabbas, the highway robber. Pilate said to the throng, "What, then, shall I do with Jesus, called the Messiah?" And the multitude, influenced by their clergy, cried out: "Let Jesus be crucified!" Pilate asked: "Why, what has this man done? I find no cause of death in Him. I will therefore chastise Him and release Him." Jesus was therefore delivered over to the multitude, only too willing to mock Him, as well as to scourge Him. Pilate said to the waiting Jews, "I will bring Him out shortly, scourged, and you will know that I find no crime in Him."

PILATE'S ENDEAVORS TO FREE JESUS

Jesus, therefore, came out wearing the crown of thorns and purple gown. Pilate said unto them: "Ecce homo!"--Behold the Man! See the One whom you are trying to have me put to death. Behold that He is one of the noblest specimens of your race or of humanity. See Him in His sorrow and humility. Behold the beautiful dignity of His character. Whatever you have against Him, you will feel placated now that you see His humility. But they cried out, "Crucify Him, crucify Him!" Pilate answered: You may crucify Him if you choose, but I find no fault in Him--I find no crime in Him. Then the Jews came to the real point of the matter, the real reason of their opposition, namely, that Jesus had declared Himself to be the Son of God and that they considered that blasphemy. When Pilate heard that he was all the more afraid and returned the question to Jesus: Whence art thou? But he got no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldst have no power at all against Me except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin." Then Pilate thought again to release Jesus, and yet it might stir up tumult in the city, which his office obligated him to keep in peace and quiet. But the Jews cried out: If thou release this man thou art not Caesar's friend; everyone that maketh himself a king speaketh against Caesar. This was putting Pilate in an awkward position. To release Jesus would seemingly make him the supporter of Caesar's opponent--the more strange, because Jesus was accused by His own countrymen and really had nobody to defend Him except Pilate himself.

To add to Pilate's perplexity he had at this time received a message from his wife, urging him to have nothing to do with opposition to Jesus, and informing him that she had had a special dream respecting the matter. Again Pilate had recourse to the people, as in contradistinction to their rulers. Presenting the noble personage of Jesus before them he exclaimed, "Behold your King!" But this seemed only to incense the multitude, who cried the more vehemently, "Away with Him! Crucify Him! We have no king but Caesar."

In desperation Pilate had water poured upon his hands and washed them in the sight of the people, saying, I am innocent of the blood of this righteous man! See ye to it." The people cried, "His blood be upon us and upon our children!"

And has it not been so! For more than eighteen centuries the Jews have suffered--aliens from God! without prophet! without priest! without sin-offerings! without Atonement Days! (Hosea 3:4,5.) Ah! but the time nears when, their iniquity being pardoned, the Lord will pour upon Israel the spirit of prayer and supplication; the eyes of their understanding will be opened and they shall look upon Him whom they pierced and they shall all the more praise Him!--Zechariah 12:10.

Complying with the demands of the people in all things not contrary to the interests of the Roman Empire, as was his bounden duty, Pilate surrendered to the demand and delivered Jesus to death and released to them Barabbas, the robber.

THE SAME SPIRIT PREVAILS

Let us not think that human nature has changed during the past eighteen centuries. Rather let us believe that, the circumstances being the same today, Jesus or His disciples might be executed in any land, provided the civil magistrates desired their death and deemed it expedient in the interests of peace, and especially provided their religious rulers and teachers demanded such a sacrifice of the innocents, considering it necessary to their own hold upon the credulities of the people.

Let us not be surprised if similar experiences should come to some of God's saintly people in the near future. The pages of history show that so-called interests of religion, voiced by religious rulers, have been powerful with civil rulers to the subversion of justice and the death of the innocent throughout the Age. The course of God's people at all times should be that marked out by the Master--full resignation to the will of God--full realization of God's supervision of all the interests of His Cause--and full trust that the results will work out a far more exceeding and eternal weight of glory.

"Though all the world my choice deride,
Yet Jesus shall my portion be;

For I am pleased with none beside;
The fairest of the fair is He.

"Thy sufferings I embrace with Thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross."

====================

R5571 : page 334

THE PRUDENT HIDETH HIMSELF

"A prudent man foreseeth the evil,
and hideth himself."--Proverbs 22:3.

LET NO one suppose that it will be possible to escape the difficulties and trials of the great Time of Trouble, whose shadow is now clouding the earth. The most and the best that could be hoped for in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from Above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of Heavenly wisdom, to that extent we may be sure he will have God's favor. And that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule--inculcating absolute justice--nothing less; secondly, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything--avoidance of waste--the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis--that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, Heavenly food; and that they have been seeking to bless their families by training them in harmony with the Lord's Word.

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his child. Bonds and stocks will be unavailable for food; bank accounts may become uncertain, and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of peace and security and confidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a full consecration of their hearts, their lives, their all, to the Lord and to His service. The lives of God's people should in every case be "living epistles, known and read of all men"--especially by their own families. Those lives should testify not only to the completeness of the consecration to the Lord, but also to the peace and joy and comfort resulting. "Let the peace of God rule in your hearts; and be ye thankful." (Colossians 3:15.) Your

R5572 : page 334

being a living epistle, without a single word of exhortation, will be powerful in its lessons to all those directly under your influence. Additionally, at a suitable time, it would be proper to intimate to your family, friends and neighbors the comfort and joy, peace and blessing, which you have received through a full acceptance of the Lord Jesus Christ and the Message of His Word, and what pleasure it would be to you to see your dear ones similarly blessed, comforted and spiritually healed.

It is better, however, that your children and friends should refrain from any profession of consecration to the Lord which would be a mere hypocrisy. There are too many hypocritical professors already. They are doing harm to the Cause of Christ as well as harming themselves; for hypocrisy seems to be especially disdained of the Lord, and an insurmountable wall of hindrance to the hypocrite himself. Our influence, therefore, should always be on the side of honesty, not only in matters financial and social, but also, and particularly, in respect to God and religion.

ALSO PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own--for their own families--their necessities, and He urges that such provision shall be honestly made--if not honestly, then not at all. Again he exhorts the Lord's people to "labor with their hands," that they may have to give to others who may be in need. These exhortations are not to be understood as recommendations to lay up earthly treasure--an earthly fortune. The Lord's people are to live in harmony with their faith--to lay up their treasure in Heaven. These suggestions, therefore, respecting temporalities, are not recommendations to hoard wealth, but merely to "use this world as not abusing it."

In harmony with the text at the head of this article, and in accordance with our views of the possibilities of the future, we have some recommendations to offer to our readers. While we are not certain that all the dire calamities of the Day of the Lord will befall the earth within the next eleven months, nevertheless, there seems to be a sufficient possibility of this to warrant us in making certain provisions against the distress of that time--in the interest of our families, our friends and our neighbors.

We recommend to those having dry, clean cellars, or other places suitable and well-ventilated, to lay in a good stock of life's necessities; for instance, a large supply of coal, of rice, dried peas, dried beans, rolled oats, wheat, barley, sugar, molasses, fish, etc. Have in mind the keeping qualities and nutritive values of foods--especially the fact that soups are economical and nourishing. Do not be afraid of having too much of such commodities as will keep well until the heat of next summer begins, even if it were necessary to sell then, at a loss, to prevent spoiling. Think of this hoard to eat, not too selfishly, but as being a provision for any who may be in need, and who, in the Lord's providence, may come your way--"that you may have to give to those who lack."--Eph. 4:28.

Do not sound a trumpet before you, telling of your provisions, intentions, etc. "Hast thou faith? Have it to thyself before God." Only your own family should know of this storing of food, and they should be under strict injunctions not to tell it to others. At most, suggest to your friends or neighbors the wisdom of keeping a stock of staple foods ahead in view of the possibilities of storms and strikes, etc., during the winter. Do not attempt to go into too great details respecting the Time of Trouble; for the majority of people are blind and deaf anyway on this subject.

Do not make these purchases on credit if you have not the money. Leave the matter, and exercise the more faith; but remember that the Golden Rule is the very lowest standard that can be recognized by the Lord's people and that it comes in advance of any kind of charity.

"Though troubles assail and dangers affright,
Though friends should all fail, and foes all unite,
Yet one thing secures us, whatever betide;
The promise assures us, 'The Lord will provide.'

"When Satan appears to stop up our path,
And fills us with fears, we triumph by faith;
He cannot take from us, though oft he has tried,
The heart-cheering promise, 'The Lord will provide.'

"When life sinks apace, and death is in view,
The word of His grace shall comfort us through;
Not fearing nor doubting with Christ on our side,
We're sure to die feeling, 'The Lord will provide.'"

R5572 : page 335

"IN EVERYTHING GIVE THANKS"

We thank Thee, Lord, for raiment, and we thank Thee for our food,
We thank Thee for our shelter, O, Thou Giver of All Good;

We thank Thee for the day on which our eyes first saw the light,
We give Thee thanks for every sense, for hearing and for sight.

We thank Thee for the sunshine, and we thank Thee for the rain,
We thank Thee for the pleasure and we thank Thee for the pain.
We thank Thee for the friends we've won, and for the friends we've lost,
We thank Thee for the heart-aches which these separations cost.

We thank Thee for the tender love which makes us clearly see
That every severed heart-string hath but drawn us nearer Thee.
We thank Thee for forgiveness when we fail in word or deed,
We praise Thee for sufficient grace in every time of need.

We thank Thee, blessed Father, for the gift of Thy dear Son,
We thank Thee and we praise Thee for the victory He won.
We thank Thee for His righteousness, His robe so pure and white,
We praise Thee that, when clothed in it, we're blameless in Thy sight.

We thank Thee, oh, we praise Thee for Thy good and precious Word,
We bless Thee for the wondrous faith its promises have stirred.
We thank Thee for the glorious Hope of Immortality--
Our hearts are longing, Lord, with Thee to dwell eternally!

We thank Thee for "That Servant," for the love of each dear Saint,
We bless Thee for their fellowship when heart and strength grow faint.
And thus we give Thee thanks, dear Lord, for each and every thing,
And pray that Thou wilt keep us safe beneath Thy sheltering wing!
Oct. 24, 1914. GERTRUDE W. SEIBERT.

===================

R5572 : page 335

INTERESTING LETTER

GREATER IS HE ON OUR PART

DEAR BRETHREN:--

I wish to tell you of a strenuous experience I had soon after leaving Atlanta, Monday morning following the close of the Convention. Soon after the train started, I went to the rear of the coach to hand out literature; and nearly everyone accepted the papers until I had almost reached the end of the car. I offered a fine-looking man one; he refused, attacking me violently, saying he "wanted nothing whatever to do with Russell's devilish literature." Said he knew all about Russell, lived in Brooklyn, had read his books and THE WATCH TOWER, knew all about the libel suit. He spoke loudly enough for all around us to hear him. And I saw we had the attention of nearly all in the car. So, while he raged with slander against our dear Pastor and all his followers, I lifted my heart to God to direct me, and quietly waited until he had subsided sufficiently for me to speak; and I said, "Sir, you are mistaken; all you have said about Brother Russell is as base and false as Satan himself, and you know it, and because you can't find fault with his teachings, or combat him with Scripture, you try to slander his character behind his back."

He replied, "I am a Baptist minister myself, and know all about Russell and his methods; and furthermore, you are paid $125 to hand out this stuff; and I have been offered $165 to do the same."* I replied, "You are mistaken, sir, I am not paid a cent, have not been offered a cent, have not asked for a cent, and do not want a cent--as it is a glad and willing service for the Lord." "For Russell," he hotly and quickly replied.

I said, "Furthermore, sir, no member of the I.B.S.A. has ever made you any such offer as you claim, and if you will prove it to me, I will sign a check for a thousand dollars in your favor. All you have said about Pastor Russell is as

R5573 : page 335

base and false as Satan himself." He made no reply, and grew silent. I said, "Brother, you say you are a Baptist minister and a professed mouthpiece of God, who tells us in His Word to 'speak evil of no man' (whether good or bad). Now, do you think you are showing the spirit of Christ, or of Satan, in your false and slanderous remarks just uttered? We know that there are but the two Masters."

He made no reply and grew very red in the face; and a gentleman sitting two seats ahead of him, who had been facing him and listening to all that had been said, and who knew him, said, "John, would you like to have some hot water?" to which the reverend (?) gentleman replied, "No, I'm in hot water enough now;" and the listeners simply roared with laughter, which made him madder and his face crimson. I then left him, saying, "Brother, I fear you will be in still hotter water before the Lord gets through teaching you some needed lessons." As soon as I got back to my seat, a young man came to me, offering me money, "for some more tracts like the one you gave me, if you have any more." I told him I did not want any money, that freely I had received, and freely I gave, and he was welcome to all he wanted. He took four or five and went back to his seat.

Another young man came with his Bible, asking me to explain some things he did not understand in Revelation. A sister sitting in front of me had a Bible with the I.B.S.A. Comments, which she handed me, and I turned to them and read to him. He looked at the Bible and said he must have one like it, and gave me his name and address, and promised to read some literature I would send him.

Then another young man came with his Bible, and asked to sit down by me and asked me to explain some Scripture texts he did not fully understand. He also gave me his name and address; and I promised to send him some literature. Both are traveling men and live in Atlanta. When I got home I mailed them each a copy of THE DIVINE PLAN OF THE AGES, Missionary Report, several different tracts, etc. Yesterday I heard from one of them, saying he was reading the PLAN OF THE AGES, and was deeply interested, and thought he would subscribe for THE WATCH TOWER if he was as much pleased when he finished reading as he now is. I see from his letterhead that he is a very prominent member of the __________ Baptist Church and a leader of its Bible Class. His name is __________.

All this was the result of one man's prejudice and opposition to the Truth; and shows how God can make the wrath of man to praise Him. I certainly felt honored, and thanked Him for the opportunity of witnessing for Him, though in an unpleasant and unexpected way. That preacher looked at me as though he could chew me to pieces, and I suppose he thought he would in a few words silence and put me to flight; but with the dear Lord's help I stood my ground and came off victor. Pray for me, dear Brethren, that I may be used more and more to honor and glorify His precious Name, and show forth His praises unto others; for I do delight to do His will, and I do so want to gain that most glorious of all prizes--immortality, beyond the Veil, and be forever with my God and Saviour.

I am realizing more and more the shortness of the time in which to prepare for the Kingdom. When I think of the change that is just ahead of us, I think of some fairy dream; and yet I know that the Gentile Times are ended and the new Dispensation is being ushered in.

I am glad that I shall not be here and have an inheritance in the flesh, but I shall be glad to see the work of Restitution begun, to see the earth blossom as the rose and to see man made perfect, a fit ruler for the restored Paradise.

I want to see the dead come back and to hear the shouts and songs of joy. And to be where we can see all this and to help to bring it about and to know that our efforts are wise, that our Lord directs and will succeed in the great undertaking, is a prospect most transporting.

Yours humbly in Christ's dear Name,

MRS. DR. E. Y. WALKER.

["This honor have all His saints"--to bind their kings with chains and their princes with fetters. (Psalm 149:8,9.) We are inclined to believe that this sister effectually bound a princeling of ecclesiasticism. No doubt the Lord will grant special opportunities and aid to others worthy of the honor --saints indeed.]

----

*A publishing company of Philadelphia styled International Bible Press has a bookselling proposition something like the above. It offers $125 per month, provided a certain number of books are sold, or 40% on what may be sold, if less than the limited number. Our Society has no connection whatever with this concern.

===================

VOL. XXXV NOVEMBER 15 No. 22
A. D. 1914--A. M. 6043

CONTENTS

There Shall Be Showers of Blessings...............339
  Bible Harmonious and Consistent...............339
  Dawn of Hope for the World....................340
  Restitution Not Change of Nature..............341
Scope of the Angels' Song.........................342
  Progression of God's Great Plan...............342
  Christ's Death a Blessing to Universe.........343
"My Presence Shall Go With Thee" (Poem)...........343
Smitten of God, Afflicted.........................344
  Son of Man Lifted Up..........................344
The Risen Christ.................................345
  Our Lord No Longer Human......................346
Holiday Remembrancers.............................347
I.B.S.A. Bibles and Other Bible Study Helps.......348
Scriptural Proofs of Spirit-Begetting.............349
Interesting Letters...............................350
  London Drama Experiences......................350
  The Brethren in Switzerland...................351
  I.B.S.A. Eureka Drama.........................351
  Interesting Drama Experiences.................351

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.

FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5575 : page 338

A WORD TO COLPORTEURS

The European War is causing many people to think seriously. It so closely agrees with what they have from time to time seen in THE WATCH TOWER publications or have heard from WATCH TOWER subscribers, that they are now wondering if there is not some Truth connected with our presentation respecting the Millennium and the great Time of Trouble with which the Millennial Age will be inaugurated.

Pastor Russell's sermons on "Armageddon," "Distress of Nations," "The Financial Outlook," etc., have also stirred many thinking people. They are wanting to know more about these things. The present is a very opportune time for calling to their attention the true Gospel of the Bible, as it is presented in the six volumes of STUDIES IN THE SCRIPTURES.

Colporteurs who a short time ago had difficulty in getting the attention of the more well-to-do people, are finding matters different now. They are selling the STUDIES IN THE SCRIPTURES in complete sets (six volumes, and a year's subscription to THE WATCH TOWER, for $2.65) where formerly they sold a single volume.

Poverty or, at least, lack of wealth, has generally been a stimulant to Bible study. Now the wealthy are feeling themselves poor, or in danger of becoming poor by the depreciation of their stocks and bonds. These, therefore, are in a more favorable condition to hear the Word than they have been for a long time.

The STUDIES IN THE SCRIPTURES are still going forth. The October average sales amounted to over thirty-six thousand volumes. We mention this by way of encouragement to those who are in the Colporteur work, as well as for the benefit of those who are contemplating engaging in this most profitable section of the Harvest work. We have the Message which the people need. We have the heart to give it to them. And have we not confidence in God and courage sufficient to enable us to do all reasonably within our power in the Divine service?

CREATION-DRAMA AT HOME

Notice in our issues of August 1 and 15 the description of the Eureka Drama X. Many of our readers may like to buy for themselves, their families or their friends, one of these outfits as a Christmas gift. Records and all cost little more than an ordinary "Victrola" without records.

If you have a "Victrola" or graphophone we can supply the entire set of 96 Drama Lecture and 9 hymn records for $29.

===================

R5573 : page 339

"THERE SHALL BE SHOWERS OF BLESSING"

"They shall not hurt nor destroy in all My
holy Mountain [Kingdom]."--Isaiah 11:9.

ACCUSTOMED as all mankind have been to misrule and misgovernment, it was necessary that assurance should be given to Israel that the Kingdom of Messiah which God would one day set up in the earth would not only have good motives and intentions, but would also possess superior power of knowledge and judgment. And this is what the Prophet Isaiah pointed out. The new King will not need to rely upon the common channels of information in the giving of His blessings and in the administering of His reproofs and chastisements, but will have a superhuman endowment of power by which He will know the very thoughts and intents of the heart. He will not need to judge after the hearing of the ear or by the sight of the eye, as must all earthly rulers, however well intentioned.--Isaiah 11:3,4.

It was proper also that Israel and all others should know that the Kingdom of God to be established would be absolutely just and impartial; for their experiences have demonstrated that even the wisest and best of their rulers, lawmakers, judges, etc., have been largely governed by selfishness. The world's great ones have amassed wealth at the expense of their subjects, and have made their special friends wealthy and have granted them special privileges, often-times at the expense of the poor, the helpless, the despised. Hence the Lord through the Prophet assures us that earth's new King will administer equity toward all; that the meek, the backward, the modest and unassuming, those who are indisposed to press their claims and to assert their rights, will have His particular assistance; and that the poor, who have few to sympathize with them or to encourage or help them, will find in the new King a Friend.

MILLENNIUM NOT THROUGH EVOLUTION

Those who expect the Millennial Kingdom to come as a result of present efforts, under the order of society now prevailing, and who believe that the world is gradually approaching the Millennium by an evolutionary process, should carefully consider this Word of the Lord through the Prophet, as shown in our text and context. The Prophet declares that when Messiah shall take the reins of government, His first step will be to judge the poor, and to reprove the rich in equity, in the interests of the meek of the earth. How could this be possible, if equity had already prevailed by a gradual process, so that there were no poor and no rich, and so that all had become meek?

Other Scriptures in harmony with this testimony of the Prophet Isaiah, show that the very work which our Lord is to do at the beginning of His Reign will be to correct the wrongs then prevailing. Our Lord Himself implies that the earth will be far from being in a blessed condition at His Second Advent, when He asks the question, "When the Son of Man cometh, shall He find The Faith on the earth?" (Luke 18:8.) The Revelator also gives no uncertain testimony on this subject. He says: "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign forever and ever....And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward to Thy servants the Prophets, and to the saints, and to them that fear Thy name, small and great, and shouldest destroy them that corrupt the earth."--Revelation 11:15-18.

BIBLE HARMONIOUS AND CONSISTENT

Many Scriptures are of like import. The position of the Bible is throughout harmonious and consistent. It describes the present time, while sin is prevailing, as "the present evil world," in which "the prince of this world" rules, and in which the Lord's true people, the Body of Christ, the heirs of the Kingdom, "suffer violence," and declares that this violence is working out for those who are rightly exercised by it a character which will be approved by the Lord. The Scriptures point out that to

God's faithful saints who suffer now will be granted this glorious new Kingdom in joint-heirship with Messiah. They shall be given the dominion "under the whole heavens," as declared by the angel to Daniel the Prophet. (Daniel 7:27.) This dominion Jehovah will wrest by force from the "prince of this world," Satan, and will give it to His Son, whose Bride will share her Bridegroom's

Kingdom. This transfer will be accomplished in a great Time of Trouble, which is to end this present world, the present social order.

In our context the Prophet goes on to say, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." It is very evident, then, that at the time of the establishment of the Kingdom there will not only be poor needing assistance and succor, but there will be the wicked also. The rod of Messiah's mouth signifies the judgments which He has already expressed, and which have very largely gone unheeded by Christendom. We remember His declaration:

R5574 : page 340

"He that rejecteth Me, and receiveth not My words, hath One that judgeth him; the word that I have spoken, the same shall judge him in the last Day" (John 12:48) --the Day of Judgment, now present, since 1874. Christendom in general has admitted the righteousness of the Lord's Word, but those who attempt to live in harmony with that Word are remarkably few. Consequently, when the time shall come that "judgment shall be laid to the line and righteousness to the plummet," and when this judgment shall begin at the nominal House of God, the nominal systems will fall--condemned by that Word.

Only the faithful few, the Lord's jewels, shall "be accounted worthy to escape those things coming upon the world," when, as elsewhere described, "He [The Lord] shall speak to them [the world] in His wrath, and vex them in His sore displeasure"--when He shall render vengeance to His enemies, and recompense to those who have known the Master's will, yet have done it not. "Vengeance is Mine, I will repay, saith the Lord." "Wait ye upon Me, saith Jehovah, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language [message] that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:8,9.) "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." (Isaiah 11:5.) The girdle represents diligence, service; and the proclamation here is that Messiah will be a faithful, diligent Servant of God, accomplishing all the work entrusted to His care.

GREAT CHANGES IN ANIMAL CREATION

The reference in this 11th chapter of Isaiah to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in harmony, is in full accord with the general Scriptural outlines of "the Times of Restitution of all things." Not only is mankind to be restored, to be brought back to his primeval condition of human perfection and harmony with his Maker, but the lower animals will also share in the blessing and the restoration of order to be accomplished by the Reign of Christ, now, we believe, very near at hand.

In the Genesis account there is no intimation that the animals over which Adam had control were wild, vicious, at enmity with man. On the contrary, the implication is that they were in complete subjection to their perfect master. We may reasonably suppose that while the race, under the disintegrating influence of man's death sentence, gradually lost more and more of the likeness of their Maker in which the first man was created, they at the same time lost the power of control over the lower animals.

The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior ability of certain of the fallen race to control the brute creation. Thus we see that some men can exercise mental force and control, not only over wild horses, but also over the ferocious beasts of the jungle. Adam was declared by the Lord to be the king of earth, and as such he was recognized by the lower orders of creation. After mankind had lost his original mental power to control the lower animals, a warfare sprang up between them, in which man has been compelled to pit force against force, as he has lost his hold upon the animal creation.

The restoration of mankind to that exalted position which was lost by sin implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as is suggested in the prophecy which we are considering. The same thought is conveyed in the statement that "a little child shall lead," or control, the wild beasts, when these are brought into their proper relationship with mankind. In chapter 65:25 of Isaiah's prophecy, it is stated of the Millennial conditions that "the wolf and the lamb shall feed together." The reference may be to men who were formerly of wolflike and of lamblike dispositions, or character; or it may refer to animals, or to both. The expression in either case signifies a blessed Reign of Peace. The Prophet continues, "And the lion shall eat straw like the bullock, and the dust shall be the serpent's meat." If this refers to literal lions, it would imply that they will lose their carnivorous dispositions, and that they will undergo some change which will make them herbivorous, as animals were originally created. (Genesis 1:30.) It would seem to imply that animals will not then prey upon one another.

DAWN OF HOPE FOR THE WORLD

The expression, "Dust shall be the serpent's meat," is similar to the statement in Psalm 72:9, regarding Messiah's coming dominion: "His enemies shall lick the dust," signifying the destruction of the serpent, or rather, of the great Adversary, Satan, whom the serpent symbolizes.

"They shall not hurt nor destroy in all My holy Mountain [Kingdom], saith the Lord."

The birth of the true Zion, the Church of Christ, will be the cause of rejoicing among all who truly love righteousness; for, though it will at first dash in pieces all their long-cherished hopes, it will be the dawn of a real hope for all the world. It will humble their pride and despoil them of all their cherished possessions and of what they have come to consider their rights. It will break down their boasted institutions, civil, social and religious, and completely wreck the present social order. Yet it will be the necessary prelude to the establishment of the grand New Order, which will come to be "the desire of all nations," as soon as they shall see its vast superiority to the old order.

TWO CLASSES BORN OUT OF ZION

In describing the birth of the "Man-child," The Christ, whose Head was born more than eighteen hundred years ago, and the Body of whom is now soon to be born, the Prophet Isaiah exclaims (chapter 66:7,8), "Before she travailed she brought forth; before her pain came, she was delivered of a Man-child! Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." The especially marvelous thing that the Prophet here records is that a "Man-child" is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe "wheat" of the Gospel Church are to be separated from the unripe wheat and the "tares" at the end of this Age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come.

This "Man-child," then, is the Little Flock, the Body of Christ, the true Zion. Out of nominal Zion will come this First-fruits class, before the nominal System will be overthrown; for she will die in her travail pains, and in dying, will bring forth her later children, the Great Company. In this great Day of the Lord, nominal Zion will bring forth the Man-child and these later children.

"Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and

R5574 : page 341

shut the womb? saith thy God." Ah, no! As surely as the Head was brought forth, so surely shall the Body also be born. The birth shall certainly be completed. The great composite Christ shall come forth entire, not one member lacking--and before Zion's travail has begun. But "who hath heard such a thing? Who hath seen such a thing?" And so, after the Man-child is delivered, the Mother System will give birth, when her travail pains come on, to a great company of children! This Great Company is described in the Apocalypse as coming up out of "the great tribulation," and washing their robes, spotted and soiled, and making them white, "in the blood of the Lamb."

Following the birth of these two classes of the Lord's people, will come the birth of the Jewish nation. They shall be awakened from the sleep of Hades, in which as a nation they have been for over eighteen centuries. All this will take place in the early dawn of the Day of Christ. O what rejoicing there will be! Fleshly Zion and Spiritual Zion will rejoice together! Then soon the poor, chastened world will begin to join in the songs of praise to the God of all Grace. What wonderful times are just before us! Though clouds and darkness for a brief time obscure the bright beams of the blessed Millennial Dawning, soon the glorious "Sun of Righteousness" shall rise in splendor, and its beams will rapidly spread over all the earth, scattering the darkness of sin, dispelling the fogs of error and superstition, and bringing the world into the light of the knowledge of the glory of God.

RESTITUTION NOT CHANGE OF NATURE

The entire testimony of Scripture in regard to the blessings to come to the world in the New Age show that

R5575 : page 341

they are all to be earthly. The declaration that even the brute creation shall be changed in nature is a promise that in that blessed Day there will no more be a condition of antagonism and enmity between mankind and the lower orders of God's creatures, but all shall be peace and harmony. It would be wholly unnecessary to change the disposition of the animals, to bring them into subjection to man, if all the race were to be changed into spirit beings, and become like the angels. Many prophecies speak of mankind in the Times of Restitution as human beings, adapted to the earth and enjoying the blessings of the earth. They are to "sit every man under his vine and under his fig tree; and none shall make them afraid." (Micah 4:4.) "They shall build houses and inhabit them. ...They shall not build and another inhabit;...they shall long enjoy the work of their hands."--Isa. 65:21-25.

These promises for the world in general have no reference to the class being chosen out of the world during this Gospel Age. The promises to these are all spiritual. They are to be made like Christ, and "see Him as He is." (1 John 3:2.) They are called to the obtaining of His glory. As they "have borne the image of the earthy," so shall they "also bear the image of the Heavenly." (1 Corinthians 15:49.) They are promised a share in Christ's resurrection--the First Resurrection. They are to reign as kings and priests in a Kingdom which earthly beings cannot inherit. "Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." (1 Corinthians 15:50.) They have been called with a Heavenly Calling. They are not of the world, even as their Lord and Head is not of the world.--John 17:16.

WHY MANY FAIL TO UNDERSTAND THE WORD OF GOD

With many the difficulty in understanding these distinctions is a failure to rightly divide the Scriptures, as St. Paul counseled Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Timothy 2:15.) This process would enable them to discern that the Kingdom of God per se consists only of our Lord Jesus and His "little flock" of overcomers, to whom He says, "It is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) These are to constitute the reigning class, as many Scriptures point out. At first the world of mankind will be subjects of this spiritual Kingdom, and afterwards become citizens, or members, if they come into harmony with its laws and regulations and into a condition of reconciliation with God, becoming the children of Christ, who will be the Age-lasting Father of the world during the Mediatorial Age. He will be the One who shall bring the entire race of Adam--both those who still have a measure of life and those who have gone down into the tomb--back from the condition of death into full perfection of life, if they then prove willing and obedient. Otherwise they shall be cut off in the Second Death--everlasting destruction.

KINGDOM EVIDENTLY NOT YET COME

The Prophet Daniel, in explaining Nebuchadnezzar's dream regarding the Great Image, shows that the Kingdom of God when first set up at the introduction of the Millennial Age will be but a small Stone, which has been "cut out without hands," but which will become a "great Mountain and fill the whole earth." (Daniel 2:31-45.) This Stone Kingdom is quarried out of the "earth" by the Lord. It is at first insignificant in size, and it seems to the world as powerless. But as soon as set up in power, this Kingdom will smite the "great image" of earthly rulership, and shall grind it to powder (in the coming Time of Trouble), and the wind shall carry it away. This Stone Kingdom is the holy Mountain referred to in Isaiah 11:9. A mountain is the Scriptural symbol of a kingdom. Hills seem to be symbolic of the smaller governments of earth.--See Isaiah 2:2; 40:4; 51:5; 59:18; Psalm 46:2,3; 97:5.

Nothing shall be permitted to do violence or to work injury throughout all God's holy Kingdom, after it shall have been established. Love will be the Law, and Divine Power will be the means which will enforce that Law. All who do not conform to it will be "cut off from among the people," as the Lord declared through the Apostle Peter. (Acts 3:23.) How evident it is that this Kingdom has not yet come, when we see that amongst mankind selfishness is the rule, individually and nationally, and that there are many influences of evil which hurt and destroy throughout the world today. So we continue to pray: "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." And we believe that this petition so long offered by the Lord's saints is very soon to be answered.

After Messiah has crushed the power of evil, after He has overthrown all the great systems of error and vice, and has set the people free, He will accomplish the blessing of humanity by the spread of the knowledge of Jehovah's character. The Apostle Paul also assures us that it is the will of God that all men shall come to a knowledge of the Truth in order to be saved. He assures us that there can be no salvation without knowledge. None will ever be saved by ignorance. As yet only a comparatively few of earth's millions have come to such a knowledge of God as to be able to exercise faith in Him and in the great Sacrifice which He has provided for the whole world.

R5575 : page 342

COMPREHENSIVENESS OF PLAN OF SALVATION

But the fact that but few in the present life come to this saving knowledge shall in no wise thwart the great Divine Plan, nor make the death of Christ on behalf of the entire race of Adam of no avail. The Lord assures us in His Word that, in due time, the true Light shall lighten "every man that cometh into the world." (John 1:9.) This includes all the heathen and all those of imbecile mind, who could not in this life grasp the Truth, as well as all infants who have died before reaching the age where they could know of God and His Truth in Christ. It includes the dead, as well as the living. For "there is none other name given under Heaven among men whereby they must be saved," but the name of Jesus. God has thus made ample provision for all.

Nor are we to suppose that the knowledge which is to become world-wide during Messiah's Reign is merely a little sprinkling of knowledge, such as has come to a very limited portion of the world here and there in spots, up to the present time. The Lord's people have received the droppings of grace and Truth, but the provision for the next Age will be abundant and universal. The knowledge of the Lord shall be ocean deep--like the fulness of the sea. Showers of blessing shall come down upon the world in copious measure. The effect will be "like rain upon the mown grass." (Psalm 72:6.) When the grass has been freshly cut and its roots are thus the more accessible, how quickly it responds to the refreshing showers! And how rapidly does it spring up in renewed vigor! So it will be with mankind, after they have been shorn of all that has encumbered them and prevented the showers of grace from reaching their hearts. How quickly they will respond to the refreshing rains and showers of blessing so copiously bestowed upon them, and will spring up into life and beauty as they drink in the rich supplies of grace!

===================

R5576 : page 342

THE SCOPE OF THE ANGELS' SONG

"Glory to God in the Highest, and on earth
peace, good will toward men!"--Luke 2:14.

THE song which the angels sang at the birth of the Savior has been seized upon and misapplied by some who do not see the Plan of God for the salvation of the world. Becoming discouraged by the seemingly poor prospect for the world's conversion, these have put forth a version of this passage more in harmony with their own doubts and misconceptions. To these the prayer which our Master taught His disciples to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven," has lost its meaning; for they see no hope of its fulfilment except in a very limited sense. Hence they prefer to translate the latter part of the verse, "And on earth peace, among men of good will." Were this the proper rendering, our hopes for the ultimate good of all, as far as this passage is concerned, would surely suffer eclipse; for very few thus far in the history of the race have been "men of good will," men who unselfishly endeavored to any appreciable degree to bring about the good of their fellows.

But we do not believe this to be the thought of the original. It is not in harmony with what we have clearly seen to be the Plan of God for mankind. Such a translation eliminates the thought of God's eventual good will toward all the world, and greatly minimizes the scope of this glorious song. It implies merely that men who have a feeling of good will are or will be at peace among themselves. How utterly barren of hope for all men would such an expression be! And how little the song of the angels would mean if this were its burden!

On the contrary, this song was a prophecy of God's purpose to bring about through the newly born Child the abrogation of the curse and the establishment of peace and sinlessness among mankind, in which God and man would become at-one. It was an expression of God's good will, His good purpose, to bring man back to the image and likeness of Himself, in which Adam was created. When this shall have been accomplished, then peace will dwell in all the earth; for the causes of inharmony will have been eliminated.

The world of mankind came under the curse, or sentence, of death because of the sin in Eden--because our first parents disobeyed God's righteous command. All humanity, therefore, are members of an accursed race--under penal servitude, which ends in the tomb. The race has been learning the lesson of the exceeding sinfulness of sin, and its terrible effects. But God has promised to take away the curse and to bring a permanent blessing in its place. This will mean a return to His favor, to full harmony with Himself.

PROGRESSION OF GOD'S GREAT PLAN

We speak of this song as a prophecy because the peace has not yet come, nor the good will, in the sense that God's face is as yet turned toward man. It is a declaration of what God purposes to do. He has not good will toward the present sinful, rebellious attitude of the race. He has never good will toward sin. We are not to understand that God was expressing His good will toward man when He pronounced the sentence of death upon him. God's curse indicated His ill-will toward man--in other words, His displeasure because of man's sin. He wished man to suffer ill as a just punishment for his wilful disobedience. God cut him off from fellowship with Himself. He was not bound in justice to do anything more for the race. But in His infinite mercy He provided a deliverance for mankind. He foreknew man's fall, and planned His redemption from before the foundation of the world.

Through all the ages since the fall of Adam God's Plan has been slowly, steadily progressing. While men have been learning in pain and tears and trouble the nature and results of sin, God has been selecting His saintly ones, His Elect--first, the Elect who are to be the earthly princes in His Kingdom of Blessing; lastly, the Elect who are to reign over all as kings and priests of God on the highest plane of existence. The chief of all the Elect is His well-beloved Son, the Savior of the world, whose birth the angels proclaimed to the shepherds watching on the plains of Judea, nearly nineteen centuries ago. (Isaiah 42:1.) When all the elect ones are chosen and prepared, then the blessing of the world at large will be inaugurated. "For the earnest expectation of the creation waiteth for the manifestation of the sons of God [the Church]. For the creation was made subject to frailty, not willingly, but by reason of Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." --Romans 8:19-21.

R5576 : page 343

The coming of the Son of God to earth was only preliminary to His offering of Himself as a Ransom for the forfeited life of Adam, the father of the race, in whom all his posterity fell. But even when our Lord had died as man's Ransom-price, God's favor did not come to the world. Jesus was next raised from the dead a glorious, Divine being. Then He ascended up on High, and appeared in the presence of God for those who were to be of the spiritual Elect. Thus the last became first in God's Plan. The merit of Jesus' death was utilized first on behalf of these. It has not yet been applied for any others. The Church of Christ now have this promised peace and good will. It is granted only to those who have come into vital relationship with God through Christ--the fully consecrated ones.

The Scriptures show that after these are all selected, prepared and glorified, the next step will be the application to all men of the merit which has been imputed to these Elect, and through whom it is to go to the Worthies of old and to the entire world of mankind. This spiritual class have been chosen to be members of the Body of Christ, joint-associates with Him in the Messianic Kingdom. All of these who prove entirely faithful are to attain this exalted position. As soon as all the spiritual class have been glorified, the sins of all the world, those living and the dead as well, will be legally canceled by the application of the virtue, the merit, of the sacrificial death of Jesus. Then they will be freed from the condemnation of the sentence of death. The death penalty will be lifted. They will be turned over to The Christ, Head and Body, the Great Mediator. The curse will be removed.

The great work of the Millennial Age will then begin. It will be a work of gradual uplift during the entire thousand years of the Reign of The Christ. The dead will be gradually awakened and brought to a clear knowledge of the salvation of God in Christ. All will then have the opportunity of coming into the blessed condition of peace and good will proclaimed by the angels. By degrees they will be brought, if they will, to where they will be ready to be received by the Father, to be introduced to Him. This will be the blessed experience of all who will be obedient to the rules and requirements of the Kingdom. If they prove unwilling and disobedient, after being brought to a clear understanding, they will be "cut off," destroyed, as not worthy of further effort on God's part for their reclamation.

CHRIST'S DEATH A BLESSING TO THE UNIVERSE

We understand that the sacrifice of the Son of God will be a blessing also to the inhabitants of worlds not yet peopled, who will not have had any personal experience with sin. God apparently purposes that after mankind have been restored, and all the incorrigible destroyed, He will allow no further infringement of the

Divine Law. Indeed, we can see that if at the beginning of his deflection Satan had known the results of his own course, he would probably not have taken the step which he did. We are not to think of Satan as being foolish by nature. He was a glorious being, Lucifer, "the son of the morning." If Father Adam and Mother Eve had foreseen the results of their disobedience, they would not have taken such a course; for to have done so with foreknowledge would have meant that they were very unwise, foolish, of unsound minds, whereas they were created perfect, in the image of their Creator.

We believe that if the angels who kept not their first estate had known the end from the beginning--if they could have looked down the ages and seen the direful consequences of their course of sin and disobedience--they would have been appalled, and would have taken no such disastrous step. The fact that they have gotten into sin, and have developed such sinful tendencies, proclivities and preferences, is no proof that this would have been their course if they had known as much in advance as they now know. It is our hope that some of these may yet be reclaimed, if they are properly repentant, in their great Judgment Day, now at hand.

God seeketh such to worship Him as worship Him in spirit and in truth. Our thought is that all these worlds surrounding us are designed to be homes to many intelligent beings yet to be created. We believe that it is God's delight to give joy and blessing to many creatures, on various planes of existence. And God is making of this experience of mankind with sin a valuable lesson, a lesson that will be beneficial, not only to themselves, but to all the worlds that will ever be populated. These might be instructed and informed in advance of their developing any sinful tendencies just what the nature and tendency of sin is. They will probably be told the story of the tendency of sin--what it did for the people of earth, what it cost to redeem and restore them. They will be told, probably, that sin degrades mind, body and morals; that its influence is only deteriorating; that once deteriorated, one learns to prefer sin, notwithstanding all the misery and degradation it brings; and that God will never grant everlasting life to any except as they gladly co-operate to that end--that He will never influence any against their own will.

It would seem, then, that the great work accomplished at Calvary will have an influence as wide as the Universe. And this thought might be applied to the

R5577 : page 343

first part of the song of the angels, "Glory to God in the Highest!" God will be glorified by all the angels, by every rank of spirit beings. He will be glorified by His exalted Church, then of the Divine nature; by restored humanity, by all the intelligent creatures on every plane, in every Age! Yea, more and more glorious will be His honor as the years of eternity roll on, and as other peoples of other planets are brought into being and brought to know Him and to share His wonderful bounties and blessings, and to learn the blessedness of loving and serving Him.

"MY PRESENCE SHALL GO WITH THEE"

Almighty God, the Lord of Heaven and Earth,
O, Thou, the Source and Centre of each sphere,
The Lord of Being, throned afar, whose hand
Upholds the weight of worlds, yet, wondrous thought!--
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watch-care keep o'er every child of Thine;

Whose guardian angels daily shape the course
Of those who love Thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life! How sweet to feel
Thy presence ever near, to know that Thou
Dost never sleep nor slumber while Thy child
In time of need doth cry for help from Thee!

O, Thou, in Whom no shade of turning lies,
Thou changeless and unvariable One!
Though all unfaithful prove; yea, though the earth
And heavens depart, by faith we clasp Thy hand,
We calmly rest our weary hearts on Thee,
Assured that Thou wilt ne'er forsake, that we
Shall be forever precious in Thy sight!

October 19, 1914 G. W. SEIBERT.

===================

R5577 : page 344

SMITTEN OF GOD, AFFLICTED

--NOVEMBER 29.--MARK 15:22-37.--

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted."--Isaiah 53:4.

THERE is no room for dispute respecting the facts associated with the crucifixion of Jesus. The only room for contention is in respect to the Divine limitation and reason for the crucifixion. The Prophet Isaiah gives the Divine explanation to us.

SORROWFUL WAY!

The Savior was greatly weakened by His three years of ministry, in which He had given forth His vitality freely to the people in the healing of their diseases. Besides this, He had been on a constant strain, without sleep, from the time He had sent His disciples to prepare the Passover. This period had included the trying experiences connected with the Passover and the institution of the Memorial Supper, the journey to Gethsemane, the hours of agony and weakness there, the experiences following, the trial of the Sanhedrin by the high priests, the trial before Herod and before Pilate, the scourging, etc.--all had been a constant strain on Him. Now, condemned to crucifixion by those for whom He had sacrificed His Heavenly home and glory, He was additionally required to carry His own cross. He did so until finally His weakness under its weight hindered, and a passing farmer was compelled to assist--whether by carrying the cross entirely or by walking behind Jesus and carrying a portion of the weight is not made very clear by the original text.

Where were Peter, John, James, Thomas and the other Apostles, that they did not volunteer assistance? Doubtless they were deterred by fear. But oh, what a blessing they missed! Tradition has it that the Cyrenean farmer who bore the cross by compulsion afterward became one of the followers of the Nazarene, through having the Truth of the Savior's Message borne in upon his heart by the experiences of that hour.

Crowding around were weeping women, and we wonder that none of them lent a helping hand. Turning to them, Jesus said, "Weep not for Me. Weep for yourselves and for your children." The Master's words in this connection, respecting their seeking the mountains and hills for covering and protection, are assumed by some Bible students to belong in part to the great trouble which came upon the Jewish people thirty-seven years later in the destruction of Jerusalem. And it is assumed that that destruction of Jerusalem and this trouble were types which foreshadowed the greater distress which will occur in the closing time of this Age.

Certain it is that the same expressions in respect to the mountains and hills is used in respect to the end of this Gospel Age. When at His Second Advent Christ shall be revealed in flaming fire of judgments, it will consume the present order of things and prepare the way for the new King. We are not to assume that any one would pray for mountains to fall upon him when he could take his own life in a much easier way. Rather, the thought seems to be that many will seek and desire and pray for hiding, for protection against the raging troubles. The rocks of society are its social organizations, each of which seeks to protect its own membership.

"If they do these things in the green tree, what shall be done in the dry?" said Jesus. He here seems to liken the Jewish nation to the fig-tree which quickly withered away under His curse, or sentence. So, five days before His crucifixion, Jesus, riding upon the ass to Jerusalem and weeping over it, had said, "Your house is left unto you desolate." Now, in so short a time, while the fig-tree was still green, its rulers had reached a desperate place, so that they were willing to violate all law and set aside all conscience in His crucifixion.

If so quickly the evil worked to such a horrible outrage of justice, what might not be expected later on, when that Jewish fig-tree had thoroughly dried and all the sap (spirituality) had gone out of it? Similarly, in the end of this Age we may expect that the Church, the Body of Christ, the saints, will suffer violence, that thus the salt of the earth will be removed, and that quickly thereafter a general putrefaction will set in--anarchy.

THE SON OF MAN LIFTED UP

Jesus had foretold His crucifixion, saying that "as Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up"--be crucified. The brazen serpent was thus used as a type of Jesus. He was actually holy, harmless, undefiled; but He took the sinner's place--He was treated as the sinner. The severest penalty under the Law was crucifixion--"Cursed is every one that hangeth upon a tree." And so, says the Apostle, Jesus was made a curse for us. (Galatians 3:13.) Although He knew no sin, He took the place of the sinner. Jesus died for our sins, according to the Scriptures.

The words of our text that say, "Father, forgive them, for they know not what they do," are not to be taken into account, because they are not found in the oldest Greek manuscripts. Besides, Jesus must have known that the sin of the Jews would bring a penalty. He had foretold in His parable that God would punish them and burn up their city. (Luke 20:14-16.) In the context the statement, "Weep for yourselves," implied a punishment upon the Jews for their sins, and that this sin would not be wholly forgiven them. As a matter of fact, we know that the Jews have been cut off from Divine favor for now eighteen centuries. It is proper for us to assume that Jesus was in full harmony with the Father in respect to all this Divine arrangement, and that He did not ask something contrary to the Divine will.

St. Paul refers to this matter also, saying respecting the trouble which came upon the Jews at the time of the rejection of Jesus, "Wrath is come upon them to the uttermost, that all things written concerning them should have fulfilment."--1 Thessalonians 2:14-16.

On the other hand, we may well be assured that Jesus, who was giving His life for the Jews, would not wish that they should not have punishment that would be due to them for the great sin of destroying the One whom Jehovah had especially sent to them, as His representative, His Son. A just penalty for such wilful sin would undoubtedly be utter destruction. But the Apostle points out that "the blood of Jesus speaketh better things"--not justice. (Hebrews 12:24.) His blood speaks forgiveness of sins, not only for the remainder of the world, but also for the Jews. It speaks a full opportunity for reconciliation with God during the Messianic Kingdom.

St. Peter corroborates the thought that the Jews were not wholly responsible for their course because of (at least) a partial ignorance. Addressing some of them afterwards he said: "I wot that in ignorance ye did it, as did also your rulers"; for if they had known they would not have crucified "the Prince of Life." (Acts 3:15-17.) The Prophet Zechariah shows us that in God's due time the eyes of understanding of the whole world will be opened. All will see things differently enough, and the Jews are especially mentioned--"They that pierced Him." Then the Lord will pour upon them the spirit of prayer and supplication, and they shall look upon Him whom they have pierced, and they shall mourn for Him (Zechariah 12:10), realizing that they maltreated their best Friend, their Redeemer.

R5578 : page 345

THEY PARTED MY GARMENTS

The stony-heartedness of the Roman soldiers is indicated by the fact that while Jesus was dying they cast lots for His seamless robe, dividing His other garments amongst them. We have God's promise that the result of the Millennial Kingdom will be to take away the stony heart out of the flesh and to give instead tender hearts. Oh, how much all mankind need full restitution to the image and likeness of God, originally represented in Adam and subsequently represented in the Man Jesus!

The attitude of the world is further represented in the two culprits who were executed at the same time, one on each side of Jesus, who by the inscription over His cross was styled King of the Jews. One of these companions in tribulation railed at Jesus as a fraud, bantering Him to manifest any power He had by saving Himself and His associates. Little did he realize that if Jesus had saved Himself He could not have been the Savior of the world!

The other thief befriended Jesus, declaring that He had done nothing amiss and was unjustly accused. Then, turning to Jesus, he expressed his faith in Him by asking a reward for his kind words. He said, "Lord, remember me when Thou comest into Thy Kingdom." The poor thief knew that Jesus claimed to be a King. He was standing near when Jesus was asked the question, "Art Thou a King," and heard the answer, "My Kingdom is not of this Age." The thief recognized that Jesus was worthy to be a King, so noble of character and of appearance was He. What if He were really what He claimed to be? What if finally, in the great Beyond, this One should prove to be the Messiah? He would at least tell the truth and declare a word in His defense, and he would at least ask kind remembrance if this One ever reached His Kingly Power.

The answer of Jesus seems to have been very generally misunderstood by us all in the past. We thought that He promised the thief to be with Him that same day in the Kingdom. Yet we knew that, according to other Scriptures, Jesus Himself was not in the Kingdom that day, but in Joseph's new tomb; that He did not rise from the dead, from Sheol, from Hades, the tomb, until the third day; and that even then He said to Mary after His resurrection, "I have not yet ascended to My Father and your Father, My God and your God." Evidently, then, Jesus could not have said that He and the thief would be together in Paradise that same day.

The true explanation is at hand. Paradise, lost through the fall six thousand years ago, is about to be restored by Messiah in His glorious Kingdom. It was then that the thief asked to be remembered--"when Thou comest into Thy Kingdom." The thief has been sleeping in death since, waiting for the time for Messiah's Kingdom to come. The answer of Jesus was in full accord with this: Amen. So be it. "Verily, I say unto thee, this day [this day when I seem not to have a friend, and when nothing seems more unlikely than that I would ever have a Kingdom, I tell you today], thou shalt be with Me in Paradise."

Jesus' Kingdom will quickly begin the work of turning the world into a Paradise. And, in the resurrection of the hosts who have fallen asleep in death, that thief will be remembered by the Master. Undoubtedly a great blessing will be his in Paradise, because of his comforting words spoken on the cross, and especially because those words indicated that he had a tender and contrite heart, such as will be the first to have blessings in the Kingdom.

Jesus commended His mother to His disciple John, which implies that the husband, Joseph, was no longer living. It shows us, too, the Master's careful thoughtfulness of the interests of His loved ones in His own hour of extreme suffering.

The Master's dying cry, "My God! My God! why hast Thou forsaken Me?" attests to us the fact that He did not claim to be the Heavenly Father, but the Son of God. It also shows us how the Master endured to the very limit the penalty of the sinner. The penalty of sin was not merely to die, but also to be cut off from fellowship with God. Jesus, in taking the sinner's place, must for a moment at least have the full experience of the sinner's alienation.

The Master's cry, "It is finished," reminds us of His statement of the day previous, "I have a baptism [into death] to be accomplished, and how am I straitened [in difficulty] until it be accomplished"--until it be finished.

"Father, into Thy hands I commend My spirit," reminds us of the fact that Jesus was laying down His life, that the spirit of life which He possessed was that which had been transferred from a previous condition. He had not forfeited His right to life, as had Adam. He might therefore still speak of it as His own spirit, His own right to life--merely surrendered for the time, merely laid down under the Divine promise that it should be given to Him again in the resurrection.

===================

R5578 : page 345

THE RISEN CHRIST

--DECEMBER 6.--MARK 16:1-8; MATTHEW 28:11-15.--

"Why seek ye the living amongst the dead?
He is not here, but is risen."--Luke 24:5,6.

THE resurrection of the dead is an astounding proposition. Its accomplishment will be the greatest manifestation of Divine Power ever made to angels and to men. The awakening of Jairus' daughter, of the son of the widow of Nain, and that of Lazarus the friend of Jesus, are nowhere styled resurrections of the dead. They were merely awakenings, the last of these being the most wonderful because, Lazarus had been dead four days, and putrefaction had set in.

The resurrection of the dead promised in the Bible is to bring back the personality and the consciousness of thousands of millions of humanity who have died, who have gone to dust under the Divine sentence, "Dying, thou shalt die." "Dust thou art, and unto dust shalt thou return." There could be no resurrection--no escape from that Divine sentence--except in the way God has arranged; namely, that Jesus took the place of the original sinner, Adam. Purchasing him back from the death sentence meant the purchase of all who died in him. Thus we read that Christ died, "the Just for the unjust, that He might bring us to God."--1 Peter 3:18.

Fallacious ideas have gone abroad to the effect that it will be the body merely that will be resurrected--that God will collect from the four winds every particle of dust which once composed a portion of a human body, and will reorganize the race out of the same particles of matter which once composed it. The absurdity of this proposition grows upon us as we consider that the carcases

R5578 : page 346

of the dead have more or less gone into vegetation, and thus into other animals and other humans. This is well illustrated by the story of the apple tree, the roots of which penetrated a coffin and assumed the shape of the corpse. The apples were eaten by various people, and some of them by swine, which in turn were shipped to various parts of the country.

This anecdote well illustrates the unreasonableness of the common misunderstanding of the Bible teachings. The difficulty has been that we lost sight of the fact that the Bible declares that it is the soul which dies. "The soul that sinneth, it shall die." (Ezekiel 18:4,20.) Our bodies are being changed and renewed, Science tells us, every seven years. The body in which Adam sinned, therefore, passed away--and many other bodies--during the nine hundred and thirty years of his experience. But his soul, his personality, himself, died but once, nine hundred and thirty years old. It is the soul that dies, that has been redeemed, and that is to be resurrected. "Thou sowest not that body which shall be."

OUR LORD NO LONGER HUMAN

Christ, as the Logos with the Father, was a living soul, or being, on a high spirit plane. For man's sake He humbled Himself and became a bondsman--"took a bondsman's form, and was found in fashion as a man" --a human soul. As a human soul, or human being, He died--"He poured out His soul unto death." He made "His soul an Offering for sin." "He shall see [the reward of] the travail of His soul and shall be satisfied." --Isaiah 53:10-12.

It was Jesus the human soul that died, but He was raised from the dead a Soul of a higher order. At that time, as He foretold, He ascended "where He was before"; that is to say, on the spirit plane. He was "put to death in flesh, but quickened [or made alive] in spirit." (1 Peter 3:18.) He took the fleshly nature merely for the great purpose of giving man's redemption-price; and after He had surrendered that ransom-price by giving Himself up to death, the Father raised Him up to glory, honor, the Divine nature--"far above angels, principalities and powers, and every name that is named." (Philippians 2:9.) He that ascended thus in His resurrection was the same that had previously descended from the Heavenly to the earthly condition, as St. Paul says.

Because in His resurrection Jesus was so different, from this viewpoint we are prepared to understand why He conducted Himself so differently after His resurrection

R5579 : page 346

from what He had done before. After His resurrection He appeared and disappeared, we read. He showed Himself to His disciples for a few moments at a time, and then vanished from their sight. Never before had He done anything of the kind. After His resurrection He appeared in different bodies, different forms, different clothing. To Mary He appeared as the gardener. To the two walking to Emmaus He appeared as the stranger. He appeared not only as a different person, but also in different clothing; for His clothing had been parted amongst the soldiers.

How evidently He was put to death in the flesh, but quickened in spirit! It was the Spirit Jesus who showed Himself, assuming different human forms and clothing, as best suited the occasion. This Spirit Being could, and did, come into the assemblies of the disciples when the doors were shut and fastened for fear of the Jews. He created, or materialized, a body and clothing in their presence; and after a few moments He vanished out of their sight, dissolving the body and the clothing, while He, the Spirit Being, remained invisible. Thus He was with the disciples for forty days before He ascended; yet they saw Him not, except a few minutes at a time on seven different occasions.

Those forty days were very necessary for teaching the Jewish disciples, and all of the Lord's followers since, two great lessons:

(1) That He was no longer dead, but alive;

(2) That He was no longer a man, but a Spirit. "Now the Lord is that Spirit."--2 Corinthians 3:17.

IMPORTANCE OF OUR LORD'S RESURRECTION

That our Lord was no longer flesh, but a Spirit Being with celestial glory, is clearly established by St. Paul's narrative of his own experiences. He explains that it was necessary that the twelve Apostles should be able to bear witness to the fact that Jesus had risen from the dead. There could have been no Gospel Message of hope of Divine favor through a dead Savior. If Christ had not risen, then who would there be who could ever establish the Messianic Kingdom? Who would there ever be who could give to the Church a share in the First Resurrection and make them sharers in His Heavenly glory? If Christ had not risen, who would there be who could call forth from the tomb the sleeping billions, awakening them, through the Voice which speaks peace through Jesus Christ, to the opportunities of everlasting life through obedience to the Kingdom?

The Apostle calls all this forcibly to our minds, saying, "If Christ be not risen from the dead, your faith is vain; and all who have fallen asleep in Christ have perished." (1 Corinthians 15:16-18.) From this we see that St. Paul in no way shared the views of those who unscripturally claimed that Jesus, while dead, was really alive; and that the resurrection of the dead is a mere formality, quite unnecessary to the carrying out of God's Plan. The Divine teaching is that the dead know not anything, and that the resurrection of the dead is an absolute necessity to any future life or hope or blessing.

The fact that Christ has risen from the dead is a guarantee of God's power to raise the dead. Additionally, it is a guarantee that Jesus accomplished the work which He came into the world to do. It proves to us that He must have kept the Divine Law perfectly; else He would not have been worthy of a resurrection from the dead. It proves, additionally, the value of His death --the efficacy of it as the offset of Father Adam's sin, and thus as the Ransom-price for the sins of the world.

POST-RESURRECTION MANIFESTATIONS

St. Paul tells that he saw Jesus after His resurrection. He tells us that our Lord's appearance to him was as that of a bright light shining above the brightness of the sun at noonday. He tells us the effect that it had upon his character and upon his eyesight--that one glance at the glorious Jesus destroyed his sight, which was afterwards partially restored by Divine mercy. This was the eighth appearance of Jesus to His disciples. In seven of them He appeared in flesh; in one He appeared in glory above the brightness of the sun. He was the same at all times, but the manifestations were different.

The manifestations in the flesh during the forty days correspond exactly to those manifestations which Jesus had made long previously, one of which was to Abraham. He ate and talked with Abraham; but Abraham knew not that he talked with the Lord, and thought of Him only as a man, because He appeared in human form and ordinary clothing. He vanished from Abraham's sight as He vanished from the Apostles' sight and from Saul's. He was a Spirit Being when He appeared to Abraham; and He was a Spirit Being after His resurrection, when

He appeared to His Apostles. It was in the meantime that He was made flesh for the very purpose of suffering, the Just for the unjust.

Having accomplished the suffering, there was no further reason why our Lord should remain flesh. The Lord of Glory in Heaven is not flesh, not a man. If He were, He would be "a little lower than the angels." But the Apostle assures us that in His resurrection He has ascended far above the angels.--Phil. 2:9-11; Heb. 1:3,4.

It was just as easy for Jesus to appear in one form as another, in one kind of clothing as another. He appeared in various forms, that the double lesson might be impressed that He was not dead, and that He was no longer a man. His second appearance with the wounds to convince St. Thomas is especially noteworthy. He was ready to give any demonstration that was necessary, because, unless His disciples really believed in His resurrection, they could not do the work that was before them, nor could they even receive the Holy Spirit at Pentecost. The Holy Spirit was not given except to those who believed in Jesus--who accepted the fact of His death as the Sacrifice for sins and who trusted in Him as the Savior through whom would come the Divine blessing, begetting them of the Holy Spirit and restoring them to fellowship with God as children of God.

FURTHER SCRIPTURAL PROOFS

If further evidence be necessary that Jesus is not a flesh being--that He is no longer a man--that evidence can be found in the Apostle's assurance that flesh and blood cannot inherit the Kingdom of God, and that therefore every member of the Church must be changed before he can enter into and share Christ's Kingdom. The change will be from earthly state, or condition, or soul, to spirit condition, or soul, or being. The Apostle declares that we must all be changed, that we may be like our Lord. If our fleshly body must give place to a spirit body in order that we may be like our Lord, it is manifest that He is a spirit body, a spirit being, a spirit soul. This also agrees with St. Paul, respecting the resurrection of the Church. He says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spirit body."

A totally different thing, however, is brought to our attention by the same Apostle in Philippians 3:21, where he declares that the Lord Jesus will "change our vile Body, that it may be fashioned like unto His glorious body." The thought here is in respect to the Church as a whole, and not the individual bodies of the Church. The Apostle is speaking of our vile Body, in the singular. The thought is that Jesus, the Head of the Church, had His experiences of humiliation prior to His death and His resurrection. The Head of the Church was exalted, was glorified, more than eighteen centuries ago. Since then, all who have espoused His Cause have become identified with a Body, or company, that is despised of men, a humiliated Body, of which St. Paul says, "We are counted as the filth and offscouring of the earth." But at the Second Coming of Christ the humiliation of the Church, His Body, will cease, because the Lord will gloriously change His Body in the First Resurrection. Thereafter it will no longer be a Church, or Body, reviled but glorified.

===================

HOLIDAY REMEMBRANCERS

OUR gifts should in some sense of the word always represent ourselves. All who recognize themselves as New Creatures should have this in mind at this season of the year. We refresh your memories by the following brief announcements of items we carry in stock, additional to our general stock of Bibles and Bible Study Helps mentioned on the reverse side of this page.

"Studies in the Scriptures." India paper edition, fine sealskin binding, gold edges, light, small, beautiful, $4.80 (L1).

"Studies in the Scriptures." Morocco, over boards, gold edges, but on paper the same as the ordinary cloth edition, suitable for book-shelf $3.60 (15s) of six volumes, postpaid.

"Studies," Volume I., with Pyramid Chapter added. This special edition is very suitable for presentation to uninterested friends. Many have had their interest awakened by the reading of the Pyramid Chapter. We recommend this Volume for gift purposes. Postpaid 50c. (2s 1d), but, to stimulate its wide circulation, ten copies for $2.50 (10s 10d).

Scenario of the Photo-Drama of Creation. The ninety-six short, pithy lectures of the Creation Drama can be supplied in print in four styles:

(1) A free edition with one picture to each page.

(2) A pamphlet edition with four times as many illustrations. Price 10c. each part--three parts complete 25c.--postage included.

(3) The same in cloth binding under one cover complete for 50c., postage included.

(4) The same de luxe, gilt edges, finer paper, $1 each, postage included.

This should be in every home. Its lessons are most entertaining and instructive for old and young. It has no peer.

Wherever the Drama has been shown should be excellent territory for colporteuring these Scenarios. Terms in lots of one hundred copies by freight or express, charges collect--one-half the above retail prices.

Classes bunching their orders are entitled to colporteur rates on similar quantities.

"Poems of Dawn." Nearly three hundred very choice poems topically divided, the very thing each should have near him for a leisure moment. The value of these as spiritual stimulants is inestimable. They can be appreciated by all Christians, though of course especially by those possessing a knowledge of Present Truth. Postpaid in cloth binding 25c. (1s); leather-bound 50c. (2s 1d).

"In the Garden of the Lord." This little booklet is a choice poem from the pen of Sister Seibert. It contains sixteen colored illustrations, twenty-four pages. Postpaid 6c. (3d) each; per dozen 65c. (2s 8d).

Choice Motto Cards for home embellishment and spiritual refreshment.

Packet Mz, containing fifteen small cards with different texts, postpaid 50c. (2s 1d).

Number Ma, containing fifteen small and six a little larger sized cards, $1 (4s 2d).

Number Mc, containing six small and six medium-sized cards, $1 (4s 2d).

Number Me, containing two large and two medium cards. $1 (4s 2d).

Where $5 (L1 10d) worth of these are sent to one address the saving in package and expressage would be 50c., making the price $4.50 (18s 9d). Order by number only.

Postcards. Assorted mottoes and designs, 15c. (7-1/2d) per dozen; two dozen, 25c. (1s 1/2d); 100 for $1 (4s 2d).

Memory Cards. We have two different sets of these--No. 1 and No. 2. Colors of the cards indicate the topic. As for instance, purple represents royalty and the Kingdom, garnet represents the redeeming blood, etc. On one side of the cards are texts appropriate to the color. On the reverse side of the card is the citation of where it is found. Fifty cards to the pack, 25c. (1s 1d) per pack, postpaid. These can be used personally or with a company of friends. The design is to commit the text to memory and its citation. Many have found these very useful.

Jerusalem Remembrancers of Olivewood. Brother Russell purchased a quantity of these on the occasion of his last visit to Jerusalem. We still have some paper weights remaining--made of olivewood highly polished. Postpaid 10c. (5d) each. In quantities, 80c. (3s 4d) per dozen.

Write your letters and correct P.O. address very plainly; also give name of nearest express company.

Write your orders on a separate sheet of paper from your letter. If answering a letter marked File A, File R, or otherwise, refer to it in the opening paragraph of your letter.

====================

"I.B.S.A." BIBLES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURES" SERIES

[SEE OVER]

We commend also, as aids, the following publications (not all our own), which we supply at specially low prices because of the assistance they lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

OUR SPECIAL "I.B.S.A." BIBLE

Hereafter to distinguish our own special edition from other Bibles, we will refer to it as the "I.B.S.A." Bible. This Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight, and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Part I.

Biblical Comments from Genesis to Revelation, with references to the STUDIES IN THE SCRIPTURES and others of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

Part II.
INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various Topics are arranged under distinct headings and the various texts bearing upon the subjects are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

Part III.
BEREAN TOPICAL INDEX.

The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight pages.

Part IV.
DIFFICULT TEXTS EXPLAINED.
SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers if he could not procure another would not sell his copy for a hundred dollars--many of them surely would not take thousands for it.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half of what you pay for such books almost anywhere else.

So great is the demand for these "I.B.S.A." Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off, plus postage.

DESCRIPTION AND PRICES--"I.B.S.A." BIBLES

1918, price $1.65, postage prepaid, is a beautiful book. It is small and light. Size 4-3/4 x 6-3/4 inches. It has minion type, red under gold edges, divinity circuit, French Seal. Looks like the genuine sealskin, but it is in reality good sheepskin.

Number 1919, price $1.75, postage prepaid; the same book, the same Bible; the same every way except the addition of Bagster Helps, Concordances, etc., making this size a trifle larger.

Number 1928, price $2.65, postage prepaid. This is the same book exactly as number 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

Number 1939, price $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5-1/2 x 7-1/2 inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939 except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $8.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study, and open to the public.

Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms. Insurance, 5c. additional.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

Should any desire other Bibles we will be pleased to supply publisher's catalogue, giving full description and prices. We are usually able to secure a discount of 25 per cent. on the publishers' list prices.

DAILY HEAVENLY MANNA

FOR THE HOUSEHOLD OF FAITH

The demand for this publication increases year by year.

Our present edition of the "Manna" contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled, for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on fine bond paper. We now have it in three different grades of binding, at very reasonable prices, considering the class of workmanship.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed	$0.35
Dark blue cloth, silver embossed, German	.35
Leatherette, blue edges, Swedish and Norwegian	.35
Leatherette, gold edges, Swedish and Norwegian	.65
Genuine Morocco, gold edges, English and Norwegian	1.10

We hope this little book will find a place at every breakfast table; that spiritual refreshment may thus be enjoyed with the natural food.

THE EMPHATIC DIAGLOTT

This very valuable work, published under the author's copyright by Fowler & Wells Co., New York City, has been sold by them at $4 in cloth and $5 in half leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift that the poor of the Lord's flock may have this help in the study of the Word.

REDUCED PRICES.--This will be sold with THE WATCH TOWER only. On thin paper, in full morocco leather, divinity circuit, red under gold edges, silk sewed, leather lined, $2.50 (10s. 6d.) includes postage and one year's subscription to THE WATCH TOWER.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). A valuable work for all critical students. We are not permitted by the publishers to cut their price, but we may and do give in addition, postage free, any four volumes of STUDIES IN THE SCRIPTURES, cloth binding, with each Concordance, or six volumes if purchaser pays expressage. Postpaid, cloth binding, $6.

EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices in cloth binding, $3.96; half leather, $5.96.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above mentioned. English only. Cloth binding, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1,020 pages. Cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

This is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth" as the age of the children will justify. Parents are responsible for their children's training in theology as well as in morals.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at $3. Our special price, $1, postpaid.

MISCELLANEOUS

Hymns of Dawn, with music (cloth)	$0.35
Hymns of Dawn, without music (flexible)	.06
Poems of Dawn (leather) 50c.; cloth	.25
Memorizing Text-Cards (100 in pkg.--two assortments, Nos. 1 and 2), per pkg	.25
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft., $1.00; 8 ft	1.50
Chronology of the Bible, 8 ft	1.50
Tabernacle of the Wilderness, 8 ft	1.50
BINDERS for THE WATCH TOWER:	
Spring Back (holds 1 yr.)	.50
CROSS & CROWN PINS (Gold, with red enamel):	
1/2" and 5/8" (ladies' or gents' style) each	$1 and 1.15
5/8" celluloid, per doz. 25c.; each	.03
Missionary Envelopes, per hundred, 25c.; per M	2.00
Vow Bookmarks (paper) 25c. per 100; (silk) each	.05
Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return), also Berean Question Booklets on each volume of SCRIPTURE STUDIES each 5c.; per doz	.50
Report on Foreign Missions, each	.05
Tracts in all languages	FREE

===================

R5579 : page 349

SCRIPTURAL PROOFS OF SPIRIT-BEGETTING

"Of His own will begat He us with
the Word of Truth."--James 1:18.

THE SCRIPTURES tell us that our Lord left the glory which He had with the Father before the world was and came to earth, becoming a man, "for the suffering of death," that He might give Himself "a Ransom for all." At the age of thirty, we are told, He went to Jordan and presented Himself as a Sacrifice to God. After His baptism, as He came up out of the water, the Holy Spirit descended upon Him, "the Heavens were opened unto Him." He was then led of the Spirit (this newly begotten Spirit) into the wilderness for forty days, to commune with the Father, to study the types and prophecies of the Scriptures, and to be tested of the Adversary. Thereafter, He was able to see clearly the course which the Father had marked out for Him, as shown in these types and prophecies.

In inviting His disciples to follow Him, our Lord made it very plain that in so doing they must of necessity be baptized into His death and partake of His cup of suffering, that they might live and reign with Him. Throughout the Scriptures it is pointed out that the Church are to be members of the Body of Christ, of which He is the Head. They declare that He is our Forerunner, the Captain of our salvation; that "as He was, so are we, in this world"; that His experiences are to be our experiences. They declare that He is "leading many sons"--His brethren--to God, to glory.

The steps that we are to take, then, are exactly the steps that He took whom we are to follow. He is our great Pattern. We are enabled by faith to see, under Divine guidance, the redemption which Jesus accomplished

R5580 : page 349

for us, and our opportunity of becoming His disciples, of being baptized into His death. Baptism into death would be far from desirable, unless there were some way by which it might be made a gateway unto life; and this way was provided by God. It was opened first for His Son.

JESUS' HUMAN AND SPIRIT NATURES TYPIFIED

In the type of the Atonement Day, our Lord's human nature was represented in the bullock, which was offered for sacrifice. The high priest, clothed in the white linen garments of sacrifice, represented Him as a spirit-begotten New Creature, after His human sacrifice was accepted, and while the actual consuming of His human body was in process. The high priest, clothed in the "garments of glory and beauty," represented Him after His resurrection to the Divine nature, after He was born of the Spirit and highly exalted to glory, honor and immortality by the Father, as a reward for His faithfulness.--John 3:3-8.

So at the time when we present ourselves to God in consecration, and our sacrifice is accepted of Him, we die as men; but we are likewise begotten to the new nature, the new life. And this new life, begotten from above, continues to grow by the assimilation of spiritual nourishment, until it will, in due time, be born a fully developed spirit being, like unto our Lord. (1 John 3:2; Romans 8:29.) This process and its outcome are brought to our attention in the Scripture which declares of our Lord that He was "the First-born from the dead." And this word born [gennao, in the Greek] is the same word which is translated begotten. It relates to the entire process of bringing forth. This is a progressive matter; first there is the begetting, then the period of gestation, then birth.

Our Lord's baptism to the new life was at the time He made His consecration unto death at His baptism. The New Creature there begun was growing during the three and a half years thereafter. This period, as before mentioned, was represented in the high priest in the type. At His baptism He was begotten as a Son of God on the highest plane--the Divine. John the Baptist here bore witness of Him, saying, "I saw the Spirit descending from Heaven like a dove, and it abode upon Him." The record of the Scriptures is that only those who are begotten of the Spirit can see spiritual things.--1 Corinthians 2:9-16.

DEEP TRUTHS NOT VISIBLE ON THE SURFACE

It is asked: Why is it that a fact of so great importance as the Lord's begetting of the Spirit is not stated in so many words, but must be proven by deduction? We reply: To those who are spiritually minded there is very strong evidence indeed, yet it might be passed over by others and not recognized at all. This is likewise true of other important Scriptural doctrines. There is one Scripture which declares that through the exceeding great and precious promises we may be made partakers of the Divine nature. Other Scriptures state that the followers of Christ shall share His glory, honor and immortality. These latter Scriptures imply the same thing as the first, though only the one text (2 Peter 1:4) states the matter in just those words.

In respect to our Lord's resurrection, it is declared that "He was put to death in flesh, and made alive in Spirit." (1 Peter 3:18--Diaglott.) This Scripture does not say that He was raised a Spirit, but this is the evident meaning; and we know that this was the case: "Now the Lord is that Spirit." (2 Corinthians 3:17.) In Colossians 1:18 we read of our Lord: "And He is the Head of the Body, the Church, who is the beginning [of this New Creation], the First-born from the dead." As our Lord was born from the dead a spirit Being, He must have been previously begotten of the Spirit, as birth is always preceded by begetting.

In speaking of the resurrection of the Church, which is declared to be Christ's resurrection (Philippians 3:10), the Apostle Paul says: "It is sown an animal body, it is raised a spiritual body." So it is "here a little and there a little" that we must find these precious truths. This seems to be the way in which the Lord has prepared the Bible--giving here a little and there a little of these jewels of Truth. Those who are superficial in their search will overlook the most important features of Truth, to find later that they have only a small part.

CLEARER LIGHT NOW SHINING

As we search the Scriptures, and learn how to rightly divide and rightly combine its various elements, now that the dawning light of the New Dispensation is shining on the Word, making it more luminous to our view, we see the wonderful whole--the great Plan that we and others had previously passed over and failed to discern. Those who are not of the right class will not be able to see the Truth in all its wondrous clearness, beauty and harmony. If we have the right spirit as children of God, we shall want to know what God has in reservation for His people.

This gives an opportunity for the operation of the Spirit of the Truth upon our hearts and minds. This desire leads us to come together for Bible study, when the worldly would say: Let us play billiards or chess or pool. They complain to us: You have already read that Bible several times. We tell them that we have and with a great deal of blessing.

Thus, as we are desiring to know the Lord's Plan and His will concerning us, He reveals it to us more and more; and thus, little by little, we gain a great aggregate of Truth, which greatly rejoices our hearts, gives us an intelligent understanding of the wonderful day in which we are living, and gives us calmness and confidence, while the hearts of others are failing them for fear.

===================

R5580 : page 350

INTERESTING LETTERS

LONDON DRAMA EXPERIENCES

DEAR BROTHER RUSSELL:--

We feel sure you will be glad to hear of the splendid witness that is being given by means of the PHOTO-DRAMA OF CREATION at The London Opera House, Kingsway. The guiding hand of the Lord has been so wonderfully manifest in every detail of this exhibition that the brethren are rejoicing greatly in the privilege of having a share in it. In fact, they are realizing that the message of the PHOTO-DRAMA is the only one that can bring comfort to the hearts of the people in these distressing times.

It had always been our desire to secure the Opera House for a presentation of the PHOTO-DRAMA, as it is, without doubt, the most suitable building in London for that purpose; but the state of our treasury did not admit of the payment of the large sum required to rent the place. We had, however, given the Solicitor of the Opera House to understand that we should be glad to enter into negotiations for the house if he could make a more favorable offer. About the beginning of October a letter was received from the Solicitor, stating that they had a period free from October 12th to October 27th which they could offer us. On receipt of this we immediately called upon them and told them that we had spent most of the money allotted for this particular purpose, that their offer had come too late. Upon going thoroughly into the matter, an offer was made of L100 for the hire of the building. Mr. Wylie, the Solicitor, who has lately evinced considerable interest in our work, closed with the offer. He has since visited the exhibition on two occasions, and states that the interest aroused in him has led him to read his Bible after many years of neglect.

It was resolved to advertise this presentation by means of a distribution of 400,000 DRAMA tracts. Although only a week elapsed between the definite booking of the Opera House and the commencement of the exhibition, the brethren entered into the work of distribution with such a zeal that practically all the tracts were given out before the opening day. In addition to the ordinary means of advertising by posters, circulars, etc., a large number of window-cards were produced and these proved very effective. Some of the brethren called upon large business houses, warehouses, stores, hotels, hospitals and all places likely to engage a large staff, with the show-cards and supply of tickets, which they were generally pleased to accept. Some houses desired as many as 500 tickets, which they guaranteed to distribute amongst their staff. In the same manner they called upon P.S.A.'s, Men's Bible Classes, Sunday Schools, etc., requesting them to announce the DRAMA to their members and providing them with tickets; it was reckoned that 90% of the places thus visited co-operated with us in this matter. As there were a great number of boxes available in the Opera House, special invitation cards for these were sent out to the aristocracy and persons of good address in London; and, as a result, our boxes were nearly always filled by a class of people that the DRAMA has not hitherto touched to any extent.

Having done our utmost to make the presentation public, we anxiously awaited its first exhibition on the afternoon of Monday, October 12th. A large number of brethren were required for ushering, stewarding and other duties connected with the exhibition; and all realized their great privilege of service and fulfilled their duties faithfully and well. Many of the public commented on the orderly and gracious manner in which everything was carried out. One gentleman who attended was so greatly impressed by the dignified and courteous manner in which the sisters performed their duties, that he particularly asked his mother to come to see how the

DRAMA was conducted, as he felt sure that all who were taking

R5581 : page 350

part in it were Christians. At his suggestion she came the next day and enjoyed a time of fellowship with several of the ushers, and also on the succeeding Sunday at the Tabernacle. Another gentleman stated that he had been grossly misinformed regarding Pastor Russell and his teachings; for he saw the effect they had upon those who were helping to present them. He is a leader of a large Men's Bible Class, which he intends to bring to the DRAMA. Another stated that the spirit of the workers showed him that it was not a theatrical display, but that the work was being done for the glory of God. Each day, before the commencement, the brethren assembled to sing a hymn of praise and to request the Lord's blessing upon all the proceedings.

The audiences on the first day were not large, but the two following days noted good increases, while on the evening of the fourth day our house was completely filled, as was the case almost every subsequent evening. The public seemed so eager to witness the DRAMA that many hundreds waited in a queue outside for a long time, in order to gain admission and even then, because of the limitations of the house, we were compelled to turn away a great many. Quite a crowd, however, waited at the door for nearly an hour in the hope that some of the audience might come out at the intermission, when they would take their places. It was deemed wise not to admit children; but on Saturday and Sunday afternoons they were permitted to come in if attended by adults.

Our audiences were made up from all classes and kinds of people; we have noted many of the clergy in attendance. One vicar wished to know the object of the PHOTO-DRAMA. When we explained this to him, he seemed intensely interested and expressed his joy that this beautiful building should be used for such a worthy purpose. He asked for tickets that he and his wife might come and see it again. A Church of England Rector has attended the DRAMA several times, and found it so interesting that he has purchased five bound scenarios and has brought many of his friends to witness it. Two bishops have also been present, and several titled people.

Each day we receive, by mail, a great number of requests for tickets; and many of the applicants express their appreciation of the PHOTO-DRAMA. The following letter is from a gentleman who sends us a donation for the work: "I beg of you to accept the enclosed token of my appreciation of the beautiful pictures being shown by you at the London Opera House. I am convinced of the vast amount of good that is being done by the films and lectures. Let me add that I cannot but admire the disinterested spirit in which this good work is being carried out, especially in this self-seeking, commercial age." We had a letter, too, from a minister who, after seeing the DRAMA, writes, "While I could not see eye to eye with all Pastor Russell's views I must testify to his faithful Scriptural delineations. As a Biblical student I feel bound to wish him and his workers God-speed in their attack on the anti-Scriptural and God-dishonoring doctrine of eternal torment." He further requests that, if possible, one of our speakers come and address his Bible Class on the topic, "Pastor Russell's Message to the World."

We have been impressed by the manner in which the public assist us in advertising the DRAMA with the least expense. Many apply for window-cards that they may exhibit them in their shops, etc.; and others take supplies of tickets to distribute amongst their friends. Practically all who attend seem to be deeply interested in what they see and hear. The serious times in which we are living seem to be preparing the hearts of some to receive the truth. At the conclusion of one session a lady came to one of the stewards and said, "I have been to all the pictures and lectures, and I feel I must thank somebody. I do not know whom to thank; there seems to be nobody; so I want you to convey my message of thanks and appreciation to the right quarter." Another lady told us she had inquired at the Religious Tract Society's office respecting the PHOTO-DRAMA, and was strongly urged not to go; but she was evidently so impressed by the advertisement that she decided otherwise. She was delighted with the Message and considered it the finest thing that had yet been done to bring the people back to the Bible--which fact she did not fail to impress upon the R.T.S. officials.

At the intermission the lady ushers give opportunity of purchasing the Scenario to any who desire to do so; and, as a result, a great number of these have been sold. Altogether we have disposed of nearly 2,300 scenarios during the fifteen days. We enclose a detailed report of the attendances and scenarios sold for each day, from which you will see that very few of the latter were sold on the Sundays. The reason for this is that we did not mention the sale on Sundays, as a great many Christian people object to the sale of books on Sunday, and this might prove a stumbling-block to some who might otherwise have received the truth, as well as giving a better impression to the people in general.

Remarks regarding the beauty and acceptableness of the exhibition are frequent, and surprise is often shown at the generosity of so good a show being free. Expressions of appreciation have been offered by people of standing. One such lady stated, after the Finale, that it was good to come in touch with those who had a message of comfort and hope. Another expressed her intention of attending the Tabernacle. Both had signed cards.

These, and many other evidences of interest amongst those who were attending the DRAMA, gave us great encouragement and reason to suppose that we would have a most successful Finale. This took place on Tuesday, the 27th of October; and our hopes were realized in every way. In the afternoon, over a thousand people were present, while in the evening, the house was completely filled and hundreds were turned away, being unable to gain admission. Brother Hemery

R5581 : page 351

gave the lectures on both occasions; and at the conclusion many seemed eager to sign their cards, a total of twelve hundred being received.

Owing to the increasing interest in this particular presentation, we have arranged to continue at the Opera House for another twelve days, report of which will follow later.

Truly, the people appreciate the Message that the DRAMA has to give. It demands even the respect of openly avowed agnostics and is making many realize that Jehovah is their Rock and their Fortress, their Strength, in whom they will trust. With much love in the Lord as ever, we are,

Your brethren and fellow-laborers,
INTERNATIONAL BIBLE STUDENTS ASSN.

THE BRETHREN IN SWITZERLAND, ETC.

DEAR BROTHER RUSSELL:--

After a long, but unintentional silence, I will write to you again, hoping these lines will find you in good health, as they leave me.

Many things have happened over here since I last wrote to you. The newspapers in America must keep you posted about them. Respecting our personal experiences I can tell you, dear Brother, that the Lord has kept us wonderfully; we cannot thank Him enough for His goodness toward us.

Our dear friends at Muelhausen have passed through dreadful times; the city and surroundings have been twice the scene of very hot battles, where thousands of French and German soldiers have lost their lives. Within four weeks Muelhausen has been twice in French and three times in German possession, and even today the fights about Alsace continue. As the border between Switzerland and Germany, e.g., between Basel and Muelhausen, was closed for several weeks, we were left entirely without news from them. Lately, venturing to cross the border in order to visit the brethren, I learned of their wonderful preservation--for not one was hurt. They send you special greetings and ask you to continue to remember them in prayer that they may be kept faithful unto the end.

Our dear friends in Belgium and North France must have suffered much, too; I am sorry to say it is quite impossible to communicate with them.

Here in Switzerland, and especially in Basel, there was very great excitement; many people thought the "end of the world" was coming. All our army was called in and still guards the borders against invasion. Spiritually we had a good season, for very many who didn't believe our Message before are now on our side. The meeting halls are always overcrowded, and we have to look for larger halls. All public lectures are under the military censor; but they are not so strict here as in Germany.

By all these practical experiences we are more than ever convinced that the end of the present order of things is at hand and the Messianic Kingdom will soon be established. How we all do long for the realization of this grand hope and sure expectation! How true is the chronology and how precise its fulfilment! We are glad that we never gave up our expectations for 1914.

Re PHOTO-DRAMA: As the slides came so late, we were only ready for public presentation in Berne the very day the mobilization decree came out, disturbing the whole arrangement. Brother Krull will no doubt have given you an oral report of our experiences.

The first two weeks in August everything seemed upside down; but when the people became a little more quiet we profited thereby and started the Drama--though still under many difficulties. While all other cinematographic shows were shut by the Government, I succeeded in getting a permit for two weeks, but we were allowed to operate only four times a week. We had the large, magnificent hall on the Exhibition

R5582 : page 351

grounds packed full every time (1,400 visitors), so that more than 12,000 people saw and profited thereby.

Tomorrow we start again in Zurich (largest city in Switzerland). As we have no phonograph records I must read the lectures.

In France we were not able to do anything. Many of the brethren are in military service, and I might be called in any day.

The bank in Berne, where you sent the money, and which was, under normal conditions, a safe one, shut its doors, like all other banks, allowing only very small sums to go out. I succeeded, however, in getting more than half of the money by the following transaction: As the Government had put its hand over the banks, and as the brethren needed food, we put up a large stock of the most necessary articles, and the merchants, presenting their bills for this cause to the bank, received payment, as this was in the interest of the Government. As the social conditions will be still worse in winter we may be glad to have this lot of rice, dried bread, beans, condensed milk, etc.

I hope you approve this action, and would be glad if you could advise us of other good means for ameliorating the great tribulation which came so unexpectedly upon Europe. Many people have no work and many brethren in the Truth have lost their positions. We tried to employ some as Colporteurs, but the people of the cities have little money and cannot buy books. In the country the people are in better circumstances and the Colporteurs sell a few books every day. So we are trying to continue the Harvest work until our Master calls us to the Harvest beyond the veil.

We may not be able to communicate with each other much longer, and I take this opportunity to say again how much I love you, including with myself my wife and many other dear friends, all of whom appreciate the love and interest you have always manifested toward us.

Soon you will hear the blessed words, "Well done, good and faithful Servant! Thou hast been faithful over a few things, I will now make thee ruler over many things, enter thou into the joys of thy Lord."

With hearty greetings to you and the Household of Faith at Bethel, I remain,

Your thankful brother in the Lord,
EMIL LANZ.--Switzerland.

I.B.S.A. EUREKA DRAMA

DEAR BRETHREN:--Greetings in the name of the Lord! Enclosed find report to date. The beginning of our Drama was on Thursday. We did not have time to advertise it, or we should have done so; but the Lord permitted us to be greatly blessed in an advertising that we knew not of.

A lady had advertised a Lodge meeting for the same night and at the same hall, not knowing we had rented the hall. She had secured a number of new members to be initiated. When she came she found the "picture-show" in progress, and began to devise means of getting the people out of our meeting.

She sent the Town Marshall to notify them to come out. He saw the pictures and sat down and stayed until the close. Finding the Town Marshall did not return, she asked our doorkeeper to help her. He replied that he could not see how he could get the people out; so she sent another man up. After looking over the shoulders of about thirty who were standing, he returned to the lady and said, "Lady, you had better go home; they have the finest pictures I ever saw, and there is the 'talkiest' man up there I ever heard!"

She had six gallons of ice cream to treat her crowd, but she didn't get a chance to use it. "God moves in mysterious ways His wonders to perform."

Our prayers go up daily for the Heads of the various departments of the Tabernacle Office, that they may have more grace and wisdom in the work that remains to be accomplished. Love to all.

Yours by His grace, B. A. GARR.--Ky.

INTERESTING DRAMA EXPERIENCES

DEAR BRETHREN:--

We are having some glorious encouragements in the work. There are wonderful crowds out here in Demorest. One man said, "It disgusts me to see how some of the very people who have misrepresented you folks are on hand early, and crowd forward to get the best seats."

The Methodist minister was present on Sunday when part three was shown. During the crucifixion scene the power was temporarily shut off. While waiting for its return he got up and spoke of the wonderful impression made by the pictures, and told the people that they ought to have a deeper realization of what the Savior had done for them as a result of the PHOTO-DRAMA OF CREATION.

Truly our God is a wonder-working God. What faith these things should develop in us!

A brother was telling at Convention about some ministers at a certain place where Drama was being shown, who were worrying for fear people would think they had something to do with it. A merchant present remarked, "There is no danger people will connect you with it, because it is conspicuously announced there will be no collection."

Yours in Christian Love, B. H. BARTON.

VOL. XXXV DECEMBER 1 No. 23
A. D. 1914--A. M. 6043

CONTENTS

Spirit-Begotten Sons of God and Their Development................................355
How They Are Drawn...........................356
Daily Battle of the Spirit-Begotten...........357
Temptations Peculiar to the New Creation..........358
World Not Able to Understand Us...............358
Our Sympathetic High Priest...................359
Seeing Things and Bewildered......................360
A Slump in Salvation..........................360
Your Good Hopes for 1915..........................361
"Watch Tower" Subscriptions.......................362
The Church's Ordination...........................363
"A Little While" (Poem)...........................364
"Where He Was Before".............................365
Manner of Our Lord's Return...................366
Interesting Letters...............................366
Re Distribution of B.S.M......................366
Turns Atheists to the Bible...................367
Report of Eureka Drama........................367
Mid-Winter Louisville Convention.............367

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

NOVEMBER 1ST ISSUE IN DEMAND

Anticipating a heavy demand for extra copies of our November 1st issue, which is largely devoted to a systematic treatment of existing conditions as they stand related to Bible prophecy and Messiah's Kingdom, we arranged with our printers for considerably more than ordinarily required for our subscription list. Those desiring copies to give to their friends may have them at 5 cents each, or 40 cents per dozen, postpaid, while the supply lasts.

R5586 : page 354

EUREKA PROGRAM--FAMILY PROGRAM

In some of our back issues we have explained what constitutes the EUREKA DRAMA X, without pictures--only phonograph and DRAMA records, including musical records; also the Y DRAMA, with tinted slides, DRAMA lectures, music, etc.

Now we have a third suggestion, viz.: EUREKA FAMILY DRAMA. It consists of a phonograph of good, clear tones and a choice selection of records from the DRAMA and some musical records. A few of these records might be said to be a little shop-worn, but none of them are bad--most of them are strictly new. They are priced so as to bring them within the reach of many of our readers who could not afford to purchase the regular DRAMA, but who would like to have some of the records for their own family use and for such of the public as might choose to hear our most wonderful records.

The entire outfit represents twenty of the short lectures of the Scenario, four beautiful hymns and a disc-phonograph (concealed horn)--all for $12, or if all new $15. You would need to count on cost of expressage according to distance from Brooklyn.

page 354

==========

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 34; (2) 208; (3) 114; (4) 25; (5) 201; (6) 115; (7) 127; (8) 305; (9) 258; (10) Vow; (11) 299; (12) 47; (13) 221; (14) 197; (15) 307; (16) 324; (17) 128; (18) 175; (19) 152; (20) 52; (21) 202; (22) 109; (23) 173; (24) 300; (25) 240; (26) 284; (27) 101; (28) 303; (29) 28; (30) 119; (31) 245.

====================

R5582 : page 355

SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT

"If ye through the Spirit do mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."--Romans 8:13,14.

ONLY those who have the right spirit, disposition, will or intention, can keep the Divine Law, and only those who are in perfect harmony with God will He recognize as sons. The holy angels are sons of God on the angelic plane; cherubim are sons of God on their plane of being; and Christ and the Church in glory are sons of God on the Divine plane. All these are sons of God, yet they exist on different planes. They are all governed by the Spirit of God; and unless they had that Spirit, they could not be recognized as sons; for no one can keep the Divine Law except those who have the Divine disposition.

Before Adam fell he was a son of God. (Luke 3:38.) He had the Spirit of God, in the sense of having the right spirit, disposition, will, intention. But after he had become a transgressor of the Divine Law, he was considered a sinner. All of Adam's race are still sinners except those who have come into Christ. In the Millennial Age, however, Adam's race will have the privilege of coming into Christ. He will be The Everlasting Father, the Father who will give everlasting life to all those who will obey the instructions given under the Messianic Kingdom.

In order to reach that condition of Divine approval, mankind must have the spirit of the Truth, and must be developed along that line. Before they will be counted, or recognized, as sons, they must have the spirit, or disposition, of righteousness. Until they attain that spirit, they will not be able to render acceptable service; for the Lord seeketh such to worship Him as worship Him in spirit and in truth. In their fallen condition mankind are not able to keep the Divine Law. Even during the Millennial Age they will keep it only in part, until they shall have been brought back to the image of God in the flesh.--Genesis 1:26.

WHO ARE THE SONS OF GOD?

Thus far there has been a very limited number of sons of God on earth, according to the Scriptures. Throughout the Jewish Age God was the Instructor and Guide of His people through Moses and the Prophets; but the Israelites were not sons of God, and they did not have the Spirit's begetting to sonship. On the contrary, they were only a House of Servants. (Hebrews 3:5.) The Holy Spirit of God was not yet given to any of the fallen race; for Jesus was not yet glorified.--John 7:39.

The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event--and not before that event. This coming of the Spirit was made manifest at Pentecost, so that it might stand out separate and distinct from anything that had ever before occurred. This power, or influence, is variously called the Holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Truth, the Spirit of a sound mind, the Spirit of sonship. The various qualities described by these appellations are all applicable to the same class; namely, those who are begotten of the Spirit.

These spirit-begotten ones are a particular class who have taken up their cross and become followers of Christ, and who are on this account recognized of the Father by the begetting of the Holy Spirit. This Spirit of Truth so illuminates the Bible that the Revelation of God may be better understood by those who have the Holy Spirit. They are able to comprehend the deep

R5583 : page 355

things of God, which cannot be comprehended without it. While others not having this Spirit of God might get some truth from the Scriptures, this special class have the very essence of the Truth.

SOME NATURALLY DRAWN TO GOD

We call to mind certain Scriptures which speak of a leading of God's people prior to their begetting of the Holy Spirit. Speaking of a kind of drawing that came to those who afterward became His disciples, our Lord said, "No man can come to Me, except the Father who hath sent Me draw him." (John 6:44.) This drawing is not the work of the Holy Spirit of begetting, which comes to those accepted of God through Christ and received as sons. On the contrary, that which the Scriptures speak of as a drawing of God, and which we have all experienced, seems to be a natural drawing along the lines of the flesh, not toward things sinful, but toward holiness, yet along lines which belong to the natural man.

For instance, when God created Adam, naturally he would love God, naturally he would desire to serve God, naturally he would desire to be obedient to God and to worship Him. These desires were all natural to him because he was in a natural condition--the condition in which he was created--pure. Sin has made mankind unnatural. But even after sin had entered in and had perverted the original character which God gave, certain longings for God remained in the human heart--even amongst depraved people. They would rather be in harmony with Him, be related to Him, have Him as their Protector and Friend.

God does not draw mankind by any other means than that original power which He implanted and which has not been altogether lost through the fall of the race of Adam. All mankind have degenerated from the image of God; but the desire for worship, for righteousness, for harmony with God, is much stronger in some people than in others. In proportion as one desires righteousness, in that proportion that one is drawn toward God, feels after God, if haply he might find his Creator. He is feeling after God because he wishes to find Him.

HOW THEY ARE DRAWN

This is the drawing, we believe, that comes to every one of us. Before we gave ourselves to God in consecration, we had a desire to come to Him, and that desire was something awakened in us. But it was there before it was awakened. Then something occurred that turned the thoughts toward God. Perhaps it was some great sorrow, some calamity, which drew the heart to God; and with it came the feeling that our grief should be taken to Him. Along with that desire, probably came the thought, "God will not hear me." This is a very proper conclusion, for there is no way of approach to God except through the Redeemer, who said, "I am the Way, the Truth and the Life."

Just as the Roman centurion Cornelius needed instruction as to how to approach God, so the soul feeling after Divine assistance also needs instruction. We verily believe that thousands upon thousands have been turned away from God because of the creedal misrepresentations of His righteous character. When people begin to realize that our God is loving, just, merciful, they will turn to Him. We find that some are now being attracted toward God through the PHOTO-DRAMA OF CREATION. Recently we heard of a lawyer who felt that he had lost his hold upon God altogether; but, as a result of seeing the DRAMA, he drew nigh to God and made a consecration of himself.

This, we believe, is the way in which we are drawn to the Father, whose influence is related to everything beautiful and harmonious in nature. Not until we have the desire to go back to God are we ready to be directed by the great Advocate; for when we come to the Advocate, He very pointedly says, "I cannot receive you except upon one condition." That condition, He tells us, is that we take up our cross and follow Him. (Matthew 16:24.) Consequently it would not be wise to tell any one about the narrow way unless he had some drawing toward God.

We see, then, quite a clear distinction between the drawing of the Father--that drawing which persists everywhere --and what in the Scripture is called the Spirit of

God. That Spirit is given only to the sons of God. "As many as are led by the Spirit of God, they are the sons of God." (Romans 8:14.) That Spirit takes hold of them, guiding them in various ways--sometimes by putting property into their hands, sometimes by taking it away from them, sometimes by permitting sickness to come. The experiences of these sons of God enable them to grow in grace, in knowledge and in love, that thus they may be fitted and prepared for positions on the spirit plane.

THE SPIRIT POURED UPON ALL MANKIND

During the Millennial Age things will be somewhat different from what they are now. Christ will have representatives in the earthly phase of the Kingdom, and through them the Word of God will go forth to the people. As many as will then be drawn toward God will be privileged to come into relationship with Him through consecration. They will then receive the Spirit of God in the sense of blessing, but not in the sense of begetting, as the Church receives it now.

The Ancient Worthies will be the earthly representatives of the Messianic Kingdom. The Christ, however, will be the great Teacher in glory, from whom all instruction will come through these earthly representatives. As people begin to get the true, the real knowledge about the glorious character of God, they will begin to see how inferior they are. Then they will be in condition to receive instruction.

No one will be compelled to have instruction, however; but whoever is out of accord with the Kingdom will have restrictions put upon him. The Prophet Zechariah, speaking of earthly affairs under the Kingdom, says, "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." (Zechariah 14:17.) If we interpret the word rain symbolically, we perceive that the thought is that upon such nations there will be no Divine blessing--if there were no rain, there would be no fruitage. But the rain, the blessing, would be upon those who would be in harmony with the Lord.

When people come into harmony with God, they will consecrate their lives and their bodies to His service. Then they will begin to get the blessings in their minds and bodies; and in this sense of the word they will get more of the Spirit of the Lord--the Spirit of His mind. So through His Truth and through the Divine judgments of that time, the Lord will "pour out His Spirit upon all flesh." (Joel 2:28.) In proportion as they receive His Spirit, they will come into the attitude of sonship.

But even then they would not be sons in the full sense of the term. We might say that the Church are not sons in the full sense of the word, but that we shall be sons indeed when we shall have experienced our resurrection change. So in the Millennial Age, as people come into harmony with the Divinely arranged Messianic Kingdom, they will be coming nearer and nearer to the standard of sonship. By the end of the Millennial Age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and His associated Church.

THE WORK OF THE SPIRIT IN THE CHURCH

Because our Lord will give everlasting life to the world of mankind, He is called "The Everlasting Father," the Father who gives everlasting life. (Isaiah 9:6.) All the willing and obedient will become His children during the Millennium. Then at the close of the Messianic Kingdom the children of The Christ will be introduced to their Grand-Father. Since they are to be sons of Christ, who is the Son of God, the Heavenly Father will be their Grand-Father. Then the whole world will be back into harmony with God as the sons of Christ.

During this Gospel Age, however, God is not operating upon the world. Whatever there is in the world of natural beauty is the result of the operation of the Power of God in a general way. Our text does not refer to this operation of God's Power, or Spirit, but to His influence upon the hearts of men. In the New Testament writings it refers to those who have become His people by making a full consecration of themselves and then being begotten of the Holy Spirit as New Creatures in Christ. (2 Cor. 5:17.) All such are recipients of special Divine care.

The Scriptures speak of the Spirit of Truth, the Spirit of the Father, the Spirit of Christ. All these are synonymous terms, which represent the Divine influence

R5583 : page 357

exercised upon the people of God. Having been begotten of the Spirit, we should remember that, as the Apostle suggests, we are to be perfected. We must make a certain development. We progress until finally we are born in the First Resurrection. Perfection will be attained then, not before. Meantime, in order to be ready for that resurrection, a certain development must take place.

MAKING READY FOR SPIRIT CONDITIONS

In our context the Apostle is telling how we may attain to this life condition, how to make ready for the birth of the Spirit in due time. He says that such a development will be attained through the Spirit, or Power, of God. This Spirit operates in various ways. For instance, God's Message applies to the Church. Therefore the more we understand the Plan of God, the greater will be that Power in our hearts; and the deeper our consecration to the Divine will, the more sympathy will we

R5584 : page 357

have and the greater will be our desire to do the Divine good pleasure.

The change going on within our hearts is neither by men nor of men. God began this work in us. Therefore we must look to Him to complete the work which He has begun in our hearts by the Message He has given us. So we go to Him in prayer, and we study His Word, to know the meaning of that Word and thus to be enabled to put it into expression in our lives. Just as we require food to strengthen our mortal bodies, so we must also have spiritual food to strengthen the New Creature. This spiritual food God has given us abundantly, in order that we may get spiritual strength to understand His will better than before.

This operation of God through the Holy Spirit is a gradual work. So beclouded are we by the errors of our former beliefs that we are not prepared to see the deep things of God at the first glance. Therefore we need to study, to meet together with those of like precious faith. Thus we are helped to see the deep things.

GOD'S WILL CONCERNING US

As we come to understand the matter more clearly, our thought on the subject changes gradually. When we first came to God, we had the thought that God's will toward us was that we should enjoy ourselves, live good, moral lives, and take care of our bodies; and that if we are God's people, we should have abundance; and that those who could not live in harmony with God would be destroyed. This would be the thought of the natural man. The Apostle says that the natural man cannot see the things of the Spirit of God, because they are spiritually discerned. But this is not at all God's way of dealing with us.

By and by we begin to discern that our Heavenly Father prepares us for the spiritual things by showing us how to destroy the earthly condition and how this will be brought to an end. This is a new thought to us; and we ask ourselves, Does God wish me to mortify, deaden, destroy, the earthly condition? Am I not to seek to cultivate my talents and to live a natural life?

The natural man says, Follow natural things; do as you please so long as you are not interfering with the rights of others. But the New Creature is not to heed the natural inclinations of the flesh. We have asked the Lord to transform us, to renew our mind, and ultimately to give us what He has promised. Therefore we do not belong to the world at all, and our course is to be that which is marked out in the Scriptures.

THE WORK OF THE NEW CREATURE

Our text does not mean that we are to mortify our bodies in the way that some have thought. According to history, there have been earnest souls in the past who have used whips on their bodies until they produced severe pain, and then have worn hair jackets, etc. Sometimes these bodily tortures have been carried so far that the skin would be covered with sores. Others have undertaken to mortify their bodies by lying down to be literally walked on, etc. We cannot question that whoever would do these things must have a motive for so doing, and we cannot think it a bad motive; nevertheless, we believe that those who do such things have a wrong conception of the meaning of our text.

By the expression, "Mortify the deeds of the flesh," the Scriptures mean that the people of God are to put to death in themselves all natural practises that are not in harmony with the Spirit of God. We are all born sinners, the Bible declares, and therefore we are not to follow the bent of our fallen nature. We are to have the Spirit of God, the Holy Spirit, which will guide us in the way in which we should go. We are to mortify every inclination of the body that is not indorsed by the new mind.

There are certain qualities of the mortal body that are to be destroyed, and therefore are to be warred against at all times. Then there are other qualities which are to be utilized in the service of righteousness. Once we were under sin; but now we have a new mind. Henceforth we are to treat the old creature as an earthen vessel merely. Under the direction of the Holy Spirit, we are to know how to do this. The first step in the process is to reckon our body dead. Having reckoned it dead toward sin and toward everything of an earthly nature, we are then to reckon it alive in the sense of awakening, quickening, all the tendencies, attributes, that can be brought into the service of God. This is the second step.

THE DAILY BATTLE OF THE SPIRIT-BEGOTTEN

After we have been begotten of the Spirit, we are New Creatures. In every sense of the word we are free from our body. Whatever parts of our human nature we find to be in opposition to God and His will we are to mortify, deaden, as soon as we discover them. This process is a continual warring against, fighting against, the old nature. The Apostle distinctly calls it a warring between the flesh and the Spirit. But while warring against certain elements which are legally dead, we find that the flesh is not dead actually. But if we live according to the Spirit, and not according to the flesh, God will not recognize the flesh, nor shall we. We shall recognize only the New Creature.

The battle is a daily one. All our members must be brought into harmony with God and His will. We are to endeavor to see everything from the Divine standpoint. The thought is not that we shall ever perfect these mortal bodies, but that while we are living on the earth and have to do with these bodies, it is our duty and our privilege to make the body do the will of the New Creature.

Our bodies were slaves to Sin. Now we say, "I have the right to control this body. I am a New Creature, but this is my body. I shall increase my power over this body, and use it more and more in the service of the Lord. It is not my intention to do foolish things--to leap from a pinnacle to see whether my body will remain alive; but under the guidance of the Holy Spirit, I am to get out of it the most that I can, in the service of the new Master."

All this is necessary to our development in character. God has called the Church to glory, honor, immortality and joint-heirship with Christ. If we do not prove overcomers, we shall never be ready for so great an exaltation. This exalted position will not be given to any mortal merely because he says that he desires to be something

R5584 : page 358

different from what he is. On the contrary, we must work out our own salvation with fear and trembling. Those who profess entire consecration to God must demonstrate this by putting away everything that is contrary to the Divine will. As these seek to build character, they will be growing "strong in the power of His might." Those who will pursue this course to the end are the class that He is calling for, and those alone will prove worthy of the place to be given to the "more than overcomers."

REJOICING IN TRIBULATION

The world will have a thousand years during which to bring their bodies into harmony with the will of God. Gradually mankind will come to the place where they will be thoroughly loyal to the Lord. The stony heart will be taken away. To all those who through obedience reach this condition God will be pleased to give life everlasting.

But with the Church it is different. During this Gospel Age the Lord is selecting and directing those who of their own will desire to lay down their lives in His service. They love Him, and He is pleased to call them His holy ones. No good thing will He withhold from this class. Eye hath not seen, ear hath not heard, what God hath in reservation for those that love Him--those who have through consecration been begotten of the Holy Spirit, and who are going forward from grace to grace, living not after the flesh, but after the Spirit. For this class God has provided His very best things.

To this class the Scriptures declare that "through much tribulation we must enter into the Kingdom of God." Some might say that these have a hard time. But all Christians can agree that it is possible to reach that degree of development where one can rejoice in all these experiences in which the flesh is being mortified, deadened. This is not because we are so different from other people that we like what they dislike, but because we see a reason why this tribulation is permitted. We know that this is God's plan for us; and by these evidences of mortification of the will of the flesh, of the things of the flesh, we see that we are growing in the favor of our Heavenly Father.

These have the peace of God ruling in their hearts. They know that all of their affairs are under Divine supervision. The world have their troubles and fears and forebodings. But those who have put their trust in the Lord have a peace which the world can neither give nor take away. But we cannot explain this to the world; for they cannot understand it.

===================

R5585 : page 358

TEMPTATIONS PECULIAR TO THE NEW CREATION

"We have not an High Priest who cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin. Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."--Hebrews 4:15,16.

ST. PAUL had been speaking respecting the antitypical Priesthood, and had been showing that Aaron had been only a typical priest, that the Levitical priesthood never really took away sin, that a better Priesthood was necessary, that this higher Priesthood was represented in Melchizedek, and that God had declared that Jesus would be "a Priest forever, after the Order of Melchizedek." Jesus is a Heavenly High Priest--not an earthly high priest. The thought, then, might be gathered that if our Lord is not an earthly priest He would not know how to sympathize with us. But the Apostle assures us that our great High Priest can fully sympathize with us, because "He was tempted in all points like as we are."

We are not to understand the Apostle to mean that our Lord was tempted in every manner that the world is tempted. He had none of the temptations peculiar to a drunkard, etc. His was not an unbalanced mind. He was tempted "like as we are"--The Church. Like our Master, we are not, as New Creatures, tempted as are the world. The world has its own kinds of temptation. We are not of the world. We are being tested as spirit-begotten children of God. We are tested as to our loyalty to Him, as to our faith and obedience. Of course, while still in the flesh, we are liable to temptations along the line of our natural tendencies as members of the fallen race, but these are not our temptations as New Creatures.

THE WORLD NOT ABLE TO UNDERSTAND US

The world knows nothing of our peculiar trials as New Creatures. They know merely about the common trials and weaknesses of humanity. But we, having been justified in God's sight, and set apart for His service, desire to carry out our new aims. We are no longer of the world. The world, the flesh and the Devil seek to turn us aside, to draw us back into the old ways; and these temptations are liable to make us forget our covenant of special relationship to the Lord, and what we have agreed to do and to be. It is in this respect that we are being especially tempted and tried, and we must ever be on our guard. We know that Jesus, our great Head, was tried in like manner with us.

When Jesus told His disciples that He was going up to Jerusalem, and that He would be betrayed into the hands of the chief priests and the scribes, and they would condemn Him to death and deliver Him over to the Gentiles, who would mock and scourge and crucify Him, St. Peter said: Master, do not talk that way--it is discouraging. And why speak of these strange things about eating your flesh and drinking your blood? Lord, do not say these things! God forbid; this shall not be your lot!

So even His chosen Twelve could not understand the Master. Jesus answered (but not in the crudity of the Common Version), "Get thee behind Me, adversary"--you are becoming My opponent. You would undo the very work I am doing. Instead of helping you are hindering Me, because your thoughts are not God's thoughts, but men's.--See Matthew 16:21-23.

And so it is with many who seek to show us kindness, who think they are serving our best interests. They say that we are foolish in thinking so much about religion. They mean well. They do not realize that we must be about our Father's business. This is the kind of temptation that comes to us as Christians, as followers of the Master. The special temptations of the Lord's children are not temptations to commit gross immoralities; and the temptations of Jesus were not of this kind. But He did have the temptation to withhold the Truth and to give something that would be more palatable.

Some of our nominal church friends may say to us: Why do you not engage in slum work, or in social uplift work? You are continually talking about the Kingdom! the Kingdom! As God's ambassadors we are here for the very purpose of telling men about the Kingdom, about the glorious things God has in reservation for His saints, and also His purposes for the world. We know that human "slumming" methods will fail to save the world,

R5585 : page 359

but the Kingdom will save it. The temptation is to do something that others would applaud, instead of doing and saying things of God's Word that bring disapproval from the world and the nominal church people. The Editor has friends who say to him, If you would not talk as you do, and write as you write, more people would listen to you. You could be very popular if you would speak a little differently. You are putting too much religion into your sermons. We reply, Yes, but we are speaking and writing to instruct the people respecting God's Word, character, Plan; and respecting His present call to the Church.

THE CHARACTER OF THE MASTER'S TEMPTATIONS

The Master probably had presented to His mind the suggestion: Now take an easier way. This way that seems to be indicated is the crudest possible one. Go to God and tell Him that it does not seem right to you, who have been loyal through all these ages, that you should be subjected to such treatment; that this seems a very strange way to treat a faithful Son; that there can be no good reason for it, and nothing can be gained by it. Ask God if He cannot make some change. Ask Him if He is not overdoing the matter.

And so we, His followers, may sometimes have similar suggestions. But a murmuring, rebellious spirit would prove that we are not in the right attitude of heart; it would prove that we had either never really submitted our will to the Lord or else had withdrawn it, and that we lacked confidence in Him. Any such temptations must be promptly resisted by the child of God.

When St. Peter sought to defend our dear Master from the soldiers and officers who came to arrest Him, though knowing what the end would be, Jesus said: "The cup which My Father hath poured for Me, shall I not drink it?" He did not think for one moment of yielding to any temptation to use His superior power to prevent His enemies from taking Him. He showed them that He possessed such power; for they all went backward, and fell to the ground. Thus He made it manifest that had He chosen to exercise His supernatural power He was infinitely stronger than they, and submitted not because He must, but because He was in reality voluntarily submitting Himself to death. This was a demonstration of His previous declaration: "No man taketh My life from Me, but I lay it down of Myself." (John 10:17,18.) He steadfastly refused to yield to any appeals from His flesh to escape or to lessen His sufferings. "He was tempted in all points like as we are, yet without sin."

We might weaken sometimes; we might come short--and we do come short. We cannot fully live up to the glorious standard. Christ was without sin. We have sin abounding in our flesh, and we have weaknesses which He did not have. But if we are to follow in His steps, we are to overcome, and to prove overcomers to the end. We are not to say to ourselves; I cannot live as Jesus lived, even if I try ever so hard; what is the use of setting up so perfect a standard? But there is use in it; and we should earnestly strive to come as near as possible to that standard. By keeping this glorious Pattern ever before us, we shall be able to come much nearer perfection than if our standard was lower. We must have no less than this perfect standard as our aim, if we expect to win the prize for which we have entered this race.

If Jesus had sinned and had come short in any way, it would have meant failure complete. He would never have had a resurrection. This was typified in the Jewish high priest when he passed under the veil with the blood. The high priest who had not followed every instruction of the Law in the offering of his sacrifices would have died under the veil. This was what Jesus feared in Gethsemane, when "He offered up strong crying and tears unto Him who was able to save Him out of [Greek ek] death"--not to save Him from dying, but to save Him out of death by resurrection. And the record is that He was heard and was strengthened, comforted. (Luke 22:39-45; Hebrews 5:7.) As soon as He had the Father's assurance that He had not violated any conditions, and that He would not go into eternal death, He was content to suffer any other experience that might come to Him.

OUR SYMPATHETIC HIGH PRIEST

From the fact that our High Priest was tempted and suffered, we may know that He is not one who is cold and indifferent. On the contrary, He is One who is full of sympathy, who has had the largest kind of experience. (Hebrews 2:18; 5:8.) If then, we have temptations, what must we do? We are to come to our great High Priest; and as we come to the Throne of Heavenly Grace, we may come with boldness (or, more properly translated, with courage, not doubting), knowing that the One who meets us there is fully able to sympathize with our every sorrow and need, and with our every temptation.

If we have not sinned wilfully, if our sins have been those of imperfection of the flesh through besetment, so that at the time we were not able to overcome and to control the flesh properly, we may come with courage, knowing that the Lord understands all about the weaknesses of our fallen human nature--He remembers that we are but dust: (Psalm 103:13,14.) St. Paul says we cannot properly judge even ourselves as respects our own weaknesses.

R5586 : page 359

He says (1 Corinthians 4:3,4), "With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self;...but He that judgeth me is the Lord." He knows how to make all due allowance. Then let us not hesitate to come to Him in prayer, pleading His promises. Let us seek for the mercy of the Lord, knowing that we shall receive it, when we are truly striving to be faithful to Him.

Our Father knows all about these experiences we are having, and He made the provision for our covering. He provided succor from our difficulties, that we might come in as members of the Body of Christ, even though imperfect. He knows that we cannot fully control our imperfect bodies. But as we become stronger, we should be better able to control the mortal body. The new will should subjugate the old mind, and have better success in conquering the flesh. We must scrutinize ourselves and our progress; we should not be satisfied nor feel that we are proving overcomers, unless we can from time to time see growth in ourselves in Christlikeness and in ability to subdue the old nature with its impulses and tendencies.

No other arrangement would have been so good for us as the one the Lord has chosen. We have our weaknesses and imperfections charged up to us; but God has provided a way by which we can have them all forgiven, if they are unavoidable or if there has been no wilfulness connected with them. Any measure of wilfulness in a child of God requires expiation by stripes. If we judge--closely inspect or scrutinize--ourselves, our thoughts, words and actions, we shall require less judging and disciplining by the Lord to correct our faults. If we realize that we have been remiss in any way in keeping our vows, if we think that we have been lax in some particular at any time, it is helpful to impose some penalty upon ourselves that we shall feel. We should go to the Lord in earnest prayer, asking forgiveness, and promising Him by His grace to strive to be more watchful in the future.

R5586 : page 360

We should daily scrutinize ourselves along this line, and never lightly pass over any failure.

How precious and comforting the realization that our merciful High Priest is touched with the feeling of our infirmities! We should never, however, relax our vigilance because of this knowledge, or take any advantage of His mercy. But we rejoice that we have a Mercy Seat to which we can go as soon as we are conscious of our inability to be all that we would, and rejoice to know that we shall not be turned away.

===================

R5586 : page 360

SEEING THINGS AND BEWILDERED

FEW realize the wonderful change that has come over public sentiment during the last forty years--the Harvest time of this Age. The increase of knowledge prophesied for our day came on time and is doing its work. It is opening eyes of understanding long blinded by ignorance, superstition, false doctrines. Not only is this true in respect to God's consecrated people, who are now so much more clearly understanding the Bible and its Message, but it is true in large degree of the intelligent people of the world who make no profession of Christianity, yet have a good respect for the principles of righteousness, justice and mercy.

Misled by the errors which have adulterated Christianity, these well-disposed people wonder to what extent the Church's claims might be true, to the effect that present kingdoms constitute Christendom--Christ's Kingdom. Naturally they would doubt it, wondering why Messiah's Kingdom would make so little progress in the earth and exhibit so little power. This leads on to a double confusion:

(1) They wonder why all Christian people do not undertake the political, social and financial problems of the world and bring harmony out of confusion, and thus accomplish the world-wide uplift which should be expected if Christ's Kingdom is controlling the world and if Christian people are commissioned of the Lord to convert the world and uplift it socially, etc.

Many preachers and professed Christians are similarly led astray from the real commission of the Church by these errors--so that they abandon the preaching of the Gospel, and instead preach Sociology, etc., etc.

Thus it comes that the comparatively few Christian people who are following the Scriptural lines carefully, and preaching the authorized Gospel of Christ, are discredited, hindered, rebuked, made to appear to the world as neglecting their commission.

On the other hand, how plainly the Bible presents the subject! The true Church is commissioned by the Lord, not to convert the world, but to take out of the world a Little Flock of faithful footstep followers of the Lord. These are to pass through great tribulation, in order that they may enter into the Kingdom, which is still future. They are not to mix in politics, etc., but to throw their entire influence on the side of the preaching of the Gospel to all who have hearing ears to the intent that, thus drawn, called and sanctified by the Truth, an elect class of one hundred and forty-four thousand shall finally be completed and, by the "change" of the First Resurrection, pass from the earthly nature to the Heavenly and become the Bride of Christ, His associate in the great Kingdom which He will then establish world-wide, to the blessing and enlightenment of all the families of the earth.

(2) The world's second difficulty growing out of the adulteration of Christian doctrine could not be better illustrated than by the following article which we clipped from The New York Call. Evidently the writer is genuinely puzzled, as thousands of Christian people are puzzled, by the present war and by the fact that professed Christians are fighting on all sides, under every government except the Turkish. What are they fighting for and what are they fighting against, if so be that all of these kingdoms are Christ's Kingdoms--Christendom? Surely this war and the more terrible conditions which the Bible shows us will follow it will gradually open the eyes of mankind more and more. By and by, when the

"flaming fire" of anarchy shall sweep the world, every eye of understanding will have discerned the gigantic error of the creeds which for a time misled us all. Their eyes will see through the trouble; and gradually they will understand the facts, the great lesson, that all the kingdoms of this world are human and are in large degree associated with the empire of the "Prince of this world," and that these are being overthrown to the intent that Messiah's Kingdom shall be established under the whole heavens. The article from The Call follows:

* * *

R5587 : page 360

A SLUMP IN SALVATION

"It is not only Socialism that has gone under in the European fracas, but the Salvation Army has also disappeared on the continent. Ten thousand of its most active members and workers are now fighting under literal banners of 'Blood and Fire' instead of the metaphysical symbol known by that name, under which the army conducted its warfare against 'the Devil.'

"The organization and system have completely collapsed on the continent, and in neutral countries the army is financially broken. A reconstruction of the entire army will, it is said, become necessary after the war is over. Its officers declare that it has suffered more than any religious organization in existence except that of the Catholic Church. In this country the well-to-do are closing down on their donations, the churches give nothing; the industrial plants, from which most of the money was extracted, have mostly gone out of business and collections at street meetings have fallen to the vanishing point.

"The report seems to show that this concern was no different from thousands of others based frankly on material considerations. When economically affected, it disappeared as they did. The metaphysical signboards and trademarks under which it carried on business became utterly useless and impotent in the face of material collapse. Actual, physical warfare, simply blotted out the abstract conflict between 'Sin and Holiness,' which the army was supposed to continually wage, and 'salvation' became a drug on the market. Those to whom it is offered without money and without price have no use for it, and those who formerly put up the price so that it might be brought to 'perishing sinners' have quit; and both the sinners and those who carried them the glad tidings are equally perishing on the battlefields of Europe, fighting the 'battle of the Lord' on opposing sides.

"But in this respect, the army is by no means unique. There is nothing which purports to represent 'religion' today that can stand up against war, from the haughty ultra-respectable, established state churches to the 'religion' of the gutter. The universal impotency of all of them suggests that they, too, should be sent to the scrap pile along with 'militarism.' If the world needs 'religion' of any kind, it needs an utterly new and different one, instead of one that serves 'the Devil' in war time, and pretends to oppose him in time of peace."

===================

R5600 : page 361

YOUR "GOOD HOPES" FOR 1915

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

--TO THE--

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of__________per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.,
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name) ....

(Post Office) .... (State) ....

page 362

WATCH TOWER SUBSCRIPTIONS

ON "GOOD HOPES" ACCOUNT.

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full name and address, and write very plainly, please, mentioning the length of the subscriptions.

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. Date is given in lower left-hand corner.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

We have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry.

CREATION DRAMA SCENARIO

This is a condensed statement of the Divine Plan of the Ages--profusely illustrated--much information in little space:

Paper-bound Edition (3 parts)....................	25c.	prepaid
Cloth-bound Edition	50c.	"
Cloth-bound Edition, super-paper, gilt edges...	$1.00	"

To THE WATCH TOWER subscribers in any quantity, express or freight collect--at wholesale rate--one-half the above. Specify if desired "charges collect."

CHOICE MOTTO CARDS--1914-1915.

We have, as usual, very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared.

To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:

No. Mz.--Fifteen small cards, different texts, 50c pk.
No. Ma.--Fifteen small and six larger, $1.00 pk.
No. Mc.--Six small and six medium-sized mottoes, $1.00 pk.
No. Me.--Two large and two medium mottoes, $1.00 pk.

Where a Class or several individuals choose to order together to one address we can save a little in the expressage, justifying the offer of five of the One Dollar packets and one of the Fifty-cent packets for Five Dollars, or more, at the same rate, assorted, as you please.

DAILY HEAVENLY MANNA

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. Introduce it to your friends as a help toward godly living.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed	$0.35
Dark blue cloth, silver embossed, German	.35
Leatherette, blue edges, Swedish and Norwegian	.35
" gold edges, Swedish and Norwegian	.65
Genuine Morocco, gold edges, English and Norwegian	1.10

MISCELLANEOUS

Hymns of Dawn, with music (cloth)	$0.35
Hymns of Dawn, without music (flexible)	.06
Poems of Dawn (leather) 50c.; cloth	.25
Memorizing Text-Cards (100 in pkg.--two assortments, Nos. 1 and 2), per pkg	.25
Scriptural Post Cards (assorted) per doz., 15c.; per 100	1.00
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft. $1.00; 8 ft	1.50
Chronology of the Bible, 8 ft	1.50
Tabernacle of the Wilderness, 8 ft	1.50
BINDERS for THE WATCH TOWER:	
Spring Back (holds 1 yr.)	.50
CROSS & CROWN PINS (Gold, with red enamel Cross):	
1/2" and 5/8" (ladies' or gents' style) each	$1 and $1.15
5/8" celluloid, per doz. 25c.; each	.03
Missionary Envelopes, per hundred, 25c.; per M	2.00
Vow Bookmarks (paper) 25c. per 100; (silk) each	.05
Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return); also Berean Question Booklets on each Vol. of SCRIPTURE STUDIES; each 5c.; per doz	.50
Report on Foreign Missions, each	.05

Tracts in all languages.................................. FREE

====================

R5587 : page 363

THE CHURCH'S ORDINATION

--DECEMBER 13.--MATTHEW 28:16-20; LUKE 24:36-49.--

"Lo, I am with you alway, even unto the
end of the world."--Matthew 28:20.

TODAY'S Study relates to the commission, or authorization of service, which Jesus appointed to His Church in His discourses during the forty days following His resurrection. First we have the Master's words on the evening after His journey with two of His disciples to the village of Emmaus, near Jerusalem. Then we have a part of the general commission which Jesus gave just before He parted from His disciples and was received up into Heaven.

The lessons of that journey to Emmaus and of subsequent appearances must have been very valuable to all the followers of Christ at that time. He said, "These are the words which I spake unto you, while I was yet with you [while I was yet the Man Christ Jesus, before My resurrection change], how all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

The Evangelist sums up in few words conversation and Scriptural exposition which probably occupied at least an hour. We are not told what these expositions were which opened their eyes of understanding, but we can surmise. He probably explained to them the significance of the Passover lamb that was killed at that time of the year, and showed that He was the Antitype of that lamb. He probably explained to them the true significance of the Passover--that in the type the first-born of Israel were passed over, and subsequently represented by the tribe of Levi, including the priests; and that the antitype of these first-borns is the Church of the First-borns, whose names are written in Heaven--all the saintly followers of Jesus who will be of the Royal Priesthood, and the antitypical Levites, their servants, in the work of the world's uplift during Messiah's Kingdom.

The Master doubtless also gave them some suggestions respecting the antitypical Atonement Day and "the better sacrifices"--that He Himself began "the better sacrifices," which would be continued in His disciples; and that, the sacrifices being finished, the Atonement blessings would go forth from the High Priest to all the earth, during Messiah's Kingdom of a thousand years.

POWER FROM ON HIGH PROMISED

Whatever features of the great Plan the Master unfolded, we have the assurance that His auditors were deeply interested. Their sadness disappeared. Their first thoughts were merely that they had lost their blessed Master, His counsels, His instructions; but now, through this enlightenment, their hearts burned with a fresh inspiration of knowledge. They saw heights, depths, lengths and breadths that they had never dreamed of in God's Plan. They saw that the death of Jesus was necessary for the carrying out of all the hopes and prospects inspired by the promises of God. They saw that they themselves were privileged also, not only to suffer with Him, but also to be glorified.

The concluding part of the Master's Message on that occasion was, "Behold, I send the promise of My Father upon you." The Father had promised in various types that the Church, the Bride of Christ, would receive the Holy Spirit from Jesus, their Head. It was typified, for instance, in the holy oil which, poured upon the head of Aaron, typifying Jesus, flowed down upon the body of Aaron, typifying the anointing of the Church.

This promise of the Divine acceptance of the Church was all-important. Without it the disciples would have no commission, and could not be ambassadors for God. Jesus indeed had sent out The Twelve, and afterwards the Seventy; but they were His personal representatives, and He had given them of His own spirit, His own power, by which they worked miracles, cast out devils, etc. But they had never been recognized of the Father. As we read, "The Holy Spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) They must wait for this begetting and anointing of the Holy Spirit. It alone could imbue or qualify them for the Divine service --to be God's ambassadors and representatives.

"LO, I AM WITH YOU ALWAY"

St. Matthew's account of our Lord's benediction upon His disciples and His commissioning of them to declare His Message, is full of interest to us. By His appointment the Eleven met Him in a mountain in Galilee. For a few moments only He appeared to them. They worshiped, some fully convinced, others wavering. It was for the convincing of such waverers that Jesus remained during the forty days. And we are sure that He fully accomplished His work of convincing the Eleven; for they were all of one heart and one mind when they waited in the upper room for the Pentecostal blessing.

Jesus came near to them, and declared that full authority had been given unto Him in respect to both Heavenly things and earthly things. Unless they could realize this, it would be impossible for them properly to represent Him before the world. He had not this power and authority previously, during His earthly ministry. He was then in process of trial as respects His faithful loyalty even unto death, even unto the death of the cross. But after He had demonstrated His loyalty, the Father had raised Him from the dead to a glorious fulness of power. He was thus declared to be the Son of God with power by His resurrection from the dead. He wished His disciples to know that He was no longer under the human limitations or under the limitations of the Death Covenant. That work He had finished. He had entered into the blessing, the reward. He had experienced His change and now had all power, not only in respect to earthly things, but also in respect to Heavenly things.

Prophecy had declared that unto Him all would bow, both those in Heaven and those on earth. He had entered into the condition where this prophecy would soon begin to be fulfilled. He had ascended up on High, where all the angels worshiped, gave heed to Him as the Father's exalted One. Not yet is the latter part of the promise fulfilled--that all on earth should bow to Him. The time for such a recognition will be during His Messianic Kingdom of a thousand years. As now, all who come to a true knowledge of Jesus as the Son of God gladly bow their knee to Him as the Father's Representative, so gladly the world will come to recognize the Only Begotten and render obedience to Him.

Eventually every knee shall bow and every tongue confess; for, according to the Divine arrangement all who fail to appreciate the glorified Son of God at that time will be destroyed--counted unworthy of any further blessings and favor of God, who has bestowed upon Christ all the blessings which He designs for the fallen race.

R5588 : page 364

"GO YE THEREFORE, AND TEACH"

Here is the commission. Primarily it belonged to the eleven Apostles, but subsequently it included St. Paul, who took the place of Judas and who was "not one whit behind the very chiefest of the Apostles." (2 Corinthians 11:5.) The Apostles, and they alone, are authorized as mouthpieces of the Lord Jesus Christ and His Church to the world. All that has been told us of Apostolic Bishops being successors of The Twelve is false, unscriptural. They had no successors; they are with us yet. The Master's Message through them is given us in the New Testament, of which one of them wrote, "The Word of God is sufficient, that the man of God may be thoroughly furnished." (2 Timothy 3:16,17.) To the Apostles was given the great work of inaugurating the Church. They were endued with the power at Pentecost.

But while Jesus appointed especially the Twelve Apostles to be His mouthpieces to the Church, and declared that whatsoever they would bind on earth we might know was bound in Heaven, and that whatsoever they would declare was not bound on earth was not bound in the sight of Heaven, nevertheless the Lord arranged that each member of the Church should be His representative, and that each in proportion to his opportunity and ability might have a share in proclaiming the Gospel Message. Whoever receives the Spirit of begetting, the anointing, is included in the statement of Isa. 61:1-3 as a member of the Body of Christ, under the anointed Head, Jesus.

Thus we read, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath appointed Me to bind up the broken-hearted," etc. Everyone who receives the Holy Spirit is thus ordained, or authorized, to preach, according to his or her opportunity or limitation of circumstances or conditions. One limitation of the Apostle is that the sisters are not to teach in public. (1 Tim. 2:12.) Nevertheless there are plenty of opportunities for all.

Evidently, therefore, a great mistake has been made in the arrangement of a clergy class, who declare themselves to be the only ones who are ordained, or authorized, to preach or to teach God's Message. Jesus and the Apostles knew nothing of a clergy class or of a laity class. On the contrary, our Lord declared, "All ye are brethren; and One is your Master, even Christ." And the Master and His twelve Apostles especially forbade anything approaching a lordship amongst His followers, anything like a clerical class.

THE CHURCH'S COMMISSION

The Message given is, "Go ye, therefore, and make disciples from all nations." The commission is not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying, "If any man will come after Me [be My disciple], let him deny himself [set himself aside, ignore himself, his talent, his will, his wealth, his everything--discipleship first], and let him take up his cross and follow Me."

The intimation is that all true followers of Christ, all true disciples, will find the path in which the Lord will lead a difficult one, in which their own wills must be continually crossed, opposed--a way in which they will continually have difficulty according to the flesh. However, the promise is that eventually, "Where I am [in Heaven or in Kingdom glory], there shall My disciple be."

While the Church of Christ has properly viewed water immersion as a symbol of death to the world, death to self, and of rising to newness of life as members of

Christ, the Body of Christ, nevertheless the water baptism is only a picture of the true. So here it is stated that our commission is not water baptism, but baptism into the name of the Father, the Son and the Holy Spirit. "Into the name of" signifies into accord with, into fellowship with. All of Christ's disciples are to recognize the Father's name as standing for righteousness; and they are to become dead to every other principle than that which His name represents, and to be thoroughly immersed into that name of righteousness, justice, truth.

Ignoring all other names, such as Lutherans or Wesleyans or Calvinists, or State Church names, such as Roman Catholics or Anglican Catholics or Greek Catholics, these are to be thoroughly immersed into the name of Christ and to recognize His name and to be His members, His Body, His Church. Furthermore, they are to be immersed into the name of, the recognition of, the Holy Spirit--their own spirit, their own wills being dead. Their own aims, hopes and prospects are to be ignored. God's holy will, God's mind, God's holy purpose, are to be their will and purpose.

Thus we see our commission as respects all people of all nations who have an ear to hear our Message. We are to make them disciples and to immerse them into the name of the Father, the Son and the Holy Spirit. We are to teach them to observe all things whatsoever Jesus commands. This is the extent of our authority. We are not to organize human systems and to call them kingdoms, churches, or other names. We are merely to prepare the followers of Jesus, co-operating with God, who will work in them to will and to do His good pleasure.

"UNTO THE END OF THE WORLD"

"And lo, I am with you alway, even unto the end of the world." His words have been understood to signify that the world is to come to an end; whereas what the Master really said, according to the Greek, is that He would be with His people, even to the end of the Age--down to the time when this Gospel Age will have accomplished its Divinely purposed mission of gathering out a sufficient number of disciples of Christ to complete the Divine purpose--until the Gospel Message shall have accomplished the sanctification through obedience to the Truth of a proper number to complete the Bride of Christ in glory, the Royal Priesthood. Then the end of the Age will come. Then will come the Master Himself, to gather His Elect, to glorify them with Himself, to establish His Kingdom, to bless the world of mankind--the non-elect.

R5586 : page 364

"A LITTLE WHILE"

How long, O Lord, till I am meet
To hold with Thee communion sweet?
How long until Thine eyes shall see
The Spirit's fruits complete in me?

When shall I come to Thee, my Lord,
As promised in Thy blessed Word?
When shall I see Thee as Thou art,
And satisfy my longing heart?

Ah, then, how mean will seem these toys,
These transitory, earthly joys!
How short appear this dreary way,
When night hath turned to endless day!

Then, peace, my soul, be strong, my heart,
And bravely strive to do thy part;
"A little while," He soon shall come,
And say, "Enough, my child, come home!"

NOV. 22, 1914. GERTRUDE W. SEIBERT.

====================

R5588 : page 365

"WHERE HE WAS BEFORE"

--DECEMBER 20.--LUKE 24:50-53; ACTS 1:1-11.--

"What and if ye shall see the Son of Man ascend
up where He was before?"--John 6:62.

THE forty days which followed our Lord's resurrection were sufficient time for the Divine purpose. The disciples had lost their first bewilderment, created by the crucifixion of the One whom they supposed was about to take the throne to rule Israel and the world. We can see the wisdom of the Divine method of communicating the facts to the disciples. They were not alarmed, as they would have been if Jesus had appeared to them in a light above the brightness of the sun, as He afterwards appeared to Saul of Tarsus. Gradually they learned that their Lord was no longer dead, but alive; and that He was no longer a human being, but now a spirit being--that He was no longer confined, therefore, to the usages of humans, but, like the angels, could come and go like the wind, appearing and disappearing at pleasure.

It was a slow lesson. After the three appearances of the first day, they looked for Him each day until the following Sabbath, when the fourth appearance, or manifestation, was made. This delay only whetted their appetite, their craving, for knowledge respecting Him.

Meantime they could, and did, think over all the things which Jesus had said to them during His earthly ministry. They perceived wherein they had mistaken a Heavenly Kingdom for an earthly one--or at least mistook the time of the establishment of Messiah's Kingdom.

The lesson given on the way to Emmaus must have been very impressive. It dealt with the prophecies which related to Jesus, and explained to them how these prophecies were already in fulfilment--some of them already fulfilled, and some of them still future. Well did they remark that their hearts burned within them when He made these explanations!

AN IMPORTANT LESSON

After the four appearances, apparently two full weeks passed without any manifestation. In that time the tension relaxed, and the affairs of earth began to assert themselves. What would the disciples do? Privately they had been thinking of the wisdom of returning to their former employment, from which Jesus had called them to be fishers of men; but none of them cared to broach the subject to the others. St. Peter, always a leader of thought and action, finally declared himself: "I go a fishing"--I am going back to the fishing business. A word was all that was necessary. The others were of the same mind, and the old firm was reorganized.

For just such a decision Jesus had delayed His ascension. He would show them that their continuance in the work of fishing for men could go on in His absence with His blessing. The Master oversaw their interests, and that night gave them "bad luck." They caught nothing.

R5589 : page 365

They were discouraged, but it was "good for them." As is written, "All things work together for good to those who love God"--even their financial disappointments.

In the morning Jesus stood on the shore and called to them, asking them whether they had any fish for sale. They replied that they had caught nothing. The Master said, "Cast the net on the other side of the boat." They might have said that such advice was foolish, but they were in the mood to do anything to get rid of their "bad luck." They cast the net as directed, and quickly it was filled with great fishes. Then they knew that the One on the shore must be their risen Lord, who had thus made a new manifestation of Himself to them.

The fishermen hastened to the shore. They had known only one experience like this ever, and that was when on a previous occasion the Master had given them a similar great catch. The boat moved too slowly for St. Peter. He was afraid that somehow the Master would disappear. Girding upon him his fisherman's coat, he swam to the shore. The Master did not leave, but invited St. Peter and companions to breakfast from fish already on the fire.

Here was a great lesson. Their Master could provide cooked fish when necessary, and could give them just as much success as He saw best in respect to their fishing business. He who could thus provide for their needs on this occasion could do so in the future, should He send them forth again, authorized to speak in His name. None of them asked the Stranger His name; for, although His features and His clothing were different, they knew that it was another manifestation of their Lord, who was no longer a human being and who was able to appear in various forms, as He had done.

The lesson taught, Jesus vanished. He had one other meeting with His followers in Galilee. It was a prearranged meeting. Jesus had sent word that He would meet His followers there. St. Paul says that about five hundred brethren saw Him, and were witnesses of the resurrection.--1 Corinthians 15:6.

OUR LORD'S PARTING INSTRUCTIONS

Our lesson today relates especially to the ascension of Jesus. This took place near Jerusalem--at Bethany. Apparently He met with His followers in the Holy City--perhaps at a very early hour, by appointment. He led them out to Bethany, talking the while, explaining the things that would be to their advantage to know--the things they would need to be thoroughly convinced of before He would leave them, and before they would be in a proper attitude of faith to be prepared for the blessings He had yet to send.

St. Luke, who also wrote the Book of Acts, tells us that the essence of Jesus' teaching during the forty days was in respect to the Kingdom of God. Still they understood not; indeed, it was not possible for them to understand fully until they would receive the begetting of the Holy Spirit. It was toward that point, therefore, that Jesus directed their attention, saying that they should not depart from Jerusalem nor engage in any work of preaching, but should simply wait for the promise of the Father, of which He had previously told them--the gift of the Holy Spirit. He explained that John the Baptist had indeed used the water baptism, but that He intended that all His followers should receive a superior baptism and qualification--the baptism of the Spirit at Pentecost.

On this last occasion, which was probably the seventh manifestation, the disciples had gotten their bearing to such an extent that they asked the very significant question, "Lord, wilt thou at this time restore the Kingdom to Israel?" The Kingdom had been taken away from Israel away back in the days of Zedekiah, king of Judah. At that time Jehovah had said that He would overturn the Kingdom until Messiah would come--"until He comes whose right it is, and I will give it unto Him."--Ezekiel 21:25-27.

The disciples considered Jesus to be the Messiah, and thought that the Father's time had come for giving Him the Kingdom. But they had been witnesses to the contrary--that the Kingdom of Heaven had suffered violence at the hands of the rulers, that the rightful Heir to the throne had been slain, and that He had risen from the dead. They had regained their confidence that there would be a King, and they were now inquiring whether

R5589 : page 366

it would be at this time or at some future coming of the Master that His Kingdom would be established.

The Master's answer was significant: "It is not for you to know the times and the seasons, which the Father hath kept in His own hand"--in His own power. The Master had already intimated to His disciples that at the appointed time they would know the times and the seasons, but it was not due for them to understand those things then. They must wait patiently. The development of patience would do them good, would strengthen their faith, would strengthen their character in general.

For the Father to have made known the long interval of nearly nineteen hundred years before Messiah's Kingdom would be established would not have been wise--would not have been for the good of His people, who would have been discouraged in view of the long delay of their hopes. The Master therefore merely indicated that they must walk by faith and not by sight, and especially that they must not expect to understand anything respecting God's program until after they would receive the anointing of the Holy Spirit.

After receiving the Spirit, they would be fully qualified to be God's representatives and to speak the Message; and from time to time they would be given the "meat in due season." Thus they would not be in darkness with the world, and the Day of the Lord would not come upon them as a thief in the night or as a snare. The Pentecostal blessing which they received qualified them fully for the work of the ministry, even though it did not cover their natural blemishes; for it was after they had received the Holy Spirit that we read, "The people perceived that they were ignorant and unlearned men."

OUR LORD'S ASCENSION

Our Lord's ascension was a spectacular one, so far as His Church was concerned, but not in respect to the world. Of the world He had already said, "Yet a little while, and the world seeth Me no more." The world did not see our Lord during the forty days in which He manifested Himself to His disciples; for He showed Himself to none except His faithful, consecrated ones. The ocular demonstrations so helpful to His disciples culminated with an actual ascension of the Lord into the air in the body in which He had just been with them. Because they were not yet spirit-begotten, they doubtless needed just such a manifestation to help their faith, to lead them to understand that they would see the Master no more until He would come with power and great glory to assemble all His saints to Himself and to bless the world.

Our Golden Text reminds us that Jesus spoke of this ascension beforehand. The ascending up where He was before should not, however, be understood merely to signify a return to a previous place. Rather, it should be understood to signify a return to a previous condition--a spirit condition, which the Master had left to be made flesh, that He might ransom the world.

As Jesus parted from His disciples into the clouds out of their sight, we assume that the body in which He had just appeared was dissolved, or dematerialized. The use of it was merely to help to establish the faith of the disciples and to be a means of instruction, an assurance that Jesus had gone permanently--that they need not expect to see Him further in any kind of manifestation. It was an object lesson.

MANNER OF OUR LORD'S RETURN

One of the evangelists recounts that after Jesus had disappeared angels materialized and addressed them, saying, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." This statement has led some to believe that at His Second Advent Jesus will materialize and appear in the flesh; but to our understanding they are laboring under a grave misapprehension. The world is to see Jesus no more; and the Church is to see Him only with the eye of faith until that time when they shall experience their change, in the end of the Age. Then we shall see Him as he is--not as He was; for we shall be like Him. Then we shall know even as we are now known.--1 Corinthians 15:50-52; 1 John 3:2.

It is worthy of notice that the angels laid stress upon the manner of the going, and that the manner agrees with what the Bible tells us respecting our Lord's Second Coming. He went quietly, secretly, unknown to the world--He is to return as a thief in the night; and none will know of His return except those whose eyes of understanding will be opened to discern the signs of the presence of the Son of Man. These will be His loyal, saintly few. So Jesus explained, saying that at His Second Coming it would be for a time as it was in the days of Noah--mankind would be eating, drinking, planting and marrying, and would not know of His presence.--Matthew 24:37-39.

===================

R5590 : page 366

INTERESTING LETTERS

RE-DISTRIBUTION OF B.S.M.

DEARLY BELOVED PASTOR:--

We realize how very busy you are, and this keeps us from writing you often, telling you how much we appreciate your labor of love on behalf of the Household of Faith. We certainly feasted upon the November 1st TOWER. What could be stronger evidence as to our present position than is there offered? We praise our Father for such a channel of blessing, and we ask Him, each day, dear brother, to strengthen your heart, realizing something of the persecution that comes upon you as a result of your faithfulness to Him and to His Cause.

We have had such blessings in the last few weeks in putting out the Volunteer matter! We want to tell you the method we have adopted; if it is new, perhaps a line in THE TOWER would bring the same blessing to other classes. It has been our privilege to meet with many of the classes throughout the United States, and having served one of the large ones as Captain of the Volunteer work for three years, we naturally notice this branch of the work, its effectiveness, etc. When we first took charge of the work the friends were merely throwing the Tracts into the yards; in a short time nearly all were placing them on the gallery, and a little later they were putting them inside the screen door, or under the door. Our method is to ring the bell, and meet the one who comes to the door with a smile, making some remark about the contents of the "sample copy of the little non-sectarian religious paper" we wish to present them.

As to the advantages of this method, it is a problem among business men, nowadays, to get advertising matter into the hands of prospective customers. To illustrate: I have gone to houses many times while colporteuring, and when the lady would come to the door about the first thing she would do would be to grab up a bunch of advertising matter that had been put inside the screen, and wad it up for the stove or waste-basket. Of course, our literature would get the same treatment; result, waste of thousands of dollars.

Now, as to the blessing that accrues from the method which we have adopted: First, the Tract is not destroyed; second, we feel that we have done the Father's work as well as we would do our own work; third, we meet many who say, "If this is Russell's literature I don't want anything to do with it." What an opportunity this affords to defend the Truth! Nearly all will admit that they have not read the literature, but have heard this, that, or the other about it. By using a little tact we can break down the prejudice and often get them interested. Fourth, we find many who are interested to some extent in Present Truth, who do not

R5590 : page 367

know that there is a class in the city. Sister Dunn met a gentleman who was reading your sermons regularly, but did not know that there were classes of Bible Students. She loaned him the books, and in a few weeks he made a full consecration to the Lord.

One of the brothers who was working with me met a minister recently who, when he learned that we had Pastor Russell's literature, was so angry that his lips quivered when he tried to demean you. He finally admitted that he had not read your writings, and that he could not prove a single assertion he had made. He also came down from his haughty stand and admitted that he did not understand the Bible.

These are a few of the blessings, dear brother, that come as a result of doing the Master's work rightly. What courage it develops in one to go right up to a door with a Message from the King of kings! We get some polishing, of course; but isn't that what we need? We meet people who have never heard of Present Truth, as many times as Denver has been served with the literature. The reason is, as above stated, the Tracts had found their way into the stove or waste-basket, along with other advertising matter.

Trusting that others may receive some of the blessing that we are receiving, through a few lines in THE TOWER on this subject, we beg your forgiveness for taking up so much of your valuable time.

Sister Dunn joins in loving greetings to yourself and all the dear family at Bethel.

Faithfully, your brother and fellow-servant in the One blessed Hope, DR. W. H. DUNN.--Colo.

TURNS ATHEISTS TO THE BIBLE

DEAR BRETHREN AT LONDON:--

I notice that the only place the PHOTO-DRAMA has been actively opposed in the London area is at Ilford (where, by the way, the meetings have had overflow attendances). The first start was apparent early Sunday morning (when we arrived to rig up the booth, screen, etc., for the afternoon presentation) by the appearance of well-written warnings in yellow chalk on the pavement outside admonishing the passers-by to "Beware of Pastor Russell's lie," etc., but as the expected passers-by were all more or less in bed the "early birds" demolished the "worms" with a duster.

By the time the afternoon presentation started several energetic opponents were at the entrance supplying everyone with opposition literature. We asked one mild looking friend whether he thought he was exhibiting the Master's Spirit. He said, "My Master is the Lord Jesus Christ; Mr. Russell's master is the Devil."

We had the opportunity at intermission time to give the exact quotation concerning this information to the crowded audience, with the result that the opponents received quite cold comfort as the crowds passed out from the PHOTO-DRAMA, and the attempt to get up an argument and collect a crowd failed entirely. It was most noticeable that the people went straight off to their homes and ignored the odd folks outside. And it was quite evident that what the public had seen had proved beyond doubt that the Devil was not connected with the PHOTO-DRAMA or its founder; in fact, the opponents, who are at work every night, have proved a standing advertisement.

But more interesting still, and certainly to our surprise, is the fact that we have been opposed in the same way by members of the Rational Press Assn. (atheists, really). A brother who had converse with one of them writes me the following remarkable information of what was said: "A glance at the leaflet showed me that it discounted the miracles of the Scriptures, and stated that they were not to be seriously considered in the light of science and proper reasoning." "I asked the gent why he discounted the miracles, and if he discounted these why not put away the whole of the record of Holy Writ." He replied, "Exactly! I do not believe any of it, save a few historical points, which other books give." Then I said, "Why do you then come outside a religious meeting such as this and confine your efforts to discounting the miracles?" He replied, "Well, this Mr. Russell, whose teachings you have heard tonight, puts an entirely different construction on the miracles, and now some who had turned aside from Scriptural teaching and taken up a sound, scientific reasoning (i.e. Atheism) are believing what he says."

Surely "the wisdom of the wise will perish" when the beams of Truth are focused on them.

Yours in the dear Lord, F. GUARD, SR.

INTERESTING REPORT OF EUREKA DRAMA

DEAR BRETHREN:--

I am herewith sending the report of exhibition of PART III., which closed the series at Holze, Ill. However, we had a fourth meeting, a finale, at which was given an illustrated lecture. The speaker used for his subject, "The Two Sacrifices." Slides were shown of Abraham offering up Isaac, and the explanation was made that it typified Jehovah offering up His dear Son in sacrifice. Also a great deal was said about "Hell," and slides were shown of Dante's Inferno. Then with a brief explanation of the words Sheol, Hades, and Gehenna, the "Bible Hell" was shown, the speaker commenting quite liberally on the same.

At the close of the meeting fifty names were handed in out of an audience of 125. This was very encouraging to us, and the class is much elated over their first experience with the "EUREKA DRAMA."

All these meetings were held in the School House. The town is very small, there being not over 150 inhabitants; and at least 400 people were served--an average of 100 at each meeting. Many farmers attended, and all seemed well pleased.

Some of the class felt somewhat reluctant on entering upon this new branch of the work, but now all are rejoicing exceedingly in the glad service. At first there seemed to be a little fear of encountering much opposition, etc.; but when once we realize that it is the Lord's work, and that He has promised "never to leave us nor forsake us," these big mountains that we see at first dissolve into molehills.

The class has an automobile, which is used in the work. Getting an early supper, we load up our paraphernalia and start off to the place of meeting, so as to have plenty of time to set up the machine and get up the curtain. Prayer is first offered, asking the Lord's blessing on the work, which surely has been with us.

Yours rejoicing in the service of the King of kings and Lord of lords, LOUIS F. WIEBRECHT.--Illinois.

CREATION DRAMA DID IT

DEAR BROTHER RUSSELL:--

My wife and I truly thank our Heavenly Father for the great and priceless blessing which has come to us through your instrumentality. It was your beautiful PHOTO-DRAMA

which was the cause of our seeing and accepting the Truth as our own.

We believe that we owe you, and the Ecclesia, which we attend regularly, a debt which we shall never be able to pay. We feel as if the DRAMA was brought here for us alone. With that feeling in our hearts we can see and truly appreciate our dear Heavenly Father's great love for us. But we cannot see where we are deserving of such great love.

We are truly happy now; we were not happy before. We could see too much of one another's faults. We sought worldly things, but now we count them "loss and dross," as the Apostle says.

We have your six volumes of STUDIES IN THE SCRIPTURES. They are a great help. We spend as much time as we can in reading and studying them. We have taken the Vow. We read your Morning Resolve, and the DAILY HEAVENLY MANNA every morning. They are a source of comfort to us. There are many things which I have to be thankful for. I won't try to enumerate them, because my dear Heavenly Father has been bountifully blessing me ever since I fully accepted the Lord as my Redeemer. I shall continue to pray for you, dear Brother, and I ask your prayers.

Your brother in the Lord, ___________

MID-WINTER LOUISVILLE CONVENTION

We have secured the Seelbach Auditorium for our Convention --January 15th, 16th and 17th. It is on the 10th floor of the Seelbach Hotel, S. W. Cor. of 4th and Walnut Sts., diagonally across the street from Macauley's Theatre;

in case of a crowd at Brother Russell's meeting, January 17th, we will use this Auditorium for overflow meeting. Auditorium seats 800 and is reached by four elevators. Friends can be accommodated in Seelbach, four to room, with bath, for $1.00 per person, not including meals; other good lodging can be had for 75c. up; meals from 15c. to $1.50 each. Trusting you can give notice in next WATCH TOWER, and praying our Heavenly Father's blessing upon our mutual efforts to praise and serve Him, I am, with Christian love,

Your brother and fellow-servant, WALTER D. PELLE.
Sec'y I.B.S.A., Louisville, Ky. Class,
2438 Portland Ave.

Address all communications to Dr. Pelle.

===================

VOL. XXXV DECEMBER 15 No. 24
A. D. 1914--A. M. 6043

CONTENTS

1914--Annual Report--1914.........................371
  A Very Notable Year...........................371
  Creation Photo-Drama..........................371
  The Eureka Drama Work.........................373
  Service in Newspapers.........................373
  Many Tons of Free Literature..................374
  Our Correspondence Department.................374
  Colporteuring "Studies in Scriptures".........374
  The Pilgrim Service of the Year..............374
Hope an Outgrowth of Confidence..................375
  Confidence Indicative of Heart Condition..................................376
  Confidence Regained...........................378
Savior of the World...............................378
  "The Common Salvation"........................379
  New Creatures in Christ.......................379
Israel's Experiences Typical, Allegorical.........380
  God's Favor Returning to Israel..............381
"Drink Ye All of It"..............................382
  The Test Now Upon the Church.................382

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,

Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1915--YEAR TEXT--1915

As our Year Text we have chosen the Master's words so full of meaning, "Are ye able to drink of My Cup?" These words gain in force and weight as we ponder them.

MORNING RESOLVE CARDS

A beautifully designed card (3-1/2 x 5-1/2 inches) with a very fine reproduction in colors of a renowned profile likeness of our Lord. Across the bottom of the card is a splendid small picture of "The Last Supper." A grapevine and clusters of grapes form a significant border, and the text, "Are Ye Able to Drink of My Cup?" is a reminder of our consecration vow. On the reverse side of this card, "My Morning Resolve," is neatly printed. Price, postpaid, 25c per dozen, 3c each.

1915--VOLUNTEER MATTER--1915

Prepare for an early campaign. We are now ready to receive applications for B.S. MONTHLY for this effective work. Get your arrangements as classes well ordered, and through your class Secretaries send us your orders promptly.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF JANUARY

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDIES V.-VI.

Week of January 3...Q. 102 to 108 Week of January 17...Q. 116 to 121
Week of January 10...Q. 109 to 115 Week of January 24...Q. 1 to 7
Week of January 31...Q. 8 to 14

Question Manuals on Vol. II, STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

===================

R5591 : page 371

1914--ANNUAL REPORT--1914

WATCH TOWER BIBLE AND TRACT SOCIETY

FOR the sake of our many new readers we explain that the WATCH TOWER BIBLE AND TRACT SOCIETY, as the parent organization, represents all the activities in Christian work with which THE WATCH TOWER and its Editor are associated. All the work done through the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and PEOPLES PULPIT ASSOCIATION, directly and indirectly, is the work of the WATCH TOWER BIBLE AND TRACT SOCIETY. The Editor of THE WATCH TOWER is the President of all three of these Societies. All financial responsibility connected with the work proceeds from the WATCH TOWER BIBLE AND TRACT SOCIETY. From it the other Societies and all the branches of the work receive their financial support. There is nothing unusual in this. It serves to keep the different parts of the work separate. Just so our Methodist friends have a Methodist Book Concern, an Epworth League for the young people, and both Home and Foreign Missionary Societies, besides numerous other aid societies, etc., etc.

Our division of the work was made necessary by the fact that the parent society Charter by the State of Pennsylvania is not by law permitted to hold property in New York State; hence the necessity for organizing a subsidiary society to hold any real estate in New York. Similarly, the laws of Great Britain prevent any foreign society from holding title to real estate there. This necessitated the organization of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION with a British charter. Thus it comes that we use sometimes the one name and sometimes the other in various parts of our work--yet they all in the end mean the WATCH TOWER BIBLE AND TRACT SOCIETY--to which all donations should be made.

1914 A VERY NOTABLE YEAR

For instance, we have for forty years been looking forward to the present year as the one in which Gentile Times would expire and the one, therefore, in which we might expect some special manifestation of the transfer of earth's government to its new King, Messiah. We had hoped that the ending of the Gentile Times might have signified the ending also of the Church's times, or years, in the flesh, the ushering of all the Lord's consecrated people into the Kingdom. The latter expectation brought, we are sure, a great blessing to our thousands of readers. It brought them quickening of spiritual interests, and zeal to know and to do the Master's will. It brought them heart searchings, to see whether or not they were ready for the Kingdom. It brought them a condition of peace with God which passeth all human understanding, so that now they are able to rejoice in the will of the Lord, whatever it may be. If the Lord will continue us in His favor, it will matter little to us whether we are on this side of the Veil or on the other side--so great are our joys and blessings, and so pronounced the peace which rules our hearts.

In God's providence the present year has been the most wonderful one in the history of our Society. We believe that the Lord has used it mightily in pulling down prejudice, ignorance, superstition and error. It seems as though this year we had the grand climacteric of all previous efforts on the part of God's consecrated people to show forth the praises of Him who has called us out of darkness into His marvelous light. In order that the results may be seen in their truly miraculous light, it is proper that we remind our readers that we have no church organization in the ordinary sense of the word, no bondage of any kind, no obligation to pay, either to the parent society or anybody else, either ten per cent. or any other sum. We remind you also that no solicitations for money in any way are authorized by this Society; that every amount, therefore, which has come into our hands, and been used, has been a voluntary donation from a willing heart. We remind you also that it is true of the Lord's people in general, just as the Scriptures tell, that among them are not many rich, not many wise, not many learned, not many noble, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.

With this before your minds, keep in memory the fact that last year, the year before and several years back, the brethren, THE WATCH TOWER readers, have been spending generously, according to their ability, both of time and money. Now suddenly, as is evidenced in their growing faith in the Lord and the Truth, in the fact that we are nigh at the door of the New Dispensation, everywhere there has been a willingness to give and much rejoicing in the privilege. Let these few words prepare you for the, to us, stupendous results of the year, which show that about One Million Dollars have been spent in the service of Present Truth this year by the Classes for Theatres, etc., and by the Society.

CREATION PHOTO-DRAMA

After two years of preparation, the PHOTO-DRAMA was barely ready to give its first exhibition in January last. It did not get properly started with a full swing in America until April. In July we made a start in Great Britain. By September the DRAMA had begun operations on the Continent of Europe--in Germany,

R5591 : page 372

Switzerland, Finland, Sweden and Denmark. By October it had reached Australia and New Zealand. Few can appreciate the amount of labor involved in preparing each DRAMA outfit. The arrangement and preparation of the films used is comparatively an easy matter. Our difficulty lay in procuring copies of fine art pictures illustrative of the history of the world from the dawn of creation to the present time and into the future. We adopted, and adapted, everything we could find already prepared and suitable to our purposes; but this left hundreds of paintings and sketches to be made, from which in turn to make the stereopticon slides.

With all this accomplished, a still further difficulty presented itself. We wished to have those beautiful pictures hand-colored--really beautiful. To attain our purpose we had some painted in Paris and some in London, while the majority were done in Philadelphia and New York. We required of these artists their very best skill in coloring. We should not forget to say that, with others, our own Art Room turned out a large share of the work. Although we are not adding to the number of panoramas with painted slides, yet the breakage is so great that even now we have twenty continually at work on replacements and in photographing and tinting the Eureka Dramas.

God kindly veiled our eyes as respects the amount of labor connected with the DRAMA. Had we foreknown the cost of time and money and patience necessary for the start we would never have begun it. But neither did we know in advance the great success that would attend the DRAMA, and that through it nearly eight million people in the United States and Canada have already heard a glorious Message from the Word of God (a precious Message that they will never forget), also that other hundreds of thousands in other lands are hearing in their own tongues "wonderful words of life." We had twenty DRAMAS, which, in FOUR PARTS, were able to serve eighty cities each day. The audiences varied from four thousand down to less than a hundred, according to place and circumstances.

The Classes which put on the DRAMAS in the various cities experienced great blessings and also great trials. They had precious opportunities for serving, sacrificing time and money. These faithful sacrifices the Lord rewarded, as He always does. The trials of faith and patience sometimes arose from accidents causing delays in the receiving of films; sometimes from misunderstandings between the friends in connection with the service of the DRAMA; sometimes through misunderstandings along financial lines because of not being experts in the matter of keeping accounts. But, rightly received, all these trials had their good effect, helping to test love, to develop patience and thus to broaden Christian character. It is safe to say that the DRAMA has done as much for the friends of the Truth as for the

R5592 : page 372

public in general. This is surely saying a great deal; for in one city the newspapers published that in the week following the showing of the DRAMA their police court records showed one-half the usual criminal cases.

The special advantage of the DRAMA seems to have accrued to a certain class of people whose faith had well-nigh slipped, who were beginning to doubt the Bible and everything connected with the future. Some of these have written us very beautiful and pathetic letters of appreciation and of thanks to God. Some have contributed to the Society's Funds to assist in defraying the expenses of the DRAMA further.

We had various things to contend with in order to keep the DRAMAS all busy every day. Train schedules were not always to our convenience. Then, too, the friends who engaged the place of exhibition could not always get the dates that would have served best. In order to adapt ourselves to the various times and seasons, opportunities, etc., it was often necessary to take what might have appeared a very zig-zag course. Hindsight might have enabled us to do better in some instances, but we used the best foresight which we possessed. We had a large force of extremely competent Brethren continually at work safeguarding the interests of the DRAMA and the engagements. Perhaps a sufficient number of mistakes occurred to keep us all very humble, to make us realize that when that which is perfect shall have come and that which is in part shall have been done away, the whole world may move the better in consequence.

The expenses of the DRAMA were, first, the preparation of the films and the slides. This was considerably accomplished before the DRAMA started, of course. But the large amount of money necessary for this preparation was not included in the statements of last year and the year before. The friends who contributed the money were quite agreeable that it should be used for this purpose and not be reported until the DRAMA would begin. Those preliminary expenditures are included in the present financial report. Another item of expense was the railway fares of approximately one hundred and twenty people, their food, shelter and clothing. The shorter the stay in each place, the higher the rates for board, lodging and traveling. These expenses all appear in the financial statement under the head of the DRAMA expenditure.

However, there is another item of DRAMA expense which does not appear in our report; namely, the expense borne by the various Classes in connection with the DRAMA presentation. It is difficult to estimate the total, but we do know of three cities which have each spent more than Ten Thousand Dollars in conjunction with the showing of the DRAMA in their own cities. We believe that it will be safe to say that the total amount expended by the different Classes for the preaching of the Gospel through the DRAMA would total somewhere between $150,000.00 and $200,000.00, in addition to what our financial report shows. What a wonderful blessing thus came to the Lord's people! If it is more blessed to give than to receive, as the Master declared, then surely these have had rich blessing.

Quite naturally these heavy expenditures on the part of the different Classes caused a considerable decrease in the contributions which otherwise would have come to THE WATCH TOWER treasury. The friends, having given of their substance freely, could not in every case fulfil all of the "Good Hopes" they had entertained at the beginning of the year. Nevertheless, we are sure that a great surprise awaits every reader to see how large have been the contributions this year, notwithstanding the financing of the DRAMA'S expenses in the home cities. The results are greater than anything we have had before.

Doubtless many of our foes imagined that by this time THE WATCH TOWER readers would be disconsolate, disheartened, etc., and that many of them would be regretting that they had spent their money so liberally for the Truth. But not so! The spirit of service seems to burn within the hearts of the dear friends everywhere. Gratitude to God, appreciation of the Truth and desire for further opportunities of service--these are prompting to love, joy, faith, confidence, rejoicing.

While the field seems riper than ever for the Message

R5592 : page 373

of the Truth since the war began, the Lord's providence is making it clear to us that expenses must be reduced. The twenty DRAMAS are now reduced to six, and we know not how long they may continue active. One other DRAMA has been taken over by a Brother who engaged to spend Ten Thousand Dollars in the expense connected with the showing of it. The Society always follows the plan of watching the Lord's providences. The more money we receive, the more we spend. As the funds diminish, we curtail expenses. We have no desire to lay up treasures on earth; neither must we incur debts. In this connection we should add that so great a work could not have been accomplished for less than double the amount shown in our financial columns had it not been that all of our Managers, Superintendents, Operators, etc., gave their time freely, voluntarily, merely receiving things needful--which we supplied not only to those who were out in the field operating the DRAMA, but also to the many in the Bethel Home connected with the preparation of the slides, films, management, etc.

THE DRAMA OUTSIDE AMERICA

Splendid reports are coming to us from the showing of the DRAMA in Great Britain. It has been presented in six different places in London to large and appreciative audiences. It opened at the Prince's Theatre, remaining there for several weeks. Then it showed in various suburban districts of London before reaching London Opera House. The presentation in the latter place has been phenomenal. It showed there approximately five weeks, afternoon and evening daily, including Sunday. In the evening hundreds were turned away--very much the same as when the DRAMA was shown in the great Auditorium Building of Chicago. In the London Opera House an exceptionally high-class of visitors were present. Several hundred pounds Sterling were voluntarily handed in, thus permitting continuance of the exhibition. By the time the engagement at the Opera House was closed, the interest was so great that the London friends found themselves able to undertake the exhibition of the DRAMA in Royal Albert Hall--one of the largest and most notable buildings in Europe. It has a capacity altogether of nine thousand, but probably not more than five thousand could be comfortably seated and have a view of the screen. We have yet to hear of the results.

In various other cities of Great Britain two other DRAMAS have been operating as continuously as possible, the dear friends demonstrating their love and loyalty by their self-sacrificing arrangements for the presentation of the DRAMA. In Glasgow the DRAMA had an especially good reception.

Good word reaches us from Sweden, Denmark, Finland, Germany and Switzerland. In each of these very large auditoriums are obtained. The people crowd to see the pictures and hear the lectures. The free Scenarios are taken with avidity. The Lord's blessing is with the work, and many hearts have been made glad. We have just heard from Australasia that the DRAMA there has started and bids fair to be a good success.

THE EUREKA DRAMA WORK

Our readers will remember that reference was made in these columns to the Eureka Drama No. X and No. Y, suggested to the Classes and private individuals as useful in connection with their Class Extension work. These notices appeared in our issue of August 1st, Page 238, and in our issue of August 15, Page 254; also in November 15th issue, Page 2. Our readers will be deeply interested to note the success of these DRAMAS. They are going into the various small towns, villages, school-houses, in the vicinities contiguous to the owners of the DRAMAS.

Consider DRAMA X first. We have sent out a total of fifty-six outfits, but we have had reports from only six of these. These reports certainly are encouraging. They have shown in nineteen different places, sixty exhibitions altogether, with a total attendance of 1,231, an average of over twenty at each entertainment. The X DRAMA, be it remembered, has no slides, no films, but merely the phonograph musical and lecture records. We trust that the possessors of the other fifty outfits of DRAMA X are doing similarly good work and that we shall hear from them at their convenience.

EUREKA DRAMA Y reports show as follows: Of the forty-five outfits sent out twenty-nine have reported. They have served two hundred and seventy-two places, giving eight hundred and four exhibitions to a total attendance of 69,053. The average attendance was 86. Three thousand five hundred and ninety-seven cards inquiring for further literature were received. The number of DRAMA Scenarios and STUDIES IN THE SCRIPTURES sold has not been reported, but over a quarter of a million of Scenarios have been distributed free.

How interesting to note the leadings of the Lord's providence! The people in the rural districts seem hungry for just what these DRAMAS present. We trust that the sixteen other Y DRAMAS are doing as well as the twenty-nine included in this report, and that we shall hear from them soon. The Lord seems especially willing to bless all of His consecrated ones who seek to devote time, strength and money to His service. These agencies are mighty through God to the pulling down of the strongholds of error and to the upbuilding of His saints in the "most holy faith," in preparation for the glorious resurrection "change," which we are all hoping for soon.

When we speak of fourteen DRAMAS being disbanded, we do not mean to say that they are done away with. The operating corps are disbanded. The slides, films, records, etc., etc., are stored, awaiting such a change in

R5593 : page 373

the Lord's providence as may permit their service to be resumed. We are not without hope of this.

SERVICE IN NEWSPAPERS

As our readers are aware, Pastor Russell's sermons and weekly Bible studies have for several years been very widely published in the secular newspapers. The number publishing is not so large as formerly; nevertheless, we are probably reaching more people than ever, by reason of inserting the sermons in metropolitan newspapers --in New York, Boston, Chicago, Philadelphia, St. Louis, Baltimore, Washington, Los Angeles.

The difference between the two services is that in the smaller cities the sermons are published strictly as news, the newspapers paying for the stereotyped plates twenty-five cents per column weekly. It is the business with these, conducted by a newspaper syndicate, that has fallen off considerably. The number now publishing the sermons, etc., regularly, is about one thousand.

Newspaper space in large cities is counted too valuable generally to justify the publishing of a sermon of two or three columns weekly. Besides, if one newspaper would publish, the others of the city would decline to publish as news. Furthermore, the publishers claim that since there are many talented men in all large cities, these would expect their sermons also to be published, or else would be offended. To publish the sermons of a large city would be a huge contract. The Society has felt, therefore, that this large field of influence, the large witness to the Truth possible through the immense circulation

R5593 : page 374

of these papers well justifies the expenditure in this way of some of the money at its disposal. It will be encouraging to all of our readers to know that the sermons are now reaching weekly approximately five million five hundred thousand readers.

We trust that some good is being accomplished. We are continually coming into touch with noble souls being reached in this way, and doubt not that many others are being influenced who have not yet come to the place where they wish to express their interest by writing. The money expended in this department this year has been large; but we believe that it has been very economically spent, and the evidences are that it was wisely spent.

MANY TONS OF FREE LITERATURE

From year to year we have wondered what would be the limit of the capacity of our friends in the matter of the distribution of free literature. The quantities have grown enormously. Many who cannot give all of their time in the Colporteur work, Colporteurs also and Pilgrims (indeed, all our readers), have found opportunities for engaging as volunteers in the Lord's service in the distribution of reading matter, which we provide approximately in thirty languages--even the freight or expressage or postage being met from the Society's funds. Indeed, while we supply the literature freely, it is a fact that many of those ordering it are donating largely to the Tract Fund.

It is difficult for people to estimate quantities, especially when the figures run up high. We will not stop to calculate how many car loads of paper went into tracts, nor how many times these papers would girdle the earth. We will merely state the facts in quantities, although we are aware that very few appreciate what a thousand is, or ten thousand, or a hundred thousand, or a million. In a word, then, the total distribution of free literature, during the year just closed, in the United States and Canada alone amounted to forty-seven million six hundred and ten thousand (47,610,000) copies. Of this quantity about two-thirds (30,000,000) were BIBLE STUDENTS MONTHLIES, and seven million eight hundred and fifty thousand (7,850,000) were free Scenarios of the PHOTO-DRAMA OF CREATION. Thus you will see that these were good-sized Tracts, containing many valuable lessons for those wishing to read them.

OUR CORRESPONDENCE DEPARTMENT

Naturally the increase of the work has led to great increase in the correspondence. Nevertheless, we have not been able to write the dear friends as fully and elaborately sometimes as we would have liked. The Editor hopes that all the readers will charitably remember that his capacity is limited, and that he cannot do all that he would like to do in the way of answering the letters of the friends. In fact, letters are rarely answered at all unless something in them especially calls for reply. Sometimes the reply is made by sending a marked copy of some of our publications dealing with the subject, which the correspondent has forgotten or failed to see. The Editor hopes that the dear friends will continue to accept THE WATCH TOWER articles as his personal letters to them. In this way he can best serve the largest number.

The total number of letters received during the year was................................	199,139
The total number of letters sent out during the year was................................	428,273

COLPORTEURING "STUDIES IN THE SCRIPTURES"

Our readers well know that we esteem very highly indeed the Colporteur Branch of the service. God seems to have blessed it in a wonderful manner. We are glad to be able to report that the falling off in Colporteur work during the year was not so great as might have been expected. The DRAMA work became an attraction to many of the friends, some of whom left the Colporteur work to engage in the DRAMA--later on returning to the Colporteuring. A comparison with last year's output shows a less number of volumes put out; yet the figures are wonderfully large. Be it remembered, too, that very few of these books are sold in stores and very few of them sent out from the Office direct in answer to mail orders. Nearly all of them represent the direct exercise of mind and body on the part of a noble band of the Lord's people--brethren and sisters known by the general name of Colporteurs. Amongst them are some from the home and family, the shop, the work-bench, the farm, as well as some clerks, bookkeepers, stenographers, draftsmen, teachers, preachers, lawyers, doctors. The more influence any one has the larger is his talent, all of which has been consecrated, if he entered the Body of Christ which is the Church.

Our enemies have helped us considerably. Their slanderous misstatements undoubtedly stopped some from purchasing and from reading the books, but in other cases their harsh, unchristian words and conduct had a reverse effect to that which was anticipated and intended. Some bought from curiosity. Some said, "If Pastor Russell has something different from the preachers, we would like to see what it is; for we have not been satisfied for a good while with what has been doled out to us--which satisfies neither head nor heart."

At one time we think the Colporteurs avoided as much as possible giving the name of the author of STUDIES IN THE SCRIPTURES for fear the customer would be prejudiced. Now, however, many of them are finding that the surest way to interest their customers is to tell them that the books are written by Pastor Russell, and that they are not like other religious books, but absolutely different, both in matter and style, and contain the very subjects they have been perplexed about for a long time--the subjects concerning which they have asked their ministers repeatedly and unsuccessfully.

The DRAMA has helped also, wherever it has gone, stirring up an interest in the books. Besides, many of the Colporteurs have solicited orders for the bound editions of the PHOTO-DRAMA OF CREATION SCENARIO. We trust that all of our readers feel, as we do, a very warm interest in the Colporteurs; and that, as they may have opportunity, they will speak to them words of encouragement; for their way is not always strewn with thornless flowers.

The total output of STUDIES IN THE SCRIPTURES during the year past was more than 2,000 copies daily.

In cloth binding............................	623,018
In magazine edition..........................	78,000

THE PILGRIM SERVICE OF THE YEAR

The Pilgrim Service during the year was immense; but for a time it took a little different course from its previous and usual one. Aside from special lectures following the exhibition of the DRAMA, special series of Pilgrim Meetings were held in many of the large cities. These sometimes continued every Sunday for months, the local friends providing the auditoriums, the Society providing the speakers. This kept busy the Brooklyn Brethren and necessitated their traveling over considerable distances--to Boston, Washington, Richmond, Providence, Detroit, Buffalo, Cleveland, Toronto, Hamilton, Montreal, Philadelphia, Baltimore, etc. These meetings, while not taking the Brethren long from the Office work,

R5594 : page 375

did entail considerable expense for railway fares. However, we believe that the expenditures were wisely made, and that the results justified the efforts and outlay. This extra service is responsible for much of the extra cost of this Department above other years.

Total number of Pilgrims employed............	76
" " " public meetings held.........	3,217
" " " semi-public meetings held....	2,931
" " " miles traveled...............	817,475

The expense will be found in the Financial Report.

Some extra services have been cut off. We are endeavoring to trim our sails to the lighter financial breezes. Should the Lord's providence be favorable, you will quickly discern increased activities along all propitious lines.

WATCH TOWER ACCOUNT--1914

Balance on hand 1913.........................	$1,333.95
Tract Fund and Good Hopes....................	414,880.48
Sundry P. & L................................	42,419.96
Special Accounts (amply secured).............	107,000.00
	$565,634.39

EXPENDITURES.

Free Literature and Newspapers...............	$125,462.60
Pilgrim Department (advertising, etc.).......	61,686.37
PHOTO-DRAMA OF CREATION......................	314,876.91
To British Branch............................	24,165.44
To German Branch.............................	14,735.52
To Australasian Branch.......................	10,723.68
To China, Japan, Korea, etc..................	5,705.48
To India and South Africa....................	3,845.00
To Swedish, Danish, Norwegian, Polish, French, Italian, Hungarian, Arabic, Greek, Finnish..............................	2,146.30
To West Indies...............................	609.97
Cash on hand.................................	1,677.12
	$565,634.39

===================

R5594 : page 375

HOPE AN OUTGROWTH OF CONFIDENCE

"Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the things promised."--Hebrews 10:35,36.

CONFIDENCE is another word for trust. The Apostle's thought, then, is, Cast not away your faith, cast not away your trust, which hath great recompense. It seems strange to us, sometimes, that God should purpose to reward faith rather than works. Surely almost anybody else would have made a Plan which would have said, I will reward you according to what you can accomplish. But God has declared that He will reward us according to our faith, our confidence, our honesty, our sincerity. Under the present conditions God can do nothing with a dishonest man. During the Millennial Age this class will receive the necessary stripes--just exactly what they need--to bring them rightly into accord with righteousness. But for the time being, God is making an appeal only to the honest-hearted.

As we come to the Bible and get it clearly before us, as our eyes become anointed with the Holy Spirit and we see into the deep things of God, we find that He has a great, a wondrous Plan. When His Kingdom shall be established, then all the families of the earth shall be blessed, and the light of the knowledge of the glory of God shall fill the whole earth. None shall need to say to another, Know thou the Lord; for all shall know Him, from the least unto the greatest of them.--Jer. 31:34.

God is not dealing with the world yet, but is dealing with the few. There was a time when He dealt with typical Israel alone. Then, beginning with our Lord Jesus, who kept the Law which the Israelites could not keep, and who obtained the blessing accruing from the Law Covenant--from that time God's Plan has been, we see, to gather out of all nations and out of all parts of the earth a people for His name, to bear the name of Jesus, to be the Bride, the Lamb's Wife.

As a woman is joined to a husband and bears his name, so this company is called out from the world to bear the name of Christ. The word Christ signifies, as we know, The Anointed of God, and includes Jesus, the Head of The Christ, and all the members of the Church which is His Body. God purposed the selection of the Church, and He purposed that it should not be accomplished by force, by compulsion. If any have thought that God has been dealing with the world, they have been mistaken. We are told in the Bible that God has been drawing a class, calling a people, a very different thought. Our Lord Jesus is the great Shepherd of the sheep. The sheep hear His voice and follow Him.

It is a wonderful privilege to become a member of the Body of Christ. God is not forcing any one to become a member. How strange it would be for us to think that He said, If you do not become a member of the Bride class, you shall go to eternal torture! Nay, dear brethren, He lays before us the grandeur of the Divine Plan, that seeing it, we might be eager to become heirs of God and joint-heirs with Jesus Christ our Lord. This is set before us in the Bible as a great Prize, "a Pearl of great price." If we do not care to come in under the invitation given, then we need not come at all.

AN HONEST HEART--A WILLING MIND

We remember that the Apostle declares that the Gentiles rejoiced that they had been accounted worthy to hear. (Acts 13:48.) Do we realize what an honor it is that God has asked us to hear His Message? It is a great honor, to our understanding. The one thing that is the basis of God's favor is sincerity. There are people who are born dishonest, born insincere. The Message was never designed of God for a dishonest mind.

There is something about the dishonest, insincere, self-sufficient, that would surely lead them to take a wrong course. We think of a gentleman--a well educated man, an engineer. He was well-balanced mentally and could talk on any subject. One day we told him something of the Divine Plan and of the call of the Church. He replied, "Well, I do not care to have anything to do with it. I do not wish to have my sins forgiven; I wish to bear the penalty of my own sins. If other men are going to get along, I shall get along, too."

Jesus said that if one would receive His Message, he must receive it as a little child--in that pure, simple manner that a little child would receive a message. It is natural for a little child to be full of confidence. How often we hear a child say, "My papa can do anything! My papa says thus and so." And so the Heavenly Father would have us honest, faithful, full of confidence in Him, trusting what He has said, not doubting. He would have us to be loyal to Him.

"Cast not away, therefore, your confidence," said the Apostle. He had been telling these Christian Hebrews that they had a good degree of confidence. They had accomplished a good work. They had endured hardness in various ways, partly while they themselves were made

R5594 : page 376

a gazing-stock, and partly while they were the companions of those who were so used. The Apostle went on to say that God was not unjust to forget their labor of love.

A POTENT TEST OF LOYALTY

But, dear brethren, it is not enough to make a good consecration; it is not enough that for a time we fight a good fight. No, indeed! God is not accepting to the Kingdom those who once were faithful. He desires to have those who were once faithful, who were afterwards faithful, who are always faithful! He desires to have in the Kingdom class those whom He can trust implicitly, those to whom He can safely give the glory, honor and immortality that He has promised to the faithful. And before they receive this high reward and exaltation, they must be thoroughly tested and proven. We see the reasonableness of this arrangement in every particular. If "He has called us to the obtaining of the glory of our Lord Jesus Christ," He expects us to be found worthy of that honor--not that we could do anything to make ourselves worthy of so great exaltation, not that we could merit it in ourselves, but He expects us to be true overcomers, and to develop the character necessary for so high a position of responsibility and glory.

Have you given God the glory in all the affairs of your life, in whatever measure of success you have attained in His service? or have you often taken the glory to yourself? This is a good question for each one of the Lord's children to ask himself. We know that we have deserved no glory whatever in connection with what we possess or what we have accomplished. If any have attempted to take glory to themselves, they have taken the glory from the Lord. We must be so loyal that in presenting the Truth to others we will say, "This is not my Plan. I am glad to tell you anything that I know about it, but it is not man-made. It is all God's Plan."

So, then, let us remember the Apostolic injunction: "Cast not away your confidence." What confidence are we to have? Confidence in God. In whom else could our confidence be placed? Many of the world have no confidence except in themselves. Others place their confidence in some earthly hero. One man says, I have confidence in King George; I will follow him to death. Another man says, I have full confidence in Kaiser Wilhelm; I will follow wherever he leads. A third man declares, I have great confidence in President Wilson. What does President Wilson or any of these rulers know about the future? No one but God and He who is executing God's will, know to a certainty, except in so far as God has seen fit to reveal His purposes.

We as the Lord's people look up and see our great Creator's wonders in the heavens, and we say, How great is our God! Then as we look at ourselves and find how wonderfully we are made by our Creator, so that by thinking, by the power of the mind, we can move the different parts of the body--the hands, the feet, the eyes--oh, we say, this is the most wonderful machine in all the

R5595 : page 376

world! And so we are led to exclaim, Surely this great God, our God, our Father, is willing to tell us, His people, who love Him and desire to know His will, what His will is! He must have a good Plan; for He is wise, He is loving, He is just.

CONFIDENCE PROPORTIONATE TO KNOWLEDGE

And so we have found our old Bible, which perhaps was long covered with dust, and we have studied about God's Justice, Wisdom, Love and Power. And we have learned to have confidence in that dear old Book; for its

Message is so consistent, so reasonable, so loving. The Bible explains how sickness, sorrow and pain came to be in the world. It informs us that all these came as the result of sin, and that from the very beginning God foreknew the fall, and purposed the restitution of mankind from sin and death. The Bible points out that the blessing to all men would come when Messiah would come.

Thus we have confidence in the Word of the Lord and in the great Plan presented in that Word. And we have confidence that God has invited us to be joint-heirs with Christ in His Kingdom, that He is taking out a people for His name--those who will confess their sins, will acknowledge that they themselves are not great--those who will, when they receive God's favor, be so loyal to Him that they will be ready to lay down their lives.

Ah, yes! Others lay down their lives for earthly kings, and we have a King of kings and Lord of lords, and if we could not lay down our lives in loyalty to Him, what would we think of ourselves! We have a good God, worthy of all confidence, and we trust Him. In proportion as we have knowledge of God, of the Bible, in proportion as we have grown in grace by seeking to walk in the narrow way, in that same proportion our confidence is growing stronger and stronger.

CONFIDENCE INDICATIVE OF HEART CONDITION

The only question remaining is, Will we be found faithful? The Scriptures declare that He is faithful who has promised, and that He will do exceeding abundantly more than we could ask or think. He has determined that all who will receive the great blessing will be those who will demonstrate their loyalty to the fullest degree. Hence the Apostle urges, "Cast not away your confidence, which hath great recompense of reward."

God will one day reward our confidence. Why is it that the Lord will especially reward our confidence? The reason is this: Our confidence in God represents our heart condition, and it will go down like a barometer in falling weather if we lose our faith. Our hearts cannot be wholly stayed on God except as we are strong in faith. The only instances in which Satan will be permitted to take away the confidence of God's people will be in the cases of some who have not been living up to their light. The Lord will permit such to go gradually into darkness.

So we are to keep firm hold of our confidence; for this assures us that God is our Father. We all know something of the wireless telegraphy which is now being used in a marvelous manner on the sea and on the land. And this is only a feeble illustration of the wireless communication that maintains between the true Christian and the Heavenly Lord. In every circumstance this confidence, leaning on the Lord, will look to Him. There will be the wireless communication between Father and child.

When the Lord's people find themselves in difficulty, they should reason like this: What is the Lord's will?

What does His providence indicate? He has said that all things shall work together for good to me because I love Him; therefore, having confidence in God, I am sure that all things shall indeed work out for my good. I have faith in His Wisdom and His Power and His Love. He could have protected me from this difficulty had He seen best. So the fact of its reaching me proves that He saw fit to permit it for a wise reason. He has promised that He will not suffer me to be tempted, tried, beyond what I am able to bear. As He is faithful, He will never fail to keep that good promise. So then, I will "not cast away my confidence, which hath great recompense of reward."

CONFIDENCE IN GOD TO BE TESTED

If God would reward according to works, some of His children would get very little. The very ablest of God's people cannot do very much. We spend one-third of our

R5595 : page 377

time in sleep; we need perhaps eight hours more for preparing our food, etc.; and we have a thousand and one things to do in the remaining eight hours. How little time we have, after all, even if we have cut off many things that once took more or less of our time! The most intelligent people have very little time to spare.

Do your very best, and try to note how little you will be able to accomplish by the close of the day. Think of those five minutes, that half hour, etc., and count up and see how much you render to the Lord your God daily. We fear that each of us would be ashamed to see how little time the sum total would make. And if the reward depended on our works, it would surely be a very small reward. God knows also that some have more time at their disposal and some less, and that some have more talents and some less.

Some are able to give ten times as much as others. How much would you like to do for the Lord? How much do you strive to do for the Lord? It will be in proportion as you have confidence in Him. As you come to have more trust in the promises, you will try harder and harder to live up to all the terms and conditions of discipleship. If you have but little confidence in the Lord, you will be like the man who was told that if he would go to a certain place he would find a fortune, and who replied, It is absurd to consider anything of the kind! If some one should say, Behind a curtain in a certain corner there is hidden a bag of gold, and any one who will go there for it may have it, it would be safe to say that not two persons out of a hundred would go to look for it.

God is testing your faith, your confidence, and our own. And, oh, that is worth so much more than all the wealth of the world! We have been invited to try for the great Prize. We said, Yes, Lord! Yes, Lord! Then He said, Will you be faithful under the conditions which

I impose? I am watching to see how faithful you are every hour, every minute. I will protect you from the pitfalls in the way, as you strive to show forth My praises; I will uphold you in every trial. My dear children, I want to give to you a great blessing. You have all entered on a common basis. You would be very unequal in the race if I should take you according to your natural qualifications. I will judge according to your heart and how you do in little things. He that is faithful in the little things, in that which is least, will be faithful in that which is greatest. I will reckon the matter thus. That is a fair proposition, and exactly what the Lord says. God purposes to reward greatly all faithfulness.

THE NATURE OF THE PRESENT TEST

But there is another phase of the confidence. Bible students all over the world have been expecting certain things to occur; and we have been hoping that the Lord's time is near for the setting up of the Kingdom, the time for the fulfilment of the prayer, "Thy Kingdom come." We have been hoping for this; but if it should not come as soon as expected, we will still hold fast our confidence.

There are not many people in the world who are hoping to die soon; and it is only our confidence that makes us have this hope. If we did not have a strong confidence in the outcome, then we would not have the desire to pass beyond the veil. We are speaking of our confidence to those whose eyes of understanding have been enlightened to see the lengths, the breadths, the heights and the depths of the love of our God, and to know something about the times and seasons of our Father's Plan.

The Apostle tells us, "Ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, children of the Day; we are not of the night, nor of darkness." (1 Thess. 5:4,5.) God has promised that He will give His true children the light at the time appointed, and that they shall have the joy of understanding His Plan at the appropriate season.

"What more can He say
Than to us He hath said!"

The Editor has been rejoicing in these blessed experiences. Even if the time of our change should not come within ten years, what more should we ask? Are we not a blessed, happy people? Is not our God faithful? If any one knows anything better, let him take it. If any of you ever find anything better, we hope you will tell us. We know of nothing better nor half as good as what we have found in the Word of God. As the hymn expresses it:

"It satisfies my longings
As nothing else can do."

Personally, we can say, If God has some further experiences for us, we are glad that He has; if we need further polishing, we hope He will give it to us. If it takes a year to get the polishing necessary, we desire to have this time allotted. Or if He desires to have us do some work in the polishing of others, and if we should not get into the Kingdom ourself, we would be glad to have His will done.

We have sometimes asked, How many brethren would be willing to take a thousand dollars for what they know of the Truth? Not a hand was seen! Who would take ten thousand dollars? None! Who would take a million dollars? Who will take the whole world in exchange for what he knows about the Divine character and the Divine Plan? Nobody! Then we said, You are not a badly discontented crowd, dear friends. If you feel so rich that you would take nothing in exchange for your knowledge of God, then you feel just as rich as we do.

R5596 : page 377

CONFIDENCE LOST

The Editor has known from earliest childhood what it is to call God his Heavenly Father; for he had Christian parents. And then, when fifteen years of age, we gave Him our heart, and reverenced and worshiped Him with what amount of knowledge we had. Although indoctrinated along Calvinistic lines to believe that only the Elect would reach glory, and that all the non-elect would experience eternal torment, we were accustomed to think of ourself as one of the Elect, and to appreciate the Love of God, which had provided for the salvation of the Elect.

A few years later, however, reason began to assert itself over superstition. We inquired of ourself, Where is this Hell which you preach? What do you really know about it? Confessing our own ignorance, we went to our teachers and Elders; but to our amazement we found that they knew no more about it than ourself. Then we stopped preaching and began to think and to examine the creeds. We found that the difference between them was trivial. All had the one foundation of Heavenly salvation for the few and eternal woe for the thousands of millions.

The more we investigated, the more sure we felt that a great mistake had been made; that a real God could not have made such an arrangement as our creeds declared. We threw them all away; and thinking that the Bible was the basis for them all, we threw the Bible after them.

SOUL-HUNGER FOR GOD

But having once known our Heavenly Father, we could find no rest without Him. Our soul hungered for His love and care. We still held to the great fact that our Universe had an intelligent, personal Creator; for His Wisdom and Power were before us on every starry night. The more we studied anatomy, the more thoroughly we became convinced that all humanity, yea, every creature, is "fearfully and wonderfully made," and that the eye, the ear, the nerves, the power to move in response to mere thinking, could not have come by chance, could not have been evolved by a nature god. We worshiped the God of Wisdom and Power, and sought to know more of Him, confident that we should find Him good.

Left to the resources of our own brain, we reasoned, Could others and ourself possess as the gifts of our Creator the qualities of justice and love, which we esteem to be the very highest of our faculties, and yet the Creator Himself be devoid of these attributes? Our mind answered, Surely He who formed the eye to see and the ear to hear and who gave humanity the qualities of justice and love must possess these qualities in infinite measure.

Thus with the eyes of our understanding we beheld the great God of the Universe, infinite in Wisdom, Justice, Love and Power. Again we worshiped Him, rejoiced that we could have confidence in our God and realize that He had made neither the earth nor the race of mankind in vain, but that He had some wise, just, loving purpose in connection with our creation.

CONFIDENCE REGAINED

Our next thought was, Would not a just and loving God be pleased to make known His purposes to those of His creatures who desire to do His will? Would He be ashamed of His purposes? Would He ignore the qualities of mind which He has given us? Again our mind answered, You may confidently seek God's Message to humanity. Thinking that we had already examined the Bible sufficiently, we turned our attention to heathen religions, only to find them less rational in some respects, though less fiendish, than our own creeds. Evidently the most intelligent peoples have been the most thoroughly seduced by Satan and his doctrines of demons, into believing the most horrible things respecting the Creator and His purposes toward His human creatures.

Finally, we resolved to begin anew the study of the Bible, first assuring ourself that our colored creed-spectacles were thoroughly broken and our mind entirely untrammeled. Gradually the Lord led us to clearer and yet clearer light upon His Word, until we found that the basis of all our difficulty lay in the fact that we had followed Satan's lie told to Mother Eve in Eden--"Ye shall not surely die." From that time onward the entire Bible became illuminated, grand, beautiful, harmonious; and now it stands pre-eminent before our mind as God's Word!

No tongue or pen can tell the peace, the joy and the blessing which a clear knowledge of the true God has brought into our heart and life. The Story of God's Wisdom, Justice, Power and Love fully satisfies the cravings of both our head and our heart. We are seeking no further. There is nothing more to be desired than to get this wonderful Story more clearly before our mind, and to appreciate more and more the Divine character as illustrated by the great Divine Plan of the Ages, which our Heavenly Father is gradually outworking for the blessing, first of the Church, and afterwards of all the families of the earth.

===================

R5596 : page 378

SAVIOR OF THE WORLD

--DECEMBER 27.--2 CORINTHIANS 5:14-21.--

"Far be it from me to glory, save in the Cross
of our Lord Jesus Christ."--Galatians 6:14. R.V.

TODAY'S Bible Study reminds us afresh of the fact that Jesus is not merely the Savior of the Church, but that He is also the Savior of the world. In the past, Bible students have overlooked this great truth, to their confusion. Now we see that God has provided two distinctly different salvations --the one for the Church in the Gospel Age, and the other for the world in the Age to follow this--the period of Messiah's Kingdom.

Not only do we see that there are two different salvations, but also that they are wholly different, totally different in kind. They are alike in some things, however. Both are salvations from sin and from its power and its penalty, the curse--sorrow, pain, crying, sighing, dying. Both are salvations to an everlasting happiness. But there the similarity ends; for the Church is to be saved by a change of nature, while the world is to be saved without a change of nature--by a resurrection to the perfection of human nature.

The Church's salvation, which is now in progress, has its beginning in the "hearing" of faith. The Message of God's grace is proclaimed here and there by stammering lips, which do not appeal to many of the great or wise or learned, but chiefly to the poor of this world, rich in faith. Such of these as are of humble mind, of "broken and contrite heart," are charmed with the Message of forgiveness of sins and reconciliation to God through the Redeemer. As they approach and seek to draw near to God, He through His providences draws near to them. If they continue to hunger and thirst after the Lord and His Message, He will satisfy them. He will show them His Covenant. He will enable them to understand the terms and conditions upon which they may be received back into fellowship with God as dear children--no longer aliens, strangers, foreigners--no longer condemned to death, but on the contrary justified to life.

Here comes to them another test of their love of righteousness, their hunger for fellowship with God; for the requirements made of them seem at first to be exacting. These requirements, as stated by the Master Himself, are: "If any man will be My disciple, let him deny himself [renounce his own self-will], take up his cross [begin to live contrary to his own preferences in that he will do according to the Divine will, instead of according to his own will, where it crosses the Divine], and follow Me." Then he must continue to follow in the Master's footsteps--faithful unto death.

Some, upon learning of these stringent conditions of discipleship, turn back and follow no longer in pursuit of the Lord's favor, forgiveness, reconciliation, blessing, begetting of the Holy Spirit. It is their option; and their course will decide their worthiness or unworthiness to be counted in with the special class whom the Lord is now selecting from the world to be the Church--"the Bride, the Lamb's Wife."

THE BLESSINGS OF FAITH

We are not to think of those who reject the Lord's cross and refuse to make a full consecration of their lives as being, therefore, condemned either to eternal torment or to anything else. The call of the Gospel Age is a favor and a privilege. Those who respond get a special blessing; those who reject miss that special blessing. They are not condemned (damned) in any sense of the word because of rejecting the privilege of walking in the Master's steps. On the contrary, as the Scriptures declare, they were already condemned--condemned in Adam, because members of his family, sharers of his weaknesses and unworthiness of life--sharers of his death sentence. They failed to escape from that condemnation, and thus they continue under it.

R5597 : page 379

It is of the Church class only that St. Peter writes, "Having escaped the corruption that is [still] in the world." (2 Peter 1:4.) As the Apostle Paul wrote, "We were children of wrath, even as others [still are]." (Ephesians 2:3.) By believing in Christ, by accepting His terms, by becoming His disciples through full consecration, we secure forgiveness for the sins that are past, and additionally secure relationship with the Heavenly Father through our Redeemer, our Advocate. Now His acceptance of us is by and through the begetting of the Holy Spirit, and this is granted to none others than those who come by His appointed way.

Those begotten of the Holy Spirit are Scripturally styled "New Creatures in Christ." To them, "old things have passed away, and all things have become new." They have new aims, new objects, new hopes in life. To them, earthly things have no value, except as they can be used to glorify the Lord and to serve Him. Earthly learning, reputation, honor, titles, are valuable only as they can be used in some way to the glory of God--in the service of His Cause or for the benefit of fellowmen, especially those of the Household of Faith. To these, earthly prospects, political hopes and ambitions, etc., are nothing; for they have before their mind's eye Heavenly prospects, which include joint-heirship with Christ in His Messianic Kingdom of a thousand years and, after that, additional glory and honor in the ages to follow.

But all these blessings, you note, are heard with the ear of faith, seen with the eye of faith. Thus the Lord selects and draws only those who can and do exercise faith; for "without faith it is impossible to please God."

Those who either never hear, or hearing fail to respond, or responding go for a little way and then stop when they come to the crucial test of self-denial, self-renouncement --these lose all those spiritual blessings which the others, if faithful, will attain--Heavenly honor, Heavenly glory and immortality through the change of nature begun at the time of their begetting and to be consummated in their complete change in the First Resurrection. These the Apostle describes as "sown in weakness, raised in power; sown an animal body, raised a spiritual body; sown in dishonor, raised in glory."

But even those who lose God's highest blessings and rewards will still have open before them great and wonderful favors of God, all of which were purchased by the Redeemer's precious blood--by His sacrifice for our sins, by His submission of His life for the forfeited life of Adam, for the recovery of Adam and all his race from the sentence, or the curse, of death. These blessings for the world, however, are not to be clearly seen or appreciated yet, except by those who are especially taught of God--those who have been begotten of the Holy Spirit and thus enabled to understand "the deep things of God." --1 Corinthians 2:10.

"THE COMMON SALVATION"

The point we are here especially making is that God has provided a salvation for the world, as well as a salvation for the Church. The Bible tells us of the general facts of these salvations. It assures us that "God so loved the world [as well as the Church] that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) We noticed at first that the penalty that is upon the world is not an eternal torment penalty, but a penalty of destruction. Christ died that the race might not perish, but in due time recover from the death penalty through faith in Christ and obedience to Him.

Only the few can exercise the great faith that is necessary to a place in the Heavenly reward as members of His Bride class. By and by, when the knowledge of God shall fill the whole earth as the waters cover the great deep, all will understand; all will hear and be able to believe in God's goodness and in His wonderful arrangement on man's behalf. Those who will then believe, and who will then accept God's favor on its terms of loyalty and obedience to the best of their ability, will be blessed by Messiah's Kingdom.

The blessing, as the Bible describes it, will be the rolling away of the curse and the rolling on, instead of the curse, "the blessing of the Lord, which maketh rich; and He addeth no sorrow with it." This work of rolling away the curse and rolling on the blessing is the appointed work of Messiah's Kingdom for a thousand years.

We may be sure that by the time His Kingdom shall end, and shall be delivered up to the Father, our Lord will have fully accomplished all the great work which was committed to Him of the Father and for which He has shown His worthiness by His co-operation in the Father's Plan, to the extent of dying for the race. And this King of Glory, Messiah, will have for associates those who, like Himself, delight to do the Father's will--those who delight to walk in His steps. His perfection, His sacrifice, making good for their defects through the fall, enables them to become joint-sacrificers with Him. Of these the Apostle writes, "For if we suffer with Him, we shall also reign with Him; and if we be dead with Him, we shall also live with Him."

NEW CREATURES IN CHRIST

In today's Study St. Paul deals especially with the Church class. He explains to us that it is the love of Christ that has exercised the constraining, or drawing, power upon our hearts. The love of Christ is merely the love of the Father, but as men we would not be able to understand the Father's love. We are enabled to understand that love as it was manifested by our Redeemer; and thus through Him we look upward to the Father, and are able to appreciate something of the love that is beyond all human understanding. As St. Paul points out, Christ's love was manifested in that He died for all. When we say "for all," it means that the whole race was dead, that none had a right to everlasting life, and that none could commend themselves to God so as to be worthy of everlasting life.

The Apostle explains that all who realize this matter fully, clearly, should indicate the fact by consecrating their lives to the Lord, to live unto Him, to know His will, to lay down their lives in the service of Him who died for them and who rose again. These have a special love for the Lord and they, properly, have a special love for each other. They are seeking to live, not after the flesh, but after the Spirit--in harmony with the begetting of the Holy Spirit, which they have received.

Hence they more and more are thinking of Christ, not as the Man Jesus, but as the glorified Lord. So also they are learning to think of each other, not according to the flesh, but according to the heart; for "if any man be in Christ, he is a New Creature." To such, earthly things--earthly hopes, aims and prospects--have gone, and all things have become new. They have new hopes, new ambitions, new relationships. If faithful, they will receive the glorious things which God has in reservation for those who love Him.

These things are of God. They are not of the Apostle's making up, nor of Jesus' origination. The Father Himself originated the whole Plan and arrangement. He has already reconciled us to Himself by Jesus

Christ. We are fully given over to Him. We have no rebellion in our hearts. He has reconciled us to Himself through His Son; and God has nothing against us. "There is now no condemnation to those who are in Christ Jesus." Their sins are forgiven. Instead of condemning them, God justifies them. As St. Paul says, "It is God that justifies; who is he that condemns? It was Christ that died," giving full satisfaction for our sins.

THE SERVICE OF RECONCILIATION

These New Creatures, begotten of the Holy Spirit, are given a work to do. They are not only to have a work in the future as kings and priests, joint-heirs with Christ in the blessing of the world, but they have a work to do at the present time, a work for God. They are to be ambassadors for God. They are to be His representatives amongst men. They are to seek to tell the Message of God's Love to those who do not understand it. They are to tell the way of return to God to those who know not the way and to those who give evidence of a desire for reconciliation. They are thus ministers, or servants, of the way of reconciliation even in the present time. All those reconciled in the present time by faith and obedience are privileged thus to become members of the Bride class--joint-heirs with Christ in His Kingdom.

In the 20th verse it will be noticed that the word "you" is in italics, indicating that it is not in the original. The passage does not read properly with the word "you." It should be omitted. God is not beseeching the Church through the Church, or through each other, to be reconciled; for all of the Church are reconciled.

The Apostle is telling us that God through us is beseeching or urging mankind--all who have the hearing ear--to be reconciled to Him, telling them that He is willing to be reconciled to them, and explaining the basis of this reconciliation; namely, that Christ took the sinner's place, that He personally knew no sin, but was holy, harmless, separate from sinners, and that those who receive this Message may have the privilege of coming into the righteous condition acceptable to God, and thus of being inducted into the Bride class, who will complete the Royal Priesthood beyond the Veil, and for a thousand

years have the glorious work of blessing all the families
of the earth.

====================

R5598 : page 380

ISRAEL'S EXPERIENCES TYPICAL, ALLEGORICAL

--JANUARY 3.--JUDGES 2:1-19.--

NATURAL ISRAEL'S ENEMIES--SPIRITUAL ISRAEL'S ENEMIES--NATURAL ISRAEL'S JUDGES OR DELIVERERS--SPIRITUAL ISRAEL'S REFORMERS AND HELPERS--TYPICAL IDOLATRIES AND THEIR ANTITYPES--ISRAEL'S LAST DELIVERANCE NOW DUE--GENTILE TIMES HAVE ENDED--PALESTINE SOON WILL BE POSSESSED BY ABRAHAM AND HIS NATURAL SEED UNDER THE SUPERVISION OF MESSIAH AND HIS SPIRITUAL BRIDE, THE CHURCH.

"I will heal their backsliding, I
will love them freely."--Hosea 14:4.

TODAY'S Study tells us of the death of Joshua, who became the leader of the Israelites at the death of Moses. He was a worthy example of faithfulness to God amongst his people. Under Divine direction he divided the land of Palestine amongst the ten tribes of Israel, giving each his portion with the understanding that the portion was the gift of the Lord, and that the more faith possessed the more quickly would the tribe enter into its inheritance.

The Israelites were enjoined by the Lord through an angel, especially sent as God's representative, that they should speedily take possession of the land, driving out their enemies, destroying their idols and altars of worship, and thus conquering the entire country for themselves as God's people and ridding themselves and their children of all idolatrous temptation. But instead of doing this, they made leagues with the various heathen peoples inhabiting the land, and brought themselves into more or less of a friendly relationship. This disobedience to Divine command proved to be a serious snare.

In studying the history of Israel, we are to remember that the Apostle tells us those things were allegorical. (1 Corinthians 10:11.) They were true, they were real occurrences; but their chief object and purpose, from God's standpoint, was to illustrate certain great truths for Spiritual Israel, coming afterwards--the Gospel Church. Thus, for instance, when the Christian enters upon his new life as a result of his consecration to God, it corresponds to crossing Jordan--dying to old interests and entering into the new inheritance. Under the leadership of Jesus, our Joshua, we enter into new life full of courage and faith. Victories result.

Then we learn that the New Creature is to conquer the perverted appetites of his own flesh, which correspond to the idolatrous peoples who resided in Canaan. It is the duty of the New Creature to drive out these earthly hopes, ambitions, weaknesses, perversions, and oppositions to the Lord and His righteousness. If the work of exterminating were carried on thoroughly, the result would be a ripened character, strong in the Lord, full of faith, obedience, joy, peace and blessing.

However, like the Israelites of old, in too many cases the Lord's people make a truce with their own fleshly weaknesses. They fail to drive these out, and fail to overthrow the altars of passion, avarice, etc. These weaknesses and depravities of the flesh for a time cower before the new nature, entreating mercy, patience and a measure of gratification. But so surely as these are granted, the result is that the passions and weaknesses become stronger and stronger and the New Creature is worsted in the battle, until he must cry to the Lord for deliverance, lest he perish before the onslaught of his own passions and desires. Thus the lives of many Christian people are a succession of battlings and defeats --captivities. The battle should have been fought out at first. The will should have been fixed firmly on the side of righteousness, truth, obedience to God.

It is difficult to determine how much all of the Lord's people suffer as a result of not being firm enough, rigorous enough, in their dealings with their own flesh, especially at the beginning of their Christian experiences. The only remedy is to cry unto the Lord as the Israelites did when they found themselves hard pressed. As the Lord delivered them, so He is willing to deliver all of His Spiritual Israelites.

However, it is certainly a shame for Christians that their defeats are so numerous, as it was a shame to the Israelites that, during the period of the Judges, they were eighteen times oppressed by their enemies--slaves where they should have been masters. The one great lesson of all this to the Natural Israelites and to the Spiritual Israelites is the lesson of God's mercy, as expressed in our text. The Lord is very gracious, willing to forgive our trespasses and to assist us when we realize our

R5598 : page 381

wrong condition and appeal for help. "I will heal their backsliding, I will love them freely."

JOSHUA'S WISE EXHORTATION

The Book of Joshua closes with the account of his death, and the Book of Judges begins with incidents covering the same period. When Joshua realized that his work was done and that he was about to be gathered to his fathers--to sleep with his fathers in death--he called the Israelites, and reminded them of the Lord's mercies and manifest favors toward them in bringing them thus far and finally giving to each tribe the allotment of its inheritance in the Promised Land. Then he warned them respecting the dangers of the situation, the necessity for being separate from the people of the land--Gentiles; otherwise the tendency might be toward idolatry. He urged upon all a full settlement of the mind, the will, on the side of the Lord and against all the heathen religions. It was then that he took his stand and announced, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord." The others joined with him in the same resolve.

Our lesson tells us that all the days of Joshua, and the days of the others of the judges who outlived Joshua, things went well with the Israelites. They had the Lord's blessing and were prosperous. These leaders had in mind the Lord's wonderful dealings, and realized the importance of being on the Lord's side, if they would have His blessing. The idolatries that came in were subsequent.

The true God has always prohibited idols, while the false gods have usually been represented by idols. The idols, according to human reasoning, would appear to be an excellent way of keeping religion before the mind; but it was not God's way, and hence was not advantageous. As the Israelites noted the idolatrous worship of their neighbors, they doubtless felt that the latter were the more religious, because of this outward demonstration.

Moreover, in connection with the heathen forms of worship were various licentious practises, which to some extent would draw from curiosity and, through the weaknesses of the flesh, appeal to the Israelites. The true God, on the contrary, had instituted in their midst a worship which was pure in itself, in every way condemning sin, pointing out the necessity for its cancelation and the need for drawing near to God in the way of His appointment. In a word, the true religion appealed to the highest and noblest sentiments, while the false religions of the Canaanites appealed to the baser passions, combining a form of godliness with gratification of the flesh, dancings and various saturnalia.

But as for the Christian who condemns the Israelites very severely for wandering off, time and again, into the idolatries of his heathen neighbors and requiring to be punished of the Lord that he might turn again and seek the Lord in the right way--let such Christian remember the antitype--how forms of godliness are inclined to take the place of true heart-worship, reverence; and how the weaknesses of the flesh are inclined to assert themselves, to justify themselves and, if possible, to make themselves appear to be in accordance with the Divine will. Let them remember that many today worship the golden calf more than they worship God, requiring chastisements time and again to correct them, to awaken them to their real condition. Let them remember, too, that the Christians have made idols equally as hideous as any made by the heathen--not idols of stone or wood or bronze, but more hideous misrepresentations of the Divine character--our printed creeds.

Verse 17 and its connections seem to indicate that the record of our lesson covers a long period of centuries of Israel's experiences, under many judges. When they repented, the Lord raised up judges, or, as we say, deliverers, through whom their adversities would be corrected. Yet even these repeated experiences did not deeply enough impress the great lesson, so that they needed to learn their lessons over and over. When the judge would bring them back from their adversities, and they would have rest for some years during his lifetime, it was merely to fall away after his death. Nevertheless, the Lord's Covenant was with the nation. The centuries since have shown the persistency of God's mercy.

GOD'S FAVOR RETURNING TO ISRAEL

As we have previously pointed out, the Bible indicates very clearly that Israel's last great lesson of oppression under the Gentiles closed in 1914. The period of chastisement, twenty-five hundred and twenty years long, began where the crown was taken from King Zedekiah, B.C. 606. (Ezekiel 21:25-27.) They have not been an independent nation in all these twenty-five hundred and twenty years. As the Lord declared, Zedekiah was the last of the line of David who should reign until Messiah's Kingdom would be established. The end of Gentile Times, then, marks the beginning of Messiah's Kingdom. Everywhere we see manifestations that He as the great Judge is taking over the affairs of the world, and that Israel's final deliverance is at hand.

Spiritual Israel must first be delivered by the glorious "change" of the First Resurrection. Thus the Spiritual Empire will first be established. Following that great event and the incidental Time of Trouble will come the exaltation of representatives of Natural Israel to be the

R5599 : page 381

earthly exponents of the Heavenly Kingdom. These will be the Ancient Worthies of the Hebrew people--Abraham, Isaac, Jacob and all the Prophets. Others of the Hebrew people, delivered from Gentile domination, will nevertheless get their blessing through their acceptance of the Kingdom arrangements, which includes the thought that their eyes of understanding will open and that they will recognize the great King.

Thus it is written that they that pierced Him shall look upon Him and mourn because of a realization that they crucified the Prince of Life. Nevertheless they will have a great blessing, in proportion as they have been seeking conscientiously to serve God and the principles of His righteousness. Then the Lord will pour upon them the spirit of prayer and supplication, in connection with which they will have so much blessing. (Zechariah 12:10.)

And this blessing of the Lord, coming upon Israel first, means also the blessing of all the world.

All who realize the fulfilment of the Times of the Gentiles should be looking for and co-operating with the further steps of the Divine Plan. One of these is Israel's repossession of the control of Palestine, the inheritance of Abraham and his family. The time is ripe. It remains for Jews, who by God's favor have the wealth now, to use that wealth in the furtherance of the hope of Israel. But a failure on man's part to appreciate and use opportunities will not interfere with the Divine Plan. The hour of blessing is coming. Through some instrumentality Palestine will shortly pass into the possession of the Jews.

Note the fact that promptly at the close of the Jewish year in September, Russia published her decree giving the Jews full religious liberty and privileges as citizens. Germany quickly followed. Great Britain also honored the Jews. Legally, therefore, the Jew today--since the close of Gentile Times--is accorded the same liberties as other people. He is no longer "trodden down of the Gentiles."

====================

R5599 : page 382

"DRINK YE ALL OF IT"

"Are ye able to drink of the cup that I shall drink of?"--Matthew 20:22.

THE incident which is narrated in our context occurred just previous to our Lord's death. He had gone up to Jerusalem. He had made the triumphal entry into the city. Now He was waiting for the grand climax of His experiences. He had forewarned His disciples and had explained to them that the chief priests would deliver Him up to be crucified.

But the Apostles in general did not understand the Lord's words. On many occasions His words had been figurative. So now they wondered what He meant. They did not know what kind of figure of speech this could be. They thought that He was near to sitting on His Throne, and that they would be with Him. So thoroughly were they convinced that the establishment of the Kingdom was at hand that St. James and St. John--their mother acting as spokesman, advocate --had asked that when He came into His Kingdom they two might sit near Him, the one on His right hand, and the other on His left. They were expecting that in a day or two important events would take place which would bring them into the Kingdom.

Our Lord's answer to this request was intended not only for the disciples there before Him, but undoubtedly for all His disciples throughout the Gospel Age, to set before them the conditions on which the Kingdom was to be attained. Our Lord stated the matter very plainly, asking James and John, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They did not understand these words in full, but perceived that it meant some kind of death. "Are you able?"--Are you willing? They replied that they were.

The word able, while it contains the thought of force, strength, nevertheless expresses willingness; for it refers to the will. The thought is not, Are ye physically able?--but, Are ye mentally able? This thought would properly be represented by the word willing. Are your wills strong enough? The two disciples determined that they were. "Yes, Lord, we have a will to do the whole thing, whatever it may be." They were fully given up to the Lord, to do His will. They would be willing for anything. They had such appreciation of the Kingdom, and such confidence in the Lord that whatever He was about to do they were willing to do.

OUR LORD'S REAL BAPTISM

And so it is with us. Our wills are made up. "Are ye able?" Surely! There is not a doubt--nothing to interfere. That which the disciples could not understand, and which we could not have understood had we been in their places, we fully understand now, because we have the assistance of the Holy Spirit to guide and help us in the understanding of the deep things of God. We see that the Lord meant that He was immersed into death. At the beginning of His ministry, He gave up all of His earthly interests in every sense of the word. This was His sacrifice. It was symbolized by baptism into water, but it was really a baptism into death. He had been fulfilling that baptism for three and a half years; and the next day He would die, as He well knew. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!"--Luke 12:50.

The thought is, "I am feeling greatly straitened until that baptism be accomplished. It will be accomplished tomorrow. I find that connected with that death there are difficulties that I had not expected. I am anxiously waiting for tomorrow, for the completion of My sacrificial death."

Our Lord had not supposed that His consecration to death would mean a death of such serious indignity, humiliation and misrepresentation of His character--an ignominious death. He had known that He was to be crucified, had told His disciples so and was entirely willing thus to die. But as He got down to the core of the matter, He saw that the arrangements were that He was to die the death of a criminal. It was an entirely different matter to be crucified as a criminal. Because He was a good man, it was most trying to Him to be arrested as a blasphemer--one guilty of the worst crime known to the Jews. To be condemned on the charge of blasphemy and to be led by His own countrymen to be put to death, when He was really giving up all that He had for the service of God, was a terrible ordeal for Him--much more of a test for Him than it would have been for one who had been tainted with sin, and who was less sensitive because of his wrong life. Jesus seems frequently to have referred to this cup, as if He instinctively shrank from the experience.

THE CHURCH'S CUP OF EXPERIENCE

In a broad sense, the figurative expression, cup of experience, might be used in referring to every affair of our lives. But this is apparently not the way in which Jesus was using this word at this time. He used it in respect to something in the future. "Are ye able to drink of the cup that I shall drink of?"--in the future--that cup which I shall drink within the next few hours. That cup was a terrible draft to Him--not the dying, not the cross. He had not asked that He might be spared the dying, that He might avoid death. But He had asked that this bitter cup of ignominy, that He should be put to death as a blasphemer, might be set aside; and yet He said, "The cup which My Father hath poured for Me, shall I not drink it?" After He had cried out with strong cryings to God and had received the assurances of God's favor, He was then ready to drink of this cup.

So it is with the Lord's followers. It is hard that our good should be evil spoken of, that we should be declared to be poisonous to every religious sentiment. This is a part of our experience. To have people separate us from their company would be a trifling thing. To die in some respectable way would be a small matter. But to be put into a false light, to have our good made out to be evil, these are trying experiences. Our attitude is to be the same as that of our Master, "The cup that our Lord shall pour, shall we not drink it?" We have the word of the Apostle that all things shall work for good to those who love God, to the called according to His purpose. With these thoughts before our minds, we are to be of good courage and to accept the cup of experience which the Lord has for us. We know not how near that cup may be. Perhaps with the Church it is the same as with Himself. Perhaps there will be a measure of acknowledgment that we are right about the Divine Plan. Then through the machinations of the church systems we may be delivered up--possibly to death.

THE TEST NOW UPON THE CHURCH

The disciples at the First Advent did not realize how near they were to the experiences of Gethsemane and Calvary. It may be so with us now, for aught we know. Therefore we realize the importance of our lives being such as the Lord has marked out for us. Watch ye, lest ye fall in the hour of temptation! The hour of temptation was upon them; therefore it was important

R5599 : page 383

that they keep themselves in the right attitude. And so should we do now, when we believe the Age is closing. There may be peculiar tests, which the Lord may not wish us to know--they would not be such tests if we knew of them in advance. Therefore we should be on guard that we may be found loyal and faithful, and that we may demonstrate our faithfulness unto death in the way that the Lord has prepared for us.

It would appear as though the present time may be one in which the Lord is giving His people a test of a new kind. Even though we see the Gentile nations in process of disintegration, there is an opportunity for some to doubt the whole matter and to say, "There have been wars before, and I suppose there will be wars yet! This is not the end of the Gentile Times, as I thought it would be." Such people, if they had been engaged in the Lord's service, might leave it and go into worldly society, or become engrossed in business, or what not. This is most particularly the very time in which such testings might come. Therefore we should be on our guard lest any spirit of doubt come upon us. "Watch and pray, lest ye enter into temptation."

page 1

VOL. XXXVI   JANUARY 1   No. 1
A. D. 1915--A.M. 6043

CONTENTS

View from the Watch Tower......................... 3
   Meantime, What Shall We Do?.................. 3
   Opportunities Never So Great as Now........... 4
   What About the Money Supply?.................. 4
   Eureka Drama a Success........................ 5
Righteous and Unrighteous Anger................... 5
The First Armageddon Battle....................... 7
   The Power of a Faithful Woman................. 8
Gideon--the Man of Courage........................ 9
Gideon's Brave Three Hundred...................... 10
1915--Our Year Text--1915......................... 11
The Life Promised to the Church.................. 12
   Hope for the World............................ 13
Interesting Letters............................... 14
   More About London Drama Exhibitions........... 14
   Drama Prospering in Switzerland............... 14
   Says Colossal Thanksgiving is Due............. 14
   Drama Scenario in the Family................. 15
   Re Associated Bible Students................. 15
   Mid-Winter Toronto, Ont., Convention.......... 15

page 2

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

SYMBOLIC BAPTISM AT THE N.Y. CITY TEMPLE

Until further notice opportunities for symbolizing death with Christ will be given the first Sunday of each month.

"WHY FINANCIERS TREMBLE"

In the next Volunteer matter the above will be the title of the leading article. In ordering ask for Vol. Monthly No. 67.

R5610 : page 2

THE DRAMA IN MANY TONGUES

The DRAMA is being shown and heard by the Finnish, the Swedish, the Danish, the Norwegians and the Germans. We are hoping to have copies of these records for American use shortly. The Danish records have already arrived. We also have some inquiries for these in Polish, Greek, Spanish and Italian. If the interest seems sufficient to justify it we hope to have a fairly good array of foreign translations of the DRAMA. Any interested should address EUREKA DRAMA DEPT., 17 Hicks St.

page 2

==========

BETHEL HYMNS FOR FEBRUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for February follow: (1) 67; (2) 22; (3) 259; (4) 16; (5) 164; (6) 7; (7) 4; (8) 222; (9) 307; (10) 123; (11) 152; (12) 107; (13) 25; (14) 14; (15) 170; (16) 58; (17) 113; (18) 132; (19) 160; (20) 105; (21) 165; (22) 91; (23) 324; (24) 322; (25) 313; (26) 333; (27) 188; (28) 312.

====================

R5601 : page 3

VIEW FROM THE WATCH TOWER

WHEN our worthy President and also his Holiness the Pope requested Christian people to pray God for the cessation of the European war, we declared that the prayer was not in harmony with the Divine arrangement and would not be answered. We pointed out that according to the Scriptures the 2520 years of Gentile dominion ended in September, 1914; and that the war is the one predicted in the Scriptures as associated with the Great Day of Almighty God--"the Day of Vengeance of our God." We pointed out the Word of the Lord through the Prophet Joel respecting the gathering of all nations to the Valley of Jehoshaphat--the valley of death.--Joel 3:1-12.

The experiences of Elijah in the closing of his ministry showed us how the Great Day of the Lord will be ushered in: first, the wind rending the rocks, representing the present war; secondly, the great earthquake, representing the Revolution that will follow the present war; thirdly, the fire, representing the Anarchy that will follow the Revolution; fourthly, "the still, small Voice" of God--which will follow the anarchy in the world--through Messiah's Kingdom speaking, "Peace! be still!" "Beat your spears into pruninghooks and your swords into plowshares, and learn war no more!"--Micah 4:3.

We see no reason for thinking that the present war will terminate until either Great Britain or Germany has a decisive victory upon the sea. The strife between these two has been fomenting for thirty years. Each has wished the destruction of the other's fleet and colonies, but dreaded the war which would accomplish these ends, well knowing in advance that it would be a terrible one. The unfortunate circumstances which suddenly led up to Austria's assault upon Servia, Russia's defense of Servia, and France's revenge for Alsace-Lorraine, involving Germany on both sides, presented Great Britain the long-sought opportunity for crushing her commercial rival.
It seems improbable that the British would now consent to cessation of war until a complete victory would be had over Germany, or until her own existence would be in jeopardy.

So far as at present may be discerned, nothing very decisive may be expected before Spring. Meantime, the soldiers are perishing, vast debts are accumulating and the industries of peace are being neglected. By and by, doubtless, the people will awaken to a saner view of the matter, and ask themselves why the people of Europe cannot live as happily there as they can live together in the United States. By and by they will raise the question as to why it should be wrong to murder one another at any private behest, and yet right to slay one another at the command of kings and kaisers. By that time the earthquake stage of the trouble will be near.

When the Earthquake, or Revolution, so prominently mentioned in the Scriptures shall have come, that, no doubt will be the time when the kings and the captains of industry, of finance and of politics will in self-defense greatly exalt the power of religious leaders. Then we may expect that the Federation of Churches will exercise a power in the world such as has not been since the days of Papal supremacy. In the symbolic language of Revelation, that will be the time in which the "Image of the Beast" will have life and work great wonders, threatening, commanding, in the name of Heaven.--Rev. 13:11-18.

MEANTIME, WHAT SHALL WE DO?

The effect of the war is not unfavorable in all respects. From Europe we have the word that a great religious impression is being made upon the people by the war. In their own distress and the distress of their loved ones on the battlefield, there is a natural tendency to turn to Heaven for help. At the same time there is a quickening of understanding. People are more ready to think than previously. Told that the soldiers are fighting for the Lord's Cause, and with the implication given that those who die are more or less martyrs for the cause of right (and are therefore heirs of Heaven), the people are fighting valiantly.

The newspapers tell them how the Catholics and the Protestants of Great Britain are praying for the Allies against their enemies; and how the German churches, Catholic and Protestant, are praying for the Germans and against the Allies. The people are wondering and will wonder still more as they think further as to how these different prayers can be answered--how the Germans could be taken to Heaven for fighting against the Allies and the Allies be taken to Heaven for fighting against the Germans! With all their thinking some will be sure to wonder whether or not these are reasonable conclusions, and what is their foundation.

On the other hand, they will think of the Hell of fire and the Purgatory of suffering taught them from infancy; and if all the soldiers are going to Heaven, they will wonder who is going to Hell. The sober thinking which the war is engendering will, no doubt, be helpful in the end, however unreasonable some of the conditions may be in the beginning. Saner views must ultimately come.

The American people are in some respects suffering more from the war than are the people of Europe; for

R5601 : page 4

the traffic of the world is temporarily hindered. They have not the business stimulus which prevails in Europe, because of military preparation there.

Americans, too, have a better opportunity of taking a calm, unprejudiced view of the war than have the people of Europe, who are so close to it and so liable to be influenced by the specious arguments of crafty leaders who tell them that the war is necessary for the maintenance of civilization--putting on their own construction as to what is real civilization. Partisan spirit, called patriotism, runs high in the countries engaged in the strife. The newspapers defend and uphold the governments; so do the preachers; so do the orators. The few who take the saner and correct view of matters are forced to silence.

From a distance the war seems most unreasonable. Germany should be allowed to build as many ships as she desires, until her people, vexed and worn out with the cost of militarism, will insist on a change of governmental policy. Great Britain should be allowed to have as many ships as she wants and as her people are willing to pay for. Each nation should be allowed to do all the business she can do justly, honestly.

Christian ministers should have long ago pointed out to the people that the present kingdoms of Europe are not God's kingdoms, but human institutions; and that all these, according to the Bible, will eventually pass away at the inauguration of Messiah's Kingdom. The reverence of the Lord should have been taught, and patient waiting for His time and way. The effect of the war has certainly in America been favorable to Christian enlightenment. People who may be said never to have thought before on religious subjects are thinking now, thinking hard, and many are reaching reasonably sane conclusions.

The work which our Society has been doing in the world for several years is bearing some fruitage. People who sneered at the thought of Christ's Millennial Kingdom

R5602 : page 4

being imminent, and who trusted for a time that the world would be converted by the nominal churches, are now awakening to a realization of the fact that the fulfilment of the Lord's Prayer is the only real salvation of the world, and are continually praying, with more meaning than before, "Thy Kingdom come; Thy will be done on earth, even as in Heaven." They are beginning to realize that not only have the heathens abroad doubled within a century, but that the heathenism at home is much greater than they had believed, and that the so-called Christianization of modern civilization is but a thin veneer.

OPPORTUNITIES NEVER SO GREAT AS NOW

All these conditions are favorable. Every tract and every book circulated now is likely to do three or four times as much good as in times past; for the people are getting awake to read, awake to think. Not only so, but they are more and more coming to doubt the theology of the creeds, and to see that the majority of ministers neither teach from the Bible nor believe in it as the only and the inspired Revelation of the Divine purposes.

We are well aware that some of our dear readers have the thought that the Gentile Times having closed, the Gospel Message was closed. Some of these brethren feel that it is useless to continue the Message. We cannot sympathize with their reasoning. The Divine command was that they should preach the Word, not until the close of Gentile Times, but until the Church would be completed. Just how long it will be before the Church will be completed we cannot say, but we do believe it is our privilege to tell the Good Tidings as long as there are hungry hearts to receive the Message; and we do believe that some of those coming to a knowledge of the Truth now are amongst the finest characters that have ever come into the Truth.

We believe also that the evidences strongly favor the thought that some of those who have recently come into the Light are fully received of the Lord into the blessings and privileges of the Church--His members. Some of them have the real spirit of sacrifice, which is one of the sure signs. They manifest a love for the Truth, which is another favorable sign. The Lord grants them clearness of understanding in the Truth, which is another indication of their having been begotten of the Holy Spirit. Some of them are willing and glad to suffer for the sake of the Truth, which is one of the best evidences that we could ask that they have received the Spirit of Christ.

So long as we see such evidences of the Lord's blessing by the preaching of His Word, should we falter, should we hesitate? Should we not rather be enthusiastic and redouble our efforts in the service of the King and for the service of the brethren, that they may be delivered from the bondage of ignorance and superstition into the glorious light of the knowledge of God?

We are asked, Did not the forty years of Harvest seem to close with the end of Gentile Times? We answer, Yes; we had so expected. But we remember that the Jewish harvest, which was a picture the Lord drew, was a little different from our harvest. Under the Law, the Jews were commanded to leave the corners of their fields unreaped, so that there might be something for the gleaners to do after the regular harvesters had done their work, that while the barns were being filled and the tares were being bundled and burned, making ready for a new crop, the gleaners might gather the wheat from the corners of the harvest field. Perhaps the present work is largely that of gleaning. It would appear so.

Looking back at the Jewish Harvest, we perceive that it ended in the year 69 A.D., but that certain features of the Harvest work continued over into the year A.D. 70. The burning of the chaff took place then. While that was in progress and the nation of Israel was being overthrown, doubtless there was a gleaning work, as the eyes of understanding began to open and as the people began to realize the fulfilment of Scripture. And just so it seems to be here. Shall we not be earnest in our endeavor to do this gleaning work? Surely we will be if we still maintain our love for the Lord's name and character! This will lead us to tell forth His glorious character, to show forth the errors which have beclouded the name of our Heavenly Father by misrepresenting His Divine Plan of the Ages. Surely we will be energetic in this work if our love for the brethren continues; for we see many who seem to be true children of God still in great darkness respecting the great and wonderful Truths to which our eyes of understanding have opened.

WHAT ABOUT THE MONEY SUPPLY?

But some may say, "Did we not read between the lines in the Society's Annual Report that the financial streams were drying up? And have we not heard that thirteen DRAMAS have been withdrawn, representing fifty exhibitions per day explanatory of the Divine Plan of the Ages? And does this not indicate that God's time has come for closing down the work?"

Our reply is that these things are so, but that we have a reason to surmise that God intends to send us in His own way further financial support, that His Message may go forth with great force throughout the whole world! With this in view, we are having all the DRAMAS overhauled and put into good order, anticipating that the funds to operate them will be in our hands shortly. Although we are still walking by faith and not by sight, we urge upon all the dear friends everywhere to slack not their hand in the Divine service, but rather to continue to labor and to wait, assured of God's favor and blessing in any event.

R5602 : page 5

More than this, we suggest that all the dear brethren who have been active in the DRAMA work, and who are temporarily discontinued, do not enter into other business permanently, but hold themselves in readiness for this wonderful means of proclaiming the Truth which reaches so many people and gives them so much satisfaction and enlightenment respecting the Bible and its true Message. We also urge others who have not been with the DRAMA, but who may have knowledge of operating moving-picture films and stereopticon slides, that they make themselves as proficient as possible and advise us of their willingness and readiness and ability for this service.

We request all I.B.S.A. Classes to consider well if they have any brethren of special ability whom they could recommend to the Society for such openings as may come: (1) Men clear in the Truth and loyal to it, ready to lay down their lives for it; (2) men of good address and possessing a talent for public speaking and an ability to speak grammatically. We want to have a list of these, that we may call for them if opportunity offers. But be sure that you conscientiously answer the questions above, and that you do not recommend any to the Society except those who would be a credit to the Truth and its service. There may be other ways in which some could serve without the talent of public speaking and without any particular knowledge of grammar; but for the public service the Society believes it to be the Lord's will that His Truth should be presented in a creditable form.

Quite a number of our readers have had more or less experience in Colporteur work. Some of them have withdrawn from the service because of inability to meet their expenses, even though the Society gave them the books at less than cost--one half the selling price. Any such Colporteur, who has some ability and who could re-enter the work under favorable conditions, is requested to drop us a postcard stating willingness to re-enter and stating the number of books he was able to sell when in the service. Some of these might be assisted in one way or another so as to help them back again to this very important Colporteur work. We have methods and instructions now, by the use of which many are successful who formerly were unsuccessful.

We want to get this list, so that, if a way should open up that we expect, we may know how to communicate with you promptly. We ask for this address on a postcard, so that it may be easily filed.

The Volunteer work for 1915 should not be forgotten. As stated before, the people are awake and reading, whereas before many of them neglected the literature handed them. Now is the time to put a piece of literature into every home in your own city and to ascertain whether or not the adjoining towns and villages have been served --thus to extend your service in the Harvest work. We are ready to supply this literature free, paying the freight to destination. Send in your orders that they may be filled as promptly as possible.

EUREKA DRAMA A SUCCESS

In our Report we pointed out that, although only recently started, the EUREKA DRAMA service is proving a very efficient one, especially where it is taken into the small villages and cities. Empty churches, court houses, schoolhouses, etc., are very generally obtainable, when the people know that they are to have a very interesting entertainment free of charge. Some of the Classes have obtained these EUREKA DRAMAS by a partial payment down, the Society waiting on them for their greater convenience to pay the remainder. As these remainders are paid we are able to give out other DRAMA sets. Thus the work progresses. The blessing in every case seems to be not only to the public, but especially to those of the dear friends who are serving the public.

Be of good courage and the Lord shall strengthen your heart! Let us be loyal, faithful, and forget not the cultivation of all the fruits and graces of the Holy Spirit. Thus shall we best be prepared for the glorious consummation of our hopes, which we believe so near at hand!

====================

R5603 : page 5

RIGHTEOUS AND UNRIGHTEOUS ANGER

"Love is not easily provoked."--1 Corinthians 13:5.

IN THE chapter from which our text is taken, St. Paul sets forth the prime necessity for the cultivation and development of Love, without which, whatever else we may attain, we shall be nothing in the sight of God. The Apostle tells us in the words of our text, that love is not easily provoked. Evidently he uses the word provoke here in a very different sense from its meaning where he says that we should "consider one another, to provoke unto love and good works." (Hebrews 10:24.) The thought in the latter text is to incite to good works, to call forth love in others, to exert an influence favorable to righteousness. The thought in our present text, however, is that of being excited, or roused, to anger. St. Paul declares that love is not easily thus aroused, but is long-suffering.

We might say, strictly speaking, that it is not the quality of Love itself that would ever be moved to anger. Yet righteous anger--a just indignation aroused by our love for the principles of righteousness--is not incompatible with love. "God is Love," and the Scriptures assure us that He "is angry with the wicked every day." His anger is righteous indignation against sin.

GOD'S RIGHTEOUS ANGER

Looking to God as our great Example, we see that His Love was manifested on behalf of His human creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life, just as His love for the angels had provided all their blessings. But when Sin came in, Love stepped back; or in other words, Justice was the special attribute of God then manifested. It was better for mankind that there should be this punishment for sin; for from the foundation of the world God, foreknowing man's fall, had purchased his redemption. So even in the sentence of death His love for man persisted. But God is the opponent of sin, and when His Law was violated, Love, or He who is the embodiment of Love, was provoked to righteous anger.

God's indignation was likewise kindled against His chosen people, the Jews, when He said to the Prophet (Jeremiah 8:19), "Why have they provoked Me to anger?" Many Scriptures speak of God's anger. That anger has ever burned against sin. It has been resting upon the world for six thousand years. But the Love of God has in no way been violated by this attitude against the condemned world. Therefore, Love can be justly

R5603 : page 6

provoked to anger. He who declares that Justice is the foundation of His Throne never indulges in sentiments which are not in the fullest harmony with that Justice. But He has arranged for the recovery of this condemned race. The Love of God has made this provision for His fallen creatures.

GOD'S LOVE HELD IN ABEYANCE

But Love is not easily provoked, not unjustly provoked. It required an act of intentional disobedience on the part of Father Adam to provoke God to anger. It was not because Mother Eve was deceived that the sentence came upon the world. The anger of God came upon mankind and the sentence of death was pronounced because of Father Adam's sin, which was committed with full knowledge. And during all these six thousand years of sin God's Love has been held in abeyance, so to speak, provoked to the point of withdrawal.

But all the while God's character has not changed. He did not cause the diabolical conditions which have existed since the fall of man. Neither Love nor Justice, as embodied in Jehovah, would sanction sin; "The wages of Sin is death." (Romans 6:23.) And everything that goes with death as its natural result is a part of that penalty. But God has permitted these conditions, knowing that by His Power they would all be overruled for the ultimate good of mankind. The great Adversary of God is responsible for the disaster which Sin has wrought upon the earth. But the Almighty will yet cause the wrath of Satan to work out good for the children of men, ultimately crushing, annihilating, the great Enemy of righteousness.--Hebrews 2:14.

The Love of God, thus held in abeyance, has bided its time, to be revealed to astonished man when the due time shall have come. Nearly two thousand years ago Love manifested itself on behalf of the world, when God sent forth His Only-Begotten Son to be man's Redeemer. He came to earth and gave His life--a willing sacrifice for human sin. Then the call went forth to gather the Church, the class who were in God's Purpose to be the Bride of His Son, to be associated with Him in the great future work for the race of Adam. During this Gospel Age, this Church is being gathered, and in due time will be exalted in Kingdom glory. Then God's love will manifest itself to our race. The Kingdom of God will lift up mankind from sin and degradation and death, into the light and glory of the Lord--all who are willing to accept life on God's terms.

SPECIAL CRISES IN CHRISTIAN LIFE

How earnestly we as children of God should watch and pray that we may indeed be fitted for our great future work--now so near! There is a danger that love will not be sufficiently strong in us; for by reason of the fall, sin and selfishness have come to be preponderating influences in the world. These, operating for six thousand years, have made man very deficient in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater tendency toward anger, malice, hatred, strife, than toward love. Consequently, when God accepts us into His family, He tells us that one of the first requirements is love. Love must grow in our hearts and minds, and permeate all our thoughts, words and actions.

Our fallen flesh, helped on by the unseen "powers of the air," will seek to prevent our attaining this necessary condition; and after we have attained it, strong pressure will at times be brought to bear upon us as New Creatures to induce us to withdraw from this position. From time to time the child of God has experiences with others of the brethren that seem to threaten his spiritual health, or even his spiritual life. The powers of darkness assail him, endeavoring to encourage the feelings and sentiments which he is strongly tempted to adopt. He has come to a crisis in his Christian experience. He must go forward or backward. He cannot stand still. The struggle is on. Will this severe trial prove a stepping-stone to lift him nearer God, or will it be a stone of stumbling, to overthrow him?

At such crucial times, the only refuge is prayer. The Lord permits these very trials to test our mettle as children of God. The Adversary will endeavor to place the matter before our agitated minds in the most unfavorable light as regards the brother or sister. He will seek to pervert the judgment, and to deceive the mind as to the real facts in the case; and our flesh responds to this view of the matter. The only safe course is to refuse to entertain in the slightest degree the thoughts of bitterness trying to find a lodgment in our mind and heart, and to cry at once to the Lord for strength and help in our time of need, seeking counsel of His Word bearing upon our proper attitude in such an emergency. Let us remember the words of the hymn we have often sung:

"Yield not to temptation,
    For yielding is sin;
Each victory will help you
    Some other to win.
Fight manfully onward,
    Dark passions subdue;
Look ever to Jesus,
    He'll carry you through."

"FORGIVE, AND YE SHALL BE FORGIVEN"

Let us, then, be kind and forbearing one with another, brethren, seeking to put the kindest construction upon the words, the actions and the natural tendencies of one another, remembering our own peculiarities and foibles. Let us remember that each of us is blemished by the fall, and that those of the brethren who try us most may have had hereditary tendencies and environments in earlier life of which we are not aware, and which would make us very pitiful if we knew. Let us remember also that we may be altogether unaware of some of our own weaknesses and mannerisms, which may grate upon others. We should be much more careful to note our own mistakes and faults than those of other brethren of the Lord.

"Let all bitterness, and wrath, and anger [fleshly anger], and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you"--and still forgives you. (Ephesians 4:31,32.) "Put on, therefore, as the Elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have occasion of complaint against any; even as Christ forgave you, so also do ye. And above all these things, put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one Body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom."--Colossians 3:12-16.

After the child of the Lord has gained the victory in a struggle like this, and has through prayer and determined effort brought the Arm of God to his deliverance, he is a stronger Christian than before the trial came. He has taken a stride forward in the narrow way; he has taken a firmer hold on God, and will be the better enabled to conquer in the next testing. But every failure to thus overcome leaves the child of God weaker and less able to resist the onslaught of his flesh and of the Adversary and his evil host, and the less sure of being a final overcomer.

R5604 : page 7

In speaking of love as respects the Church of Christ, the Apostle assures us that if we would be pleasing to the Lord we must develop richly this grace. Those who possess this quality in goodly measure will not be easily provoked to anger, will not readily take offense, will not be too watchful lest their rights and their dignity be infringed upon. Those who have little love will be easily angered and offended. Let us keep self down, and diligently continue the work of its crucifixion, looking ever to Him from whom cometh our help. The love which our Lord appreciates is longsuffering. This does not mean that there would never be occasions for just indignation, righteous anger. There should be a feeling of righteous anger when we see great injustice. Why? Because injustice is wrong. God is angry with injustice, when it is committed knowingly, or willingly. And so God's people should have no sympathy with injustice.

LOVE SUPERADDED TO JUSTICE

If the children of God do not carefully cultivate the quality of justice, they will get themselves into that attitude where they will not appreciate justice at all. But while appreciating what is right and what is wrong, we are to go further, and see that we cultivate diligently the quality of love, sympathy, charity. None can say that his own estimate of what constitutes justice and love is entirely right, and that the other man's estimate is entirely wrong, especially when this other is a brother or sister in Christ, seeking to develop the same Christlike qualities as ourself. Our viewpoints cannot be always the same; therefore let us not be too sure that our own viewpoint is the correct one, and the other view wrong, where there is any possibility of our being mistaken.

No follower of Christ is so well developed that he can say, I do not need any further instruction along the lines of justice and love, but my brother needs it. And in our experiences with the brethren, where the other one seems to be at fault, let us say to ourselves, Here is a brother who perhaps has had more disadvantages than I have had. He is a brother of mine according to the Spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not know that his action is wrong. Or I may be wrong myself. If he saw the matter from my viewpoint, he would do differently. I will not judge him, but leave that for the Almighty, who is infallible in judgment and to whom judgment belongs.--1 Corinthians 4:5.

SYMPATHY FOR ALL MEN

God has no sympathy with sin; but He has so much sympathy for sinners that He has provided His well-beloved Son to redeem and uplift the sinner. He has set apart a thousand years for this work of human uplift. We note injustice; we ought to note it. But it is not our province to flay, to inflict punishment. We are to "judge nothing before the time." We see acts committed that shock our moral sense. We are to say to ourselves, I believe that act to be criminal; but it is not for me to settle with that wrong-doer. God knows to what extent the individual is responsible; I do not. It is my duty as far as possible to view him from the standpoint of sympathy. It is my duty to assist him if it is in my power, if I have a proper opportunity--to help him out of his wrong views into right views. But even in this I am to be "wise as a serpent, and harmless as a dove." The conduct is wrong, but I cannot know how wrong the individual may be.

So Love looks out and sees that the whole world is in much difficulty through the fall. And Love says, Be gentle toward all; be meek; be forbearing. We are ever to remember that we are in a world of sin, pain, sickness, death. From this viewpoint, Love will not be easily provoked, but will think kindly and sympathetically of others. Thus, beloved, shall we grow up into Christ, our glorious Head, in all things, until, made perfect and complete through His grace, we shall be presented to the Father "without spot or wrinkle or any such thing."--Ephesians 5:27.

===================

R5604 : page 7

THE FIRST ARMAGEDDON BATTLE

--JANUARY 10.--JUDGES 4:4-24; 5:1-22.--

SISERA AND BARAK--MRS. DEBORAH AND MRS. JAEL--WAS THE LATTER A MURDERESS?--HOW "THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA."

"The righteous cry, and the Lord heareth, and delivereth them out of their troubles."--Psalm 34:17.

WE HAVE heretofore pointed out that the great Battle of Armageddon--the anti-typical one--is near--that it will quickly follow the present world-war. Today's Study relates to the first of the great battles in the Valley of Megiddo, noted for its many slaughters, and therefore made the basis of the Divine prediction respecting the "Time of Trouble such as was not since there was a nation," which will precede and prepare the way for Messiah's glorious Rule of a thousand years.--1 Cor. 15:24-26; Rev. 20:6.

The Israelites, guilty of idolatry, had, according to God's covenant with them, been chastened by the permitting of their enemies to vanquish them. They had come to great straits. Their enemies had become strong and high-handed. General Sisera, of the Canaanites, having humbled the Israelites of North Palestine for years, started with a large army, intent upon victories, to the southward. The strength of his army is shown in the statement that it contained nine hundred iron chariots.

By the time he had gotten as far southward as the Valley of Megiddo, messengers reached him, informing him that Barak, a leader among the Israelites, had improved the opportunity of his absence and was also leading southward an army of ten thousand Israelites. Under Divine guidance Barak made Mt. Tabor his army base--

the same which, in Jesus' day, became known to His followers as the Mount of Transfiguration, where the coming Kingdom of Messiah was represented in a vision. Thus we have another remarkable feature of the picture of the future--the association of the vision of the Kingdom in proximity with the Armageddon field of disaster picturing the overthrow of present institutions.

A DISCOMFITED ARMY

General Sisera, disdaining the poorly armed Israelites, advanced with his army on both sides of the River Kishon toward Mt. Tabor. Then it was that the word of the Lord came afresh to General Barak, directing him to advance against the army of the Canaanites. The slaughter was a great one, as related in our lesson. Sisera's army was discomfited, so that it scattered. A great storm and cloudburst swelled the river, making quagmires of the lower valleys, rendering useless the chariots of Sisera.

R5604 : page 8

His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the freshets down the river to the sea. This interference of God on behalf of His people Israel in figurative language is styled the fighting of the "stars of heaven" against Sisera's army. Similarly in the great Armageddon near at hand it will not be human might that will prevail, but the disconcerted hosts will effect the complete disruption of the present order of things, for "every man's hand shall be against his brother and against his neighbor." (Ezekiel 38:21; Zechariah 8:10; 14:13.) It is the cloudburst of Truth and the rising waters of knowledge which are bringing to pass this great human catastrophe--which the Lord will overrule for the blessing of the world.

THE POWER OF A FAITHFUL WOMAN

Although the Lord has been pleased usually to use men in connection with His work, not only as typical characters, but also as evangels of the Gospel, nevertheless the Scriptures give us pictures of noble women who, because of the delinquency of men, have been used and almost forced into public service by God's providence. Notable amongst the instances of such in the Bible is the case of Mrs. Deborah. She perceived how neglect of the Divine Law had borne fruit in the subjugation of her people. She perceived that this was spreading throughout the land of Canaan, and that what was needed was a guide to point the people to the right way--back to God. The Canaanites, whom they had not conquered, had conquered them.

The conquest was permitted of God. It had its incipient state when the Israelites neglected the Divine direction that they should live separate from all other people. Instead, they had begun to intermarry with the Canaanites.

These, in turn, had enticed their husbands and their children to the heathen gods of worship. Apparently many of Israel who had not gone over to idolatry had nearly lost their knowledge and appreciation of the true God.

The same is a difficulty today in this land--everywhere. The revulsion of Christian people from the monstrous creedal errors of the past has alienated many from the Bible, under the belief that the Bible and the creeds teach the same doctrines. This is the explanation of empty pews and a distaste for religion. What the people need is correct information respecting the true God of Love and

R5605 : page 8

His real Plan, as outlined in the Bible.

In the dark hour of Israel's oppression, the princes of the tribes seemed to lack patriotism as well as faith in God. Each tribe was a separate State and there was no cohesion between them--the Divinely intended bond of union, the true religion, having relaxed. It was about this time that the Lord, seeking a channel through which to be gracious to His people, found that channel in a woman--Deborah. She realized the situation more keenly than others, probably because more deeply consecrated to God and His service. She removed from her home in the northern part to a central place in the Highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of the various tribes. She was respected. Her counsel was appreciated. Her advice was sought. In this sense she judged--admonished, guided, assisted--Israel.

FULL DEVOTION OF HEART ESSENTIAL

Deborah is styled a prophetess. This might mean a public teacher, or it might mean one through whom the Lord sent special messages. Some things connected with the story indicate the latter. Surely the Lord used her, and that because she was a willing and consecrated servant of His Cause, His people. What a lesson here for all of God's people--that in order to be used in the Lord's service and accomplish things for Him and His, full devotion of heart is essential!

At an opportune time, when Sisera's army with nine hundred chariots had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe--Naphtali. She admonished that now was the time to do something for the deliverance of God's people, and that he should immediately march to battle with ten thousand Israelites. Barak refused unless she would co-operate. She agreed to do so, forewarning him, however, that the honor of the matter would thus be divided with herself, and that he would miss a part of his blessing by reason of his lack of courage. Thus it was that when Barak's army moved to Mt. Tabor, it was under General Barak's command, but a woman was the real mouthpiece or agent of God, in directing the affairs of the battle which brought such signal victory to Israel.

WAS THE WAR JUSTIFIED?--MRS. JAEL

General Sisera's chariots stuck in the mire; his army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess improved the opportunity and drove a tent-pin through his temple. The act has been denounced as a breach of hospitality by some, but by others it has been defended on the grounds that the custom still of the Arabs of Palestine is that any man intruding into a woman's tent is worthy of death. Anyway, let us remember that Jael was not a Christian woman, not begotten of the Holy Spirit, not taught in the School of Christ and that, therefore, whatever may be said of her would have no bearing whatever in respect to Christians who are under the Law of the Spirit of Christ--the Law of Love.

Incidentally, let us remember that none of the Jews stood in the same relationship to God and His Divine purposes that true Christians occupy. Their warfare in the flesh typifies our warfare as New Creatures against the weaknesses and appetites of our flesh. Let us remember also that the death of Sisera and his army did not precipitate them into a hell of eternal tortures, but merely was the passage-way by which they were "gathered to their fathers"--"slept with their fathers." They have known nothing since, and will know nothing in the future until the time of their awakening; and that awakening God has graciously timed so that it will be after Messiah shall have taken possession of the world, and by the establishment of His Kingdom shall have overthrown the kingdom of Satan and the reign of Sin and Death.

Sisera and his army will come forth, like the remainder of mankind, as a result of the redemptive work of Jesus, finished at Calvary. They will come forth in order that the grace of God may be testified to them, and that they may have an opportunity, by obedience to the laws of the Kingdom, to prepare themselves to enter into everlasting life on the plane of human perfection in an earthly Paradise. With this though before us, it makes little matter whether death comes upon us through war pestilence or disease. Only those who have heard of Christ, who have accepted Him and who have been begotten of the Holy Spirit as New Creatures--only these are on trial at the present time. The trial of all the remainder of the world is future; for knowledge is an essential feature of testing for life eternal or death eternal.

"A thousand years! earth's coming glory!
'Tis the glad Day so long foretold;
'Tis the bright morn of Zion's glory,

Prophets foresaw in times of old."

====================

R5605 : page 9

GIDEON--THE MAN OF COURAGE

--JANUARY 17.--JUDGES 6:11-40.--

A LOGICAL MAN--A STRONG CHARACTER--TOO HUMBLE FOR SELF-CONFIDENCE--FAITH AFTER PROOF--HOSPITALITY REWARDED --DARING AND DOING FOR GOD-- FAITH GROWING SEEKS FRESH PROOFS.

"Blessed is the man whom Thou choosest."--PSALM 65:4.

ALTHOUGH the Scriptures tell us that not many great, rich, wise and strong are chosen of the Lord for His work, we may be sure that this is not because they would be unacceptable, but because their wisdom, riches, strength, courage, usually make them too self-confident and not sufficiently reliant on the Lord--not sufficiently humble to be taught of Him and to be glad of opportunities for His service. It was to Gideon, a stalwart young Israelite, that the angel of the Lord was sent with a message and with a work. His salutation was, "The Lord is with thee, thou mighty man of valor." Gideon replied with excellent logic, "Why, if the Lord be with us, hath all this befallen us? and where be all His miracles of which our fathers told us?"

The Midianites and others of the nomadic peoples from the East, discerning that the land of Canaan was very fertile, repeatedly invaded it, confiscating much of the product of the land, so that on this very occasion Gideon was threshing out a few sheaves of wheat, fearing to have a customary threshing lest the Midianites should rob them of all their possessions and increase their levy.

The angel was not there to discuss theology, but to inspire Gideon and to make of him a messenger of the Lord in the deliverance of His people. The humility of the man shines out in his protest that his family was one of the poorer of the tribe of Manasseh, and that he himself was inferior to his brethren of his own father's house. Surely a mistake had been made in the selection, and a more capable person should be found! But to this the angel of the Lord replied, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

When we remember the Lord's promise to Israel that He would defend them and protect their interests--when we remember that their interests were earthly interests--then we should remember also that this protection was dependent upon Israel's maintenance of heart-loyalty and faithfulness to God. In the same Covenant the Lord assured the people in advance that if they would wander away into idolatry He would bring upon them various adversities --that their enemies should reap their harvests, etc. Thus we may know the answer to Gideon's question of why the Lord allowed the distress in which they were. It was not that God was unfaithful to His Covenant, but that the Israelites had been unfaithful.

A proof of this unfaithfulness is found in our lesson and its context. Gideon's father had the charge or was caretaker of the groves of Baal and Ashtaroth. Their images were near his home--apparently on his property. These groves were large posts, significant of honor, erected near the idol; and these were maintained by the people of Gideon's own time, his own father being one of the principal of them. Here was the secret of Israel's helplessness and subjection to the Midianites.

Although Gideon apparently did not surely know who was his visitor, nevertheless something in the conversation persuaded him that he had an honorable guest. He prepared him a feast, and brought it to him. Instead of eating it the angel directed that the soup be poured out on a rock round about the food, and then touched the cakes and the lamb with his staff. A miracle followed which demonstrated that the visitor was the angel of the Lord--fire proceeded from the rock and entirely consumed the food, which thus was accepted as a sacrifice. Immediately the angel vanished from Gideon's sight; for he had accomplished the purpose of his mission.

THE MINISTRY OF ANGELS

Here we have another illustration of the fact that we are surrounded by spirit beings, invisible to our natural eyes, and the fact also that in God's providence in olden times He communicated to mankind through these angels, of whom we read, "The angel of the Lord encampeth

around about them that fear Him, and delivereth them." And again, "Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?" Doubtless the angels of the Lord are as present with His people as ever--indeed more so during this Gospel Age since Pentecost then ever before, because now God's people are the Spirit-begotten ones specially precious in their Father's sight.--Psalm 34:7; Hebrews 1:14.

"Their angels do always have access to the Father," was the comment of the Lord Jesus respecting His followers. It is a part of their business to look after the interests of the consecrated members of the Body of Christ and to deliver them from everything that would not be for their advantage, in harmony with the assurance that "all things shall work together for good to those who love God." But it is the interest, the good, of the New Creature that is being considered and not the interests of the flesh. These messengers, no less powerful, are invisible throughout the Gospel Age because the Lord would have the members of the House of Sons walk by faith and not by sight.--2 Corinthians 5:7.

In olden times, however, in the time of the House of Servants, the Lord's representatives assumed human bodies and ordinarily appeared in connection with their visits to humanity, so that they might have the better opportunity of direct conversation and instruction when communicating their messages. Thus the angels of the Lord appeared to Abraham and ate with him. He knew them not until subsequently they revealed their identity.

GIDEON'S GREAT COURAGE MANIFESTED

The same night following the visit of the angel, the Lord made a further revelation to Gideon, instructing him to destroy the idols upon the property and to overthrow the altar of Baal and to build instead an altar to Jehovah, to kill one of his father's bullocks and therewith to make burnt offerings unto the Lord, using for the purpose the wooden pole, or "grove," which formerly did honor to Baal. The work was accomplished in the night because his father, his brethren and the men of the village would have stoutly resisted the work, had they known of it. Gideon, therefore, was very courageous when once he knew that he had been called of the Lord to do the work.

Indeed, we may say that conviction that our work is of Divine authority is a power of itself in the heart of any man or woman. This is part of the lack of today--lack of faith in God, and failure to recognize a mission that is of God. Much of the preaching, praying and good endeavors is, therefore, formalistic, "having a form of godliness without its power." From such we turn away, as St. Paul directed. We are seeking to be God's servants and we want surely to know the Divine Word. Armed with it, "one may chase a thousand."

A young Hebrew pursuing his course in Harvard University said, "I have a talent for music and am pursuing it; but, oh, I feel as though I want to find some great

R5606 : page 10

object worthy of my life and to give my life for that object!" Undoubtedly there is such a sentiment in many of the young, especially between the years of twelve to twenty. Happy are the youth who, in God's providences, come under wise, helpful instruction, that they might realize that the grandest use of life possible is to render it to God in His service and in the service of humanity! Gideon was one of this type, as is manifest all through the story. He had the courage and the faith, and merely needed to have the knowledge of God and to be commissioned to go forth in His name to do His will.

When the villagers found what had happened and traced it to Gideon they called upon his father to deliver him up to death, but the latter wisely responded as to whether or not a god of mighty power would need to be defended. If Baal could not defend himself he could not defend Israel. The argument was potent. The people were prepared to look for a better God as their deliverer. Meantime, in harmony with his commission, while the Midianites were gathering, Gideon sent messengers to the various tribes, with the result that thirty thousand volunteers responded to give battle to the invaders.

But meantime, also, Gideon required fresh evidences of the Lord that he was doing the Divine will. The one test was that a wool fleece laid out in the open over night might be thoroughly wet with the dew, while the ground all about it might be dry. The Lord responded and granted the proof; for Gideon wrung from the fleece a bowl of water. But this was not enough. Who could tell but what there was some special attraction for the fleece in the water? He would reverse the test and ask God to grant a demonstration that all around the fleece might be perfectly wet with dew and that the fleece might be dry. This was also granted.

But we are not to think that because the Lord thus granted proofs to Gideon it would be proper for us today to make similar tests. We have much advantage every way. Behind us are the experiences of Gideon and others for now thousands of years--added to which we have the New Testament records of God's favor toward mankind and the Lord Jesus. We have the "wonderful words of life" and an introduction to the Heavenly Father through the begetting of the Holy Spirit as a result of faith in the precious blood. Ours is a different case. The Lord would have us walk by faith in the lessons already taught us, and not by sights and signs of our own time.

===================

R5606 : page 10

GIDEON'S BRAVE THREE HUNDRED

--JANUARY 24.--JUDGES 7:1-8,16-23.--

A LITTLE ARMY TOO LARGE--"THINE BE THE GLORY"--COWARDS OFF FOR HOME--COWARDS' SPRING--STILL TOO MANY--WHY THE LAPPERS WERE CHOSEN--"DO AS I DO"--PITCHER, LAMP, TRUMPET--JEHOVAH AND GIDEON--THE VICTORY--THE INCIDENT A PARABLE--ITS MEANING.

"Not by might, nor by power, but by My Spirit,
saith Jehovah of hosts."--ZECHARIAH 4:6.

TODAY'S Study reminds of the victory of the Spartan Three Hundred over the Persian hosts, except that in this case the battle depended, not upon human bravery, but upon the Lord's blessing. Our last Study showed us Gideon, encouraged by the Lord's promise of victory, sending messengers to the various tribes in Israel. Today's Study shows the resultant army of 32,000 with Gideon at the foot of Mount Gilboa, at Harod Spring--a little lake which drains off eastward to the Jordan. On the farther side of the lake were the Midianites, numbering about 135,000. An invading host, they had for some time been pillaging the Israelites unmolestedly; but now they learned that Gideon's army was gathering; and they assembled themselves to crush it.

While Gideon was feeling that his army was far too small for such a battle--one to four--the Lord directed him to the contrary--that the army was too large, and that there would be danger that the victory He purposed should come might not be appreciated as being from the Lord, but be thought to indicate the dexterity of Israel's warriors. Accordingly, by Divine direction, Gideon gave word to his army of 32,000 that as many of them as were fearful and preferred to return home might do so. Many were fearful--22,000. The name of the spring, Harod, signifies coward; and it has been assumed that the name was given it because of the fear manifested by the 22,000 who went home.

Surely the faith of Gideon was tried as his little army melted to 10,000 men! But the Lord said to him, There are yet too many. Cause the host to go down to the spring to drink; and discern between those who drink directly from the pool, kneeling down and putting their mouths into the water and sucking it up, and those who, bending over, lap from their hands as a dog laps with his tongue.

There were Three Hundred of this latter class left by this test; and the Lord declared these to be the proper ones to especially win the victory. The remaining 9,700, however, would later join in the pursuit of the enemy.

The custom of lapping water with the hand is still common with the people of Palestine--shepherds, etc. They became very expert at it. Symbolically, this act would seem to signify alertness and obedience. An ox drinks by putting his mouth into the water and sucking it and, when thirsty, gives his entire attention to the sucking of the water, refusing to pay any attention to the commands of his owner, and even resisting the use of the rod upon his flanks. The dog, on the contrary, while lapping the water with his tongue, is all alert, with his eyes watching in every direction, seeing everything about him, and ready to quit the water at any moment in pursuit of obedience to duty.

If water here, as elsewhere in the Bible, be understood to represent the Truth, these two companies of Gideon's army would represent two classes who love and appreciate the Truth. Both classes drink of the water of Truth, but the one class more for their own satisfaction. The other class, watchful, attentive, drink according to their needs, and do not neglect alertness in the Master's service, keeping eyes and ears open for the guidance of Divine providence at all times. This latter, wiser class are represented

R5607 : page 10

by the Three Hundred who were with Gideon, Gideon himself representing Jesus, the Captain of our Salvation.

THE VICTORY AT ARMAGEDDON

Armies in olden times evidently did not keep so strict a watch as do modern armies. At all events, Gideon and a trusted companion were able to penetrate in the darkness of the night amongst the tents of the Midianites. Listening, they heard one relate his dream of how a barley loaf rolled down a hill and did havoc. Another offered the interpretation that this was Gideon and his small army, which was likely to be their undoing. The incident shows that the Midianites were fearful, apprehensive. Gideon was confident; his faith was strengthened by this little experience which the Lord permitted him to have.

R5607 : page 11

About midnight, shortly after the hour of the changing of the guards amongst the Midianites, was the time appointed for Gideon's attack. The method of warfare was novel. The Three Hundred were divided into three companies, and spread out over a considerable space near the Midianites. In addition to their usual armor, sword, etc., Gideon and his Three Hundred had new weapons. Each in his left hand had a pitcher of earthenware, each pitcher had in it a lamp; and each soldier had in his other hand a ram's horn trumpet. The instructions to the three separated bands were that those who were immediately with Gideon should do as he did; and that the other bands, hearing, should imitate, breaking the front of their pitchers to let the light shine out ahead, shouting aloud, "Jehovah and Gideon," and blowing in the rams' horns.

The Midianites, waking out of sleep, beholding the flashing lights, hearing the clash of the pottery like the sound of armor, hearing the shouting of voices and the blowing of trumpets, imagined themselves being surrounded by a great host; and half-dazed, they fled. They fought each other, mistaking each other for foes. Gideon and his Three Hundred pursued and were soon in the fight, assisted by the remaining 9,700. The victory was a great one. The Lord was recognized to be the Deliverer; and Gideon, His servant, was honored accordingly.

SOME LESSONS FOR TODAY

Referring to Old Testament matters the Apostle declares, "These things were written aforetime for our instruction." (Romans 15:4.) In addition to the lessons learned at that time the Lord, through some of these experiences of the past, gives certain spiritual lessons to

Spiritual Israel. Gideon's call resembles the Gospel Call for volunteers on the side of righteousness--of right against wrong, truth against error.

Many in the world hear the Message, have sympathy with it and respond, purposing to become soldiers of Christ; but before they are fully accepted, the voice of Jesus calls to them, saying, Sit down and count the cost; it is better not to put your hand to the plow and become a servant of the Lord than afterward to look back and wish that you had not become one.

The sight of the enemy, the "fear of death" (Hebrews 2:15), causes them to walk not with the Master, because it is too much. When they first responded to the Call, they thought of the glory and honor, but overlooked the fact that these could be obtained only at the cost of hardship and endurance. These cowards who turn back, and never really take the vow of consecration, are perhaps no worse off than if they had never responded. But they will not share in the great victory--the laurels will not be theirs; the crown of life will not be their portion.

Then comes the second test--that of obedience and loyalty. One class of the Lord's people, like the faithful dog, put obedience to the Master's voice first, alert to do His will. Another portion of the Lord's consecrated people heed less the Master's voice, and even the rod; and being less alert to the service of the Lord, they are less used of Him.

Compared to the world, the most alert ones are but as very few. It is those of the Lord's people who are alert that He chooses and grants the greatest opportunities for service. These are the ones most willing to break the earthen vessel--to use their present earthly lives in the service of the Lord--that the light of Truth may shine out, and that the Cause of Truth may have a victory. These zealous ones are most faithful in blowing upon the trumpet, representative of God's Word. These have the blessed opportunity for letting their light shine. Their zeal entitles them to special privileges and opportunities.

The victory of the Lord is attained by the Antitypical Gideon and His little bank of faithful followers, "not by might, nor by power, but by My Spirit, saith the Lord." The Lord's Spirit is represented by the light of the lamp shining from the broken vessel. The broken vessels of Gideon's host represent how the Lord's people present their bodies living sacrifices, holy and acceptable to God, in His service--in letting the light shine out--in fighting a good fight against the hosts of sin.

We are doubtless near the time when the great victory, the antitype of Gideon's, will be accomplished, when the hosts of sin, the powers of evil, will fall upon one another for their mutual destruction. The present war amongst the nations of Europe is the beginning of this, but not its end. According to the Bible, the climax will be a temporary reign of anarchy, which will fully prepare the world for Messiah's glorious Reign of Righteousness.

====================

R5607 : page 11

1915--OUR YEAR TEXT--1915

WE have chosen as a text for the year the Master's words uttered just before His crucifixion to two of His dear disciples, who had asked to sit with Him in His Throne. We have selected the Master's reply as the text for this year: "Are ye able to drink of My cup?"--Matthew 20:20-23.

Who knows what this year may bring forth! Who knows but that there may be some special trial, cup of suffering or ignominy, for the loyal followers of the Lamb during 1915! It seems well that we should have this text especially before our minds, "Are ye able to drink of My cup?" Let us answer as did the two disciples on that occasion, "We are able." This was not a boast on their part. It was merely a declaration of their full decision that, whatever circumstances or conditions might arise, they had no thought of any other course than that of obedience to the Lord and of following in His footsteps.

Let us make such a decision promptly. Let us think of it daily. Let us remember, too, that to all those who make such a prompt decision of their determination to drink of His cup, the Lord gave the same assurance that He gave to those two disciples; namely, "Ye shall drink of My cup." We are glad of the assurance that we shall drink of the Lord's cup, because we know that only those who drink of His cup will share with Him in the glories of the future, because we know that those who drink of His cup are especially loved of the Father, because we delight to do the will of our Father and to walk in the footsteps of our Lord Jesus.

We have some little cards illustrative of this year's text. We had hoped for them in time for the holidays, but our printing was delayed. We shall be glad to send one of these cards to each regular attendant of the different Classes of the I.B.S.A., upon application of the Class Secretary, or to any other WATCH TOWER subscriber living in a place where there is no class. You will please receive them as little souvenirs from the Society. The card has a medallion head of the Savior--a beautiful one, embossed. Around the edges is shown a grape-vine, bearing large bunches of grapes, representing the fruitage of the Holy Spirit, proceeding from the Church and primarily from the Lord, who declares, "I am the Vine; ye are the branches." At the bottom of the card is a very fine reproduction of the Last Supper. On the card are the

R5607 : page 12

words of our text for the year, "Are ye able to drink of

My Cup?"

The medallion picture of our Lord is an extraordinary one--admittedly one of the finest. The legend respecting it is interesting. It is the reproduction of an intaglio cut in an emerald. It purports to have come from the Roman Governor of Judea to the Roman Caesar, and was found amongst the valuables of the Caesars at the time of the fall of Constantinople, which for some time was the seat of government. It was presented to the Pope and is now amongst the treasures of the Vatican. A finely painted copy of this in a gilt frame was presented to us, and this picture and the frame have been reproduced on the card for the comfort and refreshment of you all. It is our desire that one copy of it should be in the hands of each WATCH TOWER subscriber; hence the above suggestion as to how you can best procure it.

On the reverse side of this card we have printed "Our Morning Resolve." Quite a good many have expressed their appreciation of this little Resolve and have assured us that it brought them a blessing--greater contentment of heart--greater resignation to the Divine will--greater joy in the Lord. We trust that having it on these cards may induce many of THE WATCH TOWER readers to make this Resolve their own and thus to share in this blessing. "The blessing of the Lord maketh rich."

===================

R5608 : page 12

THE LIFE PROMISED TO THE CHURCH

"This is the promise which He hath promised
us, even eternal life."--1 John 2:25.

FROM the standpoint of Christian thought in general, the words of our text would be practically meaningless; for the great majority of people believe that everlasting conditions are forced upon all humanity from the moment of birth, and that all must live forever somewhere. Therefore they argue that whoever does not merit Heaven must, at death, of necessity go to a Hell of eternal torment. This erroneous conclusion is based upon the assumption that every human being possesses everlasting life and cannot possibly rid himself of it, even if he tried. We are born, they declare, with a deathless nature, and whoever comes into being must continue to live somewhere to all eternity.

The Scriptures, however, teach to the contrary. They declare that no one can have life except as God gives it to him. When God created man, He gave our first parents perfection of life and organism. Then He informed them that they might have that life forever if they would obey His Laws; but that if they were disobedient

He would put upon them the penalty of sin--death; that as soon as they had transgressed, the sentence, or curse, of death would go into effect--"Dying, thou shalt die." They disobeyed, and the penalty came upon them.

After nine hundred and thirty years of dying, Adam was dead. During all that period the penalty was coming upon him gradually. Daily he was dying, until finally he ceased to breathe. We see that the children of Adam could not share his perfect life; for he had lost it before any of them came into the world. Thus the world has been misshapen in sin and iniquity--a dying race.

NO LIFE EXCEPT THROUGH CHRIST

The Scriptures tell us that there would have been no future life for the human family had it not been for God's provision in Christ. "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish"--lose life altogether. Even before God sent our first parents forth from Eden, He promised that eventually there would be a Redeemer. The Seed of the woman would at some future time bruise the Serpent's head.

Although death reigned from Adam to Moses, nevertheless there was a hope held out to mankind that one day the curse would be removed. This hope was transmitted through the family of Seth, afterwards through the family of Noah, and later through Abraham and his posterity, the children of Israel. This hope was merely a suggestion; no definite revelation was made respecting God's purposes. True, the Prophet Enoch, the seventh from Adam through the line of Seth, had prophesied, "Behold the Lord cometh with myriads of His saints, to execute judgment upon all," and thus had intimated that one day righteousness would be established in the earth. Even the Promise made to Abraham, "In thy Seed shall all the families of the earth be blessed," was not a clear, positive statement of everlasting life, although it implied a resurrection from the dead.

When the Israelites found that they could not gain life everlasting by keeping the Law of God, the Lord promised to send them a Deliverer, who would take away their stony heart and make a New Covenant with them. Their experience under the Law Covenant taught them that nothing they could themselves do would deliver them from the power of Sin and Death. Messiah would be their Deliverer.--Romans 11:26.

THE IMPORT OF JESUS' TEACHINGS

When Jesus came, He brought the words of eternal life, everlasting life. As St. Paul declares, Jesus Christ "brought life and immortality to light through the Gospel." (2 Timothy 1:10.) The fact that our Savior brought these to light demonstrates that they were not seen before. Although there had been an intimation of

God's Plan given to Abraham, yet everything looked contrary to this. The death penalty which God had pronounced in Eden seemed to preclude all hope of life everlasting. Although God had stated more or less vaguely that He would one day deliver humanity from the curse of sin and death, no one could tell how this could be--how God could remit the death penalty and still be just.

But when Jesus came, He brought the whole subject to light. He showed that His redemptive work, provided by God's gracious arrangement, would eventually give life everlasting to all who would accept of it upon the Divine terms. He also brought immortality to light. He revealed the fact that God purposes not only to give the world of mankind life everlasting, but to give the faithful followers in Jesus' footsteps a higher kind of life--immortality. Thus a new thought was brought out --one never even dreamed of before.

Our Lord's statements respecting life everlasting and immortality are not so clear as are the statements made by His Apostles. We recall that these Apostles were promised that they should be especially guided in their utterances. Whatsoever they would bind on earth would be binding and obligatory in the sight of God; and whatsoever they would loose would not be considered binding in God's sight. But in what our Lord Jesus said there was a basis for all that the Apostles said and taught.

There was a reason why Jesus did not clearly specify things in respect to Himself. This He declared when He said to His disciples, "I have many things to say unto

R5608 : page 13

you, but ye cannot bear them now." To have attempted to tell them all about the glory, honor and immortality to which the Church was being called would have been to give them more than they could have borne. The natural man cannot receive the things of the Spirit of God--the deep things. Hence it was best for our Lord to leave those deep spiritual subjects. After Pentecost the spirit-begotten would be enabled to understand.--John 16:12-14.

HOPE FOR THE WORLD

The whole subject matter of Jesus' teachings was this everlasting life. He had come for the very purpose of giving His life a Ransom for many, that men might have restored to them the favor originally enjoyed. The Scriptures nowhere teach that all have life inherently; on the contrary, they teach the very reverse. "He that hath the Son hath life; and he that hath not the Son of God hath not life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

The Promise mentioned in our text we understand to refer particularly to the Message brought by our Lord Jesus: "Which salvation began to be spoken by our

Lord, and was confirmed unto us by them that heard Him." (Hebrews 2:3.) When Jesus came, He threw light upon the entire subject of God's Plan for human salvation from sin and death. He showed that there was to be a resurrection of the dead, both of the just and of the unjust--of those in a justified condition and of those not justified. He would raise them up at the Last Day, at the beginning of the great Seventh Day of a thousand years, during which His Messianic Kingdom would prevail and the blessing would be world-wide. As the long-promised Seed of Abraham, He and His Church would bless all the families of the earth.

SPECIAL PRIVILEGES OF THE CHURCH

Our text refers to a certain class only. It does not include the world. "This is the promise which He hath promised us." (1 John 2:25.) The promise is now to the Church, and to no others. All the promises for the world are made along the line of general principles. All the world are to be blessed, and the blessing that will come to them is an opportunity to gain life everlasting. God made everything dependent upon the Son: "He that hath the Son hath life"--no others. So only believers can have life now--and these not in the complete sense--only the beginning of that life which will be perfected in the resurrection. The world have no life in them, and cannot have it, except under God's arrangement.

Those who now come to Christ are the Church, the Bride class, and are an especially privileged class. They come into the life that is incorruptible. But there is a promise for the world, and only believers know about this provision for mankind. All shall have opportunity for attaining everlasting life. God has provided a trial Day, a Judgment Day, to demonstrate whether, when mankind shall have been brought to a knowledge of the Truth, they will accept His terms and thus attain everlasting life.

The Lord will make it quite possible for the world to gain life everlasting on the human plane, just as He is now making it possible for the Church to attain life on the Divine plane. The thing for the consecrated people of God to do, then, is to strive to be of the "us" class. This term applies to those who become disciples, those who believe in the Kingdom glory and honor offered them, and who, so believing, devote their lives to walking in the footsteps of Jesus, even unto death.

This "us" class includes not only the antitypical Priests, but also the antitypical Levites. But while both classes will have eternal life, everlasting life, "the crown of life" (immortality) is only for those who will prove themselves to be "more than conquerors." The Scriptures hold out a special promise to all who will walk carefully in the footsteps of Jesus. This class are promised joint-heirship with Him, the privilege of sitting with Him in His Throne.--Revelation 3:21.

On one occasion our Lord said to the Jews, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John 5:26.) In this statement, doubtless, He touched upon the subject of immortality. As the Father has inherent life, so He gave to the Son to have this life; and as the Son had the promise of this life during His earthly ministry, so He had the actuality of it in His resurrection. This same

promise is given to the Church which is His Body.--John 10:27,28.

On another occasion He said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6:53.) This would be inherent life--life in themselves. The difference between this life and ordinary life is that the former is inherent, and the latter maintained. All the angels have a life not forfeited, an eternal, everlasting life. It can cease if God so choose, but it is not a life that has a terminating period. We do not know how the angels are supplied with life, but the fact that the Scriptures declare that some of them will die is a proof that they do not possess immortality.

A WORD OF CAUTION

We should be very careful in our use of language. If we were to say to the majority of people that we believe that only the elect Church will have immortality, they would misunderstand us altogether--they would misunderstand us to mean that all the remainder of humanity were to perish like brute beasts. Therefore we should be sure that we make the thought clearly understood. Everlasting life is a life that needs to be sustained; immortality is that Divine degree of life that needs not to be sustained.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) It was life that Adam lost. That life was everlasting in the sense that it might have lasted forever. It was not a life granted for a fixed period--a year or even a million of years--but was to last so long as it was not forfeited. In this Scripture our Lord refers to two classes--the obedient of the world, who will have sustained life everlastingly, and the Church, who with Jesus will share the Divine nature will have life "more abundant" in the sense that it will be inherent life, not requiring to be sustained.

This is the promise, then, which He has promised us. If we would make our calling and election sure to glory, honor and immortality, we must exercise great carefulness indeed. Those who attain the prize will get the grandest blessing God has to give. All should understand that we have something to do in realizing the gracious promises of God to us. While God is both able and willing to perform His part of the contract, yet we must make sure that we co-operate in every reasonable way.

"And can we hope to gain, dear Lord, such wondrous bliss--
To dwell with Thee in light ineffable?
Oh, can we e'er attain such joy as this--
The life immortal, incorruptible?
Ah, yes! for Thou hast promised, and Thy Word is sure,
And thus inspired we press along the way;
The path is lonely, but the end is sweet,
And openeth into realms of perfect day."

====================

R5609 : page 14

INTERESTING LETTERS

MORE ABOUT LONDON DRAMA EXHIBITIONS

DEAR BROTHER RUSSELL:--

Greetings and love in our Redeemer! The interest in connection with the PHOTO-DRAMA at the London Opera House continues, so that a further fifteen-days' exhibition has been arranged for. The enclosed card gives the figures to date.

This is proving by far the most economical exhibition held in London. Owing to the great interest in the DRAMA we have no need to spend a penny on advertisements for the repetition; we issue a plentiful supply of tickets, and leave the people themselves to do the canvassing, and they are glad to do it. The electrical equipment belongs to the House, so we have no charges on that account; the profit on the sale of Scenarios pays for the electric current, and we have only the rent to find; on this last occasion even this was provided by one of the audience. Brother Tharratt, who is acting as floor manager, had an envelope put into his hand by one of the crowd passing out--a perfect stranger to him. To his joy when he opened the envelope, he found twenty L5 notes ($500.00), which is just the amount required for rent for a further fortnight's presentation.

You can well understand, dear Brother, how our hearts rejoice in this manifestation of the Lord's approval. It is heartening to see with what eagerness the crowds press forward to their seats and listen intently to the message from the Lord; they show further appreciation of the DRAMA by frequent applause. We wish the House were larger that all might be enabled to find accommodation; night after night we are packed out, and great numbers are turned away.

It is surely a foretaste of how the "pure language" will be sought after by and by, and indicates how the great work of Restitution will be accomplished in the comparatively short space of time.

We think of you, dear Brother, and often wish you were here to see for yourself something of the wonderful results of your noble service for the Lord and His precious Truth. How London would delight to see you at this time!

Desiring for you, and all the loved ones with you, a continuance of the Lord's blessing,

Your brother and servant, H. J. SHEARN,
Supt. of DRAMA for London.

DRAMA PROSPERING IN SWITZERLAND

DEAR BROTHER RUSSELL:--

Concerning the DRAMA work in German Switzerland, I can give you good news; since I wrote last, we had very good exhibitions in Zurich, Basle and St. Gall. Altogether 40,000 visitors and 60 exhibitions at the expense of 50 francs [about $12] per exhibition, rent and everything else included. In all these places we found remarkable interest, and a large number of letters of appreciation came in, which I turn over to you, dear Brother, as the author of the DRAMA. We got over 3,000 addresses of such ones, who express a special interest in Present Truth, and we are anxious to lead them on further. All this keeps me exceedingly busy, and therefore I hardly find time for correspondence. I lecture nearly every night and Sundays two or three times publicly and always crowded halls. Present conditions have very much to do with it, as people are wakening up. We sell much literature, but there are many who cannot even afford to pay ten or twenty cents for a booklet or a volume. To these we loan one after another, in order that no one who has interest is hindered from getting the Truth.

As we are nearing Christmas and a new political year, we naturally ask ourselves: Will it be the last one? The Lord alone knows, and we are glad to wait patiently this side of the Veil till He calls us thither by such or other means. Our times are in His hands, and He cares well for us. What can we ask more? His name be blessed!

The many difficulties are growing fast, and people begin to become more and more afraid about the things to come. It seems hard to believe that the Church should gain more influence yet over the state. Everything we hear goes to the contrary, and shows how little influence the Church really has today. In Germany and German Switzerland most of the pious people say, "If Germany loses the war, then we will not believe any longer in the existence of a living God. It would prove that there is no such Being, for Germany fights for a just cause."

On this occasion I transfer to you, dear Brother Russell, the heartiest Christmas and New Year wishes from Sr. Lanz, myself and children and all the dear friends over here, who do not forget to thank the Lord every day more for the blessed Truth we got by your mediation. May the Lord be your great Reward, and help us all to become partakers of His blessed Kingdom, which ere long will be established.

With much brotherly love, I remain,
Your Servant in the Lord,
EMIL LANZ, Bern (Switzerland).

SAYS COLOSSAL THANKSGIVING IS DUE

DEAR MR. SHEARN of the London, Eng., I.B.S.A. Drama:--

I feel constrained to write you to indicate in some way my intense thankfulness, first to God, and after Him to Pastor Russell, yourself, and the I.B.S.A., for the great blessing of the last month.

As yet, I am a trifle bewildered by the magnitude of the outlook. In all modesty and reverence, I feel as though the Almighty had taken me into His confidence and solved problem after problem that I had always thought insoluble. Often I have tried to read and understand the Bible (both Testaments), and the statements have appeared involved, incoherent, and unintelligible. Now it would seem impossible to misunderstand; the whole Book seems to blaze with information.

Formerly I had just grasped a point here and another there; but there was no connection between the points, and I had come to the conclusion that--in my case, at any rate--the connections could not be made during life.

I feel devoutly thankful for one thing, though, which now--in this fuller knowledge--would be impossible; and that is, I am thankful that I had fully made up my mind to pay God the only compliment possible in my so-recently unenlightened state--to trust Him and to believe that He was infinitely better than His ordinary servants made Him out to be.

Then came the PHOTO-DRAMA, and my chat with you the last thing Saturday, and your explanatory lectures Sunday.

What pleases me most is that I had trusted God while in the dark; for to doubt now is a sheer impossibility.

This letter is therefore an attempt to put in words the feeling of a colossal thanksgiving due to the teaching of the I.B.S.A. and the direct blessing of God in leading me to it.

I have never wanted wealth before; but I want it now to help on, to the utmost of my power, the Holy work of this real man of God--Pastor Russell.

With all best wishes, very faithfully yours,

GEORGE RAWLINSON.--England.

REALIZES THE PROMISED ONE HUNDRED FOLD

MY DEAR BROTHER AND PASTOR:--

In the Master's name, Greetings: I feel constrained to write to you today, because it is the anniversary of a day which marked the opening wide of a door of opportunity to labor effectively in the Lord's service.

Though having been associated with Present Truth since 1900, it was only three years ago today that, kneeling at my table, I wrote out and signed the Vow--a solemn reminder of my personal covenant with the Lord, and sealed it with tears which, like "The Cup," were mingled sweet and bitter. Daily my desire has been, "May Thy rule come into my heart more and more, and Thy will be done in my mortal body"; and whilst praying for you and all at the Bethel Home and everywhere, I have tried to scrutinize more carefully my thoughts, words and actions that I might be of more use to the Lord and His dear people.

So fortified, and encouraged repeatedly by our Father's smile, time passed in joyous service, and then that beautiful Resolve you commended to us appeared in THE TOWER. There was no waiting this time. My heart leaped to take advantage of this further fortification, and as I took up "The daily round, the common task," I said, "I will, this day, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests," and I tried to be humble, gentle and true to all; and then, when the anxieties pressed sore, and my "old man," naturally a mutterer, was tempting me to worry and fret, I remembered the closing lines and sought God's grace to "Repel all anxiety, all discontent, all discouragement."

I can now see that before November 11, 1911, I was not in an attitude which invited the utmost blessing from the Lord, but since that time I have realized the promised one hundredfold in this present life, and now look forward with full assurance of faith to that deliverance which soon shall swallow up our present hopes in wondrous realization.

May the Lord bless thee, dear Pastor. I thank Him continually for your able and faithful ministry, and esteem very highly the privilege of association with you in the dissemination of the Harvest Message, particularly in these closing days, when we have the PHOTO-DRAMA OF CREATION.

Your brother by His Grace, H. C. THACKWAY.

R5610 : page 15

CREATION DRAMA ITEMS

DEAR BROTHER RUSSELL:--

At Dothan, Ala., a Jewish merchant said to one of the brethren there, "My son was out to see your pictures last night (Part 3), and he says he loves Jesus now."

At Pell City, Ala., a holiness revival meeting was in progress, and they had been praying that the Lord would close up the motion-picture house which had started recently --the only one in town. The revivalist lost his congregation when the PHOTO-DRAMA OF CREATION was opened up, so he closed his meetings and came, too. This incident ought to appeal to the owners of motion-picture houses.

One lady came out at the close of Part 3 and said, "I have been a Christian and read my Bible for many years, but I never loved the Lord Jesus as much as I do tonight."

At Cairo, Ga., the ministers decided to fight us, and one of them, apparently more fair-minded than the rest, decided to come and see Part 1., so that his opposition might be intelligent. The result was he came to see all the parts and was much impressed.

At Sylacauga, Ala., the electric lights are furnished by water-power, but a continued drought had closed down the electric light plant and, of course, the motion-picture houses, too. So the Opera House was offered to friends at the low rate of $10 for four days. It seemed the $10 was to be wasted, but a day or two before the windows of heaven were opened, and the rain descended, and they had plenty of power for the PHOTO-DRAMA.

I am greatly thankful for the privilege of a part in this phase of the Harvest work, and daily pray that I may be kept humble and faithful in the discharge of my privileges to the very end.

Yours in much Christian love, B. H. BARTON.

DRAMA SCENARIO IN THE FAMILY

DEAR BROTHER RUSSELL:--

For many years not a few parents have expressed the desire to have something additional to the Bible Talks for the instruction of their children in Truth matters. The thought has struck my mind just lately, as I was advising a mother regarding doctrinal instruction for her children, that the Scenario of the PHOTO-DRAMA OF CREATION would be just the thing to give instruction for children, that would be far better than that of the Bible Talks, and yet as necessary for their capacity, simpler in style and contents than the STUDIES IN THE SCRIPTURES. While you may not have intended such a use of the Scenario while preparing it, yet it seems that it is well adapted to the purpose of giving such general instructions on the doctrines, precepts, exhortations, histories, types and prophecies, as well as such promises of the Scriptures as would be adapted to the capacity of many of the children of the Truth people.

During my visits in various homes I have, among other things, given the parents help for their children's instruction; but have felt that we needed something beyond the history of the Bible, as necessary and good as that is, for the instruction of the Truth children. The Scenario, I think, will be a most excellent thing to fill this need.

With much Christian love and wishes for the Lord's continued blessing on you,

I remain, your brother and servant, PAUL S. L. JOHNSON.

"BETTER THAN FOUR WEEKS REVIVAL"

DEAR FRIENDS:--

The PHOTO-DRAMA, with its trials and blessings, has come and gone, but I hope it has not been in vain; for it has left its mark here as nothing else has done for a long time back. The trials it brought us were considerable; but the blessings so far outweighed and exceeded the trials that the latter passed into insignificance.

We are truly thankful to you for giving us the opportunity of showing the DRAMA here. And we can never thank and praise our dear Heavenly Father enough for giving us this grand and wonderful privilege of helping in the work of presenting the DRAMA to the people of this town and vicinity. It is truly a marvelous witness for the Truth, and we trust that much good has been done here that will bear fruit in God's due time. And we are so glad and thankful that we could have a share in this, that the cost to us has seemed not worth mentioning. I am sure I speak the sentiments of all the class here.

Many are the favorable comments. One man said, "The DRAMA did the town more good than a four weeks revival." Another, "It is the finest thing that ever came to town; bring it again." Another, "It did me more good than anything I ever saw or heard." Many pronounced it the finest thing they had ever seen, even in the largest cities. So far, six have ordered complete sets of the books; one of them is an infidel.

I saw the DRAMA at the Clinton, Iowa, Convention, but never realized what a wonderful and powerful witness for truth it is, until it was shown here. It has been such a blessing to me and has filled my heart with such an overflow of joy that I could not contain it all. The joy comes largely from having the privilege of serving it to others.

Yours in the love and service of the Lord,

E. M. LANE.--Iowa.

GREATEST BLESSING THAT HAS COME INTO HER LIFE

DEAR BROTHER RUSSELL:--

I feel I must write you a note of thanks for the greatest blessing that has come into my life, through the blessed promises of the Divine Plan of the Ages. I feel as though God had taken me into His very presence by giving me a glimpse of the glory of His love.

Last May, when the PHOTO-DRAMA came to Birmingham for a month it was my privilege to see it, and through its influence I was led to purchase the SCRIPTURE STUDIES. I have read and reread with growing delight those precious pages with the Bible at my side.

This has brought sure peace and contentment, answering the "Why?" that has been for years tugging at my heart-strings. How good God is to be so tenderly patient, and how I want to appreciate His love for us and do everything I know to please Him!

I realize the time is short, and by His grace am starting in the Colporteur service this week, grateful for the honor to be an ambassador for Christ.

I have just learned that a record is kept at the Tabernacle office of those who have sent in their names as having made the Vow their own. I recognize it as the deeper significance of my consecration vow, and have reverently asked God to help me make it and keep it my own, desiring that my name be added to the record.

By His grace, one of the little ones in Christ, MRS. EDLENA B. GIBSON.--Ala.

RE ASSOCIATED BIBLE STUDENTS

DEAR BROTHER AND PASTOR:--

We have noted the paragraph in November 1st WATCH TOWER re the name "ASSOCIATED BIBLE STUDENTS" in place of the one we have been using, "INTERNATIONAL BIBLE STUDENTS ASSOCIATION." We can see some reasons why we are not entitled to use the latter name and we think the new one a very good one.

Shall we take down the signs that now appear on the Temple and change our stationery? (The signs over the doors now read, "PEOPLE'S TEMPLE, LOCAL HEADQUARTERS INTERNATIONAL BIBLE STUDENTS ASSOCIATION.")

Trusting we may impose on your valuable time long enough to reply to these queries, and assuring you of our continued love and prayers, we are, THE LOS ANGELES ECCLESIA.

IN REPLY

The words "ASSOCIATED BIBLE STUDENTS" on a religious-notice page of newspapers seems a very good name. We therefore use it in advertising local New York Meetings. This does not mean that we have abandoned the use of the words INTERNATIONAL BIBLE STUDENTS ASSOCIATION in connection with all literature, conventions and general affairs. As respects the friends everywhere, if they think it best to continue the use of the name INTERNATIONAL BIBLE STUDENTS ASSOCIATION they may do so; but we would like that it be used only as you have used it in Los Angeles; namely, "Local Headquarters (or Local Class) INTERNATIONAL BIBLE STUDENTS ASSOCIATION."

MID-WINTER TORONTO, ONT., CONVENTION

We have arranged for a Three-Day Convention--January 30, 31 and February 1--at the time of Brother Russell's visit.

Trust you can give notice in the next WATCH TOWER. May the Lord's blessing be upon our mutual efforts to praise and serve Him. Requests for accommodations may be addressed to me as below.

Your brother and fellow-servant, W. C. DOUGLAS,
Sec'y I.B.S.A. Toronto, Ont., Class,
11 Kennith Avenue.

====================

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1,2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00 (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: German and Swedish, six vols.; Dano-Norwegian, five vols.; Greek, four vols.; Finnish, three vols.; French, two vols.; Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Chinese and Japanese, one vol. each; bound in cloth, uniform

with English edition, prices the same.
For the Blind in American Braille, English Braille and New York Point.

====================

page 17

VOL. XXXVI JANUARY 15 No. 2
A. D. 1915--A.M. 6043

CONTENTS

The Soul, Not the Body, Brought forth from the Tomb............................... 19
  A Candle as an Illustration................... 19
  In What Sense the Dead Sleep.................. 19
  Points Not Usually Noticed.................... 20
  What Christ's Death Accomplished.............. 20
  A Stupendous Miracle.......................... 21
The Tragedy of Samson............................. 21
  Points to Be Remembered....................... 22
  Victory in Death.............................. 22
King David's Great-Grandmother.................... 23
  Two Beautiful Characters...................... 23
  Value of Positive Decision.................... 23
  How to Become a Christian..................... 24
The Voice of the Lord............................. 24
  Parental Responsibility Toward Children....... 25
  God's Reproof of Eli.......................... 25
  Divine Disapproval of Weak Character.......... 25
Reports from Foreign Missions--1914.............. 26
Interesting Letters............................... 31

page 18

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

SYMBOLIC BAPTISM AT THE N.Y. CITY TEMPLE

Until further notice opportunities for symbolizing death with Christ will be given the first Sunday of each month.

"WHY FINANCIERS TREMBLE"

In the next Volunteer matter the above will be the title of the leading article. In ordering ask for Vol. Monthly No. 67.

THE DRAMA IN MANY TONGUES

The DRAMA is being shown and heard by the Finnish, the Swedish, the Danish, the Norwegians and the Germans. We are hoping to have copies of these records for American use shortly. The Danish records have already arrived. We also have some inquiries for these in Polish, Greek, Spanish and Italian. If the interest seems sufficient to justify it we hope to have a fairly good array of foreign translations of the DRAMA. Any interested should address EUREKA DRAMA DEPT., 17 Hicks St.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF FEBRUARY

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
VOLUME VI.

Week of February 7....Q. 15 to 20 Week of February 21....Q. 25 to 30
Week of February 14....Q. 21 to 24 Week of February 28....Q. 31 to 36

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each;

or 50c. per dozen, postpaid.

====================

R5611 : page 19

THE SOUL, NOT THE BODY, BROUGHT FORTH FROM THE TOMB

"There shall be a resurrection of the dead,
both of the just and of the unjust."--Acts 24:15.

WHEN we consider that for centuries people have been accustomed to confusion in respect to the teachings of Scripture, it is natural that the question should be asked, What proof have we that it is not the body that sleeps in death, and that meantime the soul has not passed on to the higher realms? The answer is that in the Word of God we find no suggestion that such is the case. The Bible says nothing about the resurrection of the body, but much about the soul. Repeatedly the Word of God calls death a sleep. Every night the body sleeps, if it is in good condition; and this natural sleep of the body is Scripturally used to illustrate the condition of all who die the Adamic death.

In order to get the matter clear in our minds we must go back to the beginning and see what the soul is. First of all we read in the Genesis account (1:27) that God created man--not man's body, but man. The question then arises, What is man?

We answer, Man is not so much avoirdupois, but an intelligent being, a personality. What God formed out of the dust of the earth was not man, but merely a form, or body, that would be made into man. Then into its nostrils God breathed "the breath of lives"--the Hebrew term signifying the breath or vitality common to all animal beings. It was not a special kind of life different from that which the lower animals have; on the contrary, it was the same kind of life given to fish, fowl and beasts--the power to live.

The same kind of life is carried forward in the human family that is carried forward in beasts. This vitality common to all animal creatures infuses the body and thus energizes it. The difference between man and the lower animals is that while they have the same kind of life man has the superior brain. Man's head is shaped differently; therefore he can think of subjects about which the lower animals cannot think, because he has a better brain. A man with a head of a given shape cannot think with the same breadth of mind as a man with a better shaped head--a man who is less fallen. Some have lost more, others less, of the original perfection, of the original intelligence, given man in his creation.

A CANDLE AS AN ILLUSTRATION

A careful examination of the Genesis account of man's creation reveals the fact that when the breath came into the body which God had formed out of the dust of the ground, the combination produced soul, sentient being, with personality. The body in itself has no personality, the breath of life has no power, no sentient being, but when the two came together, they produced sentient being.

Perhaps the best illustration of the thought is afforded by a candle. The candle is composed of tallow or wax and wick. The flame is produced by an outside power--the spark of fire. When the spark is applied to the wick, the air begins to combine with the wax or the tallow, and the result is light.

Let the candle represent the body, the air represent the breath of life--vitality--and the flame the being, the personality. God alone can strike the match--create the human being. This life which came from God in the beginning was given to Adam upon certain conditions, certain restrictions; namely, it was to continue forever if man remained obedient to God, but if he was disobedient God would take his life from him.

Adam was disobedient, and his soul was sentenced to death. (Ezekiel 18:4,20.) It was not the body that sinned and was sentenced to death, while the soul remained pure. On the contrary, "The soul that sinneth it shall die." The sentence of death pronounced upon Adam affected his soul. As it was the spark of life that produced the soul, so the taking away of the spark of life extinguished the soul. To revert to the illustration of the candle: If some one blow upon it, the flame will be extinguished; thus is produced an adverse condition.

But before Father Adam died, before the flame of life was fully extinguished, he had imparted the spark of life to his children; and these in turn imparted the spark of life to theirs. Thus the spark of life has been transmitted from generation to generation. In the illustration, if before we say, "I will blow out the light of that candle," it has been used to light other candles, the extinguishing of the flame of the first candle will not affect the others. But the fact that the transmitted spark of life was impaired is evident; for whereas Adam lived nine hundred and thirty years under adverse conditions, his children as a rule could not live nearly so long, thirty-three years now being the average life-time.

IN WHAT SENSE THE DEAD SLEEP

Everywhere the Scriptures state that it is the soul that is dying. The question then might arise, If the soul dies, what hope of a future life has mankind? The Bible answers that from the beginning God foreknew all that would happen, and that already in His Plan He had made arrangements whereby there would be a resuscitation, a re-quickening, of these human souls that have died. Nothing is beyond His knowledge or His power. Nowhere does He say that there will be a re-quickening of the body, but of the soul.

The Sadducees of Jesus' day did not believe in the resurrection of the dead. When, therefore, they heard that Jesus had said that all in the graves would ultimately hear His voice and come forth, they disputed His statement as foolish. Coming to Him with a proposition which they thought would expose the fallacy of His teachings, they said to Him, Suppose a woman had seven husbands, all of whom died before she did, whose wife would she be in the resurrection?--Luke 20:27-40.

Jesus replied that they erred because they neither understood the Scriptures nor appreciated the Power of the Almighty. He reiterated His statement that there would be a resurrection of the dead, and reminded them that God had so implied in His message to Moses at the burning bush, when He said, "I am the God of Abraham, Isaac and Jacob." The Master's argument is that this statement is of itself a proof of the resurrection; for God surely would not refer thus to beings forever blotted out of existence; that God's purpose of a resurrection is fixed, unalterable, and that those whom men call dead "all live unto Him"--from God's standpoint they are asleep, and not destroyed. The Word of God therefore speaks of the dead as sleeping.

Throughout the Old Testament we read that different ones were gathered to their fathers or that they slept with their fathers. Did the body sleep? No, it was absolutely dead--returned to the dust from which it was created. What was it, then, that slept? That which slept was that which God recognized as the personality--the soul. The souls of both good and bad slept; for it is written that "there shall be a resurrection of the just and of the unjust."

Abraham's fathers were not saintly men, but heathen. He was called out from amongst his kindred to be a servant of God. When Abraham was gathered to his fathers in death he went to the same place where they were--Sheol in the Old Testament, Hades in the New--the tomb, the death state. Of all the kings of Israel, good and bad, and of the Prophets, we read that they were gathered to their fathers. They are asleep in death.

POINTS NOT USUALLY NOTICED

When Jesus entered the room where the young daughter of Jairus lay dead, He declared, "Weep not; she is not dead, but sleepeth." He did not say that she was in Heaven or in Purgatory or in Hell. He spoke in the same way about Lazarus, saying, "Lazarus sleepeth." His disciples replied, "If he sleep, he shall do well." They had not understood the Master's words. Finally

Jesus said to them plainly, "Lazarus is dead....Nevertheless, let us go unto him." So they went to the tomb where Lazarus was.

When Jesus met Martha and Mary, He did not tell them that Lazarus was in Heaven, with a harp in his hands, etc.--nothing of the kind. What He said was, "Thy brother shall rise again"; thy brother shall live again. Martha replied, "I know that he shall rise again in the resurrection at the last Day"--the great Day, the Seventh Thousand-Year Day, the Day of Christ's Kingdom, when all the dead will be due to come forth. To encourage her, Jesus said, "I am the Resurrection and the Life"--there will be no resurrection except by My power--why not ask Me now? But Martha did not get the thought; for Jesus said, "Where have ye laid him?"

Martha and Mary took our Lord to where Lazarus was. When Jesus gave command that the stone be rolled away from the tomb, Martha protested, saying that since her brother had then been dead four days, corruption must have set in. We read that Jesus said, "Lazarus, come forth"--out of the cave where he had been laid. Jesus did not say, Lazarus, come down from Heaven, nor did He say, Lazarus, come up from below.--John 11:1-46.

Lazarus was a very dead man; for he had died four days before Jesus came. Yet from the Divine standpoint he was asleep, as the Master declared; that is to say, his soul was not destroyed. According to the Scriptures, the soul can be put out of existence. On one occasion our Lord said to His disciples, "Fear not them

R5612 : page 20

that kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in Gehenna"--the Second Death.--Matthew 10:28.

WHAT CHRIST'S DEATH ACCOMPLISHED

The soul is that individuality which God has decreed shall have an opportunity of coming to a knowledge of everlasting life. All this opportunity is in Christ. As St. Paul says, "For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and of the living." (Romans 14:9.) He lived as a man, and died that He might thereby have the right to control all those who have gone into the prisonhouse of death. Therefore the Scriptures tell us that there must be a resurrection of the dead.

Our Lord says that all will hear His voice and come forth from the tomb. (John 5:28,29.) In 1 Corinthians 15, St. Paul explains how this can be. He points out that the death of Christ is for all: "As all in Adam die, even so shall all in Christ be made alive--every man in his own order." Then he proceeds to show that the first to come forth will be the Church class. He also declares that if there is no resurrection of the dead, our preaching is vain and our hope is gone. He concludes that since Christ is risen from the dead there is therefore an assurance of the resurrection.

THE RESURRECTION OF THE BODY

The restoration of the bodies of the billions who have died would be a very absurd proposition. Scientists tell us that the human frame changes once in every seven years; that continually old matter is being replaced with new, so that a man who has reached the age of forty-nine years has had seven bodies during his lifetime. The change of the body did not affect the personality of the man, however. The sloughing off of a hand or a foot or the loss of an eye might have taken place, but the human soul continues; for it is this intelligent human being that has resulted from the union of matter and vitality. God's proposition is the restoration of this soul, this personality. Never does He speak of the resurrection of the body.

The theory of the resurrection of the body has involved theologians in many difficulties. Some years ago a story went the rounds of the newspapers to the effect that the coffin of a man who had been buried at the foot of an apple tree had been unearthed, and the discovery made that the roots of the tree had penetrated the coffin and absorbed the body, and that at these roots there was something resembling a hand, an arm, a human limb, etc. In other words, the tree had been living upon that human body. The apples from that tree had been sold to various persons and shipped in all directions; some had been fed to hogs, etc. Those who hold to the theory of the resurrection of the body would have a knotty problem to solve in trying to fit their theory to these facts.

There is not one statement in the Bible that declares

R5612 : page 21

that the same body that dies is to be brought forth in the resurrection. On the contrary we read, "Thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it pleaseth Him." He will have no difficulty in making a body; Divine Power is equal to any emergency. The Sadducees doubted the Power of God.

A STUPENDOUS MIRACLE

We admit that to produce a body with the same convolutions of the brain, the same individuality, the same soul, the same sentient being, is a miracle so great that we cannot conceive of it. Yet it is that very thing which God purposes to do for the whole human family --thousands of millions in number.

It is for us to follow the Word of God, to reject all extraneous matter from whatever quarter it may come, and to "receive with meekness the engrafted Word, which is able to make us wise." We are to discard the things which are without Scriptural authority. Nothing that man can offer can compare with what we find in the Word of God; the Bible is the very essence of grandeur, beauty, justice, love.

In Isaiah's prophecy we read that Jesus "poured out His soul unto death," that His soul was made "an offering for sin." (Isaiah 53:12,10.) Then again we read, "Thou wilt not leave My soul in Sheol [the grave]; neither wilt Thou suffer Thine Holy One to see corruption." (Psalm 16:10.) Explaining this prophecy, the Apostle Peter says that God would not leave Jesus' soul in Hades--the grave. (Acts 2:22-31.) The soul of Jesus was not left in the tomb.

Speaking of His own resurrection, Jesus said, "I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Revelation 1:18.) God raised Him up from the death condition on the third day. On the very morning of His resurrection He said to Mary, "Touch Me not; for I have not yet ascended to My Father....I ascend to My Father, and your Father, and to My God and your God." (John 20:17.) He was the first One who descended to the tomb, and was raised from the dead, and who has ascended far above angels, principalities, powers, and every name that is named.--Ephesians 1:20-23; Philippians 2:9-11.

Since our Lord has passed through these experiences, the Apostle's suggestion is that He who brought the Lord Jesus from the tomb is also able to bring us. He tells us that we need not sorrow as do those who have no hope; for if we believe that Jesus died and rose again, let us believe that He will bring all that are in the death condition back to life. (1 Thessalonians 4:13,14.) Let us believe that "all who are in the graves shall hear His voice, and shall come forth" (John 5:25-29)--the Church first. As it is written, "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death shall have no power; but they shall be priests of God and of Christ; and shall reign with Him a thousand years."--Revelation 20:6.

Others shall come forth to a resurrection over whom the Second Death may have power. Whether or not they will ever get altogether free from death will be determined by their conduct during the time of their opportunity--during the time when the riches of God's grace will be made known to them and when they will have the opportunity of coming back into full harmony with Him and of gaining life everlasting.

===================

R5612 : page 21

THE TRAGEDY OF SAMSON

--JANUARY 31.--JUDGES 13:8-16,24,25.--

SAMSON BORN A NAZARITE--HIS BIRTH FORETOLD--HIS MISSION FORETOLD--THE VALUE OF A MISSION--HOW HE JUDGED ISRAEL--SAMSON'S WEAKNESSES--HIS LOYALTY TO GOD--HIS VICTORY IN DEATH.

"Beware, I pray thee, and drink not
wine, nor strong drink."--Judges 13:4.

ALL Jews who took a certain vow were styled Nazarites. No one should confound these people with the residents of a certain city called Nazareth. Jesus was a resident of Nazareth, but He was not under the vow of the Nazarite. The vow of a Nazarite was that he would avoid spirituous liquor in every form, and that his hair would not be cut. Samson from his birth was under this vow, which, by the direction of the angel of the Lord, was adopted for him by his parents. In some sense the vow seems to have signified the full, complete consecration of the individual to God and His service.

Twice before Samson's birth, an angel of the Lord communicated with his parents to the intent that the mind of the mother, especially, should be impressed with the importance of abstemiousness; and that thus her child should be born under a favorable endowment. Undoubtedly his parents realized to what extent parents may give mental and physical strength to their children; and they would be alert to endow their offspring favorably.

While the life, the virility, comes from the father, the mother has greatly to do with the stamping of the character. And in the mother's weakened condition prior to the birth of her child, the father could and should realize the situation, and appreciate his privilege of surrounding the mother with fine intellectual and spiritual influences. Thus the father moulds the thoughts of the mother and leads them in profitable directions, while the mother in turn stamps those high, noble aspirations upon her child, that he may be well-born--an honor to his family name, a blessing to his community and, above all, be qualified to be a servant of God.

According to Divine promise Samson was to be one of the Judges of Israel; that is to say, one of the Deliverers of Israel. The need of deliverance is evident from the context. The Philistines (otherwise the strangers) resided in the southwest of Palestine. They are supposed to have been pirates, and preyed upon the Israelites by land, as travelers are upon the deep. They were a war-like people, and evidently very intelligent as respects manufactures. Their cunning is shown in the fact that they not only disarmed the Israelites, but prohibited their making any iron implements or doing any kind of blacksmithing work. In this manner they held down the Israelites

R5613 : page 21

in a species of peonage, exacting tribute of them.

A great maritime power of our day still more shrewdly practises a similar oppression in India--supplying from her mills and shops implements of labor, while guarding against importation of war materials. Moreover, modern methods of finance bring to her rich revenues without the outwardly rude and crude methods of the Philistines.

Samson's work for his people must not be measured by merely the amount of damage he did to the Philistines in various ways as a warrior and as a strategist--setting fire to their wheat fields by ingeniously using foxes for

R5613 : page 22

the purpose, etc. Doubtless his chief work was one of reviving the spirit of his people, who had become thoroughly dejected, hopeless, under the oppression of their enemies. The lesson of what one man could do when he devoted his life to serving his people and to delivering them from their enemies must have been a great stimulus to patriotism, and an encouragement to return to the Lord and to expect Divine favor and prosperity as a result.

POINTS TO BE REMEMBERED

We must not forget that the Jews were not Christians, nor that the rules laid down by Jesus and the Apostles for Christians were not applicable to the Jews. Moses and the nation of Israel, according to the Scriptures, were a House of Servants. (Hebrews 3:5,6.) They were promised Divine blessings in proportion as they would serve faithfully, obediently, the Divine Law, which did not call upon them to be saints in the Christian sense of that word, applicable to the Church of Christ.

Another difference between the Jew and the Christian is that the former was promised temporal blessings as a reward for faithfulness, while the latter is promised spiritual blessings with temporal adversities and trials of faith and patience, love and loyalty. Unless this distinction between the two Ages and the two Laws be borne in mind, we shall continually be in difficulty.

According to the Law, Samson was rated as a very faithful servant of God. His faithfulness consisted in his loyalty to the Divine requirements, to the Cause of God and to Israel, the covenanted people of God. His faith was continually manifested in all that he did; and his whole life was used in serving his people. Hence he is rated in amongst the Ancient Worthies by St. Paul, in Hebrews 11:32, when enumerating those who through faith gained victories and had the testimony that they won the Divine approval.

In a hundred ways Samson was neither a Christian nor an example to Christians. In many respects he lived after the flesh, notwithstanding his noble self-sacrifice in the service of the Lord. We should remember, however, that he was never begotten of the Holy Spirit. Only since Pentecost have any been begotten of the Spirit of the Lord as "New Creatures in Christ." True, we read that the Spirit of the Lord was upon Samson; but we are to bear in mind the distinction and the wide difference in the Spirit of the Lord coming upon the Prophets and other Ancient Worthies to move them to do this, that and the other thing for the accomplishment of Divine purposes, or to write this, that and the other thing in harmony with the Divine will. Such a mechanical operation of the Holy Spirit is wholly different from that which applies to the Christian, begotten of the Spirit, during this Gospel Age.

We are to receive the Spirit of Adoption, the Spirit of sonship, the Holy Spirit, which, more and more permeating our lives, will make us more and more like unto our Father in Heaven. In all these spirit-begotten ones will be exemplified growth in grace, knowledge and love, by their development and manifestation of the fruits and graces of the Holy Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love.

VICTORY IN DEATH

A woman was Samson's undoing. He confided to her, and she betrayed him. He informed her that he was under a vow which included not only his abstinence from the use of intoxicating liquors, but also that his hair should not be shorn; and that if the vow were broken, his special strength and power would be broken. While he slept, his deceitful friend cut off his hair, and then aroused him, saying, "The Philistines be upon thee, Samson!" But, the vow being broken, he was without the special strength which had made him so wonderful before.

Samson's enemies gloated over him, put his eyes out, and kept him as a slave, grinding at the mills. But at a great feast they brought him forth as a trophy. He stood near two massive pillars which supported the roof of the great building; and with a prayer to God he grasped these and pulled down the entire structure, doing more damage to the Philistines in the killing of their chief men, and more therefore for the deliverance of his people, in that one act than in all the other experiences of his life. Samson's faith in God and desire to do His will are continually manifested throughout his life, when viewed from a proper angle. He "obtained a good report through faith."

LESSONS FOR THE CHRISTIAN

One lesson we may learn from Samson's experiences is the importance of having an object in life. No one can get the best out of his life unless he have some definite purpose before him. Parents should encourage their children not to aspire for things for which they have no capacity, no qualification, but to aspire for the best of what they are capable in life.

"Dare to have a purpose true,
And dare to make it known."

In boys and girls between the ages of twelve and sixteen, there is a surging of the life forces which, rightly directed, tends to make of them noble men and noble women; but which, perverted into wrong directions, may make them vicious; or which, discouraged entirely, may make them do-less. Every parent and every guardian should realize these facts, and shape his dealings with the young under his care accordingly.

Not only so, but there is in youth a striving for nobility, a realization that life is as so much of value, that it can be used but once, and that the direction of its start has much to do with the results. At such a time the faithful parent or guardian may be very successful in setting before the opening mind the reasonable obligation which he has toward the Creator, and the blessed privilege of laying down life itself on the side of right against wrong, on the side of Truth against error. With these matters thoroughly appreciated, the number of moral heroes in the world would be greatly multiplied.

Another lesson associated is in connection with vows. Vows are voluntary matters. No one is obligated to take a vow; but a vow once taken should be observed faithfully, if its blessing would be enjoyed. We are not advising vows to men or to social or religious institutions, but we do recommend vows to the Lord respecting faithfulness to Him and to His Cause. But whoever takes a vow should remember that it were better not to take it at all than to violate it; for its violation serves to weaken the conscience, whereas its observance tends to strengthen the entire life and to make the individual the more fit, the more prepared, for the Lord's service here and hereafter. The Lord seeks amongst His people strong characters for efficient service.

"Up, then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayst enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the Sword of Heaven the deadly blow;
Forward, still forward, till the Prize Divine
Rewards thy zeal, and victory is thine.
Win thou the crown."

===================

R5613 : page 23

KING DAVID'S GREAT-GRANDMOTHER

--FEBRUARY 7.--RUTH 1.--

A BEAUTIFUL STORY--ISRAEL'S HOME LIFE--BENEATH THE SURFACE--GOOD PEOPLE ASTRAY--NAOMI'S RETURN--RUTH'S CONVERSION--WHAT IT COST HER--WHAT SHE GOT.

"Thy people shall be my people,
and thy God my God."--Ruth 1:16.

IT is said that when Benjamin Franklin was American Minister in Paris, he spent an evening with some of its literary people, during which he was called upon to contribute to the entertainment. Drawing from his pocket a manuscript prepared for the occasion, he remarked, "Reading a very ancient book, I came across a very charming bit of literature, which I believe will

prove as interesting to many of you as to myself. I have copied it; and if you will permit, I will read it." It was the story of our lesson--indeed, the entire story of the Book of Ruth. The narrative tells that the audience was delighted and desired to be informed where in ancient history so beautiful and idealistic a tale could be found. They were more than surprised when he told them that he had copied it from the Bible; for France at that time, in its official and literary circles, was agnostic, if not atheistic.

The story of the Book of Ruth gives us a little glimpse into the affairs of the Israelites, showing us that there was a deep spirit of religion underlying the surface of wars and captivities, etc., which naturally most impress themselves upon our attention in every history of every people. The opening was at Bethlehem, "the city of David," where centuries later Jesus was born, "David's Son and David's Lord." The religious sentiment of the family is shown by the import of their names. Elimelech, the husband's name, signifies "My God is King." His wife's name, Naomi, is said to mean "The pleasure of Jehovah." They had two young sons, Mahlon (sickly one) and Chilion (pining one).

They became discouraged because of the invasions of their enemies and the frequent loss of the fruits of their labor, and finally, because of a severe drouth, which almost produced a famine, they left their home, crossed Jordan into the land of Moab, and dwelt there for ten years. There the two boys married. Both died, leaving widows; and Elimelech died. Evidently the leaving of the Land of Promise, the Land of the Covenant, to live amongst a people who were idolators, and who were not in covenant relationship with God in any way, had not resulted greatly to the benefit of the family; for when Naomi concluded to return to her native land, she had practically nothing.

It is worth while here for us to learn a lesson to the effect that it is never good policy to sacrifice our religious interests for our temporal interests. With all Christians the motto should be "God First." It will not do to say that perhaps they moved to Moab that they might do a little missionary work; for although the Moabites were the descendants of Lot, and therefore related to the Israelites and had spoken to some extent the same language, nevertheless God's Covenant was merely with the descendants of Abraham, and the others were aliens, strangers, foreigners, from the commonwealth of Israel, like all other Gentiles. Nor would it have been proper for them to attempt to convert the Moabites; for God had not called the Moabites, but merely the Israelites --as we read, "You only have I known of all the families of the earth."--Amos 3:2.

However, many Christians have made the same mistake that this family made; and if Christians indeed, they were all the more responsible, because the Christian has a higher relationship with God and should have a clearer knowledge of His will and more of the "spirit of a sound mind." It was unwise to take two boys into a heathen land, where they were likely to be contaminated; instead, every reasonable influence should have been thrown about them to preserve their loyalty to Jehovah.

Doubtless Naomi realized all this, as indicated by her words in the lesson, "It grieveth me much for your sakes that the hand of the Lord is gone out against me." Here again we perceive that the hand of the Lord against her was really in her favor, and that it had a proper influence upon her and brought her back to the Land of Promise.

TWO BEAUTIFUL CHARACTERS

Naomi (the pleasure of Jehovah) must have been a beautiful character. This is evidenced by the deep affection manifested toward her by her two daughters-in-law. They both preferred to join her and to go to her homeland, to leave their own home associations; and they started with her. But as she reflected that they would be strangers in a strange land and would pine for home, even as she was pining now, she tenderly urged them to reconsider--to go back to their home and kindred, their habits and customs, and to remarry, etc.

One of them so concluded, and kissed her good-bye; but the other one, Ruth, broke forth in such eloquent terms that her words have become permanently identified with classic literature:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;

And where thou lodgest, I will lodge;
Thy people shall be my people,

"And thy God my God:
Where thou diest I will die,
And there will I be buried:
The Lord do so to me, and more also,
If aught but death part thee and me."

When we say that Ruth was converted, we of course do not mean that she became a Christian or that she became an heir of Christian promises; for there were none such until after Jesus, by His death, opened up the "new and living way" beyond the Veil. She was converted to Judaism, and this is a fresh testimony to the faithful living of Naomi.--Verses 16,17.

THE VALUE OF POSITIVE DECISION

One thing here is worthy of note; namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would go to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves, its hopes and ambitions, and to spend and be spent even unto death in the service of the Lord. The value of positive decision in respect to life we can hardly overestimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to "make our calling and election sure."

True to God's promise to the Jewish people, Naomi and Ruth were blessed in their return to the Lord--to His people--to His Land of Covenant and Promise. We are to remember that all the promises to Fleshly Israel were earthly, while all those to Spiritual Israel are Heavenly.

R5614 : page 24

Both the nobility and the wisdom of Naomi's character are manifest in the course which she pursued on arriving in Bethlehem practically penniless, and unable to retrieve the interest of her husband and her sons in their share of the land. She did not beg, nor request Ruth to beg. There was no false cry nor false modesty. Ruth went out, like other poor women, to glean handfuls of grain after the reapers. Under the Law it was a part of God's provision for the poor that no one should reap the corners of his field, but should leave these for the poor. Naomi counseled Ruth to go gleaning in the fields of one of her wealthy relatives, named Boaz.

KING DAVID'S GREAT-GRANDMOTHER

As Naomi had surmised, the wealthy Boaz took note of the modest young woman who daily gleaned in his fields; and subsequently he learned that she was a relative through marriage. He pursued the course of the Jewish Law, and Ruth became his wife. Obed was the name of their son, Jesse was the name of his son, and David was the youngest of Jesse's sons. Thus Ruth the Gentile became identified with the royal family as an ancestor, and with King David's greatest Son and Lord--Jesus.

The Bible is a very honest Book. It does not disguise the fact that Rahab, the harlot of Jericho, was received into the Jewish nation by marriage and became an ancestor to King David, Solomon and Jesus. It does not disguise the fact that Ruth was by nature a foreigner, a Gentile, and at one time an idolatress. No other book is so honest. Similarly the New Testament, with wonderful candor, tells all the details of how one of His own disciples betrayed the Master, of how all forsook Him and fled, of how the subsequently noble St. Peter denied his Master with curses, of how St. Peter and St. John, when preaching in the Temple, were perceived by the people to be ignorant and unlearned.

Similarly the weaknesses and sins of King David and others of the royal family are in no sense covered or disguised. They are all laid bare and reproved, their punishments stated, and the repentance of the culprits noted. We dare trust such honest writers, even as in the history of today we would be willing to trust such writers. Indeed, we do not know of any history today that would compare with the Bible history in candor.

HOW TO BECOME A CHRISTIAN

In these Studies we make no attempt at impassioned appeal; but rather, in the words of Jesus, we suggest that each one, when considering whether or not he will join himself to the Lord, become a follower of Christ, shall first quietly "sit down and count the cost," as the Master directed. We do, however, earnestly urge the importance of decision, and a positive decision, as being essential to proper peace of mind and to proper Christian progress, and to an inheritance with the saints under the terms of this Gospel Age.--Colossians 1:12.

Those who do conclude to give their hearts to God should know that "there is no other name given under Heaven or amongst men" whereby we can be recovered to God's favor, so as to be permitted to enter the House of Sons, than the name of Jesus. In His name means in, by and through all that His name stands for to have faith in God, obedience to His terms, etc. But when the decision is reached, it means, "Thy God shall be my God."

Decision is reached to join the House of Sons through Christ. Be it noticed that we have not recommended the joining of any denomination, nor does the Bible. The instruction of the Bible is that each, to be a member of the House of Sons, must be joined to the Lord--to

Christ, and through Him to the Father--in order to be an heir of God and a joint-heir with Jesus Christ. Such as

R5615 : page 24

do this have their names written, not on an earthly roll of membership, but "in the Lamb's Book of Life," "whose names are written in Heaven."

Their next step should be to say, "Thy people shall be my people." And so surely as any of God's people are found, they are all brethren of one family, whether they be found amongst Roman Catholics or Baptists, amongst Methodists or Presbyterians, amongst Lutherans or Anglicans, or whether they be found outside of all denominations. God's people are all one, because by one Spirit they are all baptized into the one Spiritual Body, the Head of which is Christ, whose Spirit must pervade all His members.--1 Corinthians 12:13.

Not only should we seek for the people of God, but we should acknowledge and fellowship them, whether they be white or black, rich or poor, learned or ignorant; for "ye are all one in Christ Jesus," and "One is your Master, even Christ."

The proper course for all those who come into Christ is to inquire for and search out "the old paths"--the footsteps of Jesus and the Apostles, their teachings, their practises--and not to be influenced by modern digressions, philosophies and sciences falsely so-called, or by creeds and theories of the Dark Ages. "They shall all be taught of God" is a promise which belongs to the entire Household of Faith; and the Word of God is "meat in due season," and is the strength provided for their strengthening, upbuilding and preparation for a share in the Kingdom.

===================

R5615 : page 24

THE VOICE OF THE LORD

--FEBRUARY 14.--1 SAMUEL 3:1-13,19,20--

SAMUEL DEVOTED TO GOD BEFORE HIS BIRTH, BY HIS MOTHER--AN OPENING FOR SERVICE--FAITHFULNESS IN SERVICE--CALLED TO HIGHER SERVICE--SAMUEL THE FIRST OF ISRAEL'S PROPHETS--JOHN THE BAPTIST THE LAST.

"Speak, Lord, for Thy servant heareth."--1 Samuel 3:9.

TODAY'S Study gives a little insight into the family conditions of the Israelites at a time not long after the days of Samson and of Ruth. It shows us the deep religious sentiment prevailing amongst many of the people. The Tabernacle of the Lord, in this Study styled the Temple, was located at Shiloh, a few miles north of Jerusalem. The priest in charge was Eli. The people by Divine direction went annually to worship the Lord, to offer sacrifice, etc., at the Feast time, the Passover.

The father and the mother of Samuel were of these annual worshipers before Samuel was born. It was on the occasion of one of these visits that Hannah made earnest prayer to the Lord for a son, vowing that if her petition was granted, her son should be devoted to the Lord's service for life. Her prayer was answered. The child was born and named Samuel, which signifies In God's Name. When he was weaned he was presented to the Lord through Eli, the priest--to be the latter's servant, assistant, in the service of the Tabernacle and the service of the priest's home, which was connected with the Tabernacle. The word weaned we may properly understand to signify, not the time merely when the child ceased to receive suck from the mother, but the time when he was able to do without his mother's care--probably ten years old.

PARENTAL RESPONSIBILITY TOWARD CHILDREN

It is difficult to imagine the value to a child of being well-born--born of healthy parents, and particularly of intelligent and God-fearing parents. Few realize the dignity and responsibility of the parental office. Many are aware of the fact that vitality and constitution proceed from father to child--whether this be slight vitality or strong vitality, weak constitution or strong constitution. The mother indeed has to do with this also, since the portion assigned to her by nature is that of nourisher, provider, for the child, up to the time of its weaning.

But the still more important part of the mother's responsibility toward the child few parents realize. The mother's mentality during the period of gestation stamps itself upon her unborn child. Her fretfulness or vacillation or discontent, or her peace, her joy, her high ideals, are affecting not only her own happiness, but stamping almost indelibly her offspring. In view of this, how serious is the responsibility of motherhood, as well as fatherhood!

Moreover, we must remember that the mother's attitude of mind is largely under the influence and control of her husband. He is the provider, caretaker, of his wife. The responsibility is with him to place before his wife, at this important period of life, high ideals, noble sentiments, helpful suggestions, peaceful and restful surroundings. Thus parents co-operating intelligently might produce children even nobler than themselves, as their ideals may be better than were their own birth conditions; or reversely, they may produce children inferior to themselves, while their conditions are possibly more favorable than those of their parents.

The Bible declares that we are all born in sin, "misshapen in iniquity, in sin did our mothers conceive us"; but, as we have seen, these conditions of the fallen race may be accentuated or diminished to a considerable degree by the mental conditions of the parents, their appreciation of their office. But how often children come into the world undesired and permanently marked thereby to their disadvantage through life! How favorable is the condition, in comparison, of the child that is desired, prayed for, prepared for, and whose mental conditions have been well provided for by the parents! Samuel, the subject of today's Study, was such a child--such a man.

GOD'S REPROOF OF ELI

Our lesson opens with the declaration that the child Samuel "ministered unto the Lord before Eli"; that is to say, he was a servant of the Lord by virtue of his being a servant to Eli, who was the Lord's representative and priest. The Word of Jehovah was precious in those days; that is, it was seldom that God sent messages at that time. Perhaps that of the angel of the Lord who appeared to the father and mother of Samson, probably fifty years before, was the last direct communication between the Lord and any of His people Israel. "There was no open vision"--visions and revelations were not then being given. The Divine Plan was hidden. The Urim and the Thummim answers of the Lord to the inquiries of the people had ceased.

It is supposed that Eli at this time was about seventy years of age--some think nearer eighty. His vision was dim. He was sleeping in one apartment and little Samuel, his servant, in another. The latter heard a voice calling him and three separate times went to Eli to ask what service he could render, only to be told that it was a mistake, and that he had not been called. But by the third time Eli the priest realized that it was God who had called Samuel; and he instructed the lad that if the voice should again be heard, he should answer, "Speak, Lord, for Thy servant heareth." And so it was. The voice came again, and apparently the angel of the Lord appeared to Samuel at the same time. Then the Lord gave a message to Samuel respecting Eli--foretelling the sad end of the lives of his two sons, and Eli's own death, and that Eli's family should nevermore serve the Lord as priests. The inference is given that Eli's sons misused their position as under priests, taking more of the sacrifices than they were properly allowed in the Divine arrangement, and besides this, practising immorality, and thus misleading the people into unrighteousness, whereas, as the Lord's servants and priests, they should have been instructors of the people in righteousness, both by precept and example.

DIVINE DISAPPROVAL OF WEAK CHARACTER

This was not the first time that the Lord had reproved Eli regarding the wrong course of his sons and what would happen. Years before a message had been sent him on this very subject, and although Eli himself apparently was faithful and loyal to God, he had not restrained his sons; hence he was a sharer in the penalty which came upon his sons.

In the morning Eli inquired of Samuel whether or not the Lord had spoken any further, and what He said. It was a trial to Samuel to tell his friend and benefactor, who was like a father to him, respecting the Lord's criticism and pronouncement of judgment against himself and his family; but Eli demanded to know the full particulars, and we read that "Samuel told him every whit." Thus it is often with the Lord's faithful servants; their tenderness of heart, their sympathy, might prompt them to hide, to cover, matters which their sense of duty may require them to speak boldly. In every case the individual's conscience must be educated, and of course the Word of God is the educator.

When Eli heard what the Lord had declared respecting his family, he answered most loyally, "It is the Lord: let Him do what seemeth Him good." But however faithful and submissive he may thus appear to be, we know that his character was not satisfactory to God. There are many like Eli, willing to take, without murmuring, the

punishments which God metes out; but the Lord prefers characters that are stronger. Eli would have been more pleasing to the Lord had he had more firmness of character--a clearer appreciation of his duty toward the Lord as His servant, and toward his children as their father. We may be sure that strong characters are more pleasing to everybody. They may in some respects be more difficult to deal with; but, nevertheless, firmness of character is something that is a jewel, highly esteemed by all wise men and women, as well as by the Lord.

Samuel grew in favor with God and with Eli and with all the people of Israel, as they came to know him; and they perceived that the Spirit of the Lord was with him, and that he would be a representative of God amongst them.

All in Samuel's time could not be priests, but only those of the priestly tribe. All then could not be prophets, but merely such as God was pleased to use as His mouthpieces. As St. Peter says, "Holy men of old spake as they were moved by the Holy Spirit." But, as St. Peter proceeds to tell us, the prophecies were not generally understood by those who uttered them, but were meant to be understood by the Church of this Age, in due time, as the Holy

Spirit would make them known--"meat in due season."

As Samuel is styled the first of the Prophets of Israel, so the Lord informs us that John the Baptist was the last of those Prophets, and that "none were greater than he." It astounds us perhaps to find the Bible clearly teaching that while the offices of prophet and priest were restricted in olden times, as we have seen, yet, during this Gospel Age, all who come unto God through Christ may become priests, and every priest of this New Order may be a prophet of the Lord.

Failure to discern the change from the Jewish Dispensation to the Christian Dispensation, which began at Pentecost, leaves many Christian people in confusion of mind. Jesus clearly presents the matter, saying, "Verily I say unto you, There hath not risen a greater Prophet than John the Baptist; notwithstanding, he that is least in the Kingdom of God is greater than he."

The Church is the Kingdom of God in embryo. It is to be the Kingdom of God after being set up at the Second coming of Christ, by the power of the First Resurrection, but even now it is God's Kingdom class in preparation, being educated, tested, in respect to faith, obedience and loyalty. The overcomers will be the Church of Glory, the Kingdom of Glory; but even in the embryo state, these are styled by St. Peter a Royal Priesthood. He is not in this speaking of any clerical class as a priesthood, but speaking of all who become united to Christ, of every faithful believer anointed with the Holy Spirit, as such a priest in things pertaining to God. He is a priest in the sense that he is counted in as a member of the Body of the great High Priest. As a member of Christ he is associated in the work of sacrifice, "presenting his body a living sacrifice" daily.

Additionally, all of the Royal Priesthood class, even at the present time, are God's prophets, God's mouthpieces. These, and these only, are authorized to speak in the name of the Lord. Their ordination, or authorization, does not come by any laying on of hands of bishops or anybody else; but, as the Scriptures declare, it comes directly from God--through the anointing of the Holy Spirit. Hearken to St. John speaking to the whole Church. He says, "Ye have an unction [anointing] from the Holy One, and ye all know it." Whoever has this anointing of the Spirit should be able to discern its influence in his heart and life, and should recognize that it is his authorization to serve as a priest and as a prophet of the Lord; as St. Peter says, "that we should show forth the praises of Him who hath called us."

====================

R5616 : page 26

1914--REPORTS FROM FOREIGN BRANCHES--1914

BRITISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

We have pleasure in sending a summarized account of the work of the British Branch for the year 1914. As you will see by the figures subjoined, there is a good work to report. The sales of the STUDIES IN THE SCRIPTURES have increased by more than 20,000 copies, our total British circulation for the year being 131,984. Besides this number we sent out to Australia over 26,000 copies, or a total British output of 158,264 STUDIES. The circulation of free literature is also considerably in excess of last year's figures. We sent out of London for Volunteer work, for the Class Extension service and for the PHOTO-DRAMA work a total of 15,787,950 items, representing in tract pages 262,770,280, a huge figure. However, our report does not increase all the way; for the war came in the midst of our work, and immediately began to restrict it--but not to a great extent.

The general Colporteur work suffered first, and then the Brethren, as well as ourselves here, were hindered from obtaining halls for public witnessing, because so many were required by the military authorities. But the war helped as well as hindered; for many were much more inclined to hear what we had to say, so that both in the public meetings and to the Colporteurs there was a preparation for the message of Truth. Also the people more able to buy the sets of the STUDIES were more attentive, and many of these have shown a warm interest in the Truth. It must be said that the Colporteur work has been very much helped by the recent methods of furthering their work. Brother Rutherford's extended tour resulted in the selling of over 10,500 volumes of STUDIES, and the follow-up work after the PHOTO-DRAMA is also of very great help. It was believed that sets of STUDIES could not be sold here, but now this has become the common thing; and our output of Vols. 4, 5, 6 has largely increased. The war has not made an appreciable difference in the outward aspect of things; but it is impossible that such a state can continue, and no doubt there will be a pinch in the spending capacity of the people not at present keenly felt.

There has been little outward opposition to the spreading of the Truth along our usual lines; the Lord has kept back violent opposition, and so we can report the greatest witness yet given here. The outlook is not bright, and we see other factors at work which indicate that our freeness of service cannot long continue. We rejoice in whatever is afforded to us, and we hope to be faithful to our Head until the work is accomplished. The first six months of the year saw very little activity in the Class Extension work, but the advent of the DRAMA came about the time the Class Extension territory had been covered; and since then the brethren have been energetic in this newer phase of service.

The DRAMA has now been shown in London and 97 other cities and towns in Great Britain and Ireland, and has been attended by 1,226,650 people, London figures being 25 exhibitions with 425,000 in attendance. Outside London attendance 800,100. The London exhibitions were 22 of two weeks each, and 3 others of four weeks each. The signed cards for further literature, etc., numbered in London 7,470; and so far, over five thousand books have been sold through these. In the country over 12,000 cards have been left, and the resultant sales is about the same proportion. In London the cloth Scenarios were in good demand; in two centres alone 7,966 copies were sold. Thus we feel that this great city has had an opportunity of gaining some knowledge of our loving Heavenly Father's character and Plan.

The friends have everywhere risen loyally to their opportunities of service. The Volunteer matter has gone out well--you will notice that we have sent out nearly 7,000,000 B.S.M. The work has, as you know, continued to make increased sacrifices upon the time and the means of the brethren, but the sacrifices have been made to the blessing of increased faith and love among the brethren.

We praise the Lord for all the mercies of the way, and we will keep on with His work till He shall bid us cease. We are going on with such work as is at hand, hoping to do it to His praise. With love in the Lord,

Your servants in Him,
J. HEMERY, H. J. SHEARN, WM. CRAWFORD,
British Branch Managers.

R5616 : page 27

SUMMARY OF OUTPUT OF "STUDIES IN THE SCRIPTURES"

STUDIES, all kinds................................	158,264
To Australia, out of above........................	26,280

Total British local sales.........................	131,984

OUTPUT BIBLE STUDENTS MONTHLY AND OTHER TRACTS.

BIBLE STUDENTS MONTHLY............................	6,932,300
EVERYBODY'S PAPER................................	5,828,200
Colporteur tracts................................	302,000
Hell pamphlets...................................	28,250
DRAMA volunteer..................................	1,958,000
Free Scenarios...................................	739,200

	15,787,950
Or Tract pages..................................	252,607,200
Books (Manual, MANNA, Poems, etc.)................	3,246
Scenario, paper..................................	18,351
Scenario, cloth..................................	5,717

R5617 : page 27

Booklets...	23,679
Letters, out.....................................	35,174
Letters, in......................................	31,425

AUSTRALASIAN BRANCH REPORT

DEAR BROTHER RUSSELL:--

We are glad again to think that you will be pleased with the year's work. It has been a year of progress as the result of the increase of love and zeal and spirit of sacrifice generally among the friends. Yet we realize that there is much to be done here; and that it may be some months before the door of opportunity is closed for laboring and suffering for the Truth's sake.

Last year was a record with its 30,000 volumes of STUDIES IN THE SCRIPTURES; but it has been exceeded and the output has reached over 40,000, as you will see from the appended statement. The Colporteurs have done well; and while the war has tightened money considerably, yet it has increased interest in the matters dealt with in the STUDIES, so that there is still a good work going on. We have about thirty Colporteurs in the field now, some doing moderately and some doing splendidly. Some have been ever so much more successful since the war broke out than previously. Many more volumes would have been put out if we had had them to supply orders; but, as you are aware, our shipments were stopped.

The PEOPLES PULPITS, which have been mostly sent through the post, continue to bring good interest, and the list of subscribers has steadily increased. THE WATCH TOWER list also continues to grow, which will indicate to you best the amount of progress, although it is still so that one WATCH TOWER serves for may be a family or for one or two readers.

While the Tract Fund shows a good increase over last year, yet it does not represent probably more than half what has been spent by the Classes in special efforts under the auspices of the Society. While Brother Gates has been used by the Perth Class for many public efforts, the Sydney Class have used Brother O. Walters, and the Brisbane Class has served many outlying small towns with several brethren. In this way much has been done without expense to the Society. Brother Nelson has traveled mostly in New Zealand and Queensland, and has been a means of blessing to the friends at those places. He is now in Queensland, and we hope to see him once more at our Melbourne Convention Christmas time.

We still have about thirty-five Newspapers publishing the sermons. Some opposition has been strongly working against these, and has succeeded in one or two instances; but generally the editors have been able to take it for what it is worth. Some of the editors have been more than pleased with the matter of the sermons themselves, and have realized that their readers are appreciating them. We have heard of many cases of strangers getting quite interested through this service. At the same time we feel that the friends generally do not fully realize their opportunity of encouraging the papers in the good work.

You will find a list of Extension efforts and Pilgrim Public Meetings, but this is by no means complete, as we know we have not had returns from all the classes that have been busy. Along this line we are glad to say that the visit of Brother Hollister in the early part of the year was very much appreciated and much good was accomplished, not only in encouraging the brethren everywhere, but also creating new interest. We do rejoice in all the good providences of our God.

PHOTO-DRAMA OF CREATION

The PHOTO-DRAMA has been shown in Wellington, N.Z., the attendances totalling about 40,000. The Class there nobly shouldered the whole expense, which amounted to about L200; but with experience now gained, this will not need to be so great elsewhere. We have evidences, however, that good will be accomplished by this means of declaring "the whole counsel of God" as revealed in His Word. We now have the films in Melbourne, and preparations are well advanced for the work. We feel sure that we are voicing the feeling of the International Bible Students in Australasia when we express gratitude for the generosity on the part of Brooklyn in affording us two sets of such expensive outfits. When we realize how much sacrifice is involved in the way of patient toil, as well as of substance by others in the production of this wonderful exhibition, it makes us feel the responsibility of now doing our part to our utmost with what is entrusted to us, in order that the work may be accomplished here. The Melbourne Church, though generally poor in this world's goods, has followed the example of Wellington in the spirit of sacrifice, and has promised eighty pounds toward the expense of the production.

We had our Finale on Sunday and had record meetings both afternoon and evening. Twelve hundred were present and many were unable to get into the Hall. I took the speaking part and endeavored to follow the notes suggested in the instructions. The Lord was with us, and we believe that much good was done. Altogether we have over 200 names of interested. These are now being called upon by three of our best Colporteurs, and we feel sure of good follow-up meetings in the same Hall for the next three Sunday nights, when I am to give Chart Talks. We reckon that we showed to 22,850 people, or rather attendances; for many attended every one of the exhibitions.

The DRAMA started in Geelong this week. Geelong is a City of Churches, hard to wake up. But the Lord arranged to stir them up. The Council of Churches made a strenuous effort to hinder our having the Theatre, which is under the control of the Town Council.

We cannot run several cities at the same time here; but though it will take us a little while to get round, it is beautiful to see the effect and to realize that the Lord is directing our steps and blessing the work.

The work all over is, we think, progressing well, not only in the all-important deepening of the spirit of consecration personally of those who have been some time under the hallowed influences of the Truth, but in numbers. These are growing, in some cases, quite rapidly. We hope, however, that while the door of opportunity remains open even greater things may be accomplished. It is good to realize that there never has been a time when it was so easy to get people to think along the lines of the Truth; and that the shackles of error are breaking and the mists of the Dark Ages are being dispelled by the bright shining of the glorious Sun of Righteousness.

R5617 : page 28

While the clouds of trouble roll over the earth in fulfilment of the Word, thus in accord with our expectations, as though the great Divine Time Clock has struck the End of the Gentile Times, we are resting in the promise that our "deliverance draweth nigh" and are seeking to identify ourselves with the Kingdom which is being set up and co-operate in its glorious work of turning "the pure language to the people." "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"--Isaiah 52:7.

With Christian love to yourself and all of like precious faith,

Yours in the service of Christ, R. E. B. NICHOLSON.

SUMMARY OF WORK

STUDIES IN THE SCRIPTURES.........................	38,713
" " " " --Magazine form...........	1,321
Booklets...	2,433

Total..	42,467
Free Literature sent out:	
B.S.M. and EVERYBODY'S PAPER......................	1,129,800
WATCH TOWERS.....................................	4,287
Debates..	1,000
Hell TOWERS......................................	3,487

Total..	1,138,074

CORRESPONDENCE

Letters received.................................	4,370
" dispatched................................	4,444

A goodly amount of Pilgrim work was done by Brother Edward Nelson, Brother Robert Hollister and myself; but the exact figures are not obtainable at the moment. Considerable of this work was also done in New Zealand.

EXPENDITURES, ETC.

Pilgrim, Extension Work, Halls, Advertising, etc.	280:12:-	
Postage, freight, etc.	49:--:5	
Rent, gas, stationery, personal expenses	56:--:-	
PHOTO-DRAMA Expense, Customs Duty, etc.	31:15:8	
Supply of Free Literature	394:17:-	
	812: 5:1	= $3,947.56
Tract Fund Donations	827: 9:7	= 4,021.55
Dr. to Brooklyn	1,597:11:2	= 7,764.13

THE WORK IN GERMANY

DEAR BROTHER RUSSELL:--

I send you the yearly report, and am glad to say that again, by the Lord's grace, the amount of literature circulated

R5618 : page 28

exceeds that of the preceding year by about one-third. The totals are as follows:

Volumes of STUDIES IN THE SCRIPTURES--German	24,136
Volumes of STUDIES IN THE SCRIPTURES--other languages	1,070
Volumes MANNA	1,079
Volumes DIVINE PLAN in journal form	8,770
TOWERS on Hell	31,085
Booklets--German	12,946
Booklets--Foreign	2,277
German TOWERS, including 5,000 copies monthly to regular readers	78,040
BIBLE STUDENTS Quarterly and Volunteer matter-German	5,015,200
BIBLE STUDENTS Quarterly and Volunteer matter--other languages	122,900

The Lecture and Pilgrim Service was quite extensive this year, with good results. A number of new classes, of 20 to 40 consecrated, have been started; and others have doubled.

Number of Public Meetings	262
" in attendance	52,894
" of addresses for free literature	14,743

EXPENDITURES, ETC.

Printing, Lectures, Pilgrim Service,

Rent, Household, etc.	104,282.16 Marks
Donations--German and Swiss--European	58,704.16 "

	45,578.00 Marks
Amount of cash from Brooklyn, plus proceeds from books sold to cover balance.	
Letters and Cards received	13,555
" " " sent out	6,823

We have quite a large stock of books on hand, which no doubt will be very much in demand in the near future, since the friends are zealously calling attention to the fulfilment of prophecy in the European or universal war. We hope, indeed, to be able to still circulate a number of million copies of B.S.M. on timely subjects before our work this side the veil is ended. If the six or seven thousand readers of the German TOWER in Europe let their light shine out fearlessly, as the opportunities increase and circumstances offer or demand, the testimony will surely have been given according to the Lord's own Word (Matthew 24:24), so far as this part of the world is concerned. We are glad to know that it is even more so the case in other parts, especially in America.

With confidence in God and our Lord and Savior Jesus Christ, and with much love to yourself and your faithful colaborers everywhere, I beg to remain

Your humble brother, O. A. KOETITZ.

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

By the Lord's grace we have passed another year in His blessed service, on this side of the "Veil," and it is accordingly my greatly appreciated privilege and duty to send you the usual report of the work done in this land during the last year, under the auspices of the Society.

Although it has often, even from the beginning of the past year, been very difficult for us to understand the Lord's guidance and to recognize His will respecting His work and its interests in this part of the field, and although we have often been absolutely unable to see any part of the way before us respecting the same, we cannot now, as we look back and compare the past experiences with their already noticeable results, do anything but give thanks and praise to God, when we can see that it is He who, to a great extent through you, beloved Brother Russell, and also through surrounding circumstances and by His Word and its spirit--has directed our steps on the way which we did not know beforehand. It is with deep gratitude toward the Lord for the opportunity He has thus granted us to be, even during the past year, His co-laborers and yours, that we now present the following figures, etc., which we hope will help you a little to judge of the condition of the work here.

Down through the year the propagation of the Harvest Message and the gathering together of the Lord's saints have continued and developed more and more all over the land, so that--in spite of all adverse circumstances and hindrances--the results of our efforts to proclaim the Good News in different lines have exceeded those of previous years; and there has never before been a time when we have seen a more general manifestation of the spirit of love and zeal, of brotherly-kindness, patience, humility and faith amongst the brethren in Sweden.

Though several of our most successful Colporteur brethren have been kept away from the work during the last three months by being mobilized for war and for other reasons, still the circulation of the STUDIES IN THE SCRIPTURES has not gone down, but exceeds, by 3,065

R5618 : page 29

copies, that of the previous year. The pressure and fear of the present war seem to make many people more willing now than at any previous time to investigate the Truth. The free distribution of Volunteer matter has also made some increase, as you will see. It may at this time interest you to be reminded of the fact that from the start of this little Branch of the great Harvest work until now, there has through it been circulated 200 thousand copies of the STUDIES IN THE SCRIPTURES and more than 5 millions of the Society's good tracts.

The number of subscribers to the Swedish WATCH TOWER has grown from 2,174 to 2,344, who have paid kronor 5,636 in subscriptions, against kronor 5,244 the previous year. Regular subscriptions for the year to the Swedish Newspapers which publish your sermons weekly have been received through this office to the number of 1,390. In one of these newspapers nearly one whole page has stood at our disposal the whole year.

The regular Pilgrim service, in which six Swedish brethren have taken part during the year, has been richly blessed by the Lord; and besides this, a large number of mass meetings have been held in all parts of the land, attended by tens of thousands of attentive listeners, who have demonstrated their interest in the Message by purchasing thousands of the STUDIES IN THE SCRIPTURES when departing from these meetings. We have also had the pleasure of meeting together with others of "like precious faith" in Conventions, on a larger scale than ever before, as not fewer than 18 Conventions have been held in different parts of the country during the year, most of them in the summer time. Those conventions were attended by from 30 to 350 Truth friends, and every one of them has been successful and spiritually helpful. The number of meetings held here under the auspices of the Society has grown from 1,576 to 1,820.

One of the surest proofs of increasing appreciation and love for the Truth is the fact that the absolutely voluntary contributions for the propagation of the Harvest Message received at this office exceed the preceding year's large sum by not less than 20,000 kronor, and this in spite of the poverty of nearly all the friends here and the hard times.

After all the difficulties and disappointments (caused to a great extent by the European war condition) in connection with the preparation for the presentation of the PHOTO-DRAMA OF CREATION to the Swedish people, we finally succeeded, as you already know, so that the DRAMA was shown here for the first time on September 25. From that day the DRAMA has been presented to overcrowded houses twice every day in from one to three Swedish cities. The interest in this DRAMA is remarkable indeed. We have seen many people standing in the street in bad weather for fully two hours in order to secure a seat; and in the evenings usually from 1,000 to 2,500 people are turned away from the halls in the different places. Up to date we have given 184 DRAMA presentations of two hours each, with a total attendance of 89,650 people in seven of the largest cities of Sweden. As far as has been possible to ascertain, probably twice that number have had to be turned away for want of room, although we have everywhere had some of the largest halls obtainable. Additionally, preparations have already been made for showing the DRAMA in a good many more places before the holiday season.

The 10,000 edition of the Scenario of the PHOTO-DRAMA in book form, which you authorized us to begin with, is nearly gone, so that we have already been compelled to prepare for publishing a new edition. Of the free Scenario in paper form we have sent out 110,000 copies, and it looks as if we should soon need a new large edition of this also. All this seems to us as an illustration of the Lord's words by the Prophet: "Behold the days come, saith the Lord God, that I shall send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."--Amos 8:11.

As the work grows rapidly all over the field where we, by the Lord's grace, have been placed, the Office work grows accordingly; and still the office force here has not increased in number, but has really decreased since the starting of the DRAMA work, in that some of its noble members have been wholly taken out in that new Branch, as operators, instructors, etc. The regular DRAMA force here contains more than twenty members, fully engaged in that Branch. We are all very glad indeed for the privilege given to us of having a share with you in the "afflictions of Christ for His Church," and also in your sacrifices and sufferings for the Truth's sake in preparing the "groaning creation" for the coming "Times of Restitution

R5619 : page 29

of all things." More and more do we realize that our present opportunities are wonderful and precious indeed, more so than any words can say; and as we see how the big clouds gather above us, and how men's hearts are trembling in fear of the approaching storm, which already has begun the shaking of the present order of things with its institutions and governments, we cannot but "lift up our heads and rejoice," knowing that "our redemption draweth nigh."--Luke 21:28.

You yourself, dear Brother Russell, are always included in our ardent prayers before the Throne of Heavenly Grace; and we pray that we also may continually have a place in your prayers and supplications on behalf of "all the saints," that we all with you may be kept faithful until the end of our race-course and then be granted an "entrance abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

Asking you, on account of all the Swedish Brethren, and especially each member of the Bible House family in Orebro, to kindly accept their warm Christian love with thanks and gratitude for all that you, as the Lord's messenger and representative, have been to all of us during the past year, I am

Your brother and colaborer in Christ,

AUG. LUNDBORG.

SUMMARY OF THE WORK

Copies of STUDIES IN THE SCRIPTURES, circulated at cost....................................	43,526
Various other books and booklets--MANNA, TABERNACLE SHADOWS, etc....................	15,678
Total......................................	59,204
Eko fran talarstolen (PEOPLES PULPIT), issued free................................	681,300
Other free tracts, free DRAMA Scenarios and copies of the Swedish WATCH TOWER..........	135,023
Total......................................	816,323
Amounting in tract pages to....................	16,221,056
Number of subscribers to the Swedish WATCH TOWER................................	2,344
Number of sermons in newspapers, about.........	200,000
Number of meetings held under the auspices of the Society............................	1,820
Number of miles traveled in preaching tours	117,837
Letters and cards sent out.....................	8,745
Letters and cards received.....................	6,987
Total number of various shipments, by mail and by railroad...........................	63,505

EXPENDITURES

Pilgrims, Conventions and other Kr.

R5619 : page 30

meetings	21,621.52 =	$5,843.65
Translations, printing, binding, paper, etc	27,311.96 =	7,381.61
Freight and postage	4,527.56 =	1,223.67
Helps to poor Colporteurs	4,211.95 =	1,138.37
The newspaper service	2,166.28 =	6,092.43
Office expenses, rent, light, heat, etc	7,108.38 =	1,921.18
The PHOTO-DRAMA service	22,541.99 =	6,092.43
Total	Kr.89,489.64 =	$24,186.39

RECEIPTS

Voluntary donations to the Tract Fund	38,954.43 =	$10,528.23
Voluntary donations to the DRAMA service	15,056.83 =	4,069.11
Swedish WATCH TOWER subscriptions	5,636.55 =	1,523.39
Sold books, pamphlets, etc	29,901.04 =	8,081.36
Total	Kr.89,548.85 =	$24,202.09
Balance on hand	Kr.59.21 =	$15.70

SOUTH AFRICAN MISSION

DEAR BROTHER RUSSELL:--

It is with mingled feelings that I present the report of our labors in the Harvest Field for the past twelve months. We are deeply grateful to God that October, 1914, finds us still busy in the Lord's Great Service, and that the year that has gone has been the busiest of our office existence. The Lord has been very good to us, opening doors of opportunity, and we have sought ever to be on the alert to enter in. And now we realize that we stand on the threshold of the Kingdom, and that possibly our next report will not be to Brooklyn, but to Headquarters beyond the veil. We are conscious, however, that there is work still to be done here below, and are determined by God's assisting grace not to slacken our efforts (though we long for the homecoming), but to work with all diligence as long as the day lasts. Pray for us, dear Brother, that the blessing of God may rest upon our humble efforts to serve Him and that we may be used abundantly here in gathering in the last grains of ripe wheat for the Lord's Garner.

From the accompanying report you will see that our output of volumes has been largely increased, and that a greater quantity of literature of all kinds has passed through our hands. Everywhere throughout South Africa we find an increased interest in the Truth since the beginning of the present strife of nations. Men who formerly looked upon the subject as a huge joke, are now asking with scared faces, "What does it all mean?" We have neither time nor inclination for the inevitable "I told you so," but are only too glad to explain the significance of current events to all who are now ready to listen to Present Truth.

The meetings of the Ecclesia at Durban are well sustained and the average attendance is larger than ever before. During the year I have made three Pilgrim journeys, covering nearly 3,000 miles, and have lectured in many of the large towns and some of the smaller ones in the Union. On these visits I have been much impressed with the growth in grace of the dear brethren throughout the country, some of whom, in comparative isolation, have been growing like calves in the stall. I have been twice to the Transvaal and once to Cape Colony, and am just about to embark upon another tour of the Cape, right down the coast to Capetown, returning by the Western Province.

The Native work continues as interesting as ever, and under the able guidance of our two native teachers, Brothers Jordan and Tshange, this work is spreading considerably in this part of the Continent. A dear Brother who has been Colporteuring in Cape Colony reports considerable interest among the natives there, and at their request I am taking Brother Jordan down to establish classes in various centres, and otherwise to assist the interested ones. In Nyasaland the work continues to develop, especially in the Northern Province. I am sending to you an interesting letter from a leading Brother there. The Nyasaland brethren have had their faith much strengthened by the fact that a fight took place in their own land, at Karonga, between the British and the Germans, a tangible evidence that we are in the beginning of the Time of Trouble.--Daniel 12:1.

During the year we have had two Conventions in South Africa, one at Johannesburg, already reported, and the other at Durban. At both of these we received much blessing from the Lord, and the spiritual life of all present was greatly stimulated. Our one regret, dear Brother, was that we were so far removed from Brooklyn that we could not have you with us in person. We know, however, that you were with us in spirit and we spoke of you and joyfully anticipated the great meeting at the end of the way, now so close at hand.

The newspaper work continues normal. We have added two papers to our list during the year, but some others have dropped out. The scarcity of material, due to the war, has made the newspapers here very jealous of their space. All over we have much to thank God for, and are inspired by past experience to a still larger confidence for the future, whether long or short.

Permit me here, dear Brother, to express the gratitude to God felt by all the dear friends in Africa, both black and white, for your faithful ministrations, and to assure you of their entire confidence and loving devotion. Our prayer is that He who has brought you through many difficulties may sustain you in the special trials that necessarily pertain to the end of the way and that we all, with your well beloved self, may appear before God in Zion.

With much Christian love, I have the honor to remain,

Your brother and colaborer, WM. W. JOHNSTON.

SUMMARY OF THE WORK

Free literature circulated-- English..............................	67,650	270,600 Pages
Free literature circulated-- Hollandish...........................	38,380	135,520 "
	106,030	406,120 "

Newspaper sermons sent out..........................	7,720
Parcels dispatched..................................	165
Letters dispatched..................................	1,257
P. R. L. B. wrappers................................	1,316
New TOWER subscribers...............................	30
Meetings held.......................................	380
Pilgrim journeys....................................	3
Miles traveled......................................	2,986

R5620 : page 30

FINANCIAL SUMMARY

Cr.	œ s. d.	Dr.	œ s. d.
Tract fd. donations	13 12 0	Office expenses..	109 7 4
TOWER subs..........	7 4 0	P.R.L.B. exp.....	78 6 8
Sales...............	87 12 7	Pilgrim expenses	60 17 11
		Grants to native workers........	21 5 0
		Bank charges.....	2 16 5
	108 8 7		315 3 1

CASH STATEMENT

	œ s. d.		œ s. d.
Cash on hand, Nov. 1, 1913.....	43 14 1	Total expenses..	315 3 1
Local receipts.....	108 8 7	Repayment loan..	32 0 0
Loan..............	7 0 0	Cash on hand....	72 16 0
From Brooklyn......	260 16 5		
	419 19 1		419 19 1

R5620 : page 31

REPORT FROM FINLAND

DEAR BROTHER RUSSELL:--

I send you a short report of the Harvest work in Finland for 1914. God's grace toward us during the past year has been exceedingly great. God has opened doors all over; and we have tried with our feeble powers to use the opportunities, although we have felt that "the Harvest truly is plenteous, but the laborers are few."

In the beginning of the year we finished the publishing of the six volumes of the STUDIES IN THE SCRIPTURES in Finnish; and since then we have rejoiced with our Finnish brethren and sisters, as they have the whole light of Present Truth set forth in these blessed books. Six newspapers have during the year published "Pastor Russell's Sermons," one of the papers having a circulation of more than 30,000.

The interest in Present Truth has been growing amongst the friends, and they have tried to do their very best in spreading the Glad Tidings. A very beautiful opportunity was afforded in THE PHOTO-DRAMA OF CREATION. The glorious Message went out during two months in the nicest form; and every day was a festival.

Up to the last of September the work was going on with very great force; but on October 1 everything was changed, and since that day it has been very difficult to do anything. We have tried to do, but we have had only few possibilities. We see how the night is coming. You know that the sun is going down in the "East." Nevertheless we are in good condition, filled with the best hopes, because we see the New Day and how the Sun of Righteousness is rising. We are therefore very happy and thankful toward God, who has used you as a channel to bring us the knowledge of His plan and prospects.

As I think it will interest you, I send a report of the Harvest work in our country:

SUMMARY OF THE WORK

Output of STUDIES IN THE SCRIPTURES.........	22,409
Output of various books and booklets........	27,622
Total..................................	50,031

Number of subscribers to the Finnish TOWER..	1,124
Number of subscribers to the Swedish TOWER..	117
Total..................................	1,241

Bibles sold................................	130
Volunteer Tracts....................	479,602
Sample TOWERS........................	46,573
Scenarios............................	70,478
	596,653

Number of Meetings held............. 862
" " PHOTO-DRAMA Entertainments
.... 218
_______ 1,080
Number of Miles traveled in Preaching Tours 29,986
Attendance at Meetings............. 130,294
" " Entertainments........ 80,500
_______ 210,794
Letters and Cards sent out................... 4,962
" " " received.................. 3,892
Total number of various Shipments............ 47,751
Total Expenditures......Fmk. 80,319:61 or $15,477.00
" Receipts.......... " 74,461:00 " 14,348.21
____
Shortage............ " 5,858.00 " 1,128.79

I assure you of our deep love, and that we daily ask God's blessing upon you,

Your brother and servant in the Lord,
KAARLO HARVETA.

REPORT FROM SUISSE-GERMAN WORK

Following is the I.B.S.A. annual report of distribution of literature in German Switzerland from November 1, 1913, to November 14, 1914:

STUDIES IN THE SCRIPTURES, Vol. I., German..................... 1,694
STUDIES IN THE SCRIPTURES, Vol. II., German.................... 308
STUDIES IN THE SCRIPTURES, Vol. III., German.................. 303
STUDIES IN THE SCRIPTURES, Vol. IV., German.................... 308
STUDIES IN THE SCRIPTURES, Vol. V., German..................... 224
STUDIES IN THE SCRIPTURES, Vol. VI., German.................... 287
______
Total........................... 3,124
Volume I., in journal form, German 1,944
MANNA, German....................... 182
Bible Helps, German................. 42
Booklets, German.................... 8,344 417,401
German WATCH TOWER (600 Monthly)........................ 7,200 360,000
____
Total number Tract Pages........ 777,401
Hell TOWER in German, etc........... 6,442 358,700
B.S.M. and Tracts..................314,297 7,983,500
____
Total number Tracts Pages....... 8,342,200

Respectfully submitted, SAMUEL LAUPER.

"GOULD FREE LIBRARY FOR THE BLIND"

Chapters of SCRIPTURE STUDIES and Pamphlets (WATCH TOWERS, Tracts and Special Sermons), in Braille type, loaned by mail:

Chapters..................................	8,372
Pamphlets.................................	2,811
Weekly sermons mailed.....................	3,728
Letters received..........................	2,476
Letters dispatched........................	2,302
Expenses..................................	$1,106.51

===================

R5620 : page 31

INTERESTING LETTERS

EUREKA DRAMA BLESSINGS

DEAR BRETHREN IN CHRIST:--

We are sending weekly reports of our EUREKA DRAMA exhibitions, but we feel sure you will be glad to hear from us, though it be but a greeting.

The year 1914 has been a momentous one to almost all the dear children of God. While we were late getting a complete outfit of the DRAMA, yet after a brief season of rehearsal we put six teams in the field, each team serving in rotation.

We started about November 15 and have been quite busy since. Eleven places have been served thus far, which means thirty-three exhibitions. At these the total attendance of adults was 4,159, making an average of 126 at each exhibition. The cost of hall rent was $105, or $3.18 per exhibition.

It makes our hearts rejoice to have been able to serve 4,159 people with the Message of the Ages at so small cost! May God bless you and all in the service of the Truth is our prayer, with hearty New Year greeting.

MARSHALL G. ELLIS.--Washington.

page 31

APPRECIATES MORE THAN TONGUE CAN TELL

DEAR FRIENDS:--

In reply to your kind letter received this day, would say I have secured all of the six volumes of STUDIES IN THE SCRIPTURES, have subscribed for THE WATCH TOWER and purchased a Bible Students' Edition of the Scriptures with the notes. I am now well into the fifth volume of the STUDIES and appreciate more than tongue can tell the wonderful unfolding of God's Plan as given therein.

For twenty-five years I have been reading everything on the Advent doctrine, but have never grasped its full significance. While I still wonder on some points, no doubt the Light will break in further as I study and pray for Divine guidance. If you have the time some day, tell me how I can enroll myself more fully with you; and how, in the practise of my profession, I can help in the work of spreading this glorious Message. I have met the few who are in the Truth here, but have not had the time to meet often with them.

Faithfully yours, E. A. GUYTON.--Wis.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

VOL. XXXVI FEBRUARY 1 No. 3
A. D. 1915--A.M. 6043

CONTENTS

Imputation and Application of Our Lord's Human Life-Rights.......................... 35
  Right to Life on Two Planes.................. 35
  Restitution Imputed to the Church............ 35
  The Church No Part of the Ransom............. 36
"Your Father Knoweth"............................ 38
  The Father of the Church..................... 38
  The Everlasting Father of Humanity........... 39
  Proper Mental Attitude for Prayer............ 39
More Convincing Evidence Demanded................ 40
  St. Thomas Not Reproved...................... 40
  Two Great Facts Established.................. 41
God's Ark in Wicked Hands........................ 42
  A Present-Day Parallel....................... 42
  Israel Different from Other Nations.......... 43
Confession of Sin, Forgiveness, Victory.......... 43
  A Lesson for Spiritual Israel................ 44
Return of the Church from the Wilderness......... 45
Interesting Letters.............................. 46
  Reply to a Critic of Present Expectations..... 46

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

MEMORIAL SUPPER--MARCH 28th

For the benefit of friends at a distance we note the fact that the anniversary of our Lord's last Supper with His disciples will this year be on Sunday, March 28th, after 6 P.M. In due time we will have an article upon this subject.

NEW VOLUNTEER PLAN FOR 1915

The Lord willing, the Society hopes to supply a series of Volunteer issues this year instead of merely one number as in the past. Our thought is to cover the territory in quick succession, a few weeks apart, thus giving the public time to read each issue separately, but not allowing their minds to grow cold concerning the Kingdom Message. This plan will surely prove quite effective, increasing also our own privileges as Christ's ambassadors. Ask for B.S. MONTHLY, No. 67, "Why Financiers Tremble"; No. 68, "Clergy Ordination Proved Fraudulent"; and No. 69, "Church of the Living God."

A GIFT FOR YOUR FRIENDS

We have a special edition of STUDIES IN THE SCRIPTURES, Vol. I., to which we have added the Pyramid Chapter from Vol. III. It is bound in the same style as our regular editions, except the covers are embossed with a gold Pyramid.

The Pyramid feature makes this volume specially attractive to beginners who are difficult to interest otherwise. After reading about the wonderful Pyramid of Egypt (which is the introductory chapter of this edition), their mental appetite is sure to be whetted enough to read with interest the "DIVINE PLAN OF THE AGES"; and whoever reads this, if he has a spiritual appetite, is pretty sure to go on as a Bible student.

The price of this special edition is 50c. per copy, which is less than half what such books would ordinarily sell for. We, however, offer these to our readers as gifts, or for loaning to friends and neighbors, at 30c. per copy, postpaid--in any quantity, but preferably in lots of ten or multiples thereof.

BEREAN QUESTIONS IN "SCRIPTURE STUDIES"

The classes of Associated Bible Students throughout the world are very generally adopting our suggestion of using the "Berean Questions." These are furnished separate as pamphlets--one each for the six volumes of STUDIES, also for TABERNACLE SHADOWS at 5c. each.

For the great convenience of Bible Students we have now added these "Berean Questions" as an appendix to the cloth-bound volumes. Note also that STUDIES Vol. V. now contains TABERNACLE SHADOWS and Questions on same. We are making no extra charge for this additional matter.

Some of our readers may choose to use their present copies for missionary work, replacing them with the new edition containing the "Berean Questions."

INDIA PAPER EDITION STUDIES

Noting the growing desire for small, light weight books that can be carried conveniently in the coat pocket for reading on trains, etc., we have prepared the SCRIPTURE STUDIES in this most up-to-date form, and now have a good supply. Full leather binding, India paper, gold edges, round corners, the six volumes neatly packed in a cloth carton, thickness of the entire set only 2-3/4 inches, and weighing only 1-3/4 lbs., price $5.

We are unable, on this edition, to give our Colporteurs their usual allowances. Nevertheless, in view of the fact that this edition specially appeals to a certain class of people who want something good, we are making the Colporteurs an allowance of $1 per set to permit them to handle them.

This edition does not contain the "Berean Questions," because designed to be as small, light and portable as possible.

KARATOL STUDIES IN THE SCRIPTURES

By the word "Karatol" we indicate an edition of the STUDIES on thin Bible paper, with round corners, red burnished edges, flexible cloth covers, to take the place of the India paper edition with those who cannot afford the best, but who yet desire something convenient for carrying in the pocket for reading on journeys. These do not contain the Berean Index because they are kept in as small a size as possible. The entire set of six volumes, in cloth carton, $2, carriage pre-paid. Colporteurs may handle this edition on the same terms as the regular cloth-bound editions.

===================

R5621 : page 35

IMPUTATION AND APPLICATION OF OUR LORD'S HUMAN LIFE-RIGHTS

APPARENTLY a great many of God's people have difficulty in discerning just what is signified in the expression, "Gave Himself a Ransom for all." They ask, If our Lord Jesus gave His human life a Ransom for Adam and his race, where has He now any right to human life to give in justification to those who accept His favor, in view of the fact that we read, "He that believeth on the Son hath everlasting life"?--John 3:36.

To appreciate the answer to this question, we must realize that the giving of the Ransom has various features. First of all, our Lord's consecration when He was thirty years of age, which He symbolized by water baptism, represents the giving up, the surrender, of His life to God. The life which He surrendered was a perfect human life, one to which He had a full right. St. Paul tells us that He was "holy, harmless, undefiled, separate from sinners." Our Lord was not a member of the Adamic race in a direct sense--in the sense of having received His life from a human father; therefore His was not a condemned life, like that of the rest of the world. Nothing more was needed. He surrendered the full equivalent of Adam's life and perfection. But He did not surrender His life to Adam; He merely put it into the Father's hands without giving it to anybody.

During the three and a half years of His ministry our Redeemer laid down His life. He completed that work at Calvary, saying there, "It is finished!" He there finished His Baptism into death; He continued His self-surrender to the end. But He has not yet made any application of this human life to Adam and His race. He has merely put it into the Father's hands. It was a life that had not been forfeited, that had not been mortgaged, that had not been embargoed. He simply surrendered His life in harmony with the Father's Plan--Luke 23:46.

RIGHT TO LIFE ON TWO PLANES

When the Father raised Him up on the third day, He made Jesus a spirit being. He was put to death in the flesh and was raised a spirit--quickened in spirit. (1 Peter 3:18--Diaglott.) This quickened One of the new nature had this new life as a reward for His obedience in permitting His earthly life to be taken from Him. But he had not forfeited His right to the earthly life; hence as a New Creature He still retained this right to perfect human life. Everything that belonged to a perfect life belonged to Him. He had permitted the Jews to take away His life, but he had neither surrendered nor forfeited His right to life. So when He was raised to life by the Father, He had not only the right to the spirit nature, but also the right to the earthly nature--not that He would have use for this for Himself; for any one having the Divine nature would have neither use nor desire for the earthly nature. The specific right that He had was the right to give, to bestow freely upon Adam and his race, human life--the very object He had in mind when He came into the world.

So when the Lord Jesus arose from the dead and ascended up on High forty days later, He retained all the rights that He ever had. He had the right to human life, never having forfeited it; He also had the Divine nature, the reward of His obedience--a superior right, a superior nature. But when He ascended up on High, He did not apply the merit of His sacrifice for the world of mankind; otherwise the whole world would not now lie in the Wicked One. (1 John 5:19--Diaglott.) If our Redeemer had made an application of His merit for the world when He ascended, it would have taken away the sin of the world; but He did not do this. The Scriptures tell us that the Church alone has escaped from the condemnation upon the world. (Romans 8:1.) Evidently, then, the world is still in the Wicked One. The only ones who have escaped from this condemnation are those who have accepted the arrangement of this Gospel Age. Nobody else except the consecrated class has had merit and justification from Christ.

RESTITUTION IMPUTED TO THE CHURCH

How, then, does our Lord apply the merit to the Church? We answer, Not directly. If He were to apply His merit directly, it would give the Church human life, human perfection. God has some better thing for the Church--that the Church might attain to the same Divine nature to which Jesus attained. The Church attains this by following in the footsteps of Jesus. This signifies that as He sacrificed His human life, and laid down His earthly rights according to the will of the Father, so all who would become members of His Bride class must do the same, must surrender their earthly life, in order to be associated with Him. Only if we suffer with Him shall we reign with Him.--2 Tim. 2:11,12.

"If any man would be My disciple, let him deny himself, take up his cross and follow Me." (Matthew 16:24.)

R5621 : page 36

Then, "Where I am there shall My disciple be." (John 12:26.) Whosoever will so do during this Gospel Age will attain to the same Divine nature, the same glory, the same immortality--the difference being that our Lord will always be Head over all, the Chief over the Church, which is His Body, and that they will always be His members in particular, the Church in Glory.

The question, then, comes up, if it was necessary for Jesus to be pure, holy, how could the Church be acceptable to the Father, when they are of the depraved human nature? The answer of the Bible is that to this class who become His disciples Jesus imputes the merit of His sacrifice to the extent of covering their blemishes, their imperfections. We are to discern between give and impute. He will give His merit to the world by and by. But now He is making an imputation to the Church.

By this term imputation is signified, that if the Church had remained of the earthly nature the same as the world, they would by and by have the right, the same as the world, to come up out of degradation to human perfection. Jesus secured by His death the privilege of giving all those rights to the Church as well as to the remainder of Adam's race. But this class, the Church, forego all those rights to human perfection. When we consecrated ourselves to God, we gave up our right to become inheritors of the earth and earthly things; we gave up all our rights in the sense of merely surrendering them. By faith we believe that Jesus would in due time have given us those blessings of Restitution the same as to the whole world of mankind. By faith we accept those blessings and by faith we surrender them. The only thing left for the Church to do is to surrender their earthly lives. Some may have more vitality, and some may have less; some may have more talents, and some less; some may have more years, and some less; but whatever each has it is to be given up, surrendered.

So, then, at consecration the Church class voluntarily surrender their earthly nature. They surrender all the earthly rights that they have of the present time, and also those rights that would have been theirs had they remained part and parcel of the world. Jesus does not give to the Church at the present time any part of the Ransom-sacrifice, but merely imputes to them, counts to them, that part which they might have had if they had remained a part of the world.

When Jesus died, He did not pay over a ransom as an offset for Adam. When Jesus was raised from the dead, He had not paid a ransom; and when He ascended to the Father He did not pay over a ransom for the world. But He laid in the Father's hands the merit of His sacrifice. He has been imputing of this merit down through the Gospel Age to the Church only, but now He has about finished the imputing to the Church, and the work of giving to the world Restitution is about to begin; and before it begins the merit imputed (loaned) to the Church must be actually paid over to Divine Justice as the basis for human Restitution.

WORK OF THE GOSPEL AGE TYPIFIED

On the Jewish Atonement Day the High Priest, first of all, killed the bullock. That bullock represented our Lord Jesus, the perfect man, and the priest represented our Lord, the New Creature. Thus He typified the consecration of the human nature and also the condition of the New Creature, still in the fleshly body, typed by the priest in the first Holy.

Our Lord was in this condition of the Holy during the three and a half years of His ministry. During that time He had the privileges of the Golden Altar, and the light from the Golden Candlestick (representing the light of God's Truth), and the blessings represented by the Table of Shewbread (the spiritual food). At the end of the three and a half years, having finished the work of sacrificing Himself, having burned the antitypical incense, He passed under the Second Veil.

On the third day our Lord arose on the other side of the Second Veil--on the spirit plane--fully perfected as a New Creature, no longer in any sense of the word a man. He could go and come like the wind. He remained with His disciples to convince them that He was no longer a man--going and coming like the wind, and appearing in various bodily forms. Then, when He ascended up on High, as the great antitypical High Priest He took with Him the blood. The blood signifies the life of the sacrifice. He appeared in the presence of God, and there He sprinkled of the blood on the Mercy-Seat. This sprinkling of the blood on the Mercy-Seat was to make atonement for a certain class. That atonement we see was made only for the priests and the Levites--not for the world.--Leviticus 16:6.

After the High Priest had finished making the atonement for the priests and the Levites, he went out into the Court again and there began a different work. Our Lord made application of the blood for the antitypical priests and the Levites during the ten days between His ascension and the descent of the Holy Spirit at Pentecost. He made application of His merit for the Church. We know this; for this satisfaction for sins was followed by the pouring out of the Holy Spirit at Pentecost, the evidence that Divine mercy had come to them.--Hebrews 9:24.

R5622 : page 36

In the type, after the priest had offered the bullock, he then proceeded to the next part--the killing of the Lord's goat. A goat is inferior to a bullock. The Lord Himself was typified by the bullock. The Lord's goat symbolized the faithful members of the Church, His Body. It has been the work of the Gospel Age to offer up the Church. Not that they were able to offer up themselves; for being naturally the members of the condemned Adamic race, they were not fit to be priests, and could not be priests until the great High Priest had made an imputation of His merit for them. Therefore, the great High Priest who offered the bullock also offered the goat.

Then we see the conclusion of the matter. In the type the blood of the goat was taken into the Most Holy and was applied, not for the priests, not for the Levites, but for the people. The blood of the bullock was applied only for the priests and the Levites; the blood of the goat, for the people. (Leviticus 16:6,15.) These two sacrifices represent all the sacrifices of the Gospel Age; the superior sacrifice was that of the Lord Jesus, the inferior sacrifice was that of the Church.

THE CHURCH NO PART OF THE RANSOM

There was a sufficiency of merit in the antitypical bullock to have been applied for the sins of the whole world. But it was God's arrangement that the Church might be permitted to share in the sacrifice. Only those who have the privilege of sharing in the sacrifice have the privilege of sharing in the glory. It was not necessary for the satisfaction of Justice that any of the Church should die; but it was necessary in order for them to partake of the promised glory. Therefore, while it was a sacrifice for our sins on the Lord's part, it was necessary on our part, in order to share in His glory. He makes the sacrifice; it is not our sacrifice. As the Apostle Paul points out, we merely present our bodies. (Romans 12:1.) God would not accept our sacrifice except through Christ; we are accepted only in the Beloved One. (Ephesians 1:3-6.)

R5622 : page 37

Thus by virtue of our Lord's acceptance of us is it that we have any privilege of sharing with Him in the sacrifice and in the glory.

Our Lord, therefore, has still a human life ungiven away. He does not give to the Church human life. He does not part with even a particle of the right to human life which He had. The Lord does not need an earthly body; neither will His Church need earthly bodies. What use would Jesus make of earthly rights, or what use would we make of them? We never intend to become men again; nor does He intend to become a man again. The merit of Christ was imputed to us only for the purpose of making us acceptable sacrifices; and this merit becomes released again when the last member of the Church is glorified. Then the whole value of Christ's sacrifice will be ready for appropriation for the world of mankind; for at that time the Church will have ceased to be of Adam's race, having become of the Divine nature.--2 Peter 1:4.

This work, then, of appropriating the merit of Jesus on behalf of the world is left until the Millennial Age; when the Redeemer's Kingdom will make man's Restitution privileges a real boon. Therefore, as soon as the merit of Christ is appropriated for the world, He will immediately take charge of His purchased possession. He will then take His great power and reign. Then to all those redeemed ones for whom He will appropriate the merit of His sacrifice He will be ready to give the long-promised Restitution blessings.

Through the Prophet David, Jehovah God said to His Son, "Ask of Me and I will give Thee the heathen [Gentiles, nations, people] for an inheritance and the uttermost parts of the earth for Thy possession." (Psalm 2:8.) This, we believe, is at the door. The Lord is about to take possession of the Church, which is the jewel class of the whole world. The blessings which He then will give are human Restitution to the race of Adam and the bringing of the whole earth, their earthly home, up to the grandeur of the Garden of Eden. This work He will share with His Body, His Bride.

From this Scriptural standpoint the Ransom-price that Jesus gives has been a progressive matter, and is not yet completed. He began to give it when He became a man; He progressed in giving during the three and a half years of His earthly ministry; He finished the giving at Calvary. He has since been using that to which He had a right on behalf of the Church, by imputation. He will have all of this merit of His sacrifice to make satisfaction for the sins of the whole world--not a single individual omitted. During the thousand years He will be giving to mankind that which He has secured by His death, and which He will make applicable to them by sealing the New Covenant. That New Covenant will be sealed as soon as the Church shall have been completed, as soon as the Church shall have passed beyond the Veil.

SPIRITUAL AND HUMAN NATURE NOT THE SAME

The views of Christian people seem to be very confused. They acknowledge that Jesus was a spirit being before He came into the world, and that He experienced some kind of change of nature in becoming a man. But very inconsistently they seem erroneously and unscripturally to reason that, having become a man, He must stay a man to all eternity--"a little lower than the angels." We should remember that the Logos was "made flesh," "humbled himself," not for all eternity, but merely "for the suffering of death,...that He...might taste death for every man."--Hebrews 2:9.

The Scriptures indicate that there is a difference in natures. As St. Paul points out, there is one flesh of man, another flesh of beasts, another of fishes and another of birds. And so on the spiritual plane--there are angels, cherubim and seraphim, just as there are beasts and birds, fishes and men, on the earthly plane. (1 Corinthians 15:39-41.) Our Lord distinctly told that He left the glory that He had with the Father. He said to His disciples, "What and if you should see the Son of Man ascend up where He was before?"--John 6:62.

The expression, "Where He was before," refers to a difference in nature, in condition, from that He then had. Jesus had been in the world many times before, but never before was made flesh. Jesus perhaps was the Representative of God in the Garden of Eden with Adam. Very certain it is, He was the One who gave the Law to Moses as the Representative of the Father. And most assuredly He was the One who communicated with Abraham at the time when the Lord and two angels went down to Sodom, and stopped on the way to tell Abraham about the matter. Incidentally Abraham remembered that they appeared like men, ate like men, talked like men, but he knew not till afterward that they were angels. When our Lord was made flesh, it was not the first time He was on earth. On His previous visits He was a spirit being who merely assumed a flesh body as a convenience in communicating with men as the Father's Representative.

We see that this same power of materialization was used by other angels. For instance, at the time of our Lord's ascension the angels said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus shall so come in like manner as ye have seen Him go." We remember also that the fallen angels had the power to assume human bodies. As the Scriptures point out, they desired to be men, to live on the earthly plane and in the earthly condition, for sensual reasons. Thus they abandoned their own habitation, lived as men and sought to bring forth a new race.

A MUCH MISUNDERSTOOD SUBJECT

If Jesus during His First Advent had merely appeared as a man, but had all the while been really a spirit being veiled in flesh--"incarnate"--He could not have been the Redeemer at all. The Scriptures say that Jesus was a man, "the Word was made flesh, and dwelt among us" (John 1:14)--not that He pretended to be a man. To be the Redeemer of man it was necessary for Him to become a man, not to pretend to be one. He must be really a man; otherwise He could not have been a ransom-price for Adam; for the Divine Law required like for like--"life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."--Deuteronomy 19:21.

The word Ransom (antilutron in the Greek) signifies a corresponding price. And so Jesus actually left the Heavenly glory--not merely pretended to leave it. He who was rich for our sakes became poor, so that He was truly that which He appeared to be--the Man. He was the perfect Man who presented Himself at Jordan--the only one who could be the corresponding price for Adam. The Scriptures represent our Lord as saying to the Father, "A body hast Thou prepared Me" for the suffering of death. (Hebrews 10:5.) Many of us have overlooked the fact that this body was Divinely prepared for a purpose--for the suffering of death, and not, as many think, a body for placing the Lord Jesus in a state of permanent humiliation before all the holy angels, as expressed in the old hymn,

"Five bleeding wounds He bears,

Received on Calvary."

Our Lord is not parading Heaven under the disadvantages of a body and a nature all out of accord with

R5623 : page 38

His surroundings. He has already accomplished the work of sacrifice, and the merit of His sacrifice is in the hands of God. God has accepted the sacrifice that was made more than eighteen centuries ago; and on the books of Justice there are to our Redeemer's credit those earthly life-rights to which, as a perfect man, He was entitled.

When God conferred upon Father Adam human life and human life-rights, he immediately became the great king of earth. And so when Jesus became the natural Man He became the natural Ruler. He was the One to whom the earth belonged; and the perfect man would have had the right to earth and all the fulness thereof. Instead of keeping these rights and becoming the grand earthly Potentate, Jesus surrendered all these earthly rights and received the reward of obedience--not the reward of sacrifice, but the reward of obedience. He still has these human life-rights, and is about to give them to the world of mankind, upon condition that they shall desire to come into harmony with God, that they shall enter into a covenant of obedience. By His own blood Jesus makes them eligible to full Restitution to all that was lost in Eden and to all that was redeemed at Calvary.

The appearance of our Lord in the flesh after His resurrection was only similar to the appearance that was made by Himself and the angels long centuries before, and does not indicate that He was still a man. As a Man He never went into a room, the door being shut; as a spirit being He could enter, the door being shut. As a spirit being He could materialize, and then dematerialize, vanish out of their sight. This materialization, dematerialization and vanishing appertain not only to the flesh, but also to the clothing. Once He appeared as a wayfarer, and once as a gardener; and then He appeared as His former self in the upper room, the doors being shut. At these various times He appeared in different garments, each time dressed suitably to the occasion. It was just as easy for Him to create one style of clothing as another, and one form of body as another. It is hard to tell just where the misconceptions held by many Christian people have come in. It behooves us to be very kind and sympathetic in reproving the error, and to remember that we ourselves once had the errors and held them just as tenaciously as do others.

OUR LORD NO LONGER HUMAN

Our Lord Jesus was put to death in the flesh and quickened in spirit, or made alive in spirit; and He has been a spirit being ever since. This Spirit Being, Saul of Tarsus saw on his way to Damascus. He tells us that what he saw was gloriously bright. It was not the flesh of Jesus that was shining. The Apostle says that he caught a glimpse of Jesus in His real personality--"Last of all He was seen by me also, as of one born out of due time"; that is to say, born before the time, referring to the Church, the resurrection birth.

We are begotten of the Spirit, and the birth will be in the First Resurrection. As it was said of Jesus, He was the First-born from the dead; just so we, the Church, will be born to spirit conditions. Then "we shall be like Him; for we shall see Him as He is." (1 John 3:2.) We will not be in the flesh then, and it will not hurt our eyes to see our glorified Lord. We shall see Him as He is! We shall be with Him! And the Apostle explains that before this we shall be "changed," because "flesh and blood cannot inherit the Kingdom of God."

====================

R5623 : page 38

"YOUR FATHER KNOWETH"

> "Your Father knoweth what things
> ye have need of."--MATTHEW 6:8.

SHORTLY after the beginning of our Lord's ministry, He gave the discourse commonly known as the Sermon on the Mount. The disciples had not yet become sons of God in the full, proper sense of the word; indeed, they could not be received into sonship until Pentecost. They were members of the fallen race, under the same condemnation as other men. The very highest claim that they could make was that which the Jews made--that of being servants of God. But now, as recorded in John 1:12, "As many as received Him, to them gave He power [privilege] to become the sons of God, even to them that believe on His name; who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This spirit-begetting was not possible in its full, proper sense until Jesus had made reconciliation for the sins of the world, or, at least, had prepared the way for reconciliation by His own death. In one sense of the word, however, His death had already occurred; namely, in that He had presented Himself a living sacrifice, and that the Father had accepted that sacrifice. But that death must be finished, and Jesus must ascend into the presence of God and present the merit of His sacrifice, before the Divine blessing would descend upon any, permitting them to be the sons of God.

THE FATHER OF THE CHURCH

We see, therefore, that Jesus spoke in an anticipatory, or prophetic, sense as to their relationship to God. Because they believed in Him and were seeking to do His will, they were in full line with God's arrangement for their becoming sons. Just as after a person has adopted a child and while the papers are in process of being drawn up in legal form, the child might be spoken of as a son, or he might address the one adopting him as Father or Mother; so these would have the privilege of addressing God as their Father and their privilege would depend on their faith. The majority of the Jews did not have this faith, and when Jesus said that He was the Son of God, they were about to take up stones to stone Him for blasphemy. But Jesus said that not only was He the Son of God, but that He would bring many sons to God; and He quoted from the Psalms in support of this assertion.--John 10:31-40; Psalm 82:6.

Thus our Lord spoke to His disciples as if they were already New Creatures, had already become sons of God and had already received the Holy Spirit, even though both He and they knew that this was not to be completely accomplished, until, as He told them, "not many days hence" they should actually and personally have received it--at Pentecost. Addressing the disciples from this standpoint the Master said, "Your Father knoweth what things ye have need of." These words are part of His Sermon on the Mount. As we read, "When He was set, His disciples came unto Him; and He opened His mouth and taught them." The multitude were not to call God Father, but they were to understand that those who had become the followers of the Lord Jesus could call Him Father.

The word Father implies a great deal when taken in conjunction with other Scriptures. God was the Father of Adam in the sense that He gave Adam his life. Jesus was not Adam's Father, although, as the Logos, He was the One particularly active in giving Adam life. By Adam's disobedience, this life was lost

R5623 : page 39

for himself and for all of his children. Not only life was lost, but the Spirit of the Lord was lost, and that included the relationship of sons.

THE EVERLASTING FATHER OF HUMANITY

After Adam, we find none called sons of God down to the time of Jesus. Jesus was the first Son of God after Adam; and since our Lord's time the Church have been called sons of God. (1 John 3:2.) The fact that we are called sons of God implies the begetting of a new life; for the old life which we inherited from Father Adam is gone. This new life which we have received is not from Jesus, but from the Father, Jesus being the channel through which this life comes to us.

"The God and Father of our Lord Jesus Christ... hath begotten us." (1 Peter 1:3.) We see that the arrangement for the world is somewhat different. God does not purpose to beget the world of the Holy Spirit, as He has the Church. On the contrary, we see that Jesus is to become the Everlasting Father of the world, in due time. (Isaiah 9:6.) That due time will be the great thousand-year Day of the Messianic Kingdom.

In that thousand-year Day Christ, as the great King, Mediator between God and men, will give life to humanity. We see that the life He will give will be human life. He will be the Father of humanity, because that human life which He will give them will be something that is His own. By His obedience to God's Plan He bought the right to give human life. Hence, in giving that life at His own cost, He is styled the Father of the human family. This will not mean that the world will not be considered sons of God, any more than a grandson would not be a son of the father and of the grandfather. Mankind will not receive their life directly from God, but indirectly through Christ--Christ is the Father and God the Grandfather. God does not speak in random terms, but with great exactness. This being true, we have great confidence in His Word.

GOD'S DEALINGS WITH ISRAEL

When Adam and his family became sinners, some of them went further than merely neglecting God. It was no fault of theirs that they were cut off from Him. But they did not retain God in their minds, and so God gave them over to a reprobate mind. They became children of Satan in the sense that they became obedient to him. He adopted them into his family, they willingly accepting him and becoming obedient to him. Of course, Satan did not give life actually to the world, but they adopted him as their father by accepting his terms and becoming members of his family. To some of the human family our Lord said, "Ye are of your father the Devil, and the lusts of your father ye will do."--John 8:44.

When Adam was rejected, he came under the sentence of death. He was left to shift for himself. The statement, You are under a curse of death, would mean, You cannot avoid dying--"Dying thou shalt die." There will be pestilences, earthquakes and famines. You

R5624 : page 39

will be subject to these because you are sinners. Mankind could not expect God to do anything for them when they were under death sentence; yet God has done much for them, even though they are sinners. He causes the sun to shine and the rain to fall upon the just and upon the unjust.--Matthew 5:45.

When the Jews were called of God under the Law Covenant, it brought them under a special relationship to Him as servants. "Moses was faithful over his own House," a servant over the House of Israel. These servants were subject to some care, even as a caretaker in a great house would look after all the servants as well as the sons. While the son would have the more particular care, yet the servant would be cared for also.

Thus the Jews were invited to have a share in God's care. They were promised that everything would work together for their good. God would bless their flocks and herds, and would do them good if they would obey His statutes. They did not do so, and thus brought upon themselves chastisements. As we read the record of the people of Israel, we find that they were the most chastened people of history, passing through the most wonderful experiences and disciplines, through which they were brought to a high religious attitude. So when our Lord came into the world, they were of the highest religious sentiment, of the most devoted sentiment, of all mankind. Many of them were prepared to have the special favor that Jesus came to give; namely, the privilege of becoming sons of God.

GOD'S DEALINGS WITH THE CHURCH

The sons of God during this Gospel Age are similarly under special favor of God and under special Covenant with Him. He has engaged to treat them as sons, not as servants; not as opposers or enemies, but as children. "God dealeth with you as with sons." (Hebrews 12:7.) With this assurance that God will deal with His people as with sons, we might be surprised that the saintly people have not been blessed, as those who are unsaintly, with money, health, temporal prosperity. We inquire how this is. Is God neglecting His part when He has promised that He will deal with these as with sons? We are not sons of God according to the flesh, but according to the spirit. Having been begotten of the Spirit, we are sons of God according to the New Creation, the interests of which are often best served by experiences which are not favorable to the flesh.

With these sons of God, the New Creature is the special thing in God's sight. The flesh matters little. And God wishes these sons to have the proper experiences that will bring them to the required development as sons of God on the spirit plane. This means that they must ultimately die according to the flesh. There is no other way of entering into the spirit nature than by dying according to the flesh. We must all follow in the footsteps of the Master.

The trials of the narrow way are special tests of the New Creature. How will the New Creature act under these trials and difficulties? Will he prove loyal to God when things seem unfavorable to him according to the flesh? If so, the New Creature will grow strong; and the warfare between the two, the spirit and the flesh, will finally result in the victory of the New Creature, and in his birth in the First Resurrection, or Chief Resurrection, to the spirit nature, the Divine nature.

PROPER MENTAL ATTITUDE FOR PRAYER

The words of our text apply only to the New Creatures. "Your Father knoweth what things ye have need of." It is not necessary for us to use vain repetitions as the heathen do, asking God over and over again for blessings of a temporal kind. He knoweth what things we have need of; that is to say, whether we as New Creatures will be most profited in the abundance of wealth or in the absence of wealth; whether we as New Creatures will be most profited in the possession of health or otherwise. We are not to tell God what we wish. We are to give up our will in order that His will may be done. We are to pray, therefore, as Jesus prayed, "Not My will, but Thine be done"; for "Your Father knoweth what things ye have need of." The heathen do not have God as their Father, and He is not

R5624 : page 40

supervising their affairs. They get certain common blessings that God is providing for all--sunshine and rain.

The prayer of God's people should not be for temporal things. We know of no Scriptural illustration where the spiritual sons of God asked definitely for temporal things and received an answer. We remember that St. Paul prayed three times very earnestly for the restoration of his eyesight. God would not give him the thing he asked for, but would give him that which would be better for him as a New Creature. And this affliction of poor eyesight, watery eyes, would help to keep him in remembrance of the fact that he was once a persecutor of the Lord's people. The Lord would not take away his affliction, but would give him the grace necessary. Presumably, when the Apostle learned that lesson, he did not pray for such things again; but doubtless it was to our benefit that he did not find this out until he had prayed those three improper prayers. We learn from this that we should be in the attitude to say, "Lord, Thou knowest what I have need of. Give what is best."

THE MODEL PRAYER

Some might declare that this would not be the proper way to offer a petition--that we should ask God for something definite; for instance, if one needed a coat, he should ask for a coat. But our Father has said that we need not go into particulars. God knows that we have need of bread. Our petition, therefore, when we say, "Give us this day our daily bread," is not that we think that God would forget about it, but rather as an acknowledgement on our part that all we have--our food and everything else--comes from God. He knows what we have need of, and provides these things aside from our asking. Nevertheless, it is the Father's good pleasure that we should go to Him, asking forgiveness for our sins, realizing that He has made provision in advance for that forgiveness, and that only as we are merciful to others will He deal mercifully with us in respect to our trespasses. With regard to our food, we thank our Father as the Giver of every good and perfect gift.

We hallow His name--honor His name--put it first in our petitions, in our thoughts. The idea is not as to how much glory we can get; but, first of all, we mention our Father and His glorious name--we hallow His name, make it holy. It should be hallowed and revered everywhere in the whole world. Then we follow with the petition desiring that His Kingdom would come; for we realize that His Kingdom is the very thing that the whole world needs, and that He has promised that it shall come. This is merely to tell Him of our dependence upon Him, and our waiting for Him and for those things which He has promised and arranged for in His Kingdom. We are not merely saying, "Thy Kingdom come"--we are waiting for it, expecting it. Then comes in the mention of our necessities. He knoweth what things we have need of --whether it be a full loaf, a half loaf or a quarter loaf, a small ration or a large one. Then we ask for protection from the Evil One.

There is no such request as, "My shoes are needing to be replaced with new shoes," or "My coat is getting glossy." The heathen, the world might pray for these things; but we are children of God, and are to conform our prayers to what He has said. We are to take for examples the prayers of Jesus and such prayers as the Apostles offered. These prayers are not so much requirements made of God, but telling Him we are depending upon Him, seeking to have no will of our own-- merely sinking into His will, asking that His will be done in all our affairs. Then we are to live and act according to that will and according to those prayers.

===================

R5624 : page 40

MORE CONVINCING EVIDENCE DEMANDED

"Be not faithless, but believing."--John 20:27.

THE words of our text are found in connection with our Lord's appearance to the eleven disciples in the upper room, St. Thomas being of the number. From the narrative we learn that just a week before this Jesus had appeared to His disciples, but St. Thomas was absent at the time. The ten who had witnessed our Lord's manifestation related to St. Thomas the things which they had seen; but their accounts seemed idle tales to him and he could not believe them. He said he thought they were too easily convinced, and that it would require stronger evidence than they had had to convince him. Unless he could see the print of the nails in our Lord's hands, and put his fingers into the print of the nails, and could be able to thrust his hand into the spear-wound in His side, he would not believe.

To some this might seem to be an example of extreme unbelief, an unwillingness to receive the testimony of the Ten as to the experiences through which they had passed. Yet to other minds it would not seem so strange. Some of us would find it difficult to believe from any lips that a person whom we had three days before seen dead and laid in the tomb had manifested by His presence to others that He was again alive; and especially hard would it be to believe that He had appeared when the doors were shut, and had disappeared, the doors still being shut. We rather fear that had we been in St. Thomas' place we would have been inclined to say, "Show us how that could be." We would have experienced the same difficulty, and would likely have said, "You think you saw something; you believe you are telling the truth, but we

R5625 : page 40

think that you have been deceived." We are born with differences of mental qualities, and it is easier for some to believe than it is for others.

ST. THOMAS NOT REPROVED

However, on this occasion Jesus gave the desired demonstration. His first appearance to them as a group was, we believe, on the first day of the week, and the second manifestation was given again on the first day of the week; eight days later, under similar circumstances, St. Thomas being present, Jesus said to him, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." (John 20:27.) These were the very things St. Thomas had demanded, the very proof he had required. The words of Jesus do not convey the thought of any special reproof to St. Thomas. It would seem that the fact that the Lord gave to him the desired evidence to convince him, was an indication that He did not disapprove of his demand for more convincing demonstration than the others had had before believing a statement so marvelous as that of the other ten disciples; for if it had been a thing of which He disapproved He would not have complied with St. Thomas' wish.

Our Lord did, however, say (though speaking of those of us who would live subsequently, and not of the disciples), "Blessed are they who do not see, and do yet believe." This is our position. The Lord indicates a special blessing upon those who, not seeing, would be able

R5625 : page 41

to believe. But we are to remember that we have testimonies and evidences that St. Thomas did not have. If we had heard that ten men had seen certain things one night, we might have wondered if they had not been in a vision, just as the transfiguration on the Mount was a vision. We might have imagined some dream or some hallucination coming upon them. Here, however, was St. Thomas, a man like a great many of us, hard-headed and practical; but when the proof was given to him, when demonstration was made, he recognized that it was not a phantom, but that the Lord stood there before him in a body of flesh. This incident has proved a strengthener to the faith of many of us.

It is quite probable that St. Thomas was not permitted to be present at that first interview for the very purpose that there might be that demonstration, to the intent that it might be easier for some of us to believe. We can readily see that an established faith was all-important to the disciples. "Without faith it is impossible to please God." (Hebrews 11:6.) If the disciples had been in doubt about our Lord's resurrection, they would not have been able to give us clear testimony on the subject, and how would we otherwise have known the facts? Some would have believed that He ascended to Heaven, and others of us would have thought differently, if we had not the positive testimony, the proof. So the Lord purposed that these eleven disciples should be thoroughly convinced. Unless they had had absolute faith in Him as the ascended Redeemer and Advocate they would not have been prepared to receive the Holy Spirit at Pentecost. And unless they had received the Holy Spirit, they would not have been fitted for the ministry.

These forty days, then, seem to be the most important part of our Lord's ministry; for on them depended all the success of the Gospel Message, which was to be launched, not by angels, but by men--these very men to whom He appeared--it was for them to tell what they saw and believed. For them to have lost faith and to have gone back into the ordinary affairs of life would have been contrary to the Divine arrangement.

Jesus appeared four times--once to the women on the morning of His resurrection, once later on the same day to two of His disciples who were going to Emmaus; later the same evening to the ten in the upper room; then after a week, this appearance to St. Thomas and the other ten disciples. Some two or three weeks then elapsed, in which they neither saw Him nor heard of Him. Jesus was giving them some time in which to develop faith. They had these proofs, that He had spirit power to go and come like the wind. But He had not told them what to do, so in spite of all they had seen they thought it best to go back into the fishing business.

This was the moment for which Jesus was waiting. He knew they would have doubts and wonderments, and was on the alert to be invisibly with them to teach them a necessary lesson just as soon as they returned to the fishing business. As a result they did not catch even one fish. None were allowed to go into their net. All night long the disciples toiled in vain.

In the morning Jesus was standing on the shore. They had not seen Him for about three weeks, and at first did not recognize Him. He told them to cast their net on the other side of the boat. If there were no fish on one side, there would probably not be any on the other side; for a little distance would not make much difference. But they had had such a trying experience during the night that they were willing to do almost anything. While it did not seem reasonable that it would do any good to cast the net just a few feet further away, yet having lost all confidence, they were ready to follow the suggestion of the stranger. So they put the net down, and enclosed a great haul of fish. It was a great miracle; for the net was full. But it was nothing remarkable for a spirit being to make this exhibition, this manifestation, of Divine power.

By this experience the disciples were taught two great lessons--that without the Divine blessing they could not succeed even in the fishing business, the occupation in which they had been engaged all their lives. The second great lesson was that He who had been a Fisher of men had the Divine power to supply all their needs; that as He had the power to supply the fish, so He had power to supply all other needs. Furthermore, when they got to the shore, He had fish there and had cooked them--He was not dependent upon the fish in the net. Of course we do not understand the power--it was Divine Power, unlimited power. This experience became to the disciples almost a final demonstration of Divine power. They knew that it was Jesus, although they did not ask Him. He showed them that He had all the while known just what they were doing, and that He had absolute power to give or to withhold blessings from them. It must have been a great strengthener of their faith to realize that He was as able to provide for them in one place as in another, and that they did not need to go back into the world and its pursuits; for He would be with them always, even to the end of the Age.--Matthew 28:20.

TWO GREAT FACTS ESTABLISHED

Subsequently our Lord appeared to His disciples twice more--seven times altogether. Then He ascended up on High. Later He appeared to St. Paul. By these different demonstrations Jesus thoroughly convinced His disciples of two great things; first, that He was no longer dead, that He was alive; secondly, that He had supreme power. "All power is given unto Me in Heaven and in earth." (Matthew 28:18.) This great Being was their Master. He had not lost anything, but had gained much in passing into death and then out of it. So they might have great confidence in Him, and might go forth to speak of His death, of the fact of His resurrection and of His ascension into God's presence, as manifested by the giving of the Holy Spirit. But they would not have been ready to declare any of these things had they not been thoroughly convinced.

We do not think that Jesus reproved St. Thomas for His doubts. It is a great satisfaction to one whose mind happens to be of that particular kind as was St. Thomas'. Some minds require more proof than do others. Undoubtedly the whole Church has been blessed by St. Thomas' action at this time. If we had been one of the disciples and had been absent when Jesus first appeared, and had been told of it by the others we would have said, "You are dreaming, gentlemen. In your perplexity and excitement you are telling us a fairy tale." We would wish to be satisfied and to have the sense of touch to prove the matter. Now the Lord gave us this evidence, and it is a great blessing to us.

A POWER POSSESSED BY SPIRIT BEINGS

The evidence of the resurrection of Jesus lay in the fact that there was a Person there in that upper room who had the power to come and go like the wind and to demonstrate that He was not dead by any means. That body which St. Thomas and the other disciples saw was not the body crucified and buried in Joseph's tomb, but a materialized body--with the same facial expression, the same hands, the same feet, that the human body of Jesus had. Jesus said that it was flesh, that "a spirit hath not flesh

and bones as ye see me have." He had both the flesh and the bones there.--John 24:39.

St. Thomas and the others could not appreciate how a spirit could materialize a body. In fact, with all that we know, more than eighteen centuries later, we do not understand how it could be. We know, however, that angels appeared like men and could talk, eat and walk. We know that various evil spirit beings appeared in the days of Noah, and sought to dwell on earth as men. The disciples knew this, but they had not thought to apply this to the Lord. They were learning how to apply these things to the Lord--how a spirit being could materialize and dematerialize in their presence. This was a matter of education. Subsequently they would come to a more particular understanding of this--when they received the Holy Spirit; just as with us. When we come to a better knowledge, in this proportion the Holy Spirit has guided our understanding.

We have come to a full ability to believe these matters, although we do not understand them yet; for to understand would be to enter into the matter in a philosophical way and to know how the thing is done. We do not think that the Apostles saw the body of our Lord in the resurrection. But what they saw was proof that He was no longer a human being, but a spirit being. To make a body suitable for the occasion was no more of a miracle than were any of the other things connected with the resurrection.

====================

R5626 : page 42

GOD'S ARK IN WICKED HANDS

--FEBRUARY 21.--1 SAMUEL 4:1-18.--

A CORRUPT PRIESTHOOD--A DEMORALIZED PEOPLE--ATTEMPT TO BRING GOD INTO THE WAR--THE ARK OF THE COVENANT CAPTURED--PUNISHMENT AT THE HANDS OF THEIR ENEMIES--THE SAME PRINCIPLE IN OPERATION TODAY--TRAGIC DEATH OF ELI AND HIS SONS--WHICH NATIONS ARE IN COVENANT RELATIONSHIP WITH GOD?

"Be ye doers of the Word, and not hearers only, deluding your own selves."--James 1:22.

SOME twenty years after God's prediction of the calamities that would befall Eli and his family, the tragedy related in this lesson occurred. In all those twenty years, apparently no reformations had taken place--the aged Eli, now ninety-eight years old, had not purged the servants or the service of the Lord. He had allowed matters to continue in the hands of his sons, notwithstanding their continual dishonesty in the things of God, and their immorality and pernicious example. Samuel, apparently, may have been absent at the time of this lesson, and perhaps for years before. Wherever he was, we may be sure he was a true servant of God, and more and more recognized of the people as such.

We are not to overestimate the moral and religious conditions of the people during those twenty years; but we may assume that the evil example of the priests, the sons of Eli, whom he had associated with him in the priestly office, had an injurious effect upon the people--a demoralizing effect. According to God's covenant with the nation, He was bound to reprove them, punish them. A fresh invasion of the Philistines took place. The Israelites went out to meet them in battle and were defeated. In their chagrin, and groping after some help, they looked to God, just as all the nations of Europe today are looking to God for help and praying in vain.

The usual customs under such conditions today are the same as then; namely, an attempt to bring God into the war, an attempt to invoke the assistance of religious symbols, etc. And, indeed, the Israelites had more ground for so doing than have the warring kingdoms of today; for God had declared Himself to be the Keeper of Israel, and that they were His special nation, His ward, and that He would protect them as long as they would be loyal to Him. On the other hand, the kingdoms of this world have no such Divine promise, have no ground for such expectations of Divine aid. They are falsely styling themselves Christian kingdoms, "Christendom"; whereas they have neither part nor lot with the Lord. He recognizes no nations except Natural Israel of the past and Spiritual Israel of the present. "Ye are a holy nation, a peculiar people, a Royal Priesthood, to show forth the praises of Him who hath called you from darkness into His marvelous light."--1 Peter 2:9.

The Israelites doubtless had read how the Ark went before them in the Wilderness journey, how it was in the midst of the River Jordan when the people crossed over dry-shod, and how it was in the procession that marched around Jericho when the walls fell. And so they determined to bring up the Ark of the Lord and put it in the battle with the people of Israel; and thus they thought they would insure victory. Their reasoning, apparently, was that God would not permit the Ark of the Covenant to be injured or to be captured; and hence they would be safe and victory would be bound to come to Israel.

With our mental eye we see the pageant: Here come the Levites, bearing the holy Ark of God, and the two sons of Eli, arrayed as the priests of the Most High, the representatives of God's Holiness; and the people, enthused with the thought of victory through the Ark of God, shouted their usual battle-hymn, "Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee."--Numbers 10:35.

The people forgot that they had been living irreligiously, in violation of their Covenant with God; and that that Covenant called for punishment upon them at the hand of their enemies. They forgot that the two representative priests by no means represented God and His Righteousness--that they were thieves and robbers, garbed as the priests of God; that they were immoral, impure, posing as the representatives of the Divine Holiness. They forgot that God's blessing was not to be expected under such conditions.

A PRESENT-DAY PARALLEL

And alas! Although we are many centuries removed from their time, we see much of this same principle today--much sham, much pretense, much misrepresentation of God on the part of those who profess to be His representatives. We behold the present war, with the Kaiser of Germany at the head of the Lutheran Church; with Emperor Francis Joseph of Austria-Hungary, the chief son of the Papacy; with King George at the head of the

Church of England; with the Czar, the "little father" of Russia, the chief representative of the Greek Catholic Church--all these marching out to battle, each rallying his soldiers with the thought of God, each treading the precious Name of the Prince of Peace into the dust, each bent on the use of the sword for the selfish purpose of promoting the greatness of his empire and its commercial prosperity, and, incidentally, upholding the traditions of the past respecting his authority to establish the Kingdom of God upon earth.

Today, as in the days of Eli's sons, the people give a

R5626 : page 43

shout as they couple the Cause of God with their national projects. Again they forget that the two are entirely separate; that God's Cause is under Divine direction; and that His Cause will prosper best by the permission of a great defeat to all these systems of men, preparing incidentally for the establishment of Messiah's Kingdom, after the Armageddon of the Bible shall have humbled the world and made them ready to acclaim the new King Immanuel and His Kingdom "the desire of all nations."

Calling upon the Name of the Lord and having the Ark of God in the battle did not help the Israelites, even as the carrying of the ikons by the Russian soldiers will not give them the victory, or the wearing of the name of God upon their belts give the victory to the Germans, or the carrying of the Cross of St. George give victory to the armies of the British.

There was a great slaughter and a scattering of the forces of the Israelites. The two sons of Eli were slain. The Ark of God was captured. A swift runner from the army brought the sad intelligence to Shiloh, where Eli as judge sat upon his high seat in the gate, anxiously wondering, fearfully remembering the twenty-year-before prediction of disaster. The runner reported to Eli that the battle had gone against the Israelites, that his two sons were slain, and concluded by telling that the Ark of the Lord had also been captured by the Philistines.

ISRAEL DIFFERENT FROM OTHER NATIONS

Eli heard all with equanimity until the last sentence. When he learned that his precious treasure, for which he was the guardian by Divine appointment, had been taken by the Philistines, the poor man fell over in a faint, his chair toppled, his neck was broken. Although faithful at heart until death at ninety-eight, he, nevertheless, is not without reproof in that he neglected his family and neglected to see that the work entrusted to him was not interfered with by those of his own household. His loyalty to God was not sufficiently great to hinder him from shirking his responsibility. In his character was too much of the spirit of "peace at any price," not enough of that courage which is prepared to die for righteousness' sake.

The lesson taught to God's Covenant people, Israel, the Lord next sent chastisements upon the Philistines, so that they were glad to return the Ark to the people of God. Some are inclined to make light of the declaration that the Philistines were plagued with mice and with hemorrhoids so long as they had the Ark with them; and that when the Ark had been restored to the Israelites, these plagues were removed. We have no reason, however, to doubt that the Philistines had cause for the realization that these were special plagues, and the Scriptures seem to uphold the thought that they were of the Lord.

This does not authorize us in supposing that every kind of plague today is of the Lord--that pestilences, etc., are special punishments of God. We must remember, when considering this matter, that the nation of Israel, and everything appertaining to it, was in a special covenant relationship with God and under Divine supervision. Whoever touched Israel or any of the things pertaining to the typical system was to that extent adverse to the Lord, His Cause, His interests, and this could be done only by the Lord's permission; and when the Lord wished to bring back the Ark, or deliver His people from such circumstances, it was for Him to bring to pass conditions necessary to that end.

There is no such condition of things prevailing today. The nation of Israel is temporarily cut off from the Divine protection which was with them--until the full number from the Gentiles shall have been brought into Spiritual Israel. Then all Israel will be recovered from their blindness and their alienation from God, as it is written: "This is My covenant with them when I shall take away their sins."--Romans 11:26-32.

The only people or nation now in covenant relationship with God, according to the Bible, is Spiritual Israel, "a holy nation, a peculiar people." And, as respects

R5627 : page 43

Spiritual Israel, their interests are spiritual; and the Divine promises do not guarantee them earthly blessings and protection, but rather the reverse--persecution and opposition. God's guarantee to Spiritual Israel, however, is that all the adversities of the present life which He permits to come to them will work out to their eternal spiritual welfare, if they are rightly exercised thereby.

===================

R5627 : page 43

CONFESSION OF SIN, FORGIVENESS, VICTORY

--FEBRUARY 28.--1 SAMUEL 7:3-17.--

SAMUEL, PROPHET AND JUDGE--HIS INFLUENCE FOR GOOD--

ISRAEL BECAME PENITENT--A CONVENTION AT MOUNT MIZPEH--THE WATCH TOWER--FASTING AND PRAYER--GOD'S FAVOR RETURNED--PHILISTINES REBUKED--ISRAEL BLESSED UNDER SAMUEL'S JUDGESHIP--A CIRCUIT JUDGE.

"Hitherto hath the Lord helped us."--1 Samuel 7:12.

SAMUEL the Prophet might serve Eli the Priest, but he could not become his successor, because not of the priestly family. It is probable therefore that, as he reached maturity, he found other service; but there is a blank in the record of twenty years at least. The intimation, however, is that he was faithful to God and to the interests of his people, and that the people trusted him as a servant of God. We may be sure, therefore, that he was not idle, but engaged in some good work. Quite possibly he engaged himself in instructing the people respecting their wrong conditions, the permission of idolatry amongst them, their neglect of God, etc.

Our lesson introduces him to us as the leader of the hour, when the people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would come back into relationship with God. Having brought the people to this proper condition of mind, the Prophet Samuel appointed a general meeting at a small mountain called Mizpeh; that is, Watch Tower. They came in considerable numbers and with hearts bowed down with grief in recognition that they were sinners, and that therefore they had been foreigners--out of Divine favor. They came seeking God, and He was found of them.

A GREAT REFORMATION EFFECTED

The Prophet Samuel put the matter before the people in plain, distinct terms, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines." Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; because this was God's standing agreement with them by the Covenant He entered into with them; namely, that if they would obey His Laws and be loyal to Him, He would be their

R5627 : page 44

God and they would be His people, and He would guide their interests to their highest welfare, both as a nation and as individuals; but if they would not obey His statutes and be loyal to Him, then He would deliver them into the hands of their enemies and punish them Seven Times. God was keeping His part of the Covenant; it was Israel that had failed, and Samuel was properly bringing the matter to their attention and urging repentance.

"Then the children of Israel did put away Baalim and Ashtaroth, and served Jehovah only." Baalim was the plural name for Baal. The word Baal signifies overseer, caretaker. The Israelites had been distinctly forewarned not to make any kind of idols, and to keep themselves separate from all idols to such an extent that they might not even make an image of their own God, Jehovah. He would not have any symbols before His people, but have them worship Him in spirit and in truth. But all around them were the Canaanites, whom they had not had faith and obedience to drive out of the land. These Canaanites had the Baal idols in all their towns, and some had them in their homes and trusted in them as protective genii.

Ashtaroth is the plural for Ashtoreth, a female deity --the same known to the Babylonians as Ishtar and to the Greeks as Astarte. She was the goddess of fertility and the sexual relations; and connected with her worship were many licentious services supposed to promote fertility--the propagation of the human species. If Samuel's work of twenty years reached this harvest where the whole people of Israel decided to put away their Ashtaroth of gods and to worship and serve Jehovah only, he certainly accomplished much. We may be sure also that some human agency was connected with so great an outward manifestation. Such reformations do not come by chance, nor are they miraculous.

Samuel prayed for the people of Israel; "and they drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." The confession of sin was not only creditable to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them back again into covenant relationship with Himself. The poet has said that confession is good for the soul, and surely all have proven it so. It served to commit them. The humility which was necessary to the making of such confession would be profitable in respect to their character-building.

The water poured out may be viewed from various angles. One suggestion is that it represented the Truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as the water was drawn from the depth of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out.

A LESSON FOR SPIRITUAL ISRAEL

"And Samuel judged the children of Israel in Mizpeh." That is to say, as a judge, a counselor, he gave advice, gave decision in respect to their affairs, disputes, proper course of conduct, right and wrong on any subject, etc. Thus the nation of Israel was making a new start; and as a people they were more drawn together than at any time in their history from the days of Joshua onward. But, as though it were a trial of their faith, at this very time, while they were resolving on the course of righteousness, their enemies, the Philistines, having heard of the gathering, sought to nip the rebellion in the bud, and came against them with an army of considerable size.

The Israelites had not come together for battle, but for prayer; nevertheless they were probably more or less armed. But they felt themselves quite unprepared to meet the Philistine hosts. And they said unto Samuel, "Cease not to cry unto Jehovah our God for us, that He save us out of the hand of the Philistines." They were learning to look for help in the right direction. This cry coming to the Lord after they had abandoned their idols and had vowed to be loyal to Jehovah, put them in a very different attitude toward Him from that of twenty years previous, when they called for the Ark of God to lead them in battling against the Philistines without any reformation of character, without repentance for sins.

Is there not a lesson here for all of God's people? Is it not as true today as it ever was that it is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their Covenant and its obligations? The first lesson of all, then, for those who realize their being in sin is repentance, and definite vows to the Lord respecting faithfulness in petition to Him for His mercy unto them. Those who thus come to the Lord now, as Christians, under the Headship of our Lord Jesus Christ, are sure to have Divine mercy and "grace to help in every time of need."

Our Philistines that come upon us and enslave us are our passions and weaknesses, and the oppositions of the world and the Adversary. These are our foes, and against these only Divine Power can enable us to fight a good fight and come off victorious.

In response to the cry of the people, Samuel the Prophet offered to the Lord a sacrifice--a lamb of the first year. He knew it not, but it was a type of "the Lamb of God, which taketh away the sin of the world." Beside this typical sacrifice, Samuel cried to the Lord on behalf of his people, and the Lord heard him. So with all that stand beside the great Antitypical Sacrifice, and in the name and merit of that Sacrifice, as people of God in covenant relationship with Him--having put away sins and weaknesses to the best of our ability, we may be sure of Divine help, deliverance.

SIGNAL MANIFESTATION OF DIVINE FAVOR

While yet the offering was upon the altar, the noise of the approaching hosts of the Philistines was heard. How would God assist His people? How could they hope for deliverance against the Philistine hosts? Would they in fear scatter or would God's power to help be manifest? The deliverance came in the shape of a great, violent, sudden storm. Going hastily, it swept down the hill Mizpeh, in the faces of the approaching hosts. They turned their backs against the violent storm; and the Israelites perceiving the opportunity, rushed onward with

R5628 : page 44

the storm, pursuing the Philistines and driving them before them, and thus gaining a great victory. The place of the victory was the very spot where, twenty years before, the Ark of the Lord had been captured by the Philistines. Samuel there set a stone as a pillar and monument, and called it Ebenezer, saying, "Hitherto hath the Lord helped us."--Verse 12.

So with Christians in their victories under the Lord's assistance; when by the Lord's grace they gain victories they should set up memorials or monuments in their minds, in their hearts, and not pass these blessings by or forget that the victories were gained by help from on High. Every Christian, therefore, should have his Ebenezers, his monuments of victory, as it were, of Divine assistance over his foes, the world, the flesh and the Adversary, and he should rejoice in these. This sentiment

R5628 : page 45

has come down to us in the words of a beautiful hymn, familiar to nearly all who read the English language:

"Here I'll raise my Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at Home."

PROPER AND IMPROPER JUDGMENTS

The record is that Samuel continued to be a judge, an interpreter of the Divine Law, a counselor to his people, "all the days of his life." The Israelites had accepted God's Law, and had agreed to abide by its decisions. Whoever, therefore, they would have confidence in as an interpreter of the Divine Law, they, in proper condition of heart, would be ready to obey his rulings, his judgments. Spiritual Israelites similarly have come into covenant relationship with God, and have bound themselves to seek to know and to do the will of God and not their own wills. Hence whoever may be the person of opportunity who can show "an Israelite indeed" the mind of the Lord in any manner, he becomes his counselor, the Lord's mouthpiece to him; thus all the people of God assist one another to judge themselves, to build each other up in the most holy faith, to guide each other to know and to do the will of the Lord.

This office is not left to ministers, to priests, but is open to all the Lord's people; for St. Peter declares all the Lord's people are priests--"Ye are a Royal Priesthood." True, these priests have not entered into their royalty, nor yet have they entered fully upon their priestly office. These glorious offices belong especially to the future, when by virtue of the resurrection change, these priests, who are now sacrificing, will be Priests in glory, reigning with Christ and judging the world--assisting the world, counseling the world, instructing the world regarding God's will and helping them to know and do that will.

The Royal Priesthood are to remember that their judging in the present time is not a judging of the hearts, but merely a judging of the conduct. As respects the hearts, they are informed of the Lord that they are not competent to judge; and hence the words of the Apostle Paul, "Judge nothing before the time." The time for the judging of the hearts, when this work will be committed to the Church, will be after that which is perfect shall have come, after the resurrection change shall have made us like our Redeemer and qualified, therefore, to read the hearts of mankind and to judge a righteous judgment, a merciful judgment, a sympathetic judgment, a helpful one.

The only judging which the people of God may now do for and toward each other, is that which the Lord represented when He said, "By their fruits ye shall know them." Men do not gather grapes off thorn bushes or figs off thistles. A good spring will not send forth bitter water. We are, therefore, to judge ourselves as to whether or not our conduct is in harmony with the principles of righteousness; and we may similarly assist in judging one another as respects outward conduct, leaving the judgment of the heart to the individual himself and to the Lord.

The Prophet Samuel established a new order of things, which we see was the outgrowth of his reformation work amongst the people of God, his nation. He did not do as others before him had done--have his place of residence, to which all the people must go to ask his advice, his counsel, his judgment; but he introduced the circuit judge system, and went from place to place holding a court, not so much to condemn anybody, but rather to advise those who desired advice. Thus the nation of Israel began to be cemented as one people, and to realize that their interests were in common; and that all of their interests were bound up with God, His Law, His Covenant with them, and the interpretation of these through such agents as the Lord might send to them--Samuel the Prophet being one of these.

===================

R5628 : page 45

RETURN OF THE CHURCH FROM THE WILDERNESS

A WILDERNESS condition is one of separation from the blessings of civilization; it is a cut-off condition, a separation from the world. In the case of the Church, we read that the Lord provided her with two wings, that she might go into the wilderness 1260 symbolic days, or years. Apparently she went into the wilderness condition of her own accord, and became voluntarily an outcast from the privileges and advantages of the world's society; she underwent a general ostracism or separation.

In the account of the typical Atonement Day sacrifices we read that the scapegoat went into the wilderness, but it did not go voluntarily; it was sent away. In the antitype the faithful, consecrated class go into the wilderness voluntarily, while the others will go into it of compulsion. The two classes will have similar experiences, however. The experiences of the Church have been tribulations, brought on by reason of their loyalty to the Lord and the Truth. The Lord's people can be in this wilderness condition even while surrounded by all the affairs of the world. We are separate from the world; we are in the world, but not of it--isolated.

In the Book of Revelation we read that the Church fled for 1260 years into the wilderness, and that during a similar period of time a great system had control of affairs. This period, we understand, began in 539 A.D. and ended with the year 1799. It was a period of ostracism, called the wilderness condition, but not necessarily of persecution. One might go into the wilderness condition and not receive persecution--not be shot, not be hanged, or anything like that. Hence the wilderness condition does not include the thought of persecution, but merely of separation.

In figurative language the city represents honor, distinction and prominence in the world, while the wilderness signifies the reverse condition--that of being ignored, ostracized, etc. During the 1260 symbolic days the Church was in the condition of ostracism. The governments paid no attention to her; but on the other hand, they gave a great deal of attention to the great system which exalted itself and became "that great city which reigneth over the kings of the earth"--Mystic Babylon.

THE RETURN FROM THE WILDERNESS

At the end of this period, beginning with 1799, the proper conception of the Church was more nearly recognized by the world in general, when the power of Papacy was broken, when the Pope was carried a prisoner to France. Then the nations realized that they had been more or less mistaken as to the Pope being Christ's representative. From that time on the Papacy, as a great system, has not had the persecuting power, but has been compelled to vie with others. The Baptist denomination, the Methodist denomination, and others, have prospered during this period, and the world has recognized them in the same degree as it has recognized Papacy.

The Papacy did not go into the wilderness, however; but Protestantism stepped out of the wilderness condition, to be more particularly recognized by the people and

R5628 : page 46

by the government. This has continued for quite a while and the Bible has been more generally recognized than before. Shortly after 1799, Bible Societies began to be organized. The Bible was brought into great prominence. Old and New Testaments, God's two witnesses, were exalted to Heaven. Those who advocated the Bible came out into the full light. Bible students and Bible study became more approved than ever before. Bibles were printed and everybody favored Bible Study.

There is no Scriptural declaration that the Church will go back into the wilderness condition. Our reference to a second wilderness experience is founded upon the symbolic picture of our day that is given to us in the experiences of Elijah the Prophet. Elijah, representing the true Church of God, had been a true Prophet for some time. He was unpopular with Queen Jezebel, who had influenced King Ahab against him. The King threatened Elijah's life and he fled to the wilderness for 1260 days, or three and a half years. This was symbolical of the 1260 years during which the Church remained in the wilderness condition.

At the close of the 1260 days in Elijah's experience, he returned from the wilderness, and made a great demonstration. He made an exhibition of the priests of Baal, who had been favored by Queen Jezebel and by King Ahab. This manifestation resulted in a great exaltation of the Word of God, and a great downfall of the priests

R5629 : page 46

of Baal. From that time they were obliged to hold themselves in seclusion. The people said, "Jehovah is God."

We understand that all this particularly represents how the true Church, in 1799, manifested itself before the kings of the world, and stood up for God and the Bible. Elijah represented the true Church; Jezebel represented the Papal System and other systems closely related to her; Ahab represented the government; and the people of Israel represented the world. The Bible was forced upon Jezebel and Ahab, and everybody. The two witnesses were exalted because the people took notice of them.

ELIJAH'S SECOND WILDERNESS EXPERIENCE

Coming back to the picture: Queen Jezebel represented her daughters, her kind, her family. The Prophet Elijah represented the true people of God in the present time. The Queen did not persecute him, but threatened him;

and again he fled into the wilderness--not for a specified time, however. The people in general were not under the same kind of restraint as previously. The priests of Baal never regained their influence. Elijah went again into the wilderness and was there nourished for a time; it was not the previous nourishment of the 1260 days by the ravens, but an especially provided food for a time.

To our understanding this food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special Message that is now feeding the people of God. After Elijah had reached the wilderness, there was an inclination on his part to feel discouraged; and he said, "Ah, Lord God! ..."--this signifying his discouragement. But the Lord strengthened him and gave him a special food, in the strength of which he went to Mt. Horeb. This mountain represents the Kingdom of God, the Messianic Kingdom. And we believe that by this spiritual food we are now brought to the time when the Kingdom is to be established.

When Elijah got to Mt. Horeb the Lord gave him three witnesses. (1 Kings 19:1-18.) The wind rending the mountains represents the present war. The great earthquake symbolically represents a social revolution, the like of which was never before in the world, and which we believe is due to come very soon. This will not come as soon as the war begins, but the war might continue while the earthquake is on. This was not all. The third demonstration was a great fire, which consumed everything before it. This represents wide-spread anarchy, which will prevail in the world, following the social revolution. Then after the fire Elijah heard the "still, small voice," representing the Divine Power, which will bring the blessings to the world.

===================

R5629 : page 46

INTERESTING LETTERS

REPLY TO A CRITIC OF PRESENT EXPECTATIONS

DEAR BROTHER:--

Your first letter was unanswered, not because of any discourtesy, but through pity. But now that you have written again respecting the disappointment of my expectation mentioned Nov. 29, 1911, that "within three years I shall have been joined to the Bridegroom," I have concluded to answer your letter, conceiving that after you have read my reply, my past, present and future faith may not seem so distressingly funny to you.

Twenty years ago you and I believed in infant baptism; in the Divine right of the clergy to administer that baptism; that baptism was necessary to escape eternal torment; that God is love; that God created and continues to create billions of beings in His likeness who will spend the countless ages of eternity in the strangling fumes of burning sulphur, pleading in vain for one drop of water to relieve their agonies; we believed in the fatherhood of God and the brotherhood of man; we believed that we should be followers of God as dear children; in baptizing our infants we believed that God saved some and did not save others, or else we believed in the salvation of all infants, except those poor unfortunates to whose parents the Gospel had not been preached; for such, we believed, no salvation was provided outside of baptism into some one of the hundreds of sects into which Christianity is divided.

We believed that after a man dies, he is alive; we believed that Jesus Christ never died; that He could not die; that no Ransom was ever paid or ever will be paid; that Jehovah God and Christ Jesus His Son are one and the same person; that Christ was His own Father; that Jesus was His own Son; that the Holy Spirit is a person; that one plus one, plus one, equal one; that when Jesus hung on the cross and said, "My God, My God, why hast Thou Forsaken Me," He was merely talking to Himself; that He was raised in the flesh; that He still bears, and will forever bear, His scars; that He alone of all mankind will have to go scarred and marred throughout eternity; that He will come again in the flesh; that the Day of Judgment is a Day of horror; that the literal earth is to be burned up with literal fire; that all human beings who are saved become angels; that Paradise is Heaven; that the crucified thief became an angel the day he died and went to Heaven; that Christ did not become an angel, but was raised from the dead as a man three days later than the thief, but did not ascend to Heaven until forty days afterward; that all the Ancient Worthies went to Heaven when they died, including David; that present kingdoms are part of Christ's Kingdom; that the Devil has been away off somewhere in an unlocated Hell, instead of exercising dominion over the kingdoms of this earth; that the Antichrist is to be a literal man; that sectarianism is a good thing and will be perpetuated forever; that one can be born of the Spirit while he is still in the flesh; that a resurrection from the dead is impossible because none are dead; that it merely means in the case of the saints the taking back of the poor bodies that they had, in place of the perfectly good ones they secured when they died.

We believed that sanctification means sinlessness, not self-sacrificing devotion to the will of God; that the expression "Bride of Christ" means nothing; because everybody who is saved will be the Bride of Christ; that the expression High calling means nothing, because everybody who is saved, will be saved to the High calling; that the "prize of the High calling," therefore means nothing; that the Time of the End will never come in your day, in my day, nor in anybody else's day; that present running to and fro, means nothing; that there will never be any end of the "Times of the Gentiles"; that there will never be any special "Time of Trouble such as never was since there was a nation"; that there will be no "Restitution of all things"; that the Jubilee arrangements signify nothing; that the "abomination of desolation" signifies nothing; that there never was and never will be a great

R5629 : page 47

falling away; that there never was and never will be a great Mother Apostate Church, and she never had and never will have any daughters; that the expression "Royal Priesthood" means nothing, because everybody who is saved will be of the priesthood; that there can never be a Second Death, not even a first one; that a human soul once born, lives on forever; that the Tabernacle signifies nothing; that there is no witness to the Lord in the land of Egypt; that the Memorial Supper can be properly observed any old time; that the Christian Sabbath is not a rest of faith, but merely a formal observance of one day in seven; that the literal heavens will be literally rolled together as a literal scroll; that at that time men will pray for literal mountains to fall on top of them.

I praise God for the day that brought Present Truth to my door. It was so wholesome, so refreshing to mind and heart, that I quickly left the humbug and claptrap of the past and was used of God to also open your blinded eyes. We rejoiced in the Truth together, working side by side for fifteen years. The Lord greatly honored you as a mouthpiece; I never knew anybody who could make the follies of Babylon look so ridiculous. In your letter you ask, "What next?" Ah, now comes the pity of it! The next thing is that you permit your heart to become embittered against the one whose labors of love and whose blessing from on High brought the Truth to both our hearts. You went out, and took several of the sheep with you.

I am reliably informed that when Billy Sunday was in your city you were one of the most prominent workers for "the cause." I am reliably informed also that you are now serving as superintendent of a Sunday School in the denomination from which you withdrew when you accepted Present Truth. You either believe the foregoing "confession of faith," or you don't believe it. If you don't believe it, and are helping to boost the organizations that do believe it, then Doc. Cook, the discoverer (?) of the North Pole, should enlist as your pupil. If you do not believe it, and admit, as you must, that you got all your light on these and thousands of other subjects from Brother Russell, then, by comparison, the boy who wished that his father would die so that he could have his jack-knife, should be considered a model of gratitude and loyalty and faithfulness; and his name should be handed down to posterity as a shining example of the way we should act toward our benefactors.

On the contrary, if you have returned to your belief of

R5630 : page 47

the foregoing "faith," you must admit that it is something you once believed and once vomited forth, and like the Scriptural dog, you have returned to your vomit; I hope you like it.--2 Peter 2:20-22.

Probably I look ridiculous to you because I did not go to Heaven, October 1st, 1914, but you don't look ridiculous to me --oh no!

With ten of the greatest nations of earth writhing in their death agonies, it seems to me a particularly inopportune time to seek to ridicule the man, and the only man, who for forty years has taught that the Times of the Gentiles would end in 1914.

If you believe these stupid and worse than childish blunders of the past and seek to revivify them, you have a worse job on your hands than Christ had when He raised Lazarus. Pastor Russell's teachings have killed them so completely that they are in a far worse condition than Lazarus was when he had been dead four days.

I presume that when Zedekiah struck Micaiah upon the cheek and ridiculed the latter's confidence in the Lord's Message, he thought it was really funny, and still more so when Micaiah warned him that he would soon attempt to hide himself unsuccessfully from the Syrians in his inner chamber. I doubt, however, whether Zedekiah considered it so funny shortly afterward when he saw the armies of the Syrians in front of his house, and especially when he heard them coming up stairs.--1 Kings 22.

If this letter shall awaken you to your true condition, I shall be glad. If it does not, it will not be necessary for you to write to me again; for I shall consider it a hopeless task.

With best wishes, I remain, C. J. WOODWORTH.

MANY HEARTS RECEIVING COMFORT

W.T.B.&T. SOC'Y, DEAR FRIENDS:--

I think you should know of the blessing of the Lord on the service last week, and in making calls on those who handed in their names at Brother Rutherford's meeting. I never saw such interest! The sale of books was reasonably good--450 (all but 50 of which are delivered)--sold in four days. The fine class of business men represented was quite exceptional, although every week there are some.

Three young ladies from the Y.W.C.A. bought the books, and one gives good evidence of coming fully into the Truth in a very short time. A piano dealer said, "This is no denominational work, is it? I have no use for denominations. This man's theory is worthy of investigation." A lawyer said, "That man is a wonder! I never read my Bible, but I am going to begin now. Every reasoning person ought to have those books--I am going to read every word in them."

A merchant remarked, "This is the greatest reformation movement we ever had; we must keep it going." He sent to me twice for more books for his friends; and he is a man who had thrown all religion aside.

A Doctor I called on said, "I was interested to hear he was a Baptist; so was I, and I had the same experience he had--threw the whole thing over in disgust--and I was a preacher." He was glad to examine the work. The cloth books were not fine enough for him; he got the leather-bound.

A very fine office man said, "I will read every moment I can get. Of course, I take it for granted that these books are along the lines of that lecture." He ordered a set.

It would take a book to tell the rest! But it is such a joy to see some of the "refuge of lies" being swept away, confidence in Babylon on the wane, and many hearts comforted.

With love and prayers for you all, and asking a continued interest in your petitions, I am, by His grace,

Your Sister, CHARLOTTE WHITE.

"NOT SLOTHFUL IN BUSINESS"

DEAR BROTHER RUSSELL:--

I believe many of us would work with greater zeal if we could better realize the opportunities for presenting the Truth among those we know. We are apt to think that many have no ear for the Message.

Recently I resolved to be more diligent in searching for those who might be hungry for the Truth. Accordingly I carried in my produce wagon a supply of BIBLE STUDENTS MONTHLY, displayed more conspicuously than usual.

One thanked me very kindly for a copy. I had known him to be somewhat friendly to the Truth. Another came to the wagon with Bible in hand, and when asked whether a Baptist or a Methodist replied Presbyterian, but had lately begun to read Pastor Russell's SCRIPTURE STUDIES and was greatly interested in them; adding, "I have gone to my Pastor with some Bible questions that he has so far failed to answer." Another asked my purpose in displaying the papers, and said he had two little books which were very interesting that he wanted me to read. They were TABERNACLE SHADOWS and the HELL booklet. He asked me to bring him Vol. I.

In our daily petitions we remember you and the Harvest work. Pray for me that I may never look back.

Yours by His grace, __________ F. M. MORRIS.--Florida.

"A PRAYER OF CONSECRATION"

Realizing that I must draw nearer to God to be kept in this hour of trial now upon the whole world, I have prayed more; and I find the following form very helpful; I therefore call it

"THE PRAYER OF THE CONSECRATED":

"Dear Heavenly Father, reverently, and in the name of Jesus, I approach Thy Throne of Grace to renew my consecration vows today. Not content with having made my consecration years ago, nor even yesterday, I renew it today, and present to Thee my body and all its powers, my heart and all its affections. I give to Thee, willingly and gladly, everything I possess, to be wholly Thine--today. I would not withhold from Thee one single thing.

"Gracious and loving Father and dear Lord Jesus, come in all Your fulness into my heart and life; take full possession and reign there supreme, without a rival today. Dear Lord Jesus, my glorious High Priest and Head to Thy Body, the Church, continue to offer me today upon God's holy altar of sacrifice, and until the sacrifice is completed in death."

I have found that doing this daily I have been greatly enriched and blessed spiritually.

Yours, in His love and service, W. J. THORN.
Isa. 41:10; Num. 6:24-26.

==========

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow: (1) 153; (2) 105; (3) 143; (4) 108; (5) 119; (6) 99; (7) 95; (8) 83; (9) 1; (10) 53; (11) 145; (12) 188; (13) 211; (14) 240; (15) 307; (16) 23; (17) 281; (18) 155; (19) 221; (20) 22; (21) 16; (22) 114; (23) 107; (24) 113; (25) 212; (26) 192; (27) 78; (28) 235; (29) 4; (30) 303; (31) 173.

====================

page 48

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

page 49

VOL. XXXVI FEBRUARY 15 No. 4
A. D. 1915--A.M. 6043

CONTENTS

Present Duty and Privilege of the Saints.......... 51
  Patent Facts in Christendom Today............. 52
  Kingdom of God Set Up......................... 53
  Financial Shakings............................ 53
The Ministry of Angels............................ 55
  Our Lord Jesus the Chief Messenger............ 56
  Each Saint Has His Ministering Angel.......... 57
  Holy Angels Not Manifest to Our Senses........ 57
Preferred Monarchy to Republic.................... 57
  A National Step Backward...................... 58
  Evil Occult Powers in Operation............... 58
The Psychological Moment.......................... 59
  The Divine Character Vindicated............... 60
  A World Full of Kings......................... 60
Lessons from Saul's Failures...................... 61

Craving for Another Chance.................... 62
The World in the Future....................... 62
The Tone of Voice (Poem)........................... 63
Interesting Letters............................... 63
The Tract Still Doing Good.................... 63

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5640 : page 50

EXTEND THE VOLUNTEER WORK

The brethren everywhere are remarkable for their loving zeal for the Lord, His Truth and the brethren. In no way is this better shown than in what we term the Volunteer Work--the voluntary distribution of the Society's free literature. No other Society on earth ever manifested so much self-denying zeal in such a manner. We feel disinclined to advise any increase along this line. Nevertheless, it is ours to offer suggestions and indicate possibilities and supply the free literature, and yours, dear brethren, to determine the extent of your reasonable and possible service for the King of kings. We do know that there are millions of people in our home land who have never yet had a taste of the spiritual food, "meat in due season," which has so greatly refreshed and strengthened us. Hundreds of cities and towns and villages have received no volunteer attention. It is for you to decide, individually and as classes, what you can do for these. One of our very best free papers has been widely distributed except in such places as suggested. It contains a most interesting article on "The True Basis for Human Equality," another on "Battering Down the Walls of Hell," and another showing that neither Pastor Russell nor the I.B.S.A. taught "The End of the World in 1914," but on the contrary that "the earth abideth forever."

We have 400,000 of these on hand for use in such previously unserved places. We will be glad to hear from all who are able and willing to join in this volunteer work. State the quantity desired and give shipping particulars. All charges will be prepaid. Mention No. 61, BIBLE STUDENTS MONTHLY.

R5639 : page 50

CLERICAL CONSPIRACY LITERATURE

In various quarters the Adversary is stirring up opposition by the publication of the slanderous statements which, as our readers know, have been answered long ago. We advise that when such an attack is made our friends meet it quickly, if possible, in the next issue of the daily press. Do not render slander for slander, but calmly, kindly point out the unscriptural course. Remind the transgressor of the golden rule and of the Divine command, "Speak evil of no man." Remind the public that evil speaking has for centuries been the method of those worsted in argument. Amongst those slandered was our Savior Himself; slandered as a friend of publicans and harlots; charged with being a glutton and wine bibber, and called the prince of devils. And so it has been with many of His followers since. Assert your better acquaintance with the facts and offer to anyone interested true particulars.

Then, while the subject is warm, embrace the opportunity for extensive Volunteer work. We have one number of the BIBLE STUDENTS MONTHLY which, besides other valuable articles, contains one under the title, "A Clerical Conspiracy to Injure Pastor Russell." This article discusses the various slanders briefly and to the point; and if anybody is interested further we can supply other printed matter giving details in full. However, almost universally this one little tract sets the matter straight and convinces the people that the clergy are really fighting the Truth of the Bible which they cannot answer. In writing for this number designate it "The Conspiracy Special." We will have them in good supply and make prompt shipments free of all charge on receipt of letters or telegrams.

----

page 50

THE COLPORTEUR SERVICE

The immense crops of wheat, corn and oats, together with the extraordinary prices at which they are selling, should inure to the "Harvest Work." Colporteurs in the grain-producing districts should be doing wonderfully well. Nothing should be allowed to hinder the most important work on earth.

Colporteurs in less favored localities, finding work impossible, should seek to follow this lead to fields more favorable.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF MARCH

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDIES VI.-VII.

Week of March 7......Q. 37 to 38 Week of March 21......Q. 1 to 7
Week of March 14......Q. 39 to 42 Week of March 28......Q. 8 to 13

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

===================

R5630 : page 51

PRESENT DUTY AND PRIVILEGE OF THE SAINTS

"Cry aloud and spare not; lift up thy voice like a trumpet, and show My people their transgression, and the House of Jacob their sins. Yet they seek Me daily and delight to know My ways, as a nation that did righteousness, and forsook not the ordinances of their God. They ask of Me the ordinances of justice; they take delight in approaching to God."--Isaiah 58:1,2.

WE understand that the Lord, through the Prophet Isaiah, is here describing the condition of the nominal people of God. These words probably had an application in the Prophet's day, but we think they have a special application in our day. If we should view the words as a general statement, applicable at any time, it would seem to have reference to some who are truly the Lord's people and also to the House of Jacob in general. The Prophet speaks of certain transgressions of God's people, errors, and of sins of the House of Jacob (Natural Israel)--especially grievous transgressions.

Applying this to the present day, we would understand that the Lord's people are those who are in covenant relationship with God, His real people, and no others. Those in covenant relationship with God are comparatively a small number. The great mass of professed people of God have gotten into many transgressions of the Divine will and Law, many of them quite ignorantly following blind leaders of the blind, following creeds of the darker past. The term "the House of Jacob," however, is a distinguishing term, referring exclusively to the Jews, God's ancient Covenant people.

The Lord's people of the present time, those who have the Light of Truth as it now shines out from His Word, should, as they have suitable opportunity, point out to Christendom of today, and especially to those who are the professed people of God, their error, show them where they have deviated from God's Word, where their course is not in harmony with the Golden Rule, etc. Moreover, if they have favorable opportunity, they might point out to the Jews the reasons why they are in their present cast-off condition. But it would not be well to go about berating them, or berating anybody.

Very little good is done by such a course. The Truth itself is to be the Sword. It is a sharp two-edged Sword, even the Word of God. The work that any of us could do aside from the Word of God would be but bungling work; whereas "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." We are to "cry aloud, and spare not," to point out what the Scriptures have to say--on proper occasions. This does not mean to insult people. God's ambassadors have no commission to insult any one. But with gracious words we may, nevertheless, point to the conditions of today, the dangers that are now before the world, and the proper position to be taken by those who would wholly follow the Lord.

A FORM OF GODLINESS WITHOUT ITS POWER

The words of the text under consideration are along the same line as the words of the Prophet Isaiah in Chapter 29:13, quoted by our Lord. There the Prophet declares: "This people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me"; "but," as the Master rendered the following words (Matthew 15:9), "in vain do they worship Me, teaching for doctrine the commandments of men."

The translation of V. 2 of our text is not quite so clear as perhaps might be. The thought seems to be: They apparently seek Me daily, apparently delight to know My ways. They build churches with high steeples and gorgeous appointments, at great cost. Many churches have imposing images of the saints or great paintings which make a fine outward appearance. They have rich, melodious bells chiming out sweet hymns; such as "Nearer, my God, to Thee," "Rock of Ages," etc. They have well-trained choirs to sing anthems. They have highly educated ministers who are gifted orators and deliver eloquent dissertations. Outwardly, they have a wonderful zeal for righteousness; it would seem on the surface that they are doing well. They appoint an annual Thanksgiving

R5631 : page 51

Day and take up large collections for the poor; they pay large salaries to their preachers; they raise money for missions. It is very much as it was in our Lord's day, at His First Advent, when He said, "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of Gehenna than yourselves"; he is far worse than before they touched him.--Matthew 23:15.

There is great zeal shown for the traditions of men, for the propagation of men's theories, for the advancement of denominational interests, for attracting the world by varied and numerous devices, in order to gain their influence and their financial assistance. For instance, Thanksgiving Day was set apart in the early history of New England. Long ago it became a custom in the United

R5631 : page 52

States to have the last Thursday in November appointed as a day of thanksgiving to God for the harvest of the year. The Governor of the State of Massachusetts first took it up; then the Governor of another State followed; then another; then it was taken up by the President of the United States. Finally it became the custom for the President first to make the appointment every year, to be followed by a proclamation by each of the State Governors, making the day thus a legal holiday, when banks and places of business generally would be closed that the people might be free to meet for praise and thanksgiving to God for the blessings of the year. And the custom still persists. Now this might sound to people of other nations to whom it would be told as if the people of the United States were a set of saints. These nations might say, It was not sufficient that the general Government of the United States should make such appointment, but each State makes such appointment; and they do it every year.

As a matter of fact, if the President of the United States were an infidel he would be expected to follow the custom and make the same proclamation. Or whether the Governor of a State were a Catholic or a Protestant or an atheist, he would be expected to do likewise. It has become a custom, just as the hands of a clock go around. But very few of the people think of the day in any other light than as a pleasant holiday, when they can enjoy a fine dinner and have a good time generally. Very little attention--in fact, none--is paid by the great majority to the real feature, of thanksgiving to God.

It is the same with other customs in other nations of the world. If we were in a Mohammedan country, we would see, at twelve o'clock, every Mohammedan, no matter what he was doing, stop immediately for a moment of prayer to Allah. One who did not know might think from this that the Mohammedans were a most saintly people, who would be very honest and upright in all their dealings; better keep your eye open, for all that. So a great deal that we have everywhere today is a mere mechanical form, an outward display--a form of godliness without its power.

PATENT FACTS IN CHRISTENDOM TODAY

In our text the Prophet was declaring that God's true children should lift up their voice and cry aloud, and tell God's professed people their transgressions. The implication seems to be that there is a very special need of public expression on the matter of calling attention to the fact that there is a great deal of hypocrisy practised in the name of religion. If we consider the British people, or the Russians or the Germans, they all have very strict religious laws. They used to be even more strict--so strict that we who proclaim Present Truth would not have been permitted to live there; so strict that we would have been in danger of our lives. Yet how many of the people of these countries really serve God and follow the instructions of His Word as given to the children of the Lord? Which of these governments in its dealings with other nations has followed or is now following the Golden Rule taught by the Savior? What does history, past and present, show along this line?

It is not now considered necessary or proper to cry aloud in the streets--the public are no longer ignorant. All these things of which we speak are criticized in the newspapers and elsewhere. As to religious intolerance, nearly all denominations have done their share in persecuting others. But it does not seem that there is any more heart-loyalty today than formerly, even though violent persecution is now seldom practised. If we have the right conception of the matter, only about one-tenth of all the ministers have any faith in the Bible as the Word of God. If that is the case, they are simply living on a high moral plane, though we do not know that this is true of ministers any more than of the world in general. But there is a great deal of religious formality. Those one hundred and eighty thousand ministers still take their texts from the Bible, as they formerly did, but they merely sanction those features of the Divine Revelation which they think comport well with Higher Criticism and general intelligence. It would seem that the Lord through the Prophet is referring to these conditions.

We do not understand that we should cry out in any unseemly manner--not go to the churches and cry aloud. Those in the churches have a legal right to meet there, and to be as honest as they please or as hypocritical as they please. Neither would it be seemly to go along the streets crying aloud. There is a more fitting and effective way of sounding the alarm.

As a notable instance of the present attitude of the nominal church ministry, we cite the case of the Rev. Dr. Aked. Our mention of this is not a divulging of any private matter; for Dr. Aked took it out of the personal list himself, by publishing the matter in the newspapers. Not long ago this minister disproved to his own satisfaction the virgin-birth of our Lord Jesus and made light of the whole matter. Rev. Mr. Aked is a very able man--stands high with the people and with the colleges and with the ministers. There is a branch of the Federation of the Christian Churches in San Francisco, and the Rev. Mr. Aked was chosen as President. Some one attacked Rev. Mr. Aked through the newspapers and said that he should be "churched," "unfrocked," etc., for his statements. Dr. Aked said that he thought everybody understood his position. He offered his resignation as President of the Federation of Churches. The man who thought that he should be called to account for his statements was treated as the offender, and Rev. Aked was requested to resume the presidency. Yet this minister publicly declared that he did not believe one word of the story of the Redemption of mankind--did not believe that Jesus was ever a superhuman being; and the fact that he was supported in his position by his fellow-ministers, with but very few exceptions, proves that the body of the ministry today have sadly fallen, and are "blind leaders of the blind."

KINGDOM WORK THIS SIDE THE VEIL

We are not surprised at these conditions; for long ago they were foretold in the Word of God. We were assured that our day would witness the fulfilment of the prophecies along these lines. Wherever we look, we witness the disintegration of the Present Order, whether we view the conditions from a social or a religious or a financial standpoint. The lease of power to the kingdoms of this world has expired. It was foretold by the Prophet Daniel that "in the days of these kings," before their utter overthrow, the God of Heaven would set up a Kingdom which should smite and break in pieces all the kingdoms of men, the beastly kingdoms of Daniel's dream. When these kingdoms would be given to "the people of the saints of the Most High," they were to "smite them in pieces as a potter's vessel." This intimates that in some sense of the word the Lord will take possession of these before they have been completely overthrown; that some of the kingdoms represented in the Gentile Image will be remaining at that time.

What time, then, is signified by the expression "in the days of these kings," when the Kingdom of God was to be set up in power? To our understanding the first step in the setting up of this Kingdom was the raising of the sleeping saints of the Gospel Age, which we believe was

R5631 : page 53

in the spring of 1878. Then began the glorification of the Church. The work of setting up the Kingdom has, we understand, been progressing from that date, and is now merely lacking the last members of the Church class. When these shall have taken their places as members of the Church in glory, the Kingdom will be fully set up.

This does not signify that there may not be a part of the Kingdom work begun while some of the members of Christ are still in the flesh. Indeed some Scriptures seem to imply that there will be a Kingdom work done this side the Veil, while a work of still greater magnitude and authority is progressing on the other side of the Veil. We read, "Let the saints be joyful in glory; let them sing aloud upon their beds." This seems to imply, as we have mentioned before, that there is a special work to be done while these saints still have beds, while they are in a condition of repose--not "tossed to and fro, and carried about by every wind of doctrine," but fully at rest in God's great Plan. The Scripture goes on to say that they have a two-edged sword in their hands--this is the Word of God. They use it as the Sword of the Spirit. This would not be true of them on the other side of the Veil. They would have no use for a sword there. The Scriptures also declare that the high-sounding praises of God are upon their lips. This, too, seems to be applicable to those this side the Veil.

R5632 : page 53

The final phrase, "to execute the judgments written," would seem to imply that there would be something for the saints on this side of the Veil to do in connection with the execution of the judgments upon the nations. As to just what this means, we have not yet fully learned. But we see nothing here to conflict with the thought that the Lord's Kingdom may be properly understood to have begun operations and that the present smiting of the nations is under Kingdom control. The fact that some of the members of the Kingdom class are still in the flesh does not militate at all against this thought. We see the kingdoms of this world now being dashed to pieces, and we are expecting to see the process continued until they are completely ground to powder. They shall become as the chaff of the summer threshing-floor, and the wind shall carry them away. Then shall they be found no more at all.--Daniel 2:35.

THE KINGDOM OF GOD SET UP

Because certain important things are to be accomplished, we see that God is permitting what to others might seem to be purely human devilishness. For a wise purpose He permits this reign of lawlessness, this condition which evokes universal odium. Our thought is that we should look for still further evidences day by day that the Gentile Times have ended, and that God's Kingdom has begun its work. We are expecting to see multiplied proofs of the Kingdom power, though the world will not recognize it as such until it is manifested in the flaming fire of Anarchy, which is still further along. The present step is the war of the nations. The next step will be Socialism--an attempted Socialism--among the people. Then the third step, Anarchy, will gradually come on. When this symbolic fire shall prevail, then the world will realize what we are trying to tell them now; namely, that God's Kingdom is taking control, and that these various demonstrations are evidences that our Lord is taking His great power. But the many will not begin to see until the flaming fire is revealed. When we endeavor to tell them now they will not receive it, but they will be thoroughly convinced when they see the destructive fire of Anarchy.

It was merely during the interval between the destruction of the kingdom of Israel and the setting up of the Kingdom of the Heavens that the opportunity was given to these Gentile kingdoms to see what they could do toward establishing a righteous government on earth. Now the time has come for God's Kingdom to displace them; but they will not willingly resign their crowns and scepters; they are in defiance. Therefore force is required to destroy them. Their 2520 years of rule are in the past, and they must now submit to a complete overthrow. We are expecting that the work of their crushing will steadily continue until its full accomplishment. "A short work will the Lord make upon the earth," is the Scriptural declaration.--Romans 9:28.

At the sounding of the Seventh Trumpet Messiah was to take unto Himself His great power and reign. That Trumpet is now sounding! "And the nations were angry and Thy wrath is come." (Revelation 11:18.) Surely the nations are angry now! They act as if they were bereft of common sense. We see readily enough that the spirit of selfishness has prevailed there right along; but that some hindrance or fear heretofore held them back. But finally, when the Lord's "due time" had come to permit it, they broke through their restraint. The Lord has at this particular time especially to do with the affairs of the nations. And this war was allowed to occur at about the end of the Times of the Gentiles, at the appropriate time when they are to be dashed to pieces with the iron rod of the Iron Rule. (Psalm 2:6-12.) It is our judgment that we shall see more of this iron rule and its breaking influence, not only upon the nations, but upon society at large. Now in this great Day of the Lord everything that can be shaken is to be shaken to pieces and shaken out, to the intent that nothing unrighteous or unworthy shall remain. God Himself is doing the shaking.

FINANCIAL SHAKINGS

For our own part we are looking for great shaking in financial matters. There has never before been a war that has shaken the world as this war has done. This effect is largely because of money conditions. The only thing that is current is gold. Silver was demonetized forty years ago. The results of this we are just feeling now. At the present time stocks, bonds and all other kinds of securities are largely built on confidence. As soon as confidence begins to shake, all these securities decline in value. With such a lack of confidence among the people, we can readily see that there is good ground for the bankers to have a great deal of trepidation--"men's hearts failing them for fear."--Luke 21:25,26.

Since the beginning of the war there have been bonds and stocks sold as low as thirty per cent. less than those of last July. But the Exchanges did not recognize these sales. Why? They wish to keep the prices up. The banks have their vaults filled with stocks and bonds. If the Government Inspectors should come in to take stock, they would count the stock up at the price of the last sale; and the Government officer's duty would be to say, "You must make this right before you enter into business tomorrow morning." They would reply that they have any amount of securities. But the answer would be, "We do not want securities; we want gold." There is not enough gold in the world to pay the debts. These debts are put into gold bonds. The interest on all the debts is represented by gold bonds. But everybody is going to say, "I do not want bonds or stocks; I want gold."

The business people of today who are feeling the strain most are the wealthy. They have the stocks and bonds, but they have not the gold, the money. If you demanded gold at the banks in exchange for something else, they might give it to you, but unwillingly. Gold

R5632 : page 54

notes are the same as the gold, because the Treasury must, according to law, have that gold on hand to exchange for them when presented.

This matter is causing trouble, not only in the United States, but down in South America and Central America. They would like to buy goods. And the question comes, "Have you the money? Have you the gold?" "No, we have no gold. Sell to us in the same way you have sold heretofore." "No, no, we cannot do that; something has stopped. We do not know what is the matter." The wheels have stopped, and the people who have their fingers in the way are getting them pinched. There is not enough money; and the very people who destroyed silver money forty years ago are the ones who are now getting pinched.

THE TIME FOR JUDGMENT IS RIPE

We believe that the Times of the Gentiles ended just on time, as shown in Volume II. of STUDIES IN THE SCRIPTURES. The hand of Justice is now doing the breaking--

the nations shall be broken as "a potter's vessel." The whole cataclysm of trouble may be upon the world during the next ten months or it may be longer deferred. We believe that the time for the setting up of the Kingdom was on September 21, 1914. At that time, when it was due for our Lord to take up His great power and reign, the nations were already angry. They were at war over a month in advance of the time, because so angry.

The due time for the "wrath" was September 21. We are expecting to see this wrath still more manifest. The nations have been in just this same unloving spirit one toward another for a number of years, but apparently they have been under some forcible restraint. We believe that God's time had not yet come. We wondered, and many people wondered, how their anger could be restrained much longer; much has been written about it in the newspapers. When the Balkan war came, it was because the nations were angry; and it very nearly led to this conflagration. Austria tried to precipitate the trouble at that time, but the German Kaiser held back. Now the restraining hand has been removed. The time is ripe.

"WHAT MANNER OF PERSONS OUGHT WE TO BE?"

Seeing that we see all these things with such clearness, and realize what it all means to the Church, how soberly and carefully and faithfully we should live! Never were the words of the Apostle Paul--"Let us watch and be sober"--more applicable than now. Accompanying the momentous events that usher in the New Dispensation are special trials and difficulties, not only to the world, but also to the Church. The Apostle says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." But "as a snare will it come on all them that dwell on the earth." All except the brethren will be surprised, disappointed, chagrined, found unprepared and more or less overtaken. But the brethren, because they have been feeding at the Lord's table, and are strong in His might, will not be overtaken unawares. The Apostle urges that because the brethren are "children of the light," "children of the Day," they shall not act as children of the darkness, "children of the night."

In the New Day that is just dawning we shall have the "Reign of Righteousness." We belong to that New Dispensation. While living in the flesh, we are not of the flesh; while living in the world, we are not of the world. Our minds are clarified by the light of the New Day. We are not interested in the things of this world, but in the things of the Lord; and because of our special relationship to the Lord, as His Elect, we are not left in the darkness of the world.

Above all others, then, we should be sober. When the Apostle enjoins, "Be sober," he is not referring to the use of intoxicating liquors; for those who have the Lord's

R5633 : page 54

Spirit, the Lord's mind--the Truth--do not so indulge. Neither would we understand him to mean that we should always go about wearing long faces; for the children of the Light should of all others be happy, cheerful people. But we should be sober in the sense of being of serious mind, thoughtful, not given to frivolity or levity, but earnestly watching our thoughts, our words, our doings, that we may in all things bring honor to our King whose name we bear. We who have our eyes open see what sin is and how the reign of sin is about to culminate. We see God's arrangements; and having entered into a Covenant with God, we surely must be sober, vigilant, realizing the great battle now on between Light and Darkness, between Truth and Error; realizing that faithfulness in this "evil day" will require all the soberness of mind, all the fortitude, that we possess. We shall continually need the wisdom from on High. "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." (James 1:5.) It is only those who are using to the best of their ability the power and the talents already given them who have any right to ask for further wisdom and who are prepared to use more.

THE "CUP" OF THE APOSTATE "WOMAN"

The Scriptures speak of various kinds of intoxication. We can be intoxicated with the spirit of the world. But it would be impossible for true children of the Heavenly King to become thus intoxicated. We have a new wine which the Lord gives, and we should be fully satisfied and not seek the intoxication of the world. Then there is a spiritual intoxication, the spirit of error. All the world are intoxicated with this spirit. All Christendom has been made drunk with the wine which comes from the Golden Cup mentioned in Revelation, which the Apostate Woman has held out for all to drink. This Cup is filled with false doctrines. These false doctrines were her mixture. Thank God! the intoxication of these is passing away, and we are able to see more clearly than ever before. But we see many who are still intoxicated.

The most stupefying potion is the doctrine of eternal torment. It gives people the impression that after they have heard of Christ, have turned from outward sin, and have professed His name, that is all there is to it, and now they should go out and try to induce others to turn from a life of sin. They verily think that there is nothing more to do, not recognizing that there is an important work of grace to be attained in their own hearts, and that they are to be upbuilt in the knowledge of God and in obedience to His will; and that is His will, "even their sanctification." As a consequence of this, many of them are mere babes in Christ; and many more are not even justified to life, having never made a full consecration of themselves.

Many professed Christians of broad mind and of good influence are thoroughly confused with this wine of false doctrine. They are content to give some money to the Church system and to engage in some works of benevolence. It does not occur to them to seek for further knowledge of God or of service for Him. How much these need to be delivered from the enslaving influences which are binding them hand and foot! How glad, how thankful we are that the chains of bondage will soon be broken and the captives all set free! The children of the Light, however, are properly on the watch all the time. They are not influenced by the deluding, false doctrines. We rejoice that the Morning is about to dawn, the time when all will be awakened and see the light as it will then

R5633 : page 55

be streaming from the Sun of Righteousness, risen with healing in His beams.

We who are now awake should be very active and energetic in the service of God; for we have a hundred-fold more opportunities than those of other days--by telegraph, by telephone, by mail and by newspapers, by rapid and convenient train service, through the printed page, etc. This is pre-eminently the time for the Lord's children, "children of the Day," to be sober, vigilant, active. In the presence of so great opportunities, who should not be sober and vigilant.

And we are to watch. What should we watch? Pre-eminently we should watch ourselves, to keep ourselves from the snares of the present time, which are more insidious and entrapping than ever before, so that we do not endanger our peace with God nor lose our enlightenment. The Adversary is on the watch, and it is necessary that the Lord's people be especially alert and watchful. In the past there was little opportunity for the Lord's people to watch the fulfilments of Scripture; for these fulfilments were far apart. But now is the time for us to watch particularly along this line. The Times of the Gentiles have ended, and the nations are now disintegrating.

There are certain indications that the Lord has a great work for all His people, His watching saints, at the present time. Unless we are on the alert, we might go to sleep. In our Lord's time the disciples were disposed to go to sleep, and to go back to the fishing business, instead of doing the work the Lord had outlined. We should all be fully awake and watching to see what is the duty of the hour and then to be diligent in doing it.

OPPORTUNITIES FOR SERVICE NEVER BEFORE SO GREAT

There are some of the Lord's children who seem possessed with the idea that "the door is shut," and that there is no further opportunity for service. So they become indolent in regard to the Lord's work. We should lose no time dreaming that the door is shut! There are people who are seeking the Truth--people who are sitting in darkness. There never was a time like the present. Never have so many people been ready to hear the good Message. In all the forty years of Harvest there have not been such opportunities to proclaim the Truth as now present themselves. The great war and the ominous signs of the times are waking people up, and many are now inquiring. So the Lord's people should be very diligent, doing with their might what their hands find to do.

Business men are greatly troubled. At the present time there are thousands of business men who scarcely get a night's rest. "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26.) They do not know what to do. They thought they were secure; for they had large bank accounts and stocks and bonds. Now they say they do not know what these things are worth. "We had some insurance too," they say, "but we do not now know whether the Insurance Companies can pay." Their stocks and bonds are not salable. Their holders are therefore in perplexity. They have not had the security of God's promises, and they have nothing on which to rest. But the Lord's people have the full assurance of His Word that "all things shall work together for good to those who love God"--love Him supremely.

Then let all of us whose eyes have been anointed with the "eye-salve" of Present Truth, who are loyal to the Lord, lift up our voices and point the way to those who are bewildered and troubled, who know not which way to go, nor where to seek for comfort, who long for something substantial upon which to rest, when everything seems to be slipping from beneath their feet. Their religious teachers have failed to be true to their commission, and they have been left to grope in darkness. Some of these may be helped by our efforts and led to the "green pastures" and "still waters" of the true Shepherd's Fold, before the dark night is fully upon the world.

====================

R5633 : page 55

THE MINISTRY OF ANGELS

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."--Psalm 34:7.

THERE is more or less difficulty associated with all attempts to think about the great Jehovah, His character and His power. The Scriptures seem to indicate that God has used various ways of manifesting His power to His people--to the Jews during the Jewish Age and to the Christian Church during the Gospel Age. We think it would not be an improper thought that the word angel may stand for any agency or power, whether animate or inanimate, that God would be pleased to use in connection with service. God could make the wind or the flaming fire His messenger. He could make the great Archangel or an inferior angel His messenger. He could use as His messenger whatever or whomsoever He might choose to invest with the requisite power; just as a representative of these United States, going to another country, would be recognized, regardless of his own personal ability or standing.

The details of how the Almighty has knowledge of our prayers, our thoughts, our words, our needs, are not furnished us in the Scriptures; and evidently it is not necessary, therefore, that we should understand these in every particular. We do not think that any finite mind could comprehend God. He is too great for our comprehension, far too mighty for us to understand fully all His powers, His ability. Nevertheless we can apprehend some things respecting God, and are therefore invited in the Scriptures to study Him along the lines of His Revelation. To assume that God is in every place, in every niche of space throughout the Universe, seems to us an absurdity, not taught in the Bible; and to assume that God knows about every little tadpole, pollywog, microbe, or that He even

R5634 : page 55

takes knowledge of every act of each one of the human family, when there are millions upon millions of these, is beyond our understanding.

If we should limit God's attention to the Church, still there are thousands of these; and the capacity to understand and deal with ten or twenty thousand people in an instant seems to us to be an impossibility. Nor would such an arrangement be what we would expect God to have. Any human being who would attempt to deal with even a hundred people and to know everything going on would be thought to be very unwise. Rather he would have various agencies through which his will would be done by those hundred people by which he would know what was being done, and by which they would know his purpose respecting the work. His general knowledge of matters would not imply that he would be in every room in the house at one instant nor take notice of every person at the same instant.

In our present text, however, we are inclined to think that the word "angel" used by the Psalmist refers to spirit beings. Our reason for thinking so is that the revelations

R5634 : page 56

of the Lord in olden times previous to Pentecost were nearly all by spirit beings. These materialized and then dematerialized, vanishing from sight. In general the Scriptures seem to indicate that God's dealing with His people in those earlier times was through angels. As respects this Gospel Age, just closing, we have confidence that God has shown as great care in His dealings with

Spiritual Israel as He did with Natural Israel; for Spiritual Israel comes nearer to Him as His House of Sons than did Natural Israel as a House of Servants. But God expects the House of Sons to walk by faith and not by sight, a much higher walk. Hence His manifestations to these are not such as appeal to the natural senses. They are, nevertheless, just as real.

THE EYES OF THE LORD

We read that "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him"; also, "The eyes of the Lord are in every place, beholding the evil and the good." But this does not give us the thought that God personally beholds every individual act of every person on earth, but that He takes cognizance of matters throughout the world by means of His power, His agencies. These "eyes" referred to are the Lord's influence, His power of knowing, whatever the means. Whether His power is exercised and His will executed through angels or through other forces and agencies, it makes no difference--no more than it would with us in carrying out our wishes. If we wished to know about certain matters in Philadelphia, there would be various methods by which we could learn. One effective method would be to telephone and get into direct communication with the individual, provided he is supplied with a telephone. Or through the telegraph we could send a message; or we could send a messenger directly to the party, by foot or by train or some other conveyance.

Now if mankind have these various ways of accomplishing their designs, we can appreciate our Heavenly Father more by thinking of Him as having full ability to come into communication with His children, and as having various agents of communication. God has means, no doubt, far superior to any of ours. He has not revealed the matter clearly to us except to tell us that He is informed respecting all that concerns us, as well as respecting all the affairs of the world. He does tell us that angels are His ministers, and that these have a charge over His people. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They do not minister in the sense of directly providing bread for us, nor in the sense of cooking our food, nor of building our houses--in none of these ways do they minister. How, then, do they serve us? We have no way of knowing positively how they serve except from the words of our Lord Jesus, that the angels of God's "little ones" always behold the face of the Father, always have access to Him.

The fact that these angels represent the Lord's "little ones" would imply that they would have immediate access to God and have immediate attention. What would be the use of the Father's receiving the angels into His presence unless there was something to be communicated?

Our understanding is that God's knowledge of our affairs and interests is gained by methods with which we are not acquainted. We may assume, however, that the mediums used are largely the angelic messengers. The head of every business house and banking institution has certain laws, certain regulations, governing all the operations of the business. Just so God has certain laws governing nature. It is not necessary that we pray to God that the earth may turn around upon its axis and that tomorrow may come. We may be sure that the Almighty, the One who represents exact Justice and infinite Wisdom, has laws that govern His entire Universe; that the angels have insight into these laws; and that they are Jehovah's deputies, just as an earthly court might deputize some one to sit in chancery and to take information.

OUR LORD JESUS THE CHIEF MESSENGER

If in connection with our text we also have in mind our Lord's words before His ascension, "Lo, I am with you alway, even unto the end of the Age," we shall understand that the Lord Jesus is the Chief Messenger, or Angel, of Jehovah. He has surely been the Chief Messenger to the Gospel Church. Our thought, then, is that through the angels and other agencies God is governing the world, and especially caring for His people, through our Lord Jesus Christ, who is the Head of all the Divine spiritual powers and has charge of all Jehovah's affairs. We have been brought into the School of Christ. He is our Teacher. When we go to the Father in prayer, we do not ignore this Teacher, but we go in His name; and we are not to suppose that the Father would ignore Him. He would be the Father's Representative in dealing with us. But we are not to suppose that the Lord Jesus has every detail of the affairs of the world under His personal supervision; but rather that those angels report to Him whatever is necessary, and that thus there are certain principles operating. This seems to us to be the reasonable and logical arrangement of Divine operations. We are not insisting upon this for other minds, but merely saying that this appeals to our own mind.

In view of the fact that the Church has been put under the special guidance of the Lord Jesus, it would not be a far-fetched thought that Jehovah encampeth round about His people through Jesus, and that the angels are under His direction. If Satan is the chief of his band of angels, so our Lord would have angels under His control, and He would be their Prince. We read of what Alexander the Great accomplished, and of what Napoleon Bonaparte did, regardless of the fact that they had many thousands under them to carry out their will. So we think of all the spirit beings as under the direction and guidance of Jesus Christ. Into His hands God has committed all power in Heaven and on earth. All the angels of God were made subject to Him; and through these, under the control of our Lord, all the interests of God's people are supervised.

This is our thought, and we like to think so.

DELIVERANCE IN VARIOUS WAYS

Our text proceeds to say that the angel that encamps around the people of the Lord "delivereth them." In olden times the Lord's children were sometimes delivered miraculously. Some were delivered from prison; others were not. Some were delivered from the sword; others were not. We should accept the will of God, whatever it may be. But in order to be able to do this, for our spiritual good, our ultimate good, we must realize that the terms and conditions under which we accepted of Him were that we would give ourselves unreservedly into His hands. A proper fear, or reverence, for the Lord, would surely lead us to place ourselves fully in His keeping and under His guidance and control. Our experiences in life have shown us how unable we are to direct ourselves aright. The Lord will deliver each of us in the way that will bring us the largest measure of blessing.

In the days of the Apostles, St. Peter was delivered from prison by an angel of the Lord, who appeared to him as a man. This was in the interest, not only of the

R5634 : page 57

Apostle, but of the entire Church, showing them that the Lord was able to fully care for His people, giving them valuable lessons. And although these outward manifestations are not given to us of the present time, we have other blessings that more than compensate for these outward tokens that are not at present for the good of the Church. We are able to say with the Apostle that all things are working together for good to those who love God, to the called ones according to His purpose. We should be full of confidence in Him--that we are subjects of His choicest care at all times.

EACH SAINT HAS HIS MINISTERING ANGEL

While we may not be too positive in our interpretation on this subject, we understand that each one of the Lord's people, in proportion as he is one of God's true children, has a ministering spirit, a person, an angel, who has charge of his affairs. This angel makes his report to the Lord, whether monthly, weekly or hourly we do not know. If God sees this to be the wise, proper course, we have every confidence in His Wisdom. Whatever God has arranged is fully satisfactory to us in this matter, and we are sure that it is quite right and fully in harmony with the Divine character.

We think that this principle is illustrated in the Book of the Prophet Daniel. Daniel had been praying and after some little time his prayer was answered. The angel Gabriel, who was the Lord's messenger to Daniel, explained to him certain things. At the beginning of his supplications the Lord had purposed to send him an answer. Gabriel had been sent especially to inform him, but had been detained by certain other duties. The fact of his detention should not give us the thought that Daniel or any of the Lord's people would ever be neglected; but that while minor affairs of Daniel were under the guidance of some lower angel, there were important matters that were entrusted to Gabriel as the plenipotentiary, as it were, in regard to Daniel's interest and other matters. There was a delay, and Gabriel mentioned what the delay was; the prince of Persia had withstood him for twenty-one days.

We have heretofore pointed out that this Gospel Age has been different from the Jewish Age and preceding ages; that after the Gospel Dispensation was ushered in, outward demonstrations, such as the gifts of the Holy Spirit--the gift of healing, the gift of tongues, the interpretation of tongues, and discerning of spirits--and angelic visitations passed away; and that during the Gospel Age it has been God's will that the Spiritual House of Israel should walk by faith and not by sight, and that therefore it would be inappropriate after the Church was fully established to expect angels to appear, to manifest themselves outwardly.

But the angels of the Lord, nevertheless, have a charge more particularly over us of the Gospel Church than over any other of the Lord's people at any previous time in the world's history. The Lord is especially interested in Spiritual Israel. These angels, then, care for us, supervise our affairs, and are God's agencies or channels of communication to us as to His will; that is, communication in the sense of providences for us, causing this providence or the other providence.

HOLY ANGELS NOT MANIFEST TO OUR SENSES

We would not give the thought of the angels whispering into our ears. We think that the angels which now whisper in the ear are the same ones that give table-tippings, planchette communications, communications through the hand by writing, and various other communications to the ear and the eye of spirit-mediums; namely, evil spirits, fallen angels. Our understanding is that the holy angels do nothing of the kind. The Lord's people of the present Age are to find their instruction in His Word. There is no need of a book on Mormonism or Spiritism or New Thought or of clairvoyant or clairaudient power for the Lord's children. These are all snares of the Adversary and his demons.

The followers of Christ have the Bible and the invisible ministries of the holy angels to provide for their interests and to providentially guard and guide their affairs. This, to us, is very real and of great comfort. If we had the thought that God was doing all this personally, we would think that He had certainly forgotten us. But having the assurance of His Word that not a hair of our heads can fall to the ground without our Father's attention, our mind can rest in the fact that He accomplishes His purposes in Christ for His children through the ministrations of the holy angels.

====================

R5636 : page 57

PREFERRED MONARCHY TO REPUBLIC

--MARCH 7.--1 SAMUEL 8-10.--

ISRAEL A THEOCRACY--HUMANLY A REPUBLIC--A KINGDOM PREFERRED--SAMUEL OFFENDED--THE REQUEST GRANTED--SAUL, SON OF KISH--HIS ANOINTING--CHOSEN BY LOT.

"Fear God, honor the king."--1 Peter 2:17.

ISRAEL'S government was a theocracy; that is to say, God was their King; His Law was their government. The elders of each tribe supervised its affairs. God provided a priestly tribe, which represented the religious interests of the people. Prophets and Judges were sent them from time to time as special messengers of the Lord, but without authority except as the people believed their counsels to be wise. Thus Israel was, so far as its earthly interests were concerned, a republic, in covenant relationship with God.

No one will dispute that a republic is the highest type of government. In a republic each citizen is a sovereign; and these sovereigns, by their votes, appoint some of their number to be their representatives and servants. But this highest type of government can be thoroughly appreciated only by intelligent people, and can work the highest good only in the hands of intelligent and conscientious people, submitted to the Divine regulations.

Had no fall occurred, undoubtedly this highest form of human government would have prevailed. The Scriptures indicate that after Messiah's Kingdom shall have thoroughly subjugated sin, thoroughly uplifted humanity, absolutely destroyed all the wilfully wicked, and shall have completely brought the remainder of the race up to absolute perfection, then, at the close of Messiah's Reign, the earth to all eternity will be a republic, each member of the race a sovereign.

Our lesson shows us that the Israelites did not appreciate their Divinely arranged republic. They beheld the splendor of the surrounding nations, and thought that because they were different, it was to their disadvantage.

As a result of the noble reform instituted by Samuel and maintained throughout his long judgeship, the people were greatly blessed, and the national spirit was strengthened.

R5637 : page 58

But they perceived that the Prophet was growing old, and they feared that his sons would seek to succeed and continue themselves as judges. The narrative tells that they were unreliable--"walked not in his ways, but turned aside after lucre, and perverted judgment."

A NATIONAL STEP BACKWARD

The elders of the tribes conferred together and believed that it would be better to choose from amongst themselves a king and thus become more like the nations roundabout. They came to Samuel with the matter, as children to a father, as wise men to a statesman of extraordinary wisdom. They told him their desires. Samuel was disappointed, but gave no answer to them until he had time to confer with the Lord. The Lord bade him not be offended--that it had not been he who was rejected, but that the Lord had been rejected and His government.

But the Lord was willing to let them have their experiences with kings; nevertheless, Samuel was instructed to fully inform them what would be the consequences, what would be the manners of the kings, what would be the difficulties. He explained that their liberties would be fewer--that the kings would exercise a more or less autocratic power and would conscript their sons for servants and for soldiers and for public works, and that thus their liberties would be greatly abridged, the wealth of the people would more or less flow into the coffers of the king, and the best of their lands and of everything would gradually pass into his control. Instead of being the sovereigns, the people would be the slaves of the sovereign, retaining at best only a portion of their rights, etc.

The people, however, had set their heart on having a king. Already they were imagining how a king would lead them forth and give them dignity, marshal their hosts, and cause fear of them in the hearts of their enemies.

DIVINE FOREKNOWLEDGE ILLUSTRATED

At the appointed time, Samuel, apparently by Divine arrangement, having received instructions from the Lord, came in contact with the one who was to be the future king--Saul, the son of Kish. The story reminds some of witchcraft and other occult doings. A herd of asses strayed from the farm of Kish, and Saul was sent to seek them. After searching in vain, he and his servant called upon the Prophet to ask his wisdom--that the Seer tell them where the asses were. The answer was that the asses were found, but that Saul was to come and dine with the Prophet in an appointed place where guests had already been invited, food already prepared, etc.

The place of honor was given to Saul; and the young man, fresh from the country, was astounded to hear the Prophet speak of him as being the choice of Israel for their leader. He modestly called attention to the fact that he belonged to an inferior tribe--a small one--the tribe of Benjamin; and that his family was not even the greatest in it. But the Prophet persisted, addressing him as the one to have future honors.

The next morning he was called early and directed respecting his journey in such a manner that he would have corroborations of things that the Prophet intimated in advance. He would meet certain people, and by some he would be invited to partake of food, etc. Moreover, he would meet with certain experiences which would make of him a changed man. Meantime, as the two walked together and Saul's servant went before, the Prophet drew forth a vial of oil and poured it upon Saul's head, anointing him to be the king of Israel by Divine appointment. However, matters were kept secret until such time as would be indicated.

Saul's faith in the Prophet's declaration was strengthened by the fulfilment of the very experiences foretold. Meeting a company of those who were styled a school of prophets, the Spirit of the Lord came upon Saul and he joined with them in their singing and prophesying. We read, "God gave Saul another heart, and the Spirit of God came upon Saul, and he prophesied."--1 Sam. 10:9,10.

DIFFERENT OPERATIONS OF THE HOLY SPIRIT

We are to remember that the Spirit of God signifies simply an invisible power from God. Those coming under this power sometimes acted in one way and sometimes in another--sometimes speaking, sometimes writing, as they were moved by the Power of the Holy One, Jehovah. Let us not forget the clean-cut distinction which the Bible makes between the Holy Spirit in its operations upon men before Pentecost and since. Since Pentecost, the impartation of the Holy Spirit generally signifies that begetting influence which the Lord gives to consecrated believers in the Lord Jesus Christ, by which begetting and anointing they are brought into the family of God as sons, and are enabled to have discernment of mind to more and more appreciate the mind of God as expressed in the Bible, by the Prophets of the past.

But previously, the Holy Spirit simply signified a holy energy, and meant no begetting to sonship; for, as the Scriptures declare, the Holy Spirit (in this sense) was not given until Jesus was glorified. (John 7:39.) Only saintly persons, fully consecrated to God and fully trusting in the merit of Jesus, are spirit-begotten now, but any person might at times be used of the Lord as an amanuensis to write, or as a servant to do or to say, wherever, whenever, whatever, the Lord wished to have said, done or written.

The Spirit which came upon Saul was not the Spirit of sonship; the change of his heart did not signify that he had become a New Creature in Christ; for there could be none such until Christ, the Head of the Church, had come and, as the Forerunner of His members, had opened up "the new and living way." Saul had a new heart in the sense that he no longer had the mind, purpose, "disposition," to be a farmer, but a Divine "disposition," will, ambition, judgment and wisdom granted him, especially qualifying him to the office to which God had chosen him; namely, to be a statesman.

In other words, God's Holy Spirit, qualifying Saul for his position as a king, was a mechanical one, much after the same manner that we read that God qualified certain workmen in preparing the Tabernacle. The Lord said to Moses, Choose any workmen for this particular work, and I will put My Spirit upon them, and thus qualify them for the work to be done. We may be sure that if God calls any man for any particular work, He is quite able to qualify him for its performance, whether it be a religious work, as is sometimes given to His consecrated people, or whether it be for some work of public benefit, as for instance, in modern inventions, which belong in this dawning time of the New Dispensation.

EVIL OCCULT POWERS IN OPERATION

The difference between Samuel and his occult powers, and the occult powers of others today is this: Samuel's were manifested under Divine direction at a time when God was pleased to use such powers amongst His people Israel--powers which doubtless will be in exercise also to some extent during the Millennial Age for the world's guidance. But the Scriptures recognize evil occult influences; and the Israelites were warned against necromancers, those who claimed to have communion with the dead, and those that peeped and muttered and had mediumship, etc.

The Bible explains that the fallen angels personate the dead. The Bible tells that the dead are really dead, that the dead know nothing whatever until the resurrection. The Lord warned Israel that these evil spirits would seek to personate the dead, and thus to indoctrinate them in error and lead them away from God. Similarly, throughout this Gospel Age, the same evil spirits, the same fallen angels, have used, and do still use more or less of occult power--psychic powers, mediumistic powers, mesmeric powers, hypnotic powers--to mislead, to attract away from the Truth, to make error appear to be Truth--especially to make people believe their dead friends are not dead, but more alive than before they died.

During this Gospel Age, we believe that God does not use such hypnotic powers, but as St. Paul declares, He has "spoken to us through His Son," and has given us His

Scriptures, "that the man of God may be thoroughly furnished unto every good work"--not needing any occult powers. Hence we know of no good occult powers, but are to rate them all as deceptions of the Adversary, against which God's people are fighting.

ISRAEL'S FIRST KING CHOSEN

In due time, in harmony with the will of the Judges of Israel and with the Divine consent, the people came together to Samuel to have the matter of a king amongst them decided--to have the will of the Lord expressed in the matter. Again Samuel expostulated with them, and told them the dangers of leaving the simplicity of God's arrangement and taking up with the monarchial arrangement. But seeing that they still desired a king, he acted for them and drew lots as respected the different tribes, and then the different families in the chosen tribe, and then the different members of the family indicated. The lot fell on Saul as Samuel knew it would do and as Saul also knew; for they believed the Lord's hand was in the matter.

The fact that they used this method of casting lots should not be considered as an endorsement of such a method today; for we are living under different institutions; and neither the Natural nor the Spiritual Israelites are in that relationship with God in which He proposes to guide their affairs by the casting of lots.

When the lot fell upon Saul, the elders of the various tribes began to look for him. Where is he? Finally they found him bashfully sitting amongst the stuff--the luggage that belonged to the parties that had come to the gathering. As he was brought forth, the young man in the prime of life--probably seven feet tall, of athletic build--he exactly filled the ideal of the people. They were pleased with God's choice, and God had already qualified Saul that he might be a successful king if he would prove loyal, faithful and obedient to Him.

===================

R5635 : page 59

THE PSYCHOLOGICAL MOMENT

--MARCH 14.--1 SAMUEL 11:1-15.--

KING SAUL, ALTHOUGH ANOINTED OF GOD, WAITED FOR THE VOICE OF THE PEOPLE--HIS OPPORTUNE MOMENT AND HOW HE UTILIZED IT--HIS ACCEPTANCE BY THE PEOPLE--OPPORTUNITIES OPEN FOR ALL--LESSONS FOR ALL IN SAUL'S EXPERIENCES--SPECIAL LESSONS TO THE CHURCH, ALSO CALLED TO KINGLY OFFICE--THE ROYAL PRIESTHOOD--ALL MEN TO BE MADE KINGS AGAIN BY MESSIAH'S REIGN--ALL LOVERS OF INIQUITY TO BE DESTROYED.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."--Proverbs 16:32.

ISRAEL had asked for a king. God, through the Prophet Samuel, had caused the anointing of Saul to be the king. The people of Israel had assembled, and God's Prophet Samuel had indicated God's choice for them. Some of the people had gladly accepted the choice; but the rougher element had refused it, sneeringly saying, Who is he? What is his record, that we should hope for anything great in his hand?

It looked as though the Lord and His plan had failed --as though the choice had been an unsatisfactory one and had come to naught. Saul made no attempt to exercise authority, seeing that he had such half-hearted support from the people. He returned to his home--resuming his life as a farmer; but we may be sure he was patiently waiting for the opportune, or psychological, moment to arrive when, with God's blessing, he would enter upon the duties and responsibilities of a king, for which he had been Divinely anointed.

Saul's farm life continued only a month, until the opportunity offered which brought him the support of all the people as king. The Ammonites, residing in the east of Israel's possessions, were making war on one of the tribes of Israel. For some time they had besieged Jabesh-gilead, until the city was in such straits for food, etc., that they asked terms for surrender. The taunt of the Ammonite general was that on one condition he would save their lives; namely, they should each submit to having one eye put out, as a shame on the whole people of Israel.

Time was asked--seven days--for decision. If they could not get help in that time, they would submit to the terms. Messengers were dispatched, possibly to all the tribes. At all events some came to the place where Saul resided, evidently hoping that the one who had been chosen king, acceptable to some, would take steps for their deliverance. The disgrace of the situation struck home to Saul's heart. Israel to whom God had promised the possession of the land and His assistance, lacked faith and leadership.

Saul was appointed leader, and the psychological moment for him to lead had come. He killed the yoke of oxen he had been driving and sent pieces to all the tribes, saying that whoever did not respond, to become a defender of the general interests and to wipe out the shame, would have his oxen hewn to pieces. This was a peculiar command for a king; but it seems to have touched the right spot, for three hundred and thirty thousand men responded. The messengers returned to Jabesh-gilead with assurances of succor before noon the next day; and they gave answer to their besiegers to the effect that they would by the time appointed march out for the Ammonites to do with them as they thought best--meantime expecting such a deliverance as would make their enemies impotent to harm them.

King Saul divided his army into three sections, and from three different quarters came suddenly upon the besieging hosts, routing them, destroying many lives and delivering the people of Israel. Thereupon the masses of the Israelites realized that God had indeed given them a wise king, whom they had been slow to recognize; and they inquired for those who had spoken against Saul at first, saying, Let them now be slain. However, the king was wise and generous, and said, "There shall not a man be put to death this day; for today the Lord hath wrought salvation in Israel."--Verse 13.

R5635 : page 60

THE DIVINE CHARACTER VINDICATED

We again remind our readers that although this war and the slaughtering of those Ammonites had the Divine approval and blessing, it did not signify what many of us once supposed; namely, that those thousands of Ammonites slaughtered in their sleep or in their waking moments, went immediately to the theological Hell, there to suffer eternal torments. On the contrary, they merely went to the great prison-house of death, the tomb, there to sleep until in God's arrangement Christ would die as the world's Redeemer--and more, until at His Second Advent the Redeemer should take His great Power and reign, begin His work of calling back from death all that are in their graves.--John 5:28,29. See Revised Version.

To grasp the situation we must remember that all men are under a death-sentence, conviction, not worthy of life everlasting. All were to die anyway; and it mattered little whether they would die from starvation or sickness or pestilence or by the sword. The penalty merely reads, "Dying, thou shalt die"--not live, anyhow or anywhere. This view of matters has a distinct bearing on everything appertaining to the Lord's authorization of wars, and permission of famines, sickness, etc. While God has enforced the penalty, "The wages of sin is death," and has thus manifested His justice, He in another way has been preparing for the manifestation of His Love. The first step of this love-manifestation was in the sending of His Son to be man's Redeemer--to die for Adam's sin, under which all the race is condemned to death.

Still the Divine Plan is hidden from the world in general. Only the Lord's consecrated people may have a clear understanding through the Bible of God's great purposes of love for the race. These are informed, and are able to comprehend the Message, that ultimately God will establish a Kingdom which will bind Satan's power,

R5636 : page 60

release humanity from its mental, moral and physical weaknesses--the results of the curse--and restore all the obedient to full perfection and to relationship with God.

GREAT OPPORTUNITIES AWAIT ALL

Looking out into the world, we perceive that opportunities for progress and greatness are by no means equal. Nevertheless, few men and few women make use of all the golden opportunities which do come to them for their own betterment and for usefulness on their part to their fellows. All such may take a good lesson from Saul; for he had naturally some good traits which he subsequently diverted or misused.

That Saul had humility is evidenced by the fact that when the suggestion of his becoming king was made, he repudiated the thought of his worthiness of the position, saying that there were greater tribes than the one of which he was a member, and that even in his own tribe, his family was not the most prominent. Again, at the time when Samuel the Prophet called the people, that the Lord's lot might be determined as to who should be the king, Saul was in hiding amongst the stuff, sitting amongst the piles of baggage. He knew how the Lord's lot would fall; and it was to his credit that he was not strutting about amongst the people showing himself, and saying, The Lord would surely choose me. Again, when some of the people murmured that he was not acceptable, Saul quietly went to his home and to his farming, letting the matter rest. Thus he displayed patience and wisdom, as well as humility.

His subsequent action and leading the army of Israel showed his faith in God and his courage. Had Saul maintained these characteristics, his experiences later would have been very different. But nearly every young man and young woman on the threshold of life, as well as when older, can gain some valuable and lasting lessons from Saul's experiences.

It may surprise some when we say that Christians--God's consecrated people--may especially learn lessons of profit from Saul's experiences. They, like Saul, have been nominated of God, not only to be kings, but also to be priests, "a Royal Priesthood." As Saul was anointed with the oil, so the Royal Priesthood are anointed with the Holy Spirit. As the people rejected Saul, and he waited patiently for the Lord's time, so the people, mankind, are not yet ready for the Reign of the Royal Priesthood, of which Jesus is the Head; and God's time has not yet come for the establishment of the Kingdom. Lessons of patience, of humility and of confidence in God are requisite that after enduring, they might inherit the promises.--Hebrews 6:12.

The great Armageddon is at hand, and terrible lessons will be learned by the world at great cost. Thereafter the Kingdom of Messiah will be very popular; and they will be saying, as they did in Saul's case, Let all those who oppose be put to death. However, The glorified Christ--

Jesus the Head, the Church His members--will be very gracious, and a general amnesty will be proclaimed for all who will desire to come in line with the Kingdom.

Not only those who persecuted the Savior will be forgiven and be assisted back into harmony with God through Him, but those, also, who have despised the Royal Priesthood and persecuted them unwittingly, will be mercifully dealt with. "Your brethren that hated you, that cast you out for My name's sake, said, The Lord be glorified: [We do it for the good of the cause] but He shall appear for your joy, and they shall be ashamed."

The shame that will then come upon all who in the meantime had resisted the Lord's choice for His Kingdom class will be a sufficient penalty. After the shame and God's forgiveness to all the willing and obedient, The Christ will bring blessings of "Restitution, which God hath spoken by the mouth of all the holy Prophets since the world began."--Acts 3:21.

A WORLD FULL OF KINGS

God created Father Adam the king of earth. Had he remained loyal to his God, he would have retained not only his life and health and happiness, but also his kingly authority over the beasts, the fish and the fowl--ruling them with telepathic powers. The breaking of the Covenant with God by Adam not only brought death and separation from God, but impaired his ruling powers as respects the lower creatures. The redemption accomplished by the death of Jesus is eventually to reach every member of Adam's race, and not merely will be applicable to their restoration to human perfection of mind and body, but will include a restoration of kingly powers.

In a republic there is a recognition of the fact of a human equality before the law. In a republic, every man is a king; and these kings vote for one of their number to be a president-king, or otherwise to hold a government executive position as the servant of all. This is a theory, an ideal, but we all know that it is more or less defective. It is in vain to claim that all men are born free and equal when we know that there are great inequalities of birth, of character, of talent, of will-power. While, therefore, a republic would be the ideal condition for perfect men, it only partially meets the requirements of the case so long as man is imperfect.

Nor will Messiah's Kingdom be established as a republic. Instead of giving humanity more power and leaving everything to be settled by the popular will and

R5636 : page 61

vote, Messiah's Kingdom will do the reverse. It will lay down the law, punish every infraction of the law, and point men to the fact that they are not qualified to govern themselves, and that therefore, God has decreed the establishment of Messiah's Kingdom to rule over humanity, while they are in the imperfect condition, and to bring them up by Restitution to full perfection, where they will be able, as originally designed, to all be kings; or, failing to come up to this standard, they will be destroyed as incorrigible, lovers of iniquity.

Surely the Divine Program for humanity is beautiful, simple, and sublimely grand! It leaves nothing to be desired further. As the Bible declares, it will be "the desire of all nations." Those whose eyes and ears of understanding are open to appreciate this Message of the Bible have much advantage every way over the average man at the present time. This knowledge is very assistful to them as they come to realize that the anointing of the Holy Spirit upon them is with a view to preparing them to be the Royal Priesthood of the future and, with Jesus, to bring to mankind the blessings of Jehovah, lost by sin, redeemed at Calvary.

===================

R5638 : page 61

LESSONS FROM SAUL'S FAILURES

--MARCH 21.--1 SAMUEL 14:1-46.--

OBEDIENCE WITHOUT ITS SPIRIT CAUSED SAUL'S DIFFICULTIES--THE KINGDOM, TAKEN FROM SAUL'S FAMILY, GIVEN TO DAVID, "A MAN AFTER GOD'S OWN HEART"--SAUL PROFITED PARTIALLY BY HIS MISTAKES AND WAS BLESSED ACCORDINGLY--LESSONS FOR EVERYBODY--PARTICULARLY FOR GOD'S CONSECRATED PEOPLE.

"Let us put on the armor of light."--Romans 13:12.

THE army which gathered to Saul, and which accomplished the victory of our last Study, was disbanded; and subsequently the king had a standing army of three thousand men. One thousand of these were under command of his son Jonathan. The remainder constituted a royal guard and were immediately under Saul's own directions. Apparently the land of Israel was completely dominated by the Philistines, who here and there had garrisons. These were content to take a certain amount of tax from the people, much as the British govern India.

The Israelites were poorly armed; for the Philistines would not permit them to have weapons of war lest they should rebel. Similarly, the British prevent war munitions from going to India for the same reason. When therefore Jonathan made an attack upon the garrison of the Philistines and wiped it out, it raised a hubbub, much as such a circumstance would do if the people of India were to rise against the British garrison there. It meant war. The Hebrews trembled at what might be the result, just as the people of India would tremble at what the British might do in a similar case.

The Philistines increased their army of occupation; and the Israelites--unarmed, except with agricultural implements, etc.--were terrorized by the warlike Philistines. Saul's army of three thousand dwindled to six hundred; yet the word which reached him from the Prophet Samuel was, to wait seven days for his arrival, apparently with the intention that the people should thoroughly feel their impotence, and cry unto the Lord for succor. King Saul did as directed to the extent of waiting seven days; and with the expiration of the time, seeing how his army was dwindling and that Samuel had not returned, he on the seventh day undertook to be his own priest. He offered up sacrifices to God without authority.

Just as he had finished the sacrifices, the Prophet Samuel appeared, reproved him sharply, and told him that because of his failure to fully obey the Lord, his family should not be continued as the Lord's representatives in the Kingdom of Israel. The king apologized, explained the circumstances--thought it necessary to do something, and that what he did was the only thing he could think of. Very few kings or generals of our day would be prepared to do any nearer the will of the Lord than did King Saul. Very few would have waited seven days at all, or would have paid any attention to the Prophet. Very few would have apologized to the Prophet afterwards, and explained why they attempted to offer sacrifice to God.

We cannot but think that if King Saul had been given further opportunities he might gradually have learned the lesson of implicit obedience to God; and yet our next lesson will show us that he again failed along the very same lines. It requires many experiences to teach some of us the lesson of complete reliance on the Lord and full obedience to His every requirement. Perhaps the Lord was wishing to teach a special lesson along this line--that any king sitting upon the typical throne of the Lord must be implicitly obedient, not merely to the letter of the command, but also to its spirit; for Israel's kings to a considerable extent foreshadowed the Kingdom of Christ and His Church. Those who will be joint-heirs with Messiah in His Kingdom of glory must learn obedience; else they will not be accounted worthy of the honors of the Kingdom. They must not only be outwardly obedient, but inwardly obedient to the spirit or intent of the Lord's Law.

ONLY PRIESTS MIGHT SACRIFICE

While passing, we do well to note why King Saul's sacrifice of burnt offerings to the Lord was condemned as a sin. This was because God had made a specific law to the effect that only the priests might offer sacrifices. Then comes the question, Why should God limit the offering of sacrifices to the priestly tribe? The answer is that that tribe typically represented the Church--fully consecrated to God and accepted by Him. These the Apostle styled the antitypes, not only of Israel's kings, but also of Israel's priests. St. Peter says of the Church in general, and not of the clergy in particular, "Ye are a Royal Priesthood."

In the antitype, all of God's consecrated people are prospective kings and are sacrificing priests. Unless these saintly Christians sacrifice their earthly interests, their present lives, they will not get the great reward of joint-heirship with Christ, the great Chief Priest of their profession. As we read, "If we suffer with Him, we shall also reign with Him"; and again, St. Paul says, "I beseech you, brethren,...present your bodies a living sacrifice."

It would be therefore a mistake for us to suppose, as some do, that the clergy have special priestly offices now, and are commissioned to offer mass and prayers. Let us remember that there is only one great High Priest--the Lord Jesus--that He offered up Himself in the days of His flesh, and has passed beyond the Veil into glory, and that He has since been offering up His consecrated people, who present themselves to Him in the proper spirit of submission and self-sacrifice.

The Bible recognizes no division of the people of God into clergy and laity. This was a snare of the Adversary, introduced gradually in the third and fourth centuries. The Bible teaching is that all spirit-begotten children of

R5638 : page 62

God are members of the antitypical Royal Priesthood, that they are all brethren, that they are all ordained or authorized to preach the Message of God's grace as presented in God's Word; and that they should call no man on the earth father; but should realize that One is their Father, even God, and that the Lord Jesus is their Elder Brother.

CRAVING FOR ANOTHER CHANCE

How many of the human family have felt, when they reached their death-beds, that if they had life to live over again, their lessons of experience would be precious and enable them to do much better! The man or the woman who has not had some experiences along this line of failures and endeavored to surmount them and to do better, has lived his life very much in vain. Let us therefore encourage one another to strive for high ideals, and not to be discouraged by our unintentional failures. This is expressed by the little quotation which we all learned in childhood, "If at first you don't succeed, try, try again." That little message which came to our childish minds was a valuable one. It helped us over many a discouragement.

Beset by our own weaknesses with which we were born, surrounded by others who similarly have weaknesses of mind, body and morals, and assaulted, as the Scriptures assure us we are, by Satan and the fallen angels, who seek to ensnare us and divert us from God and from righteousness, is it any wonder that we fail to come up to our own highest ideals, and therefore fail still more seriously to come up to the perfect standards of God's Word?

The very simplest statement of God's Law is the Golden Rule. Yet how many who understand that Golden Rule and its spirit perfectly could claim that they live up to its requirements every hour, every day? "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind; and thou shalt love thy neighbor as thyself." All that any of us can do is to be honest with ourselves, to confess our delinquencies, to strive daily to overcome these and to attain more and more to the Divine standards in thought, in word, in deed.

It is a further lesson, which only Christians have learned, that it is impossible to live up to the standards of this Law, and that we need the covering of the Redeemer's merit--even after we have surrendered all to Him to seek to walk in His steps--to cover our shortcomings and to continue us in relationship with God. Another lesson which the Christian learns is that those continuing in relationship with God find not only forgiveness for trespasses unintentionally committed, but find also grace to help, assistances for every need--through the same Savior.

Thus the Christian is learning of his own weaknesses and of God's mercy, and growing strong in battling for the right day by day. He not only has a second chance, but has many repeated chances, day by day, of repentance of sin and of making a fresh start after recovery from the stumbling, through the merit of Christ.

King Saul in our lesson had no such experiences; the Savior had not yet died; He had not yet appeared in the presence of God, to offer an atonement or to open up a new way of life. Saul, therefore, had only the arrangement which was common to all Jews--the typical Day of Atonement, once every year, to atone for the sins of the whole people for one year, including the typical priesthood, through whom the message of God was communicated to them. And being himself partly a type, King Saul was necessarily dealt with along the lines of strict justice, and

R5639 : page 62

the kingdom was declared to be forfeited by his family because of his offering to the Lord a sacrifice not authorized.

THE WORLD IN THE FUTURE

Gradually Bible students are learning that the story of our various creeds of Christendom is untrue, which tells that all the heathen have gone to eternal torture, and all the Jews similarly, because they did not believe in the Lord Jesus Christ; and furthermore, that nearly all the people of civilized lands who have died, have gone to eternal torture because, having heard of Christ, they did not become His saintly followers. These terrible doctrines have driven many away from God and from His Book, as people seem to realize their horrors and injustice.

Bible students are coming to see that God has provided two trials for the whole world of mankind. The first trial was in Eden, Father Adam being the representative of himself and his race. That trial ended in disaster to all concerned. Unless God had made an arrangement for a second trial, none of the human family would ever gain eternal life or escape the sentence that came on them there. The death of Christ was for the very purpose of giving a second trial to Adam and all his race; as the Apostle declares, "As by man came death, by man comes also the Resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive; every man in his own order."--1 Corinthians 15:21-23.

During this Gospel Age, those who believe the Message of the Gospel, and who consecrate themselves fully to the Lord and whom He accepts by the begetting of the Holy Spirit--these become New Creatures in Christ, and these New Creatures are on trial a second time--their destiny being either everlasting life on the spirit plane or everlasting death. The remainder of the world are still in the condemned condition; or, as the Apostle says, they have not yet escaped the condemnation that is on the world. There is only the one way of escape now--through accepting Christ on the terms of discipleship.

However, we see that God's provision for a second trial includes the remainder of mankind who do not now hear, or who do not now accept Christ and are not now begotten again as New Creatures. The world in general is to have its trial time during the Millennium. Then, "the knowledge of the glory of God will fill the whole earth." Then, "all shall know Him from the least to the greatest." They will not have the opposition of Satan; for he will be bound during that time. They will have the assistance of Christ and of the glorified Church, the Royal Priesthood.

The object of that Millennial Kingdom will be to uplift the world--to bring all the willing and obedient back again to human perfection and everlasting life, and to destroy all the incorrigible ones, who refuse when they have that full and second opportunity. In this connection we are reminded of the words of the poet:

"I wish that there were some wonderful place
Called the Land of Beginning-again,
Where all our mistakes and all our heartaches
And all our poor, selfish grief
Could be dropped, like a shabby old coat, at the door
And never put on again."

The poet's words are to come true, and the time is near at hand. If, as Bible students are realizing, the present European War is a prelude to the anarchy of the great Battle of Armageddon, and is the vestibule to the Kingdom of Messiah, then the time of putting off the "shabby old coat" of present imperfection on the part of mankind in general is near at hand. Surely all who have themselves put off the filthy rags of their own righteousness, and by faith put on the Robe of Christ's Righteousness, can rejoice that the poor world--heathen, Jew, and civilized Gentiles--may all have so good an opportunity as God's

R5639 : page 63

love and mercy have provided for them through the great Sacrifice made at Calvary, when "Jesus Christ by the grace of God, tasted death for every man"; that he who believeth on Him, whether now or in the future, should not perish, but might gain everlasting life.

Not only so, but as Jesus gives all who come unto Him the gracious opportunity whereby they may "try, try again," and gradually demonstrate, cultivate their loyalty to God and to righteousness, so the Bible intimates an opportunity will be given to the world in general. For a thousand years the world will have the opportunity of trying, trying again, peradventure that by the many lessons of that time they may learn righteousness and come fully into accord with the Great King Eternal and His glorious Golden Rule. This the Scriptures assure us respecting the Millennium: "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."--Isaiah 26:9.

JONATHAN'S FAITH WAS REWARDED

Our lesson proceeds to tell the story of how Jonathan and his armor-bearer, blessed of the Lord, were victorious over the enemies; and how the Philistines, divided into three parties, mistook each other for Hebrews and slaughtered one another.

===================

R5639 : page 63

"THE TONE OF VOICE"

"It is not so much what you say
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"'Come here!' I sharply said,
And baby cowered and wept;
'Come here,' I cooed, and he looked and smiled
And straight to my lap he crept.

"The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as summer air,
And the tones may break the heart.

"For words but come from the mind,

And grow by study and art,
But the tones leap forth from the inner self
And reveal the state of the heart.

"Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

"Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice."

====================

INTERESTING LETTERS

"NOTHING LEFT BUT TIME FOR PRAYER"

BELOVED BROTHER RUSSELL:--

The year must not pass without a word from us to cheer and encourage you and to wish you God's choicest blessing on your every word, thought and deed, which go forth to His glory.

At this juncture we have just closed a long session of many weeks of the PHOTO-DRAMA. The experience has been trying, but helpful, because it has shown us that the Apostle's admonition is still needed--"Ye have need of patience," and we find we are still in need of extreme watchfulness in points of character which we were beginning to think were nearly invulnerable.

We are glad indeed now that so many thousands by means of the PHOTO-DRAMA have been brought into direct touch with the Truth--a pure message--and especially at a time when the clergy (who should be feeding and comforting their sheep) are positively impotent and have no message to give. On the other hand many of them--the majority, in fact--are preaching war and urging the use of carnal weapons as the highest ideal for young and old.

The attendance at the PHOTO-DRAMA during recent weeks has been phenomenal, and many are the encomiums received concerning it. We feel it a duty to speak of Brother Shearn in this connection, because his energies have been continuous day and night. In every case he has schemed successfully on the side of economy, and has overcome obstacles in cases where many an able man would have given up the fight.

Indefatigable is the best word in our language we can find for him, and that is not expressive enough. He has kept us going at full steam while the work was on; and it was indeed, as the hymn says, "Nothing left but time for prayer."
The wonderful and unselfish co-operation of an army of brethren shows what the Truth can do; and the unanimity among them has been sufficiently marked to impress the visitors,

who in their turn have expressed delight and admiration at such service.

We have slowed down now and are glad of a little respite; and though we do not expect to be able to put in so much time to the DRAMA if it continues, we hope to do our best.

Yours in the dear Lord, F. GUARD.--England.

THE TRACT STILL DOING GOOD

DEAR BRETHREN:--

Greetings in Jesus' precious name. Just a few lines to inform you of things in general up here. In February last year I received a tract from a brother dealing on Scripture. It appealed to me so much that I became a Bible student, and my wife as well. Before that I was a Roman Catholic, and my wife belonged to the Church of England; it is needless to say that there were religious disagreements which were not binding us together. On the other hand, now, we are pulling together in spite of the very hard and especially trying times. My sister-in-law is also a Bible student, having gotten the start from us.

Since last February, I am glad to say, there are several of my neighbors interested in Scripture, and I am in hope of some becoming like us.

One of my methods is to write down some pointed Scripture texts and ask my neighbors what they think of them. As they have to look up the Bible for these, they get interested. hence, I refer them to the STUDIES IN THE SCRIPTURES.

Now, brethren, I am isolated here and cannot go up to Edmonton to take part in the class, because I am a farmer and cannot be away from home long enough. If any of the brethren are on their way through this section, my house will be always welcome to them if they want to stop a day with me to discuss Bible topics.

With my best wishes, I remain,

Your brother in the service of the Lord, C. R. BANNISTER.

NOW AN UNBROKEN FAMILY

OUR DEAR PASTOR AND BROTHER IN CHRIST:--

My heart is full to overflowing, and I must tell you of the great blessings I received at Providence, and what it did for Brother Kies.

As he belonged to the M.E.Church, lived as near right as possible--was a worker, etc.--he thought he was a Christian, but now he says, "Why, I never was a Christian; for I never acknowledged I was a sinner, and never took Jesus for my personal Savior." So your theme, "What is a Christian?" struck him very favorably and gave him a foundation to start on.

Then at the afternoon meeting he got the Plan; and in the evening at Boston he found out what and how to do when you are a Christian. Oh, it became so plain to him; and he says he wouldn't take a thousand dollars for what he got!

I am a babe in Christ also, and symbolized my consecration Nov. 2, in Springfield, Mass., and have been trying to let my light shine; and he says he has noticed it and has been watching me; and that when you spoke of that in Boston it just hit him.

Oh, what it has done for us both, praise His name! He expects to withdraw from the Methodist Church and give his reason and testimony how he got "truly converted." We are all rejoicing, and Brother and Sister Merrill say, "Now we are an unbroken family." And oh, I am so happy!

I could hardly give him up, but now he is given back to me; you can imagine my joy.

Yours in the one blessed hope,

SR. CLARENCE KIES.

====================

page 64

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

VOL. XXXVI MARCH 1 No. 5
A. D. 1915--A.M. 6043

CONTENTS

The Blood of Sprinkling of the Passover........... 67
  The Antitypical Passover Lamb................. 67
  "A Kind of First-Fruits"...................... 68
  "Church of the First-Borns"................... 68
  "As Oft as Ye Do This"........................ 68
  The Mass Is Not the Eucharist................. 69
  Date of the Memorial Supper................... 70
  Drink Ye of the Same Cup...................... 71
  Cup of Joy in the Kingdom..................... 71
Sacrificial Love vs. Duty Love.................... 72
Our Personal Responsibility to God................ 73
  Christian Not a General Policeman............. 73
God's Mercies to Disobedient Israel............... 74
  Fruits of Disobedience........................ 75
  Messianic Reign Autocratic.................... 76
Saul Rejected by the Lord......................... 76
  King Saul's Second Test....................... 77
"Are Ye Able?" (Poem)............................. 78
Interesting Letters............................... 79
  Miracle Wheat Takes Prize..................... 79

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5649 : page 66

CHANGES IN "SCRIPTURE STUDIES"

We call attention to a few slight changes which have been made in four pages of Vol. II. and six pages of Vol. III., "STUDIES IN THE SCRIPTURES." These are all trivial and do not alter the real sense and lesson, but conform to the facts as we have them today. The pages containing these corrections are as follows:

Vol. II., page 77, line 1, "will be the farthest limit," reads "will see the disintegration."
Vol. II., page 77, line 6, "will obtain full universal control," reads "will begin to assume control."
Vol. II., page 77, lines 16,17, "end of A.D. 1914," reads "end of the overthrow."
Vol. II., page 81, line 9, "can date only from A.D. 1914," reads "could not precede A.D. 1915."
Vol. II., page 170, line 16, "at that time they will all be overturned."*
Vol. II., page 221, line 25, "full favor until A.D. 1914," reads "full favor until after 1915."
Vol. III., page 94, line 29, "in this end or harvest," reads "at the end of this harvest."
Vol. III., page 126, line 12, "at A.D. 1914," reads "after 1914."
Vol. III., page 133, line 21, "ere the harvest is fully ended."+
Vol. III., page 228, line 11, "some time before 1914," reads "very soon after 1914."
Vol. III., page 228, line 15, "just how long before," reads "just how long after."
Vol. III., page 362, line 11, "some time before," reads "some time near."
Vol. III., page 364, line 14, "must not only witness," reads "may not only witness."

---

*How long it will require to accomplish this overturning we are not informed, but have reason to believe the period will be short.

+The end of the harvest will probably include the burning of the tares.

Unless we find the chronology in Vols. II. and III. to be wrong, we must believe that it will be practically the same chronology as will be used throughout the Millennial Age.

So far from the events of our time disproving the chronology, they seem to confirm it. The gathering of the nations to the Valley of Jehoshaphat ("valley of graves") is evidently in progress. They are gradually realizing it to be a life and death struggle that will be awfully costly. They do not see, as we do, that it means their destruction--"grinding to powder." Nevertheless they are apprehensive of what we see coming; viz., the EARTHQUAKE of revolution, to be followed by the FIRE of anarchy, which will utterly consume them and prepare the earth for Messiah's Kingdom, and cause them to hear the "still small voice."--1 Kings 19:11,12.

The present is a time of testing, we believe, to many of the Lord's people. Have we in the past been active merely because we hoped for our glorious change in A.D. 1914, or have we been active because of our love and loyalty to the LORD and His Message and the brethren!

Never before has the world been so ready to hear the Kingdom Message. Never before, therefore, have the privileges and opportunities of the Colporteurs been so great. If there are some parts where Colporteurs find it difficult to make sales because of scarcity of money, there are other parts of the country where money is not so scarce and where high prices for food make the community prosperous.

Let us see to it that we testify to the Lord by our faithfulness in letting our light shine more and more, demonstrating our loyalty to Him even unto death. "Faithful is He that called you," who also will do for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

COTTON SEED FREE

Again we have some cotton seed for free distribution. It is of the Caravonica cotton type, which has been so successful in South Africa. It is quite prolific. Our subscribers are welcome to sample lots, free.

==========

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) Vow; (2) 259; (3) 326; (4) 221; (5) 164; (6) 106; (7) 119; (8) 130; (9) 41; (10) 46; (11) 238; (12) 202; (13) 310; (14) 14; (15) 19; (16) 273; (17) 165; (18) 258; (19) 117; (20) 283; (21) 229; (22) 215; (23) 330; (24) 303; (25) 8; (26) 230; (27) 9; (28) 293; (29) 12; (30) 198.

===================

THE BLOOD OF SPRINKLING OF THE PASSOVER

"When He seeth the blood the Lord will pass over the door and not suffer the destroyer to smite you."--Exodus 12:23.

THE Passover season, as celebrated by the Jews, draws near--beginning this year on the 30th of March (the 15th day of Nisan actually starting at 6 p.m. Monday, March 29th). But the interest of Christians centers especially in the slaying of the lamb, which preceded this Passover Feast. The Passover lamb was slain on the 14th day of the month Nisan, which date this year begins at 6 p.m. Sunday, March 28th. The Memorial of the death of the antitypical Passover Lamb, our Lord Jesus, which is celebrated on the same date, will therefore be observed by us on the evening of Sunday, March 28. How much we regret that while millions of Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate this great event of history, but few of either religion discern the real significance of the celebration!

THE PASSOVER INSTITUTED

Could the minds of all these be awakened thoroughly to its true significance, a religious revival would be started such as the world has never yet known. But, alas! as the Apostle declares, the god of this world has blinded the minds of many; and even some whose eyes of understanding are partially opened St. Peter describes as being blind and unable to see afar off, or holden and unable to see the deep things of God in respect to these ceremonies, which have been celebrated in the world for now more than 3500 years. And, by the way, it must be admitted even by Higher Critics and agnostics in general that an event so prominently marked, so widely observed for so long a time, must have a foundation in fact. There must have been just such an occurrence in Egypt; the first-born of Egypt must have perished in that tenth plague, and the first-born of Israel must have been preserved from it--all who observed the injunction to remain under the blood--else this widespread celebration of the event would be inexplicable.

We need not remind you of the particulars connected with the institution, except to say that the Israelites were held in a measure of serfdom by the Egyptians, and that when the time, in the Lord's providence, arrived for their deliverance, their masters sought selfishly to maintain their bondage, and refused to let them go forth to the land of Canaan. One after another the Lord sent during the year nine different plagues upon the people of Egypt, relieving them of one after another when their king craved mercy and made promises which he afterwards broke.

Finally, the servant of the Lord, Moses, announced a great, crowning disaster--that the first-born in every family of Egypt would die in one night, and that in the home of the humblest peasants as well as in the home of the king there would be a great mourning, as a result of which they would be glad finally to yield and let the Israelites go--yea, urge them to go, and in haste--lest the Lord should ultimately bring death upon the entire people if their king continued to harden his heart and resist the Divine mandate.

The first three plagues were common to all in Egypt, including the district in which the Israelites resided. The next six plagues affected only the district occupied by the Egyptians. The last, the tenth plague, it was declared, should be common to the entire land of Egypt, including the part apportioned to the Israelites, except as the latter should show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled upon the sides and the lintels of their doorways, and whose flesh was to be eaten in the same night, with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey--with full expectancy that the Lord would smite the first-born of the Egyptians with death and make them willing to let the Israelites go, and with full faith also that they would share in this calamity were it not for the blood upon their door-posts and lintels.

THE ANTITYPICAL PASSOVER LAMB

The Israelites were commanded to celebrate this Passover as the first feature of the Jewish Law and as one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world--even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that, with the bright minds which many of them possess, our Jewish friends have never thought it worth while to inquire into the meaning of this celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon the door-posts and lintels? Because God so commanded, of course; but what reason, motive, object or lesson was there behind the Divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that His faithful people should understand

R5640 : page 68

the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds?

Although Christianity has the answer to this question we regret that the majority of Christians, because of carelessness, are unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming Epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic Law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God, that its death represented the death of Jesus, the Messiah? and that the sprinkling of its blood symbolizes, represents, the imputation of the merit of the death of Jesus to the entire Household of Faith, the passed-over class?

Blessed are those whose eyes of faith see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"--that the cancellation of the world's sin is effected by the payment of Adam's penalty--that as the whole world lost the favor of God and came under the Divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of Justice should be made; and that therefore, as the Apostle declares, Christ died for our sins--the Just for the unjust, that He might bring us back to God. Thus He opened up "a new and living way"--a way to life everlasting.

"A KIND OF FIRST-FRUITS"

Those familiar with the Bible have noticed that therein the Church of Christ is called "the Church of the First-born," and again "a kind of First-fruits unto God of His creatures." (Heb. 12:23; Jas. 1:18; Rev. 14:4.) This implies others ultimately of God's family later born--the after-fruits. Christian people seem to have overlooked these Scriptures so far as making application of them is concerned, and have generally come to believe that only those who are of the First-fruits will ever be saved, that there will be no after-fruits. But let us look at this type of the Passover--let us notice that it was God's purpose to save all Israelites, and that as a nation they represented all of mankind that will ever come into harmony with God and be granted eternal life in the Land of Promise.

Let us notice also that there were two passovers. There was a great one, when the whole nation by Divine power was miraculously delivered by the Lord and led

R5641 : page 68

by a sand-bar across the channel of the Red Sea especially prepared for them by the accentuation of winds and tides. That picture, or type, shows the ultimate deliverance from the power of sin and Satan of every creature who will ultimately come into accord with the Lord and desire to render Him worship--not an Israelite was left behind.

But that passover at the Red Sea is not the one we are discussing particularly on this occasion--not the one whose antitype we are about to celebrate. No; the event which we celebrate is the antitype of the passing over, or sparing, of the first-borns of Israel. Only the first-borns were endangered, though the deliverance of all depended upon the salvation of the first-borns. Applying this in harmony with all the Scriptures, we see that the First-fruits unto God of His creatures, the Church of the First-borns, alone, are being spared at the present time--being passed over--those who are under the blood. We see that the remainder of mankind who may desire to enlist and to follow the great antitypical Moses when He shall ultimately lead the people forth from the bondage of sin and death are not now endangered--merely the First-borns, whose names are written in Heaven.

"THE CHURCH OF THE FIRST-BORNS"

The First-born--the "Church of the First-Borns"--are those of mankind who in advance of the remainder have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and of God's willingness to fulfil to them His good promises. More than this, they are such as have responded to the grace of God, have made a consecration of themselves to Him and His service, and in return have been begotten again by the Holy Spirit. With these first-born ones it is a matter of life and death whether or not they remain in the Household of Faith--behind the blood of sprinkling. For these to go forth from this condition would imply a disregard of Divine mercy. It would signify that they were doing despite to Divine goodness, and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. Of such the Scriptures declare, "There remaineth no more a sacrifice" for their sins. They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-born of Egypt.

We do not mean to say that the first-born of Egypt who died in that night and any of the first-born of the Israelites who may have departed from their homes contrary to command and died therefor, have gone into the Second Death. Quite to the contrary, we understand that all these matters were types, figures, illustrations, foreshadowings of matters on a higher plane, and that the realities belong to the Church of Christ during this Gospel Age since Pentecost. If we sin wilfully after we have received a knowledge of the Truth, after we have tasted of the good Word of God, after we have been made partakers of the Holy Spirit and thus members of the Church of the First-born--if we should then fall away, it would be impossible to renew us again to repentance; God would have nothing further for us; our disregard of His mercy would mean that we would die the Second Death.--2 Peter 2:12; Jude 12.

From this standpoint the Church of the First-born, through the begetting of the Holy Spirit and the greater knowledge and privileges they enjoy every way, have a greater responsibility than the world, for they are the only ones as yet in danger of the Second Death. This is the lesson of the type and applies to Christians only.

By and by the night will have passed, the glorious morn of deliverance will have come, and The Christ, the antitypical Moses, Head and Body, will lead forth, will deliver all Israel--all the people of God--all who when they shall know will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death.

"AS OFT AS YE DO THIS"

The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7,8.) He informs us that we all need "the blood of sprinkling," not upon our houses, but upon our hearts. (Heb. 12:24; 1 Pet. 1:2.) We are also to eat the unleavened (unfermented, pure) bread of Truth, if we

R5641 : page 69

would be strong and prepared for the deliverance in the Morning of the New Dispensation. We also must eat the Lamb, must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on His character, and are transformed day by day into His glorious image in our hearts.

We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials, which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that here we have no continuing city, but as pilgrims, strangers, travelers, staff in hand, girded for the journey, we are en route to the Heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover lamb. On the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples into the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover supper on that night--the saving of the typical first-born from the typical "prince of this world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Memorial of the Passover season--annually] do it in remembrance of Me"! (1 Cor. 11:24,25.) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you--who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world--who recognize that I am about to give My life as the world's Redemption-price--will note this Passover season with peculiar and sacred significance that others cannot appreciate. Henceforth you will not celebrate any longer the type, but memorialize the Antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the First-born, and meat indeed for the entire Household of Faith.

"THIS IS MY BODY, BROKEN FOR YOU"

That the Lord's followers should no longer gather as the Jews had done previously to eat the literal Passover supper of lamb, in commemoration of the deliverance in Egypt our Lord shows by choosing new emblems--"unleavened bread" and the "fruit of the vine"--to represent Him as the Lamb. Thenceforth His followers, in accord with His injunction, celebrated every year His death as their Passover Lamb, until after the Apostles had fallen asleep in death, and a great falling away had confused the faith of nominal Christendom, producing the epoch known as the Dark Ages. Even during the Dark Ages the teaching that Christ was the antitypical Passover Lamb persisted, though the celebration of His death in the Passover Supper which Jesus instituted fell into disuse. It was crowded out by that most terrible blasphemy, which has deceived and confused so many millions of Christendom--the Mass--introduced by Roman Catholicism. This in the Scriptures is called "the abomination of desolation," because of the disastrous influence it has had upon the faith and practise of the Lord's people. Although Protestants in general have repudiated the Mass, as being wholly contrary to the teachings of Christ and the Apostles, nevertheless the practises of Protestants are largely influenced yet by that terrible error, from which they have only partially escaped.

THE MASS IS NOT THE EUCHARIST

Many Protestants will innocently ask, Is not the Mass merely the Eucharist, the Lord's Supper, under another name? O, no! we answer--it is wholly different! The Lord's Supper celebrates the death of Christ accomplished at Calvary. The Mass represents a new sacrifice for sins made every time the Mass is performed. Our Roman Catholic friends believe that when the priest blesses the wafer it becomes the actual body of Christ in his hands, for the very purpose of sacrificing Him afresh. High Mass is a particular sacrifice of Christ for a particular sin of a particular individual. Low Mass is a sacrifice of Christ for the general sins of a congregation. Roman Catholics claim to believe in the merit of Christ's sacrifice at Calvary--that it covered original sin, general sins that are past; but they claim also that the daily sins, shortcomings, blemishes of every individual, require to be cleansed by fresh sacrifices of Christ from time to time. Thus, from their standpoint, as represented in the Mass, and as practised by the Roman Catholics and Greek Catholics and High Church Episcopalians, Christ is being sacrificed afresh all the world over every day. This in the Scriptures is called an "abomination" in God's sight, because it disregards, sets at naught, the fact as stated in the Bible, that Christ dieth no more, "that by one sacrifice He hath perfected forever all who come unto the Father through Him."--Rom. 6:9; Heb. 10:14.

R5642 : page 69

It will be readily seen that the repeated sacrifices represented in the Mass would have the effect of nullifying or minimizing the value of the great Sacrifice at Calvary, represented in the Passover and in the Memorial Supper. How could those who had come to look especially to the Mass for the cancellation of their sins be expected to look with as deep concern and as high an appreciation as otherwise back to the antitypical Passover? While, therefore, the celebration of Good Friday has continued, the celebration of the Memorial Supper preceding it fell into disuse long ago.

As for Protestants, repudiating the dogma of the Mass as wholly unscriptural, they have abandoned it and returned to a celebration of the Lord's Supper. Meantime, however, accustomed to the frequency of the Mass, they have considered it merely a matter of expediency how often the Lord's Supper should be celebrated. Hence we find some celebrating it every four months, some every three months, some every month, and some every Sunday. This general laxity and failure to reach a common ground of conformity is due to two things: (1) Christian people generally have overlooked the fact that our Lord's death was as the antitypical Passover Lamb, and that its celebration is the antitypical Passover Supper; (2) They have misunderstood our Lord's words, "As oft as ye do this," to mean, Do this as often as you please, whereas the words really signified, As often as you, My disciples (all of whom are Jews and accustomed to keeping the Passover), celebrate this occasion, do it in remembrance of Me--not in remembrance of the literal lamb and the typical deliverance from typical Egypt and its bondage through the passing over of the typical first-born.

Those who celebrate the Lord's Supper weekly consider that they have Scriptural precedent for so doing because in the Bible we read that the early Church met together on the first day of the week and on such occasions had the "breaking of bread." It is a great mistake, however, to confound such breaking of bread with the Memorial Supper, for the former was merely an ordinary meal. There is absolutely nothing in the record to indicate otherwise; the wine, the fruit of the vine, is not mentioned in connection with it, and the bread was not said to represent the broken body of our Lord. It was a cheerful social custom in the early Church to celebrate our Lord's resurrection on the first day of the week, and this common social custom helped to unite the bonds of brotherhood and fellowship. In many places the Lord's people follow this custom still. The Tabernacle congregation at Brooklyn has such a breaking of bread every Lord's day between the afternoon and the evening services, as a convenience for those living at a distance, and especially as a desirable opportunity for extending fellowship amongst the Lord's people.

THE DATE OF THE MEMORIAL SUPPER

As we all know, the Jews used the moon more than we do in the reckoning of their time. Each new moon represented the beginning of a new month. The new moon which came closest to the spring equinox was reckoned as the beginning of the ecclesiastical year, the first day of the month Nisan. On the fifteenth day of that month, the Feast of Passover of the Jews, lasting a week, began. That Feast of seven days represented the joy, the peace, the blessing, which resulted to the first-borns of Israel from their passing over, and typified the complete joy, peace and blessing which every true Christian experiences through a realization of the passing over of his sins through the merit of Christ's redemptive sacrifice. All true Christians, therefore, in their hearts have a celebration of this Feast of Passover continually--the completeness of the matter being represented in the seven days, seven being a symbol of completeness. Not seeing the matter from the same standpoint, the Jew thought less of the killing of the Passover lamb and the eating of that supper than he did of the week following it. But our Lord emphasized the importance of the killing of the Passover lamb when He announced Himself as its Antitype and when He invited us to celebrate His death on its anniversary, until, at His Second Coming, our entrance into the Kingdom would signify the complete fulfilment of all our blessings.

It would be a great blessing, doubtless, to many Christians if they could see this subject in its true light, could lay more weight upon the value of the death of Christ, and join more heartily in its celebration--on its anniversary, instead of at various other times and seasons, irregularly and without special significance. However, there have sprung up all over the civilized world little groups of the Lord's people who are taking heed to this subject, and whose delight it is to celebrate the Master's death according to His request--"As often as ye do this"--annually--"do it in remembrance of Me." We believe that such a celebration brings special blessing to both heart and head. The nearer we come to the Divine requirements the greater is the measure of our blessing, the more closely are we drawn to our Master and Head, and to each other as members of His Body.

The date of the celebration this year will fall on March 28, after 6 p.m., because at that hour begins the 14th day of the month Nisan, according to the Jewish reckoning. We urge upon all of the Lord's people everywhere to gather as may best suit their convenience in little groups or families to do this in remembrance of our Lord's great sacrifice. The fact that it is the anniversary of His death makes the matter the more impressive.

"LORD IS IT I?"

We recall the circumstances of the first Memorial, the blessing of the bread, and of the cup, the fruit of the vine, of our Lord's exhortation that these represented His broken body and shed blood, and that those who are His followers should participate--not only feeding upon Him, but being broken with Him, not only partaking of the merit of His blood, His sacrifice, but also in laying down their lives in His service, in co-operating with Him in every and any manner. How precious these thoughts are to those who are rightly in tune with the Lord!

Following these thoughts they may think of the course of Judas, who, though highly favored, loved filthy lucre to the extent that he was willing to sell his Master, and was bold enough even while his treachery toward the Lord was being exposed to cry, "Is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution, if not with fear, lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the Body of Christ.

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears praying to Him who was able to save Him out of death--expressive of the Master's fear of death lest in some particular He might have failed to follow out the Father's Plan and therefore be thought unworthy of a resurrection. We notice how our Lord was comforted by the Father through the angelic messenger with the assurance that He had faithfully kept His consecration vow and that He would surely have a resurrection as foretold. We behold how calm He was thereafter, when, before the High Priest and Pilate, and before Herod and Pilate again--"as a lamb before her shearers is dumb so He opened not His mouth" in self defense. We see Him faithful, courageous, to the very last, and we have His assurance that He could have asked of the Father and had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, His petition was for aid to endure it faithfully. What a lesson for all His footstep followers!

AN OCCASION FOR SELF-EXAMINATION

On the other hand, we remember that even amongst His loyal disciples the most courageous forsook the Lord and fled, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will not deny our Master under any circumstances or conditions --that we will confess Him not only with our lips but also by our conduct.

Next we are shocked with the thought that it was the Lord's professed people, the Jews, who crucified the Prince of Life! Not only so, but that it was the leaders of their religious thought, the chief priests, scribes, Pharisees and Doctors of the Law rather than the common people. We hearken to the Master's words, saying, "Marvel not if the world hate you; for ye know that it

hated Me before it hated you"; and we see that He meant the religious world in our case also.

DRINK YE OF THE SAME CUP

The lesson to us, then, is not to be surprised if the opposition to the Truth and the persecutions of the light-bearers walking in the footsteps of Jesus shall come from the most prominent exponents of Christianity. This, however, should neither cause us to hate our opponents nor those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter--"I wot that in ignorance ye did it, as did also your rulers." Ah, yes! ignorance, blindness of heart and mind, are at the bottom of all the sufferings of Christ--Head and Body. And the Father permits it to be so now, until the members of the Body shall have filled up that which is behind of the afflictions of Christ. With the completion of the membership of the Body of Christ, the very elect, and the completion of their testing as to faithfulness unto death, will come the conclusion of this Gospel Age--the resurrection change of the Church to be with and like her Lord. Then, as our Master declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His cup of suffering and self-denial, will by and by drink with Him the new wine of joy in the Kingdom--beyond the veil.--Matthew 26:29.

"LET US KEEP THE FEAST"

With that glorious Morning of the New Dispensation will begin the great work of the world's release from the bonds of sin and death--the great work of uplifting. The Apostle Peter calls that great Epoch "The Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21.) The thought before the minds of those who participate in this Memorial should be that expressed in the Apostle's words, "If we suffer with Him we shall also reign with Him"; "If we be dead with Him we shall also live with Him"; "for the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." --Rom. 8:17,18; Rom. 6:8; 2 Timothy 2:11,12.

With these thoughts respecting the passing over of the sins of the First-born through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and difficulties. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts--all who ultimately shall hear and know and obey the great King--out of the dominion of sin and death, out of Egypt into Canaan. Yes, dear brethren, in the language of the Apostle, "Christ our Passover is slain for us; therefore let us keep the Feast."

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of His Death, the Master in His conversation with the Apostles, said: "But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matthew 26:29.) Our Lord was here contrasting two great Days--the Day of suffering and the Day of glory. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "the Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine--the juice of the grape--represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine" in the text just quoted, it represented the joys of the Kingdom.

The Father marked out for our Lord Jesus in His earthly experience a certain specific course. This course constituted His Cup of suffering and death. But the Father promised Him that after He had drunk this Cup faithfully, He should be given a different Cup, a different experience--glory, honor and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers--that if they would suffer with Him, would drink His Cup of death with Him, then they should participate with Him in His future Cup of Joy.

BY WAY OF THE CROSS

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the wine-press. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him"--not otherwise. So we joyfully accept the invitation to drink of His Cup. And not until the Cup has been drained to the last shall we receive the other Cup--the Cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him down to the last moment, when He cried, "It is finished!" And so with the Church. We must drink all of the Cup. We must endure all of the experiences. None of the Cup is to be left.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new Cup of Joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our Cup of Joy will be given to us. Surely there was a joyous time when the sleeping saints were awakened and entered into their reward and received the Cup of Blessings! (See STUDIES, Vol. III., pp. 233-240; Vol. IV., p. 622.) And one by one those who were alive and remained at the Coming of the Master are being gathered Home. Undoubtedly we shall all partake of this joy with them soon, if we are faithful. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the new wine in the Kingdom; for the promise is to all His faithful saints.

"Not all the blood of beasts
    On Jewish altars slain
Could give the guilty conscience peace
    Or wash away the stain.

"But Christ, the Heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name
And richer blood than they.

"My soul looks back to see
The burden He did bear,
While pouring out His life for me;
And sees her Ransom there."

====================

R5643 : page 72

SACRIFICIAL LOVE VS. DUTY LOVE

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind...Thou shalt love thy neighbor as thyself." (Matthew 22:37-39.) "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."--John 15:12,13.

THE qualities of Wisdom, Justice, Love and Power are fully harmonized and unified in the character of our Heavenly Father, our Creator. In Him these qualities are supplemental to each other, and in the fullest harmony. And we are to strive to incorporate into our own characters these same qualities. When we use these terms in reference to mankind, we are bound to recognize in how comparatively small a degree these character-qualities are possessed by humanity.

We use the terms justice and love as representing characteristics which are more or less imperfect in all mankind. We speak of charity, or generosity. This quality, a certain manifestation of love, goes beyond mere justice. Here is a person to whom we owe a dollar. It is not charity for us to pay him that dollar. It is duty, justice. A certain course would be right, and nothing less than that would be right. Certain things are obligatory. Beyond obligation would be mercy, compassion, love.

What is our duty toward our neighbor? Suppose that the neighbor has fallen into debt or that his life has been forfeited. What ought we to do for him? Shall we give our lives for his life? Shall we assume his obligation? To do so would be a very loving deed. It might also be just, but it would go beyond the line of mere justice; for justice would require merely that we do for our neighbor just as we would have him do for us, if our positions were reversed. The Golden Rule would measure what we should do for our neighbor. If after we have done this, we wished to do a little more, this would go beyond the demands of justice; it would be love, favor.

But we should notice that the Law of God demands not only justice, but also love--love supreme to God, and love to our fellowmen. It demands mercy, kindness. Let us note the injunctions along this line which God gave to natural Israel under the Law. Let us see how far-reaching they were. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Exodus 23:4,5; Proverbs 25:21,22.) If love so broad and so comprehensive as this is demanded by God's Law, and was obligatory upon Natural Israel, to what degree should Spiritual Israel possess and manifest this noble quality!

JUSTICE PRONOUNCED MAN'S SENTENCE

The penalty that God placed upon our sinner race involved humanity in crying, sighing and death. It was not a special exercise of Love that pronounced the death penalty. It was a special exercise of Justice. However, there was no violation of the principle of Love in this death sentence; it was in full harmony with Love. In due

time God manifested His Love for man, even in his fallen condition, by the gift of His choicest treasure--His Only Begotten Son. He was not deficient in Love during all those four thousand years before He sent His Son to earth. His Love remained as far as compatible with the perfection of His character. It was no longer a love of fellowship, as with a perfect being; but it was a love of pity, of compassion.

Love was not obligated to make provision for the redemption of fallen man. The act was one purely of grace; and if redemption was of grace, it was not of Justice. In sending His Son, then, to be man's Redeemer, God took a step beyond anything that Justice could require. Herein was manifested the Love of God, the compassion of God, superabounding over what was His duty. No duty-claim could be pressed by man; for he had forfeited all his rights, and had become a convict before God's righteous Law. But God's great mercy in providing a deliverance for this convict race illustrated His glorious and beneficent character. In this was manifested the Love of God for us, in that, while we were yet sinners, Christ died for us; and this was Jehovah's own Plan. So Love can go beyond Justice, and even beyond the measure of love demanded of a perfect character.

The Love of God and of Christ, as manifested in the great Plan of Redemption, was a sacrificial Love. So those who are invited to become members of Christ's Body are to have this same love. It is not merely the love demanded by God's perfect Law, which is incumbent upon all His intelligent creatures on whatever plane; but it is more. It is a love which will gladly lay down the life purchased for them by the death of Jesus. This life is laid down as a sacrifice with their Lord and Head. We lay down our lives in service for the brethren, and this sacrifice is acceptable because the merit of Christ is imputed to us, making us reckonedly perfect before God.

As the Apostle says, "We ought to lay down our lives for the brethren." The brethren could not demand this of us, nor we of them; but we should all do so gladly, as we have opportunity.--1 John 3:16.

LET US HAVE THE MIND OF CHRIST

As Christ redeemed us by laying down His life as a willing sacrifice, so let us have this same mind, this same disposition, this same will. This is the special Covenant of the Church--the Covenant of Sacrifice. (Psalm 50:5.) This is the Covenant which our Lord made with the Father, and we are to follow in His footsteps. The world will gain everlasting life if they come up to the standard of justice required by God's Law. But as for us, we must have a still higher standard.

So when the Apostle declares that "Love is the fulfilling of the Law," he is not limiting those who are so governed by love as to do the Father's will even unto death, to the mere keeping of the Law given to Israel. To be of this elect class, a member of the Royal Priesthood who covenant to lay down their lives as a sacrifice, requires more than merely fulfilling the demands of the Law. It requires love to a self-sacrificing degree. And so by gladly carrying out our Father's will for us, we shall prove ourselves worthy of glory, honor and immortality, the Divine nature--which has been promised to the overcoming class --the "more than conquerors."

"Love is the filling from one's own another's cup,
Love is a daily laying down and taking up;
A choosing of the stony path through each new day,
That other feet may tread with ease a smoother way.

"Love is not blind, but looks abroad through other eyes;
And asks not, 'Must I give?' but, 'May I sacrifice?'
Love hides its grief, that other hearts and lips may sing,
And burdened walks, that other lives may buoyant wing.

"Brother, hast thou a love like this within thy soul?
'Twill change thy name to saint when thou hast reached this
goal."

===================

R5644 : page 73

OUR PERSONAL RESPONSIBILITY TO GOD

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." --1 THESSALONIANS 5:15.

THIS text is a part of the counsel of the Apostle Paul to the Church at Thessalonica, in connection with his message on the subject of the Second Coming of our Lord. He reminds them how carefully and faithfully they should live, who had such hopes of glory, such hopes of being gathered to Christ at His appearing and Kingdom. He exhorts them that they "warn the unruly," that they "comfort the feeble-minded" [faint-hearted], that they "support the weak" [those not strong in the faith, comparatively undeveloped]. Then in the words of our text, he urges that "none render evil for evil unto any."

We do not understand the Apostle to mean that no one in the Church should be permitted to render evil for evil. It would not be in the power nor in the jurisdiction of any one to see that none others do evil. The only ones who have such power or authority would be God Himself and His great Representative, Christ Jesus. In fact, if we undertake to see that no man renders evil for evil, we shall be busybodying in every man's matters; we shall cultivate the habit of evil-surmising, and shall have no time for our own business. The Apostle means, Let each one see to it that he does not return evil for evil. This principle is to govern each; each is to exercise care in his own case.

The thought seems to be that we should be critical of our own motives, of the principles underlying our own conduct. We should reason, "I am about to do so and so. Is this course right?" We should judge our actions in advance. We should not go blundering along, failing to take ourselves in hand, and then say, after the thing is done, "Well, I intend to make amends." Of course we should make amends if we have done wrong. But we should get into the habit of so controlling our mind that it would preclude our doing what we should not do.

While in the flesh, of course we shall never attain perfection in action or words, but we should earnestly endeavor to do our best to attain this. We shall not do our best unless we set ourselves very diligently about it, and determine that we will by the help of the Lord attain as full control of our flesh as is possible. If we make up our minds that we will conquer, much can be accomplished.

ALL THE SAINTS STRONG CHARACTERS

The Savior so loved to do right that He laid down His life for righteousness' sake. Thus it is to be with all who are under His banner, fighting a good fight. But there is a natural tendency to retaliation, especially in persons who have the disposition of conquerors--the very class that God is now seeking. These are the ones who have the qualities of an overcomer. They have a strong individuality; they have a will. They are not supine; they are not merely placid. Those to whom Truth appeals are strong characters; and people of naturally strong character are inclined to carry out the Law of Moses--"an eye for an eye, and a tooth for a tooth"--in the cases of those who have done wrong.

But the Lord's injunction to the Church is to the contrary, for this is the way of the sinful world. God has not yet forced the world into obedience to righteousness; in the Millennial Age He will do this. The special people who have followed Jesus from the world into consecration to God are pledged to do the will of God, to support the right. Being strong characters, they wish to correct that which is wrong. That is a natural impulse and a good one. But we must remember that it is not the time now for us to judge and discipline the world. The Scriptures say, "Judge nothing before the time." We are therefore to await God's time. If the matter is a legal one, and we are personally wronged by process of law, we are to yield to it in the right spirit, even though it be unjust. Let us wait for the Lord's time and way to set things straight.

THE CHRISTIAN NOT A GENERAL POLICEMAN

If you receive a double injury, there would be a double reason why you would wish to correct it. The inclination to try to do so would rise, but there should be nothing like retaliation. We are not to return evil for evil. We are under responsibility to do evil to none. The expression, "See that none render evil for evil," has been understood by some to signify that the Christian should be a kind of general policeman, to see that his brethren, his neighbors, and everybody else, do no one harm. This is a mistaken idea. There seems to be a certain exception, however, in the case of the head of a family. As the head of the house, one would be responsible to the civil law, as well as to the Divine Law, for the conduct of his household.

Some have supposed that this injunction of the Apostle means: Let the Elders of each congregation see that the members of the congregation do no wrong. This likewise is not the right thought. This Scripture does not give an Elder any more right to see that none render evil in return for evil than it does any one else. The passage seems to mean this: Let each of you see that you do not yourself render evil for evil.

There might be some ways in which it would be proper for any member of a family to render help to another member who was being wronged. If, for instance, one

R5645 : page 73

saw another doing injustice to a third, he might remonstrate.

He might say, Brother (or Sister), do you not think so and so about this matter? And so with the Church. But the Elders are charged more especially with looking after the interests of the Church. If they should see some one in the Ecclesia not living up to the Scriptural standard, it would be quite proper to make a suggestion to that one about the matter. But we must not be busybodies in other people's affairs.

We are to build one another up; for thus the Bride makes herself ready. These matters should be approached only after prayer and in the very wisest way possible, lest we do more harm than good. Let us remember that we are consecrated to righteousness, to follow that which is good. Let us also remember that not merely in the Church are we to render no evil for evil, but amongst all men; for we have pledged our lives to follow that which is good under all conditions and circumstances.

According to the standard of God's Word, the disciples of Christ should be the most polished, the most courteous, the most refined, the most generous, the most kind and considerate, of all people. Theirs should not be merely an outward appearance of these graces, so common to the world, but should be a kindness, a gentleness, which springs from the heart, because of the possession of the Lord's Spirit, the spirit of justice, of mercy and of love. Thus they are to let their light shine in their lives.

DIFFERENT INSTRUCTIONS DURING JEWISH AGE

Under the Jewish Law it was different in some respects. Every Jew was an avenger of God, to render just punishment for any crime. He who sins shall suffer, was the principle; and this is a right principle. During the period of the Law Dispensation it was very necessary,

R5645 : page 74

evidently, that these lessons of just retribution for sin should be deeply impressed upon the people of Israel. So during that time it was commanded that if a man shed blood, by man should his blood be shed. (Exodus 21:12; Leviticus 24:13-20; Numbers 35:9-33.) If they saw their neighbor do a wrong, they were to help adjust that wrong. They were to have this principle of justice thoroughly ingrained, because it is a principle of God's character. This rule held good from the days of Noah. (Genesis 9:6.) It is right, too, that laws of justice be enforced by the world at the present time as far as they are able.

When Christ's Kingdom is set up, The Christ will know how to make all due allowances for those who are weak. But we are instructed from the Scriptures that the Lord's people in the present time are not to judge the heart nor to be the avengers of justice. Neither are we to attempt to exact justice for ourselves; but we are to learn and to practise the principles of kindness, mercy and love. The Church are to live on a different plane, a higher plane, than any others, not rendering evil for evil, but, contrariwise, returning good for evil.

We are to bear in mind that we are ourselves imperfect. We are to learn, as disciples of Christ, the great lesson of compassion. We are to show mercy by and by, when exalted to positions of power, wherever conditions shall present themselves as needing mercy; and such conditions will abound; for all will be imperfect and weak until they can progress up out of their fallen state. So if we would be fitted for that responsible and honorable position of judges of the world, we must develop the qualities of love, mercy, compassion, now. We must learn to be very pitiful with the brethren and with the world of mankind, but must take heed to ourselves. Remembering our personal responsibility to the Lord, we are to judge our own course, and see that we ever "follow that which is good," both among the brethren and with all men.

====================

R5645 : page 74

GOD'S MERCIES TO DISOBEDIENT ISRAEL

--MARCH 28.--QUARTERLY REVIEW.--READ NEHEMIAH 9:26-31.--

THE PERIOD OF THE JUDGES--DIVINELY APPOINTED LEADERS--THEIR DUTIES AND RESPONSIBILITIES--ONLY ONE LAW-GIVER AND ONE LAW--TWO PICTURES OF ISRAEL'S NATIONAL LIFE UNDER THE JUDGES--MANIFESTATIONS OF DIVINE LOVE AND CARE FOR GOD'S CHOSEN PEOPLE--LESSONS FOR THE SPIRITUAL ISRAELITES.

"Righteousness exalteth a nation; but sin is a reproach to any people."--Proverbs 14:34.

ISRAEL'S history from the time of the division of Canaan amongst the tribes until the anointing of Saul to be their king, a period of 450 years (Acts 13:19-21), is called the Period of the Judges--Joshua being the first Judge and Samuel the last. These Judges were evidently not elected to their position, but raised to it providentially. But as these Judges had no power nor authority, collected no revenue and held no office which they could entail upon others, it follows that any power, or influence, they possessed was a personal one; and to give it weight or force implied a proper acknowledgment of them as Divinely appointed, or "raised up."

This arrangement led the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics, in which personal ambition and spoils would dominate and control. God did the nominating; and the people, in proportion as they came into harmony with Him, took cognizance of

His choice (and practically endorsed it or voted for it) by their acceptance of the Judge. There may have been a more methodical procedure in some instances; for the elders of Israel who had witnessed God's miraculous interposition on their behalf and who outlived Joshua seem to have constituted the Judges in the different tribes during the remainder of their lifetime.--Judges 2:7.

This arrangement by which God gave Israel their Judges is in considerable harmony with His dealings with Spiritual Israel during the Gospel Age--raising up for them from time to time special counselors, deliverers, ministers. Similarly Spiritual Israelites are not to caucus, wire-pull and decide for themselves who shall be their spiritual leaders, but are to regard the Lord as the great Chief Captain and to look to Him to raise up from time to time such spiritual chieftains as He may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of the Lord.

The lead of such spiritual lieutenants of Divine appointment will always be marked by spiritual victories and the bringing of the Lord's people into closer heart-relationship with Him. Any leadership which does not produce such fruits is evidently not of the Lord, for the Spirit of the Lord leads not to bondage, ignorance or strife, but to love, joy, peace of heart, liberty of conscience.

Israel needed no congress or legislature; for it had one Lawgiver--the Lord--and the Law given at Mt. Sinai was to be perpetually the guide of the nation. The priests and the Levites, under the Law, were the appointed helpers of the people in things pertaining to God--to instruct them in the Law and to represent them in the typical sacrificing, atonement work, etc. In each tribe, also, the Elders, according to their capacity, had charge of the civil affairs of the tribe. As for soldiers and a war department they had none. The Divine Law was to separate them from other nations; and if they would remain faithful to the Lord, He was to be their Protector against all antagonists.

Similarly, Spiritual Israel in every congregation are to look out amongst themselves for fit men for the services needed. God's Law is to keep them separate from the schemes, and warfares and entanglements of the world. They are to be His peculiar people, and His pledge to them is that all things shall work together for their good so long as they abide faithful to Him. Therefore they need no armies armed with carnal weapons, although they are all soldiers of the Cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other--"the brethren."

TWO PICTURES OF NATIONAL LIFE

If the Book of Judges be read as a fully complete history of Israel during those four and one-half centuries, it would be a discouraging picture and to some extent would give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary, the record passes by the happy period of Israel's prosperity, and especially points out their deflections from God, the punishments for such transgressions, and the deliverances from their troubles through the Judges, or deliverers, whom God raised up for them.

R5645 : page 75

That this was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy Judges as at the first, and thy counselors as at the beginning." --Isaiah 1:26.

Incidentally the story of Ruth and that of the parents of Samuel give us little glimpses of the other side of the matter--of the God-fearing piety prevalent amongst many of the people, the happiness and contentment enjoyed. In our own day, if we judge of the affairs of the world wholly by the daily history and details in the newspapers, we might get the impression that crimes, strikes, accidents and imprisonments constitute the whole life in our land; for the great mass of the people attending to the ordinary affairs of life are scarcely mentioned.

R5646 : page 75

In accordance with this are the following lines from the poet Whittier, in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press:

"Whate'er of folly, shame or crime
    Within thy mighty bounds transpires,
With speed defying space or time,
    Comes to us on the accusing wires;
While all thy wealth of noble deeds,
    Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
    The wrongs redressed, but half is told!"

THE FRUITS OF DISOBEDIENCE

The Israelites had been instructed by the Lord to utterly exterminate the people of the land, which extermination we saw, in a previous lesson, prefigured our conquest as Spiritual Israelites over the desires of the fallen nature. Israel, however, settled down to enjoy the Land of Promise without fully exterminating the condemned ones; and later on the false religions of the latter contaminated the Israelites through friendship and fellowship. Thus those whom God had condemned gradually alienated the hearts of many from their full, proper loyalty to the Lord, seducing many of them into a lascivious idolatry.

So with the Spiritual Israelites who do not wage a valiant war against the natural desires of their own fallen flesh--they find shortly that the flesh prospers at the expense of the spiritual life, and that truces with the flesh mean that their love for the Lord is gradually cooled until some form of idolatry creeps in--the love of money or of praise of men or of self, etc., dividing with the Lord the love and reverence of their hearts.

We are not to suppose that all of the Israelites fell away into idolatry; we are rather to understand that repeatedly a considerable number of them became alienated for a time from the love and worship of the Lord, and thus repeatedly brought upon them the Lord's disfavor. Applying this to Spiritual Israel, we are not to expect that the Lord's displeasure with His people would delay until they had fully and completely gone into idolatry to self or wealth or fame; but rather that when some of the affections of the heart begin to go out to other things, the Lord's chastisements would be sent to reprove, rebuke and correct while still there is in our hearts something of obedience and love toward Him--before the world, the flesh and the Adversary should have time to capture us completely.

These records of Divine chastisements and of Israel's subsequent repentance and the Lord's deliverance are all proofs of the Divine love and care for that consecrated people. So far as we have information the Divine power was not thus exercised upon the other nations for their reproof, correction, etc. They were left as strangers, foreigners, aliens from God and from His promises.

So now the Lord's corrections in righteousness, His chastisements, etc., are evidences of special protection, care and relationship to the House of Sons. It is because of our acceptance in Christ and our consecration to the Lord that He in turn has accepted us as sons and gives us the experiences, trials and difficulties needful to our testing and character-development. This is to the intent that we may realize the treachery and the seductive influences of our own fallen natures, represented by the Amalekites, the Canaanites, etc.; and that we may utterly destroy these, and thus come eventually into the condition mentioned by the Apostle when he declares that the consecrated should bring every thought into captivity to the will of God in Christ.--2 Corinthians 10:5.

When Natural Israel learned one lesson after another and, as fast as each was learned, sent a cry of loyalty up to God, His power was exercised on their behalf, and their deliverance was effected. So with the Spiritual Israelite; when he recognizes the true situation and with thorough repentance turns unto the Lord and cries for deliverance from his own weaknesses and imperfections according to the flesh, his prayer is heard, and his deliverance is provided for with the assurance that the Lord's grace is sufficient. Such a cry to the Lord implies that the sins and weaknesses of the flesh were contrary to the transgressor's will. It implies that in some manner he was seduced or entangled by the world, the flesh or the Adversary; but that his heart is still loyal to the Lord and to the Truth. All such who cry to the Lord in sincerity and faith shall be heard, shall be delivered; for His grace is sufficient for us.

ISRAEL'S WRONG COURSE

The government of Israel was different from every other government in the world. God was their King; and in His providences, according to His Covenant with them, He supervised their affairs--whether by permitting them to go into temporary captivity because of unfaithfulness to Him, or by prospering the nation and guiding their efforts favorably when they lived in obedience to Him. In many respects their condition was most happy.

But in the days of the Prophet Samuel as the Elders perceived that his sons were not to be relied upon to follow in their father's steps and be faithful, impartial Judges, they forgot--or perhaps had never fully realized --that God was their real Judge, their King; and that Samuel was only His representative and mouthpiece. They forgot that although Samuel was growing old, the Lord was "the same yesterday, today and forever," and able to raise up for them, in His own due time, a Judge of the kind best suited to their necessities. Doubtless, also, they did not realize that personally and nationally they were on a higher plane than the nations round about them that had kings. On the contrary, they felt that they were "out of style"; and, as people are very apt to do, they concluded that the majority must be right.

Influenced by this servility to custom, the Elders of Israel petitioned Samuel that he as God's representative would anoint for them a king--make them a nation of servants to one of their own nation. It is hard for us to sympathize with such ignoble sentiments, such prayers for their own degradation. Samuel seems to have viewed the matter from this standpoint, and perhaps he also regarded it as a personal slight to himself. However, he very properly took the matter to the Lord in prayer; it was not for him to decide--he was merely the Lord's

R5646 : page 76

mouthpiece and representative, to speak to the Israelites whatever message he should receive.

How grand it would be if the whole world could be under such rule--Heavenly Wisdom directing, and incorruptible earthly Judges communicating and enforcing the Divine Message and Law? The Scriptures inform us that this is what will eventually come to pass. (Isaiah 1:26.) However, before that grand condition can be realized, it will be necessary for the Messiah to take His great power and reign. Then the people will be ready to hearken to the voice of the Lord through those whom He will appoint and recognize as His mouthpiece. As it is written, "Thy people shall be willing in the Day of Thy power."--Psalm 110:3.

THE MESSIANIC REIGN AUTOCRATIC

In recounting to Israel the manner of a king, neither the Lord nor the Prophet Samuel meant that the description given would be the proper one for a model king, but rather that it would be the general course of any man raised to such imperial power as the kings of olden time enjoyed. The wrong course of kings in general may be traceable to three conditions: (1) All men are imperfect and fallen, and hence in the case of any king it would be merely a question of the degree of imperfection and the tendency to pride, selfishness and abuse of power; (2) The imperfection of those over whom a king reigns makes possible, and to some extent reasonable, the usurpation of great power; (3) The Adversary's derangement of all earthly affairs, putting darkness for light, often makes it seem to both ruler and subjects that an abuse of power is really to the advantage of those ruled.

The question then arises, How will it be with Messiah's Kingdom? We reply that the Scriptures teach that His Rule will be autocratic in the extreme; nevertheless, no one who understands the matter need have any fear; for He who is to take the Throne of the world is the One who so loved the world as to give Himself a Ransom for all mankind. Instead of His Kingdom being one of selfishness, which would ruin its subjects for its own aggrandizement, He has shown His Spirit to be the very reverse of this, in that He left the glory of the Heavenly Courts and humbled Himself to a lower nature, in order to become man's Substitute--He "tasted death for every man." It is this One who is now highly exalted and appointed Heir of all things.

Let us also remember that the Church, now being selected from the world, is composed of those only who have their Master's Spirit and who delight to lay down their lives in co-operation with their Lord and Head. Let us remember that according to the Divine predestination none shall be of that elect class save those who are copies of God's dear Son; and that the tests of discipleship are such as to prove their love and loyalty to God, to Christ, to their brethren, to the world, yea, to their enemies also.

Who need fear an autocratic government in the hands of such a glorious King! Indeed, such a Government will be the most helpful, the most profitable, that the world could possibly have--wise, just, loving, helpful. Let us, therefore, who have been called to this High Calling lay aside every weight and every besetting sin, and, by the Lord's assisting grace, gain this great prize of joint-heirship with Him in His Messianic Kingdom, to have a share with Him in the blessing of all the families of the earth, in the recovery of whosoever will from sin and death.

====================

R5647 : page 76

SAUL REJECTED BY THE LORD

--APRIL 4.--1 SAMUEL 15:10:23.--

DISOBEDIENCE TO THE HEAVENLY KING COST SAUL THE THRONE--HIS FIRST SEVERE TEST--LESSON TO SPIRITUAL ISRAEL--SAUL'S SECOND SEVERE TEST--WHY THE AMALEKITES WERE DESTROYED--WAS THEIR CONDEMNATION JUST?--SAUL'S WRONG ATTITUDE OF HEART--BEAUTY AND STRENGTH OF SAMUEL'S CHARACTER.

"Behold, to obey is better than to sacrifice."--1 Samuel 15:22.

THE words of the Golden Text of this Study are the Lord's rebuke to King Saul by the Prophet Samuel, in connection with the announcement that Saul, by disobedience to the Heavenly King, had forfeited his privilege of representing God on the throne of Israel. The rending of the kingdom from the hands of Saul meant more than his own displacement; it meant that his son and his successive heirs should not continue as the Lord's representatives in the kingdom.

For a number of years Saul seems to have prospered fairly on the throne, and the people of Israel prospered with him. It was several years after his coronation that his first severe testing, noted in our lesson of two weeks ago, came to him. At that time a war was instituted against the Philistines, who apparently dominated Israel. Saul waited several days for the Prophet Samuel to come to offer the sacrifices of the Lord, previous to the beginning of the battle. Samuel was providentially hindered; and Saul himself, after waiting for a time, offered the sacrifices to the Lord, contrary to the Divine arrangement, and then proceeded to battle, the result being a considerable defeat to his forces.

Apparently King Saul was not evilly intentioned, but lacked proper respect and reverence for the Lord and His arrangements. This incident may be said to have been the beginning of Saul's rejection by the Lord. The Prophet Samuel's words to him were, "Thou hast not kept the commandment of the Lord;...now thy kingdom shall not continue. The Lord hath sought Him a man after His own heart."--1 Samuel 13:13,14.

APPLICATION TO SPIRITUAL ISRAEL

The lesson of this incident is as applicable to Spiritual Israel today as it was to King Saul and to Natural Israel in their day--"Obedience is better than sacrifice." In how many ways we may see expressions of this same condition amongst many who profess the Lord's name today? Many are workers in the Lord's Cause in the various denominations of Christendom, and many are their sacrifices of time and money; but inasmuch as they are not obedient to the Lord, they fail of the blessing they would have and, indeed, in a considerable measure cut themselves off from greater privileges and opportunities. Yea, many of them, we fear, are cutting themselves off from the Kingdom, from glory and from joint-heirship with our Lord in that Kingdom.

From this lesson, given us in King Saul's experience, we should learn that our Heavenly Father wishes us to be very attentive to His Word, and not to think for a moment that we can improve thereon, or that times and circumstances will alter the propriety of our obedience to Him. Had King Saul been obedient and the results disastrous, he would at least have had a clear conscience; he could have said that he had been obedient to God and was not responsible for results. But if he had been

R5647 : page 77

obedient, God would have been responsible for results; and we know that Divine Power would have brought about the proper results. Let us apply the lesson to ourselves in respect to our daily conduct in every matter of life. Let us hearken to the Word of God and keep close to it, not fearing the results, but having faith that He who keeps us never slumbers nor sleeps and is too wise to err, as well as competent to meet every emergency that could possibly come upon us as a result of our obedience.

How many of the Lord's people in Babylon would be blessed by following the instructions of this lesson! Time and again they have said to themselves, "I see that present institutions and arrangements are contrary to the simplicity of the Gospel of Christ and the practise of the early Church; but what can I do? I am identified with this system and am engaged in sacrificing for its upbuilding. If now I withdraw my hand, it will mean more or less disaster. I wish I were free from human institutions, and that I had my hands filled with the Lord's work along the lines of His Word; but I cannot let go, for necessity seems to be upon me. I must perform a sacrifice, and this seems to be my most convenient place for so doing."

The Lord is not pleased with such arguments. His message to us is that to obey is better than sacrifice; that we leave the matter of our sacrifice in His hands; for unless He accepts it, our sacrifice will amount to nothing, and He accepts sacrifices only from those who are first obedient. "Come out of her, My people, that ye be not partakers of her sins, and receive not of her plagues."--Revelation 18:4.

Although the Lord announced the rejection of King Saul, the prediction was evidently not fulfilled for several years after--perhaps for ten years. The decree stood as if it were a dead letter; for quite possibly King Saul was properly exercised by his rejection and became more attentive and more obedient to the Divine will, and David, who was probably anointed about this time, was not yet sufficiently developed to be the Lord's representative in Saul's stead in the kingdom.

KING SAUL'S SECOND TEST

King Saul's next severe trial was in connection with the Amalekites--a fierce nomadic people who on several occasions had done injury to the people of Israel. In sending the message to the king, the Lord gave special instructions that the Amalekites should be destroyed, saying, "Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Without mentioning other of Amalek's transgressions, He specifies that the destruction here was on account of Amalek's opposition to Israel in the way when the Israelites came up out of the land of Egypt, several centuries previously.

This narrative is seized upon by skeptics to prove either one or the other of two things: (1) That it was the imagination of either Samuel or Saul or of some one writing fictitiously in their names; or (2) That if it be accepted as being the command of the Lord, it would prove Him to be a monster--lacking in justice, pity, sympathy and love--that He should thus command the wholesale slaughter of human creatures and dumb animals. There is but one answer to make to this matter, and it should be satisfactory to all who understand it. It is this:

(1) The slaughter of the Amalekites did not mean, as is usually inferred, that being admittedly wicked they went forthwith to eternal torture. Death had the same meaning to the Amalekites that it had to their cattle--a termination of whatever was desirable in the present life; and the desirable things of the present life were probably not more to the Amalekites than to their herds. Slaughtered by the sword, the Amalekites suffered far less than if they had been made the subjects of famine or pestilence, and had died of hunger or disease--the ending of life with little pain to themselves or trouble to others--the ending of comparatively uneventful lives, anyway.

They all went down to the great prison-house of death --Sheol, Hades, the tomb. God foreknew and had already arranged a great redemption, not only for them, but for all mankind. And that redemption, secured by the great sacrifice of Christ centuries after their death, will by and by secure to them release from their imprisonment--an awakening from the sleep of death. They will be amongst the class mentioned by our Lord, saying, "All that are in their graves shall hear the voice of the Son of God and shall come forth." They will come forth under much more favorable conditions, to learn of the grace of God in Christ and to be amongst the families of the earth who shall be blessed by the Seed of Abraham--Spiritual Israel. The Amalekites will not be in the Chief Resurrection, but will be awakened unto the privileges of Restitution by judgments--corrections in righteousness.

(2) It is quite true of the Amalekites, as it was of the Amorites, that they would have been cut off sooner, but that their iniquity was not yet come to the full. One lesson to be learned from this is that even though those nations may not be under special covenant relationship with God, there is a certain Divine supervision--that their iniquities go not too far; and that, when these iniquities have reached their full, punishment is to be expected. We know not the particulars respecting the Amalekites; but, knowing the character of God, and His justice and mercy, we may be sure that in some particular sense of the word their iniquities had come to the full and running-over measure before this order for their execution was committed to King Saul.

KING SAUL'S WILFUL DISOBEDIENCE

Saul's error in this trial was his failure to carry out the command of the Lord explicitly. He slew all the Amalekites, old and young, except the king, whom he kept alive, possibly thinking to exhibit him in some kind of triumphal display. But as for the flocks and herds, he consented with his people to spare all that were desirable.

It was at this juncture that the Prophet Samuel came to him and the colloquy of our lesson ensued. The general narrative--Samuel's indignation and the Lord's positive statement--clearly indicates that King Saul had not misunderstood his instructions, but had with considerable deliberation violated them. Consequently we must understand his words addressed to the Prophet Samuel to have

R5648 : page 77

been to a great extent hypocritical. He first salutes the Prophet with blessings and with assurances that he had performed the commandment of the Lord successfully.

Immediately the Prophet replied, "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" The Prophet understood at once that the work of destruction had not been complete--that King Saul and the Israelites were anxious to take a spoil. This was wholly contrary to the Divine direction. They were not to destroy their enemies to their own advantage, but to act simply as the agents of the Lord in thus executing His decree, the sentence of Justice. They were not to take booty and thus to become like the nations about them--a robber nation, profiting by the troubles which they inflicted upon the enemies of the Lord. This is in full accord with the Lord's character and the foregoing explanation of it.

R5648 : page 78

Seeing that the Prophet was not likely to sympathize with his violation of the command, King Saul began hypocritically to represent that all the sheep and oxen captured from the enemy were to be sacrificed to the Lord; and incidentally this would have meant a great feast for the Israelites; for the flesh of animals so sacrificed was eaten by them. The Prophet stopped the king in his explanation, and told him of the Lord's words of the night preceding, which in Jewish reckoning would be "this night," because their day began in the evening.

The Divine message calls attention to the fact that Saul was humble when he was chosen as the Lord's representative upon the throne, and that at that time he was very willing to give strict obedience to the Heavenly voice; but the intimation is that he had grown more self-confident, and therefore less reliant upon the Lord and less attentive to the Lord's commands. Getting into the wrong attitude of heart, he had failed to execute properly a very plain, specific direction. Knowingly and in violation of the Lord's command he had the spoil separated, and had spared the best when the Lord had commanded the reverse.

If, in applying the principles of this lesson to the Lord's people today, we think of the Amalekites as representing sins and remember that the Lord's command comes to us to put away sin entirely, we may get a good lesson. Like Saul, many are disposed to destroy the vilest things connected with sin, but to save alive the king sin, merely making him a prisoner. Many are disposed, also, to seek out the things which they realize to be condemned of the Lord to destruction--such things as would be choice and desirable to their taste; and frequently, like Saul, they claim that even these sins of the less obnoxious kind are held on to for the purpose of sacrificing them in order thus to honor God. How deceitful above all things is the heart! How necessary it is that all who would be in accord with the Lord should be thoroughly true-hearted, thoroughly sincere; and that under the Lord's direction we should seek to take away the life of every sinful principle, evil teaching, evil doctrine and all unholy words, deeds and thoughts!

OBEDIENCE VERSUS SACRIFICE

King Saul sought to defend his course, to put as good a face upon the matter as possible and to lay the responsibility for the saving of the spoil upon the hosts of Israel, who with himself were very desirous of offering sacrifices to the Lord. The Prophet's answer is the pith of this Study and contains its Golden Text. He clearly pointed out to the king what the latter should have known and what all should recognize; namely, that offering sacrifices is far less pleasing to the Lord than is obedience to His Word. No one could offer an acceptable sacrifice to God unless he was obedient in his heart and unless the sacrifice represented that obedience.

So with God's people today. It is not so much of ill-gotten wealth that we may sacrifice to the Lord; it is not so much the proceeds acquired directly or indirectly by wrong doing that we may sacrifice acceptably. Our sacrifice must be from the heart. First of all must be the will. He who gives his will, his heart, to the Lord gives all; he who gives not his will, who comes not into heart obedience unto the Lord, can offer no sacrifice that could be acceptable to the Lord. "Behold, to obey is better than to sacrifice," is a lesson which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus.

It is also necessary to have the spirit of obedience. Whoever has that spirit will not only obey the Divine will, but will seek to know the Divine will more and more that he may obey it. It is of this class that the Scriptures declare, "Thy words were found, and I did eat them"; and again, in the words of our Redeemer, "I delight to do Thy will, O my God; Thy Law is written in my heart."

King Saul had been very diligent in his opposition to witchcraft and idolatry throughout the land of Israel, and in so doing was accomplishing a good work in accord with the Divine plan, the Divine will; but the Prophet calls attention to the fact that his energy in such matters would not prove an offset to his deliberate, wilful neglect of the Divine injunction. The Lord's commands against sin and every evil thing are to be executed to the very letter, no matter how highly exalted the sin may be in dignity and place, and no matter how precious or valuable or desirable or toothsome the sin may be to our fallen natures. Though it be as dear as a right hand or as a right eye, there is no course open to the Lord's followers but to be obedient--obedient even unto death.

Although fully rejected, King Saul was not removed until the due time. The Prophet Samuel associated himself with the king in a public sacrifice, commemorating the victory over the Amalekites; and on this occasion he slew Agag with his own hand, and then departed to his home. He never afterward saw King Saul; yet the Scriptures declare, "Nevertheless, Samuel mourned for Saul"--thus again showing us the beauty and the strength of the Prophet's character. He was ever ready to do the command of the Lord in any and every particular, yet was not without a feeling of compassion for those who were out of the way--not a compassion which would make them his friends and lead him to co-operate in their wrong course, but one which would have been glad to co-operate with them at any time in a righteous course.

"ARE YE ABLE?"

Are ye able to walk in the narrow, strait way,
With no friend by your side, and no arm for your stay?
Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the Light?

Are ye able to crush your soul's longing for Love,

Will ye seek for no friendship save that from above?
Can ye pass through this world, lone, unnoticed, unknown,
While your faith faintly whispers, "He knoweth His own"?

Where the feet of the Blessed One stood, can ye stand?
Can ye follow His steps to a wilderness land?
Are ye able to cast aside pleasure and fame?
Can ye live but to glorify His precious name?

Can ye smile as His dear voice says tenderly "No,"
When "the field is so white," and your heart yearns to go?
Can ye rest then in silence, contented and still,
Till your Lord, the Chief Reaper, revealeth His will?

Are ye able to lay on the Altar's pure flame
That most treasured possession, your priceless good name?
Can ye ask of your Father a blessing for those
Who see naught in your life but to scorn and oppose?

When the conflict 'twixt Error and Truth fiercer grows,
Can ye wield the strong "Sword" against unnumbered foes?
Can ye lift up the "Standard" e'en higher and higher,
While His praises ye sing in the midst of the fire?

When ye see the Lord's cause going down to defeat,
Will your courage endure in the seven-fold heat?
Will your faith keep you steadfast, though heart and flesh fail,
As the New Creature passes beneath the last Veil?

Ah, if thus ye can drink of the Cup He shall pour,
And if never the Banner of Truth ye would lower,
His beloved ye are, and His crown ye shall wear,
In His Throne ye shall sit, and His glory shall share!
G. W. S.

===================

R5648 : page 79

INTERESTING LETTERS

MIRACLE WHEAT TAKES PRIZE

GREATEST WHEAT STATE SENDS MIRACLE WHEAT AS ITS BEST PRIZE WHEAT TO THE WORLD'S FAIR.

DEAR FRIENDS AND BRETHREN:--

A copy of the Chicago Daily Tribune recently came to my notice containing articles, the object of which was an attack upon the Association and especially upon Pastor Russell. Among other points of attack was Miracle Wheat, and thinking that some information on the subject might be of value to you in meeting this attack, I enclose herewith picture and data relative to a field of Miracle Wheat I grew last year. This picture, among thousands of others of the best fields raised in the State, was sent to the Secretary of the

State Board of Agriculture, J. C. Mohler. From this collection was to be chosen the one which would represent the State at the World's Fair, which convenes February 20th.

Now the judges in this matter did not know that this was Miracle Wheat, hence they had nothing to bias their decision. So Miracle Wheat received the award.

I grew 70 acres of this wheat and planted and cared for it in the regular, ordinary way, and had no trouble in disposing of it to my neighbor wheat-growers last fall for seed, at $2 per bushel.

In this section of the country we have to sow more to the acre than in some localities, hence we could not follow the 20 lb. to the acre rate of seeding, but some we seeded at the rate of 1/2 bu. and some at the rate of 3/4 bu. per acre, and we found the three pecks to be the better. If we were going to sow again we would sow rather more than this.

My field yielded 49 bu. to the acre--more than twice the average yield of wheat in this vicinity and in many instances more than three times as much. If this information is of any value to you or any of the friends who may have charge of the matter of setting these things straight before the public, I am thankful for the opportunity to furnish the same. With Christian love and best regards, I am

Your brother and fellow-servant, W. A. JARRETT.

403,000 SEE CREATION DRAMA IN LONDON

DEAR BROTHER RUSSELL:--

On Sunday, the 13th inst., we completed the first seven days at the Royal Albert Hall, London. Two Sundays are included, as we have no presentation on Mondays. The following are the figures:

	Attendance.	Sale of Scenarios
First seven days Opera House......	19,767	967
First seven days Royal Albert Hall	24,192	1,066

We count it a privilege indeed to be enabled to send reports of the Lord's work here that are an encouragement to you, and to our beloved colaborers in the U.S.A. All the

R5649 : page 79

time we are mindful of the great blessings which have come to us through you, His honored servant, and the great incentive we have received from time to time by the noble example of our dear brethren laboring by your side. It will probably never be our privilege to witness to eight millions, as in America; in fact, so far as London is concerned, the witness seems to be drawing to a close for lack of funds, although we have not as yet reached a half million of its population--only some 403,000. We are truly thankful for the opportunities which have been granted us, however, and realize that these are of the Lord's provision.

The Royal Albert Hall was somewhat of a surprise to us. On inquiry regarding it we found the Manager quite willing to do everything in his power to meet us. He evidently had a good impression of our former visits to the Hall, when you gave the Lectures which were so greatly used of the Lord for the opening up of the work in Great Britain. The actual net out-of-pockets was suggested by him as a fee, but exceeded our limit as to cost. Ultimately he agreed upon a figure of L200 for thirteen days, and accepted the risk of selling L10 in reserved seats per night to make up the necessary difference. A sum of L20 will easily cover the balance for "extras," and this we hope to provide from the sale of Scenarios.

It would seem to be the Lord's purpose for the DRAMA to be held back for awhile, possibly over the holiday season. We have no funds, and no serviceable applications at present. In the meantime the Eureka DRAMA is claiming our attention.

At a prayer, praise and testimony meeting held at the Royal Albert Hall last evening, after the big public meeting was over, the Brothers and Sisters expressed their gratitude to the Lord for all the privileges bestowed. All felt uplifted and full of fervor for the Truth.

Since the above was written Brother Hemery has received a letter from Sister Seibert enclosing a draft for L100. This generous gift is intended for the PHOTO-DRAMA, we understand; but Sister Seibert does not make it clear whether it is to be divided between the provinces and London, or whether it is intended for London only. The money is most welcome, and every care will be exercised to use same wisely as the Lord may direct. With much fond love,

Your brother in the Lord, H. J. SHEARN.

"THE LAND OF THE MIDNIGHT SUN"

DEARLY BELOVED BROTHER RUSSELL:--

Some time has passed since we left you all at dear "Bethel," and nothing have you heard from us, but now as we are in Sweden's northernmost city, we want to send a message of love to you and all the Bethel family from one of Sweden's Drama groups, in which we have the privilege of laboring for our Master.

What a wonderful privilege we have to be able to help spread the "Tidings of Great Joy" amidst the world's tumult, and also what a privilege to be able to present the Drama up here, where it is so dark and cold just now! The sun is invisible fifty-two days during the winter months! Truly we have seen God's power and the manifestation of His love so wonderful that we have, oh! so much to rejoice over.

Wherever the Drama has been presented so far, much interest has been shown, and not once has the theater or hall been large enough for all to gain entrance, and many times have more been turned away than have been able to get in.

One evidence of God's power was manifested in Lidkoping. It had been snowing for two days, and during one of the afternoon performances it began to snow still harder, and half an hour after the performance was over the electric power was cut off and the whole city was in darkness, with the exception of a few gas lights here and there. The two hours before the 8 o'clock performance were trying ones for us. Shortly before 7 o'clock people began to gather. All the light we had was a candle held by a sister at the book table. People kept gathering more and more, and in spite of the storm and no power, waited patiently to get in. The brothers helped to line up, and in our hearts we were sorely troubled. We prayed silently, "O God, if it be Thy will and the Drama is of Thee, give us power, for Jesus' sake."

Seven volumes of STUDIES IN THE SCRIPTURES and twenty-five SCENARIOS were sold, with the light of the candle. It was fifteen minutes of 8; the candle was still giving its faint light; the people were invited in, and in but a few minutes the house was filled to its uttermost capacity. We intended to play a few records on the graphophone and then tell them something about the Drama work. We had played two pieces, and it was 8 o'clock. I came to the platform and was ready to speak to the people when the power came with a wonderful flash! The people rejoiced with us, and loud applause rang through the whole theater. We learned so much through this experience. We had no need of power before 8 o'clock, but it came just when we needed it. God wants us to be patient and to trust Him.

"Simply trusting every day,
Trusting through a stormy way.
Trusting Jesus--that is all."

This is only one incident, and we have experienced so many. God is love. His Truth proclaims it; day by day His Truth we prove.

* * * *

With greetings of Christian love to you and all the dear friends, we are

Your humble servants for the Master's use,
BROTHER AND SISTER UNDEN.--Sweden.

SURELY THE TRUTH DESERVES BETTER HANDLING

BIBLE STUDENTS MONTHLY,
Brooklyn, N.Y.

GENTLEMEN:--

When one of our firm was about to leave his residence today, he noticed a man passing along the street throwing folded papers from the sidewalk without any pretension of walking up to the doorstep. The one thrown at the residence above referred to landed in snow and water on the front porch 25 feet from the door. Upon being unfolded it was found to be a copy of the BIBLE STUDENTS MONTHLY. Our point is this: We are supposed to be the only distributors in the city of Oswego. One of our distributing advertisers might come out of his house and find a folder such as yours thrown in the snow. He would naturally think it was some of our work, become disgusted with this method of advertising and stop doing business with us and we would never know the reason. WALLACE POSTER ADV. CO.--Oswego.

====================

page 80

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

page 81

VOL. XXXVI MARCH 15 No. 6
A. D. 1915--A.M. 6043

CONTENTS

Patient Endurance the Final Test.................. 83
  The Patience of God........................... 83
  The Necessity for Patient Endurance........... 84
  Trials Absolutely Essential................... 85
  "The Hour of Temptation"...................... 85
  One of Satan's Special Deceptions............. 86
  St. Paul's Picture of Present Conditions...... 86
The Importance of Self-Control.................... 87
David Anointed King............................... 88
"Jehovah Is My Shepherd".......................... 90
Interesting Questions............................. 92
  Many Christians Not Yet Enlightened........... 92
  Shall We Sacrifice Legitimate Pleasures?...... 93
Preachers Back of Malicious Attack................ 93
Interesting Letters............................... 94
  More Valuable Than Year in College............ 94
  Saved by Creation's Photo-Drama............... 94
  A "Truth" Baby................................ 94
The Faith That Overcomes (Poem)................... 95
Conventions of 1915............................... 82

page 82

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,

Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1915--GENERAL CONVENTION ARRANGEMENTS

Many of our dear readers used their money talent quite liberally last year in connection with Pilgrim Public Meetings, Class Extension Work, the Drama Work, Eureka Drama Work, etc. We are sure that they have no regrets, but are equally sure that many of these will have less opportunity in these directions during the present year. In view of these conditions our present thought is to omit our usual large mid-summer Conventions, which, aside from the cost of preparation, involve all who attend in considerable outlay for railway fare, hotel accommodations, etc. Our Conventions last year must have cost those who attended one hundred thousand dollars at least, notwithstanding the fact that we scattered the Conventions considerably, with a view to shortening the railway journey and the incidental expenses.

We believe that it will be quite to the pleasement of the majority of the friends that a still more economical plan be followed this year, namely, the holding of One-Day Conventions in various convenient localities. We purpose one hundred such Conventions. Indeed, we have already commenced the plan. The Editor makes a loop-trip, taking in a number of places and consuming about ten days for each trip, serving at different cities each day, as far as possible. The Classes thus served communicate with friends in their neighborhood as to the date and place for the assembly. A meeting for the public is arranged usually in the evening, while other services are held throughout the day. In some cases the meetings are prolonged, either beginning the day before or continuing the day after the one on which the Editor gives a public address.

This less expensive plan not only affords cheaper facilities for the friends and permits some to be in attendance who could not take an expensive trip, but, additionally, it gives opportunity for a public witness all over the country, which seems to be well received and to be yielding good fruitage. Those Classes which have made application for public services are always given the preference. Information and inquiries by mail or by wire determine the route (in harmony with the possibilities as respects auditoriums, etc.). It is hoped that by this means the Editor will meet the friends and address the public this summer in places never before visited by him, as well as in others where he has previously been.

SAN FRANCISCO, CAL., EXPOSITION CONVENTION

MAY 29-JUNE 7--OAKLAND AND SAN FRANCISCO

The Panama Expositions at San Diego and San Francisco, California, are arousing considerable interest, especially on the Pacific Coast. The friends at these points are very desirous of having Conventions, believing that they will be convenient for some who may have business as well as spiritual interests calling them in that direction. In harmony with their requests the Editor is laying out a lengthy loop which will have San Francisco as its furthest limit. Incidentally he proposes to stop at quite a number of cities, both going and returning. The following is his proposed itinerary--subject, of course, to the acceptance or rejection of the Classes at the places named:--

May 11....East Liverpool, Ohio.
" 12....Pittsburgh, Penna.
" 13....Cincinnati, Ohio.
" 14....St. Louis, Mo.
" 15....Sedalia, Mo.
" 16....Kansas City, Mo.
" 17....Coffeyville, Kans.
" 18....Oklahoma City, Okla.
May 19....Denison, Texas.
" 20....Dallas, Texas.
" 21....Waco, Texas.
" 22....Houston, Texas.
" 23....San Antonio, Texas.
" 24....El Paso, Texas.
" 26-29.Los Angeles, etc.
" 30....San Francisco, Cal.

June 7th will be Bible Students' Day at the Fair, where Festival Hall has been set apart for their use that day. Brother Russell expects to deliver a public address on Sunday, May 30th, at San Francisco and on Sunday, June 6th, at Oakland. He also expects to be with the Conventioners at Festival Hall, June 7th. Convention arrangements are not fully perfected; but as Brother Russell will have editorial duties and correspondence needing his attention, he will probably speak only once at the Oakland Convention, aside from the two public Sunday addresses here mentioned and the address at Festival Hall, June 7th.

Address communications for information respecting room and board at reasonable rates to I.B.S.A. Committee, Box 473, Oakland, Cal.

THE RETURN JOURNEY IS OUTLINED AS FOLLOWS--Subject to acceptance or rejection by the Classes:

June 8....Sacramento, Cal.
" 10....Portland, Ore.
" 11....Tacoma, Wash.
" 12....Everett and Bellingham, Wash.
June 18....Cheyenne, Wyo.
" 20....Pueblo, Colo.
" 21....Colorado Springs, Colo.
" 22....Denver, Colo.
" 23....Omaha, Neb.

" 13....Seattle, Wash.
" 14....Spokane, Wash.
" 15....Helena, Mont.
" 16....Butte, Mont.
"   24....Chicago, Ill.
"   25....South Bend, Ind.
"   27....Cleveland, Ohio.
July 4....New York City Temple.

DOCTOR JONES PROPOSES EXCURSION

Learning of the above proposal for a series of One-Day Conventions and of the San Francisco-Oakland Eight Days' Convention, Brother Jones inquired whether or not we would like company. Assured that the companionship of God's people is always welcome, he notified us of his intention to form a Convention Party. He proposes to charter one or two sleeping cars and to accommodate such of the friends as may be disposed to make this journey. Whoever has any thought of joining Brother Jones' Excursion Party should address him on the subject at once for full particulars respecting Excursion ticket over this run, sleeping car accommodations and meals en route.

So far from urging any of the friends to take this Convention Trip, we on the contrary suggest that each sit down first and count the cost; that each one considering it make the matter a subject of prayer, that special opportunities for serving the Lord through Eureka Drama, Pilgrim service and otherwise be not neglected, unless for what is believed to be excellent reasons, pleasing to the Lord. Whatever is done should be done speedily, as Brother Jones must negotiate with the railroads, etc. Address Dr. L. W. Jones, Chicago Temple, 700 Wabash Ave., Chicago, Ill.

====================

R5650 : page 83

PATIENT ENDURANCE THE FINAL TEST

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."--James 1:4.

THE Scriptures everywhere represent patience as an important element of character. In every phase of human experience we can see its need. To be just under present conditions, one must be patient, not rash; for it would be unjust to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen. Therefore the spirit of a sound mind demands that we be patient in dealing with fallen humanity. God Himself possesses this quality of patience, and has long exercised it. In dealing with the world in the next Age the Church will need to have much patience, and under our present environments we need it constantly in order to develop the character necessary for a place on the Throne with our Lord.

Patience is closely allied to love and mercy. If God were unloving, unmerciful, He would be without patience. In man's present blemished, fallen condition, patience is sadly lacking, although it is often exercised outwardly for policy's sake. This Godlike quality, like all the other qualities of character inherent in God and in all perfect beings created in His likeness, has been largely obliterated in humanity by the fall of the first pair.

In the New Testament there are two Greek words translated patience. One of these words signifies forbearance, longsuffering. The other carries the thought of cheerful or hopeful endurance. The latter is the word used in our text, and has a much deeper significance than attaches ordinarily to our word patience. This constancy --the endurance of evil in a cheerful, willing manner-- represents an element of character, and not merely a temporary restraint of feeling or of action. It signifies a development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the requirement of Divine Wisdom and Love, which, while permitting present evils, has promised in due time to overthrow them.

It will surely be profitable for us to cultivate carefully this element of Christian character of which our Lord speaks in such high commendation, and without which, His Word assures us, our character cannot be perfected. The Christian requires patient endurance to put on the whole armor of God, and having put it on, to keep it securely buckled. We need it in dealing not only with others, but also with ourselves, with our own blemishes. We should always take into account the various circumstances and conditions surrounding ourselves and others. As we look around, we see that the world is in a condition of blight, of sin. This knowledge should give us great sympathy with humanity, without which we would have but little patience. All of our brethren in Christ, like ourselves, are by nature members of this fallen human race. Therefore we should have a great deal of patient endurance with the Lord's people, as we would have them exercise this grace toward us.

THE PATIENCE OF GOD

As the quality of justice will always persist, so will the quality of patience, though not in the sense of patient endurance of evil. God patiently works out His own glorious designs, in perfect equipoise of mind. At present this requires the exercise of patient endurance with evil, sinful conditions; and in the Ages of glory to come God will, we believe, still work out His purposes in perfect patience, probably in worlds yet uninhabited.

But in the exercise of patience under present evil conditions, Wisdom must have a voice. God has declared that in His Wisdom the time will come when He will cease to exercise patience toward the world. That is to say, He will no longer bear with the world in their present sinful, imperfect condition. That time has almost arrived. The great cataclysm of trouble, now about due, will sweep away the entire present order preparatory to the establishment of the Kingdom of God under the whole heavens.

Then God will give men the fullest opportunity of coming into harmony with Himself and righteousness before He will deal with them summarily.

The time is coming when there will be no more sin. God will have a clean universe by and by. But He will first give everybody an opportunity to rise out of sin. If they will not avail themselves of the opportunity, then God's patience, longsuffering, will cease to be operative toward such. This will not mean that God's patience has ceased, but that its activity has ceased in that direction.

God's patience has arranged the thousand years of Messiah's Reign for man's blessing, and His Wisdom has decided that those thousand years will be sufficient for the elimination of evil. Whoever will not learn to live righteously under those favorable conditions would never learn, and it would not be the part of Divine Wisdom longer to exercise patience with such. Likewise also, in

R5650 : page 84

our dealings with ourselves and others, there is a limit to the proper exercise of patience--longsuffering. We should not be patient with ourselves beyond a certain point. There are circumstances in which we would properly feel that we should have known better and should have done better than we did.

LET US JUDGE OURSELVES

If a child of God realizes that he has been derelict with himself, he should say, I will not be patient with myself any further. I will take myself in hand and conquer this weakness which I have permitted in a measure to assert itself to the weakening of my own character and probably to the discomfort and pain of others. I cannot do this in my own unaided strength, but by the grace of the Lord I am determined to overcome in this matter.

Parents require much patience, forbearance, in dealing with their children. The limit of patience might differ in regard to different children. Therefore the wise parent will judge how nearly each child has been doing the right thing, and how well each has received and profited by instruction. If he finds that any child of his is wilfully doing wrong, he should not continue to be patient, but should administer the rod. This would not mean that the parent had ceased to be patient. He might have patience the next day with the same child, and subsequently the application of the rod might come again. We are rather to be too patient, too sympathetic, than to have too little patience, too little sympathy. Remembering our own weaknesses, we are to exercise patience toward others who are seeking to overcome their imperfections, even as we are seeking to overcome our own. We all need that patience, forbearance, be exercised toward us.

OUR LORD'S LESSONS ON PATIENT ENDURANCE

Recurring to the word patience as used in our text, let us glance backward to our Lord's Parable of the Sower, as recorded in Luke 8. In verse 15 we read, "That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience," patient endurance, constancy. The thought here is that to be of the fruit-bearing class which the Lord will approve and accept in His Kingdom we must do more than to receive the Word of His Testimony, even though we receive it with joy. It means more; for the stony ground class at first thus received it. For a brief time these seemed to give evidence of fruitfulness and vigor; but when the hot sun of persecution arose, they withered away, because of lack of depth of soil.

In this parable the Lord shows that patient endurance, constancy, is the final test of character. It follows after the receiving and the sprouting of the seed; it follows after love, hope, joy and faith have caused the seed to spring forth and begin to bear fruit. Patient endurance, then, is necessary in order that the fruit may be developed and thoroughly ripened, that the grain may be made ready for the garner. Ah, how important this grace is seen to be, in the light of God's Word! But remember that the endurance must be cheerful. We cannot suppose that He who judges the thoughts and intents of the heart would be pleased with His children, even when He saw them bearing much for His sake, if they endured it in an impatient or dissatisfied or unhappy frame of mind.

Those who thus endure surely would not be copies of God's dear Son, whose sentiment found expression in the words, "I delight to do Thy will, O My God!" All of the Royal Priesthood are sacrificers, as was our great Chief Priest; and God who accepts our sacrifices through the merit of our dear Redeemer, informs us that He loves a cheerful giver--one who performs his sacrifices gladly, with a willing heart. This does not mean that our bodies will never grow weary; but that our spirit will rejoice in the privilege of suffering weariness of the flesh in so noble and wonderful a service. But if our Father should see best to lay us aside from active work for a time, when our hearts are longing to serve, this too will be an opportunity to endure cheerfully His will for us. It may also be a test of our full submission of our wills to His, and thus be an important stepping-stone upward toward the Kingdom glories and privileges.

The other instance in which the Lord used this word patience, or patient endurance, is recorded in Luke 21:19. He had just been telling His followers that they must expect tribulations as the result of being His disciples during the present time, when sin abounds, when Satan is the prince of this world. They must expect opposition from various quarters; but He assured them that nevertheless

R5651 : page 84

they would be fully under Divine care and protection, even though persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful constancy] possess ye your souls."--Luke 21:19.

Our faith and our trust in the Lord and His gracious promises should be so strong and unwavering that they will far more than counterbalance the oppositions of the world, of false brethren, and of Satan's blinded servants. So implicit should be our faith in our Father's love and care that all these persecutions will be recognized and rejoiced in as the agencies of His providence in chiseling, shaping and polishing us as living stones for the glorious Temple which He is constructing, and which is now so soon, we believe, to be set up.

Viewing our trials from this standpoint, we can indeed rejoice and can possess our souls, our lives, as New Creatures, even amidst tribulations, with cheerful endurance. Yea, we may realize that the soul, the real being, to whom God has given the "exceeding great and precious promises" of the future, cannot be injured by the persecutions of the flesh, or by anything that man can do unto us, so long as we are faithful to the Lord, accepting every experience that He permits to come to us as ministrations of His providence for our ultimate good and His glory.

THE NECESSITY FOR PATIENT ENDURANCE

Let us here examine carefully into the reason why it is necessary for us to develop this grace of patient endurance. It appears that the development of this quality is one of the conditions which God has attached to the call to joint-heirship with our Lord in the Kingdom, and one of the same conditions required of Him. The wisdom of this is manifest when we consider the work to which we are called--the work of blessing all the families of the earth, as God's Millennial Kingdom, in joint-heirship with the Only Begotten Son of God, our great Redeemer. That will be a mighty work; and it is eminently proper that Jehovah should require that those whom He shall account worthy of that exalted position shall not only appreciate His goodness and His glorious character, and prefer His service to sin and iniquity, but demonstrate their thorough loyalty to the principles of righteousness and to His will to the extent of a joyful willingness to suffer on behalf of these principles. A transitory endurance of one or two or three brief trials would not prove the individual to have an established character for righteousness; but a patient, cheerful, endurance even unto death would be necessary to demonstrate such a character.

We might illustrate this with the diamond. Suppose

R5651 : page 85

that we were able to make diamonds out of some plastic material with the brilliancy of the real diamond; and suppose that they became hard, but not so hard as the genuine diamond. Would these imitation diamonds have the value of the true diamond? By no means. If they were subjected to severe pressure, they would be crushed. And so with the Christian. If we supposed him possessed of every grace of character that could belong to the sons of God, save this one of firmness, endurance, he would not be fit to be amongst the Lord's jewels. Hence we see the necessity of the Lord's demand that patient, cheerful endurance shall be a characteristic of each one who shall be accepted to a place in His Royal Diadem.

The importance of this quality in the Christian character is again emphasized by the Apostle Paul. In His Epistle to Titus (2:2), when enumerating the character-qualities of an advanced Christian, he declares that they must be "vigilant, grave, temperate, sound in faith, in love, in patience." The final test of patient endurance must be passed before we can be accepted as of the Very Elect.

The same Apostle in writing to Timothy, thus reminds him, "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patient endurance." We need this important grace more and more as we speed along on our race course and near the end of the way. Feet grow weary; trials and testings abound; therefore we need to "gird up the loins of our mind" and, looking to our great Exemplar for the needed inspiration and strength, to set our faces like a flint for the home stretch.

TRIALS ABSOLUTELY ESSENTIAL

Our ability and strength to patiently endure should increase as we progress in the narrow way. We should grow "strong in the Lord and in the power of His might." But we cannot possibly develop this essential trait of character without trials--experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. But let us repeat that the virtue is not merely in the bearing; for the world has much to bear, but it is particularly in the manner in which we endure. At heart we must be sweet and submissive--in fullest harmony with the Lord's processes of development. This may be hard at times; but His grace will be sufficient, if we constantly apply for it. "Having done all," let us "stand!"

Ah, yes! We can see a new reason for the Lord's arrangement that we should have our trial as our Master had His--under an evil environment--that we might not only have all the necessary qualities of Christian character, but have them rooted, grounded, fixed, established.

The Apostle James likewise draws our attention to the importance of this quality. He says, "The trying of your faith worketh patience"; that is to say, if our faith stands the trial, it will work out in our character this patient endurance. On the other hand, if we do not attain this development, it will mean that our faith has not stood the test satisfactorily, and that we are not fit for the Kingdom. Thus we see clearly what a great mistake has been made among Christian people in general in supposing that religion is a thing to be gotten suddenly as an answer to prayer, or by going to the mourner's bench, or by standing up for prayers, or in response to some Divine or human appeal--just as one would get a dollar and put it into his pocket. On the contrary, the step of repentance from sin and justification is only the beginning, and not the end, of the Christian way. The next step is consecration of ourselves and our all to God. But this also is far from the end. Not only must we go on and on, to the attainment of faith, fortitude, self-control, meekness and love, but having attained all these, we must patiently endure. We must "run with patience [cheerful endurance] the race set before us." Or, to use another figure of speech, it is merely starting in the School of Christ; merely having our names enrolled as pupils, to be taught of the Lord.

"THE HOUR OF TEMPTATION"

The Church of the Philadelphia period were promised of the Lord that because of their faithfulness, because they had "kept the Word of My patience," they should be kept from "the hour of temptation" which was to come upon all the world a little later. The Church of Laodicea --the Church of our day--is not kept from entering into the "hour of temptation"; but we may be sure that we will be kept while in it, if we are faithful and true. Our dear Lord's special message to the Laodicean phase of the Church has been, "Behold, I stand at the door and knock. If any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh, will I grant to sit with Me in My Throne."--Revelation 3:20,21.

Though we are not spared from this hour of temptation, we have a counterbalancing blessing as a result of living in the time of our Lord's parousia.* We may have His instruction, His dispensing to us of spiritual food, "meat in due season," in a manner and to a degree never before enjoyed by His saints. And, as we might expect, this greatest favor is offset by the subtle and severe trials and testings of this special "hour of temptation." If there was ever a time when patient endurance was needed by the Lord's faithful, it is now. If ever they needed the counsel, "In your patience possess ye your souls," they need it now. Those who are able to patiently endure will stand in this evil day. All others will fall. As the Apostle forewarned us, the fiery ordeals of this day "will try every man's work, of what sort it is."

We find this quality of patient endurance lacking everywhere throughout Christendom today, even among the majority of the professed followers of Christ. It is becoming more and more scarce. Few wish to endure anything-- for righteousness' sake, for Christ's sake, or for any one else's sake; and if endurance of anything unpleasant is absolutely necessary, the trial is borne with much of impatience, complaint and chafing. Moreover, a spirit of defiance and rebellion against everything like self-denial or resignation, a spirit of intense bitterness, is daily growing in the hearts of mankind.

This general tendency of the civilized world today toward non-endurance, impatience and rebellion against restraint necessarily has its influence upon those who are seeking to walk in the narrow way. Only by Divine grace can this tendency be successfully resisted, and progress be made toward the development of the likeness of Christ. This special grace, needed today by the Lord's children, will be withheld from those who are not walking close to the Lord, following in the footsteps of Jesus. It is because the professed followers of Christ are living so far from Him that we see today the tendencies are developing which we have noted amongst those who profess His name.

This spirit so prevalent is at the bottom of mob violence which is kept down largely by military force, in the outbreaks against law and order which we hear of so frequently.

---

*Any one interested in the Scriptural evidences that our Lord has now returned in the manner foretold, as "a thief in the night," will be sent the "Parousia" booklet, upon receipt of 6c in stamps with name and address. Direct request today to THE WATCH TOWER, Brooklyn, N.Y.

R5652 : page 86

We may expect this spirit to continue to grow. There is a feeling amongst the masses that in the past they have been too patient, not sufficiently aggressive--the feeling that if they had taken things into their own hands long ago present conditions might have been averted. But those who have kept the Lord's Word of patient endurance, who have sought from Him the wisdom from on High, which is "first pure, then peaceable, gentle, easy of entreatment, full of mercy and of good fruits," have learned that He has a due time in which His purposes shall be accomplished, and they are willing to abide His time patiently, knowing that it is best. They have learned that

"God's plans, like lilies white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the hidden heart of gold."

ONE OF SATAN'S SPECIAL DECEPTIONS

The Apostle counsels us respecting this "hour of temptation" which is now upon us. Its besetments and trials will be many, and some of them will be so subtle and deceptive that all who are not thoroughly rooted and grounded in the Truth will be carried away by the false arguments of those whom Satan is now permitted to use as his agents in trying all those who dwell upon the face of the whole earth.

Amongst these subtle theories of the Adversary, none seems more deceptive than Christian Science, falsely so called; for it is neither Christian nor scientific. Backed by the power of the Evil One, it is able to promise its dupes that if they will affirm an untruth, and stick to it, they shall have relief and cure of certain ailments and bodily afflictions. Those who have not learned to endure patiently all that the Lord permits them to experience in the way of pain and sickness--all that cannot be relieved by rational and reasonable methods--will be ready to accept almost any relief which the Adversary may bring to their attention. And as they learn to deceive themselves in respect to pain and sickness, and gradually to pervert words from their real meaning, and to ignore and deny facts, they become in time so confused in their minds that truth appears to them to be falsehood, and falsehood appears to be shining Truth.

SOME BEING FREED BY THE TRUTH

These deluded ones are led into this deception partly through curiosity. It seems so strange to them to hear one say, "There is no death; all is life! There is no pain; all is health! There is no evil; all is good!" They say to themselves, "These statements are certainly very inconsistent, yet I am curious to know how people reason them out. What is their philosophy?" This is just what the Adversary desires. He wishes thus to attract their attention, that step by step he may lead them from one falsity to another, until the whole brain and conscience are subverted. They have accepted darkness for light, lies for truth. For this they are rewarded with physical relief--small recompense!

This is the reward of selfishness, of unwillingness to suffer anything they could escape by any means. They preferred their own way, the way most attractive to the fallen flesh. They chose this rather than the Truth, which did not appeal to their flesh. They were ready to exchange the testimony of the Lord for the sake of physical ease and comfort, or to satisfy morbid curiosity. Thus they escaped troubles and pain which, if endured patiently and joyfully, would have worked out for them blessing and strengthening of character. Some who have been thus enslaved by the great Adversary, a very few, are being freed by the power of the Truth at this time. But it is a very difficult task to be thoroughly accomplished. In some cases the experiences undergone in the efforts to break the bonds so tightly binding them have been very painful, and accompanied by buffetings from the Evil One and his hosts, who have so long held them in bondage. But it is well worth the struggle and the pain to be free from all such slavery.

ST. PAUL'S PICTURE OF PRESENT CONDITIONS

The hour of trial is not coming alike upon all, for all of Christendom are not upon the same plane--mentally, morally or physically. The trial as it is coming upon Christendom in general, however, is pictured by the Apostle Paul in 2 Timothy 3:1-5. He here enumerates certain characteristics of this "hour of temptation." He says, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves--covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [those who cannot be trusted, would sell out their best friends for selfish considerations], heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

This is a graphic picture of present-day conditions in the Christian world, so-called. Because they received not the Truth in the love of it, therefore God has sent them "strong delusions, that they should believe a lie," and should be condemned thereby. This hour of temptation has not yet reached its greatest intensity, but we believe this stage will be reached in a very short time. Blessed are all they who have made the Lord, "even the most High, their Habitation." These shall not be moved; yet many of them will pass through most severe trials and temptations. Through the mails we learn of the struggles and prayers of many of God's children--some because of their own imperfections and frailties, and some because of the imperfections of others; and still others are tried because of earthly cares and burdens which they seem unable to fully overcome or to cast upon the Lord.

LET US HAVE THE PROPER FEAR

We sympathize with these dear ones, and counsel them as best we can, remembering the Master's words, "Blessed are ye that weep now; for ye shall laugh." (Luke 6:21.) Our heart is especially solicitous for those whose letters give evidence that they are in temptation, but realize it not--who are being swallowed up of ambition or business or other "cares of this life and the deceitfulness of riches" --whose love for the Truth seems to be growing cooler instead of hotter, and who seem to feel less and see less than they did years ago. These seem to be sleeping when they should be watching and praying; and this hour of trial, we fear, is finding them unprepared; while some who are weeping, praying and striving are more like our dear Master in Gethsemane; and like Him, they will be strengthened for the final trial.

Let us each, dear brethren, be very solicitous for ourselves and for each other, and counting the prize held out to us as far dearer and more precious than all else beside, "Let us fear, lest a promise being left to us of entering into His rest, any of us should seem to come short of it."

Let us so love all the Lord's dear children that their welfare will be our chief concern; and this will mean our own spiritual health. Yet we must not allow our love even for the brethren to hinder our fullest confidence in the Lord's love and wisdom in the choice of His Bride, even though siftings should take from us some whose fellowship we have cherished.

R5652 : page 87

Let us patiently hold on our way--this blessed way! Let us do with our might what our hands find to do. Soon will come the Harvest Home! Soon, if faithful, we shall gather, as a glorious company, to go out no more forever. We shall come with rejoicing, bringing our sheaves with us! But let us remember that "we have need of patience, that after we have done the will of God, we might receive the promise!"--Hebrews 10:36.

"How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning Day!

* * * *

"Then peace, my heart! and hush, my tongue!
Be calm, my troubled breast;
Each passing hour prepares thee more
For everlasting rest!"

===================

R5652 : page 87

THE IMPORTANCE OF SELF-CONTROL

"He that hath no rule over his own spirit is like a city which is broken down and without walls."--Proverbs 25:28.

THE word "spirit" is used in a variety of ways. We speak of a horse as having a fiery spirit or as having no spirit. We speak of the angels as being spirits. We sometimes speak of the spirit of life. We also speak of the spirit of the human mind--that is evidently the thought that is here presented. The words of the text are equivalent to saying, He that hath no rule over his own mind, his thoughts, is like a city that is broken down.

What would a broken-down city be like? In olden times, when civilization had not reached the degree to which it has now attained, there was but little police protection, and marauders were numerous. Those who were disposed to get their living by stealing had excellent opportunities.

It was necessary that cities be surrounded by walls as a protection against enemies. Any city with broken-down walls would have great reason to fear such marauders. It would invite attack and be certain to meet with disaster some time.

The wise man has here likened such a city to a broken down human will. The will is to be continually on guard over the mind and to allow nothing to enter there except through the regular gates--Conscience and Judgment. These gates are to be watched so closely that they may admit only such thoughts as would be non-injurious, profitable, wise--in harmony with the Word of God. Every human being should have a will and should keep it in good repair, should see to it that it does not get broken down; otherwise shipwreck of character will follow.

By the will is not meant merely a wish. There is a decided difference between a wish and a will. Some wish that they possessed a million dollars, but they have not the will even to try to get it. Some have a wish to get up at a certain hour in the morning; but the wish does not get them up, because the will is broken down. They say to themselves, "Oh, a little more sleep, a little more slumber, a little more folding of the hands in sleep!" They have no control of themselves. They may think they will gain this control by setting an alarm clock. By and by the alarm clock does no good; they do not hear it at all.

CONTROL IN SMALL THINGS GAGE OF CHARACTER

Whoever allows his will to become broken down as to the time he will arise in the morning has a more or less weak will in all matters. We should make reasonable regulations for our time of rising and of retiring. Having used our best judgment as to what should be done, we should see that it is done. Unless the doing of this should be found harmful to ourselves or to someone else, it should be carried out.

It is important to carry out the dictates of our best judgment so that the will may be strong, so that the individual may not be a vacillating character. The same principle applies to our choice of food. Some will say, "I know that this dish does not agree with me; but it comes to the table, and it seems to agree with others. I cannot eat it without subsequent discomfort; but I like it. I wish it would not come to the table!" So he partakes of it and suffers the consequences. He has the desire for the food, but not the will to resist taking it. The proper course for each one is to see to it that he does not eat what he knows is injurious to him, whatever others may be able to do or may choose to do.

Indecision and lack of character in little things affect all the greater things in life. The person who gets up irregularly is apt to be irregular in business. The person who cannot determine what he should eat is likely to be subject to caprice, to be weak in all his decisions. Such a one will be likely to let some salesman influence him as to what he will buy. Some are too largely subject to the control of others.

A FIRM WILL--NOT OBSTINACY--ESSENTIAL

An old adage has it that "A wise man sometimes changes his mind--a fool never." Ruling our own spirit does not mean that we are to go to extremes and say, "Well, I said I wouldn't; and I won't!" There may be good reasons for changing our mind, and then it would be our proper course to make that change. God is seeking for the class of people who properly rule their own minds. If they learn to rule their minds before they come into the family of God, it will be that much the better for them. But at any rate, the only way they can get into the Kingdom will be by developing character.

The Bible tells us particularly what things are of the flesh, and what are of the Holy Spirit, the holy mind, of God; what things, therefore, constitute the holy disposition we should have. It tells us that we should put away anger, malice, hatred, bitterness, wrath, anger, strife; and that we should put on meekness, gentleness, patience, long-suffering, brotherly-kindness, love. These lessons must be learned. We cannot say that the flesh will ever be brought under complete control; but the will must be there, and as much control of the flesh as is possible by Divine help should be added day by day.

The Lord is seeking people of strong will, strong character. Therefore there must be a positive turning to the Lord and a definite covenant with Him at the first, or else we are not acceptable to the Father. Then after we come into His family we find that some things that we thought all right are all wrong and must be corrected; and in proportion as we have in our past life ruled our own minds, controlled our fleshly appetites and impulses, in that proportion we shall make slow or rapid progress in the new way. How much of consecrated time may we use for business, for pleasure, or in one way or another? How much of consecrated money shall we spend on ourselves? All this is to be regulated by our Covenant with God. We must seek first the interests of the Lord and His Kingdom. These must be first in all our arrangements, and earthly things must be secondary. Hence the importance of fixed character, a will prompt and unflinching for God.

===================

R5656 : page 88

DAVID ANOINTED KING

--APRIL 11.--1 SAMUEL 16:4-13.--

A MAN AFTER GOD'S OWN HEART--ANOTHER PHASE OF SAMUEL'S

CHARACTER--SAMUEL SENT TO BETHLEHEM--ANOINTING
THE SUCCESSORS OF PRESENT INSTITUTIONS--
DAVID A TYPE OF THE CHURCH IN THE FLESH--
DIVINE METHOD OF SELECTION OF THE ELECT.

"Man looketh on the outward appearance, but
Jehovah looketh on the Heart."--1 Samuel 16:7.

KING SAUL'S rejection by the Lord because of disobedience meant not only his own ultimate removal from the throne, but that his sons should not succeed him in it. Furthermore, it meant also the Lord's selection of another man, another family, for the office of ruler in Israel and representative of the Lord upon the throne. The Lord's choice was David, to whom the Prophet Samuel had indirectly referred, saying, "The Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou [King Saul] hast not kept that which the Lord commanded thee."--1 Samuel 13:14.

At the time of the events of today's Study, David was about twenty years old; consequently the Prophet's words must have been uttered about the time of David's birth. Thus we have another illustration of God's foreknowledge and design in respect to those whom He especially uses in His service. Similarly God's choice of Jacob was declared before he was born; and similarly the Apostle Paul was chosen from before his birth. We are to separate from this declaration any false thought respecting the Divine choice, and note that none of these was chosen to eternal life, but each of them, all of them, chosen and fitted for special service.

This gives us a suggestion of the possibility of paternal and maternal influence affecting the natural disposition of a human being from before his birth. He still has a will, however; and even though favorably endowed, it remains with himself to determine, to will, whether or not he will walk in the Lord's ways and to what extent he will be obedient. There is no coercion of the will; for the Lord seeks such as worship Him in spirit--willingly, heartily--and in truth.

David's great-grandmother was the gentle Ruth, who gleaned grain probably in the very field with which David was familiar. His great-grandfather's name was Boaz, a page of whose history is recorded in the Book of Ruth. Like Boaz, David's father Jesse was doubtless one of the Elders of the city of Bethlehem, respected and honored as a noble man. Of his mother we know little, except that David twice mentioned her as a handmaid of God.

SAMUEL'S FAITH TESTED

The Prophet Samuel mourned and prayed for King Saul, and apparently was disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated great prosperity for Israel, should be rejected. Quite probably fearful forebodings of a civil war to result from the installation of a new king perturbed the Prophet's mind. He knew that Saul would not quietly submit to laying down the scepter which he had taken up with so great modesty, in obedience to the Divine arrangement. The Prophet's mental eye could see the probability of civil strife, which might rupture the nation and cause great trouble. He should have had greater trust in the Wisdom and the Power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people even today.

The lesson to our hearts should be that we will implicitly trust the Lord to manage His own affairs; that we will trust Him where we cannot trace Him and will be obedient to His directions; and that so far from mourning at the execution of His plans we will rejoice, knowing that all things are working together for good to them that love God--that all things will ultimately work blessings for those who are in accord with the Lord--blessings for the future life, if not for the present.

When sent to anoint David, the Prophet Samuel exhibited a fear not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life--that King Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the intention to make the matter known at once, and directed him to go to Bethlehem and make a sacrifice there and, incidentally, to improve the opportunity of finding and anointing the one who in due time would be made known and exalted to the throne. At the time, he was merely to perform the initial work, which David's father and brethren would not understand, thinking perhaps that the anointing meant a special blessing or a commission from the Lord to engage as a member of the school of the prophets or something else of this kind. Quite probably, however, the Prophet informed David privately of the meaning of the anointing, just as he had privately informed Saul when he secretly anointed the latter to the office of king of Israel.

GOD'S CHOICE OF KING

Our Study begins at the point when the Prophet Samuel had arrived at Bethlehem. The Elders were in fear, thinking that his presence signified some sin on their part, or on the part of some of their fellow-citizens, which God had sent him to reprove and to punish. Hence they inquired whether or not he came peaceably--whether or not his presence meant a blessing or the infliction of a penalty. Their fears were allayed when they heard that his mission was a peaceable one--to offer a sacrifice unto the Lord.

Some time before this, the Ark of the Covenant had been captured by the Philistines. The Tabernacle services, thus discontinued, had not yet been reestablished, and for this reason this sacrificing was performed by the Lord's especially appointed servant. The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice signified that they should wash their persons, put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represented that justification and sanctification which the Church of this Age has enjoyed.

The Prophet seems to have taken supervision of the family of Jesse to the intent that he might without public display find the man whom the Lord had chosen, and might anoint him to the office and give him the Divine blessing in preparation of it. Jesse properly introduced his sons to the Prophet according to the order of their birth--his eldest, Eliab, first. As he was of fine appearance the Prophet naturally assumed that he was the Lord's choice; but as he looked to the Lord for direction in the matter he got the response--in what manner we know not--which constitutes the Golden Text of this Study.

Judged from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation, but not so in the Lord's sight. The Lord was looking at the heart, and had already selected David as a man after his own heart, although, at this time being under age, his father had not thought worth while to send for him to be present at the feast. As one after another of Jesse's sons appeared, the Prophet found not him whom the Lord's Spirit indicated as the one to be anointed. Then he inquired, "Are all thy children here?" Jesse suddenly remembered that he had another boy, his youngest, who was in the field with his sheep, and sent for him.

R5656 : page 89

THE ANTITYPICAL LORD'S ANOINTED

Our Golden Text appeals to all Christians in connection with the High Calling of the Gospel Age, and year by year experience shows us its general applicability. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the Holy Spirit, that they may be kings and priests unto God in the Kingdom which He is about to establish and which will supersede present kingdoms. We too, like the Prophet Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the Elect of the Lord, which is now in progress, is a secret work, which the world cannot understand. Indeed, none understand this matter of the sealing, the anointing of the Holy Spirit, except those who have received it; and they are all of the David class.

The name David signifies Beloved; and as it applied especially to our Lord and Master, of whom it was said by Jehovah, "This is My beloved Son," so also it applies to all the members of His Body, each of whom must be beloved, else he cannot be acceptable as a member. Of such the Head says, "The Father Himself loveth you"; and again, He says that we should love one another as He has loved us. It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character. The spirit of love must be in them--love for the Lord and love one for the other; else they are none of His.

In seeking the Lord's anointed, who shall by and by reign in Millennial glory for the blessing of the world, as antitypes of David, we notice that as he was counted by his brethren as too insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for His Heavenly Kingdom. Our Lord Jesus was disesteemed of His brethren, and when the suggestion was made that He should be the Lord's Anointed, His people hid, as it were, their faces from Him--disdained Him, despised Him, and considered Him hopeless respecting anything great or glorious--"a root out of a dry ground." The same has been true respecting the members of His Body, the elect Church. They also have been despised and rejected of men; and of them the Apostle declares, "We are made as the filth of the world, and are the offscouring of all things"--for Christ's sake, for the Truth's sake.--1 Corinthians 4:13.

WHO CAN READ THE HEART?

Again he declares, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." St. James asks, "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which He hath promised to them that love Him!" This principle of the Divine selection of things that are not esteemed amongst men, to bring to naught the things that are esteemed by men, is noticeable throughout this Gospel Age. Often have we, like the Prophet Samuel, looked about amongst men seemingly eligible to a place in the Kingdom--socially, intellectually, morally, educationally--and in the esteem of men, and have expected that surely the Lord would sanction their anointing with the oil of gladness and grant them a knowledge of the Truth pertaining to the Kingdom, only to find ourselves mistaken and to get a fresh lesson on the fact that God looketh not on the outward appearance, but on the heart.

We concede that we are unable to read the heart; but we are fully satisfied to accept the Divine decision in such matters and to trust that when in due time all the secrets of this present life shall be disclosed we shall then be able to understand the meaning of the Lord's selections more completely than we do now. We shall then be able to see what a difference there was between the hearts of those whom the Lord accepted and the hearts of those, outwardly humble, whom He did not so highly favor in respect to the Kingdom call. Meantime, we must simply wait and trust the Lord and accept His decisions, as expressed by our dear Redeemer when He said, "I thank Thee, Father, Lord of Heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight."

Instructed respecting the Divine methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom He seems to give the anointing of His Spirit and the "ear to hear." Rather, while making known the Message to all as we have opportunity, we are to rejoice especially with those upon whom the Lord's favor is manifested, regardless of their earthly surroundings, etc. ("The Lord knoweth them that are His"); and it is for us to recognize, to honor and to co-operate with all such, as the ambassadors and representatives of our Lord and Master.

Often have we thought, as we have looked over a congregation of the Lord's people and beheld some not prepossessing in personal appearance, some not well educated or refined, some ignoble--but nevertheless bearing the marks of the anointing of the Lord, the light of the Truth shining in their faces, the confidence and hope of the Truth inspiring them, and their lives indicating a transformation from the kingdom of darkness into the Kingdom of God's dear Son--often have we thought that had the Lord sent us forth to seek His Bride, we might have ignorantly passed by some of His choice jewels and have gathered in some whom He rejects as unworthy--because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much inclined to look for His leading in respect to our labors as His servants--just as the Prophet Samuel looked to the Lord in connection with the anointing of David.

A PICTURE OF THE MILLENIUM

Samuel's words, "We will not sit down until he come hither," referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present and those in spirit sharing in the sacrifice might join in a feast, eating the flesh and thus celebrating a communion with the Lord. It was this feast that the Prophet decided should not be commenced until David's arrival. Indeed, by reason of being the Lord's anointed, he would be the most important person present at the gathering.

Perhaps in this also we can see a figure of the Lord's blessing in the Divine Plan. A feast of fat things has been designed for the whole world of mankind. But the feast cannot be participated in until the justifying and sanctifying sacrifice has been killed. More than this, the feast

R5656 : page 90

cannot be commenced until first the Anointed One shall come and shall receive the anointing. The anointing began with our Lord, the Head of the Church, and throughout the Gospel Age has been flowing down upon the members of His Body, the Church. The Sacrifice has been killed; and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will have been accomplished; and then, as the Lord's anointed, the feast of fat things will be spread--the Anointed One, Head and Body, being the principal in that great antitypical feast.

The blessing and power of the Lord accompanied David's anointing in some manner--just how we may not understand; for the manifestation of the Spirit was not the same then as it is with the Church, since Pentecost. (John 7:39.) However, in some manner God's blessing and power were with David, enabling him to progress in knowledge, etc., and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing nor are the blessings conferred of a temporal character. It is as New Creatures that we are anointed, that we grow in grace, knowledge and love; and it is as New Creatures that by and by we shall be perfected in the First Resurrection and come to the Throne with our Lord and Master as our Head.

===================

R5653 : page 90

"JEHOVAH IS MY SHEPHERD"

--APRIL 18.--PSALM 23.--

THE INFLUENCE OF THE PSALMS--THE MOST TOUCHING OF THEM ALL--DAVID A SHEPHERD--HIS INTEREST IN HIS SHEEP --SUGGESTIVE OF THE HEAVENLY SHEPHERD'S INTEREST IN HIS FLOCK--HIS SHEEP SHALL NOT LACK--HE GIVES THEM REST--HE FEEDS THEM--HE REFRESHES THEM WITH THE WATER OF LIFE--HE RESTORETH MY SOUL--HE LEADETH ME--EVEN THROUGH THE DARK VALLEY I WILL FEAR NO EVIL--HIS ROD AND HIS STAFF--HIS TABLE FOR HIS PEOPLE--THE ANOINTING HE GIVES--GOODNESS AND MERCY EVER.

"Jehovah is my Shepherd."--Psalm 23:1.

IT IS safe to say that no other collection of poems has accomplished as much good as the Book of Psalms. Its sentiments seem to touch the soul at every turn--in joy, in sorrow. Referring to the Twenty-third Psalm, Beecher wrote, "It is the nightingale among the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but it has filled the air of the whole world with melodious joy"; and Spurgeon said, "This is the Pearl of Psalms, whose soft and pure radiance delights every eye."

Only the people of God, in covenant relationship with Him, can properly appreciate this Psalm and apply its gracious sentiments to themselves. The Psalmist David could do this, because he belonged to the favored nation which God had taken into covenant relationship with Himself at Mount Sinai. The Israelites had covenanted to walk in the Lord's way and to obey His statutes; and God in turn had covenanted with them that He would, in proportion as they would do this, bestow His blessing upon their every interest. And perfect obedience to that Covenant and its Law would have been rewarded with everlasting life. We see, as the Apostle explains, that such a complete obedience was impossible. "By the deeds of the Law shall no flesh be justified in Thy sight."

Comparatively few of the Jews even did their best to live up to the requirements of the Law; but the Prophet David evidently was one of these, however far short he came of perfection; for the Lord declared him "a man after His own heart." If he made failures, he confessed them, repented, received his punishment, and rejoiced in restoration to the Lord's favor, striving the more in the future to maintain his fellowship with God. It is interesting for us to note the kind of man with whom the Lord is well pleased--the kind of sheep in which the Great Shepherd is interested. And of this same class, of course, were others--the Prophets and lesser personages--all who endeavored to live godly.

THE GREAT SHEPHERD AND HIS FLOCK

In an important sense this Psalm is applicable to our Lord Jesus and His Church. All the features of the Psalm are applicable to our Redeemer Himself as well as to His followers, whom He styles the sheep of His flock. To His Church He is the Representative of the Father, so fully, so completely, that He could say truthfully, "He that hath seen Me hath seen the Father." No human being could see the Heavenly Father and live, as the Scriptures declare; and those who saw and understood Jesus to be the Son of God, caught the best possible glimpse of the Heavenly Father. And so we all see Jesus as the Representative of the Father, the Son of the great King, the Son of the great Shepherd, Jehovah.

Jesus and His Church are more particularly the sheep of Jehovah's flock than were the Israelites of the Jewish

Age; for the relationship of the Jews was through Moses, while the relationship of the Church is through Christ and the superior Covenant which centers in Him. It is well that we see this clearly; else how could we know whether or not we might apply the gracious sentiments of this Psalm to ourselves? It would not be right for a worldly person to apply this Psalm to himself. He would be deceiving himself; for he is not one of Jehovah's sheep. Nothing is more clear than this. Jesus declared that there is only one way of entering the sheepfold; namely, through

R5654 : page 90

the door. And He declared Himself to be the Door.

HOW TO BECOME A TRUE SHEEP

By nature we are sinners under Jehovah's sentence of death, and not His sheep. He has purposed a great Plan for the world in general, which will begin to operate as soon as Messiah's Kingdom is established. However, in the interim He is receiving special sheep--during this Gospel Age; and Jesus tells how, saying, "If any man will come after Me [be My disciple, My follower, My sheep], let him deny himself, and take up his cross and follow Me." Self-denial is the first step--self-renunciation, giving up of the will to God. The Covenant reads, "Gather My saints together unto Me; those who have made a Covenant with Me by sacrifice." All who would be the Lord's sheep must make this Covenant of Sacrifice; it is the condition under which they may be accepted.

Moreover, as the Jews could come only through their appointed mediator, Moses, so we can come into this higher sheepfold only under the antitypical, greater Moses, Christ. There is none other name given. Once having taken this step, once having come into the sheepfold by the Door--in the approved manner--we have the Message of God, saying, "All things are yours; for ye are Christ's

R5654 : page 91

and Christ is God's." What this means is described in this Psalm.--1 Corinthians 3:22,23.

ALL WANTS ABUNDANTLY SUPPLIED

The Lord's sheep, abiding in perfection of relationship with Him, will lack nothing. Their every need will be supplied. This may not mean greater earthly wealth or name or fame or luxury. The Lord's sheep are New Creatures, spirit beings, who are temporarily dwelling in the flesh like other people, but who really are waiting for their change, to be completed by a share in the First Resurrection. The Lord's blessings to Natural Israel were earthly blessings, supplying their every earthly need; but His blessings to Spiritual Israel are spiritual favors. "No good thing will He withhold" from these--yea, even chastisements and sorrowful experiences that may be necessary for their spiritual development.

The Psalm assures us that, as the Lord's sheep, we shall be provided with green pastures and the cool, refreshing waters of Truth. Moreover, while thus being spiritually fed and refreshed, we shall have the peace of God, as is implied in the suggestion that the sheep will lie down in the green pastures. But alas! Not all of the sheep have full confidence in the Shepherd and are fully resigned to have no will but His. Some are continually getting into difficulty, because they neglect the green pastures and cool, refreshing waters of Truth found in the Word of God--because, goat-like, they sometimes wander off into the desert, straying far from the Shepherd and attempting to feed themselves on the indigestible things of the present life, on which no spiritual nature can thrive.

Yet even such straying sheep the Shepherd will not leave, if they have become truly His. He goes after them, as the Psalm represents. His rod and His staff are their comfort. With the rod he beats off their enemies, the wolves that would injure; and with the crook of His staff He wisely and carefully assists the entangled sheep out of its difficulties--out from amongst the cares of this life, the entanglements and deceitfulness of riches, and the besetments of sin and of Satan. Many of the sheep of the Lord's flock thus can sing, "He restoreth my soul"--He brings me back to Himself; He makes me again to know, to appreciate, to enjoy His provision for me and to see how much better it is than anything I could have provided for myself.

A further experience is next brought to our view--the Shepherd's leading. "He leadeth me in the paths of righteousness." He causes me, even by my own stumblings and difficulties, to learn to appreciate the desirableness of His ways and the undesirableness of every other way. All His ways are perfect, are righteous. He leads us not contrary to our wills, but in harmony therewith, to prove what is the good, next the acceptable, and finally the perfect will of God.--Romans 12:2.

THE VALLEY OF DEATH'S SHADOW

All of our lives we have been in the shadow of this great Valley of Death. Only father Adam was ever on the mountain-tops of life. He lost his footing there, and descended gradually the slopes into this Valley of the Shadow of Death. We, his children, were all born here. We are dying daily; we are surrounded by dying conditions. We have merely the hope that the Lord will lead His sheep back to the heights of life. He is now leading His sheep of this Gospel Age--the Church, the Body of Christ. By and by He will lead the world, during His Millennial Kingdom; as He declared, "Other sheep I have, that are not of this fold; them also must I bring,...and there shall be one fold and one Shepherd."--John 10:16.

"Oh, sometimes the shadows are deep,
And rough seems the path to the goal!"

The end of this Valley of Shadow is near, not merely in the sense that we shall soon reach the end of life's journey, but especially in the sense that the New Day is about to dawn, of which the Lord, our Shepherd, declared the result: "The Sun of Righteousness shall arise with healing in His beams." (Malachi 4:2.) The final result will be that there shall be no more sighing, no more crying, no more dying; but the whole world will begin to emerge from the Valley of the Shadow of Death. For a thousand years they will be rising again to the glorious heights of human perfection from which Adam fell, and the right to return to which is secured for all by the death of Jesus, "the Just for the unjust."

THE CHURCH'S BETTER TABLE

But this precious Psalm seems especially to apply to the Church, as we have said. Thus we appropriately read that the Lord's people of the present time have an especially prepared table, where they may partake even in the presence of their enemies. That will not be true in the future; for no enemies nor anything to hurt or injure shall then be permitted. (Isaiah 11:9.) But how true it is that the Lord's consecrated people, even when misunderstood, misrepresented, defamed and opposed, are still privileged to feast at the Lord's Table! The table represents God's provision for their needs--the promises of God, the assurances of His favor, etc.

Another evidence that the Psalm belongs especially to the Church of this Age is the statement, "Thou anointest my Head with oil." Jesus, the Head of the Church, was anointed with the oil of gladness above His fellows. That holy anointing oil used on the priests and kings of Israel typified the Holy Spirit, which came upon the Church representatively in Jesus. And this same anointing oil has come down over all the members of the Church, which is the Body of Christ, as we read in Psalm 133:2.

THE CUP BOTH SWEET AND BITTER

"My cup runneth over." The word cup is used in the Scriptures to represent a draft, sometimes sweet, sometimes bitter, sometimes both. The intimation is that the Lord's Cup signifies bitter experiences and trials in the present time; as Jesus said, "The Cup which My Father hath poured for Me, shall I not drink it?" And this was the Cup--His Cup--which He offered to His disciples and which we, in becoming His disciples, propose to share with Him, and which is symbolically represented in the Communion Cup.--1 Corinthians 10:15-17.

It is sweet and precious, in many senses of the word to be privileged to participate in the sufferings of Christ, in any sacrifices or services for the Lord and His Cause. The sweet mingles freely with the bitter. But the Lord promises that in the future the Cup of new wine in the Kingdom shall more than compensate for any bitterness of the present time. Our Cup is full, but we would not wish it one drop less.

"Surely goodness and mercy shall follow me all the days of my life." How precious the thought--God's goodness, God's mercy, with all those who are truly His in Christ--following us day by day, moment by moment, and according to the Scriptures making all things work together for our good! Then the grand finale is signified, "I shall dwell in the House of the Lord forever"--in the Heavenly House, of which the Redeemer said, "In My Father's House are many mansions;...I go to prepare a place for you," and "I will come again and receive you unto Myself." Then, at His Second Coming, with our glorious change, we shall enter the Father's House in the

R5654 : page 92

fullest sense of the word, on the spirit plane, which flesh and blood does not inherit.

This shall be the everlasting portion of God's Elect--the Church. The great blessings subsequently to come to the world--earthly blessings--will in no sense interfere with, but enhance, the glory of the Church; for she will be engaged with her Lord in dispensing blessings to the earthly sheep.--Galatians 3:29.

====================

R5655 : page 92

INTERESTING QUESTIONS

"HE SHALL COME FORTH AND BLESS THE PEOPLE"

QUESTION.--"Unto them that look for Him shall He appear the second time." Who are these who will look for our Lord?

Answer.--The Apostle is here (Hebrews 9:28) tracing the work of Christ as the great High Priest. He represents our Lord as having offered the Sin-offering, on the Day of Atonement, in its two parts--the bullock and the goat--and as being now in the Most Holy.* When He has accomplished His work, He will appear the second time--not to repeat any of the offerings of the Gospel Age, not as a Sin-offering--but He shall appear unto salvation, to all those who look for Him. We can see that His words might apply to the Church. They will know of His second appearance. They will have an appreciation of that fact before He will be revealed to the world. He will appear to them that look for Him.

But we are to remember that our Lord's going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord's goat class, would indicate the death of that goat. The under priests will be with Him, as members of Himself. Then He shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice--for the sacrificing will all be finished--but to bless the people.

Who then are these who look for Him and to whom He will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring Him--not as a Sin-offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by The Christ in glory. They will never see Him with their natural eyes. But they will look for Him in the same sense that we now see Jesus--they will see Him with the eye of faith.

THEY SHALL "FALL UPON THEIR FACES"

At that time many nations shall say, "Come, let us go up to the Mountain of the Lord's House. He will show us of His ways, and we will walk in His paths." (Isaiah 2:3.) Another Scripture assures us that, when He shall appear, we also, the Bride class, shall appear with Him in glory. It is after the sacrificing is all finished and the Church glorified that He comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and blessed the people.

Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces. (Leviticus 9:23,24.) So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years --uplifting mankind and giving them the benefit of the Atonement Sacrifice.

----

*THE TABERNACLE SHADOWS OF THE BETTER SACRIFICES, an illustrated booklet of 131 pages, explains fully the interesting rites and ceremonies of the Hebrew Tabernacle in the wilderness and also throws a new refulgent light upon their typical signification. Send 6c in stamps for sample copy. Address THE WATCH TOWER, Brooklyn, N.Y.

MANY CHRISTIANS NOT YET ENLIGHTENED

Question.--Is there any one at the present time outside of Present Truth who has the Holy Spirit?

Answer.--There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the Holy Spirit now than we have ever had before, implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the Holy Spirit with which they were sealed.

We are not to think that all who are begotten of the Holy Spirit are exactly on the same plane, in either their spiritual appetites or their development or their knowledge of God's Plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge begins to fade. The more grace we have, the more understanding is ours. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we "wake up," to see how little we did know--to see how ignorant we were of some of the precious messages God has given us.

And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge. We are living in the end of the Harvest time, when, we believe, the Lord is causing the knowledge of the Truth to encircle the world. And yet the Adversary is raising "dust," calumny, to hinder the people from appreciating it.

It is in very rare cases that God does as He did with Saul of Tarsus--strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk--that there are such brethren in Christ who need the assistance we are able to give them--that we are trying to help them. Otherwise we would abandon all special effort at propaganda, knowing that there will be favorable conditions for all as soon as the Kingdom shall be established.

The Bible speaks of the Great Company class as the "great multitude," as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the Great Company class will not all have fled from Babylon before its overthrow. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." This call has been going out for now thirty-seven years. It is God's call.

The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the Bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the Bride. They will follow her into the King's Palace. They will be bridesmaids, if you please--a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God's people begotten of the Holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

R5656 : page 93

HOW FAR SHALL WE SACRIFICE LEGITIMATE PLEASURES?

Question.--What are the rights and privileges of the flesh--not sinful--which are to be sacrificed by the New Creature in Christ Jesus?

Answer.--There are certain rights and privileges which belong to all human beings. There are tastes and desires that are not sinful. It is not sinful to eat and enjoy that which is wholesome and nutritious; not sinful to have preferences as to what one shall eat. It is not sinful for one to have strawberries in the winter when that fruit is expensive, if one has the money to buy them and if he obtained the money rightfully. It would not be sinful to pay fifty cents or a dollar a box for them. It is no crime to have a fine house, servants, a pleasure yacht, an automobile, etc. If there are entertainments, concerts, operas, and these are of good moral tone, one has a perfect right to engage a seat for the same at five dollars, and to employ a taxicab in going. One as a natural man has a perfect right, if he is able, to any of these things, which are not sinful in themselves. Things that are sinful should, of course, always be avoided.

But when one undertakes to become a follower of Christ, he accepts instead of his own will the will of God. And as Christ pleased not Himself, but used His time, His influence, His life, for the good of others, so those who become His disciples will forego their rights and privileges, whenever these would conflict with their service to God. The Christian could not reason the same as he did before he made his consecration. He could not say, I will spend five dollars to go to the opera; but he will be obliged to say, My means are consecrated to the Lord. The same principle will control his judgment as to whether he shall have an automobile or not; whether he shall have a fine house or shall own any house; whether he shall have the finest food; whether he shall wear fine clothing, or plainer clothing, etc. It will control his judgment as to his use of consecrated time.

But no one is to judge another in regard to the use of money or time in his possession as the Lord's steward. It is for the individual himself to decide how he will use these. And it is the Lord who will decide whether he has been a faithful steward or an unfaithful one. The Lord will decide that those who, like Jesus, shall sacrifice the enjoyable earthly things, that thereby they may the better glorify God, shall have the more than compensating spiritual blessings, and shall receive the reward of the Kingdom and its positions of honor.

===================

R5654 : page 93

PREACHERS BACK OF MALICIOUS ATTACK

ATTACKS now being made upon Pastor Russell in various newspapers were intended to have commenced November 1. However, the war, so closely coinciding with the presentations of STUDIES IN THE SCRIPTURES, temporarily intimidated those intent upon the assassination of his reputation. The great war threatened disaster here through financial complications which pressed everybody for awhile. The National Banking Reserve arrangement gave temporary relief, and shipments of grain at high prices have greatly stimulated business. Pastor Russell's enemies no longer fear in "looking after those things coming." Instead, they say, "This is only what the world has had before, but is on a more gigantic scale; it is not the prelude to Armageddon that Pastor Russell claims. All things will continue as they were. Our institutions will prosper and will not be swamped in anarchy, as he declares the Scriptures to teach."

This boldness of feeling leads to aggressiveness. The preachers have approached some of the prominent newspapers. Newspaper men, not specially religious, are deceived by the preachers into supposing that there is something substantial in their claims. They wish to curry favor with the preachers, and improve the opportunity of hitting somebody when there is a religious excuse for so doing. As the Master foretold, they are saying "All manner of evil falsely" against the Pastor. This is for Christ's sake in the sense that it is to injure the Pastor's work, to hinder it--because he is telling the Truth; because the people are hearing the Truth, and therefore their shackles of ignorance and superstition are falling, their eyes of understanding are opening, and the lost key of knowledge is coming into their hands.

We need not repeat explanations of matters nineteen years old and every way honorable and creditable to the Pastor, when rightly understood. But we should, perhaps, explain the latest device of the Adversary. It has been published and re-published everywhere that the Pastor had "abducted Ruth Galbraith," seventeen years old; that he was holding her from her freedom; that a Judge of a Philadelphia Court had issued a writ of Habeas Corpus commanding the Pastor to bring Ruth before him; Ruth being heir to some money that the Pastor sought to get control of.

The whole matter is absolutely false from first to last. No Judge ever issued such an order. Ruth Galbraith was neither abducted nor restrained of her liberty. With her mother's consent she visited her sister, Mrs. William Hollister, who is a member of the Bethel Family. For a while she boarded and lodged in the neighborhood, but not in Bethel. Later, Pastor Russell was asked if Ruth might take her meals at Bethel. The explanation was made that Ruth was anxious to stay for a while in Brooklyn--that her health was not the best; that her brother had consumption; that Ruth's health demanded the change; that her mother had permitted her to come to Brooklyn on a visit; that meantime her monthly allowance from her father's estate had entirely stopped, and that she was without money to pay her board. The request was granted, she staying as the guest of her sister. Meantime Ruth's mother desired her return home, but Ruth refused to go. Called to Philadelphia in an endeavor to get her monthly allowance from the Executor, Ruth was accompanied by her sister and brother-in-law, William Hollister. Thereupon the mother's Attorney obtained a writ of Habeas Corpus on Mr. Hollister, requiring him to produce his sister-in-law in a Philadelphia Court.

The Pastor at no time had anything to do with Ruth's leaving home, nor with her remaining away from home, nor with any of her affairs.

Seeing how wonderfully the Adversary can accomplish evil purposes, circulate falsehoods and find agents for these services, proves to us that Satan is not yet bound; and that he has little difficulty in finding human servants. (2 Corinthians 4:4; Romans 6:16.) This fact should make us extremely skeptical respecting whatever we hear that is uncomplimentary to anybody. How do we know but that one-half, or more, of all the disreputable things mentioned in newspapers are as absolutely false and foundationless as this and other matters that appertain to Pastor Russell? We think it due to Pastor Russell and to the readers that this statement should appear in these columns, much as we dislike anything of a personal nature--always seeking to reserve these columns sacredly for the dissemination of the Divine Word and its interpretation.

The slandering of God's people for righteousness' sake is represented in the burning of the "Lord's Goat" on the typical Atonement Day. Whatever ignominy befalls one member of the Body is shared by all. Whatever shame the Lord thus permits He could hinder; hence it must serve some good purpose--in testing our patience, love, loyalty, obedience, humility or what not. Let us not forget for one moment the Text for 1915--"The Cup which My Father hath poured, shall I not drink it?"

===================

R5656 : page 94

INTERESTING LETTERS

MORE VALUABLE THAN A YEAR IN COLLEGE

DEAR BROTHER RUSSELL:--

The EUREKA DRAMA is now being shown here in one of the best halls of the city. Parts I. and II. have been shown already to a packed house each time, and an appreciative audience. Part III. is to be given tonight, D.V.; and request has been made for the hall, to give the three parts over again next week. Then later we expect to visit Trinidad, Grenada and other places of the West Indies. Follow up work is being planned for here, and a one-day Local Convention to be held next Sunday. I enclose a clipping from the Advocate. With much Christian love,

Yours in the Master's service, by grace,

ADDISON B. BLAKE.--Barbadoes, B.W.I.

The clipping follows:

"THE PHOTO-DRAMA OF CREATION"

The beautiful PHOTO-DRAMA OF CREATION, being now exhibited in all the large cities of America and Great Britain, presents, in startling and instructive motion and colored pictures--scientific, historical and Scriptural--the results of years of labor. The DRAMA begins with pictures showing this world's creation and preparation, including Edenic scenes and Adam's transgression. Step by step the ages are traversed, and in marvelous imagery, in pictures based on Bible prophecies, is portrayed the perfect man of the future, in full possession and full enjoyment of the promised unending Earthly Paradise.

The PHOTO-DRAMA OF CREATION is shown free of all cost, under the auspices of the Associated Bible Students. This Association is backing and financing the DRAMA, which is supported by voluntary contributions. It has been well said that the four parts of the DRAMA and their lectures are more valuable than a year's course in college. Part I. traces Creation from star nebulae to the Deluge and its causes, and onward to the time of Moses. Part II. begins with Moses and carries us down through the Bible record of Israel's experiences to Jesus' miracles. Part III. leads our minds from Hosanna, through the Dark Ages of ignorance, superstition and cruelty, down to and into the future Age. The fame of the beautiful slides and films has reached far and wide.

There are so many loud calls for the DRAMA it is impossible to meet them all immediately. Therefore Stereopticon views, in three parts taken from the DRAMA, are also being used at present in connection with the phonograph, in the smaller cities and villages. We are glad to welcome the visit of the latter form of the DRAMA to Barbadoes, and hope to see the complete DRAMA in the near future.

Barbadoes Advocate.

COLPORTEURING WITH CREATION SCENARIO

DEAR BRETHREN:--

Early in the summer I took up sale of the SCENARIO, amid the hills and dales of this mountainous country. Used a bicycle first, for several hundred miles, then horse back; but in the hot weather Brother Cossar and I traveled together in his motor car. We had some happy experiences, telling to those who appeared to have the listening ear the wonderful story of God's love for the human family, His gracious provision for our redemption and recovery from the fall. We found some who were indeed Truth-hungry; and the Lord was pleased to use our imperfect service in bringing Truth blessings to some dear children of God.

Stopping at a house where I had sold a SCENARIO and had induced the woman to buy a copy of Volume I. as well, a woman of beautiful character saw the little karatol volume and began to read it. Finding out who sold the book and the SCENARIO, she determined to come on to Penticton and seek a personal interview. I was rather surprised when I returned, to find her as a guest of my wife, but expecting to leave in a day or two, as the declaration of war in Europe had completely upset her business. A delayed letter compelled her to remain with us for about two weeks. This gave her just the opportunity she needed for reading the STUDIES IN THE SCRIPTURES. She really had nothing else she could do. Of course, she met with us in the class and in devotional exercises. Her visit was a blessing, for we rejoiced to note how readily our dear Sister came into the light of Present Truth. This is one of several very happy experiences we have had during the past summer.

A remarkable thing about the Sister's experience, which is a valuable lesson to "Truth people," is that she had lived with her married cousin in Seattle, who had read most of the STUDIES IN THE SCRIPTURES and professed to accept and rejoice in the Truth, but who retained her connection with her own Church (Congregational). Her influence for the Truth appears to have been nil while she retained her Church connection.

When those who are connected with the nominal Church systems get a measure of light on Present Truth, I believe one of the first duties is to completely and quickly get out of Babylon. What our Lord has rejected should be rejected by His followers.

Permit me to express my deepest gratitude for the ministrations of our beloved Pastor through THE WATCH TOWER, as well as the STUDIES IN THE SCRIPTURES, and also the PHOTO-DRAMA, and my confidence in our Pastor's faithfulness to the end of the race. When the Chief Shepherd shall be manifested, ye shall receive the Crown of Glory which fadeth not away. I am sure that many of the Lord's faithful followers will be filled with joy when they see Brother Russell honored in reward for faithful service on earth.

Praying daily for our Heavenly Father's blessing and guidance to rest upon you all at Brooklyn, and the dear saints of our Lord Jesus everywhere,

Your brother in Christ,

THOS. C. WANLESS.--B.C., Canada.

SAVED BY THE PHOTO-DRAMA OF CREATION

DEAR BROTHER RUSSELL:--

As I advance farther and farther into the Light, I feel that I must write and tell you of the wondrous blessing that has come into my life through your instrumentality and that of all the Brothers and Sisters in the Truth whom I have been privileged to meet personally.

I had almost been drawn into the quicksands of infidelity and feel that I was saved by the PHOTO-DRAMA OF CREATION, which was shown here last summer. I feel as though the DRAMA was sent here for my special benefit; and how I do thank and praise the Heavenly Father for it! I now have that peace which the world cannot give and which I would not part with for all its riches.

I have the six volumes of STUDIES IN THE SCRIPTURES and have read them, a veritable feast, after starving so long. Am searching the Scriptures daily and my Bible has become the dearest book in the world to me, whereas before it was never looked at.

I have had a great desire to write and tell you what joy and peace have come into my life through your instrumentality, but have refrained because of the thought of the tremendous amount of work you are doing. But I feel sure you will be glad to hear that another soul has found peace through your efforts.

God bless you and all the workers, and may we all stand steadfast in the Faith till we hear our blessed Master say, "It is enough; come up higher"!

Yours in His service, MRS. LOIS GARDNER.--Mo.

R5657 : page 94

A "TRUTH" BABY

MY VERY DEAR PASTOR:--

I am sending my baby's photo to wish you the very happiest of new years; I hope and believe that the year will indeed "Ring in The Christ that is to be."

I think you may be interested in this baby's history, as it seems to prove your theory that "Truth" babies are better than other ones. When my other children were born, my surroundings were much as you advocate in Volume VI. They are very good children, and the girl has recently consecrated herself to the Lord.

I think it was about fifteen months before my last dear child's birth that I read THE DIVINE PLAN OF THE AGES, rejoiced greatly and immediately gave myself to the Lord--as did my husband. During the interval before baby's birth, we moved twice--the second time into a tent, as no houses were available. City street improvements exposed me to the most terrific and incessant noises, and once, in blasting, the tent was thrown down without warning. Then we had a heavy snow which bore down our tent, compelling us to go out into two feet of snow, in the night! I tried to be "worth while" and smile when everything went wrong. The power of the Truth was greater than I knew, for baby has the best nature of any of my children--he is really unselfish; people have remarked upon it to me.

When he was born I had another trial; his arm was paralyzed and hung helpless. I knew Restitution was coming and although I found it hard to say, "Thy will be done," when I said it from my heart, that night the arm distinctly moved. It is now as the other. Hoping I have not taken too much of your time, I remain,

Your sister in Christ, ELEANOR I. CHILDE.--B.C.

R5657 : page 95

"TOILS OF THE ROAD WILL SEEM NOTHING WHEN --"

DEARLY BELOVED BROTHER RUSSELL:--

Greetings in our Redeemer's name! Ever since I read THE WATCH TOWER of Dec. 1. I have felt that I must write and tell you how much I appreciate it. THE WATCH TOWERS are all rich, but this one seemed to impress me so much, and especially the first two articles--"SPIRIT-BEGOTTEN SONS OF GOD AND THEIR DEVELOPMENT," and "TEMPTATIONS, PECULIAR TO THE NEW CREATION."

Oh, how the dear Lord is blessing us with meat in due season for the Household of Faith, through that honored Servant! I have so many things to be thankful for. Not long since husband and the children opposed me in the Truth, thought mamma was foolish and really cranky about her religion; but now they are in sweet accord and are learning to love the Lord, the Truth and the Brethren, and you may know that I greatly appreciate the fact.

My trials have seemed very crushing of late, but I consider them all as blessings, and thank the Lord for all my experiences. It seems so natural for us to want every one to love us and to think and speak well of us. But we know that when we earnestly contend for "the faith once delivered to the saints" it cannot be. But how glad I am that I can suffer a little for Him! The sufferings of this present time are nothing to compare with the glory that shall follow.

My only fear is that I shall not do my duty to the Lord. I know He is going to do His part. There are times when it seems He has hidden His face from me, but I know He is only seeing if I will trust Him where I cannot trace Him. And if I did not get my polishing in this way, it would have to come in some other; and the Lord certainly knows best.

Yours in His Service, MRS. HOMER GRUVER.

EUREKA DRAMA SUCCESS

DEAR BRETHREN:--

We are indeed rejoicing in the blessed privilege of service in the Eureka Drama work. The Heavenly Father is surely blessing us, and the public is very appreciative. We have been in the work about four weeks, and have served thirteen places and about 4,000 people.

At one place, after the third part, a dear brother's wife stated that she had made a full consecration of her all and desired to be immersed. This was a cause of rejoicing for the dear brother, and all rejoiced with him.

Of course, we are having some trials, but that only makes us the more determined to press on. With much Christian love to all,

I am your servant in Christ, JOS. ISAAC, JR.--Texas.

"I HAD SOUGHT THE WORLD AROUND, PEACE AND COMFORT NOWHERE FOUND"

A WATCH TOWER reader sends us the following interesting letter from a leading educator of Kentucky--a further evidence that a gleaning work is in progress:

MR. JAMES H. WARE,
__________, Ky.

DEAR FRIEND:--

Hardly could you have more effectually surprised me, or more thoroughly pleased me, than you have in presenting me with this handsomely bound set of Bible Students' Helps.

I read (tried to read) the Bible through at 14 years. I tried it again at 44, and again made a prayerful effort at 55 to read the Bible and Apocrypha.

I also have studied ten of the great Religions, read many infidel authors and much materialistic philosophy; yet these six little volumes are clearly exhibiting to me more truth than I had discovered in all this study.

I can read any of the poets, philosophy, or deep-laid allegory; but I had failed to read the Bible so as to agree with current orthodoxy. And you may know how rejoiced I am that finally you have placed me in company with Truth-Seekers who discover to me vividly and fearlessly the ways of God that I in much fear had seen, because it seemed that no other corroborated my discovery.

I think I prize your present more highly than any gift I have ever received. Thanking you, W. H. PEPPER.--Ky.

AS TO SECURING HALLS FOR EUREKA DRAMA

DEAR FRIENDS:--

It may interest you to know of the method we have adopted for securing halls for the EUREKA DRAMA work. When we first started, some one would go ahead and secure halls in advance and advertise. This method, we found, had difficulties and was expensive.

Now we have adopted a different method, which seems thus far to have worked well, at small expense. We now make arrangements for halls by telephone, which costs, in most cases, not more than fifteen cents, and is sometimes free, according to distance. These arrangements are made not more than a few days in advance; then we move to our town or village in the morning and the first thing we do is to put up our posters and window cards, and advertise from house to house and in the rural districts through the schools. In the evening we have our show, and usually have crowds.

Yours, in the Master's service, C. F. DUWE.--Ohio.

R5661 : page 95

THE FAITH THAT OVERCOMES

When peace, sweet peace, enfolded me,
  When darkness turned to light,
When, by Faith's miracle, I stood
  All blameless in His sight,
What more, O soul of mine, couldst ask;
  Is not the wonder done?
Lord, justifying Faith is much--
  Grant Faith to overcome!

Then as I passed beyond "the door,"
  And paused beside "the bread,"
And by the light of "candlestick"
  My Father's counsel read;
Then crossed in "wedding robe" and stood
  Where Love's pure incense burns,
Here still, my heart in need, cried out
  For Faith that overcomes.

And when the brighter light did shine
  And God's "own servant" led
With kindly hand, and seated me
  At "feast of fat things" spread,
What more, O heart insatiate?
  Dost longing still return?
Yes; wisdom from on High is good,
  But Faith must overcome.

And when the fiery darts fell thick
  And trembling heart and hand
Could scarcely bind the sacrifice
  With Love's unyielding band;
While mental anguish scarce could bear
  The fire that needs must burn,
With streaming eyes I plead for Faith,
  For Faith to overcome.

And when in "pastures green," I lay
  Me down by "waters still,"
To read and pray and gather strength
  For coming good or ill,
Yet still a note of warning rang--
  The journey ne'er is done;
Improve the time, build up thy Faith,
  The Faith to overcome.

Ah! ever thus it must be so;
  The Bride's Gethsemane;
The Bridegroom trod this way before;

Wouldst thou more favored be?
Nay, Father, nay! Thy will be done,
His course my feet would run;
But Father, dear, I pray Thee, hear;
Give faith to overcome.

So on I go, through weal and woe,
His faithful child to be,
To tell the Story, ever new,
To poor humanity.
With one hand wide I'll scatter Truth
From morn till set of sun,
And keep the other lifted high
For Faith, to overcome.

And O, some day I'll enter in,
His beauteous face I'll see;
Somewhere within the Father's House
He has a place for me.
And as I bow low at His feet
And hear His sweet "Well done!"
I'll say, Dear Lord, for every step
Thou gav'st Faith to o'ercome.

MARY SANGSTON.

===================

International Bible Students Association Classes

MEMORIAL SUPPER AT NEW YORK CITY TEMPLE.

West 63rd Street--Nr. B'way.

Last year the Memorial Supper was celebrated on its anniversary at the Brooklyn Tabernacle; but this year we propose to celebrate it at the New York City Temple, which has nearly double the capacity. While we would gladly welcome all Christian believers who acknowledge the value of the death of Christ as the redemption-price for the world, and who have fully consecrated their lives to walk in His steps, nevertheless we do not urge the present at the Temple of those who can conveniently meet with their local Classes on this occasion. It is a family celebration; and, while all of the Lord's people are of one family, there is a particular sense in which each little group or class of Bible Students is a family in the Lord--an Ecclesia. In celebrating this Supper, each should do his part in making the home celebration an impressive, soul-satisfying one--not forgetting the presence of the Lord; as He said, "Where two or three of you are met in My name, there am I."

The Associated Bible Students of New York City will, of course, feel perfectly welcome to bring any of their Christian friends with them, but it is hardly an occasion for inviting in those who have not yet made a consecration of their hearts to the Lord. We hope to meet, as usual, at 7:45 p.m. and to begin the service proper at 8 o'clock, Sunday evening, March 28th.

==========

I. B. S. A. BEREAN BIBLE STUDIES

VOL. 2, STUDY 7

Week of April 4......Q. 14 to 19   Week of April 18.....Q. 28 to 30
Week of April 11......Q. 20 to 27   Week of April 25.....Q. 31 to 37
Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each.

VOL. XXXVI APRIL 1 No. 7
A. D. 1915--A.M. 6043

CONTENTS

Views From The Watch Tower........................ 99
  Religious Influences and the War............. 99
  World's Debts Never to Be Paid................100
  Bible Students and the Future.................101
  Sell the Philippines to Japan.................101
  World's Peace Endangered......................101
  Some Radical Suggestions......................101
  Jewish Palestine Emigration...................102
Why the World Has Not Restitution.................103
Victories Over Modern Giants......................104
The Faith of One Persecuted.......................105
A Friend in Need--A Friend Indeed.................106
Seedtime and Harvest of Character.................108
  Thought the Beginning of Character............108
"Choose Ye This Day Whom Ye Will Serve"...........109
  A Worthy Example Set..........................109
  The Scripturally "Wicked".....................110
Interesting Letters...............................110
  Entered Upon Her Last Test....................111
  Echoes Sentiments of Many Prisoners...........111

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5665 : page 98

COLPORTEUR SUCCESS IN GOOD TERRITORY

The European War and the peculiar financial conditions resulting everywhere are very favorable to our Colporteurs. They find the ears of the public much more often than ever before for the explanations of the present "distress of nations with perplexities," and the outcome, which the Bible alone tells. The Lord is blessing the Colporteur work wonderfully, as He has done from the beginning. The interested can now be sold the entire set of six volumes with a year's subscription to THE WATCH TOWER, for $2.65 almost as easily as previously one volume could be sold--provided the purchaser has money; otherwise he may be able to purchase only one volume. The success of the Colporteurs in introducing the six volumes with THE WATCH TOWER has done much to increase our WATCH TOWER subscription list. Every arrival of THE WATCH TOWER is a fresh reminder in respect to the books, which are valueless unless read.

Colporteur territory has divided itself up into three divisions. It is poor where business is closed down or where crops have been a failure during the past year. Colporteurs should not attempt to continue in such territory, but should inquire for something better. Medium territory would be that in which the Colporteur, with energy and perseverance, can make ends meet. Any having this territory should use it and not attempt to find the best, as thereby he might make a mistake. "Be content with such things as ye have," where they are at all endurable. Good territory is very scarce. It includes the rice and sugar countries adjacent to New Orleans, Louisiana and Mississippi. It includes also territory contiguous to establishments manufacturing fire-arms, also the districts where wheat and corn crops were good last year. This includes portions of Kansas, Nebraska, Northern Missouri, Iowa, Illinois, Indiana, etc. While Colporteurs in medium territories are advised to stay where they are, those in bad territories, not able to make expenses, are advised to seek new fields. Address the WATCH TOWER SOCIETY--Colporteur Department.

PUBLIC MEETINGS AND CONVENTIONS

Our recent suggestions seem to have been misunderstood. It is not our thought that it is desirable to have Conventions with a view to interesting the public. Conventions are merely for the interested. This should never be lost sight of. The Conventions this year should not be held in large auditoriums, but in such as would reasonably accommodate the interested. Our thought is the holding of little Conventions all over the country, at which friends within a radius of 100 miles could gather for mutual encouragement and refreshment, depending on their own speakers and those of the vicinity, or a Pilgrim appointed to assist.

The thought is to hold these little Conventions in many cities, in conjunction, however, with one large public meeting. For this public meeting only the best Auditorium should be engaged. The little Conventions might preferably close with the Editor's visit and a discourse for the interested on the same day that he would give the public address. All attempts to get up Convention programs, use large halls, and try to get the public in, we advise against. Do nothing of the kind. And if the Class arranging for the public meeting has a good hall, not above the second floor, clean, desirable, they should see Brother Russell about announcing a "Follow up" Meeting for the Sunday following the meeting which he addresses; but this would be wise only under the conditions named and if a Brother capable of giving a good address can be arranged for.

Classes arranging for public meetings by Brother Russell and desirous of having little meetings with the friends of the vicinity in advance, should send invitations to the near-by Classes, advising them of the time, place and other arrangements. In many cases a One-Day Convention will be all that will be possible or desirable. For instance, if Brother Russell's meeting for the public is at night, he may be relied upon for a secondary meeting for the interested. The remainder of the time might be utilized for testimony meetings and addresses by other brethren.

Already this plan has worked excellently in about twenty cities. The Convention Tour to San Francisco and the return journey will include about as many more. Later on, should opportunity offer, Brother Russell will be available for other circuits of about a week or ten days, visiting one city each day and speaking twice. Requests for such visits should be addressed to the Society, care Pilgrim Department.

====================

R5657 : page 99

VIEWS FROM THE WATCH TOWER

INFORMATION from Great Britain describes matters there as prosperous. Business flourishes, supported mainly by the orders for war materials for the Government, building of war vessels, etc. The streets have much the ordinary appearance, except that more black is worn by the women, as indicative of mourning, and more military uniform is to be seen.

Newspaper reports respecting the sinking of vessels by German submarines might give the impression that Great Britain is cut off from communication with the outer world and that few ships enter and leave her ports. Such, however, is not the case. Approximately three thousand vessels entered and left British ports last month, while only about four sustained injury from the German submarines. The good business condition and rise in the price of food are leading to labor troubles, strikes for shorter hours and better wages. The demands are being met very conservatively. Wages of British mechanics are still much below the American level.

Conditions in Russia, except in the war zone, are said to be good. The Government, which has for years had control of the liquor traffic, has entirely suppressed it. The effect upon the Russian people is said to be excellent, tending toward their enlightenment of mind and tending also, with the war demands for labor, toward their financial prosperity.

That part of France, which is outside of the war-zone, seems to be fairly prosperous also.

Germany, according to all accounts, is not nearly as badly off as we might suppose from press reports. The business of the country goes on with remarkable regularity, notwithstanding the war; nevertheless, lacking an outlet for her manufactures, German activities are mainly concerned with Government orders for war materials and home necessities. The food, being under Governmental control, is limited, but is said to be sufficient for the absolute needs of the people. All food supplies are being conserved, as in the case of a besieged

city. Clocks have been set forward one hour to favor earlier rising and earlier retiring, thus effecting the saving of petroleum.

Great suffering and distress is reported from the war-zone--Belgium, Northern France, Western Russia, Eastern Germany and the Carpathian and Balkan Mountains. These war-swept districts have suffered terribly--the fortunes of war sometimes sweeping one way, sometimes the other, but always with terrible severity, not only as respects the soldiers, but also the inhabitants of the districts. Conditions in Servia are said to be terrible also.

The Dardanelles, controlled by Turkey, constitute a new war area. Great Britain has long upheld the Turkish

Government and hindered Russia from gaining access to the Mediterranean Sea and the world by water. Russia long ago would have devoured Turkey at great cost; for Constantinople would have given her one of the most important sea-ports in the world. Now England and France must help their ally, Russia. Since they cannot utilize Constantinople themselves, they are anxious that Russia shall not have it. They will propose that the Dardanelles be maintained a free waterway, like the Suez Canal and the Panama Canal. Whether or not this will satisfy Russia is doubtful; and a quarrel amongst the Allies may result. If a quarrel seem unavoidable, it may be determined that the Dardanelles are impregnable and Turkey be allowed to hold on to her possession.

Meantime the Allies are seeking for further assistance to blockade thoroughly and starve out Germany. To this end Italy and Greece are being urged to join in the war, the inducement being that in the settlement Italy shall receive certain Austrian Provinces and Greece be allowed to take over a large share of Turkey's domain --to keep Russia out. Selfishness, statecraft, fear of each other and ambition for world-power are thus seen to be the moving principles, so far as the world is concerned in the present war. Switzerland, Holland and Scandinavia are in fear and know not what to do. The interests of the great belligerents may force war upon them, although they are striving to the best of their ability to remain neutral.

RELIGIOUS INFLUENCES AND THE WAR

At first, the influence of the war upon the people of Europe was terrifying. In their distress they were inclined to become more religious. With the progress of the war this spirit of fear and looking to the Lord for help is passing away, giving place to colder sentiments and greater self-confidence. War is becoming the business of life to those engaged in it. Each of the nations involved sees matters from its own viewpoint. Each honestly believes that it is right. Each has the courage of its convictions and is ready to die for them.

The Germans hold that the Allies, jealous of their frugality and prosperity and thoroughness, have long

R5658 : page 100

been preparing to crush them, to annihilate them. They claim that if they had waited until the French army had been mobilized on their western frontier, and the Russian army on their eastern frontier it would have been too late for Germany to successfully defend herself; that it was necessary for her to take the steps she did take and to take them with the promptness with which she took them, in order to strike first at France and then at Russia, whose soldiers represented double the number of her own.

The Germans feel a special bitterness toward the British, believing that they are at the bottom of the Alliance and its schemes for the destruction of Germany. The Kaiser is evidently sincere in the thought that he and his people are God's ordained agencies for the propagation of system, law, economy and prosperity throughout the world. The Germans believe their cause to be just and that surely they will succeed. It is freely declared by them that, should they not succeed, they would altogether doubt the existence of God.

The Allies, also, feel that God is for them. Germany's preparation of a great army, they claim, was not in self-defense and to protect her life, but for aggressive warfare upon her neighbors. They claim that Germany stands for militarism and that its successful military rule throughout the world, the rule of force, would be much more injurious than the rule of naval force. Whatever the leaders think and know as respects motives for the war, and whatever their conclusions respecting how it must end in the annihilation of Germany, the public undoubtedly believe that the cause of the Allies is every way just and must surely have God's favor and blessing. The Russians, we are told, are content that they are serving God while obeying the commands of the "Little Father," the Czar. They are content to die. They refer to going to the front and into the tomb as "Off for America." In other words, having a glimmering of a future life and refusing to take the doctrine of eternal torture seriously, they conclude that dying is like setting sail for an unseen country.

The French soldiers are taking the matter of warfare as light-heartedly as possible--much as one might take to a hunting expedition where the chances were recognized to be rather doubtful.

The great generals of the war are saying freely that the war is only beginning; that the Winter time has interfered with operations and that as soon as the Spring floods are past, the bitterest warfare ever yet known to the world may be expected.

Meantime, Japan finds the present a favorable opportunity for gaining the mastery of the yellow race--of mastering China. Her Allies, of course, would not approve of this course, but Japan well knows that they are powerless to interfere. As to the objections of the United States, they will not be worthy of consideration; for the distance across the Pacific is so great and the Japanese navy is more than a match for what United States war vessels could be spared for Far Eastern waters. It would, indeed, tickle Japanese pride to have a conflict with the United States navy in Eastern waters, where they would be so far from fuel and other supplies as to be defeated. It would put Japan in the front rank of "Christian Nations" and the Philippines could be her reward. The Allies probably would be pleased to see the United States humiliated and sharer with them in the weakening influences of the present warfare. Undoubtedly Germany also would be glad to see the United States involved in war, as it would hinder further supplies of war materials going to the Allies. If the United States shall keep clear of entanglement under all these conditions it will be marvelous, almost indicating a Divine supervision of its affairs.

"MEN'S HEARTS FAILING THEM FOR FEAR"

As it is, the United States, indeed all the countries of America, North and South, and all the world except the warring nations, are experiencing most peculiar conditions because of the financial disruption created by the war. Not only Canada, but also Central and South America, China, Australasia and India, have been financed in the past by the nations now at war; especially by Great Britain. Their bank balances and loans are all interfered with by the war and by the necessity on the part of the warring nations of using their capital at home. The United States is not financially powerful enough to meet the conditions and supply money to the remainder of the world, previously dependent on Europe. Indeed stocks and bonds to the amount of five thousand millions of dollars are held in Europe against American improvements, etc. As the war progresses and Europeans need money, they may be expected to sell these American securities in American Exchanges. We have not the money to thus pay our unmatured obligations. Already our banks are full to overflowing with stocks and bonds--some excellent, some medium value, some worthless. Consequently gold will probably go to a premium in the United States as it is already at a premium in Canada. This will bring great distress everywhere, in connection with the liquidation of maturing obligations, bonds, mortgages, etc. No wonder financiers are perplexed--"men's hearts failing them for fear and for looking forward to those things coming on the earth"!--Luke 21:26.

THE WORLD'S DEBTS NEVER TO BE PAID

The London Economist roughly estimates the debts of the warring nations at the close of February as follows, in millions of Pounds Sterling. For a rough estimate in dollars, multiply by five:

	Debt		Loss of	Total
(Expressed in Millions)	Old	New	Revenue	Debt
	L.	L.	L.	L.
Great Britain..........	661	312	nil	973
France................	1,315	363	50	1,728
Russia................	890	520	50	1,460
Germany...............	240	520	50	810
Austria-Hungary........	490	363	50	903
Servia................	26	26	4	56
Belgium................	148	26	..	174

The article says: "In the case of the five leading belligerents, we take the National Debt before the war, and add our estimate of the war expenditure, and also an estimate of the loss of ordinary revenue, which must, of course, be added to the debt. The figures for Servia and Belgium are guesswork, and may be very wide of the mark. The figures for the belligerents will, we fear, prove well within the mark. Both the old and the new debts are a mortgage on the future industry of Europe. A population which will have lost a large percentage of its best workers will have to find much larger annual

R5659 : page 100

sums than ever before in interest. In case of failure the State will have to pass into the hands of the receiver, and in its ruin great commercial and financial houses will be involved. We are all slaughtering one another's customers, and every week of international warfare spreads destruction among the fortunes of individuals. There is even a sense in which one may say the greater the success the greater the embarrassment. The debt of the German Empire, like the German Empire itself, is a new creation. The State debts of Prussia, Bavaria, Saxony, etc., are, separate and together,

R5659 : page 101

much larger. Austria-Hungary, again, is not a unity like France. Suppose either Germany or Austria become dismembered by external force, or exploded by revolution, what becomes of their national or Imperial debts, or of the indemnities which the Allies might hope to exact? The more one looks into the financial and political future of Europe after the war the darker and more obscure do its problems appear. But that is all the more reason why independent men with knowledge and penetration and foresight should exercise their minds upon the political economy of this war. Never has there been such a collision of forces, never so much destruction in so short a time. Never has it been so difficult or so necessary to measure the calamity, to count the costs, to foresee and provide against the consequences to human society. Philanthropists profess to hope that the peace settlement will bring with it a great international reduction of armies and armaments, which will enable the nations to support their new war debt, and so to avoid the bankruptcy court. No doubt the fear of bankruptcy will count for something; otherwise the peace settlement might be expected to breed another series of preparations for another series of wars. But those who know the forces which really control the diplomacy of Europe see no Utopias. The outlook is for bloody revolutions and fierce wars between labor and capital, or between the masses and the governing classes of Continental

Europe."

BIBLE STUDENTS AND THE FUTURE

In all the Continental Armies our Brethren, known as Bible Students, are to be found--not willingly, but by conscription. However opposed to the taking of life, they are subject to the powers that be in everything that does not conflict with conscience. Before the war we recommended to the Brethren that in the event of hostilities they should, so far as possible, if drafted, request positions in the hospital service or in the supplies department, where they could serve the Government efficiently; whereas, if they were ordered to the firing line, they would not be obliged to shoot to kill. We have reasons for believing that these suggestions are being followed and that meantime the Brethren are using the opportunities for proclaiming to their companions in military service the blessed message of the soon-to-be-established Kingdom of Christ, for the blessing of all the families of the earth.

We have exhorted the brethren to strict neutrality so far as the combatants are concerned, whatever might be their natural inclination through accident of birth or association. To Bible Students none of the belligerent nations are wholly in the right, and none of them entirely to blame. Let us more and more seek to take the Bible view of the great Armageddon, of which we are now having the prelude. It is the outgrowth of our civilization, developing in the soil of selfishness. We are seeing fruits which have been ripening for forty years.

We are never for a moment to forget that if the nations were Christian nations, as some of us once supposed, they would be bearing the fruits of the Spirit--meekness, gentleness, patience, kindness, love. How great the mistake! Christendom--Christ's Kingdom--has not yet been established. It awaits the Lord's time and the manifestation of His power and great glory in its establishment. These are kingdoms of this world, actuated by the principles of selfishness and deceived by Satan, "the god of this world."

The Battle of Armageddon, to which this war is leading, will be a great contest between right and wrong, and will signify the complete and everlasting overthrow of the wrong, and the permanent establishment of Messiah's righteous Kingdom for the blessing of the world.

All these things are probably easier to be seen from this side of the ocean than by the dear friends who are nearer to, and more directly influenced by, the war and their national, personal interests. Nevertheless, it is important that we all keep clearly before our minds that this is not the war of the Church, but the war of the world with carnal weapons; and that our sympathies are broad enough to cover all engaged in the dreadful strife, as our hope is broad enough and deep enough to include all in the great blessings which our Master and His Millennial

Kingdom are about to bring to the world.

Meantime, another danger to the Lord's consecrated people lies along the lines of worldly-mindedness--neglecting the things of the Kingdom in favor of the things of this present life. Our Adversary is still alert. We, also, must be alert as children of the Light, children of the Day, soldiers of the Cross. There never was a better opportunity than now for lifting high the royal banner of our Redeemer. More people have ears to hear and sharper ears to hear than ever before. Thousands are anxious for the Message which we have to give them and which they do not find elsewhere--the Message of Hope, the Message which explains that the present reign of evil, and the past six thousand years of the reign of sin and death, have reached their culmination, and how and why they are about to be brought to an end by the great Redeemer, in fulfilment of our Heavenly Father's glorious plans which He purposed in Himself from before the foundation of the world.

SELL THE PHILIPPINES TO JAPAN

Two years ago, on our return from the Orient, we sent the below letter of suggestion to the Government with copies of it to the newspapers, some of which published the letter, which read as follows:--

Brooklyn, May 26, 1913.
Honorable Wm. J. Bryan,
Secretary of State, U.S.A.

Dear Sir:--I am addressing you, and through you the Honorable President of this Nation, and the Honorable Members of its Congress, upon a subject which I believe to be of prime importance to our Nation and to the world. I would have preferred to make this communication a private one, but believe that its object will be much better served if it be known at home and abroad that the suggestion comes from a native citizen, a minister and ambassador of Christ, rather than if the same suggestion were to emanate from some Official of our Government or from a politician.

THE WORLD'S PEACE ENDANGERED

A year ago I visited Japan and observed the congested conditions there prevailing, and learned that her population is increasing very rapidly, while every foot of arable land is under "intense" cultivation. Japan's need for room for her overflow population has already led her to grasp Korea, and it is no secret that she longs for possession of the Philippine Islands, and would be glad of a reasonable pretext for taking possession of them. Many broad-minded Americans have suggested that the United States has no desire to acquire colonies in an imperial sense, and that, therefore, the Philippine Islands should be surrendered to the Filipinos. The only objection urged against this move is that the Filipinos are not as yet sufficiently advanced in civilization to properly govern themselves. And those most intimate with the situation have not the slightest doubt that if the United States withdrew from the Philippines, the Japanese Government would immediately take control, and shortly the Philippine Islands would be inundated with Japanese--undoubtedly much to their benefit, as the latter people are more thrifty and prudent and energetic than the Filipinos.

SOME RADICAL SUGGESTIONS

I suggest that the United States Government select from amongst the Philippine Islands one island suitable as a naval

R5659 : page 102

base, and tender to Japan the opportunity to take over the Philippine Islands at precisely the same they have cost the United States. This would give our neighbors of the Far East exactly what they want, at no price at all compared with the cost of war. Additionally, it would make them our friends, and surely all Americans desire a world-wide friendship with all nations. I advise that this step be taken speedily, because there is a "jingo" party in Japan bent upon the acquirement of the Philippines, which party will always be ready to take advantage of such trifles as the California Alien Law to incite hatred against the United States and to force their Government, against its judgment, to seize the Philippines.

It is human nature for the Japanese to want those Islands --to feel that they need them. It is practical common sense to say that they can take them whenever they are ready. The United States could not retake the Philippines except at the expense of many lives and thousands of millions of dollars-- if at all.

Our Japanese neighbors, flushed with their victory over the Russian Navy, and courageous and proud-spirited, anyway, realize fully their ability to capture the Philippines and probably to hold them; but they do not realize that a war with America would be a very different one from that with Russia--that American pride and valor would spend thousands

R5660 : page 102

of lives and thousands of millions of dollars rather than surrender to Japan. Pride, courage, self-esteem, confidence, on both sides are the real dangers. Surely wisdom should dictate to both Nations that, in the interest of peace, cause for friction should be as far as possible eliminated. I believe that no more fair, no more just, no more honorable method for adjudicating this matter can be found than that we are suggesting--the sale of the Islands at cost to the Japanese.

Japan would give the Filipinos a splendid government-- better, I believe, than would any other nation under the sun except our own Government. No one can visit the Philippines without feeling pride for what America has done for that people--and done in so unselfish and noble a manner, as an elder brother amongst the nations helping a younger brother. Under no circumstances would I favor turning the Philippines over to the domination of a barbaric people. The Japanese are not barbarians, but highly civilized.

My discourse in Washington on the 25th, "Peace Desirable, War a Necessity," was evidently misunderstood by some of my peace friends. While I claimed that nations have never been able to avoid war, and that they never will be able to wholly avoid it until the inauguration of Messiah's Kingdom, nevertheless I believe that all lovers of peace should unite their hearts and voices and pens and every energy in removing all unnecessary friction between nations, by doing in advance those things which would make for peace, and by promoting them. For instance, if the move I am suggesting were delayed until the Japanese had made an attack upon the Philippines, it would be too late. American pride would never consent to an overture of sale under stress; nor would the Japanese probably be willing to purchase then. NOW seems to be the psychological moment, and, as stated at first, it seems best that these suggestions should come from an ambassador of Christ, rather than from a politician of any party, so that partisan feeling may not interfere, but our nation as a whole approve and uphold and carry speedily forward this peace-promoting measure. I call for its endorsement by peace societies and all who believe that war should be only a last resort.

Faithfully yours,
A servant of the Lord Jesus Christ,
(Signed) C. T. RUSSELL.

JEWISH PALESTINE EMIGRATION

The following is a synopsis of an article which appeared in the Algemeen Handelsblad of March 6, 1915, published in Amsterdam:

"In Jewish circles the Jewish question is believed to be nearing a crisis. Poland, one of the countries suffering most from the present war, has millions of Jewish citizens. They are mainly artisans and commissionmen, and have with many others practically lost their all. While others have the hope of recuperating after the war is over, the Jews see none because of a strong Polish boycott of Jews. Already articles appear in the Russian press and in the English press, as Russia's ally, expressing the wish that Jews be obliged to emigrate from Poland after the war.

"Since Palestine has become part of the war-territory, the antagonism in the Jewish world against Zionism is disappearing, all seeming to be actuated by greater love for the Land. Conditions in Palestine are not what the news items, mainly from English sources, would cause one to think. The Turk is more favorable to the Jewish inhabitants than to those of other nationalities. When a local official tried to hinder the Zionists he was sharply reprimanded from Constantinople. The German, Italian and especially the United States representatives have contributed a great deal to bring about the good will of the Turk for the Jews. On Dec. 17 the Jaffa officials had 600 Russian Jews transported to Egypt, but the same day the United States representative, Mr. Morgenthau, brought influence to bear on Constantinople which caused the transportation of Jews, citizens of countries at war with Turkey, to be stopped; and now they are permitted to remain, although watched by the authorities. It seems now that even the Anglo-Palestine Company at Jaffa, the Zionist Bank, will be allowed to continue its business. Economically Palestine is suffering. Although the model-farms and the reforesting enterprises are still going on as usual, the individual owners of orange groves and vineyards are suffering on account of the cessation of export trade. Besides, there is practically no import, causing unemployment. But those who are well informed are hopeful for the future, the present need being money.

"America has in a comparatively short period received one million Jews from other countries. Representative Morgenthau is helping the members of his race in Palestine in working out the policy of the United States Government.

"All of the interest manifested at present by the prominent Jewish American financiers is largely selfish. Not only so in the United States, but in all of Western Europe as well. A sudden extensive emigration of Polish and Russian Jews would seriously disturb the economical structure in those countries. And Jews and Gentiles are concerned over the possible catastrophe of emigration of large numbers of Jews from Poland and Russia. In Jewish circles they are earnestly preparing to organize the emigration. This has been the desire of a few for some years, but now that the danger of losing their own well-established positions comes home to them, it is becoming the desire of the majority of influential Jews, and union on that point is in sight. Regulating emigration will probably include diversion of the already over-population of Jews in New York City.

"The Zionists in the Netherlands are at work with might and main to bring together a Palestine fund--a drop in the bucket; but American Jews also are working along this line and the hope is entertained that the non-nationalists among the Jews will join in, understanding the necessity and urgency of the case."

* * *

"God's ways are equal: storm or calm,
   Seasons of peril and of rest,
The hurtling dart, the healing balm,
   Are all appointed as is best.
In judgments oft misunderstood,
   In ways mysterious and obscure,
He brings from evil, lasting good,

And makes the final gladness sure.
While Justice takes its course with strength,
Love bids our faith and hope increase:
He'll give the chastened world at length
His afterward of Peace."

===================

R5660 : page 103

WHY THE WORLD HAS NOT RECEIVED RESTITUTION

ACCORDING to the Bible presentation our Lord died for the sins of the whole world when He gave His life as an offset for Father Adam's life, which had been forfeited because of sin. The death of our Savior will be sufficient for the whole world, because the whole world are sharers in Adam's penalty by heredity. The merit of Christ's death, sufficient for the sins of Adam and for the sins of the whole world, has not yet been applied, or paid over, either for Adam or for the world. It has merely been put into the Father's hands, without application for anybody.

The Scriptures show us for what purpose the application is to be made; namely, that after our Lord's Second coming and the setting up of His Kingdom He will apply, for the full satisfaction and requirements of Divine Justice, the entire merit of His sacrifice on behalf of Adam and his race. The full penalty of original sin will thus be paid, the race of Adam will be released from that condemnation, and forthwith the work of Restitution will proceed. Meantime, while waiting for the application of the blood to the world, the Father imputes that merit of Christ on behalf of the Church.

CHRIST'S MERIT IMPUTED TO THE CHURCH

In thinking of this subject, this word impute should be considered. To impute is not to give. To give Christ's merit would mean to make it applicable to Adam and all the race. Jesus is not ready yet to give it to Adam and all the race; for to release Adam and his race just now from the present conditions would not be the best plan.

In commercial usage the word imputation has a similar thought of endorsement. If a man endorses a note for a thousand dollars, he does not give even one penny, but he imputes the value of the money. This transaction illustrates the work of imputing merit to the Church. The Church is not qualified to enter into a sacrifice with God. God is unwilling to receive as a sacrifice anything that is imperfect. But Jesus, having a credit in the hands of God, imputes a share of that merit to those who present themselves in consecration. On the strength of that merit, He becomes a surety, or guarantor, to those who wish to become His disciples. No more than this would be necessary; for their consecration is to sacrifice, and they need merely to sacrifice what they have. Since our Lord imputes of His merit to the Church, which offsets what they have not, whatever they are lacking by reason of heredity, when they shall have finished their contract this merit will be released, just as when the note is paid, the endorser is free.

R5661 : page 103

THE RELEASE OF THAT MERIT

Our Lord Jesus becomes the Guarantor, or Endorser, or Imputer, of His merit to all who make a consecration to God. This includes not only the Little Flock, but also the Great Company, who will be partly faithful and who will need this imputation to complete their Covenant; it also includes those who later become wilfully unfaithful and will go into the Second Death. When all these things shall have been accomplished, then this merit of Christ, having been fully released from all this imputation, will be applied in full measure to the sealing of the New Covenant, of which Christ is the Mediator. Then His Kingdom will be the Mediatorial Government for the blessing and uplift of the world.

The proposition made to the followers of Christ is that they will lay down their human lives sacrificially, just as Jesus did His--in whatever way God's providence may mark out for them. But those who present themselves to God in consecration are members of the sinner race of Adam. God properly declines to deal with these repentant sinners thus. He says, Your lives are already under condemnation; already they are three-fourths gone; in any event, you could not present more than one-fourth of the sacrifice that is absolutely required. However, God's Plan has provided that Jesus can become Surety for those who desire to become His footstep followers in sacrifice. On His account their sacrifices are accepted as a part of His sacrifice, that they may also share in His glory.

PHILOSOPHY OF JUSTIFICATION BY FAITH

The philosophy of the matter is this: Jesus already has in the Heavenly Father's hands--that is in the hands of Justice--a meritorious credit to the value of His human life, which He laid down sacrificially in obedience to the Divine wish. That sacrifice, sufficient for Adam and every member of his family, is waiting in God's hands to be applied in due time--at the time appointed for the beginning of Christ's Millennial Reign for the blessing, uplifting, Restitution, of the world. A certain portion of that blessing or merit of Christ is due to come to each member of Adam's race in Restitution. A certain portion, therefore, would in due time apply to those of Adam's children who, having now forsaken sin, become members of Christ by consecrating to death.

As the Advocate for those who desire to become His followers, Jesus appropriates, or imputes, to them merit which is to His credit in God's account. That imputation is equivalent to the Restitution blessing which otherwise they would have received during the Millennium. This imputed merit, equal to all their imperfection, is, therefore, said to justify these from all sin, from all condemnation. Thus justified by faith these are accepted by God, and their sacrifices accepted of Him as part and parcel of their Redeemer's sacrifice.

Not until all the merit of Christ thus imputed to the various persons who have made consecration during this Gospel Age shall have been released will the full merit of Christ's sacrifice be available for actual Restitution for Adam and all of his race. The portion of merit imputed to each individual follower of Christ is released when that follower dies, because the imputation was merely to permit the sacrifice of the offerer to be acceptable to God. The offerer first gave up his earthly hopes and prospects --the Restitution privileges secured by Jesus for all men. That much he sacrificed instantly at the moment of his consecration, and so disposed of it. His consecration, however, includes all that remains of his talents and powers, vitality and strength, even unto death. Our Redeemer's endorsement for the Church acts as an embargo on the ransom-price which must be paid to Justice as a whole to secure for man restitution privileges.

IMPUTATION OF MERIT ILLUSTRATED

To make an illustration: Suppose that A had deposited a million dollars in the bank, intending it for a specific purpose at a stated time. Meantime some of his friends are needing money or credit. A says to the banker, I do not wish to disturb the million dollars which I have on deposit; but on the strength of its being in your possession, you will be very pleased, I am sure, to extend credit to some of my friends if I endorse their notes. The banker of course would say, Yes. The endorsed notes would be discounted, and A would be liable to the full amount of these notes if they were not paid at maturity. There would, therefore, be an embargo upon his million dollars' credit, to the extent those notes were not paid. But when all the notes were paid, the million dollars

R5661 : page 104

would be as free from obligation as if those notes had not been made and A's credit had not been imputed to anybody.

So it is with us who become Christ's disciples. Jesus endorses our notes. He becomes our Surety that we will fulfil our engagement, that we will lay down our lives. Until our lives are laid down, this imputation constitutes an embargo on Christ's merit which is in reservation to be applied on behalf of the world. But just as each one of us dies, all imputation of merit in behalf of that one is at an end, because his contract is fulfilled. In the case of those who do not lay down their lives willingly as per covenant, Jesus, as the Endorser, will, nevertheless, see to it that they lay down their lives; some of them in the great Time of Trouble will come through great tribulation, and their death will bring them also some measure of blessing; others will die the Second Death.

===================

R5662 : page 104

VICTORIES OVER MODERN GIANTS

--APRIL 25.--1 SAMUEL 17:1-54.--

GIANTS OF OLD--DAVID AND GOLIATH--NOT BY HUMAN MIGHT, BUT BY GOD'S SPIRIT, OR POWER--FIGHTING THE GOOD FIGHT--NOT WITH CARNAL WEAPONS --POWER OF THE PEBBLE OF TRUTH.

THE first giants mentioned in the Bible were those who had human mothers, but whose fathers were materialized fallen angels, as recorded in Genesis 6.* These, however, all perished in the Deluge of Noah's day. From time to time since then, there have been human giants found in Asia. Og, king of Bashan, had an iron bedstead thirteen feet long. In their report on Canaan, the spies told of seeing giants there--the sons of Anak. Goliath, the giant of Gath, whom David slew, was probably a descendant of this family.

We have had giants in recent times, also; Byrne, an Irishman, eight feet four inches; Middleton, an Englishman, nine feet three inches; Lushkin, the Russian, eight feet five inches; Chang, the Chinese, seven feet eight inches. Pliny declared that Gabbaras was nine feet nine inches tall. There is, therefore, no room for discrediting the story of David and Goliath.

David, a youth of probably twenty years, visited the army of Israel, in which three of his brothers were soldiers, taking food and delicacies for their refreshment. To his amazement he found the army of Israel facing the army of the Philistines, who had invaded from the west. They were not fighting, each apparently fearing the other. A champion from the Philistines came forth every morning, a giant in size and strength, wearing a bronze armor weighing two hundred and twenty pounds, and brandishing his spear, the head of which weighed twenty-five pounds, and the shaft of which was nearly three inches thick. He defied the Israelites, declaring that a battle between individuals would settle the war. He defied not only the nation of Israel, but its God.

Young David was amazed that this had progressed so long, and that nobody accepted the challenge. A believer in the true God, he realized the Covenant between God and his nation. His faith in the Almighty was such that he accepted the Divine promises implicitly. He wondered at the lack of faith manifested by his brothers and his countrymen. He intimated that, backed by God's promises, he himself dared to meet that Goliath.

King Saul of Israel had let it be known that great honor would come to the one who would meet the challenge of the foe. Young David was brought before him; but, anxious as he was for a champion, the king realized that the sinewy youth before him would be no match for the giant strength of Goliath, one blow from whose spear would destroy him. Then the stripling pleaded his cause. He declared that, as keeper of his father's sheep, he had time and again delivered them from the mouth and the paw of the lion and the bear. He had the courage, and above all he had the faith in God. As God had blessed him in his daily duties of the past, He would give him strength for victory in the duty of the hour, the meeting of the defiance of the giant and his insult to Jehovah.

The king was impressed. He would lend David his armor--the best in Israel. But after trying it, young David declined it with thanks. He was not accustomed to such armor and could be himself better without it. He took with him merely his shepherd's staff, to which he was accustomed, and his sling. Passing over toward the side of the Philistines for the combat, he chose five smooth pebbles from the brook. This slight armament, with God's blessing, was more than sufficient; for he needed to use only one of the pebbles.

The giant was indignant, saying, "Am I a dog, that this boy should come out to meet me with a stick?" According to tradition, as the lad approached the giant laughed, throwing his head backward. His helmet fell off; and he was exposed to the sure marksmanship of his despised opponent. There were no newspapers in those days, nor public libraries; and he knew not of how mighty a place sling-stones occupied in warfare even then, and that often, in skilled hands, they were almost as effective as are the rifles of today. The giant stunned, his armorbearer fled; and young David quickly dispatched him and took his armor as a trophy. The Philistines surprised, dismayed, fled, Israel pursuing them to their own fortified city.

HOW TO MEET MODERN GIANTS

Following Jesus' death, a new Divine order of things was ushered in. Those who have faith in God still have battles to be won, but not with carnal weapons. Their victories, nevertheless, are based upon the same principle which operated favorably with David. Faith in God is lying at the basis--the realization that the cause in which they fight is one approved of God. A courage proper to their faith--a faith gradually developed in previous victories over lesser foes, as in David's case--helps to give courage and strength for battling with the most terrifying giants we may encounter.

Remembering this, each Christian should be daily on the alert to overcome the little weaknesses, the little frailties --to become conquerors in the little battles with selfishness, anger, malice, envy, evil-speaking. Victories over these, and experiences gained with God's help in overcoming these, give preparation step by step for the greatest trials and the grandest victories.

When we learn of the Divine promise, "To him that overcometh will I grant to sit with Me in My Throne," it gives us the thought that a great victory must be won to prove ourselves worthy of the great honor to which God has called His Church. And this victory, as we are happy to learn, is not always to the strong, but to those whom God will bless. And the conflict which God approves and will reward is not strife with friends or neighbors, however unreasonable they may be, but strife against unrighteousness, against sin, against everything which the Divine Law opposes. This strife and victory belong, first of all, in our own hearts and minds and, secondarily, will extend, as the Lord's providence may indicate, in battling

---

*For further explanation send 6c. in stamps for booklet, "Spiritism --Proofs that it is Demonism." Address, WATCH TOWER, Brooklyn, N.Y.

R5662 : page 105

against public evils and in support of public and civic righteousness.

We are not, however, to forget that the great giant of sin and iniquity, which has dared the people of God for centuries, will be smitten down only at God's appointed time, and by the antitype of David. The name David signifies Beloved. The antitypical Beloved is The Christ-- Jesus the Head, the Church His Body. Shortly, a sling-stone of Truth is to smite down the great opponent; and the antitypical David will begin the Millennial Reign which is to lift up the world and bless it. As members of this David class, we must have the overcoming spirit, and its supporting faith and trust in God's promise and power.

====================

R5662 : page 105

THE FAITH OF ONE PERSECUTED

--MAY 2.--1 SAMUEL 19.--

SAUL'S JEALOUSY OF DAVID--ATTEMPTS TO INJURE HIM--FREQUENT DELIVERANCES SUPERHUMAN--SATAN OUR GREAT ENEMY SEEKS OUR INJURY--DEVOTION TO GOD AND RIGHTEOUSNESS SECURES

US DELIVERANCE--WHY SUCH EXPERIENCES ARE PERMITTED--THE ARMY AND THE PEOPLE OF ISRAEL PRAISED AND IDOLIZED THE YOUTHFUL DAVID.

"Whoso putteth his trust in the Lord
shall be safe."--Proverbs 29:25.

WARS with the Philistines continuing, David was made a regular soldier, with a command over a regiment and closely in touch with King Saul himself. Victory after victory came wherever David was engaged, and King Saul saw the admiration of the people turned from himself to David. The sentiment reached a climax when, returning from one of the victories, the women and girls of a village came forth singing:

"Saul hath slain his thousands,
But David his tens of thousands!"

The flame of jealousy took full possession of the king, and thenceforth his one purpose seems to have been to destroy David. It was a secret withheld from him that David was already anointed by Samuel to be his successor. He merely knew that Samuel the Prophet had told him that, as a consequence of his failure to carry out the Divine instructions regarding the Amalekites, the kingdom would be taken from him and his family and given to another. He possibly hoped that this might never come true--that his son Jonathan might be his successor.

Jealousy is the bitter fruit of selfishness gone to seed. It unbalances reason, extinguishes happiness. It subjects its possessor to horrible melancholy, so that when it is in control he is really crazy. Not only is this illustrated in King Saul's case, but it is more or less illustrated in the experiences of every human being. Who does not by experience know what jealousy is? and the more he knows of it the worse. It has made murderers of children, as well as of grown-ups. It has wrecked homes, as well as business enterprises. It is the most terrible, and at the

R5663 : page 105

same time the most foolish, manifestation of selfishness. Every one recognizing it in himself should be alarmed--should throttle it promptly, seeking victory through vigilance, and if a Christian, through prayer.

SAUL'S JEALOUSY WAS CRAFTY

When under control of these fits of jealousy, King Saul is described as having had an evil spirit from the Lord, but more properly, we shall say, an evil spirit opposite from the Lord's--the reverse of the Lord's Spirit of kindness, justice, love. When the king was laboring under these fits of melancholy which followed the cessation of the Philistine wars, young David could sometimes soothe him by skilful playing on a harp; yet he knew the king's treacherous mood and, keen eyed, on two occasions caught the king with his eye in time to hinder Saul from throwing at him a javelin-scepter which he usually carried.

Intent upon drawing David into a quarrel which might be construed as traitorous and justifying his death, the king promised him his elder daughter to wife, and then gave her to another. David, however, was discreet, and merely commented that he was not of a sufficiently noble family to expect such honors; neither was he able financially to give a sufficient dowry for a king's daughter. Another trap was to betroth to him the king's younger daughter, Michal. Young David again told of his unworthiness of the daughter and his lack of wealth for dowry, whereupon Saul stipulated that the dowry should be the evidence of the killing of a hundred Philistines. No doubt he hoped confidently that in the attempt to meet this requirement David would lose his own life; but instead, young David killed twice the number and received Michal, Saul's daughter.

The king, getting more insanely jealous, told his son Jonathan and his courtiers in general that David must be destroyed. The sentiment of Jonathan was as loving and brotherly as his father's was cruel, jealous, selfish. It was Jonathan who would lose by David's attainment of the honor of the kingdom. Hence the love of Jonathan has become a proverb. Additionally, he had the true spirit of manhood and brotherhood, the spirit of a peacemaker. He interceded with his father for David. His language is a beautiful model of filial respect as well as of devotion to his friend David. He said, "Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood to slay David without a cause?"--Verses 4,5.

The plea of the peacemaker was successful. The king relented. David was brought back and became again a member of the household. But it was only for a time. The king was not without some noble sentiments, but they were not deep enough. They did not control his life. On the contrary he was under the control of the evil mind, the selfish mind, the jealous mind, which is far from, and opposite to, the mind, the Spirit, of God.

Ere long, in a jealous fit again, the king not only made the motion to throw the javelin, but threw it with deadly aim and smote into the wall just behind where David sat; for David was quick and dodged it. David went to his room; but a guard had been stationed there, instructed that upon his coming forth he was to be killed. His wife informed him and assisted him to safety by letting him down out of a window. Possibly the house was built upon the wall, as in the case of St. Paul's similar deliverance.

TWO HUNDRED MURDERS FOR A WIFE

Scoffers seize upon one feature of this lesson to condemn the Bible as encouraging murder and with being, therefore, in conflict with righteousness and in conflict with a God of righteousness. They say, "Here we find David, a Prophet, described as being very discreet and as having the Spirit of the Lord, the spirit of a sound mind;

R5663 : page 106

and yet we see him taking the lives of two hundred human beings as the price of a wife, and not a word in the Scriptures in condemnation."

Such charges and arguments should be met in a reasonable way--they should not be passed over with the remark, "No use reasoning with you; you are an infidel." He that doeth righteousness is righteous; he that doeth unrighteousness is unrighteous. This Bible proposition applies to God and to David, as well as to others. But, when inquiring respecting it, we should approach our subject with unprejudiced minds. Instead of condemning from the standpoint of prejudice, we should rather inquire how this course can be made to square with the principles of justice, which the Bible everywhere maintains.

In the first place, we must have in mind the difference between being a Jew under the Law Covenant and being a Christian under the headship of Christ. Second, we should remember that the Bible does not teach that those who die still live and pass immediately into everlasting torture. It teaches that the dead are really dead, and that the hope which God holds out for them is a resurrection from the death state in the future under more favorable conditions, under the blessed influences of Messiah's Kingdom. The Bible informs us that the penalty of sin is death--not torment after death. It informs us that this penalty was justly inflicted upon Father Adam because of his intelligent and wilful sin. It tells us that the human family are dying because, by laws of heredity, the seeds of sickness, imperfection, death, are in us, from the hour of our birth.

From this viewpoint, our entire world is a world of convicts under death-sentence. This accounts to us for the different treatment which God accords to humanity from that which He gives to angels--joy, peace, life, perfection. This accounts to us for God's permitting various death-dealing circumstances to have control--famine, pestilence, earthquakes, cyclones, etc. When we come to see that the same God who justly condemned all through one man's disobedience has made a provision for the justification of all through the obedience of Christ unto death, then we see things in a new light. When we learn that Messiah's Kingdom is to be set up for the very purpose of bringing light, knowledge of God and full opportunity of return to

His favor and everlasting life, our hearts rejoice.

Coming back to our first proposition, we realize that we are not to judge David and people of his time as we would judge ourselves of this Gospel Age. He must be judged by the Law, under which he and his nation were placed at Mount Sinai--"an eye for an eye, a tooth for a tooth, a man's life for a man's life." The Israelites were informed that the people of the Land of Canaan had allowed their cup of iniquity to come to the full (1 Samuel 15:2,3); and that the children of Abraham were given that entire land, with the Divine approval of their taking possession of it as quickly as possible. They were fully commissioned to slay all their enemies there as being enemies of the Lord, not even being told that the Lord had a future provision for them all in Messiah's Kingdom.

The Philistines were in the Land of Canaan, where they not only held their own portion, but had invaded the portion which Israel had already conquered. They had caused loss of many lives in Israel. It was in full accord with the Divine instruction to the Israelites that the Philistines and all other occupants of Canaan should be utterly destroyed. David, therefore, was merely carrying out what all Israelites recognized as being the Divine instruction respecting the Divine Program. From this viewpoint alone can the Lord's instructions and the conduct of the Israelites in the past be recognized as proper.

Under the New Dispensation which began with our Lord's redemptive work and the Pentecostal blessing, the Lord's people of this Age, the Church, are under new orders, and by word and by example they are to illustrate the principles of mercy as in previous times the Jews were commanded to illustrate the principles of Divine Justice. We are to love our enemies, to do good unto them that hate us and that persecute us and say all manner of evil against us falsely. Thus we shall be the children of our Father who is in Heaven, and manifest that we have been begotten of Him by His Holy Spirit. But the Jews were not children of God. They were a "House of Servants." (Hebrews 3:5.) They never thought of speaking of themselves as sons of God. When Jesus declared Himself to be the Son of God they were indignant, said that He blasphemed, and took up stones to stone Him.

The first human son of God was Adam, and when he sinned, he was cut off from that relationship to God; and none others from Adam's time down to Jesus' time were ever recognized or spoken of in the Bible as sons of God. They were sinners, strangers, aliens, foreigners, convicts, under death sentence. But with Jesus came not only the new teaching but the new relationship. "Moses verily was faithful as a servant over all his House; but Christ as a Son over His own House [of sons]; whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."--Hebrews 3:5,6.

===================

R5664 : page 106

A FRIEND IN NEED--A FRIEND INDEED

--MAY 9.--1 SAMUEL 20.--

JONATHAN'S LOVE FOR DAVID--A MODEL OF FRIENDSHIP--ITS TEST--ITS ENDURANCE--ITS BASIS--FRIENDSHIP BEING LOST--SELFISHNESS AN IMPENDING DANGER--"EVERY MAN'S HAND AGAINST HIS NEIGHBOR"--THE HEAVENLY MODEL.

"A friend loveth at all times."--Proverbs 17:17.

HISTORY records noble examples of friendship; but supreme amongst these is the story of our lesson--the friendship, the love, of Jonathan, son of Saul and prospective heir of the throne of Israel, for David, his rival in the hearts of the people and in the Divine Program. The purity and unselfishness of his friendship demonstrates to us a nobility possessed by some in those days, which we might not have suspected and which is quite in conflict with the Evolution theory.

The loving spirit of Jonathan stands out all the more in contrast with the jealous spirit of his father, King Saul. Apparently his first meeting with David was after the latter's victory over Goliath. Instead of thinking of David as a rival, who should be crushed, the noble Jonathan took off his own princely robe and gave it to him, together with his sword and his famous bow.

Rev. Alex. Whyte remarks, "Jonathan was the eldest son of Saul; and he was thus the heir-apparent to the throne of Israel. Handsome and high-mettled, full of nerve and full of heart, Jonathan was the pride of the army and the darling of the common people. His comrades, for his beauty of person and swiftness of foot, were wont to call him The Gazelle. But for his father's great and disastrous transgressions, Jonathan might soon have

R5664 : page 107

been the second king of Israel, second in succession to Saul, but second to no king that ever sat on a throne in those great qualities of mind, heart and character that give stability to a throne and add lustre to a crown."

Well was it written by one of the ancients, "Life hath no blessing like an earnest friend"; and a poet has written:

"Life offers no joy like a friend;
Fulfilment and prophecy blend
In the throb of a heart with our own--
A heart where we know and are known."

"A FRIEND IN NEED, A FRIEND INDEED"

Jonathan's friendship, love, was not of the effervescent kind. It was the genuine article. He did not love merely in word, but in deed and in truth--not merely when his father favored his friend and when the public acclaimed him and when he would thus have favor with others; but he loved him just the same when the king became the enemy of his friend and sought his life. Indeed, it may be said that no friendship could be surely counted upon until after it has been tried. The friendship which will not endure trial, testing, the friendship which will make no sacrifices is not the kind to be modeled after.

Jonathan had love of the kind the Lord admonishes His followers to have--the love which in honor prefers one another. While other loves have been great, this one doubtless stands preeminent above earthly love, especially because it was founded on a religious basis. It was because David loved the Lord, and sought to be guided by His will as that will was manifest at that time, that he would wait--that he conducted himself with wisdom, as the record declares. And it was because Jonathan discerned this spirit of wisdom, because he realized David was guided by the spirit of righteousness, that he loved David.

Indeed, we may be sure that in proportion as we understand the Bible and receive the spirit of the Truth, in that same proportion we shall be able to appreciate and to copy and to exemplify the best there is of principle--whether of friendship, or of duty to a monarch, of duty to our family relationship, or of duty toward our God. There are many influences operating toward a spirit of selfishness, avarice, jealousy, while the influences making for true friendship, true love, all the best qualities of heart and head, are from the Lord.

We have already noted in a previous lesson how Jonathan acted as peacemaker between his father the king, and David. Today's lesson brings to our attention another occasion on which Jonathan acted the part of a true friend. David realized that his life was in danger and mentioned his fears to Jonathan. The latter was at a loss to believe that his father would break his word, yet was impressed by David's attitude. The feast of the new moon was at hand; and David was expected to sit at the royal table, King Saul at the head, Prince Jonathan at the right hand, the captain of the host at the left, and David occupying the fourth place, opposite the king. In harmony with an arrangement made between the friends, Jonathan was to ascertain his father's intentions definitely and to communicate these to David.

On the first day of the feast the king said nothing, although Jonathan, to attract attention to the matter and thus to draw out his father, chose a convenient time for taking David's seat. Finally the king asked for the "son of Jesse," as though he hated the very name "David." Jonathan replied that David had gone to keep the feast at Bethlehem by his permission.

The king had apparently been foiled in his intention to kill David at this time and vented his wrath upon his son, whom really he greatly loved. He addressed him as an unruly son, unworthy of his mother, thus implying that he ignored him as his own son. In his anger he threw a javelin at his son, probably not with the intention of striking him, but merely of venting his ferocious jealousy. Jonathan's speech in return shows that he was thinking less of what he himself was risking for his friend and more in respect to the injustice being done that friend. "So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because Saul had done him shame."

It is a beautiful friendship which in stress forgets self and thinks only of the interests of the friend. As though in contrast with all the human loves and friendships, we read of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends." Nevertheless, in the case of Jesus, it meant more than any earthly love or friendship; for "while we were yet sinners, Christ died for us." The Apostle declares that the Lord thus set an example to all Christians, that they should "lay down their lives for the brethren," be ready to die the one for the other. This is the Heavenly love, the Divine friendship, of which the love of Jonathan may be taken as a sample, next to the example of our Lord and the Apostles.

"IS IT NOT BEYOND THEE?"

The next morning David, having returned from his home, was to get Jonathan's judgment respecting the king's sentiments. The agreed-upon signal was that Jonathan with his bow and arrows should go into the field near to a great rock; and in connection with his archery would call out, "Is it not beyond thee? Make haste!" if the message was that David should flee. And so it was done. But the two friends could not think of parting, perhaps forever, without having personal contact. Jonathan went over to the rock behind which David hid. The two embraced, after the manner of the East, kissing each other Goodbye--true lovers, with a manly, noble love.

Here it was that Jonathan indicated his faith in God's providence in respect to David, and asked him to make a covenant with him that whatever should occur he would deal graciously with him and his family, saying, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed, forever. And he arose and departed; and Jonathan returned to the city."

Bible history shows us that David never forgot the obligation he thus undertook to be a friend to the family of Saul. The custom of the East at that time was that a new dynasty coming into power should utterly destroy all the males of the dynasty which was being overturned. But this was not so in David's case.

It was on the occasion of Jonathan's death with his father on the field of battle shortly after, in conflict with the Philistines, that David expressed the beautiful words:

"O Jonathan, on thy high places thou wast slain!
I am distressed for thee, my Jonathan, my brother!
Pleasant hast thou been to me exceedingly!
Wonderful was thy love to me, passing the love of women!"

We trust that none can read this story without being influenced favorably toward friendship, to be a truer, a nobler, a more faithful friend than otherwise; but especially should Christians get a blessing from this story of Jonathan's love, leading on as it does to the love of Christ and to the injunction that they should be copies of God's dear Son; and that their friendship should be loyal, true, enduring, especially one for the other, as the Apostle exhorts, "Doing good unto all men as we have opportunity, especially unto the Household of Faith."

===================

R5665 : page 108

SEEDTIME AND HARVEST OF CHARACTER

"Be not deceived,...he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."--Galatians 6:7,8.

THE APOSTLE here brings to our attention the fact that there is danger of some of the Lord's people being deceived. Some might think that they could live according to their earthly desires, fleshly desires, and then attend meeting, or observe other religious forms, and it would make them all right with God. Others might deceive themselves into thinking that they might live according to the flesh, and then by going to the Lord in prayer they might have the matter all forgiven and corrected, and still be as far along spiritually as those who live daily a life of faithfulness to God. Another error which has deceived many is the teaching that, after living according to the inclinations of the flesh in sinful ways, they can go to the priest and obtain absolution, and that this will make them all right again.

Now these are deceptions. God has established a general principle which applies both to the Church and to the world. This general principle operates along the lines of sowing and reaping. Suppose a man unfamiliar with the nature of certain seeds should sow seed of thistles or of tares. A little later he might visit his field and say, "This seed seems to have been all right. I see nothing wrong. It has not hurt the ground in any respect; the field looks as well as if I had sown timothy seed or clover seed. The plants are green and thrifty, and indeed make quite a fine appearance." But later in the season the nature of the crop would make very manifest the dire mistake in the choice of the seed sown.

In the natural world men are sure to reap in kind as they have sown. They would not expect to sow tare seed and reap a crop of wheat. The law of cause and effect is no less inexorable in the spiritual realm. And so the Apostle says that "God is not mocked"--do not think that you can do an evil thing and get good results. Whoever "sows to the wind shall reap the whirlwind"; whoever sows to the flesh will reap accordingly; whoever sows to the Spirit will reap in kind.

THOUGHT THE BEGINNING OF CHARACTER

What is meant, then, by this word "sowing" when referring to spiritual things? Apparently it means a course of life, or conduct, that would bring good results or a course that would bring evil results. We sometimes hear the expression, "That young man is sowing his wild oats." The thought is that the conduct of such a one is evil; and that the conduct of the individual will react upon his character. We might go further and say that all conduct must be incited by previous thought. In other words, our thoughts are the initiative in what we are! To illustrate: When God would create the world He first had a Plan respecting it. All that He has been doing since has been the following out of a Plan that He originally had. We might say that it was the good thoughts of God which led to the good results.

So it has been in the case of Satan. Satan's course in the world has been that of sowing evil things, sowing tares. His course has been fatal to himself and injurious to others, and it was the result of the wrong thought he had before he committed the sin. He had said in his heart, "I will ascend into Heaven; I will exalt my throne above the stars of God;...I will ascend above the height of the clouds; I will be like the Most High." (Isaiah 14:13,14.) He had a covetous spirit, a selfish, presumptuous spirit, a spirit in opposition to God.

These two spirits are still operative in the world--God's Spirit and the spirit of the Adversary. In referring to things pertaining to humanity, the Apostle speaks of this Adversary spirit as being the spirit of the flesh--not that it is the spirit of the flesh in its original perfection, but the spirit of the fallen flesh. It is the spirit of Satan, which has become dominant in the human family. The Apostle addresses the words of our text particularly to the Church, but with a good application to the world also. If any of the Lord's people who have been enlightened and made partakers of the Holy Spirit should live according to the flesh chiefly, they would surely not receive the prize of the High Calling. If they wish to attain glory, honor and immortality, they must live according to the Spirit of God, the spirit of God's Law, the spirit of righteousness. They must conform their lives to the life of Christ their Exemplar, or they can never hope to attain the things promised them.

Because of the imperfection of the flesh inherited through Father Adam, the Lord's children can never in this life attain the perfection that they would wish. There will be blemishes and weaknesses of brain, of thought, and of the entire body. But they should live as nearly up to the standard as possible, and the Lord will compensate for their unintentional weaknesses. His grace will be sufficient for them to enable them to overcome. But if they sow to the flesh, they will reap in the flesh--they will reap the evil. However, if they are still loyal to the Lord, and repent of their derelictions, striving to overcome, He will overrule these experiences for their good.

LOYAL HEART THE FIRST REQUISITE

It is therefore for the Church to sow according to the Spirit, to conduct themselves according to the Spirit of God, who is a righteous Spirit Being. In order to do this, we see that the heart must be right. So the getting of our hearts right is the very first thing the Lord sets before us. We cannot even become His children until our hearts are right. We must turn from sin and accept the atonement of the great Sin-Bearer. Then we must heed the words of our Lord, "If any man will be My disciple, let him deny himself, take up his cross and follow Me." In so doing we are sowing to the Spirit. If we continue thus to sow, we shall reap the great reward--all the glorious spiritual things the Lord has promised to His faithful ones of the Gospel Age.

But in proportion as we are derelict, as we sow seeds of evil, in that same proportion shall we be sowing to corruption. This does not necessarily mean the Second Death; but there will be corrections and stripes for the things which are improper. Whoever, therefore, sows a little to the flesh will reap accordingly. If he continues to sow according to the flesh, he will reap a much larger measure of results--greater corruption. And if his life be given over to sin, if he has abandoned the life of the Spirit entirely, the effect will be the Second Death, which is the extreme penalty of wilful opposition to God.

Hence, sowing to the flesh might or might not mean certainly to reap the Second Death. It would surely mean to reap difficulty, tendencies away from God, in proportion to the evil sowing. With the spirit-begotten it would surely lead to the Second Death if the course is not changed. We see this matter illustrated in many Christian people. They begin the Christian course, and live to a considerable degree to the Spirit of God, yet they occasionally give way to the things of the flesh and more or less encourage the fleshly mind. They do not perhaps realize any immediate results, but there are evil seeds sown. These evil seeds, evil thoughts in the mind, even if afterwards repented of, may more or less corrupt

R5666 : page 109

the mind all the rest of life; they tend away from the Lord, away from the Heavenly things, and make so much more to fight against. The Christian should see to it that all of his course in life, his desires, his thoughts, are brought into accord with the spirit of a sound mind, the Spirit of God, the Holy Spirit.

Sowing to the Spirit and sowing to the flesh would, we understand, mean either to live according to God's way or, on the other hand, to live according to the spirit of the Adversary--to sow seed that will result either in the blessed fruits of the Holy Spirit of God or in the fruits of the fallen flesh--the corrupted, Satanized spirit with all its accompaniments. If we live according to our flesh, it will mean corruption, moral and spiritual degeneration; for we are in the corruptible condition.

PRESENT COURSE OF WORLD TO BEAR ON FUTURE

In their present condition the world cannot hope to gain everlasting life; for they have not come into relationship with the Life-Giver, although God has provided, as the Church knows, an opportunity for everlasting life to the whole world of mankind. But while the world is not yet on trial for this everlasting life, nevertheless their conduct has a decided bearing on their future. If now they are living according to the lines of selfishness--self-gratification --they will reap correspondingly, according to the influences that are at work in them. And this will leave them in a more and more corrupted condition as they continue so to live, and they will have more to overcome in the next Age, if they would ever gain everlasting life. They would be much more advanced and advantaged if they would follow the things of righteousness, if they would cultivate the principles of justice and love; and they will be much more degraded and handicapped if they follow the things of selfishness and impurity.

We might carry the matter clear back to Eden. In the case of Father Adam, when he sowed to self-gratification, when he ate of the forbidden fruit, he followed the wrong course; he failed to follow his best judgment, his conscience; he followed inclination. As a result he brought upon himself the death penalty, which gradually led to extinction of life; and all his posterity have shared his condemnation. Sad was the sowing, and most bitter and far-reaching has been the reaping. But through the mercy of God even man's terrible experiences with sin will prove a very valuable object lesson to angels and to all of God's intelligent creatures throughout eternity.

====================

R5666 : page 109

"CHOOSE YE THIS DAY WHOM YE WILL SERVE"

"No man can serve two masters...Ye cannot serve God and Mammon."--Matthew 6:24.

THE THOUGHT which our Lord apparently wished to impress upon His disciples was that there is a principle involved in service --that no one can possibly render full service to two opposing interests, two opposing masters; for the one would surely be neglected in the interest of the other. There would be more or less of a preference shown. After making a general observation regarding the impossibility of serving two masters, the Lord applied this principle, saying, "Ye cannot serve God and Mammon"--God and selfishness, righteousness and unrighteousness. Man was originally God's servant. It was natural for him to appreciate the Divine character and arrangements and to render willing service. But mankind were deceived as they got under the control of the great Adversary, being influenced by the powers of evil, the chief effects of which have been ignorance, superstition and selfishness.

One of the deplorable conditions of the present time is that from birth selfishness is almost forced upon one. Man learns to give his time, his influence, for selfish purposes and projects. He fails to see that God is the One who should be served at any cost. But men were born and shapen in iniquity. They are servants of Sin, slaves of Sin. But our Lord Jesus pointed out that through the knowledge of Himself and compliance with His terms of discipleship, there came a release from this slavery, an opportunity to pass over to the side of righteousness.

However, an opportunity to take a stand for right came before our Lord's day. As a knowledge of God was granted to any people, they had an opportunity to assert themselves on the side of right. At the time when the Law Covenant was given, God set forth the principles of righteousness in that Law. The whole nation of Israel accepted God as their Savior, and entered into a Covenant with Him that they would be His loyal people. Yet after they had done this, the influences of evil in their flesh became manifest. They sought to be the servants of God and at the same time of self, dividing their interests between God's affairs and the affairs of self.

A WORTHY EXAMPLE SET

Jesus pointed out this particular fact, and told the people of His day that it was impossible to perform this half-hearted service--they could not serve two masters, for nobody would be pleased. If they were to serve Mammon, serve the Present Order of things, then they could not be pleasing to God. If they wished to serve God, serve righteousness, to whatever extent they did this they would be displeasing to the world; they must be servants of either the one or the other; the two services combined would be impossible.

The example of our Lord Jesus when He came to earth, was in harmony with this position; for He fully renounced the world and made absolute consecration of His life to God and His service. Thus He set us an example. All who have the same spirit should walk in His steps. This was in accordance with the Jewish Law: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength." Any one who kept this Law would not be serving self; for his service would be all for God.

Those who are following in the Master's footsteps are all for God, or, as we sometimes sing, "All for Jesus." As we follow the example of Jesus, and walk as He walked, we are rendering whole-hearted service to God. The result of serving this Master will be a great reward. "Him hath God highly exalted, and given Him a name above every name." And the Church has been invited to follow Him. So we should serve God in everything, with all our heart, mind, soul, strength. This is our commission. This we are to do to the point of sacrificing all earthly interests and of laying down our lives for the brethren. This course, followed faithfully to the end, will bring us to the same reward that Jesus received--glory, honor, immortality.

RENDERING UNTO CAESAR HIS OWN

It may be asked how this text comports with the Apostle's suggestion that one who was bound when he received the Truth should not seek to be free. (1 Corinthians 7:20-22.) These words of St. Paul express the thought that when the Truth finds us it does not necessarily change our earthly relationships; that if a man were a slave, for instance, and the Truth of God reached him, he should not rebel against his earthly master. He is not to think of this new relationship to God as changing

the color of his skin or his earthly relationship. The Apostle is speaking of the body and not the heart when he says, "Seek not to be loosed." Our bodies may be enslaved for one reason or another. It might be a bondage like that of olden times--captured service. Or it might be that we had become the servants of those who were willing to pay for our services. While we are not to do anything contrary to the Divine Law or to our consciences, yet we are to serve our earthly masters faithfully. They have purchased our time, or a large measure of it; and we must render to them conscientiously all that is theirs by contract. If one is a servant in a military way, or in any other way, he should be faithful.

This will not interfere with one's service to God; for our Lord has instructed us to "render unto Caesar the things that are Caesar's." Whoever is faithful in this is doing the will of his Heavenly Master. There would be no conflict, but full harmony. The only conflict would be if the master on earth should wish us to do something contrary to the commands of our Master in Heaven. We are to suffer anything rather than do what our Heavenly Lord would not approve, and thus defile our consciences.

Looking into the future, we see that the present master, ruler, of this Old Order is soon to be bound, that he may deceive the nations no more for a thousand years, and that the new Ruler, the new Master of the world, is to be The Christ--Jesus and His Church. We ask ourselves how this principle will apply then. The answer is that there will be only the one Master to obey. There will be no rendering unto Caesar then. All will be made fully aware that this Master is the only one who has the power, the right to command. The knowledge of God's glory shall fill the whole earth--the knowledge of God's Righteousness, the knowledge of God's Power, the knowledge of God's Wisdom, the knowledge of God's Love. Whatever He commands is the right thing, as every one will then learn and fully understand.

R5667 : page 110

THE SCRIPTURALLY "WICKED"

In the Scriptures Satan is represented as the deceiver of mankind. He puts light for darkness and darkness for light. God's proposition through Christ is that during the thousand years of the Millennial Reign, the whole world will be brought to the true knowledge of God, an accurate knowledge. Deception will be no longer permitted. The world will see what righteousness really is, what its rewards really are, and how desirable it is. As a consequence, the majority will then, we think, be glad to give heed to the one Master. The exceptions are represented as having the same disposition as Satan; and whoever will have that disposition will be destroyed. When a person comes to know the right and when the right is made reasonable, and possible for him, and he then prefers to do wrong rather than right, let him die the death. This will be the sentence. Such will be counted "the wicked," the incorrigible.

The word "wicked" from the Scriptural standpoint, means those who do wrong intentionally. So all the wicked, knowing the wrong to be wrong, and doing it wilfully and purposely, shall die the Second Death. In due time none shall be left alive except those who serve the one true Master. The difficulty with mankind at present is ignorance, which God has not yet lifted from the world. He has permitted the ignorance and darkness of the present time that the world may learn its lesson of the exceeding sinfulness of sin, and be the better prepared for the lessons that are to follow. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them." But these blinded minds shall soon have the obstructions removed that they may see.

Those who have become children of the light, who have accepted the Lord Jesus and become His disciples, and who now see clearly the Divine will and Plan, have much more responsibility than those who have never seen. We also have greater prospects of blessing--not only the present joy, comfort, peace and knowledge, but additionally the hope of making our "calling and election sure," of attaining to joint-heirship with the Master. God will leave the scattering of the darkness for Christ to do. God has let the world go on its way, meantime providing the Savior, the Deliverer--The Christ--who will soon take control of the whole world. He will cause the light, the Truth, to shine out, to flood the earth with knowledge and blessing. Then with the true light shining everywhere, there will be no excuse for anybody who will not walk in it; each one must then choose finally whether or not he will serve the true Master.

====================

INTERESTING LETTERS

BABYLON'S SERMONS, S. S. LESSONS, ETC.

GENTLEMEN:--

I write to say to you that I left the Presbyterian Church in November. I was baptized Sunday afternoon, January 24th, and am now enjoying full rights as a member of the Body of Christ with the brethren.

This came about by my having read one of your leaflets during the first part of November--a leaflet which had been placed on our front porch by some unknown messenger--one of the articles printed in it describing the Mystical Babylon's fall with the command, "Come out of her, my people," etc. This struck my mind with such force that I never went back to our Church, my last visit being the evening before Thanksgiving for a prayer service. I was dissatisfied before I left, not only with the weak sermons--sermonettes, I called them--but with the weak Sunday School lessons and fully as weak Bible Class lessons. I was honestly hungry for mental and spiritual food, commensurate with the strength of my mind. I never found it, outside of the Bible, until I bought a complete set of Pastor Russell's books and read them through. I was extremely anxious to have Revelation and part of Daniel's prophecies explained, but did not know where to obtain the needed assistance. Now all is made clear and I have to exclaim over and over, "I would not take a fortune for them and do without them!" My experience is the same as that of the rest of the Class; it is hard to pull ourselves away (even for rest and food) from the study of the Bible when it is done with the aid of those valuable books, "STUDIES IN THE SCRIPTURES." Am so thankful for them.

Last fall the Methodist minister here warned me particularly to have nothing to do with those books or leaflets, saying I would be so drawn in I couldn't extricate myself. This whetted my interest, but I found, unknown to myself, that he really told the truth; for I am drawn in, and what is more remarkable, I would not wish to extricate myself, if I could. I have the full set of books, largest size, have subscribed for THE WATCH TOWER and am pleased with the BIBLE STUDENTS MONTHLY also. I want some of these books to go to some of my Presbyterian friends by mail, sub rosa. Thanking you for your kindness, I am,

Very respectfully, MRS. H. B. PORTER.

R5667 : page 110

THE VOW AN ADDED SAFEGUARD

MY DEAR BROTHER RUSSELL:--

In the fulness of time the attention of the dear Brethren here was publicly directed to the consideration of the VOW as an added safeguard to the New Creature and a further aid to the development of the spiritual graces. Here the first result was to cause a division in the camp for the time being, some of the brethren assuming an attitude of determined opposition to it. The great Adversary is mightily afraid of that VOW. He realizes that it will always be a most effective check upon his machinations, and so he invents a hundred and one reasons why it should be

R5667 : page 111

avoided. We had them all: It would "despoil us of our liberties"; it would "hinder our fellowship"; it would "make business intercourse difficult"; and "marriage of the saints impossible." "No, we would not sell our liberties and spoil the loving fellowship we formerly enjoyed." "We would not take the VOW, even though it cast us into outer darkness!"

Here, as always, the Adversary overreached himself, and reason returning, some were constrained to ask, "Could such a course that seems bound to stampede the Lord's flock be of His leading?" And so one after another was led to reconsider his attitude to the VOW; and as this was done, the opposition thereto melted away like mists before the sun. A dear Brother who was strong in opposition to the VOW, was led to see the folly of that course, and was anxious, therefore, to publicly intimate his conversion. This he did in a most noble manner. After explaining his change of front and the reason therefor, he came out and in the presence of the whole class affixed his signature to the enclosed copy. Of course, such action was infectious and to our great joy one after another followed our dear Brother's example until now the opposition to the VOW has vanished into thin air. Praise the Lord for His great goodness to us!

Now we, twenty-four Brothers and Sisters of the Ecclesia at Durban, wish to thank you for the admirable foresight which caused you some years ago to propound such a wise provision for our safeguarding in these evil days; and we wish to assure you that we have made this VOW our own, and are determined by His grace to vow and pay unto the Lord our God. To this end we humbly beseech an interest in your prayers; and in testimony of our determination we have set our names to the accompanying copy. May God give us all grace to be faithful unto death, that we may gain the crown of life!

With continued Christian love to you, dear Brother, and to all those of like precious faith at the Bethel, I remain,

Your Brother in our imminent Hope,

WM. W. JOHNSON.--Natal, S. Africa.

[New readers of THE WATCH TOWER may not fully understand the above letter, not having seen a copy of the VOW. Upon post-card request we will mail a copy of it free.]

HELPFUL SUGGESTIONS ENDORSED

DEAR BROTHER RUSSELL:--

In sending in current report I am constrained to bring to your notice a point of some possible moment as respects the arrangements for public meetings at small places.

It appears to me that some of the dear Pilgrim brethren have permitted the large audiences at certain places to create an impression that small audiences are hardly worth while. In consequence, whenever there is a small attendance at a publicly advertised meeting, they advise the brother, "If I were you I should not try a public meeting here any more." At a number of recent appointments, friends have told me practically the same thing.

I find that sometimes not a single grain of wheat will result from a large meeting, while at other times several grains will come from a small meeting. Then, in such little places, everyone knows everybody's business, and if a private class meeting is held there will usually be a few strangers. I don't see why it wouldn't be better to make some little public announcement and get twenty-five strangers instead of a few.

In such places a public meeting is practically no trouble or expense. Often there is no good hall in the place, but a schoolhouse to be had free.

If the Pilgrim brethren would not discourage the holding of public services, but would rather advise as to wisest way of getting results therefrom, I think it would be better.

Another thing: A class recently visited complained about the way the Pilgrims had been "scolding" them. Wouldn't it be an improvement if all scolding was done more indirectly, by example and suggestion, rather than by direct and public criticism.

It has done me great good to perceive the great number who seem to be laying hold on the Truth. Everywhere this is so evident. With much Christian love,

Yours in His name, B. H. BARTON.

ENTERED UPON HER LAST TEST

MY BELOVED PASTOR:--

I was very much impressed by the statement in the Dec. 15 WATCH TOWER: "The Church has entered upon her last test." In applying this to myself and others, I should be able to notice testings of a more peculiar and stringent character than in the past. And I do. One is the test to be especially recognized and honored of the brethren. The Lord has given me victory. I am reconciled to God's ways. In watching others, I can see the same struggle.

In our Berean Bible Class Study, with fifteen or twenty attending, we do not always get around to ask each a question, though all have an opportunity to ask questions and comment. This does not meet with the approval of all the sisters. One Sister, with some teaching ability, is offended because we do not comment favorably upon her questions and answers. She thinks that the Elders are trying to keep the Sisters down, that we are not asking her enough questions and paying due respect to her.

We think it proper not to give too much encouragement where there seems to be plenty, but rather to encourage the quiet and backward ones. We think the Sister is in enough danger anyway, as she is taking upon herself to teach two classes of sisters. We shall strive to live and teach so as to have a conscience void of offense before God and man.

May the Lord help us all, Elders and otherwise, to realize more fully the responsibility resting upon us, and to manifest a more brotherly care for each other, knowing that we all expect to be with the Lord in glory shortly. May God bless you in your service!

Your humble Brother by His grace, __________.

R5668 : page 111

HUNGRY FOR GOD'S LOVE

MY DEAR PASTOR RUSSELL:--

Your sermons in the newspapers are such a comfort, and I am proud to know that there is a man of God who is brave enough to tell the Truth as he sees it. We go to church, but where is the comfort to be found there? Money! money! money! The poor man is made to feel his position in life so keenly that it is far better for him to stay at home and go out in the fields or on the water and praise God there, for God wants the heart and a good, pure life.

We are hungry for God and for Christ's love--pure, sweet love. We go to church, but we are made to feel that we poor creatures need to know more of God's love! It is there for us, only our eyes are not yet opened. We have attended the same church for twenty years--Presbyterian, and a little over two years ago I had an awful, awful sorrow

(I had but the two sons), when my older son was taken ill. Everything was done that could be done for him, but God called him home. His was one of the most beautiful characters. When he was ill and suffering, there was never a murmur. He was on the Produce Exchange, and his employer wrote him a most beautiful letter, stating that they had stood side by side for thirteen years and he had never seen a frown.

After the funeral, and our bills were being settled, we were horrified when the undertaker said to my husband that the minister expected his pay--from five to ten dollars. What a dreadful thing to think that the last prayer over the remains of my precious boy had to be paid for! We have the receipt.

What would our blessed Savior say to that? Oh, keep telling us of God's love! It will help us to bear the cross as we go through life. If it were only known in the pure, simple way, how many dear, discouraged souls it would help! It is not to be found in the churches of today.

Very sincerely, MRS. E. H. LOMAS.

ECHOES SENTIMENTS OF MANY PRISONERS

DEAR SIR:--

As one of more than fourteen-hundred prisoners confined in Clinton Prison at Dannemora, N.Y., I wish to thank you and all concerned in the production of the PHOTO-DRAMA OF CREATION. It has been a great privilege to view the pictures, and I have derived lasting benefit during these past four days.

I but echo the sentiments of every prisoner within these walls when I say that this exhibition has given us a better knowledge of creation, of God and of Christ than we could possibly get, unaided, from any other source. It has made a deep impression upon all of us. It has lifted our thoughts to a higher, better life and has given us a far better understanding of things of which we have heretofore been ignorant.

It would have pleased you to have witnessed the manner in which the pictures were received by the hundreds of men who are considered hardened criminals.

When the motion picture of Jesus' awakening of Jairus' daughter and the healing of the lame and blind was on the screen the prisoners voluntarily joined softly in the hymn of the phonograph singer. This was most impressive; and the man must indeed be hardened whose heart would not be moved.

Again thanking you, please accept greetings and best wishes for a continuance of your health.

Sincerely yours, WILLIAM F. GILLESPIE.

====================

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CLASSES

==========

BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 43; (2) 273; (3) 318; (4) 303; (5) 173; (6) 24; (7) 83; (8) 165; (9) 330; (10) 20; (11) 327; (12) 293; (13) 119; (14) 7; (15) 264; (16) 221; (17) 155; (18) 188; (19) 4; (20) 54 (21) 17; (22) 105; (23) 52; (24) 282; (25) 87; (26) 104; (27) 88; (28) 213; (29) 1; (30) 45; (31) 172.

====================

VOL. XXXVI APRIL 15 No. 8
A. D. 1915--A.M. 6043

CONTENTS

The Sum of All Graces............................115
  The Spectrum of Love..........................116
  World's Imitation an Outward Veneer...........116
  Unselfish, Sweet Tempered, Sincere............117
  Strong, Trustful, Hopeful.....................118
  The Editor's Proposition......................118
White Raiment of the Kingdom......................118
"Light Afflictions" Here--"Glory to Follow"....................................120
  As He Was, So Are We, in This World...........120
  Our "Covenant by Sacrifice"...................121
  "Therefore Glorify God in Your Body"..........121
"Touch Not Mine Anointed".........................122
  Training for Kingdom Work.....................122
  Earth's Five Universal Empires................123
King Saul's Last Battle...........................124
Returning to Business.............................125
Interesting Items.................................126
  War Hastening Millennium......................126
Memorial Supper Reports...........................127

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.

Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

REVISED CONVENTION ITINERARY

A few changes of dates have been necessary, as below:--

May 9--Pittsburgh, Penna.
" 10--Altoona, Penna.
" 11--East Liverpool, Ohio.
" 12--Dayton, Ohio.
" 13--Cincinnati, Ohio.
" 14--St. Louis, Mo.
" 15--Columbia, Mo.
" 16--Kansas City, Mo.
" 17--Coffeyville, Kans.
" 18--Oklahoma City, Okla.
" 19--Denison, Texas.
May 20--Dallas, Texas.
" 21--Waco, Texas.
" 22--Houston, Texas.
" 23--San Antonio, Texas.
" 24--El Paso, Texas.
" 26--Riverside, Cal.
" 27--Los Angeles, Cal.
" 28--San Diego, Cal.
" 29--Santa Ana, Cal.
" 30--San Francisco, Cal.

June 7th will be BIBLE STUDENTS' DAY at the Fair, where Festival Hall has been set apart for their use that day. Brother Russell expects to deliver a public address on Sunday, May 30th, at San Francisco and on Sunday, June 6th, at Oakland. He also expects to be with the Conventioners at Festival Hall, June 7th. He will have editorial duties and correspondence needing his attention. He will probably speak only once at the Oakland Convention, aside from the two public Sunday addresses here mentioned and the address at Festival Hall, June 7th.

For information respecting room and board at reasonable rates address I.B.S.A. Committee, Box 473, Oakland, Cal.

THE RETURN JOURNEY

June 8--Sacramento, Cal.
" 10--Portland, Ore.
" 11--Bellingham, Wash.
" 12--Vancouver, B.C., a.m.
" 12--Everett, Wash., p.m.
" 13--Seattle, Wash.
" 13--Tacoma, Wash.
" 14--Spokane, Wash.
" 15--Missoula, Mont., a.m.
" 15--Helena, Mont., p.m.
" 16--Great Falls, Mont.
June 17--Butte, Mont.
" 19--Greeley, Colo., a.m.
" 19--Cheyenne, Wyo., p.m.
" 20--Denver, Colo.
" 21--Colorado Springs, Colo.
" 22--Pueblo, Colo.
" 23--Omaha, Neb.
" 24--Chicago, Ill.
" 25--South Bend, Ind.
" 27--Indianapolis, Ind.
July 4--N.Y. City Temple.

DOCTOR JONES' EXCURSION PARTY

Brother Jones advises that our Convention program seems too long for the proposed plan of Special Car. His latest thought is that himself and some others may overtake Brother Russell at Los Angeles Convention, proceed thence to San Francisco and then return to Chicago direct.

LITTLE CONVENTIONAL GATHERINGS

In harmony with our suggestion the friends at various places where Brother Russell will be addressing the public are arranging for little, quiet, local Conventions. Incidentally, we remark, that these are often amongst the most profitable. We advise that they be not made public --that the public be not invited to them, unless, indeed, it would be the particular friends of those who might be in attendance, especially if they were consecrated people. Some of the places intending such gatherings have sent us the particulars noted below.

Information respecting board and lodging at economical rates, etc., etc., should be obtained from the Class Secretaries.

PITTSBURGH, PA., May 9 (other dates not yet determined).
Address R. H. Bricker, Class Sec'y, 1323 Goebel St., N.S.
ALTOONA, PA., May 9, 10.
Address Class Sec'y, F. B. McClellan, 322 Cherry St.
EAST LIVERPOOL, O., May 9, 10, 11.
Address Class Sec'y, I. Whitehill, 1062 Oak St.
CINCINNATI, O., May 13, 14, 15, 16.
Address Class Sec'y, H. Schulz, 201 Lincoln Inn Court.
ST. LOUIS, Mo., May 14, 15, 16.
Address Class Sec'y, J. H. Hoeveler, 6126 Waterman Ave.
KANSAS CITY, MO., May 14, 15, 16.
Address Class Sec'y, Mrs. R. H. Goza, 4409 E. 27th St.
SEDALIA, MO., May 15, 16.
Address Class Sec'y, S. Bowser, 501 E. 4th St.
COFFEYVILLE, KANS., May 16, 17.
Address Class Sec'y, Mrs. C. F. Palmeyer, 302 E. 6th St.
OKLAHOMA CITY, OKLA., May 16, 17, 18.
Address Class Sec'y, G. F. Wilson, 801-1/2 W. 9th St.
HOUSTON, TEXAS, May 21, 22, 23.
Address Class Sec'y, J. Isaac, Jr., 905 Thompson St.
LOS ANGELES, CAL., May 26, 27, 28, 29.

Address Class Sec'y, F. P. Sherman, Peoples Temple, 8th and
Flower Sts.

THE WATCH TOWER FREE LIST

Strictly speaking, we have no free list; that is to say, the Postal Laws require that all subscriptions be paid for. However, many desire to read our journal who are in dependent or very poor circumstances. Some kind friends have provided a fund out of which these may be supplied according to the law. Now is the time to send in your renewal of the requests, if you are on the poor list, in order that your subscription may be renewed, as though you sent in the money. A post-card will do. The following words will be understood to mean that you are not so circumstanced as to be able to pay for the journal, but desire it. Say: "Your offer of THE WATCH TOWER for the ensuing year is noted, and accepted, with appreciation." (Sign.)

RURAL ROUTE VOLUNTEERING

We are asked respecting the law governing the depositing of matter in rural route mail-boxes. We reply that the mail-boxes are not Government property. The volunteer matter may be put into these without infracting any law of the United States. There is, of course, a general desire that such boxes should not be stuffed with handbills or other matter purely advertisements. Our B.S.M. is strictly a newspaper. Whether they be delivered by a Government carrier or by some of our volunteers makes no matter.

I. B. S. A. BEREAN BIBLE STUDIES
FOR THE MONTH OF MAY

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY VII.

Week of May 2.......Q. 38 to 44
Week of May 9.......Q. 45 to 51
Week of May 16......Q. 52 to 53
Week of May 23......Q. 54 to 59
Week of May 30.......Q. 60

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

===================

R5668 : page 115

THE SUM OF ALL GRACES

"And now abideth faith, hope, love, these three; but
the greatest of these is love."--1 Corinthians 13:13.

THE Apostle Paul has just been referring to the various miraculous gifts of the Spirit then granted to all begotten of the Spirit to the new nature. Any one lacking some such special gift at that time would thus manifest to all believers that he had not become a member of the Church of Christ. These supernatural gifts also served to assist the primitive Church in spiritual growth. They did not have the Bible in those days, and if they had possessed it, but very few could have read it; hence, they needed special assistance which the Church afterward did not need, and which later was taken away.

In this letter to the Church at Corinth, the Apostle, after discussing these various gifts, says, "And yet I show unto you a more excellent way." Then he proceeds to point out the super-excellence of the fruit of Love. Whoever has the Holy Spirit must have a measure at least of this fruitage, whether it be the little flower that contains the fruit-bud or whether it be the partly developed fruit, the fully developed fruit or the ripened fruit. God our Father, who looks upon the heart, knows how His Holy Spirit in the heart is seeking to control the flesh, to guide the mind and all the words and actions. We are not able to judge one another's hearts. The Apostle said that he did not feel able properly to judge even himself, but left judgment to the Lord. He knew that his heart was loyal and that he was endeavoring to be all that the Lord would have him be. Though he was conscious of his inability always to "do the things that he would," he knew that the Master would accept his loyalty of heart; so he would do his best and leave the remainder with God.

Our faith and our hope in the Lord lead us to earnest endeavor to develop the fruitage of love in all its varied and beautiful phases. Gentleness is a part of love; meekness is a part of love; so also are humility and brotherly-kindness. The question at issue with each child of God is not, How tall and well-built am I? or, How fine-looking or well-educated or well-connected am I according to the flesh? or, How many or how fine sermons have I preached? or even, How many have I brought to a knowledge of the Truth? But the vital question is, How much of the quality of love have I developed? How great is the likeness of my character to that of Christ?

LOVE IS THE PRINCIPAL THING

Why is this quality of love made so prominent in the Word of God? We answer, Because it is the first thing, the most important thing, the principal thing. It is the fulfilling of God's Law; and, indeed, the sacrificial love enjoined upon God's saints of this Age goes even beyond the requirements of the perfect law. But why is Love put first? It is not because God arbitrarily so placed it, not because He exercised His power of fiat and declared that it should be first. No. It is because no other quality of character is so lovely, so beautiful, so productive of happiness and joy, so great a blessing to all upon whom it operates. It is the very essence of God's character. "GOD IS LOVE!" This quality particularly represents His personality. While God is all-just and all-powerful, we do not say that God is Justice or that God is Power, but that God is Love. He uses His great Power only as Love dictates and approves. He uses His Justice only in fullest harmony with His glorious attribute of Love. Love is the mainspring of all His doings.

Whoever, therefore, would be God-like must be loving, must have love as the dominating quality of his character and his life. Love and righteousness are inseparable. Love is to continue to all eternity; and only those who become the active embodiment of this gracious quality of character will live eternally. Hence we see the paramount importance of its development in every life.

Next to our Lord's marvelous Sermon on the Mount stands this great homily on Love, recorded in the 13th chapter of 1st Corinthians. Both discourses teach the same lesson, but approach it from different standpoints. As pupils in the School of Christ, all the instructions of the Divine Word and the Divine providences in our lives are designed by the Lord to develop our characters and to influence our conduct in harmony with the requirements of Love. The Master said, "A new commandment I give unto you [the Church], that ye love one another." Since "Love is the fulfilling of the Law," and is "the bond of perfectness" in the child of God, no wonder we are assured from the Scriptures that "God is Love," and that "he that loveth not, knoweth not God!" Our Lord again declared that "this is life eternal--that they might know Thee, the only true God"--the God who is Love.

This noble quality of Christian character cannot be acquired instantly. It is a growth; and its development is the chief business, the chief concern, of every spirit-begotten child of God who would know God, who would win the great reward of life on the highest plane of existence and who would see our Father and our Savior

R5668 : page 116

face to face and dwell in their presence forevermore.

ALL ATTAINMENTS VALUELESS WITHOUT LOVE

In this wonderful discourse under consideration, St. Paul points out that this crowning grace of Love is the necessary quality to make any service acceptable to God. If Love is not the motive power controlling us, the greatest zeal, the finest rhetoric, or the richest eloquence, on behalf of Truth and righteousness would pass for nothing in God's estimation, and would bring no reward from Him. If love be lacking, great ability in expounding the mysteries of God, much study and great knowledge, would be as naught in winning the approval of the Lord. Even a mountain-moving faith would be valueless, if, looking into the recesses of the heart, the Father could see that love is wanting. The giving of all one's possessions to feed the poor or to spread the Gospel, if done without love as the moving impulse, would be powerless to bring us God's approbation. Death as a martyr would not be acceptable except it was undergone from love to the Lord and loyalty to His Truth.

Why is this? It is because all these things might be done through selfish motives--to be seen of men or to feed pride or to exercise the spirit of combativeness. Love must prompt all our service for God or all will be utterly without value--as "sounding brass and a tinkling cymbal."

THE SPECTRUM OF LOVE--ITS COMPONENT ELEMENTS

A college professor, commenting upon this word Love, said, "As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors--red, and blue, and violet, and orange, and all the colors of the rainbow--so St. Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names, that they are features which we hear about every day, that they are things that can be practised by every man in every place in life; and how by a multitude of ordinary virtues, the supreme thing, the summum bonum, is made up?

"The spectrum of Love has nine ingredients:

Patience--'Love suffereth long.'
Kindness--'and is kind.'
Generosity--'Love envieth not.'
Humility--'Love vaunteth not itself, is not puffed up.'
Courtesy--'doth not behave itself unseemly.'
Unselfishness--'seeketh not her own.'
Good temper--'is not easily provoked.'
Guilelessness--'thinketh no evil.'
Sincerity--'Rejoiceth not in iniquity, but rejoiceth in the Truth.'"

To the above we add three other ingredients:

Fortitude--Love "beareth all things,...endureth all things."
Trustfulness--Love "believeth all things."
Hopefulness--Love "hopeth all things."

We cannot agree with the professor that these graces can be practised by every man, in every place, nor that they are ordinary virtues. We must contend that these fruits as a whole cannot belong to the "natural man." He may indeed put on some of the gentleness, some of the humility, some of the courtesy, some of the patience, some of the kindness, as men may attach grapes to thorn bushes or figs to thistles; but with the natural man these graces are wholly put on, and not the outgrowth of the inward grace, the Holy Spirit, the Spirit of Love. They are not an evidence of relationship to God. Where the individual has not been begotten again by the Word of Truth and by the Holy Spirit, his imitation of certain outward manifestations of love will not constitute him a son of God nor bring to him the rewards and blessings of sonship, to which there is only the one Door--Christ Jesus.

And with the Christian a mere outward manifestation of patience, meekness, etc., is not sufficient, either in God's sight or in his own sight. These rich fruits are produced only by the indwelling Spirit of love in his own heart. In civilized countries many of the fruits of the Spirit are recognized by the unregenerate as desirable traits and are imitated, as marks of good breeding. In many cases they are successfully worn as a cloak or mask, covering hearts and sentiments quite antagonistic to the Spirit of Love.

WORLD'S IMITATION OF LOVE AN OUTWARD VENEER

While even an outward imitation of the fruit of Love mitigates to some extent the evils and distresses and frictions incident to man's fallen condition, yet it is only a veneer, as times of stress and trial often manifest in a painful manner. We remember a report which we once read of a conflagration at a certain Charity Bazaar in Paris, which showed that the most polished and aristocratic young gentle-men of the most polite city and nation of earth displayed the ferocity of brute-beasts when face to face with death, and that in their mad rush to escape the flames they knocked down and injured each other, and treated thus even ladies of the first rank in France, to whom they had just before been overly polite. We cannot expect more of a love-veneered, selfish heart--even the strong glue of chivalry will not hold the veneer under such circumstances.

The time is now very near when a far greater and more terrible crisis will make manifest to the whole world that much of the politeness and gentleness of our day is only skin deep, and is not from the heart, not the fruitage of the Holy Spirit of Love. In that great crisis, every man's hand will be "against his neighbor and against his brother," as the Word of the Lord graphically portrays. In that great Day of Vengeance, the masks of formal politeness and chivalry will be discarded, and the world will for a short period get such a revealment of its own hideousness and selfishness as will horrify it and will help to prepare it for the blessed Kingdom of Love then to be established by the great Immanuel, the Messiah of God. And this great Day of Vengeance has already begun.

DRAWN BY LOVE DIVINE

The Scriptures inform us that in our fallen estate unselfish love is foreign to our natures, and must be introduced into them by the Power of God. The Apostle says, "Not that we loved God, but that He loved us, and sent His Son to be the Propitiation for our sins." As we learn of this great love of God, and accept the conditions which He has made for our return to Him, through His Son, the love of God constraineth us to love in return.

The measure of our appreciation of Divine Love will be the measure of our zeal in conforming our characters to the Divine pattern. A naturally rough, uncouth, depraved disposition may require a much longer time after the grace of Divine love enters his heart, before that grace is manifest in all the words and thoughts and acts of the outward man. Others of more refined nature, of gentle birth and cultured training, might even without the grace of God within have many of the outward refinements, so that as a Christian his outward conduct might be much more pleasing. None save He who reads the heart is competent to judge as to who has and who has not this quality of love well developed in his character. We will now take up the various elements of Love.

ANALYSIS OF LOVE'S COMPONENT ELEMENTS

Love is patient--it is longsuffering with the weaknesses

R5668 : page 117

and imperfections of those who give any evidence of good intentions. Moreover, it is patient even with those who are out of the way, and who oppose themselves to righteousness and Truth, realizing that the whole world are more or less under the influence of the great Adversary and his demon host, who blind the minds of the masses. This manifestation of love was very prominent in our Lord Jesus. How patient He was with His opponents! Let us heed the Apostle's words in his Epistle to the Hebrews, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied [in well-doing and patience] and faint in your minds."

Love is kind in its methods. It not only seeks to do good, but seeks to do it in the kindest possible manner. In proportion as love is attained the effort of the heart will be to have every word and act, as well as the thought which prompts them, full of kindness. Love is tender, affectionate. It has a real and deep interest in others, especially the brethren in Christ. We do well to remember the motto of the old Quaker: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." This sentiment is especially applicable in the Church of God.

Love is generous, and has no place for envy, which, on the contrary, springs from a perverted nature--from selfishness. Love rejoices with them that rejoice; it rejoices in the prosperity of every good word and work, and in the advancement in Christian grace and service of all who are actuated by the Spirit of God.

Love is humble--it "vaunteth not itself." It does not sound a trumpet before it. Its good deeds are not done to be seen of men, not done to be praised of the brethren, but would be done just the same if no one should see or know but the Lord alone. It is boastful neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father, and returns praise to Him for every mercy received. Love seeks rather to keep self in the background. Some one has truly said, "Love saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence."

Love is courteous--"doth not behave itself unseemly." How beautiful is this trait in the child of God! How much pain is caused by the lack of courtesy, of that thoughtful consideration for others which springs from real love in the heart--love that is trained! Pride and selfishness are at the root of most of the unseemly conduct and boorishness so common to those who think themselves somebody, either intellectually or financially. Perfect love, on the contrary, manifests courtesy along with humility. Politeness, courtesy, may be defined as love in the little things.

The secret of real courtesy is love. A gentleman or lady is one who does things gently, thoughtfully, kindly, lovingly. A true Christian, then, should be a gentleman or a lady in the most real and perfect sense. To ignore the little courtesies of life as unnecessary is a serious mistake in a child of God. A kind greeting, a pleasant smile, little acts of thoughtfulness for others--who has not realized their potency or felt pain from the lack of these?

UNSELFISH, SWEET TEMPERED, SINCERE

Love is unselfish--"seeketh not her own," exclusively or pre-eminently. It never seeks to take advantage of others or to promote its own selfish interests. It goes out to others, and seeks to promote their comfort and happiness. It does not desire to grasp the best of everything for self, nor to have the chiefest seats or the most attention or the highest honors, but rather prefers others in honor, and is willing in cheerfulness to take the lower place. Put into practise, this phase of love--unselfishness--has a great influence for good upon all the affairs of life, in the home, in the Church of God, everywhere.

Love is good-tempered--"not easily provoked." Among the evils abounding today is that of ill-temper, fretfulness, bad humor, touchiness, quickness to take offense. To whatever extent this disposition is fostered or willingly harbored, and not fought against, it is an evidence of a deficiency and a lack of development in the Spirit of God, of deficiency in likeness to Christ, our Pattern.

Very few of the evidences of a wrong spirit receive as much leniency and as many excuses for its continuance as does this fault. However much natural weakness or nervousness may tend in this direction, every true member of the Body of Christ must surely vigorously oppose this disposition to be irritable, fault-finding and morose. He must fight this tendency of his fallen flesh, must wage a good warfare against it in the strength of the Lord. The imposition of a penalty upon one's self for every outbreak of irritability or of unlovely temper would soon bring greater watchfulness over the tongue and over the unloving impulses of the old nature. Few traits of character more truly glorify the Lord than sweet temper.

Love is guileless. It "thinketh no evil"--does not surmise evil. It seeks to interpret the actions, words and manners of others charitably. Being pure and well-intentioned itself, it endeavors so far as possible to view the words and the conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial matters. "Faults are thick where love is thin," is a wise and true saying. Love makes all possible allowance for errors of judgment rather than impugns the motives of the heart.

Love is sincere--"rejoiceth not in iniquity." It is grieved by evils wherever encountered, but is sympathetic toward all who fall into evil through weakness or who are beset by temptations. In this respect love prompts to an opposite course of action from that of Balaam, who "loved the reward of iniquity." Balaam, it will be remembered, feared the Lord, and as His prophet could not think of doing otherwise than according to the strict letter of the Lord's injunction; but he did not have the spirit of obedience and loyalty, the spirit of love; and hence when a reward was offered him if he would curse Israel, he was willing, in order to secure the reward, to conform to the evil proposition, if only the Lord would permit him.

So there are some Christians who have a respect for the letter of the Divine Word through fear, but who lack the Holy Spirit (disposition) of love, and who by reason of a love for wealth or popularity or ease, etc., are willing to engage in various practises which come as near to injuring the Lord's Cause as possible without being in open opposition to Him. Some of these Balaams are in the ministry; and for the sake of salary and prestige and the friendship of wealthy Balaks, they are willing to preach doctrines which they do not believe, to wink at unholy practises, and in various ways to cast stumbling-blocks before Spiritual Israel, and encourage others so to do. Both our Lord and the Apostles mention these Balaams as being false teachers in the nominal Church. See 2 Peter 2:15; Jude 11; Revelation 2:14.

Every one who is seeking to develop in his heart the Holy Spirit, perfect love, should guard this point of sincerity

R5668 : page 118

of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness and goodness is to be deplored and overcome. Perfect love rejoices not in iniquity under any circumstances or conditions, and would have no sympathy, but only sorrow, in the fall of another, even if it should mean his own gain.

Love "rejoiceth in the Truth." However profitable error might be, love could take no part in it, and could not desire the reward of evil and error. But it takes pleasure in the Truth--truth on any subject, but especially the Truth of Divine Revelation, however unpopular it may be, however much persecution its advocacy may involve, however much it may cause the loss of the friendship of this world and of those blinded by the god of this world. The spirit of Love has so strong an affinity for the Truth that it rejoices to share loss, persecution, distress, or whatever may come against the Truth and its servants. In the Lord's estimate it is all the same whether we are ashamed of Him or His Word; and of such He declares that He will be ashamed before His Father and the angels. Love has no sympathy with hypocrisy or pretense. It is transparent and honest in character.

STRONG, TRUSTFUL, HOPEFUL

Love is strong--it "beareth all things." It is both willing and able to endure, for the Cause of God, reproaches, reproofs, insults, losses, misrepresentations, privations, and even death. "This is the victory that overcometh the world, even your faith"--the very center and life of which faith is the holy spirit of love to the Lord, to them that are His, and of sympathetic love for the world. Perfect love can bear up under the most trying circumstances and conditions which the Lord shall permit to come upon His children, and by God's grace come off "more than conqueror through Him that loved us and gave Himself for us."

Love is trustful--it "believeth all things." It is not suspicious, but on the contrary is disposed to have confidence in others, so far as possible, and to give them credit for sincerity. It acts on the principle that it is better if necessary to be deceived a hundred times than to go through life soured by a distrustful, suspicious mind--far better than to accuse or suspect even one person unjustly. This is the merciful disposition applied to thoughts; and of this disposition the Master said, "Blessed are the merciful, for they shall obtain mercy." The unmerciful mind and heart, ready on every slight provocation or imaginary one to think evil of others, is father to unmerciful words and conduct toward others.

Love is hopeful, buoyant--it "hopeth all things." It is not easily discouraged. Hope is the secret of Love's perseverance. Having learned of God, and having become a partaker of His holiness, it trusts in Him and hopes undismayed for the fulfilment of His gracious Covenant, however dark the immediate surroundings.

This hopeful element of love forms one of the striking features in the perseverance of the saints, enabling them to "endure hardness as good soldiers of Jesus Christ." Its hopeful quality hinders Love from being easily offended or easily stopped in the work of the Lord. Where others would become discouraged and put to flight, the spirit of love gives endurance; for its anchor of hope is fastened securely "within the Veil." It holds firmly to the Rock of Ages, and hence cannot drift into despair.

Not only is Love the greatest of all the graces, but really, as we have seen, it is the sum of all the fruits of the Spirit. It is everlasting--"Love never faileth." It is for those who develop this quality to its glorious perfection that eternal life has been provided. And those who possess the sacrificial love which our dear Master possessed, who so love as to gladly lay down their lives for the brethren, will gain the fullest and grandest life of all--Divine life.--2 Peter 1:4.

THE EDITOR'S PROPOSITION

Let us then, dear brethren, more and more cultivate love, remembering that whatever else may be our attainments, all will be in vain without this crowning grace. The Editor has a proposal to make to every reader of this journal, which he believes will prove very helpful to each one who shall co-operate. It is this: That during the remainder of this year (if we shall be spared so long in the flesh) each of us pray every morning that the Lord will bless us in the cultivation of love, in thought, in word, in deed, throughout the day; and that every evening, in reviewing the events of the day at the Throne of Heavenly Grace, we remember to report to the Lord respecting our measure of success or failure.

Then note the results of your watching and praying; keep on the lookout for all encouraging evidences of growth in this fruitage of the Holy Spirit; and when you write us, if you please, mention your progress in willing to love, and in practising it. We shall be especially glad to know of your growth along this line.

====================

R5668 : page 118

THE WHITE RAIMENT OF THE KINGDOM

"He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the Book of Life, but I will confess his name before My Father, and before His angels."--Revelation 3:5.

IN THIS text, as throughout the Bible, the thought is maintained that the elect class, who will receive the highest glory, honor and blessing from the Lord, must demonstrate their loyalty by overcoming. It is not sufficient that there shall be an overcoming of the will at the beginning of the Christian career, but subsequently there must be trials and testings endured, and these must be met in an overcoming manner. The consecration having been made, and the trials and testings having begun, the individual yielding under those temptations and testings, and continuing to be overcome by them, would prove that he is not sufficiently loyal; for the Lord has promised that His grace shall be sufficient in every time of need.--2 Corinthians 12:9.

Although the Lord's grace is sufficient, this would not mean that we might not sometimes fall into temptation. We might fall into temptation inadvertently, without the consent of our wills, and "be overtaken in a fault." But the Lord's grace is sufficient to bring us out of the temptations as overcomers, enabling us to triumph over them.

R5669 : page 118

Falling into temptation does not mean falling in temptation --falling when tempted. But when one is temporarily overcome, whether it be a yielding to a temptation of the flesh or whether it be a wilfulness of spirit, or mind, has much to do with the nature and degree of the sin. We may not always be able to triumph fully, completely, according to the flesh, but the will must be loyal. We must triumph in the mind, otherwise we shall not be overcomers.

This overcoming is a gradual work, progressing throughout our Christian course, from the moment of

R5669 : page 119

consecration down to the conclusion of life. But the text apparently takes hold of the conclusion, rather than the beginning or the middle of the work, and implies that the individual has at the end of the trial, the end of his race-course, this overcoming degree of righteousness, so that he may be classed as an overcomer. Such an overcomer will be clothed in white raiment.

WHITE RAIMENT LOANED TO US

The Scriptures give us to understand that at the very beginning of our Christian experience, we figuratively are clothed in white raiment. This white raiment represents justification--we are justified freely from all things. It is a robe without a spot. It is sometimes spoken of as Christ's robe of righteousness, because it comes to us through Christ. It is to be had only through Him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding-feast.

White linen signifies purity. So when Christ gives us the use of His merit, it is as a white garment to cover out imperfections. It is an imputation of His righteousness, which is to us justification. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us, we are to preserve, to maintain. But we cannot fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said, and our hands may sometimes do things we would not desire. Hence, God has provided a way by which our blemishes or transgressions may be eradicated--those not wilful. This way is our daily application for the cleansing of these unwilling transgressions, through the precious blood. Thus we keep our garments unspotted from the world. Thus our justification, our white robe, is maintained --should be maintained.

WHITE RAIMENT OUR OWN

But it is not sufficient that we have the imputation of our Savior's righteousness. This imputation is only a temporary arrangement. We need to come to the place where we shall have a righteousness of our own. Our flesh is imperfect; as St. Paul says, we cannot do the things which we would. In spite of our best endeavors things are bound to go more or less wrong. But we are to prove ourselves overcomers--"more than conquerors." The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, as the Apostle says, we shall "be clothed upon with our House which is from Heaven." So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as "white raiment."

"BROUGHT BEFORE THE KING"

Furthermore, we read of each of these that the Lord "will not blot out his name out of the Book of Life," in which are written the names of all those who become truly the Lord's people, those who have made with the Lord "a covenant by sacrifice," all who renounce their wills, who present their bodies a living sacrifice. The name of each of these is recorded, entered in the Lamb's Book of Life, when he starts to live the new life, and to demonstrate his loyalty. Just as these are clothed upon with the robe of Christ's righteousness in advance of being actually tested, so their names are written in that Book in advance of being actually tested. If they do not remain faithful, their names will be blotted out of that Book of Life. But if they are faithful their names will not be blotted out of the Book of Life; and they will attain all those glorious things which are promised to those who love Him supremely.--Revelation 21:7.

More than this, the Lord says, "I will confess their names before My Father and before His angels." The intimation here is that the overcomers will have such characters that the Lord will not be ashamed of them, but will be pleased to own them in the presence of the Father and the holy angels. We are to be "changed from glory to glory," into the likeness of our Lord. (2 Corinthians 3:18.) In the end, these overcomers will each be so grandly developed that the Lord will not be ashamed to confess any of them and to say, Here is one of My followers. Here is another. They have walked in My footsteps and have overcome. But He will be ashamed of any who are ashamed of Him. Of such He says, "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory and in His Father's, and of the holy angels."--Luke 9:26.

It is not a matter of favoritism, but of character-development. If they will not endure to the end, if they do not prove overcomers, they will not be fit for the Kingdom and association with their Lord.

This brings up the thought that there is another class mentioned in the Bible--the Great Company class, as in contrast to the Little Flock--or the antitypical Levite class as in contrast to the antitypical Priestly class. The Great Company had their names written in the Lamb's Book of Life, but they were not overcomers in the truest sense. They did not stand faithful. Because of not proving faithful, they will not be confessed before the Father and the holy angels in the same sense as the Bride class.

It is stated that the Bride will be presented before the Father, and that "the virgins, her companions" (Psalm 45:13-15) will be there also--but the latter will not be confessed as the Bride class. We will not say that their names will be blotted out of the Lamb's Book of Life. Their names may remain. But those who go into the Second Death will surely have their names blotted out of the Book; they will be destroyed with everlasting destruction from the presence of the Lord.

ROBES WASHED IN "THE GREAT TRIBULATION"

The Great Company will not have the "abundant entrance" granted the Little Flock. And the same distinction obtains between these two classes in connection with the white raiment. While all receive the robe of Christ's imputed righteousness, some of them do not keep their garments "unspotted from the world." Their white raiment becomes spotted and soiled, bedraggled by contact with the earth. Their justification, or robe of Christ's righteousness, becomes unpresentable. When a spot comes upon it, instead of having the spot cleansed away at once, they allow it to remain, and the spots accumulate until their garment becomes quite soiled. Then at the conclusion of their course, when the examination day comes, their robe is found to be spotted--yet they wear it still. They are not divested of that robe of justification. They have not abandoned the Lord and He has not abandoned them. But they have failed to use the means which the Lord provided for their cleansing.

In the Revelation this class is spoken of as "a great multitude"--the Great Company. We are told that they "will come up out of the Great Tribulation, and will wash

R5669 : page 120

their robes, and make them white in the blood of the Lamb." Instead of doing a cleansing work day by day, maintaining their justification with God and being ready for the change (by means of their faithfulness) they are, on the contrary, found of Him as unworthy of this chief place. Their robes will not be taken from them, but they will be obliged to suffer great tribulations, with the view to making them ready to wash and make their robes white in the blood of cleansing, so that they, also, will be clothed in white and in their resurrection bodies will be pure. But they will attain this only by passing through "the Great Tribulation."--See Revelation 7:9-14.

===================

R5670 : page 120

"LIGHT AFFLICTIONS" HERE--"GLORY TO FOLLOW"

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body."--2 Corinthians 4:8-10.

THE Apostle Paul is here addressing the Church at Corinth, and in the larger sense addressing the entire Church of the Gospel Age. He is apparently describing to some extent the experiences of himself and those who were with him in his missionary labors. He traveled from place to place, but not as our pilgrim brethren now do; for sometimes he spent an entire year, sometimes more than a year, in one city. Nevertheless, he was a traveler, going about where other missionaries of the Lord had not gone, addressing the Jews and whoever else might give evidence of having a hearing ear. On these tours he took with him assistants. We are therefore to consider that his words here referred not only to the Apostles (for he was the only Apostle of the company), but also to the others with him; and that this Epistle, as are all the inspired writings, was designed by the Lord for the instruction and benefit of all the saints throughout the Christian Dispensation.

The Apostle's assistants were general ministers of the Lord, as are all God's children in proportion as they do a work of ministry. His words would seemingly be addressed, then, to all who are engaged in the Lord's service. In this Epistle he points out that there are differences in the services rendered--"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"--and also differences in the experiences of the various members of the Body of Christ. He says that some of them had been the objects of persecution and that others had shared in those persecutions by suffering with those so persecuted, indicating that the Lord recognizes and appreciates this association with those in distress, if there be such association.

This thought is brought out also in St. Paul's Epistle to the Hebrews. (Chapter 10:32-34.) If those not so actively engaged in the service are faithfully doing all that their hands find to do, the Lord is as appreciative of it as He is of those who because of greater ability or physical strength or opportunities are able to accomplish more--each doing to the extent of his opportunity the work of the Lord.

The Apostle said of himself and his companions, and of all those laboring faithfully in the service of the Master, "We are troubled on every side." There are many troubles that are common to the whole human family--lack of employment, sickness, death, poverty, etc. There are multitudinous troubles which come to the world; and of course the Apostle and his companions were subject to these difficulties like other men. To many these trials of life bring distress. But while St. Paul and those with him had their ailments and difficulties, their persecutions and trials, they also had the knowledge of the Truth and the Lord's sustaining grace; and they were enlisted in the army of the King of kings. They were not distressed by their troubles, but were trusting in the Lord's precious promises that these should all work out for their good.

"AS HE WAS, SO ARE WE, IN THIS WORLD"

And so we are not to allow the troubles of life to distress us as they distress other people. We have something that others do not have--the Lord's assurance that everything in our lives shall be a bearer of blessing to us if we are faithful. This enables us to rejoice in tribulation, if we really believe this promise of our Father's Word. There are other troubles that come to the Lord's people, but do not come to the world. The world is more or less in opposition to those who are engaged in publicly preaching the Truth and to those who are associated

R5671 : page 120

with them. There is a battle on between right and wrong, light and darkness. The world, being attached to their darkness, feel an enmity toward the light, a hatred of it; and they are often disposed to give special trouble to those who are the Lord's representatives in a particular capacity.

Occasionally we find worldly persons who are of good heart and kind intention and who are desirous of helping on a good work; but these are exceptions. Our strongest opposition, however, comes generally, as did that of the Master, from those who are our brethren, though many of them are only nominally so. Then we have the Adversary particularly against us. It is true that the whole world have the oppositions of the Adversary, but he is especially active against those engaged in the public service of the Lord. Satan seems to bring before these special temptations, and it is not surprising that they should be the particular objects of his rage and of his wiles. But those who are thus engaged in God's service have special blessings at His hands, and extra fortifications. So while we may be sure that those in the public ministry have more troubles from the Adversary, they are also given more grace to cope with them.

OUR DEATH THE GATEWAY TO LIFE

"We are perplexed, but not in despair," says St. Paul. The Apostle and his company were not the only ones who have been at a loss to know just what to do. The whole world have been perplexed, and are particularly so today. The general anxious uncertainty of our day results in a large measure, it would seem, from the nerve-racking experiences of the present time. If people knew the right thing to do in respect to their business, their homes and their affairs in general, they would not be so full of doubt and bewilderment. But no one is wise enough to get along without some perplexity; and present conditions in the world are causing much distress and also anxious foreboding for the near future. Those who are engaged in the work of the Lord have some perplexity. But the anxiety or uncertainty of the Lord's people should never go to the length of despair. Those who are of the world, getting out of work and being in various difficulties, become very despondent. Frequently we hear of suicides. Things look very dark to people who take their own life.

It may yet be true of the Lord's people that things

R5671 : page 121

will look very dark; but they are not in despair, and will not be in despair whatever may come; for the Lord has said that He will never leave us nor forsake us. This gracious promise should give us a hope sure and steadfast. Our anchor of hope should hold. Our position, therefore, is very different from that of the world, who have no particular hope. The world have no solid anchor, no precious promises to hold them fast. We know that if the worst comes to the worst, if we should even die of starvation, our hope lies beyond the Veil, beyond death. Therefore God's saints of today look upon death as the gateway by which to enter into fulness of life, into a realization of all our hopes and joys. If, therefore, there is despair, it would prove that our anchorage has been cut loose. Whoever would find that he is in despair would find that he is letting go his faith, and should immediately seek counsel from the Word of God and from others strong in faith, and should go to the Lord in frequent and earnest prayer, assured that if faith is restored despair will go.

"I WILL NEVER LEAVE THEE"

"We are persecuted, but not forsaken." There are persecutions of certain kinds that come to those in the world. Sometimes their neighbors have a grudge against them, and they thus are more or less persecuted. But they have no effective means of dealing with such a matter and nothing to comfort them. Sometimes they give as good as they get. But in the case of one of the Lord's children it is very different. When we feel that justice calls for retaliation, then we should remember that it is not ours to retaliate, to return evil for evil. The Lord has told us that we should leave all matters relating to justice in His hands. "Vengeance is Mine, I will repay, saith the Lord." He does say that we are to run away from persecutions; therefore we are not to condemn those who run away as following a wrong course. We are told by the Master, "If they persecute you in one city, flee to another." So if a child of God is persecuted in one neighborhood and he can get away to another neighborhood, it would be better to go.

But though persecuted for righteousness' sake, the Lord's people are not forsaken. The world and those possessing the world's spirit may harass and buffet them, but the Lord does not forsake them. When persecutions come to us, however, we are to inquire, "Are these oppositions and persecutions coming to me on account of my loyalty to the Lord, or is it that there is something in my disposition which causes them?" If the latter is the case, we should diligently endeavor to rectify our fault. If, on the other hand, we find by careful scrutiny of ourselves and our conduct that we have been doing our best, our very best, and that the persecutions are coming to us on this account, then we are to rejoice in the persecution.

We are "cast down, but not destroyed." This expression shows that while the Apostle and his companions did not suffer despair, did not feel forsaken, they sometimes felt a heaviness of spirit. This heaviness of spirit, or feeling of loneliness and depression, is natural at times to all mankind under the adverse conditions prevailing in the world. The weight of this casting down may be accentuated to some extent by the condition of the physical health. Those who are weak or in pain physically are apt to feel any mental pressure or trouble. This is all to be fought against in the Christian; for we know that our afflictions and disabilities are something outside and not of the Lord, except in the sense that He permits them for our development, for our future work in the Kingdom. We are therefore to be of good courage. If the Lord permits us to have trouble, we are to exercise fortitude, to patiently endure, and not to allow it to destroy our faith or our happiness or our loyalty of spirit to Him to whom we have vowed allegiance.

We are to put up with whatever our Father permits, in sweetness of temper, and to say to ourselves, "This may be a good lesson to me. Perhaps these cast-down feelings, this feeling of desolation, may help me to sympathize more with others." The poet has truly said:

> "Into each life some rain must fall,
> Some days must be dark and dreary."

So let us see to it that we do not allow this feeling of depression to conquer us and to destroy our faith and energy; but rather, looking to the Lord for assisting grace, and claiming His precious promises, we are to rise above the difficulty and press bravely onward.

OUR "COVENANT BY SACRIFICE"

We are "always bearing about in the body the dying of the Lord Jesus." The Apostle thus declares that the Lord's people, in proportion as they are faithful in His service, have a likeness to the Lord in their service, in their death. Our Lord's experience in the narrow way was three and a half years of dying. He was daily laying down His life--surrendering His life. He was an Example to us of how we should surrender our lives. He laid down His life, not in the service of the world, but of the Lord's professed people. While the merit of His sacrificed life was to be used of the Lord for the life of the world, yet He laid it down in the direct service of His Jewish brethren.

The Hebrew people were the people of God. Our Lord spent His life especially with those who were truly desirous of pleasing God and knowing His will, whether found amongst the rich and influential or amongst the poor and lowly. Jesus welcomed publicans and sinners, and gave His life for them. He knew that among this humble class He would find the greater proportion of true wheat. He was laying down His life during all the three and a half years of His earthly ministry, and merely completed this work at Calvary.

And so it is with all of the Lord's true people. They have made "a covenant by sacrifice." They have consecrated, dedicated their lives to the Lord and His service;

and as Jesus their Master laid down His life in doing good, in proclaiming the Truth then due, so they are to lay down their lives in the same manner, whether the time of their ministry be three and a half years or twenty years or whatever it may be--until the Father's good time shall come for their deliverance. They will be in full harmony with the Lord and will gladly have fellowship in the sufferings of their great Head--and properly so; for they are prospective members of His Body. Thus all of these members are continually bearing about in the body the dying of their Lord. They are dying daily as He died, "laying down their lives."

"THEREFORE GLORIFY GOD IN YOUR BODY"

This is all the work of the New Creature. The old creature is merely compelled to follow in the way of the New Creature, and this setting aside of the will of the flesh is the basic feature of our dying. When our dying has been completed, our lives faithfully laid down, it will bring us to that condition where we shall hear the Master's "Well done!"

St. Paul also says that "the life of Jesus" is to be "made manifest in our body." We understand him here to be referring to the human body. The New Creature

R5672 : page 122

owns this body. With the people of the world there are not two personalities, but merely the one creature. This duality of personality is applicable only to those who have been begotten of the Holy Spirit. The old body is suffering; but the New Creature rejoices, glad to be in the service--gives thanks to God day by day respecting its tribulations, knowing that these are working out "a far more exceeding and eternal weight of glory."

Thus the life of Jesus is manifested through us to the world, and to the brethren. The world cannot understand. They say, "If I were in your place, in such a trial, I would be miserable. But you are rejoicing!" So they cannot understand. But we have a newness of life that the world cannot appreciate. All who can appreciate this should daily grow in grace and knowledge. We should show forth more and more of the Lord's life in our characters and in our bodies. Thus we shall be manifesting more and still more of the Lord's Spirit, doing more of the Lord's work, becoming more like Jesus --all of which will prepare us for the glory beyond, when the New Creature shall be completed, when all the perfections and glories of the new nature will be ours.

===================

R5672 : page 122

"TOUCH NOT MINE ANOINTED"

--MAY 16.--1 SAMUEL 26.--

KING DAVID'S TRYING EXPERIENCES--THE CAVE OF ADULLAM --KING DAVID'S NEPHEWS--WATER FROM BETHLEHEM-- DAVID TWICE SPARED KING SAUL'S LIFE--LESSONS OF THE HOUR.

"Love your enemies, do good to
them that hate you."--Luke 6:27.

OUTLAWED and hunted by King Saul, young David had a varying career. He was soon joined by a class of unfortunates, justly or unjustly ostracized from society. Some of them doubtless were criminals; some were debtors, liable to imprisonment, who fled to preserve liberty, etc. At all events young David soon found himself at the head of a company of about four hundred men, more or less armed, more or less desperate.

It was a great training for him in preparation for his kingdom work later on. It gave him an inside view of the conditions of the ne'er-do-wells of society. Himself and his little army doubtless subsisted upon foragings, collecting a toll in the nature of a tax from the farmers. In offset to this toll, or tax, David doubtless defended them from the marauders who frequently came, not only from the Philistines, but also across the Jordan from Moab. Evidently up to that time no adequate police protection had been provided by King Saul's government. Instead of guarding the interests of his subjects properly, the king was mad with jealousy against his faithful servant David, and from time to time instituted pursuits of him, much after the manner of hunting expeditions for wild beasts in the forest.

Amongst those who came to David were three of his nephews, sons of his sister. These afterward became very prominently identified with King David in all his work. One was Joab, who became the captain of the host, or general. Abishai and Asahel were the two others, men of ability, who afterward became renowned in the kingdom.

DAVID'S NOBILITY OF CHARACTER

For a time David and his company had the cave of Adullam as a stronghold. It is greatly to his credit that he refused to plunge his nation into civil war, as he would have been abundantly able to do. Evidently the majority of the people would have sided with him from the first, and his victory over King Saul might have been easily accomplished. And how easily he might have deluded himself into thinking that such would be God's will! He remembered that the Lord, through the Prophet Samuel, had anointed him to be the king; but he remembered also that it was not for him to take possession, but to abide

God's time, when Divine Power would overthrow Saul's kingdom and give the control to himself as Saul's successor as king.

How blessed it would be if all of God's people would thus remember to wait upon the Lord! "Wait ye upon Me, saith the Lord, until that Day when I rise up to the prey." The Lord's times and seasons are best for us, and any attempt on our part to push ourselves in advance of the Lord's will would be sure to react unfavorably. It was because David was thus full of faith in God and possessed of the spirit of obedience to Him that he was called a man after God's own heart--not that he was perfect--not that he always did the Lord's will, but that the Lord's will was his real heart's desire; and whenever through weakness of the flesh he took a different course, he was prompt to repent on seeing the mistake, to implore Divine forgiveness and to change his course.

Joseph Parker, commenting, says, "There is no straining of the meaning in discovering in all this picture a type of the position of Jesus Christ in the world. He was despised and rejected of men; He had not where to lay His head; and the people who immediately surrounded Him were characterized by unaccountable expectations, personal inferiority, social degradation, and also by needs of every description; surely it was no valiant or brilliant host that gathered around the Son of God whilst He tenanted this Adullam cave which we call the earth."

While sojourning with his followers at the cave of Adullam, David, in a fit of home-sickness, referred to the fine well-water of his Bethlehem home, intimating how much he would relish it if he could have it here. Thereupon three of his faithful followers, one of them his nephew, undertook the perilous journey, unknown to David. It was perilous for two reasons: first, they were outlaws from King Saul; second, Bethlehem was in the hands of the Philistines at the time; but notwithstanding these difficulties these brave men manifested their love and loyalty to their leader, and brought a water-skin from the favored well.

When they arrived and presented it to David, he showed a wonderful loyalty of heart. Not only did he appreciate the great devotion that they had shown, the risk that they had run and the water that they had brought, but he declared it was too precious and gotten at too great a cost to be lightly used. He poured it forth upon the earth in oblation, a sacrifice of thanksgiving to the Lord for the blessings they were enjoying and for the comfort and support of such loyal associates. Surely the greatness of David and his devotion to the Lord and his faith were well manifested again in this transaction! It marks him as more than an average man--a noble man.

TRAINING FOR KINGDOM WORK

By this time David and some of his followers were at a place called Nob, where Ahimelech the priest showed him kindness. King Saul, learning of this through a spy, slaughtered all the priests of that place and all of their lineage, eighty-five persons. This brought to David one of the sons of Ahimelech with the priestly ephod. One of the prophets had also joined David. All of this helped

R5672 : page 123

to make David's position the more secure, and to convince Saul all the more that God's favor was departed from him. Nevertheless Saul continued to fight against God and His Divine Program.

Under these circumstances David's forces gradually increased to the number of six hundred, increasing his experience also and preparing him the better for his coming work. As Bishop Wilberforce remarks, "A mighty training lay in that wild outlaw life for the knowledge and government of men. Nothing but the completest personal supremacy could hold such unruly elements under any species of command; and David, the unwilling head of such a following, learned in mastering them the secret of governing men and of knitting together their discordant hearts into an harmonious unity."

Every now and then King Saul would become feverish for the destruction of David. On one of these occasions, David and his company were occupying a cave amongst the bleak rocks on the west side of the Dead Sea, when King Saul, with probably a good-sized company, pursuing David, entered the same cave for rest and refreshment--for how long we know not. Kitto tells us that some of these caves are quite large enough to shelter fifteen hundred men. Another writer remarks, "A traveler indeed tells us that in one of them, which lies some twenty miles from En-gedi, no fewer than thirty thousand people once hid themselves. These caverns are dark as midnight. One can see outward clearly, but to see four paces inward is impossible."

David and his associates were further back in the cave; and when Saul and his company entered it to rest, the desire of David's band was that Saul at least should be killed, and that thus the trying experiences of them all might be ended and that a just recompense should be made for the evils the king had done and was doing. But David would not consent. Instead, however, he cut a piece from King Saul's robe as a demonstration that the king had been fully within his grasp, and that he could have killed Saul had he chosen--as a demonstration, too, of his loyalty to the king.

Then, when the king and his company had gone a certain distance so that there was no danger, David and his associates showed themselves and protested that the king was not appreciative of the loyalty of his subjects, and that he was seeking their lives when they would not take his. Saul's better nature was aroused; and he wept, saying, "Thou art more righteous than I." And for the time, the hunting of the outlaw David was abandoned with the promise that he would never do so again. Nevertheless, our lesson tells of another similar experience a little later on.

R5673 : page 123

On this occasion David, with his nephew alone, went into Saul's camp and took away from beside his head his spear and his royal water-bottle. Departing with these, they from a distance on an opposite hill, a ravine between, could safely speak to Saul and his host and be heard. David pointed out to the king that he not only was more vigilant than Saul's soldiers, but that he was more loyal to the king's interests and that if a messenger were sent he would return both the spear and the bottle; that he wished no harm, but merely brought these away to further convince the king of his absolute loyalty; and that to pursue him as an enemy was a mistake.

Such an intrusion into the camp of a king today would be impossible because of modern methods of setting guards, pickets, etc., but not so in olden times, nor to any great extent in eastern countries today. We recall that Gideon and his band similarly invaded a camp. We recall Abraham's pursuit of the five kings, and his finding them enwrapped in slumber without proper picketing. A traveler of large experience in the East says, "The Arabs sleep heavily, especially when fatigued. Often when traveling my muleteers and servants have agreed to watch together in places thought to be dangerous; but in every instance I soon found them to be fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very covering from them."

A PROFITABLE LESSON

David's explanation of his unwillingness to take the life of his enemy was that Saul was God's anointed, and that to have made an assault upon him would have been to attack the Almighty's arrangements. This David could not conscientiously do. "Touch not Mine anointed, and do My ministers no harm."

It is well that we of today should have in mind this principle. We are not to think of the kings of today as being the Lord's anointed, however. They are their own anointed. Their kingdoms are kingdoms of this world. On the contrary, Israel was God's special kingdom, which He had accepted under a special covenant arrangement. By Divine authority King Saul had been anointed with special anointing oil, which typified the Holy Spirit. David's anointing with the same oil was not to give him a right to interfere with the Lord's anointing previously accomplished in Saul, but to give him the assurance that he was to be the successor of Saul, not by his removing Saul, but by the Lord's giving the possession in His own time and way.

Although the coins of all the kingdoms of earth represent that their rulers reign and govern as representatives of Messiah's Kingdom, we know that this is a mistake. Messiah's Kingdom has not yet been established. We are still praying, "Thy Kingdom come."

EARTH'S FIVE UNIVERSAL EMPIRES

When God removed His typical kingdom from the earth, the Message to the last king, Zedekiah, was, "This shall not be the same. I will overturn, overturn, overturn it; and it shall be no more until He comes whose right it is and I will give it unto Him." Thus was intimated an interregnum, as far as Divine rulership in the world was concerned, from Zedekiah's time until Messiah's Millennial Kingdom. Meantime, however, God did give the Gentiles an opportunity to show what kind of kingdom they would be able to establish in the world. From the days of Zedekiah, 606 B.C., to the present time, we have had four distinct kinds of government, and the fourth one modified in a deceptive manner. These kingdoms were (1) Babylonia, (2) Medo-Persia, (3) Greece, and (4) Rome. The present governments of Europe are the Roman Empire under a new gloss, or pretense. Their laws, methods and ambitions are the same as those of the Romans exactly; but deceiving and being deceived, they style themselves Christian kingdoms; and by common consent the whole world is accustomed to speaking of these as Christendom--that is, Christ's Kingdom.

The Bible pictures this; and in the symbolic image which represented all these governments, the feet were of iron the same as the legs, but were smeared with miry clay to make them look like stone feet--stone being the symbol of God's Kingdom. So these kingdoms of Europe today at war and manifesting anything but a Christian spirit--manifesting anger, malice, envy, hatred and strife, which the Apostle says are "works of the flesh and the Devil"--these are the kingdoms which are claiming to be Messiah's

R5673 : page 124

Kingdom, and are represented in the feet of the image, colored like the Stone Kingdom, which is shortly to fill the whole earth.--Daniel 2:31-45.

Messiah's Kingdom is pictured as "a stone cut out of the mountain without hands," without human power; and it, in the days of these kings, represented by the toes of the image, is to smite the image and grind it to powder; and the stone is to become the great Mountain, or Kingdom, of the Lord in all the earth. This smiting, we believe, is near at hand, the present war of Europe being intended of the Lord to weaken the nations and to prepare them for the next stage of trouble, the great earthquake, which in symbol signifies revolution.

Following the revolution quickly, is to come the great symbolic fire which is to destroy the present order of things entirely. This fire represents anarchy, the overthrow of all rule and authority. Thus God is allowing man to prove to himself that his best attainments are but imitations and ultimately lead to disaster. The lesson learned, all mankind will be ready for Messiah's Kingdom, which will then be ushered in and be "the desire of all nations."--Haggai 2:7.

===================

R5673 : page 124

KING SAUL'S LAST BATTLE

--MAY 23.--2 SAMUEL 2-5.--

DISTRESSED, HE ASKED AID OF THE WITCH OF EN-DOR--DECEIVED BY EVIL SPIRITS--THE BATTLE LOST--SAUL AND JONATHAN SLAIN--THE SONG OF THE BOW, OR SAUL'S DEAD MARCH--DAVID KING OF JUDAH--THEN OF ALL ISRAEL.

"Jehovah is my strength and my Shield; my heart hath trusted in Him, and I am helped."--Psalm 28:7.

TODAY'S STUDY covers an interesting period in the history of Israel and in the experiences of David, the beloved of God. Persecuted and hunted by King Saul, no place was safe for David. The Philistines, desiring him for a friend rather than a foe, gave to David and his followers the city of Ziklag. While residing there, David's conquests were over the Amalekites, and never against the Israelites. He could not willingly battle against the Lord's people, though he felt free to fight against those whom the Lord declared were to be destroyed because their wickedness was come to the full, to the limit of Divine permission.

Meantime, the end of Saul's reign was nearing. A fresh invasion of the Philistines required all the army he could muster, and then he felt very dubious respecting the results. Although as king, in harmony with the Divine regulation, he had ordered all witches, wizards, and all who claimed to communicate with the dead to leave the land of Israel, nevertheless there were some here and there remaining. In his extremity, seeing the Lord would not answer him, King Saul visited the Witch of En-dor--said by some to have been the mother of the king's chief general, Abner.

The witch, after being assured that it would not work ill for her, got into communication with the fallen angels, who she supposed, as spiritualists still suppose, were the spirits of the dead. Doubtless she was honest, and thought it was Samuel that was called. But the Bible assures us that "the dead know not anything." Samuel was sleeping with his fathers, waiting for the resurrection morning, and could give no counsel, could know nothing about matters going on.

The evil spirits, however, in that time as well as now through mediums, personated the dead and, using their superior knowledge, answered as instead of the dead. The questions having been propounded in this case, the answer was that the king would lose the battle the next day, and that himself and his sons would be slain.

We do not know how the fallen angels know so much about the matters of our race, but we do know that it is unwise for any to have any dealings with them; for the Lord has forbidden it. Their sole object is to deceive the people; and, according to St. Paul, through dreams and revelations they have brought into the Church various doctrines of devils (1 Timothy 4:1), which, becoming incorporated in our creeds, like the fly in the ointment, have made them to stink.--Eccl. 10:1.

Happy would it be for people if they realized what the Bible so clearly teaches; namely, that the dead are dead and can give no information of any kind, that they have neither joy nor suffering, but are simply in a state of suspended animation, awaiting the Dawn of the better Day in which Immanuel, Messiah, will bring the knowledge of the glory of God to all as the result of His Ransom-Sacrifice at Calvary. The teaching that the dead are more alive than they were when they were alive is not only senseless, but contradictory to the Lord's Word, and has become the foundation of all the various grievous errors which have distressed the reasoning faculties of Christian people. None would pray for the dead, or say masses for them for their release from Purgatory, if they knew that their dead friends were merely sleeping until the resurrection morning.

R5674 : page 124

But, worst of all, this theory that the dead are alive has become the foundation of serious blasphemies against God, in which all denominations are more or less joined as represented by their creeds. These blasphemies consist in declarations respecting God's character and Plan which would be a disgrace to any devil, and are far from the character and attributes of the God of all grace, the Father of all mercies, from whom cometh down every good and every perfect gift.--James 1:17.

"THE SONG OF THE BOW"

When David heard of the results of the battle, his sympathy for Saul and for Jonathan was expressed in a beautiful poem, which is remarkable for the fact that it contains not a single suggestion of how Saul had persecuted him or sought his life. It compliments Saul for what good he had accomplished. It tells of the tender love of Jonathan, surpassing that of women. This ode is recorded in 2 Samuel 1:17-27. The Dead March from

Saul is an attempt on the part of the musician to put the sentiment of David's Song of the Bow for Jonathan and Saul into the music of our day; and thus it has become identified with the funeral services of the great today.

In the battle Saul's sons were killed, including Jonathan. Saul himself was wounded. Fearing that if he should fall into the hands of the Philistines alive they would torture him to death, he desired his armorbearer to slay him, and finally suicided with his own sword.

A young Amalekite, thinking to curry favor with David, and knowing something of how he had been persecuted by Saul, brought him the news of the death of Saul and gave him Saul's crown and the bracelet that was on Saul's arm, telling that he had dispatched King Saul at the latter's request--probably, however, manufacturing this part of the story to bring honor to himself. At all events, David received the matter in a totally

R5674 : page 125

different way from what was expected, saying to him, "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" David then commanded him to be put to death. But for Saul and Jonathan he mourned until evening.

David waited upon the Lord those many years, fully confident that in the end he should be the king of Israel, but not hastening the event in any way, simply standing ready for the responsibilities and the power of the office where the Lord should put him. What a wonderful example we have in David's course! How much Christians can learn of patient waiting for the Lord's time in all their affairs--not only waiting for the Kingdom while they pray, "Thy Kingdom come," but also waiting for the Lord's leading and providence in all their affairs, overruling them all for good! It is one of the too frequent mistakes made by Christians, that they overlook the Lord's providence and promised supervision of their interests, and attempt to do for themselves, often to their own disadvantage.

David realized that the time had probably come for himself and his companions to move from the Philistines' country, and he inquired of the Lord by the priest and the ephod. The answer was that he should go into Judea. Next he made inquiry, Into which city? and the answer was, Hebron. Thither David and his companions removed with their families; and the tribe of Judah, his own tribe, promptly recognized him as their king. It was over seven years after this, however, before he became the king of all Israel. Meantime, one of the sons of King Saul, Ishbosheth, had survived; and Abner, Saul's chief general, had him anointed king of Israel. King David of Judah made no attempt to coerce the other tribes, but continued his waiting for the Lord's due time.

Meantime, however, Abner gathered an army against David's servants, and a fierce battle ensued, in which David's forces were the victors; the others lost the fight. Finally Abner, angered with King Ishbosheth, proposed to David that he would become David's vassal, and would assist in turning the hearts of all the Israelites toward him. King David appreciated the proposition, doubtless considering it to be the Lord's will and in harmony with the Lord's promise. However, the matter did not so carry out; for Joab, David's nephew, the chief man of war, slew Abner deceitfully. Again we see David's conduct in contrast with the average sentiment of his time. Instead of rejoicing in the death of Abner, the king mourned for him, and denounced his nephew for the wrong course he had pursued. He was courageous enough in the presence of his own ablest soldier to extol the virtues of Abner as a great soldier, saying, "A mighty man has fallen in Israel."

KING OF ALL ISRAEL

But a little while after this, others, misunderstanding King David, slew King Ishbosheth and brought his head to David as an evidence of his death, expecting doubtless that they would be rewarded. On the contrary, they also were condemned. They had slain the king. They were esteemed worthy of the same punishment, and were themselves slain. Thus did the people see exemplified in David's course principles of righteousness quite uncommon in his day, and we might say, uncommon still. All these things served to endear to the people the king, who, they perceived, was not merely self-seeking, narrow, but was broad-minded and even generous toward his opponents, his enemies. He seems to have had a great appreciation of justice and also a breadth of sympathy for his enemies.

King David was thirty-seven years old when finally the eleven tribes sent a delegation to confer with him, indicating that they would appreciate having him as the king over all Israel. This was seven years and a half after the death of King Saul, and probably about seventeen years after David had been anointed first by Samuel. Faith and patience mark every step of those years and show us King David's character as we could not otherwise have known it. Its grandeur was chiefly shown in that it manifested a devotion to God and a submission to the Divine will.

The king's acceptance as king of all the tribes of Israel marked the third time that the holy anointing oil was put upon his head.

Meantime King David had grown stronger and stronger in conquering his enemies--the enemies of the Lord--those whom God declared should be destroyed. We remind our readers afresh that the Lord declared that the iniquity of the Amorites had come to the full, and thus indicated it to be His will that they should be destroyed from the earth. Whether destroyed in battle or by pestilence or famine, mattered nothing to them, as the Divine sentence of death must be carried out.

However, all the while that God has been permitting sickness, war, famine, pestilence, death, to reign in the world. He has been preparing for human redemption, human salvation through the great Redeemer. Messiah's Kingdom is soon to take control of the earth, to cause a cessation of the reign of Sin and Death, to cause the binding of Satan and to cause the sunlight of Divine Truth to flood the earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped, to know, to understand the true God, His true Message.

Meantime, those who died by Israel's sword will know nothing of the lapse of time. They will awake in the Millennial Kingdom, when all that sleep in the dust of the earth will awake. They will then be under the most favorable conditions we could ask for them--freed from the shackles of ignorance and superstition, with Messiah's Kingdom ready to help them out of their weaknesses and degradation back to human perfection, lost in Eden, redeemed at Calvary.

====================

R5669 : page 125

RETURNING TO BUSINESS

SOME of our dear readers very commendably arranged their affairs some time ago so as to give their entire time to the Harvest work, not anticipating the prolongation of the Harvest--the gleaning work, the burning of the tares, the threshing of the wheat, etc. Moreover, many of them used in the Harvest work nearly all of their surplus of this world's goods--striving to lay up treasure in Heaven. Some of these dear Brethren and Sisters have nearly or quite gone to the limit of their possibilities, as far as present arrangements are concerned. They are, properly, looking about them to see the leadings of the Lord's providence in respect to their future operations. Will they plunge into business so deeply as to have little time for spiritual things? Will they become identified with some kind of speculation, and, perhaps, get others involved in what ultimately would be a loss? Or will they look for something to do in a quiet way that will enable them to meet expenses, possibly being able to continue to some degree in the gleaning work of the Harvest? The latter is our expectation and, we believe, in accord with the Spirit of the Lord--the spirit of a sound mind.--2 Timothy 1:7.

R5670 : page 126

Let us call to mind the great disappointment of the Apostles in connection with the Redeemer's death. Up to within one day of His crucifixion they had thought that His remarks respecting death, crucifixion, etc., were figurative language, and that in reality He was about to be exalted to power and great glory. The experiences of that time must have been a severe test upon them in every way. Our Lord's resurrection the third day revived their hopes, although His appearances in miraculous manner indicated some wonderful change which they could not understand; but afterwards they learned that it was because He was no longer a man, but a perfected New Creature of the Divine nature.

Then came the long interval between appearances--for weeks at a time they saw nothing of Him, heard nothing from Him. Anxious, disappointing days!--their faith and patience weakened. Finally, utterly discouraged, St. Peter took the lead in announcing his determination to give up all thoughts of further preaching and to return to the fishing business. He announced, "I go a fishing." Promptly his former partners responded, "We also go with thee." (John 21:3.) Here were seven principal disciples, abandoning the great work to which they had been invited of the Lord--but doing so in their perplexity, with hearts as loyal as ever.

Evidently this was the occasion Jesus had waited for. We know of no other reason why He should remain forty days before ascending to the Father. He allowed the disciples to go back to their former business and to meet with discouragement. The very first night "they toiled all night and caught nothing!" Poor men! They must have felt as though everything was going against them. However, Jesus was watching over them all the while and purposely permitting them to come to this crisis, so that He might teach them a great lesson--and us through them. The lesson was that He was able to overrule all of their affairs, and that they should firmly trust Him, come what might, so long as they were loyal and following His directions.

Discouraged as to confidence in their own abilities as business men, they were ready in the morning to see Jesus on the shore and to accept His invitation to breakfast with Him from fish already cooked on the fire --from whence came the fish and the fire they knew not. These things were provided by miraculous power, as was the body of Jesus in which He appeared to them and the clothing He wore on it. Jesus said little to them, except to St. Peter--"Feed My sheep, feed My lambs, if thou lovest Me." The Apostles took the lesson and returned again to the preaching of the Gospel as the main business of life. The Lord's blessing was with them. He provided for them according to their needs, although it was sometimes in prison; sometimes in fasting and hunger, nakedness and peril. He gave them of His best for their development as New Creatures.

We do not wish to draw a parallel here and suggest that all the Brethren should abandon earthly affairs, as did the Apostles. We are not Apostles. There were only

The Twelve. We are not to expect that we would have as important a work to do, nor that the Lord's providences would be so markedly exercised on our behalf. We are, however, to remember the Master's statement, "One is your Master, even Christ; all ye are Brethren!" While the Apostles were more important Brethren than we, still we are Brethren; and One is our Lord, or Head, and we have all one Father. The Divine promises assure us that all things shall work together for good to us, because we love God and have been called according to His purpose and are seeking to make our calling and election sure.

The lesson we do suggest is that the Divine Plan has not changed. The Harvest surely is not ended. The great Time of Trouble has already begun. Although it is necessary for us to provide things decent and honest in the sight of all men, we are not to forget that our chief business is that of ambassadors for God--representatives of the Lord Jesus Christ--proclaimers of the Good Tidings of great joy which eventually shall be to all people. We are never to forget that we are to seek first, chiefly, the Kingdom of God and the righteousness which it stands for and inculcates.

This is to be our chief work, the chief aim of life for us. Everything else is to be secondary. We are to expect that the Lord will give us necessary wisdom and grace if we seek it, whereby we may serve Him with acceptance and still provide the things necessary for our bodily comfort, without entirely leaving the work. This would mean that we should watch and pray--asking the Lord's direction and then waiting to see which way His providences seem to direct our course. We should watch, also, against the wiles of the Adversary, who would seek to ensnare us in business or pleasure or whatever.

Our advice is that all of the Lord's people put the Kingdom and its interests first, in word, in thought, in deed--giving merely what time is absolutely necessary for the procurement of the things needful for our earthly comforts and the comfort of those dependent on us. Assuredly thus we would be following the example of the Master, pleasing to the Father and helpful to each other. Thus we would be examples to our neighbors, as well as be preparing ourselves for the Kingdom.

===================

R5674 : page 126

INTERESTING ITEMS

THE TYPEWRITER AND PROGRESS

Amongst the great inventions of our day is the typewriter. It came upon the market just forty years ago, in 1874, as a merchantable and usable convenience, after having been seven years in process of development. The Bible, we believe, marks that same year, 1874, as the beginning of the

Harvest of this Age. What a wonderful forty years it has been! What wonderful blessings these years have brought to mankind! What evidence they give of the dawning of the New Dispensation, which the Bible teaches began there! Notice some of the great inventions--the telephone, electric light, trolley-car, perfecting printing press, cheap pulp paper, linotype and monotype machines, gas engine, automobile, aeroplane, talking machine, moving pictures, and a hundred other conveniences, improvements, etc., not forgetting the wireless telegraphy.

Great as are the blessings enumerated, none of them surely can compare with the great blessings that God has given to His consecrated people, who have in these same years been seeking the light of the New Dispensation in the Word of God. The blessing, joy and enlightenment which they have received is beyond all comparison and all valuation!

WAR HASTENING MILLENNIUM

If any one had suggested a year ago the possibility of total abstinence being established by law in Russia, Germany and Great Britain, he would have been considered idiotic. Truly

"God moves in a mysterious way
His wonders to perform."

Men, in the interest of war, are preparing to abolish intoxicating liquors. Russia already has done this. The report is that her millions of people are blessed greatly for the better--improved mentally and materially. Germany is already discussing the matter. The Prime Minister of Great Britain and the King favor total abstinence as a war necessity because the workmen are hindered by the use of liquor from accomplishing the work necessary to be done for the

R5675 : page 127

prosecution of the war. How wonderful this appears! Is the light of the Millennial Morning breaking upon the world?

Look again! Great Britain and Germany have been fearing Socialism and every way seeking to combat it as destructive of present institutions. As we have already pointed out many of the Socialists will be identified with the Millennial Kingdom. How strange to find that the great war now raging is tending toward Socialism--that while Socialists have joined the army the Governments at war are adopting socialistic measures!

For instance in Great Britain: Speedily after the declaration of war the British Government took over the control of all the railroads of the Kingdom, to facilitate the moving of troops and war materials. Now the British Parliament has given the Government full authority to take over the entire manufacturing business of Great Britain and place it under a central management, with a view to increasing the output of war materials. This bill, which passed on March 9th, the Hon. Andrew Bonar Law declared as a measure, "probably the most drastic ever laid before Parliament." It passed unanimously.

In Germany the Government's action has been no less drastic--the Government has absorbed all power. The extreme in this direction was the seizing of all food supplies and the doling of the same out to the people according to their needs, dictating the proportions of ingredients, the quantity to be eaten and the price to be paid. Could any Socialist imagine the principle for which he contends more fully put into execution--by those, too, who have opposed Socialism in the past?

How will it be when this war shall end? Will individualism and private ownership return to the control of affairs in Great Britain and Germany? If the attempt is made to restore them, will it not bring a clash? Will it not bring the great social earthquake which the Bible declares will immediately follow the war? And will not that social earthquake lead straight on to the fire of anarchy, as the Bible indicates? We so believe: We must with patience wait, nor attempt to hasten the Lord's arrangements. However, let us remember that the Lord declares that He will hasten these things at the present time and that a short work will He make of matters.

Speedily the glorious Kingdom will be established, even though it be through blood and earthquake and fire. How, then, will those feel who are deriding the thought that Messiah's Kingdom is in process of establishment--that this war is identified with its establishment and that it will be fully inaugurated in the midst of the fire of anarchy, which it will quench by bringing in the New Order of things--the new heavens and the new earth--the new ecclesiastical and the new social order--the doing of God's will on earth.

===================

R5675 : page 127

MEMORIAL SUPPER REPORTS

We have excellent reports of Memorial celebrations this year. It would appear that everywhere it has been the same as here in New York--larger attendance and a deeper appreciation than on any preceding occasion. The New York City Congregation had a most impressive service at THE TEMPLE. It was good to be there! A spirit of sweet solemnity, confidence, rest, seemed to pervade the large gathering in The Temple's fine auditorium.

In harmony with our well-known suggestions, the different little Classes in the suburbs of New York held their own separate meetings for the celebration of the Memorial, even though they reckon themselves part and parcel of the New York and Brooklyn Congregations, and meet as one Church. The reports as to numbers participating show considerable progress during the past year. Quite a number partook of the emblems for the first time. Many of the new ones were more or less attracted to the Truth through the opposition which the enemy has been stirring up. The evil attacks led to examination; and the Truth was all the more beautiful and forceful in its contrast with the error. If the ministers of the various churches become more violent and slanderous they will, no doubt, awaken all of God's true saints and draw their attention more or less to the Truth. For a saint of God to come into contact with the Truth is almost like bringing a piece of steel into close relationship with a magnet.

Nor is the increase of numbers, of interest and of deep piety in the New York Congregation alone. Everywhere, so far as our reports go, the same principle seems to be applicable and the same results inevitable.

We subjoin reports from some of the Congregations already heard from. Compared with the reports of last year the showing is very fine.

Other reports from Memorial celebrations are coming in gradually. Although we have noted only those showing twenty-five or more in attendance, this does not signify that we are not deeply interested in having the reports from every celebration. Please send them in, therefore, as they become the basis of our judgment in other matters connected with the interests of the Classes.

New York City	1119
London Tabernacle	769
Forest Gate	368
Chicago, Ill	720
Los Angeles, Cal	445
Pittsburgh, Pa	415
Boston, Mass	415
Detroit, Mich	356
Philadelphia, Pa	300
Minneapolis and St. Paul, Minn	266
Toronto, Ont	259
Seattle, Wash	256
Cleveland, O	240
Vancouver, B.C	237
Portland, Ore	219
St. Louis, Mo	203
Washington, D.C	196
San Antonio, Tex	185
Cincinnati, O	185
Indianapolis, Ind	183
Buffalo, N.Y	173
Columbus, O	167
Dayton, O	165
Providence, R.I	159
Kansas City, Mo	154
Milwaukee, Wis	153
Oakland, Cal	146
St. Joseph, Mo	82
Allentown, Pa	80
Swampscott, Mass	75
Grand Rapids, Mich	75
Atlanta, Ga	71
So. Chicago, Ill	70
Camberwell, Jamaica	70
Hamilton, Ont	70
Youngstown, O	69
Rockford, Ill	67
Hartford, Conn	66
Pasadena, Cal	65
Birmingham, Ala	64
Edmonton, Alta	64
Newark, N.J	64
Tampa, Fla	62
Altoona, Pa	61
Memphis, Tenn	61
Panama City, Panama	60
Oklahoma City, Okla	59
New Albany, Ind	59
San Diego, Cal	58
Norfolk, Va	57
Omaha, Neb	56
New Haven, Conn	55
Schenectady, N.Y	53
Jackson, Mich	52
Bridgeton, Barbadoes	52

Toledo, O.	145	Dallas, Tex.	51
Victoria, B.C.	119	Aurora, Ill.	51
Baltimore, Md.	118	Scranton, Pa.	50
Louisville, Ky.	113	Troy, N.Y.	50
Roseland, Ill.	112	York, Pa.	50
Oldham, England	106	Cumberland, Md.	48
Edinburgh, Scotland	102	Cromwell, Conn.	48
Lancaster, Pa.	101	Easton, Pa.	48
Bellingham, Wash.	100	Sharon, Pa.	47
Spokane, Wash.	98	Wilmington, Del.	46
Houston, Tex.	96	Jacksonville, Fla.	45
Tacoma, Wash.	92	Akron, O.	45
Springfield, Mass.	90	Reading, Pa.	45
Richmond, Va.	87	Topeka, Kans.	45
Binghamton, N.Y.	82	Moline, Ill.	44
Worcester, Mass.	82	Wichita, Kans.	43

Des Moines, Ia.	43	Harrisburg, Pa.	30
Port Huron, Mich.	43	Pittsfield, Mass.	30
Lawrence, Mass.	43	Muncie, Ind.	30
Johnstown, N.Y.	42	Waterbury, Conn.	30
London, Ont.	42	Flint, Mich.	30
Montreal, Que.	42	Ottawa, Ont.	30
Terre Haute, Ind.	40	Ft. Smith, Ark.	30
Bloomfield, N.J.	40	Paragould, Ark.	30
Watertown, N.Y.	40	Tonawanda, N.Y.	30
New Castle, Pa.	40	Newark, O.	30
Camden, N.J.	39	Colorado Springs, Colo.	30
Joplin, Mo.	39	Syracuse, N.Y.	29
Bay City, Mich.	39	Kewanee, Ill.	29
Passaic, N.J.	38	St. Petersburg, Fla.	29
Knoxville, Tenn.	37	Iola, Kans.	29
Mattoon, Ill.	37	Chatham, Ont.	29
Auburn, Ind.	37	Brandon, Man.	29
Chattanooga, Tenn.	36	Johnstown, Pa.	29
Sidney, N.S.	36	New Philadelphia, O.	28
Santa Ana, Cal.	36	Anna, Ill.	28
Piqua, O.	35	Kalamazoo, Mich.	28
Crooksville, O.	35	Tamaqua, Pa.	28
Paterson, N.J.	35	Owen Sound, Ont.	28
Springfield, Ill.	35	Elwood, Ind.	28
Saginaw, Mich.	34	Haverhill, Mass.	28
Boise, Idaho	34	Zion City, Ill.	28
Brockton, Mass.	34	Magnet, Ind.	27
Warren, O.	34	Butler, Pa.	27
Springfield, O.	34	Boaz, Ala.	27
Canton, O.	34	Hobart, Okla.	27
Sacramento, Cal.	34	Beaumont, Tex.	27
Lima, Ohio	34	Norristown, Pa.	26
Tiffin, O.	33	Toronto, O.	26
Van Buren, Ark.	33	Brazil, Ind.	26
The Dalles, Ore.	32	Port Clinton, O.	26
Glens Falls, N.Y.	32	Tulsa, Okla.	26
Hollister, O. (Hung.)	32	Calmar, Alta.	26
Wheeling, W.Va.	32	Fairmont, W.Va.	26
Berne, Switz.	32	Lowell, Mass.	25

E. Liverpool, O.............	31	Cortland, N.Y................	25
Chester and Moore, Pa.......	31	New Orleans, La..............	25
Jamestown, N.Y..............	31	Rosenberg, Tex...............	25
Duluth, Minn................	31	Madison, Wis.................	25
Kirkaldy, Scotland..........	31		

====================

page 128

International Bible Students Association Classes

VOL. XXXVI MAY 1 No. 9
A. D. 1915--A.M. 6043

CONTENTS

"The Ends of the Ages"--Conditions Similar....................................131
Shining of Truth Exposes Error................131
"Great, Swelling Words".......................132
Our Fiery Chariot.............................132
"These Things" That We Must Do....................133
Doctrinal Confusion of Many Christians........133
Why Thousands are Falling.....................134
Did Jesus Revile His Enemies?.....................135
City of David--City of God........................136
A Great Lesson in Reverence...................136
"Thou Art the Man!"...............................138
Co-Laboring with God..............................139
Seventy Sent Forth............................140
Our General Letter............................140
"He Went to His Own Place"........................141
Rejection of Knowledge a Serious Matter.......142
Requests for Pilgrim Visits.......................142
"Consider Him"--Then Follow.......................142
The Rutherford-Troy Debate....................143

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5685 : page 130

ADVANTAGES AND DISADVANTAGES OF DEBATES

Although the Lord's providence did seem to open up the way for the "Eaton-Russell Debate" and later, for the "White-Russell Debate," and through these Debates led the way on to the publication of the Sermons in hundreds of newspapers throughout the world, nevertheless the Editor is not, and never was, much of a believer in the advantages of debating. The Debates mentioned were valuable chiefly as entering-wedges for the newspaper work. On the surface, it might at first appear as though a debate would be an excellent method of presenting the Truth to the public. Let it not, however, be forgotten that it is also an excellent method of presenting the error to the public. While it is true that Truth is mighty and will prevail, nevertheless "the god of this world" has blinded the eyes of men for eighteen centuries so thoroughly that remarkably few even yet see the beauty and force of the great Divine Plan of Salvation as presented by Jesus and the Apostles. On the contrary, the great mass of mankind have had thoroughly drilled into them heathen philosophy--carefully concocted theories and superstitions--and these are well riveted and fastened from childhood's hour.

An audience hearing a debate have the same difficulty that a jury has when hearing the opposing attorneys discussing the merits of a case. Each speaker has certain talent and ability, and each makes a certain amount of impression. It is the same with the general readers when these debates go before them. Those who have the Truth will enjoy the presentation of it, while those who have been schooled and prejudiced in favor of the error from childhood will rejoice in its presentation.

Added to this is the fact that the debates in general are in the nature of a war of words, the disputants each seeking to undo the other's arguments and to prove his own. In such a war of words the Truth is at a disadvantage. Why, do you ask? We answer, Because those who are of the Truth are bound by the Golden Rule, not only in its letter, but also in its spirit; and their presentations of the Truth must be along absolutely fair lines that take in the context and the spirit thereof. On the other hand, our opponents seem to have no restrictions nor restraints. Any kind of argument, regardless of the context, regardless of the Golden Rule, regardless of everything, is considered permissible. Indeed they do not even stop to consider such a trifling (?) matter as the Golden Rule or to exact allegiance to the letter and spirit of the inspired Word. Thus our opponents always have the advantage, not because they are intellectually brighter, but because they can and do use means to bamboozle the minds of the hearers and readers. This the advocates of the Truth dare not do--have not the desire to do, so surely as they have the Spirit of Christ.

So far as the Editor is concerned, he has no desire for further debates. He does not favor debating, believing that it rarely accomplishes good and often arouses anger, malice, bitterness, etc., in both speakers and hearers. Rather he sets before those who desire to hear it, orally and in print, the Message of the Lord's Word and leaves to opponents such presentations of the error as they see fit to make and find opportunity to exploit.--Hebrews 4:12.

This should not be understood to mean that the Editor would never again engage in a public debate, but merely that in order to induce him to debate, his opponent would need to be a person of so great prominence as to bring the matter to the attention of everybody. Only such a consideration would be a proper offset to the wide presentation of error thus accomplished. Otherwise we prefer merely to present the Truth as the Lord opens the way and to leave the presentation of error and its circulation entirely in the hands of others.

JUDGE RUTHERFORD'S SPICY DEFENSE

Brother Rutherford, grieved by the various untruthful, slanderous attacks upon the Editor, has prepared a pamphlet in my defense. A copy of it has just been handed me. I have not yet read it, though, of course, I knew of its preparation and in a general way of its contents. I preferred not to have anything to do with its publication. It explains Brother Rutherford's views as a lawyer, as a brother, and as a man who most fully understands the entire situation. It contains some interesting illustrations and is priced at ten cents per copy, or eight dollars per hundred copies, postpaid. It is not unreasonable to expect that nearly all of our readers will be very glad to have this pamphlet, as it will furnish them with evidence on every point thus far brought forward by my maligners.

Orders for the pamphlets should be addressed to Judge Rutherford, New York City, P.O. Box 51. However, we will have a supply at THE WATCH TOWER Office, and, if one is ordering other things, this pamphlet can be supplied also. It is entitled, "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS."

----

page 130

THE CALIFORNIA CONVENTION

--MAY 30--JUNE 7--

Doctor Jones, finding it impracticable to take a Convention Party over the long route of over two months represented in Brother Russell's Western Itinerary, has decided to make a Special Excursion to the Oakland-San Francisco Convention and return.

On that Tour the usual Excursion Rate for the Exposition is available. Excursion Rates, of course, are available to anybody from anywhere.

Additionally we note that any desiring to attend the Convention, but living at a point where Excursion Tickets are not on sale, can do one of two things. He can either go to some large city near where the Excursion rates prevail and count his journey beginning there; or he can buy his tickets at his home town on the certificate plan, paying full fare one way and one-third fare returning. All information respecting reservations for the Convention should be addressed to Mr. E. D. Sexton,
Box 473, Oakland, Calif.

==========

BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for June follow: (1) 264; (2) 87; (3) 7; (4) 180; (5) 258; (6) 47; (7) 18; (8) 107; (9) 277; (10) 252; (11) 170; (12) 164; (13) 260; (14) 313; (15) 319; (16) 12; (17) 3; (18) 14; (19) 299; (20) 88; (21) 240; (22) 21; (23) 244; (24) 281; (25) 174; (26) 330; (27) 129; (28) 50; (29) 230; (30) 318.

===================

R5676 : page 131

"THE ENDS OF THE AGES"--CONDITIONS SIMILAR

"If the world hate you, ye know that it
hated Me before it hated you."--John 15:18.

BY THE word "world" the Lord did not mean Gentiles; else He would have said Gentiles. Had He said Gentiles it would have signified all the peoples not in covenant relationship with God. But when He used the word "world" He seemed to signify the present order of things, and therefore the people of the present order; for there would be no present order except through the people. He would mean those who had religious influence--the representatives of the people.

But the special order of that day was made up of the scribes, Sadducees, Pharisees, chief priests and the Doctors of the Law--those interpreting the Law. Those who represented the Law, and thus represented the people, would have to do with that order of things particularly. We know that these hated the Lord. As He said elsewhere, they hated the light. They hated Him, not because He really did them any harm, but because His teachings, and the light that shone from His life and teachings, were contradictory to themselves, and to their plans, schemes and arrangements. If His words were true, all the plans they had made in all those years would be shown as coming to naught. In proportion as they had confidence in their own plans, Christ and His followers would seem to be fools, trying to do some impracticable thing.

Our Lord's principal opposition, then, came from the religious rulers, the teachers and the Jewish politicians. There were the Sadducee party and the Pharisee party. The Sadducees believed in nothing beyond what they could see. They were agnostics. The Pharisees were a very strict religious sect, pre-eminently the holiness people of the Jews. They were very scrupulous regarding outward forms and ceremonies, but as a class were very haughty, self-righteous and unjust. Whoever fell in line with Jesus' teachings would not have any particular interest in either of these sects or in their teachings--would not especially respect them and consider them the great ones of their nation. While at variance amongst themselves, these religious rulers were one in their opposition to Jesus.

It was these sects, together with the scribes and Doctors of the Law, who incited the people to crucify Jesus. We are not to suppose that these learned men--men of considerable education and intelligence--got out into the streets with the people and hurrahed for Barabbas and shouted against Jesus; but rather that they incited the rabble, and themselves assumed a more dignified line of conduct. At all events, their course led to the Lord's death. Not only did they hate the Master, but they hated Him with such a bitterness and such resentment as to destroy Him. They plotted His death several times, but they could not take Him until His hour had come. The Pharisees acknowledged that a great miracle had been performed in the raising of Lazarus, but they determined that Jesus should be destroyed on account of this great miracle, because it would influence the people, and the people would in that same proportion become alienated from themselves.

The high priest, Caiaphas, said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:47-53.) The leaders of the nation feared that all the people would be so influenced by Jesus' teaching that they would themselves avail nothing, and that "the Romans would come and take away their place and their nation." They said, "We are the guardians of this nation. The government at Rome would pay no attention to this rabble here. If we fail, God's Cause in the earth will be blotted out. It is therefore expedient that we should destroy this man." The difficulty was that they had a wrong view of God's Cause and of their nation. They were leaving God out of the account. They were thinking that they must do the whole thing. They were forgetting that God is the One All-Powerful and is at the helm.

SHINING OF TRUTH EXPOSES ERROR

As respects the true people of God the Master said, as recorded in our text, "Marvel not if the world hate you; ye know that it hated Me before it hated you." We see that it is in proportion to their faithfulness as followers of the Lord Jesus that the Lord's people are hated and persecuted. There was a long period of persecution in the early days of the Church--first by Nero, then by Diocletian and others of the Roman Emperors. Then came the general rise of the Antichrist, culminating in the establishment of the great misrepresentation, the counterfeit, of God's Kingdom, in the year 539 A.D. These also hated the true Church and held them in contempt. The latter were chimerical, was the thought--they were poor thinkers, they took the words of Jesus too literally, they thought too much about a future Kingdom instead of about the present kingdom. Then followed the long night of bloody persecutions, during the entire

R5676 : page 132

papal Millennium. [799 A.D. to 1799 A.D.] The true followers were not numerous, and were chiefly the poor of this world--not many great, not many learned--but rich in faith. "Not many wise men after the flesh, not many mighty, not many noble, are called." "Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him?"--1 Corinthians 1:26; James 2:5.

Coming down to our day, in proportion as the people of the Lord are following in the footsteps of Jesus they will wish to let their light shine out upon others. In proportion as they thus let their light shine, it will show the misconceptions and errors of the present order of things in the world. Here in our day as in Jesus' day, Truth shows forth and rebukes the error, and those who promulgate the Truth are more or less hated because of this. Today, as in the days of our Lord's First Advent, there is a religious System which is more or less mixed up with politics. Its adherents plan all kinds of reforms. They say, "If we can destroy the white slave traffic and the liquor traffic, we shall have nearly brought in the Millennium. Electing wise rulers will help in bringing in the new order of things." But much as we sympathize with these good efforts we perceive that as a whole such plans are not God's Plan in respect to the future Kingdom. Present institutions are not to be repaired, but replaced by the "new heavens and new earth" conditions.

We must not find special fault with reformers, however, and their efforts to put patches upon the old garments. We are to have sympathy for anything that is making for good, for righteousness. We are to leave the world to do the best they can, and we are to give our attention to God's Plan and the great Reform He is to bring in. The instruction to us is that we should get ready for a place in the Kingdom, and should help other children of God that they, too, may make their calling and election sure, and be ready for the Kingdom. That Kingdom, which is now just at hand, will be God's

Agency for destroying sin and exalting righteousness.

PUTTING DARKNESS FOR LIGHT

All this seems like a foolish tale to the world; for it would mean defeat to their projects. It would upset all the plans of Churchianity. If the people thought as we do it would mean great disaster to all the denominations. The people would not be nearly so much interested in building up these systems or in raising money as they would be in seeking to do the work of the Lord in the world. If our view should prove true, and should gain the confidence of the people, to that extent all man-made systems would become unpopular. They would all be put to shame in comparison with the Truth. Hence their promoters think that to hide their darkness and call it light is necessary for their prosperity. They think that it is necessary for them to burn our books and to keep our sermons out of the newspapers, etc. All this seems to them to be the wise course. They perceive that they and their systems would utterly fall if our teachings were generally received by the people.

"GREAT, SWELLING WORDS"

These church systems claim that they have witnessed for Christ's Kingdom for eighteen hundred years. Roman Catholics say, "We have made a great institution! See the millions of money that we have invested! See how much we are in favor with the various governments; and we are hoping soon to get control of all the governments. Then we will conquer the world!" So say the Methodists, the Baptists, and all the rest of them. "We must conquer the world! This is the way the Kingdom must be set up!"

Thus they go about to establish their own plans. When they do study the Word of God, they study it with sectarian spectacles on their eyes; and they think that "the Church" is now in the condition soon to cause every knee to bow and every tongue to confess. They say, "If these Millennial Dawn people go about and tell that there is only a 'little flock' in the true Church, people will remember that we have been boasting of our big flock. What do you say, Roman Catholic flock? What do you say, Lutheran flock? Methodist flock? Baptist flock? Presbyterian flock? Do we not claim that there are four hundred million Christians in the world? Shall we let an insignificant people come around and say that there are only a handful in the Church, and that all the rest of us are frauds? It is an implication that our

R5677 : page 132

great institutions are wrong. If these people are going to turn the world upside down, and bring us into disrepute, we must put them down before it is too late.

Something must certainly be done!"

OUR FIERY CHARIOT

So we see there is hatred there. The Lord's true people are striving for a perfect ideal; they are striving for the likeness to the Lord as representatives of our Lord Jesus Christ. But this is not what the religious people hate so much. It is the disturbing of their institutions--the shaking and rocking of their boat. They are afraid that they will be capsized in the sea. It is the spirit of the world in them that hates the Lord's faithful ambassadors. Some of the noble-minded of the world now see somewhat of the Truth. This is the more exasperating to these church people who are not fully in harmony with the Lord.

What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true Church will be one of persecution. We understand that Elijah was a type of the Church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (Age) the Lord may take away His people in a fiery trouble--but it will be the chariot to carry them Home, to glory, honor and immortality, to participation with Jesus in the Divine Nature. "Fear not, Little Flock; for it is your Father's good pleasure to give you the Kingdom." "If we suffer with Him, we shall also reign with Him."--Romans 2:7; 8:17; Luke 12:32; 2 Timothy 2:12.

"In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,
Only for this--I know He holds my hand.
So, whether in the green or desert land,
I trust, although I may not understand.

"So, whether on the hill-tops, high and fair,
I dwell, or in the sunless valleys, where
The shadows lie--what matter? He is there.
And more than this, where-er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So, where He leads me I can safely go;
And in the blest hereafter I shall know,
Why, in His wisdom, He hath led me so."

====================

R5677 : page 133

"THESE THINGS" THAT WE MUST DO

"If ye do these things, ye shall never fall."--2 Peter 1:10.

THE CONTEXT preceding the words of the above text shows us that the Apostle has been urging the development of the fruits of the Holy Spirit in the heart, and so far as possible in the life--in the words, the deeds, the thoughts. He sums up his argument by saying that those who, following his advice in this matter, add one after another of these qualities and so build up their Christian character, will "never fall." The implication is that there would be some tendency to fall, some testings; and that this development of character would be necessary in order that the individual might be able to stand these tests. So the Apostle's assurance is that those who do not fall, who stand all the tests, will be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ"--the very thing that all of the Lord's people are invited to share.

We whose eyes of understanding have been enlightened can realize the strength and reasonableness of the Apostle's argument; yet these things have not been much taught in a logical way. Errors of the Dark Ages have hindered and made void the teachings of the Apostles. The thought given out by the creeds of the past is that only a mere handful would be saved, and that the rest of the world would be banished to an eternity of torture and woe unspeakable. Many of the world have taken this in a light way, have been incredulous--declaring that they would stand their chance, etc. Others, who were of the Lord's people, have been frantic in their efforts to save as many as possible from the threatened eternal torture. Some had it that unless they belonged to a certain class, or cult, or had a certain kind of baptism, or turned away from sin and joined some church, they were sure of never-ending and unspeakable suffering beyond this life.

With these ideas in their minds, it is not strange that they were too busy to study the Word of God with sufficient care to see what it really teaches, and that therefore they adopted plans of their own for saving the world. These deluded ones seem to be quite active in what they term soul-saving work. We cannot but admire their courage and zeal, even though it be not according to knowledge. If their premise were correct, then every Christian should be rushing around as though demented, in his endeavors to save the world.

Suppose that a great fire broke out but a few doors from us, that there were no fire department accessible and that hundreds were in imminent danger of being burned to death, though we were ourselves safe from the fire. Suppose that then some one would say to us, "Come, let us have a Bible Study." We would be sure to answer quickly, "No indeed! There are many people in that building who will be burned to death unless they are quickly rescued!" We would be in such haste and such eagerness to save the lives of the endangered ones that we would stop for nothing else.

DOCTRINAL CONFUSION OF MANY CHRISTIANS

So the great Adversary has filled the minds of many Christian people with the vagary that the world is in imminent danger, not of being burned to death, but of being precipitated into a lake of burning brimstone or into an abyss of unimaginable horror and woe, there to be preserved in torture throughout unending ages! He has thus engaged Christians in an imaginary assault upon the Devil, to rescue souls from this eternity of torment. Not until our eyes are opened and we see that there is no such provision for the heathen, or for anybody, can we begin to exercise the spirit of a sound mind. When we come to understand God's arrangement, everything changes before our mind's eye. We then see that God has made full provision for the heathen and for all men, and we realize that

"Faith can firmly trust Him,
Come what may."

We see that our work as Christians is to co-operate with God in the salvation of the Church class--not a salvation from eternal torture, but from death, and to a glorious inheritance with Christ in His coming Kingdom. We see that this great work has been progressing during the Gospel Age, and in an orderly manner.

This blessed union with Christ which God has arranged for the Church is to be soon consummated by a marriage feast; and then, in the Kingdom to be established under the whole heavens, she as His Bride will with Him have the blessed opportunity of uplifting and delivering fallen humanity, the entire race of Adam, of restoring men, "whosoever will," to the glorious estate which was lost by Adam and redeemed by Christ Jesus the Lord through the blood of His cross. How wonderful it is to realize how all-embracing is God's marvelous Plan of salvation--that it includes in its gracious provision not only those now living, but also all who have gone down into the tomb! With the eyes of our understanding thus enlightened, the delusions are taken away from our minds, and we begin to use our reason and to see the beautiful, wonderful things which God planned from before the foundation of the world.

DOCTRINE OF SANCTIFICATION LOST TO MAJORITY

As we reason, we see that the primary consideration with us is our sanctification. "This is the will of God [concerning you], even your sanctification." When we thought that the salvation of the world was dependent upon our feeble efforts here in the flesh, we had little time to study the Bible or to think particularly about our sanctification. Indeed, the thought of sanctification faded away from the minds of the majority of professing Christians; and for a Christian to press the importance of this doctrine was to brand himself as a religious fanatic. The general thought has seemed to be that those who were really thus set apart were surely so small a number that sanctification could not be God's Plan for the Church. So the many drifted apart from the Scriptures, and thought that only those guilty of most heinous crimes would be punished with eternal torment, and that all others would be some means get into Heaven. People have thought, and this thought seems to prevail today to an increasing extent, that unless one dies a murderer or a lawless, disreputable character, he will somehow be saved.

"If a person can squeeze into Heaven without any sanctification, so much the better," is the thought. "Do not try to get up too high. Do not try to get one of the chief seats in Heaven. Take a lowly place"--crawl in under the gates, perhaps! And thus many have tried to believe that they and their friends would go to Heaven. Our Catholic friends have been taught that they must go to Purgatory for awhile. But nearly all others have hoped that they would get to Heaven at once. This idea of sanctification, of being holy as our Lord was holy, of walking in the footsteps of Jesus, is not the Bible view at all, according to their thought. They did not consider it the Bible view because they did not know the Bible teachings, and because they did not wish to conform themselves to so narrow a way--the broader, easier way

R5677 : page 134

was much more pleasant to the flesh. They could not believe that God would be intent upon roasting nearly everybody --surely He would be content to roast the most degraded heathen and the worst characters of Christendom.

OUR "REASONABLE SERVICE"

So these have accepted what seemed to them to be a reasonable moral standard, instead of endeavoring to find out what the Bible calls our "reasonable service." The great Apostle Paul in his Epistle to the Church at Rome (Romans 12:1), says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

R5678 : page 134

reasonable service." When we get rid of these erroneous thoughts and ideas and get the spirit of a sound mind, we begin to see more of God's wonderful Plan--of His Justice, Wisdom, Love, Power, of His purpose for His children now, and His arrangement for the world by and by.

When light begins to break in upon the mind, and a glimpse is seen of God's gracious Plan of salvation, there is a danger that those whose hearts are selfish and lacking in gratitude will lapse into even greater worldliness, that they will pay very little attention to Bible study for the development of the fruits of the Spirit, feeling that it will be well with them in the future in any event, and they will delve into business, money-making, pleasure, etc. Others, on the contrary, feel an earnest desire to render thanks to the Lord for His great mercy and love as manifested in His glorious Plan of the Ages; they seek to know what is the Lord's will for them that they may do it, and say, "The fact that God is not such a demon as to torture eternally any of His creatures, but has so marvelous and loving a Plan for all, makes me want to serve Him all the more." As the Apostle Paul said, the Truth is "to the one the savor of death unto death; and to the other the savor of life unto life," and reveals the real sentiment of the heart.--2 Cor. 2:16.

THE CHRISTIAN'S NEED IN THIS "EVIL DAY"

Thus those who receive the Truth in the love of it become students of the Bible. As they study, they learn more and more how each one of the true Church is to be sanctified by the Truth, that each may be "made meet for the inheritance of the saints in light." They realize that the Church is now being called out to be saints of God, to be separated from the world, and to have a share with the Lord Jesus in blessing and uplifting the whole world in the Age to follow this, the Millennial Age--now so near at hand. To such the exhortation of the Apostle is, "Add to your faith virtue [fortitude]; and to virtue knowledge; and to knowledge temperance [self-control, self-restraint]; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love [a broad, generous love, taking in the whole world, even our enemies].--2 Peter 1:5-7.

The Apostle then adds, "If these things be in you and abound, they make you that ye shall be neither barren [inactive, idle] nor unfruitful in the knowledge of our Lord Jesus Christ." At this juncture the Apostle shows the contrary effect of the spirit of the world upon those who profess to be children of God--the result of a neglect to study and to assimilate the Word. He says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Then he counsels all, "Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--Vs. 8-11.

NEED OF "THE WHOLE ARMOR OF GOD"

By seeking to know God's will in order to do it, the Lord's people are preparing themselves for the glorious inheritance of the faithful. Fortified by development of character, these will not fall, no matter what the trial that the Lord may permit to come upon them. The Apostle Paul, in his Epistle to the Church at Ephesus, speaks of some who will be able to stand in the "evil day," and implies that a great many at that time will not be able to stand. He declares that those who hope to stand will need to put on "the whole armor of God." The various pieces of the Christian's armor will then be indispensable, and he intimates that only those fully armored would be ready for the onslaughts of that Day.

The Lord did not reveal to the Apostles when the "evil day" would come. They knew that it was then future, but how far into the future they did not know. They did not expect it before their death; for some of them said that they expected to put off the present body, to die, and to awake in the First Resurrection, and that they believed the Second Coming of Christ to be some little time distant. Evidently it was a part of God's Plan to keep His people uninformed concerning the exact time of the Day of the Lord, until due; but He provided for them that they would be able to stand when the "evil day" arrived, if they would diligently put on the armor.

And now we have come to this "evil day"; and the urgent message to us is: "Put on the whole armor of God!"--prepare yourselves for the great testing that will come, that you may be able to stand! Get ready! Each piece of the armor, each fruit of the Spirit, is a part of the necessary preparation for this "evil day," this "hour of temptation," now present. So these should all be added with great care. Read Ephesians 6:13-18; 2 Peter 1:4-11; Galatians 5:19-26.

WHY THOUSANDS ARE FALLING

This is the time long foretold, when "a thousand shall fall at thy side, and ten thousand at thy right hand." Why will all these fall? Because they have neglected this necessary development of character; because they have failed to put on the whole armor of God; because under the delusions of the Adversary and the spirit of the world and of Babylon they have become twisted in their minds. They have tried to raise money for the heathen or for building fine church edifices; they have gotten up church fairs and entertainments, etc.; not appreciating the fact that it is necessary to build up their own characters, that character, built up after the instruction of the Word of God, is absolutely necessary to an entrance into the Kingdom of Christ. And so these are falling all around us.

If the whole armor of God was important in the Apostle's day, it is still more important today. We need all that is represented in the breastplate of righteousness, in the shield of faith, in the helmet of salvation, the covering of protection for the intellect, in the sandals of Gospel preparation, in the sword of the Spirit, the Word of God. We need that our loins be girt up with Truth. Thus shall we be enabled to preserve our vital relationship with the Lord and His House and to daily grow in grace and in the knowledge of our Lord Jesus Christ.

"In the last days," said the Apostle, "all that will live godly in Christ Jesus shall suffer persecution." Therefore we need to be fully established in the faith, and able to fully trust the Lord. Let us keep the Sword of the Spirit sharpened and well in hand, that we may be ready for service in the protection of others and in the defense of ourselves. We need to be continually on the alert respecting

R5678 : page 135

our own fleshly weaknesses and besetments, that we may war a successful warfare, and prove faithful to the end of our course, and thus share with our Lord His Kingdom and crown.

"As I near the Time of Trouble,
Bid my faith in Thee increase;
While the thousands round are falling,
Keep me, keep in perfect peace.
Refuge! Fortress! Thou hast set Thy love on me!"

===================

R5678 : page 135

DID JESUS REVILE HIS ENEMIES?

"Who when He was reviled,
reviled not again."--1 Peter 2:23.

NATURALLY the question arises, How shall we harmonize St. Peter's statement in this text with the fact that our Lord denounced the Scribes and Pharisees and Doctors of the Law as hypocrites, as a generation of vipers, etc.?

We recall the evidence presented in the Gospels. St. Peter was one of the twelve Apostles and hence was with our Lord continually during His earthly ministry, and evidently, therefore, a very good witness of the fact that the Master did not return reviling for reviling. The import of the Apostle's words was that Jesus did not retaliate. When evil things were spoken of Him, He did not speak evil of those who did Him injury. He did not call down curses upon their heads, but committed Himself to God and left His cause in the hands of Divine Justice.

The Evangelists record some of these revilings against our Lord. On one occasion His enemies said of Him, "He hath a devil and is mad." Again, Jesus Himself implied that He was also called "Beelzebub"--prince of devils. The Scribes and the Pharisees acknowledged His works, but denounced Him, and attributed His good works to Satan. They implied that His birth was illegitimate. They attempted to prove that He was guilty of blasphemy in saying that if the temple were torn down He would erect it again in three days. They did not get the spirit of His teaching, and tried to make out that His statement was sacrilegious. They endeavored to entrap Him in His words. They held that if He were really a great man, He would fellowship with them and not with publicans and sinners. Finally they reviled Him to the extent of crucifying Him between two thieves.

But how was it that Jesus said some very sharp things to the Scribes, Pharisees and chief priests of that day? For instance, He called them a "generation of vipers," "whited walls," "sepulchres full of dead men's bones and all uncleanness." On one occasion He said, "Ye hypocrites! Ye can discern the face of the sky; but how is it that ye cannot discern the signs of the times?" Again, "Ye serpents, ye generation of vipers! How can ye escape the condemnation of Gehenna!" He declared, "Ye are of your father the Devil, for his works ye do." At another time He called them, "Ye fools and

R5679 : page 135

blind," "Ye blind guides," and denounced them saying, "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them who are entering to go in...Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of Gehenna than yourselves... Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, anise and cummin, and have left undone the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel! Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first the inside of the cup and of the platter, that the outside may be clean also." Were these revilings? Was not St. Peter mistaken when he wrote the words under consideration? Where does the line of difference come in?

JESUS DID NOT STRIKE BACK

We answer, The line of difference is in that our Lord was not striking back at them; His charges against them were made in advance, and were not, therefore, retaliation against something which they had said to Him. He did not refer to any one of them as having a devil. He spoke of their system in general as being a pernicious system. If the Lord had not declared that these rulers of Israel were hypocrites, how could we have known that they were hypocrites, when they appeared outwardly very anxious to keep the Law? The people said, "See how these holy men go about and pray on the street corners! Look at their broad phylacteries! We do not see Jesus pray half as much as they pray. And they are always watching, watching, to keep the Law." It was therefore right that our Lord should point out that their watchings, their tithings and their long prayers were hypocritical. They were so very careful about tithing the mint and the anise seed, but had no hesitation about devouring widows' houses--by some technicality getting hold of the property of the needy widow and then swallowing it up themselves.

Jesus declared that on the outside these professedly holy men were indeed ever so white and clean and beautiful, but that on the inside they were vile and unclean. They were of their father the Devil; for they had his disposition. They did not do good and serve God from purity of heart; theirs was merely an outward service. Their whole system was honey-combed with hypocrisy--in the language of today we would term it "rotten." It was necessary that these men be exposed, and all who were pure of heart be saved from the blight of their influence. Jesus called out no one of them by name, but merely denounced them as a class. He was not seeking to do them injury, but good, if possible, and to warn them and all of the evil of such a course. Our Lord wished to deliver the people; therefore He spoke these things about a class; He said some very evil things about that class. It would be for each one of the class to clear his own skirts and to show that he was not leading a double life. Our Lord's words, then, would not come under the head of evil-speaking. He was speaking about a system. He was not telling something secret about John Smith, or saying that Mrs. Brown was so-and-so, doing thus-and-so in private life, etc.

So we believe that we have a perfect right to call attention to the flagrant errors of today. It would not be right to reprove in the way our Lord did; for people would resent it more now than did the Jews of His day. If our Lord had not rebuked some of these things that their leaders did, the people would not have known but that those Pharisees had the Lord's endorsement. There

R5679 : page 136

they were going about with sanctimonious faces and saying so many prayers, etc. Were they really holy people? Jesus was there as a Representative of God and Exponent of His views. So Jesus let the people know that these Pharisees were not doing the things pleasing to God. He merely did His duty.

===================

R5679 : page 136

CITY OF DAVID--CITY OF GOD

--MAY 30.--2 SAMUEL 6:1-19; PSALM 24.--

JERUSALEM THE NEW CAPITAL--KING DAVID'S PALACE--GOD'S PRESENCE DESIRED--THE ARK TO BE BROUGHT--UZZAH SLAIN--OBED-EDOM BLESSED--THE LESSON LEARNED--THE ARK PROPERLY BROUGHT--SOLEMNITY WITH REJOICING--THE TABERNACLE OF GOD--LESSONS FOR GOD'S PEOPLE.

"I was glad when they said unto me, Let us go
into the House of Jehovah."--Psalm 122:1.

GUIDED by Divine providence, King David sought a new capital after he had been anointed king over all Israel. The city of Jerusalem had for centuries been an impregnable fortress, held by the Jebusites. They claimed that even the blind and the cripples could defend it against any foe, so advantageously was it situated. But when the time came, it was delivered into the hands of King David and became the capital of Israel. One of the first acts of the new king was to provide himself a palace fitting to the dignity of the nation and the court. To this end he obtained from King Hiram of Tyre not only material, but also skilled craftsmen.

Soon King David's spiritual nature, so marked and represented in his Psalms, began to assert itself in respect to the government of Israel. It was not sufficient that idolatry should not be tolerated amongst God's Covenant people. The symbols of God's presence should be honored once more. The Tabernacle at Nob had fallen into disuse when King Saul destroyed the priests because they gave comfort to David; and King Saul had had the Tabernacle removed to Gibeon; but the Ark was not in the Tabernacle, and had not been for a long time.

We recall that the wicked sons of Eli had taken the Ark with them into the battle with the Philistines; that in the defeat it was captured by the Philistines; that in its presence, Dagon, the Philistine idol, fell down broken; and that in whatever city the Ark rested, there were chastisements from the Lord until the Philistines returned it to Kirjath-Jearim. There it had remained for seventy years, until the events now noticed. King David made the transfer of the Ark to its new Tent, or Tabernacle, a very important affair, sending word to various parts of the nation, assembling some thirty thousand warriors and multitudes of people of deep religious inclination who desired to be witnesses to this great new religious movement, which all hoped would mean the bringing of God's blessing back to the nation, as of old.

A GREAT LESSON IN REVERENCE

King David, intent upon honoring God, had nevertheless neglected to look particularly into the Divine Law regulating the Ark and its movement--who should touch it, etc. Divine providence now gave him a great lesson in respect to reverence for the Almighty and carefulness in respect to the Laws. He had esteemed the Ark, but not highly enough. Really, it was the most important of all the various furniture of the Tabernacle.

The Brazen Altar and the Laver were in the Court; the Table of Shew-bread, which was overlaid with gold, the Golden Candlestick, and the Golden Altar of Incense were in the Holy. But in the Most Holy the only article of furniture was the Ark. In shape it was like a box--about four feet long, two feet high, and two feet wide. It had a pole at each side, by which the Levites were to bear it on their shoulders. It was overlaid with gold; and inside the box were the Tables of the Law, a Golden Pot of Manna, preserved from the Wilderness times, and Aaron's rod, by which miracles had been wrought. The top of the Ark was its most particular feature. It was a solid plate of gold, wrought out above in the shape of two cherubim, whose faces looked inward and whose wings stretched forward.

The Divine direction was that the priests should cover the Ark in a particular manner, symbolical of certain things; and that then only the Levites should have the care of it, to bear it upon their shoulders. Neglecting these matters, the king had a new cart made and oxen to draw the cart, as though this would be a more dignified way to bring it than any other thought of. But it was not God's way; and a lesson of reverence for God and for the Ark, which symbolized His character and His Mercy-Seat, must be given.

The appropriate time came when the oxen, drawing the cart over a smooth, sloping, stone surface, allowed it to tilt a little. Then it was that Uzzah stretched forth his hand to steady the Ark, and was immediately smitten dead with a bolt of lightning. This evidence of Divine displeasure with the procedure brought all the festivities to a sudden termination; and King David feared to bring it too near to him, lest it should do other injury. The procession stopped; turning aside, the Ark was delivered to the home of Obed-edom the Levite, possibly a priest.

The whole people thus learned the lesson of reverence

R5680 : page 136

--a lesson, by the way, which seems to be as much needed today as at any time. Irreverence is frequently manifested by the world; but this does not astound us as much as when we find irreverence manifested by those who profess to be the Lord's consecrated people, His Royal Priesthood. It is sometimes irreverence of manner, sometimes irreverence of language, sometimes the making of jokes on religious things or on passages of Scripture. Everything of the kind is surely injurious to the individual, as well as to his influence with others.

We are not to forget that Uzzah was not sent to eternal torment; but that he merely fell asleep in death, and that his mistake, which taught a good lesson in his time, will not inure to his disadvantage in the future. Meantime, another lesson was taught; for the Ark at the home of Obed-edom began to bring blessings, of just what character we are not informed, but blessings of such a nature that they attracted the attention of many. Among them King David noticed. Again his heart turned to the original thought that Jerusalem should be not only the City of David, but the City of God, God's dwelling-place, as represented by the presence of the Ark and the Shekinah Glory-light which shone between the two cherubim, as indicating the presence of God with His people, Israel.

GOD'S OWN HOLY NATION

We are not situated in the same way as were David and the Israelites. There is no nation in the world today that is God's Kingdom. When He took away the crown from Zedekiah, 606 B.C., He declared through the Prophet, "I will overturn, overturn, overturn it; and it shall be no more until He comes whose right it is; and I will give it unto Him." (Ezekiel 21:25-27.) We believe that the time for the giving of the Kingdom to Messiah and the fulfilment of our prayers, "Thy Kingdom come," is near at hand. But, in the meantime, no earthly kingdom is God's Kingdom except in the sense that St. Peter declares the Church to be the holy nation, a peculiar people of God. (1 Peter 2:9.) But even then, it is not a sectarian system that is referred to--not the Baptist Church, nor the Methodist, nor the Presbyterian, nor the Lutheran, the Anglican or the Roman. The true Church of Christ is the unlimited Church, to which properly belongs the name Catholic in the sense that it is general; for that word means general, or universal.

R5680 : page 137

The Church of Christ is the one Church throughout the whole world; and its members are those who are united to Christ by consecration and by Divine acceptance through the begetting of the Holy Spirit. Some of its members may be found in the Roman Church, some in the Anglican, some in the Presbyterian, some in the Baptist, some in the Lutheran, some in the Methodist and others, and some outside of all these. But this is the only holy nation that God recognizes; and it will not be organized as a new nation fully until the resurrection change shall glorify the Lord's people with Himself beyond the Veil; as it is written, we shall be like Him, shall see Him as He is and shall share His glory.

We can no more expect the world to appreciate the Truth of God and the presence of God than the Israelites could have expected that the Philistines, on the one hand, and the Moabites, on the other hand, would accept the Lord. Only God's Covenant people can appreciate Him and His arrangements. He is in their midst only.

Nor can we even claim that it is a family matter; rather, as the Scriptures show, it is an individual matter. Here one, there another, the Church of Christ is scattered throughout the world. Only the consecrated belong to it or have its privileges and the fellowship with the Father and with the Son which the Ark of the Covenant would imply. One exception to this rule might be noted; namely, the one mentioned by St. Paul--the children of believing parents, who are counted in with their parents as participators in God's favors, blessings and care until such time as they reach a development of mind that would enable them to decide for themselves, either to make a full consecration to the Lord and be individually accepted by Him through the begetting of the Holy Spirit, or to turn aside and be part of the world.

When King David was ready for the bringing up of the Ark the second time, some three months after the first attempt, which failed, he had studied the matter more carefully; and this time there was no new cart, but the Divinely directed method--the Levites, bearing the Ark upon their shoulders. It is not for us to be ingenious and inventive in respect to Divine methods and services, but rather to be students of the Divine will, searching the Scriptures that we may know the will of God and do it. The lesson which King David learned is one which all of God's people may well take to heart.

DANCING BEFORE THE LORD

The Record tells that, besides the thousands of warriors who acted as a guard and gave dignity to the procession, and the multitudes of people who met the Ark at various villages on the way, there were trumpeters, rattlers, and players on stringed instruments, who made joyful manifestations of appreciation of the great event of God's return to the nation as represented in the Ark's return. Another arrangement was that of having the Levites chant, one to the other, the different portions of a certain Psalm which King David had composed for this very occasion. It is made a part of this lesson.--Psalm 24.

King David joined with the others in his manifestation of delight, and danced before the Lord. It would appear that this custom of a dignified rhythmic moving of the feet in harmony with music is a common form even today in far Eastern countries. Mr. Clark tells us how there was such a dance at a gathering of the Christian Endeavorers at one of their meetings in India, and how dignified and beautiful it appeared.

As the grand procession neared the city of Jerusalem, it was met by the women of the city with rejoicing. At the head of these should have been Michal, King David's wife, the daughter of King Saul. But not so. She was in a cynical, proud mood. Was she not the daughter of King Saul? Had not her husband David been a poor shepherd boy, and then an outlaw for a time? On his coming home she criticized him for his manifestations of joy in connection with the bringing in of the Ark. She said that it was undignified and reproved him. King David reminded her that the Lord had taken the kingdom from her father and given it to him, and that he thus had the Lord's favor and thus relied on Him. And the proud woman was apparently thereafter left to herself, the bare mention being made that she was thenceforth childless.

THE PSALM WAS PROPHETIC

As the Ark represented Christ, in whom are hidden all the Wisdom and Power of God and in whom center all of God's blessings for men, so the bringing of the Ark into the city corresponded in a measure to our receiving of Christ. All such realize that "the earth is the Lord's, and the fulness thereof"--that every good and perfect gift cometh down from the Father and through the Son. The world and all that dwell therein are subjects of these blessings.

God is founding His New Order of things in the midst of the seas of discontent--amongst those who are not established and in harmony with God--the restless masses. He invites us to ascend into His Holy Hill, His Holy Kingdom, and to be established in His Holy Place, in the spiritual Divine nature. He stipulates that none can be of this class except upon certain conditions; namely, a pure heart, an honest heart, and clean hands, righteous living to the best of his ability. These are all expected to swear allegiance to God. This is styled their Covenant with Him.

Jesus was the first of these Covenanters; and all of the Church must walk in His steps, if they would be with Him in His Holy Kingdom. These must not lift up their soul to falsehood nor swear deceitfully. God will require of them all that they have covenanted with Him.
Only such will receive the blessing of the Lord, and only to such will His righteousness be imputed through Christ.

Never more than today has this Lesson seemed to need to be impressed. How many today confess that although they have made a covenant of sacrifice and vowed to the Lord, they are not considering this nor keeping their vows! How many indeed confess that they are speaking falsely in respect to their creeds, denying privately what they publicly have declared to be their faith! Surely such a course must be reprehensible in God's sight and such cannot hope to be of the Kingdom.

Then follows in the Psalm a declaration that the Children of Israel are those who seek the Lord, and who request that the King of Glory come in, even the Lord, mighty, powerful, able to deliver from sin and from the

R5680 : page 138

power of sin--death. We are still waiting for the entrance of this King of Glory in the full sense of the word. He declares that He will be revealed in flaming fire, so far as the world is concerned--a great "Time of Trouble such as never was since there was a nation." (Daniel 12:1.) Many Bible students see this trouble already beginning in the awful war now spreading, and are expecting the fiery anarchy of it to result in the near future. Then quickly will come the still small Voice, the Divine influence, the mighty power of the Savior, which will deliver from sin, from death, and from Satan, who shall be bound for a thousand years.

===================

R5681 : page 138

"THOU ART THE MAN!"

--JUNE 6.--2 SAMUEL 11:1 TO 12:7.--

THE HONESTY OF THE BIBLE--KING DAVID'S STATION DID NOT COVER HIS GUILT--THE TEMPTATIONS OF PROSPERITY--KING DAVID'S TERRIBLE SINS--THE PROPHET NATHAN'S PARABLE--THE KING'S SENSE OF JUSTICE--CONDEMNED BY HIS OWN WORD--HIS PENITENCE--FORGIVEN YET PUNISHED--THE LESSON TO ALL.

"Create in me a clean heart, O God."--Psalm 51:10.

THE BIBLE is unlike any other book in the world. It is the most honest, the most candid, of all books. The one most approved as a man after God's own heart is, when he sins, most severely condemned and heavily punished. There is a lesson, however, in the Scriptural statement, "There is forgiveness with Thee, that Thou mightest be feared." (Psalm 130:4.) The fact that God is not merciless, that He does not disregard the weak and imperfect condition--the fact that He gives us credit for our heart intentions, even when the weaknesses of the flesh are reproved and punished--these indications of consideration prompt to the greater reverence for God than if we merely thought of Him as merciless.

No wonder we are surprised that one who manifested so many noble traits should also have manifested such weaknesses as those condemned in this lesson--adultery and murder! We think of David the youth, his reverence for God, his faith, his loyalty, his trials, his difficulties; and we wonder how he could become so changed in so short a time. The secret is not far to seek. It is easier to live a wholly consecrated life in poverty than when surrounded by wealth and the pleasures, customs and liberties of the court. The king temporarily forgot that the Ark, representative of God's favor and presence, was now in his city. He realized indeed that the eyes of the Lord were in every place beholding the evil and the good; yet the seeing of the Tabernacle should have brought freshly to his mind the thought, "Thou God seest me."

We may be sure, however, that King David did not get into so sinful a condition of mind and heart suddenly. The narrative shows that the matter must have gone on for months, gradually reaching a culmination. Nor would it be fair to the king to assume that his heart was as wrong as his conduct. Rather we must assume, from subsequent manifestations, that his heart was still loyal to God and to the principles of righteousness, but somehow his heart had gone to sleep and his flesh had become very much alive. He was awake to sin, asleep to righteousness. He had before him the unfavorable examples of other kings and the liberties which they exercised. His relationship with God had made him keen of intellect; and now, in yielding to temptation, this keenness of mind was all the more effective in the evil course.

A COURAGEOUS SERVANT OF GOD

David first coveted his neighbor's wife. He did not rebuke this sinful condition of mind, but allowed it to proceed until he stole his neighbor's wife. Her husband was in the war, a faithful soldier. The emergency seemed to call for his death in order to protect the king from shame. David's conscience was surely asleep when he ordered his general to put the faithful soldier in an exposed place in the attack being made on a certain city, then to command a retreat and thus leave the most exposed ones to be killed.

The plan carried out. It cost the life of not only the defrauded husband, but several others. We can scarcely imagine how one of King David's loyalty to principle could have arranged such a plan or how he could have had any peace under these circumstances. Surely none of his beautiful Psalms were written during those nine months or more. But Uriah was dead; and his stolen wife had been made the wife of David, and shortly their child was born.

Then appeared the Prophet Nathan before the king. Wisely bringing his reproof in the form of a parable, he told of a poor man who had but one ewe lamb and of how a wealthy neighbor had defrauded him of it. King David's sense of justice was outraged, and he declared that the man who did that deed must restore four-fold and must also be put to death. Then the Lord's Prophet Nathan pointing to the king, declared, "Thou art the man!" and promptly drove home the lesson. It required courage; but whoever has a message from the Lord must needs have the courage to deliver it--as wisely as possible, of course, but faithfully.

Instantly King David's heart was aroused; immediately his conscience was quickened. He saw his own conduct, not from the standpoint of other kings and what they did, but from the standpoint of the Divine Law of righteousness, truth, kindness, mercy. He beheld himself a sinner. Indeed, under the Law, both the adultery and the murder were punishable by death. The king instantly acknowledged his sin, and prayed, fasted and mourned. Meantime the Prophet, by Divine direction, informed the king that for all this the Lord would not cause his death nor take from him all his loving-kindnesses, because he had confessed and repented; but that, nevertheless, the child of his sin should not live and the king himself would in after time suffer severe punishments for his transgressions.

Here we perceive a principle of the Divine Government in respect to those who are the people of God and are in covenant relationship with Him. Justice would have been required in respect to the sins; but to the repentant soul the Lord's favor would, nevertheless, still be granted. Many Christians have had experience along this line. God does not continue to treat them as sinners; but, accepting their heart contrition, He forgives them in that sense of the word; yet true to His arrangement, "Whatsoever a man soweth, that shall he also reap." In this Divine arrangement there is nothing to encourage sin, but, on the contrary, everything to encourage righteousness;

R5681 : page 139

and if sin be fallen into, everything to encourage the sinner to accept Divine forgiveness and to reform his life, even though he shall be obliged to bear some severe penalty--perhaps to his tomb.

THE PSALM OF REPENTANCE

Very many Christians have been encouraged to repentance by the Fifty-first Psalm. Surely none have been encouraged by it to sin. It is said that Voltaire, the infidel, once attempted a burlesque of this Psalm, but became so awed by its solemn tone that he threw down the pen and fell back dazed on his couch, full of remorse. Bishop Hall, commenting, says, "How can we presume of not sinning, or despair for sinning, when we find so great a saint thus fallen, thus risen?" We should remember, however, that noble as King David was, he was not a saint in the New Testament sense of that word. He may have been equally saintly in heart intentions, but he had not been accepted of the Lord and begotten of the Holy Spirit; for "the Holy Spirit was not yet given," as we read in John 7:39.

The giving of the Holy Spirit and its begetting to a new nature began at Pentecost, and has continued since. If we are astonished that King David should be overtaken in such faults, how much more would we be astonished if any saint of God, begotten of the Holy Spirit, should fall into such a trap of the Adversary. The spirit-begotten ones have much advantage every way--not only through the greater enlightenment which comes to them through the better knowledge of the Divine character, the Divine Plan and the Divine promises, but also by reason of having the Lord Jesus as their Helper under the assurance that "All things shall work together for good to them" (Romans 8:28); and that the Lord will not suffer them to be tempted above that they are able; but will with every temptation also provide a way of escape. --1 Corinthians 10:13.

"Have mercy upon me, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." These words of honesty assure us that the king was overtaken in some kind of fog which for months obscured his mental vision. Earth-born clouds and fleshly weaknesses arose like a veil between his soul and the Lord, shutting out the light of the Lord's countenance.

The lesson applies to all who have ever been in covenant relationship with God. The poet has expressed what ought to be the sentiment of every Christian, discerning the slightest shadow between the Lord and himself:

"Sun of my soul, my Father dear,
I know no night when Thou art near.
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

The important lesson here is that we shall keep close accounts with God. No child of God should go forth in the morning without an earnest petition to Him for Divine supervision of his affairs and for help to walk in the right path. No child of God should retire at night without a retrospective glance on all the day's pathway, to discern to what extent it has been a profitable one and has brought him a day's march nearer the Heavenly Home. Or, if perchance something has occurred of which he should feel ashamed, it is none too soon to go at once to the Throne of Heavenly Grace to obtain mercy and find fresh help for future times of need.

The child of God thus keeping daily accounts with the Father and with the Redeemer, will abide in Their love and not be in danger of falling into any such great sins as these noted in this lesson. Even King David, we may be sure, would have fallen into no such sins had he not allowed gradually to arise earth-born clouds of fleshly hues between the Lord and himself.

R5682 : page 139

"Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

Although the Holy Spirit was not given to the Ancient Worthies in the same sense that it is given to the Church, it was nevertheless the manifestation of God's favor toward them in their affairs, as the king here intimates. We are to remember that from Moses down to John the Baptist, according to the Scriptures, there was a House of Servants under Moses; but that during this Gospel Age there is a House of Sons, begotten of the Holy Spirit, under the chief Son, the Lord Jesus Christ.--Hebrews 3:5,6.

===================

R5682 : page 139

CO-LABORING WITH OUR GOD

TOO often do God's people forget that the Lord Himself is at the head of His work. Too often the thought is, We will do a work and get God to co-labor with us in our work. Let us get the right focus on the matter, and perceive that God has purposed and is carrying out a great work; and that it will succeed, entirely regardless of us and our effort; and that it is a great privilege granted to the people of God to co-labor with their Maker in the carrying out of His plans, His designs, His arrangements, in His way. Viewing matters from this standpoint, our prayer and our watching should be with a view to knowing and doing the will of the Lord, content whatever lot we see, since 'tis our God who leads us.

This is the program which the WATCH TOWER BIBLE AND TRACT SOCIETY has sought to follow. Its officers are seeking to do the will of the Father as guided by the teachings of the Head of the Church, Christ Jesus and His appointed representatives, the twelve Apostles, whose words we have for our instruction today in better form than ever before. Following this program, our Society has not sought to lay up earthly riches, but has been, rather, a spending institution. Whatever God's providence sent in to us without solicitation we have sought to spend as wisely as possible in harmony with the Word and Spirit of the Lord. Long ago we announced that when the funds would cease, the activities of the Society would cease proportionately; and that as the funds increased, the Society's activities would be enlarged.

This program has been greatly blessed of the Lord and, we believe, is in full accord with His will. We have no thought of changing it in any degree. Last year was the most wonderful one in our experience. The Gospel Message by printed page and orally and by the DRAMA witnessed the Gospel of the Kingdom nigh at hand to millions of people all over the earth. We thank God for the blessed privileges enjoyed and the activities permitted in His service on behalf of thousands of His consecrated people in every land, co-laboring with the Society and

R5682 : page 140

laboring either directly or indirectly under its auspices.

When making our last Annual Report, we expressed the thought that many of the Lord's people have already invested what money they possessed, and that we would thus expect donations to be smaller than heretofore and that we would be obliged to discontinue some of the DRAMAS. Later we announced bright prospects of a full resumption. We did not tell the basis of this expectation, but will now explain:

Some Brethren informed us that they believed they were possessed of a rich gold-bearing property, that all of its proceeds were consecrated to the Lord's service, that ere long we might expect money from them in good supply, but that their names were to be kept secret. Their expectations, which were highly appreciated, were not realized. The expectation had a beneficial effect, however, in that it encouraged us to keep the work up to a high notch of speed and efficiency in every direction until the present time. Now we have gone our limit. We must conclude that it is the Lord's will that our activities be greatly curtailed, in order to bring down the expenses to a parity with the income.

SEVENTY SENT FORTH

In line with this decision, seventy of the dear helpers at the Society's Headquarters have been obliged to go forth to seek other avenues of usefulness in the work. Some will become Colporteurs; others will accept situations as teachers in schools and colleges; some will enter business life. All will, we believe, however, still continue to put God first and to consider the spread of the Gospel of the Kingdom their main business of life, giving evenings, Sundays, etc., to the service, as may be possible.

The necessary retrenchments include the putting of the DRAMAS on a self-supporting basis--or else discontinuing them. Our Society can continue to supply films and slides for these DRAMAS, and the Office direction, but must look to the Superintendents and operators of each DRAMA to meet their own expenses. This is being done by offering the DRAMA to Theatre Managers as part of their regular program, to be charged for, but not at an extra charge. The new plan is being put into operation and is proving successful generally. Indeed, some people declare that they would much prefer to pay an admission fee than to attend the DRAMA free, because they feared that at a free entertainment they would be brought in contact with the rude and uncleanly. It is a remarkable fact, however, that our free entertainments have been generally attended by a splendid class of people from the middle walks of life. Furthermore, to adapt the DRAMA to the use of the Theatre Managers we have arranged that the FOUR PARTS can be given in full as now, two hours each; or, if the Theatre Managers prefer, we will supply the four entertainments of about one hour each by omitting some of the slides and lectures, leaving the audience to get the remainder of the DRAMA by the reading of the Scenario. It may be that in this way the Lord will use the DRAMA in reaching a still different class from that already reached by its free exhibition.

The free volunteer matter, which last year ran up to the enormous amount of forty-seven millions of copies, must also be cut down. Some of our readers have orders placed; and this will be the explanation if your orders are not filled entirely. In a word, the retrenchment will extend all along the line, including a reduction in the expense allowances of the Bethel Family and curtailment of expense for food supplies. Our readers will be glad to know that the entire Family is rejoicing in the privilege of further self-denials for the Cause we love to serve, and that the seventy who have gone forth, some of them with tears, also manifest fullest resignation to the Divine will, rejoicing in the various steps of Divine providence and continuing steadfast in prayer, faith and love toward the Lord and the Brethren. All are seeking to receive the experiences of life as the polishing preparatory for the Kingdom. So receiving them, the blessing of the Lord is more and more manifest amongst us.

We have made this statement with greater detail than might seem necessary, lest there should be wrong impressions and misunderstandings of any kind.

OUR GENERAL LETTER

To Seventy Brothers and Sisters of the Bethel Family:

Greetings!

Sorrow mingles with our joy to do the Father's will and to follow the guidance of His providence, because it signifies a temporary parting from so considerable a number of those whom we dearly love and whose association with the work we highly prize. At the opening of the year we thought that we saw a bright ray of financial hope, notwithstanding the fact that the dear friends throughout the world who had been contributing to the Tract Fund to support the work had well drained themselves of means and could not be expected to continue their donations as formerly. Month by month we have waited and maintained the work, expecting some realization of our hopes; but after five months the drain is so heavy that prompt action is necessary. We must not involve ourselves in debt nor jeopardize the work in general; hence the decision for the reduction of the expenses along every line, including the Home expenses, Office expenses, etc.

Financially we know that some of you will be benefited by the change. We can surmise also that some will experience benefit to their health by a change of employment. We assume that some of you thus leaving the Bethel and the Tabernacle will be entering the Colporteur work. The weather is delightful now, and in places where money is not too scarce good success is obtainable.

In any event, dear Brethren and Sisters, we commend you to the Lord and to His watch-care, blessing and guidance, assured that all things are working together for good to those that love Him. He may have some new experiences for us--trials and blessings. He may have some new opportunities for us and may guide us in the reaching of others in this gleaning time. We assure you that we are loth to part with you and that, should the financial stringency be relieved, it will be our pleasure to again expand the work, according to the leading of the Lord's providence.

So far as possible, we would like this retrenchment to take place at once--before the middle of this month, or at least before the First of June. We ask your hearty and cordial

R5683 : page 140

co-operation, and request that you remember in prayer those who are charged with the responsibilities of the Society's work, that wisdom and grace may be theirs in abundance.

While we have suggested that the work may a little later on be expanded, we should also add that it may quite as probably be still further contracted to effect a further reduction in the general expenses. Whatever is the Lord's will surely is our will. Let us show Him our faith, our confidence, our loyalty and our obedience.

The selection of names of those who might be spared from the work was no easy task to the Heads of the Departments charged with this responsibility. Like all human work it may be imperfect; but we are sure that it is done with an eye single to the Lord's pleasement, and we trust that He will overrule it to His praise and for the good of all concerned.

With much Christian love,
Your brother and servant in the Lord,
C. T. RUSSELL.

LOVING RESPONSE

To Our Beloved Pastor, from the Departing Seventy Members of "The Bethel Family":

As we go forth from the hallowed precincts of the "Bethel

Home"--hallowed by the remembrance of the many seasons of sweet communion with those whom the Heavenly Father has specially honored in placing in the fore-front of His mighty work in these closing days of this present world's history --it is with a feeling of joy and thankfulness for the many blessings and privileges which have been ours as members of the "Bethel Family."

R5683 : page 141

As we reflect upon the Lord's abounding grace so freely and richly bestowed upon us as members of this household, and as we face the future with its prospects of Heavenly honors and glories, awaiting us--those who shall be accounted "conquerors, and more than conquerors"--there is, nevertheless, a tinge of sadness in parting with so many loved ones, and in leaving all we have called "Home".

Ah, well! we shall remember the kind and loving ministrations of yourself, dear Brother Russell, in the days to come, when separated from one another, we shall fight on in the good fight of faith.

It is the prayer of our hearts that the splendid example of Christian fortitude and self-sacrificing devotion in the service of the Lord, the Truth, and the brethren that you have shown, may ever be a cherished and shining image upon Memory's Scroll.

If ever a true and devoted servant of the Lord should be loved and honored for his work's sake, we believe it is yourself. When we think of the days and nights of years of toil, and pain, and weariness; and of the grandeur and world-wide scope of your services; how can we help but love and honor you!

We give thanks to our Heavenly Father for having raised up one who has been so wise and faithful in ministering to the Household of Faith and to us in particular who have been of the "Bethel" household.

And now, our dear Pastor, with these expressions of love and appreciation, we go forth with the prayer for Divine guidance upon you, and upon our way, that in the Lord's appointed time our journey's end shall be the Father's house of many mansions--the Heavenly Bethel--prepared for the Bride, the Lamb's Wife.

God bless you and the dear remaining members of the "Bethel Family"!

Signed, C. J. Woodworth,
F. F. Cook,
R. G. Jolly and the others.

====================

R5683 : page 141

INTERESTING QUESTION

"HE WENT TO HIS OWN PLACE"

Question.--I notice an article in THE WATCH TOWER which says that Judas died the Second Death. Can a man die the Second Death until he has passed from death unto life, until he has been spirit-begotten, until he has once been in Christ Jesus and free from condemnation?

Answer.--Judas and all the other Apostles occupied a peculiar place or position, different from other Jews of their time, because they were in contact with our Lord Jesus, the Great Light. They saw that Light, and were responsible in proportion as they saw it. For any of them to sin as Judas did against that Light, would be a very reprehensible thing. True, Judas had not been begotten again of the Holy Spirit; for spirit-begetting was not possible until Pentecost. But this does not prove that he could not die the Second Death. On the contrary, we know that during the Millennial Age there will be some who will not receive the begetting of the Holy Spirit, but who will die the Second Death--the death that will be destruction. Their responsibility will lie in the fact that they will be brought to a knowledge of the Truth, with the opportunities which it will give them of coming into full harmony with the Lord. If they respond to those opportunities, they may attain everlasting life; if they do not respond, they will die the Second Death.

Such an opportunity was given to Judas. For a long time he responded favorably; but afterwards he rejected the blessings that were his portion, and ignominiously proved himself a traitor to the One who was his Benefactor. Jesus was to be the Judge in the matter; and we have His words, calling Judas the "son of perdition." (John 17:12.) He said that it would have been better for that man if he had never been born. (Matthew 26:24.) This would not be true if Judas were to have an opportunity during the Millennial Age. The Scriptures say that he went to his own place. (Acts 1:25.) His own place was not Heaven; for it was not open to anybody yet; his own place was not Restitution; for that has not yet come. His own place was the only place then open--the Second Death.

PRESENT STANDING OF THE CHURCH

The Ransom-price, the Ransom-sacrifice of Jesus, has not yet even been paid over, or applied, for the whole world of mankind. If it were, the whole world, redeemed by that payment, would be in His hands. The world has not yet been in our Lord's hands. The time, however, we believe is near when through the strength of that Sacrifice, He will ask the Father, and the Father will give Him "the heathen for an inheritance, and the uttermost parts of the earth for His possession." (Psalm 2:8.) That will be the time when He shall have paid over the Ransom-price. He laid down the Ransom-price when He died, but did not apply it. The world is still under condemnation. Only the Church has escaped that condemnation thus far.

The Church escapes from that condition of condemnation by the imputation of the benefits of that Ransom which is not yet paid over. If the Church could have the merit of Christ imputed to her down through the Gospel Age since Pentecost, the same merit, we believe, could be imputed before Pentecost; for our Lord had made the consecration of Himself, and, so far as the type goes, He had already slain the bullock. That is, the consecration of our Lord at Jordan represented the killing of the bullock in the Atonement Day type; it was the giving up of His earthly life. This was done when He was thirty years of age, before He had called these disciples. It was then that the Father recognized and accepted His Sacrifice; for He gave our Lord the begetting of the Holy Spirit. If that Sacrifice had not been accepted then the Father would not have begotten Him of the Spirit.

THE APOSTLES' STANDING DURING OUR LORD'S MINISTRY

The Holy Spirit was given as an evidence that what Jesus had given to the Father was accepted. What He did at Calvary was merely the finishing of that work which He began at Jordan. Our Lord treats the matter from this standpoint, and in discoursing with His disciples tells them that they might pray to God as their Father. No Jew had ever done this before. The Jews thought that Jesus' claim to be the Son of God was blasphemy, and took up stones to stone Him because of this. (John 10:31-33.) Whoever said, "Our Father," was making himself to be a son of God. No Jew, so far as we have any record throughout the Scriptures, ever made use of such expressions; they were a House of Servants.

Then again, Jesus addressed His followers, His disciples, as though they had been accepted of the Father. He was the Father's Agent, and He received them in harmony with the Father's arrangement. He declared that "No man cometh unto Me except the Father draw him"; and, "No man is able to pluck them out of My Father's hand." He made these statements before they had received the Holy Spirit at Pentecost. This was treating them as though they had the full initiation into the Divine Family. Our Lord declared that "he that believeth in Me hath everlasting life." (John 6:47.) All these disciples had believed on the Son. As long as they would hold Him in the Scriptural manner--hold to Him by faith, according to the terms of this Gospel Age, faith and consecration--they might count that they had the life promised to His faithful followers. If any would abandon

R5684 : page 142

Him, as Judas did, of course he would pass back again from the imputed life to the death condition.

REJECTION OF KNOWLEDGE A SERIOUS MATTER

Judas was a New Creature in the reckoned, or imputed, sense of the word in which all the disciples were said to have passed from death unto life. It was to the new life that they had passed, not to Restitution life; for the Lord said to these same disciples that they who had followed Him would sit upon twelve thrones (Matthew 19:28), thereby implying that they had passed to that life which would be the condition of the enthroned. Speaking of them, then, from the standpoint of the New Creation, this was possible because in our Lord's contract unto death, which He entered into by baptism, He really gave up all of His earthly rights. It was possible in the tentative form, the Father purposing that not many days after Jesus' ascension they would be endued with power from on High.--Luke 24:49.

Hebrews 6:4-8 does indeed refer to the Church, but it does not enumerate the only conditions on which any will die the Second Death. All of the Church are liable to this condemnation. If they would sin wilfully, if they would fall away so as to deny the very Foundation of God's favor--the Ransom-sacrifice of Jesus--they would die the Second Death. This Scripture does not say that there are no other conditions on which the Second Death will be inflicted. We see that the Second Death will be inflicted on some in the Millennial Age.

===================

REQUESTS FOR PILGRIM VISITS

AS THE WATCH TOWER list includes thousands of new readers we make the following explanations afresh:--

THE WATCH TOWER BIBLE AND TRACT SOCIETY out of donated funds sends forth instructors, lecturers, styled "PILGRIMS." It pays their expenses of every kind. Thus they become in a special sense its representatives, meeting with Bible Students everywhere. Some of these are specially qualified for public service as well as for semi-public studies with the friends; others are less qualified for public service, but excellent in Class meetings. The SOCIETY uses great care in the selection of these to the intent that their presentations of the Truth, expositions of the Scriptures, etc., may be along helpful lines--profitable every way and especially for the upbuilding of the Lord's people in the most holy faith.

It is expected that the Classes inviting such Pilgrim service will provide for the Pilgrim's necessities at one of their homes, or otherwise, during his brief stay of from one to two days. Luxurious or extraordinary preparation for these Brethren is not expected, but merely their comfortable provision. By this we mean a clean, comfortable bed and wholesome food. Any one not being able to furnish these reasonable requirements should not propose to entertain the Pilgrim. The Class inviting Pilgrim service should consider itself responsible and should see that these reasonable comforts are provided. The Pilgrims are expected to address meetings every night, also afternoon meetings wherever these are possible --or otherwise to visit the Brethren who may be sick either spiritually or physically. The morning is often necessary for traveling. The Pilgrim should not be kept up too late at night. "Moderation" should govern, in this as in all things, as the Scriptures direct.

We invite Classes desiring Pilgrim visits to send in their requests at once, addressing the SOCIETY, care PILGRIM DEPARTMENT.

We desire that post-cards be used in making applications for these visits, and specially desire replies to all of the following questions. The questions need not be repeated, but merely indicated thus: (a), (b), etc.:

(a) How many Bible Students in your vicinity use the STUDIES IN THE SCRIPTURES?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet on Sunday? (Give full street address and name of auditorium.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the Pilgrim invitation?
(g) How many voted for the invitation to be sent?
(h) Do you desire Sunday appointments for Special Public Lectures?
(i) How frequently do you desire such Special appointments?
(j) Give seating capacity of Auditorium you could secure.
(k) What attendance do you think could be secured for well-advertised public sessions in good Auditorium?
(l) Would a suitable place be found for meetings not specially advertised?
(m) Have the members of your class chosen leaders in accordance with suggestions of SCRIPTURE STUDIES, Volume VI., chapters 5 and 6? If so, give name and full address of each.
(n) Give full names and full addresses of the two (2) to whom notices of Pilgrim visits should be sent. (Please notify Pilgrim Dept. as to any change or removal.)
(o) If your town is not on a railroad give the name of proper railroad station at which to stop.
(p) How many miles from station is meeting place, and which direction from station?
(q) Would Pilgrim be met at station?
(r) If not, how should Pilgrim get from said station?
(s) Give writer's full name and address.
(t) Any additional remarks.

===================

R5684 : page 142

"CONSIDER HIM"--THEN FOLLOW

"Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."--Hebrews 12:3.

THE Apostle had just been pointing out the faithfulness of our Lord Jesus. He had reminded the Church of the shame and ignominy which the Master had endured for the great joy set before Him by the Heavenly Father. He declares Jesus to be the Author and Finisher of our faith. He then urges that in our trials and difficulties as children of God we remember what extreme experiences in suffering the Master endured--such contradiction, such opposition, of sinners against Himself--opposition to His doctrines, to everything that He did. This opposition to Jesus continued until finally it resulted in His murder.

The Apostle says to the Church, "Ye have not yet resisted unto blood, striving against sin," as Jesus did. As a matter of fact, we really suffer very little and give up very little. At most we have but little life, as members of the fallen race, and it stretches out for only a brief span. We have very little to consecrate to God. And when that little is going we should consider how insignificant it is, and what great things the Master had--not merely the perfections that He had in His earthly life, but also what He had previously, and how, in obedience to the Divine

R5684 : page 143

will, He humbled Himself and left His glory to become a man--and then humbled Himself still further, unto death, "even the death of the cross. Wherefore God also hath highly exalted [raised to the highest position--Strong] Him, and given Him a name which is above every name."

We should be glad to walk in His footsteps, to endure the same experiences, to drink whatever the Father shall pour out for us in our cup--His cup. As we consider thus our dear Master's experiences and faithfulness, it makes our experiences seem only light afflictions, but for a moment, and working out "for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:17,18.) For let us remember that we are "called... to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast."--2 Thessalonians 2:14,15.

===================

R5684 : page 143

THE RUTHERFORD-TROY DEBATE

DEAR BROTHER RUSSELL:--

The debates are past history now--ending last evening. Every night the auditorium was packed, with probably more turned away than got in. The total attendance was approximately 12,000 persons. Except for the great amount of enthusiasm manifested by the audience everything was very orderly, and a good spirit prevailed throughout. Certainly the Lord's favor was with us, and the prayers of the many friends were answered. Many messages of encouragement came from different parts of the country, among them two cablegrams from Europe. The friends are all happy. This morning (Sunday) I spoke to the friends for 30 minutes at The Temple, and this was followed by a testimony meeting for one hour. It would have done your dear heart good to see the joy manifested by the friends, and to hear the many expressions of love for all. If the debates have accomplished no other good, I feel sure they have greatly strengthened the saints here, many testifying that the striking contrast between Truth and error has given them new zeal for service.

I must tell you how the Adversary did not succeed for once. My opponent was well prepared to assault you personally. I judged so from the interviews he had given the press two days before the debate. I said nothing then, but waited my time. About three minutes before we went on the platform for the first night's discussion I called Brother Troy, my opponent, and two of his friends and two of our friends into a side room. You will recall that we had entered into a thousand-dollar obligation, with securities, that we would refrain from personalities. I then said: "Brother Troy, I desire to be absolutely frank with you and therefore I say this to you before we go on the platform. From your interviews with the press I judge that you intend to assault Pastor Russell from the platform. Of course, you can pursue that course if you wish, but the first time you attempt it I am going to have your bond forfeited."

His reply was, "May I not mention his name?" "No," I said, "not one time. I signed this agreement with you to discuss the Bible, and by that contract I am going to abide, and I shall expect you to do the same." He said, "All right; I am ready." We went on the platform. Not once did he mention your name throughout the four nights, but it was an awfully bitter pill for him to refrain therefrom. Having prepared along that line and being taken down so suddenly he was much disturbed and labored under much stress, as I could observe, during his first argument. I am confident the Lord directed this matter, and thus saved the debate from being an occasion for personal assault upon you.

When the debate closed last night many persons came to me, quite a number saying, "I have been a Baptist for years, but I have had my eyes opened here. You have brought me the light"; and similar expressions.

Quite a large number of cards were turned in on each night. I have not the total here just now. I received a real blessing in the whole matter and am indeed grateful to the Lord that He has been pleased to give me this opportunity to bear witness to His great Plan.

This (Sunday) afternoon at the Shrine Auditorium we had a very good public meeting. The friends say there were about 3500 in attendance, 992 of whom turned in their addresses. This afternoon my subject was, "Babylon Before the Great Court"; and I took occasion to tell the people about the assaults the ministers were making against you personally. Several preachers were in the audience, and I stated that I would be glad to furnish a printed reply to each one of such charges. Sorry we did not have the booklet ready, but we will get it to many here when it does arrive. I hope that by the time you come the people will be more anxious to hear you than ever before. I think there are still some of the Lord's people in this place.

I must take this occasion to say that the success of the publicity for the debates and meetings following here is due to the untiring and faithful work of our dear Brother Page Noll. He made himself very agreeable to the reporters "covering" the debates, and they were favorable to us in every way they could be. A full report of each day's debate was published by the Express and the Tribune, and I am advised that about 75,000 extra copies were mailed out each day by the newspaper company to various parts of the world. The paper printed cards and distributed them all over the city, calling the attention of the people to the fact that verbatim copies of the debate would be in certain issues of the paper; and doubtless this sold many papers. Brother Noll had gone after the matter in a systematic manner, and the Lord surely blessed his efforts and his faithfulness. If a copy of the debates comes to your notice you will see that more space is given to my argument than to my opponent's. That is due to the fact that I spoke with much more rapidity than did my opponent. Profiting by your experience at Cincinnati, I crowded in all that I could.

I enclose a clipping from one of the morning papers, wherein you will see that at yesterday's meeting I spoke of the booklet I am getting out answering the slanderous charges against you. Quite a number are anxious to have these pamphlets, and I hope they may be ready soon.

Never before have I realized so fully the blessed privilege the Lord's dear children have of praying for each other. I am sure that the prayers of the dear friends throughout the

world had much to do with the success of these debates. I wish I might express to every one of our brethren my great appreciation of their fervent prayers on my behalf. Hourly I felt that these were a strength to me. I shall never be able to thank you as I would like for the letter which was signed by yourself and all the Bethel family, assuring me of your united and continued prayers in my behalf. The Lord reward all of you. This is but a reminder of the unity of the body and the sweet relationship we are privileged to enjoy here. How much sweeter it will be in the Kingdom! Brother Woodworth suggested that there must be great interest in Heaven in this debate. The Lord be praised for it all. I am thankful indeed that He was pleased to use me to glorify His dear name in any manner. Brothers Woodworth and MacMillan sat with me on the platform as counsel, and my son was by my side to take anything quickly that I desired and to prepare the copy for me without delay. All rendered valuable service. The Lord arranged it all. There was never a moment after the debate began that we did not have the sympathy of a majority of the great audience; and when the debate concluded, there could be no doubt about the fact that a large majority of the audience was with us.

My room in this hotel looks out facing the main entrance to Trinity Auditorium, and each evening I could see the crowds gather. For more than two hours before the debate began the people were standing at the door waiting to get in. Each evening the gates were closed and locked by 7 o'clock, and after that hundreds were turned away. It is estimated that from 10,000 to 15,000 persons were turned away during the four nights, unable to gain entrance. Over the entrance to the Trinity Auditorium appear these words cut in the stone: "The Gates Shall Never Be Closed"; but they had to close for the four sessions of the debate.

Please express my love to all the dear Bethel family, reserving a large portion for yourself. Please continue to remember me at the Throne of Heavenly Grace.

Yours in the service of the dear Redeemer,
J. F. RUTHERFORD.

* * *

[We rejoice greatly that the blessing of the Lord was so richly with our dear Brother Rutherford on the occasion of the debates referred to above. Apparently the Lord guided these debates and blessed the outcome. However, we still feel a prejudice against public debates of religious questions, and have elsewhere expressed our reasons.]

====================

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CLASSES

====================

VOL. XXXVI MAY 15 No. 10
A. D. 1915--A.M. 6043

CONTENTS

The New Creature's Conquest of His Flesh..........147
Conflict Between Mind and Body................148
Two Classes in the World......................149

The Special Battles of the Church.............149
"The Crown of Life"--Who Will Receive It?.........150
Development as New Creatures in Christ............151
Systematic Study Necessary....................151
Necessary Food Always in "Due Season".........151
First Lessons in School.......................152
Forgiveness Is Blessed............................152
Conditions for Forgiveness....................153
"Let Them Pray Over Him"......................154
Prayers That Are Heard............................154
Who May Pray..................................155
What We Should Pray For.......................155
"Prophesy Against the Shepherds"..................156
The Second Flock and Its Fold.................157
Interesting Letters...............................158
Re Charges of the Preachers' Union............158
Baptist Preacher Gets Light...................159

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

LITTLE CONVENTIONAL GATHERINGS

(Continued from April 15 issue.)

In harmony with our suggestion the friends at various places where Brother Russell will be addressing the public are arranging for little, quiet, local Conventions. Incidentally, we remark, that these are often amongst the most profitable. We advise that they be not made public--that the public be not invited to them, unless, indeed, it would be the particular friends of those who might be in attendance, especially if they were consecrated people. Additional places intending such gatherings have sent us the particulars noted below.

Information respecting board and lodging at economical rates, etc., etc., should be obtained from the Class Secretaries:

RIVERSIDE, CAL., May 26--One day.
C. H. Meadors, Sec'y, 156 E. Prospect Ave.
PORTLAND, ORE., June 10 (3 days) other days unknown.
C. W. Field, Sec'y, 778 Sherrett Ave.
TACOMA, WASH., June 13
A. H. Heath, Sec'y, 3716 N. Proctor St.
BUTTE, MONT., June 17--One day.
J. A. Blomquist, Sec'y, 1011-1/2 Nevada Ave.
CHEYENNE, WYO., June 19, 20.
Mrs. W. E. Haller, Sec'y, 312 E. 16th St.
DENVER, COLO., June 20 (3 days), other days unknown.
Albert L. Fanders, Sec'y, 3956 Kalamath St.
OMAHA, NEB., June 22, 23, 24.
A. W. Riemer, Sec'y, 1503 Prospect St., Florence, Neb.
SOUTH BEND, IND., June 25, 26, 27.
Bertha L. Vincent, Sec'y, 419 Cushing St.
INDIANAPOLIS, IND., June 25, 26, 27.
C. A. Wise, Sec'y, 1120 W. 30th St.

CONSPIRACY ARTICLE IN SWEDISH

Swedish friends will please note that we now have in stock Swedish B.S.M. No. 68 for use wherever Swedish ministers slander the Truth. Mention quantity you can use without waste--free.

R5691 : page 146

BETTER HEALTH--LONGER LIFE

While it is true that the Lord's consecrated people should look forward with joy to their "change" at death, nevertheless it is quite proper that as long as they do live, they should keep their bodies in reasonably good condition, so that their service for the Lord, for the Brethren, for their families and all men may be as efficient as possible. These are sufficient reasons for our publishing the advice below. Additionally, however, the Lord's people are interested in the welfare of the world and in everything that will assist mankind. Especially are we expecting simple, helpful knowledge of how to live, because we believe that we are already forty years into the great Millennial period, and that light on every subject is being granted accordingly.

* * *

It has long been noted by physicians that many of the ailments of life are due to diseased condition of the bowels. To offset this many are using enemas, sometimes styled internal bath. These help some, but are inconvenient, only palliative, and evidently are not in line with the laws of nature. Proper food should keep the system in proper order.

Only recently has it been learned that there are healthful and also injurious bacteria. For instance, the fine butter flavor of first-class butter is found to result from the presence of a certain kind of bacteria, which now is cultivated and obtainable commercially. On the other hand, that which makes other butter rancid is an undesirable species of bacteria, not only unpleasant to the taste, but injurious to the system. Similarly, in the secretions of the mouth, the throat and the alimentary canal, bacteria live--some good, healthful, others injurious.

It has been found that there is a species of bacteria associated with putridity which is highly injurious. Hence the impropriety of eating putrid food, which is apt to foster disease, especially in persons of low vitality. It has been discovered that such bacteria infest the bowels, producing gas or flatulence and hindering the food eaten from giving back the proper nourishment and strength. This bacteria producing putridity is associated sometimes with constipation and sometimes with diarrhoea. In any event, it is undesirable. A relief from this difficulty has been found--good bacteria which, driving out and taking the place of the bacteria of putridity, tends to make the bowels clean and healthy, and to favor digestion and general health.

This new bacteria came to the attention of the world in recent years through noting that the people of Bulgaria are extremely healthy and long-lived. The cause for their good health was sought and found. Not only do they eat plain food, but the Bulgarians use a great deal of sour milk, which contains the healthful bacteria. Not everybody is aware of the fact that, while ordinary ferments are injurious, the proper ferment of milk is very healthful.

Sour milk is being prepared under various names; for instance, Bulgarzoon, Lactobacilline, Fermilac and other preparations. These cultures are sold in tablet and liquid forms. Put into sweet milk according to directions, they germinate and produce what much resembles buttermilk, but is much better than the average buttermilk. The only difficulty about these tablets is the expense. Below we give directions whereby each reader may start his own culture of this helpful bacteria, Bacillus Lactine, by using only one of the tablets purchased.

The drinking of this milk needs to be continued with some regularity, at least once each day or, preferably, three times, until the bowels are thoroughly cleansed and the culture, Bacillus Lactine, gets well established in the system. It is a peculiarity of this Bacillus Lactine that it passes through the stomach into the bowels without being digested. In very chronic cases it is recommended that the sour milk be used as an enema or internal bath, following a regular water enema, or injection.

(Continued on 2d column, page 159)

R5689 : page 159

(Continued from page 146)

Directions for Starting Bacillus Lactine Culture

Crush one tablet of whatever preparation is used and stir into one quart of good, sweet milk which has been brought to blood heat. Cover, and put in a warm place until it becomes a firm clabber. This will require about twenty-four hours in winter, less time in summer unless kept in a cool place. Then shake, beat or churn for a few minutes, and put the jar in a cool place. It is ready for use as soon as it is shaken, but improves by standing awhile. Shake or churn as often as served, that it may be perfectly smooth.

After you are satisfied that the buttermilk is as good as can be made with the tablets, discontinue their use, and substitute a good half teaspoonful of the buttermilk for each quart of milk, and treat in the same manner. Should your buttermilk--from overheating the milk, or from any other cause--be injured or become unpalatable, it will be necessary to go through the same process as at first, with a fresh tablet. If regularly, properly made, there will never be reason for renewal of tablet.

"Directions for Use" usually--perhaps always--state that pasteurized milk cannot be used to prepare the buttermilk. Six months' daily experience has demonstrated that this is a mistaken idea.

LA GRIPPE AND TYPHOID FEVER REMEDIES

One of the simplest remedies we know of for La Grippe and Typhoid Fever, especially in their earlier stages, is to put the bulk of a pea of cayenne pepper into a little milk, stir it thoroughly and swallow it. Do this twice a day for about three days.

R5691 : page 159

A NEW CURE FOR PNEUMONIA

Doctor Park, in the Medical Record Journal, tells that he has discovered a new treatment for pneumonia, which seems to effect a cure every time. His published statement, intended for physicians, is briefly stated as follows:

"In 2 ounces of chemically pure distilled water I dissolved 15 grains each of sodium salicylate and the soluble phosphate of iron. This solution is sterilized by heat, and on cooling there is added 15 minims of saturated calcium-creosote mixture, the whole then being passed through a small laboratory porcelain filter. The injections are made through the skin, with an all-glass syringe, using a 27-gauge needle, into one of the large veins of the forearm. Great care, of course, is taken with the asepsis and also to be sure that the needle is within the vein. If it is properly inserted there will be absolutely no pain. If pain is felt, it means that the needle has gone into the muscle instead, and the injection must instantly be stopped and a new trial made. There may be a momentary flushing of the face and occasionally a temporary nausea. The dose varies from 2 to 5 c.c., according to circumstances. The injection must be made very slowly."

===================

R5685 : page 147

THE NEW CREATURE'S CONQUEST OF HIS FLESH

"Ye have put off the old man with his deeds, and have put on the
new man, which is renewed in knowledge after the image of
Him that created him."--Colossians 3:9,10.

DEVELOPMENT is necessary to the life of the New Creation. In our text the term "old man" stands for the human will, which once dominated the being. All who become Christians in the Bible sense of the term not only accept Christ and trust in Him as their Savior, but devote their old will, their old nature, to death. Thenceforth that old nature is repudiated, and is no longer to control the life of the individual. But the body of the "old man"--the fleshly tabernacle--is still retained after the old will has been discharged and the new will has come in. The New Creature, with new impulses, a new purpose, uses the mortal body as its servant. The new will is now master.

This new will is the will of God, or in other words, it is a will to do God's will. Our consecration is a consecration

R5686 : page 147

to do the will of God, to be dead to any other will, whether our own natural will or the will of another. This includes the dedication of everything we have or had hoped to have as human beings. It means the laying on the altar our every power, our every ability, our strength, our time, our pocketbook, our influence. Those who make a Covenant of Sacrifice are accepted up to the full number of the Elect. They will, if faithful unto death, receive new bodies in the resurrection.

KNOWLEDGE THE BASIS OF DEVELOPMENT

In our context the Apostle explains how this putting off and putting on is done. This "new man"--this spirit-begotten New Creature--is to develop by acting upon the knowledge that it gains. We had some knowledge before consecration, or we would not have thought of taking such a step. First, the Lord permitted a measure of knowledge to come to us. Then when we had accepted the terms and presented ourselves for sacrifice, the Savior's merit was imputed to us, and we were received of God and begotten as New Creatures by His Spirit, His power; and the good work has been going on in all those who have met the necessary conditions of development.

We must grow in love. The Apostle tells us that we might have all knowledge and yet be as nothing. Knowledge alone will not suffice. However, knowledge is the basis of faith and obedience. Without knowledge we could accomplish nothing. Knowledge shows us the will of God on the one hand and the selfishness that appertains to the fallen human nature on the other. It shows us the love and generosity that belong to the new nature. It shows us the Lord's character--the character that we are to imitate. We are to be "renewed in knowledge after the image of Him that created us"--created us as New Creatures.

As St. Paul expresses it elsewhere, we are to be transformed --formed over. We have a new will from the beginning, but it requires some time to transform our minds. Our minds being accustomed to reasoning along the lines of the flesh, the old nature, it takes some length of time before they are so entirely renewed as to view things from the Divine standpoint. But only as we thus progress can we form a Christlike character.

RENEWING OF CHURCH AND WORLD DIFFERENT

Not only are we to have our minds renewed, but our bodies are to be brought into subjection to the new mind, our new will. Because our bodies are earthly and imperfect through the fall, we can never hope to bring them into complete subserviency to the new mind. There will always be more or less of conflict. But we are to deaden, to treat as though they were nothing, these desires and impulses of the depraved flesh. Thus we make progress, being transformed day by day into the image and likeness of our God and of His dear Son. Those who attain this character-likeness to the Master will in due time be granted the Divine nature.

This change of mind comes only to those who are spirit-begotten; it does not come to the world. The Lord will deal with the world during the incoming Age. Mankind also will need to be renewed; but theirs will not be a renewal such as is granted to the Church. The world will need a new mind, and must learn to overcome all their fallen tendencies, but they will be required to give up only that which is sinful. Their renewal will be along the lines of Restitution, a restoration, to the former condition of the perfect man. They will not have a new mind that is in conflict with human nature, as has the Church. The world will not renounce their human nature; they are to renounce only sin and to bring their human nature, by Divine assistance then granted, up to perfection.

ALL MUST ATTAIN THE LIKENESS OF GOD

In the end, we see, every being who will have everlasting life on any plane will be in the likeness of God--the image of God. Father Adam in his perfection had this

R5686 : page 148

image; the holy angels have this image; Jesus had this image of the Father; and the Church must have this image. The world, also, by and by, must have this image of God. All must love and serve righteousness. Wrong must always be repulsive. All who attain life everlasting will see Divine Wisdom, Justice, Love and Power, and will thoroughly conform themselves to that standard in all their thoughts, words and deeds. All who do not attain this image of God by the close of the next Age--the thousand years of Christ's reign--will be cut off from life, without remedy.

The Lord Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.) To know God means to have intimate acquaintance with Him, to be like Him in character, to be able to view matters as He views them. Only those who have the mind of God will be granted eternal life--whether of the Church now or of the world in the next Age.

THE CONFLICT BETWEEN MIND AND BODY

St. Paul brings to the attention of the Church the fact that all true Christians are New Creatures in Christ (2 Corinthians 5:17), and therefore may be spoken of as separate and distinct from their mortal bodies. (See verses 1 to 4 of same chapter.) This will never be true of the world in general; it is true only of those who are begotten of the Holy Spirit. The Lord does not judge these New Creatures according to the imperfections of their flesh, because these are covered. They will prove the measure of their love and loyalty by the way in which they fight against sin and the desires of the flesh, and especially against a rebellious spirit in their own flesh.

Each child of God has an enemy in his own body, and the more so because our bodies through the fall have become more or less surcharged with sin. The New Creature wills to do the Lord's will. Hence from the time that the New Creature has an existence there is a conflict between this New Creature and the old body. The Apostle Paul declared that he browbeat his body, kept his body under the control of the new mind; and he intimates that this is the only way to be a follower of the Lord Jesus.--1 Corinthians 9:27.

THE FLESH TO BE THOROUGHLY SUBJUGATED

This matter of keeping the body under had a beginning. All our former lives we had been asking our body, What is your will? What is your desire? What will please you? Therefore it is a somewhat difficult matter now to bring the body under the control of the new will and to be able to say, "Thy will, O Lord, not mine, be done." Just as a colt needs to be broken, to be brought into subjection, so it is with our flesh. If it is thoroughly broken, it will remain in subjection. From time to time it will, of course, attempt to assert itself, but it must be conquered; for if it is not thoroughly broken and subjugated, if it is allowed to have more or less of its own way, there will always be danger of a runaway or of some other difficulty, and of final catastrophe.

We are not to take the Apostle too literally when he says that he browbeats his body. His thought is, not that we are literally to handle our body in a rough way, to maltreat it, as some have thought, but that we are to subjugate it, to teach it a thorough lesson. The object of this is that the body may learn to be a good servant of the New Creature. The Spirit of the Lord cannot quicken our mortal body until we have first brought it into subjection. Even if the triumph of the New Creature means the quick death of the body, it must be made submissive; for after we have decided that as human beings our own will is not to be any longer in control, but the Lord's will is to govern, the only thing to do is to set to work to use our body in His service. This will be done more or less thoroughly as we grow as New Creatures. As this battle goes on, if it is faithfully waged, our flesh becomes weaker, and the new mind is renewed day by day. We learn more fully to put our bodies under and bring them into the service of the new will. It should be manifest to all that we are seeking to do the will of the Lord; and that the will of the flesh is dead, and not to be entertained for a moment.

THE TESTING OF THE BELIEVER

The Apostle tells one reason why he kept his body under--lest, having instructed others how they should do, he himself should make a failure and become a castaway. Likewise with every true Christian this is a matter of supreme importance, and should be particularly noted by every one who is a teacher in the Church.

In choosing a Bride for His Son, the Father is making a selection from those who accept the Gospel Message and desire to draw near to Him. The first test is as to whether or not they will make a full consecration to God. The second test is as to whether, after they have made their consecration, they will conquer the flesh and bring it into subjection. The third test is as to whether they will strive always to keep the flesh in subjection, even unto the end of the way.

The Lord is watching our course continually. His eye is ever upon us to see to what extent we are zealous in crucifying our flesh. Those who are in dead earnest in this matter are the ones whom He is seeking. He seeks a godly seed--those who have the disposition of the Master; and the Master's disposition has ever been in direct antagonism to everything sinful. "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows," was spoken by the Father of our Lord Jesus. Moreover, the Master gladly laid down His life in sacrifice to do the Father's will and to save the world.

R5687 : page 148

And so the Father has, during the Gospel Age, been seeking for the Bride of His Son those who preeminently love righteousness, who hate iniquity, and are glad to be living sacrifices, to be used up in God's service. In proportion as we manifest the spirit which actuated our Lord --a love for that which is right, a promptness to fight against all sin in ourselves, and a spirit of loving sacrifice --we shall be copies of God's dear Son. If we fail to have a proper zeal and energy in this respect, we shall be unfit to be granted the reward promised--"the prize of the High Calling"--and shall be rejected, be cast away.

One who had committed the sin unto death would be a castaway in the most absolute sense. Even the Great Company class must prove loyal of heart and mind and must hate sin, though cast away as regards the "prize." The degree of love and zeal we manifest in fighting against the weaknesses of the flesh has much to do with the attainment of the prize, in determining whether or not we shall be inheritors of the highest nature with our Master --the Divine nature.

We find that in our flesh there is a tendency to revive from its condition of reckoned deadness, and to struggle for supremacy. Hence, as we have said, the new nature must be continually on the alert to maintain its ascendency, to fight the good fight of faith, that we may gain the "crown of life," may be overcomers in the highest sense--

R5687 : page 149

"more than conquerors." We are in a position of great responsibility.

TWO CLASSES IN THE WORLD

There are at the present time two classes in the world --the fleshly and the spiritual. The fleshly live according to their natural tendencies; the spiritual live by faith, contrary to the flesh. Those who become footstep followers of Jesus are begotten of the Holy Spirit; hence they have been lifted to a higher plane than others of mankind. To them the old things of their past lives have passed away, have been renounced, and all things have become new.

The Apostle declares that if these live after the flesh-- according to their natural inclinations and the desires and ambitions of the world--it means that they have descended again to the plane of the world; and they will die. It is only if we faithfully endure, if we suffer with Christ, that we shall reign with Him. Our sufferings with Christ are not in the upholding of some foolishness--of wearing a certain cut of hair, or a certain style of dress, etc.--but in active opposition to error, in living apart from the spirit of the world, and in energy and faithfulness, according to opportunity, in the spread of the Truth. The

Lord's side is to be our side in everything. This brings us into conflict with the world and with the tendencies and proclivities of our own flesh; for we naturally love the things that the world loves.

OUR RESPONSIBILITY AND OUR DANGER

We are not to blame the world for living according to the flesh; for this course is the natural bent of the fallen nature. But it is different with us, by reason of the fact that we have sacrificed the earthly in order to obtain the spiritual. It would be a disastrous matter with us if we should live after the flesh, should sow to the flesh, instead of to the Spirit. It is not possible for us to live fully up to the Spirit, but it is possible for us to make a strenuous endeavor to do so. We can live after the Spirit, though we cannot measure up to the perfect standard. We can do our best; we can make our plans and arrangements in harmony with what God's Holy Spirit would dictate and approve, as God gives us wisdom to discern. This is the only course by which we can reach the eternal life and glory which the Lord has promised to the faithful Church.

We recognize, indeed, that there are two classes which will attain spiritual life; but only one will be granted an abundant entrance into the Kingdom. Those who sow liberally to the Spirit will reap the larger reward. Those who sow sparingly will reap the smaller reward. Those who are striving to live in full harmony with God, and contrary to everything that is in opposition to God, seeking by prayer and the study of the Word to ascertain His will, shall win the promised prize.--Philippians 3:14.

But those who have been spirit-begotten, and who then live according to the flesh, are not to expect any reward --not even Restitution. There can be nothing for them but the Second Death. They have had their chance for life and have abused it. Christ came to give one full, individual opportunity to each and all--and only one. God gave Adam an opportunity for everlasting life, but he was then inexperienced with sin and its consequences; hence, he is to be granted in his awakening an opportunity equal to that given the remainder of the world. Christ died to redeem all, and thus to give to all mankind, in due time, a full, fair opportunity for life eternal, after experience with the nature and the results of sin.

The Church are having their trial now. This class, which is now receiving its opportunity, is limited. None can come to the full degree of responsibility, except those who have the clear enlightenment and special opportunities now granted to only a comparatively few. These, after having once been begotten of the Holy Spirit, must gain spiritual life, or else fail altogether and go into the Second Death.

In the next Age the world will be brought forth from the tomb--the death state--in an imperfect, blemished condition. The great Mediator will be in charge of the world's interests, having then made satisfaction to Justice on their behalf. It will be His mission to help mankind up to perfection--all who will. But any who continue to live, or to attempt to live, after the sinful cravings of their fallen flesh will eventually be destroyed; for those who prefer sin, after coming to a clear knowledge of the difference between good and evil, and having access to all needed assistance to rise out of their fallen estate, will be cut off as cumberers of the ground and corrupters of the earth. Those who during the incoming Age would attain eternal life on the human plane must seek to live in harmony with God's Law, with righteousness; and thus they will reach full perfection and restitution, under the guidance and assistance of The Messiah.

THE SPECIAL BATTLES OF THE CHURCH

But much more glorious than even this is the prospect before those who are now faithfully running the race for the prize of the High Calling, held out to the Church! There are, however, enemies yet to be vanquished, and victories to be gained, if we would receive the crown. Until the final battle is fought, we must not relax our vigilance for a moment nor lay aside one piece of our armor.

Considering particularly what are some of the battles of the New Creature, we realize that many of them pertain to the weaknesses of the flesh through heredity--sin working in our mortal bodies, seeking to bring us into captivity. After we have become New Creatures, the gross sins of the flesh gradually become distasteful even to those once in bondage to them. When these are conquered, a great victory has been won. But there are subtle sins that lurk in the flesh of all those who have become the Lord's; and these dispositions hide themselves in such a manner that they frequently deceive the new will, which needs to be educated up to a clear appreciation of the principles of righteousness.

It is an advance lesson in the School of Christ that hatred of a brother is murder, that we are not only to hate the act of murder, but also the murder spirit, and are so fully to cast out this spirit as to have nothing but love and kindly wishes in the heart toward others, even our enemies. Only the more advanced and better drilled pupils in the School of Christ see clearly and distinctly the meaning of the Apostle's words when he denominates anger (fleshly wrath), malice, hatred, strife, envyings, and evil speakings, as the works of the Devil. These must be fought to the finish.

"WE BESEECH YOU, THEREFORE," BELOVED

All the children of God must come to see that "love worketh no ill to his neighbor," nor does it wish ill. We must see that such evil dispositions originate in the mind, in the heart; and as soon as the true soldier of the cross perceives any of these sins manifesting themselves outwardly or lurking in his heart, he will begin a vigorous campaign against them, and will go to the Throne of Grace for the promised grace to help in time of need. Only thus can the child of God keep his record clear and retain the Lord's favor and blessing.

Let each of us then, dearly beloved, apply earnestly to ourselves these lessons. Let us diligently follow the example

R5687 : page 150

of the beloved Apostle Paul, and "keep under" our bodies, lest we become castaways. Let us keep ever before our minds the thought that we have "put off the old man with his deeds"; and that we have "put on the new man," and are now on trial for life or death eternal; that we are being tested, are being given the opportunity to prove the sincerity and depth of our consecration to the Lord. Surely this will spur us on and energize us to faithfulness. Let us remember that the keeping under of our body appertains to food and drink, to the clothing we wear, to the way we spend our consecrated time, to our every thought, word and deed.

These battlings of the new mind against the flesh are a "good fight"--good in the sense that they are fightings against the intrenched weaknesses and besetments of the fallen nature, against temptations from within and without, that appeal to us as human beings. They are a "fight of faith" because the entire course of the New Creature is one of faith; for "we walk by faith, not by sight." We could never succeed in this fight unaided. Hence we must keep very close to the Lord. We must "watch and pray," putting on and keeping securely fastened to us the whole armor of God. The time is short in which to complete this work in ourselves. Then let us be diligent!

===================

R5688 : page 150

THE "CROWN OF LIFE"--WHO WILL RECEIVE IT?

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."--James 1:12.

THE above words of the Apostle James are a part of an earnest exhortation to all the Church of God scattered abroad. "Blessed is the man who endureth [with fortitude] temptation." Those who do not love the Lord with all their hearts, in whom self or some other idol has first place, will be seduced by the world, the flesh or the Devil into some form of rebellion against the Divine Word or Divine providences. They will have schemes, theories or desires which they will prefer to the Lord's Plan and way; and their own theories, plans and ways will be found, when analyzed, to be based upon selfishness and ambition or an evil spirit of envy, hatred, jealousy, pride, etc. It is only such as endure such temptations and besetments with fortitude, by the grace of God conquering and subduing the fleshly mind, that will receive the promised crown.

The Apostle here speaks of the final reward as being "the crown of life." It might be possible to view this matter of the crown of life from different standpoints; for instance, to think of life as being a crowning blessing, on whatever plane of being. Those who will be brought into the Lord's favor during the Millennial Age will, after the close of that Age, if proven worthy, gain everlasting life. In other words, they will be crowned with a life which will be endless. The Ancient Worthies will have this life everlasting. They will be crowned with life. Life, perfect, unending, is the greatest blessing God could bestow. Then the Little Flock will be especially crowned with life; for they will have life on the superior plane, the life of the Divine nature--the nature of Jehovah; life in the very highest form will be their crown. So we think of all these things as being crowns of life when all have been tested and proven to the end of their course.

THE CROWN ABOVE ALL OTHERS

But we have reason to suppose that St. James is here referring to the Church, the Bride of Christ, the most blessed of all humanity. The Church is now especially on trial. This trial of our love, endurance, faith, patience, is for the purpose of demonstrating which of us will be found worthy of the chiefest of all blessings--the Divine nature, which God has promised to those who love Him--love Him more than they love houses or lands or bonds, more than they love wife or husband or parents or children or self, or any other thing. God will have a reward for others, also; but it will not be this highest crown, which He offers to the Bride of His Son alone.

What constitutes the temptation spoken of in our text? The answer of the Scriptures is that the Lord has said there will come trials and temptations--disciplinings--to those who are His, to develop their character, to prove their steadfastness and loyalty. Without trials and temptations our allegiance to God would never be shown. Self-love might be reigning in our hearts, and we would not recognize it unless it were demonstrated. It is very easy to think how much we love the Lord and how much we would like to do for Him. Then comes the temptation to sloth, and to do something for ourselves instead of for the Lord. It is easy for us to think we love His will, and to sing:

"I love Thy will, O God."

Then we are severely tried on that line, and we sometimes find out that our love for His will needs yet farther development and greater fixity.

Our covenant with the Lord is to love Him with all our heart, mind, soul and strength and to love our neighbor as ourselves. We are to live up to this standard in the spirit of our minds so far as we are able by Divine assistance, trusting to the merit of the precious blood to cover our unavoidable deficiencies. Yea, we are to "lay down our lives for the brethren." The temptation comes to love other things more, to love self more than we love God and the brethren. The Lord permits these trials and temptations and difficulties to come to us. The way we meet these, we think, will have much to do in deciding whether we shall be worthy of the highest crown of life.

THE CROWN OF LIFE AFTER THE TRIAL

"When he is tried, he shall receive the crown of life." The expression, "when he is tried," does not mean one trial merely; but our entire experience is spoken of as a trial, a test of loyalty. Our whole life is a matter of trial or testing to see how sincere we are, how fully we love the Lord, what we are willing to sacrifice, in harmony with our covenant. "When he is tried," then, means, when his trial is over. Then he will receive the "crown of life." He will not get it before. That would not necessarily mean, however, that he would get the crown the minute the trial was over--as soon as his sacrifice was completed in death. Jesus slept until the third day before He received His crown. The Apostles and others slept for many centuries before they received theirs.

It does not mean, either, that the very minute or the very day on which the Christian had fully demonstrated his faithfulness to the Lord he would immediately fall asleep or would be instantly ushered into honor and immortality by the glorious change of the First Resurrection. The Lord might have further purposes of usefulness, etc., in regard to His children before their sacrifice would be completed.

R5688 : page 151

So with every phase of our trial and testing there should be a demonstration of our loyalty. Let the trials come, then, and let them continue to come. No matter what our natural infirmities may be, we shall be granted grace sufficient; and we are expected to be loyal under all conditions, at all times, until the end.

===================

R5688 : page 151

DEVELOPMENT AS NEW CREATURES IN CHRIST

"Strong meat belongeth to them who are of full age, even those who by reason of use have their senses exercised to discern both good and evil."--Hebrews 5:14.

THE Apostle here seems to have in mind some who are babes in Christ, some who have immature conceptions of God and His Plan, who lack spiritual development, contrasting them with others who are more developed, who have become men in Christ Jesus--who are "of full age," as St. Paul expresses it, mature in Christian attainment. "Strong meat" belongs to these. The Apostle has given a reproof to some who, considering the length of time they have been in Christ, should have been strong in the faith, in doctrine, in spiritual life, and should be qualified to teach others. Yet still they were children, needing others to teach them again the first principles of the doctrine of Christ, needing still to be fed on milk, even yet not able to assimilate "strong meat."

Beginners who have not long known Christ, who are new in respect to the truths of God's Plan, are not to be choked with strong meat. These may be fed upon the simpler truths, which they can assimilate. They need "the sincere milk of the Word, that they may grow thereby." Some of the Lord's people, who have been longer in the way, in talking with the newly consecrated unwisely begin to tell them the truths regarding immortality, trinity, etc., before they are able to digest them. These are giving strong meat to babes, and are liable to drive them away from the table of the Lord, giving them spiritual dyspepsia, so that they are unable longer to eat even of the simpler food furnished by the Lord.

For those who are only beginners in the good way, there is plenty of food in God's Word of the more easily digestible sort; food which should be helpful to New Creatures in Christ who are just beginning to walk in the narrow path. We are not to understand, however, that they are to continue for quite a period of time to live exclusively on milk. As they begin to grow and develop on a milk diet, they may be given somewhat stronger food, until after a time they will be able to digest the strongest features of the Truth, and to draw nourishment from them. Some develop and are able to digest the strong meat much more rapidly than others. Those who have not been falsely taught regarding Scriptural doctrines, who have not been steeped for many years in the errors brought into the Church during the Dark Ages, are often much more ready and able to grasp the truth on these subjects than are those who have been long under the blinding influence of error along these lines.

SYSTEMATIC STUDY NECESSARY

Those who are of humble, teachable mind, seeking a "thus saith the Lord" for all they accept, not trying to uphold any theories of their own, but to follow only the

Lord, can generally, by taking the STUDIES IN THE SCRIPTURES and their Bible, and taking up the Plan step by step, in a systematic, orderly manner, as it is presented, proving every statement by the sure Word of God, see the truth regarding these fundamental doctrines with little difficulty. In this way they gain a comprehensive view of the whole Plan of God, and can see how its various features fit and dovetail into one another; this would be impossible if they heard first only a portion of the Plan, disassociated from the rest.

R5689 : page 151

For this reason it is well to urge the newly interested one to read and prove for himself, and not endeavor to explain too much through conversation. Much harm is often done thus by well-meaning friends, in their zeal to have the beginner grasp it all at once, which is impossible; and often their efforts result in confusing the mind of the one seeking the Truth.

SPIRITUAL EYESIGHT A MATTER OF GROWTH

As we look at a little babe, we see that it can crow, can kick a little, can cry somewhat, and to a certain extent can see objects. It has a certain amount of appreciation of things beautiful, of things terrorizing, of things happifying. But it does not see things very clearly nor comprehend them. If we pass our hand before its eyes, it apparently has not a focus. As with young kittens, which cannot tell what is near and what is far off, so with beginners, babes, in spiritual matters. The younger ones in their attempt to study God's Word, are apt to go tripping along through it, and think they see this or that. They cannot be entrusted with important truths at first; for they would be pretty certain to be stumbled.

But as these grow older, they can "rightly divide" the Truth, they can distinguish Truth from error, they can tell what would be hurtful and what would be helpful. Even a child that burns itself at the fire learns to look out for that which will burn, and learns to approach the fire very carefully, very judiciously. As all this is true as relates to temporal matters, and as the sense of appreciation and comprehension develops in the babe, so in babes in Christ, there is a development of the sense of appreciation and ability to comprehend the heights and depths and lengths and breadths of God's Wisdom and Love, and the fulness and grandeur of His great Plan with all its varied features.

NECESSARY FOOD ALWAYS IN "DUE SEASON"

To gain this appreciation, it is necessary, not only to read the Truth, but to think upon it, to make it our own, to strive earnestly to conform our lives to it. It is better, of course, for one to merely read so many pages or chapters of the Bible than to read some worthless thing; but to simply read a certain amount in the Bible without understanding accomplishes little. The Bible needs to be studied; and the Lord has never left His people without teachers of His own choosing, who were able to lead the dear sheep of the great Shepherd's Fold into the green pastures where they could obtain whatever food was needed at that time. As the gradual unfolding of Truth in its times and seasons has added to the quantity and variety of food required by the flock of God for their proper nourishment, it has been supplied by Him through instrumentalities which he has raised up for the purpose in due season.

The real saints of God have never been left without all needed supplies in every age. In our own day more Truth has unfolded than at any previous period of the Church's history. More and richer food is now necessary, to strengthen the Church for the peculiar conditions and testings of this day; and more has been supplied. But as we have stated, and as the Apostle in our text shows, there are various degrees of development in the Church of Christ; and some have been accepted from the world in these latter days to take the places of some who have through unfaithfulness lost their crowns. Hence the wisdom that cometh from above is required to feed and nourish these weaker ones properly.

R5689 : page 152

FIRST LESSONS IN SCHOOL

In a school there are lessons arranged according to the ability and comprehension of the pupils. When the primary lessons in spelling are given, the teacher begins with small, simple words, instead of long words. Such words as c-o-w, cow; c-a-t, cat, are given first. A teacher who is wise and understands her business would not think of starting little children out with such a word as "prognostication," or "hippopotamus." The pupil would first be given more simple and easily comprehensible words. Object lessons, by pictures, etc., are also used at first to attract the eye, and thus to assist the child mind.

And so with religious matters. Those who would give proper instructions to others must be qualified to teach. The Lord has placed the various members in the Body of Christ "as it hath pleased Him." To some He has given Apostles and workers of miracles; to others evangelists and teachers and pastors. In the early history of the Church, in its infantile condition, miracles--object lessons and proofs to the eye, to the ear, the outward physical senses--were necessary, and hence were supplied. As the Church became established, these outward evidences in connection with the Truth passed away.

The Apostle Paul says, "When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." (1 Corinthians 13:11). And so with every true follower of Christ. As he grows and develops, step by step, as his senses become exercised to discern good and evil--what is true, what is right, what is profitable, what is comprehended in the glorious High Calling of the Church, what is included in full consecration to Christ--he more and more puts away his childish views, his immature conceptions, and becomes educated and advanced in the things of God--the deep things. A beginner, who had not learned to study the Word of God, could take it and get out of it things that would be really harmful to him. One must learn to take Bible truths in their setting--to see what they mean, how they apply, to whom they apply, etc.--or all will be confusion and contradiction. One can bring sweet music from an instrument only when he learns how to manipulate the keys, how to combine the various chords; otherwise only discord is the result.

RESPONSIBILITY OF THOSE LONG IN THE WAY

There are certain principles laid down in the Bible. We need to get a grasp on these principles and apply them in our daily lives. There is the principle of Justice --a foundation principle. This principle must be recognized and practised before we are in a proper condition to build upon this foundation the principles of Love, Mercy, Gentleness, etc., all of which must be incorporated into our lives, our characters, as children of God. We need to learn what justice means, what true love means. The standards of the world along these lines have become much perverted, and we need to be properly taught from the only authoritative source--the Word of God. We must learn how to apply these principles.

Those who have been for some time drinking from the Fountain of Truth, and feeding at the table of the Lord, where the food is pure, unadulterated, nourishing, should be fully established in the first principles of the doctrine of Christ. Much of the superstructure of "gold, silver and precious stones" should be already erected, and the good work of character-building should be progressing steadily day by day. We should be firmly rooted and grounded in Christ, so that nothing can move us. We should be able to discern clearly between truth and error on every important point. We should be so loyal to the Lord and His Word that we shall rejoice in the glorious privilege of proclaiming it at every suitable opportunity. We should know what we believe and why we believe it, and be courageous and uncompromising in declaring the Truth which has so blessed our own hearts and lives.

===================

R5690 : page 152

FORGIVENESS IS BLESSED

--JUNE 13.--PSALM 32.--

SINS FORGIVEN, COVERED, BLOTTED OUT--INIQUITY NOT IMPUTED --THE GUILELESS SPIRIT--WHO MAY PRAY FOR FORGIVENESS --UNDER THE LAW COVENANT--UNDER THE COVENANT OF GRACE--UNDER THE NEW COVENANT--SOME SINS NOT FORGIVABLE BUT EXPIABLE--"LET THEM PRAY OVER HIM"--MORTAL SIN OR SIN UNTO DEATH.

"Blessed is he whose transgression is forgiven,
whose sin is covered."--Verse 1.

THE Scriptures bring to our attention the thought that sins may be forgiven in the sense that God will not continue to treat us as sinners, the sins, however, remaining to be dealt with--merely covered. They also show that the time for actually blotting out sins is in the future, not in the present life. To illustrate: The Christian who has transgressed Divine Law quite unintentionally and entirely through inherited weaknesses may promptly go to God for forgiveness through the Redeemer, and is assured that his sin is covered, that God will not remember it against him nor treat him as a sinner, because Jesus Christ the righteous made full atonement for such sin.

There is another class of sin, partly of weakness and heredity, and partly assented to by the mind. This we might term a mixed sin. The Lord, in forgiving this sin, will restore the joys of His countenance to His child and entirely cover or overlook the transgression in proportion as it was unwilful, unintentional, through ignorance; but He will punish that portion which was of knowledge and connivance or assent of the mind.

There is still another kind of sin, which the Bible describes as a wilful sin--against light, against knowledge. This is sometimes spoken of as a sin against the Holy Spirit, because the light of knowledge and Truth is the light of God's Spirit of Truth; and whoever wilfully transgresses it transgresses the Spirit of Truth. Such sin Jesus declared has never forgiveness, neither in this Age nor in the Age to come. (Matthew 12:32.) But this does not mean that the individual will be punished for it forever. It simply means what it says--that such a sin cannot be forgiven and could only be expiated. If, however, it were a sin against full light, the expiation would mean the Second Death. We have reason to believe

R5690 : page 153

that on account of our inherited weaknesses and unholy environment, nearly all sins committed by God's people may be classed as mixed sins--only partly wilful.

In any event, a man who realizes his transgression forgiven and his sin covered must have great peace and joy toward the Lord, and blessing that is beyond description. He may, however, at the same time, carry the marks of those forgiven sins in his body to his dying day; and he may perhaps be troubled with aches and pains and with various diseases as a result of sins that are forgiven--to his dying moment. The sins, therefore, are not blotted out all that while, although they are forgiven. The marks of them are seen in his flesh or his mind or in whatever way they have blemished him.

St. Peter tells us that our sins are to be blotted out fully at the Second Coming of Christ. We can readily see how this will be; for the promise to the Church is that in the resurrection they will be given perfect bodies; that which is in part and imperfect will be done away, and that which is perfect will be theirs forever in the body of the resurrection --"sown in dishonor, raised in glory; sown in weakness, raised in power; sown an animal body, raised a spiritual body."--1 Corinthians 15:43,44.

CONDITIONS FOR FORGIVENESS

Much confusion of thought prevails respecting the conditions upon which forgiveness of sins may be expected. This is not the fault of the Bible, which makes the matter very clear and very plain. It is the fault of our confused theologies, which have mixed up everything for us. To understand the matter we must remember that the whole world, as the children of Adam, rest under Divine sentence of death, with no offer of hope directly made to them. The Lord's people have a Revelation from Him, informing them that God purposes great things for the world by and by through Messiah's Kingdom, but that these are not applicable to them at the present time. The mercies and favors of God, including forgiveness of sins, are all confined for the present to those who come into covenant relationship with God.

What is meant by covenant relationship? some may ask. We reply that God entered into a Covenant with the Jewish nation, through Moses as the mediator of their Law Covenant. A part of that arrangement was that on the basis of certain sacrifices for sins--sacrifices of bulls and goats--God entered into a Covenant, or bargain, with that nation. These sacrifices of bulls and goats every year on the Day of Atonement imputed to the nation forgiveness of sins for that year; that all the people might be in relationship with God. Thus they had the right to come to God in prayer in respect to any matter of God's promise or in respect to the forgiveness of their sins, as in the case of David.

But this privilege did not extend to the Gentiles--it was merely an arrangement made with the Jews. And even with the Jews it was only a typical arrangement.

It foreshadowed the permanent arrangement of this Gospel Age, based upon the "better sacrifices" of the antitypical Moses--Jesus.

Since the time of Jesus another Covenant has been opened, while the Law Covenant may be said to be inoperative for the present. The Covenant now applicable to Christians is called Scripturally a Covenant of Sacrifice (Psalm 50:5), or a Covenant of Grace. It is a Covenant of Sacrifice because all who enter into this Covenant with God sacrifice their earthly rights and interests, accepting instead the spiritual blessings, which God has promised and which they can see with the eye of faith.

Jesus was the first One who made the Covenant of Sacrifice. Holy, harmless, undefiled and separate from sinners, He presented His body a living sacrifice to God, saying, "Lo! I come, as in the volume of the Book it is written of Me, to do Thy will, O My God." (Psalm 40:7,8; Hebrews 10:7.) Thus He surrendered His will, and with it everything and every power He possessed. During the three and a half years of His ministry, He zealously carried out this Covenant unto death, even the death of the Cross. For this cause God highly exalted Him, giving Him the perfection of the spirit nature, to which he attained at His resurrection--glory, honor and immortality forever.--Phil. 2:8-11.

The work of this Gospel Age is to call out from amongst the sinner race such as may have a similar spirit, or disposition, to that which Jesus had. None, like Him, are holy, harmless, undefiled, separate from sinners; but what they lack in this respect is made up to them by the imputation of the merit of Jesus, so that, as the Apostle declares, they are accepted of God in the Beloved One. And being thus accepted, they are privileged to enter into the same Covenant of Sacrifice which Jesus entered into. With Him, they say to the Father, Lo! we present ourselves in harmony with everything written in Your Book, to do Your will even unto death. It is the same Covenant! and in describing this, the Apostle declares that we walk in Jesus' steps and fill up that which is behind of the afflictions of Christ.--1 Pet. 2:21; Col. 1:24.

Many seem not aware that only such as are in covenant relationship with God have any right to go to God in prayer, to ask either forgiveness of sins or anything else. Nevertheless, this must be clear to every one who will think on the subject. God declares that He heareth not sinners, and that He has made only one provision whereby any may come to Him. Jesus is the Way, the Truth and the Life. "No man cometh unto the Father but by Me," He declares. (John 14:6.) He is the Advocate for those who become His disciples and who engage to walk in His steps; but He is not the Advocate for the world--merely for the special class, His followers. In due time, at the close of this Age and the opening of the Millennium, He will become the Mediator for the whole world, will make satisfaction for all their sins, and will take over every member of the race under His Divine supervision. His Mediatorial Kingdom is arranged with this in view. Even then, the world will not go to the Father with their sins nor with their prayers, but merely go to the great Mediator between God and men--between God and the world. They will have blessings and favors then abundantly, under the arrangement provided; but they can have nothing now. The only ones who can get God's favors at the present time are those who come by the appointed Way--through the Covenant of Sacrifice.

THE ADVOCATE'S ONLY TERMS

With false ideas in our minds respecting the penalty for sin--with the idea that it is to be eternal torment--many imagine the Lord Jesus sitting tearfully and dejectedly, waiting for sinners to show the slightest sign of repentance, when He would fly to their relief and accept them without any particular terms or conditions. Nothing could be further from the truth--nothing could be further from the teaching of the Bible. On the contrary, if the sinner thinks of turning from sin to God and comes to Jesus to inquire if He will be His Advocate with the Father and make him satisfactory and acceptable, he is promptly told that he can have this privilege only on certain fixed conditions.

The conditions are stipulated--he must become a disciple

R5691 : page 154

of Christ. And this means all that the Master declared saying, "If any man will come after Me [be My disciple], let him deny himself [sacrifice his own will], and take up his cross and follow Me." (Matthew 16:24.) There is no short cut. There are no other terms, and Jesus does not urge any one to accept these terms.

Misinformed evangelists may, in the name of the Lord, urge and make different terms; but they are that far away from the authorized Message of God's Word. On the contrary, Jesus said to some in His time, "Sit down and count the cost"--be not hasty; know well what you are doing, and fully determine the matter before you undertake the responsibilities of discipleship. It is better not to vow than, after having vowed, to break the vow. It is better not to put your hand to the plow to become a servant of the Lord than, after taking these vows and entering the service, either to turn back or even to look back, as implying a half-hearted service.--Luke 9:62.

THE NARROW WAY--THE FEW

Some one may perhaps suggest that if these views were generally accepted, there would be far fewer professed Christians in the world. We agree to this; but we insist that the Christians would be of a better standard, more acceptable to the Lord. The Lord declares, "Strait is the gate and narrow is the way that leadeth unto life [in the present time], and few there be that find it." These few are to constitute the Kingdom Class, the Bride Class, and with Christ are to be the Divine agency for blessing all the families of the earth during the thousand years of Christ's Reign.

Another point that might be worthy of notice is that when we first come to the Lord, it is not necessary to pray for forgiveness of original sin. He informs us that all the arrangements are made, completed, for those who desire to accept His terms and become his disciples. All, therefore, we have to do is to go to the Lord intelligently, thoughtfully, and tell Him how glad we are that He has made these arrangements; and that we gladly accept the terms of discipleship, with the promise that His grace shall be sufficient for us, and with His assurance that all things shall work together for good to the called ones according to His purpose.

It is after these have come into covenant relationship with God that they have need to pray for the forgiveness of their trespasses--their sins of omission or commission conflicting with their covenant of consecration and the Divine requirements. Thus this class is privileged to offer the Lord's Prayer, "Forgive us our trespasses, as we forgive those who trespass against us." These trespasses thus to be forgiven do not include the original sin. That was forgiven freely for all those who accepted Christ and came under this new covenant-arrangement. The trespasses are our failures to come up to the standard required of the Lord after His grace has freed us from the transgressions that are past.

"LET THEM PRAY OVER HIM"

St. James calls our attention to some of the Lord's people who might become sin-sick to such an extent that they would not have access to the Throne of Grace themselves. Because of carelessness of living, neglect of duties and privileges, disregard of their covenant obligations, a cloud between them and the Father comes thick and dark. They are unable to penetrate this cloud. Their prayers seem not to reach the Father. He is hiding His face from them. Theirs is an extreme case. Through the Apostle the Lord says that if any one shall turn such a transgressor--a Christian who has gotten into such a wrong condition--from the error of his way, he will save a soul from death and hide a multitude of sins.

The Apostle tells the procedure. The sin-sick one should realize his need, so that he would call upon the elders of the Church--the senior Christian brethren. He should confess to them his fault or whatever he believes has had to do with separating him from the Lord's favor. They in turn, as members of the Body of Christ, may intercede for him to the Lord and may anoint him with oil in the name of the Lord; and if he have committed sins, they shall be forgiven him, and the Lord

shall raise him up to spiritual health and strength again.
--James 5:14-16,19,20.

===================

R5692 : page 154

PRAYERS THAT ARE HEARD

--JUNE 20.--PSALM 141.--

MANY MAY WORSHIP, FEW MAY PRAY--ONLY THE SANCTIFIED IN CHRIST JESUS--THEIR FREQUENT NEEDS--"GOD'S EAR OPEN"--THEIR PRAYERS ARISE AS INCENSE TO HIM--LEARNING TO PRAY--WHAT TO PRAY FOR--WATCHING FOR ANSWERS--THE BREATH OF LIFE SPIRITUAL.

"Keep me from the snares which
they have laid for me."--V. 9.

WHEN we think of the greatness of the Creator, Maker of Heaven and earth and all therein, and when we think of our own littleness, our weaknesses and imperfections, we are amazed that our God has made any provision whereby even the best of His creatures might hold communion with Him in prayer. We should not fail to note the difference between worship and praise, which anybody may render to the Lord, and prayers and supplications, which are acceptable only from the Lord's consecrated people and their children while still minors.

To illustrate: It is one thing that the populace may cheer a governor or a king, may remove their hats or bow their heads, but it is quite another thing for that same conglomeration of people to be received by the king or the governor into association as his friends or to have communion with him, to tell him about their matters, to have his counsel and guidance. So, while God has an interest in the whole world of mankind, a deep interest, it is not the same interest that He has in His Church. And by His Church we mean, not any sect or party or denomination, but those individuals who, regardless of sectarian lines, have entered into a heart covenant with the Lord, renouncing their own wills and accepting, instead, the will of God in Christ. These are the Bible Church, whose names are written in Heaven. (Hebrews 12:23.) These are the ones addressed in the Bible as the saints of God, and respecting whom it is declared, "All things are yours;...and ye are Christ's; and Christ is God's."--1 Corinthians 3:21-23.

This Church of God, in all the world, is not numerically strong. As the Bible says, it contains not many rich, not many wise, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.

(1 Corinthians 1:26; James 2:5.) Their reigning, their power and their control in the world's affairs will not

R5692 : page 155

come until they shall have experienced the resurrection change, and Messiah's Kingdom shall be fully inaugurated. Then these shall live and reign with Christ a thousand years.--Revelation 20:4.

WHO MAY PRAY

Strangely enough, many seem to have gotten the thought that anybody, at any time, may rush into the presence of the Almighty God with his requests. The intimation even seems to be that God is unhappy because people do not come to Him thus. Such views of prayer indicate a lack of Bible study, Bible information. The Bible teaches that prayer is a great privilege.

Jesus declared, "No man cometh unto the Father but by Me." Furthermore, He indicated the restrictions upon those who would approach the Father through Him--they must be His disciples; and to become His disciples, they must take upon themselves certain obligations or vows. They must renounce their own wills, and accept the will of Jesus. They must lay all upon the altar; otherwise they cannot be accepted, cannot be presented to the Father, cannot be begotten of the Holy Spirit, cannot be styled or treated as sons of God, cannot be joint-heirs with Jesus Christ in His coming Kingdom--cannot have the privilege of sons of God in the present life either--the privilege of prayer and of Divine fellowship, communion, instruction.

All these special blessings the Bible reserves for those who become especially, peculiarly, the sons of God. Even in respect to these who have become sons of God, Jesus intimates a danger of their losing the privilege of prayer. He says, "If ye abide in Me, and My words abide in you, ye may ask what ye will"--not otherwise.--John 15:7.

We believe that misinformation on this subject of prayer has worked disadvantageously to many. The majority, holding intercourse with evil, only occasionally flee to the Lord in some trouble, and that without entering into any covenant with Him or receiving any recognition as sons, and without desiring this. If they were rightly informed, the effect upon their minds at first would be to stun them. They would awake suddenly to the realization that they are without God in the world; that their affairs are not subject to His supervision; but that as part of the world, they are under the general curse, or sentence of death.

The highest qualities of the human mind, which lie at the very top of our craniums, are the organs of worship, reverence, veneration, spirituality. Even the wicked, at times, feel that they will please God by praying to Him and asking Him for some favors. They have not learned that God has addressed them, saying, "Unto the wicked God saith, What hast thou to do, to take My Covenant into thy mouth, seeing thou hatest instruction and castest My words behind thee?"--Psalm 50:16,17.

It is high time that the difference between the Church and the world shall be more distinctly discerned, and that the privileges of the Church shall be appreciated. The effect would be to awaken in others a sense of their need for God. Then, in their hours of distress, realizing that they have no God, would they not be the more likely to seek Him earnestly in His appointed way, through the Lord Jesus Christ, and through a full consecration--the only terms upon which Jesus would accept them and be their Advocate with the Father, and secure for them the title and privilege of sons of God, valuable both for the present life and for that which is to come?

INCENSE, PRAYER, BEFORE GOD

The Prophet David, in this lesson, pictures the Christian in his distress coming to God in His appointed way: "O Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set forth before Thee as incense." This is the same thought elsewhere expressed in the Bible--that the prayers of God's people rise up before Him as a sweet perfume. (Revelation 5:8.) And, by the way, we remember that the incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a peculiarly sweet odor; and that nobody was allowed to make that incense except the priests who were to offer it. (Exo. 30:34-38; 37:29.) Thus again the Lord shows us that the privilege of prayer, of approaching Him in an acceptable manner, is confined to the antitypical priests, called by St. Peter the Royal Priesthood.--1 Peter 2:9.

Only those of the Lord's people who have consecrated their lives to Him, even unto death, are thus represented as members of the sacrificing Priesthood, to whom the Apostle wrote, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, and your reasonable service." (Romans 12:1.) The Lord has pledged to this particular class that He will hear them, yea, that He will answer them--not necessarily according to their natural preferences, but He will heed the spirit of their cry and give to them, according to His Wisdom, the experiences and blessings most helpful.

WHAT WE SHOULD PRAY FOR

Our prayers should be in harmony with our endeavors. Thus in our lesson the Church of Christ are represented as praying the Lord to set a guard over their lips. The thought is that they are striving to keep their lips, their mouths, from utterances that would be injurious to others; and that, on the contrary, they may be helpful to humanity and honoring to God. Also, because they are striving for heart purity and to avoid practising wicked works with evil doers, therefore they pray in harmony, "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties"--assist me in my determination of opposition to all these things.

How appropriate that the Lord's consecrated people should scrutinize their lives when they come to their Father in prayer! How appropriate for them to note to what extent their blessings, luxuries and dainties have come to them contrary to the principles of justice and love--contrary to the Golden Rule! Whoever intelligently thus prays will surely be examining his life to rectify his business relations, so that he may not eat of the dainties which would come from injustice or oppression, but, on the contrary, rejoice in the commonest things of life if they be the best procurable in harmony with the principles of righteousness, the principles of love.

"LET THE RIGHTEOUS SMITE"

The class that are thus in fellowship with God, through prayer and through seeking to be obedient to His arrangements and laws, are so fully engaged that they are able to say, as in this Psalm, that they will take no offense if reproved by the righteous--rather the reproofs of such will be to them like an excellent oil, such as a guest received from his host in ancient times. The true Christians, the class who have the fellowship with God through prayer, have the qualities of heart which the Apostle describes as the fruits of the Holy Spirit; namely, meekness, gentleness, patience, long-suffering, brotherly-kindness, love. (Galatians 5:22,23; 2 Peter 1:5-8.)

R5693 : page 156

And because possessing these, they are not easily offended, but indeed are glad to have such experiences and lessons as the Lord's providences may direct to them--especially if these come through the brethren, and particularly if the brethren who use these administer their rebukes in a Christian manner--in meekness, remembering themselves, lest they also be tempted.--Galatians 6:1.

In such cases, the reproof will be a blessing from the Lord--if given in that spirit and received in that spirit. Neither their heads nor their hearts are broken by such Scriptural reproofs; and they themselves learn to administer admonitions to others in similar manner, so as not to injure, but to help. Their prayers are for each other in what seem to be calamities; and in harmony with the Lord's promise, these seeming calamities and all the affairs of life shall operate together for good to those who love Him, to the called ones according to His purpose.

The American Revision gives the wording here differently:

"As oil upon the head; let not my head refuse
it: for even in their wickedness shall my prayer continue."

In hyperbole the Prophet declares the distress of the Church as affecting them even to death. "Our bones are scattered at the mouth of Sheol (the grave), as when one cutteth and cleaveth wood upon the earth"--like the fragments made by the wood-cutter, who considers the chips not worthy to be gathered. But while this may be the estimation of God's saints from the worldly viewpoint, not so is it with God, as the following verse implies: "But mine eyes are unto Thee, O God the Lord: for in Thee is my trust; leave not my soul destitute."

But whatever affliction God's consecrated people may have in the present life, whatever rejection may be their experience at the hands of the great or the wise of this world, they have God's promise of glory, honor, immortality, in the future. In Him they trust, and He will not leave them desolate. He has declared, "The gates of Hell (Sheol, Hades) shall not prevail against them"; that is to say, the power of the grave shall not prevail against the Lord's Anointed, Christ and the Church--they shall come forth from the power of the tomb glorious in the First Resurrection majesty to reign a thousand years.--Revelation 20:6.

"KEEP ME FROM THE SNARES"

Satan is represented as a fowler, a hunter, who is seeking after the Lord's people even as earthly hunters are prone to hunt after speckled birds. Before the invention of powder, the hunters more particularly entrapped their prey with snares and pitfalls. While Satan is represented as being the great Arch-enemy, he also is accredited with using agents. Chief amongst his agents, according to the Bible, are those fallen angels of whom he is the prince--"the prince of devils." But he has amongst men many workers of iniquity. These are his servants whether they realize it or not.

As Jesus declared, "His servants ye are to whom ye render service." In consequence of this rule, we understand that many are professedly servants of God who are deceiving themselves, who are really the servants of the Wicked One; for his works they do, as Jesus said. They colabor for the upbuilding of unrighteousness, iniquity, injustice, and in holding down the Truth and in misleading the people.

The Lord will help His people, He will deliver them from the various snares of the Adversary; and eventually Satan and all his cohorts will fall into their own snares. Thus, in ancient times, when the Egyptians thought to capture the Israelites at the Red Sea, the Lord opened the way for the Israelites and they escaped; while their enemies pursued after them, and were themselves entrapped and overwhelmed.

Similarly, in the great Time of Trouble that is approaching, apparently Satan and his servants will be overwhelmed in that trouble in a manner not expected by them. The Church will escape those things coming upon the world and will stand before the Son of Man, changed in the power of the First Resurrection and called to be with Him as His Kingdom class. But the world will be ensnared in that great Time of Trouble. Yet, thank God, it will be for their advantage as they learn the ways of the Lord more fully, and great will be the blessings of the Almighty coming to them!

===================

R5693 : page 156

"PROPHESY AGAINST THE SHEPHERDS"

--JUNE 27.--EZEKIEL 34.--

SELF-SEEKING SHEPHERDS--FEED THEMSELVES, BUT NOT THE FLOCK--THE TRUE SHEPHERD COMES--SEEKING THE SCATTERED SHEEP--FEEDING THE FLOCK--CARING FOR THE SICK AND LEAN--REPROVING THE SELFISH OF THE FLOCK --DAVID TO BE THE NEW SHEPHERD--ONE FLOCK, ONE SHEPHERD--"THE LORD IS MY SHEPHERD."

"I Myself will be the Shepherd of My sheep."--V. 15.

TODAY'S Study is a parable, applicable, we believe, at the present time. It begins with an arraignment of the shepherds, the pastors of the Lord's flock. It accuses them of neglecting the sheep in favor of themselves. It declares that they appropriate the wool of the sheep and devour the best of the flock, but neglect to feed the flock--neglect to lead them to the "green pastures" of God's Word and to the "still waters" of Divine Truth. The parable pictures the Lord's flock, scattered here and there, some wounded, some torn, some lean and hungry, all neglected so far as the false shepherds are concerned.

We cannot understand this as signifying nominal Christians, but the true saints of God. Nominal Christianity fares well enough, but the Lord does not recognize merely nominal Christians as His flock. They are the tares, not the wheat; they are the goats, not the sheep. The shepherds who neglect to care for the sheep, to provide them with the spiritual food and to assist them to find it, to appropriate it, are often quite busy with the goats--the worldly elements of their congregations. Their church arrangements are often especially for the goat, or tare class. These do not care for spiritual food; they must be provided with entertainments, suppers, sociables, discourses on politics, or harmless dissertations well filled with jokes. Do not they furnish most of the money? Would they not withdraw from the church if spiritual food were dispensed? For these some are providing "smokers," parish houses, well supplied with games, etc.

But the shepherds were not appointed by the Lord to look after the goats and the tare class, but to look after the wheat, the Lord's sheep. They are unfaithful pastors, or shepherds; and this prophecy is a reproof to

R5693 : page 157

them. The true flock of God is scattered, some here, some there, in many denominations and outside of all. They become the prey of the beastly of the world, and are ensnared into various false doctrines, but "neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock. Therefore, O ye shepherds, hear the word of the Lord! Thus saith the Lord God, Behold I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver My flock from their mouth."

THE SHEPHERD GATHERING HIS FLOCK

Many Bible students believe that this Scripture is in process of fulfilment--that we are living in the Parousia of Christ, and that He has been present in the world for some years past, searching out the truly consecrated of His people, and gathering them out of all sectarian systems and from the world, to Himself. Surely it is true that the shepherds are ceasing to feed the flock; for very few of the flock of the Lord's consecrated people any longer seek spiritual food at their hands. They are wandering in a famishing condition, and much in danger of falling into the various snares of the Adversary.

However, the Great Shepherd Himself is with His flock, and is causing His voice to be heard; and the sheep will be gathered to Him out of every nation and out of every denomination. Truly, Jesus said, "My sheep hear My voice, and they follow Me"; and "a stranger will they not follow; for they know not the voice of strangers." (John 10:27,5.) The voice of the Lord, of the Great Shepherd, amongst His sheep is to be heard now because it is the time of His Second Presence. He is about to complete His flock of this Gospel Age and to glorify them with Himself in the First Resurrection. Surely, goodness and mercy shall follow them; they shall dwell in the House of the Lord forever.

"Thus saith the Lord God, Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land." Verses 11-13.

R5694 : page 157

The Home-land of the Lord's sheep of this Gospel Age is Heaven itself, and His bringing them to it will mean their resurrection change. Then they shall be in the Kingdom with Jesus Himself--still His sheep, still His flock, still His Bride, still His members. But He declares also, "Other sheep I have that are not of this fold: them also I must bring; and there shall be one fold, and one Shepherd."--John 10:16.

THE SECOND FLOCK AND ITS FOLD

These other sheep of the Lord, we believe, will include all of mankind who, during the Millennial Kingdom, will be glad to avail themselves of the great provision the Lord has made for them in His Plan. They are other sheep in the sense that they will be of a different nature from the flock which the Lord is selecting during this Gospel Age. The flock now being called and gathered are being begotten to the Divine nature, a spirit nature, and they will attain to this spirit nature by a resurrection change; as it is written, "Flesh and blood cannot inherit the Kingdom of God."--1 Cor. 15:50.

The other sheep will be the great flock of the Lord, the great family of Adam, purchased by Jesus. For a thousand years the work of calling and gathering mankind and separating between sheep and goats will progress, as outlined in Matthew 25:31-46. The whole world will be granted the opportunity of taking their choice as to whether they will be sheep or goats. And nothing in the Scriptures informs us whether the sheep or the goats will be the more numerous. We are merely informed that all will have the invitation to become the Lord's sheep, to come under His shepherding care; and by so doing and proving their loyalty to Him and developing His spirit, His character-likeness, they will be granted everlasting life on the human plane, the earthly plane.

There the Lord will bring the Restitution which St. Peter mentions (Acts 3:19-21), and which will be offered to Adam and all his race, who will not receive the call of this Gospel Age. Theirs will not be so high a call, but will evidently be a glorious one. The whole earth--a Paradise, an earthly heaven--will be their everlasting portion, but it will not be the Heavenly Home to which the Church has been invited. The world's blessing of Restitution to human perfection, to the image and likeness of God in the flesh, will not be the equivalent of the spiritual nature granted to the Church of this Age, but it will be wonderfully grand.

As for the goats of that time, thank God! they are not to be tormented, as many of us once supposed. Rather, they are to be cut off from life, as is implied in the

Greek word kolasin. "These [the goats] shall go away into everlasting cutting off; but the righteous [the sheep] into life everlasting." (Matthew 25:46.) The Great Shepherd, who is now gathering His flock of this Gospel Age, will remain therefore for a thousand years to gather out fully all His flock of the Millennial Age, to separate them fully from all having the contrary spirit, and to destroy completely all except His sheep. All who really love righteousness and hate iniquity, when given a clear opportunity to discern and to take their stand, will choose the right and become the Lord's sheep. All others, who will to be wicked, will die; as it is written, "All the wicked will He destroy."--Psalm 145:20.

"I will feed My flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment"--with a righteous recompense.--Verses 15,16.

THE FLOCK CRITICIZED ALSO

Not merely the shepherds, the pastors, the preachers, the ministers, are reproved by the Lord, but also some of His flock not in official positions. In the Day of the Lord's presence, these also will be dealt with, as we read:

"And as for you, O My flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for My flock, they have eaten that which ye have trodden with your feet; and they have drunk that which ye have fouled with your feet. Therefore, thus saith the Lord God unto them, Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad, therefore will I save My flock, and they shall be no more a prey; and I will judge between cattle and cattle."--Verses 17-22.

R5694 : page 158

The New Order of things incidental to Messiah's Kingdom is here brought to our attention. This already has begun in respect to the Gospel Church. Some who have been considered quite prominent in Christendom, pushing and managing its affairs, and discounting the Lord's true sheep as peculiar people, will be reproved by the Lord in this Day. The poor, the outcasts, the peculiar, are the ones that He styled His flock, and that He was to especially gather and especially feed and especially heal in this time. And is it not so? Is the Lord not feeding His sheep and blessing them irrespective of all sectarianism, and wherever they may be, in every land? Verily, He is searching them out and feeding them; and soon, the Harvest time closed, these will be gathered to the Heavenly fold. Meantime, the good work begun with the Gospel sheep will be extended amongst mankind.

Never again will the Lord leave His sheep without shepherding. We are not from this to understand that He made a mistake when He said, "If I go away, I will come again"; but rather that the leaving of His flock for a time was incidental to their testing, their proving, and development, that those loyal to the Lord, the principles of righteousness and the instructions of His Word might be manifested, even though they were scattered, and that others also might be manifested as unfaithful. It is, however, refreshing to know that throughout the entire Millennial Age, until all the work of perfecting the sheep shall have been accomplished, the Shepherd will be with them. Thus we read:

"And I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd. And I, Jehovah, will be their God, and My servant David a prince among them; I the Lord have spoken it. And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods."--Verses 23-25.

We are not from this to understand that the Prophet David of old is to be made Jehovah's representative and given the care of the sheep in the future. The word David signifies beloved; and the thought, we believe, is that the antitype of David is meant. Jesus is preeminently beloved of the Father; and the Bride class, the Church, are to be the members of Christ, their Head--members of the Beloved. Thus the Lord Jesus said of His people, "The Father Himself loveth you."

We see then that The Christ, Head and Body--Jesus and the Church--are to be the antitypical David, or Beloved of God, into whose care all who are His sheep or who desire to become His sheep during the Millennial Age will be committed. The wild beasts, representing the evil-doers, those who will devour, destroy and do harm, will be caused to cease; and the whole world will become "the fold." No longer will there be need of making a special fold, building the fences against the enemies; for the sheep will be in a quiet and restful condition--"in the woods."

In other words, the close of the Millennium will witness what the Lord has declared, that nothing shall hurt nor destroy in all His holy Kingdom. (Isaiah 11:9.) It will witness also what Jesus has declared; namely, that from that time onward, there shall be no more sighing, no more crying, no more dying, no more curse, because all the former things shall have passed away.

"And He that sat upon the Throne said, Behold, I make all things new." (Revelation 21:3-5.) Even Satan shall be bound, to deceive the world no more until Messiah shall have fully accomplished the work of perfecting the flock.

====================

R5694 : page 158

INTERESTING LETTERS

RE CHARGES OF THE PREACHERS' UNION

DEAR BRETHREN:--

We appreciated very much the article in the March 15 WATCH TOWER entitled, "Preachers Back of Malicious Attack." Of course, all of us were certain that the charges were false, but until the article appeared we had nothing with which to refute the falsity of them. Now we are fully armed.

One would hardly believe that reports could spread so rapidly.

We find here in Texas that the opposition to the Truth is so thoroughly organized throughout the country that every preacher, even in the smallest towns and in the rural districts, has in his possession copies, not only of all the books written in opposition to the Truth, but also of the charges

R5695 : page 158

made against Brother Russell and of our alleged teachings of a second chance, no punishment for sin, etc. In our Volunteer work we are making it a point to refute these charges whenever opportunity presents.

We are not inclining toward weariness in well doing. We are confident that we shall reap unspeakably glorious results in due time, and we believe the due time is not far off.

It is our delight to bear before the Throne of Heavenly Grace our dear Pastor and all others who suffer for righteousness' sake. And we daily search our own hearts lest possibly we may shrink from joyfully sharing with these whatever the Lord may allow to come upon us. With continued love and prayers for all, we are,

Faithfully yours in His fellowship and service,

SETH T. MOORE.--Texas.

OPPOSITION PROVED TO BE BOOMERANG

DEAR PASTOR RUSSELL:--

A short time ago, having heard your teachings roundly denounced by one or two brother clergymen, I obtained the six volumes of your STUDIES IN THE SCRIPTURES and began to study and investigate for myself. The final upshot of this inquiry has been that the whole of your views and position as set forth in the above volumes has convinced me beyond all question that modern Christendom is upon a false foundation, and that somehow the "Churches" have lost vital integral portions of that Truth which was delivered once for all to the saints. I have therefore recently felt it to be my duty to resign my position as an Anglican minister, as I am now certain that the "Churches" as at present organized do not, and cannot, truly and adequately represent our Lord to humanity as Redeemer. Why this is so you make abundantly and transparently clear in your STUDIES.

I have been engaged in the work of the ministry for the last thirteen years, and during this time have tenaciously held on to my position in the Church, although for some years I have had the instinctive feeling that in some way things were far from right within the borders of "Orthodoxy." The difficulty was I did not know how to set about to try and remedy matters. Your third volume of the STUDIES, "Thy Kingdom Come," shows clearly that there could be no remedy in these latter days, for the time of Harvest is come, and that the evident decay and disintegration of Christendom is the Lord's method of gathering together His own Spiritual Elect Church. The whole thing has come to me with the force of a Divine Revelation--for such it assuredly is. I can only add that it has been the deep desire within to try and do my Lord's will that has kept me within the "Orthodox" Church until the present. Now, however, that I see, as in a mirror, that He is calling me to come out of Babylon as with a stentorian voice--in view of her wickedness, worldliness, cruelty, hypocrisy and errors--I feel that I must obey Him at all costs. I have done this, and already I feel a sense of inner peace and tranquility coming over me. May God bless and keep you, Brother Russell, and all the brethren with you who are now busy making ready for the Coming of the King!

For myself I just want to do the Lord's will in all things, and will be glad to serve and co-operate with you and the Association generally as may most effectively tend to assist in

the establishment of our Lord's Kingdom. Kindly use me as you may judge will be best to this great end. I am a married man with three children, but whatever difficulties may arise I have already proved that His grace is sufficient for me. He has shown me the road to take to do His will and He will enable me so to do.

I have made myself known to the brethren in Toronto and they have welcomed me in a most kind and brotherly way. If it should be the Lord's will for me to remain in this city, it will be a joy and privilege to cooperate with them in seeking to further the great end we have in view. At the same time I have the feeling that if arrangements could be made for me to undertake a short, special course of study and training under your direction at Brooklyn it would do me much good and enable me to render more efficient service later on. I will, however, leave myself wholly in your hands and endeavor to begin to serve the Association as you may judge best.

With earnest prayers that your hands may be upheld in every possible way, and that God in His infinite mercy may shower upon you and the brethren generally still greater blessings for the Great Day yet to come, I am

Yours in the Lord, R. A. ROBINSON.--Canada.

MOST WONDERFUL MONTHS

DEAR BROTHER RUSSELL:--

I desire to testify to you that the last twelve months--for I am now nearly twelve months in the Truth--have been the most wonderful in my life. Looking back I can clearly see how our dear Lord has led me step by step, and given me strength sufficient to walk that narrow path that leads upward to Him. What joy and peace He has given me since I learned to look to Him, and what marvelous patience He has had with me!

The local Methodist minister (I used to be a member of his congregation) has desired me to return to his flock. He has used many arguments and has given me booklets to read; but he cannot answer me when I point out to him that neither he nor any of the denominational ministers were able to show me the path my Savior trod, and it was not until I came in touch with you, through your writings, that my eyes were opened and my ears unstopped to hear the call to consecrate my all to Him. How can I turn my back on one who has done so much for me!

Dear Brother, daily I ask God's richest blessings for you. Will you pray for me--just once--that through His grace and strength I may be able to join you and others of His saints beyond the veil?

With love, your brother, J. C. EDWARDS.--Canada.

MORNING RESOLVE, VOW, HYMN, MANNA, PRAYER

MOST DEARLY BELOVED BROTHER IN THE ANOINTED:--

This year, when reading the MANNA for January 1st, I made a table of the appointments the Lord has furnished us for our building up in the faith, and fitting us to run in the narrow way. I was surprised at the number.

The daily appointments of Morning Resolve, Vow, hymn, MANNA and prayer that we have in common with all the Household of Faith, have been a blessing to me this year as never before. I believe that one reason for this is that I am learning more the value of prayer, and I try always to ask the Lord beforehand to bless the morning service to me. If I forget this, I notice a difference in my response to it. The fact that these appointments, though used daily, never wear out is a proof to me of their Divine origin. I am referring more especially now to the Vow and Resolve. I think there has never been a question that the hymns and the MANNA came from God.

In a Second Volume Berean lesson not long ago reference was made to the Lord's gathering His people together in mental association and spiritual communion. In our home here we are realizing the special spiritual communion with the whole Israel of God that comes from using the same morning service; and I thanked God for the way He had arranged, that through the question books the consecrated were given the opportunity to come into mental association and have their attention drawn to the same thought in each paragraph to be especially emphasized. Thus one could leave a class in Halifax and go to a class in Los Angeles, and be at home in the STUDIES immediately; that is if these classes were up to date. There is nothing else like it on earth; and the value of this arrangement cannot be emphasized too much, as we believe such a wonderful arrangement for the building up in knowledge that we may grow in grace has been under the direct supervision of our beloved Bridegroom and Head, the Chief Reaper in the Harvest.

I send you a large bundle of that most precious commodity, the love that comes because of being a member of the Anointed One. May the God of all consolation comfort and refresh you continually is my prayer.

Your Sister by His kind favor, LILLA S. WARD

BAPTIST PREACHER GETS LIGHT

DEAR PASTOR:--

I am constrained to acquaint you with the news that in God's hands you have been a means of blessing to us who were for some time spiritually cast down. I was aforetime a Baptist pastor and evangelist in England, earnest in my endeavors for the Gospel's sake, and had to suffer because I could not bend to those who thought they had the right to lay down the law. I felt that there was something lacking in their teachings and was in such perplexity that I drifted into indifference and unhappiness.

Heartily disgusted with the worldliness and "isms" of the churches, and worst of all their denial of God's Word, I involuntarily cried, "Send out Thy light and Thy Truth; let them lead me!" "Restore unto me the joy of Thy salvation!"

About this time my father mailed me a WATCH TOWER copy of THE DIVINE PLAN OF THE AGES, but I was so prejudiced--regarding you as one of the modern upstarts--that I relegated it to the bottom of my box, unread. Again I was presented with, this time, a bound copy of the same book! In curiosity I began to read, and my curiosity soon became deep interest and diligent Bible study and my prayer has been answered!

In God's power I have been able to interest others; my brother-in-law has joined in our studies and desires to add his testimony to mine in gratitude to God for your ministrations.

May God continue to abundantly bless you in your noble and fearless proclamation of THE Truth!

As opportunity offers we do our little for the spread of present-day truths and have been blessed accordingly. True, we have had to endure misjudgment and misunderstanding, but we rejoice to be accounted worthy to suffer these things for Him who endured so much for us.

Feeling sure that such testimony will gladden your heart, and rejoicingly awaiting the establishment of the Kingdom,

Gratefully yours in Christ, JOHN A. PERRY.--Australia.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

I. B. S. A. BEREAN BIBLE STUDIES

FOR THE MONTH OF JUNE

Questions from Manual on Series Second of

"STUDIES IN THE SCRIPTURES"

STUDY VIII.

Week of June 6........Q. 1 to 4   Week of June 20......Q. 11 to 15
Week of June 13.......Q. 5 to 10   Week of June 27......Q. 16 to 23

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each; or 50 c. per dozen, postpaid.

VOL. XXXVI JUNE 1 No. 11
A. D. 1915--A.M. 6043

CONTENTS

The Coming Storm and Its Glorious Outcome....................................163
  The Last Great Day............................163
  Present "Signs of the Son of Man".............165
  "Plagues" Upon Babylon........................166
Gentleness A Characteristic of The Christ.........166
Faith the Mainspring of Consecration..............167
"Who Is My Neighbor?".............................168
Thankless, Rebellious Absalom.....................169
Solomon, King of Israel...........................170
Different Phases of the Word Temptation...........171
  How God Tempted Abraham.......................171
  Why God Cannot Be Tempted to Evil.............171
The Father's Wise Counsel.........................172
  God's Ways as Shown in Nature.................172
The Class to Be Honored by the Lord...............173
  Hating the Sin, Loving the Sinner.............173
The Sin of Self-Sufficiency.......................174
Interesting Letters...............................174
  Infidel Thanks God for Pastor Russell.........175

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the

Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

===================

R5703 : page 162

BEREAN BIBLE STUDY CLASSES

From various quarters we learn that the Berean Bible Study Classes are increasing in number. This is very gratifying, of course, but at the same time it is leading into a certain difficulty. Where Classes exceed twenty or so in number, they become unwieldy and proportionately less of a blessing and an aid. No matter how skillful the leader, it is impossible to do justice to larger Classes within reasonable hours. We offer a suggestion: namely, that the entire Class have a special time or times for meeting on Sundays when a part of the service might be in the nature of a short address, or several of them, from different Brethren manifesting ability along that line. Then, during the week, have Classes in homes in various parts of the city or town under different brethren manifesting ability as Class leaders. These new Classes, ranging from ten to fifteen, will have the opportunity of growing somewhat and then, later, develop into additional classes. Thus the witness of the Truth will reach larger numbers, and various districts will be served, each and all having opportunity of participating at every meeting.

This same rule, we believe, will be found advantageous in respect to the Wednesday evening prayer, praise and testimony meeting. Let us never forget the importance of furnishing an opportunity for each consecrated Brother and Sister to participate in the Class Studies and in the testimonies. "If thou believe in thine heart and confess with thy mouth" is the Lord's suggestion of proper faithfulness. It is those who are thus faithful who usually reap the greatest blessing.

page 162

"WRIGHT" DE LUXE FAMILY BIBLE

We have secured, at a very low price, a supply of beautiful, illustrated Family Bibles and offer our readers the benefit of the bargain. This Bible is 8 x 10-1/2 inches, 2-1/4 inches thick, weighs 6-1/4 pounds, is bound in black seal skin over boards, gilt edges, nine-point type, nearly 1,400 pages containing over 800 text illustrations. It also contains family records and a concordance. Equal to $6 Bibles; our price, $2, charges prepaid.

==========

BETHEL HYMNS FOR JULY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow: (1) 299; (2) 230; (3) 259; (4) 78; (5) 14; (6) 50; (7) 303; (8) 293; (9) 144; (10) 164; (11) Vow; (12) 145; (13) 105; (14) 25; (15) 324; (16) 100; (17) 165; (18) 119; (19) 78; (20) 87; (21) 110; (22) 321; (23) 240; (24) 155; (25) 272; (26) 291; (27) 195; (28) 305; (29) 241; (30) 198; (31) 311.

===================

R5695 : page 163

THE COMING STORM AND ITS GLORIOUS OUTCOME

"He maketh the storm a calm, so that the waves thereof are still.
Then are they glad because they be quiet; so He bringeth
them unto their desired haven....Whoso is wise and
will observe these things, even they shall understand
the loving-kindness of the Lord."--Psalm 107:29,30,43.

PSALM 107 seems to be prophetic, tracing to a considerable degree the experiences of the Church of Christ throughout this Gospel Age. It may be applied individually and also in a world-wide, international way. The cause of all the trouble in the world is sin. There might be various ways of trying to remove the difficulty, but God in His Wisdom arranged the one Plan. He will permit sin to bring storms and difficulties of life so that humanity shall be tossed about, and thus learn to appreciate our great Savior, whom God has provided to be the Great Deliverer of the Church and of the world. The whole matter has been arranged in a judicial manner, and in due time Christ will have the full right to bid all storms to cease and to bring order out of confusion. Yet this must await the Divine appointment. During the present Age the Church class has been selected, and the storms and difficulties of life have been valuable to them in developing faith, hope, patience and in preparing them for the Kingdom honors, privileges and opportunities.

The world's storms, according to the Scriptures, have been varied and have occurred at different times, according to the conditions of mankind--sin and selfishness always stirring up a storm on every possible occasion. There have been many storms in the past--wars, invasions, tumults, etc.--all started from envious, selfish motives, or because of great injustice on the part of others.

R5696 : page 163

Great nations have envied one another their increase of wealth, and have preyed upon the weak. Anger, malice, hatred, strife, the works of the flesh and the Devil, have been cultivated. Now, having sown thus to selfishness, mankind are experiencing a mighty whirlwind on the social sea. This great storm has not yet reached its height. Our thought is that it will be much greater before the Lord will step in and say, "Peace, be still!" He has permitted this awful storm; for He knows how to make it work out for the good of humanity.

It is ours as God's people to favor peace and righteousness and to live in harmony with these conditions. But it is ours also to know what is coming on the world--more, it is ours to know the outcome, to know something of God's Truth. The Lord has already given us an inward peace which no outward storm can affect. We are trusting in the promises He has given. We realize what the present condition is, and rejoice that the Church will soon be glorified. What a lasting peace and joy will then be ours beyond the veil! This realization brings into our hearts even now great rest of soul, a great calm! We remember that God is able to make all things work together for good to us, and He has promised so to do; therefore we may have blessed experiences coming out of these stormy times and trials of life.

The Lord has a peculiar way of bringing peace to His people--not usually by interference with people of the world. The storms of life may go on just the same as ever; our way may be just as thorny as ever. But the Lord speaks peace to us! We hear His Voice, the Word of God! By the knowledge He gives us, by His precious promises, He assures us of His Wisdom, His Love, His Power, and of His loving purpose for His people. These things give us peace and rest of heart in the midst of outward trials and trouble. He makes known to us also His great Plan for the world in general. He informs us now of the significance of the present conditions and of the glorious outcome of the great trouble about to break upon the whole world.

THE LAST GREAT DAY

We are in the "last days" mentioned by the Apostle Paul. He says, "In the last days perilous times shall come. Men shall be...covetous, boasters, proud,...traitors, heady, highminded, lovers of pleasure more than lovers of God....From such turn away." (2 Timothy 3:1-5.) Our Lord Jesus repeatedly mentioned "the last day," and declared that certain things would occur in the last day. We understand Him thus to be referring to the great Seventh Day, the thousand-year Day of His Kingdom. For instance, He said, in speaking of His disciples individually, "And I will raise him up at the last day."

The Scriptures speak of the last Day as being the end of this present Dispensation, the end of the present reign of evil. Our Lord referred to the closing days of this Age when He said, "As it was in the days of Noah, so shall it be in the days of the Son of Man." All the Scriptures referring to this Day seem to point to the great commotion to come at this time. The Prophet Daniel seems to speak of the present Dispensation as a "time of trouble such as was not since there was a nation." This was to be, he declared, "in the time of the end." Our Lord speaks of it: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the Elect's sake those days shall be shortened." (Matthew 24:21-25.) St. Paul tells us that the fire of that Day shall try every man's work of what sort it is. The Apostle Peter describes it vividly in his second Epistle. That Day of trouble and the glory to follow are the theme of all the holy Prophets.

R5696 : page 164

The troubles of this Day are not all of the same nature. Jesus tells us that some of His followers will be accounted worthy to escape the troubles coming upon the world, which St. Peter says will involve the whole earth. In the fire of that Day, some who are children of God will be found to have built their house of wood, hay and stubble, even though building upon the true Foundation, Christ. All their superstructure will be burned, and themselves "saved as by fire," as the Apostle Paul tells us. Others of the Lord's children will be found to have built upon the true Foundation "gold, silver, and precious stones"; and thus their works will stand. They will have a superstructure of truth and loyalty to the Lord built upon the Foundation, and this will not be burned. Their building will stand the "fire" of this great Day.

As the Apostle Paul in all his Epistles addresses himself to the saints in Christ Jesus, we understand these words (1 Corinthians 3:11-15) to refer only to those professing full consecration to the Lord, the Church of Christ. The true saints must all suffer; for as St. Paul forewarned, we must "through much tribulation enter into the Kingdom of God." (Acts 14:22.) "Hereunto were we called," St. Peter assures us. (1 Peter 2:21.) But all these things only work out for us an exceeding and eternal weight of glory, if we are properly exercised thereby.

THE NOMINAL SYSTEMS OF TODAY

But, as already intimated, we find a very large class today professing to be of the Church of Christ, and millions of money are being spent by these for the worship of God according to the ideas of the nominal church systems. Fine church edifices are built and dedicated to the Lord. Grand organs and trained choirs are furnished. Gymnasia, "smokers," culinary departments with dining-rooms, etc., are provided. These churches are supported by people a large number of whom are very noble in many respects.

From one viewpoint it would seem that people who are spending so much money every year for church purposes must be quite religious and very anxious to do God's will. We read of how many millions of dollars

New York City spends annually for its ministers, churches, etc., etc. But we find, in fact, that in all these churches there is a great deal of formalism. Those who sing their hymns are hired to do so, and they say that they have no particular interest in religion, but are merely doing it for so many dollars. Not many of the ministers will acknowledge that their service is of much the same nature, but there are those who think that the majority of them are serving in a similar manner. Does the Lord recognize and accept such service? (See Amos 5:20-23; Isaiah 1:13-15.) It is not for us to judge the heart; but on every side we find headiness, boastfulness, pride.

We do not know how the Apostle Paul could better have described present conditions if he had been living here today. If anything is said to these zealous workers in the Churchianity of our day about the worldliness, pride and errors of the churches, there is a toss of the head, even though some of them acknowledge that there is much that they do not approve of. It is found necessary to have concerts, teas, frolics, etc., in the churches to raise money; for, it is claimed, if they did not have these things, nobody would come to church except the preachers and some who hold office, and who attend to perform the duties for which they are held responsible. One such church official said to the Editor of THE WATCH TOWER, "I am in duty bound to go to church so often, but I will get out of the office as soon as I can." Having had the duty of Elder thrust upon him, he intended to escape from it as soon as possible.

THE PRESENT IDOL OF CHRISTENDOM

Money-love, acquisitiveness, seems to be the controlling factor today. True, many who have a great deal of money are giving it out by the millions of dollars; but ours is a money-loving day. And it is not merely the rich who have this love of money. We find it everywhere. The chief desire is to get money--not to lay it up in banks, but to spend it; people like the pleasures which money will buy. It is a money-spending time as well as a money-loving time. Pleasure holds riot today, and money is honored and everywhere sought. Our former superstitious ideas of the better blood of some than of others--"blue blood"--we in America have been largely relieved of. We have therefore not that love of aristocracy and so-called "noble birth" which prevails in the old world. People formerly believed that the kings and the nobility were of a different race altogether from the common people. But now love of money and of that which money will purchase--pleasure, power, influence--have driven the world mad. Money is worshiped as an idol. If one has money, he can get nearly anything he wants. Many such people have a form of godliness, without its power. The Apostle says, "From such turn away."--2 Timothy 3:4,5.

This condition of things has grown by degrees. How shall we turn away from those who worship these false gods? We turn away in the sense that we do not follow in the same course. We keep our hearts from the love of pleasure and worldliness and from the greed of gain. We turn away from all these things, and go in a different direction. This seems to correspond with what the Lord says in Revelation 18:2,4. When revealing to the Apostle John the condition of Nominal Zion, in our day, and speaking prophetically as though in our day, He says, "Babylon the great is fallen, is fallen....Come out of her! The Lord's true people are to follow the Lord's direction here. They are to stand free from this bondage to error and worldliness, and set a good example to others also; and then they are to wait for the Lord's further instructions and for the accomplishment of His glorious purposes. We need not hope at all to turn the tide--one man or a thousand men or a million men would be powerless to turn the tide of Babylon today. She is fallen; therefore forsake her!--Jeremiah 51:6-9.

R5697 : page 164

OUR QUIET, CONFIDENT STRENGTH

God entered into His rest when His creative works were finished in the earth, so we, the true Church, shall soon enter into our rest, the perfect rest beyond the veil. God has placed the whole matter in the hands of Christ to accomplish in the appointed time. We have confidence in the Lord and in His times and seasons; therefore we are very restful, and in coming out of Babylon we are not worried nor anxious and distressed about others. God will bring order out of all the prevailing confusion. All who will prove worthy of everlasting life will ultimately be glad to work in the way the Lord shall direct.

The world today is drunk with certain false doctrines, and do not know what they are doing. If we were with people who were hilarious, intoxicated, we would better

R5697 : page 165

not try to sober them up, but stop association with them. Yet there may be some in that company who would love to be as we--free to serve the Lord. It is our duty to help everybody who is feeling after the Lord and amenable in any degree to the Word of Truth. We are to do good to all men as we have opportunity, "especially unto them who are of the Household of Faith." (Galatians 6:10.) It is to this end that we have been circulating the STUDIES IN THE SCRIPTURES, THE BIBLE STUDENTS MONTHLY, and holding meetings and showing THE PHOTO-DRAMA OF CREATION, so that other earnest souls may, like ourselves, stand free from the general trend of our day and may live a life of sacrifice, and thus be prepared for the high exaltation coming to those who are faithful to God--a reward that we believe is now near at hand. Those who are thus prepared and panoplied with the whole armor of God will be kept in a condition of quietness and confidence known to no others in this great Day of stress, turmoil and shaking.

PRESENT "SIGNS OF THE SON OF MAN"

The way by which the Lord informs His faithful, watching ones of the import of present conditions in the world and of the nearness of Christ's glorious Reign, is through outward signs corroborating what we now see Bible chronology to indicate. A sign is an indication. The putting up of a baker's sign indicates that bread is to be bought there; a butcher's sign, that meat is for sale at that place, etc. Then we have the sign, or indication of coming storms, or of fair weather. We are not to expect to see shining letters across the sky or anything of that kind to indicate the Lord's presence; but there has been a sign in the Church for some time now--about forty years--the reaping of the ripe wheat. This has been a sign of the Parousia of the Son of Man. It has not been possible for the world to discern this sign. We also have the sign of the barren fig tree, the Jewish nation, putting forth its leaves. We see the foretold worldliness of the church systems. We see the beginning of the smiting of the nations.

When the great Time of Trouble shall break, the world will begin to see that a new order of things is somehow coming about; that a great change is impending. Conditions have not been so previously. As men see that the Son of Man is about to take His great power and that the Messianic Kingdom is coming in, they will be apprehensive, not appreciating the fact that this Kingdom is designed for the blessing of all. For a time they will not grasp the full situation. They will see the trouble, the paralysis of business, the distress of nations, socialism, anarchism, and their hearts will fail them for fear of the things approaching.

But all these things are now signs to us that the Lord is making ready to establish His Kingdom and is preparing for the fall of the Gentile kingdoms. This, however, will not at first be distinguishable to the world in general under the flaming fire of trouble. They will not know what to make of these things. We think that the majority of people are somewhat perplexed today. Men who are very prominent in social matters, financial matters, religious matters, are in great perplexity. Many of them are beginning to discuss the idea that the Kingdom of God is really approaching.

We are told by some of our friends who attended the great Peace Meeting held here in New York City last fall that the prominent speakers participating, among them the Vice President of the United States, made numerous references to the Prince of Peace as being just at the door. The Millennium was referred to in like manner. We do not know what this means, except that they think that the Son of Man is now coming in His Kingdom. We think that their perplexity will increase as they see still greater stress--financial stress, social stress--and as we enter the great Time of Trouble, "a time of trouble such as never was since there was a nation." A Hebrew gentleman was telling the Editor that the Jews in Jerusalem are starving to death. To the four millions of Jews living in Galicia and Austria it seems to make no difference whether one army or the other passes through the country; for the Jews always suffer. Wherever the armies have marched, the homes have been devastated and the land laid waste. Recently the Jews have held a Mass Meeting in New York to collect money for their brethren in Galicia and in Palestine.

If any of you should meet a banker, should you engage in conversation with him, you will see his face grow very sober. In some instances the tears will come into his eyes when speaking of the alarming conditions in finance today. Many wealthy people will say that when this war broke out they were worth a hundred thousand dollars, but that they do not now know what they are worth. Their stocks and bonds are not salable. So there is today a trouble that reaches increasingly throughout the earth, affecting not only all Christendom, but heathendom as well.

VIEW FROM CLEFT IN THE ROCK

As our own eyes of understanding have opened, we have sought to show to the Church, and to the world as far as possible, the great Divine Plan of the Ages--wonderful, beautiful, far superior to anything human! Bible students the world over are reading the Bible and the signs of the times in a new light; for God's own time has come for lifting the veil of ignorance and darkness which for so long He has permitted Satan to put before our eyes. To our understanding the present war is pictured in the Bible, as due to begin in 1914. It is a great "wind."

Following the great war, the Bible teaches, a great earthquake--social revolution--will take place. In connection with that earthquake will come an exaltation of religious sects, Catholic and Protestant, on the side of the kings and princes--political, social, financial, religious. Next will come the downfall of all present religious systems. Speedily the symbolic "fire" of the Bible will consume the earth--anarchy. Following the anarchy quickly will come the long-promised Kingdom of God, for which Christians have prayed, saying, "Thy Kingdom come," most of them with but little conception of the true meaning of their words. During the Reign of that Kingdom, "a still small voice," the Message of Truth and Grace, will come to all mankind. The world's uplift will progress; and the knowledge of the glory of the Lord shall gradually fill the whole earth. The longed-for haven of rest will then be attained, "the desire of all nations."

"MY SHEEP HEAR"--AND FOLLOW

All the true disciples of Jesus will see and hear in this present "due time." "My sheep hear My voice," said the Master. If any, therefore, are in Babylon and do not hear the voice of the Lord now calling them out of this great apostate System, our plain inference is that they are not His true sheep. This does not mean that all will hear at the same moment. Some are dull of hearing; they may not be living very near to the Lord. But so surely as they are His sheep they will hear; and so surely as they are following in His steps they will hear clearly, and obey promptly. They will be eager to come out of Babylon before her plagues come like a deluge, as they will soon come. We who now have the light should hold up the Lord's Message and point other Christians to the

R5697 : page 166

present condition of things, and let them hear the Lord and then make their decision.

"PLAGUES" UPON BABYLON

The "seven last plagues" to be visited especially upon Christendom do not mean a particular disease, as the black plague or cholera; but the word stands for trouble. The Scriptures indicate what these are--death, famine, revolution, distress, overthrow. These distresses will be both physical and mental. It will be a great trouble and distress to Babylon when she realizes that her walls are fallen. She has realized for some time that there was danger of a collapse, and has been seeking to repel anything that might come near to injure her walls. Many good people have been fighting for these denominations, thinking that they represent the Lord's people--being themselves bound more or less by the institutions of the present time.

We do not think that the Gospel Age fully ended in September 1914, but merely the Times of the Gentiles. The Gospel Age will not fully end, we believe, until the Gospel Message ends; and that will be when the door is shut, when the last member of the Very Elect shall have passed beyond the veil. It is our understanding that the elect Church of Christ, the Bride, will not remain in the flesh to do much of the teaching of the world, but will be glorified in the Kingdom either before or during the great Time of Trouble, and be ready to supervise the world's instruction from the spirit plane. The great conflict is before us. The Prophet Isaiah (63:1-6) depicts in very strong language the work of our Lord Jesus among the nations at this time and in the days just ahead.

R5698 : page 166

"He hath trodden the wine-press alone, and all His garments are stained with blood," the wrath of God. See

STUDIES IN THE SCRIPTURES, Vol. 4, pp. 18,19, and p. 51, par. 1. We believe that this work has already begun in the present European war, which is growing in severity and awfulness day by day.

After the Church shall have been glorified beyond the veil, the Ancient Worthies are to be her representatives in the world, taking oversight of the instruction of the peoples and ruling in human affairs; after the Messiah has commanded "Peace" to the angry nations and bidden the raging billows be calm. But there may be yet for a little while--just how long we cannot surely know--some work for the Church to do for the world this side the veil, before the Time of Trouble fully sets in, or at the time of its beginning. If so, we believe that this instruction to the world is now in progress.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord," even though for a brief space His righteous sword shall be unsheathed for the punishment of iniquity and the overthrow of Satan's great Empire.

====================

R5698 : page 166

GENTLENESS A CHARACTERISTIC OF THE CHRIST

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."--2 Timothy 2:24,25.

THE words of our text were addressed by the Apostle Paul to Timothy, an Elder of the Church. The Lord's people, all who belong to the Body of Christ, are sons of God; nevertheless, they are all servants--bond-servants of Jesus Christ. Every true son would desire to serve the interests of his father, especially a just, loving father; and every faithful servant would wish to serve the interests of his master or his employer, particularly a noble, worthy employer or master. Our Lord Jesus, who was the special Son of the Heavenly Father, made Himself Servant of all, in order that He might serve the Father's interests, accomplish His will.

Our text is applicable to any servant of God, any member of the Church of Christ, whether he holds office among the brethren or not. It is an injunction which applies to all of the Church. Every spirit-begotten child of God is to teach according to his opportunity and ability, under the limitations of sex, etc., given in the Scriptures. "The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1.)

These words of the Prophet apply to every member of The Christ, Head and Body.

PROPER MANNER OF PRESENTING THE TRUTH

But the Message of the Good Tidings that the Lord has given us to proclaim is not one to be forced upon people. To be proper servants of the Lord, and in harmony with His arrangements, we must not strive, must not argue or quarrel. In meekness we are to instruct, not with an air of superiority, or a desire to show how much we know. Our Message is for those who have "an ear to hear." We are not to force ourselves upon people, not to intrude upon them, in order to make them hear. While we are to be ready to sacrifice our own interests to proclaim the Message of our faith, yet in so doing we are not to be strifeful, malicious or contentious.

We would not say of those who are inclined to be contentious in presenting the Truth that they are not members of Christ, but evidently they have not learned the better way. They have not sufficiently developed the quality of love; they are lacking in Heavenly wisdom in this respect. On one occasion two of our Lord's disciples came from a city of Samaria, the inhabitants of which would not sell them food, and indignantly asked of Jesus whether they should call fire down from Heaven to destroy them. In reply our Lord said, "Ye know not what manner of spirit ye are of. For the Son of Man came not to destroy men's lives, but to save them." (Luke 9:55,56.) So there are some today who are ready

R5699 : page 166

to quarrel on every occasion. Although this tendency does not prove that they are not children of the Lord, nevertheless, it demonstrates that they are not in the right attitude, that improvement is necessary.

The things pleasing to God are inculcated in the Scriptures. The Lord's followers are to be gentle to all men--not only to the brethren in the Church, but to all others. They are not to be strife-breeders, not always getting into a wrangle, but long-suffering, considerate of the opinions and preferences of others. There may be times when a Christian is put into a position where he will be forced to defend himself; but it is one thing to defend one's self in a reasonable way, and quite another to be strifeful and aggressive.

In endeavoring to carry the Truth to others, we should remember that our faith is not to be presented to everybody. "Cast not your pearls before swine." They will not appreciate your pearls. They will wish to do you injury because of not appreciating them. But while not strifeful, we are to be on the alert to hold forth the Word of Life. If the Truth is attacked and honest souls

R5699 : page 167

are in danger of being stumbled, we must, as the Apostle enjoined, "contend earnestly for the faith once delivered to the saints." (Jude 3.) This does not mean, however, that we are to be quarrelsome, or to be disputatious, in the ordinarily accepted use of those terms. We are to be ever ready to proclaim the Truth on every suitable occasion--with moderation, meekness and humility, but with earnestness and zeal; for this is our business. If those to whom we present the Message of Truth are in the proper attitude, they will desire it. It is right, therefore, for us to be ready to lay down our lives in defense of the Truth and its interests.

The more cool, calm and self-possessed we are when opposed, the better we can defend and recommend the Message we bear. The greater the contrast between our spirit and that of our opposer, the stronger will be our argument for the Truth in the minds of others who may hear; and the more likely shall we be to disarm prejudice in the mind of the opposing one, if he be sincere and honest of heart. One who loses his self-control and becomes combative and disputatious defeats his own cause. One should never lose his head. He will be sure to say things that were better left unsaid and to manifest by tone and manner that he is not actuated by the Spirit of the Master. More harm than good might result from such a mistake. We are always to present the Message gently, kindly, forcefully. It may be necessary to be positive in our statements, but the spirit of the presentation is to be gentle, whether in private or in public.

QUALIFICATION OF A TRUE TEACHER

The Apostle says that the servant of the Lord should be "apt to teach." (1 Timothy 3:2; 2 Tim. 2:24.) St. Paul was here especially addressing an Elder in the Ecclesia. To be apt to teach is to have the teaching ability. Not all have the ability, the gift, of making things plain to others. There are some people who the more they say the less they are understood. If there are some who find themselves in this condition, they should use printed matter and then try to learn how to present the Message in a way that will be assimilable to the minds of others --making it clear, plain and logical. In the presentation of the Message to others patience is necessary. Be willing to go over the point again and again, having sympathy with those you are instructing, remembering how difficult you found it when you were trying to emerge from darkness into the light.

Whether presenting the Truth publicly or in private, never assume an air of superiority, never manifest haughtiness. Never allow yourself to become so irritated as to say, "I know more about this in five minutes than you do in a year"; nor even imply this thought in the expression of your face, or in tone or manner. You see, you can express yourself in these four different ways at once; but any one of the four would be sufficient to place a barrier between yourself and those whom you were endeavoring to interest. You are to be meek, lowly of heart, humble.

If some one presents to you an argument or a Scripture that he thinks contradicts your position, say to him, "Well, brother, let us see whether that is in harmony with the teachings of the Bible. We must accept as Truth only that which will harmonize all the statements of the Word of God. Let us prove the matter." Have a meek, teachable manner, one which shows that you are willing to learn from another if he can teach you something from the sure Word of the Lord. Thus your opponent will be more willing to hear what you have to say, if he is disposed to be at all reasonable.

Undoubtedly the Lord's people are learning more and more the lesson inculcated in our text--"the servant of the Lord must not strive, but be gentle unto all." It is a lesson that all must learn, Elders and Deacons and every member of the Body of Christ. It is necessary to our own character-building, and necessary in order that we may do more effective service for the Master. When at first we buckled on the armor and took up the Sword of the Spirit, we probably did some flourishing, and perhaps often did more harm than good. We felt that we had something that no one could argue down. But we have been learning to be more gentle, more wise, more patient, more loving; and thus we have become better qualified to be instructors of others. We have seen how we may injure the Cause of the Lord by a wrong presentation of the Truth, and how by proper presentation we may become more successful in doing the Lord's work, in reaching hungry hearts, and more pleasing to our great King, whom we all love and long to serve.

===================

R5698 : page 167

FAITH THE MAINSPRING OF CONSECRATION

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."--Hebrews 10:23.

THE Apostle is here writing to some in the early Church who had given evidence of wavering, who were failing properly to hold on. He is telling them that while they had been faithful at one time they apparently had become lukewarm, at least, respecting the Lord and the Christian way. He intimates that the firmness of faith in the child of God, and the firmness with which he holds the profession of his faith, has much to do with his consistency in Christian life. Our faith was the mainspring that led each of us to make a consecration to the Lord. We believed that God had provided the Redeemer for the forgiveness of sin. We believed that we would be acceptable and our sins forgiven through the Lord Jesus Christ; and that we would be made sons of God, heirs of God, and joint-heirs with the Lord Jesus. These were the inspiring incentives that first led us to God. They served a good purpose in leading us to the decisive step.

St. Paul says that these Hebrew Christians had witnessed a good profession; but some of them, at least, had been growing more or less indifferent. He declares that although by this time they should have been teachers, they needed to themselves be taught again what were "the first principles of the oracles of God." They had lost part of their faith, their assurance in the Lord.

We all know from experience how things that are brought before our minds may afterwards become dim and hazy. When spiritual things become thus hazy, when we cannot grasp spiritual verities as once we could, when we are fearful and our joy in Christ is fading, we are getting away from this mainspring of our consecration. We are losing our faith. So let us earnestly hold fast to this anchor of our souls lest we drift and be dashed upon the rocks. Unless we do hold fast to our faith we shall lose everything; for "without faith it is impossible to please God." Without faith it would be impossible to gird on the armor and go forth to fight the good fight. We would never go out to a battle that we did not believe existed,

R5698 : page 168

or to a battle that we did not believe would bring any results, any reward for the hardships and suffering involved.

OUR PERSONAL RESPONSIBILITY

The Apostle's argument is that we should hold fast the faith which began our Christian life and which is also to be the finisher of our Christian life. The Lord is able to carry us through and He will do it, if we do our part. But the terms on which the Lord has received us are that we purpose to abide faithful. Hence everything depends on our holding fast to this faith which we have professed, without wavering, without harboring any doubts and fears; and the basis of our faith in our ultimate triumph is the assurance that "He is faithful that promised." We know that in the Bible there are "exceeding great and precious promises" for us. While the Lord tells us that there is nothing in ourselves that we can depend on, He assures us that His grace is sufficient, that His strength is made perfect in our weakness. We have only to lay hold upon it. If therefore we hold fast to our faith, we may obtain all that God has promised us. He will be faithful; He will not disregard His promises; He will do all that He has said.

If we hesitate and waver we are either losing our faith or losing the spirit of obedience and love. If, therefore, we realize that either of these conditions exists, we should go at once to the Word of God and to prayer, that our faith, love and zeal may be renewed. We should scrutinize our hearts day by day, to make sure that we are still loyal to the Lord, to see whether we are seeking to lay down our lives according to our covenant, to see whether we are developing the fruits and graces of the Holy Spirit. Thus we shall fulfil our vows, and there shall be "an abundant entrance" administered unto us into the "everlasting Kingdom of our Lord and Savior Jesus Christ."

"Awake, my soul, awake!
The precious days are flying!
Yield not to ease nor sloth,
The far-spent day is dying.

"Up, and gird on thy Sword!
Didst dream the battle ended?
The last fight's on--and no such Cause
Was ever yet defended!

"Not yet, but soon, the Prize--
One last, supreme endeavor
Is thine, and then the Crown,
The bliss, the joy, forever!"

===================

R5699 : page 168

"WHO IS MY NEIGHBOR?"

"Thou shalt love thy neighbor as thyself."--Matthew 22:39.

THESE words were quoted by our Lord in His summarizing of the Ten Commandments. Dividing the Ten Commandments into two parts, He showed that one part related to the duty and obligation toward God, and the other to the duty and obligation toward fellowmen, toward the neighbor. The first part calls for all the love of our heart, our being, our mind, our strength, for the Lord and His service; and the second part, which relates to humanity, calls for us to love our neighbor as we love ourselves.

In a special sense the Jews recognized themselves as being God's people. Therefore under the Law they recognized each other as neighbors; for they were all the people of the Lord. But they thought that while they should cordially love their neighbors, they should hate their enemies--all the outside nations that God did not recognize. However, the fact that God had in the past commanded them to slay or drive out the surrounding nations did not mean that the Jews should hate them and wish to do them real injury. Our Lord seems to indicate that the Jews had taken a wrong view of matters. He taught them that to love their enemies, and to do good to those who persecuted them, was the better way. He showed them that they should have a broad view, a benevolence that would take in all the world.

To this effect He on one occasion gave them a parable --that of the Good Samaritan. In that parable He pictured a man who was not a Jew ministering to a Jew who had been injured. A Jewish priest had seen the wounded man and had passed by on the other side. Likewise a Levite, not so close in relationship to God as the priest, is represented as looking at the man and then also passing on the other side. Then came this stranger, a Samaritan, one not in relationship to God at all. The Samaritan promptly served the injured man--anointed him and bound up his wounds. The man had been assaulted, robbed and maltreated. The Samaritan "set him on his own beast and brought him to an inn and took care of him." He remained over night with the injured man, and when he left in the morning he gave some money to the inn-keeper and said to him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." (Luke 10:29-35.) Jesus declared that in this Samaritan of the parable they had an example of one who was a real neighbor.

This parable is also for our instruction today. If we appreciate the conception of a true neighbor which our Lord gave, and say that we have the same conception, then let us observe this Golden Rule: Whatsoever I would have you do unto me, let me do even so unto you. And if you feel that if you were on the roadside, plundered and injured by highwaymen, you would wish that some one would help you, then do the same to others, if you have opportunity. And so in all things. From this viewpoint the whole world are neighbors, no matter how far apart they are--whether they live on our side of the earth or on the opposite side. This the broad, general view shows our relationship and obligation to all the world, to one the same as another. All are our neighbors. All should be treated in a neighborly way as we have opportunity. There is no exception.

It will not do to say that one should be kind merely to those who have been kind to him, that to such only are we to act the part of a neighbor. In that event, the Samaritan would not have been the neighbor. He might have thought that as nobody had found him by the wayside

R5700 : page 168

and done anything for him, he consequently would not do anything either. The Lord, in this parable, and in His statement of the spirit of the Law as related to our fellow-men, was laying down a principle that all should be neighbors and treat each other in a kind, neighborly manner, which is the only proper rule amongst mankind.

We are to express our love for our neighbor by being thoughtful and considerate of his welfare and interests, and helpful to him as far as is in our power, other obligations being considered.

When we come to the Church, there is a special relationship and bond between its members. We are to love one another as Jesus loved us. This is a new commandment. The Golden Rule is not a new commandment; for

R5700 : page 169

it properly belonged to man when God created him, and is designed to be the rule of life. The Jewish Law, as it related to the attitude of the people of Israel toward one another, had for its essence the Golden Rule. But Jesus said to His disciples, "A new commandment I give unto you." He meant this: Those who have become New Creatures have a new relationship; they belong to a new family--the family of God.

Our brethren on the spirit plane are nearest to us of any. Whoever is a New Creature, and thus a brother to all those who are New Creatures, is not merely to observe the Golden Rule, but is to be ready to do toward any and all of the brethren as Jesus did; namely, to lay down his life for them. He is not to say, "I would lay down my life for him, and so I expect him to be willing to lay down his life for me." No! Regardless of his own interests and life, regardless of what others do or do not for him, he is to be willing to spend and be spent for the blessing of the brethren. He is to have sacrificial love, which goes beyond the Golden Rule. Thus are we to be true disciples.

====================

R5700 : page 169

THANKLESS, REBELLIOUS ABSALOM

--JULY 4.--2 SAMUEL 18:1-15.--

THE STORY OF ABSALOM--HOW DIFFERENT FROM HIS FATHER --HIS WASTED OPPORTUNITIES--HIS CONTEMPTIBLE END AS A TRAITOR AND DISOBEDIENT SON WHO SOUGHT HIS FATHER'S LIFE--THE BOY THE FATHER OF THE MAN-- THE RESPONSIBILITY OF PARENTS--THE CHILD WHAT THE PARENTS MAKE HIM--EUGENICS NOT SUFFICIENT.

"Children, obey your parents in
the Lord; for this is right."--Ephesians 6:1.

"How sharper than a serpent's tooth it is
To have a thankless child!"

OUR Study of today discusses the death of Absalom. It is sufficiently explicit without comment. It will be of value to us, however, to look backward along the life of this young prince and to note some of his failures. In the first place, he was not well-born. His mother, King David's wife, was the daughter of a heathen king nearby. His mother may have been beautiful, probably was; for the Scriptures indicate that Absalom was a beautiful boy, a beautiful young man, having a fine, courteous manner and being a popular idol. He had the disadvantage of being a member of the royal family and not being required to labor with sweat of face.

Absalom is first brought prominently to our attention by his murder of his half-brother Amnon, to avenge his sister's honor. For this he fled to the protection of his grandfather. He was thus still further removed from any good influences associated with his father and with the true religion. After several years' absence, his father, who had never ceased to love him and mourn him, was induced to invite Absalom back to Jerusalem--where for two years more, he declined to receive his son into his presence. All of these influences were unfavorable to the young man, but none of them can excuse his treachery to his father, Israel's king.

ABSALOM'S CONSPIRACY

There were judges throughout the Land of Israel for the deciding of the ordinary causes of discontent; but when their decisions were unsatisfactory, appeal was made to the king as to a superior court. King David was busily engaged in preparing the materials for the Temple, which was not to be built until after his death. This may to some extent have hindered him from his work for the people as a superior judge, so that some of their cases, as in every superior court, were delayed of a hearing--tediously, it seemed to those impatient for desired results.

We are not sure, however, that there was anything lacking on King David's part as respects the administration of justice. We merely know that his crafty son, Absalom, made himself very popular. He was very gracious to the people, very familiar with them, always ready to hear their complaints; and he answered them very cunningly, expressing sorrow for their delay, and saying, Would that I were king! It would be different! Thus by deception, by intrigue, by falsehood, we read, he "stole the hearts of the people" from his father. The people really began to think that if they had such a man for a king, they would be immensely better off. They seemed to have overlooked entirely the fact that God was the King of Israel; and that, as the Bible says, King David merely sat upon the Throne of the Lord.--1 Chron. 29:23.

Absalom was spectacular, a beautiful prince, with long, wavy hair. He rode in his chariot; and before him were fifty swift runners, his heralds. The thoughtless people admired this; and, apparently, at least one wise man was drawn away by the infectious infatuation of this glitter.

Absalom knew of his father's religious sentiments, which apparently he did not at all share. He realized that he would not probably be his father's choice for a successor; and that the time for a new king was not so very far off, as King David was becoming aged. Following Satan's course of ambition and disloyalty to God, Absalom became disloyal to his father. He recruited an army, proclaimed himself king, and did the matter so quickly and so thoroughly, with the sympathy of so many people whose hearts he had stolen, that King David and his regular army and the loyal ones of his court were obliged to flee for their lives. Our lesson recounts the battle which was fought between the superior forces of Absalom and the smaller forces of King David, who, however, were better trained soldiers. The victory came to King David. Absalom was slain, notwithstanding David's urgent request of his soldiers that they should not kill the young man, his son.

What a contrast we have here between the man after God's own heart and the man whom the people admired--the flashy, the showy, the ambitious, the deceitful, the intriguing, the rebellious, who sought his father's life! The man of God, notwithstanding his weaknesses, which were acknowledged and repented of, had a heart of loyalty to God, true as the needle to the pole; and he had a sympathetic love for his son which found expression in that notable dirge, "O Absalom, my son, my son, would God I had died for thee!"

A VERY IMPORTANT PRINCIPLE

The human will is wonderful, so that we might almost say that each boy is responsible for his own career. Our expression, a self-made man, is therefore not far wrong.

This, however, does not excuse the parent whose duty it is to see that a proper child is born into the world, reasonably gifted--not merely outwardly beautiful, but conscientious, just, loyal to God and to the principles of righteousness. Nor does it excuse the parent from giving the child proper conceptions of life, proper instruction; for the Scriptures say, "Train up a child in the way he

should go; and when he is old, he will not depart from it."--Proverbs 22:6.

It seems pitiful indeed that, with all the preaching and teaching of centuries, so few parents realize their obligations toward the children they bring into the world. So few fathers realize that they are the protectors and caretakers of their wives and of their off-spring; and that not only is it their duty and privilege to select a noble, conscientious wife to be the mother of the family, but it is also their duty to place her under favorable conditions during the period of gestation, and generally to assist her to keep her mind and her heart pure, loving, noble, loyal to God and to righteous principles, to the intent that their child may be well birthmarked, of noble character--less seriously marked and blemished with sin than would otherwise be the case. Well do the Scriptures declare that the people perish for lack of knowledge.--Hosea 4:6.

True, we have eugenics thrust upon our attention everywhere; but to what purpose? Important as this teaching is in respect to health and proper choice of a life-companion, it sinks into insignificance in comparison to the principle we are noting; namely, that the mind of the mother during the period of gestation is stamping and impressing, favorably or unfavorably, the character of her child. It of course would not be possible for a mother to produce a perfect child; but with her own ideals high and true and unwavering, fixed upon things pure, noble and good, we know beyond question that her child would thus be greatly benefited both physically and intellectually, and also morally. On the other hand, as we have pointed out in the PHOTO-DRAMA OF CREATION, the perfect mother, Eve, could and did mark her son Cain with a jealous, unhappy disposition, which eventuated in his murdering his brother.

====================

R5701 : page 170

SOLOMON, KING OF ISRAEL

--JULY 11.--1 KINGS 1:1 TO 2:12.--

KING DAVID AGED--A FRESH REVOLT BREWING--SOLOMON CALLED TO THE THRONE OF ISRAEL--HIS ANOINTING AS THE LORD'S CHOICE--THE APPROVAL OF THE MULTITUDE --THE MEANING OF HIS NAME--HIS NATURAL ADVANTAGES AND PREPARATION FOR HIS HONORS.

"Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind."--1 Chronicles 28:9.

KING DAVID was seventy years of age; Absalom, his eldest son, had died in rebellion not long before the present lesson opens. David's next oldest son was Adonijah, whom the death of Absalom had made the heir-apparent to the throne, and who is supposed to have been between thirty and forty years of age at this time. Joab, for a long time the head of David's army, must have been well-advanced in years too, and probably was on the retired list, not merely on account of age, but because he had deeply wounded King David's feelings in disregarding his instructions that Absalom's life should not be taken.

Adonijah thought the time ripe for him to proclaim himself king, and especially as he had succeeded in gaining the friendship of Joab, the long-time military leader, and the friendship, too, of one of the prominent priests. He made a feast, to which were invited, apparently, all of King David's sons except Solomon, who was ostensibly known to be more or less a favorite with his father. The feast was held not far from Jerusalem, and the arrangement was made that in the midst of the feast one of the company should salute Adonijah as king. The others of his company were expected to echo the sentiment; and thus the movement would seemingly be a popular one and not a rebellion. It carried out much as planned thus far.

However, in God's providence, the matter was brought to the notice of King David, who promptly made the arrangement with the new general, Benaiah, with Nathan the Prophet, and with Zadok the priest, to have Solomon immediately placed upon the king's white mule, as a sign that the king had approved him as his successor. Then he was anointed in the name of the Lord; and forthwith the military salute was given, and the people of the whole city of Jerusalem shouted their joy, "Long live King Solomon." Next in turn, by King David's direction, King Solomon was brought to the throne and publicly crowned.

Adonijah, whose plans seemed to be working thoroughly, was astounded, and so were those with him, when they heard the clamor of the people, blowing of horns, etc., and later learned that it meant that Solomon had been crowned and enthroned. Adonijah feared for his life and fled; and his adherents melted away. Later, however, Solomon sent word to his brother Adonijah, assuring him of peace.

Thus beautifully King David's public career ended, not in an eclipse, but at his zenith, in his full maturity of old age, and in his perpetuation upon the throne in the person of his chosen son. To him may well be applied the poet's words:

"He sets as sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven."

SOLOMON, SON OF PEACE

Solomon's name has come to signify wisdom; but originally, primarily, it meant Peaceful. It surely was a prophecy of his wonderful life, in which was no war.

Solomon was the son of Bathsheba, after she had legally become David's wife. Somehow, not explained, the Lord had revealed to David that Solomon was to be his successor; and David had promised Bathsheba to this effect. Solomon was born at a period when King David's activities as a warrior had very nearly closed and when the great double sin of King David's life and his repentance from it had, we believe, wonderfully moderated and chastened him. His loyalty to God in this serious matter, his earnest prayer for forgiveness and his realization of peace from God, apparently had made a new man of King David. Even though before this he had been loyal to God, he apparently was now still more devoted. The peace which he craved, and which was a mark of Divine forgiveness, may have had something to do with the gentle and thoughtful character of King Solomon, and something also perhaps to do with his name. It may have been given him as signifying that his birth marked peace with God on the part of his parents.

In any event, in Solomon we perceive a different character from that manifested by any of his brethren whose histories are recorded. He partook of his father David's religious disposition more than the others. He was thus highly favored, and really probably more gifted. Truly it is time for us to estimate to what extent

R5701 : page 171

others and ourselves are handicapped or blessed by dispositions and character-traits which we inherit.

Another thing favorable to Solomon would appear to have been the fact that his mother was not of a heathen family, but an Israelite, and therefore more in sympathy with the Divine arrangement, Law, worship, etc., than others of David's wives.

Additionally, the Record seems to show that King David, having in mind a successor to his throne, and perhaps by that time having realized that he had not done his full duty by his other children in allowing them to grow up under the adverse influences of the court, rectified the matter in the case of Solomon while he was still young, leaving him partly in his mother's care, and appointing him as the ward and pupil of the Prophet Nathan. This excellent start in life doubtless had much to do with Solomon's career, which we shall examine in our next Study.

===================

R5701 : page 171

DIFFERENT PHASES OF THE WORD TEMPTATION

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust [desire], and enticed."--James 1:13,14.

MANY people--and particularly those of oriental countries--have within them a fatalistic tendency; as, for instance, the Mohammedans would be inclined to say respecting any calamity that came upon them, "It is of God," and simply to submit themselves and make no further effort. These people would be inclined to have a similar attitude in respect to sin, and to say, "It is God's will that I should do wrong; and I am not, therefore, blameworthy. If His will is that I should sin, I will sin. If His will is that I should bear the marks of sin, I will bear the marks of sin." This is a grave error. God tempts no man to sin.

It is, of course, quite proper that we should recognize God's hand in His dealings with us and should be very submissive. But the Apostle points out that temptations are not of God, but of one's self. Many Christians are inclined to take the opposite standpoint to that of the Orientals and say, "There are no temptations from God; hence all our temptations are from the Adversary."

But the Apostle James points out that our temptations are the result of our own natural desires and weaknesses. These are stimulated from without--often from our companions and associates in life. All about us there are examples and influences toward evil, in various forms--enticements. These might be charged back primarily to Satan; for all sin entered into the world by him. Satan had to do with the beguilement of our first parents, and so had to do with the introduction of sin. And Satan and his demon hosts now operate, as far as possible, in conjunction with our weaknesses. But this does not clear us of personal responsibility; for none of these have power to coerce our wills. Our responsibility may vary according to the natural strength or weakness of our character. Therefore we are to "judge nothing before the time." It is a matter that God alone can fully judge--as to how much one can overcome.

God's people are to realize, then, that no temptation is of God; and, resisting temptation, they will be on God's side. They are to be overcomers of temptation, resisters of temptation, whether from within, or from the Adversary, or from the weaknesses of others, which might lead them into sin, into things contrary to God's will.

The Apostle says that God tempteth no man. If we should think of God as tempting us to sin, it would be a horrible thought; for by reason of His power, none could resist what He brought to bear upon us, and we would surely be overcome. But when we know that our temptations are not from God, we know that He will help us and will not suffer us to be tempted above that we are able to bear; but that He will, with every temptation, provide a way of escape. He will protect us according to His promise, as we need protection and assistance. With this thought in our minds, we can be strong.

HOW GOD TEMPTED ABRAHAM

When we look back to the Old Testament, we read that "God did tempt Abraham," saying, "Take now thy son, thine only son Isaac, whom thou lovest,...and offer him for a burnt offering." The question arises, How shall we reconcile this statement, "God did tempt Abraham," with the statement of the Apostle that God "tempteth no man"? The reply is that St. James in our text is limiting the word temptation to temptations to evil. God tempts us to do good. He sets before us the "exceeding great and precious promises," the wonderful

R5702 : page 171

promises He has made to us. They act as magnets drawing us, as we might say. In this sense of the word we are tempted of God. But God does not tempt us to do evil, to commit sin. God tempted Abraham, tested him, not with a view to do him harm, but with a view to doing him good; and because Abraham stood the test, God could accord to him the greater blessings. And He did so! He gave him great blessings in this life, as well as a promise of greater blessings to be his in the life to come, in the resurrection.

The test for Abraham was that he should offer in sacrifice his son Isaac, in whom centered all the promises. By his prompt obedience Abraham gave proof of his loyalty. He accounted that God was able even to raise his son from the dead, that the promises might be fulfilled. (Hebrews 11:18,19.) When his loyalty had thus been tested to the limit, when the knife was raised to slay his son, the Lord through the angel stayed his hand and provided him with a ram for a sacrifice.

WHY GOD CANNOT BE TEMPTED TO EVIL

The further statement of our text is that God cannot Himself be tempted with evil. We inquire how this is. We remember that our Lord Jesus was "holy, harmless, undefiled, and separate from sinners"; but that He "was in all points tempted like as we [His disciples] are, yet without sin." (Hebrews 7:26; 4:15.) If Jesus was thus holy, and fully in accord with the Father, and the Father cannot be tempted, how could Jesus be tempted? We answer, Our Lord was perfect in the flesh, perfect as a human being. But humanity has its limitations of knowledge and of endurance. The human brain and the human body are not adapted to know everything or to bear everything. This is one reason why God does not tell us everything. We must walk by faith. The man who is begotten of the Holy Spirit, and who is able to understand many of the deep things of God, cannot appreciate all of the eternal things; for they are beyond his grasp.

We might take, for illustration, a dog, a very wise dog, capable of carrying out our directions to a considerable extent. Yet if we should try to talk to the dog about trigonometry, or higher mathematics in any form, or about astronomy, he would be--we could not say bewildered, but--unable to understand at all. And so between humanity and God there is a wide gulf. It is

R5702 : page 172

not possible for humanity to grasp all the parts, all the details, of the Divine Plan. Even with the begettal of the Holy Spirit we see things "through a glass darkly," and not face to face, the Apostle tells us. We shall, when perfected on the Divine plane, behold things fully, completely; we shall see from God's standpoint.

OUR LORD'S TEMPTATION

So our Lord Jesus, naturally perfect as a man, at baptism was begotten of the Holy Spirit and became a New Creature; but that New Creature lived in and operated through the human body; and as long as He was in the flesh, Jesus was subject to limitations. He was also surrounded by imperfect beings, their desires, their views, their imperfections. In order to sacrifice the earthly interests, then, He would need much faith. Therefore, He had severe trials of obedience to God, of faith in God. He was not tempted because of sin or weakness; for he had neither sin nor weakness. He was not tempted in the same respects as a natural man would be; for He was not like a natural man--He was spirit-begotten. He was tempted in respect to His obedience to God, in respect to trust in the Father's providential care. And we are tempted in like manner, for our development, that we may faithfully lay down our lives, may gladly give up the things that are seen, that we may attain to the things not seen.

In respect to strength and knowledge, our Lord as a man was evidently different from the Father. The Father could always know at once the good from the evil, and is not weak in any sense of the word--to be tempted by anything--is strong to carry out His own will, having no inclination whatever to sin, but a repugnance to it. Infinite strength dwells in God. Because our Lord Jesus assumed the same attitude toward sin, we read of Him: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Psalm 45:7; Hebrews 1:9.) All of the brethren of the Lord Jesus must take the same stand everywhere regarding sin, and especially sin in ourselves, and the tendency toward sin in us. A continual battle is going on in the Lord's disciples as they endeavor to follow His example.

So then, God tempts no man, neither is He tempted of any, to sin. He cannot be tempted of evil. Evil can have no influence with Him. Our Lord Jesus is now in that condition where He cannot be tempted. He is of the Divine nature, and perfect in power. And so when we shall have reached this same condition by the resurrection "change," we shall likewise not be subject to evil or temptation. We shall have perfect power, and shall be in full accord with that which is right, that which is of God.

===================

THE FATHER'S WISE COUNSEL

"My son, give Me thine heart, and let thine
eyes observe My ways."--Proverbs 23:26.

SOLOMON, the wise man, had many wives; we may therefore reasonably suppose that he had sons. Yet to suppose that he addressed these words to one of his sons or to each of them in succession would not, in our judgment, seem reasonable; for we can scarcely think that Solomon would wish to call special attention to his own ways--"Let thine eyes behold My ways." He was not always a good pattern for a son to follow. It seems to us that we must look further for the meaning. We remember that Solomon was early granted special wisdom from the Lord, because of his earnest request in that direction just after he had become king. We might understand that he was personating Wisdom, that Wisdom was saying, "My son [whoever desires to be a son of Wisdom], give Me thine heart." Since Wisdom would be only another name for the Creator, we might understand that God is giving an invitation to His sons to give their hearts to Him and observe His ways. This, at all events, seems to be the good lesson that we may gain from this Scripture.

HOW SONSHIP IS LOST OR MAINTAINED

We see that God, who was the Father of our race, gave us our being, made us perfect, at first, in our father Adam. He also gave perfect life and being to the angels, and He wished that all these give their hearts to Him. They were His sons from the time they were created. Lucifer was a son of God. Adam was a son of God. The proper course for a son of God would be to turn himself over entirely to do the will of his Father. But in the case of Lucifer, we find that instead of turning his heart over to the Father, he was self-seeking and attempted to do his own will; and he miserably failed. In the case of some of the angels who kept not their first estate, though they were sons of God they did not give their hearts to the Lord; and they miserably failed. In sinning all these lost their sonship. Only by continued loyalty and obedience can sonship be maintained.

God has arranged that humanity may come back to Him. Likewise we understand that any of the fallen angels who repent may in the great Judgment Day come back into fellowship with God. His message would in due time be, to as many as desire to return to Him, "If you would be My son, give Me thine heart, and let thine eyes observe My ways."

Not until since the time of the First Advent of our Lord Jesus, had this opportunity of becoming sons of God been given to any of His fallen creatures, and then only to a certain class of the fallen race of Adam. These were called to be sons on the Divine plane of being, an offer never before made by Jehovah to any of mankind. Our Lord Jesus as a Son had wholly given His heart to God. And although when He came to earth this course of loyalty and obedience led by the way of tribulation, it led to glory, honor and immortality. Those who have since then sought to become sons of God, hear the message that the Father will not receive any except those who come through His Son Jesus as their Redeemer, and then make full consecration of themselves to do God's will.

We see that any who have attempted to be people of God and have stopped short of meeting these terms have made a serious mistake, and have not attained that which they wished to attain. We are to hold back nothing. We must yield full allegiance to the arrangements which God has made for our salvation. Our hearts must be brought into this attitude of full consecration, and held there. To those who in loyalty of heart meet all these reasonable requirements of the Lord He says, "Be thou faithful unto death, and I will give thee a crown of life."--Rev. 2:10.

GOD'S WAYS AS SHOWN IN NATURE

Those who give their hearts to the Lord are exhorted further to observe His ways. What does this mean? Are we to attempt to do all that we see God do? It is proper

R5703 : page 173

for the Lord to execute judgment and to lay penalties upon those who are out of the way, who need chastisement. Would it be proper for us to judge or condemn in this way? No. It is not ours to condemn, to pass sentence, on any. We may condemn sin, and may disapprove of what appears to be sin in act or word, and may kindly point out what we believe are good reasons for thinking it is sin. We may rebuke in love. But we are very liable to mistakes in such matters; and to condemn a person as unfit for the Lord's family, etc., is not our province. So we are not to follow the Lord's ways in this respect. But we see in the Lord's ways illustrations of His character--His Wisdom, His Justice, His Love, His Power. We note these qualities of His character by observing His ways; and they call forth our admiration and reverence. All God's ways will be ours sometime, but not yet; for we are not like Him, perfect, and not yet in a position of responsibility.

The world does not, perhaps, realize that they are copying the Lord's ways in very much that they are doing in this wonderful day--making force-pumps, engines, dealing with electricity, etc. Very few realize that they are attempting to follow God's ways. For instance, in the human body there is a wonderful mechanism by which the blood is pumped through the arteries and veins and by which the blood is checked. This mechanism is only copied in the best engines in the world. If men had only known how to copy from the nerves of the body, they would have known long ago how to run trunklines by electricity, etc. Any one who will observe God's ways will be much wiser than those who fail to do so. But the world knows not God. The people of God, however, even though they may not be inventors, may gain great blessings by observing God's ways in nature.

Note further the wonderful and superior wisdom manifested in the human body--a machine run with a very small amount of supply, which it takes at intervals and by which it is enabled to keep up the energies of life and its strength. And consider the horse. The amount of oats and hay that the horse will eat is comparatively small, yet the amount of energy and strength this will produce is wonderful. But with the human being there goes with this strength and activity an intelligence, a power to think and reason, which is very wonderful, and the more we examine it the more wonderful we find it.

GOD'S WAYS AS SEEN IN HIS WORD

When we become sons of God and begin to observe His ways, we begin to get faith, knowledge, the spirit of obedience, more devotion to God. All who are sons of God will study His ways. We especially learn of His ways from the study of His Word. This does not mean merely reading or memorizing the Bible. There are people who can quote whole chapters or books of the Bible, and yet do not understand what they read. In thinking that in the reading of so many chapters we are doing a meritorious thing we are mistaken. It is not the mere reading of the Bible that is helpful to the Lord's people, but with it the renewing and strengthening power working in us to will and to do His good pleasure.

===================

R5703 : page 173

THE CLASS TO BE HONORED BY THE LORD

"Them that honor Me, I will honor."--1 Samuel 2:30.

THE words of our text are found in conjunction with the story of Eli and his family. Eli was God's representative in a very special sense--a priest and a judge of Israel. Eli's sons were also priests; yet they seem to have been egregiously wrong in their course of conduct, living in licentiousness, favoring injustice, taking advantage of their own position and that of their father to do violence to the principles of righteousness. Eli was reproved of the Lord because he did not maintain a proper control over his sons and prevent their doing the things that were unjust, unrighteous, contrary to God's will and a disgrace both to His Cause and to their priestly profession. These words of reproof were uttered to Eli, through the boy Samuel, as an indication of what was God's mind and to show him why the honor that had been given to him and his family would be taken away. The Lord's view of the matter is shown in the words of our text, "Them that honor Me, I will honor."

RESISTING THE PROUD, GIVING GRACE TO THE HUMBLE

We believe that this is a principle that holds good always. Now, today, those who are seeking to honor God He will be sure to honor. Those who are seeking merely self-honor may obtain some of that honor, may glorify themselves to a certain extent; but it will not be the Lord that will glorify them. In the service of His Cause, His Truth, they will not be honored by Him. "The Lord resisteth the proud, and giveth grace [favor] to the humble." The way to honor God is to seek to know His will and to do it from sincere hearts, to have God first in all our affairs, to show forth His praises. We are to never mind ourselves, our own honor. We are to serve in accordance with the principles which the Lord is promoting. To seek the glory of God is the proper course for us who are His children and whom He has blessed.

It might seem as if our text is in conflict in some sense with the words of our Lord, "Love your enemies." When we come to analyze the text carefully, we perceive that although the Lord says that He will honor them that honor Him, and declares, "They that seek Me early shall find Me," yet He does not say that He will do harm to those who do not love Him and honor Him. On the contrary, the Lord's provision is so comprehensive as to include "all the families of the earth." God thus loves those who are His enemies--loves them to the extent of providing a Sacrifice for them and a reconciliation with Himself. But He does not honor His enemies.

HATING THE SIN, LOVING THE SINNER

We may well believe that God loves those especially who seek to do His will. We are commanded to love our enemies, but this does not mean that we are to love our enemies in the same way that we love the members of the Body of Christ. The difference is that we would love our enemies with a sympathetic love, while we would love our brethren in Christ with a holy love, a love of kinship, of comradeship. Sin is not lovely to God; or to any one else who is in relationship with God and is possessed of His Spirit. Sin is a deformity, an enormity, displeasing to the mind, the Spirit, of God. But God has a sympathetic love for the sinner; and He wishes us to have the same, to be ready to do good to those who would do us injury, who would treat us unkindly, who would persecute us. We are thus to be imitators of God.

God has been pleased to choose certain ones of the human family to be His ambassadors. Instead of speaking to humanity directly, the Lord speaks through these representatives, His children. These are the ones He will be pleased to honor, to make His representatives--these who seek to do His will, who are loyal to His Word. Would God choose ambassadors who would not properly

R5703 : page 174

represent Him? Surely not! We, His children, can enter into the spirit of the Lord's testimony here; and it is for us, therefore, to seek to honor Him by showing forth His praises to others, both by proclaiming the pure Message of Truth and by our exemplary lives, that we may have His blessing now and may have the great honor that He has promised His faithful in the Kingdom, so near at hand.

====================

R5704 : page 174

THE SIN OF SELF-SUFFICIENCY

"Everyone that is proud of heart is an
abomination to the Lord."--Proverbs 16:5.

PRIDE would seem to be an inordinate and excessive amount of self-esteem or self-conceit. Everyone should have a reasonable amount of self-appreciation, to the extent that he would be able to know what powers he really has, so that he will not be negligent in the use of these. The feeling that would lead one to think he had no ability when he had ability would be an injurious kind of humility, an excessive humility. There are, indeed, differences of talents--some having a larger number and more valuable talents than others. These are to be esteemed and appreciated, but they are not to be a matter of pride.

Some use the word pride incorrectly. They say "I am proud of my family," when they mean, "I rejoice in my family," or, "I am very pleased with my family--I am glad that my family is what it is." To have an inordinate prejudice that would appreciate everything done by one's family or one's friends and depreciate everything done by the family or the friends of another would be wrong. There is no excuse for pride--and especially none for self-conceit. It is generally due to ignorance; although, of course, when due to ignorance, it is the more excusable.

The pride mentioned in our text is not due to ignorance.

It is too great an appreciation of self. All such pride, the Lord tells us, is an abomination in His sight. This is not merely that God does not like it, but that there must be a reason why He abhors it. No creature has any real cause for pride. As the Apostle asks, "What have we that we have not received from the Lord?" We have absolutely nothing. If we had ten talents instead of one, our ability would be nothing to be proud of; we did not produce these talents. On the contrary, they were given to us. But to display the talents or to boast about them would show that we thought they were our own, and that we were proud because of our possession of them.

No man has a right to be proud because of receiving something from another. To that extent he is a debtor, a recipient. In the case of humanity, we are all recipients of the Father's favor. All of the blessings of life--both temporal and spiritual--are of Divine provision for us. And if we have many of these blessings, there is still no occasion for pride. Pride implies a self-sufficiency.

The Scriptures represent Satan as saying that he would like to have an opportunity of displaying his wisdom, his ability. He was confident that he could do something. He did not realize that everything that he had received came from God, and that the one blessed could not rise higher than the Fountain of Blessing. He did not realize that his wisdom and powers were inferior to those of God. Hence, Satan became a transgressor.

We may be sure that if the Lord's people cultivate any heart pride, they have thus a sign that they are not right in the sight of God. Even before they become the Lord's people He has assured them that if they are of a proud heart He will not receive such into His family, will not beget them of the Holy Spirit. Humility is the essential of all who would be of the Lord's family. "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--1 Peter 5:6; Matthew 23:12.

PRIDE LEADING TO DESTRUCTION

Yet there is a spirit of pride in the world. Some are proud of their ancestors; others are proud of their talents, etc. It would not be good that God should bless those who have any other than a grateful feeling of being a recipient of Divine blessing. In fact, the Time of Trouble that is just upon us is the result of pride. All people seem to be proud. We may not be able to judge of the heart, but we do know of their attitude--their feeling of self-sufficiency. Each nation feels that theirs is the greatest talent, theirs are the finest guns, theirs the best everything; and it is this feeling of self-sufficiency that led the nations into the present conflict. Some of them express themselves as trusting that the Lord is on their side. They think that the Lord has always favored them--they are so good and so great that God could not help giving them the victory; and under these delusions they have gotten into this great war.

In respect to this great war and all the troubles that will ensue the Scriptures say, "The proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Malachi 4:1.) Pride leads into all sorts of mischief. Before the Millennium is over, God will see to it that there will not be a root of pride in the whole earth. So at the end of the Millennium there will be no pride amongst the inhabitants of the earth, but there will be an appreciation of God and of what He has done for mankind. There will be a spirit of thankfulness, gratitude, just as we believe it is in Heaven.

===================

R5704 : page 174

INTERESTING LETTERS

SERIOUS FAULTS NEEDING CORRECTION

DEAR BROTHER RUSSELL:--

For quite a while I have been desirous of writing to you of some matters which happen in some classes, yet I have not had the courage to do so for fear I might be in error. The matter, however, has come to my attention so often, and it seems to be so injurious to the Lord's cause, that I am impelled to drop a few lines, asking your pardon for whatever may seem to you as bad judgment on my part.

Some good brethren are elected as Elders; they are zealous to do the Lord's will. Berean meetings are tendered them and accepted. Some of these dear brethren seem to get the thought that it is important to "feed" outsiders, but not so important to "feed the flock of God." So often when one comes to a Berean meeting, the leader will say as he opens the meeting, "Dear friends, I am sorry to say that I have not looked over the lesson," or, "I was so busy doing thus and so that I do not know where the lesson begins." Often I have heard this remark by leaders: "The class is pretty well posted on these things, and it does not make much difference whether I know much about it or not."

This thought seems to make them careless and indifferent. It seems to be so distressing to have a good-sized class and then hear the leader make such remarks of ignorance. What is the result? The meeting opens; a question is asked. Brother A. gives his view, then Brother B., then Brother C., then Sister D., etc. The views apparently conflict. A brother who thinks he knows all about it, says, "That is all wrong: it is thus and so"; then some more discussion follows; then the same brother again jumps up and says, "That is not right." The leader is embarrassed, and not having studied his lesson dares not say a word, and finally the question is passed by without any definite decision.

I notice that in some meetings some of the dear friends who are backward go home without opening their mouths, because they are not encouraged. Some who are well up are called upon to do all the talking, and sometimes the class has to sit and listen to a little debate between three or four.

Another matter: While it has been mentioned so many times in THE WATCH TOWER nevertheless some leaders, as well as the class, when they begin the lesson, have the question book in one hand and the STUDIES in the other. Since much reading is done, discussion is shut out, with the occasional remark, "It is so plain in the STUDIES that discussion is hardly necessary."

If these thoughts I have brought to your attention are out of the way, Brother Russell, kindly throw the letter in your waste basket. Nevertheless, until then, it shall be my earnest prayer to the Lord that something may drop from your guided pen which may correct these conditions and help the dear brother Elders to realize their responsibility in this branch of the Lord's service--feeding of the flock.

I daily remember you in my prayers, wishing God's comfort and strength in your trials and joys. With warm love,

Your Brother in the one Hope, __________.

[If brethren chosen to be Elders are found incapable, it

is the duty of the Class to elect others--perhaps some of less ability, who, by study, will be more helpful. A good leader is not the one who talks too much, but the one who, by coaching the diffident, will help them to the correct expression; or who, if the expressions are in his judgment incorrect, will very kindly suggest the proper thought without particularly calling attention to the mistaken views that have been presented--backing up his own expression with Scripture citations and citations from the "STUDIES."]

FOUND "THE SATISFYING PORTION"

DEAR BROTHER IN CHRIST:--

At our recent election we, wishing to manifest our approval and appreciation of your pastoral care over us, through the STUDIES IN THE SCRIPTURES, THE WATCH TOWER and visits of the Pilgrim brethren, unanimously elected you as our Pastor until such time as your services this side the veil shall have terminated.

It may never be possible for you to be personally present to look after our interests, but realizing that the Lord has so wonderfully blessed us through you, through the above-mentioned channels, we cannot do less in showing our appreciation of His tender watch care over us, than to acknowledge in the way we have the channel through which those blessings have flowed.

Words fail when we would express our gratitude to our Heavenly Father for His full and complete provision for His Very Elect!

When we stop to consider that many of us searched for

years before we found the "satisfying portion," when we
consider that the vast majority of the professed ministers
of Christ are unfaithful shepherds of the flock--"wolves in
sheep's clothing" (Jeremiah 23:1-4), and that we despaired
of ever finding the Truth because of the extent of the
"famine" resulting from their unfaithfulness (Jude 12), we
have cause for great rejoicing and thanksgiving that the
Lord has raised up faithful shepherds who are not ruling
with force and cruelty, but are feeding us in the green pastures
of Truth and Love, free from all fear, undismayed and
lacking nothing.

We esteem you very highly for your work's sake and
fear we can never repay the debt of love we owe you. We
assure you of our continually petitioning the Throne of Heavenly
Grace for needed wisdom and strength to assist you
from day to day, defending your character when "all manner
of evil is spoken against you falsely for Christ's sake,"
as we have opportunity, and defending those principles of
truth and righteousness which to your own heart are more
precious than life itself.

Your brethren in Christ, TWIN FALLS ECCLESIA.--Idaho.

R5704 : page 175

A JOYFUL EXPERIENCE

DEAR BROTHER RUSSELL:--

An experience which we recently had so filled our hearts
with joy, it seems we must extend the blessing to you:

A sister requested me to go to the depot with her to distribute
literature to passengers awaiting trains. I replied
"Yes," but no sooner had the answer left my lips than various
suggestions of the opposite spirit came to me. As we neared
the station I felt "faint," but the thought of our prayer meeting
text, "I keep my body under," came to me and I was
glad for an opportunity to overcome. Everyone received the
papers with a smile or a "Thank you," which encouraged me.

R5705 : page 175

I suggested that we go to the cemetery and leave "Where
Are the Dead?" and "What Is the Soul?" in the open mausoleums,
which we did. On the car we noticed a young man
reading his Bible and left a paper for him. We had not
gone far into the cemetery when we heard someone call, and
found it was the young man coming, tract in hand. We had
thought him a Training School student and expected a "lecture,"
but he asked if we were associated with the I.B.S.A.,
saying he had been trying to find our meeting place, and had
wired the Head Office for information. Then we learned
that a relative of his had taken home a tract from a public
lecture, through which he had sent for STUDIES IN THE SCRIPTURES,
had read these, and started out to identify himself
with a class.

We invited him to our home and to the evening meeting, from which a brother invited him home for the night. The following day he symbolized his consecration.

Our cup of blessing was running over! I was so happy that for a time I could not pray, but could think only of the Scripture, "In everything give thanks," thanks, THANKS! Had given out hundreds of tracts, but never had been so filled with the Spirit nor received such "wages."

We never cease praying the Lord's richest blessings for you, hoping soon we shall meet in the Kingdom.

It was from our dear Brother Rutherford that I received the first message of Truth over four years ago.

Your sister by His grace,

MRS. E. L. BENNETT.--New York.

INFIDEL THANKS GOD FOR PASTOR RUSSELL

DEAR PASTOR RUSSELL:--

It is with pleasure I take this opportunity to write and thank you for the comfort I have received from your STUDIES IN THE SCRIPTURES. I will thank God for them as long as I have breath. I appreciate better than I can express the good work you are doing. I know that the Lord will reward you abundantly.

Although some of the preachers may try to paint you blacker than Satan, any man with a grain of common sense can see through their game. I am only a working-man with a limited education, and from what good I have received from your writings, I would be willing to stake life itself that you are not what your enemies paint you.

They say you are making infidels. We can thank God for such infidels (?). The sooner people get knocked off the creedal foundations, the sooner they will begin to build upon something solid, something reasonable.

I can say with positiveness that I know Pastor Russell's teachings are making Christians out of infidels, for I was an out-and-out infidel up to a few months ago. I feel that I would have remained so if I had not come in contact with the writings of Pastor Russell.

It was quite a few years ago that I made up my mind that death ended all, and that one would better get all he can out of life. But thanks be to God my eyes have at last been opened through the good Pastor of New York. I am now determined to do what I can to assist in spreading the Truth.

I should like some tracts that would assist evolutionists and Jews to an appreciation of the true doctrines of the Bible.

Brother Sargent, of Halifax, and Sister Mason, of the States, are doing a good work here. Please remember me in prayer.

Yours to win Christ, J. A. TAYLOR.--Nova Scotia.

PROFITABLE BEREAN STUDIES

DEAR BROTHER RUSSELL:--

I have noticed in this and other parts of the country that some of the brethren leading Berean Studies seem to be under the impression that they are supposed to do a good deal of talking. Now, for the leader of a study to give a five-minute discourse on every question or remark is surely a mistake; rather he should see that his place is to see that the study is conducted in an orderly manner, endeavor to get expressions from as many as possible, and then with his own brief comment close the question.

Sometimes I have noticed, too, that there may be a brother in a class who has a good deal more ability than have the remainder. He will comment at length on every question and remark. Would it not be wiser for such a one to control his zeal that others not so able may feel more free to express their thoughts? We say sometimes that "brevity is the soul of wit." Brevity in our Berean Studies might be helpful all around. With much Christian love,

Yours in our Lord, F. H. HARRISON.

ANSWER TO ABOVE.

[We agree that a leader of a Berean Class, to be most helpful, should draw the answers from the Class--otherwise the brethren might nearly as well each read for himself at home. We have endeavored to give this thought in STUDIES IN THE SCRIPTURES, Vol. VI. We cannot, however, agree with the writer above that the leader's comments should always be very brief. There might be questions which the most skillful leader would not be able properly to draw answers from the Class. In such cases, after doing one's best, the proper course would be for the leader to answer the question very thoroughly, but in as brief form as possible. Indeed, all of the answers or suggestions should be brief and to the point. Any one addicted to the habit of long talks on every question should be kindly reminded of proprieties by the leader in a private way at first, but, if necessary, in a kindly way before the Class. If he still persists, an alternative would be to ask the questions of different members of the Class by name, giving only a fair opportunity, and to avoid calling for general answers. This, however, is not desirable if it can be avoided.]

===================

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CLASSES

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

===================

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1,2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00 (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: German and Swedish, six vols.; Dano-Norwegian, five vols.; Greek, four vols.; Finnish, three vols.; French, two vols.; Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Chinese and Japanese, one vol. each; bound in cloth, uniform with English edition, prices the same.

For the Blind in American Braille, English Braille and New York Point.

==================

VOL. XXXVI JUNE 15 No. 12
A. D. 1915--A.M. 6043

CONTENTS

Conquest of the Antitypical Canaanites............179
  Christians to be Non-Resistant................179
  Battle of Spiritual Israel Today..............181
  Courage in this "Hour of Temptation"..........181
Prayer--Its Use and Abuse.........................182
  "Abide in Me and I in You"....................182
  Blessings Easily Gained not Appreciated.......182
  Evidences of Possession of the Holy Spirit....184
The Source of True Promotion......................185
  Putting Down and Setting Up in the Church.................................186
"Ask What I Shall Give Thee"......................187
  Are Dreams Significant?.......................188
Dedicating the Temple.............................188
  Preparation of the Living Stones..............189
  Work of the Glorified Church..................189
How We Are to Wait on the Lord....................190
  Traits Necessary to Success...................190
An Interesting Letter.............................191
  Colporteuring in Office Buildings.............191

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are

not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

====================

ADDITIONAL CONVENTIONAL GATHERINGS

(Continued from April 15th issue.)

Information respecting board and lodging at economical rates, etc., should be obtained from the Class Secretaries:

TOLEDO, O., July 11.
  H. R. E. Kuehn, Sec'y, 517 Magnolia St.
OLEAN, N.Y., July 12.
  F. S. Ganoung, Sec'y, 204 East Ave.
TORONTO, ONT., July 18.
  Thos. W. Kirby, Sec'y, 75 Yonge St., Arcade.
BELLEVILLE, ONT., July 19.
  Mrs. Wm. Rose, Sec'y, 96 Dundas St.
BERLIN, ONT., July 20.
  Mrs. W. A. Schmidt, Sec'y, 39 Mansion St.
OWEN SOUND, ONT., July 21.
  Jas. Frizzell, Sec'y, 774 10th St., W.
LONDON, ONT., July 22.
  John Kumpf, Sec'y, 372 Grey St.
CHATHAM, ONT., July 23.
  Albert Sheldrick, Sec'y, 120 King St.
BRANTFORD, ONT., July 24.
  G. A. Oliver, Sec'y, care Express Office.
HAMILTON, ONT., July 25.
  P. A. Lee, Sec'y, 374 Main St., W.
SPRINGFIELD, MASS., July 25 to August 1.
  H. F. Spear, Sec'y, 48 Scott St.
PORTLAND, ME., August 12 to 15.
  I. I. Margeson, Sec'y, Westwood, Mass.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF JULY

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDIES VIII.--IX.

Week of July 4	Q.24 to 29	Week of July 18	Q. 8 to 14
Week of July 11	Q. 1 to 7	Week of July 25	Q.15 to 21

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each.

====================

R5705 : page 179

OUR CONQUEST OF THE ANTITYPICAL CANAANITES

"Be thou strong and very courageous."--Joshua 1:7.

JOSHUA records these words of Jehovah God, spoken to him at the time when, after Moses' death, he took command of Israel. The Israelites had then had their forty years' experience in the wilderness, and were just about to cross the Jordan and take possession of the land of Canaan. Joshua had become Moses' successor. The people had learned many lessons in their wilderness experiences; and now that Moses was dead, they looked to Joshua as their leader.

Joshua expressed his inability to serve in the place of Moses, through whom God had signally manifested Himself. But the Lord assured Joshua that He would bless him all the days of his life, even as He had blessed Moses. Joshua had been found faithful in all his experiences. He was one of the two survivors of the wilderness experiences who, when starting out from Egypt, were over twenty years of age. Because of the faithfulness of Joshua and Caleb, the Lord had promised them that they alone of all the adults who left Egypt should enter the Promised Land. The others had died in the wilderness, save Moses and Aaron, Aaron dying in Mount Hor and Moses a little later in Mount Nebo, before the people crossed over Jordan.

The Lord's exhortation for Joshua to be strong and very courageous was in connection with the instruction that the Israelites were to take possession of the land of Canaan and destroy the inhabitants of the land. This command of God has been a stumbling-block to many. They have supposed that the Bible could not be of God when it bears such instructions. They have felt that it would be an act of injustice for the Israelites to go in and possess Canaan. What right, they say, had Israel to kill those people and take possession of their land? It belonged more to the people who already possessed it than to anybody else. To invade their country, destroy their lives and confiscate their lands and their possessions would be very unjust. The course of Israel is held up as an illustration of the "land-grabbing" disposition of the natural man, which has seemed to grow stronger century by century, notwithstanding the increase of civilization and his professed appreciation of justice.

This is the view that many take, and much to their own injury; for they do not understand the matter they discuss. When we say that they do not understand the matter, we do not mean that they are people of inferior mind, but that they have not taken God's viewpoint. From any other than the right viewpoint, the whole course of Israel in this matter must seem to be unjust and ungodlike. From the right viewpoint, however, the matter is seen to be reasonable, just and righteous altogether. The sins and abominations of these Gentile people were such that their destruction was a very desirable thing. God had a great surprise in mind for this land of Canaan, which they inhabited. Moreover, the Jewish Age was an Age of Types. Both Israel and these corrupt Gentile nations were typical.

R5706 : page 179

CHRISTIANS TO BE NON-RESISTANT

In the present Age, the Lord's people are not to take possession of either the persons or the property of others. They are not to destroy life under any circumstances. They are not to battle with any kind of carnal weapons. They are to be non-resistant. We are not of those who would defend the course of the professed Christian nations of modern times along these lines. As Christians, guided by our Master's example and instruction, we should seek to do good to all men as we have opportunity, and to leave them in peaceable possession of their homes, their property and their liberties. There is a great difference between the Divine Law of Love, which is the motive power operating in the true children of God today, and the law of selfishness, under which the masses of mankind--including the vast majority of nominal Christendom--still operate, and will continue to operate until the New Dispensation shall be fully ushered in by Divine Power.

Nevertheless, seeing that the true Church is separate from the world in the Lord's Plan and His dealings, we can look with comparative equanimity upon the overriding of justice and equity by the kingdoms of this world, and may realize that the Lord, especially at the present time, is taking advantage of their natural disposition toward warfare and conquest and empire-building. He will cause the wrath of man thus to work out certain features of His Plan which will prove later on to be for the blessing of the whole world, those now in their graves as well as those yet living.

Not being able to see behind the veil into all the gracious purposes of our Heavenly Father, and not being wise enough to know how these purposes could be carried out, the peoples of the earth are groping on in darkness, thinking they are managing their own affairs, not knowing that a

R5706 : page 180

Mighty Hand is so directing the affairs of nations that His own glorious designs shall be outworked in all things, not knowing that nothing can thwart His purposes. The

Lord's people occupy largely the position of spectators in respect to the course of this world--its policies, politics, conquests, its frantic efforts to carry out its selfish projects. --John 17:16.

Were we to take a hand in the affairs of the world, on either side of the great questions with which they are grappling, we would surely be working contrary to the Divine Program. The Lord does not purpose to give the victory now to either party in the strife. We are to be separate from the world and to give our thought and attention, our sympathy and interest, to the affairs of the Heavenly Kingdom; and while our voices, if ever raised at all on such questions, should be raised on behalf of justice, mercy and peace, yet we can view with great composure whatever events and changes may take place in the world, knowing that our Heavenly Father has all power to overrule these matters to His own praise and to the ultimate good of mankind.

A RETROSPECTIVE VIEW

But the world tells us that we are too peaceable. They say that mankind could not get along without a certain amount of warfare. We answer that no one can understand God's methods except as he is guided by His Word, by the Spirit of the Truth. God's dealings are different in different ages and for different purposes. These seemingly conflicting presentations of God's will are perfectly reasonable and harmonizable from the proper viewpoint.

Let us see. Back in Eden, the sentence, "Dying thou shalt die," was pronounced upon Adam because of wilful disobedience to the Divine instruction that a violation of God's command would bring death. After the fall, mankind gradually became more and more estranged from the Lord. Many of the angels, who then had access to earth with powers of materialization, fell from their holy estate. Mankind became a prey to these angels who "lusted after strange flesh." (Genesis 6:1-4; Jude 6,7; 2 Peter 2:4, Diaglott.) This condition of things was finally overthrown by the great Deluge of Noah's day.

But in time the world again became very sinful. Then God made selection of one man from amongst mankind; namely, Abraham. He promised that if Abraham would walk in His ways, He would guide Abraham's affairs to his good and make of him a great nation and would bless his seed. And so we have Abraham, Isaac and Jacob as God's special servants. The descendants of Jacob, God took into covenant relationship with Himself during the days of Moses. Under Moses as their mediator, God promised to be their God and to recognize them as His people. If they would be loyal to Him, He would bless them. If they should be disloyal to Him and go over to the idolatry of the neighboring nations, then He would punish them for their sins and give them chastisements; but He would not forsake them.

The peoples of Canaan were in a very degraded condition morally. They had progressed so far in sin that it was no longer advantageous that they should continue in possession of Canaan. The Israelites were to drive out these peoples--and they were to be destroyed when necessary. There were certain nations which God especially commanded Israel to utterly destroy.--Deuteronomy 20:10-18.

When thinking of this command of God, we are to rid our minds of the superstitions of the past. These people who were to be slain did not go into eternal torment, but into death, into Sheol, Hades, the tomb. This would be an unconscious sleep. Those who perished by the sword are still asleep; they are not in pain, not in anguish of any kind. They are merely cut off from life until the general awakening time; for God has made a provision whereby those people may return to life, may be called forth from their sleep. All the blessings of everlasting life God has made provision for through Messiah. Messiah is to have a Kingdom; and this Kingdom is to rule the world in righteousness (see Psalms 96, 97, and 72), blessing not only the living, but also those who have fallen asleep in death. (Isaiah 25:6-9; Hosea 13:14; Romans 14:9; 8:20,21, Diaglott.) Many Scriptures declare this in unmistakable terms. Indeed this is the tenor of the entire Word of God. The Divine Plan runs like a golden chain through the whole Bible, both Old and New Testaments.

This great Messiah, who is yet to bless all the race of Adam, must needs be their Redeemer, and thus the Owner and Deliverer of the people, as the Scriptures declare. Through His sacrifice for man He has obtained the "keys of Hades and of death," as He tells us. (Revelation 1:18.) He gave His life as the offset to Father Adam's life. This purchase price has not as yet been applied for the world in general, but will be applied, we believe, in the very near future. The Millennial Kingdom of Christ is for the very purpose of giving all of Adam's children, not previously enlightened, as well as Adam himself, a full opportunity for everlasting life, after having had experience in the nature and results of sin.

From this broad viewpoint, we see that with these peoples of ancient Palestine--the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, the Jebusites, etc. --it was a blessing that they died at the time they did. Vile and debased in morals, they were no benefit to themselves or to others. It was all the same whether they died by some kind of disease--consumption, pneumonia, cholera --or in some other manner.

Should any one ask, Why did God choose to have these ancient peoples die in battle instead of by disease? The answer is that the peoples inhabiting the land would be a constant menace to the morals of the people of Israel. They were not only idolatrous, but practised licentious rites, divination, etc. Furthermore, God purposed that the land should be put to a far different use. He had a great Plan, in which it was His design that Canaan should play an important part. The land and its inhabitants were to be typical of God's dealings with Spiritual Israel in the

Gospel Age. The type in which the land of Canaan was designed of God to figure could not be carried out without the expulsion of these heathen, or their destruction.

SPIRITUAL ISRAEL EXPELLING THE CANAANITES

Is it asked what type was here shown? We believe that the expulsion and destruction of these sinful nations by Israel was a type of how the people of God today, Spiritual Israel, are to take possession of their human bodies. We are, as New Creatures, to conquer, to destroy, these tendencies of the flesh which would enslave us. If we do not overcome and destroy them, they will overcome and destroy us. We are to vanquish the evil propensities, evil habits, vices, thoughts, desires, which have inhabited our minds, and are by our new wills to take entire control and fill the place of the former occupants with holy, pure thoughts, desires, ambitions, purposes, habits.

These human bodies are now the property and possession of the Spiritual Israelites, the New Creatures in Christ. There is to be no peace between the New Creature and his flesh. We are to take warning from Natural Israel in this respect. Failure on their part to drive out

R5706 : page 181

and destroy their enemies completely, as God commanded, was a source of constant trouble and ensnarement, and a cause of much idolatry and sin to Israel. And their experiences "were written for our admonition." Our warfare against spiritual foes must result in the utter destruction of the fleshly mind, and will also mean the death of the human body.

This warfare of Israel against their enemies may also be a picture of conditions in the Millennium. During the Millennial Age the world, under the guidance of Christ and the Church, will be brought into a condition which will fit them to have possession of the whole earth. Satan will be bound for a thousand years. Sin and the curse of Adamic death now resting on the world will be destroyed, together with everything contrary to righteousness. All

R5707 : page 181

these things belong to the reign of that "strong man" who has so long oppressed the world. Christ, the Antitype of Joshua, will then be in control, and will show man how to exterminate these things of sin and thus eventually come into possession of the earth, the Eden of God, and each man be a king, a sovereign.

While the Natural Israelite was to be a man of battle and to take possession of the land of the enemy, we are not to see in this fact anything that was not in it. For instance, it was not the Israelites who were to say that they would go up and possess the land of Canaan. It was God Himself who was to give them possession. Nor are we to think that God was negligent of the real interests of these Gentile peoples. He declares that their iniquity had come to the full. It was no longer profitable at that time that their lives should be prolonged. Thus we see that justice was not infringed upon in giving the Israelites that land for an everlasting possession. This had been previously foretold by the Lord; but the testimony of the Lord, at the time the promise was made, was that it would not then be an appropriate time for its fulfilment, but that there should first be a dark time, until the iniquity of those nations had come to the full.

BATTLE OF SPIRITUAL ISRAEL TODAY

Coming down to the Gospel Age, we see that the Spiritual Israelites have had a great conflict. It is a warfare against the whole world--no warfare so mighty and so momentous has ever been waged. Yet the conflict fought by the Lord Jesus and His followers has not been a fight with guns or other carnal weapons. We have today millions of people in great camps intent upon destroying one another. They are being goaded on by their rulers. There may be here and there a Christian among them, one who has truly given his heart to God; but these are the exceptions. The great mass of the world acknowledge that they have taken no such step as consecration to the Lord. Yet they are instructed by their rulers that they are God's people and are fighting His battles.

According to the Bible, only the saintly, only those who have taken the specific steps laid down by the Master for His disciples, are Christians at all. All others professing to be Christians are merely imitations--"tares." Through a study of the lives of saints of olden time true Christians are enabled to see more clearly the mind of God, the will of God, for themselves. They gain from the lives of Moses, Joshua, the Prophets, and other faithful ones of past ages lessons of faith, of courage, of zeal. They are instructed that all these Scriptural records are meant as types and as admonitions for the Gospel Church; and they are thereby warned, strengthened and encouraged.

The Lord's people should not feel strong in themselves nor boastful, but, on the contrary, very humble and very insufficient--just as Joshua did. All of God's children are to realize their insufficiency in their own strength. They should feel that God has called them to a great work, and that they would make an utter failure unless the Lord gives His blessing. They are to look to the Lord and to receive His promises into good and honest hearts, believing that these promises are theirs, so long as they are loyal and true to Him. Thus doing, they may be strong, very strong; they may be very courageous.

SHINING EXAMPLES OF THE PAST

We have noted the courage of our Lord Jesus Himself, with a whole nation against Him! It has been thus with all His faithful followers--most of them the poor of this world, who have had very little wealth or influence or honor of men. The true people of God throughout the Gospel Age have been a humble class, yet they have been very strong and courageous. The people in the days of the Apostles "took knowledge of them that they had been with Jesus" and had learned of Him. Those disciples of Jesus had seen His readiness to lay down His life in the Father's service. They had seen His courage when He was facing death of the most cruel kind, when He said, "The cup which My Father hath poured for Me, shall I not drink it?" And so we who have followed the Master since then have taken note of the spirit which our dear Lord manifested at all times, under the most trying and crucial experiences; and it has proven a wonderful inspiration to us.

The faithful ones have all along as a rule been little known in the world. They have not usually been of the great, the learned, the rich. In the past there may have been some prominent ones, some of noble birth, who were saints of God, living up to what light they had in their time; but they were the exceptions. We know that there have been many true saints who have lived quiet, uneventful lives, yet who have seemed to live up to all the light they possessed and to walk with God until they fell asleep in death. The world has generally ignored these saints of God, even when they were not actively persecuted. We cannot surely know who are entirely loyal and sincere at heart; but we may be sure that "the Lord knoweth them that are His."--2 Timothy 2:19.

COURAGE IN THIS "HOUR OF TEMPTATION"

Coming down to our own day, there never was a time when more strength of character and more courage were needed than just now. The iniquities of the whole world, and especially of so-called Christendom, have now about come to the full; and all present governments are about to be swept away, to make room for the glorious Kingdom of God under the whole heavens--the glorious Reign of the King of kings. All the ecclesiastical systems of today, calling themselves the Church of Christ, are arrayed on the side of error and are battling against the Truth and its advocates. So we need to be strong in the Lord and in the power of His might.

Whoever starts out to battle in his own strength against this stronghold of error will be sure to be defeated. But if he goes in the strength of the Lord of Hosts, and has Divine direction as to what he shall do or say, he may well be of good courage. Many earnest hearts are now asking for the Bread of Life, they are captives in Babylon or are famishing out in the "field," the world. These need our assistance.

Our strength will be tried--our hold upon God and upon the Truth, and our courage in defending the Truth. These will surely be put to the test; for Babylon is opposing our way. God will not have any in the Kingdom who

R5707 : page 182

have not faithfully endured. Yet in meekness let us seek to instruct those who oppose themselves to the Word of the Lord; and let us look for the hungry and thirsty ones.

We do not know in what form some of our trials and tribulations will come. But we who are living in this "evil day," yea, in the very close of this day--in the final "hour of temptation"--surely need to have on the whole armor of God. We need to have our loins girt about with Truth; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breastplate of righteousness; we need the Sword of the Spirit--the broad two-edged Sword; we need the sandals of "preparation of the Gospel of Peace." We need all these to overcome the Canaanites in our own breast, and to overcome all the surrounding obstacles.

Thus armored and furnished, we may indeed come off "more than conquerors" in the great conflict, which is daily increasing. We shall conquer "through Him who loved us and bought us with His own precious blood." Let the promise of the Master be our daily inspiration: "To him that overcometh will I grant to sit with Me in My Throne."

"Arise, then, O Army of Gideon!
Let him that is fearful return;
Jehovah wants only the zealous,
Whose hearts with the love of Truth burn!

"Your sword is the 'Sword of the Spirit';
Your lamp is the light from His Word;
Your pitcher, this poor earthen vessel
You break at the voice of your Lord.

"Is your light burning bright in your pitcher?
Doth your trumpet give forth certain sound?
Soon the Sword of the Lord and of Gideon
The enemy's host will confound.

"For sure is the victory promised,
And great is the peace He awards;
Then 'stand' in your place, all ye faithful--
The battle's not yours, but the Lord's!"

===================

R5707 : page 182

PRAYER--ITS USE AND ABUSE

"And He spake a parable unto them to this end, that men ought always to pray and not to faint." "Pray without ceasing." --Luke 18:1; 1 Thessalonians 5:17.

IN THE first text under consideration, we see that our Lord used a parable to point out the lessons He designed to give. A parable is a word-picture designed to illustrate some truth, but is not necessarily a statement of facts. On the contrary, it seems very rarely to be a statement of facts, but is merely a suppositionary case. More than this, in a parable the thing said is never the thing meant, literally. The wheat and the tares of one of Jesus' parables were not literal wheat and tares, but were the children of the Kingdom and the children of the Adversary. So the parable here is of an unjust judge, who had no appreciation of justice. Notwithstanding

R5708 : page 182

this, a poor widow came to him again and again importuning for help. To get rid of her he finally gave her the relief desired.

The Lord uses this parable as an illustration of our coming to the Heavenly Father--not that the Heavenly Father is an unjust Judge nor that the Church is a widow, but that the parable is merely an illustration of the reward of importunity in prayer. The woman's persistency in continually coming to the judge illustrated what Jesus wished to emphasize. In concluding the parable, He says that if an unjust judge would grant this poor widow her petition because of her continued asking, what might we expect of our Heavenly Father? When His children cry unto Him day and night, He is sure to hear their prayers. This implies that the prayers are proper ones for the Lord to answer. We cannot think that God would do anything but that which is just and right and proper, and in harmony with this thought the instruction to the Lord's people is that in coming to the Lord in prayer we should make sure that we ask only for the things pleasing to Him. Therefore Christians who live near to God are the best qualified to offer prayer that would be acceptable and would be answered.

"ABIDE IN ME, AND I IN YOU"

Our Lord Jesus was thoroughly informed regarding proper prayer. We have His own testimony, "I know that thou hearest Me always." He never had a refusal, because he always asked the things in harmony with the Father's will. There must be two conditions met in order that our prayers may be answered. We must first have accepted Jesus as our Savior, and then have made a consecration to God in His appointed way. These steps must both be taken before we can be in Christ at all. When accepted of the Heavenly Father in Christ Jesus, we become New Creatures in Him. It is to the New Creature that all God's promises apply. Whoever has not become a New Creature by being begotten of the Holy Spirit is outside of all these promises--but not outside of hope; for we see that, in God's Plan, there is a broad hope for all the world. But in this "acceptable time," none can offer acceptable prayer except in this special appointed way.

There is but one sheep-fold in the present time. Only those who are in this fold are in God's favor. These have a right to pray. But there is a second consideration, after consecration has been made; namely, Are these abiding in Christ or are they going out of harmony with Him? God's Word must abide in us--not merely that we should once have read the Bible through, or that we read so many verses or chapters each day--but the Word must remain in us, its teachings and principles must be assimilated and incorporated into our lives. Thus we shall be able to see what God's mind is, what is pleasing to Him, what we should ask for and what we should not ask for, under His terms. All who thus abide in Christ, and in whom His Word abides, may ask "what they will." They may ask anything that is guaranteed in God's Word, and this means that they may ask whatsoever they will; for His Word dwells in them richly, and they would not think of asking anything not authorized therein.

BLESSINGS EASILY GAINED NOT APPRECIATED

Our lesson teaches continuity in prayer--not merely that we pray once, and then say, "I have prayed about this matter, and now I will leave it." But the question may arise, "Why continue to ask? God knows every need. Why not leave the entire matter with Him?" The Scriptures seem to answer this question by showing us that we need to ask for our own benefit, that we may be ready to appreciate the answer when it comes. If we get things without our realization of our need of them, they would come to us so easily that in our fallen condition they would be unappreciated.

Indeed it is true that the majority of people receive daily many, many blessings that they are never thankful

for; they do not appreciate them. God sends the sunshine and the rain, as our Lord Jesus told us, upon the evil and the good; and He intimates that these are great blessings from God. Yet how few people really appreciate the rain as a blessing from God! How few, when they see the sunshine, appreciate the blessing God is sending to them through the sunshine! Because these blessings are very common, and come without the asking, they are very little appreciated by the majority.

But the Christian, having the eyes of his understanding opened, appreciates more and more all these blessings as from the Lord. Therefore as he comes to realize his needs, and what is promised in the Lord's Word, he knows that he may advantageously go to the Lord in prayer that these needs may be supplied. His heart has come into that receptive attitude where he is ready to receive God's blessings thankfully and profit by them.

What, then, should we ask for as God's children? What do the Scriptures tell us to ask for? In the first place, they tell us not to use "vain repetitions." How should we understand this? Our Lord explains that we should not use vain repetitions "as the heathen do," who think that they will be heard on account of the number of times they repeat the prayer. The Chinese, for instance, have praying wheels, by which they can say a hundred prayers a minute. Thus they save time, voice, etc. But such prayers are only vain repetitions. Many professed Christians, we believe, practise vain repetitions; they say many prayers, which we fear often do not come from the heart, but are said over and over from an imaginary sense of duty or obligation.

NOT FOR OLD CREATURE, BUT FOR NEW

The proper heart condition would be one in which we would feel the need of the Lord's blessing and assistance, and would go to Him in a trustful attitude, presenting our petition, and waiting for His time and way to answer. As to the things that we should ask for, the Master points out in one of His discourses that the heathen, the people of the world in general, all not believers, ask for earthly blessings--"What shall we eat? What shall we drink? Wherewithal shall we be clothed?" So might a child pray for these earthly things in its innocence of mind. But children of God should pray for earthly blessings only to the extent that they would minister to the growth or usefulness of the New Creature.

As the Christian grows in grace and in knowledge he should come to realize more and more that he is a New Creature, and that the New Creature is to pray for itself and not for the old creature. The New Creature must take into consideration the needs of the mortal body which is its tabernacle and its servant, but must ask for this body only what will be necessary that the New Creature may properly develop, and may accomplish the work given him to do by the Lord. He may ask nothing merely that the old creature may be gratified; for the old creature is reckoned as dead. He may ask the Lord to supply his real needs according to His unerring Wisdom.

We should pray for strength to overcome the flesh, for wisdom to know how to deal with ourselves, for strength of character and for the development of the fruits and graces of the Holy Spirit. We should pray for spiritual food, for grace and wisdom to keep our garments unspotted from the world and to put on the whole armor of God. We should ask for wisdom as to how to understand the Word of God, and how to appreciate the Spirit of the Truth. All these things would be proper subjects of prayer, because they are part and parcel of what goes to make up the New Creation.

In these prayers for the higher things, we are not ignoring the body and its needs, though we are not to seek after the things that the Gentiles seek (the name Gentiles including all those who are not in covenant relationship with God). Those who are in this covenant relationship with God should not ask as do those who are not in such relationship. God does not hear the prayers of those who have never come into His family. They have not been instructed to pray. And we are to pray for things different from those for which they would pray. In all the words that Jesus spoke there is no suggestion that His disciples should pray for better shoes or dress or better home or how to pay off the mortgage. Jesus and the Apostles never prayed for such things. What they prayed for is a suggestion of what we should pray for.

We are to distinguish between prayer, petitions to God, and adoration. Any one may worship God, may bow down and adore Him. But in the matter of prayer there is a limitation. Only certain persons may pray to the Lord with any assurance of being heard. And these are they who have become His people by a definite covenant. Any who have come into such covenant relationship with God have the privilege of prayer. This was true of the Jews under the Law Covenant arrangement; and it is true of us who have made a Covenant of Sacrifice with the Lord through Jesus Christ. But even when privileged to pray, we must note the conditions of acceptable prayer. The conditions are that we should pray in harmony with the Divine will and not seek to bend the Divine will to ours. This would lead us to study the Word of God to find out the things which the Lord has promised us, and we should not ask outside of the Divine promises.

BODY CARED FOR AS PROPERTY OF NEW CREATURE

We should appreciate the fact that throughout the Gospel Age the Lord deals with His children as New Creatures in Christ, and that all His promises to us are to the New Creature. The New Creature is interested in the old body, because this body is its property. The body's interests are ours as New Creatures only in so far as these interests are beneficial to us in making our calling

R5709 : page 183

and election sure to our Heavenly inheritance, in so far as their consideration will in no wise interfere with our spiritual interests--but no farther. We are not, therefore, to tell the Lord what we prefer, but are to take what He sees best to give; for this will be what is for our best interests. This does not mean that we are not to mention to God our bodily needs. But we are to do so in the way that our Lord indicates to us in His sample prayer: "Give us this day our daily bread," our daily provisions, acknowledging that the daily food comes from

Him, whether it is fine or common, bountiful or not. It will all be for the best interests of the New Creature.

The prayer of one who asks only in harmony with the Lord's Word is certain to be answered. Good earthly parents are pleased to give good gifts to their children, gifts that they see are for their children's real interests. But if they see that the child is unappreciative of favors received, they might the next time withdraw the favors until proper appreciation is manifested. And so it is with our Heavenly Father. In bestowing His best gifts He waits for us to become really hungry for them. He does this that His blessings may do us the more good when they are granted.

PRAYER FOR SPIRIT-BEGETTING UNNECESSARY

In respect to the giving of the Holy Spirit some people

have a wrong conception. Many not consecrated pray that the Lord would give them the Holy Spirit; but they have not studied the Scriptures enough. The Lord gives the Holy Spirit without our asking for it specifically, just as with the disciples at Pentecost: they presented themselves before the Lord and waited. They were praying, but they did not know enough about the Holy Spirit to pray for it. But the Lord gave the proper thing at the right time. And so it is with us, irrespective of prayer for the Spirit, provided we meet the required conditions. When we make our consecration to God through Christ, we do not need to ask for the begetting of the Holy Spirit--no more than a child in its natural conception. The child does not ask for its own begetting. How could it? But after we have received the spirit-begetting, we should pray that we may have God's sentiment, God's mind, God's will, as our sentiment, our mind, our will.

God loves righteousness and hates iniquity. So we, realizing that we are surrounded by evil and selfishness, need to cultivate the spirit of love, that we may have that spirit which would appreciate and love righteousness. We are to learn gradually to love righteousness and to hate injustice and iniquity in large things and in small. We are to hate unrighteousness so much that we would scorn to do an injustice or an injury knowingly to anybody. The New Creature sees these things but dimly at first--what are just and what are unjust things, what are righteous and what are unrighteous things. We wish to have the Lord's sentiment as our sentiment in everything. Thus by studying the Lord's character as revealed in His Word, and striving day by day to be conformed thereto, we are "changed into the same image, from glory to glory, by the Spirit of the Lord." And thus we become more and more filled with the Spirit.

EVIDENCES OF POSSESSION OF THE HOLY SPIRIT

As the child of God develops, the possession of the Holy Spirit is more and more evidenced in his meekness, patience, long-suffering, brotherly-kindness, love. These are the elements of character, of disposition, that God wishes us to have. These are to rule in our hearts, in our thoughts, and more and more in our outward lives. Anger, malice, hatred, strife, evil-speaking, envy, jealousy, all these are evidences of the unholy spirit, the spirit of the world and the Adversary, which we as children of the Heavenly King are to put away. They are the works of the flesh and the Devil.

Since all of us have a measure of the unholy spirit in our flesh, some more and some less, it is right to pray daily for a larger measure of the Spirit of the Lord, more and more of the spirit of harmony with His perfect will. But we must cooperate with these prayers; for the Lord never arbitrarily fills any heart with His Spirit, even after the begetting has taken place. By coming to the Lord in sincere prayer for these blessings continually, by asking along these lines, we shall be preparing ourselves to look for the evidences of the Holy Spirit in our life. We shall be enabled to see whether we have more meekness than we once had, or whether we still lack in meekness. We shall perceive whether we are more gentle and more patient, whether we have more self-control, and in what respects we especially need to develop more in spiritual fruitage. Undoubtedly all of these qualities are lacking to a greater or less extent; but as we watch and pray, we shall learn to find the answer to our prayers; and as we grow in knowledge, in love, in Christlikeness, we grow in likeness also to our Father in Heaven.

IMPROPER VIEWS OF PRAYER

Prayer, as we have shown, is very essential, absolutely indispensable, to Christian growth, yea, to spiritual existence. Yet we have never thought of praying in the extreme way that some do. We have never thought of telling the Lord all about His Plan and of our wishes as to how He shall govern the Universe, and when and how to bring to pass our own will. We think there is far too much praying along this line. The sooner it is stopped the better. In answer to the request of His disciples, the Master gave them a sample prayer, which was surely very different from the prayers that the majority of people offer, who seemingly do not heed the example at all.

The proper thing is to hearken to the Word of the Lord and not do too much speaking to Him. We are to do a great deal of listening, while He speaks to us. The poet has well expressed this important thought:

"Master, speak! Thy servant heareth,
    Waiting for Thy gracious Word,
Longing for Thy voice that cheereth,
    Master, let it now be heard!

I am listening, Lord, for Thee!
What hast Thou to say to me?"

We understand that the Bible is the Divine presentation of the Divine will, purpose, plan, concerning us as His children. It is the Truth that the Lord designs shall sanctify us. "Sanctify them through Thy Truth; Thy Word is Truth." So declares our Master. He does not say, Sanctify them through prayer! The Master's prescription is that we study the Word and become sanctified thereby. And who is wiser than He? If we have not written a volume on prayer, it is because we find no Scriptural authority or precedent for so doing.

While prayer is absolutely indispensable to the Christian, as we have said, yet it is the Word of God which teaches us God's will and Plan and which points out the way for us to go. We believe it is the failure to see this that has been largely responsible for the great want of faith of many professed children of God. No amount of praying will make up for a neglect of the study of the Lord's Word, which is the only Lamp to our feet given us as our Guide in this long, dark night in which sin has reigned in the world. "Thy Word is a lamp unto my feet and a light unto my path."--Psalm 119:105.

We are to "pray without ceasing." We are to do this in the sense of not being discouraged when the good things promised us and asked for do not come quickly. We are to remember that the Word of Promise is sure. We are to rest in these promises and to continue to ask and to wait for their fulfilment--patiently, hopefully. Thus we pray unceasingly, "Thy Kingdom come," not by repeating the words every moment or every hour, but by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that Kingdom and in the preparation of our characters in order that we may have a share in it. We have known some to fall into difficulty by supposed communion with God--remaining on their knees for some time beside an empty chair on which they tried to imagine the Lord to be seated, etc., etc. We believe that they were in danger of falling into a snare of the Adversary by such unscriptural proceedings.

For our part we feel that the Lord has already granted so many blessings that we would be ashamed to ask for many more. Our own requests, therefore, must be few. The Editor's presentations at the Throne of Heavenly Grace are thank-offerings, praise-offerings, indications of his devotion to the Lord and trust in Him, petitions for wisdom and grace to guide in life's affairs. We recall the

R5709 : page 185

Divine promises all the time, and not merely when on our knees. We seek to live in harmony with our prayers, and would encourage others to do the same. However, we are not all constituted alike; and having stated the matter from the Bible viewpoint, as we believe, also as viewed in the SCRIPTURE STUDIES and in other WATCH TOWER articles, we must leave it, trusting that the Lord's providence will guide His people aright.

THE HOLY SPIRIT THE SPECIAL OBJECT OF PRAYER

The reason why the prayers of so many Christians are unanswered is that their prayers are for things God has not told us to pray for or that they were not offered in sincerity. They have asked for wealth or temporal blessings, or perhaps for the conversion of a specified number of souls at their revival meeting, or something else unauthorized, or they have not really desired what they asked for, if it was for spiritual blessing. The Lord might grant a request for some temporal thing to a babe in Christ who prayed in his ignorance, not being properly

R5710 : page 185

instructed. But it would be different with an advanced Christian. The little child at the table might ask for something improper and violate the rules of etiquette without blame; while a person of mature age, advanced in education and in knowledge of etiquette, should know better. The things for which the Lord's children should especially pray are specified in His Word. The Holy Spirit is the special gift of God to His children.

When we come to know that the Holy Spirit is the influence, the disposition of God, then we know what we are praying for. We want more and more of the Holy Spirit of God, that it may make us more gentle, more kind, more loving; we want more and more of the mind of Christ (mind and Spirit being used here interchangeably). We realize that we must strive to have this mind of Christ. If we day by day cultivate the spirit of the Devil, we cannot expect ever to attain the mind of Christ. If we determinedly cultivate the Spirit, the mind, of Christ, then the spirit of the Adversary can gain no entrance into our hearts; and we shall become more and more sound in mind. We come to know more and more the perfect will of God as we are filled with His Spirit. Thus we are being prepared for an abundant entrance into the everlasting Kingdom.

PRAY IN FAITH, NOTHING DOUBTING

The Lord in the lesson under consideration, tells us that we must not "faint," the word faint being used in the sense of faint-heartedness--"Consider Jesus,...lest ye be weary and faint in your minds"; "for in due season we shall reap, if we faint not." We may ask for more of the Holy Spirit, feeling that we need grace along some particular line. For instance, we may feel that we need more patience. While praying for patience, we should not say, "I shall never be patient; I was not born that way!" But we are to expect our prayer along this line to be answered. We are to ask and then wait for the patience, continuing our petition, knowing that the patience will come, if we strive for it in harmony with our prayers. An excellent and practical way to assist in this is to impose a punishment upon ourselves for every outbreak of impatience.

The Lord's people have long been praying, "Thy Kingdom come; Thy will be done on earth." This prayer has been offered for more than eighteen hundred years, and God's children have not yet seen His Kingdom established. Shall we cease to pray? Ah, no! We are assured that it will indeed come. Even now it is at the very doors! God's Kingdom shall be fully set up; and the time will come when there will be no disloyalty in all the earth, as now there is none in Heaven. Our prayers will not bring God's Kingdom one minute sooner than He has planned, but we pray by way of assuring the Lord that we are waiting for the Kingdom and expecting it in harmony with His sure promise. By so praying and not fainting, the children of the Lord are strengthening themselves. God's glorious Kingdom will be manifested--and soon! Then all who have attained the character-likeness of our Lord Jesus Christ shall be exalted to reign with Him in this Kingdom.

===================

R5710 : page 185

THE SOURCE OF TRUE PROMOTION

"Promotion cometh neither from the east, nor from the west, nor from the south; but God is the Judge. He putteth down one, and setteth up another."--Psalm 75:6,7.

ONE watching the stars night after night, would observe that while each one has its own motion, yet all seem to revolve around a fixed point which we call the North Star. This fixed star is apparently motionless, and therefore is a point by which a man may gage his course. As we all know, the magnetic needle of the mariner's compass always points due north.

From the clearer astronomical knowledge of our day, it has been ascertained that while the planets of our solar system revolve around our sun, yet there are vast numbers of other suns each having its own retinue of planets, which with their satellites are revolving around it as a center. Furthermore, Science declares that there is a far mightier Center, around which these countless millions of suns revolve, accompanied by their planets and satellites. This great Center seems to be associated with the Pleiades, particularly with Alcyone, the central star of this renowned group. For this reason the suggestion has been made that the Pleiades may represent the Residence of Jehovah, the place from which He governs the Universe. This thought gives new force to the question which the Almighty asked the patriarch Job: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth the constellations of the Zodiac in their season?"--Job 38:31,32.

There seem to be fewer stars in the North than in any other part of the heavens. Thus the North seems to have been given a very prominent position, the other points of the compass giving it homage, as it were. This fact was observed by the ancients, as the Prophet Job declares--"He stretcheth out the North over the empty space, and hangeth the earth upon nothing." (Job 26:7.) Throughout the Scriptures the North seems to be closely associated with Jehovah's government of the earth.

LESSONS IN THE RESULTS OF SIN

For six thousand years this planet Earth has been a rebellious province in the Universe of God; and God has permitted mankind to work out their own designs, to manifest what they could do. He not only gave His chosen people Israel certain promises and blessings, but He afterwards gave opportunity also to various nations of the world to exercise great power, to become indeed world-empires, as representatives of Gentile wisdom, to show what the unregenerate heart could give to men in the way of order, law, prosperity, blessings, peace. The

R5710 : page 186

period during which He gave this opportunity to the nations is Scripturally called the "Times of the Gentiles," a period of 2,520 years, which began with Nebuchadnezzar king of Babylon at the time the Lord permitted His own typical kingdom of Israel to be overthrown, to so remain until Messiah's Day.--Luke 21:24; Ezekiel 21:25-27.

During this interim the world has had four great universal empires. These world-governments have attempted to bring various blessings to mankind, yet they have all proven weak so far as righteousness is concerned, and strong so far as evil and viciousness are concerned. Evidently this is the great lesson which God designed that mankind should learn--that in this fallen condition human government cannot be a success; that perfection of being and perfect conformity to the Divine Law alone can give true happiness; that mankind in their present sinful, dying condition, can meet with only ultimate failure and disaster. Thus through actual experiences mankind will come to realize their own helplessness and their need of God.

But while God has been permitting man to prove his own weakness, He has also been preparing for the blessing of the whole world, as He has foretold in His Word. The time when He will take charge of man's affairs, through the Kingdom of Messiah, will be the time when true and lasting promotion will be realized. All who will then come into harmony with God will receive this true promotion--the attainment of all the good things which were originally provided for mankind in God's Plan, but which were lost by the disobedience of our first father and our first mother, Adam and Eve.

"God is the Judge; He putteth down one and setteth up another." The Lord will put down the attempt of the great usurper Satan to rule the world. Satan, originally Lucifer, conceived an ambition to exalt himself to "sit upon the sides of the North," to "be like the Most High." (Isa. 14:12-17.) But very soon now he will be bound for a thousand years, and will finally be destroyed.

So far as earthly kingdoms are concerned, we may say that God has a general supervision over them in so far as they might otherwise thwart His purposes; and He sometimes puts down one and favors the exaltation to power of another. We are not able to say, however, that this putting down or setting up is in the nature of Divine judgment for sin; for some of those put down have not been the unworthy, and some of those raised to power have not been the best, but often very evil. God has been merely so overruling as to cause all things not only to work together for the ultimate outworking of the great Plan which He has arranged, but also to teach men the necessary lessons of the exceeding sinfulness of sin.

"MOUNT ZION ON THE SIDES OF THE NORTH"

God's particular dealings with the world will be in the future, and for the first thousand years will be through the Kingdom of our Lord Jesus Christ. All things are of the Father, and by the Son. In this glorious work of judging the world, Christ Himself will be the Judge, and the Church, His Body, will be the associate judges. They will render righteous judgment in all cases, will set up only those who come into full accord with God, and will overthrow and eventually destroy all others.

In the meantime God has a special dealing with His people--those who have already left the world, who have consecrated their lives to Him, who have been accepted through the Lord Jesus Christ and counted members of Christ's Body. These are in the way to a promotion, a prominence, greater than that of all others. Satan's ambition

R5711 : page 186

was for self-exaltation; Christ's ambition, on the contrary, was to please the Father and to do good. So likewise the class called to be Christ's associates in the Kingdom have a similar purpose and spirit to that of their Lord and Head. They also seek to do only the will of the Heavenly Father. They also are moved, not to promote their own selfish interests and to gratify their fleshly propensities, but to lay down their lives in carrying out God's great Purpose and Plan.

This is the class which will receive the preeminence over all other classes, all other stations, in earth or in Heaven. With their Lord they are to receive glory, honor, immortality. They will be exalted far above angels and be granted the Divine nature, as has been their Master and Forerunner. (Romans 2:7; 1 Corinthians 15:53,54; 1 John 3:2,3; 1 Corinthians 1:26,27; 2 Thessalonians 2:14; 2 Peter 1:4.) These will share the First Resurrection, Christ's Resurrection. (Revelation 20:5,6; Philippians 3:10.) Their mortal bodies, now merely the instruments of the New Creature, will be laid down forever in death--"Sown in weakness," they will be "raised in power"; "sown in dishonor," they will be "raised in glory"; "sown an animal body," they will be "raised a spiritual body."

A careful study of the above citations of Scripture will be very helpful to those who are comparatively new in the study of the High Calling of the Church of Christ. It is a subject but little understood by Christians in general. But such is the great promotion which God purposes to give His true saints of this Gospel Age, and this promotion can be received from no other quarter than God Himself, on His own terms. This is the glorious inheritance of Zion. When she has been thus exalted and glorified with her Lord, it will be said of her, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the City of the Great King." (Psalm 48:2.) Thus the great eminence which Lucifer in his pride and presumption sought to grasp, that he might "sit upon the sides of the North," will be granted as a reward to The Christ, Head and Body.

PUTTING DOWN AND SETTING UP IN THE CHURCH

This is the great prominence which the people of God, called to this high station, should be seeking, by faithfulness, humility, love and zeal in the service of the Lord. During the present life, experiences of developing and testing are necessary preparations for this exaltation. All those begotten of the Holy Spirit as New Creatures are now called the Church of Christ, although the elect Church proper will not be organized and completed until the First Resurrection. Not until then will the personnel of the Church of glory be manifested. But God deals now with all those who have made a Covenant of Sacrifice. (Psalm 50:5.) When they meet, even two or three of them, the Lord's presence is in their midst; and each has the Lord's blessing in proportion as he has His Spirit. God is now judging in the Church through His Son. He is not judging the world at present.

The principle expressed in our text is operating now in the Church--the setting up of one and the putting down of another. That the Lord does take an active part in the affairs of the Church we truly believe. St. Paul says that "God hath set the members, every one of them, in the Body as it hath pleased Him." (1 Corinthians 12:18.) This surely indicates a Divine supervision in the Church. We believe that a great deal of trouble is caused by the failure of many of the Lord's people to view matters from this standpoint. They are too apt to forget about the supervision and oversight which the Lord is taking of His Cause. Some therefore have felt great distress

R5711 : page 187

if they were not elected to be a Deacon or an Elder in the Church. Instead of looking at the matter from this viewpoint--that the Lord Himself has the supervision of the affairs of His Church--they are too liable to think, It was that brother who opposed me, or this brother, etc.

We believe that these take a wrong view. Perhaps the Lord permitted the matter to result thus in order to test their humility. The Apostle James intimates something of this kind: "Let the brother of low degree rejoice in that he is exalted, and the brother of high degree in that he is made low." We should look beyond the mere circumstances of the moment; we should consider and remember well that all prominence, all promotion, and all control of the Church, is in the hands of the Lord. Not only might the Lord wish to give a lesson to a brother who might have been a faithful Elder or a faithful Deacon, but it might also be a good lesson to the Class. They might have failed to appreciate what zeal, energy and ability this brother had. If so, their neglect to reelect him to the position would in time prove a lesson to them. The same is true in the case of a brother who has energy, zeal and ability with spirituality, who has never been elected to eldership by the class.

In any event it is for each of the Lord's children to exercise faith, and to remember that real prominence, true exaltation, is of the Lord. As the Apostle Paul shows, he that "desires the office of an overseer [from a real wish to serve], desires a good thing." So it is not wrong to appreciate such office in the Ecclesia; and we are to appreciate it when we are chosen Elders, because we shall thus have special opportunities for service and for laying down our lives for the brethren. But we are not to be self-seeking in the matter.

When brethren who have served as Elders or Deacons are not reelected, yet are rightly exercised and manifest no resentment, but say, "I am just as glad to serve in one place as another," and enter cheerfully into whatever service is open to them, it will no doubt prove a blessing to their own hearts, and also a blessing to the Class, who note their Christlike spirit. So such brethren should say to themselves, "I will do everything I can to forward the Lord's Cause. The vote of the Class has not given me the responsibility of initiative and direction, but I will do my best to help on in other ways the work of the Lord." Thus they would show the proper spirit of humility and submission to the Lord's providence in the decision of the Class.

"HE CALLETH HIS OWN SHEEP BY NAME"

We believe the principle of our text should be considered in the daily lives of all the Lord's people. Some may fail to see the particular interest which the Lord takes in each one who is His. Every true child of God is the Lord's in the particular sense of having entered into a Covenant of Sacrifice. We should always remember this. Thus as we grow in grace we shall undoubtedly come to see that all "the steps of a righteous man are ordered of the Lord, and He delighteth in his way." "He keepeth all his bones; not one of them is broken." (Psalm 37:23; 34:20.) The Lord will surely direct the path of such. The Master emphasized His peculiar and personal interest in each of His followers. He calls Himself their Shepherd, and says, "He calleth His own sheep by name, and leadeth them out." (John 10:3.) This means a very special supervision of the affairs and interests of each one of His true disciples. Whatever may come to these is not a matter of chance or luck.

The steps of the world are not ordered of the Lord. But God's people in proportion as they walk by faith and realize that "all things are working together for good to them that love God, to the called according to His purpose," in that proportion will they be able to have joy, blessing and peace in every experience that comes to them. Failing to do this, some of God's people, we continue to see, are fretting and chafing, feeling that things are working wrong with them, fearing that the Lord has forgotten them, or that the brethren have forgotten them, and that everything is amiss in their case. They are failing to recognize that God has to do with all backsetting. If He sees best not to promote them, not to use their talents for a time as they would like, let them learn a lesson of humility and submission, of patience and trust. Let them be willing to cheerfully await God's own good time for their promotion.

To us, then, the great lesson of our text is that promotion, exaltation, cometh neither from the East nor the West nor the South, but from Jehovah, who alone is the Judge, who setteth up one and putteth down another --and all in love. If the putting down seems at times to be the result of mistakes or lack of appreciation on the part of the brethren, let us remember that it has come in the providence of the Lord, and is designed of Him for our good, and perhaps for the good of others in one way or another. The experience will prove a blessing if received in the right spirit. "No good thing will He withhold from them that walk uprightly." Nothing can by any means hurt us if we keep close to the Lord. Then in due time, we shall be promoted to sit with Christ in His Throne.

===================

R5714 : page 187

"ASK WHAT I SHALL GIVE THEE"

--JULY 18.--1 KINGS 3:4-15.--

WHAT ARE DREAMS?--WHEN THEY SHOULD BE FOLLOWED --SOLOMON'S DREAM--HIS HEART CONDITION REFLECTED--HIS REALIZATION OF HIS RESPONSIBILITIES--HIS HUMILITY --HIS REQUEST OR CHOICE--GOD'S APPROVAL AND THE HAPPY RESULTS.

> "The fear of Jehovah is the beginning
> of wisdom."--Proverbs 9:10.

WE HAVE nothing to indicate that Solomon ever became very haughty, proud, although he certainly would have been a marvelous man had his great wisdom, honor and wealth not affected in some degree the childlike simplicity which he expressed to the Lord in the dream recorded in today's lesson, which gives us a wonderful insight into Solomon's true character. Incidentally, it is valuable to every man, every woman, particularly at the beginning of life or in connection with the starting of any enterprise, and in proportion as the enterprise is a serious or a difficult one or one directly related to God and His Word.

Solomon initiated his reign by making a feast to some of his friends and the prominent people of his realm. The place chosen was Gibeon. The account tells us of his offering a thousand burnt offerings unto the Lord. This does not signify that a thousand animals were burned entire; but rather that certain portions of them, particularly the fat, were burned as an offering to the Lord, while the food portions became the basis of the feast. Less meat was eaten then than now, except on such feast occasions. We can see the wisdom of such a general acknowledgment of God and of His inauguration of a new king; and the feast for the people signifies figuratively the good will of the king and his desire to make his reign one of prosperity, blessing, rejoicing, and helpfulness to all. The Divine ordering of the matter was recognized by the Israelites, who perceived that all things were to be done with an eye to God's approval.

R5714 : page 188

ARE DREAMS SIGNIFICANT?

It was during this feast, which probably lasted several days, that Solomon had the wonderful dream here narrated. That it was supernatural there can be no doubt.

Similarly God revealed Himself to others in ancient times, and especially to His people Israel, who had come into covenant relationship with Him at Mount Sinai under Moses. But God was not in similar relationship with other peoples, who were, as we read, strangers, foreigners, outcasts--not in covenant relationship with Him.

Although the Christian Church is peculiarly in relationship with God, and in a much closer relationship than were the Jews under their Law, nevertheless we must not suppose that all dreams which even consecrated Christians may have are to be regarded as inspired. Very evidently the majority of our dreams are merely wanderings of our mind because we are not soundly asleep. For God to make fewer communications with Spiritual Israel by dreams would not signify a lesser interest in their affairs, but rather that He has otherwise provided for them, for their guidance--in the Bible. Additionally, we learn that He wishes us to walk by faith and not by sight; and to direct us continually by dreams would be to interfere with this walking by faith.

St. Paul gives us the key to the matter, saying that "the Word of God is sufficient," that the man of God may be perfect, thoroughly furnished unto every good work." (2 Timothy 3:16,17.) But there is nothing to hinder God from using a dream as a means of instructing His spiritual children if that should seem at any time to be the appropriate course. Many of the Lord's people have had more or less experience with such profitable dreams, which seemed to give them the needed instruction or suggestion. Nevertheless there is but one sure way of receiving dreams; namely, to interpret them only in full accord with the Scriptures. The Apostle suggests that if an angel should proclaim to us any other Gospel than this, it should be rejected; and similarly, if a dream should suggest any other Gospel, it should be rejected. The Divine Word is to be the great talisman, test, standard, for everything for the Christian.

SOLOMON'S WISE CHOICE

In Solomon's dream the Lord appeared to him, saying, "Ask what I shall give thee." So God is asking of all who would become His children. He desires to do them good, but He wishes them to realize their needs and to make requests accordingly. The Apostle suggests something along this line, saying, "If any man [Christian] lack wisdom, let him ask of God, who giveth liberally."

Solomon's answer in his dream shows us a beautiful simplicity of character for a young prince just come to the throne. He recounts God's mercy to his father David, and declares that this was in proportion as King David had walked faithfully with God in righteousness of heart. He expressed appreciation of the fact that God had brought even him to the throne because of Divine appreciation of his father David. Then he recounted to God his own littleness, weakness, and insufficiency for the great position. Touchingly he declared, "I am but a little child." This reminds us of the Apostle's words, "When I am weak, then I am strong." This was really the strength of Solomon's character; namely, that he was meek, was teachable, like a little child--not boastful or self-confident, not blind to his privileges and obligations.

Because of the responsibilities of the kingdom, for which he felt himself so incompetent, Solomon prayed, "Give therefore Thy servant an understanding heart to

R5715 : page 188

judge Thy people [to administer justice to them], that I may discern between good and bad: for who is able to judge this Thy so great a people?" Is it any wonder that we read further that in the dream the Lord manifested His good pleasure at this request? "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment [justice]; therefore, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee, all thy days."

"I knelt before Thy gracious Throne,
And asked for peace with suppliant knee;
And peace was given: not peace alone,
But love, and joy, and ecstasy."

===================

R5713 : page 188

DEDICATING THE TEMPLE

--JULY 25.--1 KINGS 8:22-30.--

WHAT THE TEMPLE TYPIFIED--DOUBLE ANTITYPES--THEIR DEDICATION--KING SOLOMON'S PRAYER--GOD'S PERSONALITY--HIS DWELLING--PLACE IN HEAVEN--"THE GLORY OF THE LORD FILLED THE TEMPLE"--ITS ANTITYPE.

"My House shall be called a House
of prayer for all people."--Isaiah 56:7.

POSSESSED of reverence for the Lord, full of zeal for Him, full of appreciation of the Divine promise that King David's successor should build the House of the Lord, the Temple, for which David had for years made preparations of money and valuables, we find King Solomon speedily giving attention to this matter. In the fourth year of his reign, preparations had reached such a development that the construction of the Temple was begun; and seven and a half years later the scenes of this Study were enacted--when the Temple was ready for dedication. Strange to say, it was dedicated about a month before it was completely finished. Doubtless this contained some important typical lesson, which we may some day more fully understand.

Built of white marble, the Temple must have been a very imposing structure, although not lofty. It was of but one story; nevertheless, its position on the mountain top surely gave it a very commanding appearance, its glittering, white walls overtopping the entire landscape. But we are interested in the Temple of Solomon more than in any other building because it was a type, as well as a reality. Let us note the Apostle's references to it

and his declaration that its antitype is found in God's holy people--the Church. We read, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" "For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people."--1 Corinthians 3:16; 2 Corinthians 6:16.

PREPARATION OF THE LIVING STONES

In the picture which the Apostle thus brings to our attention, the Church corresponds to the Tabernacle rather than to the Temple. As God was with the Children of Israel from the time they entered into covenant with Him until the Temple was dedicated by Solomon, He indicated His presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle. And so with us now as Christians: from the time we become sons of God--from the time of our consecration, justification, sanctification and begetting of the Holy Spirit--our bodies are tabernacles, or temporary dwelling-places, of God's Holy Spirit. His Spirit in us is represented originally by the begetting influence which we receive as the start of our new existence as New Creatures in Christ Jesus; and that light, or holy illumination, spread abroad in us fills us with the light of the knowledge of the glory of God more and more. The Tabernacle in one sense of the word was a temple--in the sense that any place where God is would properly be called a temple, a holy place. But, as suggested, it is preferable that we think of our fleshly bodies as tabernacles of God--His temporary dwelling-place. In a fuller sense, by and by, there will be a great transfer. The Lord's saintly ones will be changed from flesh to spirit by the power of the First Resurrection, and will thus be more perfectly represented by the beautiful

Temple which Solomon built.

But there is a still more beautiful thought brought to our attention by St. Peter. He tells us that the various members of the Church of Christ--the saints--are living stones, which are in process of chiseling and polishing, preparatory to the uniting of all these in one grand, glorious Temple of God beyond the Veil. (1 Peter 2:5,9.) Any not enduring the chiseling and polishing will be discarded as unfit for the glorious Temple.

The bringing together of these living stones beyond the Veil will be by the Resurrection Power, beautifully illustrated in the erection of Solomon's Temple, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer--without need for chiseling or for other labor upon them at the time of the construction. So, St. Paul says, the Church is God's workmanship. (Ephesians 2:10.) And His work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the Veil.

It is this viewpoint that is especially interesting and profitable to the Lord's people. Such of them as can realize that they have been called of God to this High Calling, to membership in the Temple, can fully appreciate thereafter the necessity for the trials and difficulties of life which are shaping them, fitting them, for Heavenly glory, honor, immortality. These are the "all things" working together for good to them that love God--preparing them for the spiritual blessings and services of the future.--Romans 8:28.

WORK OF THE GLORIFIED CHURCH

When we think of the Church as the Temple under construction, it impresses upon us the thought that there is a future work to be accomplished. Why construct a Temple, and then not use it? Serious injury came to us through various errors of the past: for instance, the thought that the Church alone is to be saved and all the remainder of mankind to be lost; and a further thought, that at the Second Coming of Christ the world is to be burned up, and the Divine Plan ignominiously terminated. With such a view, the construction of the Church as the great Temple would seem to be a waste; since there would be nobody to be blessed by it.

However, as our eyes of understanding open more and more clearly, we begin to see beauty in the Divine Plan and arrangement. So far from God's Plan terminating at the Second Coming of Christ, it will merely begin there, so far as the world is concerned. The Church, in one figure, will be the Royal Priesthood for the blessing of all the families of the earth. (Galatians 3:29.) In the other figure, the Church will be the great Temple through which all the world of mankind may have access to God and return to harmony with Him.

Thus, eventually, this glorified Church, or Temple, will be the House of Prayer for all people, all nations--not that they will pray to a house, but that they will

R5714 : page 189

approach God through the glorified Church, in which His Presence will be manifested and His mercy will be available to all. From this viewpoint, the Temple with its Shekinah glory represented the Church in the glory of the future, in association with Christ; and God will dwell in and operate through that glorious Church for the blessing of the world, represented by all those who will worship God looking toward His Holy House.

DEDICATING THE TEMPLE OF GOD

There is an important thought in connection with a dedication which some seem to overlook. It was necessary for the Tabernacle to be dedicated, or set apart to God, before He deigned to recognize it and to use it. Similarly with all of God's people; it is necessary that they should positively and formally dedicate themselves to God and to His service before being recognized of Him and filled with His Spirit. It is not enough that they should know of Him and of the Lord Jesus Christ, and be persuaded of these things--not enough even that they should know something of the glories of the Coming Age as revealed in the Word of God. It is necessary, also, that they make formal dedication of themselves to God, fully surrendering their own wills that God may come into them by His Holy Spirit and, accepting their sacrifices, constitute them thereafter His tabernacles.

When the Temple was ready for dedication, Solomon presented it to God with the prayer which constitutes the basis of today's Study--a prayer beautiful in simplicity and indicative of King Solomon's perception of the great truth that God is a personal God, whose dwelling-place is not everywhere, but in Heaven. It shows us that the king fully understood that the Temple which he had made, like the Tabernacle before it, merely represented God's power and grace amongst His people. The presence of the Temple indicated that there were sinners who needed to be atoned for by its arrangements, and that mercy and forgiveness would be needed and that prayers toward God would be appropriate. "Hear Thou in Heaven Thy dwelling-place; and when Thou hearest, forgive."

So during the Millennium, all the world will have the opportunity of approaching God through His great Temple of which Jesus is the Chief Corner-Stone, and the Church the living stones under His Headship. And God will hear the prayers thus properly presented, and will forgive the sins of the people; and as a result the

R5714 : page 190

work of Restitution will progress to a grand completion.

As Solomon dedicated the Temple, so the Church of Christ will be dedicated, formally presented to the Father. The great Antitype of Solomon will do this; namely, the Lord Jesus Christ, presenting us all as His members, as the Temple which is His Body, reared up on the Third Day--the Third Thousand-Year Day from the time of His death--the dawning of the Great Sabbath. (John 2:19-22.) As a result of the dedication, the glory of the Lord will fill the House. The fact that the typical Temple was filled with the glory of the Lord before it was entirely completed seems to imply that at this present time there will be some manifestation of God's favor toward His Church in glorification while yet the work of construction is not quite finished. However, it is difficult to read prophecy in advance of its fulfilment. We must wait to see what will be the fulfilment of this feature.

"God moves in a mysterious way
His wonders to perform."

===================

R5711 : page 190

HOW WE ARE TO WAIT ON THE LORD

"Wait on the Lord, be of good courage, and
He shall strengthen thine heart."--Psalm 27:14.

THE expression, "Wait on the Lord," does not mean so much a rendering of service to the Lord, as a waiting for the Lord, a waiting before Him, to see what is His will for us. We do not understand that it has the thought of ministering to the Lord, as a servant would wait on his master, but of patient watching until we learn what our Lord would have us do. Each child of God should wait to be guided by Him, and not run on before Him unmindful of what is the Lord's purpose for him. "Trust in the Lord with all thine heart,

R5712 : page 190

and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," is the counsel of the Wise Man. (Proverbs 3:5,6.) Many of the children of God have made mistakes along this line.

Having committed our ways to the Lord, we should go forward only as He leads us. If we are not clear as to His will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as He wills. Then let us wait and watch for the indication of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, "Are you going to do this way or that way? Are you going to this place or to that place?" Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, "I am not yet fully decided. I will consider the Word of the Lord, to see how His instructions seem to apply in this case." Or, "I am watching to see what the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright." The poet expressed the right thought:

"I am afraid to touch
  Things that involve so much."

Those who wait on the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course, and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead of us at first, but we are to "wait on the Lord."

Take no step unless you feel sure that the Lord is directing and guiding. Watch for the meaning of His providences. Study His Word. Let not your faith depart from its moorings. "Be of good courage!" "Good" courage is courage of a good degree, not merely a little courage. Be of strong courage; "and He shall strengthen thine heart; wait, I say, on the Lord." The word heart here may be understood to mean the soul, the being--especially the intelligent portion of us. The Lord will support us, He will fortify us and make us strong to bear, strong to do His will as it is made known to us. They that wait upon the Lord shall not want any good thing.

TRAITS NECESSARY TO SUCCESS

Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for His people, those who are wholly His, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.

Those who are new in the service of the Master might think for a time that matters should run smoothly for them, that they should not have the difficulties common to the world; that now as they were God's children He would protect them from afflictions and mistreatment. But as they study the Lord's Word, they soon see that this is not true; they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of His favor, but that they are to suffer with Christ--that hereunto they were called. (1 Peter 2:20,21; Acts 14:22.) They learn that they must be obedient, and they come to see what obedience means.

The Master learned obedience--learned what obedience meant--"by the things which He suffered." The narrow way is not an easy path. His followers learn that the Lord is now calling a class that have faith in Him, a class who accept His Word fully. In time they come, too, to see that "If God be for them, who can be against them?" If matters do not go as they had expected, if trials come, they will say, "We know that all things work for good to them that love God."

So these learn, as they are guided by the Word of the Lord, that they are to be of good courage as they pursue their onward way. There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in His "exceeding great and precious promises" strengthens them when otherwise they might be overwhelmed. It gives them a strength to which all others are strangers.

TRUST WHERE WE CANNOT TRACE

If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help. To lose courage is to lose

R5712 : page 191

faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of His providences is veiled from our eyes and when our efforts to serve Him seem to be hedged up. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of carrying the Message of the Gospel to others. Several times he tried to go into Asia, but he was not permitted to go. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the Church at Thessalonica, he writes, "Wherefore we would have come to you, even I Paul, once and again, but Satan hindered us." (1 Thessalonians 2:18.) But we are sure that the Lord would overrule the machinations of Satan and cause them to work out His own glory, and the lesson of patience and submission would be a blessing to His children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God, but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father's requirements. He knew that the slightest infraction of God's Law would mean His death. Had He completed His sacrifice acceptably? Would He be ushered from death into Heavenly glory by a resurrection? Then He received from the Father the assurance that He had been altogether faithful. All the trials and difficulties which the Master underwent in the laying down of His life preceded Him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type.--Leviticus 16:12,13.

A PROPER FEAR

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the veil thus to pass under it he probably feared; for in case he had failed in any particular to carry out his sacrificial work acceptably he would have died as he passed under the veil. So our Lord Jesus knew that His work must be acceptable in the most absolute sense, else He would forever forfeit His existence. He would become as though He had not been; He would lose all.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, "Not My will, but Thine be done"; and the Father heard His prayer and gave Him the needed assurance and strength. He was heard in respect to that which He feared; and during all that night and the following day, up to the hour of His crucifixion, He was calm and courageous.

So the Lord's people should have a proper fear. Proper fear is good for them. But it should not proceed to the point of hindering their efforts and dissipating their courage. They should have the fear enjoined by St. Paul when he said, "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Hebrews 4:1.) This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given Him to do. His fear was a filial one, which engendered a watchfulness and care, a circumspection of walk and of life, that He might be wholly pleasing to the Father. This all Christians should have. We should watch lest we neglect some privilege or duty.

This proper fear will lead us to careful inspection of ourselves. We should ask ourselves, "What do I believe?

Why do I believe it? We should go over the ground again. We should again go over in our minds the proofs of the correctness of our Faith. By so doing, the Lord will strengthen us in the Faith, He will strengthen our heart. If any hope in themselves, and lean upon their own strength mainly, it will be to their advantage that the Lord shall allow them to come to the point of discouragement, that they may become more timid, may lose all self-assurance, may realize their utter helplessness and weakness and their need of leaning wholly upon the Lord, of looking constantly to Him for guidance and support. As the Lord's children thus learn to wait upon Him, to them is fulfilled the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."--Isaiah 40:31.

===================

R5713 : page 191

AN INTERESTING LETTER

COLPORTEURING IN OFFICE BUILDINGS

DEAR BROTHER RUSSELL:--

For some time I have been wanting to tell you about our wonderful privileges and opportunities in the Harvest; and today when I read your letter in the May 1 WATCH TOWER to the departing members of the Bethel Family--that some of them might enter the Colporteur service--I felt prompted to write, that these and others might be encouraged, and that especially now, in your travels, you might encourage the Colporteurs in their work.

For the last year Sister and I have been making it a specialty to call on the business men in the large office-buildings; and have had very good success. We do not feel that this is due to any great ability on our own part, but that it is all by the Lord's grace and His "ever-present help."

Many dear Colporteurs do not realize what a great privilege they are neglecting when they do not call upon the business men; or, after calling on several they fail to arouse interest and become discouraged, while if they would persevere they would find their efforts crowned with success, just as much or more than in the homes.

We also find that delivering is so much easier among the business men, as we often get orders for several sets in one office, and sometimes for several hundred volumes in one building, all of which are quite sure to be delivered.

Business men, on account of the present financial condition, are becoming more and more awake and are looking for an explanation; besides, hundreds of these men are reading the sermons, have absorbed a great deal of Present Truth, and are anxious to get the books.

Many of us have been timid about entering the large office-buildings, fearing to meet these busy people. By letting them know that we will not be a nuisance to them, detaining them only a few moments, they usually grant us a little time, or tell us when they will be at leisure. It is best to see the Manager of each office before speaking to the employees.

In all the cities there are thousands of stenographers, bookkeepers and professional people, who cannot be reached at their homes, and therefore have never come in contact with the STUDIES. Many of them are earnest Bible students, and we feel it a great privilege to meet these and bring them just the help they need and are often looking for.

While at present sister and I principally are working in the cities, yet we have also had the same experience in the smaller places. Business men in the small towns are even more easily approached, and invariably want the whole set of STUDIES.

We are still rejoicing in the Master's service, and received many rich blessings at the three-day Convention here.

Yours in our Redeemer,
FRIEDA SCHLATTER.--Kansas City, Mo.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

VOL. XXXVI JULY 1 No. 13
A. D. 1915--A.M. 6043

CONTENTS

View From The Watch Tower.........................195
The Fire of This Day..........................195
The Lord's Brethren Not In Darkness...........196
Present Advantages of Faith.......................197
"Without God, Having No Hope"................197
Credulity Not Faith...........................198
"The Hour of Temptation"..........................199
His Servants We Are to Whom We Render Service..............................200
"Children of Light" to Be Proven..............200
How to Proclaim the Truth.........................201
Natural Qualities That Need Restraint.........202
Our Standing Only In Christ.......................202
Israel's "Seven Times" of Chastisement............203
"Door" Probably Not Yet Closed................204
Queen of Sheba Visits Solomon.....................204
"A Greater Than Solomon"......................205
The Wisest King Misled............................205
How to View Denominationalism.....................207
False Reports Injurious...........................207

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

RATES TO SPRINGFIELD, MASS., CONVENTION

JULY 25 TO AUGUST 1.

All railroads in New England and Middle Atlantic States have joined in a flat rate of 2c per mile in each direction, going and returning via same route; tickets on sale July 23-25 (24-26 in New England), with final return limit Aug. 3. Confer with your ticket agent a few days in advance that he may secure the necessary ticket-forms on account of I.B.S.A. Convention.

For board and lodging, address H. E. Spear, Sec'y, 48 Scott St., Springfield, Mass., as previously announced.

NEWSPAPER CLIPPINGS

Interesting clippings are still greatly appreciated by us, including attacks. When forwarding please give name and date of paper, or preferably the whole page, marking article plainly. Address Watch Tower B. & T. Society, File H, 17 Hicks St., Brooklyn, N.Y.

==========

BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for August follow: (1) 267; (2) 117; (3) 125; (4) 48; (5) 325; (6) 14; (7) 152; (8) 299; (9) 91; (10) 179; (11) 119; (12) 330; (13) 129; (14) 214; (15) 293; (16) 25; (17) 222; (18) 136; (19) 221; (20) 172; (21) 303; (22) 94; (23) 230; (24) 50; (25) 113; (26) 78; (27) 324; (28) 120; (29) Vow; (30) 251; (31) 195.

==========

CREATION SCENARIO SALES PRICES

Some of our readers believe that the Drama Scenarios are most convincing and interesting; and that if obtainable at a special price for selling or for giving to friends, they would do much good.

We have a quantity on hand and will endeavor to meet the demand as follows: 10-cent edition, 3 for 25c., we will supply at 10 sets (30 booklets) for $1.00 postpaid.

ADDITIONAL CONVENTIONAL GATHERINGS

Information respecting board and lodging at economical rates, etc., should be obtained from the Class Secretaries.

NEW YORK CITY TEMPLE, July 4.
TOLEDO, O., July 10 to 12.
H. R. E. Kuehn, Sec'y, 517 Magnolia St.
OLEAN, N. Y., July 12.
F. S. Ganoung, Sec'y, 204 East Ave.
TORONTO, ONT., July 18.
Thos. W. Kirby, Sec'y, 75 Yonge St., Arcade.
BELLEVILLE, ONT., July 19.
Mrs. Wm. Rose, Sec'y, 96 Dundas St.
BERLIN, ONT., July 20.
Mrs. W. A. Schmidt, Sec'y, 39 Mansion St.
OWEN SOUND, ONT., July 21.
Jas. Frizzell, Sec'y, 774 10th St., W.
LONDON, ONT., July 22.
John Kumpf, Sec'y, 372 Grey St.
CHATHAM, ONT., July 23.
Albert Sheldrick, Sec'y, 120 King St.
BRANTFORD, ONT., July 24.
G. A. Oliver, Sec'y, care Express Office.
HAMILTON, ONT., July 25.
P. A. Lee, Sec'y, 374 Main St., W.
ST. CATHARINES, ONT., July 25.
Chas. Lounsbury, Sec'y, 62 Henry St.
SPRINGFIELD, MASS., July 25, to August 1.
H. E. Spear, Sec'y, 48 Scott St.
PORTLAND, ME., August 12 to 15.
I. I. Margeson, Sec'y, Westwood, Mass.
ST. JOHN, N. B., August 16.
Alicia Wood, Sec'y, 126 Broad St.
HALIFAX, N. S., August 17.
G. U. Evans, Sec'y, 17 Williams St.
KENTVILLE, N. S., August 18.
Fred W. Young, Sec'y.
TRURO, N. S., August 19.
G. B. Dakin, Sec'y, Box 372.
COLUMBUS, O., August 22.
Frank D. White, Sec'y, 147 Winner Ave.
NEWARK, O., August 22.
Dr. H. R. Emery, Sec'y, 52 Fulton Ave.
WHEELING, W. VA., August 23.
W. H. Scatterday, Sec'y, 1061 McCollough St.
STEUBENVILLE, O., August 24.

Chester Harper, Sec'y, 1609 Ridge Ave.
CROOKSVILLE, O., August 25.
Ralph W. Hull, Sec'y, Box 150.

===================

R5715 : page 195

VIEW FROM THE WATCH TOWER

THE FIRE OF THIS DAY

PRAYERS that God would stop the great European war have not been answered. On the contrary, as pointed out in these columns nearly a year ago, the entire world is involved and distressed. The Bible predictions that the armies of all nations would be gathered to the valley of Jehoshaphat is proving true. (Joel 3:9-14.) The Valley of Jehoshaphat is the name of the cemetery outside the walls of Jerusalem, and the prophecy signified that the armies of all nations would be gathered as one vast cemetery. With a battle front of over sixteen hundred miles, and with all kinds of infernal machinery, the flower of Europe's manhood goes down to death. All the participating nations are regretful, for each had hoped for greater successes than yet achieved. The Bible indicates great disappointment of all nations--no great victory for any, but, on the contrary, humiliation and impoverishment. Already the bonds of all the warring powers are greatly depreciated. All national debts are so heavy that many thoughtful people are expecting that a result of the war will be repudiation of all national debts, as well as social revolution. Great victories and final achievement console the people for great losses; and similarly, great national disasters in the face of a successful foe, tend to cement the national spirit; but with a terrible war, with heavy losses, peace will mean discontent, revolution and, according to the Bible, ultimate anarchy. How consoling the thought given us by the words of Jesus, that for the Elect's sake these days shall be shortened, but that otherwise the entire human family would be obliterated as the reign of selfishness and enmity would progress!

Thanks be to God that we know who the Elect are--Jesus and His saintly followers glorified! Thanks be to God that we can have confidence that these will constitute the Kingdom of God's dear Son, and be backed by all the Power of Heaven in the establishment of the Reign of Righteousness! Thanks be to God that we can have full confidence in the Divine promises to the effect that the outcome of Messiah's Reign will be "peace on earth and good will toward men" in a world-wide Eden! Thanks be to God that we can trust His promise that Messiah's Kingdom will be successful in the complete uplift of the fallen race out of sin and death--back to the image and likeness of God for whosoever will! Thanks be to God that after all shall have had full opportunity for such recovery, all wilfully wicked will be utterly destroyed in the Second Death!

Thus far we are told the war is not deeply felt nor deeply impressed upon the average non-combatants. In all the warring countries business is fairly good. Money is kept in circulation by the manufacture of munitions of war and military equipment and supplies. Thus far the chief brunt falls upon the soldiers in the ranks and upon bereaved widows and orphans. The chief evidences of war, except on the scenes of strife, are the numbers of men everywhere in military uniform, and the numbers of women wearing mourning. However, as credit depreciates and gold becomes more scarce, the prices of commodities of every sort will advance, wages in Europe will be forced upward, with accompanying labor troubles, leading on to the foretold great earthquake--revolution (Rev. 16:18); leading on still further to the predicted fire which is to consume every vestige of present civilization --not a literal fire, but anarchy.

This fire has already begun as respects religious faith. Hearken to the Apostle Paul, "The fire of that day shall try every man's work of what sort it is." It will prove who have builded character and faith with the gold, silver and precious stones of Divine promises, and who have builded their hopes with the wood, hay and stubble of human tradition. The latter, the Apostle declares, will be utterly burned or destroyed by the symbolic fire of this Day, while the former class of faith alone will be able to withstand that fiery time. Do we not already see this? Do we not see that the great professors of colleges and nearly all the great ministers of the various churches have completely lost faith in the Bible? Do we not see that the greater enlightenment of our time is making the creeds of all denominations ridiculous, absurd, to their own upholders and to all mankind? Do we not see that those who have abandoned the Bible have practically nothing left--merely their own guesswork? Do we not see that the guesswork of evolutionists is already proving unsatisfactory to them, and that they are losing all faith in a personal God, and merely assuming the possibility of an immortality of which they have no proofs and of the character of which they have only speculation? Ah, as the Apostle indicated, those who have the faith, the character structure represented by the gold, silver and precious stones of Divine Revelation--these alone have an anchorage of soul sure and steadfast which enters into that within the veil, and fastens for support to the merit of the sacrificial death of the great Redeemer who, "by the

R5715 : page 196

grace of God, tasted death for every man," and who by the grace of God is to be the great King whose Kingdom will deliver Adam and his race from sin, death, ignorance, superstition, into the liberty of the children of God.

THE LORD'S BRETHREN NOT IN DARKNESS

Present conditions are very favorable for the spread of the Truth. Everywhere the public are thinking more than ever respecting religious things, and wondering what it means that great nations, each purporting to be Christ's Kingdom, should be so locked in deadly strife. Their perplexity and questions furnish excellent opportunity for explaining the Bible hopes and teachings. They are ready as never before for the message that these kingdoms are deceived into thinking themselves Christ's Kingdoms, whereas the Bible calls them "kingdoms of this world" and Gentile kingdoms. They are ready for the Message that Messiah's Kingdom is to furnish the remedy for all the ills of the world by uplifting mankind out of ignorance, superstition, sin and death. They are ready for the information that although Christ was eighteen hundred years ago declared worthy to become the King He has not yet taken office in the full sense of the word, but is waiting for the completion of the Church, which has been in process of calling and disciplining and polishing for more than eighteen hundred years. They are ready for the Message that Christ is now taking to Himself His great power and beginning His reign, and that the present disturbance of Europe is what is described in Revelation as the nations being angry, and God's wrath having come, etc.--Rev. 11:18.

In view of these favorable factors, we perceive our privilege in continuing to give no uncertain sound upon the silver trumpets of Jubilee. Apparently many of God's servants are being sealed in their foreheads with this knowledge, this Present Truth, as the Scriptures predicted: "Ye brethren are not in darkness that that Day should overtake you as a thief" (1 Thessalonians 5:4), though it shall come upon the whole world as a thief and a snare. As the Savior said, perplexities are causing the hearts of men to fail for fear and for looking after the things coming upon the world, still future, but because of the sealing in our foreheads--the clear intellectual knowledge--the servants of God may, as Jesus suggested, be lifting up their heads and rejoicing, realizing from present developments that their deliverance draweth nigh --that the resurrection of the Church and her glorious establishment as Messiah's Bride in the Kingdom, are near at hand, even at the door.

WINDS OF WAR LET LOOSE

How plainly now we can see what we saw less distinctly in the past--that the winds of war have been held back for approximately forty years to give opportunity for the sealing of the servants of God in their foreheads, for the spread of true Bible study all over the world, in all languages. Any one thinking of the present war as being suddenly thrust upon the nations is surely short-sighted.

R5716 : page 196

For forty years the newspapers of the world have been foretelling this war as imminent; every fall they would declare that it must come by spring; every summer they would declare that it must come by fall, and it was so long held back by Divine interference that many began to wonder whether or not the war might be ultimately avoided. But not so; the war is the only way in which the Kingdom of Messiah can be established. It will be in vain that the message might be sent to the Czar of Russia, to the Kaiser, or to the Emperor Francis Joseph, or to the British King that the time has come for Messiah to set up His Kingdom, and that all kingdoms of earth should now be turned over to Him. They would laugh at such a proposition and resist it at every cost. Instead, God merely lets loose the winds of war--He will no longer restrain--He will allow human selfishness to take its own unwise course. He will allow all nations to deceive themselves into thinking that they will be more firmly established, and enlarge their domains and pave the way to future prosperity by this war. Surely it is in view of this that all nations have been preparing for this war for forty years, by the building of great dreadnaughts, the organizing of great armies, etc., each according to its sphere of influence and greatest power. Is it not a master stroke of Divine Wisdom which permits the nations claiming to be Christ's kingdoms to destroy each other's power, to weaken each other, and to demonstrate by their strife that they have not even the first conception of the Spirit of Christ, of which, the Apostle says, "If any man have not the Spirit of Christ, he is none of His," a principle which is applicable to nations as well as individuals?
At the same time it should not be forgotten that there are saints of God in every land, and that doubtless there are saints in every army--in these armies because of conscription--in these armies to fulfil the demands of the governments, but with fullest determination that they at the same time owe their highest allegiance to the kingdom of kindness, and fully determined that they will kill nobody. We are hearing from the front, that they are seeking to live up to the teachings of the Word of God, pointed out in the sixth volume of SCRIPTURE STUDIES, and that they are being blessed in so doing. What more could we ask?

"WAIT YE UPON ME, SAITH THE LORD"

Inquiries come to us respecting the advisability of enlisting in hospital corps, rather than to be conscripted for the regular service later on. Our advice would be to wait for the leadings of the Lord's providence and to take such steps only when fully assured of their wisdom.

Now is a good time to remember the words of the Lord, "Wait ye upon Me, saith the Lord." It would be a mistake, however, for any of the Lord's people to think themselves called upon to interfere in any manner with the world's course in respect to enlistment. Let the worldly use their own judgment, while God's consecrated people use theirs. To be "subject to the powers that be," implies not merely a willingness to serve under compulsion, but implies also that we will not oppose earthly governments in any public manner. The public reproof and overthrow will come from the Lord. The smiting of the image, which will grind it to powder, will come not from the Church in the flesh, with carnal weapons, but from the Church in Kingdom glory, backed by Divine Power.--Daniel 2:45.

There never was a time of greater need that all of God's people should remember the Apostle's instruction, "Let your moderation be known to all men." Even in discussing the Time of Trouble emphasis should be laid not so much upon the trouble as upon the glorious Kingdom which will be inaugurated at that time and through the instrumentality of the trouble. Let us remember one another in prayer at this time and especially those who are in desperate situations. The Lord seems to have provided the Vow as a special means of comforting and supporting one another. Approximately 15,000 have already indicated to us that they have taken the Vow, and that therefore they belong to this great world-wide Prayer Circle which remembers each other and all the laborers in the Lord's Kingdom daily at the Throne of Grace.

R5716 : page 197

KILLED, WOUNDED AND PRISONERS

RED CROSS SOCIETY REPORT TO MARCH 1, 1915.

Prominent newspapers are publishing the following:

The total killed in the European conflict up to March 1 of this year was 2,136,000; seriously wounded, 1,150,000; slightly wounded, 3,781,000; prisoners, 1,764,000, making a total of 8,831,000.

These appalling figures were compiled by the Red Cross Society, and were furnished by the German consulate in Denver today.

The tabulated figures show the losses as follows:

	Germany.	Austria.	France.	England.	Russia.	Totals.
Dead	482,000	341,000	464,000	116,000	733,000	2,136,000
Wounded:						
Slightly...	760,000	618,000	718,000	185,000	1,500,000	3,781,000
Seriously..	97,000	83,000	439,000	49,000	482,000	1,150,000
Prisoners...	233,000	183,000	495,000	83,000	770,000	1,764,000
Totals.....	1,572,000	1,225,000	2,116,000	433,000	3,485,000	8,831,000

Allies, without Belgians, Serbs and Montenegrins, 6,034,000.
Germans and Austrians, 2,797,000.

====================

R5716 : page 197

THE PRESENT ADVANTAGES OF FAITH

"Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."--Hebrews 11:6.

PAUL the Apostle is in this text laying down a general principle as to what is the Divine pleasure. God is not pleased to deal with humanity as with the brute beasts. He did not make man to live a mere animal existence, appreciating only the enjoyment of his physical senses. Man was made to glorify his Creator and to have a knowledge of Him, in order to obtain the fullest happiness and blessing from the enjoyment of his God-given faculties.

As man shall in due time come to see his Creator's glorious character and the object of his own existence, and as he grows in ability to appreciate these, he will be most highly blessed. The knowledge gained will bring full confidence in God to all who become upright in heart and who desire to conform themselves to the grand purpose of their Maker in creation. Mankind are now bowed down with the weight of the sin and the accumulated infirmities of the ages, in bondage to Satan and his evil reign. Man has been the spectacle of the Universe. He has been the source of astonishment and sorrow to all the holy beings in God's infinite domain. His experiences, his weaknesses, his degradation, his sufferings under sin, have through all the centuries been preaching most powerful sermons, and have been giving impressive object lessons as to the effects of disobedience to God.

Throughout the Millennial Age, the great Jehovah will do a mighty work through the Messiah. It will be a work of opening all the eyes long blinded to the glorious light of the goodness of God. It will be a work of unstopping all the ears long deaf to the voice of Truth. The sons of men shall be washed from their pollution; their wounds and putrefying sores shall be anointed, bound up and gradually healed by the Great Physician; their tattered raiment shall be exchanged for the garments of righteousness. By the close of the Golden Age of Blessing man shall stand forth clothed and in his right mind, a glorious image of his Creator in the flesh.

When man shall have attained the full likeness of God, he will not need any special development of faith; for faith will be inherent in him. He will have communion with his Maker; he will once more be a son of

God. He will know his Creator as even Adam in his perfection did not know Him. He will have had such revelations of the terrible nature and results of sin, of the marvelous love of God in his deliverance from sin, that he will have an established character, fixed for righteousness, and a hatred of sin that will be an all-sufficient safeguard throughout eternity. After all this manifestation of the contrast between righteousness and iniquity, between the glorious sunshine of God's love and the horrible darkness and gloom of the pit from which they were lifted, any who still love and prefer the bondage of corruption will be destroyed in the Second Death.

When man first fell from his perfect estate, and the penalty of death was pronounced, the conditions did not manifest Jehovah as a loving God; and man thought he would be happier in his alienation and sin if he did not know about God at all. God gave, indeed, a hint of a coming time of restoration, when the Seed of the woman should crush the serpent's head; but the statement was vague. So, with very few exceptions, men tried to forget God, to give Him no place in their thoughts or their affections. Gradually they drifted further and further away from Him.

"WITHOUT GOD, HAVING NO HOPE!"

St. Paul in commenting upon this fact, declares that God gave mankind over to a reprobate mind. As they did not wish to retain Him in their knowledge, He left them to their evil course, to pursue the lusts of their depraved minds, and to learn by sad experience the bitter fruitage of sin, and the misery, vanity and woe which it brings. Man's perverse heart must be broken, before he can be brought to a realization of his condition as declared by the Apostle in the words, "Without God, and having no hope in the world"! Humanity has had bitter experiences,

R5717 : page 197

and has gone down from one depth of depravity to another, until now mankind have become so alienated from God by wicked works and self-will that many do not know that there is a God. Others conjure up in their minds a demon, whom they worship as God. So the poor world is today in a sadly confused, benighted condition.

Many believe that there is some law of Nature, some law of development and progression; and thus they speak of Nature as God--an impersonal god. They cannot worship such a god; for an impersonal god could not sympathize with them nor deliver them from their troubles. The Bible, however, presents a God of intelligence, a God of sympathy, a God who cares for His creatures and who has a marvelous Plan for their restoration to His own glorious likeness. How glad we are that we know this loving, living God! How glad we are that He has let us into the secrets of His counsels, that He has made known His wonderful Plan to us in advance of the inauguration of the great work! How it rejoices our hearts, to know not only of our own glorious share and place in this great Plan, but to know also of the blessings so soon to come to the poor groaning creation!

BLESSINGS PROPORTIONATE TO FAITH

In proportion as the people of God come into close heart-fellowship with Him, in proportion as they hear His voice speaking to them through the Prophets of old, through Jesus and His Apostles, and through His daily providences, they hear a good Message, a glorious Message, one that assures them of His loving sympathy, of His great Power and of His purpose to exercise that

R5717 : page 198

Power for the deliverance and blessing of all the world. As the Scriptures themselves assure us, it is a Message of "great joy to all people." Some can believe and receive this Message of good more readily than can others, and the more fully one receives it the more fully he will be blessed. Both knowledge and faith are necessary for that blessing. Some have not now the capacity for faith and some have not the knowledge. Those who have no faith will have to wait over for the next Age.

Some can look out into the realms of space and by modern appliances and mathematical calculations determine the distance to the sun, the center of our own solar system. With the aid of the telescope they can sweep through the vast expanse of the Universe and see something of its grandeur and its glory. They can study the movements of the planets in their various orbits, and forecast their future positions. They can ascertain also that there is a vast system of systems in the great material Universe. Truly, "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language. (But) their melody extendeth through all the earth, and to the end of the world their words!"--See Leeser and R.V.

But these wise men who study these wonderful works of the Almighty do not realize nor appreciate the love of God as manifested in His Son, our Redeemer. They have a certain knowledge of the Power of God, but very few of them appreciate His character. As the Apostle Paul has truly said: "In the Wisdom of God, the world through its wisdom knows not God." (1 Corinthians 1:21. R.V.) Jehovah does not purpose that any shall know Him save in His own appointed way. The wisdom of man cannot find Him out.

God is now seeking only those who have the true wisdom, in that they realize their own insufficiency, their need of instruction and guidance, and who can exercise the necessary faith when the Message of God is brought to them. All others will be able to appreciate the Message in the incoming Age of Blessing. Those who are now too wise in their own conceits will be brought through humiliating experiences to a contrite and humble condition of mind. The credulous will be given the true knowledge which will lead to a real faith.

Many noble minds are filled with the wisdom of this world. They think of the mighty Universe with its millions upon millions of systems of worlds rolling through infinite space. They look at the earth, and think of the comparatively insignificant size of the little planet on which we live. By the power of the microscope, they examine the wonderful construction of plant and flower. They scrutinize the marvels of the structure of molecules and atoms of matter, and of midgets, mites and microbes. Then they shake their heads and say: "The idea that a God of such infinite Power would concern Himself about humanity! He is far too busy to trouble Himself about us!" These must wait a further and more favorable time for their enlightenment. The Lord can deal as yet only with those who have naturally some faith and who have gained a sufficient knowledge of Himself and of His character to believe in His Love and to be desirous of coming into fellowship and communion with Him.

A SPECIAL CLASS NOW DEALT WITH

The basis of the Apostle's argument in our text is that faith is the essential thing in coming to God. God will not receive any one who does not exercise faith. St. Paul recounts the faith of the worthies of old, who gained such victories through their faith, and who received the testimony that they pleased God. Then he declares that whoever would come to God now must believe. There are some who are drawn to the Lord, who desire to come to Him. There are others who desire to get away from Him as far as possible and to keep away. These have no real knowledge of God, but are grossly blinded by "the god of this world."--2 Corinthians 4:3,4.

The class referred to in our text as coming to God or as willing to come to Him, have a heart-hunger for their Creator--a longing for Him that nothing else can satisfy. They say to themselves, "There is a God who made me. The more I learn respecting the vast Universe and of my own anatomy, the more I see the Wisdom and the Power of God, and the more I realize my own littleness and weakness and need. For this great God my soul is crying out, and I have been told that He has made a revelation of Himself, that to certain Prophets of old He revealed the fact that He takes an interest in His human creatures. I mean to study what He has declared through these His servants. I am also told that He has revealed Himself and His love further through Jesus Christ His Son; and that this Son of God came to earth and died for sinful man that he might live. If God has really given man His Message, I want that Message; I will draw near to this God, that I also may receive His blessing."

The Lord encourages all such through His Word. He says, "Draw nigh to Me, and I will draw nigh to you." And as these come, seeking to know His will, He becomes the Rewarder of their faith. He points them to the one who is the Propitiation for the sins of all who come to Him. He makes known to them that those who come to Him through His appointed Channel may have the Savior as their Advocate, upon the terms of faith and consecration to lay down their lives in sacrifice with Him. Thus step by step they come into the fulness of salvation, and enter into the Holiest by the blood of the cross. They are accepted in the Beloved.

CREDULITY NOT FAITH

Many imagine that they have faith when in reality they have only credulity. Their so-called faith is not founded upon the Word of God and upon His promises. Such credulity will surely fail when the great testing time comes. Credulity is the acceptance of a thing without good reason, without sure evidence. Faith, on the contrary, is the acceptance of a thing because we have indisputable evidence of its reality, its truthfulness and its reliability. As we exercise faith in God, we come nearer and nearer to Him.

"According to your faith be it unto you," are the Master's words. Every exercise of faith is based upon something real and tangible to faith. There is a mental tangibility for faith and also a physical, or outward, tangibility. True wisdom searches out the two grounds for faith. "The secret of the Lord is with them that reverence Him; and He will show them His Covenant."

These increase in faith as they go on in the path of obedience. Faith and obedience are like our two feet. We put one forward, and then the other, and then the first one forward; and so we develop in faith by continuing in the spirit of obedience, following on wherever the Lord points the way. "We walk by faith and not by sight." But we have good, tangible evidences all along our Heavenward journey. Outside of all other evidences, the true Christian has in his own personal experiences abundant proof of our Father's love and care. The Master said, "Are not two sparrows sold for a farthing? and not one of them shall fall upon the ground without your Father....But ye are of more value than many

R5717 : page 199

sparrows." (Matthew 10:29.) As he progresses in the narrow way the child of God comes to learn the fulness of meaning in these words of our Lord.

FAITH A REAL SUBSTANCE

So the Christian who walks closely with the Master finds the truth of the Apostle's words that "faith is the substance of things hoped for, the evidence [proof, conviction] of things not seen." (Hebrews 11:1.) Faith is not only a groundwork, or basis, for our hopes (itself also having a groundwork in proven facts), but it is a real substance--a mental substance, so to speak, which stimulates and clarifies the mind. Faith is not a substance that we can hold in our hand or walk on with our feet. But it becomes a strength to our minds as we progress in the knowledge of God and of the things which God has to give to those who love Him above all else and who seek to render Him loving, devoted service. Faith becomes as real and tangible to us as any material substance--even more so; for the things upon which our faith lays hold are eternal.

===================

R5718 : page 199

"THE HOUR OF TEMPTATION"

"Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."--Revelation 3:10.

OUR Lord's words addressed "to the angel of the Church in Philadelphia," had their fulfilment, we understand, during the period which closed somewhere about the time when the Harvest of this Age began. We are not to think of the different epochs represented in the messages to the various Churches as being exact periods, as though there was a particular instant of beginning and a particular instant of closing. Rather we are to understand each to be a general period, which laps over the one on the other. So this period of faithfulness to the Lord's Word of which our text treats seems to have been one of some length, just as this Laodicean period in which we live has covered a considerable time, but is nearly ended now, we think.

For a long time God's Word was lightly esteemed. The transition from a poor understanding to a better understanding of it came on gradually. The Two Witnesses of God, the Old and New Testaments, long clothed in the sackcloth of the dead languages, gradually ascended to heaven, the place of honor and power, as the Scriptures symbolically represent the matter. (Revelation 11:3-12.) Then came the general announcement that the time of the Second Advent of Christ had come. This was sometimes called the Wolff Movement and sometimes the Miller Movement; for one was the leader in one part of the world, and the other in the other part. America at this time was representative of the advanced thought of the world. This proclamation of the Kingdom of Christ was a remarkable movement, which we believe is referred to by our Lord in the Parable of the Ten Virgins, who awoke and trimmed their lamps. But it was a false alarm. The Bridegroom did not come.

DISAPPOINTMENT OF MILLER MOVEMENT A SIFTING

This disappointment caused a sifting among the professed people of God. Some became all the more interested in the Bible as the Word of God, and did not doubt, while others became haughty and skeptical, and declared that the Bible was a foolish old book, that anybody who paid any attention to these prophecies must be soft in the head, etc. So these did not keep to the Word of God, but discarded its declarations. The promises and prophecies of the Bible relating to the Master's Second Coming, though positive and numerous, were abandoned by most of the great teachers. Consequently the people knew very little about the Bible. Of course their faith could not be much greater than their knowledge.

As a result the work of the Miller Movement was a sort of separation, as between those who kept the Word of God with patience and those who lost their faith in His Word. This persistent, patient faith of the true saints of God is what we think is referred to here by keeping "the word of My patience." The general hour of temptation, therefore, would not come upon them, but upon those who came after them--the Laodicean Church. The Philadelphia Church, which had patiently passed through so severe a trial of their faith, would not be subjected to the later test.

"The hour of temptation" has come upon us now. This hour of temptation has been the Harvest time. In many respects it has tested the Lord's people, and has proven who are faithful to the Word of God and who are not faithful to it. Hence the majority of the professing Christians of the world--probably more than three-fourths --have lost all faith in the Bible, and have fallen into the various false and delusive theories of our day-- Evolution, Higher Criticism, Christian Science, Theosophy, Spiritism, New Thought, etc. They have fallen from faith, from loyalty to the Lord's Word. They are not able to stand in this "evil day."

FALL OF FAITH FOR A TIME

The trials of this "evil Day" do not end with the Church, "with the House of God"--though they begin there. The hour of temptation was to "come upon all the world, to try them that dwell on the earth." The temptation, the trial, is going out amongst the people of every nation, especially to all parts of Christendom. In the severe experiences through which many have passed, they have been led to doubt the very existence of God. They cannot conceive of a God who would allow such terrible calamities as have already come, and who will allow the yet greater calamities which the thoughtful see are still to come! Not knowing God's great Plan, not seeing the glorious outcome of present conditions, the golden lining to the dark cloud now settling down upon the whole world, people will lose all confidence in a Supreme Government. Poor humanity in their ignorance and blindness have not been enlightened through the Word of God, have not known of the coming Kingdom and the method by which it will be inaugurated and the purpose and object of its inauguration.

So the present crisis is surely a time of great trial upon the whole world. Many of these have constituted a nominal Church; and in this period of testing and shaking all church systems will go completely to pieces. Babylon will fall; for she is neither able nor worthy to stand in this great Trial Day. And great will be her fall! It will mean for a little time the general destruction of faith--the fall of faith, we think. This seems to be the meaning of the prophecy, "For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon; that He may do His work, His strange work; and bring to pass His act, His strange act." (Isaiah 28:21.)

R5718 : page 200

Those not having understood, not having given heed to the Word, will be entirely disconcerted.

THE PHILADELPHIA CHURCH SPARED

As to the Philadelphia stage of the Church, and their being saved from the hour of temptation, we think possibly the Lord meant that some of the Church of that epoch would live over into the present period, and that they would not be subjected to the special trials of this hour. For instance, we think of a very fine old gentleman, who was about ninety years of age at the time we are about to mention. He was pastor of a Church. He seemed to receive Present Truth with a great deal of joy and spoke it forth with much zeal. But he was surrounded with so much opposition at home, and in the church to which he was attached as a minister, that he could not seem to trust to his mental judgment. He apparently thought to himself, "I am about ninety years of age. I cannot trust the reliability of my own judgment. Even if I go on the street I need some one to take my arm, or I theirs, lest I run into something. If I were sure that this is the Lord's will, I would be willing to endure any amount of opposition. But I am not sure."

We have sometimes thought of that old gentleman as perhaps a representative of a large class, and we have considerable sympathy for him in that he was not able to take his stand and come out of Babylon. This Scripture which we are considering has rather comforted our mind with respect to him and others like him. These seemed to prove loyal to the Lord's Word, and faithful to the extent of their ability to understand. Probably any of these coming over into the Harvest time would not be counted in as of the Harvest period. We are not, of course, certain of this. We only know that the Lord promised those of the Philadelphia period that they should be spared the trials now upon the Laodicean phase of the Church and upon the world.

===================

R5718 : page 200

HIS SERVANTS WE ARE TO WHOM WE RENDER SERVICE

"For ye were sometimes [once] darkness, but now are ye light in the Lord; walk as children of light."--Ephesians 5:8.

JOHN the beloved Apostle of Jesus wrote, "God is light, and in Him is no darkness at all." This figure of speech pervades the entire Bible. Everywhere light stands for Truth, for righteousness; and darkness represents error, superstition, sin. Our Lord Jesus being in full harmony with the Father, was the Light of the world. To this end came He into the world. One of the titles He assumed was "The light of the world." (John 8:12.) Although He was in the world, the world knew Him not. They loved darkness rather than light, because their deeds were evil.

The Apostle Paul explains that the darkness on the part of the world comes either directly or indirectly from the Adversary. He says that "the god of this world hath blinded the minds of them that believe not." Then he proceeds to tell us why this is so. Satan does this "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," shine into their hearts. In order to keep mankind away from God, Satan has put light for darkness and darkness for light. This has been largely through good people, whom Satan has more or less used, ignorantly on their part, as his tools. As a matter of fact, darkness is very gross in the world, and light is seen only by the few. Thus the Apostle prays for the Church that the eyes of their understanding may be enlightened, indicating that the eyes of even the consecrated people of God are not fully enlightened, not fully opened. He prays for this in order that they may

R5719 : page 200

be able to comprehend what is the length, the breadth, the height and the depth of the love of God, the love of Christ, which passeth all understanding.

We perceive, then, that to see God--to see the Truth, to know the deep things of God--is to have a very glorious conception of the Almighty, of His character and of His Plan. We see that the Adversary tries to keep us in the dark, and that God is permitting this for a time--permitting the ignorance, superstition, sin, darkness, which envelops mankind. But those who learn of the Savior whom God has provided, who put themselves into His hands, who study God's Word, and thus struggle against the darkness of error, superstition and infirmity, get their eyes more widely open. As they do this, they become stronger of character. So there is a good purpose served in these battles. We are, therefore, to maintain a good fight against sin and against selfishness.

THE TRANSFER FROM DARKNESS TO LIGHT

A question may be asked as to how we pass from the one class to the other, how we were changed from being children of darkness to being children of light. We were once of the darkness class. We were once in ignorance and misunderstanding of God--in unbelief. We were confused with the gloom of the Dark Ages. But now we are enjoying the light. No one of us as yet has full light, but some grow more rapidly than others in grace, in knowledge and in love. After our begetting of the Spirit we progress in the development of the fruits of the Spirit; we are transformed in mind and finally perfected in the First Resurrection.

This transfer from darkness to light, then, is accomplished in a more or less gradual way. The first thing we needed was knowledge--to have some measure, some glimpse of light. So if we were fortunate enough to have, as natural men and women, some glimpse of God's goodness, some appreciation logically of what is Truth and what is falsehood, what is reasonable and what is unreasonable--to that extent we were favored in our birth. The Lord intimates that not all are called, not all are drawn. (John 6:37,44; 1 Corinthians 1:26-29.) To have this measure of light before we consecrate ourselves to God through Christ indicates that circumstances have favored us; either the circumstances of our birth or of our lives have been favorable to us. Under these favorable influences our eyes have been to some degree opened; and we have become more and more ready to sacrifice everything to obtain the light.

But if we are not of the right disposition, when we get a little light we prefer to fall back into the darkness rather than to walk in the light and to have the difficulties and trials which loyalty to the light will bring. In order to be worthy of more light we must have the character which will follow the light as it is seen. "If any man will be My disciple," said the Master, "let him deny himself, take up his cross and follow Me"--let him give up his own will, deny himself, die to himself, and give himself fully into the hands of the Lord.

"CHILDREN OF LIGHT" TO BE PROVEN

To those who see but dimly, this is a large contract. But those who love righteousness and hate iniquity to the extreme will follow the light whatever the cost. The

Lord is gracious to these; and when they consecrate themselves to Him, on His terms, He gives them the begetting of the Holy Spirit. This is the start of a new influx of light; for the natural man cannot receive the deep things of God, because they are spiritually discerned. Only the spiritual can grasp them. (1 Corinthians 2:9-14.) Then the Apostle proceeds to say that we, the Church, are able to understand these things, yea, the deep things of God, because we are begotten of God, begotten as New Creatures, to the new nature. We do not understand them all from the start, but more and more they are revealed to us as we progress in the narrow way. This spiritual understanding is a guiding light, an inspiration to righteousness; it creates an enthusiasm for righteousness. Thus we become children of the light.

After we have once become children of light, there are testings, provings, for us to undergo. The Lord Jesus tells us that if we would be faithful to the light we must let our light so shine as to show forth the praises of our Father in Heaven. He forewarns us that many will not appreciate our good works, but will say all manner of evil against us falsely, for His name's sake. He assures us that the children of darkness hate the children of light; but He admonishes that in these experiences we should "rejoice and be exceeding glad; for great is your reward in Heaven." Such is the sentiment of the children of the light that they will rejoice even in persecution and in tribulation. As they let the light, the Truth, shine out, the error will be manifested to those of right understanding and of noble heart. The children of the darkness, of the error, will be angry with us for showing up the error in which they are entrenched, and will persecute us as they did the Master.

THE FINAL TEST OF THE CHURCH

It is reasonable to expect that the time will yet come when all who are faithful to the Lord will be treated in like manner as was our Lord. Indeed, it is already coming. It behooves us individually to put on the whole armor of light, that we may be able to withstand whatever persecution comes upon us from the blinded followers of the Adversary. It does not necessarily follow that the instruments of Satan are murderers and thugs. When we look back at our Lord's First Advent, we see that those who were most successfully used of the Adversary against our Lord Jesus were the chief religionists, the Scribes, the Pharisees, the Doctors of the Jewish Law--professedly men of God and leaders of His people.

But "His servants ye are to whom ye render service," said the Lord. Those, therefore, who rendered service in the way of persecuting the Master, and finally in crucifying Him, were the servants of Satan, no matter whose servants they thought they were.

But we are not to think that because of this they will be condemned to eternal torture. We are to remember, too, that they were servants of Satan partially on account of ignorance. As the Apostle Peter said to the Jews on the Day of Pentecost, "I wot that through ignorance ye did it, as did also your rulers." St. Paul also bears witness of this fact, saying, "For if they had known, they would not have crucified the Lord of Glory." They did these things because they were the blinded servants of Satan, though if their hearts had been true and humble, they would have been able to see, as did the faithful "remnant" of Israel--the "Israelites indeed." The Jews who crucified Jesus went into an awful time of trouble therefor; but soon now, we believe, they shall "look upon Him [with the eye of faith] whom they pierced, and shall mourn for Him as one mourneth for His only son"; and God "will pour upon them the Spirit of prayer and of supplication."--Zechariah 12:9,10.

And so presumably today there are really good men who are servants of Satan and do not know it. If any know and yet do such evil works, it would seem that they will have a very serious account to settle. God alone knows the culpability of each. Their enlightenment too is near, and great will be the confusion of face of those who, because of unfaithfulness, have been instruments of the Adversary to persecute, malign and afflict the true children of God, who faithfully proclaimed the Truth as it is in Christ Jesus.

===================

R5720 : page 201

HOW TO PROCLAIM THE TRUTH

"Speaking the Truth in love,...grow up into Him in all things, which is the Head, even Christ."--Ephesians 4:15.

THE Truth is always to be spoken humbly, but fearlessly. The Christian is not at liberty to speak anything but the Truth. If he is a professed minister of the Gospel when the Truth reaches him, he is not to continue to preach error just because the congregation employing him do not want the Truth. A worldling in the pulpit would have no qualms of conscience. He would reason, "I am giving these people the very things they want. They are paying my salary, and this is purely a business proposition." The worldling calling himself a minister of Christ would take this position because he had never received the Spirit, the disposition, of the Truth--the Holy Spirit of begetting.

But one who receives the Truth in the love of it, who imbibes its spirit, would say, "I now see that many of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting His character, and to some extent, at least, turning people away from the Truth. This is the very opposite of what I wish to do. I cannot longer dispense error. I am not an ambassador of a denomination or a congregation, I am an ambassador for God. I am not the servant of this congregation, but the servant of the Lord. If I should still preach error when I have come to see the Truth, I would be guilty before God."

THE HONOR OF OUR AMBASSADORSHIP

Such a faithful servant of God would by his uncompromising attitude lose his standing and his honor amongst men. But all this is not to be considered; for he would gain instead the favor and blessing of the Lord. The great Apostle declared that he counted all things but loss and dross, that he might win Christ and "be found in Him"--that he might gain a place in the everlasting Kingdom of Messiah. Those who succeed in so doing will win the "pearl of great price." So, then, the speaking of the Truth is absolutely essential to the life of the Christian. The Truth of God's Word is to be enshrined above all else in the heart of the child of God, and he should esteem it a blessed privilege to speak it.

Our power of speech, of communicating our thoughts to others, is the greatest power we possess--the most far-reaching. It is a potent factor for either good or evil, for either Truth or error. The opportunity to speak the Truth, to confess Christ before men, either publicly or privately, is a great privilege. In order to be a servant pleasing to the Lord, one who can be effectively used of

R5720 : page 202

Him, one must speak the Truth in love. When one has just entered the family of God, less might be reasonably expected of him than after he had been for some time in the family. We, as God's dear children are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into Him in all things." We are to recognize that He is the Head of the Church; and that if we are to be members of His Body in glory, we must be developed. We are to bear the fruitage of the Holy Spirit, that we may be qualified to share in the future that glorious Kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship--we are to show forth the praises of Him who hath called us out of the darkness into His marvelous light. And in telling the Message of His Grace we shall grow spiritually. "He that watereth shall himself also be watered." As we proclaim the Truth from an honest, earnest, loving heart we shall become more and more filled with it ourselves. "There is that scattereth and yet increaseth; and there is that withholdeth and it tendeth to poverty"--to leanness of soul. As we give out to others, our own store of blessing is increased. We are to develop day by day this quality of love. Why is this? Because it will make us like God, and that is the one thing to be desired--the one thing necessary.

Our God has other glorious attributes besides Love, but this attribute is the especially predominating, overruling quality of His character. God's Justice co-operates with His Love. And His Wisdom would not attempt to carry out any plans that His Love would not approve. So as we grow, this quality of Love should be more and more manifest. We are to see that our words are loving, kind, gentle. We are to curb any tendency to self-glorification or show in telling of God's great Plan to others. Let us keep self out of sight, that the beauty of the Truth may be seen. Our manner of presenting the Message to others has much to do with its effectiveness. Speaking the Truth in love, we shall not only be accomplishing much more for others, but the Message will also be more impressed upon our own mind.

Whoever appreciates these things of God and then speaks forth in love and sincerity will receive a blessing in his own heart and mind, and the Truth will become clearer and sweeter. In helping others he will be helping himself. Thus the various features of the Plan of God become more firmly engraved upon his mind.

NATURAL QUALITIES THAT NEED RESTRAINT

In the cases of the stronger characters which come into Christ, we see a special need for watchfulness in the proclamation of the Truth. Those naturally lacking in combativeness would not be inclined to bring strong pressure to bear upon others in connection with their presentation of Truth. If their Message did not seem to be favorably received, they would be likely to feel, They do not like to hear what I have to say; so I will not talk any more on the subject. They might be too easily discouraged. But those who have more force, or combativeness, are liable to manifest this disposition in the way they present the Truth. They are inclined to be too forceful--to present the matter as an obligation.

But we are to remember that this is not a compulsory matter now. It is now an invitation, and is designed only for the meek, the teachable. By and by force will be needed, and used. Those who now have the hearing ear need only the word of instruction and counsel. Those who require force are not the ones the Lord is now seeking. If any of the Lord's ambassadors endeavor to crowd the Message upon others, it will arouse antagonism and lose its power. Thus our King would not be so well served, and hence would not be so well pleased.

Others of the Lord's people may have great approbativeness. They may have pride and may wish to show off their ability in language, or their skill in handling the Scriptures. They might give out the Message with the idea of arousing in others the thought, "See how much he knows--he is a master at handling the Bible!" Approbativeness seems to present quite a subtle temptation to many. This tendency of the flesh must be very carefully watched and subdued, or it will ruin the usefulness of the Christian and greatly hinder his own growth.

R5721 : page 202

Some naturally like to be in the lime-light, while others are just as anxious to keep out of it. The one might have to force himself in order to speak the Truth in public as an ambassador, while the other would need to curb himself somewhat. The only way for the latter to do is to learn to speak the Truth in love and in humility --to speak it out of love to God and love to the brethren. The Plan of the Ages is God's Plan. We have nothing whereof to boast. Therefore we should present that Plan in meekness, gentleness, brotherly-kindness and love.

===================

R5719 : page 202

OUR STANDING ONLY IN CHRIST

"A body hast Thou prepared Me."--Hebrews 10:4.

MOTHER EVE had no standing with God except as a part of the body of Adam, for she was taken from his side. We understand that this represents that the Church has no standing with God of herself, that to produce her required the sacrifice of Jesus her Lord. In other words, she came from His side. The Second Adam is the Heavenly Lord--the First-born from the dead, the Justifier, the Life-giver to the world. During this Gospel Age, God has been selecting the Church to be the Bride of Christ, and she has been in process of development. As the Bride, the Lamb's Wife, she may be considered to be the second Eve; and her work is to be during the incoming Age, the mothering, or caring for the race of Adam, begotten again by "the Lord from Heaven," the Second Adam.--1 Cor. 15:45-47.

The whole picture shows us that the responsibility of the fall was in Adam. St. Paul points out that Mother Eve was the one who was deceived and was first in the transgression, but also points out that it was through Adam's disobedience that sin entered the world; and thus death passed upon all men, "for all have sinned" (Romans 5:12)--showing the effect of Adam's fall upon his offspring, through heredity. As "the wages of sin is death," and as the sin that brought the death was Adam's sin and not Eve's sin, it follows that the Redemption-price would be that which corresponds to Adam, and not that which corresponds to Eve.

THE BODY OF SACRIFICE

When we read, "A body hast Thou prepared Me," as a sacrifice, we are not to understand this to mean the Church, the Body of Christ, prepared for sacrifice. The

R5720 : page 203

body prepared for sacrifice was the human body of Jesus. It was prepared in the sense that it was provided Him miraculously, and was holy, harmless, undefiled, separate from sinners. Jesus alone had such a body prepared for Him. The Church has no such body.

Our Lord Jesus was ordained of God a Priest after the Order of Melchizedek; but sacrificially He was the antitype of Aaron, and was first to offer up Himself, and subsequently to accept His disciples, justify them through His sacrifice, and then constitute them members, or parts, of His own sacrifice. It is evident that in the type only the high priest was ordained to offer up the sin-offering of the Day of Atonement. None of the under priests had such a right. So none of the antitypical under priests, the followers of Christ, are competent to offer up themselves. All that we can do is to present ourselves to our Redeemer, who justifies us--consecrating our lives unto death. He accepts us, imputes His merit to us, and counts us members of His fleshly Body; and then by His Holy Spirit, through Christ, God operates in us "to will and to do His good pleasure," which is to carry out the work of self-sacrifice even unto death. But all this while the Church is not sacrificed as was the High Priest, nor presented to the Father in our own name. The Father's dealing is only with our Advocate, and we are accepted merely because we are His.

All this is shown in the Atonement Day type of the sin-offering. The high priest offered the bullock first, as his own sacrifice--representing himself individually. Then the high priest, not the under priests, afterwards offered the Lord's goat--one goat, not many goats. This goat was offered, not as the sacrifice of the under priests, but as the sacrifice of the high priest. So in the antitype. Our consecration is acceptable to the Father only because of the merit of Jesus imputed to us as His members when He adopts us as a part of His own flesh.

This is in response to a question. We cannot make this matter more clear than we have here done, which is the same exactly that we have tried to say on this subject in the SCRIPTURE STUDIES and in THE WATCH TOWER. We exhort to prayer that the mind of the Lord may be understood and that you may have a blessing.

====================

R5721 : page 203

ISRAEL'S "SEVEN TIMES" OF CHASTISEMENT A BLESSING

QUESTION.--If the punishment for all the righteous blood shed from Abel's day to our Lord's day came upon the Jews in the year 70 A.D., how can we explain the chastisements through which they have been passing all down the Gospel Age?

Answer.--We certainly know that the Jews said at the time of our Lord's death at their hands, "His blood be upon us and upon our children." They not only were willing to bear personally the responsibility for Jesus' death, but expressed the desire that their posterity also should bear it. Doubtless God, with His foreknowledge in respect to what this people would do, as well as in respect to their general heart condition, had from the beginning planned their "Seven Times" of disfavor. This He had caused to be recorded by Moses in the book of Leviticus (26:18-45). God had there declared that if the Israelites did not repent of their transgressions against their Covenant, and if His repeated chastisements failed to reform them, He would bring upon them "Seven Times" of punishment and discipline.

In Bible chronology a "Time" is a symbolic year. According to Jewish reckoning each year was composed of 360 days; hence when used symbolically each year would mean 360 years, and seven such symbolic years would be a period of 2520 literal years. These Seven Times, or seven symbolic years, began in 606 B.C. at the destruction of Jerusalem and the carrying away of the entire nation into Babylon, at the time when the foretold 70 years of desolation of the land began (Jer. 25:8-12; 2 Chron. 36:14-22), and has continued ever since, we understand, or until about September 21st last.

During this long period of affliction upon Israel, the Lord has given the Gentile nations an opportunity of showing what they could do in the way of world-government. God had declared that during these "Times" He would deal very differently with His Covenant people from His previous dealings. He would walk contrary to them and would scatter them among the heathen (Gentiles); and they should be under the domination of their enemies, etc. It is a matter of history that the Jews have indeed ever since been oppressed by the other nations, "without a king," in full harmony with what was foretold by the Lord. This experience has been favorable to Israel as well as unfavorable. It has not been merely a chastisement for their sins. It has been an experience which the Lord has given them for their good.

"BEFORE I WAS AFFLICTED I WENT ASTRAY"

During these "Seven Times," then, the Jews have had severe tribulation and discipline. All of God's people, of every Age, have needed chastisements for their correction and development, some more and some less. God says to Spiritual Israel, "For what son is he whom the father chasteneth not? If ye be without chastisement, then are ye bastards [spurious] and not sons." (Hebrews 12:8.) And so it has been with the House of Servants, Natural Israel. Because they were God's Covenant people, therefore He dealt with them; and He has really given them, during these 2520 years, experiences which will prove favorable to such of them as will incline to do right. Those bitter experiences proved so favorable that when Jesus came they, as a people, were the holiest in the world; and at that time they had suffered only a small portion of these "Seven Times."

So we find that the preaching of the Gospel by our Lord and His Apostles found about five hundred of the Jews ready to believe and accept Jesus as Messiah. And soon afterwards, just after Pentecost, there were quite a number of thousands who believed. These, we are told, were Israelites indeed in whom there was no guile. It is very remarkable that there was so large a number in Israel ready to receive the Messiah. This would not have been the case had they not been passing through disciplinary experiences. These experiences were all such as would tend to keep them separate from the Gentiles, keep them from mixing with any of the peoples of earth.

If the Jews had prospered under the various governments --Babylon, Medo-Persia, Greece and Rome--they might have intermingled with these other peoples and have ceased to be Jews altogether. And the same is true of their posterity since their national overthrow under Titus, A.D. 70. In God's providence the Jews have continued to have such tribulations throughout this Gospel Age as to have kept them separate from the rest of the world; and thus their minds have been kept in that condition of humility in which they will be best prepared for

R5721 : page 204

the Lord's service when the time of their complete restoration to favor shall come.

Our thought is that when the proper time arrives the Israelites will be more ready for the Kingdom than any other nation. The afflictions through which they have passed, their obedience to the Law, etc., will have prepared them for the Kingdom. We are not, therefore, to consider this long period of their suffering and affliction merely as tribulation, as punishment. For their ultimate good the Jews were to be trodden down of the Gentiles until the full of Gentile domination.

ISRAEL'S GREAT REGATHERING

St. Paul tells us that just as soon as the Gospel Church shall be completed, God's favor will return to the Jews--return in the full sense. "Blindness in part is happened to Israel until the fulness of the Gentiles [the full predestined number of the Church to be gathered from the Gentile nations] be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion [the glorified Gospel Church, spiritual Zion] the Deliverer [The Christ, Head and Body, Jesus and His Bride], and shall turn away ungodliness from Jacob [Natural Israel]; for this is My Covenant unto them when I shall take away their sins."--Romans 11:1-33.

The Lord purposed to take away all sins--the sins of Israel, the sins of those who were to constitute the Gospel Church, and the sins of the whole world. For this cause Christ was manifested, for this cause He died. This cancelation, or doing away with the sins of the whole world, will progress as each shall recognize the Heavenly gift of forgiveness and obey the Government.

The orthodox Jews, those who still hold to the teachings of the Law and the Prophets, and have faith in God, will be the first to receive the blessings of the New Age. "As concerning the Gospel, they are enemies for your [the Church's] sakes; but as touching the election [the natural election], they are beloved for the father's sakes." So, then, this condition of affliction in which the Jews have been throughout the Gospel Age, in addition to the overthrow of their nation in the year 70 A.D., has really been a favor from God. All the tribulation through which this people have passed during the entire "Seven Times" of chastisement will be finally found to have been to their advantage, preparing them for the blessings of Messiah's Kingdom. The Church will be first in the Kingdom, Natural Israel with the Ancient Worthies at their head will be the second. Subsequently all nations will come into Divine favor and blessing, becoming members of Israel. All will be blessed through our Lord and Savior Jesus Christ.

"DOOR" PROBABLY NOT YET CLOSED

Question.--Would there be any prospect for one who consecrates at this time to be of the "Bride" class, or has the Call now ceased?

Answer.--We make a distinction between the end of the public Call and the shutting of the door. We understand that the public Call ended when a sufficient number had been invited and had accepted the invitation--in 1881. But of these invited and accepted ones there was still to be a testing. Only those enduring loyally to the end will be finally counted in as victors. Others, not proving wholly loyal to their Covenant in their daily lives, will in time be dropped from the list, which would mean that they had not been running faithfully. This would continually make vacancies to be filled. But such a filling of vacancies would not require a new Call, but merely a permission for one to enter as one went out.

Our thought is that a large number of those who consecrated prior to 1881 failed to "make good." It is our thought that you are still in time to make your consecration, with every reason for hoping that you may make your calling and election sure by zealous faithfulness in sacrificing earthly interests in favor of the Heavenly.

In any event, the most reasonable thing for any of us to do would be to give ourselves wholly to the Lord, just as soon as we realize our imperfection and the Lord's sufficiency. We should be glad to have Him as our Care-taker, regardless of what reward He would give. We should be sure that so great and so generous a King as God would give good gifts to all who are His. In other words, after the Little Flock is completed, the Lord will be glad to bless in some other manner others who have the spirit of obedience and sacrifice.

===================

R5722 : page 204

QUEEN OF SHEBA VISITS SOLOMON

--AUGUST 1.--1 KINGS 10:1-10,13.--

KING SOLOMON'S RENOWN--A DISTINGUISHED VISITOR--SOLOMON'S GREAT ENGINEERING AND ARCHITECTURAL FEATS--HIS LITERARY ATTAINMENTS--"THE HALF WAS NOT TOLD"--"A GREATER THAN SOLOMON IS HERE"--RICHES OF DIVINE FAVOR.

"Wisdom is better than rubies."--Proverbs 8:11.

IN ANSWER to King Solomon's prayer for wisdom, God promised him both wisdom and riches that would make him world-famous. By the middle of his reign King Solomon had accomplished marvels for his nation. Its fame spread to every land. He was known as the wise king, the peaceful king, the rich king.

We may suppose that the visit of the Queen of Sheba to King Solomon was about the middle of his reign--after he had been manifesting his wisdom for twenty years. She came, it is supposed, a journey of 1,500 miles, with quite a large retinue of servants and camels, and with valuable presents, gold and Arabian perfumes. Our lesson gives the queen's own statement of her object in coming to see King Solomon, and of how she found the facts to be more than double all of her anticipations and all the stories that had been told respecting King Solomon's wisdom and riches and the prosperity of his kingdom.

THE WONDERS OF SOLOMON

The Temple of the Lord, the materials of which his father David had prepared for him years before, was one of the first marvels of King Solomon's reign. Its beauty and its cost as a religious edifice were a world marvel. Then the king's own palace and the corridor, or ascent which led from his house to the Temple, were marvelous for that time, and indeed for any time until the wonders of engineering and architecture brought forward during the past century, which is noted in the Bible as the period of God's preparation for Messiah's Kingdom. --Nahum 2:3.

Another great engineering feat of King Solomon was called the Pools of Solomon--the system of water supply

R5722 : page 205

for his capital, Jerusalem. These pools were connected by covered aqueducts, the first known in history. Additionally, he built strongholds or fortresses throughout his kingdom, for its defense against invaders. Furthermore, he extended the boundaries of his kingdom to the full limits set by the Lord prophetically long before. (Genesis 15:18.) This brought his kingdom down to the seacoast. Near Joppa (Jaffa) he had a harbor for ships, which is now completely cut off from the sea, and, having gradually filled up with earth, has become a beautiful orange grove.

But his largest port of entry was at the city of Tyre --not in his own domain. He did business through the king of Tyre; and unitedly their ships traversed the Red Sea, the Mediterranean, etc., bringing commerce from all parts of the world, and affording good facilities for importing goods not produced in Palestine. It was through this means that King Solomon became so very rich that figuratively it was said that the precious metals became as common as stones in Jerusalem.

A ROYAL VISITOR

Busied with these enterprises, and at heart loyal to God, Solomon's reign, by the time of the Queen of Sheba's visit, seems to have been a most wonderful one. Later, satisfied with the blessings of the present life, the king seems to have been less wise and less a man after God's own heart and less thoughtful for his people. It is difficult, especially for the poor, to realize how great are the temptations of the rich and the danger that even a wise man may become foolish through the gratification of every desire of his heart. Incidentally, we should not forget King Solomon's literary achievements. He wrote three thousand proverbs and a thousand songs. Surely the Lord did for him to the full all that He had promised.

It was this great King Solomon that the Queen of Sheba visited, with presents of gold and spices, desiring to learn to a certainty respecting his wonderful wisdom and skill. Her declaration was that the rumors which had reached her were less than half of the reality which she beheld and heard. She had questions to ask, probably respecting God and the future life; for apparently she recognized in Solomon more than human wisdom, and accredited to him wisdom from on High. She exclaimed, "Blessed be Jehovah thy God, which delighteth in thee, to set thee on the throne of Israel! Because Jehovah loved Israel forever, therefore made He thee king to do judgment and justice. Happy are thy men, happy these thy servants, which stand continually before thee and hear thy wisdom." "And King Solomon gave unto the Queen of Sheba all of her desire, whatsoever she asked; besides which, he gave her of his royal bounty"--a present. So she returned to her own country with her retinue.

"A GREATER THAN SOLOMON"

Jesus remarked on the story of our lesson, and marveled that there were no more to appreciate Himself and the wonderful lessons which He set forth respecting the Kingdom of God. (Matthew 12:42.) For people to travel a long distance merely to know about the wisdom of God such as King Solomon possessed, would imply that if it were known that a still wiser One could be conferred with, He would be sought; and if it should be known that this wiser One was heir to the world, and that He was seeking a Bride for His joint-heirship, how many might be expected to hasten to Him and to accept the generous proposal!

This is exactly the condition of things. God's Son, according to the Divine Program, is selecting a Bride class. To be acceptable as a member of this class, we must hear of how the Wisdom of God centers in Jesus, how He is the Father's Agent and Representative in all the work of creation, past, present and future. Additionally, we must be so thoroughly impressed with this matter that we would leave all to go to Him to prove the matter for ourselves, to be convinced. Thus coming to Jesus, we are sure to be accepted, not merely that we might ask, as the queen did, for certain blessings, but that the King would enter into a covenant of espousal.

The fact that not all are attracted to the Lord is the basis for our opportunity; for the Scriptures declare that the Bride of the Lamb is foreordained of God. The first opportunity to be of this elect company was given to the natural seed of Abraham. Had they accepted their privileges, the Church would have been completed in Jesus' day; but, as the Bible tells us, the Jews knew not the time of their visitation--did not appreciate who was with them --the Greater than Solomon. (Luke 19:44.) They did not inquire for the Kingdom nor for the terms of membership.

They crucified the Prince of Life, unwittingly.

Nevertheless, a wonderfully large part of that little nation, as "Israelites indeed," accepted Jesus, giving themselves wholly to Him--surrendering their wills. Then the nation was set aside temporarily while the door of this High Calling to membership with Christ was thrown open to the Gentiles. The unreadiness of the Gentiles to receive the Message of God is indicated by the fact that it has required all the eighteen centuries since to complete the elect number which, apparently, is only 144,000 altogether, "out of every nation, people, kindred and tongue."

===================

R5722 : page 205

THE WISEST KING MISLED

--AUGUST 8.--1 KINGS 12:1-24.--

ISRAEL'S WISEST KING BECAME MOST FOOLISH--DISSATISFACTION AMONGST THE PEOPLE--JERUSALEM FAVORED AT THE EXPENSE OF THE NATION--KING SOLOMON'S SON AND SUCCESSOR--THE REVOLT OF THE TEN TRIBES--THE KINGDOMS REUNITED AFTER THE BABYLONIAN CAPTIVITY.

> "Pride goeth before destruction, and a haughty spirit before a fall."--Proverbs 16:18.

GREAT as King Solomon was, the latter part of his reign was less wonderful and less creditable than the first half. Although no rebellion took place during his time, nevertheless dissatisfaction was felt. The king rested upon the marvels of the early part of his reign, became more and more interested in foreign affairs, and multiplied the number of his wives and of his troubles. The wealth of the nation, represented in the great public improvements, was really public wealth, in which all the people were interested; but the subsequent greater attention to personal aggrandizement and to favoritism of the court was not in the interest of the people as a whole, but merely favorable to certain favored classes.

Although no rebellion was made against King Solomon, nor even protests, so far as the records show, nevertheless the people concluded that they would have a change in the kingdom during the reign of Solomon's

R5723 : page 206

successor, his son Rehoboam. This dissatisfaction was mainly with the ten tribes. The two tribes, in whose territory was the capital city, were satisfied with the great improvements which had come to them. King Solomon's capital city had been favored out of all proportion to the remainder of the country, in its public improvements. Israelites of all the other tribes had shared in a general conscription of labor at a comparatively small compensation; and they felt that justice had not been rendered them.

THE KINGDOM DIVIDED

For these reasons, the coming of King Rehoboam to the throne was the signal for a protest and for a demand that the king guarantee the people against oppression--a demand very similar to that of the British public in connection with the Magna Charta. The demand of the Israelites was made at the time of the king's coronation--a time when all the tribes were supposed to participate in acknowledging their loyalty to the king. Then came the representatives of the ten tribes, with Jeroboam as a leader, saying, "Thy father Solomon made our yoke grievous; now therefore make thou the grievous service of thy father and the heavy yoke which he put upon us lighter, and we will serve thee."

The young king bade them depart for three days and then come again. When he conferred with the old men of the kingdom, asking what he should do, they replied, "If thou wilt be a servant unto this people this day, and will serve them, and answer them, and speak good words to them, then will they be thy servants forever." But this advice was not fully satisfactory to young King Rehoboam; so he inquired of his personal friends, younger men of his acquaintance. These gave opposite advice, saying, "Thus shalt thou speak unto this people: My little finger shall be thicker than my father's loins; and now, whereas my father did lade you with a heavy yoke, I will add to your yoke. My father has chastised you with whips, but I will chastise you with scorpions"--whips with metal pieces at the end of the lash.

The thought of the younger men and of King Rehoboam, who agreed with them, was that if the king would yield, it would be merely the starting of rebellious demands which eventually would be unendurable. Their thought, therefore, was that the people should be intimidated, threatened. But the ten tribes under the leadership of Jeroboam were not intimidated. They withdrew, refusing to participate in the anointing of Rehoboam as their king. Only the representatives of two tribes, Judah and Benjamin, remained loyal to the king.

Thus the kingdom of Israel was divided. Thereafter the ten tribes maintained the title Kingdom of Israel, and the two tribes were called the Kingdom of Judah, for over five hundred years--until the time of the return from Babylonian captivity of so many of all Israel as had respect to the Divine promises.

Since the captivity, the name Israel has stood for the entire twelve tribes, as at first, being so used by Jesus and the Apostles; and the name Jews was similarly used for all in covenant relationship with God. The great majority never returned, but continued to live in the various provinces of Babylon throughout the world. Some of them, rejecting circumcision and dropping faith in God, were disowned of God and thus became like the remainder of the Gentile world. But others of them, remaining loyal to the Lord, and going up to Jerusalem annually to the feast, as directed by the Lord's Word, continued to be known as members of "the twelve tribes scattered abroad." Many of these were brought into contact with the Truth in the days of the Apostles.

"PRIDE GOETH BEFORE DESTRUCTION"

Lessons from the past are valuable today. Pride has been a general guide for the world which has accomplished much harm. The wealthy and those in power have ever feared the poor, so that nearly all the blessings of life which the latter have obtained have come to them only through strictest demands and threats, and little voluntarily. We are not wise enough to say that the worldly-wise have always erred in judgment in this matter. It is true that the poor and less favored are inclined to make unreasonable demands; but who can say that greater confidence in them on the part of the wealthy would not have worked general benefit? Who can say that the world might not have been further advanced had more confidence in the masses been displayed, and a greater willingness to give them even-handed justice and a larger share in the fruits of life?

The answer of King Rehoboam to the ten tribes reminds us of the present attitude of many of the learned and wealthy toward the masses. They seem to think that others will gain their cause for them; and that a recognition of the rights of the people, after the manner of the Golden Rule, would be showing the white feather, and lead on to disastrous demands wholly unendurable.

JUSTICE THE GOLDEN RULE

All will agree that the wise men advised King Rehoboam properly, to the effect that a ruler should be the servant of his people; and that if he so does faithfully, his kingdom would be enduring and his people would be blessed. Their advice amounted to an admonition that the king should observe the Golden Rule--that he should do to his people and for them as he would that they should do to him, were their conditions reversed. The Golden Rule, laid down by the great Head of Christianity, is despised and rejected as impracticable; but we hold that it has not been given a trial. Those who have had the power have always feared to trust the Golden Rule in their dealings with the people. Political parties, clamoring for something like the Golden Rule, have time and again climbed into power, only to refuse to use the rule after gaining the opportunity, contending that the conditions made it impossible.

Soon, however, the Golden Rule will have a world-wide test, and will demonstrate that it is the only rule by which human happiness can be permanently secured. This is the promise of the Bible, which tells us that Messiah's Kingdom will give the world compulsory education along the lines of the Golden Rule for a thousand years. The Lord, through the Prophets, the Apostles and Jesus Himself, testifies to the success of the Golden Rule--that it will bring in everlasting righteousness, peace, joy, blessing; and that God's favor will be upon those who thus conform to His Law, giving them ultimately deliverance from sin, sickness, pain, death, and bringing the whole world of mankind to glorious human perfection, utterly destroying those who will refuse to be governed by the Golden Rule.

The result will be the glorious condition which God at the first proposed to Father Adam, but which he neglected and forfeited by disobedience. The death penalty upon Adam and his race, which has brought all our sicknesses, travails and death, has been offset by the Redeemer's sacrifice of Himself, the Just for the unjust; and the glorious Kingdom arrangements already referred to are to be the result.

===================

R5723 : page 207

HOW TO VIEW DENOMINATIONALISM

BELOVED WATCH TOWER BRETHREN:--

By nature I was always weak, timid and fearful, but as the Truth of the Lord's Word has entered my mind and heart it has given me a courage which is entirely foreign to my nature. That is but one of the ways in which the Truth has made me free.

This was recently impressed upon my mind very forcefully by a conversation I had on the train with a stranger. He was apparently a minister, although he did not say so, nor did I ask him. But in the usual ministerial way he made an attack upon Brother Russell and the cause for which he stands.

This led to an extended conversation with him, in the course of which he asked me: "What opinion do you people have of our great denominations?" I said, "Are you really desirous of having that question answered?" "Yes," he said.

I replied, "Then you shall certainly have your wish. But possibly if it were answered very directly you might charge that it was influenced by prejudice, so I am going to approach the matter from a different standpoint.

"My home is in Philadelphia, and as you know, the prominent evangelist, 'Billy' Sunday, is conducting a long series of meetings there. My father is sending me the daily papers in which are published reports of his sermons, etc., and I have been following the same very carefully.

"Practically all the Protestant churches in the city are behind Mr. Sunday; the papers stating that as many as four hundred ministers were sometimes on the platform with him. So of all men Mr. Sunday is surely qualified to speak for these denominations. Besides which his large experience with them should enable him to say with accuracy just what are the conditions prevailing in these churches.

"In some of his sermons I note that he has a very poor opinion of the spirituality of these organizations. He scores the ministers because they have no faith. He condemns their neglect of Bible study. He says the theological seminaries are turning out infidels.

"He refers to the large amount of saloon property that belongs to church members. He enumerates all kinds of worldly doings which go on in these denominations. He would have us believe that the moral standard of thousands

R5724 : page 207

high in the churches is so low as to almost stagger reason.

"Now if what Mr. Sunday says about the denominations is true they are not fit places for good, respectable people, to say nothing of true Christians. In fact, if they are only half as bad as he says, then every faithful child of God ought to get out of them as quickly as he can.

"If they are but one-quarter as bad as Mr. Sunday tells, then the only safety on the part of one who wishes to retain his faith is to get out of such spiritual pest-holes. And we must confess that Mr. Sunday's delineation of the conditions in religious organizations is true to fact.

"This is why we are glad to take a stand independent of all denominations, and advise all who are not satisfied with the conditions prevailing in these systems to follow our example. Of course, there are many who want to know why we do not remain in the churches and try to reform them. We answer them that if all the able evangelists from Moody to Sunday have been able to accomplish so little in that direction then the case is hopeless. It is like the Bible puts it, 'We would have healed her, but she could not be healed.' The disease is incurable. That is why the denominations are DYING."

The gentleman never attempted to refute my statements, but he said, "However, you must admit there has been a great revival in the way of Bible study in the past few years. Does that not look hopeful for the churches?"

I replied, "It is true that the past few years have seen the inauguration of several movements having for their object the encouragement of more Bible study. But do you know the real reason for their existence?

"When Pastor Russell first began to call attention to the extent to which the Word of God was being ignored in these denominations, his views were treated with the same scant courtesy as the Bible; and it was only a question of time until the Scriptures would have been altogether neglected.

"But as the religious leaders began to see the people listening to Pastor Russell they trembled for the effect it would have on their own prestige, just as I imagine the Pharisees must have done when they found the common people listening to the words of Jesus. And in their fears the clergy realized that they must get up some kind of substitute for Bible-study to keep the mass of mankind from listening to the one who is unquestionably the religious Reformer of this century."

The poor man had nothing more to say. He probably knew it was all too true. How glad any of us would have been to have given him the same comforting light we have, but he was not yet ready for it.

Yours in the Fellowship of the Gospel of Peace,
B. H. BARTON.

====================

R5724 : page 207

FALSE REPORTS INJURIOUS

DEAR BROTHER RUSSELL:--

For some time it has seemed expedient that I write you re some field observations. You may recall that I reported while South about a year ago that a rumor was then going the rounds of that section that Rockefeller had sent you a check for a million dollars. Since reaching the territory which I have been in for the past six weeks, I have come up against a widely circulated report that you had received another million dollars, but this time from Helen Gould. Now this report is vouched for as being authentic, for it is said to have come from some one engaged in the work, recently at Brooklyn, so he knows (they think). If such reports were not so absurd they would be laughable. How any one can give credence to such reports I cannot understand.

For about the same period of time I have been hearing that Brother Bohnet had passed beyond, and that Brothers Toole and Hersee have gone out of the Truth. All these things sound to me very much like "vain babbling." At Chicago I was told that the reports coming in there from various Pilgrims indicate that the friends generally are going to sleep, at least resting on beds of ease.

My observations have been quite the reverse of these reports, and you know the territory covered by me during the past eighteen months has been quite extensive. The cases of drowsiness noted by me have been rare. Generally speaking I have found the classes in good spiritual health, the friends wide-awake. Probably a more vital matter is a report throughout the same territory, just referred to, that your present thought is that the Church will not be gathered until 1925. I was told that a Pilgrim brother, whose name was not mentioned, had made some calculations to this effect, but before presenting them to the Classes had submitted same to you and that you had returned the notes with your approval, as the story goes. So often do I find the friends forgetful of your oft-repeated statement that if you had any information to give them they might expect to find same in THE TOWER.

It seems to me that all such matters as I am repeating are worse than idle--that they are in reality harmful; for when the minds of the friends are exercised about such things they cannot be exercised about the things that would help them into the Kingdom. It seemed to me that you might consider these matters of sufficient importance to warn the dear friends against them through THE TOWER.

My heart was made solemn indeed by the article in THE WATCH TOWER, "Seventy Sent Forth." The breaking of such tender ties is a great test, but we are in the testing time and cannot know what awaits us. When one member suffers, all suffer--sympathetically. Surely the end is near--all the more occasion for rejoicing. Remember me, dear Pastor, in your prayers, that I may meet you in the Kingdom, even if not before. My love for you expands and grows more tender as the days pass. To my mind evidences are being multiplied to the effect that the dear Lord is still guiding you in all things pertaining to His service. Daily do I thank the Father that I am privileged to be a coworker together with you in these closing days. With abounding love and confidence,

Your brother by His kind favor, W. M. WISDOM.

----

page 207

"A FEAST OF FAT THINGS"

MY DEAR BROTHER RUSSELL:--

I thank our dear Heavenly Father each day for the wonderful provision He has made for the Church at this time in furnishing the "meat in due season" for us, through THE WATCH TOWER. The articles appearing in them are just soul-satisfying; and as I read them over again and again, it reminds me of the beautiful words we sing--Hymn 264:

"Sing them over again to me,
Wonderful words of life!
Let me more of their beauty see,
Wonderful words of life!"

Surely after our day of toil, when we are free from all care, what greater joy can we have than in partaking of this "Feast of fat things" prepared for us at this time! Surely we can say like David in Psalm 116:7, "Return unto thy rest, O my soul; the Lord hath dealt bountifully with thee."

I pray the Lord's rich blessings to be upon you each day, and that you may be one found worthy to reign with Him!

Your brother in the one Hope, LEWIS PITTENGER.--Pa.

====================

page 208

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOIATION

====================

VOL. XXXVI JULY 15 No. 14
A. D. 1915--A.M. 6043

CONTENTS

Love of the Father and the Son our Pattern........211
  Why Jesus Loves His Own.......................211
  Hypocrisy the Great Sin.......................212
  How We May Minister Unto the Lord............213
  We Must Fellowship Whom God Fellowships.......214
  The World Waking Up...........................215
  A Letter of Deep Interest.....................216
Question Meeting--Oakland Convention.............216
  Sin-Offering Made by High Priest.............217
  Proper and Improper Advertising..............217
  True Definition of Babylon....................218
  Israel's Priests Died Typically...............219
Politicians and False Religion....................220
  Were God's Plans Defeated?....................220
King Asa's Reform Work............................222
  True Covenanters, All of Us...................222
Interesting Letters...............................223
  South African Convention......................223
  Spent 50 Years Hunting for True Church........223

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

THE SPRINGFIELD, MASS., CONVENTION.

The New England and Middle Atlantic States Railroads have joined in a flat rate of 2c a mile in each direction, going and returning via same route. Tickets will be on sale July 23-25 (in New England 24-26), with final return limit August 3. Confer with your ticket agent some days in advance that he may secure the necessary ticket-forms acct. I.B.S.A. Convention.

The following Pilgrim Brethren are on the Convention Program for public addresses; namely, R. H. Barber, E. W. Brenneisen, J. A. Gillespie, J. F. Rutherford, H. C. Rockwell, C. T. Russell, Menta Sturgeon, W. J. Thorn, R. G. Jolly, R. J. Martin.

Other Brethren may be heard also in symposiums.

One Part of the "Photo-Drama of Creation" is to be shown each night of the Convention.

Board and lodging information is obtainable from the I.B.S.A. Class Secretary, H. E. Spear, 48 Scott Street, Springfield, Mass.

Present indications point to quite a considerable attendance at this Convention.

THE EMPHATIC DIAGLOTT.

This very valuable work has been out of stock for some months. We thought to discontinue it because the electroplates of many of the pages had become much worn and unfit to print from again. We have, however, decided that the book is almost indispensable to Bible Students and that many who are joining the ranks of Bible Students would be much disadvantaged if they could not secure this book as an aid in Bible study. We have, therefore, corrected the plates and made many new ones, preparatory to the printing of a new edition which we hope will be ready for mailing about September 15th.

Heretofore we have had two editions, one on heavy paper, cloth covers, price $1.50, and the other on India paper, leather binding, gilt edge, price $2.50. We have concluded to have but one kind hereafter. It will be on thin Bible paper in leather binding. The price will be $2.00. We will, however, give with each copy one year's subscription to the WATCH TOWER--to a new reader--this with a view to bringing the WATCH TOWER and the Diaglott to the attention of all Bible Students and to making their acquaintance in a practical way. If any who are already subscribers to the WATCH TOWER desire a Diaglott for their own use they may send the premium subscription to some friend, but if the matter be not mentioned at the time the book is ordered, it will be too late to write us about it afterward. The WATCH TOWER is cheap at $1.00 per year, and the Diaglott extremely cheap at $2.00. The Fowler and Wells Company, from whom we purchased the electroplates of the Diaglott, charge a much higher price for it, namely, $4.00 in cloth binding, $5.00 in leather. Our prices also include postage.

"A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS"

This pamphlet by Brother Rutherford in defense of Brother Russell is not published for profit. Indeed, the paper, printing, wrapping and postage costs nearly the small price, ten cents. If we take into consideration the copies sent free to the newspapers, the result is loss, not gain. For convenience, orders may hereafter be sent to the Society. When ordering designate it "BATTLE."

==========

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF AUGUST
Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY IX.

Week of August 1.....Q. 22 to 28 Week of August 15....Q. 36 to 42
Week of August 8.....Q. 29 to 35 Week of August 22....Q. 43 to 49
Week of August 29....Q. 50 to 56.

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each.

===================

R5724 : page 211

LOVE OF THE FATHER AND THE SON OUR PATTERN

(Discourse delivered by Brother Russell
at the recent Convention at Oakland, Cal.)

OF THE Master we are assured that at the conclusion of His earthly ministry He still dearly loved His disciples. We read, "Jesus, ...having loved His own, He loved them unto the end." We are to draw a strict line of demarcation between the love of God which the Bible points out as applicable to all mankind, and the love of God which is conferred upon the Church. In the large, broad sense of the word, the Bible assures us that "God so loved the world that He gave His Only Begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." However, there was nothing in the fallen man that God could really love, in the sense of fellowshiping him. Really, there was nothing in man to draw out the love of God toward him--everything rather to the contrary. And this was the reason God sentenced man at the first, immediately after his fall, declaring Father Adam not worthy of His continued love and favor, and condemned him to death.--Genesis 3:17-19.

We are not to understand that God changed His mind meantime and concluded that, after all, He did love Adam and wished that He had not condemned him to death. Rather, we are to understand that the love of God which He exercised toward the world is of the sympathetic kind. You and I might have a kind of sympathetic love for a poor dog. If he had injured his paw, we would like to bind up that paw. We would have the sympathetic love. Not that we really loved that dog, but we had sympathy for it. So God's attitude toward the world is an attitude of sympathy. And He would have His people have a kind, generous feeling toward all men, and even toward the brute creation. In harmony with this the Apostle tells us that we are to do good to all men as we have opportunity, but especially unto them who are of the Household of Faith.--Galatians 6:10.

The Lord makes a definite rule. We are not to class the Household of Faith in with the world. We are not to think of giving the world the same affection or love or interest that we give to the Household of Faith. Neither does God.

The love which God has for the world is entirely different from that which the Savior mentions when He says, "The Father Himself loveth you." This seems to me one of the most wonderful texts of the Bible--that our great God could have a love for us--so small, so unworthy of His love or attention! This same sentiment

R5725 : page 211

of the Heavenly Father is reflected in the words of our text, "Jesus having loved His own,...He loved them unto the end." No doubt was there. We cannot think that those who were especially His own then, those who had come to Him and become His followers, were the most talented people in Jewry, any more than are His disciples today. Were they especially His own because they were so well educated? Was it because they were so refined? No. Was it because the world appreciated them and would take charge of them, or because they could be raised to responsible positions in the eyes of the world? No.

WHY JESUS LOVES HIS OWN

Why did Jesus have this special love for them?--"having loved His own, He loved them unto the end." There is something important here. You and I wish to know whether the Savior loves us. His is not merely a random love. There is a principle involved. He loved them because they were His own, but not in the selfish sense that a man would love his house and his dog and his cat, because he possessed them, because he owned them. Not in that sense did Jesus call His disciples His own. His was an unselfish love. He purposed to do something for them.

What was the reason that Jesus loved and called His disciples His own? I think you are agreed with me as to the reason. He loved them because they had those qualities of heart that would make them lovable from His standpoint. I think that those qualities are ones that you may have and I may have. You and I in thinking along this line, may see and know. I am glad the Bible says that Jesus loved His own. I am glad I am one of His own and therefore can believe that Jesus loves me, not in the merely sympathetic sense that He loves the unbelieving world, but in the special sense made manifest in our text.

The quality that made Jesus love them was, I believe, first of all, their honesty. It seems to me there is no quality more estimable in the sight of God than honesty. Should not everybody be honest? I answer, Yes. Is everybody honest? Evidently not. The honesty which these disciples manifested was that they were ready to confess that they were nothing of themselves. They could not keep the Law of God. They could not think of themselves as anybody. They knew, as all Jews knew, or ought to have known, that God had given them the

R5725 : page 212

Law as the standard. They could not keep that Law. They were honest enough to confess it. Their hearts were therefore in the attitude to look for something that God had to give that would be better than the Law Covenant.--Romans 7; 8:1-4.

HYPOCRISY THE GREAT SIN

Notice the great ones, the holy, the religious ones, of the Jewish nation--the Scribes and Pharisees and Priests. They were claiming that they kept the Law; but they were not keeping the Law, as Jesus pointed out. That meant that they were deceived. They were professing to keep the Law. They made broad their phylacteries. They made long prayers to be seen of men. Jesus was continually reproving them. Doubtless there were many murderers, thieves and vagabonds in Palestine; yet we notice that Jesus passed all their criminality by as insignificant as compared with hypocrisy. The most serious denunciations the Master gave were toward this class. The further you and I can get away from being religious hypocrites the better. If the whole religious community professing Christ could get away from hypocrisy, it would make a great stir in the world. There is a great deal made of certain names, indicating certain religious activities by means of these names, but the names do not match the facts in the case.

The disciples were honest, confessing themselves nobodies and confessing that they were not able to do right, not able to keep God's Law; and because they thus accepted God's Message, speaking peace with God and telling them that they might have forgiveness of sins through Him--because they had this attitude of mind, Jesus received them as His disciples. They were glad to believe the Message He had to give--that He was selecting the Kingdom Class, to be highly exalted to bless mankind. They left all to follow Him. He had taken a similar course. He had forsaken all to do the Father's will. He had given up the glorious condition which He had with the Father before the world was. As a human being He had consecrated Himself at the time of His baptism, gladly, willingly, that He might do the will of the Father. Here were some, these dear disciples of His, having noted His purity and having received His Message, who were glad to walk in His steps, that they likewise might do the will of the Father. Jesus declared that each of these was His mother, His sister, His brother. There was the secret of it.

NONE SO PRECIOUS AS THE LORD'S OWN

Our Lord had received these disciples as being very closely related to Himself. They were the most precious ones in all the world. They were not His natural brothers and natural sisters; but because they had the Spirit of the Father, because they had His own Spirit, they were greatly beloved. Having loved His own, He continued to love them to the end.

At the conclusion of His earthly career, you remember, at the time He was thinking about them, and thinking about leaving them, He prayed to the Father about them. He said, "I pray not for the world." He was about to die for the world; but He did not pray for the world, because the salvation of the world was not yet due, in God's Plan. He prayed for those that had willingly given themselves to be His disciples and to walk in His steps. He prayed that they all might be one--not that they might all be one person; they would always be different persons, but that they might all have one spirit, one mind, one heart, one disposition, that they might all be true disciples, that they might be one with the Father.

This was his prayer for them. He said that His followers should love one another as He had loved them. This is bringing it down to you and to me. It is one thing to realize the love of the Lord Jesus for us, and it is another to realize that the Father Himself loveth us because we have left the world and turned our backs upon sin. You may never be able to conquer all these weaknesses of yours fully, to your dying day. The Lord judges the heart, the will. He knows whether you have turned your back upon sin. He knows whether you have given up your heart entirely to do His will, to walk humbly in the footsteps of Jesus.

"The Father Himself loveth you"! What would you take, my dear brother, for what that text teaches of the Love of God toward us as His children? He has a love for the world. As a God, a Creator, He has the supervision of all His creatures. God has made provision for every creature, even the sparrow. But for all who have come into this loyal attitude of mind, He has love--sympathy, and more, esteem!

"KEEP YOURSELVES IN THE LOVE OF GOD"

If we know that we came into the love of God, then let us remember, as the Apostle John says, that we are to keep ourselves in the love of God. You say, "Are we able to keep ourselves? Did not St. John make a mistake?" No, my dear brother, he made no mistake. We must keep ourselves in the love of God. "We are not able to keep ourselves, are we?" Yes, the keeping is with you. God will never force your will. God is not now seeking those who need to be compelled. By and by, in the next Age, in the Millennium, He will deal with those who need to be forced and compelled. He will deal with these that they may compare the good and its results with the evil and its results. Now the Father seeks such as worship Him in spirit, drawing near to Him, loving Him.

It is not that we first loved Him, but that He first loved us--the love we see reflected in His great Plan for the uplifting of our race. All this tells us of the great God that we have. When we came into His family by surrendering our wills to Him, and He begat us of His Holy Spirit, we came into a precious relationship. There is nothing like it in the Universe. The holy angels indeed are in God's love and favor; they never were out of it. But we who were once sinners, and who are now received back into His family, are begotten of His Spirit to the highest of all natures. How wonderful, my dear brother! I think, and so do you, that God loves us very, very much, or He would never have made such wonderful provision in the riches of His grace and in His loving kindness toward us who are in Christ Jesus. The provisions of God's grace are not only those of the future, and it is not that He will ultimately change and transform us who are now willing to will and to do His good pleasure, but we are actually being transformed today, by this love of the Father.

I believe that daily, weekly, monthly, yearly, as we think upon these things, as we consider, study out and understand the great love of God as expressed in His marvelous Plan, we are getting a wonderful realization of how much "the Father Himself loveth" us. But we cannot understand it fully. But the very fact that any Father would do such wonderful things for any child would imply a great deal of love.

God had love for the angels when he made them. He had love for the cherubim and the seraphim when He made them. They always will be grand characters and therefore worthy of God's love. But here is the most wonderful expression of God's love that we by faith can believe in--that God should have such love

R5726 : page 213

toward us who are in every way disorganized as a race. The Father looked down and beheld in this race some jewels; and He lifted these jewels up and washed them free from sin through the merit of the Savior; and then, through their consecration, began the work of polishing these jewels and getting them ready for the mounting in effulgent glory in the Resurrection Morning, when He shall set these jewels in the gold of the Divine nature. Surely the Father Himself loveth us!

"WHAT SHALL I RENDER UNTO THE LORD?"

As the Father loves us, and as we have also the word of assurance that the Savior loves us, what now shall we do in return? What shall I render unto the Lord my God for all His benefits toward me? This is as little as we can say. If you were taken in hand by some very rich and influential person, when you were a mere waif upon the world, and if he took you into his own home and adopted you into his own family, you would say, "What a benefactor this is!" If you had a grateful heart, you would say, "All my time and influence shall go to this benefactor, to show him how much I appreciate his kindness toward me." As surely as you had a proper heart you would feel that way.

Now, then, what shall we render unto the Lord for all His benefits--His love, His kindness, for the great redemption in which we share with the world, and further for the High Calling which we have received to come out of the world and become joint-heirs with Jesus Christ. Ours is a Heavenly inheritance, incorruptible and undefiled and that fadeth not away--an inheritance reserved for us who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. All this is ours. God has fixed it so. There is no mistaking the matter. This is a New Creation. Until this Gospel Age there has been no sharing of His level, so to speak; but we cannot lose our way while we follow our Guide. And in proportion as you and I appreciate what God has done for us, we surely wish to do something for Him.

What can we do? You look at yourself, and I look at myself; and we say truly and honestly, "We are mere bundles of imperfection. We have nothing worthy to offer to the Lord our God." But you did offer and it was accepted. You have given all you had and the Lord has received you; otherwise you would not belong to this class at all. The Father thus loves only those who have made this consecration. They are the only ones that are in the Church whose names are written in Heaven. You had your will to give. You gave your little all. The Father accepted you and begat you of His Spirit; and that is the reason why you are of God's Elect, and that is the reason why you can realize more fully, "The Father Himself loveth you."

What shall we render? The things that you are to render and I am to render are the things we consecrated to God--the very same. That was your little all and my little all. But how shall we render our all? In everything, especially in our wills, we should seek to know the Father's will. Whether we eat or drink, or whatsoever we do, we should do all to the glory of God. In other words, my dear brethren, in coming into God's family and making this Covenant with the Lord, we have bound ourselves down. He did not bind us. We bound ourselves down, that we would have no will of our own in any matter, that we would do only His will.

BOND SLAVES OF CHRIST, YET FREE MEN

We cannot have what we please to wear. We are not even to eat what we please. We are not even to go where we please. We are not even permitted to think what we please. "Well," says one, "I never heard the like of such a bondage!" That is true, my dear Brother. We are bond slaves of the Lord Jesus Christ. "And shall we never get rid of this slavery?" You can stop it any minute. All who are slaves of the Lord Jesus are voluntary slaves. You came in voluntarily; and you can just as quickly renounce it all if you please. Do you wish to do so? Oh, no! It is the most blessed bondage you were ever in! Every time you have found you had to give up your own will you found you had a greater blessing in return, more than compensating. You found all things working together for good, because you were renouncing your own will and walking in the footsteps of Jesus. Precious bondage! You found how many mistakes you made when you tried to do your own will --about your clothing, your food, and everything else. You are glad to have some general direction from One who is so wise. Because of this direction, the Apostle says of this class that they have "the spirit of a sound mind."--2 Timothy 1:7.

Our minds are all imperfect and unsound. When we are guided not by our own wills but by the Lord's will, as expressed to us in His Word, then we come to have the spirit of a sound mind. And much, much blessing has it brought us! I am sure I speak the sentiments of every one here present who is a consecrated child of God.

Gradually we come to love the Lord's way. We grow in grace and in knowledge and in the love of God, so that eventually we come to hate the things we once loved and to love the things we once despised. Thus as the Apostle describes it, We are transformed by the renewing of our minds.--Romans 12:2.

This bondage is freedom in a very important respect. (1 Corinthians 7:22.) We are getting a victory over the bondage of sin; we are more victorious daily over the bondage of the weaknesses of our flesh. But this bondage to the will of the Lord is bringing us daily blessings; and ultimately it will bring us the First, the Chief Resurrection, of which Jesus says, "Blessed and holy is he who hath part in the First Resurrection;...they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Revelation 20:6.) All this will come to you and me, if we are faithful in doing the Lord's will to the extent of our ability. God never expects anybody to do beyond his ability. We are to have the glorious standard of the Lord before us, and to live as fully up to that standard as we are able. The Lord Jesus could not do more than all He was able. Being perfect He was able to do perfectly. Being imperfect we cannot do perfectly; and therefore the blood of Jesus cleanseth us, makes us clean, while we seek to walk, not after the flesh, but after the Spirit.

HOW WE MAY MINISTER TO THE LORD

Here we come to another point. The Lord knew that you and I could not do anything for Him. He gave us a suggestion how we might indirectly do for Him. You know to what I refer. He says that we should love one another, and that in loving one another we would be expressing the love which we have for Him. So the Apostle John in speaking of this same matter, from this same standpoint, says that as Christ laid down His life for us, so we ought also to lay down our lives for the brethren. He does not say that we should lay down our lives for everybody--for the heathen or for the world in general. No, no. We ought to lay down our lives for the brethren. That is the way it reads. The Lord knew how to have it written. We are to lay down our lives for the ones whom Jesus loved.

I have found some very dear children of God who

R5726 : page 214

seemingly found it much easier to do something for the world than for the Church. That is not the proper sentiment. It is God First, the Lord Jesus next, the brethren next; and after that, all men as we have opportunity; and after that, the brute creation as we have opportunity. Brutes are to be neglected in favor of men, and the world are to be neglected in favor of the Church. If we have His Spirit we will love His own.

When I speak in this way, do not understand me as meaning to countenance a partiality amongst Christians. There is something very broadening in the Bible, and I believe the members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION are more and more attaining this love which the Lord Jesus wished us to attain. It is not whether, if they are Presbyterians, we should love them as Presbyterians, or if Methodists, we should love them as Methodists, or if Lutherans, we should love them as Lutherans. The Presbyterians love the Presbyterians; the Methodists love the Methodists; the Lutherans love the Lutherans; the Mormons love the Mormons; the Spiritualists love the Spiritualists; the Masons love the Masons; and the Odd Fellows love the Odd Fellows. But in the Church of Christ there are no such lines of distinction. It is not whether a man is a Mason or not a Mason, a Methodist or not a Methodist; it is whether he is the Lord's child. We are to love those who belong to God. If the Father loves him and the Savior loves him, then we too should love him. If I do not love him there is something wrong in my attitude. I am to love what the Father loves, to love what the Savior loves.

"HE THAT LOVETH GOD, LOVETH HIS BROTHER ALSO"

"Brother Russell, if you love all the brethren, you are going to love some pretty rude characters, you are going to love some very ignorant ones, you are going to love some that are not well esteemed amongst men." I cannot help it. I am going to love all who love God. You remember that the Twelve Apostles, except St. Paul, were all very ordinary men. You remember that when St. Peter and St. John, two of the very brightest of the Twelve, were preaching in the Temple the people perceived they were unlearned and ignorant men. Think of that! The "common people" could see it. Are these the ones Jesus loved? Yes. I suppose they cracked and broke the classic Hebrew at times. This does not mean that we should love more than others those who break the English language into pieces, but we should not allow ignorance to stand between any brother or sister and our love. We should see to it that we love all who are in fellowship with our Lord.

This is the reason they are commended to our love--because they have His spirit, regardless of whether they are from the highest or the lowest ranks of society. If the Father Himself has accepted them into His family, and the Father loves them, that is reason enough for

R5727 : page 214

you and me that we should love them. We ought to love the brethren. How much? It is a very long step the Apostle sets before us--we ought to be willing to lay down our lives for the brethren. Our commission is not to preach to the world, but merely to such as have "an ear to hear" and a desire to find God. In addressing the public we shall be sure in nearly every case to find some who are the Lord's children, and who need assistance in the good way, or some who are feeling after God and desire to become His children. Merely to have a harangue to interest the world is no part of our mission whatever. Our commission is the gathering out of the Church, the Bride of Christ.

Suppose some of those who profess to be consecrated to God are very, very weak indeed every way? Very well, my dear brother, perhaps the Lord sees you are weak and that you get into trouble too. Do you not know that He has many things to overlook in you? We are to be of as little trouble to others as possible, but we are to bear with the infirmities of the weak brethren and not merely to please ourselves. Let me repeat. We are to bear with their weaknesses and infirmities, and not to please ourselves. How much that means! I trust we are learning this. I am merely pointing out what you all know, that the love of God is the fulfilling of the Divine requirement, and that this love is to manifest itself toward those whom He acknowledges as His children and receives into His family. If I see that any man has God's fellowship, I dare not deny my fellowship.

WE MUST FELLOWSHIP WHOM GOD FELLOWSHIPS

I think of a story told about a New York banker, that might illustrate the point. He was an upright man. This banker had a friend living at a distance, who, wishing to give his son a start in life, gave him a letter of introduction to the banker. He wrote, "If you can introduce my son into the business world, it will be quite a favor to me." This wealthy man of Wall Street had very great confidence in his friend; and he perceived, when he looked at the young man, that he was a noble character. Then he thought about what he could do to get him established in business. Without comment, he said, "Come, let us take a little walk"; and they walked arm in arm down Wall street and Bond street and New street and back again to the office. The young man waited a while in nervous expectancy. Then, noticing that the banker was apparently not expecting to do anything more, he said, "Is there anything you can do to introduce me?" And the banker replied, "It is not necessary. The fact that I had you on my arm and led you down these streets will be a sufficient introduction to the business men of this vicinity." And the young man found it so.

So when God takes hold of a man, and we see him in God's company, we know God is willing to introduce him, and it gives him a standing with you and me. He is one of the brethren, because "the Father Himself loveth" him; the Father Himself recognizes him as one of His family. Then you and I should be willing to do anything for him that we are able. It is the Father's will that we should cooperate with Him in assisting the brethren in every way possible. There are various trials and difficulties for these brethren that you and I know about. All the soldiers of the cross have a narrow way, a battle with the world and with the flesh and with the Adversary. You and I have battles due to the fallen condition of our own flesh. What sympathy it should give us with all other soldiers in the battle! There are the two Captains. All who are on the Lord's side or who are seeking to walk in the footsteps of Jesus belong to our army. Whether learned or ignorant, black or white, rich or poor, it is our privilege to love our brethren.

HAST THOU LOVE? THEN SHOW IT NOW

I believe this is as good a thought as we can have as we close this Convention. The Master said, "Lo, I am with you alway, even unto the end of the Age." (Matthew 28:20.) We are now down at the end of the Age, "Only waiting till the dawning is a little brighter grown," only waiting till we pass beyond the veil, till we are joined to the Savior on the other side the veil. "Then shall the righteous shine forth as the sun in the Kingdom of their Father." No opportunity after that of helping the brethren! All the brethren will have been helped. They will all have passed then where they will need no help. The time when we can encourage one another, and give a helpful look, or a warm clasp of the hand, and can show our fellowship in the sufferings of the present time, is now.

R5727 : page 215

I hope we are all learning more and more this lesson of love; and I hope our hearts are opening more and more widely, as we come to see the glorious character of our Father and of our Savior, and come to receive of the Master's image, reflected in us more and more. The Apostle says that by looking on Jesus we are changed, we are transformed from glory to glory, in the present life. As we thus go on from one stage of heart development to another, from one step of glory to another, on this side of the veil, we are making the necessary progress, and we will be ready for the great final step, the final stage, when we shall see Him as He is and share His glory.

My dear brethren, do we not believe that all these things are nigh, even at the door? The Master said, "When ye see these things begin to come to pass, then look up and lift up your heads and rejoice; for your deliverance draweth nigh." Are we rejoicing properly? Are we lifting up our heads and rejoicing to tell the world the sweet old story of the Savior's love and of

God's love? Do not tell them too much of the coming trouble. Tell them about the silver lining of the cloud. "Ye, brethren, are not in darkness that that Day should overtake you as a thief."

THE WORLD WAKING UP

The most wonderful inquiries are coming in that we have ever known. People everywhere are saying, "What do these things mean? These are the things you Bible Students have been talking about for years." They begin to "take knowledge." They may not all give their hearts to the Lord now. The right thought to leave with the inquirer is that he should enter into a covenant with the Lord, before he can have any favors present or future. The point of every discussion and every argument, to one who is not already consecrated, is that the time is limited, and that the only proper course for anybody to take is, as the Apostle suggests, to present his body a living sacrifice, his reasonable service.

I feel that we do well to keep this always in mind. You can never get people to understand all about the doctrines. The Lord never meant anybody to understand all these things except the brethren. "To you it is given to know the mysteries of the Kingdom." They were meant for such--for you, who have come into the family of God. These things are for you to understand. When you find that people are interested, press the point about their getting into the Ark of Safety, getting into the family of God, getting to be members of the Body of Christ, heirs of God, and joint-heirs with Jesus.

PARTING WORDS

As we leave here today, we do so with the thought that we may meet again as a Convention, or perhaps we may not meet again. It is not for you or for me to be dictatorial. The Bible indicates that the Gentile Times have ended. Their kings have had their day. They have made a good showing, in many respects. Many of these governments have done wonderfully. Take the government of Germany. It seems to me that the present Emperor of Germany has done wonderful things for his nation, which forty years ago was a very stupid people. Today they have become very bright, very intelligent, very well educated people, amongst the brightest in the whole world. This came partly in connection with their militarism. They were getting lessons in reading and writing and arithmetic while learning military discipline. Much might be said in favor of all these Gentile governments, as well as against them all. Yet when they have done their best, they have done little. Have the nations been able to lift up mankind to full perfection? No. Have the doctors been able to lift up mankind? No. Would the United States ever be able to do so? No. On the contrary, with all the increasing intelligence, we see the cataclysm of dissolution and anarchy coming. But all the trouble will be as nothing in comparison with the blessings that shall come when the Sun of Righteousness is revealed. But the portal of trouble must first be passed. And it will be a very helpful experience to all the world, as they shall be brought down to the place where they will look to the Lord as their Helper. Man's extremity will become God's opportunity.

Then, my brethren, let us be faithful to the light God has given us. Let us live the Truth every day, "showing forth the praises of Him who hath called us out of darkness into His marvelous light." I hear of many who have received a blessing from the daily reading of the Vow; others through reading the Morning Resolve. I believe we cannot too fully surround ourselves with helpful influences. We need to fortify. We need to get ourselves strengthened by the Divine might in the inner man, that we may be able to resist those things that are contrary to us as New Creatures. Let us then suggest the keeping of these resolves, and thus living near to God.

A good many also have written in about the article that appeared in THE WATCH TOWER lately on Love. A brother wrote, "Since reading that article I have been trying to be more gentle, more kind, more considerate of others, and to practise these things; and I am finding a great blessing as I endeavor to put these principles into practise. I find it easier to be meek and kind and gentle in word and action." I believe the Lord today would have His people do as much polishing up of their characters as possible, so that it may not be necessary for

R5728 : page 215

Him to give us, through disciplinary providences in our lives, the polishing we need. If we would polish ourselves, we would not need to be polished by the Lord.

Those who are putting on the graces of the Spirit, are all receiving God's special assistance, and are working together with God (2 Corinthians 6:1); for this is God's work. As the Bible says, "Ye are God's workmanship." If He works in us to will and to do, it is to do what He has given us in His Word as His will. His present purpose is the taking out from amongst mankind of a saintly class that are to share the nature of Christ and share with Him the Kingdom of the future, through which the world will be blessed.

We have in our Office stock some Vow cards--bookmarks. Many of you have them, no doubt. The Vow is on one side and a beautiful little poem on the other. Those who have taken this Vow form the most wonderful prayer circle the Church has ever known. Think of it, that approximately 15,000 have sent in their names to that effect! And we have reasons for believing that the number of those who have taken it is double this. However, at least 15,000 are praying daily for one another. You will find them in whatever part of the world you go

--whether in China, or Japan, or Korea, or Colombia, or the Isthmus of Panama, or Scandinavia, or Finland, or Russia. Everywhere you will find those who have taken this Vow, and who read it daily, and who remember one another in their prayers. I think that is one of the most wonderful things in the world in all the Church's history. Never before were so many of God's children praying for each other.

R5728 : page 216

A LETTER OF DEEP INTEREST

I have something to read to you. It is a translation of a letter. It was written in Hungarian, to a Slav brother in the United States, and was forwarded to us. A portion of the letter follows:

"A Hungarian soldier, injured on the battlefield, was returned home wounded. He was there met by some of our brethren, and later was led to diligent and earnest study of the Scriptures, and finally made his consecration to the Lord. This he symbolized last January, at the hands of our dear Brother Szabo. A few days later he was obliged to return to the front and to the trench, in Galicia. A cannon shot burned the cap from his head; earth caved in upon him. He was dug out by his comrades, and again sent to the hospital. This brought the dear brother into our midst again, but for a short time only. Presently he had to return to the firing line again.

"This time they came within 800 feet of the Russian line, and they received the command, 'A bayonet charge!' The Hungarian brother was at the end of the left wing. He sought only to protect himself from the enemy, hence endeavored merely to knock the bayonet from the hand of the Russian with whom he was confronted. Just then he observed that the Russian was endeavoring to do likewise; and instead of using his opportunity to pierce his opponent, the Russian let his bayonet fall to the ground; he was weeping. Our brother then looked at his 'enemy' closer--and he recognized a 'Cross and Crown' pin on his coat! The Russian, too, was a brother in the Lord! The Hungarian brother also wore a 'Cross and Crown' emblem--on his cap.

"The two brethren quickly clasped hands and stepped aside. Their joy was overflowing, that our Heavenly Father had permitted them to meet even on the field of the enemy! They could not understand one another's speech, but by signs they conversed, taking out their Bibles--and the Russian had the SCRIPTURE STUDIES in his pocket with a song book, all bound in one volume, and a photo of Brother Russell. The Brother then took the bayonet of the Russian brother, and gave him over as a prisoner of war; and he still remains as such in Hungary, while the Hungarian brother has now been sent to the hospital for the third time."

While there are not many rich or noble amongst the

Lord's brethren, yet when it comes to telling the Truth, they manage it very well!

In Germany, Great Britain, and all over Europe, our people have been conscious for years that this war was coming on. They have been writing to me and continually inquiring how they should proceed if they were drafted or went into the army. In Volume Six of SCRIPTURE STUDIES, the friends are instructed to avoid taking life. If they were ever drafted into the army they should go. If they could be sent to the Quartermaster's Department to take care of the food, that would be desirable, or into the hospital work. They should endeavor to get such positions. They could not be expected to do service in the way of killing. If they were obliged to go on the firing line, they could shoot over the enemy's head, if they wished.

And that is the way these brethren did; each had this same thought in mind. This letter shows the love of the brethren even on the field of battle, and in the enemy's land, with carnal weapons. It made no difference that one was a Hungarian and the other a Russian!

How different in the nominal Churches! In this war Presbyterians and Methodists, Anglicans, Romanists and others, all fight. In Great Britain they have placed a kind of premium upon marriage, saying that those who marry and bring up children, ready for future wars will be helping along their country--"God's Kingdom." They have a different brand of Christianity from the Bible brand. The Archbishop of Canterbury, the one who is giving this advice, may think he is doing his duty, but there is something confusing his mind.

OUR TIMES IN GOD'S HANDS

We do not know whether we who are here today shall meet again in the flesh or not. What matters it? We are fully content, either to live or to die--whatever His providence may direct in respect to us. "My times are in Thy hands; my God, I wish them there"--that expresses it beautifully, does it not? We wish to have the Lord's will done in respect to the time of our change, and in respect to all we enjoy together daily--it is all committed to Him. Our wills are entirely dead. His will is to rule in your body and in mine, and in all of us. I hope, dear brethren, that a great blessing has come to the Classes of Oakland, San Francisco, Alameda and surrounding Classes, from this Convention. I hope that as they go to their homes with their hearts overflowing with the comfort of the Truth, they will carry blessings on to others; and that, like the widow's cruse of oil, the more they give away, the more they will have left for themselves.

Let us all here who have been enjoying the favors of the Lord go forth filled with the Spirit, filled with love and loyalty and fidelity to the Lord, that we may carry blessings to others. I shall be going on my way shortly, up along the Coast, as far as British Columbia, then eastward, and finally back to Brooklyn, and July 4th shall be at the New York City Temple. Let our great Prayer circle draw us each nearer to the other, that thus we may be sanctified with the Truth and "made meet for the inheritance of the saints in light."

===================

R5728 : page 216

QUESTION MEETING--OAKLAND CONVENTION

(Conducted by Brother Russell)

QUESTION.--Do we, the Church, receive our full share in the anointing instantly or gradually?

Answer.--The expression, "anointing of the Spirit," is slightly different from the expression, "begetting of the Spirit." The thought connected with the word "begetting" is that of an instantaneous work, while the thought connected with "anointing" is a more gradual work. We are under the process of anointing from the time we enter the Lord's family, from the time we are recognized as members of the family of Christ, and receive a place in the glorious company of Royal Priests. We know that some fail to get their full anointing. Some of those who have been properly received, and begotten of the Holy Spirit, will fail to be fully anointed, and therefore will fail to be of the Royal Priesthood Class. They will be of the Great Company Class instead. We therefore think that the expression, "anointing of the Spirit," must include that mollifying and mellowing development which comes as we grow in grace and in knowledge, and not merely the time when we were anointed (begotten) to come into the family of God.

CHANGE OF FEET-MEMBERS ONE BY ONE

Question.--Is there any Scripture which shows that the Feet-members of Christ will all be changed at one time?

Answer.--We believe to the contrary--that instead of all the Feet-members being changed at one time, it will be a gradual work. One may be changed tonight, another tomorrow, etc.; and yet their change may be said to be all at one time in the sense that it is all in the Harvest time, all in the end of the Age. The change of some will be in the close of

R5728 : page 217

the Harvest period. As an individual matter, it will be one person after another. The Apostle says, "We shall not all sleep, but we shall all be changed"; for "flesh and blood cannot inherit the Kingdom of God." Our change will be "in a moment, in the twinkling of an eye." It will not be a gradual change to the individual, but an instantaneous change. Instead of sleeping, as the saints of the past have done, when our time comes to die, ours will be an instantaneous change. The Psalmist prophetically says, "I have said, ye are gods, and all of you children of the Most High. But ye shall die like men"; and this Scripture we understand to

R5729 : page 217

refer to the dying process that comes to all of the Church, the same as to mankind in general. We are New Creatures, and hence the expression that we shall "die like men." As men die, so we will die. Men do not generally die in bunches; so we would think it strange if many of us should die at one time. The world will not discern any difference between our death and the death of other men.

SIN-OFFERING MADE BY HIGH PRIEST

Question.--For what sins do the Church suffer?

Answer.--The members of the Church suffer for any sins of the flesh they do not properly repent of and properly make amends for. The Apostle says that if we would judge ourselves, if we would punish ourselves, correct ourselves, we would not be judged of the Lord. If we would thoroughly attend to these matters ourselves, we would not need to be chastened by the Lord. When He finds it necessary to deal with us, it is that we may not be condemned with the world.

The whole world is in a condemned condition. God is choosing some who will be justified to life everlasting on the spirit plane. If we are faithful it will not be necessary for the Lord to punish us, but rather to encourage and help us. This would not mean that we shall not have trials and difficulties, but it does mean that if we chasten ourselves we shall not be punished by the Lord for our sins, for the weaknesses of our flesh which we might have avoided, and for which we are to some extent responsible.

We are not to suppose that a New Creature would sin wilfully. If he thus sinned, he would be no longer a New Creature. He would have gone back, like the sow that was washed to her wallowing in the mire. The sins that the New Creature would suffer for would be those sins of the flesh which he might have avoided, and which he failed to correct. These sufferings would give him a sharper appreciation of his duties; they would be disciplining for his good.

But this may not be the thought of the questioner. He may mean, "What has the Church to do with the Sin-offering?" The Church has nothing to do with the Sin-offering, as a Church. It is the Lord Jesus who is the responsible One in the whole matter. In the type it was not the under priests that did the offering, but the high priest. So it was the Lord Jesus that offered up Himself. He offers us up as

His members, but He does not do this contrary to our wills. We desire that He will offer us up as parts of Himself, that we may thus have a share in "the sufferings of Christ and the glory that shall follow." It is His merit alone that gives virtue to our sacrifice.

The whole responsibility, therefore, is in the hands of the great High Priest, our Lord. We share with Him in the world's Sin-offering, as His members. We participate in the sufferings which are counted as His sufferings. You and I could not atone for sins by our sufferings--either for our own sins or for those of others. That is all in the Lord's hands.

CHRISTIANS' SUFFERINGS DIVINELY SUPERVISED

Question.--Do the sufferings that we experienced before coming into Present Truth benefit us as Christians?

Answer.--I do not know what the questioner had in mind. The question seems to imply that he refers to a class already Christians. If that is his thought, and he refers to the sufferings we have as Christians before we receive the light of Present Truth, I would say, "Yes." All the sufferings of a Christian are under Divine supervision, and many of us, I believe, before coming into Present Truth, had certain experiences of trials and difficulties that worked out for us a great blessing, and prepared us to receive the Truth. I have known many who have given me their experiences along this line. They were so engrossed in business that they would not have taken the time to study the Truth.

I knew a gentleman in the grocery business, for instance. He was a Christian, and had purchased the six volumes of the STUDIES IN THE SCRIPTURES. But he could not take time to study them. He did not realize that the greatest business in the world is the Lord's business. The grocery business was his greatest business for the time being. The Lord very graciously let him break his leg. He had to remain quiet until the bones were knit. He told me afterwards that his enforced vacation was the best time in his life; for he read the six volumes. Before that he had never had time; after that he always had time.

It was the same with a certain sister. This sister said to me one day, "I wondered at one time very much why the Lord let my hands get all crippled up with rheumatism. I had always been very active up to that time, knitting or sewing or doing something else. Then my hands became all knotted up with rheumatism, as you see them. I could not sew or knit or do anything else; my hands were useless. Finally, I found that, by trying, I could manage to turn over the leaves of a book; and I began to read. After reading awhile, the thought came to me, God let your hands twist up like that so you could read."

These are some of the ways in which various ones of the Lord's people were blessed and helped to come into Present Truth. God has a way of dealing with His children. If we are His, then the next thing is to be fully submissive to His will and to be glad to follow His providences.

Question.--Is it manifesting the spirit of Babylon to have the Photo-Drama of Creation exhibited in a theater after the theater manager has just shown his regular production?

Answer.--It would not seem that way to me. If so it would be wrong to talk to a man about the Truth after he had been hearing some bad talk. This would seem like reasoning in a circle. Each one has a right, however, to use his own judgment. If any of you are in the Photo-Drama work, do not do anything to hurt your conscience. As for me, I would be glad to show the Drama to 5,000 after they had attended a regular theater, if I had the opportunity.

PROPER AND IMPROPER ADVERTISING

Question.--Is it showing the spirit of Babylon to solicit advertising contracts from merchants for space on Photo-Drama announcements?

Answer.--It would not be proper to say to a merchant, "Advertise with us and thus contribute something to a good cause." That would not do. It would be begging for the Lord's cause, a thing we are not authorized to do. But if I were a merchant and had an opportunity to put an advertisement into a Photo-Drama announcement, I would think it would be one of the best chances of advertising I ever had. I would think I was receiving a benefit. If for $1 or $2 I could have my business card circulated all over the neighborhood, I would say, "These little leaflets showing about the Drama will interest the people; and while reading the notes about the pictures, they will also read about my business." I would think I had good value for my money. If any man thought that he was not getting good value he ought not to put his advertisement in. It is a purely business transaction.

In soliciting the advertisement, one should not mention the religious feature. We do not do this at all. It is purely business, so far as the merchants are concerned; and I would let them advertise all that they choose. The fact that we do not permit advertisements in THE WATCH TOWER does not signify that to do so would be wrong. I see nothing wrong in a merchant's advertising his wares. If I were publishing a daily newspaper, I would expect to sell advertising space.

A brother who owns a newspaper consulted me a little about his advertising. He said that the merchants in his vicinity were accustomed to advertise, and that some of the best advertisers were dealers in liquor and tobacco. I told him that I would not put any liquor advertisements in. I would put in advertisements of shoes or clothing or groceries or hardware, and would solicit such advertising, if I were running a newspaper. I see nothing wrong in advertisements or in newspapers. I would see nothing wrong in putting six or eight pages of advertisements into THE WATCH

TOWER, if the articles advertised were staples that every one wanted to buy. But since THE WATCH TOWER goes into the home and represents me in a special way, I like to have all the space used for religious matter--not, however, because the advertisements would be wrong.

Once we put into THE WATCH TOWER a notice about Miracle Wheat. Many of you saw it. We believe we did right in putting that notice in. We also put in a notice about some kind of beans and one about some special cotton. Some of the friends were benefited by each of these notices. We also put in a notice recently about a cure for cancer. We

R5729 : page 218

have had hundreds of letters come in from Truth friends, and hundreds from others; and a great many have reported good results. To some extent this has helped forward the Truth. People saw that we were not trying to get their money, saw that we were trying to do them good, and became interested.

Question.--Is it showing the spirit of Babylon to cooperate in methods promulgated from I.B.S.A. headquarters, Brooklyn, without closely scrutinizing those methods?

Answer.--I would think that each one would have to use his own judgment about this matter. If anybody had been very badly "stung," he should be very much on his guard. If he had not been "stung," he would properly not be so much on his guard. It is quite right to use your own judgment about the matter. So far as the headquarters at Brooklyn is concerned, and my own identification with the work there, let me say: everything is under my supervision. Nothing emanates from there contrary to my conscience. But you must use your consciences. While there are many wise and capable Brethren at the Brooklyn office, yet by present arrangement they are my assistants under my general supervision as long as I live. That was the arrangement made when I turned my property over to the Society, years ago.

R5730 : page 218

This applies also to the Society's work in foreign lands.

TRUE DEFINITION OF BABYLON

Question.--If the I.B.S.A. headquarters should promulgate methods not understood or approved by us are we to apply Rev. 18:4, "Come out of her, My people," and if so, how?

Answer.--I think if the I.B.S.A. can be shown to be a section of Babylon, we all ought to get out of it. If we all get out on the same side, where shall we be then? I think we shall be pretty close together if all get out on the same side.

The word "Babylon" signifies, "confusion," and in Revelation 18:4, it is used in reference to mixing the things of God and of men. There was a time when, throughout Europe, the kingdoms came very much under the influence of the Roman Catholic Church. To some extent those kingdoms came under the influence of Christianity--to the extent that there was Christianity in the Roman Catholic Church.

It is well to emphasize that there was a time when the Roman Catholic Church was the only Church in the world, and when people knew no better than to be in it and of it. Where would they have been, otherwise? Then there came a time when the Church officials, those who were high in the Church management, succeeded in coming into affiliation with the Roman Empire; and the Roman Church became its successor. Then the Church of Rome began to sway the nations and to tell the people of this or that principality, "Your king is not in harmony with us. You can select another one." Then there would be a revolution. The Pope and the Catholic Church were back of these changes. That is the way it began. There is where the illicit marriage of the nominal Church and the world took place.

In many European nations this has now been gradually changed. In some the Church and the state are completely separated. But this change has not been made in Austro-Hungary. The people are strictly under the control of the Roman Catholic Church. The Church has to do with everything. In Great Britain, the representatives of the Church of England sit in Parliament, as part of the Government. The Church bishops are members of the House of Lords. In Germany and Sweden, it is very much the same. Their government and God's Government are linked together in the minds of the people.

This state of things God calls Babylon--the professed Church of Christ being married to worldly governments. These have been called Christian governments by mistake. They are not Christian. Look at present conditions in Europe. The governments at war are not manifesting the Spirit of Christ. There are Christians in all these governments, but the governments themselves are not Christian. The nominal Church has been responsible for this state of things. The situation has so warped men's minds that they think their present course the right one. They think that Christ is now reigning. In their minds the reigning king and the parliament represent God on earth. The Lord would have us separate from all this.

There is another way in which the spirit of Babylon manifests itself; as, for instance, in the Protestant churches--Methodist, Baptist, Presbyterian, etc. They pander to the worldly spirit. They take note of the rich, trying to work in with the rich and get the rich into positions in the Church. Thus they recognize money above spirituality. In many cases money runs the church. That is not the basis under which the true Church operates. There is a system in connection with all of them, even in the Baptist Church, the most liberal of all.

The Baptists will say, "We are in no bondage; we have no ecclesiastical control at all." They do not realize that the spirit of Babylon has gotten into the church. Suppose we have here a congregation of Baptists. As a congregation they call their own minister and attend to their own affairs. A certain minister, then, Brother A., is called to serve them. But he must be ordained as pastor of this congregation. So they send for some other Baptist ministers--say Brother B., Brother C., and Brother D. to ordain him. But Brother A. does not stand in very well with the ministers called to do the ordaining. So they say, "We will not ordain Brother A.; he is irregular." And the congregation ask, "You cannot ordain him?" Then they reply, "We have nothing at all against Brother A., but we will not ordain him." So you see the preachers have the rule, and the people do not know it.

The Baptists will tell you that the preachers have no authority at all. But the Baptists cannot do a thing without the consent of the preachers; this they do not seem to know. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another man to preach the Gospel. God does the ordaining; and it is for the Church to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. All this ordination by men is Babylonish, a species of machinery to manage the people. It is all worked just like politics.

Nevertheless the Baptists are the nearest free, of all so-called "orthodox" sects. The people in the Methodist Church have almost no liberty, except the privilege of giving money. That is the principal liberty they enjoy. The bishops rule in co-operation with the presiding elders. At each annual conference the presiding elder and the bishop have it fixed what minister is to go here and what one there. The minister that does not stand by the presiding elder will go to the country place which pays only $400; while the one who does stand by him, though no more capable, will be sent to a place that pays $1,000 or more. I have had several Methodist ministers tell me this. They complain about it, but do not want to get out of a job altogether. That is not the liberty wherewith Christ makes free. I realize that this is a system. Let me show you what a system it is. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders. They have their head or chief amongst them. They have a human head. The General Conference is the highest authority.

So the Presbyterian Church has a head in the way of a General Assembly which has the deciding of matters. All this is according to the course of this world. The simplicity of Christ is not generally observed, except amongst the friends of the International Bible Students Association. There it is very general, and the Word of God is observed. They learn to take notice when things are going wrong. The simplicity of the matter is evident to all.

On one occasion I was called upon by a minister of the Reformed Church. He wanted to know how I managed my church. I said to him, "Brother __________ I have no church." He said, "You know what I mean." I answered, "I want you to know what I mean too. We claim that there is only one Church. If you belong to that Church, you belong to our Church." He looked at me in surprise. Then he said, "You have an organization; how many members are there?" I replied, "I cannot tell; we do not keep any membership rolls." "You do not keep any list of the membership?" "No. We do not keep any list; their names are written in Heaven." He asked, "How do you have your election?" I said, "We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation." "Well," he said, "that is simplicity itself." I then added, "We pay no salaries; there is nothing to make people quarrel. We never take up a collection." "How do you get the money?" he asked. I replied, "Now, Dr. __________, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing, anyway?" He looked at me as if he thought, "What do you take me for --a greenhorn?" I said, "Now, Dr. __________, I am telling you the plain truth. They do ask me this very question, 'How can

R5730 : page 219

I get a little money into this cause?' When one gets a blessing and has any means, he wants to use it for the Lord. If he has no means, why should we prod him for it?"

There would be nothing to come out of, as an organization, if one is an International Bible Student. You cannot get out of anything you have not gone into. If any one can tell me how he got into Babylon by getting interested in the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, let him show me how he will jump out, and I will jump with him.

ISRAEL'S PRIESTS DIED TYPICALLY

Question.--Please explain Hebrews 9:27: "It is appointed unto men once to die, but after this the judgment."

Answer.--This is explained better, perhaps, in the STUDIES IN THE SCRIPTURES than I can take time to explain it here. It is difficult to explain a matter like this in three to five minutes, because the whole thought has gotten into people's heads upside down and back end first. They all think it refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy, and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second veil and covered the Mercy-Seat, he went into the Most Holy, representing Heaven itself.

The antitype is that our Lord Jesus offered up Himself as

R5731 : page 219

the bullock. The bullock represented Jesus as a man; the goat represented the human nature of the Church. As High Priest, Jesus slew the bullock; at baptism He offered the sacrifice of His humanity. The typical priest took His two hands full of incense and crumbled it in the fire on the incense altar--that represented the three and one-half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume.

When Satan came to Him with temptations, His loyalty was an offering of sweet odor to God. When He had the suggestion come to Him to avoid giving what He had agreed to give, He put the temptation away and would have nothing to do with it. "The cup that My Father hath poured for Me shall I not drink it?" was ever His sentiment. The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. Then our High Priest went under the veil--into death. He was parts of three days under the veil, arising on the other side of the veil on the third day. This was the resurrection of Jesus. He arose on the spirit side of the veil, a spirit being. Then, forty days later, He sprinkled upon the Mercy-Seat in the Most Holy, in Heaven, the blood of Atonement on behalf of the Church.

The Apostle here is trying to get the Church to see that the Jewish high priest did something of this kind in type. The Jewish high priest went into the Most Holy of the Tabernacle, not without blood. That blood, in every case, represented the blood of the high priest--his life. Every high priest, when he passed under that veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil, under that curtain. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

Then the Apostle declares, "It is appointed unto men [men-priests--get the thought] once to die [typically, in passing under the veil] and after that the judgment," or decision. They typified their death in the sacrifice of the bullock, and carrying its blood under the veil. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second veil. "After death the judgment." There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second veil, and was raised on the third day. After the high priest in the type had made his offering, and had passed beyond the second veil, and sprinkled the blood upon the Mercy-Seat, he came out and blessed the people.

Our Lord Jesus, the great High Priest, has not yet come out to bless the people. The antitype is a very large thing. Jesus went under the veil into the Heavenly Holy over eighteen hundred years ago. He has not yet appeared for the blessing of the world. But "To those that look for Him, He shall appear a second time, not as a Sin-Offering, but unto salvation." This is the best I can do on this question in the limited time I can give here.

Question.--Does not the attainment of the Divine nature mean attainment to the image of God in which man in the beginning was created? Does not the word nature here have the significance of disposition, character?

Answer.--It does not! Man never had the Divine nature. The Apostle Paul points out, in discussing this subject of natures, in connection with the resurrection, that there is one flesh of fish, another of beasts, another of birds, and another of men. The fish does not have the same kind of flesh the bird has. We all know the difference. The flesh of fish, and of birds, and of beasts, is all different.

Then comes man, the highest of all the earthly beings. The Apostle also calls our attention to higher forms of existence; he calls attention to another plane of life. He shows that man, the highest of the earthly creatures, is lower than the lowest of the spiritual beings. He tells us about angels, principalities, powers, and the Divine nature, the highest of all. The perfect human being is God manifest in the flesh. It is as close to the Divine nature as the flesh could come. It represents the Divine nature as nearly as is possible for a human being. The angels are also in God's image or likeness; the cherubim and seraphim as well, though on a higher scale than man. The highest of all is the Divine nature. That nature only God had originally. And that kind of spirit nature which God has He gave to Jesus at His resurrection, as a reward for His faithfulness. Jesus did not have it before He became a man; but as the Father has inherent life, i.e. life in Himself, not a life derived from food and water, "So hath He given to the Son to have life in Himself." We cannot understand that kind of life. I cannot imagine how God could give a life that has no need of anything to sustain it. You never had any experience along that line. I never had. We would have been as great as God is to fully comprehend Him.

We see the difference between apprehending and comprehending. To comprehend is to take in fully. To apprehend is to touch, or lay hold upon. You and I can apprehend, or lay hold of God, but not very clearly, because we are so little and He is so great. We cannot comprehend God. We can simply touch Him, or apprehend Him.

The Apostle dwelt upon this matter; he was apprehending, or touching God, as God had apprehended or touched him. God has laid hold of us, come in touch with us. We do not come in touch with God and say, "We will have Him for our God." He laid hold upon us and told us about His arrangement for us. We were responsive to it; we thought how wonderful that He would thus take notice of us. So we are seeking to apprehend that for which we are apprehended of God. Man was not created in God's image in the sense that he is of the Divine nature, which is far above cherubim and seraphim, while man is a little lower than even angels.

Question.--Cannot Revelation 7:9-17 be applied to the saved world of mankind, rather than to a Great Company class? Is there not a very serious danger in teaching that there is to be a Great Company on the spirit plane, and that those who lack a thorough appreciation of the High Calling, and a consecration thereto, will be saved notwithstanding?

Answer.--It would be very dangerous for any person who does not see a thing to presume to teach it. The questioner evidently does not understand this subject, and that cuts the answer short. When we leave a subject as the Lord puts it, we have it right. "The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully." "We speak that we do know." This is the privilege that we intend to have until we die. Is it not?

"IT WILL SURELY COME--IT WILL NOT TARRY"

Question.--What does Habakkuk 2:3 mean? "For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; for it will surely come; it will not tarry."

Answer.--This is explained on the first page of every issue of THE WATCH TOWER. God has provided in His Word a great vision, a great revelation. It is a picture, so to speak. He has given this picture of His Plan more or less clearly through the Prophets and through the Law. The Jubilees prefigured Restitution to all the world. Other features of the Law, such as the Atonement Day sacrifices, etc., pictured other features of God's Plan. The Passover represented still other parts. These pictures were all harmonized into

R5731 : page 220

one great picture, or view--God's great Plan to bless the world. "In thy Seed shall all the families of the earth be blessed," God declared to Abraham. All this went to make up the great vision, or picture, that God purposed to give His people.

In proportion as we come to have the mind of God, we can understand more and more clearly what these things mean. The most important part of the picture was that Messiah would come, and that He would set up His Kingdom. All of these promises would be parts of that great view, or vision. Its fulfilment would seem to tarry long. Does it seem as though God had forgotten that promise to Abraham? the Prophet seems to query. It has sometimes seemed as though God had forgotten it. "But," declares the Prophet, "it will surely come; it will not tarry." It does not really tarry. There might be various times when we would expect to see more than we do see. We may have expected to see more of the trouble upon the world before this. The year 1915 is now more than half gone, and I think it very doubtful whether we shall see all we had expected in this year. It looks as though we were trying to hasten the fulfilment of the vision.

But the vision is still for an appointed time; and we are not to give it up. We trust ourselves to God's arrangement. It was not the Lord's way to have everything go off in October, 1914. I do not know how much may yet happen between now and October, 1915. If I were to give a guess, I would not be able to see how our expectations could all be realized between now and October, 1915. I hope they will. I shall wait longer than October, if necessary. The vision is sure. All these blessed things are positively certain to come; it is simply a matter of His time and of our understanding of His time. When you and I have fully grasped the main feature of all this matter, we are surely close to it. It was a very close hit that this great Time of Trouble began near October, 1914; and it is going on now at high speed. None of the prayers that it may stop are being answered. If the time of the world war had been merely a guess, it would certainly have been a great hit. It would have been a

R5732 : page 220

miracle. We have come very close to it, if not exactly.

Question.--Pastor Russell says, "The children of Israel's journey through the wilderness toward the land of Canaan was typical of the Christian's journey through this world of sin toward the Heavenly Canaan." Typical Israel did all their fighting after they got into the land of Canaan. Where is the antitypical Canaan, and what are the antitypical Canaanites, and how are they fought by antitypical Israel?

Answer.--The Apostle Paul intimates that this whole matter of Israel's history was typical of the experience of Christians. (1 Corinthians 10:11, margin.) But we need to be very cautious; for in some instances we are leaning, in a certain degree, to our own judgment. But my thought would be that this traveling toward Canaan typifies the attempt to enter into a proper relationship with God. Israel did not enter into Canaan as quickly as they might have done. If they had had proper faith they might have entered in very soon. They might at once have gone from Mount Sinai into the land of Canaan, and had God's blessing with them. They did not go in because of unbelief. So any of us who wandered through a wilderness state before coming into the family of God did so, not because it was necessary, but because we did not exercise sufficient faith. We did not need to wait forty years, or any period of time, but could have come quickly; by consecration we could have entered in at once.

But the majority were delayed. Like the Jews they did not enter in quickly. Instead of promptly entering into the blessings they might have had through the exercise of more faith, many wandered around many years. Joshua there represented Jesus, in type. The sooner the Jews would recognize Joshua and his leadership, the sooner would he cross Jordan and enter the land of Canaan. So the sooner we recognized that the Law could accomplish nothing for us, the sooner we ourselves, under Joshua (Jesus) got into Canaan. When the Israelites entered the Promised Land, then began the wars with the Canaanites, the Perizzites, the Amorites, the Hittites, the Girgashites, the Hivites and the Jebusites. These represent the weaknesses of our human nature that we are to battle against and overcome, that we may take possession of the whole Land of Promise, the privileges we have as the children of God.

===================

R5732 : page 220

POLITICIANS AND FALSE RELIGION

--AUGUST 15.--1 KINGS 12:25-33.--

THE RELATIONSHIP OF POLITICS AND RELIGION--THE REVOLT OF THE TEN TRIBES A GREAT MISTAKE--JEROBOAM'S POLITICAL WISDOM--GOD'S DEALINGS WITH TYPICAL ISRAEL--THE JEWISH REMNANT IN THE EARLY CHRISTIAN CHURCH--THE DIVINE PLAN DID NOT FAIL--SPECIAL THOUGHTS FOR THE PEOPLE TODAY.

"Thou shalt not make unto thee any graven image."--Exodus 20:4,5.

JEROBOAM was not a bad man in the sense of sympathizing with viciousness and crime, nor in the sense of wishing to bring his people into slavery. On the contrary, he was a man of courage and love of liberty, who desired to deliver his people from what he considered to be oppression in connection with the new king Rehoboam, Solomon's successor. Under his leadership, the ten tribes of Israel revolted from the House of David and established themselves as a separate kingdom, with the avowed object of being free from the oppressions of the kings.

In many respects this would seem to have been a noble procedure; but it was a great mistake, as is every move which ignores God and His arrangements. The Divine arrangement for the nation was that its affairs were all to be under God's care as God's kingdom, with the family of David as God's representatives. Under these conditions the religious interests had gradually gathered more and more about the vicinity of the Temple at Jerusalem. The more religious of the people liked to be near it, especially as it was obligatory under the Law that they should go up there to worship at least once or twice a year.

Whatever were the good thoughts of Jeroboam respecting the preservation of the rights and liberties of the people, he quickly manifested the spirit of a politician. He reasoned that the going of the people to Jerusalem to worship yearly would mean that sooner or later they would again be drawn back to the kings of the line of David; and that in order to preserve his own power he must break off the religious connections with Jerusalem by establishing a new religious cult.

Two golden calves were prepared, the one located in the northern part of the territory, and the other towards the southern part, that thus the people might have the general thought that worship and sacrifice could be performed at one place as well as at another. Moreover, he arranged for religious festivals, at times different by about a month from the times of celebrations at Jerusalem. This was skilful political wisdom of the kind which would appeal to the majority of rulers not deeply imbued with faith in God. Alas, it seems too true that much of the religion of the masses is but a form of godliness anyway! That King Jeroboam was not very different from the people whom he ruled is manifest by the fact that they readily fell in with his plan, and that it was successful.

WERE GOD'S PLANS DEFEATED?

Many might be inclined to say that God's plans were thus defeated by an ordinary man; but the Scriptures show us that the very opposite was the case--that God's plans were forwarded by this opposition of Jeroboam. Let us see what God's Plan is.

God accepted Israel as the typical people of His favor. He had made the Promise to Abraham that through his posterity ultimately all the world should be blessed, which

R5732 : page 221

implied great exaltation to Abraham's posterity of the line of Isaac. Four hundred years elapsed before any movement was made in this direction. By that time Israel was numerous and in bondage in Egypt, and God sent word to them through Moses that if they were so minded He was ready to fulfil to them the Promise made to Abraham.

They rejoiced greatly and followed Moses to Mount Sinai, where the Lord entered into a covenant with them, that if they would keep His Law perfectly He would give them everlasting life and qualify them to be the Seed of Abraham who would inherit the promise of qualification for blessing the world. They entered the covenant, but like all imperfect men were unable to keep the Law--unworthy therefore of everlasting life, and of being the favored Seed of Abraham to bless others.

Later on, when they were discouraged, God promised to send them Messiah, whose Kingdom would bless them and afford them an opportunity of sharing in the Promise made to Abraham. God's dealings with Israel, therefore, were of a typical character. Their Atonement Day, their Law, their mediator, their sacrifices, all typified better sacrifices, etc., under a better Mediator, Christ. The entire dealing of God with Israel was with a view to raising them up out of their fallen condition to as high a standard as possible for them, that thus they might be prepared, when Messiah would come, to be associated with Him in His Kingdom, as His Bride class. Let us see how this fits in with God's dealings in this lesson:

The deflection of Jeroboam and the majority of the nation had the effect of separating from the ten tribes, and of driving into the territory of the two tribes, the most faithful and loyal of the Israelites. To these the idolatries established by Jeroboam were properly repulsive. They were willing to forsake their earthly interests. They refused the opportunities of the politician, remained loyal to God and His institutions, and were thus at a disadvantage. This continued for years, until in God's providence the ten tribes went into captivity to Babylon, at which time more and more of the people gravitated towards the territory of Judah and Benjamin, known as the kingdom of Judah. Later on, God overthrew the kingdom of Judah, and allowed those people also to go into Babylonian captivity; but they preserved in large measure their religious sentiments and interests while in the land of Babylon.

THE RETURN FROM BABYLON

Later, when the Lord delivered the people from Babylon through the instrumentality of King Cyrus, matters had so changed that there were only a few who considered it advantageous to return to Palestine. The great mass of the ten-tribe kingdom had become thoroughly incorporated with the Gentiles, and no longer professed the religion of their fathers or had faith in the Promise made to Abraham. Many of the Judean captivity similarly lost faith and became Gentiles. As a matter of fact, only about 50,000 altogether returned to Palestine; and they represented the faithful, who trusted in God and sacrificed all Babylonian advantages and privileges, coming back to a desolate land and the city of Jerusalem.

These became the nucleus of a new people, who, in the days of Jesus, were in wonderful readiness for Him, as compared with the remainder of mankind. In a very few years approximately 25,000 accepted Christ, with a full consecration unto death, as His footstep followers. The remainder of the nation being then cast off from special favor, the door was opened to the Gentiles, that they might hear the Gospel Message and become fellow-heirs of the same Body, or company, with these 25,000 consecrated of Israel, representatives of all the tribes. If we lacked evidence of the value of the Divine dealing with the nation of Israel in preparing them to accept Messiah, we see it in the fact that so many were ready to receive Him in so comparatively short a time; whereas it has required 1,800 years to gather from all the other nations of the world the remainder of the elect company, the total of which, according to the Scriptures, is 144,000.

Our lesson, thus seen, indicates no failure on God's part, but wisdom, in permitting the rebellion of Jeroboam and the ten tribes of Israel. Surely it will eventually be seen, as the Bible declares, that all of God's good purposes will be accomplished; and that the word which has gone forth out of His mouth shall not return unto Him void, but shall accomplish that which He pleases and shall prosper in the thing whereunto He sent it. (Isaiah 55:10,11.) Soon the elect Church, the spiritual Seed of Abraham, will be completed; and then God's Promise to Abraham will begin to be fulfilled. (Galatians 3:8,16,29.) All the families of the earth will be blessed by the Kingdom of Christ and His Church.

"WAIT UPON THE LORD"

Modern Jeroboams may be found all along the paths of history--men who, under guise of respect for religion, are really politicians, seeking their own advantage, and willing to sell the people to any religious system which would work to their benefit. Every one familiar with history must realize that religion has been made a cloak for all kinds of political intrigue, and always, as in the case of Jeroboam, under pretense of giving the people greater liberties.

The special thought for the people today is the one which would have been the safe one for the ten tribes of old; namely, to wait for the Lord to overrule their affairs and to deliver them from the bondage of kings in His own way. This is the Lord's message to us now. God's people are forewarned not to use carnal weapons, and not to trust in such weapons in the hands of others. The trust of God's people is to be in God. They are to realize His faithfulness and the truth of His promises, which assure them that all things are working together for good to them that love God, to the called according to His purpose.--Romans 8:28.

To these God is now saying, as in olden times, "Wait ye upon Me, until the time that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." This will not be literal fire devouring the literal earth, but a symbolic fire of trouble devouring the political, financial, social and religious structure of the world, and preparing them for the great blessings of Messiah's Kingdom. These are referred to in the next verse, in which the Lord declares, "Then [following the fire of trouble and national distress] I will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent."--Zephaniah 3:8,9.

That pure Message is what the Bible elsewhere speaks of as the still small voice of God, which will be heard amongst the people during the thousand years of Messiah's Reign and which will effect their full deliverance from ignorance, superstition and sin back to harmony with God. And the Scriptures declare that whosoever of all mankind will not obey that voice of God through the great Messiah will be utterly destroyed from amongst the people.--Acts 3:19-23.

===================

R5733 : page 222

KING ASA'S REFORM WORK

--AUGUST 22.--2 CHRONICLES 15:1-15.--

KING SOLOMON'S GREAT-GRANDSON--ADVERSE INFLUENCE OF THE TEN-TRIBE KINGDOM--KING ASA'S OVERTHROW OF IDOLATRY--EGYPTIAN INVASION REPULSED--A GREAT NATIONAL REVIVAL--IDOLS OF BRONZE, WOOD, STONE, PEN AND INK--THE GOD OF THE CREEDS--NEED OF AN ASA TODAY--NEED OF ANOTHER SOLEMN LEAGUE AND COVENANT --HELP COMING THROUGH THE MESSIANIC KINGDOM.

"Draw nigh to God, and He will draw nigh to you."--James 4:8.

ASA, king of Judah, was the great-grandson of King Solomon. The spirit of worldliness which occupied the latter part of Solomon's reign, and which led to the split-off of the ten tribes under Rehoboam his son, met with some measure of check during King Asa's reign. When the ten-tribe kingdom, called Israel, revolted and went into idolatry, the influence affected the kingdom of Judah to some extent. It became partially idolatrous. Images of Baal and groves for the practise of the licentious orgies of his worship grew in numbers in Judah, until King Asa's time. As a reformer, he set about the overthrow of all the idolatrous worship and the substitution of the true religion of the God of Israel, inaugurated by Moses and the Law Covenant. We know not the influence operating upon King Asa to take a course so different from that of his father and his grandfather, but perhaps he was learning lessons from the experiences of his people.

His first endeavors to obliterate idolatry seem to have been only partially effective. He next turned his attention to the fortifying of his own country. Then came a great war with the Egyptian invader, Zerah, with an immense host, one million strong, with three hundred iron chariots. They came upon the kingdom of Judah from the south, and their numbers and reputed strength made them a terror. They sought for spoils.

Under these circumstances the Lord's message to King Asa, through Azariah the Prophet, was especially welcome. The Prophet pointed out the adversities of the ten tribes as being because they were without the true God, without the Law, without the teaching priests. They had gotten into an anarchous condition, with no peace to anybody; and yet the Lord had helped even them, in proportion as they at any time had turned to Him. God had always shown His willingness to let those who so desired be in harmony with Him, and to bless them. King Asa had manifested such a disposition; and now he had the encouraging message, "Be strong and let not your hands be weak; for your work shall be rewarded."

This message encouraged the king to put away further the idolatries and to renew the altar of the Lord's House. As a consequence, he had the support of the most godly people of his own land; and, furthermore, there came to his support many from the ten-tribe kingdom who still respected God and His promises. They were glad to get away to a place where the great God was worshiped.

God blessed King Asa and his people in their repulse of the invasion of Zerah and his hosts. The spirit of reverence for God was greatly increased. The people were in a religious mood, and a great national awakening along religious lines followed. They entered into a covenant with the Lord that all opposed to God should be put to death. "And all Judah rejoiced at the oath: for they had sworn with all their heart and had sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about."

THE LESSON'S IMPORT TO US

We have a double interest in this lesson. First, it is a scrap of ancient history which reveals to us God's care over His people and His willingness to be found of them when they sought Him, even though they and their forefathers had for a time been disloyal. Second, applying the lesson to our day, we see the people everywhere in idolatry --not only the heathen, who worship before idols of bronze and wood and stone, but also the more civilized, who have set up creed idols. These latter, printed with ink upon paper, describe the character of God in terms equally repulsive with the idols of the heathen. The true God is little known, the God of love, "the God of all grace, the Father of all mercies," "from whom cometh down every good and every perfect gift."

Our creed idols represent God as a great monster, a demon. They picture God as sitting down before the creation of the world and deliberately planning for the creation of our race, with foreknowledge and intention that nearly all should spend eternity in horrible torture at the hands of fire-proof devils. They picture the Church as the elect class, taken to Heaven, to look over the battlements of Heaven and witness the horrible sufferings of all the heathen and all the Jews, because they rejected Christ, and the sufferings also of nearly all of Christian lands, because they did not become saintly under the preaching of the Gospel.

These horrible idols are no longer respected by the more intelligent; but they are still recognized, bowed down to and worshiped by the masses. The true God is still proportionately rejected and unknown to the people. They are indeed told that He is a God of love, at the same time that they are told that He is roasting thousands of millions, and knew about their present sufferings and premeditated the same from before the foundation of the world. All talk about His Justice and His Love is thus discounted in advance; and the people, bound by ignorance and superstition to these idols, which are centuries old, are suffering from their ignorance.

We need today an Asa to arise and, encouraged by the promises of God, to break in pieces the great creed idols of Christendom and to liberate the people from bondage to them. He should have the support of all the

God-fearing people, as King Asa had. In proportion as the idols and their worship would cease, the repair of the true altar of God would progress, and many would rejoice to present their bodies living sacrifices, holy and acceptable to God, in His service. (Romans 12:1,2.) Not by physical force, nor by cruelty, nor by literal axes, would these great creed idols be destroyed, but by the presentation of the Word of the living God. In proportion as the Bible comes to be rightly understood, the follies of the creeds and their unscripturalness will more and more be appreciated.

TRUE COVENANTERS, ALL OF US

The account of how the people of Judah and Benjamin, the most religious people of that time, bound themselves with an oath, or covenant, to God is very interesting. It reminds us of a similar religious movement in Scotland, in which some of God's people swore allegiance to Him to the best of their knowledge, and signed the covenant with their own blood.

The day has come for other covenanters to come forward and to enter into a covenant with God that they will be loyal to Him and to His Word, and that they will put away the creed idols. We have greater knowledge today

R5734 : page 223

than had the covenanters of Scotland; but Christian people need to have their spirit of full consecration, full devotion to God. We have much more knowledge than had the people of Judah, but we need to have their spirit for destroying the idols and entering into a covenant with the Lord to be faithful to Him. Such a company of consecrated ones, covenanters in the highest sense, enlightened as we have the privilege of being enlightened today, would be a mighty force, a mighty power.

Many look sympathetically at such a statement, yet have not the courage of their convictions. They are timid, fearful and--shall we say it?--hypocritical. Many forget that, in joining any church, its creed is endorsed publicly; and that a private denial of it does not annul their obligations. Many forget the Master's words, "His servants ye are to whom ye render service."

Many say, "We do not believe the creeds; but they are popular, and we will support them." They do this because to take any other position would be to come into conflict with some of the wise and great and rich, who, although they do not believe the creeds themselves, seem interested in maintaining them as shackles upon the masses of the people. Under these conditions we are not to expect any general reform nor to think that those faithful to the Lord will be approved before men. We are, however, to expect that when Messiah's Kingdom shall be fully established the faithful ones will be His associates in the Kingdom, which will then take full control and fully overthrow the entire system of error which has bound the world of mankind with shackles of ignorance and superstition lo, these many years, and which has kept the people from God, in that they cannot love or from the heart obey the One who is represented to them as a merciless God and an all-powerful Adversary.

===================

R5734 : page 223

INTERESTING LETTERS

SOUTH AFRICA CONVENTION

DEAR BROTHER RUSSELL:--

The Lord has been pleased to grant us much of His fellowship and blessing these latter days, and our hearts are full of gratitude accordingly. The Memorial season was a time of much refreshing to all the Lord's people in South Africa. Our hearts were deeply and joyfully moved with the thought that in all probability this celebration would be the last on this side of the veil, and that ere long we would drink of the fruit of the vine NEW with our dear Master in the Father's Kingdom.

At Durban forty-seven partook of the symbols of our

Lord's death and our dying with Him, renewing our covenant of consecration and seeking grace to "run with patience the race set before us." Next on the list was the Zulu class at Ndwedwe, who at the Memorial numbered thirty-eight. Fifteen memorialized at Johannesburg, eight at Capetown, six at Douglas and two at Balfour. Reports are not yet to hand from Pretoria, where there is also a Class, and the disturbed state of affairs beyond the Zambezi, due to the war, will I fear make reports from Central Africa impossible. All alike testify, however, to the great blessing received.

During the Easter holidays we had a glorious Convention at Durban--truly "the best yet"! For four days we were on the Mountain-top with the Lord and as one brother expressed it, "We would fain build tabernacles and dwell there." Excellent addresses were given by Brothers Ancketill, Moller and Stubbs, and in this feature I had the privilege to share.

Two Symposiums, one on "The Three Graces" (1 Corinthians 13:13) and the other on "The Panoply of God" (Ephesians 6:14-17), discovered much latent talent among the brethren that gives promise of large service, and was a source of much edification to the Convention.

The praise and testimony meetings gave opportunity for grateful praise and thanksgiving to God, a feature so much appreciated that it prolonged the program.

On Easter Sunday a baptismal service furnished opportunity for seven Sisters and six Brothers to symbolize their consecration, while at a dedication service two children were presented as a thank-offering to the Lord. When, on Monday evening, we came to the final meeting and farewell address, we all felt that our cup was running over; and as we sang the old, familiar strain, "God be with you till we meet again," we felt that surely we would not have a more blessed experience "Till we meet at Jesus' feet"! Loth to part, some of the brethren who had gathered from a distance tarried with us, and we had Convention-Echo and Re-echo meetings in the week that followed.

We realized that you were with us in spirit, dear Brother, and that we had your prayers. By a unanimous rising vote I was instructed to convey to you the loving greeting of the assembled brethren and the Ecclesias in Africa which they represented, and to assure you of our deep gratitude to God and to you for your faithful ministry, by which we have all so largely profited. I have the greatest pleasure in passing on this message. May our Heavenly Father give you grace for every trial, strength for every duty, much of the joy of His fellowship here below, and at last an abundant entrance into His Kingdom!

We feel, dear Brother, that we have all been greatly strengthened by this time of refreshing for the last lap of the Race, and that by God's assisting grace we are going to be faithful unto the end, and gain the crown of life.

The hope of the PHOTO-DRAMA coming to Africa is a great stimulus to the brethren and we are confidently expecting much blessing to accrue from it when it arrives.

With much love in the Lord to yourself and to all the brethren at the Tabernacle, I am

Your brother and colaborer,
WM. W. JOHNSTON.--Africa.

SPENT FIFTY YEARS SEARCHING FOR TRUE CHURCH

DEAR PASTOR RUSSELL:--

Please excuse me for taking up your precious time in reading this poorly written letter, but I feel I must write you a few lines to testify to what the Truth has done for me.

I am 78 years old. I spent fifty years of my life searching for the true Church, but did not find what I was seeking until five years ago. My eyes were opened by reading the Russell-White Debate published in the Cincinnati Enquirer, distributed by Sister Croul and Sister Green. After carefully reading that debate I exchanged the yoke of bondage for Christ's yoke, and since then I have been learning of Him. I find His yoke easy, His burden light, as I strive to follow faithfully in His footsteps.

Then I read, studied, re-read the SCRIPTURE STUDIES until I proved beyond a doubt that they are the true Keys to the Bible, unlocking the doors of our Heavenly Father's inexhaustible source of love and mercy which He has in store for the dead and dying race. These precious truths have been the "Pearl of great price" to me, for they have led me out of darkness into light; out of fear and doubt into faith and hope; out of error into Truth; out of sorrow and despair into the oil of gladness. They have taken my weary feet from the sandy foundation of the creeds of men and the "doctrines of devils" and placed them on the Rock of Ages--that Mighty Rock whose towering form reaches above the coming storm; and from the springs that from it burst we now can drink and quench our thirst.

Your weekly sermons and THE WATCH TOWER are beacon lights that guide and comfort me on my way when the shadows are deep and the waiting-time seems so long. The Bible is my daily bread, and since I have consecrated my all to the Lord its sacred pages are illumined, and I can read it with an understanding mind and my whole being is filled with that peace and joy which is unspeakable and full of glory--which the world cannot give, and, praise the Lord, neither can it take away!

My lessons in the School of Christ have mostly been learned through the printed page; but I am so thankful that I have the privilege of feasting at the Lord's table in any

way that He provides. And I always have a prayer and a blessing in my heart for you, that faithful Servant, who, despite the opposition of all the agents of the Adversary, is still spreading this feast for the hungry, thirsty Truth-seekers to feast upon; and may the Lord still guide and bless you in this Harvest work until the race is run and the victory won, is the prayer of your isolated sister in the Truth, love and fellowship of our Lord and Master, and all of His consecrated children. MRS. LOVINA PHILLIPS.--Ind.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

VOL. XXXVI AUGUST 1 No. 15
A. D. 1915--A.M. 6043

CONTENTS

"The Beginning of Sorrows"........................227
  What the Watchers Now See.....................227
Is My Heart "Good Ground"?........................228
  Four Hundred Million Tares....................229
Our Cleansing--Inward and Outward.................230
  Saints Not Naturally All Noble................230
  God's Beloved Disesteemed.....................230
  Our Gradual Transformation....................232
  The Perfecting of Holiness....................233
Faithfulness in Little Things.....................234
  Little Tests of Character.....................234
Elijah a Great Prophet............................235
Responsibility of the Spirit-Begotten.............237
  New Creature Does Not Practise Sin............237
A Word of Pastoral Counsel........................238
Interesting Letters...............................238
  Re the Spirit of Division.....................238
  Some Eureka Y Drama Items.....................239
  A Most Satisfying Portion.....................239
  Awakened by Creation's Photo-Drama............239

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

PORTLAND, ME., CONVENTION--AUG. 12-15

The Maine Central Railroad has announced reduced round-trip rate of fare and three-fifths, tickets on sale August 12-15, with final return limit August 17. Friends, however, should make inquiry in advance of their ticket agents to make sure that the agents receive from their headquarters the authorization to sell these special-rate I.B.S.A. tickets.

Requests for accommodations at Portland should be addressed to I. I. Margeson, Westwood, Mass.

====================

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: German and Swedish, six vols.; Dano-Norwegian, five vols.; Greek, four vols.; Finnish, three vols.; French, two vols.; Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Chinese, Japanese, one vol. each; bound in cloth, uniform with English edition, prices the same.

For the Blind in American Braille, English Braille and New York Point.

====================

R5744 : page 226

GREEK AND POLISH "WATCH TOWERS"

Greek Brethren full of zeal for the Lord and the Truth have started the publication of THE WATCH TOWER in the Greek language. It is not set in type, but mimeographed.

Additionally, every other week they issue a translation of a portion of the Sixth volume of STUDIES IN THE SCRIPTURES in the same manner.

The number of Greeks interested is not very large, but they are showing a very commendable zeal. Any Greek Brethren desiring to obtain the above-mentioned Greek translations will please address THE WATCH TOWER Office.

Our Polish friends, too, are preparing for themselves regular issues of THE WATCH TOWER in Polish--translations from the English edition. Sample copies on application.

page 226

==========

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow: (1) 7; (2) 303; (3) 240; (4) 60; (5) 12; (6) 149; (7) 8; (8) 14; (9) 37; (10) 160; (11) 12; (12) 107; (13) 281; (14) 25; (15) 307; (16) 105; (17) 51; (18) 44; (19) 213; (20) 78; (21) 50; (22) 179; (23) 16; (24) 43; (25) Vow; (26) 329; (27) 195; (28) 204; (29) 188; (30) 176.

===================

R5735 : page 227

"THE BEGINNING OF SORROWS"

"Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." --2 Peter 3:11.

MANY in the past have misunderstood St. Peter's prophecy concerning the destruction of the present heavens and earth. They have inferred that he meant the burning up of the literal earth and heavens in a great conflagration. This thought seems to be embodied in all the creeds, Protestant and Catholic. Apparently there has been a serious mistake here. The Apostle is using these words in a figurative sense, just as we might say that a man would move heaven and earth to accomplish his designs. Throughout the prophecies of the Bible the heavens mean the ecclesiastical powers and the earth means organized society, including the financial and the political powers.

The things of the Present Order are soon to pass away--its banking institutions, its monetary affairs, its stocks and bonds, its politics, its great religious systems, indeed, the entire social fabric. The whole arrangement is now about to be melted down. An entirely New Order is about to come in. This melting down will begin in the overthrow of the religious institutions. To the whole world it will be an unexpected and overwhelming catastrophe; but to the true Church, watching as the Lord bade them to do, it will not be a surprise; for these are "children of the light," and this Day of the Lord shall not overtake them as a thief.

The Lord's faithful, watching people, guided by the Word of Truth, will have an understanding of temporal affairs. As St. Paul has assured us, though this Day shall come as a thief and a snare upon the whole world, it shall not so come upon God's children who are living up to their privileges. "When these things begin to come to pass, then look up and lift up your heads; for your deliverance draweth nigh"; "When ye see these things, ...know that the Kingdom of God is nigh at hand."

(Luke 21:28,31.) The Master does not say, When ye see all these things, but When ye see the beginning of them, then we are to lift up our heads and rejoice--not rejoicing in the trouble, nor in the sufferings of others, but in the fact that these things are the foretold signs that the Present Order is about to be succeeded by a New Order, which will be far better, and more advantageous and desirable for all.

The Church herself will be the "new heavens," and will come into great glory, power and privilege. The thought in the early Church, evidently, was that these dispensational changes would very shortly come to pass. They were living in constant expectation of the coming of the Lord, the establishment of His Kingdom and the glorification of the Church. Some of them even felt too confident of the matter. The Apostle Paul writes to the Church of Thessalonica saying that some of them had made a mistake in thinking that the Day of the Lord might have already come. He tells them that that Day could not come until the Man of Sin should be revealed. Thus in the days of the Apostles the Church was ever on the qui vive; and throughout this entire Age the Lord's people have been left in uncertainty as to the time of the Master's Second Coming, watching, preparing, for the things of the Kingdom, knowing that the Day of Christ would come as a "thief in the night" at the appointed time.--2 Thessalonians 2:3.

WHAT THE WATCHERS NOW SEE

Now we who are living in this Day see the beginning of these foretold events. We see the prelude to the great Battle of Armageddon. Our thought is that the Armageddon itself will be the mighty "Earthquake" spoken of in Revelation. (Revelation 16:16-18.) In this great revolution and in the succeeding anarchy all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the Elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up His own Kingdom under Christ and His elect Church. Christ and His Bride will take over the kingdoms of this world, and thus will hinder the strife of men from going to the extreme that it would otherwise go. But it will not be stopped until the Present Order shall have been wholly dissolved.

A vivid description of this awful Time of Trouble is given by the Prophets. For the benefit of our new readers, we give a few citations of such prophecies, which repay investigation. (Isaiah 24:17-22; 28:21,22; 33:7-14; 34:1-8; Psalm 18:7-19.) See STUDIES IN THE SCRIPTURES, Vol. 4, pp. 15-20. Along this same line, read also Isaiah 13:1-13; Jeremiah 25:8-38; Revelation 18; 16:12-21. We believe that the present strife in Europe is very forcefully depicted in some of the prophecies cited above, and that this is only the beginning of the great trouble and overthrow, the breaking in pieces of the

R5735 : page 228

nations as a potter's vessel. In our own land we see the portents of the coming trouble, in strikes, labor riots, I.W.W. demonstrations, etc. The Scriptures cited above declare in unmistakable language that the whole Present Order will go up in a mighty conflagration. The troubles not long since in the Colorado mines, the more recent strikes in London, Chicago, Bridgeport and Bayonne, are only premonitory rumblings which, with many other disturbances of like nature, presage the coming storm.

Selfishness is the great motive power of the world--if this thing is done or that thing is accomplished, something very advantageous to themselves will result. Because people want their own names to be great, they strain every nerve to accomplish that result. They do this also in political lines--trying to "feather their nests" for the future. In Europe they do the same along monarchical lines. Various Houses in power seek to have and to hold the honor of the people. The whole world are setting their hearts and minds on the things which will bring no real satisfaction in the end, and not upon the things of the Lord.

The Apostle points out that all these things that occupy men's minds and absorb their energies are to pass away. None of them are to be permanent. We realize this to be so. We see that their passing away is just at hand in this our day. Others do not perceive it, although many thoughtful minds see that present conditions are unprecedented, that some great change must be impending; and their hearts are failing them for fear.

Surely the knowledge of these things, of the transitoriness, the trifling value of the most alluring of earth's gifts, should cause us to turn from them and to set our affections and hopes upon the Heavenly things, which are infinite in value and which shall never pass away. We should lay up treasure in Heaven, where the institutions will be permanent, and where armies and revolutions will not destroy the Government. All those who believe in the great changes just before us should be living for the future and not for the present. The more we discern, then, the teachings of the Bible, the more we imbibe its spirit, the more shall we live for and prepare for the great blessings promised for the future to those who love God. "Be ye holy, for I am holy," is the injunction of our Father in Heaven.

HOLY ATMOSPHERE, NOT MIASMA, FOR NEW CREATURES

These directions are not to the world, and they are not to the flesh of the children of God, but are for us as New Creatures in Christ. The old creature being imperfect has no standing with God; but there is nothing unholy in the New Creature, and the imperfections of his flesh being covered by the Robe of Christ's righteousness he has a standing with God. The difficulty which the New Creature encounters is the weakness of the flesh in which he must tabernacle for the present, and the danger of being misled, enticed away, from the things that are holy. Day by day he seeks to control the flesh and to bring it wholly into subjection.

The New Creature begotten from above, wishes to be holy and to keep his tabernacle holy. He breathes by nature a holy atmosphere; anything contrary is poisonous to this Heavenly germ which must be fostered and nourished with the greatest care. That it may properly develop it is necessary that it be fed upon "the finest of the wheat"; it is necessary, too, that the very thoughts of

R5736 : page 228

the brain and the meditations of the heart should be conformed as nearly as possible to God's perfect standard for these New Creatures. To this end rich supply is furnished by the Heavenly Father, who begat us to this new nature.

The child of God who is slovenly or careless in the management of his earthly body is not living in accord with true holiness, is not properly developing this Heavenly "seed" begotten within him. These New Creatures, so far as possible, should fellowship with one another. They are to seek to build one another up in the most holy faith. They are to remember that they are not to pull each other down, but are to endeavor to assist each other as far as they may be able. Whoever thinks to himself, "Sometime the Kingdom is coming, sometime the Time of Trouble will overtake the present order of things; but meantime we will enjoy the things of this world," will not be living up to his privileges, and will be very likely to be taken unawares as by "a thief in the night"; for he is not living in proper relationship with the Lord, and he will be likely to find when too late that he has lost the "prize."

"Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness"!

"My Father! my Father! this heart would be Thine!
Oh, keep it from wanderings!
Oh, visit and nourish Thy wilderness vine,
Though it be from the bitter springs!
Till the time of my trial and pruning is o'er,
And Thy child is safe on eternity's shore!"

===================

R5736 : page 228

IS MY HEART "GOOD GROUND"?

"That on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."--Luke 8:15.

WE RECOGNIZE these words as a portion of our Lord's parable of The Sower. A man went out to sow his field. As he scattered his seed, some fell on one kind of soil and some on another--some on thorny ground, some on stony ground, some on the hard, beaten pathway, and some on good ground. The good ground brought forth--some thirty-fold, some sixty-fold and some one hundred-fold.

According to the Master's interpretation of this parable, the good seed represents the Message of the Kingdom, which as it falls here and there appeals to some hearts differently from what it does to others. That seed falling upon the beaten pathway represented the Message as heard by persons into whose hearts it did not enter at all. They simply heard with the outer ear and forgot. It made no impression. The Lord said that the reason for this was that the Adversary came and caught the seed away. It had not penetrated even the surface of the hard ground. The conditions were not favorable for its entrance into the heart and the hearers soon forgot all that they had heard. The wiles of the Adversary would always, if possible, prevent the seed from entering the heart and taking root.

WHAT CONSTITUTES A SHALLOW HEART

Amongst those who do receive the Truth are the stony-ground class. These are at first very much enthused, but they lack depth of character. They are not the kind the Lord is now seeking. They will not bring forth the fruitage, for they have not sufficient depth for rooting. They are shallow. They desire to trim their sails in harmony with the favorable winds of this life. As soon as they find out that the Truth is not popular,

they foresee persecution or social ostracism; then their ardor cools and their interest in the Harvest Message wanes and gradually dies out. Thus they are like wheat planted in shallow soil, which comes up and flourishes a little while; but when the hot sun comes out it withers away, not having much root.

The heart that is like the thorny ground is favorable as to soil. It is good ground, with fine prospects for developing the fruits of the Holy Spirit. But it is infested with thorns, which are not removed, but are permitted to remain and so choke the wheat. These thorns are not the frivolous pleasures of life--theaters, cards, dancing, etc.; but, as the Lord explains in the parable, they are the cares of life, the ambitions of life, the deceitfulness of riches--perhaps the feeling that if they can accumulate wealth they can serve the Lord's Cause the better. This tendency to go out after other things allows a condition to obtain that is unfavorable to the wheat class. These may be good business men, fine politicians, or they may be immersed in some kind of study. Others of them may be fine housekeepers and have a pride as to how well things are kept, or they may be leaders in society or in works of reform, etc. All these are the thorns of the parable. A heart of this kind does not bring forth fruit, because the ground, while good, is otherwise occupied, and the Message of the Kingdom and its work are crowded out to a large degree, so that no fruit is brought to perfection.

HONESTY A BASIC QUALITY

Then we come to the "good ground" class of this parable, ground where the soil is not only good, but cleared of all noxious weeds which would prevent the proper growth of the wheat seed. This condition represents entire consecration to God. Everything which would hinder has been cast out. The cares of this life are not permitted to enter this heart and choke the Word. Such a one has made a bona-fide contract with the Lord and knows when he is keeping it; and he will keep it. He has the proper quality or depth of character and more or less of ability. And there is the special trait of thorough honesty, loyalty.

Amongst those of the class who are styled the "good ground," we find different conditions in life--not many noble, but some noble; not many great, but some great; not many learned, but some learned; not many wise, but some wise. But they must all be good of heart, and they must be honest, else they could not bring forth the necessary fruitage--honesty being the most important feature of all, with a degree of intelligence and appreciation of the Truth. We see, then, how this class might bring forth varying amounts of fruitage, according to circumstances, conditions and ability. But they are in the right heart condition to bring forth their very best--some thirty-fold, some sixty-fold and some a hundred-fold.

In the picture we see that the Truth is represented by the seed, and we see that the individuals are also represented by the seed. The thought is that a grain of Truth is planted, and that in an honest heart it produces a character which is in harmony with the Truth. That seed of Truth is the Message of the Kingdom, the Word of the Kingdom--not a truth about the philosophies of men or some scientific truth, but a particular truth--not something that ignores God's Plan and purports to be a better plan than that which God has arranged, but the one particular thing--the Word of the Kingdom.

FOUR HUNDRED MILLION TARES

It seems remarkable that with so many that are called Christian people--numbering now four hundred millions--they know so little about the Kingdom! The vast majority have learned but very little of it, if anything. This is manifest when we look over in Europe and see millions fighting to the death, when we realize that other millions are ready to fight here in the United States also. This is because they have not become New Creatures. As the natural seed enters the ground, sprouts and brings forth something that is fostered and developed by the soil, so the good seed of the Truth in the proper heart brings forth good fruit. The Message of the Kingdom brings forth results in harmony with its nature. It reaches the proper class and brings them to an attitude where God accepts them as New Creatures. These New Creatures are the children of the Kingdom; and these children of the Kingdom are the wheat that will be garnered. "Then shall the righteous shine forth as the sun in the Kingdom."

Our Lord in another parable shows us a different kind of seed--tare seed. This tare-seed looks a little like wheat. It is not the true seed--not the seed of the Kingdom. It may be a seed, or message, of morality or purity of life or total abstinence from intoxicating liquors, etc. No matter; it will not produce the Kingdom class. The only seed which will produce this class is the good seed, the true Kingdom Message.

As we look about in the world we see that the great Enemy oversowed this wheat-field of the Kingdom with false seed, the darnel, the tare-seed, as represented by these various messages that have gone forth throughout the world. This seed does not necessarily bring forth bad people. They are people who are workers for various things, some of them more or less good, but they are not children of the Kingdom. At the present time these tares are, many of them, influential. And the whole four hundred millions of them represent, not the true wheat-field, but merely an imitation, usurping the place really belonging to the true wheat class.

TIME REQUIRED TO DEVELOP FRUIT

In this Harvest time, now about ended, a separation has been taking place between the true wheat and the tares. The true wheat are being gathered into the garner, while the tares are being bound in bundles to be

R5737 : page 229

burned--not literally burned, but destroyed as tares, as imitation wheat. They will soon cease to call themselves Christians. They will recognize themselves as what they have always been--parts of the world. Many of these are Church members, but are purely of the world and its spirit. They discount the true wheat, and consider them a little queer, fanatics.

Many of these tares do not know what they are. But those who have received the Message of the Kingdom into good and honest hearts will bring forth fruitage in harmony therewith. It requires time to develop the right fruit. This class grow daily in knowledge, in love, and are building one another up in the most holy faith. They also do good unto all as they have opportunity. This is the whole work which God is expecting of them. These are the ones who will ere long be gathered into the Heavenly Kingdom beyond the veil.

After the fire of this "Day of Wrath" shall have burned up this "present evil world," and burned out all the roots of pride, then will come the great time of blessing for the world of mankind. The great plowshare of trouble will prepare humanity for the great seed-sowing of the near future. It will take a thousand years to bring forth the glorious crop of the Millennium. Those gathered then will not be wheat, but the Restitution class; wheat being used in the parables of our Lord to represent the spiritual class, the saints of the Gospel Age.

===================

R5737 : page 230

OUR CLEANSING--INWARD AND OUTWARD

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."--2 Corinthians 7:1.

AGAIN we call attention to the fact that the Bible was not addressed to the world, but to the Church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds.

But some may, perhaps, be inclined to say that the words of our text are applicable to sinners as well as saints--sinners especially --even though the Epistle itself is addressed "unto the Church of God which is at Corinth, with all the saints, who are in the whole of Achaia." We answer, No! our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no appeals to such; He merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name given under Heaven amongst men whereby they can be saved from their sins than that of Jesus--through faith in His blood. In other words, God refuses to have any dealings whatsoever with those who cannot or will not accept of the great Sin-Offering which He has provided. As Jesus expressed the matter, "No man cometh unto the Father but by Me."--John 14:6.

The reasonableness of the Divine position is evident upon reflection. God in the present Age is gathering out of the world a Little Flock, whose peculiar trait of character is faith in Him and a desire to please Him. In the Age to come, the Millennial Age, God purposes to deal with the remainder of mankind, and then all His requirements will be made so plain that the wayfaring man, though a simpleton, shall not err therein. (Isaiah 35:8.) The Sun of Righteousness shall shine forth in that glorious Millennial Day, and clearly manifest right from wrong, and show forth the Divine character and attributes, so that every creature may see--yea, all the blind eyes shall be opened and all the deaf ears be unstopped, as is clearly stated by the Prophet.--Isaiah 35:5.

But now, in the present Age, there is a test of faith for this special Little Flock whom the Lord is selecting and whom He designates as His Church. Any who cannot exercise the faith cannot be of this elect Church, but must wait for their blessing at the hands of the Church during the reign of Christ, for which we still pray, "Thy Kingdom come; Thy will be done on earth, as it is in Heaven."

SAINTS NOT NATURALLY ALL NOBLE

Not only has God made faith a necessary element of acceptance in the present time, but additionally, love of righteousness is made a part of the test. It is not enough that we should have the eye of faith which would recognize Christ's death as the Redemption-price for the sins of the world, we must additionally have hearts that love righteousness in order to come under Divine favor. The heart that loves righteousness discerns the weakness of its own flesh, its downward tendencies. The moment that heart recognizes Jesus as the Redeemer it flees to Him, not only to be covered with His merit as respects the sins that are past, but also to have the imputed covering of His righteousness as respects the unwilling blemishes and imperfections of the present and the future --imperfections that are contrary to the will and are the result of weaknesses inherited.

This class, not in harmony with the sin of the world nor with their own weaknesses, is referred to by our Lord in His message, "Come unto Me, all ye that labor and are heavy laden [under the yoke of sin and appreciating its penalty, death], and I will give you rest. Take My yoke upon you, and learn of Me." These learners--disciples, pupils in the School of Christ--are the class to whom the words of our text are addressed. It would be useless to exhort the world in general to cleanse themselves of all filthiness of the flesh and spirit. The world is in sympathy with this very filthiness and has no desire to cleanse itself, has no just appreciation of how filthy it is in the sight of God and those who have His Spirit of Holiness. The Lord describes the condition of the world as one in which anger, malice, envy and various lusts [desires] are the usual and normal conditions by turns. Lust, selfishness--which often amounts to brutality in its seeking of wealth, or pleasure or power--seeks to fill the natural mind, so that if it were taken away, with nothing substituted, life would lose all of its charms. Where would be the propriety in exhorting such to put away filthiness of the flesh and spirit when they have nothing as a substitute?

Some may, perhaps, urge that there are as many noble-minded people not believers as are found amongst believers. We answer, Yes! the Scriptures agree to this, assuring us that amongst believers are not many great or wise or noble according to the course of this world. The Message of God's grace often lays hold upon the lower, meaner and more degraded members of the human family rather than upon the noble, who feel less keenly their own depravity and less necessity for the Savior and His assistance. If, then, amongst the world are to be found some who are noble-minded, and if believers are generally of a lower stratum, how comes it that God has a more particular interest in these than in unbelievers? By what kind of rule does the Lord accept as children some who naturally are less noble and reject some who naturally are more noble?

We answer that the rule or standard of Divine acceptance is faith and obedience of heart. Those who with their hearts, their minds, their wills, turn away from sin and by faith accept the Divine arrangement, the Lord is pleased to accept according to their wills, their intentions, and not according to their flesh and its blemishes. Their unwilling defects according to the flesh are veiled from His sight by the Robe of Christ's righteousness covering them, to the extent of the inability of their new minds, which despise sin and seek to war a good warfare against it in their flesh and everywhere. Such is the class addressed by the Apostle in our text, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

GOD'S BELOVED DISESTEEMED

As the mouthpiece of the Lord the Apostle addresses all believers who have fled away from sin and who are striving to be pleasing and acceptable to God, as "dearly beloved." The Apostle, a noble-minded man himself, appreciated the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them on account of these blemishes, but in spite of them--because at heart they were loyal to the principles of righteousness and striving to overcome sin and its inclinations in their own mortal flesh, and--so far as their influence would go--in the world. But the world does not love these whom the Father loves, whom Jesus loves, whom the Apostle loves. Our Master's

R5737 : page 231

words are, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen Me, but I have chosen you and have ordained you, that ye should go and bring forth fruit, that your fruit should be permanent."--John 15:16,18,19.

The world does not like these chosen ones because, confessing their own weaknesses and striving against them, they call them by their proper names--sins, meannesses, filthinesses of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the things in which they

R5738 : page 231

take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vainglory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of this world is enmity to God, and, therefore, the world is not subject to the Divine standard, neither indeed can be, as the Apostle explains. (James 4:4; Romans 8:7.) Its heart is in the other direction.

The law of the New Creation--love for God with all our hearts and for our neighbor as ourselves--is to the world unreasonable, unthinkable, undesirable every way, and every reminder of it, even by the presence of those who at heart are on the side of righteousness, causes displeasure and discomfort. To these the Lord and His footstep followers have always been unwelcome--intruders. They prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue. But they wish to be considered as standards and exemplars, and resent any intrusion, any measurements of their thoughts, words or deeds by the Divine standards. Therefore those who continually recognize and honor the Divine standards are disesteemed by them.

THE NECESSITY FOR CLEANSING

But why should the Apostle suggest that the Church should do a cleansing work in their hearts and in their flesh when we find that God has wholly covered these blemishes from His sight? If the blemishes are covered, why trouble about them further? Ah, there are the best of reasons! Those who at heart are loyal to the Lord and His righteousness are distressed by their blemishes, their sins, the weaknesses of their flesh, even though they are aware that the Lord has graciously covered all these, and is not imputing their guilt because at heart they are opposed to them. The desire of this class is to build, to establish, character by faithfulness to principles of righteousness. They wish that their minds may become more and more established in faithfulness to the Lord and His Golden Rule of love; and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the Divine Law of Love.

Whoever, after having experienced the Lord's blessing in the forgiveness of sins, has no desire to war a warfare against them, and to bring into subjection to his new mind the powers and talents of his mortal body, has not the true spirit of sonship. He would thereby be giving evidence that he does not truly love righteousness, and that he does not truly hate iniquity. He would thus be testifying that he is not of the class whom the Lord desires as His sons on the spirit plane--as members of the Little Flock, the Bride, the Lamb's Wife.

We see, then, good reason why the brethren should be appealed to by the Apostle in our text. We see a good reason why all begotten by the same Spirit of holiness should give heed to his words and make the cleansing of the flesh and of the spirit the principal work of the remainder of life. We see that unless they do this, they will belie their pretensions of love for righteousness and hatred of iniquity. We see that by such a warfare against the weaknesses of the flesh and of the spirit, the Lord designs that they should establish a crystallized character. Thus as the Scriptures express it, they shall be "made meet for the inheritance of the saints in light" --fit in heart for the Divine service. Such as are thus fit in heart for the service of the Millennial Kingdom will, we are assured, be granted new bodies, free from all blemishes, in the First Resurrection. Thus, having perfected their minds and established character in their hearts in the present life by controlling the flesh so far as possible, they demonstrate that at heart they have the character-likeness of their Lord and Redeemer. Only those who do thus develop into copies of God's dear Son will constitute the Very Elect, the Kingdom Class, the Seed of Abraham, through whom the world will shortly receive its blessing.

"LET US CLEANSE OURSELVES"

The words, "Let us cleanse ourselves," do not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part, as the Apostle elsewhere explains. We cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having been reckonedly cleansed by the Lord, and brought under the influence of His Holy Spirit and the enlightening understanding of His Word, we are now invited to show our zeal for righteousness and to cooperate with Him in the work. While all the condemnation is reckoned as having passed from us, we still have the opportunity of showing the Lord what our spirit, our intention, would be, by striving against sin in our minds and in our flesh. The incentive to this cleansing is of the Lord, but the cleansing itself is something for us to do--"Let us cleanse ourselves." The cleansing work is a tedious one; for at first we did not discern how deeply defiled we were, how nearly all the suggestions of the mind were selfish. We did not even recognize selfishness as being sin.

As the eyes of our understanding opened more and more widely we got proper views of the Lord and His righteousness, our own conditions, the need of His covering Robe, etc. Day by day, as we have since striven to put away sin, selfishness--yea, every element of ungodliness and unloveliness--we have become more painfully conscious of how deep was the stain which we at first, perhaps, thought was merely superficial. Many of the Lord's people, after years of labor in seeking to cleanse themselves from the filth of the flesh and of the spirit, now, alas, see more of their own blemishes than they discerned at first, even though they have gotten rid of much of this natural filthiness, selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of the Lord's Word that He regards us, not according to the flesh, but according to our intentions, our desires, our endeavors. He reckons us as overcomers because of our good warfare against the natural blemishes, whatever may be the measure of our success.

The distinction which the Apostle draws between the

R5738 : page 232

filthiness of the flesh and that of the spirit should be noticed. After we have accepted the Lord, we take our stand with Him as the Captain of our Salvation, to be soldiers of the Cross and to fight a good fight against sin and all the works of the flesh and of the Devil. Soon we find ourselves in company with others of the same class, and naturally and properly begin to cleanse the flesh, to put away evil practises, outward wrongdoing of every kind. This is well. What fellowship could there be between children of the light and any works of darkness? Before long, in the case of many, a considerable outward change is manifested--careless language is avoided, passions are restrained, selfishness is curbed, at least in its outward manifestations. Neighbors and friends may see a considerable change. This is good, but not sufficient. We must also cleanse our spirits, our minds. It is not sufficient that we avoid outward wrongdoing. Our minds must be cleansed. We must learn to hate sin, to repel its first advances. We must learn that our minds and our bodies are the temples of the Lord and that everything contrary to Him and His Law of Righteousness and Love must be barred.

Others are witnesses to some extent of our trials and triumphs of an outward kind. But the most important battles of the New Creation are those which are known only to ourselves and to our Captain--the battle of the new mind or will against the influences of the old, natural disposition. The true soldier of the cross will find this battle-ground quite sufficient to engage all of his combativeness and destructiveness and to keep him fully occupied. Such as are on the alert to develop the new character have much less time than others to criticize their neighbors, friends and brethren. They find enough in themselves requiring vigilance and restraint. And as they progress in this direction, they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the Divine standards. They sympathize especially with the brethren of the New Creation, who similarly have given their all to the Lord and are battling against the world, the flesh and the Adversary, in their bodies and in their spirits.

OUR GRADUAL TRANSFORMATION

Those who have already come into relationship to the Father as children should remember that God's promises are that we shall be more and more received into His fellowship, have more and more of His blessing, in proportion as we are loyal to these principles with which we started out. If we have turned away from the world and from sin, and find that we have certain contaminations of the flesh, we should put all these away--even the taints of sin we should seek to put away. The more we energize ourselves in this direction, the more of God's favor shall we have, the more shall we be pleasing and acceptable to Him.

The Apostle in pointing out that there is filthiness of the flesh and the spirit, does not mean that the New Creature is filthy. The New Creature, as we are elsewhere told, is undefiled. The New Creature is holy. The word spirit is frequently used to represent mind. The will must be thoroughly changed before one can become a New Creature at all. And for the will ever to draw back would mean a drawing back unto perdition. To have a will for sin would mean that we had lost the Holy Spirit; that we are in the Second Death.

But the Lord's children have this new will, this new

R5739 : page 232

treasure, in an earthen vessel. We have a natural disposition toward sin. Additionally, we have minds that, even though they are putting away the things of sin, have more or less recollection of the things of sin, the impurities of sin. So while we draw ourselves away from that which is sinful, we are to strive also to have our minds pure. We are to cast out everything in us that is sympathetic with sin. We are not to think of those things, we are not to permit ourselves to ruminate on what is sinful. We are to set our affection on things above.--Colossians 3:2.

As we fill our minds with God's promises, the whole character, the whole life, becomes more transformed. The Apostle says, "Be ye transformed by the renewing of your minds." Our minds which were in accord with the earthly things, the earthly nature, are not only to be lifted from obedience to sin, but are to be turned in a new direction. Our minds are to be filled with holy thoughts--thoughts of the Lord and His service. When the mind is in a right attitude toward God, it is comparatively easy to serve the Law of God. The Apostle exhorts us to perfect holiness. We had the holiness started in us when we became the Lord's people. We gave ourselves wholly to Him--He never accepts a part. Our consecration is to do God's will wholly. We present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. We started out saints; and the Lord recognizes none others than saints. Therefore we are to seek to live up to the Divine standard in all the conduct of life--our words, deeds, thoughts.

OUR CLEANSING AND THE LORD'S CLEANSING

But this perfecting of holiness goes on, this cleansing of ourselves, noticing to see where there is anything in us that is impure, and putting all that away from our conduct--and, more than that, putting it away from our minds. As we do this, holiness spreads through all the avenues of life. And so a Christian ought to have a very beautiful character. If any Christian has not a beautiful character, it shows that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God.

We are to do all this in the fear of the Lord, the reverence of the Lord. There is a difference between the fear that is reverential and the fear that is slavish. The reverential fear is a profitable fear. We are not to fear our Heavenly Father as if He were a devil, who would turn on us and treat us with cruelty; but we are to have a godly fear, which will delight to do those things pleasing and acceptable in His sight. So all this cleansing of ourselves, all this perfecting of ourselves in holiness, is with a view to being perfected in the fear of the Lord. Having begotten us of His Holy Spirit, having given us these precious promises, God will expect us not to put our talents into a napkin and make no progress, but to bring forth fruit--some thirty-fold, some sixty-fold, some a hundred-fold. And as we do this, we shall be rewarded in proportion.

There is another Scripture which speaks of the Lord as doing this cleansing work. "Cleanse Thou me from secret faults." (Psalm 19:12-14.) These words of the Prophet David are the sentiment of all the Lord's true people. By these words the Prophet showed his recognition of the fact that he was not capable of cleansing himself. He recognized that he might have secret faults that he did not appreciate himself--that he did not see himself. Perhaps he did not see some faults that others would see. He desired God to cleanse him from these. This indicated that he desired to get away from everything that was not in harmony with God.

This would be the proper sentiment for all Christians.

R5739 : page 233

We should pray to the Lord that He would show us whatever in our lives is not fully pleasing and acceptable to Him, that He would help us to see ourselves as others see us, and especially to see ourselves as He sees us. We believe that many of the Lord's people have been shown their imperfections and weaknesses (in the Lord's providence) by a very severe jolt. We ask the Lord also, as did the Psalmist, to keep us back from presumptuous sins, to cleanse us wholly from these.

"THE PERFECTING OF HOLINESS"

Our text declares that such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness cannot be attained in a moment, but that it must be gradually effected, perfected. A right view of this matter will hinder us from falling into certain dangerous errors. Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to the Lord's people in the Robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed--or, as the Apostle expresses it, we must allow the Lord to work in us the holy will, and the holy conduct which must necessarily accompany the holy will, as opportunity and conditions will permit.

But how is this holiness perfected in us? How does God work in us to will and then to do His good pleasure? Our text answers this portion of the question, too, assuring us that it is God's part to give us the promises; and that these promises constitute the incentives to those who are in the right attitude of mind. Without these Divine promises of the present and the future blessings, who would battle against his own weaknesses? Who would strenuously resist the attacks of the world and of the

Adversary? Moreover, who would willingly sacrifice his life and all his natural rights to serve the Lord and His cause, if there were no exceeding great and precious promises to quicken and energize him to the service of the King, in battling against sin, in assisting all who are on the side of righteousness? Surely there would be few, if any at all. And so our text intimates, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves," etc. The promises are indeed the power of God unto our cleansing--our salvation--as pointed out by St. Paul.--Romans 1:16.

"GREAT AND PRECIOUS PROMISES"

Looking into the context to see to what promises the Apostle refers, we find in the preceding verses the declaration, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians 6:17,18.) What a promise! What a suggestion!--that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become His children and be given the assurance of His parental affection for us --that "like as a father pitieth his children, so the Lord pitieth them that reverence Him." How wonderful it seems! And then, as the Apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for he says, "If children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."--Rom. 8:17.

Yes, it is this thought of what is implied in the term children of God, sons of God. The blessings and riches of the Father are to be extended through our Lord Jesus, especially to the Little Flock, which is now being selected from amongst men to be His Bride and associates in the Kingdom. These are not accepted into the Kingdom at once, but as it were on probation; as the Apostle says, "Now are we the sons of God; but it doth not yet appear what we shall be"--if we are faithful. As sons of God in the present life we have the joy of knowing of our Father's character through His Word, which we are permitted to understand, but which the world does not understand. We are assured of Divine supervision; so that not the slightest thing can happen to these sons except as their Father sees would be to their advantage. But they must show their love, their devotion, their oneness of spirit with the Father and the Redeemer ere they can be counted in as His Bride in the full, absolute and complete sense, and be granted a share in His glories.

It is to demonstrate their possession of these graces that these consecrated ones are left for a time in the midst of evil and unfavorable surroundings--to prove their love of righteousness, their opposition to iniquity, their love to God and their faithfulness to Him, their love to all who are in sympathy with the Divine arrangement. If they stand these tests fully, it will mean that they will endure considerable opposition from the world, the flesh and the Adversary; and that they will be correspondingly strengthened by these experiences. It is this class to whom the Apostle refers saying, "If so be that we suffer [with Him], we shall also reign with Him." We are to suffer as He did for right doing, and because our neighbors and friends are blind as to what is the right, the proper course. We are to suffer gladly and joyfully whatever cup the Father may pour for us, knowing that He is too good to be unkind, too wise to err.

"Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." As the Apostle Peter declares, "If we do these things, we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Peter 1:10,11.

R5742 : page 233

THE PILGRIM'S WANTS

"I want that adorning Divine,
Thou, only, my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish Thy household below.

"I want, oh, I want to attain
Some likeness, my Savior, to Thee!
That longed-for resemblance once more to regain,
Thy comeliness put upon me.

"I want to be marked for Thine own;
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone,
Which only Thyself canst declare.

"I want so in Thee to abide,
As to bring forth some fruit to Thy praise;
The branch that Thou prunest, though feeble and dried,
May languish, but never decays.

"I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

"I want, by mine aspect serene,
Mine actions and words, to declare
That my treasure is placed in a Country unseen,
That my heart and affections are there."

====================

R5740 : page 234

FAITHFULNESS IN LITTLE THINGS

"He that is faithful in that which is least
is faithful also in much."--Luke 16:10.

WE HAVE in our text the statement of a great principle, one which could almost universally be acknowledged. Life's experiences have taught us that whoever can be trusted in little things can be trusted also in great matters. A man who is cautious in respect to small affairs is cautious also in important undertakings. One who is gentle in the little acts of every day life will be gentle on great occasions.

Our Lord applies this principle to His followers in a general way; and we believe it to be one of the most important lessons which the Christian can learn. There are many who are exceedingly careful about handling a large sum of money, but who are very careless in handling a small amount. There are those who are scrupulously exact as to large sums committed to their care, but who think nothing about the trifling amounts. But whoever cultivates a habit of carelessness about small things will be likely to become careless about large matters. On the other hand, whoever is careful of every dollar, every dime, who is careful to pay promptly every small debt, will be still more careful in respect to large amounts, large debts.

So it would appear to be a general principle in life that those who are careless in small things and careful in large matters will in due time or under great stress prove unreliable and unfaithful in everything, if such faithfulness should conflict with their own selfish interests. In other words, the trifles of life have an important bearing upon our character-building. Whoever learns to be conscientious about everything is being properly exercised by the lessons of life. We see this in our own individual experiences. Some are quite careless in regard to the rights of others; for instance, they would take without permission an umbrella belonging to another saying, "I want it only for an hour or so, and I will bring it back." Such a person is not properly conscientious about small things. One who would take an umbrella for even an hour has not sufficient principle to be trusted in larger things. Others will borrow articles, and forget or neglect to return them promptly, thus putting the owner to great inconvenience and annoyance. At best the habit of borrowing is deplorable.

The Scriptures tell us that our Lord is selecting a company to be with Him as under priests, under judges, under kings, to have control of the affairs of earth during the thousand years of His Reign; and that whoever is chosen for this work must have special fitness, special character. Those who fully yield themselves to Him will be prepared for this important position; those who do not so yield themselves will not be prepared. Therefore our Lord gives us to understand that present opportunities are to be prized as opportunities for indicating what is our real attitude of heart. He makes it a condition that we cannot be His disciples unless we make a full surrender of ourselves to Him as our great Instructor, to be guided in all of our affairs in harmony with His will.

The Master tells us that no matter how small the affairs of life, we are to understand that the Father knows what are our needs; and that just as surely as He provides for the sparrows and the lilies of the field, so surely will He provide for those who are His children. Our Lord says to us, "Are ye not of more value than many sparrows?" Even while we were slaves of sin, the Father made provision for our return to His favor and to everlasting life, on condition that we obey Him and respond to His clearly specified terms. How much more will He care for us now that we have become His children!

HUMILITY ESSENTIAL TO SERVICE

Even in the smallest affairs of life we are to look for the Lord's will. The right attitude for us to maintain is this: I serve the Lord Christ; and whether it is a great work or a small one does not matter. "Therefore whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31.) The humblest kind of service is acceptable to the Lord if prompted by love. We recall the case of our Lord Jesus. When opportunity was afforded Him to talk with a poor Samaritan woman at Jacob's well, He did not say, "I came to preach the Gospel; and since this woman is only a Samaritan, I will not bother with her." When the disciples returned, they could not understand why the Master should be speaking with this woman instead of to a crowd. But Jesus, having the opportunity to preach, even if it were only to a Samaritan woman, improved His opportunity. He knew that through her the Truth might go to others; that what she would learn she would tell to her neighbors, and that when the due time would come the Samaritans might hear and be all the more ready to benefit by the opportunity.

Wherever we find the opportunity to present the Truth, we should appreciate the privilege. Of course we are not to annoy any one with whom we come in contact; but if there seems to be an opportunity to serve, it is for us to be about our Father's business, and to improve the opportunity--whether it is to speak the Truth or merely to give a kind word, etc. "The Spirit of the Lord God is upon me; for He hath anointed me to preach Good Tidings to the meek." God is seeking those who are kind and sympathetic, desirous of helping others.

It is our privilege to give a cheerful word at all times. As a rule people have sad experiences. Often there is a worm at the core, the heart. It has been noted that those who have committed suicide have sometimes laughed and joked a little while before taking their lives. The world would be in a terrible condition if everybody told all his troubles and carried his heart on his sleeve. It is better that they hide their troubles and that we cover ours from sight. It is better to cultivate the spirit which sings:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

LITTLE TESTS OF CHARACTER

We should esteem it a privilege to address wrappers for tracts, or whatever the opportunity of the hour may be in the Lord's service. Should some one say, "I would rather preach," we reply, If the Lord opens up the way and gives you an opportunity to preach, do so. And if you have several opportunities to preach in one day, whether to one person, or to ten persons, or to a thousand, make use of them. But if you do not have any opportunity to preach, you may have the privilege of addressing wrappers. In this way you are instrumental in helping to place reading matter in the hands of others, even if the postman is the one who takes it to the house where it will be read. Or if our work is in the kitchen or any other part of the home, it is service of the Lord if we do all as unto Him. But He kindly gives us opportunity to do something for the brethren.

So whatever we do, we are doing it for the Lord, we are doing it as unto Him, doing it as He would have it done. There is a way of looking at things that makes us feel happy. It is a good thing to ask ourselves occasionally, What am I seeking? What is my motive in doing this? For whom am I working?

R5740 : page 235

As we thus work for the Lord and strive to please Him, and cultivate the spirit of thankfulness for service in the little things, we shall be proving our worthiness for the great things. Our desire to render faithful service to the Lord will manifest itself in economy in the home and in consideration for others around us. Whoever will strike too many matches, or who will strike matches on the walls of the house, is thus manifesting that he is not fully trustworthy. Whoever whistles around the house to disturb others, or who gets up at a very early hour and makes so much noise that others cannot rest, or who comes in late at night and goes noisily to his room, demonstrates that he has not learned to observe the Golden Rule, has not learned to respect the rights of others.

The very beginning of all our conduct as members of the Body of Christ should be the observance of the principles of justice. We should think as to what are the rights of others and as to whether we are impinging on those rights. If we find that we are so doing, we may know that we are violating the law of justice. In every circumstance of life, justice must come first, and afterwards we may be as kind and generous as possible.

"LORD, IS IT I?"

In respect to spiritual matters the principle is the same. Little rifts in the lute spoil the music. God is seeking a very special class for the Kingdom. He desires those who will be absolutely loyal to Him, loyal to His Word, faithful not only in some great thing, but also in the smallest affairs of life--faithful in thought, word and deed. Whoever is thus faithful, whoever exercises care in all these respects, will be fitting and preparing himself for the Kingdom. Whoever is careless and inattentive to little things is not fit for the great honor the Lord has in store for the wholly faithful. He is watching us closely, but with a kindly eye. He wishes us to succeed. He gives us the necessary instruction and guidance. When we practise carefulness in little things, we are thereby developing our characters along right lines. If we fail to do this, we shall never become fit to be entrusted with important matters. Let us each make this a personal question: What kind of character am I developing as the days go by?

But the Christian who makes a mistake, and who sees his mistake and makes what amends are possible, will find his experience beneficial to him--perhaps throughout the remainder of his life. Through the castigation which he imposes upon himself he will learn greater carefulness. Care and watchfulness are necessary, and

R5741 : page 235

we should see to it that they extend to every affair of life--to the use of our time, our talents, our money, etc. Whatever we have of these is from the Lord and belongs to Him. We should therefore carefully consider what we shall do with these opportunities and be very conscientious in the use of them--how much we shall use for ourselves and how we shall use the remainder. Our course in these matters will show to the Lord whether or not we are fitted for a place in glory.

Our use or abuse of all the talents, great or small, entrusted to us by the Master will demonstrate how careful we are to note His will and to do that will in respect to this feature of our stewardship. By and by He purposes to give to the faithful those things which will be of far more value than dimes and dollars; affairs of great responsibility will be committed to them. If any have not been faithful--if any one has thought of the time, the dimes, the dollars, etc., as being his own, and has so used them, that one will not be of the class the Lord is seeking. He is viewing us according to the Covenant of Sacrifice which we have made with Him. (Psalm 50:5.) If we had a million dollars, it would be only a small thing in His sight. It is the manner in which we use the things of this life that manifests our loyalty to the Lord and that demonstrates how we would use the Divine power during the thousand years of Messiah's Kingdom, for the blessing of all the families of the earth.

Our grandest opportunities for service are comparatively insignificant. But we are to appreciate even the least service which we may be able to render. We are to esteem that our service here is not to be compared with the things which the Lord has in reservation for those who love Him. For a thousand years they are to reign with their Lord; and then will follow the ages to come during which He will show the exceeding riches of His grace in His kindness toward them through Christ Jesus their Lord. (Ephesians 2:7.) In view of this future inheritance of the saints in light, is it any wonder that our Lord wishes us to have kind, just, generous hearts? Our opportunity of being in the Little Flock will depend largely upon our appreciation of our opportunities for serving the Lord in the little things of the present life.

===================

R5741 : page 235

ELIJAH A GREAT PROPHET

--AUGUST 29.--1 KINGS 17:1-16.--

A FAITHFUL SERVANT OF THE TRUE GOD--ELIJAH A TYPE OF THE CHURCH--THE ANTITYPICAL ELIJAH--THE ANTITYPICAL JEZEBEL AND AHAB--THE ANTITYPICAL 1260 DAYS OF SPIRITUAL FAMINE--REFORMATION BY SECTS--THE LATEST REFORM MOVEMENT.

"Casting all your care upon Him;
for He careth for you."--1 Peter 5:7.

ELIJAH was a great Prophet. This fact is evidenced not only by the account of the Old Testament, from which our lesson is taken, but also by the words of Jesus respecting him, and the words of the Apostle James. (James 5:16-18.) He comes to our attention as the Lord's mouthpiece to King Ahab, of the ten-tribe kingdom of Israel. He brought the king a threat of famine, assuring him that there would be no rain nor dew upon the land of Israel until Elijah would pray God for it. This meant drouth, famine, trouble. Elijah was not making this declaration on any authority of his own, but because it was the Divine Program and he had been so directed of the Lord. True prophets of God are not boastful, and never take honors or powers themselves. They speak merely as Divine mouthpieces.

The reason for such a trouble, chastisement, coming upon King Ahab and the nation of Israel was that it was intended to be corrective, and additionally, as we shall see, it was prophetic or typical. The Israelites had gone into idolatry, and King Ahab had cooperated and had been a leader. The prophets of God had been persecuted, and the prophets of Baal had been honored. A great national chastisement might do them good. Accordingly, as stated in the first verse of our lesson, the issue was plainly declared to the king by Elijah, who then was directed to go to the brook Cherith.

This brook is in the mountainside, on the roadway leading from Jerusalem down to the Dead Sea, near the

R5741 : page 236

place where the Jordan enters it. It was a lonely spot, and is now marked by an ancient convent. There, for three and a half years, the Prophet made his home, away from the public, and was fed by ravens, which brought him bread and flesh morning and evening. The water of the brook slaked his thirst. As the drouth continued, the brook finally dried up; and the Prophet was directed to the home of a widow of the town of Zarephath--beyond Israel's border, in the land of Zidon.

Jesus referred to this incident, remarking that the woman was a Gentile, and that the sending of Elijah to her implied that she was more worthy of the blessings he accorded than were any of the widows of the land of Israel. (Luke 4:25,26.) The poor widow had but a remnant of meal whereby to make a few cakes to sustain herself and her son; but at the Prophet's suggestion she had faith enough to share her little remnant with him. The result was a miracle. The remnant continued, as the Prophet had declared, throughout the famine. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which He spake by Elijah."

ELIJAH'S ANTITYPICAL PROPHECY

As already suggested, Elijah's prophecy was larger than on the surface appeared; for he and all of his doings were a type on a small scale of greater things which came afterwards. Elijah was a type of the Church in the flesh--the Church of which Jesus is the Head, and all of His saintly followers are the members. It was of this antitypical Elijah that God declared, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful Day of the Lord; and he shall turn the heart of the children to the fathers, and the heart of the fathers to the children; otherwise I will come and smite the earth with a curse."--Malachi 4:5,6.

Jesus and His Apostles, and all of His followers, as the members of this greater Elijah, actuated by the Spirit of God, have been delivering a Message to the world. They have been reproving sin, and making known to the world the righteousness of God. If the world had heeded the Message, the Kingdom of Messiah on the spirit plane would eventually have been ushered in, as the desire of all nations, without any great Time of Trouble, or "Day of Wrath," being necessary. But the world has not heeded the Message of Jesus and His followers; and hence the smiting of the earth with a curse, the blow of the great Time of Trouble now beginning, is the only way by which Messiah's Kingdom can be ushered in.

The nations, having accepted a form of godliness merely, and without the power and spirit of it, are Christian nations merely in name, not in fact, as the present great war for commercial supremacy of the world abundantly demonstrates. By this war and by the great revolution which the Bible declares will follow it, and by the world-wide anarchy which will result from the revolution, all the kingdoms of the world will be overthrown and all the present systems and institutions will be ground to powder, that the way for Messiah's Kingdom, and its place, may be prepared. What did not come through obedience to the Truth will come through the overthrow of those who heard but neglected, perverted and distorted the Divine Message of "Peace on earth, good will to men."

FULFILMENT OF THAT PROPHECY

That God meant Elijah to be a type of the Church is confirmed to us by certain statements in the Revelation. The matter is there covertly presented, a great religious system being figuratively described as Jezebel, and the worldly system to which this professed Church of Christ is united being represented by Ahab, the king of Israel. In this figure, as Elijah fled from Jezebel and Ahab's power for three and one-half years, so the Church is said to flee into the wilderness to a place prepared for her, where she is miraculously sustained of the Lord for three and a half "Times," or symbolic years, otherwise explained as 42 months, or 1260 days.--Revelation 2:20-23; 12:6,14; 13:5; 11:2,3.

That long period of time when the true Church was eclipsed by the success of Babylon marked the time of great spiritual drouth. As during the time of Elijah's absence at the brook Cherith and in Zidon there was no rain, so with the world, during those 1260 years there was no spiritual rain, no refreshment from on High. During that long period the Word of God, the Bible, was suppressed and neglected. The Bishops, Catholic and Protestant, suppressed it because if the people paid attention to the teachings of Jesus and the Twelve Apostles whom He appointed (St. Paul taking the place of Judas), they would proportionately ignore the teachings of the bishops who falsely proclaimed themselves "apostolic" bishops, and arrogated to themselves the power and authority which Jesus declared belonged only to The Twelve. These Twelve our Lord declared to be the twelve stars

R5742 : page 236

to guide the Church (Revelation 12:1), and the twelve foundation stones of the glorious New Jerusalem, which is about to be established.--Revelation 21:14.

It was during that dark time that there was a famine in the land, as mentioned by the Prophet--not a famine for bread nor a thirst for water, but a famine for the hearing of the Word of the Lord. (Amos 8:11,12.) According to the Bible those 1260 years of drouth began with the year 539 A.D., when ecclesiastical power attained persecuting ability, and ended in 1799 A.D., as its persecutions came to an end, at the time of Napoleon's great victory, when the pope was taken prisoner to France.

In another sense, however, the 1260 years would very properly extend from the year 325 A.D. to the year 1585 A.D. It was in the year 325 A.D. that the self-styled apostolic bishops convened under the patronage of Emperor Constantine, constituted themselves the Ecumenical Council of Nice, and formulated the first of the great creeds, the Nicene Creed. From that time onward for 1260 years the Bible was neglected; for the creeds made by these so-called apostolic bishops were accepted as instead of the Bible, as brief and comprehensive statements of its teachings, which alone were to be believed. Any one thereafter studying the Bible was esteemed to be finding fault with the creeds, and was correspondingly condemned. The creeds were studied, and the Bible thereafter was neglected.

It was during that long period of 1260 years that the egregious errors which have since troubled mankind became interwoven with the creeds of the Dark Ages. And it is since those 1260 years ended that the reform movement has prevailed--not a satisfactory reformation, according to the Bible, but a reformation by sects. Misguided by the thought that the Church should be one of outward organization, each reformer gathered his followers to him and started a new sect, which claimed to be the true Church. Undoubtedly the Adversary had much to do with the organization of these various denominations, which nowhere have authority in the Bible. (1 Corinthians 1:11-13; 3:3-5.) In recent times Christian people are realizing that none of these is the true Church of Christ, which is composed only of saints; and they gather to the Lord, irrespective of denominational lines of any kind.

===================

R5742 : page 237

RESPONSIBILITY OF THE SPIRIT-BEGOTTEN

"Whosoever is begotten of God sinneth not, but he that is begotten of God keepeth himself, and that Wicked One toucheth him not."--1 John 5:18.

WHEN attempting to explain spiritual things, there is always a difficulty, particularly because we have only human words with which to express ourselves. Therefore, in order to make spiritual things clear, the Scriptures give us various similies and other figures of speech. In this text the Apostle John speaks of those who are begotten of God, those who have experienced a change of nature, who were first begotten according to the flesh, as children of Adam, and who have been begotten again--begotten of God. (1 Peter 1:3.) Since our Lord's resurrection, God has been inviting some to come out from the world and become New Creatures--no longer human beings, but spirit beings.

The first step toward this change of nature is the receiving of a new will. But we can see that it is a mistake to call the new will alone the New Creature; for the new will comes to us before we receive the Holy Spirit. It is the new will that presents our sacrifice. If we did not have the new will, we would not present our bodies a living sacrifice. The next step is that of the Redeemer's becoming a Surety for this sacrifice and for the attainment of the new nature. The third step is the Heavenly Father's acceptance of this sacrifice, of this slaying of the earthly nature by the Redeemer, and His giving of a special sign of His acceptance. That special sign of acceptance is the begetting of the Holy Spirit.

It is very necessary that we keep the new human will separate and distinct from that which we receive at the begetting of the Spirit. We had the new will first; we desired and purposed to do God's will. Then we approached the Father in the way He had arranged--through our Redeemer. It is the new will that makes the sacrifice. The offering being presented, the merit of Jesus is applied, and thus the sacrifice becomes at once acceptable to the Father. Up to this point the will of the individual is still a human will, a new human will. The offering is then slain by the High Priest, our Lord Jesus, the acceptance of the Father being marked immediately by the begetting of the Spirit.

Just what God does at this juncture we do not fully understand. We do not understand clearly what a natural begetting is, though we have better means of understanding the natural begetting than of understanding the spiritual begetting. As to the spiritual begetting, we have the Divine expression that it is the starting of a new life. The one receiving it gains a supernatural illumination. Thereafter he is a changed person, a new person, a New Creature. He is now in Christ Jesus.

He has new hopes, aims and objects, and is more and more enabled to apprehend spiritual things as the quickening influences of the Holy Spirit operate upon his mind.

But all this is something that cannot be explained to those who have not taken the necessary steps by which spiritual things may be understood. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Corinthians 2:9-15.) Not until we have received this Heavenly illumination can we discern spiritual things. Nor do we at first discern them in the way of appreciating them fully. Spiritual discernment grows from a small beginning. "Old things have passed away and all things have become new." These old things pass away, not instantly, but gradually; and the starting point is marked by this expression, "begotten of God."

NEW CREATURE DOES NOT PRACTISE SIN

To be begotten of God, then, is to receive the beginning of a new life, a new nature. The Apostle John declares of such, "Whosoever is begotten of God doth not commit sin [doth not practise sin--Diaglott]." (1 John 3:9.) So long as these are under such holy control, inspired by the great and precious promises, and possessing the holy will, they could not sin wilfully--could not practise sin in their lives.

We are to distinguish between a wilful sin and being overtaken by a fault. The reference in our text is to wilful sin, the practise of sin. The New Creature cannot sin because it is the Heavenly seed, the seed of the new nature. Every flower, every animal, sprang from a seed of life. However infinitesimal the seed may be, however embryotic, life is there. Likewise with the Christian; so long as any of the holy mind of God is present, there is life. But if he sins wilfully, this holy seed is dead. If this seed perish, the individual is dead as a New Creature. Nothing would then await the individual but the Second Death; for he had been lifted out of the first, or Adamic death, and to die again would mean that he had come under the extreme penalty of God's Law a second time. This would be an individual sentence, and would be eternal. Such would be "twice dead," as the Apostle Jude puts it--"plucked up by the roots."--Jude 12.

So we see the Apostle John's meaning--whoever is in the spirit-begotten condition, whoever has this embryo of the new nature, could not sin wilfully, could not take pleasure in sin, could not give himself over to sin. To do so would signify that he had lost this Holy Spirit, and that he had become unholy again. As St. Peter explains, it would be like the sow that was washed returning to her wallowing in the mire. The Apostle John says that one begotten of the Holy Spirit will "keep himself, and that Wicked One toucheth him not." He not only will not sin wilfully, but he will keep constantly on guard, watching himself, just as a watchman guards the castle or the city or the house. He watches all the doors, all the avenues of access.

THE NECESSITY FOR VIGILANCE

This thought of setting a watch over ourselves, of keeping ourselves so that the Wicked One cannot touch or injure us, suggests another thought: The Lord Himself is the great Center of righteousness, purity, truth. All who are on the side of righteousness, purity, truth, will shun sin, will have no fellowship with it; for even if we should not really enter into sin in act, if we have any sympathy with it, we would be to that extent out of harmony with the Lord. As in a circle the nearer to

R5743 : page 237

the center the greater the safety; so it is with the circle of righteousness, whose Center is Jehovah Himself.

The slightest sympathy with sin would cause the child of God to depart to that extent from the Center of purity. As he widened the distance between himself and the Lord, he would draw nearer to the outer rim of the circle. Think of an island surrounded by water infested with crocodiles. The person who would remain in the center of the island would be perfectly safe from those enemies. But the nearer one approached to the coast line, the greater his danger. So Satan is represented as a wily foe; and to the extent that any of us would not watch himself, he would be getting nearer to the circumference of that circle. Any sympathy with what is not in the fullest harmony with the mind of the Lord, any participation in sin, would carry him closer and closer to the place of danger. The intimation of the Scriptures is that such

R5743 : page 238

a one would be in great danger of being touched, caught, by the great Adversary and his demon host, to his injury, perhaps to his ruin.

Presumably every Christian has had something of this experience of drawing near to the place of danger. In proportion as we live near to the Lord, we are under Divine protection. In proportion as we waver in our loyalty, we come nearer to the Adversary. One might thus endanger himself without actually sinning. His heart might still be true to the Lord, yet he might be touched by sin by being involved with others in some way. Therefore the Word of God warns us to watch our actions, to watch our companionship, our conduct, to abide "in the secret place of the Most High," to "make straight paths for our feet," lest that which is weak and lame be turned out of the way. Rather, let it be healed, by keeping very close to our God, as far away as possible from the point of danger.

====================

R5743 : page 238

A WORD OF PASTORAL COUNSEL

WE NOTE a strong similarity in some respects between our spiritual and our natural experiences. We must partake of food if we would have strength. For the New Creature in Christ, God's Word has provided this necessary food--milk for babes, strong meat for those of greater development. As we feed upon the gracious promises of God's Word, they strengthen our hearts and nerve our energies for patient endurance and active service for the glory of our King, for the blessing of the brethren, and for our own spiritual upbuilding. We perceive that one great lack amongst Christian people in general is that very many have ceased to partake of the spiritual food which the Heavenly Father has provided for the nourishment of His people. Many, therefore, are weak and sickly spiritually; and many have fallen asleep in respect to spiritual matters, having become overcharged with the cares of this life and the deceitfulness of riches, money-lust, and the excitement of business and pleasure.--Mark 4:18,19.

Since we have come to a knowledge of Present Truth we find our spiritual appetite sharpening more and more. We are growing day by day by means of the nourishment supplied. We love the strong meat. We take delight in masticating it. A work of Bible study is progressing all over the world, the like of which was never before known. The Classes of the I.B.S.A. are becoming known for their knowledge of the Word of God, collectively and individually. The world, especially the "Christian world," is taking knowledge of them.

But here we need to note dangers threatening these Bible Students. And these dangers we especially call to the attention of the Class leaders. The first is that it is true in respect to spiritual feasting as in respect to natural feasting, that we need liquids as well as solids. By solids we refer to those spiritual foods which require mastication, mental assimilation, investigation, etc. From these we derive our strength. The liquid refreshments correspond more particularly to our spiritual fellowship which is non-doctrinal; namely, exhortation, praise, worship, testimony respecting the Lord, our personal relationship with Him, His gracious providential care over us, etc. The Class that neglects the liquid refreshments is sure to feel the loss. As the physical system requires the liquids to carry the nutriment properly to all parts, so the spiritual organism requires the liquid refreshments to carry the strength of the nutriment of the doctrines of Christ to every member for the mutual refreshment of all.

Again, it is noticed that while both solids and liquids are needed, it is preferable not to use the two at the same time. He who washes his solid food down with liquid refreshment fails to get all the nutriment out of it, because he masticates less. As the process of digestion is begun in the mouth, where the saliva is mixed thoroughly with the food, the washing of the food down with liquids interferes with an important part of digestion. Therefore, all physicians advise that little liquid be taken with the solids, but that at appropriate times a sufficiency of liquids be supplied to the system. So we advise in the spiritual eating--that the solids, the doctrines of the Word of God, be thoroughly masticated, with comparatively little of testimony or exhortation intermingled--just a little of praise and worship to give a proper setting. Then let the spiritual liquids be appropriated in full measure at suitable seasons.

====================

R5743 : page 238

INTERESTING LETTERS

RE THE "SPIRIT OF DIVISION"

DEAR BRETHREN:--

Last month we wrote you asking for separate Pilgrim visits, and we have your reply of June 25th suggesting the possibility of our triumph over the "spirit of division," and stating your intention of making suggestion to the __________ Class that a portion of the time of the visiting Pilgrim brother be given to us.

For your letter we wish to thank you, and to thank our Heavenly Father whose providences are over us. We do not want to have the spirit of division, and we continually search our hearts for that which we must overcome, and do continually pray and study the Word for the Holy Spirit in our hearts, and for the spirit of a sound mind. We will welcome reproof, correction, guidance, as the Lord may send it.

By the favor of God we have one chief desire: to be in accord with His will, to make our calling and election sure, to love and serve the brethren--and all in His way. Day by day our most earnest desire for these things increases, and we are determined to be His children wholly, believing His promises, believing these things are His will for us. In humility and thankfulness we testify that we are being dealt with as sons. So, if it should be the Father's will, we do desire to have the Pilgrim brethren visit us, and our request was made if we know our hearts, without a thought of complaint against or criticism of others.

The regular __________ Class was organized before our coming into it; the leaders have an established policy, so to speak. From time to time it has seemed to us that the Scriptures, and our Pastor's faithful interpretation of them, were not being followed, which developed to an issue between us, and we quietly resigned and withdrew--absolutely without harshness, with words and thoughts of love. We continually pray for each of them, we yearn for them and miss them, and search our own hearts to see if we can find bitterness or wrong that must be gotten out.

Our consecration is to God our Father, as we will it, and not to anything or anybody else. We will to choose His way, and pray for wisdom to see it and grace to walk in it, and we wish for fellowship with the Pilgrim brethren to this end alone. No class meetings are held here with the Pilgrims --the meetings being either public or semi-public--and we feel the need of heart-to-heart meetings with these brethren, at times when there will be no outsiders present.

Our withdrawal from the Class was not hasty, but only prompt when the choice was necessary as to whom we must follow. It is not our thought to recite a grievance--we have none--nor disappointment, nor hurt, nor regret; for the ordering is of the Lord, and we are rejoicing in His providence.

So in this matter we are thankful in advance for what shall be done. All of the children of God are so safe! and we have very great cause for blessing and praising His name,

R5743 : page 239

feeling we shall be cared for. I have tried to write from the heart--sincerely. If you have any further suggestion or counsel, or if nothing more be considered necessary, we shall think it well.

Looking over into the Land, the tabernacling days nearly over, the world in fear, the way each day yet narrower, how could we have time or inclination to quarrel with the brethren! I pray your hearts may be continued in patient endurance; we daily speak of you in love and sympathy. God bless you!

In Christ, faithfully yours, __________.

R5744 : page 239

SOME EUREKA Y DRAMA ITEMS

DEAR BROTHER RUSSELL:--

Having had so many good experiences and rich blessings connected with the EUREKA Y DRAMA and Colporteur work, particularly this Spring, we wish to advise you of some of them.

And then our recent visit to Chicago, where we had the privilege of hearing you and others speak encouraging words to Harvesters, reinforced by personal talks with many, has stirred us further to write you.

Two brothers and sisters are now working Peoria and Knox counties (Ill.). The brothers travel in a wagon--a real DRAMA wagon. In this they carry all their baggage, besides the DRAMA machines, sleeping tent and cooking utensils. Between towns they canvass the farmers, which helps financially. When money sales cannot be made, books are frequently exchanged for eggs, butter, vegetables, bread, grain for their horse, etc. In this way, opportunities frequently come to present the Truth to a class who have not hitherto been reached.

We two sisters have a little more expense traveling on trains, but this is soon offset by the sale of books in the towns. We canvass during the three days in which the DRAMA is shown, and often exchange books for room and table board.

The Colporteur work in these ways we find much more interesting and blessed. We find, too, as others have, that the trouble in the world is waking people up and they listen with interest to our message.

We show the EUREKA Y in three parts, thus averaging six entertainments a week. Our audiences number from fifty to three hundred; many of these are from the country. Sometimes we have had the use of very good halls free, other times paying only a small sum. The carbide light is used where there is no electricity and it works successfully at a very small cost--about fifteen cents per entertainment. We are now planning to give some open-air exhibitions in parks.

Our EUREKA Y is practically self-supporting. We have talked with several who have the EUREKA Y lying idle because of lack of funds, and thought these few items would be of interest and help to others.

We realize every day the great privilege of the Harvest work, particularly at this time, and that our sacrifice is very small compared with the blessings with which our Father rewards our humble efforts. We give Him thanks and praise for every manifestation of His great love and for the increasing light as it is presented in THE WATCH TOWER. We also thank Him for that faithful and wise Servant, and pray richest blessings upon him. With much Christian love,

Yours in joyful service, EMMA ANDERSON.

A MOST SATISFYING PORTION

DEAR BROTHER RUSSELL:--

I want to try to tell you how greatly I have been blest by your precious ministry through THE WATCH TOWER of April 15th last. Every article in it was of the richest spiritual food; but the first one, "The Sum of All Graces," has been especially helpful to me, as I was already seeking more earnestly to cultivate love, desiring greatly that I might be so filled with the sweet spirit of love--with love itself--that it would just naturally yield its own fruitage in my life. Your analysis of love's component elements in this article, particularly the first two, "Love is patient," and "Love is kind," and the seventh and eighth, "Love is good-tempered," and "Love is guileless," was a most satisfying portion to my hungry heart. As I have read and reread them my very soul yearned within me; and my desires became stronger, and hope and faith brighter.

Then when I came to your proposition that we pray every morning that the Lord will bless us in the cultivation of love throughout the day, and report to Him at night, I resolved to do so with greater zeal and earnestness than ever before. And so the next day, while full of trials peculiar to my natural disposition, I was blessed with victories beyond anything I ever enjoyed before. I am still practising with marked progress.

I want to tell you, dear Pastor, that while I have been blest in taking the "Vow," and making the "Morning Resolve" my own, and by the many helpful suggestions that have come to us from your consecrated heart and head, yet this one has brought me more joy, more victory, greater triumphs over my weaknesses than anything else.

What a blessing it has been to watch through the day for opportunities for cultivating love even in my thoughts; and then at night how sweet to rejoice before the Throne of Heavenly Grace because of victories gained, and to humbly acknowledge His gracious provision for the forgiveness and cleansing for any failures made!

I wish I could tell you how rich my experience has been every day since I took this more determined stand, after reading this TOWER. I am so glad that you intimated that we might write you of our progress; for I have wanted so much to express my Christian love for you, and my growing appreciation of your labor of love for the Lord's people. I am sure the saints are refreshed and helped by you continually.

Praying the Lord's blessing on you continually as you seek to bring forth the meat in due season for the Household of Faith, I am

Your Sister by His grace, MRS. A. L. RYALS.--Georgia.

AWAKENED BY THE PHOTO-DRAMA OF CREATION

DEAR BROTHER RUSSELL:--

We write to apprise you of the fact that a class of Bible Students of this town have organized as an Ecclesia--24 members --Brother W. Sargent of Halifax officiating; and have voted you in as Pastor and Elder. Five Deacons were chosen from the Class.

Your PHOTO-DRAMA OF CREATION awakened us when it was given in this town last August. We met together just after that to study "The Divine Plan of the Ages," and shortly, "We who sat in darkness saw a great light."

Our class of Truth seekers steadily increased until now we number over 50 regular attendants besides many irregular ones. Out of this Bible Class 24 have made a full consecration of their life to the Lord; and we, who six months ago "were not a people," are now a people of God. A few of us had lived the consecrated life for some years; the rest came out of the world's people, some with socialist, others infidel tendencies, etc. We are indeed grateful to our Heavenly Father and His Son our Redeemer and to you for this precious Harvest Truth which has reached our ears late in this acceptable Day of sacrifice. But thank God, at last "we have found Him of whom Moses and the Prophets wrote," yea, the Apostles, too; and now the Word of God from

Genesis to Revelation has become luminous and we are finding it a mine of precious treasure.

We want you to know that this class in this little corner of the world have the utmost confidence in you as the Lord's faithful servant, used to deliver His Message, in spite of the fact that from every pulpit in this town and the adjoining city of Sydney you and your teachings are being denounced as worse than false. We are consumed with a desire to spread this Truth; and though sometimes we cast our pearls before swine that turn again and rend us, yet many people find it good news and seek for more. Praying the Lord's rich blessing upon you, we are

Yours in The Christ,

ECCLESIA AT GLACE BAY.--Nova Scotia.

CREATION DRAMA UPSETS BELIEF IN SPIRITISM

MY DEAR PASTOR RUSSELL:--

I feel I must write and tell you that the beautiful CREATION DRAMA, shown at the Opera House, Kings Way, has entirely changed my life.

I believed in Spiritism, and when I discovered the fall of the Nephilim, before the flood of Noah's day, and read about it, my belief was capsized at once.

I have bought two of the SCENARIOS, two sets of STUDIES IN THE SCRIPTURES and a lovely Bible. I also get THE WATCH TOWER. I thank God for all His goodness, and may He bless you for all your good works. I pray that many others may be brought home through your instrumentality.

I have already found a dear friend in the Truth, and hope I may be enabled to do good work as she does, in a village to which I am soon going.

Thanking you so much and praying God to bless and keep you, I remain

Yours faithfully, K. SMITH.--England.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVI AUGUST 15 No. 16
A. D. 1915--A.M. 6043

CONTENTS

Privileges of the Throne of Grace.................243
  Manner of Acceptable Prayer...................243
  Selfish Petitions Unjustified................244
"Blessed Are the Pure in Heart"...................245
  Fault-Finders, Accusers of the Brethren.......245
  The Final Issue--Life or Death................246
Jehovah Our God is One...........................247
  Confusion of Trinitarian View................249
Making Friends of the Unrighteous Mammon..........250
Trespasses and Sins and Their Effect Upon Character...................................251
  The Sin Against the Holy Spirit..............251
Elijah's Return and Victory.......................252
Elijah's Flight and Vision........................254
  What the Antitypical Elijah Sees.............254
  Fulfilment of the Vision Begun................254
Interesting Letters..............................255
  "Watch Tower" References Re Tabernacle Shadows....................................255
  When Their Happy Life Began..................255

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

The "Wright Bible" is permanently out of stock.

All Cheques, Drafts, Money Orders, etc., should be made out to Watch Tower Bible and Tract Society. There are no exceptions to this rule.

"CREATION" SCENARIO, SPECIAL PRICES

In July 1 issue we gave a very special price on the paper bound SCENARIO--ten complete (30 parts) for $1.00, including postage.

We have an extra supply of the De Luxe $1.00 edition. We offer these at once--two for the price of one; postpaid. Get them into the hands of the public.

I.B.S.A. CONVENTION NEAR HARRISBURG, PA.

In our next issue we hope to give full particulars re an eight days' convention at a beautiful, quiet spot near Harrisburg, Pa., September 5th to 12th inclusive. It has a fine Auditorium and other conveniences. Terms $1 per day, upward. Apply at once.

==========

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF SEPTEMBER

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDY IX.

Week of September 5...Q. 57 to 61 Week of September 19..Q. 70 to 80
Week of September 12..Q. 62 to 69 Week of September 26..Q. 81 to 89

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each, or 50c. per dozen, postpaid.

===================

R5744 : page 243

PRIVILEGES OF THE THRONE OF GRACE

"Let us therefore come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need."--Hebrews 4:16.

WHILE these words of the Apostle have always been applicable to the people of God, they are especially important to us, for we realize that we are now living in this very evil day to which he referred in his letter to the Ephesians; that it has already come, and that only those who have put on the whole armor of God will be properly equipped to withstand the assaults of the enemy. His instruction that the Christian supply himself with the whole armor of God indicates a need for the armor, a difficulty in withstanding the attacks to be expected in this day, and the fewness of those who will eventually stand. The exhortation is not to take merely the shield of faith, not merely the helmet of salvation, not merely the breastplate of righteousness, not merely the Sword of the Spirit, not merely the sandals of preparation, not merely the girdle of Truth; but all of these. The implication is that we shall need all of these if we stand all the assaults to be expected in the evil day.

Alas, how few seem to realize the importance of this armor which God has commended! Their difficulty is the result of their not recognizing the time in which they are now living, of their not being sufficiently awake, of not being zealous to search the Scriptures, and to arm themselves therewith for the battle of the Great Day of God Almighty.

But with all the preparation the earnest Christian may make, he should see to it that there is a direct and continual communication between his heart and his Lord. In the Bible God has given us His Message, His promises, His instruction, in advance. Elsewhere St. Paul has declared that this Word "is sufficient, that the man

R5745 : page 243

of God may be perfect, thoroughly furnished unto every good work." We appreciate this assurance and also realize our own unworthiness, our littleness and our imperfections. But despite all these our Lord has assured us that we may approach with courage the Throne of Heavenly Grace and there obtain mercy and find grace to help in time of need--and forgiveness of sins.

This promise of forgiveness does not include the thought of original sin; for that is forgiven us at the time when we consecrate ourselves to the Lord; and therefore it need not be remembered day by day. But, having surrendered our will to the Lord and having started out in the narrow way, we should know what our reasonable service to Him would include. (Romans 12:1.) We have need of every provision that He has made for us. It is our daily transgressions that require daily forgiveness. Any one, therefore, who would be a good soldier of the Lord Jesus must keep in close touch with Headquarters. This he is privileged to do by coming daily to the Throne of Grace.

If we would contrast the privilege of approaching God with that of approaching earthly potentates, we would see a marked manifestation of God's favor to us. With the King of England or the German Kaiser or any other earthly sovereign, the dignity of the throne is maintained so that it is difficult for any to approach. One must earnestly desire to do so. And if he would come into the king's presence, he must wear a certain style of dress, observe a certain etiquette, and also have a proper introduction. If the king were gracious, an interview might then be granted. But our God, the Mighty Creator of the Universe, has graciously granted to each one who has been begotten of the Holy Spirit the privilege of bringing everything to Him in prayer --all his needs, all his difficulties--and of calling Him by the endearing name of "Father." What wondrous grace!

Then each of God's children before approaching the Throne of Grace should seek to know what things are approved of the Lord and what things are disapproved. It should be the one ambition of the child of God to know the Father's will and to guide his affairs accordingly. But taking it for granted that our hearts are fully submissive to the Lord's will, the Apostle is here describing the Christian soldier who has put on the whole armor of God, or who is putting it on, and who is seeking to come up to the highest standard. He will need, with all his armor, to cultivate and to use the privilege of prayer.--Ephesians 6:18.

THE MANNER OF ACCEPTABLE PRAYER

The foregoing reference tells us how prayer should be offered--"praying always with all prayer and supplication in the Spirit." We should lay emphasis on the words "in the Spirit." Contrast this sort of prayer with others which are not "in the Spirit," but merely formalistic. We know that the heathen have great formalities in their prayers. The Chinese, for instance, have a wheel on which certain prayers are inscribed, and they think that the more times the wheel is turned around the more times the prayer goes up to their god. These are vain repetitions. But the Chinese are heathen--they have not learned of the true God. Others approach the

R5745 : page 244

true God, using vain repetitions, not knowing what they want or what is best for them or what is God's will. Some Christians use printed forms of petition which are not really their own sentiment or spirit, but which as worshipers they offer to the Lord in a more or less perfunctory manner. Some prayers are represented by beads. These are used by our Roman Catholic friends.

Each bead represents a prayer, and the repetition is supposed to help the worshiper. He counts these beads over and over, repeating his prayer over each bead.

All these endeavors on the part of humanity, heathen and Christian, to approach God in prayer indicate that there is a recognized need of Divine assistance. But God is not to be approached in a merely formal manner. He is not to be mocked. If we should approach an earthly king in such a perfunctory way, he would see through the hollowness of the petition and would resent it. And so we may know that if we come with merely a lip service to God our prayers will not be heard. We must remember, too, that only those prayers are acceptable to God which come from those in covenant relationship with Him through our Lord Jesus Christ. There is no other way by which we have a right to come to the Almighty addressing Him as "Our Father."

Reverting again to the text, "Praying always, with all prayer and supplication--in the Spirit," we understand the Apostle to mean that with every prayer we offer, whatever may be our petition, there should be an earnestness of spirit. The prayer must always be offered "in the spirit," with heart-appreciation of what we are doing. Otherwise it would not be acceptable to God. It must be a "supplication," an earnest entreaty. When we pray to God, we are to "watch thereunto, with all perseverance" --having importunity in prayer, not soon growing weary if our petitions do not seem to be quickly answered. We are not to pray for the things that the Word of God does not justify us in believing are the Lord's will, but for the things which we believe are His will; and we are to really desire what we ask for. Then we are to watch for the fulfilment of our prayers, and thus be prepared for the blessing when it comes. Our Father knoweth what things we have need of before we ask Him.--Matthew 6:32,8.

SELFISH PETITIONS UNJUSTIFIED

The object of prayer, then, is to benefit ourselves, and to bring us into that attitude of mind which will be in heart-readiness to receive our Father's blessing. God does not wish to give His choicest blessings where they would be fruitless. When He gives us these blessings, He purposes that our hearts shall be in that condition which will assimilate them and bring forth fruitage. We must ever be in an attitude of full submission to His will. We know that our Heavenly Father not only has the fullest knowledge of our needs, but is waiting to bestow His richest gifts upon His children, as soon as we are ready for them. Then let us never come before Him with vain, meaningless repetitions.

While the world would pray merely for food, clothing, temporal blessings or for victory over their enemies, we as God's children should yield up our wills to Him and pray in the words of our Master's exemplary prayer:

"Our Father, who art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done." Then, "Give us this day our daily bread," whether it be little or much--not saying what kind of food, but simply receiving what He sees we need. We have placed these matters entirely in the Lord's hands. We ask especially for the spiritual Bread. Our prayers are to be along the lines of the Spirit and not of the flesh. We are to pray only incidentally for the earthly things, because we have consecrated our bodies to God. Since the body is to die, since it has been accepted as a sacrifice, we are to seek to perpetuate that body which we have given to the Lord only long enough for our spiritual development and testing and for the completion of whatever work He has for us to do. We are also to be willing and glad to surrender it as soon as the Lord is ready to consummate the sacrifice. We have it now only as the instrument of the New Creature.

As New Creatures, then, we are to pray always in harmony with the interests of this new nature. We are to hunger for the Bread from Heaven and to feed upon it. We are to develop the fruits and graces of the Holy Spirit. We read that the Father is more willing to give good things to them that ask Him than are earthly parents to give good gifts to their children. So then, we are not only to pray in the Spirit, but as the Lord's Word indicates, our prayers are to be along the lines of the Spirit, of the New Creature, whose needs are first in our sight and in the Lord's sight, and whose interests the Lord is especially pleased to bless and to have us consider and pray for.

THE CHRISTIAN'S VITAL BREATH

The logical conclusion of all this is that the Lord's consecrated people would have little to pray for of an earthly kind, realizing that with the Church the end is not restitution, but sacrifice unto death, and then the glorious resurrection. Therefore the prayers of the consecrated should be for grace to meet in a faithful spirit our various trials and difficulties while we are putting on the armor, and likewise after we have put it on, and are learning how to use the Sword of the Spirit, how to resist the Adversary, and the foes entrenched in our own flesh--our Philistines. We need much grace to be rightly exercised by the trials and the assaults of the enemy and to realize that all these things are to work together for good to us who love God, who are "the called according to His purpose." We are learning day by day how to "make our calling and election sure."

The Lord's people are encouraged to take part in the prayer meeting, and individually they are to approach daily the Throne of Grace. Our Lord has declared that where two or three are met together in His name He will be in their midst. When a petition is made having something of general interest, we are to unite our hearts that the blessing may be spread abroad and extend to many hearts. The suggestion is that the Lord's people should do considerable of their praying in fellowship, in cooperation. But this would not hinder our private praying to the Lord, hourly if need be, telling him of our realization of our faults and our weaknesses and asking for the application of the precious merit of our Savior's sacrifice to remove every spot and every wrinkle from our garments. Such prayer is the very essence of the Christian's life, his "vital breath."

We find that the encroachments of the Adversary and of the world and of the flesh are liable to discourage

R5746 : page 244

us or to entangle us with the things of the present life. But the Lord has made it so possible for us to approach Him that we can go to Him with any trial, any difficulty, and be sure that our petition has Divine attention and will have Divine aid. We have spoken of our fleshly weaknesses as sometimes hindering us from prayer. There is a disposition on the part of many Christians, after having done something that has wounded the conscience, to avoid going to the Lord in prayer for awhile, to dread to go, to feel ashamed to go--

R5746 : page 245

thinking that they will feel better about it afterwards. This course is fraught with great danger; for it is likely to hinder our spiritual growth. Therefore it should not be permitted. We should realize that there is all the greater need of our going then to the Throne of Heavenly Grace. The Lord has known of our weaknesses in advance. He knew beforehand of our failure, and wished us to profit by the experience, that we might, in harmony with our prayers, become stronger against sin, against everything displeasing to Him.

ONE OF SATAN'S CHIEF METHODS OF ATTACK

The Adversary has to do, no doubt, with seeking to interrupt our prayers, our communications with the Father. One of our hymns declares that

"Satan trembles when he sees
The weakest saint upon his knees."

We need not go to this extreme of thought, that Satan really does so tremble; but we may know that he realizes something of the power of prayer in the life of the child of God, and one of his chief lines of attack is to seek to cut off our communication with the Lord. Just as in warfare a skilful general seeks to cut off the enemy from its communication with headquarters, with its base of supplies, so with Satan. If he could succeed in cutting off our communication with the Heavenly Courts, we would be so much more liable to fall under his mischievous and wicked assaults. Then we would indeed be helpless, without Divine direction.

Is it asked, What could Satan do to cut off our communication? We reply that there are various ways of intruding upon the human mind--thoughts may enter the mind while the child of God is at prayer or at other times--thoughts of business, of pleasure, of sin, of worldly interests and projects, etc. We do not know how much power the Adversary is given in connection with the Lord's people. We do know that he is powerless to interfere with their will. But he has power to stimulate certain organs of our minds, so that unless we are very alert we might be cut off from proper fellowship with the Lord, and our Christian courage might become more or less weakened. Thus we would be proportionately less able to resist the world, the flesh and the Adversary.

It is, therefore, proper to take every precaution to keep the lines of communication with our Heavenly Father well open. For instance, in private prayer, if there is a tendency toward drowsiness or toward thoughts going to other things, then we might lift the head, if it be bowed; or if the eyes be closed, we might open the eyes, and raise them. We are to see to it that in all our prayers and supplications these are in the Spirit, that they are not perfunctory, not formalisms. We are to see to it that they are the real expressions of our heart. We may say that a few sentences of real heart-prayer will accomplish more good for the child of the Lord than any amount of lip service. We advise that any who have difficulty in keeping the mind concentrated while in prayer should rather intensify and shorten their petitions and that in all their prayers they should see that the things they desire and pray for are in harmony with the Lord's Word--in the interest of the New Creature.

===================

R5746 : page 245

"BLESSED ARE THE PURE IN HEART"

"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce Him, being abominable and disobedient, and to every good work worthless." "Keep thy heart with all diligence; for out of it are the issues of life."
--Titus 1:15,16; Proverbs 4:23.

OUR first text is an extremely severe arraignment. The context seems to imply that the Apostle Paul was addressing some who were identified in a sense with the Cause of God, but whose doctrines and manner of life were in conflict with the Message of the Gospel. Whether he referred to unbelieving Jews or to those who had at least outwardly become followers of Christ we may not be sure. He was referring, at any rate, to those who professed to have known God, whether they knew Him through the Law or through the Gospel. The language seems to imply that these were fault-finders. They could find fault with everything--nobody could do anything just right, no doctrines were right. We have all met people of this character--people who see nothing pure, nothing good, anywhere, and who are denouncing others all the time.

The Apostle's statement is very strong, very forceful--"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure." We understand him to mean by these words, not literally that the pure could find nothing that is impure, nor that the impure could find nothing pure, but that this is true in a broad, general way. Those who are themselves pure can see righteousness in the Divine Law and in the Divine arrangement. They can see the true, pure hearts of God's sincere "little ones," in spite of the weaknesses of their fallen flesh. But the unfaithful become defiled, their consciences become perverted, so that they are unable to see anything or anybody in a proper light. They have permitted ill-natured thoughts to enter the mind and lodge there--suspicions, evil surmisings, such as, "Every man has his price. Every man can be bought. There is not one that is honest"; and all that sort of thing. They have been more or less judging others by themselves.

Not only the minds of such become corrupted, seeing nothing pure, nothing good, nothing right, in others; but their consciences become defiled. At first the conscience of such would to some extent reprove them. But gradually, if they yield to this wrong heart attitude, their consciences become corrupt and hardened, so that they do not realize that they are prevaricating, misjudging, do not see how unjust, impure and blind they have become. "They profess to have known God," says the Apostle--knowing something in an intellectual way about His Plan and Word--"but by their works they deny Him." Their works are contrary to God's Word, which instructs that all should seek to do all the good they can, to see all the good they can, and to give generous judgment to others.

FAULT-FINDERS, ACCUSERS OF THE BRETHREN

These defiled ones deny God, renounce Him in their works--as St. Paul declares, they are "abominable, and disobedient" to God, walking contrary to His instructions. This is surely an abominable thing to do--after knowing the Lord to go in an opposite direction, and set His counsel at naught. Such are "to every good work worthless." They do not accomplish anything good, but the very opposite; yet they find fault with everybody else.

R5746 : page 246

The Apostle is not saying here that such have necessarily become immoral and vile in that they have become delvers into all kinds of sin and vice. We are not to read into his words anything that is not there. But he does say that so far as any good work is concerned they will defile it, injure it. Better would it be that they keep away from the Lord's work entirely. They have allowed the bitter spirit to work in them until everything takes on the color of their own minds. They do not recognize to what an extent they are unjust, unrighteous, in their thoughts, their words, their conduct. They are injurious to every good work.

There are lessons of warning here for all of us, lest we should be led astray by the spirit of the Wicked One and become mere fault-finders, accusers of the brethren --not giving our time, our hands, our feet, our tongues, to doing good, to blessing and upbuilding the brethren, but rather to tearing down. In proportion as any one does this, he is worthless, yea, worse than worthless, to the Lord and to His Cause.

NECESSITY FOR GUARDING THE HEART

"Keep thy heart with all diligence, for out of it are the issues of life," exhorts the Wise Man. The thought embodied in this exhortation is of the utmost importance. Truly these are words of wisdom! As the heart is perhaps the most important organ of the human body, so the word "heart" is here used in a figurative way to represent the center of the affections of the human mind. The implication is that the heart needs keeping. There are many things to distract, to draw away, to lead astray. Not only the burden of business, but also the trend of the world in general and of our fallen flesh, tend to lead the heart away from righteousness, from the service of God, from purity, love and kindliness toward others.

The great Adversary also gives his assistance in attempts to thus mislead. The heart--the will, the affections --of every human being should be loyal to God and to righteousness. It was made so originally. As the magnetic needle turns to the pole, so the human

R5747 : page 246

heart should turn to the Lord. Anything to the contrary represents a sinful, distorted, perverted condition. But as a matter of fact, sin has become firmly implanted in the fallen human nature. During these long centuries of sin many people have striven to keep their hearts right with God. But after getting right, the majority fail to abide in that condition, to keep their heart in God's love, to keep it from going into wrong avenues, from getting into the wrong condition.

We often have difficulty in managing our bodies. There are appetites of the flesh that need constant watching. The tongue needs continual guarding. While we are to watch all these things carefully, yet the most important thing to watch is the heart; for all our evil tendencies have their mainspring there. "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." We should be ever alert to see that our heart is kept pure, true. If we find impurities there, they should be prayerfully fought against and made right. We should keep our minds filled with that which is pure, worthy, Godlike.

As children of God we have learned that the only way to have our hearts right with our Father is through the Lord Jesus Christ. We have come to God through Christ and thus become His sons, receiving His Holy Spirit. Then we have a new influence, a new fountain, opened in the heart, which changes its current, which sweetens its outflow. Thenceforth we love righteousness and hate iniquity. If there is any variation from this at any time, we should see that we are promptly brought back into alignment with the Spirit of the Lord. We need to keep our heart continually under inspection, so that we may abide in close fellowship with the Father and with our Lord Jesus.

"For out of it [the heart] are the issues of life," declared Solomon. From this organ--the heart--the blood is pumped out to all parts of the body. The body is thus dependent upon the heart for its strength, its vitality, its very life. The body would be dead if the heart did not continually propel the blood through the system. So the issues of our bodily life are going forth from the heart every day, yea, every moment. It is either issuing little life or much life each day. So it is with the seat of our affections--so it is with our will. All who come in contact with us day by day are influenced for good or for evil by the spirit we manifest. It is highly important that all our conduct in life should be under the proper direction of a pure heart--one that is carefully watched and kept under inspection, so that today as we go forth, a good issue shall flow out from our heart to others. Thus the Lord will be pleased with us, and will count us "dear children." Thus shall our minds and consciences be kept undefiled.

THE FINAL ISSUE--LIFE OR DEATH

But there is a further sense, a vital sense, in which the issues of life are from the heart. God has informed us that though He sentenced our race to death, He has made provision for a future and an eternal life for all. And the conditions on which any may have this eternal life are set forth in the Scriptures. They tell us of certain things that must be done. To us who are called and accepted now it is important that we do all we are able to do, because by nature we have sin entrenched in our flesh. Like all of Adam's race, we are imperfect by nature through his fall; but the Lord informs us that if we become His children He will judge us by the heart--by our will, our intention, our desire, our efforts. Therefore when we are thinking of the glorious prize, we are to remember that the ultimate issue of this matter, the final decision, will depend altogether upon how we have fulfilled the conditions. It is as in a court, where a jury is sworn in to decide what the verdict shall be--whether in favor of one party or the other party. There will be an issue in our case, a decision, from which there will be no appeal.

The world will be on trial in the next Age, but the Church of Christ is on trial now--from the time they are begotten of the Holy Spirit. The new life is on trial. Our new heart is before the bar of Divine judgment. That new heart, then, needs keeping very carefully, since connected with it are the issues of eternal life or eternal death. Our hopes are not dependent on a perfect body; some may have a sick body, some may have a naturally amiable disposition, and others not. But our old bodies are reckoned dead from the moment we become New Creatures, and the New Creature is responsible for the control of the body to the best of its ability. These new hearts are to be kept loyal to God, to the principles of righteousness, truth, equity--loyal to our Covenant. If we fail properly to cultivate Christlike character, if we fail to keep in attunement with the Lord, then we shall never develop as New Creatures in Christ. And when the decisive testings come, we shall be found wanting.

The Lord has promised to give the blessing of glory, honor, immortality, joint-heirship with Jesus, to those

R5747 : page 247

who during the Gospel Age attain His character-likeness. And that character-likeness to God will demonstrate our loyalty to the principles of righteousness and to the Divine will. In the case of our Lord Jesus, He was willing, glad, to sacrifice everything to do the Father's will. So must it be with all who would be counted in with Christ. The issues, the results, of our life are here. God says to us, as followers of Christ, as His professed disciples, "I have set before you life and death, blessing and cursing. Choose life that ye may live." Life is the blessing; death is the curse. All through the Bible this thought is maintained--that the gift of God is His blessing of eternal life, and that "the wages of sin" is the curse of death--not torment.

So to the Christian the issue of our life here on earth is life eternal, if we are faithful. Failing to gain the life eternal, we shall go into death--the Second Death; for if we are disloyal to the principles of righteousness and to the opportunities granted us in this trial for everlasting life that has come to us in the Gospel Age, there remains no future opportunity for us. These words apply to those who have really become children of God, who have tasted of the "heavenly gift." How important, then, to keep our hearts true, loyal, undefiled!

FINAL ISSUE OF LIFE DIFFERING IN DEGREE

Amongst those in whose cases the issue will be everlasting life, there will be different ranks, as regards the degree of honor and blessing. As the Apostle pictures it, "For star differeth from star in glory; so also is the resurrection of the dead"--so it will be with those who have a part in the First Resurrection. Some will have a brighter glory in the Kingdom than others. We might say that there will be various issues--greater honor and less honor. As elsewhere shown in the Scriptures, there are two classes who will gain everlasting life on the spiritual plane of being. Many will be of the Great Company; some will be of the Little Flock, the Bride of Christ. Some will attain the highest plane, immortality; but more will get life similar to that of the angels, on a lower spirit plane.

So we see the wisdom of the Scriptural exhortation that the heart needs constant attention, because there are such important, vital issues in respect to it. And we see the wisdom in warning of the danger of permitting the mind and the conscience to become defiled and impure. Some might say, "I will be very careful about every word I speak." Very well so far. But to keep the tongue would not alone be sufficient to give eternal life; for the heart might be quite different from the tongue in some cases. One might be able to speak very smoothly, yet have a deceitful, impure heart. Again, one might say, "I will watch my body, and not sin with it." But that would not be enough. We must get down to the source. The Lord is looking at the desires, the intentions of the heart, in His people. This needs special watching, because the heart is the battle-ground, so great are the issues from it--life or death. If life, then we desire that we may have the highest place that God is willing to grant us. And it is ours by meeting the conditions.

===================

R5747 : page 247

JEHOVAH OUR GOD IS ONE

"To us there is but one God, the Father, of whom are all things."--1 Corinthians 8:6.

NOTWITHSTANDING the wide-spread acceptance of the doctrine of the Trinity, we have held closely to the Bible teaching that there is but one God. Jesus called God His Father, and spoke of Himself as the Son of God. A father is a life-giver. A son is an offspring, one who receives life from a father. This distinction implies that the father existed first. And so Jesus says of Himself, "I proceeded forth and came from God."--John 8:42.

In our writings we show the clear teachings of the Bible, that Jesus in His pre-human condition was the Logos, the Word, or Message, from the Father; and that as such He was called a god, but not the God--the Father. On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. We should accept no dictum save that of the Divine Word itself. Let us ask Jesus. He replies, "My Father is greater than I"; "I can of Mine own self do nothing; as I hear I judge"; "My Father is greater than all"; "I ascend to My Father and your Father, to My God and your God"; "This is life eternal, that they

R5748 : page 247

might know Thee, the only true God, and Jesus Christ whom Thou hast sent."--John 14:28; 5:30; 10:29; 17:3; 20:17.

In our writings we point out that Jesus was the first of God's creatures, the only being directly created by Jehovah; and that Jehovah did all subsequent creating through the Son. Thus we read that Jesus was "the beginning of the creation of God," "the First-born of every creature," "the Alpha and the Omega, the beginning and the end, the first and the last" of the Father's direct creation. (Revelation 3:14; 22:13; Colossians 1:15.) The Apostle John declares (John 1:1-3), "In the beginning [not Jehovah's beginning, for He had no beginning; but the world's beginning, or man's beginning] was the Word [the Logos], and the Word was with the God and the Word was a god. All things were made by Him, and without Him was not anything made that was made." Could this subject be made plainer? Why confuse ourselves needlessly? Why fight against the plain statements of God's Word to uphold a theory which is without Bible support and was formulated in the Dark Ages?

We teach, as does the Bible, that the Lord Jesus came from Heaven to earth; was born of a virgin mother; that He, "the Logos, was made flesh and dwelt among us," and His disciples "beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth!" (John 1:14.) Jesus had not two natures, but one nature, having changed the higher, the spiritual nature, for the human nature. As the Scriptures declare, "He who was rich, for our sakes became poor, that we through His poverty might be rich." (2 Corinthians 8:9.) And as He grew to manhood He grew in favor with God and man. He was perfect--"holy, harmless, undefiled, separate from sinners."--Luke 2:52; Hebrews 7:26.

JESUS BECAME A NEW CREATURE

At thirty years of age, this Perfect One, having reached the perfection of manhood according to the Law consecrated, or devoted, His life to God as the great Sacrifice for human sin, fulfilling the Scriptures, "a body hast Thou prepared Me," "for the suffering of death." (Hebrews 10:5; 2:9.) That consecrated sacrifice of the Man Jesus God accepted, indicating His acceptance by the anointing of Jesus with the Holy Spirit at Jordan. Thenceforth He was dual--a perfect human body with

R5748 : page 248

a newly begotten mind--spirit-begotten. He then, as a New Creature, was to complete the sacrifice of His flesh; and His new mind--the New Creature--was to go on to perfection. He prayed that the Father would restore Him to the glory which He had with the Father "before the world was." (John 17:5.) In His humility He asked no higher glory. His sacrifice was finished at Calvary, and His new mind, His spirit-begotten new nature was, in the resurrection, granted the new body which the Father had promised. "Sown in dishonor," He was "raised in glory"; "sown in weakness," He was "raised in power"; "sown a natural body," He was "raised a spiritual body."--1 Corinthians 15:43,44.

Our Lord was not originally created in the way the angels were; for He was the direct creation of the Father, whereas the angels were the indirect creations of God, through the Son. St. Paul declares that all things are of the Father, and all things are through, by the Son. (1 Corinthians 8:6.) He was the Father's honored agent in all other works of creation.

Our Lord Jesus became the Christ, the Anointed, when He received the anointing of the Holy Spirit at His baptism. He was perfected as the Christ at His resurrection. He was a god (Mighty One) before He came into the world; He also was a god from the time He received the begetting of the Holy Spirit at Jordan; and He is still a god, set down at the right hand of the Father. But He is not The God, He never was and never will be. Note again His own words after His resurrection, when speaking to Mary Magdalene: "I ascend to My Father and your Father; to My God and your God." (John 20:17.) Hear what St. Paul says, "To us there is but one God, the Father, of whom are all things, * * * and one Lord, Jesus Christ, by [or through] whom are all things." (1 Corinthians 8:6.) Again, in referring to Jehovah, the Apostle calls Him, "God, even the Father of our Lord Jesus Christ"; and again, "The God and Father of our Lord Jesus Christ," and "the God of our Lord Jesus Christ."--2 Corinthians 1:3; Ephesians 1:3,17.

A COMMON, BUT UNSCRIPTURAL VIEW

The Lord Jesus is not the second person of a triune God. The word "triune" is unscriptural; so is the thought. St. Paul sets the matter straight in his words quoted above. He also declares that Jesus "thought not of robbery to be equal with God, but made Himself of no reputation." No translation of this passage (Philippians 2:6), save in our Common Version gives the thought that Jesus considered Himself equal to God the Father, but all are to the contrary of this. Our Common Version rendering is evidently a mistranslation. The entire argument of the Apostle shows that Christ humiliated Himself, not that He claimed equality with Jehovah!

The word "trinity" is not found in the Bible. The only text in the Bible which seems in any way to suggest a trinity is acknowledged even by trinitarians themselves to be a forgery, incorporated into the text about the fifth century. This interpolation forms a part of 1 John 5:7,8. We quote the passage, with the interpolated words enclosed in brackets: "For there are three that bear record [in Heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth,] the Spirit and the water and the blood: and these three agree in one." See Revised Version, Emphatic Diaglott, American Standard Union translation, Young's translation, etc. This passage is pronounced an interpolation by such eminent authorities as Sir Isaac Newton, Benson, Adam Clarke, Horne, Griesbach, Tischendorf and Alford.

We have explained in our writings that there was a time when our Lord Jesus did not exist, when Jehovah was alone. How else could the Bible declare that Jesus was the "beginning of the creation of God"? (Rev. 3:14.) What is the value of language, anyway, if we do not give words their manifest meaning? Jesus undoubtedly had a beginning. This beginning was ages before He came to earth as a human being to die for Adam and his race. Those who denounce us should read our writings before criticizing them. Then they would not criticize at all, if honest; for they would know that there is no ground for criticism on the part of those who hold to the Bible as the Word of God.

THE LOGOS TRANSFERRED FROM HEAVEN TO EARTH

The Lord Jesus had a Heavenly nature before He came into the world. He exchanged that nature, as we have stated, for an earthly one, in order that He might give His flesh, His humanity, a Ransom-price for the sins of the whole world. Having accomplished this great work, He was granted by the Father an exaltation still higher than His previous glorious position and nature, even though His previous station had been second only to Jehovah Himself. St. Paul declares of the position given Christ at His resurrection: "Wherefore God also hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth [those now in the tomb, but yet to be raised to learn the Truth as it is in Jesus]; and that every tongue should confess that Jesus is Lord, to the glory of God the Father."--Philippians 2:9-11.

When on earth Jesus was not a sinful man in any sense. His birth of the Virgin Mary was miraculous. His holy life was transferred to human conditions. He was made a man--"holy, harmless, undefiled, separate from sinners," and fit, therefore, to be the great Sin offering for Adam and all his posterity. He was simply the Man Jesus up to the time of His immersion in Jordan; but the anointing He there received constituted Him the Anointed of God, the Christ, the Messiah.

MADE "PARTAKER OF THE DIVINE NATURE"

Jesus was a god, a Mighty One, higher than the angels, before He became a man. When born a babe, He was not a god at all, but a human being; and as the perfect man of thirty He was not a god. But when He received the anointing of the Holy Spirit, of Divine power, He became a Mighty One, because of this spirit-begetting. And since His resurrection He is a god, greater than ever before, "partaker of the Divine nature"; for His Church are called to this great exaltation, and they are called to the obtaining of the glory of their Lord, that they may be with Him, as His Bride, and be like Him, members of His glorious Body.--2 Thessalonians 2:14; 1 John 3:2; Revelation 21:2,9; 22:17; 1 Corinthians 10:16,17; 12:12,13,27; 2 Peter 1:4.

Our Lord is the great Head of His Church, and Head and Body must partake of the same nature in glory. He gave up His human nature in death to purchase the human race. For parts of three days He lay dead in the tomb--not alive in any sense; for death is the absence of life. He had given up His human life never to take it up again. It was the purchase-price for the world. He was resurrected to the Divine plane, an exaltation never before given to any creature of God. His Bride is called to the same glorious nature as her Head, whose inheritance she is invited to share. Jesus was raised from the dead by the power of God.--Romans 6:4; 8:11; Acts 2:22,24,32,33.

R5749 : page 249

CONFUSION OF TRINITARIAN VIEW

Notice for a moment the great confusion from which we are saved by following the Bible's own testimony respecting our Lord Jesus and by throwing out the ridiculous nonsense of the Dark Ages. We are saved from thinking of our God as three beings with only one body or one being with three bodies. Trinitarians do not know which of these creedal statements to take--some say one and some say the other. But both are wholly irrational: three are not one and one is not three. The oneness between the Father and the Son is explained by our Lord Himself. He prayed that His disciples might become one in the same sense that He and the Father were one--surely not that His disciples might become one person, but that they might be one in spirit, in mind, in purpose, as were the Father and Himself. See John 17:20-23. The followers of Jesus become one in mind and purpose by each giving up his own will to do God's will. And Jesus and the Father are one because Jesus surrendered His will to the Father's will, saying, "Not My will, but Thine be done"; "I came not to do Mine own will, but the will of Him that sent Me"; "Lo, I come; I delight to do Thy will, O My God!" These are the words of the Lord Jesus to the Father.

Touching the rise of the Trinitarian view, Abbott and Conant's Religious Dictionary, page 944, says, "It was not until the beginning of the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the Church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese and the most ancient Grecian mythologies."

Like some other doctrines received by Protestants from Papacy, this one is accepted and fully endorsed, although its educated adherents are aware that not a text of Scripture can be adduced to its support. Yea, more; whoever will not affirm this unscriptural doctrine as his faith is declared by the articles of the Evangelical Alliance to be non-orthodox--a heretic. Hebrews 1:8 has been used by Trinitarians as a proof text that Jesus is Jehovah, and the fact is cited that the word God here is theos, the same as verse 9 which refers to the Father. They seem not to have noticed that the word god, 2 Corinthians 4:4, which refers to Satan, is also theos in the Greek. Theos is used of any mighty one, the same as Elohim in the Hebrew.

Philippians 2:8,9 implies that our Lord's present glory is greater than the glory which He possessed before He became a man; otherwise it could not have been an exaltation. Now having the Divine, immortal nature He cannot die. "Christ dieth no more." How straightforward and simple and reasonable is the Scriptural presentation compared with human traditions! In what a jumble of contradictions and confusion do they find themselves who say that Jesus and the Father are one God! This would involve the idea that our Lord Jesus acted the hypocrite when on earth and only pretended to address God in prayer, when He Himself was the same God. Such should conclude, too, that since we read that God cannot be tempted of any, it was only a farce when Jesus was tempted of Satan. Again, the Father has always been immortal, hence could not die. How then, could Jesus have died? The Apostles are all false witnesses in declaring Jesus' death and resurrection if He did not die. The Scriptures declare, however, that He did die--"He poured out His soul [His being] unto death," not merely His body, as many assert.--Isaiah 53:12.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are all one person as many do, when Jesus died they must all three have died. If they all died, who raised them to life? How foolish all this sounds! Yet if Jesus and the Father are the same person, the same Being, then when Jesus died the Father must have died. Shall we thus contradict the Apostles and Prophets and Jesus Himself, and ignore reason and common sense, in order to hold to a dogma handed to us from the dark, superstitious past, by a corrupt apostate Church? Nay! "To the Law and to the testimony! If they speak not according to this Word, it is because there is no light in them."

TESTIMONY OF SCRIPTURES RE THE HOLY SPIRIT

We next inquire, What say the Scriptures with regard to the Holy Spirit? The nominal churches, Protestant and Catholic, affirm that the Holy Spirit is a person, the third person of the Trinity. They claim that all this is "a great mystery." Yes, truly it is a mystery, such as is characteristic of the confusion of man-made creeds held by Babylon. But to those who turn to the Word of God and let it speak, all is clear and plain. We suggest that whatever definition of the term "Holy Spirit" will meet all known conditions and harmonize all Scriptures bearing thereon may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then ask the reader to subject every Scripture where this term is used to this definition and see if it does not make harmony of all.

We understand the Bible to teach that the Holy Spirit is the Divine will, influence, power or disposition, exercised anywhere and for any purpose, at the Divine pleasure. God exercises His Spirit or energy in a variety of ways, using various agencies, and accomplishing various results. Whatever God does through agencies is as truly His work as though He were the direct actor, since all His agencies are His creation--created by His own Power; just as a contractor for building is said to build a house, though he may never have lifted a tool upon it. He does it with his materials and through his agents. Thus, when we read that Jehovah God created the heavens and the earth, we are not to suppose that He personally handled them. He used an Agent. "He spake and it was done. He commanded and it stood fast." His holy Power was exercised through His Only Begotten. God's Spirit was exercised in times past through the Prophets. "They spake as they were moved by the Holy Spirit" [Power] of God. The masculine pronoun is often used in our Common Version Bible in referring to the Holy Spirit of God, because God, who is a Spirit, is represented as masculine, as indicative of strength. The pronoun translated he when referring to the Holy Spirit can with equal consistency be translated it, and is often so rendered. See Diaglott rendering of John 14:17,26, as an example. For further elucidation of this subject of the Holy Spirit, we refer the interested reader to our Fifth Volume of STUDIES IN THE SCRIPTURES, Chapters 8-11, where we have treated the subject at length.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what they thought.
Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book, instead of to be taught."

===================

R5749 : page 250

MAKING FRIENDS OF THE UNRIGHTEOUS MAMMON

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."--Luke 16:9.

GOD'S chosen heritage was the Jewish people. Under the Mosaic Covenant there were certain members of that nation who were representatives of God and of the people Israel. Therefore Jesus could say to His disciples, "The Scribes and Pharisees sit in Moses' seat. Whatsoever, therefore, they bid you do, that observe and do; but do not after their works; for they say and do not." (Matthew 23:2,3.) God had committed to them these special responsibilities, blessings, privileges and knowledge, and the people were more or less dependent upon them; and they were unjust in their dealings with the people.

Through His Son, the Lord sent word to these Scribes and Pharisees that they were to be cast out of the stewardship. They had come to understand in a general way that a New Dispensation was coming in--the Gospel Age. John the Baptist, the forerunner of Christ, had also proclaimed that the Kingdom of Heaven was at hand. Now Jesus gives a parable, which explains the reason for the course which these classes should take. He assumes the case of an unjust steward who was called upon by his lord to render up his accounts, because his stewardship was about to end.

When notified that his dismissal was at hand, this steward tried to make friends of all who were debtors to his master. No matter how unjust the steward had been with these debtors before, he now minimized their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. Commenting upon his course, our Lord said that this was a very wise procedure on the part of the steward, for thus he would be ingratiated into the favor of those who could help him. While our Lord commended this course as good worldly wisdom, He did not commend the steward's injustice, but his shrewdness in adopting a policy which would win the favor and friendship of those whom he had unjustly treated before.

Applied to His time, our Master's words would teach that the Scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. But they did not do this; and when the great time of trouble came upon the nation, in the year 70 A.D., these religious rulers

R5750 : page 250

were among the chief mourners and sufferers in the trouble. They had not been as wise as the unjust steward.

OUR PERSONAL RESPONSIBILITY AS GOD'S STEWARDS

Then our Lord applied the parable to His disciples, and gave them a lesson. "Likewise I say the same unto you." The application of the parable to His followers is somewhat different from its application to the Scribes and Pharisees. "I say unto you: Make for yourselves friends of the mammon of unrighteousness." In other words, the Lord's people are here advised to use whatever of the unrighteous mammon they may have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends.

This does not mean that our good deeds and our use of whatever means the Lord has given us should be with a view to bringing commendation and material advantage to ourselves, but with a view to being of real service in blessing others along the lines laid down in the Scriptures. Thus the Lord's children make themselves truly worthy and pleasing to God. We believe this is a good plan to follow now. The Master declared that the children of this world are generally wiser than the children of light in recognizing what is for their best interests.

TIME OF TROUBLE PICTURED IN FRENCH REVOLUTION

The ecclesiastical powers of today are professedly sitting in the seat of Christ. The masses of the people know nothing better than what their religious rulers tell them. Now that these Doctors of the Law see the present Dispensation coming to an end, they should seek to correct their former mistakes in dealing with their flocks, should seek to make some reparation for all their past delinquencies. They have been to a greater or less extent hiding "the key of knowledge" (Luke 11:52), to a greater or less extent imposing on the superstitions of the people, and taking the people's money under false pretenses. They should now seek to rectify all this so far as possible by telling the people the truth. They should try to save themselves from the violence of the fall which is coming to them. Were they to do so they would not fall so hard when the great disaster comes. But in antagonizing the interests of the people more and more they are adding to their own distress in the near future, as the Scriptures point out.

We should not be surprised if the priests and ministers will suffer more distress in the great trouble time nearing than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. The French Revolution, we understand, is clearly referred to in Revelation 12:15,16. See also STUDIES IN THE SCRIPTURES, Vol. 3, pp. 50-54, and pp. 64-69. We believe that the nominal church clergy and leaders will particularly suffer in the universal overthrow of the Present Order near at hand--some of them because they have actively opposed the Truth; some because of posing as representatives of truth and enlightenment and the liberties of the people, and failing really to stand for the truth which they recognized--keeping quiet about it for policy's sake. They have failed to conserve the interests which they pretended to serve.

APPLICATION OF PARABLE TO THE SAINTS

In applying the words of Jesus to ourselves, they would seem to teach that to whatever extent we have the mammon of unrighteousness, worldly goods, we should be inclined to be liberal rather than penurious, according to the measure of our ability. We take it that the Lord is showing us here that we as His followers have more or less of means, opportunity, influence, etc., and that we should use these talents He has given us in forwarding His Cause. And if in our presentations of Truth a certain amount of denunciation may be met with, we should rather let the matter go unnoticed and seek to be generous, so far as is compatible with faithfulness to the Lord and the spirit of His Word.

The Master adds, "that when ye fail, they may receive you into everlasting habitations." Those who could receive us into everlasting habitations would be only the Lord and His angels. He has promised to receive all His faithful ones. Our use of the unrighteous mammon, our sacrificing of earthly interests, which might in some cases bring us blessings from men, would surely at last bring us the crowning blessing from the Lord, as is promised. Our failing will be the reaching of the end of our sacrificial course. All of the Lord's people are to die--that is the purport of their consecration; it is a sacrifice even unto death. If they are of this class who make friends

R5750 : page 251

with, or of, or through. the mammon of unrighteousness, if they sacrifice these earthly things, then when they fail, when they die, when they have finished their course, they will be received into everlasting habitations--the place prepared for the faithful class of "more than conquerors," the "House not made with hands, eternal in the Heavens."

We would not apply the word "they" necessarily to those of whom we made friends. God is our Friend, if we as His children live a life of self-sacrifice and ignore the selfish use of earthly mammon in favor of the service of the Lord. Then our friends, those who will receive us when we fail, will be not those alone or those necessarily who may have been benefited by our sacrifices, but will be especially those beyond the veil--the Father, the Lord Jesus, the glorified saints, and all the holy angels. Blessed expectation!

====================

R5750 : page 251

TRESPASSES AND SINS AND THEIR EFFECT ON CHARACTER

"All unrighteousness is sin: and there
is a sin not unto death."--1 John 5:17.

WE SHOULD recognize a distinction between trespasses and sins. A sin is that which is more or less wilfully and intentionally committed. A trespass is a sin in a certain sense, but one committed without intention. The fact that a sin is called a trespass would imply that it was not done wilfully. The Divine Law stands whether we are able to keep it or not; and every violation of the Divine Law is a sin in one sense. But those violations of God's Law which are wholly the result of our unavoidable weaknesses are not culpable sins, and hence not in the same category with sins more or less wilful.

So far as the world is concerned, it is already under condemnation for sin. Those who have accepted Christ and have received the forgiveness of their sins through Him, are spoken of by the Apostle Paul as those whose sins "are past, through the forbearance of God." (Romans 3:25.) Because of their consecration of their lives to be the followers of Christ these sins are forever gone, so far as responsibility for their transgressions is concerned. From this time on the Lord's people are counted no more as sinners, but as saints whose whole lives have been devoted to righteousness.

Nevertheless, we have this treasure of the New Creature in earthen vessels, our mortal bodies. The New Creature in Christ does not expect to practise sin any more; for if he should sin wilfully, this would mean his entire repudiation of the Covenant into which he has entered with the Lord. But notwithstanding this, he will commit trespasses; for he has merely the good intentions of the heart, with only an imperfect body in which to operate. The Apostles recognized this fact. St. Paul declared that in his flesh dwelt no perfection. St. John says that whosoever says that he has no sin deceives himself, and the Truth is not in him. (1 John 1:8-10.) This same Apostle, in the same Epistle, declares that whoever sins is of the Devil. In this last text he evidently refers to the practise of sin, to wilful sin, not to unavoidable trespasses; for he has just said that all commit these unintentional violations of God's Law. St. James says that in many things we all offend. (James 3:2.) To will is present with every consecrated child of God; but how to perform is the problem.

OUR ATTITUDE BECAUSE OF TRESPASSES

According to the Scriptures it is sinful for the Lord's people to injure one another in word, act or thought. But many do not realize this high standard, even after they have come into the family of God. They may not learn until months, or even years afterward, the full measure of the Divine Law respecting every affair in life. Therefore there are many who for a time are guilty of evil-speaking and evil-thinking, but who are unconscious of having done wrong. These transgressions of the Divine Law are trespasses. This should be our attitude toward God: "Gracious Heavenly Father, we cannot do perfectly. We pray Thee, forgive our trespasses, as we forgive those who trespass against us. We come with courage to Thy Throne of Heavenly Grace, asking for the covering of the merit of our Savior for these trespasses, and for grace to overcome as far as possible and to become holy in thought, in word, in deed."

But if any man sin, it is a different matter. In proportion as he wilfully violates the Divine Law, in that proportion he shall suffer stripes. Sins leave their mark on the character; for they are to some extent at least intentional violations of the principles of righteousness and of the Covenant with God by which every real Christian obligates himself to obey the Divine injunction. The Scriptures clearly indicate that if one of these deliberately sins, he commits the sin unto death, for which no penalty will be sufficient except the extinction of the Second Death.

R5751 : page 251

TRESPASSES NOT NECESSARILY A HINDRANCE

The text, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous," evidently refers to trespasses and not to deliberate, or wilful sins; for, as we have already noted, the same Apostle writes, "He that sinneth is of the Devil"; "that which is begotten of God sinneth not." Any one begotten of God, possessed of the Holy Spirit, could not, so long as he is in possession of this Holy Spirit, commit a sin with full intention. Except under the influence of strong temptation of the flesh, he could not sin knowingly; for if he were to commit such a sin, he would be manifesting that he had lost the Holy Spirit entirely. So long as the Holy Spirit abides in him he could not wilfully, intelligently, commit sin. He might be overcome by the weaknesses of the flesh, and thus might give a measure of consent to the wrong; but this would be only a partial sin. Yet for that portion which would involve the consent of his mind he would receive stripes, in proportion to the degree of wilfulness connected with the matter.

Our unintentional trespasses, properly striven against, evidently do not interfere with the development of character. The implication of the Scriptures is that the New Creature who is properly growing is striving against all kinds of sin and imperfection and is waging a good warfare. In the case of trespasses which are unavoidable on his part, instead of doing him an injury, these serve to show him what points in his character are weak and need to be strengthened. He learns of his weaknesses only by more or less falling into trespasses unintentionally, unwillingly. As he finds weaknesses in his character-development, it becomes his pleasure and earnest effort to fortify himself along these lines, that he may become "strong in the Lord and in the power of His might."--Ephesians 6:10.

THE SIN AGAINST THE HOLY SPIRIT

Our Lord declared that all manner of sin and blasphemy shall be forgiven men except the blasphemy

R5751 : page 252

against the Holy Spirit. His thought here, we believe, is that because men are more or less imperfect in their judgment, on that account the Lord would be willing to forgive all such blemishes and trespasses; for they are unintentional. Hence there would be Divine forgiveness for some of the great trespasses and transgressions which they have committed. The crucifixion of our Lord was not really intentional. Speaking of those who crucified Christ the Apostle Peter says, "I wot, brethren, that through ignorance ye did it, as did also your rulers." St. Paul expresses the same thought, saying, "For had they known, they would not have crucified the Lord of Glory."--Acts 3:17; 1 Corinthians 2:8.

These statements imply that this act was more or less of a trespass on the part of the perpetrators. There was a measure of sin, a measure of knowledge. In proportion as they had knowledge they had responsibility, and proportionately received stripes, nationally and individually. Therefore the Scriptures tell us that there will be future opportunities of blessing to those who crucified the Prince of Life. Their eyes will be opened when they awake. We are glad of this. They did not sin with full knowledge and wilfulness, and are not, therefore, subjects of the Second Death. They will have a future trial. But we understand they will come up merely as members of the race of Adam. They will have no special favor as Jews, and may require, indeed, many stripes. Some may never be recovered.

What is it to sin against the Holy Spirit? We reply that the Holy Spirit is the Spirit of the Truth, of righteousness. Whoever recognizes the Spirit of the Truth, the Lord's Spirit, and intentionally does violence to it and to the messengers of that Truth, because they are its messengers, is sinning against the Holy Spirit; and to whatever extent one does this he is a wilful sinner. If his act be committed with full knowledge, full light, there would never be forgiveness for the sin, either in this life or in the life to come. And the end of that sin against full light and understanding would be the Second Death. While every intentional sin against the Holy Spirit, against the Truth, must have a punishment, whether in this Age or in the incoming Age, yet the punishment will not be the Second Death unless the knowledge, the sin, be a full, complete one.

====================

R5751 : page 252

ELIJAH'S RETURN AND VICTORY

--SEPTEMBER 5.--1 KINGS 18:16-40.--

ELIJAH'S EXPERIENCES TYPICAL--KING AHAB AND QUEEN JEZEBEL ALSO TYPES--THREE AND A HALF YEARS' DROUGHT PREFIGURED TWELVE HUNDRED AND SIXTY YEARS OF

SPIRITUAL DROUGHT--ELIJAH'S PRAYER OF FAITH BROUGHT NATURAL SHOWERS--CHURCH'S PRAYERS OF FAITH BROUGHT SPIRITUAL SHOWERS AND A GREAT REFORMATION.

OUR lesson is interesting as we find it simply recorded in the Bible, but the interest of Bible students increases from the time they learn that Elijah was not only a Prophet of the Lord, but also a type of the Church's earthly experiences. The Book of Revelation (2:20-25; 18:7) pictures to us Queen Jezebel as representing a great religious system of this Gospel Age which did great violence to the Truth. Ahab represented the worldly governments. His wife represented a false Christian Church system married to earthly governments. As Ahab represented the worldly governments claiming to be Christ's kingdoms, so Queen Jezebel pictured, or typified, a false Church system, which, instead of maintaining its purity as the virgin Church of Christ, became married or united to these earthly systems. Contrary to this, the true virgin Church of Christ was to remain faithful to her Heavenly Lord, awaiting His Second Coming; and her marriage to Him was then to be accomplished.

As the Prophets of Baal were under the care of Queen Jezebel and under the patronage of King Ahab, so the priests and the religious representatives of a great church system have been the obedient servants of the great false institutions pictured by Ahab and Jezebel. Similarly, Elijah the Prophet and his dealings with Ahab, Jezebel and the affairs of Israel, was a type of the true Church of Christ in the flesh--this side the veil. Although the true Church is indeed represented symbolically by a woman, it is also represented sometimes by a man, when the picture includes the Lord Jesus Christ, the Head of the Church.

In Revelation we have the three and a half years of Elijah's experience stated in symbolic language--forty-two months--1,260 days--three and a half times or years. (Revelation 11:2,3; 12:6,14; 13:5.) In Revelation the time was symbolic, so that each day of the three and a half years represented a year, or the whole period 1,260 years. Some Bible scholars have applied this period as beginning in 539 A.D. and ending in 1798 A.D., at the time when Napoleon Bonaparte took the Pope of Rome prisoner to Paris.

As during Elijah's hiding in the wilderness there was no rain until he came forth, as told in today's lesson, so in the Church's experiences there was a lack of rain, a drouth spiritually, for twelve hundred and sixty years, ending in 1798.

As just before the time of drought in Israel ended, there was a great contest (related in to-day's lesson), with the victory on the side of the Lord, so in the history of the Church a great contest took place between Catholicism and Protestantism in the period styled the Reformation. In the Revelation picture the Church, symbolized by a woman, is seen driven into the wilderness--lost to the general view. The woman corresponds in the type to Elijah hidden from view to the king, the queen and the prophets of Baal--in the world, but not of it. As Elijah was fed in the wilderness by the ravens, so the account in Revelation says that the woman, the true Church, secluded from general view, was, nevertheless, spiritually fed during the twelve hundred and sixty years in which the famine for spiritual food prevailed in the world.

The Elijah class did a very courageous work after emerging from the wilderness condition. Spiritual refreshment came in abundant measure. For a time it looked as though Queen Jezebel had been vanquished, and that the slaying of her prophets with the Sword of Truth had demonstrated their errors and put the Truth of God and its servant, Elijah, the true Church, into a commanding position. However, this was not for long. Our next lesson will show us the Elijah class again fleeing from Jezebel's power.

WHY DEPRIVED OF RAIN

Many express surprise that in response to earnest Bible study the Word of God in our day is telling such a beautiful Message of Divine Wisdom, Justice, Love

R5751 : page 253

and Power--a Message very contrary to the teachings of the past. "How," they ask, "is it possible for Bible students of today to have so much more light on God's Word than was found by equally zealous Bible students of the past?"

We reply that the twelve hundred and sixty years of spiritual drought are the explanation. About the year 300 A.D., Christian bishops began to claim Apostolic powers and to style themselves Apostolic Bishops. The claim is still made that the bishops of the Church of Rome, of the Church of England, etc., are of equal authority with the twelve Apostles, while the Bible claims to the contrary --that the twelve Apostles selected by Jesus (St. Paul taking the place of Judas) were to be the only foundations of the Christian Church, their teachings being on a full parallel with those of the Lord Jesus--they being His special mouthpieces to the Church, orally and through their epistles. Jesus prophesied the falling away which would result in some falsely claiming to be

R5752 : page 253

Apostles. See Rev. 2:2. Compare 2 Pet. 2:1; Acts 20:30.

This exaltation of the bishops came in gradually and was given great force by the action of Emperor Constantine in calling for a Church Council at Nice, Bithynia, 325 A.D. The Council, under the Emperor's guidance, produced the Nicene Creed as representing the faith of the people of God. Subsequently that creed was impressed upon the people as being the only proper and infallible faith. Similarly, other additions to the creed were made later on by the bishops. The indorsement of these creeds implied that the bishops who made them had the right, the authority, the Divine revelation necessary for the work; and the people gradually endorsing the creeds were really endorsing at the same time the doctrine of Apostolic Succession, which was subsequently made a feature of the creeds.

From the time the Nicene Creed was promulgated and accepted, 325 A.D., there was practically no more Bible study for over twelve centuries. During all that time Bible study was considered unnecessary, because the Apostolic Bishops had formulated the creeds as proper statements of the Church's faith. To study the Bible would have meant the studying of how to fight against the Emperor and the combined views and teachings of the bishops. Besides, Bibles, then written on parchment, were worth a fortune and possessed by few; and education necessary for reading was extremely limited.

REVIVAL OF BIBLE STUDY

Twelve hundred years after the first expression by the so-called Apostolic Bishops brings us to 1526, when the art of printing had become common. In that year Prof. Tyndale, having prepared his MS., published it in Germany, because of the opposition of the English clergy. He imported his New Testaments into London, in whose shops the people began to purchase them. Few were able to read; but many were glad to organize classes and to hire a reader, that they might know the Word of God. At this same time the Germans were learning something of the New Testament and its different teachings, from Luther and his associates.

The Church of England bishops had heard about this New Testament. They forthwith bought up the entire edition in the shops, and publicly burnt them in front of St. Paul's Cathedral, London. They feared that the people would become interested in the words of Jesus and the Divinely-inspired Twelve Apostles; and that they, who had taken to themselves the title of "Apostolic Bishop," would become mere ciphers. They knew, too, that the eighteen Ecumenical Councils held during those twelve hundred years had declared to be true Christian faith many things not taught in the Bible, and that they had omitted many things that are taught therein. They feared that the people, becoming Bible students, would know of these things, and thus would be upset the general belief based in the creeds--and not in the Bible.

We see, however, that their fears were almost groundless. The teachings of the creeds, impressed for twelve centuries, have so fastened themselves upon the minds of the people that they can read to the contrary in the Bible and never notice the discrepancy! However, a great Bible-study inclination came at that time to the British people. Several other translations were subsequently brought out, until finally the bishops considered it advisable to give the Bible to the people, impressing upon them the thought that the bishops had all along been upholding the Bible. Then, too, they warned the people against putting any construction upon the Bible that would make it different from the teaching of the so-called "Apostolic Bishops" in the creeds--threatening them with eternal torment.

Interest in the Bible continuing, King James thought to popularize himself by authorizing a committee to prepare the so-called King James Version. While it was in preparation, the Roman Catholics, not to be outdone, produced a version entitled the Douay Bible--still in vogue. This also was given to the people, with the suggestion that it was in harmony with the creeds, and that any one interpreting it differently would be a heretic who could not be stopped even in Purgatory, but would pass straight on to eternal torture.

As it was, Tyndale and some of the others interested in the Bible suffered martyrdom, as enemies of the "Apostolic Bishops," and their creeds and institutions. The conflict proceeded, as already suggested, until 1799, when the Bible came into great prominence, nearly all of our great Bible Societies of today having been organized within fifteen years after that date. The foretold period of spiritual drought having been ended, a great spiritual shower came to the world. Nevertheless, as our next lesson will show, Ahab, and especially Jezebel, were unchanged. Elijah's life being again in danger, he fled to the wilderness.

PILGRIMS ALL, IN SOLEMN HASTE

"Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

"We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

"'Tis but a little and we come
To our reward, our crown, our Home!

Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!

"We grudge not, then, the toil, the way;
Its ending is the endless Day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun;
Ere morn our joy may be begun!"

===================

R5752 : page 254

ELIJAH'S FLIGHT AND VISION

--SEPTEMBER 12.--1 KINGS 19:8-18.--

JEZEBEL UNREPENTANT--AHAB UPHOLDS HER--ELIJAH'S LIFE THREATENED--HE FLEES, DISCOURAGED--GOD GRANTED HIM A VISION OF THE FUTURE--THE WIND, THE EARTHQUAKE, THE FIRE, THE STILL, SMALL VOICE--WHAT THESE THINGS SIGNIFY NOW TO THE ANTITYPICAL ELIJAH CLASS.

ELIJAH expected that, after three and a half years of Divine chastisement, followed by a special manifestation of Divine Power against the representatives of Baal, the true God and the true religion would have a measure of prosperity with the people. He was surprised to find Queen Jezebel bitter and murderous as ever and King Ahab fully dominated by her influence. He fled, sadly discouraged. After a long sleep, relieving his nervous strain, the Lord gave him, through an angel, a special message of comfort and food which lasted forty days, until he came to the Mount of God--Horeb.

There Elijah went through a series of experiences (whether literal or in vision we may not be too certain), in which the Lord was to reveal Himself. First came the winds, rending the rocks; but God was not in the winds. Next came the earthquake, with destructive force; but God was not in the earthquake. Then followed the devouring fire, but God was not in the fire. Finally came the still, small Voice, which Luther's translation renders, "The Voice of Eden." God was in the Voice--it really and truly represented Him. This narrative multiplies in its force to Bible students when they realize that all these things which occurred to Elijah foreshadowed experiences with which the Church of Christ in the flesh is intimately connected.

Jezebel still represents a form of godliness great and boastful, and supported by earthly power, represented in King Ahab. The picture intimates to us that the great social and religious upheaval of a century ago did not deeply affect or greatly alter the outward attitude of the Church nominal and the world toward the true Church of Christ in the flesh, represented typically by the Prophet Elijah. The reformation was partial only. Great institutions still upheld many of the serious errors of the past. The Elijah class again passed out of public view, though not out of communion and fellowship with God, Divine supervision providing for their necessities of rest and spiritual refreshment.

Mount Horeb, otherwise called the "Mount of God," fitly represented in the picture Messiah's Kingdom. The coming of Elijah to it portrayed the fact that the Church will be in and under the Kingdom administration while still in the flesh, although the last members of the Church

R5753 : page 254

will not fully participate in the Kingdom honors and blessings until they shall have experienced the great resurrection "change" noted by St. Paul in the words, "We shall not all sleep, but we shall all be changed," for "flesh and blood cannot inherit the Kingdom of God."--1 Corinthians 15:50-52.

WHAT THE ANTITYPICAL ELIJAH SEES

Many Bible students understand that chronologically Messiah's Kingdom began its operation in the world in the year 1878, while the last members of the Elijah class are still in the flesh. How soon the entire company of the Elijah class will pass beyond the veil and the Kingdom be ushered in with power and great glory is not definitely stated in the Bible.

While in this condition Bible students the world over have been receiving of the Lord a special vision of the future. That is to say, through Bible study they have been learning that Messiah's Kingdom is to be inaugurated in a Time of Trouble such as was not since there was a nation--no, nor ever shall be afterward. (Daniel 12:1; Matthew 24:21.) They have learned that the winds of strife, the present war, have been held back for years by Divine Power, during the time when God's people have been assisted in Bible study, symbolically spoken of as the sealing of the saints in their foreheads. Revelation 7:1-4. These see the four parts of the great Divine Program which will usher in the Kingdom of God, for which so long God's saints have prayed, "Thy Kingdom come; Thy will be done on earth, even as in Heaven." They see that the winds represent the war; that the earthquake of Elijah's vision represents a great social revolution, which will follow the great war, lapping upon it, perhaps. They see that, following the revolution, anarchy is to be expected, symbolized by fire, consuming, destroying, the present order of things--symbolically represented by St. Peter as consuming the ecclesiastical heavens and the social, financial and political earth, giving place to the new heavens, Messiah's Kingdom, and the new earth, society upon a new basis approved by the Kingdom.--2 Peter 3:10-13.

In none of these great experiences coming to the world will God be manifest. They will all be merely preparatory, terrible experiences, to fit and prepare man for the Voice of Eden, which will subsequently be heard, bringing the message which will be "the desire of all nations." The same Voice of Eden is mentioned by the Lord through Zephaniah the Prophet, saying that first the fire of God's jealousy will consume the present order of things; and that then, following the fire, God will "turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent."--Zephaniah 3:8,9.

FULFILMENT OF THE VISION BEGUN

Bible students understand that these four great features of God's Plan portrayed to Elijah have already begun a fulfilment--that the present European war is the letting loose of "the four winds of heaven"--winds of strife. It is unnecessary to say that no such war has ever before been. Official reports show that more than twelve millions of men have already been either killed, wounded or captured, in the army. The world has been getting ready for this war for forty years and wondering why it did not come sooner. The newspapers have been declaring year after year that it would surely come before Fall or before Spring. Now we see why it has been held off--that the angels were commanded of the Lord not to loose the winds until the servants of God should be "sealed in their foreheads."

This intellectual appreciation of God's Plan our Lord clearly foretold, saying to His people now living, "When ye see these things begin to come to pass, then lift up your heads and rejoice; for your deliverance draweth nigh." Bible students see these things beginning in the present war. They know what to expect in the near future. The fact that Elijah saw these things before he was taken up in the chariot of fire should not be understood to mean that all these experiences will be past before the Church will be translated, "changed in a moment, in the twinkling of an eye," but rather that all these things were shown to Elijah on the Mount of God as identified with the inauguration of the Kingdom. Then he had other experiences before he left.

R5753 : page 255

Some are inquiring why God permits such a great war. The Bible answer is that this war and all the other death experiences of our race are parts of a great Divine lesson on the exceeding sinfulness of sin. There is no war in Heaven--no sickness, no death, no sorrow, no pain, no insane asylums, no sanitariums, no doctors--because there is no sin there. But we have all these terrible conditions on earth because sin entered the world, as the Bible tells us, six thousand years ago, and because death is the penalty for sin--not eternal torment, as we were once taught. "The wages of sin is death"; "The soul that sinneth, it shall die." (Romans 6:23; Ezekiel 18:4.) The resurrection of the dead is the hope of the world, and is built upon the great sacrifice which Jesus gave when He died for our sins.

THE ANTITYPICAL ELIJAH ENCOURAGED

St. Paul, as well as Jesus, tells us about our day. He not only describes it as a day of symbolical fire, but he also assures us that all who are truly the Lord's people will be granted an opening of the eyes of their understanding to appreciate where we are. "The fire of that Day shall try every man's work of what sort it is." He tells us that all who build their faith and character with the gold, silver and precious stones of Divine Truth will pass through the fiery ordeal of this time safe--"kept by the power of God." Others who have built their faith and hope with the wood, hay and stubble of human tradition will suffer loss, though themselves may be saved by the fire. (1 Corinthians 3:11-15.) He tells us that that Day shall come upon all the world as a thief and as a snare. "But ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light and children of the Day." Let us, therefore, walk in the light, as children of the light.--1 Thessalonians 5:1-6.

As Elijah was discouraged until the Lord gave him the vision showing how He ultimately would be revealed through the winds, the earthquake, the fire and the still, small Voice, so it has been with the Church. There was a time during which much discouragement was felt, until the Lord began to make clear the Divine Plan by which Messiah's Kingdom would be inaugurated. Seeing this Plan, the Bible students are now lifting up their heads and rejoicing, as Jesus instructed, knowing that their deliverance will be inaugurated through the great Time of Trouble, of which they see only the beginning.

===================

R5753 : page 255

INTERESTING LETTERS

WATCH TOWER REFERENCES RE TABERNACLE SHADOWS

[FROM 1907 TO 1915]

MY DEAR PASTOR AND BROTHER:--

Excuse me for taking a few moments of your valuable time. I write this message thinking perhaps it may be a means of assistance and blessing to some of the Lord's flock.

In studying the TABERNACLE SHADOWS, certain questions often come up which might receive a more satisfactory answer. Few of the friends, however, have the time to look up past references in THE WATCH TOWER. Quite a while ago I made a list of every reference I could find in the TOWERS from 1907 to 1914, relating to the TABERNACLE, and when we went over the TABERNACLE in class I found the added references exceedingly helpful and satisfying. I thought I might pass the blessing along to others. Hence I enclose a list of them, and you may do with them as you see fit. Our Bible Helps give references up to 1907, and these take up from that year to 1914 and also some Convention Reports.

God bless you, dear Brother, in all your labors of love, now and hereafter. You are constantly in my prayers. I love you and your work dearly.

Yours in the One Hope, DAVID DAVIDIAN.--Calif.

WATCH TOWER REFERENCES

Significance of Garments of Glory and Beauty..... Year 1910 Page 136
Coals from the Altar--what they typified......... " 1910 " 137
Atonement Day Type of Resurrection.............. " 1910 " 138
Condition of Israel on Day of Atonement.......... " 1910 " 247
Going Outside the Camp.......................... " 1910 " 150
" " " " .... " 1909 " 133
Sins Borne by Scapegoat......................... " 1910 " 235
Lord's Goat and Scapegoat....................... " 1911 " 426
" " " " .... " 1911 " 234
Melchisedec Priesthood--how long?............... " 1910 " 270
Beginning of Melchisedec Priesthood............. " 1910 " 270
Is Church Royal Priesthood Now?................. " 1910 " 318
Priests or Levites--which?...................... " 1910 " 283
Court Condition--Progressive Justification and
completed Justification........................ " 1910 " 246
Christ's Merit imputed at time of consecration. " 1910 " 206
" " " " " " " . " 1910 " 246
Justification completed at Consecration........ " 1912 " 152
" " " " .... " 1912 " 184
Court Condition................................. " 1911 " 22
Great Company as Levites........................ " 1911 " 22,23
Melchisedec and Aaron as Types.................. " 1911 " 44
Do We enter the Holy as Individuals?............ " 1911 " 235
" " " " " " " .... " 1911 " 239
Falling into Great Company--not reinstated....... " 1911 " 235
Two Altars Contrasted (Hebrews 13:10).......... " 1911 " 238
Incense abode in Most Holy...................... " 1911 " 239

R5754 : page 255

Incense and Satisfaction of Justice............. " 1911 " 239
Who Typified by Levites?........................ " 1911 " 348
Why represented in Court?--Their Service After
Day of Atonement.............................. " 1911 " 349
Tentative Levites.............................. " 1911 " 349

Type Changes at Close of Age.................... "   1911 "   349
Typical and Antitypical Gifts and Sacrifices..... "   1911 "   415
Male and Female Distinctions to Cease--when?
(Luke 20:34-36)............................... "   1909 "   174
Moses a Mediator before Aaron a Priest........... "   1909 "   325
Levites had no Inheritance....................... "   1912 "   152
"Urim and Thummim"............................... "   1912 "   186
Great Company and First Resurrection............. "   1912 "   297
Were the Atonement Day Sin-offerings for the year
preceding, or for the ensuing year?............. "   1907 "   230
Do.,   do.,   do.   .... "   1913 "   19
Manifestation of High Priest..................... "   1910 "   136
White Robe of High Priest........................ "   1910 "   136

APPLICATION OF THE RANSOM

Following references are helpful studied in connection with chapter IV., TABERNACLE SHADOWS--"The Great Day of Atonement:"

World is not yet Bought.......................... Year 1912 Page 107
Ransom Points to be Remembered................... "   1909 "   349
Deliverance from the Curse....................... "   1911 "   187
Ransom--Application to all Mankind............... "   1911 "   151
Does our Lord Now own the human race?............ "   1910 "   199
"Sold all he had and Bought"..................... "   1909 "   379
Christ Made a Curse for Israel................... "   1912 "   197
What the Church Sacrifices....................... "   1911 "   390

WHEN THEIR HAPPY LIFE BEGAN

DEARLY BELOVED BROTHER RUSSELL:--

May the love of God be with thee! It has long been my desire to tell you my appreciation in my feeble way. Three years ago, I had the pleasure to listen to a workman in the Standard Oil Yard, Pt. Richmond, Cal. When I heard him I was amazed and coming home that night I told my wife that I had heard a man talk as none else before in my life, although I used to seek around for the Truth, but had failed to find that which I could love. My wife asked me to bring that man (Brother Starr) home, so I brought him home one night and I got some of my friends over to hear him. Thanks be to God for that night, for there began our happy life! Our home before that time was not very happy; but since then it has certainly changed. We are now consecrated to the Lord, and one of our friends, a sister, has done the same. Happiness untold in both homes is now to be found.

The Lord has been feeding us from His storehouse, and each time when we read THE WATCH TOWER, and see the letters from the friends, I simply must pray for each one of them! It has been hard for me to learn certain lessons. I have prayed for patience and would forget time and time again. I am a hard workman and my associates are very impatient. So in a recent WATCH TOWER you told us to pray for love to be cultivated in us, and in the evening report to our Heavenly Father. Since then I have had great blessings along the line of patience. Both my wife and I love the brethren, for among them we spend all the time we can, thanking our Heavenly Father for his loving kindness to us. My wife is doing colporteur work as much as her strength permits, and we have both had great blessings therefrom. The six volumes have brought us untold happiness. Daily we pray the Lord to give you strength. We love you and ask you to include us in your petitions to the Lord that we may be among that Little Flock.

BROTHER AND SISTER CHRISTIAN LARSEN.--Cal.

====================

page 256

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

page 257

VOL. XXXVI SEPTEMBER 1 No. 17
A. D. 1915--A.M. 6043

CONTENTS

Christian Duty and the War........................259
War's Demoralizing Influence..................259
Ministers as Recruiting Agents................260
The Ultimate Design of the Law of God.............261
Definition of "Good Conscience"...............262
Honesty Respecting Faith Essential............262
Full Deliverance Promised to God's Saints.........264
Human Works vs. Works of New Creature.............265
God's Part a Great Work.......................265
Elijah's Work Before Ascension....................266
Lesson Taught by the War......................266
Why God Permits War...........................266
"Yet Will I Rejoice in the Lord" (Poem)...........267
Obedience and Kingship............................268
Messiah's Kingdom Begun.......................268
Restitution Blessings in Kansas...............268
The Two Parts of the Harvest Work.................269
The Plowman Overtaking the Reaper.............269
Promote the World's Peace.........................270
Interesting Letters...............................271

page 258

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

I.B.S.A. CONVENTION, HERSHEY, PA., SEPT. 5-12

Hershey is described as a delightful, quiet place, exactly suitable for an I.B.S.A. Convention. It is a new little city, whose chief enterprise is the manufacture of the Hershey Chocolates, etc. The I.B.S.A. have been invited to have an eight-day Convention there and are promised every possible convenience for the comfort of the gathering. Board and lodging can be had at from One Dollar per day upward.

We are not expecting delegates from far-off places, but we believe Hershey will be a very convenient place for quite a good many residing in Pennsylvania, New Jersey, Delaware, Maryland and Virginia. There will quite probably be a thousand in attendance. Those who can afford it should count on $1.50 a day for expenses, besides railway fare, although, as stated, $1.00 would be a possibility.

Railroad Rates.--All roads in the Trunk Line Assn. (Middle Atlantic States) have granted a special rate of 2c per mile, in each direction; tickets on sale Sept. 3 to 5, with final return limit Sept. 15. Where ten or more travel together, a still greater saving may possibly be effected by the purchase of a common ticket on the theatrical plan. Confer with your local agent, mentioning I.B.S.A. Convention.

Those desiring to attend will please advise the Convention Committee, 13 Hicks Street, Brooklyn, N.Y., at once.

PASTOR RUSSELL'S SERMONS IN SPANISH

Sermons in Spanish will appear in La Prensa of Los Angeles, Cal., weekly. A clubbing rate of $2 per year has been arranged for, through H. A. Varro, 755 S. Flower St., Los Angeles, Cal.

CURE FOR PYORRHEA DISCOVERED

Doctors and dentists are elated over the discovery of a cure for pyorrhea. This disease affects the teeth, gradually producing slight inflammation and pus. Since learning what pyorrhea is and how to cure it, doctors declare that it has been responsible for many other diseases--indigestion, bowel trouble, etc.

The medicine is Ipecac. Expert dentists and physicians inject the Ipecac at the roots of the affected teeth--sometimes hypodermically into the veins. For those who cannot have the service of a competent dentist we recommend tincture of Ipecac, to be used twice a day on the gums, letting it soak to the roots of the teeth. Also we recommend that Ipecac be taken internally, one drop of the tincture in a little water for a dose.

R5758 : page 258

THE GENERAL WORK NOT INTERRUPTED

A notice in THE WATCH TOWER to the effect that a goodly number of the friends had left Bethel has been misunderstood. Those who left are quite competent to earn their own living, and more. They left Bethel in as good financial condition as they came to it, because all expenses were met while here.

The general work is not interrupted, but proceeds as usual. Only the Drama Department and the Newspaper Department were particularly affected by the curtailment of expenses. The pilgrim work progresses as usual; also the Colporteur Work and the Tract Distribution. In the latter case, however, we are making one change; we prepay postage or express or freight charges only on regular volunteer matter and on small sample parcels of mail. We have learned with regret that some who have ordered free literature have not been careful of their stewardship, but have allowed the literature to lie idle, unused. If now they pay the express charges, it will make them more careful not to order more than they will use. In the case of volunteer matter supplied to classes, it is our understanding that the Class Secretary takes responsibility. Free literature for the announcement of Pilgrim visits will be classed in with the regular volunteer matter to be sent express prepaid.

==========

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for October follow: (1) 149; (2) 282; (3) 114; (4) 105; (5) 22; (6) 273; (7) 112; (8) 160; (9) 261; (10) 166; (11) 128; (12) 313; (13) 50; (14) 325; (15) 104; (16) 279; (17) Vow; (18) 145; (19) 199; (20) 245; (21) 130; (22) 168; (23) 267; (24) 235; (25) 222; (26) 305; (27) 303; (28) 19; (29) 324; (30) 283; (31) 119.

===================

CHRISTIAN DUTY AND THE WAR

AS THE war progresses a bitter, partisan spirit spreads. The people of each of the warring nations are convinced that right is on their side, and that everything to the contrary is wrong. The sense of justice seems more and more to go blind. Any attempt to consider matters justly, equitably, is resented as disloyalty, stupidity, etc. The best elements of the natural man seem to be paralyzing under the influence of the war. Germany and her allies claim that they have maintained the world's peace for thirty years, during all of which time their jealous neighbors, noting their prosperity, have sought to hinder it and have awaited only a favorable moment for attempting their destruction. To them their commercial progress and attempt to build a navy proportionate to their population have aroused the jealousy of their neighbors already entrenched commercially on the sea.

They claim that Belgium was not neutral, but conniving with their enemies, and that, any way, the passing of German armies through Belgium was a military necessity. Similarly they claim that the protection of their national life against the European combination makes necessary their submarine warfare and blockade and other things which they do not prefer. They claim, too, that necessity knows no law, that this is the hour of their necessity, and that the object of war is success--to be obtained as honorably as possible, but to be obtained.

Britain and her allies take the contrary view. They declare that for forty years they have noted the progress of the Germans and considered it a menace to their rights. Accordingly, the French maintained an army of equal size with Germany; Russia, an army of double the size; while Great Britain has striven to have a navy stronger than that of all the remaining nations of the world. If Germany be not crushed now, her spirit of progress will ultimately put her at the head of the nations, commercially and financially. This would mean that all the other nations would be less powerful proportionately. They see in this a terrible nightmare of militarism. Germany must be crushed at any cost, not only for the sake of the present, but also for the sake of future generations.

The Bible declares, "God is not in all their thoughts." (Psalm 10:4.) Although all the nations of the Continent, except the Turks, style themselves Christian nations, not one of them manifests any faith in God. They all feel that the entire responsibility, both for the present and for the future, rests altogether upon themselves.

"FEAR HATH SURPRISED THE HYPOCRITES"

Convinced of having a Divine commission and with sundry forms of godliness, but without any of its power or faith, many of these nations are only now awakening to the fact that this war is not like other wars--that God has let loose the winds, is no longer restraining them. The time has come for Him to allow the angry passions of men to bring the whirlwind of trouble, which shortly will lead on to revolution and then to anarchy, and will thus prepare the way of the Lord and His Kingdom.

What a sad spectacle the war presents--twenty millions of soldiers engaged, at a cost of over forty million dollars per day for their maintenance! Twelve millions of men in the prime of life have already been wounded, captured or killed. The consumption of ammunition is astounding. One of the British ministers recently declared that in one battle in Belgium the British forces used more ammunition than in the entire Boer War!

National debts were already enormous, and British consols (bonds) were selling at twenty-five per cent. less than their face value before this war began. Can any rational person suppose that the debts of the warring nations represented by their bonds will ever be paid? And when the people shall realize the meaning of all this and of the crash of financial institutions which this will involve, the discovery will be terrible. The only logical result to be expected of the discouraged people will be as the Bible predicts--so great an earthquake as was not since man was on the earth--social earthquake, revolution, gigantic in its character.--Rev. 16:18.

WAR'S DEMORALIZING INFLUENCE

Professed ministers of Christ of various denominations seem to be vying with each other in leaving the Great Captain of our Salvation and His standard of peace and love in order to associate themselves more and more with militarism. Appealed to by the representatives of the Government, these professed representatives of the Prince of Peace are making themselves popular with their governments by preaching war. We hear only a little from Great Britain along these lines, but the suggestion of the Bishop of London is quite sufficient on this point. His suggestion urges boys and girls to marry early and to raise large families, presumably for mortal combat--not to be soldiers of the Cross of Christ and followers of the Lamb, but soldiers of the Cross of St. George which marks the British flag.

Recently in Canada the Editor was astounded by the activity of the preachers there--especially those of the Church of England. One was out in Khaki uniform

R5755 : page 260

marching through the streets with the volunteers. Asked by a college friend, "Did I see you in the ranks?" he answered, "Yes; I wanted to encourage the boys." "And did you think of going to the front, to the trenches?" "Not a bit of it!" He was merely acting as a decoy to get others to the front; just as a bull they have at one of the Chicago stockyards which meets the animals about to be slaughtered and, tossing his head in the air, becomes their leader up the gangway leading to the slaughter. There he knows his little niche, into which he glides and is sheltered; while the others drive and press one another forward to the slaughter. But it is in the pulpit that the minister has his opportunity to address the mothers--"Why not have your boy go to the front?"

MINISTERS AS RECRUITING AGENTS

To give the matter a religious coloring, some of these ministers have taken texts from the Bible, which certainly have no application whatever to the subject in hand. The text of one in preaching about the valor of the Canadians who lost their lives in war was, "Blessed are the dead who die in the Lord from henceforth." (Revelation 14:13.) The text of another, intended to encourage enlistment, etc., was, "These are they that follow the Lamb whithersoever He goeth."--Rev. 14:4.

What a terrible perversion! And for what a purpose! To inflame the passions of humanity, to deceive people, to get them to do the very thing which Christ has directed shall not be done. Such ministers may gain favor and influence with their earthly king and his ministers and representatives in the government, but how will they stand with the other King, whose Empire is to be inaugurated with the great Battle of Armageddon, to which this present war is leading? We tremble to think of their responsibility, if they know what they are doing.

It is quite possible that they do not realize the true situation. Ninety-five per cent., probably, of all the educated ministers in all the great cities have confessed for years that they do not believe the Bible. Indirectly they have admitted that they merely use it as a book from which to select texts because the common people have a sort of superstitious respect for it. They have gotten so in the habit of selecting texts without any reference to the contexts--so in the habit of deceiving themselves and their trusting flocks--that they probably do not realize what they are doing and how they are misrepresenting the Word of God. We know that the Lord's judgment in all cases will be just; we defer to it.

The ministers of Toronto, to show their patriotism and their confidence that the war is of God, that all the holy angels are applauding the recruits and that they will all go to Heaven at death, etc., etc., we suppose, have raised a purse of money for the purchase of a Gatling gun, to be carried across the seas and used to kill German Christians--in whose Christianity they have no confidence and evidently believe that God has none. The viewpoint of Bible students is that the fact that both British and Germans claim ninety-five per cent. of their population to be Christians is no proof that they are such really. Hence the Toronto preachers, in purchasing the Gatling gun to kill Christians, are quite right, probably, in supposing that they will not be killing real Christians, just as Bible students feel doubts that all Toronto ministers are Christians, in the true sense of the word.

THE CHRISTIAN'S PROPER ATTITUDE

Meanwhile, where do the true followers of Christ stand, and what is their duty? Bible students more and more are awakening to a realization of what the present war is, and are conscientiously inquiring respecting their own responsibility. Some have inquired in respect to the situation in connection with the manufacture of war ammunition. Our advice to them has been to avoid engaging in such work as this, except as the money would be absolutely necessary to provide food and shelter for their families and themselves. And then, taking such a situation merely as a matter of necessity, we recommend that it be vacated as speedily as something else can be found, no matter how poor the pay, if it will provide life's necessities.

We are not unaware that this is a far-reaching subject, and that many would class us as narrow in the giving of such advice. Some would tell us that we carry this matter to an extreme; that on the same principle an employee of a railroad or steamboat should avoid loading such war munitions, the bill-clerk object to his part of the matter, the stenographer to his, etc. We would say that so far as reasonably possible we should avoid having anything to do with these implements of destruction, but if compelled from necessity, should hold our situation only until one for a better cause could be obtained.

In SCRIPTURE STUDIES, Vol. VI., we have set forth a suggestion that the followers of Christ seek by every proper means to avoid participation in war. We there suggested the possibility, but that in the event of conscription the Lord's followers should use all their influence toward obtaining positions in the Hospital Corps or in the Provision Department of the Army, rather than in the actual warfare. We suggested further that if it were impossible to avoid going into the trenches, it would still not be necessary to violate the Divine requirement, "Thou shalt do no murder."

We have been wondering since if the course we have suggested is the best one. We wonder if such a course would not mean compromise. We reflect that to become a member of the army and to put on the military uniform implies the duties and obligations of a soldier as recognized and accepted. A protest made to an officer would be insignificant--the public in general would not know of it. Would not the Christian be really out of his place under such conditions?

"But," some one replies, "if one were to refuse the uniform and the military service he would be shot."

We reply that if the presentation were properly made there might be some kind of exoneration; but if not, would it be any worse to be shot because of loyalty to the Prince of Peace and refusal to disobey His order than to be shot while under the banner of these earthly kings and apparently giving them support and, in appearance at least, compromising the teachings of our Heavenly King? Of the two deaths we would prefer the former--prefer to die because of faithfulness to our Heavenly King. Certainly the one dying for his loyalty to the principles of the Lord's teachings would accomplish far more by his death than would the one dying in the trenches. We cannot tell how great the influence would be for peace, for righteousness, for God, if a few hundred of the Lord's faithful were to follow the course of Shadrach, Meshach and Abednego, and refuse to bow down to the god of war. Like those noble men they might say, "Our God is able to deliver us, if He chooses so to do; but if He does not choose to deliver us, that will not alter our course. We will serve Him and follow His direction, come what may."

Those Hebrews of the past cast into the fiery furnace because of their faithfulness to God, but afterwards delivered, are a noble example. Indeed, the millions of soldiers enduring terrible privations through loyalty to

R5755 : page 261

earthly kings during the present great war are wonderful examples and illustrations. May not the soldiers of Christ well say to themselves, "If the Ancient Worthies knew God only partially, yet were so faithful to Him, and if these earthly soldiers are so faithful to earthly kings, what manner of persons ought we to be who have come into the family of God by the Spirit of begetting, who have entered the School of Christ, who are being guided and led by the Captain of our Salvation, and who have His exceeding great and precious promises in respect to our eternal future! How should we stand for Him and for His teachings? Could we lay down our lives in a better way than by faithfulness to the King of kings and Lord of lords, our Redeemer and Head?"

We are not urging this course. We are merely suggesting it. The responsibility fully belongs with each individual. We are discharging our responsibility toward many Bible students who are inquiring of us respecting the mind of the Lord on this subject. We gave them our best thoughts previously, but now fear that we were too conservative. We always advocate conservatism, in the sense of not rushing into difficulties simply because they are difficulties and would mean trouble. But we do advocate that, while seeking to avoid trouble and to live peaceably with all men, where duty calls, or danger, we should not be wanting there.

===================

R5755 : page 261

THE ULTIMATE DESIGN OF THE LAW OF GOD

"The end of the commandment is love out of a pure heart,
and a good conscience and an undissembled faith."
--1 Timothy 1:5.

WE HAVE in the above text the summing up of the Divine Law in the word "commandment." As a matter of fact, there are various commandments, all of which were in a general way represented in the Decalogue. Our Lord divided these commandments into two parts, declaring that these two parts were a synoptical statement of the entire Law of God. A law is a commandment, imposed by rightful authority--a rule of conduct which we are bound to obey. The children of Israel did not appreciate the commandments given in the Law. To them it consisted of merely so many statements of what they should do and what they should not do--no more. They did not get the proper scope of the matter. Even the Christian Church has largely failed to get a comprehensive view of the Divine Law.

R5756 : page 261

We are not to think of the Law as imperfect, for God, being perfect, could not give an imperfect law. God's Law, or commandment, then, is perfect. Speaking of the Law the Apostle Paul writes, "The Law is holy, and the commandment holy, and just and good." (Romans 7:12.) The reason why the Israelites could not keep the Law was not that the Law was imperfect, but that they were sold under sin, as the Apostle declares. (V. 14.) We recognize the Law as being the standard of perfection. Our Lord, when He came, "magnified the Law and made it honorable." He showed how grand and far-reaching the Law is when fully comprehended.

It is impossible for any of the fallen race to live up to the requirements of God's perfect Law, because of the imperfections and weaknesses of the flesh. In the case of the Church, this impossibility is removed by Christ. "The righteousness of the Law is fulfilled in us," because God has made this arrangement for us, that the merit of Christ shall cover our imperfections and shortcomings. This enables us to live in full harmony with this Law; for we can keep it in spirit, though not fully in letter, and the blood of Jesus makes up for all the rest--our unwilling imperfections.

PURE, UNSELFISH LOVE

The Apostle speaks here of "the end of the commandment."

The expression seems somewhat obscure. The thought seems to be this: the ultimate purpose of the Law, that which it is designed to produce, is love--to bring us to the place where we shall be in full harmony with the One who made the Law, and who is Himself the embodiment of Love. This will be the final result of God's Law to all who receive it. He wishes that those who are perfect shall remain perfect, and that those who are imperfect shall see the proper standard for all Jehovah's creatures to be a just standard, a loving standard; that God is to be obeyed, not from compulsion, but from love for Him and for the principles of righteousness. It is His ultimate purpose that all His intelligent creatures who will be granted eternal life must be perfect, in full harmony with their Creator.

The Apostle proceeds to point out that this love required by God's Law must be of a certain quality. We can understand the love of a parent for a child, the love of a person for an animal--quite proper if not carried to an extreme. There might be more or less selfishness in such love. A person might love a dog because it was his dog, or love his child because it was his child. This love, therefore, would have a selfish feature and would not be the disinterested kind, the benevolent kind, not the highest form of love. The love that would fulfil all the requirements of God's Law would be "love out of a pure heart."

Love can be entertained in a heart not altogether pure. There can be a mixture of love and selfishness, and this is very generally the case with fallen humanity. Even as Christians our love may be only partly pure at first, but gradually the spirit of the commandment, received into our heart, should purge out the selfishness. Godlike love would mean love for God's Truth, love for His holy Law, love for His creatures. It is an unselfish love, as is the love of God. God has nothing to gain by all He is doing for the Church or purposes to do for the world. He does it out of a pure heart, out of a good, benevolent, loving heart--not to see what He can get out of it.

A pure heart is one which has no selfishness in its motives; it has a desire to do good to all, to do evil to none, to see others blessed as well as itself; to love and serve God perfectly, with all its powers. Our Lord commended this condition of heart, saying, "Blessed are the pure in heart; for they shall see God." It is very evident, then, that such a pure-hearted person is not merely one who starts out in the Christian life with a good intention. All who start in the Christian life do so with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Hence the experiences of the Christian are for the very purpose of bringing his heart into this condition of pure, unselfish love.

At the beginning of the Christian way our hearts are pure in the sense of being sincere, truthful. We mean what we say, what we profess. We are not merely drawing near to God with our lips and not with our hearts. But

R5756 : page 262

love out of a pure heart, this purity of love referred to in our text, is attained by the putting off more and more of the things of selfishness and the putting on more fully of the Lord's Spirit. The Apostle is addressing these words to Christians, implying that they have some of these things to put off after they have become Christians. "Put off all these--anger, malice, envy, hatred, strife," works of the flesh and of the Devil. These things more or less attach to you. And put on all these--meekness, self-control, patience, faith, long-suffering, gentleness, brotherly-kindness, love. As we do these things, our hearts will be in the attitude the Apostle mentions. We shall have attained that which God purposes, designs; namely, "love out of a pure heart."

DEFINITION OF "GOOD CONSCIENCE"

The Apostle proceeds to say, "and a good conscience." Conscience seems to be that moral quality of the mind which admonishes in regard to right and wrong. Some persons have a keen conscience and can quickly discern as to what is right and what is wrong. Others have a very dull conscience and find it difficult to determine between right and wrong, or else are measurably indifferent as to the moral quality of their course. While God created man with a good conscience, ability to determine accurately what is right and what is wrong, sin has depraved this conscience. Hence it is the duty of every Christian to get his conscience made right, to educate his conscience to discern correctly. God lays down the principles of righteousness in His Word. It is through the Law of God that the Christian is able to discern these principles, to see what is right or wrong in principle.

The Golden Rule admonishes us, Do unto your neighbor as you would have him do unto you under similar circumstances. Consider what you would like to have your neighbor do unto you under certain circumstances and conditions, and thus help conscience to see what is the right thing to do. There are many things which are morally wrong, which are forbidden in the Law of God. These would be more readily discerned by the conscience, as there could be but one course of action possible in harmony with the expressed will of God on the matter. But there are other things which require a conscience trained to fine discernment. The Golden Rule is especially helpful here. As the principles of righteousness become firmly established in our characters, there is little difficulty in discerning the course of duty and of love.

One whose conscience has not been properly trained by the Word of God might be entirely honest and yet be pursuing a wrong course. A man might follow a certain course for years; he might have been doing so with all good conscience, that is, in all sincerity. Perhaps long after he has become a Christian he would come to see that something he had been practising was not wise or proper. He would say, "I see now that I have been taking a wrong view of this matter. Hereafter I shall be better able to see my proper course under such circumstances. I realize that the principle of justice needs to be thoroughly ingrained in my being in order that I may be more pleasing to God. Christian love goes beyond justice, but justice must come first." A properly developed Christian has a properly educated conscience.

A "good conscience," as used in our text, is a rightly educated conscience. It is not one which is always accusing its owner, making him feel that he is always doing wrong. There are morbid consciences which are constantly accusing, not able to get a proper balance. A truly good conscience is one which is well balanced. One may have a scale, for instance, that is perverted either one way or the other. A scale which is rightly adjusted will stand level. It is reliable. And so with a good conscience--it is one which can determine the slightest deviation from God's Law.

HONESTY RESPECTING FAITH ESSENTIAL

Lastly, St. Paul adds, "and an undissembled faith." An undissembled faith is a faith that is properly represented to others. It is not deceitful. To dissemble is to misrepresent. We are to have a faith which is not misrepresented, which is undissembled, as the Apostle says. We as Christians have a certain standard set before us in the Lord's Word. We are to go beyond the Law. We are under a still higher Law--the Law of sacrificial Love. Our faith takes hold of things not seen as yet, that portion of the Lord's arrangement for us which goes beyond what is now visible to us with the natural eye. Whatever the Lord has revealed to us that our faith has been able to accept as His will, must be held honestly and loyally. We must be honest with respect to our faith and in respect to our life.

There are many who may have a good conception of justice and who may be fine people in many ways, and yet they might dissemble as regards their faith. They might think more or less that the end justifies the means, and that they might profess something in regard to their faith which would be for the good of someone else, even though it would not be true. There are people all over the world who thus dissemble in respect to their faith. They misrepresent their faith. They do not believe what they are teaching or what they profess to believe.

Many are teaching eternal torment. If you ask them as to their belief on this subject, they will say, "I do not believe that doctrine, but it seems necessary to

R5757 : page 262

preach it." Others are teaching Higher Criticism, Evolution, New Thought, etc.,--deceiving and being deceived --yet still claiming to be Christians. All such people are in a wrong condition. Unless they speedily correct this they will not be fit for the Kingdom; for the purpose of the Law, Love, is to be fulfilled in those who will be accepted for that high and honorable station. This love requires, first of all, supreme loyalty to God, which means loyalty to His Word. What is the use of having an end of the Law, an ultimate object of the Law, if that end, that object, is never to be attained? Christ met this end, or object, of the Law. The righteousness of the Law was fulfilled in Him actually. The true Church now reach this in spirit. That is to say, their hearts, their minds, are in harmony with this Law; and they are striving day by day to more and more bring their lives--their words, thoughts and actions--into full accord with this perfect Law of Love.

THE LAW OF THE NEW CREATION

The Scriptures everywhere represent that in God's estimation love is the principal thing. Neither justice nor other qualities, other virtues, are ignored; but this quality is placed at the very top of the list of Christian graces. From the list which the Apostle Paul gives of the fruits of the Holy Spirit, we see that at the head he places love, then come joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-restraint. (Galatians 5:22,23.) The Apostle Peter gives the list of fruits of the Spirit as cumulative--as a process of addition, leading up to the sum of all the graces. He begins with faith, the foundation. Then are to be diligently added, fortitude, knowledge, self-restraint, patience,

R5757 : page 263

brotherly love, then the broad love which includes all the world, even our enemies.

We are to remember, however, that love is not something which is instantly developed. It grows. Therefore those who have some love today, something of this Holy Spirit, may have more of it tomorrow, still more of it in a year; for it is a matter of development. Since God Himself is love, the implanting of the Divine likeness in humanity six thousand years ago when Father Adam was created signifies that God gave man the quality of love. Even in man's fallen condition we see this manifested more or less on every hand--natural love. This in many cases has become considerably perverted into self-love. But there are some very noble people who have a considerable degree of love naturally, who have much of original Godlikeness still remaining. They have much less to overcome in this direction than those who are more selfish. All the elements of sin seem to be more or less connected with selfishness--thus warring against the best interests of the individual.

The love which the Bible commends to us as New Creatures is the love which had its start in our spirit-begetting. Whoever has been begotten of the Spirit of God has some of this pure, unselfish love of which St. Paul speaks. In proportion as one grows as a New Creature, he grows in love--so that he may gradually be filled, his capacity for love increasing in proportion to his growth. At the beginning of our Christian experience, we merely have a beginning of love, as it were. This is to spread and fill our whole system. This love of God will make us more loving, kind, gentle, toward our friends, toward everybody, even toward animals.

But the Scriptures draw attention to the fact that as the love of God develops in us it will have a special interest in the brethren--those who have received the same Spirit. Therefore, wherever the Spirit of God is it will have a sympathetic flow toward others of the same spirit. Whoever has the Spirit of God at all will be sure to love his brethren, because he will see the mind of God in them; and this love will increase as he develops and as he sees development in the brethren.

All the brethren in Christ, however, have imperfect bodies, and therefore can give but imperfect expression to the spirit of love. And since the brethren are brought closer together through their common hopes and ambitions, they are likely to become more of a trial to each other than are the world. They are tempted sometimes to say to a brother or a sister, "Well, you do not show much of the spirit of love!" Thus the spirit of criticism is aroused, and love is put to the test. In proportion as we grow in love, this spirit of love will be ours and we shall take a kindlier view of the frailties of the brethren. Our daily experiences should teach us more and more of our own shortcomings. The discovery of our own faults and the battling with them should humble us. Whoever realizes his own shortcomings should extend the feeling of sympathy toward his fellow pilgrims in the Heavenly way, who are fighting similar battles. Unless we do so we shall not be pleasing to our God.

The fact that the brethren have this Spirit of God and are seeking to develop love, however much they may come short of their own ideals and of our ideals for them, demands that we love them. Our sympathy for them must broaden and deepen so that if we see them overtaken in a fault we shall seek to restore them in love, remembering ourselves, lest we also be tempted. As to the depth of love we should manifest, it is clearly laid down in the Scriptures. We should love the brethren as Christ loved us. This is very broad. Christ loved us to the extent that He was willing to lay down His life for us. We should be full of love, sympathy, for our brethren in Christ, desiring to be helpful to them. Whatever we do for them is a manifestation of our love for the Lord.

The Lord has arranged that our love for the brethren and our laying down our lives for them and in their defense is all done to Him; and He so esteems it. If the time should come when it would be necessary, there should be a readiness to lay down our lives for them. But more particularly, we are to lay these down inch by inch in their service, whether it be by cleaning off the snow from the pavement, or caring for them when they are ill, or cooking the dinner or the breakfast, or mailing papers to them to encourage them in the good way--no matter what the service. All these ways and many others are ministries to those who are the Lord's--laying down our lives for them. We rejoice to have such privileges, such opportunities--using our time and strength as the Lord in His providence shall indicate, realizing that the only use we have for our present life is to lay it down in the service of the Lord's brethren and ours, and to do good to any as we have opportunity, giving the brethren the preference.

We may never attain to the place, while we are in the flesh, where we shall say no word, do no act, to hurt a brother. We all have imperfections that we are striving against. But "The Lord looketh upon the heart," and not at the imperfect execution. If He sees the earnest endeavor to do His will, He will cover the deficiencies and imperfections with the merit of our Savior. If we make a mistake, we are to be glad to rectify it and to make proper apologies and reparation--assuring the brother that we did not mean to hurt his feelings. Or, if under temptation we felt less concern than we should about wounding him, we should ask pardon, confessing our sorrow, and then confess our fault at the Throne of Grace, asking forgiveness in Jesus' name.

If, then, we hope to be of those who will be granted a place with Christ in His Throne, let us see to it that by His grace we attain the end of the commandment, the end of the Law, as given to the New Creation. Let it be "love out of a pure heart, and a good conscience, and an undissembled faith"--a love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren, that we may be accounted worthy of the heavenly inheritance awaiting the "more than conquerors." --Romans 8:37.

R5758 : page 263

LOVE'S ALCHEMY

"Love is the filling from one's own
  Another's cup.
Love is a daily laying down

And taking up;
A choosing of the stony path
Through each new day
That other feet may tread with ease
A smoother way.
Love is not blind, but looks abroad
Through other eyes;

And asks not, "Must I give?" but, "May
I sacrifice?"
Love hides its grief, that other hearts
And lips may sing;
And burdened, walks, that other lives
May, buoyant, wing.
Brother, hast thou a love like this
Within thy soul?
'Twill change thy name to saint when thou
Dost reach this goal."

===================

R5757 : page 264

FULL DELIVERANCE PROMISED TO GOD'S SAINTS

"He shall call upon Me and I will answer him; I will be with him in trouble; I will deliver him and honor him."--Psalm 91:15.

WHEN considering the above text, we are naturally interested to know who or what class would be thus favored of God and whether or not we might become members of that class. The context seems to show that the Psalm is prophetic and refers to the Lord Jesus and the Church--The Christ as a whole. No doubt it has been true in a certain sense of some others. For instance, when Abraham called upon the Lord, God heard him in his troubles and blessed him. And the Lord will yet give him great honor, because he loved and trusted God. The same might be said of the faithful ones all through the Jewish Dispensation. But the Psalm seems to refer especially to The Christ. These are the ones who bear the closest relationship to God. Their love is manifested in a special sense by their faithfulness to the will of God, their faithfulness in honoring His name, their faithfulness in upholding His Truth, in being willing to die in God's service, in laying down their lives for the brethren, in developing the fruits of the Holy Spirit; for all this is included in their covenant.

It is this class, therefore, that the Lord will answer when they call upon Him; it is this class that He will deliver and honor, will care for in trouble. All who come to God, must necessarily, before they can be accepted, enter into a Covenant of Sacrifice with Him through Christ, giving up their will--loving the Lord and His will better than themselves and their own will or the will of any other. Of course, a large proportion of those who proclaim themselves to be Christians are merely nominal Christians--Christians in name only, who never made a covenant with God.

Of those who do enter into this Covenant, not many, judging from what we can observe, carry it out faithfully, submitting their lives and their every interest to God's will. Noticeable examples of the faithful ones of the past were our Lord Jesus and His Apostles. And there have been others, of course, of this faithful class throughout this Gospel Age, now closing. All these are styled by Jehovah His jewels, and are to be made by Him into a glorious diadem, the Lord Jesus being its brightest and choicest gem. These are to show forth during eternal ages Jehovah's Wisdom, Justice, Love and Power. Throughout this Gospel Age God has been working in these to will and to do His good pleasure.

CONDITIONS OF OBTAINING THE PROMISE

But God works in no one contrary to that one's own will. If we wish to step out from under Christ's instruction, there is nothing to prevent us. God would that we remain, but is not willing to urge upon us, to press upon us, this matter. God wishes only such to worship Him as worship Him in spirit and in Truth, because they love Him. This class who seek faithfully to do the Lord's will because they love Him may call upon Him in every trouble and difficulty. His answer will not come in an audible voice, and may not come in the manner that we expect; but He will answer in the best way the petitions of His saints which are asked in harmony with His will, His Word. That is, as Jesus said, "If ye abide in Me, and My words abide in you [if you remember and act upon My teaching], ye may ask what ye will and it shall be done unto you"; for those thus abiding in Him would ask only those things which God has provided for them, only such things as His providence has arranged for them, only such things as His Word authorizes His saints to pray for. The Lord has promised these that they shall have their requests. He has been blessing and caring for His people throughout the Gospel Age. Their needs are often supplied before they call. They are to have the Word of God clearly in mind that their prayers and endeavors may be in line with His will. Thus their disappointments will be His appointments, and will be accepted as of the Lord.

THE BLESSINGS OF TRIBULATION

"I will be with him in trouble," is the promise. The intimation here is that the Lord will not, necessarily, prevent our getting into trouble. We might see the trouble coming and pray to the Lord, but He might not deliver us from the trouble. And we should not ask that we might be spared the affliction if His Wisdom sees it is best for us to have it. The trouble might prove very beneficial to us.

The Lord has already told us in His Word that we are to rejoice even under tribulation; for tribulation, rightly received, will work out for us a "far more exceeding and eternal weight of glory." So while the Lord does not promise us that we shall escape trouble, He does promise that with the trouble He will give His children consolation of heart, sustaining grace, that will enable them to rejoice in the midst of their tribulation. (2 Corinthians 4:6-18; 12:9,10; Isaiah 43:1,2.) This was exemplified in our Lord Jesus and in the Apostles. Paul and Silas were able to sing praises to God in prison with their feet fast in the stocks and their backs bleeding from the whippings which they had received. They could rejoice in tribulation for Christ's sake.

The Lord is ever with His people; therefore they should not be discouraged. His children have the comfort and assistance of the letter of the Truth and the spirit of the Truth. But they have all these blessings only in proportion as they are willing to exercise faith; for the glories promised are not yet theirs in reality; these are theirs only by promise now.

OUR FULL DELIVERANCE

"I will deliver him and honor him." The deliverance of the Lord's saints, in the fullest sense of the word, will be by their participation in the First, Chief Resurrection. Our Lord Jesus was delivered from all His trials and afflictions when He was raised from the dead. The promise to the Church also is that we shall be delivered when our resurrection "change" shall come to us. "Sown in weakness," we shall be "raised in power"; sown an animal body, we shall be "raised a spiritual body." This will be the full deliverance, and with it will come the promised honor and exaltation.

There are deliverances, of course, for the children of God at the present time, according to our need. And the Lord gives us a certain kind of honor, but not usually the kind of honor that the world appreciates. This honor may come mixed with such tribulation as would make it not desirable in the world's eye. But the honor that will come to the saints in the end will be such as all will know and will appreciate. All the members of Christ will share in the Kingdom glories and honors with their Head. He and the members of His Body glorified will reign in the Father's Kingdom, and will be associated together throughout all eternity in the great work of God.

"Press on, beloved, in the race,
    The goal is very near,

Faint not, thou soon shalt see His face--
Then, be thou of good cheer!"

===================

R5758 : page 265

HUMAN WORKS VS. WORKS OF THE NEW CREATURE

"Beloved, work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure."--Philippians 2:12,13.

OUR text is not an exhortation to the world. The Apostle is not urging natural men to work out their own salvation. The exhortation is to the Church of Christ alone, the "beloved," as St. Paul calls them. According to many theologians this advice would seem strange, because of the commonly accepted belief that a person is saved as soon as he becomes one of the Lord's

R5759 : page 265

people. To this we agree in part--"we are saved by hope." But the actual salvation we have not yet attained. It will not be attained until we shall have experienced the "change" of the First Resurrection. Up to that time there is always a possibility of our leaving the faith, being turned away from the faith--away from seeking to follow on faithfully to the attainment of the Lord's ultimate will concerning us. This salvation to the High Calling is to be worked out by the development of character.

God has promised that certain characters shall attain to the highest place in His gift, the chief place of exaltation and favor, to be partakers of His own Divine nature. The Scriptures indicate that there are others who will attain to an inferior place--vessels unto lesser honor. (2 Timothy 2:20,21.) So we see that we should be on the qui vive, on the alert, to win the very best offered, the attainment of which will be pleasing to God as well as being the best thing for ourselves. Those who have entered into a covenant with the Lord must attain spirit nature, either on the Divine plane or a lower one; else they will lose all and die the Second Death. We are called in one hope of our Calling--that of attaining the Divine nature. There has been no other call issued during the Gospel Age.

The question arises, Does this exhortation to work out our own salvation conflict with St. Paul's other statement, that our salvation "is not of works, lest any man should boast"? We reply, No; our salvation from death is entirely by faith. As men we have no opportunity of doing any works that would justify us before God. Until we have been accepted into God's family no works that we could do would be acceptable. God who is perfect, is not pleased to receive anything imperfect, either works or anything else. But when we have received the forgiveness of our sins--not by works, but by faith--and have become sons of God, through consecration and Spirit-begetting, then comes the time when we can do acceptable works; for we are then members of the Lord's family, and the Holy Spirit within us through this begetting now has an opportunity to show itself, to do some works. In other words, as imperfect human beings, we cannot work out our salvation; but as New Creatures we can do this.--Philippians 4:13.

OUR PART OF THE WORK

If after its begetting the New Creature never became active, it would never develop strength and character, just as a child would not develop if it never moved its limbs. We receive the Holy Spirit at the time of the Lord's acceptance of us, at our consecration. But this New Creature germ cannot long remain quiet. It must grow through nourishment, through feeding. At first we "desire the sincere milk of the Word, that we may grow thereby." We become strong by the exercise of ourselves as New Creatures. But it is God who started the new life in us. All our studying would not have made New Creatures of us; no amount of works would have done it. These things would never have brought us into the Lord's family; but after we have come into His family through the Lord Jesus, these good works will begin to show.

The New Creature takes over the old body as its possession, to be its servant. Legally, the old body is dead, having been slain as a sacrifice. But actually, we still have it in lieu of our new body, that it may serve us until the New Creature is sufficiently developed to be given its resurrection body, and until our work here is done. It is the possession of this old, imperfect body that makes it necessary for us to wear the robe of Christ's righteousness while we remain in the flesh.

The New Creature masters its old body, gets more and more control of the old disposition of the flesh. This may be more manifest to our neighbors and friends, and to our brethren, than to ourselves. The Father works in us as New Creatures, through Christ. And as we as New Creatures exercise ourselves in the control of the flesh, we become strong. Thus, as the Apostle says, we more and more become copies of God's dear Son. "It is God that worketh in us both to will and to do His good pleasure," and as we thus will and do, we accomplish our salvation. The Apostle is speaking here, not about the natural man, but of the "beloved" class, and is explaining that God wishes us to know that now, as we are His sons, He is working in us to accomplish His will.

GOD'S PART A GREAT WORK

There is a work that God did for us before we ever could have come into Christ--a great and important work. That work was the purchasing of us through the sacrificial death of the Lord Jesus, and the arrangement by which the knowledge of this reaches us. Through the circumstances, incidents, affairs of our lives He showed us the way by which we might become His children through full consecration. All this is the work of God, and in the Scriptures is called drawing and calling. "No man can come unto Me except the Father which sent Me draw him," said the Master. It is the Father who draws, but by way of the Son. Then we are called with a "Heavenly Calling." After we have accepted the Call upon the Lord's terms, there is a work to be done in us--a great work. And God is doing this work.

Elsewhere the Apostle says of this class, "Ye are God's workmanship." Our Lord Jesus says of these, "I am the Vine, ye are the branches." The Father is the great Husbandman. It is for God to prune the branches of the Vine, to give them all the experiences requisite to their fruit-bearing. We all need pruning to develop the best of which we are capable as New Creatures, and to prove what we shall be qualified for.

So God's work in us progresses. He works through the world, through the brethren, through all the varied experiences of life, and through His precious promises. In proportion as we love God, we get the good out of our experiences. "We know that all things work together for good to them that love God, to the called according to His purpose." If we know this, we shall receive in the spirit of submission and trust all that comes to us. The Lord continues to feed us upon His Word. Our progress is a matter of gradual development--a growing in grace, a growing in knowledge, a growing into God's character-likeness. Thus He works in His children to will and to do His good pleasure. He shows us more and more what His good pleasure is. Whoever becomes a child of God realizes later on more clearly than when he made his consecration what is the will of God, the mind of God. He comes to see things from an altogether

R5759 : page 266

different angle from his viewpoint when he first entered upon the narrow way.

As the Lord works in us through His various providences, etc., we are to accept these nourishments for the New Creature, appropriating them to ourselves, that we may grow thereby--grow in strength of character, and thus be prepared for the Kingdom, for the glory, honor, immortality awaiting us if faithful. Of course, these great blessings and honors will not be given us unless we become such characters as the Lord will approve. The Apostle exhorts us to remember that what is to be reckoned on is, How much as a New Creature have you done in battling against the weaknesses of the flesh, in overcoming unfavorable surroundings? How fully have you really developed the likeness of Christ in your character?

====================

R5759 : page 266

ELIJAH'S WORK BEFORE ASCENSION

--SEPTEMBER 19.--1 KINGS 20:1-21.--

DEFEATS THROUGH DRUNKENNESS--SYRIA'S KING WARS WITH ISRAEL--ISRAEL'S CAPITAL IN DANGER--KING BENHADAD CONFIDENT OF VICTORY--HE CELEBRATES IT IN ADVANCE IN DRUNKEN ORGIES--ISRAEL'S SMALL ARMY UNDER DIVINE COMMAND DEFEATS THE SYRIANS WITH TERRIBLE SLAUGHTER--MODERN WAR'S CONTRAST--WHY GOD PERMITS WARS, CALAMITIES, SICKNESS, INSANITY, ETC.--WHEN WARS WILL CEASE--SHOULD CHRISTIANS ENGAGE IN WAR?

OUR lesson recounts the attack of the Syrians upon the Israelites, whose capital city, Samaria, is besieged and its king in fear of the necessity of capitulation. The Syrian king boastfully tells what he will do and commands a surrender. King Ahab, perplexed, considers resistance useless, until the Lord's message revives his courage, directing him how to proceed with the battle. Following this direction a great victory for the Israelites was gained--this partly because the Syrian king, Ben-Hadad, was very drunk, and many of his lords with him. They were thus incapacitated from using the vital strength of their large army, and suffered great defeat.

All the wars of the past, however, pale into insignificance before the present great struggle progressing in Europe. One of the British lords, addressing workmen recently and urging efficiency in the manufacture of war munitions, declared that the British had expended for ammunition in Belgium recently more money than during the entire Boer War. The rapidity with which modern guns are fired and the terrible slaughter which they accomplish are appalling. Authentic reports declare that twelve millions of the picked men of Europe have already been either killed, wounded or made prisoners; and we may safely assume that the armies now contending number ten millions.

When we consider that one man, armed with a rapid-fire

R5760 : page 266

gun, is more than an equivalent of twenty men, yea, than of a hundred men as in former wars, we get some conception of what a terrible war the present one is. The Scriptures seem to declare that it will bring no great victory to any of the contestants, but that eventually all the nations thus engaged will be terribly weakened, not only in the loss of their most able manhood, but also financially impoverished and embarrassed to the extent that their bonds will probably never be paid.

LESSON TAUGHT BY THE WAR

It is a sad reflection upon the boasted civilization of our day that such a war should be considered the only way by which the great nations of the world could come to an agreement on matters of mutual interest in respect to an earth which God has given to the children of men as their common heritage. When we consider that the nations at war are claiming to be Christian nations, the thought is all the more horrible. Our only comfort is in the thought that the poor deluded people do not understand the meaning of the term Christian, and that the great mass of them never were Christians. True Christians, saints, no doubt are to be found in all the armies of the countries where conscription is the law. Bible students from the different armies from time to time give us word of their welfare and of their endeavor to hold up the Light and to show forth the Lord's praises, even under such terrible conditions.

Surely the people of the world are beginning to awaken to a realization of the fact that the boasted four hundred millions of Christians are, for the most part, as far from God and from Christian ideals as are the twelve hundred millions of heathens. Their awakening should help them to realize what the true Church is, and that her mission is not to convert the world but to prepare herself to be Messiah's Kingdom class, the Bride, the Lamb's Wife, Messiah's Joint-heir in His Heavenly Kingdom. If the war should teach this lesson to any considerable number, it will not have been in vain. And if these saints of God, learning the way more perfectly, shall carry out a full consecration of themselves to the Lord, and thus make their calling and election sure to a place in the Kingdom, they will have a share in the First Resurrection to spiritual conditions. Then, associated with their Redeemer, they will bless the world of mankind on the human plane, uplifting the willing and obedient to human perfection.

WHY GOD PERMITS WAR

Many are inquiring, Why does God permit war--yea, why do the Scriptures imply that God brings about wars? We reply that it makes little difference to the person dying whether his death comes as a result of a bayonet wound, a sword wound or a bullet wound, or whether it comes from consumption, pneumonia, smallpox or general constitutional breakdown. And if it makes little difference to the individual, we may say that it makes less difference to the Almighty. God's penalty upon our race is a death penalty--come how it may. For six thousand years the penalty has been in operation; and the entire race is going down to the tomb under that sentence, "Dying, thou shalt die."

The hope for all, then, is in Christ and through His death--by the resurrection of the dead which He will accomplish during the Millennium. His faithful Church, His Bride, who is to share with Him in the Kingdom, will be the first resurrected, and then to a plane of glory, honor and immortality. The remainder of the world will come forth, "every man in his own order," as the Bible declares. They will come forth that they may learn of the Goodness of God, the Wisdom of God, the Power of God, the Love of God, and be enabled to contrast these with what they learned in their previous lifetime under

R5760 : page 267

the reign of Sin and Death. Meantime, the Bible declares, from the Divine viewpoint the whole world of mankind are falling asleep in death, to await the awakening of Messiah's Kingdom and the beginning then of the grand opportunity which He has secured for all, whereby they may escape from sin and, ultimately, from death.

"THERE SHALL BE NO MORE CURSE"

The Divine promise and provision is that under Messiah's Kingdom wars will be made to cease forever, and all other calamities will cease. Instead of mankind's going down into the tomb, the reverse order will be established--the resurrection of the dead. Instead of sickness, disease and insanity will come healing, strength, restitution. (Acts 3:19-21.) Speaking of the effect of His Millennial Kingdom, Jesus declares that the curse will be rolled away and God's blessing will come on instead, until there shall be no more sighing or dying or crying or pain. All these blessings are as yet only promises, and hence only for the Church to rejoice in or understand--and they according to their degree of faith in God and of understanding of His Word.

The Bible informs us that after Messiah's spiritual Kingdom shall have taken charge of the world's affairs, nothing will be permitted to hurt or destroy in all God's glorious Kingdom. This will mean that a spiritual police force will have humanity under absolute control. Every misdeed will be punished as soon as it is determined upon and before it shall have been put into effect. Likewise, every good act, good word and good thought will bring a blessing of restitution, health, strength--mental, moral, physical. Under such conditions the world will very speedily learn to differentiate right from wrong. They will speedily learn of the change of dispensation, and that thenceforth every sinful thought, word and act will be sure to receive punishment, while every good thought, good word and good act will be sure to receive a blessing. The Bible tells of this condition of things, saying, "When Thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."--Isaiah 11:9; 26:9; 28:17.

CHRISTIANS ENGAGING IN WAR

Many are perplexed to understand the teachings of Jesus and the Apostles in respect to war, when they contrast these with the Lord's directions to the Jews and His blessing of their wars. This matter can be understood only from the one viewpoint--the Bible viewpoint.

The first invitation to fallen men to become sons of God, joint-heirs with Jesus Christ their Lord, dates from the time of Jesus, and particularly from the time that He died for our sins, arose from the dead, ascended to Heaven to appear in the presence of God on our behalf, and as a result of that work shed forth on the waiting disciples the Holy Spirit of God and the begetting power to a new nature. None prior to that had ever been sons of God from the time that Adam sinned. At very most Moses was a servant and Abraham a friend. St. John assures us that the liberty or privilege to become sons of God came through our Lord Jesus at His First Advent to those who fully accepted Him.--John 1:12,13.

These sons of God, otherwise the Body of Christ, otherwise the Bride of Christ, are not of the world, but chosen and separated from the world by the Divine call and spirit-begetting. To these Jesus said, "Ye are not of the world, even as I am not of the world." "I have chosen you [out of the world], and ordained you that ye should go and bring forth fruit. Herein is My Father glorified, that ye bear much fruit." (John 17:14; 15:16,8.) Now the fruits of the Spirit, the Apostle tells us, are manifest--meekness, gentleness, patience, long-suffering, brotherly-kindness, love. These things being in us and abounding in good measure will make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; and that we shall have an abundant entrance ministered unto us into the everlasting Kingdom of our Lord and Savior Jesus Christ, for which we pray, "Thy Kingdom come," and which we are to enter by resurrection change, in due time.--Galatians 5:22,23; 2 Peter 1:5-11.

SCRIPTURES MISAPPLIED

Does God give special direction to this class of His spirit-begotten children in respect to war, or are they in this matter subject to the powers that be? We reply that all the Lord's people are soldiers of the Cross, and that the Apostle has forewarned us that the weapons of our warfare are not carnal. (2 Corinthians 10:4.)

There is no commission anywhere in the Bible for God's consecrated people to war, to fight, to kill, to take from others either life or property. The present great war is merely a demonstration of the fact that if any considerable number of those participating in it ever were Christians, they have been merely babes in Christ and did not understand the teachings of the Lord.

Nevertheless, we perceive that in all the warring countries the professed ministers of Christ are acting as recruiting agents. All kinds of arguments are used to persuade the young men of the country, contrary to the teachings of the Master. The same men who are accustomed to laugh at the declaration that the Turkish soldiers in former wars were promised, in event of death, a sure passport to Heavenly Paradise--these same ministers are now urging all the eligible with whom they have influence to prepare to go to battle to lay down their lives. While the Germans have put upon their soldiers' belts, "God with us," the British ministers are quoting Bible texts to encourage enlistment of their young men and to throw a halo of glory upon the soldier dead.

R5762 : page 267

"YET WILL I REJOICE IN THE LORD!"

Though the fig-tree shall not blossom,
Though the olive's labour fail,
Though a murrain, sore and grievous,
Smite the herd on hill and dale,--
Yet my soul shall bless and praise Him,
And my faith shall still prevail!

Though the earth be filled with violence,
And the Dove of Peace hath fled,
While the land and sea are groaning
'Neath the burden of their dead,--
Yet, amid the awful tumult,
I rejoice and lift my head!

Though the vision seem to tarry,
And the waiting time prolong,
Though my faith be strangely tested
In the conflict fierce and strong,
Yet His Grace shall be sufficient,
And the burden of my song!

Though He slay me, I will trust Him,
Though my very heart He break,
For I know with loving wisdom
He hath planned the way I take.--
Thus my dying breath shall bless Him,
And I'll praise Him when I wake!

--G. W. SEIBERT.

====================

R5761 : page 268

OBEDIENCE AND KINGSHIP

--SEPTEMBER 26.--PSALM 21.--

THE GLORY OF MESSIAH'S KINGDOM--THE REWARD OF HIS OBEDIENCE TO JEHOVAH--THE DESTRUCTION OF HIS FOES A NECESSITY--ARE WE FORTY YEARS INTO THE MILLENNIUM?

"The King shall joy in Thy strength, O Jehovah, and in Thy salvation how greatly shall He rejoice!"--V. 1.

THE Jews took a practical view of the promised Kingdom of Messiah, in which they were to have a glorious place, and in which all nations were to be blessed. Two things they failed to realize: first, that a Redemption-price for the sin of Adam must be provided before Adam and his race could be returned to Divine favor and everlasting life in Eden; second, that Messiah Himself, before having so great an exaltation as Jehovah purposed, must demonstrate His worthiness to it by humility, obedience, loyalty, even unto death. St. Paul points out that Jesus the Redeemer did all this--that He left the glory which He had with the Father, humbled Himself to become a man (though not a sinner), and then as a man further humbled Himself unto death, even the death of the Cross; that on this account God highly exalted Him far above angels, making Him partaker of the Divine nature and Inheritor of all the promises of glory, honor, immortality.--Philippians 2:8-11.

Many who see this much fail to get the Scriptural declaration that God's purpose equally included a Church class as a Bride to Messiah--as sharer of His sufferings and trials, and sharer of His exaltation and glory. Only when this is seen can we properly understand the delay in the establishment of the Kingdom. It has delayed in order that the entire Church, foreordained of God, might be completed, tested, proved, glorified in the First Resurrection, and then inaugurated with Messiah as the Heavenly Kingdom.

Many peculiar ideas prevail because of a failure to take the Scriptural proposition and because of a false theory that the Kingdom has already been set up in glory. Ridding our minds of these difficulties, Bible students are now discerning Messiah's Kingdom near at hand--even at the door. They are more and more realizing that the present terrible war is the beginning of a series of troubles which will wind up the present order of things and inaugurate the New Dispensation of Messiah's Kingdom, for which we have so long prayed, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

R5762 : page 268

Although it will be a spiritual Kingdom, no less so than Satan's kingdom of the present time, and the Father's Kingdom--invisible to men--nevertheless it will be a real Kingdom, exercising power and authority more completely than any earthly kingdom could, because not handicapped by human limitations and conditions. Moreover, the Bible indicates to us that the Ancient Worthies of the Jewish line will be resurrected to perfection and in an earthly glory will become visible representatives to men of the glorified spiritual Christ, Head and Body. Jesus emphasized this thought to the Jews saying, "Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom." (Luke 13:28.) But respecting Himself He declared, "Yet a little while, and the world seeth Me no more." (John 14:19.) All will see Him, however, in the sense that eventually all the eyes of understanding will be opened, that all may see the light of the knowledge of the glory of God fill the whole earth.--Revelation 1:7; Habakkuk 2:14.

MESSIAH'S KINGDOM BEGUN

Many Bible students are claiming that, according to the prophecies, Messiah's Kingdom began in 1878. They claim that while its chief activities have been in respect to the Church--the harvesting of the wheat, the separating of the tares, etc.--nevertheless it has had a worldwide influence also, in that during this time of the dawning of the New Dispensation God has been lifting the veil of ignorance and showing mankind mechanical and chemical secrets which have proved invaluable thus far, and which undoubtedly will increase in the near future, when the Messianic Kingdom shall have been fully inaugurated, at the close of the great Time of Trouble, already beginning in Europe and in Mexico.

Amongst the other indications of the operation of the Kingdom influence in the world, Bible students point to the wonderful progress made as respects reform along the lines of intemperance. The wonderful wave of prohibition which has spread voluntarily over many of the States of the American Union has been supplemented by the necessities of the war in foreign countries. We must not expect too much along these lines. We must expect more or less of reaction, especially in the case of so sudden a turn as the war brought upon Europeans.

Indeed, evidence is not wanting that the first fervor of prohibition in Europe is reacting. We had similar experiences in America, but we perceive that as a whole the world is moving onward in this respect in a right direction. The movement against opium and other narcotics also tends in the right direction, as do the many exposures of vice and the lessons being given as respects the terrible penalty of vice, as witnessed in the now well-recognized fact that syphilis stops brain development and generally in a few years leads to insanity.

While continuing to pray, "Thy Kingdom come," let us as God's consecrated people continue to labor in character-preparation, that we may be found worthy of a place in that Kingdom, making our calling and election sure. And let us continue to note evidences on every hand that we are in the dawning of the Kingdom, even though its Sun of Righteousness cannot fully arise until the Church shall have passed beyond the veil. In this connection we call attention to an interesting report in respect to one of our States, which, having passed prohibition laws, is said by its Governor to be enjoying grand blessings of prosperity--Kansas. The following extract is from the "North American."

RESTITUTION BLESSINGS IN KANSAS

Recently the Governor of Kansas issued a public statement, saying that he hoped no one would waste pity upon the people of his State. We quote:--

"'With more than $200,000,000 on deposit in our State and National Banks, we could weather a worse storm than this without hardship.' This money, equally divided among the men, women, children and babies of Kansas, would give each of them $118 in cash, not to mention the tidy sum of $1,684 each is credited with as his or her share of the State's assessed wealth. Kansas last year produced $325,000,000 worth of farm products.

"In eighty-seven of her one hundred and five counties there are no insane. In fifty-four of this number are no feeble-minded. Ninety-six counties have no inebriates, and in the other nine they are as scarce as hens' teeth. Thirty-eight county poorhouses are as empty as a last year's locust-shell, and most of these have been so for the best part of a decade.

"The pauper population of the State falls a little

R5762 : page 269

short of 600. That is one pauper for each 3,000 of the kind making a living, and a good one--the kind that now own $255,000,000 worth of live stock and in the last twelve months have added more than $45,000,000 to their taxable personal property. Her own people this year hold more than $67,000,000 in this form of wealth, an increase of over 500 per cent. in five years.

"At one time not long ago the jails in fifty-three counties were empty and sixty-five counties were on the roll as having no prisoners serving sentence in the penitentiary. Instead of being hampered by a large mass of illiterates--thirty years ago 49 per cent. of her population came under this head--her present ratio of two per cent. is next to the lowest in the land and two-thirds lower than Massachusetts, including Boston.

"It is the combination of sense and solid muscle that has kept her growing stronger and richer through extremes of climate which soon would decimate a less fit lot. These people have made good in a zone once declared to be unquestionably unproductive. In the last twenty years they have made this 'unproductive' soil yield corn and wheat worth $2,517,902,640.

"SO SOMETHING WOULD SEEM TO BE THE MATTER WITH KANSAS.

"SOMETHING IS THE MATTER WITH HER. That something, we believe, can be boiled down into these first fourteen words constituting an amendment made to her constitution in 1881:

"'THE MANUFACTURE AND SALE OF INTOXICATING LIQUOR SHALL BE FOREVER PROHIBITED IN THIS STATE.'

"It is this fundamental provision, fought and evaded in some localities as it was for a quarter-century, and strictly enforced in all parts of the State only within the last five years, that has helped Kansas to flaunt a two-hundred million bank-account in the face of a partial crop failure; that relieves her of spending much time, strength and money on paupers, criminals, insane and feeble-minded; that gives her people the best of chances for living and the fewest excuses for dying."

====================

R5761 : page 269

THE TWO PARTS OF THE HARVEST WORK

SOME of the dear people of God have wondered what relationship the PHOTO-DRAMA and the Colporteur work have to the end of the Harvest. One's knowledge of the DRAMA would necessarily be limited to his contact with it. There are some who have heard of it, but who have not much knowledge of it. The general reports received since its production have been very satisfactory. In some parts the Classes have been largely increased in number. In certain places the friends at first felt disappointed; but these reported later that after a few Sundays, when the people had had time to let the Truth sink more or less into their minds, a number came out of the churches, where they could not get satisfactory food, and began to attend our meetings. As a rule, wherever the DRAMA has been shown the Classes have been increased. Some very remarkable characters have come into the light of Present Truth--some of the Lord's people who before were in the darkness through prejudice and superstition, and others from the world. These who became thus interested have been started to investigating and reading the STUDIES, through the Colporteur work.

Similarly, the 42,000,000 copies of BIBLE STUDENTS MONTHLY put out this last year, while they have not brought millions into the Classes by any means, have no doubt been doing a good work, a work of stirring up the minds of the people, awakening them to think, and reaching some of the Great Company class. Others, perhaps, have been brought directly to full consecration through our free literature. All of these works seem to belong to the Harvest; for they did not belong to a previous time.

THE PLOWMAN OVERTAKING THE REAPER

The Harvest work has been increased rapidly to its consummation. We are not to understand that the Harvest is yet wholly finished; for there are two parts to the work--the gathering of the wheat, and the burning of the tares. We might have thought that the gathering of the wheat has been accomplished; that if our expectations are true, with the end of the Gentile Times the number of the Very Elect would be complete, so that no more could enter. We are not positive of this, and we must not go by guessing. The latter part of the Harvest work is to be the burning of the tares, and the waking up of the Great Company class and preparing them to go out and purchase the oil for their lamps. Now seems to be the particular time, if we have the right focus on the matter, in which the Great Company class would hear--when the foolish virgins would get the light, get the oil, and the time when the wise virgins have gone in, or are soon to go in, to the Marriage.

In the text of Scripture which speaks of the plowman overtaking the Reaper, we are to remember that the Reaper is the Lord, and that the plowman is the great Time of Trouble. This Time of Trouble will overtake the reaping work, and bring it to a close. But the Time of Trouble will go on, the plowman will keep on plowing, after all our efforts have ended in respect to the reaping. But meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The Truth is designed, not only to perfect the "Bride" of Christ, the Chief of the First-borns, but to develop the Great Company class, and also to be a witness to the whole world. Any carelessness on our part, or any cessation of activity in the service of the Truth while opportunity yet remains, would in our estimation be a great mistake. If we are loyal, the Lord will give us far greater opportunities in the future--the blessing of all the nations, all the kindreds, all the families of the earth.--Galatians 3:8,16,29.

THOSE CONSECRATING BETWEEN THE AGES

It is our thought that with the closing of the "door" of this Gospel Age there will be no more begetting of the Holy Spirit to the spirit nature. Any afterward coming to God through consecration, before the inauguration of the Restitution work, will be accepted by Him, not to the spirit plane of being, but to the earthly plane. Such would come in under the same conditions as the Ancient Worthies who were accepted of God. The Ancient Worthies came in, no call being opened to them--the High Calling not being yet open, and the Restitution opportunities not open. But they freely gave themselves up to God without knowing what blessings their consecration would bring, except that they had the intimation that they would, in the future life, have a "better resurrection" than would the remainder of the world.

Our thought is that whoever under such conditions as these will make a full consecration to the Lord, to leave all to follow in His ways, and will live up faithfully,

loyally, to that consecration, may be privileged to be counted as a similar class to those who preceded this Gospel Age. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the Gospel Age and its High Calling and before the full opening of the Millennial Age.

THE BURNING OF THE TARES

Whether the overcoming saints will have a part in the burning of the tare class is a thought not very clear at this time. "This honor have all His saints, to execute the judgments written." All the saints would include, then, those who would be living in the world when the judgments are executed, as well as the resurrected saints. Just how any living here would have a share in executing the judgments written we do not see; but we are keeping our eyes open, with the thought that this may be so.

It would seem that the burning of the tares has now been going on for some time; that is, some who have professed that they are Christians and have thought that they are Christians, but have never entered into true relationship with the Lord and become of the wheat class, are to be destroyed as tares, shown in their true light. If questioned now as to their consecration, these will say, "I am no saint, but I wish to be right and just in my dealings so far as possible." Thus such demonstrate that they have not understood what it is to be a real Christian.

This great war in Europe is waking up people to think in a way that they have never thought before; and now is the time when the real Christianity and the counterfeit will be differentiated. Many people will come more or less rapidly to recognize this. But there is a large proportion of tares that have not yet been burned. Emperor William of Germany, King George of England, the Czar of Russia, the Pope, etc., have not yet learned the difference between the true Christianity and the imitation. So it is with many others. But the burning will progress to its completion, and the true and the false will be completely manifested to all.

===================

R5762 : page 270

PROMOTE THE WORLD'S PEACE

[From editorial of New York American, Aug. 11, 1915.]

THE people of this nation are either in favor of peace, or they are not. If they are in favor of peace, they should be against war and against the supplying of arms to the nations engaged in war, when they know that those arms are to be used to increase the murder and destruction of that war. If the people of this country are not in favor of peace, then they should continue to supply arms to the murdering nations and make all the money they can out of the murder. But in that event

R5763 : page 270

they should stop prating about peace. If we cannot be conscientious let us, at least, be consistent. We should cease assuming a virtue which we do not possess, and go coldly and boldly out to acquire any blood money which may be "coming our way."

We have that right under international law, but have we that right under moral law?

We have that right under the law of nations, but have we that right under the law of God?

The Lord God has said, "Thou shalt not kill." Does that mean also, "Thou shalt not help to kill?"

If it is criminal to be a murderer, is it not just as criminal to be an accessory before the fact? In the case of two accomplices in murder, is he who murders for hate any worse than he who murders for profit?

These people of ours are sincerely devoted to "principle," and they do not care whether the operation of that principle embarrasses Germany and benefits England, or whether it embarrasses England and benefits Germany, as long as it is a just and righteous principle. We are not partisan in our "principle," President Wilson. We are not pro-German or pro-British, Mr. President. We stand for abstract principle and for its concrete application in a neutral, impartial and absolutely just and righteous manner.

We speak thus directly to you, Mr. President, because we have the grateful testimony of your own words that you yourself view this matter as this newspaper views it. We find these words in your message upon the subject of Mexico, which you delivered to the Congress in August, 1913:

"I deem it my duty to exercise the authority conferred upon me by the law of March 14, 1912, to see to it that neither side of the struggle now going on in Mexico receive any assistance from this side of the border. I shall follow the best practise of nations in the matter of neutrality by forbidding the exportation of arms and munitions of war of any kind from the United States--a policy suggested by several interesting precedents, and certainly dictated by many manifest considerations of practical expediency. We cannot in the circumstances be the partisans of either party to the contest that now distracts Mexico, or constitute ourselves the virtual umpire between them."

It seems to us, Mr. President, that you could not possibly have better stated then, and could not possibly better state now, the high and solemn obligation of this country to "follow the best practise of nations in the matter of neutrality by forbidding the exportation of arms and munitions of war of any kind from the United States," not only to the Republic of Mexico but to any and to all republics, kingdoms and empires which are engaged in this dreadful and frightfully destructive war across the Atlantic.

Sir, is there any "manifest consideration of practical expediency," or any consideration of duty and of humanity which applies to the Mexican conflict that does not apply far more weightily to this other vastly greater and more deadly and destructive European conflict?

The miserable plea that some Americans are making money out of this traffic can have no more weight with you, Mr. President, than it has with the millions of your fellow citizens who abhor blood money. The suggestion that we should sell arms and munitions of war in order to make up for the gigantic losses inflicted upon our peaceful, legitimate commerce by Great Britain doubtless meets with the same disapproval from you, Mr. President, that it meets from all self-respecting American men and women. Nor do we think that you, Mr. President, attach any importance to the preposterous argument that it would be unnatural for us to discontinue the sale of arms to the warring nations, since one side could not perhaps carry on the war many more months without a steady supply of arms and munitions from this country.

NEUTRALITY, as you, of course, well know, Mr. President, DOES NOT ACTIVELY AID either belligerent to overcome the other, in any war.

===================

R5763 : page 271

INTERESTING LETTERS

LOVE SUFFERETH LONG AND IS KIND

DEAR BROTHER RUSSELL:--

For some time I have felt that I should write you about the results of THE PHOTO-DRAMA OF CREATION in this vicinity and of the strenuous opposition which this, together with our work, has brought about.

At Manchester, Iowa, a permanent Class of eight or ten has been established by the service of the Dubuque Elders, holding regular meetings. The Baptist minister fought every inch of the way until he met with a misfortune which prevented further action on his part. He used all kinds of methods to bring the Truth and yourself into disrepute, continuing this for possibly two months, when he made a final effort for as large a crowd as possible to hear him "expose Russellism," as he termed it.

Two of our brethren "faced the music" and heard a terrific onslaught which was generally accepted by the audience, although some expressed disapproval of his language and methods. The next morning the poor man was stricken with paralysis of the face and did not preach another sermon for about three months; he is now able to talk only a very short time. Many people in Manchester and vicinity assert that this affliction was a judgment sent upon him. The Methodist minister at this place is friendly and has attended a number of our meetings.

At Warren, Ill., we rented the Orpheum Theatre. At our first exhibition the manager of the house became so enthusiastic that he went out during its progress to bring in others to hear the "good tidings of great joy." During three exhibitions the opposition was very busy, and by the time of our fourth exhibition we were refused the use of the theatre because of the pressure the local ministers brought to bear upon the owner. They also intimidated the editor of the local newspaper so that he refused our paid advertisements.

The Methodist minister here, who was the real instigator of the opposition, was so bitter that he not only made special attacks from his pulpit every Sunday, but even accosted people on the street--including the brethren from the Dubuque Class, threatening to drive them from the town, etc.

We then rented a small hall owned by a man who had become much interested, but the intense opposition forced us from this place also. One of our brethren then leased the Opera House for five Sundays, paying part down and securing contract from the owner, who was friendly to the Truth. The ministers turned their attacks upon this man, three of them calling at his store. He replied that we should have his Opera House as often as we wanted it, even though he should lose every dollar he had; that WE were the only people who had ever preached the Gospel in Warren. At the same time another friend offered his home for our meetings, where a Class of ten or twelve meet regularly.

The Presbyterian and Baptist ministers joined the Methodist in a special sermon on the same Sunday, on "Some Facts Concerning Russellism"--word for word alike, indicating a stereotyped attack.

The owner of the Opera House attended the Methodist service and, in the midst of the attack, arose and challenged the minister to prove the things he was saying.

During all this we have endeavored to manifest a spirit of love. We have continued preaching the Truth and have won the approval of all the fair-minded people of Warren, and are also recompensed by the organization of a Class of earnest Bible Students, who are rejoicing with us in the glorious prospects that await those who patiently endure.

With love to all of like precious faith, we are

Faithfully yours, THE DUBUQUE ECCLESIA.--Iowa.

DEATH BLOW TO CLERGY ORDINATION

DEAR PASTOR RUSSELL:--

I have today read Vol. 6, No. 8, of THE BIBLE STUDENTS MONTHLY, and have been deeply impressed by the article under the heading, "Clergy Ordination Proved Fraudulent," appearing therein. The text from Isaiah, "Cry aloud, spare not; show My people their transgression," is most appropriate. I unhesitatingly agree with every word in the article.

In my opinion there is absolutely no Divine authority for ecclesiastical titles. I am happy to know that such a personage as yourself is living in this Age. This article of yours is, I believe, the death-blow to "Clergy Ordination"; it is bound to go to oblivion hereafter.

May you, by the grace of God, continue to expound the Scriptures in this straightforward manner for many years. With every good wish for your future happiness, I am

Yours cordially and fraternally,

A. VANIER.--British Guiana.

THE PROMISED ESCAPE PROVIDED

DEAR BROTHER IN CHRIST:--

Your recent letter has been read with much interest, as I had been passing through a siege of testing doubtless permitted to see if I would tolerate evil thoughts. Your kind and sympathetic letter struck the proper chord. The thought that possibly the Adversary had been touching me awakened the impulse to call at once upon our dear Lord for relief, remembering the promise of 1 Corinthians 10:13.

He has answered my prayer, has granted me release, and has given me that peace of mind which those only can know who dwell "in the secret place of the Most High."

Although this has been a very severe test, the one which I had soon after making consecration was more so. It began in thoughts of hatred toward every one I met. This continued about two days, when I commenced continually repeating the sentence, "I LOVE EVERYBODY!"

Having a very sensitive nature and an abhorrence of evil which is highly developed, it is possible that my self-examination is too critical. My daily and oft-repeated prayer is that everything not in harmony with the Divine will may be rooted out of my heart, making it a fit temple of the Holy Spirit.

I have never let slip an opportunity to witness for the Truth, either by handing out literature or by word of mouth. This activity has resulted in my business being boycotted. I was notified that this would result if I persisted. But I rejoice in the persecution, which I experience also in my own home. It only stimulates me to further zeal for the Lord.

Again thanking you for your sympathy and brotherly love, which I appreciate more than words can express, with much love, I remain

Your brother and fellow-servant, H. C. KEITH.--Ind.

BRITAIN'S SOLDIERS STUDYING THE TRUTH

WATCH TOWER BIBLE AND TRACT SOCIETY:--

I have a brother who has been twice wounded in the war. I wrote and told him some Truth and sent some tracts while he was in England. (He is still there at Belfield Park, Weymouth, County Dorset.) He wrote and told me that to forgive your enemies is not in a soldier's creed, and that they must take revenge on the Germans.

I received a letter again a day or two ago, and he said he was pleased with the tracts I sent, and that he was beginning to realize the Truth. He says he got some of the men to read them, and now they have a class of fourteen, and their officer has allowed them a tent for study. They sent for books to the London Tabernacle, and received them. He says their officer drops in occasionally. He asked for more tracts on the PHOTO-DRAMA OF CREATION, so I sent some, together with other tracts. I ask your prayers for these poor men, should any have the qualifications for the Truth. I told my brother to write again to London Tabernacle to see if they could not get somebody to go down to teach them. It would, indeed, be well if this could be done. I pray that your good work will bring forth fruit. Pray for me!

Yours very sincerely in Christ,

EDWARD H. CLAY.--Toronto, Can.

FAR-OFF TASMANIA HEARD FROM

DEAR FRIEND:--

I must tell you what a blessing the STUDIES IN THE SCRIPTURES have been to me, and what joy and peace they have given me! Although a believer for years past, yet I was dissatisfied and unwilling to consecrate myself. But now the Lord has seemed to meet me as He met the Prodigal in our Lord's parable.

The "Vow unto the Lord" I have recently taken, and I would like to be baptized; I suppose, however, that none of the Pilgrims visit this place, as it is isolated and the people are generally indifferent to spiritual matters. I have met but one interested person--a humble, simple woman--grieving over the loss of a child, the sorrow opening her heart to the things of God. Talking with her, she begged me to come again; she is eager to know more. I think others like her can be found here.

I should like to tell Pastor Russell fully what his books have done for me; but although I cannot do this, I do pray for him and his coworkers.

I hope soon to send a contribution for the work; I hope also that a Pilgrim will make his appearance up this way. I occasionally attend a monthly religious service and would like some Withdrawal Letters if you will kindly send them.

Your Sister in Christ,
MRS. BLANCHE JOHNSON.--Tasmania.

====================

page 272

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

page 273

VOL. XXXVI SEPTEMBER 15 No. 18
A. D. 1915--A.M. 6043

CONTENTS

Views From The Watch Tower........................275
  Rev. Dr. Gordon's War Views..................275
  Sorry Plight of the Clergy....................276
  Results of One Year of War....................277
The Miraculous Birth of Jesus.....................279
  St. Peter's Testimony.........................279
  St. Paul's View of the Subject................279
  St. John's Statements.........................280
Apostolic Injunction Never So Significant.........280
  No Clear Chronology Until Our Day.............281
  Day of Christ Now on Hand.....................281
  The Armor Over the Robe.......................282
Ahab's Sin--Covetousness, Murder.................284
Elijah's Fiery Chariot............................285
  Elijah Not in Heaven..........................285
  Gilgal--Bethel--Jericho--Jordan...............286
Interesting Letters...............................287
  From the Battlefield of France................287
  Things Once Dark Now Clear....................287
  B.S.M. in Letter-Box Did It...................287

page 274

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

JUDGE RUTHERFORD'S COMPREHENSIVE DEFENSE OF PASTOR RUSSELL

This splendidly illustrated booklet can now be supplied at 10c each, or twenty-five copies for $2.00, postpaid. Orders may be sent direct to the Society.

THE EMPHATIC DIAGLOTT IN STOCK

This valuable aid in Bible study has been out of stock for some months. Meantime we have had some of the defective plates corrected so that the present edition is equal to any we have ever had. One edition only--Leather, postpaid, $2.00. With it we offer free a new subscription to THE WATCH TOWER.

A POPULAR BOOKLET ON HELL

No other booklet is so much in demand as the one entitled, "WHAT SAY THE SCRIPTURES ABOUT HELL?" We have these now in good supply at 5 cents each. By the dozen, in booklet, 50 cents; in TOWER form, 40 cents per dozen, 25 for 75 cents, $2.00 per hundred, postpaid.

BEREAN QUESTION BOOKS

We now have in stock Berean Question Booklets for each of the six volumes of STUDIES IN THE SCRIPTURES, and also for TABERNACLE SHADOWS. Price, post-paid, 5c. each; 50c. per dozen.

I.B.S.A. BEREAN BIBLE STUDIES FOR THE MONTH OF OCTOBER

Questions from Manual on Series Second of
"STUDIES IN THE SCRIPTURES"
STUDIES IX., X.

Week of October 3..Q. 90 to 96 Week of October 17..Q. 103 to 109
Week of October 10..Q. 97 to 102 Week of October 24..Q. 1 to 2

Question Manuals on Vol. II., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

THIRD VOLUME STUDY NEXT

Our Berean Bible Study Classes have nearly finished STUDIES Vol. II. We give timely notice that the next Study used will be Vol. III. Question Booklets, 5 cents, 50 cents per dozen, postpaid.

====================

R5764 : page 275

VIEWS FROM THE WATCH TOWER

REV. DR. GORDON'S WAR VIEWS

THE Toronto Globe publishes the following stirring article from the pen of Rev. Charles W. Gordon, D.D., widely known under the pen-name of Ralph Connor. Rev. Gordon, as Chaplain of the Forty-third Battalion Cameron Highlanders, has returned to Canada, bringing back his wounded brother, Lieutenant A. R. Gordon. His article in the Globe follows:

BRITAIN SEES SPECTRE OF DEFEAT

"Every one has been dutifully saying that this war is a serious business, but no man living, not even Kitchener himself, knew till three months ago just how serious it was. Kitchener knows now. Asquith knows. Lloyd-George knows. Bonar Law knows. The labor leaders of Britain and the labor unions know just how serious, how deadly serious, this war is. And on London streets and in London offices, in the drawing-rooms and at "week-ends," men are asking each other in whispers, questions they would not dare to ask aloud, and are getting answers that sometimes give a queer feeling at their British hearts.

"A serious business indeed is this war. The issue of it the cheerful and irresponsible Optimist, with his eye on the past, when wars were waged by men and not by machines, and when valor, not explosives, won fights, declares to be assured--only one issue is possible--victory to our arms. A pleasant man this Cheerful Optimist, till you notice that his eye is upon the back trail or in the clouds. When you know him, you damn him for being a misleading fool. Every man in the Empire that ought to be listened to sees no hope of victory, absolutely none, and little hope of a drawn battle, unless conditions be changed, so as to be utterly different from those under which the war has been hitherto waged.

"The first impression one got on reaching London, about two months ago, was that the traditional British cocksureness had been shattered and had been replaced by a paralyzing sense of uncertainty. You caught it everywhere; on the streets, in the hotels, at dinners, in the House of Commons and in the press--even in the press! It was not so much what people said, but what they refused to say. It was the determined and obvious effort to be cheerful that depressed and disturbed one. Everybody was saying to his neighbor, 'Cheer up, things will improve.'

"BLAMES WAR OFFICE FOR STATE OF THINGS

"But everybody, when by himself, refused to cheer up. He was mostly engaged during those lonely moments in blaming in his own particular way, something or somebody, and not the Germans either, but very largely those in the War Office.

"What was wrong? The fact was simply this: That the British people were standing and looking with newly-opened eyes at the spectre of Defeat looming up through the channel mists; a spectre unlike the traditions of our dreams, sleeping or waking, in that it refused to disappear, and wore a shiny helmet. That spectre, unless conditions were changed, could not be laid, but would take on a reality of hideousness and permanency for their children to contemplate for successive generations. There are people doubtless reading this line who pause to say 'Rot.' But the British people are not saying 'Rot' any more, and did not say 'Rot' when their eyes were opened some two months and a half ago. Then the British people sat up broad awake, and with that superb cool courage that faces men up to unpleasant and terrible facts, looked the situation in the eye and began forthwith to change things.

"ASQUITH MET THINGS IN CHARACTERISTIC WAY

"The Government showed the way. With that fine power of sacrifice which is the characteristic of the British statesman Asquith met the crisis, for crisis it was. It was a bitter, hard day for the Premier, the bitterest and hardest day of his whole career, but he was equal to the demand made upon his patriotism. A coalition government was formed. Then the housecleaning began. Among other things the War Office was reorganized. A new department was created with Lloyd-George, that wonderful, great, little man at its head. Up to this time the call had been for men, men, and more men. Now to the nation's ears came a new cry: 'Munitions, munitions and more munitions.' That 'wonder-working little Welshman' was onto his job.

"One question still remains to be answered: 'What is to be the issue of this serious war?' The answer is plain, so plain that even the erstwhile Cheerful Optimist can see it. And the answer is this: If the change in conditions so splendidly initiated be not continued, and with ever-increasing acceleration, the issue is, DEFEAT.

"APPEAL FOR MUNITIONS

"What then is the immediate duty of Canadians? To raise large sums of money? Not so much. Old John

R5765 : page 276

Bull may be safely trusted to look after the financing of this war. But for Canada two things lie in her hand. Listen to the insistent iteration of Lloyd-George: 'Munitions and machine guns, munitions and machine guns!' Let every Canadian wheel that can turn on a shell be set a-going. Let every Canadian workman and workwoman that can get to a munition factory or gun factory get there and with all speed. Shells and more shells! Machine guns and more machine guns!

"Where British soldiers have two machine guns Germans have forty. Shells spent with prodigality--even wasted--mean battalions saved. We have tried fighting machine guns with men, and have learned our bitter lesson. Canadian shells and Canadian machine guns mean the saving of Canadian men. Seriously, soberly, solemnly let it be said, that unless the Empire can furnish in overwhelming quantities munitions of war, and in overwhelming numbers men of war, the bitterness and humiliation of defeat will be our portion, and the shame and slavery of an infamous and tyrannous militarism will be the portion of our children."

SORRY PLIGHT OF THE CLERGY

Ministers of the nominal churches are finding themselves in a tight place. They are expected to be faithful to their country, right or wrong. They are expected to preach the War as the will of God and the going to war as a meritorious matter that will have Divine reward and blessing. They must encourage recruiting, in obedience to the commands of their earthly king, and in violation of the commands of the Heavenly King, who has directed them to be peacemakers, and to follow peace with all men and to do no murder, either under legal sanction or otherwise.

WHEN THE MISTAKE WAS MADE

Long centuries ago a wrong step was taken by the bishops of the Church in claiming that they were Apostolic Bishops--with apostolic powers, the same as the original Twelve. Later these self-styled "Apostolic Bishops" (Revelation 2:2) concluded that the people need not have the Bible, and that they could simplify matters for the masses by giving them the creeds. They made their first creed in A.D. 325, and afterwards they continued to make "worse and more of it," until the Sixteenth Century. Meantime the Bible was tabooed. At one time it was almost a sure sign of heresy to be found reading the Bible; for this implied that the reader was not fully satisfied with the creeds which the "Apostolic Bishops" had made for the world. It was during this time that the horrible doctrines of the Dark Ages were introduced by our great Adversary.

Then came a change, when the people began to demand the Bible and to doubt the infallibility of the "Apostolic Bishops" and their creeds. Early editions of the Bible were burned publicly, by both Protestant bishops and Catholic bishops, until the Bible triumphed and became too thoroughly entrenched in the minds of the people for this. The period of darkness lasted over twelve hundred years, the Lamp of God's Word being absent. Then came various attempts at Bible Study, all more or less handicapped by the insistence of the bishops that the Bible must be interpreted by the creeds they had made. Nor are many out of the darkness yet. We all feel like saying, with Cardinal Newman:

"Lead, kindly Light, amid the encircling gloom,
Lead Thou me on;

The night is dark and I am far from Home,
Lead Thou me on!"

Only within the past forty years are Bible students really ignoring all creeds and going straight to the Bible itself for the light of Divine Truth; and correspondingly their blessing is increasing. The present great war, as everybody knows, has been held back for forty years. The Lord's object in holding it back in the past has been to favor Bible study. Thus we read: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth...and another angel... cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."--Rev. 7:1-3.

It was during that long period of darkness, when the Lamp of Truth was hidden from the people, that the "Apostolic Bishops" exalted themselves and separated from the remainder of the Church--calling themselves the Church, the Hierarchy, the Clergy, and denominating the masses the Laity, contrary to the Master's words, "All ye are brethren," and to St. Peter's words to the whole Church, "Ye are a Royal Priesthood."

The clergy, having exalted themselves, took another step, claiming power as well as authority. The claim went forth that the time had come for the Church to reign. Accordingly, a chief bishop was named Pontiff, or Pope, and he and all of his successors were decreed to be Christ's vicegerents--reigning over the kingdoms of the world as Christ's representatives. As such, they commissioned the various kings to rule their people in Christ's name, thus identifying the various governments of the world with the Church and making a combined reign, spiritual and temporal--two parts of God's Empire on earth, they claimed.

For centuries the Popes had such power that kings dared not dissent, but found it to their advantage to uphold the claim of Papacy, submitting everything to Papal direction. A king might not divorce a wife and marry another without a special dispensation from the Pope. The Pope did not respond quickly enough to the wishes of King Henry VIII. of England in respect to approval of his marriage to his second wife. Then the king broke off relations with the Papacy and started a church of his own--himself the head--authorizing and sanctioning his bishops, and giving them places in the House of Lords; they authorizing and sanctioning him, in return, as the head of the Church of England. Luther did a similar work for German kings and princes, for the Swedish, Danish, Finnish, etc. The Greek Catholics, also dissenting from the Papacy, sanctioned the Russian Government.

Thus we have the fact that present governments of Europe have been told by the religious systems that they are God's kingdoms--sanctioned by the Almighty through

His earthly representatives--in some cases the Papacy; in some, Lutheranism; in some, the Church of England; in some, the Greek Church.

WHAT A TERRIBLE MUDDLE!

"But," we are told, "that is ancient history. No educated people believe those things now!" We agree to this. We doubt if King George really thinks of himself as the head of Christ's Church on earth and the Divinely-appointed Defender of the Faith. We doubt if Kaiser Wilhelm seriously thinks that he is God's special representative to Lutherans. We doubt if the Czar takes seriously his claimed relationship to Messiah's Kingdom. We doubt if Francis Joseph of Hungary takes seriously the thought that he is the representative of Christ's Kingdom

R5765 : page 277

under Papal appointment. Nevertheless the theory is there. It is in the mind of the people.

The preachers of all denominations, in tacitly accepting these conditions and not reproving them and not denying them, have in fact approved them; and they have not told the people that a great mistake was made--that Christ's Kingdom has never been established in the earth, but that it is the next thing in order to be expected. Hence the people are in perplexity. German Christians are fighting as a part of Christ's Kingdom against Russian Christians as a part of Christ's Kingdom and against British Christians as a part of Christ's Kingdom. What a terrible muddle! And who is responsible, if the preachers are not, for such ignorance, blindness, superstition?

Meantime, God's Kingdom is coming, just as the Bible has foretold. The great Time of Trouble is about to inaugurate the new Reign--Messiah's Reign of Righteousness. But is not this latter coming as a thief and as a snare upon the whole world? Is it not true that as the Apostle foretold, only "Ye, brethren, are not in darkness, that that Day should overtake you as a thief"?

Meantime also, are not the preachers of the world, Catholic and Protestant, in a terrible plight? Their forefathers told humanity that the present governments are Christ's Kingdoms. These learned men, knowing well the fallacy of that teaching, have not corrected it. Now they are in the position of hypocrites. These earthly kingdoms call upon them to raise the money and the troops to defend what they have told the people is Christ's Kingdom. But the Word of God calls upon them to be peacemakers instead, and to so teach the people.

The people themselves are perplexed. But we may be sure that when they come to their senses--and they soon will, in the terrible trouble coming--they will not only feel incensed against the earthly princes who got them into the war, but they will doubtless also feel incensed against the spiritual princes who deceived them into thinking that they were fighting for Messiah's Kingdom --when in point of fact, they are opposing it.

The spirit of war and contention seems to be in the very air that we breathe. The attitude of all Christian people, and especially of all Bible students, should be that of peacemakers, in the home, in the shop, in the store. Let us keep our own heads cool, and thus be able to assist others to think and act coolly, calmly, in accord with the Lord's Word. Everything akin to wrath, anger, evil-speaking and bitterness should, as the Apostle

R5766 : page 277

says, be put far away from us who seek to be followers of the Lamb. These same principles apply in very marked degree to our relationship with brethren in the Church of Christ. With the brethren, especially, we should be very long-suffering and willing to surrender our preferences in the interests of peace, particularly where no vital principles are involved.

RESULTS OF ONE YEAR OF WAR

In the New York American (August 2nd) B. C. Forbes summarizes the effects of the present European War as follows:

"Look on these two pictures--what one year of war has done for Europe and what one year of peace has done for the United States:

"One year of war has cost Europe 2,600,000 of her best human stock, has maimed over 5,000,000 more and has entailed over 10,000,000 casualties among the men in the field--the 'casualties' among homes are beyond computation.

"One year of war has added $18,900,000,000 to national debts, actually, though not admittedly, bankrupting every belligerent.

"One year of war has paralyzed Europe's trade and turned some twenty millions of productive workers into twenty millions of destructive workers, while the greater part of each warring population is engaged in catering directly or indirectly to the war gods--devils, rather.

"EUROPE PROSTRATED

"One year of war has laid waste vast territories of Europe and ruined and rendered homeless perhaps fifty million human beings, to say nothing of the destruction of much of the world's most hallowed architecture.

"One year of war, in short, has prostrated and bankrupted Europe.

"One year of domestic peace amid the horrors of Europe's war has raised the United States to the forefront of the nations of the earth.

"One year of peace has won for us first place in moral influence.

"One year of peace has won for us first place in financial power.

"One year of peace has won for us first place among the industrial nations of the world.

"One year of peace has transformed us from a borrowing into a lending nation.

"One year of peace has sped us along the path toward becoming the financial centre of the world.

"One year of peace has enabled us to feed and succor millions and millions of innocent, helpless victims of the war--this last not the least notable of America's achievements during the blackest year the earth has ever known. One year of peace, in short, has brought the United States an infinity of blessings, just as one year of war has brought Europe an infinity of horrors and disasters."

WILL THE UNITED STATES BECOME INVOLVED?

The article proceeds to query the future and the possibility of the United States becoming involved. How strange that such a possibility should be even considered, in the light of the fact that all of the nations now at war would be glad to get out of it honorably at almost any price! The danger is seen along the lines of international laws and the rights of neutrals. Armed air craft and submarines have brought new factors into this war not considered in the laying down of rules of warfare, not dealt with in the international laws. International law provides that neutral nations and their commerce shall not be disturbed, except in the case of blockaded ports. Any ship entering such a port may be examined. If owned by the enemy, the vessel and cargo are subject to confiscation. If owned by a neutral nation, they should be exempt as respects munitions of war.

Great Britain has violated the rights of the United States and other neutral nations in respect to these matters. She has not blockaded the ports actually, but has declared them blockaded and has seized neutral vessels anywhere on the high seas and taken them into British ports, regardless of their cargo not being contraband of war. American shippers have complained greatly of detention and loss. They are sure, however, that ultimately they will get justice--probably when the war is ended.

Great Britain excuses these violations of international law and agreement by declaring that conditions have changed, and that it is to her interest to change her mode of operation. When in the arrangement of international law she agreed to the provision that food-stuffs would be free, she had in mind the fact that she needed to import food-stuffs herself. But later, perceiving that

R5766 : page 278

the Germans might be starved if free shipments were not permitted, she concluded that her warfare against the

Germans might be more effective if food supplies were stopped and the Germans were partly starved.

In the international agreement, cotton is not included as war material and is not subject to seizure as such. Great Britain and Germany both agreed to this, because neither produces cotton. Both purchase it from America for manufacture of clothing, hosiery, etc. However, conditions have changed to such an extent that a large portion of the ammunition used in this war is made of cotton. Hence the British refuse to allow American shipments of cotton to go to Germany, either directly or through neutral countries, and have seized cargoes of it --contrary to international law, claiming the right to do this because she has the might--the most powerful navy --and because she considers it to be necessary to her speedier crushing of Germany.

The Germans also have violated international law, to which they agreed. They have announced a blockade of British ports without having their navy blockading these ports. This is called a "paper blockade," in the sense that it is merely announced in print, just as the British have announced the German blockade in print, without having vessels actually blockading the German ports. Germany declares that new conditions (submarines and air-craft) justify her in violating the laws of nations and destroying vessels which her submarines cannot take as prizes into her ports. Her attention has been called to the fact that this jeopardizes the lives of non-combatants and neutrals and their proper pursuits. She has been asked by the United States Government to desist from this violation of law.

Germany declares that circumstances have altered cases; that it is necessary for her success and self-preservation that she shall establish a blockade against Great Britain as nearly parallel as possible to the one Great Britain has established against her; and that her only means of accomplishing this end is in the destruction of British vessels, which are carrying volunteers, arms and war munitions of various kinds to Great Britain, intended for the destruction of Germans and their homes. Germany regrets her inability, under the circumstances, to follow international law, to which she has agreed, and claims justification in the fact that the British have violated the same law. Germany has agreed, however, to respect the vessels of neutrals, if assured that they do not carry munitions of war. She calls attention to the fact that she notified vessels of neutrals (in her paper blockade) to keep out of the war zone; and says that if neutrals travel on ships of the Allies their lives and property must be at their own risk.

PROPER COURSE OF UNITED STATES

Regardless of where our sympathies would naturally rest, either by our parentage or by association in life, all must admit that both parties in this great struggle are in dire straits, and therefore under great temptation to violate, as they have done, international law. But how should the United States meet the situation? Would it be the wise, the proper, thing to get into an altercation with any of these nations because of their violation of the law? If not, how can we protest effectively?

We reply that a dignified and proper course would be to refuse to have any commercial dealings with the nations at war so long as they violate the international law to which they have agreed. We believe that this would bring both of the great powers to time and put a stop to the interference with neutrals and their affairs. Why should the portion of the world that is at peace be upset and inconvenienced by those at war? It would be permitted only because the nations at war are powerful. If the breaking off of commercial dealings with the entire war zone were accomplished, and Americans and their goods were kept outside those zones, trouble would be saved, even if the warring nations did not acquiesce and give guarantee of the observance of international laws.

Business interests cry out against such a dignified course, such a fair policy. They exclaim, "This would spoil the whole business!" We have orders for hundreds of millions of dollars worth of war materials at splendid prices, and we would lose all this. Therefore the suggested policy would never do."

We admit that according to international law the people of a neutral country may privately manufacture for warring nations. We admit that such trade is profitable. Nevertheless it is a permission, and not an obligation, that subjects of neutral nations may, according to international law, thus deal with belligerent nations. But that there is no compulsion in the matter is evident from the fact that our Government has already exercised its discretion in stopping the sale of war materials to

Mexico, for instance. It has the same right, and without infringing neutrality, to stop the sale of war materials to every nation at war. Such a penalty upon the violation of international law would be, apparently, the only way of bringing belligerents to time.

Besides, our overtures to the warring nations and the prayers of many on their behalf and the sending of supplies, physicians, nurses, etc., to assist in caring for their wounded, all have the appearance of pitiable mockery in the light of the assistance we are rendering for the continuation of the war through permitting American manufacturers to sell war munitions to the warring nations, which are interfering with the rights of all neutrals and violating international law.

In any event, how foolish it would be that these United States should get into a controversy with any of the warring powers, when the whole world is witness to their folly and when they themselves are wishing most earnestly that they had kept out of the war.

We cannot appeal to our nation as a nation of Christians, along the lines of the commands of Jesus; but all consecrated children of God should remember that there are but two sides, two banners, two captains. Christians have enlisted under the banner of the Prince of Peace, who is opposing the Prince of Darkness, whose fall will be accomplished in the great time of revolution and anarchy which the Bible predicts will follow this war, and which, thank God! will be the doorway to the Millennial Kingdom and the great blessing which will then come to the world through it. "For the Elect's sake, those days [of strife and anarchy] shall be shortened"--interrupted (Matthew 24:22); for when men shall have learned the great lesson of what the outcome of selfishness would be without Divine interposition, God's Power through Messiah's Kingdom will promptly take control; and the blessing of the Lord will cause the winds of strife to cease, as did the Master's words on Galilee cause a great calm when the storm was at its height.

Meantime, regardless of the course of the world, it is the duty of the Lord's consecrated people to preserve unbiased, neutral minds--to look at matters from God's viewpoint, as far as possible--to sympathize with all and to join with none--to stand for peace in action, in word, in thought. "Blessed are the peacemakers; for they shall be called the children of God."

====================

R5767 : page 279

THE MIRACULOUS BIRTH OF JESUS

IT IS not strange that men should question the teaching of the Bible respecting the miraculous birth of Jesus. Voltaire, Paine, Ingersoll and others have denied it. Nor do we question the right of Rev. Dr. Aked and others of today to take up the same arguments. We live in a free country. Candor in our day need not lead anybody to the stake. We rejoice in these liberties.

But we are surprised that Dr. Aked should still claim to be a Christian, and still retain the pastorate of a Christian Church, while denying the very foundation of the Christian religion. Our amazement grows when we learn that after he had frankly acknowledged his unbelief he was elected to be the head of the Church Federation in San Francisco.

Think of the meaning of the votes of more than three-fourths of that Federation (78), agreeing that Jesus was not supernaturally born! Less than one-fourth of these Federationists (22) believe the fundamental doctrine of Christianity!

We can hear these learned gentlemen remonstrate, saying, Pastor Russell, you should realize that there are two Christianities in our day. We belong to the newer and larger one, which has the backing of all the colleges. We therefore have first right to the name Christian. The old view, which you uphold, has doctrines of human depravity --of a Divine sentence, which must be met by the death of a perfect, sinless Savior. We "Modernists" still hold to Christ, but as a great Teacher--not a Redeemer. Your old view deals with personal sin. Our newer, broader view deals with national and civic sins and their cure and a gradual evolution of the race to perfection and everlasting life--only the fittest surviving.

A RESPONSIBILITY UPON THE MINISTRY

Were numbers and influence the sole criterion by which Christianity is to be discerned, we might be forced to concede the point. But they are not. Christianity was established by Jesus and His Apostles. The unbelief of few or many cannot change Christianity. If we shall prove our points, we shall hope that the seventy-eight believers in the Christianity (?) of the colleges will realize that in retaining the name of Christian and holding pastorates in Christian churches, they are sailing under false colors; and they should resign or induce their congregations to unite with them in some new name, such as "Humanitarians."

Merely to endorse a few of Jesus' teachings, such as the Golden Rule, while rejecting His other teachings, would not give any one the right to the name Christian. Plato, Confucius and other sages uttered some teachings which we approve. Why not adopt their names? Is it because they are less popular in our day?

* * *

Dr. Aked admits that St. Matthew gives the line of Joseph, who adopted Jesus as his foster-child--the son of his virgin wife by Divine Power. He admits that St. Luke gives the genealogy of Mary, the mother of Jesus. He admits, also, that St. John's Gospel tells of the pre-human existence of Jesus.

But Dr. Aked challenges proof that Jesus Himself claimed a supernatural birth. He boldly declares that St. Peter never refers to it. He exultingly points us to the Epistles of St. Paul, as not teaching that Jesus was a supernatural Person. One might suppose, when reading Dr. Aked's statement, that he fully believes and endorses all the teachings of Jesus, St. Peter and St. Paul; and that if they had told of the miraculous birth he would be a hearty believer in it and an advocate of it. Let us see! Let us give Dr. Aked and his seventy-eight supporters the proof of their error and accept the Bible. "Charity hopeth all things!"

The Bible stands or falls as a whole. Its Plan of salvation, made up of the teachings of Jesus, the Apostles and the Prophets, cannot be accepted in part and rejected in part. If Jesus and His Apostles taught that He had a special birth for a special purpose, and this were not true, they were wicked deceivers. Then not one word of theirs should be accepted or trusted. To call Jesus the Great Teacher and then to say that the basis of His teaching is falsehood, is inconsistent, would imply sympathy with falsehood.

ST. PETER'S TESTIMONY

The teaching of Jesus was chiefly by induction. He had been with His disciples working miracles for probably two years before He asked them, "Whom say ye that I am?" When St. Peter declared, "Thou art the Christ, the Son of the living God," Jesus replied, "Flesh and blood hath not revealed it unto thee, but My Father which is in Heaven."--Matthew 16:15-17.

Did not St. Peter thus declare his faith that Jesus was the Son of God--not the son of Joseph? And did not Jesus approve this, and refer to the Heavenly and not to an earthly father?

What did Jesus mean when He declared, "Before Abraham was, I am?" By induction He told of a pre-human existence--or He deceived! Similarly He prayed to the Father, "Glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." (John 8:58; 17:5.) If He had no previous existence, but was born like others, His words were deceptive. Was the great Teacher the great Deceiver?

Again Jesus told His disciples about His ascending up where He was before. If He had no previous existence, if He had not a special birth, how could we understand these words except as deceptive? Similarly Jesus referred to Himself as "the Bread which came down from Heaven."--John 6:62,32-35,41.

Surely Jesus was miraculously born, or else He was the greatest and most successful of all deceivers, and therefore the worst of all deceivers. Let each take his choice. There is no middle ground.

ST. PAUL'S VIEW OF THE SUBJECT

Having heard from Jesus and from St. Peter, let us hear from St. Paul. What is the force, or significance of St. Paul's statement that Jesus is "the Firstborn of every creature," and that "by Him were all things created, that are in Heaven, and that are in earth, visible and invisible...all things were created by Him and for Him; and He is before all things, and by Him all things consist"? (Colossians 1:15-17.) These words by the Apostle are surely not in accord with the theory that Jesus began His existence the same as others--that He was the son of Joseph.

Again St. Paul writes, "Our Lord Jesus, though He was rich, for our sakes became poor." (2 Corinthians 8:9.)

Again he declares, "Who, existing in a form of God, counted not equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men."--Philippians 2:6,7.

Again, what is the meaning of St. Paul's declaration that Jesus was "Holy, guileless, undefiled and separate from sinners"? (Hebrews 7:26.) If Jesus was the son of Joseph, He was not separate from sinners, but belonged

R5768 : page 280

to the same stock with all others and would also have needed a Redeemer.

ST. JOHN'S STATEMENTS

The early Church all believed Jesus' declaration that He was the Son of God, whom the Father had sent into the world to be the Savior of men. (John 3:17.) Indeed, this feature of the Master's teachings especially angered the Jews; for they declared that in claiming to be the Son of God He was establishing Himself upon a pedestal of honor, dignity, glory, in competition with Jehovah. To this Jesus replied, "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest! because I said, I am the Son of God?"--John 10:36.

The Gospel by St. John was written later than the other Gospels; hence it was not necessary that the writer should take up the miraculous birth of Jesus. But it was eminently proper that through him God should give us a glimpse into the pre-human condition of the Savior. Mark well the particularity of the Apostle's words: "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. The same was in the beginning with the God. All things were made by Him, and without Him was not one thing made that was made...And the Logos was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth."--John 1:1-14.

BASIS OF THE DOCTRINE OF THE RANSOM

Separated from the doctrine of the virgin birth of Jesus, the theology of the Bible would not hold together for one moment. Its claim is that the Divine sentence following Adam's sin was a death sentence. The basis of that Divine judgment is that no sinner is worthy of life everlasting. The six thousand years of the world's history, from Adam's time until now, demonstrate that man is unable to regain perfection, and unable to resist the curse of sin and the sentence of death--"Dying, thou shalt die."--Genesis 2:17, margin.

The teaching of the Bible is that God arranged this death sentence purposely, so as to make necessary the death of Jesus. St. Paul so declares, saying, "As by a man came death, by a man also came the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive, every man in his own order." (1 Corinthians 15:21-23.) In other words, if God had not provided a sinless Redeemer, and if that Redeemer had not died for our sins according to the Scriptures, and risen from the dead for our justification, then there would have been no future life for humanity--the death of mankind would have been like that of the brute, a hopeless one. There would have been no resurrection. Death would have been an eternal sleep.

St. Paul emphasizes this thought, declaring that if there be no resurrection of the dead, then all faith is vain, all hope is vain, all preaching is vain. (1 Corinthians 15:13,14.) No one will question the declaration of the Scriptures that all humanity are misshapen in iniquity, and that in sin did our mothers conceive us. Father Adam and Mother Eve gave us, as their children, a legacy of imperfection of mind and body and of sinful tendencies. God's provision is that Christ shall make good for the transgression of the first Adam, and that eventually He shall be the Second Adam, who will be successful, who will give life everlasting to all those who will exercise obedient faith in Him.

BASIS OF THE DOCTRINE OF RESTITUTION

The first offer of everlasting life through Christ has been going out for nineteen centuries; but few have hearing ears and understanding hearts. It is to these few that the call now comes to leave the world and to become associates with Jesus in the glory, honor and immortality to which He has attained. He attained the glorious station which He now occupies, "far above angels, principalities and powers," at the right hand of the Majesty on High, as a reward for His obedience to the Father's will--obedience in coming into the world, in enduring faithfully the trials of His earthly ministry, and finally in dying a sacrificial death. St. Paul writes of Him, "Who for the joy that was set before Him, endured the cross, despising the shame and is set down at the right hand of the Throne of God." (Hebrews 12:2.) The invitation of this Gospel Age to all who have the hearing ear is to follow in the steps of Jesus, to become joint-sacrificers with Him, and to be sharers of His Heavenly glory and His Messianic Kingdom.

When the Church shall all have been gathered, then Messiah's Kingdom will be established, for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in Heaven." For a thousand years Christ and His glorified Church will bless mankind, uplifting them to human perfection, mental, moral, physical. Whosoever will may then attain to the everlasting life secured for all by the sacrificial death of Him who was "holy, harmless, undefiled and separate from sinners," by virtue of His special birth.

====================

R5768 : page 280

APOSTOLIC INJUNCTION NEVER SO SIGNIFICANT

"The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light."--Romans 13:12.

FROM a careful study of Bible chronology it seems very evident that each of the six great Days in which Jehovah prepared the earth for man, ending with man's own creation, was a period of seven thousand years. After man was created, God "rested from all His work"--as related to the earth. His rest period began with the commencement of the great Seventh Day, and has continued ever since. This Seventh Day is also to be a period of seven thousand years, ushering in at its close the glorious Jubilee of Earth, 49,000 years after the beginning of the ordering of Earth.

This great Rest Day of Jehovah has been man's Work Week, each Day of which has been a thousand years long. When the Apostle Paul wrote the words of our text, more than four of these thousand-year Days were in the past; they were then in the Fifth Day. Practically all of this time had been a reign of sin, darkness and death, due to man's fall. So St. Paul could truly say, as he looked back, that this great night of darkness was then far spent and the day was at hand. From the Old Testament prophecies and from the wonderful revelations which he himself had received from the Lord he was assured that, through the sacrifice for man which had been made by the Lord Jesus Christ, a glorious Day

R5768 : page 281

of emancipation from the bondage of Sin and Death was to come--the Seventh Day of man's great Week. It is of this glorious Sabbath Day that the Apostle here speaks.

For one-half of the long period since the fall of our first parents, there had been but a very obscure light as regarded any deliverance of man from the curse of death pronounced upon the father of the race for his disobedience. There was the mere glimmer of a promise that God would at some future time do something for mankind. First there had been a declaration to the serpent who had brought about man's downfall, that the Seed of the woman should bruise, or crush, his head, while he would but bruise the heel of this Seed. Then the clothing by the Lord of the nakedness of Adam and Eve with the skins of slain animals suggested a future covering provided by the death of some unknown Redeemer--the Seed of the Woman. Later, God manifested His acceptance of the animal-sacrifice of Abel. A little later came a suggestion to Enoch (Jude 14-16), and still later, a promise to Abraham, that God would yet bless all the families of the earth through his Seed.

Then came a gradual working out of a feature of that Promise to Abraham, through the Hebrew people, to make of them, if they would prove worthy, a nation who would be light-bearers to all other nations and peoples. Still with all the disciplinary experiences which Israel received, when our Lord Jesus came, those who had been under such special Divine instruction were, as a nation, totally unready to receive Him as the Messiah of God. And they crucified Him. Yet they were in advance of other nations. God had not given instructions to other nations, but had given Prophets, Laws, etc., to the people of Israel. (Amos 3:2.) But while this especially favored nation was quite unready for the light, as represented in the Lord Jesus and His teachings, there were some among them who were ready to receive Him as the Sent of God, Israel's long-looked-for Messiah. These were the "Israelites indeed."

THE CALL OF THE "BRIDE" CLASS

"He came unto His own [nation], and His own received Him not." At the time of the crucifixion of Christ, after John the Baptist had done his work and after our Lord's three and a half years of ministry among them, only a little more than five hundred had become Jesus' disciples and had remained true. Yet at Pentecost and onward a considerable number were awakened, and came into the light of Truth and accepted the Gospel Message and received the Holy Spirit. About twenty-five thousand, so far as we are able to estimate, received this transformation of heart. It is a wonderful thing that so many of that little nation were found to accept Messiah! No other nation would have made so good a showing. As history has proven, more than 1800

R5769 : page 281

years have been required to select the remainder of the 144,000 Elect from among the Gentiles.

At that time the Message was given forth that the Gospel Call was designed to select a "Bride" class, to be associated with the Messiah in His glorious Kingdom. It was not designed for all, but only for those who had the ears to hear and the heart to respond. If we place ourselves back in the days of the Apostles, we can think of them as preparing themselves for their great, coming glory and as thinking that the foreordained number to constitute this honored company would soon be completed. They probably thought that these thousands gathered from all the Jews in Palestine and other countries, and especially when augmented by some from the Gentiles whom they perceived were later received, would make up the "little flock" which would compose the "Bride" of Christ. Hence the Apostles were continually speaking as if the Kingdom was at hand. They thought it imminent--were expecting it every day.

NO CLEAR CHRONOLOGY UNTIL OUR DAY

But the Apostle Paul pointed out that certain Scriptures had not yet been fulfilled, and that there must be a great falling away in the Church before the great Day of the Lord could come. The early Church probably had no particular method in which they could have reckoned definitely the number of years since Adam. The matter of counting years, as we have it, is comparatively a modern affair. In olden times each nation had its own chronology. They merely reckoned that it was so many years since this dynasty or that dynasty began; so many years from a certain notable event to the first year of the reign of Nebuchadnezzar, of Cyrus, etc.

And so with the Israelites. They would say, In such a year of the reign of David, or of Hezekiah, etc., such and such an event took place. But it was not easy to get these things connected up so as to have any accurate chain of chronology. There were certain broken links, which our Lord has since supplied for us in the New Testament, to be noted and connected up "in due time." Today we have more advantage every way than they had. The Hebrew Scriptures were written on parchment and kept in certain places. And it was difficult to handle them because they were written on great rolls. One had to roll the parchment this way and that way to get to the place where he wished to read certain prophecies, etc. Today, not only have we Bibles neatly printed, but many of them have convenient marks of reference by which we can turn from page to page. We have suggestions, also, as to chronology which enable us to get a clear, connected chain from the creation of Adam to the present year.

It is true also that the Jews have a chronology that is called Anno Mundi--the year of the world. But it was not arranged until long after the days of the Apostles. They thought it was a long, long way back to the time of Adam. The Apostle Peter declares that a day with the Lord is as a thousand years, and a thousand years as one day. The Jews had no means by which they could accurately reckon chronology from the beginning; no means for availing themselves of information on the subject. It is not surprising, then, that they were not clearly informed. The Lord, undoubtedly by design, left matters in this uncertain condition until His own "due time" for their revealment.

THE DAY OF CHRIST NOW ON HAND

In the days of the Apostles it was truly declared by them that the Day of the Lord was "at hand." The Apostles perceived that a great Light had come into the world, that a turning-point in the history of the world had arrived. But it was not the shining of the Sunlight of the great Millennial Day. St. Paul declared that the darkness still covered the earth and gross darkness the people. The Lord Jesus Himself had explained that the light that then shone from Him was not the great "Sun of Righteousness," which would later shine out upon the whole world. Neither did the disciples of Christ shed a light as the light of the sun upon the world of mankind. Our Lord told His disciples that they should put their light upon a candlestick, that it might give light to those in the House.--Matthew 5:14-16.

But it would require the light of the "Sun of Righteousness"

R5769 : page 282

to enlighten the whole world--Christ and His Church in glory. Our Lord pointed out that this would come at the conclusion of the Age then just begun--the Gospel Age, as it is generally called, the Christian Dispensation. At the beginning of this Age He sowed the seed which would produce the "Bride" class, the class which was to reign with Him over the world in the Age to follow. But He forewarned that the enemy, Satan, would sow the seeds of error in the Lord's wheat-field, and that he would be successful in producing a large crop of tares. Our Lord also declared that at the end of this Gospel Age He would Himself be present and would, as the great Chief Reaper, gather the tares in bundles to be burned, and would gather the wheat into the garner. Speaking of that time the Master says, "Then shall the righteous shine forth as the sun in the Kingdom of their Father."--Matthew 13:43.

That time has not yet fully come. But this glorious Day is now breaking. The majority of the members of Christ are now with their Lord on the other side of the veil, and the dawning light is increasing, and the Day will soon be here in all its glorious effulgence. This dawning light draws our attention more particularly to the chronology, and helps us to see mistakes that were made in the past by those who attempted to arrange a chronology before the time was ripe for it to be seen clearly. It shows us that a mistake of a hundred and twenty years was made, and still later lesser mistakes.

Tracing the Scriptural chronology down to our day, we find that we are now living in the very dawn of the great Seventh Day of man's great Week. This is abundantly corroborated by the events now taking place about us on every hand. The Millennial Age has already begun, the Day of the Lord is now on hand--now present. So we should not sleep, but should be wide awake. Some terrible things were to occur as the Day of Christ drew on, before the full shining forth of the Sun. For instance, this present mighty war, which is truly a terrible thing, was long ago foretold. (Jeremiah 25:15-38; Joel 3:2,9-16.) Daily is it increasing in volume and intensity, and will soon merge into revolution, to be swiftly followed by the chaos of anarchy. The great Adversary is able to put darkness for light--and these warring nations verily think they are doing God service by killing one another.

Now the question is, Will the United States become involved? This may come, or this country may receive its share of retribution in the coming revolution and anarchy. We attribute all this terrible condition to the darkness that is upon the world through the Adversary's blinding delusions. But God will overrule human affairs to His own glory and to the ultimate good of man in the overthrow of the Rule of Selfishness and the establishment of His glorious Kingdom of Righteousness and Love.

"Cast off the works of darkness," urges the Apostle. This injunction was appropriate in St. Paul's day. Those who saw Jesus to be the Light of the world, those who became enlightened with His Light, and themselves became burning and shining lights, were able to realize that the great darkness prevailing around them was largely the result of ignorance, superstition, misunderstanding. The whole heathen world were in gross darkness. The Jewish nation were in darkness, except the minority who received the light. What darkness were the Jews in? They were in darkness in respect to God's Plan and the meaning of the Promise to Abraham and his Seed respecting the blessing of the world.

"THE WHOLE WORLD LIETH IN THE WICKED ONE"

All those who became children of the light, who received the light from the Master's teachings or from His chosen Apostles and came into Covenant relationship with God through the begetting of the Holy Spirit, became members of the special Seed of Abraham, who are to bless the world during the incoming Age. But the nation of Israel was set aside, as respects the chief favor. In the year 70 A.D., their national polity was entirely destroyed, and the Jews were scattered far and wide. What was the condition of other nations at that time? We perceive that while Israel had been in darkness, the other nations were in still deeper darkness, though many of them were "feeling after God, if haply they might find Him." The god of this world has blinded the minds of those who see not. Consequently he has blinded the minds of the majority of all nations with ignorance, superstition and "doctrines of devils."

The Devil has men in such a condition that they cannot think of God as being good. "The whole world lieth in the Wicked One." The only ones who are not in the Wicked One are the true Church of God, the Church of Christ. The children of the light are the only exceptions. It is from the Word of God that His true people get their light. They are to have oil in themselves --the oil of the Holy Spirit. But many of these have not been faithful to the light and are in confusion; some are merely babes in Christ; some are weak in various ways for lack of the spiritual food which the Lord has provided.

It is God's people who have been addressed in the Scriptures all the way down these nineteen hundred years. We come down to our day and see that the light of the Word is fully corroborated by the work of the New Dispensation now beginning. The light of the Dawn is fully corroborating the Bible. St. Paul says that we should "cast off the works of darkness" and "put on the armor of light." The works of darkness are those things which are done in the dark. The works of darkness are the works of sin. These works are not

R5770 : page 282

done out in the open, as a rule. They generally hide away from the revealment which the light brings. If they are done in the open, it is when they are posing as works of light. Wherever the true light of Jesus Christ comes it reproves these works of darkness.

The Scribes and the Pharisees of Jesus' day were money-lovers. Jesus condemned their works because these were mere pretense. While they prayed in street corners, etc., they privately devoured widows' houses-- took advantage of widows and swallowed up their property. But it was true of the public in general--of the Gentiles as well as the Jews. The Apostles enumerated a number of the evils that were generally practised in his day--adultery, lasciviousness, covetousness, witchcraft, hatred, wrath, strife, heresies, evil-speaking, idolatry, etc. All these things are works of darkness, works of the flesh and of the Devil; and they are still practised everywhere today.

THE ARMOR OVER THE ROBE

We are to put on the "armor of light." Consider the light you have now received--the light of the knowledge of God, of His will, of what to live for, and of what kind of characters they are to whom the Lord will be pleased to grant the reward of eternal life, even the highest form of life. Having all this knowledge, put it on as an armor to protect you. Knowing what God requires, put all this on, not as a robe, but as an armor

R5770 : page 283

over the robe. Put on the breastplate of righteousness covering the heart. Realize that nothing but heart-purity and absolute loyalty to God may be considered. Realize that God is for us. Take the Sword of the Spirit, the Word of God, and all the various pieces enumerated by the Apostle. These constitute the "armor of light," so called because it is obtained from the light of Truth.

In this our day it is surely as important that we should put on this armor and should put off the works of darkness as for the Church of the Apostle's day. Surely if ever the whole armor was needed, it is needed now. The Lord's dealing with us is individual--both as to the putting off of the works of darkness and as to the putting on of the armor of light. All who put on this armor will find themselves in accord with the Lord and with those who are truly His. As God's faithful children get farther and farther into this Day of the Lord, more and more will they see eye to eye. We believe there never was a time when so many of the Lord's people have seen eye to eye regarding the things to put off and the things to put on. We believe there never was a time when so many of the children of the light were wearing the whole Armor of Light. Therefore we have so much the more responsibility to "walk as children of light" and not as of the night.

DANGER TO EVEN THE FULLY CONSECRATED

It is possible that some, even of the fully consecrated children of God, surrounded with the cares of this life, or weary of the struggle against sin and evil, or somewhat beguiled by the present things of time and sense, may have become more or less drowsy, and so stand in special need of the stirring exhortation which the Apostle in this connection gives to the Church--particularly appropriate today: "It is now high time to awake out of sleep!" It is time for earnest, searching self-examination, for a more diligent watching to see that we do not allow the things of this "present evil world" to absorb our thoughts and energies to the imperiling of our Heavenly hopes, so soon to be realized if we remain wholly faithful to the end. It is highly important that we seek for a still closer walk with God, a more intimate fellowship with Him, a more thorough self-abnegation, a more diligent cross-bearing, a more faithful conformity in every respect to the whole will of the Lord concerning us. And this will of the Lord, we know, is not unreasonable, and His grace sufficient is promised for every day, every hour, every moment!

A careful, prayerful searching of our hearts will make plain wherein we lack in conformity to the perfect will of God. And if we discover in ourselves any perverse way, we shall correct it. Thus we more and more "put on the Lord Jesus Christ"--the mind or disposition of Christ, the spirit of love and loyalty which characterized Him. How important it is, in the very short time which yet remains to us, that we fully awake and apply ourselves most diligently to the cultivation of the Godlike, Christlike disposition of Love, the love which seeks above all else the glory of God, which is kindly-affectioned toward the brethren, which rests in the precious promises, which trusts fully in the dark as well as in the light, and which has no shadow of doubt that all the good things promised in God's Word shall be fulfilled!

LET US "WALK AS BECOMETH SAINTS"

In the context St. Paul urges, "Let us walk honestly, as in the day." He was speaking of certain vile practises then common--drunkenness, rioting, chambering, wantonness. We are not necessarily to suppose that he meant this as a reproof to the Christian believers at Rome, but as a pastoral exhortation that they should be on guard against these sins, and as a reminder that the principles which they had adopted as Christians were in direct contrast to those which generally prevailed. Very different standards of morality were current among the heathen. Quite a large number of the believers at Rome had been heathen and accustomed to immoralities. Hence the Apostle's words were words of caution; for we would not suppose that saints would be guilty of these things.

The Apostle's words above shed a warning light in saying, "Let us walk honestly, as in the day." Most of the rioting and drunkenness is done at night--such is the custom even to this day. Works of darkness and sin thrive best at night, for some reason. People have other things to attend to in the day-time, and evil-doers take the night for frivolity or carousing or crime. Vice then stalks abroad. Darkness seems to favor such works, by hiding them more or less. The Apostle points out that this is the great night of darkness, sin, but that those in Christ are not in darkness; for they have been brought into the light of God. We are looking for the full dawning of the Morning of the New Dispensation--we are seeking to live in harmony with it. So here he says, Let us walk honestly, above-board, so that everybody will see and know our lives--let us be honest in every way, not be preaching one thing and practising another.

Considering the day here mentioned to be the Millennial Day, we may well say that nothing in the nature of sin will then be allowed. "For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Micah 4:2.) "Judgment also will I lay to the line," says Jehovah, "and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-place." (Isaiah 28:17.) Whoever in that Day shall attempt to live riotously and in drunkenness or in any sin will be promptly punished. The Apostle's exhortation is that we, as saints of the Lord, should live as those will be living when the Day shall have fully come--when the Sun of Righteousness will be shedding its beams over the whole earth.

It is a part of our overcoming to live as though the Day were fully ushered in, as though everything had been fully manifested. Whoever will take the Apostle's advice in this matter will certainly have a rich blessing. In fact any other course would be sure to be disastrous to us as New Creatures in Christ!

ONLY A LITTLE WHILE

"Only a little while to walk with weary feet,
Only a little while the storms of life to meet,
Only a little while to tread the thorny way,
Only a little while, then comes the perfect Day.

"Only a little while to spread the truth abroad.
Only a little while to testify for God,
Only a little while, the time is fleeting fast,
Only a little while, earth's sorrows all are past.

"Only a little while, then let us do our best,
Only a little while, then comes the promised rest.
Only a little while, oh, what a word is this!
Only a little while, then comes the perfect bliss."

===================

AHAB'S SIN--COVETOUSNESS, MURDER

--OCTOBER 3.--1 KINGS 21.--

KING AHAB'S IVORY PALACE--HE COVETED LARGER GARDENS --NABOTH REFUSED LARGE MONEY--AHAB WAS VEXED--HIS QUEEN EFFECTED NABOTH'S MURDER--GOD THROUGH ELIJAH REPROVED KING AHAB, PROMISING PUNISHMENT--MODERN APPLICATIONS AND LESSONS.

"Be sure your sin will find you out."--Numbers 32:23.

KING AHAB had concluded a great war victoriously, defeating the Syrians, who had attempted an invasion of Israel's land. The fame of the king had gone abroad. He was feeling his own greatness, perhaps. Indeed, Ahab is rated as one of the great kings of Israel. Although not truly great, he had certain progressive elements of character. While King Solomon had the distinction of being the first king to have a throne of ivory, for King Ahab has been claimed the distinction of having a palace of ivory. His gorgeous palace needed a large and handsome garden. His neighbor Naboth had a vineyard adjoining, which would make the surroundings of the palace ideal.

Messengers were sent to Naboth to negotiate the purchase; and a goodly sum of money was offered for the vineyard. Naboth, within his rights, refused to sell. As the sequel shows, however, he would have been the wiser not to have stood for his full rights. The Jewish Law forbade, indeed, the selling of family inheritances; but he could have given a lease for a time to the king's pleasement and to his own profit.

The Bible suggests to Christians the wisdom of being accommodating in every manner not in violation of conscience. While they have as great rights as others (or greater, perhaps, on account of being God's children), nevertheless it is part of their covenant with the Lord that

R5771 : page 284

they will not live for themselves merely, but chiefly for the service of the Lord and their fellows. They are forewarned also not to expect full justice--although always to seek to give justice, in harmony with the Golden Rule, full measure pressed down. They are to realize that in taking this course they will have more and more the Lord's blessing, and that the experiences of character development under such conditions will be helpful to them as respects the coming Kingdom.

QUEEN JEZEBEL FEARED NOT GOD

Of all the characters on the pages of history Queen Jezebel, Ahab's wife, stands out prominently as one of the most conscienceless. Noting that King Ahab appeared despondent, she asked the cause. On learning it she promised the king that she would give him Naboth's vineyard, and advised that he should, therefore, cheer up. Immediately she wrote letters in King Ahab's name, using his royal seal. She instructed some of the officials that on an appointed fast-day, on which the people would be in mourning to the Lord for their sins, Naboth should be given a seat of great honor. Two men were to be bribed to rise up then, suddenly in the midst of the meeting, and denounce Naboth as a slanderer of God and of the king. The rulers thereupon were to hear the evidence and to put the penalty promptly into execution. The Jewish Law provided that any blasphemy against God's name should be punished by stoning. The hired witnesses promptly denounced Naboth and corroborated each other's testimony. Forthwith a company arose, and stoned the man to death outside the city.

The hypocrisy of the proceedings astounds one. The proclaiming of the fast was seemingly in honor of God's laws and His justice. The Queen's perfidy matches anything on the pages of history. The servility of the governors to her behests evidences what a low state of morals prevailed.

King Ahab seems to have been the passive beneficiary of all this wickedness. He was, nevertheless, the accountable person. His course proves that he was not truly great. Riches and station cannot make greatness, but character only can do so. The king was very willing to profit by his wife's shameful course. Upon hearing through her that Naboth was dead, he went over to look at Naboth's vineyard and to consider how it might be adapted to his purposes as a part of the palace garden.

Just as he was entering the garden he was met by Elijah, who had been sent by the Lord with a message of reproof. The king saluted the Prophet, saying, "Hast thou found me, O mine enemy?" Elijah answered, "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord." Then he informed the king that Divine judgment was that in the same place that the dogs had licked the blood of Naboth, dogs should also lick the king's blood, and that Queen Jezebel would have a similar fate.

PRESENT WAR RESULT OF SELFISHNESS

It should be remarked that at present, as in the past, God is not serving as a policeman to safeguard the world against its own fallen conditions, appetites, covetousness, etc. For six thousand years the Lord seems to have contented Himself with letting mankind learn their own lessons, except so far as their course of sin might interfere with the outworking of God's great plans. In such cases the sentiment of the Lord seems to have been, "Thus far shalt thou go and no farther."

Undoubtedly the permission to mankind to do great injury to themselves is a very practical way of inculcating important lessons. God seems to be bidding the angels to no longer restrain, but to let loose the four winds of heaven--to allow mankind to engage in universal strife--unhindered. The result is the most stupendous of wars, impoverishing all nations engaged therein, costing millions of lives in the flower of manhood, and entailing debts, to pay interest on which will impoverish the people for long years to come--debts which probably never can be paid. The Bible indicates that following the war will come a great revolution and that following it may be expected anarchy. The winds of strife, now let loose, may be expected to injure the world unrestrained by the Almighty until, in man's extremity, God's opportunity will come, and the Kingdom of Messiah will be established for the blessing of the world.

With the establishment of God's Kingdom everything will be changed. No longer will sins be permitted and the punishments follow; but instead, punishments will be inflicted upon those who attempt to do evil--before they shall have done the evil. For the Lord has promised, saying, "They shall not hurt nor destroy in all My Holy Mountain [Kingdom]." (Isaiah 11:9.) In that glorious time all good intentions and good endeavors will have God's blessing and will bring uplift mentally, morally and physically to those participating. Thus will be fulfilled a Scripture which declares, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."--Isaiah 26:9.

THE SIN OF COVETOUSNESS

Sin and selfishness are, practically, synonymous terms. When Adam was perfect, in the image and likeness of God, he was unselfish, just, generous, kind, benevolent;

R5771 : page 285

for these are elements of the Divine disposition, and man must have had these when in God's likeness. The first of all sins was committed by Satan. It was to forward his ambitious, selfish designs that he misrepresented the Divine message, contradicted the Almighty, became the father of lies and the murderer of Adam and his race. Mother Eve's course also was prompted by an acquired selfishness. She thirsted for knowledge, which, the serpent told her, she could get by disobeying God. Father Adam's disobedience was not of ignorance, but because he believed that his life would be happier by disobeying and sharing Mother Eve's experiences.

Today, wherever we look, we can clearly trace all sin back to its fountain, selfishness. Covetousness is selfishness --sin. It is very prevalent because all are sinners. Our laws indeed seek to protect us in our just rights, yet how unsuccessful we often are in securing our rights, and in defending ourselves against those who would unjustly violate the Golden Rule.

The lesson for all is that nothing short of the Golden Rule is acceptable in God's sight from any professing to be of His children. A second lesson is that while we are to render justice and the Golden Rule's requirement to all, without exception, we are not always to demand justice, the Golden Rule, etc., from others. Rather, God's people are to consider themselves His representatives and ambassadors in a land and amongst people alienated from Him and His Government. The Lord's children, always just, are to be also generous and to "show forth the praises of Him who hath called them out of darkness into His marvelous light." As their Heavenly Father is generous as well as just, so are His children to be partakers of His character-likeness and to be helpers in everything that makes for righteousness.

====================

R5771 : page 285

ELIJAH'S FIERY CHARIOT

--OCTOBER 10.--2 KINGS 2:1-12.--

ELIJAH, ELISHA AND SCHOOLS OF PROPHETS--ELIJAH'S CHARIOT AND ASCENT TYPICAL--ELIJAH AND ALL THE PROPHETS STILL SLEEP--THEY CANNOT RECEIVE THEIR REWARD UNTIL AFTER THE CHURCH HAS BEEN GLORIFIED IN THE FIRST RESURRECTION--THE TRANSFIGURATION SCENE

--THE SIGNIFICANCE OF ELIJAH'S JOURNEY AND FOUR STOPS --THE TYPICAL LESSON INTERESTING, PROFITABLE.

"In Thy presence is fulness of joy; at Thy right hand
there are pleasures forevermore."--Psalm 16:11.

SINCE Bible students have recognized that Elijah's life was a prophecy--that he typed, or represented, the entire Church in his earthly experiences--his history has become the more interesting and the more intelligible. He was a faithful servant of God; but his greatest prophecy, that of his life, was not understood, even though the Lord declared, subsequently, "I will send you Elijah the Prophet before the coming of the great and terrible Day of the Lord." (Malachi 4:5.) This antitypical Elijah, beginning with Jesus in the flesh, has been coming and giving his message to the world for now more than eighteen centuries. We believe that the taking away of Elijah in the chariot of fire, narrated in today's lesson, is about to be fulfilled as respects the Church of Christ in the flesh. Soon they shall be no more in the flesh; for the Lord will take them, will glorify them with Himself. As the Apostle explains, they will meet the Lord in the air, in the realm of spiritual control of the earth--in Kingdom power and great glory. --1 Thessalonians 4:17.

Elisha had the opportunity of becoming Elijah's successor, and appears to have been guided by a proper spirit of zeal in his desire to accompany Elijah and to serve him. When Elijah was taken in the fiery chariot, his mantle bequeathed to Elisha represented that the latter had become Elijah's successor, to receive a special blessing of the Elijah spirit. While we are certain that Elijah typed the Church of God in the flesh, we may not be quite so positive that Elisha was also a type and represented

R5772 : page 285

a secondary class of God's people, referred to in the Bible sometimes as the "foolish virgin" class, sometimes as the servants of the Bride class who will follow her, sometimes as a Great Company whose number no man knows, who will come through great tribulation and attain a place before the Throne, failing to attain with the Elijah class a place in the Throne as joint-heirs of Christ.-- Matthew 25:1-13; Psalm 45:14,15; Revelation 7:9-17.

The sons of the prophets may also be types. If so, they would seem to represent a third class, acquainted with Elijah and Elisha, yet not particularly associated with them. The fact that the sons of the prophets discussed with Elisha the going of Elijah does not necessarily signify that they believed the matter. They knew that Elijah expected to go, but their own doubts on the subject are intimated by the fact that they subsequently made a search of the land to see if Elijah had not really fallen somewhere, dropped by the whirlwind. Their search and final conviction represent that for some time certain classes of Christian people may doubt that the Church has really gone to glory, but that afterwards they are thoroughly convinced. Possibly the three days of search may be symbolic, representing three years.

ELIJAH NOT IN HEAVEN

Much of the Bible study of the past has been superficial. Certain teaching and creeds of the past being accepted as true, the Bible has been studied with a view to confirming the traditions of the past rather than to challenging their accuracy. Careful study now brings to light the fact that throughout the entire Old Testament not a word is said about anybody going to Heaven--except in this case of Elijah and in the statement that "Enoch walked with God, and was not for God took him"--somewhere. The Bible indicates distinctly that no offer of Heavenly life was possible until after Jesus had died as man's Redeemer. Thus the Scriptures assure us that life and immortality were brought to light through Jesus' Message--nothing clear or definite was known on these subjects previously.--2 Timothy 1:10.

Jesus Himself was the first to pass from earthly condition to Heavenly condition by His resurrection change --"put to death in flesh, He was made alive in spirit." (1 Peter 3:18.) The Church has the promise of a similar glorious change, awaiting all the faithful who walk in the Master's footsteps. Their change is to come at Jesus' Second Advent. They as the wise virgins, as the Elijah class, will pass beyond the veil from earthly conditions to Heavenly conditions. The change will be necessary to their entrance into the Kingdom, for "Flesh and blood cannot inherit the Kingdom of God." (1 Corinthians 15:50.) A little later, tribulations will develop the Great Company class, represented by Elisha. Later still, the blessing of the Lord will come upon all the human family through Messiah's Kingdom.

R5772 : page 286

While the Old Testament says nothing about any invitation for anybody to go to Heaven, the New Testament does assure the Church of a "High Calling," a "Heavenly Calling." (Philippians 3:14; Hebrews 3:1.) St. Paul points out that a different blessing has been provided by the Lord for the Gospel Church than for others. Even the Ancient Worthies, including Abraham, the Prophet David, Elijah, Elisha, Moses, etc., cannot be of the Church class, even as they could not follow in the footsteps of Jesus. Their loyalty to God and to righteousness is to be abundantly rewarded, but theirs is to be an earthly blessing in the Paradise to be established by Messiah's Kingdom throughout the entire earth.

St. Paul, after enumerating the worthy characters of the past, declares, "All these died in faith, not having received the things promised them, God having provided some better thing for us, that they apart from us should not be made perfect." (Heb. 11:38-40.) In other words, the Church must receive her Heavenly inheritance first; for she, as St. James declares, is the First-fruits unto God of His creatures.--James 1:18.

Jesus very positively declares that Elijah did not go to Heaven when he said, "No man hath ascended unto Heaven." (John 3:13.) St. Peter corroborates this, declaring that the Prophet David had not gone to Heaven, but was still in his sepulchre at Jerusalem. St. Peter thus implied that none of the Prophets had gone to Heaven. (Acts 2:34.) Our great interest, therefore, in Elijah's experiences, lies in the fact that his literal ascent into the skies was a part of his general typical career as a prefigure of the Church in the flesh.*

ON MOUNT OF TRANSFIGURATION

Jesus gave to three of His Apostles, Peter, James and John, a special vision of His coming glory. What they saw was not actuality, but a vision, as Jesus subsequently declared. (Matthew 17:9.) The persons in glory were no more actual than the glories and voices and persons seen by John the Revelator. St. Peter, one of the three, declares that what they saw was a representation of Christ's coming glory. Nevertheless, he declares that the word of prophecy was still more sure than the vision. (2 Peter 1:16-21.) In the vision Jesus was the central figure, Moses representing the Law Dispensation, which ended with Christ, and Elijah representing the Gospel Dispensation, which began with Christ.

GILGAL, BETHEL, JERICHO, JORDAN

Elisha knew of Elijah's expectation of translation; and, with that in view, they had traveled to Gilgal. But the Lord did not take Elijah there, but sent him on to Bethel. Elijah's suggestion that Elisha should tarry at Gilgal implied that Elisha was discouraged and had lost faith in the journey. But no! he went on. The same thing occurred at Bethel, and they went on to Jericho. The same thing occurred at Jericho, and they went on to Jordan. Crossing the Jordan they still went on, but thereafter with no definite place in view. However, from the time they came to Jordan a multitude of the sons of the prophets, deeply interested, watched them.

Let us apply these matters antitypically to the Church. Gilgal would seem to represent the beginning of the Harvest time--October, 1874. That date, prominently marked in the Bible (Daniel 12:12) was looked forward to by many Bible students with deep interest as the possible time when the Church would be completed--although nothing in the Bible so declares. The inference was clearly deducible, but there was no positive statement as to the Church's change being accomplished then. Some measure of disappointment was felt when expectations were not realized. Nevertheless, the Elijah class started to the next point, accompanied by so many others as were worthy of being accounted of the antitypical Elisha class.

The experiences at Bethel were very similar. The Spring of 1878 corresponded to Bethel. It was clearly seen to be the time parallel to the Lord's assuming His kingly office in the end of the Jewish Age and saying to the Jewish nation, "Your house is left unto you desolate." (Luke 13:34,35.) It was not unreasonable to think of that Scripturally-marked date as the time for the Church's glorification, although the Lord did not directly promise this. Nevertheless, a blessing came to all those who received their disappointment in a proper spirit.

On they went to the next date, which corresponded to Jericho; namely, 1881. Considerable interest attached to that date on the part of many Bible students because it was the parallel date to the time when the door was thrown open to the Gentiles, and Cornelius, the first Gentile convert, was received into the family of God. We assumed that this might mean a change of dispensation here, and that the glorification of the Church was typed. We were mistaken in that supposition, but received great blessing and went on.

The next point of time Scripturally marked was October, 1914--the close of the Times of the Gentiles, corresponding to Jordan. Many Bible students are thoroughly convinced that the 2520 years from Zedekiah's day to October, 1914, ended there--that that date marked the end of God's lease of world power to the Gentile nations. They are convinced that the present war is the result, and that its ultimate conclusion will be the complete overthrow of all the kingdoms of the world and the full establishment of Messiah's Kingdom in the control of earth.

The Lord did not say that the Church would be glorified before the conclusion of the Gentile Times; yet such a thought was not an unreasonable one, in view of many Scriptures. Not disconcerted, Bible students are going on, even as Elijah and Elisha went on after crossing the Jordan. They are not, however, headed for any particular date, even as Elijah was not directed to go to any other place. Simply they went on, waiting for the Lord to fulfil His promise of taking Elijah in His own time and in His own way.

CHARIOT OF FIRE AND WHIRLWIND

It was while the two went on, with no knowledge of how far they would go, that Elijah said to Elisha, "What would you like as a reward for your faithfulness in journeying with me?" Elisha responded that he would most prefer a large measure of the Spirit of the Lord, which so notably was manifest in Elijah. The reply was that he could get this great blessing only under special conditions; namely, that he would continue faithful in cooperation until the last--until Elijah would be taken. This would be a hard matter; for, if Elisha's attention were permitted to wander, he would not get so rich a blessing.

As they two went on, behold, a chariot of fire parted them asunder! In symbolic language, this seems to signify that the Elijah class will be involved in very fiery trouble, persecutions, and will thus be separated from their fellows. The next symbol of a whirlwind taking Elijah to Heaven also implies further trouble. Prophecies are generally understood after their fulfilment--and only vaguely before. It was thus at our Lord's First Advent in respect to the prophecies then being fulfilled.

We may not hope to clearly understand in advance the

---

*For a detailed explanation of the Bible proofs that Elijah was a type of the Church, address "Bible Students' Monthly, Brooklyn, N.Y."

full import of the fiery chariot nor of the whirlwind. To some the thought of being taken away from the present life suddenly, violently, in fiery troubles, etc., would be a terrible prospect; not so will it be with the members of the Elijah class. Waiting for their change, and living in daily readiness of heart, therefore, they go on without trepidation. On the contrary, in whatever way they shall be taken, it will be the culmination of their hopes for which they so long have waited and prayed--their deliverance.

===================

INTERESTING LETTERS

FROM THE BATTLEFIELD OF FRANCE

BELOVED IN THE LORD:--

Grace be unto you and peace from God our Father and our Lord Jesus Christ. Often has it been my desire to write you of my experiences at the front, but the time has always been very limited, especially in the last weeks.

My first experience was in France, where I had copies of the French BIBLE STUDENTS MONTHLY sent to me. I distributed these as I had opportunity and they were received with gladness. At first the people were very much surprised that a Prussian soldier should hand them these papers, but hearing my brief explanation and after a perusal of the literature, they received it joyfully, many even offering to pay for it, which I declined.

My supply of literature having been exhausted, I was about to order more when we received instructions to break camp for transfer to the Eastern frontier--Galicia.

Sunday I was on night duty [baking dept.], therefore utilized the afternoon for a trip to the city. There I experienced much joy, for I met many Jews, to whom I could speak of their hope. I asked them if they believed all that I was telling them. "Yes," said they, "we believe it." One replied, "I thank you. We believe in a Messiah, also that the time of redemption is near at hand." Another remarked, "God will help, and it will all come about." I called on a third in his shop, where two others joined us. Much joy has come to my heart through calling on interested people, but I have never witnessed such joy as these Jews manifested. With tears in their eyes they declared, "May God grant it; may God grant it! We have already heard of it." All were rejoicing, but one who was made specially glad invited me to visit him soon again. I would have been only too glad to have done so, but on the next day our superior officer forbade us to enter the city.

A great battle is raging here; many Russians were taken prisoners. Six thousand have passed through here. Oh, what misery! One could see wounded refugees from all parts; wagons with women and children, and men driving cattle. I never saw such a sight. I am often reminded of the Second Psalm. And with all these things we know it is only the beginning. Yes, thanks be unto God that these days are to be shortened! I have distributed many BIBLE STUDENTS MONTHLIES amongst our troops. May the Lord add His blessing!

On our next march we passed through a battlefield. The pitiful sight reminded me of the many promises and I thanked our Heavenly Father that I did not have to take an active part. What sorrow and misery sin has brought into the world, but what a blessing awaits humanity! All long for peace, and how they will rejoice when Micah 4:1-5 and Isaiah 2:4 are fulfilled! We often hear it asked, "Why is this war?"

I thank you very much for the last WATCH TOWER. The first article, "The Ministry of Angels," was a special blessing to me. The grace of our Lord be with you. Remembering you and all in fervent love before the throne of Grace, I am

Your faithful brother, W__________ H__________.

Carpathian Mts., May, 1915.

SOLDIERS ENTREATING FOR THE TRUTH

BELOVED IN THE LORD:--

Thank you for your letter to the brethren in the field, and for THE WATCH TOWER.

I also wish to inform you that I have repeated opportunities to discourse to my comrades. Out of 11 or 12 men there are six especially who, as often as time permits, come to me of their own accord and entreat me to give them another little discourse. When I want to close after talking two or three hours they plead, "Please continue; it is so grand." Often do I hear them say, "Why do not our preachers tell us these things? Why do they mislead us so?"

I am also frequently asked for literature. I give them THE WATCH TOWER and the sermons.

With hearty greetings, from

Your brother in Christ, F__________ K__________.

France, June, 1915.

THINGS ONCE DARK NOW CLEAR

DEAR BROTHER RUSSELL:--

I hesitate in consuming any of your time, but I have long wished to write you of the great change in my life since being led into the Truth by a close study of your writings. How earnestly I had sought to understand God's Word and to love the Savior for His great sacrifice for mankind! I felt it was my duty to do so, but could not with the fervency I desired. Since coming to a better understanding of God's wonderful Plan of Salvation, and laying hold of the "exceeding great and precious promises" in His Word and appropriating them unto myself, in my heart I am constantly exclaiming, "Hallelujah, what a Savior!"

I began reading your SCRIPTURE STUDIES some six months ago and they have been my constant companions ever since. Daily the Light has been breaking; things that were once so dark to me have now become very clear.

I began with the "Hell Pamphlet" and was "caught" by it. I concluded that if so noted a place as a "burning Hell" could be reasonably and Scripturally done away with, and my mind be satisfied about the matter, I would pursue the same studies further. Next came TABERNACLE SHADOWS. Portions of the Bible that in my reading I had hitherto skipped over as too dry for anything were made just beautiful to me! I could verily say with the poet:

"'Tis the Song of the Lamb once by Moses foretold
  In the symbols and types of God's Law,
As the dawn of the Day doth those symbols unfold,
  We behold what we ne'er before saw."

What a wonderful privilege to be living at this time, and still more wonderful to be favored with even a partial understanding of God's great Plan; surely, by far the greater portion of the world is in darkness!

I have just read your discourse on "Love of the Father and the Son our Pattern." It was indeed a feast, and has strengthened me in several points where I am sure I was weak. May the Lord continue to use you until He shall say, "It is enough, come up higher." MARY HOOVER.--Georgia.

A WONDERFUL DELIVERANCE

DEAR PASTOR RUSSELL:--

I wish to let you know of the great deliverance I have obtained, by God's grace, through the PHOTO-DRAMA OF CREATION, which was shown here last fall. At that time I was a believer in Theosophy and was possessed by evil spirits, being both "clairaudient" and a "writing medium"; but, thank God, I am now free.

I thought I had the Gift of the Holy Spirit, but the sight of the picture of the Witch of Endor convinced me that I had a "familiar spirit," and when I prayed God to release me and make me His child again, He did so at once.

My husband went with me afterward to see the pictures, and we then obtained the six volumes of SCRIPTURE STUDIES. We are now fully consecrated and are rejoicing in the Truth.

We feel we can never express our thankfulness, dear Brother, but we daily pray our Heavenly Father to bless and guide you. It was such a wonderful deliverance that I can never forget the wonder of it, and my heart rises in gratitude to God, who could seek me when I had gone so far astray!

With best wishes from my husband and myself,

ELIZABETH PEARSON.--Eng.

B.S.M. IN A LETTER-BOX DID IT

DEAR PASTOR RUSSELL:--

As I am changing my place of residence and should be sorry to miss a copy of THE WATCH TOWER, I am enclosing my new address. A few months ago I was so fortunate as to find one of your papers in my letter-box, and I thank God I was interested enough to read it.

In view of the many creeds I had often asked myself, Which is the Truth? Surely they cannot all be right! I thank God today that I am enjoying your STUDIES IN THE SCRIPTURES and THE TOWER. They seem more reasonable than anything I have seen. I have said to myself, At last I have found the Truth, and I have not changed my mind.

E. COLBY HARRIMAN.--Mass.

===================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

VOL. XXXVI OCTOBER 1 No. 19
A. D. 1915--A.M. 6044

CONTENTS

"As Deceivers and Yet True".......................291
  Concessions for the Sake of Others...........291
Justification--Reckoned and Actual...............292
  Present Object of Consecration...............293
  All the World are Yet Heathen................294
  "The Saints Shall Judge the World"...........294
The Two Great Intercessions......................295
Overcoming Desires for Earthly Things............296
  Primary Battle is With Self..................296
  Victory or Death!............................297
The Christ Perfected by Suffering................297
  God's Purpose in Testing Us..................297
  The Fire to Burn Among Us....................297
  Tortures of Today More Refined...............298
Elisha's Restitution Ministry....................299
  Pure Water--Pure Truth.......................299
Other Restitution Types..........................301
  Awakening the Shunammite's Son...............301
Interesting Letters..............................302
  News from French Bible Students..............302

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

"CREATION" SCENARIO IN FOREIGN LANGUAGES

In the Lord's providence the SCENARIO of THE PHOTO-DRAMA OF CREATION has been translated into several foreign languages, and we now have it in stock in goodly quantity, as follows:

IN SPANISH, ITALIAN, GREEK, POLISH, ARMENIAN:		
Cloth bound, complete	$0.25	postpaid
Paper " "	.15	"
Newspaper edition, 3 Parts, 2c ea.; per set.	.05	"
IN GERMAN AND FINNISH (glossed paper, embossed, like English Ed.):		
De Luxe, gold edge (Finnish only)	1.00	"
Cloth, red edge (German and Finnish)	.50	"
Paper, 3 Parts (German and Finnish) per set.	.25	"
Newspaper edition, 4 Parts, 2c ea.; per set.	.05	"
IN SWEDISH: Newspaper ed. only, 2c ea.; per set	.05	"

Colporteurs and Class Secretaries may deduct one-half from above prices if shipment is ordered charges collect.

==========

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 154; (2) 7; (3) 321; (4) 281; (5) 333; (6) 265; (7) 102; (8) 98; (9) 155; (10) 106; (11) 129; (12) 165; (13) 45; (14) 303; (15) 144; (16) 62; (17) 60; (18) 325; (19) 299; (20) 258; (21) 87; (22) 261; (23) 107; (24) 267; (25) 38; (26) 14; (27) 193; (28) 145; (29) Vow; (30) 227.

==========

PRICE OF DIAGLOTT REDUCED

Hereafter we will have the Diaglott only in leather binding, and at the reduced price of $2. We have filled all back orders. If you have ordered the Diaglott and have not received it, please notify us at once. If you paid the former price of $2.50 within the last two months, please take a credit of 50 cents on your next remittance for THE WATCH TOWER. We still offer THE WATCH TOWER for a year, as a premium, to any one not a TOWER subscriber, who orders the Diaglott; this introduces to him THE WATCH TOWER literature.

===================

R5773 : page 291

"AS DECEIVERS AND YET TRUE"

"Giving no offense in any thing, that the ministry be not blamed;
...by honor and dishonor, by evil report and good report;
as deceivers, and yet true."--2 Corinthians 6:3,8.

HOW varied are the experiences of an active Christian--experiences of honor and of dishonor, of being well reported and evil reported, of suffering for righteousness' sake, of being called deceivers, etc.! Some may have a greater amount of publicity than do others and thus attract more attention. Some may have a wider field of service and greater opportunities than do others. But every faithful disciple of Christ will have more or less of these experiences enumerated in our text and in its context. Some will speak well of us and others will speak ill. Throughout the entire Gospel Age it has ever been true that "all who will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12.) Especially has this been true of these last days.

Amongst the brethren of Christ all of the Lord's saints should have honor. While none should seek for honor of the brethren, nevertheless a great deal of esteem should attach to every one who has taken the great step of full consecration to God--no matter how ignoble the person may be according to the flesh. The fact that God has begotten any one of His Holy Spirit should make us wish to respect those whom the Lord has thus honored. Each of the saints, however humble, is greatly loved of our Lord Jesus; and therefore all of the children of God should take heed how they treat even the least of His little ones--their brethren.

"As deceivers, and yet true." On many occasions the great Apostle Paul was dishonored; at other times he was honored. He had evil reports spread abroad concerning

R5774 : page 291

him, as well as good reports. He was considered a deceiver by many who professed to be the people of God. Yet all the while he was true to the Lord and to His people. He was considered a renegade Jew, because he was not teaching obedience to the Law Covenant as the only hope of everlasting life. He was teaching what was far superior--salvation through faith in the merit of the sacrifice of Christ; and this doctrine made the Law look inferior. Therefore his fellow Jews accused him of being unfaithful to the Law of their fathers. To a Jew this was considered a great dishonor.

As a result, very evil reports of St. Paul went broadcast among the unbelieving Jews everywhere. He was branded as one of the greatest deceivers ever known. Everybody was warned against him--"Watch out for that man Paul; he is coming! Whoever will kill that fellow will do God a service and glorify His name!" "Why?" might be asked by some. "Because he is deceiving the people by telling them that Jesus of Nazareth is the Messiah--telling them that when they die to the Law they become alive through this man Jesus--telling them that the Law which we have had for sixteen hundred years is of no account! He is trying to draw people after that Nazarene!"

Then St. Paul was also accused of trying to draw followers after himself. Yet he was true to God in every sense of the word. He was true to the nation of Israel, to the Law, and to the Prophets. He was true to God and to the Lord Jesus Christ. He was no deceiver in any sense; he was merely called a deceiver by those who were blinded by the god of this world. He seemed "as a deceiver" to his blinded Jewish brethren and to those who served false gods.

CONCESSIONS FOR THE SAKE OF OTHERS

The Apostle's earnest desire and endeavor was to give "no offense in anything, that the ministry be not blamed." The word ministry is frequently used today in reference to the clergy as a whole. The ministers, or preachers, of the churches are spoken of as the ministry; such as the Presbyterian ministry, the Methodist ministry, etc. But we think St. Paul had a broader thought; namely, that of proclaiming the true Gospel of Christ or of serving the Lord in whatever manner. He used the word in the sense of service. A minister is a servant. All who serve the Lord, whether publicly or privately, are ministers, and should endeavor to live so true a life, so honorable a life, that even though they may be called deceivers, nevertheless others will take note of their exemplary walk. Each should try to live in so inoffensive a manner that the world will call it good, proper living. Live above reproach. Give no just cause for offense. This is the Apostle's thought, that we should not give any one just reason to be offended at us.

Among the Jews, for any one to eat pork would be an offense. He would be looked down upon and not considered properly religious. In our day, the eating of pork is not condemned by many. But failure to observe Sunday as the Sabbath would be considered a violation of a Divine command. We might, so far as our own consciences are concerned, do certain things; yet the ministry, the service of the Truth, might be blamed for our so doing. Many are very scrupulous as to Sunday observance as the Sabbath. So, as the Apostle enjoins,

R5774 : page 292

we should, as children of God, be so careful in our conduct as to go to the extreme of faithfulness, wherever possible. The conscientious scruples of an individual are not to be treated lightly.

In some parts of the world it is the custom to remove the shoes before entering the house. If we were in such a locality we should conform ourselves to the general custom. We should ever be willing to adapt ourselves to the custom of those around us where we can do so without violating our conscience, if by conforming to their ways we would avoid offense or increase our influence for good. To fail to do this would be a lack of love and consideration, and hence in some manner, an injury to the Lord's Cause.

====================

R5774 : page 292

JUSTIFICATION--RECKONED AND ACTUAL

TO GET the right focus upon the word "justification," our minds should go back to ascertain what is the difficulty with man, and why there is any need of justification by faith or any other way. We find that the necessity for justification before any man could be in accord with God lies in the fact that man had become a sinner, and that a death sentence had been pronounced upon him by God, the great Judge of the Universe. Before his fall, Adam was called the son of God; but no man since Adam had been called by that name, until Jesus came. Jesus was called the Son of God because He was so born, and because He was such in His pre-human condition, before He came into the world.

Adam and his children were condemned to death because they were unworthy of life, under the sentence, "Dying, thou shalt die." Not only so, but sickness and mental imperfection accompanied the fulfilment of the sentence. A further part of the sentence was separation from God, alienation from God. In order for man to come back into God's favor and blessing, a sacrifice for sins was required. Until that sacrifice would be made there could be no justification, in the full sense.

The Apostle Paul pointed out that under the terms of the Mosaic Law given to Israel, the people were promised harmony with God, forgiveness of past sins, justification, if they would keep the Law. But after trying for fifteen hundred years and more, they found that they were unable to keep it; "for by the works of the Law shall no flesh be justified" in God's sight. (Gal. 2:16.) But meantime, while none were justified under the Law, because unable to keep that Law, there were some who commended themselves to God by the manifestation of a proper spirit, a spirit of faith and obedience. These we speak of as belonging to the Ancient Worthy class. This class includes Abel, Enoch, Noah, Abraham, Job, Moses and all the Prophets, besides others not so notable. See Hebrews 11.

But the justification which came to the Ancient Worthies was not a justification to life. No real justification to life could come until the Redeemer had laid down the Redemption-price for sin--until Christ had died, "the Just for the unjust, that He might bring us to God." (1 Peter 3:18.) Since Christ died for this purpose, it follows that none were brought to God until after Christ had died; for if, according to God's arrangement of "like for like," it had been possible to justify mankind by any other means, then Christ had not died. If these Ancient Worthies could have been justified to life by some other method, so could other people have been; and the death of Christ would not have been necessary.

JUSTIFICATION TO LIFE

What then was the particular difference between the relationship to God which was granted to Abraham and all the other Worthies of olden time and that which comes to us who in this Age exercise faith? For the word "justification" is used of both classes; Abraham was justified by faith, and so are we--"Being justified by faith, we have peace with God, through our Lord Jesus Christ." But Abraham and others of previous ages, could not in a legal sense, have peace with God; for Christ had not yet come to earth and died for the sins of the world. And so the record is that Abraham was justified to friendship with God. Friendship with the Creator was one of the things which were lost when Adam sinned. Therefore man was a stranger to God, an "alien through wicked works." But God counted Abraham as His friend.

Abraham's faith was manifested by his works. His was not an empty profession of loyalty to God; he demonstrated his faith in a practical way--by his works of obedience. After his faith had been tested, he received certain promises from God. He was no longer dealt with as an enemy. But being justified to friendship with God is a different thing from being justified to life. If Abraham had been justified to life, without Christ, then neither he nor the remainder of the world would have needed a Savior at all. All could have been alike justified.

But the Scriptures assure us that there is no other name given under Heaven by which we must be saved except the name of Jesus. Therefore if we cannot be saved except through faith in Jesus' name and in His blood, by being brought into relationship with God through Him, neither could Abraham, Isaac, Jacob, Moses, the Prophets and other Worthies have been otherwise justified. As they could not exercise faith in a Savior who had not yet come, and whose work had not been accomplished, it follows that they were never legally justified; i.e., justified to life. However, their obedience to God was tested and demonstrated, and they were treated as God's friends and made acquainted to some extent with certain features of the Divine Program. God said that He would not hide these things from Abraham, because he was His friend.

But there has been a curse resting upon the human race ever since the fall of Adam. There could not be a blessing of God and a curse of God upon the world at the same time; and the blessing has not yet come. Only those who are in Christ Jesus have as yet come legally from under this curse. These alone have been justified to life. Abraham was informed by the Lord that this blessing would come to mankind through his posterity, because of his great faith and implicit obedience. But Abraham was never invited to present his body a living sacrifice, as believers of this Gospel Age have been invited to do. There was none prior to Jesus' time, manifestly, who could have been granted the opportunity to "follow in His steps."--1 Peter 2:21.

R5775 : page 292

Jesus referred to this when He said, "there hath not arisen a greater Prophet than John the Baptist; nevertheless, I say unto you that the least in the Kingdom of Heaven is greater than he."--Luke 7:28.

GOD'S SERVANTS AND HIS SONS

If all in the Kingdom of Heaven are greater than John the Baptist, they are greater also than Enoch, Abraham, etc. Why is this? The answer is that it is not that the

R5775 : page 293

followers of Jesus are more worthy than John the Baptist or these others, but that the opportunity of becoming members of the House of Sons has been granted only since Pentecost, and is granted to those alone who take up their cross and follow Jesus. Since He was the Forerunner of this class, none could precede Him. Those who may become sons are pointed out in the Gospel of St. John: "To as many as received Him [Jesus], to them gave He power [liberty, privilege] to become sons of God, even to them that believe on His name, who are begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This class are the favored ones, they have lived in the appointed time, "The acceptable time"; and the Message of the Gospel has gone to these.

The Gospel did not go to Abraham in the same sense, although St. Paul says that the Gospel was preached beforehand to Abraham. We see that God first proclaimed His purpose to him. But that feature of the Gospel which is preeminently the preferential feature, Abraham did not know; for the Sacrifice for sins had not yet been given. God could not justify any to life and make of them sons until after Jesus had come and prepared the way. The privilege of becoming sons of God was, then, given first in Jesus' day, to those who received Him. All who had previously exercised faith were friends or servants. Israel was called a "House of Servants." "Moses verily was faithful as a servant over his House, but Christ as a Son over His own House, whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."--Heb. 3:1-6.

So we see the contrast between the House of Servants and the House of Sons, and the reason why. We are not to think of the Church as being better intentioned or as being less sinful by nature than were Abraham, Isaac, Moses and the Prophets; but this opportunity of sonship has come to us, and it did not come to the others, because their day was not God's "due time." It is for us, then, to avail ourselves of the great opportunity of entering the House of Sons and thus become heirs of God.

JUSTIFICATION TO LIFE FOLLOWS CONSECRATION

So, then, the Church were justified to life, through the merit of Christ's sacrifice. Hence they had something which God could accept. And day by day they offer themselves to God. Abraham had no merit by which he could be an acceptable offering to God; for, being a member of the fallen Adamic race, he was a sinner, and the Divine arrangement was that nothing blemished could come to God's altar. But now since Christ has died, has risen again, has ascended up on High, has entered into the presence of God and made satisfaction for the Church, He imputes His righteousness to us at our consecration, and our justification is made complete--we are freely justified from all things--made alive from the dead. It is ours then to present our bodies a living sacrifice, holy, acceptable to God, and receive the begetting to the new nature--the Divine.

Not having this full justification, neither Abraham nor any one else, up to the time of our Lord, could present his body to God as a sacrifice. So we find no preaching of this message prior to Jesus' day. We read that Christ "brought life and immortality to light through the Gospel." These were not brought to light before He came. The way to life had not been opened up. To Abraham there was a dim, shadowy promise that there would some time be a blessing for all mankind; but neither life everlasting nor immortality, the highest form of life, was made clear to him. He knew simply that a blessing was coming; and he had the faith to seek to walk in harmony with God.

Seeing how wonderful are the opportunities afforded the Gospel Church, "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Hebrews 2:3.) Here the Apostle is distinctly declaring where this "great salvation" began to be proclaimed. It was never made clear before. The Apostles of our Lord could proclaim a salvation from death, a salvation unto life, then offered; but those who lived prior to their time could not have proclaimed it. Jesus was the first who brought the Message of Salvation to us, and His words on the subject were corroborated by His Apostles, who heard Him.

Justification to life follows, never precedes, consecration. Consecration is the devotion of one's being to the Lord, the surrender of one's will and all to God. In connection with the Church, it signifies not only the giving of one's self to God, but also His acceptance of the one thus offering himself. As it is written, "Sanctify [consecrate] yourselves, and I will sanctify [consecrate] you." During the Gospel Age it has been our privilege to offer ourselves to God through Christ, who, as the great High Priest, accepts these offerings until the predestinated number is complete. Whoever is thus justified and accepted by Him is acceptable to the Father; and to such a one comes the Holy Spirit of the Father, begetting him to the Divine nature.

During the three and a half years of our Lord's ministry, He declared to His disciples that if they would abide in Him, the blessing of life should be their portion. But they had no legal standing before the Father until first Jesus had finished His sacrifice, had been raised from the dead and had ascended up to Heaven, there to appear in the presence of the Father for them. Then they received the Holy Spirit in begetting power, with outward demonstration. This came to them at Pentecost. They had consecrated themselves before, and Jesus had accepted them. Everything was done that could be done at that time; but everything was not up to the standard required after Jesus had appeared before God and made satisfaction for those who were to constitute His Church. At Pentecost, and not until then, they were anointed of the Spirit and recognized as sons of God. This was the completion of their consecration--its result.

THE PRESENT OBJECT OF CONSECRATION

So the Scriptures inform us that God is pleased to accept in the same way all who come unto Him through Christ, until the time when the last member of the foreordained number of the Elect has been chosen. After that the door will be shut--not the door of mercy, but the door to the High Calling to joint-heirship with Christ, offered only during the Gospel Age. This is what consecration is for during the Gospel Dispensation. The Father has ordained that before He will impute the merit of Christ to us, we must do our part by the dedication of ourselves to God. Only those who do this will be justified to life through Christ's imputed merit.

"If any man will be My disciple, let him deny himself and take up his cross and follow Me." This is the condition. In no other way will Jesus become our Advocate. "We [the Spirit-begotten] have an Advocate with the Father." He is not the world's Advocate in any sense. He is our Advocate, the Advocate of all who come unto the Father by Him. The great Divine Court may not be approached except by those who are authorized.

Jesus became the great High Priest by the offering up of Himself. And having become the great High Priest over the House of God, He is the Advocate of all those

R5775 : page 294

who come into harmony with the Father. He is their Surety. As such, He has a right to make His own terms; and the terms that He has made are that He will accept as disciples only those who renounce self, and take up their cross and follow Him.

We see the great mass of professed Christian people--four hundred millions of them--some of them in jail, some of them in the army, on one side or the other. The most of them are striving for wealth or for the pleasures of sense. Few are justified to life. Some may be justified partially as was Abraham. In proportion as any are trying to do right, they are justified. But in order to have life, it is necessary to have this full justification, which can come to us only after we have made a complete consecration to the Lord.--Romans 12:1.

ALL THE WORLD ARE YET HEATHEN

The heathen were not justified in Abraham's day, nor in Jesus' day; in fact, the heathen are not justified yet; and all the world are heathen, except those who have come into covenant relationship with God. The Israelites spoke of the remainder of the world sometimes as heathen, sometimes as Gentiles, sometimes as people--three different terms meaning all who were not children of Israel.

Since Christ has come among us and inaugurated the way to life through His blood, we are privileged to enter into a special Covenant with God. The New Covenant is reserved for Israel and the world by and by. The special Covenant which God has for the Church is shown in His command, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psalm 50:5.) Only by sacrifice--only by the giving up of our will, our all--can we come into this Covenant, and none can come except through the great Advocate. It is a Covenant of Sacrifice. The heathen, the world, have entered into no such Covenant of Sacrifice; therefore they cannot come into the position of sons of God. None can enter into this position without a definite knowledge of its terms and conditions.

When the Jewish Epoch had terminated and the Gospel Call was extended to the Gentiles, Cornelius the Roman centurion was the first to enter. We read that

R5776 : page 294

before Cornelius had received this Call he was a just man, who feared God, who prayed always, and who gave much alms to the people. We would say that he was a very fine character. But he was a Gentile, and so had not been able to come in under the Call. But now the time had come for the Gospel Message to go to the Gentiles. Did the Father receive Cornelius at once? No. The Lord sent an angel to him, who said, "Thy prayers and alms have come up before Jehovah." They had been noted before, but God could not receive them until now.

And did this message to Cornelius bring him into covenant relationship to God? Oh, no! The angel of the Lord merely directed him what to do. He said, "Send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner. He shall tell thee words to the saving of thyself and thy house." These words were necessary; the knowledge was indispensable. There can be no justification in ignorance. Such is not God's Plan. Cornelius and his family were ready; for he had previously been a consecrated man to the best of his knowledge. St. Peter would not have known how to deal with the Gentiles; therefore God gave him a vision, a special manifestation of His will.

The case of Cornelius gives us the clue to the fact that God does not justify any Gentiles except those who come into Covenant relationship with Him, and that there is no way of coming into such relationship except that way which He has appointed. The one special way for the Jew was through Moses and the Law Covenant, and thence into Christ. The method by which the Gentile may come into covenant relationship with God is by being engrafted into the "good olive tree," whose root is the Abrahamic Covenant. (Romans 11:16-22.) Whoever would belong to Christ must become an Israelite, a member of the true Seed of Abraham. This we do by faith in Christ, the Seed, and baptism into His death. Hence we are no longer of the world. The whole world are heathen; for they are not in covenant relationship with God. They are Gentiles; and Gentiles are heathen, from the standpoint of the Scriptures.

"THE SAINTS SHALL JUDGE THE WORLD"

All the families of the earth shall yet be blessed and enlightened, through Abraham's Seed, which Seed is Christ. "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." We have not yet blessed the world; we have not yet judged the world; for we are not yet instructed to do so. But the Apostle Paul said, "Know ye not that the saints shall judge the world? Know ye not that we shall judge angels?" (1 Corinthians 6:2,3.) It is not while we are in the flesh, but after our glorification in the First Resurrection, that we are to be judges.

So, then, God has appointed a great Day of Judgment for the world (Acts 17:31; Psalm 96:9-13; 98:1-9; Acts 15:13-18); and the saints are to be the judges with Christ. The world are still condemned in Adam. They are yet to have justification--"whosoever will"--and the groundwork of that justification is to be laid, first of all, in that New Covenant which Christ will make with Israel as the result of His sacrifice on Calvary. It will be exactly like the old Law Covenant, except that it will have a better Mediator--The Christ, Head and Body. As the old Law Covenant was established on the basis of the typical sacrifices, so the New Covenant is to be established on the basis of the "better sacrifices." The work of the Gospel Age has been the offering of the better sacrifices than bulls and goats--Jesus, the Head, and the Church, His Body members, associated with Him as parts of these "better sacrifices." He will have completed all the sacrificing when the last member of His Body shall have passed "within the Veil." Then the opportunity to follow in Jesus' steps will no longer be given; for there is only a definite number to become the Priesthood. These will have part in His resurrection, the Chief Resurrection. Speaking of these the Apostle says, "We must all be changed"; for "flesh and blood cannot inherit the Kingdom of God." (1 Corinthians 15:50-54.) When this class shall have inherited the Kingdom, they will be prepared to do the work of judging the world.

THE WORK OF THE NEXT AGE

Immediately after satisfaction is made to Justice for the sins of the world, all mankind will be turned over to the One who bought them. Then Justice will have no more to do with them; for they will be in the hands of Christ. He will then be the Life-giver, the Judge, the King. During His Millennial Reign His work will be the awakening and the uplifting of all for whom He died. The opportunity will be given to all to come into harmony with the Lord, of devoting themselves to His service. The reward for their so doing will be everlasting life and full perfection of being on the human plane. Those who thus devote themselves will rise out of degradation to full perfection. Their perfecting will be their justification; for this means to be made right.

The difference between the justification to which the world will attain and that of the Church now, is that with

R5776 : page 295

the Church it is a justification by faith, a reckoned justification, attained instantly, by the imputation of the merit of Christ; while the justification of the world will be by works--it will be a making right actually, an actual perfection. But there will be no justification without faith and heart loyalty, either now or then. Under the Lord's present arrangement also it is important that there shall be perfect works. The New Creature is actually just, perfect; and the Father imputes to our imperfect bodies the merit of Jesus and counts us dead according to the imperfect flesh. Thus our imperfect works are counted, through Christ, as perfect. The perfect New Creature, from its small beginning, is gradually to grow and develop to maturity, using the fleshly body as its servant.

With the world it will be different. Theirs will be a work of gradually coming to a condition of justification, of perfection of mind and body, under the cover of the New Covenant, sealed with the blood of Christ. They will be coming nearer to this perfection day by day and year by year, rising toward perfection. When they shall have reached that pinnacle, they will be fully justified, or fully made just; and if they pass faithfully their final test, after the close of the Millennial Age, the reward of everlasting life will be given them. But the dead of the world will not live, from God's standpoint, until the close of that Age, when Christ shall have finished His Mediatorial work. Meantime, those who will not come into accord with God's arrangement will die the Second Death; they will be destroyed as "natural brute beasts."--2 Peter 2:12.

The Second Death is like the first death, only that it will be instantaneous; it will not be for the father's sin, but for the individual's own sin; and it will be eternal. There will be no redemption from it, as from the first death. "Christ dieth no more." The reward of the righteous will be everlasting life; none will be granted it until they have been fully tested and proven. Therefore God can guarantee that thenceforth there will be no more crying or sighing or dying forever; for all will be fully in accord with Him.

We believe that the time for the world's trial will soon come; but we do not think that the door of the Kingdom is yet closed. Of course we have no special information on the subject; for the Lord does not say that the door to the High Calling will close as soon as the Times of the Gentiles are ended. The door will be closed when the last member of the Body of Christ shall have been gathered, shall have been found faithful, shall have finished his course and passed beyond the Veil. "Those who were ready went in with Him to the marriage, and the door was shut." It will be closed then; for none thereafter can be added to that elect number. We believe that this time is not far distant.

===================

R5776 : page 295

THE TWO GREAT INTERCESSIONS

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."--Hebrews 7:25.

ST. PAUL is here contrasting the great Priesthood of our Lord Jesus Christ with that of the Aaronic Order--the typical priesthood under the Mosaic Law. He is pointing out to the believing Hebrews the difference between these two priesthoods; for the Jews had difficulty in understanding how there could be a change of priesthood. Their priesthood had stood for sixteen hundred years. It seemed neither right nor reasonable that any should say that God's institution of the Law arrangement was not designed to be lasting. It was necessary, therefore, that St. Paul should deal with the matter extensively. Throughout the entire book of Hebrews he is seeking to point out that the Aaronic priesthood was merely typical, merely a one-sided priesthood. The great antitypical Priest was to be not only a sacrificing, but also a reigning Priest. He was to have a great work beyond the time of sacrificing. He was the antitype of Aaron, but His Priesthood was of an Order entirely different--much superior every way.

This great Priest, when enthroned in glory, was designed to be after the Order of Melchizedek. He was not to be after the Order of Aaron. The Apostle pointed out that of this glorious Priest it was prophesied (Psalm 110:4), "Jehovah hath sworn and will not repent, Thou art a Priest forever after the Order of Melchizedek"--a Priest upon His Throne.

R5777 : page 295

Those various sacrifices which the Aaronic Order offered year by year were only types of the "better sacrifices." (Hebrews 9:23.) The typical priest offered first for his own sins, then for the sins of all the people. (Leviticus 9:7,8,15; 16:11,14,15.) So the great antitypical Priest offers first a sacrifice for Himself (the members of His Body), then for the sins of the whole world. The blood which was offered in the typical sacrifices was the blood of bulls and goats; the blood of the "better sacrifices" is the blood of The Christ, Head and Body, which has been in process of shedding all down through the Gospel Age. But it is the merit of the blood of Jesus, the Head of the Body, which gives virtue to the sacrifices of the Body.

"ABLE TO SAVE TO THE UTTERMOST"

The Apostle shows that the sacrifices of the typical priests were efficacious for only a year; that they needed to be offered every year; and that the priests of the Aaronic Order were not suffered to continue in their office, by reason of their death. But the great antitypical Priest is to continue always. He will never have a successor; for He "ever liveth." He is to accomplish all His great work and then sit down on the right hand of the Majesty on high. He will never again need to sacrifice, to die for sin; for He will have done this effectually, once for all.

Furthermore, the Apostle, in considering the work accomplished by this great Priest for all the people, shows how much more efficient His work is than that of the earthly priest. The priests of the Aaronic Order, the Levitical priesthood, could not properly sympathize with the people, nor were their sacrifices able to really take away sin. (Hebrews 2:17,18; 4:15; 10:4.) But this great antitypical Priest, whose Priesthood is continual, is not only able to take away sin, but is able to sympathize fully with those for whom His "better sacrifices" have been made. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." He is able to save fully, completely, eternally.

This text may be understood to apply to the Church now, that the Lord not only saves us from the sins that are past--when first we accepted Christ, had our sins forgiven and were accepted by Him--but throughout our course He also covers with the Robe of His merit those blemishes and weaknesses which result from the imperfection of our human body. Whatever could be shown to be unintentional would be canceled by the merit of His sacrifice, stripes being administered for the expiation of any measure of wilfulness. So He is able to save, not only from sins past and present, but from sins future--save to the uttermost, and bring us to the Divine favor which God has promised to the faithful footstep followers of Jesus.

R5777 : page 296

INTERCESSION FOR THE WORLD OF MANKIND

But this work for the Church is not all that was meant, we think, by the Apostle. If the intercession of Jesus, the great High Priest, were all in the past, and if only the Church of the First-borns were to be benefited by this intercession, all the remainder of the world would be left out. We are not to think of Jesus as interceding for His people over and over every day; but there are two general intercessions. The first He made when He presented the merit of His sacrifice in the Most Holy (Heaven itself) for those who would become His during the Gospel Age, and its effects have been applicable throughout the entire Age. All who become of the Church class come in under the efficacy of this intercession which was provided for at the beginning of the Age. His merit ever avails for them before the Father. He ever lives as our great Advocate, because of the work done for us when atonement was made in the presence of God.--Hebrews 9:24.

But Jesus is to make another intercession. This is pointed out in the 2d Psalm: "Ask of Me [Jehovah], and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Jesus is to intercede for the heathen, the Gentiles, all who are not now members of the Household of Faith. See also Romans 11:17-24.

The same merit which has all through the present Age been efficacious for the Church class is to be efficacious for the whole world, those in their graves as well as those now having a measure of life. It will be a final or complete intercession, an intercession to the uttermost. It will not leave out even one human being.

During the Millennium our Lord Jesus will not be making intercession for the world; for He will do this at its beginning, when He applies His merit for "all the people," when the New Covenant is sealed. The Father will have no direct dealings with mankind until the close of the thousand years, but will deal with them only through the Son. During the Messianic Reign, Christ and the Church will do a Restitution work for all mankind. Because of the presentation of our Lord's merit on their behalf, the whole world will be in Christ's hands to be dealt with to a completion, to the uttermost, to leave nothing undone that can be done. At the close of that Age, all the incorrigible will have been destroyed, and those brought to perfection will be turned over to the Father for a thorough testing. All who then fail, who prove not to be fully loyal at heart, will likewise be destroyed, "cut off from amongst the people."

===================

R5777 : page 296

OVERCOMING DESIRES FOR EARTHLY THINGS

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."--1 Cor. 9:27.

THE Apostle Paul is here using the illustration of a race-course. In certain races there are what are called handicaps; that is, one who is weaker is given a certain allowance of time in starting, and is granted a victory if he gets in on time. That would be an accommodation for only a few. It is called a handicap from the standpoint of the others. But in the Christian race there is accommodation granted to all; for there is none perfect--all come short of the glory of God, and we could never gain any reward that God has offered, had it not been for the satisfaction which the Redeemer has made.

Yet it is also true in this race that some have more allowance than others. Those who have many weaknesses have a corresponding allowance of grace made for them; and those who have fewer weaknesses have a less allowance. "I therefore so run, not as uncertainly," said St. Paul. He was fully determined. He had a definite goal in view, and meant to win. This is the only attitude, if we would gain the prize that God has offered us; and the whole matter is dependent upon our zeal, our faithfulness and our earnestness.

The Greek games had other exhibitions of strength and agility besides racing. There were contests with wild animals, in which a man would attempt to slay an animal. Then there were others between men, in which a man would attempt to deal his antagonist a vital blow, if possible, with his brass knuckles. In preparation for this contest, the contestants had a wind bag to practise on. But this was not the real battle, it was merely the preparation.

So the Apostle says that he was not using his strength merely in practise. He was trying to do something. He was fighting a real battle. What battle was it? The answer of the Bible is that a great battle began away back in the days when Satan became the Adversary of God. Our first parents came into slavery to Satan, and later some of the angels fell. Now many are fighting, and some are thoroughly ignorant of whose side they are fighting for. Those who are fighting for unrighteousness are on Satan's side. Whoever is fighting for moral reforms, etc., is on God's side, rather than the side of the Enemy of mankind.

The world are fighting more or less--some more intelligently, some less intelligently. There are in every army some who could not tell you what the fight is about. So now, many do not know that a battle is being waged between Righteousness and Sin. The millionaires have their own battles and contentions; and the little store-keepers have their battles, in competition with the larger merchants. The attorney has his battles. He may sometimes take a case that is on the side of justice, and defend it with zeal; and again he may take a case that is on the side of injustice, and prosecute it with equal zeal. But the world do not recognize the real battle. The same man may be on the right side one day, and on the wrong side the next day.

The Apostle had enlisted under the true banner. Christ lifted up a standard in opposition to Satan, and He will yet win a glorious victory on the very field where Sin has reigned for six thousand years. He had a personal conflict with the powers of darkness, in which He was Victor. And His victory was gained by His overcoming His own natural desires, and fully submitting Himself to the will of God. This was the only condition on which He could be exalted from the earthly state, to the glories of the Divine nature. He has met the required condition, of dying the Just for the unjust, and has gotten the great victory over Satan.

The Heavenly Father, in harmony with His own arrangement, has empowered the Lord Jesus to take out from the world a company to lay down their lives with Himself, during a time when everything seems contrary, when evil seems to triumph more frequently than do righteousness and justice. These, walking by faith, and not by sight, are to lay down their lives for the sake of righteousness, to carry out the purposes of God.

OUR PRIMARY BATTLE IS WITH SELF

Do we ask, Whom, or what, shall we fight? The answer is that one would not enter the real conflict at all,

if he should follow the impulses of his own mind. In such case he would not have any part in this fight. He might engage in the ordinary battling of the world--sometimes in the right, sometimes in the wrong. But if he would get into this company which is being guided by Jesus, he must come unto God by Him, and must sacrifice earthly hopes, aims and ambitions, and walk in Jesus' footsteps--steps of suffering unto death. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10.) Thus the battle begins in our mind, our will. We submit our mind to the mind of Christ.

In the typical Day of Atonement sacrifices, the Body of Christ is represented by the Lord's goat. And as the high priest killed the goat in the type, so in the antitype the animal nature is to be killed, slaughtered, sacrificed. It is not to be yielded up to sin, but to be overcome. The New Creature is in mortal combat with entrenched sin, and the cravings of the human nature. He has made a consecration of himself to God. And as a result, the Advocate has placed His own merit upon the consecrated one. When this is done, the battle immediately begins, that the New Creature may keep down the old creature, the old will.--Galatians 5:17.

The Apostle says, "I keep my body under,...lest, when I have preached to others, I myself should become a castaway." It must be a real battle, a real conflict; for the victory is only to those who overcome. "To him that overcometh...will I give power over the nations"; "To him that overcometh will I grant to sit with Me in My Throne."--Rev. 2:26,27; 3:21.

VICTORY OR DEATH!

This battle, then, that begins at the time of our consecration, continues until the end--our death. It will be the death either of the New Creature or of the old creature. So far as our earthly interests are concerned, we sacrifice them fully--we exchange them for the opportunity of gaining glory, honor, immortality, joint-heirship with the Lord, participation in the Divine nature.

So, as the Apostle suggests, we are not to be expending our strength merely on a bag of wind, but we are to fight to some purpose.

"For me to live is Christ," says the Apostle; and for me to lose in this battle is for me to perish as a New Creature, and this means that the Second Death would be mine. We should realize that in our position as Christians our eternal interests are at stake. We fear of losing the eternal life, which we shall surely lose if we fail to be overcomers.

The Apostle Peter writes, "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;...that ye may be found of Him in peace, without spot, and blameless!" (2 Peter 3:11,14.) With this anticipation, how serious life should be!

The Christian who knows about these things of the future, and who lives in anticipation of them, has a joy and a peace of which the world knows nothing. One week of such living is worth more than an entire lifetime with only such things as the world has to offer. And if now we enjoy living the new life, and entering by faith into the things that the Lord has in reservation for us, what will be the realization! If we would lose much in the present time by losing our hope and faith, what would it be to lose these things eternally!

As we realize this, we see that we cannot afford one moment of carelessness. The man engaged in combat with the animal knows that the bruised and wounded animal seeks to kill him. So the Apostle tells us, the old nature strives to kill the New Nature. Therefore the New Nature must see to it that it uses all its strength to gain the victory. The Lord has promised us grace sufficient for every time of need. If we are overcome by the old nature, it will not be because we have not strength sufficient for the victory; for if we call upon the Lord, He will sustain us. But the Lord will test our loyalty, our faith, our strength of character, our alertness of mind. And the victory is sure, so long as our trust is in Him!

===================

R5778 : page 297

THE CHRIST PERFECTED BY SUFFERING

"Rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."--1 Pet. 4:13.

IT MIGHT at first seem strange to God's people that they should suffer special trials and difficulties as a result of becoming children of God and doers of that which is good. The natural expectation would be that he who sins shall suffer, and he who seeks to avoid sin shall be blessed. This is a natural law, and it will operate in due time--during the Millennial reign of our Lord. Evil-doers shall suffer stripes, and if found persistent, shall be cut off in the Second Death. But all well-doers shall be rewarded with everlasting life and blessing forever.

This is not true now, however, for the reign of the Prince of Righteousness has not yet begun. We are under the reign of the Prince of Darkness. And the evil-doers often have great success, while the right-doers suffer. David says of the wicked, "Their eyes stand out with fatness; they have more than heart could wish." (Psa. 73:7.) Nevertheless he took his stand with those who would please God--and so also do we.

GOD'S PURPOSE IN TESTING US

St. Paul, speaking concerning the Church of the Gospel Age, says, "All that will live godly in Christ Jesus, shall suffer persecution." (2 Tim. 3:12.) There is no exception to this rule; and the knowledge and expectation of this should make us stand fast, having on the breastplate of righteousness, and having our feet shod with the preparation of the Gospel of Peace.

God allows His people to have these experiences and to suffer for right-doing. In the present time He is calling out a saintly company. This company will be the Royal Priesthood of the future, to bless all the world during Messiah's Reign. And the Bible explains to us that these need trials to prove and test their characters.

God wishes to see how loyal we are to the principles of righteousness. How much are we willing to suffer? It is a saying with the world, "Every man has his price." And so in the Church there are some who would endure a certain amount, and then back down. Others will endure a little more, and others still a little more. The Lord declares that He is seeking those who will give up everything in order to prove faithful to their Covenant with Him. This faithfulness means entire loyalty to God, to His laws, which are the laws of righteousness.

THE FIRE TO BURN AMONGST YOU

The intimation that these fiery trials will try the Church, will burn amongst God's people, does not necessarily mean that all the fiery trials will come from the Church; but that these trials constitute a fire that is to do a purifying work amongst them, burning in their midst. It is an experience that must be endured by each one individually. It will be a general experience, because each one must have a share in this matter. It is not

R5778 : page 298

merely that the company as a whole will have opposition against them, but that each individual will be personally exposed to the fiery trials. Therefore this fire burns in our midst and will burn to the end.

It is a different kind of trial from what could come to any other body of people. The explanation of this difference is in our text--"inasmuch as we are made partakers of Christ's sufferings." When we know that each member of the Body of Christ must be tried, we can rejoice when some of this fire touches us. We say, "I am having a share in the sufferings of Christ. I am glad that in God's providence I have a share in these trials; for if I had no share in them, how could I know that I am one of the Body members?"

THE PRIMARY SOURCE OF TROUBLE

So we all rejoice, knowing that these fiery trials are of the Lord. Not that the Lord is the cause of these fiery trials; for usually it is the Adversary. But we have put ourselves into the Lord's hands, and He has promised to supervise all that concerns us. Therefore, whatever comes to us, we may be sure that it is of the Father's purpose, or permission for our good. If, therefore, we recognize that this is something that the Lord's providence has arranged for us, it is all right, no matter how frequently we have to go to the Throne of Grace for help in time of need.

God has revealed to us that He purposes to give to The Christ very great exaltation, great glory, honor and immortality. Therefore we are looking forward to the time when this Body shall be perfected, and we shall share in the glory of our Head. When the glory shall be revealed, we shall be glad with a great joy! These trials that come to us are from a variety of sources. In our context they are spoken of as the one trial of the Church, but that one trial is made up of a variety of experiences. If these difficulties and trials came all at once, they might be too severe for us. Therefore the Lord permits us to be taken out of the fire for a little while. "He knoweth our frame; He remembereth that we are dust."--Psa. 103:14.

R5779 : page 298

TORTURES OF TODAY MORE REFINED

And so the Father has arranged that we shall have little seasons of refreshment between times, so that when the next trying experience comes, it will find us a little stronger and more ready to profit by it. Some of these trials come from the Adversary himself. Apparently the things that have been done to the Church could come from none other. Think of the devilish disposition manifested toward our Lord, and reflect upon His sufferings.
We cannot think that mankind under any ordinary conditions

could ever have had so malicious a spirit as that manifested against Him. The Devil had to do with all the wicked persecutions of the saints--the cutting out of tongues, the racking of their poor bodies, and the shooting out of bitter words from the tongue.

We are more used to this latter form of persecution today than in olden times; for the world--the average man--would not permit the things done in the Dark Ages. But the wicked feelings are still there--the animosity, the gall. As the Apostle James says, the tongue is a fire, a world of iniquity, and it sets on fire the course of nature. (James 3:6.) And so in our day the tongue and the pen are often used as weapons of evil.

We have all noticed, perhaps, how willing the world is to speak evil and to believe evil--how willing to say that which they do not know. This is all because they are obsessed, besieged by the Adversary. But we are living in a more civilized day than were our brethren of the past. We think the individual who does these wicked things today--who slanders and vilifies God's people--is under some malevolent influence. And then the temptation comes to us to speak evil of them in return--to do all the harm we can against them. If we find this disposition to speak evil arising within us, we are to resist it, to allow the fire of this time to burn up these elements of our old nature. And the fire will have this purifying effect upon us, if we receive it aright, making us meet for the Heavenly Kingdom.

SECONDARY SOURCE OF TRIAL

Not only from the Adversary do these trials come, but they come from the weaknesses and the imperfections of others. And perhaps those that come from the brethren are the most difficult to bear. We know that "the god of this world hath blinded the eyes of them that believe not." But when it comes to those who have made a profession of loyalty to God, and who have named the name of Christ, whether they be Presbyterians or Episcopalians, Baptists or Congregationalists, or those who are Bible Students--if in any of these we find the persecuting spirit, we are more discouraged and less likely to have the proper sympathy for them.

We are to remember, however, that nothing can happen to us unless the Father permits it. If we did not get the trials from Methodists or Presbyterians or Bible Students, we would get them from somewhere else, in order to burn up our dross and strengthen the elements of our character which need development. We are to take all of these things patiently, knowing that they are working out for us a "far more exceeding and eternal weight of glory." We are to look away from these things and to recognize the grand purpose of God. We are to reflect that this is the way in which God is chiseling us and polishing us to make us ready for the grand Temple of Glory. And when we think of this, we can look with fortitude and patience on these fiery trials, recognizing that we shall get a blessing out of them.

"Through many a thorny path He leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that He is close to me--
My God, my Guide;
He leadeth me, and so I walk
Quite satisfied."

Thus we learn as people of God to glory. We may glory in all the things which He has done for us and in us. The things that naturally would be least likely to be gloried in are tribulations, persecutions. But we may glory also in these. We may rejoice in them--not that we enjoy the tribulations, the persecutions, but we realize that these are working for us characters pleasing to God. The Lord will see to it that we get enough, and not too much, tribulation.

The word tribulation has the thought of serious trouble--a combination of troubles that makes the experiences serious. It would not mean that we would fall into some difficulty and soon get out of it again, but it would mean severe and continued trouble. Sometimes we cannot see why we have the troubles that come to us. They may come in the form of sickness, or death, or financial trouble, or humiliation of our unrecognized pride and self-love; or we may have a combination

of trouble. There is no difference whether it is one kind or another kind--they are tribulations. But it is for us to recognize that in all these trials the Lord supervises and makes them work for our good.

The world has persecutions of a certain sort. People in business will sometimes persecute one another. Sometimes persecutions are in a political way. The Lord indicates to the Church that we may rejoice in any persecution, especially if we are in no way blame-worthy. "If any man suffer as a Christian, let him not be ashamed [feel disgraced]," said the Apostle. (1 Pet. 4:14-16.) He is suffering because the "darkness hateth the light," and slanders the Truth. This has been so from Jesus' time all the way down.

BLESSING RESULTING FROM PERSECUTION

Shall we say that we will not be reconciled to any certain experience? No; we have committed all to the Lord, and it is for us to bow in full submission, knowing by faith and from the assurance of God's Word that all things are working together for good to us. No matter what the trouble may be, it will bring patience if we are rightly exercised. Some of the Lord's people may have patience well developed, and thus not need so many of these experiences. But whatever we need, we should desire.

We remind you again of the story of a certain brother who took account of his qualities, and decided that he was most lacking in patience. Then he prayed most earnestly to the Lord to give him more patience. He kept on praying; and the more he prayed, the more difficulties he seemed to have, the greater trials of patience. Then it occurred to him that this was the answer to his prayer; for that was the way to get patience. And when he began to see the matter aright, it encouraged him and made a great change. He saw that the Lord was answering his prayer by giving him the very experiences he needed to develop in his character this grace of the Spirit.

"Tribulation worketh patience; and patience, experience; and experience, hope." This does not mean that we get all of our patience first, then all of our experience, and then all of our hope; but that they are all developing together. We have a good courage and are desirous of pleasing the Lord; we are not ashamed to be His children. And the reason why we are not ashamed is that with this hope, we have the realization of God's love; and we are able to say, "If I had tribulation, I now have more hope and more patience. I am getting the results in these tribulations, in the fruits of the Spirit." Whoever escapes experiences that would develop the fruits of the Holy Spirit will never gain a place in the Kingdom.

Patience can be gained only by trials. Faith can be developed only by necessities. We have need of preparation for our future work. This can be gained only by those experiences which will touch us with a feeling of the infirmities and difficulties and trials of the groaning creation to whom we shall be ministers and representatives when we reach the Throne. For us, then, the lesson of present experiences is to resist evil; not with evil, but with good. "Be not overcome of evil; but resist evil with good."--Romans 12:21.

===================

R5779 : page 299

ELISHA'S RESTITUTION MINISTRY

--OCTOBER 17.--2 KINGS 4, 5.--

ELISHA SUCCEEDS ELIJAH--THE TYPICAL SIGNIFICANCE OF THIS --HEALS THE SPRING OF WATER--ENCOUNTERS YOUNG HOODLUMS--PRONOUNCES SENTENCE AGAINST THEM --THEIR PENALTY--REWARDS FAITH OF A WIDOW--HEALS GENERAL NAAMAN'S LEPROSY--IS CONSULTED RESPECTING NAAMAN'S FUTURE.

"I am Jehovah that healeth thee."--Exodus 15:26.

FOR more than six thousand years our earth has been under a Divine condemnation because of Father Adam's sin and its propagation through his posterity, and because of God's sentence against sin. For these reasons, as the Apostle declares, our world has been under a "reign of Sin and Death." (Romans 5:14-19.) And it still is; for the curse, or penalty, has not yet been lifted. Thank God, the Bible abounds with precious promises that a better Day is soon to dawn! That glorious Epoch is to be inaugurated by Messiah's Kingdom, for which Jesus taught His people to pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." Then will come a glorious change to the world. Satan shall be bound for a thousand years.

R5780 : page 299

The reign of Sin and Death will cease, and a Reign of Righteousness and Life will begin.

That Reign is to last a thousand years. We have the words of Jesus Himself that its result will be the entire removal of the curse--the freeing of mankind from every difficulty and ailment which came upon the world as a penalty for Father Adam's sin, etc. From the very beginning of Messiah's Reign God's blessing will begin to come to the world through Him, and correspondingly the curse will begin to fade away; but the full blessing will not be here, and the curse will not be entirely removed, until about the close of the Millennium. It will be a grand work. The promise of Jesus is that eventually there shall be no more sighing, no more crying, no more dying; for the former things of sin and death will have passed away and He will have made all things new, as the great King of kings and Lord of lords.--Revelation 21:4,5; 19:16; 1 Corinthians 15:26,54.

ELISHA'S WORK A TYPE OF RESTITUTION BLESSINGS

In a previous lesson we pointed out that Bible students understand Elijah's career to have been typical of the experiences of the Church in the flesh, ending with glorification. Appropriately we might expect that Elisha, the companion of Elijah, upon whom fell Elijah's mantle of power and authority as the Lord's representative, prefigured a class. Our thought is that he typified two classes: first, that he typified those who now are associated with the Elijah class; and that, after the taking of Elijah and his recrossing Jordan, he became a type of those in whose charge will be the dispensing of Restitution blessings during the Millennium. Let us notice a few of his figurative doings.

PURE WATER--PURE TRUTH

(1) A certain stream carried brackish water through an otherwise favored district. Elisha took a handful of salt, went to the head of the brook and poured it in there, commanding in the name of the Lord that it should henceforth be pure water. Looking for a typical significance of this in the Millennium, we remember that a stream of water represents a stream of Truth, and that brackish water would represent impure doctrines. A purification of the stream at its fountain would well represent what the Lord has promised through the Prophet respecting Messiah's Day: "Then will I turn unto the people a

pure Message, that they may all call upon the name of the Lord, to serve Him with one consent."--Zeph. 3:9.

The salt cast into the spring reminds us of the Master's words respecting His true followers, "Ye are the salt of the earth." (Matthew 5:13.) It will be in and through the glorified Salt of the Earth that the blessing will come, the streams of Truth for human refreshment for a thousand years. The light of the knowledge of the glory of God will be made to fill the whole earth, as the waters cover the great deep.--Isaiah 11:9; Hab. 2:14.

HURT FIGHTING BEARS

(2) As Elisha proceeded on his journey, some young hoodlums accosted him, saying, "Go up, thou bald head!" These were youths--not children, not babies. Elisha turned and pronounced upon them a punishment, translated in our text a curse. He denounced their conduct as wrong and declared that it would have a punishment. The punishment came speedily. Two she-bears came upon them and tore them, wounded them. There is no suggestion that the bears ate them or killed them; but the forty-two young ruffians all experienced wounds from their conflict with the bears, and this apparently was the punishment for their wrong-doing.

After some such manner there will be judgments in the world during the Millennium--punishments for every wrong course, rewards for every right deed. Thus, through chastisements, called in the Bible judgments, the world will be taught right and wrong for a thousand years. As it is written, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) It is for this reason that the Millennial Age is called the world's Day of Judgment. St. Peter explains that a Day with the Lord is as a thousand years. (2 Peter 3:8.) St. Paul tells us that "God hath appointed a Day [a thousand years], in the which He will judge the world in righteousness." (Acts 17:31.) The judgment will be in the nature of rewards and punishments wisely administered, that the people may learn righteousness and abhor sin.

OIL ACCORDING TO HER FAITH

(3) A poor widow in distress because of debt appealed to the Prophet Elisha for aid. She found that her resources were exhausted, except that she had some olive oil. He directed her to take all the vessels that she had and to borrow from her neighbors and to pour the oil into these until they were filled, then to sell the oil for money wherewith to pay her debts and to use the remainder for the wherewithal to live.

This story may illustrate for us the blessed rewards of faith that the Lord will grant during the Millennium. Indeed, it illustrates the general principle on which the Lord operates. The debt was to be paid. Justice was not to be violated, and any miracle to be performed would be preferably by the blessing of something already possessed. Thus doubtless it will be during the Millennium. The Lord will bless what people may have according to their faith in using it in harmony with His will; and it will increase with that for the full supply of all their needs.

Our Lord Jesus illustrated this in some of His miracles; and we should not forget that He made it plain that His miracles typified, or foreshadowed, His coming in the glory and the majesty of His Kingdom work. (John 2:11.) One of these was the feeding of the five thousand people from the small quantity of fish already at hand. Every person has something of a talent, or possession. The lesson to us would be: Use what you have, asking God's blessing, and seek to use it in harmony with His Word, nothing doubting. The Lord always rewards faith. In the case of this widow the oil was quite sufficient to fill all the vessels she had borrowed, as well as all of her own vessels. Then it stopped.

SYRIAN GENERAL CURED OF LEPROSY

(4) In the Far East leprosy is one of the most dreaded diseases and is generally accepted as incurable. The Bible seems to refer to leprosy as a figure, or type, of sin because it is incurable, except by Divine miracle. Naaman, the chief commander of the Syrian king's forces, was a leper. In his family was a little Hebrew housemaid, who had been captured in one of the battles between the Syrians and the Israelites. She noted her master's plight, and remarked to her mistress about the great Prophet in Israel, Elisha, who could do anything, she believed. She suggested that he be applied to.

What seemed like idle talk was seized upon by General Naaman as a last and only hope. From his king he obtained a letter of introduction to the King of Israel, which in substance said: "I am sending this letter by the hand of my chief general, Naaman, who is a leper; and I desire you to see that he is healed." The king of Israel was appalled. He knew that he had no power over such a disease, and that it was ranked as incurable. He concluded that the Syrian king was trying to pick a quarrel with him, and that this meant war, great trouble. He rent his outer garment, as was the custom of the time, in indication of his great distress. The matter was told to the Prophet Elisha, who immediately sent the king word not to be disturbed, but to send the general to him. This was done.

When the general arrived at the Prophet's home with quite a caravan of servants, costly presents, etc., he sent word to the Prophet respecting his errand and that he had been sent by the king to him. Elisha curtly sent him word to go to the River Jordan and wash seven times. Naaman was angry. He said, "This man does not even treat me civilly. Why did he not come down to see me and make some kind of recognition of my rank and of the nation which I represent?" He then declared that there were rivers in Syria of much better water than the Jordan, and that Elisha was trifling with him.

While Elisha's conduct undoubtedly was proper and directed of God and turned out well, nevertheless it would not be a wise course for the Lord's people generally to follow. In the New Testament the Apostles urge that the servants of God should be courteous toward all and render honor to whom honor is due. However, the matter worked out well. The servants of the general suggested to him that he had to go by Jordan any way on his return home, and why not try, as the Prophet of Israel had said. It could do no harm and might do some good. Any way the Prophet evidently had not been trying to make money out of him, nor to get the costly presents which he had brought, and which he knew he would gladly give for such a cure. The anger of the general cooled. He bathed seven times in Jordan, as directed. The result was a miraculous cure.

Naaman was not thankless. He returned to the home of the Prophet to thank him and to urge him to accept the presents he had brought; but the Prophet would accept nothing. He was merely acting as a Divine representative. His powers were not for sale. They were Divine blessings. Let the General acknowledge them to God! And this General Naaman did. He confessed that no other God than Jehovah could perform such a miracle. He was apparently ready to do the will of God heartily, and asked respecting his future course. The Prophet did not tell him to become a Jew and to renounce the heathen

R5781 : page 301

religion of his own land, but encouraged him to return to his home and to continue in his office.

General Naaman inquired as to his responsibility. If he worshiped the true God, what must he do when in the company of his king and the latter wished to go to the house of a false god? Elisha's answer in substance was that if the general made full profession of his faith in the true God, it would not be improper for him to accompany his master to the house of the false god; for his own adherence to Jehovah God would be recognized.

===================

R5781 : page 301

OTHER RESTITUTION TYPES

--OCTOBER 24.--2 KINGS 6:8-23.--

ELISHA AWAKENS THE SHUNAMMITE'S SON--PUNISHES HIS SERVANT GEHAZI--ENTRAPS THE SYRIAN ARMY AND RENDERS THEM GOOD FOR EVIL--IMPORTANT LESSONS IN RIGHTEOUSNESS.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."--Psalm 34:7.

IN TODAY'S Study we note Elisha's awakening of the Shunammite's son, his punishment of his servant Gehazi with leprosy, and his entrapping of the Syrian army. (2 Kings 4:8-37; 5:20-27.) While these things may not find exact counterpart in the events of the coming Kingdom, they nevertheless represent principles which will be in operation then--the principles of reward for right doing, of punishment for intentional wrong-doing, and of sympathetic restraint and instruction. All these principles will operate during Messiah's Kingdom; and under these the world will gradually make progress. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." --Isaiah 26:9.

AWAKENING THE SHUNAMMITE'S SON

Millions of people will long remember a most touching scene in the PHOTO-DRAMA OF CREATION, representing the death of the Shunammite's son, and showing how Elisha awakened the lad from the sleep of death and restored him to his parents. Perhaps no more touching film was ever produced. Few saw it without tears. It pictured the coming Restitution work of the Millennium, when all the sleeping dead will be awakened, to resume their lives and to complete their education in the school of experience under more happy and more favorable conditions than any enjoy at the present time, except the Church--those who during this Age are blessed of the Lord with hearing ears, eyes of faith and obedient hearts.

GEHAZI SMITTEN WITH LEPROSY

Gehazi had in many respects been a faithful servant to Elisha. As a result, he had blessings of knowledge which the majority of people did not possess. With the knowledge came responsibility; hence the severe punishment inflicted upon the man for hypocrisy and deception. We are reminded of the text which declares that if a good man depart from his well-doing and sin wilfully, his past good deeds shall not be remembered, even as it is with the evil-doer who, coming to God with full repentance and change of heart, is forgiven and received into God's family. His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind or body.--Ezekiel 3:17-21; 18:20-24; 33:10-16.

When General Naaman perceived the great miracle accomplished in his cleansing from leprosy, he returned to Elisha, offering thanks to God and desiring the Prophet to receive the presents which he had brought. But Elisha would receive none of them. In this he manifested what we believe is always the Lord's Spirit--never to sell spiritual things for money. It is for this reason that some ministers now object to taking up collections, holding fairs or soliciting money in any manner. Their contention is that whatever is given to the Lord's service should be given with a free hand and a ready heart. "The Father seeketh such to worship Him as worship Him in spirit and in truth." (John 4:23.) It is a privilege to give to the Lord and His Cause; for the Almighty is not poor, that He should need our gifts. All the gold and silver are His, and the cattle upon a thousand hills.--Haggai 2:8; Psalm 50:10.

Under such a noble example Gehazi should have profited, but did not. He allowed covetousness to come into his mind. He had seen the rich Babylonish garments, and thought how fine it would be if he could have some of these and plenty of changes of linen garments. He would be like a prince. He had perceived that General Naaman regretted that his presents were not accepted. He pursued, and told the general that the Prophet had said that while he did not desire any of the garments or other things for himself, he had concluded that he might use some of these for his servants, and that he would accept gifts for them. The ruse was successful. The servant was recognized as the one seen at Elisha's place. The goods were joyfully given to him. He hid them away secretly, until the Prophet called him, told him all about the matter and pronounced his punishment--leprosy.

So will it be in the coming Age. Any disobedience will meet with swift punishment. Of the judges of that time it is written that they will not judge with the hearing of the ear nor with the sight of the eye; they will judge righteously.--Isaiah 11:3,4.

ELISHA'S CAPTURE ATTEMPTED

It was probably after the death of General Naaman that the king of Syria declared war against the Israelites. To his surprise he found that every move he made was checkmated. If he planned to capture a certain city, it seemed as though the Israelitish king knew every detail.

Thus his endeavors came to naught. He looked for a traitor amongst his own people in his own household, or for some explanation. Then it was told him by one of his servants, "Behold, the Prophet Elisha is in Israel and makes known to their king all thy counsels, even those of thy bed-chamber." Apparently the knowledge of Jehovah and Elisha had spread from General Naaman to some of the household of the king.

Intent upon his conquest, the king sought to capture Elisha. If he could not get some profit out of the man for himself and his side, he could at least keep him from communicating with the king of Israel. He sent spies to find where Elisha dwelt, and located him at the little city of Dothan. Thereupon he sent a good-sized force, quite sufficient to surround the city and make it impossible for Elisha to escape--horses, chariots, etc. He would do two things--not only capture a city, but capture the Prophet.

In the morning early, Elisha's servant looked forth and beheld the companies of the enemy on every side, barring every way of escape. He was terrified and said, "Alas, my master! how shall we do?" Promptly came the answer, "Fear not; for they that be with us are more than they that be with them." The servant did not appreciate this; for he had not come to realize fully what Divine

R5781 : page 302

powers were with his master. Then Elisha prayed that the eyes of the young man might be opened; and he beheld angelic hosts, horses and chariots of fire around about Elisha. This was sufficient to give the young man the needed courage and to assure him of God's Power.

Just what kind of vision this was makes no particular difference. Undoubtedly it was merely a vision, without any reality; but it served its purpose. God's Power surrounds all of His consecrated people in an unlimited measure. These powers are exercised by spirit beings, entirely invisible to men. The important thing is to get the right thought--that under all conditions Omnipotent Power stands behind and completely surrounds those who are His. Nothing can befall this special class except in accord with the Divine program. Whatever may occur in their experience will be of Divine foreknowledge and permission; hence the promise to this class is that all things shall work together for their good.--Romans 8:28.

THE SYRIAN HOST CAPTURED

The Prophet exercised a supernatural power of blinding the Syrian host; but just what the power was or how it was accomplished we can only conjecture. Doubtless their eyes were wide open; and doubtless they saw the hills, valleys, roads, etc.; but the eyes of their understanding were closed, apparently, in some hypnotic manner. Elisha gave them to understand that he would lead them to the proper city; and he did so, guiding them straight to the city of Samaria, in through its gates. There, surrounded by the hosts of the capital, he broke the hypnotic spell. Their eyes opened; and they perceived that they were in the hands of their enemies, who, with drawn swords and leveled spears, offered no opportunity of escape. They had been entrapped, but not to their injury --for their good, for their instruction.

The king of Israel inquired of the Prophet whether or not he should smite these and destroy them, or what. The answer was, "No; feed them and let them return peaceably to their own home." The king caught the spirit of the proposition, and not merely gave them bread and water, such as might be given prisoners, but made them a bountiful feast--treated them royally, treated them as friends. Then they were set free to go to their own land, there to tell the strange experience that had occurred and to demonstrate to their king the impossibility of successfully fighting against the kingdom of Israel under such circumstances.

====================

R5782 : page 302

INTERESTING LETTERS

NEWS FROM FRENCH BIBLE STUDENTS

I would be very grateful if you would kindly send me some tracts for distribution among sorrowing hearts, as the poor world is getting disheartened, and this is the right time for presenting to them the Gospel Message. I have already made several such distributions, for which the people were very glad, several of them saying they wished they were already living in that glorious Day. God's Word alone can bring them comfort.--JULES ROY.

Soon an era of righteousness shall be established by Christ and His Bride, of whom we are invited to become a part. What a comfort this thought is to me through all the dangers of this hour! Here new opportunities are afforded me to bring this precious message to the friends--soldiers of my regiment. Now, as soon as I receive the TOWER, some of them want to read it ahead of me. They read also Vol. 1 of the STUDIES from time to time.--ELIE MALINGRAT.

I wish to inform you of the departure of Brother Louis Durieu for the Orient (Dardanelles). Being told to start without delay for Marseilles (where he probably still is), he was unable to write to you himself of his going, and thus to present you his brotherly regards. I was much delighted at the real comfort I derived from reading in the last TOWER that marvelous page about Love. May the Lord bless it for all the Divine Israel!--ELISEE TRULEUX

I am glad to be able to write to you these lines to express my great joy at receiving THE WATCH TOWER (French), which is so interesting and comforting in the troublous times now upon us! What a peace fills our hearts when everything is crashing about us! By the grace of God strengthening us, we are enabled to endure with patience and perseverance the greatest trials permitted of Him for our spiritual welfare. Yes, we can love and praise our good Heavenly Father for His many blessings.--M. NONGAILLARD.

We are very happy here at C__________ (near Dunkirk), being able to devote ourselves freely to holy study during the short time permitted us here below, and we pray the Lord to strengthen our faith upon the solid foundation of Present Truth, so as to better resist the tumultuous current beating about.--H. ROUSSEL.

Here in Liege (Belgium) everything is well in a temporal way, but God has blessed us still more spiritually. As you know, our meetings have never been interrupted. They still take place every Sunday in our hall at the Hawirs, and every Thursday at home. During the first three months of the war we had four meetings a week. Now, work is going on again in all the coal mines and we have been abundantly blessed.--F. PETRIE.

We thank the Lord more and more for having raised Pastor Russell and his valiant fellow-servants, through whom He has so generously and mercifully blessed us. We remember daily before the Throne of Heavenly Grace the great help you lend to the good "grain" already garnered, as well as pray God to strengthen and sustain you by His all-powerful arm in the good fight you have undertaken; also for the cause of Truth for which you have vowed to be faithful unto death, on behalf of all the brethren and sisters.--VICTOR RANDOUR.

The following letters from brethren who are prisoners in Germany:

I have had the opportunity to preside at a meeting participated in by more than one hundred people. Helping me were some friends who had also studied the first and second volumes of the STUDIES IN THE SCRIPTURES, as well as some tracts. With God's assistance, I have been enabled to give my experience before all the Protestants in the camp. The aforesaid friends left in March, I being sick at the time. Since then I have worked to spread the good tidings of the Kingdom. "Do as occasion serve thee, for God is with thee." (1 Samuel 10:7.) I want to work for the Lord, and may His grace be with me!--FREDERIC POLLARD.

With much joy I have received the books you forwarded me. I have read and studied them without ceasing, having asked of our brother J. H. his help to that extent. I have understood and I am following. What is necessary is to win the final victory. The contents of the books, where followed, cause a lasting effect. It is a meat that does not decay.--L. FLAMME (newly interested).

I have received news of my wife and relatives in Rouboix (invaded territory); they are in good health, and so are the dear brethren and sisters there. I see that the Lord knows how to keep His own through all their difficulties, and I pray Him to give each of His beloved children the needed strength to bear every other trial that may still be in store in this evil day. Kindly send me some tracts and booklets, and also, if possible, some English and German tracts for distribution. I thank you for the tracts received and the card, "My Morning Resolve."--JEAN HER.

SCRIPTURE PRECEDENTS FOLLOWED

DEAR BROTHER RUSSELL:--

Some time ago I read in THE BIBLE STUDENTS MONTHLY of a suit you had entered against Rev. J. J. Ross in Canada.

Now, I am only a humble seeker after truth, and I cannot criticize you, because I have not sufficient knowledge of the Scriptures to do so. There is, however, one point I would like to have cleared up; and if you would be so good as to take up a few lines in THE WATCH TOWER to answer me, I am sure it would do not only me a lot of good, but others also who may have given the matter serious thought.

The question is, dear Pastor, how could you as a follower of Jesus bring suit against a fellow creature, no matter how vilely he talked about you or your work?

You know how our Savior was talked about, and aside from a rebuke He did nothing. At least, He never sought redress through any legal agency.

I despise the clerical profession, because I know them to be liars and parasites, who suck a fat living from the parish; that is, a good part of them. Of course, there are many noble, misled men amongst them; and I am sure they will be rewarded for whatever good they may have done.

Please, dear Pastor, will you not answer one who is sorely troubled--one who believes your work the grandest ever undertaken, and who loves God and His people, although he feels himself an unworthy sinner--one who hates to think of one who is doing so grand and noble a work for Jesus, as not walking in His footsteps in every respect?

Yours sincerely. A. WOODS.--New York.

REPLY BY EDITOR

We are not certain that we did the wisest and best thing --the thing most pleasing to the Lord in the matter mentioned. However, the suit against Rev. Ross was not undertaken without consideration of the Lord's will and of the precedents of the Bible.

Amongst Bible students, informed respecting the Divine Word and its requirements, Matthew 18:15-17 is the accepted standard of action:--

(1) Private conference;

(2) If necessary, taking a couple of brethren in a further endeavor to get at the right and to stop what is believed to be the wrong;

(3) In the event of the concurrence of the brethren that the wrong is being done, and of the refusal on the part of

the wrong-doer to desist, the third step is to bring the matter before the Church. If the Church agrees, then the wrong-doer, if he still refuses to desist from the wrong course, is to be disfellowshiped--to be barred from any office or service of the Church--treated as an outsider--"like a publican."

We could not see how this rule could be applied to Rev. Ross; for so far as we have knowledge he would have no regard whatever for such proceedings and could not be debarred finally from fellowship, because he recognizes no such fellowship. We felt, therefore, that any proceedings against Rev. Ross must be along the lines which he himself would recognize. He, like other ministers, recognizes the governments of this world as being parts of Christ's Kingdom; and their courts, therefore, as being parts of the Divine Institution. For this reason we felt that we were approaching the subject from a just and Golden Rule standpoint in appealing to the courts of justice, which Rev. Ross recognizes as being The Divine Institution. In other words, we attempted to meet him on his own grounds.

As for Scriptural precedents: Jesus did not need to take His case before the courts, because His enemies did that --taking Him before the chief priests and the Sanhedrin. They condemned Him in the Jewish courts. When before His judges, Jesus offered no resistance, in the sense of using His power, either of eloquence or of Divine energy, to resist their unjust decisions. He merely submitted Himself with the complaint, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?"--John 18:23.

The Apostles, Peter and John, brought before the Sanhedrin court, made their defense. So also did St. Paul. On one occasion, because he thought he was not getting justice, he appealed to Caesar's court for whatever the Roman law might provide. Similarly I appealed to the court having jurisdiction of Rev. Ross, having in mind to stop him from doing evil and from opposing the Message of the Lord, which I am seeking to bear to all people. My attorneys, of course, were obliged to bring their action in harmony with the laws of the land. While the case was still pending, I wrote Rev. Ross, assuring him that I had no unkind intention, and proposing that I would discontinue the suit if he would promise to discontinue his injurious, slanderous course.

R5783 : page 303

ENJOYING THE SPIRITUAL FOOD

DEAR BROTHER RUSSELL:--

I am reading about ten pages in the STUDIES IN THE SCRIPTURES daily. Several times I have tried this plan, but did not continue. This time I am keeping to my lesson as outlined in the Berean Questions.

I have read the volumes several times, but by this method I am surprised at the results. Every day I have a definite study before me, and have more desire for the spiritual food than for the natural. I find it the best way to cultivate love in thought, word and deed. Daily I ask the Father to help me, and daily I render my account. I come far short, but can see progress. Praise His name!

I am speeding along in the race, trusting in every promise and "looking unto Jesus, the Author and Finisher of our faith." I am content, and am watching THE WATCH TOWER for the "light that shineth more and more unto the perfect Day." How it rejoices my heart to know that the time is near when the faithful will partake of the best wine and earth's festivities begin! Much Christian love to yourself and all the family, in which my husband joins.

Your sister in Christ,

MRS. W. W. GOODWIN.--Rhode Island.

EDITOR'S REPLY TO ABOVE

I rejoice with you, dear Sister, in the blessing you are now having from systematic study of the Bible through the daily reading of the volumes, STUDIES IN THE SCRIPTURES, and the Scripture references which they bring to your attention. With the multitudinous affairs of life pressing us, we need to order our lives intelligently in the interest of our new natures. Otherwise, the cares of this life and the deceitful lure of earthly riches would hinder us from obtaining our spiritual food, rest, refreshment and strength--thus incapacitating us for our spiritual blessings and development, and leaving us unfit for a share in the Kingdom.

I think the plan you have adopted of taking the Berean Questions and the portion which they represent as your daily lesson is a good one. As you know, some five years ago many of THE WATCH TOWER readers began systematically to read twelve pages or more every day. Such as have been following this course report splendid success, and show it in their spiritual development. However, I think that your plan of using the Question Books and taking a special lesson for each day is still better. Often the lesson, however, would run over only one page or two; and in such event you, of course, can readily take in several lessons for one day.

The advantage of the Question Books is that they promote study. One of the most important things for people in every walk of life is to learn to think. We have all done very little of this in respect to religion in the past. One of the mistakes which some of the Brethren make in leading Berean Study classes is that they talk too much. The successful Bible Class leader is the one who does comparatively little talking, except in an emergency, but who stimulates thought in the Class through the Questions and through the interrogative form of suggesting answers when necessary rather than giving the answers directly. Bible classes are specially profitable because of the thinking on Bible topics which they arouse.

You do not mention it, dear Sister, but doubtless yourself and husband are getting great blessings from the use of the MANNA Book every morning. It surely has brought a great deal of blessing to many. The text and the comment are quite brief, requiring only a few minutes; then, where there is a considerable number at the table, a further discussion of the text is often very illuminating. Thus the day is well started with helpful thoughts.

I am glad to know that the Morning Resolve and the evening self-examination at the Throne of Grace are also comforting, strengthening to you. You do not mention the Vow. I remember that you and your husband informed me long ago that you had taken it. Nothing that we ever had, I think, has accomplished more of blessing for the readers of THE WATCH TOWER. We have heard from about fifteen thousand that they have taken the Vow, but we doubt not that the number is much larger than this, as continually the dear friends remark to us that they took the Vow years ago, but did not think to mention the fact in writing to us. We are always glad to know of your welfare, and believe the Vow is a special feature of blessing the Lord has ordained for our day. Besides this, it constitutes the most wonderful prayer-circle that was ever known in the world--fifteen thousand or more pledged to each other and to the Lord that they will remember each other and the Harvest work every day in prayer.

FROM BATTLE-TORN RUSSIA

DEAR BROTHER IN CHRIST:--

This is to inform you that I fell into Russian captivity, and after a long journey was brought here to Jelabuga, Russia. I could not bring any religious tracts with me, and now I feel their lack very much. Therefore I earnestly request you to send me your complete works in the German language free of charge. Of course, I will thankfully reimburse you for their expense when we, with God's help, return. At the same time I would request you to send me some Hungarian literature and include with the others.

Please write me a few lines of comfort, and also something regarding conditions existing in the United States.

With loving greetings,

Your brother in the Lord, FALUVEGI DEUES.

===================

page 304

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

===================

page 305

VOL. XXXVI OCTOBER 15 No. 20
A. D. 1915--A.M. 6044

CONTENTS

Views From The Watch Tower........................307
  The Millennium of Peace.......................307
  Decline to Promote War........................307
  Revolution and Anarchy Coming.................308
"God Manifest in the Flesh".......................309
  God Manifest in Perfect Humanity..............309
  Our Lord's Beauty of Holiness.................310
  Incarnation Theory Not Scriptural.............311
Meditations in the Night..........................311
To Serve, Not to Be Served........................312
Profitless and Profitable Service................313
Murders Her Grandchildren.........................314
Too Much Money....................................315
  Scriptural Method of Giving...................315
Eureka Drama--Class Extension.....................316
No National Prejudices............................317
Interesting Letters...............................318
  "Blessed Are They That Trust in Him"..........318
  "Beware of Wolves"............................319
As Moments Pass, the Kingdom Nears (poem).........319

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

LOCAL CONVENTIONS

The friends at various places where Brother Russell will be addressing the public are arranging for little, quiet, local conventions. Places intending such gatherings have sent us the particulars named below.

For information respecting board and lodging at economical rates address the class secretaries.

DETROIT, Mich., October 16, 17.
  Dr. E. A. McCosh, Sec'y, 309 Broadway, Market Bldg.
ADRIAN, Mich., October 17.
  H. Sillaway, Sec'y, 134-1/2 E. Beecher St.
BAY CITY, Mich., October 18.
  A. E. Hendricks, Sec'y, 512 Ketchum St.
ERIE, Pa., October 19.
  O. R. Frederick, Sec'y, R.F.D., No. 5.
CHICAGO, Ill., October 23.
  A. L. Seeley, Sec'y, 7150 Langley Ave.
DES MOINES, Ia., October 23, 24.
  J. A. Irving, Sec'y, 1548 11th St.
DUBUQUE, Ia., October 24, 25, 26.
  E. C. Mahon, Sec'y, P.O. Box 155.
DAVENPORT, Ia., October 24, 25, 26, 27.
  Miss L. M. Albertson, Sec'y, The St. James.
ROCKFORD, Ill., October 26.
  E. A. Gleasman, Sec'y, 413 N. Winnebago St.
PARSONS, Kans., October 28.
  R. R. Wilson, Sec'y, 2521 Grand Ave.
JOPLIN, Mo., October 29.
  J. P. Hemphill, Sec'y, 527 N. Wall St.
WEBB CITY, Mo., October 30.
  Mrs. W. A. Van Sickle, 1018 W. Aylor St.
ST. LOUIS, Mo., October 31.
  J. H. Hoeveler, Sec'y, 6126 Waterman Ave.

====================

R5783 : page 307

VIEWS FROM THE WATCH TOWER

THE MILLENNIUM OF PEACE

--A PROMINENT NEW YORK BANKER'S OPINION--

THE cost of the war is now around $50,000,000 per day, and the amount spent thus far for a year of war is estimated to have been about $15,500,000,000. The wealth of the United States has been computed to be something in the neighborhood of $189,000,000,000. The first year of war has cost about one twelfth of this vast amount. At this rate of destruction a sum equal to the total wealth of the United States would be wiped out in twelve years.

"But to this money cost of a year's war must be added the value of manufacturing and other buildings in villages, towns and cities, all or a large part of which have been destroyed, of crops devastated, of goods and household properties ruined, and of vast further losses sustained in the communities, which are being fire-and-shot-swept in the path of the contending armies. Nothing is included here of the industrial value of human lives which have been destroyed by the millions. Not taking into account the agony and grief which engulfs all Europe, the contemplation of the economic waste of war is appalling. And it is no wonder that the minds of many millions turn to the problem of how peace can be brought about. It is a fact, however, that these problems occupy the thoughts of people in this and other neutral countries more than they do those of the belligerent nations. The National City Bank, in its August circular, says that the appalling destructive results of the year of war signify practically nothing as to when the conflict will end; that there are no signs that either side is running out of men or money or that the people of any of the warring countries are weakening in resolution or confidence.

"For many people on this side it is impossible to understand this, but when it is thoroughly appreciated that a patched-up-peace would mean merely a deferring of further fighting until recuperation could be effected and that then the whole bloody conflict would have to be fought out over again to an even bitterer end, the determination of the belligerents will be better understood. There is only one result which can now be accepted as an outcome of this world war, and that is a result which will mean disarmament of the nations and a peace of a thousand years. With every country stripped of its fighting organizations, and safety in the keeping of an international police force, the vast sums wrung by taxation from the various people for keeping up prodigious armies and navies would be turned to the arts of peace and commerce and relieved from the terrible burden and anxiety which has increasingly oppressed Europe for years, the countries of the world would devote themselves individually to the winning of prosperity and happiness.

"The national debts of the warring countries have nearly doubled since the war began, and carrying these will entail added taxation in the years to come. If a peace were now concluded which did not make later conflict impossible, this added taxation for paying interest on an enormously increased National debt besides the immense sums for which the countries would be taxed to establish new and larger military organizations, would make the life of individuals unbearable. Repudiation of National debts might, and would, be very likely to follow.

"The war must be fought to a conclusion which will positively prevent a recurrence of conditions that will

R5784 : page 307

make it possible for any nation to attack another. Death of militarism is the only hope of peace. And this country is as much interested in such a conclusion as are any of the combatants.

"If we look at our own position selfishly, it will be seen that any other result would place us in the ring of nations which must defend its rights by preponderating military and naval power. By the course of events we are already placed in that position and must now take up at once the task and enormous expense of placing ourselves in readiness to meet with powerful equipment of men and munitions, near or remote contingencies on land or sea.

"In the meantime the influence of the United States must be used in whatever way may be most efficient to bring about world disarmament as the only means of preserving civilization, the very existence of which is now threatened."--Bache Review.

DECLINE TO PROMOTE WAR

Editorially the New York American says: "Very soon after the war broke out it became evident that each of the belligerents would be short of money before many months had elapsed. It was also evident that sooner or later loans would be sought in America. The prevailing opinion was that Germany and Austria would be first to seek loans, since England, France and Russia had piled up nearly twice as much gold in preparation for war as had the Teutonic empires.

"In no long time it turned out that a German loan was sought to be floated in this country. Under these circumstances

R5784 : page 308

--the Germans actually seeking a loan and England and France being probable loan seekers--certain American bankers inquired of the Administration whether the Government would look with tolerance upon the making of war-loans by Americans to foreign belligerent powers. The answer was an emphatic negative. In the exact words of Mr. Wilson these bankers were told that any effort to finance loans for belligerents during the war 'WOULD BE INCONSISTENT WITH THE SPIRIT OF NEUTRALITY.'

* * *

"The Administration no longer deems it the 'best practise of nations in the matter of neutrality' to discourage the exportation of arms and munitions to foreign belligerents. It believes in encouraging not only the ordinary manufacture and sale of weapons and ammunition, but the most EXTRAORDINARY efforts to supply belligerents with these means of murder in IMMENSE QUANTITIES. It no longer believes that floating foreign war loans in the United States is 'inconsistent with the spirit of neutrality.'

"The Administration has just let it be known through the Secretary of State that the Government looks with favor upon the efforts of the British Commission to negotiate in this country the unprecedented war-loan of a thousand million dollars.

"That the Administration is no longer in favor of praying for peace we will not affirm. But we do affirm that a prayer for peace is an insult to the ear of God when the Administration employs its power to promote the shipments of arms and the loans of millions which alone make the prolongation of war possible and which alone prevent the early making of peace.

"These statements are not partisan political declamation. They are plain statements of 'INDISPUTABLE AND UNDISPUTED FACTS.' If the people of the United States want the European war prolonged, they can prolong it for months, possibly for years. All they need to do is to supply the European Governments with ammunition and money. The European Governments will supply the men to be butchered. They will supply the victims of wholesale murder, if we will make the weapons of wholesale murder and lend the money to continue the murderous use of those weapons in the full force of their destructiveness over a sufficiently protracted period.

"What else can be said of the attempt to borrow one thousand millions in this country save that it is an attempt to prolong the war, and to make the war even more hideously murderous and destructive than it is?

"The exact truth is that Mr. Morgan and his foreign allies ask the neutral people of the United States to supply four civilized nations of Europe with the money and weapons to destroy two other civilized nations.

"The people of the United States are asked to do for England, France, Italy and Russia exactly what the Japanese are doing. The Japanese Premier told the Japanese Diet last week that at the peace conference Japan would certainly insist on her share of the spoils if the allies were victorious, BECAUSE JAPAN HAD RENDERED MORE EFFICIENT AID TO HER ALLIES BY MANUFACTURING WEAPONS AND AMMUNITION THAN SHE COULD HAVE DONE BY SENDING HER ARMY AND NAVY TO THEIR HELP. And what Japan, a confessed ally and declared belligerent, is doing is exactly what we are told it is our neutral duty to do.

"A plain-thinking, honest man is hard put to it to distinguish the difference between hostility and neutrality, WHEN BOTH RENDER EXACTLY THE SAME SERVICE TO THE

SAME BELLIGERENTS, THOUGH ONE IS A DECLARED ALLY AND THE OTHER A PROFESSED NEUTRAL.

"As things are going, and with no guilt of blood on our hands, the financial domination of the world is surely within our grasp. The British pound, the French franc, the German mark are all falling in value compared with the American dollar. Thus a great and favorable exchange profit comes to the legitimate manufacturer and producer of the United States.

"Wall Street financiers propose that we shall actually strip ourselves of the one huge innocent advantage of the war, in order to secure the payment of blood-money to the makers of the weapons of murder and to prolong indefinitely the grief and guilt of the war.

"Against this unpatriotic, this unprofitable, this unneutral, this inhuman course of proposed conduct we protest in the name of neutrality, in the name of patriotism, in the name of humanity, and, finally, in the name of civilization itself, thus menaced and imperilled and rapidly being brought face to face with the destruction of all its gains through so many wonderful centuries of the white man's struggles and achievements."

REVOLUTION AND ANARCHY COMING

In some of the statements following, the Editor of the New York American, probably without the slightest knowledge of the Editor of THE WATCH TOWER and his presentations, has used language that is almost identical in respect to the outlook--that, after the present war will come the greatest revolution ever known and that it will be followed by anarchy. What the Editor of THE WATCH TOWER discerns from the teaching of the Bible and has expressed for the last forty years the Editor of the American now sees without the aid of prophetic information. Doubtless before long the entire world will begin to see the same thing with the eyes of their understanding and, later on, with their natural sight. THE WATCH TOWER is not to be understood as endorsing the New York American or its presentations, past, present or future, on all subjects. We have quoted from it, and are quoting again in this issue, matters which show that its Editor is awake and approximating facts and experiences that soon will be manifest to all. We quote as follows:--

FROM THE NEW YORK AMERICAN SEPTEMBER 28TH:

"The Wall Street promoters of the European war loan have told the English and French Commissioners that they are unwilling to murder the manhood of Europe, to make widows of the women, orphans of the children and mourners of the mothers for five per cent, BUT THEY WILL DO IT FOR FIVE AND ONE-HALF PER CENT.

"They have said they would not be responsible for the protraction of this wicked war, the further destruction of inestimable treasures in Europe, the inevitable and possibly disastrous complications in our own financial and political and diplomatic situation here in America for five per cent, BUT THEY WILL FOR ONE-HALF OF ONE PER CENT MORE.

"They have sternly declared that they will not repudiate America's high political principles and abandon America's lofty humanitarian ideas and imperil America's material progress and prosperity for anything less than that additional ONE-HALF OF ONE PER CENT.

"The measure of the conscience, the humanity and patriotism of Wall Street is now clearly defined and mathematically expressed.

"The probabilities now are that the loan will be made, the additional pound of flesh, or half pound of flesh, having been guaranteed, but the punishment for America's evil participation in Europe's wicked war will duly and deservedly come through the revolution and repudiation which are very likely to follow this war.

R5784 : page 309

"The first rumblings of revolution are already discernible in Russia, and discontent among the working classes is beginning to spread to a considerable extent in Great Britain.

"If the war is sufficiently prolonged there will undoubtedly be revolution and probably red anarchy in most of the nations involved in the war.

"In the wake of revolution will follow repudiation of public obligations or depreciation so great that it will amount to repudiation.

R5785 : page 309

"If any reader, accustomed to the security of peace, imagines that such depreciation is impossible, let him recall the fact that in French Revolutionary times assignats depreciated to less than three per cent of their value, and assignats, too, were better than treasury notes, for they at least had the value of the land behind them.

"Perhaps even FIVE AND ONE-HALF per cent. interest is insufficient inducement for a loan which in the eventualities of war and revolution may become worth less than three cents on the dollar.

"If any reader, accustomed to the sound and stable government of this country, believes that revolution is not now possible in any European State, let him ask himself frankly how long he believes the strong-bodied, stern-minded, plain people of Europe are going to endure the immeasurable misery of this unnatural war into the hellish depths of which they have been precipitated by the vanities and inanities, the enmities and jealousies of their arrogant and ambitious rulers.

"Revolutions are not respectful of royalty, nor of constituted authority, nor of the established order. Revolutions are not regardful of the financial obligations of a deposed and discarded system. Revolutions exhibit no such soft and suave consideration for money and the money power as calm and conservative governments do.

* * *

"To evade their humanitarian obligations, and avoid heavy and harrowing responsibilities, the loan promoters of Wall Street say that the particular marked dollars of this loan shall not be used for the purchase of arms and ammunition. Such a statement, however, is insincere and inconclusive.

"We are increasing the financial resources of the countries to which we make this loan by the exact amount of the loan, and their additional financial resources enable them to buy additional arms and ammunition."

===================

R5785 : page 309

"GOD MANIFEST IN THE FLESH"

"Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels."--1 Timothy 3:16.

GOD, the great Origin, or Fountain of Life, is pleased to manifest Himself in various creations. And all of His intelligent creations which He recognized as sons, were of His likeness. The Logos, the beginning of God's creation, was in the Divine likeness. Not only was He a spirit Being (and God is a Spirit), but more than this, He was a spirit Being in the character-likeness of His Father, His Creator.

Moreover, when the Logos became the active Agent of the Father in creating the various orders--angels, cherubim, seraphim--they were all created in the image of the Father. The angel sons of God sang together and shouted for joy as they saw the different creations. When it came time to make a still different order of creatures, an order that had never before existed; namely, human beings, God carried out through the Logos, His purpose of creating man in His own image, His own likeness. And God declared Himself well pleased with man.

A description of the first man is given us in the Eighth Psalm: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou has put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea." Adam was the master, or king, of all these. He represented something that the angels did not represent; for none of them were ever set over anything. God Himself is Ruler of all things, and Adam and the Logos were the only ones who were in any sense of the word set over anything.

When God made man, He made him like Himself in this particular--that he had a dominion. When the angels were created, they were God manifest in different orders of beings--cherubim, seraphim and the lower orders of angels. When it came to the creation of man, he also was made in God's image. God was manifest in flesh. But we cannot say that God is manifest in the flesh now. The original likeness to God has been obliterated by sin. The reign of Sin and Death has to a considerable extent erased these traces of God's image. And the Scriptures plainly show us that we have lost this image and likeness of the Creator.

Adam was called a son of God because he was in covenant relationship with God; but when he became a sinner, he lost this relationship. None of the Jews were sons of God. Abraham was styled a friend of God. Although God had approved of Abraham, Isaac, Jacob, the Prophets and others in Israel, and indicated that a great blessing would be theirs, they could not be treated as sons. God said, in substance, when speaking to Abraham, My friend, I will show to you My Covenant. "In thy Seed shall all the families of the earth be blessed."

GOD MANIFEST IN PERFECT HUMANITY

Everything must wait until that great antitypical Seed of Abraham should come. We have the record of how this One would come who was to be the Deliverer, the Antitypical Seed of Abraham. After reasoning about the Logos--how He was made flesh and dwelt amongst men --St. John declares that Jesus had the glory of the Only Begotten of the Father, full of grace, full of truth. This was the way above all others in which God was manifest in the flesh.

When the lower animals saw Adam, they saw the very best representation of God possible to them. Nothing could be made in the flesh that would be more like God. And when the time came for God to send His Son into the world, He set before Him the great privilege of being man's Redeemer. And when He was made flesh, all those who beheld Him saw the glory of the Only Begotten of the Father. When any looked upon Him, they saw the Father in the most absolute sense in which it would be possible for them to see Him.

God said to Moses, "No man shall see My face and live." Saul of Tarsus merely had a glimpse of Jesus glorified, and yet the glory was so great that if he had had a full look he would not have lived. Jesus was the express image of the Father. Jesus is the express image of the Father. And if no man can see God and live, then he cannot see Jesus and live.

GOD MANIFEST IN THE PRINCES

But God has made a provision that when Christ's Kingdom shall be established amongst men, there will be

R5785 : page 310

earthly representatives through whom Messiah will govern and uplift mankind during the thousand years. God has just such a class prepared and ready for this work--Abraham, Isaac and Jacob and the other Ancient Worthies. These are to be counted worthy of an instantaneous change to human perfection. These experience no change of nature in their resurrection, because they were not begotten of the Spirit. There was no one begotten of the Spirit until Pentecost, except our Lord at Jordan. "The Holy Spirit was not yet given; because that Jesus was not yet glorified." Therefore those Ancient Worthies had merely the testimony that they pleased God. Because of their loyalty to God and the principles of righteousness, some of these Ancient Worthies were stoned; some were sawn asunder; some were tempted; some were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy." --Hebrews 11:37-40.

These, although they had received God's Promise, received not the things promised them. For instance, God had promised Abraham, "All the land which thou seest will I give unto thee." Abraham must have a resurrection in order for God's Word to come true. He must get that land. But there was no suggestion to Abraham of glory, honor, and immortality--no suggestion to him of becoming a partaker of the Divine nature and a joint-heir with Jesus. See Acts 7:5; Hebrews 11:17-19.

This change of nature began with Jesus. Christ has brought to men not only the knowledge of life and immortality, but also that there is a privilege of gaining this life with Him: "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard Him." (Hebrews 2:3.) But the Ancient Worthies had the faith to believe God, to trust His Promise and to wait for the fulfilment of that Promise. They merely had the intimation that God would roll away the curse. And Abraham's Seed was to be the glorious channel of God's blessing--"In thee and in thy Seed shall all the families of the earth be blessed." So St. Paul tells us that they received not the things promised them, "God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect."--Heb. 11:40.

The Ancient Worthies cannot get their blessing before we get ours. The Bride must be glorified before any of the faithful of the past can come in and get their blessing. Then forthwith the Kingdom will be established. And then Abraham, Isaac and Jacob and all the other Worthies will be the first children of Christ. Instead of being the fathers, they will be the children, and He will make them princes, rulers, in all the earth. (Psalm 45:16.) Being resurrected perfect men, they will be the perfect images of God. In each one of these Ancient Worthies God will be manifest in the flesh. They will be princes at that time and rule the earth, under Christ's Kingdom.

Jesus corroborated this thought when He said, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God." (Luke 13:28.) Of Himself He said, "Yet a little while, and the world seeth Me no more." (John 14:19.) If we should not be changed to spirit-conditions by the power of our resurrection, we would not see Him any more than will others who will continue on the human plane. The dead in Christ rise first (1 Thessa. 4:16,17), and those "who are alive and remain," will, at His manifestation, be made like Him, be "changed, in a moment, in the twinkling of an eye." At the moment of our change we shall see not only our Lord, but all the holy angels, all on the spirit plane, who are now invisible to us. They can see humanity, but humanity cannot see them.

God was manifest in the flesh; first, in the case of Adam; second, in the case of Jesus; and third, He will be manifest in the flesh of those Ancient Worthies, who will be reckoned deserving of a better resurrection than the rest of the world.

OUR LORD'S BEAUTY OF HOLINESS

When in derision the soldiers placed upon the head of our Lord a crown of thorns and arrayed Him in a purple robe, and led Him into the judgment hall, Pilate looked upon Him in admiration, and exclaimed, "Behold the Man!" or (see Strong's Concordance) "Behold the countenance!" I am a Gentile and not of your race. But here you have sent to me for sentence the most glorious Jew on earth! None can have a really beautiful character without the inner beauty being reflected in the face. If a man be a vicious character, he cannot hide it from his features. If he be of a loving disposition, it will show in his face. What then, shall we think of our Lord! His face must have been one of marvelous beauty! No wonder the people flocked to see Him because of His graciousness of speech and His wonderful beauty--the image of God!

The Psalmist has asked, "What is man, that Thou art mindful of him? and the son of man that Thou visitest [carest for] him? For Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honor." (Psalm 8:4,5.) But man has fallen into sin, alienation, darkness! The Satanic influence works sin and has brought about man's fall from the image of his Creator. It is God's great purpose to bring humanity back from sin and imperfection. He will uplift all those who desire to be righteous.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [the perfection of human nature]; that He by the grace [favor] of God should taste death for every man." (Hebrews 2:9.) We see the broad basis of God's Plan laid in the redemptive work at Calvary. We see that it must be the Redeemer's life that would be the price of human redemption. "For since by man came death, by man comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order; Christ [The Anointed, The Messiah], the first fruits; afterwards they that are Christ's at His Coming [Greek, during His presence]." (1 Corinthians 15:21-23.) Jesus says, "Blessed and holy is he that hath part in the First Resurrection." Such shall be kings and priests of God and of Christ, and shall reign with Him a thousand years.

So, then, "God manifest in the flesh" was clearly exhibited in the Man Christ Jesus in His perfection. But God was specially and more particularly manifest in the flesh of Jesus when He presented Himself to John at Jordan as He reached the period of thirty years of age, and there gave Himself sacrificially. "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God." There He offered Himself without spot, in harmony with God's will. And the Divine acceptance was indicated in the form of a dove coming upon Him--not that the Holy Spirit is like a dove, but that God gave the outward manifestation so that John would have some means of identification of the Messiah, so that he could say, "I saw the Spirit descending from Heaven like a dove, and it abode upon Him."

From the time of Jesus' baptism God dwelt in Him in a peculiar manner. As the Apostle John says of the

Church, God dwelleth in us and we in God. (1 John 4:16.) The Father took up His abode in Jesus, and qualified Him to make known the Divine Plan. Our Lord said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."--Luke 4:16-21.

OUR LORD'S TEMPTATION IN THE WILDERNESS

From the time Jesus received the Holy Spirit, we read that the Heavenly things were made known unto Him. For as the Apostle says, "the natural man receiveth not the things of the Spirit of God...neither can he know them, because they are spiritually discerned." When Jesus, therefore, received the begetting of the Holy Spirit, He received spiritual discernment.

He came to see how the types of the Old Testament fitted to Himself. He saw that the serpent in the wilderness represented Himself.

When He saw these things, we remember that He was in the wilderness. He had the entire Scriptures in His mind. From childhood He had been in the habit of attending the synagogue; and with His perfect mind, the Scriptures would be thoroughly engraved there. He could quote Scripture ad libitum. And when Satan quoted the Scriptures, Jesus understood them.

At the end of the forty days, when Jesus was weak from fasting, was the most favorable time for the Adversary to tempt Him. When He had before Him the thought of all the shame and ignominy connected with His sacrificial death, it would be enough to make any one's heart quail! The moment when he realized that He was to be counted as a blasphemer, and contrary to God, was the most opportune moment for Satan. And the Father permitted Him to be tempted--permitted the Adversary to tempt Him at this particular time.

Then Satan addressed himself to the mind of our Lord: I know you very well. We had a long acquaintance in the past, and I know the mission on which you have come. You do not realize, I know, the power that came upon You when You were baptized. I beheld how the power of God came upon You. You have need only to command these stones to be turned into bread. I realize that You can do a great work, and I would like to join with You in the matter. But first of all, You should have something to eat.

Jesus knew Satan--He knew that Satan was Lucifer, who had rebelled against the Divine Government, and who was imprisoned on this planet. When Satan appeared to Jesus, we may be sure that he tried to appear as an angel of light, and to pretend that he wished to be on God's side, and that he now wished to cooperate with God. But Jesus knew that His power was not given Him for the purpose of sustaining His life, and He would not yield to the temptation.

Therefore Satan next took Him to a high mountain--this was in the spirit of their minds--and showed Him how he--Satan--was "the prince of this world" and all the kingdoms thereof. And he said, You see, then, that I have the power to help You. Can You afford to be without such assistance? I am in sympathy with You. You will save mankind and deliver them all from death. Instead of Your having to suffer, as God's Plan is, we will work together, and You shall not have to suffer. But first, You must acknowledge me. That was the way I started out. I wanted to show what kind of a kingdom I could set up. I said, "I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High," I will have an empire of my own. I advise You to come in and share with me. I will give You all the glory You could ask. I intend to be the prince of this world. Do You not see that everything is in my hands?

But in these temptations Jesus conquered. And the victory was so complete that Satan thought it not worth while to tempt Him again! He thought that if he could not move Jesus when He was on the verge of starvation, it was of no use to try any further. So he never made another attempt, so far as the record goes.

THE INCARNATION THEORY NOT SCRIPTURAL

After this, as Jesus went about doing good, healing the sick, and preaching to the people, everything was in perfect conformity to the Father's will. If the Father had been there incarnated in a fleshly body, He could not have done His own will more perfectly. But Jesus was not incarnated. The incarnation of our Lord is only a theory invented during the Dark Ages. For He humbled Himself to become a man, and "He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow [both in Heaven and in the earth],...and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."--Philippians 2:8-11.

====================

R5785 : page 311

MEDITATIONS IN THE NIGHT

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night watches."--Psalm 63:5,6.

BY THE expression as to satisfying his soul with marrow and fatness, the Prophet David evidently referred to the abundance of God's favor and blessing which had come to him. He had a large portion, a fat portion, and appreciated God's goodness, God's favor toward him, taking him as a shepherd boy from among the flocks, and privileging him to engage in His service and finally bringing him to the throne as the king of Israel. For all this he was very grateful to the Lord. He appreciated all of God's blessings. It was appropriate that his mouth should give praise, that he should be joyful, that he should speak of the Lord's loving-kindness. So we find in the Psalms of David many beautiful expressions in which he gives great praise and thanksgiving to the Almighty. He speaks also of God's majesty, of His wondrous power and might, and refers to the heavens as His handiwork.

The Prophet certainly used his tongue to praise the Lord. When we consider that he lived in a time when schooling was limited and that he got very little of it, we realize that he certainly made good use of what he obtained. The fruit of his labor has come down to bless the world all through the centuries. He intimates that he did this singing or praising God to some extent in the night--"when I remember Thee upon my bed and meditate upon Thee in the night watches." In ancient

times the people were more dependent upon the moon and stars for light at night, not having as we have today full provision for illumination by means of refined oil, gas, electricity, etc. Mr. Rockefeller had not yet been born, nor modern inventions dreamed of. They were dependent for artificial light upon olive oil, and that was not very plentiful. As a consequence, the people went to bed early. So King David was thinking upon the Almighty as he lay upon his bed, meditating upon God--he was not thinking foolish thoughts, not planning foolish doings. When we think of this, we are not surprised that his mind was full of beautiful thoughts.

NOBLEST SUBJECT FOR MEDITATION

Whoever has time for meditation, will receive a great blessing if his thoughts shall turn toward the Almighty, acknowledging His goodness, seeking to give praise to God for all His manifold mercies, meditating upon God in the night watches. As far as this verse is concerned, we see no reason for thinking it prophetic; yet it represents any who are seeking to be in harmony with God. There are millions of people in the world who have never heard of God's wonderful Plan; therefore our mouths should be used in praising God. We should be continually remembering the Lord in all of our moments of rest, whether upon a bed, or wherever it may be. We should cultivate the habit of meditating upon Him. We think very few people meditate upon the Lord; and it is to their disadvantage that they do not.

The great and holy Laws of God find expression in Him. We should think of God as the personification of all that is just, loving, kind, wise, in character and principle. This should stimulate us to be like Him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and His mercies toward us, in that same proportion our hearts and lips will praise Him. If there is a prophetic thought connected with this passage, it is that all through the Dark Ages, all through the night time of this Age, God's faithful people have been praising Him. All of His true people have been praising Him and have done so with joyful lips. Those who have not been doing this are not of this class. We should, therefore, render praise to our God. We should meditate more and more upon His Holy will and ways, and strive to conform ourselves thereto. Thus shall we become more and more like unto our Father in Heaven.

===================

R5785 : page 312

TO SERVE, NOT TO BE SERVED

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."--Matthew 20:28.

THE Master was impressing upon His hearers the difference between Himself and other great kings. He had come to be King of Israel, in fulfilment of Scripture prophecy. Unlike earthly rulers He was not seeking to learn how much He could get out of the people, but how much He could do for the people. He was not selfish. He was not trying to see how little He could serve and how much others could serve Him; but on the contrary, how little others might do for Him and how much He could do for others. And this is His expectation in respect to His followers. He and His disciples, called with a Heavenly Calling, called to a Heavenly Kingdom, are not called to be selfish or to appropriate honors to themselves for their own gratification; but they are called to service--especially to the service of the people of God. This is the true meaning of the word minister; namely, one who serves.

It is especially appropriate that all who are followers of the Lord Jesus should remember that we have each been called to service; and that those who are ministering in spiritual things, those who are especially known by the name of "minister," should bear in mind that theirs is an office which calls for service, not to themselves, but to others; and that they have consecrated their lives thus to serve. Our Lord entered upon His ministry at His consecration. Of His life previous to His baptism at Jordan, the Scriptures say very little, so that the more attention may be attracted to His three and a half years of ministry in the Truth, when He was laying down His life for others--for His friends and also for His foes.

The same is true of all His followers. Our ministry begins at the time of our consecration. We are not authorized to minister, or serve, in holy things until we have entered upon the way which the Lord has pointed out to us. We are not today, however, obliged to wait until we have reached the age of thirty before we begin our ministry; but at as early an age as we can comprehend what we are engaging to perform, we may give our lives to the Lord and to the service of the Truth and of the brethren. This is because we are not under the Law covenant.--Romans 3:19.

R5786 : page 312

ONLY A SON OF MAN COULD SERVE AS RANSOMER OF MAN

Our Lord speaks of Himself as the Son of Man, who came to "minister, and to give His life a Ransom for many." He was indeed the Son of God, even while He was the Son of Man. The perfect man Adam, before his fall into sin, was a son of God. Our Lord in calling Himself the Son of Man was emphasizing the fact that He was no longer on the spirit plane, but on the human plane. He came to earth for a specific purpose--as He explained, to minister, to serve. He could not have done the necessary service for man as a spirit being. The requirement was that He should become a man in order to ransom mankind. He could ransom man only by becoming man. He could purchase life for the perfect Adam and the race who lost life in him only by becoming a perfect man.

"An eye for an eye, a tooth for a tooth, a man's life for a man's life," was the demand of the Divine Law. Adam had sinned, and must be redeemed before he could be restored, either physically, mentally, or morally, or could be returned to God's favor. Jesus had come to make possible this full restoration. His life was devoted to the service of others, and He completed this great service in His death on the cross. Throughout His earthly sojourn He gave us a noble example of the proper life of those who would be followers in His footsteps.

OUR SERVICE PARTICULARLY FOR THE NEW CREATION

Many misunderstand the Bible and think that now is the time to save the world. Hence they are spending all their time and energies to comfort and uplift humanity. They are indeed engaged in laudable efforts; for every good work or effort is to be commended. But to those who are rightly informed respecting the Divine Plan there is another, a far higher work, to be done now. The work of God in the present Age has not been the reformation of the world, but the development of the New Creation. This work is not yet fully completed. If we would work the work of God, our works must relate to the New

R5786 : page 313

Creation preeminently. We may do good unto all men as we have opportunity, as the Apostle says, but especially are we to serve the Household of Faith.

Jesus was in line for this work of ministry. Although there were no New Creatures as yet, while He was here in the flesh, His work was to prepare for these New

Creatures. His work was the gathering out of some who would be faithful footstep followers of Himself, and the laying down of His life on their behalf and on behalf of the whole world.

In the context we note the fact that two of Jesus' disciples were especially desirous at this time of sitting upon the Throne with the Master in His Kingdom, one upon His right and the other upon His left. Jesus did not condemn them for this desire, but pointed out to them how difficult were the conditions, and asked them whether they were able to comply with these conditions. They replied, "We are able." They were willing, at least. That their answer was pleasing to Jesus was manifested by His words, "Ye shall indeed drink of My cup, and be baptized with My baptism." They asked for places in the Kingdom very near to Him. Jesus informed them that He was not Himself able to give them such places--that the places would not be given according to favor, but according to justice; and that the Father would dispense these.

ARE WE MEETING THE NECESSARY CONDITIONS?

The place that we occupy in the Kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the Kingdom; in fact, we would not gain the Kingdom at all. He is seeking a very choice class. This class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration, to whom they have professed to devote their lives.

====================

R5786 : page 313

PROFITLESS AND PROFITABLE SERVICE

"Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing."--1 Corinthians 13:3.

THE Apostle has been discussing the gifts of the Holy Spirit. In chapter 12 he has shown that the Lord gave one or more miraculous gifts to each one of the early Church who accepted the Gospel Message and became a follower of Christ. These gifts were for two purposes; for the benefit of the person himself, and also for a testimony to outsiders. The Gospel Message was new, and some effective and convincing methods were necessary to the starting of the infant Church. After pointing out these various gifts and intimating that the gift of public teaching, oratory, was the most valuable, St. Paul says, "And yet I show unto you a more excellent way." He then assures them that the fruits of the Spirit are far more important; and that Love is the most valuable fruit, without which all gifts, all zeal, would be valueless.

There are Christian people today who greatly lament that the Church of our time does not have the gifts possessed by the early Church. They feel sure that the absence of these gifts of the Spirit at present denotes a great lack of faith and faithfulness among God's people. But these seem not to have noticed that the Apostle Paul assured the Church of his day that these gifts would pass away. Hear him: "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge [miraculous knowledge or ability to understand], it shall vanish away....And now abideth faith, hope, love, these three; but the greatest of these is love." (Vs. 8,13.) We see that these miraculous gifts passed away gradually. They were conferred only by the Apostles, and hence after the death of the Apostles and of those upon whom the Apostles had laid their hands in conferring the gifts, no others could receive them. The possession of one or more of these gifts, however, did not signify acceptance in the Kingdom of Heaven. A man might have some of those miraculous gifts at that time, and still be a castaway.

To whatever extent the Christian cultivates faith, hope, and love, to that extent he is cultivating that which will be eternal. Among these three Love stands first. There is an important sense in which Faith will fail; for when Faith shall be swallowed up in sight, there will not be the need of its exercise that now exists. There is also an important sense in which Hope will cease. For when that which is perfect shall have come, when Hope is lost in full fruition, we shall not need to hope as now. As St. Paul says, "For what a man seeth, why doth he yet hope for?" We shall continue to have hope in that we shall always be looking forward to glories to come; and we shall exercise Faith in that we shall never lose confidence in the Lord and His goodness and faithfulness or in one another; but Faith and Hope will not be necessary in the same sense as now. Love, however, will never fail in any sense or degree, but will only enlarge and deepen. "Love never faileth"; it is a characteristic of God Himself, and every perfect being will be an embodiment of this glorious quality. Those possessing the Divine nature will have it to the fullest degree, in its highest attainment.

It is in connection with this contrast between the gifts and fruits of the Spirit that the Apostle uses the language of the text under consideration. Who would give all his goods to feed the poor but from love? We reply, There might be less worthy motives for so doing, as the Apostle intimates. If there be no love, it profiteth nothing. If there be much love, it profiteth much. If there be a little love, it profiteth a little. We believe that the most of those who give to the poor have some love. We believe that many of the benefactions of today are prompted by love. To whatever extent an act of benevolence is thus prompted it will bring a blessing. To whatever extent it is prompted by selfishness and a desire for vainglory it will bring no blessing. This is true either of the Church or of the world.

The giving of the goods to feed the poor might be done with a view to popularity or to selfish advancement. The Pharisees made a great show of their holiness; but love was not the mainspring of their actions. Our Lord said that they had their reward--which was the praise of men. If a politician running for an office were to give his goods to feed the poor and those poor voted for him at the polls, he would have his reward. Why should he have two rewards? He got his votes, and that was his

R5786 : page 314

object in his distributions. But the reward which the Lord gives is both a present and a future one.

As to private charities, there are public provisions made today which to a large extent make private donations to the poor unnecessary and often unwise. But there is another way to feed the poor which is still more important. We may feed the spiritually hungry, and may assist in clothing the spiritually naked. So we may spend our money and give our goods to feed the poor in the very best way possible, though the feeding and the

R5787 : page 314

clothing of the body may not be ignored when necessary. But even this spiritual feeding and clothing would not be acceptable to the Lord unless we do it from genuine love for Him and His and all men. To whatever extent any Christian gives to the Lord's Cause for outward show or because he thinks it may be expected of him, or from any motive save that of love for the Lord, to that extent he would receive no reward. If it is done from love it will be rewarded in Heaven; and it "profiteth" also in his character development for the Kingdom.

===================

R5787 : page 314

MURDERS HER GRANDCHILDREN

--OCTOBER 31.--2 KINGS 11:1-20.--

JEZEBEL'S DAUGHTER BECAME QUEEN OF JUDAH--HER BANEFUL INFLUENCE AS QUEEN DOWAGER--SERIOUS RESULTS OF

DEVIATION FROM THE DIVINE LAW--POWER OF PRIDE --SELFISHNESS LEADING TO MURDER--THE BOY JOASH CROWNED KING AT THE AGE OF SEVEN YEARS--THE WICKED ATHALIAH SLAIN.

"The house of the wicked shall be overthrown; but the tent of the upright shall flourish."--Proverbs 14:11.

JEZEBEL'S DAUGHTER, Queen Athaliah, on the death of her husband became queen dowager of the kingdom of Judah, her son Ahaziah becoming king. In oriental lands the king's mother is still the highest authority in the kingdom; as, for instance, in China. This was the custom with the Jews. As queen dowager, Athaliah exercised a powerful and baneful influence against the true God and His worship and in favor of Baal worship. This is not the only instance in which the intermarriage of the kings of Israel with the daughters of foreign royal houses brought great injury. Athaliah's mother Jezebel was another notable illustration. We remember also that it was King Solomon's foreign wives who ensnared him.

In line with all this we remember that the Divine command to all Israelites was that they should not intermarry with other nationalities. Every deviation from the Divine Law seems to have brought with it serious penalties. This is strictly in harmony with God's arrangement with that one nation alone, that they should be His people in a peculiar sense; that other nations were not His people; and that obedience to His Law would bring them blessings; but that disobedience would bring them adversities. (Deuteronomy 7:6-11.) That Law is still binding upon the Jews, but it is not upon others.

A proper recognition of the antitype, or spiritual significance of that item of Jewish Law, should be observed by all. It is applicable to Christians, who constitute, from the Divine standpoint, "a holy nation, a peculiar people." (1 Peter 2:9.) Christians are not to be unequally yoked with unbelievers. (2 Corinthians 6:14.) Christians are to come out from the world and be separate. This, however, does not apply to nominal Christians, but only to the spirit-begotten class, who have made a full consecration of themselves to the Lord. These are counselled to marry "only in the Lord"--only the consecrated. Those who disregard this Divine injunction endanger their own spiritual development, as well as their own happiness and that of the worldly person with whom they become yoked.

MURDERING FOR POWER

When King Ahaziah was slain by Jehu (2 Kings 9:27,28), his mother, the queen dowager, realized instantly that this meant her loss of rank and power--the power, the honor and the riches which her selfish, proud heart so loved. She realized that the moment her grandson ascended the throne she must vacate her position in favor of her daughter-in-law. Her selfish, proud heart resolved that on no account should this be. Rather, she would be a murderess. Forthwith she caused her grandchildren to be slain, except one, an infant, who was hidden by his aunt in a room used for the storage of sleeping mats, and styled in our lesson a bed-chamber. Subsequently he was nursed until his seventh year, in one of the rooms connected with the old Temple, which was in disuse during Queen Athaliah's reign, as she favored and upheld the worship of Baal.

One lesson for us here is the power of pride. We may well hope that not many could be influenced to become murderers, even with such inducements. But not many of us will ever have such a temptation either to grasp a throne or retain hold upon one already possessed. Other illustrations of the power of pride leading to murder in the interest of a throne are mentioned in history. For instance, King Herod's murder of all the infants of Bethlehem of two years old and under was to preserve to himself and his heirs the throne of Israel. History tells us that Laodice poisoned her six sons, one by one, that she might be Empress of Constantinople. Another mother named Irene, which name signifies peace, gouged out the eyes of her own son that he might be incapable of ruling the empire over which she sought to reign.

No wonder the Bible declares that the heart of man in his fallen condition is deceitful above all things and desperately wicked! (Jeremiah 17:9.) No wonder the Bible tells us that the blessing of the New Covenant which God will establish with the world through Israel, during Messiah's Reign, will operate to the taking away of the stoniness of the human heart and to the return to mankind of a heart of flesh--a proper human sympathy, such as the perfect man had when he was created in the image and likeness of God! (Ezekiel 11:19; 36:26; Jeremiah 31:31-34.) How glad we are that Messiah's Kingdom will not merely restrain sin and sinners, but by restitution processes will take away the stoniness of heart and bring as many as are willing of mankind back to tender-heartedness and to harmony with the Divine Law of love for God and for the neighbor!

Since we are not kings and queens and do not have their temptations, let us note that the same principle of hard-heartedness operates in the business world, in the social world and in the family. In the business world it operates to the destruction of a rival concern. In the social world it cuts rivals, prompts to misrepresentations, slander, etc. In the home, as between parents and children, brothers and sisters, it frequently means injustice. The correction for all this is a love of righteousness which will lead each to love and to obey the Golden Rule,

R5787 : page 315

and to comply as nearly as possible with the Divine will --"Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy being and with all thy strength; and thy neighbor as thyself."

CROWNING THE BOY KING

The young king's name was Joash. He was kept in hiding for six years, and in his seventh year was crowned. Jehoiada, the high priest, whose daughter had rescued Joash, superintended the coronation ceremonies. With great wisdom he called together the chiefs of the nation at a time of festival, when their assembling would not be thought strange. Likewise the guards were so disposed as to give every protection to the young king and to leave the palace without protection.

The ceremony passed off successfully. The queen dowager heard the shouts, "Long live the king!" and came forth from the palace to the Temple to investigate. Realizing the situation, she cried, "Treason! treason!" So it is that sometimes injustice becomes so intrenched and fortified in human minds that an attempt to establish righteousness is considered treason, rebellion, outrage. To all the Lord's consecrated children the lesson is, "Keep thy heart with all diligence; for out of it are the issues of life."--Proverbs 4:23.

When the crown was placed upon the young king's head, on top of it was laid the parchment scroll of the Ten Commandments. Thus was indicated the fact that the Divine Law was superior to the crown. Such should be the estimation of the matter in every well-balanced mind. Divine Law comes first; human laws second. And human laws are usually up to as high standards as the people who make them are worthy.

Judah must have been considerably sunken in the qualities of patriotism and manhood to allow the queen dowager to usurp the throne by murder for six years. Similarly, states and cities that permit and recognize the domination of frauds and combines against the public interests are usually getting as good treatment as they deserve. It is the heart, the intellect, the mind, that is to be educated up to the higher standards. Then those higher standards will be attained by the body politic.

====================

R5789 : page 315

TOO MUCH MONEY--FURTHER OFFERINGS REFUSED

--NOVEMBER 7.--2 KINGS 11:21-12:16.--

A LESSON FROM THE FAR PAST ON GIVING FOR RELIGIOUS PURPOSES--TREASURERS WITHOUT BONDSMEN--THE TEMPLE REPAIRED--TYPICAL APPLICATION OF THIS EVENT--NECESSITY

FOR A RETURN TO BIBLE STUDY--DOING OUR PART IN THE REBUILDING OF THE WALLS OF SPIRITUAL ZION.

"God loveth a cheerful giver."--2 Corinthians 9:7.

SIXTEEN years passed after the incidents of our previous Study and found King Joash in his twenty-third year. Already he had made suggestions to the priests respecting the repairs of the Temple, which was considerably dilapidated; for the people were still half-hearted in the worship of Jehovah. The influence of the idolatry of the surrounding nations was yet upon them. Some of them continued to burn incense upon the altars for Baal worship.

PRIESTS POOR BUSINESS MEN

King Joash found that allowing the priests to collect the money wherewith to repair the Temple showed no results. Not every good-hearted man has executive ability. The record does not tell that the priests were dishonest in the use of the money collected for their affairs; nor does it say that they spent the money unwisely. Possibly the people did not have confidence in the priests, and did not give so freely on that account.

However, the king noted the fact that the Temple continued to be dilapidated. He called for the priests and said to them, "Why repair ye not the breaches of the Temple?" The answer of the priests is not given. But the king's mandate was, "Now, therefore, take no more money from your acquaintances." The king passed over the matter as lightly and courteously as possible, without charging the priests with embezzlement or neglect.

A new procedure was to have an especially prepared money-chest inside the Temple Court, convenient to the worshipers who passed in and out, and under the care of the priest who served as doorkeeper. This method proved successful. The money speedily accumulated. Ere long there was a sufficiency to make the repairs and more. Further donations for this purpose were refused. The Temple was put into good order, and a general blessing followed the experience.

There is a lesson in this matter for us. People like to see results. They wish to know that moneys donated for benevolent purposes are not all absorbed for office expenses. Volunteer offerings have the approval of both God and man, rather than offerings that are importuned, coaxed, begged, wheedled from saints and sinners. Whoever gives to the Lord's Cause is advantaged thereby. He not only forwards a benevolent Cause, but cultivates generosity in his own heart. Our Lord said, "It is more blessed to give than to receive"--where the giving is willing and voluntary.

Church begging is undoubtedly doing great harm.

Some one has remarked that in some churches the chief item of religion is begging for money--private solicitation, and also public solicitation, by the passing around of the collection box. Church fairs, church suppers, grab-bags, etc., are still more reprehensible than the collection box and private solicitation. Some one has called such efforts "the milking of the goats." The Lord's people are supposed to be sheep; the world's people, goats.

SCRIPTURAL METHOD OF GIVING

The proper thought seems to be what the Scriptures inculcate; namely, that each Christian should give according to his ability and his interest in the work; and that non-worshipers should not be expected to give nor requested to do so. But who does not know that a large proportion of the money collected for church purposes is unwillingly given by people who are not only often uninterested in the projects, but sometimes even opposed thereto! Thus Protestant business men often give to Catholic charities, rather than offend good customers. Likewise Catholic business men donate to Protestant enterprises with which they have no sympathy.

It is a good time to return to the Gospel admonition. (1 Corinthians 16:2.) Let each one of you lay by in reserve on the first day of the week according as God has prospered you--for religious and charitable objects. Only such voluntary giving has any merit whatever in the sight of God or in the sight of good men. Only such will receive the Divine blessing upon it, whether it be the widow's mite or the rich man's munificence.

R5789 : page 316

BREAKS IN THE TEMPLE WALL

Viewing the spiritual Temple, we perceive that outwardly, as represented by the magnificent churches of metropolitan cities, nothing more could be desired than what is now enjoyed. Describing the church conditions of our day, the Scriptures portray these conditions under the figure of the Laodicean Church, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."--Revelation 3:15-18.

It is from the spiritual standpoint, therefore, that the Temple of today needs to have repairs. Outwardly, the Church is rich; spiritually, she is poor. The majority of her educated, including ministers, have abandoned all faith in the Bible as the Word of God. Yet they are not known as infidels, but by the less harsh terms, Higher Critics, Evolutionists. With many even the faith in a personal God is shaking; and they incline to wonder whether, somehow or other, we have not an unintelligent god--Nature--and whether mankind and all other intelligences are not merely evolutionary products.

The cause and foundation of this disastrous condition is not far off. The absurdities of the creeds formulated during the Dark Ages are so great that intelligent people can no longer accept them. We have made the mistake of supposing that these absurdities are based upon the Scriptures and well supported thereby. The truth is that the creeds of the past not only contradict each other, but contradict the Bible. To learn this, to believe it, signifies a return to Bible study with the colored spectacles of our fathers removed and with our hearts uplifted to God that He may give us the light promised to His faithful people in the end of this Age. Of this we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn, and the Day Star arise in your hearts."--2 Peter 1:19.

THE DUTY OF THE HOUR

Noting the spiritual impairment of the House of God, the Church, all who love the Lord and who worship Him should do their part, should make their contribution, toward the improvement of these spiritual conditions. The work is not to be left wholly in the hands of the clerical or priestly class. The people in general are to appreciate the situation; and each is to delight to do his part in the rebuilding of the spiritual walls of Zion. Those spiritual walls consist of "the faith which was once delivered unto the saints."--Jude 3.

Each Christian should ask himself, "What am I doing toward these repairs? How am I manifesting to the Lord my zeal for Truth and righteousness and my hatred for sin and untruth?" And as an answer to these questions, each should redouble his efforts to understand the Truth and to help others to an understanding of it, whatever the cost to the creeds and systems of the Dark Ages.

====================

R5787 : page 316

EUREKA DRAMA--CLASS EXTENSION

THE PHOTO-DRAMA OF CREATION was greatly blessed of the Lord and, we believe, accomplished a great work. Many new Classes and many enlarged Classes are amongst the fruits. While we know much of the fruitage of this service in the Lord, a wide-spread, general impression, favorable to the Truth, was made; and what good this has accomplished only eternity will show. The majority of our DRAMAS, both here and in Europe, are idle because the funds necessary to their free presentation have been exhausted. We are not soliciting money, but merely stating facts.

Meantime, the EUREKA DRAMA, described in our issues of August 1st and 15th, 1914, has been accomplishing great success under the Lord's blessing. Not only have thousands been permitted to hear the Good Tidings, but the brethren who have given the exhibitions and have conducted the follow-up work, have received great blessings in their own hearts as a part of their reward for faithfulness to their opportunities. Exhibitions have been given in many small cities and towns in competition with moving pictures, and with good success. However, we recommend, brethren, that the EUREKA outfit be used in places where there are no moving picture theatres. We have the most complete combination of slides of a religious kind to be found anywhere in the world, and we have the finest phonograph presentations of the human voice to be found anywhere. Everybody is astonished at the clearness, at the distinctness of tone with which the lectures and hymns are rendered.

RECORDS IN MANY LANGUAGES

Besides the English, we have the DRAMA records in German, Swedish, Danish and Finnish; and we have in prospect Italian, Spanish and Polish. The latter three, however, we may not be able to supply this year. The foreign records are double price. The hymns can be furnished only in English.

We know of no better way in which to serve the Truth and to interest the public than by the use of the EUREKA DRAMA. After the giving of the three DRAMA exhibitions there comes an opportunity for follow-up work --Class Extension work. We urge nothing; we are merely mentioning the facts so that those who desire and have the opportunity may avail themselves of these privileges. For new readers we will here repeat, briefly,

A DESCRIPTION OF OUTFITS, PRICES, ETC.

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three PARTS, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for........... $38.50

The full set of records without phonograph..	29.00
Carrying case for records..................	1.25 extra.

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the CLASS-EXTENSION work. Its three PARTS require only the same number of lecture and music records as foregoing; but, to use to full capacity--the THREE PARTS showing three places at once--each PART should have its own Phonograph, each PART its own Stereopticon, etc. We therefore show each PART complete in itself, as follows:

One PART includes one Primo Stereopticon for electric current--Oneida Lens (three for varying distances); special price......................................	$20.00
Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights.................................	6.00
Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank).....	4.00

R5787 : page 317

DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case.............	38.00
One portable Phonograph, one Operator's Book, Lecture and Hymn Records for one PART, and carrying case..	19.50

Total cost per PART, "EUREKA DRAMA," No. Y.............	$87.50

Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards and free SCENARIO, and would supply the bound SCENARIO for sale in any quantity at one-half retail prices.

PARTS II. and III. would cost exactly the same as the above, the entire THREE PARTS amounting to..	$262.50
With only one Stereopticon, one Rheostat, one Acetylene burner and one Phonograph........	185.00
Expressage extra. Foreign records...........	25.00 extra.

Any Class of Bible Students desiring it may obtain the Y DRAMA by paying $100.00 down and agreeing to pay the remainder in monthly instalments.

BIBLE STUDENTS' FAMILY OUTFIT

This consists of a phonograph and a choice selection of records from the DRAMA and some musical records. A few of these records might be said to be a little shop-worn, but none of them are bad--most of them are strictly new. They are priced so as to bring them within reach of many of our readers who could not afford to purchase the regular DRAMA, but who would like to have some of the records for their own family use and for such of the public as might choose to hear our most wonderful records.

The entire outfit represents a choice selection of twenty of the short lectures of the SCENARIO, four beautiful hymns and a disc-phonograph (concealed horn)--all for $12, or if all new, $15. Expressage extra.

Carrying case for phonograph..................$1.50 extra.
" " " records..................... 1.25 "

DRAMA MUSIC RECORDS

The musical records used with the moving pictures of CREATION DRAMA were greatly admired. We have some on hand that were slightly used and some quite new. We will supply these, while they last, at half price.

===================

R5787 : page 317

NO NATIONAL PREJUDICES

MY DEAR PASTOR RUSSELL:--

It is after several months of considering and praying over the matter, that I have decided to write these lines: In advance I wish to say that I am writing as a Christian brother, and that there is no malice or ill-will in my action. I would surely not add to your burden. I am going to write of what appears to me unfairness and injustice in your articles in THE WATCH TOWER about the war. It is incomprehensible why I should find this in a man who is not merely a Christian, but, as I believe, that "faithful servant," of whom Christ spoke.

In many articles since the beginning of the war, now 14 months ago, you have referred to this event, which I consider not only proper, but necessary, as it again shows the accuracy of the Word of the Lord. You have shown that human civilization is a hollow boast. So it is. You have drawn attention to the horrible perversion of Bible texts. To all this a Christian can only most emphatically agree. You have adduced, in showing this, the offenses of Great Britain, the hypocrisy of British and Canadian ministers. This is right. I have read of other perversions by the Bishop of London and other chaplains at the front, which have made me sick to the heart. The more fearlessly you do this, the better.

But even before the war you were in the habit of citing British sins as illustrations of evil. The oppressing of Israel by the Philistines and other Gentile nations is constantly made clear by references to British rule in India, for instance.

R5788 : page 317

The Lord probably does not approve of that rule as it is carried out. Does He approve of American rule in the Philippines or in the Indian reservation in the States? And what about the oppression of the natives in German S. W. Africa and East Africa? The methods in German S. W. Africa, which finally drove the Herreoos into rebellion, were so atrocious, as was the war of extermination that followed, that even so patient a body of slaves as the German Reichstag could not swallow it. Were these matters not equally illustrated or were they perhaps too fiendish?

Although Count von Bulow has publicly declared that war is one of the fundamental principles of the scheme of God, it is not so according to the Bible. It is purely a human affair, and as such I would waste no time to discuss it. But it is not wrong to mention its various features, as you do, in connection with the Word of God. And here, month after month, you continue as before the war. Poor old England has to supply the proof; noble Germany is persistently not mentioned. Could you not possibly draw occasionally upon German crimes and German perversions of the Bible to illustrate points? Is there any doubt in your mind that Germany not only started this war, but even engineered it? Did she really create such a war machine and glorify war, merely for parades at Potsdam? You dwell on the "frightfulness and destructiveness" of this war; but you never mention the demon who started it. Why not? With love in Christ,

Your fellow servant, W. M. HAHNNEMANN.--Canada.

REPLY OF EDITOR

We appreciate the above letter, and promptly explain that any apparent unfairness was quite unintentional. We are far from thinking of Great Britain as the worst nation in the world. On the contrary, we esteem the British and the North American peoples at the head of the list for human progress and civilization. American by birth, British by ancestry, it is only natural that the Editor should appreciate highly the standards of his own race. But this does not, and should not, blind him to injustice and perfidy. If he has sought more to correct these than the evils of other nations, it is because THE WATCH TOWER, published in the English, has less opportunity of reaching or of assisting people of other tongues.

It is far from our thought that the German Kaiser and the Russian Czar are the Lord's mouth-pieces and agents, and their warriors soldiers of Christ. We know that this is their claim. We have already pointed out the fallacy of such claims, and have shown that the delusion came from the Dark Ages. First the clergy separated themselves from the people, whom they styled laity. Having thus exalted themselves, they claimed that the Kingdom of God had been set up and that the Church was reigning. First through the Popes, and afterwards through the Protestant denominations, the kingdoms of earth were told that they were God's Kingdoms, whose duty it was to defend the Church and to oppose heresy. For centuries the domination of the Church has been growing less; but the kingdoms have maintained their power; and doubtless many of the rulers believe that they are God's appointees in His Kingdom.

Each nation in this war seems to believe itself God's favored people, whose ultimate mission is to rule the world. They are all in error. They are all on the verge of collapse.

They are all to go down speedily, as soon as Messiah shall take to Himself His great power and begin His reign. As the Bible declares, they shall be broken into shivers as the potter's vessel, ground to powder, as pictured in Daniel's vision, and no place ever afterwards will be theirs; they shall be as though they had not been.

We are not without sympathy for all these peoples; for we perceive that they are all blinded by the Adversary, as are also their rulers. We have no sympathy with their atrocities, however; and we recognize war in general as devilish anywhere, everywhere, and as having a brutalizing effect upon all engaged in it.

We are glad that in this war personal atrocities (aside from the legalized atrocity of war) have not been proven against the British and the French, although substantiated against the Russians, who, besides devastating everything, deliberately shot non-combatants, gouged out the eyes of German soldiers, and put buttons into the sockets, etc., etc. Quite possibly those barbarous Russians were incensed by something that the Germans had done against them. For instance, it is well authenticated that the Germans decoyed a Russian army of thirty thousand into a swamp, from which they could not extricate themselves. The narrative declares that nearly three hundred of the German soldiers went insane that night from the hearing of the cries and curses of the poor Russians floundering and dying in that swamp.

We have no apology to make for the semi-barbarous Turks either, and think quite probable that atrocities reported against them are true. At the beginning of the war, the Germans were charged with atrocities in connection with the Belgians--with destroying an entire town and many of its non-combatant inhabitants. But the answer came, showing that there was a measure of excuse; that the people of that

R5788 : page 318

town had in the night in various ways sought to poison, to stab and to maim the Germans, who were in full possession. The Germans, in self-defense and by way of teaching a lesson, retaliated.

We sympathize, too, with the Belgians, for they realized that their little kingdom was suffering from an unlawful invasion on the part of a stronger neighbor. They did not understand the rules of war, and felt justified in doing anything for the protection of their national liberties. They were unwise in this, and suffered.

We do not defend Germany's invasion of Belgium. It was no more right than all the land-grabbing practised by other nations previously. What European nation has thoroughly clean hands in Africa, India, China? Each nation, in stealing the government and the liberties of other peoples, has been violating the Golden Rule of Justice; but each has claimed that in so doing it not only advanced its own welfare, but really brought greater blessings to the conquered people. And we presume that Germany would make a similar claim. In reality, it is pride and selfishness which is behind all the land-grabbing of the great nations, and not a benevolent influence and a benevolent attempt to bless the families of the earth. It will be Messiah's Kingdom that will really bless all people unselfishly and for their highest welfare.

THE REAL CAUSE OF THE WAR

The present war, as all well-informed people know, has been brewing for forty years. Ever since Germany defended herself successfully against the French and took two French Provinces as part of her indemnity, the French have been bent on reprisal--revenge. With but half the population of Germany a French army has been maintained for forty years on a war footing, sometimes in greater numbers than the German army, which also has been kept in a state of high military efficiency necessary to its defense. Meantime, Russia, as the friend of France, organized an immense army. Well-informed people have known for years that these two nations were intent upon crushing Germany at the first favorable opportunity.

The Germans felt that their very existence depended upon maintaining a strong military organization, capable of combating foes on both sides. Meantime economy, and efficiency and wisdom controlling wonderfully, has cemented the German people and made them a rich and powerful nation. The once rude, clumsy, stupid German youth not only served his term drilling as a soldier, but at the same time, got his schooling. This has lifted the German people out of the rut of centuries and made them one of the brightest peoples of the world. The eyes of the world are only opening to these things which the war is demonstrating.

Meantime, as German thrift and management brought prosperity, German commerce increased, German merchant vessels and steamship lines all over the world were practically the only rivals of the British, who, for centuries, have been masters of the sea. With a growing commerce, Germany not unnaturally craved a proportionate navy. Her ambition for commerce and for a navy have brought on this war. France and Russia feared to undertake a war, and have procrastinated for years. Great Britain feared to lose her proud place as mistress of the sea, and considered it necessary that Germany be not allowed to become a greater rival. British diplomacy encouraged Russia and France, and led them to believe that they would have British support in the war.

Germany recognized that the mobilization of the Russian army in defense of Serbia was the beginning of the national plot of forty years' standing for the destruction of Germany. She realized that if she waited until the French armies had mobilized on her western border, and the Russian army on her eastern border, she would be at a disadvantage. Her predetermined plan in self-defense was that she would smite one of her foes first and then the other. Her railways, etc., had all been arranged with this in view. She hoped in British assurances, yet, nevertheless, was fearful of what came--British declaration of war, ostensibly in defense of Belgium, but really in fear of Germany's growing greatness

--in fear that Britain might some day lose her boasted rule of the seas.

While we deprecate the German method of submarine warfare and its exposure of neutrals and non-combatants, we should not forget that the Germans in turn are in desperate

R5789 : page 318

straits--surrounded by nations three times their size and these nations seeking, additionally, to cut off Germany's food supplies and thus to starve the German non-combatants. What is there commendable about war anyway, even if it could be staged as a prize-fight with the usual prize-ring rules and regulations!

SEEN FROM THE BIBLICAL STANDPOINT

So, dear Brother, understand us as sympathizing with the purblind peoples engaged in this terrible war--each fearful, each jealous, each envious of the other, and none of them knowing, understanding, the Gospel of the Kingdom--of Messiah's Millennial Reign, now at the door. Understand us also to be fully out of sympathy with submarines, dreadnoughts, armored biplanes and Zeppelins, mines, rapid fire guns, great and small. It is time, however, that the whole world recognized that much of our boasted civilization is not Christianity, nor built upon the foundations of Christianity; and that, therefore, it is giving way to the better conditions of Messiah's Kingdom. Soon the resurrection "change" will perfect the elect Church of Christ, and qualify them as kings and priests and judges of the world. Soon Messiah's Empire will begin its sway. Soon all these Gentile kingdoms will pass away forever. And this is what we mean --the passing of earthly empires--when we pray, "Thy Kingdom come!"

There is nothing kind, loving or Godlike about war. It is fiendish, devilish. The men now at the front are being hardened, brutalized and prepared for the revolution and anarchy which the Bible points out will follow the war. Whoever thinks of war as a kid-glove affair, and expects great politeness from the belligerents, is unwise and will continually be disappointed. Moreover, it is to be remembered that all officers and great men will, publicly at least, throw their influence against all forms of barbarism; but in the rank and file of every army are to be found individuals who continually need watching, that they should not bring their comrades to disgrace. And even such discipline cannot always be enforced when men of the dare-devil kind are needed, and when entire regiments need to be plied with intoxicating liquors in order to make them sufficiently reckless to undertake a charge in the face of almost certain death.

===================

R5789 : page 318

INTERESTING LETTERS

"BLESSED ARE THEY THAT TRUST IN HIM"

OUR BELOVED PASTOR RUSSELL:--

The September 1st WATCH TOWER has just arrived and I do not know how to express the encouragement I feel in the reading of the first article on the "Christian's Duty and the War." As you know, no doubt, there has been a form of Census taken here in England, and many of the dear friends have been very much exercised as to what they ought to do if Conscription should come.

In reference to those of military age, my dear husband (who with myself has had the glorious knowledge of the Truth of God's Word for nine years) is of military age, and I have assured him that I should be proud of him (if he were compelled to go) to know he had been shot as a traitor (according to this world's opinion) rather than feel he had taken human life, because I should know he had been faithful to "His King"--the King of Glory. The knowledge that he had finished his course and entered into the joys of his Lord would be just another link to draw me closer to the Lord, although the extent of the loss of his companionship only the Lord would know.

So strong do I feel, dear Brother, about having no part or lot if I can help it with this war, that when our son, a lad of 16, kept pressing the matter to us of going to sea on a passenger liner, I gave way very willingly, whereas not long ago I had been very much opposed to the thought on account of the great risks they are running; for I feel I would rather know he had gone down by a torpedo, etc., than know he had taken human life, for although so young he was continually being badgered to join the army and told he could say he was 19, and when the news came that there was to be a registration and that he might be taken for making ammunition, I looked away from the present things and thought of the glorious beyond, when all should hear His voice and come forth from Sheol.

When I tell you, dear Brother, that he is our only son, and very, very dear to us both (our other one, a dear little lad of 5-1/2 years, the Father has graciously hidden--"until the wrath be overpast"--for four years now), you may know that we needed the Lord's strength to let him go; but if we never meet again we are assured that "All things are working together for good."

I feel so glad you have made it clearer as regards the actually going into the trenches and firing, because I felt all along that if I were a brother I could not agree to the thought of accepting the uniform, taking the oath, etc., and

R5789 : page 319

then, if one was refused a place at the base or hospital and compelled to go into the trenches, to refuse to fire. To my mind it would not be rendering to Caesar the things that are his. I felt it would be more honest to say, "No, I refuse to take human life"; and then if they said I should be shot--well I would take it that it was the Lord's will.

The present happenings in England are calculated to unnerve many, for one never knows when he goes to bed at night whether a bomb will strike the house. But we that have put our trust in the Lord can rest peacefully, knowing that He is in charge. One dear sister who rents a room and lives alone had the awful experience of a bomb striking the house she was in, and the whole of the room, except where her bed stood, was utterly destroyed, and she herself came through without a scratch. On the following day (Sunday) she gave a splendid testimony to the friends, and told them that the same God who had cared for her would also take care of them, and if it was His will they should finish their course that way, what matter; they were only going Home to see their dear Father and elder Brother. Poor dear! Her face showed the strain of her ordeal; but she had not a bitter feeling towards the Germans; she just said she had dropped them over into the Millennium for Judgment.

Now, dear Brother, I am afraid this is a very lengthy letter, but I felt I wanted you to know how the Lord is blessing your labor of love in ministering to His people. May He give you grace and strength to press on until you see Him face to face. With our united love,

I am your sister by His grace,

NELLIE BUCKNER.--England.

"BEWARE OF WOLVES"

DEAR BROTHER RUSSELL:--

For some time it has been on my mind to write you respecting a matter which I believe properly claims your attention, but other interests of the work have delayed the matter.

Just before crossing the State line of Illinois, heading westward, I learned that a man representing himself to be a brother in the Truth had visited some of the classes in the country, stating that he was formerly an attache of the Headquarters in Brooklyn, but had been "sent forth with the seventy." I do not remember the name, but undoubtedly it was fictitious. He wanted assistance to get further westward, where he had friends and where he could find work, etc. The "loan" was made, but that was the last seen or heard of this individual in the form of a man.

In western Kansas I learned of an almost identical case, save that there were somewhat more details given, which enabled me at once to detect the fraud. In each case it was the isolated who were "worked." In the Kansas incident the individual stated that he had put all the money that he had into the work; but that everything was closing down at Brooklyn, so he had been "sent forth," and without money. The story he told did not correspond with the facts as I knew them to be at Headquarters, so I quickly detected that it was a confidence game that was being systematically worked. Among other misstatements was one to the effect that he had worked in the "bindery" at Brooklyn, but the Society was no longer publishing the STUDIES, so the "bindery" had closed down, and he among others had to be set adrift, etc. Like the Illinois case he too wanted to get further west, where he had friends and where he expected to find work. He made the "touch" and got away.

Now none of the friends who assisted these individuals were in a position to do so; but out of their goodness of heart they denied themselves to help, as they supposed, a Truth brother. Besides, what they have is consecrated to the Lord. So it was really the Lord's money that these frauds

obtained. It occurred to me that you might consider this of sufficient importance to sound a warning through THE WATCH TOWER.

Again I wish to report that I find the general conditions in the field most encouraging. While the friends are restful, they are not sleepy, but rather are "waiting on the Lord," with "full assurance of faith" that He who has begun the good work is still at the helm and will finish the same in His own "due time." I find the friends growing in grace, zeal and love, and in joyous expectancy of a glorious change soon --very soon. The class conditions, as I have noted them, are an inspiration to me, spurring me on to renewed zeal and more determined efforts to have my sacrifice consumed, while it is called Day.

I cannot close without again assuring you of my ever increasing love and abiding confidence in you as the Lord's specially chosen servant to bring forth meat in due season for such as have partaken sufficiently of the "bitter herbs" to have their appetites sharpened so they can relish the "table prepared by the Lord."

By His kind favor, your brother and fellow servant, with warmest love in the Lord, W. M. WISDOM.

ABOUT DIVIDING CLASSES

DEAR BROTHER RUSSELL:--

In June 1 WATCH TOWER, 1915, page 2, you speak of the division of the Berean Classes, when they number more than twenty, and say that this same rule, you believe, would be found advantageous for the Prayer meeting. A few of our Class want the Wednesday meeting divided, but have said nothing as to the other classes being divided. I am sure that we all want to do the will of our dear Lord. Was it your thought that the classes should be divided regardless of the will of the majority?

REPLY BY THE EDITOR

Everything in THE WATCH TOWER and in the STUDIES IN THE SCRIPTURES, etc., should be understood as advice--nothing as commanded. We hold that only the Lord and the Twelve Apostles (St. Paul taking the place of Judas) have the right to command the people of God. Others, including the Editor, have merely the right to advise. And such advice should always be accompanied by either a Scriptural citation or an explanatory reason.

In recommending to the classes of Bible Students throughout the world that classes be divided when they number over twenty, we were following this rule--merely giving advice. There being no Scripture for this, we submitted our reasons: That large classes cannot so efficiently participate in the lessons and, therefore, cannot be expected to reap as large a blessing from them. We hold that in every Wednesday evening Testimony meeting a special blessing comes to all who participate; and very similarly, that in the Berean classes participation sharpens interest and deepens the impressions, and thus enlarges the blessings to be derived.

However, in every case it is for the class itself to decide, and that by a majority vote, whether in their case the class shall be divided or not. There might be reasons why a general rule might not apply in some particular cases because offset by other conditions. Be it always understood that according to the Divine arrangement as given us in the Bible, the class itself decides every question. And only the consecrated ones constitute the class proper, although the pleasure of the unconsecrated who may attend might well be considered by the consecrated when voting.

While each class might be considered an Ecclesia, or Church, by itself and entirely independent of every other class, nevertheless unity and fellowship are very desirable, and the various classes in one city may very appropriately be united in one Ecclesia, or Church, thus deriving the benefits of occasional joint meetings, joint fellowship and participation in the joint arrangement in the selection of servants--Elders and Deacons. In thus uniting, each class, as well as each individual, sacrifices independence for the benefits of cooperation.

AS MOMENTS PASS THE KINGDOM NEARS

Men may sorrow in distress,
Sin-cursed, blind and weary,
Death may rule supreme today--
All things may look dreary:
Make haste, O time; speed on, ye years!
As moments pass, the Kingdom nears.

Saints may "groan within" and suffer
Outward shame, distress, defeat;
Trouble may test faith and patience--
Fiery trials, "furnace heat":
But stop your sighing, dry your tears;
As moments pass, the Kingdom nears.

Men for earth and saints for Heaven;
God's decree will surely stand.
Shout for joy, give God the glory!
Safe deliverance is at hand.
Ah, no more doubtings, no more fears,
As moments pass, the Kingdom nears.

J. G. KUEHN.

====================

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

VOL. XXXVI NOVEMBER 1 No. 21
A. D. 1915--A.M. 6044

CONTENTS

Views From The Watch Tower........................323
  War Leading Toward a Climax...................323
  National Amity After the War..................324
  Why Church Union Lags.........................325
  "Winning of Immortality"......................325
  "Plato Mistaken for Christ"...................326
Proper Basis of Honor in the Church...............326
  Have No Ambition for Personal Glory...........326
  Selection of Elders and Deacons...............327
Colporteurs and Drama Workers.....................328
  Suggestions to Colporteurs....................328
  Eureka Drama Successful.......................329
"Like as a Father Pitieth" (Poem).................329
Plain Food for Clear Brains.......................330
God's Pity for the Heathen........................332
Interesting Letters...............................333
  "As Unorthodox as the Savior Himself".........333
  "The Light That is in Thee"...................333
Holiday Remembrancers.............................334

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

TO BRETHREN SHOWING CREATION DRAMA ON COMMERCIAL BASIS IN THEATRES, ETC.

DEAR BRETHREN:--

We find that the theatre people desire to run all of our films and just as few of our slides and records as possible.

We have concluded that it is impossible to serve two masters with the DRAMA and be acceptable to both. We are therefore withdrawing the DRAMA from all service except that which shows it in its full four parts, as at first. You will please, therefore, make no more contracts except upon this full show basis. That, we presume, will be only for Sundays anywhere, or at the expense of the Classes.

Very truly your servants in the Lord,

INTERNATIONAL BIBLE STUDENTS ASSN.
(DRAMA DEPARTMENT)

All cheques, drafts, money orders, etc., should be made out to WATCH TOWER BIBLE AND TRACT SOCIETY. There are no exceptions to this rule.

==========

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 249; (2) 296; (3) Vow; (4) 145; (5) 324; (6) 105; (7) 15; (8) 58; (9) 303; (10) 91; (11) 267; (12) 114; (13) 325; (14) 87; (15) 120; (16) 7; (17) 14; (18) 195; (19) 44; (20) 216; (21) 255; (22) 273; (23) 161; (24) 194; (25) 16; (26) 166; (27) 149; (28) 299; (29) 285; (30) 310; (31) 34.

==========

I. B. S. A. BEREAN BIBLE STUDIES
FOR THE MONTH OF NOVEMBER

Questions from Manual on Series Third of
"STUDIES IN THE SCRIPTURES"
STUDIES I., II.

Week of November 7....Q. 1 to 8 Week of November 21....Q. 8 to 13
Week of November 14....Q. 1 to 7 Week of November 28....Q.14 to 20

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

====================

R5790 : page 323

VIEWS FROM THE WATCH TOWER

WAR LEADING TOWARD A CLIMAX

THE GREAT WAR continues to rage. More and more all the nations are being dragged into it, as intimated by the Lord through the Prophet. (Jeremiah 25:15-28.) One is reminded of St. James' words, "Ye kill and desire to have, and cannot obtain." "Ye ask [pray] and receive not [answers to your prayers], because ye ask amiss"--selfishly. Again we read, "Go to, ye rich men. Weep and howl for the miseries that shall come upon you."--James 4:2,3; 5:1.

Regardless of their branch of the human family, all sincere men must sympathize greatly with the terrible conditions prevailing in Europe. The French are finally awakening to the fact that they are almost exhausted. They have no further reserves to call to the colors. They are patriotically using their money and exhausting their credit. They are convinced that they cannot win, that it will be either devastation or a bargain-peace. They know of no reason whatsoever as to why they are at war with their neighbor. The Italians are in much the same predicament, and are fearing insurrection, anarchy. The Russians are in terrible plight, also. The novelty of the war has worn off. The glory of marching into Berlin has faded. Revolution is threatening. The Balkan nations and Greece are perplexed and fearful under the demands, the entreaties and the threats of the great warring nations, compelling them to participate in the strife or threatening their future existence.

Only Germany and Great Britain realize what the war is about--that it is commercial; that it is for the liberty of the seas and the profits of world commerce. Both of these great and intelligent nations now realize that they have gotten into a struggle ten-fold more severe than they had ever anticipated. Both would like to be out of the war, but both fear the future, realizing that no such combination could ever again be effected. Both are on the verge of financial bankruptcy, and wisely are borrowing as much as they can and seeking to avoid the thought that they could never pay the interest on their debts without risking revolution of their peoples against the heavy taxes that would be necessary.

The warring nations are jealous of America and bitter against her for her neutrality. Americans are snubbed and insulted everywhere in Europe and even in Australia. The best intentions of our President and his own personality are ridiculed--so blind are the poor people in respect to the real issues of the war. Surely things are leading on toward the climax when every man's hand will be against his neighbor and against his brother and when there will be no peace to those who go out or to those who come in.--Ezekiel 38:21; Zechariah 8:10.

WAR NECESSITIES COST LIBERTIES

Few are aware of the extent to which war's necessities are interfering with the liberties of the peoples of Europe. Military necessity is rapidly pushing aside all the rights of the people in the great Magna Charta of British liberty. We are not saying that this is unwise, or that we could do better under the circumstances. We are merely noting the fact that the people are giving up their liberties as one of the costs of the war. In Great Britain large factories are taken over by the Government and turned from peaceful industry to the manufacture of

R5791 : page 323

munitions of war. The employees are required to continue to work the same as before. Other manufacturers and employers are forbidden by the Government to employ any one who has been connected with these factories taken over by the Government unless the applicant has a full release by the Government. This is difficult to get.

Canada and Australia are being drawn into the whirlpool and are losing their liberties, too. At the beginning of the war it was a question as to what the Canadians and Australians would do to help the mother country--voluntarily. All that condition is changed. Instead, the Government is discussing whether or not it will conscript Canadian and Australian young men and force them into the war. And so great is the change that has come over the people that the right of the mother country in this respect seems not even to be questioned by the majority.

Over and beyond all this, the Government is taking a record of every individual in Canada and Australia, as well as in Great Britain, with full particulars practically including all of the individual's affairs. This is called the War Census Act and recites: "Two things are certain--one, that we must continue to fight with every ounce of energy we possess; the other, that we can do this only by a complete organization of all our resources. By no other means can we continue this life and death struggle.

* * *

"Every pair of hands must be occupied. Every resource must be developed. Every citizen must give to the country in labor and money the utmost of his capacity."

As a further war measure personal liberty is being taken away under what is known as "The Defense of the Realm Act." Under this Act the Government holds absolute control of the press and of the lives and liberties of all the people. A Briton may be arrested and imprisoned

R5791 : page 324

for a year or more without even knowing the charge against him or having any opportunity whatever to defend himself--the act of habeas corpus being set aside. This law, now operative in Great Britain, is being extended to the Canadians and Australians, who, apparently, will meekly submit to it. If any one had prophesied such a condition of things three years ago, he would have been counted a fool.

Our Brethren are not anarchistic, surely. Undoubtedly they will seek to be subject to the "powers that be" as long as they be--except wherever their consciences might be impinged.

Needless to say that in Germany and all the other nations at war conditions are much the same, or worse. How long it will be ere our own favored land shall become involved we know not. However,

"Through all the tumult and the strife
We hear the music ringing;
It finds an echo in our souls--
How can we keep from singing"--

that the King of Glory is at the door, and that His glorious Empire of Righteousness and Truth is about to be ushered in! Well may we be content with whatever the Lord's providence may mark out for us, knowing that all things will work together for good to those who love Him--called ones according to His purpose!

NATIONAL AMITY AFTER THE WAR

Prof. Bertrand Russell, of Cambridge, England, quotes the German historian Eduard Meyer, that "So far as one can foresee, peace will be only a short truce; England will use the first opportunity of beginning the fight again, better prepared, at the head of a new coalition if not of the old one, and a long series of difficult and bloody wars will follow, until at last the definite decision is obtained."

Professor Russell proceeds: "Is it certain that these two nations will continue to fight and hate each other until one of them is utterly broken? Fortunately no country consists wholly of professors, not even Germany; and it may be hoped that more sanity is to be found among those who have not been made mad by much learning. For the moment, both countries are wholly blind to their own faults, and utterly fantastic in the crimes which they attribute to the enemy. A vast but shadowy economic conflict has been invented to rationalize their hostility which, in fact, is as irrational and instinctive as that of dogs who snarl and fly at each other in the street. The cynic who said, 'Speech has been given us to conceal our thoughts,' might well have added, 'Thought has been given us to conceal our passions from ourselves.' At least I am sure that this is true of thought in war-time.

* * *

"France and Russia each has its myth, for without myth no great national upheaval is possible. But their myths are different from ours, whereas the myths of England and Germany are all but identical. Each believes itself a great peace-loving nation, powerful, but always using its power to further worthy ends. Each believes that the other, with an incredible perfidy inspired by the basest jealousy, suddenly stirred up the war, after many years of careful preparation, military in the one case, diplomatic [and naval] in the other. Each believes that only the utter humiliation of the other can secure the peace of the world and the ordered progress of civilization. In each, a pacifist minority urges moderation in the use of victory, while yielding to none in the conviction that victory is the indispensable preliminary to any future reconstruction. Each is absolutely confident of victory, and prepared for any sacrifice, however great, in order to secure victory. Each is unable to believe that the other is sincere in the opinion which it professes; its own innocence and the other's guilt are as clear as noonday, and can be denied only by the most abject hypocrisy.

"Both cannot be right in these opinions, and a priori it is not likely that either is right. No nation was ever so virtuous as each believes itself, and none was ever so wicked as each believes the other. If these beliefs survive the war, no peace will be possible. Both nations have concentrated their energies so wholly on making war that they have rendered it almost impossible to make peace. In normal times civilized and humane people find a difficulty in believing that they do well to butcher each other. In order to overcome this feeling, journalists have filled the minds of their readers with such appalling accounts of the enemies' crimes that hatred has come to seem a noble indignation, and it has grown difficult to believe that any of our opponents deserve to live. Yet peace, if it is to be real, must be accompanied by respect, and must bring with it some sense of justice toward rival claims. What these claims are, and what justice demands if they are to be reconciled, must be realized in some degree before the peace, if the peace is to heal the wounds which the war is inflicting.

* * *

"When the Germans, with their usual incautious explicitness, made the announcement, 'Our future is on the sea,' most Englishmen felt, almost without conscious thought, that the Germans might as well have announced that their future lay through the death of England's greatness and the starvation of our population.

* * *

"Because the apprehension was real and deep-seated, the hostility was rather blind and instinctive; although, in the region of conscious thought, the hopes of an understanding were not abandoned, yet in that deeper region out of which effective action springs, the belief in a future conflict had taken root and could no longer be dislodged.

* * *

"The Germans, in spite of their progress, their energy, and their population, are very inferior in colonial possessions, not only to England and Russia, but also to France. This seems to them unjust; but wherever they turn to try to acquire new colonies, England and England's navy block the way, because of our friendship with France, or our sensitiveness about India, or some other interest in the complicated web of our foreign policy.

"German aggressiveness, real and obnoxious as it has become, is the result of experience. Germany cannot, as we do, acquire colonies absent-mindedly, without intention, and almost without effort. When colonies were easier to acquire than they are now, Germany had not yet entered into the competition; and since Germany became a great Power, it has been handicapped by naval inferiority and by the necessity of defending two frontiers. It is these accidents of history and geography, rather than innate wickedness, which have produced German aggressiveness. The aims of German policy are closely similar to those which we have always pursued, but its methods cannot be the unobtrusive methods which we have usually adopted, because such methods, in the circumstances, would achieve nothing.

"Colonial ambitions are no doubt one reason why Germany has developed a navy; but another and more imperative reason is the necessity of safeguarding foreign trade.

R5791 : page 325

"In the time of Bismarck, Germany had not yet become a great, industrial nation; it was independent of foreign food, and its exports of manufactures were insignificant. Its industrial expansion dates from the introduction of the Bessemer process in 1879, by which its supplies of iron became possible to work at a profit. From that time onward, German industrial progress has been extraordinarily rapid; more and more, Germany has tended to become dependent, like England, upon the possibility of importing food and exporting manufactures. In this war, as we see, Germany is just able, by very painful economy,

R5792 : page 325

to subsist upon the stock of food in the country; but another ten years of such development as was taking place before the war would have made this impossible. High agrarian protection, which alone could have retarded the process, was naturally disliked by the manufacturers and the working classes, and could not be carried beyond a certain point for fear of leading to a triumph of Socialism.

"It thus became obvious that in a few years' time Germany would be liable to defeat by starvation in any war with a superior naval power. In 1900, when the Germans decided to build a great navy, the Triple Alliance was weaker than France and Russia on the sea. The wish not to be inferior to France and Russia is enough to account for the beginnings of the German Navy; the rivalry with us may perhaps have been no part of the original intention, but merely a result of the suspicions produced in England by the German program. However that may be, it ought to have been obvious to the Germans that a strong navy was sure to make us hostile, and would therefore not serve the purposes for which it was intended unless it was stronger than our navy. But it could not be supposed that we should submit to the existence of a navy stronger than our own, unless we had first been utterly and hopelessly defeated; and there was no way of defeating us except by first having a navy stronger than our own.

"For these reasons, the German policy was inherently incapable of success. And yet, without success, all industrial progress and all colonial expansion remain perpetually at England's mercy. If we ask ourselves how we should feel if we were similarly at the mercy of Germany, we shall perhaps begin to understand why the Germans hate us. And yet we can hardly feel any sense of guilt, because a supreme navy is for us a matter of life and death.

"This dilemma must be faced, if we are to understand the conflict of England and Germany; and not regard it as merely due to wickedness on one side or on the other. After the war, sooner or later, exactly the same problem will have to be faced again. The native energy of the Germans cannot be permanently checked by defeat; after a longer or shorter period of recuperation, they will again feel that commercial safety and colonial expansion demand a strong navy, if they are not to be content to live in sufferance and to be compelled to bow to England's will on all occasions of serious dispute. The problem is a new one, since hitherto England has been the only nation dependent for subsistence on food imported by sea, and England has had unquestioned naval supremacy. But if we are to avoid the century of internecine warfare contemplated by Eduard Meyer, we must find some solution of the problem, and not be content merely to hope that, whenever war comes, we shall be victorious. Germany's industrial ambitions, at least, are entirely legitimate; and they alone make some security for German trade an imperative necessity. It is not only justice that makes it necessary to find a solution, but also self-preservation."

WHY CHURCH UNION LAGS

"Anything that even suggests an endeavor to close up divisions of followers of Christ claims favorable countenance from a generous Christian, regardless of whether it appears practicable or not.

"It was doubtless on this presumption that all other Protestant denominations of any consequence in this country responded amiably to the Episcopalian request for committees to be named which should join in summoning and organizing this 'world-conference.'

"And these commissions, when named, could not courteously do less than confer with the Episcopalian commission whenever the latter desired. So there have been many meetings and much resolving that it would truly be a beautiful thing if all churches would unite.

"But at the end of every meeting the outcome might be summed up in this--that if the Episcopalians think they can do anything with such a world-conference, they are welcome to go ahead and do it...

"What's the reason? Why aren't the other churches aroused?

"Is it because other churches don't want union? Not if they understand themselves. But it is for another reason, which is hard to say under bonds of common courtesy.

"Nevertheless, no relation between parties standing at different view-points can be substantial without frankness. The time has come when frankness is needed on this subject. So here is the plain truth:

"The reason why other churches have not taken up enthusiastically the Episcopalian proposals for a world-wide congress on the union of Christendom is simply because they have not yet seen reason to believe that Episcopalians in general want unity enough to make concessions to procure it."

The Continent.

"WINNING OF IMMORTALITY"

Prof. Frederick Palmer, A.B., D.D., Harvard Divinity Faculty, in his book entitled "The Winning of Immortality" says: "I have endeavored to sketch the growth of the doctrine of a future life from its appearance in Hebrew history through the line of Christian development to the present time. In doing this we come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted orthodox today. For while we regard it proper and Christian to hold that immortality is necessarily inherent in humanity, this was then regarded as improper and unchristian, the only true Christian view being that immortality was a victorious prize to be won through fellowship with Christ.

"I cannot but think that their orthodoxy was wiser than ours. For I am sure that one great deterrent to believing in a future life is, with many persons, the dread thought of the vast multitudes, the majority of mankind, according to some theologies, who, it is asserted, are condemned to conscious existence in wretchedness and torture forever. Such must be the result if perpetual existence is a necessity inherent in humanity. But if it is contingent; if the soul is not necessarily immortal, but may become so; if the failure to attain immortality proceeds along ordinary non-arbitrary lines, and reaches a result which we see here imaged in the gradual elimination of decadent life, then the processes of the next world are redeemed from horror and made intelligible, almost verifiable.

"Immortality as a necessity seems to me to have little to say for itself. As a goal to be attained, it is the prize of the High Calling of God in Christ Jesus."

(Preface pp. 9-11.)

R5792 : page 326

"PLATO MISTAKEN FOR CHRIST"

S. D. McConnell, D.D., D.C.L., Rector of All Souls Church, New York, in his book, "The Evolution of Immortality," states:

"A careful study of the ante-Nicene 'Fathers' can but convince one that in and among them a number of ethnic notions were struggling to express, each in its own terms, the truth which Christ had dropped among them. The early Christians had all been reared either in the religions of Judea or Greece or Rome. Those among them who had been reared Jews unconsciously transferred their idea of a corporate or tribal immortality from their old faith to their new, and their imaginations were filled with the hope of a 'Second Coming' and a 'New Jerusalem.'

"Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible, being in fact an articulate portion of the substance of the mind of God. Those of Roman antecedents, having no inherited belief of a future life of any kind, were better prepared to comprehend the truth of Christ. The interaction of all these fragments of previous philosophy produced a confusion and uncertainty of mind which was not clarified for five centuries. Then the masterful Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, took Plato's doctrine of the inherent immortality of the soul, disengaged it from metempsychosis and transmigration, and gained for it a general credence which it has held to this day." (Pages 45,46.)

"Tertullian in his treatises On the Soul and On the Resurrection of the Flesh gives by far the fullest presentation of what was commonly believed in his circles; but it is quite impossible to make him consistent with himself or with other Christian writers of the same period. Upon the whole, however, he leaves the impression, afterwards confirmed and fixed by Augustine, that he believes the soul to have an independent existence of its own, and to be of its own nature indestructible. The truth of the case seems to be that as the Greek influence gained the domination in the early Church the Platonic doctrine of a natural immortality which it brought with it came to be accepted. The notion was withstood from the beginning as being subversive of the very essence of Christianity. Theophilus (Ad. Autolycum II. 27), Irenaeus (Adv. Haeres. II. 34), Clement of Alexandria (The Pedagogues, I. 3), Arnobius (Cont. Gent. II. 24), and most weighty of all, Athanasius in his treatise on the Incarnation of the Word of God, all strenuously fought against it as a Pagan error which brought to naught the work of Christ.

"They were defeated, however, and the conception prevailed which is vulgarly current today, of an immortal soul and a mortal body, temporarily joined, then severed, then reunited in an imperishable personality. Its currency has probably confused and obstructed the work of Christ among men more than all other obstacles combined.

R5793 : page 326

A Pagan speculation has masqueraded so long as an elemental Christian truth that now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of a life to come, Plato stands across the path and is commonly mistaken for Christ." (Pages 47,48.)

===================

R5793 : page 326

PROPER BASIS OF HONOR IN THE CHURCH

QUESTION.--Matthew 20:27 reads, "Whosoever will be chief among you, let him be your servant." Is it a proper desire to be chief among the Lord's people, and are we to understand that the positions in the Kingdom of Heaven will be assigned entirely on the basis of the amount of service we render here?

Answer.--The Lord had been pointing out to His disciples a certain weakness on their part--a desire to be the greatest--a desire that is general in the human family--an ambitious spirit. The context says that amongst the Gentiles there are some who exercise a lordship and have others to serve them in a menial way, but that this was not to be the case amongst the disciples of Jesus. They were to be actuated by a different spirit. With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others, to do for others, a spirit which is willing to sacrifice personal interest in the service of others.

On this basis we consider further the words of this text. There will be some among the Lord's people who will be chief. It is necessarily so in any company or class or association where people are not all equal in talents--where some are born with more talents and some with less. Some one is bound to be chief. An absolute equality is not possible.

It is advisable, too, that there be some among the saints of God to guide the Church. What, then, is to be the standard as to who is to be chief? Shall it be the one who would browbeat the others? No; this is not the standard. Shall it be one who will have a masterful influence and pleasant words, who will dominate merely because of some talent, or because of superior education or wealth--something of this kind? No; this could not be the standard. What, then, will be the standard as to those who will be recognized as chief ones in the Church?

HAVE NO AMBITION FOR PERSONAL GLORY

We reply, We should look for those who have most of the spirit of service. He who renders the greatest amount of service and brings the greatest spiritual blessing to the Class--the one who tries most to truly serve--consider him your chief. While our Lord's words were addressed to all the Apostles, and not merely to one individual, yet they are applicable also to the individual. The thought should come home to each of our hearts, that if any of us have ambition for service in some special capacity, we are not to do like worldly people. We should take the opposite track, and leave any honor of men out of the question entirely. We should leave God to attend to that matter as shall seem to Him best, and be content merely to be a servant to the brethren. Let the Lord see how willing you are to serve in any manner.

The person without any ambition never amounts to anything. We need to have ambition if we are sowing or plowing or whatever we are doing--we need ambition to spur us on to do whatever we do in a satisfactory manner. And so if we have the opportunity of serving the Truth, we should seek to serve it in the most capable manner possible. Otherwise we should not be capable servants of the Lord.

But we are to lay aside any desire to be chief so far as ambition for personal glory is concerned. We are to seek to serve the Lord the best we know how. If you can serve the Lord in some respects better than I, and I can learn something from you, well and good. And if afterwards you can learn something from me, so be it. True, we should be patterning after that which is especially commendable and doing all we can to further the

R5793 : page 327

Lord's Cause. And this service should be prompted by love. Any service not prompted by love is not acceptable in the sight of the Lord.

HUMILITY A PRIME REQUISITE

The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. It is a noble service. This office in the Apostles' day was not the exalted official position it is understood to be in the nominal church systems of today. A bishop then was a humble, untitled servant of the Church, caring for the interests of the sheep. Every servant of the Church should seek to be efficient, should love to be, as far as he is able, a caretaker over the flock of God. Amongst these Elder brethren, pastors of the congregation, there will be those of different natural abilities. Each should seek to use his talents, his opportunities, in the service of the Lord, of the brethren and of the Truth.

It is a pity that any of the Lord's people today forget the standard which the Master is here setting up. These seem to think that the office of Elder has become theirs by right, instead of realizing that the appointment to this office is by vote of the Ecclesia, the company of the Lord's people, and is to be the voice of the Church. We believe that the attitude of each one should be to be willing to accept the voice of the Ecclesia, the Church, implicitly. If he has become a member of the congregation by casting in his lot with the others, he has thus become subject to the rules that represent the controlling majority, whether it be a majority of one or of a larger per cent. Having done this, he should seek to continue in this attitude, whether chosen an Elder or whether another is chosen.

Very frequently a congregation makes the mistake of selecting for Elder a brother who does not have the proper qualifications. This sometimes means dissatisfaction on the part of some of the Class, and leads to the breaking away of some to form another Class. We think this is not the wise course. We think that if the Class made a mistake, the Lord is able to overrule it for good; and that therefore those who withdraw lose some experiences which would be valuable to them.

We are not always sure, however, that the Class made a mistake. How can we know but that the Lord has some lesson in this matter? If we have asked the Lord's blessing on whoever would be the choice, we should abide by that choice. If the one not chosen has ability for properly presenting the Truth and knows a number of places where he can be used and useful, we think that the brother should take advantage of whatever opportunities may present themselves. He need not leave the Class, however. He could perform whatever service came to his hand. Perhaps he could use his time and talent in Class Extension work--not feeling restricted in this direction because he was not elected Elder. He might go out and find opportunities for service. So the change in Elders might mean to the brother not elected or not reelected that the Lord was indicating to him another field of usefulness. The Lord's providences might be leading out for wider influence and usefulness for him.

We should not be influenced by what men of the world shall say or think of us. This is immaterial; and it is immaterial what the Church shall think. We should seek to please the Lord. We should not esteem ourselves too highly, but rather give a preference to others in our estimation. Positions in the Kingdom of Heaven, we understand, will be awarded according to the degree of the development of the fruits of the Holy Spirit; and this means a love which will lead to zeal in the Lord's service.

SELECTION OF ELDERS AND DEACONS

Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI. on the subject of election of servants for the Classes.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that whenever possible the election should be unanimous, and unless seventy-five per cent. of the Class, or more, favored a brother's election, it would be rather unwise for him to accept the office--the service. We did not by this mean that a minority of twenty-five or thirty per cent. should be encouraged to obstruct the Class and hinder an election.

Strictly speaking, a majority of one in a Class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If for instance, a Class numbered one hundred, fifty-one would have a right to decide respecting who should be the servants of the Church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the Class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a Class of one hundred, six Elders were considered as necessary for the service. A, B, C, D, E, F, would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent. basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the Class possessed, and if nothing were known derogatory to their moral character.

R5794 : page 327

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal Elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the Class is not to be left without an Elder unless there are serious blemishes.

Our Lord similarly set a perfect example before us when He said, "Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5:48.) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Romans 3:10.) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be Elders and examples to the Flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol--immersion in water. Such as have not symbolized their consecration, are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the Church, and, of course, would not be qualified to be servants themselves.

RE THE VOW

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the

R5794 : page 328

Church who has not taken the special Vow which so many of us have found very helpful, and which has been recommended to all?

We cannot make this simple Vow a test of brotherhood; for, even though we believe that the Lord has especially brought it forth at this time and that to a certain extent He intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of Divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear

Elders and Deacons amongst the Lord's people everywhere could see eye to eye with respect to the reasonableness of the Vow, and its harmony with the Divine Word and with our consecration Vow, to which it is, as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that Vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting Elders or Deacons a preference might well be given to those who have taken the Vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead Classes are acceptable in every other way and are not opposers of the Vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the Vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple Vow might injure them while helping others. We may not understand the processes of their reasoning nor the attitude of their hearts, but we may under such circumstances pass over what we cannot understand nor appreciate.

===================

R5794 : page 328

COLPORTEURS AND DRAMA WORKERS

IT SEEMS very wonderful to us that, notwithstanding the fact that there are nearly nine millions of copies of STUDIES IN THE SCRIPTURES, in twenty different languages in the hands of the public, the demand continues as it does. Our output for August was over twenty thousand copies.

We have recently heard of a Colporteur who felt a little hesitancy about selling STUDIES IN THE SCRIPTURES in view of their reference to the year 1914, and who, therefore, turned his attention to the sale of SCENARIOS. In our opinion the brother took a wrong view of matters. STUDIES IN THE SCRIPTURES are not prophecies. The fact that our expectations respecting the "change" of the Church in 1914 were not realized does not signify that the prophecies failed. Our readers should know that we never prophesied anything. We merely gave our opinions respecting prophecies and gave the reader the reasons for those opinions, showing the chapter and verse. Nothing in the Bible declared that the Church would be glorified by the fall of 1914. The author did express it as his opinion that the Church would be glorified by that time, and gave his reasons for so thinking. Now that the date has passed and the Church is not glorified, the author is not disappointed. All the while he wished the Lord's will to be done and none other.

What the Scriptures did clearly seem to teach, and what we did seek positively to affirm, was that, so far as the Bible chronology would show, the Times of the Gentiles would expire with the fall of 1914. Some time ago we pointed out that this expiration of the Times of the Gentiles need not be understood that they would be dispossessed at that date, but rather that their dispossession proceedings might be expected to begin. (See also THE WATCH TOWER, July 1, 1904, article on Universal Anarchy.) We gave the illustration of a lease of property. At the expiration of the lease the tenant should move; but, if he still seek to retain possession, the owner of the property is justified in taking forcible possession and in putting out the tenant and all his belongings.

This seems to be the course of events as respects the nations of the world. They do not recognize the times in which we are living--that the New Dispensation has been ushered in, and that the time has come for Messiah to take control of earth's affairs. The kings of earth would laugh at any suggestion that they should resign their thrones and kingdoms to Messiah. The bearer of such a message would probably be looked upon as a lunatic. The Lord, instead of sending such a useless message, has begun dispossession proceedings. He is allowing the nations to rage against each other, to weaken each other, to destroy each other's property, to humiliate each other. Thus the winds of strife in the present war are leading on to the great social earthquake; and it, in turn, will lead to the fiery cataclysm of anarchy, that in due time, as St. Paul declares, everything may be removed that is shakable, in order that Messiah's Kingdom, which is unshakable, may be fully established.--Hebrews 12:27-29.

As for the time for the completion of the Church, we do not know it and never claimed to know it. We merely expressed the opinion that it would occur some time before the greatest violence of the great Time of Trouble. We still think the same, and expect that the Church, the antitypical Elijah, will all have passed beyond the veil before the anarchy predicted in the Bible.

SUGGESTIONS TO COLPORTEURS

The great war now raging in Europe seems to be the beginning of the end of Gentile Times. Instead of feeling ashamed or discouraged, we feel the reverse. We are applying now the words of our Master, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh." (Luke 21:28.) Any who are not rejoicing, but who, on the contrary, are feeling discouraged, despondent and disappointed and ashamed of the Truth, have evidently wrong impressions. Such should speedily correct such impressions and begin to share in the rejoicing that the Savior counseled, and should begin to share in the great opportunities offered for the serving out of the Truth. Surely there never was a time of greater soul-hunger amongst mankind in respect to the Word of God! We know nothing so good to give them as the six volumes of STUDIES IN THE SCRIPTURES. In our opinion they need no change nor alteration.

It is not necessary for us to print something and insert it in the books saying that our expectations of the "change" of the Church before October, 1914, did not come true, for sensible people would not need such a

R5794 : page 329

notice. They would see that that suggestion or expectation had not been realized. But they would see also that the expectation based upon the prophetic Word is being realized. We are in the days of the Son of Man. The nations are angry, and shortly His wrath will come. Then the various other steps leading on to the full accomplishment of the great blessing of Messiah's Kingdom will be in order. We urge the Colporteurs, therefore, not to permit any misconception or false shame to interfere with their scattering of the only literature in the world that gives an accurate and reasonable account of the Bible program, and that has shown in advance experiences upon which the world has already begun to enter.

* * *

Nevertheless, we have no objection whatever to any Colporteur changing from the sale of the STUDIES over to the sale of the DRAMA SCENARIO, if he prefers it. It is merely a question of which you make your specialty. If selling the STUDIES, you do well to call attention before leaving to the SCENARIO advising the great value of it for children, as well as for adults. It is written in

R5795 : page 329

simple language. Its ninety-six lectures are brief, condensed, pointed, in simple language and interesting to everybody. No better book could possibly be put into the hands of Christian parents from which to teach their children something respecting creation and the Bible in an interesting and historical way.

Likewise, those who specialize with the SCENARIO should, of course, inquire on every suitable occasion if the STUDIES are in the home and are being read and found helpful. So doing, especially when delivering the SCENARIO, you might be the means of removing prejudice and of deepening interest.

PRICE OF SCENARIOS

When the SCENARIOS were gotten out, it was not our thought that they would ever be colporteured; hence no special Colporteur price was arranged for. At the request of Colporteurs, we have fixed a retail price on them now as follows:

The paper-bound edition in three parts...........	$0.30
" cloth- " " red edges.................	.68
" De Luxe " gilt edged, fine paper....	.98

Or, because we have a large quantity of these on hand, Colporteurs may sell them at $0.89.

We will supply these books to the Colporteurs as follows:

The paper-bound sets.............................	$0.10
" 68-cent, cloth edition.......................	.25
" De Luxe edition (to get rid of large stock) will go below cost until it is reduced, namely,	.38

These prices do not include postage or freight or expressage. These prices are open to any of the Colporteurs regularly enrolled--or to any of the Bible Students' Classes, or in quantities of not less than twelve to any WATCH TOWER subscriber.

Our thought is that the numerous illustrations of these books make them very attractive to the public. We find that nearly all who purchase them read them, which is sometimes not the case with the STUDIES. Quite a number thus far have been brought into the Truth through the DRAMA SCENARIO.

EUREKA DRAMA SUCCESSFUL

The EUREKA DRAMA is being blessed of the Lord beyond our expectations. We feared that on account of the popularity of moving pictures, the EUREKA DRAMA would awaken interest only in country districts not supplied with moving picture theatres, etc. Experience is proving the contrary. It is demonstrated by experience that people will come to the EUREKA DRAMA and sit for two hours watching the DRAMA pictures and listening to the DRAMA lectures with rapt attention, altogether in preference to going to a picture show. Indeed, the class of people attending the moving picture theatres is not always the intelligent and those of lofty sentiments. This is manifest from the character of the plays chiefly patronized. The theatre managers know the tastes of their audiences. Indeed, some of the good people whom we would interest are far from being regular attendants at picture theatres.

For a time we tried to interest theatre managers in presenting the DRAMA. Then to meet their ideas, we consented to cut some of the entertainments in two. Finally the theatre people wanted us to eliminate the lectures and slides almost entirely and merely to show their audiences the beautiful films. This has led us to the decision that the regular DRAMA can be hereafter shown only in its full, complete form. What films we still have must be saved for presentation to the sort of audiences that will appreciate the lectures and the slides as well.

Where theatres are unused on Sundays, and can be obtained by the Classes at very moderate rates permitting the showing of the complete DRAMA in its four parts, the Society will be willing to cooperate by loaning the DRAMA free and literature free--the Class bearing all the expenses of transportation of DRAMA and operators. The operator of the DRAMA must be one who has already had a training with the Society, in order to guarantee proper presentation, and so that the valuable films be not destroyed. Ordinary operators are not capable of handling our DRAMA. It requires at least three months' careful preparation for this.

But, returning to the EUREKA DRAMA: It is being presented everywhere, often in high schools and colleges. Both professors and students are charmed with the pictures and with our wonderful phonograph records and our free SCENARIOS. At the colleges they object to the slide advertising Pastor Russell's STUDIES IN THE SCRIPTURES. We do not object to the omission of this slide when it is not desired. We believe that all of the schools should be interested in the EUREKA DRAMA; but we would not think of showing it to any except the advanced grades, unless the children were accompanied by their seniors.

Classes not yet supplied with the EUREKA DRAMA can find the description and prices in our issue of October 15, page 316.

"LIKE AS A FATHER PITIETH"

The night is so dark, and the way seems so long,
As we sadly and wearily struggle along;
So often we stumble, so frequently fall,
And the fear oft assails, "Shall we fail, after all?"

Poor hearts! we forget that the Master above
Ever watcheth each step in His infinite love,
And like as a father doth pity, the Lord
Ever pities all those who do trust in His Word.

No tear ever falls, when the heart's wound is sore,
But the Lord's tender heart keenly suffered the more;
No cup His hand pours, which He fills to the brim,
But His own loving lips were pressed first to its rim.

No night can be darker than that which He knew,
And no waters be deeper than those He passed through.
Ah! then, when thy cross seems too heavy to bear,
Oh, remember thy Lord doth know, pity and care!

GERTRUDE W. SEIBERT.

====================

R5795 : page 330

PLAIN FOOD FOR CLEAR BRAINS

--NOVEMBER 14.--DANIEL 1:1-21.--

JEWISH CAPTIVES--THE BABYLONIAN COURT--THE KING'S DAINTIES--DANIEL AND HIS CHUMS--LOYALTY TO PRINCIPLE AND ITS ADVANTAGE--PRINCIPLES ARE ETERNAL--SELF-CONTROL BRINGS BLESSINGS.

"Watch ye; stand fast in the faith; quit you like men; be strong."--1 Corinthians 16:13.

TODAY'S Study is specially selected for the World's Temperance Sunday. How glad we are that the subject of temperance is making such grand headway throughout the world! We will not controvert the claim of some that they are strong enough to use intoxicating liquors wisely, without injury, and to their profit. This may be true of some; but all will agree that such are the minority--that the vast majority of humanity have not sufficient self-control to pursue such a course. With the majority, undoubtedly the safe course is to decide, once and forever, that they will never use intoxicating liquors as a beverage, unless medically prescribed as an absolute necessity.

When we consider the worries of life, the crime, the headaches and the heartaches directly traceable to alcohol, it seems amazing that the wiser and the better balanced of humanity should be unwilling to curtail their own liberties in the interest of their fellowmen in general. The temperance sentiment--the total abstinence sentiment --is growing everywhere, our own nation grandly leading. We must not, however, deceive ourselves into thinking that the world has turned from alcohol. Undoubtedly no radical, permanent results will be reached until Messiah's Kingdom shall take the full control of earth's affairs. We may be sure that thereafter nothing shall be permitted to hurt or to injure in all God's holy Kingdom.--Isaiah 11:9.

The good news that the Russians had abolished the use of vodka in their army and throughout the nation has been offset by later news that the people, giving up their usual intoxicant--vodka--have taken to private distilling, and as great intemperance as ever prevails. The report that the use of liquors in the armies of France and England has been abolished, and that in the home lands the temperance spirit is growing, is offset by the terrible news that in all the armies it has been found necessary to stimulate the soldiers with alcoholic beverages, just prior to ordering the men to make one of those terrible charges against entrenched foes in which sometimes a half and sometimes all of the chargers are wounded or killed. The nervous strain incidental to such a charge seems to require that sensible men shall to some extent befog their senses in order to participate willingly.

How terrible a thing is this war! How shocking it is that men should be half-drugged before being commanded to go to their death! Alas; how absurd the claim that the kingdoms at war are kingdoms of Christ, and that the world in general is Christendom--Christ's Kingdom! How glad we are to know now that the Kingdom of God's dear Son is very different from these kingdoms, and that it is about to be inaugurated! And how necessary seems the Bible declaration that incident to the establishment of the Kingdom of God under the whole heavens is the great Time of Trouble, which already is beginning, and which the Bible indicates will end with anarchy and the utter destruction of the present order of society! Thank God that a new order will speedily take its place--symbolically called the new heavens and the new earth, wherein will dwell righteousness, and wherein wars will cease to the ends of the earth!--Psalm 46; 2 Peter 3:13.

R5796 : page 330

PLAIN FOOD--NOT KING'S DAINTIES

Those inclined to think of the people of three thousand years ago as merely monkey men may take a lesson from today's Study. It not only shows great intelligence on the part of some of the youths taken prisoners from the land of Israel into the land of Babylon, but it also shows a breadth of wisdom in the Babylonian king. The fact that King Nebuchadnezzar selected young men from the captives to be especially trained in the Babylonian schools as the king's advisers and wise men shows us a breadth of thought that is equaled by very few of the monarchs of today. Would King George of Great Britain accept some young German captives and make special provision for them as counselors? Or would the Kaiser some young Britons and provide for them? Or would any of the other nations of the world today show as much breadth of mind as did Nebuchadnezzar 2,500 years ago?

Not only was this done, but young Jewish captives proving their qualifications were given every opportunity to use their talents for the benefit of the nation adopting them. Daniel became Prime Minister in Babylon; and others of the Jewish captives attained to the rank of presidents of different divisions of the Babylonian Empire. Surely this shows not only that in some of the Jews there was merit of a high order, but also that there was an ability to appreciate this and an absence of narrowness and jealousy hindering the best interests of the empire.

Today's Study introduces us to the time when four of these Hebrew captives had been selected and been placed in Nebuchadnezzar's special school. This provision for them included not only their training, but also liberal provision for their physical welfare. They got a portion of the king's meat; that is, they shared in the food prepared for the royal family and supposed to be necessary for the development of the highest intelligence and ability.

Daniel and his three chums met the situation wisely. Under the Lord's blessing Daniel's meekness, gentleness and general nobility of character, derived from his knowledge of the true God, the faithful training of godly parents, and the knowledge of the Divine Law and promises, commended him at once to the loving favor of the chief eunuch. Thus the way was prepared for the favorable consideration of the proposition that these four young Hebrews would prefer to have plain food rather than the dainties and wines provided from the king's table.

The prince of the eunuchs hesitated to grant their request, believing that it would show unfavorably in the personal appearance of the Hebrews; and that this would be a reflection upon him and call for inquiry, and bring upon him the king's displeasure, and perhaps punishment. In reply to this, Daniel and his associates requested that the matter be tried out for ten days; and that if at the end of that time they seemed to be losing in flesh or otherwise inferior to the others, their request for a change of diet would be withdrawn; otherwise that they should be permitted to continue on the plain food.

Their request was that they be permitted to eat pulse. This, strictly speaking, seems to signify leguminous foods, such as beans, peas, etc.; but we surmise that the word is used in a general way to signify vegetables. The world is coming to recognize the fact that such leguminous foods as beans and peas contain the elements of nutrition generally sought for in flesh meats; and, more and more, flesh food is being discarded or limited and farinaceous and leguminous foods being substituted, and apparently in many cases to advantage in our day. We are not to think, however, that the Bible prohibits the use of flesh food. Christians are left to the exercise of their judgment and

experience as respects what kind of food will best nourish their bodies and make them most useful in the Lord's service. That flesh meat is not to be despised nor considered sinful is abundantly proven by the fact that our Lord and the Apostles ate meat--lamb, fish, etc.

LOYALTY TO GOD AND TO PRINCIPLE

There is a special reason why Daniel and his fellows desired to be excused from eating of the king's portion. It was customary at that time to offer meat before idols before partaking of it--as though wishing to have some special blessing upon the meat. While such a blessing would not really injure the meat--for an idol is nothing and could neither bless nor curse the meat--nevertheless, to eat such meat would more or less imply to the people that the young men were receiving blessings from the heathen gods, and that any wisdom or efficiency that they might have were thus derived. Doubtless this thought had much to do with the request for the change of the food.

Besides, although the Scriptures have not forbidden the use of alcoholic liquors, they do indicate special blessings upon those who abstain, as well as upon eunuchs. Daniel and his fellows were apparently fully consecrated to the Lord; and their being away from home in a heathen land, instead of relaxing their religious interest, seems to have deepened it. More than ever they realized their need of a true God and desired to be His true servants.

How the Lord greatly blessed these young Hebrews in their resolution to live upright, clean lives in the midst of the heathen is a part of this lesson. At the close of the ten days of trial the four young Hebrews were found to be advantaged by the difference of diet; and the record is that eventually, when the king began to inquire of them, he found them ten times more wise than the magicians and astrologers of his realm. Nebuchadnezzar's wisdom was manifested in his exalting of these young men to high positions in his realm. It paid the young Hebrews well for all their self-denials and their loyalty to God and to principle.

We believe that there is a general operation of Divine Law to the effect that whoever seeks to live conscientiously, cleanly, purely, honestly, will have compensations in his own heart, in his own life, whether he also reaches positions of honor amongst men or not. The ideal condition, of course, is that of the true Christian, who is not merely a church member--not merely an attendant at church services--but whose entire will has been given to the Lord. To such an one, as the Apostle explains, "old things have passed away, and all things are become new." --2 Corinthians 5:17.

Such go to the Bible to learn therein the will of the Lord concerning them, and then to the best of their ability live in harmony with that will. It regulates them as respects what they eat, what they drink, where they go, what they do, what they read, what companionship they cultivate, and as respects even their very thoughts. With this class everything is subjected to the Divine will. Of all the people in the world these have the best ground for happiness and peace, having the promise not only of the life that now is, but also of glory, honor and immortality in the life to come as members of the glorified Church, sharers in its great work of blessing humanity during the thousand years of Messiah's Kingdom.

A GOVERNOR'S VIEW OF TEMPERANCE:

"There is no denying that intoxicating liquors are indulged in by many respectable people; or that they are associated, in some literature and in some society, with good fellowship and merry times; or that some persons can use them moderately without immediate apparent injury. But take my word for it, that the risk of their use is a terrible risk; that there can be just as good times and just as good fellowship without them; and that nobody thinks a bit the less of a young fellow because he will not use them; but, on the contrary, that every business man or professional man, whatever his own habits, instinctively turns away from employing any young man who has the taint of liquor about him.

"Every physician now condemns the use of alcohol as a drink. Every employer counts the use of it against an employee. If you want a clear head, if you want a sound heart, if you want a clean conscience, if you want a healthy body, if you want money in your pocket and credit to your name, put your foot right down and say that you are going to abstain from the use of intoxicating liquors, and keep the faith. Is there anything nastier than a man under their influence? Be clean and wholesome. Keep your brain clear, your head steady, your self-respect firm, and you will have a life that is worth living. This is not a matter of goody talk and sentiment. If nothing else will convince you, experience will; but it will be that experience which can only come too late to be of any use. You may think that you have self-control enough to take care of yourself. But the chances are that your self-control will be no more than pasteboard against a Gatling gun if you tamper with temptation and once begin the indulgence of intoxicating liquors.

HOW RUSSELL SAGE COUNSELED

At a University Club meeting one of the members entertained his fellows with the following story:--

R5797 : page 331

"My first years in New York were not successful ones. I came down from the upper part of the State, determined to get along; but somehow, after a brief experience of city life, I became discouraged and lax. There were no positions but clerkships to be gotten, and to work my way up to the top from an army of young clerks, all as efficient as myself, seemed hopeless. At twenty-five, I was making only four dollars a week more than when I started; and I hadn't a cent to my credit in the bank.

"One day, scared and desperate about my future, I called to see Russell Sage. Sage came from my part of the country, and had known my father well. He listened to my narrative with interest. 'Do you drink?' he said.

"'Yes, sir, moderately,' said I; 'but only very moderately.'

"'Well, stop it for a year. Then come to see me again,' said Mr. Sage.

"I stopped drinking for a year; and at the end I paid my second visit to the millionaire. He remembered all about me. He chatted a little while. Then he said, 'Do you gamble?'

"'Yes,' I said; 'I sometimes gamble.'

"'Well, give it up for a year; and then come to see me.'

"So I stopped gambling; and the year went by, and for the third time I appeared in Mr. Sage's office. 'Do you smoke?' he said, after we had had a third discussion of my affairs.

"'Yes, sir,' said I.

"'Stop smoking,' said he. 'Come back after you have stopped smoking for a year.'

The speaker laughed. One of his auditors said impatiently: "Well, when you went back what happened?"

"I never went back," was the reply, the speaker's eyes were twinkling humorously. "Because if I had, Mr. Sage would only have told me that now I had given up drinking, gambling and smoking, I must have saved enough money to start myself in business. It was true; I had saved enough money to start myself in business. That shrewd, wise man had set me, almost without my knowing it, on the road to success."

===================

R5797 : page 332

GOD'S PITY FOR THE HEATHEN

--NOVEMBER 21.--JONAH 3:1-4:11.--

JONAH'S EXPERIENCE A TYPE OF OUR LORD'S DEATH AND RESURRECTION --"GOD PREPARED A GREAT FISH"--DIVINE ABILITY UNQUESTIONABLE--DIVINE PERMISSION OF EVIL LIMITED --DIVINE COMPASSION ILLUSTRATED--HOW "GOD REPENTED OF THE EVIL"--JONAH'S SELFISH SPIRIT REBUKED --THE MESSIANIC KINGDOM THE HOPE OF THE WORLD.

"Go ye therefore, and teach all nations."--Matthew 28:19.

SKEPTICS have long been inclined to treat as a seaman's yarn the story of Jonah's experiences in the belly of the great fish. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous, and not for wise Higher Critics. Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish; and those who believe the Scriptures will seek no better ground for their faith in the story than this.

Nor is Jonah's account without a considerable parallel. Some years ago one of the New York journals gave a detailed account, profusely illustrated, showing how a sailor was swallowed by a great sulphur whale, but escaped after several hours, his skin made purplish from the action of the digestive fluids of the whale's stomach.

So far as we know, Jonah's case was the only one in which any one spent parts of three days and nights in the belly of a fish. True, the throats of the majority of whales seem too small to admit a man. We remember, however, that they are quite elastic. The great sulphur variety is of enormous size and is said to have a throat capable of swallowing a skiff, which is much larger than a man.

Besides, the Bible description of the matter tells us specifically that God prepared a great fish. No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment or, foreknowing Jonah's course, long in advance. The exceptional character of Jonah's experience constituted him a type of our Lord Jesus, who in death was swallowed up of the earth as was Jonah by the fish; and as our Lord was liberated from His prison-house, so was Jonah.--Matthew 12:39,40.

PREACHING TO THE NINEVITES

Today's Study, however, is connected with the Prophet Jonah's preaching to the Ninevites. Nineveh was a great city outside the pale of Judaism and therefore, at that time, outside the lines of Divine favor; for from the giving of the Law Covenant at Mount Sinai until three and a half years after the Cross, God's favors were exclusively confined to the nation of Israel, under the terms of the Law Covenant. At the close of Israel's period of exclusive favor, Cornelius the Centurion was the first Gentile to receive evidence of Divine favor.

In the cases of the Sodomites, the Ninevites and the Amalekites, Divine Justice decreed that their iniquity had come to the full; that for them to live longer would be unwise; and that for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a general lesson, to the effect that there is a limit to the Divine permission of evil. The fact that these people were thus condemned and overthrown did not signify that they had ever enjoyed salvation or even an offer of salvation. Like all Adam's children, these people were under the sentence of death--"Dying, thou shalt die." They were merely cut off from further life under present conditions. Their opportunity for future life by resurrection was not interfered with, for neither they nor others had yet been redeemed.

Hence the future life, secured by the redemptive work of Jesus, was in no sense interfered with by the sentence of death issued against them en masse. Indeed, even the Jews were not saved. The offer of salvation made to them under the Law Covenant did not give them eternal life. As St. Paul declares, "By the deeds of the Law shall no flesh be justified in God's sight." (Rom. 3:20.) If the Jews were justified by the Law, then Christ died in vain. The Law made nothing perfect.

The offer of life given to the Jew was merely to prove to him, and ultimately to all, the impossibility of any one's obtaining life under the Divine Law without Divine assistance --without the Savior and His work at Calvary and, additionally, His work for the world as the Mediator of the New Covenant, during His Messianic Reign of a thousand years. In harmony with this the Apostle declares, "Christ brought life and immortality to light through the Gospel." And again, "There is none other name under Heaven given amongst men whereby we must be saved." And again, "This great salvation began to be preached by our Lord and was confirmed by those who heard Him."--2 Timothy 1:10; Acts 4:12; Hebrews 2:3.

THE NINEVITES REPENTED

Jonah's preaching was that within forty days God would destroy Nineveh. But the people, impressed by his message, repented of their sinful course and sought Divine forgiveness. The king's proclamation was that "neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands." The Lord hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

We are, of course, to understand that God knew the end from the beginning--that He knew that the Ninevites would repent, and that He would not blot them out within forty days, in accordance with the Prophet Jonah's preaching. Nineveh did pass away utterly, great city as it was, but not within forty literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolical time--a day for a year; 40 days, 40 years.

The lesson shows us how much greater is the compassion of the Almighty than that of His imperfect servants of human kind. God was pleased to have the Ninevites turn from their sins to hearty repentance. He was pleased to grant them an extension of earthly life. But Jonah was displeased. His argument was, "There! God has made a fool of me. He told me that this great city would be destroyed within forty days; and I preached it. God has brought discredit upon me, and I am now to be regarded as a false prophet."

Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The servants of the Lord must not be so. Self should be lost sight of. As the great Apostle Paul advises, "Love seeketh not her own"; and again, "Even Christ pleased not Himself."--1 Corinthians 13:5; Romans 15:3.

"GOD REPENTED OF THE EVIL"

In some minds the query arises, How can God repent and change His mind if He knows the end from the beginning? The answer is that the word repent has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a

R5797 : page 333

change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But He does change His conduct.

Thus Israel, for centuries His favored people, were cut off; and God's dealing toward them changed. But His purposes never changed. He had foreknown and had foretold their rejection of Jesus and His rejection of them, and also had foreseen that later on they would be regathered to their own land and would be forgiven and blessed by Messiah, when He assumed His Messianic Office as King of kings and Lord of lords--"The Prince of the kings of this earth."--Revelation 1:5.

The Lord taught the Prophet Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, and his lack of sympathy for the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless, such people sometimes become angry at the bare suggestion that God does not purpose to roast the Ninevites, the Sodomites, the Amalekites, or anybody else to all eternity; and that His gracious purposes for the world in general will be manifested in giving all an opportunity to attain unto human perfection, a world-wide Eden and everlasting life, if they will hear and obey the great Messiah, whose Head is Jesus and whose members, the elect Church, have been in process of preparation throughout this Gospel Age.

Our Lord declared that the Gospel was to be preached no longer to the Jews only, but to all nations. (Luke 24:45-48; Acts 1:8.) The preaching was not intended to convert all nations, and has not done so. It was intended to gather a saintly few from all nations; and this it will soon have accomplished.--Acts 15:14-18.

===================

R5797 : page 333

INTERESTING LETTERS

"AS UNORTHODOX AS THE SAVIOR HIMSELF"

DEAR BROTHER RUSSELL:--

As I years ago had my name struck off the membership roll of Christ Church (Anglican), Chatham, Ontario, because I no longer believed its teachings and thought it not honest to be longer identified with that body, so, now, I desire my name to be enrolled as a joyful follower in the footsteps of Our Lord Jesus Christ--"in the Lamb's Book of Life."

From the time of severing my old connection up to a few months ago I was in darkness. I knew that in the Lord's good time and in His own good way all would be well with His world; but all of the alleged churches with their God-dishonoring and antagonistic doctrines repelled me. A well-known preacher of Macleod, Alta., sneeringly suggested that I would better start a church of my own so as to have one to suit me. I told him I did not think that would be necessary, but that if I ever found any body of Christians whose belief I could hold in my heart and soul, and not only with my lips, I would assuredly apply for membership in that body even though they were as "unorthodox" as the Savior Himself. And here I am!

Since receiving a copy of THE WATCH TOWER with "Where Are the Dead," etc., in February last, I have read five and a half of your six books of SCRIPTURE STUDIES, then--with them at hand--I read the Bible through in a new and marvelously clearer light for which, after God, I thank you. Many of your Bible Students Monthlies also I have read--and, as you may imagine, very little else. Beyond the merest scanning of the daily paper, I have no time from my belated study of God's Word to devote to other reading.

In this world's goods I am a poor man, but I am richer with the glorious knowledge of God's Word that has come to me than I ever hoped to be rich. As I told an acquaintance recently, I would not if I could trade the knowledge of the Truth that I have received in the past few months for all the money in the world. And, as the dear man had recently buried his wife, I passed on to him "Where Are the Dead?"

My wife, I regret to say, is not a believer. I would not class her as an "unbeliever," but she is stronger for the so-called orthodox and accepted faith than for a personal faith based upon a personal searching of the Scriptures. The friction, however, will undoubtedly work out for the best. Her health is poor, and I spend every possible moment at home, but studying the Word of Truth.

Several of the brethren here I know, and though there is no doubt that my "godfathers and my godmothers" did their best for me in infancy, according to their light, yet I propose to arrange to be baptized.

I trust that you will pardon the unseemly length of this letter, which has really grown far beyond my intention, beyond your time, but not, I hope, beyond your forbearance.

Your loving brother in the Lord, ROBT. S. SMYTH.

"THE LIGHT THAT IS IN THEE"

Question.--Please explain the statement, "If the light that is in thee be darkness, how great is that darkness!"

Answer.--Apparently our translators have failed to get the Master's thought; hence the bungling statement troubles the English reader. Manifestly it is absurd to say that a light in a person is darkness. If it is light it cannot be darkness; if it is darkness it cannot be light.

In Volume V., STUDIES IN THE SCRIPTURES, we have endeavored to give the correct thought without taking time for discussion. On page 264 we render it thus: "If the light that is in thee become darkness [be extinguished], how great is that darkness." Evidently the darkness would be greater to the person who had once had the light and who had lost it than to the person who had never had it.

In Volume V., STUDIES IN THE SCRIPTURES, page 294, we quote the passage, "If the light that is in thee be [become] darkness, how great is that darkness." The paraphrasing here is still different, but gives exactly the same thought, that light was once enjoyed and darkness displaced it.

A very good translation of the entire passage reads: "The lamp of the body is the eye. If your eye is unclouded your whole body will be lighted up; but if your eye is diseased your whole body will be dark. And if the inner light become darkness, how intense must that darkness be!"

Our Lord was showing the importance of a proper spiritual sight, in order to discern Truth clearly. Originally man had a clear eye, mental as well as physical. By reason of sin his discernment of right and wrong has been more or less blurred, and some are totally blind to the deeper and spiritual things. As St. Paul says, "The god of this world hath blinded the minds of all who believe not." (2 Corinthians 4:4.) Again St. Paul prays for the Church, "I pray God for you,...that the eyes of your understanding opening, ye may be able to comprehend what is the hope of His calling," etc. (Ephesians 1:15-18.) This is the same thought which our Lord sets forth. Whether the darkness is that which came by the fall of the natural man or whether it be a darkness which comes upon the Christian after having been once enlightened--either way--the darkness is the greater by reason of whatever light we once enjoyed.

The Bible uses the figure of the Church as the Body of Christ--its members His members. St. Paul suggests that the eye, ear, tongue, etc., which belong to the head, are special gifts for the Church. Thus the Lord has set in the Body the various members. He mentions the eye as one of these. A lesson is suggested in connection with the Lord's Word that in proportion as the Lord's people at any time have clearness of understanding of the Divine Truth it would be because the eye members would be blessed of the Lord with clearness of vision and opportunity to assist the entire Body.

WHAT IS ADAM'S CONDITION?

DEAR BROTHER RUSSELL:--

It is over twenty-three years since the Lord opened my eyes to see the beauties of the great Plan of Salvation, and each year of that period has surpassed the preceding one in the preciousness of the Truth of God.

During that time every experience has emphasized the fact that our understanding of the Divine purpose is irrefutably correct, and I write to tell you of a little conversation between one of the Brethren and a gentleman who takes a leading part in Sunday School work in his neighborhood, which well illustrates the confusion of those who follow the creeds of men instead of the Word of God.

They were discussing the state of the dead, the denominationalist

R5798 : page 334

arguing that at the moment of death everyone went either to a heaven of bliss or to a hell of torment, while our Brother insisted that the Bible taught the dead were dead until the time for the awakening at the Second Coming of Christ.

Brother W. said, "Now there was Adam, where do you suppose he went at the time of his death?"

Mr. A. replied, "Adam did not do anything very heinous, and even after he was driven out of the Garden of Eden he seemed to long for fellowship with God; so I presume he went to heaven when he died."

The Brother said, "But look here, Adam was the one who got all the rest of us in trouble by his disobedience. As St. Paul says, 'By the disobedience of one, judgment came upon all men unto condemnation,' and according to your view this means that Adam's sin was the thing which started millions of the race on the road which will terminate in an eternity of torture; and yet Adam, the one who helped to send them there, is to go to heaven."

Mr. A. said, "That is so, isn't it? I never thought of that before. Surely Adam could not go to heaven after that. My statement was incorrect; Adam must have gone to hell when he died."

Brother W. said, "But see what that involves you in. Adam merely ate some forbidden fruit, and all have done as bad things as that. So if God sentenced Adam to such an awful eternity for such a little thing, what hope can the rest of us have?"

The gentleman answered this with, "That's so, that's so. My first answer was right, Adam surely went to heaven."

Our Brother replied, "If that is true then it involves you in a greater absurdity than before. Had Adam been obedient he would have dwelt forever in that perfect Paradise, the Garden of Eden, but now he had disobeyed and must die, and in consequence of his sin he was to get something far better than he ever would have had by obedience."

Our friend in his confusion tried to correct himself again saying, "That couldn't be; that would be inconsistent; Adam must have gone to hell--that's the correct thought."

Again our Brother had his turn: "But see what this leads to. Thousands of years ago Adam sinned and died, while today men are passing into death who have had far more of the spirit of rebellion in their hearts than Adam ever had; and yet they will have thousands of years less of infernal agony than Adam, who committed such a little sin in comparison. Would that be justice?"

Mr. A. said, "You've got me all confused. I do not know where I'm at, and I don't know where Adam's at either."

How well this brings home to our hearts the fact that while the Truth is "clear as crystal," the error is "clear as mud"! I do not like to use an undignified expression like the last, but it takes an undignified statement to describe an undignified system of doctrine. Thanks be to the Lord who has lifted our feet out of the mud and placed them upon the Rock!

With many prayers that the Heavenly Father will continue to use you to His glory to the very end of your course, I remain,

In much Christian love, B. H. BARTON.

===================

HOLIDAY REMEMBRANCERS

A LIST of our stock, suitable for Holiday Gifts, we are publishing a little earlier than usual this year. This will give those living at a distance ample time to forward their orders to us and have them filled in good season--before the rush and congestion of the mails during the weeks immediately preceding Christmas. This will be a convenience to us as well. Those living near by would also do well to send their orders early.

As New Creatures in Christ Jesus our Gifts should in some sense always represent ourselves, and we believe the list below will be found to meet this requirement in a large degree. The prices are low--covering merely cost.

"Studies in the Scriptures." India paper edition, fine sealskin binding, gold edges, light, small, beautiful, per set, $4.80 (1L.); in cloth carton, $5 (1L. 10d).

"Studies in the Scriptures." Morocco, over boards, gold edges, but on paper the same as the ordinary cloth edition, suitable for book-shelf, $3.60 (15s) for six volumes, postpaid.

"Studies," Volume I., with Pyramid Chapter added. This special edition is very suitable for presentation to uninterested friends. Many have had their interest awakened by the reading of the Pyramid Chapter. A picture of the Great Pyramid is stamped in gilt on front cover. We recommend this Volume for gift purposes. Postpaid 50c. (2s 1d), but, to stimulate its wide circulation, ten copies for $2.50 (10s 10d).

Scenario of the Photo-Drama of Creation. The ninety-six short, pithy lectures of the Creation Drama can be supplied in print as follows:

IN ENGLISH:

*De Luxe, gold edges, embossed, 400 illustrations	$1.00	postpaid
Cloth, burnished edges, embossed, 400 illustrations	.50	"
*Paper in three booklets, complete; per set	.25	"
A Newspaper edition in 4 Parts	FREE	

IN SPANISH, ITALIAN, GREEK, POLISH, ARMENIAN:
Cloth bound, complete............................... .25 "
Paper " " .... .15 "
Newspaper edition, 3 Parts, 2c ea.; per set......... .05 "
IN GERMAN AND FINNISH (glossed paper, embossed, like English Ed.):
De Luxe, gold edge (Finnish only).................. 1.00 "
Cloth, red edge (German and Finnish)................ .50 postpaid
Paper, 3 Parts (Finnish), per set.................. .25 "
Paper, complete (German)........................... .25 "
Newspaper ed. (Finnish), 4 Pts., 2c ea.; per set.... .05 "
" " (German--via German mail)............. .05 "
IN SWEDISH: Newspaper ed. only, 2c ea.; per set......... .05 "

Colporteurs and Class Secretaries may deduct one-half from above prices if shipment is ordered charges collect.

"Poems of Dawn." Nearly three hundred very choice poems topically divided, the very thing each should have near him for a leisure moment. The value of these as spiritual stimulants is inestimable. They can be appreciated by all Christians, though of course especially by those possessing a knowledge of Present Truth. Postpaid in cloth binding 25c. (1s); karatol, red edges, 35c. (1s 6d); leather-bound, gold edges, 50c. (2s 1d). We have the cloth edition now in stock; karatol and leather editions will be ready about Dec. 15th.

"In the Garden of the Lord." This little booklet is a choice poem from the pen of Sister Seibert. It contains sixteen colored illustrations, twenty-four pages. Postpaid 6c. (3d) each; per dozen 65c. (2s 8d).

Choice Motto Cards for home embellishment and spiritual refreshment:

Packet Ma--Ten mottoes, small and medium, postpaid 50c.

Number Mb--Eight medium-sized cards, $1.

Number Mc--Two large and two medium cards, $1.

Where $5 worth of these are sent to one address the saving in packing and expressage would be 50c., making the price $4.50. Order by number only.

Postcards. Assorted mottoes and designs, 15c. (7-1/2d) per dozen; two dozen, 25c. (1s 1/2d); 100 for $1.

Scripture Memorizing Cards. We have two different sets of these--No. 1 and No. 2. Colors of the cards indicate the topic. For instance, purple represents royalty and the Kingdom, garnet represents the redeeming blood, etc. On one side of the cards are texts appropriate to the color. On the reverse side of the card is the citation of where it is found. These can be used personally or with a company of friends. The design is to commit the text to memory and its citation. Many have found these very useful. Fifty cards to the pack, 25c. (1s 1d) per pack, postpaid.

Write your letters and correct P.O. address very plainly; also give name of nearest express office and company.

Write your orders on a separate sheet of paper from your letter. If answering a letter marked File A, File R, or otherwise, refer to it in the opening paragraph of your letter.

All cheques, drafts, money orders, etc., should be made out to WATCH TOWER BIBLE AND TRACT SOCIETY. There are no exceptions to this rule.

By observing these simple requests, delay will be avoided.

----

*On the De Luxe and Paper Editions of the English SCENARIO we now offer to all, Class Secretaries or otherwise, two copies for the price of one, and ten sets of the paper ed. (30 Parts) for $1 postpaid. Get them into the hands of the public.

===================

page 335

"I.B.S.A." BIBLES AND OTHER BIBLE STUDY HELPS

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURES" SERIES

[SEE OVER, ALSO INSIDE FRONT COVER.]

We commend also, as aids, the following publications (not all our own), which we supply at specially low prices because of the assistance they lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

OUR SPECIAL "I.B.S.A." BIBLE

Hereafter to distinguish our own special edition from other Bibles, we will refer to it as the "I.B.S.A." Bible. This Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight, and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Part I.

Biblical Comments from Genesis to Revelation with references to the STUDIES IN THE SCRIPTURES and others of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

Part II.

INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various Topics are arranged under distinct headings and the various texts bearing upon the subjects are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, and consists of eighteen pages solid matter.

Part III.

BEREAN TOPICAL INDEX.

The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight pages.

Part IV.

DIFFICULT TEXTS EXPLAINED.
SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proven by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers if he could not procure another would not sell his copy for a hundred dollars--many of them surely would not take thousands for it.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half of what you pay for such books almost anywhere else.

So great is the demand for these "I.B.S.A." Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off, plus postage.

DESCRIPTION AND PRICES--"I.B.S.A." BIBLES

1918, price $1.65, postage prepaid, is a beautiful book. It is small and light. Size 4-3/4 x 6-3/4 inches. It has minion type, red under gold edges, divinity circuit, French Seal. Looks like the genuine sealskin, but it is in reality good sheepskin.

Number 1919, price $1.75, postage prepaid; the same book, the same Bible; the same every way, except the addition of Bagster Helps, Concordance, etc., making this size a trifle larger.

No. 1928, price $2.65, postage prepaid. This is the same book exactly as No. 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

Number 1939, price $1.95, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size 5-1/2 x 7-1/2 inches.

Number 1959, price $3.65, postage prepaid. This is the same book as 1939, except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $8.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study and open to the public.

BIBLE STUDY HELPS (BOUND SEPARATE).

These are the same as in the latest "I.B.S.A." Bibles, described above. Full leather, divinity circuit, $1.00; Karatol, red edge, 50c., postpaid. Also in German (leather), $1.00; (cloth), 50c.

Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms. Insurance, 5c. additional.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

Should any desire other Bibles we will be pleased to supply publishers' catalogue, giving full description and prices. We are usually able to secure a discount of 25 per cent. on the publishers' list prices.

DAILY HEAVENLY MANNA
FOR THE HOUSEHOLD OF FAITH

The demand for this publication increases year by year.

Our present edition of the "Manna" contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on fine bond paper.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, gold embossed, gilt edges.........................	$0.35
Dark blue cloth, silver embossed, German.........................	.35
Leatherette, blue edges, Swedish and Norwegian..................	.35
Leatherette, gold edges, Swedish and Norwegian..................	.65

Genuine Morocco, gold edges, English and Norwegian.............. 1.10

We hope this little book will find a place at every breakfast table; that spiritual refreshment may thus be enjoyed with the natural food.

THE EMPHATIC DIAGLOTT

This Greek New Testament, with interlinear, word-for-word rendering, and a free-reading emphasized translation alongside, based upon the famous Vatican Manuscript, No. 1209, is a very valuable work. Originally published under the author's copyright by Fowler & Wells Co., New York City, it was sold by them at $4 in cloth and $5 in half-leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift that the poor of the Lord's flock may have this help in the study of the Word.

REDUCED PRICE.--Hereafter we will have the Diaglott in leather binding only, divinity circuit, Bible paper, and have reduced the price to $2.00 (8s. 5d.), postpaid. We offer THE WATCH TOWER for a year as a premium, with each order for the Diaglott, if it is a new subscription.

THE TISCHENDORF NEW TESTAMENT

This is the ordinary Common Version in cloth binding. As footnotes it gives the reading of the three oldest Greek MSS., Sinaiticus, Vaticanus and Alexandrine, wherever these differ from the Common Version. This is a very valuable little work, published in Europe, which we specially import. Price, 50c., including postage.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). 1240 pages. A valuable work for all critical students. We are not permitted by the publishers to cut their price, but we may and do give in addition, postage free, any four volumes of STUDIES IN THE SCRIPTURES, cloth binding, with each Concordance, or six volumes if purchaser pays expressage. Postpaid, cloth binding, $6.

EXHAUSTIVE CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Strong (Methodist). 1800 pages. This is also an able work and useful in critical study. It has some advantages over Young's; after getting used to it we prefer it. Special reduced prices in cloth binding, $3.96; half leather, $5.96 postpaid.

CRUDEN'S CONCORDANCE TO THE SCRIPTURES

A valuable work, but scarcely necessary to those who have either of the above. English only. Cloth binding, 760 pages, $1, delivered.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1,020 pages. Cloth binding, $1.30, including postage.

"BIBLE TALKS IN SIMPLE LANGUAGE"

Next to the Creation SCENARIO, this is the best book of its kind we have ever seen. It presents the Bible stories in simple, but not childish language, and seems remarkably free from the bad theology so common in this class of books. All Christian parents should have a Sunday Bible lesson with their children, and this book furnishes interesting topics, to which may be added as much concordant "Present Truth," as the age of the children will justify. Some parents obtain still better results by using the Drama SCENARIO, however. Parents are responsible for their children's training in theology as well as in morals.

624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. Our special price, $1, postpaid.

MISCELLANEOUS

Hymns of Dawn, with music (cloth).................................	$0.35
Hymns of Dawn, without music (flexible)...........................	.06
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft., $1; 8 ft................................	1.50
Chronology of the Bible, 8 ft....................................	1.50
Tabernacle of the Wilderness, 8 ft...............................	1.50
BINDERS for THE WATCH TOWER: Spring Back (holds 1 year)...........	.50
CROSS AND CROWN PINS (Gold, with Red Enamel):	
5/8"--No. 1 Ladies' Style, No. 2 Gents', each....................	1.15
1/2"--No. 3 Gents' Style, No. 4 Ladies', each....................	1.00
5/8"--Celluloid, per dozen, 25c.; each...........................	.03
Missionary Envelopes, per hundred, 25c.; per M....................	2.00
Vow Bookmarks (paper), 25c. per 100; (silk) each..................	.05
"Dove" Poem and Vow Bookmarks (celluloid), 5c.; per dozen.........	.50
Celluloid "Cross" Bookmarks, 2 for................................	.05
Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return), also Berean Question Booklets on each volume of SCRIPTURE STUDIES each 5c.; per dozen...........................	.50
Report on Foreign Missions, each..................................	.05
Judge Rutherford's Defense of Pastor Russell (illus.), 10c.; 25 for	2.00
Tracts in all languages..	FREE

====================

page 352

International Bible Students Association Classes

STUDIES AND LECTURES UNDER THE AUSPICES OF PEOPLES PULPIT ASSOCIATION

====================

page 337

VOL. XXXVI NOVEMBER 15 No. 22
A. D. 1915--A.M. 6044

CONTENTS

The Editor's November Itinerary...................338
Views From The Watch Tower........................339
  The Sin of the Church.........................339
  Marching to Universal Slaughter-House.........339
The Secret Place (Poem)...........................340
Why God Has Permitted Satan's Lying
  Deceptions.................................341
  Fallen Spirits Especially Active Today........342
  Delusions of Christian Science, Etc...........342
  All But "Very Elect" to Be Deceived...........343
The Ministry of Sorrow............................344
  Depths of Sorrow--Heights of Joy.............344
"This Honor Have All His Saints"..................346
Amos the Fearless Prophet.........................347
  Giants in the Earth Forebode Evil.............349
"Pride Goeth Before Destruction"..................349
Interesting Letters...............................351
  "Light Afflictions--But for a Moment".........351
  Blazed a Track Through Bad Theology...........351
  Canada Red Cross Contributions................351

page 338

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

NOVEMBER ITINERARY

Pastor Russell has arranged to visit the following Classes and to give Public addresses at the places and times named. Additionally he expects to address the Bible Students at each place less publicly. In many of the places arrangements have been made for two and three-day conventions:

Montreal, Que., Nov. 21.
3:00 P.M., His Majesty's Theatre, Guy St.
Watertown, N.Y., Nov. 22
8:00 P.M., City Opera House, Arsenal St.
Orillia, Ont., Nov. 24.
7:30 P.M., Orillia Auditorium.
Galt, Ont., Nov. 25.
7:30 P.M., Scott's Opera House.
Port Huron, Mich., Nov. 26.
7:30 P.M., Masonic Temple.
Pontiac, Mich., Nov. 27.
7:30 P.M., The Armory.
Grand Rapids, Mich., Nov. 28.
3:00 P.M., Powers' Theatre, Pearl St., N.W.
Jackson, Mich., Nov. 28.
8:00 P.M., Masonic Temple, Cortland St.
Jamestown, N.Y., Nov. 29.
7:30 P.M., Samuels' Opera House, E. Second St.

Commencing with the next issue Brother Russell's appointments will be shown on the last page of THE WATCH TOWER.

"POEMS OF DAWN"

In our issue of Nov. 1, page 334, re new "Poems of Dawn," we neglected to mention that it has both an alphabetical index and a topical index. This is a feature which, we understand, some of the friends missed in our former edition.

The prices quoted are very low, permitting the books to be freely used as Christmas tokens. We can imagine very few Christmas gifts more appropriate. The book contains beautiful poetry suited to nearly every condition of the

Christian's life.

SPECIAL PUBLIC PILGRIM MEETINGS

We are well aware that the Bible Students' classes do not represent a large amount of wealth, and hence, that their means for advancing the Truth are to that extent circumscribed. Nothing below is intended to urge any class to do more than its judgment and opportunities will reasonably permit it to do.

The success of the one-day conventions in conjunction with the public address by the Editor of THE WATCH TOWER leads us to the thought that possibly similarly good results might be obtained in conjunction with public lectures by others of the Pilgrim brethren. We had in mind, therefore, selecting from the Pilgrim staff several brethren of special ability for interesting the public, and employing these for special meetings at places where the friends desire and can provide for public meetings.

Only first-class auditoriums of good reputation should be thought of. Rinks, casinos and coliseums are generally unsatisfactory. They do well enough for political gatherings and other public functions where it is not necessary for every word to be heard; but for the presentation of the Truth, opera houses, theatres, etc., are usually much to be preferred. Large audiences and good houses are obtainable any night in the week if intelligently sought.

Whenever the class has a good auditorium, not higher up than the second floor, the follow-up meeting should be held on the following Sunday by one of the local brethren, if competent. The topic for that meeting might well be "The Second Coming of Christ--How? When? Why?"

Classes desiring such special public services will please notify THE WATCH TOWER BIBLE & TRACT SOCIETY, Care Pilgrim Department.

I. B. S. A. BEREAN BIBLE STUDIES
FOR THE MONTH OF DECEMBER

Questions from Manual on Series Third of
"STUDIES IN THE SCRIPTURES"
STUDY II.

Week of December 5..Q. 21 to 27 Week of December 19..Q. 35 to 42
Week of December 12..Q. 28 to 34 Week of December 26..Q. 43 to 50

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

===================

R5798 : page 339

VIEWS FROM THE WATCH TOWER

THE SIN OF THE CHURCH

BY RT. REV. CHARLES D. WILLIAMS
(PROTESTANT EPISCOPAL BISHOP OF MICHIGAN.)

IT IS an appalling thought that the Church should have had a part in the crime of Calvary, and yet it did, and that the chief part. It is really the villain of the plot.

What was the sin of the Church that crucified Christ? Or, to put it another way, what are the characteristics of a perverted religion? They are chiefly two:

1. The ecclesiastical mind.
2. The ecclesiastical conscience.

The ecclesiastical mind is a closed mind--and there is nothing it resents so much as being pried open to receive a new idea. Its settled rule of judgment, its accepted test of truth, is "What is new is never true and what is true is never new." Philip Gilbert Hammerton has aptly compared the conventional process of religious instruction and training to the process of etching on glass. The mind of the pupil is first covered with an impervious coat of pious prejudice. The pattern of the desired creed is then carefully traced with the stylus of authority; and then only is the mind exposed to the sand-blast of reality and the acid test of experience, which cut along the exposed lines only and the desired creed is indelibly engraved upon the mind.

The other characteristic of a perverted religion is the ecclesiastical conscience. It is strikingly illustrated by one Good Friday scene. A procession is sweeping through the streets of Jerusalem, bound for the Governor's Palace. Who compose this procession? They are the religious leaders of the people, the prominent divines, the chief ecclesiastics, the dignitaries and prelates of the Church, and the Sanhedrin, the chief religious legislative body of the nation. It is as if you rolled into one the Presbyterian General Assembly, the Methodist General Conference, the Episcopal General Convention, the Roman Catholic Hierarchy, and the House of Lords, with the whole Bench of Bishops.

What is the business they have in mind? They are intent on committing the greatest crime in history--a crime at which the whole world has shuddered ever since. They would crucify the Son of God. But at Pilate's threshold they stop. Why? Ah, they have stumbled across a statute with a penalty, a canon of the Church with a sanction. And these people have great respect for penalties and sanctions, if they have little for truth and righteousness. If they should enter a heathen house that Passover morning, they would become ceremonially defiled and unfit to partake of the sacrament. They would lose their reputation for strict churchmanship.

They are indefinitely scrupulous and utterly unprincipled, entirely sincere and yet completely untruthful and unrighteous, pious and perverted.

The "ecclesiastical conscience" holds the precept so near the eye that it hides the principle; it substitutes petty, thumb-nail rules for the fundamental law of righteousness. It makes religiousness a substitute for righteousness instead of a means thereto. It puts technical priests and properties in the place of character. It makes churchmanship do for religion and "churchianity" for "Christianity."

And the ecclesiastical conscience is not confined to the Church. The lawyer who makes a legality his test instead of justice; the merchant who is satisfied simply to conform to the code of his trade, whose excuse for any dishonesty is, "They all do it"; the "gentleman" or "lady" who puts good form and manners in the place of sincerity and kindliness of heart, and politeness in place of courtesy --all are alike animated by the ecclesiastical conscience.

It was this ecclesiastical mind and this ecclesiastical conscience which crucified Jesus Christ.

MARCHING TO UNIVERSAL SLAUGHTER-HOUSE

Again we quote for the benefit of our readers, truthful words from an editorial of the New York American, as follows:

"We are living today in a time more trying to the souls of men than any period of the world's history. We are witnessing, in the war which involves every continent of the earth in the direct conflict of arms, a visitation of horror and destruction greater than the human race has ever suffered before. From North America, South America, Europe, Asia, Africa, Australasia, from every corner of the earth and every clime, human beings are marching to the universal slaughter-house.

"In one year of this fearful struggle billions of property has been destroyed, and the bloody combatants already claim to have murdered or maimed more than four million human beings. This is all in one year, and no decision is yet in sight. Neither side has yet won a decisive advantage.

"The military experts believe that the war has only just begun. Lord Kitchener, head of the British forces, declared, even before the Russian defeats, that it would take three years to reduce the Teutonic allies and the Turks, while the disinterested military experts are doubtful if the Central Empires can ever be conquered.

R5798 : page 340

"The French, the British, the Russians and the Italians are waiting until their factories, and our own American factories, can equip their armies with guns and ammunition which they need in order to bring to bear their greatest power for destruction. If four million men have gone in one year in which the side that is stronger in numbers has not yet brought its full strength to bear, what will be the wastage in human life if they fight it out to a finish?

"We Americans are neutral. But are we not interested?

R5799 : page 340

Are we not involved in this fearful struggle? Are we not involved in it as a part of the human family, as members of the white race, as participants in the Western civilization, all of which are threatened by a prolongation of this dreadful carnage?

"If this war is fought out to a finish, shall we not suffer morally and materially, whichever side wins? If the allies are the conquerors and the German people are overwhelmingly beaten and broken, shall we not, as part of the world, suffer an irretrievable loss? Germany's wonderful contributions to the world of science and industry and commerce are known to all business men. But, great as they are, her contributions to governmental efficiency, to the ability of society acting as a social unit to perform wonders for the benefit of her people beyond even the dreams of individuals, have scarcely yet been recognized. She is making a contribution to socialistic experiments greater than was ever known to any people before. Her national Government owns its railroads, its telephone and telegraph companies. Her great cities own their waterworks, their gas and electric light companies and their street railways. They build wharves and docks and they plant forests and they develop land, not by individual initiative, but as a governmental function. They, first among the nations, began to free their workingmen from industrial slavery by old age pensions, workingmen's compensation laws and rigid safety appliance laws and inspections. They first devised the means of freeing the farmers from financial peonage by rural credits through which the farmer could borrow money from the State to improve his farm. They are showing the world what the people in their organized capacity can do and how prosperous they can make themselves, even though crowded within the confines of a not too favorable territory. We Americans are every day copying something from the German socialistic experiments. Can we see them crushed without immeasurable loss to ourselves?

"If, on the other hand, the Allies should be crushed, it would involve the destruction of France and of a historically great people whose contribution to human liberty and to the economic freedom of the world John Stuart Mill, the distinguished political economist, has declared greater than that of any other, even including our own.

"Would it benefit the world to see the spirit of England broken and her commercial and industrial efficiency impaired and her purchasing power destroyed? There never was a time in the last twenty-five years when, if

England could no longer buy from us, we would not have faced a financial crisis. We do not forget the great enterprises and the great industrial developments in America which English capital has financed. We cannot forget that most of the elementary principles of liberty which we call our own had their birth and first development in Great Britain."

* * *

When, after reading the above editorial, we call to mind that the Lord in the Bible has foretold the direst things foreboded in the editorial, and much more--even to anarchy and the entire destruction of the present order of things--we might well weep. God has kindly veiled the eyes of humanity that they do not see the coming storm in all its dread severity; because they have no eyes of faith to see the resulting blessings as we see them.

How glad we are to know that ours is a God of love --to know that the millions that are dying in frenzied strife are not going to eternal torture, but in due time they shall share in the general blessings of the world which Messiah's Kingdom will accomplish. Can we wonder then that our Master left the message, "When ye see these things begin to come to pass, then lift up your heads and rejoice; knowing that your deliverance draweth nigh"?--Luke 21:28.

If the deliverance of the Church meant eternal suffering to the non-elect, how could we rejoice in it? But as our eyes of understanding are opening, we see with astonished wonder the lengths and the breadths, the heights and the depths of the great Creator's love and mercy. We perceive that the glorification of the Church means the blessing of all then alive by the inauguration of the reign of righteousness and peace, and by the breaking of the shackles of sin and ignorance, and by the binding of Satan for a thousand years. And oh, so much more, the release of the thousands of millions of heathens who, for the past six thousand years, have been going down into the great prison-house of death--the Bible hell--the tomb! With this rosy view of the future, which the Bible so surely gives, darkness and clouds, sorrows and tears for the immediate present cannot daunt us. Our souls do magnify the Lord! We sing daily, hourly, the new song, "True and righteous are Thy judgments, O Lord God Almighty! Who shall not come and worship before Thee, when all Thy righteous dealings shall be made manifest?"--Revelation 15:3,4; 16:7.

THE SECRET PLACE

Wondrous the thought--that the Father
 Knows of our every care;
Feels for us when the shadow

Lurks where the sky was fair:
Knows of the pent-up sorrow,
Feels for the eyes that weep;
Tells of a brighter Morrow
Where shadows never creep!

Precious to know the Good Shepherd
Tenderly guides His sheep
Over the stony places;
Cares when the path is steep:
Watches for greenest pastures,
Tends them with loving skill;
Guards them from fright and danger,
Leads them by Waters still!

Joyous the thought--that the angels,
Guardians are, to keep;
Bearing in hands so tender
Weary and wounded Feet
Daily are gaining access
To the dear Father's face;
Hourly are seeking succor
For those who crave His grace!

Blessed to feel we are dwelling
Safe in the Secret Place;
Under Jehovah's shadow,
Trusting till we can trace:
Knowing no ill can harm us,
Knowing His Arm of Love
Safely will shield, till He calls us
Unto His Home above!
--MARY CLEVELAND JEWELL.

===================

R5799 : page 341

WHY GOD HAS PERMITTED SATAN'S LYING DECEPTIONS

"The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." --Deuteronomy 13:3.

GOD'S children realize that this text is to them full of deep significance and import. It can scarcely be considered too often or be too strongly emphasized. The word prove has the sense of test, demonstrate. The words were addressed to Israel, God's chosen people who had entered into a special Covenant with Him, agreeing to be His people, set apart from the heathen nations by whom they were surrounded, to be a holy nation, Jehovah's peculiar treasure; and He had agreed to be their God. As they had promised to obey all God's requirements, so it was proper that the Lord should prove them. He did not prove the heathen nations; for they had made no covenant with Him and were not in relationship to Him as His servants. But Israel must be proved. The character of their testing is shown in the context. This proving would be accomplished by permitting false teachers, false prophets, to be amongst them.

We are to remember that the word prophet, in its broadest signification, means one who teaches, as well as one who foretells. The Lord permitted some to be among the Israelites who would declare things designed to mislead them into the worship of other gods. This would not be because God could not have stricken down the false teachers, but it was permitted as a test to the people who professed to be consecrated to the service of the true God, Jehovah. These false prophets were able to give signs or demonstrations to convince of their miraculous power. But Israel was warned of God to give heed to no prophet whose teachings and works would tend to lead them away from Jehovah and His service. Such signs and wonders are still frequent accompaniments of the heathen religions, which are inspired by Satan and his demon hosts.

Since all that happened to fleshly Israel was for our admonition (1 Corinthians 10:11), our text has a very forceful application to Spiritual Israel. "The Prince of demons" and his hosts of fallen spirits have great wonder-working powers, as well as considerable ability to foretell future events, sometimes with marvelous accuracy. The fallen angels possess much knowledge of earthly affairs, with power to read the mind as well. This has been true throughout the past.

One of the tests that spirit-mediums formerly used was to tell of the death of some one before it had become known. They would tell, for instance, of the death of some notable. They might declare, "The king of Sweden died today." There would be no means of verifying this information until some ship would come over; for in those days, before the invention of the telegraph and cable, news traveled very slowly. But in a month or two the news would come, and it would prove to be true as foretold by the medium. It would sometimes be found that he had died at the very hour that the medium had declared. Mediums can do less along this line today because of modern inventions for the rapid transmission of news throughout the world; but they have many other means of ascertaining facts and communicating them.

GOD'S WORD HIS PEOPLE'S GUIDE

We are not informed regarding the power used by the fallen angels in their miracle working and cures, but we know that it is not from God. It is for the Lord's children to remember that He has given us His Word, and that He reveals Himself through this Word. It is sufficient that He warns us against having anything to do with these occult powers. Examples of such warnings are found in the following Scriptures: Leviticus 19:31; 20:6,27; Deuteronomy 18:10-12; 2 Kings 17:17; 23:24; 1 Chronicles 10:13; 2 Chronicles 33:6; Isaiah 8:19; Jeremiah 27:9,10; 29:8,9; Luke 8:26-35; Acts 16:16-18.

We are to search the Scriptures and thus to learn about God and His great Plan, and we are not to permit any of these false prophets to lead us away from Him or to have any influence over us. The Lord permits this evil influence to be in the world. Why? Because He is now selecting the Bride for His Son, and He wishes the members of this class to be tested. Only by permitting false teachers could He demonstrate to Himself and to the angels to what extent His professed people are loyal to Him, and whether they will follow false doctrines and false teachers. The Lord will have only those to be of the Very Elect who will obey Him and will trust Him even where they cannot trace Him; so long as they have His Word, His Testimony, it should be sufficient.

The tendency of all these false teachers is to lead away from the one true God to the worship of demons. There are a great many gods, even in America. When a Brahmin comes to this country to live, he just as truly worships Brahma here as in India. Theosophists also make their images or idols to take the place of the true God. Because of greater civilization the false gods are not always of clay or bronze or wood. But today the idol images are often made with printer's ink. The gods that the heathen of civilized countries worship are very different from the God of the Bible.

There are very many today in civilized countries who do not worship the true God. Some have an abstract idea of a principle of right, and this principle is their god. They have also an idea of a principle of evil or wrong, and this evil principle is to them the Devil, and is the only devil they recognize. These people are seeking to do right, but they are deluded.

There are more and more of these false gods coming up in these days. There is the New Thought god. We believe that these new, unscriptural theories and ideas are from the demons, who are gaining greater power to deceive at this time. We do not know that the false teachings of the past were recognized as false by those teaching them--their promoters were probably not aware that they were false teachers. And so it is today. The teachers of false doctrines, the leaders of all these cults, ancient and modern, which deny or make void the Scriptures, are deceived. The evil spirits are responsible for much of the confusion and difficulty in which the world is today.

The Apostle Paul, in referring to the close of this Gospel Age, declares that false doctrines will be multiplied. He tells us why many will be misled and deceived. He says, "They received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the lie [Genesis 3:4]: that they all might be condemned who believed not the Truth, but had pleasure in unrighteousness." (2 Thessalonians 2:10-12.) The intimation here seems to be that those who have come into touch with God and with His Truth will be so attracted by the Truth that it will be like the needle attracted to the pole. God is the great Pole. Those really drawn to Him will be difficult to swerve. Although a magnetic needle may be temporarily diverted from the pole, yet it will surely swing back and point in the right direction. And so it

is with God's true people. They have an affinity for the Truth, they are influenced by it, magnetized by it, drawn.

These receive the Truth in the love of it--not in the love of building up a denomination, not in the love of soliciting money for a denomination, not in the love of certain ideas of their own, but in the love of the Truth itself. The Lord will not permit those who receive the Truth in the love of it to be turned aside. But He will send strong delusions to those who receive it from any other motive or for any other reason. These strong delusions He will permit to be spread abroad because He purposes to demonstrate the real heart attitude of each of those who have named His name and taken His vows upon them. Thus the loyal-hearted ones will be made manifest, and of them He declares, "They shall be Mine, ...in that Day when I make up My jewels."--Mal. 3:17.

FALLEN SPIRITS ESPECIALLY ACTIVE TODAY

The fallen spirits have been very successful throughout the entire world in deluding and ensnaring humanity. The Lord advises His people that these spirits will be especially active and especially seductive in their methods of attack in the Harvest of this present Age. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, [through] giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." (1 Timothy 4:1,2.) We are forewarned that this "hypocrisy" on the part of the seducing spirits consists of personating "angels of light" (2 Corinthians 11:13,14), and pretending to bring in "new light."

Amongst barbarians there is no reason why the spirits should try to bring new light; for these are asleep and already under the power of delusion and false doctrines. But amongst the enlightened and civilized, thought and investigation are being aroused in this the beginning of the great Day of the Lord. Despite the blinding influences of Satan and the hosts of fallen spirits many of these are awakening, and it is here that Satan is kept busy.

Amongst mankind today the old time necromancy and incantations will not do; their intellects are too alert to be much or long hoodwinked by these things. Even the deceptions of Spiritism in its manifestations of superhuman powers through tipping, writing, spirit-photography, voices, etc., all for the purpose of proving human immortality and the ability of the dead to commune with those on earth, are too gross and foolish to deceive and captivate a large proportion of intelligent people, and especially God's consecrated ones, the very class Satan is most anxious to stumble. Consequently there are changes in progress--new "garments of light" are assumed continually; and every feature of Present Truth sent by God as "meat in due season" for His saints is promptly counterfeited to "deceive if possible the Very Elect."

But it is not possible to deceive and lead away those whose faith in God, through Christ, is fixed, who are trusting in the merit of Christ's great redeeming sacrifice, and whose hearts are wholly consecrated to the Lord and His service. Such shall "never fall"; but all others are to be separated from the faithful. God so uses Satan's wrath in the outworking of His plans that He may be said to send the strong delusions which are now misleading all whose faith is not securely founded on the Rock Christ Jesus, who have not put on the "whole armor of God," supplied in His Word. Those who are attracted by error and take pleasure in it are thus being manifested, and their condemnation as unfit for a share in the Heavenly Kingdom will be demonstrated as just and holy and righteous altogether.

DELUSIONS OF CHRISTIAN SCIENCE AND THEOSOPHY

Among the popular and more refined devices of the great Adversary, and all the powers of darkness, are Christian Science and Theosophy. These on the outside, together with the evolutionary and anti-Biblical theories on the inside, called Higher Criticism, advanced thought, etc., are rapidly tearing to shreds all of Truth that the poor nominal systems ever had. These theories all bear the distinctive marks of the "father of lies." (John 8:44.) They all with one consent declare man to be immortal. Higher Critics regard as "old wives' fables" much of the Word of God, including the record of miracles, the story of Adam and Eve and their fall in Eden, the story of Jonah and the great fish, etc.

The name "Christian Science" is a misnomer for the tenets of Mrs. Mary Baker Eddy. Her teachings are devoid of scientific elements, and the word "Christian" attached as part of the name given her theories is only calculated by Satan to deceive and destroy God's people. To Christian Scientists Christ is not a Savior, nor was a

R5801 : page 342

Savior needed. Christ was only a good man, a Christian Scientist, who but imperfectly understood the new science which He introduced, but which in these latter times has been perfectly and fully set forth by the late Mrs. Eddy, of Boston. It has for its trademark, so to speak, "All is life; there is no death!" Thus they declare Satan's old falsehood started in Eden, "Ye shall not surely die." Jesus declared that Satan "was a liar from the beginning and abode not in the truth," not from his own beginning, but from man's beginning.

The various shades of Universalism unite in the same conclusion--Christ did not die to ransom man from the power of the grave, as the Scriptures declare. He was only a man like other men, a good and wise Teacher, but not a Savior in any substitutionary sense, they assert. Some hold that man evolved from an ape or a tadpole or from protoplasm; that he was a very bad likeness and not at all an image of God; that he was like a "half-baked cake." But all unite in the belief that mankind are being gradually evolved to perfection. All assure us in Satan's very language, "Ye shall not surely die!"--death is only a process of evolution; man is his own savior.

Then we have Theosophy--a theory appealing to a goodly number of the cultured and aesthetic who are of the blind, naked and hungry in the nominal churches. (Rev. 3:17.) It comes forward as one of the newest and most polished forms of religious thought. But those versed in ancient history know that in its very essence it is a revival of the central thought of Hindooism, and in many particulars of the delusions of the so-called "German Mystics" of medieval times. Theosophy holds that "all things are of God" in the absolute and ridiculous sense. It holds that all finite existences were effluxed or thrown off from one Infinite Being; that these effluxed beings--angels, men, beasts, birds and devils--being portions of Deity, are immortal, and (as Satan has always taught) "shall not surely die."

In harmony with the philosophy of Socrates and Plato (while denying these as the authors or even the burnishers of their doctrine, and claiming that these Greek philosophers got their information, as they now get it, direct from God by communion and intuition), Theosophy claims not only that man will live forever future, but that he has lived forever past. It appeals to the weak-minded with the question, "Have you never seen places that seemed strangely familiar the first time you visited them? Those were places you had seen before your present existence began." And, as of old, Satan may

R5801 : page 343

sometimes assist a sluggish imagination with a dream. Theosophy holds that death is not death, but a new birth; and that each individual will be reborn again and again until he has developed sufficiently the Divine nature; and that then he will be reabsorbed into God for eternity.

MAN'S WISDOM IS FOOLISHNESS WITH GOD

Theosophy professes to be based upon neither theology nor philosophy. The word Theosophy is defined by its advocates to mean the Religion of Wisdom. They claim that its wisdom is Divine, resulting from direct intuition and communion with God. Consequently they reject philosophical reasoning, and revelation such as the Scriptures, as hindrances to true wisdom. They have substituted for the Revelation of God the vain imaginings of their own imperfect minds--holy meditations. "Professing themselves to be wise, they became fools," was written by Divine authority of a similar class.--Romans 1:21,22.

Theosophy rejects all revealed religion, ignores all doctrines and claims to be the religion of cause and effect --that sooner or later wrong-doing will react upon the wrong-doer, bringing its penalty; and right-doing will bring its reward. It places Christ and Moses on a parity with Socrates, Plato, Confucius and Mohammed as world-teachers. It is ready to quote from the Bible or from the Koran any fragment that can be turned to account in its own support, but does not regard any book or man as especially inspired authority. It professes to be the patron of every noble trait and every benevolent design, and is willing to class as Theosophists all popular people. It favors alms-giving and good deeds, so done as to be seen of men.

Therefore Theosophy is, as it claims to be, preeminently suited to the sentiments of the majority of the wise children of this world, who do not appreciate either their own imperfection or God's mercy in Christ. They say, "I want no one to pay my debts for me. I expect to pay for myself the penalty of my sins--if I commit any." All holding such sentiments are ripe for Theosophy. Indeed, the entire "Christian world" is ready to leave its former confused creed-mooring, and to set sail, with Theosophy for pilot and good works for motive power, to reach a haven of rest and happiness--if there be such a haven; for many of them doubt it. Alas! how ignorance of God's Word and Plan and how the confusion of the nominal churches have paved the way for this great falling away from the cross of Christ to "another gospel," which is really no Gospel.--Galatians 1:6-9.

Of course none of these delusions has any use for the doctrine of the cross of Christ--the "Ransom for all"-- or its testimony "in due time," now or hereafter. See 1 Timothy 2:4-6. The Apostle here declares that God our Savior "will have all men to be saved [from the Adamic death now holding sway over the whole world], and to come to the knowledge of the Truth; for there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." But no, the Bible doctrine of a Ransom past and of a consequent Restitution in the future (Acts 3:19-23) finds no place in any of these theories.

SATAN'S LIE THE BASIS OF FALSE DOCTRINES

These foretold "strong delusions" of our day are none of them actually strong or powerful. On the contrary, they are very weak. But they have great power to delude many because a large proportion of professed Christians of our day have never become real disciples of Christ, but are merely "tares," imitation Christians. Among those who are real Christians, few are "weaned from the milk." (Isaiah 28:9; Hebrews 5:12-14.) Few Christians in the nominal church are mentally or spiritually out of their swaddling clothes. Few have even used the milk of God's Word, and grown thereby to the use and appreciation of the "strong meat" of Present Truth, which is for the developed man in Christ. It is not surprising, therefore, that those whom Spiritism and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning and deception.

The strength of these delusions lies in the grave errors mixed with truths long held by Christian people, because of the "falling away" from the pure faith of the Apostolic Church, foretold in the Scriptures. Among these errors none is designed to open the heart and mind to these delusive and destructive theories of today more effectually than the general belief of the first lie--"Ye shall not surely die." The general acceptance of this lie results from a failure to understand the Bible doctrine concerning life and immortality, which were brought to light by our Lord Jesus through His Gospel of salvation from sin by His Ransom-sacrifice.

Every error held obscures and hinders some truth; and we have now come to the time when every child of God needs all the panoply of Truth--the armor of God. He who has not on the "whole armor of God" is sure to fall into error in this "evil day," this "hour of temptation, which has come upon the whole world, to try them that dwell on the earth." And "judgment must begin at the House of God." Who shall be able to stand? None except those who are "building themselves up in the most holy faith" with the precious promises and vital doctrines of the Word of God.

ALL BUT "VERY ELECT" TO BE DECEIVED

The advocates of these false doctrines are surprisingly alert and active everywhere, especially in the United States, where thought is most active and where liberty often means license. Hundreds of thousands have embraced these errors as new and advanced light. The extent of their success is not fully apparent to many; for their success lies in a still hunt for prey. Their advocates are to be found in almost every congregation of every denomination, and especially among the more cultured; and the "angel of light" feature is seldom neglected. The nominal Churches are already permeated, leavened with these false doctrines.

The Scriptural prophecy that "a thousand shall fall at thy [the true Church's] side, and ten thousand at thy right hand" (Psalm 91:3-14), is now fulfilled before our eyes. The doctrine of the Ransom, the substitutionary sacrifice of Jesus Christ for the sins of the world, has been the test. "The cross" has been the great stumbling-stone now, as in the days of our Redeemer's First Advent. Nearly all have fallen away from faith in this vital and fundamental doctrine of Christianity, of the Bible. By the great majority Jesus is now considered as only an Example for us to follow in certain particulars, not as our Redeemer, not as our Ransom.

From the teachings of Scripture we may expect that all but the "Very Elect" of God will be more or less stumbled by the errors and worldliness of our day. (Matthew 24:24-27; 2 Peter 2:3-11.) The "angel of light" sophistries of the powers of evil, and their works of healing, will surely delude all whose eyes of understanding are not open through heeding the testimony of the sure Word of God.

The doing of many wonderful works is one of the old tricks of Satan and his evil hosts. If disease and death are to a considerable extent under Satan's control during

the reign of evil (Hebrews 2:14), why might he not, in his present emergency, when his fall is so near, reverse his methods of working and do some works of healing, thereby to clinch his errors and deceptions and to re-blind some whose eyes have been gradually opening under the light of the dawning Millennial Day, the Day of Christ?

We believe that he is adopting this policy, and that he will do so yet more. We believe that our Lord's pertinent inquiry was suggestive of this when He said, "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" And, "If Satan rise up against himself, and be divided, he cannot stand, but hath an end." (Matthew 12:26; Mark 3:26.) So now, as Satan's kingdom is about to be overthrown, it is his effort to support it by many wonderful works, done by his unknowing as well as by his wilful agents, falsely and in the name of Christ.

THE FAITHFUL SOON TO SHINE FORTH

These various errors, "doctrines of demons," are gathering out of God's Kingdom "all that offend, and them which do iniquity" (and these constitute the great mass); while the faithful, who are to receive the Kingdom and be joint-heirs with Christ in His great Messianic Reign now about to be inaugurated, alone will stand. (Eph. 6:11-13.) When this separation is complete--and we believe it is now almost accomplished--the fire of the great Time of Trouble will make general havoc of present arrangements--social, financial, political, ecclesiastical. Then all errors and falsehoods in religion will go down forever. Then the Lord's faithful Little Flock, having received immortality and the Divine nature, "shall shine forth as the sun in the Kingdom of their Father," seated with Christ in His Throne. (Revelation 3:21.) For a thousand years they shall reign over the world, for the scattering of all ignorance and blindness and the uplifting of all the families of the earth, the living and the dead.

Then let all who know the Truth as set forth in the sure Word of the Lord be active in its spread. The time is short! If you cannot preach orally in public, perhaps you can preach privately, to your neighbors and friends and those with whom you come in contact. Surely nearly all can preach privately, to your neighbors and friends and those with whom you come in contact. Surely nearly all can preach by the printed page and by pen, as well as by consistent daily conduct. Those about us need whatever help we can give them; and if they do not get it very soon they will surely become entangled in some of these latter-day delusions of the Adversary.

===================

R5802 : page 344

THE MINISTRY OF SORROW

"Out of the depths have I cried unto Thee, O Lord!" "When He giveth quietness, who then can make trouble?"--Psalm 130:1; Job 34:29.

THE life of every human being has its lights and shadows, its heights of joy and its depths of sorrow. These make up a large part of the warp and the woof of experience; and the web of character which flows from the active loom of life, will be fine and beautiful or coarse and homely, according to the skill and carefulness with which the individual weaves into it the threads of experience. In every life, in the present reign of sin and evil the somber shades predominate; and to such an extent is this true that the Word of God aptly describes the human family in their present condition as a groaning creation. "The whole creation groaneth and travaileth together until now," says the Apostle. The children of God are no exception to this universal rule; we also "groan within ourselves, waiting for the adoption, the deliverance of our Body"--our company, the Body of Christ.--Romans 8:22,23.

But while we are waiting for our deliverance, the daily experiences of life have a most important mission to us, and the manner in which we receive them should be a matter of deepest concern; for according to the use we make of them, each day's prosperity or its adversity and trial bear to us a blessing or a curse. Those experiences which we are accustomed to regard as prosperous often have in them subtle dangers. If wealth increases or friends multiply or a large measure of earthly joy comes to us, how almost imperceptibly the heart finds its satisfaction in the things of earth! But when the keen edge of sorrow and disappointment is felt, when riches or health fail, when friends forsake, and enemies take up a reproach against us, the natural tendency is to despondency and despair.

Just here is a very important part of the great warfare of the Christian's life. He must fight the tendencies of his old nature and must confidently claim and expect the victory, in the strength of the great Captain of his salvation. He must not yield to the alluring influences of favorable outward conditions, neither must he sink beneath the weight of trials and adversity. He must not permit any experience in life, however hard and painful, to sour and harden him or make him bitter, morose or unloving. Nor may he allow pride or love of show, or self-righteousness, to feed upon the temporal blessings which the Lord in His loving providence has given him to prove his faithfulness as a steward.

DEPTHS OF SORROW LEAD TO HEIGHTS OF JOY

Sorrow and griefs may, and perhaps often will, come in like a flood, but the Lord will be our Stay and Strength in every experience which He permits. The soul that has never known the discipline of sorrow and trouble has never yet learned the joy and preciousness of the Lord's love and helpfulness. It is in seasons of overwhelming sorrow and grief, when we draw near to the Lord, that He draws especially near to us. So the Psalmist found it, when in his deep affliction he cried to God, saying, "Out of the depths have I cried unto Thee, O Lord! Lord, hear my voice; let Thine ears be attentive to the voice of my supplications!" (Vs. 1,2.) Feeling his own weaknesses and shortcomings, longing for full deliverance from every imperfection, and prophesying of the bountiful provisions of the Divine Plan of Salvation through Christ, he adds, "If Thou, Lord, shouldest mark iniquities [imputing them to us], O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared [reverenced]."--Vs. 3,4.

How precious are such assurances when the soul is painfully conscious of its infirmities, of its utter inability to fully measure up to the perfect law of righteousness! How blessed it is to know that when our hearts are loyal and true, our God does not mark against us the unavoidable blemishes of our earthen vessel! If we come daily to Him for cleansing, through the merits of our Redeemer, our failures are not imputed to us, but freely forgiven and washed away. The perfect righteousness of our Savior is our glorious dress, arrayed in which we may come to God with humble boldness, courage--even

R5802 : page 345

into the presence of the great Jehovah, the King of kings and Lord of lords.

If thus God ignores the infirmities of our flesh, and fully receives us and communes with us as His dear children, we should so regard one another, considering not and charging not against one another the infirmities of the flesh, which each humbly confesses, and which they, like us, are earnestly endeavoring to overcome by the grace of God, to the best of their ability. To each one of the Lord's true children the words of the Apostle apply: "If God be for us, who can be against us?... Who shall lay anything to the charge of God's Elect? Shall that God that justifieth? Who is he that condemneth? Shall Christ that died?" (Romans 8:31,33,34 --Diaglott.) The case is different, however, when the infirmities of the flesh are cultivated, indulged in without proper effort to correct them, and are justified, in order that the faults may be continued. Then, indeed, they are charged against us, and if we do not speedily "judge ourselves," and take decisive measures to correct them, the Lord will Himself judge and chasten us.--1 Cor. 11:31,32.

In the midst of the cares, perplexities and difficulties that come to the children of the Lord, we are to trust Him fully, and to possess our souls in peace and patience! We are to wait patiently for the Lord to outwork the issues of our experiences in His own good way. How necessary is the patient waiting on the Lord! The Psalmist says, "I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning." (Psalm 130:5, 6.) In every experience of sorrow and distress, and when the strain of the jarring discords and the stinging vexations, and wounds that make the heart bleed, threaten to overwhelm the spirit, let the child of God remember that "He knows, and loves, and cares," and that His ministering angel is ever near us, and that no trial will be permitted to be too severe. The dear Master is standing by the crucible, and the furnace heat will never be permitted to grow so intense that the precious gold of our characters shall be destroyed, or even injured. Ah, no! If by His grace the experiences may not work for our good, they will be turned aside. He loves us too well to permit any needless sorrow, any needless suffering.

THE REWARD OF PATIENT WAITING

"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him." (Psalm 37:5-7.) We must not be disappointed and allow our faith to falter when the test of patient endurance is

R5803 : page 345

applied, while the outward peace and quietness which we crave tarry long. Our Father has not forgotten us when the answer to our prayers seems to be delayed. Outward peace and calm are not always the conditions best suited to our needs as New Creatures; and we would not desire conditions in which the precious fruits of the Spirit would not grow and develop in us. Therefore, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you, but rejoice." (1 Peter 4:12,13.) He who numbers the very hairs of our heads is never indifferent to the sufferings and needs of His weakest and humblest child. Oh, how sweet is the realization of such loving, abiding care! "When He giveth quietness, who then can make trouble?"

The saints have indeed in every sorrow and grief a blessed consolation of which the world is wholly in ignorance. None but the true child of God can know it. What is this consolation? Oh, you who have never enlisted under the banner of the Cross, who have never put yourselves wholly into the hands of the Lord to be moulded and fashioned into His glorious likeness, who have never made an earnest effort to stem the tide of the tendencies of your own fallen nature, who have never contended earnestly for Truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of this Divine consolation? It is the precious balm of Gilead for wounded spirits on the battle-field of life, it is the stimulating, refreshing draught for fainting souls, hard pressed by the relentless foe. It is the soothing caress of a loving hand upon the fevered brow of the noble contender for Truth and godliness. It is the gentle whisper of hope and love and courage when heart and flesh are almost failing. This is Divine consolation, the only consolation that has in it any virtue of healing or refreshment. It is reserved alone for those noble souls who are faithfully bearing the burden and heat of the day in the service of the King of kings; while those who listlessly drift with the current of the world and the downward tendencies of the carnal nature can never have an intimation of its sweetness.

How loving and tender is our God, and how wise and strong! His promises have never failed those who have put their trust in Him. We may feel that our efforts to be good and to do good are very unproductive, that the opposition from without and within is very strong. But it is when we are weak, when we realize our own helplessness and incompetency, that we may be strong in the Lord and in the power of His might. It is then that we may realize that His strength is made perfect in our weakness. The fact that we are weak and lame does not separate us from the love and power of our God, while we are striving to do His will; for "He knoweth our frame, He remembereth that we are dust." Then let us more and more lay hold of this strength of the Lord, that we may courageously pursue our course in the narrow way of difficulty and trial. Precious indeed to the saint of God is the ministry of pain and sorrow!

"YE HAVE SEEN THE PATIENCE OF JOB"

The saints of every Age have learned the blessing of afflictions and sorrows. The Psalmist David says, "It is good for me that I have been afflicted, that I might learn Thy statutes"; and again, "Before I was afflicted, I went astray; but now have I kept Thy Word." (Psalm 119:67,71.) God's faithful servant Job suffered almost overwhelming troubles, but the Lord brought him out into a large place when his testings had accomplished their designed effect. He was proven and strengthened by his sore experiences. Few if any of us could suffer more. He suffered the loss of all his property, then of all his children, whom he loved, then of the love and loyalty of his wife; and finally, he was smitten with sore disease--boils, from head to foot. To crown all, three of his friends came to see him on hearing of his great trials; and instead of being true comforters, they added to his sorrows by insisting that his own sins must have been the cause of all these disasters; that his experiences must surely be punishments from the Lord because of unfaithfulness on his part. Surely poor Job was afflicted!

But did he lose his faith in God? Hear him: "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord!" (Job 1:21.) "Though He slay me, yet will I trust in Him." (Job 13:15.) Job was indeed much cast down, but he maintained his integrity of character and his faith in the Lord through all. He did not charge God with injustice, and God did not desert His

R5803 : page 346

faithful servant. He reproved his accusers and required them to offer sacrifice, and instructed Job to pray for them, that their trespasses might be overlooked. In the end he was blessed more abundantly than ever before. God made him a great type of the human family, of the troubles of their fallen condition and of their final restoration to all that was lost in Adam, with the blessings of added experiences to make them wise. How faithful is the Lord in all His dealings! Truly His children should never doubt His love; for

"Faith can firmly trust Him,
Come what may."

PRECIOUSNESS OF INTIMATE FELLOWSHIP WITH GOD

It is when continued trust in the Lord and His many responsive providences in our lives have ripened into precious personal acquaintance and intimacy that we learn to delight in Him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the Divine love and care have been clearly seen in the guidance of our way, that we can recognize the abiding presence with us of the Father and the Son. Then, however dark may be our way, however severe may be the storm that rages about us, the thought of Divine protection is ever with us, so that as the children of the Lord we are never in despair; though cast down, we are not destroyed; though persecuted, we are never forsaken. We know our Father's hand is ever at the helm, that His love and care are sure and unfailing.

Those who have come into real heart sympathy with God have learned to see Him as the Fountain of all goodness and Truth and blessing. To them He is the One altogether lovely. His Law is their delight. His friendship and love are their very life. When the heart has become thus centered in God, it is the most natural impulse to commit its way unto Him. These can truly sing with the poet:

"So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."

Surely these have the desires of their heart, and no good thing shall be withheld from them. Their fervent prayers avail much, and in the Lord's good time their righteousness, however much it may now be misunderstood, misrepresented and evil-spoken of, shall be brought forth as the light--clear, cloudless and widely manifest; and their judgment, the justice and righteousness of their course and of their hearts, shall be brought forth as the noonday. Even while we remain here as aliens and foreigners in the enemy's land, we shall be fed, nourished, temporally and spiritually, and shall rejoice and be glad in the "house of our pilgrimage." Precious indeed are the promises of God; and to the praise of His abounding grace, His saints of the past and of the present all bear ample testimony to their fulfilment.

"Who need faint while such a river
Ever flows their thirst to assuage?--
Grace, which like the Lord, the Giver,
Never fails from Age to Age!"

====================

R5803 : page 346

"THIS HONOR HAVE ALL HIS SAINTS"

"Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written."--Psalm 149:5-9.

WE ARE frequently asked whether we understand that there is to come a time when the Lord's people, the saintly ones, while still in the flesh, will have a full understanding of the entire Word of God, including the dark expressions of Ezekiel, Zechariah, Revelation, etc. In reply we usually remind the questioners that eighteen hundred years ago St. Paul wrote, "Take unto you the whole armor of God," including the "Sword of the Spirit, which is the Word of God"; and that we are, therefore, to understand that St. Paul himself and other Christians of his time had the "Sword of the Spirit." We are sure, however, that they did not understand certain portions of the Word of God which were not then due to be understood; for instance, that portion of Daniel's prophecy which the angel said was to be sealed up until "the time of the end," and many other prophecies which were not then unfolded. This has always been more or less true ever since. Prophecy unfolds gradually. Today more is due to be understood than ever before.

We are not to understand that the Bible will have no value in the incoming Age, but rather to the contrary of

R5804 : page 346

this. Our thought is that the Bible will be used then, not so much as the sole means of communicating God's will, but as a source of information, much as we now use histories. It will enlighten men respecting the Divine promises and supervision of the world and respecting God's laws, etc. There is nothing to indicate that every matter of which the Bible treats will be seen clearly by the Church while we are on this side the veil. The Apostle says that "now we see through a glass, obscurely"; but that beyond the veil we shall see "face to face." We shall see clearly; for we shall then be like our Lord. "Now we know in part, but then we shall know even as we are known."--1 Corinthians 13:12.

The Scripture which tells us that the Bible will be used in the future, tells us that all the world will be judged by the things written in these books, and informs us that the books will be opened (the books of the Old and the New Testaments), implying that up to that time they were not opened. (Revelation 20:12.) They are open now to God's people in a large measure. We believe that there has been "meat in due season" for the Household of Faith in every time. There was not so much knowledge of spiritual matters necessary in the past as in the present; hence never before have the books been so widely opened as they are today. Now the entire Plan of God shines very clearly. But we do not know of anything in the Scriptures which says that these books will be understood in every detail by the Lord's people on this side of the veil, on this side of the resurrection change.

THE WORK NOW GOING ON

In speaking of this present time, as we think, the Prophet David says, "Let the saints be joyful in glory, let them sing aloud upon their beds." The children of God should be joyful at all times--even in tribulation, knowing that these experiences work out for us a development of character and a preparation for the Kingdom glories. The Psalmist here foretells that the saints at this time are at rest upon their beds, while they sing God's praise. This statement might be meaningless to us until we understand from other Scriptures that these beds represent creeds or the sum total of one's religious belief.

R5804 : page 347

While some are reclining on a short creed bed, which cramps and fetters them, and the narrow covers of which cannot give them warmth and comfort, the true saints of God have at this time beds of full and proper size, and a cover which is warm and ample. They are shown in this prophetic picture as taking their ease, resting in faith, while others are restless and uncomfortable. But while thus resting in these good beds, representing their mental attitude and heart condition, and while praising the Lord, they are using skilfully the "two-edged Sword." This Sword in their hands is the Bible. The thought is not necessarily that God's people have absolute knowledge of every feature of God's Word; but that they have all the knowledge needful to the efficient use of the Sword at this time, all the knowledge designed for the saints now, when this prophecy applies.

"Let the high-sounding praises of God be in their mouth," urges the Psalmist. We believe that this is more and more becoming true. The saints can praise God more intelligently and fully now than ever before. We can see our Lord's character better, because much of the ignorance, misconception, mysteries and obscurity have fled away. God's Word is shining out with more brightness than ever. We cannot see that our Brother John Calvin could have had very much of the high-sounding praises of God in his mouth; for it is surely not a high-sounding praise to declare that our God would assign thousands of millions of humanity to an eternity of torture. Nor can it be said of people of today who teach this same horrible doctrine, that they have the high-sounding praises of God in their mouths.

God's name is blasphemed, and His glorious character traduced and misrepresented every day. The world is told that God has a devilish Plan--that He has made a hell in which to torture a very large part of humanity;

and that He has the devils there already doing the torturing, and that this will go on throughout eternity. There are no high-sounding praises connected with any such beliefs and teachings. But the Lord's people who keep close to His Word are now able to tell forth the wondrous Story of God's Love, Wisdom, Justice, and Power as never before. And the Truth is surely accomplishing a work in the binding and fettering of error. We believe that the words of the Psalmist in this text are being fulfilled at this time. To some extent at least we are already engaging in the great work here depicted.

===================

R5805 : page 347

AMOS THE FEARLESS PROPHET

--NOVEMBER 28.--AMOS 5:1-15.--

AMOS THE SHEPHERD BECOMES AMOS THE PROPHET--DISASTERS TO COME UPON THE TEN-TRIBE KINGDOM--DIVINE METHOD OF PRESENTING THE PROPHET'S MESSAGE--ISRAEL GUILTY OF INJUSTICE AND OPPRESSION--LESSONS FOR OUR DAY--ISRAEL'S RECOVERY FORETOLD--FULFILMENT OF THE PROPHECY OF AMOS NOW DUE.

> "He that hath My Word, let him speak
> My Word faithfully."--Jeremiah 23:28.

OUR lesson has to do with the prophecy of Amos, who is noted as being one of the earliest prophets to write down the message which he delivered. True, Moses was a prophet; and we have his teachings in written form. David also was a prophet; and we have his teachings in the Psalms. But Moses' prophecies were chiefly through the types which he instituted under Divine direction; and David's prophecies were in poetic form, but were not discerned to be prophecies until our Lord and the Apostles so pointed them out. The Prophet Samuel seems not to have written any of his inspired messages; neither did Elijah, nor Elisha nor others of their time.

The Prophet Amos belongs to a period about a century after the Prophet Elijah and nearly a century before the Prophet Isaiah, and about two centuries before the Prophets Jeremiah, Ezekiel and Daniel. Amos declared himself to have been of humble birth. His parents were not illustrious; and he was not educated amongst the sons of the prophets. Like David he was a sheep tender, a farmer, upon whom the Lord poured His Spirit with mighty power, sending him to proclaim the disasters sure to come upon Israel unless a change of course should turn aside the deserved punishment for transgressions against their Law.

The brunt of the Prophet's message fell against the ten-tribe kingdom of Israel. The Divine method of presenting the matter is noteworthy. The Prophet's message began with the adjoining nations: (1) Damascus, the capital of Syria, on the north, is mentioned as being in line with the Divine retributions; (2) the Philistines, on the west; (3) Tyre, to the northwest; (4) the Edomites, to the south; (5) the Ammonites, nearly on the east; (6) the Moabites, also to the south; (7) Judah, to the south; and lastly, the center of the Prophet's message, Israel--the ten-tribe kingdom.

We can fancy the attention which would be given to the Prophet's message by the people of Israel as they would hear fall from his lips words descriptive of the troubles coming upon surrounding nations which were their enemies. But as the circle grew narrower and narrower, and as the weight of the Prophet's testimony was found to be especially against themselves, we may be sure that there was intense indignation. If at first they shouted, "A true Prophet!" probably they afterwards gnashed upon him with their teeth.

This denunciation of Israel occurs chiefly in chapters 3-6 and in chapter 7:9-17. When the Prophet had gone so far as to tell openly of the fall of the reigning dynasty, Amaziah, the priest of Bethel, interfered, bidding Amos to return to his own country. But under the special power of the Holy Spirit, using him to deliver a particular message, the Prophet Amos refused to return home until he had accomplished his errand. He also added to the retribution of Israel some prophecies respecting the priest's own household.

CHANGED CONDITIONS--CHANGED METHODS

In drawing from the experiences of the Prophet Amos a lesson applicable to ourselves of today, we must remember that the Lord no longer sends His messages after this manner. Conditions have changed, circumstances have changed, and prophecies of the kind inspired by the Lord in early days are no longer His method. Respecting these prophecies, the Apostle Peter tells us, "Prophecy came not in olden times by the will of man; but holy men of God spake as they were moved by the Holy Spirit." (2 Peter 1:21.) Again, "Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from Heaven."--1 Peter 1:12.

In view of the changed conditions and the difference of operation of the Divine power, it is for us to preach

R5805 : page 348

the Word to whomsoever hath an ear to hear, to call attention to the application of the prophecies and testimonies of ancient times, and thus to make known the Divine Plan as it becomes due to be understood by those for whom it is designed--the Israelites indeed, in whom there is no guile. For any one to undertake at the present time to copy either the Prophet Elijah or the Prophet Amos or any other of the ancient Prophets of Israel would indicate a total misapprehension on his part respecting the Divine will and the Divine message; indeed, it might even be surmised to indicate a mental unbalance. As the Apostle declares, we speak the things that we know, and we testify to the things spoken aforetime for our admonition. (Romans 15:4.) There is a good lesson for us, nevertheless, in the method which the Lord guided the Prophet to take in delivering his message.

Our Lord leaves to us of this Gospel Dispensation considerable latitude in the choice of means for serving His cause. He exhorts us, however, to be as wise as serpents and as harmless as doves; and He promises us rewards in proportion as we exercise such carefulness in His service as He can especially bless and use. Those who use wisely the pounds and talents intrusted to them are to have proportionate rewards when the Kingdom of God's dear Son shall have been set up. Let us then, in the exercise of our liberty and in accord with the Master's injunction to be as wise as serpents, notice that the Prophet's message respecting unpleasant and direful matters, all of which were true, began in such a manner as to rivet the attention of his hearers.

The Apostle Paul practised this same wisdom, and mentioned it subsequently to some whom he had brought to a knowledge of the Lord. He said, "Being crafty, I caught you with guile." (2 Corinthians 12:16.) That is, he presented the matter to them in the form that would be most attractive to their hearts. He presented nothing untrue, however. Truth can be stated in a more or less palatable or unpalatable form.

"NOT ALL THAT SAY LORD, LORD"

Another lesson in connection with the Prophet Amos' message is that his opponents rose up from amongst those who were professedly religious--the priests. And so it was with our Lord and the Apostles. The priests and the religious teachers of their day were the chief opponents of the Gospel in its truth and purity; and we must expect the same in our day. The Truth, in proportion as it has been declared in its purity, has always roused opposition, and has always found its chief opposers amongst those who have "a form of godliness"--but generally amongst those who lack its power.

Today's lesson is a part of the Prophet's pleading with the Israelites that they return to harmony with God and thus avert the calamities which must otherwise be expected. The history of that time shows that it was a very prosperous period, not only for Judah, but also for the ten-tribe kingdom. The prosperity was of the earthly kind. Riches were accumulated. But these were in the hands of the great; and the Prophet proceeds to warn the rich that the poor were being unjustly dealt with. He intimates that it would be from this source that the trouble would ultimately come; that the only terms upon which they could hope to live as a nation would be by seeking the Lord. It would be in vain for them to seek help at Bethel or in Gilgal or in Beersheba, the centers of their religious institutions, which were corrupt. These religious institutions would all go down in the trouble which the Prophet predicted.

The Lord Himself must be sought with an honest heart; else He would cause destruction to break out like a fire to devour the House of Joseph. The ten-tribe kingdom is here called the House of Joseph, because the tribes of Ephraim and Manasseh were of preponderating influence in the nation; and these two tribes had sprung from Joseph. Hence the fire breaking out in the House of Joseph meant the destruction which would come upon the ten-tribe kingdom unless they repented.

The Prophet proceeds to particularize some of the wrongs on account of which they were in danger. Justice was not rendered in their courts. Instead of the sweets of Justice, those who appealed to their courts, if they were poor, got wormwood--that is, bitterness, disappointment. The Prophet declares that righteousness was cast down to the earth; that equity was not a matter of primary consideration. He proceeds to point out that bribery was rife; that wealth, power and influence could accomplish almost anything. There must be a turning from this condition; and relief could come only from turning to the Lord.

The Prophet refers to Divine Power in language somewhat similar to that used by the Patriarch Job. (Job 9:9.) Pointing to the group Pleiades in the constellation Taurus and to Orion, he would have his hearers see that the One whose assistance they needed was the One who was able to create the earth and the heavens also, the One who was able not only to gather the waters into the seas, but also to call the waters back from the seas to the clouds and to pour it down upon the earth again in its seasons. This great God was the One whom they needed; and all others assisting them would be powerless against Him.

GOD CARETH FOR THE POOR AND NEEDY

In verse 9 the Prophet intimates that God's Power would be with the poor and oppressed for their deliverance; and that this would mean destruction against the strong and powerful, against those that hate reproof and abhor the upright, those that are in opposition to any who reprove unrighteousness.

Verses 11 and 12 specify and particularize the nature of the injustice which was practised and which needed to be renounced and discontinued. Verse 13 implies that there were amongst the Israelites some who did not approve of the general course; but that these, being helpless and in the minority, kept silence from prudential reasons--because the time was an evil one, and to have espoused the cause of the oppressed would have brought trouble upon them without bringing relief to the oppressed. But the Prophet Amos was especially commissioned of the Lord to give this very reproof. Hence he must not keep silence because of prudence or for any other consideration, but must speak his message with boldness.

Similarly, it is not the duty of every one of the Lord's people today to take the place of Amos and become public reprovers of public officials, etc., even though they may see unrighteousness practised. Prudence, wisdom, is to be used in connection with whatever we do. Our commission today is not that of reproving nations, but that of letting our light so shine that others may see our good works, and glorify our Father who is in Heaven. Our Lord declares that He will rebuke the nations; that He will humble their pride; that He will cast down the mighty from their positions; that He will exalt the humble--in due time. To His people He says, "Wait ye upon Me, until the Day that I rise up to the prey."--Zephaniah 3:8,9.

The lesson closes with an exhortation from the Prophet that his hearers should make a thorough reformation

R5805 : page 349

--that they should seek good and not evil, love righteousness and hate sin. If they would do these things, then indeed they might apply to themselves the promises of God, as they were already disposed to do, claiming that they were His people. Such claims would be appropriate enough if they would conform to the Divine requirements, but not otherwise. The Lord would be gracious to them as a people if they would come into line with His regulations and requirements. But otherwise they must expect the chastisements and punishments already foretold.

Remembering that the Israelites were a typical people, we properly enough scan the text and the context to see whether anything connected with the prophecy of Amos was of larger application than it appeared to him and the people of his day. From the words of the Apostle Peter already cited, and from other examples in the prophecies, we are justified in expecting this. For instance, in David's prophecies how little the utterer of the words, "Not a bone of Him shall be broken," understood of the real fulfilment of his declaration! Again, when he said, "Thou wilt not leave my soul in Sheol, neither wilt Thou suffer Thine Holy One to see corruption," how little David or the people of Israel understood the import of those words --that David was a Prophet, and was unwittingly speaking of Christ and His resurrection from the dead--from Sheol! So, while realizing the appropriateness of the

Prophet Amos' words, we find certain items in connection with this prophecy which imply a still larger fulfilment of his predictions upon Nominal Israel in the end of this Age.

GIANTS IN THE EARTH FOREBODE EVIL

It is not for us to claim that today Justice is fallen in the streets, and that Righteousness cannot enter in. It is not for us to claim that the poor are inordinately taxed or crushed or robbed. On the contrary, we freely state that there is a great deal of righteousness meted out in the courts of Christendom. We have sometimes wondered how natural men have ever brought together so many wise, just and reasonable laws and regulations. Nevertheless there is a sense in which injustice, inequity, is now operating, not so much through any individual evil as through the changed conditions under which we are living. The blessings of the New Dispensation, coming to us under social conditions which are based upon individual selfishness, are tending to make a few very rich, and before very long, we fear, will be found so to operate as to make many very poor.

The appropriating of the advantages of our day, while legally done under laws that at one time were equitable, is bound to work a great hardship--putting the power and the financial control of the world into the hands of comparatively few. True, these few giants are as yet very moderate in their requirements and dealings; some of them are even generous. But the Scriptures seem to imply clearly that it will not be long until the power, willingly or unwillingly, will be so exercised as to bring great distress upon the mass of humanity, grinding them as between two millstones.

From this standpoint the Prophet's words might well be appropriated by Christendom. But we may be sure that those in power and position are not disposed to hearken to Amos or to any one else; and hence we must expect what the Scriptures everywhere point out--that the overthrow of Christendom will come suddenly, in "a Time of Trouble such as was not since there was a nation"; and that in this conflict the Lord, who made the Pleiades and Orion, will be He that will strengthen the spoiled against the strong, so that the spoiled ones shall rise against the strong in anarchy.--Verse 9.

The close of Amos' prophecy tells of the recovery of Israel and of the blessing of the Lord that will be upon all mankind, including the Gentiles, at that time. It is this prophecy that the Apostle James quoted in the Council at Jerusalem, saying, "After this I will return and will build again the tabernacle of Israel, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things."--Acts 15:16,17.

We are living at the time when this prophecy is about to be fulfilled. The recovery of Natural Israel is about to take place under the reestablishment of God's Kingdom in the world--the Kingdom which once was typically represented in King David, but which is to be actually established in the greater David--the Beloved One. Under that Kingdom, reestablished under more favorable conditions, a Heavenly Kingdom, the residue of men will be given an opportunity to seek the Lord; for the knowledge of the glory of the Lord shall fill the whole earth.

===================

R5804 : page 349

"PRIDE GOETH BEFORE DESTRUCTION"

--DECEMBER 5.--2 CHRONICLES 26:8-21.--

ISRAEL A TYPICAL KINGDOM--MESSIAH TO ESTABLISH THE ANTITYPE--UZZIAH'S POLITICAL AND MILITARY SUCCESS PROVES A SNARE TO HIM--HIS SIN OF PRESUMPTION --ITS PUNISHMENT--A LESSON TO BOTH THE CHURCH AND THE WORLD--IGNORANCE OF GOD'S LAW NOT AN ACCEPTABLE EXCUSE.

"A man's pride bringeth him low; but he that is of a lowly spirit shall obtain honor."--Proverbs 29:23. R.V.

UZZIAH was a great and prosperous king in Jerusalem. He made a good beginning, was reverential toward God, and put his capital and the remainder of his kingdom into good condition for defense against enemies. When thinking of the wars of Israel, we are to remember that for a time this nation represented God's rule in the earth in a sense that no other nation ever did, either before or after them.

The kings of Israel were anointed by Divine commission and authority, as were no other kings; and they were said to "sit upon the throne of the kingdom of the Lord," as no other kings before or since have held dominion. Theirs was not, however, the Kingdom of God for which we pray, "Thy Kingdom come," but merely a preparatory arrangement with the typical Israelites.

God's Kingdom will really come to earth after Messiah shall establish it. For a thousand years He shall reign, to uplift the humble, to bless all who seek righteousness, to punish and correct all others, and finally to destroy the incorrigible in the Second Death. It was, therefore, quite in line with the arrangements of the time that the kings of Israel and of Judah should fortify and strengthen themselves and defend the land which the Almighty had especially given to their nation.

THE KING'S PRESUMPTION

The truthfulness of the Scripture, "Pride goeth before destruction, and a haughty spirit before a fall," was illustrated in King Uzziah. When his fame had spread abroad

and he began to feel his greatness, pride came in. He forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of God was to hearken and to obey the Divine commands.

Having accomplished great things from a political and military standpoint, King Uzziah essayed to a religious distinction. Evidently he felt that God was proud of him and of his success, and would be very well pleased to have him enter the Temple after the manner of the priests and offer incense at the Golden Altar. He knew of the rules and regulations governing the Temple and its service, but considered himself above them. He would go directly to God, and not recognize the priest.

Many successful people fall into the same error of supposing that their success in business or in politics, their brilliancy of mind or their polish of education is the only requisite in the sight of Jehovah God. They feel that if they should go to church and acknowledge God, He should be very proud to have them and, of course, should give them the first place in everything. This is a mistake. The great King Eternal, "the Lofty One that inhabiteth Eternity" (Isaiah 57:15), has rules and regulations governing all attempts to approach Him. There is just the One Way of approach, and no other.--John 14:6.

THE MELCHISEDEC PRIEST

"Oh!" says one, "I see. You wish us to understand that the laity have no access to God; that they must come through the clergy, even as King Uzziah should have approached God through Israel's high priest. But I deny that the clergy are any more than other mortals. I claim that many of them are less brilliant of mind than myself; that many of them are less educated, and others totally devoid of business sense. I admit that it may be well enough for the common people to approach God through the clergy; but whenever I approach, I do so on the strength of my own personal intelligence and with the realization that the Almighty is glad to have me come. Often I pray, 'O Lord, I thank Thee that I am not as other men, nor even as this publican.'"--Luke 18:11.

No, friend; this is not our thought--not the Bible thought, not the lesson which we should draw from the Scriptures under consideration. We must admit that there is no Scriptural authority for a clerical class in the Church of Christ--unless it be the Twelve Apostles, St. Paul taking the place of Judas. Scripturally those Twelve rank as a hierarchy--the special mouthpiece of Jesus.

We are not intimating that the soul desirous of approaching God must come through the clergy of any denomination. We do emphasize, nevertheless, the fact that there is but the One Way of approaching God, and that is by and through the Great Advocate whom He hath appointed for us--"Jesus Christ the Righteous"--"a Priest for the Age after the Order of Melchisedec." (1 John 2:1; Hebrews 5:6.) "No man cometh unto the Father but by Me," was His Message. "There is none other name given under Heaven or amongst men whereby we must be saved," is the Apostle's Message.--Acts 4:12.

INCENSE AT THE GOLDEN ALTAR

Those whose eyes of understanding have never been opened to a realization that Jesus is the Divine Appointee for the reconciliation of the world to God may be excused if they approach God in prayer aside from Him. Their prayers may be answered to a limited extent, if offered in sincerity, from the heart, and because, as St. Paul intimates, "God winked at" their ignorance of His arrangements. --Acts 17:30.

But as King Uzziah knew of the Divine arrangement that only the priest could offer to the Almighty incense on the Golden Altar, so those who have come to a realization of the fact that Jesus is the great antitypical Priest, through whom communication with the Father has been opened up, would come under condemnation should they intrude into the Divine Presence in prayer otherwise than as provided in God's arrangement, even as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. King Uzziah's experiences, therefore, signify typically that whoever would approach God aside from His ordained Priest, having a knowledge of the impropriety, would come under Divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed.

FOURSCORE VALIANT PRIESTS

When the king entered the Holy of the Temple to offer incense at the Golden Altar, the high priest and eighty of the under priests followed him, protesting against his sacrilege. Although this was only their duty, nevertheless it marked them as valiant, courageous men; for in ancient times a king had great power. King Uzziah was feeling his own greatness and was proud of it; therefore he was likely to resent any interference with his kingly prerogatives.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the Temple. But they added, "Go out, for thou hast trespassed; neither shall it be for thine honor from Jehovah God." True honor, true blessing, true prosperity, cannot be found in opposition to the Divine arrangements. The king's course, therefore, must bring him dishonor. Had he hastened to glorify God, he would have received a blessing, no doubt. But instead, violation of the Divine

Law brought him the curse.

The lesson is a plain one, exemplified by our text and by our Lord's words, "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." (Luke 14:11.) It was not enough, even if the king had good intentions, instead of pride, backing him up. Good intentions should have guided him to a study of the Divine arrangements and promises. Ignorance of the Law is not an excuse. Hence the Apostle's exhortation, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."--2 Timothy 2:15.

The lesson seems to be one of humility, both for the Church and for the world. Some are born humble-minded, and others are born self-conceited. The latter, therefore, are handicapped as respects this grace, though Scripturally advantaged in respect to courage to battle against present adversities. On the whole, our handicaps through imperfections of the flesh are not so unequal as to make it easier for one than for another to enter into the Kingdom under the call of this Gospel Age. For where much is given, much is required; and the judgment of the Lord will be according to the heart, the will, the intention, the endeavor, and not according to the flesh, its weaknesses and its failures.

Humility is important, not only on its own account, but also because the other graces of the Holy Spirit cannot be cultivated without it. At the head of the list of these spiritual graces is meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and kind in all things if he were not meek? How could one be patient

R5804 : page 351

toward all if he were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the Church will be tested. And meekness and humility must be cultivated and must abound in the heart, in order to enable the cultivation of the other fruits of the Holy Spirit.

====================

page 351

INTERESTING LETTERS

"LIGHT AFFLICTIONS--BUT FOR A MOMENT"

DEARLY BELOVED BROTHER IN THE LORD:--

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank God upon every remembrance of you, always in every prayer of mine for you, making request with joy, for your fellowship in the Gospel from the first day until now."--Phil. 1:2-5.

The Vow brought me much blessing, likewise the Resolve; then I began to watch for suggestions. Last fall came one: Z.'14, p. 341--to live each day as though it were our last. That was beautiful to me, and most helpful; to think to myself each morning, You wouldn't want to go Home tonight to a kind, gracious Father and a loving Bridegroom unless you, too, had all the day been kind, gracious and loving. It checked many a hasty word and act and mellowed all my life.

When the suggestion concerning the cultivation of Love came, I rejoiced, for I knew a blessing lay in that also; and there has, and a deep and rich one, too. Not only have I been enabled day by day to be more kind in my thoughts, gentle in my words, and loving in my deeds, but my eyes have opened wider and wider to the measureless love of our Heavenly Father and His dear Son. In every day I find Their love; I have only to follow step by step as They beautifully arrange each day and fill it with blessings and love.

I have more trials than ever before, but they are only blessings in disguise. I am learning what St. Paul meant when he spoke of "light afflictions, but for a moment." The "eternal weight of glory" is getting brighter each day, as I learn more of the height and depth and length and breadth of the wonderful love of God. I shall be glad to go Home by whatever way my Father sees best, but I am not anxious as I used to be, for each day is full of His love and blessing.

I have wished to tell you particularly (as an isolated child of God) of a rich blessing I found I was not shut out from, did I but reach out by faith and claim it: Some time since, a dear sister of the Cameron Class was unable to attend the usual Wednesday night testimony meeting, and so, alone at home, she had a blessed testimony meeting. Afterward, when she told of this experience, I wondered if this blessing were not for all the isolated ones. I remembered your admonitions in Vol. VI. concerning the Memorial--that an isolated individual allow his faith to go out with sufficient strength to the Lord to claim the promise of Matthew 18:20, regarding the Lord and himself as two. It seemed to me the same principle applied here, and I began the Wednesday night meetings--and such blessings from the Lord! It is as good as the DAILY MANNA morning service--to be in union with the Body--the whole world over!

I have been very careful to use Wednesday evening, because the Lord's blessing is more especially with me on that day. Other isolated sisters are testifying to this same blessing. We had been getting too much solid food and not enough fluid, heretofore.

The blessing of fellowship with yourself still continues with me through the pages of THE WATCH TOWER. It is ever "meat in due season," for which my appetite grows continually keener.

Dear Brother, "The Lord bless thee, and keep thee; the

Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace!"

Your sister in the Anointed, HOPE TATE.--Canada.

R5804 : page 351

BLAZED A TRACK THROUGH BAD THEOLOGY

OUR WELL-BELOVED PASTOR:--

Loving greetings in our dear Lord and Redeemer, to you and all of "like precious faith."--Ephesians 3:14-21.

Beloved Brother, it has been our thought this year to send you some slight token of the great love we have for you, as God's appointed servant and channel for dispensing the "Meat in due season" to the Household of Faith. How grateful we are to you, under God, for blazing a track for us out of a maze of bad theology! Daily we bear you up before the Throne of Grace, praying that He who has so far worked out His will in you may complete His work in His Elect, that you, with us and all the dear ones who are earnestly pressing forward, may be presented faultless before the presence of His glory with exceeding joy.

We ask you, dear Brother, kindly to accept the HEAVENLY MANNA sent herewith with our autographs, also the 2L. Money Order enclosed as a token of our loving esteem from those to whom the Truth has come at the village of Turangarere.

Sister Black by asking Sister Kelly to read Vol. 1, was the means of presenting the Truth which Sister Kelly was privileged to pass on to Sisters Mitchell, Merritt, Clough and Mulvay; and Sister Clough was used to pass the Message on to Sister Brown, and Sister Mitchell to Sister Gage. All are fully consecrated and pressing forward for the Great Prize.

Sister Black received the First Volume in a very strange way. Her little granddaughter was buying a book for a birthday present for her grandmother at a second-hand dealer's shop. The man advised her to take the book, as her grandmother would like it; and so this great blessing came to us.

Another dear one, Sister Bessie Lambei, sent a subscription asking that she, too, might be included in the gift to the Pastor to whom, under God, we all owe so much. Sister Lambei is one of the Lord's isolated ones.

We are hoping if it is the Lord's will to meet in Wellington for Convention on December 25th; but just now New Zealand trade is paralyzed by an industrial strike, which if not soon settled may hinder our meeting. But we all look forward soon now to be favored by being present at the Great Convention of the First-born ones (Hebrews 12:22-24) beyond the Veil. Then we hope to meet our Beloved Master; and among all the dear Elect, what joy it gives us to look forward to meeting the dear Pastor, who has been so abundantly used of God to bring blessings to us and all the dear "Feet" Members of the Body, which is the Church! Earnestly entreating God's blessing upon your labors of Love for Him and His,

Your loving Sisters, by His Grace.
North Island, New Zealand.

[The Editor begs these dear Sisters in Christ to accept his thanks for their kind words of comfort, which he will always cherish as priceless in value; also for the copy of MANNA containing their autographs. As for the 2L., he is putting it into the "Comfort Fund," from which he sometimes has the privilege of doling out a few dollars for the aid of brethren falling into dire need. The Editor has no lack. The Society's allowance to him and all the office workers, of ten dollars monthly for clothing and incidentals, is more than sufficient for our comfort.]

THE CANADA RED CROSS CONTRIBUTIONS

DEAR BROTHER RUSSELL:--

Here in Canada there is a general movement on for soliciting funds for the Canadian Red Cross work. Will you kindly give us your view on the subject?

This is a matter of personal judgment--as is every benevolence. The Lord's people must remember that their all is consecrated to Him, and they must seek to use their best judgment respecting the use of their financial talents, as well as others. We would feel disposed to resent anything in the way of an attempt to coerce or compel contributions, and would prefer to exercise our own judgment and conscience, and not to have any one tell us what we should do, or should

not do. However, emergencies might arise in which we would have the right to allow mercenary considerations to have their weight--if, for instance, because an employee should fail to contribute it would bring him into disfavor with his employer, so that he might lose his situation, or if a business firm found that they might be boycotted unless they contributed liberally, we believe that they would have a right to treat this matter from a commercial basis. The giving to the Red Cross Society would certainly not interfere with anybody's conscientious scruples.

An examination of the Canadian Militia Act shows that certain persons are exempt from military obligations; viz., Judges, Government clerks, Telegraph clerks, Revenue clerks, Wardens of Prisons and Asylums, Policemen, Firemen, College professors, the Clergy, the son of a widow and persons averse to military service on religious grounds.

====================

International Bible Students Association Classes

STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

VOL. XXXVI DECEMBER 1 No. 23
A. D. 1915--A.M. 6044

CONTENTS

View From The Watch Tower.........................355
  War May End in Exhaustion.....................355
Proper Mortification of the Body..................356
  Improper Mortification of the Flesh...........356
  No Second Probation for the Church............357
Editor's Answers to Interesting Questions.........358
  Two Ordinations--One of God, One of Man...358
Decorum in the House of God.......................360
  Consideration of Rights of Others.............361
  Punctuality a Mark of Character...............361
God's Love for Israel............................361
A Little Talk by the Way..........................362
  The Apostle's Loving Counsel..................362
  Looking on the Things of Others...............363
Interesting Letters...............................364
  "Before Afflicted, I Went Astray".............364
  The Progress of Three Months..................364
Your Good Hopes for 1916..........................365
"Watch Tower" Subscriptions.......................366

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually

and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1916--YEAR TEXT--1916

As our Year Text we have chosen these words, "Strong in Faith." (Romans 4:20.) Price, postpaid, 50c per dozen; 5c each.

THE EMPHATIC DIAGLOTT

We have the Diaglott only in leather binding, at the reduced price of $2. All back orders have been filled. We still offer THE WATCH TOWER for a year, as a premium, to any one not a TOWER subscriber, who orders the Diaglott; this introduces to him THE WATCH TOWER literature.

NO EXCEPTIONS TO THIS RULE

All cheques, drafts, money orders, etc., should be made out to WATCH TOWER BIBLE AND TRACT SOCIETY.

==========

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 34; (2) 302; (3) 303; (4) 84; (5) 67; (6) 6; (7) 105; (8) 102; (9) 155; (10) 15; (11) 280; (12) 188; (13) 332; (14) 113; (15) 153; (16) 10; (17) 19; (18) 144; (19) 130; (20) 95; (21) 194; (22) 267; (23) 196; (24) 249; (25) 229; (26) 283; (27) 4; (28) 145; (29) 28; (30) 8; (31) 207.

==========

A POPULAR BOOKLET ON HELL

No other booklet is so much in demand as the one entitled, "WHAT SAY THE SCRIPTURES ABOUT HELL?" We have these now in good supply at 5 cents each. By the dozen, in booklet, 50 cents; in TOWER form, 40 cents per dozen, 25 for 75 cents, $2.00 per hundred, postpaid.

===================

R5805 : page 355

VIEW FROM THE WATCH TOWER

WAR MAY END IN EXHAUSTION

THE renowned German Socialist paper Vorwaerts calls on warring nations to announce their aims and makes the following stirring appeal:

"Premier Asquith's exposition of the objects of the war last Fall was lacking in clearness and full of phrases, but at any rate, it was more specific than his assurance now that England is determined to continue the war to a successful end and to exhaust all her resources to attain the common highest goal. Less hazy is France's new man, Briand, in stating the object of driving the enemy out of the occupied provinces, including Alsace-Lorraine; but Briand, too, soon loses himself in clouds of rhetoric when he says that France will not make peace till justice is reestablished by victory and all the guarantees of a lasting peace obtained.

"One would think that after fifteen months of the world's most terrible war, statesmen would be able to give a more specific answer to the question, and make it clearer to the peoples for what purpose they are shedding their blood--what goal has been set, and for what prize they are struggling. The defense of the Fatherland, freedom, justice, kultur--all that no longer suffices today. These are words which each may interpret as he likes, and it is really high time to speak more intelligently and to the point.

"It seems almost as though both parties to the war feared to betray their plans to each other, for it is not only France and England that shroud their war goal and peace conditions in fog; the German Government is no less reticent; and still more, whenever expressing itself as to the purposes of the war, confines itself to generalities which may be in place in firing soldiers with courage before a charge, but which do not serve to disseminate the necessary clarity as to Germany's final intentions, either at home or abroad.

"Stories about peace wishes and peace efforts of the German Government are being officially branded as false. Von Bulow is in Switzerland for rest and recreation, and Solf [the Colonial Secretary] only wants to visit his dear friends in Holland and once again eat good white bread.

It isn't true, either, that the imperial Chancellor, in presence of Tom, Dick, or Harry, named the acquisition of Belgium to the Meuse line, the annexation of Courland, and 30,000,000,000 marks indemnity as peace conditions. Well, for the past twelve months we have heard what isn't true; can they take it badly of us if we would like for once to hear what is true, what the German Government really does consider its object in the war game?

"It cannot be the case forever that battle after battle is fought, that great armies are led against one another in new theatres of war, without the people learning what has been attained, and what still must be achieved in order that the peace bells may ring.

"The others, they tell us, must sue for peace, for we are the victors; but unfortunately the others don't consider themselves vanquished, and no result is reached. The war continues indefinitely because both parties fear to place limits to their demands and speak them out for fear that the announcement of the object for which they are fighting will be interpreted as a sign of weakness. It may go so far that this war will end with the complete exhaustion of all parties, because no one cared to say under what specific conditions it was prepared to end it. If this is to be prevented, then all the Governments must at least leave the realm of rhetorical generalities, and confess their concrete programs, and if, confused by the changing fortunes of war, they are not able any longer to picture to themselves clearly the objects of the war, let them open up the floodgates of public discussion. Then we shall soon have clarity and, we hope, peace."

* * *

Too much courage, too much pride, is surely leading those in control of the world's affairs--in harmony with the Divine prediction--on to exhaustion. We behold the ripe manhood, the flower of Europe, going down to the Valley of Jehoshaphat--the Valley of Death--the cemetery valley of Jerusalem. (Joel 3:2,12.) And while we see the wealth of the world being wasted, our hearts would be so very, very sick if we did not have the assurance of God's Word respecting the grand outcome of universal blessing through Messiah's Kingdom, which is to follow the great turmoil of Armageddon! Well did Jesus predict that men's hearts would be failing them for fear and for looking after the things approaching! Well did He say to us as His followers, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh!" (Luke 21:25-28.) We rejoice not in the trouble, which surely saddens every tender heart. But we do rejoice that, since the world will be prepared for the grand change of government in no other way than through "a Time of Trouble such as never was since there was a nation" (Daniel 12:1; Matthew 24:21), Messiah is about to stand forth, clothed with Divine power, to take to Himself His great power and reign for the blessing of all the families of the earth.

====================

PROPER MORTIFICATION OF THE BODY

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."--Romans 8:13.

MANY times have the children of the Lord read these words of the Apostle. Many times have His true saints pondered over their solemn import. Many times, too, have those less saintly read them, and instead of taking the lesson to themselves, have applied it to their worldly neighbors and allowed the lesson to lose its force upon themselves. But the most saintly of God's people need, as the Prophet declared of Israel of old, "precept upon precept, line upon line, here a little and there a little." (Isaiah 28:10,13.) Our poor earthen vessels are very leaky and fragile, and need constant replenishment from the great Fountain of Truth and Life.

So let us again ponder over these gracious words of the Lord's mouthpiece and have their lesson impressed more deeply upon our minds. St. Paul is here addressing the Church of Christ only. He is not addressing the world. The Church have entered into a solemn Covenant with the Lord to lay down in sacrifice earthly things, the earthly nature. The Apostle assures us that if we succeed in faithfully laying down our earthly life with all its hopes and prospects, we shall live. It is not merely that we shall covenant at the beginning of our Christian course to do this, but we must carry out to its completion this mortification of our body--the deeds of the body.

The body with its deeds represents all the human interests--not merely the weaknesses and infirmities of our fallen condition, and our sinful tendencies. Those, of course, we are to mortify. We are to deaden these at once, as far as is possible. But we are also to sacrifice the earthly interests which are not sinful, but which

R5806 : page 356

would prevent our attainment of the glorious hope set before us, which would in any degree handicap us in the Heavenly race. Are we all doing this day by day? As we mingle with others and come into contact with the world and its influences, as we engage in the affairs of life, are we continually mortifying the deeds of the body? Are we crucifying the flesh? Are we dying daily to the things of earth? Are we living more and more fully each day as New Creatures in Christ?

IMPROPER MORTIFICATION OF THE FLESH

Day by day we shall find opportunities to mortify the deeds of our flesh; and this we must do, if we would live and grow as New Creatures. Some very mistaken notions are held by many in the world as to the proper mortification of the body. Some of our Catholic friends make a mistake in their zeal to do what they consider mortifying the flesh. For instance, many of them lie on a stone floor instead of on a bed; some will lie down to be walked upon and to be made a mat for others to wipe their feet upon; some will whip themselves until they have lacerated their flesh and then wear a hair jacket, with all the torture that means. These have certain sins in their minds of which they have been guilty, and for which they think they should do penance. With others this penance is not voluntary, but of compulsion by those who are in authority over them. The difficulty with these individuals is that their heads are wrong; they lack the spirit of a sound mind. They mean right; but they have been mistaught, and their consciences are perverted and falsely trained.

The heathen also practise such mortification of body. Some of the zealots among them will hold up their hands for hours at a time, or sit or lie down upon spikes to mortify their flesh. Some imprison themselves for years in a cramped position in a box, being fed through an aperture. This they do to show that they are very holy, and they think thus to appease their god, or to bring themselves into a condition where their individuality and sensibilities will become lost and that they may in this manner be absorbed into the Diety--a condition of Nirvana, as it is called. They want to be pleasing to their deities; but we know that the true God is not pleased with any such sufferings and tortures. He is not a God of that kind. What manner of God would it be who would delight in seeing His children lying upon spikes or doing any other such senseless thing? Such is not the God of the Bible. Such a disposition could belong only to a demon, and practises of this nature are actuated by demons or are the vagaries of a disordered, untutored or misdirected brain.

SELF DISCIPLINE FOR A PURPOSE

The God of the Bible has, during the Age now closing, been calling out of the world a very special class of mankind. We have faith in this God because the instructions of His Word are reasonable, and because the results of following these instructions are in every way most satisfactory and gratifying. The wonderful fulfilments of its prophecies in the past and in the present are most convincing. The manifestations of His providences and His guidance in the lives of those who have served Him --this God of the Bible--are likewise so marked as to be unassailable. He has given to these "exceeding great and precious promises," which relate to the life which now is and also to that which is to come, and which sustain and strengthen the children of God in all their pilgrimage through this vale of tears to the Heavenly City, "whose Builder and Maker is God."

We are assured in the Holy Word that if we are faithful to our God under present unfavorable conditions and environments, if we are loyal to the principles of Truth and righteousness and to our Covenant of Sacrifice made with Him, we shall have quite a conflict with ourselves and with the sins that are entrenched in our mortal bodies. He tells us, too, that such loyalty to Him will bring persecution and misunderstanding, because of the condition of darkness which now envelops the world of mankind. Yes, we well know that our faithful endeavor to serve the Lord and His Truth will now bring opposition from the world, from our own flesh, and from the great Adversary and all his hosts of darkness; for all these are leagued against us as followers of Christ--our Savior, our leader, our Pattern.

We are to mortify the deeds of the body, but not the body itself without a purpose. There must be a reason, a Scriptural reason for so doing, a definite and worthy object before us in all our work of mortification. We might just as well go out and commit suicide at once, drink some poisonous acid, and think, "Now I have mortified my body," as to inflict torture upon ourselves, thinking through it to correct our sins or weaknesses. Only a greatly perverted mind and conscience could entertain such a wild idea. Whatever mortification is practised by the child of God should be actuated by the Spirit of God, the mind of God. "If ye through the Spirit do mortify the deeds of the body, ye shall live."

There is today a meaning in the word mortification as ordinarily used, which is altogether different from the sense of the word as used by the Apostle. We sometimes say in speaking of a certain experience, "I was greatly

R5806 : page 357

mortified"; meaning that the experience produced humiliating or embarrassing results. But the deeds of the body are not thus dealt with. We are to mortify in the sense of putting to death the deeds of the flesh. This is the primary meaning of the word.

We are striving day by day to develop the fruits of the Holy Spirit--fortitude, meekness, gentleness, patience, self-control, long-suffering, brotherly-kindness, love. It is while endeavoring to put these qualities of character into practise, to increase this blessed fruitage in our hearts and lives, that the mortification, the killing, of the deeds of the body is accomplished; for all the conditions about us are unfavorable. If conditions were favorable, if every one about us should encourage us in the good way and commend us for our course, the mortification of our flesh could not so well be brought about. It is in struggling against adverse influences, in encountering opposition and by conquering its power over us, that we gain strength and development as New Creatures in Christ. There will be no mortification of the flesh in the Millennial Age. But there is now. And it is this mortification of the deeds of the body, the crucifying of the flesh with all its earthward tendencies, that will, if persevered in, bring us the eternal life--the glory, honor, immortality --promised to the overcoming saints of the Gospel Dispensation. But if we take any other course we shall not gain the prize which has been offered to us in this Age.

NO SECOND PROBATION FOR THE CHURCH

There is in our text no intimation of a second probation for any of those addressed. These words were spoken to those who in the present existence are on trial for life. The Apostle does not say, If ye live after the flesh ye will lose the prize now offered, but you will have another trial for life later on. Neither does he say, If ye live after the flesh ye shall suffer endless torment. But his words speak of a present probation, the issue of which will be life or death, an eternity of existence in bliss and happiness or an endless cessation of existence. Nor is the Apostle here discussing the terms of salvation by the exercise of faith in the atoning blood of Christ. All this is taken for granted. He is speaking here, not of what we believe, but solely of how we are to live.

Shall we, because of this, spring to the conclusion which many take, that it is immaterial what we believe, so long as we live well? By no means; and those who would so construe these words of the Apostle take but a very shallow view of his teachings, one which would rob them of all their import. But noticing that his words were addressed to those who have already exercised saving faith in Christ, and not to the world in any manner, we can get a proper understanding of what he meant. The heedless Christian who applies this warning to everybody, allows it to lose all its force upon himself. This is the very reverse of the Apostle's intention. He is talking to the saints, to consecrated believers in the redemption which is in Christ Jesus, those who have been begotten of the Holy Spirit of God to a new nature, even the Divine. It is for this reason that he says nothing here about the Ransom nor about the Millennial Age of trial for the world. Those who are addressed here are having their trial now, and the decision in their cases will be rendered before the world comes into judgment.

The Apostle's warning, therefore, is not at all applicable to the world, but is full of solemn import to the Church. These, having presented their bodies a living sacrifice with Christ, acceptable through Him, having made a sacred covenant with God to live henceforth after the Spirit and to seek those things which are Above, are not at liberty to annul or ignore that covenant. They can never again claim the human nature which they have laid down, for to this they have relinquished all claim and title. If they make any such endeavor, either by ignoring or despising their covenant with God, they forfeit all right and claim to the spiritual nature and reward, which can be attained only by faithfulness to our Covenant of Sacrifice even unto death.

It is therefore logically manifest, even if the Apostle had not so declared, that if we, consecrated believers, turn back again to live after the flesh, we shall die; that for us to be carnally minded is death, while to be spiritually minded is life and peace. Our Master's words in Matthew 16:24,25 are to the same effect--"Whosoever [of My disciples] will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

R5807 : page 357

THE WORKS OF THE FLESH

An important question then is, What is it to live after the flesh? Our reply is, to live after the flesh is to live in gratification of even the legitimate cravings of the human mind and the human body, when such gratification will prevent our necessary progress in the narrow way and take time which we should use in our development as New Creatures or in the laying down of our lives for the brethren. And this is a very easy thing to do. Let us just cease our efforts to crucify the flesh, to mortify the deeds of the body, and listlessly abandon ourselves to the natural inclinations of the flesh; and at once we begin to gravitate downward, and soon we find resistance more and more difficult, and the path more and more slippery. Then, unless we make heroic and prayerful efforts to regain our lost position, we shall continue to go downward; and the end will be death.

St. Paul defines the works of the flesh thus: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." (Galatians 5:19-21.) What moral filth and pollution this describes! But such is the tendency of fallen human nature. Just cease to strive against the old nature, and presently some of these noxious weeds will be flourishing and crowding out the good that remains.

"Ah, well," says one, "I have not all those mean qualities." Well, we are very glad you have not; very few have them all. But, beware, you may not know what manner of spirit you are of, naturally. Be sure that your old nature is not free from inherited, and perhaps a formerly cultivated, tendency in some of these directions. The only safe way is to watch and pray against them, to fill the mind with the things of the Spirit of God, lest ye enter into temptation.

Consider the blessed fruits of the Spirit--love, joy, peace, long-suffering, meekness, gentleness, goodness, faith, self-control. "Against such there is no law." To live in the cultivation of these fruits and graces is to "live in the Spirit," and to "walk in the Spirit." Thus do we not only possess our souls in safety, but we constantly progress in the development of the character of Christ. Indeed, we are only safe while we are growing; there is no safety in standing still. If we cease to grow, we begin at once to retrograde.

THE USES OF DISCIPLINE

We see, therefore, that the Christian life is of necessity a warfare, a battle, between our new nature and the tendencies of the flesh, supplemented by the attacks from the outside, from the world and the Adversary with his

hosts. It is a conflict which we dare not relinquish; for not only is the prize of our High Calling dependent upon it, but also the issues of life and of death are in it. How solemn a thing it is, therefore, to live under these circumstances; for daily and hourly we are standing before the bar of judgment! "If we live after the flesh, we shall die; but if we through the Spirit, do mortify [put to death, refuse to gratify] the deeds of the body, we shall live." All true sons of God will so live; for, says the Apostle Paul, "As many as are led by the Spirit of God, they are the sons of God."--Romans 8:14.

If we wilfully refuse the leading of God's Holy Spirit, we forfeit the blessed relationship of sons. If we listlessly disregard this leading, we greatly endanger that relationship; and as surely as we are sons we shall receive chastisement for our correction and discipline. But while we should be grateful for such a restraining hand, for this rod of correction, if we need it, yet we should be very careful to require as little of it as possible. "If we would judge ourselves, we should not be judged" of the Lord. (1 Corinthians 11:31.) However, with the most careful and prayerful watching against the uprisings of the old will and of the flesh, we will doubtless make many mistakes and need some chastening experience from the Lord; "for what son is he whom the Father chasteneth not?"--Hebrews 12:5-12.

Let us, then, remember the exhortation, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Hebrews 12:5,6.) In the difficult course before us, and in view of all the dangers that beset us, the pitfalls laid for our feet, the weakness of our own unaided efforts, how blessed is the promise of our Father in Heaven to give the Holy Spirit to them that ask Him; how precious the assurance that if we are filled with the

Spirit we shall not fulfil the desires of the flesh, but shall be enabled to mortify the deeds of the body that we may live! How necessary it is to live very near to the Fountain of all grace, to pray without ceasing and to watch with perseverance!

If at times we know not whether to turn to the right or to the left, know not wherein to walk, let us lift our hearts to the Lord, and wait before Him, remembering the Divine assurance, "Delight thyself in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." "In all thy ways acknowledge Him, and He shall direct thy paths." (Psalm 37:4,5; Proverbs 3:6.) Thus His dear voice brings comfort, strength, rest, in the midst of all the cares and perplexities of the way. "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God!"--Galatians 6:16.

===================

R5807 : page 358

EDITOR'S ANSWERS TO INTERESTING QUESTIONS

TWO ORDINATIONS--ONE OF GOD, ONE OF MAN

QUESTION.--When, by whom and how were you ordained a minister of the Gospel?

Answer.--Before answering this question, I would call attention to the Scriptural teaching on the subject of ordination. From what we believe to be the Bible standpoint, there are two ordinations proper. One is of God; one of men. The ordination of God is the begetting of the Holy Spirit. Without this no one is authorized to preach the Gospel. If any are preaching without this ordination they are, to our understanding, preaching without Divine ordination. They are doing something that they are not authorized to do.

Our Lord told how He was ordained to be a preacher; and the Scriptures tell us that we are to walk in His steps and to have experiences similar to His own in many respects. As ministers of the Cross, we are to copy our Lord Jesus Christ as fully as we are able to do. But He was perfect, and we are imperfect. Consequently we are to have the forgiveness of our sins, while he had no sins. He, therefore, constitutes the basis of forgiveness of all who come unto the Father through faith in His blood. He mentions His own ordination, saying, "The Spirit of the Lord is upon Me; because He hath anointed Me to preach good tidings to the meek." (Isaiah 61:1.) As that ordination came upon Jesus, it still later came upon the disciples at Pentecost; and all down the Gospel Age it has come upon the followers of Christ, anointing them to preach the Gospel.--Luke 4:17-21; 1 John 2:27.

All who have received the ordination of God have the authority to preach according to their opportunities and abilities. Some of them may be deaf mutes and cannot preach audibly. Others may be limited by sex; sisters cannot preach as do the brethren; but they can preach, nevertheless, in "showing forth the praises of Him who hath called them out of darkness into His marvelous light." (1 Peter 2:9.) Moreover, they are fully ordained to make known the good tidings, but, according to the Apostle Paul's statement, not in a public way. There are some men who cannot preach publicly on account of lack of talent or opportunity, but all men, by their lives and conversation, can proclaim the glory and honor of the great and loving God who lifted them out of darkness into light, out of a horrible pit, out of the miry clay, and placed their feet upon a Rock and established their goings.--Psalm 40:2.

There comes, however, another special ordination of those who are called ministers of the Gospel, in which class I count myself. This is ordination by the Church, and is recognized by all denominations everywhere. By some it is considered a mere form, by some it is performed with great ceremony, by others with less ceremony. But to our understanding, each congregation should have those whom it has chosen ordained in a Scriptural way--by the stretching forth of hands--by a vote.

The form of the statement in Acts 14:23, with other frequent references to elders in connection with all churches, justifies the inference that ordination was the invariable custom in the early Church. The term "elders," as seen in this text, includes evangelists, pastors, teachers, and prophets--public exponents. Hence it is important that we learn what is meant by the word "ordained."

At the present time the word ordination is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word cheirotoneo, used in this text. It means "to elect by stretching out the hand," still the usual form of voting. This definition is given in Professor Young's "Analytical Concordance to the Bible." As this may be considered a Presbyterian authority, we give also the definition set forth in Strong's "Exhaustive Concordance of the Bible," which may be considered a Methodist authority. The latter defines the root of the word--"A hand-reacher, or voter (by raising the hand)."

R5808 : page 359

The Scriptural method of ordaining elders in all the churches is by congregational election--by stretching forth the hand in a vote. To insist upon such an election before serving is to follow Scriptural order; it fortifies the elder, and, additionally, reminds the congregation of its duties and responsibilities as appointees of the elders in the Lord's name and Spirit--as expressing God's choice, God's will. Additionally, the Scriptural arrangement interests the members of the congregation in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation, and puts an end to their thinking of them as "my people"--rather than as "the Lord's people, whom I serve."

Whoever has not been ordained in these two ways is not an ordained minister of the Gospel in the Scriptural sense. First, the Divine ordination is necessary; second, the earthly ordination is necessary. By the grace of God I have both of these.

In the case of those who are doing a public work in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY, they are ordained as a whole. They are sent forth by the officers of the Society; and as a majority of the classes everywhere are recognized by the Society, and as they in turn recognize the Society, they therefore recognize this ordination through the Society.

Question.--Where did the Society get the authority for sending out preachers?

Answer.--It gets its authority primarily from the Lord, who authorizes all His people, who receive the Holy Spirit, to go forth. Secondly, the Society is a business organization for religious work in the service of the Lord, by printing books, pamphlets, charts, etc., and by sending out its representatives to preach--by word of mouth and by printed page. This is its only business. It is acting in the same way as did the Church at Antioch, who especially chose Paul and Barnabas to do a missionary work, and who voted these to be representatives of that Church.--Acts 13:2,3.

When Paul and Barnabas went forth, they did not say, "We preach in our own name." They would have had a right to go in the name of the Lord and preach; but, in addition, they had the financial backing, we understand, of the Antioch congregation, just as today our representatives have the backing of the Society. When they go to a place, they can say, "Here is a letter which shows that we are acting for the Society." So they do not go simply in the name of Christ, but they go as representatives of this Society, which is known to be doing an evangelizing work.

Question.--As to the name of the Association: Is it the WATCH TOWER BIBLE AND TRACT SOCIETY? or the INTERNATIONAL BIBLE STUDENTS ASSOCIATION?

Answer.--It is both. They are virtually the same thing. The INTERNATIONAL BIBLE STUDENTS ASSOCIATION, the WATCH TOWER BIBLE AND TRACT SOCIETY and the PEOPLES PULPIT ASSOCIATION are in many respects identical. Why have three names? For the same reason that there are in the various churches different Societies --the Home Missionary Society, the Christian Endeavor Society and the Epworth League, etc., etc. Are they not all doing the same work and trying to help people to live a Christian life, etc.? Yes. Why have different Societies? For the reason that each has a different branch of the work to which to attend.

So it is with us. The parent Association is the WATCH TOWER BIBLE AND TRACT SOCIETY, chartered under the laws of the State of Pennsylvania. Its purpose is to publish the Truth, to send forth missionaries, etc., etc. The property that was necessary to transact business, etc., was in its name; for no other was necessary in the State of Pennsylvania.

When we moved here to New York, we were informed that the WATCH TOWER BIBLE AND TRACT SOCIETY could not hold title to property here. We were told, "You can do business in a personal way, but not as a Society. So if you want to do any business here, you must be chartered as an Association." "Very well, then," we said, "we will organize the PEOPLES PULPIT ASSOCIATION." This is merely another name for the WATCH TOWER BIBLE AND TRACT SOCIETY, for New York business.

Later on, in Great Britain, we were informed, "Your American Charter does not count for anything here." Consequently we took out a Charter there for the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. This reads practically the same as the Charter of the WATCH TOWER BIBLE AND TRACT SOCIETY.

These three different Societies were made necessary by the law of different states and countries. For some things the WATCH TOWER BIBLE AND TRACT SOCIETY is the preferable name. It is the parent Society and the one to which contributions are made. Whoever makes a donation is expected, if he will, to make it in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY.

The PEOPLES PULPIT ASSOCIATION is the only one of the three that can do business here in New York, and the WATCH TOWER BIBLE AND TRACT SOCIETY deals with the PEOPLES PULPIT ASSOCIATION as though they were two independent organizations. Nevertheless they are the same--just as with the different Societies of the nominal churches, which would have, perhaps, the same treasurer.

Thus the whole management is by the WATCH TOWER BIBLE AND TRACT SOCIETY, and these auxiliary organizations merely help in carrying on its work. We sometimes use one name and sometimes another, just as any one would have the right to use any names appropriate to his work. It is equally appropriate to say that we are the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We are Bible students, and are helping Bible students in all parts of the world, by the printed page, by financial assistance and in other ways. It is also appropriate to use the name PEOPLES PULPIT ASSOCIATION in connection with persons who are engaged in preaching and are acting under guidance of the WATCH TOWER BIBLE AND TRACT SOCIETY.

In other words, the PEOPLES PULPIT ASSOCIATION cannot transact business except through the WATCH TOWER BIBLE AND TRACT SOCIETY. The WATCH TOWER BIBLE AND TRACT SOCIETY has the management, and the PEOPLES PULPIT ASSOCIATION does the work--absolutely.

The INTERNATIONAL BIBLE STUDENTS ASSOCIATION has no legal status except in Great Britain; the PEOPLES PULPIT ASSOCIATION has none except in New York State.

We keep the "WATCH TOWER" prominent in letterheads, etc., so that the friends would not misunderstand us and think that the "WATCH TOWER" has gone out of the work. We use one name or another, as would seem to be most convenient in the work. For instance, we now have on the title page of the STUDIES IN THE SCRIPTURES the name INTERNATIONAL BIBLE STUDENTS ASSOCIATION, instead of WATCH TOWER BIBLE AND TRACT SOCIETY, as formerly. Here we have a distinctive name, different from others. There are Bible Teachers Associations, Tract Societies, etc., etc.; but here we have a name especially appropriate to put on our publications,

R5808 : page 360

because it represents exactly the thought which we desire to express.

Question.--From what School of Theology were you graduated?

Answer.--I am still in the School of Christ and have not yet been graduated. We get our theology from the BIBLE. Some of our friends have taken their theology otherwise, have taken it from human instructors, and have afterwards found that they had wasted their time. Some things which they were taught were Scriptural, and some things were sectarian. We are simply trying to find out what the BIBLE teaches. As the Apostle Paul said to Timothy, so we desire to do: "Study to show thyself approved unto GOD, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."--2 Timothy 2:15.

The Apostle did not tell Timothy to go to some Theological School, or tell him which would be the proper one to attend if he wished to get confused. He merely told the young man to rightly divide the WORD OF TRUTH --to see which portions refer to Natural Israel and which refer to Spiritual Israel; which are earthly promises, belonging to the natural man, and which are spiritual promises, belonging to the Christian; which belong to the present time, and which to the future.

Some of our number have been graduated from a theological seminary. At the time of their graduation they thought that their school was the best there was. But since they entered into the School of Christ, they find that really they would have been much better off if they had not gone to the seminary at all; for it took many months and years to get out of their heads the errors which were there drilled in.

Question.--How should we understand the Apostle's advice to Timothy to "Lay hands suddenly on no man"? Does not this imply a formal ordination?

R5809 : page 360

Answer.--The Apostle Paul's words to Timothy might be variously understood. If we should read in tomorrow morning's paper that some one suddenly laid hands on a man we would understand that he had been assaulted. We are to remember that this is not the way the expression would be understood in the Greek, but that the translators gave us what they thought the proper meaning. The early Church had a ceremony of formally laying hands on the heads of their elders, deacons, etc. When the Apostles did this, it was the indication of the impartation of the Holy Spirit. None but the Apostles could bestow this. The Churches may have had some custom amongst themselves in the way of appointing ministers, however, that in thus doing they might indicate that they approved of such persons.

There would be nothing improper in a similar ceremony, if a Pilgrim were sent forth by the WATCH TOWER BIBLE AND TRACT SOCIETY for a special service of some kind. The officers of the Society might step forward, lay their hands on the Pilgrim's head and say, "You are the representative of the Society." The priests in olden time laid their hands upon the head of the animal that was to be offered--to show that it represented them. So some one might be sent forth by the Society; but a ceremonial laying on of hands would be merely an appeal to the eye, carrying with it no other authority than the words, "You are appointed for such and such service," etc.

This leaves each little company of the Lord's people to use whatever ceremony they choose. Episcopalians and Catholics use a great deal of ceremony; other denominations use less. We believe that we also have the right to use as much or as little ceremony as we choose. The meaning of the word ordination is to authorize. True ordination is, first, of the Holy Spirit; second, of the association sending forth its servant with the Gospel Message.

====================

R5809 : page 360

DECORUM IN THE HOUSE OF GOD

[REPUBLISHED BY REQUEST.]

"Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil."--Ecclesiastes 5:1.

THE WISE MAN was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

"Keep thy foot." Notice where you are going. Do not go to the House of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with His people. The wise man goes on to assume what would be heard in the House of God. Be not ready "to give the sacrifice of fools," he says. This would seem to refer to laughter, levity, foolish talk and jesting.

This Scripture is one which may very properly be taken to heart by all of God's people at the present time. Reverence is very becoming. We have lost the fear that God will cast us into eternal torment. We know our Heavenly Father better than to suppose that He would have any such evil intention toward any of His creatures. But we should not go to the House of God as we would go to the market-place. Many of the Lord's people do not appreciate the fact that decorum is necessary in every place where God is worshiped.

It is for us to realize that we have God in the Church today in a sense that He never was in the typical temple. Wherever there is a meeting of the members of the Church, the Lord has declared that He will be there. The living stones constituting the Temple of God should be as fully reverenced as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear"--listen--not full of mirth. All conversation should be of a kind that would edify--build up--along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion. There should be no turning about and saying, "Here comes Brother So-and-so, Sister So-and-so. We shall hear them sing." Such conduct is very improper.

We do not know any lesson the Lord's people need to learn more than that of reverence. The Lord will not call any one devoid of reverence, and He wants that quality to grow strong. But when fear is banished, the tendency is to less reverence. Special care in this respect is to be observed when we go to the House of God, or to any place where Divine service is to be held.

R5809 : page 361

CONSIDERATION OF RIGHTS OF OTHERS

Not only should we watch our feet in going to the House of God, but we should watch what we take with us. We should see that we go there clean; that we take no vermin in our clothing; that we have no bad odors about us. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children may be left alone at home. When this is impossible, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. We believe, however, that a way could be devised whereby the child could be left at home until of such an age as not to disturb the Class. The majority of parents become so accustomed to the ways of their children that they do not realize that others are being annoyed--when probably every motion of the child is disturbing others. The others have their own trials to tax their patience without additional ones from us.

PUNCTUALITY A MARK OF CHARACTER

It would seem that some need to watch, not only their feet, but also their watches. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour appointed.

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character-development, which would have His approval, and which would help to prepare us for the Kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed, will not have a place in the Kingdom.

Hence these matters--unruly children, tardiness at meeting, etc.--will have to do with our fitness for a place in the Kingdom. By this we do not mean that we are being judged according to our work, or that we have any right to judge others according to their work. The Lord said, "Judge not." We should show that our endeavors to do the Lord's will are equal to the desires of our hearts. If we exercise determination in trying to live up to these, we shall be glad when we experience our change in the Resurrection.

===================

R5809 : page 361

GOD'S LOVE FOR ISRAEL

--DECEMBER 12.--HOSEA 11:1-11.--

ISRAEL TREATED AS A SON BY GOD--REBELLIOUS, SELF-WILLED, UNFAITHFUL--GOD'S MERCIES PURSUED THEM FOR CENTURIES
--ISRAEL'S CAPTIVITY IN BABYLON
--RETURN TO GOD'S FAVOR FORETOLD.

"I drew them with cords of a man,
with bands of love."--Verse 4.

HOSEA prophesied in Israel--the ten-tribe kingdom--prior to the Babylonian Captivity, dying about the time that Samaria capitulated. The name Hosea signifies salvation and corresponds well with the prophecy. The Lord through Hosea made plain to Israel that their national destruction and captivity was at hand; that it was a punishment for sin; but that it also told the people of God's sympathy for them, of His many loving forbearances, etc., and assured them that He would continue to love them to the end, and eventually bless them and recover them from the land of the enemy.

Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. Following the Lord's direction, Hosea took back his wife, reclaiming her; and his message to Israel was of God's continued love for that people--that although they had been unfaithful to the Lord, He would nevertheless loyally receive them again when they should have learned their lesson and be glad to come back as a bird from Egypt and a trembling dove from Babylonia.

"THE LORD LOVED THEE"

Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God's character were devoid of Justice--if His Love should override His Justice--it would be a terrible calamity for all those dependent upon Him. It would testify weakness of character instead of strength. It is the fact that God's Wisdom, Justice, Love and Power operate in full harmony--in coordination--that gives us admiration for Him, confidence in Him, love for Him; and all these appreciations are intensified as we realize His unchangeableness.

From the beginning God foreknew His Plan as we see it gradually ripening. He foreknew that man, allowed to take his course, would fall deeply into sin and be overwhelmed in its penalty, death. He foreknew His own purpose to provide in due time the Lamb of God as a Ransom-Sacrifice for the sins of the whole world. He foreknew the ultimate blessing of all the families of the earth, purposing that the glorified Redeemer should be the Deliverer of mankind. He foreknew and arranged a thousand years of restitution work, when under Messiah's glorious Kingdom all mankind should be brought to a full knowledge of God and a full opportunity for returning to all that was lost in Eden, all that was redeemed at Calvary; and when the ultimately rebellious should be destroyed. He foresaw from the beginning the glorious result when every knee would be bowing and every tongue confessing the glorious work of Messiah's Kingdom. This entire Program was to be of the Father and through the Son.--1 Corinthians 8:6.

It was incidental to this great Plan that God foresaw the wisdom of having a saintly company associated with Jesus in the great work of His Millennial Kingdom, which is to govern and bless thousands of millions. God determined to have two saintly companies. One class was to be of the earth, earthy, samples of what mankind might all eventually attain to through the assistance of the Kingdom. The other class of saints, still more highly exalted, were to be the Bride of Messiah and His Joint-heir in the Kingdom on the spirit plane. God could have filled these honorable positions with angels, who would have been glad of the opportunity of thus serving. However, instead, He chose to gather these companies from amongst men--from amongst the sinners themselves.

CALLING ABRAHAM'S POSTERITY

Many ways were open before the Lord for the gathering of the Elect for the future service. The one which He chose and has been carrying out was undoubtedly the

R5809 : page 362

wisest, the best. First of all, God called Abraham--a sinner like others, but one whose heart was full of trust in God and who delighted in the right ways of the Lord to the extent of his ability. God's Promise to Abraham was that his seed should constitute the Elect, and that through that seed all nations would receive a Divine blessing.

The period of nearly four thousand years since God's Covenant with Abraham has been devoted to the development of Abraham's seed--a natural seed and a Spiritual Seed. The two were mentioned to Abraham indirectly when the Lord said, "Thy seed shall be as the stars of heaven and as the sand of the seashore." (Genesis 22:17.) The stars of heaven thus are used to represent the Spiritual Seed of Abraham; the sand of the seashore, the natural seed.

For more than eighteen centuries God dealt with the natural seed of Abraham. His promises to them and the Law Covenant made with them were great blessings, inspirations, assistances. For although the Israelites, like others, were unable to keep the Law Covenant, being imperfect, sinners, nevertheless the endeavor to obey was helpful. The various chastisements of Israel, including their Babylonian captivity, were lessons intended for their good, and eventually made that nation, at the time when Jesus came to be the Redeemer, the most holy people in all the world--the only people recognized of God.

"HE CAME UNTO HIS OWN"

Nevertheless, much of the holiness of Israel in Jesus' day was merely a form of godliness, which did not stand the test. Only Israelites indeed--pure in heart, in motive --were enabled to appreciate the Gift of God and to become Jesus' disciples--probably 25,000 in all. Then the door of opportunity to become fellow-heirs with the Jewish saints was thrown open to the Gentiles; and God's Message was given them, inviting them also to joint-heirship with Christ. The gathering of this class has proceeded for eighteen centuries, while the nation of Israel has been rejected from God's favor. Now we are entering the great Time of Trouble which is to inaugurate Messiah's Kingdom. During this trouble the Church is to be glorified in the First Resurrection. Then the thousand years of Messiah's Reign with the elect, spiritual Bride, drawn from both Jews and Gentiles, will begin.

Still God's favor will pursue the natural seed of Abraham. Their lessons and chastisements will fit and prepare them more quickly than others of the world to receive the Messianic blessing. The earthly phase of Messiah's Kingdom will be Israelitish, in that Abraham, Isaac and Jacob and all the Prophets and saintly ones down to John the Baptist are to be made "princes in all

R5810 : page 362

the earth" (Psalm 45:16)--the earthly representatives in human perfection of the spiritual Kingdom of Messiah.

Naturally enough, Israel will then in a natural way come first into harmony with the Divine arrangement and be the first to get the blessing. However, during the thousand years of the Kingdom, as the Scriptures declare, all nations shall bless themselves in becoming Abraham's seed--in coming into relationship with the Kingdom, which will have an Israelitish basis. (Jeremiah 4:2; Isaiah 65:16; Genesis 12:3.) Eventually, all will be destroyed who do not thus become true Israelites. Thus Abraham's seed will eventually include all the families of the earth--all for whom God has provided life eternal. As for Gentiles--strangers from God--none will remain.

====================

R5810 : page 362

A LITTLE TALK BY THE WAY

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."--Philippians 2:2-5.

THE CHURCH at Philippi, as is well known, was the first Ecclesia established in Europe. It had a very small and humble beginning. Philippi was one of the principal cities of Macedonia. (Acts 16:9-14,20,21.) In seeking an opportunity for service for the Lord in this place, the Apostle went on the Sabbath day down to a river bank, where a few women habitually resorted for prayer; and he spoke to them the Word of God. Dr. McLaren, commenting upon the small beginning of the Church at Philippi, says: "Not blowing of trumpets, not beating of drums of any sort; a few women and some worn-out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the Church founded on that morning!"

The general character of the Philippian Church is revealed in St. Paul's Epistle, written to them at a later period. We find in it nothing like correction or reproof, as we note in most of the Epistles written by the Apostle to other Churches. His Philippian letter is a particularly beautiful and loving one, and indicates a very close bond of sympathy between him and this Church. On four different occasions that are recorded, this Church rendered practical sympathy and service to St. Paul, by financial assistance, as well as by words of comfort and cheer. Twice he received gifts from them for his support while he was at Thessalonica. Again, while he was at Corinth, they ministered to him. When he was a prisoner at Rome this loving Church did not forget the Apostle. It was their messenger, Epaphroditus, who brought to him the last touching memorial of their love.

Epaphroditus, it will be remembered, was the brother who was brought "nigh unto death," for the Gospel's sake --because of his faithful service in the assistance of the Apostle in the work of the Lord when there seemed little help coming from other sources. Upon his recovery from this severe illness, the Apostle Paul sent by him to the

Church at Philippi this beautiful letter known to us as the Epistle to the Philippians. See Philippians 2:25-28; 4:14-19; 2 Corinthians 11:9.

THE APOSTLE'S LOVING COUNSEL

The other Churches may possibly have ministered to the Apostle also; and we know that this was true in the case of certain individuals, among whom were Aquila and Priscilla. But we have no record of any Church that ministered to St. Paul as did the Church at Philippi. Apparently other Churches missed a great opportunity. We may be sure that while the Apostle urged the Churches to contribute to the relief of the poor saints at Jerusalem, etc., he made no request for personal assistance, however much he may have been in need, or however much he might have appreciated any small manifestation of their love for him and the cause of the Lord whom he served.

The lesson respecting love and humility which we find in the passage of Scripture under consideration does not intimate that these graces were lacking among the Philippians;

but it indicates that the Apostle recognized the great importance of these fruits of the Spirit, and the need for their continual cultivation, in order to a continued growth in the likeness of Christ. The opening words of the chapter are an exhortation to brotherly love and affection among themselves. He says, "If there be any consolation in Christ, if any comfort of love, if any bowels and mercies." The bowels were formerly considered the seat of the tender emotions, pity, compassion of heart. It would seem that the Apostle would put the Church at Philippi to the test, would let them answer as to whether these graces appertain to all who are New Creatures in Christ--as if he would say, "If you have found these blessed fruits to be a part of the character-likeness of Christ, let these be more and more developed in you all."

Then, as though they had assented to this proposition, had conceded that there is comfort, love, fellowship, sympathy, consolation, in Christ toward one another, he adds: You can fill my joy to the full by being thus minded toward each other, by having love one toward another, by having one mind, or purpose, or will, as a Church--the Lord's will. How grand an expression this is! His joy would be full; not by knowing of their mere professions, but by knowing that they loved, sympathized with, and consoled one another, that they had the proper fellowship as members of the Body of Christ. These things filled his joy more full than anything else that he could know concerning them. And he knew that these conditions would be most pleasing in the sight of their Lord and Master. The Apostle John emphasizes the same thought saying, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"--1 John 4:20.

LOOKING ON THE THINGS OF OTHERS

To this end--that such a spirit of perfect unity and fellowship might obtain amongst the disciples at Philippi --the Apostle exhorts that each one cultivate the grace of humility; that in every matter each shall take heed that "nothing be done through strife or vainglory," that self-laudation and strivings for preeminence be thoroughly put away as the greatest enemies to the Spirit of the Lord and to the attainment of His blessing. He urged that each should have that lowliness of mind which could see the good qualities and talents of the fellow members of the Body; and that they should appreciate these qualities as, in some respects at least, superior to their own.

Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we may ourselves possess; but so long as the Church is in the present imperfect, or tabernacle, condition, we may never expect to find all the abilities, all the talents, all the graces of the Holy Spirit in their highest development, in any one person. So, then, each may, if he be lowly of mind, see in others of the brethren certain desirable qualities or graces superior to his own; and these he should delight to recognize and to esteem their possessors accordingly.

For each to look merely on his own things, his own interest or welfare or comfort, or his own talents, and to ignore or forget the interests and comfort or talents of others, would be a manifestation of selfishness and a dearth of the Spirit of Christ, which is a spirit of love, consideration and generosity. In proportion as we are filled with the Holy Spirit of love, we shall find ourselves interested in the welfare and happiness of others. This was the mind, the disposition, which was in our dear Redeemer when He walked the earth, a disposition which He so wonderfully manifested; and we are sure that He has not since changed. And if we would be like Him we must develop in our characters these traits. If we are to be ultimately of the Bride class in glory, we must become copies of "God's dear Son."

The Apostle Paul not only holds up the Lord Jesus before us as the great Example of proper humility, self-abnegation and love, of a forgetfulness of self in the interests of others, but he also holds up before our vision the result, the reward, of our Lord. He reminds us of the high exaltation of the Master by the Father, that we also may be encouraged, and may realize that, if we are faithful in following the footsteps of our Redeemer, in sacrificing the advantages of the present, in crucifying self, in laboring as far as we are able in the advancement of the Cause of God and His Truth, in developing the fruits of the Holy Spirit, we may expect also to be glorified with Him, to share His name and His Throne of glory and His great work throughout the eternal future, as His Body, His Bride, His joint-heir.

A CLOSING WORD OF EXHORTATION

In verses 12-17, following our text, the Apostle pays a beautiful tribute to the Church at Philippi, and expresses his great love for them. How he reveals his confidence in their loyalty! And how glad he was to pour out his

own life on their behalf (see margin v. 17) that they might attain unto the fulness of the likeness of Christ! He lovingly exhorts, "Do all things without murmurings and disputings." In following the Master in the narrow way, we are not to murmur as we go, finding fault with its difficulties and its narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which Divine providence marks out before us. On the contrary, we are to realize and believe that the Lord knows exactly what experiences are necessary to our development in the School of Christ; that He is supervising our experiences for our highest good and His glory; that He is not forgetful of His promises to those who are His, but will, as He has promised, cause "all things [that come to us in the line of faithfulness] to work together for good" to us. And even our blunders or stumblings, if properly received, will be overruled for our blessing.

We are glad to see this disposition of trust and loyalty in so many of the Lord's dear saints. Thus following the Master, dearly beloved, we shall "be sons of God without rebuke, in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of life." Thus shall those who are over you in the Lord "rejoice in the Day of Christ [when our 'change' shall come] that we have not run in vain, neither labored in vain."

THE SECRET OF HIS PRESENCE

"In the secret of His presence
How my soul delights to hide;
Oh, how precious are the lessons
Which I learn at Jesus' side.
Earthly cares can only vex me,
Trials never lay me low,
And when Satan comes to tempt me,
To the secret place I go.

"Would you like to know the sweetness
Of this secret of the Lord?
Go and hide beneath His shadow,
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting place,

You must mind and bear the image
Of the Master in your face."

====================

R5811 : page 364

INTERESTING LETTERS

"BEFORE AFFLICTED, I WENT ASTRAY"

DEAR BROTHER RUSSELL:--

I am happy this day to be able to address you as a brother by the grace of God. I am trying to write you, dear Brother, under much difficulty; but I want to let you know what a great blessing you have been to me. First of all, dear Pastor, if you will kindly excuse me for taking up a few minutes of your time, I would like to tell you a little about myself.

Six years ago I met with an accident in the coal mine, receiving a fractured spine, which left me with extreme paralysis; and for six years I have never been one moment free from pain. I lie on a water-bed, and almost everything has to be done for me. I am terribly crippled, even to my fingers, in which I have no grip. I hold my pen by means of an elastic band around my fingers and the pen-holder. I have a wife and a child eight years old; and by the guidance of our Heavenly Father we keep our home going, on a little compensation from the colliery.

Well, dear Brother, I have lived through a lot of pain, but I feel handsomely rewarded by being spared to see the Divine Plan of our loving Father. Soon after my accident I got converted, as I then understood conversion; and as the Methodists were very kind to me, I became a member of their Society. I have striven hard to live a life pleasing to God; and for five years I have studied religion, being a lover of books and my Bible, which was my greatest comfort; not because I understood much of it, but because in it I found sweet, comforting promises of a better life to come.

As I read after great religious leaders and endeavored to take a deep interest in the nominal Church, I soon discovered that there was a terrible confusion being made of God's Word. Everybody seemed to believe anything and nothing at the same time; and the only difference I could see between most of those around me who professed Christianity and those who did not, was that the former lived for the lust of the flesh under a cloak, while the latter did not care who saw how they lived.

I thought at that time that the Churches were the representatives of Christianity on earth, and that ministers must be right because they had been to college; and besides, didn't they often tell me when I asked for explanations that I was not learned, and so could not expect to understand God's mysteries in the Bible?

But after the war broke out, and I saw how the nominal Church completely threw over the chief principles of Jesus to support their earthly gods, I began to doubt whether there was really anything in religion after all. After having learned of the meek and lowly Jesus, and then to hear men from the church which bore His name, crying out from its pulpit for revenge and the blood of their fellows, I felt at a loss what to think. In the end I became very skeptical in my thoughts and began to feel that all my hopes were shattered; and I knew so little of the Gospel and felt so helpless for the want of a teacher! But where was I to find one? So I thought to throw up all and believe nothing.

At this point, dear Brother, your STUDIES IN THE SCRIPTURES were introduced to me by an old friend who used to call with a book on health, once a month. He was a Seventh Day Adventist, who had been to see the PHOTO-DRAMA and had read some of the STUDIES. As he told me of this grand light which had come upon him, I was astonished. Eventually he made me a present of the first volume. I thought I was going to find gold galore. But it was not until my friend had given me the second book, and I had partly read it, that my mind opened as it were all at once and I prayed God to lead me and teach me in His Holy Word.

I cannot tell you, dear Brother, how I seemed to fill with joy and gladness as the Word of God was unraveled before my mind. Sometimes as I read I had to put down the book a few minutes to pray the Father to keep me calm in my joy. I did not then know who had written the books; but I loved him and thanked my God as I read and feasted upon the good things the Father had permitted him to set before me.

After I had read the second book, I longed to have the rest of them; and as my friend had no more to part with and had no means with which to buy them, he advised me to write the good people at our London Office and state my case. I did not like to do that; for I could not believe, all at once, that there were people so kind in London as all that. But when my friend came again, he persuaded me to try them. Eventually, half-heartedly, I did so; and to my great joy and comfort, three days afterwards I received the other four volumes, and I should like them to know what joy their gift has brought to my painful life.

I am the only I.B.S. in this town; but the dear brothers and sisters from several towns round about have visited my home and have not forgotten to bring food of both kinds with them. I also receive THE WATCH TOWER from Brooklyn. It comes as a message of love to me. As I read it, dear Brother, I feel that you are in my room and all the brethren. "Blest be the tie that binds our hearts in Christian love!"

After the Heavenly Father accepted me as a son, I soon met with opposition; and eventually I felt obliged politely, but in a right spirit, to withdraw from the "Nominal." Some of my dearest friends said that Pastor Russell had turned my brain. To that I quite agreed, only I said that God had turned my brain through Pastor Russell, and had turned it in the right way, too.

I wish to thank you, dear Brother, and all the dear brethren through whom I receive THE WATCH TOWER--gratis. I would be glad to receive THE TOWERS so as not to be a burden to the brethren. But our Heavenly Father has willed it that He

Himself shall provide for my every need. So be it. I go over our beautiful Vow each day, and I pray the Father to keep and guide you and our dear brethren. Will you please pray for me that I may go on by His grace to make my calling and election "sure?"

I hope, dear Brother, that I have not taken up too much of your valuable time by asking you to read this letter, which after all only partly expresses the joy and gratitude that is within me. If I am not asking too much I should love to have a line of comfort by your own hand. I close thanking God for preserving me long enough to become

Your Brother in the Lord, A. W. JENNINGS.

R5812 : page 364

THE PROGRESS OF THREE MONTHS

DEAR PASTOR RUSSELL:--

I am writing to ask your advice on a few questions. I was brought up a Catholic and attended church till I was married, thirteen years ago. My husband was a Methodist, although he never attended church until two years ago, when an evangelist came here. He then joined the Methodist church. He often asked me to go, but I did not care to. He took our three little girls to church. I prayed God night after night to direct me so that I could see which was really the right church.

A year ago I found a tract under the door of our home which I believe was an answer to my prayer. The tract was, "End of the World in 1914--Not the View of Pastor Russell," and oh, how happy I was after reading it! I also read it to my husband and he thought it grand. I then took his Bible to find out if those things were so.

My mother had then been dead about a year. I often wondered why God had taken her away from us and oh, that little tract did set my mind free and at rest! My husband thought it so grand he had to tell the Methodist minister and his friends about it.

A little later the PHOTO-DRAMA OF CREATION came to our community and we attended it. I commenced attending the meetings for Bible study and my husband did not object. About a month later his minister handed him two books about you for me to read. I had gotten just enough of the Truth to know that these books were lies they were telling about you. One item was that Pastor Russell did not believe in Jesus Christ!

The minister came for the books and I told him we do not deny Jesus Christ; that "To us there is one God and one Lord Jesus Christ"--two separate Persons; that it was he who was denying Jesus Christ, by the little book he had given my daughter. He asked me to explain and I showed him where it said, "Jesus is the God-man; He was truly man and also truly God;" they deny Him by calling Him God.

I told him God was from everlasting to everlasting and had no beginning; that Jesus was "the First-born of every creature," that He said, "My Father is greater than I." The minister replied, "That is a mystery to me and we ought to leave anything we don't understand to God." But I replied that God directs us to "Search the Scriptures" and find out if the things told us are true.

Five months ago my husband moved us to a farm four miles from the city, telling me if I attended any more of those meetings against his wishes I would be sorry; but I would not stop attending. He refused me the horse; recently I took the horse and he ran away with me, breaking my foot. I am now recovering and long to go again to the meetings. What would you advise me to do? My husband wants me to go to church with him.

Your Sister in the Truth, __________.

[LETTERS CONTINUED ON PAGE 367.]

R5812 : page 367

INTERESTING LETTERS

[CONTINUED FROM PAGE 364]

THE BLESSING OF A FAMILY ALTAR

DEAR BROTHER:--

I desire to write you how much I appreciate your work of love for us and tell you of the blessing we are receiving from our family altar.

As soon as breakfast is over we read the Vow, the Morning Resolve, the prayer meeting topic and comment, then the text for the day with comment. Then either Brother White or myself leads in prayer, followed by all joining in "the Lord's Prayer;" then we sing the Bethel hymn.

We have two daughters, of thirteen and eight years, respectively. We do not insist on their being present at the early service, though they almost always are present, and are as quiet as if they were in regular church service.

It is of the special service that I have with the children alone that I wish to tell you: Just before schooltime I have them take their turn to have their hair combed. One sits on a low stool before me, and while I comb her hair she reads a Bible story while the other listens, and then the other one does the same. Then we three kneel and I put them into the Hands of the Lord, asking His blessing upon them and their teachers for the day. Then I kiss them good bye and send them to school.

This is proving a great blessing to us all and I am surprised at the amount of reading they accomplish. The older girl has read the PHOTO-DRAMA SCENARIO through twice. I think she will be ready for the first volume of STUDIES IN THE SCRIPTURES soon. She also voluntarily goes several squares from home every week to read to a dear old Sister who is nearly blind. She generally reads your sermons from the newspapers and never forgets to go, always asking me, "Mama, what shall I read to Sister H.?"

The other daughter reads more simple stories and talks about the pictures. We certainly have blessed times together. I am not telling this boastfully, but it has come to my mind several times to write it to you, thinking it might be of comfort to you as well as to us.

I often wonder if parents realize the blessing they miss in not instructing their children in the Scriptures and I have found this a most helpful way. On Sunday mornings we go over the Sunday School lesson with them. I certainly wish to thank you, and praise the dear Lord that He is using you to help us understand His Word.

Yours in His love and service,

MRS. F. D. WHITE.--Ohio.

CONDITIONS NOW VERY DIFFERENT

DEAR BROTHER RUSSELL:--

Greetings in our dear Redeemer's name. Knowing your time to be filled with the Lord's work, I hesitate to infringe upon it; but I would appreciate it very much if you would make it plainer as to what you see to be the Lord's will in regard to the Lord's poor. Some time ago there was an article in THE WATCH TOWER regarding friends availing themselves of public institutions. Would that mean that you considered it the Lord's will for an Ecclesia to permit an aged sister to go to the poor-farm [where she has no fellowship] when by just a little self-denial some, if not all, could put by a little each week to care for her?

In the early Church they brought what they had, and no one went without. I would like if you would either answer my letter personally or put an answer in the TOWER.

The STUDIES IN THE SCRIPTURES have been a great blessing to me, and I know that God will continue to bless and strengthen you.

Your sister in Him, __________.

EDITOR'S REPLY

Conditions have greatly changed since the times of our Lord and the Apostles. The teachings of Jesus have greatly broadened the world's sympathies. Now it is considered a disgrace for any community to fail to make provisions for its poor, its aged, its imbecile, its sick. The provision made for these through public taxation is much better than the provision that was made in the early Church, and much better than the majority of people have at the present time. Visit your own County Homes for the poor, etc. See how clean they are, how reasonably comfortable, and how, in a majority of cases, the inmates are better off than they were at their own homes. Applying the Golden Rule to himself on this subject, the Editor would be quite willing to go to such public institutions as he knows of, if the Lord's providence so arranged. He would prefer so to do rather than be burdensome to others.

The child of God, on the alert to serve His King, would probably find many more opportunities for service in a public institution than if he were shut up in a private home. Who knows but that there are hungry hearts needing the bread of life, and that the Lord's providence might guide some of us to the feeding of these, and thus furnish opportunities for their blessing through association with them?

A WORD TO THE WISE

MY DEAR PASTOR:--

Grace and peace be multiplied unto you! About two years ago this past summer, there appeared an article in THE WATCH TOWER, the title of which was something like this: "Proper Decorum in the Church of God."* It seemed to me at that time to be just what was needed. Since then large numbers have been added to all the classes and a reprinting of this same article might prove very helpful.

My reason for thinking so is this: At a Sunday afternoon service of a large class of Associated Bible Students which I attended recently, the confusion before the service was so great that the leader, in order to make himself heard in announcing the first hymn, had to resort to the undignified means of pounding the Hymnal with his fist.

After the service, a newly interested lady was overheard to remark--"Yes; I enjoyed the sermon very much; but the people here have not the reverence for God that they have in the churches. There, they enter quietly, and wait on the Lord until the service begins, and thus prepare themselves for the blessing of the hour." One cannot help but deeply regret that thoughtlessness on the part of the friends is permitted to cast a reflection on the cause they love to serve.

It always has seemed difficult for the dear friends to realize that the same reverence and dignity should characterize their words and actions in a Hall as in a Church building.

In writing this, dear Brother, I am voicing the sentiments which I have heard expressed by others; and I trust it will

R5813 : page 367

not seem like a complaint, but instead, a service in behalf of the cause we all love so well. With warmest love in the Lord,

Yours in His service, __________.

TIME ENOUGH FOR PROTEST

DEAR BROTHER RUSSELL:--

In reading and rereading the first article of Sept. 1st TOWER; i.e. "Christian Duty and the War," we have been greatly helped and encouraged. We especially wish to speak of the last part of the article and the advice given therein. We gladly accept and appreciate this advice. You seem to have said just what was in our hearts and minds.

We are desirous, however, of asking a further question. Would you think it proper and wise to place before the government at this time, before they become involved in the war, our determination in case they do? "Be it known unto thee, O King, we will not serve thy (War) gods." Would not a perfectly frank and honest position on our part require such action? As for instance, the sending of a resolution to this effect signed by all who wished, to President Wilson and the public press.

Greatly thanking you for your continued labors of love and praying the Master's richest blessing upon you and the glorious work you are doing, we remain,

Yours faithfully in the Anointed, __________.

We advise that no protest be made until there is some demand; and then only a quiet, modest, declaration of our consciences on the subject. EDITOR.

"LIFT UP YOUR HEADS AND REJOICE!"

Question.--Should the Lord's people be grieved, or should they rejoice, over this present great international war?

Answer.--Our Master said, "When ye see these things begin to come to pass, then lift up your heads and rejoice!" We cannot think that the Lord meant that we should rejoice in the sufferings of those engaged in this war, nor in the sufferings of the wives and children, the bereaved ones, nor in the loss of those whose homes are destroyed, nor in the sorrows of millions here who are without homes in consequence of the war. We cannot think that he meant this! He says that we are to sympathize with those who are in trouble, to rejoice with those who rejoice and to weep with those who weep. The reason why we rejoice is that we know what the outcome of this trouble upon the nations will be, as foreshown in the Scriptures. We rejoice not in the sorrows, the difficulties, not in the war, and what is to follow in its wake, but in the fact that all these things prefigure the end of the reign of Sin and Death and the inauguration of Messiah's glorious Empire!

----

*The article will be found elsewhere in the columns of this issue.

===================

YOUR "GOOD HOPES" FOR 1916

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth, but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

--TO THE--
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of..........per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.,
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name)..

(Post Office)......................(State).............

WATCH TOWER SUBSCRIPTIONS

ON "GOOD HOPES" ACCOUNT.

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full name and address, and write very plainly, please, mentioning the length of the subscriptions:

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. Date is given in lower left-hand corner.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

We have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the cooperation of such only as appreciate the privilege of being coworkers with us in this ministry.

CREATION DRAMA SCENARIO

This is a condensed statement of the Divine Plan of the Ages--profusely illustrated--much information in little space. The ninety-six short, pithy lectures of the CREATION DRAMA can be supplied in print as follows:

IN ENGLISH:
  *De Luxe, gold edges, embossed, 400 illustrations
    .... $1.00 postpaid
  Cloth, burnished edges, embossed, 400 illustrations
    .... .50 "
  *Paper in three booklets, complete; per set......... .25 "
  A Newspaper edition in 4 Parts...................... FREE
IN SPANISH, ITALIAN, GREEK, POLISH, ARMENIAN
    AND GERMAN:+
  Cloth bound, complete.............................. .25 postpaid
  Paper " " .... .15 "
  Newspaper edition, 3 Parts, 2c ea.; per set......... .05 "
IN FINNISH (glossed paper, embossed like English
    Ed.):
  De Luxe, gold edge................................. 1.00 "
  Cloth, red edge.................................... .50 "
  Paper, 3 Parts; per set............................ .25 "
  Newspaper edition, 4 Parts, 2c ea.; per set......... .05 "
IN SWEDISH: Newspaper ed. only, 2c ea.; per set......... .05 "

Colporteurs and Class Secretaries may deduct one-half from above prices if shipment is ordered charges collect.

CHOICE MOTTO CARDS--1915-1916

We have, as usual, very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty, especially since the war began. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared. To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:

Packet Ma--Ten mottoes, small and medium, postpaid 50c.
Number Mb--Eight medium-sized cards, $1.
Number Mc--Two large, and two medium cards, $1.

Where $5 worth of these are sent to one address the saving in packing and expressage would be 50c., making the price $4.50. Order by number only.

DAILY HEAVENLY MANNA

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. This book contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on fine bond paper.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, gold embossed, gilt edges.............	$0.35
Dark blue cloth, silver embossed, German............	.35
Leatherette, blue edges, Swedish and Norwegian.......	.35
Leatherette, gold edges, Swedish and Norwegian.......	.65
Genuine Morocco, gold edges, English and Norwegian...	1.10

MISCELLANEOUS

Bible Students Manual (Berean Helps), karatol, 50c; full leather...	$1.00
Hymns of Dawn, with music (cloth)...................	.35
Hymns of Dawn, without music (flexible).............	.06
Poems of Dawn, leather, 50c; karatol, 35c; cloth.....	.25
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft., $1; 8 ft...............	1.50
Chronology of the Bible, 8 ft...................	1.50
Tabernacle of the Wilderness, 8 ft..............	1.50
BINDERS for THE WATCH TOWER; Spring Back (holds 1 year)...	.50
CROSS AND CROWN PINS (Gold, with Red Enamel):	
5/8"--No. 1 Ladies' Style, No. 2 Gents', each....	1.15
1/2"--No. 3 Gents' Style, No. 4 Ladies', each....	1.00
5/8"--Celluloid, per dozen, 25c; each............	.03
Missionary Envelopes, per hundred, 25c; per M........	2.00
Vow Bookmarks (paper), 25c per 100; (silk) each......	.05
"Dove" Poem and Vow Bookmarks (celluloid), 5c; per	

dozen... .50
Booklets (on Hell, Spiritism, Evolution, Tabernacle
Shadows, Our Lord's Return), also Berean Question
Booklets on each volume of SCRIPTURE STUDIES and on
The Tabernacle, each 5c; per dozen............... .50
Report on Foreign Missions, each..................... .05
Judge Rutherford's Defense of Pastor Russell (illus.),
10c.; 25 for.................................... 2.00
Tracts in all languages.............................. FREE

----

*On the De Luxe and Paper Editions of the English SCENARIO we now offer to all, Class Secretaries or otherwise, two copies for the price of one, and ten sets of the paper edition (30 Parts) for $1 postpaid. Get them into the hands of the public.

+The German SCENARIOS are temporarily out of stock. They are now being printed here and will be ready for delivery about Jan. 1.

====================

page 368

International Bible Students Association Classes

STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

page 369

VOL. XXXVI DECEMBER 15 No. 24
A. D. 1915--A.M. 6044

CONTENTS

W.T.B. & T. Society Annual Report.................371
The Colporteur Work...........................371
Creation Photo-Drama..........................371
Eureka Drama Successful.......................372
The Newspaper Work............................372
Free Literature in Many Languages............373
Financial Sinews of War.......................373
The Carol of the "Bride" (Poem)...................373
Upheld in the "Evil Day"..........................374
Subtle Testings...............................374
The Glorious Proclamation.........................376
Logic of the Message..........................377
From Glory to a Manger........................379
God's Mercy to Israel and to Others...............379
God's New Nation..............................380
Labor of Love to Be Rewarded......................380
Perseverance in This Ministry.................381
Some Interesting Letters..........................382

Harvest Workers Successful....................382
Index to "The Watch Tower"--1915..................384

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

R5819 : page 370

OPPORTUNITIES FOR SERVICE BY COMPETENTS

By competents we mean Brethren and Sisters who have the proper qualifications, namely, good address, clear knowledge of the Truth, and ability to present it wisely and interestingly.

We have lists from all over the country of people who have sent in their cards requesting literature, thus manifesting more or less interest in Present Truth. Our suggestion is that these all be called upon by the competents of the

Brethren and Sisters, with a view to seeing whether they have been side-tracked, or whether their interest continues and grows--and to help them. If they have not the STUDIES in the Scriptures they can be supplied them at the very low prices at which they are sold in any language. If they have no money the books can be loaned to them. Those who have purchased often need merely a wise call and an invitation to attend the Class of Bible Students. Thus their interest in Present Truth is fanned into a flame--a zeal for God and for the Truth.

We are carrying on such a work here in New York with excellent results. We suggest it to all the dear friends who have the necessary qualifications. It is better, in our judgment, than too frequent Volunteering. The Volunteering four times a year we believe enough.

Classes willing to undertake this campaign of visitings will be supplied with cards showing the addresses of their fellow-citizens who have written or who have purchased books within a year or two. Drop a postal card to THE WATCH TOWER Office, Brooklyn, requesting the addresses in your town or city and giving us the names of those who will participate, with assurances that they will be discreet and not seek to bore the people to buy the books if they do not wish them when brought to their attention.

R5820 : page 370

VOLUNTEER LITERATURE READY

Our first Volunteer literature for 1916 is now ready, B.S.M. No. 7-7. The principal articles are "A Great Prophecy Nearing Fulfilment"--"The First Resurrection"--"Consumption and the Good Tidings"--"Fatal Ambition vs. Noble Ambition" --"The Outward and the Inward Man."

We believe that this will be a very acceptable number for general circulation. Classes and individuals where there are no Classes are invited to place their orders immediately--for not more than they will be sure to distribute promptly, faithfully. In estimating the quantity do not exceed one paper to each family; that is, a total of one-fifth of the English-speaking population.

Volunteer numbers are supplied free of charge and sent by freight, collect. After receiving it in good order send us the receipt and we will promptly reimburse you. We find that sometimes we have had difficulty when we prepaid. Sometimes deliveries were less prompt and sometimes freight charges were collected at both ends.

We remind the dear friends everywhere that we pay the freight on Volunteer matter only. These alone are supplied in large quantities. Other numbers, for use amongst your friends and neighbors, but not in general Volunteering, we supply free, but you are expected to pay the postage or expressage. We do not keep these outside numbers in large quantities. Where not more than eight copies are ordered by mail we pay the postage, making no charge.

I.B.S.A. BEREAN BIBLE STUDIES
FOR THE MONTH OF JANUARY

Questions from Manual on Series Third of
"STUDIES IN THE SCRIPTURES"
STUDIES II.-III.

Week of January 2..Q. 51 to 57 Week of January 16...Q. 1 to 7
Week of January 9..Q. 58 to 64 Week of January 23...Q. 8 to 14
Week of January 30..Q. 15 to 20.

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

====================

R5813 : page 371

WATCH TOWER, BIBLE AND TRACT SOCIETY
ANNUAL REPORT FOR FISCAL YEAR--1915

ALTHOUGH the year 1915 falls considerably short of previous years in respect to the Society's activities in the promulgation of Truth; nevertheless, this is one of the best reports the Society has ever been privileged to render. It so impresses us because many of the dear friends who have been active supporters of the work in the past have been so generous, so fervent, so zealous, that they left themselves with merely enough of this world's goods to properly maintain themselves and those for whom they had responsibility. Our expectations that the Lord's consecrated people might be taken beyond the veil by October, 1914, had much to do with these previous activities; leading the friends to spend and be spent in the most marvelous way in the interest of the King and the brethren, heirs of the Kingdom.

True, for two years preceding the date mentioned, THE WATCH TOWER pointed out that the grand climax of our hopes seemed not likely to be fulfilled at that time. Nevertheless, the fervent zeal of the brethren led many of them to serve to their limit. And during the year preceding, the PHOTO-DRAMA OF CREATION so greatly appealed to the brethren as a providential arrangement of the Lord for the scattering of the Truth that it quite made up for any loss of expectancy in regard to the time. We therefore consider it very remarkable that in the face of these circumstances the work has gone on, practically uninterrupted--some features of it even increasing, notwithstanding the financial depression of the earlier half of the fiscal year.

First of all, we note the beautiful spirit manifested by the Lord's people in every part of the Harvest field. A deep work of grace in the hearts and minds of the brethren is everywhere manifest. Their possession of the Holy Spirit in increasing measure is manifested, as the Apostle declared it should be, in the fruits of the Spirit; i.e., meekness, gentleness, patience, long-suffering, brotherly kindness, love. We know of these prevailing conditions, not merely through the dear brethren who represent the Pilgrim work and by whom reports are continually sent in in respect to every Class visited; but we have information of the same thing from every part of the world, through the Correspondence Department.

As an illustration of how the work goes grandly on, we note the fact that in the New York City Congregation the number immersed during the year--208--exceeded those of the preceding years. We have similar reports from all over the world, witnessing to an increasing number, coming under the influence of the Truth, and "presenting their bodies, living sacrifices," in consecration to the Lord and His service.

THE COLPORTEUR WORK

The financial strain of the early part of the year discouraged many of the Colporteurs, and led them to leave the Harvest work temporarily and enter business pursuits--it being impossible for them, for a time, to meet their expenses. Now, however, the great improvement in business everywhere, resulting from the manufacture of munitions of war for Europe, is encouraging many of these brethren to return to the Harvest work. There surely never was a more encouraging time for engaging in this blessed service.

Not only are the STUDIES IN THE SCRIPTURES supplemented by the CREATION SCENARIO; but additionally and especially, the minds of the people are open as never before, to know something about the meaning of the war, and to consider the relationship of God and the Divine Plan to the terrible war now in progress. We have the thing they need, the thing they crave; and no one else has it. We are hoping that many of the dear friends who became temporarily discouraged will perceive the hand of the Lord beckoning forward for a further gleaning in the Harvest field before "the night cometh when no man can work." The circumstances mentioned will account for the decrease in the output of the STUDIES IN THE SCRIPTURES, as shown in this report.

THE PILGRIM WORK

While various circumstances and conditions have seemed to make it advisable that some of the Pilgrim brethren be dropped from the active service, others have been brought into the work, and still others are expected to enter it in the near future. The results of the year, as shown in the tabulation, certainly compare very favorably with the year 1914. We consider this one of the most important branches of the service, and continue to commend to the love and special consideration of all the Lord's people the Pilgrims whom the Society sends forth. A special blessing seems to be going with this feature of the work at the present time. The public have an ear to hear, and the Lord seems to be giving His faithful ones more and more of wisdom and grace in the presentation of the Message. The results are gratifying.

CREATION PHOTO-DRAMA

This branch of the work, having been pushed for a year most persistently at great expense, yielded such

R5813 : page 372

bountiful results that we were loth to see the great activity in this direction curtailed. Nevertheless, it was the only wise and possible thing under the circumstances--the financial stringency. For a time, all but three of the DRAMAS in the United States were discontinued; and these were not run as continuously as before. Various endeavors were made to put the DRAMA on a financial footing to yield its own expenses. It was found, however, that in order to make it attractive to the Theater people, the DRAMA was so shortened that the main object was largely frustrated. The Society, on the contrary, had the special interest in the slides and records, because by these the great Gospel Message was delivered--the moving pictures merely being introduced to draw the audience and to hold their attention. All such exhibitions of the DRAMA have been discontinued. Hereafter it is to be shown only in its full four parts, without any curtailment. And the Lord's blessing seems to be returning to the DRAMA on the free basis.

We have now, practically, all of our DRAMA sets in operation, though not showing usually, except Sundays, in the Theaters. And the friends can usually obtain the Theaters at a very low price. In cities where ordinary Photo-Drama entertainments are not permitted by law,

R5814 : page 372

CREATION is welcomed by the Theater managers at about the cost of janitor service and lights; and we are finding that in cities where moving pictures are permitted, the Theater people are willing to give Sunday forenoon, 10:30 to 12:30, to the DRAMA, at practically no cost, except that of janitor service and light. This does not indicate the interest of the managers in the DRAMA, but merely their desire to have something which will help to give moral tone to the Theaters.

THE EUREKA DRAMA SUCCESSFUL

We have been very pleasantly surprised to note the splendid results secured by the EUREKA DRAMA outfit--tinted slides, phonograph, records, scenarios, etc. These of course meet with their greatest success in suburban places, where the people are not so satiated with moving picture exhibits. Although the pictures are not so fine as in the PHOTO-DRAMA, they are nevertheless good, and highly appreciated. It is freely recognized that we have the largest variety of religious pictures ever exhibited; and these are introduced in a chronological and historical arrangement, which adds to their value.

To our surprise, it is found that the people really seem to give closer attention to the EUREKA DRAMA than to the PHOTO-DRAMA. Our wonderful records, so clear, so distinct, are a special attraction. Never before, we believe, have such records been put forth, giving the human voice in its full power, and so distinctly that many people have inquired why the speaker did not come forward on the platform to be seen and receive applause, some even refusing to believe that the records were those of the phonograph, insisting that no phonograph ever produced such a result.

There are 86 of these EUREKA DRAMA outfits in the hands of the Brethren in various parts, and we trust that they are all being used at least every Sunday. Many of them, we note, are used almost constantly, every night in the week. We regret that we do not have an accurate report on these. We are deeply interested in knowing that they are all actively engaged and noting the results. Only fourteen Classes are giving regular reports; seventy-two we know nothing about. And yet we do know, that thus far we have had 5,560 exhibitions reported, with a total of 1,012,268 in attendance. The interest aroused by these may be indicated to some extent by requests for literature other than that which was freely distributed--the number of card requests for literature being 30,645.

Surely with such amount of interest manifested, with the people sitting listening to every word of the Message, while viewing the pictures illustrating the same, we would hardly ask for better opportunities for presenting the Truth--the Gospel Message. We trust that each of the DRAMAS is being kept busy; and we again express the hope that we may be informed of the activities and results.

THE WATCH TOWER

We continue to consider THE WATCH TOWER lists our best criterion in respect to the general progress of the Harvest work. The brethren will all be gratified to know that we are now printing an average of 55,000 copies of each issue. This indicates a deeper and larger interest in the Truth than ever before. Besides this, there are issues of the journal in the German, Swedish, Dano-Norwegian and Polish languages.

While we have reached and passed the mark that we some time ago set for the list--fifty thousand--we are not yet content. We have every reason to believe that our list should be double what it now is, if all the interested knew fully about THE WATCH TOWER and realized their need of its regular visits. We are dependent upon the zeal and loyalty of the brethren everywhere to make known to the interested ones, just what THE WATCH TOWER is, and to recommend to them that they send in their subscription. We believe that many are missing the blessing, and would therefore stir up into active cooperation the pure minds of all the dear brethren to this Department of activity in the Master's Cause--to the intent that the brethren may be "built up in the most Holy Faith"--into Christ, their living Head.

THE NEWSPAPER WORK

The financial stringency has interfered more with the newspaper work than with any other branch of the service. Had we the money, we would have representatives traveling continuously, visiting the newspapers, showing the publishers the difference between the Sermon reports furnished by the Pastor Russell Lecture Bureau and all other Sermon reports. Editors and publishers believe that very little interest is taken in the Sermons by the majority of their readers. They need to be made aware of the fact that these Sermons are different, and that they appeal to the public where others do not. But financial conditions have not permitted activities along this line. Hence, there has been quite a falling off in the list of papers publishing the Sermons regularly. Nevertheless, there is still a goodly number of these.

Anybody desiring to obtain the Sermons weekly can be accommodated by addressing the Society's Office. Not many now are publishing the three-column service. Nevertheless, we can supply these to those who desire them at any price they may choose to pay. Some publishers give to the Society as low a rate as 15c per year; others 25c; others 50c; others $1. Such subscriptions sent in to us are distributed between the different papers, according to your desires, and according to the reasonable proportions that would go to each paper.

VOLUNTEERING ACTIVITIES INCREASED

The term Volunteering we apply to the voluntary distribution, by the friends, of special issues of THE BIBLE STUDENTS' MONTHLY--systematically distributed by Classes cooperating or sometimes by individuals. Where there is a Class, a Volunteer Captain is chosen, by whom the home town is districted, a portion of service being given to each one of the Class able, and desirous of participating, the shipments being made to said Captains. These activities are usually extended gradually to the suburbs of the town or city, and in some instances to

R5814 : page 373

neighboring towns or cities where there may be no Classes. The Society provides this volunteer literature without charge, and with the promise of repayment of the freight charges.

In the past, the charges were sometimes prepaid and afterwards demanded upon delivery. Now, all are to be paid on delivery and the receipt to be sent to THE WATCH TOWER Office, that the amount of the freight charges may be reimbursed to the Captain of the volunteers. In addition to this regular volunteering, we supply in limited quantities, any number of the "B.S.M."--not for promiscuous circulation, but rather that the Class may have these on hand to be given to visitors, or to those who make inquiry for answers to certain questions. We do not keep these in very large quantities. While we desire to supply them freely, we do not consider them the volunteer matter for general distribution. They are sent free, but with charges collect.

We are sure that it will surprise many of you, as it did us, to find that the zeal of the dear brethren was unabated; that the demand for this free literature for 1915 exceeded that of any previous year. In the report, this might not seem to be true, because the figures are less than those of last year. We call attention, however, to the fact that the figures include the free SCENARIOS of the PHOTO-DRAMA OF CREATION and that this free literature practically stopped with the stopping of the DRAMA. So far as the BIBLE STUDENTS' MONTHLY is concerned, the year 1915 stands at the very top of the list. The total amount, including distributions in Great Britain and in foreign lands, reaches to about 50,000,000 copies.

FREE LITERATURE IN MANY LANGUAGES

Have in mind, dear friends, that the Society is publishing free literature in nearly every language, and that the SCRIPTURE STUDIES are now to be had in twenty different languages. We cannot undertake to enumerate all of these, nor is it necessary. Whatever you have use for, write to us, explaining your needs.

Under this heading we mention the work for the blind. We have the first Volume of STUDIES IN THE SCRIPTURES, and many Sermons and WATCH TOWER articles prepared for the blind in raised characters--the American Braille--the English Braille--the New York Point. If you know of any blind people who desire to read, they can be supplied without charge--books being loaned, subject to return, postage free. Such orders may be sent direct to this Office, or addressed to "Gould Free Library," South Boston, Mass.

FINANCIAL SINEWS OF WAR

To a certain extent, the Christian soldiers are engaged in a great warfare against sin, against error, against superstition--against the Adversary of men who is specially the Adversary of the light and of the Lord and the faithful followers of Jesus. All of the Society's activities are opposed by the Adversary, and are necessarily in opposition to him and his course, and in favor of the Lord and His Message.

The Lord has very wonderfully, through His people, supplied the sinews of war--money--and that without solicitation on our part. Those who receive the Truth into good and honest hearts seem to be so impressed by it that many of them are in danger of giving more than they might reasonably afford to give, to send the Good Tidings to others. We believe that the Lord is very appreciative of such loving zeal; and that in due time those who are supporting the work financially, as well as those who are supporting the cause with their other talents, will all meet with a share in the great reward: "Well done, good and faithful servant, enter into the joys of your Lord."

R5815 : page 373

We are sure the financial conditions, all being taken into consideration, our readers will agree that the report shown in this issue is an excellent one--even though being far short of last year's. A summary of the work follows:

SUMMARY OF SOCIETY'S ACTIVITIES IN UNITED STATES AND CANADA

Letters received.................................	181,834
Letters sent out.................................	332,773

LITERATURE SUPPLIED AT COST

Output of SCRIPTURE STUDIES--Vols................	362,344
" " Bibles and other books.................	53,355
" " Booklets...............................	88,447
" " DRAMA SCENARIOS (bound)................	55,630
" " WATCH TOWERS...........................	1,406,000

LITERATURE SUPPLIED FREE

Free SCENARIOS--output...........................	1,528,000
Free BIBLE STUDENTS' MONTHLY.....................	39,289,000
Sermons in newspapers...........................	214,777,060

PILGRIM SERVICE FREE

Number of Pilgrims...............................	65
Miles traveled...................................	505,957
Towns visited....................................	6,233
Public meetings held.............................	1,843
Semi-public meetings held........................	2,735
Parlor meetings held.............................	8,971
Total attendance.................................	833,522

FINANCIAL REPORT FOR FISCAL YEAR

Pilgrims' Expenses	$22,675.58
Free Literature, Sermons, etc	180,823.69
Assistance to Foreign Branches and helpers	30,841.85
DRAMA Expense in forepart of year	53,788.65
Total Expenditure	$288,129.77

Cash balance from 1914	$1,677.12	
Good Hopes, Tract Fund, etc	185,739.56	
Special donation to balance	100,713.09	
		$288,129.77

* * *

THE CAROL OF THE "BRIDE"

Cant. 4:12-16.

The North Wind blows cold o'er my Garden today--
Its fierce blasts rush mad on their pitiless path;
The trees bend and sway in their giant grasp,
And cower and shrink from their furious wrath.

They plant their roots deep, and still deeper; their arms
Take on sinews of strength as they writhe in the blast.
O bitter North Wind, thy fury is vain!
For strength born of need brings the victory at last!

* * *

Today o'er my Garden the South Wind plays,
And gently it kisses the blossoms fair;
Their soft petals tremble in glad response,
And their perfume flows out on the quivering air.

The soft breeze caresses each glistening leaf,
It whispers a message to each blushing rose;
And sweet, timid violets look up at its touch--
The touch that only the South Wind knows.

It sings to the trees a low, murm'ring refrain,
And steals thro' the branches with tremulous sigh;
They clap their soft hands as they dance in their glee,
For old Winter has fled and the Summer is nigh.

* * *

O South Wind, O North Wind, ye both brought rich gifts!
My fair flowers are sheltered, my trees great and strong!
And sweeter my blossoms, and richer my fruits;
To North Wind and South Wind I carol my song!

My Beloved has come to His Garden--and lo,
Sweet spices and perfumes and blossoms most fair,

And ripe, golden fruitage I lay at His feet!
What joy could be greater! What priv'lege so rare!
October 21, 1915. ALICE G. JAMES.

===================

R5815 : page 374

UPHELD IN THE "EVIL DAY"

"He shall give His angels [messengers] charge concerning thee,
to guard thee in all thy ways; they shall bear thee up in
their hands, lest thou dash thy foot
against a stone."--Psalm 91:11,12.

THE introduction of this Psalm seems clearly to indicate that it applies exclusively to the consecrated people of God during the Gospel Age, the spirit-begotten ones--those who abide under the shadow of the Almighty, in the secret place of Jehovah. This same thought is represented symbolically in the typical Tabernacle. The secret place where the saints abide is the Holy. None were allowed to enter the typical Holy and Most Holy except the high priest and the under priests. All of the people of Israel, so far as they were living in close harmony with this arrangement, were blessed. But the secret place, the Holy, is the one referred to in this Psalm.

Coming down to Jesus' day, we see that He was the first to enter the antitypical Holy and the Most Holy. He entered the first of the Holies when He offered up Himself at Jordan. When He made His consecration at baptism, instantly He was in the Holy, instead of being outside in the Court. If He would abide in the Holy and continue under the Shadow of the Almighty, all of God's providences would be favorable to Him and all things would work together for His good. So when Jesus had finished His course victoriously, He passed beyond the Second Veil, and entered into Heaven itself--the Most Holy. (Hebrews 6:19,20; 9:24.) While in the flesh He was kept in all His ways; He was guarded of God, and not suffered to be tempted above that which He was able to bear. In the Garden of Gethsemane, the Father revealed Himself in some manner not specifically stated, except that we are told that angels came and ministered unto the Master. God "maketh His angels spirits; His ministers a flaming fire."--Psalm 104:4.

God can use anything or anybody as His agency, His messenger. But there were very few of the human family in Jesus' day capable of being used as God's comforting angels to our Lord. Mary of Bethany was one of these, who, just prior to the Master's crucifixion, anointed His feet with a fragrant, costly perfume, and wiped them with her hair. She was one who gave Him consolation when His mind was agitated with the thought that five days thence He would be crucified. He realized that none of the people understood, that none of them were able to enter into His feelings. But Mary's service was very precious to the Lord--very encouraging to Him.

SUBTLE TESTINGS PECULIAR TO OUR DAY

So the Lord has also used spirits--angels--and at times various other agencies, human beings and even the powers of nature, as His ministers. If the Father were wishing to send some message to us, His children, He could use the electric power that we are learning to use in wireless telegraphy and telephony. But He has not chosen to use this power as His messenger to speak to us directly. Our text gives us the thought, however, that the Lord's special supervision is over all His saints, the class which He has been selecting since Pentecost, with a view to their preparation for the Heavenly Kingdom through growth in the graces of the Spirit. But we see that this Psalm as a whole has a special application to our day, when "a thousand shall fall at thy side, and ten thousand at thy right hand," and when the pestilence shall be abroad. When pestilence is in the air, it inoculates a person without his being conscious of the fact, and it is thus that we, "the feet" members of the Body of Christ, are exposed to special trials and dangers--spiritual pestilence.

This is the time to which all the prophets pointed as a time of special persecution. In the past there have been times of persecution to the professed people of God; but they were times when the right was more manifest, when a sharp line was drawn between the right and the wrong. When the question was raised, "Will you serve the Lord, or will you serve Baal?" it was not difficult to see the right and decide, "I will be on the Lord's side." In the days of the early Church, the question was, "Will you curry favor with the Roman power, or will you suffer persecution by following Christ?" It was Christ or the Emperor. Still later down, when the question was as to one's choice between one denomination or another, the issue was clearly drawn: "Am I on God's side, or am I on the side of the Adversary?" But during the past forty years the differences between the denominations have been practically ignored.

Sometimes those who were being persecuted were somewhat to blame for their persecution; for they held errors that were more or less atrocious. But all the way down, the trials and temptations were, it would appear, less subtle than they are at the present time. Today these

R5816 : page 374

great denominations that formerly fought one another are trying to be one body. It would seem on the surface as though the Millennium had come, and that the lion and the lamb were lying down together. In general there seems to be among Christian people a feeling of amity and a desire to do good rather than evil. The cases in which violent persecution is indulged are far between, and not appreciated by the masses.

For the past forty years, then, there has been a condition that is constituting a crucial test to all Christian people. The subtle doctrines of Spiritism, of Christian Science, of Theosophy, and of New Thought of different kinds, are prevalent. Likewise the theory of Evolution is widely proclaimed. Learned men formulated the theory of Evolution, and then the Higher Critics began to pull the Bible to pieces, because of "the oppositions of science, falsely so-called." (1 Timothy 6:20.) These false theories have constituted a miasma that has spread in every direction. There are four hundred millions of Christians, according to some; seven or eight hundred millions, according to other authorities. These include all the infants, the feeble-minded and the insane. Whether they are one minute old or fifty years old, they are reckoned members of the Church, if they have had certain drops of water sprinkled on their heads and certain words said over them.

But amongst the most intelligent of those who name the name of Jesus there has been a great falling away from the Word of God. This testing has been the most insidious, the more injurious, because it has come from the theological seminaries. Thousands have fallen. They are not about to fall, they have fallen. They have lost all anchorage to the Word of the Lord. Out of the two hundred thousand professed ministers of Christ, probably not more than ten per cent. believe in the Bible as the inspired Word of God. Ten per cent. would be twenty thousand, leaving one hundred and eighty thousand who have fallen from faith. If they have fallen from faith in the inspiration of the Bible, we may be sure that they have in a measure fallen from relationship to God. Some probably never were in relationship with the Lord in any sense.

UNFOUNDED HOPES OF THE MANY TODAY

What revelation has God made except that given in the Bible? "Having no hope and without God in the world," represents the condition of the many. They have hopes of their own, but not a Bible hope. The Theosophists have

R5816 : page 375

a hope, the Spiritualists have a hope, the Christian Scientists have a hope, and so have the Evolutionists; but the hope of all these is without foundation and will surely fail them in this testing time.

The hope of the Evolutionist is not that he can himself survive everlastingly; but that, as he learns more day by day, he may be able to beget better children, who will be more noble of character and more wise of head than he has been. In turn, these children may be able to live longer and have children yet more wise and strong. These

Evolutionists believe the time will come in the distant future when their children will be so wise as to be able to take advantage of all the circumstances of life, and may continue to live forever. From our viewpoint these people are without God, without hope.

It is true that these ministers speak of Jesus, but the message that they give is not the Bible Message. They say, indeed, that there was a great deal of good in the life of Jesus worthy to be copied, that He was a good Example, etc. We think that they speak after this manner simply for its moral effect upon the people. If these men lived such a life as Jesus lived, they would reprove the people and tell them that they are living very foolishly, that they are living for self and neglecting the Word of God. These same ministers who hold Jesus up as an Example know very well that it is because of the way that He lived that He died at thirty-three years of age--died instead of living everlastingly. They admit that He was a very fine character, but the majority of them have no place in their scheme for His Ransom-sacrifice. And in urging their people in respect to following the example of Jesus, this class apparently do not urge them to lay down their lives for the Truth and in the service of God.

They tell their people not to go to war, unless their country calls them, and not until the ministers preach it; but that if it ever becomes popular to go to war, then go to war and make all the cannon possible. Meantime the preachers will train the little boys, and form of them Boys' Brigades and Boy Scouts. When war comes, then let the boys be noble Boy Scouts, shoulder their rifles and do their best to kill. Let them help uphold the war, and fight on their own side. Let their people care for and help to heal the wounded--all who have not been killed outright. Let them bind up their wounds, and get them ready as quickly as possible to go out to the trenches and fight again, and perhaps be killed.

SKEPTICISM NOW RIFE EVERYWHERE

All this is a confusion of religious instruction. It comes because these people are fallen from faith in the Bible. Some of them, seeking to hedge when inquired of on the subject of their faith, will say, "Well, we believe all the words of Jesus." And some publishers, following along the line of this growing sentiment, have published New Testaments with the words of Jesus printed in red text, so that those who wish to read His words alone have there before them these words lettered in red. But if asked whether they believe in the words of Jesus in regard to Jonah and the great fish, and in His words about the Flood in Noah's day, they will retrench and answer, "No; we believe as much as our minds tell us is reasonable, and we think the rest is all nonsense." The truth is that they have no real faith in Jesus, nor in what He declared His life in the flesh was for. They do not believe that He was a sacrifice for sin, and say so freely. They have fallen from the position of faith.

Now if the teachers of the people have fallen, what shall we say for the people themselves, the four hundred millions or the eight hundred millions? Some have been in one denomination and some in another, but in general the whole procedure has been to keep them in ignorance. That may not seem to be strictly true when we think of how many schools and colleges there are. But the fact is that only a small portion of the people ever get as far as a collegiate course, or even a high school course. Before that time they are supposed to be on the side of the deceived ones. Many of our great universities today are hotbeds of infidelity. Bible Truth is being kept from the people. With the colleges endowed with millions of money and with learned professors, and the whole Christian world, so called, under the tutelage of the two hundred thousand ministers of the nominal church, the wonder is that the people are not all infidels.

With this view, then, of the past forty years, we see a fulfilment of this Psalm. We see that thousands and tens of thousands have fallen. We see where they have fallen. We see why they have fallen. We see that the few are standing--"the feet" of Christ. As we look out over the world and see these thousands, we perceive that the few who have come into covenant relationship with the Lord are the only ones who are standing. But many even of these, because of having been overcharged with the cares of this life and the deceitfulness of riches, and false teachings, are in a trembling condition and are quite unable to stand firmly. These need our immediate help.

URGENT NEED OF THE WHOLE ARMOR

The Apostle Paul urges all the Lord's people to "put on the whole armor of God." Some of them have not had on much of the armor of God, but that of the creeds of the Dark Ages. Some of them, under the false teachings of modern Higher Criticism, Evolution, etc., have only a wavering faith. They are weak, instead of being "strong in the Lord and in the power of His might," as they should be. Now is the time for all these to be strong, in order that they may "be able to stand in the evil day," now upon us. They need to have on "the breastplate of righteousness," to be "shod with the preparation of the Gospel of Peace," to have "the shield of faith," and "the Sword of the Spirit, which is the Word of God."--Ephesians 6:10-17.

We who have put on "the whole armor of God," who have become measurably skilful in the handling of the Sword of the Spirit--the truths now due from God's Word--need to use this now in the interest of all who may be succored. They need to be assisted to put on the whole armor quickly, that they may be protected from the darts of the Adversary now flying thick and fast, that they may be saved from the errors now abounding on every hand, that they may be uplifted from their temporary fall and made strong in the Lord.

MINISTERING ANGELS

This 91st Psalm, then, seems to be a picture of the present time; and we are to strive to be the angels mentioned in our text. These angels, or ministers, are preeminently the children of God. They are to minister to the brethren. This is the high honor God has given to His people throughout the Gospel Age. In our Lord's case angels, spirit beings, ministered to Him; and in the cases of some of the Apostles the angels appeared and ministered to them at certain times. The Scriptures declare, indeed, that the angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." But we have very little reason to expect that God will use any of the spirit beings to do a service that may be done by His people.

According to this Psalm we see that now is the time when the "feet" members are in special danger of

R5817 : page 376

stumbling, and hence require special assistance. After the various snares of this day have been described with particularity, we read, in the words of our text, "He shall give His angels charge concerning thee,...lest thou dash thy foot against a stone." Our Lord spoke of Himself at the First Advent as the Stone of Stumbling to the House of Israel, foretold by the Prophet Isaiah. (Matthew 21:42-45.) The Apostle Paul refers to this prophecy that Jesus would be a Stone of Stumbling to both the Houses of Israel.--Isaiah 8:14; Romans 9:32,33.

Our Lord was a Stone of Stumbling to the Natural House of Israel in their forty years of Harvest. Similarly, we see that He has been, as foretold, the Stone of Stumbling in this Harvest, during these past forty years. His presence and His work were neither understood nor appreciated in the Jewish Harvest; and so here, the fact of our Lord's parousia, presence, is disbelieved and His Ransom-sacrifice repudiated. The events of today are manifestations of His presence. These things and the vital truths of Scripture, now more clear and luminous than ever, are stumbling-stones to the world, but are blessings to the faithful, watching ones. The true people of God, mounting on this Stepping-Stone, are lifted up to a higher view-point and kept from stumbling. The doctrine of the Ransom and the evidences of the Master's Second Presence at this time are unspeakable advantages to the saints of the Lord.

PRESENT FULFILMENT OF OUR TEXT

We see that the "stone" of our text is a symbolic stone. Satan tried to apply it literally in His temptation of Jesus, when he urged Him to cast Himself down from the pinnacle of the Temple. But Jesus said, "Get thee hence, Satan," and refused to make any such application of the Scripture. But we see the fulfilment of it in this our day. We believe that the Lord has raised up messengers, agencies, which have been very helpful to all of the "feet" class. These agencies have been various. The printed page with its Message of Present Truth has gone in many languages to all parts of the earth, to seek out and to sustain the members of "the feet" of Christ. Thousands are writing us continually that they have been recovered when they have been in great danger. Some of these had already gone into infidelity; many had lost all faith in the Bible as the Word of God. But they are strong in the Lord and in the power of His might today.

God has used these agencies, then; and these have been His ministering spirits, which have ministered to His people. We do not say that there have not been invisible agencies also, but we know the agencies that we have seen. So our text has a good message for us all. "He shall give His angels charge over thee, to guard thee in all thy ways." Whatever may be the difficulties of the Lord's children in the near future, there will be a special comfort in remembering that the Lord is able to make full provision for all His true-hearted ones, and that He will do so. He will continue to use these agencies, and there will be the strengthening of His people to the end of the way. If there are any who will not be thus led, it must be because there is something wrong in themselves. We should each see to it that we are of the "thee" class. "No evil shall come nigh thee." (Psalm 91:10.) That will mean Divine protection to the very end of our course.

====================

R5819 : page 376

THE GLORIOUS PROCLAMATION

--DECEMBER 19.--LUKE 2:1-20.--

THE ANGELIC MESSAGE OF THE FIRST CHRISTMAS DAY--"GOOD TIDINGS OF GREAT JOY"--TO BE ACCOMPLISHED DURING THE MILLENNIUM--THE BLESSING TO COME FIRST TO THE CHURCH AND THEN TO THE WORLD--THEN "PEACE ON EARTH, GOOD WILL TO MEN" FOREVERMORE--"GLORY TO GOD IN THE HIGHEST!"

"For unto you is born this day in the City of David a Savior, who is Christ the Lord."--Verse 11.

THE Message of the angels to the shepherds on the plains of Bethlehem becomes more and more precious to each child of God in proportion as he grows in grace and knowledge. As his ears and eyes of understanding open more widely to the lengths and breadths of God's great Plan of the Ages, that prophetic Message is the more highly esteemed as an epitome of the entire Gospel. Nor can our attention be called too frequently to the great event which lies at the foundation of that Message--the Savior's birth.

It matters not that December 25th is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1. One so great, whose birth, death and resurrection from the dead mean so much to the human family, may be remembered and celebrated any day, every day, by all who appreciate what He has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying Divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For more than four thousand years the promises of God, clothed in more or less obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death that had come upon the world through Father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the Divinely favored and covenanted people.

Since the Jews were a people of commercial spirit, many of them were to be found in all parts of the civilized world. Thus amongst every people the faith in the one God and the hope of Israel through a Messiah were more or less made known, so that at the time of our Savior's birth, we read, "all men were in expectation" of a coming Messiah. Doubtless this expectation was based upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when He was thirty years of age and made His consecration to His work and received the begetting of the Holy Spirit, His anointing as the great antitypical Priest and as the great antitypical King over Israel and the world.--Daniel 9:24-27.

FROM BETHLEHEM TO NAZARETH

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former --the City of David, Israel's beloved king. The Scriptures explain that Mary, our Lord's mother, and her husband Joseph were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.--Micah 5:2.

At that time the Roman Empire bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being a subject people and make of them the ruling caste in His Kingdom, which would have dominion over the whole world. The great Roman Emperor Caesar Augustus was in power at this time, and had sent forth his decree for a polling or census, of the whole world for the purpose of taxation, etc.

St. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled; that thus it was that Jesus was born in Bethlehem; that on account of the great concourse of people at the same time and for the same purpose, accommodations were scarce and the stable of the khan or inn, was used by some as a lodging; and that Joseph and Mary, being late comers, were forced to occupy these humble quarters. Thus it was that the King of Glory, whose Kingdom is by and by to rule the world, was in the time of His flesh born in a stable and cradled in a manger.

THE ANGELS AND THE SHEPHERDS

Noble shepherds those must have been to whom the Almighty sent the angelic Message respecting the birth of Jesus, the Messiah--the Message which has rung down the ages and reached our ears, the Message which thrills us the more in proportion as we are able to grasp its meaning. First, an angel appeared to the shepherds and allayed their fears, saying, "Fear not; behold, I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with Divine revelations.

Men realize--even the best of the race--that they are imperfect, and that the Almighty and His laws are perfect. Instinctively the world seems to realize that a curse, or condemnation of the Almighty, rests upon it; and instinctively it fears a further curse, a further condemnation, realizing its continual and increasing sinfulness. The same is true today with all except the comparatively few who are well informed respecting the Divine Plan. Thus the subject is generally obnoxious to the world--a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God today, as it was for the angels at that time, to assure the world that God is better than all their fears--that God so loved the world as to redeem mankind from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfection and sentence.

"Good tidings" is another translation of our word Gospel. How beautiful is the thought that the Gospel is really and truly good tidings! Alas, for the misrepresentations of God's Plan, because of which so many of His professed people misrepresent His character and His Word, and apply the term Gospel to their various messages from the Dark Ages, teaching purgatory and eternal torment as the portion of the race!

Let us get away from this false thought and get the truth that the Gospel is good tidings. The angel elaborated, saying that his Message was "good tidings of great joy, which shall be to all people." Ah, thank God, His Plan is wider, deeper, higher and grander than anything which we had ever conceived! The Gospel Message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people the world over.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result of his disobedience, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's Plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people; and the tidings of this fact were given at the very moment of our Lord's birth, because He was the One through whom all the glorious things of the Divine Purpose and Plan shall ultimately be accomplished.

THE LOGIC OF THE MESSAGE

The Message took cognizance of the fact that it was to reasonable people, who would wish to know why the unchangeable God, who had once pronounced a curse upon the race, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger stated the philosophy of the Divine Plan--"Unto you is born this day in the City of David a Savior, who is Christ [Messiah] the Lord." There we have the key to the entire Gospel statement of how God could be just and yet be the Justifier of sinners who accept Jesus. --Romans 3:26.

The word Savior here signifies Life-giver. How beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the One who will rescue the race from the sentence by giving them life again! The explanation of how He would give them life was not made, nor was it necessary at that time. But now, in the light of the developments and with the explanations furnished through the Holy Spirit in the New Testament, we see that our Lord's voluntary sacrifice of His life, dying "the Just for the unjust," settles the claims of Divine Justice against

Adam, and thus incidentally against all who share his death sentence, namely, all mankind.

Truly, the more we see of the Divine Plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of Heaven, thankfulness for His mercy to the children of men! It mattered not that the babe born in Bethlehem was the Savior only in prospect, that He could not even be anointed to do His work until He reached manhood's estate thirty years later. It mattered not that even then it would be necessary for Him to lay down His life gradually during the three and a half years of His earthly ministry, to be finished at Calvary. Nor did it matter that His resurrection was still three days after His death, and His ascension forty days later; and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the Divine Plan of Salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to His Son our Lord.

"SAVED BY HOPE"

Although nearly nineteen centuries have rolled away since that angelic Message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye and the ear of faith--in all, a "little flock." But the bad tidings of great misery for nearly all people have been spread abroad in the name of Christ, much to the discredit of the Divine Plan and to the dishonor of the Divine character. Instead of

R5819 : page 378

carrying joy, the message has very generally carried grief and sorrow, especially to the kind-hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus has ever reached all people.
Even today, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under Heaven and amongst men whereby we must be saved--"nor is there salvation in any other."--Acts 4:12.

What, then, shall we say of the salvation which has come to those who have truly accepted Christ as their Savior, who are today rejoicing in Him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. His words are, "We are saved by hope."--Romans 8:24.

We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All that the best of the Lord's people have yet received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the Divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials, difficulties, weaknesses and unfavorable conditions incident to the curse which still rests upon the world of mankind.

A PROPHECY OF GOOD THINGS

The angelic Message was a prophecy of good things to be accomplished for the Church and the world during the Millennial Age. The Church is to have the first blessing. The First Resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the thousand years. Then Satan shall be bound, and the good influences of truth and righteousness shall enlighten the whole earth. (Revelation 20:1-6.) The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of the Millennial Day. As the prophet declares, "God will help her early in the morning."--Psalm 46:5, margin.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now rejoice with joy unspeakable, we are glad that the Divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam's race through Him who loved us and bought us with His own precious blood.

During the Millennium this prophecy will have fulfilment. The great Savior who has already redeemed us by His sacrifice will stand forth as the King, the glorified Messiah, and establish His dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be Times of Refreshing, "Times of Restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared--indeed, the more we know of the world, the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of His Son. To you is born a Life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the blessings of the coming Age to know that the trials and difficulties of the present Gospel Age are subject to the Divine supervision in the interest of the Little Flock that is now being gathered in advance from amongst men--the Elect, the Church! We see how the present trials and difficulties are the chiselings and polishings necessary to our development in the fruits and graces of the Holy Spirit in character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be "the Bride, the Lamb's Wife," will be completed and enter into her glory! How precious the thought that then they shall be privileged with their Lord and Master to extend the Divine favor of blessing and uplift to the world! What higher honor or privilege or blessing could possibly come to any one?

THE ANGELS' SONG

It was after the giving of the Message of good tidings of great joy by the Heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest. Not yet is there peace amongst men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the Divine name in vain, not merely by the heathen who worship devils and think that these are gods, but even by Christian people. Every day God's name is blasphemed by those who profess to be His people, who profess to uphold the Holy Name.

For be it known that blasphemy is any dishonorable misrepresentation of another. God be merciful to us! for at some time or other doubtless every one of us has blasphemed His holy name in this manner--by misrepresenting the Divine character and the Divine Plan, by picturing the God of Love, of Mercy, of Justice and of Truth as the originator, the planner, the perpetrator of the eternal torment of the great mass of His human creatures, born in sin, misshapen in iniquity, prone to sin as the sparks to fly upward!

But the Lord had mercy upon us because we did it ignorantly. Therefore we should have compassion upon others who still ignorantly misrepresent our God; and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths, and to know the love of God, which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and not discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men in whom He is well pleased." However, by this change the statement would not be true; for even the Lord's people have no peace upon earth. Whatever peace they have is in their hearts, and is based upon their faith in God and in the glorious things which He has promised. Our Lord Himself and the Apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, and that a man's foes should be they of his own household.--2 Timothy 3:12; Matthew 10:36.

Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the Day of Christ, in which all these glorious

R5819 : page 379

prophecies will have their fulfilment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing Divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.--Romans 8:22.

FULFILLED IN GOD'S DUE TIME

Not even with the inauguration of the Millennium will this prophecy be fulfilled. Not until its close, when the human family shall have been lifted by the Kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam--not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the Divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary, the Scriptures seem to teach clearly that there will be a class who will then prove unfit for life eternal, unappreciative of the Divine favor. And it is with satisfaction that we learn that all such shall be destroyed from amongst the people in the Second Death.

Thus eventually, by the close of the Millennium, Satan and all wilful wrongdoers having been destroyed, the time will come, as declared in the Scriptures, when all voices in Heaven and in earth and under the earth shall be heard praising God and the Lamb forever. Hosanna! Glory to God in the highest! Peace and good will to men! This will be the final shout of a redeemed race when the great Plan of Salvation shall have been fully outworked according to the Divine Purpose from the beginning, as set forth in the Scriptures.

FROM GLORY TO A MANGER

The time of our Lord's birth is quite clearly fixed. In STUDIES IN THE SCRIPTURES, Vol. II., we have gone into the subject in detail, and will not here repeat our deductions. The notable census made by order of Caesar Augustus included the civilized world of that day; and according to Jewish custom each family and tribe had their names enrolled therein.

Both Joseph and Mary, being of the Davidic line, went to the City of David--Bethlehem--to be enrolled. The city is a small one, located on a hillside. The inns or hotels of that land are very different from ours. They are neither hotels nor drinking saloons, but are entered from a court-yard. Various large, unfurnished rooms are at the service of the traveler, who carries with him his wraps, in which he sleeps, and also his food and utensils for such light housekeeping as he may choose to do. Stalls for horses, camels, etc., are provided on the ground floor; and in the event of a crowd, as on such an occasion, it is no uncommon thing for people, finding the upper rooms crowded full, to make themselves nearly as comfortable in the stabling department.

Thus it came that our Savior was ushered in a most humble manner into the world which, as the Logos, He had made. (John 1:10.) It was there in the stable of the overcrowded inn that the shepherds found the babe, as predicted by the angels, and went forth proclaiming the fact. Mary made no boasts, however, but waited for God's due time.

===================

R5817 : page 379

GOD'S MERCY TO ISRAEL AND TO OTHERS

--DECEMBER 26.--QUARTERLY REVIEW.--

ISRAEL A FAVORED NATION--GOD'S MERCY IN THE LAW COVENANT --SPIRITUAL ISRAEL A NEW NATION--THE ROYAL PRIESTHOOD--OTHER NATIONS UNRECOGNIZED BY GOD--HOW DIVINE MERCY WILL EVENTUALLY REACH ALL PEOPLE.

"Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness."--Psalm 103:8.--R.V.

ONE difficulty with us as Bible students has been that in the past we took too narrow a view of the Divine character and of the Bible. For more than twelve centuries the Bible was not studied. Instead, certain Bishops, thinking themselves to be Apostles of equal authority with The Twelve whom our Lord Jesus appointed (St. Paul taking the place of Judas), thought that they had full right, as Apostles, to make up a substitute for the Bible. These substitutes were styled creeds --Confessions of Faith. These were studied, and the Bible was neglected.

Under these circumstances it is not surprising that God's people got far away from the true teaching of His Word. Even when the Bible began to come back to the people in Reformation times, their poor heads were so badly clogged and confused with the false doctrines of twelve centuries of human theorizing that they were not prepared to see the Bible in its own light, but rather in the light of these creeds. Besides, they had been long taught that to doubt the creeds would constitute them heretics, and that the punishment for heresy is eternal torment. Hence the endeavor to keep in line with the creeds in all subsequent Bible study.

Now Bible students see that this was all a mistake--that the Bible should have been studied in its own light. They see that the creeds are full of confusing errors, which really make the Word of God of none effect where they are recognized. Now our Bible studies are different, because of our clearer knowledge of these matters, as well as because we are living in the dawning of the New Age--at the time when God promised that His people should understand His Word--"The wise shall understand." --Daniel 12:10.

GOD'S DEALINGS WITH ISRAEL

Our Text was addressed, primarily, to the nation of Israel. On account of disobedience, God cut off Father Adam, Mother Eve and all their children from special fellowship with Him, sentencing them to death--as not worthy of everlasting life--"Dying, thou shalt die." (Genesis 2:17, margin.) But even this sentence God did not hasten. The sinners might live as they could.

God's Mercy was manifested toward the posterity of Abraham--Isaac, Jacob, and then all of Jacob's children. God made the twelve tribes into one nation, cementing them together by His promises to them in connection with the Law Covenant instituted by Moses at Mount Sinai. If they would keep God's Law, they would live forever--not die at all. Moreover, they were to be blessed in all of their affairs--their health, their flocks, their herds, their cattle. Everything would be blessed.

But they could not keep this Law Covenant, because of having been born in sin, like the remainder of the race. Nevertheless God purposed that through endeavoring to keep the Law that nation should be greatly blessed. And it was so. True, He chastened them for their wrongdoings and shortcomings, but always with loving interest and care, never wholly casting them off. Their national distresses and captivities were in the nature of chastisements,

R5817 : page 380

with a view to teaching them necessary lessons.

Thus God's favor continued with that one nation--and with no other nation--from the death of Jacob down to the death of Jesus, a period of 1845 years. Even then, in casting off the nation when they rejected Jesus and crucified Him, the Lord made provision for all of the Jews who were spiritually inclined, that they might not only be retained in His favor, but might come into still greater favor at Pentecost and onward, being there begotten of the Holy Spirit--no longer to be a House of Servants, under Moses, but the House of Sons, under Jesus. (Hebrews 3:5,6.) Even when rejecting the nation, God intimated clearly that the time would come when His favor would return to them--after the establishment of Messiah's Kingdom--Amos 9:11,12; Acts 15:13-17.

GOD'S NEW NATION

Meantime, the saintly Jews who were "Israelites indeed" became the nucleus, or start, of Spiritual Israel. Of this Spiritual Israel St. Peter says, "Ye are a Royal Priesthood, a holy nation, a people for a peculiar purpose--that ye might show forth the praises of Him who hath called you out of darkness into His marvelous light."

We see, then, that the Church is God's New Creation, the new nation with which He has been dealing exclusively during the Gospel Age. He is dealing with these with a view to their education and development, that they may be associated with our Lord Jesus in His great Millennial Kingdom. Then for a thousand years He and His saintly company, gathered from every nation under heaven, will bless Natural Israel and all the nations of the world with light, with knowledge, with assistance and uplifting, for the purpose of delivering them from the bondage of sin and death, back to the likeness of God, lost by Adam and redeemed on Calvary.

It is because of this special work that God has for the Church that He has made her trials fiery ones, declaring, "Through much tribulation ye must enter into the Kingdom of God." (Acts 14:22.) This class of fully consecrated ones, regardless of sectarian lines, have all been begotten of the Holy Spirit. None others are recognized of God. This Church have their names written in the Lamb's Book of Life--in Heaven--and are in the present life demonstrating their faithfulness, their loyalty to God. When the foreordained number shall have taken the step

R5818 : page 380

and shall have demonstrated their loyalty even unto death, then this holy nation will be complete.

It is the Spiritual Seed of Abraham to whom belong the great promises of God. Of this class St. Paul says, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise." (Galatians 3:8,16,29.) The Promise was made to Abraham, and declares, "In thy Seed shall all the nations of the earth be blessed." (Genesis 22:18.) We have St. Paul's word for it that Christ and His Church are this Spiritual Seed, whose mission it will be, in God's due time, to bless all mankind --"all the families of the earth"--not only those who are alive and remaining at the time of the establishment of the Kingdom, but all who have ever lived. God's mercy referred to in our Text is especially toward this Spiritual Israel--even more so than toward Natural Israel.

THE BREADTH OF DIVINE MERCY

Now we come to the grand climax of God's mercy and grace. The Jewish nation was small. The Church, the Spiritual Israel, is small. But God's grace and mercy are to extend to the whole world of mankind--every creature for whom Christ died. The time for dealing with the world and giving them their opportunity of sharing in God's grace and mercy has already been appointed by the Father. It will be during the Millennium--the thousand years of Christ's Reign. He will be the great spiritual King of the earth; and His Church will be associated with Him as His joint-heirs and assistant rulers, teachers, healers, uplifters, rewarders and punishers of mankind during the Millennium. All this service of the world will be with a view to bestowing upon them, if they will, the grace of God, the mercy of God, which He purposed from the beginning, and which is to be brought to mankind through Messiah's Kingdom of Glory.

For a thousand years the rising Sun of Righteousness will bless the world, flooding the earth with the light of the knowledge of God. For the same thousand years Satan shall be bound, that he may deceive the people no more. For the same thousand years the work of blessing and restitution will progress--Times (or years) of Restitution the entire Millennium will be. Every creature will have his eyes of understanding opened to see, to know and to understand the Love of God, His tender Mercy and His Wisdom, all centered in and manifested through our Lord Jesus Christ. God's Mercy will be exercised toward the world with a view to its release from the bondage of sin and death to the full liberty of the sons of God--the same that Adam enjoyed before he sinned.--Romans 8:19-23.

Thus we see "a wideness in God's Mercy, like the wideness of the sea." Thus we see that His grace, while limited first to one earthly nation, then later to an elect company from all nations, is finally to be extended to every human being the world around, bringing all to the fullest privileges and opportunities of knowledge, love, obedience and blessing.

===================

R5818 : page 380

THE LABOR OF LOVE TO BE REWARDED

"God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister."--Hebrews 6:10.

DISCOURAGEMENT is a hindrance to growth in grace; St. Paul was seeking to encourage his readers. The context implies that they had experienced some setback, some discouragement. He intimates that while they had begun well, their zeal had cooled to some extent. In this chapter and on to the tenth inclusive, he points out the danger of falling back and away after we have become Christians. And to those who are likely to become discouraged he gives the exhortation of our text, "God is not unrighteous to forget your work and labor of love." We might inquire, What great work, or labor of love, could they do that would constitute it unrighteous for God to forget to reward it? Are not good works the proper course for all mankind? How would it be unrighteous for God to forget these good works?

The answer of Scripture would seem to be that the world cannot do any good works that God could acknowledge--"There is none righteous, no, not one." But "God is not unrighteous to forget your work and labor of love," writes the Apostle. What does he mean? We reply, He is addressing Christians, those who have become God's children by entering into a covenant with Him. They were children of wrath, even as others; and still, according to the flesh, they are imperfect. But God is not dealing with these according to the flesh. He has received them into His family under a special arrangement, a Covenant of Sacrifice. In that Covenant He agreed that through Christ He would make allowance for their weaknesses, and deal with them according to the intentions of their hearts and minds, according as they would seek to please Him as His children. God has thus bound Himself of His own free will by entering into a Covenant with His people. He is bound to them, on the one side, and they are bound to Him, on the other side. Neither can escape the conditions of that Covenant.

R5818 : page 381

DANGER OF LOSING THE REWARD

These Covenanters were members of Adam's fallen race, condemned to death. Ah, yes! but this is the race for whom Christ died, and who will be recovered from death and from the condemnation of sin that came through Adam's disobedience. And this merit of Christ's death was applied first for a choice class who during the Gospel Age should long after God and gladly accept His arrangement through Christ. This being so, when these heard of Christ as the Redeemer, they believed on Him, they sacrificed their earthly hopes, aims, ambitions--all--in order that they might enter into this Covenant with the Lord. The thought which inspired them to take this step was the hope that they might attain to the spiritual inheritance, to be joint-inheritors with Christ in the Kingdom to be set up on the earth. This was something to which God had opened up the way, through His provision in Christ. They gave up the earthly things for the grander, the Heavenly. They voluntarily sacrificed all earthly rights and interests. They bound themselves irrevocably to the Lord.

Now if they should make a failure in this matter, they would lose absolutely everything. The Apostle is pointing out this fact. They have acknowledged God's arrangement, and there is a great reward coming to them under their Covenant with Him. Do not, he urges, forfeit this reward by turning away from the Lord and becoming cold or lukewarm, which condition might lead on to entire rejection of God. Rather go on, and be of good courage; and the Lord, Jehovah Himself, shall strengthen your hearts; wait expectantly on Him.

In the 10th Chapter, the Apostle tells them of how some of them had in the past endured a great fight of afflictions, and of how others had suffered with those in affliction in that they had been sympathizers and companions of those who had been so persecuted. All this was endured for the Lord's sake, for love of the brethren, and in harmony with God's arrangement. Therefore they should have confidence in God, that He loved them and appreciated all they had borne for Him. The Apostle exhorts them again not to turn back, not to be discouraged, but to be encouraged; and again he assures them of his confidence that they would persevere to the end.

THE BLESSEDNESS OF MINISTERING TO THE SAINTS

St. Paul declares that their labors of love were shown toward God's name. This honor toward God's name consisted in their ministering to the saints. This was a proof of their love for the Lord. This ministry, too, had been kept up. The saints represent God in the world. Whatever is done for the saints is, therefore, done for God. There is a distinction to be noted in the Bible as respects those who are in covenant relationship with God and those who are not in covenant relationship with Him. We have certain duties toward the world. We have responsibilities toward them. The Golden Rule is to operate always and toward all men. But we have not the same obligation toward the world that we have toward the saints. Whoever honors the saints and serves them, honors and serves God. This seems to be the Apostle's thought in the matter.

We are not to understand that the Lord would be displeased that we should do good to all men. Rather the Apostle urges, "Let us do good unto all men as we have opportunity." Be generous, be kind to everybody, but especially to the saints. (Galatians 6:10.) This is what is particularly pleasing to God. Every service lovingly and gladly rendered to the saints is rendered unto His glory. This is true in a very special sense; for there are people in the world who might be naturally more admirable in character, and it might be more pleasing to serve them than to serve many of the saints, who might be ruder, cruder, in some respects. But in the service to the saints there is a special blessing from the Lord. We are to have this in mind when meeting and fellowshiping with those who have become children of God, and when we have opportunities to assist or comfort them. They must have our love, our cooperation, our sympathy, our aid. There may be more or less option in respect to others, but not in respect to our brethren in Christ.

This same principle, to some extent, holds good amongst worldly people. For instance, an Odd Fellow would show favors toward an Odd Fellow, whether rich or poor, learned or unlearned, that he would not show to

R5819 : page 381

others. And the same with Masons. A Mason would show favor to a Mason the world over, whether he be rich or poor, black or white. If these are the human standards, much more so should it be thus with those who have become children of the Lord. The fact that they are disciples of Christ makes it incumbent on whoever is a follower of the same Master to do a brother's or a sister's part. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." This does not apply now to the world, but it does apply to the Church, the Lord's faithful followers.

PERSEVERANCE IN THIS MINISTRY

The Apostle says, "In that ye have ministered unto the saints, and do minister." This signifies that they were still in this proper attitude. Although somewhat discouraged in the good way, they were still helpful to one another. Another thought--it was not merely the amount of good works that they did that counted; for many good works are done by many people which would not in any sense be recognized by God or be bound to be rewarded. The works of the world are works of sinners. The world are not in covenant relationship with God. If any one does a good work, he by an unwritten law gets more or less blessing out of it. Whoever does a good work with a worthy motive will receive some reward, some blessing. It will ennoble his character and help to fit him for the blessings of the next Age, when all the world will be on trial for life before the Judgment Seat of God. The nobler the character in that Day, the fewer corrective stripes will be necessary. But in order to get the present blessing of the Lord, His special blessing, he must be in covenant relationship with Him.

The work now being done by those in such relationship with God will be worthy of His notice and reward. In the 13th Chapter of 1st Corinthians, the Apostle points out that, with the Body of Christ good works alone are not sufficient to indicate God's favor. He declared that if he should give his body to be burned, and should give all his goods to feed the poor, there would be no real merit in it unless it was done from the motive of love. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling cymbal," was his further declaration. One might

R5819 : page 382

do these good works to have the honor of men. If they were done for any such reason, God would not consider them good works to be rewarded. The works that God recognizes as good works and worthy of His approval and reward are those done by His faithful people, who are justified and sanctified, and who serve from love to Him, to His people and to His cause.

And so St. Paul says here to these, "God is not unrighteous to forget your work and labor of love." This is important to have in mind. It is important for us to see to it that our motives are those of love toward the Lord and His Cause and His brethren. Such good works, if persevered in according to our ability and opportunity, will not fail of a blessed reward.

===================

R5819 : page 382

SOME INTERESTING LETTERS

HARVEST WORKERS SUCCESSFUL

DEAR BROTHER RUSSELL:--

We want to thank you very much for fixing the price of the cloth-bound SCENARIO at 68c. It is really wonderful what a difference the increased price makes in our sales. It was very hard to sell them for 50c, but the people bite quite readily at 68c. How they love a bargain, even if it does cost them 18c more to secure it! The very fish that would probably be scared at the mere sight of a hook baited with a half dollar, now gather around waiting their turn to bite at the 68c morsel. We want to please the people. We are convinced that Mr. Barnum was right when he said "The public should be pleased." So if it pleases them to pay 18c more, we are glad to work in harmony with their wishes! Yesterday we tried the SCENARIOS exclusively in the afternoon for about 3-1/4 hours, and sold 21 copies--7 for cash (we fill our pockets with them), and 14 for later delivery. It is very easy to sell them; and the Colporteurs and friends should be able to put them out in enormous quantities, especially with the whole world open territory. It seems as if all the Colporteurs could handle them as a side-line, at least.

Have just received reports from several others who are trying the SCENARIOS at the increased price. One brother who was having a hard struggle to make ends meet for himself and wife and child (at 50c) is now averaging 14 per day, and is catching up fine. Another reports 20 to 25 copies in a morning's work. This is the average of a married sister, working in territory where work is booming--war materials. Another reports 100 orders in four days.

Apart from the fact that the increased price is enabling some to make out so well financially, we might mention that we are seeing some results from the SCENARIOS. One sister immersed during our recent Convention had her interest aroused chiefly through reading a SCENARIO some months ago. Yesterday we found a lady who said her husband was very much interested in the three books they got from us three years ago, and she ordered the last three as well as the SCENARIO. A man told us his wife had three books she was enjoying very much. But we must not tire you. Evidently there is work for all in the Harvest field yet.

We continue to have many opportunities for service here in connection with the local and neighboring classes, and appreciate our privileges in this connection. But we always feel that the Colporteur work is our work, and that the holding of meetings is incidental. Still, the latter sometimes help to get out the books. It is our delight to have the books up on the stand, and tell the people where we get all these things which so refresh and cheer our hearts even in the midst of the present troublous conditions. Have put out quite a few in this way, and in some instances, we trust, into the hands of those who have appreciated them.

In joyful service, J. & L. HUTCHINSON.

TWO GOOD TRUTH TESTIMONIES

MOST DEARLY BELOVED BROTHER IN THE ANOINTED:--

I am constrained to inform you that in God's hand you have been the means of blessing me and my late beloved wife. I have been intending to write you several times to let you know that the Lord has led me step by step, and also of the love and blessings He has bestowed upon me.

I was brought up in the doctrine of Swedenborgianism and was not satisfied with the life I was leading. Having no time for the creeds, I kept away from them and was at a loss to know what to do. Asking the Lord for guidance in the matter, I started to read my Bible as an ordinary book although believing that no man could understand the same on this side of the Veil.

In the Lord's providence, I saw an advertisement announcing an address by Brother R. R. Hollister--"Where Are the Dead?"--which I went to hear, but did not understand much about it. When he mentioned the STUDIES IN THE SCRIPTURES as being "Keys" to the Bible, I straightway ordered the six volumes; and when I had read the first of these, did not my heart burn? Yes it did, and with great joy. So happy was I that I ordered several copies of Volume I., to let all my friends have one, and told them of the blessings and joy received. But they told me that I had gone mad and that I had an evil spirit about me. I did not then believe in such a being as Satan; so this troubled me a great deal, and I really thought I was going mad. Every one turned against me; but still asking the Lord to help me, I fully made up my mind to read all the STUDIES through. When I had about finished the fifth volume, my dear wife, seeing the change it had made in me and in all my affairs of life, got inquisitive and also desired to read the volumes. The reading had the same effect upon her as it had had upon me, and we both grew in grace and in knowledge, and our home soon became a new home.

We desired to consecrate ourselves to the Lord, and were both immersed and took the Vow, etc. I feel sure such testimony will gladden your dear heart.

About a year later my dear wife became ill, and was ordered to undergo an operation, from the effects of which she never recovered. All through her illness the dear Lord gave her all the necessary grace as promised, and so wonderfully did she keep up that it was a big blessing to me and to all of our friends. On Sunday, July 4th, she realized that the Lord had decided to call her Home. Yes; she said that the Lord had done most of His healing on the Sabbath day, and that being "Testimony Sunday," she said: "This is my testimony to the Lord, 'All the way my Savior leads me.'"--Hymn 12. After singing this hymn through, she said: "I am dying, and oh, I feel so happy; oh, it is so glorious to die! Oh, I feel so happy! 'Perfect peace to me is promised in my Father's House above!'" Then she called each one of us by name and said, "Give me the last kiss. Good bye!" and passed beyond the Veil.

To witness such a death as this, dear Brother, has so increased my faith that it is almost impossible to express my love and feeling to my Heavenly Father for the strength He gave me. My praise went up to the Lord then and ever since, thanking Him from the bottom of my heart for the light and grace He gave me at such a time.

My wife's relations, and even the nurse in attendance, not seeing as I do, could not understand it. It was such a blessing to them all; and I had so many inquiries as to what faith I believed in, and was asked for copies of "that beautiful hymn" she sang at her death.

Your brother in Christ,

FRANK O'C. FITZGERALD.--West Australia.

WOULD REVOLUTIONIZE THE WORLD--IF

DEAR BRETHREN:--

We had a grand meeting here on the occasion of Brother Russell's recent visit, and are so thankful for having had the privilege of hearing our dear Pastor again.

The newspapers announced, after Brother Russell was here, that Dr. J. Wilbur Chapman, the great Evangelist, would tell his audience, at his Monday evening meeting, some things about Pastor Russell.

There were about 5,000 present to hear what Dr. Chapman had to say. This was in substance as follows:

"I wish that every minister in Atlanta had as much zeal as Pastor Russell. I wish that every minister was as untiring in his efforts as Pastor Russell. I wish that every member was as loyal to his church as the followers of Pastor Russell are to the teachings he proclaims. If all the ministers were as zealous as Pastor Russell, and if all the church members were as liberal in the support of the church as Pastor Russell's followers are of the support of his teachings, we would revolutionize the world within a year's time."

Thus we can see from the above remarks that even our enemies are taking note of the wonderful work that is being accomplished.

Yours in fellowship and service, W. E. HOPKINS.--Ga.

====================

page 383

INTERNATIONAL BIBLE STUDENTS ASSOCIATION CLASSES

STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

page 384

INDEX TO "WATCH TOWER"
VOLUME XXXVI., 1915

R5821 : page 1

VOL. XXXVII. JANUARY 1 NO. 1
A. D. 1916--A. M. 6044

CONTENTS

Views from The Watch Tower . . . 3
  Jehovah Chastening the World . . 3
  Jehovah's Act--His Strange Act . . 4
  Glorious Opportunities at Hand . . 4
  Smiting of Jordan by Elijah . . . 4
  "Strong in Faith" 5
  Militarism and Navalism--How Long? . 5
  The Jews as War Sufferers . . . 6
A Token of My Covenant (Poem) . . . 7
1915--Foreign Branch Reports . . . 8
He Ascended, Leading Captives . . . 11
  Wrong Views of the Kingdom . . . 11
  An Error--Christ's Kingdom Future. . 12
The Spirit at Pentecost 13
  Meaning of Pentecostal Blessing . . 13
  Gifts and Fruits of Spirit . . . 14
St. Peter's Pentecostal Sermon . . . 14
  Divine Favor About to Return to Israel 15
  The Curse to be Rolled Away . . . 15

R5822 : page 2

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

THE EUREKA DRAMA VERY SUCCESSFUL

The dear friends who are reporting on the EUREKA DRAMA are sending in excellent reports. The public are very appreciative of the DRAMA and many cards are being handed in. We regret, however, that we hear from only a small proportion of the DRAMAS that are in your hands. We hope that none of you are allowing this talent in your possession to lie idle. The winter season is a very favorable time, especially in country districts; and school boards will, doubtless, be very glad to cooperate by furnishing schoolhouses. Court-houses are also desirable. In many places where the law does not permit the showing of the moving pictures on Sundays, Picture Theatres are obtainable for the Free DRAMA at practically the cost of light and janitorage.

In corresponding with us respecting DRAMA, please indicate on envelope, EUREKA DRAMA, or PHOTO-DRAMA.

BROTHER RUSSELL AT THE TEMPLE

Answering many inquiries, we announce that Brother Russell endeavors to serve at the New York City Temple on the first Sunday of each month. In the forenoon of such days there is a baptism service, with every provision for those finding it convenient to be immersed at that time. A Congregational Meeting for the consideration of the activities of the Church is appointed for the Saturday evening preceding the first Sunday of each month. This meeting is appointed for the Temple, W. 63d St., New York.

==========

BETHEL HYMNS FOR FEBRUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for February follow: (1) 114; (2) 221; (3) 4; (4) 300; (5) 67; (6) 91; (7) 324; (8) 155; (9) 95; (10) 12; (11) 27; (12) 273; (13) 50; (14) 32; (15) 145; (16) 240; (17) 307; (18) 258; (19) 18; (20) 194; (21) 281; (22) 296; (23) 7; (24) 44; (25) 130; (26) 176; (27) 108; (28) 170; (29) 3.

==========

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages." gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution:

384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included.
(To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1 1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6 1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6 1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (`Genesis 1 and 2`), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6 1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: German and Swedish, six vols.; Dano-Norwegian, five vols.; Greek, four vols.; Finnish, three vols.; French, two vols.; Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Chinese, Japanese, one vol. each; bound in cloth, uniform with English edition, prices the same.

For the Blind in American Braille, English Braille and New York Point.

===================

R5823 : page 3

VIEWS FROM THE WATCH TOWER

NATURALLY enough, one influence of the great European war is to turn the minds of some toward religion and the consideration of a future life. The fact that sons, brothers and husbands are in danger or wounded or dead or prisoners in a foreign land--all of them beyond human protection --naturally turns the minds of many toward the Almighty Creator. Hence reports from the warring nations indicate an increase of religious sentiment--larger church attendance, more people praying, etc.

To the extent that such religious activities are inspired merely by fear and helplessness, they of course amount to very little, for the public, mistaught, know not that there is no access to the Divine ear, no authority for prayer, no ground for claiming protection for loved ones, except through the great Advocate whom God has appointed. Neither do they understand that He is not the world's Advocate, but merely the Church's; and that no one is a member of the Church who has not, through knowledge of the Lord, through repentance, made a full consecration of himself to do the Lord's will. Hence, those not Scripturally informed--and they include the vast majority of all denominations of Christians--cry aloud to the Lord in their troubles; but in the absence of trouble or danger are worshipers at the shrines of pleasure, of wealth, of selfishness, of lust, or of appetite.

We cannot hope that this class will receive any permanent benefit at the present time--any more than would the heathen. It will be a little later on in this great Trouble, in the revolution and anarchy which the Lord indicates will follow each other, that they will begin really to wake up and to realize that unless those days be shortened, no flesh would survive. (`Matthew 24:22`.) Then they will begin to seek the Lord, not merely in a form of godliness, but with truly broken hearts.

JEHOVAH CHASTENING THE WORLD

The Lord's provision will then opportunely come to them. The Redeemer, through whose blood of the New Covenant there is to be a full atonement made, will then take to Himself His great power and reign as the Mediator of that New Covenant; and the glorious Millennium will be fully established. Under its beneficent arrangement the darkness of the present civilization and the gross darkness of the heathen will disappear before the rising Sun of Righteousness with healing in His beams.

Then the Lord, who is now speaking to them in His anger, chastening in His sore displeasure, and revealing Himself in the flaming fire of the near future, will be ready to speak to their chastened hearts words of comfort, of mercy, which because of ignorance and superstition and misconception they are not able and willing to receive now. The Lord will turn unto His people the pure Message, that they may all call upon the name of the Lord to serve Him with one consent. (`Zephaniah 3:9`.) Thus "the light of the knowledge of the glory of God will fill the whole earth"--ocean deep! (`Habakkuk 2:14`.) As a result of the heart-breaking experiences, followed by the greater knowledge, all knees will be bowing and all tongues will be confessing to the glory of God. And those refusing to come into harmony with that supreme and glorious Reign of Righteousness, we are told, will be sure to be destroyed from amongst the people.--`Acts 3:23`.

There is, however, another class of religious people, who undoubtedly are being influenced much more deeply, intelligently and profitably--true Christians, who in the past have been lulled to sleep, or who as babes in Christ have not been thoroughly nourished with the Word of Truth. These are now having their senses exercised as never before, and every day are getting more awake and inquiring what these things mean--things so different from what they have been taught and what they had expected. Already they are asking, "Where is the hope we had of the conversion of the heathen to the glorious standards of our Christianity?" They are inquiring, "Has there not been some mistake made when we called these kingdoms of Europe kingdoms of God and kingdoms of Christ--Christendom?" They are awakening to the fact that we have long been under a great delusion--that these kingdoms are merely kingdoms of this world; that the Prince of this world is still the ruler; that Messiah, the Prince of Light, is only now, and through this great tribulation, taking to Himself His great power to begin His Reign of Righteousness.

It requires a little time for all this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened. They find indeed that the faith they built was largely "wood, hay and stubble" material--human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much better prepared for the erection of a better faith-structure of the gold, silver and precious stones of Divine promises.

R5823 : page 4

The burning of their "wood, hay and stubble" structure of errors, having been built upon "the Rock Christ Jesus," themselves "shall be saved so as by fire."--`1 Corinthians 3:15`.

JEHOVAH'S ACT--HIS STRANGE ACT

Note the difference between this class and the one first mentioned, who have never really been consecrated to the Lord, but who are merely nominal Christians, children of error and typical "tares." The burning of their false faith will leave them nothing; for they never were properly on "the Rock Christ Jesus." It will reduce them merely to the level of the world, of which they have always been a part; but, misled by wrong teachings, they thought themselves Christians. And by many they were mistaken for Christians, even as tares may be mistaken for true wheat.

It is this extraordinary effect of this Day of Wrath upon the world in general, and especially upon professed Christians, which the Lord evidently refers to through the Prophet Isaiah: "The Lord...shall be wroth, bring to pass His act, His strange act." (`Isaiah 28:21`.) It will surely be a strange procedure on God's part, as viewed by those not taught of the Lord, when they shall see all the religious systems of the present time go down and the world heading straight for chaos.

The cry of the people at that time will much resemble the cry of the Apostles, when on the Lake of Galilee the great storm arose. They came to Jesus in the hinder part of the boat, apparently asleep, crying, "Master, Master, carest Thou not that we perish?" Immediately, when they have learned their dependence upon the Lord--which many do not now very fully appreciate--immediately when they cry to the Lord from the depth of their hearts in astonishment and fear, He will be ready to answer them graciously and to deliver them.

Man's extremity will be God's opportunity! As Jesus arose, He rebuked the winds and the waves; and immediately there was a great calm on the Lake of Galilee. So in the midst of the awful trouble and human perplexity--

R5824 : page 4

"men's hearts failing them for fear, and for looking after the things coming"--Messiah's Kingdom, "the desire of all nations," will take control of the situation; and immediately the storm of human passion and anarchy will cease. Then men will "beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."--`Isaiah 2:4`; `Micah 4:3`.

GLORIOUS OPPORTUNITIES AT HAND

Manifestly now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the Truth. Now, as never before, they will need the Lord's saints to point them in the right direction --to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been graciously providing, and which are already in the hands of many. As society and religious systems will be reeling as a drunken man, as the Bible explains, these undeveloped saints of God will need the very help we by God's grace are enabled to render them. Surely there never was so favorable a time as the present for rendering assistance to this class! More and more, as these find that they have been misled by the shepherds of the nominal systems, they will be as sheep without a shepherd.

To those who have the knowledge of God, of His

Word, of His Plan, the present and the near future offer certainly the most wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."--`John 4:36`.

It will be seen from this that, so far from thinking our work ended, we have wonderful expectations in respect to the year 1916.

SMITING OF JORDAN BY ELIJAH

We have already called attention, in STUDIES IN THE SCRIPTURES, Vol. II., to the fact that Elijah, the Prophet, typified The Christ--Jesus the Head and the Church His Body--in their fleshly experiences; and that the taking up of Elijah into heaven, typically represents the final passing of the Church from the earthly conditions to the Heavenly. We have seen, too, that when Elijah's time for translation came, he was sent from Gilgal to Bethel, from Bethel to Jericho and from Jericho to Jordan; and that these different points were measurably disappointing; yet that Elijah and Elisha were not discouraged, but went on--Jordan representing the end of the Times of the Gentiles, 1915. As Jordan was the last point to which Elijah was directed, so 1915 is the last point to which the Church has been directed. As Elijah went on, not knowing any further place, so the true Church is going on without any definite time-point before it.

Soon the chariot of fire will separate the Elijah class from the Elisha class. The fiery chariot seems to mean severe trials or persecutions. A little later, the Elijah class will be taken up in the whirlwind. Elsewhere in the Bible a whirlwind is apparently used to symbolize the great time of anarchy. The lesson possibly is that the Lord's faithful of the Elijah class will be amongst the first in civilized lands to suffer some kind of violence through lawlessness and anarchy.

We know not how soon this culmination may come, nor need we be concerned, since it is our Lord who is at the helm, and since we are expecting that He will require each one to be "faithful unto death." The thing which especially concerns us now is another part of the type: When Elijah and Elisha reached the bank of Jordan, Elijah took his mantle and, folding it together, smote the waters of the river; and they divided, and the two crossed dry-shod. What does this mean? What experiences are typified thereby? Apparently it refers to something in the immediate future--something which seemingly should be beginning at once.

We may not be too sure of what is meant by this feature of the type. We are to remember, on the contrary, that Bible prophecies are rarely understood much in advance of their fulfilment. This was so at the Lord's First Advent. Prophecies were fulfilling on every hand, yet the disciples did not perceive them until later--as our Lord's death and resurrection. After His resurrection, He explained to His disciples many of the things; and we read that "then He opened their understanding, that they might understand the Scriptures." (`Luke 24:45`.) It may be so here. We may witness a fulfilment of this feature, and not discern its application until completed.

Our conjecture respecting the meaning of this picture is this: Elijah's mantle represented Divine Power operating through him; and similarly God's Power operating through His Elect now. In Bible symbology, water stands for Truth and also for people; and we see no reason to object to its standing for both of these in this picture--a division of the people through the proper and right dividing of the Truth. Jordan also signifies trial, test or judgment. Taking these three things in combination, we have a forceful figure. If the interpretation proves to be a correct one, it will mean something like this: that God somehow will exercise through His enlightened people a power which will have an effect of causing a division amongst the people in respect to the Truth, and which will be a test upon them in this dividing.

R5824 : page 5

Not knowing what will be the opportunities, nor what the method of exercising those opportunities, we must wait for the Lord and the leadings of His providences. But meantime, surely it is for the Elijah class to be thoroughly alert and actively interested, ready, watching, waiting for the Master's guidance!

With these things before us, we urge all the Lord's consecrated people who have a knowledge of these things to "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (`1 Peter 1:13`.) We urge them not to become entangled in worldly matters, but to keep themselves in the love of God and in the service of God, the Truth, the brethren.

We remember that after our Lord's crucifixion, many of His disciples were inclined to go back into the fishing business--a very natural course. We remember how the Lord gave them evidences, however, that His blessings could be with them, and they could continue to be "fishers of men"; and that all success depended upon Him; and that without Him they could do nothing. This lesson was deeply impressed upon those who first started in the fishing business. They toiled all night, but caught nothing, and in the morning saw Jesus on the shore with fish already cooked. Apparently they never forgot that lesson.--`John 21:1-10`.

Deeply interested in all of the Lord's dear brethren, we have felt a sort of solicitude for them as we have noticed how some who have been zealous for the

Colporteur work under much less favorable conditions than the present and the future are going into worldly business. We have probably one hundred less Colporteurs today than we had a year ago, although the financial conditions everywhere show that rather we should have twice as many Colporteurs today. It is not for us to complain--we are not complaining. We are merely calling attention in this general way, rather than in a private or personal way, to the fact that the love of some may be growing cool, and that they may thus endanger their gaining "a full reward."

We may not know what power the Lord may put into our hands for causing a great division of the people in respect to the Truth. It may be a financial power, that was represented by Elijah's mantle in this case, or it may be something else. We are waiting to see. Meanwhile we are endeavoring to keep all the branches in all lines of the work well in hand, so as to be ready to smite when the opportune moment shall come. We trust that this is the spirit of all the Lord's dear people who are awaiting the Kingdom--a spirit of alertness, a spirit of zeal, and of energy, and of a sound mind--counting the things of this present time as "not worthy to be compared with the glory that shall be revealed in us."--`Acts 20:24`; `Philippians 3:8`; `Romans 8:18`.

One of our arrangements for the near future is to set aside some of the Pilgrim brethren who have special ability for addressing the public, that they may give their time constantly in this direction, or to whatever extent the Lord may open the way--going from place to place in longer journeys to serve those classes which will indicate to THE WATCH TOWER Office their ability and desire to have public meetings in some of the best Auditoriums in each case. This will not interfere with other classes and their being served by other brethren--some of those brethren who have no special talent for public speaking, but who have exceptional ability for semi-public meetings and for parlor meetings, where they would be addressing chiefly the Household of Faith, versed in Present Truth.

We remind all who have opportunity, or who can make opportunity for engaging in the Colporteur work, that there are millions of homes still not supplied with the STUDIES IN THE SCRIPTURES and many more millions which have not been blessed with the CREATION SCENARIO and the DAILY HEAVENLY MANNA. Here are fields of usefulness which must be gone over surely before we may hope to be taken in the whirlwind. Let us be alive to our privileges, our opportunities, that there may be no faintheartedness, but a zeal for God and His Message and for the brethren who need our help--yea, and for some who have a hearing ear and some who have been coming rapidly into the Truth within the last few months. With these things in mind, we have selected as our year's text for 1916 the following:

R5825 : page 5

"STRONG IN FAITH"--`ROMANS 4:20`

We have provided these in a cheap form that all who desire may have them. We can send two of the cards for five cents, postpaid, or any larger number at a proportionate rate.

MILITARISM AND NAVALISM--HOW LONG?

We own to a trepidation when writing on this subject. Our friends on both sides of the conflict, naturally enough, feel touchy. We have had three letters from Germans, claiming that we are prejudiced and do not give them justice. We have had four letters from our British friends, making similar complaint. We believe, however, that the majority of our friends on both sides do understand us; and we assume that the seven letters came from persons comparatively new in the Truth. Those familiar with our position need not to be told that we have no sympathy whatever with the German invasion of Belgian territory, even though they claim that Belgium was under-handedly associated with the Allies. We have no sympathy with acts of violence and murder in Belgium or elsewhere. We have no sympathy with the destruction of non-combatants and commercial vessels by submarines, even though the vessels did carry munitions of war. We have no sympathy with the dropping of bombs from the sky, either in London or Paris or in German and Austrian cities. We have no sympathy with the war at all.

However, on the other hand, regarding the nations as not Christian, we are not surprised that they should be engaged in an immoral warfare. We are not surprised that under stress of apparent necessity for victory, all the nations engaged in this war are trampling upon the laws of nations, to which they all agreed. We can no more excuse the British, French, Russians and Italians for such violation of the rights of others than we can excuse the Germans, Austrians, Hungarians, Bulgars and Turks. We see wrongs perpetrated in every direction; Divine Laws entirely set aside by these so-called Christian nations--Christendom.

Surely it is not in vain that the Scriptures say, "If thine enemy hunger, feed him"! (`Romans 12:20`.) And when professed British Christians break and violate the Master's instructions, and try to starve the professed

R5825 : page 6

German Christians, we are not surprised that the latter retaliate in every way that they can--whether by Zeppelin raids or submarine raids or otherwise. These nations, from our viewpoint being unchristian nations, could have no higher motto than is expressed in the sentiment, "Necessity knows no law." The Germans decided that if the British starved their wives and babies and aged non-combatants, they would be right to retaliate by destroying everything British that they could reach, including non-combatant passengers on steamers.

We see that it would have been wiser for the British to have kept the law of nations, and to have held to the instruction of Jesus; and yet, realizing that we are still under the dominion of the Prince of this world, Satan, and that he, as the god of this world, is still working in the hearts of the children of disobedience, nothing that they could do would much surprise us. Do we not know from the Scriptures that the heart of man is exceedingly sinful; that his anger, malice, hatred, envy, strife, bitterness, are works of the flesh and of the Devil; and that these are being manifest on every hand, notwithstanding the number of churches, preachers, etc.?

St. Peter wrote of the followers of Jesus--the consecrated Church: "Ye are a Royal Priesthood, a holy nation, a peculiar people [a people for a purpose, Diaglott], that ye should show forth the praises of Him who has called you out of darkness into His marvelous light." (`1 Peter 2:9`.) This New Nation--God's nation--is in the world, but not of it. Its members cannot be loyal to the prince of this world, and to the Prince of Glory, both. They must choose between the two. This will make them "peculiar" in the eyes of the majority of people, who do not understand the matter, but who believe the kingdoms of this world to be kingdoms of Christ--even though they be perplexed as to why one kingdom of Christ should seek to blow the other off the land and off the sea.

All of the nations realize that they are impoverishing themselves of their best blood and virility and of their wealth--placing the grievous burden of debt upon generations yet unborn--unless their debts should be repudiated, which would mean revolution and anarchy, such as the Bible seems to foretell. No wonder there is a movement for peace in all these countries. It is a sad spectacle. How strange it must appear to them as well as to ourselves! The greatest nations are bleeding to death, severely wounded. More than twenty millions of men are now under arms and expense and are non-producers, besides the terrible loss already sustained through the wounds and death of nine millions.

But will the nations be wise enough even now to turn from war? Their admirable courage and their inestimable pride seem to answer, Nay! And this seems to be in full accord with Bible prophecy. As we have pointed out for twenty-five years past, the war is to continue until more and more will be involved, and all the participants be weakened and made ready for the great earthquake of social revolution and the fire of anarchy which will follow that with horrible desolation. Verily, the Scriptures correctly declare, "Pride goeth before destruction, and a haughty spirit before a fall." (`Proverbs 16:18`.) From history we may judge that the world aforetime was no less viciously intentioned, but that God's providence interfered, as though He said, "Thus far shalt thou come, but no further." (`Job 38:11`.) Now, however, we have apparently reached the time when the Lord is saying, "Let loose the winds of strife!" These winds are blowing more and more, and eventually are to become a great whirlwind of trouble, as pictured in the Scriptures.

The possibilities of conflict are extending over to Persia, and thence down toward India. While all the nations will be glad to have peace, each is afraid to show a white feather for fear of the loss of prestige. The Spirit of the Lord is not anywhere manifest, nor should we expect it, for the time has come for all to realize that these great nations are not Christian nations, but merely kingdoms of this world and under the Prince of this world, who now "worketh in the hearts of the children of disobedience" to anger, wrath, hatred, envy, strife, bitterness. The primary element of the Lord's Spirit is humility: "Humble yourselves under the mighty hand of God, that He may exalt you in due time." (`1 Peter 5:6`.) This spirit the world does not recognize as its standard; and hence we do not see the Spirit of Christ, explained by the Apostle--"meekness, gentleness, patience, long suffering, brotherly-kindness, love."--`Galatians 5:22, 23`.

Indeed, we entreat all the Lord's dear people to remember that there are but the two great Masters; and that we have enlisted on the side of our God and His Christ, and are to prove loyal to these in the midst of a crooked and perverse people, blinded by the god of this world and filled with his spirit of pride, boastfulness, animosity, hatred and strife. It should be our desire to be neutral as between these contending factions of Satan's empire. We love them all; we wish for them all great blessings. We have a Message of hope for all who have ears to hear that eventually their extremity will be God's opportunity; and that Messiah's Kingdom will roll away the curse, and instead roll on to mankind the blessings of the Kingdom of God's dear Son.

Let us never forget our neutrality. Let us be just toward all, kind, generous. Let us avoid as far as possible any discussion of these matters with those who would not be able to understand and appreciate our position. Otherwise, we would be doing what the Master admonished us not to do, when He said, "Cast not your pearls before swine; lest they trample them under foot and turn again and rend you." (`Matthew 7:6`.) Our worldly neighbors have not the viewpoint that we possess, and cannot understand our arguments or reasons. In due time they will understand. Now the Lord's consecrated people should be unobtrusive, not strife-breeders, not partisans, not bigoted, but wonderfully sympathetic toward all, realizing the true situation, as others are not able to do.

As the facts gradually leak out, it is noticeable that none of the nations at war possess all the virtues and none of them possess all the vices. As between the opposing forces in this great war, the dishonors are probably not unequally matched. While everybody noted the great injustice done to the Belgians in the German invasion, the very ones who were loudest in rebuking that injustice have been guilty of a similar invasion of a weak state--the invasion of Greece by the British and French, who crossed her territory to assist the Servians. And whatever may have been the atrocities of the Turks against the Armenians, whom the Turks claim were arming and entrenching against them, nothing could have exceeded the bestial ferocity of the Russians against the Jews, who, so far as we know, were seeking to be neutral.

THE JEWS AS WAR SUFFERERS

While people of all nations are suffering directly or indirectly from the present great war, the poor Jew seems to get the worst of it everywhere. He is to be found in all the different armies--sometimes as a volunteer, sometimes as a conscript. It appears that in Galicia, where the Jews are very numerous and where they are very thoroughly hated by the Russians and Cossacks, they

R5825 : page 7

have suffered tremendously--and are still suffering. The fortunes of war swept them from one side and then from the other--back and forth. Surely these poor people, of all the people of earth, will soon begin to pray, "Thy Kingdom come; Thy will be done on earth as in Heaven"!

R5826 : page 7

We give below an extract from the Maccabean, a Jewish journal published in New York City. It gives a little glimpse of the sufferings of the war-swept region--a glimpse which should horrify the most hardened. Surely the Lord is preparing the world to acclaim Messiah's Kingdom "the desire of all nations"! (`Haggai 2:7`.) The excerpt which follows gives the testimony of one of the distressed, a Rumanian Jew of Bukowina:

"'Day before yesterday, early in the morning, the Cossacks fired my house until it burned like tinder. When they came to us into the mountains as victors, the sacking of houses was common enough. They simply took whatever they could lay hands on. But we didn't drain the full measure of evil until they returned beaten and in retreat. It was then that they overran us in hordes, drunk with rage. They demanded provender in a hurry, hay and oats for their horses, and food for themselves. First came the order to fire the house of the town judge. Then they dragged the Jewish inn-keeper into the street to dispatch him. One of the horsemen speared him with his lance, another finished him by shooting him through the head. Then the villagers came in a mass and begged to have their houses protected against looting. They were speared by the soldiers and knocked down. It was terrible. And with the inn-keeper slain, brandy was flowing freely from casks in an ownerless inn. The soldiers drank themselves into a state of furious madness, and then went into the houses to gratify their bestial lusts. To me they came as they did to the others--I don't know to how many houses in all. They outraged my wife in plain view of the children, and violated my little girl. They bound me with ropes and threw me under a bench, so that I might witness my shame without power of interfering; that I might be poisoned and not die; that I might live the most miserable of mankind. At last they fired our house. The women ran about distracted, wherever their feet would carry them. And when the conflagration ceased, when we saw our life's work laid in ashes, we went through a snowstorm into the wide world.'"

"Multiply this experience with ten thousand, and scatter these ten thousand instances of Cossack rule over the whole of Galicia and Bukowina, and you will have a picture--a very imperfect one--of what these two provinces, and particularly its Jewish population, had to suffer under the sway of the Russian invasion.

"In Jablowitza, Bukowina, a house was fired by the soldiers who strictly prohibited any salvage. Not to freeze to death during a cold night, the unfortunate owner, a Jew, took two blankets from out of the burning house. He was crucified by the soldiers, and a guard posted below the crucifix until he expired. In Fuczka several Jews were hanged, one of them because he wanted to save his wife from violation. In Storozynetz, south of Czernowitz, Isaak Fellermayer, a Jew, was dragged out of bed in the dead of night, by four soldiers, who, without stating any reasons, attempted to hang him. The rope broke and the soldiers cut his throat, gouged out his eyes, and threw the naked corpse into the snow.

"The Russians in Galicia reintroduced into modern warfare the Tartar bestiality of using helpless human beings as a cover in marching against the enemy. To be sure, these human beings were Jews. Not prisoners, mind you, but non-combatants, not men only, but old men, young men, women and children of both sexes. It was at Nadworna where the unnamable, the indescribable portent took place. The Russians huddled together one thousand five hundred Jewish families--octogenarians, old women, young matrons with infants at their breasts, school children, pell-mell, some seven thousand souls in all, and drove them as a human cover against the Austrian battlefront, marching right in the track of their victims. There are no words in any language emphatic enough to characterize such an exploit.

"Try and depict, if you can, the situation--strive to bring the unthinkable close to your imagination! Fifteen hundred families, seven thousand heads, none of them able to bear arms, all the capable having been mobilized long ago, a huge swarm of the old, the sick, of women and children. These Jews, incapable of bearing arms, had been tortured for months by all the miseries of war;

they had suffered hunger and cold, the Russians had looted their dwellings, burned their houses, destroyed their property; they had robbed, scourged and tormented them. And now they were lashed to the shambles like oxen--forward! pashol! They are fired at from the rear with revolvers and machine-guns, their backs are scourged with the knout, their loins are pierced with Cossack lances and their skulls battered by the butts of Cossack carbines, and thus they are driven against three hundred volcanoes, roaring and belching fire all along the Austrian front. The Austrians hear the tremendous outcry of the victims, the groaning of the mutilated and the dying, but they cannot help their misery; they must keep on firing ceaselessly, for behind this human holocaust the enemy is crouching for a spring; if they cease firing, the Russians will be upon them and the battle lost. And in this manner seven thousand souls, men, women and children, are slaughtered on the battle-line between two contending armed forces, unarmed themselves and perishing without a fighting chance in a Tartar welter of execution en masse."

"A TOKEN OF MY COVENANT"

What shall I render unto Thee?
What praise sufficient could there be
For all Thy benefits toward me,
O Thou Most High?

I'll drink Salvation's cup today
Which Thou hast poured. Be Thou my stay!
Assist me as Thy saint to pay
My Vows to Thee.

Remembering Thy Heavenly call,
I'll strive to be sincere to all.
I pray for grace lest I should fall
From simple Truth.

In thought, in word, in all my ways
Thy holy standard I would raise,
Nor please, nor honor self, but praise
My Worthy King.

Today in matters small or great,
I'll serve with faithfulness and wait
For further joys. Oh, blessed state,
Thus serving Thee!

I'll strive to "choose things that excel;"
All anxious care I'll seek to quell,
And all discouragements repel,
And be content.

I'll neither murmur nor repine!
I'll trust my heart to care Divine
To make of it a sacred shrine
  Where Thou canst dwell.

VIRGINIA NOBLE STEPHENSON.

===================

R5826 : page 8

1915--FOREIGN BRANCH REPORTS--1915

REPORT OF BRITISH BRANCH

Dear Brother Russell:--

It is our pleasure and privilege to send you another Annual Report of the British Harvest work. We are very thankful to the Lord for the continued opportunities of service during a time of uncertainty and of the world's strife. The accompanying figures show that the war has not shut the work down, though it has interfered with its progress. On a broad summary it may be said that our output of books and tracts for the year is about two-thirds of that of last year, and not much less than that of the year 1913. During the current year we have circulated in Britain 90,700 of the STUDIES IN THE SCRIPTURES, and 64,300 books and booklets (SCENARIOS, MANNAS, and the pamphlets, TABERNACLE SHADOWS, Hell, etc.). The free distribution of Volunteer matter, free SCENARIOS and B. S. M. amounts to nearly eleven million copies.

COLPORTEUR WORK STIMULATED BY DRAMA

The Colporteur work has been greatly aided by the PHOTO-DRAMA. Indeed had it not been for the DRAMA the output of books would, to all appearances, have been very much less. The regular Colporteur work lost some of its most successful workers soon after the outbreak of the war, when the first pinch of money was felt. We cannot but feel sorry for this, for the country recovered from its panic when the demand for war material began to be felt, and since then there has been plenty of money in circulation, and the people are perishing for need of the Truth. We still think there is plenty of room for good Colporteurs, and it is still true that ground already gone over can again be canvassed to advantage.

The Volunteer work has gone on well. Of the various issues provided for this privilege of service, the friends have distributed about seven and a half million copies. There is, however, a drop in the numbers of B. S. M.; for the Class-extension work was almost discontinued after the war began and after the advent of the DRAMA. There are some indications of the work reviving.

There have been 207 exhibitions of the PHOTO-DRAMA, and the recorded attendance is 593,659, and there have been signed cards at the Finales to the number of 26,860.

The number of Associated Bible Classes has greatly increased during the year and appreciation of the Truth is being maintained in them. The younger brethren show keen interest in the glorious Hope and are making advancement in knowledge and piety, whilst those more advanced are remaining steadfast in the faith and are rejoicing continually. All the classes are receiving Pilgrim visits as regularly as the circumstances permit.

Many newspapers continue to publish the sermons, and the message continues to do a good work, as is seen by many evidences.

The office work continues brisk, as the above figures will show. The letters in and out for the year total 53,995. There are prospects of work for some time to come before us, and we continue to serve and wait.

Ever praying the Lord's blessing for yourself, we are, dear brother,

Your servants in the Lord,

MANAGERS OF BRITISH BRANCH.

BRITISH BRANCH ACTIVITIES FOR 1915 SUMMARIZED

Volumes of SCRIPTURE STUDIES...........	98,410
MANNAS, SCENARIOS, etc................	64,305
Free literature, B. S. M., etc.........	10,784,871
Letters received and sent out..........	53,995

REPORT OF AUSTRALASIAN BRANCH

Dear Brother Russell:--

It is with gladness that we can again report a year of progress; in fact, it is the best year yet, and much better than could have been expected in many ways. The circumstances of the year have, of course, been exceptional all over the world; but besides the dislocation of trade and unusual conditions through the war, there was the

R5827 : page 8

severe drought to contend with. Thousands of cattle and sheep were lost, or sold to be slaughtered and put in the refrigerators; thus the price of meat was kept up. Expensive horses were simply given away to save them from starvation. Foodstuffs for cattle brought enormous prices, and of course provisions went to great prices; for instance, butter reached 60 cents a pound. There was lack of employment, and hard times seemed upon us. The war, however, has kept certain trades busy, such as clothing, munitions, etc. At the same time the war has taken many men out of the country; their wives and dependents being provided for, so much distress has been averted. Counteracting the scarcity of money and uncertainty of things, the Colporteurs have found that these strenuous times (this terrible war and universal trouble which so clearly mark the ending of the "Present Evil World" and the inauguration of "the World to come wherein dwelleth Righteousness") have made people begin to consider and inquire as to the Divine Purpose. Had not some of our best Colporteurs been taken from their work to help the PHOTO-DRAMA OF CREATION for a time, many more volumes would have been placed.

ALWAYS OPPORTUNITIES IF WE WATCH

We still have a noble band of Colporteurs, and the work goes well, even over ground which had been covered several times before. While some have seemed to slacken in their zeal, as though they had made up their minds that the work ought to stop now, because they had expected it would, others take the wiser view, namely, that it will be time to stop when we cannot go on. No doubt the Lord can and will stop the work in His own due time; but even if the general Harvest work should stop, it would seem that the Lord will never leave His people with nothing to do. Surely there will always be some opportunities of service if we watch for them! When the Harvest ends, it will soon be time to "turn the pure language [message] to the people," whoever may be here to do it.--`Zephaniah 3:9`.

"So on we go not knowing,
  We would not if we might;
We'd rather walk in the dark with God,
  Than go alone in the light."

PHOTO-DRAMA: In Australia there have been about 286 exhibitions, with a total attendance of about 295,000. In New Zealand 63 exhibitions with attendance of about 50,100. In Fiji, 25 with an attendance of 6,800.

These figures may seem small to you as compared with the U.S.A. and England, but our conditions are so different. Our territory is larger than the U. S. A., and yet the population of Australia is only about five millions, a little more than the population of Greater New York.

The one DRAMA operating in Australia has traveled some 5,000 miles to visit from Queensland to West Australia. Good work has been done, and while it is surprising how many can see it without seeming lasting good, yet there are some in every State now rejoicing in the Truth and giving evidences of thorough consecration as a result of this work.

The friends everywhere have contributed to this feature of the work generously, and what is included in the statement does not take into account several hundred

R5827 : page 9

pounds which have been spent in this connection by the

Classes. The Perth Class ultimately paid all the expenses of producing the DRAMA for West Australia; the Adelaide friends did the same for South Australia, and New Zealand practically did the same for that country. The other classes also did remarkably well according to ability.

PATIENTLY WAITING FOR THE LORD

Notwithstanding all the extra expense of the DRAMA, the contributions to the general Tract Fund and Good Hopes have been maintained; thus you will be pleased to see how much in earnest the Australasian brethren are.

There has been considerable growth in grace as well as in numbers. While possibly one or two here or there may seem to have slackened in interest, because they expected to have been with the Lord by this time, it is beautiful to see in others the opposite effect, the mellowing of character, the submission to and patient waiting for the Lord, willing to serve Him either here or there, this or the other side of the veil, simply biding His time.

There has been more than usual response to the general distribution of the papers, throughout the year, but if as you intimate, we are to make this Branch self-supporting in future, we may have to curtail our expense in this direction. However, it is good to realize that the Lord is overruling the work, and is able to provide what is necessary to the accomplishment of His will, and we desire to do no more than pleases Him.

We desire a continuation of your prayers and the prayers of all the Lord's people, that we may have wisdom and Divine guidance as we seek to continue the work to the Lord's glory and to the assistance of the Body waiting for the Deliverance.--`Romans 8:23`.

With Christian love to yourself and all coworkers,
Yours in the Service of Christ,
AUSTRALASIAN BRANCH.

P. S.--WATCH TOWER subscribers number 1,150. B.S.M. subscribers number 1,350.

Many of the latter subscribe for hundreds and some for thousands of copies monthly.

PHOTO-DRAMA is now having a splendid run at Sydney.

SUMMARY OF AUSTRALASIAN WORK

STUDIES IN THE SCRIPTURES (cloth)..........	37,419
" " " (paper)..........	3,026
Booklets..................................	3,517

Total.................................	43,962
PEOPLE'S PULPIT (B. S. M.), free..........	1,192,930
WATCH TOWER................................	6,411

Total.................................	1,199,341
Letters received...........................	4,388
Letters sent out...........................	5,315

EXPENDITURES

Deficiency to Brooklyn to October, 1914	œ1482:11: 2
Cost of Free Literature	337: 2:11
Postage on same	39:12: 9
Freight, postage, etc	70:18: 1
General Expense: Gas, Rent, etc	43:15: 0
Pilgrim and extension work	92: 9: 4
PHOTO-DRAMA Operations	876: 3: 7
	œ2942:12:10

RECEIPTS

Donations received:	
Tract Fund	œ560: 3: 2
Special for PHOTO-DRAMA	422:15: 5
Deficit due to Brooklyn	1959:14: 3
	œ2942:12:10

SWEDISH BRANCH REPORT

Dear Brother Russell:--

As the season for our yearly balancing of accounts has come round again, and we--contrary to earlier expectations of many in our ranks--still are human beings, and still, while in this "weak" condition, have the blessed privilege to partake in the service of the Truth and in the wonderful joys and sufferings connected with that service, I have herewith the great pleasure of sending you some statements from the work accomplished through the Society's Swedish branch during the last year.

Looking around us in this part today, we cannot but feel very, very humble and thankful indeed, seeing how merciful and good the dear Heavenly Father has been toward His people in this country, amongst whom we have the greatly appreciated privilege to serve as a representative of yourself--His chosen and faithful servant.

The fact is, that in spite of the many hindrances and difficulties (financially and otherwise) directly and indirectly caused by the present European war, the Lord has held the "doors" of opportunity wide open for us during the whole year, and never in the past did so many of the Swedish people in one year have the true explanation of God's Word set before their minds. We have also in this year witnessed very encouraging proofs that this labor has not been done "in vain." A good number of the Lord's people in "Babylon," as well as some out of it all over the country, have got their eyes of understanding opened to see the wonderful Plan of God. Nearly a hundred of these have already symbolized their full consecration to the Lord and to obedience to His holy will.

One of the primary means to accomplish these results was your wonderful PHOTO-DRAMA OF CREATION, which has been publicly presented in from one to five places at the same time on 279 days out of the 365 of the year, with a total attendance of more than 400,000. Although our economic circumstances caused the stopping of the DRAMA a few weeks ago, we have still a good hope, D.V., to be enabled to start this branch again very soon. The dear Colporteurs have also, by their energetic and faithful labor of love for the Truth, succeeded to such an extent that we have circulated 8,157 more cloth-bound copies of STUDIES IN THE SCRIPTURES than we did during the previous year. One single Colporteur sister--physically not very strong--has sold 5,962 copies of the STUDIES this year. During the last three years and three months this same sister has sold 18,662 copies.

The free Tract distribution, the Newspaper work and the regular Pilgrim service have also been carried on

R5828 : page 9

with the usual success. Six Swedish brethren have taken part in the Pilgrim service, and their work has been highly appreciated among the friends everywhere. The same can be said also respecting our Conventions, quite a number of which have been held in different parts of the country. Although a considerable decrease in the number of foreign subscriptions on the Swedish WATCH TOWER has taken place in the year, still the total number of its subscribers has not decreased in the least, but exceeds all previous figures.

Our office work has grown immensely. As the book stock here was nearly exhausted just after October, 1914, we have during this year republished all six volumes of the STUDIES (in seven editions, or 73,500 copies), the MANNA book (4,000 copies), the DRAMA textbook (two editions, 13,000 copies), the free SCENARIOS (four editions, 248,000 copies), pamphlets, etc. The correspondence has also grown to a considerable degree. The following figures will show you as to the exactness of these things.

R5828 : page 10

Respecting the future of our work, the outlook is (as we have chronologically passed our last Scriptural "landmark," and are surrounded by the roaring of the towering waves in the eddy of which present governments and institutions, already shaking and trembling, will soon be overthrown) more hidden than at earlier times, and our prospects are correspondingly in a still fuller degree built wholly and only on faith. Yet, we are of good courage, knowing that the Lord Himself shall never leave nor forsake any of those who are truly His, but shall overrule and make all things serve their highest and eternal interests, according to His own wisdom and love. Today the Truth friends in Sweden are not less (but probably more) determined than ever by the Lord's grace to remain faithful toward Him and His Cause, and to use all opportunities still remaining to proclaim His glorious Truth, until the final end, that we also, with yourself and all of His faithful followers, "in due time," may hear His blessed "Well done, good and faithful servants."

We are continually more grateful than words can tell you, our beloved Brother Russell, for all the blessings and helps we have received through your faithful and important ministries in the Lord. You have indeed a large room in our hearts, and you are always with thankfulness and joy included in our prayers before the Throne of Heavenly Grace.

Humbly but heartily conveying to you the warmest Christian love and greetings from all the Swedish brethren, I am

Your brother and fellow-servant in the Lord,
AUG. LUNDBORG.

SUMMARY OF THE SWEDISH WORK

STUDIES IN THE SCRIPTURES, circulated at cost	41,280
DRAMA SCENARIOS	11,993
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc	7,134

Total	60,407
EKO FRAN TALARSTOLEN (BIBLE STUDENTS MONTHLY), issued free	370,560
Other free tracts and copies of the Swedish WATCH TOWER	69,286
DRAMA SCENARIOS in Paper form, free	295,600

Total	735,446
Amounting in tract pages to	18,309,024

Subscribers to the Swedish WATCH TOWER	2,363
Sets of the SWEDISH TOWER, cloth bound and unbound	480
Subscribers to EKO FRAN TALARSTOLEN	262
Regular subscriptions for the Sermons in Swedish Newspapers	1,208
Meetings held under the auspices of the Society	1,557
Public PHOTO-DRAMA presentations	1,256
Miles traveled in preaching tours	177,399
Letters and cards sent out	10,104
Letters and cards received	8,434
Total number of various sendings out from the office	62,608

EXPENDITURES

Pilgrims, Conventions and other meetings	Kr. 9,942.58 =	$ 2,687.18
Translations, printing, binding, paper, etc	51,835.43 =	14,009.58

Freight and postage.........	5,632.71 =	1,522.35
Helps to poor Colporteurs...	2,246.82 =	607.25
The newspaper service.......	1,444.30 =	390.35
Office expenses, rent, light, heat, etc................	7,121.32 =	1,924.68
The PHOTO-DRAMA service.....	49,457.12 =	13,366.79
Total....................	Kr.127,680.28 =	$34,508.18

RECEIPTS

Voluntary donations to Tract Fund................	Kr. 26,413.03 =	$ 7,138.65
Voluntary donations to DRAMA service............	12,653.64 =	3,419.90
Swedish WATCH TOWER subscriptions............	5,960.98 =	1,611.08
Sold books, pamphlets, etc..	50,524.08 =	13,655.16
Total....................	Kr. 95,551.73 =	$25,824.79
Deficit..................	32,128.55 =	8,683.39
	Kr.127,680.28 =	$34,508.18

REPORT FROM FRANCE AND SWITZERLAND

The Society's representative in its Geneva Office writes as follows:

Dear Brother Russell:--It is with great joy and heartfelt gratitude toward our God and Father and toward our Savior Jesus Christ that I forward to you the yearly Report of the French work. We have learned in Christ's School to love our brethren. Our great wish is to progress in this line and, above all, to love the one whom our Savior has chosen as our Pastor to give us "meat in due season." We have at heart the French work, which we both cherish. It is, therefore, with special gratitude that we are able to thank our God, who has deigned to allow us to glorify His holy name amongst His French children, and to gather by means of the sharp sickle of Truth all those who are desirous of making a Covenant of Sacrifice. (`Psalm 50:5`.) This last year shows an increase in every branch, especially as regards public lectures, the total attendance being 30,795. Below find a statement of the Society's work during the past fiscal year:

Letters and cards received..................	2,320
Letters and cards sent out..................	1,397
Volumes of STUDIES IN THE SCRIPTURES sold....	854
Various booklets sold.......................	5,200
Bibles and Concordances sold................	102
Free literature (B. S. M.) distributed.......	83,000
Public meetings held........................	209
Numbers in attendance.......................	30,795

Expenditures for public meetings	2,811	Frs.
Total cash receipts	16,303.76	"
Total expenditure	16,237	"
Balance cash on hand	66.76	Frs.

REPORT FROM BIBLE STUDENTS, HUNGARY

Beloved Brother Russell:--

I am very glad to write you, by the grace of the Lord, regarding the spreading of literature and books this year (1915), and of the many joys and blessings which God has bestowed on us in all the trials and testings of the past:

SUMMARY

Books circulated	1,650
Booklets	600
WATCH TOWERS	6,000
BIBLE STUDENTS MONTHLY, etc	40,000

The issuance of Vol. II.--THE TIME IS AT HAND (Hungarian)--is in progress.

Incoming letters, 957; outgoing, 725.

207 have made a covenant with our Lord.

Public meetings held	90
Parlor meetings	4,700
Meetings in the country	30

A good number of Rumanian publications were circulated.

We have received the books sent, and are very thankful.

With great love, hope and faithfulness,
Your colaborer and brother,
CHARLESZ SZABO

R5828 : page 11

JAMAICA MISSION REPORT

Number Pilgrims at work	5
Places visited (no classes)	7
Public meetings held	17
Total attendance	777
Number semi-private meetings	300
Total attendance	2,944
Number parlor meetings	104
Total attendance	810
Number of miles traveled	3,471
Volumes of STUDIES IN SCRIPTURES sold	500
Free matter--BIBLE STUDENTS MONTHLY	60,000

R5829 : page 11

WORK FOR THE BLIND

GOULD FREE LIBRARY FOR THE BLIND, S. BOSTON, MASS.
(WATCH TOWER Supervision.)

Chapters of SCRIPTURE STUDIES loaned out.	10,654
WATCH TOWERS, Pamphlets, and BIBLE STUDENTS MONTHLY.......................	3,174
Weekly Sermons...........................	2,581
Letters received.........................	1,484
Letters sent out.........................	2,176
Sermons mailed to England................	3,833
Expenses.................................	$1,073.90

===================

R5829 : page 11

HE ASCENDED, LEADING CAPTIVES

---JANUARY 2.--`ACTS 1:1-14`.---

FIVE SPECIAL POINTS OF THIS STUDY: (1) THE NUMBER OF APOSTLES LIMITED TO TWELVE; (2) THE IMPORTANCE OF THE KINGDOM TO COME; (3) IT WAS NOT THEN DUE TIME TO EXPLAIN THE TIME OF THE KINGDOM'S ESTABLISHMENT; (4) BEFORE THE KINGDOM WOULD COME THE DISCIPLES WOULD HAVE A GREAT WORK TO DO IN PROCLAIMING IT THROUGHOUT THE EARTH; (5) AS THE LORD'S ASCENSION WAS KNOWN TO FEW AND WAS WITHOUT COMMOTION, SO HIS SECOND COMING WOULD IN LIKE MANNER BE KNOWN TO FEW AND BE AS A THIEF.

"When He ascended on High, He led a multitude of captives, and gave gifts unto men."--`Ephesians 4:8`.

OUR lesson is from the pen of St. Luke, as indicated by the first verse. (`Luke 1:3`.) There are five special features to the Study. First is the declaration that the Apostles were only those whom Jesus had especially selected to that office--St. Paul, by Divine arrangement, subsequently taking the place of Judas. This is in contradiction to the claim of the Bishops of England and of Rome that they are Apostolic Bishops, with apostolic powers, but it is in full agreement with the Master's statement that all others claiming to be apostles are "liars."--`Revelation 2:2`.

The second point of the lesson is that Jesus, before leaving His Apostles, instructed them concerning the Kingdom of God. This is in full accord with all the records of His previous teachings. Nearly all of His teachings were in respect to this wonderful Kingdom of God which will be established when He will come in power and great glory, and of which His invited disciples and followers are to be members--sharing His glory and His Throne, as His joint-heirs.

The third point we notice especially is referred to in `Verses 6 and 7`. The Apostles inquired respecting the Kingdom and the time for its blessing of Israel; but Jesus informed them that it was not for them to know the times and seasons respecting the Kingdom (`Acts 1:7`)--that the matter was entirely in the Father's hands. The fourth point of our Study centers in `Verse 8`, where the Lord declares that prior to the establishment of His Kingdom His Church would witness to it throughout the earth--after receiving the blessing at Pentecost. The fifth point of special notice centers in `Verse 11`, in the statement of the angels, "This same Jesus...shall so come in like manner as ye have seen Him go into Heaven."

WRONG VIEWS OF THE KINGDOM

Peculiar and conflicting views respecting the Kingdom of God, the Kingdom of Messiah, are held by Protestants. Much more logical, but equally unscriptural, is the view held by Roman Catholics. The confusion of Protestants is lamentable. Some hold that somehow the Kingdom of God began at Pentecost; others hold that somehow it began when Jerusalem was destroyed; and yet all of them realize that the promises made by Jesus respecting His Second Advent must still be future.

Roman Catholics hold that they set up the Kingdom of God about the year 800 A.D.; first, by dividing between clergy and laity, and exalting the clergy to be a special class; then, the Roman Church having great power, and the kings of earth being comparatively weak, Papacy established a spiritual rule over the kings and princes of the earth in the name of Christ--the Popes being recognized as Christ's vicegerants, as reigning instead of Christ, as His substitutes.

The kings and princes of earth were informed that they might continue to rule the people if they would be obedient to the Papacy; that in that event they would be kingdoms of God; but that if they should fail to be obedient to Papacy, the latter would inform the people that such kings were no longer to be recognized, but were disowned by God's spiritual Kingdom, and would appoint other kings and other princes in their stead. The rulers of Europe readily assented to this partnership, by which the people would recognize them as having Divine authorization to rule. Matters have progressed in this way for eleven hundred years. Austria and Hungary still fully assent to the Divine power in Papacy--though others of the kingdoms of Europe have more or less broken the pact.

Great Britain was one of the first to break with Papacy, under the leadership of King Henry VIII. He had a dispute with the Pope, and forthwith proceeded to organize the British people as another kingdom of God and the Church of England as a separate spiritual kingdom from Papacy; and the king himself and his successors became the heads of both the Church and the state. Lutheranism made similar progress in Scandinavia and amongst the German States. These acknowledged Lutheranism; and Lutheranism in turn acknowledged them as kingdoms of God. Thus today the kingdoms of this world are still kingdoms of God on the authority originally from Papacy and subsequently through Protestants.

AN ERROR--CHRIST'S KINGDOM FUTURE

All intelligent people, Catholics and Protestants, now perceive that a serious mistake was made--that the kingdoms of this world never were kingdoms of Christ, and that the name Christendom has been misapplied to them. That name signifies Christ's Kingdom; and it is very inappropriate to apply it to the warring nations of Europe, now seeking to blow each other off the face of the land and off the face of the sea. Moreover, the Apostle declares that "if any man have not the Spirit of Christ, he is none of His," and tells us that the Spirit of Christ is manifest in meekness, gentleness, patience, long-suffering, brotherly kindness, love.--`Romans 8:9`; `Galatians 5:22,23`.

We are sure that in all those warring nations there are

R5829 : page 12

saintly people who manifest the Spirit of Christ; but we are equally sure that the warring kingdoms themselves do not manifest this spirit, and are "none of His." On the contrary, they manifest what the Apostle styles, works of the flesh and of the Devil--anger, malice, hatred, envy, strife, bitterness. Bible students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls "Armageddon," and which the Bible declares will prepare mankind and usher them into the Kingdom of God's dear Son, which will be "the desire of all nations" (`Haggai 2:7`), and through which a Reign of Righteousness will be established throughout the whole earth.

Jesus did not pretend to tell His people how long or how short the time would be before the establishment of His Kingdom. He declared the matter fully in the Divine care and not proper to be revealed to God's people then. But elsewhere He did tell them of certain indications that would be given them at the proper time, by which they would know, and be enabled to lift up their heads and rejoice, realizing that their deliverance was drawing nigh.

Similarly we are not to understand that the Apostles expected Christ's Kingdom in their day, before their death. On the contrary, we remember that St. Paul, while foretelling his own death, declared that some of the Lord's people would not sleep in death, but would be alive at the Second Coming of Christ and be "changed in a moment, in the twinkling of an eye." (`1 Corinthians 15:51,52`.)

Similarly St. Peter, without attempting to tell of the times and seasons, declared that he put his message into writing and committed it to holy men for the benefit of the Church after his death.--`2 Peter 1:15`.

Our Lord's words in Verse 8, to the effect that His followers would give a witness throughout the entire world, was a further demonstration that the Kingdom would not come in a few days or a few years, but would be long enough away to give opportunity for a full testimony of the Lord's favor to all people, nations, kindreds and tongues. And so it has been.

"THIS SAME JESUS SHALL SO COME"

Bible students are coming to notice the exact wording of the Scriptures more carefully than formerly. The statement that Jesus would so come again in like manner as they saw Him go into Heaven, has been generally taken to mean that Jesus would come a fleshly or human being. This would be a contradiction of the statement that He was put to death in flesh, but quickened, made alive, resurrected, in spirit. (`1 Peter 3:18`.) It would also contradict the Master's words that He was about to ascend up where He was before--to the spirit plane, or condition. It would also contradict His declaration, "Yet

R5830 : page 12

a little while, and the world seeth Me no more; but ye shall see Me."--`John 14:19`.

In a word, the entire tenor of Scripture is to the effect that when Jesus left the Heavenly glory and was made flesh, it was not the Divine intention that He should remain a fleshly being forever, but quite to the contrary--that He took this earthly condition for the suffering of death and would not need it afterward. Adam was a fleshly, human being; and, in order to be the Redeemer of Adam and his race, Jesus needed to be a perfect human being--"holy, harmless, undefiled, separate from sinners." (`Hebrews 7:26`.) But there could be no reason why He must continue to be a fleshly being and out of touch with all the Heavenly conditions.

When we remember that the perfect Adam was a little lower than the angels, we must see that the perfect man Jesus was also a little lower than the angels. But that He did not keep this lower condition is fully asserted by St. Paul, who, after telling about His faithfulness even unto death, declares, "Wherefore God hath highly exalted Him, and hath given Him a name above every name." (`Philippians 2:9, 10`.) The exalted Jesus is a spirit Being of the very highest order--"of the Divine nature" --who sat down at the Father's right hand, on the Father's Throne, waiting for the time when He would take His own Throne, establish the Millennial Kingdom and associate the Church with Him in His Throne as His Bride.
"To him that overcometh will I grant to sit with Me in

My Throne, even as I also overcame, and am set down with My Father in His Throne."--`Revelation 3:21`.

During the forty days after His resurrection, Jesus appeared and disappeared some ten or eleven times, mostly for a few moments each. Our lesson tells us that during these visits to His faithful He gave them instructions. He did not appear to them as a spirit being to strike them down with the glory of His presence, shining above the brightness of the sun, as He subsequently appeared to Saul of Tarsus. (`Acts 26:13`.) On the contrary, He appeared as a man, sometimes in one form and sometimes in another form--as a gardener, as a traveler, etc. On two occasions He appeared in bodies similar to the one in which He had been crucified, showing the spear marks and the nail prints. These bodies were materialized in the upper room when the doors were shut; and of course clothing was materialized at the same time, for He was not naked.

These manifestations of Jesus were for the purpose of demonstrating unquestionably to His disciples the fact that He was no longer dead. His appearance in different bodies was to prove that none of these bodies was His real spiritual body, but merely a manifestation. The Bible tells us of previous manifestations of the same kind when our Lord was a spirit being, before He became a man. Away back in Abraham's time, the Lord with two angels materialized and talked with Abraham and ate with him. (`Genesis 18`.) When Jesus arose from the dead, quickened in spirit, He had gotten back again to where He was before. The description of the resurrection change of the Church fits equally well to the Lord. He was sown in death--"in weakness, raised in power; sown in dishonor [a companion of thieves], raised in glory; sown an animal body, raised a spiritual body."--`1 Cor. 15:42-44`.

"COME IN LIKE MANNER"

It should be carefully noted that the angels did not say, "come in like form." The Lord departed from them in some kind of fleshly body, or form, which would enable them to see Him ascending into the clouds as they could not see His spirit body. The manner of Jesus' going did not appertain to His form. Our Lord's manner of going was quiet, secret, unknown to the world, known only to His disciples, without noise, without ostentation, without trumpets or bugles. He will so come in like manner--unknown to the world. He will be present as a thief in the night; and none will then know of His presence, except His disciples.

How contrary all this is to what we once supposed, when we thought of our Savior as forever degraded to human conditions, which at their best are a little lower than the angelic! How sadly we misunderstood the matter when we used to sing:

"Five bleeding wounds He bears,

Received on Calvary;
They pour effectual prayers,
They strongly plead for me!"

When we thus sang, we evidently did not understand the

R5830 : page 13

methods of the Lord's intercession for His saints any more than we understood His glorification as a spirit being, "far above angels."

Now we understand that the seventh trumpet, with which He comes, is not a literal trumpet, but a symbolical one; and that like the preceding six, it makes no noise upon the air. Now we see that the world will not be conscious of the Master's Second Advent during the thief stage, nor until the Great Time of Trouble, when He shall be revealed in flaming fire, taking vengeance. (`2 Thessalonians 1:9`.) What the world will then see will be the trouble; and gradually they will come to understand that the great King is identified with the trouble which will be making preparation for the establishment of the Reign of Righteousness by the overthrow of everything that is unrighteous.

===================

R5830 : page 13

THE SPIRIT AT PENTECOST

---JANUARY 9.--`ACTS 2:1-13`.---

WHAT THE PENTECOSTAL BLESSING WAS--ITS IMPORTANCE TO THE CHURCH THEN AND NOW--THE LESSON IT TAUGHT--HOW UNDERSTOOD BY SOME AND MISUNDERSTOOD BY OTHERS.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"--`1 Corinthians 3:16`.

PENTECOST was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest--after the gathering of the first ripe sheaf. Our Lord in His glorious resurrected condition was the Antitype of that sheaf, the First-fruit of God in the great Plan of Redemption. The first forty days, as we have seen, were used in giving occasional lessons to the disciples--helping them over the difficulties of their position, getting them properly started, with proper faith in the resurrection, to make a good witness and to gather out the Lord's jewels from amongst men. But when Jesus left them at the end of the forty days, He instructed them not to begin their ministry at once, but to wait until they would be endued with power from on High--by the Holy Spirit.

Accordingly, they waited ten days, and then their waiting was rewarded by the outpouring of His Spirit upon them in the upper room on the fiftieth day, Pentecost. They did transact just one item of business during those ten days; but it was without authority from the Lord, and was never recognized by Him. It consisted in casting lots for a successor to Judas. As they cast lots on only two men, it followed that one of the two must be the choice of the lots. But the Lord never recognized the matter, and we hear nothing more of Matthias whom they chose. Instead, in due time God brought forth St. Paul --"not a whit behind the very chiefest of the Apostles."

APPEARED IN GOD'S PRESENCE

When our Lord ascended, the Apostle declares, He appeared in the presence of God for us--for His Church, for all who would comply with the terms and conditions of discipleship. (`Hebrews 9:24`.) He did not appear for the world, but merely for us. He loved the world, He died for the world, and He is yet to bless the world; but the time for the blessing of the world must wait until first the Divine Program in respect to the Church shall have been carried out.

How much of our Lord's time was spent in going to the Heavenly Throne, and how much of the ten days was necessary for the return of the Holy Spirit, we do not know; but we do know from the Apostle's words that the Holy Spirit sent forth upon the waiting disciples in the upper room was the testimony to them that Jesus' work was satisfactory to the Father, that the Father gave the Holy Spirit to Him for His Church, and that Jesus shed it forth.--`Acts 2:33`.

The events of that day of Pentecost were very valuable to the Church at that time, but have been equally valuable to all of the Lord's members. The Scriptures represent that all who are received into God's family receive a begetting of the Holy Spirit; and this begetting was what Pentecost meant to those waiting ones in the upper room. From that time onward they were sons of God; and "if children, then heirs, heirs of God and joint-heirs with Jesus Christ" their Lord. (`Romans 8:17`.) And so it is with us who have come into the Body of Christ since Pentecost. We do not receive special manifestations of Divine power, such as the cloven tongues that came upon those disciples; but we do receive from God the same Holy Spirit which they received.

MEANING OF THE PENTECOSTAL BLESSING

The Lord represents Jesus and His Church under the figure of a great Priest--Jesus was the Head of that Priest; the Apostles were the first members of the Body,

R5831 : page 13

under the Head; and all the Church of Christ from then till now are members in particular of the same Body, the same Church. The Holy Spirit came with an outward manifestation upon Jesus, the Head of the Church, that we might know thus that He was accepted by the Father. Then at Pentecost the Holy Spirit came with an outward manifestation upon the disciples, in order that they might know that they had been received into the same fellowship, as members of the same Body.

But it was not necessary for us to have an outward demonstration today; for this pouring out of God's blessing was upon the Church as a whole; and as we come into the Church of Christ by a full consecration of our hearts to do the Lord's will, and with full trust in the work of Jesus, we receive the Spirit and are counted in as members of that Church Body, though without any outward demonstration whatever.

We can see a necessity for the outward demonstration in the case of the Apostles for two reasons: First, they were Jews, and had believed in Jesus, had made their consecration and had been received into discipleship by Him. But the Father could not receive any into sonship until after Jesus had died. Additionally, the Father could not recognize any human beings as His children and grant them full forgiveness of sins, full reconciliation and an entrance into His family, until Jesus, as the great High Priest, had not only died, but had ascended up on High and proffered or made applicable the merit of His death on our behalf. And so we read respecting the Apostles before Christ's death: "The Holy Spirit was not yet given, because Jesus was not yet glorified."--`John 7:39`.

There had been no human sons of God recognized from the time Adam, the first of these sons, sinned, until Jesus came as the Son of God. The Jews were members of the House of Servants, as we read: "Moses verily was faithful in all His House as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own House, whose House are we." (`Hebrews 3:5, 6`.) The Pentecostal blessing, therefore,

R5831 : page 14

was the beginning of the recognition of the followers of Jesus as sons of God and heirs of God's promise.

GIFTS AND FRUITS OF THE SPIRIT

Another matter: At Pentecost the Lord gave gifts to the Apostles, and to the remainder of the Church through them. These gifts were represented in the ability to speak with various tongues and in power to perform miracles--heal the sick, etc. Evidently these gifts were necessary for the establishment of the Church; but they must have all expired when the Apostles, through whom alone they were bestowed upon others, fell asleep in death. But while God has not continued the gifts with the

Church, He has promised something still better; i.e., the fruits of the Spirit. The fruits are more valuable than the gifts, because they represent character and not merely powers.--`1 Corinthians 12:31; 13`.

The fruits of the Spirit are meekness, gentleness, patience, long-suffering, brotherly kindness, love; and these evidence that the individual possessing them has become a member of the Church of Christ, and has been begotten of the Holy Spirit. Much therefore as we rejoice that the Apostles had the gifts and afterwards cultivated the fruits, we are glad that we now have the fruits of the Spirit.

One of the gifts of the Spirit was manifested by one of the Apostles immediately--the power of speaking with unknown tongues. They were all Galileans, and therefore used to only the one dialect. The testimony, however, is that under the Divine power of the Holy Spirit they spoke in various languages so that the people of the countries represented by those languages understood clearly and were astonished, saying, "Are not all these which speak Galileans, and how hear we every man in our own tongue?"--`Acts 2:7, 8`.

We are not to understand that the miracle was in the hearing, but in the speaking. It was not that all the people from the different lands heard the same utterance, as though it had been in their own language, as stated for them, but that the different Apostles speaking these different tongues were all heard by the people and appreciated by the people who used those tongues. It was a miracle, surely, and had the designed effect. Not merely was it a convincing power and experience for the Apostles themselves and for the other believers of that time, but it became a witness to the holy Jews who had gathered at Jerusalem from all the nations of the world.

These annual gatherings at Jerusalem were directly commanded by the Lord through Moses, and were observed by all the Jews who remained loyal to God and His Word. If they had moved into other countries and were located there for business reasons, they nevertheless came regularly every year to Jerusalem to worship the Lord. It was these reverential people who were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the Apostles had evidently drunk too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the Apostles said, and realized in time that they were all telling the same glorious Message of the love of God, though telling it in various languages, so that all present might understand.

A TEMPLE OF GOD

The figure of a temple is variously used in respect to the Church. Each Christian is spoken of as being a temple of the Holy Spirit after he receives the begetting of the Spirit. Each congregation might be considered the Temple of God. And the Church as a whole when gathered to the Heavenly condition will be God's Temple, in that God will dwell in them. According to another figure, each Christian is a living stone in preparation for the great Temple of the future, now being chiseled, polished, made ready for his place in the Temple above.

The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so He is represented now in all those who are begotten by His Holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love.

===================

R5831 : page 14

ST. PETER'S PENTECOSTAL SERMON

---JANUARY 16.--`ACTS 2:21-39`.---

THE SIGNIFICATION OF PENTECOST--SPEAKING WITH OTHER TONGUES--ST. PETER'S EXPLANATION OF THIS--DAVID NOT ASCENDED TO HEAVEN--HE SPAKE NOT OF HIMSELF, BUT PROPHETICALLY OF JESUS' RESURRECTION--PRICKED TO THE HEART--OTHER FIGURATIVE EXPRESSIONS--NONE TO BE SAVED IN IGNORANCE, THOUGH JESUS DIED FOR ALL.

"Whosoever shall call on the name of
the Lord shall be saved."--`Acts 2:21`.

TODAY'S lesson is a most interesting Bible Study; for it covers a wide range of Truth. The Apostles, in harmony with Jesus' instructions, had waited in the upper room for the Pentecostal blessing, as necessary to their qualification before beginning their great work as the representatives and mouthpieces of Jesus and Jehovah. It came on the fiftieth day after Jesus' resurrection, in harmony with the type.--`Leviticus 23:15-21`; `1 Corinthians 15:20`.

The Apostles received the begetting of the Holy Spirit and with it certain outward manifestations of miraculous power, which in turn they were privileged to communicate to all believers by the laying on of their hands. These special "gifts of the Spirit" were evidently intended to assist in the establishment of the Church and to mark the Apostles as the special representatives of God. These were but eleven in number, until St. Paul was received of the Lord, and became "not one whit behind the very chiefest of the Apostles." (`2 Cor. 12:11`.) We have these Apostles still with us, represented by their teachings.

Although, later on, certain Bishops of the Church claimed to be Apostles also, they never have had any authority according to the Bible, never have been able to convey any of the miraculous gifts and are referred to by Jesus as falsely claiming authority which they do not possess. (`Revelation 2:2`.) With the death of the Apostles and the death of those to whom they had committed these gifts, all such gifts necessarily ceased, being supplanted by the fruits of the Spirit, developed through knowledge, faith and obedience.

SYNOPSIS OF ST. PETER'S SERMON

The eleven Apostles, exercising their gift of tongues, began to talk to the assembled crowd of Jews who were worshiping at Jerusalem--not merely residents of Palestine,

R5831 : page 15

but thousands from all parts of the world, gathered at Jerusalem at that season in harmony with the demands of the Law, to worship the Lord. From their dress, etc., the Apostles were recognized as Galileans. Much astonishment therefore was manifested when they were heard talking in the various tongues of the various nations. At first some thought that they were intoxicated and uttering merely peculiar sounds; but presently the multitude began to gather themselves to one and another of the Apostles as they heard their own language spoken. This not only called attention to the Apostles, but also manifested a Divine power and made their

R5832 : page 15

Message the more impressive.

The essence of the preaching was that Jesus, who had been crucified, had risen from the dead and had now shed forth this miraculous power upon His followers. This led to the mention of the prophecy of David which foretold the resurrection of Messiah, saying, "Thou wilt not leave My soul in Sheol"--Hades. (`Psalm 16:10`; `Acts 2:27`.) The Apostles pointed out that this was fulfilled in Jesus, in that God raised Him from the dead; but that it was never fulfilled in the Prophet David, who on the contrary was still dead in his sepulchre, awaiting resurrection. David, as a prophet, had merely foretold the resurrection of Jesus.

With various details the preaching went on, explaining the righteousness of Jesus, the beauties of His teaching, the wickedness of those who had crucified Him without a cause, and showing how the entire Jewish nation was guilty before God, because as a people they were bound by their Law Covenant and the action of their officials had brought condemnation and guilt upon the whole people. Three thousand believed. The case was so plain that they were pricked to the heart--they realized that Jesus was the Son of God, and that a great crime had been committed in crucifying Him. With fear and sorrow they cried out, "What shall we do?" The answer was, "Repent"--God is gracious; He will forgive you. In further explanation, they were told that they and their rulers had done this wicked deed in ignorance, and that God would very graciously forgive those who would acknowledge their sin and call upon Him for forgiveness. They did so; they made a consecration of their lives to God, and became followers of Jesus.

DIVINE FAVOR ABOUT TO RETURN TO ISRAEL

The Bible declares that the Jewish people, because of their rejection of Messiah, were cut off from God's favor. Nevertheless the time is at hand when they shall be brought back again to the favor of God. Their eyes have been holden for more than eighteen centuries now, as are the eyes of the world in general. Only the few have the eyes of their understanding open to see the Truth respecting these matters. St. Paul avers this, saying, "The god of this world hath blinded the minds of them that believe not."--`2 Corinthians 4:4`.

But through the Prophet, God has assured us that in due time all the blind eyes will be opened and all the deaf ears will be unstopped. (`Isaiah 35:5`.) To the Jew first, and also to the Gentile, will eventually come a full knowledge of the grace of God through Christ. It will then be for them to accept or reject intelligently. The rejectors will be wicked in a sense that none of the world are wicked now, because their wrong-doings are largely based upon ignorance and superstition. When brought to the full light, their crisis, or judgment, will be to everlasting life if they accept and obey the Lord, or to everlasting death if they sin against and wilfully reject the light and opportunities of that blessed Millennial Day.

Respecting the Jews in that coming time, it is written that they shall look upon Him whom they pierced, and mourn because of Him; and that the Lord at that time will pour upon them the spirit of prayer and of supplication. (`Zechariah 12:8-10`.) But that return of God's favor to Natural Israel will not come until Spiritual Israel shall first have been completed. Bible Students believe that we are now at the dawning of the New Dispensation, that the Church class will soon be completed and glorified with the Savior in His Kingdom, and that then, forthwith, God's mercy will begin to operate toward the Jews again. This seems to be the clear teaching of St. Paul in `Romans 11:25-32`.

THE CURSE TO BE ROLLED AWAY

Another item of special importance in the lesson is that the Hell to which Jesus went was not Hell-fire, but the grave, the state of death. God did not raise Him up from the Fire, but raised Him from the dead. We are to remember that this same word--Hell, Sheol, Hades--

is used in the Bible respecting all mankind. All the good and the bad--old and young, male and female, of every nation--go down to the Bible Hell; and according to the Bible they sleep there, awaiting the resurrection Morning and the awakening of all the dead--"every man in his own order"--not all at once.--`1 Corinthians 15:23`.

The Bible represents that we are now in a night time, in which Satan is "the prince of this world," and Sin and Death reign. But it pictures the New Dispensation of Messiah's Kingdom as the glorious dawning of the New Day of blessing for mankind, in which the curse of sin and death will be rolled away and the blessing of the Lord through Messiah's Kingdom will extend to every member of the race, giving all an opportunity for eternal life. This will not be the same opportunity that is granted to the Church at the present time--not an opportunity for glory, honor and immortality on the spirit plane, as the Church have--but an opportunity of returning to human perfection, to all that was lost in Eden and redeemed at Calvary.

OUR GOLDEN TEXT--ITS BEAUTY

Here we note the beauty of the 21st verse--our Golden Text. The death of Jesus guarantees that all who will call upon the Lord in sincerity of heart will be saved from sin and death. It guarantees that all shall be brought to the condition where they will understand sufficiently to desire to call for this blessing. The heathen, the majority of people of civilized lands, and the Jews, have no such hearing ears now. Only the few out of every nation have yet received this great blessing. Only these, brought back into relationship with God, have yet been rescued from their alienated condition; and they are to be ultimately saved in the First Resurrection, to glory, honor, immortality and a share in the Kingdom of Messiah. Through these, ultimately the blessing of light and knowledge and uplifting influences will reach every member of the race, to afford all an opportunity for life everlasting in a world-wide Eden.

CASTLES

Let them that would build castles in the air,
Vault thither, without step or stair;
Instead of feet to climb, take wings to fly,
And think their turrets top the sky.
But let me lay all my foundations deep,
And learn, before I run, to creep.
Who digs through rocks to lay his ground-works low,
May in good time build high and sure, though slow.

CHRISTOPHER HARVEY.

====================

page 16

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

page 17

VOL. XXXVII. JANUARY 15 NO. 2
A. D. 1916--A. M. 6044

CONTENTS

"Lord, Teach Us to Pray" 19
  Knowledge of Truth Necessary . . 19
  Our Lives to Be a Prayer 20
  Conditions of Effective Prayer . . 21
  The Kingdom at the Door 23
Natural Israel Not Heirs to Spiritual
Promises 24
  No Spiritual Promises Before Christ . 24
  Called by God to Highest Place . . 24
  144,000 Called 25
"And Sitting Down, They Watched Him" . . 25
The Sons of God 26
St. Peter's Sermon on Restitution . . 27
Obeying God Rather Than Men 28
The Value of Moderation 29
Some Interesting Items 30
  Sharp P. O. Censorship 30
  Eureka Drama Work 30
  An Indian's Enthusiasm for the Truth . 31
  "An Ecclesiastical Battle" . . . 31

page 18

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE,
Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,
Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

=========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

=========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

=========

BRETHREN WILL KINDLY REMEMBER

All checks and money orders of the Society should be made out and sent to the WATCH TOWER BIBLE AND TRACT SOCIETY, and not to individuals.

Write as plainly as possible--especially your name and full address at the head of each letter.

Orders for books, etc., should be on a sheet of paper separate from your letter.

If you have occasion to reply to one of our letters and see it marked "File A," or "File R," etc., please include this in the address on the envelope, so that your letter may reach the correspondent who wrote to you.

We thank our readers for interesting clippings sent in from time to time during the past year--especially for those which gave the date and name of paper from which they were clipped.

We have Volunteer matter ready now for 1916. Orders are being filled as received. Do not allow valuable time to slip by unimproved. The people are hearing and reading now as never before.

MONEY BY MAIL UNSAFE

A money order costs little and is safe. Plain writing of your full address is also a safeguard.

* * *

I. B. S. A. BEREAN BIBLE STUDIES
FOR THE MONTH OF FEBRUARY

Questions from Manual on Series Third of
"STUDIES IN THE SCRIPTURES"
STUDIES III.-IV.

Week of February 6..Q.21 to 28 Week of February 20..Q.37 to 44
Week of February 13..Q.29 to 36 Week of February 27..Q. 1 to 7

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

===================

R5832 : page 19

"LORD, TEACH US TO PRAY"

"Pray without ceasing; in everything give thanks."--`1 Thessalonians 5:17,18`.

IN THE beginning, when Adam was in harmony with God, he was in the condition represented in the Scriptures as covenant relationship with God. The Word declares that Adam broke this holy Covenant. (`Hosea 6:7`, margin.) He became a sinner; and his children, born later, were sinners with him, through heredity. Instead of being born in covenant relationship with God, the children of Adam were born aliens. But God has had dealings with a few who exercised special faith and a desire to come into harmony with Him. Abel, the second son of Adam, was one of these. He approached God with an animal sacrifice and was accepted. Enoch and Noah also came into a condition of fellowship with the Lord by faith, even though they were still legally under the condemnation passed upon Adam, the Ransom-price not yet having been given.

Later on, God entered into covenant relationship with Abraham, because of his great faith and obedience; and afterwards with his son Isaac; then with his grandson Jacob. Still later, God entered into relationship with the seed of Jacob, under the Law Covenant at Sinai. The Lord had changed the name of Jacob to Israel--"a prince with God" (`Genesis 32:24-30`); and the whole nation of Israel, the descendants of Jacob, were received as God's people, and were treated as if without sin. They had the privilege of going to Him in prayer. But the sins of the Jewish nation were only typically blotted out from year to year. The blood of bulls and goats could never really take away sin, and the Jews held only the relationship of servants to God.

The Gentiles were altogether without God. They had no privilege of prayer. We come down to the beginning of the Gospel Age and to the case of Cornelius. We read that he was a just man, who gave much alms to the people and prayed always. But his prayers could not be accepted, even after Jesus died. The death of Jesus did not bring Cornelius into covenant relationship with God. But when the seventy symbolic weeks of Jewish favor had been fulfilled, the due time had come for the Gospel to go to the Gentiles. God was then ready to receive him, and He sent an angel to him, who gave him this message from the Lord: "Cornelius, thy prayers and thine alms have come up for a memorial before God." The prayers and the alms of Cornelius had risen up as an incense before the Lord.

Had God not accepted these offerings before? No. They had been noted of God, but had not been received. God's way of receiving--except in a limited or typical way previous to the Gospel Age--is by certain definite means which He has appointed--through an Advocate in this Age, and through a Mediator in the next. "No man cometh unto the Father but by Me," says Jesus. Even when the due time had arrived, Cornelius could not come until God sent him word how to proceed.

KNOWLEDGE OF TRUTH NECESSARY

The angel of the Lord said to Cornelius: "Send men to Joppa, and call for one Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." (`Acts 11:13,14`.) Those words were necessary to his saving--to the bringing of him into covenant relationship with God. Cornelius, being obedient, sent for Simon Peter, who gave him the necessary instruction for drawing nigh unto God through Jesus. And unless we come to the Father through Christ, our prayers would not be received any more than those of Cornelius had been.

What St. Peter told Cornelius was to the effect that God had provided a great Sin-Offering; that Jesus had tasted death for every man; that now, in advance of dealing with the world, God is taking out a Little Flock, to be joined with Christ in the blessing of the world. When Cornelius heard the good Message, he believed with all his heart; and likewise those who were with him. Doubtless he had heard of Jesus before, but now he understood the matter. He had been in the right condition of heart all along. He had been praying and fasting. But even so he could not be accepted of God except through Jesus. He must have Christ as his Advocate.

HOW JESUS BECOMES OUR ADVOCATE

But what does it mean to have Jesus as our Advocate? It means that first, we must accept Him as our Ransom from sin and death. Next, He tells us, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." By merely believing that Jesus died, and that He was holy, etc., no one can become His disciple. "The devils also believe, and tremble." But justification to life comes when we receive the Lord on His terms. Then He becomes our Advocate.

No one has a right to expect an answer to prayer except one who has become a disciple of Christ through full consecration. And whosoever cometh to the Father by Him shall in no wise be cast out. (`John 6:37`.) There is but one exception to this rule, and this is a class of minors, children lacking the full age of responsibility and of comprehension of these matters, one or both of whose parents are disciples of Christ. That age of responsibility would vary--in some it might be from twelve to fifteen years of age, and in some even later. But whoever reaches the point of full comprehension and responsibility, and does not consecrate himself to the Lord, would lose the privilege of prayer. In the case, then, of a minor child, either of whose parents is consecrated, he would have a right to look for answers to his prayers to God.

The Lord does not hinder any one from bowing the knee. Savages do so right along, but their prayers do not ascend up to God. The Jews were at one time an exception as regards prayer, but they were a typical people. That arrangement, however, was temporary, and has passed away. But soon they will again have the privilege of prayer, through the great Mediator; and all the world may join them in this privilege. Jesus will not be the Advocate for the world. This arrangement is only for the Church of the present Age.

OUR LIVES TO BE A PRAYER

Prayer seems to be the natural attitude of the human mind toward the Almighty. Even the heathens have a disposition to pray. Their fears, their hopes, all lead them to appeal to some great Power beyond themselves. But the people of God, who know of His Wisdom, Power and Love, and who have met the conditions of acceptable prayer, are alone authorized to come to the Throne of Grace. We realize what a blessing it is to have access to God, access to His presence--to have the ear of the Almighty Ruler of the Universe. We know that with the emperors and kings of earth it is very difficult to gain a hearing; and that with people of great prominence it is not easy to secure an audience. Yet the great God has made provision that His people may come to Him and make their petitions known.

The unrepentant sinner cannot come to God. But Divine Wisdom has made arrangement by which the sinner can get rid of his sin, and can then come to Him in prayer and communion. The Jews had typical sacrifices, a typical Atonement Day, and a typical forgiveness of sins. But the forgiveness of our sins, through the merit of Christ's sacrifice, is actual, and brings us to the place of acceptableness with the Father. He is pleased to have His children come to Him in prayer. And it is our glad privilege to offer Him worship and praise--the homage of our hearts.

We would make a distinction between worship and prayer. Worship is a bowing down, an acknowledgment of the majesty of God, an act of reverence, of adoration. But prayer is the offering of a petition. So when the

Lord's people are encouraged in His Word to come to Him in prayer, it is with the understanding that they are informed before they come as to what is pleasing to God for them to request. We have an example given of what a proper prayer would be in the one which our Lord taught His disciples.

The Holy Spirit is the blessing most to be sought. This Spirit of God may be possessed in a greater or a lesser measure. We are given a measure of the Spirit when we are accepted as the disciples of Christ; and that flame of love there started is to become a consuming power in our lives. It is to burn out everything contrary to God, that our life may be a burning and shining light. In proportion as we recognize that we are deficient in the Spirit of righteousness, the Spirit of Truth, in that same proportion we should be importunate in prayer. Whoever realizes his need, and knows the Source from which he can obtain the needed supply, will come to the Throne of Heavenly Favor. We are not to neglect the duties and responsibilities of life in order to spend much time each day upon our knees, but our entire life is to be a ceaseless prayer.

From the time we become the Lord's children, we should strive more and more to attain the character-likeness to Christ, and we should continue in prayer and not faint. We should seek for more and more of the Spirit of the Lord, and should see that we fulfil the conditions by which we may obtain the filling of the Spirit. In this sense of the word, we should pray without ceasing, continuing to present the petition until we receive what we desire. But we shall not obtain the fulness of our desire until we are changed into the higher life, into the perfection of the new nature, in the resurrection. Then we shall pray no more. Then we shall be fully satisfied. Prayer will be swallowed up of praise.

OUR LORD'S SAMPLE PRAYER

In the prayer taught us by our Lord, we first give honor to God, recognizing Him as our Father, acknowledging His greatness, and expressing the desire that His Name be hallowed. We remember the Kingdom that is promised; and we tell Him of our desire of heart for that Kingdom to come. We pray that His will may be fully done on earth. This implies that we have given up our own will, that we wish to have God's will wholly done in our mortal bodies.

In this prayer there is a brief mention of our daily temporal needs: "Give us this day our daily bread"--no stipulation of fruits and vegetables, of delicacies, etc.--but simply our necessities for the day. We ask no more--we wish no more. Then we pray that our trespasses may be forgiven, EVEN AS WE FORGIVE. Finally comes the petition for our protection from evil influences. This expresses the appreciation of the fact that there are temptations from those with whom we have contact, and from the powers of evil--the powers of the air--and from our own flesh; and that we need Divine aid. The petitions of this prayer, however, are very brief.

BECOMING MODESTY IN PRAYER

It would seem as though many have a wrong conception of prayer. We hear some people trying to tell the Lord things that He knows better than they. It is always improper, even in our intercourse with men, to tell a person better educated than ourselves anything about that which he knows far better than we. Jesus and the Apostles never undertook to give any instructions to the Father regarding His Plan, so far as we know. And when any one attempts to give the Lord instructions, he deceives neither the Lord nor others who hear; for He knows and they know that such a one is not addressing God, but the people. We have before mentioned an announcement in a Boston paper that on a certain occasion "Rev. So-and-so delivered the most beautiful prayer ever offered to a Boston audience."

Undoubtedly if we had the right conception of prayer --the Bible conception--our prayers in public would be very brief. The Scriptures are the only criterion, the only guide. They give us no account of any instance where the Lord's saints offered lengthy prayers in public. Praying in an unknown tongue would also be valueless, the Apostle Paul tells us, unless some one present interpret the same; and if one prays in an incoherent manner, so that he cannot be understood by those who hear, prayer might as well be offered in an unknown tongue.

R5834 : page 21

"How shall any say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? While this shows that the Lord wishes us to take into consideration the hearers, we are not to pray to them, but are to turn the thoughts of all toward God, to an appreciation of His Goodness, of His Wisdom, Love and Mercy.

Leaving out all thought of teaching the people at that time, we should seek to direct all in a reverent manner to the Throne of Heavenly Grace, in thought, that they may humble themselves before God. That which Christian people sometimes attempt to do in prayer should be done in preaching. According to the declaration of the Word, it has not pleased God to save by prayer those who believe, but by preaching. (`Romans 10:14`; `1 Corinthians 1:21`.) This does not mean necessarily public speaking, but includes also more private proclamation of the Truth and also preaching by the printed page. We are to follow the direction of the Word in all ways.

While we thus speak of public prayer, and in respect to the propriety of brevity, and of the examples of Scripture concerning this, we would not give the thought that one should be limited in his private devotions. He who was perfect set us an example of private prayer. Our Lord sometimes prayed all night. But we presume that with the most of us it would be better not to do this; for we would be weaker for service the next day. In our weakness and imperfection we are probably not able to appreciate the peculiar position of our Lord. We would have nothing that we could say to the Lord which would keep us all night in prayer, except that which would be repetition. And our Master said: "Use not vain repetition"--"Your Father knoweth what things ye have need of before ye ask Him." We are to ask rather for the condition of heart whereby we may be able to receive whatever He shall see fit to send, that we may get a blessing out of each of the Lord's providences.

So, then, summing up the matter, our petitions in public should be modeled considerably after the sample our Lord gave His disciples--a brief expression of earnest desire for the coming of God's Kingdom, an acknowledgment of sin, a request for Divine forgiveness and help and supply of our needs, and a rendering of worship and praise. We think this should be about the range of our private devotions also, as a rule, respecting ourselves. It is eminently appropriate, however, that we remember one another at the Throne of Grace in private, and in a general way in public. But evidently the instruction of Scripture is that we should not seek to use prayer as a means to gain earthly favors, or tell the Lord what we wish done, or to be heard of men, but that we are to put first the spiritual things, the things for which we have been instructed to pray.

CONDITIONS OF ACCEPTABLE, EFFECTIVE PRAYER

When Jesus said to His disciples, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him," He was setting before them a glorious standard in respect to the Heavenly Father. But later on, this standard was very largely lost. During the Dark Ages the God of Love was made to appear anything but loving and kind, and as having no real interest in the majority of His creatures. It was made to appear that the few in whom He had an interest were those who were relentless, cruel and vicious toward all outside their pale.

How terribly our God has been maligned by those who have claimed to be His special representatives! How differently was He depicted by the Son who knew Him so well! Hear Him: "Be ye like unto your Father which is in Heaven; for He is kind unto the unthankful and to the evil." When the Apostles asked Jesus whether they should call fire to come down from Heaven upon the Samaritans who refused to sell them bread, what was the Master's reply? "Ye know not what manner of spirit ye are of! The Son of Man came not to destroy men's lives, but to save them." And He was the Image of the Father, and came not to do His own will.

Man is in a sadly fallen condition and needs to be restored to the image of God, to the likeness of God, to the condition of love, mercy and sympathy of which God is the embodiment. Yet, notwithstanding our fallen condition, parents love to give good gifts to their children. What parent, if his child should ask for a fish, would give him a serpent? Or if he should ask for bread, would give him a stone? And as we have received these traits from the Lord, and still have them to a considerable extent even in our blemished condition, we may form some idea of how He who is the Perfect One, the Infinite One, would delight to give good gifts to His children --"How much more shall your Father in Heaven give good things to them that ask Him?" And His very best things are the spiritual things.

PROSPECTIVE SONS BEFORE PENTECOST

We are to remember that our Lord when on earth was in the fullest sense the Representative of the Father in the flesh. He was indeed "God manifest in the flesh." And those who were of the right attitude of heart were able to see the character of the Father in the Son. Those who believed on Jesus were accepted and treated in many respects as though they had been already fully received of the Father. The Scriptures, however, declare that the Holy Spirit had not yet come. We see that the Spirit could not be given in begetting power until Jesus had died, and had entered into the presence of God to make reconciliation for the sins of the Church. Forty days after the resurrection of Christ, He ascended to Heaven to present His merit, imputing it on behalf of all who would become His disciples during the Gospel Age, the period of the High Calling.

Even though the Holy Spirit had not yet been bestowed, Jesus told His disciples that they might pray, "Our Father." This was in view of the condition of sonship into which they were so soon to be ushered. God is not the Father of any others than those who come to Him in His appointed way--through His Son as the Ransom-price, having made a full surrender of themselves and their all to God. While our Lord was still in the flesh, His true followers were sons in a prospective sense. And yet, after the Master's death and resurrection, He told them to tarry at Jerusalem until they were endued with power from on High. The Father would defer the answer to some of their prayers. He would not give them the blessing just at the time it was asked. There might be some good reason for withholding it until some future time--as in the granting of the Holy Spirit in begetting. Yet they were to hold themselves in the proper attitude of faith, that they might be ready for the blessing when it should come from on High.

Their prayer might properly have been: "Heavenly

Father, we have learned that at the proper time Thou wilt give us the Holy Spirit. We perceive that Thou hast already given Thy Spirit to Jesus our Master; that at the time of His baptism He received an unction from on High. And so we wait for the Holy Spirit--we wait to receive this unction, this blessing from Thee." And

R5834 : page 22

those who tarried in the upper room after the ascension of the Lord, received at Pentecost this very blessing, the Holy Spirit--in its due time.

JESUS THE ONLY WAY

If we come down to the present, and inquire what we may pray for, the Lord answers through His Word that we may not pray except upon these same terms; namely, faith in His Son as our Redeemer, and a full dedication, devotion, of ourselves to walk in the footsteps of the Master --our blessed Exemplar. No man can come to the Father but by Him. All such will be accepted, up to the required number of the Elect. It would, therefore, not be right to encourage any to come to the Father in prayer until they have become members of His family by a full consecration.

In the case of Cornelius, the Roman centurion, which we have cited in this article, we have seen that he was a just man, a good man. But he did not belong to the Jewish nation, to whom God had given His Law. The only way in which Cornelius could have come into God's favor prior to His appointed time--three and a half years after the cross--was to have become a Jewish proselyte. But when it became chronologically due time for the Gospel to go to the Gentiles, this good man was notified, and gladly accepted the conditions and became a son of God, through faith in Christ. He received the begetting and anointing of the Holy Spirit, just as the Jews had previously received them. All this shows us that God has a particular course marked out by which any may become His children. Unless they come in the appropriate way and in the appropriate time, none will be accepted as sons of the Highest.

PRAYERS THAT COME UP AS A MEMORIAL

God's dealing with Cornelius would indicate that in the case of any who now come to God, and pray to Him, not knowing the appointed way, their prayers would, like those of Cornelius, come up as a memorial before God. As the Lord took notice of the prayers of Cornelius and the desires of his heart to worship and serve God, so we may suppose that He would take notice now of prayers and desires to come close to Him. He might not send some one like Peter to give them instruction at this time. That would depend upon His decision as to whether this would be the course of wisdom, as to whether such a one was suited to His present purpose. But any prayers offered in sincerity would not pass unnoticed, but would receive reward in due time, whether now or later.

Suppose that one were living in a heathen land where

R5835 : page 22

Christ was not known, and suppose such a one was feeling after God and praying according to his light. The Lord could not accept him as His child under those conditions; but He might, if His Wisdom approved, guide that honest seeker to a knowledge of Christ, whether it would come through tracts in the mail, through a sermon, or through meeting one of the Lord's ambassadors who could communicate with him in his own tongue. We are sure that every hungry soul will receive the light and the knowledge necessary to his salvation in the Lord's own good time. After hearing of God, and of the manifestation of His love in Christ, it remains for each individual to accept or to reject the Message. If he fails or refuses to make consecration to God when he receives the light, no prayer he would offer would be accepted.

THE CHIEF OF ALL GOOD GIFTS

We read that the Heavenly Father will give good gifts to those who ask Him; that is, He will give that which would be good for them. We are not to dictate to Him what His blessings are to be. We are not to ask for all manner of earthly things. In the case of the Jews, they asked chiefly for the earthly blessings; because Heavenly blessings were not promised them. But we who come into the relationship of sons of God are to pray for what He has specifically promised us--the Holy Spirit. And our Father in Heaven will give us those things which are best to fit and prepare us for the Heavenly Kingdom.

The Lord will give whatever temporal blessings are to the best interests of the New Creature. Everything that He would give will be a good gift. We do not always know what would be best for us. A parent dealing with a child might find it necessary at certain times to give medicine instead of food. The parent gives this for the good of the child. So with our Heavenly Father. Sometimes He gives us tests of faith, tests of loyalty, tests of love. All these experiences are designed to develop in us strength of character, and to thereby fit us for further and more advanced blessings.

The Father deals with us as New Creatures in Christ. If, for instance, some of His children are becoming overcharged with the blessings or cares of this life, God might give to such some kind of a purgative as respects earthly things. Such a one might break a leg or have some other earthly calamity--something that would work out for his good as a New Creature. If the Lord's consecrated people would all come to the point where their chief desire, their highest aspiration, the burden of all their prayers, would be that they might be filled with the Spirit of God, the Spirit of Truth, the Spirit of a sound mind, that they might know and do His will, what a great blessing it would bring! It is the will of the Lord that His children should have in large measure this chiefest of all blessings, but He grants it only on certain conditions. He withholds it until they learn to appreciate its value and to so earnestly desire it that they will apply themselves diligently to meet these conditions, and will continue in supplication until their importunity shall bring down the answer.

THE UNSPEAKABLE PRIVILEGE OF PRAYER

The Apostle Paul exhorts the saints that they "pray always, with all prayer and supplication in the spirit, watching thereunto with all perseverance." These words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be in the spirit--earnest, sincere. The children of God are not to "say prayers," they are to pray. There is much formal prayer --much saying of prayers--which do not get higher than the head of the one who repeats the words. The Scriptures speak of this as drawing near to God with the lips when the heart is far from Him. It would be better that we should not approach the Lord at all than that we should do so in an improper manner.

It is a most wonderful privilege to draw near the great Creator and Lord of Heaven and earth; and we should come in the spirit of reverence and devotion. Our Lord declared that the Father seeketh such to worship Him as worship Him in spirit and in Truth. We must come only in the name of Christ. He is the only Way of approach. And we must come thoughtfully and earnestly. We should not think of uttering a single word that we do not mean and have not thought upon. We believe a great many have done themselves injury by going through a form of words in a mere formalistic manner. This is not prayer. True prayer is the language of the heart. Therefore the greater our earnestness, the more

R5835 : page 23

acceptable the prayer will be, and the greater blessing shall we receive.

We are not to come to God without faith and without an earnest desire for His blessing. We are to enter into the spirit of our petition, that the Lord may see the earnestness of our heart in the matter. There seems to be a difference between the thought of prayer and that of thanksgiving. Prayer, as we have said, is the offering of petition. None may come to the Lord with recognition, except those who have come into Christ. Others are strangers and aliens. But any one may express thanks to God or render worship, adoration, homage.

PERSEVERANCE IN PRAYER NECESSARY

There is a difference also between prayer and supplication. Prayer would be any petition, great or small; whereas supplication would mean a special desire for a thing--an earnest entreaty. Whether it be ordinary prayer or be supplication--an intense form of prayer--we should always come in the spirit, with appreciation of the fact that we are coming into the presence of the great Jehovah, and that it is a privilege accorded to only a very few at this time.

And we are to "watch thereunto, with all perseverance." If we really believe that the Lord has indicated that we should pray, and that it is His will to give us the things we need, and above all His Holy Spirit, then we should be alert to note when we receive the answer to our petitions. If we pay no attention to our prayers after they are uttered, never look to see whether they are being answered, this would indicate that we have not really appreciated our need. It would seem that this is the reason why God does not answer many of our prayers more quickly. We should learn to watch for the answers to our prayers, and thus learn the lesson of appreciation and gratitude to Him as we realize that He has granted us our request.

We are, then, to pray with perseverance, not watching merely for a few hours for the fulfilment, nor merely for a day or a week. The Lord might see best to defer the fulfilment of our petition, either to test our faith or to bring us into a better condition to receive the blessing. Perhaps we have all had these experiences, and were thus more hungry for the answer when it came. We are to be sure that the Lord is never indifferent to the pleading of His children, and will pursue the course which is best for us, just as would a faithful teacher with his pupil, and as would a loving parent with his child. Our Father in Heaven wishes to give us His best things, and will not withhold anything that is really good. (`Psalm 84:11`.) But He requires sometimes that we shall wait for a considerable time. At other times, there may be a speedy answer to our petitions.

Whether we are on our knees or in the busy walks of life our hearts should go out continually to the Lord for His guidance in all our affairs and experiences, that we may serve Him in a manner that will be pleasing and acceptable to Him, that we may be shielded from temptations that without His aid would be beyond our endurance, and that He will in His own due time deliver us from all evil and imperfection and grant us a place in His Heavenly Kingdom. Dear brethren, let us constantly put into practise the injunction of our Master, "Watch and pray, lest ye enter into temptation."--`Mark 14:38`.

SHOULD WE WRESTLE IN PRAYER?

But although the Scriptures enjoin upon us persistency in prayer, and the parable of The Importunate Widow also teaches this, nothing in the Word of God, in our judgment, warrants us in doing what some people call "wrestling with God in prayer." We believe that our God is willing to give us the things that are best for us, and anything that God is not willing to give us we should not desire. We should not strive to induce the Lord to do anything that He is unwilling to do, but should wish that only His will be done. At the time when Jacob wrestled with the angel, we would understand that he did the right and proper thing. Any of us in the same position would have done well if we had followed his course. That was a rare occasion. Jacob was returning to his home for the first time since he had fled to Padan-Aram from his brother Esau, and he feared that Esau might still seek his life. And now the Lord had manifested Himself to Jacob in the form of this angel. The angel could have broken away, but he permitted Jacob to get into that earnest attitude where he said: "I will not let thee go unless thou bless me!"

But we do not need to wrestle with God for His special blessing. We already have this blessing. We are not servants crying for a crumb. The Lord has put upon us His best robe; He has given us His Holy Spirit. But He has promised us certain things conditional upon our asking, and He wishes us to continue to come to Him in faith, in simple, earnest prayer--not wrestling in prayer.

THE KINGDOM AT THE DOOR

The world is full of woe and wretchedness because of sin. And our hearts cry out, How long, O Lord, how long until Thou wilt deliver Thy people and establish righteousness in the earth? So we pray day by day, "Thy Kingdom come; Thy will be done on earth!" Should we

R5836 : page 23

grow tired of this? No; for the Lord has bidden us to continue to wish for it, to pray for it.

The Kingdom will come! And the Lord wishes us to have this thought--Thy Kingdom is coming! To give up praying would be to give up our faith. Continue to hope, continue to believe, continue to pray without ceasing! Continue to say: "Thy Kingdom come!" Continue to long for the time when that Kingdom will bless all the families of the earth. This is very different from wrestling, according to our view of the meaning of that word. This is importunity, this is persistency, this is continuance. And in everything we are to give thanks. But we would not want to hasten the Lord's time one minute. Even though we pray, "Thy Kingdom come," this does not mean that we wish to have the Kingdom come before the Father's time. But we whose eyes are anointed know that the time will not tarry long, but that it is nigh.

Whatever may be our natural inclinations as regards constancy and definiteness in prayer, we must take our instructions from the Word of God. We must overcome our natural tendencies along this line. Let us as true, obedient children conform our views and our conduct to the words of counsel which our Father has given us. Let us remember the promise of the Master, "Ask, and ye shall receive, that your joy may be full."--`John 16:24`.

"Breathe on us, Lord! Thy radiance pour
  On all the wonders of the page
Where hidden lies the Heavenly lore
  That blessed our youth and guides our age.
Grant faith, that treads the stormy deep,
  If but Thy voice shall bid it come;
And zeal, that climbs the mountain steep,
  To seek and bring the wanderer home.
Give strength, blest Savior; in Thy might
  Illuminate our hearts, and we
Transformed into Thine image bright,
  Shall teach and love and live like Thee!"

===================

R5836 : page 24

NATURAL ISRAEL NOT HEIRS TO SPIRITUAL PROMISES

"Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded...unto this day."--`Romans 11:7,8`.

THE words of the Apostle Peter, "The Promise is unto you and to your children" (`Acts 2:39`), are in full harmony with all of the Lord's dealings with Israel, and with His Covenant with them as the posterity of His servant Abraham. The "Seed," promised by the Lord in His Covenant with Abraham, was for many centuries supposed to mean only the natural seed of Abraham, Isaac and Jacob--only those who were under the Law of Moses--the Jewish nation. But there was a condition attached to this promise of heirship. When God entered into the Covenant with Israel, the understanding was that if they would keep the Law they should have everlasting life and should inherit the privilege of blessing all the families of the earth--all peoples. But that if they did not keep the Law, then they would be cut off from all these favors.

God knew that not one of Israel could keep the Law; and He had no thought that any of the natural Israelites living before our Lord's day would become members of the Body of Christ spiritual. He knew that no one could come into the Body of Christ until Jesus had first come and opened the way. Nevertheless, it was not an empty offer that was made to the Jewish nation. God did not promise that all Israel might become members of the Spiritual Seed--the Church of Christ. He merely promised that on certain conditions they should bless all the nations of the earth. Since the Spiritual Seed was not mentioned, the natural seed were right in line for that which was specified--to be blessers of the world.

NO SPIRITUAL PROMISES BEFORE CHRIST

The keeping of the Law was required, however, that Israel might have a right to life everlasting and to share in any of God's promises. But they could not keep the Law; consequently none of them gained life. Yet there were some who manifested such heart loyalty to God that He declared that they were acceptable to Him. These faithful, obedient ones met the conditions by which they might, through the Redeemer whom God would in due time provide, become a part of the "Seed" who was to bless "all the families of the earth." As they had no knowledge of the purpose of God to have a Spiritual Seed, the attaining of a place in the natural seed to bless all mankind was all that they had hoped for. St. Paul points out that these Worthies of past ages will have a glorious place in the Kingdom. "These all died in faith, not having received the Promises,...God having provided some better thing for us, that they without us should not be made perfect."--`Hebrews 11:13,40`.

Jesus declared to the unfaithful Jews of His day, "Ye shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and ye yourselves thrust out." (`Luke 13:28`.) The faithful saints who lived before Christ will be the human representatives of the Kingdom. They will be "princes in all the earth," as declared by the Lord through the Prophet David. (`Psalm 45:16`.) Thus they will receive a great blessing.

Until Christ came God never led the Jews to understand His Plan for the Spiritual Seed. His time for bringing this feature of His Plan to light and for calling candidates for places in this Seed class, had not yet come. Those who lived prior to this Call were not deceived in any manner nor defrauded of anything. God merely told them of the possibilities which were before them of becoming blessers of the world. Such as accepted the possibilities and rendered the Lord full obedience to the best of their ability, became heirs of the earthly phase of the Kingdom and the promises belonging thereto.

When our Lord Jesus came, His ministry and that of the Apostles up to the time of the close of the "seventy weeks" (symbolic) yet remaining of Jewish favor, was, according to God's agreement with Israel, confined to the Jewish people. And as many of them as were of the right condition of heart undoubtedly received the Message. As the Jews were the chosen people of God, because of being the natural seed of Abraham, His friend, when the time came for calling out the Spiritual Seed the opportunity of becoming of this Seed must first go to Israel. Afterwards, the offer went to the Gentiles, to take out from them a sufficient number to complete the Spiritual Seed--the Gospel Church.

After the glorification of the Church, then will come the blessing of the earthly seed. As the chiefs of this earthly seed will be "princes in all the earth"--the Ancient Worthies--so later on, all who come in under the terms of the New Covenant will be joined to Israel and will also become the seed of Abraham. Eventually, the seed of Abraham, as foretold by the Lord, shall be "as the sands upon the seashore" for multitude. "In becoming Thy seed, shall all the families of the earth bless themselves," seems to be the literal rendering of one statement of God to Abraham in connection with the Covenant made with him. But the blessing of all will come through the Spiritual Seed, the glorified Church--Head and Body. So God's Plan seems to be one of giving more blessings to the Spiritual Seed, and less to the natural seed, though very great blessings will be the portion of all who will come into harmony with Him.

CALLED BY GOD TO HIGHEST PLACE

Natural Israel never were heirs unconditionally of any part of the Promise to Abraham nor heirs, as a nation, of the spiritual part of the Promise--the chief, the principal part. They were on trial before the Law of God, which was expressed in their Law Covenant, to see whether or not they would be worthy of eternal life. And so it was with our Lord Jesus when He was made flesh, born under the Law--subordinate to the Law. (`Galatians 4:4`.) It was only because He was perfect and kept the Law, that He was able in God's due time to present His body a living sacrifice as a Substitute for Adam. His faithful keeping of the Law proved His right to eternal life; and His sacrifice of that life as a man, under God's arrangement, raised Him to the highest place in the Universe next to Jehovah--the Divine plane--with authority to execute Jehovah's Program for the salvation of the world of mankind. He thus became the Head of the Spiritual Seed of Abraham.

When Jesus made His consecration, He was begotten of the Spirit. He was born of the Spirit, completed of the Spirit, in His resurrection, and He was the First born to this condition. Afterward, those Jews who were in the right condition of heart were accepted on the same terms. But instead of God's making those called to be of the Spiritual Seed actually just, perfect--as our Lord Jesus was--He justifies them by faith. Jesus was absolutely without imperfection--the Apostle Paul speaks of Him as being "holy, harmless, undefiled, separate from sinners." (`Hebrews 7:26`.) God imputes to the followers of Jesus a sufficiency of His merit that they may be reckoned just--counted as perfect.

The whole object of this reckoning is to give us the privilege of becoming Spiritual Israelites by sacrificing. So the Father's arrangement is that if we desire to be the disciples of Jesus we must take up our cross and follow Him, becoming dead to the flesh, dead to self, dead to everything worldly. Then Christ becomes our Advocate. The Father accepts all such as His sons. The Apostle Paul exhorts all who have accepted the redemption that is in Christ, saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--`Romans 12:1`.

ONE HUNDRED AND FORTY-FOUR THOUSAND CALLED

The holiness of our offering is not of ourselves, but is ours only through the imputed virtue of the sacrifice of our Savior. All our imperfection is set aside, nullified, by His merit. And those only can become members of Spiritual Israel who offer themselves as sacrifices. As for others, if the whole world were to keep the Law they would not belong to the Spiritual Seed, for God wants only 144,000. (`Revelation 14:1,3`.) So this privilege of becoming one of the Spiritual Seed was not a thing that the Jew inherited as heir to the Promise. St. Paul said that the offer was "to the Jew first." We think the Apostle meant that the Gospel Call for Spiritual Israelites was sent to the Jew first--not a command that he keep the Law, but a proclamation of the Gospel and an invitation to follow in the footsteps of Jesus. The offer was first made to the Jews who were living when the Gospel privileges were opened up. If any of these were willing to enter into a Covenant of Sacrifice with Christ, He would accept them as His disciples.

The picture that God gives through the Apostle Paul in the 11th chapter of Romans represents Israel as the trunk and the branches of the olive tree, and the root of the tree as the Promise which God made to Abraham, which was to bless the world. God had not explained His Plan to them, but had merely said: "Do you wish to enter into a Covenant with Me--to be My peculiar people?" "Yes," was the answer. "When will you be ready?" "We are ready now," they replied. And so this Covenant was made, which constituted them the nation, or tree, growing out of the root of Promise. The Promise was primarily spiritual, though this fact was long kept hidden.

God never purposes to do anything except through the Spiritual Seed, but Natural Israel did not know this. They declared that they would be all that God wished them to be, if only they might have the Promise made to Abraham their Father. What it was they did not know, although they thought they knew. They were anxious to have the best at any rate. And they still had this thought and this hope in Jesus' day; as St. Paul said: "Unto which Promise our twelve tribes, instantly serving God day and night, hope to come." (`Acts 26:7`.) And again the Apostle says: "Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded"; that is, those of the Jews who came into Christ became of the Elect.--`Rom. 11:7`.

ISRAEL'S FAILURE IN THEIR TESTING TIME

What was the condition on which the Jews might inherit that blessing? It was that they would lay down their lives sacrificially. And they would be tested as to their sincerity in claiming that they would obey God in order that they might win that Promise. But the Message came to them, and they were called upon to answer the question, Will you accept Jesus of Nazareth as your Messiah, and take up your cross and follow Him? Then the test was upon them. They were brought face to face with the proposition which would prove how much they meant in their professions of loyalty to God as His special people. But the great majority failed in the testing. "They all with one consent began to make excuse." (`Luke 14:18`.) When the point was reached of making a positive decision as to whether they would accept God's conditions and His way of accomplishing His Plan, but few were ready. They listened and then went, one to his farm, another to his merchandise. The cost was too much!

Those who were found in that condition of mind were none of them living up to their profession. But God did not make that Promise for nothing. When the Israelites were proven unworthy of becoming heirs of the Abrahamic Covenant, they were broken off and Gentiles were grafted in to take their places and become partakers of "the root and fatness of the olive tree." (`Romans 11:17`.) Only those Jews who were desirous of doing God's will in the fullest sense of the word were allowed to remain as branches of the olive tree. Only those who accepted Christ were made heirs of the Promise, as members of the Spiritual Seed. After all the "Israelites indeed" of the natural seed were gathered in, the Message went to the Gentiles, that the full number of the Elect might be found. But the Lord tells us through the Apostle Paul, in `Romans 11`, that God's ancient people may yet be grafted into the olive tree from which they were broken off, "if they abide not still in unbelief." "And so all Israel shall be saved," after "the fulness of the Gentiles be come in." O the riches of the love and goodness of God!

TAKEN LONG TIME TO DEVELOP 144,000

If all the Jews living in Jesus' day had loved God with all their heart, with all their being, with all their strength, and had made a full consecration, we understand that God would have accepted that sacrifice on their part. We do not know how many there would have been in the Body of Christ in that event. God might have increased the number of the Elect. But as it is, it has taken a long time--nearly nineteen hundred years--to find a sufficient number to complete that Body. The Lord has limited the number of these to 144,000.

"AND SITTING DOWN, THEY WATCHED HIM THERE"

(`Matthew 27:36`.)

Sitting down, they watched Him there,
Watched Him, fairest of the fair,
Gazed with cold, unpitying eye,
While the jeering crowd passed by;
For His vesture cast a lot
(Seamless robe, without a spot);
Watched the "Man of Sorrows" there,
Who the world's great sin must bear;
Watched while darkness veiled the sun,
Watched until He cried, "'Tis done!"

God of Heaven! forbid that I
Thus should gaze with pitiless eye
On a suffering child of Thine,
Watch him while his foes malign,
Watch him while his life-blood flows,
Watch until the dark day's close;
Grant me, Lord, a heart of love,
Make me like a tender dove;
Let me bring him strength and peace,
Until death shall send release!

G. W. SEIBERT.

===================

R5837 : page 26

THE SONS OF GOD

--JANUARY 23.--`ROMANS 8:12-30`.--

DIVINE SONSHIP LOST BY ADAM--JEWS NOT A HOUSE OF SONS, BUT OF SERVANTS--CHRIST A SON--THE HEAD OF THE HOUSE OF SONS--THE STRAIT GATE AND NARROW WAY BY WHICH THE CALLED MAY BE ACCEPTED INTO THE FAMILY OF GOD--EVIDENCES OF OUR BEGETTING--THE PREDESTINATION OF THE ELECT--TO WHAT ELECTED.

"For as many as are led by the Spirit of God,
they are the sons of God."--`Verse 14`.

TODAY we have another wonderful lesson

from the inspired Apostle St. Paul. It points out that the Church is a New Creation, begotten of the Holy Spirit, now being gestated in preparation for the glorious resurrection birth to the spirit plane. There is no more important lesson than this.

According to the Bible, Father Adam was created a son of God--in the image of God and only a little lower than the angels --on the earthly plane, instead of the Heavenly. (`Psalm 8:5`.) When Adam sinned, his blessed relationship with God as a son was forfeited. Forthwith he was a sinner and under the sentence which God had foretold--not an eternal torment sentence, but a death sentence, with an accompaniment of mental, moral and physical degeneracy. There have been no human sons of God since Adam's time--except Jesus. The Jews, received by the Lord under the Law Covenant, were not a House of Sons, and never understood themselves to be sons of God. Instead, they threatened to stone Jesus to death because He declared Himself a Son of God. As St. Paul declares, "Moses was faithful as a servant over all his House [of servants], but Christ as a Son [the Head] over His own House," a House of Sons--the spirit-begotten Church.

THE HOUSE OF SONS

St. Paul points out to us that the natural man, no matter how wise or educated or talented, cannot understand and appreciate fully the deep things of the Bible, because God has caused them to be so written that only the spirit-begotten can fully comprehend them. "They are spiritually discerned." (`1 Corinthians 2:14`.) Thus the Church of Christ is a company of regenerated beings. Once they were members of the Adamic race and, through sin, "were children of wrath, even as others." (`Ephesians 2:3`.) Now they are reckoning themselves as dead to the Divine sentence upon Father Adam. They have accepted Jesus as their Redeemer, and the sacrifice of His life as the Atonement-price for their sins.

When they accept the invitation to become followers of Jesus, He becomes their Advocate with the Father; and by the arrangement of the Divine Plan His meritorious sacrifice is applicable to them as a covering for sins past and imperfections future, and affords them opportunity to be accepted of the Father, begotten of the Holy Spirit and eventually to attain joint-heirship with Himself in the Kingdom, "if so be that we suffer with Him, that we may be also glorified together."--`Verse 17`.

These regenerated, spirit-begotten children of God are not yet perfected; but if they continue in the School of Christ, the faithful will eventually reach perfection on the spirit plane as sons of God, led by the Spirit. These, on the authority of the Scriptures, exercising faith, are enabled to call upon God as their Father--"Abba, Father." Through the Word and through their own experiences these receive the witness of the Spirit of the Lord that they are God's children and joint-heirs with Jesus--the grand perfection being dependent upon their suffering with Him. These have no obligation any longer to the flesh; for they are New Creatures. These are no longer to live after the flesh, but in harmony with the Spirit of God as revealed to them through the Word of God.

These New Creatures, sons of God, in their weakness and ignorance might ask amiss. But the Lord would not deal with them according to their imperfection of asking; He would accept the spirit of their request. The groanings and desires of our spirits, our minds, will be taken by the Lord as instead of our imperfect utterances in prayer; for God, who knoweth all things, yea, the thoughts of our minds (spirits), accepts these. All such may know that "all things work together for good to them"--because they love God--because they have been called according to His purpose.--`Verse 28`.

EXPLANATION OF THE GOSPEL CALL

`Verses 28-31` make plain to us that God has a special purpose in the special Gospel High Calling of this present Age. Other Scriptures show that this Calling of this present Age is to joint-heirship with Jesus in the Messianic Kingdom which is shortly to grant restitution blessings to all the families of the earth. To get a suitable class to be the teachers, blessers, rulers and judges of the world in the future has been the object of this Gospel Call. Jesus, the Head of the Church, was the first to respond and has been glorified and honored, and through all eternity will be honored. His followers, called during this Gospel Age, will have a similar blessing at the hands of God--glorification on the spirit plane, if faithful.

Our Study concludes with an explanation of God's Call. God foreknew, or purposed in advance, that He would have such a Church as the Apostle describes, to accomplish the work mentioned. All that was predestinated or arranged in advance. But in order to be of that predestinated and glorified class, certain things were necessary; i.e., that all those who would be finally accounted worthy of a share in the Kingdom, must be copies of God's dear Son--in heart, in character, and like Him also in the resurrection, spirit beings. This is a glorious predestination. It assures us that God will have none others in the Kingdom than those who are character-likenesses of Jesus.

Then the Apostle points out the procedure by which God has selected this predestinated or foreknown class to be copies of His Son. They were called in the sense that the Lord brought to their attention the glorious opportunity, and we may safely say that such a call was extended only to the honest-hearted who were feeling after God, desirous of knowing Him and serving Him. These called ones needed first to be justified before they could accept the call, and this justification must come through repentance and through acceptance of Jesus as the Redeemer. It was those who accepted Jesus and were justified by Him through faith, whom God also glorified (honored) by begetting them with the Holy Spirit, bringing them into His family as children, joint-heirs with Jesus, to the privilege of suffering for the Truth and being glorified in connection with the Kingdom.

"Think it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but praise His name,
Who counts thee worthy to partake
Of painful sufferings for His sake.
Nor think it strange
When loved ones scornful from thee turn,
The Truth reject, the Message spurn;
Consider Him who thus endured,
And Immortality secured!"

====================

R5838 : page 27

ST. PETER'S SERMON ON RESTITUTION

--JANUARY 30.--`ACTS 3`.--

HEALING A LAME MAN--THE APOSTLES IGNORED THEMSELVES AND ASCRIBED THE POWER AND HONOR TO JESUS--THE PEOPLE WERE IMPRESSED--ST. PETER IMPROVED THE OPPORTUNITY TO POINT OUT THE SIN COMMITTED BY THE NATION WHO CRUCIFIED JESUS, AND ALSO THE MERCY OF GOD AND HIS WILLINGNESS TO FORGIVE THEM AND BLESS THEM--THEY SHOULD REPENT IMMEDIATELY TO GET THE CHIEFEST BLESSING--AFTERWARD WOULD FOLLOW "TIMES OF RESTITUTION"--ALL THE PROPHETS SPOKE OF THOSE TIMES--THE CHURCH OFFICIALS WERE OFFENDED BECAUSE THE PEOPLE WERE TAUGHT THE TRUTH--CHRIST'S FAITHFUL MINISTERS WERE IMPRISONED.

"Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the Heaven must receive until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began."--`Verses 19-21`.

THE Apostles at Pentecost, in receiving the Holy Spirit, received not a spirit of fear, but a spirit of courage and of a sound mind. They had been commissioned by their Redeemer to preach the Gospel Message which was to gather from the Jews and from every nation a consecrated class of people to become the spirit-begotten sons of God and eventually to be the Bride, the Lamb's Wife and Joint-heir in His Kingdom.

Full of this courage, St. Peter and St. John, the leaders amongst the Apostles, went up to the Temple to pray--not because they any longer thought the Temple the proper place where prayer should be offered to God, but because they knew that it would be a good place to meet the people. Probably they expected that the Lord would there bring them in contact with the most devout Jews so as to give them an opportunity of testifying the good tidings to these.

The opportunity was soon found. They beheld a poor, lame beggar and perceived him to be a man of faith and trust in God. Looking upon him, St. Peter said, "Look on us"; and he looked, expecting to get money. But St. Peter continued, "Silver and gold have I none, but what I have, that give I unto thee: In the name of Jesus Christ of Nazareth, rise up and walk." (`Verse 6`.) The lame man, astonished at such an offer of blessing, made an effort to obey the command, because he had faith. As he struggled to obey, St. Peter took him by the hand and assisted him in the exercise of faith. God's blessing attended. His feet and his ankle bones, long withered, became strong; and he went with the Apostles through the Temple, holding on to them and shouting his praises to God and his acknowledgment that God's mercy had come to him through these men.

A NOTABLE RESTITUTION SERMON

A concourse of the holy Jews immediately gathered about. Now came St. Peter's opportunity for a great sermon--a witness to the Lord. He was not filled with pride and boastfulness, saying, "You may well look at us, for we are especially favored of God. None of your Scribes or Pharisees could have healed this man as we have done"; etc. St. Peter did nothing of this kind. In meekness and humility he said, Why should you look at us as though we had done anything of ourselves, or that any special holiness of ours had accomplished this miracle? We are merely the instruments of God, and this is a manifestation of God's mercy through Jesus. This miracle is done in Jesus' name--in the name of the Redeemer who has died for the sins of the world.

St. Peter proceeded to tell his hearers that the nation had wickedly crucified the Savior, but he assured them

R5839 : page 27

also of God's mercy, and declared that they might still repent and come back to God's favor, but only by renouncing their relationship with those who had done this evil deed and by taking their stand with and for the Lord. Very briefly and comprehensively he stated the Divine Plan as a reason why his hearers should consecrate themselves to God. (`Verses 13-26`.) They should repent of sins personal, as well as national, and be fully converted, or turned around--to know the Lord, to obey Him, to be followers of Jesus whom they had crucified. The result of this would be the covering of their sins by the Lord, permitting them to be accepted through Jesus as children of God; and ultimately this would mean that their sins would be blotted out completely with the glorious change of the First Resurrection--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body."--`1 Corinthians 15:43,44`.

Following this blotting out of their sins and the giving to them the new bodies, free from sin and all its blemishes and imperfections, would come the glorious Times of Restitution of all things, which God had foretold through all the holy Prophets of the past. These would be Times, or years, of Refreshing, as well as of Restitution--a thousand years. Therein would be fulfilled all the promises of God to Abraham and to all the prophets and to Israel; namely, that in Messiah's glorious Kingdom the earth would be brought to Edenic conditions, "God's footstool would be made glorious." (`Isaiah 60:13`; `66:1`.) The curse would be rolled away, and the blessing of the Lord rolled on to humanity instead.

Any prophet that had not mentioned these Restitution years could not have been a holy Prophet, St. Peter assures us; for Restitution is the Message of the Bible, from Genesis to Revelation. The Master Himself, the Redeemer of the world, declares: "Behold, I make all things new." "There shall be no more curse." Eventually there shall be no more sighing or crying or dying. All things will be made new by Messiah's Kingdom, although it will require the entire thousand years for the full accomplishment of all these glorious things.

THE GREAT ANTITYPICAL MOSES

St. Peter pointed out how Moses had foretold the calling out of a special Messianic class. (`Deuteronomy 18:17-19`.) Jesus is the Head of this class; and all now received into God's family by the begetting of the Holy Spirit are counted members of the Body of Christ, the Church. Moses was a type of this great Christ, and said to the fathers, "A [greater] Prophet [than I--an antitype] shall the Lord your God raise up unto you from amongst your brethren." (`Verse 22`.) God raised up Jesus first, says the Apostle; and since Pentecost He has been raising up brethren of Jesus--the Apostles first, then all the saintly characters of these past eighteen hundred years, called according to God's purpose to be the members of the Body of Christ, otherwise styled the Bride class. The full raising up of these will not be accomplished until the resurrection of the Church is completed.

When this great Antitype of Moses (Christ and the Church, His Body) shall have been lifted up, glorified, then will come the time for the blessing of the world, by the opening of the eyes of their understanding and through all the Restitution privileges of that time. During the Millennium, whoever will hear that great Prophet may come into a great blessing of perfection, of restitution

R5839 : page 28

--physically, mentally, morally--and thus to everlasting life. But whoever rejects that great Prophet, the glorified Messiah, will be destroyed from amongst the people--will meet the fate of the intelligently wicked. "All the wicked will God destroy."--`Psalm 145:20`.

The Apostle explains that the Lord's blessing was to begin with the Israelites, the natural children of Abraham. It did gather the "Israelites indeed." Then the Jewish nation was set aside from God's favor; and the door of opportunity was thrown open to the Gentiles, who have received the Lord's blessing of opportunity for eighteen hundred years. As soon as the foreordained number of the Elect are glorified, the present Age and its objects will have ended. Then the Restitution work will begin; and Israel according to the flesh will again take first rank in Divine favor, as explained in `Romans 11:25-32`.

===================

R5839 : page 28

OBEYING GOD RATHER THAN MEN

--FEBRUARY 6.--`ACTS 4:1-31`.--

THE COURAGE OF GOD'S SERVANTS--ST. PETER THE SPOKESMAN BEFORE THE SANHEDRIN--THE WISE MEN MARVELED--THE APOSTLES IGNORANT AND UNLEARNED--NOT THE SPIRIT OF FEAR, BUT OF A SOUND MIND AND OF COURAGE--TAUGHT IN THE SCHOOL OF JESUS--WONDERFUL RESULTS--WHEN TO OBEY AND WHEN TO DISOBEY.

"Watch ye, stand fast in the faith, quit you like men, be strong."--`1 Corinthians 16:13`.

ST. PETER and St. John, arrested for preaching Christ as the Healer of the lame man in the Temple, were called to answer before the Jewish High Court--the Sanhedrin, composed of seventy learned Jews. These sat in a circle, and had their prisoners before them. When we remember that the Apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given there by St. Peter. It astonished the Sanhedrin, too. They wished to arraign the Apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus.

However, under the guidance of the Holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions. Admitting that they were merely ordinary men, he credited the miracle wholly to Jesus. What a lesson is here for all who would represent the Lord as His ambassadors! As St. Paul said, "We preach not ourselves, but Christ Jesus."--`2 Corinthians 4:5`.

Under any circumstances, how courageous indeed were the Apostle's words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole!" St. Peter was not only preaching that Jesus was not a deceiver but the real Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth; and it was necessary to utter the truth. To have evaded the point would have shown fear; and the Apostle would have failed to make a right and proper impression on the Sanhedrin and the auditors.

Some one might suggest that St. Peter did not use gentlemanly language--that he should not have made such a home-thrust at the Sanhedrin. Mr. Benson, in The North American Review, gives a definition of the term gentleman which seems to fit this case. We quote:

"'How do you define a gentleman, then?" said the lawyer, leaning forward at a certain point of the conversation. 'The gentleman, it has been said, is a man who is never offensive unintentionally,' said the parson. Two of the guests murmured 'intentionally,' by way of correction; and the parson smiled. 'No,' he said, 'a gentleman is sometimes offensive when honor and reason demand it, but then he means to be. The man who is not a gentleman is often offensive when he does not mean to be.' 'But is he always a gentleman when he is intentionally offensive?' asked the lawyer. 'The gentleman is,' said the parson, with a smile."

In St. Peter's case it was not a time for quibbling. It was a time when a gentleman was in duty bound to use his opportunity, in no unkindly way, in placing the truth before his hearers. And how much St. Peter crowded into a few words, according to this record! He identified Jesus the Nazarene, the one who had been crucified, as the Messiah, the One whom God had approved, as was manifested in the raising of Him from the dead.

THE SANHEDRIN PERPLEXED

Next the Apostle quoted to them from the prophecy of David (`Psalm 118:22`), saying, "This is the Stone which was set at naught of you builders, which is become the Head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." If there was a force, a sting, in these words to his hearers, it was because they were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard St. Peter on the day of Pentecost! Then they also would have cried out in consternation, "Men and brethren, what must we do?" But, alas! education, honor of men, high station, often put the possessors of these at a disadvantage.

The Sanhedrin were rich, not only financially, intellectually and in honors of men, but also in education. To them forcefully belong the words of Jesus, "Woe unto you rich!"--you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple Message of the Gospel. Thus we perceive that

R5840 : page 28

there are compensations in the Divine arrangement, and that in some respects poverty is a blessing in disguise. Hence the assurance of the Word that not many rich, not many great, not many learned, not many noble would be among the chosen of the Lord or would receive positions in the Bride class and in the Heavenly Kingdom.--`1 Corinthians 1:26-29`.

Perceiving the boldness of St. Peter and St. John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus." Ah, yes! of Jesus also some one had said, "How knoweth this man letters, having never learned?"--in any of our schools. (`John 7:15`.) They knew of His power with the people through the Spirit of the Lord and of His straight-forward presentation of the Truth. They recognized these men as of the same character--filled with Jesus' Spirit. And to this day this is true of the followers of Jesus. As the Apostle wrote, "God hath not given unto us the spirit of fear, but of power and of love and of a sound mind." (`2 Timothy 1:7`.) All of the Lord's people should remember this

R5840 : page 29

point and should cultivate such a spirit and be copies of the Lord Jesus and of the faithful Apostles, so that of all such people might take knowledge that they have been with Jesus and have learned of Him.

But let no one forget that there is only one way of coming into relationship with God--through the Lord Jesus Christ. As the Apostle indicates in this discourse, "There is none other name under Heaven given among men whereby we must be saved." We must have faith in Jesus. We must understand that He died for the sin of the world. We must make a personal acceptance of Him as our Savior. We must consecrate our little all to follow in His steps faithfully, even unto death. On these conditions we become His disciples; and having become disciples, learners in the School of Christ, and having been begotten of the Holy Spirit, we are privileged to show forth more and more His praises and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin were perplexed as they perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the real culprits--murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived a great miracle. They could say nothing. So they put forth the Apostles from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus and about their being His murderers should spread amongst the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus.

COURAGE IN PREACHING THE GOSPEL

Then was shown the marvelous courage of the Apostles. They replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs the followers of Jesus to be subject to the powers that be. (`Romans 13:1-7`; `1 Peter 2:13-17`.) But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher Law and a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary admonition from the Higher Power--from God.

God had commanded the disciples through Jesus that they should be God's mouthpieces to preach the Gospel Message that the death of Jesus was efficacious for the cancellation of sins; and that He who was slain was by and by to come and set up His Kingdom, and to bless the world by releasing it from the bondage of sin and death. They were also to invite all who had faith to believe this Message to associate themselves as disciples of Jesus, loyal and faithful to the Prince of that Kingdom which is not yet set up. By such faithfulness they would manifest the faith that was in them and their loyalty to God; and on account of this they were promised a share with Messiah in the Kingdom which He would establish.

It was therefore the duty of the Apostles, as it is the duty of all the followers of Jesus, to make known the Gospel Message wherever there are hearing ears, and not to fear what man may do--although it would be our duty not to offend against the laws by holding a meeting where the crowds would interfere with traffic, or otherwise be in conflict with legal regulations. The Apostles were not interfering with the regulations of the Jewish Law in speaking in public, as they did in the Temple. Their courage was really authorized by the Law; and the

Sanhedrin, in forbidding them, went beyond its bounds.

The Church, young in faith, had no doubt been greatly distressed by the imprisonment of the leading disciples; and when they were released, then a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the Apostles, for the promises of His Word, and for the miracle which had led up to all this. As a consequence, we read that all were so encouraged that "they spake the Word of God with boldness"; and that "with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

Our Golden Text, in full accord with the lesson, is properly an exhortation to all of God's people everywhere to be faithful and loyal to God and His Cause. Let us each apply it to himself: "Watch ye, stand fast in the faith, quit you like men, be strong."

===================

R5840 : page 29

THE VALUE OF MODERATION

"Let your moderation be known unto all men.
The Lord is at hand."--`Philippians 4:5`.

QUESTION.--The Apostle Paul says, "Let your moderation be known unto all men." What is the particular thought here in the word "moderation," and what is the connection between these words and the sentence, "The Lord is at hand," which follows?

Answer.--The Spirit of the Lord is said to be a spirit of wisdom, a spirit of justice, a spirit of love, a spirit of a sound mind. Whoever, therefore, receives the Spirit of the Lord, in proportion as he receives it, has these qualities of mind and heart. At the beginning of a Christian's experience, the measure of this moderation, or reasonableness, or gentleness, is of course, comparatively small. But he gradually gets a greater appreciation of the value of this quality. His ideas become more reasonable as he becomes sanctified by the Spirit. He will have more and more of the spirit of a sound mind, of gentleness, meekness, and will become more and more prepared for the Kingdom soon to be established.

This attitude of mind comes in large measure as a result of knowledge. As he comes to know more about God and His plans, more about the origin of sin in the world, how it came about and how its penalty has passed upon all men by a process of heredity, the true disciple of Christ feels more of the spirit of moderation and acts with more consideration and charity toward others than if men were perfect. As we realize that these imperfections vary in number and in degree in different persons, so in our dealings we must be moderate toward all, wise in our dealings with all, patient toward all, having the spirit of justice, of reasonableness, of mercy.

This injunction of the Apostle does not refer to the exercise of this quality toward the Church only, but toward all men. Properly, of course, this moderation would begin at home, and would be more particularly manifest in good works in the Church, as in opposition to the evil sentiment--anger, malice, evil-surmising, hatred, strife--works of the flesh and of the Devil. But the spirit of moderation should not be confined to the home, but should be manifested toward all with whom we have intercourse or dealings. It was said of the Apostles that people "took knowledge of them that they had been with Jesus and learned of Him." We should

R5840 : page 30

so live before all, both the brethren and the world, that they would thus take knowledge of us. We should see to it that our conduct is a credit to the great and noble Cause with which we are identified.

The connection between letting our moderation be known and the statement, "The Lord is at hand," seems to be that the Lord's people are to have in mind their expectation based upon the promises of God's Word, that Messiah's Kingdom is shortly to be established, and that this should help them in living an exemplary life. Whether the passage should be considered from the viewpoint that the Church of the Apostles' time were living in the latter part of the great seven-thousand-year week, and that the great Sabbath was at hand, when the Lord was about to come and set up His Kingdom and set things straight in the world, and that hence they could well be patient and considerate, or whether it should be from the viewpoint of time--that the Lord's children should exercise the grace of moderation because they had little time left in which to manifest it--we do not know. At any rate, knowing that the opposition of sin will not last very much longer, we may have the greater patience and exercise this patience with the greater ease when we have

R5841 : page 30

this thought before our minds.

The Apostle gives a similar thought when he says that the tribulations which the Lord's people undergo are not worthy to be compared with the glory that shall be revealed in them. This should make us very moderate, very forbearing, under circumstances which would make others very rude, very angry, very immoderate. We can be very gentle, not only because of our knowledge of the nearness of the Kingdom, but also because of our knowledge of the weaknesses of others, which cause them to impinge upon our rights.

====================

R5841 : page 30

SOME INTERESTING ITEMS

PARIS BRETHREN MEET REGULARLY

Extracts from a Letter of Brother Joseph Lefevre, main Elder of the I. B. S. A. Class in Paris, France, to Brother Louis F. Ruel, of New York.--Translated.

Please, Brother Louis, openly tell our Beloved Pastor Russell, and through him all the dear brethren over there, of the cheerfulness and perfect peace which I derive daily from "My Morning Resolve" (especially the last part of it), in my long exile from my home in Denain (invaded territory), and from separation of my wife and other dear ones there. Also, the added blessing that I find, when at times my courage would fail me, in recalling the words:

"Faith can firmly trust Him,
Come what may,"

and then, softly repeating them, I regain greater comfort and joy! Yes; I desire of you the favor to thank the Lord for the precious help I have received from this "Resolve" counseled by the "faithful servant." I deeply appreciate the service, and must give vent to the feelings it suggests.

I do not write to the dear Pastor, because being unable to express myself properly in English, I think better to sacrifice my own satisfaction than to divert otherwise too much of his attention from the interests of the many. However, I know how much he loves also the brethren of Northern France--and these, too, know it. Therefore, daily, from every heart of our people, ascends to the Heavenly Throne a fervent prayer beseeching for Brother Russell, our Pastor, an ever-increasing measure of the Spirit of grace, wisdom and understanding. Be sure and tell him that despite the keenly hard and long trial they are undergoing, all our French brethren and sisters, whose sentiments I am here voicing, are his "glory and joy" (`1 Timothy 2:20`), by their faithfulness, faith and perseverance.

The Lord has made His Truth known here to some new hearts by my humble voice and despite my poor health. We have a class now of about forty-five, and every week new, thirsty souls come to the spring of the New Life. A number have known the beauty and privilege of consecration, and they are making large strides in spiritual progress. Nearly all the members attend the weekly testimony meeting. Three evenings during the week there are meetings (one at the other end of Paris), for Berean Studies or to discuss the Epistle to the Romans, with an average attendance of twenty.

Until lately I have had to take personal charge of all the meetings, with the preparatory study that each entailed, which fortunately could be done owing to some leisure left by my working only eight hours daily at the office [an Insurance Company]. But now the Lord has given me a competent assistant in my dear Brother Theophile Leguime [formerly a

Deacon at Denain], also physically weak, but strong in faith, who since the invasion was living with the friends at Auchel, Pas-de-Calais [a few miles from the battle front], and who has just been compelled to leave that place because the military authority became suspicious of his large correspondence with the brethren at the front and elsewhere, in the interest of the Truth and for their edification and comfort. The experience and ability of this brother will much avail, so that several things will be thus better cared for, under God's providence, answering my prayers that "He would send forth laborers into His Harvest."--`Matthew 9:38`.

SHARP P. O. CENSORSHIP

An Exchange asks: How far can a government department go in censoring printed matter committed to the mails?

Will the Postmaster-General bar the following extract from a speech made by Kaiser Wilhelm of Germany in 1891 to recruits?

"Recruits! before the altar and the servant of God, you have given me the oath of allegiance.* * * Only one enemy can exist for you--my enemy.

"With the present Socialist machinations, it may happen that I shall order you to shoot your brothers or even your parents--which God forbid--and then you are bound in duty implicitly to obey my orders!"

If the Postmaster-General permits the above to go through the mails, why should he object to the little article by Jack London, reading in part:

"Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes kill only in self-defense. No man can fall lower than a soldier--it is a depth beneath which he cannot go."

Postmaster-General Burleson does object to the above. When it appeared on post-cards circulated by a peace society, he issued an order barring such post-cards from the mails.

THE NEXT POSSIBLE STEP.

To say that a newspaper carrying this text should be barred from the mails would be the next logical step. The distinction by the department is that such matter on a post-card is "openly displayed." In a newspaper it is not.

The censorship is based on section 212 of the criminal code, which excludes from the mails all matter which carries openly any reflection on the character or conduct of any person. The department, however, has construed this to mean any class of persons.

Leaders of the various peace societies are indignant over what they call this usurpation of power on the part of the department.

EUREKA DRAMA WORK

DEAR ONES IN CHRIST:-

With the closing of the year 1915 we find that our activity in the EUREKA DRAMA work must close also.

We have been working continually nearly all summer, showing almost every night. We traveled by wagon, and camped out, making our expenses very light; but as the cold weather came we found that the rental of halls and board and lodging were more than we could handle, so we have decided to discontinue our efforts until Spring, except in a few towns we can easily reach by rail.

We have the DRAMA on the loan plan, and would like to keep it, hoping to start again as soon as the weather permits. We completed four counties in the past year. We showed, on an average, to one hundred and fifty persons each evening, and much interest was aroused.

We did not specially encourage the signing of the cards, but merely mentioned it, and we think by so doing we received

the names of those most interested. When we first started with the DRAMA we would pass pencils and encourage the people to sign, but we found that we could get those most interested by merely drawing their attention to the subject of the free booklet. All of us were blessed in the service and by the experiences we passed through, some of which were not the most pleasant, but we believe they were for our good.

We have shown in many churches, and on two occasions we showed on Sunday evening after the preaching service. We also found some towns bitterly opposed, and the ministers would write articles for the local papers condemning Brother R. and the DRAMA. This only helped to increase interest, and two of these articles we were privileged to answer through the same columns. We did this in as kindly a way as possible.

Please let us know if it will be all right to keep the DRAMA here and use it during the winter, as we have opportunity. If the work does not close by Spring, we hope to become active again in the service of the Truth.

Wishing you all a very happy New Year and much joy in your service for the King of kings,

Your Brother in Him, L. E. EDWARDS.

FRENCH LETTERS FROM TERRITORY INVADED BY GERMANS

(From the French WATCH TOWER.)

I have been happy to receive word that you can again send us "LA TOUR DE GARDE" with the precious teachings of the faithful and wise servant. What a joy and comfort we find in having our eyes opened and being able to understand the Divine Plan! The Lord is permitting evils, mourning and sufferings for a little while still, but soon He will heal every wound, wipe away all tears and reign in righteousness. This is indeed "the vision of glory presented to our faith," in which glory we shall share if we are faithful to the end. And this is the time for us to realize in part Psalm 46, and wait patiently for the fulfilment of the rest.

J. B. and J. TILMANT.--Belgium.

R5842 : page 31

Accept my best wishes for the dear family of the faith in Geneva, and especially for the brethren and sisters in THE TOWER office. Here on Sunday mornings we have Berean Bible Studies which are very useful, I can assure you, and worship in the afternoon. We frequently give an opportunity to the brethren, urging them to show what progress they have made in the study of the Word of our Heavenly Father. We also have very edifying testimony meetings. In these, twelve brethren and sisters and friends on the average, take part, and you can believe that God's blessings are much appreciated by the little class at Bruay, and we ask you to help us bring them before the Throne of the Father. The wonderful article in the July TOWER was to me a comfort and a blessing. Let our thanks go to the God of all grace for the sweet privilege He has granted us to know the Truth through the channel of him appointed! We keep on our heart every one of you, also our beloved Pastor Russell, to whom please transmit our most hearty greetings in Christ.

E. LARVENT (Department of Nord).--France.

"MY LORD AND I"

DEAR PASTOR:--Enclosed find Money Order to the amount of $25. This is for the Lord's work in whatever way you see best. It represents my little self-denials, sometimes only a penny. I keep a box which I call The Lord's Box, and put in it whatever I can save by denying myself. What a little it is, to be sure, for all the dear Lord has given me! If I had the whole world to give it would be small in comparison.

Each morning I take the Vow and Resolve; and almost every afternoon the Lord and I come together in close communion. I take my DAWNS and Bible, and we have a glorious meeting. I am very much isolated. I have to sneak away and hide everything that belongs to the Truth. I have no fellowship with the brethren. All mail is intercepted and destroyed except my WATCH TOWER, and the Lord has wonderfully preserved that.

I have to be loving and kind to them that persecute me. Every day I am developing more and more of the blessed fruits of Christ's Spirit. What a changed being I have become! I don't know myself. Two years ago I was a most impatient, fault-finding person (professing Christ's name, too). For many years I was in the nominal church. Then I came into Christ's Church, and all is so different.

I am striving to do the best that I can, like Lot in the midst of ungodliness. This is His will, and His will be done for me! I need your prayers, dear Brother, as I pray daily for you; and may He give you the very best place in His Kingdom; for you deserve it.

I am, Yours in Christ, -------

AN INDIAN'S ENTHUSIASM FOR THE TRUTH

ESTEEMED PASTOR RUSSELL:--

I am a Canadian, native-born Indian. A little over a year ago, while in London, Ont., a good friend of mine gave me a copy of BIBLE STUDENTS MONTHLY--Vol. III., No. 13--saying, "There is a lot of good, common sense reading."

I perused the pages and, thank God, from that time I was awakened to know more of the blessed Truth! I have been a Bible student all my life and I now see why I have so frequently been at loggerheads with my spiritual teachers.

I sent for more of the "B. S. M." and I thank the Lord that with these you sent me also a copy of THE DIVINE PLAN OF THE AGES. After reading this my hope revived, for it was the very thing I had been blindly searching for in the church with which I had cast my lot.

I am so happy now that I fear not death--glory to His name! I take up my cross daily and tell my friends the blessed Truth. Of course, I find the Devil busy with his misrepresentations, but I try daily to be more like my Master and to know more of the Truth which satisfies.

It had been my one desire to see you face to face since the Truth became my stay, and I thank God that He granted my desire: I shook hands with you at the depot, London, Ont., and heard you lecture there.

In closing let me say that I am studying your series, STUDIES IN THE SCRIPTURES, and loaning these and others of your writings to my friends, as I can spare them. I am told one of these burned the papers I gave him; but as for me, I shall die a Bible Student.

With true Christian love to you and all your helpers and all Bible students, I am SAMUEL JOHN.--Ont.

"GREAT WAS THE FALL THEREOF"

DEAR PEOPLE OF THE LORD:--

Enclosed find $1 to cover the difference in expense on the leather-bound "Emphatic Diaglott." And whatever is left over, please use in the cause of the Lord.

We have a class for all here on Wednesday evenings. You ought to see the enthusiasm. We started out with 4; now we are over 30; and our class is only 3 months old. But the "break" in our favor came only 3 weeks ago, just at the close of a four-weeks' "revival" conducted by an "evangelist" of the "Christian Church"--the only church here. Much abuse was hurled at us during those four weeks, but we said never a word. The speaker frequently referred to me as "false teacher," "weak-minded," and "ignorant," but at the last day of his tirade his patience "busted" and he openly challenged me to a debate. I saw my call and promptly accepted.

So we hired the M. W. A. Hall for the last evening of his stay here. (It was just the right time, too--for us.) The evangelist contended that Jesus was not a created being, that Jesus' body certainly rose, and that the dead are in "conscious existence," and also that all the dead have nothing more coming to them than what they have already received. Every one in the neighborhood, including most of the cripples, came to attend what they termed "The Great Debate." The evening passed off nicely, the audience was attentive and quiet, the chairman maintaining strict order throughout.

So far as the debate is concerned, my opponent was not very well posted, and he fell down on all points with a crash. It was a sad ending of their "revival."

I am writing this hurriedly, so please overlook composition errors. You may use any or all of this letter for any purpose, if you wish.

In fellowship and Christian love, E. N. FEROE.--Wash.

"AN ECCLESIASTICAL BATTLE" BY JUDGE J. F. RUTHERFORD.

DEAR MR. COWARD:--

I have to thank you for the copy of the vindication of Pastor Russell, which you were kind enough to send me, and which, I need hardly tell you, I read with interest, having, as you know, been to some extent prejudiced against your leader and his work.

Its perusal cannot fail to increase my interest in his writings, as each point raised by his champion carries conviction with it to any one who enters the jury-box with an open mind, as, thanks to your interview, I was prepared to do.

Again thanking you, and with best wishes for yourself and work, I am

Yours faithfully, CHAS. A. SMITH.--West Indies.

====================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVII. FEBRUARY 1 NO. 3
A. D. 1916--A. M. 6044

CONTENTS

What Is Embodied in True Humility . 35
  Suggestions for Self-Examination . 35
  Humility the Path to Glory . . . 35
  Illustration of True Submission. . 36
  Illustration of False Humility . . 36
  The Highest Standard of Obedience . 37
Typical Experiences of Elijah and Elisha 38
  A Word of Warning 38
  The "Chariot"--the "Fire"--the "Whirlwind" 39
  What Elijah's Mantle May Signify . 39
The Humble to Be Exalted 40
Satan's Counterfeit of True Religion . 41
Christian Communism 44
  Why Repentance Was Not Preached . 45
Persecution's Good Results 46
  Error's Bitter Fruitage. . . . 46
  Opposition Inspired by Selfishness . 46
  Gradual Triumph of the Light . . 47
Some Interesting Letters 47

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

1916--THE MEMORIAL SUPPER--1916

On April 16, after 6 p. m., the anniversary of our Lord's death date, that great event will be duly celebrated by Bible students all over the world. We will give further mention later.

"EUREKA" DRAMA OF CREATION

Notwithstanding many requests, we get but few responses regarding the work being done by the EUREKA DRAMAS. We fear that many are lying idle, and this seems a great pity, in view of the wonderful blessing that goes forth where they are shown. We hope that all the dear friends are feeling encouraged and stimulated and becoming more and more active in showing forth the Master's praise.

We wish to remind the friends that we have lecture records in Swedish, Danish, German, Italian, Spanish and Polish. These have been prepared at considerable cost, and should be shown. They are good records, of which no one need be ashamed. There are multitudes anxious to hear, and those who have the opportunity of thus preaching the Gospel should surely esteem it and use it. Although the cost is more because of the smaller demand for these records, we propose supplying them, wherever they can be excellently used, at the same rates we have made on the English records and slides.

==========

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for March follow: (1) 187; (2) 315; (3) 108; (4) 110; (5) 240; (6) 149; (7) 324; (8) 267; (9) 114; (10) 1; (11) 12; (12) 22; (13) 165; (14) 273; (15) 104; (16) Vow; (17) 47; (18) 50; (19) 153; (20) 240; (21) 87; (22) 199; (23) 144; (24) 14; (25) 8; (26) 99; (27) 5; (28) 222; (29) 154; (30) 252; (31) 130.

====================

R5842 : page 35

WHAT IS EMBODIED IN TRUE HUMILITY

"Doing nothing from party-spirit or vain-glory, but
in humility esteeming others as excelling yourselves."
--`Philippians 2:3`, Diaglott.

LOWLINESS of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people; this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly in mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the Truth or of their ability to serve the Truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of us can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should boast of our receipts, instead of glorying in something as if we had attained it of ourselves.

So the Lord's people should spend earnest effort to stimulate and encourage humility. Some have this quality naturally; but the larger number have to contend against the reverse tendency--self-esteem, self-exaltation, pride--a feeling that they are superior to others.

SUGGESTIONS FOR SELF-EXAMINATION

When we come to consider St. Paul's injunction, "in humility esteeming others as excelling yourselves," it is a question as to just what the Apostle meant. Those who

R5843 : page 35

have come into Christ should make progress, and should therefore feel that they are better than they were before they came into Christ. Those who have come into Christ know that they are not lower than all others. Evidently the Apostle did not mean that the Lord's people should rate themselves as inferior to other men. In his own case he felt that he was the chief of sinners, because he had been an open opposer of the Truth; and Jesus had said that whosoever should injure one of the least of His disciples would transgress seriously. We cannot say, therefore, that we are the chief of all sinners. We think that few of the Lord's people could say, I am the chief of sinners--either from the standpoint of committing crime or from that of persecuting the Church. We are not to bear false witness against ourselves.

In what way, then, are we to understand the Apostle's injunction? In this way: We are to realize that no two of the Lord's people are just alike. If we have the right focus upon the matter, we shall think of our own talents in a humble manner. We shall think, "I have something of this quality or that talent or grace; and therefore I have much responsibility to the Lord. I wonder whether I am using as faithfully as I could, this talent which I think is greater than that of my neighbor or my brother. Though they may have less than I have, they may be using all that they have with more resolute purpose to succeed than I am using what I have. If this be so, then he is better than I am, in this respect."

A PROPER ATTITUDE TOWARD BRETHREN

As we look around in the Lord's family, we are bound to see the weaknesses and frailties of its various members. We are not to allow our thoughts to dwell too much upon their undesirable qualities, however, but are to remember all their good ones, especially their loyalty of heart. With ourself personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the Truth, we say to ourself, "Well, no matter what he may be according to the flesh, God saw in his heart something good, noble and true; and since God is dealing with him as a son, he is therefore to be esteemed as a brother." Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had opportunity. He might not be one whom we would select as a companion; yet God may esteem that brother more highly than He does us. Realizing this we would try to keep very humble and to learn whatever helpful lessons we might be able to get from that brother.

In all persons there are certain qualities that may be esteemed and appreciated; even as the old lady said that she could wish that others had as much perseverance as Satan. We are to appreciate good traits whenever we see them in others. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves. Our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into His family. "Love beareth all things,... endureth all things." "As we have opportunity, therefore, let us do good unto all men, especially unto them of the Household of Faith."--`1 Corinthians 13:7`; `Galatians 6:10`.

HUMILITY THE PATH TO GLORY

The Apostles Peter and James also emphasize the necessity on the part of the Lord's people that they be

R5843 : page 36

clothed with humility. They tell us that this grace is indispensable to those who would abide in the Father's favor; for God resists the proud, while He continually shows favor to those who are of humble spirit. Thus He encourages humility and discourages pride. (`1 Peter 5:5`; `James 4:6`.) We can see a reason for this course. The

Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and encouraging these evil qualities he lost his exalted position, having become Satan, the adversary of God. If Mother Eve had possessed the proper humility she would have said, when tempted of the serpent, I will not listen to this suggestion to disobey my Creator; He knows what is for my highest good, and I therefore submit myself to Him who knows all things. "Pride goeth before destruction, and an haughty spirit before a fall."--`Prov. 16:18`.

In contrast, we have given to us a beautiful illustration of the opposite spirit--humility--in the case of the Logos. We are shown how He humbled Himself, and how God has highly exalted Him--to the very position which Satan coveted. So if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument, the Apostle says, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--`1 Peter 5:6`.

The Heavenly Father has deeper love for those who are humble. This is the reason why we should humble ourselves. Since we find that "God resisteth the proud," and that humility is one of the basic principles of a properly crystallized character, we should more and more seek to develop this grace and attain to the attitude in which God can give us the greatest blessing.

THE "SOUND MIND" IS HUMBLE

To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves. We should think of all our powers as coming from God. So if we find that we have some blessings more than our neighbor or our brother or our sister, let us be thankful; but let us not for a moment think that we have anything to make us proud. It is a gift. We should appreciate the gift, but we should not be puffed up over its possession. The fact that we have received the gift indicates that we lacked it, needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If, on the other hand, one who by nature has too low an estimate of himself, will submit himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the Holy Spirit as having the "spirit of a sound mind." In proportion as we seek to become acquainted with God and to submit ourselves to His will, in that same proportion we become balanced in mind. We become more and more sane, if you please. He who receives the mind of Christ, the mind of God, the holy mind, is instructed more thoroughly by the Word. Thus we are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and in the knowledge of the Truth.

ILLUSTRATION OF TRUE SUBMISSION

No one can come to the Father except through full consecration. We must admit that we need the Master, and that without Him we can do nothing. So we take this position: "I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received. God provides everything; whatever I have is a gift from Him. Knowing all this, I gratefully accept these things, and humble myself under His mighty hand."

The world says, "No! I will not submit myself; if I need any punishment I will take what is coming to me." Such is the spirit of a worldly heart that has not yet learned its need and its impotence. But the spirit of a consecrated heart is that of submission to the will of the Lord. Such recognize that their only source of help is the Almighty God, through the Lord Jesus Christ as the Savior. For those alone who become His disciples can our Lord become the Advocate; and unless He be the Advocate none can be accepted of the Father. We might have a blessing in the Times of Restitution, but nobody can come to God now except through the Advocate.

The terms of discipleship are that we lay down all earthly rights, earthly interests. Everything must be submitted before the Father will accept us as disciples of Christ at all, before He will beget us of the Holy Spirit, before we can become a part of the anointed Body of Christ. If we would make any true progress, we must say from the heart, "Thy will, not mine, be done." We know that God's will is best, whether we understand that will or not. A person with large self-esteem might, as a natural man, think his own will better; but when he comes to see the Truth, he will say, "I have made mistakes before; but now I will do the Lord's way, regardless of what my judgment may be."

Such a course would evidence real humility, no matter how proud-spirited one might be by nature. As he would progress in the good way, and see more clearly wherein he had made mistakes, his humility would increase. So we are to submit ourselves, humble ourselves, have no will of our own, but merely seek the Lord's will.

ILLUSTRATION OF FALSE HUMILITY

There is such a thing as a false submission, which might deceive even the person himself. One might talk a great deal about submission to the will of God, and yet be only nominally submitting while he is really doing his own will. We are to watch, therefore, that we are carrying out the profession of submission, and that in our daily course of life we are asking, "Is this the course which the Lord wishes me to pursue? Is this the will of God?"

The most submissive will receive the greatest blessings.

R5844 : page 36

God will test our submission and our humility. We cannot suppose that our Lord Jesus, who was perfect, did not know that He had perfect powers. But no matter what His own ideas were, He submitted Himself to the Father, and said, "Not My will, but Thine, be done." A man who had no tastes or preferences would be a nonentity. We may know what we would will for ourselves; and yet, knowing this, we are to say to ourselves, "You cannot have your own way about this; you are to seek to know what is the Lord's will concerning you in this matter, and to carry it out, as far as in you lies."

SUBMISSION A TEST OF LOYALTY

Sometimes the Lord's hand is very heavy. It was in the case of our Lord Jesus, heavy, pressed down. But when the Lord felt the Father's hand pressing down, He meekly bowed Himself beneath the weight, in humble acquiescence to the will of the One whose purpose He had come to carry out. But the Hand did not crush Him, although it seemed to do so. Instead of being a crushing, it was the Hand of Love, testing His obedience to the full. When His obedience was fully tested, the same

R5844 : page 37

Hand lifted Him up and "set Him at His own right hand in the Heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."--`Ephesians 1:20-23`.

Thus it will be with us, if we are found faithful. God will exalt us in due time. But He cannot exalt any who are not humble. Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. And not faith only, but loyalty also, is necessary. Therefore the Father tests us in these two qualities. Without these, we would be quite unfit for the Kingdom; and so the various tests of the present time are tests of faith and loyalty to God, and of entire submission to His will. It is to those "who, by patient continuance in well doing, seek for glory and honor and immortality" that God has promised "eternal life."--`Romans 2:7`.

We should recognize Divine providences and look for them. We should expect God's providential leadings in all of life's affairs. We should not pass through life with the thought that we are running this, or regulating that. As a child would look to his parent, or a pupil to his teacher, or as an apprentice to his master, or a maid to her mistress, so should our eyes be looking to the Lord asking His guidance.--`Psalm 123:1,2`.

OUR ATTITUDE IN TRIAL

This Divine guidance we should seek in all things. Suppose that some business complication arises. Perhaps one loses his situation. A child of God who had not learned full submission to the Lord's will might immediately blame some one else or find fault with his employers. But the right attitude for the Lord's people would be to say, "The Father knows all about this matter; He could have prevented it and would have done so had it been for my best interests. There is some lesson here for me to learn, and I will look for it." If he should discover that there had been some carelessness on his part, then he must perceive that the logical consequence would be that he lose the position.

But if after careful investigation of matters, he feels that he could not have been more faithful or more loyal to duty, then he should look further and say, "Lord, I do not see wherein I have deserved to lose this situation, but I am looking to Thee, to see what is Thy providence in the matter; for Thou knowest that I must have some kind of employment; and therefore I merely pray, Give me this day my daily bread. I cannot suppose that this is accidental. Surely Thou hast some lesson for me in this experience. I know not what Thy providence may be. Give me, I pray, the necessary grace and wisdom to perceive Thy will."

As he prays thus, he should at the same time be on the lookout for the Lord's providences and guidance. The child of God who thus acknowledges the Lord, and is faithful to Him in all the details of life's affairs, is the one who will come off victorious and be participator with the Master in His Kingdom. This great exaltation will be given all who are fully submissive to God's will, whether their powers and talents be many or few.

THE HIGHEST STANDARD OF OBEDIENCE

In our context the Apostle Paul urges that the Church cultivate the mind of Christ. He says, "Let this mind be in you which was also in Christ Jesus." He had been reciting the qualities necessary to the Church in order that they could be acceptable to the Father. Amongst these was an eager desire to please God. The Apostle exhorts all such to pursue the course of humility and submission taken by our Lord as the only proper path for the Master's footstep followers. St. Paul was endeavoring to impress that the mind of Christ was eminently worthy of imitation and painstaking cultivation.

As a further evidence of the Master's great humility, the Apostle brings forcefully to their attention what Jesus was in His prehuman existence. As the Logos, He was in the form of God--the spirit condition. Yet He was not ambitious; He was not self-seeking. On the contrary, He made Himself of no reputation--divested Himself of His former glory and honor, that He might do the will of the Father. His spirit was directly opposite to that of Satan. The Logos thought not to usurp the Father's place, or to claim equality with Him, but manifested a very different disposition--an attitude of humility. Then "let this mind be in you," urges the Apostle. "Humble yourselves under the mighty hand of God, that He may exalt you in due time." Consider that God has called you with the same High Calling, that you might attain to a place at the right hand of Christ, even as He attained to a place at the Father's right hand. Realizing this, permit this mind of Christ to be in you.

God was not seeking to force this mind upon Christ, nor is He seeking to force it upon us. Our Lord having taken this position of humility, in order to be man's Redeemer, it was needful that He maintain that mind in order to work out the blessed fruitage of patience. Three and one half years were required for Jesus to complete His work; and it was not until after He reached the Cross and could say, "It is finished," that He was "set down with the Father in His Throne." If we have become Jesus' disciples, if we have accepted the conditions of the High Calling, if we have received this mind, then we are to let, or permit, this mind to work out in us the character-likeness of our Head.

THE UNIVERSAL STANDARD OF OBEDIENCE

We have seen that the Logos did not meditate the usurpation to be equal with God, but humbled Himself. Lucifer took the opposite course. Instead of humbling himself, he said, "I will be like the Most High." (`Isaiah 14:14`.) Here we have an illustration of what we should not do. It is a principle of the Divine Government that "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."--`Luke 14:11`; `1 Peter 5:6`.

Every creature of God, whether angel or man, should have this humble mind. This is the only proper attitude. This test comes during the Gospel Age to only the Lord and the Church. To what extent it may ever come to others is a question. It would seem to be impossible for this test to come to all. Those who have the right disposition will desire to do the Father's will at any cost. Doubtless if any one of the holy angels were allowed the privilege of becoming the Redeemer of a race, he would be glad to do so. We do not know, however, just how it would have been had the angels not seen the result of the obedience of the Logos to the will of the Father.

The world will be subjected to a test during the Millennial Age. The proper attitude for every creature would be to risk everything in the Father's service; it will eventually be the standing of the world of mankind --every one who shall attain everlasting life. We must remember, however, that Divine Justice never calls for self-sacrifice. It calls for obedience; and the obedience of the Church is the extreme of obedience--even "unto death." But the Father has offered a reward so high that such obedience has become the standard par excellence throughout the Universe.--`Revelation 2:10`.

===================

R5844 : page 38

TYPICAL EXPERIENCES OF ELIJAH AND ELISHA

What a stenographer reported from
one of Brother Russell's meetings.

BEFORE we leave the dear friends here to go to another city, some of you will wish to say, "Brother Russell, we may not see you again for quite a while; and we wish you would say something about the hopes of the Church for the near future. Do you think that the Church will be changed very soon?" We answer, We do not know. We admit that there are many things that we do not know. If we knew all about the Book of Revelation, we would get out the Seventh Volume very soon. There are a few things of which we are not just sure. We do not like to do any guess-work. We could guess about some things, but we do not allow ourself to guess. "If any man speak, let him speak as the oracles of God."--`1 Peter 4:11`.

"But, Brother Russell, what is your thought as to the time of our change? Were you not disappointed that it

R5845 : page 38

did not come when we hoped that it would?" you will ask. No, we reply, we were not disappointed. Two years before that time we pointed out in THE WATCH TOWER that we did not think the change would come October, 1914. But, Brethren, those of us who are in the right attitude toward God are not disappointed at any of His arrangements. We did not wish our own will to be done; so when we found out that we were expecting the wrong thing in October, 1914, then we were glad that the Lord did not change His Plan to suit us. We did not wish Him to do so. We merely wish to be able to apprehend His plans and purposes.

"What do you think of things now?" you ask. "What would you think are the present indications?" To this we say, We have already mentioned in THE WATCH TOWER and in talks given to the friends what is our thought as to the type of Elijah and Elisha in the close of the earthly career of the Prophet Elijah. We will briefly refer to it again here, and perhaps might add a word further. We recognize that the Church of God is the antitype of Elijah because she is, with her great Head, The Christ of God. It is The Christ in the flesh that antitypes the Prophet Elijah. His experiences during his career as God's Prophet typified the experiences of The Christ class during all the more than eighteen hundred years of their earthly career. His closing experiences would parallel, we understand the Scriptures to teach, the closing experiences of the last members of the Christ Body in the flesh.

PASSING OF LAST CHRONOLOGICAL POINT A TEST

We remember that when the Lord would take up Elijah into the heavens He brought certain things to pass that would make a parallel to the taking away of the last members of Christ. We believe that this is a reasonable inference. We have seen how the Lord, upon the day that Elijah was to be taken away, sent him to four successive places--Gilgal, Bethel, Jericho and Jordan. At each of these different places Elijah evidently thought that the Lord would take him. And so it has been with us. During this Harvest of the Age the Lord, through His Word, has seemed to send His people to four different points of time--1874, 1878, 1881 and 1914. At each of these points of time the watching saints who realized that the end of the Age was upon the Church have thought that the "change" might come. They watched for it. When they came to each of these points, the Lord said, "Go to another place." Finally we reached the last place of the four--October 1st, 1914. This was the last point of time that Bible chronology pointed out to us as relating to the Church's experiences. Did the Lord tell us that we would be taken there? No. What did He say? His Word and the fulfilments of prophecy seemed to point unmistakably that this date marked the end of the Gentile Times. We inferred from this that the Church's "change" would take place on or before that date. But God did not tell us that it would be so. He permitted us to draw that inference; and we believe that it has proven to be a necessary test upon God's dear saints everywhere.

WHAT SMITING OF THE WATERS MAY MEAN

Did the Times of the Gentiles end by October 1st, 1914? It certainly looks very much as if they did. The great nations of the world there began to go to pieces under the terrible shaking process then begun. The shaking is still going on, day by day, week by week, and will continue until the work of destruction is complete. Do we see anything definite as yet as to when we are to finish our earthly course? We do not see anything positive thus far. If any of you find out anything, we wish you would tell us.

What do we expect? We expect just what the picture points out. Of late we have been thinking considerably of what took place when Elijah and Elisha came to the river Jordan. They stopped there and stood talking. Something must be done before they could go further. So the Lord's people have been standing for a time since we came to October, 1914. Then Elijah took his mantle, wrapped it together and smote the waters of Jordan. The waters divided to right and left, and the Prophets went over dry shod. After they had crossed, they went on, talking together. They had received no further instructions from the Lord. They simply walked on. Suddenly the chariot of fire appeared and separated them, and Elijah was taken away in the chariot by a whirlwind.

CHARIOT OF FIRE TO MAKE SEPARATION

What does this signify in antitype? We think that it signifies a division between the Little Flock and the Great Company. We are to be careful not to form a judgment as to who are to be of the Great Company, however. Some say to us, "What do you think of such a brother?" We are not to judge one another. It is not for us to say that such a one belongs to the Great Company class. We are to consider all the friends as one people. Only the Lord knows who are His wholly faithful ones, and He is leaving the matter to be manifested at the end of the earthly career of the Little Flock. The Lord Himself will do the dividing.

A WORD OF WARNING

Right here we will give you a little illustration of how serious a mistake might be made along this very line. On one of our tours we were in a car with one of the Pilgrim brethren and another brother living in that vicinity, plainly dressed. The Pilgrim brother remarked, "That is Brother So-and-so, and I do not think that he is very much interested." He intimated that he thought the brother was one of the Great Company class. We asked him why he thought so. He replied, "I don't know; but he does not seem to take a very active part in the service nor does he attend the meetings." Now we will tell you the facts concerning this brother. That man whom the Pilgrim brother thought was probably a member of the Great Company class was one who had given about twenty thousand dollars to the Lord's work, and he was living in very humble circumstances and wearing very plain clothes because of his sacrifice in

the interests of the cause of Christ. The Pilgrim brother knew nothing of this, and had no particular interest in the matter. Thus you see how any of us might be deceived in respect to each other. "The Lord knoweth them that are His."

When the Lord's time comes for separating His Little Flock class, He will make no mistake. It will be the Little Flock that will go in the chariot, and no others. Let us, therefore, keep ourselves in the love of God. Never mind what any one else thinks. Of course we are to love and serve the brethren; but even when we do our best, some of the brethren may misunderstand us. But trust it all in the Lord's hands. He will take care of the entire matter. Do not decide about anybody else; but let each of us watch himself, and see to it that he keep his heart in the right attitude toward the Lord and the brethren. St. Paul says, "Judge nothing before the time." (`1 Corinthians 4:5`.) All will soon be manifested. We shall see the Elijah class taken away in the chariot; the others will not be taken. Then we shall see the radical division. We shall know all about it then. The Lord will attend to it.

THE "CHARIOT," THE "FIRE," AND THE "WHIRLWIND"

Now, as to the meaning of the fire and the chariot: Fire always represents destruction, and a chariot of fire would seem to signify some very trying experience that will separate the Elijah class from the Elisha class, and bring the deliverance of the Elijah class.

"Brother Russell, are you not afraid of alarming us?" some may ask. No! We are all very desirous of getting into the Lord's Chariot, surely. It is the best thing in all the world. "But it means trouble!" Well, we desire trouble, if this trouble will be our chariot to take us Home. We are waiting for it day by day. When Elijah's chariot came, it was in a whirlwind that he was carried into the heavens, into the atmosphere, beyond earthly vision. What did the whirlwind signify as regards the Church? "Does it mean more trouble?" you will ask. We think it does. Dear friends, we are waiting for that chariot and whirlwind. "What will it be?" Well, we know that the Lord pictures the great time of anarchy that is coming as a great whirlwind. He says, "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."--`Jeremiah 25:30-33`; `30:23,24`.

To our understanding the Elijah class will be amongst the first to be affected by the great whirlwind of anarchy. We believe it signifies that many of the Lord's people--all of the faithful at that time--will be taken from the present life in some anarchistic movement. We would not talk about these things to the public; for the public would not be interested in them. The Master said, "Cast not your pearls before swine." We are talking about it here because we think that all here are deeply interested, and are expecting to share in the chariot and whirlwind experiences. Here is the point, then. We think that our final experiences will be during some kind of anarchistic uprising. For some time we have been wondering just how all the Church would be taken. If the "change" comes to each one by death in the usual way, it would seem very wonderful to see the consecrated all over the world die suddenly. Neither can they all die of old age; for this would mean that some would have to live a good many years yet.

R5846 : page 39

THREE IMPORTANT POINTS

But here is the way the Lord pictures the matter: First, there will be the chariot of fire. We do not know what this will be; but we understand that some fiery experience will cause a separation between the two classes of the Lord's people. Then will develop the whirlwind of anarchy. Perhaps this will be mobs that will destroy the lives of the faithful ones. We do not know. We cannot now imagine just what it will be. We do not wish to think anything foolish; we are merely studying the type, or picture. We do not intend to do anything to get into trouble. To do so would be like what the Devil suggested to Jesus: "Cast Thyself down from the pinnacle of the Temple." We are to be just as wise, kind, meek, gentle and as faithful to the Lord as we know how to be, and then have our minds perfectly calm and restful. When the Lord's time for us comes, all will be right. Let us rest in His love and wisdom and care. What He provides for His children will be the very best thing for us, and we shall be glad to have it.

"Are you expecting the fiery chariot any minute now, or do you think it some little distance off--perhaps some months yet, or perhaps a year or more?" will be asked. At least a year, or probably more, is my thought. Something else is coming first, dear friends. We do not as yet see clearly just what it is; but this matter of Elijah's rolling his mantle together and smiting the waters of Jordan seems to mean something, and also the crossing of the river. This picture is not given for nothing. "What does it mean?" you ask. Ah, we know that most prophecies are understood only after they are fulfilled! We might, however, have a suspicion. "What would that be?" Something like this: In Bible symbolic language, water represents Truth, and it also represents peoples. Both of these are given in Scripture as being symbolized by water. (`Revelation 17:1`; `Jeremiah 51:12,13`; `Revelation 17:15`; `22:1,2`; `Ezekiel 47:1-12`; `Ephesians 5:26`.) Furthermore, Jordan means testing, or judging down. Now who or what would be judged in the antitype?

WHAT ELIJAH'S MANTLE MAY SIGNIFY

We answer, we believe that the peoples of earth, the public in general, are to be judged by the Truth. The peoples are represented by waters. It would seem that in some way the people are to be judged and tested; and that a division of public sentiment is to be caused, in connection with the Truth. Waters are to be separated from waters, people from people, the Truth being received by some and rejected by others. Elijah wrapped his mantle together and smote the waters; and they were divided. Elijah's mantle was the outward indication, or sign, of God's power with him, and represented God's power and blessing with the Church. The mantle was in Elijah's hand when he smote the waters with it. So the Church, it would seem, will use what is in their hand, the power and authority of the Truth, the power of God, in smiting the waters--peoples.

"Do you think that this has not yet taken place?" may be a question in your minds. We think it has not as yet fully taken place. "Do you not think that the PHOTO-DRAMA OF CREATION has had a part in this?" It may be. "Will there be something more?" We do not know. We RATHER THINK THERE IS SOMETHING MORE. We do not state this positively. We are keeping watch to see in what way God will exercise some very wonderful power causing some division as respects the Truth. We are merely thinking aloud with you. We are looking for some very pronounced division on the subject of the Truth, something that will eventually lead up to a

R5846 : page 40

great hatred. You remember that in our Lord's ministry He presented certain truths that caused the Scribes and Pharisees to hate Him. It was their hatred that led up to His arrest and crucifixion. The hate was there. They said, "We must kill Him."

We shall not do anything foolish; we shall not go out on the streets to stir up trouble. We are to exercise the spirit of a sound mind--gentleness, meekness, patience, brotherly-kindness and love. We are to be "wise as serpents and harmless as doves." (`Galatians 5:22,23`; `Matthew 10:16`.) All these instructions we must not forget. But when we see any trouble coming upon us when we are doing what is right, when we are obeying the Lord, then we are able to take it as from Him. If we do not manifest the Master's spirit, if we speak proudly or boastfully to people, then we shall have it to regret that we did not follow in the footsteps of Jesus.

So, then, you see what we are looking for. Whether this will take place in a few months or in a few years more we may not be sure. But we think we shall see something that will bring a division in the sentiments of the people before we get into the fiery chariot. And now, dear brethren and sisters, we leave you with these thoughts, asking God's blessing upon us all.

"Mine eyes can see the glory of the presence of the Lord;
He is tramping out the winepress where His grapes of wrath
are stored:
I see the flaming tempest of his swift-descending sword:
Our King is marching on."

====================

R5846 : page 40

THE HUMBLE TO BE EXALTED

--FEBRUARY 13.--`PHILIPPIANS 2:1-11`.--

HUMILITY THE GREAT LESSON FOR ALL--THE ONLY BEGOTTEN AN ILLUSTRATION--HOW HE WAS RICH--HOW HE BECAME POOR--WHY HE WAS EXALTED--HOW HE WAS EXALTED--CHURCH WALKS IN HIS FOOTSTEPS.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."--`2 Corinthians 8:9`.

ST. PAUL, then a prisoner in Rome, wrote these words of our lesson to the Philippian brethren, whom he so dearly loved and from whom he had received so many proofs of their love for him. No other Church is mentioned as having aided St. Paul in his times of need. Their special assistance to him is mentioned--twice in Thessalonica (`Philippians 4:16`), once in Corinth (`2 Corinthians 11:9`), and now at Rome.

The Epistle to the Philippians has been styled an epistle of joy--so richly did the Apostle's heart seem to respond to the faithfulness of the brethren there. He would have them know that he appreciated their love, and that such love should abound toward each other and toward all. His joy would be filled full in proportion as he could realize that the brethren had the proper mind of Christ, its love and harmony. He exhorted, therefore, that they remember the conditions on which such character could be developed. Nothing should be done by them through strife or for vain-glory. All of their conduct should be marked by lowliness, humility and willingness to discern the good qualities of others--noting wherein others were superior to themselves.

This would not mean that they should deceive themselves, but that they should be on the alert to appreciate true quality and character wherever found--looking for noble qualities in others, and generously hoping that they existed even when not discerned--considering the interests of the Lord's cause, and ignoring self-will or pride.

Therefore they should not look merely at their own things or interests, but also upon those of others--the rights of others, the ability of others. This, the Apostle assures us, is a mark of the Holy Spirit, the Spirit of a sound mind, which comes to the followers of Jesus as they grow in grace and the Master's character-likeness.

This mind, or disposition, the Apostle declares, was fully exemplified in Jesus. In His pre-human condition, when in the form of God, a spirit being, Jesus was humble. He did not meditate usurpation of Divine authority to exalt Himself, to seek a name higher than His own, as Satan did. He had no thought of robbing the Divine glory and honor by putting Himself upon an equality with God the Father. On the contrary, He had the same spirit that He had afterwards, when He declared, "Not My will, but Thine, be done"; and again, "I came not to do Mine own will, but the will of Him that sent Me"; and again, "My Father is greater than all."--`Luke 22:42`; `John 6:38`; `10:29`; `14:28`.

The Master always had this disposition of reverence for the Father and of full trust and confidence in the Divine Wisdom, Love, Justice and Power. Hence, when the time came that the Father had purposed--when He would send a Savior into the world, first to redeem it and later on to become its King and Deliverer--and the proposal to render this great service to God and to men was proffered to the great Logos--"the Only Begotten of the Father"--it was promptly accepted. "I delight to do Thy will, O My God!" was the response of the chiefest of all God's creatures. This involved a great humiliation--leaving the dignity of the chiefest on the spirit plane, to become a human being--a man amongst men--"the Man Christ Jesus"--not a sinful man, but a perfect one, in the image and likeness of God, as was the first Adam originally--"holy, harmless, undefiled, separate from sinners."

"THE MAN CHRIST JESUS"

After Jesus by the change of nature found Himself a man amongst men, He still preserved the same loyalty to the Father. He was only a child when we hear Him say,

R5847 : page 40

"Wist ye not that I must be about My Father's business?" (`Luke 2:49`.) Having learned that He could not attend to the Father's business until He reached the age stipulated in the Sinaitic Law, He remained quietly at home until nearly thirty. Then promptly He went forth to John the Baptist at Jordan; and by a public immersion He testified His full obedience to the Father's will--the full consecration of His life, even unto death.

Then there came upon Him a begetting of the Holy Spirit, as testified by John. Then, too, God granted that spirit-begotten One a special mental illumination; as we read, "The heavens [the higher things] were opened unto

Him." The Divine Plan was made plain which involved His own death as the Antitype of the serpent raised on the pole by Moses, as the Antitype of the bullock of sin-offering slain by Aaron, as the Antitype of the Passover lamb slain by the Israelites and eaten by them for their strengthening and deliverance from Egypt--delivering the people of God from Satan's yoke of bondage to sin.

R5847 : page 41

In all these experiences, we find that the Master was faithful, loyal to God, loyal to His covenant, loyal to the principles of righteousness. Thus it is written of Him, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (`Psalm 45:7`.) The oil of gladness represented the holy joy of our Lord and the holy prospects which sustained Him during this period when He made Himself of no reputation, and became poor indeed--finally losing even His life--all in loyalty to God's will and the Program marked out in the Bible.

His final cry on Calvary was, "It is finished!" His baptism into death was finished--His full approval for obedience to God and the principles of righteousness, all that the Father had given Him to do in the way of sacrifice, had been accomplished. Ah, then it was God's turn to act! Would He leave His faithful One in death? Nay, "faithful is He who promised," who performed His good promises to His faithful Son.

The Apostle tells of this, saying, "Him hath God highly exalted, and given Him a name which is above every name"--a title and honor, a distinction, a place above all others. (`Verses 9-11`.) He was received into glory; and all the angels of God worshiped Him whom the Father had thus exalted to His own right hand, giving Him, additionally to what He had resigned, glory and immortality--the Divine nature. Well can we understand the acclaim of the Heavenly ones: "Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing."--`Revelation 5:12`.

MESSIAH'S GLORIOUS KINGDOM

But there is more glory yet to come to the great Redeemer. Those who crucified Him, yea, all the world of mankind, for whom He tasted death, are yet to be made aware of His great sacrifice on their behalf and of the great honor and high exaltation which came to Him as a result. He is to be the world's King of Glory and is to reign for a thousand years. As `Verse 10` declares, eventually every knee on earth will bow, and every tongue will acknowledge Him; and all others not willing thus to recognize and obey Him are to be destroyed from amongst the people as "natural brute beasts." (`2 Peter 2:12`; `Jude 10`.) "And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." (`Acts 3:23`.) And all this glorifying of the Son will directly be to the Father's glory; for the entire Plan of Salvation is of the Father and through the Son, as the Apostle assures us.--`1 Corinthians 8:6`.

Now then, let us not lose the point of the Apostle's lesson expressed in our Golden Text. While the world by and by is to profit by the Redeemer's great sacrifice and subsequent Kingdom, and all are to have the opportunity of being restored to human perfection and a world-wide Kingdom, a special blessing of God is for the Church, who now accept the Redeemer, consecrate their lives, as He did His, to the Father's will, and walk in the footsteps of Jesus. They shall become His joint-heirs in the Kingdom, and reign with Him a thousand years--yea, and beyond.

The essence of this lesson is elsewhere expressed by the Apostle Peter. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (`1 Peter 5:6`.) Only the humble-minded are prepared to learn the great lessons which must be learned before they will be ready for exaltation that would be profitable to themselves or to others. The course of selfishness and self-seeking is illustrated in Satan, who has failed and is ultimately to be destroyed. The same self-seeking spirit is styled the spirit of the world; and it is about to lead the world to the great catastrophe foretold in the Bible--from which, however, they will be rescued by Messiah and His Kingdom, and will have the opportunity of learning the great lesson of humility and obedience and of getting the reward.

Jesus, on the contrary, has illustrated to us the proper course which leads to glory, honor and immortality; namely, the course of full self-abasement and of full submission to whatever may be the Divine will. As the Savior has entered into His glory as a reward for His obedience, so the faithful of His people, the Church, demonstrating their humility and obedience, will be sharers, His joint-heirs in His future Kingdom of glory.

===================

R5847 : page 41

SATAN'S COUNTERFEIT OF TRUE RELIGION

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."--`Proverbs 14:12`.

IT MAY be a subject of some surprise to learn that Satan has a gospel, yet such would not be the case if all were familiar with the Satan of Scripture. Unfortunately for themselves the great majority today are not acquainted with the delineation of the Devil which God's Word supplies. They know little or nothing about his motives, his methods, his ministers, his machinery or his media. To them he is either a hideous monster with horns, hoofs and a tail, or else an abstract principle of evil--the absence of good, a negation. The words which Goethe put into the mouth of Mephistopheles in "Faust," "I am the spirit of Negation," is the popular definition of the Devil today. He is impersonal, immaterial, impossible. As one has quaintly put it, "They spell Devil without a 'd' as they spell God with two 'o's.'" Good and evil is their scheme. "All the Devil there is, is the devil within you," is the last word of modern theology.

Now, an intelligent enemy always keeps in the background, remains hidden, out of sight. It is an important factor to his success that his identity should be concealed. The assassin who plunges a knife into the back of his victim is generally hired for the purpose. The one who throws the bomb is merely a pawn, the master-mind that planned the deed is unseen and unsuspected. The police in some of our large cities know perfectly well that many of the most daring crimes are engineered by one who is too astute to show his hand. Those whom he employs to execute his plans may be caught, but the genius who "pulls the strings" is secure. Therefore it need not surprise us to find that the masses do not believe in the existence of a personal Devil. It would be strange were it otherwise. "Where ignorance is bliss 'tis folly to be wise" is doubtless an axiom, of the truth and value of which, in relation to humanity, the Devil is fully assured.

The Word of God does not leave us in any doubt as to the existence of a personal Devil. It furnishes us with a full-length portrait of him. It gives us a comprehensive description of his being, his emissaries and his aims. Personal names are ascribed to him and personal characteristics attributed to him. He is represented as being the originator and source of all evil in the Universe, and the implacable enemy of God and man. His power is so tremendous that we are informed, "Michael, the archangel,

R5847 : page 42

when contending with the Devil (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee." (`Jude 9`.) His dominion is so great and his impudence so audacious that he offered all the kingdoms of the world to the Son of God, on the one condition that He would fall down and worship him. And our Lord did not challenge his right to make such an offer, but upon a subsequent occasion acknowledged him to be the Prince of this world.

Moreover, the Word of God not only describes at length the person and power of the Devil, but it also acquaints us with his purposes, which may be summed up under two heads, namely: To deny the Word of God and to destroy the Work of Jesus Christ. It would be apart from our present purpose were we to turn aside and show at length how every available weapon was employed in the first centuries of the Christian Era to destroy the Bible, and how in these last days Satan is using the pens of the "higher critics" to destroy the authority of the Holy Scriptures. Suffice it to say that, from the day when he repudiated the words of Jehovah to Eve, until the moment when he is cast into the Abyss, his untiring energies will be devoted to the work of denying the Oracles of God.

Ever since the first Messianic prediction Satan has tried to destroy the Work of our Lord Jesus Christ. First, by way of anticipation and secondly by a method

R5848 : page 42

of imitation. When Jehovah declared to the serpent that the Seed of the woman should bruise his head, it was not long before that old serpent, the Devil, tried to frustrate the purposes of God. Cain (who was of that wicked one) slew his brother Abel as the first attempt to destroy the woman's seed. Later on, God declared to Abraham that "in him should all the families of the earth be blessed," or, as the Holy Spirit's comment upon these words informs us, "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many, but as One, And to thy Seed, which is Christ." (`Galatians 3:16`.) When in Egypt the descendants of Abraham began to wax numerous and it appeared that there was an immediate likelihood of this prophecy receiving its fulfilment, Satan tried to frustrate the prophecies of God and destroy the channel through which that Seed was to come by inciting Pharaoh to issue a command that the male children of the Hebrew women should be destroyed. (`Exodus 1:16`.) When at a still later date God made known to King David that the promised Messiah was to be born of the royal tribe of Judah, Satan made a still more persistent attack to thwart God, as may be witnessed during the time of the divided kingdom, when the ten tribes made an untiring and determined effort to exterminate the tribe of Judah.

When the fulness of the time was come and Immanuel was born at Bethlehem, Satan promptly made an effort to destroy the young child's life. Through Herod he slew all the children in Bethlehem from two years old and under. But his effort was in vain. For being warned of God in a dream Joseph had taken the young child and his mother and fled into Egypt. At the commencement of our Lord's ministry (in the Temptation), Satan tried to make Him throw Himself down from the Temple. On another occasion when, wearied out with the day's work, our Lord sought a few minutes' sleep in the bow of the boat, the Prince of the Power of the Air lashed the Sea of Galilee into a fury until the disciples feared that the little ship was doomed. And it was not until the Creator of the sea commanded it to be still that the plot of the Devil was foiled.

Other instances could be cited in which the Devil sought to prevent our Lord offering Himself as a Sacrifice for sin. Perhaps the supreme occasion was while He was upon the cross itself. Weakened by His sufferings, tortured by His merciless enemies, hanging helpless between the earth and Heaven, Satan challenged Him to demonstrate His Deity by descending from the cross. "Thou that destroyest the Temple, and buildest it in three days, save Thyself. If thou be the Son of God come down from the cross." (`Matthew 27:40`.) But glory to His blessed Name He never faltered, He patiently and majestically bore His sufferings in silence until He cried in triumph, "It is finished!" and surrendered His spirit into the hands of the Father. But the Devil had still another card to play. His sacred body having been borne from the cross and laid in the sepulchre, Satan then made it his business to see that it was securely sealed and guarded by a company of Roman soldiers. Ah, Satan! if thou canst only succeed in keeping in the tomb that Body, thou hast triumphed. But no, again thou art defeated! The grave cannot retain its victim, Death cannot hold the Lord of Life. "Up from the grave He rose, with a mighty triumph o'er His foe--Hallelujah, Christ arose!" And today He lives and is alive forevermore!

Having been thwarted and defeated at every point, having failed to prevent the incarnation [His being "made flesh," `John 1:14`] of our blessed Lord, having failed to prevent His offering Himself as a Sacrifice for sin, having failed to keep His body in the confines of death, it behooves us to inquire, Has Satan given up in despair? Has he ceased in his efforts to destroy the Work of Christ? Has he changed his attitude toward the Son of God? or is he still perpetuating his hellish deeds? Is he still seeking to annul the effects of Christ's Work? Is he yet desirous of destroying the virtues of the cross? An answer to these questions is of the greatest importance.

Again we need to turn to the infallible Word if we would obtain a reliable answer. In the parable of the Tares our Lord has exposed Satan's methods during the time of His absence from this world. After the Son of Man had graciously condescended to scatter the Word of God, Satan likewise did some sowing and went and scattered broadcast his Tares among the Wheat. It is to be noted that he sowed neither thorns nor thistles, but something which so closely resembles the genuine grain that it is not until the time of the Harvest that the one can be distinguished from the other. Then it is seen that the Tares, though resembling the Wheat in every other respect, bear no fruit, produce no increase. In a word, then, just as Satan formerly sought to destroy the Work of Christ by way of anticipation, he is now engaged in the work of nullifying the virtues of the Death of Christ by a method of imitation. Consequently, as Christ has a Gospel, Satan must also have a gospel. And, in the nature of the case, it must be a gospel which so much resembles the Gospel of Christ that it is capable of deceiving the unwary and deluding the unsaved. It will be our business now, not to expound his gospel, but, with the Spirit's aid, to expose it.

The gospel of Satan is not a system of revolutionary principles, nor yet a programme of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great Brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him. To use a popular phrase,

R5848 : page 43

it appeals to "the best, all that is good within us." It aims to make this world such a comfortable and congenial habitat that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall "be as gods."

In contradistinction to the Gospel of Christ, the gospel of Satan is one of works. Its fundamental principles are: salvation by good deeds, redemption by human merits and regeneration by reformation. Its sacramental phrase is: "Be good and do good." Its motto is: "Do unto others as ye would that they should do unto you." Its various ramifications and organizations are manifold. Temperance reform movements, Christian Socialist Leagues, ethical culture societies, "Peace" Congresses and various other organizations are all employed (perhaps unconsciously) in proclaiming this gospel of Satan --justification by works. The pledge card is substituted for Christ; social purity, rather than individual regeneration, is the idol of the hour; the cultivation of the flesh is considered more practical than the "birth" (begetting) of the Spirit; while universal peace is looked for without the interposition of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white-slave traffickers, but for the most part "ordained" ministers. Thousands of those who occupy our modern pulpits are not engaged in presenting the fundamentals of the Christian faith, but have turned aside from the Truth and given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance, the absence of good. Instead of warning their hearers "to flee from the wrath to come," they call God a liar by declaring that He is too loving to destroy His own children and too merciful to send one of His own creatures to eternal damnation [krisis, condemnation]. Instead of preaching that "Without shedding of blood there is no remission" (`Hebrews 9:22`), they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in His steps." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (`Romans 10:3`.) "For such are false apostles, deceitful workers, transforming themselves into [imitating] the Apostles of Christ. And no marvel; for Satan himself is transformed into an Angel of Light. Therefore it is no great thing [not to be wondered at] if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."--`2 Corinthians 11:13-15`.

Added to the fact that hundreds of churches are without a leader who will faithfully declare the whole counsel of God and present His way of salvation, we also have to remember and take into consideration the lamentable and ominous fact that the majority in these congregations are in no way to learn, and have very little possibility of learning the Truth for themselves. The family altar, where portion of God's Word was wont to be read daily, is now--even in the homes of nominal Christians--a thing of the past. The Bible is not expounded in the pulpit and is not read in the pew. The demands of this rushing Age are so many that the multitudes have little time and still less desire to meditate upon the things of God. Hence the majority who are too indolent to search for themselves are left at the mercy of those whom they pay to search for them--those who betray their trust by studying economic and social problems instead of the Scriptures of Truth.

R5849 : page 43

In the Scripture which we have taken as the basis of these remarks the gospel of Satan--the Devil's Delusion --is described as "a way which seemeth Right unto a man." That is to say, it is presented in such plausible language that it appeals to the emotions; it is set forth in such a subtle manner that it commends itself to the intelligence of its hearers. The success of an illegitimate coiner depends upon how much the counterfeit resembles the genuine article. A lie is not so much the absolute denial as the perversion of the truth. Hence half a lie is always more dangerous in its effects than the total of the truth. Consequently, when the Father of Lies enters the pulpit, he does not flatly deny the great doctrines of Christianity, but he rather tacitly acknowledges them and then proceeds to give an erroneous interpretation and a false application. For example, he would not be so foolish as to boldly announce his disbelief in a personal God

--he takes His existence for granted and then gives a false description of His character. He announces that God is the Father of all men, when the Scriptures plainly tell us we are "the children of God by faith in Christ Jesus." (`Galatians 3:26`.) Again, Satan would not make so flagrant a blunder as to ignore the central figure of human history; namely, the Lord Jesus Christ. Instead, He is acknowledged to be the most perfect person who ever lived. Attention is drawn to His deeds of compassion and acts of mercy, the beauty of His character and the tenderness of His teaching. His life is eulogized, but His Death is ignored, the all-important atoning work upon the Cross is never mentioned. It is a bloodless Gospel, and a crossless life and, in regard to His Person, He is merely considered as the Ideal Man.

In `2 Cor. 4:3,4` we have a Scripture which sheds an abundance of light upon our present subject. There we are told: "If our Gospel be hid, it is hid to those that are lost. In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine upon them." He blinds the minds of unbelievers by hiding the light of the Gospel of Christ in presenting his own version of the Truth. Appropriately is he designated "the Devil and Satan which deceiveth the whole world." (`Revelation 12:9`.) In merely appealing to "the best that is within man," and in merely exhorting him "to lead a nobler life," there is afforded a general platform for all shades of opinion and every shade of philosophic speculation. Atheists, Pantheists, Unitarians, and all other Sectarians can unite to proclaim this common message.

Again we quote our foundation passage: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The Devil's Delusion is that we can be saved by our own works, and justified by our own deeds. Whereas God tells us, "By grace are ye saved through faith,...not of works, lest any man should boast." And again, "Not by works of righteousness which we have done, but according to His mercy He saved us." `Ephesians 2:8,9`; `Titus 3:5`.

Perhaps at this point an illustration from personal experience may be pardoned. Some two years ago the

R5849 : page 44

writer became acquainted with one who was a lay preacher and an enthusiastic Christian worker. For over seven years he had been engaged in public preaching and religious activities. But from certain expressions and phrases he used, the writer was not satisfied in his own heart that his friend was really a "born [begotten] again" man. When he began to question him he found that he was only very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a while the writer sought to present the Plan of Salvation in a simple and impersonal way, in the hope that if he were still unsaved God would be pleased to reveal unto him the Savior for sinners. One night to his joy the one who had been preaching the Gospel(?) for seven years confessed that he had found Christ only the previous night. He confessed (to use his own words) that he had been presenting "the Christ ideal," but not the Christ of the Cross. He had been trying to know Christ as the "Truth" before he knew Him as the "Way."

The writer believes there are thousands like this preacher, who have been brought up in Sunday Schools, taught about the birth, life and teachings of Jesus Christ, who believe in the historicity of His Person, and who think that is all that is necessary for their salvation. When they reach manhood and go out into the world they encounter the attacks of atheists and infidels who declare that such a person as Jesus of Nazareth never lived. But the impressions of their early days cannot easily be erased and they remain steadfast in their declaration that they believe in Jesus Christ. Yet when you examine their faith, too often you will find that though they believe about Jesus Christ they do not believe in Him! They believe with the head that such a person lived (and because they believe this, imagine they are saved), but they do not believe with the heart that this Person died to save them from their sins. A merely intellectual assent to the reality of Christ's Person and which goes no further is another phase of the Way "which seemeth right unto a man," but the end thereof "are the ways of death!"

Lack of space prevents our doing more than just pointing out other ends of this Way which "seemeth right." Those who are trusting to an outward form of godliness, those who are religious because it is considered a mark of respectability, those who attend the House of God because it is fashionable to do so, and those who join some Church because they imagine that such a step will enable them to become Christians, all such are in the Way which ends in death--death spiritual and eternal.

And now, my reader, where do you stand? Are you in the Way which "seemeth right," but which leadeth to death, or are you in the Narrow Way which leadeth to life eternal? Are you trusting in yourself or in Christ? are you relying upon your own works, or are you reposing upon the finished work of Christ? A pious life, a self-sacrificing spirit, attractive manners, a charitable disposition, regular attendance at religious services, saying prayers and even reading the Bible, none of these things --nay, all of them together--without faith in the Blood of Christ can obtain for you a passport to Heaven. If any of the above virtues could ever save a single soul, where was the necessity for the awful death of Jesus Christ? No, eternal life is neither a wage nor a reward, but the free Gift of God through Jesus Christ our Lord. However pure your motives, however noble your intentions, however well-meaning your purposes, God cannot accept

you as a son, until you accept His Son.
By Arthur Pink.

===================

R5849 : page 44

CHRISTIAN COMMUNISM

--`ACTS 4:32`--`5:16`--FEBRUARY 20.--

CHRIST'S SPIRIT IS SYMPATHETIC, LOVING--THIS WAS ILLUSTRATED IN THE EARLY CHURCH AND SINCE--LOVE IS BENEVOLENT--"SEEKETH NOT HER OWN" INTERESTS ONLY--COMMUNISM TRIED--WHY IT FAILED--WHY IT WAS PERMITTED--ANANIAS AND SAPPHIRA--HOW SEVERE WAS THEIR PUNISHMENT?

"Love one another from the heart fervently."--`1 Peter 1:22`.

GOD is Love; and all, in proportion as they have fellowship with God, must have His character-likeness and be loving, generous, kind. Selfishness is of Satan, the Adversary. He is the embodiment of that spirit, since he allowed pride and ambition to mislead him. The world, under the influence of the prince of this world, Satan, and the influence of the fall, is a selfish world, and to that extent ungodly.

The work of the Millennial Age will be to give all mankind a full opportunity of recovery from the snare of the Devil--to Restitution, to recovery of all that was lost in Adam, and redeemed for Adam and his race by Jesus. That will be a glorious Millennium, helpful and uplifting to all the willing and obedient. The Church at that time will be with Jesus on the spirit plane, invisible to men and armed with all the power of God. Her work, like her Lord's is described. She will share with her Lord in His Kingdom rule, His Priesthood and His Judgeship--giving chastisements or rewards to mankind, and these shall be designed with a view to educating them, to uplifting them to the condition of perfection.

This Gospel Age is the period in which God has been selecting this Church from amongst mankind. All of the select ones will be saints, regardless of denominational lines. God has destined that none shall be of that company except those who are copies of His Son. (`Romans 8:29`.) The Church has received special testing and education for the glorious mission marked out for her--the blessing of judging the world. The Church must not only have a sympathy for others, but must cultivate this quality to the attainment of Christ's likeness in heart, and as much as possible must have that likeness in outward living and in thinking.

The record tells us that the number of believers was many thousand in a little while. The spirit of love began to burn in their hearts--thankfulness to God, appreciation of His favor, a desire to serve Him, and a sympathy and love for the brotherhood.

We perceive that some were poor; and, controlled by the spirit of love, the well-to-do felt that they would like all the poorer brethren to have just as good as themselves. First they gave privately one to another, as they

R5850 : page 44

realized the needs. Then the matter went further and they organized a little community. Many of the wealthier sold their possessions and turned in the money to the Lord's treasury, desiring that a certain amount be supplied to themselves and all the other members of the community--share and share alike.

This manifested a very beautiful spirit, and under perfect conditions would have been the wise as well as the proper course. As it was, the community proved a failure. Nevertheless, the Lord apparently permitted that

R5850 : page 45

test and failure for a good purpose--to show us that no such community amongst His people is possible at the present time. The community principle will prosper wonderfully as soon as Messiah's Kingdom is established; but it is impracticable at the present time, as it was in the days of the Apostles.

BARNABAS NOT AN APOSTLE

This lesson introduces us to Barnabas, a godly man and wise, a mighty power in the Church. His name signifies consolation, and evidently it was an appropriate name. His proper name was Joses; and he must have been a very fine character when the Apostles gave him the new name Barnabas--implying that he had a beautiful spirit and was in his daily life a "son of consolation" to the brethren and all with whom he had contact.

Barnabas had a property or estate, and sold it, and brought the proceeds to the Apostles' feet. He was not an Apostle, for of them there were only Twelve, and at this time only eleven, because of the loss of Judas. St. Paul, the twelfth Apostle, the Lord's chosen vessel, and "not one whit behind the very chiefest of the Apostles" (`2 Corinthians 11:5`), had not yet had his eyes opened to the truth of the Gospel.

Barnabas was quite willing to take his share with the others from the general dole; however, amongst those who accepted the terms of the proposition were Ananias and his wife Sapphira. These had property and sold it and kept back a portion of the price, bringing the remainder to the Apostles as though it were the entire sum. Indeed in conspiring between themselves they had agreed to declare that the money they turned in to the treasury was all they received from the property. Our lesson tells of how St. Peter treated the matter. Under the guidance of the Holy Spirit, he said, "Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" He pointed out to Ananias that the property was his own, that he was not compelled or urged to donate it to this community, that it was only his own voluntary gift, and that he had thus lied to God, and not merely to the community. Ananias, hearing these words, fell down dead--smitten of the Lord; and his wife suffered similarly a little later. A great fear fell on all the company when they heard of these things.

WHY REPENTANCE WAS NOT PREACHED

St. Peter doubtless remembered his own sad experience when he once denied the Lord. We query, Why did he not sympathize with Ananias and Sapphira, pointing out to them wherein they had erred, and urge them to repentance, and join with them in prayer rather than pronounce upon them the death penalty?

Our thought is that these two culprits were not really God's children--that they had never received the begetting of the Holy Spirit; and that the Lord took this opportunity to give a great lesson to the Church--to remind them that they were dealing, not with flesh and blood, but with Jehovah God. From this viewpoint, it was worth while to sacrifice these two persons under Divine judgment with a view to teaching the Church, then and in future generations, how displeasing in the Lord's sight is hypocrisy--especially in respect to religious things.

If these two had been spirit-begotten, then their punishment would be the Second Death; and we would have no Scriptural ground for expecting them to have any resurrection or future consideration from the Lord. But if they were merely children of this world, not fully appreciative of spiritual things, their future interests are not destroyed. They still belong to the great world of mankind for whom Christ died, and have not yet received in full the blessings of reconciliation with God through the Lord Jesus. Such glorious favor may be expected for the world in general, in the sweet by and by--during the Millennium, when "all the families of the earth shall be blessed" and be brought to a knowledge of the Truth and to an opportunity of accepting the same unto salvation.

If our surmise be correct, Ananias and Sapphira were in a very different position from Judas, who had companied with our Lord for years, who had witnessed His miracles, had received of His Holy Spirit and through that power had cast out demons, healed the sick, etc. Our charitable thought for Ananias and Sapphira is, that if they had not received the Holy Spirit they but imperfectly appreciated what they were doing. Although they did know that they were practising a deception, they apparently did not get a proper focus upon the matter. Our expectation for them is that they have not sinned unto death; and that the life which they lost they will have back again in the resurrection time, with full opportunity to get matters straight and to determine finally their loyalty or disloyalty to God under the illumination which they will then have.

The designed effect was realized. Great fear and respect for God and everything appertaining to Him in religion fell upon the whole multitude. It was worth while to punish the one couple severely, in view of the preparation made for their blessing in future and in view of the lesson which their experience brought to the remainder of the Church.

THE SAME SPIRIT OF DECEPTION NOW

We are not gifted, as was St. Peter, with authority to represent the Lord's interests in judging others. It would appear, however, from all that we are able to know, that there are many today living equally deceptive lives. We are not permitted to judge them, but they judge themselves by what they tell us. They profess to be consecrated to the Lord--Jehovah--sacrificed to the Divine cause. Nevertheless they keep back much through self-will, professing to be fully devoted followers of Jesus.

Some of these, doubtless, belong to the same class as Ananias. They have become associated with Christians, but have never been begotten of the Holy Spirit and have really neither part nor lot with Christ. Others may be real Christians, and be keeping back part of their consecration. If so, the latter may be sure that they will be dealt with. So the Apostle declares, "If we would judge ourselves, we should not [need to] be judged [of the Lord]. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (`1 Corinthians 11:31,32`.) Such Christians, building upon the Rock Christ Jesus, will apparently need to come through the fiery ordeal pointed out in the Bible, and "wash their robes and make them white in the blood of the Lamb," in great tribulation--for failing to live up to their covenant of complete sacrifice.--`Revelation 7:9-17`.

It would indeed appear as though hypocrisy, which the Bible intimates is especially wicked in the sight of God, is practised to a great length amongst the nominal followers of Jesus. Professions of creeds not believed and a form of godliness without its power seem on every hand to tell us that many must be living hypocritically and subject, therefore, to the Divine judgment. The lesson to us is, "Take heed that no man take thy crown."

Our Golden Text here comes in appropriately. We are to love one another--first our Heavenly Father, then our Heavenly Lord Jesus; and finally, we should love, and as we have opportunity serve, the brethren. Actively engaged in this manner, we shall be kept from hypocrisy and be ready for our share in the Heavenly Kingdom.

===================

R5850 : page 46

PERSECUTION'S GOOD RESULTS

--FEBRUARY 27.--`ACTS 5:12`--`6:7`.--

METHODS USED OF GOD--DIVINE APPROVAL OF THE GOSPEL--
OPPOSITION BY THE SADDUCEES AND THE CHIEF PRIESTS--
MULTITUDES BELIEVED IN JERUSALEM--CHURCH COMMUNISM
BEGAN TO FAIL--SEVEN DEACONS APPOINTED.

"Bear ye one another's burdens, and so
fulfil the law of Christ."--`Galatians 6:2`.

THE manifestation of love and sympathy amongst the early Christians had a salutary effect in backing up the teachings of the Apostles. The principle is as true today as it was then. The living of the Christ life is necessary to a proper endorsement of the Gospel Message. "If any man have not the Spirit of Christ, he is none of His." (`Romans 8:9`.) The worldly are apt to read the Gospel influence in the lives of professors before they give particular heed to the Message.

Alas, that we can see so many evidences of the fulfilment of the Apostle Paul's words respecting our day! He declares that at this time many would have a form of godliness without its power, and be "lovers of pleasure more than lovers of God." (`2 Timothy 3:5`.) The difficulty

R5851 : page 46

seems to be that sectarianism has lost the essence of the Gospel Message which Jesus and the Apostles taught. That serious loss has had various substitutes favored by the great Adversary; but they are not the Gospel, and do not have the proper power upon the hearts and lives of those who even desire to do right. The Gospel Message which Jesus and the Apostles taught was expressed in our Lord's prayer: "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven." (`Matthew 6:10`.) The Apostles exhorted the people to prepare for the Kingdom of God's dear Son and to accept the invitation to become members of the Bride class.

The parables of Jesus, His sermons, and the teachings of the Apostles abound with the thought that Messiah's Kingdom will be the great panacea for all the ills of the world; and that the Church, if found faithful, will share her Master's glory, honor and immortality. It was because St. Paul had this glorious hope before him, he declares, that he was willing to endure hardness as a good soldier of Jesus Christ and to count all his afflictions and sufferings for Christ, his sacrifice, but light afflictions.

Because of these hopes, because of this deep-seated faith, he counted all earthly prospects as valueless in comparison, and willingly sacrificed his fame, his family position and his Roman citizenship, and endured stripes, imprisonments, buffetings and derision.--`Philippians 3:7-11`; `2 Corinthians 4:17`; `11:23-28`.

ERROR'S BITTER FRUITAGE

The principle has not changed. The Gospel has not changed. Merely the true Message has been lost sight of. The theory came in that Christ's Kingdom was established in 800 A.D.; that the Popes were representatives, or Vicegerents--reigning instead of Christ; that the Cardinals were the Little Flock class in special glory and honor; and that Bishops, Archbishops and priests were also associated in the glory of the exalted Church.

We are not doubting the sincerity of those who promulgated these theories; but surely we now see that a great mistake was made. The nations of Europe were told that they were God's earthly kingdoms, responsible to the Papal system as the spiritual kingdom; and that thus in relationship with God, they had Divine appointment to rule the people. Under these unscriptural teachings the world has been for eleven centuries. What the Catholics started, the Protestants have continued.

When Great Britain rebelled against the Papacy, and King Henry VIII. declared his kingdom to be another spiritual empire, put the Bishops into the House of Lords, and made himself and his successors the representatives of Christ on earth in great power, it was a part of the same blunder that the Catholics had previously made. When, later, Luther and his followers attached themselves to the German princes, and favored and authorized them, and in turn were sanctioned by them, the German kingdoms were thus constituted kingdoms of God. And so with the other nations of Europe, great and small.

Claiming to be God's Kingdom, these kingdoms of the world have therefore been hindering the people from hearing the Gospel Message of the Second Coming of Christ to establish the true Kingdom of God, to put down sin, to scatter the ignorance and darkness of the world, and to help mankind out of evil back to the image and likeness of God. The Bible declares these deceptions to be from Satan--"doctrines of demons"--`1 Timothy 4:1`.

Now we are seeing some of the bitter fruitage of such false teachings. Millions have been gathered into sects and parties unauthorized by the Bible, while only the few have been properly joined to Christ Himself as His members. This great mass of people, deceived into thinking that they are true Christians, are today at war--fighting like demons. The great intelligence which came to the world through God's Message, illuminating the minds of men more and more, has been turned to one side. Instead of blessing the world, this intelligence has been cursing the world with inventions for human destruction, such as the heathen were not intelligent enough to invent, and perhaps not heartless enough to use. Alas, what a picture!

In all the churches of all denominations, prayers are going up for and against each other. The clergy are bewildered. The laity are bewildered. True faith in the Bible is at a discount. Little but a form of godliness remains. However, God has not left Himself at any time without witnesses in the world. Today the faithful followers of Jesus are realizing what is wrong. They are awakening, are giving the Bible a fresh study, and are getting blessings out of it. They are realizing that our difficulties have come from the creeds, which are really contradictory to the Bible, but which represent the strange notions of our deluded forefathers. Now is the time for the people of God who have not already put on the whole armor of God to do so; for the Bible seems to assure us that still more stringent conditions are before us.--`Ephesians 6:12-18`.

OPPOSITION INSPIRED BY SELFISHNESS

Our Study for today shows how the living of the true, simple life of faith, trust, obedience and love had its effect--how that many were added to the Church, including "a great multitude of priests." It shows us, too, how angered were the Sadducees and the official class at that time. They were grieved that the people were taught; for the teachings of the followers of Jesus were so contrary to what they had taught and what they had hoped for.

Not believing the Prophets, they had been using religion largely as a cloak--"a form of godliness." Their real hopes were along the line of Gentile hopes--of becoming more intimately associated with the Roman Empire and thus obtaining special favor. They feared lest the teaching of Messiah as the coming King of the world would reach the ears of the Roman rulers and bring upon the Jews ridicule and disfavor, and perhaps take from them some of the liberties which they were enjoying, and crush all their aspirations respecting the future. Their

opposition to the Gospel was therefore entirely selfish.

They had the Apostles arrested and put into prison for preaching. But the Lord sent His angel and delivered His faithful servants; and they, with good courage, appeared again the next day in the Temple, preaching to the people as before. Again they were arrested, brought before the officials and commanded to preach no more in this Name. The point of the official resentment is noted in their words, "Ye have filled Jerusalem with your doctrines [teachings], and are liable to bring this man's blood upon us." That is to say, It looks as though you might really convince the people of this city that we have committed a great crime in putting to death that fanatical leader of yours called Jesus.

But the more they sought to oppose the Message, the more God blessed it; the more the common people received the Truth; the more the Church of Christ multiplied.

GRADUAL TRIUMPH OF THE LIGHT

We see this same principle illustrated at the time of the Reformation, when God's time had come to bring back the Bible to the people after it had been turned aside for twelve hundred and sixty years. When the Bishops began to claim that they also were Apostles, and when, using this Apostolic authority, they gave the people the Nicene Creed in A.D. 325, an end was put to all Bible study; for the people were taught that that creed, and other creeds subsequently made, contained all that was proper to be believed, and that any further Bible study was quite unnecessary--indeed, dangerous, because by believing anything not in the creeds, they would be heretics and doomed to eternal torture.

When, under Divine guidance, Wyclif and Tyndale brought the New Testament to the attention of the people in the English language, it marked the start of return to an individual faith and a new beginning of Bible study. It has required the centuries since to help get us out of the gross darkness of those twelve hundred years during which we were without the Bible and were poisoned by the various creeds. No wonder that we still feel some of our poison! No wonder that it is still difficult for us to use our common sense in Bible study! Thank God for the light of the new Day beginning to dawn! Thank God that His true saints everywhere are awakening and, like Cardinal Newman, are praying,

"Lead, Kindly Light,
Amid the encircling gloom"!

But if God will hear our prayers and grant the guidance of this light to His faithful, the responsibility is upon us to step out from all the creeds and not support hypocrisy and error--as becomes those who walk in the path of the just, which "shineth more and more unto the perfect Day."--`Proverbs 4:18`.

COMMUNISM A FAILURE

Then came some of the difficulties of communism. Favoritism was claimed in the distribution of the necessities. Meeting this emergency, the Apostles realized that they could not undertake to manage a community along earthly lines. They concluded that they should, as the Master had directed, give themselves entirely to the Gospel work. They appointed seven Deacons to attend to the charities; but evidently these also by and by failed, and we hear no more of the early communism.

This experience, which the Lord permitted, served its purpose. It manifested the proper Christian spirit, but nevertheless taught us the impossibility of such a practise while ourselves and others are still limited by the imperfections of the flesh.

===================

SOME INTERESTING LETTERS

THE DAILY INVENTORY

DEARLY BELOVED BROTHER AND PASTOR:--

Greetings in the name of our Lord and Master, Jesus Christ!

The matter of formally addressing you in regard to the "proposition" set forth in April 15th WATCH TOWER, concerning the cultivation of LOVE, has been in my mind for some time. Since your suggestion was that we note daily our progress in the matter, and write you occasionally of the same, I feel that I should not longer delay in so doing. I am greatly pleased and encouraged, dear Brother, with the success that I have been having in the cultivation of this most precious fruit, and I know that you also will be pleased to learn of my success.

Each evening before retiring I take an inventory of the little battles that have taken place in my life during the course of the day, and note to what degree I have exercised the spirit of love, forgiveness and forbearance toward those who oppose me. I find this to be an excellent tonic for the memory, which is ever inclined to forget; and by this method of daily rendering accounts, I have been enabled to come out of some of the most trying circumstances "more than conqueror." The spirit of resentment is fast leaving my heart; and I must say that since accepting and acting upon the "proposition" I have discovered that a great deal of it was there.

Love for my Heavenly Father and His Truth is greatly augmented, and greater appreciation of, and love for, the brethren have I now that I am constantly on the alert to exercise the spirit of love toward all. The ignorant and vicious world, and even those who hate me for the Truth's sake, I have learned to pity and forgive.

And now, dear Brother, feeling that the purpose of this epistle has been served, in that I have pointed out the lines along which I have noticed the particular development in love, and bearing in mind that you are a very, very busy man, I deem it expedient to close, happy in the intelligence that I am your Brother, by the Grace of God.

May your faith endure, and may the remembrance of your work on earth, among men, come up before God in everlasting praise. AMEN. W. A. JARRETT.--Kansas.

GRATITUDE FOR PRECIOUS PRESENT TRUTH

DEAR FRIENDS:--

Enclosed find money order, which I hoped to have sent you some time ago. I wish it were more. When I consider how much it means to me to have an understanding of the precious Present Truth, and how wonderful are the opportunities of the present life with reference to the High Calling of God in Christ Jesus, I feel that nothing that I have to give can properly express my gratitude to the Lord.

I take this opportunity to express, also, my gratitude to the little band of faithful workers who are associated with our dear Brother Russell in the Lord's work. May His richest blessings attend you, and may He grant you an abundant entrance into His glorious Kingdom!

I am an Armenian who has taken refuge in this land of liberty from the persecutions of the Turks, and I thank our Heavenly Father for His mercies in this direction, as well as for the better understanding of His Word which I have gained since Pastor Russell's books were put into my hands. I have found some earnest Bible students here and am so thankful for the help I receive through association with them! "Blest be the tie that binds our hearts in Christian love!" How we long for the consummation of our hopes--when "we shall be like Him" and "see Him as He is"!

Yours in the one Hope, H. H. TEORIZIAN.--Calif.

DEAR BROTHER RUSSELL:--

I have often thought that it was probably my duty to write you to give you the loving satisfaction of knowing that another one of the consecrated sons of God has taken the VOW. I did this long since, informing my Heavenly Father, through prayer, that I took the VOW until death.

Dear Brother, I pray for you often that our kind and loving Father may give you strength, grace and wisdom in every hour of need. I go to the Heavenly Throne of grace every night and morning in behalf of all the consecrated Israelites in every land, in harmony with one of the provisions of the VOW.

"O! who's like my Savior? He's Salem's bright King;
The sweet song of Moses He's given me to sing."

Your brother in the Lord's service, W. A. NICHOLS.

====================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVII. FEBRUARY 15 No. 4
A. D. 1916--A. M. 6044

CONTENTS

Views from The Watch Tower . . . 51
Bitterness and Passion Increase. . 52
Responsibility of the Preachers. . 52
Christ's Kingdoms at War? . . 52
Truths Untaught--Error Entrenched . 53
Our Fair Land 54
How We Outwork Our Great Salvation . 54
The Marvelous Grace of God! . . 55
Our Covenant Identical With Christ's 55
"Pay That Which Thou Has Vowed" . 56
The Many Cold--The Few Faithful . . 57
Worldliness Among Professed Christians 58
The First Christian Martyr . . . 59
Victory in Death! 59
Two Bands of God's Heroes 60
House of Servants--House of Sons . 60
"Let Your Light So Shine" 61
Militia Laws of Canada 62
Interesting Letters 63
Welcome Back, Dear Brethren! . . 63

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume IV. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume V. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume VI. English, German, Swedish, Finnish, Greek.

The PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

MONEY BY MAIL UNSAFE

A money order costs little and is safe. Plain writing of your full address is also a safeguard and convenience.

I.B.S.A. BEREAN BIBLE STUDIES FOR THE MONTH OF MARCH

Questions from Manual on Series Third of
"STUDIES IN THE SCRIPTURES"
STUDY IV.

Week of March 5.....Q. 8 to 14
Week of March 12.....Q. 15 to 23
Week of March 19.....Q. 24 to 31
Week of March 26.....Q. 32 to 39

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

===================

R5852 : page 51

VIEWS FROM THE WATCH TOWER

IT WOULD appear that our nation is entering the danger zone as respects the great war-conflagration of Europe. The war fever seems to spread. Our President, who has been so staunch a friend of peace, is manifestly being influenced by the prevalent spirit of pride and the demand that American rights shall brook no interference. Our President's peace policy has been changed to a preparedness policy. And what could preparedness mean except that, if we had the largest navy, the Government sooner or later would become more proud and arrogant and wish to dictate conditions to other nations, and thus plunge us into war?

From our viewpoint, the United States has a very respectable navy, abundantly sufficient for its own home defenses--especially when supplemented with the laying of ocean mines and with port fortifications, if any of the latter be lacking. What has America to fear? Do Great Britain and Germany, France, or all of them together, wish to destroy their best customer, from whose trade they make their largest profits? Nonsense! All the great countries of Europe are anxious for our friendship, and all of them should have it, with our influence exerted in the interests of their peace and welfare. Imagine an army of a million men crossing the Atlantic ocean! Imagine the number of ships required! Remember that the largest vessels can barely carry coal enough to bring them properly across the ocean without replenishment. Who can imagine the inability of the United States to meet any invading army, if we had no navy at all?

We are not disputing that it would be a policy of reasonable worldly wisdom to be prepared for any reasonable liability of invasion. We are not disputing that it might be, in some respects, a wise policy to enroll the youth of the land and to require all to spend two weeks every summer in camp life. This would be both a recreation and an education, and with the inculcation of the thought that they are a peace army, and not an army of aggression, the influence might be favorable.

VIEWS OF BIBLE STUDENTS

The foregoing is what we might call a worldly view of the situation. Bible Students, looking from the standpoint of the Word of God, see clearly that the present great war in Europe will, according to prophecy, so utterly wreck all the participating nations that they will have no strength for further combat, no gold reserves, called war-chests, for military purposes.

War-smitten, bankrupted, discouraged, the nations will be many years in repairing the terrible losses they are now inflicting upon each other. Moreover, the Bible assures us that with the crisis of their trouble, coming through revolution and anarchy, the world will be saved from its own madness by the establishment of Messiah's Kingdom. "He shall make war to cease unto the ends of the earth." (`Psalm 46:9`.) The war-mad nations will "beat their swords into plowshares, and their spears into pruning hooks...and learn war no more."--`Isa. 2:4`; `Micah 4:3`.

But of course we cannot expect others than Bible Students to see matters from this viewpoint. They must wait for the actual experiences which we foresee through the telescope of God's Word.

Failing to see from the Bible standpoint, yet wishing to carry forward his policy, which so far has been so very successful, our worthy President now seems in great danger of being misled by his past successes in the field of diplomacy. He is greatly endangering, not only the peace of our own land, but the breaking of all restraints of war throughout the world by insisting that Germany shall declare that she transgressed the laws of warfare in destroying the Lusitania. Germany's plea is that the submarines, recognized and used by all nations, bring in a new question as respects international law in dealing with life. To maintain the respect and good will of the United States, Germany has offered to pay for the lives of American citizens lost on the Lusitania and has given assurances of her intention to hereafter abstain from sinking passenger vessels, even though they carry munitions of war; unless the passengers all be given first a full, fair chance of safely leaving the captured vessel. The attainment of such a concession is a great honor to President Wilson's diplomacy. We greatly fear that he is about to wreck the entire matter by insisting that the German Empire shall say, "We confess that we were naughty."

Our President threatens that if Germany does not acknowledge that she did wrong, he will undertake to punish her by breaking off friendly relations between the two governments, etc. We see nothing to be gained by his course, but much to be endangered. Germany's friendship and willingness to concede to our wishes may be brought to the snapping-point. Their friendly relationships sundered, what would there be to restrain the Germans from going any length they might please in what they recognize as a war for their very existence as a nation? The result might be to give every submarine commander liberty to sink any and every thing bearing the flag of Germany's enemies. Moreover, the animosity undoubtedly would extend to the American flag. Furthermore, if not resented, it would be considered as more or less of an injustice, on the part of many Americans whose sympathies must naturally

R5852 : page 52

go, to some extent, with their blood toward their kinsmen across the water, waging battle for existence against a combined world in arms.

To Bible Students we merely suggest that, if the worst should happen, we should remember that God is at the helm, and that thus He will allow human pride and wrath to further work out the great troubles incident to the "Battle of Armageddon" and the inauguration of Messiah's Kingdom. Let us remember Jesus' words, applicable to the present time, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."--`Luke 21:28`.

BITTERNESS AND PASSION INCREASE

In STUDIES IN THE SCRIPTURES, Vol. IV., we have clearly pointed out the things now transpiring, and the worse conditions yet to come. We have said in so many words that this great Time of Trouble will manifest fully that the civilization of our day, of which we have so greatly boasted, is merely skin deep--merely a veneer. Already we have seen manifestations of this in various quarters, and our understanding of the Bible teaching is that these matters, so deplorable, will grow from bad to worse. National animosities will become personal animosities until, as the Bible foretold, there will be no peace to him that goes out, nor to him that comes in, because "every man's hand will be against his neighbor." (`Ezekiel 38:21`.) Our Savior, in describing these matters, prophetically declares, "Unless those days should be cut short, no flesh would survive." (`Matthew 24:22`.) But we are glad that He also gives us the assurance that because of the Elect (Himself and His Church in Kingdom power and glory) those days will be cut short--Messiah's Kingdom will be set up.

But we are not to expect the interposition of the Lord's power to stop the great Time of Trouble, such as never was since there was a nation, until mankind shall have been greatly humbled to the dust and shall call upon the Lord in great trepidation. We are far from that condition of things now. Now the Germans pray to God that He will destroy England. And British prayers go up for the victory of their armies and the downfall of their foes. And so with the other nations participating in the war; each praying against its foes; each expecting God's favor and blessing. Will it not be a very different story and will not very different prayers ascend when all nations shall realize their undoing and that the only succor they can hope for from any quarter, will be through the interposition of Divine power to stay the anarchy of that awful time which the Bible symbolically calls a devouring fire, and which our creeds have all mistaken to be literal fire?

RESPONSIBILITY OF THE PREACHERS

The following extracts from the Methodist Times purport to be faithful translations of some German sermons recently preached. These sermons remind us of the infatuation unto persecution which once was general between the various sects. We had hoped that all such bitterness and acrimony were things of the past, yet here they are in all their evil malignity. Rev. William Burgess, the Methodist representative at Rome, furnishes the quotations referred to as follows:

"NO COMPROMISE WITH HELL

"Pastor Zoebel, speaking in the great Lutheran church in Leipsic, said: 'It is this deep consciousness of our mission that permits us to congratulate ourselves, and rest content with a heart full of gratitude, when our guns beat down the children of Satan, and when our marvelous submarines--instruments to execute the Divine vengeance--send to the bottom of the sea thousands of the non-elect. We must fight the wicked with every means in our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, no mercy for the servants of Satan--in other words, no pity for the English, French, and Russians, nor indeed for any nation that has sold itself to the Devil. They have all been condemned to death by a Divine decree.'"

"A WORK OF CHARITY

"Professor Rheinold Seeby, who teaches theology in the Berlin University, preaching in the cathedral of the city,

R5853 : page 52

said: 'We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good.'"

"THE DIVINE MISSION OF GERMANY

"Pastor Fritz Philippi, of Berlin, from his Protestant pulpit, among other things, said: 'As the Almighty allowed His Son to be crucified, that the scheme of redemption might be accomplished, so Germany is destined to crucify humanity, in order that its salvation may be secured. The human race can be saved only by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Through long years he labored to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as His instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations. The Divine mission of Germany, oh brethren! is to crucify humanity; the duty of German soldiers, therefore is to strike, without mercy. They must kill, burn, and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil plant is uprooted. Satan himself, who has come into the world in the form of a great Power (England), must be crushed. On Germany is laid the Divine command to bring about the destruction of those who are the personification of evil. When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth; and the German Empire, which will have created it, will remain its protector.'"

CHRIST'S KINGDOMS AT WAR?

What a pity that the name of Christ should in any sense of the word be associated with such a horrible war, the basis of which is commercialism! What a shame to see nations immorally balancing the lives of millions with the hopes of commercial gain, or territorial gain! Note how Italy balanced the question for three months whether she would join the Teutons or the Allies, finally deciding that the latter offered her greater hopes of an enlarged dominion. She was ready to slay and to be slain, and ready to embargo with debt coming generations, if only she might have more territory. If this same principle were applied to individual affairs, it would mean a willingness to kill our neighbors in order to enlarge our own

properties, just as King Ahab of old slew Naboth in order that he might have the vineyard which he coveted.

Similarly vicious is the attitude of Japan. The dispatches told us how she refused for a long time to send any soldiers to Europe; and how then she proposed that she would send 500,000 soldiers to kill and be killed if, as her reward, the French would turn over to her the control of Kozan, China--French China--a portion of Chinese territory which the French stole years ago as a part of their commercial warfare. France is not yet ready to give up her Chinese dependency; and Japan is still waiting for the blood-money before she enters upon her side of the killing program.

But how came we to think of the kingdoms of Europe as Christendom--Christ's Kingdom? How came the various great nations of Europe to put upon their coins the declaration that their kings reign by the grace of God? Many perhaps have forgotten where the matter started. Let us remind our readers:

These kingdoms of God had their start A.D. 800, and are therefore eleven hundred years old. The beginning was with Papacy, which perceived its own great power over the peoples of Europe, all of whom at that time ignorantly and blindly acknowledged the Roman Catholic faith. While the kings of Europe were comparatively weak, the suggestion came, "Now it must be God's time for setting up the Messianic Kingdom, because now we have the power." The answer of others was, "Not so. The Bible teaches that Jesus will set up His own Kingdom at His Second

Advent in power and great glory, and that the Church will become His Bride and Joint-heir by the power of the First Resurrection." The answer to this was, "So once we thought. But we have waited for the coming of Messiah for over 800 years; and now we have the new thought that He probably wishes us to set up His Kingdom for Him, and in His name to reign over the kings of the earth and to convert the world."

They acted upon this suggestion. The Church, that is, the hierarchy, was set up in dignity and power and claimed authority. The rulers of the nations were informed that their continuance in power depended upon their obedience to Papacy--that it was Christ's spiritual Kingdom, and had all power to crown and uncrown kings, and to rule the world with a rod of iron. It was publicly claimed that the Popes in succession were Christ's vicegerent, which signifies that they reigned instead of Him upon His Throne. Our Catholic friends still claim this, denying not one jot of it. They hold that all the kingdoms of the world should bow to the Pope's authority as supreme--as God's authority, Christ's authority.

It was at that time that the kings of Europe were told that, through accepting their honors and dignities as rulers from the Papacy, their kingdoms were kingdoms of God, and that all of these together were Christendom--Christ's Kingdom, under Christ's vicegerent--representative.

Of course we dispute the whole matter. We deny that anybody has ever had the right to set up Christ's Kingdom; and that we still properly pray the Master's prayer, "Thy Kingdom come; Thy will be done on earth, even as in Heaven." We are not charging our Catholic friends with fraud, but believe that they were deceived, as St. Paul prophesied. (`1 Timothy 4:1,2`.) Surely the things which the Bible foretold respecting Messiah's Kingdom have not come to pass during the eleven centuries of the Papal vicegerency. We read, "Of the increase of His Government and peace there shall be no end." (`Isaiah 9:7`.) This has not been fulfilled. We read, "He shall have dominion from sea to sea and from the river unto the ends of the earth." (`Psalm 72:8`.) This has not been fulfilled. We read, "In His day the righteous shall flourish," and "evil doers shall be cut off." (`Psalm 72:7`; `37:9`.) This has not been fulfilled. The wicked have flourished instead of being cut off; and it is the righteous that have had the narrow way from Jesus' day until now--a way of self-sacrifice, and not a path of glory.

PROTESTANT KINGDOMS OF GOD

Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary is the only one engaged in this great war which holds its commission and approval entirely from the Papacy. How is this?

We answer that these kingdoms, once recognized by Papacy, broke away--protested. Great Britain withdrew from Papal control in the days of King Henry VIII., who renounced allegiance to Papacy, but accepted the Catholic Bishops of Great Britain, made them members of the House of Lords--Lord Bishops--and appointed himself to be the head of the Church of England, as the Pope was the head of the Church of Rome. Thus he attempted to set up a new kingdom of Christ, making himself Christ's vicegerent. All succeeding kings of England hold title to being the head of Christ's spiritual Kingdom, the Church of England, and the head of His earthly kingdom, the British Empire. This is the title of King George V. now reigning.

In Germany it is a little different. German princes and kings fostered Luther until his teachings had made a deep impression upon the most educated Germans at that time. Then they exalted the Church of Luther to be the State Church, and the Lutheran Church recognized the rule of the kings of Germany as kingdoms of God.

Surely we need not dispute with any one the error of these claims. This accounts for the false position in which all the kingdoms of Europe stand today, claiming to be kingdoms of God, while really they are kingdoms of men--earthly kingdoms--Gentile kingdoms. Jesus declares that Satan is the Prince of this world, and that all these are kingdoms of this world--therefore under Satan's princeship. (`John 14:30`; `Revelation 11:15`.) Not that they realize this, but rather, as the Apostle explains, they are deceived. (`2 Corinthians 4:4`.) Not that God gave Satan any authority to rule these kingdoms, but that he is ruling through human weakness; as the Apostle says, Satan "worketh in the children of disobedience" as God works in the hearts of His children of obedience. (`Ephesians 2:2`.) The latter are the Little Flock to whom the Father will give the Kingdom in due time. The children of disobedience are, in the great majority, absolutely ignorant of the fact that they serve Satan. Nevertheless, "His servants ye are to whom ye render service."

TRUTHS UNTAUGHT--ERROR ENTRENCHED

With the coming of clearer light, did the ministers of Germany and Great Britain, Austro-Hungary and the other countries tell the people the truth about the Kingdom of God and about what mistakes have been made? Nay, verily! They allowed the question to go by default. Hence, today the people of these various countries are impressed still with the thoughts of the Dark Ages respecting a Divine appointment of their churches and their governments, and are not therefore looking to the Kingdom of God's dear Son to bring its proper blessing. Hence prayers are going up from each side of these professed kingdoms of God--sophistries upon the Truth.

How we long for the time when the true knowledge of God shall fill the earth; when the Kingdom of Messiah will have really come, and the Church of Christ will be with Him as His Bride and Joint-heir; when the Reign of Righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things yet, but will learn them soon. We who have the knowledge of God's Word should lose no opportunity for showing forth the praises of our God and for explaining His great Divine Plan of the Ages for the "blessing of all the families of the earth." Let us be of good courage. Let us be sympathetic with the whole world on all sides of these troublesome questions, realizing that very few have eyes to see, and hearts to appreciate the true condition of things; and glad that ere long the glorious Kingdom of Messiah will bring light, knowledge and blessing to every creature.

OUR FAIR LAND.

Daniel's Image of Gentile governments (`Daniel 2:31`), pictures Babylonia, Medo-Persia, Grecia, Rome--the ten toes being represented in the present divisions of the Roman Empire in Europe. It is upon the feet of this Image that the Armageddon crash of God's Kingdom is pictured as falling--grinding the entire image to powder. America is apparently not included in this picture directly, but of course is represented indirectly, because our population is from all the countries represented in the Image. The winds of strife are not needed here to weaken the kingdoms, preparatory to their fall, for we have no kingdoms.

However, we cannot suppose that America is more ready for the great Kingdom of Messiah than the remainder of the world. Americans have much of the same spirit as Europeans--the Spirit of the Lord in His saints, the spirit of the world in the others. Here, too, the children of disobedience are so much more numerous than the children of obedience that Satan and not Christ is the Prince.--`Ephesians 2:2`.

America's first share of the trouble may be in its secondary stage, i.e., revolution; or in its third stage, anarchy. Notwithstanding our blessings and great prosperity in many ways, there is a spirit of discontent--a selfish grasping for future blessings and an impatience at their delay. This is far from the Spirit of the Lord--the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope and love.

Who can tell that revolution or anarchy may not come just as soon in America as in Europe; as we write, there are rumblings of discontent heard from two quarters; the coal miners are threatening a strike which might quickly disarrange the entire social structure. The railroad employees have formed a union of their various departments --engineers, firemen, conductors, trainmen and switchmen, such as they have never before had. We learn that they are determined to have a strike unless their latest requirements are met by the railroads. And they admit that the railroads are not likely to meet their requirements without a strike. They declare themselves financially prepared for the strike, and that it will take place in the spring --March 1st, say some, others say later. In any event, God's people are to remember the words of the Savior, especially applicable now, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (`Luke 21:28`.) The course of the Lord's people and their counsel to others should always be along the lines of peace and righteousness, justice and love--even though we know that these are not now to prevail. But oh! what comfort and serenity of soul it gives to have the knowledge which the Bible affords in respect to the present times and the grand outcome of the trouble--Messiah's Kingdom.

We remind our readers of the suggestion previously made in these columns, i.e., that they keep a good stock of coal on hand always, and a little reserve of something like beans, wheat, corn, or other staples of food. "The wise man foreseeth the trouble and protecteth himself." --`Proverbs 22:3`.

===================

R5854 : page 54

HOW WE OUTWORK OUR GREAT SALVATION

"Beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure."--`Philippians 2:12,13`.

IN THIS chapter from which our text is taken, the Apostle Paul pays a beautiful tribute to the Church at Philippi. He refers in tender and loving terms to their obedience always to his instruction and counsel, not only when he was present with them, but likewise in his absence. He urges them to continued faithfulness and earnestness in this good way. He desires that they make still further progress in the Master's likeness, working out in themselves through humility and obedience the character-development necessary, with fear and trembling, doing their own part in the attainment of the salvation to which they had been called in Christ.

This exhortation of St. Paul is designed likewise for the sanctified in Christ Jesus of today. He reminds us, as he did the Philippian Church, that we are to work out our salvation. Elsewhere the Scriptures inform us that our salvation is by grace--that "not by works of righteousness which we have done, but by His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit." (`Titus 3:5`.) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast." The Father has appointed the Lord Jesus to be our Savior; and it is through Him that our salvation is to be accomplished.

We cannot work out our own justification; but being justified by the blood of Christ and being called with the Heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which He has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord.

HOW WE BECOME SONS OF GOD

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of Heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of His good pleasure, and He will continue thus to lead and help us and work in us by His Word of Truth, if we continue to give heed to His counsel. The Gospel is the "power of God unto salvation unto every one" who accepts it; and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become "partakers of the Divine nature."

Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation

R5854 : page 55

from human nature to Divine--our "so great salvation!" The initiatory step to our salvation was the work accomplished by our Lord Jesus at Calvary. "He died for our sins." This dying for our sins was first necessary; for there was no one on earth who could pay the penalty of Adam's sin. The Law of God required "an eye for an eye, a tooth for a tooth, a man's life for a man's life." There was no man perfect; hence God arranged that His Only Begotten Son should meet this death penalty upon man. The Father could have arranged it otherwise, but He did not; therefore we know that this was the best way.

The death of Christ, however, was not all that was necessary. "He rose again for our justification." His death was for the cancelation of our sins; but it could not effect our justification while He was still in the bonds of death--not until He had risen--and more, not until He had ascended up on High--and more, not until He had presented His merit on our behalf--on behalf of the Church. Still more than this, our justification is not accomplished until, in each individual case, the necessary steps of faith and full consecration have been taken, as a result of which the merit of our Redeemer is imputed.

This merit of Christ has not as yet been presented for the world, because their time has not yet come. Thus far it has been presented only for the Church--those who are called to be joint-heirs with Christ, and who accept the Call. When Jesus appeared in the presence of God for us, there was an arrangement then effected by which we might become justified. There are certain inflexible conditions upon which God is willing to impute this merit of Christ's death. It is those only who wish to turn away from sin, to be justified from sin, and to serve God, to whom this favor is offered. Only these can now become sons of God.

Whether these steps take years or days or a few minutes, all these steps must be taken before we are in the place where we can be accepted of Christ and presented by Him to the Father. When our Redeemer imputes to us His merit, covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this justification. We have merely presented ourselves that we might become servants of

righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Savior's merit was thus imputed, all our past was forgiven, our blemishes covered, the Father accepted the offering, and our High Priest sacrificed us as justified human beings. At that moment we were begotten of the Father by His Holy Spirit, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us." (`1 Peter 1:4`.) We became embryo New Creatures, who were then to grow and develop day by day until, in due time, we would be born as spirit beings on the Divine plane, if faithful unto death.

THE MARVELOUS GRACE OF GOD!

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent Heavenward. We are transformed day by day, rising up, UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable--passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's Throne, beside the Infinite Son of God, partakers of His glorious nature--the nature of Jehovah Himself--the Divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a Calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace--of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us!

We are joint-heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death and keep our garments white. To us "old things have passed away, and all things have become new." As old creatures we had no standing with God; we were feeding on the beggarly elements of the world. We were dead in trespasses and in sins. It is only as New Creatures that we have any standing, that we can please God, that we can work for Him. It is this New Creature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY

As we have made a consecration of ourselves to God, our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offering and our vows to Him, and granted us His Holy Spirit, He did not give us the full consummation of our hopes, but merely an "earnest of our inheritance." Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts, that everything in this contract is bona fide on our part--that we meant every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our Covenant of Sacrifice. Was it not so with our Lord Jesus?

Our Lord came into the world to be our Redeemer. But He was not the Redeemer when He was born, nor when He was thirty years of age, until He made His consecration. He was called the Savior from His birth, only in a prospective sense. He became our Redeemer in the real, the official, sense when He was baptized of John in Jordan, and the Holy Spirit came upon Him in begetting power. Then it remained for Him during the three and a half years of His active service to work out that consecration. Every act of life during that crucial period was the fulfilling of His Covenant of Sacrifice. He had covenanted to sacrifice His human nature with all its conditions and possibilities, in order that He might carry out the Father's purpose. For this cause He came into the world, and He faithfully fulfilled His Covenant. His glorious reward was the Divine nature and the authority to execute all the Father's great Program.

OUR COVENANT IDENTICAL WITH CHRIST'S

And so it is to be with us, His followers. We come in under the same arrangement, our weaknesses and imperfections being covered by our Redeemer's robe of righteousness, which constitutes our "wedding garment."

Thus we stand before the Father complete in the Beloved. And His Word to us is, "My grace is sufficient for thee; for My strength is made perfect in weakness." (`2 Corinthians 12:9`.)

All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully "crucified with Christ"; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death.

"Gather my saints together unto Me, those who have

R5855 : page 56

made a covenant with Me by sacrifice," is the command of Jehovah. (`Psalm 50:5`.) To what extent are we performing this work of sacrifice in ourselves? And to what extent are we seeking to assist in the work of gathering the saints of God unto Him? Are we faithful to the extent of our ability and opportunity? Are we sure that we are careful to note the opportunities, great or small, that are within our reach? If we do not see our opportunities, the Lord will use another to do the work that might have been ours; and we shall lose the blessing and the reward of the service that we might have rendered. How careful, then, we should be!

"PAY THAT WHICH THOU HAST VOWED"

But this is not a matter in which we are to judge one another. It is not for me to say to you that you are not sufficiently earnest in your sacrificing. Neither can you properly say to me that I am not faithfully fulfilling my sacrifice. To his own Master each one stands or falls. It is for the Lord and ourselves to settle this important matter in our individual cases. And we may not fully judge even ourselves. We are to strive to do our best, and then leave the results for the Lord's determining. The Father will apportion to each faithful member of our Lord's Body his own place in the glorious Temple.

The brethren may give a word of suggestion to each other along these lines, but that is all. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. He expects faithfulness in each one who has taken His Covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed. (`Ecclesiastes 5:4-6`.) This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, He will destroy our flesh. If we resist this, it will mean the hopeless death of our being.

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It would have been the height of presumption for us so to do without an express invitation. It is God who planned the whole matter. He has been working in us by His promises, by His providences in our daily experiences, and by all the instructions, warnings and counsels of His Word, and we rejoice in this. There is no changeableness with God; and when once He made this proposition, He meant it to the full. It would never mean anything else. He never makes an arrangement which He would wish to abrogate or amend.

We are assured by the Apostle Paul that "He who has begun the good work in us will complete it, unto the Day of Jesus Christ." The only condition is our own faithfulness. God will never fail. "We are His workmanship." He is really doing the work. We are submitting ourselves that God may work in us both to will and to do of His good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work--to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently cooperate with Him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which He purposes shall be in all those whom He will make joint-heirs with His Son.

"DO ALL THINGS WITHOUT MURMURINGS"

In following in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness; nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which Divine providence marks out for us, realizing and trusting that the Lord knows exactly

R5856 : page 56

what experiences are necessary to our development in the character-likeness of Christ. We should realize also that if obedience were possible while our mouths are full of complaints and dissatisfaction with the Lord and with our lot, which He has permitted, it would indicate that we are out of sympathy with the spirit of His arrangement.

Such an obedience, if it were possible--and it is not--would not meet the Divine approval nor gain us the prize. Hence, as the Apostle exhorts, we should "do all things without murmurings and disputings, that we may be the sons of God without rebuke in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of Life."

HOW WE ARE TO FEAR AND TREMBLE

In the expression of our text--"Work out your own salvation with fear and trembling"--we are not to understand that the Lord wishes His children literally to tremble with fear before Him. We should exercise the same judgment in interpreting the words and expressions of Scripture that we would in reading any other book, or in understanding the words of our friends. One called to a position of great responsibility will sometimes say afterwards, "I accepted that position with fear and trembling." He would not mean that he actually quaked with fear; but this is an expression used to indicate that one feels the need of great carefulness--that he realizes his great responsibility and his liability to fail to meet all the requirements without the most earnest attention. It means that one realizes that the matter is not one to be taken up lightly, as if it were a mere bagatelle, but that failure in it would bring serious consequences.

Just so when we read this Scripture, we are not to think that we should tremble with fear before our God; but we believe the Apostle's thought to be that in this great work that we have undertaken--of walking in the footsteps of Jesus that we may attain the prize of our High Calling--so much depends upon our faithfulness, our diligence. We have not undertaken a light thing. It is a very heavy responsibility. Our eternal interests are in the balance--the issue of life or death. Those who win the prize will be heirs of God to the highest honors and glories which have ever been offered--to a glory and honor beyond human power to imagine! We believe that no such offer will ever again be made.

The Son of God holds the position next to Jehovah, and can never have but one Bride. Surely, then, there is need that we work out our salvation with fear and trembling--with great carefulness, with great earnestness, in respect to everything in connection with it! We should be keenly appreciative of the fact that it is the most wonderful thing in all the Universe of God! We believe that if we do not make our calling and election sure and win in this fight within a very brief time now, the opportunity will be gone forever. No amount of

R5856 : page 57

wailing and gnashing of teeth will then avail. When the door is shut, it will never open again. Like Esau, those who fail will find "no place for repentance," though they seek it "carefully with tears." The glorious birthright will have slipped from their grasp forever.

But, beloved fellow-laborers, who are earnestly striving day by day to "so run as to obtain," "we are persuaded better things of you, though we thus speak." But it is well that we have our "pure minds stirred up by way of remembrance," that we may keep our eyes upon the Heavenly City and the prize set before us. The wearisome march will, we believe, soon be ended. At most it is only a little while. And so, with steadfast hearts, let us run with patience and perseverance to the end of our course.

"Joyful through hope, thy motto still must be--
The Dawn is here!
What glories does that Dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet!
The way was dark and long; the end is sweet."

====================

R5856 : page 57

THE MANY COLD--THE FEW FAITHFUL

"Because iniquity shall be multiplied the love of the many shall wax cold."--`Matthew 24:12`. R. V.

IT IS evident that our Lord is not here speaking of the world, for the world does not have this love. It is the Church of whom Jesus is speaking; it is only the Church with whom God is now dealing. As New Creatures, God's children have seen a great Light, Christ Jesus. Through this Light we have ourselves become illuminated, and we seek to let our light shine before men. We are not lighted candles to shed light upon others until we have become the Lord's, until we have received of His light.

The Bible declares that all men are by nature sinners, unworthy of God's notice. But He has made a provision of everlasting life for the perfect. How, then, will any member of our sinner race ever get everlasting life? Surely none of the children of Adam are worthy of everlasting life! The Lord, however, has provided for this emergency through the death of Christ. During the Gospel Age God has been delivering from death a certain class. During the incoming Millennial Age, He will lift up and make perfect the world of mankind. But only at the close of that Age, after they have been finally tested, will God grant them, if worthy, everlasting life. If they fail to attain perfection, He will not give them everlasting life at all, but will destroy them.

UNIQUE ARRANGEMENT FOR THE PRESENT AGE

The Church is an especially called-out class. "Ye are not of the world, even as I am not of the world," said the Master. "I have chosen you out of the world." Mankind in general are in a different heart attitude from those who come into the Church. It is only the minority who now hunger and thirst after righteousness. God in mercy keeps back the Truth from those to whom it would not in the present time be a blessing. This class that the Lord is now calling out from the world are "called to be saints."

The word saint stands for one who is holy. The word holy has the significance of the word whole--that which is entire, lacking nothing. God, who is holy, calls His children to be holy, saying, "Be ye holy, for I am holy." (`1 Peter 1:16`.) But we were by nature unholy; hence His arrangement for our justification, our being made right, whole. The world in general will be made right during the Millennium. None is made right now in the actual sense.

In what way, then, does God make the Church right now? Ah, there is the beauty of God's Plan! They are made right reckonedly, by the counting to each of them of the perfect merit of Christ. This is a unique arrangement, peculiar to the present Age alone. God says, "My Call at this time is an invitation to a new nature. I am not inviting any now to Restitution; if so it would not be necessary to issue this special Call. I want a certain class for a specific purpose, to be used later in blessing the whole world. I know of some who will be glad to respond. So I am sending My Message, that those able to hear may hear."

WIRELESS TELEGRAPHY ILLUSTRATES GREAT TRUTH

We all know something of the wireless system of telegraphy. This is one of the blessings of this "day of the Lord's preparation" for the incoming New Age. It may serve as an illustration of how God has been sending out His Truth during the Gospel Age. If we would hear the Lord's Call, we must have co-hearers. If we do not have co-hearers, we cannot hear His Message at all. We need to have responsive hearts, ready to receive with gladness the Message of God's love and mercy.

If your heart is not rightly in tune, you cannot understand; but as you get it in tune with the Lord, the Message enters, and you can hear the wave tones. God speaks to us in tones of a certain character. We recognize those tones and respond, if our heart is in the proper attitude. We had a wrong tone given us by the Adversary--that God had damned the world, had made a place to eternally torture the majority of mankind. With that wrong tone given us, we were not in a position to get the true Message. God's true Message is a glorious tune, a marvelous melody.

Finally we got the right tune from the Word of God. "I can hear better now," we said. "Yes, yes; God is Love!" "God so loved the world that He gave His Only Begotten Son"; "Like as a Father pitieth His children, so the Lord pitieth!" Yes, I now understand something of the lengths and breadths and heights and depths of the love of God! It is too wonderful a symphony to fully comprehend, I cannot take it all in, but it is there. I am hearing it more and more clearly!

Only those who get their hearts in tune with God can hear it all, and the more fully in tune you get your heart the better you can hear. If your instrument is out of tune, if something happens to get you out of touch with the Heavenly electric wave, then you cannot hear the wonderful melody. If you do not keep in close touch with the Lord, you will fail to catch the harmony. You are out of tune with the Infinite One.

R5857 : page 57

JUSTICE THE BASIC QUALITY OF CHARACTER

What is the character of God that we are learning more about as we study His Word? We find that the very basis of God's character is Justice, absolute Justice. If God were an unjust God, we could never depend upon Him. He might make some term or condition today and then alter it tomorrow. But He is absolutely just; "Justice and judgment are the foundation of His Throne." (`Psalm 89:14`.) He changes not; "I am Jehovah, I change not." (`Malachi 3:6`.) He is "the same yesterday, and today, and forever." He will never fail us, He will never deceive. Whoever desires to be in proper tune with God must practice upon that string of JUSTICE. Justice must come into our heart and into our

R5857 : page 58

life. The nearer we come in line with justice, the better we shall understand and enter into the spirit of God's great Plan. We trust that is what we are striving to do.

But there are many ways of being unjust. We may say unjust things about our neighbors; we may make trifling faults appear to be great faults; we may color things unjustly. We may use words with a certain intonation or emphasis, with a shrug of the shoulders, giving a wrong impression which might be detrimental to the reputation of another. Although we might not really mean to wrong another, yet this course would be wrong, and might do incalculable harm. When you say, "I would not wish to be seen in that man's company," you might not mean to do wrong, and yet be guilty of slander. Your co-hearer is out of tune with God.

Then in the mind one might be unjust. Many people seem to become prejudiced against certain things or persons without just reason. To that extent they are out of harmony with justice. What we need to do is to think righteously, soberly, kindly, along the lines of the Golden Rule, to let our words and deeds be in harmony with the principles of righteousness. Thus we shall be greatly assisted in the development of the sterling Christian character which is absolutely essential if we would have our Father's approval.

Justice, then, is the basis, the first thing necessary, in building character. From this basis we are to go on to the attainment of sympathy, benevolence, forgiveness, love. God has been very loving and sympathetic with us. He has provided us a Redeemer. He has covered our many blemishes from His sight. Then, as we seek to copy God, we shall wish to be kind and forbearing and helpful toward all. But we must be just first. If we have an unjust twist in our mind, it will interfere with our communion with God, and we shall be in danger of failing to make our calling and election sure.

We are continually surrounded by the spirit of the world--hatred, envy, malice, strife. So we must keep very close to the Lord to counteract this spirit. The world and the things of the fallen nature are so close to us that we can with difficulty avoid being contaminated by them. One can hardly pass through a vile neighborhood without carrying away vile odors. But the Lord has furnished us with a most effective disinfectant in His Word. All the cleansing we need is derived from the Message which God has given us, with its explicit instructions. This wireless Message from Him tells of His love for us, speaks peace through Jesus Christ our Lord, makes known to us our privilege of becoming heirs of God and joint-heirs with our Lord Jesus.

Having been called with this Heavenly Calling, we can readily understand that God would not have us in this class unless we have the right spirit. The selection is not according to a whim of Divine preference. On the contrary, God chooses according to character, according to natural qualifications of honesty and the desire to be just, to be right, whatever may be the fleshly weaknesses. Justice is the very basis of God's Throne, the foundation of His Government.

WORLDLINESS AMONG PROFESSED CHRISTIANS

In our text the Lord Jesus declares that at a certain time in the Gospel Age, and apparently pointing down to our day, "because iniquity shall abound, the love of many shall wax cold." The Revised Version given here is stronger than our Common Version rendering. It is not only many who will grow cold, but the many, the majority, of professed followers of Christ. How truly the Master's words have been fulfilled! Iniquity is inequity, injustice, unrighteousness. Our text might properly read, "Because unrighteousness shall abound, the love of the many shall grow cold." We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning!

The STUDIES IN THE SCRIPTURES point out that in God's arrangement the Prophet Elijah was a type of The Christ in the flesh--Jesus being the Head of the antitypical Elijah and the Church being His Body. The three and a half years, 1260 days, of Elijah's experiences while hiding in the wilderness from Queen Jezebel were symbolic, and corresponded to the 1260 years of the true Church in the wilderness condition, where she had fled from the antitypical Jezebel. (`Revelation 12:6,14`; `Daniel 7:24,25`.) Elijah's coming out of the wilderness prefigured the coming out of the true Church of God from her wilderness hiding after the year 1799 A. D., when Jezebel's power was broken, and the copious rains following represented the wide circulation of the Bible since that date.

The Church of Christ, the watching ones, are now in a particular time of waiting. The Elijah class is soon to be taken beyond the veil. The Elisha class will be left until later, to wash their soiled robes in the blood of the Lamb in the "Great Tribulation" just before the world. It seems that the Lord is now especially testing His people. Among many of the people of God love has waxed cold, because unrighteousness is abounding everywhere. Many today profess to believe things that they do not believe. Empty forms of godliness prevail. Love of pleasure is rampant. As a result many professed Christians are lukewarm or cold. They say, "Look at what the church systems are doing. What is right for our church leaders is right for me." Thus many are taking a very wavering course.

There is much injustice practiced everywhere. We find great neglect of the Golden Rule. Christian parents, too, are leaving the religious training of their children too frequently to the Sunday School, where the teachers are often wholly incompetent to instruct them in the Word of God. Christian parents should be the priests of their own family. They have a great responsibility. Because iniquity prevails, the temptation is strong with many to follow the multitude. But the Lord's children should not follow a multitude to do evil. We must learn quickly now all God's will concerning us. The end of the Church's probation is drawing near. We have not much time left in the School of Christ. The saints are soon to be judges of the world. Shall we be among those judges?

PROPER ATTITUDE OF CHRISTIANS

Let each child of God bestir himself. Let him encourage the brethren to faithfulness. Let us give close attention to God's Word, that we may become more and more like our Father in Heaven. Let us love the things which are true, right, noble, Godlike. Let us renounce all else for the Heavenly things. We cannot stand for our own rights in the world. We gave up our human rights when we gave ourselves to the Lord. There are times perhaps when we might offer a protest, as Jesus did when He was smitten. But He did not retaliate nor try to render evil for evil. And we are to walk as He walked. Let us not allow the inequity of others to cause our hearts to grow cold.

The One whom we are to please, the One with whom we have to do, the One whom we love above every human tie, is our Lord. We desire to do His will. As for the brethren, let us do the best we know how for them. Let Heavenly wisdom be our guide. Let us faithfully follow Jesus in the Narrow way, whatever others about us may do; and soon we shall hear His sweet "Well done!"

===================

R5857 : page 59

THE FIRST CHRISTIAN MARTYR

--MARCH 5.--`ACTS 6:9`--`8:3`.--

FAITHFUL ST. STEPHEN--HIS ELOQUENCE AND ZEAL FOR GOD AND TRUTH STIRRED HIS ENEMIES--THEY HATED HIM FOR THE QUALITIES THEY SHOULD HAVE ADMIRED--BECAUSE BLINDED BY ERROR--HIS FIRST BATTLE IN THE SYNAGOGUE--HIS SECOND BATTLE BEFORE THE SANHEDRIN--HIS VICTORY IN DEATH.

"Be thou faithful unto death, and I will give thee a crown of life."--`Revelation 2:10`.

STRICTLY speaking, our Lord Jesus was the first Christian martyr; but the first of His followers to endure death because of loyalty in preaching the Gospel of Jesus was St. Stephen, one of the seven elected Deacons, appointed to the distribution of the Church's charities. The Apostles had sought to give themselves entirely to the Master's work, and doubtless expected little of special service from the Deacons appointed. Nevertheless, by God's providence one of these, Stephen, because of his love and zeal was given much of the Lord's grace and blessing and permitted to lay down his life faithfully for the Truth.

Seemingly St. Stephen was a man of great power and

R5858 : page 59

a lover of the Truth. His choice as one of these special Deacons indicates that those who knew him best highly estimated his purity of character and life. His eloquence in defense of the Master and His Gospel is well evidenced by this lesson.

History says that at that time there were four hundred and sixty synagogues in Jerusalem. Some of these were Hebraic; that is, those attending worship there were accustomed to the Hebrew tongue, and it was used in these. Others of the synagogues were called Hellenist; that is to say, Greek. The Greek was the cultured language of that time in the outside world; and some Jews and proselytes living in outside places and in Jerusalem preferred to have the books of the Law and the Prophets in the Greek language.

It is supposed that St. Stephen had been attached to one of these synagogues, and that this fact accounted for his going thither to urge upon his associates the message that Jesus was the Messiah. It has been assumed, with apparently good reason, that Saul of Tarsus attended the same synagogue; and that he was one of the disputants over whom St. Stephen, by the Lord's grace, seemed to have an advantage in these debates. Thus a bitter feeling was aroused.

It seemed to the Jewish rulers that this message respecting Jesus as the Messiah and a Jewish responsibility for His death, and respecting God's favor in raising Him from the dead, was a gross error which, being set before the people in masterly fashion, was likely to arouse a spirit of resentment against the rulers of the Jews and to be subversive of all law and government in Palestine. Indeed, these Christians claimed that because of this rejection of Jesus the Jewish nation had been rejected from God's favor, and that dire calamities were coming. Those committed to the old order of things refused to believe these prophecies of coming disaster.

St. Stephen's second battle was the one which preceded his death. The Sanhedrin, angry against him, suborned witnesses; that is to say, they bribed certain men to make complaint, charging St. Stephen with having blasphemed--with having declared Moses and the Law obsolete, with declaring that the Temple was no longer God's Temple. These witnesses put together certain isolated sayings of St. Stephen, which thus patched up, made the Truth to appear false and blasphemous. So it is with any matter. The form in which a statement is made has much to do with the impression which it makes. St. Stephen had said the very things that they charged; but by putting his statements together as they did, they misrepresented the essence of his teaching.

ST. STEPHEN'S DEFENSE

After these paid witnesses had given their testimony before the Sanhedrin, charging blasphemy--the penalty for which was death by stoning--the Sanhedrin, with a show of fairness, permitted St. Stephen to reply in his own defense. This he did in a masterly way, by taking up the thread of Jewish history and reciting it, showing his implicit faith in God's dealings with Abraham and in the promises there made. In orderly manner he brought the thought of his hearers down to the time of Moses and the giving of the Law, and reminded them that Moses had said that in due time God would raise up a greater Prophet than he. (`Deuteronomy 18:18,19`.) This great Prophet, St. Stephen allowed them to infer, was Jesus; and since Moses had particularly referred to Jesus thus as greater, it could be no disloyalty to Moses now to accept that greater Prophet. Thus one feature of the charge against St. Stephen was overthrown. He was not disloyal to Moses, but contrariwise.

As for the Temple, St. Stephen reminded his hearers that God first established the Tabernacle in the wilderness; and that by and by, in its stead, God provided the Temple at Jerusalem. It was no disrespect to the Tabernacle for them to believe in the Temple that Solomon built. God had now provided that a still higher Temple should take the place of the building made with hands. The higher Temple was the spiritual one, to be composed of the people of God who, as living stones, would be builded together for a habitation of God through the Spirit. As it was not blasphemy to accept the Temple of Solomon instead of the Tabernacle of Moses, neither should it be considered blasphemous to accept this higher, spiritual Temple, of which Jesus is the Head, or Foundation, instead of the typical Temple, built of wood and stone.

VICTORY IN DEATH!

So able, so logical, so convincing, were the words of St. Stephen that his hearers "were cut to the heart," not in a penitent sense, but with a realization that their cause was coming out second best. It is assumed that Saul of Tarsus was a member of that Sanhedrin. They no longer had any hope of justly charging St. Stephen with blasphemy. Their only hope now was that they could fasten upon something that he would say as being blasphemous, and on the spot rush him to his death.

The moment came. St. Stephen, full of his subject, preaching Christ and the blessings yet to come through Him upon Israel and the world, was radiant in face--like an angel of the Lord. And looking up toward Heaven he exclaimed, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God!" This was the signal for the Sanhedrin to raise a cry of blasphemy and rush upon God's messenger.

Just what he did mean by those words, we may not too surely say. Remembering that our best sight is with the eyes of our understanding, we might use the same words--not referring to anything seen by our natural sight, but merely to our mental view and our positiveness of its truth. Thus a blind man, catching the point of an argument, might truthfully say, "Oh, yes, I see now!"

R5858 : page 60

We may be sure that a mob was ready to follow the suggestion of the Sanhedrin. Mobs now, as then, seem ready for any kind of violence if they have a leader and a pretext, especially if the pretext and the leadership be along religious lines and from those recognized as authorities. There is in the fallen nature a ferocious, bestial disposition which seems blood-thirsty and only awaiting opportunity.

Pushing the minister of Jesus outside of their gates --for no execution was allowed on the inside--the crowd threw their clothing at the feet of the young man Saul of Tarsus. Thus he became their authority for the stoning. Then they stoned Stephen to death, he crying at the time, "Lord Jesus, receive my spirit"--my life-- and also, "Lord, lay not this sin to their charge!" This was St. Stephen's climax of victory--faithfulness unto death, and, withal, the loving spirit in which he received death through his enemies--the spirit of the Master, the same spirit which we should cultivate and manifest.

HEROISM IN THE TRENCHES

St. Stephen has set us an example. Indeed, examples are not difficult to find, showing what manner of persons we ought to be. The difficulty seems to be that none but those of fervent spirit and well instructed of the Lord profit by the examples. For instance, the world is today giving the Church a wonderful lesson in respect to faithfulness unto death. When the followers of Jesus look across the water and behold millions of men leaving home, family, business, pleasure and every consideration to obey the rulers of their lands--to go into the trenches and suffer the hardships and exposure and wounds and death, it seems truly marvelous.

We say to ourselves, "What manner of persons ought we Christians to be!" We have not been called to kill our fellowmen, but to do them good. We have not been called for a few cents per day of wage or possibly an iron cross or a name on some roll of honor, but have been promised glory, honor, immortality, joint-heirship with our Lord in His Kingdom. Moreover, ours is not only the privilege of helping men now instead of destroying them, but the blessed privilege also of helping them in the coming Age, from imperfections up to the image and likeness of God. Oh, what manner of persons ought we Christians to be! How faithful, how loyal!

Our Golden Text is impressive. Our enlistment is not for a few days, but undertaken with a full understanding that in order to gain the great prize we must lay down our lives in the Lord's service--faithfully, loyally. How many Christians have rightly understood what was signified by consecration of their heart to the Lord and by taking up their cross to be His followers through evil report or through good report? It is not too late yet to learn our lessons more thoroughly and to determine that by the grace of God we will be faithful unto death to Him who hath called us out of darkness into His marvelous light.

====================

R5859 : page 60

TWO BANDS OF GOD'S HEROES

--MARCH 12.--`HEBREWS 11:1`--`12:2`.--

FAITH HEROES OF THE JEWISH AGE--FAITH HEROES OF THE GOSPEL AGE--THE HOUSE OF SERVANTS--THE HOUSE OF SONS--EARTHLY PROMISES--HEAVENLY PROMISES--RESURRECTION TO PERFECT HUMAN NATURE--RESURRECTION TO DIVINE NATURE--THE CHRISTIAN RACE COURSE.

"Let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfector of our faith."--`Hebrews 12:2`.

THE Bible puts faith before works, because no works can be acceptable to God unless inspired by faith. Thus it is written, "Without faith it is impossible to please God." The Bible brings to our attention two distinct classes of Faith Heroes, both pleasing to God and both to be highly rewarded by Him. One of these classes preceded Jesus' day; the other class follows His day. The first class of Faith Heroes are therefore known as the Ancient Worthies; the latter class, with Jesus as their Head, are styled the sons of God. This distinction or division of God's servants, although clearly marked in the Scriptures, has been overlooked by the Lord's people until recent years.

No matter how faithful or loyal Enoch, Abraham, David, Jeremiah and others were, they could not be recognized by God as members of the House of Sons, because they lived before Jesus' day--before Jesus tasted death for every man. The Bible points out that the first man Adam was recognized as a son of God. (`Luke 3:38`.) From the time that sin entered the world through Adam's disobedience, God recognized none of the human family as His sons--all were sinners--until Jesus came and died, the Just for the unjust, that He might bring us back to God and open to us the door of sonship. It is in harmony with this that St. Paul declares, "Moses verily was faithful as a servant over all his House [the House of Servants], but Christ as a Son over His own House [the House of Sons]."--`Hebrews 3:5,6`.

Thus the distinction is clearly marked between the noble brethren before the Cross, the last one of whom was John the Baptist, and the noble brethren since the Cross, the first of whom were the Apostles. That John the Baptist was the last of the Ancient Worthies is attested by the Master's words, "There hath not arisen a greater Prophet than John the Baptist; and yet I say unto you, that he that is least in the Kingdom of God is greater than he."--`Luke 7:28`.

St. Paul makes this distinction between the Ancient Worthies and the Christian Worthies in today's lesson. He first of all recites the names of the prominent ones of the past--Enoch, Abraham, David, Jeremiah, etc. He declares their faith, and says that they were pleasing to God, noble, praiseworthy. Then he calls attention to the fact that they never received the promises which God made to them.

It should be remembered that God did not promise Heavenly things prior to Jesus' day. The promises to the Ancient Worthies, which inspired their zeal and devotion, were all earthly promises; for instance, the one made to Abraham--"Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."--`Genesis 13:14,15`; `17:8`.

St. Stephen calls our attention to the fact that this promise to Abraham is still secure and still unfulfilled. He declares that Abraham never received enough of that land to set his foot upon. On this promise he predicates the resurrection of Abraham, that in God's due time he may inherit the land, and that his faithful seed, or posterity, will inherit it after him.

On the other hand, the promises in the New Testament

R5859 : page 61

are only spiritual--Heavenly promises, "things above." The Christian Worthies are promised a share with Jesus in the Heavenly Kingdom which He is to establish at His Second Coming. They are to be His joint-heirs, "if so be that they suffer with Him that they may be also glorified together." (`Romans 8:17`.) The promise to these is that they shall be a Kingdom of Priests, or a Royal Priesthood; while the promise to the Ancient Worthies is that they shall be made "princes in all the earth."--`1 Peter 2:9`; `Rev. 20:6`; `Psalm 45:16`.

The Christian heroes are to have a change of nature from human to Divine, the beginning of this change being the begetting of the Holy Spirit in the present time, and the completing of the change being that of the resurrection--"changed in a moment, in the twinkling of an eye"--"sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spiritual body." But the Ancient Worthies, not having the begetting of the Holy Spirit to a new nature, will have a different resurrection; namely, to human perfection.

Contrasting these two classes of Faith Heroes, the Apostle in `verses 39 and 40` declares that the Ancient Worthies, "having obtained a good report through faith, received not the Promise [the things promised to them]. God having promised some better thing for us [Christian heroes, followers in the footsteps of Jesus], that they without us should not be made perfect." In other words, God from the beginning arranged that Christ should be first--Jesus the Head, then the Church, His Body; and after the perfecting of these, styled the First Resurrection, the Divine promises will begin to fulfil to the Ancient Worthies, and extend ultimately to "all the families of the earth."--`Genesis 12:3`; `Galatians 3:29`.

THE CHRISTIAN RACE COURSE

God has great blessings in store for every member of the human family willing to accept the same on the Divine terms. But the chiefest of all the blessings brought to our attention in the Bible are those found to be provided for the Church class--the Little Flock, to whom it is the Father's good pleasure to give the Kingdom, and the glory and the honor of association with Jesus in the work of blessing the world during His Millennial Reign.

The Apostle addresses this class in the two closing verses of today's Study. He urges us, saying, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God."

The Apostle is a forceful reasoner; for in these words he exhorts to look backwards at the list of Ancient Worthies and to consider what they endured and how faithful and loyal to God they were. Then he would have us consider them as though they were a cloud of witnesses watching us, to whom has been given this still greater blessing and privilege of becoming sons of God on the Divine plane, of attaining "the Divine nature."--`John 1:12`; `2 Peter 1:4`.

He pictures before our minds a great race-course, in which we are runners. He pictures Jesus as the Leader gone before, the One who has become the Author of our faith, the One through whom we are privileged to enter this race, and the One who has promised us grace sufficient for every time of need. He pictures to us how Jesus ran in this race and by faith looked forward to the joy that was set before Him by the Father. He pictures to us how loyal Jesus was, and what He endured--the cross and its shame. He pictures the Father's faithfulness in highly rewarding Jesus, seating Him at His own right hand of Divine Majesty. Then comes the exhortation, "Let us lay aside every weight," every hindrance, everything that would prevent our running grandly and successfully the race for this great prize which Jesus has obtained, and to which we are invited through the merit of His sacrifice.

The Apostle reminds us also that one of the greatest hindrances to our running this race is sin; that we are beset by inherited sin in our members; and that we need to run in the race not only perseveringly, but also patiently; for whoever would obtain so great a prize will need patience, will need to be proven and tested in all points as respects his loyalty and devotion to the Heavenly Father, to the Truth, and to the brethren. Only such as attain the character-likeness of their Leader in this narrow way may hope to be with Him and like Him, and share His glory; for God has predestinated that these shall all be conformed to the image of His Son. --`Romans 8:29`.

===================

R5860 : page 61

"LET YOUR LIGHT SO SHINE"

"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity."--`1 Timothy 4:12`.

WE RECALL that St. Paul was the writer of these words, that they constitute a part of his first Epistle to Timothy, a promising young Elder in the Church, one who had labored much with the Apostle in his work of the ministry. On one occasion Timothy was referred to by the Apostle as "my son Timothy." This was due no doubt to the fact that it was through St. Paul's instrumentality that the Truth had reached Timothy. On account of his youth he may not have realized his responsibility. He might have felt that many others in the Church were older than himself and would therefore be better examples to the brethren and better representatives of the Lord before men.

But the Apostle here exhorts Timothy to be an example of what a true believer should be. He urged him to "flee youthful lusts," to "stir up the gift of God" which was in him. Timothy was to make a special use of the talents and opportunities which were his. And in so doing he would be a worthy example--not only to believers, but of believers, so that not only might the Church see his life and general course, but others, those of the world, might also see this, and thus have greater interest in the Lord's Cause.

This example was not to be the wearing of a particular shape of coat or a particular cut of collar, nor was it in manifesting to the world eccentricities of life and manner--not so. His example was to be in his Christlike character. He was to glorify the Lord in his words--in what he would say, in how he would say it--in wisdom of speech. "Out of the abundance of the heart the mouth speaketh." Whoever would be careless in his language would reveal a careless heart. If Timothy had been careless in his words, others might have said, "You see that he thinks that he knows everything. See how he is always intruding himself." This would be especially unbecoming in one who was young. Thus he would have

R5860 : page 62

been despised as an example of believers, and others would be offended rather than helped.

Not only in word, but in his entire conversation was he to be an example. The word conversation, at the time our common version was translated, had the significance of conduct, manner of life. This advice is the counsel of wisdom in reference to us all as children of the Lord! The Apostle admonished Timothy with regard to his intercourse with the Church and with the world--Whether you eat or drink, whether you buy or sell, whatever you do, be a worthy exponent of the doctrine of Christ and of the effect of His Spirit in the heart.

In his charity, his love, Timothy was to be an example. This would include the ordinary thought of the word as now generally used, in the sense of dispensing largess. We do not know that Timothy had very much of this world's goods to distribute; but he could have charity in the sense of love, which is the comprehensive sense, the Bible sense, of the word. Love would not wish any harm to his neighbor, but would manifest interest in everybody, and even in the brute creation--wishing to do right, to be kind.

Love would serve the interests of others in spirit; it would come from the heart, from the inward disposition, not be merely in word or in outward conduct. Kindness and good-will would not be feigned from a sense of duty or to appear polite and thoughtful. It would be genuine. The spirit in which a thing is said or done has a great deal to do with its effect upon others. One who had wounded another might say, "There was not a word in what I said to which you could object." Ah, well! but it was the spirit in which it was said or done--the animus of it. This is an important matter to all the Lord's people. We are to remember the spirit of the Master--the spirit of consideration, of self-sacrifice, of righteousness, of love.

In faith, also, Timothy was to be an example to all with whom he came in contact. Of course the Apostle would mean here his manifestation of faith. One must have faith before he can manifest it. We have known Christians who, if they have a doubt about a certain feature of Truth or a weakness of faith, would discuss their doubts in the presence of those who were weak in the faith or who were of the world. This is a great mistake and productive of much harm. One never knows when a weak one may be present who might be greatly injured by words of doubt or distrust. Whoever is troubled by such doubts should go promptly to the Lord for help, that his faith may be firmly established; he should not discuss his doubts and fears with others unless as mentioned above, with the One who alone can help him. The Lord's people should not boast of how much faith they have--not so--but we should manifest our faith to others, our confidence in the Lord, by our peace under trial and difficulty. We should not merely say that we have faith, but should manifest it in our lives.

Timothy was counseled to be an example in purity. "Be ye clean that bear the vessels of the Lord." (`Isaiah 52:11`.) As the typical priests and Levites were instructed to wash and keep themselves continually clean, so the people of the Lord today, the spiritual Priests, the spiritual Levites, should be pure, clean, in word, in action, in thought. Whoever is not pure in his thoughts is very apt to be impure, unclean, in his actions, his words. Out of the heart proceeds the impurity. One person of impure mind might poison the minds of many.

Impurity may be given a broad or a narrow view, as circumstances may indicate. In the broad sense, it would be uncleanness, dishonesty, insincerity, in general. But in every sense St. Paul would have Timothy be a worthy example, so that all who took note of him would see how they ought to deport themselves. The Apostle expressed the same desire concerning Timothy that he expressed concerning all the Church--that he walk as the Apostle himself walked, that he be as self-sacrificing as he saw St. Paul to be. This was not a Pharisaical attitude--"I am holier than thou." But the Apostle demonstrated those principles of righteousness in the life that he lived, and he wished that Timothy should do the same.

Those qualities of character here enumerated by the Apostle should be shown forth--not merely by the Elders and the teachers of the Ecclesia, but by all who have made the same profession of being disciples of Christ. So far as our standing with God is concerned, we are all brethren one of another; and each of these brethren should seek to copy the Elder Brother, our Lord Jesus. Each one should seek to be a pattern to the whole flock of God.

===================

R5860 : page 62

MILITIA LAWS OF CANADA

DEAR BROTHER RUSSELL:--

With reference to letter in THE WATCH TOWER of November 15th last, giving excerpt from the Canada Militia Act, in connection with classes of persons entitled to exemption from military service under same, no mention was made of clause reading as follows:

"No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the Commanding Officer within the limits whereof he resides, his affidavit, made before some Justice of the Peace, of the facts on which he rests his claim."

We have procured an authorized copy of said Act, further copies of which may be obtained from the King's Printer, Ottawa, Ont., or possibly from any stationer, and enclose same for your information.

From the clause quoted above it would appear that no claim for exemption will be considered unless affidavits have been filed in accordance therewith, and you will notice from a perusal of the Act that all males, between the ages of eighteen and sixty are liable to be called out for military service, at home or abroad, at any time under same, no further Act or amendment being necessary.

In view of the fact that every effort is now being made to obtain recruits here, we being approached on the streets and in every conceivable manner, with a view to having us enlist, and, as the authorities propose to raise 70,000 additional men in the provinces of Manitoba and Saskatchewan during the next few months, they may deem it advisable to put this Act in force at any date. We would, therefore, be glad if you will kindly advise as to our methods of procedure in this respect, and, if you deem it advisable for us to file affidavits immediately (it being our opinion at present that we should do this as soon as possible), we would appreciate advice as to suitable wording of same, so as to give the necessary facts upon which to base our claims for exemption.

Perhaps you may also think it advisable to acquaint other Canadian brethren of the terms under which exemptions may be obtained, if desired, as it does not appear to be very generally known what has to be done in such cases.

Praying the Lord's richest blessing upon you, and trusting you will be able to visit us here ere long, I am,

Your brother by His Grace, W. T. HOOPER.

WHAT BIBLE STUDENTS SHOULD DO

The above letter is of great importance to members of the International Bible Students' Association residing in Canada. The full text of the law respecting militia and defense of Canada--Chapter 41 R.S. 1916--is published by S. E. Dawson, Ottawa. It could be ordered direct for, probably, five cents, or possibly could be obtained from any Canadian stationer. Its Eleventh Article enumerates exemption from service and includes "persons who, from the doctrines of their religion, are averse to bearing arms and rendering personal military service, under such conditions as are prescribed." 4 E. VII. c. 23, s. 12.

Paragraph twelve declares, as is pointed out in the foregoing letter, that "No person shall be entitled to exemption unless he has, at least one month before he claims such exemption, filed with the commanding officer within the limits whereof he resides his affidavit made before some Justice of

R5861 : page 63

the Peace of the facts on which he rests his claim. When exemption is claimed on any ground the burden of proof shall always rest on the person claiming it."

In harmony with the above requirement we advise that all Canadian members of the I. B. S. A., between the ages of 17 1/2 and 60 years, at once write out the following statement, drawn up by the Hon. J. F. Rutherford, make affidavit to it before a Justice of the Peace, and forward it, as directed, to "the commanding officer within the limits whereof he resides":

Dated at __________1916.

To the Honorable __________
Commanding Officer of __________
Honorable Sir:--

In accordance with the provisions of Chapter 41 of "AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," and known as "MILITIA ACT 4 E VII.," and particularly sections 11 and 12 thereof, I herewith hand you, to be filed as required by said Act, my affidavit setting forth the facts on which I rest my claim for exemption from liability to service in the Militia, and respectfully request that you cause the same to be filed as provided by said law.

Respectfully, (Signed) __________

AFFIDAVIT.

Province of __________}ss.
Dominion of Canada }

I, __________(name of affiant), being duly sworn, upon my oath state: That I am a male citizen of Canada, and am __________years of age; that I reside at __________; that I am averse to bearing arms or rendering personal military service under the conditions as prescribed by "Militia Act 4 E VII.," and I make this affidavit, as provided by section 12, subdivision 2 of said Act and of Chapter 41 of "AN ACT RESPECTING THE MILITIA AND DEFENSE OF CANADA," for the purpose of obtaining exemption from liability to service in the Militia, and the facts upon which I rest my claim for such exemption are as follows, to wit:

I am a Christian and the religious doctrines which I believe and hold preclude me from bearing arms or rendering personal military service; I am a member of the International Bible Students Association, a religious Association organized under the laws of Great Britain, with its chief office at No. 34 Craven Terrace, Paddington, London, England, and also with offices at No. 124 Columbia Heights, Brooklyn, N. Y., U. S. A., and which has classes or congregations throughout the Dominion of Canada; I subscribe to and am in harmony with the religious doctrines taught by said International Bible Students Association, which are, to wit, that all members thereof avow a full consecration of will, heart and life to God's service--as footstep followers of the Lord Jesus Christ and the doctrines and teachings concerning His Kingdom of Peace and good will; I am obligated by my conscience and by engagements with said Bible Students Association to "follow peace with all men," and to do violence or injury to none; that such is in harmony with the teachings of the Master, Christ Jesus, that His followers practise non-resistance; that the requirements of the International Bible Students Association are that its members be obedient to the "powers that be" in so far as their laws and requirements do not conflict with the teachings of Jesus Christ; that the provisions of said "Militia Act 4 E VII." are in conflict with the teachings of the Lord Jesus Christ, as I understand and believe the same.

Dated at__________
__________1916. (Sign here) __________
Subscribed and sworn to before
me, a Justice of the Peace within
and for __________, this __________day of
__________A. D. 1916.
__________Justice of the Peace.

Every WATCH TOWER subscriber is recognized as a member of the International Bible Students' Association. The WATCH TOWER being the official organ of the Association its yearly subscription price includes annual membership fee of all Associated Bible Students.

===================

R5861 : page 63

INTERESTING LETTERS

WELCOME BACK, DEAR BRETHREN!

DEAR BROTHER RUSSELL:--

You are the first person I have acquainted with the fact of my return home to fellowship with the brethren here at Victoria, B. C. I find myself, through my Heavenly Father's grace, brought back into the most blessed fellowship on earth, after being severed from that same fellowship for now six years.

You will doubtless remember me at Manchester, England, and how I, with some others there, saw cause to secede from the brethren on the subject of the Sin Offering. Well, I am happy to state that I now see that that action of mine was not justifiable and that I did wrong. I now wish to express my heartfelt shame for all the sorrow and pain such action caused to so many of my brothers and sisters in the Truth in England and Scotland, and most especially to yourself, for I am so much indebted to you for the Truth, on which I stand and in which I rejoice.

By God's grace, and abiding in Him, I will re-devote myself to Him and His Cause, show Him my love, live up more and more to Jesus and "toe the mark" for the Prize. Meditating on the `thirteenth of 1 Corinthians` brought me to see the error of my way--together with God's providential dealings with me. Oh, that all, like myself, would or could see their mistake and come back again; what rejoicing there would be in many hearts and what gladness to the heart of our Heavenly Father and our dear Lord and Savior and to all of like precious faith!

May the grace of Him who called you, dear Brother, and of our most precious Lord, abundantly sustain you to the end!

Sorrowfully and gratefully,

Your brother in Christ, J. T. HODGE.--B. C.

CALLED AGAIN TO TENT-MAKING

DEAR BROTHER RUSSELL:--

In terminating my services with the Society, I wish to express my thankfulness to the dear Lord, and to you His servant, for the blessed privilege which has been mine during the past two years, of engaging in the Pilgrim work.

In this period I have had many blessings, and learned many lessons, not the least important of which is to more humbly value my few talents. The responsibilities of a "teacher" have frequently weighed very heavily upon my heart, lest by careless word or thoughtless act I stumble one of the Lord's little ones. I feel that I have not at all times acted or counseled as wisely as, under the circumstances, I might have done. But He whose eye sleepeth not will overrule.

Knowing of your care for all the churches, and how heavily their spiritual interest weighs upon your heart, I am prompted to call your attention once more to the flood of literature and "sermonizing" now being forced upon the attention of the brethren. Some of this literature is advancing very subtle error; much of it is of doubtful value and considerable calculated to confuse or discourage the friends. The SCRIPTURE STUDIES and WATCH TOWER articles, in my judgment, could serve far better the issues in question.

While some slackness respecting faithfulness to their Vows and the systematic reading of the SCRIPTURE STUDIES can be noted since October, 1914, yet on the whole, I am glad to say that the general spiritual condition of the brethren is much improved.

The WATCH TOWER for Jan. 1st is very encouraging. May the Lord continue to bless you His servant, as you faithfully sacrifice of your time and comfort in ministering to our spiritual needs. With sincere Christian love to yourself and the Bethel family, I am

Your servant in the best of bonds, WM. A. BAKER.

THE MINISTRY OF SORROW

BELOVED PASTOR RUSSELL:--

In THE WATCH TOWER of November 15 there appeared that most beautiful setting forth of "The Ministry of Sorrow." I want to impose on your most valuable time to tell how much I appreciated and do appreciate the article. Not that each TOWER does not contain most helpful and precious food, but as contrasted with the many things I have read along this line, the "Ministry of Sorrow," referred to above, is incomparably sweet. It has opened my eyes to a field of service I had not heretofore seen.

One Class that I visited have what they call their "Up-to-Date Meeting," which is given to careful study and analysis of such WATCH TOWER articles. Thus the application of doctrine to personal experience is more thoroughly impressed. I am sure from my own experience that many of the good things appearing in THE TOWER can be reread and studied with much profit.

We are sure, beloved Brother, that none could minister such things except he had the experience of such a ministry.

Thanking you for your ministry of love, and praying the Father's continued blessing upon you in such a ministry, I remain with much love,

Your Brother by His grace, W. M. BATTERSON.

====================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVII. MARCH 1 No. 5
A. D. 1916--A. M. 6044

CONTENTS

"Ye are Bought With a Price" 67
  Divine Paradox--Liberty Through Bondage 68
Treasures Laid Up in Heaven 69
  Balm of Gilead for Broken Hearts . . 69
  Incentives to Faithfulness 70
  Heavenly Pilgrims Nearing Home . . 70
Second Epistle of St. Peter 71
  The Fire a Needful Kingdom Preparation 71
Philip and the Ethiopian 72
  An Earnest Truth-Seeker 72
The Great Multitude 75
  Two Companies--Two Rewards . . . 76
Expecting a Personal Anti-Christ . . . 76
  The Editor's View is Different . . 77
The Truth in South Africa 78
Interesting Letters 78
  Blessed Australasian Convention . . 78
  Do Not Take Anybody's Say-So . . . 79
The Daily Cup (Poem) 79

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

P. O. CHANGES--RENEW IN SAME NAME

Hundreds of Post Offices are dropped in favor of new ones every year. Any change in yours should be immediately reported. Sisters renewing WATCH TOWER subscriptions should give the same initials as at first or mention the change, and thus save us and themselves much trouble.

R5868 : page 66

ENTERTAINMENT OF THE PILGRIMS

All friends of the Truth properly feel it an honor and a privilege to entertain the Pilgrim Brethren during their brief stays. However, the interests of the Truth and the comfort of the Pilgrims should also be considered. The Elders, or, under their direction, the Class Secretary, should see to it that Pilgrims are entertained in homes where they will not be a burden and where they will be comfortable. Those who travel and preach continuously are more or less under a nervous strain and need comfort, proper rest, and some degree of privacy for meditation. All having the interests of the work at heart should, therefore, cheerfully cooperate that the Pilgrim may be entertained in a home where accommodations are suitable.

The entire Class would surely be disgraced if the Society's representative were otherwise treated. We are sure that only thoughtlessness on the part of some has made this suggestion necessary.

==========

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for April follow: (1) 5; (2) 196; (3) 263; (4) 46; (5) 102; (6) 37; (7) 114; (8) 145; (9) 99; (10) 214; (11) 191; (12) Vow; (13) 7; (14) 182; (15) 290; (16) 14; (17) 279; (18) 198; (19) 154; (20) 273; (21) 221; (22) 324; (23) 8; (24) 261; (25) 166; (26) 72; (27) 195; (28) 272; (29) 1; (30) 286.

===================

R5859 : page 67

"YE ARE BOUGHT WITH A PRICE"

"Ye are not your own, for ye are bought with a price. Therefore glorify God in your body."--1 Corinthians 6:19,20.

WHAT different sentiments these inspired expressions of the great Apostle awaken in different hearts! To the heart of the fallen natural man these statements are very objectionable; but to the heart fully in harmony with God and His glorious Plan they are precious words, full of comfort and joy. The proud, unregenerate heart convinces itself that it did not need to be bought; that it needed no redemption; that it has no very serious ailment of sin. It may be ready to admit--and indeed could surely not dispute--that it is imperfect; that tried in the balances of justice, it would be found wanting. But to itself these lacks are very slight and insignificant, and deserve but trivial punishment; and it expects to bear that punishment, and believes that it does bear it to the full in the troubles and trials of life.

The natural heart believes in a great First Cause of some kind, which it calls God, or sometimes merely the principle of Good. It believes in certain laws of nature, which it holds are unalterable and irrevocable. That there is such a thing as forgiveness for sin, it denies. It is therefore wholly out of harmony with the Gospel proposition of a Sin-offering, "a Ransom for all," an opportunity for reconciliation to God through the merits of a Redeemer. It denies any need for reconciliation. This class of unbelievers are in many respects the most hopeless; for they have a sort of worldly-wise philosophy which so fills their minds that it hinders them from seeing the force and beauty of the true philosophy of the Bible. They are usually blind to the simplest logic that could touch this subject, as presented in the Scriptural declarations, "The wages of sin is death," and, "The soul that sinneth, it shall die."--Romans 6:23; Ezekiel 18:4,20.

While these cannot and do not claim perfection, it seems never to have occurred to them that all imperfection is unrighteousness, sin; that the judgment of a perfect, righteous God would properly and naturally be that what He cannot approve must be destroyed; and that only that which His righteousness approves, only that which is perfect, will receive His blessing and be granted perpetuation of life. Not until this view is grasped are any prepared for the Message of the Gospel--the Message that God is operating in Christ for the reconciliation of the world to Himself. Only as the natural man comes to see that "the wages of sin is death" is he able to see that "the gift of God is eternal life, through Jesus Christ our Lord." Only then can he realize that "he that hath the Son hath life, and he that hath not the Son of God hath not life" eternal. Not until then will he realize that "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."--Romans 6:23; 1 John 5:12; John 3:36; 1 Corinthians 15:21,22.

"THE MEEK WILL HE TEACH HIS WAY"

But our inspired text gives offense in another respect to the natural man, or to the man who has fallen from grace; it hurts his pride. It implies that he is being treated as a mere slave, or chattel, to be bought or sold. What could be more galling to the proud, unregenerate heart than such a thought? Nevertheless, the thought that we are purchased, and hence are by right the bond-slaves of Him who purchased us, is everywhere held forth in the Scriptures; and the meek, the humble-minded, alone are able to receive it and appreciate it.

These hear the Apostle's statement that all were "sold under sin" (Romans 7:14), and they realize the truthfulness of the declaration. They find abundant evidence in themselves and in the entire human family that all mankind are "slaves to sin"; they find the "law of sin in their members" and in all others. They find the power of sin so strong that it cannot be fully broken by any; that, although it may be fought against, nevertheless it holds over the whole race of man a mastery that the enslaved ones cannot fully overcome, even with their most earnest efforts. They thus see in the Apostle's words (Romans 5:12-21) representing Sin as a great task master ruling the world, a very grim, but very truthful picture of the facts.

Such inquire of the Word of God, How comes it that God, who is Himself the embodiment of all that is good, pure and lovely, all that is perfect, has brought into existence human offspring under such bondage to sin through imperfection? They ask, Does not the Bible declare of God, "All His work is perfect"? (Deuteronomy 32:4.) Why, then, this universal imperfection, this general subjection of mankind to the power of sin? The true answer can come from one source only--the Word of God; and that gives the only satisfactory answer, the only one that meets all the requirements of the conditions as they are known to man.

The Word declares that God's work was perfect in the creation of man in His own image in the beginning; but that the creature, being endowed with free moral agency, rebelled against the law of his Creator, and thus by self-will, self-gratification, brought himself under the

R5859 : page 68

penalty previously threatened if he proved disobedient to his Creator's just command. The sentence was, "Dying, thou shalt die." This deliberate act of disobedience on the part of our first parent, Adam, not only brought himself under this death-penalty, but his posterity all shared in his subjection to death, and in the slavery to sin consequent upon his alienation from God and his failing powers as he more and more passed under the power of death.

So then the fact that Adam sold himself and his posterity yet in his loins to Sin, for a momentary gratification of self, meant not only his own enslavement, but also that of all his progeny who should afterward be born. These are the facts of the case. All of Adam's children can say with the Psalmist of old, "Behold, I was shapen in iniquity, in sin did my mother conceive me."

DOCTRINE OF TOTAL DEPRAVITY UNSCRIPTURAL

Here we come to the thought which was evidently in the minds of some of the early reformers when they propagated the doctrine of Total Depravity, which is held by many at the present time--at least theoretically--but from which we must dissent. We hold with the Scriptures that as a result of Adamic transgression there is a general depravity which extends to every member of the human family, so that "there is none righteous, no not one." (Psalm 14:3; Romans 3:10.) But we deny that this depravity is total depravity; we deny that any individual of the human race is totally, hopelessly, in every particular, depraved, without anything that is good or commendable. The only sample of total depravity of which we have any knowledge is Satan himself, the father of lies and of every wicked work.

But general depravity is bad enough; and being so general, no man should have any difficulty in finding, to some extent at least, the portion of it which he has himself inherited and cultivated, as well as discerning it in his fellows. Some are more depraved than others; some have the original likeness of God less blurred and defaced in their nature and character. In harmony with the Scriptural statements that we were "shapen in iniquity," that the heart of man is "deceitful above all things and desperately wicked," every discerning person whose eyes have been opened to recognize depravity can note the evidence of it everywhere, even in young children. Self-will, passionate obstinacy and ill-temper are often to be noted in infants but a few weeks old. And very patient should be the parent, as well as very attentive and thorough in the correction of the child, when he remembers that the very traits which need correction have come down to the child from himself. Thus the Christian parent should be not only the most thorough in the matter of training up his child in the way that it should go, but also the most kind, loving and patient in giving this correction and training.

FALLEN HUMANITY'S ONLY HELP IN GOD

We have then before our minds the fact and the general prevalence of sin and know whence it comes. Thus we see the force of the Apostle's words when he personifies sin as a tyrant-master, and represents mankind as Sin's slaves, to whom he pays his wages--death. We have seen that God is not blamable for man's enslavement to Sin. While only the extreme wages of sin are mentioned in the pronouncement of the death-penalty, yet before the full payment of the wages of sin, we receive, incidentally, many of the aches and pains and difficulties, mental, moral and physical, which the great taskmaster, Sin, imposes. And as a groaning creation travailing together in pain under this hard master and suffering from his cruel lashes, all long for deliverance; and some of us have cried out to God for help--for salvation from sin and death to righteousness and life; and our prayers have been heard.

God wishes us to learn very thoroughly the lesson of the "exceeding sinfulness of sin," of its gall and bitterness, and of the hopelessness of any deliverance except that which He provides. Personal experience has proved to us that we are powerless to deliver ourselves from this slavery; that in order to overcome the Wicked One and his arts and wiles, which take firm hold upon us because of the weaknesses of our flesh through the fall, we need a power that we do not by nature possess. Finding that we are powerless to help ourselves, we at first naturally look to one another for aid, and indeed might get some aid from others. But we soon learn how little real assistance can be given or received from natural sources. And when we have learned the lesson which the Scriptures teach, that all are born slaves to sin, then we see the utter helplessness of our condition as a race.

All who come to realize the true situation, and to feel the bondage and need for deliverance, may thus see that the only hope is in God. If they reflect that it was God Himself who pronounced the sentence of death, and that He could not annul His own sentence nor transgress His own laws, let them reflect also that as He has infinitely superior power to ours, He has also superior wisdom; and that He may know how to accomplish that which to us would seem an impossibility. And this is the case. He has provided the way, which all mankind will see in Jehovah's own good time, now very near. The price has been furnished for man's full deliverance; and although thus far this price has been made applicable to only the few, yet its application for all is soon to be made.

DIVINE PARADOX--LIBERTY THROUGH BONDAGE

A realization of personal responsibility to the Redeemer who purchased them, and to the Heavenly Father who provided the arrangement for salvation from Sin and Death, lies at the foundation of all true consecration to God through Christ. As soon as the grateful, believing, ransomed one hears of the blessing which is offered him, he properly inquires, "Lord, what wilt Thou have me to do?" Then he learns that the new Master does not wish any but voluntary servants; and that, having provided for his release from the bondage of sin, He will nevertheless permit him to go back again if he chooses to his former service of Sin, and to continue to receive its wages of death. He learns the terms upon which he may be received. He learns that to be a servant of the new Master, Christ, is a very great privilege. He learns the blessedness of the Divine paradox, that to be a bond-slave to Christ is liberty in the truest and most real sense; that he becomes at once Christ's bond-servant and His "free man." (1 Corinthians 7:22.) So all along through this Gospel Age there have been some who have gladly owned themselves the bond-slaves of the Father and of the Lord Jesus Christ.

These precious souls rejoice to acknowledge and to avail themselves of God's gracious and loving arrangement through His Only Begotten Son--the Ransom given on Calvary. They are glad to recognize that they are "bought with a price," and are "not their own." And as they learn of their unspeakable privilege of joining with our Lord Jesus in His sacrifice, of following in His footsteps even unto death, they accept His terms with rejoicing

R5859 : page 69

and thankfulness. These leave the world and all to follow Jesus, and if they abide faithful unto death, they shall share with their Lord in all His glorious spiritual inheritance. But we have now come down to the end of the present Order, and severe and subtle are the temptations and testings which must be undergone to prove our entire loyalty to the Lord and to the Covenant which we have made with Him.

"Jesus, loving Savior, only Thou dost know
All that may befall us as we onward go;
So we humbly pray Thee, take us by the hand,
Lead us ever upward to the Better Land."

===================

R5862 : page 69

TREASURES LAID UP IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."--Matthew 6:19-21.

PLEASURE, delight, joy, comfort--all these sentiments are suggested to us by the word treasure. Our thoughts, our hopes, our plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive baubles, mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat, and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appear with special force, when calling them to come to Him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18.) His love and His precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing. Many storm-tossed mariners upon life's ocean, discouraged and despairing, bereft of all hope, have found that these very experiences were the means of leading them to the Haven of eternal Refuge. There alone true blessing and safety can be found; there alone is the real treasure, far exceeding the choicest treasures of earth.

We think of the experience of a dear brother who recently found the Lord, when his earthly treasures had been swept away from him, all the savings of years, through conditions brought about because of the European war. He had lost all hope and was about to end his life by his own hand, when Present Truth was brought to his attention. He listened, then embraced it with joy, securing the SCRIPTURE STUDIES. Afterward he stated that he now knew why the Lord had permitted him to meet with such reverses--it was to lead him to Himself. How this dear one can now rejoice in his sorrowful experiences and realize that he has gained in exchange the "Pearl of great price," beside which all other treasures pale into insignificance!

Truly, in this our day, as never before perhaps, would all who have the spirit of a sound mind to any degree be longing for a treasure which will be secure, a rock upon which they may plant their feet, one which will securely hold in these days of stress and uncertainty, when men feel that everything is slipping from beneath their feet, when nothing earthly is sure, when fear with distress is on every hand. At such a time as this, how blest are we who are safe-sheltered in the cleft of the Rock of Ages, which cannot be shaken by the mightiest earthquake shock! How unspeakably precious is the treasure which we have laid up in Heaven; for we know our treasure is safe, where no storms nor billows can touch it.

THE TREASURES WE LAY UP IN HEAVEN

The all-important question for those who seek this great treasure then is, How can we lay up treasure in Heaven, and what kind of treasures are those which are to be stored up in the Heavenly depository? We have the assurance of the Divine Word that everything that is pure, holy and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfailing Refuge in every time of need, our daily Joy and Solace and Comfort.

When we have gained this Treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us--"neither death," which to His loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with Him that we may also share His glory, and which permits further works of loving service for Him whom we love; "nor angels, nor principalities, nor powers," for these cannot harm us who are sheltered in Christ; "nor things present, nor things to come"; for "all things shall work together for our good," and in every trial He will direct the issue that we may be able to bear it; "nor height" of temporary exaltation; "nor depth" of trouble or sorrow, for our Refuge and Strength is ever near; "nor any other thing" in creation, for He has promised to "keep the feet of His saints," and that nothing shall touch them as New Creatures in Christ, and that His presence shall go with them wherever they may be.--Romans 8:35-39; 1 Samuel 2:9; Luke 10:19; Exodus 33:14.

Nor will any other creatures either in Heaven or in earth receive such marks of special favor as are and ever will be the portion of the beloved Bride of Christ. Although the whole family in Heaven and in earth will be blessed through Him, His Wife, cooperating with Him in His work, will alone be His companion, His confidante,

R5862 : page 70

His treasure. Hear the Lord's exhortation to the Bride class: "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for He is thy Lord, and worship thou Him." (Psalm 45:10,11; Canticles 4.) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This Bride of Jehovah's Son is to reign with Him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's Wife will be raised, with such humility as those who realize that it was not through any worthiness of their own that they were chosen to so high an exaltation, but that it was all of Divine grace? Clad in the glorious Robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King.

Having this confidence, we can with unspeakable joy and gratitude lay hold of the exceeding great and precious promises which are ours through Christ, and without presumption press along the line toward the prize of our High Calling, humbly trusting that He who has begun the good work in us will complete it unto the day of our glorification with our Bridegroom in the Heavenly Kingdom, when we shall be presented before the Father "without

R5863 : page 70

spot or wrinkle or any such thing," gloriously complete and perfect, in the most absolute sense, fitted and prepared for the wonderful work which we shall share with our blessed Lord and King.

INCENTIVES TO FAITHFULNESS

Listen to some of the blessed and inspiring promises with which the Father and the Son cheer the Bride: "Thine eyes shall see the King in His beauty." Ye "shall be Mine, in that Day when I make up My jewels." "I will give thee to eat of the hidden manna, and I will give thee a white stone [a precious token of love], and in the stone a new name written [the name of our Bridegroom, henceforth to be our name] which no man knoweth saving he that receiveth it." "Lo, I am with you alway." "And if I go away, I will come again, and receive you unto Myself, that where I am, there ye may be also [and He has come, He is even now present, and will soon receive us unto Himself forevermore]." "Ye have not chosen Me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To Him that overcometh will I grant to sit with Me in My Throne."--Isaiah 33:17; Malachi 3:17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; Revelation 2:10; 3:21.

Precious promises are these, wonderful words of life! Let us count them over and over again, that all their sweet significance may sink deep into our hearts and bring forth their blessed fruitage in our lives. May they cheer us in every dark and trying hour and reinforce our waning powers with renewed vigor, courage and zeal, that we may press along the narrow way until indeed our "eyes shall see the King in His beauty." What wondrous treasures do we thus find laid up in Heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the Apostle intimates clearly that our Heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time.

One of the treasures which we may lay up in Heaven will be the marks of just approval and distinction among the good and holy beyond the veil, which patient endurance of affliction, unwavering trust under crucial trials and testings, diligence in the King's business, will secure to us. Treasures of mind and character, too, we shall find laid up in Heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us.

Other treasures will be all the true and noble friendships which have been founded in truth and righteousness here on earth, whether they be on the spiritual or on the natural plane. For instance, one on the spiritual plane will not be disposed to forget or ignore the loving loyalty of a former friend, who from time to time administered the cup of cold water to the thirsty soul battling with the heat and dust of life's desert way, and who did this because the one ministered to was a disciple of Christ.

But especially sweet will be the spiritual friendships begun and cherished here, which will bloom and blossom in still greater vigor when transplanted into Heavenly soil and atmosphere. And what a treasure we shall find in the gratitude and love of those to whom we have ministered here in times of special need, and to whom we have carried the Living water and broken the Bread of Life! Who can measure the joy unspeakable that shall be the heritage of the faithful when we shall find all these precious treasures beyond the veil! When we view these treasures with unclouded eyes, and realize that they are ours forever, shall we not feel infinitely repaid for any sufferings and hardships we have borne in our brief earthly pilgrimage?

HEAVENLY PILGRIMS NEARING HOME

Then, dear brethren and sisters in Christ, let us keep our eyes steadfastly set upon the Heavenly, eternal things. Let us more and more lay up treasures where "moth and rust cannot corrupt and where thieves cannot break through and steal." (Matthew 6:20.) If our hearts are upon the Heavenly treasures, then the disappointments and afflictions of the present life cannot overwhelm us. Whatsoever things are worthy the aspiration of the spiritual sons of God are our real treasures, and they are the only things that are worth while. What care we for the illusive bubbles of this poor life, so soon to burst and disappear? Then, as sings the poet:

> "Let us touch lightly the things of this earth,
> Esteeming them only of trifling worth,"

not worthy to be compared with the glory which shall be revealed in us, if we faint not by the way, but with our pilgrim's staff in hand shall press along the Heavenly road until we reach the goal of our hopes.

As the sun sinks at the close of each day, and the shadows gather around us, how sweet to sing, "I'm one day nearer Home!" We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe that it will not be very long.

====================

R5863 : page 71

THE SECOND EPISTLE OF ST. PETER

"The Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."--2 Peter 3:10.

WHILE those of our number who have been for some time familiar with Present Truth well know the presentations which St. Peter gives in this general letter to the Church, it is well that we frequently have our pure minds stirred up by way of remembrance concerning these important things, "lest at any time we should let them slip."--2 Peter 3:1,2; Hebrews 2:1.

In this Epistle the Apostle is urging upon the whole Church the importance of developing the fruits of the Holy Spirit. Then he reminds them of the vision of the coming Kingdom which he himself and St. James and St. John saw in the holy mount. He points out the need that careful attention be given to the study of prophecy. He warns them of the false teachers who will be manifested among them. He reminds them of the condemnation and overthrow that came to the angels who turned from obedience to God, of the catastrophe that befell Sodom and Gomorrah because of their corruption, of the destruction of the ungodly in the great Deluge, of the perverse and wicked course of Balaam the prophet, and its consequences. Then he charges that some of them were following his course, and next he discusses the fact that things will not always continue as they have been; that evil shall not always triumph; but that a great change impends, which will be the introduction of a new feature of the Divine Plan; namely, the establishment of God's Kingdom upon earth.

St. Peter indicates that this great change will come very suddenly--a radical change such as came in the days of Noah, a very sudden catastrophe, the coming of which will be scoffed at by those having a form of godliness without its power. (2 Peter 3:3,4.) This catastrophe he pictures as a great conflagration. The "heavens" will take fire and be consumed. Then the "earth" will take fire and be burned up. The "elements" will all dissolve with the fervency of the heat.

THE FIRE A NEEDFUL PREPARATION FOR THE KINGDOM

In reading this prophecy the majority of Christian people seem to think that there will be a literal burning up of the material heavens and earth. But, as we have pointed out for many years, we think that there is a more logical explanation of this prophecy, and that its fulfilment has already begun. This great Time of Trouble, which follows closely the Second Coming of Christ, will be an experience the like of which never was since there was a nation. (Daniel 12:1.) In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. (Psalm 46.) This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens"; in still another picture it is a great "fire." (Isaiah 66:15; Jeremiah 4:13; 23:19,20; 30:23,24; 1 Kings 19:11,12; Revelation 7:1-3; Daniel 7:2; Zephaniah 3:8; etc.) The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression a fiery horse. It is the fire of God's wrath against sin that is being manifested at this time and will continue.

We are to remember that the Second Coming of our Lord is to bring a time of refreshing and of restitution to all mankind (Acts 3:19-21); and we must interpret these

R5864 : page 71

symbols denoting trouble in harmony with this Scriptural declaration. The word "heavens" is a figurative term for the present religious institutions--ecclesiasticism. The fire will extend to the social structure, the social order of things. The social, political, financial and ecclesiastical systems together make up our present order. The ecclesiastical systems will, we believe, go into destruction first, according to the Bible. The fire will next affect the social and industrial organization--merchandise, capital and labor, society, etc. It will devour the capitalistic elements, the banking elements, the political elements, the religious elements, the industrial elements. All these will be "melted," "dissolved"--they will separate, part company, fail to keep together, and will be swept away.

If this great cataclysm of trouble were all we had to which to look forward, we would think it the course of wisdom to say nothing about it. We would say, Do not think about it or speak of it; for it will be bad enough when it comes. But when the Bible tells us that the great trouble is designed merely to sweep away these outgrown religious systems, social systems, political systems, etc., and that God will on the wreck of all these things establish the Kingdom of Messiah for the world's blessing, then we are glad of the trouble, and see that it is the necessary thing. This knowledge would be a great comfort and relief of mind to many bewildered ones who see the trouble coming on with increasing momentum, yet who cannot see the ultimate good to result, who feel that revolution and anarchy are confronting the entire world, but see not the golden lining to the black clouds of trouble.

The principle of disintegration and reconstruction is constantly operating in nature. The rocks are disintegrating; and this process keeps the soil enriched and promotes vegetable growth. Animal and vegetable organisms are continually disintegrating, and furnishing elements for new formations, new organisms. There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disintegration of present arrangements before the seed of Truth can be planted that will bring forth the fruitage of the New Dispensation. During this Gospel Age God has been guiding those who have already been disintegrated, and who are yielding themselves to His reconstructive processes. The world will need this great Time of Trouble. They are not in the attitude of the class who are now seeking God and endeavoring to do His will. If we had the power to shield any of our worldly friends from this trouble, we believe that by so shielding them we would be doing them a real injury instead of good.

PROPER ATTITUDE OF THE SAINTS

God's dealings with the world in this time will be the work of a skillful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient. The Lord intimates that during this Time of Trouble those who shall seek righteousness and meekness may have at least a measure of protection granted them. (Zephaniah 2:2,3.) But as for those who are not seeking after righteousness and meekness, it will be better for them to go through the trouble, in order to prepare them for the great blessing to come later. The Apostle's argument is that the present order of things is not satisfactory to anybody who has the right attitude of heart.

The long foretold Time of Trouble, such as never was

R5864 : page 72

and never will be again (Daniel 12:1; Matthew 24:21,22), has begun. Daily the heat of human passion is growing more intense. In view of this approaching dissolution, now at the very door, what should be our attitude of heart? What should be the course of those who are prospective citizens of the great Government about to be established, which will control the affairs of earth under the headship of Christ Jesus, earth's rightful King? We should remember that in order to become of the Kingdom class which is to have the rulership of earth for a thousand years, we must be separate from the aims, ambitions and policy of the present order. One of the essentials is that we recognize the vast difference between the present order of things and the New Order now at hand, and that we take our stand accordingly. In the meantime, we should do good unto all men as we have opportunity, especially to the Household of Faith, our brethren in Christ.

As loyal children of the Great King of the Universe, who is now about to inaugurate His Kingdom in the hands of His Son, we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." We rejoice in the evidences which we see all about us that our prayers for this Kingdom are now to be answered. Meantime we must live in harmony with this prayer. As St. Peter reminds us, "What manner of persons ought we to be," in all holiness of life, in separateness from the world! The Apostle puts this solemn question right home to us. It is applicable now as never before.

Let us lay these precious words to heart; for we stand in the very presence of the Great Judge of all the earth. These exhortations and encouragements, which were primarily addressed to the Church who lived over eighteen hundred years ago, and which have served a purpose of good all along down this Gospel Age, are especially meant by the Spirit for those of the Church who are living in this very Day of God. How favored are these above all the people of the world and above the masses of professed followers of Christ, who have not this knowledge!

The Apostle's words near the close of his Epistle, should be of special comfort and cheer to us now, in this brief waiting time since the close of Gentile Times. He says, "And account that the longsuffering of our Lord is salvation." (2 Peter 3:15.) How glad of this little extended time some of the Lord's dear ones are, who have come into the knowledge of Present Truth and consecrated themselves to God since October 1914! And how glad are many of Christ's followers who have longer known of these precious truths, that the Lord has mercifully granted them a little further time to make their calling and election sure! Perhaps some of these were not ready when the Gentile Times closed.

"Wherefore, brethren, seeing that ye look for these things [the overthrow of the existing order and the establishment of the glorious Kingdom of God's dear Son], be diligent that ye may be found of Him in peace, without spot, and blameless"; for our Lord "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy....Amen."--2 Peter 3:14; Jude 24,25.

===================

R5864 : page 72

PHILIP AND THE ETHIOPIAN

--MARCH 19.--ACTS 8:26-40.--

ANOTHER FAITHFUL DEACON IN THE EARLY CHURCH--A GENTILE FEELING AFTER GOD--COORDINATION OF DIVINE PROVIDENCES BRINGING THESE MEN TOGETHER--DEACON PHILIP'S SKILLFUL USE OF TACT--DIVINE BLESSING UPON HIS EFFORTS--THE GOSPEL ONLY TO THE MEEK--THEY WILL BE TAUGHT OF GOD--LESSONS FOR TODAY.

"Understandest thou what thou readest?"--Acts 8:30.

DEACON PHILIP, the instrument of Divine providence in starting the Ethiopian eunuch in the narrow way of discipleship--and through him probably introducing the "good tidings" into Africa--was just such a man as the Lord is pleased to use as His mouthpiece in the service of the Truth. Having proven himself faithful in the inferior work of serving tables, he had been advanced, and been made an ambassador for God in the preaching of the Gospel at Samaria; and the present lesson shows him still further guided and used of the Lord in His blessed service. There is an encouraging lesson here for all who have the same spirit--the same desire to serve the Lord and His cause. Faithfulness in little things is sure to bring larger opportunities.

We are not informed by what means the Lord "spake to Philip," sending him to the road in which he would find the eunuch's chariot. We may be sure, however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord used miraculous means of communication, more than at present--doubtless for the very purpose of establishing the faith of His servants as well as their work. Today we walk more by faith, less by sight and miracle. Yet so bright is the light shining upon the Divine Plan and Word that we may safely say that we have much advantage every way, even over those of that time. We are to remember that up to the time of this lesson there were no New Testament writings; nothing, therefore to guide the Apostles and early Evangelists except the more or less miraculous interpositions of God's providence.

Even after we have learned of God's particular care for all of His people, we are inclined to surprise that a solitary individual should be so particularly cared for as was this eunuch--that a special messenger should be sent to him for his instruction in righteousness. Very evidently Divine providence does not regard the going of all mankind to this same degree. Very evidently there was something in the character of this eunuch, something in his heart-attitude toward God, that was pleasing and acceptable to the Lord, and caused the working of this miracle on his behalf--that he might have needed instruction in the Truth.

AN EARNEST TRUTH-SEEKER

The eunuch belonged to the kingdom of Meroe, which lay on the right bank of the Nile River, from its junction with the Atbara as far south as Khartoum, and thence to the east of the Blue Nile, to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come in contact with, and been impressed by, the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel's "seventy weeks," of special favor; for this eunuch was not a Jew in the fullest sense--eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation.--Deuteronomy 23:1.

Up to this time the eunuch, like Cornelius and the believing

Samaritans, had been a part of the Lazarus class,

R5864 : page 73

lying at the gate of Dives, desiring to be fed with some crumbs from the bountiful table of blessing and promises which God had spread for Israel. Now the change had come. The House of Israel had been cast off; the end of Israel's special favor as respects the Gospel had come; and the time to receive the Lazarus class to Abraham's bosom had arrived. Philip as an angel, or messenger, of the Lord was sent to carry this representative of the Lazarus class to the arms of Father Abraham, as a true child of Abraham, through faith.

The eunuch had been at the head center of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy Prophets--Isaiah--a treasure in those times, very costly. That this manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word Esaias, which is the Greek form of Isaiah. He was hungering and thirsting for the Truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply reading--that he was studying--is evidenced by his language to Philip. Can we wonder that God's special providences would be manifested toward such an one--toward a person of such a condition of heart, hungering and thirsting for the Truth? We cannot wonder at it. It is in full accord with the Lord's promise, that such shall be filled; that such seekers shall find; that such knockers shall have the door of Truth opened unto them. Let us remember that we are under the care of the same God, and that He changes not; and let us learn the lesson that He is as well able today as ever to assist the sincere Truth-seeker.

Another lesson connected with this matter pertains to times and seasons. God could have directed the eunuch to the meeting of the Church at Jerusalem, and to the instructions of the Apostles there. But this probably would not have been so favorable for the eunuch. After receiving the Apostolic instruction he might have referred the matter to the Scribes and Pharisees, and have received in return explanations more or less confusing. In the Lord's providence he quite likely heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story--that the chief priests and teachers claimed that the whole matter was a fraud, an imposition. Possibly these very thoughts had led him to procure the manuscript he was reading, and had brought him into the attitude of mind favorable for the reception of the Truth when Philip expounded it.

A HELPING HAND

Let us learn from this, not only in respect to our own affairs, but also in respect to the general service of the Truth, to trust implicitly in Divine Wisdom and Power--to remember that "The Lord knoweth them that are His," and that He knoweth best how to bring them in contact with the Truth. Properly learned, this lesson will not slack our hands in the Divine service--for true servants will still be anxious and ready to serve, as was Philip--but it will serve to strengthen our hearts and to take from us that fearfulness that is a hindrance to the peace of many of God's children. Let us not fear for the Lord's Word, but remember His declaration through the Prophet, "My Word, that goeth forth out of My mouth, shall not return unto Me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companionship. We are not informed how the Spirit told Philip to hail the eunuch. Possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road, he was on the look-out for the object of his mission; and hearing the eunuch reading from the prophecy, Philip may have understood at once that this was the favored person, and a favorable time for the message to the service of which he had been consecrated.

This gives us a suggestion--all of the Lord's people, in proportion as they desire to be the servants of the Truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All of the Lord's people are ministers, servants of the Truth; and each should seek to use every opportunity presenting itself, knowing not which may be specially prospered of the Lord. Wherever we see evidences of devotion to the Lord and to His Word, we should be continually on the alert to extend a helping hand. We should, as Philip did, seek an opportunity for conversing with such, with a view to giving them the help which they need, the very assistance which the Lord has extended to us through some channel. We are to be on the alert to pass along the blessing which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

Philip's inquiry, "Understandest thou what thou readest?" may not always be well received; but it was a very direct way of approaching his errand. It is well to use tact; but we have the thought that many of the Lord's people are inclined to use too much tact, and are not sufficiently direct in their endeavors to present the Gospel Message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather, the crops, his home in Ethiopia, the peace and prosperity of that country, its exports and imports, the religious status of the people, etc. Thus he might gradually have gotten his hearer's mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: "Understandest thou what thou readest?"

This was a test question, so to speak. If the eunuch did have an understanding of what he was reading he would take no offense at this, but would gladly have said, "Yes, friend, I thank God that I do; and the knowledge is very precious to me. Do you also understand it?" But had he been of the wrong condition of heart his answer might have been, with more or less manifestation of offense, "What is that to you? Mind your own business!" Or had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject; and then to cover his own ignorance of it, he would have made some general remarks and have turned the conversation into another channel.

We are not to expect those who are in a Pharisaical condition to receive the Truth from us, any more than from the Lord. We are to know, according to the Lord's Word, that the Truth is purposely hidden from all not in the right attitude of heart to receive it--that it is indefinite, indistinct, unintelligible to them. This is one difficulty with the teachers of churchianity today. Like the Pharisees and Scribes and chief priests of old, they say, "Are we blind also?" They claim to know; but we know

R5864 : page 74

that they know that they don't know. Therefore, as our Lord said to their prototypes, their blindness continues; for no one can expect to be taught of God while in that self-sufficient and dishonest condition of mind which boasts of knowledge and of the faith which it lacks.

A MEEK, TEACHABLE SPIRIT

All those to whom the Lord specially sends the Message of His grace during this Gospel Age are in considerable degree like this eunuch of our lesson--earnest, honest, Truth-seekers, not afraid to acknowledge that they do not know, and neither afraid nor ashamed to receive whatever assistance the Lord may provide. The eunuch did not stop to inquire of Philip, "Are you a priest? or a Pharisee? or a Doctor of the Law?" It was sufficient to him that he held in his hand what he believed to be a Message from God; and that he knew it contained various statements, promises, etc., which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would by that means be proven a teacher of God, a servant of the Truth, a light-bearer.

The eunuch's answer implied this, when he said, "How can I understand, unless some man should guide me?" So earnest was he in his quest of the Truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he entreated Philip to have a seat with him in his chariot, and thus grant him the benefit of whatever information could be given. We are not surprised that a heart so noble, and yet so humble and teachable, should be specially favored of the Lord, and have a messenger sent specially to him for his instruction, while others by the million were passed by--not esteemed worthy. It is the same today; and while the Lord does not generally direct His people in such a miraculous manner as He directed Philip to the eunuch, we nevertheless have general instructions along the same line; viz., "Preach the Gospel to the meek." "He that hath an ear, let him hear."--Isaiah 61:1; Matthew 13:9; Revelation 2:7.

Our Message, as the Prophet declares, is to bind up broken hearts, and not to break hearts; we are to preach to the meek, and not to the froward, the Gospel of Christ. The hard hearts and the froward, God will deal with in another way. He will break them upon the anvil of affliction, trouble and discipline in His own due time and manner. Meantime, in this Gospel Age, He is seeking for the Bride amongst those who are already broken and already to some extent meek and teachable. We should not waste our time in futile efforts, contrary to this Scriptural rule. Let those who have not the Gospel, but who have merely a message of reformation, preach political reforms, social reforms, moral reforms. The Lord's Word to His consecrated, the Royal Priesthood, is, "Preach the Good Tidings to the meek, bind up the broken-hearted!"

THE GOSPEL TO THE MEEK

It was evidently not of chance, but of providence, that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord Jesus as the Lamb before His shearers opening not His mouth in protest; telling about His humiliation, and how His life would be taken from the earth; and instituting a query respecting His posterity. (Isaiah 53:8.) No wonder the poor eunuch was mystified! No wonder the Jews were all mystified! Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled--could be understood only in the light of its fulfilment, and then only by those in a proper attitude of heart and under the instruction, the guidance of the Holy Spirit.

We should notice in this connection: (1) that while the Scriptures are "the Sword of the Spirit, the Word of God," able to make wise, they cannot be understood until the Lord's due time; (2) that they can be understood only under the leading and instruction of the Holy Spirit; (3) and yet, the Holy Spirit was not exercised upon the Truth-seeker either through the Scriptures or through any mental process, but through the living representative of the Spirit--through the Gospel Message delivered by a fellow servant. The true child of God, the real Truth-seeker, following the proper lines, and properly trusting to the Lord, according to His Word, will neither ignore nor reject the assistance which God has been pleased to render through teachers in the Church. He will merely seek to find such teachers as God shall raise up, and the distinction between these and sectarian teachers; and one of his best, safest and surest methods of knowing the teachers whom the Lord will raise up, will be by their ability to make simple, clear, plain, the Word of God--"written aforetime for our admonition."

This was the only credential offered by Philip in his ministry of the Truth. He had been taught of God through the Apostles, and was now able, in turn, to communicate to the hearing ear of the eunuch the simple story of how Christ had come into the world to redeem the world, had died for man's sins, had arisen, and ascended up to glory; that now, meantime, before blessing the world through Christ according to promise, God was calling out an elect Little Flock to be joint-heirs with Jesus in the Kingdom; and that just as soon as this election should be completed the Messiah (Jesus the Head, and the Church, His Body) would be manifested in glory and in ruling and blessing power to the world of mankind --the long-looked-for Messiah, whose work had been foretold by "all the holy Prophets since the world began."

Philip undoubtedly further explained to the eunuch, that those who accepted Christ as their Savior, and who desired to become His disciples, taking up their cross to follow Him, should give their assent to this matter by baptism. Apparently it did not take the eunuch long to decide what his course should be; and his readiness of heart to follow the Lamb whithersoever He would lead, is indicated by his promptness to be baptized.

Philip was ready to receive him as a fellow-member of the Church of Christ, and ready to give him the symbol of introduction into the Body of Christ--baptism--as soon as he gave evidence of having accepted the Lord, and having made consecration to Him. He made no request that the eunuch learn the catechism, nor that he confess something else such as well-meaning but mistaken men in the Dark Ages promulgated as necessary and as explanatory of the Bible. Neither did he say, "Now I will write your name; and you will be considered a member of the Church on that account, and I will procure for you some authority to preach the Gospel in Ethiopia." No; at that time the subject had not been confused and befogged as it is now. Philip preached the Gospel in its simplicity, and the eunuch received it in like manner; and with the Gospel itself went the right and authority to declare it. "He that hath My Word, let him speak My

Word." (Jeremiah 23:28.) All who have received the anointing of the Spirit, the unction from the Holy One, are thus recognized as members of the Royal Priesthood, and fully commissioned to tell forth the good tidings, as opportunity and circumstances may properly admit.

===================

R5864 : page 75

THE GREAT MULTITUDE

--MARCH 26.--REVELATION 7:9-17.--

CHRISTIANS OF THREE KINDS--"TARES," OR FALSE CHRISTIANS--SAINTS, A LITTLE FLOCK OF SELF-SACRIFICERS--AVERAGE CHRISTIANS, A GREAT MULTITUDE--THEIR DESTINY SHOWN IN THIS LESSON--HOW THEY WILL BE CONQUERORS--THE OTHERS WHO WILL BE "MORE THAN CONQUERORS"--CONTRASTS OF THE PRESENT AND THE FUTURE--PRIESTS AND LEVITES FOR THE COMING AGE--THE NUMBER OF THE FORMER KNOWN, THAT OF THE LATTER NOT KNOWN.

"They shall hunger no more;...and God shall wipe away all tears from their eyes."--Revelation 7:16,17.

ACCORDING to the Bible those professing the name of Christ are of three general classes. It is not ours to read their hearts; but it is ours, as Jesus said, to know them by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles Tares--"children of the Wicked One"--because their presence in the Church is the result of false doctrines, false teachings, sown by the Adversary, Satan. (Matthew 13:24-30,36-43.) Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true Church of Christ, all of whose members are spirit-begotten through the Word of Truth.

In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one Spirit through the one Word of Truth, they are one class, one Church, under one Lord, one faith, one baptism. (Ephesians 4:4,5.) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some--the "great multitude" referred to in this lesson. The Apostle describes them, saying, "Through fear of death they are all their lifetime subject to bondage." (Hebrews 2:15.) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny Him. Yet by their works they do deny Him--ashamed of the Truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.

While this class do not deny the Lord's name, yet they fail to walk closely in His footsteps, and therefore will

R5864 : page 75

fail to get the glorious prize of this Gospel Age; namely, glory, honor, immortality, joint-heirship with Jesus in His Millennial Kingdom, etc. Those great blessings and favors are to be granted only to the "more than conquerors"--the Little Flock, to whom it is the Father's good pleasure to give the Kingdom--those who "follow the Lamb whithersoever He goeth," rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, His Cause, His Word, His Brethren. And yet this Little Flock, styled in the Bible the Lord's jewels, are described by the poet, who says:

"Those whom God makes His kings and priests
Are mean in human eyes."

THE TWO CLASSES CONTRASTED

The Great Company described in our lesson will be overcomers; else they would never get any part in the everlasting blessings which the Lord is about to dispense now, at His Second Advent, when all of His faithful will be received to the Heavenly Home, the Father's House. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be living in the end of the present Age to come to a positive decision--to banish their fears and courageously count not their lives dear unto them in the great tribulation with which this Age will end. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and secure for them the blessing described in our text.

Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced by tribulation either to acknowledge the Heavenly Father and stand for Truth or else to die the Second Death, so there is a class in the Church who are like the Master and who will have similar experiences to His. These are styled "more than conquerors" because they not only do the right thing--stand for Truth, righteousness and the Divine arrangement--but they do it as Jesus did--voluntarily, with hearty good will, as soon as it is shown to them.

Here, then, we see the difference between two classes in the Church, all of whom are spirit-begotten, all of whom are called with the same High Calling, all of whom had similar opportunities for attaining the great prize. The "more than overcomers," copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren--these will be the Little Flock to inherit the Kingdom--these will be the Royal Priesthood--these will constitute the Bride, the Lamb's Wife and Joint-heir.

SCRIPTURES RELATING TO THE SECOND CLASS

The Great Company of this lesson are to be found everywhere. They fail to become members of the Body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing, however, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe--servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the Bride class, but as being granted the great honor of being "the virgins, her companions, who follow her"--bridesmaids.--Psalm 45:14,15.

This class is also represented in the Lord's parable as the Foolish Virgins. (Matthew 25:1-13.) They were virgins--pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The Wise Virgins go in with the Bridegroom, become the Bride class, when the marriage of the Lamb takes place at the Second Coming of Christ. But the Foolish Virgins do not gain admittance, and they hear the Master's words, "I do not recognize you." But although they cannot be recognized as the Bride class, we praise God for His mercy in indicating that they all belong to the company of virgins, the Bride's companions who follow after her.

A beautiful picture of this is given us in Revelation 19:6-9. There also we are told of the Great Company who will praise God eventually that the Marriage of the Lamb is come and His Wife hath made herself ready--even though they will not be part of that Bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize

R5865 : page 76

what they have missed; but they thank God that His Plan, so full of blessings, will still be carried out, though the true Bride class have gone before. Then the Lord gives to them the precious message, "Blessed are they who are called to the Marriage Supper of the Lamb." But they can go to that Marriage Supper only through much tribulation, which will test to the last their full devotion to the Lord--even unto death.

In Psalm 45 we have a picture of the Heavenly Father as the Great King, the Lord Jesus as the King's Son, the

Church as the Bride, and the Great Company as the virgins, the Bride's companions, following after her. It is not only a beautiful picture, but one full of comfort and encouragement to all.

TWO COMPANIES--TWO REWARDS

In the account of today's lesson these are spoken of as a "great multitude whom no man can number"--a poor translation, better rendered, "a great company whose number no man knows." We do know the number of the Elect, the "more than conquerors." It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever He goeth--a Little Flock indeed, as compared with the millions of earth for eighteen centuries, but a very choice company. The Great Company is not a foreordained number. No one can say what their number is; for they are castaways from the High Calling, rescued by the mercy of God through Christ, because they have not denied His name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the Covenant of Sacrifice which they covenanted and on the terms of which they had been accepted into the Lord's family.

St. John says that theirs is a position of glory and honor, not in the Throne with the Bride, but before the Throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the "more than conquerors." But he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in His Temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the Bride, possessed of immortality--which the Lord describes as water of life springing up in His people. (John 4:14; 7:37-39.) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels--but not on the Divine plane, not immortality, not the Divine nature.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us--to become members of the Body of Christ, members of the Royal Priesthood?

===================

R5865 : page 76

EXPECTING A PERSONAL ANTI-CHRIST

DEAR BROTHER RUSSELL:--

In harmony with the spirit of a sound mind I prefer to think and speak of the things we know, the things for which we have such a clear, Scriptural basis as to make our position most assuredly correct. However, this letter is being written in order to have your expression upon matters which I do not know, but which seem to be within the range of possibilities, quite a number of passages in the Lord's Word seeming to make them reasonable inferences.

I have presented these suggestions in several discourses: and the brethren have been so stirred to greater diligence by them that, while desirous of saying more that might prove helpful to the various Classes, yet my confidence in your consecrated judgment prompts me to present the same for your criticism before making them too conspicuous in my ministry. Whenever given, emphasis has been laid on the point that I was not sure these ideas were correct, being merely inferential, but even if not right, a consideration of the possibility of such happenings could not fail to put us more effectually on our guard than before.

In the twenty-fourth chapter of Matthew we find two separate references to false Christs. Verse 5 says, "For many shall come in my name saying, I am Christ; and shall deceive many." This evidently refers to pseudo-Christs who have arisen during the Gospel Age, but before the closing part of the Age, for in the next verse He says, "For all these things must come to pass, but the end is not yet."

But when we come to verses 23 to 26 we read of another class of false Christs who would appear in the end of the Age. In verses 21 and 22 He speaks of the coming of the great "Time of Trouble such as was not since the beginning of the world, no, nor ever shall be," and after stating that unless those days were shortened no flesh would be saved, He continues:

"THEN, if any man shall say unto you, Lo, here is Christ,

or there; believe it not. For there shall arise false Christs," etc. The adverb "then" is emphatic by position (similar to Matt. 25:1) and would connect the appearance of these false Christs with the time when the great tribulation was due.

It goes on further to inform us that these false Christs would show such signs and wonders that, if possible, even the Very Elect would be deceived. Would we not be justified in thinking that nothing has yet occurred which would warrant such a remarkably strong declaration? In such a case this sweeping deception must be still future, and as it has to do with this make-believe Christ, therefore the greatest of the false Christs must be yet to come.

Verse 26 offers additional clues to the meaning of this prophecy. It rather intimates there will be two kinds of manifestations of these counterfeit Christs. One is mentioned as occurring in the desert, the other in the secret chambers. You have clearly pointed out the secret chambers as designating the darkened rooms where Spiritism works her mysteries, and for some time past the fallen angels have impersonated our Lord, in addition to masquerading as the departed spirits of some of those present.

But when and where has the "behold He is in the desert" part of the prophecy had such a fulfilment as we might expect? May it not be just before us? Note that "the secret chambers" is in the plural, as though pointing out a deception oft-repeated, as has been the case; whereas "the desert" is in the singular, as if to teach us there would be but one occurrence of this sort--no more.

Can we assume that if the secret-chamber Christs have been the fallen angels, then the Christ who will appear in the desert will be Satan, whose final effort to transform himself into an angel of light will culminate in his appearing as an impersonation of the Lord Jesus?

The hosts of Christendom have been taught that at some time Christ will return, but lacking a knowledge of the manner of the Second Advent, they have expected Him to come in the flesh, accompanied by a multitude of visible angels.

Furthermore, we find a widespread opinion that this event is near. Misinterpreting certain prophecies, the Seventh Day Adventists are proclaiming extensively the thought that when Constantinople falls Christ will come. Various denominational commentaries which give Mohammedanism an unreasonably prominent place in the prophetic portions of the Bible have expressed the same idea. Through internal anarchy or through outside influence the fall of Constantinople may not be very distant; and think of what would result if, coincident with that event, what looked like the long-expected return of Christ should take place on some desert out near Palestine!

It would not be our Lord, but the Evil One impersonating our Redeemer. Imagine the wicked angels appearing with him as though they were the holy angels whom many expect to come with Christ! Suppose other demons would impersonate a few of the dead, as if to indicate a beginning of the resurrection! Think of the signs and wonders they may work as evidence to further deceive the human race into believing Jesus has come!

That this could be done if the Lord would allow it seems a reasonable premise, and that it may be done seems a reasonable inference from certain Scriptures. I find there have been various Bible Students--even centuries ago--who thought they saw in the Word a suggestion that Satan was to appear as a

man in the last days. The passage in Isaiah 14:16, where Lucifer is spoken of as a man, is probably the most direct of such references.

There also exists a secondary reason why Satan wishes to be as a man. The True Christ has already returned, but with our natural sight we cannot see Him; however, spirit beings, like the Devil and his angels, can see Him, and as they behold our Lord doing successfully the preparatory work of the Kingdom, while they are helpless to thwart the same, it must make them hate that holy Son of God more than ever! How they must envy the human race, who cannot see that present Lord, and must wish they were human also, that they might not behold any longer the One they detest! Thus in permitting them to take on human nature the Lord simply grants them their wish.

Should it be this way, we can readily discern how fully it would, "if possible, deceive the very elect." Catholics, Protestants, Adventists, Mormons and every sect in Christendom would welcome this one as Christ, for isn't this the very way they have looked for Him? This would seem like convincing evidence to every infidel on earth, and they would hasten to acknowledge Him. Even the hosts of heathendom, unable to gainsay such a demonstration, would fall before Him. And those among us who had listened to discourses, etc., but never really made these things their own by a consecrated application of them, would hastily denounce us, and renounce our teachings, to bow their hearts to this spurious Christ.

Then we would discern why God had granted us so much light upon the manner of the Second Advent, and we would need it all. Think of what blasphemy they would consider us guilty as we insisted that this one they called Christ was really the Devil! The charge against us would resemble that against our Lord, and the indignation of the mob might quickly terminate the militant part of our experience.

But still other results would follow the appearance of such a pretended Christ: The Bible foretells a great confederacy of the two main divisions of Babylon. For several years the signs of that confederacy were everywhere discernible; but of late there has sprung up a bitter feeling between the two sides, being fanned by anti-Catholic publications, etc., until there seems no likelihood of their drawing any closer together.

Suppose this impersonator of Christ uses his usual subtlety, appointing the Pope prime-minister, Billy Sunday minister of war, etc., or making some such recognition of both Catholics and Protestants; what would more effectively remove the partition separating the sects? How they would throw their arms around each other's necks, and only we would be disfellowshiped!

This would also make the prophecy of the anti-Christ and Man of Sin have a double application, even as you have shown in the instance of other prophecies. The coming of the Elijah had a double application--individually John the Baptist, collectively the Church. The Christ has likewise--individually our Lord, but collectively The Christ includes both Head and Body. So the collective anti-Christ was the papal system, the individual anti-Christ Satan. As the individual Christ is the Head of the greater Christ, so the individual anti-Christ would be the head of the greater anti-Christ.

May it be just possible that we have been so impressed with the wonderful application of the anti-Christian prophecies to the system that we have overlooked their coming individual fulfilment?

But we know that Satan could not impersonate our Lord for long with any measure of character-likeness to Him. With the awful wickedness of his heart, only a few days would suffice to reveal his true spirit, and he would plunge this world into worse than it ever saw before.

Out of reverence and fear for the one whom they supposed was Christ, the world would lay aside its swords only long enough to put us away, then would resume the conflict with renewed fury. The hopes of the nominal church and the world had been lifted high only to be dashed to pieces as they perceived the wickedness of the one whose appearing they had hailed.

It has been suggested that the Lord might use His power in some way to prevent Satan from leaving the body of flesh, and thus it would become his prison throughout the Millennium. This would compel him to swallow his own teaching that the body was only a prison in which the real man was confined until liberated by death. He would be forced to experience the very thing he had so untruthfully taught. This gives great force to Isaiah 14:16-19.

There are other points I was going to mention, but probably the letter is already too lengthy; but before closing I wish to mention one advantage of considering these things.

Some of the friends seem to be saying, "The time may be many years off before the Church is all glorified, there is so much yet to be accomplished; let us go into business," etc. I have pointed them to these things with the remark, "If this conjecture should be correct, everything yet to be fulfilled before the glorification of the saints might be accomplished in a month." The time may be two weeks or ten years.

Friends have asked me, "But don't you expect the Seventh Volume first? and it will take months to write, publish and assimilate it." My answer has been this: How do we know but that it may simply be an issue of THE WATCH TOWER?

An ordinary looking copy of THE TOWER arrives, and the brother who has learned to value its message takes advantage of the first opportunity to read it. There in the middle of one article he finds a point which proves a key to many passages of Scripture in Revelation; on another page is another such point; and as he reads, it begins to dawn on his mind that he has the Seventh Volume! What comfort and help and assurance it brings, and he is ready for the trial time just ahead!

Another, less appreciative of the light he has been getting, lays that same TOWER aside for a more convenient time, unwilling to have it crowd out his pleasures or intrude on his comfort, little realizing what that TOWER contains or what he is soon to face, unprepared for it because of a failure to walk in the light already received.

R5867 : page 77

I meant to make this letter a query, but it sounds almost like a sermon. However, I am sure you will understand the spirit which prompts it. Do you think of any Scripture which would seem to disprove it, or do you believe such ideas might in any way prove detrimental to the Lord's people?

Like a younger brother I have ever valued the privilege of looking up to you as an elder brother, and the God of Wisdom has directed you, for in so many ways you have been a blessing to me. The Lord guide you to the very end of the way!

Yours with much Christian Love, B. H. BARTON.

THE EDITOR'S VIEW IS DIFFERENT

We think it not unwise to lay before THE WATCH TOWER readers the above article from the pen of our dear Brother Barton. It may do no harm for us to have the thought before our minds. To some others, as well as to Brother Barton, it may seem to be the Truth.

But the view presented does not appeal to the Editor as the correct one. He still believes in harmony with the presentations in STUDIES IN THE SCRIPTURES. The particular passage in question from our Lord's great prophecy in Matthew 24 is treated in detail in STUDIES, Volume IV. He still believes that to be the proper interpretation. However, we claim no infallibility. We claim that there is no direct inspiration from God since the days of the Apostles.

It should be remembered that each church organization claims to be the Ecclesia, or Body of Christ, of which He is the Head; and that each regular organization has an executive person or committee that really serves as the head of such organization--as Christ's representative in His Body. This thought had its origin in the Eighth Century, when our Roman Catholic friends declared that they set up the Kingdom of God, and from which date they count that His reign has been continuous, and that the popes have been His Vicegerents --reigning instead of Him. Protestant sects have not gone to the same extreme to claim one of their number as substituting for the Lord; but very generally they do claim that Christ's Kingdom has been set up and is in operation. The original thought in the organization of various denominations of Protestants was that it was the true Church. It is only of late years that Protestants have agreed to the thought that Christ Jesus has many bodies--many churches. Yet in a confused way they will admit with us that the Bible teaches only one Church, or Body of Christ; that it is to enter into glory with the Lord by resurrection "change" at the Master's Second Coming; and that His Church is composed of the saints of the Lord, regardless of denominational lines.

These are the false Christs--false bodies of Christ with false heads, or governments not authorized by the Word. They have deceived many--practically the whole world. On the contrary, the people comparatively more or less deranged mentally who have claimed to be Christs have deceived very few in comparison with all mankind. We believe that we have presented the right thought. The Editor is not expecting any personal anti-Christ, nor that Satan will materialize as a man and misrepresent the Lord. On the contrary, as the great Time of Trouble progresses the spirit of evil will be made manifest more and more in all the "children of disobedience";

R5867 : page 78

and more and more they will become vexed and angry with the children of obedience, who will be standing loyally by the Word of God and the principles of righteousness and love. It is from such a division of the people, we believe, that the antitypical Elijah class will suffer violence;

first, represented by the chariot of fiery trouble; secondly, by the whirlwind of anarchy.

However, let us cast our care upon the Lord and wait patiently for His time and be fully content therewith. Then all will be well with us, whatever way the matter may turn out. The time, apparently, is not far distant when these matters will be very fully demonstrated. The spirit of anger, malice, hatred, envy and strife burns more and more fiercely in the hearts of the children of disobedience--in whom the works of the flesh and of the Devil will undoubtedly be more and more manifested. In other words, Christ will be more and more exhibited in His followers, but the spirit of Satan will be more manifest in the remainder of the world.

===================

R5867 : page 78

THE TRUTH IN SOUTH AFRICA

DEAR BROTHER RUSSELL:--

It is with feelings of deep thankfulness to God that at the close of another year's activity in the Harvest service, I am privileged to forward the Report of our labors in Africa during 1914-15. In presenting the last Annual Report I expressed the hope that the next occasion would find us reporting to Headquarters beyond the Veil. That hope has not been realized. I feel certain, however, that I am expressing the mind of the brethren in Africa, when I say that we are deeply grateful to God for the privilege accorded to us further, to make our calling and election SURE. The past year has been one of continuous testings and trials, both to individuals and to Classes, furnishing abundant opportunities for the display of the Christian graces laboriously cultivated in years gone by, and for the demonstration of that faith and patient endurance which is the supreme test of our devotion to the Lord.--James 1:4.

These very facts assure us that the time of our deliverance is at hand, that the Lord is, as it were, putting the finishing touches to the living stones, preparatory to their being set in the Temple of His Glory in the near future. For many years the great Master Workman has been chiseling, dressing and polishing these, bringing them into conformity with the symmetrical outlines of the Chief Corner Stone, and we are grateful to Him for the likeness. Now, while still in the quarry, He is fitting them each to the other, and if the process develops friction and reveals faults and weaknesses hitherto unsuspected, these will be endured all the more patiently and we will surrender ourselves the more unreservedly into the hands of the Great Master Builder, because we know these experiences to be the prelude to the speedy establishment of the great Spiritual Temple, so admirably designed and accurately fitted as to permit of its erection "without the sound of a hammer."

The year that has gone has been the busiest in the history of the Harvest Work in Africa:

Volumes of STUDIES IN THE SCRIPTURES sold..	3,141
Scenarios, Hymnals, Mannas, Diaglotts, etc., sold..................................	1,589
Free literature circulated.................	75,131
Meetings held..............................	312
Miles travelled............................	4,682

You will see from above Report that the output of Volumes has been well nigh double that of last year, while a gratifying increase is also noticeable in all other publications.

The various Classes are still holding up the banner of Present Truth, and the dear Brethren are not only holding fast to The Faith, but adding to their numbers as well. Perhaps there is more opposition than ever before, but that is the natural corollary of growth and a good evidence that the Brethren are alive and awake to their privileges and that the Truth is doing its separating work, gathering the wheat from among the tares in Babylon.

During the year I have made two pilgrim Tours covering nearly five thousand miles. One of these was in connection with the EUREKA DRAMA set sent us from Brooklyn. The Drama drew large audiences everywhere, but the results have not been altogether as anticipated. However, a great witness has been borne to the people of South Africa, and the outcome is in the hands of the Lord.

The Newspaper Work in Africa is, in the Lord's providence, practically closed. The war has so decreased the supply of paper in this Dominion that most of the newspapers had to curtail the size of their journals and all had to considerably economize their space. We had only two native papers publishing the Sermons, and these insisted on so abridging them as to render them useless as a means of propaganda, so I have withdrawn them.

The Native Brethren in South Africa still retain their interest in the Truth, and are waiting patiently the further development of the Lord's Purpose. The progress of the war in Nyasaland and South Africa has made reports from that region somewhat scarce; but when last heard from, the Brethren there were still holding fast to the Truth, living in that state of detachment and patient waiting upon God which is the attitude of all the Lord's people at the present time. Your communication re work in Rhodesia, to Mr. Nodehouse, was duly received. I have written that gentleman asking for particulars and am awaiting his reply.

While, therefore, our opportunities are not quite so large as formerly, there is not sufficient evidence to warrant the view that the door is closed or nearly closed in South Africa, and while the Lord permits we shall hold the Fort for Him, telling out the Glad Tidings of the coming Kingdom now so near at hand, till He says "It is enough." Pray for us, dear Brother, as we do for you, that we may be kept faithful unto death and may be counted worthy of a place in the Kingdom.

With continued personal devotion, and a large appreciation of your ministrations, prayers and loving interest in the

Harvest Work in South Africa, I am
Your Brother and Co-Laborer in His Glad Service,
WM. W. JOHNSTON.--South Africa.

===================

R5868 : page 78

INTERESTING LETTERS

BLESSED AUSTRALASIAN CONVENTION

DEAR BROTHER RUSSELL:--

Our Convention is over once more, but it has been the best yet, in attendance, for food provided and for joy generally. Of course, it is only a very small matter compared to your large Conventions. We had sessions every day from Sunday to Sunday, and attendance ranged from just a little over a hundred, to 230. The Testimony Meetings, although they were liberally arranged for--as you will see from the enclosed program--still seemed too short to let every one who desired have an opportunity to speak. On the New Year's morning we had a Baptism service, when fourteen symbolized their consecration. It is beautiful to see many old and young yet coming to rejoice to lay their all on the altar of sacrifice and seek to follow the Lamb.

We unanimously resolved that the time was very opportune for you to pay us a visit, and it was proposed by Brother Gates, of Sydney, and seconded by Brother Allison, of Adelaide, that the following letter be sent to you:

"Dear Brother Russell:--

In bringing to a close this Convention which has been a great source of blessing and refreshment to all the dear friends attending from other States as well as to the local Ecclesia, we desire to send a message expressing our love to you and all the dear co-laborers in America. It is also suggested that we send you a hearty invitation to pay us a visit. Our thought is that, owing to the war, it may be that your privileges of service in Europe may be curtailed, and also your visits to England, and that thus in the Lord's good providence your steps may be guided in this direction. We assure you that our hearts' affections go out to you; and to see and speak with you, would be joy second only to that which we hope so soon to have beyond the veil. Earnest prayers for your highest welfare."

Yours in the Service of Christ,
R. E. B. NICHOLSON, Manager,
Australasian Branch.

DEAR BRETHREN:--

Yours of January 4th is at hand.

I rejoice in the Lord that you have had such a sweet and blessed Convention and that, although the numbers were not large, the interest and spirit were what we would expect and that great good has been accomplished.

May the Lord's blessing continue with you all, making the present year, 1916, your very best in character-development and in effective service for our King.

I cannot promise anything definite in respect to a visit to Australasia, much as I should desire to greet you all in the flesh, to say some words of comfort and encouragement and to personally receive assurances of your continued Christian love. However, we know not what the Lord's providence may indicate, but assure you that we will seek to follow His leading in this and in every matter. With much Christian love,

Your brother and servant in the Lord, C. T. RUSSELL.

DO NOT TAKE ANYBODY'S SAY-SO

OUR DEAR PASTOR:--

I was pleased to receive your loving letter and gift, which were much appreciated, the latter of which I intend exchanging for renewal of THE WATCH TOWER for another year. Like thousands of others of like precious faith, we are indeed thankful to our loving Heavenly Father and to you, His servant, for its cheering, helpful and inspiring messages of exhortation and hope for those seeking to know and do the will of God. Its bi-monthly visits are eagerly looked for and its spiritual food is soul-satisfying.

The article in September 1 issue on "Christian Duty and the War" was good and to the point; we trust by God's grace we shall maintain that attitude, looking to Jesus our Captain, who said His Kingdom is not of this world, else would His servants fight; and to St. Paul, His mouthpiece, who shows that our weapons are not carnal, though mighty to the pulling down of strongholds of error.

I rejoice, by the Lord's favor, at the prospect of further opportunities in the Colporteur work this new year. The previous eight in this blessed work have been the happiest in my life. I am now wondering if our work may not soon be cut short since compulsory military service for single men is suggested, with the possibility of severe penalties to those who refuse. However,

"My times are in Thy hand;
My God, I wish them there."

The Class here have unanimously reelected you as our Pastor. I assure you we can never repay the help you are to us through the SCRIPTURE STUDIES, THE WATCH TOWER, TABERNACLE SHADOWS, etc. We are grateful to our Heavenly Father and our Present Lord who have used and are still using you to bring forth "Meat in due season for the Household of Faith."

If it will not be troubling you too much we would like your advice on the following queries:

What should be our course if ordered by those in authority to cease distributing our Volunteer literature?

Or that we may no longer sell STUDIES IN THE SCRIPTURES?

Or that we may no longer assemble as Classes for the study of the Scriptures?

Praying the Lord's richest blessing upon you in your labor of love, I remain, by God's grace,

Your brother, A. W. SEWTER, COLPORTEUR.--Eng.

REPLY TO QUERIES: The Lord's people are to govern their conduct by the laws of the land in which they reside--except such laws as would conflict with God's Word. But we should not take anybody's "say-so" re such laws, but should make sure that such laws really prevent.--EDITOR.

RE PRICE OF "MANNA" AND RECIPROCITY

DEAR BROTHER RUSSELL:--

In view of the fact that it is so surprisingly easy to sell the PHOTO-DRAMA SCENARIOS at 68c and 88c, we would like to suggest that you allow the MANNA to be Colporteured at 68c. We are convinced, after our experience with the SCENARIO, that at 68c the MANNA sales would be very materially increased. This would be an encouragement, and assist in making expenses.

We find that many of the friends have not yet introduced the STUDIES, MANNA, SCENARIO, TOWER, etc., to their tradespeople--grocers, butchers, bakers, shoemakers, milkmen, etc. We have suggested to many that these people are most anxious to retain their trade, giving them profit-sharing coupons, trading stamps, premiums, etc., and that they would be only too pleased if they had an opportunity to reciprocate in return for their custom during the many months or years they have dealt with them. What an opening the friends have in this way! One Sister here went out the other day amongst the people on her street, and took orders for nineteen SCENARIOS in about five hours. There is hardly a person in the Truth but could do likewise--and their tradespeople and neighbors would appreciate the privilege of buying from them. With much love, we are

Yours in the Harvest work, ----------

===================

R5868 : page 79

THE DAILY CUP

"I will take the Cup of Salvation."--Psalm 116:13.

With a tender smile on His loving face,
My Lord stood holding the Cup of Grace--
"Wilt thou drink, dear one, today?"

O loving Bridegroom, I am so weak!

My enemies even now do seek
To cause me to shrink away.

Today the Cup seems a bitter draught
That cost Thee Thy life, as once Thou quaffed--
Increase my faith, I pray!

"My Dove, I will show thee the care I take
To guard the Cup for thy dear sake,
That thou mayst drink each day."

Oh, wondrous vision my Lord revealed!
I saw my soul's fierce battle-field,
And the enemies dreaded by me.

The World, the Flesh and Satan wise
Were all made plain in their evil guise,
Plotting adversity.

"I will fill the Cup with troubles sore,
Pour them in till they're brimming o'er--
I'll make it a Poison draught!

"So bitter 'twill be that its very breath
Will cause her to shrink from such a death!"--
Thus Satan in wickedness laughed.

And the World and the Flesh in blindness lent
Their aid to his wicked, fell intent:
My soul felt their power so dire.

Then I turned and looked at my Bridegroom's face--
The glory from it filled all the place,
But His eyes were flames of fire.

"Begone, ye enemies of My Bride!
The Cup is MINE!" He sternly cried;
"I guard this Cup each day.

"And nothing goes in it beyond the power
Of My Bride to bear in her weakest hour,
If she look to Me for grace."

Then He turned to me with the tenderest mien--
"My Love, art thou strengthened by what thou hast seen?
Canst thou now the enemy face?"

Dear Lord, forgive me, I humbly cried,
That I should forget that He who died
To redeem my soul, is by my side
And holds the Cup in His hand.

Gladly I take the Loving-Cup,
Gladly I drink as Thou holdest it up;
To share it with Thee is grand!

And if it should be that this is the day
When the flesh, as I drink, shall pass for aye,
Then 'twill be the Cup of Joy.

Oh, wondrous miracle of grace!
The smile on my loving Bridegroom's face
As I pressed my lips to the Cup,

Filled my soul o'erflowing with peace Divine!
And not alone did this peace I find,
But my heart with Joy welled up.

And so each day as I take the Cup
From my Best Beloved, I meekly look up
And whisper a prayer for grace.

And He gives me grace; and Peace Divine,
And Love and Faith and Joy are mine,
As I gaze upon His face.

My hope is in faith the Cup to drain
That I in His Kingdom with Him may reign;
The Cup of Joy I then will claim,
Triumphant by His Grace!

LILLA S. WARD.

====================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVII. MARCH 15 No. 6
A. D. 1916--A. M. 6044

CONTENTS

Thoughts of the Memorial Season . . 83
  First-Fruits and After-Fruits . . 83
  Jesus Our Passover Lamb . . . 84
  Primary Significance of Bread and Cup 84
  Deeper Significance of Loaf and Cup . 85
  The Celebration in the Kingdom . . 85
  Opposition from Religious World . . 86
The Ransom and the Sin-Offering . . . 87
  Ransom Price and Ransom Work . . . 87
  The Sin-Offering is Different . . 88
  The Secondary Sin-Offering . . . 88
  Value of Scape Goat's Suffering . . 89

"Why Persecutest Thou Me?" 90
  Conscientious Wrong-Doing . . . 90
  St. Paul as a Type 92
Aeneas and Dorcas 92
  Meaning of the Term Saint . . . 92
Lesson of the Lilies 94
Passover Proving (Poem) 94
Interesting Letters 95

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:-British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:-All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N. Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

COLPORTEUR'S SAMPLE CASES

We have on hand some very neat Colporteur Cases which hold a complete set of STUDIES IN THE SCRIPTURES, regular edition. These Cases are neatly gotten up and much resemble the doctor's case. Price, $3; charges collect.

ARMENIAN STUDIES AND SCENARIO

We have now the First Volume of SCRIPTURE STUDIES and the DRAMA SCENARIO in the Armenian Language. Order as needed--usual prices.

TISCHENDORF NEW TESTAMENTS EXHAUSTED

Our stock of Tischendorf New Testaments is exhausted. We can find none in the United States. We are seeking some in Great Britain--thus far without success. The book is published in Germany and is not obtainable from there under present conditions.

ANOTHER VOLUNTEER NUMBER OF B. S. M.

Those who have used the first Volunteer matter of the season and who are, therefore, properly ready for our second number for 1916 volunteering, will please notice that it will be ready for them shortly and that orders may be sent in at once. The leading article in it will be "What Is A Christian?" This article seems to appeal to a very large number of intelligent, conscientious, thinking people, and, we believe, will be a means of doing much good.

Regular Volunteer matter is sent "Collect," thus insuring prompt delivery; but the Society reimburses the transportation expense on receipt of the bill for same.

I. B. S. A. BEREAN BIBLE STUDIES FOR THE MONTH OF APRIL

Questions from Manual on SERIES THIRD of
"STUDIES IN THE SCRIPTURES"
STUDY IV--V.

Week of April 2......Q.40 to 46 Week of April 16......Q. 1 to 8
Week of April 9......Q.47 to 52 Week of April 23......Q. 9 to 15
Week of April 16......Q. 1 to 8

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c. each; or 50c. per dozen, postpaid.

====================

R5869 : page 83

THOUGHTS ON THE MEMORIAL SEASON

"For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come."--1 Corinthians 11:26.

THE Passover season, as celebrated by the Jews, is approaching, beginning this year on the 17th of April. But the interest of Christians in this season centers especially in the slaying of the lamb, which preceded the Passover Feast, and which typified the

Lamb of God, Christ Jesus. Our celebration of this Passover season, therefore, relates to the great Antitype. At this time we as Christians commemorate the greatest event of all history, the sacrificial death of the Savior of the world. Our celebration this year properly begins on the evening of April 16th, after six o'clock, which is the beginning of the 14th of Nisan.

We greatly regret that, while millions of professed Christians and Jews will in some formal ceremonies and in a perfunctory manner celebrate at that season this most important event, but few of either religion discern the real significance of the celebration. Could their minds be thoroughly awakened to its true significance, there would be a religious revival such as the world has never yet known. But, as St. Paul declares, "The god of this world hath blinded the minds" of many; and even some whose eyes of understanding are partially opened, St. Peter describes as being blind and unable to see afar off. They are unable to see the deep things of God in respect to these ceremonies, which have been celebrated for now more than three thousand years, in type and antitype.

The Israelites were commanded to celebrate the Passover as the first feature of the Law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of respect for the Passover as an ancient custom. But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the meaning of this celebration?

Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the Divine command--what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause His faithful people to understand the significance of every requirement. If the Jew can realize that his Sabbath day is a type of a coming Epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly all the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "in due time"?

FIRST-FRUITS AND AFTER-FRUITS

Blessed are those whose eyes can see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is to be effected by the payment of man's penalty, by the application of Jesus' sacrificial merit in due time for the sins of all mankind. Only the Church have as yet received of the merit of Jesus' death. Greatly favored are those who can see that as the whole world lost Divine favor and came under Divine sentence of death, with its concomitants of sorrow and pain, so it was necessary that a satisfaction of Justice should be made before this sentence, or curse, could be removed; and that therefore, as the Apostle declares, "Christ died for our sins"--"the Just for the unjust," that He might bring us back to God. Thus He opened up a new way--a way to life everlasting.

R5870 : page 83

The Scriptures call the Church of Christ "the Church of the First-borns," "a kind of First-fruits unto God of His creatures," "the First-fruits unto God and the Lamb." (Hebrews 12:23; James 1:18; Rev. 14:4.) These expressions imply that ultimately there will be others of God's family later born; they imply after-fruits. Christian people in general seem to have overlooked these Scriptures, so far as making application of them is concerned, and have generally come to believe that only those are ever to be saved who are designated in the Bible as the First-fruits--that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites; and that as a nation they represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. Let us note that there were two Passovers--the one in which only the first-borns were passed over; and another greater one at the Red Sea, when by Divine Power the whole nation of Israel was miraculously delivered and led across the channel of the Sea especially prepared for them by the accentuation of winds and tides. These passed over dry-shod and were saved; while the hosts of Pharaoh, representing all who eventually will go into the Second Death, were overwhelmed in the Sea. The passover at the Red Sea pictures the ultimate deliverance from the power of sin and death of every creature of Adam's race who desires to come into accord with the Lord and to render Him worship, all who will ever become a part of Israel; for not one Israelite was left behind in Egyptian bondage.

R5870 : page 84

RESPONSIBILITY OF THE FIRST-BORNS

But this passover is not the one which we are about to celebrate. We are to celebrate the antitype of the passing over of the first-borns of Israel by the angel, in the land of Egypt. Only the first-born ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those first-borns. So only the First-borns of the sons of God from the human plane, the Church of Christ, are now being passed over during this night of the Gospel Age; only these are in danger of the destroying angel. These are all under the sprinkled blood.

We see, in harmony with all the Scriptures, that the "Little Flock," "the First-fruits unto God of His creatures," "the Church of the First-borns," alone is being spared, passed over, during the present Age. We see that the remainder of mankind who may desire to follow the great antitypical Moses, when in the Age to follow this He shall lead the people forth from the bondage of Sin and Death, are not now in danger of eternal destruction--only the First-borns.

The Church of the First-borns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realization of their condition of bondage and their need of deliverance and to God's willingness to fulfil to them all of His good promises. Furthermore, they are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the Holy Spirit. With these it is a matter of life or death whether or not they remain in the Household of Faith--behind the blood of sprinkling.

For this class to go forth from under the blood would imply a disregard of Divine mercy. It would signify that they were doing despite to Divine goodness; and that, having enjoyed their share of the mercy of God as represented in the blood of the Lamb, they were not appreciative of it. For such, the Scriptures declare, "There remaineth no more a sacrifice for sins"; "Christ dieth no more." They are to be esteemed as adversaries of God, whose fate was symbolized in the destruction of the first-borns of Egypt. The Church of the First-borns, through the begetting of the Holy Spirit and the greater knowledge and privileges which they enjoy in every way, have a far greater responsibility than has the world; for they are the only ones yet in danger of the Second Death. This is the lesson of the Passover type, and applies only to true Christians.

By and by the night of sin and death will have passed away, the glorious Morn of deliverance will have come, and The Christ, the antitypical Moses, will lead forth, will deliver, all the people of God--all who, when they shall come to know, will be glad to reverence, honor and obey the will of God. That Day of Deliverance will be the entire Millennial Age, at the close of which all evil and evil-doers, symbolized by the hosts of Egypt, will be utterly cut off in the Second Death--destruction.

JESUS OUR PASSOVER LAMB

The Apostle Paul clearly and positively identifies the Passover Lamb with our Lord Jesus, saying, "Christ our Passover is sacrificed for us; therefore let us keep the feast." He informs us that we all need the blood of sprinkling, not upon our houses, but upon our hearts. We are to partake of the Lamb; we must appropriate to ourselves the merit of Christ, the value of His sacrifice; we must also eat of the unleavened bread of Truth, if we would be strong and prepared for the deliverance in the Morning of the New Dispensation. Thus we put on Christ, not merely by faith; but more and more we put on His character and are transformed into His glorious image in our hearts and lives.

We are to feed on Christ as the Jews fed on the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. We, too, are to remember that we have here no continuing city; but as pilgrims, strangers, staff in hand, we are to gird ourselves for our journey to the Heavenly Canaan, to all the glorious things which God has in reservation for the Church of the First-borns, in association with our Redeemer, as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover Lamb. On the same night of His betrayal, just preceding His crucifixion, He gathered His Apostles in the upper room, saying, "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night--the night of the anniversary of the slaying of the Passover lamb in Egypt, of the saving of the typical first-borns from the typical "prince of this world"--Pharaoh--the same date on which the real Passover Lamb was to be slain. But as soon as the requirements of the type had been fulfilled, our Lord Jesus instituted a new Memorial upon the old foundation, saying, "Do this in remembrance of Me."

PRIMARY SIGNIFICATION OF THE BREAD AND THE CUP

We recall the circumstances of the first Memorial--the blessing of the Bread and of the Cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in cooperating with Him in every and any manner, that they might later share all His honor and glory in the Kingdom. How precious are these thoughts to those who are rightly in tune with our Lord!

In presenting to the disciples the unleavened bread as a memorial, Jesus said, "Take, eat; this is My body." The evident meaning of His words is, This symbolizes, or represents, My body. The bread was not actually His body; for in no sense had His body yet been broken. In no sense would it then have been possible for them to have partaken of Him actually or antitypically, the sacrifice not being as yet finished. But the picture is complete when we recognize that the unleavened (pure, unfermented) bread represented our Lord's sinless flesh

--leaven being a symbol of sin under the Law, and especially commanded to be put away at the Passover season.

On another occasion Jesus gave a lesson which interprets to us this symbol. He said, "The Bread of God is He which cometh down from Heaven, and giveth life unto the world." "I am the Bread of Life." "I am the living Bread which came down from Heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world."--John 6:33,35,51.

In order to appreciate how we are to eat, or appropriate, this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was

R5870 : page 85

laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled and separate from sinners--without any contamination from Father Adam, and hence free from sin--that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life "a Ransom for all, to be testified in due time."--1 Timothy 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect human life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are

R5871 : page 85

to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should rise from the tomb on the Divine plane of life, that He should ascend to the Father and deposit the sacrificial merit of His death in the hands of Justice, and receive from the Father "all power in Heaven and in earth." As relates to the world, it was necessary also that in the Father's due time He should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel Church of this

Age receive by faith in their Redeemer; namely, justification by faith--not justification to a spirit nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which Father Adam possessed and lost, and which Christ redeemed by giving His own sinless flesh, His perfect human life, as our Ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human life-right--a right to human life--with all its privileges, which our Lord at His own cost procured for us. Likewise the fruit of the vine symbolizes primarily our Savior's life given for us, His human life, His being, His soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of Restitution rights and privileges secured by our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in justifying the Church by faith during this Gospel Age, in advance of the justification of the world by works of obedience in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice--as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of Truth, shall come, it will guide you into all Truth, and will show you things to come."--John 16:12,13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, "The Cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The Loaf which we break, is it not the participation of the Body of Christ?"--the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness?--"For we, being many, are one Loaf and one Body."--1 Corinthians 10:16,17. --Emphatic Diaglott.

Both views of this impressive ordinance are very important. It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Corinthians 12:12-14), and that this Body, this Church, as a whole must be broken--that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren, as Jesus laid down His life--directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our spiritual life that we lay down, even as it was not Jesus' spiritual life that He laid down. As He sacrificed His actual, perfect being, His humanity, so we are to sacrifice our justified selves, reckoned perfect through Jesus' merit, but not actually so. Likewise the Loaf and the Cup represent suffering. The grains of wheat must be crushed and ground before they can become bread for man; they cannot retain their life and individuality as grains. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and Body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one Loaf and the one Cup. But it is His blood, the virtue of His sacrifice, that counts. Our blood has virtue only because of His merit counted to us, only because we are members of His Body.

Our Lord distinctly declares that the Cup, the fruit of the vine, represents blood; that is, life--not life retained, but life shed, given, yielded up--sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the Ransom-price for the whole world. "There is none other name given under Heaven or amongst men whereby we must be saved." (Acts 4:12.) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His Cup, and to be broken with Him as members of the one Loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality.--Romans 6:3-5; 2:7.

THE CELEBRATION IN THE KINGDOM

On the occasion of the institution of the Memorial Supper, our dear Lord, as usual, had something to say about the Kingdom, the theme of His every discourse.

R5871 : page 86

Those to whom He had promised a share in the Kingdom if faithful, He reminded of His declaration that He would go away to receive a Kingdom and to come again and receive them to Himself to share in it. He now adds that this Memorial which He was instituting would find its fulfilment in the Kingdom, that He would no more drink of the fruit of the vine until He should drink it anew with them in the Father's Kingdom.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized in His Cup, there will be jubilation in the Kingdom. "He shall see of the travail of His soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He sees the grand outcome--the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this Cup, first in justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him; and when the reign shall have begun, when the Kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow way," a way of self-sacrifice, a way of self-denial.

Our dear Master's faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him "with strong cryings and tears" praying "unto Him who was able to save Him out of death"--expressive of our Master's fear of death lest in some particular He might have failed to follow out the Father's Plan, and therefore be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

We behold how calm He was thereafter, when before the high priest and Pilate, and Herod and Pilate again. "As a lamb before her shearers is dumb, so He opened not His mouth" in self-defense. We see Him faithful, courageous to the very last; and we have His assurance that He could have asked of the Father and could have had more than twelve legions of angels for His protection. But instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What a lesson is here for all His footstep followers!

On the other hand, we recall that even amongst His loyal disciples the most courageous forsook the Master

and fled; and that one of them, in his timidity, even denied his Lord! What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage and our willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions--that we will confess Him not only with our lips, but also by our conduct.

OUR OPPOSITION TO BE FROM RELIGIOUS WORLD

We are shocked with the thought that it was Jehovah's professed people who crucified the Prince of Life! and not only so, but that it was the leaders of their religious thought, their chief priests, Scribes and Pharisees and Doctors of the Law, rather than the common people, who were responsible for this dreadful deed. We remember the Master's words, "Marvel not that the world hate you; for you know that it hated Me before it hated you." We see that He referred to the religious world; and realizing this, we know that it will be the religious world that will hate us, His followers. We are not to be surprised, then, that opposition to the Truth and persecution of the light-bearers should come from the most prominent exponents of so-called Christianity. This fact, however, should not cause us to hate either our own opponents or those who persecuted our Lord to the death. Rather we are to remember the words of the Apostle Peter respecting this matter: "I wot that in ignorance ye did it, as did also your rulers."--Acts 3:17.

Ah, yes! Ignorance and blindness of heart and mind is at the bottom of all the sufferings of Christ--both Head and Body. The Father permits it to be so now, until the members of the Body of Christ shall have filled up that which is behind of the afflictions of their Head. (Colossians 1:24.) Soon, as our dear Lord declared, those who now partake of His broken body and are broken with Him in the service of the Truth, those who now participate in His Cup of suffering and self-denial, will drink with Him the new wine of joy in the Kingdom, beyond the veil. With that glorious Morning will begin the great work for the world's release from the bonds of sin and death--the great work of uplifting, the "Times of Restitution of all things spoken by the mouth of all the holy Prophets since the world began."--Acts 3:21.

The thought before the mind of each of those who participate in the Memorial service should be that expressed in the words of St. Paul, "If we suffer with Him, we shall also reign with Him; if we be dead with Him, we shall also live with Him"; "for our light afflictions, which are but for a moment," "are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) With these thoughts respecting the passing over of our sins as the First-borns through the merit of the precious blood, and our share with our blessed Lord in all His experience of suffering and of glory, we may indeed keep the Passover feast with joy, notwithstanding the trials and difficulties. So doing, continuing faithful as His followers, very soon we shall have the great privilege of leading forth the Lord's hosts--all who ultimately shall hear and know and obey the great King--out of the dominion of sin and death, out of Egypt into Canaan.

THE COMING ANNIVERSARY

According to custom, the New York and Brooklyn congregation will this year meet to celebrate the great event which is so full of precious significance to all the saints who have come into an appreciation of Present Truth. We recommend that the dear friends in various parts of the world neglect not this blessed Memorial. We do not advise the leaving of the smaller groups to meet with larger companies, but rather that each little company, or band, meet together as is its usual custom; for this seems to have been the course of the early Church. Let us "keep the Feast," with joy of heart, but with due appreciation of its solemnity, not only as relates to our Lord's sacrifice

R5872 : page 87

for us, but also as relates to our own covenant to be dead with Him. We recommend that the leaders of each company make arrangements to obtain unleavened bread, and either unfermented grape juice, or raisin juice, or other fruit of the vine. Our recommendation is against the use of fermented wine, as being a possible temptation to some weak in the flesh, though provision might be made for any, if there be such, who conscientiously believe that fermented wine was meant to be used.

We recommend that these little gatherings be without ostentation. Decently, orderly, quietly, let us come together, full of precious thoughts respecting the great transaction we celebrate. Let us not have our attention too much taken up with forms and ceremonies. Let us in this, as in all things, seek to do that which would be pleasing to our Lord; and then we shall be sure that the service will be profitable to all who participate.

We have heretofore suggested that none are to be forbidden to partake of the emblems who profess faith in the precious blood and full consecration to the Lord. As a rule there will be no danger that any will accept the privilege of this fellowship who are not earnest of heart. Rather, some may need to be encouraged, since wrong views, we believe, are sometimes taken of the Apostle's words concerning those who "eat and drink damnation (condemnation) to themselves, not discerning the Lord's body." (1 Corinthians 11:29.) For the sake of these timid ones, who, we trust, will not forego the privilege of commemorating this great transaction, we would explain that to our understanding the class mentioned by the Apostle is composed of those who fail to realize the real import of the sacrifice, and who recognize this service as a mere ceremonial form. The failure to investigate and learn what this signifies, brings condemnation, reproof.

We trust that the occasion will this year be a most precious and profitable one to all the saints. As we are approaching the end of our course, the great importance of our Calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in wonderful times. We know not what a day may bring forth. Then let us walk with great carefulness, with great soberness, yet with joy and rejoicing, knowing that our deliverance draweth nigh; and that, if faithful, soon with our Beloved Bridegroom we shall partake of the wine of joy in His Kingdom and be forever with Him.

===================

R5872 : page 87

THE RANSOM AND THE SIN-OFFERING

NOTWITHSTANDING all that we have written on the subjects of the Ransom and the Sin-Offering in the STUDIES IN THE SCRIPTURES, in THE WATCH TOWER and in the TABERNACLE SHADOWS, it would appear that some of our dear readers are not yet clear in respect to these matters. Some even confuse themselves and others by hinting that "Brother Russell has changed his views--or that the STUDIES IN THE SCRIPTURES contradict THE WATCH TOWER. These are harmful mistakes. Should our views change we will state the change in no uncertain terms. We therefore make a renewed effort to make plain what we believe to be the proper interpretation of these subjects.

"The Ransom-Price relates to the valuable thing itself; namely, the blood or death of Christ--a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied."--Z'09, p. 309.

The Ransom views the matter of man's recovery from sin and death as a purchase--a Redemption. The basis of this thought is the Divine Law, "an eye for an eye, a tooth for a tooth, a man's life for a man's life." (Deuteronomy 19:21.) Adam and his entire race of thousands of millions are in dire distress through sin and its penalty. God has provided a recovery by a Ransom process--purchasing back from their fallen condition.

Our first thought naturally would be that to redeem, or purchase back, the right of humanity to life, would mean that each member of Adam's race must be purchased by the life of another person, holy, harmless, unsentenced. But looking deeply into God's Plan we find that only one man was tried before the Divine Court--namely, Father Adam; that only Adam was sentenced to death; and that all of his children go into death, not because of their individual trial and death, but simply because Adam, having failed to maintain his perfection, was unable to give his children more life or rights than he possessed. And so it has been throughout the entire period of six thousand years from the time of Father Adam's sentence until now.

Here we see a wonderful economic feature connected with the Divine Plan. God would not permit more than one member of the human race to be tried and sentenced to death; for His purpose from the beginning was that the sacrifice of one life should redeem the entire human race. By one man the whole trouble came; by another Man the whole trouble will be rectified. This the Apostle points out, saying, "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive--every man in his own order."--1 Corinthians 15:21-23.

R5873 : page 87

Thus we see the value of Jesus' death--that it was not merely for Adam, but included all his posterity. We see, too, how necessary it was that Jesus should be "holy, harmless, undefiled and separate from sinners"; otherwise, He, like the remainder of the race, would have been under a Divine death sentence. Because all of Adam's race were involved in sin and its penalty it was necessary to find an outsider to be the world's Redeemer; and that outsider, whether angel, cherub, or the great Michael Himself, the Logos, must exchange the spirit nature for the human nature in order to be a corresponding price--a Ransom for the first man.

It was not a God that sinned; hence the death of a God could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a man who sinned, and the ransom for him must be furnished by the death of a man. It was for this cause that the great Logos, in carrying out the Divine Plan for human redemption, left the glory which He had with the Father before the world was, humbled Himself and became a man, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor [the perfection of human nature]; that He, by the grace of God, should taste death for every man."--Hebrews 2:9.

RANSOM PRICE AND RANSOM WORK

If we have established clearly what a ransom is, and that Jesus was the only One suitable to be a Ransom for

Father Adam, our next point is to show from the Bible that He did give Himself as a Ransom. We have the word of Jesus Himself on the subject (Matthew 20:28); and also St. Paul's testimony, "the Man Christ Jesus,

R5873 : page 88

who gave Himself a Ransom-price for all, to be testified in due time." (1 Tim. 2:6.) This proves that the giving of the price sufficient to ransom Adam and all his race was accomplished in Jesus' death at Calvary.

But the work of ransoming Adam and his race is much more than merely the providing of the Ransom-price. The thought connected with the word Ransom goes beyond the mere giving and appropriating of the price. It includes the recovery of Adam and his race from the power of sin and death. Manifestly, this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far of the Ransom, the merit, has been its imputation to the Church, and this only by faith. The Church is not yet glorified as a whole--not yet delivered from the power of sin and death completely. Manifestly, then, it will require the entire thousand years of Messiah's Kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children. Consequently, the Ransom work, which began more than eighteen centuries ago, is still to be accomplished.

There is no difficulty about the Ransom-price; for that price has been in the hands of Justice for nearly nineteen centuries. But it has been unapplied as respects the world and only imputed to the Church that has been called out from the world during this Gospel Age. The full completion of the Ransoming work will include what the Bible speaks of, saying, "I will ransom them from the power of the grave." (Hosea 13:14.) Nor will the Ransoming work be fully accomplished when the last member of the race has been delivered from the power of the grave; for there will still be a great resurrecting work to be done--a raising up out of imperfection of mind, morals and physique, to the full image and likeness of God, lost through Adam's disobedience and redeemed by the precious blood at Calvary.

THE SIN-OFFERING IS DIFFERENT

With the thought of the Ransom before our minds, we now investigate the subject of the Sin-Offering, remembering to keep the two subjects separate and distinct. "The Sin-Offering shows the manner in which the Ransom-price is applicable, or effective, to the cancelation of the sins of the whole world." (Z '09, 309.) The Sin-Offering does not require so long a time for its accomplishment as does the Ransom. We have already seen that the Ransoming work has been in progress nearly nineteen centuries, and will be in progress nearly ten centuries in the future, or a total of twenty-nine centuries.

But the Sin-Offering will all be completed before the glorious Reign of Christ begins, His Church then being with Him in glory.

The Sin-Offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the Ransom-price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the Law which provided the Day of Atonement. The sin-offerings were its principal feature. There were two. First was the bullock of sin-offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of His merit to the Church of the First-borns.

This Church consists of two classes. First, is the priestly class, who, like the High Priest, are especially devoted to God and His service, who "present their bodies living sacrifices, holy and acceptable to God, their reasonable service." (Romans 12:1.) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the Church, which is His Body, we being "members in particular of the Body of Christ."--1 Corinthians 12:27.

Second, there is the other class of the Church which, although making the same Covenant of Sacrifice, fail to go on obediently to lay down their lives in the Lord's service. They do not draw back to sin and to death, but neither do they go on to the sacrificing stage: hence they constitute a secondary class, servants of the first class. These were typified in the Levites, who were the servants of the priests. These are not to be in the Throne with the sacrificing Priests, the Royal Priesthood, but are to serve God in His Temple. They are not to have the crowns of Glory, but will be granted eventually palms of victory. And all not found worthy of a place in either of these classes will die the Second Death.

In this picture the Lord shows us a special imputation of the merit of Jesus for the sins of His consecrated people only; and that these, justified by the merit of Jesus, are thus qualified through His merit to be sharers with Him in His glorious priestly functions.

THE SECONDARY SIN-OFFERING

The secondary Sin-Offering of the typical Atonement Day was called the Lord's Goat. It was not provided by the typical High Priest, as was the bullock, but was taken from the people. Indeed, two goats were taken at the same time, as representing the two classes of the Church. The sacrificing class or priestly class were represented by the Lord's goat. The less zealous of the Church, the antitypical Levites, were represented in the second goat--the Scape Goat. It was the Lord's Goat class, the under priesthood, that constituted the secondary Sin-Offering.

The account says that the Lord's Goat was sacrificed and was in every way dealt with in precisely the same manner as the bullock, which preceded it. Thus the type tells us that the Church must walk in the footsteps of her Lord, sacrificially even unto death. We should remember that the blood of the bullock was not applied for the sins of the people, but merely for the sins of the high priest's family and tribe--typically for the Church. We should also notice that this secondary Sin-Offering, the Lord's Goat, was not offered for the same persons; for they needed no further offering. It was offered by the high priest as a secondary part of his own original offering; and its merit was made applicable to all the people, to bring atonement to all.

In the antitype, the High Priest, Jesus, completed His own personal Sacrifice at Calvary. Forty days later He ascended up on High, and appeared before the Mercy Seat and presented the merit of His Sacrifice, not for the world, but for the Church. As the Apostle writes, "He appeared in the presence of God for us," the Church --not for the world. (Hebrews 9:24.) This is in full accord with what we have just seen in the type.

Ever since Pentecost the Lord has been accepting the consecrated persons represented in the two goats; and those sufficiently zealous He has accepted as His members, and has been offering them up as a part of His own Sacrifice. Soon He will have finished this work--when the last member of His Body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the antitypical Lord's Goat as His own blood --otherwise, the sacrifice of His Church as part of His own Sacrifice. This He makes applicable to the sin of all the people--the original sin of all the people.

At that moment, which we believe is in the near future now, the Father will turn over to the Son all the people, their sins fully forgiven so far as the original transgression

R5873 : page 89

is concerned. Forthwith Messiah's Kingdom, established in power and great glory, will begin to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of His Kingdom.

PUNISHMENT FOR SINS AGAINST LIGHT

Meantime, there will be other sins of the world not included in the Adamic transgression. The Sin-Offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against light. Full, wilful sin against

R5874 : page 89

full light would bring upon the sinner the Second Death. But only a few have had full light, full knowledge, full opportunity; and hence very few indeed will have sinned the sin unto death.

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that He keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

Before the New Dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great Time of Trouble such as never was since there was a nation--the Time of Trouble which we believe has begun in the present war, and which will progress until the great catastrophe of anarchy will complete it in the near future.

Then the accounts of Justice having been squared in that great Time of Trouble, the blessings of Messiah's Kingdom will immediately begin.

THE VALUE OF THE SCAPE GOAT'S SUFFERING

However, God is a very strict Accountant. As He is sure to count against the world all wilful disobedience, and especially all persecutions of His Church, so also He is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the Sin-Offerings; namely, the confessing over the head of the scape goat certain transgressions of the people, and the sending away of the scape goat into the wilderness.

Understanding that this scape goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great Time of Trouble, as represented in Revelation 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the Blood of the Lamb. Those tribulations coming upon the Great Company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the Covenant entered into by this class, a Covenant of Sacrifice, which they failed to keep. The sufferings of this Great Company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and especially against God's people. The Time of Trouble will be especially against the hypocrites, but the Great Company Class will have their portion with the hypocrites and be bearers of a certain share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them"; and they were told that they should wait "a little season," until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the Divine requirements in the end of the Gospel Age is given to us that Jesus specified in regard to the Jews in the end of their Age. He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation--to square the accounts. (Matthew 23:34-36.) In the great time of trouble with which the Jewish Age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great Time of Trouble--just before us.

THE INAUGURATION OF THE NEW COVENANT

The Apostle, in contrasting the typical and the antitypical Sin-Offering, declares that Jesus, not by the blood of bulls and of goats, but by His own blood, accomplishes the blessings. (Hebrews 9:11-15.) And again, the sacrifices of the antitypical High Priest are styled the "better sacrifices"--in the plural. This points us back to the institution of the Jewish Covenant arrangement, where Moses took the blood of bulls and goats and inaugurated the Law Covenant, sprinkling first the Tables of the Law, and afterwards the people, with the blood.--Exod. 24:3-8.

The question arises, Why did Moses use the blood of bulls--plural--and of goats--plural; whereas in the type of Leviticus 16 the blood of one bullock and the blood of one goat alone was used? We reply that there was really but the one antitypical bullock, the one Man Christ Jesus who died for us; and that there is really but one antitypical Goat, the one Church, which is accepted by the Lord as His Body, and is associated with, and part of, His sacrifice. But in the inauguration of the Law Covenant, more than one animal of each kind was necessary because of the multitudes of the people of Israel who were to be sprinkled with that blood. The blood of one bullock and of one goat would not have been sufficient; hence the statement, bulls and goats--in the plural--and yet not definitely stated as to how many; for it was really the one bullock and the one goat duplicated as many times as was necessary to provide a sufficiency of blood for the sprinkling of all the people.

In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of His associated sacrifices, the Church, will be used in sprinkling, or satisfying the Divine Law, first of all. This will be the basis for the turning over, to the Kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood--the work of cleansing mankind--giving all men the benefits secured by the redeeming blood.

THE ANTITYPICAL ATONEMENT DAY

We trust that from the foregoing our readers will see clearly the distinction between the Ransom which Jesus gave and its application; and the Sin-Offerings of this Gospel Age and what they signify. We wish now to impress a further point; namely, that the Sin-Offerings were associated with the Day of Atonement for sin in the type

R5874 : page 90

and in the antitype. The antitypical Day of Atonement began with our Lord Jesus and His sacrifices. The entire Gospel Age has been a part of this Day of Atonement. This Day will witness the full completion of all the sin atonement and more; for all of the Millennial Age will be a part of the antitypical Atonement Day.

The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the Millennial Age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The Sin-Offerings of the Atonement Day merely represent God's Purpose in the use of the Sacrifices which must be completed before the world's at-one-ment with God can begin to go into effect.

So, then, let us hope that all will henceforth see clearly that the Sin-Offerings of the Atonement Day and its Sacrifices constitute a picture of the processes by which God accomplishes the world's blessings; while the Ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world.

===================

R5874 : page 90

"WHY PERSECUTEST THOU ME?"

--APRIL 2.--ACTS 9:1-31.--

A NOTABLE ILLUSTRATION OF ZEAL WITHOUT KNOWLEDGE--REPROVED

FROM ON HIGH--SAUL'S DEEP CONTRITION AN EVIDENCE OF GENUINE REPENTANCE--HIS EYES OF UNDERSTANDING OPENED--ST. PAUL'S "THORN IN THE FLESH"-- THE GREAT APOSTLE TO THE GENTILES A TYPE OF THE NATION OF ISRAEL.

"Faithful is the saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief."--1 Timothy 1:15. R.V.

WHOEVER thinks of Saul's transformation from an enemy of Christ and His Church to a friend and zealous servant as an experience on a par with the conversion of sinners is greatly in error. Such conduct as is related in today's Study is not the conduct of sinners, enemies of God. In our opinion, however, the term "conversion" would scarcely be appropriate in such a case. Saul of Tarsus was either a bad man and a hypocritical Pharisee, a money-lover, a self-lover, or else an "Israelite indeed," whose aim and object was the service of God, and whose persecution of the early Church was prompted by his fidelity to God. We believe that the latter description is the one which fitted the case of Saul; for it is in harmony with his own testimony on the subject.--Acts 26:9-11.

If, then, Saul was a true and loyal member of the favored nation of Israel, thoroughly consecrated to God and serving Him to the best of his ability and knowledge, but merely blinded for the time by prejudice and misconception, we can no more think of his case as a conversion than the cases of the other Apostles. Our Lord chose the original Twelve because they were Israelites indeed; and He gave them the instruction necessary for His service. This He did also for Saul, though in a more striking manner.

The word convert signifies the turning about in an opposite direction. But Saul was already going in the right direction; namely, in a whole-hearted service of God, although his efforts were expended upon the wrong thing in that right direction. The Lord merely opened his eyes of understanding, and showed him the better how his efforts should be used. Saul needed merely to be shown aright; and this he demonstrated by as much fidelity and energy in the Lord's service afterward as he had ignorantly misused previously.

CONSCIENTIOUS WRONG-DOING

Saul was one of those Israelites who lived amongst the Gentiles, but who occasionally went up to Jerusalem to certain of the feasts. (Deuteronomy 16:16.) His home was in the city of Tarsus, a notable city of that time-- said to have been excelled in scholarship only by the cities of Alexandria and Athens. Not only had he the advantages of a home in such a city, but his family was an influential one, as is implied in the fact that he was a citizen, not only of Tarsus, but also of Rome. In addition to the education of his home city, he had received a special course in theology, or Jewish Law, at Jerusalem, under Gamaliel, one of the greatest teachers of that time.

Saul's early training, therefore, and all of its conditions were favorable to producing in him a breadth and refinement of thought equaled by few. These conditions, combined with his honesty of heart and his zeal for God, although not at first according to knowledge, fitted him to become just what the Lord subsequently made him; namely, "a chosen vessel" unto the Lord, to bear His name before the Gentiles and kings and the children of Israel.

Apparently the circumstances connected with the stoning of St. Stephen only incited Saul to greater energy in stamping out what he believed to be a very injurious doctrine--heresy. Our own experience confirms the thought that an earnest, conscientious opponent is more to be respected than a cold, indifferent professed friend. We are reminded of our Lord's words, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." (Revelation 3:16.) Let us have respect, therefore, for all who are warm-hearted and zealous, remembering that there is more hope of their being pleasing to God, and being accounted worthy to receive the Truth, than for the lukewarm.

Under the arrangements of the Roman government, the Jewish priesthood was granted considerable power, and had come to exercise very much of the power subsequently used by the Popes of Rome. The religious rulers had power to authorize arrests and imprisonments for the infraction of their rules and regulations. Saul, exercising the same respect to law and authority which subsequently marked all of his dealings and teachings as a Christian, did not attempt to take matters into his own hands in regard to the persecution of the Christians, but went about it in the manner recognized as legal--under the sanction and authority of the highest religious tribunal. Let us remember that nearly all persecutions have been sanctioned by some human law, and regulate ourselves according to the Divine code.

THE THREE ACCOUNTS HARMONIZED

The account given in today's Study regarding the opening of the eyes of Saul's understanding is that of St. Luke, and was doubtless received directly from the Apostle Paul himself, with whom St. Luke traveled for a time. Two other accounts are given by St. Paul himself. (See Acts 22:6-11; 26:12-20.) The three accounts

R5874 : page 91

are in practical agreement, and show only such variations as might reasonably be expected, considering the fact that they were delivered under different conditions, as it was sought to emphasize or elaborate different points.

Had the three accounts been exactly alike, word for word, there would have been just ground for supposing a special preparation of the text with this harmony in view. When rightly viewed, even the seeming discrepancy of the account is additional evidence of the truthfulness of all. The account itself being simple, we need to give attention only to those points which apparently conflict.

All three accounts say that Saul himself heard a voice, saw a light and fell to the ground. One account adds that all with him fell to the ground as well. The account in our lesson declares that the men of his company "stood speechless, hearing a voice, but seeing no man." Another account says, "They beheld indeed the light, but they heard not the voice of Him that spake to me." These accounts can be harmonized in this way: Saul himself was evidently the center of manifestation--"a great light shone round about me." Doubtless his companions saw something of this light in a general way, but they did not see the source of the light. They did not see the glorious body of our Lord Jesus Christ--"seeing no man." Saul, however, saw the glorious body of our Lord Jesus Christ, as he himself subsequently testified.--1 Corinthians 15:8.

Although no one but Saul was smitten to the ground, the others, who stood speechless and terrorstricken, no doubt soon kneeled reverently about their leader. Respecting the voice--Saul and all with him heard a sound, "the voice," but only Saul could distinguish the words--which were meant for him alone. A similar case is recorded in John 12:28,29. In one sense of the word Saul and all of his companions heard the sound, or voice; but in another sense of the word Saul alone heard the voice. We use this same form of expression in our daily conversation. If some one addresses us in a low or indistinct voice, we say that we did not hear. We mean that although we heard the voice, we did not understand or comprehend what was said.

OPENING OF SAUL'S MENTAL VISION

Saul's feelings, as he heard from the Lord of Glory a reproof of his misdirected zeal, can be better imagined than described. Nevertheless, we can but admire the promptness with which he at once ceased his opposition and placed himself on the side of the One whose cause he had so recently persecuted. We can imagine him praying, "Lord, teach me! In my blindness and ignorance I have been fighting against Thee, the Only Begotten of the Father, the Messiah, while verily I thought that I did God service. Having made such a great mistake, I am thoroughly humbled. I can no longer trust either to my own wisdom or to the wisdom of those in whom I have heretofore confided--the chief priests, the scribes and the Pharisees. Now, Lord, I come to Thee. Show me how I can undo some of the great wrong which I have done ignorantly. Show me; and I will gladly and promptly follow and obey."

How deep a hold the matter took upon Saul's mind may be judged from the fact that for three days he neither ate nor drank. He could not think lightly of his own blinded course. Deep contrition is always a good evidence of genuine repentance of wrong. No doubt his thoughts were busy; for he was well educated in the Law and in the Prophets and was familiar with what he had learned concerning the Nazarene. It is reasonable to suppose that those three days of blindness and fasting were days of prayer and reflection, during which he diligently compared the testimony of the Law and the Prophets with what he knew of the Nazarene and His teachings. Saul's natural sight had been destroyed; but his mental vision had been opened, and he now saw matters in a new and wonderful light.

AN ILLUSTRATION OF DIVINE METHODS

In a previous lesson the name Ananias was associated with ungodliness and falsehood. But in today's Study we find another Ananias of a totally different character--a true servant of the Lord. His hesitation to go to Saul does not seem to have been caused by opposition or by faithlessness, but rather a reasonable caution. He had heard of Saul, and possibly also knew Saul's host to be an enemy of the Cause of Christ. Therefore he wished to assure himself that he had not misunderstood the Lord. But the Lord graciously made the matter clear to him, as He always does to His faithful ones; and Ananias promptly fulfilled his mission.

Here again is an illustration of Divine methods. The Lord sent upon this important errand one who apparently was a very humble member of the Church. He did not send St. Peter, St. James and St. John, the Apostles, from Jerusalem, with great pomp and show to receive the penitent enemy of the Cross and to make a public triumph. He merely used a ready and willing instrument that was nearby. This should be a lesson to us that the Lord is both able and willing to use in His service the humble ones who are ready and willing.

The scales which fell from Saul's eyes would seem to indicate that a certain portion of the eye had been destroyed by the great light; and the healing may be said to have been in a natural way. Although informed that he received his sight, we are not informed that his eyes were made whole. Indeed, it seems evident, from subsequent statements, that to his dying day his eyes never recovered soundness, and his sight was never again normal.

It has been surmised, and with good reason, that the continued weakness of his eyes constituted what the Apostle terms "a thorn in the flesh." (2 Corinthians 12:7-10.) Although under the power of the Holy Spirit he was granted many gifts of the Spirit, amongst which was the gift of healing, and although he exercised this gift of healing upon many (Acts 19:11,12), yet the Lord did not relieve him from his own weakness in this respect. This must have been all the greater trial; for it would seem all the more strange that he who could heal others could not heal himself--that he who had Divine power for the blessing of others of this way should not have the Divine power for his own blessing.

To St. Paul's petition our Lord's answer was, "My grace is sufficient for thee; My strength is made perfect in weakness." The noble Apostle exclaims, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Thereafter he never requested the removal of this "thorn."

Several incidents in St. Paul's experience confirm this conclusion: (1) Although an educated man, he seldom wrote his own letters; and of the one letter which he did write, although one of the briefest, he remarks, "Ye see how large a letter I have written unto you with my own hand." (Galatians 6:11.) The Greek would even give the thought that these words apologize for the use of very large characters in the writing--such as a semi-blind person would use. (2) When standing before the tribunal of the chief captain, St. Paul declared that he did not know Ananias as the high priest; whereas, if his eyesight had been good, he could not have well helped knowing the high priest, on account of his gorgeous apparel.

R5874 : page 92

(Acts 23:5.) (3) In writing to the Galatians he tells them (4:15) that, when he first met them, their love and sympathy for him were such that they would willingly have plucked out their eyes for him--an expression which would be meaningless unless his eyes were defective.

After a few days in which to gain strength from his fasting and from the nervous excitement incidental to his experiences--days of communion with those whom he had come to persecute, and whom now in his renewed condition of mind he recognized and fellowshiped as dear brethren--Saul promptly began to preach Christ as the Son of God--publicly using the opportunities afforded in the Jewish synagogues. The account of his enlightenment in the Gospel is that of a most noble character, which commands the respect of every class in every time.

ST. PAUL AS A TYPE

We are inclined to regard the Apostle Paul as in some sense of the word a figure, or likeness, or type of his race --Israel--and the opening of their eyes of understanding which is now shortly due to take place. Amongst the Jews are many who seem to be Israelites indeed, merely blinded, as both the Prophet and the Apostle have described. (Romans 11:7-12.) That nation, whose blinding took place in the Fifth Thousand-year Day, and which has been blinded throughout the Sixth Thousand-year Day, is to have its eyes opened on the Third Day, which will be the Seventh Thousand-year Day--the Millennial Day. "After Two Days will He revive us; in the Third Day He will raise us up."--Hosea 6:1-3.

During all this time Israel has also been without food or drink of a spiritual kind. Israel also is to be a chosen vessel in the Lord's hand as connected with the earthly agencies in bearing the Message which shall bless the Gentiles and all the families of the earth. We are near to the time for the opening of Israel's eyes. When that time shall have fully come, the Lord will send some Ananias, whose touch under Divine favor shall bring sight. The name Ananias signifies, "Jah is gracious."

===================

R5875 : page 92

AENEAS AND DORCAS

--APRIL 9.--ACTS 9:32-43.--

ST. PETER'S PREACHING TOUR--VISITING THE SAINTS--A TERM MUCH MISUNDERSTOOD--A PARALYTIC HEALED AT LYDDA --ST. PETER CALLED TO JOPPA--DORCAS AWAKENED FROM THE SLEEP OF DEATH--A BEAUTIFUL CHARACTER--THE FRIEND OF THE POOR--PURPOSE SERVED BY THESE TWO MIRACLES.

"In all things showing thyself an example of good works."--Titus 2:7.

PERSECUTORS never like persecution for themselves. Those who have the mind of Christ are never persecutors. They feel it to be their bounden duty not to assist things which they believe to be wrong; they may even find it necessary or expedient to denounce the wrong, to show up its inconsistencies, and in some instances to name the active agents in wrong teachings and wrong doings--as the Apostles have done in their writings. But as for persecuting others, the Lord's people can take no part in this. They are hindered by the spirit of love, the mind of Christ, which directs that we should do to others as we would have them do to us--the Golden Rule, our "perfect law of liberty."

The persecution which scattered the disciples throughout all Judea, and of which Saul of Tarsus was one of the leaders, subsided shortly after he became a Christian, and was followed by a period of rest, recuperation, edification. While Saul's changed course may have had something to do with this, in all probability a trouble which arose about this time between the Jews and their Roman rulers had more to do with it.

About the year 38 A.D. the Emperor Caligula, who had but recently come into his office, promulgated an edict that his statue should be set up in various quarters of the empire and worshiped. When the Jews learned that it was the intention to put these statues in Jerusalem, and even in the Temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old, to entreat the local governor to intercede for them that such a desecration of their Holy Temple and Holy City and Holy Land should not be permitted. While the governor made every effort to have the Emperor change the edict, the most he could accomplish was a command to leave the Temple untouched. But many altars were raised to the Emperor outside of its gates; and news came that all the synagogues of Alexandria had been turned into temples to Caesar. This state of affairs lasted until January 24, 41 A.D., when Caligula was murdered.

A SEASON OF SPIRITUAL GROWTH

It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about the period of rest mentioned in today's Study. The record says that the churches were edified. We get the thought, therefore, that this time of peace was a time of upbuilding amongst the little groups of the Lord's people in Palestine. There is a two-fold sense in which the Church may be built up or edified; in numbers and also in the fruits and graces of the Holy Spirit. Apparently the infant Church was edified in both ways; for the declaration is that the believers walked in the fear of the Lord and in the comfort of the Holy Spirit.

The Scriptures declare that "the fear of the Lord is the beginning of wisdom." (Psalm 111:10.) This is not a selfish fear, not a fear that the Lord will eternally torment or otherwise unjustly deal with His creatures, but a reverence of the Lord which recognizes His greatness and His goodness, and fears to do aught that would be displeasing to Him or that would separate from His love and favor. This proper kind of fear, which is the beginning of wisdom, will never be lost so long as the wisdom is maintained.

But reverence of God was not the only grace developed in the early Church. To it was added the comfort of the Holy Spirit. The Holy Spirit is the spirit, mind, disposition of God. This the primitive Church was cultivating, developing it in their hearts, walking in it--that is, living it. The word comfort signifies united, cemented; and the thought of the statement as a whole is that not only was the Church multiplying in numbers and being built up together as God's holy Temple, but that the various "living stones" were being cemented or bound together by the Holy Spirit.

MEANING OF THE TERM "SAINT"

From our Study we learn that although the Apostles made Jerusalem the headquarters for their work, nevertheless they went hither and thither throughout Judea, meeting with the Lord's people scattered by the previous persecution, and forming little congregations everywhere.

R5875 : page 93

In one of his tours St. Peter came to Lydda, the chief city of the Plain of Saron (Sharon), about ten miles southeast of Joppa. His special mission, we are told, was the visiting of the saints.

This word "saints" signifies holy ones, those set apart, sanctified believers in Christ. There is much opposition to the use of the word today, attributable, we believe, to two reasons. One is that the vast majority of professing Christians well know that they are not saints, not sanctified, not living as near to the Lord as they could live--not separate, even in heart, from the world, the flesh and the Devil. Such persons have strong reasons for disliking the word "saints," realizing that it would exclude them and nearly all of their friends and special associates in Christian work.

Another reason for opposition to the word "saints" is the fact that in the Dark Ages it became customary for the Roman and Greek Catholic churches to canonize, or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing especially evil was remembered, but only things esteemed as honorable and praiseworthy. The word saints thus became separated from living Christians; and, indeed, this may have been because there were few Christians so faithful as to be representatives of saintship.

Still another reason why some dislike the term "saints" is that they consider it to be rather boastful--some would even say hypocritical. Having lost sight of the doctrine of Justification by Faith, in its proper application, they have become accustomed to think of all Christians as "miserable sinners" and to pray for them as such--overlooking the fact that there are some in whom "the righteousness of the Law is fulfilled," because these "walk not after the flesh, but after the Spirit," the merit of Christ covering all their unwilling shortcomings.--Romans 8:4.

The Lord's people, however, are to remember to apply and to take pleasure in all the names and practises authorized by Apostolic usage. Thus the term "saint" certainly approves itself to us. Almost all of the Epistles of the New Testament are addressed to the saints; and those professing Christians who cannot properly apply the term to themselves cannot properly apply to themselves the exceeding great and precious promises contained in those Epistles; for all the promises are addressed to the saints, are meant for the sanctified in Christ Jesus. Let it be borne in mind, however, that the word "saint" does not signify actual perfection merely, as in our Lord's case, but also those reckoned holy through Him; and that the Apostles, who were saints and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like passions with you."--Acts 14:15.

The term "saints," then, properly applied in the Church, refers to those who, although originally "children of wrath, even as others," have been rescued from that condition of condemnation, have been washed, cleansed, and thus brought into accord with God through the forgiveness of their sins and through the covering of their weaknesses and blemishes; and who have become the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives--an impossibility while in the flesh--but as nearly perfect as they may be able, the Lord's grace making them continually "holy, acceptable to God," through the merit of Christ Jesus. Let us never be ashamed of this name "saints," if it present before our minds saintship, holiness, separateness from the world; for this is the very thought which should be there continually. It is a thought which will enable us the better to live separate from the world, as the Master indicated.--John 17:16.

The healing of AEneas, the paralytic, was a very notable evidence of the power of the Lord, similar to the healing at the Beautiful Gate of the Temple. (Acts 3:1-11.) Here, as always, St. Peter made sure that none should think that the power which he exercised was his own. He distinctly affirmed that Jesus the Messiah, whom their rulers had crucified, had performed the cure, and therefore was not dead, as they had supposed, but risen.

The fame of this miracle spread abroad and resulted, we are told, in the drawing of many unto the Lord and to the Church. Thus did the Lord establish the Church and attract to it those who were in the right attitude of heart, using miracles then, as now He uses other means. Those miracles, as heretofore pointed out, cannot have lasted much longer than the Apostles themselves; for the miraculous gifts of the Spirit were granted only through the laying on of the hands of the Apostles, and The Twelve had no successors, St. Paul taking the place of Judas. The Heavenly Jerusalem had twelve foundations, and no more; and in them were written the names of the twelve Apostles, and no others.--Revelation 21:14.

ANOTHER NOTABLE MIRACLE

One of the saints at Joppa was a woman apparently of means and education. If her name represented her appearance, she was very beautiful; for Tabitha in the Syriac language, Dorcas in the Greek, signifies graceful, beautiful. But this woman was famed for a grace and a beauty entirely separate and distinct from whatever she possessed of these qualities naturally. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness. Evidently she was a burning and shining light for the Lord in that vicinity. She did what she could.

She served the Lord, His brethren and all who needed help. According to the best opportunities afforded her she helped the poor, particularly widows, who as a class were at that time apt to be in a very trying position, especially if poor.

The Greek text indicates that Dorcas had been in the habit of assisting the poor with garments, etc., doubtless assisting them also with words of encouragement and helpfulness, and ministering to them the Truth. Under these circumstances it is not strange that her death should have produced sorrow, especially amongst the beneficiaries of her charities and amongst the numerous friends which a beautiful, Christlike spirit of this kind is sure to make.

Apparently Dorcas took sick and died suddenly, at about the time that others of the saints at Joppa heard that St. Peter was at Lydda and had cured AEneas. Immediately they sent for the Apostle, probably with no thought that he would perform such a miracle as that of bringing Dorcas back to life, but rather with the thought that they had lost a highly esteemed member of their little group and that St. Peter could give them some consolation at this time. In those days there was neither telegraph, telephone nor mail service; and consequently some of the brethren became the messengers to take the word to the Apostle--to request his presence without delay.

St. Peter went at once with them to Joppa. As he entered the death-chamber, he saw an affecting scene. Poor widows and others were lamenting the loss of their friend, and showing the garments which she had made for them. This was surely a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory upon his character, as were left by this humble woman. And even the humblest and poorest of us may to

some extent emulate her example and leave behind us when we die some such monuments of love and some such testimonies of appreciation.

It is sad indeed when any, especially of those who have named the name of Christ, die and leave none who sincerely, truly, mourn for them and miss them. Such a condition testifies to a life that was either selfish or misunderstood. We who are looking forward to the close of our journey, and that before very long, should see that our lives are spent day by day in such a manner that some will be the happier for them; and that our decease will be recognized by some, at least, as a loss.

St. Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the other miracle recorded in our lesson, it was peculiar to that time and for the purpose of the establishment of the Church. We are not to suppose that it was the Lord's purpose that all of His people during the Gospel Age should be thus snatched back from death, or that they should all be relieved from beds of sickness, or that they should all have powers such as the Apostle here exercised. There is a ministry of evil--of calamity, sickness, death, etc.--which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the Spirit--meekness, gentleness, patience, long-suffering, brotherly kindness, love.

===================

R5874 : page 94

LESSON OF THE LILIES

"Consider the lilies of the field, how they grow."--Matthew 6:28.

FEAR and anxiety are amongst the most serious foes of our human family. They wear upon the gray matter of the brain; they produce nervous exhaustion and are very injurious to health. For those who would seek to walk in the Divine path which God has marked out for the Gospel Church, fear and anxiety are special hindrances. The Savior had this fact in mind when he spoke thus to His disciples. He would have His followers to be without worry, to be restful of heart. But He would not have them be without carefulness. There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry--this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting tomorrow. When the Apostle said (Philippians 4:6), "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would indicate a lack of faith in the Lord

R5875 : page 94

and in His care for His people. The word rendered "careful" here is from a Greek word meaning over anxious.

In giving a forceful lesson to His disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common --rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavorable environment, unable to do for themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb up higher in the world and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.--Matthew 6:30.

THE LESSON OF TRUST IMPERATIVE

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them--as the poet expresses it:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, "fervent in spirit serving the Lord," doing with our might what our hands find to do. When doing this, we are to be content and trustful that He will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our future under Messiah's Kingdom. God will not have any in that Kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of His people to flourish--to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place He designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

PASSOVER PROVING

John 18:11; Psalm 116:13.

The Cup my Father pours
Shall I not drink?
And precious, holy thoughts
Shall I not think?
And if His Love doth send
Less joy than pain,

And if all friends forsake,
Shall I complain?
If foes misrepresent
And work me woes,
Shall I not rest content
Since Father knows?

If where once friend I had
I Judas find,
Still Jesus holds me in
His love entwined.
He knew the love and loss
Of faithless friend;
He'll know each step I take
Unto the end.
His love enfolds me fast--
I cannot fall.
The Cup my Father pours--
I'll drink it all.

Hattie O. Henderson.

====================

R5875 : page 95

INTERESTING LETTERS

GERMAN SOLDIER'S NIGHT WATCHES

BELOVED BRETHREN:--

I wish to thank you for your labors in sending me THE WATCH TOWER and letters "To the Brethren in the Field," for it is joy to me to let you know with what eagerness I look forward to your mail. To me it is a holiday and a day of special grace whenever I receive anything which bears the stamp, "W. T. B. & T. Soc'y." I imagine myself in the midst of my brethren, reminiscences are being awakened, and before my mental eye appear forms so dear to my heart. While they all differ in form and character, in one thing they are all alike, that is the new mind. Gentle are their steps, their actions, their language, injuring none; but nevertheless full of power and firmness. These are my brethren in God's family, as I have come to know them.

While we are separated in the flesh, the ties of Christian love unite us all the more firmly.

A few hours ago in our march we passed through fields of corpses, and now night has settled. I am lying in my tent; not far distant, along the ridge of the forest, 21-cm. howitzers are hurling their destructive projectiles, while about a mile and one-half further on rattles the gunfire of the infantry. The mere sound of it makes me shudder. To sleep is impossible. A rattling in my pocket, and the last WATCH TOWER, the Herald of Christ's Presence, has fully awakened me. I am reminded of the sixth verse of the 63rd Psalm: "When I remember Thee upon my bed, and meditate upon Thee in the night watches." O what peace fills my heart, and what precious hours of communion with my Father are my portion!

Weeks ago I passed through Lemberg. The engineer of a machine shop to whom I spoke concerning the hope of the Jews, assured me that they are waiting for the Messiah. Only as I rode by on horseback was it possible to speak to some of the Jews. I laid my hand upon their shoulders and shouted into their ears: "Your Messiah is coming; I have been asked to tell you"! Astonishment, tears of joy and God-speed--and onward went the march.

How far we still have to journey I know not; the Lord knows. But we well know that

"Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

Therefore, while we have such a glorious hope, let us who are His and are called by His Name, continue steadfast till we shall see Him whom we have loved so long.

Faithfully your brother, MAX VON DER STEIL.

(From German WATCH TOWER.)

"THOU CROWNEDST THE YEAR"

DEAR BROTHER RUSSELL:--

Greetings in the name of our Redeemer from the Class in St. Louis, with best wishes of the Season--a Merry Christmas and Happy New Year increased a hundredfold to you and the Bethel family!

We wish to report to you the progress made by the Class during 1915, which now numbers about two hundred and fifty consecrated members. Seventy-six of these symbolized their consecration this year and two hundred and three partook of the Memorial supper.

Twenty-three meetings are held weekly for Bible study, praise, prayer and testimony, etc. A number of public meetings have been held, in the Odeon, our best auditorium, and other halls, with a total attendance of about ten thousand.

The PHOTO-DRAMA was again presented here this month, the Coliseum being used with most thorough publicity; eight performances were given with an average attendance of three thousand. The EUREKA DRAMA was sent out for one month to small towns near St. Louis, giving twelve performances with an average attendance of two hundred and fifty. Great interest was manifested.

The pieces of literature distributed by the Class this year totals one million.

We feel that every effort has been made to witness to the Truth in the city of St. Louis. It appears now that a clearly marked line is drawn between those who are friendly and those who reject and slander the Truth.

We are indeed thankful for the great privilege that is ours and pray our Heavenly Father's continued blessing and guidance as we seek to do His will, knowing that it is all His work and that we can do nothing of ourselves. Our prayers are offered daily for you and all colaborers in the Master's service. With much Christian love,

Your brother and fellow servant,

J. H. HOEVELER, Secretary.

BRETHREN HELP IMPOSTORS

DEAR BROTHER RUSSELL:--

From time to time, in the Pilgrim service, I come across the trail of certain "false brethren" who appear to make it their business to travel from Class to Class, borrowing money from the brethren, with the plea that they are bound for a certain Colporteur field, etc., and have just run short of funds. These "gentlemen" seem to be fairly well posted on the main points of the Truth, and can talk glibly about Brother Russell and the Pilgrims, although, if the brethren were a little more cautious, frequent slips would betray these frauds.

One of these men recently passed west through Montana, doubtless bound for the Pacific coast. He succeeded in bilking a number of the brethren. The plan followed is to secure the name of one of the brethren at some farther point, then, upon arrival, to "pump" this brother for detailed information about the other brethren in the Class--their financial standing, etc. This information is all too frequently advanced with surprising freedom.

In my judgment such information furnished to strangers (even though pretended brethren) is wrong. The Bible House plan of giving out no information about the brethren, their names, addresses, etc., especially to strangers such as the above, could profitably be followed by all the brethren.

Might it not be well, dear Brother, to repeat the warnings that have appeared from time to time in THE WATCH TOWER against these "false brethren" that the Classes may again be put on their guard?

With assurance of my deep appreciation of your labors of love on behalf of all the flock, I am

Your fellow-servant in the one Hope,

W. A. BAKER.--Montana

A DEDICATED TOY BANK

DEAR BRETHREN:--

Please find enclosed our "Good Hopes" for 1916, and also $10 as part payment toward the same. We are very anxious to serve our dear Master, but there is so little we can do, although if we are a little more alert and thoughtful we can increase our donation to the "Good Hopes."

At the beginning of the year we decided to have a toy bank and dedicate it to the interest of our "Good Hopes" (aside from our regular donation) and drop into it such money as should be saved on special occasions; for instance, if we walk to Prayer Meeting instead of riding, we drop in 10 cents; or if one of the brethren pay our car fare, another nickel goes into the box; or if we decide to have some refreshments and for this reason deny ourselves, another 10 or 20 cents goes into the box. Sometimes we have taxed ourselves a certain amount for foolish words or actions, etc.

It was to my surprise on opening the bank today to find $2.98, which was accumulated within less than a month! So we expect by His grace to continue this plan and see how the dear Lord will bless our feeble efforts. Oh, that we could do more to manifest our appreciation of his unspeakable blessing to us!

The time is almost over in which we shall have the privilege of ministering to the "Feet" of Him, because the last one of the "Feet" members will soon be glorified, and then they will not need our help. May God's blessing be upon you all!

Faithfully yours in the One Hope,

SHIELD H. TOUTGIAN AND WIFE.

EUREKA DRAMA SHOWN IN STATION

DEAR BRETHREN:--

I read your regrets in THE TOWER about the EUREKA DRAMAS lying idle and I regret the matter also. We try to make use of ours when we can, but the weather has been cold and expenses high.

February 1, 2 and 3 my wife and I took the DRAMA to Black River, Mich. The three days cost us $8.43, and we were entertained free, at that. A French Catholic family entertained us and we gave the DRAMA in the R. R. Depot, which was a good place. It was well warmed. The stereopticon and graphophone were side by side, inside the ticket window. We had all the light we wanted for operating, while the auditorium was quite dark. We had as fine pictures with gas as I ever saw.

In a town like Black River the passing of the EUREKA DRAMA was a great event and I believe other R. R. Depots could be obtained free of charge. Several persons walked five miles and back again every night to see the DRAMA! The audience was very quiet and needed no reminder. I am sure the Lord's hand was in the whole matter. We had about eighty persons each night. Yours in the service, -----

====================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVII. APRIL 1 NO. 7
A.D. 1916--A.M. 6044

CONTENTS

How are We Sanctified? 99
  How to Enter Heavenly Race . . . 99
  Sanctified Through the Truth . . 100
Quietness in the Midst of Storms . . 101
  Affliction No Proof of God's Disfavor 102
Kept in Perfect Peace 102
St. Peter and Cornelius 103
  End of Israel's "Seventy Weeks" . . 103
  The Only True Gospel. 104
  Judgment of Quick and Dead . . . 104
The Risen Christ 105
  The Scriptures Logical 106
  Order in the Resurrection . . . 106
The Ransom-Price and Its Application . 107
Interesting Items 110
  Strong Delusions Urge on the War . 110
  Turkish Promises Trusted . . . 111
Interesting Letters 111
  Drama Turning Point of Life . . . 111
  Seed Sowed in Good Ground . . . 111

MEMORIAL ANNIVERSARY APRIL 16TH

After six o'clock p.m. on the above date, thousands of Bible Students all over the world will meet to celebrate the most important event of history--the death of Jesus, the World's Redeemer.

All should properly approach the Lord's Table with clean hearts and clean hands--with consciences purged by faith in the merit of the cleansing blood. Our own best endeavors to attain purity need supplementing with our Savior's merit.

Let us remember that in partaking of the emblems of our Lord's broken body and shed blood, we not only confess Him but profess to be His followers, His imitators--laying down our lives for the brethren.

The New York City congregation will assemble at The Temple at 7:30 p.m. All trusting in the precious blood will be welcome.

When ordering books, etc., please consult November 1st WATCH TOWER for price.

TWO DUTCH BOOKLETS

We have a small quantity of small Dutch Booklets:

(1) "What Say The Scriptures Concerning Our Lord's Return--His Parousia, Epiphania and Apokalupsis?"

(2) "The Hope of Israel in The Divine Plan."

Five Cents each, postpaid.

RE VOLUNTEER MATTER

Some brethren write us that they are mailing four copies of B.S.M. to certain Voters' Lists, etc. We fear that this is wasting valuable ammunition, for Voters' Lists in many communities are not very desirable--and it would seem unwise to risk the waste of four numbers. Other dear friends have followed a similar course in their house-to-house distribution --putting several papers together. We cannot approve this method, either, dear Brethren. In our judgment there is quite enough interesting matter in each number of the B.S.M. to make one number of it sufficient for one distribution. It is for this reason that we issue Volunteer matter at intervals--and not several numbers together. We believe that those Classes which circulate the Volunteer numbers as they are issued, and one copy at a time, do the best work, as well as the most economical work. We request that all do this; we decline to send assorted lots for general distribution.

We do recommend, however, that each Class keep on hand at its central meeting place a variety of the B.S.M., so that all the members of the Class can have access to these, should special numbers be desired for special individuals. Some of the numbers are not suitable for general circulation, but very important to have for special individuals--as, for instance, numbers treating with the Seventh Day Adventist doctrine, with Christian Science, Theosophy, Higher Criticism and Evolution. Similarly, a few copies of B.S.M. in foreign languages would be appropriate.

We merely seek, dear friends, the largest amount of good as the result of our mutual endeavors to serve the King and His Truth-hungry people. We hope that our readers will see the matter as we see it. Be sure, always, of our desire to cooperate in every form of service that commends itself to us as reasonable and economical.

==========

BETHEL HYMNS FOR MAY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for May follow: (1) 83; (2) 8; (3) 259; (4) 12; (5) 267; (6) 303; (7) 7; (8) 235; (9) 197; (10) 105; (11) 204; (12) 199; (13) 47; (14) 9; (15) 321; (16) 120; (17) 18; (18) 73; (19) 325; (20) 78; (21) 79; (22) 263; (23) 305; (24) 114; (25) 307; (26) 28; (27) 19; (28) 22; (29) 240; (30) 40; (31) 214.

==========

All cheques, drafts, money orders, etc., should be made out to WATCH TOWER BIBLE AND TRACT SOCIETY. There are no exceptions to this rule.

===================

R5876 : page 99

HOW ARE WE SANCTIFIED?

For this is the will of God, even your sanctification."--`1 Thessalonians 4:3`.

THE words of our text are addressed only to the saints of God, as are all the Apostolic Epistles. In respect to His people, this is God's will, His desire, His design--even their sanctification, their full setting apart from the world to Himself and His service. This is not God's will in the sense that He has determined that certain ones shall be sanctified; but it is His will that there shall be such a class; and it rests with each of the called whether or not he shall belong to this class.

God has a great work to be accomplished, and hence He has a very particular reason for the selection of such a class. If we would be of this number when completed, we must make our calling and election sure by full compliance with the terms and conditions of the call, and this even unto death. We should bear in mind that the Lord is now selecting, electing, a sanctified class for a very special position, a very special work--First, for a thousand years they are to be associated with the Lord Jesus Christ in the regeneration of the whole world, including all who have lived since the time of Adam--for their uplift from sin and death to the heights of human perfection, from which Adam fell; and then they are to reign with Christ their Head and be associated with Him in all His future work throughout eternity. This is why it is called a High Calling, a Heavenly Calling.

So the will of God referred to in this text is not the will of God concerning the world in the Ages to follow the present Age, nor is it His will concerning angels. It is His will for the Church, called to be the Bride of Christ, members of His Body. This great Call was never issued before this Age, nor will it ever be issued after its close. There can be but one Bride of Christ; and when this class shall have been completed, no addition to their number will ever be made. This Class have heard of the present grace of God offered through Christ and have accepted its terms and entered the race for the "Prize."

The Apostle in our text is practically saying, Here we are as Christians, the called of God. Now, what is the one thing God would have us do? Would He have us keep a seventh day? Would He have us abstain from eating meat? Would He have us adopt some certain forms or idiosyncrasies? No. The will of God is our sanctification. There is a certain difference between the words sanctification and consecration, though they are sometimes used almost interchangeably. The word consecrate has the thought of surrender. Consecration is a definite step, taken at a certain moment. It is the yielding up of the will and of all to God. Whoever has not thus definitely surrendered his will, himself, to the Lord, has never made a real consecration. We believe that there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only has in it the thought of this definite and complete consecration at the beginning, but also takes in the entire process of transformation of character and preparation for the Kingdom. It progresses throughout the Christian course until the character is fully developed and ripened, and it must then be maintained until the end of the way.

R5877 : page 99

HOW TO ENTER THE HEAVENLY RACE

Many professed Christians do not see the initial step of full consecration as essential to one who would be a follower of Christ. In our conversation with people many tell us that they have been trying for years to be children of God, that they have been for years seeking to do God's will and live a holy life. We try always to get these down to the particular point: Have you begun right? Have you been trying to run the Christian race on the outside or on the inside? Then they ask us what we mean. And we tell them that the matter is like a race-course, where there is a certain prize offered, with certain definite rules and regulations. The person who is to run in the race must be entered in the regular way. The contract must be made and signed. The man must agree to all the conditions. Then he will be entered as a contestant, and must run on the prescribed track and for the goal.

Now another, who had failed to make this contract and to enter the race in the prescribed manner, might run around and around on the outside of the track. He might run as fast and as well as those on the inside. He might boastingly say, "I can beat any one running on that track!" But would he gain the prize? Assuredly not. He would be only amusing himself or wasting his breath and his strength. The real race was run on that track. He had failed to meet the prescribed conditions, and all his running would be in vain so far as gaining the prize was concerned. And so it is with one who endeavors to live a Christian life without first having carefully learned and met the conditions and terms required in order to become a real disciple of Christ, and be recognized of the

Father as His child.

We believe that this is the trouble with many who call themselves Christians. Many who talk with us express good desires and all that, but we pin them right down to

R5877 : page 100

the point: "Have you made a full consecration to God?" We had a case of this kind only recently--a gentleman who has now called upon us twice. In our conversation at his last visit we said, "Well, you remember what we spoke about when you were here before." He replied that he had been praying. We then told him that he had no right to pray, that he could not properly pray until he had an Advocate with the Father; for the Father does not hear sinners. We said, "You cannot pray until you have surrendered your will to God. And all access to the Father must be through the Advocate. 'No man cometh to the Father, but by Me.' There is a definite way. It is not that you can go in your way and I in mine. All the terms of discipleship are laid down by the Lord Himself. 'If any man will be My disciple,' said the Lord Jesus, 'let him deny himself, and take up his cross, and follow Me.' Unless we take this step of denying ourselves, yielding up ourselves to the Lord, we may do a variety of things--go to Church, etc., etc., and yet not be Christians. We are not Christians until we have accepted Jesus as our Redeemer, and made a consecration to God through Christ."

TWO PARTS TO SANCTIFICATION

In one Scripture we read, "Sanctify yourselves, and I will sanctify you." This means, Set yourselves apart to God, and He will set you apart. We have a part in this work and God has a part. If we make a full consecration, God will consecrate us; He will accept us and set us apart for Himself. He gives us the indication of this acceptance in the begetting of His Holy Spirit. Such soon begin to realize that they have a new mind, a new disposition, a new heart. It is of this class that the Apostle Paul is speaking in our text. "This is the will of God" concerning you, "even your sanctification"--you who have consecrated yourselves to Him and whom He has accepted and consecrated, has set apart for His service.

The acceptance of us by the Father is only the beginning of the sanctifying work. And it is His will that this work should continue and progress in us, to its full completion. This sanctifying work should affect our minds, our hands, our eyes, our ears, our tongues--our all--that we may be fully used of the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word and act into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the spirit of sacrifice.

SANCTIFIED THROUGH THE TRUTH

Now what powers, what spiritual forces, are there that will aid us in this work of sanctification? Our Lord Jesus, in His last prayer to the Father before His death, prayed, "Sanctify them through Thy Truth; Thy Word is Truth." (`John 17:17`.) Here He gives us the key as to how this work of sanctification will proceed. The one who consecrates himself to God will not at first have a full knowledge of himself or of sin. He is only a babe at the beginning. But he is to be helped onward by the power of the revealed Word, by the Message of Truth. How will this Message sanctify? The Apostle Paul answers that thus God works in us both to will and to do His good pleasure. He gives us in His Word exceeding great and precious promises. He gives us counsel and admonition. And as these enter our heart and impress themselves upon us, through the illumination of the Holy Spirit, we are constrained to work out in ourselves the peaceable, precious fruits of righteousness and holiness.

We realize that by faithfully walking in the narrow way which our Master walked, we shall be pleasing to our God and shall receive an exceeding great reward, even joint-heirship with Christ to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (`1 Peter 1:4,5`.) Thus we see how very important is the Word of Truth in this sanctifying process, whether we receive this Truth from the reading of the Bible or from a hymn or from the STUDIES IN THE SCRIPTURES or however. Whatever impresses upon our hearts the Word of God and increases our measure of the Holy Spirit is a part of that which does the sanctifying work.

THE METHOD OF SANCTIFICATION

There is another text which tells us how we are to be sanctified. It declares that by God's will "we are sanctified, through the offering of the body of Jesus Christ once for all." (`Hebrews 10:10`.) The Apostle's thought here is that we were not sanctified in the beginning, but "were children of wrath, even as others." We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of His untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah.

Again, we read that we are of the Elect, "through sanctification of the Spirit." (`1 Peter 1:2`.) When we present ourselves in consecration, we are next accepted and begotten of the Spirit. This acceptance and begetting sets us apart; it inducts us into the Body of the Anointed. The spirit of the Truth inspires us and guides us in the Heavenly way. It first showed us that we were sinners needing a Savior. Next it showed us how to present ourselves to God. And after we had taken the steps thus shown, and were accepted as sons of God, it led us on step by step into the fulness of the stature of men in Christ. Thus the Spirit, through the Word, brings about our complete sanctification.

We are told again that it is "the blood of the Covenant wherewith we are sanctified." (`Hebrews 10:29`.) How is this? God has made a great Covenant with the Church. It was first made with the Head of this Church, and then with those who are to constitute His Body. It is a Covenant of Sacrifice. Jehovah said, prophetically through the Psalmist, "Gather My saints [My holy ones, My sanctified ones] together unto Me; those who have made a Covenant with Me by sacrifice." (`Psalm 50:5`.) The way to come into this class thus called and gathered is to accept the terms laid down by Jehovah Himself. No one comes into this class except by the blood of the Covenant.

When our Lord Jesus entered into a Covenant with the Father, it was by the consecration of Himself at baptism. This consecration was carried out and finished in His death on Calvary. There the shedding of His blood --the sacrifice of His life--was finished. There was no other way to fulfil His Covenant. It was necessary that He do all this that He might enter into His own glory as well as be the Savior of the world. And we who have become His Body members must make this same Covenant with the Father. We are to drink with Him His Cup of

R5878 : page 101

suffering and death. We are to lay down our lives as He laid His down. Our blood is to be shed, our human lives are to be sacrificed, with His. There is no virtue in our blood other than it is made acceptable by the imputation of Christ's merit. But by this imputation, we, as members of His Body, share in His sacrifice. So our death is like His, a sacrificial death; and our blood is counted in as His blood. Thus by partaking in the blood of the Covenant, the blood of the sacrificial Covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was that of our Lord's. It is the work of sanctification, progressing until its completion in death.

So it is true that we are sanctified through the Truth, which becomes illuminated to us through the Holy Spirit. The offering of the body of Jesus opened the way to this sanctification. And our Covenant of Sacrifice gives us a participation in the "blood of the Covenant," and this means our full sanctification unto death. Whoever does not share in the drinking of Christ's Cup, in His sacrificial death, will have no part in the Kingdom. The world will have a share in the eating of the Bread that came down from Heaven; but to be members of Christ's Body of sacrifice it is necessary that we also drink of His blood, and share with Him in His death. We are to be conformed unto His death that we may share in His resurrection, the First (Chief) Resurrection. The world are to have no part in the drinking of the Cup. The blood of the Covenant wherewith we (the Church) are sanctified is to seal the New Covenant for the whole world. It is not sealed as yet; for the sacrificing is not yet completed. The Law Covenant was a type of the New Covenant, soon to be inaugurated. The Law Covenant was sealed by the blood of the typical bullock and goat. So the New Covenant will be sealed by the blood of the "better sacrifices."

SPRINKLING OF BLOOD, TYPE AND ANTITYPE

This is all an unmerited favor to the goat class. As in the type, when the Law Covenant was instituted, Moses took the blood of bullocks and goats, and sprinkled first the book of the Law, thus typically satisfying God's Justice, and then sprinkled "all the people," so in the antitype, the blood of the antitypical bullock and goat sprinkle first the Law, satisfying Justice on behalf of the entire world; and then the blood sprinkles "all the people," the whole world, who are dead in Adam. This will mean the Restitution, to be gradually attained by the world in the incoming Age as the result of the Ransom-sacrifice and its application on their behalf. This will be accomplished by the Millennial Reign of The Christ, Head and Body.

It may be asked, Why were there many bullocks and goats offered in the type, when there is only one bullock and one goat in the antitype? Why the difference? We reply, There is no difference. It was merely the duplication of the bullock and goat in the type. But why? Because it required much more blood than one bullock and one goat would supply, to sprinkle all Israel. But there is no difference in the thought. It typified the work of the one bullock and the one goat in antitype.

It is a marvelous privilege to be of this Lord's goat class, the sanctified in Christ Jesus, who are to share with Him in His sufferings of the present time and then to reign with Him throughout eternal ages of glory. Let us prove to God our appreciation of this glorious calling, by faithfulness even unto death.

===================

R5878 : page 101

QUIETNESS IN THE MIDST OF STORMS

"When He giveth quietness, who then
can make trouble?"--`Job 34:29`.

ELIHU, the speaker of these words, was a young man who lived in Job's day--supposedly in the time of Abraham. He was one of the four friends of Job who called upon him in his adversity to comfort him. Being the youngest of all, he hesitated to speak as freely as did the other three friends of Job. He had heard them speak, and had discerned where they had made mistakes.

The fact that certain words are recorded in the Bible does not necessarily mean that they are inspired of God or even that they are true. We remember having in our youth a discussion with some one who finally quoted us a passage of Scripture which seemed to be in conflict with all the other Scriptures. We said, "If that is Scripture, we would like to know it." Our opponent looked it up and found that it read, "And the Devil said," so and so. Surely there is no reason to believe that the Devil is inspired--no reason to believe that the Devil's words are inspired.

These words spoken by Elihu were as wise as any spoken by Job's comforters--probably wiser; but they were surely human wisdom, so far as we can discern. When Elihu put this question, "When He giveth quietness, who then can make trouble?" he was seeking to draw a line in this criticism of Job, being averse to an extreme position, yet agreeing neither with Job nor his other friends. Job's three friends had been arguing that he must have done some very wicked deeds, and that as a result his camels and his cattle were destroyed--in fact all of his property, everything he possessed, as well as his children. He had lost all his ten children and lost also the affection of his wife. And these comforters were trying to have him admit that he had committed some great crime and that God was angry with him. Still Job insisted that he had been doing his very best--not that he claimed to be perfect, but he had been striving to live a godly life, a just and honorable life.

ELIHU'S SOUND REASONING

So when Job had gotten through with his argument and his three friends had gotten through with theirs, Elihu said (we paraphrase), "Job, you admit that you are in trouble. Now if God had given you quietness, who could make you trouble? He has surely purposed that this trouble come upon you."

Elihu defended God. He claimed that the Lord had evidently designed that Job should not have peace and prosperity longer; otherwise these adversities could not have come upon him. Whatever was the reason for it, Job's calamity evidently was not accidental. There must have been a Divine hand in the matter. Even if Satan had sent all these difficulties and trials, he could not have done so unless God had permitted it. No one could have thwarted the Divine arrangement and will. Elihu contended with Job that the Lord had the right and the power to decide, that Job had not. He showed distinctly the Power and the rightful authority of God to order in all the affairs of life, and incidentally showed that Job was more righteous than all his associates; that while he was a sinner, yet not on this account was he being afflicted.

We may profitably get a thought from this discourse given by Elihu. Here is a process of reasoning used by a man away back in the past--about the time that the Evolutionists tell us man was a monkey. Pretty sound reasoning for a monkey! Many of our college presidents would do no better today. It is sound logic.

R5878 : page 102

AFFLICTION NO PROOF OF GOD'S DISFAVOR

We also see that Job was not a great sinner. On the contrary, we have every reason to believe that he was a true Prophet of God, a true servant of God. He was one whom the Bible tells us God especially loved. This is shown in `Ezekiel 14:19,20`. "If I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast, though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Again, the Apostle says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."--`James 5:11`.

It is quite true that Job's trouble could not have come upon him if God had not permitted it. If God had wished him to have quietness, no one could have made him trouble. But He permitted trial to come to test His servant, just as He permits trouble to come upon His Church, and as He permitted it to come upon His well-beloved Son. He permitted that men should do all manner of evil against His Son--should scoff at Him, should spit upon Him, should smite Him, should scourge Him, and finally crucify Him. The Lord has not always given quietness in these cases, but often trouble.

The lesson of the text for those who have put themselves in God's care, is that no one can make them trouble without Divine permission. The Lord tells us that during this Gospel Age He will make all things work together for good to His children, and that He will not suffer us to be tempted above what we are able to bear, (`1 Corinthians 10:13`.) In our Lord's case it pleased Jehovah to bruise Him, to allow suffering and death to come upon Him. (`Isaiah 53:10`.) It pleased God to adopt this Plan for the recovery of the world, because it best illustrates His Justice, His Wisdom, His Love and His Power. It also resulted in great honor and glory to our Lord Jesus.

As concerns the Lord's people, there might be certain matters relating to dispensational changes that could best be accomplished through severe trials coming upon them. Then, additionally, God wishes certain trials to come upon His people because He desires them to trust Him where they cannot trace Him. He wishes them to have unwavering

R5879 : page 102

faith in Him. The children of God, then, can take these words of our text in a very different way from that originally suggested to Job by Elihu. We may truly say, "When God giveth quietness, who then can make trouble?" We recognize that there is a certain quietness and rest of heart that all the Lord's saints may enjoy. We realize this even when He permits severe trouble.

The Apostle Paul in his Epistle to the Hebrews says, "We who have believed do enter into rest." We enter into rest by coming into the attitude where we can believe, where we can and do exercise entire trust in God. Sometimes outward difficulties are helpful in overcoming a wrong spirit. The Lord's people are not discouraged by the things that would utterly crush out the vitality and the courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed.

KEPT IN PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee." (`Isaiah 26:3`.) This thought is very precious to us as New Creatures. "The peace of God which passeth all understanding," is to rule and keep our minds and hearts. (`Philippians 4:7`.) We are to count the things of the present life as not worthy of comparison with the glories of eternity. And so the Apostle says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (`2 Corinthians 4:17,18`.) When our minds are stayed on the Lord, and we take the proper view of our experiences, we can sing with the poet:

"No storm can shake our inmost calm,
While to this Refuge clinging."

We have peace, no matter what the outward conditions may be. The trials and the difficulties of life come to the Lord's people commingled with joys--the rain and storm, then the sunshine. They enjoy all righteous pleasures that are in harmony with their consecration. They learn to cultivate patience in trial, knowing that patience works out experience, and experience works out more and more that hope which maketh not ashamed.--`Romans 5:3-5`.

So, then, it is to the Christian that our text brings the assurance that when God gives quietness, none can make trouble. They "shall say all manner of evil against you falsely for My sake," said the Master, but then we are to "rejoice and be exceeding glad." "Let not your heart be troubled." (`Matthew 5:11`; `John 14:1`.) We think our text very precious when viewed from our standpoint.

TROUBLE NECESSARY TO OUR PROVING

Our Heavenly Father designs that various kinds of trouble shall come upon us, that these may develop and prove our characters. It is a part of the Divine Plan to permit us to have experiences of affliction. (`Psalm 119:67,71,75`; `34:19,20`.) So when we see God's people in trouble or trial today we are not to say that God is against them. We are each to demonstrate our willingness to suffer according to His will, and often to suffer unjustly. Our Lord set us an example of cheerful, patient submission to God's will. We are to walk in His footsteps. And we have the example of the Apostles, when trials and difficulties and persecutions came upon them; and the example of other saints all down the Age.

Trouble is not necessarily a sign of the disfavor of God. On the contrary, we know that "many are the afflictions of the righteous," and that "All that will live godly in Christ Jesus shall suffer persecution." The Truth will cost them something. Faithfulness to the Lord will cost them much. As the Apostle says, "If ye be without chastisement [discipline, training], then are ye bastards and not sons." (`Hebrews 2:8`.) If God gives peace of heart, who can upset the one who is thus in harmony with God, in whom this peace of heart is ruling? This, then, is the greatest blessing of all. And He grants this peace to those who are faithfully striving to walk in the footsteps of Jesus. We have a Refuge which none but His own can know. No harm can reach us within this Shelter; no storm can shake us from our moorings, for we are securely anchored to the Rock of Ages. "And we know that all things work together for good to those who love God, to the called according to His Purpose." (`Romans 8:28`.) And as Job's after blessings far outweighed his brief trials, so it will be with the Lord's saints today.

"What though my joys and comfort die!
    The Lord, my Savior, liveth;
What though the darkness gather round!
    Songs in the night He giveth.
No storm can shake my inmost calm,
    While to that Refuge clinging;
Since Christ is Lord of Heaven and earth,
    How can I keep from singing?"

===================

R5879 : page 103

ST. PETER AND CORNELIUS

--APRIL 16.--`ACTS 10:1-16,24-48`.--

CORNELIUS, THE FIRST GENTILE CONVERT TO CHRISTIANITY
--BEGINNING OF A NEW DISPENSATION--EXPIRATION OF
ISRAEL'S "SEVENTY WEEKS" OF EXCLUSIVE FAVOR--
ST. PETER'S VISION--"MIDDLE WALL OF PARTITION" BROKEN
DOWN--THE GOSPEL PREACHED TO THE GENTILES--
"WORDS WHEREBY THOU SHALT BE SAVED."

There is no distinction between Jew and Greek; for the same Lord over all, is rich unto all that call upon him,"--`Romans 10:12`.

CORNELIUS, the Roman centurion, was evidently converted to God and righteousness years prior to the incident which forms today's Study. Although he was a worshiper of the true God, a benevolent almsgiver, and although his love of righteousness and his consistent life were recognized amongst those with whom he had to do, yet something was necessary before he could be accepted of God in the proper sense of the word. There is a lesson here for those who imagine that a reverence of God and morality is all that is necessary to Divine acceptance. As Cornelius had these qualities in large measure for some time before his acceptance, the Lord's dealing with him may well be a guide for all who desire to approach Him in covenant relationship.

Although devout, as we have seen, Cornelius was not a Jew; and he realized that he was outside of the pale of Divine favor. Still he prayed to God. While we are not told for what he prayed, yet in harmony with the records we may readily suppose that he prayed for enlightenment respecting the Divine character and Plan, and for a closer approach and realization of Divine favor and acceptance.

Perhaps Cornelius had heard of Jesus of Nazareth, and was perplexed on this very subject. Perhaps this perplexity led him to the earnest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to assure the centurion that his prayers and his alms were appreciated of the Lord as memorials of his piety. The angel intimated that something further than prayers and good deeds was necessary. But the additional things the angel was not commissioned to tell. Cornelius needed to know of the Lord Jesus from the true standpoint. He must exercise faith in our Lord as his Redeemer, before the memorials of his piety would count for anything with God or bring him into the desired relationship and under the Divine favor.

The angel instructed Cornelius to send for the Apostle Peter, and also informed him that certain words which St. Peter would tell him were of importance--essential to his further progress in knowledge and in faith, and through these into Divine favor. The centurion's readiness of mind is shown by the promptness of his obedience. He not only prayed, but prepared to cooperate with God in the answering of his own prayer.

The three persons sent to bring St. Peter down to Caesarea, all of whom feared God, give us good evidence that this Gentile, who was feeling after God and striving to the best of his ability to please and honor Him, had not been hiding his light under a bushel. It had shone out not only before his family and his servants, but before the soldiers under his control. This is the kind of man whom God delights to acknowledge, whatever may be his nationality or the color of his skin; and all such are recognized of the Lord and favored above others with light and truth--ever since the close of Natural Israel's special favor. There is a lesson here that some of the Lord's people need. It is that they should let the light of the Truth shine through them upon all with whom they come into contact; that the spirit of devotion should pervade every family, every household, including the servants.

Evidently Cornelius was full of faith in the Lord. He did not wait to see whether St. Peter would come. He knew that the Apostle would come. He had faith in the Lord's promises through the angel. Accordingly he gathered together his friends, his relatives and his household --those upon whom he had been exercising an influence. Apparently they were like himself--earnestly desirous of learning all that they could concerning the way of life--the way of reconciliation and harmony with God. as well as all the principles which He represents.

END OF ISRAEL'S "SEVENTY WEEKS"

Meantime St. Peter, with all the prejudice belonging to the Jews for centuries, needed to be prepared to receive this first out-and-out Gentile brought into the Church. This was done by means of a vision. On the following day the Apostle, with six brethren from Joppa, went down to the centurion's home--"doubting nothing"; for evidently the Lord was leading him in the matter. Of all the disciples, St. Peter was the best one to be chosen for this work; first, because of his impetuous disposition and his zeal to follow the Lord's directions quickly and heartily; second, because, he being the oldest of the Apostles, and in many respects the most influential, his course would have the greater weight with the others.

It is difficult for us to conceive the prejudice which the Jews had entertained for centuries against any thought that the Gentiles might become fellow-heirs with them in the Abrahamic Promise. They considered it a settled matter that God's favor had been set apart to their nation; and that it could not possibly go outside of that nation to others, in the sense of making those others equally acceptable to God. These views were based upon three facts; first, God's Promise to Abraham, "In thy Seed shall all the families of the earth be blessed"; second, the Israelites were not permitted to have general dealings with the Gentiles or to intermarry with them; third, added to all this, the Jewish rulers had to some extent exaggerated these differences.

But now a new dispensation had come. The "seventy weeks" of favor to Natural Israel had expired; and the Lord began to extend His favor beyond the Jews--as we have already seen, to the Ethiopian eunuch. According to Divine prophecy, these "seventy weeks," or 490 years, had been specifically set aside as a period of favor to the Jewish nation. It had been foretold that at the beginning of the last seven years, "week," of that period Messiah would come; and that in the exact middle of those seven years Messiah would be cut off in death, not for His own sins, but for the sins of the people. It had been foretold that the prophecy would be marked by the anointing of "the most holy" at Pentecost; and that the end of the seventieth week would also be marked as the termination of God's exclusive favor to Israel. It was so marked by the sending of the Gospel Message to Cornelius and by his begetting of the Holy Spirit, after he had believed the Message.--`Daniel 9:22-27`.

"WORDS WHEREBY THOU SHALT BE SAVED"

When St. Peter arrived at the home of Cornelius, the centurion recognized him as God's appointed servant for bringing this Message to him; and he prostrated himself at the Apostle's feet in worship. Instead of looking down upon the Jew, and instead of thinking of himself as a representative of the greatest government in the world,

R5879 : page 104

Cornelius was filled with the spirit of humility. The fact that his visitor represented the Lord called forth from him some of the same feelings that were filling his heart in respect to the Lord Himself--feelings of reverence.

But if Cornelius was noble and humble, the Apostle Peter showed himself to be no less noble and loyal to God; for at once he began to lift up the centurion, saying, "Stand up; I myself also am a man." St. Peter commends himself to our hearts by this noble course, by this refusal to receive unauthorized homage. He saved himself also from a great deal of trial by thus promptly disowning supernatural honor and authority, by recognizing his true position--that he was only a broken and emptied vessel, distinguished only because the Lord had been pleased to fill him with the Holy Spirit and to use him as a vessel of mercy and truth.

Not many today are disposed to offer worship to fellow creatures; and not many--except high dignitaries of the nominal churches, such as popes and prelates--consent to receive worship. But all such have a rebuke in the course of St. Peter on this occasion. In our day there is little danger, perhaps, that any of the brethren would receive too much honor of men; for the spirit of our time is running in the opposite direction. Nevertheless, wherever a spirit of worship is manifest, it becomes the duty of the brother to whom it is offered to refuse it and to point to the Lord as the real Benefactor of us all--the One from whom cometh every good and perfect gift, by whatever channels He may be pleased to use.

Entering the house and finding a congregation of earnest, God-fearing Gentiles assembled, St. Peter asked the pointed question, "For what intent have ye sent for me?" Cornelius then related something of his past experience, his desire for fellowship with God, his endeavor to live in a manner pleasing to God, the vision that he had received, and now the Apostle's arrival in response to that vision, and his own expectancy that he was about to hear what had been promised him--"words whereby thou and all thy house shall be saved."--`Acts 11:14`.

Cornelius was not saved by his almsgiving, not saved by his prayers, nor yet by the Message which St. Peter delivered. But the Apostle's Message--"words"--explaining matters, enabled Cornelius and his household to grasp by faith the great redemption which is in Christ Jesus--and thus to be saved. Saved at once from alienation from God, and from condemnation as sinners, they received a foretaste of the complete salvation to be granted unto them at the Second Coming of our Lord.

THE ONLY TRUE GOSPEL

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving Message which he brought and from which Cornelius and his associates derived their saving faith. St. Peter's discourse was the same Gospel Message which he had delivered repeatedly before. The theme was Jesus and the sacrifice for sins which He accomplished when He died on the cross. It was the Message of the hope of a resurrection from the dead through Christ Jesus, as attested by His resurrection by the mighty Power of God. It was the Message that, our risen Lord having appeared in the presence of God for the Church, the Father is now pleased to accept sinners on condition of faith, reverence, and obedience to righteousness according to ability.

St. Peter's discourse was "the old, old Story," which to many has become tedious and distasteful, but which to every soul in the right attitude is the Father's Message of forgiveness of sins and of reconciliation through the death of His Son. There is no other Gospel; and those who present another message are not, in their service, ambassadors for God, messengers and mouthpieces of His Holy Spirit.--`Galatians 1:6-12`.

The Apostle Paul tells us that "It pleased God through the foolishness of preaching to save them which believe." (`1 Corinthians 1:21-25`.) That is, it pleased God to adopt this method of declaring the Truth respecting His Plan of redemption and to accept and justify those who would believe and accept this testimony. Today the testimony may reach through letters, tracts or books, or through oral preaching. It matters not in what manner the true Message is delivered and received; but invariably the Message goes through the human channel, and not through angels nor by the operation of the Holy Spirit aside from human agents.

We are to bear in mind these lessons of God's methods and are to apply them in connection with the affairs of life. We are not to expect the Lord to move upon or instruct our friends or kindred or neighbors, but are to remember that He has conferred this honor upon His Royal Priesthood. Accordingly we are to be not slothful in business, but fervent in spirit, serving the Lord--serving the Truth in any and every manner open to us.

THE JUDGMENT OF QUICK AND DEAD

After telling the Message itself, St. Peter explained to Cornelius that Jesus had commanded His Apostles to testify to the people that it is He who was ordained of God to be the Judge of the quick and the dead. The coming judgment, or trial, of the world is an important part of the Gospel Message, and is not to be neglected in the preaching of the Gospel.

What advantage could accrue to the world through Christ's death if there were no future judgment or trial for them? All were judged once in the person of Adam; and his condemnation passed upon all. (`Romans 5:12`; `1 Corinthians 15:22`.) The world needs no further judgment along the lines of the Adamic transgression and its weaknesses. The judgment for that transgression was complete, and nothing could be added. The Judge was Jehovah Himself; the sentence was death.

But now the Gospel includes the fact that Christ is to be the Judge of the world. This signifies that a new trial for life is to be accorded to Adam and his race. This fact of itself implies a release from the original death sentence, a redemption from Adam's sentence, and an individual trial to determine which members of the redeemed race will be accounted worthy of life everlasting. Yes; this is the "good tidings of great joy which shall be unto all people"--even though the Adversary has deluded the vast majority into thinking to the contrary--that no new trial such as Adam had at first is to be granted to the whole world, bought with the precious blood of Christ.

All are witnesses that this trial could not have begun before Jesus became the Judge. Hence none of those who had died during the four thousand years preceding His earthly ministry could have been judged by Him. None of them could have been on trial for life eternal. All should likewise be aware of the fact that the world in general has not been on trial since our Redeemer was appointed Judge, and that it is not on trial today; that, on the contrary, the great mass of the world neither knows the Judge nor understands the Law, nor has any conception of the requirements necessary to life everlasting.

This agrees exactly with St. Peter's statement under consideration and also with that of St. Paul, "God hath appointed a Day in the which He will judge the world in righteousness by that Man whom He hath ordained."

R5879 : page 105

(`Acts 17:31`.) As the Apostle indicates, that Day was still future in his time; and it is still future. From other Scriptures we learn that this Day is the Millennial Day --"a Day with the Lord, a thousand years." The only judgment--trial--since our Lord's resurrection has been to the Church, to determine the question of life or death eternal. The Church, as Spiritual Israel, has had much advantage every way over the remainder of mankind; for during this Gospel Age this class are being "called of God according to His purpose"--that the more than overcomers may be joint-heirs with Jesus in His future work of judging the world.--`2 Peter 3:7,8`; `1 Cor. 6:2`.

THE GOSPEL TO THE GENTILES

Cornelius and his devout associates had been waiting for just such a Message of Divine grace; and as the words fell from the Apostle's lips, they were quickly and gladly appropriated in the hearts of his hearers, who were by this time accepting Jesus with the same fulness of appreciation as St. Peter himself. Their hearts being thus in the right condition before God, it would have been appropriate for the Apostle to say to them, "Now, brethren, your proper course will be to be baptized into Jesus by a water baptism, symbolizing your full consecration to be dead with Him, as His faithful followers."

But St. Peter was not ready to make such a step, we may be sure. He was surprised that God was willing that the Gentiles should even know about the wonderful provisions of salvation in Jesus, which of itself would be a blessing. But he was not yet prepared to expect that the Gentiles would be received of the Lord on practically the same terms and with exactly the same manifestations of Divine favor as were the Jews. To make good his insufficiency of knowledge along this line--and as a lesson to him also--the Holy Spirit was given to Cornelius and his companions without the laying on of hands--in the same manner that it was bestowed upon the assembly in Jerusalem at Pentecost.

St. Peter quickly learned the lesson; and undoubtedly his readiness to learn it was in large measure due to his humility and sincerity of heart, the fulness of his consecration to the Lord and his desire that the Divine will should be done in every particular. The Apostle and his companions from Joppa--"they of the circumcision"--were astonished at God's favor upon the Gentiles. Yet they were not envious. They were glad to welcome as cleansed, as brothers, all whom the Lord indicated that He had received into His fellowship.

The result of this outpouring of the Spirit was a grand testimony meeting. The record is that they "magnified God," praising Him, rejoicing in their acceptance, etc. Then St. Peter drew their attention to the symbolical baptism and the propriety of observing it. We are not given his argument on the subject. Possibly he explained that in thus publicly symbolizing their consecration to the Lord they would be strengthening their own faith, buttressing their own determination to live and die the Lord's. Possibly, too, he showed them the beautiful significance of the water immersion as a symbol of death and burial with Christ and of a resurrection to newness of life in the present time, and to a newness of life in perfect bodies at the Second Advent of our Lord.

The Apostle then called for an expression from those present--especially from the brethren who accompanied him from Joppa--to know whether any objection could be thought of to show why these dear brethren should not be admitted to every blessing and arrangement which God had provided for His faithful ones--irrespective of their being Gentiles by birth. They had believed in God, had given evidence of their consecration and their good works, even before they knew of the Lord and His glorious Plan; and now they had been accepted of God, who had manifested His acceptance by the outpouring of the Holy Spirit upon them. No objection being offered, St. Peter directed that they should be baptized in the name of our Lord. He had been sent to teach them, and he delivered his Message with no uncertain sound.

===================

R5882 : page 105

THE RISEN CHRIST

--APRIL 23.--`1 CORINTHIANS 15:1-28`.--

RANSOM AND RESTITUTION TWIN DOCTRINES--JESUS' RESURRECTION ATTESTED BY MANY INFALLIBLE PROOFS--TODAY'S STUDY IN IRRECONCILABLE CONFLICT WITH CURRENT THEOLOGY--THE TIME OF CHRIST'S PRESENCE--THE WORK OF THE MESSIANIC KINGDOM BRIEFLY OUTLINED--SUBJECTION OF EVERY OPPOSING POWER.

"Now hath Christ been raised from the dead, the
First-fruits of them that are asleep."--`Verse 20`. R.V.

TODAY'S Study calls attention to the great importance of the doctrine of the Resurrection, presenting it as the twin of the other great doctrine which the Apostle sets forth "first of all"--"how that Christ DIED FOR OUR SINS according to the Scriptures." To this fundamental doctrine of the Ransom that of the Resurrection stands related as effect to cause.

So important is this doctrine in the estimation of the inspired Apostle that he emphatically declares that, if it be not true, then there is no hope for any one beyond the present life, the preaching of the Gospel is in vain, those who preach it are false witnesses, the faith of Christians is vain and their hope delusive. Moreover, he urges that their life of sacrifice, in view of the resurrection and its rewards, merely robs them of what little enjoyment and advantage they might have in this present life, which is all they would ever have; and that those who have fallen asleep in Christ have perished--if Christ be not risen from the dead.

Such indeed would be our sad plight if there be no resurrection. If this, which Christ died to secure, is not guaranteed to us, to be realized in due time, we are yet in our sins and under the death penalty without one ray of hope. Moreover, if there be no resurrection, although our Lord Jesus Christ died to secure it, then God is not fulfilling His part of the contract.

While `verses 12-19` declares the importance of this twin doctrine of the Ransom--the Resurrection--`Verses 20-26` emphasize its truthfulness. The resurrection of Christ, attested by many infallible proofs (`Verses 5-8`; `Acts 1:3`), is the guarantee that those whom He redeemed by His precious blood shall have not only an awakening from death, but an opportunity to attain a complete resurrection to all the blessings and favors lost in the Adamic fall. This is the assurance which God gave to all men that the Ransom for the sins of the whole world given at Calvary was acceptable, a full satisfaction of the claims of Justice against the race of mankind, so that now He can be just, and yet the Justifier of all that believe in Jesus.--`Acts 17:31`; `Romans 3:26`.

R5882 : page 106

In `Verse 20` let Christians observe what the various creeds of Christendom ignore, and what is in direct antagonism to their teachings; namely, that the risen Christ was "the First-fruits of them that slept"--that our Lord was the first to experience a resurrection in the full sense of the term, the first to experience a resurrection to perfection and everlasting life. True, some before Him were temporarily awakened, again to relapse into death; for example, Lazarus, Jairus' daughter, the son of the widow of Nain, the Shunammite's son, etc. But these were only partial illustrations of resurrection, to assure men of the Divine Power to accomplish it fully in God's due time.

THE SCRIPTURES LOGICAL

Mark the logic of these facts: If Christ was the first to be resurrected from the dead, no one was resurrected before Him; and if, as shown in the preceding verses, those who have fallen asleep in Christ have perished, except they be restored to life by a resurrection; and if those who die in Christ "sleep in Jesus" until His Second Coming, it is plain that none of them went to Heaven when they died. They were dead, they slept in Jesus, they rested in hope; and they must remain so until the time appointed for their resurrection--at the Second Advent of Christ, when "all those that sleep in Jesus will God bring with Him."--`1 Thess. 4:14`; `John 5:28,29`.

"David hath not ascended into the Heavens." Daniel must wait, and he shall stand in his lot "at the end of the days." Abraham must wait his time for the possession of the Promised Land, of which he has never yet owned so much as to set his foot upon. Job must tarry until the wrath of this "evil day" be overpast. St. Paul, and with him all those that love the Lord's appearing, must await the fulness of time when the reward of their faithfulness will be due.--`Acts 2:34`; `Daniel 12:13`; `Acts 7:5`; `Job 14:12-15,21`; `2 Timothy 4:8`.

All this Scripture teaching is in perfect accord. But it is in irreconcilable conflict with the current theology of so-called Christendom, in whose theories, logically considered, there is no place whatever for the doctrine of the resurrection. If a man goes to Heaven when he dies, and is glad "to shuffle off this mortal coil" which some call his prison, although he loves it, cherishes it, and stays in it as long as possible--why in the name of reason should he hope for a reunion with his body? The whole position is illogical, unscriptural, untenable.

`Verse 21` antagonizes the current theology with equal force. It declares that since by man came death, by man --"the Man Christ Jesus, who gave Himself a Ransom for all"--comes also the resurrection of the dead. Current theology says that our redemption is secured by the sacrifice of a God, not a man. But the Scriptures are very explicit in pointing out an exact equivalent, a human substitute for the human head of our race, whose redemption secures that of his posterity, on precisely the same principle that his fall and condemnation entailed sin and death upon them.--`1 Timothy 2:5,6`; `John 1:14`.

ORDER IN THE RESURRECTION

In consequence of the sacrifice of Himself--His flesh, His humanity--our Lord has been highly exalted, even to the Divine nature. It was after His resurrection that He said, "All power in Heaven and earth is given unto Me." When "the Man Christ Jesus" gave up His humanity, He gave it up forever. Consequently, when He was raised from the dead, His existence was in a new nature, that the abundant power of the Divine nature given Him might be exercised in actually reclaiming from sin and death those whom He had legally rescued by His own death.--`Philippians 2:8-11`; `Matthew 28:18`; `John 6:51`.

`Verses 22,23` show that all who are Christ's--by faith in His sacrifice--are to receive the benefits of His death in full resurrection to the perfection of life forfeited in Eden. The order of resurrection is to be "Christ the First-fruits," which includes Jesus the Head and the Church His Body--"the First Resurrection." (`Revelation 20:6`.) Then follows the resurrection of all that are Christ's during His presence--Greek parousia, presence--not coming. The time of His presence is the entire thousand years of His Reign. During that period "all that are in their graves [good and bad, just and unjust] shall hear His voice and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment"--Greek krisis, judgment, not condemnation.--`John 5:28,29`.

The former class enter immediately upon their reward of full resurrection--human perfection; while the latter class awake to a judgment, or trial for life everlasting. This it will be their privilege to attain if they become Christ's by fully submitting themselves to His discipline and control. Otherwise, their trial will be cut short at a hundred years; and they will die the Second Death, from which there is no recovery.--`Isaiah 65:20`.

No one out of Christ will be made alive, fully resurrected, though all will experience the awakening from death, which is the first step in the resurrection process, and a trial to prove their worthiness or unworthiness of the fulness of resurrection, which is actual perfection and everlasting life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."--`1 John 5:12`; `John 3:36`.

THE WORK OF THE MESSIANIC KINGDOM

`Verses 24,25` assure us of the victory of Christ, and show us in what that victory will consist--the complete subjection of every opposing power and authority, and the putting of all enemies under His feet, whether those enemies be evil conditions, evil principles, evil powers or evil individuals. He will banish all evil conditions by first permitting a great Time of Trouble (`Daniel 12:1`) and then by causing perfect conditions to supplant them. He will forever banish evil principles by flooding the world with His light and truth and by effectually renewing a right spirit in the hearts of all the willing and obedient. He will completely overcome every opposing power by the exercise of His own Almighty Power for their complete and final overthrow. He will put down every opposing individual by cutting such off in the Second Death, from which there shall be no recovery.

"He must reign until He hath put all enemies under His feet." The time of that reign is limited to a thousand years. (`Revelation 20:6`.) At the expiration of that period all in opposition to righteousness, and the Devil who deceived them and led them, are to be cast into the Lake of Fire, which is the Second Death. (`Revelation 20:7-15`.) "The last enemy that shall be destroyed is death." This is not the Second Death, into which the opposers of God have been cast; else the language would be contradictory. It is the Adamic death, which Christ came to destroy by liberating all its subjects. To accomplish this work will require the entire Messianic Reign--a thousand years.

"Praise, my soul, the King of Heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing!"

===================

R5879 : page 107

THE RANSOM-PRICE AND ITS APPLICATION

THE doctrine of the RANSOM as related to God's Plan of Salvation is the very center --the hub from which as spokes all other doctrines radiate to the circumference of the Plan. It is hoped that the answers given below may prove illuminating and helpful:

Question 1.--Give a brief definition of the word RANSOM.

Answer.--A Ransom is the amount or consideration paid for the release of a person or property, captured or detained.

Question 2.--Give brief definition of the word MERIT.

Answer.--Merit is (1) that which deserves consideration, reward, or esteem; (2) value, reward or recompense deserved or received, as at school.

Question 3.--Give brief definition of LEGAL TENDER.

Answer.--Legal Tender is that currency or money which the law authorizes a debtor to offer in payment of a debt and requires a creditor to receive. In other words, that which the government or law approves as a medium of exchange.

Question 4.--What is the meaning of the words TO PAY or PAID?

Answer.--To Pay means to discharge a debt, to give an equivalent for, to fulfil. The word Paid would signify that such a debt had been discharged; was fulfilled; that the proper equivalent had been turned over.

Question 5.--Give brief definition of the word DEPOSIT.

Answer.--A Deposit is anything deposited; something committed to the care of another.

Question 6.--What is the difference in the meaning of the terms PAID, APPLIED and DEPOSIT?

Answer.--There is quite a difference in the meaning of these words. When the word paid is used, it signifies that the thing applied to an obligation is sufficient; when the word applied is used, it signifies that a financial obligation has been met, directly or indirectly; when the word Deposit is used, it signifies that something has been left in the care of another which has not yet been appropriated, or applied.

Question 7.--Define briefly the term SIN-OFFERING.

Answer.--The term Sin-Offering signifies an offering made on account of sin, as an offset to sin, as a satisfaction for the sin.

Question 8.--What is meant by the term MERIT OF CHRIST JESUS?

Answer.--We might speak of the Merit of Christ Jesus from various viewpoints; as, for instance, the merit of His having become the Man Jesus, in the sense of its indicating His loyalty to God and His obedience to the Divine Program; or we might speak of His merit as a man--that He made a meritorious delivery of that which He had, of that which was right, just and lawful. But when we speak of the Merit of Christ Jesus with respect to His making atonement for the sin of the world, we have in view another matter entirely; namely, that a contract existed between the Heavenly Father and the Lord Jesus Christ, by which the Lord was to become a human being and then to give up His human nature, permitting His life to be taken from Him as a man, thus signifying His loyalty and obedience to the Father's will, complete obedience unto death, even the death of the cross.

When we speak of the Merit of Jesus Christ, we understand that, on account of that Merit which He had, and which the Father recognized when He raised the Son from the dead, our Lord was rewarded, not merely by being taken back to the spirit plane, but by being "highly exalted" to the Divine nature. This Merit of Jesus, then, which God rewarded, left Him a certain amount of substance

R5880 : page 107

or blessing which He might bestow upon others; namely, His right to human life, which He had not forfeited by sin, nor by any other procedure. This right to human life, which we speak of as a merit to the credit of Jesus, the Bible informs us is ultimately to be appropriated by the Lord Jesus Christ, in full harmony with the Father's Plan, for the cancellation of the "sins of the whole world" (`1 John 2:2`.)--the sins of Adam and all of his race, who died in Him. That Merit is already our Lord's, and is subject to His disposal at the proper time, set by the Father.

Question 9.--Give a brief definition of the word ATONEMENT.

Answer.--The word Atonement signifies the making at-one, the bringing back into harmony persons or things not in full accord. As applied to the human family, it would signify that, Adam and his race having been disobedient to the Divine arrangement, and having come under Divine displeasure and condemnation, this condemnation, by Divine arrangement, is to be done away with, and mankind are to be brought back into harmony with God--to be at-one with Him again--as many of them as are willing and will accept the Divine terms. The arrangement by which this is to be accomplished is what we term the work of the Atonement; and this work of Atonement was the work begun by our Lord Jesus Christ at His First Advent, continued since, and to be completed at and during His Second Advent. In a word, then, the Atonement in the fullest sense of the word begins with the Church and will not be completed until its provisions shall have been extended to all the members of the human family, bringing all the willing and obedient back into full harmony with Jehovah.

Question 10.--Could a perfect human being pay the Ransom-price?

Answer.--No! A perfect man could not pay the Ransom-price, unless by some Divine arrangement, contract, agreement. If, for instance, there had been a perfect human being in the world, he could not have become the Redeemer of Father Adam, except as a privilege by Divine arrangement. It would be for the Divine Court to determine whether or not one could be accepted for another. In the case of the Lord Jesus Christ, by Divine arrangement He became suitable to be the Ransom-price--a perfect man--and then, in fulfilment of the Divine Program, He gave Himself; and because of this arrangement He was acceptable.

Question 11.--How was the Ransom-price provided?

Answer.--God Himself provided the Ransom; and it "taketh away the sin of the world." Only by Divine provision would the ransoming of man have been possible.

Question 12.--Where was the Ransom-price provided?

Answer.--In the Divine Purpose, the Ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the

Divine Purpose, was the Lamb of God slain from the foundation of the world. (`Revelation 13:8`.) In a secondary sense, the Ransom-price was provided when the contract was made between Jehovah God and His honored Logos. In another sense of the word, the Ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a Ransom-price, and to give Himself a Ransom-price. But He did not give Himself

R5880 : page 108

to be this Ransom-price until He entered into the Covenant with God, symbolizing by baptism the full consecration of His life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While His will was there given up, and was so recognized by the Father, nevertheless it remained for Him, day by day and hour by hour, to show His full surrender. His sacrifice was completed when He died on Calvary, crying, "It is finished!" He had finished the laying down of the Ransom-price; that is to say, He had fully provided the Ransom-price. We are to recognize a difference, however, between providing the Ransom-price, and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given, in the sense of being applied for man's delivery from death.

Question 13.--Who provided the Ransom-price?

Answer.--Jehovah God, primarily, in that He was the One who made the arrangement; without His arrangement the Ransom would not have been possible. In a secondary sense, Jesus Himself provided it, in that He gave Himself; He had full control of His own course at the time He made His consecration. His will was not coerced.

Question 14.--In the type, where did the sin-offering begin, and where did it end?

Answer.--The animal to be the sin-offering was selected and brought to the door of the Tabernacle for this purpose; but it became the sin-offering the moment when the high priest laid his hands upon it and slew it. The sin-offering, according to the type, was composed of two parts--a bullock and a goat. The slaying of the bullock did not finish the sin-offering; for in the Divine Purpose and arrangement, the great High Priest, Jesus, was to offer two sacrifices--the Lord's goat class as well as the antitypical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus Himself. In the type, therefore, the killing of the sin-offering was not ended until the goat of the sin-offering was slain. There it was that the sin-offering in the sense of sacrifice was finished. There was to be no more sacrificing. But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the high priest's taking first the blood of the bullock, and afterwards the blood of the Lord's goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended.

Question 15.--In the antitype, where did the offering for sin begin?

Answer.--In the antitype, the offering for sin began when Jesus presented Himself at Jordan in compliance with the arrangement already entered into with the Father. There, according to the statement of the Apostle, our Lord gave Himself, surrendered Himself, made Himself an offering for sin. He has continued the work during this Gospel Age, offering up those who accept His merit and who voluntarily become His footstep followers, surrendering their wills to Him. He offers these as a part of His own sacrifice.

After Jesus had finished offering His own personal sacrifice, He ascended up on High, and there made a presentation of His sacrificial merit to the Heavenly Father on behalf of the Church class, as symbolized by the sprinkling of the blood of the bullock in the Most Holy of the Tabernacle, for the high priest and his house. Subsequently continuing the sacrificing, in His followers, He will ultimately finish the work of sacrifice when the last member of the Body of Christ shall have tasted death and shall have passed beyond the veil. Then it will remain for the High Priest to complete this matter by offering the Sin-offering "for all the people," by presenting the merit of the "better sacrifices" to Jehovah God, the actual merit being in Jesus alone.

Question 16.--Was the Ransom paid at Calvary?

Answer.--We have already covered this point, showing that the Ransom was laid down at Calvary, and later placed in the hands of Justice, but not paid over in the sense of completing the contract--that being reserved for a future time. The Ransom was laid down at the cross, when Jesus cried, "Father, into Thy hands I commit My spirit"--My life! Thus Jesus, so to speak, made a deposit of the Ransom-price without definitely applying it.

Question 17.--Was the Ransom paid when Jesus ascended into Heaven?

Answer.--No! The reasons for this already stated.

Question 18.--Has the Ransom-price been paid yet?

Answer.--No! For reasons already given; and we will say additionally, that the Ransom-price is not to be fully paid until after the Church has been entirely glorified and with Her Lord. Then it will be paid on behalf of the whole world, securing the release of the whole world from death, and the cancellation of Adamic condemnation.

Question 19.--What did Jesus do with the Ransom-price when He ascended into Heaven?

Answer.--He had already placed it in the hands of Justice as a deposit. The human life-right, the price, still was at His command. His next step was to embargo, or mortgage it, by imputing a share of it to His Church--yet undeveloped.

Question 20.--Did Jesus satisfy Justice when He ascended into Heaven?

Answer.--Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied, for instance, when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the Church to pass under the present conditions, because a deposit is in the hands of Justice fully equivalent to the requirements of the Church, and more. Justice will not be satisfied to release mankind until the Ransom-price shall have been fully paid over into the hands of Justice. This will be after the Church is completed and glorified.

Question 21.--When and how is Justice satisfied?

Answer.--This question is answered in reply to the twentieth question.

R5881 : page 108

Question 22.--How can any one be a joint-sacrifice with Christ, if Justice was not fully reconciled by Jesus Christ when He ascended into Heaven?

Answer.--As stated in answer to question 20, a Deposit was made of sufficient merit to satisfy for the sins of the whole world; and on the strength of this Deposit, Justice was perfectly reconciled to the releasing of these members of the race who came into a special covenant-relationship with God through the Lord Jesus Christ, who made a Covenant by Sacrifice.

Question 23.--Which takes place first, Justification or Consecration, and why?

Answer.--It depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints; first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ, and its acceptance by the Father. The consecration of the individual to do the Lord's will, the full surrender of his own will, as typified

R5881 : page 109

by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the Advocate for those who desire to become members of the Royal Priesthood, before they can be acceptable to the Father. Hence, their justification by the Lord Jesus Christ, who imputes of His merit to them, follows their consecration of themselves and is immediately followed by the Heavenly Father's act of consecrating these, in the sense of accepting them as consecrated persons and giving them all the rights and privileges included in this covenant arrangement.

Question 24.--Is it Merit or Righteousness that is imputed to the one who is justified by faith?

Answer.--We would here need to qualify the expression, "justified by faith," because in Bible usage this term has two different significations. We read, for instance, that Abraham was justified by faith, but surely not in the sense that the Church is justified by faith! Abraham was justified to fellowship with God, to receive the Promise, to know about certain things that God purposes in the future, and to demonstrate his loyalty to God under a Divine standard. But he was not justified to eternal life. He was not justified in the sense that he could be invited to present his body a living sacrifice and become a redeemer for Adam, or in any sense a meritorious sacrifice for another. No one could be thus justified by faith until after the death of Jesus, until His imputation of His merit after He ascended up on High and appeared "in the presence of God for us"--the Church.

Question 25.--If Merit is imputed, who imputes it? If Righteousness is imputed, by whom is it imputed?

Answer.--Our Lord Jesus imputes His own Merit to His own followers under the conditions of their covenant of full consecration; but this imputation is with the full sanction of and in cooperation with Divine Justice--not otherwise. This imputation of Merit to the imperfect one desiring to be the follower of Jesus may be expressed as an imputation of Righteousness to such a one on the part of Divine Justice, on the part of the Heavenly Father; as we read, "It is God that justifieth."--`Romans 8:33`.

Question 26.--What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

Answer.--A person might have a right to live by being in harmony with God; for God has ordained that all of His intelligent creatures may continue to live if they live in harmony with His Divine Law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to life and he would not have forfeited that right had he not sinned. Jesus also possessed a right to live. Not only before He came into the world, but also after He became the Man Jesus, He had a right to life. It was because of this right that He would be able to lay down His life sacrificially on behalf of Adam and his race. After He had made His consecration at baptism, He no longer had the right to live as a man; for He had given up that right to live. But having been begotten by the Holy Spirit, He had a right to life as a New Creature, spiritually begotten, unless He should make failure by violating some Divine Law or by violating His own contract, or covenant. The world of mankind will have the right to live after the Millennial Age, after they shall have reached perfection, shall have been delivered over to the Father and He shall have accepted them. They will then have the same right to life that Father Adam had at first, before he sinned.

"Life-rights." This term we may use in different ways.

Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while He had consecrated His life as a man, He had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully His; else He would not have had the right to use it again for others. He maintained the right because of His personal righteousness. Therefore He still possessed a right to human life, because this life which He was permitting to be taken, He had not forfeited. He still has the life-rights of a human being, although He has no need of human life or life-rights now for Himself, since He has something so much better, and since He could not use two lives at the same time. He has Divine life-rights; but He still maintains his human life-rights; and these He is about to dispose of, to give as a Ransom-price, as a full offset for Adam and all that was lost through him.

Question 27.--What is sacrificed by one who is begotten of the Spirit to membership in the Body of Christ?

Answer.--In one sense of the word, no one does any sacrificing except the great High Priest. What we do is to consecrate our wills, and present our bodies that they may be living sacrifices, that the great High Priest may make sacrifices of them. It should be easily discerned that merely killing an animal is not sacrificing it. The Jews killed thousands of animals for food, just as we do today; but these animals were not sacrificed by merely being killed. No sacrifice can be offered except by an arrangement with God; and He has arranged that sacrificing must be done by a priest. The priest that sacrificed under the Jewish Law was the high priest, the others being his assistants, and taking his place in case of death. The High Priest was the one who typified Jesus; and Jesus alone is the One who is able to offer up the antitypical sacrifices. All that the followers of Jesus do, therefore, is to present themselves.

This presentation in the type was pictured by the goat's being tied at the door of the Tabernacle. In other words, this class devote, set apart, consecrate themselves as human beings. It is after Jesus lays hold of this individual, accepts his consecration, imputes His own merit, and offers him to the Father, that the Father's acceptance is manifested through the Son, the great High Priest, by the begetting of the Holy Spirit. Thenceforth such an one is a member of the Body of Christ, and his name is written in the Lamb's Book of Life, from which it will not be blotted out if he maintains his faithfulness.

Question 28.--Briefly define the difference between Ransom and Sin-offering.

Answer.--The term "sin-offering" specifically refers to the fact that the thing, or life (or lives) is presented to God as an offering, and on account of sin. A sin-offering implies a ransom, but not specifically, not positively. It is an offering for sin, but might not necessarily mean a full, satisfactory offering; and yet the fact that a sin-offering is acceptable to God would imply that such offering was a full, complete offset, or satisfaction. The word Ransom as used in the New Testament, has in it not only the thought of an offering on account of something that was wrong, but additionally it specifies that the offering corresponds fully and exactly, for the meaning of the word Ransom as applied to Jesus, is a corresponding price.

Question 29.--Does the Church participate in the Ransom and in the Sin-offering, and why?

Answer.--In considering this question we must view the Church from two sides. If we think of the Church in connection with the presentation of their bodies living sacrifices to God, we would say that they are not participators

R5881 : page 110

in the Ransom, for they have nothing that they could give as a share in the Ransom--they are imperfect. If we view the question from the other standpoint--that the Church are spirit beings and as spirit beings are members of the Body of Christ, one with Him who is their Head--they would as members of The Christ share with Him in everything He does, just as the hand shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The Merit by which the Ransom-price is effective with God was in Jesus alone. It was that merit which we did not possess when we presented ourselves to God in consecration. But when we were accepted by Jesus as disciples, He imputed His own merit to us, and made us part of His own sacrifice. He was at the same time making us part of that which He is to give to God for the sins of the whole world, at the close of this Age when the Church, His Body, is complete and glorified together with Him.

We are to remember, however, that none of the human remains; for at the time we were made members of the Body of Christ we had become dead as human beings, by the surrender of our wills. Because we are New Creatures, old things have passed away and all things have become new. (`2 Corinthians 5:17`.) We are to remember, also, that it is not the spiritual Body of Christ that is sacrificed, even as it was not the spiritual Head

R5882 : page 110

that was sacrificed. The Sin-offering was the flesh. And it was Jesus' flesh that constituted the Ransom--not our flesh. But now that this Ransom-price has been placed in the hands of Justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with Him in this possession by reason of our relationship to Him and our interest in everything that He possesses. Thus the Church becomes a sharer in this Ransom-price, because as His Bride we are His joint-heirs; and we are to be associated with Him in giving to the world the benefits of that Ransom-price.

We do not make the Sin-offering any more than we do the ransoming. We are merely accepted by the High Priest. This acceptance is shown in His sacrificing of us as human beings after He has imputed to us His merit. And in this presentation at the end we shall share as New Creatures. It is not the offering of anything the New Creature has in itself; but the New Creature having participated with Jesus in the crucifying of the flesh, each of these will be associated with Him also when the merit is presented to the Father.

Question 30.--If Jesus paid the Ransom-price when He ascended into Heaven, could He have become the Advocate of the Church? And if so, how?

Answer.--If Jesus had paid over and fully disposed of the Ransom-price when He ascended up on High, it would immediately, if accepted, have taken effect for Adam and his race; and such of the race as were living at that time, or have lived since, would have been on trial again, individually, and would have been liable to death because of their imperfection, not being able to cope with the situation unless Jesus had established His Millennial Kingdom and had immediately begun to provide all the necessary assistance through the New Covenant arrangement. But as for the Church, there would have been no provision for the Church, and no opportunity for giving the Church anything special, since those who are of the Church were members of the human family. The Ransom having been paid over, this would have settled all the obligations against mankind, and would have left no room for the Church class to be dealt with in any different manner from the rest of the world. They would not have had any need of an Advocate, and, of course, would not have had one.

Question 31.--When will the Ransom-price be fully paid and disposed of finally?

Answer.--The Ransom-price will be fully paid and fully disposed of after the Church shall have passed beyond the veil, and when the great High Priest, Head and Body (the Church then being the glorified Body of the great High Priest), shall seal the New Covenant and put it into effective operation on behalf of Adam and all his race. The Ransoming will then be finished. The Atonement work will not be finished at that time, however; it will include the work of the Millennial Age, in bringing mankind (all who will) up out of sin and degradation into full at-one-ment and harmony with God. But the Ransom-price must be fully paid over to Jehovah and accepted by Him before this New Covenant can go into effect, and before human Restitution can properly begin. Man's recovery from death is a part of the Ransom work.--`Hosea 13:14`.

===================

R5882 : page 110

INTERESTING ITEMS

STRONG DELUSIONS URGE ON THE WAR

All the nations now at war seem possessed of the thought that they are fighting God's battles and that He is leading them on to sure and great victory. We quote the following from The Record of Christian Work:--

"The leading Church weekly of Germany, the Allg. Luth. Evang. Kirchen Zeitung, prints a parallel between the experiences of the German nation in 1914-1915 and our Lord's passion, which recalls the pathological misuse of religious symbols, etc., in French decadent literature.

"The article opens with the words of a Kempis, 'No one feels the sufferings of Christ so deeply as he who has passed through similar sufferings.' Germany is the suffering servant who must bear the sins of many, for it is very clear that we fight for the continuance of genuine Christianity. As Israel was the earlier type of Christ, so Germany is the succeeding one. On the other hand, all the figures of the Savior's tragical trial and death-day reappear in the present world conflict. The types are so clear that no one can mistake the resemblance. The Czar plays the sad role of Pilate acting against better knowledge and conscience, surrendering the innocent in anxious fear lest he lose his own power. Serbia is Barabbas, who has committed murder. Vain and frivolous France recalls the picture of Herod Antipas. Autocratic, orthodox Russia and atheist, republican France are made friends, as were the two rulers of Christ's day. The active agent in Christ's passion was the Sanhedrin. The evangelical story repeatedly affirms that it sought Jesus' death out of envy. Is there aught else save envy which has made England the driving force in the war upon Germany?'

"The writer then indulges in characteristic flings at 'England's Sabbath-keeping, mission fanaticism, and general Pharisaism. The power of the Sanhedrin was exerted over the Jews of the dispersion, as England's is over her over-seas colonies.' In the United States, the writer sees 'Judas, the great betrayer,' and quotes the words of `Ezekiel 22:12`, 'They have taken gifts to shed blood; thou hast greedily gained of thy neighbors by extortion.' The thirty pieces of silver have become thirty milliards. The false witnesses are 'the international press and telegraph agencies.' 'The students and musicians who warmed themselves at German Universities and Conservatories, and who now deny Germany, figure as Peter. Also the poor little Waldensian Church to which, it seems, German Protestants formerly made contributions.

R5882 : page 111

" 'The penitent thief who redeemed a bad past by a good deed in his last hours and who suffered the same sorrow as the Lord is the type of the Turkish people who now put to shame the Christianity of Europe'--'apart from the Germans,' the writer is careful to explain.

"The publication of this paragraph in cold type in a

Christian paper in the period of the worst excesses which Turkish anti-Christian fanaticism has ever perpetrated gives a pretty good measure of the moral and intellectual aberration into which German Christianity has fallen. There are other parallels, some trivial, where Sven Hedin is compared with the centurion at the Cross; others blasphemous, in which the dry period preceding the last German harvest is related to the 'I thirst' of Christ."

TURKISH PROMISES TRUSTED

The Sentimental, a Jewish weekly (Chicago), says:

"The return of Turkish authority in the Balkans must be welcomed as a result of the war. The sentimental love of nationality cannot be encouraged when the fact of nationality imperils the peace of Europe and the world. The Turk has shown that he is a friend of peace and humanity and only the intolerance of Christianity and the cupidity of the adjoining kingdoms make him appear "terribly" otherwise. The German haters, of course, will point to Turkey's recent announcement of equal rights to Jews as inspired by Germany for effect and as resembling the liberal grants of the Czar, but the fact of the matter is that the Turkish government is not the Russian government, for nothing is more certain than that a pledge with Mohammedans is sacred, however the Greek Orthodox conscience may construe its own promises. We would rather deal with the Turk than with any other power except our own free nation. But if anything else is certain, it is the Kaiser's sincerity in preaching equal rights for our people, where at present these are denied them. But even if it be granted that the concession is inspired solely by the average statecraft ethics, both by Turkey and by Germany, the move must add momentum to the advance of the liberal spirit, so that when peace is discussed, the opponents of equal rights for our people will themselves realize that in urging the status quo for their Jewish subjects they are flying in the face of the moral judgment and the enlightened will of Europe and civilization, and must therefore yield. If this definite result comes out of the war, all the sufferings of our brethren and even of the millions sacrificed by the war's ravages will have been offered for a moral gain worth even more."

====================

R5882 : page 111

INTERESTING LETTERS

DRAMA WAS TURNING-POINT OF HIS LIFE

DEAR PASTOR RUSSELL:--

Some months ago we were curious to know what was meant by PASTOR RUSSELL'S PHOTO-DRAMA OF CREATION, having seen placards to the effect that this DRAMA would pay a visit to our city. The only way to satisfy our search for knowledge was to go and see. And now I am writing to tell you--God bless you--that that first visit to your DRAMA was the turning-point of my life; or, I should say, the turning-point in my knowledge of the Bible, for I have always tried to do right and had never ill used my life.

I can see clearly now that the Bible was written in symbols, to be explained "in due time." Indeed, dear Pastor, I believe I could almost preach a sermon since studying your teaching! It is wonderful how clear your STUDIES IN THE SCRIPTURES are!

We attended the whole of the DRAMA, going twice to see Parts III. and IV., and we would love to see it all again. Some time after the DRAMA a Colporteur visited us, and mother purchased the six volumes of STUDIES and subscribed for THE WATCH TOWER. I can truly say that every spare moment I have is wisely spent. I think your idea of the Great Pyramid is perfect. Of your sermons I especially like THE BATTLE OF ARMAGEDDON, and would like more of them for distribution.

I marvel at the clear way in which you explain a difficult text! When reading my Bible, directly I find numberless difficult verses; I look them up in your STUDIES, and when I close my book I find myself thanking you, all these miles away, for helping me, for otherwise I should be "lost" in both senses of the word!

And now, dear Pastor, I find myself confronted with a problem in which I feel sure you will help me. As you know, we shall have compulsory military service; I am seventeen years of age, and if the trouble be not over by the time I reach my nineteenth year, I feel that I would rather be shot as a "traitor" than to disobey God's command. Is there any way in which we can defend our loved ones without murder? I am greatly perplexed and anxious to do what is right. I shall follow your advice, so great is my belief that God is using you to enlighten those who are willing to learn. Hoping I have not interrupted too long, I am

Yours in Jesus, TALBOT B. ELSTON.--England.

IN REPLY

DEAR BROTHER:--

We rejoice to know that the Truth is thus being spread in every direction, and that the Lord is using the consecrated talents of His servants everywhere for the sealing of His saints in their foreheads--intellectually.--`Revelation 7:1-3`.

We are glad to note that you are in full agreement with what we said recently in THE WATCH TOWER to the effect that God's consecrated people can have no interest in the war. If there be any excuse for violence and bloodshed anywhere, it would be in the actual defense of the home. The Bible, however, does not lay down laws for the world, but merely for God's consecrated people. To these the Master's own example and words would seem to teach that although they may invoke every legal protection, barricade their homes, etc., against the enemy, such saints would not be disposed to take the lives of others--even in self-defense. And yet we confess that this would be a very serious test upon nearly all of them.--THE EDITOR.

SEED SOWED IN GOOD GROUND

DEAR BROTHER RUSSELL:--

We can wait no longer to tell you how glad and thankful we are to be privileged to address you as above. We received the knowledge of the Truth and made our consecration about three months ago. We are especially thankful to be accepted by our dear Redeemer.

Living in an isolated place we have purchased an automobile and have commenced distributing THE BIBLE STUDENTS MONTHLY among the farmers in this district. Prior to this we had been witnessing, loaning volumes, etc., and soon began to feel opposition stirring. We sent letters of withdrawal to the minister of the Methodist church which had been our home, then we rented a hall, asking one of the Toronto brethren to speak, which he did and we had an attendance of over one hundred adults, nine of whom handed in their names for more literature.

We are happy to be able to report that one dear sister has come into the Truth and has consecrated, as a result of our work. Needless to say, the local ministers are very bitter against us, having tried in every way to prevent our meeting above mentioned; but the owner of the hall attended the meeting, bought the six volumes and assures us we can have the hall when we wish.

Our former pastor continues his persecution, but the Lord has been with us, keeping us meek in spirit. We had met none of the Truth brethren until your recent visit to Toronto, when we went ninety miles to hear your sermon. We eagerly drank in your words, for our hearts were starved for fellowship with the brethren. We wish you to record our names as having taken the Vow. We are endeavoring to live according to its requirements, considering it a help, as we do also the HEAVENLY MANNA book.

We enclose an order for tracts for distribution, also a "mite" toward the good work. We love you very much, dear brother, as our Pastor, and pray daily that the dear Lord continue to bless your efforts in His Cause. We will be grateful for an interest in your prayers on our behalf. If you can spare time to write us a few words we can scarcely tell you how much they will be appreciated.

Faithfully your brother and sister in Christ,

GEO. C. and LAURA M. FORTHERGILL.--Ont.

====================

page 112

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

page 113

VOL. XXXVII. APRIL 15 No. 8
A.D. 1916--A.M. 6044

CONTENTS

Principles of Love and Justice Contrasted 115
  Justice Before Generosity . . . 115
  Love and Justice Both Control . . 116
  How Love May Overflow the Measure . 116
Yoke-fellows With Christ 117
  New Creature Fulfils the Law . . 117
  The Perfect, Adjustable Yoke . . 118
"The Little Foxes" 118
St. Peter Delivered From Prison . . . 119
  Passover Season Siftings . . . 119
The Missionaries of Antioch 121
  Disciples First Called Christians . 122
  Ordination and Laying on of Hands . 123
"Lo, We Turn to the Gentiles!" . . . 123
  "Ordained to Eternal Life" . . . 125
Proper and Improper Judgment of Brethren. 125
  Church Incapable of Judging Now . . 125
Interesting Letters 126
  Spirit of a Sound Mind 126

page 114

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED, FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDER, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay

for this Journal, will be supplied free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA,

==========

SEND REPORTS OF MEMORIAL PROMPTLY

We request prompt reports from all classes and little groups celebrating the Memorial of our Lord's death on April 16th. A postcard report of numbers and interest will do.

THE EUREKA DRAMA SUCCEEDING WELL

Nineteen Classes have sent in reports which show the following results for one week's exhibitions of EUREKA DRAMA:

Thirteen places were served. A total of twenty-nine exhibitions were given to an audience of thirteen hundred and thirty-eight. One hundred and twenty-nine cards requesting free literature were handed in.

These nineteen EUREKA DRAMAS heard from for the week are only a small portion of the whole number thus far sent forth. Fifty-seven have sent in no report whatever for the week. We can only imagine how many other thousands they may have served if actively engaged, or how many other thousands missed being served if they were not actively engaged.

Total EUREKA DRAMA reports to date show 1,788 places served; total exhibitions, 5,967; total attendance, 1,041,998; total cards received, 33,188.

All this is very encouraging and shows what possibilities there are in connection with this EUREKA DRAMA outfit. In a previous notice we suggested that the EUREKA DRAMA be not used in theaters, but in country schoolhouses, etc., leaving the theaters for the regular DRAMA. However, we have no desire to restrict the use of the EUREKA sets. We therefore suggest now that where openings for it may be found, it should be shown. Indeed, we have some excellent reports of its showing in theaters. Quite a number of exhibitions have been given in private theaters on Sunday mornings recently. They were very successful. People seemed to be interested and a good class of people seemed to attend. The Theater Managers were very pleased to have the EUREKA DRAMA, desiring in some manner, no doubt, to cooperate for the public good and also to give tone to their Theaters.

Be it remembered that we have the lecture records in

Danish, Swedish, German, Polish, Italian, and Spanish (soon). These foreign records have cost us more than the English, but we propose to supply them hereafter to the friends at uniform prices--an entire set of DRAMA records for $25.00.

Wonderful opportunities, dear Brethren, are at our hands. Many are showing their love and zeal. Let each do according to his judgment of what would be pleasing in the sight of the Lord.

===================

R5883 : page 115

THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED

NOTHING is more necessary to the peace and prosperity of the Church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through failure to distinguish between the relative claims of Love and Justice. Therefore we consider it profitable to examine these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by a square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure." There is no grace in it, no heart, no sympathy, no favor of any kind. It is a calculating, exact measure of truth and righteousness. When justice is done, there are no thanks due to the one who metes it out. Such a one has merely done a duty, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, firm and relentless as this principle is, it is declared to be the very foundation of God's Throne. It is the principle which underlies all His dealings with

R5884 : page 115

His creatures. It is His unchangeable business principle; and how firmly He adheres to it is manifest to every one who understands the Plan of Salvation, the basis of which is the satisfaction of Justice against our race. Though the arrangement for the satisfaction of Justice cost the life of His Only-begotten and well-beloved Son, so important was this principle of Divine Justice that

God freely gave Him up for us all.

JUSTICE, BEFORE GENEROSITY

The principle of Love, unlike that of Justice, overflows with tenderness, and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, "We should be just before we attempt to be generous."

And this is right; if Justice is the foundation principle in all of God's dealings, it should be the same in all of our dealings; and none the less so among brethren in Christ than among those in the world. As brethren in Christ, we have no right to presume upon the favor of one another. All to which we have a right is simple justice, though we may waive those things that are really our rights. But in our own dealings, we should strive always to render justice--justice in the payment of our honest debts to each other, justice in our judgment one of an other (which must make due allowance for frailties, etc., because we recognize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another.

As we have just said, there is no obligation to demand justice for ourselves, and we may, if we choose, even suffer injustice uncomplainingly. We must, however, if we are Christ's, render justice so far as we are enabled to recognize it. In other words, we are not responsible for the actions of others in this respect, but are responsible for our own. Therefore we are to endeavor earnestly that all our actions, our words and our thoughts may be squared by the exact rule of justice, before we offer even one single act as an expression of love.

JUSTICE, EQUITY, A CHRISTIAN QUALITY

It would appear that many Christian people spend years of their experience without making any great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the Divine Laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to recognize that we must not under any circumstances or conditions infract the rights, interests or liberties of others--that to do so would be wrong, sinful, contrary to the Divine will, and a serious hindrance to our growth in grace. Secondly, we must learn to esteem love next to justice in importance in the Divine Code. By love we mean, not amativeness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathize with others in their trials and difficulties and

R5884 : page 116

afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the Household of Faith. All the graces of the Spirit are elements of love. God is love; and whoever receives of His Spirit receives the spirit of love.

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil--that we must not speak a word nor do an act that would work injustice to another, nor even by look imply such injustice; that we must be as careful of his or her interests and welfare as of our own. Justice must govern all of our dealings with others. Love may permit us to give them more than justice could require, but justice demands that we must never give them less than due. No matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice, still our course is the same. We have received of the Lord's Spirit, and must act from this standpoint and not from the standpoint of others who have not His Spirit or who are more or less blinded and disabled from dealing justly.

LOVE AND JUSTICE BOTH CONTROL

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demands that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh, but also in their judgments. Furthermore, we see that the great mass of the world has not received the Spirit of the Lord at all, and therefore cannot appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor, friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we are to be blind or oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings. We should remember that they are fallen, and that they have not received the grace of God as we have received it; and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the law of justice, the Golden Rule.

HOW LOVE MAY OVERFLOW THE MEASURE

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement, "With what judgment ye judge, ye shall be judged"! A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a law suit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

Love is not, like justice, an exact principle to be measured and weighed. It is three-fold in its character: it is pitiful; it is sympathetic, in the sense of kinship of soul--affectionate; it is reverential. These different forms of love are exercised according to the object upon which love is centered. Pity-love is the lowest form of love; it takes cognizance of even the vile and degraded, and is active in measures of relief. Sympathetic love rises higher, and proffers fellowship, comradeship. But the reverential love rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter form we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence; and love our fellow men in proportion as they bear His likeness. The Divine Law demands love, both to God and to man.

Although we owe to every man, as a duty, love in one of these senses, we may not demand it one of another; but love overflows justice. Love shakes the measure, presses it down, heaps it up. The lack of love is not to be complained of by the Christian, however, but when bestowed it is to be appreciated gratefully and reciprocated generously. Every one who craves love should crave it in its highest sense--in the sense of admiration and reverence. But this form of love is the most costly; and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble, truly like our Lord Jesus.

The love begotten of sympathy and fellowship is also very precious. But any sentiment that comes merely in response to a demand, is deprived of love's choicest aroma. Therefore never demand love, but rather by manifestation of it toward others court its reciprocation. The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, whose heart is so full of love that it overflows in generous impulses toward even the unworthy. All of the objects of pity, however, are not unworthy of love in the higher senses; and some such often draw upon our love in every sense.

A SELFISH, ONE-SIDED VIEW

To demand Love's overflow of blessing--which is beyond the claim of justice--is only an exhibition of covetousness. We may act on this principle of love ourselves, but we may not claim it from others. If we do, we manifest a lack of love and the possession of a considerable measure of selfishness. Some seem to see clearly where brotherly love should be extended to themselves, but are

R5885 : page 116

slow to see their own obligations in this respect.

For instance, two brethren were once rooming together, and through a failure to consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent of the room. When the other urged the claim of justice, the first urged the claim of brotherly-love, and the former reluctantly yielded, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow, so one-sided, so selfish a view! Cannot all see that love and justice should work both ways; that it is the duty of each not to oversee others in these respects, but to look well to his own course, to see that he manifests brotherly love; and that if he would teach others, it should be rather by example than by precept?

LET LOVE REIGN SUPREME

Let us beware of a disposition toward covetousness. Let us each remember that he is steward over the Lord's goods entrusted to him, and not over those entrusted to his brother; that each is accountable to the Lord, and not to others, for the right use of that which the Master

R5885 : page 117

has placed in his hands. There is nothing much more unbecoming and unlovely in the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be especially manifest in broad and generous consideration, which would rather cover a multitude of sins than to magnify one.

The Christian is to have the loving, generous disposition of heart--a copy of the Heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake deals with us and does not impute sin to us, except as it represents knowledge and wilfulness. With such a rule operating amongst Christians, a determination not to recognize as an offense anything that is not purposely done, or intended as an offense, would be a great blessing to all, and the proper, God-like course. The transgressions to which our Lord refers in `Matthew 18:15-17`, are not the trivial affairs of no consequence, are not evil surmisings and imaginings, are not rumors, are not fancied insults, but positive wrongs done us, and on account of which it is our duty, kindly and lovingly and wisely, to give some proper rebuke--some intimation that we recognize the wrong and that it has grieved us and hurt us and needs correction.

The disposition to forgive should be with us always, and should be manifested by us at all times. Our loving generosity, our kindness and our desire to think no evil or as little evil as possible, should be manifested by all the words and acts of life. This is God-like. God had a kind, benevolent, generous sentiment toward us even while we were yet sinners. Nor did He wait for the sinners to ask forgiveness, but promptly manifested His desire for harmony and His readiness to forgive. The, whole Gospel Message is to this effect: "Be ye reconciled to God." Our hearts should be so full of this disposition toward forgiveness that our faces would not have a hard look, nor our words of reproof a bitter sting. We should manifest the loving forgiveness that we should have in our hearts at all times.

May love and justice find their proper, relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory! The Psalmist said, "O how love I Thy Law [the Law of Love whose foundation is justice]! It is my meditation all the day." (`Psalm 119:97`.) Surely, if God's Law were the constant meditation of all, there would be fewer and less glaring mistakes than we often see! Let us watch and be sober, that the Adversary and our fallen flesh may not gain an advantage over us as New Creatures. Let SELF be more and more eliminated and LOVE reign supreme.

====================

R5885 : page 117

YOKE-FELLOWS WITH CHRIST

"Take My yoke upon you and learn of Me;...for My yoke is easy and My burden is light."--`Matthew 11:29,30`.

OUR Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, He declared, "save to the lost sheep of the House of Israel." The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the Law.

A yoke signifies servitude. One who bears a yoke is a servant. For instance, oxen have a yoke put upon them, not that they may bear a yoke, but that they may be enabled by the yoke to bear the burdens which are to be laid upon them. Hence the yoke becomes the symbol of service, of burden-bearing. So with the Israelites; all the obligations of the Law Covenant were to be borne by them. They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the Law. No Jew could draw that Law Covenant load. "There is none righteous; no, not one"--none could meet the obligations of God's perfect Law.

Our Lord did not come to do away with the Law. On the contrary, He magnified the Law, and made it honorable. He showed that its requirements were neither unreasonable nor unjust, although by reason of their imperfection no man had been able to keep it. By keeping the Law perfectly Himself, our Lord proved that it is not beyond the possibility of the obedience of a perfect human being, but it is the full measure of a perfect man's ability. The Law did not prove too weighty a load for Him to bear; He was able fully to meet its every requirement, and did so.

But now He was inviting His disciples to come under a different yoke--a yoke of servitude with Him. He had a new Message--the Gospel, the Message of "good tidings." It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a "schoolmaster, to lead them to Christ." He told them how they might have part in this wonderful new arrangement which was just opening up, of which He Himself was to be the Head. The arrangement was altogether of the Father, but the Son was to be His special Representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to Him. Thus they would be acceptable to God by Him, and would be begotten of the Holy Spirit and become sons of God.

THE NEW CREATURE FULFILS THE LAW

In this way they would become associates of the Messiah in the keeping of the Law of righteousness; for it would be quite possible for them to keep God's Law under this new kind of yoke and these new conditions. The new yoke would not be upon the old creature; the old creature had already demonstrated that it could not keep the Law's requirements. But the Divine arrangement was that in order to become New Creatures they must become dead, not to the Law Covenant alone, but to all earthly interests, hopes and prospects. The Apostle, speaking of such, says the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit.--`Romans 8:4`.

We are not only fulfilling the requirements of the Law, but we do more. We lay down our lives for the brethren. This is beyond what the Law could require. But it is the New Creature that does this. The old creature is dead, from God's standpoint. The New Creature must operate through the old body, the imperfections of which are all covered by the robe of Christ's righteousness. Hence the New Creature is, from the Divine viewpoint, fulfilling the righteousness of the Law, for it abides faithful to the Lord and has continually the cleansing of the imputed merit of the blood of Christ for the imperfections of its body.

THE HEAVY YOKE OF THE LAW UPON ISRAEL

It was for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew

R5885 : page 118

something about the burdens of the Law under which they as a people had long groaned. They had learned that they were unable to gain the everlasting life which it promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the Law, and had failed. They remembered that God had promised them the Messiah, and they knew that somehow or other He would bring in a new arrangement; but they did not know how or when. Through their Prophets God had foretold that He would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting with longing for this Messiah and all that had been promised through Him. And devout Jews are still waiting for the fulfilment of those promises.

But when Jesus came He began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the Prophets. (`Jeremiah 31:31-34`; `32:38-41`; `Ezekiel 11:19`; `36:25-30`.)

R5886 : page 118

He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the Kingdom, when it should be set up in power and great glory over all the earth.

THE BEGINNING OF THE NEW CREATION

But now, previous to all this, the Messiah had come for a different purpose; to do a preparatory work. He was instituting a new thing; He was starting a New Creation, and was inviting as many of the Jews as were in the proper attitude of heart to join with Him--not waiting for the New Covenant of the future, but to have a part with Him in this matter of becoming sons of God. "Yoke up with Me," Jesus said. And His Message was appreciated by those who had been sincerely trying to keep the Law. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." (`Matthew 11:28`.) Here was a new proposition. It must have seemed very strange to them, even if they had fully understood the figure of speech which He used.

Although we who are Gentiles by nature were never under the yoke of the Jewish Law, yet, in another way, we have had a great burden which we were unable to bear--the burden of sin and death. Adam first came under the burden of sin which has brought so great a curse upon the world. We have all borne and felt the weight of sin and all its evil accompaniments. So the Master's words of hope and comfort have brought joy and refreshing to our hearts also, and we have found this offered rest--rest in Him, our true Yoke-Fellow.

All who are heavy-laden, who appreciate the nature and the bitterness of sin, who know and fear it and are striving against it--all these are invited to come to the Master. They are invited to take His yoke upon them and to learn of Him. They are assured that His yoke is easy. It is easy in the sense that it is possible to bear, and that it is not galling.

THE PERFECT, ADJUSTABLE YOKE

We have seen oxen yoked. We have seen the great wooden yokes upon their necks bear down with heavy pressure upon the skin and muscles. A yoke that does not fit an animal will chafe him and cause restlessness; whereas a yoke that is properly fitted will be comfortable and will make the load much more easily drawn. Our Lord declares that He has a yoke that is easy, comfortable and enjoyable. His yoke is, so to speak, an elastic yoke. It meets the varied conditions of the different individuals who wear it. It is large for the large, small for the small, medium for the medium. It is a yoke by which the greatest, the highest and the most talented may yoke up with the Lord--or the most insignificant, may do the same. The Lord is able to bear for us all that we lack ability to bear. There is no yoke which will enable one to bear burdens as this yoke does. True, it requires perfection to bear this yoke and we are weak and imperfect beings; but if we have only one-tenth of perfection, and nine-tenths of imperfection, our Lord will bear for us the lacking nine-tenths. If we have one-half imperfection, He will bear that. Thus the weakest are provided for, and the strongest get what they need. Here is the great opportunity of the Gospel Age.

Our Lord Jesus gave to the Apostle Paul the assurance, "My strength is made perfect in weakness." (`2 Corinthians 12:9`.) All things shall work together for good to us because we love Him, because we have taken His yoke, have become yoke-fellows with Him. We rejoice in the privilege of suffering with Him. The flesh may suffer, but the spirit rejoices. We shall not be tried beyond our strength. His burden is light. No one is required under this arrangement to do more than he is able to perform. If we have the right spirit we shall be glad to do all that we can accomplish. One who would not be willing to do all in his power would not be accounted by the Lord as faithful. The Master's burden is light if it be accepted in sincerity and in truth, and only those who so receive it can become yoke-fellows with Him.

===================

R5886 : page 118

"THE LITTLE FOXES"

"Take us the foxes, the little foxes, that spoil the vines,
for our vines have tender grapes."--`Canticles 2:15`.

IN THE above text the word "take" is used in the sense of catch--help us to catch the foxes, especially the little foxes. The fox is known as a very cunning, but docile little animal, not capable of ferocity and viciousness, but nevertheless the cause of much harm. Its very appearance of harmlessness makes it the more dangerous. The young fox, like all the young of the dog family, is very destructive in its character; and the fox is particularly cunning and crafty when bent on mischief, hence less likely to arouse suspicion of its evil intentions. It has a peculiar simplicity of manner; it attracts by its apparent innocence, and is all the more apt to deceive.

In our text King Solomon seems to be picturing the depravities of our fallen nature which are not so extreme, not so gross, as some, but which are none the less very harmful; indeed they are especially deceitful and likely to elude our attention, and for this reason need more careful and constant watching. The words seem to be the language of the Bridegroom to His espoused. He emphasizes the expression, "the little foxes," and intimates that they would be very destructive.

If we apply the term to sins, we find that there are little sins which are really more dangerous than grosser sins, because we are less likely to be on our guard against these than against the greater sins. Every one would be instinctively on guard against lions, bears, serpents, etc.; but little foxes are so attractive-looking and seem so artless in disposition that unless one has had bitter experience with them he would have little or no fear. But these little animals are much given to scratching and generally destroying everything with which they come in contact.

R5886 : page 119

GUARD CAREFULLY THE "TENDER GRAPES"

In this illustration of the wise man the grape-vine is spoken of, as though these foxes have a special predilection for grapes--the grapes representing the fruits of the Holy Spirit. As these little foxes delight to tear the vine with their sharp claws and to gnaw the roots with their teeth, so small sins tear the branches and gnaw at the roots of the spiritual vine, thus endangering its very life. They destroy or devour the precious grapes, which are very tender. Grapes during the formative period and while very small are exceedingly tender and the stems very brittle and easily snapped off the vine and destroyed. So the Spirit's fruitage in the hearts and lives of immature Christians may be easily ruined, either by their own lack of care and watchfulness or by the example of the brethren. How careful should those be who have been longer in the Heavenly way to guard their words and conduct in the presence of the younger, less mature ones, the lambs of the flock! Unloving criticism of the brethren before beginners, or others, may do untold harm and is a manifestation of a lack of love and Christian maturity.

Every child of God should be especially on guard against the little things--the things that seem like jokes, which sometimes do more harm in the Church than things which appear great; the little insinuations, that often leave a sting; the jesting about sacred matters, turning Scriptural passages into jests; the little acts of selfishness, etc. These things and many others which by careful thought each one may note really do much damage, injuring the branches and destroying the precious fruits of the Lord's Vine. Then let us, dear brethren, strive to be more and more watchful to catch these "little foxes." Let us each, individually, watch and pray that we do not by thought or word or act of ours hinder or lessen our own fruit-bearing or that of another.

It is difficult for us to realize how potent is our influence for either good or evil in matters which, unless carefully scrutinized, seem trifling. Ah, these little foxes! Careless words, spoken with scarcely a thought or in a moment of impatience, little grumblings, a sarcastic word or laugh or look or shrug--oh, how these things count in our daily lives either for or against our own spiritual development, and often the development of others! How earnestly we should each seek to upbuild our own character and the characters of the brethren! Our Lord is marking all these things. Remember, "He that is faithful in that which is least, will be faithful also in much."

===================

R5887 : page 119

ST. PETER DELIVERED FROM PRISON

--APRIL 30.--`ACTS 12:1-11`.--

PASSOVER TRIALS AND TESTINGS--DEATH OF ST. JAMES--ST. PETER IMPRISONED--HIS MIRACULOUS DELIVERANCE--AN ALL-NIGHT PRAYER-MEETING--THE REWARD OF FAITH--LESSONS FOR OUR DAY--DIVINE GUARDIANSHIP OF ALL WHO ARE TRULY THE LORD'S--THE POWER OF SATAN--THE POWER OF GOD AND THE POWER OF PRAYER.

"The angel of Jehovah encampeth round about them that fear Him, and delivereth them."--`Psalm 34:7`.

HEROD was the family name of several kings who ruled Israel, but who were descendants of Esau--Edomites. At the time of our Study for today Herod Agrippa I. had been appointed king of Judea. He was the grandson of Herod the Great, murderer of the babes of Bethlehem, and the nephew of Herod Antipas, who beheaded John the Baptist and subsequently, with his soldiers, set Jesus at naught and mocked Him, just prior to His crucifixion.

Herod Agrippa appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutiae of Jewish ceremonials. He hung up in the Temple the gold chain which the Emperor Caligula had given him. The story is related that at the Feast of Tabernacles he caused the entire Book of Deuteronomy to be read in the hearing of the people; and that when the reader came to the words, "Thou mayest not set a stranger over thee, who is not thy brother" (`Deut. 17:15`), the king "burst into theatrical tears." Thereupon the populace obsequiously cried, "Do not weep, Agrippa; thou art our brother!"

PASSOVER SEASON SIFTINGS

On the lookout to curry favor with the Jews, especially the influential ones, Agrippa caused the Apostle James to be beheaded. St. James was one of the three who had usually accompanied our Lord in the most confidential capacity. Although the record of this noble Apostle's ministry is brief in the extreme, it contains nothing that gives the slightest suggestion of anything but zeal and faithfulness to our Lord and to His Cause. This James, who died early in the Christian Era, should not be confounded with the author of the Epistle of James--"James the Less," supposed to have been second cousin to our Lord, and for this reason styled "the Lord's brother," according to Jewish custom.

Finding that the death of St. James brought great pleasure to the Jews, Agrippa had the Apostle Peter arrested. The expression, "When he had apprehended him," implies that some delay occurred between the order for the Apostle's arrest and the time of his imprisonment --that his arrest was after searching. Probably all of the Apostles were more or less secreted about that time; but, trusting to the sacredness of the Passover season, St. Peter had ventured forth and was arrested and imprisoned, Agrippa intending his death directly at the close of the Passover week. Meantime, however, the Lord delivered His faithful Apostle, as this Study shows.

We can well imagine the sadness of the Church at this Passover season, which must have reminded them considerably of the time of our Lord's death and of the alarm then amongst His followers. For some years past it has seemed to us as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the followers of our Lord. Whether this is a fact or not, it surely will not injure the Lord's people to be especially on guard against the wiles of the Adversary at these times. Let us watch and pray always, lest we fall into temptation.

The thought of special trial, special temptation from the Adversary at this season of the year, seems to have been the foundation for the Lenten Season, a period of special restraint, fasting and prayer, which has come down to us through the oldest channels of Church history. The fact that with many today the Lenten season is a mere formality does not mean that it is so or that it was originally so. Strongly would we recommend the fasting and prayer at all times enjoined in the Scriptures; and we suggest that, if possible, alertness be especially

R5887 : page 120

exercised by all the consecrated during the forty days preceding the Memorial.

As we have already explained, our self-denials are not merely along the lines of food and drink, but are to extend to all of our appetites. Undoubtedly a very simple and limited diet during the Spring of the year would be beneficial for the majority of mankind, even though there were no spiritual blessings connected therewith. Winter cold brings hearty appetites; and the result is that toward Spring the system is apt to be surfeited, or over-charged. From this condition it need to be relieved by a measure of abstention, which is as favorable to spirituality as surfeiting is unfavorable.

PRAYING FOR ST. PETER

St. Peter is supposed to have been imprisoned in the famous Castle of Antonia, where our Lord was arraigned before Pilate, and where St. Paul was subsequently taken when mobbed in Jerusalem. The Apostle had a guard of four quaternions--four soldiers each--who relieved each other every three hours. Two of the four were chained to St. Peter's arms, one to each arm; a third stood outside the door; and a fourth was stationed in the passage leading to the outer iron gate.

The power of Divine grace to help in every time of need and to give peace amidst alarms is well illustrated in this case by the fact that under all these circumstances St. Peter was fast asleep when the angel of the Lord came to deliver him. The proprieties of the case are also illustrated by the fact that the Church were not asleep, but praying for the Apostle. It was not for him to pray for his own deliverance from the power of Agrippa; he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be the Divine will respecting him. For him to have asked for the prolongation of life would have been to ask amiss, and would have manifested a wilfulness incompatible with a full consecration to the Lord's will. But with the Church it was different. While expressing their confidence in the Divine supervision of the affairs of the Church, they could with all propriety tell the Lord of their love for St. Peter and express the hope that it might be the Lord's will that the Apostle should continue with them for their joy and comfort and for their upbuilding in the "most holy faith."

Then, too, the loss of the Apostle James, who apparently was the leader amongst the Apostles, would make St. Peter and every other Apostle doubly precious in the estimation of the Household of Faith. God purposed that St. Peter should live to be an old man; for this was our Lord's prophecy concerning him. (`John 21:18,19`.) But the emergency proved a blessing to the Church, by way of stirring up their pure minds to an appreciation of God's Cause in general and of St. Peter in particular.

DELIVERED BY AN ANGEL

Between three and six o'clock in the morning St. Peter, who had been sleeping peacefully, was awakened by an angel, whose radiant features enabled the Apostle quickly to discern that his deliverer was a holy being. The Apostle was bidden to arise. Quickly and simultaneously the chains were loosed which bound him to the soldier by either hand. He was then instructed to put on his sandals and his outer garment, or cloak, and to follow his leader. He did so, realizing the facts as those in a dream. Thus he was led past the first and second wards, or doors, until they came to the great gate leading into the city. This swung open of its own accord; and then the angel left him.

It is worthy of notice that the miracles performed were only such as were beyond St. Peter's natural power. Whatever he could do he was required to do; namely, to put on his sandals and his cloak and to follow the angel. He might have been transported; sandals might have been fastened to his feet; a new cloak might have been provided. But the lesson is more profitable as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything in our power; and that it is the Lord's to overrule all things for our good and to supply our deficiencies from His abundance.

When the Apostle came to himself, when he realized the facts in the case--that he was free--his faith was strengthened. Willing to die, he found that the Lord was willing that he should live, labor and endure; and he was equally pleased, rejoicing, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the sake of the Lord and of His people.

Doubtless the angel had started St. Peter in the direction of Mary's home, where prayer was being made on his behalf. The description of the house implies that it was one of the better class. St. Peter's knock was answered by little Rose (Rhoda), who child-like, was so delighted, when she recognized the Apostle's voice, that she neglected to open the door before running back to tell the praying household that he was at the gate. Expecting no deliverance at such an hour, some thought that the little maid was mistaken, and insisted that it must be his angel--in harmony with the prevalent thought that an angel had supervision of each individual of God's people, and that such might personate the one under his protection.

The brethren were surprised at the Lord's answer to their petition; for it came very unexpectedly as respects time. When they realized that it was actually St. Peter who stood before them, there was an outburst of excitement and of questions which the Apostle was obliged to silence by the shaking of his hands. Then he narrated the wonderful story of his deliverance, and bade them tell it to the other James, the cousin of Jesus, and to the other disciples. Then he went his way, whether to another city or to another house we do not know. In any event, he exercised wisdom in not needlessly provoking Herod.

With the coming of daylight there was consternation in the prison. Later on in this same chapter we learn of another visit of the angel of the Lord. This time he came to smite the king with disease, from which he subsequently died. The entire chapter shows us the power of Satan, the power of God and the power of prayer.

THE GOLDEN TEXT

Our Golden Text is a symbolical statement illustrative of the Divine guardianship of all those who are truly the Lord's. The thought is that the affairs of His people are under His continual supervision. Whether we think of the angel of the Lord as one of the Heavenly host especially appointed on our behalf, or whether we think of him from the standpoint of the various powers of nature, the levers of which are all in the Divine care, it matters not. We have the assurance that the Father Himself loves us, and that all the Heavenly powers are pledged to those whom He has accepted in Christ Jesus; and these unitedly guarantee blessings to all who abide in God's love.

To thus abide means to abide in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the best of our ability. That will is declared to be that we shall love the Lord supremely, shall love our neighbor as ourselves, and shall love all the members of the Household of Faith even as Christ loved us.

===================

R5888 : page 121

THE MISSIONARIES OF ANTIOCH

--MAY 7.--`ACTS 11:19-26`; `13:1-3`.--

PERSECUTION SPREADS THE GOSPEL--THE FIRST CHURCH AMONGST THE GENTILES--BARNABAS SENT FROM JERUSALEM TO ASSIST THE YOUNG CHURCH--SAUL OF TARSUS BROUGHT TO ANTIOCH--THE TWO BRETHREN SENT FORTH AS

MISSIONARIES--ORDINATION AND LAYING ON OF HANDS.

"Go ye therefore, and make disciples of
all the nations."--`Matthew 28:19`. R.V.

ANTIOCH, at the time of our Study, was the third city in the world both in commercial importance and in population, only Rome and Alexandria taking precedence. It is noted as being the first city outside of Palestine in which a Christian Church assembly was formed. Indeed, we might say that as Jerusalem was the center of influence in Palestine, so Antioch became a center of influence as respected the Gospel amongst the Gentiles.

It seems that the little spark of Truth which started the work of the Lord at Antioch resulted from the persecution which arose at the time of St. Stephen's death. Some of those forced out of Jerusalem by the persecution settled at Antioch; and of course they could not walk in the light of the Gospel without letting the light shine out for others. At first this was done only toward those who were of the Jewish faith; and in a large commercial center such as Antioch there were sure to be large numbers of Jews. We know not how many of them were reached with the Gospel; but it was surely confined to them until the end of Israel's seventy symbolical weeks of Divine favor--until the autumn of 36 A.D.

At the same time that the Lord was sending Deacon Philip to the Samaritans and to the Ethiopian eunuch, and the opening the door to the Gentiles through the Apostle Peter, He was ready to open the door to the Gentiles everywhere. Under the leadings of Divine providence some of the Christian Hebrews got the proper thought at the proper time--that a Gentile who would receive the Lord Jesus could be classed as a disciple equally with the Jews who had done so. The work thus started amongst the Gentiles at Antioch spread considerably, the Gentiles seeming to take more notice of the Gospel than had the Jews to whom it was first preached.

BARNABAS SENT TO ANTIOCH

The news that the Gospel had gone to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the Church at Jerusalem--the head-center of the Christian work, so to speak. The Apostles and all the brethren had been prepared by the Lord's manifest dealing in the case of Cornelius, the Roman centurion; and this undoubtedly would detract from their surprise and would largely correct any prejudice on the subject of the Gentiles as fellow-heirs of the Abrahamic Promise, which had previously pertained to the Jews alone.

Nevertheless, we note that the record does not say that
this news caused rejoicing in the Church at Jerusalem.

trepidation that large numbers of Gentiles were attaching

that this would have an injurious effect upon the Cause
they loved to serve.

Barnabas to Antioch was that he might see and judge
of the true condition of things, and give a report as to

as fellow-heirs with the saints. When Barnabas had

manifested amongst the believers there. This must have
been manifested not only in their faith in Jesus as their

disciples of our Lord. Barnabas quickly discerned the

these believers, and thus realized that the Cause, instead
of being hindered by such accessions, would be honored

although it is not stated, that he promptly made report to
the brethren at Jerusalem, and that they were glad also.

they sent Barnabas to Antioch. The fact that he was
Levite by birth would make him very careful of every
Jewish interest connected with the faith; and undoubtedly

of Cyprus, an island in the Mediterranean Sea, not far
from Antioch. Born thus at a distance from Jerusalem

man, as well as familiar with the dialect spoken by the
people of Antioch. Another good reason for sending

very helpful as a brother and a teacher in the Church.
We remember that he sold a part of his property in the

the name Barnabas--"a son of consolation," a helper--

HIS WORK WITH THE YOUNG CHURCH

brethren, and in the same comforting and helpful manner
as at Jerusalem he exhorted them all. Doubtless he saw

finding fault, instead of lacerating their feelings and chiding
them, he began by acknowledgment of what he saw

was to the effect that they should cleave unto the
Lord with purpose of heart. He wished the dear

were firmly united to the Lord, that their minds were
fully made up, that their consecration was complete.

might show them kindly, gently, certain weaknesses of the flesh to which they were addicted. Or, their hearts being more firmly united to the Lord, they might very speedily see these inconsistencies of themselves, without a word being said. The point which we would impress is that it was not a restraining of the flesh, nor a perfecting of it, but a much deeper work of grace than this --a purity of heart, a heart-adhesion to the Lord.

We cannot do better today than to follow this same course in our endeavors to do good unto others as we have opportunity. The brethren need strengthening rather than tearing. They need building up in the most holy faith and in love. They need encouraging in heart adhesion to the Lord. Criticisms of the flesh may come in afterward, but very gradually and kindly.

There were three elements cooperating which made Barnabas so suitable a person for service, and which will surely make any of us an able minister of the Truth. These elements are stated in `Verse 24`: "He was a good man [moral, upright, reverential], full of the Holy Spirit [he had not received the grace of God in vain; in him it was a living power, the new mind guiding and controlling in all of his affairs] and of faith." However good a man may be, and however much of the Lord's Spirit he may have, a strong faith is essential. "Without faith it is impossible to please God." Let us strive to have all of these qualifications in our ministry, that we may be

R5888 : page 122

true sons of consolation, helpful in the Lord's service and to His people wherever we may be. No wonder we read that as a result of the labors of Barnabas at Antioch much people was added to the Lord!

SAUL OF TARSUS BROUGHT TO ANTIOCH

The last we heard of Saul of Tarsus (`Acts 9:30`) was that after the opening of his eyes of understanding, after he had become a disciple of the Lord Jesus, he had preached first in Damascus and then in Jerusalem, after which, his life being endangered, the brethren had sent him down to Caesarea, and then probably by ship to his native city, Tarsus. We are not informed regarding the nature of his work in his home city, but can readily suppose that one of his character and disposition would not long remain idle. And if the sphere of outward activities was a narrow one, we may be sure that his mind was active in the study of the Divine Plan, and that his great heart was also active, in comprehending Divine grace and in considering ways of service.

Evidently Barnabas had in mind the talents, the force, the logic, of Brother Saul, whom he had met in Jerusalem; and he concluded that, Tarsus being not very far from Antioch, he would look Saul up, interest him in the

service of the Church at Antioch, etc. He probably remembered that
extremely broad--too broad, perhaps, for the brethren at Jerusalem to appreciate fully when Saul was amongst

large-hearted Barnabas, had come to see the Divine Plan

comprehended it.

were such as would deeply interest Saul, and that the brethren there would be greatly profited by his assistance.

influence was doubtless great. We rejoice in noting the heart nobility of
smaller caliber would have reasoned themselves into a wrong course, saying, "Having had larger opportunities

Apostles at Jerusalem, I am the chief one amongst the brethren here. But if I bring Saul into our midst, his

Scriptures, will cast me quite into the shade."

Brethren who reason thus are misguided by their own

own hands; that with such a spirit they could neither please Him nor be prospered in His service; and that the

All of the Lord's people should be noble and unselfish. And the closer we approximate this character, the more

the greater will be our sphere of influence for righteousness, for the Truth, for the Lord.

It is noteworthy that our Lord never gave a name to His people, but called them disciples--pupils, learners.

such as, "Church of the living God," "Church of God," "Church of Christ," "the Church." But gradually the

came to be the general name everywhere.

It is a pity that any have thought it necessary to adopt

entire Church of Christ, or to use these names in a sectarian manner. Evidently the name Christian should represent

therefore, who trusts in Him as the Redeemer and who accepts all the fundamental doctrines of the Scriptures.

That all were sinners, needing to be redeemed before they could be acceptable to God. (2) That the believer

Christ. (3) That he has accepted the Leadership and name of Christ and henceforth will seek to walk in His steps.

There was a start toward sectarianism in the early Church, some saying, "I am a Christian, but of the order of Paul." Others said, "I am a Christian of the order of Apollos;" still others, "I am a Christian of the order of Peter." St. Paul promptly rebuked this spirit, assuring them that relationship in Christ was all that was necessary, that neither Peter nor Paul had redeemed them, and that neither Apostle could therefore occupy the place of a head to the Church. Furthermore, the Apostle calls attention to the fact that such a spirit on their part was an evidence that much carnality still remained, much of a worldly, partisan spirit, contrary to the teachings of the Holy Spirit.--`1 Corinthians 1:10-13`; `3:1-7`.

It is to be regretted that ever since the Reformation this spirit has prevailed to a large extent, some taking the name of Luther, others, Wesley, Calvin, others non-personal, sectarian or party names such as Methodist, Presbyterian, Baptist, etc. We are not claiming that those who do so are wholly carnal, without the Lord's Spirit; but with the Apostles we do claim that a disposition to such partisanship is contrary to the Spirit of the Lord, and to that extent is carnal, fleshly, and should be overcome by all who would be recognized of the Lord as overcomers.

What we ought to have is one Church, one Household of Faith, accepting the plain fundamentals of Scripture, and with limitations as to acceptance of more or less conjectural views outside of those fundamentals--all fellowshipping each other, and all known as Christians, and thus separated from all who deny the Atonement, from all who deny the results of the Atonement in the resurrection, and from all who deny the propriety of a newness of life in the present time. In this view of the matter, each individual Christian would have an independence as respects his own thought, aside from fundamentals which are clearly stated in the Scriptures.

MISSIONARIES SENT FORTH

For a considerable time Paul and Barnabas met with the Church at Antioch in the worship of the Lord and in the study of His Word. The result of these studies was that the Church as a whole was developed and brought to the point of considering and praying about means for the spread of the Gospel. There were a number of Prophets--public speakers--and teachers in the Church; and evidently they began to think of how they might be used to the glory of God and to the blessing of others, as they themselves had been blessed by the Truth.

This is always the case with those who receive the Truth into good and honest hearts. Properly enough, they desire to feed thereon themselves and to grow strong in the Lord. But just so surely as the Truth is received, it gives a strength and a desire to use that strength.

This is as true today as it was then. The sanctification which the Truth brings starts with our begetting of the Spirit; and the energy for service corresponds with the quickening of the Spirit.

Evidently the Church at Antioch had an oversupply of teachers, as compared to its own requirements, and began to look about for larger fields of service. They were uncertain as to the course they should follow, and hence looked to the Lord as the real Head of the Church.

R5888 : page 123

They served and they fasted; and we may be sure that they prayed also. As a result they came to the conclusion to send forth two of their number--Barnabas and Paul--as representatives of the whole in mission work.

We are not informed in what manner the Lord directed them to this decision. It is possible that this was after the same manner that we today would consider a similar case, and would say, "After studying the Scriptures and praying, seeking thus to know the mind of the Lord, we believe that it would be His will that such ones of our number should go for a public service of the Truth. We believe that we are guided to this conclusion, not by any wrong spirit of pride or ambition, nor with any mercenary motive, but by the Holy Spirit. We believe that it is the Lord's will that we as a congregation should send forth these representatives to carry the light to others."

In some manner the conviction came strongly to the Church at Antioch that this was its duty and privilege. It is worthy of note that the Church sought out its very best representatives for this service, thus letting the spirit of self-sacrifice prevail. No doubt the Lord blessed the Church correspondingly, and made up to them the loss sustained in the giving of these two very talented brethren to the mission work.

ORDINATION AND LAYING ON OF HANDS

The proper course having been decided upon, the congregation fasted, prayed and laid their hands upon Paul and Barnabas, and then sent the two on their missionary tour with God-speed. The laying on of hands would probably be done by the congregation through their representatives, the Elders. But this proceeding did not signify, as is generally understood today, an "Ordination"; for Paul and Barnabas had been recognized for a considerable time as amongst the principal prophets and teachers in the Church at Antioch. It would not signify authority to preach, as Ordination sometimes means today amongst Christians of various sects and parties.

This ceremony simply meant, "We, the congregation at Antioch, by this laying on of hands of our representative Elders, are sending forth these two men, Paul and Barnabas, on a missionary tour; and that they go, not only as representatives of the Lord and of themselves, but also as representatives of the Church of the Lord at Antioch; and that as such we hold ourselves responsible for their maintenance. We will supply them the needful assistance, and thus will be colaborers--sharing in their labors, sympathizing in their difficulties and trials, helping them in their necessities, and partaking with them also in whatever results shall come to the Lord's praise through their efforts."

Accordingly we find that after this missionary tour the two brethren returned to Antioch, and made report. It would appear that subsequently the Apostle Paul, at least, traveled without any such dependence upon the Church at Antioch--without any such praying and laying on of hands and without any subsequent reports of results of labors--though still in love and sympathy with them, so far as we may judge.

===================

R5889 : page 123

"LO, WE TURN TO THE GENTILES!"

--MAY 14.--`ACTS 13:13-15,42-52`.--

ST. PAUL'S FIRST MISSIONARY TOUR--HIS SERMON AT ANTIOCH IN PISIDIA--EFFECT OF HIS DISCOURSE TWOFOLD--VIOLENT OPPOSITION FROM THOSE BLINDED BY SECTARIAN PREJUDICE--MISREPRESENTATION AND SLANDER EVER THE ADVERSARY'S METHOD OF FIGHTING THE TRUTH.

"I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth."--`Verse 47`.

FROM Antioch Paul and Barnabas went to the seaport town of Selucia, where they took ship for the island of Cyprus. This island was as about as good a place to begin as any, and had the advantage of being the home country of Barnabas, who was familiar with the dialect of the people, their customs, etc. With them went a cousin of Barnabas, John Mark, writer of the Gospel of Mark and son of one of the Marys at Jerusalem.

Although Paul and Barnabas fully appreciated the fact that Gentiles might now have access to the blessings of the Gospel, nevertheless in every place they entered into the Jewish synagogues. The Jews already believed Moses and the Prophets, and therefore expected Messiah. Hence they would necessarily be in a much better attitude of mind to receive the Gospel Message than would be the Gentiles, who knew nothing of such matters and who therefore would require more instruction. Indeed, probably the larger proportion of converts between the time of our Lord's resurrection and the fall of Jerusalem, A.D. 70, were made amongst the Jews; and up to that time comparatively few Gentiles accepted Christ.

The missionary tour probably consumed considerable time, as the three went from village to village, preaching Christ, until they reached the city of Paphos, at the far end of the island. There they found Sergius Paulus, a man of good judgment, the governor of the island. Even before the missionaries got there, he had a hearing ear; and the Adversary, noting this, was at work upon him through Elymas, a Jewish sorcerer or magician, who had ingratiated himself with the proconsul and was esteemed his friend. We are not to wonder that a man of sound judgment, as the proconsul is represented to have been, should be so interested in the magician and his doings. On the contrary, we should remember that similarly there are some men of ability today who are to some extent under the influence of the same Adversary and his agents--spirit mediums. Besides, the magicians in olden times were mixtures of scientist and miracle worker, and usually very bright men.

CONFLICT BETWEEN TRUTH AND ERROR

When the proconsul heard something respecting Paul and Barnabas, he sent for them, desiring to know more. Then came a conflict between the powers of light and the powers of darkness, between Truth and Error. There is no harmony between the two; they are opponents at every point. And so in this case, as soon as the magician discovered that the proconsul was coming under the influence of the Truth, he used his every power to prevent it. This furnished occasion for a remarkable manifestation of Divine power through the Apostle Paul, who denounced the magician by a plain statement of his case and declared that he would become so blind that he could not see even the sun for a season. The blindness came upon Elymas gradually--first, a mistiness, which subsequently settled into complete darkness.

This manifestation of Divine power was convincing to the proconsul. It was not that this incident converted him; but that having already heard the teachings, and being in the process of comparing these with his previous views and with the presentation of Elymas, he was enabled by this incident to reach the right conclusion and to decide his matters on the Lord's side.

R5889 : page 124

DEPARTURE OF JOHN MARK

St. Paul and his company did not tarry at Paphos, but departed for Asia Minor. When they came to Perga, in Pamphylia, there John Mark discontinued his service and returned to Jerusalem. Hardship or discouragement or home-sickness--we know not what--evidently quenched his zeal as a servant of the Lord for a time, assuredly much to his disadvantage. Whatever the cause, the Apostle Paul evidently considered it quite insufficient, for on another occasion, when Barnabas suggested that Mark accompany them similarly, St. Paul declined. (`Acts 15:36-40`.) This he would not have done had Mark's desertion been fully justified by necessity.

There is an element of encouragement in Mark's experience, however. Later on, he evidently became a devoted soldier of the Cross and was again accepted to the Lord's service; and we find that the Apostle Paul made acknowledgment of appreciation of his faithfulness. (`Colossians 4:10`; `2 Timothy 4:11`.) The Lord is very merciful to us in our weaknesses and imperfections; and as He restored Mark, undoubtedly He is willing also to restore all who will similarly learn a lesson from their failures, and who earnestly strive for reinstatement and for the privilege of service.

PREACHING AT ANTIOCH IN PISIDIA

The first stop in Asia Minor was made at Antioch of Pisidia. The usual custom was followed--of going first to the Jewish synagogue. There the missionaries were recognized as strangers and also as men of talent. After the regular services of the synagogue had been introduced by the reading of the usual lesson from the Law, the two were invited to address the assembly--Jews by birth and Jewish proselytes from the Gentiles.

The Apostle Paul was the speaker and made a telling address. He recognized the fact that his hearers had faith in God's promises regarding the coming Messianic Kingdom. He did not need, therefore, to emphasize the Kingdom feature in his discourse. Rather, his hearers needed to see that there could be no Kingdom and no permanent blessing of all the families of the earth, such as was implied in the Promise made to Abraham, unless in some manner Divine forgiveness of the sins of the world could first be obtained.

The trend of the Apostle's address, therefore, was to show that in the past God had established a typical kingdom, which had never reached the grand stage essential to the fulfilment of the Abrahamic Promise; and that the thing necessary and lacking was a REDEMPTION of the world and the forgiveness of sins. Then he presented to their attention Jesus as the Messiah--not merely a crucified Messiah, but also a risen One, who, because of His death for the sins of the world, was able to save to the uttermost all that should come unto God through Him. Having put the matter squarely before them, the Apostle offered his hearers forgiveness of sins as the very essence of the Gospel of Christ.

Forgiveness of sin is still the essence of the Gospel, although mankind now, as then, are generally loth to accept it thus. It disappoints them by condemning them and declaring that all are sinners; that "there is none righteous, no, not one"; that all need just such a redemption as God has provided in the Sacrifice of Christ. It disappoints also in that it shows a necessity for repudiation of sin in the heart and, so far as possible, in resisting it in all the conduct of life.

Few have an ear to hear this Message. The majority are ready to say, "Preach unto us smooth things! Praise us for our religious fervor! Point out to us how far superior we are, not only to the heathen world, but to the masses of those about us. Tell us that we are God's people, and that He could not get along without us. Do not tell us that we are sinners, under condemnation as others are; and that all who would come unto God through Jesus Christ must come by the same narrow gate of faith, repudiation of sin, and heart-consecration to do God's will."

TWOFOLD EFFECT OF THIS DISCOURSE

The Apostle's discourse had a twofold effect. The honest-hearted realized the Truth regarding God's perfection and their own imperfection, and recognized their need of just such a Savior as the Apostle had preached. These were speedily drawn to the missionaries, who recognized their right attitude of heart and assured them that they were already in God's grace, or favor; that now the Message of salvation through Jesus was an additional unfolding and development of the same favor that had already been extended to the Jews; and that they should continue in the grace of God--continue to let God guide them in His way--continue to be the recipients of His mercies and blessings, which now were multiplied to them through Christ Jesus and the Atonement work which He had accomplished. Others were much less prepared for the Apostle's words, and rather inclined to be envious of the attention shown the missionaries and their teachings.

News of the new religion--supplemental to the Jewish --spread throughout the little city, in which Judaism had evidently gained a good foothold and great respect. The next Sabbath the whole city gathered to hear the Message of the missionaries--the majority probably coming merely out of curiosity, to see the difference between these doctrines and those of the regular Jewish teachers. Such attention to two strangers and their new doctrines, which threatened an overthrow of Judaism, naturally awakened a spirit of jealousy in those interested in forms and ceremonies, honor amongst men, and denominational pride.

As a result, they contradicted St. Paul's statements with blasphemy. This does not mean that they blasphemed God's name, but that they slandered, or blasphemed, the

Apostle and Barnabas, speaking evil of them. We may surmise that they misrepresented the motives and the characters of the missionaries, etc. This is the usual course of those who fight against the Truth. It has ever been thus. The Truth cannot be gainsaid; it is irresistible. But it can be misrepresented; it can be denied. The presentations of the Truth can be distorted, and its messengers slandered, vilified. The Adversary seems to adopt this method on every occasion. It is the method now in vogue. Those who oppose Present Truth dare not meet it openly in public discussion; but they distort and misrepresent it, and speak evil of its advocates.

TWO LESSONS FOR OUR DAY

The missionaries were not discouraged by the opposition. Rather, they were the more courageous, and brought to the point where they explained to their vilifiers the fact that they were rejecting God's favor, God's Plan, to their own loss. The two pointed out that God had in His mercy long favored Israel; and that in sending the Message of Messiah to them first He was still favoring them; but that according to His instructions it was the duty of His representatives to proceed and to tell the Gospel to whoever had ears to hear--to the Jews first, but also to the Gentiles. They showed that the Lamp of Truth which God had now lighted was not for the Jews exclusively, as had been His previous favors; but, as the Prophet had already declared, it was to be "a light to lighten the Gentiles" also--salvation unto the ends of the earth.--`Luke 2:32`; `Isaiah 42:6`; `52:10`.

R5889 : page 125

This feature of the Gospel especially aroused the opposition of such Jews as were in the wrong condition of heart, but was proportionately attractive to the few who were in the right attitude. So it is today. The Message now due to Christendom is--more Light! It shows that the Lamp of God's Word of promise, which at the beginning of this Age was permitted to bless both Jews and Gentiles in proportion as the eyes of their understanding were opened to see it, is shortly now to give place to a greater Light; that whereas the Word of God has been a Lamp to the feet and a Lantern to the footsteps of the faithful for over eighteen centuries, the Sun of Righteousness is soon to rise and flood the whole world with the light of the knowledge of the goodness of God.

Those of God's people in the right attitude of heart will be gladdened by this unfolding of the Truth. No feelings of jealousy will be theirs. But the majority, full of sectarian plans and selfish sentiments, and blinded largely by false theology and by misrepresentations of God's Word, are violently opposed to any thought of Divine mercy being extended to every creature--not only to those who have not yet gone to the prison-house of death, but also to the twenty billions who have already gone down into death in ignorance of the only name given under Heaven or among men whereby we must be saved. But the faithful, the honest-hearted, will ultimately rejoice in the lengths, the breadths, the heights and the depths of God's Plan, to be consummated during the Millennium by the glorified Christ, Head and Body.

"ORDAINED TO ETERNAL LIFE"

Many of the Gentiles were glad as they heard that God's favor was broader than they had previously supposed. Some, we may infer, were merely pleased that something had been shown up that was broader than the Jewish teachings. But some others, we are assured, believed in the true sense of the word--accepting Christ as their Redeemer and their Lawgiver. And so today we see two classes amongst those who favor Present Truth. Some hail it with joy, and gratefully serve the Lord more fervently than ever. Some are merely glad to find that there is no Scriptural ground for the popular theory of eternal torment for the vast majority, but are not especially drawn by Divine love and mercy.

The more the Truth spread, the more angry became its opponents, the Jewish leaders; and what they could not oppose with argument or with logic they did oppose successfully with prejudice and superstition, arousing these baser sentiments by misrepresentation. Thus they secured the cooperation of some of the most honorable and notable people of the city to such an extent that the missionaries were obliged to depart.

The record is that "as many as were ordained to eternal life believed." The word "ordained" here may properly be translated disposed. Thus we get the thought that as many of those as heard the Gospel and its offer of everlasting life, and who were disposed to accept the terms, became believers--obedient to the faith. So it still is. Wherever the Truth goes there are some who like it, and others who dislike it; some who appreciate the doctrines and rewards which it represents, and some who prefer the pleasures of sin or the affairs and rewards of the world. This is the time for each who has heard the Message to make his choice. Soon the number of the Elect will be complete; and then their work will begin--the blessing of mankind--the blessing of the non-elect.

===================

R5886 : page 125

PROPER AND IMPROPER JUDGMENT OF BRETHREN

"There is one Lawgiver, who is able to save and to destroy. Who art thou that judgest another?"--`James 4:12`.

IN THIS Epistle, St. James has been discussing the fact that partiality had been shown in the Church--that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the Second Chapter. Some who were rich and influential were given the choicest seats in their assemblies and treated with great deference and respect. Others, who were poor and humble, were given obscure places and treated with scant courtesy, as though they were inferiors. Judgment was passed upon the brethren contrary to the instructions of the Lord. The Apostle points out the sin of judging and of having respect of persons aside from the standpoint of character. He declares that as there is but one Lawgiver, Jehovah, so there is but one great standard. He who gave that standard, that Law, is to be the Executor of His own Law, although He may appoint various representatives. His special Representatives are to be Christ and the Church associated with Him in glory as judges. But they will judge by that standard given by the great Lawgiver; and there will be no other law in competition with it.

Since this is the case, and since there is an arrangement by which we are accepted as God's children, who is he who undertakes to say what degree of Divine favor or disfavor each of this class may have? Who is to say which will be destroyed in the Second Death and which saved to life? God has a personal dealing with each one of those who are accepted into His family. Hence the very fact that one has been thus accepted is a proof that God has seen something in that person pleasing in His sight. If He who is the Lawgiver has seen something sufficiently favorable for Him to choose such a one and anoint him with His Holy Spirit, what right has any one else to condemn him whom God has seen fit to approve?

THE CHURCH INCAPABLE OF JUDGING NOW

We might see in an individual certain traits which would seem more or less unjust, unrighteous. But we are not to judge. We cannot see into the heart. We might suppose a certain one to be an overcomer, and he might not be. Or we might suppose him not to be an overcomer, and he might be one. Therefore we are to "judge nothing before the time." We should avoid judging the brethren.

This does not mean that we would not be able to discern acts of positive disloyalty to God. But instead of setting up standards of our own, we should recognize for ourselves and everybody else the one standard which the Lord has given; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." (`Luke 10:27`.) This is the very essence of the great Law of God. We should judge ourselves by this Law, to see to what extent we are loving God thus, and are loving our neighbor as ourselves. This is our primary work of judging.

The Apostle Paul, particularly, has pointed out that if any one in the Church is living in violation of the Law of God, then the matter should be taken up by the Church. This does not apply to any case except that of an outward departure from the Lord's Law. It would not apply if the individual happens to say "Tweedledee," when we think

R5887 : page 126

he should say "Tweedledum," or if he should in some way violate the ideas of some one else. It should be a positive violation of the principles of righteousness laid down in the Word of God. If any one is known to have done us a real injury, we are to go to him alone. If he refuses to listen, then we may take two or three others of the Church. If he still refuses to acknowledge his wrong, the matter may be brought to the attention of the Church in a proper manner. During all this time, however, the brother is not to be cut off from recognition. It is only if he still persists in doing the things contrary to the Divine arrangement, or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge others, but to judge ourselves, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in Heaven. It is the Lord who will judge His people. We are to assume, then, that if any one in the Lord's family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But we may not judge the heart. God alone is competent to do this. God gave the Law, and He is the One to decide whether the person is seeking to keep that Law.

STANDARD OF JUDGMENT FOR NEW CREATURES

The Apostle Paul says to the Church, "Ye are not under the Law, but under grace." (`Romans 6:14`.) But here in our text St. James seems to say that we are under Law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the Law," he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the Law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this Law. They were without God.

The Apostle Paul intimates (`Romans 8:4`) that "the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit." Although Natural Israel were not able to keep the Law of God under their Covenant, we, the Gospel Church, are able to keep it under our Covenant. Under God's arrangement for the Gospel Age the New Creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's Law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the Church is concerned, under the judgment of the Divine Law, the Divine Lawgiver.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him--that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (`1 Corinthians 4:3`.) We should neither condemn others who claim to be walking conscientiously as children of the Lord, nor condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord's assisting grace to cultivate the fruits of the Holy Spirit and serve our Master, leaving all the results with Him.

===================

R5888 : page 126

INTERESTING LETTERS

SPIRIT OF A SOUND MIND

DEARLY BELOVED PASTOR:--

I am not giving any name or address, as I think it wiser not to, and please do not notice this note if you do not think it advisable, otherwise if you can spare a short paragraph in THE TOWER I should appreciate it, and others also.

A Sister recently arrived from _____ tells us that the Class there are teaching that the Church must not expect to be glorified until 1925, and that this is your thought; consequently it is producing a spirit of apathy, and many are taking a greater interest in business and worldly things. Whether or not it is so, to me it seems that I have to be on my guard and "watch and wait," with loins girded and Lamp burning, that I may be ready.

I have realized and accepted this glorious Message of "Present Truth" for five years; and it grows more precious all the time. I grew up in the Church of England, and living at Oxford with the College Set, was extremely High Church, so you know what I have had to unlearn.

I praise God for raising you up, dear Brother, as "that Servant." May He bless you still more, that you may give us the "meat in due season." I also thank the dear Lord that He brought me to this country before this awful war; and made me to realize "where are the dead," as all my people are being shot and I should have been in despair.

There is another little matter I would like to mention. At the Class I attend the presiding Elder never seems prepared. He does not know where the MANNA Text for the day is, and although it is a Prayer and Testimony Meeting, he occupies most of the time with his views on the present state of affairs and the war crisis. No one else can have much time.

I hope you will not think I am too critical, but in the little old Church I had been accustomed to reverence, and for an Elder to be gaping, sleeping or picking his teeth and nails--well it jars awfully! He also brings with him a child of three years that disturbs the Class very much. No one likes to say anything to him, as he says that he has been in the Truth for fifteen years. But we do not feel spiritually helped, especially as he is a business man. Before the meeting he talks business; and the moment it is over, shop.

O dear Brother, I don't want to think evil, or speak evil, but this does worry us! Many of us have prayed about it. The children do bother us; but I dare not speak of that, as I am told that I have too strict English ideas. I would not wound his feelings in any way, so if I am in the wrong please ignore what I have written. The dear Lord knows that I am trying to follow in His footsteps, and to keep my pride under and make myself of no reputation, as the dear Master did.

Apologizing for encroaching on your valuable time, I am, dear Pastor, YOUR SISTER BY HIS GRACE.

EDITOR'S REPLY

The Apostle declares that God gives His people the spirit of a sound mind--His Spirit, His Mind. But we receive this in proportion to our earnestness and heed to the Lord's Word. The longer we have been in the School of Christ, if apt pupils, the better we should know Him and the better be able to exemplify His character and teachings.

As the letter is anonymous, we have not the slightest idea who the Elder may be. We will assume that he means well. We might also, however, assume that he has not been sufficiently wide-awake to well exemplify the spirit of a sound mind in the matter of the service of the Lord. Otherwise, would he not be more careful of his actions and words, in order that he might glorify the Lord and be assistful to His people?

Lack of reverence is manifest everywhere, but it seems especially out of place in assemblages of the Lord's consecrated people. As we have said before, we may say again, that no matter how limited our talents we can by our actions

R5888 : page 127

and manner speak volumes in the praise of Him who called us from darkness into marvelous light.

We cannot help it that many of the dear friends continue to tell what THE WATCH TOWER believes, and to misrepresent its teachings. Our kindest thought must be that they are not giving much heed to its teachings. Otherwise they would know from its columns that we are not looking forward to 1925, nor to any other date. As expressly stated in THE WATCH TOWER, we are simply going on, our last date or appointment having been passed more than a year ago.

We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah's Kingdom. The Lord did not say that the Church would all be glorified by 1914. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord's providence sent to His people in hope of resurrection "change" correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

Our thought is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to Heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters might require either years or months--who could say?

FROM BRETHREN OF FRANCE

BELOVED BROTHER IN CHRIST:--

I do not know whether anybody at the Tabernacle can read French or not; but I cannot resist the impulse to assure you of my entire devotion to the cause of Truth.

You have helped me to so much joy, and been the means of my accepting salvation. Through your labor I have been brought to an appreciation of the love of our Heavenly Father, to such an extent that I find my sentiments aptly expressed by St. Paul to his brother Philemon. (`Philemon 7`.) Being delighted at recognizing this fact, I find delight also in expressing it to you.

In all my painful moments, when the cross is heavy to bear, I think of you and say to myself, dear Brother Russell, too, has suffered, and is suffering, and I must not wonder if my share is to suffer also. Then my soul goes up to the Father of Mercies in gratitude for His favors (the privilege of suffering with Christ), and I earnestly beg of Him ever to bless and guide you.

During the past year I have appreciated much, very much, your excellent advice, and it has profited me greatly.

In my present trials, after having been compelled to leave my wife and three children in the invaded territory of our dear France, the daily partaking of the Vow and of the Morning Resolve has helped me much. These helps alone have developed in me much of the love of the Father--and all this during the past year. Because of it I bless the Father through our Lord Jesus Christ.

Therefore, let me by this message assure you that my petitions ascend to the Father in your behalf, that He may bless you abundantly, to the end that His blessing upon you may redound through your ministry upon every one of us.

Yours sincerely in Him, E. LARVENT.

P. S.--Have found here a refuge since December, 1914, when I had to leave my home at Denain (Nord). Am here with several brothers and sisters who also are refugees from Lens, Lieven and Denain. We have each of us signed the accompanying brotherly message:

FRENCH RESOLUTIONS.

The undersigned brethren and sisters, members of the I.B.S.A. (French Ecclesia of Bruay-Auchel), in meeting assembled this 1st day of January, 1916, send their most brotherly greetings to the well-beloved of the Household of Faith, fighting the same spiritual fight under the Captain of our Salvation, Jesus Christ, at the Brooklyn Bethel and everywhere.

After having studied `Psalm 116` (especially dwelling on `Verse 15`, "Precious in the sight of the Lord is the death of His saints," also the motto for this year, "Strong in Faith"), we express the sincerest wish that each of you, when tried, may be found faithful unto death and then present at the approaching Rendezvous in eternal joy! SIGNED BY 25.

LOVE IN THOUGHT, WORD AND DEED

BELOVED BROTHER RUSSELL:--

Greetings and much love to you, dear Brother, as we come to the end of this wonderful year. What a glorious year it has been for the development of the saints, particularly along the lines of love and patient endurance! I am incapable of expressing my love and appreciation of you and your service to me personally. I am constantly praising my Heavenly Father for allowing me to come in contact with your precious Volumes, which God used to bring me out of the kingdom of darkness and into the light of the glorious Gospel.

I thank you, dear Brother, for the suggestion that we each pray that "God would bless us in the cultivation of love in thought, word and deed." I immediately acted upon the suggestion, and oh, joy, what grand results! I never knew that there was so much in "loving in thought." Now, dear Brother, you said we might report to you as to our success, and that is why I am intruding upon your precious time. The results with me have been away beyond my highest expectation.

We thought there might be some in the class who had not yet taken the "Vow" nor sent in their names. So we opened up a sheet and to our surprise, there were fifty-two who wished their names sent in. Please find the same enclosed.

Loving Greetings from Sister Heard and
Your Brother by Divine favor,
C. E. HEARD.--Vancouver, B.C.

FROM THE VANCOUVER CLASS

OUR BELOVED PASTOR:--

We the undersigned, members of the Vancouver Ecclesia, take this opportunity of expressing our love and gratitude to you for the inestimable service you have rendered to us, in that through your ministrations we have been led into the light of Present Truth. And now recognizing that we are in "the evil day" and the danger of slipping is so great, we desire to "make straight paths for our feet," and believing

R5889 : page 127

that the special "Vow" is a great means to that end, we wish to add our names to the many who have already taken it, and thereby make it our own.

Praying our Heavenly Father's rich blessing upon you. dear Brother, and asking a continued interest in your prayers,

We are: [Fifty-two signatures follow.]

THE DIAGLOTT

DEAR SIRS:--

I have in my possession a copy of the EMPHATIC DIAGLOTT, and esteem it very highly. I have compared it with the works of the great English commentator Clarke, and all of his citations to the Greek are identical with the DIAGLOTT; I have been comparing the Septuagint with it, and where the DIAGLOTT makes reference to the Old Testament, I find the text the same.

The good I have received from its study, plus the increased value of it by comparison, has greatly endeared the work to me.

I am engaged in the work of the ministry and in circulating sacred literature, including Bibles and Testaments. I would be glad to handle a few copies of the DIAGLOTT, if you can give me a fair commission on them.

I have an order now for one copy. If you will quote me agents' terms, I shall be glad to handle some for you. Please include your pamphlet on ARMAGEDDON.

Respectfully yours, REV.__________

SEES GETHSEMANE EXPERIENCES AHEAD

DEAR BROTHER RUSSELL:--

Just a line, dear Brother, to wish that our dear Lord and Master continue to bless you, as He has so richly done in the past. I remember you every morning at the Throne of Grace.

We in this country seem to be on the verge of Gethsemane experiences, as the conscription bill has passed.

One of my sons has now reached the age of 19. He has so far given a good witness for the Lord by refusing to enlist in the army, and if it should come that it will mean being shot for still refusing, I trust he will receive the Heavenly Grace to stand firm to the principles of truth and righteousness.

Brother, we ask your prayers for us during this evil hour.

Yours in the one hope, W. O. WARDEN.--Scotland.

===================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

===================

VOL. XXXVII. MAY 1 NO. 9
A. D. 1916--A.M. 6044

CONTENTS

The Christian's Warfare Against Pride . 131
  Mental Strongholds to Be Cast Down . 131
  Pride Leads to Mental Unbalance . . 131
"Jesus Died and Paid It All" . . . 133
  Legal Phase of Ransoming Work . . 133
The Cripple at Lystra 134
Memorial Supper Reports 136
The Counsel at Jerusalem 137
  Necessity for These Restrictions . 137
  Liberty is Not License 138
Faith Demonstrated by Works 139
  Faith Distinguished From Credulity . 139
Preaching the Gospel a Necessity . . 140
  Many Ways of Preaching the Gospel . 140
"Your Brethren That Hated You" . . . 141
Requests for Pilgrim Visits 141
Some Faithful Witnesses 142
  Some Letters on the Subject . . . 142
"How Wonderful!" (Poem) 143

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume IV. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume V. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume VI. English, German, Swedish, Finnish, Greek.

THE PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

We are put to much inconvenience by the failure of our readers to promptly and plainly notify us when they change their address. Old as well as new address should be mentioned.

===================

R5889 : page 131

THE CHRISTIAN'S WARFARE AGAINST PRIDE

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth and bringing into captivity every thought to the obedience of Christ."--2 Corinthians 10:4,5.

SOLDIERS of the Cross are of a different kind and are differently armed from the soldiers of the world. Ours is a fight against the spirit of the world and against the flesh. It is the fight not only against the imperfections that came into our flesh through our forefather's disobedience, but against the natural opposition of the flesh to sacrifice. The flesh instinctively struggles to avoid sacrifice. Moreover, our fight is against unseen spiritual foes. The world have their swords and their guns as weapons of warfare. And the Lord has provided us an armor; namely, the breastplate of righteousness, the helmet of salvation, the shield of faith, the Sword of the Spirit, and the sandals of "the preparation of the Gospel of Peace." These are all weapons of defense, except the Sword. The Sword is an aggressive weapon.--Ephesians 6:11-18.

In the case of the Christian, "the Sword of the Spirit, which is the Word of God," is to be handled to accomplish good, to be used in opposition to Satan and sin. But the thought of this Scripture seems to be, not that we are commissioned to fight the world, but that we are to strive to be loyal to the Lord, to fight sin in ourselves and wherever it might properly be under our jurisdiction, and to repel the attacks of the Adversary. The exercise of our powers in bringing self into subjection means a great deal in the way of sacrifice, much in the way of battling. God has given us "exceeding great and precious promises." The New Creature is made strong by these promises--strong in proportion as he perceives the significance of these promises, and feeds upon them.

MENTAL STRONGHOLDS TO BE CAST DOWN

The Apostle is pointing out that these strongholds which we are to pull down are in ourselves. Sin is entrenched in our minds, in our imaginations. Pride, selfishness and various other kinds of sin, are entrenched in us through the long centuries of the downward tendencies of our race. These things have dug deep trenches in our system; they are firmly fastened there. But, urges St. Paul, "Let not sin have dominion over your mortal body." Destroy the stronghold. Bring your entire being into subjection to the will of God.

By way of pointing out what these strongholds are--that they are mental strongholds--the Apostle says, "Casting down imaginations, and every high thing that exalteth." Our imaginations may be of many kinds. We may be beset by false doctrines and superstitions that have come down to us from past ages. The Word of the Lord is the only thing that can effectually cast these down and make us see God's real character, make us see His glorious promises to the Church now and to the world in the future. The Word of the Lord is the only thing that will cast down imaginations--ignorance, superstition, pride, unholy ambitions, idle speculations, and every form of thought that would lead us astray and hinder the work of grace in our hearts and minds. These imaginations of the natural mind exalt themselves against the true knowledge of God, the Spirit of God--"high things," the Apostle calls them.

We are to "mind not high things." The Apostle does not mean that we are not to mind the high things that are spiritual; for in another place he says, "Set your affections on things above, not on things on the earth." (Colossians 3:2.) In other words, Set your affections on the very highest things. But the "high things" of the world are very different; they exalt themselves against the things which are truly high, which are of God. The Lord's children are to be humble, not high-minded, not to be carried away by the empty honors, projects and ambitions of earth. The desire to have a place among men, to shine in society, to have wealth and influence, to have whatever things would bring us into high esteem amongst mankind, is a temptation that the disciple of Christ must guard against.

It has been noted by those who have the care of the mentally defective that a great deal of difficulty lies in the imagination. It is said that if one visits an insane asylum, he will find one here who thinks he is a king; there another, who imagines that she is a queen; another who imagines he is fabulously rich and could draw checks for millions. The organ of self-esteem has been too large. The Lord only knows how much the individual himself has had to do in cultivating this tendency. But he has always more or less to do with the matter; the high imaginations and the desire to be great obtain dominion over him--get the mastery.

PRIDE LEADS TO MENTAL UNBALANCE

The same thing applies to Christians. After coming into the Church of Christ, they are still liable to the ambition to become some great one, to do some great thing, to find or promulgate some great doctrine, to discover

R5889 : page 132

some new interpretation of Scripture or some new type. All these are "high things that exalt." Our Lord gave a discourse upon this subject, telling us that when we are invited to a feast, we should not take a high seat, but a low seat--and perhaps afterward we might be exalted. To desire these things and to seek for them is to have "strongholds" of pride and unholy ambition in the imagination, aspirations for exaltation and honor. Then comes the thought that we are great, that we are worthy of attention, of special notice. Mental unbalance is there. The fact is that we are all insignificant, of very little importance in the execution of the Lord's Plan.

The Lord could have done all His great work without us and our cooperation, probably more easily than with us. But He very graciously permits us to have a part in His work, for our own good and blessing. He is dealing

R5890 : page 132

with us as children and is training us. Having begotten us of His Holy Spirit, He helps us to overcome our weaknesses and rewards us if we do overcome them. He drills and disciplines us to fit us for a noble and glorious future. A part of this drilling as soldiers of the King of kings is our fight against self-esteem and a desire for great things, high things, according to the standards of this "present evil world."

"BRINGING INTO CAPTIVITY EVERY THOUGHT"

The thought of casting down unholy and unprofitable imaginations is also borne out in the final words of our text, that we are to "bring into captivity every thought to the obedience of Christ." Whatever we do we have first thought about. We sometimes say, "I acted before I thought." What we mean is that we acted before we gave the matter serious thought. No thought should be harbored in our minds which is not in full harmony with the Word of God. As Christ was obedient to the Father in everything--saying, "Let not My will, but Thine, be done"--so every one of us should bring our thoughts into obedience to Christ. Our Redeemer is our Exemplar.

All the members of Christ's Body must have the same mind that was in Christ, must manifest the spirit of our Master. "Let us humble ourselves, therefore, under the mighty hand of God, that He may exalt us in due time." (1 Peter 5:6.) No one can wholly follow the Lord without much of the spirit of humility, without bringing his thoughts into subjection to the Lord. This is not the time to exalt ourselves and to show how we can shine. But we are to "show forth the praises of Him who hath called us out of darkness into His marvelous light" (1 Peter 2:9), who has called us with this Heavenly Calling, not for our own sakes merely, but for His own glory and the blessing of others. God's glory is to be our chief concern always. We are to be efficient servants of the Lord, through His grace, not of our own strength. If we are to be great in the end, we must be humble, we must gladly be servants of all now. We must be glad to serve, not only when there is honor attached, but when the service is unnoticed or unknown.

God has arranged for our learning certain lessons of self-control, bringing ourselves into full obedience to God in a voluntary way, with a view to our being His representatives by and by, and of then enforcing obedience to God's requirements on the part of the world. It is a generally accepted principle that no one is qualified to rule others who has not himself learned obedience. At the cost of great suffering, our Lord Jesus learned what obedience means. He promptly and fully submitted Himself to God. This Spirit of Christ is to be manifested and developed in us, that we shall thus be ready for the future work of The Christ, the work of the Millennial Age.

In proportion as the Truth is received and assimilated, it brings to us the spirit of a sound mind. It does not bring us perfect soundness of brain; but where rightly received, it brings meekness, teachableness, thoughtfulness, seriousness. It leads us to take careful heed to the instructions of our Heavenly Guide. It thus gives balance to the judgment, greater than we had ever before known. This should increase as we go on in the good way and become disciplined soldiers in the army of the Lord. But if the Truth is not received in the spirit of the Truth, in the love of it, it might not only fail to be of any benefit, but might engender a spirit of pride and boastfulness.

This quality of pride seems to be particularly associated with all kinds of insanity. Many of the inmates of insane asylums are affected with a large degree of self-esteem--thinking of themselves more highly than they ought to think. Their minds are unbalanced in that direction to a notable degree. We cannot be too careful to cultivate nearness to the Lord, which always brings humility and a proper realization of our own unworthiness and littleness before Him.

KEEPING CLOSE TO CHRIST OUR ONLY SAFETY

Satan is especially alert to trap the Lord's children in this "evil day." We might give an illustration which we have used before, but which seems well to picture wherein lies our special danger and our entire safety. Suppose we should consider a large circle, with Christ as the Center of that circle. Suppose the circle contained an abundance of space, so that there might be varying degrees of closeness to the Lord. Let the outer edge of that circle represent the utmost limit of God's care over His children. Any one, then, nearing the outside line would be coming more and more into a place of danger. We believe that in proportion as any of us live close to the great Center of the circle--our Lord Jesus--we are safe. In proportion as we fail to do this, and allow ourselves to drift or to wander away from Him, we shall be getting near the danger point, and are amenable to the evil influences from outside. Should we wander entirely over the outer line, our case would be beyond recovery.

The Lord has in a way put around the human race a barrier against danger. This barrier is, largely, man's will. Those who have given up their wills, their minds, to the Lord, to have His will done in them, are particularly liable to severe and subtle attacks of the Adversary. He especially seeks to delude and entrap the true children of the Lord, thus again to bring them into bondage to sin. Upon such as come under his influence, the delusion is gradual.

We are all born with unsound minds. As to the degree of unsoundness we need not quarrel. The armament which the Lord gives us is not merely a knowledge of how to quote Scripture. Neither is it merely to have the ability to dispute and to debate, though that ability is very good in its place. The real thing that God is looking for is in our hearts. He is not looking to see how much you know; for He could pump a good deal of knowledge into you in a few minutes if He so desired. But the Lord is looking to see to what extent you are meek, patient, fully submitted to His will. Let us have more and more of the Spirit of the Lord, the spirit of a sound mind, and the earnest desire to help one another.

"The Lord shall judge His people." (Hebrews 10:30.) If they get into trouble through not being sufficiently watchful, the Lord will give them some experiences which will be good for them, if rightly received. Let us remember the warning words of the Apostle Paul: "If we would judge ourselves, we should not be judged"

R5890 : page 133

of the Lord. (1 Corinthians 11:31.) This means that when we neglect to judge ourselves, He has to do it for us. Then we are being chastened with a view to our correction, that we might attain unto the Heavenly reward and favor that is to be ours as New Creatures in Christ, if we remain humble and faithful unto death. If we continue to be meek and filled with the spirit of humility, not craving present honors and exaltation, but willing in perfect patience to await the Lord's own good time, our exaltation will come; and we shall share our Savior's Throne and His glory forevermore.

"O blows that smite, O wounds that pierce
This shrinking heart of mine!
What are ye but the Master's tools,
Performing work Divine!
How blest that all these seeming ills
That draw my heart to thee
Are each a proof that Thou hast set
Thy seal of love on me!"

===================

R5890 : page 133

"JESUS DIED AND PAID IT ALL"

THE Ransom of our race by our Savior is a matter of deep interest to the Lord's people, and one which apparently is very difficult to understand clearly. We view the subject from different standpoints. All see the same thing, but all do not see the details.

God might have told us that He had arranged a way by which Justice and the dignity of His Court of the Universe could be upheld and man nevertheless be released from the sentence of death imposed upon him six thousand years ago. There was no need of His telling us anything about the Ransom. It would have been sufficient for us that God should have told us that He had attended to the matter properly. But instead, God reasons with us in the Scriptures, and there explains the process of His Government by which He could be just and yet be the Justifier of sinners. This process which God had all to do with and man had nothing to do with is Scripturally styled the Ransom--the giving of the perfect life of Jesus to be the full, complete offset for the forfeited life of Adam, the father of our race.

From this viewpoint, if one went no further into the matter, one might say, "Jesus has died and the world has been ransomed"--just as the Scriptures speak of Jesus, even while He was in the flesh, as being the Messiah, the King of Glory. Even when He was a babe the angels sang, "Unto you is born this day in the city of David, a Savior, who is Christ [Messiah] the Lord." Their statements included not only the babe and what had already been accomplished in His birth, but all the great work which He would do in the future. As a matter of fact, the babe was merely called a Savior because He would in the future save His people from their sins. The babe

R5891 : page 133

was merely called the Anointed--Messiah--because it was foreseen of God that He would make a consecration at Jordan, be begotten and anointed of the Holy Spirit, finish His work of sacrifice and be exalted to Heavenly glory, not only, during this Age, for the Church which is His Body, but also for the willing and obedient of the world of mankind during the Millennium. Thus we see that the babe was not the Savior except in the prophetic sense that He was to be the Savior. He was not King except in the sense that He was born and came into the world to that end. He was not the Deliverer then, nor has He even yet delivered all His Church; whereas, after the deliverance of the Church, comes the deliverance of the world from the reign of Sin and Death.

Similarly the word ransom may be, and often is, used by us all in a prophetic sense--as including the entire work of Redemption down to the very end of the Millennial Age; as we read, "I will ransom [deliver by a ransom] them from the grave."--Hosea 13:14.

LEGAL PHASE OF RANSOMING WORK

But as we come close to these various questions and analyze them, we see new beauties, new divisions of matters, which at first seem to be indivisible. We see, for instance, that the first step toward ransoming the world was taken when the Logos left the glory which He had with the Father and humbled Himself to become the Man Jesus. The first feature in the ransoming work was our Master's consecration of Himself at Jordan, followed by His life of devotion even unto death. The completion of His sacrifice was the completion of the Ransom-price, but it was not the completion of the Ransom-work. Indeed, the Ransom-work could not even begin until the Ransom-price had been provided--not paid.

We sometimes have spoken of Jesus as having paid the Ransom when He died, but such expression was not accurate. The price of obedience to the Father's will was death, and our Lord's death constitutes the price. In one sense Jesus paid it when He surrendered His life; but in another and more accurate sense, He did not pay it, but merely placed it in the hands of the Father as the price to be appropriated, or made applicable later.

The Ransom-price has been in the hands of Divine Justice--in the Father's hands--ever since Jesus died, but only as a deposit, because the time had not come for it to be paid over officially. If the Divine Plan had been for Jesus to take possession of the world and to set up His Kingdom at Pentecost, then it would have been proper for Him to have paid over to the Father the Ransom-price fully and completely--appropriating it as the offset to Father Adam's sin and sentence on behalf of all his race. But had that price been formally paid over, the proper and logical thing would have been for the Father to put the whole world immediately into the hands of Jesus, and for the Millennial Reign to begin.

RANSOM-PRICE DEPOSITED WITH DIVINE JUSTICE

There was, however, another feature to the Divine Plan: God did not wish to turn over the Kingdom to Jesus until the great Seventh Day, the Millennium. He did wish that during the intervening more than eighteen centuries a Church class should be called out from amongst the world, to be the Bride and Joint-heir of His Son in the Kingdom. Hence the Ransom-price for the sins of the whole world was merely left unappropriated, while Jesus dealt with the Church.

And since the Father's Plan for the Church was that they should sacrifice or surrender their earthly interests and receive, instead, Heavenly interests and the Divine nature, therefore it was not necessary to give the Church Restitution--the thing which the Ransom-price will secure for the world of mankind. Hence, instead of giving the Church a direct share in the Ransom-price, which would mean Restitution, the Lord's provision for them is different; namely, an imputation of merit covering their blemishes, so that they might present their bodies a living sacrifice, holy and acceptable to God.

All, therefore, that Jesus has done with the Ransom-price is to impute a share of that price as covering the shortcomings of those who desire to become His disciples and joint-heirs. He has not appropriated it to them actually, as in Restitution, but by imputation--justifying

R5891 : page 134

them from all sin, and thus permitting them to be accepted of the Father as members of the House of Sons, by the begetting of the Holy Spirit.

And how beautiful is the thought that, when shortly our Lord will pay over the Ransom-price for the sins of the whole world, and have the world immediately turned over to Him for Restitution work, the Church will be with Him in glory sharing His honor and His Throne, as now they share in His sufferings and His ignominy!

PRACTICAL PHASE OF RANSOMING WORK

When the Ransom-price shall then have been given to justice in exchange for the world of mankind, and when the purchased world of mankind shall have been turned over to the Purchaser, the legal phase of the Ransoming work of Jesus and the satisfaction of Justice in the release of mankind from the penalty of death will be complete. Then, however, another part of the ransoming will begin and will operate; namely, the giving of the benefits of the ransom to Adam and his family. This phase of the Ransom-work will continue for the thousand years of Messiah's Kingdom, bringing Restitution to man and his earthly home--to all the willing and obedient of Adam's race--the unwilling being destroyed in the Second Death.

Then the Ransomer will have completed His work of ransoming the human family in its two phases: First, its legal phase, the satisfaction of Divine Justice by the giving of a life for a life; second, its practical phase, the restoring or recovering or delivering of the redeemed from the bondage of Sin and Death to the liberty of the sons of God.--Romans 8:21.

===================

R5891 : page 134

THE CRIPPLE AT LYSTRA

--MAY 21.--ACTS 14:8-20.--

HISTORY REPEATS ITSELF--ST. PAUL AND BARNABAS PERSECUTED--SLANDERED AND MALTREATED BY PROFESSEDLY RELIGIOUS LEADERS--A NOTABLE MIRACLE--HONESTY REWARDED WITH STONES--HOMEWARD BOUND--VISITING THE CITIES WHERE THEY HAD BEEN PERSECUTED--TRIBULATION NECESSARY FOR PERFECTING OF THE SAINTS.

"He giveth power to the faint; and to him that hath no might He increaseth strength."--Isaiah 40:29.

LEAVING Antioch of Pisidia, St. Paul and Barnabas went to Iconium, about one hundred miles distant. There also they preached the Word faithfully; and there also opposition was aroused and persecution threatened. The record is that "when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use

them despitefully and to stone them, they were aware of it, and fled unto Lystra."
They did not permit fear to hinder them from preaching the Gospel with courage, neither did they fear threats; but when the persecution took a positive form, they fled. In so doing, they were following the Lord's instructions. He did not say, "Be fearful of persecution, withhold your Message and put your light under a bushel"; but He said the very reverse. Nor did He say, "Be fearful, and flee when there is no danger." On the contrary He said, "When they persecute you in one city, flee ye to another."

Arriving at Lystra, they began afresh to preach the Gospel, as courageously as though there had been no previous opposition. Amongst the auditors was a cripple, presumably a Jew or a proselyte, who manifested much interest in the Apostle's words. Perceiving that the man had faith, St. Paul stopped in his sermon and called out to him, "Stand upright on thy feet!" This was a thing that the man had never before done; but he had the necessary faith and obeyed the Apostle's command. Thus a miracle resulted, evidently to the astonishment of the entire congregation. The effect upon the people was electrical; and they shouted in their own dialect, "The gods have come down to visit us!"

The city of Lystra figured as the scene of a mythological event. The tradition was that Jupiter and Mercury, two of the gods of mythology, had once come to Lystra in the form of men, and had been refused lodgings everywhere until they came to the lowly hut of a poor man, who entertained them to the best of his ability. The gods rewarded him by turning his hut into a gorgeous temple, and punished the remainder of the citizens with a flood. This tradition was very old, and was perpetuated by a statue of Jupiter at the city's gate as its protecting god.

It is easy to discern how a comparatively ignorant and superstitious people might jump to the conclusion that the visit of St. Paul and Barnabas was a repetition of this visit of Jupiter and Mercury, handed down to them through tradition. St. Paul they called Mercury, because in their tradition Mercury was the orator, the speaker; and Barnabas they called Jupiter. Forthwith the priest of Jupiter prepared to offer a sacrifice of oxen before the statue of Jupiter at their city gate, in honor of the supposed gods present with them as men, in the persons of Barnabas and St. Paul.

NOBILITY OF THE MISSIONARIES

The missionaries were probably quietly conversing with some of the more interested ones, when they heard of the commotion in the city and of the sacrifice about to be offered. Not for a moment did they think of taking advantage of the superstition of the people to make of themselves some great ones. Nor did they attempt to turn the event to a service of the Truth by claiming that God was Jupiter, that our Lord Jesus was Mercury, and that they themselves represented the Father and the Son.

On the contrary, most earnestly and simply did they entreat the people to desist, explaining that they were nothing but imperfect men like the populace themselves--"men of like passions"--that their mission was the very reverse of what the Lystrians supposed, and that Jupiter and Mercury were only products of imagination, ignorance and superstition. The two ran in amongst the excited populace while the latter were preparing for the sacrifice; and even then with difficulty, amidst protests of their own nothingness, did they restrain the people from sacrificing in their honor. Noble men they were; and their faithfulness to the Lord and to the Truth attested the wisdom of sending them on this missionary tour.

From this incident we may draw a lesson, helpful to all of the Lord's people who are to any extent His ambassadors, representatives, teachers of the Truth. The Truth itself, especially in the light of our day, is so wonderful, so brilliant, that it naturally reflects some of its brilliancy upon those who represent it, causing men to marvel and to say, as of old, "Whence hath this man this wisdom?" (Matthew 13:54.) In some instances it might lead to an undue deference, to an ascription of undue honor, and to a subserviency which would not be proper for the Lord's ambassadors to receive, and which they should as promptly and as thoroughly repudiate as did St. Paul and Barnabas refuse the honors which the Lystrian populace were about to bestow upon them.

From the worldly viewpoint, however, this would be an unwise course. Those who will accept flattery, adulation

R5891 : page 135

and honor more than is due are likely to be prospered in this course to some extent by the Adversary, and are apt to find that the worldly spirit likes to worship worldly heroes. The only wise course for the Lord's servants, therefore, is that followed by these missionaries of our lesson--to repudiate the entire matter, to confess that they are men of like passions with others, and to hold up the Word of God, hiding themselves behind it and ignoring self altogether.

Not alone will this course be profitable as respects the finding and the development of the true children of God, whom He is now gathering out of the world, but it will be profitable also for the Lord's ambassadors! for in this way they will grow in the Lord Jesus' grace and character-likeness, of which humility was a prominent trait. Thus they will best abide in the love of God.

TRUE SOLDIERS OF THE CROSS

In pointing out to the Lystrians the fact that their ideas were vanities, the Apostle well knew that this could not bring him the favor of his hearers; for it is not human nature to appreciate being told of our follies. To work his way into their good graces he would have needed to tell them a lie--that they were very wise, that their course was a very proper one, etc. Therefore in his endeavor to be candid and to serve the Truth, he risked their disappointment and displeasure. Undoubtedly, as God's mouthpiece, he shunned not to declare the whole Message of God, whatever its results might be.

Here are good lessons for all of the Lord's people. It requires comparatively little courage to be a soldier of the Cross and faithful to the Truth amongst those of like precious faith and obedience. But it requires great courage to resist improper honor of men when we know in advance that this resistance will not only deprive us of their honor and friendship, but make us ignoble in their sight, and turn them into enemies. True soldiers of the Cross still have the same trial; and it requires hardness--a hardening campaign of experience in the Lord's service --to endure these things and come off joyful in them.

The babes in Christ, the weak, the untried, those who have not passed through trials and experiences, and developed character, are not hardened, and could not stand such experiences. Hence it is that the Apostle advises the Church that even proper exaltation to a position of service in the Church should not be accorded to a novice, lest he should be puffed up, and thus be injured himself, as well as be injurious to others. (1 Timothy 3:6.) It requires time and seasoning either to rightly accept and appreciate honors and dignities along proper lines, or to decline those along improper lines.

St. Paul pointed out to his hearers that in times past God had been permitting all nations to walk in their own ways, and had interfered particularly in the affairs of only the one nation--Israel. All other nations had been permitted to take their own course, except in so far as they might cross some feature of the Divine Plan. Thus the Prophet had expressed the matter to Israel: "You only have I known of all the families of the earth." (Amos 3:2.) The Apostle's reference to "times past" (Verse 16) implies the change of dispensation which had just occurred in connection with the death of our Lord Jesus, the cutting off of Israel from any special favor, and the throwing open of the Gospel Call to all who have ears to hear-- "to the Jew first and also to the Greek."

Now God was sending a Message of instruction to all nations, in order that they should turn from such vanities and should recognize the only living and true God and His Son, the world's exalted Redeemer whom the Father had ordained to become its Ruler in due time, to put down sin and death and to bless with His Reign of Righteousness all the families of the earth. The Apostle also pointed out that although God had left the nations without the instructions of the Law Covenant and the prophecies, He had given them some indications of His care, in making provision for their necessities--causing the sun to shine and the rain to fall upon the just and the unjust, upon the evil and the good.

STONED FOR SPEAKING THE TRUTH

The sudden change of public sentiment which resulted from the Apostle's plain statements of the Truth led the Lystrians to look at the missionaries with very different eyes, now that, according to their own declarations, the two were only common men like themselves. We may even suppose that they felt rather humiliated that their superstition had aroused them to do reverence to men who repudiated it and acknowledged their unworthiness of it.

While the populace was in this spirit, certain Jews came thither from Antioch and Iconium, explaining to the Lystrians that the missionaries were imposters, working upon the credulity of the people, "turning the world upside down," raising questions about theology, and disturbing the minds of the people. The populace was ready for just such leading in the reverse direction, and disposed to feel that somehow, if these two men were not really Jupiter and Mercury, they were pretenders and falsifiers, who had deceived the people and who should be put to death. As a result, St. Paul was stoned, dragged outside the city, and left for dead.

How erratic is the fallen human mind, in its condition of superstition and ignorance! How easily the priest of Jupiter could lead the ignorant to make gods of men, and how readily he could lead them in an opposite direction, equally wrong! But although the greatest of all the Apostles, and one of the most remarkable orators and logicians which the world has ever known, was in their midst, how few, comparatively, could he influence in the right direction--for the Truth and righteousness, in obedience to God!

In many respects the world is the same today as it was then, although civilization and general intelligence have done much to lift it out of that abject benightedness which leads to idol worship, although Mohammedanism, Confucianism, Churchianity and a certain kind of Christianity have put a veneer of respectability, reason and common sense upon it. Nevertheless, under this veneer the masses are still in a very unsatisfactory condition. They are still disposed to be humbugged, disposed to appreciate those who are boastful and pretend to be great, disposed to worship that which demands worship rather than that which is worthy of it, disposed to misunderstand God and His Plan and to consider these from a devilish standpoint rather than to appreciate the lengths, breadths, heights and depths of the Love of God.

A REMARKABLE EXPERIENCE

But God was not through with the Apostle Paul. He was not stoned because of God's indifference, nor because of the Almighty's lack of power to protect His servant. On the contrary, it is quite probable that the Lord was teaching the Apostle some great lesson, valuable both to himself and to the Church to whom he ministers even today in the matter of these experiences. Quite probably the Apostle, while being stoned, remembered afresh the death of St. Stephen, to which he had consented. Quite probably, too, the result was a fresh realization of his own unworthiness to be so prominent a representative of the Lord and of His Truth.

Had the incident of the sacrificing not been thus

R5891 : page 136

followed by some trying experience, who knows but that the Apostle might have felt a little of self-gratulation, such as would be natural to any man who had renounced voluntarily honors thrust upon him. He might have been disposed to glory in his strength of character; but his experiences led him in an opposite direction, as he himself subsequently wrote. (Romans 5:3-5.) All of the Lord's faithful ones may learn good lessons here--learn to trust in the Lord's providences in all of their affairs, not only in those which seem favorable, but also in those which are apparently working disadvantage and disaster. Concerning St. Paul the Lord had said, "I will show him how great things he must suffer for My name's sake." (Acts 9:15,16.) From this lesson we may infer that when the Lord's servants are permitted to suffer for His name's sake--not for wrong-doing, not for anger, malice, hatred, strife, evil speaking, etc., but for His sake--it is an attestation of the Lord's favor, in the acceptance of their sacrifice, as in the type Abel's sacrifice was accepted with fire.

As the disciples stood about the prostrate form of St. Paul, supposing that he was dead, the Apostle arose and returned to the city.

HOMEWARD BOUND

Their entire public preaching at Lystra was at an end; and the next day the missionaries went to Derbe, a distance of thirty-five miles. This implies that the Lord wrought a wonderful miracle in St. Paul, in that he was able to continue his journey on the very next day after having received so severe treatment as a stoning unto apparent death. The Lord sometimes works marvelously for His people, as in this instance. At other times He leaves them to the general vicissitudes of life as other men.

No particulars are given regarding the ministry of the Truth at Derbe. We may presume that it was without special incident. Having gone thus far, the missionaries determined to retrace their steps, instead of proceeding and returning homeward by the nearer route--via Tarsus, St. Paul's home city. Apparently their motive in so doing was their realization that the little groups of believers at Lystra, Iconium and Antioch in Pisidia would by this time need some encouragement and establishment in the Truth; that because of the fierce opposition in these places there would probably be more or less contention and trouble, and questions would arise which the new converts would not be competent to answer.

This was pastoral work; and in the homeward journey there is no intimation that the missionaries attempted further mission work. They had no expectation whatever of converting all the people in these cities. They understood the Plan of God too well to have any such expectations as modern mission workers seem to have. They knew very well that the mission of the Gospel was not to convert the world, but to select out of the world a special people for His name. (Acts 15:14.) They had witnessed the Truth to these people, and had confidence that the Lord was with them and that only such as had the hearing ear would be reached, either by the missionaries or by those who had already been enlightened.

Accordingly the two contented themselves with the work of upbuilding the "little flock," encouraging them to make their calling and election sure to a place in the Millennial Kingdom which, in God's due time, the Age to come, shall be used of the Lord in the world's blessing, the world's conversion, the world's uplift.

Doubtless the brethren in these various places were surprised that if the Gospel were of God, its servants, its ministers, should be so at the mercy of the forces of evil. This may have tended to shake their confidence considerably; for the natural expectation would be that God would protect His servants. St. Paul explained this to the believers, declaring that tribulations are necessary for the perfecting of the saints, for the trial of faith, for the testing and the preparing of those who would be joint-heirs with Christ in the Kingdom; and that after the permission of evil shall thus have served its purpose of keeping the "little flock" separate from the world and of polishing and refining them for the Kingdom, then the time will come when Satan shall be bound, and when the righteous shall no more be persecuted, but shall reign as joint-heirs with their Lord and Head in His Kingdom.

===================

R5891 : page 136

MEMORIAL SUPPER REPORTS

The Memorial Supper seems to have been very generally observed on Sunday night, April 16th--the Anniversary. Reports mention especially a very deep spirit of solemnity and reverential joy on the part of the Brethren participating--so far as reports have yet reached us. The corroboration which the events of our day are giving to our hopes and prospects as found in the Bible seems to have a solidifying influence. At times faith seems almost to give way to sight. The fact that we may be here a year or two, or possibly more, before the Kingdom will be fully set up is not disappointing, because the Lord's people are finding so many opportunities for service that their hands, hearts and heads are fully engaged--laboring on this side of the veil in cooperation with the glorified members on the other side.

The Brooklyn Congregation is henceforth known as the New York City Ecclesia, because our principal services are now held in the New York City Temple, although the Tabernacle in Brooklyn is also used on every Sunday by a considerable number. We had a splendid meeting, which, apparently, everybody present enjoyed with a deep spiritual zest. We thought together of the original Passover Supper and its Antitype, and the Memorial Supper instituted by our Lord and of the meaning of the emblems--of our eating the broken flesh and participating in the shed blood of our Savior, and how these represent also our fellowship, or common union, with our Master in His ignominy, suffering, death, guaranteeing for the faithful a share with their Master in the Heavenly Kingdom and Glory.

The number participating, as shown below, does not include a number of suburban Classes which previously communicated with us, but which have now so grown that it is considered wise for them to have their own celebration.

This list below shows the Classes from which we have already heard, whose participating numbers were above fifty. The figures show quite a substantial increase in the numbers of the deeply interested and fully consecrated ones, which rejoices us greatly. However, we are especially joyed with the thought of the deeper and deepening Christian experiences which are manifest amongst the Brethren everywhere. We trust that this earnest devotion to the Lord will continue. "Faithful unto death" is the term of enlistment for all the Soldiers of the Cross:

New York City, N.Y.	1041	Cincinnati, O.	188
Chicago, Ill.	612	Indianapolis, Ind.	184
Boston, Mass.	507	Columbus, Ohio	177
Pittsburgh, Pa.	424	Dayton, Ohio	175
Los Angeles, Cal.	422	San Antonio, Tex.	175
Philadelphia, Pa.	354	Milwaukee, Wis.	169
Toronto, Can.	288	Kansas City, Kan.	159
Cleveland, O.	258	Buffalo, N.Y.	158
Portland, Ore.	255	Baltimore, Md.	136
Vancouver, B.C.	253	Toledo, O.	127
St. Louis, Mo.	244	Denver, Col.	123
Seattle, Wash.	235	Springfield, Mass.	115
Washington, D.C.	221	Oklahoma City, Okla.	112
Providence, R.I.	202	Spokane, Wash.	110

Houston, Tex.	109	New Brighton, Pa.	69
Louisville, Ky.	108	Hartford, Conn.	68
Roseland (Chicago), Ill.	107	Rockford, Ill.	68
St. Paul, Minn.	100	Duquesne, Pa.	67
Worcester, Mass.	98	Schenectady, N.Y.	67
Binghamton, N.Y.	91	Wilmington, Del.	60
Everett, Wash.	90	Reading, Pa.	60
Richmond, Va.	88	York, Pa.	57
Allentown, Pa.	86	Cumberland, Md.	57
St. Joseph, Mo.	83	Paterson, N.J.	57
Scranton, Pa.	75	Erie, Pa.	53

Grand Rapids, Mich.......	74	Jacksonville, Fla.......	52
Pasadena, Cal............	74	Wichita, Kan............	51
Altoona, Pa.............	70	Montreal, Can...........	50

===================

R5892 : page 137

THE COUNCIL AT JERUSALEM

--MAY 28.--ACTS 15:22-33.--

THE FIRST ECUMENICAL COUNCIL OF THE CHURCH--"THE SPIRIT OF A SOUND MIND" IN SETTLING DOCTRINAL DIFFERENCES --THE YOKE OF THE LAW COVENANT VS. CHRISTIAN LIBERTY--THE DECISION OF THE APOSTLES ON THE QUESTIONS AT ISSUE--LESSONS FOR OUR DAY--LIBERTY IS NOT LICENSE.

"The Liberty wherewith Christ hath
made us free."--Galatians 5:1.

WHEN St. Paul and Barnabas had made their report to the Church at Antioch, both the congregation and their missionaries rejoiced in their mutual service for the Gentiles. The Lord's Cause was indeed quite prosperous everywhere for a season. But this period of peace, prosperity, growth in knowledge and in numbers was followed by a season of contention and differences at Antioch. From Jerusalem, the headquarters of the Lord's work, there came certain brethren, Hebrews by birth, who, perceiving that the Gentile Christians ignored circumcision, raised a great commotion on that score, claiming that as circumcision would not save without Christ, neither would Christ's salvation be operative without circumcision.

The minds of many in the Church were disturbed by these assertions, and for a time a split in the Church seemed probable. But better counsels prevailed; and their beloved brethren, St. Paul and Barnabas, were sent to Jerusalem, as a committee to confer with the Apostles and Elders there. Today's Study tells of this conference and its results.

Incidentally we remark upon the wisdom shown by these early Christians. They had "the spirit of a sound mind." (2 Timothy 1:7; James 3:17,18.) They had indeed great confidence in St. Paul and Barnabas, and realized that under the administrations of these two faithful brethren the Church at Antioch had already received great blessings from the Lord; and that this fact rather contradicted the idea that they could not be esteemed proper subjects for Divine favor without circumcision. They acted wisely, therefore, in considering that the Lord's will on the subject was positive; and that His will would be indicated through the Apostles, to whom He had said, "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." (Matthew 16:19; John 20:21-23.) The Apostles might therefore properly be expected to know whether or not the Gentile Christians were free from that obligation which had been placed upon all the descendants of Abraham.

THE JERUSALEM CONFERENCE

At the Conference, the kindly deference of the Apostles, one to the other, is quite marked. It is also noticeable that they based their conclusions on what they found written in the Old Testament Scriptures and on their leadings of Divine providence. For several years the Truth had gradually become more and more plain to them. They saw that the special favor of God to the Jews had given place to a general favor toward people of every nation, so that all men everywhere who believed in the Lord, accepted His promises and consecrated their lives in harmony therewith, might henceforth have equal privileges and advantages with those of Hebrew birth. They knew of God's covenant relationship with the nation of Israel; and it took time for them to become convinced that the Divine Program had taken another step forward.

Similarly, in the end of this Age there are many who realize that only a "little flock" has been called of God, and has responded, sacrificed under that High Calling. It is difficult for these to grasp the thought that a change of dispensation is at hand; and that God purposes to complete the work of this Age for the Elect and then to inaugurate a new work for the non-elect--for the benefit of "all the families of the earth."

The conclusions of the Conference are given us in few words; namely, that so far as God is concerned, He had recognized believers of Gentile birth by bestowing upon them His Holy Spirit in just the same way in which He had recognized believers of Hebrew birth, and "put no difference between us and them, purifying their hearts by faith." (Acts 15:9; 10:44-47.) What more could be asked? These Gentiles had received all this favor from God without having come under the bondage of the Law Covenant. Why, they wisely asked, should they put a yoke upon the Gentiles when God had made no such requirement? They realized that the Law Covenant was indeed a yoke so heavy that neither they nor their fathers had been able to bear it. Christ had relieved them of the yoke of the Law Covenant. Why should they put it upon brethren to whom the Lord had not given it?--Romans 3:19.

Even going beyond this, they recognized that in some respects the Gentiles held the superior position; for they were free from the Law, never having come under that yoke. Hence the statement, "We [Hebrews] believe that through the grace of the Lord Jesus Christ we shall be saved, even as they [Gentiles]."

THE CONCLUSION OF THE MATTER

In Verses 22-29 of today's Study we have the decision of the Apostles on the question at issue. They not only wrote it out, but sent it at the hand of two of their trusted brethren--Judas Barsabas and Silas--with St. Paul and Barnabas, that the Church at Antioch might have the matter in both written and oral testimony. The declaration was that the disquieting teachings had not been authorized by the Apostles at Jerusalem. Then they briefly summed up, not as law, but as "necessary things," the following: (1) Abstain from meats offered (sacrificially) to idols; (2) And from blood; (3) And from things strangled; (4) And from harlotry.

It was not intimated that abstinence from these things would make one a Christian; for nothing but faith in Christ and consecration to Him and endeavor to walk in His steps could constitute any one a Christian. By these recommended abstentions, they declared, "It will be well with you"--you will find these recommendations profitable to you as followers of the Lord. As a matter of fact, the Apostle Paul has pointed out most forcefully that "Love is the fulfilling of the Law" (Romans 13:10); for love for God would control the life as respects holiness, and love for our neighbor as for ourselves would control as respects earthly justice.

THE NECESSITY FOR THESE RESTRICTIONS

The things recommended by the Conference were necessary to a preservation of the Body of Christ, composed of Jews and Gentiles of different education and sentiments. Without discussing whether or not harm could come to the meats sold in the markets, by reason of pagan ceremonies in connection with the killing of animals, the Conference advised that these be abstained from, because Jews would certainly consider the eating of such meats as participation in heathen idolatry--even though from the broad standpoint of fact the idol, being nothing but wood or stone or metal, could neither profit nor injure the food. Nevertheless, it was advisable that the Gentile Christians abstain from the use of their liberty in this direction,

R5892 : page 138

out of deference to the weaker brethren, Jews and Gentiles, who could not so deeply philosophize and whose consciences might be injured.

A similar thought attaches to the prohibition of the use of blood. To the Jew it was forbidden. (Leviticus 17:10-14.) Under the Law Covenant, blood was made a symbol of life; and to partake of it would therefore imply responsibility for the life taken. Moreover, in the typical ceremonies of the Law the prohibited blood was used as a symbol to represent the sin-offering; for atonement for sins was effected by the blood. To emphasize these typical lessons the Jew had been forbidden to use blood. There may be other reasons, sanitary or otherwise, connected therewith, but not yet known to us.

These prohibitions had never come to the Gentiles; for they had never been under the Law Covenant. But so deeply rooted were the Jewish ideas on this subject that it was necessary to the peace of the Church that the Gentiles should observe this matter also. The things strangled meant animals taken in traps, whose blood was not shed, or drained out by bleeding to death, as the Jewish Law required of all meats that were to be eaten. This restriction was necessary to the harmony between the two branches of Spiritual Israel--that which came from Judaism and that which came from the Gentiles--previously separated by the Law Covenant. If the Gentile brethren did not wish to be contentious and cause division in the Church, they would surely be willing to restrain or sacrifice their liberty respecting these matters.

The last restriction specified was harlotry. The idol worship which prevailed at the time of our Study had connected with it a great deal of sensuality, which would be contrary to the Spirit of Christ in every sense of the word. It is difficult, however, to understand why one moral precept should be thus separated from others and placed on the list with ceremonial requirements. We incline to ask why were not included profanity, drunkenness, idolatry, adultery, false witness, murder, etc. Are we to understand that the Gentiles are free to commit all crimes not stipulated by this Conference?

Surely not! Rather, all the requirements of the Law are included in the one Law of the New Creation--Love for God and man. Love would cover profanity, murder, theft, false witness, adultery; but the Law of Love would not so thoroughly cover the items enumerated by the Council at Jerusalem. We are to recognize that the Apostles were Divinely authorized to bind things on earth; and that they were so guided in their public utterances that they bound nothing unnecessarily, nothing contrary to the Divine will. It is our opinion, therefore, that these items thus superadded to the Law of Love should be observed by all Spiritual Israelites as representing the Divine will. As a matter of fact, nearly all the butchering for our markets is in harmony with the Jewish regulations, although many Jews decline to recognize this, and eat only such meats as have been inspected and approved by their rabbis.

GOOD RESULTS FROM THIS WISE COURSE

The message sent by the Conference to the Church at Antioch was received in faith by all, and caused great rejoicing in the Church. Harmony prevailed, unity of spirit, fellowship amongst the members. The secret of this lay in the fact that the Lord was recognized as having the supervision of the affairs of the Church, and as guiding her course and directing her way through the appointed channels, the Apostles.

Similarly today, where honesty of heart prevails amongst the Lord's peoples, schisms, divisions, should be unknown. The Lord's guidance and instruction should be sought--His Word through His Apostles. Moreover, since the Apostles fell asleep, the Lord has been pleased to use faithful brethren in the Church as finger-boards to indicate the right path, in harmony with His Word through the Apostles and Prophets. The thing necessary to each is the honest conscience, the humble spirit, and the pure heart.

We rejoice at the evidences that in the early Church there was such a spirit of broadmindedness as is represented in today's Study. We rejoice to know that when an important subject was to be considered, with a view to discerning the mind of the Lord, there was full liberty granted for as much dispute or debate, in a proper manner, as was necessary to bring the entire subject before those who had it under consideration. There is a difference, however, between discussion inside the pale of faith and disputes outside that boundary. As St. Paul says, "Him that is weak in the faith receive ye, but not to doubtful disputations"--do not receive him to dispute his doubts--what he does not believe. (Romans 14:1.) Let him have a full opportunity for hearing the faith discussed. If his doubts do not then disappear, he will probably drop out of the assembly.

AS TO WHO COMPOSE THE CHURCH

In harmony with this we are not to recognize disputes respecting the FOUNDATION PRINCIPLES of the Gospel of Christ. The Church is composed only of those who recognize the foundation--that Christ died for our redemption from sin and its penalty; that all who would share His blessings must accept the simple facts of His death for us and His resurrection by the power of God for our ultimate deliverance; and that then, in harmony with the desire to be His disciples, they must consecrate themselves fully to Him, to do His will and to serve His cause. These foundation principles of the Church of Christ are not subject to dispute. Those who reject these principles are not of the Church, and should not be heard in the Church. They are intruders--doubtless wolves in sheep's clothing--of evil intentions and ultimate results.

But as respects discussions amongst those who are truly the Lord's, opportunity for freedom of discussion on any point of importance, within reasonable limits, is absolutely necessary to spiritual health and progress. To shut it off means to crush proper activities of thought, and in many instances means to accumulate a force which would ultimately result in an explosion, which would be damaging in some respects at least. Let us remember the Golden Rule in this matter. Let us accord to others the same reasonable liberty, inside of foundation principles, that we would like to have them accord us, if our positions were reversed.

LIBERTY IS NOT LICENSE

Our Golden Text is a precious one. The value of true liberty amongst the Lord's people cannot be over-estimated. It becomes a part of their very life. But because of a wrong conception of union, the spirit of true liberty was crushed out of the Church shortly after the Apostles fell asleep in death; and the Dark Ages resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the Sixteenth Century was only a re-awakening of the spirit of liberty mentioned in our Text--liberty to think inside the foundation lines of the doctrines of Christ, liberty to believe as much or as little more, in harmony with this, as mental conditions and circumstances will permit, without being branded a heretic or persecuted by brethren, either in word or in deed.

R5892 : page 139

Strange to say, a peculiar combination of too much liberty and too little liberty is creeping over Christendom today. The too little liberty feature objects to any discussion of the doctrines of Christ and the teachings of the Apostles, for fear that some difference of opinion should be manifested. This is an endeavor to have an outward union without a union of heart and of head. The general trend along this line favors the covering over, the concealment, of truths as well as of errors, in the wrong assumption that the appearance of union will serve the purpose of real union, and will be really effective as respects the prosperity of the true members of the Body of Christ. Such a false union is coming, however, and will cause prosperity in the nominal Church, but only for a brief season. The culmination of the Time of Trouble will overwhelm all.

On the other hand, the too great liberty feature is that represented by the teachings of Higher Critics and Evolutionists. Any attempt to contradict these unscriptural doctrines is tabooed, as tending to stir up strife and thus to destroy the unity of the Church. Thus the too great liberty and the too great bondage features are working together in the nominal church systems to expel and ostracize the Truth and all who love it, all who wish to "stand fast in the liberty wherewith Christ hath made us free." Let all who are the Lord's people and who have tasted of true Christian liberty see to it that they stand fast in that liberty; and as soon as an attempt is made to restrain their liberty, if not sooner, let them get completely out from all the bondages of human systems, in order that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King.

====================

R5892 : page 139

FAITH DEMONSTRATED BY WORKS

"I will show thee my faith by my works."--James 2:18.

FAITH is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God. If he doubted God's existence, God's character, he would not be in any sense prepared to receive the Message which the Father has to send at this time.

Having gotten a glimpse of the great Divine Character through the Book of Nature, we properly enough, before exercising faith in the Bible, make inquiry into the personnel of the writers--who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its existence. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

FAITH DISTINGUISHED FROM CREDULITY

With the Bible open, the Christian has before him a field of faith-knowledge--knowledge of things not seen by the natural eye--all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must necessarily be manifesting his faith by the way, proving that which is good. His mental processes being active, he should realize how one feature of the Divine Plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. In time his faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the Divine promises. He accepts those promises as something real, something that he knows about--not something received in a vague, unsatisfactory manner.

On the other hand, credulity is prejudice. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for faith. We are not to forget that there are two great powers at the present time --the power of Good and the power of Evil. We are not to forget that for six thousand years the power of Evil has had the upper hand on earth. God has permitted Satan to have a great deal of power in the world. But it is a deceptive power. To Satan's misleading spirit powers we accredit much of the superstition that has fastened itself upon humanity.

For instance, there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, "One cannot reason this out; it is all of faith." The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for faith. So then, it was not faith that we had in a Trinity, but credulity. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swallowed many things with a very slight amount of mental mastication. We believe that such conditions still exist.

We notice our Christian Science friends. Many of them are very noble people, very estimable people in some respects; yet in our judgment they hold certain doctrines that are not matters of faith, but of credulity. They have theories respecting sin, respecting error. Because these theories seem to fit certain experiences in life, they have accepted these as a basis for what they call faith, and have seemed to receive them aside from all processes of reasoning. The basis for their doctrine seems to be that they have experienced healing as a result of faith. They do not seem to see that Satan has power to mislead. We fear that many of them are being misled by Satan's deceptions. We see a similar condition amongst Mormons. They too have theories, and have healing. It is the same with the Seventh Day Adventists. The Adversary is misleading all these people as respects the Call of this present Age; they are being side-tracked. They are not, therefore, to receive the highest blessing, which goes only to the faithful who walk in the footsteps of Jesus.

COMBATTING WRONG DEDUCTIONS IN EARLY CHURCH

The Apostle in our text says, "I will show thee my faith by my works." This is part of an argument that he has been putting up. There was a theory prevalent in the days of the Apostle, that works amounted to nothing --that it was faith which counted. The Apostle James is combatting that thought. Faith is all very well; but you must have works also! The Apostle says, "You show me your faith without works, but I prefer to show you my faith by my works." There was some perversion of St. Paul's teachings that had gotten into circulation at that time. St. Paul had said that by the works of the Law no

R5892 : page 140

flesh could be justified. The Jews, who had the Law, had not been able to keep that Law; neither would St. Paul or any other human being be able to keep that Law, in order to justify himself in God's sight. The only way to do this was by faith in the Lord Jesus Christ, and not by the Law of works.

We are not to understand St. James as in any sense of the word opposing St. Paul in this thought, but rather as opposing the wrong deductions from St. Paul's teaching; to wit, "It does not matter what kind of works I have. I have strong faith; God will not pay any attention to the works. I can work the works of the flesh; and having plenty of faith in God, I shall be all right." St. James points out that this is not true. Faith in God and in Christ and in the forgiveness of sins is proper; but there must be works to accompany it. Just as surely as we have faith it will manifest itself in some way, and these works, if not good, will be bad works, indifferent works. A good tree will produce good fruit. A pure fountain will send forth pure water.

This seems to be the Apostle's argument. Surely we all agree with him, and are all seeking to show forth our works. The world cannot appreciate our faith, because they cannot read our hearts. But God appreciates our faith. Abraham was the father of the faithful. God loved him and treated him as a friend. He was called the "Friend of God." But, says the Apostle, God required that Abraham should show his faith by doing some works; he must have some works to prove that he had faith; he will test us by our works as to the strength of our faith.

===================

R5893 : page 140

PREACHING THE GOSPEL A NECESSITY

"Woe is unto me if I preach not
the Gospel."--1 Corinthians 9:16.

WOE is a word not so often used today as formerly. It was a common word in the old English; but there is a meaning attached to it at present, we think, that was not in the original word. Nearly all who read the parable where the Lord speaks of "weeping and gnashing of teeth" seem to have the thought that it means eternal torment. Woe, when used in the Bible, means the same to some minds. So these construe our text to mean, "I shall go to eternal torment if I do not preach the Gospel." This is because of the creeds, traditions and customs that have come down from the Dark Ages, when the people were forbidden the Bible.

We understand the Apostle to mean here: "I should be very unhappy if I could not preach the Gospel; it would be a cause of great distress to me. In view of my former course of persecution, and the Lord's great mercy to me, it would mean a loss of His favor and blessing should I refrain from proclaiming His Message." The context seems to bear out this thought. So it should be a great distress to those to whom the Lord has granted the illumination of His Truth, if the opportunity of preaching this glorious Gospel were taken from them.

From one standpoint, the Apostle's words would apply only to the public ministry of the Word. From another standpoint, any one of God's consecrated people is a minister, ordained to preach; for ordination means commission, right, authorization. This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isaiah 61:1-3.) There the Church is brought to our attention through the great Head of the Church, Christ Jesus, who is represented, primarily, as the speaker. We read: "The Spirit of the Lord is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to preach the acceptable year of the Lord, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified."

MANY WAYS OF PREACHING THE GOSPEL

Here the commission of the Holy Spirit to Messiah was prophetically announced, long in advance. The Body members of the Messiah, who have received the same anointing through Him, have also received this commission to preach the Gospel. If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a woe indeed to him if he could not proclaim the Message, to the extent of his ability and opportunity.

There are some who have the thought that there is no way to preach except by a public discourse from the platform. But this seems not to be the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way; sometimes He sat upon the edge of the well and preached the Message of salvation; He preached to His disciples up in the mountain; sometimes He journeyed with them and talked. And so with us. Whatever way or time we may have for preaching the Good Tidings we should use.

The word Gospel means glad tidings, good news. We are to tell the "good tidings of great joy." This may be done in the daily walk of our life, as we meet the butcher, the baker and the grocery man, or our neighbors and friends. It may be done by literature sent through the mails, or by handing out a tract, a book, or by preaching from the platform. All of this is preaching the Gospel, making known the Good Tidings; for preaching means merely to make known, and does not relate to the manner in which the knowledge is imparted.

BASIS AND SUPERSTRUCTURE OF THE GOSPEL

Many tracts contain no Gospel; they contain tidings of great misery. These we would not wish to circulate; for the more we spread such tidings the less preaching of the Gospel we would do. We are to remember that our Lord Jesus especially identified the Gospel with the Kingdom. Therefore we should preach the Good Tidings, the Gospel of the Kingdom. This has been God's method for gathering the Church, and is to be the witness to the world. We still have the opportunity for making known this good Message of the Kingdom. The Basis of this Gospel is the death of our Lord Jesus Christ as a Sacrifice for sinners, His resurrection and His ascension to the right hand of the Father. Its superstructure is the salvation of the Church and of the world--"whosoever will." The blessings of God are all through Christ.

The rich blessings of the Lord for both Church and world are to follow the Second Coming of Jesus. Then the Church is to be glorified and exalted; and the world will enter upon the Era of Blessing God has promised shall come with the full establishment of His Kingdom.

Whoever, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching

R5893 : page 141

it. Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the more happy we should be. So we thank God that we have so many helps in our day--books, free literature, Bible Concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own upbuilding.

===================

R5893 : page 141

YOUR BRETHREN THAT HATED YOU

"Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed."--Isaiah 66:5.

HOW beautifully reasonable is the Message of God's Word! Many of the followers of Jesus, young in faith and possessed of but a small measure of the Holy Spirit, would be inclined to threaten their enemies with dire vengeance from God, even as the Apostles James and John at first desired to call down fire from Heaven upon the Samaritan city because the people had refused to sell them bread for the use of Jesus and His disciples. Where in the Bible do we find one word of threatening in respect to those who persecuted Jesus unto death, or those who have persecuted His followers? The simple statement is, "They shall be ashamed." The Lord's declaration through Daniel's prophecy is, "Many of them that sleep in the dust of the earth shall awake," some to shine as the brightness of the firmament--the saintly, the Church of glory--others to be ashamed--to have shame and lasting contempt.--Daniel 12:2,3.

And even here our Common Version Bible oversteps the matter and declares, "Everlasting shame and contempt," whereas the Hebrew text says merely "lasting shame and contempt." The shame will last as long as the wrongdoer continues to be in his shameful condition of opposition to the Lord and to His Message. The contempt will last as long as the individual's course shall be a contemptible one. But as soon as reformation sets in, the shame will begin to depart; and eventually there will be neither shame nor contempt to those who will manifest a proper appreciation of the character of our God and the principles of His Government, when under the instructions of the Kingdom they shall come to understand them.

So then, dear brethren, since the Messianic Kingdom will be administered by those who have suffered for the name of Christ, receive persecutions patiently, joyfully. As the Lord advised, "Rejoice and be exceeding glad." Everything that we may suffer for the Lord's sake, for the Truth's sake, will, He assures us, eventually bring us an everlasting reward, if we are rightly exercised by it, if we become character copies of God's dear Son.

The names of all who suffer for righteousness' sake, we are assured, are written in Heaven; but we shall be glad to have a little memorandum on earth, too, from those who desire to send their names in to us. Make the record just as brief as possible, head it I.H.S., and crowd it down into a few words on a postcard, even though you enclose the postcard in an envelope. We want your address on one side and this brief review on the other side; and we will keep these cards on file.

In addition to telling us very briefly something about what the Truth has cost you, you may add one line about your family, and then a brief word respecting your talents, abilities and experience. Who knows but that we might be able to suggest something for you in future?

In addition to this card, we suggest that any brothers or sisters who have special literary talents as writers or as editors, and other special education, or such as are lawyers, doctors, or fluent preachers, send us a brief letter respecting their financial standing--accompanying the above mentioned card.

===================

page 141

REQUESTS FOR PILGRIM VISITS

AS THE WATCH TOWER list includes thousands of new readers we make the following explanations afresh:

THE WATCH TOWER BIBLE AND TRACT SOCIETY out of donated funds sends forth instructors, lecturers, styled "PILGRIMS." It pays their expenses of every kind. Thus they become in a special sense its representatives, meeting with Bible Students everywhere. Some of these are specially qualified for public service as well as for semi-public studies with the friends; others are less qualified for public service, but excellent in Class meetings. The SOCIETY uses great care in the selection of these to the intent that their presentations of the Truth, expositions of the Scriptures, etc., may be along helpful lines--profitable every way and especially for the upbuilding of the Lord's people in the most holy faith.

It is expected that the Classes inviting such Pilgrim service will provide for the Pilgrim's necessities at one of their homes, or otherwise, during his brief stay of from one to two days. Luxurious or extraordinary preparation for these Brethren is not expected, but merely their comfortable provision. By this we mean a clean, comfortable bed and wholesome food. Any one not being able to furnish these reasonable requirements should not propose to entertain the Pilgrim. The Class inviting Pilgrim service should consider itself responsible and should see that these reasonable comforts are provided. The Pilgrims are expected to address meetings every night, also afternoon meetings wherever these are possible--or otherwise to visit the Brethren who may be sick either spiritually or physically. The morning is often necessary for traveling. The Pilgrim should not be kept up too late at night. "Moderation" should govern, in this as in all things, as the Scriptures direct.

We invite Classes desiring Pilgrim visits to send in their requests at once, addressing the SOCIETY, care PILGRIM DEP'T.

We desire that post-cards be used in making applications for these visits, and specially desire replies to all of the following questions. The questions need not be repeated, but merely indicated thus: (a), (b), etc.:

(a) How many Bible Students in your vicinity use the STUDIES IN THE SCRIPTURES?
(b) Are weekly meetings held?
(c) How many are usually in attendance?
(d) Where do you now meet on Sunday? (Give full street

address and name of auditorium.)
(e) At what hours are the Sunday meetings held?
(f) Was a vote taken on the Pilgrim invitation?
(g) How many voted for the invitation to be sent?
(h) Do you desire Sunday for Special Public Lectures?
(i) How frequently do you desire such Special appointments?
(j) Give seating capacity of Auditorium you could secure.
(k) What attendance do you think could be secured for well advertised public sessions in good Auditorium?
(l) Would a suitable place be found for meetings not specially advertised?
(m) Have the members of your class chosen leaders in accordance with suggestions of SCRIPTURE STUDIES, Volume VI., chapters 5 and 6?
If so, give name and full address of each.
(n) Give full names and full addresses of the two (2) to whom notices of Pilgrim visits should be sent. (Please notify Pilgrim Dept. as to any change or removal.)
(o) If your town is not on a railroad give the name of proper railroad station at which to stop.
(p) How many miles from station is meeting place, and which direction from station?
(q) Would Pilgrim be met at station?
(r) If not, how should Pilgrim go from said station?
(s) Give writer's full name and address.
(t) Any additional remarks.

====================

R5894 : page 142

SOME FAITHFUL WITNESSES

FROM an English newspaper, The Rugby Observer, March 3, we quote the following:--

The first conscientious objectors to come before a Rugby Tribunal made their appearance yesterday before the Rural Authority. There were three claims. Two were made by Colporteurs living at Biltonhill and in the employ of a Tract Society, and their objection was to either combatant or non-combatant service.

The first, a widower, on his application wrote that while he appreciated the noble sacrifices that had been and were being made on behalf of King and country, the reason of his application was that five and a half years ago he became a Christian, and that he then vowed to God that he would give himself to His service and work out his life to the best of his ability on the principles of Christianity. He would regard employment in any branch of military service as a complete violation of his oath to the King of kings; he would feel that in his own conscience he would have broken a sacred oath to the Almighty.

Addressing the Tribunal, applicant said when he accepted the principles of Jesus Christ he knew that sooner or later it would cost him something, and he had realized that as the spirit of militarism had permeated all the institutions of the country, it would need courage to hold to those principles. But while he realized that militarism had no room for conscience, he was determined to be guided by his conscience in the matter. He had sworn allegiance to the King of kings, and while he had all respect for those who had sworn to England's King, he was bound in honor to the Lord.

"I HAVE NO COUNTRY"

The President: "Don't you think it is quite compatible with the Christian life to defend your country?"

"I have no country, sir. I gave up my citizenship. While I have always realized the privileges of being born in this country, and have been surprised at the privileges granted by the conscience clause in the Military Act, and had decided to stand to my principles even if that clause had not been added--yet my oath of allegiance is to the King of kings."

Replying to further questions appellant said the instructions of Jesus Christ were that they were to use no violence to any man. Jesus Christ instructed: "It is said you should love your friends and hate your enemies; but I say unto you, love your enemies."

Rev. Challenor: We are aware of the Sermon on the Mount, but there is non-combatant service you could take up.

Applicant: Do I understand that I am discussing whether I am to take up non-combatant service?

Rev. Challenor: In the R.A.M.C. your work would be like that of the Master, to alleviate suffering.

Applicant: In this I should consider what the Master would do. It may seem to be very good to alleviate the sufferings of the brave soldiers at the front, but I hear them say on coming back, "It is ten hells in one." Take a man who is in the jaws of death, and I am asked to nurse him back to life. For what purpose? To send him back to those ten hells in one. No, I am of the opinion that it would be better to let him die and await the Lord's coming.

Mr. Flowers: Do you refuse to take the military oath?

Absolutely. I have taken my oath to the King of kings.

Rev. Challenor: Many other people have taken an oath to the King of kings.

Applicant: I hope they will have determination to keep it.

Mr. Wratislaw: Suppose a burglar entered your house, would you not resist him?

I have no house here.

But suppose you had?

Well, a burglar usually enters a house to look for wealth. If I saw a burglar in my house, I should ask him what he was after. If he said "wealth," I should say, "Well, I am going to help you find it, because I have none."

Yours is a paid service, surely.

I receive nothing in the form of wages from the Society.

Does not the Tract Society pay a commission to its men?

That is so. If I do no work I get no pay.

Replying to a question as to whether he would not defend his mother from violence, applicant quoted the incident of the betrayal of Jesus Christ when Peter was reproved for taking up a sword. No cause, he said, was grander than that, but Christ rebuked Peter for using the weapon.

Mr. Wratislaw: You will not fight and you will not tend the wounded. Are you prepared to go to one of the military prisons in Germany and say, "I am willing to put myself in this prison that one of those wounded soldiers may go back?"

Applicant: I should ask myself, "What would the Master do?" I remember that while our Lord was on earth John the Baptist was in prison, but our Lord did not release him; He allowed him to be beheaded in prison. I am prepared to go to prison. I am prepared to go to prison for my own conscience. If a man is imprisoned unjustly the Lord will deal with his captors, not I.

But you do not mind seeking the shelter of this country?

If this country denies me the privilege of living in it I am quite prepared to take a passport to leave it.

I hope you would accept it.

Exemption from combatant service only was granted.

Applicant: My conscience will be the final decider in this matter, and I shall keep to my conscience at all costs.

SHARP PASSAGE WITH APPLICANT

The previous applicant's companion sought exemption on similar grounds. He said he had consecrated his life to the Lord's service from the age of 14 years, and participation in any form of military service would violate the principles of Christian truth to which he had pledged himself. He said his views were identical with those of the previous applicant.

Asked by the Rev. Challenor if he did not consider it his duty to alleviate the sufferings of the wounded, he replied that if he did not undertake such service he would not be there to attend to the wounded.

The President: If you were in that incident in the Bible you would not be the good Samaritan?

To my understanding the parable is not applicable to military service. I would gladly help any one who needed it, but to work in non-combatant service is to assist those engaged in combatant service. He added that the citizenship to which he belonged was the citizenship of Heaven.

Exemption from combatant service was granted.

Applicant: I would like you to understand that my determination is not to serve in any branch of military service, and you as a Tribunal, have a right to give me the exemption I claim. You have been instructed by the Local Government Board to give me exemption in such circumstances. At the same time, I shall appeal if you will not grant it.

The President: You can appeal to the County Tribunal.

Applicant: You have the power and you have the intelligence to judge my claim.

The President: Perhaps the County Tribunal will have more intelligence than we have.

Applicant: It might be so of course.

SOME LETTERS ON THE SUBJECT

DEAR BROTHER RUSSELL:--

As you are aware, compulsory military service has been enacted in this country within certain limits. I come under the provisions of the act and would like to have your advice, which for the past fourteen years I have esteemed and sought to follow as presented in the DAWNS and TOWERS.

I applied for total exemption from all forms of military service, but succeeded in getting exemption from combatant service only. A special non-combatant corps is being formed for conscientious objectors to combatant service. Do you think a properly educated conscience would be violated by engaging in such a service, if compelled to do so? A number of the brethren in Glasgow have been refused even exemption from combatant service at the first appeal court, but I expect all will get recommended at the second and practically final appeal court for non-combatant service. Not to appear when called by the military authorities would mean trial by a civil court as a deserter and then a handing over in charge of an escort to the army officials. To refuse to drill, etc., after that, I suppose, would mean repeated punishments, ending probably in a court martial and a sentence of death. Do you think a properly educated conscience would make us endure all that rather than engage in non-combatant work? I would be deeply grateful for an early reply, as I may be called upon to decide for myself very soon. With fervent love as ever,

Your brother in Christ, ALEX. KIRKWOOD.

Reply by the Editor

The question is one for the conscience of each individual. For our part, it would seem to be a participation in the war if one were to engage in laying out and digging trenches, putting in foundations for cannon, etc.--the things implied in the term "engineering."

It would seem to the Editor a somewhat different case if a soldier of the Cross were demanded by an earthly government to enter the hospital work--such as the Red Cross--for relief of the sick and wounded, etc., even if the care of

R5894 : page 143

the wounded and the nursing of them back to health would the sooner prepare them for slaughter.

The Editor's conscience would not balk at Red Cross hospital work.

DEARLY BELOVED PASTOR:--

Greetings in the name of the Lord from all of like precious

R5895 : page 143

faith in this place, who are anxious to assure you of a deep and constant love for you.

At the suggestion of these we are writing to inform you of a wonderful manner in which the Lord has used His people here to witness His glorious character and Plan--in a way so unexpected and with such clear evidence that we are but instruments in His hands.

You are aware of the position in which many of our dear younger brethren are now placed by reason of governmental legislation, and we are assured, beloved Pastor, that you are entering into these experiences with us, in that if one member suffer the others suffer with that one; even as it has been our privilege to enter (in spirit) the measure we have known to be laid upon you.

It was necessary for six brethren to appear before a local Tribunal three days ago, this particular tribunal being regarded as one of the "warmest" in the country; and it was therefore with the expectation of a rough time and with no anticipation of an opportunity of witnessing to any appreciable extent that these brothers faced the ordeal.

But the Lord has His hand in matters, and His power was manifested in a most wonderful way. It was our conclusion that here also was fulfilled, "Take no thought what ye shall speak, for in that hour it shall be given unto you," as the brothers in turn, young in years and young in the Truth (most of them only two or three years old "in the Lord"), stood up to these mighty ones (which they surely were, having years of knowledge behind them, and being lawyers and business men, all of them city counselors, or aldermen. Truly, "Out of the mouths of babes and sucklings Thou hast perfected praise"!

The power of the Truth confounded the mighty, too. The whole was something they had not met before, and had not reckoned with. To see these youths standing up to the learned ones, meeting their arguments with a reasonable answer, and replying in the spirit of the Master, was a witness most effectual--by far the best extension work we had done for some time.

In quietness and confidence is surely our strength. The applicant had no control of the subject; he had simply to answer questions put to him in rapid succession by several members of the Tribunal; but it was remarkable what a comprehensive witness was given. The first brother's main theme was the errors of Christendom, whilst the second pointed out the Law we are under--not the Mosaic, but the Law of Christ; whilst the third had no alternative but to cover the terms of our covenant, and what it means to us; the next the establishment of the Kingdom; and the last emphasized the answers of the one preceding him and dealt with the destruction of the present order of things to make way for the better one under Messiah's Kingdom.

"God moves in a mysterious way His wonders to perform" and a great witness has gone forth to a class we could not hitherto reach. And, then, all the papers have published something upon the subject. The Truth has thus been brought into prominence more than ever.

The decisions are against the brethren, so we take it to be the Lord's will that another witness should be given. I am glad to tell you that all the brethren are one in mind and attitude in the matter, and are rejoicing in the privilege of sharing experiences so like the Lord's and in having such opportunity of demonstrating their faithfulness to Him.

And now, dear Brother, we must thank you for your able ministry of the Truth of God to us, and we thank Him for the knowledge received through you, our beloved Pastor.

How valuable is the knowledge the Lord has permitted us to have! We are appreciating it more and more as the days go by, for so many do not know the things of which we have knowledge, and consequently the strange happenings of today disturb them much and they have not the "peace which passeth knowledge."

Be assured, dear Pastor, that we continually bear you up at the Throne. May the Lord sustain you to the end! We rejoice with you in the increasing evidence that our deliverance draweth nigh. With fervent love from all,

Yours in the Lord, -----.--England.

DEAR BROTHER RUSSELL:--

Greetings in our Lord Jesus! As you will no doubt have been informed, the Military Service Act has been passed in Great Britain, which gives the Military authorities power to call to military service every able-bodied man in the country between the ages of 18 and 41. It is Conscription pure and simple. Provision was made for conscientious objectors to be partially or totally exempted from the Act, if their objection was proved to be a bona fide, conscientious one. Many of the dear brethren throughout the country have already been up before the appointed Tribunals, claiming exemption from military service, either combatant or non-combatant. In every case that I know or have heard of the claim for total exemption has been disallowed, but mostly all have been granted to have non-combatant military duties. As the desire of the brethren is to be outside of the Act entirely, believing that it is only another way of engaging in military operations, most of them, I understand, are appealing to the Appeal Tribunals for the full benefits of the total exemption clause, which was provided in the Act for conscientious objectors. I myself have appealed and am waiting to appear before this Second Tribunal, the Appeal Tribunal. The Act provides for a third or Final Tribunal to be held in London, but it is within the power of the second or Appeal Tribunal, to keep any case from going further than the Second Tribunal.

When up before the First Tribunal held in the Town Hall, Newcastle, on seeing that I was showing from the Scriptures that a Christian was breaking the Law of his God to engage in warfare with carnal weapons, the military representative, Colonel Hicks, asked me the question, "What did Jesus mean when he told his disciples to sell their garments and buy swords?" Wondering just how to put the matter in few words so that they could understand the meaning of the incident recorded in Luke 22:36, the first sentence I uttered was interrupted by two or three members of the Tribunal, and the question was waived by further questions.

Requesting your prayers for myself and all the dear brethren who are being severely tried, and with much love,

Your brother in our dear Lord. JAMES HAMILTON.

NO DISCOURAGEMENT AMONGST THEM

DEAR BROTHER RUSSELL:--

Greetings in our Lord and Head!

You are probably conversant with the trend of matters here in regard to the Military Act. So far as we are aware, all the brethren affected have asked for exemption in accordance with the conscience clause embodied in the Act.

The Tribunals to determine the validity of these claims are now sitting; but up to the present none of the brethren have succeeded in obtaining a complete exemption. There seems to be an entire disregard of the letter of the law in most of these cases. The brethren are, however, appealing to a further Tribunal in the hope that eventually they may obtain the full benefits of the Act.

You will be glad to know that though present circumstances are proving a test to all, and especially to the younger brethren, yet so far as we know there is no discouragement amongst them. Most are glad to have this privilege to witness openly and to suffer for the Lord and the principles of the Truth. With continued love as ever,

Yours sincerely in His service, W. CRAWFORD.--England.

CANADIAN CONSCRIPTION IMPOSSIBLE

A brother of considerable information on this subject writes us to the effect that Canada, being a Colony and not a sovereign State, could not legally conscript her citizens for overseas service. She could, however, conscript for home service--for defense of Canada.

===================

R5895 : page 143

"HOW WONDERFUL!"

"He answered all my prayer abundantly,
And crowned the work that I had brought.
With blessing more than I had thought--
A blessing undisguised, and fair, and free.
I stood amazed and whispered, 'Can it be
That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!

How wonderful that He hath answered me!'
"O faithless heart! He said that He would hear
And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that thy Lord hath kept His Word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!"
--Selected.

====================

page 144

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

page 145

VOL. XXXVII. MAY 15 No. 10
A.D. 1916--A.M. 6044

CONTENTS

Machinations of the Evil One--How
to Vanquish Him 147
Two Classes of Elect 147
How to Resist Satan's Attacks . . 148
Non-Resistance of Evil 149
Christians Not to Exact Justice . . 149
Appeals for Justice Sometimes Proper . 149
The Divine Law of Love 149
Witnesses to the Truth 150
"God's Plans Like Lilies White Unfold" 150
The "Truth People" 150
The Macedonian Appeal 151
Be Ready, For the Days Are Evil (Poem) . 152
We Reap What We Sow 153
What It is to Sow to the Flesh . . 153
Some Pastoral Counsel on Marriage . . 154
Character Development 155
A Blind Boy's Wisdom 157
Interesting Letters 158

page 146

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE,

Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,
Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED,
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDER, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA,

==========

1916--BIBLE STUDENTS' CONVENTION--1916

We have arranged for four General Conventions this year:

One at Sioux City, Iowa, four days, July 6 to 9.

One at Newport, R.I., eight days, July 9 to 16.

One at Norfolk, Va., nine days, July 22 to 30.

One at Long Beach, near Los Angeles, California, nine days, September 2 to 10.

If possible, we will arrange for still another Convention--convenient to northern Kentucky, southern Indiana and Ohio --provided some suitable place can be found where the Conventioners could have good accommodations, large Auditorium and a welcome. Thus many will have an opportunity for attending good, large-sized Conventions without going a very great distance or involving a very heavy expense.

In every instance it may be expected that accommodations will be arranged for at a cost of from $1.25 per day upward. It would not be safe for any one to calculate on any less expense than $1.25 per day over and above the cost of transportation. We urge nobody to attend, and we especially urge that no one either borrow money or use up his last dollar in this way. If the Lord wishes you to come, He will, no doubt, make it reasonably possible for you. If not, His blessing will be upon you as you seek to learn the Truth and to enter into heart-fellowship with the Brethren who will be assembling. We can journey more and enjoy more in our minds, when they are wisely and properly exercised along loving, generous, sympathetic lines.

Sioux City claims to be an ideal place for the Convention. One of these claims is that it is central to a considerable population. We shall expect at least a thousand in attendance.

Newport, R.I., is too well known to need description. It is an ideal summer resort of high class, to which are attracted many from New England and Eastern States. We shall hope to meet fully two thousand Conventioners here.

Norfolk claims a splendid climate with delightful sea-breezes in summer. The friends there promise us good accommodations. The locality will be a desirable one for very many. It is near several good summer resorts--Old Point Comfort, Virginia Beach, etc. Their popularity seems to bear out the claims that Norfolk has a salubrious climate. We shall hope to meet nearly two thousand Conventioners here.

Long Beach, Cal., near Los Angeles, is said to be an ideal place--doubtless the most suitable that could be found on the Coast. We shall hope for a thousand Conventioners here.

INTERESTING QUESTIONS FOR MATURE BIBLE --STUDENTS--

The Society is sending out to all Pilgrim Brethren a series of questions respecting the teachings of the Bible. They are not difficult for those who are well informed respecting the Divine Plan of the Ages. The Society wishes, however, to see how clearly and concisely its representatives can answer such queries. The suggestion has come to us that others would like to have copies of these questions and to have the opportunity of presenting their answers. We would be pleased to have the matter so, and will send the questions to any of our subscribers, on request. We believe that the suggestion is especially good in respect to those who are occupying any position of influence or service amongst the Brethren. It does us all good to think, and helps to establish us as respects what we know well and what we do not so clearly know, and thus leads on to a clearer knowledge of the Truth and to the graces which, properly, should accompany every step of knowledge.

THE WATCH TOWER FREE LIST

Strictly speaking, we have no free list; that is to say, the Postal Laws require that all subscriptions be paid for. However, many desire to read our journal who are in dependent or very poor circumstances. Some kind friends have provided a fund out of which these may be supplied according to the law. Now is the time to send in your renewal of the requests, if you are on the poor list, in order that your subscription may be renewed, as though you sent in the money. A post-card will do. The following words will be understood to mean that you are not so circumstanced as to be able to pay for the journal, but desire it. Say: "Your offer of THE WATCH TOWER for the ensuing year is noted, and accepted, with appreciation." (Sign.)

====================

R5896 : page 147

MACHINATIONS OF THE EVIL ONE--HOW TO VANQUISH HIM

"Resist the Devil, and he will
flee from you."--James 4:7.

THE word Devil represents that evil one who through unholy ambition became the first opponent of God, who attempted to set up a rival government to that of the Almighty, and who was cast out of Heaven and cut off from all association with holy beings. His name, which was once Lucifer, shining one, was changed to that of Satan, meaning the hater, the accuser. He who was once called, "Son of the Morning," became the Prince of the "rulers of darkness." (Isaiah 14:12-16; Ephesians 6:11,12.) Not only did he do evil to himself and cease to be an angel of light, a "morning star," but he became the instigator of evil, a leader into evil. According to the Scriptural account, he has succeeded in leading astray from God, not only the entire human family, by luring our first parents into disobedience, but has also misled a large number of the Heavenly hosts of angels into sin and opposition to Jehovah.

This may upon the surface appear to be a great triumph of Satan over the Almighty God; but such is not the case. God has at all times been Master of the situation. He has purposed to permit all this deflection to teach a great lesson to both angels and men. It is His purpose, "in due time," to judge all these sinners, both angelic and human, by a company that He is now preparing, and to restore to harmony with Himself all who have properly learned their lesson as to the exceeding sinfulness of sin and the desirableness of righteousness and of obedience. We understand that the only exceptions to this rule are Satan himself and some who after having been clearly enlightened, will deliberately choose sin. Satan has become inseparably connected with sin; and his destruction is plainly declared in the Scriptures, as is also that of those who have so imbibed his spirit as to make it impossible to renew them again to repentance--whether in the Gospel Age or in the Millennium.--Hebrews 2:14; Matthew 25:41; Hebrews 6:4-6; 10:26-29.

God has promised to deliver mankind from Satan's power and his blinding influences. He has promised to open all the blind eyes, and to unstop the deaf ears, and to take away the veil that is spread over all nations. (2 Corinthians 4:4; Isaiah 35:5; 25:7,8.) This work is soon to be inaugurated in the Messianic Kingdom, which God has arranged to establish upon earth, under Jesus Christ His Son. Jesus taught us to pray for that Kingdom, saying, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." When this Kingdom is set up, the Lord Jesus will bind that "old Serpent, the Devil," with a great chain, that he may deceive the nations no more for a thousand years, while Christ will be lifting up all mankind from sin, degradation and death--up to the perfection originally lost in Adam. The interim between the time of man's fall into sin and the time of his deliverance and restoration from that fall has been utilized in preliminary features of God's Plan leading step by step to this glorious outcome.

TWO CLASSES OF ELECT

In shadows and types the Lord has prefigured the great work which He is to accomplish for all mankind. During these ages of types, He was preparing a class of elect ones who should rule over the world as "princes in all the earth," during the Millennial Kingdom. During the present Gospel Age, God has been selecting, or electing, a very choice class to be exalted with Christ as Divine, spiritual beings, to reign with Him as His immediate associates in this Kingdom for the blessing of all the world. These are to give instructions to those who shall have charge of the earthly phase of the Kingdom. These are the special Elect, who suffer with Jesus now, following in His footsteps, that they may be exalted with Him to the highest position to which God has ever called any of His intelligent creatures.

This Church of Christ have had their eyes opened in advance of the world, to see the great difference between righteousness and sin, between the character of God and that of Satan. They have unqualifiedly taken their stand on the side of God. They have therefore escaped from the domination of the great Enemy of God. No longer is he their Prince. These have "passed from death unto life." They now have a standing with God, the relationship of sons.

No other members of the human race since the fall of Adam have been sons of God. These are not earthly sons, as was Adam, but spiritual sons. Theirs is a Heavenly Calling, the distinctive offer of the present Age. They still have some of the fleshly weaknesses which they inherited as members of the fallen race, but they have become New Creatures in Christ, with new hopes, new aims, new aspirations. They are begotten of God's Holy Spirit to a new nature, to be a New Creation; and their unavoidable blemishes are covered by the white robe of their Savior's perfect righteousness. His perfection is thus imputed to them, that they may be acceptable sacrifices with Christ, as members of His Body.

R5896 : page 148

THE WILL A STRONG DEFENSE AGAINST SATAN

Satan, who is the opposer of God and who has led astray some of the holy angels, opposes these who have escaped from his thraldom and who have these new hopes and aspirations. He does not need to make such attacks upon the world; for they are already in his power --"The whole world lieth in the Wicked One." (1 John 5:19, Diaglott.) He attacks only those who are trying to get free from him. When the spider perceives that the fly which he has entrapped is struggling and is about to get loose from the web, he instantly hastens to throw additional webs around his victim. So when Satan sees any of his subjects endeavoring to free themselves from his entanglements, he at once sets about throwing stronger coils around them, to prevent if possible their escape.

But Satan cannot overcome a decided human will. God has given every creature this defense; and whoever does not break down this defense by a persistent yielding up of that will to evil influence, can resist the power of sin and of Satan to a considerable degree. But poor humanity need Divine help to free themselves entirely from this great Adversary and his hosts of evil. The position of the Christian is invulnerable so long as he keeps close to the Source of his strength. Greater is He that is on our part than all that can be against us. If the time were come for the binding of Satan, our Lord would attend to it at once. But it has not yet fully come. God's children need not feel, however, that they must flee from Satan and his hosts. They have no such power that we need to strive to get away from them. But rather we should stand our ground, and should firmly resist their influence, knowing that with every temptation God has promised and provided a way of escape. With this knowledge we may be strong in the presence of any adversary.

MAMMON--THE IMPERSONATION OF SELFISHNESS

The Apostle Paul says that we war not against flesh and blood merely, but against spiritual wickedness, or as the margin reads, "wicked spirits" in high positions--the great army of fallen angels under the captaincy of the Devil, the prince of demons. (Ephesians 6:12.) He is the powerful leader of fallen angels and fallen men, of all who may be on the side of wrong. Many are fighting on his side because they are deluded, blinded. They are unwittingly rendering him service. There are two masters: one is God and the other is Mammon. Jesus said, "Ye cannot serve God and Mammon." (Matthew 6:24.) We must serve either the one or the other.

Mammon was the name of an ancient Syrian god--the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this mammon spirit. St. Paul tells us how we may know which master we are serving. He says, "His servants ye are to whom ye render obedience." (Romans 6:16.) If we are giving time and thought to grasping after riches and worldly honors, if our influence is for war and strife, for selfishness in any form, if our sympathies and affections are tending earthward rather than Heavenward, then we are serving mammon, the worldly spirit, and are thus serving Satan, whether we realize it or not. Close and careful scrutiny of his thoughts, words and doings in the light of the Word of God will soon show any Christian whether he is rendering service to his rightful Master or to the Adversary. Whoever is serving the Devil is his servant, is in his army. If we are serving the cause of righteousness, and that only, we are on the Lord's side.

HOW TO RESIST SATAN'S ATTACKS

The Lord's children are to see to it that they are not deluded into sin and into the service of sin; to that extent they would be deserting their colors and taking their stand as opponents of the Lord. When Christians take a decided stand against Satan and his wiles, they are relieved from his attacks--not that he flees from them in the sense that he is fearful of harm to himself, but that he will leave them. He will retreat just as a general of an army would retreat from a city after having found that its gates were strongly protected and that attack was useless. If the Adversary finds one well protected and resisting him with a firm will, he will at once retreat. But if there be any parley with sin, any tendency to consider a matter when it is seen to be sin, an entrance is at once made for the Adversary; and he will renew the

attack and press the matter, placing it in the most alluring light, in order that he may take control, that he may enter the heart where he has found the weakness.

Hence it is of the utmost importance that the child of God should make a positive and prompt decision when he realizes that he is being enticed to evil. A moment's hesitation is very dangerous. Those who take their stand for the Lord, who give themselves fully and unreservedly to Him, He has agreed to protect. He may permit them to be assailed for a time, but He will deliver them so long as they remain loyal and true; and they will be made stronger as the result of the temptations.

THE ADVERSARY'S METHOD OF ATTACK

The attacks of the Adversary are usually made through his angels. We are not to suppose that the Devil himself is in every part of the world at the same time, or in the minds of all the people of the world--nor even in the minds of all God's people. We are to suppose that wherever any of Satan's agents are there is activity. The fallen angels are ever ready to intrude upon the rights and liberties of humanity, and to bring them more fully into subjection, if possible. But they particularly endeavor to entrap the Lord's children. The Adversary seems to be always on the alert to enter the army of the Church and to try to make havoc in its ranks.

Satan acts upon the minds of humanity. The mind, being imperfect through the fall, has thus inherited tendencies toward sin. The assaults of the Adversary may come through human beings that suggest wrong thoughts to others. He probably gets in his work more often in this way than in any other. The Apostle urges all the children of God to let no evil communication proceed out of their mouth. Evil communications often have the effect of tearing down character, and every Christian should be on the alert, not only for his own protection, but also for the protection of others. Each child of God should see that his own heart is kept pure and so free from guile that he will be in no danger of communicating evil of any sort to another by his words. We should carefully guard our conduct, that no thoughtless act of ours should be a cause of injury to any one or bring a reflection upon the Truth, which we love so well, and to the service of which we have committed ourselves.

"He is come to claim His Throne,
And to make thy life His own.
Voices of this passing earth,
Echoes of its praise or mirth,
Reach not where the heart hath heard
Golden music of His Word.
'All for Jesus' henceforth be!
Live for Him who died for thee!"

===================

R5897 : page 149

NON-RESISTANCE OF EVIL

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." "Resist not evil."--
1 Thessalonians 5:15; Matthew 5:39.

PERHAPS every well-balanced man has a natural disposition to exact justice from those who do him harm. There is a sense of justice apparently in all people, which leads them to feel that, if they have been unjustly treated, some punishment should be meted out to those who mistreated them; and their first impulse is to exact justice. God's Law is based upon justice, "an eye for an eye and a tooth for a tooth." Our minds instinctively recognize this Law of Retribution.

During the existence of the Jewish nation, their Law required that justice should be done. If the ox of Shimei the Benjamite gored the ox of Eliab the Zebulunite, then Shimei's ox was to be killed or the full amount of damage met by him; for the owner of the gored ox must be fully recompensed. And so it was in all matters.

The principle of justice is a proper one. It would be ill for the world if justice were not recognized. In the world's courts there is an attempt to give justice, so that if one's ox is gored the owner could go to the courts and have redress. We see the righteousness of this arrangement, the wisdom of it. But in the case of the Church, the Lord has made a new provision. The Church is called out of the world, and its members are to realize that they are no longer of the world. They are to follow in the footsteps of Jesus. They are to suffer injustice. Jesus gave Himself up to suffer for the unjust. Those who are followers of Jesus are to have His spirit of sacrifice in the interests of others. Whoever does not follow His example in this respect demonstrates that he has not the Spirit of Christ. And whoever has not the Spirit of Christ would better not start to follow in His footsteps; for such will not be sharers in His glory.

CHRISTIANS NOT TO EXACT JUSTICE

"Even Christ pleased not Himself." When He was evil entreated, He did not say, "Do not harm Me or I will retaliate." Such was not the Lord's spirit. He knew that He would be maltreated. He remembered the commission which the Father had given Him. He bore in mind that those with whom He had to do were fallen. He did not seek to get justice from them. He submitted the whole matter to the Father; and on behalf of the whole world, even of those who were doing Him injustice, He died, that by and by all might be reconciled to God through His death.

As followers of Jesus, we, like Him, resign our rights rather than try to get them. So we are different from others. We have a knowledge of God's Plan for the forgiveness of sin. We are suffering as members of the Body of Christ, filling up that which was left behind of the sufferings of our Head, and we are to rejoice in the privilege of doing this. But if we were to render evil for evil and to exact justice from everybody, we would be losing our privilege of sacrificing for righteousness' sake; for the Divine arrangement is that if we suffer with Jesus in the interest of the same truths for which He suffered, if we become dead with Him, we shall live and reign with Him. If, therefore, we should have the independent spirit of the world, and should say, "If you do injury to me I will surely get even with you," we would not have the Spirit of Christ.

Jesus knew that it was the Father's will that He should be a Sin-Offering, that He should suffer "the Just for the unjust." And He invites us to walk with Him in this way, to be sharers of His sufferings, and thus be sharers in His glory in the Kingdom. It behooves each of the Lord's followers therefore to see that he does not render evil for evil. The Apostle might have been understood to mean, Let no man render evil for evil to the brethren; but he makes it broader and says, "unto any man"--not merely among yourselves follow that which is good, but among all mankind.

APPEALS FOR JUSTICE SOMETIMES PROPER

This does not mean that it would not be proper under some circumstances to appeal for justice to the law, in whatever country we might be living; but it means that when the law has decided the matter against us we should submit. If the law should take away your coat and your cloak, be submissive to the law. To a certain extent we are to permit ourselves to be imposed upon. If the case be one merely of personal feelings, there would be no proper ground for resistance. If the case be one that affects the Lord's Cause, it would seem to be a matter of appeal for relief, that we might get whatever the world is willing to give us which would be for the furtherance of the Gospel.

We see that in our Lord's case, when He was unjustly sentenced, He inquired respecting the justice of the matter. He put the matter to the Court. This was not resistance. In the case of St. Paul, we remember not only that he fled from some places where they persecuted him, but that in other cases he appealed, which it was wise to do, to a higher tribunal. In one instance, perceiving that the whole matter was one of injustice, and seeing that the mob around him were of two kinds--some being Sadducees and some Pharisees, with the Pharisees being in the majority, He called out, "I am a Pharisee, the son of a Pharisee. For the resurrection of the dead am I called in question!" Thus he appealed to the Pharisee element of the crowd, and set them more or less at variance with the Sadducees. He said, I am like the Pharisee in my belief of a resurrection from the dead. He did no evil to the Sadducees, but merely sought to bring to his sympathy and support those who had some faith and interest in the resurrection, that thus he might dissuade them from persecution of himself. In another instance, the Apostle was about to be beaten unjustly; and as they were binding him he said to a centurion standing by, "Is it lawful for you to scourge a man who is a Roman, and uncondemned?" This immediately brought the Apostle release from his distressing circumstances. He did not say, "If you beat me, I will make it a sad day for you!" We do not know that St. Paul would even have reported the matter, if he had been unjustly treated. We have every reason to suppose that he would not have done so. On another occasion, when he was beaten very sorely, we have no knowledge that he endeavored to prevent the injustice. He merely

R5898 : page 149

accepted it as of the Lord's permission.

In the case in which he referred to his Roman citizenship and asked, Does the law give you the right to do me harm? we are given a clue as to our own proper course under similar circumstances. We, likewise, could say, if unlawfully arrested or interfered with in doing the work of the Lord, "Are you acting according to the instructions of the law? Am I violating any of its provisions? Have I not the rights of a citizen of this state?" And if the officer was exceeding his authority, the provisions of the law should be pointed out in a reasonable manner, without any manifestation of a retaliatory spirit.

THE DIVINE LAW OF LOVE

Coming back to the matter of rendering evil for evil: we might be asked, Suppose that a burglar entered our house and we could find the burglar, should we put him in prison? One view would be, "Yes; put him in prison

R5898 : page 150

Make it a sore day for him." Another view would be, "No; we have no desire for revenge. We do not wish to do him injury in return." At the same time here is a man at large, violating the laws and menacing the safety and interests of the community. So we would feel that we should report the man to the authorities and turn him over to justice. We would wish to shield the public and also to check the evil-doer in his wrong course.

This seems to be the thought of the Scriptures--that so far as our hearts are concerned we are to be perfectly willing to endure evil for righteousness' sake; for we are called to suffer for the cause of righteousness. We are not to return evil for evil. We are not to resist evil, in the sense of trying to retaliate and get revenge for injuries done us. Rather let the evil be repeated. This was the Master's course; and it is a part of our covenant with the Lord to share in the persecution and sufferings of our Head, to endure opposition and injustice for the Truth's sake, for Christ's sake.

The more of this unselfish love we have, the more Godlike shall we be. God is unselfish, whereas the whole world is selfish. It is but natural that mankind should be selfish after six thousand years' experience with sin. Would it not be strange indeed if the whole world were not marked with selfishness, with the desire to advance the interests of self at the expense of others? But this course is contrary to the Divine Law of Love. We, therefore, as children of God, are to endeavor to rid ourselves of personal selfishness and of merely seeking our own good. We are to try to do good to every one as far as possible, according to the course of wisdom and our opportunities, especially to those who are fellow members of the Body of Christ, those traveling the same narrow course of self-sacrifice.

===================

R5898 : page 150

WITNESSES TO THE TRUTH

"Pilate therefore said unto Him, Art Thou a King, then?
Jesus answered, Thou sayest that I am a King. To this end
was I born, and for this cause came I into the world,
that I should bear witness unto the Truth.
Every one that is of the Truth
heareth My voice."--John 18:37.

WE RECALL that these words of the Master were uttered when the Jews brought Him before Pilate and accused Him of setting Himself up to be a King. Pilate asked Him, "Art Thou a King, then?" His answer was, "To this end was I born"--For this purpose was I born--"for this cause came I into the world."

God had arranged that there should be a King Emmanuel, a Priestly King, who would put an end to sin and restore sinners (as many as were willing) to God's favor. It had been foretold through the Prophets that the time would come when a King should reign in righteousness, when princes should rule in judgment (Isaiah 32:1.), and when every knee should bow and every tongue confess, to the glory of God. So our Lord Jesus now declared in answer to Pilate's question, that He had come into the world to this end. If there had been no world to be redeemed, no world to be brought back into harmony with God, the Logos would not have needed to come down to dwell among men. If God had not purposed that there should be a Kingdom and a King, it would have been wholly unnecessary that our Lord should die, for there would have been no world to be blessed and lifted up as a result of His great work.

The latter part of the text says, "that I should bear witness to the Truth." While all of our Lord's utterances were, of course, truths, there was a certain great Truth to which He was bearing witness. Not only was He speaking truthfully, but He was also upholding the Truth. God had created man. He had turned out badly--was a discredit to his Creator. The reign of Sin and Death was a discredit to God and a disgrace to all good government. Under such circumstances it would seem a reasonable question to ask, "Why not destroy creatures so unworthy and discreditable?" Because Jehovah had declared that the curse resting upon man should be rolled away, and that a great blessing should come to the world, through Abraham's Seed, and not one jot or one tittle of God's Purpose could fail of accomplishment.

"GOD'S PLANS LIKE LILIES WHITE UNFOLD"

Hundreds, yes, thousands of years had passed since God's Promise to Abraham; and no blessing had come, no rolling away of the curse! But God had remained true. His Word had not been broken, could not be broken. He purposed to bless the world, and He would surely accomplish all His design. This is the great Truth--that Jehovah God has provided salvation for "all the families of the earth." The types of the Law foreshadowed it. The Prophets testified to it; "Yea, all the Prophets from Samuel and them that followed after, as many as have spoken, have likewise foretold these days" of blessedness to come. Our Lord Jesus while in the flesh bore witness to this Truth. He declared the fact that God had not misrepresented Himself and His Plan.

Our Lord had come into the world for the very purpose of being that great King who was to bless all of Adam's fallen race. He came proclaiming this Kingdom, and the Jews said, "How can He be a King? He cannot accomplish anything!" And now, here He was before Pilate, still declaring Himself to be a King. For three and a half years He had borne witness to the great Truth that God's will should be accomplished, that God's Kingdom should yet be established under the whole heavens. And it will be fully consummated, through the great One who was there crucified as a malefactor. Verily,

"God moves in a mysterious way
His wonders to perform!"

The rejection of Jesus made it seem as though God's whole Plan had been turned aside. It seemed as though those unbelieving Jews had triumphed over the great Jehovah. Yet we see that the crucifixion of Messiah was the very thing necessary to the accomplishment of God's Purpose. It was necessary that Christ should redeem the human family by His own death before He could restore them through His Millennial Reign. But to the world at large this great Truth is still obscure. Jesus assures His disciples that to them it has been given to know the mysteries; but to all outsiders, all not in fullest harmony with God, these things are given in parables and dark sayings; and hearing they do not understand, and seeing they perceive not.

THE "TRUTH PEOPLE"

It seems rather remarkable to the Editor that without any effort on our part this word "Truth," and the term, "Truth people," are identified with ourselves. What we have is the Truth--nothing else but the Truth, the Bible Truth! This is the only word we could use. The denominations have taken up the other names, and we have left us simply this term--"the Truth." And without any preconcerted action in any way that we are aware of, this expression, "Truth people," seemed to get about as applied to us. We are, indeed, bearing witness to the Truth--the same Truth to which our Master bore witness

R5898 : page 151

even unto death--about the Kingdom, about Jesus' leaving His glorious prehuman estate and coming into the world, about His going into the Heavenly glory again, to a far higher station than was His before. We are bearing witness to the truth that God is not a vicious God, a cruel God--that He never purposed to doom man to eternal torture, but has promised that the curse of sin and death shall be swept away forever. The witness is just the same today, along the same line, as proclaimed by our Lord and His Apostles.

All who are of the Truth hear the Truth, and love to bear witness to the Truth. Yet in our case, as in the Master's case, the world knoweth us not. It knows us not because it knew Him not. The world, especially the religious world of Christendom, is disposed to crucify us as it crucified Him, only we are living in a more civilized time and the Scribes, the Pharisees and the Doctors of the Law apparently find it more difficult today than of old to incite the people to destroy our lives. But by God's grace we will continue to bear witness to the Truth until the dark night comes "wherein no man can work," should our lives be spared till then.

====================

R5903 : page 151

THE MACEDONIAN APPEAL

--JUNE 4.--ACTS 16:6-15.--

ST. PAUL'S SECOND MISSIONARY TOUR--MARKED EVIDENCE OF DIVINE SUPERVISION OF ALL THE INTERESTS OF GOD'S CHURCH--GOSPEL SENT TO EUROPE--PREACHING IN PHILIPPI --LYDIA OF THYATIRA AND HER HOUSEHOLD BELIEVED.

"Come over into Macedonia and help us."--Verse 9.

FOR some time after the Conference at Jerusalem, St. Paul and Barnabas remained at Antioch. But seeing that there were many laborers there and that a larger field was little worked, they planned a second missionary tour. Barnabas and his nephew John Mark went in one direction, while St. Paul went in another with Silas, with whom he had become acquainted at the Jerusalem Conference, and who is reported to have been a Roman citizen, as was St. Paul. It is with these two that we have to do in today's Study.

Their course lay through Syria and Cilicia to the cities of Derbe and Lystra. In these places they confirmed the faith of such as had already been accepted of the Lord through the Apostle's first missionary tour and through the working of the Truth during the interim. It was at Lystra that they found Timothy, a young man of Jewish mother and well trained in the Word by her and his grandmother--his father being a Greek.--2 Tim. 1:3-5.

We note that amongst the things presented to the Churches was the decision of the Jerusalem Conference that the Jewish Law should not be considered binding upon the Gentiles, except in certain features noted in our last Study. To some it has seemed inconsistent that at the same time when the Apostle was calling this decision to the attention of the brethren he should cause Timothy to be circumcised. But when properly understood, St. Paul's conduct was thoroughly consistent. Circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, as a mark or sign upon all the children of Abraham. (Genesis 17:9-14.) The Council at Jerusalem did not decide that no Jew should be circumcised thenceforth, but that circumcision should not be considered necessary to a Christian.

The thought is that the fact that one is a child of Abraham according to the flesh is not sufficient to make him a New Creature in Christ; and therefore circumcision of the flesh will not accomplish this. Since the New Creature is received of God as a member of the Body of Christ, he must as a New Creature have the circumcision of the heart in order to be a Spiritual Israelite, whether previously he was a Jew or a Gentile. Circumcision of the heart signifies a cutting off--a separation from the flesh, its aims, hopes, desires, etc.

We see, then, that there could be no objection to the circumcision of Timothy--that it would neither help nor hinder him spiritually--if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the Body of Christ, the Church. Timothy's mother being a Jew, he was a Jew, even though his father had been a Greek. And this fact becoming known to Jews in general with whom they would come into contact while traveling, inquiry might be made as to whether Timothy had been circumcised. If he had not been, the implication would be that he had been a renegade Jew. If he had been circumcised, this would grant him correspondingly greater influence with them--a closer access to their hearts.

THE GOSPEL SENT TO EUROPE

After good success in the mission up to the point where today's Study begins, the Apostle had in mind a journey through Asia Minor. But apparently things went unfavorably until he concluded that the Lord was hindering their efforts; and in perplexity he began to think of other fields of labor. His moment of uncertainty was the Lord's opportunity for directing him. He dreamed that he saw a man dressed in the costume of the Macedonians, who beckoned to him and said, "Come over and help us."

The Apostle accepted this dream as of Divine leading, and promptly began the journey which took him into Europe. We have here an evidence of God's supervision of all the interests of His Church. He was not averse to permitting the Message to go into Asia Minor; for it went there later, possibly at a more opportune time. But this was the time for sending the Gospel to Europe. Evidently the Lord could have directed His Message southward through Africa and away from Europe; but there is a "due time" connected with every feature of the Divine Plan. And now, by Divine arrangement, the Message of God's grace in Christ was to go to the Greeks, who were recognized at this time as the foremost people of the world in literature and the arts.

It is supposed that about this time Luke, the physician, became attached to St. Paul's company. A man of education, a scribe as well as a physician, the Lord evidently provided him as St. Paul's amanuensis, that thereby the Apostle's letters should reach many of the churches of that time, as well as the Lord's people from then until now. Thus it came that Luke wrote not only a version of the Gospel, but also the Book of Acts and nearly all of St. Paul's Epistles.

Here we have another illustration of the privileges of the various members of the Body of Christ. Luke could not be the Apostle Paul, nor could he do St. Paul's work. But he could be used of the Lord honorably and efficiently in a greater spread of the Truth. So it is with us. We cannot be Apostles. We cannot do anything

very great. But if we are filled with the Spirit of the Lord, it is our privilege to be used to some extent in some service of the Truth. And any service for the Lord and for the brethren, even to the washing of feet or to any menial service, is an honorable privilege.

PHILIPPI HONORED WITH THE GOSPEL

The first place in Europe for the preaching of the Good Tidings appears to have been Philippi, one of the chief cities of Macedonia. On the Sabbath day, as usual, the Apostle and his companions sought for some who worshiped God, and who hoped for the Kingdom that God had promised. They knew that such would be the better prepared to receive the Message which the Apostle had to deliver--that Jesus had appeared as the Redeemer and had laid the foundation for the Millennial Kingdom in the sacrifice of Himself; and that ultimately the blessings of His sacrifice would be made available to every creature; but that now, in advance of the Divine dealing with the world in general, the Lord is calling out a Spiritual Israel, a "little flock," to be His kings and priests with Jesus in the administration of the Millennial blessings.

Apparently there was no synagogue in Philippi; and matters may have looked very unfavorable to St. Paul and his companions. However, they heard of a little religious meeting held every Sabbath by the riverside, outside of the city gate. It was principally a prayer meeting and a place of Divine fellowship. Not having the facilities of a synagogue, they probably had no Scripture parchments, and hence no reading of the Law, but merely prayer and worship.

All this was favorable to the Gospel Message which the Apostle had to present. He spoke to those who resorted thither, commending the importance of their worshipful condition of heart and of praise to the Giver of all good. Then he proceeded to declare the Good Tidings of the Sacrifice of Jesus, of His death and resurrection, and of His Second Coming in power and great glory. He showed surely that the invitation now being given was for joint-sacrificers with Jesus, and that their reward would be joint-heirship with their Lord in His Millennial Kingdom, as members of His Body, the Church.--Romans 8:17; 2 Timothy 2:11,12; Galatians 3:29.

However many or few were at the meeting, there was one present whose heart was in the right condition to receive the Message. This one was a woman named Lydia, a dealer in purple. She was from Thyatira, from the very district--Asia Minor--into which the Apostle had not been permitted to enter and preach. Probably she was in Philippi temporarily, engaged in merchandising--perhaps of purple dyes or possibly of purple-dyed cloth. Dyes were much more expensive in olden times than now, and the secret of how to make them was turned to financial profit. Thus it is supposed that Lydia was in quite comfortable circumstances financially. Not only did the Truth open her heart, enlightening the eyes of her understanding, but she was prompt to obey it in full consecration and to symbolize that consecration in water baptism--"she and her household."

Not always do religious parents have religiously inclined children. Several instances of the kind are mentioned in the Scriptures. Personal experience teaches us also that the parent who is earnestly consecrated to the Lord and guided by His Word has generally a good influence upon those nearest to him and directly under his care. Such an influence should be hoped for, prayed for, sought for, by every parent. But it can be obtained only by carefulness, circumspection of word and of deed. These in subjection imply that the very thoughts of the heart have been brought into captivity to the will of God.

Nevertheless, parents who have failed to discern the Truth and to recognize its responsibilities until their children have outgrown parental instruction must not chide themselves unmercifully if their children do not respect them and their religious convictions. Rather they should remember that the Lord is thoroughly acquainted with the situation, and will hold them accountable only for what they do or fail to do after they have come to know Him and to have an opportunity for understanding the instructions of His Word respecting their own lives and the training of their children in the nurture and admonition of the Lord.--Ephesians 6:4.

"AND SHE CONSTRAINED US"

The fact that Lydia's household believed implies that she was the mother of adult children; and that these were so thoroughly under her influence that they worshiped with her the true God, neglecting the idolatries prevalent in Philippi. Since her husband is not mentioned, we may infer that she was a widow. Hence it was her right, without conference with anybody, to invite the Apostle and his companions to share the hospitality of her home. She seems properly to have realized that, instead of honoring them, she was honoring herself and her household by having such guests--the ministers of God, the brethren of Christ--under her roof. Note her language when inviting: "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

The latter statement implies that the Apostle was not too ready to force himself upon anybody, that he did not urge, saying, "Surely myself and my companions, who have preached to you, should be served by you in temporalities"--though this was the truth. Rather the Apostle made no reference to temporalities. Indeed, after Lydia's suggestion had been made, apparently it was not too quickly accepted, but with the indication that the disciples of Jesus had no desire to intrude upon others. This is implied in the statement that they were constrained--gradually drawn or led to accept the invitation. How beautiful it is to see God's children wisely exercised in such matters! How much more is their influence upon one another for good!

===================

R5899 : page 152

BE READY--FOR THE DAYS ARE EVIL

Let me suffer wrong without complaining,
While myself from doing wrong abstaining,
    Through Thy grace and strength, O Lord, I pray!
Let me never smite the hand that smites me,
But do good to him who ill requites me;
    Thus prepare me for the evil day.

Into Thine own image, Lord, transform me,
To Thy gentle Spirit so conform me
    That this lesson never may be lost;

Not the poor oppressed, but the oppressor,
Not the injured, but the proud transgressor,
Is the one who needs our pity most.

My true Peace and Savior, be Thou near me,
That in suffering I may ne'er grow weary;
Be Thou near me to direct my way;
Strengthen Thou my soul when foes assail her,
That Thy patient spirit may not fail her;
Thus prepare me for the evil day.

That herself in patience still possessing,
She may find e'en woes to be a blessing.
Nor account them strange when they arise;
Point her to the happy realms above her,
Prepared by Thee, who dost ever love her;
And gave Thyself for her in sacrifice! Unknown.

===================

R5899 : page 153

WE REAP WHAT WE SOW

--JUNE 11.--GALATIANS 6:1-10.--

NOT THE WORLD, BUT THE CHURCH, REFERRED TO--POOR SOIL AND INVOLUNTARY WEEDS HEREDITARY--SOWING REPRESENTS A VOLUNTARY ACT AND PERSONAL RESPONSIBILITY --WHAT IS SOWING TO THE FLESH?--WHAT IS IT TO SOW TO THE SPIRIT?--WHAT SHALL THE HARVEST BE? --THE CONTEXT.

"God is not mocked; for whatsoever a man soweth, that shall he also reap."--Verse 7.

IT IS true that every person has a responsibility for his every wilful act and word. It is true, in a sense, that every human being will have a harvest considerably in accord with his own wilful course in life. Evidently, therefore, every human being could take a profitable lesson from the words of our Golden Text and receive a blessing in proportion as he would follow the spirit of that Text.

However, we are not to forget that the Apostle is not addressing the worldly, but the saintly. He is addressing the Church; and the Church is composed exclusively of persons who have left the world, turned their backs upon sin, accepted the Lord Jesus as their Savior and Advocate with the Father, and who have consecrated their lives wholly and unreservedly to the doing of the Divine will. Such, begotten of the Holy Spirit, are in the Bible styled New Creatures in Christ. (2 Corinthians 5:17.) To these, "old things have passed away; all things have become new"--new hopes, new aims, new ambitions, new prospects, new standards. These spiritually begotten children of God, and no one else, are addressed by the Apostle.

According to the Bible, God has great and precious provisions for the world in the future, but not in the present time. Now the Church of Christ, the saintly Bride class, is being selected from the world to constitute the Royal Family of the future, when completed and perfected by the First or Chief Resurrection. (1 Peter 2:9.) Then this Royal Family will, as God's Kingdom, deal with the world of mankind, ruling, instructing, uplifting, blessing, all the willing and obedient. Then the world will have its chance for sowing and reaping.--Acts 3:19-23.

THE SOIL AND THE SEED

The heart of the Christian is consecrated soil from the start--from the time that God accepts him as a child. Under Divine instructions special flowers and fruits are to be cultivated. These are styled fruits and graces of the Holy Spirit. All Christians obedient to the Voice from Heaven are seeking to eradicate and destroy the weeds of sin and selfishness, which spring naturally in their flesh because of heredity.

Originally, Father Adam's flesh was perfect. The weeds of sin had not yet been planted. But now, there is no pure soil; sin-weeds are everywhere. Every Christian who would have the consecrated garden of his heart fruitful, pleasing to the Lord, must wage a vigorous and continuous battle against the weeds of sin, in order that his heart may be in the condition to receive the good seed commended in the Divine Word.

Vigilance is necessary, not only to keep down the weeds, but also to keep the soil in proper condition, that the seed may enter, germinate and bring forth good fruitage. The Christian must also battle against the thorns, which our Lord Jesus mentions as illustrating the cares of the present life and the deceitfulness of riches, which would choke the Word and make the life unfruitful, unprofitable. --Matthew 13:22.

The Christian who would expect to receive the reward of the Master's "Well done; enter into the joy of thy Lord!" must be very diligent in the sowing of the proper seeds in the garden of his heart. Acts, words and thoughts are the good seeds; and they must be sown carefully and persistently. They will yield the peaceable fruits of righteousness--meekness, gentleness, patience, long-suffering, brotherly-kindness, love. And these fruits and flowers of the Holy Spirit abounding in the garden of the heart, St. Peter tells us, will make such a Christian ready for an abundant entrance "into the Kingdom of our Lord and Savior Jesus Christ."--2 Peter 1:11.

It is important that we sow good seed; and there is just one storehouse from which this is supplied--the Word of God. Whoever gives most attention to the words of our Lord Jesus through the Apostles and the Prophets, and whoever keeps this seed pure, free from contamination with worldly wisdom--science falsely so-called--and from the traditions of men--creeds--is best prepared to produce fruits and flowers to the Master's approval.

WHAT IT IS TO SOW TO THE FLESH

A mistake made by some of the Lord's people is that of sowing to the flesh, after having consecrated themselves to the Lord and having agreed to sow merely to the Spirit--in harmony with the Lord's will. Sowing to the flesh does not mean a thorough rebellion against the Lord, but rather the procurement and the sowing of bad seed--unprofitable seed. The spending of time, energy, money, etc., in the pursuit of pleasure or of earthly things or riches, whether successful or not, is sowing to the flesh.

The tendency of all such neglect of the Christian's covenant with his God is toward corruption--toward death. Many, indeed, may retrace their steps after finding that they have spent their talents improperly. But in such cases they have wasted time, energy and opportunity, and if they gain eternal life at all, it will doubtless be on a less glorious plane than if they had been faithful from the very beginning. Let us exhort ourselves and our fellows to sow to the Spirit--in accord with the glorious promises which God has made to us, which we have accepted, and to which we should be bending every energy in the development of the fruits and graces of the Spirit.

TREATMENT OF FELLOW CHRISTIANS

In the context the Apostle urges that each individual Christian should seek to bear his own burden rather than to lean upon the brethren. Each is to remember his own personal responsibility and not to get weary in well doing. Each is to remember the reaping time, the harvest time, when all who do not faint, all who do not grow weary, but who persevere, will receive their reward.

Additionally, the Apostle urges that while seeking to do, each for himself, we should be tender-hearted toward each other, yea, toward all men. "As we have opportunity, let us do good unto all, but especially to them who are of the Household of Faith."

Respecting those who are of the Household of Faith the Apostle urges that if we find a brother overtaken in a fault, we should show our own spirituality in the manifestation of the spirit of meekness and kindness toward the one at fault. We should bear each other's burdens, and so fulfil the Law of Christ. We should cultivate the spirit of meekness by remembering that we ourselves might at some time be overtaken in a fault--in the future, if we had not in the past. We should learn to think humbly of ourselves. We are really nothing when compared with that which is perfect. Our standing with the Lord is not because of human perfection, but because of proper wills--good intentions--fully consecrated hearts.

====================

R5900 : page 154

SOME PASTORAL COUNSEL ON MARRIAGE

GOD Himself performed the first marriage ceremony, by simply bringing together our first parents, Adam and Eve. Mother Eve was already bone of Adam's bone, and flesh of his flesh, but the two had been separated by God Himself. They were two in body, but one in heart; for He purposed that the entire race should be born from this one pair, in order that when sin should enter and involve the whole human family, the death of one person would suffice to redeem the entire race. "By man came death; by man also came the resurrection of the dead.--1 Cor. 15:21; Rom. 5:12,19.

The Bible clearly teaches that, when the great Plan of God shall be completed by bringing Restitution to the world, this Restitution will bring humanity to that condition in which Adam was previous to the separation of the woman from him. And so we have the words of Jesus to the effect that "Those deemed worthy to obtain that Age, and that resurrection from the dead, neither marry nor are given in marriage, because they are like the angels." (Luke 20:35.) In other words, in the Times of Restitution, males and females will all lose their distinctive features, and become again as Adam was in the beginning--each complete in himself--when the earth shall be filled with people. God does not design to over-fill the earth, but simply to fill it.

But while the union of man and woman is a matter of love between themselves, the Law steps in and says that there must be suitable regulations and some formal way of authorizing their union before others as witnesses, so as to avoid trouble in the future. Consequently there are certain specifications regarding licenses, etc., all of which we believe is quite proper.

A SPECIAL MEANING IN MARRIAGE

However, as Christian people who have the Word of God, and who as Bible students have come to some appreciation of that Word, we see in marriage a special meaning which God purposed when instituting the rite. Marriage between man and woman is a picture, or illustration, of the union to take place between Christ and the Church; and God so ordained that it should be. The Apostle in referring to marriage as a picture, goes on to say that as Christ loved the Church and gave Himself for it, so also should men love their wives as their own body.--Ephesians 5:25-32.

Great love is this--that a man should do for his wife what he would do for himself! So Christ did all this for His Body, the Church. He did even more than this--He laid down His life for us. This should further suggest that husbands should lay down their lives for their wives, and consequently should provide not only for her food and clothes, but for her mental and moral interests as well. These should all come under the care of the husband; and a good husband should see that his wife is well cared for, even at the sacrifice of some things for himself, as circumstances might suggest.

Then, turning to the other side of the matter, the Apostle says that as the Church reverences her Lord, so should wives reverence their husbands. Only as mankind has caught the spirit of this Divine lesson, only in that proportion do they understand how to get the best out of life. Those who follow strictly the Lord's arrangements get the most out of the marriage relation.
The husband who loves his wife to the neglect of his own preference at times is the one who is likely to be appreciated most; and the wife who does what she can to serve her husband's interest and is devoted to him is an illustration of what the Church does for her Lord.

In this statement we are not undertaking to contradict the Apostle when he says, "He that marrieth doeth well, but he that marrieth not doeth better." (1 Corinthians 7:38.) He is not here addressing the world, but those who have devoted their lives to the Lord. If their marriage would not interfere with their consecration to the Lord, then they might marry. If it would interfere with their consecration, then for them to marry would be putting a mortgage on their lives. But there are cases in which both brethren and sisters have been benefited by marriage, not only personally, but in their relationship to the Lord and others.

We would not be understood to mean that those who marry are going contrary to the Lord. All who desire to please the Lord should be very careful in such a matter, however; and others should not attempt to criticize those who marry. This is the liberty with which God has made us free; and this is the liberty which we should both maintain for ourselves and grant to others.

"FOR BETTER OR FOR WORSE"

Those who marry should have in consideration the fact that they are probably not marrying a person who is perfect; for the Bible tells us that "there is none perfect, no, not one." Neither one is perfect; and for one who is imperfect to ask that another shall be perfect, when neither one is or can be perfect, is manifestly wrong. However, each should endeavor to cover up his own weaknesses. There are those who are unwise in this matter. Our minds being perfect, we should live up to that high standard of mind as nearly as we can. We should hide every defect as quickly as possible, that there be no hindrance. It would be a mistake to think, when one is entering into marriage, that he is marrying somebody who is perfect. He has kept back his weakness from the other, and that one has kept back her weakness from him; and well might it be that they keep back their weaknesses throughout life.

The married should not inquire into the things of each other's past; for at the moment of the marriage each takes the other for better or for worse; there should be no looking back. So it is when the Lord accepts us; He does not go back to make investigations. Neither should we. If married couples should find that there are difficulties, they should not permit any one to interfere between them by endeavoring to straighten out their difficulties for them; for all such attempts make trouble. What God has joined together, let no one attempt to interfere with. Marital difficulties invariably cause a great deal of talk; and knowing this, we should be on guard lest we should do anything to increase difficulties in the lives of others. We are not even to sympathize. We are to leave them alone. Give them advice whenever they ask for it, but do not interfere. After they have married, it is for better or worse as long as they live.

So, then, marriage is a serious matter, and should be undertaken only after serious consideration. It is a very sacred obligation. The contracting parties bind themselves for the remainder of life. All marriages would be more satisfactory if this thought were fully appreciated and followed.

"Master, speak! and make me ready,
As Thy voice is daily heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for Thee:
Master, speak, speak on, to me!"

===================

R5900 : page 155

CHARACTER DEVELOPMENT

BY BROTHER TOOLE, WITH EDITOR'S COMMENTS

The subject that we have been studying somewhat during the week has been that of Character Development. This is one feature of the Plan of God. Your part and my part in the eternal Plan of God depends upon our Character Development. God's Plan is going to be carried out. He will have a class selected from this earth who will worship and serve Him on the spirit plane of existence. He will ultimately have this earth inhabited with human beings who also will live in harmony with His holy Law. But whether we are to be of the Heavenly number, who will eternally love and praise Him and eternally enjoy His favor and blessing, or whether any one of us is to be of the earthly number, who also will eternally love and praise Him and eternally enjoy His favor and blessing, depends upon Individual Character Development. So after getting acquainted with the various features of the Plan of God in a general way, our minds seem naturally to fix upon that one thing upon which the enjoyment of God's eternal blessings depends.

The great questions that confront us then are: What is the standard of character that we must develop in order to have the assurance of enjoying the Plan of God in its consummation throughout the endless ages of eternity? Is it possible to develop such a character; and how is it developed?

Let us notice the standard that God has set. Romans 8:29 says: "Whom He did foreknow, He also did predestinate [determine or decide] to be conformed to the image of His Son." This shows the standard; God has decided that this class, whom He did foreknow to be joint-heirs with Christ, should be character images of Christ.

That same thought is given to us in Ephesians 4:11-16, when it speaks of the Lord's providing of evangelists, teachers, pastors, etc., for the perfecting of the Church, for the edifying [instruction] of the Body of Christ. For how long? Until they come to the unity of the faith, unto a perfect Man. What is the perfect Man? "Unto the measure of the stature of the fulness of Christ." You see from this last clause that the full measure of Christ's character is the standard.

Again, take Ephesians 5:25-27. It says: "Husbands, love your wives, even as Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the

R5901 : page 155

washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Now you can see that if the Church would be presented in His presence without blemish, without spot or wrinkle, or any such thing, she would be Christlike; wouldn't she?

What does it mean to be presented without fault or without blemish? It means that every imperfection of character is to be overcome. Every unholy quality of disposition is to be cleansed away. He washes us from our past sins by His blood; but it takes the Word and constant obedience to the Word to sanctify us.

For example, take pride. Pride is an unholy quality of character. It is the disposition of self-exaltation in heart or in act. Of a king it is written, "His heart was lifted up unto destruction." Humility is expressed in the exhortation: "Let each esteem others better [more important] than themselves"; and, "Not unto us, not unto us, but to Thy Name give glory." Now to be presented without fault and without blemish would mean that this disposition of pride would be so completely eradicated that no temptation, however strong, would ever in the heart in the least degree arouse self-importance or self-exaltation. This passage says that Christ can and has undertaken to save His people as completely as that. Now if He can purify us so completely from pride, could He not as completely cleanse us from any other blemish of character? Yes, we are to be presented without fault and without blemish--perfect characters.

Further, since Christ makes the Church holy by making the individuals holy, this passage would read: Christ loved me and gave Himself for me that He might cleanse me by the Word, that He might present me unto Himself a glorious character without spot or wrinkle, but that I should be holy and without blemish. Here again holiness, or Christlikeness, is set as the standard.

Additionally, this passage also shows the possibility of reaching that standard. It says, Christ so loved the Church, not that He may do an impossible thing; for if it were impossible to become Christlike, if it were impossible that we could be presented holy and without blemish, do you think that Christ would have died and attempted it? No. Therefore the very fact that Christ died and attempted to sanctify the Church and present it holy and without blemish reduces it to a glorious possibility.

There are still other texts that teach the same thing. Take Ephesians 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and in earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." What does it mean to be filled with the fulness of God if it does not mean to be filled with Godlikeness? That is the only reasonable way that we can be filled with the fulness of God while in the flesh.

Here again the possibility of becoming Christlike is taught. God knew that our weak faith and our terrible depravity and our failure to make ourselves holy by our oft-repeated efforts would cause us to doubt the possibility of becoming Christlike by becoming filled with all the fulness of God. Yes; the thought of becoming a complete overcomer seems clear beyond the range of possibility. I once asked a brother, "Do you think it is possible to obtain the experience described in these verses?" He replied, "It is for some." Another replied to the same question, "According to their capacity." You see how they doubted the possibility. But now note carefully, thoughtfully and believingly every word of the 20th verse, and note that it is referring to the grand experience described in the previous verses. "Now unto Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." You see He can do not only as much as you can conceive or ask, but abundantly more. It takes real faith to believe God can make you holy or Christlike. But the Scriptures say He is able. If we cannot find words with which to pray, we can point out these verses to the Lord and in faith ask Him to fulfil them to us.

Again, "Blessed are they who hunger and thirst after righteousness [righteous heart or character] for they shall be filled"--made holy. (Matthew 5:6.) "And sin [sinful disposition] shall not have dominion over you, for ye are not under Law, but under grace."--Romans 6:14.

So we see there is no question as to the standard now. It is Christlikeness or holiness. And it is possible. And we can scarcely overestimate the importance of being thoroughly convinced of these two truths. If we are fully and deeply persuaded that we must become Christlike, or we cannot inherit eternal life, or the Kingdom, and if we are also fully persuaded that we can become like Christ in character we will arouse ourselves to seek to attain it. If we indulge the thought that our desire to be good, to be holy, to be Christlike, is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. Do not let the enemy deceive you. But let this thought ring in your ears; I must become Christlike and I can. There is a path that leads to it and I will find and follow it.

Now we will consider a few Scriptures that show the necessity of developing Christlikeness. Since Christ's character is the standard to be reached, and since it is reached gradually, we must get busy developing this character; or sooner or later we shall become completely and forever separated from our relationship with the Lord. (John 15:2.) "Every branch in Me that beareth not fruit." You see the branch was in the vine and yet did not bear fruit--did not make the effort to become Christlike. What shall become of such branches? "Every branch in Me that beareth not fruit, He taketh away." Your standing in the Lord is not because of your knowledge simply, but because you are becoming Christlike. Are you growing? Are you bearing increasingly the fruits of the Spirit? Do you know what it means to become like Christ? Do you have a clearer insight into what Christ's character is like? Wake up, brother, before you are cut off! If you have not been developing the various qualities of Christlikeness, start now by surrendering fully to the Lord and begin active obedience to God's Word. No more excuses!

Again, we must develop more and more the Spirit of the Lord in order to be useful now. First, by example. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12; Titus 2:7,8.) Are you growing? Are you becoming an example to others? Is the life, or spirit, of Christ being manifest in your mortal body? (2 Cor. 4:10.) God expects this of you. The brethren need such an example and stimulus as you can give.

Once more: In Ephesians 6:18, we are told to pray one

R5901 : page 156

for another with all prayer and supplication; and in James 5:15,16, we are told that the prayer of faith shall save the (sin) sick, and that the prayer of the righteous man availeth much. You see it is the prayer of a righteous man and the prayer of faith that is to bring results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15:16, you will notice that Jesus points out that the more we bear fruit (grow in holiness) the more successful will we be in prayer. Christ has chosen us to bear fruit, that whatsoever we ask the Father in His name He may give it us. You see, the more we develop in character the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have you the love that gives you the longing to thus help the brethren? or are you cold, critical and indifferent? If you are, you are in a dangerous position. Do you pray the prayer of faith and the prayer of the righteous man in behalf of the brethren? Does your love prompt you to this? You can have such a love if you will. (1 Thessalonians 3:12.) "The Lord make you to increase and abound in love one toward another."

Once more: The great work that the Lord has for us to perform in the coming Age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage, faithfulness, patience, mercy, humility, firmness, etc. Nothing but the love described in 1 Corinthians 13 will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in the Day of Judgment, because as He is, so are we (to become) in this world." (1 John 4:17.) God has a love that is not discouraged with the deepest moral degradation in His object, but follows the welfare of the sinner with an unchilled devotion, though He hates the sin with a hatred no less than infinite; and we are to be "filled with all the fulness of God." You must grow, grow, grow into Godlikeness.

One more reason: The very character of God demands that we become holy. Habakkuk 1:13 says: "Thou art of purer eyes than to behold [look on with approval] evil; Thou canst not look upon [countenance] iniquity." You see we must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So you see we must perfect character before God could eternally endure us. (Psalm 5:4,5.) "For Thou art not a God that hath pleasure in wickedness; evil shall not dwell with Thee--Thou hatest all the workers of iniquity"; not only in its grosser

R5902 : page 156

and outward forms, but in its finer, more polished inward forms. God detects the smallest deflection in our hearts, and His character is so holy that He cannot but hate it. And this fitness of character to meet God's approval must be accomplished while in the flesh. Death and the resurrection will not make any change in our characters. The new body will only give us a better medium of expressing our true selves. This argument can be summed up thus: God, being holy, could not eternally endure an imperfect character. Therefore we must in this life become Christlike, or perfect in character; or else we cannot eternally dwell with God. "Be ye holy, for I the Lord your God am holy."

* * *

The foregoing article in many respects is excellent, and fully in accord with our presentations in STUDIES IN THE SCRIPTURES--with but a few exceptions. In presenting the matter of holiness, perfection of character, Christ-likeness, we have been careful, in STUDIES IN THE SCRIPTURES, to point out that this does not signify a perfection in the flesh, which, the Bible shows us everywhere, is an impossibility. We have shown that it does mean a perfection of heart, of intention, of will, of endeavor. "Blessed are the pure in heart, for they shall see God." "Sanctify the Lord God in your hearts." "Be ye transformed by the renewing of your minds."--Matthew 5:8; 1 Peter 3:15; Romans 12:2.

All this may be exactly what Brother Toole had in mind; but since he has not stated the matter thus, there is, we believe, a danger that some might misapprehend his meaning. Some might think that he meant perfection in the flesh and might go to the extreme to which people have gone in the past of claiming that in act, in word, in thought, they were perfect as the Lord. This might lead to a kind of spiritual pride which would be very injurious, as it is unscriptural. On the other hand, some of the more conscientious of the Lord's people, realizing the imperfection of their flesh--their conduct, words, thoughts--might become wholly discouraged and give up the race entirely.

Some might even go to the length of imagining that they would become so perfect in the flesh that they would no longer need the Robe of Christ's Righteousness. This would be a serious mistake, as illustrated in the parable of the Wedding Garment--which shows that the taking off, or the rejection of the Robe of Christ's Righteousness would work the rejection of the individual from the company of the Lord's people. He would be cast into the outer darkness of the world--be cut off from the knowledge and illumination of Present Truth. We should always remember the force of the Apostle's statement, "Ye are complete in Him" (Colossians 2:10), and the Master's words, "Without Me ye can do nothing," and again, "If ye abide in me."--John 15:5,7.

The subject is a difficult one to many for various reasons. When first we heard the Gospel call we were "children of wrath even as others." (Ephesians 2:3.) As we sought to reach the Heavenly Father we found that He would not receive us except as we would come through the appointed Doorway--Jesus. We found next that Jesus would not accept us and become our Advocate and make it possible for us to come into the family of God unless we would make a full consecration of our lives to Him--surrendering our own wills, engaging to bear the cross, and following in the Master's footsteps. When we made such a self-surrender our Redeemer imputed to us His own merit, covering all our blemishes and making us acceptable to God. This, His gift, is figuratively styled the wedding garment.

But this imputation of the Savior's merit was not given to the New Creature, but to the old creature. It was when we were thus robed by our Savior that we were acceptable to the Heavenly Father, who justified us in spirit, in mind, and begat us with His Holy Spirit. From that moment we were embryo New Creatures, but without any proper spirit bodies. The Lord left us in the fleshly bodies covered with the Robe of Christ's Righteousness. It is the Father's will that while we as New Creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love--grow in all the fruits and graces of the Holy Spirit.

It is not the flesh that is to grow up into the Anointed in all things, but the New Creature. And the New Creature never was a sinner. From its very start or begetting it was holy. The New Creature, therefore, does not pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the New Creature is progress in Christ--progress along spiritual lines. The Lord has provided spiritual bread and spiritual water for the New Creature in the Bible, and its progress will be in proportion as these are recognized and assimilated.

Character-development is thus a daily, yea, an hourly, experience to these New Creatures. The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practise the lessons of the Lord's Word, and if they grow strong in the Lord through partaking of the Lord and His Spirit, they are thus becoming more and more copies of God's dear Son. They were copies of Him, so far as purity and consecration were concerned, at the very start. Their testing is along the lines of continued obedience, continued devotion, as they reach larger degrees of knowledge of the Word of God, of the Plan of God. Like their Redeemer they must demonstrate that they are faithful, even unto death--fully submitted to the Heavenly Father's will, fully loyal thereto.

But we must not mistake these New Creatures and too closely identify them with the flesh. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." (Romans 8:9.) The flesh has its natural tastes, appetites and disposition through heredity. These will never be overcome entirely. Hence, as the Apostle says, there is continually a warfare between the flesh and the Spirit in the New Creation. The flesh warreth against the Spirit and the Spirit warreth against the flesh; and the two are contrary. (Galatians 5:17.) The New Creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God, as did the Savior. This may mean various encounters with his own flesh. As St. Paul says, it signifies brow-beating himself--keeping his body under. According to the Bible, it will be a fight to the finish. If the flesh conquers, the New Creature dies--and that will mean the Second Death. If the New Creature conquers, it will be by the death of the flesh.

It is impossible for us to judge one another in this matter. Some of the Lord's most loyal people may have a great fight with their flesh. On-lookers might be inclined to judge them severely and to think that they were not sufficiently loyal. But God alone knoweth the heart. In some instances, as St.

Paul intimates, it is difficult even for one to judge himself

R5902 : page 157

aright--difficult to know to what extent the New Creature has done all in its power to war a good warfare against the flesh, and to what extent the New Creature may have been partially excusable for some failure to come up to its highest ideals. St. Paul says, "It is a light thing that I should be judged of you or of any man, yea, I judge not mine own self. There is One that judgeth me." (1 Corinthians 4:3,4.) Sometimes the battle is so closely drawn, sometimes the New Creature is so beset by the world, the flesh and the Adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better results were possible.

Every Christian, however, has recognized that, if his heart has been faithful to the Lord and the victory has been only a partial one even, nevertheless valuable lessons have been learned by the New Creature, and its faithfulness and endurance have demonstrated its loyalty to the Lord and the principles of His righteousness, His government. We would be perfect; but we, as New Creatures, have this treasure in earthen vessels, and they are imperfect; hence our results are not satisfactory according to the flesh. They are satisfactory, however, to the Lord, if we are loyally striving for righteousness, laying aside weights and hindrances and seeking by every failure to make ourselves the stronger to endure further temptations, tests, trials.

The test of Jesus' character was humility, resignation to the Father's will in everything, even unto death, even the death of the cross. This demonstrated His love to the Father, His loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of Jesus. Whoever has this love and this loyalty is, to that extent, a copy of God's dear Son--not in the flesh, but in the spirit.

Let us all be fully agreed as to the grand perfection of character of the Heavenly Father and of our Savior and as to the fact that this heart-desire must be in us if we would have the mind of Christ. It is for the Lord to permit increasing trials and tests to come upon us as we grow older and stronger. Sometimes He permits a great fight from within or without, or both; and the New Creature is put to the test of endurance. It is not the Lord's intention that these trying experiences shall crush the New Creature; but, on the contrary, that the putting forth of endeavor to resist the Adversary and every evil shall make the New Creature the stronger. We have the promise, "He will not suffer you to be tempted above that ye are able, but will with every temptation provide a way of escape."--1 Corinthians 10:13.

Thus it was with our dear Redeemer: At the very close of His ministry came His most severe tests, and He cried in an agony of spirit, "If it be possible, let this cup pass from

R5903 : page 157

Me." The triumph of the New Creature is shown in the succeeding sentence, "Nevertheless, not My will, but Thine, be done." As with the Savior, so with the disciple--there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With His followers, because of their inherited weaknesses of the flesh, this is not so except as the Lord by His grace turns a partial defeat into a victory.

The New Creature, even partially defeated, is exhorted by the Apostle to come with courage to the Throne of Heavenly Grace, to obtain mercy and find grace to help for future needs. In doing this, he is doing what God intended and foreordained for him. But "if we say we have no sin [and as respects our flesh, no imperfection of act, word, thought] we deceive ourselves and the truth is not in us. [But] if we confess our sins [our shortcomings], He is faithful and just to forgive us our sins and to cleanse us from all iniquity." (1 John 1:8,9.) He is just, for this is His Plan. This is the arrangement He has made, that He might be just and yet be the Justifier of him that believeth in Jesus.

In making this provision for the weaknesses of our flesh, God is not compromising with sin. And in accepting this provision, we as New Creatures are not compromising with sin, either. It is not the New Creature that sins. Its hopes, aspirations, desires are proper. But because of the weaknesses of the flesh and surroundings of evil, the New Creature cannot do all it would, but must be continually striving, attaining and setting its mark higher and higher, as clear knowledge of the Divine will is gained. This is fruit-bearing, character-development, acceptable in the Lord's sight through Jesus Christ, but not acceptable in any other way; for our very best endeavors are more or less blemished by the imperfections of our flesh.

Thus we perceive the necessity for our continuing under the robe of Christ's righteousness--wearing the wedding garment which He has provided--until our glorious "change" shall come, the resurrection change. Then we shall be through with our flesh and through with every provision which God has made for the covering of its blemishes; for we shall be New Creatures complete, spirit-bodied as well as spirit-minded. The Apostle emphasizes this, saying, "Flesh and blood cannot inherit the Kingdom of God." We must all be changed. He explains the change, saying, "Sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body."--1 Corinthians 15:42-44.

===================

R5903 : page 157

A BLIND BOY'S WISDOM

DEAR BROTHER RUSSELL:--

I have been thinking of writing to you since coming into the wonderful light of God's Plan, through a young blind brother, Arthur Page, 19 years old; but I have so far refrained from doing so lest I might infringe on your time. However, on reading the article in THE WATCH TOWER of March 1st, "Philip and the Ethiopian." I was so struck with the comparison between Philip and Brother Page that I can no longer refrain. His directness and quite apparent sincerity arrested my attention and interest from the first.

Perhaps I may briefly tell what was clearly the work of our loving Father; After working for three years as a lay missionary of the Church of England, in Canada, in lumber, railroad and mining camps, under the Church Camp Mission (Winnipeg), I was returning last November from Dawson, Yukon, where I had been amongst the miners in the Klondike District. Previous to going to Canada I had been four and one-half years at Trinity College, Dublin, finishing my divinity course there. My object in returning was to be ordained for a curacy in the city of Belfast, Ireland.

There being no Chaplain on board, I was asked to act in this capacity, and after the evening service in the third class dining room on our first Sunday at sea, I was told that a blind boy would like to see me. I was introduced to Brother Page, who asked if I would read to him during the voyage. I was glad of the opportunity, and on the following morning we began. He asked to have only the Bible. Beginning at The Acts of the Apostles, I read the first chapter till, in verse 16, I came to a mention of David, when he asked me pointedly, "Where do you think David is now?" Not knowing, I said so, and he asked further, "Where do you think Adam is?" As I couldn't make out the point of the question I told him that I didn't think Adam's whereabouts was of any importance. He smiled, and quietly pointed out his belief in the matter, and I felt drawn by its reasonableness.

We discussed little more that morning, and for the remainder of the week we had no opportunity for reading, owing to rough weather. However, on the following Monday morning about a dozen passengers asked if they could be present during our reading, as tremendous interest had been aroused by the blind boy's knowledge of the Bible, especially when it was discovered that twelve months previously he couldn't have quoted half a dozen texts. None of the hundreds on board had been able to puzzle him on any point, so they seemed anxious to see how the "parson" would fare.

For the five remaining days of the voyage there was such interest that we had to have studies three times each day, beginning immediately after breakfast. The study went on till the steward came to lay the tables for dinner; then we adjourned till after the meal, when we usually began again at 2, continuing till "table-laying" again, when several invariably asked what time the evening meeting began. Seven-thirty was the usual hour, and the time seemed to fly till a steward came at 11 o'clock to put out the lights. A couple of evenings we were allowed to continue till 12, provided we spoke low.

Every denomination seemed to be represented; all brought forward the various "pet" doctrines. Brother Page did the answering, while I endeavored to keep pace with him in looking up the numerous passages he cited. Right from the beginning not one was able to contradict his reasoning. Of course, I was very much astonished, but I saw that he could reason on points that we daren't touch. Once I grasped the fact that we are souls, instead of the former idea of our possessing a mysterious something, I seemed to realize how wrong had been my former view of this. Soon I was supporting Brother Page, unconsciously, against my own views.

There were always from 20 to 50 at the studies, and so keen was the interest that on one occasion so many crowded on the table the pressure broke the supports. There was a young, unlearned blind boy, calmly answering questions as fast as they could be put, from those who had been professing

page 158

Christians for probably 20 years or more! Yet he was quite clear and convincing. Occasionally some one would attempt frivolity; Brother Page would rebuke him very directly, but lovingly, and his frivolity ended. It was easy to see from the faces of many who attended regularly that we all had similar thoughts--the Holy Spirit of God was his guide.

We got to Tilbury on Saturday evening, and on Sunday I spent the afternoon and also the evening at the Tabernacle with Brother Page. When I saw the whole congregation going down for tea between the meetings I could scarcely believe my eyes; and the fellowship with all there felt like a foretaste of Heaven. Before crossing over to Ireland I got Volumes I. and V. from Brother Hemery, whose kindness was an inspiration.

I had a rather stormy interview with the Bishop, under whom I had arranged to work. I felt a bit nervous as I went into his study to suggest what seemed very heretical, and I found myself quite confident when with him. It was very sad to listen to his arguments. The interview resulted in my being advised to read three books. I tried to do this, but I found that once having started Volumes I. and V., the old, foggy "creed" books were an impossibility, every page seeming full of error. I felt no pleasure in the old books--rather a feeling of forced medicine. But with the Volumes I could scarcely realize that I wasn't dreaming, everything seemed so reasonable and delightful. Subjects that we read books on, and were lectured on for weeks in College were made beautifully clear in a few pages.

I have now left the Church of Ireland, and feeling that I could not offer the Lord less than my whole time, I have decided to take up the Colporteur work here, as the brethren feel there is work to be done. I have been at it for a week, and enjoyed it immensely. But as I hadn't read Volume VI., I decided to do so before continuing. Words cannot express what a help and pleasure the reading of this volume has

R5904 : page 158

been! I have many a time put it down during reading to try to realize the wonderful love of God that it opens up; and how clear it makes such points as Baptism, Passover, etc!

Brother Lloyd is coming over from England to give me a few lessons in Colporteuring, so I am looking forward with much joy to this.

There seems to be no end to the Lord's goodness. He opened up the way for my going to Liverpool a few weeks ago to see the PHOTO-DRAMA, and this was very delightful, as well as meeting with and being strengthened by the brethren there.

Brother, I fear I have trespassed too much on your time. I find it very hard to write briefly, so this letter has grown beyond bounds; and even then I haven't told the half of the Lord's great goodness!

I feel glad that I had to give up a little in the world in order to be with His followers. I feel I am a weak runner, but I long to run so as to obtain the Prize. It is grand to be a "babe" with such loving, helpful elder brothers and sisters! I would dearly love to thank you personally; but if I win in the glorious Race I hope to do so then. Meanwhile I give all the thanks to the Lord, and all will be His forever. I have been asked to send you the enclosed cuttings regarding the "two horns" of the Image.

That the Lord may bless you and all at Bethel with the fulness of His peace, is the constant prayer of

Your brother by His grace, T.H. BROWNE.

===================

R5904 : page 158

INTERESTING LETTERS

NO PEACE TILL GOD SPEAKS IT

DEARLY BELOVED BROTHER RUSSELL:--

It is only because I know your time is precious that I refrain from time to time to write you telling of our appreciation of your faithful and untiring service. We wonder more and more, dear Brother, as we note the broadening avenues of service into which our Heavenly Father privileges you to enter while the enemies of the Truth are being hampered on every side--the waters of trouble rising higher and higher about them. We rejoice for you, and for the privileges which are ours through your faithful ministry.

We note your confession of some trepidation with regard to what you find it your duty to say through THE WATCH TOWER from time to time relative to the conduct of the war. We feel assured that those who have grasped clearly the Harvest Truth, and who still love it, will generally agree that you are fair and impartial. They will realize that your grasp of the history the nations have written, and of the principles supposed to underlie the conduct of international affairs, together with the course the different belligerents are all taking, require that you, as a faithful steward, speak as you believe the Lord regards the course of the nations. We feel that your utterances are Heaven-directed in order that those who know the Truth, and all Truth-seekers may see the more clearly why the nations are at war, the necessity that all who are heart-proud, in their own interest as well as that of others, be humbled; and the absolute impossibility of peace until God speaks with authority.

Gratitude fills our hearts more and more for the privilege of knowing something of the Lord's plans, as a safeguard against pessimism, bitterness or discouragement, as we see these sentiments fastening themselves upon so many of those who do not know.

The war comes pretty close to us in Canada. The methods being employed in the recruiting campaign, every possible lever being pulled without regard to individual conviction as to what is right--in a fight which is claimed to be against Militarism, and in a land where every citizen is supposed to be free--is an interesting study. We can, especially of late, hear a rising murmur of dissatisfaction--a revulsion of public sentiment--which in the light of the Scriptures we see to be the sure harbinger of coming trouble along other lines. The "little finger" of clerical power is rapidly marshalling secular pressure to its support, and correspondingly becoming the "heavy hand" of oppression.

Canada, as a whole, you already know is not lagging behind the United Kingdom. St. John is keeping well to the front, with a continual change of tactics. A strong coercive method at first was employed through recruiting meetings in auditoriums and in the open, at which dire threats were handed out to the people. Because of public resentment this gave place to something more like inciting the scorn of the gentler sex for what they termed "slackers." Then came criticism of the gentler sex because they did not get into line as fully as was desired; also criticism of their position as lacking the spirit of patriotism and of self-sacrifice. Then came "bill-posting" on telegraph poles and everywhere, and a freezing-out of men eligible for service from the various industries. Now we have a body of French-Canadian soldiers billeted here who are commissioned, individually, to button-hole young men everywhere, using whatever methods may be considered effective; those methods include the use of intoxicants. (I am not in position to say the use of intoxicants is authorized --but it is practised.)

I have just mailed to the office (File H) newspaper report of recent Charge of Bishop Richardson (Episcopal), representing him as following the lead of the Bishops of London in debarring the clergy (so far as expression of sentiment goes) from the privilege of becoming actual combatants, but stating that it is their duty to "heap scorn upon any suggestion of selfishness or slacking" on the part of others. I do not know how long the temper of Canadians will stand this. I thank God for the power of the Truth in my own case. I have felt that I could bear injustice toward myself with considerable grace, but the wholesale measuring out of injustice to others has always brought to my notice an element in my make-up the effect of which would give me serious concern, in this day of aggravated injustice, were it not for the power and spirit of the Truth. Even while thus fortified and guarded I feel that probably my strongest test will come right along this very line.

How secure we are in our "Strong City"! How safe from any threatening storm! The friends in the Provinces are of a good courage. The participation in DRAMA and Convention privileges of the past two seasons, especially, has been rich in blessing to us all.

Sister Black joins me in expression of increasing love for you, dear Brother, remembering you ever in our prayers, and asking a continued interest in your prayers that we may be faithful unto death.

"We will rejoice in Thy salvation, and in the name of our God we will set up our banners."

Your brother by Divine favor, W. W. BLACK.

STRANGE STATEMENTS OF PREACHERS

DEARLY BELOVED BROTHER RUSSELL:--

It has fallen to my lot to have had not a few clergymen in audiences that I have been privileged to address, but to have had presiding elders and bishops among them has been rare; yet in at least three cases this has occurred. In each instance a special experience marked the occasion. It has occurred to

me that it may be of interest to you to hear a report of the experiences; therefore, I will write you a short account.

The first experience was with an U.B. bishop. The discourse was on The Resurrection. He took elaborate notes. At the end of the service one of the brethren, recognizing the bishop, asked him how he liked the lecture. He replied: "I liked it first rate, but do not agree with the speaker. I would like to divide time with him before an audience. I can quote ten verses to his one on the subject." (I had cited by book, chapter and verse over a hundred verses to prove our position as Scriptural)

At this remark the brother told him that the speaker would, if the bishop desired it, enter a debate with him. Leaving the bishop the brother came to me, telling me of the bishop's remark. Thinking that it would give the Truth a wide hearing, I said I would be pleased to debate with him. The brother then returned to the bishop and asked to introduce him to me. After the introduction the bishop, assuring me that he had taught Greek thirty years, said that he wanted to correct an ungrammatical remark that I had made on the Greek text. It turned out that the bishop was mistaken, and admitted that the mistake was his. After several criticisms of the thoughts of the lecture, and his manifest inability to meet my replies, in response to my query as to time, place, etc., of the debate, he said that he thought no good would come from a public debate, but a private talk over the matter might yield good! With this he left. His attempt to undermine the influence of the address miscarried.

The second case was that of a presiding elder, who attended a lecture on The Two Salvations. Introducing himself at the conclusion of the lecture he invited me to call on him. During the call he assured me that he did not believe in eternal torment, though he preached it. Asked why he so preached, he answered that the people were not yet enough enlightened to be given the Truth on the subject without injury

R5905 : page 159

to themselves, the church, the clergy and society. Asked why this was, he answered, "They would forsake the churches, leave the ministry unsupported, and commit all sorts of excesses, unrestrained by fear of torture." What a commentary on the moral effects of the ministry's work! He confided in me the statement that he was a Universalist as well as an Evolutionist and Higher Critic; yet he rebuked me for preaching against eternal torment!

The third case was that of an Episcopal bishop, who attended a semi-public meeting that I addressed this week on The Overthrow of Satan's Empire. Before the service, in a conversation that he held with the elder of the class that gave the meeting, he very strongly defended the doctrine of Apostolic Succession and the Divine Right of the clergy. In this particular lecture the latter doctrine is attacked from many points of view. During the course of the lecture I did not deviate from my usual way of presenting the doctrine of the Divine Right of the clergy. My remarks on the subject, though delivered very kindly, seemed deeply to cut the bishop. His face became redder than the red in the Stars and Stripes that decorated the stage from which I spoke. The way he squirmed in his chair one would have thought that he was seated on pins. He remained throughout the entire lecture, but did not wait to meet me. I could not but think that we are now judging the kings and princes!

By the way, there is another matter that I think might be well to bring to your attention, i.e., the friends by letter asking the Pilgrims to answer questions. You will recall that some time ago, in view of the fact that they travel on one-day appointments, which scarcely leaves them time properly to do the work at the places they visit, as well as in view of the fact that the dear Lord, mindful of the needs of His dear flock, has through the Correspondence Department at the Tabernacle arranged for the answer of just such questions, you wrote the Pilgrims a letter, which you afterwards published in the TOWER, asking them to refer the brethren who asked them questions by mail to the page in the STUDIES where the subject is treated, or better still, to write their questions to the Correspondence Department at the Tabernacle. Judging from the number of letters that I receive asking questions, I have concluded that a large number of the friends have either overlooked or forgotten your letter on the subject.

Feeling that it is for me to abide by your suggestion contained in the above-mentioned letter, I do not answer these questions, but write to them telling them the condition. This, of course, consumes time for them and me, and is doubtless disappointing to them. Is there not some way in which this matter can be brought to their attention, whereby they can be spared disappointment, as well as save the Pilgrims' time, and receive their answers all the sooner? I am glad to note their zeal to learn the good Word of God, and would gladly answer their questions if this were in harmony with the Lord's will; but under the circumstances it is of profit to nobody for them to write to the Pilgrims for their information. For this reason I thought it might be well to bring it to your attention, trusting that it may result in larger blessing to all concerned in the matter.

The dear Lord has been blessing me richly in many ways both by toward and untoward circumstances. Was very much pleased by the reports of the year's work of the Society. My prayer to the Lord is that He continue to bless His cause, people and servants, especially yourself among them. Rejoicing that I am privileged to be associated in this the best of fellowship and service with you, and sending you much Christian love, with the assurance of my continued prayers for, and cooperation with you, I remain

Your brother and fellow servant, PAUL S.L. JOHNSON.

"ABRAHAM SAW MY DAY AND WAS GLAD"

MY DEAR BROTHER RUSSELL:--

Greetings and love in the dear Lord! I take this opportunity of expressing my love for you, and for the service in which you are engaged so faithfully.

It was in the year 1908 that I began to read the STUDIES IN THE SCRIPTURES. From that time on I have not failed to find something to encourage, strengthen and uplift even though I have gone through many trials that have appeared more than I could bear, from outward observation.

I am continually reading the STUDIES, and the "Old, Old Story," which their pages forthtell with no uncertain sound, always appears new. I find each time I go through them something I never saw before. Recently I have been going through TABERNACLE SHADOWS again, and have been particularly struck with the thought that Abraham was Justified by Faith in Christ.

I should be glad, dear brother, if you will explain just how it was possible for this to be. The question has been raised several times here and I have not been satisfied with the answers given at any time.

Some have suggested that "If Brother Russell were writing TABERNACLE SHADOWS now he would not put those words in..." Is this correct?

I have also heard on various occasions, when studying the Volumes, that Brother Russell has left various points without a full explanation in order that we might study for ourselves. I am, dear brother,

Yours in the Anointed, __________,

EDITOR'S REPLY

Your Father Abraham rejoiced to see My Day; he saw it and was glad."--John 8:56.

Abraham knew that God's promise to bless all the families of the earth was sure to be fulfilled. He saw the Day of Christ--the Millennium--and its glorious work by the eye of faith. Similarly he saw the great Messiah the King by the eye of faith; yea, more, by the same eye Abraham saw the millions of Adam's race blessed of God by the Messiah, His Seed, during the Millennium.

THINKS IT UNEQUALED

DEAR BRETHREN AND SISTERS:--

With the enclosed renewal of my subscription to THE WATCH TOWER I cannot refrain from an expression of appreciation. For clearness of thought, cohesion of ideas and strength in "The Word," it is surely not equaled in any present-day religious publication. I look forward to each issue and read it with avidity, and am deeply grateful to each of the dear brothers and sisters who are assisting in its publication. With sincere thanks to all who have assisted in opening to my view a horizon of promise more glorious than the splendor of the setting sun. I remain,

Your brother in hope, J. H. BENNETT.

==========

I. B. S. A. BEREAN BIBLE STUDIES
FOR THE MONTH OF JUNE
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"
STUDY VI.=="THE WORK OF THE HARVEST"

Week of June 7	Q. 29 to 35	Week of June 21	Q. 43 to 49
Week of June 14	Q. 36 to 42	Week of June 28	Q. 50 to 56

Question Manuals on Vol. III STUDIES IN THE SCRIPTURES, 5c each; or 50c per dozen, postpaid.

===================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

===================

VOL. XXXVII. JUNE 1 No. 11
A.D. 1916--A.M. 6044

CONTENTS

Training Our Affections Heavenward . . 163
  Setting Affections Above a Gradual Work 164
"The King in His Beauty" (Poem) . . . 165
The Philippian Jailer 166
  A Well-Timed Earthquake 167
Finally, Brethren, Think! 168
  The Power of Thought 169
  Questions for Self-Examination. . . 169
Scope of the Abrahamic Covenant . . . 169
Harvest Gatherings and Siftings . . . 170
  Sketch of Development of Present Truth. 170
  First Faint Gleam of God's Plan . . 170
  Chronology Seen to Be Valuable . . 171
  An Important Discovery 171
  The Beginning of the Harvest Work . . 171
  Denying the Ransom 172
  "The Watch Tower" Begun 172
"Tabernacle Shadows of Better Sacrifices" 173
  Further Light on the Scriptures . . 174
  Doth This Offend You? 175

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

A POPULAR BOOKLET ON HELL

No booklet of ours is so much in demand as the one entitled, WHAT SAY THE SCRIPTURES ABOUT HELL? We have these in good supply at 5c each. By the dozen, in booklet, 50c; in TOWER form, 40c per doz., 25 for 75c, $2 per hundred, postpaid.

BROTHER RUSSELL AT THE TEMPLE

Answering many inquiries, we announce that Brother Russell endeavors to serve at the New York City Temple on the first Sunday of each month. In the forenoon of such days there is a baptism, with every provision for those finding it convenient to be immersed at that time.

WHEN ordering books, etc., please consult November 1st WATCH TOWER for price.

==========

BETHEL HYMNS FOR JULY

After the close of the hymn the bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for July follow: (1) 20; (2) 60; (3) 257; (4) 293; (5) 85; (6) 324; (7) 119; (8) 267; (9) 46; (10) 130; (11) 91; (12) 105; (13) 455; (14) 28; (15) 285; (16) 72; (17) VOW; (18) 218; (19) 272; (20) 160 (21) 213; (22) 98; (23) 172; (24) 260; (25) 325; (26) 165; (27) 183; (28) 130; (29) 19; (30) 57; (31) 281.

====================

R5905 : page 163

TRAINING OUR AFFECTIONS HEAVENWARD

"Set your affection on things Above, not
on things on the earth."--Colossians 3:2.

IN THE natural make-up of humanity there is a certain tendency which we all recognize as a sort of mental sacrilege, although we are unable to philosophize upon it or to explain it. So surely as we are men and women we have certain impulses of affection, certain powers that go out toward other creatures, other things; and it is very important that we see where they are tending; otherwise they will lead to idolatry. Just as the little tendrils of a vine will take hold of whatever is within reach, so our affections go out to various earthly objects; and they need to be pruned and trained, just as a vine needs to be. When you desire to have your vine grow a certain way, you turn it in the proper direction, tie it if need be, and see that its tendrils take hold of the proper supports.

VARIOUS WORLDLY OBJECTS OF AFFECTION

Thus it is with each of us. These affections are proper, they are good; but they need guiding, training. If we did not have these affections, we could not love God. We must have them in order to a proper balance of character. Without them we could not hold together. The need for their proper guidance is manifest when we see some lady setting her affections on a little dog, giving it much time, care, choice food, etc. Some of the wealthy set their affections on poodle dogs, bull dogs, bird dogs or Angora cats. Some make pets of Canary birds, rabbits, white mice, etc. They spend upon those pets much valuable time, thought and care that might be much better spent in other ways--often treating them as if they

R5906 : page 163

were children, and lavishing as much affection upon them as if they were human. Some do the same with flowers.

Although we believe in having a very kindly feeling toward dumb animals, and although we greatly admire flowers, yet we hold that as the Lord's people we should not treat any of these as if they were human beings, nor set our affections upon them to our injury and the neglect of much more important things. There are plenty of children to care for; and we should not put flowers, dogs and toys in place of them. Although it is very proper for us to think how good is our Heavenly Father to give us all these things for pleasure, yet we should be on guard that we do not set our affections upon them and give them too large a place in our hearts. Where people do this, something valuable has been lost in their lives. If they are grown people, perhaps it would have been better if they had had children, rather than to set their love upon dogs and cats, and to waste precious time upon them.

As we look out upon the world of mankind, we see that some are much better balanced than others. We sympathize with the world; for most of them do not know the Lord. They are not Christians. Very many of them have poor, meager lives with little to fill their hearts and to brighten and enlarge their mental horizon. Many who spend little or no time upon pets, set their affections and thoughts upon a home. It is a great pleasure to them to be able to say, "I have a good home of my own." This longing for home is a natural craving of our beings. Phrenologists call this natural trait, inhabitiveness--love of habitation. But we are not to permit our affections to center even here. As children of God we should have far higher aspirations than the world has.

Many set their hearts upon having a large bank account. We have known people whose minds are so unbalanced that they would do almost anything to secure a good bank account. And when this is gained, they still are not satisfied. They continue to grasp after more, often resorting to very questionable or very dishonest methods to gain their ends. Such people are mentally and morally deranged. But we are to remember that the human family in their fallen condition are all more or less deranged. Only a thorough and radical course of treatment can remove the difficulty. The Lord alone can cure the malady that affects the entire human race.

LEGITIMATE AFFECTIONS LIABLE TO PERVERSION

There are still higher affections than those we have named which are also dangerous unless properly trained and guided. These are the affections of man for woman, woman for man, man for man, woman for woman, etc. All this is proper, of course, but we are to avoid inordinate affections, and are to have only that which is ordinary--that is, reasonable, proper. We are to beware of going to extremes. In His Word God has given us the proper outlines of conduct for His children; and we can know these only when we study His directions. Otherwise we are sure to take a wrong course. "Set not your affection on things on the earth."

It is God's arrangement that even husbands and wives should not set their affections too much upon each other. Thus the Apostle Paul enjoins, "The time is short; it remaineth that they that have wives be as though they had none." (1 Corinthians 7:29.) The intimation seems to be that we should not reckon our earthly relationships as being the highest and best of all things. It is a great thing to have each other's support in the trials and difficulties

R5906 : page 164

of life. We are not wishing to say anything to weaken this blessed bond. But it should be held in accordance with knowledge of and in harmony with God's Word. It should not be permitted to be in any wise a hindrance to our running the Heavenly race successfully. It should not become an earth-born cloud to veil from us the Father's face and approval.

By natural tendency we would all be inclined to go wrong; therefore we need to give careful heed to the admonition to set our affection on things Above. Let each of us look around carefully and sweep before our own doors. We are not here simply to have a good time. We are here for the purpose of learning certain principles, certain lessons that the Lord would have us learn, so that we may more than ever shape our lives in harmony therewith, that we may be able to see all the things of life from God's viewpoint. God's Word does not go into every detail of life; but it lays down important principles that touch our lives at every point; and it is for us to learn more and more how to apply these principles, to see what we need to restrain, what we need to cultivate, etc. The Lord wishes us to be intelligent children.

"GOD FIRST"

Those who come into harmony with the mind of the Lord have that wisdom from Above, which is first pure, then peaceable, easy of entreatment, full of mercy and good fruits. (James 3:17.) Each of us should scrutinize the affairs of his own life and observe whether to any extent he is setting his affections upon earthly objects or things, even upon things which are in themselves right and proper. One cannot love his wife too much, unless he permits her to come into the Lord's place in his heart. If he should love her so much that he would please her rather than the Lord, then he is doing wrong. God must be first. Everything must be subordinate. Everything should be brought into line with this: GOD FIRST--His will, His Plan, His ways.

As husbands and wives, kindred and friends, there is a certain degree of love that is in full harmony with the Heavenly love, the Father's will; and there are other affections or degrees of affection that are not in accordance therewith. Beware of these latter. Every one is imperfect, and each has tendencies whereby he might be led astray. Our great Adversary goeth about seeking whom he may devour. If he could, he would be glad to devour us. The better Christian one is, the better the Adversary would like to get hold of him.

To be a child of God does not mean that we shall be free from all earth-born tendencies. The Apostle points out that there is a continual fight of the New Creature against the old. (Galatians 5:17.) The Heavenly impulses, tendencies and aspirations need to be fought for; they must be carefully and continually cultivated. Not only must our affections be torn from their earthly props, to which they naturally cling, but they must be trained Heavenward, and be held there by the cords of love and devotion to God. Do not let them gravitate again earthward. There are many things on this earth that are attractive, that are beautiful; but we need not set our hearts upon them. We may see them and admire them; but we must go right along the narrow way. Our hearts are only just so large; and if we fill them with flowers or pets or earthly ambitions or affections, how can there be room for the infinitely more important and beautiful things?

FRUITS, NOT CHIPS, SHOULD FILL OUR MENTAL BASKETS

We all remember the familiar story of the boy who was very fond of reading novels, and whose father wished to impress a valuable lesson upon his mind. One day he said to his son, "John, empty that basket of apples in the corner; then go and fill the basket with chips." The boy did so, and brought in the basket filled with chips. "Now," said the father, "put all the apples also into the basket." The surprised boy said, "Father, I cannot put the apples in while the chips are there." "No," said the father, and your mind is just like that basket. It can hold only so much; and if you fill it with chips, there will be no room for other and better things."

This was a wise father; he gave his son a good suggestion. You and I, as New Creatures in Christ Jesus, should fill our minds with the glorious Heavenly things--the Heavenly hopes, the Heavenly ambitions, the Heavenly affections. All these earthly things are but as chips in comparison. The mind and the heart filled with chips cannot contain the fruits of the Spirit. If we fill our baskets with the Heavenly loves and joys, the spiritual treasures, we shall have that which is transcendently above any earthly love and joy.

Beware of earthly, spurious love; for it will be a hindrance to the Heavenly love. The two should not be confused and mixed. The unselfish natural love, which is an element of perfect human nature, will not, if kept in subservience to the Heavenly, interfere with our spiritual interests. The one does not infract or destroy the other. There should be a natural love for husband, wife, children, parents, and the Lord would have this continue; but He would have it in full subjection to the Heavenly things. Here, also, God should be first.

SETTING AFFECTIONS ABOVE A GRADUAL WORK

In our text the Apostle is addressing Christians, the class who are day by day training their affections Heavenward. This matter of setting the affections on Heavenly things, however, is something that must be repeated, persevered in; for the affections are inclined to slip off. We have nothing but our old brains with which to do our thinking, and these brains have tendencies toward the flesh. Therefore the necessity arises for a repeated and continual setting of the affections on the things Above, until they become securely fastened there, fixed, established. Heaven is to be our eternal Home, not the earth, not the fleshly condition. All the precious promises center Above. Christ our beloved King is there. We are being prepared to enter soon into Heaven itself, the condition beyond the veil. The glories of the Holiest of all are now ours by faith; and they will soon be ours in reality if we hold fast and continue faithful to our covenant with God.

The Lord has now through His promises given us a foretaste of the good things to come. We have "the earnest of the Spirit." It is like the paying down of a hundred dollars to secure the purchase of a house. The balance remains due, and the buyer does not get the property until this balance is paid. But the earnest money holds the place for him until the full payment is made. By giving us His Holy Spirit God binds the contract into which we have entered with Him. In giving us this advance payment the Lord says, "Now prove to Me how faithfully you will keep your part of the Covenant into which we have entered. You keep your part, and I will keep Mine." "Faithful is He that calleth us, who also will do it." The only question is whether we shall do our part faithfully; for God will surely do His part.

CAREFUL PREPARATION OF THE BRIDAL GARMENTS

When we ponder on earthly things we see that they are not worthy to be compared with the Heavenly things.

But there is danger of spending consecrated time on things that are of less value even than flowers, etc. How much time do you think you should spend in reading the newspapers? How much does this enable you to set your affections on the things above? Each of us is responsible to the Lord for how he uses every moment of his time--God's time. We are not here condemning the reading of important world-news which bears upon the fulfilment of Scripture prophecy. It is not wrong for us to keep in touch with the progress of the great war, for instance, in so far as it is related to the incoming Kingdom. But we do not need to read much to find out what is necessary.

Doubtless if Jesus were here in the flesh now, He would be interested in noting how the world conditions are fulfilling the testimony of the Scriptures. He told us to watch for these fulfilments and to lift up our heads when we saw them coming to pass. But how can we lift up our heads if we do not see them coming to pass? And how can we see them if we do not read that which will give us this necessary information? But we are not to read for entertainment, nor are we to read what is unprofitable to us as New Creatures.

So then, dear brethren and sisters, we see the course we are to pursue. We are to be the Bride of Jehovah's great Son. Therefore we must be very diligent to get everything in readiness for the approaching marriage. When we consider the preparations which an earthly bride makes for her nuptials, we have a good illustration of how important it is for us to have our garments all prepared, our robes spotless, our embroidery-work all completed beforehand. You and I are privileged to have a most important part in the greatest, grandest wedding ever held. Therefore we should be ready. We who were by nature children of wrath even as others, are now privileged to be cleansed from all defilement by the precious blood of Christ. Daily also we are to wash with the water of the Word. We are to be purified from all filthiness of the flesh and spirit, and be fitted to become the Bride of our Heavenly King.

This preparation means a continuous work as long as we sojourn in the mortal body. God's great Program has been so arranged as to demonstrate who will be fit to constitute the Bride of His Son. This decision in our case will depend on our diligence in making ourselves ready. If we attend to this most important work properly, we shall have no time to fritter away. We shall have little time for anything else than this one thing. But the proper making of ourselves ready means the helping of others as we have opportunity, especially the brethren who are walking this same Heavenly way with us. We are to lay down our lives for the brethren. This is an important part of our preparation. We are to build up ourselves and also the brethren in the most holy faith.

We hope, then, dear friends, that we are getting ready for the marriage of the Lamb, for our marriage to the Lamb. Something that we may do or fail to do today may have a bearing upon our final readiness. Our minds are the foundation for everything in this matter. The Lord knows that we have imperfect bodies. So the testing will not be as to whether our bodies are perfect, but whether our hearts are perfect. If our heart is perfect before God, we shall bring our words, our actions and our thoughts into harmony with the Law of Love to the extent of our ability. If we see to it that we keep our hearts thus loyal, we shall become more and more a copy of God's dear Son, our Heavenly Bridegroom; and we shall enter in due time with exceeding joy into our "house not made with hands, eternal in the Heavens." Then our Lord will present us before the Father--the "Bride adorned for her Husband"; He will present us with exceeding joy, BLAMELESS.

Oh, the blessedness of this thought! Can we be blameless? If we reach the Kingdom, dear brethren, we shall indeed be blameless! Meantime, our characters are to be blameless here. God would never blame us for things we could not help, but only for the things we could help; and He has made an arrangement whereby if we have made mistakes we can go to the Fountain of cleansing. If we strive to do our best, and if we go daily, or oftener if necessary, to the Mercy Seat for pardon and cleansing, we shall be spotless in the Father's sight; and in His own due time He will give us perfect bodies like our Lord's. Then we shall be perfect in the most absolute sense.

So long as we stay in the imperfect flesh we shall need the Throne of Heavenly Grace. We shall need mercy and assistance from the Lord every day. If we are faithful at heart, our mistakes will help us to be more watchful, more positive, than before. The Lord so arranges His providence as to teach us the necessary lessons. As we grow in the Divine likeness, we shall more and more come to love as God and Christ love--to love character, to love the principles of righteousness. We have never seen God or Christ with our physical eyes, yet we love them above all else. (1 Peter 1:8.) We have never seen the Apostle Paul, or the Apostle John, yet we love them; for we know their characters are lovable and worthy of admiration. We love the personality which shines from their writings, the beauty of their spirit. We love St. Paul because he counted all things but loss and dross that he might win Christ and be found in Him. We are to love whatever is good and noble and worthy, and in proportion as it is so.

What do we love in each other? Is it the shape of the head, the symmetry of the features, the cut or style of the clothing? Oh, no! We love one another in proportion as we see the Master's likeness in each other. If one is much like Jesus, we love such a one all the more. This is the Heavenly, the spiritual love. This is the kind of love which we are to cultivate day by day. All other affections are to be entirely secondary. Let our love and esteem be for the things that are highly esteemed in the sight of God; let these be more beautiful to us than all else, that we may become like unto our Father in Heaven.

===================

R5907 : page 165

"THE KING IN HIS BEAUTY"

"Thine eyes shall see the King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name;
Thine eyes shall see!

"Thine eyes shall see the King! The Mighty One,
The Many-crowned, the Light-enrobed; and He
Shall bid thee share the Kingdom He hath won;
Thine eyes shall see!

"And in His beauty! Stay thee, mortal song,
The 'altogether lovely' One must be
Unspeakable in glory--yet ere long
Thine eyes shall see!

"Yes! though the land be 'very far' away,
A step, a moment, ends the toil for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see!"

===================

R5907 : page 166

THE PHILIPPIAN JAILER

--JUNE 18.--ACTS 16:16-40.--

AN EXPERIENCE WITH EVIL SPIRITS--SAD CONDITION OF A SLAVE GIRL--HER ENRAGED OWNERS REVENGE THEMSELVES ON ST. PAUL AND SILAS--IGNORING THE FACTS IN THE CASE, THEY RAISED FALSE CHARGES--THE MISSIONARIES BEATEN AND IMPRISONED--SINGING PRAISES TO GOD UNDER ADVERSE CONDITIONS--A WELL-TIMED EARTHQUAKE--JAILER CONVERTED--THE MAGISTRATES, AFTER LEARNING THE TRUTH REGARDING THE PRISONERS, MADE AMENDS.

"Believe on the Lord Jesus Christ,
and thou shalt be saved."--Verse 31.

WHILE the missionaries were day by day passing from Lydia's home to the place of worship, outside of the city gate, they were met repeatedly by a young woman known in Philippi as a Pythoness, or Sibyl--a fortune-teller. She was a slave girl possessed by an evil spirit--one of the fallen angels--the spirit working through her, divining, or giving intelligence of lost articles, telling fortunes, foretelling future events, etc. She was evidently well known to all the people; and the exercise of her profession brought large income to a joint-stock company that owned her--apparently a syndicate of influential men.

For several days, as the missionaries went to and from

R5908 : page 166

the home of Lydia, attending to the Lord's work, this slave girl followed them, shouting, "These be the servants of the Most High God, which show unto us the way of salvation!" Of course, the girl did not know St. Paul and his companions; but the evil spirits did. To what extent they had forecast the results we may not know definitely, but quite possibly what occurred was what they had premeditated; namely, that the Apostle would cast out the evil spirit, and that this would bring upon the missionaries and their converts a violent attack from the owners of the girl and their friends, and all whom they could arouse to a frenzy of excitement, of wrath and of rioting.

It is also possible that the evil spirit may simply have told the truth without considering the possibility that the Apostle might command it to come out of the woman--perhaps supposing that he would be rather pleased with a testimony from any quarter. But we read that St. Paul was grieved as day after day this testimony was given--not that he was grieved that a testimony was made regarding the Truth, but that it should come from such a source; for he knew that the evil spirit would have no respect for the Truth. Any of the fallen angels who would have respect for God and for the principles of righteousness would not seek to obsess humanity when they knew that such obsession would be to their injury and contrary to the Divine will.

Some teachers will probably suggest that this woman had hysteria, or that she was somewhat demented. But either thought is out of accord with the facts in the case as Scripturally set forth, and is quite contrary to the words of the Apostle. St. Paul said not a word to the young woman, assuming that she was not accountable. He addressed the evil spirit as such, and in the name of Jesus commanded it to come out of the woman--just as our Lord and the Apostles under His instruction had frequently cast out these evil spirits.--Mark 5:1-17; Matthew 10:1; Luke 10:17, etc.

THE REVENGE OF THE SYNDICATE

Just as the owners of the swine were angry with our Lord because of the loss of their swine when the legions of demons cast out of the man had entered into the animals, so it was with the owners of the slave girl. We can imagine what consternation was aroused amongst them when they found not only that their source of gain for the future was gone, but that the large sum of money invested in this girl was lost; for such spirit-possessed slaves had a high market value. They became desperately angry. Nothing will so greatly move men as love or selfishness; and under present conditions selfishness moves the vast majority with intense power. The syndicate had no hope of getting the evil spirit back into the slave; and so they must have revenge upon those who had brought financial loss to them.

There is much of this spirit abroad in the world today. As long as the Truth and the Lord's servants quietly go their way, the world will generally be too busy with its own affairs to molest them. But as soon as any perceive that truth and righteousness are inimical to their interests and prospects, their opposition becomes intense. But we do not consider it to be the chief business of the Lord's people to stir up the animosity of the world and thus to bring persecution upon themselves. As a rule it is best that we leave the world to watch its own affairs, while we preach the Gospel, not using it as a sledge-hammer to break men's hearts, but as the Message of joy, peace, love and blessing to those whose hearts, under Divine providence, have already been broken, and who have ears to hear the Message of the Grace of God.

Very generally the Apostles pursued as smooth a course as principle would permit; and in this instance St. Paul very evidently acted under special guidance of the Lord. The Apostle's general instruction to the Church is, "As much as lieth in you, live peaceably with all men." (Romans 12:18.) The thought is, Do not go out of your way to stir up trouble; but if the Lord in His providence permits trouble to arise, be courageous and full of faith in Him who has permitted it, that He will overrule it for good and to our ultimate benefit.

Evidently the owners of the Pythoness had influence; for they succeeded quickly in arousing a mob determined to have revenge upon St. Paul and Silas. The two missionaries were carried before the rulers at the market place. There the syndicate ignored the truth of the matter and raised spurious charges, claiming that the prisoners were teaching a religion contrary to the laws of Rome, and thus likely to raise sedition. This was contrary to the truth; for the Lord's servants went, according to law, outside of the city gates for their worship.

However, under the circumstances, the false charge was sufficient to bring down upon the Lord's representatives the severest penalties which their judges could inflict. The magistrates, who held office especially for the preventing of rioting and for preserving order, were greatly excited and rent their garments as an indication of their distress and dissatisfaction that such a disturbance should be brought to their city. The thought was that the men against whom the populace would thus rise up must be guilty of something and thus deserving of punishment. They knew not that the evil spirits had to do with the arousing of the riot. As St. Paul elsewhere expressed it, "We contend not with flesh and blood [merely], but with wicked spirits in influential positions."

THE MISSIONARIES IMPRISONED

To satisfy the mob and to restore peace quickly, the magistrates ordered the missionaries to be beaten, presumably with rods, and then committed them to prison. Alas, what a reward for missionary effort! What a recompense for sacrificing their lives for the Lord and the Truth--that these noble men should be evil-spoken of, evil-thought of and evilly treated!

Let us remember that the God who changes not is our

God, and that He has supervision of the interests of the Church today as then. Let us remember that He requires of us today, as of those missionaries of old, that we be willing to represent Him, willing to endure hardness and thus to make full proof of our ministry--of our service for Christ and His Message. Would it require faith on the part of the missionaries to accept such experiences as providential and not to think of these as evidences of the Lord's disfavor or neglect? So must we learn similar lessons of faith in the School of Christ, and be glad to follow in the footsteps of Jesus and the Apostles. We must learn to rejoice in tribulations as in prosperity.

The prison was constructed with outer cells, more or less accessible to the light and to air, and with an inner or central dungeon for the most vicious criminals. It was into this inner prison that St. Paul and Silas were thrust, and their feet made fast in the stocks. It was under these unfavorable circumstances, with their backs raw and bleeding from the scourging, that these faithful brethren were so filled with the spirit of rejoicing that they gave vent to their feelings in hymns of thankfulness for the privilege of suffering in connection with the Lord's work and of enduring tribulations for righteousness' sake.

We can readily see that nothing less than a strong, living faith in God enabled these two missionaries to feel that their adversities endured for the sake of the Gospel meant to them the Divine approval, if rightly received. They realized that their trying experiences were but "light afflictions" which, under Divine providence, would work out for them a far more exceeding and eternal weight of glory. Only this enabled these mistreated men to triumph in their hour of distress and to praise God for the privilege of suffering as members of the Body of Christ, filling up a share of the sufferings of Christ in order that by and by they might also share His glory as members of His Body--members of the great antitypical Moses, the Mediator of the New Covenant.--Col. 1:24; Acts 3:22.

These things were written for our instruction, that we, beholding the faithfulness of others, might be encouraged. Our covenant is the same as theirs, and theirs was the same as our Lord's; for the sufferings of Christ are one, however varied in character, and the glories to follow will be one, although the sharers will differ as star differeth from star in glory. The greater the sufferings endured faithfully, uncomplainingly, rejoicingly, the greater will be the reward in the Kingdom of our Father and of our Lord and Savior.

A WELL-TIMED EARTHQUAKE

Whilst the missionaries were singing, an earthquake shock was experienced which jarred the walls, loosed the staples of the chains wherewith they were bound, and released the bars whereby their prison doors were held in place. The jailer, finding the doors open, supposed that the prisoners had escaped. Knowing that he would be held responsible, he drew his sword and was about to commit suicide, when St. Paul called to him and said, "Do thyself no harm. We are all here."

By this time the jailer was fully convinced that the missionaries committed to his care were remarkable men --not ordinary criminals. Possibly, indeed, he had some knowledge of demonism and obsession, and had heard that by word of mouth one of these men had spoiled a supposedly Divine oracle, by exercising some superior power. At all events he was now ready to care for these prisoners and to hear the Message of the Love of God.

Presumably he first made the prison secure, the while thinking over these matters, and then brought the missionaries into his own living quarters in the prison. He attended to their comfort, and meantime heard from them something respecting their mission-respecting Jesus the Messiah and His death as the world's Redeemer. The jailer was convicted of sin. He realized in a general way at least that all mankind are sinners, aliens, separated from God by wicked works. He longed for a realization of forgiveness of his own sins and for a reconciliation with his Creator; and he perceived that these missionaries could help him. Hence he inquired, "What must I do to be saved?" What must I do to come into relationship with God, that I, like you, might be able to realize His loving care in all of my affairs; that I, like you, might be able to glory in tribulation and to realize that under Divine providence all things will work together for my good now and hereafter?

The answer came promptly: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Taking this statement as a text, the missionaries explained to the jailer and his household some of the philosophy of the Divine Plan of Atonement--the death of Jesus, the Just for the unjust; the blessing that in due time is to reach Adam and his race through the resurrection processes and the privilege now of hearing and accepting the Divine call to joint-heirship with Jesus as His "members" in the sufferings of the present and in the glory to follow.

THE JAILER CONVERTED

The Truth-seed sank into good soil. Those present believed and gratefully accepted the privilege of discipleship --to suffer for Christ's sake. Forthwith they were baptized, thus symbolizing their death to the world, to sin and to self, and their desire to walk in newness of life as members of The Christ. How the missionaries must have realized that they were as providentially directed to the jail by the injustice of the magistrate as they had been previously guided to the riverside prayer meeting! Thus their faith was strengthened. They were willing to endure hardness with patience and joy for the sake of the great privilege of carrying the Good Tidings to others.

According to some standards it was now high time for these missionaries to strike for an increase of salary and a parsonage, and especially to strike against any further persecution, and to tell the Lord that they had had enough along the lines of self-sacrifice. But the effect was just the opposite. They were the more encouraged to go on, to endure still further sufferings.

As followers of Jesus, we must see to it that our experiences tally with those of the Master and His Apostles. We must neither look for any other kind of experiences nor be satisfied unless we find opportunities of suffering for the Truth's sake. We may be assured that, although times are somewhat changed, our Lord was quite right when He declared through His Apostle, "All that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12.) It may be in his own home and family or in the Church or from the world; for if he is faithful in letting his light shine he will not escape.

If, therefore, any one of the Lord's people is escaping persecution, he should feel fearful of his condition and should make careful examination as to whether he is faithful to all the privileges and opportunities that he can find. This does not mean, however, that we should seek persecution in the sense of doing foolish things or of doing proper things in a foolish manner. But it does mean that we should not shrink from the responsibility of proper conduct because of fear of consequences. Fear is one of the most subtle foes of the people of God. It should be offset by trust, by faith in God.

R5908 : page 168

COMPANIONS IN SUFFERING

The record declares that St. Paul alone rebuked the evil spirit. Thus he alone was responsible for the tumult which led to the imprisonment of himself and Silas. We can readily perceive how Silas might improperly have taken a course in opposition. He might have publicly reprimanded St. Paul, and at least partially have joined with the multitude and thus have escaped arrest, beating and imprisonment. We are glad that it was not so with Silas, that he was a worthy companion to the noble St. Paul. He recognized that the Lord's blessing was upon the Apostle, and that St. Paul was being especially used of the Lord, and that therefore whatever experiences came to them the Lord was both able and willing to overrule for their good.

Thus Silas was privileged to share in the beating, in the songs and in the conversion of the jailer. Surely it brings a great blessing to have faith in the Lord, and to be obedient to Divine providences rather than to be too worldly-wise, too cautious and self-seeking. In Hebrews 10:32,33, the Apostle mentions some who "endured a great fight of afflictions," and some who were merely their companions in the shame without experiencing the same losses. He points out that God appreciates faithfulness in either of these respects and will duly give a reward. Let us be faithful to the Lord--followers of His leading and sharers of His blessings.

THE PLIGHT OF THE MAGISTRATES

The next morning the rulers, having learned something of the circumstances of the preceding night, ordered the release of the missionaries. Evidently they realized that they had no just cause against St. Paul and Silas. The beating and the imprisonment of the two were merely to satisfy the public clamor--just as when Pilate similarly commanded that our Lord be beaten, not as a satisfaction of justice, but to appease the anger of the multitude. But St. Paul had not been a lawyer for nothing.

The night before, he had probably attempted to tell the rulers that he and Silas were Roman citizens and had the right to demand a fair trial before receiving any kind of punishment. But the clamor of the mob was probably so great that their protests were unheard.

When the order for their release reached the prison, the missionaries sent word to the rulers that they were Roman citizens; and that Roman law had been violated in three particulars in their case; (1) They had been beaten; (2) This had been done publicly; (3) This was reprehensible in that they had not been legally condemned.

ST. PAUL'S SOUNDNESS OF MIND

These charges against the rulers might have gone hard against them. Hence it is not to be wondered at that they came to the prison, as the Apostle requested, and brought the missionaries forth publicly, thus giving evidence to the people that they conceded that an injustice had been done on the previous night. This would avoid leaving a reproach upon the faith at Philippi. The public could not say to the disciples, "Your teachers were tried and expelled from this city, and forbidden to return."

On the other hand, notice the spirit of compromise. St. Paul and Silas did not insist on going forth to preach in public, and demand that they be given legal protection in the exercise of their liberties. On the contrary, they concluded that they had accomplished all in their power, and that God's providence was now directing them elsewhere. They acted upon the Master's counsel, "When they persecute you in one city, flee ye into another."

Thus a peaceful compromise was effected, by which the magistrates were relieved from further difficulty and the missionaries were honorably led forth as men who had done nothing amiss, but who had concluded that in the interests of peace they would quit the city, although their rights as Roman citizens would have permitted them to remain. Some of the Lord's people make the mistake of not sufficiently insisting on their rights; and others err in the opposite way of insisting too much for their earthly rights. Here in St. Paul's case we find illustrated the proper course--"the spirit of a sound mind." He insisted upon such of his rights as were reasonable and necessary for the Lord's Cause; but he freely relinquished other rights in the interest of peace, in harmony with his covenant of sacrifice and with the Scriptures.

Before separating the missionaries returned to the home of Lydia, where they met the brethren and comforted them. What they said for the comfort of the brethren is not difficult to imagine. They surely recounted the joy which they had experienced in suffering for Christ's sake and told how the Lord had overruled their trials, difficulties, sufferings and imprisonment for good, that thereby the jailer and his family were added to the number of brethren.

Whoever has read the New Testament properly has surely noticed the spirit of brotherhood therein recorded as prevalent amongst those accepted of the Lord as members of the Household of Faith. And whoever intelligently comes into contact with those who are now rejoicing in the Present Truth must surely note the same spirit of brotherhood in a remarkable degree.

====================

R5908 : page 168

FINALLY, BRETHREN, THINK!

--JUNE 25.--QUARTERLY REVIEW--

THE POWER OF THE MIND, THE WILL--AS A MAN THINKETH, SO IS HE--THE POWER OF EVIL THOUGHTS--THE POWER OF GOOD THOUGHTS--THINK OF PURE THINGS--NOT EARTHLY THINGS --OF THINGS OF GOOD REPORT--OF THINGS OF VALUE--OF PRAISEWORTHY THINGS--EACH RESPONSIBLE FOR CARE OF HIS OWN MIND.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."--Philippians 4:8.

COMPARATIVELY few, even of educated and scientific people, seem to appreciate the great power of the mind and its potent influence upon all the affairs of our lives. Few mothers realize that their very thoughts have to do with the molding of their unborn children --giving them either helpful or injurious dispositions. Few fathers realize this, or seek to cooperate with their wives in the bringing forth of noble children--by stirring up the minds of their wives during pregnancy with noble thoughts, elevating ambitions, high ideals, with things of beauty, grace, art, purity, reverence, spirituality. When people come to know the power of the mother's mind for good or for evil toward the children, it will undoubtedly work a radical change in many homes; for it is our conviction that the majority of people would rather do right than do wrong, and that one of their chief difficulties and stumbling blocks is ignorance.

But while interested in mankind in general, we are never to forget that the Bible is addressed to the children of God, who have entered into a special covenant with

R5908 : page 169

Him through the Lord Jesus Christ, and who have become New Creatures through the begetting power of the Holy Spirit. The world will be taught and developed during the Millennium. But now, in the present life, the only opportunity for development is on the part of those who have received the begetting of the Holy Spirit, and whose great and only hope is a perfecting on the spirit plane in the Resurrection of the Just. As much, therefore, as we feel interested in the world, it is the Christian's duty to follow the example of the Lord and to be interested especially in his fellows, his brethren in Christ.

THE POWER OF THOUGHT

The Apostle's exhortation may be taken as a personal one by every Christian, and also as a general exhortation to the whole Church--that they seek to build one another up in the most holy faith and along the lines indicated in our Golden Text.

Each individual is responsible for the care of his own mind. In becoming Christians we gave our wills to the Lord, agreeing that henceforth we would not follow the dictates of our wills; but that, ignoring these, we would follow the guidance of the Lord's will. It was on this condition that the Lord received us into His family; and any failure to follow these terms is contrary to our covenant. The Lord through His Word gives us the necessary instructions as to what His will is; and these messages, received into good and honest hearts, bring forth fruitage of obedience, and this leads on to the development of the fruits of the spirit.

"As a man thinketh in his heart, so is he." Many Christians have learned to govern their actions, to refrain from carnal strife. Many have learned to control their tongues in a measure, remembering that the same tongue with which we praise God could be used in doing injury to fellow creatures, as the Apostle points out. (James 3:1-10.) But restraint of conduct and of word is difficult unless the mind, the will, be brought into the line with the will of God. Hence God shows us the reason for what He requires, and sets before us exceeding great and precious promises. These are intended to work in us--to work in our minds and to work out in our words and actions the Lord's good pleasure, the Lord's will.

QUESTIONS FOR SELF-EXAMINATION

The Apostle, in our Golden Text, points out the proper course for us to take in getting control of ourselves, our thoughts, our words and our conduct. Every thought should be challenged; for if an evil thought or a selfish thought or a mean thought, a depraved thought, be admitted, it will germinate and bring forth a great defilement, which will affect our words and our conduct, and will extend to others. We may learn to do the challenging readily, even along the comprehensive lines which the Apostle lays down in this lesson. What at first may require considerable time for decision will by and by be decided almost instantly:

(1) Is the thought which is seeking consideration in our mind an honorable one? If so, it may pass in and be entertained. If not, it should be immediately resented and driven out from the mind as an evil influence.

(2) Is the thought suggested a pure one--not sensual, not selfish? If so, if it pass these examinations, it may pass on for further consideration. If by these it fails to prove its purity, it should be immediately resented as a thought likely to do great harm--as would the entrance into our home of things infected with a plague.

(3) Is the thought lovely? Does it appertain to things that are lovable? Does it excite lovable influences, or is it identified more or less with hate, resentment, anger,

malice? If lovely, it may pass on. If not, it must be immediately expelled, not permitted to go further, to do harm to ourselves and to others.

(4) Is it reputable? This cannot mean: Is the thing well spoken of by the world? For the Apostle himself and our Lord Jesus were reviled by the world, who said all manner of evil against them falsely. The word reputable here must be taken to mean that which would be thought well of by all reputable people, if they knew and understood everything connected with the thought.

(5) Has the thought any virtue, or is it in any sense of the word praiseworthy? If so, it may be admitted. If not, it should be repelled; for even if it be blameless otherwise, the fact that it is not of any value is a reason for its rejection. We have no time and no place for things that are merely not bad. We desire to have in our hearts and our minds things that are positively good, helpful, beneficial in some way. Otherwise, the thought should be repelled as a mere cumberer of the ground of our hearts, of our minds, needed for profitable things. Much novel reading is of this character--not evil, but not advantageous, not upbuilding.

Whatever we may be naturally, the people of God who follow the instructions of the Divine Word surely become noble people, helpful people, possessed of the spirit of a sound mind; and these things will be only a part of their preparation for the Kingdom and for the great work then to be entrusted to them as the servants of God under their Redeemer and Head.

====================

THE SCOPE OF THE ABRAHAMIC COVENANT

Question.--Which is the greater, the Abrahamic Covenant or the New Covenant?

Answer.--The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. The Law Covenant of Israel was added to this Covenant "because of trangression." Although only a typical arrangement, nevertheless the Law Covenant developed a certain faithful class, to be made "princes in all the earth" during the Millennial Age. This Covenant was represented by Hagar; and her son Ishmael represented the nation of Israel. (Galatians 4:21-31.) The Christ, the New Creation class, was represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represented that part of the Abrahamic Covenant which pertained to the Spiritual Seed, the New Creation, that which we sometimes speak of as the Sarah Covenant. This Sarah Covenant--the Grace Covenant, the Covenant of Sacrifice (Psalm 50:5)--brings forth the Isaac class, the Church, head and Body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with The Christ company, the Church. This "Isaac" class is developed as a distinctly new creation, formed from members of the fallen human race. The Divine invitation to these is to present their bodies living sacrifices. They sacrifice their human nature that they may attain with their Head, the antitypical "Isaac" the Divine nature--something never before offered. After this New Creation is completed, the blessing indicated in God's Promises to Abraham will reach all the families of the earth. It will teach them, first through the "Isaac" Seed, the New Creation, and secondly, through the Ancient Worthies developed in the Ages preceding this Age, under God's typical arrangements.

All kindreds and families of the earth will be blessed

R5909 : page 170

by the privilege or opportunity to become children of Abraham, children of God, whom Abraham represented in a figure. "I have made thee a father of many nations (Genesis 17:5; Romans 4:17), said the Lord to Abraham --"In becoming thy seed shall all the nations of the earth bless themselves." These will be blessed under the New covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all.

The Abrahamic Covenant, then, embraces all the other Covenants, those Covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or Promise is to be accomplished.

As we have elsewhere previously shown, Abraham took another wife, after the death of Sarah--Keturah. By her he had many sons and daughters. Thus the New Covenant is typed and its grand work of bringing many to life --to "the liberty of the sons of God."--Romans 8:19,21.

===================

HARVEST GATHERINGS AND SIFTINGS

MANY are the inquiries relative to the truths presented in the STUDIES IN THE SCRIPTURES and THE WATCH TOWER, as to whence they came and how they developed to their present symmetrical and beautiful proportions. Were they the results of visions? Did God in some supernatural way grant the solution of these hitherto hidden mysteries of His Plan? Is the author of these writings more than an ordinary being? Does he claim supernatural wisdom or power? Or how comes this revelation of God's Truth?

No, dear friends; we claim nothing of superiority; nor do we aspire to exalt ourself in the estimation of our brethren of the Household of Faith, except in the sense that the Master urged it, saying, "Whosoever will be chief among you let him be your servant." (Matthew 20:27.) Our position amongst men of the world and of the Nominal Church, is certainly far from exalted; for we are everywhere spoken against. We are fully content, however, to wait for exaltation, until the Lord's due time. (1 Peter 5:6.) In the words of the Apostle, we therefore answer, "Why look ye upon us, as though by our own power we had done these things?" We also are a man of like passions with yourselves, of like infirmities and frailties, earnestly striving by overcoming many besetments, discouragements, etc., to press along the line toward the Prize of our High Calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as we have previously expressed it, to help you trace for yourselves upon the sacred page the wonderful Plan of God--no less wonderful to us, we assure you, than to yourselves.

No, the truths we present, were revealed in visions and dreams or by God's audible voice; nor were they revealed all at once, but gradually, especially since 1870, and particularly since 1880. This present unfolding of Truth is not due to human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if we did not speak, and no other agent could be found, the very stones would cry out.

We give the following history, not only because we have been urged to give a review of God's leadings in the path of light, but especially because we believe it to be needful that the truth be modestly told, in order that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see all along the way the Lord has helped and guided us. In so far as the names and views of others who have parted company with us may be associated with this history, we shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can we name all the little points of Divine favor to which was tested, prayers were answered, etc., remembering that our Master and the early

Church left no such example of boasting faith, but admonished otherwise, saying, "Hast thou faith, have it to thyself."

We will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the Dark Ages. The Reformation movement, or rather movements, from then until now, have done their share in bringing light out of darkness. But we will here confine ourselves to the consideration of the Harvest truths set forth in the publications of the THE WATCH TOWER BIBLE AND TRACT SOCIETY formerly called MILLENNIAL DAWN and ZION'S WATCH TOWER, now called STUDIES IN THE SCRIPTURES and THE WATCH TOWER. We begin the narrative at the year 1868, when Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y.M.C.A., began to be shaken in faith regarding many long accepted doctrines.

SKETCH OF DEVELOPMENT OF PRESENT TRUTH

Brought up a Presbyterian, indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of Bible misinterpretations.

I was led gradually to see though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thus I confess indebtedness to Adventists as well as to other denominations.

Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to reestablish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for the leading; for although Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

FIRST FAINT GLEAM OF GOD'S PLAN

I soon began to see that we were living somewhere near the close of the Gospel Age, near the time when the Lord declared that the wise, watching ones of His children should come to clear knowledge of His Plan. At this time, myself and a few other Truth seekers in Pittsburg and Allegheny, formed a class for Bible study; and the period from

1870 to 1875 was a time of constant growth in grace, in knowledge and in love of God and his Word. We came to see something of God's love, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving Plan might be tested to them, and how all who will then exercise faith in Christ's redemptive work and will render obedience in harmony with their knowledge of God's will, might then, through Christ's merit, be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21.

But though seeing that the Church was called to jointheirship with the Lord in the Millennial Kingdom, we had up to that time failed to see clearly the great distinction between the rewards of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial Age--that the reward of the former is to be the glory of the spiritual, Divine nature, while that of the latter is to be the glory of Restitution--restoration to the perfection of human nature, once enjoyed in Eden by the head of the race.

However, we were then merely getting the outlines of God's Plan and unlearning many cherished errors, the time for the clear discernment of the minutia not having fully come. And here I gratefully mention assistance rendered by Brothers George Stetson and George Storrs, the latter the Editor of The bible Examiner, both now deceased. The study of the Word of God with these dear brethren led step by step into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our Ransom-price, that I found the foundation of all hope of Restitution to lie in the doctrine.

Up to that time, when I read the testimony that all in their grave shall come forth, etc., I yet doubted the full provision--whether or not it would be understood to include idiots and infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to have been of little advantage. But when in 1872 I came to examine the subject of Restitution from the standpoint of the Ransom-price given by our Lord Jesus for Adam and consequently for all lost in Adam, it settled the matter of Restitution completely, and gave me the fullest assurance that ALL must come forth from their graves and be brought to a clear knowledge of the Truth and to a full opportunity to gain everlasting life through Christ.

R5909 : page 171

Thus passed the years 1868-1872. The years following, to 1876, were years of continued growth in grace and in knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of Restitution to clearer understanding of the details; but God's due time for clear light had not yet come.

During this time, too, we came to recognize the difference between our lord as "the man who gave Himself," and as the One who would come again, a spirit being. We saw that spirit beings can be present and yet invisible to men, just as we still hold and have set forth in STUDIES IN THE SCRIPTURES, Vol.2, Chapter 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh and were teaching that the world and all in it except Second Aventists would be burned up in 1873 or 1874 and whose time settings and disappointments and crude ideas generally of the object and manner of our Lord's coming brought more or less reproach upon us and upon all who longed for and proclaimed His coming Kingdom.

CHRONOLOGY SEEN TO BE VALUABLE

These wrong views so generally held of both the object and manner of Christ's Second Advent, led me to write a pamphlet: "The Object and Manner of the Lord's return," of which some 50,000 copies were published.

It was about January of 1876 that my attention was especially drawn to the subject of prophetic time, as it refers to these doctrines and hopes. It came about in this way: I received a paper called, The Herald of the Morning, sent by its Editor, Mr. N. H. Barbour. When I opened it, I at once identified it with Adventism from the picture on its cover; and I examined it with some curiosity to see what time the Adventists would next set for the burning of the world. But judge of my surprise and gratification when I learned from its contents that the Editor was beginning to get his eyes open on the subjects that for some years had so greatly rejoiced our hearts in our class in Allegheny--that the object of our Lord's Return is not to destroy, but to bless all the families of the earth: and that His Coming would be thief-like, and not in flesh, but as a spirit being, invisible to men; and that the gathering of His Church and the separation of the "wheat" from the "tares" would progress in the end of this Age without the world's being aware of it.

I rejoiced to find others coming to the same advanced position, but was astonished to find the statement very cautiously set forth, that the Editor of The Herald of the Morning believed the prophecies to indicate that the Lord was already present in the world unseen and invisible that the Harvest work of gathering the wheat and tares was already due; and that this view was warranted by the time prophecies which but a few months before he had supposed had failed.

Here was a new thought: Could it be that the time prophecies, which I had so long despised, because of their misuse by Adventists, were really meant to indicate when the Lord would be invisibly present to set up His Kingdom?--a thing which I clearly saw could be known in no other way. It seemed, to say the least, a very reasonable thing to expect that the Lord would inform His people on the subject, especially as He had promised that the faithful should not be left in darkness with the world, and that although "the Day of the Lord" would come upon others as a thief in the night (stealthily, unawares), nevertheless it should not be so to the watchers, the earnest saints.--1 Thessalonians 5:4.

I recalled certain arguments used by my friend Jonas

Wendell and by other Adventists to prove that 1873 would witness the burning of the world, etc.--the chronology of the world showing that the six thousand years from Adam ended with the beginning of 1873--and other arguments drawn from the Scriptures and supposed to coincide. Could it be that these time arguments, which I had passed by as unworthy of attention, contained as important truth which the Adventists had misapplied?

AN IMPORTANT DISCOVERY

Anxious to learn from any quarter, whatever God had to teach, I at once wrote to Mr. Barbour, informing him of my harmony on other points and desiring to know particularly why, and upon what Scriptural evidence, he held that Christ's presence and the Harvest of the Gospel Age dated from autumn of 1874. The answer showed that my surmise had been correct; namely, that the time arguments, chronology, etc., were same as used by Second Adventists in 1873. It also explained that Mr. Barbour and Mr. J. H. Paton, of Michigan, a worker with him, had been regular Second Adventists up to that time; and that when the date of 1874 had passed without the world's being burned up, and without their seeing Christ in the flesh, they were for a time dumbfounded. They had examined the time prophecies which had seemingly passed unfulfilled, and had been unable to find any flaw. Therefore they began to wonder whether the time was right and their expectations were wrong--whether the views of Restitution and blessing to the world, which others were teaching, might not be the things to look for.

It seemed that not long after their 1874 disappointment, a reader of The Herald of the Morning, who had a copy of the Emphatic Diaglott, noticed something in it which he thought peculiar--that in Matthew 24:27,37,39, the Greek word parousia, which in our Common Version is rendered "coming," is in the Diaglott translated "presence"--evidently the correct translation of the Greek. This was the clue; and following it, they had been led through prophetic time toward proper views regarding the object and manner of our Lord's Return, and then to the examination of the time when the things indicated in God's Word as related to Christ's Parousia should take place. Thus God leads His children often from different starting points of Truth. But where heart is earnest and trustful, the results must be to draw all together.

There were no books nor other publications setting forth the time prophecies as then understood. So I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's presence and the Harvest began. He came; and the evidence satisfied me. Being a person of positive convictions, and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that since we are living in the time of the Harvest, the Harvest work should be done; and that Present Truth is the sickle by which the Lord would have us do a reaping work everywhere among His children.

I inquired of Mr. Barbour as to what was being done by him and The Herald. He replied that nothing was being done; that nearly all the readers of the The Herald, being disappointed Adventists, had lost interest and stopped their subscriptions; and that thus, with money exhausted. The Herald might be said to be practically suspended. I told him that instead of being discouraged and giving up the work since his newly found light on Restitution (for when we first met, he had much to learn from me on the fulness of Restitution, based upon the sufficiency of the Ransom given for all, as I had much to learn from him concerning time), he should rather feel that now he had some "good tidings" to preach, such as he never had had before; and that his zeal should be correspondingly increased. At the same time, the knowledge of the fact that we were already in the Harvest period gave to me an impetus to spread the Truth such as I never had had before. I therefore resolved upon a vigorous campaign for the Lord and the Truth.

THE BEGINNING OF THE HARVEST WORK

I determined to curtail my business cares and give my time as well as my means to the great Harvest work. Accordingly, I sent Mr. Barbour back to his home with money and instructions to prepare in concise book form the Good Tidings so far as then understood, including the time features, while I closed out my Philadelphia business preparatory to engaging in the work, traveling and preaching.

The little book of 196 pages, thus prepared, was entitled, The Three Worlds, and while it was not the first book to teach a measure of Restitution, nor the first to treat of time prophecy, it was, I believe, the first to combine the idea of Restitution with time prophecy. From the sale of this book and from my purse our traveling expenses were met. After a time I conceived the idea of adding another Harvest laborer, and sent for Mr. Paton, who promptly responded and whose traveling expenses were met in the same way.

By noticing how quickly people seemed to forget what they had heard, it became evident to us that, while the meetings were useful in awakening interest, a monthly journal was needed to hold and develop that interest. It therefore seemed to be the Lord's will that one of us should settle somewhere and begin again the regular issuing of The Herald of the Morning. I suggested that Mr. Barbour do this, as he had experience as a type-setter, and could therefore do it more economically; while Mr. Paton and I would continue to travel and contribute to its columns as we should find opportunity. To the objection that type was now sold, and that the new subscriptions that would come in would not for a long time make the journal self-sustaining, I replied that I would furnish the money for purchasing type, etc., and leave a few hundred dollars in bank subject to Mr. Barbour's check, and that he should manage this as economically as possible, while Mr. Paton and I would continue to travel. This seemed to be the Lord's will in the matter, was done.

It was after this, while a tour of the New England

R5909 : page 172

states that I met Mr. A. P. Adams, than a young Methodist minister, who became deeply interested and accepted the Message heartily during the week that I preached to his congregation. Subsequently I introduced him to little gatherings of interested ones in neighboring towns, and assisted otherwise, as I could, rejoicing in another who, with study, would soon be a colaborer in the Harvest field. About this time, too, I was much encouraged by the accession of Mr. A. D. Jones, then a clerk in my employ in Pittsburgh--a young man of activity and promise, who soon developed into an active and appreciated colaborer in the Harvest work, and is remembered by some of our older readers. Mr. Jones ran well for a time; but ambition or something else eventually worked utter shipwreck of his faith, and left us a painful illustration of the wisdom of the Apostle's words: "My brethren be not many of you teachers, knowing that we shall have a severer judgment."--James 3:1, Diaglott.

SIFTING AS WHEAT

"Satan hath desired to have you, that he might sift you as wheat."--Luke 22:31.

Until then all had run smoothly onward. We had been greatly blessed with the Truth, but not especially tested in our love and fidelity to it. But with the summer of 1878, the parallel in time to our Lord's crucifixion and His utterance of the above quoted words, the sifting began which has continued ever since, and which must, sooner or later, test every one who receives the light of Present Truth.

"Think it not strange concerning the fiery trials which shall try you, as though some strange thing happened to you"; for "the fire shall try every man's work of what sort it is"--whether he has built his faith flimsily of wood, hay and stubble, instead of with the valuable stones of God's revealed Truth' or whether he has built it upon the shifting sands of human theories (Evolution, etc.) or has built it upon the solid rock, the Ransom, the only sure foundation. which God has provided. They who would build upon that Rock shall be saved personally, even though they may have built up an illogical faith, which the "fire" and shaking of this Day of trial shall overthrow and utterly consume. But they who have built upon any other foundation, whether they have used good or bad materials, are sure of complete wreck. --Luke 6:47-49; 1 Corinthians 3:11-15.

The object of this trial and sifting evidently is to select all whose heart desires are unselfish, who are fully and unreservedly consecrated to the Lord; who are so desirous of having the Lord's will done, and whose confidence in His wisdom, His way and His Word is so great, that they refuse to be led away from the Lord's Word, either by the sophistries of others or by plans and ideas of their own. These in this sifting time will be strengthened and will increase their joy in the Lord and their knowledge of His plans, even while their faith is being tested by the falling into error of thousands on every hand.--Psalm 91:7.

The sifting began: It was regarding St. Paul's statement (1 Corinthians 15:51,52), "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. We still held the idea which Adventists, and indeed all Christians, hold, that at some time the living saints would be suddenly and miraculously caught away bodily, thenceforth to be with the Lord. And now our acquaintance with time prophecy led us to expect this translation of the saints at the point of time in this Age parallel to the Lord's resurrection; for many of the parallelisms between the Jewish and Christian dispensations were already seen by us, and formed one of the features of the little book above referred to--The Three Worlds.

We did not see then as we do now (see STUDIES IN THE SCRIPTURES, Vol. III., Chapter 7), that April, 1878, marked the time for the beginning of the establishment of the Kingdom of God, by the glorification of all who were already asleep in Christ; and that the "change" which St. Paul mentions in 1 Corinthians 15:51 is to occur in the moment of dying to all the class described, from that date onward through the Harvest period, until all the living members ("the feet") of the body of Christ shall have been changed to glorious spirit beings. But when, at that date, nothing occurred which we could see, a reexamination of the matter showed me that our mistake lay in expecting to see all the living saints changed at once, and without dying--an erroneous view shared in by the whole Nominal Church, one which we had not yet recognized as an error and discarded.

Our present clear view was the result of the examination thus started. I soon saw that in the Apostle's words, "We shall not all sleep," the word sleep was not synonymous with die, though generally so understood; that, on the contrary, the expression "sleep" here used represents unconsciousness; and that the Apostle wished us to understand that from a certain time in the Lord's presence, His saints, though they would all die like men (Psalm 82:6,7), would not remain for any time unconscious, but in the moment of dying would be "changed," and would receive the spirit body promised. Throughout this Gospel Age, dying has been followed by unconsciousness, "sleep" This continued true of all true saints who fell "asleep in Jesus," up to the time when He took the office of King (Revelation 11:17), which we have shown was in the spring of 1878. See STUDIES IN THE SCRIPTURES, Vol. II., pp. 212-219.

Not only did the king at that date awaken in His likeness all the members of his body, the Church, who slept, but for the same reason (the time for establishing the Kingdom having come) it is no longer necessary that the "feet" or last remaining members go into "sleep," or unconsciousness. On the contrary, each now, as he finishes his course, faithful unto death, will at once receive the Crown of Life, and being changed in a moment, in the twinkling of an eye, cannot be said to sleep, or be unconscious at all. Here--1878--Revelation 14:13 became applicable: "Blessed are the dead who die in the Lord from henceforth."

So this reexamination showed further light upon the pathway and became a good cause for encouragement. as evidencing the Lord's continued leading.

DENYING THE RANSOM

But while thus helped to clearer views and brighter hopes, and while I diligently endeavored to help others, the spring of 1878 proved far from a blessing to Mr. Barbour and to many under his influence. Rejecting the plain, simple solution presented above, Mr. Barbour seemed to feel that he must of necessity get up something new to divert attention from the failure of the living saints to be caught away. But alas, how dangerous it is for any man to feel too much responsibility and to attempt to force new light! To our painful surprise, Mr. Barbour soon after wrote an article for The Herald denying the doctrine of the Atonement--denying that the death of Christ was the Ransom-price for Adam and his race, saying that our Lord's death could no more avail for the payment of the penalty of Man's sins than would the sticking of a pin through the body of a fly and causing it suffering and death be considered by an earthly parent as a just settlement for misdemeanor in his child. I was astonished; for I supposed that Mr. Barbour had a clear understanding of the work of Christ as our Sin- Offering, our willing Redeemer, who gladly cooperating in the Divine Plan, gave Himself as the Ransom, or corresponding price, to meet the penalty upon Adam, that Adam and all his posterity might in due time go free from sin and death.

A totally different thing indeed was the willing, intelligent, loving offering of our Redeemer, according to the Plan devised and revealed by Infinite Wisdom, from the miserable caricature of the Ransom offered in Mr. Barbour's illustration. Either I had given Mr. Barbour credit for clearer views than he ever had, or else he was deliberately taking off and casting away the Wedding Garment of Christ's righteousness. The latter was the only conclusion left; for he afterwards stated that he had previously recognized Christ's death as man's Ransom.

Immediately I wrote an article for The Herald in contradiction of the error, showing the necessity that "One die for all," "the Just for the unjust"; that Christ had fulfilled all this as had been written; and consequently God could be just and forgive and release the sinner from the very penalty which He had justly imposed. (Romans 3:26.) I also wrote to Mr. Paton, calling his attention to the fundamental character of the doctrines assailed, and pointing out the time and circumstances all corresponded with the parable of the one who took off the wedding garment when just about to partake of the wedding feast.--Matthew 22:11-14.

Mr. Paton replied that he had not seen the matter in so strong a light before; for Mr. Barbour had a strong, dogmatic way of putting things which had for the time over-balanced him. I urged that, seeing now the importance of the doctrine, he also wrote and article for The Herald, which in no uncertain tone would give his witness also for the precious blood of Christ. This he did. These articles appeared in The Herald from July to December, 1878.

"THE WATCH TOWER" BEGUN

It now became clear to me that the Lord would no longer have me assist financially, or be in any way identical with, anything which cast an influence in opposition to the fundamental principle of our holy religion. Therefore, after a most careful though unavailing effort to reclaim the erring. I withdrew entirely from The Herald of the Morning, and from further fellowship with Mr. Barbour. But a mere withdrawal I felt was not sufficient to show my continued loyalty to our Lord and Redeemer whose cause had thus been violently assailed by one in a position to lead the sheep stray--and in that position, too, very largely by my individual assistance and encouragement, when I believed him to be, in all sincerity, true to the Lord. I therefore understood it to be the Lord's will that I should start another journal, in which the standard of the Cross should be lifted high, the doctrine of the Ransom defended and the Good Tidings of great joy proclaimed as extensively as possible.

Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE made its appearance. From the first, it has been a special advocate of the Ransom; and, by the grace of God, we hope it will be so to the end.

For a time we had a most painful experience. The readers of THE WATCH TOWER and of The Herald were the same; and from the time the former started, and the supply of funds from this quarter for The Herald ceased, Mr. Barbour not only drew from the bank the money deposited by me and treated all he had in his possession as his own, but poured upon the Editor of THE WATCH TOWER the vilest of personal abuse, in order to prevent THE WATCH TOWER and the doctrine of the Ransom from having due influence upon the readers. This, of course, caused a division, as such things always do. The personal abuse, being regarded by some as true, had its intended effect of biasing the judgments of many on the subject of the Ransom; and many turned from us.

OTHERS REPUDIATE THE RANSOM

But the Lord continued His favor, which we esteem more valuable than the favor of the whole world. It was this time that Mr. Adams espoused the views of Mr. Barbour, and likewise forsook the doctrine of the Ransom. And true to our interpretation of the parable of the Wedding Garment, as given at the time, Mr. Barbour and Mr. Adams, having cast off the Wedding Garment of Christ's Righteousness, went out of the light into the darkness of the world on the subjects once so clearly seen; namely, the time and manner of the Lord's presence; from that time, onward, they expected Christ, Spring or Fall, down to the Spring of 1892, which was their latest disappointment, so far as we heard.*

----

*Mr. Barbour died some years after this article first appeared in print.

During this ordeal, or we might truly call it, battle for the cause of Christ, we had the earnest cooperation of Mr. Paton, who, up to the Summer of 1881, was an appreciated colaborer and defender of the doctrine of coming blessings through Christ, based upon the Ransom for all given at Calvary. The book, the Three Worlds, having been for some time out of print, it seemed as if either another edition or a new book covering the same features should be gotten out.

Mr. Paton agreed to get it ready for the press; and Mr. Jones offered to pay all the expenses incident to its printing and binding and to give Mr. Paton as many copies of the book as he could sell, as remuneration for his time spent in preparing the matter, provided I would agree to advertise it liberally and gratuitously in THE WATCH TOWER. (For this reason, Mr. Jones' address was, probably, the only one mentioned in our advertisement of it.) He well knew that there would be a demand for it if I should recommend it, and that his outlay would be sure to return with profit (for those books did not sell at such very low prices as we charge for the STUDIES IN THE SCRIPTURES). I not only agreed to this, but contributed to Mr. Paton's personal expenses in connection with the publishing, and as well paid part of the printer's bill, at his solicitation.

STILL FURTHER SIFTINGS

In the end, I alone was at any financial loss in connection with the book, Day Dawn, the writer and the publisher both being gainers financially, while I did all the introducing by repeated advertisements. We need to give these particulars because of certain misrepresentations and one-sided and partial statements of acts which were afterward published and circulated in tract form by Mr. Paton, who also became later an advocate of the "other Gospel," of which the Cross of Christ is not the center, and which denies that He "bought us with His own precious blood." (Galatians 1:6-9.) Mr. Paton afterward published another book, which though called by the same name as the one I introduced, was on another and false foundation, which I could not and did not recommend, but which I esteemed misleading sophistry, tending to undermine the whole structure of the Christian system, yet retaining a sufficiency of the truths which we once held in common to make it palatable and dangerous to all not rooted and grounded upon the Ransom Rock.

The false foundation which this later Day Dawn presented is the old heathen doctrine of Evolution, renamed, which not only denies the fall of man, but, as a consequence, all necessity of a redeemer. It claimed on the contrary, that not by Redemption and Restitution to a lost estate, but by progressive evolution, or development, man has risen and is still to rise from the lower condition in which he was created until, by his own good works, he ultimately reaches the Divine nature. Mr. Paton claimed that our blessed Lord Himself was a degraded and imperfect man, whose work on earth was to crucify a carnal nature (which it was claimed He possessed), and to thus show all men how to crucify their carnal or sinful propensities.

And here we remark that the darkness and degradation which came upon the whole world in its fallen, cast-off condition, and which was only intensified by Papacy's priestcraft during the Dark Ages, when contrasted with the light of intelligence which God is now letting in upon the world, have gradually led men to esteem present intelligence as merely a part of the process of evolution. This view, as we have shown in STUDIES IN THE SCRIPTURES, Vol. I., p. 162, though quite incorrect, is nevertheless the occasion of the great predicted falling away from the faith in the Bible during this Harvest period. (Psalm 91:7.) And few Christian people seem to be well enough grounded in the Truth to be able to withstand this trial of this "evil day," in which many will fall, while only the few will stand.

The little history of the way Mr. Paton came to turn from us and from the Ransom to oppose that which he once clearly saw and advocated, is important; for it became the occasion of another sifting, or testing, of THE WATCH TOWER readers (by that time a much larger number), because Mr. Paton had been a respected brother and coworker with us, and because as a traveling representative of the THE WATCH TOWER and its doctrines (his expenses being met in part by WATCH TOWER subscriptions and renewals, as well as by money from myself), he was personally known to a larger number of our readers than was the Editor. It came about thus:

In the year 1881, Mr. Barbour, still publishing The Herald, and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made the bullock and the goat typify one thing in one verse and another thing in each other verse in which either was mentioned. But I well knew that people in general are not close reasoners, and that with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of the Scriptures and their context.

After I had thought the matter all over, I reexamined the chapter. (Leviticus 16.) But while seeing the inconsistency of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? those reading both The Herald and THE WATCH TOWER would probably be misled if not helped out of the difficulty; and to merely say the The Herald's interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think that I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the Truth, regardless of persons.

"TABERNACLE SHADOWS OF BETTER SACRIFICES"

I went to the Lord with this, as with every trial; I told Him just how it seemed to me, how anxious I felt for the dear sheep, who having their appetites sharpened by the Truth were by their very hunger exposed to Satan's deceptions. I told him that I realized that He was the Shepherd and not I, but I knew also that he would be pleased with my interest in the sheep and my desire to be His servant and to declare the Truth, the Way and the Life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be His due time to have the truth on the same subject made clear, that the worthy ones might be able to stand, and not fall from the Truth.

Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices which all Christians see were typical of "better sacrifices," and trusting that the Lord would grant the insight as soon as I got into the attitude of mind best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as His instrument to declare

R5909 : page 174

the massage to His dear family, I might be able to rid my heart and mind of any prejudice that might stand in the way, and be led of His Spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it, especially the Epistle to the Hebrews, and in looking to the Lord for wisdom and guidance. But no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long. But on the third day, near noon, the whole matter came to me as clear as the noonday sun--so clear and convincing and harmonious with the whole tenor of the Scriptures, that I could not question its correctness; and no one has ever yet been able to overthrow it. (The matter has been published in several editions in pamphlet form, under the title, TABERNACLE SHADOWS OF THE BETTER SACRIFICES, and can be had by addressing

THE WATCH TOWER Office at Brooklyn.)

Then I knew why the Lord had led me to the solution so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained; and I was all the more assured that it was not of my own wisdom; for if of my own, why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths--not that it overturned old truths or contradicted them, but that, on the contrary, it set them all in order and harmony, and straightened out little knots and twists.

For instance, the doctrine of justification by Faith had always been more of less confused in my mind--as it has been in every mind--with the doctrine of sanctification, which calls for self-sacrifice and works. This was all made clear and plain at once; for the types show that we all, as sinners, needed first of all Christ's Ransom-sacrifice that we must appropriate its merit to ourselves by faith; that thus we are justified (reckoned free from sin), when we by faith accept of Christ's sacrifice on our behalf and consecrate ourselves to God. The type shows, too, that it is only after being thus cleansed in God's sight (by our acceptance of Christ's finished work as our Ransom-sacrifice, and the imputation of Christ's merit to us) that God is willing to accept our offering and receive us as joint-sacrificers with Christ: and that, if faithful to the end, following in His footsteps, we shall be granted the favor of joint-heirship in the kingdom.

STILL FURTHER LIGHT ON THE SCRIPTURES

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with Him of the Divine nature is confined exclusively to those who would share with Him in His sacrifice and service of the Truth. And here, too, I saw for the first time that the Lord was the first of these sacrifices--the Sin- offering; consequently, that none of God's servants, the Prophets and faithful ones who lived and died before Christ, were priests after His order or sharers in the sacrifice with Him, even though some of them were stoned, others sawn asunder, and others slain with the sword, for the cause of God; that though they would get a good and great reward, they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ in the kingdom, at and since Pentecost.

Here, too, I first saw that the Acceptable Day of the Lord signifies this Gospel Age, the time during which God will accept the sacrifice of any who come to Him through Christ, the great Sin-Offering; that when this Acceptable Day ends, the reward of joint-heirship and the Divine nature ends; and that when this great Day of Sacrifice, the Gospel Age (the real Day of Atonement, has closed, when all the members of the body of Christ shall have participated with Him in the sacrifice of their rights as justified men, and shall be glorified, then the blessings shall begin to come to the world--the Millennial blessings purchased for them by their Redeemer, according to the grace of God.

This first brought me to a clear recognition of the distinction of natures--of what constitutes human nature, what constitutes angelic nature and what constitutes Divine nature. as shown in STUDIES IN THE SCRIPTURES. Vol. I., Chapter X. And whereas I had used the word RESTITUTION in a general way to mean some sort of a blessed change, now under the clear light. I began to see that the great work of Restitution could mean only what the word implies--a restoration of that which was lost (Matthew 18:11), a restoration to the original condition from which man once fell.

Then I saw that God's Plan when carried out, would not bring all of His creatures to the level of the Divine nature, but that He purposed to have an order of beings called angels. who though perfect, would always be of a different order, or nature, from the Divine nature; and that He likewise purposed to have a race of beings of the human nature of whom Adam was a sample, or pattern of whose future earthly home--Paradise--Eden was a sample, or pattern. I also saw that God purposed that Christ and His joint-sacrificers and joint-heirs to be God's instruments for blessing the fallen race and restoring them to the perfection enjoyed by Adam in Eden, a condition which God said was "very good." and in which man was an image of his Creator.

When all these things unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days waiting and preparation for the blessing; and to Him I rendered praise and thanks. All my faintness of heart and all fear of the bad effect of the wrong view fled before this evidence of the Lord's leading in the pathway that "shines more and more unto the perfect Day." I saw at once that these new developments would probably prove a stumbling-block to some, as well as a great blessing to others who were ready for them. Instead, therefore, of publishing it in the next WATCH TOWER, I determined to first present the matter privately to the more prominent brethren; remembering the Apostle Paul's course in a similar matter.--Galatians 2:1,2.

OTHERS WITHDRAW FROM US

Accordingly, I sent the invitation and the money necessary for the traveling expenses to four of the more prominent brethren, requesting a conference. Mr. Paton, from Michigan, was one of the four, and the only one who rejected the first rays of light. Nor could he find any fault with the exegesis, though urged, as all were, to state anything which might seem inconsistent, or to quote any passage of Scripture thought to be in conflict. There were none; and every question only demonstrated the strength of the position. I therefore urged that what was beyond the criticism of those most familiar with the Plan of God must be the Truth and ought to be confessed and taught, especially when it arranged and ordered all the other features of the Truth so beautifully.

I pointed out, too, how necessary it was to a logical holding of the Ransom to see just what this showed; namely, the distinctions of natures--that our Lord left a higher nature and took a lower nature, when He was made flesh, and that the object in that change of nature was that He might, as a man a perfect man, give Himself a Ransom for the first perfect man, Adam, and thus redeem Adam and all lost in him. I also showed how, as a reward for this great work, He was given the Divine nature in His resurrection--a nature still higher than the one He had left when He became a man.

But either Mr. Paton's mental vision or his heart was weak; for he never took the step; and before long, he, too. forsook the doctrine of the Ransom. Yet he still used the word Ransom, while denying the idea conveyed by the word; nor could he give the word any other definition or otherwise dispute the correctness of the meaning which we attach to it --which may be found in any English dictionary and is true to the significance of the Greek word which it translates.

Notwithstanding our best endeavors to save him, he drifted farther and farther away. I was obliged to refuse his articles for THE WATCH TOWER for the same reason that obliged me to refuse to spend the Lord's money entrusted to me to assist Mr. Barbour to spread the same pernicious theory.

It was about this time that Mr. Jones informed me that the copies of the book, Day Dawn, which I had purchased last were all that were left; and announcing it so that no more orders for it might come to the TOWER Office, I took occasion to promise MILLENNIAL DAWN, which should present the Plan of the Ages in the clearer, more orderly manner made possible by the new light shed upon every feature of it by the lessons from the Tabernacle.

About this time Mr. Paton concluded that he would publish another book under the name Day Dawn, revised to harmonize with his new views, which ignored the Ransom, ignored justification, and the need of either, and taught that all men will be everlastingly saved--not in any sense as the result of a sacrifice by Christ, but as the result of each one's crucifying sin in himself--the law under which the poor Jews tried to commend themselves to God, but which justified none. Many and severe were the calumnies heaped upon me because I exposed this change, told that the original Day Dawn was out of print, and that the new book was on a different foundation from that which I had recommended.

FOOD FOR THINKING CHRISTIANS

During this time I was busied with an immense work, known to some of you--the issue and circulation of over 1,400,000 copies of two pamphlets: one entitled. FOOD FOR THINKING CHRISTIANS, and other, TABERNACLE TEACHINGS. The united matter of these two pamphlets was about the size

R5909 : page 175

of that of SCRIPTURES STUDIES, Vol I. Besides this, I was flooded with thousands of joyous and joy-giving letters, from those who had received and were reading the pamphlets thus distributed, and were asking questions and more reading matter. To add to our pressure, financial complications came; and thus for four years I was hindered from fulfilling my promise of MILLENNIAL DAWN, now called STUDIES IN THE SCRIPTURES. Nor is our promise of the complete set fulfilled even yet. Six volumes are out, but the Seventh Volume is not yet issued. During these years, however, we were struggling through an immense amount of labor (all cheerfully undergone for the sake of our Lord and His saints); and each year we hoped afresh to be able to gather the hours necessary to complete the first volume of MILLENNIAL DAWN. And the same great Adversary of the Truth later hindered other volumes of the series.

Some who have The Three Worlds or the old edition of Day dawn would perhaps like to know my present opinion of them--whether I still think them profitable books to loan to truth-seekers. To this I reply, Certainly not; for the very immature views of God's Truth therein presented fall far short of what we now see to be God's wonderful Plan. Things which are now clear as noonday were then cloudy and mixed. The distinction between the perfect human nature, to which the obedient of the world will be restored during the Millennium, and the Divine nature, to which the Little Flock, the sacrificing Elect of the Gospel Age are soon to be exalted, were then unnoticed. All now so clear was then blurred, mixed and indistinct. Neither had we then seen the steps or planes, shown upon the Chart of the Ages in STUDIES IN THE SCRIPTURES, Vol. I., which have assisted so many to distinguish justification and sanctification and to determine their present relationship to God.

And the time reckonings which those books presented, lacking point and leaving the reader in doubt as to what the author is attempting to prove to them, tend only to confuse the mind and to give the impression that time prophecies are merely clues and serve no definite purpose or object. Hence, I answer most decidedly, I would not recommend or use either of those books to day. Once I was much less careful about what I circulated or commended, but I am learning every day to be more and more careful as to what sort of food I put before any of the Lord's hungry sheep. The lord has taught me that it is a responsible matter to be a teacher, even to the extent of circulating a book or paper. Even the book, Food for Thinking Christians (now out of print), published and circulated during the year 1881, I no longer commend, because it is less systematic and therefore less clear than later publications.

STILL ANOTHER SIFTING

Another chapter in our experience needs to be told, as it marks another shaking and sifting. Mr. A. D. Jones proposed to start another paper on the same lines as THE WATCH TOWER, to republish some of the simpler features of God's Plan and to be a sort of missionary and primary teacher. Knowing him to be clear on the subject of the Ransom, I bade him Godspeed and introduced a sample copy of his paper, Zion's Day Star (now for many years discontinued), to our nearly ten thousand readers, only, as it soon proved, to stumble some of them into rank infidelity, and others into the rejection on the Ransom. For though The Day Star steered a straight course for a few months, and maintained the same position as THE WATCH TOWER with reference to the Ransom, and for the same reason refused the no-ransom articles sent in for its columns by Mr. Paton, yet within one year it had gone boldly into infidelity, and totally repudiated all the rest of the Bible as well as those portions which teach the fall of Adam and the Ransom therefrom in Christ.

All this meant another strain, another sifting, another cutting loose of friends, who erroneously supposed that our criticisms of the false doctrines were prompted by a spirit of rivalry, and who did not so soon see whither his teachings were drifting, nor how the importance of holding fast the first principles of the doctrines of Christ--how Christ died for our sins, and rose for our justification.

These shaking and sifting processes continued to progress, and are not yet over; for all must be thoroughly tried and tested. It is not a question of who may fall, but of "who shall be able to stand?" as the Apostle puts it. And we have need again to remember the Apostolic admonition, "Let him who thinketh he standeth [who feels very confident, as did St. Peter when he said, 'Lord, though all deny Thee, yet will not I'] take heed lest he fall."

THE TEST ON ALL CHRISTIANS

This doctrine, of another way of salvation (and salvation for all, too) than the Cross of Christ, is not only the error which since 1874 has been sifting all who came into the light of present Truth, but it is the trial that has come upon the whole of Christendom to try them. (Revelation 3:10.) It has spread among all classes of Christian people, especially among ministers of all sects. The number who believe that Christ's death provides the Ransom-price for Adamic sin is daily getting smaller; indeed there has been an actual stampede from the doctrine of man's fall in Adam and his ransom from that fall by "the Man Christ Jesus." (1 Timothy 2:5,6.) As the Psalmist prophetically pictured it, a thousand shall fall to one that shall stand.--Psalm 91:7.

The time has come for each one to declare himself boldly. Whosoever is not for the Cross and the ransom there effected, is against it! He that gathereth not, scattereth abroad! Whoever is silent on this subject, when it is being assailed by foes on every hand, whether it be the silence of fear or of shame or of indifference, is not worthy of the Truth, and will surely be one to stumble quickly. Whoever from any cause sits idly by while the banner of the Cross is being assailed, is not a soldier of the Cross worthy of the name, and will not be reckoned among the overcomers who shall inherit all things. And God is permitting these very siftings, in order to sift out all who are not overcomers and to test and manifest the Little Flock, who like Gideon's band will, though few in number, share the victory and honors of their Captain in glory.

Are you prepared for the issue, dear brethren and sisters? The armor of Truth has ben given you some time past;

have you put it on? Have you made it your shield and buckler, your defence, against all the wily arts of the Evil One?

Do not be deceived by the agents whom the Adversary often uses. In this matter he will be as cunning as in his presentation of the misrepresentations of Truth.

Aptly indeed did the Prophet liken this infectious poison to a pestilence. (Psalm 91:6.) A pestilence spread because people are in a physical condition which renders them susceptible to disease. Physicians say that those whose systems are in good, healthy order are in little danger of any disease. In like manner a spiritual pestilence will flourish, not only because all will be exposed to it who have not a clear intellectual appreciation of the doctrines of Christ, but from another cause also. Out of the heart are the issues of life; therefore the most needful of all things to be in right condition is the heart. How is your heart? Is it proud boastful, independent, self-concious, self-willed? If so, take care; you will be very liable to this epidemic, no matter how far from it you may seem to be.

"A heart resigned, submissive, meek,
My great Redeemer's Throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

With such a heart you are safe. In meekness and lowliness, you will never think of redeeming yourself from the condemnation that you inherited through Adam, by sacrificing present sinful desires, but you will flee to the Cross, where God himself opened the Fountain for sin and uncleanness, present as well as past.

DOTH THIS OFFEND YOU?

We presume that this article will offend some, though it is not designed to offend any. It is written for the defense of the meek against the sophistries of error. "Who shall ascend into the Hill of the Lord [into the Kingdom offered], or who shall stand in His Holy Place? He that hath clean hands and a pure heart [who is diligently fashioning his life after the principles of holiness], who hath not lifted up his soul unto vanity [who cultivates no earthly ambition or pride, but patiently waits for the glory to follow the course of present self-sacrifice], nor sworn deceitfully [ignoring or despising his Covenant with God]. He shall receive the blessing of the Lord [the Kingdom glory and joint-heirship with Christ], and righteousness [perfection, full deliverance from present infirmities, etc.] from the God of his salvation." (Psalm 24:3-5.) "Seek righteousness, seek meekness; it may be ye shall be hid in the Day of the Lord's anger [this evil day --this day of snares, pitfalls, flying arrows and destructive pestilences]." (Zephaniah 2:3.) "Watch and pray, that ye enter not into temptation"--that "your minds be not corrupted from the simplicity that is in Christ." Let all the meek fully awake to the trial of the hour. And while many are putting stumbling-blocks in the way of the "feet" of the

Body of Christ, let each soldier of the Cross be vigilant, not
only to stand, but to assist others to stand bearing up the
"feet"--Psalm 91:11,12.

====================

page 176

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

page 177

VOL. XXXVII. JUNE 15 No. 12
A.D. 1916--A.M. 6044

CONTENTS

How the Great Apostasy Will Be Overruled 179
  Sin's Rapid Development to the Flood 179
  Satan's Evil Work Continued . . 179
  Gradual Rise of the Papacy . . 181
  Work of Reformation--"A Little Help" 181
"They Go From Strength to Strength" . 182
  Daily Self-Examination Necessary . 183
  Blessed Results of Spirit's Infilling 183
St. Paul at Thessalonica and Berea. . 184
  "Turning the World Upside Down" . 185
The Thessalonian Christians . . . 186
  "Them That Sleep In Jesus". . . 187
  "In Jesus" vs. "In Christ". . . 188
Our Lord's Inspiring Promise . . . 189
Summer Conventions of Bible Students . 189
Interesting Letters 190
  Consider One Another in Love . . 190
  Re Love the Sum of All Graces . . 191
  Letters From French Brethren . . 191

page 178

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.

SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

THE ANGELOPHONE

Many of our readers got phonographs from us in connection with the "Eureka Drama" and the "Family Outfits." We have had considerable difficulty for the past eight months in filling orders. The demand for phonographs has been so great of late that all the manufacturers are behind with their orders. They give their special attention to the finer and costlier instruments. The cheaper ones for which there is the larger demand, are nearly always "out of stock."

In the Lord's providence we have made arrangements for obtaining a phonograph of up-to-date model, which we are enabled to supply to our readers at what are known as jobbers' prices--less than the wholesale prices. The retail prices are $25.00, $50.00, and $100.00. The wholesale prices are just one-half of the retail prices. The jobbers' prices at which we are permitted to supply WATCH TOWER readers are still less--namely, one-third the retail price--$8.33, $16.67, and $33.33.

The "A" Angelophone, which would cost our readers but $8.33, is of very neat design and of good, full size, quite artistic looking. The spring is strong enough to run the record without rewinding.

The "B" Angelophone is still larger, more handsomely covered, and has a double-spring motor with worm-gear.

The "C" Angelophone is still more handsome in appearance, with a cabinet case and lid, double-spring motors, worm gear, etc. All are rosewood-stained and varnished. All are supplied with excellent tone-arms and sound-boxes--and the latter is so arranged as to play any kind of record--Columbia, Victor, Pathe, Edison, etc.

The name Angelophone signifies "The Angel Voice." Very appropriately, the manufacturers are preparing a large selection of religious music. This, however, is not yet on sale. We will announce it later.

Any of our readers desiring to purchase at above prices may address their orders:

THE ANGELICO, c/o I.B.S.A., 122 Columbia Heights,
Brooklyn, N.Y.

SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume IV. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume V. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume VI. English, German, Swedish, Finnish, Greek,

The PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

==========

I.B.S.A. BEREAN BIBLE STUDIES
MONTH OF JULY
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"
STUDY VI.--"THE WORK OF THE HARVEST"

Week of July 2...Q. 57 to 63 Week of July 16...Q. 71 to 77
Week of July 9...Q. 64 to 70 Week of July 23...Q. 78 to 84
Week of July 30..Q. 85 to 92

Question Manual on Vol. III., STUDIES IN THE SCRIPTURES, 5c each; or 50c per dozen, postpaid.

===================

R5909 : page 179

HOW THE GREAT APOSTASY WILL BE OVERRULED

"They received not the love of the Truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believed not the Truth, but had pleasure in unrighteousness."
--2 Thessalonians 2:10-12 Rev. Ver.

THE Bible Helps of our day are so numerous and accessible, and the words in the original Scriptures translated Hell, so clearly shown in these Helps, that there is no reason why an honest student of the Word of God may not see clearly what the Bible teaches on this subject. We are not to lay upon our God the responsibility for the erroneous thought on the subject of future punishment; for He is not the Author of sin or darkness or error in any form. All His work is perfect; He is "righteous altogether," His name is LOVE. Such being the case He would never create any being to torture it forever. Nor does the responsibility for doctrinal error rest entirely upon humanity, who have no doubt been more ignorant than wilful in respect to this error of doctrine, though there seems to have been a measure of wilfulness on the part of mankind.

The Apostle Paul, in the first chapter of Romans, declares that when men knew God, they worshiped Him not as God, and did not wish to retain the knowledge of Him in their minds, but willingly departed from Him. (Romans 1:18-28.) This same Apostle elsewhere assures us that "the god of this world," "the prince of this world," Satan, who fell from his holy estate and became the Adversary of God through unholy ambition, has blinded the minds of mankind. (2 Corinthians 4:4; John 12:31; 14:30.) He is the great Deceiver, of whom the Lord said, "He was a murderer from the beginning [of man's creation] and abode not in the Truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."--John 8:44.

Again the Master declared in Revelation, when telling us about the consummation of the Gospel Age and the inauguration of the Age to follow, that at that time Satan should be bound for a thousand years, that he should deceive the nations no more until the thousand years were finished--thus intimating that prior to that time the people of the world had been deceived by him right along. Satan started his lies very early. His first great lie was told to our Mother Eve, away back in Eden. (Genesis 3:4,5; 2 Corinthians 11:3.) The lie that he told to Mother Eve he has ever since very assiduously propagated; namely, "Ye shall not surely die"--God has deceived you; nobody dies; what is called death is only the dropping off of the mortal body as of a worn-out dress; merely the passing into another form of life--a more desirable change. But the Bible has all the while been assuring us that death is a reality, that death means death.

SIN'S RAPID DEVELOPMENT UP TO THE FLOOD

There is an irreconcilable conflict between the words of Satan and the declaration of God. But God has permitted man to a large extent to go his own way, just as

St. Paul intimates in Romans, already cited. Mankind did not desire to retain God in their knowledge, so for a time He has permitted them to work all manner of uncleanness. (Romans 1:28-32.) But while He has allowed the world liberty in regard to their own wills, nevertheless He has not abandoned them. From the beginning God has purposed that in due time, after mankind have learned the needed lesson, they shall be delivered from sin and death--"whosoever will." For the time being

R5910 : page 179

He has permitted them to take their choice as to whether they would give heed to the voice of conscience still to some extent remaining in man, whether they would listen to His word of instruction, so far as they were able to know it, or whether they preferred the words of Satan and the promptings of evil. The great majority have followed Satan, the opponent of God.

The Adversary has propagated his falsehoods and deceptions in order to oppose God and righteousness. He succeeded so well from the start that in 1656 years from the creation of our first parents in Eden, many of the holy angels had fallen and had joined him in the debauchery of mankind. (Genesis 6:1-5.) Eventually the world became so full of corruption that God destroyed all of humanity from the face of the earth, including the unlawful progeny of the fallen angels, and began anew the propagation of the human race from Noah and his family, who had remained untainted--"perfect in his generation." --Genesis 6:1-22.

SATAN'S EVIL WORK CONTINUED

But soon Satan again got in his evil work, so that in Abraham's day, only a few centuries later, the whole world was again corrupted by idolatry and sin. Evil spirits--the fallen angels--denied by the Lord after the Deluge the power of materialization in human bodies, continued their deceptions by using human beings as mediums of communication with men, either by developing in them powers of clairvoyance, clairaudience, guiding their hands to write, etc., or by taking actual possession of their bodies and using these as if their own. All this has been done by Satan and the other fallen spirits over whom he made himself prince (Ephesians 2:2; 6:12), in order to prove to

R5910 : page 180

mankind that God had deceived them and falsified in His pronouncement of a sentence of death upon the father of the human race, to effect as well all his offspring. They wished to make men believe that people who had gone into death were not dead--that they had not ceased to be --but were more alive than before.

This gigantic falsehood has greatly hindered mankind from seeing the Truth and the real facts of the case. God has all along been Master of the situation to the fullest extent, but has been permitting Satan and His legions to thus exercise power over the rebellious race that He may ultimately teach a lesson to both men and angels.

Four hundred and twenty-seven years after the great Deluge, God called Abraham, and after testing his loyalty and obedience, made a covenant with him, as a reward for faithfulness, to the effect that in his Seed all the families of the earth should ultimately be blessed. In due time, the descendants of Jacob, Abraham's grandson, were chosen to be the special people of God, under the terms of the Law Covenant. These people were used to picture forth in types God's great Plan for the salvation of all mankind. They were to be a separate people from the other nations of the earth.

Although God established a special Covenant with the nation of Israel, and they promised full obedience to His Law, yet they became, like the nations about them, idolatrous, and sought after wizards, witches, and necromancers, mediums of the fallen spirits. This became so pronounced that God commanded that any amongst them who became such a medium should be put to death. They had agreed to be the people of God, and He had warned them to be on guard against these evil spirits.

In the days of our Lord, these fallen spirits had intruded to such an extent in Israel that many of His miracles were for the healing and deliverance of those afflicted of the Devil, possessed by one or more of these wicked demons, and thus rendered insane. Israel had become to a considerable extent affected by the false doctrines of paganism, this being especially true of certain parties among the ruling class. The Sadducees were infidels, materialists, denying totally the resurrection of the dead and believing in neither angels nor spirits. The mental afflictions and confusion of mind amongst the people seemed more widespread even than were bodily diseases. In the time of our Lord, Grecian philosophy had attained great prominence, notably the doctrine of the immortality of the soul. Thus was Satan's great lie, "Thou shalt not surely die," prospered. Like all Gentile nations, Greece had many gods, divinities; and thus were the Greeks worshipers of devils, fallen angels.--Deuteronomy 32:16,17; Psalm 106:34-38; 1 Cor. 10:19,20.

JEWISH NATION UNWORTHY, CALL GOES TO GENTILES

Because of the world-wide prominence of the Greek language, Greek philosophy, "science falsely so-called" (1 Timothy 6:20), had become entrenched in the minds of thinking people generally. This was true to quite a degree even in Palestine. Only to Israel had God sent His Law and given His prophecies. To them He had said, "You only have I known [recognized] of all the families of the earth." (Amos 3:2.) When Jesus came, He said, If you had received the witness of John, you would have been ready to be My disciples. Many of the Jews had merely a form of godliness. They thought God would save them by the Law whether or no. But Jesus told them that they should not boast that they had Abraham for their Father, for God was able even of the stones about them to raise up children to Abraham. He assured them that God would find a worthy Seed of Abraham.

The work of Jesus during His ministry was the starting of this new Seed. Jesus Himself was the Head of this Seed. The special work of the entire Gospel Age has been the calling and preparing of this Spiritual Seed of Abraham. The promise was first to the Jews, but since they did not prove worthy as a nation, God, after taking out the faithful "remnant" from that people, turned to the Gentiles, to take out from them a sufficient number to complete the foreordained 144,000 to comprise this Seed, the Church of Christ, the members of His Body. After the accomplishment of this work, Christ, who would then be present in the world the second time, would again visit the natural seed of Abraham, for their enlightenment and blessing. But this blessing would come to them through the Spiritual Seed of Abraham, the faithful Seed.

Our Lord, in the parable of the Wheat and Tares, shows that of those who would constitute, nominally, the Spiritual Seed, there would likewise be but a faithful "remnant" who would prove worthy to be exalted to reign with Christ; and that the remainder, like the majority of the natural seed, would lose this great favor. The words of the Apostle Paul have proven true, that "all that will live godly in Christ Jesus shall suffer persecution."

SATAN SOWED TARES IN THE WHEAT-FIELD

In this parable Jesus showed how after the Apostles had fallen asleep the great Adversary, Satan, would come and sow "tare" seed in God's wheat-field, the Church. This tare seed would spring up and bring forth "tares," imitation "wheat," who would associate with the true Church and count themselves as of the Elect. They would consider themselves as real "wheat," In the parable, the servants are shown as coming to the Master and asking Him whether they should root up the tares from among the wheat. But the Master replied that they should not then do this, lest, in pulling up the tares, they might also root up the wheat. He bade them let both grow together until the time of "Harvest," when He would again be present and would say to the reapers, "Gather ye together first the tares, and bind them into bundles to burn them; but gather the wheat into My barn." The field was really a wheat-field always; the tares had no right there.

This indicated a separating work to come in the end of the Gospel Age, in the time called by our Lord the "Harvest." The "field" in the parable, as Jesus said, represented the world, the masses of mankind. This evil seed which Satan sowed in the wheat-field was largely the Greek philosophies. Prior to this time, when the persecutions of Nero and, later, Diocletian, Roman emperors, came upon the growing Church, there was a faithful company of disciples, which had held firmly to the Truth and were loyal to Christ; and they endured much hardness, many of them even unto death by violence.

But later came prosperity and freedom from persecution, and this proved the downfall of many. The Church attracted the attention of the Greek philosophers. They said, "You Christians teach much that is good. Your teacher Jesus was a great man, a great philosopher. But we also have great philosophers and teachers. We would like to come in with you, but in order to do that we must all be broad-minded; none of us must be narrow. We must each be able to see the great truths of the others. Socrates and Plato and others of our great teachers taught the doctrine of a future life long before Jesus was born."

So the Christians thought it would be fine if all the Gentiles could be united in religion. Thus the majority gradually worked in with the Greek philosophers and fraternized with them. Numbers of the adherents of paganism made a profession of Christianity, being reinforced.

R5910 : page 181

later by many others from the more northern tribes of Europe, these all joining some of their heathen philosophies and theories with Christianity.

GRADUAL RISE OF THE PAPACY

Thus it came about that the poisonous draught was mixed which was poured into the "golden cup" of Truth, and held out to the world by the apostate "Woman," the professed Church of God. And she "made all nations drunk with the wine of her fornication." (Jeremiah 51:6-13; Revelation 17:1-5,15.) As error spread and the spirit of ambition gradually superseded the spirit of humility and loyalty to God, bringing the desire to avoid suffering and to be esteemed of men, the Church, as conditions

R5911 : page 181

favored her advancement, organized herself as the Papal hierarchy. The Bishop of Rome was declared Pope, and claimed to represent our Lord Jesus to the Church and to the world. The Pope sat upon a throne of glory and became an autocrat in power; commanding kings, and ruling as both a spiritual and a temporal prince. The pagan doctrine of the immortality of the soul, combined with the idea, also imbibed from paganism, of the torture of the wicked after death, was made the basis of the doctrine of the eternal torture of heretics and of the Purgatorial sufferings after death of practically all Catholics to fit them for Heaven.

These ideas and theories were presented by Dante in his great epic poem, The Divine Comedy. According to his presentation, it was written over the gates of the Inferno that all who entered abandoned hope. This place was for those who were to suffer eternal torment. This included all heretics; for no good Catholic entered that abode. Then there was another place--Purgatory--where different punishments were administered for various sins, the process of purgation to vary in time according to the degree of the sin and the masses said for them by their friends on earth and the money paid for their deliverance. Thus the work went on, and the "tares" in the Church were multiplied. People were threatened with eternal torment if they did not go to church, and support the hierarchy; and their infants who died were denied salvation.

It was the claim of the Papacy that the thousand years of Christ's Reign, the Millennium, promised in Scripture to follow Christ's Second Advent, began in the year 800 A.D., under Pope Leo III., who claimed to be the representative of Christ, His Vicegerent, to begin Christ's Reign in His stead. In that year the "Papal states" were ceded to the Church by Emperor Charlemagne. Their "Millennium" ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the Church and took the Pope, Pius VI., a captive to France, where he died. The succeeding freedom from Papal persecution, and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the "little season" foretold in Revelation to follow the thousand-year Reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent.

This Papal Millennium is known in history as the "Dark Ages." During that time many were the erroneous doctrines and practises brought in and forced upon the peoples of Europe by the Papacy. Their theory was that they must conquer the world. They endeavored to do this by force, which led to great persecutions, notable among them being the Inquisition. During those dark centuries millions were tortured, exiled, and murdered in multitudinous ways, for refusing to bow to the mandates of the apostate Church, under the leadership of Popes, Bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority.

Thus were the nations of Europe paganized and steeped in error and superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. Yea, these pseudo-apostles of God, as declared in the prophecy of Daniel (7:25), thought to "change times and laws." They presumed to have authority to alter the laws of God when it seemed advisable to them to do so. They thought to change the time for the Reign of Christ, as we have shown. They also set up the abomination of the Mass, which was the taking away of "the continual [once for all] Sacrifice" of Christ, claiming that in the Mass Christ is offered again and again, in a bloodless manner. Thus they set at naught the Scriptural teaching that the one offering of Jesus on Calvary was all-sufficient for the cancellation of sin. See STUDIES IN THE SCRIPTURES, Vol. II., Chapter 9.

We do not charge that these religious leaders of the Dark Ages were all doing these things knowingly. We believe that many of them were themselves deluded by the Adversary into thinking that they were doing the Lord's will. These errors were gradually fastened upon the Church. The leaders became to a large degree confused. God alone can judge of the culpability of each one. By degrees this paganized Christianity, more cruel and relentless in its propagation and enforcement than even Paganism itself, was adopted by the European nations, and they became what was, and still is, known as "Christendom"--Christ's Kingdom. The glorious Scriptural doctrine of the resurrection also fell largely into the background; for what use had an immortal soul which could not die, for a resurrection from the dead? Plato's doctrine of the immortality of man was much more agreeable to the flesh than was the true idea of death. It was not pleasant to think of death as the enemy of man, as the curse which God had pronounced because of Adam's sin.

WORK OF REFORMATION--"A LITTLE HELP"

The work of reform, which in spite of violent opposition gradually developed, in the sixteenth century, into what was known as the Great Reformation, brought some measure of relief to the persecuted, hunted, crushed saints of God--His true Church. Even through the darkest years of the Dark Ages there were a few saintly ones who never bowed their knees to Baal. These sealed with their blood their declaration of faith in the vital doctrines of the Scriptures. However, in due time, their teachings gained sufficient headway to bring about the Reformation, by which the saints "were holpen with a little help." But their leaders were in time overcome with "flatteries," and also succumbed in a considerable degree to the desire to gain power and influence among the nations. See SCRIPTURE STUDIES, Vol. III., pp. 34-39 and pp. 108-113.

AN IMPORTANT QUESTION AND ITS ANSWER

Why has God permitted these appalling conditions, is it asked by some? Why did He allow His wheat-field to become so overrun with tares? Our Lord knew that these conditions would later develop, as is shown in this parable of the Wheat and Tares. It was God's purpose to permit this experience as a great lesson to the Church, to angels, and eventually to the whole world. These errors were to be permitted to be introduced, to grow and bring forth their bitter fruitage, and thus to manifest the terrible effects of error, unholy ambition and sin. It had the effect, too, of developing and separating in spirit the true saints of God from the great mass of tares. Both were to grow

R5911 : page 182

together in the Babylonian System, however, until the Harvest time. Then would come the entire separation of the two classes.

Now we are in this separating time. Now we whose eyes of understanding have been opened can see that these errors and evil practices are not of God, are not taught in His Word. Now we see that, as our Master forewarned, "The Kingdom of Heaven suffereth violence, and the violent take it by force." But the great majority of professed Christians are still largely blinded by the smoke of the Dark Ages which for so long has filled their eyes. Violence to the persons of the saints of God is not often indulged in today, because of present laws and public sentiment, though with some this persecuting spirit still exists as formerly, if only they could gain the power. But the same unscriptural doctrines are still preached, modified to some extent to suit the refined ideas of our day. The Bible doctrine of the resurrection of the dead is relegated to the scrap-heap.

Ministers of today, though they sometimes read passages of Scripture bearing upon the resurrection, straightway give them an interpretation utterly at variance with the Scriptural presentation. Some still preach that there is to be a final resurrection of the body, to be joined to its spirit--a doctrine nowhere taught in the Bible, and the veriest nonsense in view of their own theory of the immortality of the soul, which they say is translated at death to its eternal abode. The Bible teaches that the dead are dead, and that there is to be a resurrection of the soul, the being, the Ego. Our Redeemer died to buy back the human race who died in Adam; and He was raised from the dead on the third day by the Father. If the body is "shuffled off" at death, that the spirit may be free from its encumbrance, why would the spirit come to need it again sometime in the distant future? And what an eternal degradation this would be for a spirit which had been freed from its former animal body for years or for centuries!

The church systems of today are thoroughly permeated with all manner of pagan doctrines--Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, re-incarnation of the soul after death, communion of the living with the dead--all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the Harvest time of the Age, God is calling His people out of them, and the work is nearly completed. He has spewed these nominal systems out of His mouth.--Revelation 3:14-20; 17:1-5; 18:1-24; 19:1-8.

At one time we wondered why it was God's will to permit this condition of things. But in the light now shining we believe we can clearly see the reason. We believe that God saw what we are now coming to see; namely, that who had never known of the nature and results of sin, who had never known the baneful effects of these monstrous doctrines, could never have appreciated the Truth as can those who have been influenced and bound by them.

What wonderful relief came to our minds and hearts when we emerged from this gross darkness out into the glorious light of God's Truth as it is in Jesus! What a marvelous impression it made upon us! We fancy that

R5912 : page 182

mankind, when awakened from the sleep of death, will be on the lookout, as they awake, for the conditions which they had been taught would be theirs beyond this life. Many will look around in terror to see the fiery flames and tortures, and will shout, "Where is the Devil?" Then when the love of God in His wonderful provision for mankind shall be shown to them, when they are told that they are now under the righteous Reign of Messiah, which designs only good for all men, when they come to realize God's matchless goodness, what a revelation of joy it will be to the poor, benighted, sin-cursed world!

Surely all who are sincere of heart, all desirous of doing right, when the conditions are made favorable for so doing will appreciate, as they never could have done otherwise, the glorious character of our great Creator! So we can see that God has had a purpose in permitting for six thousand years the evil conditions which have prevailed--a purpose for the Church and for the world and for all His created intelligences, even those yet to be created. We hope and believe that when God makes the matter fully plain all will see that His ways are just and righteous altogether. We are waiting for Him fully to demonstrate His character in due time; and this time, we believe, is now very near at hand.

===================

R5912 : page 182

"THEY GO FROM STRENGTH TO STRENGTH"

"Be ye filled with the Spirit."--Ephesians 5:18.

LET us consider together briefly these words of the Apostle Paul, addressed to the Church of Christ, the saints. They do not apply to those who are merely empty professors, having a form of godliness only, but to those who have fully accepted the terms of God's Call, who have made the full consecration which alone brings us into the position of sons of God. These are the only ones who have the Spirit of God. These only are begotten from Above. But St. Paul would have us remember that it is not sufficient that we receive the begetting of the Holy Spirit, which comes to us at the very entrance of the narrow way. We should see that the Holy Spirit of God abounds in us more and more as we go on in our Heavenward course. The little spark of the new mind should grow stronger and brighter day by day.

If this development does not take place, if we merely stand still, we shall soon begin to lose ground; but if we progress, the natural man will gradually perish and the new man will thrive. Christian development should be steady and continuous. We are to be more and more filled with the Spirit. Sometimes the Lord's children say, "I do desire to be filled with the Lord's Spirit, but it seems as if my capacity is so small. I wish to have His Spirit in large measure, but I am unable to be what I long to be. I am not satisfied with my attainments." But if we are striving earnestly and prayerfully to become like Christ, let us not be discouraged. Let us remember that if we keep filled to our present capacity, this very infilling will enlarge our capacity. Then our earthen vessel will hold more of the Holy Spirit. This, in turn, still further enlarges our capacity; and so the expanding and filling goes on. Thus it is possible for us to be filled continually.

If it were an impossibility for us to be filled with the Spirit of God, the inspired Apostle would not have so instructed us. To the truly consecrated child of God this is possible, and not only possible, but obligatory. But as there are ebbs and flows in the ocean tides, so with our sense of the Lord's presence with us and His smile upon us. We may not always realize His presence to a large degree, but the Lord's saints must learn to walk by faith, to trust Him and His abiding love and presence with us even though physical ill health or untoward outward

R5912 : page 183

circumstances or conditions may at times cause a mental depression. We are to rejoice in the Lord even though there may be for a time more or less heaviness of spirit.

DAILY SELF-EXAMINATION NECESSARY

In speaking of the glorious salvation of the Church the Apostle Peter says, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations [trials], that the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:6-8.) And we can thus rejoice even in the midst of severe trials that cause pain and tears. There may be times when it will seem as though we are more filled with the Spirit than at other times. But if we are striving earnestly to daily walk with God, this will not really be the case. It may be only a difference of surface feelings. The true child of the Lord should steadily progress.

The spirit, or disposition, of the world will seek to invade the dominion of the New Creature. But the New Creature must be on the alert to see that his mind and body are freed from everything that would not be in fullest harmony with God's Holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the Spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more successfully, more and more continually, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, praying, striving, day by day.

The Spirit of the Lord dwelling in us in fulness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the Heavenly things, Heavenly hopes, Heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience if we continue faithfully in the narrow way, if we "follow on to know the Lord."

But if, on the contrary, we find ourselves making provision for the flesh, making worldly plans; if we find ourselves inclined to lay up treasures on earth instead of in Heaven, we should take alarm, and should ask ourselves whether we are deficient, whether we are neglecting the means of grace--prayer alone with God, study of His Word, meditation upon the glorious things to which we have been called, watching ourselves as to our growth in the fruits of the Spirit. If we find that we are considerably controlled by the spirit of contention, we should ask ourselves, "Are we seeking to deal justly and equitably with others--to give them their rights and not to intrude upon them? Are we cultivating the love which is forbearing, forgiving and kind?"--2 Timothy 2:24; Ephesians 4:31,32.

If we find after close introspection that we are in full sympathy with the spirit of love, and can see that we are gradually developing this crowning fruit of the Spirit, let us rejoice; for we should greatly deplore the matter if it were otherwise. If we find that we are controlled by this spirit of love, we may know that we are filled with the Spirit. This spirit of love will enlarge our hearts and minds, making us broader and nobler day by day.

But we need to continually watch and pray; for there is constant danger otherwise that we may be tripped up or stumbled either by our own faults or those of others. We are never safe from being side-tracked unless we go often to the Throne of Grace; we cannot be filled unless we keep very close to the great Fountain from which our infilling comes. We must daily carry our earthen pitcher to this Heavenly Fountain to be replenished; for we are leaky vessels. We are not to feel discouraged if we do not find in ourselves the rapid growth that we desire to see. Strong, sturdy trees that can withstand the fiercest storms are not developed in a day. Their growth is a slow, steady process. We should show our loyalty to the Lord by renewed effort every time we fail. He is looking at us not to see if we are perfect in the flesh--for He knows that we are not and can never be--but to see whether or not we have the spirit of earnestness and loyalty which daily and hourly seeks to keep the body under and to cheerfully take up the cross.

BLESSED RESULTS OF SPIRIT'S INFILLING

The Christian is not to be like the worldling who seeks to drown his troubles and afflictions in drink or in pleasures, dissipations and frivolous diversions; but in every trouble he is to fly to the only true Source of solace and comfort and strength. This will drive away all anxiety and give him rest and peace even in the midst of trouble. Like the fabled halcyon, which built its nest and brought forth its birdlings in the midst of the sea, the true child of God can be at rest even amidst the billows and storms of life, and can prosper as a New Creature and accomplish all the good pleasure of God's will.

This unwavering trust in the Lord, this abiding rest of the soul, this zeal in God's service, is a matter of growth. "They go from strength to strength," the Psalmist declares of the inhabitants of Zion. "First the blade, then the ear, after that the full corn in the ear," said our Lord of this class. (Psalm 84:7; Mark 4:28.) Notwithstanding the difficulties of life, these can continue to make melody in their hearts unto the Lord. They rejoice no

R5913 : page 183

matter what may be the outward earthly conditions. They can smile even through their tears, knowing that, according to His promise, all things are working together for their good. To attain this development is to be filled with the Spirit; and each consecrated disciple of Christ should reach this plane.

Some Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have, sooner or later, inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where there is no conflicting principle involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear--all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'"

"Jesus, my Lord, Thou art my life,
My rest in labor, strength in strife;
Thy love begets my love of Thee;
Thy fulness that which filleth me.

"Mine effort vain, my weakness learned,
Weary, from self to Christ I turned,
Content to let His fulness be
An unbought fulness unto me."

===================

R5913 : page 184

ST. PAUL AT THESSALONICA AND BEREA

--JULY 2.--ACTS 17:1-15.--

METHOD OF INDOCTRINATION IN THE EARLY CHURCH--IMPORTANCE OF UNPREJUDICED STUDY OF THE BIBLE--THE RANSOM THE PIVOTAL POINT OF THE GOSPEL--THE FEW BELIEVED--THE MAJORITY EMBITTERED--THE MISSIONARIES CHARGED WITH TREASON--SLANDER EVER THE WEAPON OF ENVY AND PRIDE--GOD'S SERVANTS PERSECUTED EVER.

"Him did God exalt with His right hand
to be a Prince and a Savior."--Acts 5:31.

LEAVING Philippi, St. Paul, Silas and Timothy went about one hundred miles to the southwest and stopped at the city of Thessalonica, the largest commercial city of Macedonia--a city now known as Salonica. En route they passed two cities, where apparently they found no opening for their Message, no hearts prepared. Philippi was one of the few cities where the Gospel made any headway before the city had first come under the influence of Judaism to some extent. Evidently the scattering of the Jews throughout this region had more or less acquainted their neighbors with the true God, the observation of His Laws and respect for His revelations and for the promised Messiah.

At Thessalonica the missionaries found a Jewish synagogue; and in harmony with their usual custom they attended worship there. For three Sabbath days they reasoned with the congregation from the Scriptures. The word rendered reasoned in Verse 2 implies a dialogue or discussion. St. Paul discussed the Bible with the Jews. The propriety of his course is evident. The Jews were familiar with the Messianic prophecies; and although making their home amongst the Gentiles, nevertheless, as the Apostle declares, they were continually hoping for the fulfilment of the grand promises made to Abraham, confirmed to Isaac and to Jacob--the Oath-bound Covenant. --Acts 26:7; Hebrews 6:13-19.

This form of preaching the Gospel has fallen considerably into disuse amongst Christians. It is an excellent one. We have endeavored to revive it amongst the friends of Present Truth everywhere by especially commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the Truth than they would get from any ordinary discourse. While we commend any kind of Bible study, we especially commend this form which the Lord has blessed above all others for the enlightenment of His people in this end of the Gospel Age. This method is for the advantage of the entire class; for an able leader is not so indispensable as with other methods. One danger with able leaders is that sometimes their ability goes in a wrong direction and misleads the too confiding ones under their care.

For this kind of Bible study both a textbook and a question book are used. The textbooks are the STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been brought into an assimilable form. Each subject is treated systematically, with references to various parts of the Bible in which these subjects are stated. It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible study and who follow it have a clearer understanding of the Word than have others.

THE ESSENCE OF ST. PAUL'S TEACHING

After telling us that the Apostle reasoned with the Jews concerning the Gospel Message, our Study explains something of his method; namely, he opened the Scriptures to them, pointing out what they had not previously noted respecting Messiah--the fact that it was necessary for Christ to suffer death and to rise from the dead before He could be the King promised. The Jews knew of the Scriptures which referred to Messiah's sufferings. But these they ignored, and grasped only those which referred to His Millennial Reign of glory, honor and power.

What they needed was just what the Lord sent them in the Apostle--some one to explain the Scriptures, to answer their questions and to help them to find the answers to their own questions in the Scriptures. St. Paul showed them the connecting links between the two lines of prophecies pertaining to Messiah. He pointed out the fact that through the power of sin inbred, ingrained, death reigned over the human race, and that none could be released from this condition without a Redeemer. Messiah would indeed reign over His Kingdom, the world; but previously a redemption must take place, a lifting of the curse of death. Then he produced the facts of Jesus' death, "the Just for the unjust," and showed that our Lord's resurrection was exactly what had been declared by the Prophets, and was necessary for Him to carry out in due time the foretold blessing of Israel under their New Covenant and the blessing of the world through Israel.--Genesis 2:17; 3:19; 12:3; Ezekiel 18:4,20; Jeremiah 31:31-34.

Then the Apostle showed that first, however, an elect class must be gathered, to be associated with Messiah in His Kingdom; and that these must demonstrate their worthiness by laying down their lives in consecration in His service. The sum of the Apostle's argument was, "This Jesus whom I preach unto you is Messiah."

ITS EFFECT UPON THE HEARERS

Some of the Jews believed the Message and took sides with St. Paul and Silas; but evidently they were only a minority. With them were some devout Greeks and also a number of prominent women. The division time had come. The wheat amongst the Jews in Thessalonica must be separated from the chaff class, as elsewhere. (Matthew 3:11,12.) They were being gathered into the Gospel garner, into the Spirit Dispensation. They were being transferred from Moses to Christ, from Natural Israel to the new Spiritual Israel, called to be a Royal Priesthood, a peculiar people, for a Divine purpose.

Only a minority of the Jews could receive this Message. The remainder were embittered. Therefore they became jealous of the success achieved by these strangers, who had been in the city but a few weeks, but who nevertheless had already made considerable impression upon Gentiles, whom they had been unable to influence and to convert to Judaism.

Having no truthful argument, no logic wherewith they could overcome the arguments of the missionaries, the unbelieving Jews resorted to Satan's usual tactics of misrepresentation, slander, thus arousing prejudice, hatred, malice, etc. They even incited an uproar in the city--a mob, which made an assault upon the house of Jason, with whom the missionaries were lodging. Not finding the missionaries, the mob, under leadership, took Jason and other believers before the magistrate, saying, "These that have turned the world upside down have come here also." Jason has received them, and is thus a participant in their wrong-doing. They are traitors to this government and the Emperor; they teach that there is another king--Jesus.

This was almost the exact charge brought against our Redeemer when He was brought to Pilate's judgment bar. And there is a measure of truth in it; for the

R5913 : page 185

Caesars claimed not only to be civil rulers of the world, but also to be the Pontifex Maximus, or chief religious ruler. While the Kingdom which Jesus and the Apostles preached is a Heavenly one, a spiritual one, nevertheless the Message includes the thought that in due time this Heavenly rule, or authority, would be extended to the affairs of earth, and Messiah's Kingdom would be worldwide--"under the whole heaven."--Daniel 7:27.

We can readily see that such a proclamation might be construed as treasonable from the world's standpoint. But surely the Jews had no excuse for using their influence along these lines; for they well knew that all the hopes and promises in which their nation rejoiced led up to just such a Kingdom hope. Nevertheless, their pride and hatred blinded them to the injustice of their course when they incited the heathen multitude. It should not surprise us at all if in the near future false Christians --Christians not in the proper attitude of heart to receive the Message of Present Truth--should similarly charge us with treason because we preach "the Kingdom of God's dear Son," about to be established in power and great glory, in the midst of a period of social distress and anarchy. Nor will it surprise us if these false Christians should be the very ones to incite the multitudes and the rulers against us.

"TURNING THE WORLD UPSIDE DOWN"

The Jews realized that there was a conflict on between Judaism and Christianity; and that wherever the two came into contact there could be naught else than a clash, and one or the other be turned upside down. Similarly, some of those who are at present blinded to Present Truth rail at us in almost the same language. And the truthfulness of the assertions cannot be controverted. The Gospel of Christ created differences in the Jewish system then, as the Gospel Truth is doing now in Christendom. This is what our Lord Jesus foretold when He said, "Think not that I have come to send peace upon the earth. I have come to send a sword. . . . And a man's foes shall be they of his own household."--Matthew 10:34-36.

Our own experiences, like those of the Apostles, corroborate the truth of our Lord's statement. An irrepressible conflict is on. However, had the Jews but properly understood the matter, they need not have given themselves such concern. They might have known that comparatively few would accept the Message of the Gospel; and that the few going out from them would scarcely be missed.

And so it is today. Our dear friends in the various denominations are fearful lest Present Truth capture their people by the wholesale. But they are mistaken. It will take only the Elect, and leave the remainder. The wheat are comparatively few in proportion to the tares; and only the wheat is being gathered. The tares must be left in the bundles--in sectarian bodies. They must not in any manner get in amongst the wheat ready for the garner. The separation of the wheat from the tares should not, and could not, take place in the past, but must and will take place now, in the Harvest of this Age.

Apparently this attack upon Jason and others was not permitted of the Lord until the work of propagation had been well accomplished, and until those who had an ear to hear had a good opportunity to hear the Message. The rulers of Thessalonica put Jason and the other believers under bonds, to guarantee against a certain forfeit of money or of property that these Christian missionaries should raise no further disturbance. As a result, St. Paul and Silas realized that their work at Thessalonica was at an end; and, that they might not jeopardize the interests of the Cause and of their friends by further public utterances, St. Paul agreed that they should leave the city quietly, secretly.

"THE MORE NOBLE BEREANS"

The next stopping place was Berea; and there, as usual, the missionaries went first to the synagogue. They were agreeably surprised to find the Jews at that place very honest-hearted. We read, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The Greek word used here for "noble" seems to imply persons of noble birth, a higher and nobler class than those of the more commercial city. Nobility of character is favorable, wherever found and from whatever causes; and true nobility implies reasonableness, as distinguished from prejudice.

The Bereans were reasonable. Professing to believe all that was written in the Law and the Prophets, professing to be looking for the Messiah, they welcomed the servants of God who sought to draw their attention particularly to the "things written aforetime." With all readiness of mind they began to examine the Scriptures, not merely on the Sabbath, but daily, to see how well the Apostle's arguments were supported by the testimony of the Law and the Prophets. As we should expect, many of so noble a class accepted the Good Tidings. Indeed, the wonder is that any person of noble and reasoning mind, once becoming acquainted with the glorious Message of God's love and mercy through Christ--His Plan for selecting the Church now and of blessing all the families of the earth through that Church by and by--could disbelieve it or could attribute such a Gospel to any human source. Surely its internal evidences are convincing that it is not of man nor by man, but of the Lord!

We read that many of the noble Bereans believed--Jews and Greeks, men and women. Here is a suggestion to us all. We should have a judgment and conviction respecting the Divine Word; but it should not be so unreasonable a one as to hinder us from receiving further knowledge from the same source. We are to "try the spirits," the teachings, the doctrines. This does not signify, however, that we are to be "blown about by every wind of doctrine." We should know in whom we have believed; and having been once convinced, we should not be easily turned aside from a properly grounded faith.

If we are satisfied that we have been building upon the Rock Foundation furnished us in the Divine Revelation, we should expect that any further light coming to us would not be contradictory to what we have found to be Scriptural and harmonious with the Divine character. On the contrary, we should expect that all further light from the Divine Word would be consistent with the foundations of our faith. Anything that would set aside or make valueless the first principles of the doctrines of Christ should be promptly rejected.

PERSECUTED IN EVERY CITY

If the missionaries of the Cross of Christ were vigilant and earnest, so were the servants of error. The Jews of Thessalonica learned that the missionaries were at Berea, and forthwith began to foment strife and to raise a disturbance amongst the people. The missionaries concluded that this was a sign that they should move forward.

Let us be on the alert to watch for the leadings of the Lord's providence; and while not fleeing persecution in the ordinary sense, let us be ready to move when persecution seems inevitable and when apparently it might be considered as an indication from the Lord that He had service for us in some other field of labor. Thus persecuted, St. Paul went to Athens; and later Silas and Timothy followed him thither.

====================

R5913 : page 186

THE THESSALONIAN CHRISTIANS

--JULY 9.--1 THESSALONIANS 1; 4:13-18.--

ST. PAUL'S LETTER TO THE YOUNG CHURCH AT THESSALONICA--THE POWER OF THE GOSPEL AMONGST THEM--THEIR REJOICING IN TRIBULATION--THEIR ACTIVITIES IN SPREADING THE TRUTH--THEIR HOPE, CENTERED IN THE SECOND COMING OF CHRIST--A HIGHLY FIGURATIVE DESCRIPTION OF OUR LORD'S SECOND PRESENCE AND THE RESURRECTION OF THE CHURCH--"THE DEAD IN CHRIST" VS. "THOSE THAT SLEEP IN JESUS."

"If we believe that Jesus died and rose again, even
so them also that are fallen asleep in Jesus will
God bring with Him."--Chapter 4:14.

WHILE our Study today deals chiefly with the Second Coming of our Lord Jesus Christ, the Epistle of which it forms a part gives a description of the class that will rejoice in His Second Coming and with good reason. In this Epistle St. Paul points out some of the characteristics of those to whom he says, "Ye, brethren, are not in darkness, that that Day should overtake you as a thief. Ye are all children of the light, the children of the Day." (Chapter 5:4,5.) Of these characteristics the essential one is "the love of God," "The love of Christ," extending to all who are of the Household of Faith, and manifesting itself in a spirit of sympathy toward the entire "groaning creation."

Although the Church at Thessalonica was composed of those who in respect to length of Christian experience were but "babes in Christ," nevertheless it is very evident that the persecution which had come upon them had caused them to grow very rapidly. It was about a year since they had received the Gospel; and yet the Apostle witnesses to their rapid development, as evidenced by their love for one another--not only for the little company at Thessalonica, but to all of the Household of Faith throughout Macedonia. The Apostle declares that this love of the brethren was a manifestation of the fact that they had been "taught of God."

One of the first effects of a knowledge of the grace of God in Christ and of a full consecration to the Lord is this love for all fellow-servants--"the brethren." Would that the fervency and the zeal of first love, both toward the Lord and toward the entire Household of Faith, might not only continue, but increase with all! But, alas! many who start warmly and earnestly grow lukewarm--become captious, cynical, hypercritical, high-minded and self-assertive--and lose much of the simplicity, zeal and humility of their first faith and their first love.

This is the first attack of the great Adversary to re-ensnare, through the weaknesses of the flesh, those who have escaped his chains of darkness and have come to see some of the glory of God shining through Christ. If they do not resist these attacks, the effect is sure to be not only lukewarmness toward the Lord, His Cause and the members of His Body, but eventually the cultivation of the fruits of darkness--envy, malice, hatred, strife--instead of the fruits of the Spirit of Christ--meekness, gentleness, patience, brotherly-kindness, love. Hence the Apostle urges the Church, "We beseech you, brethren, that ye increase more and more"--in love and service one for the other; for this increase implies a growth in all the graces of the Holy Spirit.

CHRISTIAN DUTIES AND RESPONSIBILITIES

The religion of Christ is designed to blend with all the proper duties, perplexities, trials and pleasures of the home and the family. Thus the majority of the people of God can best let shine the light which they have received from the Lord. Each should "study to be quiet"--to have a quiet ambition, not a restless bustling for notoriety and for great exploits, but a quiet, earnest perseverance in well-doing, a condition in which the fruits and graces of the Holy Spirit will best thrive.

True, the light received will make a great change in many of the affairs of the home. It sets before us new ideals, to be esteemed and copied. It introduces us to a new relationship, a new kindred--the family of God. Thus it brings us some new responsibilities and privileges; and if we are filled with the spirit of the Truth, with love toward God and all who have any of His likeness, it will make us very zealous in the dispensing of the grace of God, which has brought such blessing to our own hearts.

This does not signify that it is the Lord's will that all who receive the Truth should go forth as public teachers, abandoning home, trade, occupation, duties, responsibilities, etc. The Lord's call will never conflict with proper duties and responsibilities previously upon us. The man who has a family to provide for should not even think of leaving such obligations, nor consider himself called to public preaching, if it would imply the neglect of duties and obligations already resting upon him. Such persons should quietly and thankfully do all in the Divine service that a proper regard for those dependent upon them would permit.

On the other hand, those who are free to give time and energy to the Lord's service, and who have talents of any kind, should, when they receive the Truth, humbly present their all to the Lord and then seek to use their every opportunity in His service as He shall open the way. Thereafter such consecrated ones should be very careful that they do not so encumber themselves as to hinder their usefulness in such service.

RESPONSIBILITIES TOWARD THOSE WITHOUT

Not only have we duties and a ministry toward every member of the Body of Christ, but we have certain responsibilities toward those who are in darkness, out of Christ. The Christian is to be a burning and shining light toward the world. The world sees not from the inside, as does the Household of Faith. Hence there is great necessity that the Christian should so live before the world as to be a "living epistle, known and read of all men," honoring to the Lord and to His Word.

The Christian life should be seen by the world, not merely as just and honest, but also as noble and honorable. There are honest people who are mean. There are truthful people who tell the truth in a combative and repellant manner. But in the true Christian, love should produce so generous a sentiment that it would ennoble every virtue. To this end, also, the Christian should strive "to have need of nothing"--so far as possible, not to be dependent upon charity, but rather, as the Apostle elsewhere states it, to "labor, working with his own hands the thing which is good, that he may have to give to him that needeth." (Ephesians 4:28.) The Lord's instruction to fleshly Israel that they should lend, but should not borrow, may well be applied in principle by Spiritual Israel. This principle applies to buying on credit, a practise which should be avoided by the Lord's people; and as a rule this principle would be found advantageous to mankind in general.

"ENSAMPLES TO ALL THAT BELIEVE"

Under St. Paul's instruction, supplemented by Timothy's, the young Thessalonian Church had in a very short time attained considerable knowledge of the Divine Plan--much more, apparently, than is enjoyed by a majority of Christian congregations today. For instance, they knew what many today are ignorant of--that the Christian's

R5913 : page 187

hope centers in the Second Coming of our Lord Jesus Christ and the gathering of the Church to Him. They also knew that their friends who had died were "asleep"; and their hope was that all the sleeping dead would be awakened from the death sleep by the Lord at His Second Coming. Realizing that all hopes of eternal life depended upon the Second Coming of our Lord as the great Life-giver, there was no danger that the early Church should ever lose sight of this inspiring hope set before us.

For several centuries past this fact that the dead sleep, and cannot be awakened until the Second Advent of our Lord, has been lost sight of; and as a result all faith in the Lord's Second Coming has generally languished. It has come to be believed generally by Christian people that the dead do not "sleep," but are more awake than they were when alive--that in the moment of dissolution the dead go to Heaven or to Hell, and that these conditions are permanent, unalterable. With such unscriptural thoughts before their minds, who can wonder that to the majority of professed Christians the Second Coming of the Lord is an event without special interest? Hence it is regarded lightly by some; and by many it is wholly disbelieved and declared to be a useless, uninteresting and pernicious teaching.

However, "the brethren," who have been instructed in the Word of the Lord, and who do not follow "cunningly devised fables" originated by the Arch Deceiver, find that the Scriptures as a whole, from Genesis to Revelation, are illuminated with the grand hope of the coming of Messiah in glory and power, to establish His Kingdom of Righteousness in the earth, to awaken and uplift those who have fallen under the hand of Death--to give beauty for ashes, and the oil of joy for the spirit of heaviness--to as many as will accept His blessing, under the terms of the New Covenant.--Jeremiah 31:31-34; Hebrews 8:8-13; Isaiah 61:1-3.

"THEM THAT SLEEP IN JESUS"

As originally pronounced in Eden, the penalty against the race of Adam was not a sleep of death for a few days, years or centuries. On the contrary, it was absolute extinction--destruction. (Genesis 2:17; 3:19.) But God had purposed a redemption from the curse of death; and for this purpose Christ Jesus came into the world and died, "the Just for the unjust," that He might bring mankind back to God--back to Divine favor, where the gift of God--eternal life--will be a possibility for the willing and obedient. Ever since the Ransom-price was laid down at Calvary, and its acceptance manifested at Pentecost, it has been proper to regard the whole world as being no longer dead--wholly cut off from life--but as merely sleeping--awaiting the return of the Redeemer as the Awakener, the Vivifier, the Live-giver.--Romans 6:23; John 5:25,28,29; 1 Corinthians 15:12-23.

In this sense of the word, all mankind may be said to "sleep in Jesus," the Redeemer; for by His death our Lord Jesus secured for all of Adam's posterity another trial for life--instead of the one lost by Father Adam through disobedience. Our Lord Himself declared that as a consequence of His being lifted up as the great Sin-Offering upon the cross, He will yet draw all men unto Himself. (John 12:32,33; 3:14-16.) Thus He showed us that the world is not to be considered as dead--extinct--but as merely "asleep," waiting for the drawing time foreordained of the Father, and provided for by the "Ransom for all." (1 Timothy 2:5,6.) This drawing, like that exerted for the selection of the Church, will be through a knowledge of the Truth, and signifies that ultimately all mankind will be made aware of God's gracious provision, under which they may, if they will when brought to a knowledge of the Truth, obtain life everlasting.

Since the majority of the race of mankind went into death before the Ransom-price was provided, this implies an awakening from death in order that they may be drawn or come to a knowledge of the Truth. In harmony with this thought are the words of our Lord to the effect that the hour is coming when all that are in the graves shall hear His voice and come forth; and that then those who hear--obey--shall live--everlastingly.

A future life for all has been provided by our Lord, who "gave His life a Ransom for all"; and the fact that their death sentence has been provided for makes it proper to speak of them as "asleep in Jesus," instead of as being dead in Adam. The fact that many of them did not know of their redemption would work no greater hindrance than would the fact that many of the same ones had no knowledge in particular of the original sentence through Adam. They came under the Adamic sentence without choice or knowledge, and later came under the benefits of the redemption similarly without choice or knowledge.--Romans 5:18.

"THE DEAD IN CHRIST"

In the use of the phrase, "them also which sleep in Jesus," the Apostle cannot refer merely to the saints; for the Gospel had been preached at Thessalonica for only about one year, and during that year not very many of the saints could have died. Furthermore, when we remember that the saints are generally not related according to the flesh we can readily see that in appealing to their hopes in order that they might not sorrow as did others, the Apostle must have meant not only hopes for the saints, but also hopes for all of their friends who had died. If their hopes had been merely for the saints, and if they had believed that all others were hopelessly and everlastingly lost, it would have been in vain for the Apostle to appeal to them to sorrow not as others who have no such hope; for such bad hopes respecting the great majority of their dying and dead friends and relatives would have been a cause for greater sorrow than they or any other heathens could have had when they had no knowledge and no definite hopes.

This fact is set forth by the Apostle in Chapter 4:14. There he points out that the Christian's faith is built upon the fact that Christ Jesus died, and that He rose again. Our Lord died for the sins of the Church, "and not for ours only, but for the sins of the whole world." (1 John 2:2.) His resurrection is an evidence that His sacrifice was acceptable not only on behalf of His Church, but also on behalf of all for whom He died; and therefore it becomes a guarantee, or pledge, that in His own due time God will establish Christ and His Church as the Kingdom of God, and that this Kingdom when established shall bless all the families of the earth with the knowledge of the Truth.

Believing this, we are bound to believe also that all mankind redeemed by the precious blood of Christ, shall, according to His promise, yet come forth from the sleep of death to hear His Word as the great Law-giver of the New Covenant, and to have, if they will by obedience to it, the gift of God--eternal life--through Jesus Christ our Lord. As God accepted the sacrifice of Christ and raised Him from the dead, "even so them also which sleep in Jesus will God bring [from the sleep of death] with Him"--through His instrumentality.

But let us not confound this thought that the future of the whole world has been changed from "death" to

R5913 : page 188

"sleep" by the Ransom-price, which Jesus gave for all, with the very different expression, "the dead in Christ," which is applicable to no other than the elect Church. The name Jesus, which signifies Savior, has special application to the Ransom and Restitution features of our Lord's work. But the name Christ is the title to His kingly office. The call to "be baptized into Jesus Christ," thus to become "members of the Body of Christ"--the Anointed --is an offer which is restricted to the "called and chosen and faithful" Church of this Gospel Age. But the redemptive benefits covered by the name Jesus are "for all," "for every man," for "whosoever will" accept those mercies on the New Covenant conditions.

"IN JESUS" VS. "IN CHRIST"

So then, in the language of the Apostle, we exhort Christians in respect to all their dead--in Christ and out of Christ, New Creatures and old creatures, those enlightened and blessed by the marvelous light of the Gospel, and those who have died while blinded by "the god of this world"--that they sorrow not as others who have no hope. We believe that Jesus died for all; that He has risen from the dead; that on this account all the dead are to be considered as sleeping, waiting for His return and the exaltation of His elect Church also in glory; and that then all whom God counts as asleep in Him, or on account of Him, or through Him and His work, shall also be brought from the dead.

Few Christians have noticed the frequency with which the Scriptures use this word "sleep" in reference to the state of the dead. Notice that in Chapter 4:13-15 the word is used three times in three successive verses. Notice also the following instances: John 11:11,12; Acts 7:60; 13:36; 2 Peter 3:4; 1 Corinthians 15:6,18,20,51; Matthew 9:24; 13:25; Mark 5:39; Luke 8:52; 1 Thessalonians 5:10; Matthew 27:52; 1 Corinthians 11:30.

In these instances, all from the New Testament, the word sleep is used instead of the word death, and used in full view of the Ransom by which all shall be redeemed. What was the custom in Old Testament times? Looking back, we find that Daniel (12:1-3) prophetically speaks of those "who sleep in the dust of the earth," and describes the sleepers as being of two classes--some who will awake to everlasting life, and some who will awake to shame and everlasting contempt--the latter class representing those who will be tried during the Millennium. Similarly, of both kings and prophets--one after another--it is declared that "he slept with his fathers."

The basis for this expression and of the faith in a future life which it implies is set forth by our Lord, saying, "That the dead are [to be] raised, even Moses showed at the Bush." (Luke 20:37.) "Have ye not read in the Book of Moses how in the Bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." (Mark 12:26.) "He is not a God of the dead [the extinct, for whom no future is designed], but [He is the God] of the living, because all live unto Him." (Luke 20:38.) It was as a result of Moses' experience that the Jews thereafter spoke of their dead as "asleep" and "waiting for the morning," when they would be "awakened."

But be it noticed, God's reason for speaking of humanity as yet having a hope of life beyond the grave rests not upon any change of the sentence from death--extinction--to a profound "sleep" for a period, but upon His predetermined Plan to provide a Savior who would redeem, purchase back, for Adam and all his race "that which was lost"--the privilege of life everlasting in harmony with God.--Luke 19:10; John 10:10.

SPECIAL MESSAGE TO THE CHURCH

Having spoken of the general hopes of the entire "groaning creation," all of which center in the Second Coming of our Lord, the Apostle delivers, not an opinion or a guess, but a special message to the effect that the sleeping saints will suffer no loss by reason of having fallen asleep, but that on the contrary they will be granted a priority over the living saints in that they will be "changed," "glorified," to see the Lord, to be like Him and to share His glory, before those of the same class who are alive at the time of the Second Advent. Elsewhere we have given at considerable length our reasons for believing that the shout, the voice and the trumpet here mentioned by the Apostle are symbols, as in other parts of the Scriptures; for instance, in the Revelation. See STUDIES IN THE SCRIPTURES, Vol. 2, 143-150.

Apparently the Church at Thessalonica had been studying the subject of our Lord's Second Coming, and were fearful lest some of their number might "fall asleep" before that event, and were doubtful as to how much of the blessing might thus be lost by these, as well as solicitous for their friends. Hence the Apostle says, "Comfort one another with these words."

The word translated "coming" in Verse 15 is parousia. This Greek word does not really have the significance of our English word "coming," but signifies presence--after arrival--giving the thought that our Lord will be present before "the dead in Christ" are "raised," although this will be prior to the "change" of the living. This Scripture, as well as many others, indicates distinctly that the Lord's presence will not be manifest, visible, to the world during this time. As our Lord said before He went away, "Yet a little while, and the world seeth Me no more." (John 14:19.) This thought is emphasized by St. Paul's subsequent remarks respecting the Day of the Lord and the fact that the world would not know of it, but only the "brethren," those not "in darkness."--1 Thess. 5:1-5.

It speaks well for the rapid growth in knowledge on the part of the Church at Thessalonica that the Apostle could thus write to them. How definitely he separates the Church, the Body of Christ, from the world! How particularly he shows that the one class will be in total ignorance of this subject, while the other class will have knowledge of our Lord's return! Knowledge of the Second Presence of our Lord is a feature of the Day of the Lord--the Day of His Presence--"the Harvest," or end of this Age, during which the great Chief Reaper will not only gather the sleeping saints first, but proceed also to seal and to gather all the living members of the Elect class, who shall be counted worthy to escape the great afflictions which are about to come upon the world, in the culmination of the great Time of Trouble, which will dissolve present institutions and make ready for the establishment of the Heavenly Kingdom, under the rulership of Christ Jesus and His "little flock" of joint-heirs--the Seed of Abraham, who are to bless all the families of the earth, living and dead.

"Painful and dark the pathway seems
To distant earthly eyes;
They only see the hedging thorns
On either side that rise;

"They cannot know how soft between
The flowers of love are strewn,
The sunny ways, the pastures green,
Where Jesus leads His own."

===================

R5913 : page 189

OUR LORD JESUS' INSPIRING PROMISE

"Be thou faithful unto death, and I will
give thee a Crown of Life."--Rev. 2:10.

THESE are the words of our glorified Lord, given through St. John the Revelator on the Island of Patmos. This thrilling exhortation is given to the Church, to those who have entered into a special contract, a special covenant with the Lord. The invitation of the present time, to suffer with Jesus that we may reign with Him, implies the attainment of membership in His Body. His members are His disciples; they have been invited to walk in His steps.

R5914 : page 189

It is required of these that they continue to hold fast the faith that first led them to make a consecration. They are to continue in this attitude through evil report and through good report, to follow their Leader "whithersoever He goeth." They must not faint before they reach the end of the journey. The world, the flesh and the Adversary will try to dissuade them and turn them back--try to cause them to think that the invitation they have received is an intangible, impossible thing.

A faithful servant is one who demonstrates himself worthy of his master's confidence, one who can always be relied upon. Daily we are proving our loyalty or our disloyalty. "The Lord your God doth prove you." He proves us to see if we are worthy--to see whether we love Him best or love self best, to see if our confidence in Him is such that we will lay aside everything else to win this great Prize which He has offered, to see whether we are following a mere temporary impulse, whether we are trying to grasp this beautiful thing, this Crown of Life, without appreciation of its cost.

In one of His parables, our Lord represents some who, when the sun of persecution arises, are not sufficiently loyal to the principles of righteousness to stand. They become offended. They wither away. So this word faithful seems particularly to signify loyalty, including also the thought of being full of faith. God's children are to be full of faith, and those in whom God can have faith--those proving worthy of His entire confidence.

Our Lord will say to such as are wholly faithful to the end of the race, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" These shall have "a Crown of Life." Their loyalty must be proved even unto death. This does not mean merely that they shall die as a consequence of their consecration to the Lord; for there will be two classes of those who thus die--the Little Flock will die sacrificially, and the Great Company will die through "the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus."

"Unto death," therefore, would in this text mean a faithfulness which would persist until the sacrifice is finished in death, a faithfulness ready to encounter death at any moment, which would lead to the performance of the Covenant of Sacrifice even unto its consummation.

THE FADELESS CROWN OF LIFE

The thought in respect to the receiving of the Crown is that it confers great honor. In the Olympian games of olden time a crown was given which was usually of laurel leaves; and great victors on battle-fields received crowns of laurel--the laurel being an evergreen shrub or tree, symbolizing that which endures. The Apostle used this illustration as picturing the high honor to be bestowed upon the faithful Church. There is a great Prize to be given. There is an election going on. It is for each individual to make his calling and election sure.--2 Peter 1:10,11.

Each one who is victorious will receive a Crown of Life. It will not be a crown that will soon fade, or one that will last only a certain number of years, but a crown of everlasting life. And not only so, but the Lord shows us that this crown of everlasting life will be a crown of superior life--life on the very highest plane. Those who attain Restitution during the Millennial Age will have everlasting life on the human plane. The angels will have everlasting life on the spirit plane. But this Crown of Life given to the "more than conquerors" will be the very highest form of spirit life--immortality--far above all other planes of life, as the special reward for being victors in this race. "Let us so run that we may obtain." The goal is near!

"Run on, my soul, undaunted,
Where duty shines before,
Though deserts blaze around thee
And Jordans surge and roar;
The land on this side Jordan
Is not thy birthright blest;
Speed on, and find thy Canaan
And enter into rest."

====================

SUMMER CONVENTIONS OF BIBLE STUDENTS

WE HAVE mapped out a very elaborate Convention arrangement for this Summer. The custom of taking a few days' vacation every Summer is becoming a general one. Bible Students especially enjoy their vacations when these can be spent in Christian fellowship and in building one another up in the Most Holy Faith and in the fruits and graces of the Holy Spirit. The method once employed of having one or two Conventions in the Summer has been found unsatisfactory for two reasons:

(1) This involves too large an expenditure of time and money when long distances must be traveled.

(2) When a Convention is too large the fellowship is not so good--the opportunities for getting acquainted, etc., are poorer proportionately.

We believe that we have made good selections of Convention points in the territory where Bible Students are most numerous. We are announcing the dates in good time, so that vacations may be arranged accordingly. In every case arrangements will be made for lodgings at fifty cents per night upward and for restaurant service, where each can provide according to his appetite, purse and judgment. Address the Secretary of every Convention you wish to attend, mentioning the number of your party, males and females. If colored, the fact should be mentioned.

In the past we have had difficulty from the fact that when an assignment was made no money consideration was passed; therefore neither the householder nor the visitor considered the matter thoroughly binding. As a result, sometimes the householder rented the room to others, and sometimes the visitor went elsewhere, neglecting the assignment. We hope to remedy the matter this year by requiring the deposit of one dollar in the case of each assignment. The dollar will be paid to the householder on the visitor's account, and the receipt will show this. We trust thus to avoid difficulty experienced in the past and to add to the comfort of all. Our representatives will visit and inspect the rooms assigned and judge of their cleanliness and suitability, and, to the best of their ability, serve the interests of the visiting Brethren and Sisters. We urge that, when sending in the one dollar for each person, you state your preferences as respects accommodation--remembering, of course, that a fifty-cent lodging will not be in any respects as fine as a five-dollar one. Our Convention List is, we believe, about complete, as follows:

ST. LOUIS CONVENTION--JUNE 22-25

St. Louis will be central as a Convention point to a large number of Bible Students. The Brethren there have arranged for Princess Theater, which is accredited with being a very cool place. In it all the Convention Meetings will be held--the evenings being devoted to the PHOTO-DRAMA OF CREATION. Brother Russell is expected to be present at the conclusion of the Convention. His topic will be, "The World on Fire," at the Odeon Theater, Sunday, June 25, 8 p.m.

The following Pilgrim Brethren are scheduled to be in attendance: R.H. Hirsh, George Draper, R.L. Robie, R.O. Hadley, W.M. Batterson, A.J. Eshleman, Menta Sturgeon, Chairman. Address J.H. HOEVELER, 6126 Waterman Ave., St. Louis, Mo., for information and assignment of lodgings.

SIOUX CITY CONVENTION--JULY 6-9

A splendid invitation has come to Bible Students to meet at Sioux City, Iowa. We are sure of a cordial welcome by the Bible Students and citizens and officials there. A splendid Auditorium has been placed at our disposal. We have every reason to expect a glorious season of spiritual fellowship, as well as physical comfort. The following Pilgrim Brethren are scheduled to be in attendance: I.F. Hoskins, W.F. Hudgings, J.P. MacPherson, T.P. Yates, L.F. Zink, B.M. Rice, A.P. Walker, A.I. Ritchie, Chairman. Address A.J. Strite, 1422 W. 5th St., for accommodations.

NEWPORT CONVENTION--JULY 9-16

The Authorities of this old and dignified Watering Place of Rhode Island have placed at the disposal of our Association excellent Auditorium facilities, including arrangements for the showing of the PHOTO-DRAMA OF CREATION every night. As Newport is central for a large population, we believe that the attendance will be excellent. The following Pilgrim Brethren are scheduled as speakers: R.H. Barber, P.S.L. Johnson, A.H. MacMillan, E.F. Crist, R.G. Jolly, F.C. Detwiler, C.J. Woodworth, H.C. Rockwell, Edward Hazlett, R.J. Martin and W.E. Van Amburgh, Chairman. Address Anna R. Calvert, Newport, R.I., for accommodations.

NORFOLK CONVENTION--JULY 22-30

Although Norfolk, Va., is a Southern City, it is fanned by Ocean breezes. We are sure that it is quite a suitable place for our Convention. Virginia Beach is near Norfolk for those who desire a little further outing than the Convention will give. Old Point Comfort also is near. The following Pilgrim Brethren are scheduled to be in attendance: J.D. Wright, Alexander Graham, W.J. Thorn, F.W. Plaenker, F.H. Mendel, J.A. Meggison, A.E. Burgess and J.A. Baeuerlein, Chairman. Address P.L. Derring, 216 12th St., for accommodations.

NIAGARA FALLS CONVENTION--AUG. 19-22

A Convention at Niagara Falls will be very convenient for the Canada Brethren, as well as for some in New York, Pennsylvania and Ohio. A very interesting Convention is predicted. The following Pilgrim Brethren are scheduled to speak: W.M. Wisdom, J.F. Emerson, P.E. Thomson, T.R. Hilbish, J.F. Stephenson, Chairman. Address A. Fossberry, 727 Pine Ave., for accommodations.

NASHVILLE CONVENTION--AUG. 24-27

Bible Students have been very cordially invited by city and State officials to hold a Convention at Nashville, Tenn. It will, we believe, be a central point for quite a goodly number. At least a thousand may be expected. Address M.E. Confehr, 2124 Achlen Ave., for accommodations.

LONG BEACH CONVENTION--SEPT. 2-10

Long Beach, Cal., is suburban to Los Angeles. We are sure that it is a delightful place for a Convention, and that every effort will be made for the comfort of all Bible Students in attendance. Arrangements will be in the hands of the Los Angeles Class. Address F.P. Sherman, 206 Hamlet St.

SEATTLE CONVENTION--SEPT. 14-17

Seattle, Wash., is beautiful for situation and convenient to a large population. Many of our Canadian friends will doubtless come from Vancouver, Victoria, etc. Other delegates will come from Spokane, Tacoma, Portland, etc. We are trusting for a happy time in the sunshine of our Lord's favor. Address F.A. Acheson, 1009 8th Ave., for accommodations.

MILWAUKEE CONVENTION--SEPT. 16-24

Milwaukee, Wis., claims to have some special advantages as a Convention City and will be central to a considerable number of friends in the Truth. It is accessible both by rail and by Lake steamer from Chicago and from other Lake Michigan points. During the eight days it is expected that the PHOTO-DRAMA OF CREATION will make two full showings in the evenings. The eight days will give splendid opportunity for commingling and spiritual fellowship amongst the friends. The Municipal Auditorium has been put at the disposal of the Convention for the entire time. We believe that a large number will be in attendance. Address A.L. Smith, 1166 Eighth St., Milwaukee, for accommodations.

Brother Russell is expected to give public addresses as well as Convention addresses at each of these Conventions. The dates for his public meetings are noted.

At each Convention there will be provision for the symbolizing of consecration by water baptism--robes, etc.

====================

R5914 : page 190

INTERESTING LETTERS

CONSIDER ONE ANOTHER IN LOVE

DEAR BROTHER RUSSELL:--

Quite a number of the classes consider it wise to provide a supper at the home where the afternoon and evening meetings are held on the occasion of a Pilgrim visit. They are frequently unwilling to have this a light luncheon, but rather an elaborate meal. Various Sisters proffer their assistance to the one at whose home the meeting is held, but they fail to realize that even with their help she has many times as much to do as they have in getting house and dishes ready beforehand, and in cleaning things up later.

If the large majority of such meetings are held in a certain home because of its large rooms, etc., it means an oft-recurring burden to that Sister, and especially so if she is not physically strong.

This week I have been in two different towns where almost identical conditions exist along this very line. One of these sisters, a noble, self-sacrificing character, told me that she was so nearly in a state of collapse after the strain of such an occasion that it had become a severe trial to hear another Pilgrim was coming. But she is afraid to tell the class lest they misunderstand and think her selfish.

She was under such a physical and nervous strain as to get practically no good from the Pilgrim's visit and possibly while he was talking she would have to spend part of the time in the kitchen.

I find that sometimes the older and more practical sisters see the unwisdom of this, but the younger ones who have less home cares, and better health, will insist on a more elaborate program, though in the end the major portion of the work does not fall on them. Often it seems prompted by a pride that wants to surpass the hospitality of another class.

However, there are some sisters who have the matter of a luncheon down to the point of ideality, and if the friends knew that such methods gave us the greatest satisfaction they might adopt the same. Let me tell the method of a certain class where almost all week-day meetings are held at one home on the occasion of a Pilgrim visit since it is the only house large enough.

Probably 25 or 30 will sometimes stay over from one meeting to the next. They do not go to the table, but are asked to take seats around the room, leaving the middle of the room open for passage. Then there is passed to each one a picnic plate on which are two sandwiches (probably one is meat and one cheese), a pickle, a piece of cake and a banana (or some other fruit). Then tea or coffee or water is passed to each. On each plate is also a paper napkin.

There is no dish-washing, except of cups and saucers and

R5915 : page 190

spoons. Even tin cups will simplify this. When all are served, everybody is free to enjoy the discussion of Scripture questions, etc. As each one is through he puts his cup on a convenient table, from which sisters finally remove them in a few moments.

In this way the friends have clearer minds for the evening discourse and are in a better state to take in the more spiritual food. If any feel a cooked supper is necessary they can go to a nearby restaurant.

At the class I have in mind the Sister usually speaks to the Pilgrim brother earlier in the day somewhat like this: "Now, Brother, we know you must have little luncheons so often that something more substantial may be needed, so if you tell us what you want, we will see you have it." However, it suits me far better than a heavy supper, while there are other places where a memory of the elaborate variety of heavy food I am supposed and urged to eat, puts a little measure of fear into me when it is apparent I must endure it over again. If I had partaken of one-tenth of all the cake and rich things offered me during the last fifteen years, I would have finished my pilgrimage long ago.

These sisters at the place mentioned estimate the number to be provided for, and then divide it up amongst themselves. One brings 12 or 15 sandwiches, another the same, another a

R5915 : page 191

dozen bananas, etc., and thus the expense as well as the labor entailed is made very light.

Many of the sisters making extensive preparations for entertaining have the best of motives; they thus desire to show their appreciation of the presence of the friends, the Lord's children; but there is a lack of wisdom in it.

Another thing: When a home meeting is held the friends as they arrive are shown to a room where they can leave their coats. If they get there early enough this is all right, but it sometimes happens that even those coming in late are thus treated. Escorting them to where the wraps can be left, not only keeps the hostess out of meetings, but also preserves confusion among those near the stairway or hall; at least it distracts the attention of some. How much better if all such moved promptly to the nearest vacant chair, keeping their coats with them as they would in a more public place!

I also desire to mention the fact that the classes are not so particular to supply free literature to visiting strangers as they once were. I have been to public services, even, when not a single tract was on hand. It made me think of "Billy" Sunday's comments on "the deacon who didn't deak." That surely is one of the things to which the deacons of the various classes should see.

It isn't my intention to complain of the classes, for they are really in a glorious state, but there are some places where the foregoing suggestions might make them still more of a blessing to one another. With warmest Christian love,

Yours in the bonds of the Kingdom, B.H. BARTON

RE LOVE THE SUM OF ALL GRACES

MY DEAR PASTOR AND BROTHER IN CHRIST:--

Have thought many times of writing you since that most helpful article on Love appeared in THE WATCH TOWER, and especially since you suggested that we write you stating the progress and growth we have made in the development of this all-important fruit of the Spirit. And now as my cup of joy and blessing is simply overflowing in gratitude to our dear Heavenly Father, and to you, His faithful servant, for your loving ministry, I write you of my experiences.

Desiring more and more to become Christlike, I had been striving to develop more love. It became the burden of my prayer. Then in the providences of God the article on Love appeared in THE TOWER. It was just what I needed!--and how it helped me! By God's grace I have noted growth in love as I daily seek to walk in the Master's steps. It has helped me to be more kind, more patient, more sympathetic, and to daily examine myself by this standard. Truly, the articles in THE WATCH TOWER become more and more to me "meat in due season," and I rejoice to see how wonderfully the Lord is providing all things needful for them who love Him supremely. (Philippians 4:19.) The Lord is indeed blessing us during this period of waiting, that the Bride may make herself ready.

Would like to relate to you several experiences in the Volunteer work, which were a source of joy and help to me, and we believe of interest to you. The other day, in serving a nearby town with tracts, we learned in conversation with a merchant's son how much he and his father enjoyed the tracts. He said, "Father has been treasurer and a member of council of the Lutheran Church for many years, and they have recently reelected him, but he will not serve any more; he is thoroughly disgusted with it all, because there are so many hypocrites in the Church. We don't want anything to do with it." A lady, hearing the conversation, said, "I haven't been in Church for two years." We sought, by the Lord's help, to lend a helping hand. They received the literature with gladness and would surely read it.

The next day, going to another town, we met a gentleman on the train (a tract serving as an introduction), and he spoke freely concerning conditions in his (another Lutheran) Church. He told me, "You would be surprised to know how many read these tracts. Why some of our members (mentioning names of business men) won't come to Church any more. When approached about it they say, 'What is the use, I get Pastor Russell's sermons at my house every Sunday morning, and there I get just what I want, and I would not get that if I went to Church.'"

No doubt the Truth is reaching more people than we might realize. (Ecclesiastes 11:6.) However this may be, these experiences awakened in me a deeper concern and appreciation as to our privileges and opportunities, and a greater diligence in the service of our Lord and Master.

Again asking you to pardon me for the length of this letter, and thanking you for your loving service, which is proving invaluable to me, and praying that our loving Heavenly Father continue to bless and to keep you strong in the Lord and faithful unto death, I remain

Lovingly your brother in Christ, HIRAM P. KLEINHANS.

LETTERS FROM FRENCH BRETHREN

In accordance with the invitation of dear Brother Russell in his wonderful and comforting article on "Divine Love," published in the last July French TOWER, I am intending to write to him.

May the God of all grace and peace be with each of you in your activity for the Lord's cause, till by and by above we shall sing an everlasting alleluia to the honor and glory of our great Creator!

ELIE JERVILLE, Corporal at Bailleul.--Northern France.

I have received the PHOTO-DRAMA booklet, and wish I could eat it and know it by heart. Forward to my new address THE TOWER (French), the BIBLE STUDENTS MONTHLY and Brother Russell's sermon. I am not very old, enjoying spiritual life only during the past five months. I never would have believed that such love could be found among God's children. I have known the Bible for ten years, and that it was God's Word, yet I was without knowledge, since darkness surrounded me. Is it possible that I could ascribe to the loving God the cruelty to torture everlastingly His creatures? Oh, how much I now bless the Father for having made known to me His love!

Believe me your devoted brother, ALFRED BLAS.

Wounded soldier in the hospital at Meung, France (newly interested).

This second message to you is to show my love and to tell of the change in my character since receiving THE

WATCH TOWER (French). You have addressed to us an invitation which has greatly helped me, and since that time I pray every morning and evening, and run to the Throne of Grace to confess my failures and my progress. Dear brother, I can tell you I have received great blessings, and I ask your prayers to the end that perfect love--not the love of the world, but that for life eternal--may abide in me.

Your sister in Christ's love, L.R.

I thank the Lord with all my heart for granting me to know your excellent books and also the dear WATCH TOWER (French), which I value as a pearl. The Lord in His mercy has sent us His messengers with the torch of the true Gospel. Therefore, as Paul said to Timothy, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." Forgive my intrusion, but I wished to tell you how much your labor and devotion are precious to my soul. M.R.--Switzerland.

It is ever with keen pleasure and deep gratitude to our God that I receive THE WATCH TOWER (French), that messenger of good news which is as refreshing water. (Prov. 25:25.) THE TOWER truly sums up our experiences, joys and hopes. As our face sees itself in a mirror, likewise the printed lines of THE TOWER reflect the truths we perceive in the Holy Word. Therefore, I more and more thank the Lord that I am among those having reached the 1335 days. I rejoice while listening attentively to the teaching of the faithful and wise servant.--Rev. 1:3.

The Lord bless you and keep you in His love through Jesus Christ!

Yours devotedly in Him, F. JUPIN.
Non-commissioned officer, Northern France.

I hasten to give you my most sincere thanks for so graciously sending your journal, THE WATCH TOWER (French), to my son, Oscar, who is a war prisoner in Germany. I take

R5916 : page 191

the liberty, sir, to present you my warmest felicitations for the work you have undertaken, which consists in giving to our associates spiritual meat in harmony with their faith and belief. I would gladly reimburse the expenses you have made for these services rendered to my son, who is very well pleased with THE WATCH TOWER and MILLENNIAL DAWN. Our correspondence with Switzerland not being allowed, I send this to my aforesaid son in Germany, who will transmit it to you.

Please believe, sir, in my deep gratitude and accept my Christian greetings. JOSEPH SERVAIS.

President of the Temperance Society--Belgium.

====================

International Bible Students Association Classes
STUDIES AND LECTURES BY MEMBERS OF THE PEOPLES PULPIT ASSOCIATION

====================

VOL. XXXVII.   JULY 1   No. 13
A. D. 1916--A.M. 6044

CONTENTS

Signs of the Presence of the King. 195
  "Saved as Through Fire". 195
  Invulnerability of the Truth 196
Seeking Membership in God's Kingdom. 197
  True and False Ideas of the Kingdom. 197
St. Paul at Athens 198
  Some Mocked at the Resurrection. 200
Good, Better, Best in Bible Study. 200
St. Paul at Corinth. 201
  Eighteen Months of Teaching. 202
Glorying in the Cross of Christ. 203
  Significance of the Cross. 203
  Earthly vs. Heavenly Wisdom. 203
Lesson of the Blighted Fig Tree. 204
  The Fig Tree a Symbol. 205
Love in the Classes. 205
  Pastoral Advice. 205
A Fourteen-Year-Old Martyr 206
"Let Him Buy a Sword". 206
Interesting Letters. 207

GENERAL CONVENTIONS

ST. LOUIS, MO.--June 22-25. For assignments address J. H. Hoeveler, 6126 Waterman Ave. Friends coming from the South to this convention should inquire of Ticket Agent for Excursion Rates.

SIOUX CITY, IA.--July 6-9. For assignments address A. J. Strite, 1422 W. 5th St.

NEWPORT, R.I.--July 9-16. For assignments address Mrs. Anna R. Calvert, 12 Everett St.

PORTLAND, ME.--July 21-23. For assignments address A. F. Buxton, 55 Chestnut St.

NORFOLK, VA.--July 22-30. For assignments address P. L. Derring, 216 12th St.

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A. Fossbraey, 727 Pine Ave.

NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E. Confehr, 1516 McGavock St.

LOS ANGELES, CAL.--Sept. 2-10. The Long Beach Convention has been transferred to Los Angeles. For assignments address F.P. Sherman, 808 S. Figueroa St.

SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Babcock, 2410 First Ave., W.

MILWAUKEE, WIS.--Sept. 16-24. For assignments address

C. Hilton Ellison, 2704 Wells St.

PHOTO-DRAMA SCENARIO

De Luxe Edition, gilt 85c; Cloth edition, 35c; Paper edition, 15c--includes postage.

Colporteur rates, 50% off collect, or charge postage or express.

==========

BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for August follow: (1) 27; (2) 333; (3) 152; (4) 313; (5) 1; (6) 46; (7) 58; (8) 119; (9) 60; (10) 130; (11) 324; (12) 277; (13) 114; (14) 117; (15) 226; (16) 91; (17) 105; (18) 194; (19) 23; (20) 7; (21) 154; (22) 66; (23) 325; (24) 78; (25) 296; (26) 19; (27) 57; (28) 165; (29) Vow; (30) 107; (31) 113.

==========

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man." treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

IN FULL LEATHER BINDING, gilt edges, the set (6 vols.) $3.00, (12s. 6d.), plus postage, 60c. (2s. 6d.)

Also published in foreign languages as follows: German and Swedish, six vols.; Dano-Norwegian, five vols.; Greek, four vols.; Finnish, three vols.; French, two vols.; Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Chinese, Japanese, one vol. each; bound in cloth, uniform with English edition, prices the same.

For the Blind in American Braille, English Braille and New York Point.

===================

R5916 : page 195

SIGNS OF THE PRESENCE OF THE KING

"But who may abide the Day of His Coming? And who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap."--Malachi 3:2.

THE words of the Prophet given in our text refer to the close of the present Gospel Age. It is the same Day prophesied by the Apostle Paul when he declared, "The fire of that Day shall try every man's work of what sort it is." (1 Corinthians 3:13.) It is the Day of which the Apostle Peter wrote so graphically when he said that in that great Day of the Lord the heavens should be on fire and the elements should melt with fervent heat, and that the earth and all the works therein should be burned up. (2 Peter 3:10.) It is the Day of which the Prophet Zephaniah spoke when he said that in the great Day of the Lord all the earth should be devoured with the fire of God's jealousy. (Zephaniah 3:8.) Isaiah, Jeremiah, and many of the faithful Prophets of God prophesied of this Day. The Prophet Daniel was instructed by the angel of the Lord that in that Day there should be a "Time of Trouble such as never was since there was a nation." (Daniel 12:1.) Our Lord Jesus Himself verified this prophecy, and added that never afterwards should there be such a time.--Matthew 24:21,22.

The Scriptures call this Day "the Day of the Lord," "the Day of Jehovah," "the Day of God," "the Day of Christ," "the Day of Vengeance," "that great and notable Day," etc. It is the Day in which the Old Order is to perish and the glorious New Order is to be ushered in. In foretelling this Day, both the Prophets and the Apostles speak of the class which will stand in this Day when all others shall fall. St. Paul says that everything which can be shaken down will be; and that only the Kingdom which will then be set up, and which cannot be shaken, will remain. (Hebrews 12:25-29.) The present order of society--the nominal church systems, financial institutions, political institutions--all--will go down.

During the Gospel Age many who have not been Christians have associated themselves with the Church. The civilized world of today call themselves "Christians," in contradistinction to the nations which they call "heathen," though from the Scriptural standpoint they are all heathen --Gentiles. Among all these various nations we find many religions, whose devotees claim that they have consecrated themselves to God. But the touch-stone by which these claims may be tested is the Word of God. See Galatians 1:6-9. To the true Church of Christ alone will God give the Messianic Kingdom. Some who really have Christ and His work of sacrifice as their foundation will be saved, but at the expense of all their works, their character-structure, which the "fire" of this Day will consume. The tare class in the nominal churches will be bundled and "burned," not as individuals, but as professed Christians; that is to say, their professions will be seen to be without foundation. They will come to see how grossly in error they were--how far removed from the Truth.

"SAVED AS THROUGH FIRE"

The ones who are upon the Rock Christ Jesus, the only true Foundation, are those who have accepted Jesus as their Ransom-sacrifice, and have consecrated themselves wholly to God through Him. All these, "have been called in one hope of their calling." (Ephesians 4:4.) Many of these will fail to make their calling and election sure and will suffer great loss. They did not build properly upon this Foundation, Christ, a structure of gold, silver and precious stones of Truth and of whole-hearted loyalty to the Lord. They will suffer the loss of the Kingdom, and through much tribulation will take a lower place, before the Throne--not rulers, but honorable servants of the ruling class. All who have been begotten of the Holy Spirit must, as we have shown elsewhere, either be born upon the spirit plane or lose life altogether. Those who prove wholly faithful will be born Divine beings. Those not wholly faithful, and who miss the great "prize," though not denying the Lord that bought them, will be born spirit beings of a lower order.

The tribulations which characterize the end of this Age will thoroughly awaken these careless ones. Certain special tribulations, we understand, have come to those who were of this class all through the Age. But apparently a larger number of these are living now, at the close of the Age; and these must go through "the great tribulation," and must wash their soiled robes and make them white in the blood of the Lamb. (Revelation 7:9-17.)

They will have a blessed portion after their purification, but far less glorious than that to which they were called.

The Apostle Paul in his writings lays special emphasis upon the fundamental importance of correct doctrinal teaching. It made no difference whether Paul or Apollos or even an angel from Heaven taught anything, it must be in harmony with the foundation doctrines which had been given them by the Lord. (Galatians 1:6-12.) He assured the Church that what he had taught them was from God; and that even if an angel should bring them another Gospel, it would be a proof that such angel had deflected from loyalty to the Lord. That Jesus Christ died to secure the Redemption-price for Adam and his race is the foundation doctrine of the Church, which was received from

Jesus Himself and from His faithful mouthpieces and which was shown in the Divinely given types of the Law. Whoever taught this fundamental truth faithfully was a real help to the people of God. Yet even such a teacher might help them to build, even on this proper foundation, a faith and character structure which would not stand the tests of the great Day of the Lord; for the fire of that Day would surely prove the nature of this structure. Consequently, both teacher and pupil would suffer loss and be saved only "as through fire."

INVULNERABILITY OF THE TRUTH

This prophecy of our text is still in process of fulfilment. The "refiner's fire" is even now doing its work, and thousands and tens of thousands are falling all about us. The Prophet's query is very pertinent at this time. We see that the false teachings which have come down during these many centuries since the Apostles fell asleep have made humanity incapable of reasoning correctly on religious subjects. In the past we have had our own experiences along this line. Whenever anything religious was mentioned we seemed to lose our common sense. Now we have lost our fear of the dread penalty of using our reason. We have come back to the teachings of Jesus and the Apostles, and we find them grand and beautiful.

Those who have been teaching errors will soon be ashamed (Isaiah 66:5), while the fire of this Day will only manifest the Truth to all. No power, no tongue, no pen, can successfully contradict the Truth, the great Divine Plan of the Ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

SIGNIFICANCE OF THE PRESENCE OF THE KING

The coming of the King to possess His Kingdom will mean a personal as well as a national and a church examination, judgment and treatment. It will mean, when the Kingdom is fully inaugurated, the suppression of vice in a manner and to a degree never attempted by any earthly reformer. There will be no license to do evil in any form. The only liberty granted will be liberty to do right. It is no wonder that so few experience joy at the proclamation of the return of earth's rightful King to reign. To many it will mean the loss of their present advantages over their fellowmen. To many it will mean the prohibition and cutting off of sins now indulged in and enjoyed.

Nevertheless, both the King and the Kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting of the Kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous Government which is to take control of earth. Worldly men cannot

R5917 : page 196

realize this; for this Kingdom cometh not with outward observation--with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there."

In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the Present Order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

"Woe to the Age when gold is god, and law a solemn jest,
That helps the boldly vile to crush the noblest and the best!
When Mammon o'er cheap millions flings his gilded harness strong,
And drives them tame beneath his lash down broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
Then look for lightning!--God's red bolts must cleave the stifling gloom,
In righteous wrath to purge the world in Sodom's fearful doom!"

But we are thankful that while the judgments of a righteous God against sin must come at this time, yet the ultimate results will be glorious, when the world will come forth chastened, subdued, purified by the awful baptism of fire and blood; when they shall come to see that sin, selfishness and corruption have wrought their legitimate outcome. Then mankind will be ready to cry to the Lord and to long for His deliverance, and He will be entreated of them and will lift them up and bless them.

But the coming of the King means much trouble and the general overturning of the kingdoms of this world which, while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Ephesians 2:2.) It means the shaking of society in a manner and to an extent never before known, and so thoroughly that another shaking will never be necessary. (Hebrews 12:26,27.) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the Law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."--Joel 2:30,31.

While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord Himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R.V.) He will "bring down them that dwell on High, the lofty city [Babylon] He layeth low, . . . even to the dust." He will bring down them who have "made lies their refuge."--Isaiah 28:15,17,18; 26:5,6.

LIFT UP TRUTH'S GLORIOUS BANNER!

It is written that the Day of the Lord would come as a thief and a snare upon the whole world, and that only God's fully consecrated Church would be in the light and not be taken unawares. Many of the consecrated have been deceived by looking for the Heavenly King to come again in the flesh. They forgot that the only reason for His coming in the flesh at His First Advent was "for

R5917 : page 197

the suffering of death" as man's corresponding-price; and that now He is highly exalted, a glorious spirit Being. "He was put to death in flesh, but made alive in spirit." (1 Peter 3:18.) They forgot that the Apostle Paul also said, "Though we have known Christ after the flesh, yet henceforth know we Him [so] no more." (2 Corinthians 5:16.) The true children of God are coming more and more to see how the Master comes at His Second Advent, and are not expecting to see Him in the flesh and with their natural eyes.

We who know that the King of Glory and His blessed Kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this Kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious Times of Restitution foretold by all the holy Prophets since the world began. Tell them that the death of Jesus was the Redemption-price for the entire race of Adam, and that His return is for the purpose not only of delivering His Church, but to bind Satan and set free all His captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, under the terms of the New Covenant, soon to be established.

====================

R5917 : page 197

SEEKING MEMBERSHIP IN GOD'S KINGDOM

"Seek ye first the Kingdom of God
and His righteousness."--Matthew 6:33.

AT THE beginning of our Lord's earthly ministry the Jewish nation were invited to become the Kingdom of God. The offer of God's chief blessing was "to the Jew first." For many centuries they had been God's special people. They had been called to be unto God "a kingdom of priests and an holy nation"--a peculiar treasure unto God, composed of a priestly class and a chosen, holy people. (Exodus 19:5,6.) We do not understand that all Israel from the time of the giving of the Law could have been of the Heavenly Kingdom, however faithful they might have been. None could be of this Kingdom class before Jesus came to earth; for He was the Forerunner of this class. The offer was made to the Jews of His day. But those of the nation who lived previously, and who had been faithful to God, true to their Covenant, shall be greatly blessed of the Lord on the human plane. They shall be used to bless all nations under Spiritual Israel--the Kingdom of God now being set up.

God's special favor to the people of natural Israel in choosing them above any other nation was especially because they were the seed of His faithful friend, Abraham. God had promised Abraham that because of his faith and obedience his seed should be blessed. It was not because they were of themselves holier or better than other peoples. (See Exodus 32:9-13; Deuteronomy 9:4-8.) But for their fathers' sakes God chose them to be His people.

At our Lord's First Advent the time had come for the offer of membership in the Kingdom, for the testing of the whole nation of Israel, to prove whether they were ready for this choice blessing. Jesus was the One to offer this Kingdom; for He had consecrated Himself a Sacrifice for sin, which would constitute a basis for the establishment of the Kingdom on earth.

TRUE AND FALSE IDEAS OF THE KINGDOM

The Sermon on the Mount, from which our text is taken, points out the earnestness and singleness of heart necessary in those who would become members of the Kingdom class. The Master intimates that not all of this favored nation who heard His Message would be ready to accept it. Many were absorbed in the things of this life--in what they would eat, what they would drink, what they would wear. But in order to be ready to receive the proffered blessing, in order to be acceptable to God, they must make the Kingdom their first interest. "Seek ye first the Kingdom of God and His righteousness," enjoined the Savior, not the earthly things. If the Kingdom was made first, all their earthly needs would be supplied; "All these things shall be added unto you," was His promise.

Not many of the Jews were ready for so drastic a Teacher. They had their own plans--business plans, political plans, social functions. Hence this invitation of Jesus to leave all to obtain a Kingdom of which they knew nothing and which seemed so intangible did not find a very ready response. The twelve Apostles were among the first to accept His offer. At the time of Jesus' death, something over five hundred had joined themselves to Him as His disciples. Of these we are told that one hundred and twenty were gathered in the upper room on the day of Pentecost, where they received the begetting of the Holy Spirit. After Pentecost some thousands of Jews came to

the point of decision to make the Kingdom of God their first business. These, however, were but a small minority of the nation of Israel.

Throughout this Gospel Age there have been a few who have heard the Call and accepted the conditions, who have determined to make the Kingdom of God the first consideration of their lives. Satan has tried to make many of these think that papacy is that Kingdom, or that Great Britain or Russia or some one of the other kingdoms of earth is that Kingdom. To others he brought a misinterpretation of the words of the Apostle, "The Kingdom of God is righteousness and peace and joy in the Holy Spirit," and endeavored to make them think that all there was of the Kingdom of God was merely righteousness and holiness of life, living a godly life through the power of the Lord's Spirit. How far all this is from the teaching of the Scriptures regarding the Kingdom can be readily seen by a study of the subject of the Kingdom of God as presented by the Holy Prophets, the Apostles and our Lord Jesus Himself. Truly we have a wily Adversary!

HOW CHRISTIANS MAY KEEP GOD'S LAW

By these false ideas the true thought of the Kingdom was obscured--the thought that God was selecting the members of the Kingdom class, the thought that we not only make a full consecration of our little all to the Lord according to His terms, but that we should continually put this vow of consecration into practice, counting all other things as loss and dross that we might win a membership in this glorious company of which Jesus is the Head. This obscuration of mind still continues with the majority of those who have professed the name of Christ; but the full complement of Body members of Christ is being secured, despite Satan's vigorous efforts to prevent it. Now the number is almost full; indeed the few now coming in, we believe, are merely taking the places vacated by some who by unfaithfulness have lost the crown laid up for them; for we understand that the full number had accepted the offer and been begotten of the Spirit when the general Call ceased, in the fall of 1881. See STUDIES IN THE SCRIPTURES, Vol. III., Chap. 6--"The Work of the Harvest."

In seeking the Kingdom of God we as Gentiles are to realize that the Lord has not changed from His original

R5918 : page 198

position held when He made the proposition to Israel that in order to obtain everlasting life they must keep the Law. There is no other way. God will not exalt to Kingdom honors any who are violators of His Law. The question then comes in, How can we keep the Law? If the Jews could not keep it in all those sixteen hundred years, how could we keep it? And does not the Lord say through the Apostle that by the deeds of the Law shall no flesh be justified in His sight? To understand this is to understand some of the deep things of God; namely, that "God is in Christ reconciling the world [those from the world who now accept the Gospel Call] unto Himself, not imputing their trespasses unto them."--2 Corinthians 5:19.

"YOUR BODIES MEMBERS OF CHRIST"

Christ kept the Law and satisfied Divine Justice for all who become His during the Gospel Age; and His merit is imputed to those who keep the Law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so St. Paul says that the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit. First of all, through the imputation of His merit to their mortal bodies, their flesh, our Redeemer covers their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, He reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the New Creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the New Creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by our Savior.

The Apostle Paul, in speaking of our human bodies from the standpoint of our new relationship in Christ Jesus, says, "Know ye not that your bodies are members of Christ?" (1 Corinthians 6:15.) God no longer counts our fleshly body as the body of a human being. It is a member of Christ, the property of the spiritual New Creature. This New Creature keeps the Law of God. Wherein there is failure, it is not the New Creature that fails, but the imperfect flesh, which is covered by the pure, white robe of Christ's righteousness. God looks upon it as the spotless body of this New Creature. Thus we stand perfect before God's Law; thus the righteousness of the Law is fulfilled in us who are walking, not according to the flesh, but in the footsteps of Jesus.

LIBERTY IN CHRIST NOT THAT OF MEAT AND DRINK

Our text enjoins that we seek God's righteousness. This seems to imply that for those He is now calling God has provided a righteousness. This righteousness is in Christ, and it must be accepted by every one who comes to God; otherwise, not having the righteousness of God and the assistance that goes with it, he will not be able to attain unto the Kingdom.

The New Creature is so in accord with the Lord that he will seek to bring his mortal body fully under the control of the Law of Love. He will seek to be altogether just toward his fellowmen, toward the brethren, and kind and merciful toward all. His entire life will be given up to attaining membership in the Heavenly Kingdom. This will lead him to serve the cause of God's righteousness. Wherever God's plans are set aside, he would be called upon to defend them in every reasonable way. He will be on the side of righteousness and truth. All who truly seek the Kingdom have this disposition.

When the Apostle Paul says that the Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit, we are to understand him to mean, as shown in the context, that the privileges of those who are of this Kingdom class do not consist merely in liberty to eat and drink things forbidden to those under the Law or to those in bondage to heathen superstitions, but our liberty is far superior to this. Those Jews who became followers of Christ were informed that they were now free from the regulations of the Law which restricted their food, etc. As to whether they would now eat pork or something else was thereafter to be regulated by conditions and circumstances. They had liberty in Christ that they had not, as Jews, previously enjoyed.

But St. Paul points out that this is not the chief liberty--to be able to eat oysters, pork and other things forbidden by the Law. This permission would not be much of a blessing. The chief element of their freedom in Christ was that true righteousness and holiness which is the blessing and comfort of all those who are the sons of God. Nor was it the Apostle's thought that righteousness, peace and joy constitute the Kingdom, but that these are the blessed results of membership in the Kingdom class. They are blessings which are the heritage of those who are heirs of the Kingdom, even while they are still under age, as it were, still being tutored and prepared for Kingdom service beyond the veil. All of the Lord's people are now to rejoice in true righteousness, the righteousness of God, and to seek it above all else.

===================

R5918 : page 198

ST. PAUL AT ATHENS

--JULY 16.--ACTS 17:16-34.--

ATHENS THE INTELLECTUAL CENTER OF THE OLD WORLD--IMAGES OF THEIR GODS EVERYWHERE--PREACHING IN THE PARTHENON--THE ESSENCE OF THE APOSTLE'S DISCOURSE--THE BASIC DIFFERENCE BETWEEN GREEK PHILOSOPHY AND THE SCRIPTURAL TEACHINGS--THE TRUTH REJECTED BY THE WORDLY-WISE--GREEK PHILOSOPHY STILL HOLDS SWAY OVER THE MULTITUDE--ONLY A FEW BELIEVE THE TRUTH.

"In Him we live and move and have our being."--Verse 28.

WHILE Silas remained with the Bereans to strengthen and establish them, as Timothy had remained at Thessalonica and Luke at Philippi, St. Paul went on alone to Athens, then the center of the world's culture, intelligence and wisdom. It was a college city, where resided the most eminent philosophers of the world, as instructors in its great colleges, to which came the world's brightest and ablest thinkers. Athens boasted that during one century of its intellectual dominance it had sent forth more intellectual giants than all the rest of the world had supplied for five centuries. Jerusalem had been the center of true religion; Rome was the center of the world's imperial authority; and Athens was the world's intellectual capital.

We can imagine St. Paul walking through the streets of that great city, admiring its architecture--the most wonderful in the world--listening to some of the scientific teachers of that day, and noting the numerous monuments with which the city was fairly crowded. Pliny, the historian, declares that about this time Athens contained more than three thousand public statues and a countless number of lesser images in private houses. He notes the

fact that in one street there stood before every house a square pillar supporting a bust of the god Hermes. Every gateway and every post carried its protecting god. Every street had its sanctuary.

No wonder we read that the Apostle's heart was stirred within him as he beheld so intelligent a city wholly given over to idolatry, apparently ignorant of the true God! The longing seized him to tell these worldly-wise men about the great Creator and His Wisdom, Justice, Love and Power. As usual, he found the Jewish synagogue; and there he reasoned with the Jews and with devout persons. Moreover, he talked daily in the market places with all who were willing. Our translation says that he disputed; but scholars generally admit that this word does not well represent the thought of the original, which rather signifies conversed or reasoned. Disputes, in the ordinary sense of the word, are of little value and accomplish little or no good.

Some called the Apostle a babbler, implying that there was neither reason nor sense in his presentations. Others thought more favorably, and were curious to have a formal discourse. So in the Lord's providence the way was opened for St. Paul to deliver a discourse on the Plan of the Ages amongst the wise men of the earth on Mars Hill, probably in the great structure known as the Parthenon. This must have seemed a favorable opening to the Apostle--to find intelligent people really inquiring about the Gospel which he was proclaiming. However, the curiosity of the Athenians, like that of some of the worldly today, was superficial. They wished to keep abreast of every new theory, particularly that they might the better defend their own position, to which they were already committed.

THE ATHENIANS TOO RELIGIOUS

Our Common Version reports the Apostle to have begun his discourse by accusing his hearers of being too superstitious. However true the statement might have been, it would have been an unwise one; for it would have needlessly prejudiced and offended his hearers from the outstart. We do well, therefore, to translate the word by the phrase too religious, instead of too superstitious.

The Apostle proceeds to show that by the images which they had erected they recognized innumerable gods, and that in addition he had seen one altar to the Unknown God. This was being overly religious in one sense of the word--unwisely so. Reason should have taught them what Revelation teaches us; namely, that there is but one living and true God. The mind that roams about and grasps many gods is truly over-religious and under-wise.

"TO THE UNKNOWN GOD"

The inscription on one of the altars, "To the unknown God," became the text of the Apostle's discourse. He preached the true God and Jesus Christ, whom God had sent. He showed Divine Justice and its requirements, which the fallen race of Adam are unable to meet. He demonstrated that thus all mankind are under condemnation as unworthy of life everlasting. He showed that God so loved the world that He sent His Son to be our Satisfaction-price, to redeem mankind from the condemnation of death and to grant them resurrection privileges. He explained that this true God was neither stone nor wood, nor were there any such representations of Him, but that "they that worship Him must worship Him in spirit and in truth."--John 4:24.

The Apostle thus drew the attention of the Athenians to a greater God than they had ever thought of. He showed the length and the breadth of Divine love--that it was not confined to one nation or people, but that God had made "of one blood all nations of men for to dwell on the face of the earth," having determined the appointed season in which they should come to a knowledge of Himself, according to the place of their residence; for He desires that all should seek Him, and that, feeling after Him, they should find Him.

How true this is! To some of us the Lord has revealed Himself, and has drawn us to a knowledge of Himself and to opportunities for still further knowledge and grace. Yet many are still in ignorance, His time or season for their being brought to a knowledge of the Truth having not yet fully arrived. He is being found out by those who desire to find Him--those who are out of accord with sin, those who are feeling after God with a desire to find Him. To this class alone does He appeal. How glad we are to know that after having gathered the Elect of this Gospel Age, He will ultimately cause every knee to bow and every tongue to confess, and will spread the knowledge of His glory to fill the whole earth!

The Apostle, in addressing philosophers, spoke from the standpoint of reason, instead of attempting to discuss the matter from the standpoint of Divine Revelation, as He would have done if he had been speaking to a congregation of Jews or of Christians. Thus to the Stoics and other learned men of Athens he became a philosopher, in order that he might the better assist them to the true philosophy and the Plan of the Ages. For instance, had he been speaking to Jews or Christians he might have noted the fact that all out of Christ are out of Divine favor and under Divine condemnation; but in addressing these philosophers, he stated the truth from another standpoint. He called attention to the fact that in one sense of the word the entire human family are brethren, and all of them God's children, or offspring.

Note the logic of the argument. If humanity are the offspring of God, they should, as His children, resemble Him in some degree. This being true, gold, silver, and stone images must be very poor representations of the true God. Man himself, as the child or offspring of God, would better represent Him, especially in the higher elements of character.

"THIS IGNORANCE GOD WINKED AT"

St. Paul anticipated the questions of his hearers--"Why do you come here now to tell us of this God? If He is our Creator, and if we are His children, why did He not send us a message long ago? Are we responsible for not worshiping Him, when we knew Him not?" The Apostle's answer was, You are not responsible up to the present time. Such ignorance and idolatry "God winked at"--let go unnoticed; for until now His great Plan had not reached that stage of development which authorized the sending of the Message to you. Now God has sent the Message to you. He commands all men everywhere to repent--of sins, of unrighteousness--and to come back into harmony with Himself.

The question may be asked, "Why tell men to repent at that time any more than previously?" We answer, The Apostle explains why, by saying that NOW God commands all men everywhere to repent because He has appointed another Day of Judgment. In the first judgment Adam was on trial. He was found unworthy of everlasting life, and was sentenced to death. His entire race has shared in his death penalty. But now, in due time, Christ died to redeem Adam and his race from that death sentence, and thus opened the way for the appointment of another Day of Judgment, of trial for life or death everlasting.

This second trial, or Day of Judgment, would not be merely for those who would be living at the time, but

would have to do with all the race--every nation, people, kindred and tongue--"all men everywhere." This would imply an awakening of the dead. Otherwise the millions who have already died could never have God's grace and could never have an opportunity for participation in it. The proof that all this was God's purpose, and that He was able to raise the dead--St. Paul points out as already demonstrated by the fact that the One who had died to redeem the race had arisen from the dead, and in due time would be prepared to carry out all the provisions of the Divine Plan in dealing not only with the living, but with the dead members of the race, and giving to all a gracious opportunity for eternal life. Moreover, this blessed opportunity was now presented to those who heard.

SOME MOCKED AT THE RESURRECTION

No other religion than that of the Bible teaches a resurrection of the dead. All other religions teach that death is only a deception--that when men die, they really become more alive than before death; that when they lose all consciousness, they really become more intelligent than formerly. Only the Bible teaches in accord with the voice of our senses that the dead are DEAD and "know not anything." Only the Bible teaches that a future life is dependent upon the resurrection of the dead.

Only the Bible teaches that the redemption of the dead is dependent upon the death of our Lord Jesus Christ. Only the Bible teaches that the Redeemer must come again the second time--not to suffer again, not as a man again, but as the Lord of life and glory on the spirit plane to change His elect Bride to His own nature, to associate her with Himself in His Kingdom glory, and to establish amongst men the Reign of Righteousness long promised, for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

The philosophers of that day at Athens, like the philosophers of our day and of every epoch, sneered at the doctrine of the resurrection of the dead. Some of them denied a future life entirely. Others held that human life persists and is indestructible. All were in opposition to the Bible teaching of a sentence of death, of a redemption by death and of a resurrection from death. All interest in the Apostle's teaching vanished for the majority when they learned that the entire philosophy rested upon the resurrection of the dead.

To the worldly mind nothing seems so irrational and so unreasonable as this feature of the Christian religion. Today this doctrine of the resurrection is proving to be a test to many. Few can receive it. Yet all who do not receive it are very certain to stumble into some of the pitfalls of error which the Adversary is permitted to arrange now for all who reject the counsel of God.

NOT MANY GREAT OR WISE

Nevertheless the Apostle's mission was not in vain; for we read that "certain men clave unto him." The Truth is a magnet which has a drawing power upon hearts of a certain character. The Apostle did not expect to convert many of those philosophers. He knew that not many wise, rich, great or learned according to the course of this world could come in amongst those whom the Lord is now calling to constitute the Bride of Christ. (1 Corinthians 1:26-29.) He knew that their time to hear would be during the Millennium--in that Day of Judgment, or trial, of which he had been telling the philosophers. Some of those who declined to hear further said, "We may hear you again on this matter." But if the Truth did not appeal to them at once, it is quite doubtful whether the same Message would do so later.

Does not this principle hold true today? Is it not still true that the Lord is seeking a Little Flock only? Is it not still true that acceptance of the Truth indicates those who are drawn to the Lord and guided by His Holy Spirit? Is it not still true that inability to see the beauty and the force of the Truth is an indication of unworthiness of it?

Let us be content, if possible, to find and to bless with the Truth those whom the Lord our God has called and drawn. Let us be content to leave the others for His due time (1 Timothy 2:5,6), after we have put the Truth before them. The condemnation of death will continue upon all except the Household of Faith until the time for the establishment of the great Kingdom. Then Natural Israel will be blessed under the terms of the New Covenant, the blood for the sealing of which--the blood of Christ--is during this Age being prepared in the sufferings of the Head, in which the Body is permitted to share. (Col. 1:24.) Then, under the provisions of that New Law Covenant, the blind eyes of Israel shall be opened and their deaf ears unstopped, and reconciliation be made complete for them, and for the world through them.

Evidently this privilege of reconciliation will be open to all the world of mankind who, by becoming proselytes, may share the blessings of that New Covenant with Israel. And how glorious will be our privilege--if we are found faithful--to be sharers with our Lord in putting that New Covenant into execution and, as its Mediator, blessing Israel and the world!

===================

R5918 : page 200

GOOD, BETTER, BEST IN BIBLE STUDY

EVERY influence which makes for respect for the Bible as the Word of God is commendable. The Bible Study practiced in Great Britain and Ireland fifty to a hundred years ago; namely, the committing to memory of verses and chapters and the use of the Book as a reader in the Schools, had its advantages. Those who thus became familiar with the text of the Bible had a valuable store of information, if later they became Christians and sought the meaning of God's Messages.

Other Bible Study attempts were made in various denominations in so-called Bible Study Classes. These, however, were hampered by the denominational Creeds. Occasionally able teachers informed their Classes respecting the historical setting, discussed the writer of the Epistle, the journeying experiences, etc. Sometimes he ventured off into doctrine; but on such occasions, unless he was very discreet and held down the Class, the result of the lesson was somewhat of a dispute and a general tangle, which left the Class more confused than before.

Another style of Bible Study which for a time found favor, consisted of a number of Christian people reading a chapter, verse about. Each, after reading his verse, would make such comment as he pleased. If there were forty verses in the chapter there were as many little comments. When the meeting closed there was a feeling of a measure of refreshment in having handled the Bible, having read some interesting verses, and having communed

R5919 : page 200

with each other; but very little knowledge of God or His Plan of the Ages was gained by such Bible Study.

It is only of late--within the past ten years practically--that the Bible has been studied after the manner we mention as Berean Studies--searching the Scriptures. Now all over the world Berean Classes are in operation. Great blessing and great enlightenment are resulting.

R5919 : page 201

For this kind of Bible Study, a textbook is used and also a question-book. The textbooks are the various volumes of STUDIES IN THE SCRIPTURES. In these volumes the teachings of the Bible have been collated and brought into an assimilable form. For instance, if the lesson appertains to the Holy Spirit, the study on the subject brings together the teachings of the Bible from every part and sets these in orderly array before the Class. If the subject be "The Man Christ Jesus," it is similarly treated. If the subject be "The Logos," it is treated in like manner. If the subject be "Justification," "Sanctification," "The Glorification of the Saints," each subject is treated systematically--brought to the minds of the Class and laid open for discussion, with references to various parts of the Bible in which these things are stated.

It does not surprise us, therefore, that those of God's people who have learned the value of this method of Bible Study and who follow it have a clearer understanding of the Word of God than others. While, therefore, we commend any kind of Bible Study, we especially commend this form which the Lord has blessed above all others for the enlightenment of His people in this Harvest time. This method is for the advantage of the entire Class. An able leader is not so indispensable. One danger with able leaders with any other method of Bible Study is that their ability sometimes goes in a wrong direction and misleads.

These Berean Studies, however, place the entire Class in a position of advanced scholarship in the Word of God, because they have the entire subject under discussion open before them. Nevertheless, even in a Berean Study and when the questions are used, a skilful leader, who is humble-minded, will prove a great assistance to the Brethren. And this is the case in nearly every Class the world around. We want the dear readers of THE WATCH TOWER to know just why we so earnestly recommend to them this Berean form of Bible Study. Nor should we wonder if the Adversary would work against a method which has been so blessed of the Lord. We urge upon all a comparison between the results in their minds, their hearts, their lives, as between Berean Bible Studies and all other kinds of which they may have knowledge or have tried in the past.

===================

R5919 : page 201

ST. PAUL AT CORINTH

--JULY 23.--ACTS 18:1-11.--

LESSONS FROM ST. PAUL'S EXPERIENCES--CORINTH A BETTER FIELD FOR THE GOSPEL THAN WAS ATHENS--AS USUAL, THE MESSAGE WAS OPPOSED AND BLASPHEMED BY THOSE WHO PREFERRED "THE TRADITIONS OF THE ELDERS"--ARRIVAL OF SILAS AND TIMOTHY--ST. PAUL ENCOURAGED AND COMFORTED.

"Be not afraid, but speak, and hold not thy peace."--Verse 9.

ATHENS did not prove to be a very successful field for the Apostle Paul's labors. He quickly perceived that, although its citizens were chiefly engaged in hearing new things and in philosophizing on every subject, nevertheless the tendency of science and philosophy, falsely so-called, occupied their attention and so satisfied their minds that they were not as ready for the Truth as were some others less highly educated and less philosophical. The Apostle's experience in this respect coincides with that of all who in sincerity preach the Gospel of Christ stripped of all human invention and philosophy, and also illustrates his declaration that God does not choose many wise or great or learned, according to this world's standard, but chiefly the poor of this world--poor socially, philosophically and financially--to be the heirs of the Kingdom; for this class is more inclined to receive the faith and to become rich therein.

Leaving Athens, St. Paul journeyed about forty miles to Corinth, a prominent commercial city of Greece, noted for its manufactures, architecture, paintings, bronzes, etc.

It was much less moral than was Athens, much less refined, but nevertheless a better field for the Gospel. Where religious forms and ceremonies become popular, they are apt to have correspondingly the less weight and force. But where sin, immorality and irreligion are popular, those minds which have a religious trend are apt to be more free, more open for the Truth. Unsatisfied by formalism, this class more keenly recognize righteousness because of its sharp contrast with the sin abounding.

Similarly today, the Truth is likely to receive a cooler reception amongst those whose religious sensibilities are to some extent satisfied by forms and ceremonies. The heart most ready for the Truth is the one which is not satiated and stupefied with religious formalism, but which realizes to some extent the exceeding sinfulness of sin and longs for the righteousness which is of God. Like the Apostle, we are to discern the most fruitful fields and to spend our energy upon them, leaving the other fields for a more convenient season, whether it shall come during the present Age or during the Millennium.

LESSONS FROM ST. PAUL'S EXPERIENCES

Apparently the Apostle was considerably cast down at this time. His first letter to the Corinthian Church, written later on, clearly implies his discouragement and possible sickness. He wrote, "I was with you in weakness and in fear and in much trembling." His rough experiences at Philippi, his small success at Athens, the slenderness of his purse and his need of fellowship--all contributed to make him downcast; and he informs us that the Lord encouraged him with a vision.

Soon after his arrival at Corinth St. Paul found Aquila and Priscilla his wife. They were tent-makers; and this being the Apostle's trade, he abode with them and labored. It was customary at that time that the sons of all the upper class of people should learn a trade, however well educated otherwise. St. Paul's trade stood him now in good place, enabling him to provide for his necessities while preaching the Gospel of Christ. From his own explanation of the matter we learn that even after a considerable number of believers had been gathered at Corinth as a Church, the Apostle maintained himself by his trade. His reason for so doing was not that it would have been a sin for him to receive money and support from the believers there, but that he hoped that the Gospel would commend itself the more to many if its chief expounder were seen to be laboring not for the meat which perisheth, nor for wealth, but preaching the Gospel without charge --laying down his life for the brethren.

Of this period the Apostle wrote to the Thessalonians, "Therefore, brethren, we were comforted over you, in all our affliction and distress, by your faith." (1 Thessalonians 3:7.) Later, he wrote of his experience to the Corinthians, saying, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor, working with our own hands; being reviled, we bless; being persecuted,

we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day."--1 Corinthians 4:11-13.

Many of us can find a lesson in St. Paul's experiences. If God permitted him to be in want, to be traduced, slandered, oppressed--if he needed such experiences in order to bring out the best that was in him and to make his epistles the more useful to the Church--possibly the Lord's dealings with us at times may be with the same end in view --our preparation for further usefulness in His service.

ST. PAUL "PRESSED IN SPIRIT"

Notwithstanding all of his discouragements and the fact that his tent-making labors barely sufficed to provide for him things decent and honorable, the Apostle never forgot that his chief mission in life was the preaching of the Gospel. If the earning of his daily bread hindered his preaching during the week he at least took his Sabbath days for the more important work whenever he could reach a congregation of the Jews. We read that he reasoned with them in the synagogue every Sabbath day. But apparently he was under a measure of constraint and did not speak with his accustomed boldness and vigor, perhaps because of the lack of moral support, which is an important factor with all and an essential with many.

Finally Silas and Timothy arrived, bringing with them not only good fellowship and encouraging news from Berea, Thessalonica and Philippi, but also a gift, as the Apostle himself tells us--quite probably from Lydia, the seller of purple dyes, supposed to have been comfortably circumstanced. The effect of these encouragements is intimated. St. Paul "was pressed in spirit"--he felt a fresh vigor urging him to present his Message more zealously and to bring matters to a focus at the synagogue.

After testifying with great boldness and finding that his Message was repelled by the majority of the synagogue, the Apostle forced the crisis himself by shaking his garment as if he would not take from them even the dust, saying to those who had opposed and blasphemed, "Your blood be upon your own heads. I am clean. From henceforth I will go unto the Gentiles."

There are times when positiveness is absolutely necessary, even though it cause a division amongst those who profess to serve the same God. There are times when much more good can be thus obtained than by a continuance under disadvantageous conditions. Oil and water will not mix; and time spent in trying to blend them is altogether wasted. When positive bitterness and hatred are manifested, as in the case under consideration, it is better to withdraw.

But neither the Apostle nor we would recognize as proper or at all allowable that the Lord's people should quarrel and take offense one with the other over trifles unworthy of consideration. The shaking off of the dust not only was what our Lord had suggested (Matthew 10:14), but was a custom of the time--a warning, as it were, that the Apostle felt that he had discharged his entire duty and now left the responsibility upon their own shoulders.

The effect was good in two ways: (1) It helped Crispus, the ruler of the synagogue, to take a decided stand; whereas otherwise he might have been stunted in his spiritual development. Crispus decided for the Lord Jesus, and took his stand with the Apostle and a few others (2) The fact that the Jews had repudiated the Apostle and his Message would draw the attention of the Gentiles more particularly to his Gospel. Some of these Gentiles already believed. The new meetings were held in the home of Justus, a reverent man who resided near the synagogue. Thus as the Jews attended the synagogue worship they would be continually reminded of St. Paul's Message in the synagogue, which would be an incentive for them to enter the house of Justus and hear more respecting the fulfilment of the prophecies in Jesus.

ST. PAUL ENCOURAGED

The result was that a considerable number of the Corinthians believed and were baptized, thus symbolizing their consecration to do the will of the Lord. Thus we see that opposition is not necessarily an injurious thing to the Lord's Cause. On the contrary, it is safe to say that a most dangerous condition is stagnation.

Evidently the Lord saw that His servant Paul needed some special encouragement at this time. Hence another vision was granted, in which the Apostle was told, "Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee, for I have much people in this city."

What an insight this incident gives us as to the Divine supervision of the Gospel Message and its servants! How these words remind us of the promise that the Lord will not suffer us to be tempted above what we are able to bear, but will with every temptation provide also a way of escape! (1 Corinthians 10:13.) That vision and its message, we may be sure, were not for the Apostle merely, but for all the Lord's people from that time until now. The same God is rich unto all that call upon Him, and able both to shield and to deliver all of His servants. Therefore He will permit only such experiences as His infinite Wisdom sees will be advantageous to His Cause and will work out for His servants a far more exceeding and eternal weight of glory.

The Lord's statement that He had much people in Corinth teaches us a lesson also. It shows that the Lord knows the hearts of all, and that He has a care not only for His saints, but also for those who have not yet heard His message, but whose hearts are in a favorable attitude of honesty, sincerity. A further lesson comes to us in this connection: We are to remember that the Lord is His Own Superintendent of Missions, and that He is able to guide His consecrated servants, not only as to direction and place of service, but also as respects the time they shall remain to accomplish His will and as respects the character of the experiences necessary for them in order best to accomplish His purposes.

The more firmly our faith can grasp this situation, the more we can rely upon the Lord and use His wisdom instead of our own, the more successful shall we be as His servants, and the more happy and contented; for we shall realize that all things are working together for good to all who are His, to all submitted to His guiding care.

EIGHTEEN MONTHS OF TEACHING

Corinth was nicknamed the Vanity Fair of the World; for it was a center of frivolity, pleasure-seeking, etc. It is said to have been one of the most licentious and profligate cities of its day. At first the thought may seem very strange to us that this vilest of the great cities should yield larger spiritual results than did any other, so much so that the Lord would especially declare that He had "much people" there, and would providentially detain His ambassador there for a year and a half, while in other places he had been permitted to remain only a few days or weeks.

The philosophy of the matter seems to be this: Outward morality frequently leads to a pharisaical spirit of self-righteousness, which is a most pernicious and deadly foe to true righteousness. On the other hand, where sin stands out glaringly it has a repulsive effect upon the pure in heart, upon all who love righteousness; and this repulsion

from the evil seems to prepare such hearts the better for a genuine consecration to the Lord and to enable them to receive His Message. This theory holds good, at least in the missionary work at Corinth, as in contrast with that of places much more respectable in reputation.

The lesson for us in this connection is that we should ever be on guard in our own hearts against this self-righteous spirit of outward observance, which lacks true holiness, true sanctification. It is along this line that our Lord found fault with one of the seven Churches, saying, "Because thou art lukewarm, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked." (Revelation 3:16,17.) This is our Lord's charge against the present state of the nominal church--so rich in earthly advantages, so self-satisfied. Let us be on guard lest in any manner or to any degree such a lukewarmness should come over us and we should lose the Divine favor.

===================

R5919 : page 203

GLORYING IN THE CROSS OF CHRIST

--JULY 30.--1 CORINTHIANS 1:18-2:2.--

THE CROSS OF CHRIST NO LONGER PREACHED--REDEMPTION DOCTRINE FALLING BEFORE EVOLUTION THEORY--THESE TWO THEORIES ANTAGONISTIC--FEW UNDER THE BANNER OF THE CROSS WITH JESUS AND THE APOSTLES.

"Far be it from me to glory, save in the Cross
of our Lord Jesus Christ."--Galatians 6:14.

ONE can dispute that the preaching of the Cross of Christ is dying out. Those who still preach it give the impression that at the most it means renouncement of sin and the incidental self-denials. Rare indeed would it be to find a minister in our day preaching the necessity for the Cross of Christ--the necessity for Jesus' death as the Redemption-price for the sins of the world. --1 Timothy 2:5,6; Matthew 20:28.

Why is this? Some would answer that they have become Christian Scientists, and no longer believe that there is such a thing as sin, and no longer believe that there is such a thing as death; and that hence they could not believe that Jesus died for sin. Others would answer that they have gotten too wise to believe any longer that in the Divine Plan the death of Jesus was necessary for human redemption and reconciliation to the Father. Their view is that the Apostles and Jesus, in setting forth the Cross, were laboring under the delusion of the darker time, which present-day education shatters under a brighter light. Still others would say that they have become Evolutionists and Higher Critics, that they no longer believe the Bible at all, and that they adopt the opposite theory to that of the Bible--namely, the Evolution theory.

From the standpoint of Evolution there could be no justice, no propriety of any kind, in a Ransom-sacrifice by a Redeemer. Why? Because, according to the Evolution theory, man is merely developing, and is not yet perfect and not yet ready for trial along perfect lines; he is merely merging from a brute to an intelligent creature. Evolutionists would claim that without any redemption or any interference whatever upon God's part the process of Evolution will continue until by and by there will be a family of mankind that will reach an aristocracy of wisdom, efficiency and power which will enable them to live everlastingly by their own wits.

Small comfort is there in this for Evolutionists of today or of the past. If they boast of their children of the future and of the everlasting life to which those children will be gradually evolved, they admit that personally they have nothing beyond the tomb--that any future life on their part will be representatively in their children. And as for their parentage, they have nothing to boast of there, although some of them seem to boast of their ancestry, after all--that their forefathers were monkeys, frogs and, earliest of all, simply protoplasm.

SIGNIFICANCE OF THE CROSS

These theories are the products of human wisdom, and indicate a misunderstanding and neglect of God's Word. How beautiful is the Gospel of the Cross as compared with any other! It assures us that God made man in His own image and likeness; and that man's fall from that perfection to his present condition of demoralization came as a result of disobedience to Divine Law and of the enforcement of the Divine penalty--"Dying, thou shalt die." (Genesis 2:17, margin.) For six thousand years our race has been dying, not only physically, but also mentally, which includes the moral qualities. With all the experiences of the past and with all the education of the present, nobody has hope that our race can be lifted up out of its present unsatisfactory condition back to perfection. All that we can do is to combat the evil in ourselves, combat disease and death, and help others along the same lines.

But meantime, God had from the very beginning planned the blessings of the Cross--planned that in due time He would send forth His Son, who would die for human sin, "The Just for the unjust," and thus open up the way for man's return to Divine favor and everlasting life. Thus it is written: "As by a man came death, by a man comes also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive--every man in his own order."--1 Corinthians 15:21-23.

For four thousand years the world waited for the redemption accomplished at Calvary. For nearly two thousand years the results of that redemption have been confined to a special class of humanity, under a special call, or invitation, to be the Bride of Christ--"the Church of the First-borns, whose names are written in Heaven." (Hebrews 12:23.) The Scriptures assure us that this selected company is to be associated with Jesus in the great Kingdom of God, which the Bible everywhere shows is to roll away the curse and, instead, bring back favor.

The Kingdom cannot come until the Royal Family is ready to take the Throne. Jesus, indeed, has long been ready; but in harmony with the Father's Plan He has waited and has been doing a work in the preparation of the Church, His brethren, who are to be His joint-heirs in the Kingdom--otherwise styled "the Bride, the Lamb's Wife." (Romans 8:17; Revelation 21:9,10.) Then for a thousand years the Restitution privileges will be open to the whole world of mankind. It will no longer be necessary to preach; for all will know the Lord, from the least unto the greatest, and unto Him every knee shall bow and every tongue confess. (Jeremiah 31:34; Philippians 2:9-11.) All this is to come as a result of the Cross.

EARTHLY VS. HEAVENLY WISDOM

No wonder the Apostle makes the Cross of Christ the center of his preaching, declaring: "Without the shedding of blood there is no remission" of sins! (Hebrews 9:22.)

R5920 : page 203

As the Prophet hath declared, "By His stripes we are healed." (Isaiah 53:5.) Our lesson quotes briefly the Divine prophecy that the worldly-wise would not appreciate the Divine Plan, and especially the center of that Plan--

R5920 : page 204

the Cross of Christ. Worldly wisdom would look in an entirely different direction.

However, God is not seeking the worldly-wise, but those loving righteousness, full of faith and obedience. Hence the majority of mankind, including the majority of the wise, are still to be found on the side of the world; and only comparatively few have come properly and truly to the Lord's side, accepting the Wisdom from Above. These, in the eyes of the world, are foolish; but in the eyes of the Lord, they are wise. The wise, the great, the noble, the rich, the learned, are so well satisfied with what they have that they are not hungering nor thirsting, nor seeking after the Divine arrangement. Hence those who accept the Lord's arrangement are usually the poor, the unlearned, etc., who realize their lack of wisdom and seek it from the Fountain of Wisdom and through the channel of Wisdom--the Bible.

The whole world is perishing because of Original Sin; and to nearly all of the world the Cross of Christ is foolishness. We who believe God's Message are said to be saved--to have passed from death unto life--because we have come into relationship with the great Life-giver "through faith in His blood." To us the great Redeemer is the Wisdom of God personified, and that Wisdom is shown in the Master's course in sacrifice. When we accept this, He becomes our Justifier; and being justified by Him, we are granted access to the Father, who receives our consecration sacrifices, and imparts to us a begetting of His Holy Spirit. Our salvation continues as day by day we abide in the Lord and grow in grace, knowledge and the Holy Spirit. Eventually our salvation will be completed; as it is written, our salvation shall be brought unto us at the glorious appearing of our Lord and Savior Jesus Christ.--1 Peter 1:13; Titus 2:13.

When the Royal Priesthood shall have entered into the Heavenly glory, then will begin the New Dispensation of Messiah's Kingdom, which will utterly scatter the errors of worldly wisdom and cause all the world of mankind to hear "the still, small Voice" of God. The Lord will then turn to the people a pure Message, that they may all call upon Him and serve Him with one consent. (Zephaniah 3:8,9.) Then, during the Millennium, will be the world's trial time; as now, during this Gospel Age, is the Church's day of trial, testing and preparation for the fulness of Jehovah's favor and for everlasting life.

With such an appreciation of the value and the necessity of the Cross of Christ, we can join heartily with the Apostle Paul in the Golden Text of this lesson: "Far be it from me to glory, save in the Cross of Christ."

====================

R5920 : page 204

LESSON OF THE BLIGHTED FIG TREE

"Have faith in God."--Mark 11:22.

AS JESUS and His Apostles passed along the road from Bethany to Jerusalem preaching the Gospel of the Kingdom, they had seen, en route, a fig tree. Our Lord, being hungry, went to the tree, seeking fruit thereon; for the time of figs was not yet past. But He found that the tree was barren. Then He pronounced a curse, a blight, upon the tree. The next day as they passed by, Jesus' disciples noticed that the fig tree had withered from the roots. Then Peter said, "Master, behold, the fig tree which Thou cursedst is withered away!" Jesus answered, "Have faith in God." (Mark 11:13,14,20-22.) Then He called their attention to the fact that it was not merely Himself who had blighted the tree, but that the Heavenly Father was to be recognized as behind Him in this. He ascribed always the honor to the Father. He was merely the Finger of God. "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works."--John 5:36; 14:10.

REAL OBJECT OF JESUS' MIRACULOUS WORKS

Some of the people of that time, as now, had malignant power; and Jesus' act might have been attributed to that source. So He would direct the minds of His disciples to the things that He did as being always of God--thus differentiating His power from that of Satan. Some might wonder that God would take notice of a tree because it was not bearing fruit. But Jesus was not an ordinary person. His course was not an example for us to go along the street and, seeing an unfruitful tree, say, "Cursed be this tree; it shall not bear any more fruit forever!" Should we adopt this course, we might be finding fault with trees and with everything else. But our Lord was especially sent of God. He was accustomed to do good as He went about. He healed the people and taught them, giving them forceful object lessons.

It was necessary that the disciples of Jesus be thoroughly convinced that He was sent of God before they could have developed in them the needful faith. They must continue this faith, consecrating their hearts and lives to God, before they would be ready for the Pentecostal blessing. Hence many of our Lord's works were of an outward, visible kind, intended for the enlightenment of His followers, for the establishment of His Messiahship, and for the manifestation of His future work for the world. Of His conversion of the water into wine, it is written, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His [coming] glory; and His disciples believed on Him."--John 2:11.

St. Paul points out that the natural man cannot see the deep things of God because they are spiritually discerned. (1 Corinthians 2:14.) Hence there was a necessity for teaching of this outward, material kind to Jesus' disciples; for they were but natural men. Although they recognized Him as the Messiah, they did not realize this clearly at first. Jesus asked them on one occasion, "Whom say ye that I am?" And Simon Peter answered. "Thou art The Christ, the Son of the living God." Jesus said, "Blessed art thou, Simon Bar-jona! for flesh and blood hath not revealed this unto thee, but My Father which is in Heaven." (Matthew 16:15-17.) It was a grand course of education, then, that Jesus gave His Apostles.

And so as regarded the fig tree, the miracles of healing the sick, raising the dead, casting out demons, feeding the thousands, etc., it was not so important that certain persons be physically healed at that time, nor so important that the multitudes should not go hungry over night, nor that Divine displeasure should be visited upon an unintelligent tree. But it was important that the disciples should get the needed lessons and see that the Lord's power could and would be exercised on their behalf; that, with the realization that the Lord was on their side and would guide and protect them, they would be able to exercise great confidence. It was important also that we should have this assurance of our Father's love and care over us as His children. It was important that our Lord's coming glory during His Kingdom Reign should be illustrated and shown forth.

R5920 : page 205

THE FIG TREE A SYMBOL

There is a further thought as regards the fig tree. We believe that the fig tree is a representation of the Jewish nation. This nation had been God's fig tree. In due time God sent His Son seeking fruit from that nation, but He found none. The tree was barren. He found a few faithful individuals, but nationally nothing--no fruit as a nation; and the blight, or curse, of the Lord came upon the Jewish nation because with all their privileges and advantages they had not brought forth the proper fruits. Our Lord Jesus, five days before His crucifixion, pronounced their House desolate. "Behold, your House is left unto you desolate!"--Matt. 23:38,39; Luke 13:34,35.

Ever since that time, the Jews have been desolate and blighted as a nation. But there is a promise that this blighted fig tree shall again become a living tree--a living nation. They are to be restored to Divine favor, after their "double" of disfavor has been fulfilled. [See STUDIES IN THE SCRIPTURES, Vol. 2, pp. 217-230.] This "double" we understand has been accomplished, and this is the meaning of the great awakening now among the Jews, and of the great Zionist movement.

Speaking of the time of His Second Advent and of the nearness then of the Kingdom, Jesus said, "Learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." (Mark 13:28,29.) The Jewish nation has been having a long winter time. But the spring time of this nation is now at hand. We already see this fig tree putting forth leaves. So we see that the lesson of the blighted fig tree was not merely a lesson for an hour, but a lesson to all the Lord's people from that time even until now.

===================

R5921 : page 205

LOVE IN THE CLASSES

"LOVE one another, as I have loved you," is the Master's instruction. (John 15:12.) "We ought also to lay down our lives for the brethren," writes the Apostle. (1 John 3:16.) "He that loveth Him that begat, loveth also him that is begotten of the Father." (1 John 5:1.) As a matter of fact, all who belong to the Church of Christ have the spirit of love at the time of their spirit-begetting. And if progress be made in preparation for the Kingdom, that spirit of love will increase and abound more and more, until it will be perfected in the resurrection. Then we shall have our new bodies, which will permit our loving hearts to manifest themselves fully. But in the meantime, how frequently the dear brethren of the Lord seriously try each other, vex each other, and fail to provoke to love and good works--

inciting rather to strife!

While we should properly attribute such weakness, not to the New Creatures, but to the old, nevertheless we are never to forget that the growth of the New Creature means the death of the old creature, and hence in proportion as our flesh is not dead to sin and selfishness, in that same proportion we, as New Creatures, have not yet reached the ideal for which we strive.

The Editor frequently receives letters from Elders of Classes, asking advice as to how they shall deal with the Classes, and from members of the Classes asking how they should deal with their chosen Elders and Deacons. The chosen servants of the Classes frequently feel that their brethren, who elected them, do not repose a sufficiency of confidence in them and entrust them fully enough with the management of the affairs of the Class--that the Class wishes to manage its own affairs and merely to have the advice of the Elders. In such cases we recommend that the Elders be fully content with such a condition--that it is the Class as a whole which represents the Lord, and that no servant of the Class has the privilege of exceeding the authority which the Class gives to him by its vote.

It is our experience that the Bible Students feel a great need of protecting their rights and fulfilling the obligations which the Lord has placed upon them. Surely they are excusable even if they seem to exercise too great care in this matter--in view of the examples all around us, amongst both Protestants and Catholics, of the power of priestcraft, and the inclination of ecclesiastics to grasp power and authority and to ignore the Ecclesia.

On the other hand, frequently the Classes feel that they are being ridden or "bossed" by their Elders--whether this is really so or not. They complain sometimes, for instance, that the Elders get a fever for preaching and desire to give lectures on every possible occasion, sometimes even turning prayer and testimony meetings and Berean Study classes into lecture opportunities. If intimations are given that Berean lessons are preferred, and that changes from the Class order are not appreciated, the Elders sometimes take offense with the whole Class, declaring that they are not appreciated; and other times they either take offense at the individual who has had the courage to kindly mention the matter to them or fancy that he is an exception and that they are pleasing the Class--a case of too much self-esteem sometimes.

PASTORAL ADVICE

It is difficult to know how to advise Classes in such cases where the Elders seem to have lost, not the Spirit of the Lord, but the proper balance of a sound mind. We generally refer inquirers to the extended treatise on the subject in SCRIPTURE STUDIES, Volume VI., and ask them to read afresh and act accordingly. But even after reading, some of the Lord's dear sheep do not know how to obtain proper Scriptural order and maintain the liberties of the Class and refrain from permitting an Elder to injure himself and the interests of the Class!

Our general advice to the brethren is that they take such matters to the Lord in prayer, while watchful of any and every opportunity to promote what we believe to be the Lord's will in the Classes. On the one hand, we must admit that it would be entirely wrong for a Class to permit an elder to "boss" it or, as St. Peter said, "to Lord it over God's heritage." (1 Peter 5:3.) It would be injurious both to the Elder and to the Class interests.

On the other hand, the Classes should seek to avoid captiousness and faultfinding. They should esteem the Spirit of the Lord, the spirit of devotion, the knowledge of the Truth and talents for its presentation, wherever these are to be found, and should gladly help one another to opportunities for development in grace, knowledge and utterance--each according to the talents which the Lord has bestowed upon him and in harmony with the directions of the Lord's Word. Forbearance, one with another, a willingness to wash one another's feet, symbolically, and to esteem each other for all Christ-like qualities, should be cultivated.

While the will of the Class should be carefully sought by every Elder, and fully expressed by every Class in respect to all the order and arrangement of its affairs, nevertheless we should not be over-exacting in respect to how the will of the Class is expressed. In other words, we should consider what is satisfactory to the majority of the Class. Elders are not to be found fault with simply because the Class satisfaction has not been expressed in some special, particular manner. In other words, a minority of the Class should not feel at liberty to distract the Class and stir up strife simply because methods which the minority prefer have not been accurately followed. Each member of the Class has full liberty to express his conviction at opportune times--especially at election time; but he should be fully satisfied, after expressing his thought and preference, to abide by the preference of the majority, whether expressed positively or negatively.

R5921 : page 206

JUSTICE FIRST--THEN LOVE

Let us, dear brethren, ever remember that while we are striving after Love and its bond of perfectness, nevertheless our own course of action should be squared first of all by absolute justice, and then love may add to that as much as it may please. For instance, at an election some brother may unwisely nominate, for some service of the Class, a brother who is not qualified for the position. We must not find fault with the brother, for he has his liberty of making the nomination and manifesting his unwisdom; but, on the other hand, we should not feel bound by his suggestion, nor should we allow fear of offending the nominated brother to hinder us from expressing, by vote, what we understand to be the Lord's will in the matter. And if voted down by the Class, the nominated brother has no right to take offense, but should rather admire the courage of the brethren, as expressed in his rejection.

One thus rejected by a Class has no right to inquire either of the Class or of any member of it why they voted against him. That is their business and none of his. They merely exercised the right which they had according to their own conscience. It was a matter of justice. Love, in the sense of human sympathy, has no place in the deciding of such questions where the Word of the Lord lays down the rules to be followed by each member of the Ecclesia. A failure to recognize principles of justice--righteousness--seems to lie at the foundation of nearly all Class difficulties. We request that all who get into such troubles take the matter to the Lord in prayer and then consider the matter along the lines of absolute justice.

We have advocated in the Sixth Volume of STUDIES IN THE SCRIPTURES that, if possible, the will of the Class be expressed by the majority--at least eighty-five per cent of the whole number. This, however, does not mean that either justice or love would turn over all of the affairs of the Class to the remaining fifteen per cent and allow them to dictate, as for instance, to permit them to determine that there shall be no Elders or Deacons elected because the minority would hold fifteen per cent of the whole amount and insist that its ideals should be met or that the whole work of the Class should come to a standstill. This would neither be loving nor just, and should not be submitted to.

The majority rule is the standard of justice, and what we suggested in excess of that was a concession of love--an attempt to meet the tastes and preferences, if possible, of the entire Class, or at least a large majority of the Class. The majority should lovingly desire to regulate the Class affairs, so far as possible, to suit every member of the Class; and to whatever extent there is a failure to do this there is an invitation to discord and to a split in the Class. While, of course, a division of the interest into two Classes is always deplorable and should be striven against, and sacrifices be made by all to maintain a "unity of spirit in the bond of peace," nevertheless a division of the Class for a time would certainly be preferable to a continual strife, which would hinder the spiritual progress of all concerned.

====================

R5921 : page 206

A FOURTEEN-YEAR-OLD MARTYR

A LETTER has just been received from Wellington, New Zealand, saying that one of the Bible Students of that vicinity, fourteen years old, had been imprisoned for refusing to register for military service because of religious objection to participation in war in any sense of the word. He was permitted to come out of his prison to partake of the Memorial Supper, April 16th, and then returned

R5922 : page 206

to prison. It seems very remarkable the hold that militarism is gaining on the whole world.

Word comes to us from England that some of the Bible Students there were ordered to report for military duty. These registered their objection, but were refused immunity from service--receiving, however, the assurance that they would be put in non-combatant positions in the war. This promise was afterward neglected, and they were put into regular service at once. We are not to forget that practically all the world is claiming to be Christ's Kingdom, and yet that any who seek to follow the Words of Jesus seem to be thoroughly disrespected and hated of all men and all nations. What a proof we have here that Messiah's Kingdom is future! How glad we are that it is nigh, even at the door!

===================

R5922 : page 206

"LET HIM BUY A SWORD"

WHY did our Lord say to His disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36,38), and then afterward say to St. Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword"?--Matthew 26:51,52.

We should remember the circumstances. Jesus knew that His hour was come in which He would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that His capture was not made by force, but that He voluntarily permitted Himself to be taken and crucified. The Father might know, the angels might know, and His disciples might know that He had power to ask of the Father legions of angels for His defense and protection from the hands of His enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and His disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed

Peter to be non-resistant, and surrendered Himself, merely requesting that His disciples be not molested.

The circumstance demonstrated that our Lord surrendered Himself voluntarily, and therein was the lesson. Had there been no swords in the company of His disciples, it might have been claimed that no defense could have been made. The having of the swords made possible the exhibition of the courage of the disciples, and the willingness of Jesus to submit Himself.

When Jesus said that if necessary their garments

R5922 : page 207

should be sold to purchase a sword, the Apostles responded that they had in their company two swords; and Jesus answered, "It is enough." They were intended merely for a demonstration, and not for a defense.

Nothing in this Scripture seems to give any warrant to warfare, nor to the implication of some that Jesus desired His followers to take the sword. True, not all who have taken to the sword have perished by the sword, and not all who have avoided the sword have preserved their lives, but it is a general principle which the Lord discusses. He who prepares himself for warfare and trouble will be pretty sure to get plenty of it, according to the general course of the fallen human nature. On the other hand, the Lord's disciples are enjoined to "follow peace with all men, and holiness, without which no man shall see the Lord."--Hebrews 12:14.

===================

R5922 : page 207

INTERESTING LETTERS

WAS DISGUSTED WITH MAKE-BELIEVE RELIGION

DEAR PASTOR RUSSELL:--

A deep feeling of love for you, the honored servant of our Father in Heaven, prompts me to express my thankfulness just this once for having been brought into the light now shining so brightly. Hitherto I have sought to quell the desire from a realization that you receive many thousands such letters, and that I should not encroach upon your valuable time. Please do not feel obligated to answer this.

I first came in contact with Present Truth in 1902, through reading several of the Volumes; and a profound impression was made upon me. At that time I was teacher of a large school in Jamaica, Catechist of the Church of England, Sunday School Superintendent, Choir Master, and the rest of it. Pressure on all sides was brought to bear, and my desire to embrace the Truth was squeezed out of me. For nearly ten years I never came in contact with so much as one of your tracts. I became intensely worldly; and, thoroughly disgusted with myself and the make-believe religion, I quit the whole thing in 1907 and started anew on the Isthmus of Panama.

In September, 1911, my wife bought a copy of "Daniel and the Revelation." Trying to read this book caused me to root out an old paper covered Volume V. which had followed us around these many years. It was in trying to compare the two books that I got a fresh start; and the Lord, almost miraculously, supplied the other volumes. Determined that the opportunity should not slip this time, I carefully made up my mind, and offered myself in full consecration to God on January 1st, 1912. My dear wife also consecrated about the same time.

Since then our path has been continuously upward. We have read hard, prayed much, and endeavored to live Christ; and oh, the blessedness! Only those who have been with Jesus and have learned of Him can appreciate this wonderful transformation of mind.

Next to the Lord Jesus our thanks are due to you, as our consecration was solely the product of STUDIES IN THE SCRIPTURES, and your writings have been the most important element in the development of our characters.

Enclosed are four questions which have caused a good deal of division of thought among us of the Panama Class. I am aware that all of them have been treated by you time and again. But we are so dull of comprehension and so leaky!

I close with warmest love and appreciation for you and the Bethel family, whom we remember daily in prayer.

I am yours by His grace,
G.L. HARRY.--Balboa, Canal Zone.

Questions. (1) When the Apostle Paul says, "Let your women keep silence in the Churches" (1 Corinthians 14:34; 1 Timothy 2:11,12), does he include giving thoughts in a Berean Study?

(2) Does the Church belong to the order of Melchizedek during the Gospel Age, actually or prospectively? In either case, where does the "reigning" come in? Or are we in some way connected with the Aaronic Priesthood?

(3) What is meant by "intuitive knowledge"? Does the Lord Jesus now possess this kind of knowledge, and will the Church eventually attain to the same?

(4) Since all must "honor the Son even as they honor the Father," wherein is Jehovah's superiority? Is it a superiority of mental power or merely of seniority?

ANSWER TO ABOVE LETTER AND QUESTIONS

Your welcome letter of the 3rd inst. is before me. I rejoice with you that the Lord has pursued you through His mercy and love, and that you have surrendered to Him. I trust you may continue to abide under His shadow and to serve Him and to thus have the necessary preparation for a share in the Heavenly Kingdom.

Replying to your questions: We understand that there would be no violation of the Apostle's injunction in the Sisters' taking part in a Berean Study. If there are no consecrated or competent Brethren present, I see no reason why the Sisters might not lead a Berean Class. The Church in association with her Head will be the Melchizedek Priest, during the Millennial Age. That Priest, Prophet, Teacher, is not yet fully raised up from amongst the people, but will be entirely raised up by the close of this Age, perfected in the First Resurrection. (Acts 3:23; Eph. 2:10-16.) Consequently no reigning takes place as yet, except as our Lord is taking to Himself His great power and beginning His Reign--the majority of the Church already with Him on the other side the veil, and we on this side gradually passing over.

Intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. The Bible assures us that all power is possessed by our Lord Jesus since His resurrection. This would seem to include intuitive knowledge. The Church has the promise that in the resurrection she will be like her Lord. It is further written: "Now we know in part; then we shall know even as we are known."

To honor the Son even as we honor the Father does not mean necessarily to give Him the same degree of honor; but rather we might state it, "We honor the Father. Even so let us honor the Son also--as the Son, as the Father's Logos and Chief Representative."

With Christian love to yourself and all the dear friends with whom you are associated or come in contact, I remain

Your brother and servant in the Lord.

RE SOME CLASS BUSINESS METHODS

DEAR BROTHER RUSSELL:--

Ever since our Class has been organized much time has been consumed each month in our business meetings, but since all matters are decided by the Class, under present arrangements, we do not see how such meetings can be avoided and less time spent.

R5923 : page 207

We believe that with your wide and varied experience, you could give us a few valuable suggestions along this line and we would be glad if you would give us some advice.

Praying the Lord's rich blessing upon you daily, we remain

Yours in His service, ST. JOSEPH [MO.] CLASS.

In Reply

Where a Class finds, after trial, that one or more of its Elders or Deacons possess good business acumen and faithfulness, it sometimes proves a good plan to make a Business Committee of such and leave much of the Business routine to such Committee. Care, however, should be observed not to put matters too fully out of the hands of the Class. Care also should be observed not to put too much power into the hands of any who evidence a desire to grasp power and to exceed the wishes of the Class. In all matters the easiest and smoothest way of obtaining results is advisable; but the authority of the Class should be recognized. Any one ignoring the Class and its wishes would better be left without any special service as Elder, Deacon, etc.

DEAR FRIENDS:--

In THE TOWER of February 15, I read some quotations from alleged German sermons, extracted from the Methodist Times, and supposed to be faithful translations from these sermons. Since reading them I received a package of newspapers from my home, Copenhagen, in one of which is an alleged truthful explanation of those sermons.

Pastor Loebel, of Leipzig, does not even exist. Professor Rheinhold Seeby should be Seeberg; he denies absolutely to have said anything of the kind quoted; and, while Philippi's expressions are not absolutely denied, their authenticity is very doubtful.

I enclose the article from the Danish paper Robenhavn. If you so think, a correction in THE TOWER might help remove some of the added bitter feelings against Germans in general. My sympathy is rather on the side of France and England; but I desire justice to all.

Yours in His service, C. PETERSEN.

===================

VOL. XXXVII JULY 15 No. 14
A. D. 1916--A.M. 6044

CONTENTS

"Lest We Forget" 211
  Self Our Special Battle-Ground 211
  Never Presume Upon God's Mercy 212
  Careless Ones Unfit for the Kingdom. . .212
What Is Universal Redemption?. 213
  Universal Salvation Explained. 214
"Called" (Poem). 214
"The Greatest Thing in the World". 215
  Superiority of the Tongue of Love. . . .215
  Lessons Taught in the School of Christ .216
The Grace of Giving. 217
  The Benefits of Systematic Charity . . .218
  Liberality an Index of Love. 218
Office of Advocate and Mediator Contrasted .220
Conscience and the War 220
At Peace Amongst Yourselves. 221
Militarism and Conscience. 222
Berean Lessons and Pilgrim Visits. 223
Pilgrim Brother Barton Gone Home 223
The St. Louis Convention 223

GENERAL CONVENTIONS

SIOUX CITY, IA.--July 6-9. For assignments address A. J. Strite, 1422 W. 5th St.

NEWPORT, R.I.--July 9-16. For assignments address Mrs. Anna R. Calvert, 12 Everett St.

PORTLAND, ME.--July 21-23. For assignments address A. F. Buxton, 55 Chestnut St.

NORFOLK, VA.--July 22-30. For assignments address P. L. Derring, 216 12th St.

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A. Fosbraey, 727 Pine Ave.

NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E. Confehr, 1516 McGavock St.

LOS ANGELES, CAL.--Sept. 2-10. The Long Beach Convention has been transferred to Los Angeles. For assignments address F.P. Sherman, 808 S. Figueroa St.

SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Backbock, 2410 First Ave., W.

MILWAUKEE, WIS.--Sept. 16-24. For assignments address C. Hilton Ellison, 2704 Wells St.

DAYTON, O.--October 5-8. For assignments address Dr. Chas. E. Kerney, 475 S. Broadway.

NEWPORT CONVENTION TRANSPORTATION

Special New England rates to Newport, R.I., are as follows:

(1) On the Certificate Plan or

(2) Special Convention Rate, 2 cents per mile.

Tickets to be sold and certificates issued and good going July 8, 9 and 10 and returning to reach original starting point not later than midnight of July 19.

(3) Or Mileage Book or

(4) Ten or more traveling together can get one ticket for the party at cheapest rate or

(5) Sound Steamers can be used. The Bay State Line from N.Y. City to Newport, $2.05; Stateroom for 2, $1.00. Colonial Line, $2.35; Stateroom for 2, $1.00.

NORFOLK CONVENTION RATES

GENTLEMEN:--A very low rate will be named by the Seaboard Air Line Railway to Norfolk and return, account above mentioned Convention, with suitable selling dates and limits. We are the direct line from this territory to Norfolk. The round trip will be approximately three cents per mile, and we will be glad to furnish the exact rate from any point in the South when requested to do so.

The best train for those attending from this territory to use is our train No. 6, leaving Birmingham 9:50 a.m., July 21st (Friday), passing Wellington, 11:44 a.m.; Cedartown, 12:54 Noon; Atlanta, 3:00 p.m.; Athens, 5:17 p.m.; Greenwood, 8:39 p.m., arriving Norfolk 11:00 a.m. Eastern Time, Saturday, July 22d.

We expect to provide extra equipment on this train, of whatever style is desired, to take care of those using it, and are anxious to have advice as soon as possible how many will go, whether they will want Pullman, and if so, if they will want it all the way through to Norfolk, or just for the night, so that ample accommodations can be provided for. Please address

Yours very truly, FRED GEISSLER,
Asst. Gen. Pass. Agt., Atlanta, Ga.

From other points, excursion rates may be had to Old Point Comfort, near Norfolk. Remember that the special rates for parties of ten apply on all railroads at all times when the party travels on one ticket.

From New York City the rate, all rail, or rail and water, is $14.00 the round trip. The stateroom will be extra--$1.00 via Washington or Baltimore.

The all-water route, $14.00, includes stateroom and meals--Old Dominion Line.

POLISH CONVENTION

CHICAGO--JULY 1-4. This is the second Polish Convention of this season; the first being held at Toledo, O., in June.

ARMENIAN CONVENTION

PROVIDENCE, R.I., JULY 2-4.

===================

R5923 : page 211

"LEST WE FORGET!"

"Follow peace with all men, and holiness, without which no man shall see the Lord."--Hebrews 12:14.

ALTHOUGH the Lord's people are counseled by the Lord's Word to be peacemakers, and to pursue peace, nevertheless they are forewarned that they must fight. On the surface these injunctions seem paradoxical. It seems strange that we should be admonished to be peacemakers and then be told that we are to fight. These conflicting statements may be harmonized however.

If we are loyal to the Lord and to His cause, our loyalty will bring us into opposition with whatever is contrary to God. It is not that we are to strive with people; but the very fact that we are counseled to be peacemakers implies that there will be opposition.

How is it that when one wishes to do right and is doing this to the best of his ability he meets with opposition? It was so with our Master. Although He was perfect, yet He had opposition. We need not be surprised, then, if we who are imperfect should have similar experiences. What did Jesus do to cause people to do evil toward Him? He did only good and sought to bless all. His loyalty to the Father, however, made it a necessity for Him to rebuke sin and error. This brought upon Him the antagonism of those who upheld these sins and errors. The darkness hates the light because it is a constant rebuke to the darkness.

Then we not only have the opposition of the spirit of the world, but also the opposition of our own fallen flesh and the virulent opposition of the great Adversary and his hosts. What a power this all means! At one time in our lives we did not know what it meant to have the opposition of the world, the flesh and the Devil; but we are learning what this means, dear brethren. Our great Adversary is a very wily foe, and is on the alert to seize every opportunity to ensnare and entrap us, to put our enemies in antagonism against us, and to stir up all kinds of persecution and opposition. One might think that Satan would be satisfied to have taken the wrong course himself; and that he would ere now have been ready to say, "I have had enough of it." Why does he not say this? It is because he is so implacable a foe to God and to all that is good. He has so hardened his heart to all that is holy that he cannot be renewed to repentance, to change about and take an opposite course.

LET US TAKE WARNING FROM SATAN'S COURSE

What a solemn warning this should be to us to resist stoutly and unequivocally the very beginnings of sin, to resist the approach of temptation to be disloyal to God in the slightest degree, by hastening to the Throne of Grace in every time of danger! The Adversary's designs seem to be especially against the saints of God. He steadfastly opposes all those who desire to walk in the footsteps of Jesus, rather than those who walk according to the course of this world; for the latter are already more or less under his control. He does not seek to run after them or seek to entrap them. All he needs to do is to keep them from the light.--2 Cor. 4:4.

Satan does not wish the glorious light of God's goodness to shine into men's hearts; for wherever the light of Truth goes it brings a transformation. We become changed men and women as soon as the Truth shines into our hearts; and this transformation goes on day by day. When Satan sees this, he exerts all his power to blind the one who has gotten out from under his domination, and to weave his web around him again. When the fly begins to struggle to escape, the spider at once proceeds to strengthen the web around him. If the fly escapes the snare, the spider will again entrap him, if possible.

But in spite of the foes with which we have to contend, the foes without and within, we are perfectly safe so long as we keep close to the Master. Stronger and greater is He that is on our part than all they that are against us. We have learned something of the character of our Heavenly Friend. At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just He is, how wise He is, how loving and lovely He is. As we come to thus appreciate His glorious character, it inspires within us a great desire to be like Him, and we find that the injunction of Scripture is that we should be like our Father in Heaven. Jesus was like Him, and we are instructed to become copies of God's dear Son. "Be ye followers of us," said the Apostle, "even as we are followers of Christ."

SELF OUR SPECIAL BATTLE-GROUND

We are now God's special representatives in the world, fighting a good fight of faith against sin and evil, especially in ourselves. We are not at all commissioned to clean up the world. The Bible gives us no such instructions. The Lord will use us to do this work by and by, when we reach the Kingdom. We cannot now quite get ahead of the evil that we find in our own flesh, and so we need to turn our forces against sin entrenched in our mortal bodies. We need to exercise great care lest, while we preach to others, we ourselves should become castaways. What a thought that is, that, after having told others about God, His love, His power and His salvation in Christ, we should ourselves become castaways from this glorious salvation!

R5923 : page 212

As New Creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self is to be our special battle-ground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the Devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the Adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that Wicked One touch us not.--1 John 5:18.

We all have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh--all these things that war against the Spirit. From the moment that we surrendered ourselves to the Lord and were begotten of the Holy Spirit, we were New Creatures. Old things have passed away, and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this new life will depend

R5924 : page 212

upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old life.

SCRIPTURAL ENCOURAGEMENTS TO COME OFTEN TO GOD

None of us can fully do the things that we would. Some are more and some less fallen by nature. If we think we are succeeding fully, it is because we are more or less blind to our own deficiencies. We would do perfectly, but we cannot. But by fighting a good fight, we are to prove to the Lord that we are doing the best we can. We are not merely to make a little effort, but are to put forth all our strength, which will be supplemented by the grace of the Lord. If, then, in spite of our best efforts we come short, as we surely shall, what then? "The blood of Jesus Christ His Son cleanseth us from all sin."

Thus we are to continue "without spot or wrinkle or any such thing." This does not mean that we are to keep from ever getting any spot or wrinkle upon our garments; for we could not avoid so doing. But God's wonderful arrangement is that we may come to Him and claim the merit of the blood of the Savior who died for us. We need not permit a spot or wrinkle to remain so as to blemish our glorious wedding robe. When we first came into the Father's family we received merit to cover all our past sins; but we have weaknesses and sins of the present, and we need the blood for these also. Thus the Lord has provided for our need. With this knowledge of the love of the Father and of our Lord Jesus, we are to come boldly--courageously--to the Throne of Heavenly Grace.

Some may feel that it is rather presumptuous to come thus to the Lord for continual cleansing from all earthly defilement, for the forgiveness of our daily unwitting transgressions. But we are instructed to the contrary by the Apostle. We need the encouragement of God's Word thus to come to the Lord to be forgiven. The flesh says, "Do not go very often to the Throne of Grace." When we first made a mistake it was comparatively easy to take it to the Lord. We came without much difficulty, or perhaps without any. We told the Lord that our transgression was not wilful, and that we were sorry; and we realized His forgiveness. But the second time it was not so easy; and it becomes more difficult the oftener we have to come, every time we sin. We told Him at first that we would try to be more careful; yet we continued perhaps to come short of the standard which we recognized. So we were tempted not to come to God with the matter.

NEVER PRESUME UPON GOD'S MERCY

We all need to refresh our minds with the promises for our encouragement in continuing to come for mercy and grace to help in every time of need. Thus we are made stronger for the difficulties of the future. We are not, however, to presume upon the mercy of the Lord by becoming measurably careless as to our words and thoughts and deeds; for if the Lord sees anything of this spirit, He will not readily forgive us and restore us to favor. He will withhold the assurance of His forgiveness; and we may come to Him again and again before we realize the sense of His love and blessing. This will make us more careful not to be thus derelict another time.

The condition of those who fail to keep their record clean before the Lord is a very sad one. After the first or second offense they say to themselves, "I cannot go to the Lord again; I will go to sleep and forget it." They wake up in the morning out of harmony with God. But they think, "Well, I cannot help it." At night the thought that all is not right with the Lord comes again. "I know that I have had plenty of difficulties today and more failures; but I cannot go to God. It is of no use." So the breach widens. They forget the great mercy of the Lord. They forget that He has said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust."

This is a wrong course, fraught with extreme danger. We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thought should be, "How can I please the Lord today and be helpful to others, and especially how can I overcome myself?" Some who fail to take advantage of the grace offered for every time of need gradually get so far off from the Lord that by and by they scarcely think about it any longer. They have a reverence for God, but they do not love Him. He is not close to them, and they know it. They know the right way, but they feel that they cannot walk in it. They realize that they have spots on their robe, but they try to put the thought behind them. If this course continues, where will it end?

These are not the things to put behind us. The things that the Lord has forgiven should be put behind us; but the things for which we have not sought forgiveness should trouble us until they are settled. It is not a good plan to wait until evening to go to the Lord if we realize that we have displeased Him. If we can go to our closet at once, we should do so. If not, we might close our eyes for a moment and get into communication with our Father in Heaven through the merits of our Savior. Let us keep in constant touch with the Lord, and tell Him about all our affairs, our mistakes, our unwitting trespasses. There are probably many trespasses committed by us that we do not recognize. But daily application for the blood of cleansing will keep our garments clean and white.

CARELESS ONES UNFIT FOR THE KINGDOM

Those who get spots upon their robes and leave them there will not be fit for the Kingdom of God; for the Bride of Christ will be composed of only those who will be "without spot or wrinkle or any such thing." Jesus is

R5924 : page 213

to present this class blameless and unreprovable before the Father. They did not walk perfectly, without a blemish; but they were careful to keep their garments unspotted by going often to the Lord. They let nothing keep them away. This is the spirit of the Bride class. We each wish to be of that class, dear friends. If any of us are not sure just now as to our standing with the Lord, let us make haste to go to Him and see that the record is cleared by our dear Redeemer and Advocate. Let us not wait, but go at once.

The faithful class is pictured to us in Revelation 7:3,4 and 14:1-5. These are the 144,000 who have the Father's name in their foreheads. They sing the new song, which none can sing but these 144,000. Oh, we long to be among them! We cannot afford to be anywhere else. The outcome is all in our own hands whether we succeed or fail, after God has given us His Holy Spirit. It will be our own fault if we miss the Kingdom. There will be no blame to attach to the Lord; for He has arranged for our continual cleansing day by day. His grace is provided for us at every step of the way; and His loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability.

The other class who allow spots to accumulate upon their robes, is a "great multitude, whose number no man knoweth." (Revelation 7:9); that is, they are not of an ordained or fixed number as is the Bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the Throne, will serve God day and night in His Temple. The Bride class will be The Temple; or, in another figure, they will be seated upon the Messianic Throne with their Lord and Bridegroom. These different figures give different phases of the honored position and work of the Body of Christ in glory. These are spoken of as wearing crowns, the others as merely carrying palm branches, indicating final victory.

How glad we are that our dear Heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the "Prize of the High Calling"! We rejoice that even the "foolish virgins" do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the Day of the Lord Jesus.

EARNEST EXHORTATION TO FAITHFULNESS

No one has been called of God to the Great Company class. "We are all called in one hope of our calling." Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robes spotless. It is easier to get spots on them than to get the spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of carelessness. "It is impossible for me to keep my robe from ever getting spotted," you say, "but I am very thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing."

Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes. Otherwise the Lord will chastise us by withholding for a time His peace, lest we think that we may be careless, and then may have the spot removed without any trouble. The Lord wishes us to realize that this is no light matter. Then let us each be very faithful, that we may soon hear the Master's sweet "Well done!"

===================

R5925 : page 213

WHAT IS UNIVERSAL REDEMPTION?

WE ARE asked whether or not we believe in Universal Redemption, and what we consider to be the full scope or meaning of the term. We reply:

To our understanding, many who use the expression, "Universal Redemption," fail to understand clearly its signification. They mean universal and eternal salvation, which is another matter entirely. We believe that the Bible teaches Universal Redemption in its statement that Jesus Christ, "by the grace of God, tasted death for every man," and that He "gave Himself a Ransom for all, to be testified in due time." (Hebrews 2:9; 1 Timothy 2:5,6.) Again, "He is the propitiation for our [the Church's] sins and not for ours only, but also for the sins of the whole world." (1 John 2:2.) All these texts speak of the redemption of mankind; and all clearly and positively declare that it will be universal--that is, that it will apply to every member of our race.

The universality of the Redemption, having been thus established, our next question would properly be, What is included in the word Redemption? The answer is that in the Greek, as well as in the English, the word has the significance of purchase--of the acquiring of something by the giving of something else in its stead. This thought is emphasized several times in the Bible. Not only are we told that we are bought with a price, even the precious blood of Jesus, but we have Jesus' word for it that He gave Himself a corresponding price, for sinners. (Matthew 20:28.) The word used in the Greek is lutron-anti, signifying a price in exact offset. St. Paul gives exactly the same thought when he says, "the Man Christ Jesus, who gave Himself a Ransom-price [anti-lutron] for all." (1 Timothy 2:5,6.) St. Paul again emphasizes the same thought when he says, "As by a man came death, by a Man comes also the resurrection of the dead; for as in Adam all die, even so all in Christ shall be made alive." --1 Corinthians 15:21,22.

Thus we have the matter of Redemption and the Redemption-price for mankind emphasized and particularized.
It surely is universal; it covers every member of our race. The sin came by one man, and he alone was sentenced by the great Heavenly Court to die. His wife and his children share with him in this penalty--not by direct sentence, but indirectly; for the measure of life which we have came from Father Adam, and it was only a spark, its right to exist having been forfeited before it came to us. It was thus, however, that our great Creator provided Universal Redemption. By this decree against one person He made it possible that one perfect man might redeem the condemned one. It was to this end that our Lord, the great Logos, left the Heavenly Courts, humbled Himself and was made flesh, the Man Christ Jesus, who tasted death for every man. His death is sufficient for the satisfaction of the claims of Justice against the first man; and all the results of that sentence in that man's race are provided for.

UNIVERSAL REDEMPTION DEFINED

In order to see what Adam and his race may expect as a result of this Universal Redemption, we must notice what Father Adam was before he sinned; for redemption implies the bringing of him and his race back into the condition

R5925 : page 214

in which he was before he sinned. Note, therefore:

(1) Adam had fellowship with his Creator.

(2) He lived under Divine blessing, which provided for his every need and maintained him in life as long as he was obedient.

(3) His claims had not been decided as respects eternity. He was in the School of Experience, gaining knowledge, and was assured of a continuance of his life as long as he remained obedient and used his knowledge in harmony with his Creator's will.

(4) He was, therefore, a probationer for eternal life. It is our understanding that had Adam continued obedient under certain tests he would have been recognized as a graduate in the school of experience and as no longer properly subjected to tests and trials. But he never reached this position. He failed in his trial time, and never attained his graduation therefrom.

Universal Redemption, therefore, means a bringing of Adam and his race back again to the probationary state in which Adam was when he sinned. That which was lost is that which was redeemed, and which is to be restored. God's provision, the Scriptures tell us, is for "Times of Restitution"; and those times, or years, of Restitution are for the bringing of Adam and his race back to all that they at first had. The Scriptures intimate very clearly that the experiences of mankind--first, under the reign of Sin and Death; and secondly, under the Restitution blessings of Messiah's Kingdom--will give such ample knowledge of God and of His Plan that at the conclusion of Messiah's Reign every member of the race will have had his probation in full--full knowledge, full opportunity.

The Scriptures show us that some, when granted all these blessings, will resist them and, sinning wilfully, will be accounted as unworthy of any further favor of the Almighty, and will be destroyed in the Second Death. They show us clearly that in the end of the Millennial Age, some, even of those who will attain full human perfection, will not be accounted worthy of eternal life, but on the contrary will be destroyed in the Second Death, because, having enjoyed their share in the Universal Redemption, they have not improved the opportunities for such character development as would meet the Divine requirements. Their destruction is shown in Rev. 20:7-10. It is also pictured in the destruction of the goat class in the parable of the Sheep and Goats.--Matt. 25:31-46.

UNIVERSAL SALVATION EXPLAINED

But some one will inquire, Will not the redemption which God has provided still pursue them and recover them from the Second Death? We answer, No! During the Millennium Christ will give to all every assistance necessary and proper. "The world will be judged in righteousness." (Acts 17:31.) Besides, to suppose anything further to be done for these after they have gone into the Second Death through their own wilful course, would imply another sacrifice for sins. The sin which brought death to Father Adam was wilful sin. This the death of Jesus will fully offset: but the sin which will bring the Second Death will be individual, wilful sin on the part of every one who will die the Second Death; and the cost of redeeming each one of those sinners would be the death of a sinless one as a sacrifice for each.

The case of Adam is altogether different from what it will be with the race then; for each one of those sinners would be equally as guilty as was Adam himself; and each one will be personally condemned to the Second Death. If each one were to be redeemed again, he would need a personal Savior. The Bible intimates a considerable number of goats at the end of the Millennial Age, who will come under the Second Death penalty; and it would require an equal number of perfect sacrifices for their redemption from that sentence. What good would that do if they had not profited by all the experiences of the present life and all the experiences of the Millennial Restitution time? We could not imagine their profiting by any experiences.

Evidently, therefore, the Divine Plan is the only wise one; and no redemption will be given for the recovery of such from the Second Death, nor is there any kind of hope for them. Who would die for them? Who would redeem them? Not Christ; for the Apostle distinctly points out, "Christ dieth no more." (Romans 6:9.) Would a company of the holy angels voluntarily die for them under all these circumstances and conditions, seeing that they had sinned against such light, knowledge and loving provision? And would any of the Church, the Bride of Christ, die for them? We believe not. Would any wise or intelligent being give his life a corresponding price for one who was incorrigible under such favorable conditions? We think it unreasonable so to suppose.

A WORD OF WARNING

It surprises us that any who have once tasted of the good Word, and have been made partakers of the Holy Spirit, should be liable in any degree to be entrapped by such sophistries of the Adversary. We are to remember, however, that the Adversary is very alert at the present time to find snares for the Lord's people. We are led to write these words by the inspired suggestion of St. James, "Brethren, if any of you err from the Truth, and one convert him, let him know that he that converteth such from the error of his way [course] will save a soul from death and hide a multitude of sins." (James 5:20.) This does not signify that God's people might not be more or less ensnared with errors; but it does signify that the course or tendency is to lead off more and more from the Truth, from the way of Life into the way of Death.

We are in the Day of the Lord mentioned by the Apostle; and instead of casting aside the armor or of trying to make some improvement upon the plain statements of the Word of God or of permitting ourselves to take our own or other men's philosophies instead of the Word of God, we must be buckling on the breastplate, fastening our helmet, girding up the loins of our minds, grasping the shield of faith and taking a firm grip upon the Sword of the Spirit, which is the Word of God, in order that we may be able to keep standing in this Evil Day; and not only so, but that we may help others to stand against the wiles of our great Adversary.--Ephesians 6:12-18.

====================

R5926 : page 214

"CALLED"

"Partakers of the Heavenly calling."--Heb. 3:1.

"Holy brethren, called and chosen by the sovereign Voice of
Might,
See your high and holy calling out of darkness into light!
Called according to His purpose and the riches of His love;
Won to listen by the leading of the gentle, Heavenly Dove!

"Called to suffer with our Master, patiently to run His race;
Called a blessing to inherit, called to holiness and grace;
Called to fellowship with Jesus, by the Ever-Faithful One;
Called to His eternal glory, to the Kingdom of His Son.

"Whom He calleth He preserveth, and His glory they shall see;
He is faithful that hath called you; He will do it, fear not ye!
Therefore, holy brethren, onward! thus ye make your calling
sure;
For the Prize of this High Calling bravely to the end endure."

====================

R5926 : page 215

THE GREATEST THING IN THE WORLD

--AUGUST 6.--1 CORINTHIANS 13.--

GODLIKENESS IN THE HEART, IN THE TONGUE, IN THE HANDS, IN THE THOUGHTS--LOVE THE ESSENCE OF THE DIVINE CHARACTER--DIFFERENT KINDS OF LOVE--THE SPECTRUM OF LOVE REVEALS THE CHARACTERISTICS ESSENTIAL TO MEMBERSHIP IN THE GLORIFIED BODY OF CHRIST--SUGGESTIONS FOR SELF-EXAMINATION--LOVE THE QUALITY WHICH WILL PERSIST THROUGHOUT ETERNITY--THE GIFTS OF HEALING, ETC., CEASE.

"Now abideth faith, hope, love, these three;
and the greatest of these is love."--Verse 13.

LOVE is a quality which seems beyond the power of man to describe. The best that we can do is to describe its conduct. Those who possess this quality are able to appreciate it, but are not able to explain it; for it is of God--God-likeness in the heart, in the tongue, in the hands, in the thoughts, permeating all the human attributes and seeking to control them.

There are different kinds of love, however; and the Apostle is not speaking of general affection, but of that particular kind of love which belongs to God and to the New Creation, begotten of Him. There is an animal love, such as the brute creation exercise toward their young--a love which frequently leads to the sacrifice of life itself in its devotion. This kind of love inheres in the natural man, even in his fallen condition. It is all a more or less selfish love; for at times it is even ready to rob others in order to lavish good things upon those whom it favors. This is not the love which the Apostle describes, nor is he addressing the natural man. He addresses the New Creation, and informs them that the natural man will not be able to appreciate that which he presents. In order to have a clear comprehension of this love and a hearty acceptance of it as the rule of life, it is apparently necessary that we be begotten from Above, by the Most High.--1 Corinthians 2:9-14.

THE "MORE EXCELLENT WAY"

The Church at Corinth had been founded for nearly five years, and had enjoyed a wide range of Divine providences. In addressing this Epistle to them, St. Paul was evidently considering well their needs, and seeking to minister to them the Divine Message of grace. He may not have realized how great a work he was doing and how far-reaching would be the scope of his instructions. Perhaps it was better for himself that he did not know how important was his service to the entire Church of the Gospel Age. Such a knowledge might have made him heady--the very condition of things which the Lord was warding off by permitting him to have still the "thorn in the flesh."--2 Corinthians 12:7-10.

In this Epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings which they were enjoying. In the chapter preceding today's Study he calls attention to the various "gifts of the Spirit" which were conferred upon the early Church for its establishment and development. He closes the chapter with the exhortation that while esteeming these gifts, each member of the Church should covet earnestly the superior ones. Then he adds, "Yet I show unto you a more excellent way"--something still better than any of those gifts of the Holy Spirit. Our Study pertains to this more excellent ambition which should actuate every child of God; namely, the acquisition and development of the spirit of Love, the Spirit of the Lord.

The gifts of the Spirit, which the Apostle discusses in the chapter preceding our lesson, took, with the early Church, the place of other blessings which we now enjoy. They had no Bibles, as we have, no Concordances, no helps in Bible study. Therefore they needed the miraculous "gift of tongues" to draw them together once a week to consider the Lord's Message. They needed that the Message should come in this miraculous manner, in order that they might the better appreciate it and realize that it was of the Lord, not of themselves. This made opportunity for another gift, "the interpretation of tongues." Thus by the various gifts of the Holy Spirit they were drawn together and edified--built up--until such times as the books of the New Testament gradually accumulated. After the death of the Apostles and the consequent cessation of the gifts, these Divine providences of the written Word were quite sufficient, as the Apostle here sets forth.

After St. Paul had called attention to these various facts and to the oneness of the Church, he pointed out to the Corinthians that they were putting rather too high a value upon the "gift of tongues." While a gift had its proper place in the Church as a blessing, he explained, yet a still higher blessing lay in the ability to present the Truth in a well-understood tongue, or language. He declared himself able to speak with more tongues than could any of them, and yet pointed out that he preferred to speak in that tongue which would be understood by his hearers. Finally in his argument he came to our present lesson, which he gave as the climax to his hints preceding.

SUPERIORITY OF THE TONGUE OF LOVE

Boldly the Apostle sets forth a great truth, which has come to be more and more recognized amongst Christian people everywhere, in proportion to their development in the character-likeness of their Redeemer, in proportion to their development as the children of God. St. Paul declares that not knowledge, not wisdom, not talents, not gifts of any kind are the things to be sought for above all else, but that love should be most highly esteemed.

God is Love; and therefore whoever would be pleasing to Him must develop this disposition; for according to the Divine Law no one will ever have full Divine approval or life everlasting on any plane of being without the full establishment in the heart, in the character, of this Divine quality of Love. Therefore "Love is the fulfilling of the Law." (Romans 13:10.) The truth of this statement is obvious to all.

St. Paul forcefully declares that if he had all the tongues of earth and of Heaven and could speak them with perfection and charming rhythm, even these would not constitute a proof of his acceptance to life eternal. Should he do all this in a perfunctory manner, even to the extent of speaking of the Divine character and in the interests of his fellows, he might still have no heart in the matter, but be merely like sounding brass or a tinkling cymbal. The argument, therefore, is that tongues were not to be esteemed as a proof of Christian character.

The Apostle's declaration is introduced with an "if," which might be challenged, to a certain extent, by the assertion that no one could speak forth with power the Gospel of Christ unless he possessed the spirit of love. Although we have all heard public speakers who could deliver very beautiful essays upon Scriptural themes, we have generally perceived a hollowness in their teachings unless they spoke from the heart, prompted by love of the Truth--not by love of applause, nor for love of money.

Next he argues respecting prophecy--oratory--and the understanding of mysteries and knowledge and respecting the possession of mountain-moving faith. He asks, Would these abilities not signify a glorious development of character,

a full acceptance with God and an assurance of life eternal? Then he answers, No; precious as these abilities are, they would have no value whatever in the Divine estimation, would profit us nothing, unless based upon love. How the Apostle's argument exalts this quality of Love before our minds! He proceeds to say that although we should give all of our goods to feed the poor, and although as martyrs we should be burned at the stake, yet it would profit us nothing if the motive, the sentiment, behind the giving and behind the endurance of martyrdom were not love. Without proper love as the mainspring of our conduct, there will be no reward.

LOVE'S CONSTITUENT ELEMENTS

To those of the Lord's people who have never studied out the elements of love, its constituent parts, the Apostle's suggestions in today's Study will seem like a revelation. He enumerates nine component parts:

(1) Patience--"Love suffereth long";
(2) Kindness--"and is kind";
(3) Generosity--"Love envieth not";
(4) Humility--"Love vaunteth not itself, is not puffed up";
(5) Courtesy--"Doth not behave itself unseemly";
(6) Unselfishness--"Seeketh not her own";
(7) Good Temper--"Is not easily provoked";
(8) Guilelessness--"Thinketh no evil";
(9) Honesty--"Rejoiceth not in iniquity, but rejoiceth in the Truth."

Despite all our pains and aches physical, what a wonderful world this would be if every member of the race were perfect in these qualities enumerated! However, it would be a useless waste of time to weep over what we have not, or to chide unnecessarily our neighbors and our friends because they, like ourselves, are not perfect in love. Indeed, the more we come to understand the teachings of the Bible, the more sympathy we may have with the poor "groaning creation." In one sense of the word our sympathies are all for this glorious standard which the Apostle holds up before us. We cannot sympathize with the wrong, the error, the evil. It is uncongenial to us. But, understanding the situation, we can sympathize with our fellows and with ourselves as being in a fallen condition, in which none can do the things he would.

The Scriptural key to the situation is the fact that as a race we were born and shapen in iniquity, in sin did our mother conceive us. (Psalm 51:5; Genesis 3:20.) The calamity of sin, imperfection and death has injured the whole world mentally, morally and physically--has made us what the Apostle describes as a "groaning creation." (Romans 8:22.) This knowledge of the facts in the case, possessed by so few, understood by so few, should tend to make these few a peculiar people in their loving sympathy and kindness towards their fellows in distress. Alas, the difficulty is that even these few who know these facts from the Divine Word have selfishness so ingrained in them, and are so oppressed by the cares of this life, that often their sympathies are not all that they should be!

NEW CREATURES ALONE ADDRESSED

It is for this reason that the Scriptures do not address the natural man; for his mind is so sodden with selfishness that his eye of pity and his ear of sympathy are well nigh closed. Instead of appealing to the natural man in general, the Scriptures represent that the Lord especially draws some who are possessed of certain qualities of heart and mind, and especially leads these to a knowledge of the Redeemer, leaving it open with them to accept or to reject the offer of Divine grace and forgiveness.

Such as respond are still further enlightened; and, if further responsive, they are treated as justified because of their faith in the blood of our Lord Jesus Christ. Then are granted further special opportunities, and exhortations to make a full consecration of themselves to God and to His service even unto death. If they still respond and make this consecration, they have then come to the place where the Lord is pleased to reckon them dead to earthly things, according to their profession, and to beget them of the Holy Spirit and the glorious promises of His Word, and to count them New Creatures in Christ--members of the Redeemer's Body, which is the Church.

Now they have reached the stage where, as children of God, they must go to school and develop in knowledge and in character, that they may be made actually fit, prepared, suitable, for eternal life and a share with their Redeemer in His Kingdom.

LESSONS TAUGHT IN THIS SCHOOL

When we enter the School of Christ, the ultimate purpose of the course of instruction is set before us in the Great Teacher's words, "Be ye like unto your Father which is in Heaven." The same thought is presented to us in St. Paul's assurance that God has predetermined that only such as become copies of His dear Son--in character likeness--can be His joint-heirs in the promised Kingdom. (Romans 8:29.) When we entered the School of Christ, we did not know that so much would be required of us. We did not understand all that we did when we made our consecration even unto death in the service of righteousness. However, no advantage was taken of us; for what was presented to us, and what we consecrated to do, includes everything in our power--and no more--even unto death. So then, no lesson that can be set before us is beyond our covenant, or agreement to perform.

In the spectrum of love given us in today's Study the Apostle is delineating the various parts of this one great lesson of Christ-likeness, which is God-likeness. He is pointing out what constitutes such a character as God has predetermined that we must have, in order to be worthy of the gift of God, which is eternal life through our Lord Jesus Christ.--Romans 6:23.

LOVE VIEWED IN COMPARISON

"Love beareth all things, believeth all things, hopeth all things, endureth all things." Its elements of patience and gentleness are love in the sense of willingness to endure under all sorts of opposition, wherever it sees a proper subject for its sympathy. Love "believeth all things" in the sense that it is not given to doubt, to disbelieve, to impugn the motives and the truthfulness of its fellows. Only after full and convincing proofs to the contrary will it cease to exercise faith. Love "hopeth all things" in the sense that it desires a blessing for all with whom it is in contact; and in harmony with its desire it is continually striving to do them good. Love "endureth all things" in the sense that it cannot be quenched wherever there is anything upon which it can properly exercise itself.

Viewed from another standpoint, these qualities might be interpreted thus: Love "beareth all things," as enduring pressure on every side without being crushed. It "believeth all things," as being full of faith in the Divine promises and arrangement, doubting nothing. It "hopeth all things, in the sense that this perfect love toward God enables the heart to be filled with confidence in the Almighty, in whose love it reposes. It "endureth all things," in the sense that the soul which is united to God by the link of love cannot be vanquished, cannot be overcome; for this is the Divine will and arrangement. God will not suffer any of these little ones to be tempted above that which they are able to bear, but will with every

temptation provide a way of escape.--1 Corinthians 10:13.

The Apostle institutes a comparison between love and some of the gifts of the Spirit which the Corinthian Church properly held in high esteem. He would have us all see how infinitely higher love is than any of the gifts in which the early Church rejoiced. Love is not a gift, but a growth. It is a fruitage which must be developed in the garden of our souls, and which must be tended with much care, in order to its proper development. He says that love never fails, but that the other things will fail; namely, the power of prophecy--oratory--the gift of tongues, knowledge, etc. They would lose their value as changing conditions would comparatively do away with their necessity. Prophesying would be done away with, tongues would cease, and knowledge would vanish.

The argument advanced by St. Paul is that all these things would necessarily come to an end, when perfection would come in; for all our gifts and talents are imperfect. Surely with our glorious "change" in the First Resurrection and with the ushering in of the Millennium our conditions will be so different that many things now highly esteemed under present unfavorable circumstances will then be valueless! Just so flints were once valuable for the striking of a light, but are now never used, having been supplanted by matches, electric lights, etc. Many of those gifts, however, including the gift of tongues, perished long before the morning light of the Millennium. Shortly after the death of the Apostles they ceased altogether; for they were imparted only by the Apostles.

"GIFTS" VS. "FRUITS"

Next the Apostle compares the gifts of the Spirit with the fruits of the Spirit, and shows that the former, when contrasted with the latter, were as the toys of childhood in comparison with the valuables of manhood. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." So the gifts of tongues, interpretation of tongues, etc., were given to the Church in its infancy, and served useful purposes then. But they were put away as the Church emerged from infancy to the strength and development accruing from a greater knowledge of God's great Plan. The milk of the Word and the strong meat of the Word were purposed by God to develop the members of the Body of Christ, until they all come to the stature of manhood in Christ. The more advanced the Christian, the more surely would he know that the gifts of the Spirit were merely like a childish plaything, to be supplanted by the fruits of the Spirit, much more valuable to the Church in its developed condition.--Hebrews 5:12-14.

St. Paul points us further to the fact that we are living not merely for the present, but especially for the future; and that whatever will last us into the eternal future must certainly be the most important matter for us to acquire. He would have us see that to the Christian that most important thing is the Love which he has described in our Study. Our knowledge, our tongues, etc., of the present time are mere shadows of the great powers which will be ours if we attain to the glorious blessings of the First

Resurrection. Whatever clearness of sight we have at the present time we shall then find to be darkness in comparison with the full light of the glorious Millennial Day. Where now we see as through an obscure glass, then we shall see face to face. Now we know in part; then we shall know even as we are known.

The Apostle would have the Church see that faith, hope and love--three fruits of the Holy Spirit--are far superior to all the gifts of the Spirit; for these fruits will abide throughout the Age. Until the Millennial Morning we shall need faith, hope and love. We cannot get along without them. We cannot make any progress in the Master's footsteps without these qualities. But if we seek to contrast these imperfect qualities amongst themselves, he points out that the chiefest of these is love.

Love is the Divine quality without which we should still be unsatisfactory to God, even if we possessed all the other qualities which go to make up Christian character. Love is the quality which will persist to all eternity. If we would abide in Divine favor, we shall need always to have Love. As for faith and hope, excellent qualities though they be, the time will come when they shall be swallowed up by sight, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Amongst all the graces of the Spirit it stands supreme and eternal.

===================

R5926 : page 217

THE GRACE OF GIVING

--AUGUST 13.--2 CORINTHIANS 9.--

GIVING TO THE POOR--LENDING TO THE LORD--THE SECRET OF ISRAEL'S BLINDNESS TO THE GOSPEL--THE BETTER CLASSES OF THE GENTILES ATTRACTED BY THE TRUTH--SYSTEMATIC ALMSGIVING BETTER THAN SPASMODIC CHARITY--GENEROSITY INCULCATES BREADTH OF MIND AND HEART--DEGREE OF PROSPERITY SHOULD BE MEASURE OF OUR CHARITY.

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive."--Acts 20:35. R.V.

CHRISTIAN benevolence--almsgiving--is the lesson inculcated in today's Study. The general disposition of the fallen nature is to give adherence or support to the strong and to expect weaker ones to rally around and uphold us. This is self-pleasing--the way of the fallen nature. But the method of the New Creature in Christ is to be the reverse of this. He is to be on the lookout for the welfare, the interests and the comforts of others, especially of those in his own family and of the weaker members of the Household of Faith. The stronger of the brethren in Christ should take pleasure in helping the weaker and the less able, and so far as possible in bringing all up to the stature of manhood in Christ.

Our Study is addressed to the Corinthian Church, and is on behalf of the Christians in and about Jerusalem. Naturally the question arises, "Why should collections have been then for the Christians in Jerusalem any more than for the Christians at Corinth? There were three reasons why this should be done: (1) A severe famine had prevailed in the vicinity of Jerusalem; (2) Jerusalem was not a commercial city, and therefore money was less plentiful there; (3) Apparently those in and about Jerusalem who received the Gospel were chiefly the poor.

Moreover, from the open persecution of the Truth there we can readily judge that there was also a great deal of quiet opposition to all who sympathized with the Gospel of Christ. As small shop people, they were probably boycotted; and as laborers, they were probably rejected as far as possible, except as necessity might demand their services. On the contrary, the cities of Asia Minor, Macedonia and Achaia were prosperous; and as far as we may judge, the class which accepted the Gospel was in many cases the better element. For instance, we recall the conversion of Sergius Paulus, the deputy governor at

R5926 : page 218

Paphos; that of Dionysius, one of the professors in the University of Athens; that of Damaris, of the same city; that of Justus, of Corinth, and of Crispus, the chief ruler of the synagogue of that city.

BLINDED BY RELIGIOUS PRIDE

The question naturally arises, Why should the same Gospel attract the well-to-do classes in Asia Minor and Greece and repel the majority outside the poor class in Judea? The answer would seem to be that amongst the Jews, who had been long acquainted with the true God and His gracious promises of Messiah, a religious pride had developed, especially amongst the wealthy and the learned. Moreover, because their religious system was in advance of every other religious system in the world, the learned attributed a like superiority to themselves individually. They "trusted in themselves that they were righteous, and despised others."--Luke 18:9.

This was the secret of Israel's blindness to the Gospel. The religious leaders and theologians were so self-conscious, and relied so implicitly upon their interpretations of the Divine promises as centering in themselves, that they could not regard the humble Nazarene and His unlearned followers except as impostors. Later, when the Gospel began to be preached to the Gentiles, the opposition of the Jewish theologians was increased; for it was utterly contrary to every thought of their religious pride that God would accept either the humble Jews or the Gentiles to His favor, and reject themselves, the leading representatives of His Cause and work.--John 7:43-53.

Amongst the Gentiles, however, the case was very different. While the illiterate masses were firmly bound by the superstition of their various religions, those who were of an honest mind amongst the better educated were quick to discern that many features of their own religion were merely superstitions. Probably they had been somewhat attracted to the Jewish religion as being much more reasonable than their own; for we find that the Gentiles readily resorted to the Jewish synagogues. But the Jewish religion would necessarily be unsatisfactory to them, since it would appear to be very narrow, limiting the Divine blessings in a special manner to Israelites only--a people whom the Greeks considered rather inferiors in the arts of that time. But the Gospel, throwing wide open the door to those who desired righteousness--of every nation, people, kindred and tongue--would naturally commend itself to the class whom we are describing as being the most reasonable explanation of the Jewish doctrines and their grand eventual outcome, the meaning of which had long been hidden.

THE BENEFITS OF SYSTEMATIC CHARITY

At all events, the saints at Jerusalem were poorer than were the saints at Corinth. Therefore it was appropriate that the Apostle should suggest to the latter the propriety of sending a gift to the former. Living at a time when the conveniences for transferring money were very inferior to the very poorest known today, the various congregations could send their gifts only at the hand of the Apostle when he should go to Jerusalem the following year.

St. Paul's words intimate that the suggestion which he had made to the Corinthian brethren nearly a year before had been well received, and the collections zealously entered upon. For this reason it was superfluous for him to write in this connection any of the particulars respecting the necessity for this collection. But he hints to them that there was a bare possibility that the work zealously begun a year before might not have been patiently carried out; and that after he had boasted somewhat to others of their love and zeal for the Lord, he would regret, when he came to them en route to Jerusalem, if it should be found that, after all, they had failed to have their donation ready.

In his previous letter to the Corinthians, the Apostle had suggested methodical charity, saying, "Now concerning the collection for the saints, as I have given instructions to the Churches in Galatia, even so do ye. On the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."--1 Corinthians 16:1,2.

It was the Apostle's experience, as it is the experience of all thoughtful people, that systematic charity is better than spasmodic giving. Not only is the result generally larger, but the influence upon the giver is more beneficial; for it keeps before the mind an object, a service to be rendered as unto the Lord. With many, almost the only opportunity for serving the Lord's Cause is that of contributing money. Of course, where a consecrated child of God can do so, it is far better that he should give to the saints after the manner of St. Paul and his traveling associates--giving spiritual gifts and blessings, either by public preaching or by house-to-house visiting--presenting the Truth either by the printed page or by tongue or both.

But there are those so circumstanced in life through

R5927 : page 218

lack of talent or of strength or of opportunity--hindered by prior mortgages upon their time in the way of family obligations--that practically their only chance for serving the Lord and manifesting their love for Him is through their gifts to His Cause and to His people. For such to be deprived of the opportunity of exercising themselves in the Lord's service in this manner, either through lack of a case needing their assistance or through lack of instruction respecting this method of Divine service, would be to deprive them of an important opportunity of service, and correspondingly to deprive them of the blessings which follow every service rendered to the Lord.

LIBERALITY AN INDEX OF LOVE

We notice, therefore, that the Apostle felt very free to recommend to the Church the grace of giving and even to press upon them the fact that their liberality, in proportion to their ability, would in a large degree be an index of their love for the Lord and for the Gospel. But here we note, in contrast, the fact that the Apostle did not ask alms of these believers when first they received the Lord's grace, lest they should in any degree get the impression that the Gospel was being preached from mercenary motives--for filthy lucre's sake. Accordingly we find that rather than mention money the Apostle preached to these very same Corinthians for more than a year without even a suggestion as to remuneration; that rather than be chargeable to any, he labored with his own hands at his trade of tent-making.--2 Corinthians 11:7-9.

Let us also note the change which the full appreciation of the Gospel wrought upon the believers at Corinth. At first they were so negligent of their privilege that seemingly they never even thought of volunteering financial assistance to the Apostle while he was serving them by the labor of his own hands and receiving some assistance from believers in other places. But after the grace of God had entered more fully into their hearts, they began to appreciate the value of the Truth which they had received and to realize that it had brought them priceless blessings of hope, joy, faith and character. Then they had a zeal, a "forwardness," to do something financially in the Lord's service.

R5927 : page 219

And now that the Apostle was absent from them, and after his course had proved to them that he sought not their money but themselves, to do them good, he felt free to draw their attention to the great blessing which would result from liberality in the Lord's Cause in proportion to their ability and love. To impress this matter, he gave them a parable, saying, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." This reminds us of the proverb, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is proper, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Proverbs 11:24,25.) The evident lesson is that the Lord is pleased to see His people cultivate breadth of heart as well as of mind--generosity in proportion to their knowledge of Him and of His generosity.

OUR LORD'S ESTIMATE OF OUR GIFTS

The Scriptures nowhere declare that cases of absolute privation amongst the Lord's people are proofs that at some time in their past life, when possessed of means, they failed to use a portion of it in charity, in the Lord's service. But the inspired words above quoted come very close to giving this lesson. At all events, it is profitable that we lay this testimony to heart and that every child of God henceforth shall be earnestly careful that out of the blessings of the Lord coming to us day by day some measure be carefully, prayerfully and lovingly laid aside as seed to be sown in the Lord's service according to the best wisdom and judgment which He will give us.

How many have such carefulness for themselves, either in using every penny as fast as it comes or in being so interested in laying by for the outworking of future plans, that they feel that they can spare nothing for charity! How many such can afterward see that they made a great mistake in so doing! When their accumulations suddenly vanish, either through sickness or through accident or bank failure or otherwise, then they have good reason to regret that they sowed no "seed" after the manner described by the Apostle in Verse 6 of today's Study.

Our Lord showed us how He measures our gifts--that He esteems them not according to the amount given, but chiefly according to the spirit which prompts the gift--when He drew attention to the poor widow who cast two mites into the Temple treasury. (Luke 21:1-4.) From the standpoint of His estimation, that poor widow had cast in a larger sum than had any of the wealthy who had given merely out of their abundance, and not to such an extent that they felt it. How many of the Lord's people would be more "fat" spiritually today, if they would give attention to the exercise of this talent, this opportunity for service, we cannot say. The Lord alone knows. But today's Study makes it incumbent upon us to point out a privilege in this direction which is within the reach of the very poorest of the Lord's people.

A THANK-OFFERING TO THE LORD

Seldom is it necessary to caution people against over-much giving. Yet in some instances such caution is proper; and in some instances in Scripture giving has been restrained. No one should give to the extent of causing privation to those dependent upon him. Nor should any one give to such extent as to bring upon himself financial bankruptcy and cause losses to others. The Apostolic rule for giving we have already quoted. The "laying by on the first day of the week" should be general--"according as the Lord hath prospered him." The degree of our prosperity should be the measure of our charity. Upon this, as upon every subject, the Scriptures inculcate the spirit of a sound mind.

"The Lord loveth a cheerful giver." Gifts bestowed in any other than a cheerful spirit might just as well not be given; for they will bring no blessing. The Lord does not appreciate such giving. In His estimation it has no "sweet odor." To be appreciated of the Lord, the gift must be a thank-offering, prompted by a realization of our debt of everlasting gratitude to Him from whom cometh every good and every perfect gift. And to such, the Apostle assures us, "God is able to make all grace abound." Whoever gives anything in the Divine service--time, talent, strength, money or influence--will find himself proportionately abounding in the different graces; for such are in the right attitude of heart to grow in grace.

The Apostle seems to imply that such will have "sufficiency in all things," as well as be able to "abound in every good work." Sufficiency may not mean luxury and every comfort; but "all sufficiency" is gained always where there is "godliness with contentment." In proof that he is inculcating no new theory respecting the Divine care over those who are seeking to scatter to others a portion of the blessings that come to them, whether temporal or spiritual, the Apostle quotes from Psalm 112:9.

In Verse 11, the Apostle speaks of "being enriched in everything." We are not to understand him to mean that all of the Lord's people will be enriched financially. St. Paul himself was an example of the fact that the Lord's people do not become wealthy. He is speaking of the enrichment of the heart. In another place he speaks of himself and his colaborers in the Gospel work, "as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Corinthians 6:10.) These faithful servants of God made many rich in hope, rich in faith, rich in love and in all the various concomitant graces which these qualities imply.

Our Lord Jesus Christ is the grandest Example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes He became poor, taking the human nature in order that He might redeem mankind. To this end He surrendered life itself at Calvary, that through His sacrifice we might become rich--possessed of Divine favor and the riches of Divine grace in Christ--even joint-heirship with Him who now is our exalted Lord at the right hand of Divine Majesty. But to attain this joint-heirship with Him, we must study to be like Him, to have His Spirit and to share with others whatever He may give us of either temporal or spiritual favors --either to feed or to clothe others (particularly those of the Household of Faith) temporally or spiritually, as circumstances may dictate.

"Thanks be to God for His unspeakable Gift!" That Gift is our Savior, our Redeemer. (John 3:16.) In this connection it is impossible for us to tell the riches of Divine grace toward us--the numberless blessings and mercies which are ours through our Lord. He represents to us the very fulness of every Divine provision for our eternal welfare. As the Apostle elsewhere says, "In Him dwelleth all the fulness of the Deity bodily." (Colossians 2:9.) As yet, only the Church can now give thanks to God for His unspeakable Gift. But by and by the whole world of mankind will be in a condition to recognize that Gift and to render thanks. When, at the close of the Messianic Reign for the restoration of the Adamic race to their original perfection, all wilful sinners shall have been destroyed, then "every knee shall bow and every tongue confess, to the glory of God." Then every creature in Heaven, on earth and in the sea shall be heard saying, "Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and to the Lamb, forever!" for the Unspeakable Gift.

===================

R5928 : page 220

OFFICE OF ADVOCATE AND MEDIATOR CONTRASTED

THE fact that the Church is "the Mystery of God" has become more clear within the last twenty years. We know that Christ and the Church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed, under a special Covenant by themselves, in which none of the world will ever participate. This the Scripture styles the Covenant of Sacrifice: "Gather My saints [holy ones] together unto Me [saith the Lord];

those that have made a Covenant with Me by sacrifice." (Psalm 50:5.) This special class of saints, or holy ones, who make the Covenant of Sacrifice have as their Head the Lord Jesus Himself. When this company shall have completed their Covenant by Sacrifice, this present Age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses--The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial Age is the new Man, of which Jesus is the Head--and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel Age Jesus has not exercised His office as Mediator for the world; and the world has no relationship with God, but still lies in the Wicked One. The Mediator Himself has been in process of development. As the Apostle declares, God raised up Jesus first and since has been raising up the Church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3:22,23. (See also 1 Timothy 2:5,6.) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists of His sacrificing, according to His Covenant of Sacrifice. The Christ, Head and Body, are, therefore, the Mediator for the world in a prospective sense--in the same sense as Jesus, the Babe, could be spoken of as the Savior and the King. He is only now becoming the King and has yet saved only a few of His people.

There is a wide distinction between the work of a mediator and the work of an advocate. The Great Mediator between God and man--The Christ of glory--will fill His mediatorial office for a thousand years and complete it only by the end of that time, when He will deliver over to the Father, fully reconciled, all who can be brought into harmony with the Divine arrangement. The work of an advocate is different, and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the Church during this Age. The Church will need no advocate in the future. The world has no advocate now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus individually who is the Advocate for us--"the Church, His Body." He advocates our cause --first of all by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. Because of this Advocacy, we have received the Holy Spirit and are New Creatures in Christ. As New Creatures we still need our Advocate, because we cannot do the things that we would--perfectly. We have imperfections of the flesh, which, as New Creatures, we cannot fully control. Hence we need a Throne of Grace and an Advocate through whom we may maintain

our present relationship with the Father, and thus
not be condemned with the world.

====================

R5928 : page 220

CONSCIENCE AND THE WAR

IN PERHAPS all the armies participating in the present war men have been shot or imprisoned as a penalty for refusing on conscientious grounds to take up arms as soldiers. We are not, therefore, to think of the British course at the present time on this subject as extreme. The fact is that, so far as we are aware, the United States and Great Britain are the only countries which have proposed by their law to recognize conscientious scruples on the part of their citizens as a reasonable basis for being excused from military duty.

Of course, no country forces aliens into the army; and were it recognized that true Christians are aliens as respects earthly governments, the whole question might solve itself. The Bible Students' claim is that the followers of Jesus have their citizenship in Heaven, and that by giving their obedience to the Heavenly Lord they renounce in a degree their allegiance to earthly kings--governments. It is for this reason that we have long advocated that the fully consecrated abstain from voting on political issues. If they so vote, they are identifying themselves with the earthly kingdoms, and might properly enough be called upon to shoot as they vote--to support the government which they helped to create.

On the other hand, the Scriptural proposition is that while our citizenship is in Heaven and we are aliens, strangers and foreigners in the world, with allegiance to the Heavenly King, nevertheless, like all other foreigners, we are to be subject to the powers that be--subject to the laws of the country in which we may be living. But if obedience to the laws does not imply military service on the part of the foreigner, so obedience to the laws on the part of Bible Students does not imply military duty. Similarly with the oath of allegiance required by those who enter the army--they are required to swear allegiance to the king and obedience to the officers of the king in all things. This oath is not required of aliens, foreigners, and is objected to by Bible Students, not because they are opposed to law and order or unwilling to be regulated by the government under which they live, but because they have already given allegiance to the higher power--the Heavenly Lord. To them His words, His commands, etc., are paramount.

Of course, such aliens could not object to deportation, nor make any stand for personal rights which any other alien of any other government might not request.

PUBLIC SENTIMENT AROUSED

The papers inform us that the matter of conscientious objectors to military service is deeply stirring the British people and has led to several wordy battles in Parliament. The claim made is that the laws of Great Britain provide for the consciences of all British subjects and that while these laws seem to be complied with, by the appointment of commissioners to hear the conscientious objections, nevertheless the laws are really disregarded, because the judges appointed are military judges, whose interests are not judicial but military. Some of those who refused on conscientious grounds were sentenced to prison for two years at hard labor. Others were forced to put on military uniform, and were kicked and bruised by companions in the ranks, either because of their conscientious loyalty to the Word of the great King or because they refused to swear allegiance to the British king and obedience to his officers. Others were sent to the army in France, the threat being made that if they did not do their duty they would be shot forthwith.

R5928 : page 221

All this is arousing British sentiment on this subject--for and against warfare. No doubt the courage, the witness, the martyr spirit on the part of the Lord's consecrated people will exercise a great influence and will lead to a more careful study of the commands of our King and the rules governing all who are under His banner. Whatever hardships may come to these dear brethren, we believe that a blessing will result in showing forth the praises of Him who has called us out of darkness into His marvelous light.

In the meantime, it is not for us to exert force in opposition, nor to shout loudly about our rights. We are to remember that, in becoming soldiers of the Cross, we voluntarily gave up all earthly rights in order that we might be participators with the Captain of our salvation, who permitted all of His rights to be taken from Him, even unto death. As the followers of Jesus are made a spectacle to the world and to angels, they are also permitted to strengthen and build up one another in the most holy faith by their love and zeal for the Lord and His Message. We may well remember our privilege of praying one for another under such circumstances. We may not pray for the Lord to hinder others or ourselves from having trials or tests along these lines, for it is for the Divine Wisdom to determine what these shall be, but it is our privilege to pray for each other and for ourselves--to pray for that grace to help in every time of need which the Lord has promised He will grant.--Hebrews 4:16.

May a very faithful witness, then, be given with great humility and with great sympathy to those who take a different view from ourselves! They hold that Christ's

Kingdom has been set up; and that the present kings of Europe are of Divine appointment, as they claim upon their coins, and that for them to be at war is for God's Kingdom to be at war; and that their soldiers are God's soldiers. Inconsistently they fail to see that if their contentions be true, God's Kingdom is divided and God is fighting against Himself! A little while, and the dawning of the New Dispensation will be clearer. Then all nations will come to see that the need of mankind is the Rule of the Heavenly Lord with all power. By that time the Bride of Christ will have passed beyond the veil. Crowns of glory and palms of victory will have been bestowed, and the time for blessing the world of mankind will have come.

====================

R5929 : page 221

AT PEACE AMONGST YOURSELVES

WE HAVE all heard the proverb, "Diamond cut Diamond." All jewels are very hard as well as very pure. This hardness enhances their value. The Lord's people are all jewels--not only are they purified by the Lord's grace, but they have crystallized characters. This being true, as we have previously pointed out, there is more danger of cutting and scratching when they are together than there would be with materials less hard. Putty and clay do no cutting--neither do characters of putty-like quality.

Remembering this, the Lord's people should be very sympathetic with each other and very appreciative of each other. We learn to appreciate, as the Lord does, positiveness of character, strength of character, fixity of purpose, even though at times these qualities of character may cause some trouble. No wonder then that Berean Bible Classes have their difficulties sometimes, as well as do worldly organizations!

THE LORD'S PEOPLE NOT STRIFE-BREEDERS

Nevertheless, the Lord's people are to remember the special injunction of their Master that they should be peace-makers and not strife-breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the Holy Spirit amongst the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the Adversary tempt us, mislead us from the paths of peace!

It requires considerable experience and the wisdom that cometh from Above to enable us to judge rightly whether a matter of difference between others and ourselves is a question of principle, where some fundamental truth is at stake, or whether it is merely a question of opinion and preference without principle being involved. In the latter case, we should be willing to submit to practically anything for the sake of peace, whereas we could not do so where principles would be involved. However, the delusion is often presented to us that our preferences are always backed up by principles of truth and righteousness. We must learn from experience that this is a mistake, and must critically examine every such suggestion, asking the Lord's wisdom to enable us to see the difference between that which is merely our preference and those questions which involve principles and teachings of Divine origin.

For instance, in a Class there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are ready to precipitate a quarrel unless their preference is followed. The wiser course is to waive our preference in favor of the preferences of others, if they are insistent, provided the right result is reached--namely, provided the will of the Class is really attained; for the will of the Class is to be taken as the will of the Lord--or if not that, the Lord will overrule the matter and bring a lesson to us out of it for the Class.

Each and every member of a Class should earnestly strive to promote in a Class fruits of the Holy Spirit--meekness, gentleness, patience, brotherly-kindness, love, joy, peace. This promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the Holy Spirit operating in our own hearts and lives.

A FREQUENT MISTAKE

Too often the mistake is made of thinking that the whole weight of responsibility rests upon us--forgetting that our responsibility ends when we have exercised our judgment and have acted upon it.

Lack of faith in the Lord is closely associated with the error of bringing strife into a Class on some technical grounds. We should remember the Lord's interest in the Class and in all of His people, and that He is able and willing to overrule our experiences for good--likewise the experiences of others. If, therefore, matters are not going exactly to our pleasement in the Class, it will be better for us, and often for all, that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the Class.

===================

R5929 : page 222

MILITARISM AND CONSCIENCE

WHILE Christians are enjoined to be subject to the "Powers that be"--the kings, governors, magistrates, etc.--nevertheless this is not to be understood as meaning the renouncement of our fidelity to the King of kings and Lord of lords. He is our Over-Lord. Our allegiance to earthly lords and powers and their commands is merely to the extent that they do not conflict with the commands of our Over-Lord. The Jews in renouncing Jesus cried, "We have no king but Caesar"! The Christian's position is, "Render unto Caesar the things that are Caesar's, but unto God the "things that are God's". Whenever Caesar and his laws conflict with the Divine requirements, all true soldiers of the Cross are left no alternative.

It is not for us to set up standards for others. Conscience is an individual matter. It would be as wrong for Bible Students to antagonize earthly governments, and to oppose enlistments in the army and navy under the call of earthly governments, as it would be wrong for others to force their opinions upon Bible Students, contrary to our consciences. Let every man be fully persuaded in his own mind. Bible Students are to remember that they are citizens of the Heavenly Kingdom and are not to specially insist upon their earthly rights, except such as might be reasonably expected by foreigners. Messiah's Kingdom is not to be established by the sword of Bible Students, nor by their angry declamations against others, nor by their violation of the laws of the land in which they may be residing, nor by any hostility to the governments which undertake to guarantee their lives and happiness. We are to be subject to these governments. We are to appreciate them. But all this will not break our relationship to the Heavenly King and His commands. These come first with Bible Students--each according to his own conscience in respect to the meaning of the Lord's Word.

At the present time in Great Britain many of the dear Brethren are enduring trying experiences with great loyalty. Imprisonment at hard labor is severe punishment for a law-abiding alien who merely refuses to engage in war because his Over-Lord has so commanded. Yet the sufferings of the faithful are, perhaps, still greater in other directions. One is in a very trying position when the finger of scorn is pointed at him; when he is proclaimed a coward; when he is discharged from the employment which brings him daily bread, while others who take to the sword are cheered. Not questioning the valor and courage in the latter, we believe that it requires still more courage to be in the ranks of the former--to stand loyal to the King of kings when opposed by the scorn of our neighbors and friends.

We are sure, nevertheless, that the Lord is bringing a blessing to all who are seeking faithfully to know and to do his will. We believe, moreover, that a witness is thus going out in a great land to a great people--to a God-fearing people as a whole--such as they have not had since the days of persecution. How much the Lord may use present experiences for the finding and ripening of the wheat class of the British people is not for us to say.

The Brethren of the London Office have very properly bestirred themselves to meet the conditions prevailing around them. They have sent out letters to the different Classes advising that the regularly-elected Elders of the Class may properly claim exemption from military duty as ministers of the Gospel, and advising that they so report when called upon and that the Classes report the names of their Elders. A petition signed by about five thousand has been forwarded to the Government as follows:

A PETITION

TO THE RT. HON. H.H. ASQUITH, M.P.

SIR:--We, the undersigned Members of the International Bible Students Association, beg to present this Petition on behalf of the young men, associated with us in Christian fellowship, who are affected by the Military Service Measures now in operation, but whose deep religious convictions prohibit their engaging in such service. Many have already proved their fidelity to conscience by suffering, and their numbers are being augmented daily. We know of none who, were they given the opportunity, would refuse work of National importance under the supervision of the Committee appointed by the Government.

We earnestly petition that those who conscientiously feel bound to refuse military service of any description may be recognized as loyal and law-abiding citizens, and be given an opportunity of effective service for the country apart from the machine of war, and that they be not treated as criminals.

Your good offices and influence to end the present intolerable situation will be ever greatly appreciated by each of the undersigned: SIGNED BY 5,000.

Accompanying this petition and signatures went the following letter. We have not yet learned the outcome. Our prayer is that the Lord's will shall be done, that His name shall be glorified and that His people shall be sustained

with the necessary strength and grace to meet whatever Divine providence may permit. The situation of our Brethren in Great Britain may possibly find some parallel later amongst the Brethren in Australia and in Canada. And who knows but that the same conditions may ultimately prevail here in the United States? How thankful we are for the Divine promise, "My grace is sufficient for thee; My strength is made perfect in weakness"!

CONSCIENTIOUS OBJECTORS

TO THE RT. HON. H.H. ASQUITH, M.P.

SIR:--As a British Chartered Association known as The International Bible Students Association, and as law-abiding citizens of the United Kingdom, we desire to petition you, the Head of His Majesty's Government, craving your good offices to secure consideration at the hands of the Government for those members of this Association whose consciences will not permit of their undertaking Military duties of any description, to the intent that they be granted permission to undertake work of National importance as prescribed by the Government Committee, and already granted to some other citizens who are also Conscientious Objectors on similar grounds. We think it right to explain that no pressure of any kind against Militarism is brought to bear upon its members by this Association; all alike are free to act as led by their own conscience, so that their cases are those of genuine personal conviction.

At the present time there are at least 40 of our members in Military Prisons under sentences varying from a few days to two years with hard labor, and we are informed that eight have been sent to France. These men state that nothing can cause them to change their attitude towards Militarism, and their actions, thus far, are in harmony with this statement. Almost every day adds to the number incarcerated, and the extension of the Act to affect married men will increase the number still more in the future. Permit us to submit for consideration the fact that these men are at present an expense to the Country and a trouble to the Authorities, whereas their services are available for the public weal if permitted to undertake work apart from Military control.

We feel it is only proper to state that this Association, which is affiliated in its religious work with the WATCH TOWER BIBLE AND TRACT SOCIETY of America, is not allied with any other body--political or religious--which is opposed to Militarism, and to state further that we have no intention of allying ourselves with any such body.

Accompanying this we send lists containing 5,000 signatures to this Petition; also a list of names of those of our members known to us as being incarcerated, praying the Government to extend to these their clemency by granting them also the desired exemption from Military control.

Yours faithfully, INT. BIBLE STUDENTS ASS'N.

====================

R5930 : page 223

BEREAN LESSONS AND PILGRIM VISITS

SOME inquire what they shall do when a Pilgrim visit happens to be on the same night as the regular Berean Study--explaining that sometimes they must get behind as to Berean Lessons. Our advice is that unless there is some essential reason against it, the Berean Lessons should take precedence and the Pilgrim Brother conduct the meeting, giving example of a profitable Berean Lesson. The same thing applies to the Wednesday evening Prayer and Testimony meeting. This should go on as usual, the Pilgrim leading, unless for some special reason; as, for instance, if the Pilgrim's appointment be but for one night. We esteem that there are no more important services held by Bible Students than these two, and regularity is an important feature in connection with these meetings.

We take this occasion to express the hope that all the dear friends who have taken the Vow read it publicly or privately every morning, and that the MANNA TEXT every morning be not forgotten. Some additionally read the MORNING RESOLVE. Thousands of letters from dear brethren and sisters all over the world testify the great blessings in connection with these endeavors to keep close to the Lord. The Prayer Circle formed by the Vow is perhaps one of the most wonderful things that has ever been in the world. Think of it! approximately twenty thousand consecrated people of God praying for one another and for the Harvest work every day. The blessing that this is bringing to them is almost inestimable; it is a blessing that maketh rich indeed.

Those who are not using the Manna daily are losing a great blessing; and those who do not participate in the Wednesday evening Testimony Meeting whose topic is the Manna Text of the preceding Thursday are missing a rich blessing. As many as believe that we are now in the Evil Day of special trial upon the Church of God should appreciate these meetings--drawing very near to the Lord and to each other daily. If you have not done so before, we urge that you make a start forthwith.

While thus exhorting, we are prompted to remind our dear readers in general that quite a good many are making it a practice to read at least twelve pages of STUDIES IN THE SCRIPTURES each day, thus completing the entire six volumes every year. Reports show that great blessings of knowledge and of grace follow this course.

===================

R5930 : page 223

PILGRIM BARTON GONE HOME

BROTHER BENJAMIN H. BARTON has been on the Pilgrim staff of the WATCH TOWER BIBLE AND TRACT SOCIETY for quite a good many years, and is widely and very favorably remembered by our readers. Although always apparently frail, Brother Barton had a strong voice, and by the Lord's grace was able to do very efficient service up to about June 1st. We then heard from him that he had not been very well and was obliged to cancel future appointments in Oregon. He was kindly entertained by the friends, and everything possible for his comfort was attended to, but he continued to grow weak and, without special pain or suffering of any kind, so far as we have learned, passed away on Saturday, June 24th. His remains were shipped to the residence of his parents in Philadelphia, where they were interred Monday, July 3d.

The Editor has most kindly remembrances of dear Brother Barton, not only as a faithful servant of the Lord, of the Truth, of the brethren, but also as a personal friend. The knowledge of the Truth, heart-abounding grace, the spirit of a sound mind, all contributed to the development in Brother Barton of a very noble character, highly esteemed amongst the friends in general, and especially amongst those who knew him best. We will miss him greatly; nevertheless we also greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection change, and with the others of the faithful will henceforth be forever with the Lord. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." --Revelation 14:13.

As one by one the number beyond the veil increases and the members this side correspondingly decrease, the great privilege of being servants of God and being found faithful as such looms larger and larger before our mental vision. We know not which of us will next be called to enter into the joys of our Lord in full, but we trust that all of the truly consecrated are in the waiting attitude, expecting, hoping, longing for the resurrection change, which the Apostle assures us is necessary, because "flesh and blood cannot inherit the Kingdom," shortly to be established.--1 Cor. 15:50.

It is remarkable that as we near the consummation of this Age, and the completion of the Church, the opportunities for serving the Household of Faith seem to increase. And while old, active servants are passing beyond, new, loyal, zealous successors are being found by the Truth. Thus the work on this side the veil is going grandly on.

Well did the Apostle write that the Lord's true people, enlightened, encouraged and fortified by the promises in the Divine Word, "sorrow not as do others" in the presence of the great foe--DEATH.

BROTHER BAKER'S REPORT

This morning, June 24, at Portland, Ore., Brother Barton passed to his reward at 1:15. His end came suddenly, even though his low vitality and weakness gave evidence of his grave condition. Friday he appeared somewhat brighter than usual, sitting up for twenty minutes, after which he asked to lie down to sleep, as he felt tired. That evening he ate a hearty meal (for him), and talked hopefully of starting home soon. The Brother's mind was apparently clear until the last, but he could not articulate well, owing to trouble due to a slight stroke of paralysis about four weeks ago. As death approached the cares of his season of illness seemed to vanish and his features relaxed, and, with a smile on his lips, he passed into the Kingdom. Friday afternoon he expressed to Sister Baker his love for the brethren at the Bethel and particularly for dear Brother Russell, and that it was his hope to see them again. His only care has been

R5931 : page 223

his mother. The desire to see and comfort her again probably did much to retain the slight hold he had on life for some weeks.

The opportunity of serving the Brother has been a great blessing to all here, and while individual privileges of service were limited for obvious reasons, the privilege of serving his spiritual interests through prayer has greatly blessed all. His cheerful, patient endurance of his physical disability, his desire to please and his efforts to keep himself from being burdensome to those about, will prove a lasting lesson to all. Our loss has been his gain. How appropriate today's MANNA TEXT!

====================

R5931 : page 223

THE ST. LOUIS CONVENTION

ALTHOUGH the attendance at the St. Louis Convention --June 22-25--was not large, it was an enthusiastic gathering and gave strong evidence of the Master's blessing. The Apostle's exhortation, "Be ye filled with the Spirit," seems to have been quite well realized by those in attendance. The exhibitions of the PHOTODRAMA OF CREATION in the evening were a very happifying feature of the Convention. The pictures and the lectures--the Bible story from Creation to Restoration--seem to have a charm for Bible Students everywhere. Like the charm of God's Word, they never grow stale.

The Convention attendance varied from three hundred and fifty to six hundred and fifty, aside from the public meeting on the closing night. It was held in the Odeon Theatre and was addressed by the Editor of this journal. The house was crowded to its capacity, twenty-three hundred, and at the same time an overflow meeting of Bible Students was held in the Convention Hall to the number of about six hundred. At the close of both meetings, about 10:30 p.m., Brother Russell came into the Convention Theatre. He was welcomed with the Chautauqua Salute--the waving of handkerchiefs, while the familiar old hymn was sung with zest:

"Blest be the tie that binds
Our hearts in Christian love."

After a few words of greeting and reference to the Convention and its conclusion and the hope for blessings upon those present and the dear ones at the home towns represented by them, Brother Russell arranged the Love Feast, in which nearly all participated with many manifestions of earnest Christian love and zeal. Thus happily, joyfully, the First General Convention of the season came to an end.

====================

page 225

VOL. XXXVII AUGUST 1 No. 15
A. D. 1916--A.M. 6044

CONTENTS

How We Attain Development as New Creatures 227
Operation of the Holy Spirit in Us. . . 227
How the Husbandman Deals With His Vine. . . 228
Mortification of the Deeds of the Body. 228
Divine Recompense to Those Who Sacrifice. . 229
Re Partially Wilful Sins Before Consecration. 229
We Reap What We Sow 230
The Thought of God (Poem) 230
Sowing to the Flesh--The Result Death . . . 231
The Riot at Ephesus 232
Reformation Costing Sacrifice 232
Journeying Toward Jerusalem 234
Especial Dangers Amongst Elders 235
"Day and Night With Tears". 236
Munitions-Militarist Conspiracy 237
Minneapolis--Winnipeg--Sioux City--Newport Conventions 237
Interesting Letters 238

page 226

GENERAL CONVENTIONS

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A. Fosbraey, 727 Pine Ave.
NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E. Confehr, 1516 McGavock St.
LOS ANGELES, CAL.--Sept. 2-10. For assignments address F.P. Sherman, 808 Figueroa St.
SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Backbock, 2410 First Ave., W.
MILWAUKEE, WIS.--Sept. 16-24. For assignments address C. Hilton Ellison, 2704 Wells St.
DAYTON, O.--October 5-8. For assignments address Dr. Chas. E. Kerney, 475 S. Broadway.

SPECIAL RATES TO NIAGARA FALLS CONVENTION

Many of the Railroads sell special Excursion tickets to Niagara Falls. We recommend inquiring of your Ticket Agent respecting Excursion rates before purchasing.

The Pennsylvania Railroad Company offers a $7.50 excursion rate, round-trip from Pittsburg. Whether other

Railroads have a cheaper offer, we do not know. Bible Students going from nearby towns can buy to Pittsburg and there purchase the Excursion ticket mentioned.

DOCTOR JONES' PACIFIC COAST EXCURSION

All considering attendance at Los Angeles Convention, Sept. 2 to 10, or Seattle Convention, Sept. 14 to 17, or both, are advised to consult W.L. Jones, 4100 Mich. Ave., Chicago.

"SPEAKING THE TRUTH IN LOVE"

We learn that amongst Bible Students there is a division of sentiment in respect to some of the newspapers publishing Pastor Russell's sermons. Surely each person is at liberty to patronize whichever paper he finds most convenient in price, etc., and, in his judgment, most likely to be helpful in scattering the sermons amongst people who are not acquainted with the Truth! Each should consider the Lord's will in the matter, and each has a perfect right to express his judgment to others. We counsel that all papers publishing the sermons be considered as friendly, and advise that the Brethren in expressing their views use logic and not bitterness, and that the Lord's will and not personal prejudice shall prevail--"Speaking the Truth in Love."

The Society's thought is that the Truth is best served by the encouragement of newspapers which reach large numbers of outside readers.

==========

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for September follow: (1) 164; (2) 12; (3) 328; (4) 114; (5) 300; (6) 107; (7) 145; (8) 149; (9) 1; (10) 191; (11) 4; (12) 19; (13) 228; (14) 139; (15) 111; (16) 100; (17) 109; (18) Vow; (19) 279; (20) 307; (21) 333; (22) 165; (23) 113; (24) 66; (25) 71; (26) 208; (27) 105; (28) 226; (29) 119; (30) 313.

==========

STUDIES IN THE SCRIPTURES

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c.

(3s. 1-1/2d.)
This volume has been published as a special issue of our journal at the extremely low price of 5c. a copy, in any quantity, postage included. (To foreign countries, 9c.) This enables people of slender purse to herald far and wide the good tidings in a most helpful form.

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES III., "Thy Kingdom Come," considers prophecies which mark events connected with the "Time of the End," the glorification of the Church and the establishment of the Millennial Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 384 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 75c. (3s. 1-1/2d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfilment of prophecy, noting specially our Lord's great prophecy of Matt. 24 and Zech. 14:1-9: 688 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians: 640 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1 and 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to those called and accepted as members of the Body under the Head: 750 pages, in embossed cloth, 35c. (1s. 6d.) India paper edition, 85c. (3s. 6-1/2d.)

The above prices include postage.

===================

R5931 : page 227

HOW WE ATTAIN DEVELOPMENT AS NEW CREATURES

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."--Romans 8:13.

MORTIFICATION of the deeds of the body through the Holy Spirit of God is here declared by the Apostle Paul to be essential to the attainment of everlasting life. But to some who had become His disciples, the Lord said, "He that believeth on the Son hath everlasting life." Again, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

(John 3:36; 5:24.) The Apostle John in his first Epistle says, "We know that we have passed from death unto life, because we love the brethren"; and "He that hath the Son hath life."--1 John 3:14; 5:12.

We must not understand St. Paul to contradict our Lord and the Apostle John. Our Lord Jesus and St. John were speaking from the standpoint of God's reckoning--from the legal standpoint. Those who have accepted Christ, and have received of His atoning merit, have come out from under the Adamic death condemnation. Their present imperfections, as well as their past sins, are covered by this merit. Through consecration and begetting of the Holy Spirit they have become New Creatures in Christ. Hence the everlasting life provided for such is already considered as theirs, while they abide under the Robe of Christ's Righteousness. They are now "saved by hope."

The Apostle Paul is here speaking of the matter from the standpoint of its full accomplishment, when the Church shall have obtained their spiritual body and are absolutely perfect, and have received the actual fulness of unending life. This will be attained only in our resurrection. No life can be everlasting, in the strict sense, unless it is to last forever; and this is not determined until we have made our calling and election sure. But it is reckoned to us so long as we are faithfully meeting God's terms and conditions. Life could not last forever under present earthly conditions, even though the penalty of death were entirely removed; for these conditions are not favorable thereto. Conditions and environments must be radically changed before life could last eternally and be enjoyed in its fulness.

The embryo of life that we have received from our begetting as New Creatures is perfect so far as it has progressed; but it must continue to grow and develop, to make progress, until we are finally born perfect, complete, New Creatures in the First Resurrection. "Blessed and holy are they that have part in the First [chief] Resurrection. On them the Second Death hath no power."

OPERATION OF THE HOLY SPIRIT IN US

The many exhortations addressed to this class of spirit-begotten ones would not be at all applicable to the world in general. The Apostle Paul is telling us as God's spiritually begotten sons how we are to make ourselves ready for our birth in due time. He says that we are to accomplish this great preparatory work through the Spirit, through the power of God. The Spirit, or power of God, operates in various ways. For instance, God's Message of Truth is given to us, embodying the different features of God's great Plan, showing us what is the will of the Lord for us. The more we study and understand this Plan, the greater will be the operation of this holy power of God in our hearts. The deeper our consecration, the more sympathy shall we have with all the purposes of the Lord and the more fervently shall we desire to do the

Divine good pleasure.

God through His Holy Spirit is not operating at present upon any but this special class. Whatever there is in the world of nature is all the result of the operation of God's Power, His Spirit, in a general way; but the Apostle in our text is referring only to the influence of the Spirit of God upon the soul. In the New Testament writings the work of the Holy Spirit refers only to those who have become God's people under the terms laid down by our Lord Jesus Christ. All such are under the Lord's special care. God began this good work in us. It is not of men nor by men. Therefore we must look to God to complete this work which He has begun, and must give Him our full and hearty cooperation.

We are to go to God's Word, and are to study it prayerfully, using all the helps which His providence has furnished thereto, seeking thus to learn the meaning of that Word, seeking to put it into expression in our lives. Just as it is necessary to partake of natural food that we may have our bodies strengthened and sustained, so God has given us spiritual food, that we may get spiritual sustenance and strength and may understand His will. This operation of God upon us and in us through His Holy Spirit is a gradual work; that is, after we have been begotten. Many of us have been so beclouded with the errors of our former beliefs that we are unable to see the deep things of God at the first glance. Therefore we need to study, and to meet together with those of like precious faith. If this is not possible for some, because

R5931 : page 228

of isolation, they can at least meet with the brethren by means of the printed page.

THE SIGNIFICANCE OF CONSECRATION

As we come to understand more clearly all that full consecration to God signifies, our thought on the subject gradually changes. When first we came to God, many of us had the thought that God's will for us was to accept Christ as our Savior, and then to live a good, decent, moral life, to enjoy ourselves in any legitimate ways, to take good care of our bodies, and to attend church on Sunday, and perhaps other meetings. We thought that all who did not do this would be lost, that there would be no future hope for them. But this is not God's Plan at all. We have learned better now. God has shown us that the only way by which the Church of Christ can ever attain to the Heavenly inheritance is by the destruction of the human nature and its interests, by the relinquishing of all earthly hopes and ambitions.

At first this is a new thought to us, and the question presents itself, "Does God wish me really to mortify, kill, my human nature? Am I not to seek to cultivate all my natural talents and make the most of them? Am I not to live a natural life, so long as I do not sin?" One not begotten of God's Holy Spirit would say, "Why, certainly; follow the cravings of your nature, so long as you keep within bounds. If you would enjoy a good theatre, or a game of base-ball, go; and have a good time. If a glass of liquor does not hurt you, take it. If you have a natural talent for music or painting or whatever, it is your duty to make the most of it." This is worldly counsel.

In Jesus' Parable of the Talents, the talents given by a certain lord to his several servants represented opportunities of service for that master. The master placed an opportunity in the hands of each servant and expected him to improve it. So our Heavenly Lord and Master places before His servants certain opportunities to be improved to His glory, and to be used as each has ability. These opportunities are given in harmony with natural ability and not in violation of it; but this does not mean that every ability we may possess, whether its use would glorify God or not, must be improved and employed. As New Creatures we are to employ all our powers to God's glory. If they cannot be so used, we are to sacrifice them and spend ourselves in directions that would be in harmony with our Covenant of Sacrifice.

HOW THE HUSBANDMAN DEALS WITH HIS VINE

To each consecrated one who has entered upon this Heavenly way we would say, You have placed yourself in God's hands. You have asked the Lord to transform you, to renew your mind, to make you entirely over, that you may be fitted and prepared for the glorious position He has promised. So all your powers are to be turned in the direction toward which you are to be trained by your Master. If the grape-vine under the husbandman could reason and speak, it would probably say, "It is natural for me to develop an abundant supply of foliage and to throw out branches and tendrils in every direction to support me." But the wise husbandman vigorously prunes off these superfluous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit, rich, abundant fruit; and everything which would hinder this attainment must be sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our great Heavenly Husbandman train His spiritual vine, that we may bring forth abundant fruitage to His praise.

We no longer belong to the world. Our course now is to be that which God has marked out for us in the Scriptures. If we do not mortify, kill, the deeds of the body, we shall never gain the eternal life promised to the faithful overcomers alone. In order to attain eternal life, the life now held out to us--glory, honor, immortality--

we must conform ourselves to the instructions given us by our great Training Master. We are not to do this in our own unaided strength. This would be impossible. But our Heavenly Father has promised to work in us while we work out our salvation with fear and trembling.

MORTIFICATION OF THE DEEDS OF THE BODY

The real thought of the words, "Mortify the deeds of the body," is not what some have thought--to mortify our body. According to history, and according to some present practices, we learn that some have imagined that they must torture and punish their body. They use whips upon their flesh until they draw blood. Then they wear hair jackets. Sometimes their bodies fester from the pricking hairs that torture the raw flesh. Some mortify their bodies by actually lying down for others to walk upon them and to wipe their feet upon them. We cannot question that those who do these things have a motive in so doing; and we could not think it a bad motive. But they have entirely misapprehended what is the Scriptural mortification.

The Apostle tells us that it is the deeds of the body we are to mortify--the natural practices of the fleshly nature. "It is my nature to do so and so," says one. But the Bible says we are not to go in the way in which we were born; for we were all born sinners. We now have the Spirit of God, the Holy Spirit, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind, everything that would hinder the death of the old creature--already reckoned dead--and hinder the growth of the New Creature. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness. We were once sold under sin. But we have been purchased back, and now we have the mind of Christ.

We are now to treat our human body as an earthen vessel to be used to the glory of God. Under the direction of the Holy Spirit we are to know how to use this human vessel. We are to remember, first, that it is reckoned dead as a human body, having been sacrificed with Christ when we made our consecration to be dead with Him; second, that while reckoned dead, this body has actually been stimulated, quickened, revivified, to serve the New Creature, as its property, its servant, in lieu of the spirit body which we are to have, but have not yet obtained. Every property of this body which can be used in the interests of the New Creature, is to be utilized.

We are not to say, "If I use a certain natural talent which I possess, I can bring comfort or pleasure to others, or can promote some work of reform." The question for us is, "Will the use of this natural talent or power assist me as a New Creature or assist in the work of gathering out and preparing the Bride of Christ for her future work?" This is our present mission. There are those who can do the other things. So we find that the process of developing ourselves as New Creatures and of assisting in the building up of the brethren in the most holy faith requires our undivided attention, and means a continual warfare of the new nature against the old. The Apostle calls it the warring of the spirit against the flesh. Our development into the likeness of Christ requires that we do good unto all men as we have opportunity--where it will not interfere with our consecration vows--but especially

R5932 : page 229

to the Household of Faith, as the Apostle tells us.

As our flesh is only reckonedly dead, and not actually, we are to be continually on guard. Our tongues are liable, unless carefully and prayerfully guarded, to speak slanderously or perhaps to make cutting remarks. All of our members are to be brought into harmony with God and His will. We are to have the sentiment of the hymn we often sing:

"Let mine eyes see Jesus only."

We are to continually look to Him to be directed. We are, by thus seeing Him, to become more and more conformed to His glorious likeness. We are to endeavor to see everything from the Divine standpoint. We shall never become perfect in the flesh; but so long as we are tabernacling in this body, it is our duty and privilege to compel the body to do the will of the New Creature.

Our human body was once a slave to sin, a slave to the things of this present evil world. Now we are to say, "This body belongs to the Lord. I must control it to His glory. I am determined to increase day by day my power over this body, that I may use it more and more fully in the service of my King. I am not to do foolish things. I am not to leap from the pinnacle of a temple to see if God will not protect me while I am trying to show that I am a special favorite of Heaven. But under the guidance of the Holy Spirit, I am to get the most out of this body that I can, in the service of Him whom I have accepted as my new Master.

All this is necessary to our development of the character required for our great future work, not only for the coming Age, but for all eternity. We are called to joint-heirship with Christ. We can scarcely grasp what this means. We would never be prepared for such an exaltation if we did not prove overcomers. And this means that there is something real to overcome. Overcoming means the development of character, growing strong in the Lord. He declares that He is calling for only such as do thus overcome.

DIVINE RECOMPENSE TO THOSE WHO SACRIFICE

The world will have a thousand years to bring their bodies into perfect harmony with the Lord's will, and they will not be required to sacrifice the legitimate desires of their flesh. But we are required, after we have accepted the present Call, to sacrifice the interests of the flesh; and we have but a very limited time in which to develop the necessary character. God is now selecting and directing those only who of their own will wish to lay down their lives with Christ. They love Him supremely; and He is pleased to call these holy ones His jewels. No good thing will He withhold from these. "Eye hath not seen, nor ear heard what God has in reservation for these who love Him." These are going on from grace to grace, living not after the flesh, but after the Spirit.

To the world it looks as if these are having a hard time. Moreover, the Bible says, "Through much tribulation shall ye enter into the Kingdom." And again, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12.) Unless a man deny himself and take up his cross and follow Jesus, he cannot be His disciple. But, on the other hand, all true Christians will agree with the Apostle that it is possible to reach that degree of development where they will rejoice in all these experiences, rejoice while the flesh is being mortified, deadened. It is not that we are naturally so different from other people that we would enjoy what they dislike, but that we see a reason why we should rejoice. We know that this is God's plan for us; and that

R5933 : page 229

by this mortification of the will of the flesh, of the things of the flesh, we are growing in God's favor.

"Great peace have they that love Thy Law, and nothing shall offend [stumble] them." So these have the peace of God ruling in their hearts. They have the knowledge that all of their affairs are under Divine supervision. The world have their troubles and fears. Some who are rich in this world's goods worry for fear they will die in the poorhouse. Many misers have been found dead with a large amount of money secreted about them, having feared all their lives that they would come to poverty and want. Some have had various other forebodings. But those who have put their trust in the Lord have a peace that the world cannot know and cannot take away. It is superior to anything the world can offer.

But we cannot explain this to the world. They would be unable to comprehend it. The world sometimes say of the Lord's consecrated people, "Is he a fool?" They cannot understand our hopes, which are so blessedly real to us. Those who have entered the School of Christ, and who have learned of Him, know. We all know that for everything which we deny ourselves now our God gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to His saints awaiting us just beyond the veil.

"Then let our hearts be surely fixed
  Where truest joys are found;
And let our burning, loving praise
  Yet more and more abound.

And gazing on 'the things unseen,'
  Eternal in the skies,
From glory unto glory,
  O Savior, may we rise!"

====================

R5933 : page 229

RE PARTIALLY WILFUL SINS BEFORE CONSECRATION

SIN is to be viewed from two different standpoints. The Bible declares that all are sinners; for in Eden the whole race was judged and the whole race was condemned. These sinners may more or less sear their own consciences by doing things which they know are wrong, and may thus further degrade themselves mentally, morally and physically; or they may strive against sin and their own weaknesses and try to improve their character and their life. To whatever extent they do either the one or the other they are advancing or deteriorating.

But with the world God is not at present taking account of either of these courses. He has provided that all who will come back into harmony with Him shall have the favorable provisions of the Millennial Age, restoring them fully to God's image and favor. That will be their trial time. It is not what mankind do now that will determine their eternal destiny, although their present course will affect their character, making them more or less likely to respond to the opportunities of the next Age. The present lives of some seem to be so hardening them that many stripes will be necessary in the Age to come before they can be brought into an obedient and teachable attitude, if, indeed, they ever respond and come into heart-harmony with the Kingdom arrangements. What men do now may degrade or elevate them, but will not bring them either eternal life or eternal death; for the world are all under sentence of the first death, all under the Adamic penalty.

God has plainly declared that there is to be a future life, a future hope, and why this is so and how release

R5933 : page 230

from this sentence is to be brought about. Moreover, He has given a special Message during this present Age to which some of us have gladly responded. We have determined that if God thus graciously designs to offer eternal life to every human being, and will now receive those who desire to be in harmony with Him, we will turn away from sin and live contrary to it, and will be servants of God and of righteousness. All who take this stand are directed of the Lord through His Word and His providences to the terms and conditions upon which they may become members of the Christ company, the Church company. God's provision is so broad that it has made ample arrangement for all their necessities.

Only now, therefore, is there such a thing as sin unto death, wilful sin, that will decide their eternal destiny. The Apostle Paul says, as the mouthpiece of the Lord, that if we, the Church of Christ, sin wilfully after we have received the Spirit of God--after we have come to a knowledge of the Truth as it is in Jesus, and have tasted of the Heavenly gift--there remaineth no more sacrifice for sins--only destruction. (Hebrews 6:4-6; 10:26-31.) If we sin wilfully after we have left sin, then our course indicates perversion of mind, change of heart, a returning to a wallowing in the mire. None but the Church can do this; for only these have passed from death unto life. We made a bonafide contract with the Lord, and He will not ignore it. He will hold us to it; and we must either fulfil our covenant or meet the penalty--eternal death.

THE CASE OF SAUL OF TARSUS

But no sins that we committed before consecration are those wilful sins which will bring the Second Death. Such wilful sins are committed after consecration. Let us take the experience of Saul of Tarsus as an illustration. It would seem that Saul did not commit wilful sin when he persecuted the Church of Christ; for he said afterward that he verily thought he was doing God service. We can readily see how a strong character like Saul of Tarsus might think he was serving God in stoning St. Stephen and in other acts of like nature. He supposed that the followers of Jesus of Nazareth were violating the Jewish Law and trying to overthrow Judaism. He thought he was upholding God's institutions. He had no intimation whatever that he was doing anything contrary to God's will. When he was stricken down by the supernatural light and heard the Lord saying, "Saul, Saul, why persecutest thou Me?" he was astonished, and said, "Who art Thou, Lord?" It was a strange thought to him that he was persecuting the Lord; for he supposed that he was serving God. But as soon as he saw his error and realized that he was persecuting the Lord's people, he turned about at once and came into full harmony with the Divine will. He evidenced by his sincerity of heart that he had not wilfully done wrong.

We cannot suppose that if Saul had been committing wilful sin in stoning St. Stephen, the Lord would have appeared to him and would have sent His servant Ananias to give him instruction. Nevertheless, Saul had done wrong, and he received a measure of stripes, of chastisement. His semi-blindness for life was in measure a retribution, a correction, as well as a means of keeping him humble in view of later revelations.--2 Corinthians 12:7-9.

As we understand the Scriptures, the merit of Christ's death does not cover wilful sin of any kind, but only those sins which are done unintentionally by us. It would seem that those who love sin, who prefer sin, are not likely to be reached by the Gospel Message of this Age. Those who are not satisfied with themselves, but who are in difficulties merely on account of the weaknesses of the flesh, are the kind most likely to be reached. If at any time before coming to the Lord these honest-hearted ones have committed sins which had some measure of wilfulness, they probably had some later experiences that were in the nature of stripes, some sufferings therefor, either before consecration or subsequently.

WE REAP WHAT WE SOW

When one becomes a New Creature in Christ, we understand that all the affairs of the old creature are settled legally before God's Law. Whoever comes into Christ becomes dead as a human being, in God's reckoning. But if in his past life he has violated the laws of his being by a course of improper living, by committing sins that affected his health, the seeds of those sins will still be in his body; and he may throughout his entire life be obliged to suffer the results of this past wrong-doing. Or if in a moment of passion or under the influence of drink, for instance, he may before becoming a Christian have committed a crime, he may have to suffer to the end of his life because of this. But this would not mean that these sins had not been covered by the merit of Christ. It would be the natural retribution for wrong-doing, for violating Divine Law and perhaps human law. His sins would be the result of Adamic weaknesses and not purely wilful; and when he gives his heart to the Lord, they are no more remembered against him.

Our thought would be, then, that there are no sins of the Christian prior to consecration to be reckoned for after consecration, though the weakness or disabilities resulting from former sins may remain with him while he remains in the flesh, and he--or she--may always have these weaknesses or their results to contend with. "As a man soweth, so shall he also reap," is a universal Law of God operating in our being, even though, through the Ransom-sacrifice of Christ, one may be received into the family of God and forgiven. Had it not been for the redemption through Jesus, all these sins would have meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the New Creature has that much more to struggle with. But he will have the Lord's sympathy, and he has the constant application of the merit of his Savior as a covering

R5934 : page 230

for those sins and infirmities against which he is fighting. He has the Throne of Grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate, should cause even those who are not consecrated to the Lord to live clean, pure lives, to seek to be in harmony so far as possible with the laws of their being. If all the world could realize the importance of this and would act accordingly, they would be greatly advantaged in the Age to follow this, when the whole world will be on trial for life or death eternal.

===================

R5934 : page 230

THE THOUGHT OF GOD

"I look to Thee in every need, and never look in vain;
I feel Thy strong and tender Love, and all is well again.
The thought of Thee is mightier far
Than sin and pain and sorrow are.

"Discouraged in the work of life, disheartened by its load,
Shamed by its failures or its fears, I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

"Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quickening life, to nerve my faltering will.
Thy presence fills my solitude;
Thy providence turns all to good."

===================

R5934 : page 231

SOWING TO THE FLESH--THE RESULT DEATH

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."--Galatians 6:7.

IN THIS text the Apostle seems to be emphasizing the fact that it is not enough that we make a consecration of ourselves to God, but we need to show by the earnestness of our conduct that we have received a transforming power into our lives. If we say that we are New Creatures and make a change merely in our profession, while still sowing to the flesh, the result will be not according to our profession, but according to our doing; and we shall reap the reward--corruption. Others may be deceived, and we may be deceived ourselves; but God will not be deceived. If we, on the contrary, to the best of our ability to understand the Lord's will, lay down our lives, sowing to the Spirit, then shall we reap everlasting life.

The Apostle is addressing the saints, the consecrated people of God, those who have presented their bodies living sacrifices, and whose sacrifices have been made acceptable through the merit of Christ. Being made New Creatures by the begetting of the Holy Spirit, these are to go on to reach perfection on the spirit plane.

If we, then, who are of this class, live after the flesh--according to the desires of the flesh--we shall die. This does not mean that if any of God's people should have some earthly desire or some wrong sentiment spring up in their minds they would die instantly, or that they would instantly be cut off from any hope of future life on the spirit plane. The thought is that if we live after the flesh--pursue the desires of the flesh, follow that course in life--the end will be death. And every seed thus sown tends toward death. If we sow to the flesh, we shall of the flesh reap corruption.

CERTAIN CARE FOR THE BODY NECESSARY

It would not be necessarily true in such sowing that we would wish to sow to the flesh. The Apostle intimates that the class he is addressing do not wish to sow to the flesh, but wish to do otherwise. But if we do sow to the flesh--to sensuality or to any earthly desires contrary to the new nature--the crop will come by and by. We might like to have better clothes and delicious food; we might desire to live on a good street and in a fine house; and these would not necessarily be sinful things. All these things are of the flesh, but they are not what the Apostle has especially in mind here. He is thinking of things of the fallen flesh, which are always contrary to the Spirit.

If we practice those things which our understanding of God's Word teaches us He would not approve, seeds are thus sown to the flesh. Every inch that we yield--whether in thought, word or action--means so much decrease of spiritual power; and the New Creature grows weaker. This might be done as respects our food and clothing, our home, our time, etc.; and this would be sowing to the flesh in such instances. If in accordance with our judgment of the Lord's will, we follow a course with a view to keeping our body in condition for best service, and if then our body, our flesh, has a craving for certain things that would not be for our spiritual welfare, the New Creature is to say, "No, you cannot have it"; or "These things are too expensive for you."

There are not many who have made a sacrifice of their flesh; but it is to those who have done this that the Apostle is speaking. I, as the New Creature, say to the Old Creature--the body--"I shall give you what I think is for your good. I do not understand that the Lord wishes me to kill you at once, for I need your service; but the Lord wishes me to have some practice in self-denial. You shall not have your desire now, because you do not really need it. I may, however, give it to you some time again, if I think that then you need it and if you are good."

THE BLACKSMITH AND THE DONKEY

If the New Creature gives a free rein to the old creature about what he shall read, or eat, how long he shall sleep, at what time he shall get up, where he shall go and how long he shall stay, etc., the New Creature will have his hands full--will he not? The Spirit of the Lord is to actuate the New Creature in thought, word and action and decide what he is to do, what he shall eat, where he shall go--is to control everything. If we sow to the Spirit, if we walk after the Spirit, we shall be overcomers, we shall reap life-everlasting. We must not yield to the old creature. By yielding we are sowing seed to the flesh, and by and by the old creature will say, "You have been in the habit of giving that to me, and you must let me have it"; and the result is likely to be disastrous to the New Creature.

The matter reminds us of one of AEsop's fables which many of us have read. On a cold, frosty morning, a donkey pushed his nose in at the door of a blacksmith shop, where it was warm from a glowing fire. The blacksmith said to the donkey, "Get out!" The donkey replied, "You are stingy! I am only getting my nose warm." Presently the blacksmith looked around and perceived that the donkey had his whole head in. The blacksmith said, "Now get out, will you?" But the donkey pleaded that he was only getting a little breath of warm air, that his head surely would not trouble the blacksmith. After awhile the blacksmith looked again and saw that the donkey was half-way into the shop. Then he shouted, "Get out! get out!" But the donkey still insisted that he was only getting a little warm. So the blacksmith yielded. By and by he looked again and saw that the donkey was altogether in the shop. Then he sprang forward shouting excitedly, "Get out!" But the donkey said triumphantly, "Which of us will get out?" And thereupon he turned around and began to kick at the blacksmith. The donkey was in full control.

"THE END OF THAT WAY IS DEATH"

So it will be with us if we begin a course of yielding little by little to the desires of the fleshly mind. The end of the way which the flesh craves, the Apostle teaches us, is death. St. Paul does not say that the beginning of that way is death; but that the beginning of that way leads toward death. If the old creature has gained a leeway,

R5935 : page 231

every step that is taken must be retraced, or the case is hopeless. The New Creature is to say to the old creature, "You are not to be my master!" The old creature is to be made to know that the New Creature is the Master. The New Creature develops at the expense of the old creature, the old nature, which must be put to death.

These things are not true of the world now, but will be true of them as respects their sinful flesh, by and by. If any during the Millennium shall yield to the fallen flesh, gradually becoming more and more alienated from the Lord, the end of that way will be death. But they will have every assistance in their efforts to resist sin and to develop righteousness. To the Church of Christ our text is applicable now and in the fullest sense. Let those of us now on trial for life or death eternal, watch and pray!

"Thou seest our weakness, Lord!
Our hearts are known to Thee;
O, strengthen Thou the weary hand,
Confirm the feeble knee!
Let us in life--till death--
Thy steadfast Truth declare,
And publish with our latest breath
Thy love and guardian care."

===================

R5935 : page 232

THE RIOT AT EPHESUS

--AUGUST 20.--ACTS 19:29-41.--

COMPLETION OF ST. PAUL'S SECOND MISSIONARY TOUR--HIS THIRD TOUR BEGUN--APOLLOS AT EPHESUS ASSISTED BY AQUILA AND PRISCILLA--BAPTISM UNTO REPENTANCE NOT BAPTISM INTO CHRIST--THE GOSPEL PREACHED IN EPHESUS--OPPOSITION BY DELUDED AGENTS OF THE ADVERSARY--BUSINESS DEPRESSION CHARGED TO CHRISTIANITY--TOWN CLERK A MAN OF REASONABLY SOUND JUDGMENT--REAL SECRET OF OPPOSITION TO THE TRUE GOSPEL.

"The love of money is a root of all kinds of evil."--1 Timothy 6:10. R.V.

AFTER leaving Corinth, St. Paul completed his second missionary tour and returned to Antioch. En route he stopped at Jerusalem, where he greeted the Church and doubtless gave them an account of the Lord's blessing upon his recent ministries in Europe. Aquila and Priscilla went with the Apostle as far as Ephesus. The vessel upon which he sailed remaining at the port, over the Sabbath, St. Paul improved the opportunity to speak for Christ in the synagogue of Ephesus. His discourse was in the nature of a preparation for a future work which he hoped to do there. Doubtless he spoke along the lines of first principles--respecting the glorious Messianic prophecies, the fulfilment of which should now be expected. His discourse was well received, and he was urged to remain longer, whereupon he gave his promise of a later return.

We are not informed how long the Apostle remained at Antioch; but "after he had spent some time there, he departed and went over all the region of Galatia and Phrygia in order, establishing all disciples." While he was energetic in the establishment of new companies of the Lord's people, he was not slack in looking out for the spiritual welfare and growth of those which he had already established, as is evidenced in the fact that this was his third visit to these Churches.

When St. Paul returned to Ephesus, he found that during his absence a Christian brother named Apollos had come there and had preached in the synagogue, using such close, logical and convincing arguments that he had secured twelve converts to Christianity. Apollos was a Jew, born at Alexandria, one of the chief cities of that time, especially noted for its schools and its extensive libraries. The Common Version says that Apollos was eloquent; the Revised Version, that he was learned. As the Greek word seems to be translatable either way with equal propriety, in all probability he was both learned and eloquent. However, he was not as far advanced in the knowledge of the Truth as were Aquila and Priscilla, who had for a time companied with St. Paul. As soon as they heard Apollos in the synagogue, they recognized him as a Christian brother, and invited him to their own home, where they had good opportunity to communicate to him "the way of the Lord more perfectly."

Having heard from Aquila and Priscilla the glorious work which the Apostle Paul had accomplished at Corinth, Apollos went thither, taking with him a letter of introduction from his newly found friends at Ephesus, who had very recently left Corinth. Incidentally, we are told that his going to Corinth proved a blessing to the Church there. Because of his thorough acquaintance with the Scriptures and his ability in expounding them, Apollos could "forcefully confute the Jews, and that publicly, showing by the Scriptures that Jesus is The Christ." (Acts 18:28.) That the Corinthian brethren were greatly pleased with his masterful ability as a teacher of the Truth is evidenced by the fact that some of them were disposed to say that they were followers of Apollos; while others, also sectarian in spirit, claimed to be followers of St. Paul, and still others of St. Peter--all of which sectarianism the Apostle subsequently reproved in his letter to them.--1 Corinthians 1:10-17; 3:3-7.

ST. PAUL'S MINISTRY AT EPHESUS

While Apollos was at Corinth, the Apostle Paul came to Ephesus and began a ministry which lasted for two years. St. Paul speedily found the twelve persons whom the ministry of Apollos had reached. Our Common Version seems to give the inference that the Apostle was surprised that these believers at Ephesus had not as yet received the gifts of the Holy Spirit. But not so. He merely wished to bring to their attention the fact that such gifts were possible to them; for only an Apostle could convey the gifts of the Holy Spirit. (Acts 8:14-17.) The preaching of Apollos had been merely along the lines of the first principles of the doctrine of Christ, represented in the baptism of John to the Jews; while these believers were evidently Gentiles.

Apollos had explained to these Ephesians the Gospel merely to the extent of repentance from sin and faith in Christ as the Redeemer. He had no knowledge of the deeper meaning of baptism as explained by St. Paul (Romans 6:3-5) --a baptism of consecration, to suffer with Christ--to be dead with Him, to participate in His resurrection to the new nature and ultimately to be sharers with Him in the Heavenly Kingdom. The Apostle explained to them this "mystery" of fellowship with the Messiah--participation in His sufferings now, and by and by in His glory. (Colossians 1:26,27; Philippians 3:8-11.) When the Ephesian converts heard this, they were baptized into the name of the Lord Jesus--as members of His Body, to fellowship in His sufferings, even unto death.

There are many believers today who, like these Ephesians, are members of the Household of Faith, but who are not members of the Body of Christ--who have gone so far as a baptism of repentance and reformation and faith in the Redeemer, but who have not been instructed respecting the great privileges which belong to the Gospel Age. They know not that we may become "heirs of God and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together."--Romans 8:17; 2 Timothy 2:11,12.

Wherever we go, let us each seek by the grace of God to explain the way of the Lord more perfectly to these already partially indoctrinated ones. So long as there are any such with whom to labor, it would be unwise, yea, contrary to our commission, for us to devote our lives and energies to the world. Although we are to do good to all men as we have opportunity, it is to be "chiefly unto the Household of Faith." (Galatians 6:10.) All around us, in the churches of the various denominations, are thousands who are in the condition of those mentioned above, knowing only the baptism of repentance, but not the baptism into Christ--the baptism of full consecration, the baptism into His death. Let us be diligent in this highest department of the work of the ministry, feeding, instructing, the Lord's flock.

REFORMATION COSTING SACRIFICE

St. Paul continued to present the Truth in the synagogue until opposition to it became quite marked, and certain of the Jewish adherents began to speak evil of both the teachings and the believers. Then the Apostle and those who believed withdrew from the synagogue, and began a separate meeting, apparently in a rented hall, called "The School of Tyrannus." St. Paul probably labored at his trade during the forenoon, and during the afternoon

preached the Gospel Message to such as had hearing ears, not only in the public hall, but also by visiting those whom he had reason to expect would be amenable to the Truth. Apparently this was his usual manner of life.--1 Thess. 2:9.

During his ministry the Lord performed through the Apostle many marvelous healings of the sick and other miracles, amongst which was the casting out of demons. We may reason that the manifestation of Divine power here was necessary to the establishment of the Church and to the general influence of the Gospel in that region--as an offset to the blinding influences of Satan's agents and power. From the earliest dawn of history Satan's arts, employed in all parts of the world, have been in the nature of wonder-workings, of magic, black art, witchcraft, etc. The Scriptures call attention particularly to the magicians of Egypt, to the soothsayers of Babylon, and in the Book of Acts show us that the same wily arts of the Adversary were general throughout the Roman Empire, and especially in the wealthy city of Ephesus.

Perceiving the Apostle's power to be greater than their own, certain magicians essayed to use the name of Jesus as a charm or magic word, just as they were in the habit of using other magic words in their incantations. The efforts of some of these, sons of one of the principal priests, resulted disastrously to them, but beneficially to many others. This matter becoming widely known, many who long had had confidence in such wonder-workers became convinced that the Apostle's teachings were correct --that the black arts were of Satan, while St. Paul's miracles were of Divine power.

The sincerity of some of these converts was manifested by the public burning of the books in which were recorded the various magic words and recipes by which incantations could be made, affecting and counteracting various of the ills of life. At that time all books were precious; for they were made of skins instead of paper, and were pen-printed instead of printed by type. These books of magic were especially high-priced because each possessor of a copy was interested in restricting the information, and hence was unwilling to permit any one to make a copy of his book. Viewed from this standpoint, the number of books would not necessarily be very great in order to amount to fifty thousand pieces of silver--about $8,500, a piece of silver representing about 17 cents of our money. But, when we remember that each piece of silver represented a day's wages, it might be considered equivalent to at least one dollar in our day. Thus the total value of the books burned would be at least $50,000.

Everything throughout the Scriptures indicates that the Lord especially loves and appreciates those who are thorough-going, not only in their zeal for righteousness and truth, but also in their opposition to unrighteousness and error. We believe that the same principle applies to the sale of books which inculcate Satan's lies; and we recommend that if the Lord's people have books of this kind, black with false doctrines, misrepresenting the Divine Character and Plan, they would do far better to burn them than to sell them and give the money to the Lord's work.

OPPOSITION BASED ON SELFISHNESS

After St. Paul had spent nearly three years at Ephesus, he purposed going again to Jerusalem, but first would visit the Churches of Macedonia and Achaia--Philippi, Berea, Thessalonica and Corinth. Evidently it was this visit to Corinth to which he referred in his letter to them. (1 Corinthians 4:17-19.) He proposed to take from them a contribution to the poor in Jerusalem--not as seeking a gift, but as an evidence of their love for the Lord, manifested in their desire to help the brethren at Jerusalem, who were chiefly poor and greatly disadvantaged by their loyalty to the Truth.

About this time occurred the riot described in today's Study, which probably would have determined the Apostle to leave Ephesus, if he had not already purposed so to do. The Lord permitted persecutions to drive St. Paul out of every place--thus seemingly indicating the proper time for terminating his ministry at each point. The record says, "There arose no small stir about that way." (Acts 19:23.) Very evidently the way of the Lord's people differed decidedly from the ways of others, not only as concerned their future hopes, but also regarding their course in the present life. And the way is the same to this day, as concerns those who are faithfully walking close to the Lord and to the teachings of His Word. The difficulty with many professed Christians is that they have gotten out of the way. As a result, nominal church ways are, alas! too much like those of the world, with very similar hopes, aspirations and endeavors.

Ephesus was one of the great cities of that time. Just at the head of its harbor stood one of the "seven wonders of the world," an immense temple of "Diana of the Ephesians"--the deity of Asia Minor. To her shrine came thousands of people, believing that they received from her a special blessing, which affected favorably the prosperity of their homes. Her blessing was supposed to increase greatly their flocks and herds and the birth of children. Unlike the Greek Diana, this one was represented to be the mother of all things living.

Of course the fame of this great idol attracted general attention; and those who could not go to Ephesus to worship at the shrine of this image were pleased to purchase from merchants certain charms or amulets, which consisted of small copies of her shrine wrought in silver. In the Apostle's day the business of making these shrines was immense, employing thousands of men.

A man named Demetrius was the representative of the silversmiths' guild, or union. Becoming incensed at the propaganda of the early Church at Ephesus, he aroused his fellow-craftsmen by a stirring speech, in which he painted a black picture of the business depression that would result if this man Paul were permitted to preach much longer in their city. He called attention to the fact that not merely at Ephesus, but throughout all Asia Minor, this new religion was spreading, and that it opposed the worship of Diana. He reasoned that if the people in that region lost respect for Diana and her temple, they would no longer purchase her shrines; and that the falling off in demand would mean loss for all engaged in the manufacture of these shrines. With a wonderful cunning he combined the thought of their duty of supporting the religion of their city with that of looking out for their pocketbooks. That he was successful in arousing prejudice and in creating a riot causes us no wonder.

THE OVERRULING OF DIVINE PROVIDENCE

Soon the city was in an uproar, touched to the quick on humanity's very tenderest spots--religion and worldly prosperity. Doubtless the Adversary helped on the matter, with the result that shortly the people were in a frenzy of despair, as though the anticipated collapse of their religion and their business were already upon them. The home of St. Paul was known; and thither the mob rushed, seeking the chief factor in the impending troubles. In the Lord's providence, St. Paul was absent. Aquila and Priscilla, who kept the home, were there and, although not arrested, evidently were loyal to the Apostle to the very last degree. (Romans 16:3,4.) As working people and home-keepers they were not molested; but two of the

Apostle's assistants were taken by the mob, and hurried to the theater, whose capacity, we are told, was 56,000 people, thus indicating that Ephesus was an immense city.

Learning of the commotion, St. Paul would have courageously entered into the thick of the trouble in defense of his friends and, above all, of his Master and His Message. But wiser counsels prevailed, and he remained away. The brethren suffered him not; for they concluded that his presence would have accomplished nothing with people in so unreasonable a state of mind.

The Lord, however, did not neglect the two brethren who were arrested--Gaius and Aristarchus. The town clerk came to their assistance, and with words of wisdom dispersed the mob. This official was not interested in the Gospel of Christ and its service. But he was interested in the doing of his duty as an officer of the city. He pointed out to the mob the fact that they had become unduly excited, that everybody knew the greatness of the goddess Diana, and that neither one Jew nor many Jews could injure her fame. Then he declared that if the disturbance were not merely a quarrel between the silversmiths and the propagators of Christianity--if the assembly had any other charge against St. Paul and his associates--the matter should be brought before the law courts in the lawful manner. He showed that the meeting was nothing short of a riot; and that if it were to be reported to the imperial government at Rome, it would greatly reflect to the discredit of Ephesus. With this he dismissed the assembly.

PRINCIPLE AND LACK OF PRINCIPLE

Notice the contrast between the two groups whose acts are recorded in this chapter. In the first case, many people, realizing that they had been working in conjunction with the powers of evil--the demons--burned their books of magic, etc., as a result of the influence of the Gospel Message upon their hearts. After they had come to a knowledge of the situation, they were willing and glad to suffer financial loss and be thought foolish by their neighbors rather than to do injury to others by the sale of the books of magic, black art, etc.

On the contrary, the chief actors of the second group were moved to frenzy and to riotous conduct by their love of money--their fear of financial loss. Evidently it was not their respect for religion, but their love for filthy lucre, which prompted their actions. Moreover, the worship of Diana was demoralizing. Hence we perceive the strong contrast between those who raised a riot in order to perpetuate idolatry and to bring money into their own purses, and those who, on the contrary, were ready to sacrifice their earthly interests rather than do harm and in order to do the more good. Verily, there is a wonderful power in the religion of Jesus Christ, our Redeemer!

Be it also noted that the Apostle and his associates were not guilty of the charge made against them--blaspheming the goddess of Ephesus. Here we have a point of importance and a valuable lesson. St. Paul's commission was to preach the Gospel, not to quarrel with false gods or their worship. The persecution was therefore for right-doing. So it is with us. It is not necessary for us to do or to say anything unkind toward our friends in Babylon. Nor is it necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel Message.

Of course, St. Paul did not fail to call attention to the fact that Diana was the work of men's hands and not, as claimed, a divinity. So we may properly enough set forth to our friends the fact that there is but the one true Church, organized by our Lord and established at Pentecost; and that all other churches are, therefore, merely human systems. But we are not commissioned to tirade against these churches. The command, "Speak evil of no man," may properly be applied also to religious systems, particularly those that recognize the redeeming merit of

Christ's death as the foundation of Christianity and that teach morality. Undoubtedly the Lord has permitted sectarianism for some wise purpose, even as He has permitted the Gentile governments to hold sway until the end of "the Times of the Gentiles." Let us not interfere with the fulfilment of the Divine purposes. Let us be content to fulfil our mission of assisting the brethren by building them up in the most holy faith and telling the Good Tidings to whoever may have an ear to hear.

===================

R5935 : page 234

JOURNEYING TOWARD JERUSALEM

--AUGUST 27.--ACTS 20:16-27.--

ST. PAUL'S ADDRESS TO THE ELDERS OF THE CHURCH AT EPHESUS--A BRIEF REVIEW OF HIS OWN EXPERIENCES--THE KINGDOM OF GOD THE THEME OF HIS PREACHING--THE DOUBLE RESPONSIBILITY UPON ALL ELDERS--WARNING AGAINST FALSE TEACHERS--"WOLVES IN SHEEP'S CLOTHING"--DECLARING THE WHOLE COUNSEL OF GOD.

"I commend you to God and to the Word of His grace."--Verse 32.

WHEN St. Paul fled from Ephesus, after the rioting, he made a tour of the European Churches which he had founded. Passing through Macedonia to the city of Corinth, he came by vessel again to Miletus, about fifty miles south of Ephesus. He was accompanied by representatives of several of the Churches of Greece and Asia Minor, and was en route for Jerusalem, for whose poor he had suggested that collections be made in the four provinces where he had been preaching. The vessel on which the party were to go to the Jerusalem port was detained indefinitely at Miletus. Word was then sent to the Elders at Ephesus, and they came to Miletus.

Today's Study calls attention especially to the Apostle's address to these Elders. We are not to think of it as a boastful statement, but rather as a plain rehearsal of matters which his hearers would fully concede and of which he boasted nothing. It was given, not for his own sake, not as indicating personal vanity and self-praise, but with a view to quickening the memory of his hearers and making the lesson of the hour the more impressive upon them. He reminded them that for the space of three years they had known him intimately--his manner of life, his devotion to the Lord, to the service of the Truth and of the brethren. He also reminded them of his humility of mind --that his conduct had not been haughty and overbearing, that he had not sought to lord it over the Church, but that on the contrary he had endured amongst them many trials and difficulties with the Jews, with "false brethren."

The Elders knew of his work, of his endurance and of his holding nothing back from them that would be helpful to them; they knew that he had taught them publicly and privately, as circumstances had opened to him opportunities of service. He had testified to both Jews and Greeks that there is only the one Gospel of Christ, to be accepted through faith and turning away from sin. By calling attention to these elements of his own character, he was laying the foundation for his subsequent exhortation to them that they should copy his zeal, his fidelity. He had been a faithful overseer, or bishop, watching over their interests. He had been a faithful pastor, guiding their welfare and seeing to their nourishment in spiritual things. Knowing the truthfulness of his presentations and having the whole situation in mind, they would be the better prepared to hear from him his parting exhortation--the great lesson which he had to give them.

St. Paul informed the Elders that although possessed of his physical liberty he felt a mental restraint which he could not shake off; that he must go to Jerusalem; that this was the Lord's providence for him; and that he had received assurances from others through the "gifts of the Spirit" that bonds and imprisonment awaited him at Jerusalem. Then he added these encouraging words: "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom, shall see my face no more."

The Apostle had become more intimately acquainted with the Ephesian Church, apparently, than with any of the others. By the Lord's providence he had spent more time with them; and apparently the results procured had justified his prolonged stay. Partings between friends are always grievous; and parting with no hope of seeing each other again on this side the veil is a doubly severe ordeal.

"PREACHING THE KINGDOM OF GOD"

Incidentally we note the Message which the Apostle delivered, and which he here particularly emphasizes as the Gospel of Christ--"preaching the Kingdom of God." It is right that we should recognize that this is the same Gospel which we are preaching today. If otherwise, then we are not preaching aright. The grace of God was manifested in the gift of His Son, that He by the grace of God should taste death for every man. The grace of God was further manifested in an outline of the manner in which the death of Christ was designed to bring blessings to our race:

(1) By ultimately establishing a Kingdom under the whole heavens for the rule of mankind, for the suppression

of Sin and Death, for the uplifting of those who have been bound by these enemies.

(2) As a precedent to that general blessing to the world, for which we pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven," the Divine proclamation first calls out a Little Flock to be joint-heirs with their dear Redeemer in that Kingdom.

Thank God that these precious truths respecting the grace of God and the Kingdom of God, so long covered and hidden from our sight by the traditions of the Dark Ages, are now being revealed to our eyes of understanding by the enlightenment of the Holy Spirit, in order that we might know the things that are freely given us of God, and that thus we might be assisted in making our calling and election sure!

No wonder the Apostle could add the forceful words, "I testify unto you this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." What he preached to the Church at Ephesus during his sojourn of nearly three years amongst them is surely the same Message which, by Divine arrangement, has come down to us in his Epistles addressed to the various Churches. We note that St. Paul's Message contained not even one word respecting eternal torment, which is no part of the Divine Plan. Surely from these Epistles we now perceive that St. Paul was very patient in reproving, instructing and encouraging the Lord's dear people! He was much used of the Lord because he had given himself so thoroughly to the Lord.

RESPONSIBILITY OF ALL ELDERS

The Apostle's thought in calling the Elders was to impress upon them the fact that, like himself, not only were they consecrated to the Lord, but, as teachers in the Church, they had a double responsibility--in respect to themselves and in respect to the Church of which the Lord had made them overseers. Notice his words, "Take heed therefore to yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers [Greek, episcopos --bishops], to feed the Church of God, which He purchased with blood of His own [Son]."--Verse 28.

(1) They needed to take heed to both themselves and the flock. Whoever attempts to do shepherding in the Church will need, first of all, to watch lest he fall into temptation; for, as the Apostle declares, those who accept the position of Elders in the Church--pastors, overseers--are exposed to especial trials, especial difficulties. They need primarily to take heed to themselves lest, having preached to others, they themselves become castaways.

(2) "Those who accept the ministry, or service, of the Church as Elder Brothers under the Divine regulation should realize that they have assumed a weighty responsibility, respecting which they must give an account to God." This does not mean fault-finding with the brethren. It does not mean merely preaching to them, nor merely visiting

the sick and counseling the troubled. It means a spiritual oversight, a care of all the interests of both the congregation and the individuals composing it. Those who are overcharged with the cares of this life are not in a condition, in any sense of the word, to accept the responsibilities of this service in the Church of the living God. Only those who seek first the interests of the Lord's Kingdom and the righteousness which it inculcates are in any sense or degree properly suited to such service in the Church.

Several points in Verse 28 are worthy of careful attention. The Revised Version, quoted above, says, "In the which the Holy Spirit hath made you bishops," thus agreeing with the general Scriptural statement that the Elders of the Church are NOT OVER THE CHURCH in the sense of being a superior class, or "clergy" class, but are IN THE CHURCH--members of it--overseeing members, assisting members, by the appointment of the Lord through the channel of the Church. They should consider it a part of their responsibility to notice how the other members are progressing, especially in their spiritual interests. They should feel it a part of their duty to warn, to encourage, to assist all of the other members, as opportunity may offer.

ESPECIAL DANGERS AMONGST ELDERS

It is not the prerogative of all the brethren and sisters in the Church to endeavor to set each other right, unless it be in some personal matter especially related to themselves. In such cases the advice given by our Lord in Matthew 18:15-17 should be strictly followed. An Elder, however, by his very election to his office, has been asked to take such oversight of the affairs of the congregation, to give such advice, to administer such reproofs, as the nature of the case may demand--in meekness, remembering himself also, lest he should be tempted, if not along the same lines, then possibly along some other line of temptation. He, too, of course, should practice Matthew 18:15-17.--Galatians 6:1.

By way of impressing this duty of oversight upon the

Elders, St. Paul reminded them that the Lord had purchased this Flock with the precious blood of the Lamb of God, and that this value in the Lord's sight should be so deeply impressed upon their minds that they would be willing to lay down their lives for the brethren in any service which they could render.

Emphasizing the caution already given, the Apostle prophetically declared that there would be great need of their taking heed to themselves, because of their own selves, of the Flock itself, and especially amongst the Elders, men would arise speaking perverse things, to draw away disciples after them. Desirous of being leaders, they would not hesitate to produce a schism, or division, in the Church, in order to help along their ambition. The word rendered perverse in Verse 30 signifies, in the original, distorted, twisted. The thought is that those who begin to lose the Spirit of the Lord begin also to lose their clear appreciation of the Truth. As personal and selfish ambitions cloud their vision, they see the Scriptures more and more vaguely, and feel free to distort these so as to support their own ambitious sentiments.

How true are the Apostle's words! How great a danger there is along these lines, especially to the Elders, the overseers of the Flock! Evidently selfish ambition is one of the greatest of foes with which they must contend. Nor do these ambitions suddenly germinate, bloom and bear fruit. The process is a gradual one, and hence the more dangerous, the more deceptive, the less likely to have our notice. How important, then, it is that all of the Lord's Flock, and especially the Elders, take heed to themselves and scrutinize their conduct, and particularly the motives lying behind their deeds! Let us remember that absolute purity of the will is essential. Every admixture of selfishness, however little, is a poisonous virus which, if unchecked, would lead to the Second Death.

"Grievous wolves" are ferocious wolves. For a time they may deceive the sheep by an outward manner and an outward profession, covering their wolfish nature. They and the outward conduct by which they deceive the Flock are Scripturally designated, "Wolves in sheep's clothing." (Matthew 7:15, 16.) The Shepherd knows their character long before it becomes manifest to the sheep. But the docile, innocent sheep are deceived until these wolves begin to bite, to devour and to scatter the Flock. The howls of anger, malice, hatred, envy and strife are noted in the Scriptures as "works of the flesh and of the Devil"--not works of righteousness, peace and love, the Spirit of the Lord. The wolf does injury with his mouth; and so do these "grievous wolves"--slandering, back-biting and doing every evil work. The Apostle warned the Elders of Ephesus what to expect, and his words were true. The same principles are still at work. The same warning still needs to be heeded. Indeed, the Scriptures imply that the severest experiences along these lines would come upon the Church in "the evil day" with which the Gospel Age would close, the time in which we now are living.

"DAY AND NIGHT WITH TEARS"

In Verse 31 the Apostle sets two points before us. First, the Elders are to watch against these evils so graphically portrayed. They are to watch for the interests of the Flock as against the wolves. They are to watch to give the wolves as little opportunity as possible to tear the Flock and to backbite them. They are to warn the sheep lest any of them, becoming inoculated with the rabies of the wolves, should display signs of hydrophobia and begin to backbite one another, with the usual symptoms of hydrophobia--

with an apparent thirst for water, symbol of Truth, yet refusing to drink it--turning against it.

Second, the Elders are to watch also against those sure to arise "of your own selves." Proper watching begins with our own hearts, saying, "Lord, is it I?" And proper watching will in time discern such characters and expose them--not from any bitterness towards them, but for the protection of the Flock.--1 Timothy 1:20; 2 Timothy 1:15; 2:17.

St. Paul reminded the brethren that such had been his own course--one of great watchfulness, interest, care, over them and over all the Churches of Asia Minor. The expression, "Night and day with tears," shows us clearly that he felt properly the weight of responsibility resting upon him as a servant of God, an ambassador of the King of kings, an over-shepherd, an overseer, of the Lord's Flock, a "minister of the New Covenant," delegated by the great Head of the Church to assist in calling out and preparing those who will be members of the glorified Body of Christ, to reign with Him a thousand years.

DIVINE ASSISTANCE PROVIDED

In the closing words of his exhortation the Apostle's thought seems to be that he desired his words, his earnest address, might not only awaken the Elders to a keen sense of their responsibilities, but might lead them to inquire as to what defenses could be depended upon for the crisis thus pointed out. He draws attention to the fact that God, the great Center of all our blessings, from whom comes every good and every perfect gift, is on our part, is on the part of all who are seeking to cooperate with His arrangements.

By way of further explanation he mentions the Scriptures, the Word of God's grace, the Gospel Message. He tells them, and us also, that the Word of God is able to build us up, to give us the necessary development of character and to give us ultimately a share in the great inheritance which God has in reservation for all those who are sanctified by this Message. Let us lay this well to heart. Neglect of God's Word, neglect of His promises, means a deficiency of strength to bear the trial which is our portion. It means also the opening of the door for Satan to put darkness for light and light for darkness, to our confusion. Let us make no mistake. It is a question of inheritance or no inheritance, amongst them that are sanctified in Christ Jesus.

Verses 33 and 34 are a noble testimony. The Apostle had used his trade as a tent-maker not only for his own support, but for the financial assistance of those associated with him in the Gospel work. Praise God for so noble an example of devotion! Although the Apostle did not, could not, endure as much as did our Redeemer, nevertheless the illustration of a full devotion which his life affords does us all great good; for we remember that he had like passions with ourselves, as he himself declared.

He was imperfect, and was obliged to keep his body under--in subjection to his new mind, the will of God in Christ.--1 Corinthians 9:24-27.

In Verse 35 he reveals the secret of his success as a servant of the Lord. He constantly remembered and put into practice the Master's words. The art of GIVING HIMSELF is one of the secrets of a happy Christian life. He first gives his will to the Lord, then his time, his energy, his talents, to the Lord's service and for the Lord's people. He has pleasure in the giving and a blessing, whether others know it or not. By and by his time will come for receiving his full reward. To such the Lord will give eternal life, eternal glory and association with Himself in His Kingdom.

===================

R5935 : page 237

THE MUNITIONS-MILITARIST CONSPIRACY

BY HON. W.J. BRYAN

THE real fight before the country at this time is to defeat the munitions-militarist conspiracy--a conspiracy which has for its object a revolutionary change in the nation's character and policy. It is a conspiracy organized with deliberation and supported by unlimited means. The conspirators are men of prominence and influence. The manufacturers of munitions are selling war supplies to Europe at the rate of more than three hundred millions worth a year, and they are selling at an enormous profit. The Du Pont Company recently declared a dividend of 23 per cent. on powder, and the stock in the Bethlehem Steel Company has risen beyond the dreams of the speculators. Among the stockholders in the munition companies are many of our big financiers, and these men largely control the metropolitan press. These manufacturers and their influential stockholders know that their dividends will dwindle when this war is over unless they can fasten themselves upon the taxpayers of the country, and grow fat as the people grow poor. Hence the newspaper crusade for frenzied preparedness, such a crusade as we have not seen in a generation.

The second group in the conspiracy is made up of professional soldiers--militarists who stand with the militarists of other countries. And the militarists of all countries stand today where the militarists stood two thousand years ago; they know no way of correcting a mistake of the mind except to cut off the head--no way of curing an error of the heart except to stop its beating--no way to settle a dispute between nations except to take human life.

To judge the militarists of the world by their program, they have never learned that nineteen hundred years ago a Prince of Peace was born, and brought into the world a

Gospel of Love which is destined to supplant the bloody doctrine of force and violence.

These two groups, one working for money and the other magnifying the profession of arms, have joined their forces in an effort to commit this government to the European plan of trying to preserve peace by terrorism. Although the plan has written history in characters of blood and has led the warring nations into the present conflict, we are asked to adopt this policy and join the "pistol-toting" nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army--not made up of state militia, but of regulars--to keep their workmen under subjection.

And how much are we asked to invest in this false philosophy? Two billions to "get ready," with one thousand and seventy-nine millions a year to keep ready! We are now spending two hundred and fifty millions a year on the army and navy--the most we have ever spent in time of peace. During the past fifteen years we have spent more on our navy than any other country in the world except Great Britain. We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking advantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUNDRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree is reached, so the mind to ciphers after it has taken in a certain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more

R5936 : page 237

than FIVE AND A HALF BILLIONS from all their crops last year--the banner year in our history. If we compute the farmer's NET income at 8 per cent. of his gross income, we find that the net income of all the farmers from all their crops was about $440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest against the demand.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department

statistics, a little more than six thousand dollars per mile. If we estimate the average length of the United States at three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than $4,145,000,000--the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

(3) This sum, eight hundred and twenty-nine millions per year, would in five years duplicate every bank in the country, capital and surplus, and thus double the amount of bank capital and surplus available for borrowing.

(4) It costs the nation about $800,000,000 a year to educate the 25,000,000 school children of the land. Think of making an ANNUAL increase in our army and navy appropriations equal to the ENTIRE ANNUAL COST OF EDUCATION, FROM KINDERGARTEN TO UNIVERSITY! And yet the army and navy experts, backed by the munition manufacturers, demand this and resent any opposition as if they had a vested right to decide for the people the amount to be expended. They are attempting to perpetrate an outrage upon the taxpayers of the country, and their conspiracy, if successful, would menace the peace of the world. No party can afford to stand for such a policy--least of all the Democratic party, the champion of the masses and the friend of peace. --The Commoner.

===================

R5936 : page 237

MINNEAPOLIS--WINNIPEG--SIOUX CITY--NEWPORT CONVENTIONS

MINNEAPOLIS, MINNESOTA:

We had a very enjoyable time at this little Convention, which served about four hundred of the friends, many of whom will not be able to attend any of the larger Conventions. July 6th will long be a bright page in our experiences. We had a delightful meeting and fellowship with the friends to the number of nearly four hundred, and at night a public meeting attended by about one thousand. The attendance and attention were splendid, especially when the extreme heat of the weather is remembered. At the conclusion of the evening meeting we took the train for the

WINNIPEG ONE-DAY CONVENTION, JULY 7:

When our train reached the Canadian line a representative of the Canadian Government announced to the Editor that under instructions from the Government he was

R5936 : page 238

obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord's cause without His knowledge, and there being nothing we could do, we cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us.

We understand, nevertheless, that the Convention was a splendid success, and the Auditorium in which we were to have spoken was crowded to overflowing and some turned away, and that one of the local brethren took the opportunity for giving an address on the subject that had been advertised for the Editor's public meeting.

It seems quite probable that the result may be for good rather than for ill. The Canadian brethren attending the Convention, some of them coming hundreds of miles, felt greatly disappointed, of course, but as the news reached the public it apparently brought sympathy for our side of the question from some who otherwise might have paid little heed. Anyway, the Canadian people and many in the States were put on notice that the Bible Students Association believes that they are taught by Jesus and the Apostles not to participate in human carnage, but to follow peace with all men, and holiness without which no one shall see the Lord.

The following letter to the Editor, signed by 204 of the Winnipeg Conventioners, is much appreciated, and will be of interest to all of our readers, we are sure:

TO OUR BELOVED PASTOR:--Greetings in our dear Master's name!

We, Associated Bible Students, assembled in convention, desire in this message to convey to you our heartfelt sympathy and deep Christian love, while feeling that our dear Lord's overruling has been that we may not greet you face to face, and hear your kindly words of Christian love and helpfulness at the present time.

We are realizing that the Lord under the existing circumstances is pouring out to us a great blessing. By receiving His appointment in the proper spirit, and with this additional indication before us that "the night wherein no man can work" is rapidly closing in, we do the more firmly resolve that we each will be loyal to the Lord, the Truth, and the Brethren.

It is already manifest that the action that has, for the present, prevented our sweet fellowship face to face, is another mark of the further accomplishment of the great work of the Harvest. We rejoice with you Brother, and, as admonished by the Master, lift up our heads with rejoicing, seeing that our deliverance draweth nigh.

We are praying that the dear Lord's blessing shall abide with us all, till we are assembled beyond the veil, to bring the long-promised blessings to the poor world.

With much Christian love, and great appreciation of the honored position our dear Lord has called you to in this great work of the Harvest, we the undersigned, tender to you, not only the love of those in Convention here, but of the dear ones in this portion of the Harvest field unable to meet with us.

Your brethren by His Grace,
THE WINNIPEG, MANITOBA, CANADA CONVENTION.

SIOUX CITY CONVENTION, JULY 6-9:

The attendance at this Convention varied from three hundred to four hundred, but the interest was splendid and the spirit manifested by those in attendance was very loving indeed. The four days were filled with spiritual feasting, the evenings being given over to the PHOTO-DRAMA OF CREATION. On Sunday morning, July 9th, the Editor's topic was "The Good Shepherd," who gave His life for the Sheep, and who when He puts forth His own Sheep goeth before them, and who has other Sheep of a different fold who also, in due "Times of Restitution," will be brought into Harmony with the Divine arrangements, and have a share in the blessings of the Lord for all who love Him and who seek to walk in His way. After the discourse, the Love Feast followed, participated in by about four hundred.

The afternoon session was for the public, the topic being, "The World on Fire." The attendance was excellent, about 1,200 being present, on an extremely warm day. One very interesting feature noticed by nearly all the brethren is that never before has the public given so close, thoughtful and intelligent attention to subjects related to the Truth.

NEWPORT, R.I., CONVENTION, JULY 9-16:

About one thousand Bible Students attended the Newport Convention, although not all of them found it convenient to remain during the entire eight days. Newport is a delightful summer resort of high class. The days were given to the Convention Program, and the evenings to the presentation of the PHOTO-DRAMA OF CREATION. As we expected, the public did not give any great heed to the Convention, but we were pleased to note that they crowded the DRAMA and apparently took great interest in its presentation. The final public meeting, addressed by the Editor on Sunday, July 16th, was the only one in which the public to any great extent participated. The attendance at that meeting was approximately twelve hundred. We trust that the interest manifested and the large number of cards requesting literature may eventually lead to a considerable dissemination of the knowledge of the Truth, and ultimately bring some hungry hearts into closer relationship with the Lord and His Word of Truth, and that the latter may be more digestible and helpful than anything they have yet enjoyed, even from the same source.

===================

R5936 : page 238

INTERESTING LETTERS

RE MEETINGS AND DISTRIBUTING TRACTS

DEAR BRETHREN:--

In addition to information in accompanying weekly report I want to add a few observations of some Kansas conditions --not because these conditions are general throughout the State, but sufficiently prominent to impress me.

I do not know of any State containing a larger proportion of brethren who will go almost any distance to attend a Pilgrim meeting or a Convention, and yet will not make the little effort necessary to have a regular class meeting, even when there are several interested. If such brethren could realize that they are disregarding the admonitions of St. Paul

R5937 : page 238

in Hebrews 10:25, concerning "not forsaking the assembling." etc., it might make them more faithful upon this point. "Not forsaking" means the keeping up of attendance at meeting with some regularity. And it seems to me that if we ignore this word of advice it will make it easier to neglect other Scriptural suggestions.

Quite a number use their automobiles for country volunteer work, but the character of this service is very discreditable. Instead of nicely folded tracts they are sometimes twisted into a shape that makes them unreadable when straightened out. Friends have seen newsboys do this with their newspapers, but they forget that a large newspaper has so much body to it that such treatment does not harm it, whereas the same procedure ruins a little two-leaf paper.

Then as the auto is going twenty-five miles an hour they pitch a tract at each mail-box on the road. Probably one in ten lands somewhere near the box while the rest fall from five to fifty feet away. Some tracts land in the mud in the middle of the road. A week later you can find mud-covered literature for miles. These brethren reason that the work is the Lord's and He will overrule it all for good; they make this as an excuse for not doing their best. Such ought to know that fifty tracts conscientiously distributed will accomplish more than five hundred distributed in the other fashion.

On account of confusion caused by literature getting mixed with mail intended for carrier, money for stamps, etc., I find there is a general order against putting literature in mail-boxes; some carriers even throw it out. However, if it is laid squarely on the ground under the mail-box it will almost always be picked up by the person coming for the mail. But

R5937 : page 239

such distribution should be avoided in windy or wet weather.

An even better plan is to carry a supply of pins, and pin each tract near its corner to the post supporting the box. A pin is easily pushed into the post sufficient to hold the tract, and its unusual position is sure to attract the person collecting from the box. It takes a moment's time, but results are better.

Another successful way to waste tracts is adopted by some brethren. These go through a train and whenever they come to an empty seat they place one on it. In a few moments the porter comes through and, gathering the literature from unoccupied seats, proceeds to destroy it. Besides, this course embitters the railway employees; and they are more likely to stop the next brother who attempts to distribute tracts. Hundreds of thousands of tracts have been wasted as a consequence of thoughtlessness.

I continue to enjoy the opportunities for service, waiting actively and patiently for the Kingdom.

Yours by His grace, B.H. BARTON

DO THEY ABOUND?

MY BELOVED BROTHER IN CHRIST:--

I believe it is nearly a year since last writing you; and while realizing how much there is to take up your time, yet I feel I cannot put off longer sending you my Christian heart-love and affection, sympathy in trial, and rejoicing in faith and hope. I have been endeavoring to follow your suggestions in respect to developing Love, and wish to say that I have received a blessing thereby, with some good results, I believe; even though I can hardly specify any great thing, yet a general flow of help has come to me, and I hope by God's grace has gone out to others.

One thing that has impressed and helped me much is the thought of the Apostle Peter, "If these things be in you and abound." Yes, perhaps they are in me but do they abound? I have a great desire to abound in the fruits and graces of the Holy Spirit, and try to think daily, "Am I abounding in love now, in this act or word? Am I abounding in faith, trust and hope? Do I abound in sympathy?" and so on. Dear Brother, I want to abound toward you now in love and appreciation and sympathy and to send you much from my heart. The words "More than conquerors" have also impressed me much, and an article of yours about Lot and Sodom. So with regard to sin, I want to keep a thousand miles from Satan. Dear Brother, I want your prayer in respect to the above mentioned desires. I must add a word of gratitude for THE MORNING RESOLVE. Its words have become very precious, and a great help to me.

I know that you will be interested to hear that by God's grace the work in British and Dutch Guiana continues prosperous; and much interest is manifested by the public, even though, as ever, true wheat is scarce. We hope to give a public lecture here Thursday on "Control of the Earth."

The brethren in these parts love you dearly, and would more than rejoice to see you in the flesh some day, if such were possible--God's will! With much love.

Yours by grace, in our dear Redeemer's Name,
ADDISON B. BLAKE.--British Guiana.

A RECOMMENDED CURE FOR PELLAGRA

DEAR FRIENDS:--

Frequently I have seen in THE WATCH TOWER little helpful hints to the Lord's children about their health and various similar things. It prompts me to write you concerning an affection, pellagra, which seems to be very wide-spread and is taking a large toll of death every year, especially among the poor. I have been making a special study of the disease for two years, having had its early symptoms myself, and can highly recommend a most simple treatment which I believe will relieve every case, unless the patient is practically dead, and which is easily available to every household.

As you know, pellagra is beginning to rank with tuberculosis as a scourge to the poor, and it may be that the Lord has led me to use my medical knowledge in His service in lieu of my deficiency in Truth knowledge. It might be more in keeping with the spirit of humility to omit my name in telling the brethren of this, though I have stood sponsor for it publicly by reading a paper on the subject before the meeting of the Texas State Medical Society held at Galveston on May 9th last. Trusting for your continued favor in the Lord, I am

Very sincerely, GEORGE D. FAIRBANKS, M.D.

[This formula we will be pleased to mail to any of our readers or their friends suffering from pellagra. Address WATCH TOWER BIBLE & TRACT SOCIETY, Health Dept., Brooklyn, New York.]

FROM WAR-FRONTED GREECE

MY BELOVED BROTHER:--

I feel ashamed because for so long a time I have not written to you, yet I assure you, my Brother, that all the while you were in my heart; and I always remember you before the Throne of Heavenly Grace--that the Lord strengthen you and bless you abundantly.

I have seen, beloved Pastor, in the pamphlet, "A great Battle in the Ecclesiastical Heavens," about your trials and the assaults of the Adversary and the fiery darts of slander; and this deepens more and more my love toward you and my appreciation of your work of love and faithfulness to our dear Lord. Believe me, dear Brother, that these darts pierced my heart as well, and I wished I could stand between these darts and you.

I again express my deep appreciation of the STUDIES IN THE SCRIPTURES and THE WATCH TOWER, and humbly thank the Lord for His great blessing and abundant food, which are before the Church. Never before were these books so precious to me as in the past year. This is the seventh time that I have read them, and I find them as fresh as they were the first time I read them. I more and more appreciate the Chronology as found in the 2d Volume, and rejoice because our salvation draws near.

I still try to walk in the narrow way; and day by day the Lord guides my feet and gives me grace to help. These last years I have passed through many painful experiences, because two of my little ones have fallen asleep, waiting for the Voice of the Lord to call them forth. Even in these experiences the Lord blessed me and led me, and gives me grace to trust Him still.

Remember me, beloved Brother, in your prayers that I may stand faithful to the Lord and prove worthy of the highest blessing. With deep Christian love,

Your Brother in our Blessed Redeemer, ATH. KARANASSIOS.

PURIFYING INFLUENCE OF THE "PAX" PIN

DEAR FRIENDS:--

Should like to tell you briefly an incident in connection with the purifying influence of even the little PAX PIN:

A working man of our city who attended and greatly enjoyed THE PHOTO-DRAMA OF CREATION, was wearing the PAX PIN. He had been in the habit of stopping for a glass of beer on his way home from work. On looking down at the Pin he thought, "I can't disgrace that Pin by taking it in the saloon!" So he put it in his pocket. But, on further reflection, he could not even enter the saloon with the pin about him, though hidden, and he went home.

Realizing he felt better able to work next day without his accustomed drink, he decided he would not drink any more, but wear the Peace Pin in peace of mind. Some eighteen months have elapsed and he has not taken any liquor in all that time!

This has impressed me that we do not fully realize how much good the DRAMA and all connected with it may have done in such ways as this!

Trusting the Lord will assist us to live up to our great privileges in the spread of the Truth, I remain

Your sister in Christ, MAUD HODGSON.--Md.

GOLDEN OPPORTUNITIES

DEAR BROTHER RUSSELL:--

I am just wondering if it isn't an opportune time for sending tracts pertaining to the War (Time of Trouble), such as "Armageddon," "Distress of Nations," "End of the World in 1914," etc., to the soldier boys of our vicinity, now on the Mexican border. If each class would engage in this work, serving their own regiments, the entire National Guard of the United States would be quickly served, and indirectly through this channel many in the standing Army might be reached, thereby permeating the whole Army with the Truth upon subjects which would be interesting to them at this particular time.

Praying the Lord's richest blessings upon you in your labor of love, I remain

Your brother and servant in the Lord, A.B. DABNEY.

===================

VOL. XXXVII AUGUST 15 NO. 16
A. D. 1916--A.M. 6044

CONTENTS

Confession of Sin Essential to Forgiveness.......243
  Basis of True Fellowship....................243
  Shortcomings and Faults are Sins............244
  Injustice to the Brethren Inexcusable.......244
Military Duty Exemptions in Britain.............245
Ordinations--True and False......................246
  Some Important Questions....................246
St. Paul's Sorrows and Joys......................248
The Arrest of St. Paul...........................249
St. Paul a Prisoner in the Castle................251
The Divine Scroll--Who is Worthy to Look Therein?.........................252
  Deep Things Unfolded at Jordan..............252
  Gradual Opening of the Seals................253
Norfolk Convention a Success.....................253
Our Vow Unto the Lord............................253
Interesting Letters..............................254
  A Voice From London Office..................254
  Objectors Sing, "Stand Up for Jesus!".......255
  "V.D.M." Questions Found Profitable.........255

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

GENERAL CONVENTIONS

NIAGARA FALLS, N.Y.--Aug. 19-22. For assignments address A. Fosbraey, 727 Pine Ave.
NASHVILLE, TENN.--Aug. 24-27. For assignments address Milton E. Confehr, 1516 McGavock St.
LOS ANGELES, CAL.--Sept. 2-10. For assignments address F.P. Sherman, 808 Figueroa St.
SEATTLE, WASH.--Sept. 14-17. For assignments address H.G. Backbock, 2410 First Ave., W.
MILWAUKEE, WIS.--Sept. 16-24. For assignments address C. Hilton Ellison, 2704 Wells St.
DAYTON, O.--October 5-8. For assignments address Dr. Chas. E. Kerney, 475 S. Broadway.

NIAGARA FALLS CONVENTION

This is a most beautiful place in which to hold a Convention of Bible students. The surroundings are ideal, and the friends remember with appreciation the last Convention held there. Perhaps no time of the year other than August 19 to 22 would be better for this Convention. Brother Russell expects to be there on Sunday and Monday, August 20th and 21st, the very midst of the Convention. This location is specially convenient for the Canadian friends, and we are hoping that a good many of them may be in attendance. Friends from the States will appreciate this privilege of meeting with their Canadian brethren. We are hoping for a good attendance. The Program seems to be one of the best, and the speakers are able brethren.

$5.00 excursions are announced from Pittsburgh--and possibly from other points--for the 19th.

RAILROAD RATES TO NASHVILLE CONVENTION

Thirty-five railroads in the South, composing the Southern Passenger Association with headquarters at Atlanta, Ga., Joseph Richardson, Chairman, have issued Joint Passenger Tariff, No. Exc. 6747, publishing reduced rate arrangement on account of the I.B.S.A. Convention to be held in Nashville, August 24-27. The rate is a very attractive one, about one-half the usual fare. No doubt this will enable many to attend who would not feel able to go if a higher rate were in force.

The Capitol building will be used for the sessions of the Convention, and the great Ryman Auditorium will be used for the DRAMA. Pastor Russell will give a public lecture in one of the largest theaters. The Program, we believe, is an excellent one; and the speakers are able.

When purchasing ticket, ask for Excursion rate to Nashville, Tenn., and return, according to Joint Passenger Tariff Exc. 6747, in effect August 22d, 23d, 24th. In case your town is not on this tariff, your ticket agent will be able to figure your fare from your place to the nearest point covered by the tariff, from which latter place, you will have the benefit of the one and one-half cent excursion rate.

====================

R5937 : page 242

GREEK BRETHREN AS BIBLE STUDENTS

Learning of considerable interest among the Greeks, the Editor invited them to meet him at the Bethel Home, July 27th. Twenty-two came (19 brothers, 3 sisters). We had a most enjoyable season of fellowship--conferring respecting our Father's Plan and the meaning of His Word. Three symbolized their consecration to be dead with Christ.

For some time they have been publishing THE WATCH TOWER in Greek at a cost of over 35 cents per copy, or $9.00 per year each, for their 80 subscribers. Now their funds are exhausted. We advised that under the circumstances they should discontinue the publication. They demurred that they needed the Heavenly food or would starve. Finally one of their number guaranteed the publication for one year upon assurance that they would each set apart 2c daily for this spiritual food. They do their own translating and print on a small press of their own. The meeting and the results gave us a clearer insight into their loving loyalty to the Lord and to His Truth. We pass on this Cup of refreshing to our readers.

The progress of the Truth amongst Italians, Slovaks, Greeks, etc., during the last two years has surprised and cheered us greatly. The PHOTO-DRAMA OF CREATION, apparently, had much to do with this interest. The EUREKA DRAMA can now be supplied with lecture records in many languages.

====================

R5946 : page 242

DOCTOR JONES' CONVENTION TRAIN SCHEDULE

Doctor Jones informs us that he is proceeding with his Convention Train for the Pacific Coast Convention. He has not informed us how many cars he will have, but has sent us the schedule, which we place before our readers below. Convention points are marked thus (*). All other places where the time is sufficient and the local Class of Bible Students so desire, meetings either public or semi-public will be held:

SEPT. 4TH--SEPT. 26TH, 1916.

CHICAGO--LOS ANGELES--SEATTLE--DULUTH--MILWAUKEE--CHICAGO

Lv. Chicago	Sante Fe	9:50 a.m.	Tuesday,	Sept.	5	Train 9

*Ar. Los Angeles	"	7:10 a.m.	Friday,	Sept. 8	"	9
Lv. Los Angeles	"	11:59 p.m.	Friday,	Sept. 8	"	78
Ar. Santa Ana	"	1:30 a.m.	Saturday,	Sept. 9	"	78
Lv. Santa Ana	"	5:23 p.m.	Saturday,	Sept. 9	"	75
*Ar. Los Angeles	"	6:30 p.m.	Saturday,	Sept. 9	"	75
Lv. Los Angeles	"	11:59 p.m.	Monday,	Sept. 11	"	78
Ar. San Bernardino	"	9:43 a.m.	Tuesday,	Sept. 12	"	50
Lv. San Bernardino	"	6:45 p.m.	Tuesday,	Sept. 12	"	16
Ar. San Francisco	"	9:40 a.m.	Wednesday,	Sept. 13	"	15
Lv. San Francisco	S. Pac.	8:20 p.m.	Wednesday,	Sept. 13	"	16
Ar. Portland	"	7:20 a.m.	Friday,	Sept. 15	"	16
Lv. Portland	Gt. North.	12:30 a.m.	Saturday,	Sept. 16	"	360
*Ar. Seattle	"	7:30 a.m.	Saturday,	Sept. 16	"	360
Lv. Seattle	"	10:30 p.m.	Sunday,	Sept. 17	"	44
Ar. Spokane	"	12:20 p.m.	Monday,	Sept. 18	"	44
Lv. Spokane	"	8:00 a.m.	Tuesday,	Sept. 19	"	2
*Ar. Duluth	"	8:40 a.m.	Thursday,	Sept. 21	"	36
Lv. Duluth	"	11:10 p.m.	Thursday,	Sept. 21	"	17
Ar. St. Paul	"	6:30 a.m.	Friday,	Sept. 22	"	17
Lv. St. Paul	C.M. & St. P.	8:25 a.m.	Friday,	Sept. 22	"	18
*Ar. Milwaukee	"	6:40 p.m.	Friday,	Sept. 22	"	18
Lv. Milwaukee	"	7:25 p.m.	Sunday,	Sept. 24	"	6
Ar. Chicago	"	9:30 p.m.	Sunday,	Sept. 24	"	6
Lv. Chicago	Penn. R.R.	12:05 a.m.	Monday,	Sept. 25	"	6

===================

R5938 : page 243

CONFESSION OF SIN ESSENTIAL TO FORGIVENESS

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."--1 John 1:9.

THE Apostle John is not here addressing the world of unbelievers, unjustified persons, "sinners" in the ordinary sense of the word. On the contrary, he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we." The frequent mistake of applying this and similar passages to sinners in general has been injurious in two important particulars.

First. It has been injurious to the unregenerate, in that it has given some the impression that there is no difference between the Church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the Atonement, and from definitely entering into covenant relationship with the Lord under the terms of the Grace Covenant--the Covenant of Sacrifice. (Psalm 50:5.) On the contrary, all should be informed of the fact that repentance and a positive acceptance of Christ as their personal

Savior are absolutely necessary before they can be "accepted in the Beloved," and be treated as "sons of God," and enjoy the privileges of this relationship--prayer, fellowship with God, Divine care, or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest, Jesus Christ the Righteous.

Second. This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin, after their past sins have been graciously forgiven by the Lord, and after they have entered into covenant relationship. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are reckonedly perfect now, but that they are actually perfect in all their thoughts, words and deeds--DECEIVING THEMSELVES and laying themselves liable to many grievous errors, as the Apostle declares in connection with our text.

BASIS OF TRUE FELLOWSHIP

The Apostle John in writing this Epistle clearly states his object, saying, "These things write we unto you, that your joy may be full." It is a noteworthy fact that the vast majority of Christians never experience the fulness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ. Therefore, as the Apostle Paul declares, such are merely "babes in Christ." (1 Corinthians 3:1,2; Hebrews 5:12-14.) Of course, they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge to the full stature of a man in Christ. The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

The Apostle follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil as so much of opposing Darkness. God Himself thus considered would be the very perfection of Light--"in Him is no darkness," no sin, no imperfection. With this thought before the mind, the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of goodness, purity, and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with Him, if our course of life is a dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God, and they are not getting the blessings enjoyed by those who "walk in the light."

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are like-minded. So then, if we do not "love the brethren whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God.

But who are the "brethren"? Our Lord tells us that not all who profess His name are true brethren. He says, "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven [be recognized as His brethren and joint-heirs], but he that doeth the will of My Father which is in Heaven." We thus see that it is by our deeds, and not merely by our professions, that we are accepted of the Lord. Again He says, "Who are My brethren?... Verily, I say unto you, He that doeth the will of My Father, the same is My brother."--Matthew 7:21; 12:48-50.

We are not, therefore, to anticipate "fellowship" with all who name the name of Christ as proof of fellowship with the Father, and that we are in the light. We are merely to anticipate this true fellowship with those who are earnestly seeking to do the Father's will, to serve His cause and exemplify the instructions of His Word, in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship

R5938 : page 244

and union. That bond is the one faith and one baptism into the one Lord.

SHORTCOMINGS AND FAULTS ARE SINS

But while this fellowship between us and our Lord and all who have His Spirit is based upon our walking in the light, our following in His footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfections of sin. Although under our Grace Covenant arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done, nevertheless, because of the manifold temptations and the weakness of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may properly be termed sins, as in our text; for "sin is a transgression of the Law," however unintentional it may be.

But the Divine arrangement under the Grace Covenant, on behalf of the Lord's people, is that these unintentional faults and shortcomings need not be charged up against us as sins; but may instead be cleansed away upon our application to the great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin--keeps us clean from sin, if we continually make application for forgiveness, because of realization of imperfections of our flesh.

AN INSIDIOUS SNARE OF THE ADVERSARY

Further on in this Epistle, the Apostle uses the word "sin" in a different sense from the above, saying, "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him nor [even] known Him...He that committeth sin is of the Devil...Whosoever is begotten of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is begotten of God." Again he says: "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and that Wicked One toucheth him not."--1 John 3:6-9; 5:18.

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin--not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the Spirit of the Lord, the Spirit of holiness and truth, could have any sympathy with sin so as to wilfully, knowingly and intentionally engage therein. All who so love sin and wilfully do it and approve it after they have a knowledge of the Truth, are children of darkness, who love darkness and who thus show that they have the spirit, or disposition of Satan.

INJUSTICE TO THE BRETHREN INEXCUSABLE

At first thought, many may be inclined to say, "Well, I am in no danger of that sin; for I am sure that I would not commit sin wilfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a wilful sin, but which later might become wilful sin. For instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, wilful, deliberate sin afterward, if we should come to a clear knowledge of the truth respecting the subject, and fail to repent of it to the Lord and to undo so far as is in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus endorse the sin intelligently, would appear to make of it a will-ful sin.

With this view of the matter, the children of God cannot afford to sanction in their own minds even the slightest injustice or untruth toward each other, or toward any. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship

R5939 : page 244

or of thanks], and there rememberest that thy brother hath

R5939 : page 244

aught against thee [that some one has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practising injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever injury you have done him], and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."--Matthew 5:23,24.

In describing those who sin wilfully, the Apostle Paul uses very strong, figurative language, declaring that inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that He laid down His life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of Christ, who really trample Him and His goodness and love under their feet, figuratively, disdaining His mercy and favor as well as His instruction in righteousness. He says that inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the atoning blood, counting it not a sacred thing, but common--these do despite to the spirit of Divine favor which had held out to them freedom from the yoke of sin and ultimate release from its penalty, death, and the attainment, as the Lord's people, of the crown of life eternal.--Hebrews 10:26-29.

CONFESSION OF SIN PRECEDES FORGIVENESS

But let us return to the consideration of the other use of the word "sin" as found in our context, and apply the terms to the faults and imperfections which God's people are zealously striving against, seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors, and more than conquerors, through Him who loved them and bought them with His precious blood. The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the Adversary.

It may be asked, What difference can it make if they are seeking to live godly, whether they claim to live perfectly, or admit that they are imperfect and apply continually for cleansing through the precious blood? We reply that it makes a great deal of difference. Only as we confess our sins can they be forgiven. Consequently, those who deny that they have any sins, faults, imperfections, have a great load of them uncancelled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the Holy Spirit, into the heights and depths and lengths and breadths of the love and wisdom of God, revealed in His Word as meat in due season for the Household of Faith.

Thus we see that there is but one proper course of faith and conduct in which we may have a complete fellowship with the Lord. Those who take any other course are making God a liar; and He would not fellowship with them, but will leave them to the darkness of their own way. Can we wonder, then, that so many are in darkness

R5939 : page 245

and lack evidences of fellowship with God when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of Divine appointment and approval?

These things are written not to cultivate in us the thought that we may sin with impunity, may be overtaken with faults through carelessness and inattention to the Divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of Divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with Him who is the perfection of light and holiness. "These things are written that we sin not"--that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we lay hold upon the grace of God in Christ for their forgiveness, and for grace and strength to fight a good fight against sin.

OUR TEXT APPLIES TO THE CHURCH

If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." Here again "any man" does not refer to those who are out of Christ, but to those who are under the terms and conditions of the Covenant of Grace. Such alone are addressed in this Epistle. The world has no Advocate with the Father, because it has not accepted Christ; and He is the Advocate only for those who have accepted Him and who are striving to overcome sin.

Our Advocate is more than an advocate, more than a representative at the bar of Divine Justice, interested in our welfare and forgiveness; He is in addition the One who gave Himself for us, who at Calvary finished the work of providing a propitiation (satisfaction) for our sins. This is the reason why we may come "with boldness [confidence] to the Throne of Grace," not only realizing that God is for us, and that the Lord Jesus sympathizes with us, and is our Advocate, but also and especially realizing the merit of the sacrifice which He has already deposited with Justice, and which He fully imputed on behalf of all who love and obey Him, upon their acceptance of the Father's terms.

But, says the Apostle, "He is the propitiation not only for our sins [the Church's sins], but also for the sins of the whole world." What does this mean? Is He the Advocate for the whole world? No. The world has not been called and drawn to holiness and truth. During the present Age "no man can come unto Christ except the Father draw him." At present the drawing influence of the Truth is extended only to "him that hath an ear to hear." The great mass of mankind have never in any sense of the word heard of the grace of God and of the propitiation and forgiveness provided for all in Christ. Indeed, it is a remarkably small number who "have tasted that the Lord is gracious."

Yet so surely as the propitiation is "for the sins of the whole world," just so surely shall every member of the race of mankind be brought to a knowledge of the fact, and to an opportunity to avail himself of the provided blessing. It is to this end that the great Millennial Age has been promised and is being prepared; and it is concerning that Age of blessing to "all the families of the earth" that the Lord declares through the Prophet, "In that day the blind eyes shall be opened and the deaf ears shall be unstopped." It is of that time that the Lord Jesus also declared, "And I, if I be lifted up, will draw all men unto Me." It is by virtue of His having been lifted up as the Propitiation, the Sin-offering, "for the sins of the whole world," that our glorified Lord will eventually be privileged to be the Judge of the world and to grant forgiveness, reconciliation and restitution to all who will heartily obey Him; while "whosoever will not obey that Prophet will be cut off from among the people"--in the Second Death.--Acts 3:23.

THE TEST OF OBEDIENCE

As the drawing now done by the Father is not a compulsion, but merely a constraining by the Truth, through a knowledge of it, so the drawing of the Millennial Age upon the world of mankind will not be a compulsion, but merely the influence of righteousness and Truth constraining toward love for righteousness and thus to the reward of righteousness--eternal life.

The Apostle seems to intimate in the Epistle from which our text is taken that quite a good number may claim an intimate knowledge of God falsely. Hence with great plainness of speech he informs us that, "He that saith I know Him, and keepeth not His commandments, is a liar, and the Truth is not in Him." It is thus very evident that the Apostle does not mean merely a knowledge about God, but an intimate knowledge of God, implying fellowship and communion with Him. He then gives us a test by which we may judge accordingly whether or not we are New Creatures in the Lord and have the love of God developed in us to any extent. The test is obedience. In proportion as we keep the Lord's Word, in like proportion the love of God is perfected in us; for if we have received the mind of Christ, the Holy Spirit, the Spirit of God, the effect will be to cause us to will and do His good pleasure--to the extent of ability.

This ability should be continually on the increase year by year. And although we may not hope to be perfected until we shall be "changed" and granted our new resurrection bodies, nevertheless, all the while we may keep so close to the Lord in the spirit of our minds that we may have continual fellowship with Him, and by confessing our faults and seeking His forgiveness we may continue to the end of our journey clean from sin, even though we must still acknowledge the imperfections of the flesh--that in our flesh dwelleth no perfection.

====================

R5942 : page 245

MILITARY DUTY EXEMPTIONS IN BRITAIN

OUR London Office writes: "We are trying to get our regular office helpers and the Elders of the I.B.S.A. meetings exempted from military service. The War Office is agreeable to having the case stated before the Civil Courts soon. At present, about 60 brethren are in prison for refusing military orders; about 60 have been exempted so long as they do work considered of national importance; about 20 have joined the non-combatant corps arranged for by the Government. You will see by these figures that the majority of the brethren involved declined to accept military authority. The above figures refer only to single men. The married men's compulsion is only beginning to come into operation. These also will appeal for exemption; but it remains to be seen whether they will refuse to accept the non-combatant corps and, by so doing, forfeit the allowance provided for the wives and children of soldiers. The situation is certainly trying. Some of our brethren, eight at least, were taken to France, and afterwards sentenced to be shot for disobedience. The sentence was reduced to ten years

R5942 : page 246

penal servitude, and we have just learned that they are now in civil prisons in England. The military powers seem to care little for the civil authorities. These experiences are doing good to the Church as a whole, by sending it to prayer and causing an increased exercise of love and sympathy. No doubt, too, all this is a stiffening process in preparation for harder and darker days to come."

We wish our dear Brethren of the warring nations to know of the loving sympathy of their dear Brethren of the neutral countries. Surely, many prayers are ascending from Brethren of the I.B.S.A. everywhere! Examples of loyalty to the King of kings are everywhere having a strengthening and stimulating effect.

We quite agree with the proposal to gain exemption for Class Elders as ministers under the laws. This does not mean that we recognize a "clergy" class as distinct from a "laity" class in Christ's Church. "All ye are brethren--all are ministers (servants) of Christ. But if one law excuses some Brethren, and another law or arrangement excuses other Brethren, and if no law excuses still others, it is for us to obtain for each other all that the laws permit us to have.

===================

R5939 : page 246

ORDINATIONS--TRUE AND FALSE

THE WORD ordination, as applied to the Christian ministry, seems to be very imperfectly comprehended by the majority of people--including ministers. The ceremony practised by some Christian people in connection with the appointment of their ministers--

R5940 : page 246

such as the laying on of hands, etc.--is not ordination, but merely a ceremony connected with the ordination. The word ordination signifies simply the setting apart, authorization or appointment, to some particular work or office.

The proper thought connected with ordination is that which the Bible gives when we read that the Apostle "ordained Elders in every Church." (Acts 14:23.) Similarly, amongst the Lord's people today, Elders are chosen, or appointed, or authorized, by the congregation by the stretching forth of their hands--by the congregational vote. Every Elder and every Deacon Scripturally chosen by the vote, "the stretching forth of the hand" (not by laying on of hands), is thus ordained, or appointed, or authorized, to serve in the capacity indicated.

In thus ordaining Elders and Deacons, the Lord's people are instructed that they are to seek to know the mind of the Lord. Their voting for and electing one of the brethren to be a Deacon or an Elder implies that they believe that such a person possesses the Divinely indicated qualifications for the service. No one should be voted for who does not give evidence of having received the begetting of the Holy Spirit, which is the Divine authorization to preach or to teach, as set forth in Isaiah 61:1.

All of the Lord's spirit-begotten people are ordained in this general way to speak in the Master's name the wonderful Words of Life, according to their opportunities. But when a congregation of such ordained, spirit-begotten children of God chooses from its midst some to be Elders, others to be Deacons, it implies that they consider the ones chosen to be especially qualified, "apt to teach"--

ensamples to the brethren in word, in conduct.--1 Tim. 3:2.

The wrong thought respecting ordination is the one which ignores the Divine anointing (Isaiah 61:1), and which merely looks to the education and the talents of the one elected. Thus ignoring the Divine test, many today are serving as Ministers and Elders in the Church of Christ who would make no profession of being spirit-begotten and who give no outward evidence thereof. Such are not properly ordained Ministers of God, and their church ordination gives no Divine blessing or power.

The most erroneous thought respecting ordination is that held by the three oldest Christian denominations--the Roman Catholic, the Episcopal Church of England, and the Greek Catholic Church. With these ancient churches, ordination has a different meaning entirely. They claim to have Apostolic succession of authority--that originally only the Apostles had a right to teach or to preach, and that any other teachers or preachers needed to get authorization and Divine power from the hands of the Apostles. They claim that before the Apostles died, there was a special order of bishops ordained in the Church; and that apostolic power and authority passed to those bishops, and has thus come down to our day and is possessed by the bishops of these denominations. They claim that only such as they ordain are Christian ministers.

In a word, these three ancient churches have set aside entirely the Divine ordination, the anointing of the Holy Spirit, and substituted an authorization through a so-called "apostolic succession" of power and authority. Not only did Jesus tell us that there were only Twelve Apostles, but Revelation 2:2 points out this grievous error of those who claim to be apostles and are not, but do lie.

SOME IMPORTANT QUESTIONS

The above condensed statement of what is really meant by the ordaining of Christian ministers should be read over repeatedly until fully comprehended. Then the following questions and answers will be better understood:

(1) Are all Elders and Deacons chosen by congregations of God's people to be considered Divinely ordained?

No, no one can be considered Divinely ordained who has not received the begetting of the Holy Spirit. For a congregation to ordain any one who does not profess to be fully consecrated to God and to have received the begetting of the Holy Spirit is for them to do what they have not been authorized by the Lord to do. The person thus chosen would be merely the representative of the church thus ordaining him, but would not be a representative of the Lord.

But for a congregation to recognize the Lord's authorization of a Brother, and to recognize further his aptness to teach and his possession of the qualities fitting him for service according to the Divine Word, means the giving to that Brother of a proper election or ordination to be the representative of the congregation in the name of the

Lord. No Brother should attempt to serve a company of the Lord's people without their request, and their request or their vote constitutes their appointment of him to that service--in other words, their ordination of him, or appointment, for the service, whether for a day or a year.

(2) If it is proper that all Elders and Deacons should thus be ordained and should not attempt to serve regularly without ordination, what did St. Paul mean when he declared that he was an Apostle not of men nor by men, but by the Lord Jesus Christ?--Galatians 1:1.

No man or congregation is competent to appoint or elect an Apostle. No congregational vote would make one of the brethren an Apostle. That is a special office or function which is of Divine appointment solely. Thus the Lord Jesus appointed only Twelve Apostles--"Twelve Apostles of the Lamb"--St. Paul taking the place of Judas, who lost his apostleship. (Rev. 21:14; Psalm 109:8; Acts 1:20.) It is in this particular that the Church of Rome, the Church of England, and the Greek Church

do violence to the principles of God's Word, in that they claim to make, but do not really make, Apostolic Bishops --bishops possessed of apostolic power and authority.

St. Paul did not desire us to understand that he took no notice of earthly appointment, except in respect to his apostolic office. On the contrary, the Church at Antioch ordained Paul and Barnabas and afterwards Paul and Silas, to be their representatives and apparently at their expense to carry the Message to others. The Antioch Church did not ordain the Apostle Paul to be an Apostle, but ordained him to be their missionary; and he accepted their ordination and rendered reports to them, as the account in Acts shows.--Acts 14:26-28.

(3) Does the WATCH TOWER BIBLE AND TRACT SOCIETY ever "ordain" ministers or representatives in connection with the Harvest Work?

It does. All the Pilgrims are thus ordained, appointed, or set apart for the special work of the ministry. Keep in memory always that ceremony is not ordination, but that appointment and direction are ordination. The Society ordains, authorizes, directs the course of the Pilgrims who are its representatives as well as the representatives of the Lord and His Word.

(4) Has the WATCH TOWER BIBLE AND TRACT SOCIETY the right to withdraw ordination from a Pilgrim brother?

Yes, surely! If it has the power to appoint and direct, it has power also to withdraw its past appointment and direction.

(5) Would the withdrawal of the Society's appointment or ordination mean that the Pilgrim thus suspended from its service would have no right to preach thereafter?

Surely not! In withdrawing its appointment from a Pilgrim the Society would merely be indicating that for some reason it no longer was represented by that Pilgrim, and that it no longer was responsible for him or his teachings or his conduct or his maintenance. The Pilgrim brother thus dropped from the Pilgrim List might still be a Brother and be so esteemed by the Society, but might not be any longer considered a suitable person to represent the Society, either by reason of showing some weakness of character or some lack of the aptness to teach or some other reason which the Society would believe should not be encouraged, or for which it would not wish to be held responsible, or for various reasons, illness, etc.

(6) What is the meaning of V.D.M., and what would be signified by the conferring of the V.D.M. Degree?

The title V.D.M. is a very old one. Indeed, it has been out of use so long that comparatively few know its meaning. The three letters represent the Latin words, Verbi Dei Minister. The English of this is, "Minister of the Divine Word." When, during the Dark Ages, the Divine Word fell into disuse and creeds were substituted, this title was generally lost and ignored. There were no ministers of the Divine Word; for the Divine Word was not preached, but, instead, the creeds of men. Instead of these simple words so expressive of the proper thought in connection with all the Lord's public servants, we today have high-sounding titles, such as Reverend and Doctor of Divinity, which are quite unscriptural. To confer the degree of MINISTER OF THE DIVINE WORD would not mean to ordain, but merely imply that the Society in giving this degree had looked into the reputation, and so far as possible into the character and especially into the doctrinal development of the person to whom the degree was given, and that he was in the estimation of the Examining Board found worthy of being called a Minister of the Divine Word.

(7) Are there any such Ministers of the Divine Word now?

Yes, assuredly! Every Pilgrim sent out by the Society is sent out as a Minister of the Divine Word, not a minister of creeds, nor of "isms"; but purely and simply a Minister of the Word of God. And in every case where a congregation of the Lord's people has elected a consecrated,

R5941 : page 247

spirit-begotten child of God to be an Elder, they have by their election ordained, or set apart, or indicated, that Elder as being a Minister of the Divine Word--one who serves, distributes, dispenses the Truth of God's Word.

(8) What is the object of the Society in getting out a list of questions with the intimation that the person who could answer those questions in a manner satisfactory to the Society would be considered a MINISTER OF THE DIVINE WORD?

Those questions are designed to fill a long-felt want. The questions are quite unsectarian; they are all Scriptural. The Society desires to know from the Pilgrims who are now in the service, or from any others who may at any time represent the Society as Pilgrims, what are their thoughts, their sentiments and their understanding as respects these fundamental questions appertaining to the Gospel of Christ. Any Brother not willing to answer those questions would be considered to be confused in his mind, unstable, and hence not qualified to teach--not "apt to teach." This would not imply that he might not still be a Brother, but that he would not be considered a Brother suitable for the Pilgrim service. Neither would it mean that the Brother must not preach, but merely that the Society would not recommend him as an exponent of the Divine Word.

Any Brother willing to answer the questions, but showing considerable confusion in his replies, would to us indicate that he needed further instruction before he could properly represent the Society and what the Society believes to be the Truth respecting God's Word. Such a Brother would probably be brought to Brooklyn and have an opportunity to participate for a time in other features of the service, as well as in the Bible Study classes held at every meal time; and, by fullest liberty, have an opportunity of asking any kind of questions on subjects connected with the Truth, that thus the whole matter might be thoroughly regulated and clearly seen and understood.

A FRIENDLY SUGGESTION

Many of the Sisters in the Bethel Family, learning about the questions, made a special request that they might have a list of these and give their answers, with a view to practise and instruction which they might thus derive. Elders and Deacons in various classes have similarly requested the questions. We believe that it would be profitable for all of the classes of Bible Students everywhere, if they would choose to Eldership such as could answer these questions so as to be worthy of the Society's V.D.M. degree. This might make a good many changes amongst the Elders, but we believe that they would be profitable changes. Furthermore, we believe that all Elders earnestly desiring to teach the Truth, and the Truth only, would be glad to have the very assistance which these questions would bring to them.

We have been surprised, sometimes, how careless some of the dear friends seem to be in respect to those whom they elect or ordain as Elders--often novices, contrary to the direction of the Lord's Word, thus doing harm both to the novice and to the class. (1 Timothy 3:1-7.) Next to the importance of the election of only a consecrated, spirit-begotten child of God to Eldership should be the question--To what extent has he availed himself of the privileges of study, information? It is our thought that it is unwise to choose as an Elder any

R5941 : page 248

Brother who has not read at least once the entire six volumes of STUDIES IN THE SCRIPTURES, or who is not a regular WATCH TOWER reader. Let it be borne in mind that the Society exercises no authority, makes no criticism, but merely gives advice; and that in the interest of the Lord's Cause and the Lord's people.

===================

R5941 : page 248

ST. PAUL'S SORROWS AND JOYS

--SEPTEMBER 3.--2 CORINTHIANS 11:21-33.--

ST. PAUL THE HERO--HIS LOYALTY, FAITHFULNESS, ENDURANCE--HE SUFFERED FOR CHRIST'S SAKE--AND FOR THE BRETHREN'S SAKE--IN THAT HE DELIGHTED TO CARRY THE MESSAGE OF GOD'S GRACE--WHY THE ENUMERATION OF HIS SUFFERINGS IN THIS LESSON--SURELY "A CHOSEN VESSEL!"

"My grace is sufficient for thee; for My power is made perfect in weakness."--2 Corinthians 12:9.

WHAT a wonderful man was St. Paul! Doubtless the secret of his brilliancy lay in the fact that he so fully gave himself up to God--to do, not his own will, but the Father's will--that the Lord could use him as an Apostle, as a mouthpiece, as a servant, to a greater extent than He ever used any other man, perhaps. In this we are not implying that St. Paul was greater than his Master. Our Lord had only three and one-half years of service, while St. Paul had a long ministry--a long period of service for God and for the Church. Besides, it was not possible for the Master to go into the details of the Divine Plan; for even His devoted followers, including the Apostles, were natural men, who did not receive the begetting of the Holy Spirit until Pentecost. Hence we read that Jesus' teachings were chiefly in parables and dark sayings.--1 Cor. 2:14; Matt. 13:10-17.

On one occasion the Master declared to His disciples, "I have many things to tell you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth;...and will show you things to come." (John 16:12,13.) There were no such limitations on St. Paul and the other Apostles. Their epistles were addressed to the saints of God in various quarters, to whom they wrote freely upon every feature of the great subject--the Divine Plan of Salvation. Some of their writings were along lines that they declared were suitable for "babes" in Christ, and others were "strong meat"--the deeper things of the Divine Plan. (Hebrews 5:13,14; 1 Peter 2:1-3.) But they wrote only to the spirit-begotten, not to the worldly.

ST. PAUL'S QUALIFICATIONS

It is not strange that the Adversary was able to stir up some little sectarianism even in the primitive Church, as St. Paul remarked, criticizing it: Some said that they were of Paul; some, that they were of Apollos; some, that they were of Peter. (1 Corinthians 1:11-13; 3:1-7.) But all such partisan sentiment the Apostle rebuked, reminding them that not one of these teachers had died for them; and that they should all be Christians, taking none other name than that of the Master. This same spirit manifested itself otherwise, too. The Apostles needed to grow in grace and in knowledge, as well as did the remainder of the Household of Faith; and although they had special blessings of the Lord, yet they did not all have the same length of vision at the same time.

St. Paul, the most learned of The Twelve, the one who took the place of Judas, had naturally the best opportunity for breadth of thought. True, as Saul of Tarsus, he had showed himself to be very narrow and bigoted in his warfare against Christ and His followers. But after his eyes of understanding had been opened, and after he had become a spirit-begotten New Creature, St. Paul manifested a wonderful insight into the things Divine. Explaining this insight, he declared that he had visions and revelations more than had all the other Apostles of the Lord together.--2 Corinthians 12:1,7,11,12.

All this was in harmony with what the Lord had said respecting him: "He is a chosen vessel unto Me... I will show him how great things he must suffer for My name's sake." (Acts 9:15,16.) Naturally, the Lord could use a well-talented man, a well-educated man, who had fully given up his own will, to better advantage than He could use an illiterate man; and of some of the remainder of the Apostles it is written that even the multitude perceived that they were unlearned and ignorant. (Acts 4:13.) Not so with St. Paul, however. He had education and a wonderful breadth of mind. All the spirit-begotten children of God, able to understand the deep things of the Bible, are surely amazed at the logic, the wisdom and the power of St. Paul's writings! We know of nothing in the world that will compare with them.

Pushed to the front as the Lord's mouthpiece to the Gentiles, St. Paul's mind grasped more quickly than did the minds of the other Apostles, the things pertaining to the New Dispensation; and he perceived that the Gentiles were to be fellow-heirs with the Jews in the Kingdom privileges. (Ephesians 3:1-12; Colossians 1:25-27.) Naturally, some thought that St. Paul was going too far; and the argument was raised that he was not one of The Twelve, that he was not to be ranked as an Apostle, etc.

However willing St. Paul might have been to be nothing and to let others take their own estimate of him, nevertheless he felt a duty toward the Truth. This led him to tell us in no uncertain terms that he had full proof of his apostleship, and that he was not a whit behind the very chiefest of the Apostles in the understanding of the Divine Program--yea, that to him more than to all the others the Lord had revealed more of those things to come of which our Lord Jesus had spoken.--John 16:13; 2 Corinthians 11:5; Galatians 2:2-10; etc.

R5942 : page 248

HIS SUFFERINGS FOR CHRIST

St. Paul labored hard with the Church at Corinth; and to have them fail to make proper progress in the Truth because they thought of him as an incompetent teacher seemed to him to be a pity. Hence in our lesson he is doing what he styles "foolish boasting." He did not approve of boasting; and yet for the sake of his hearers, he would inform them along certain lines. And how glad we are that the Holy Spirit so directed the Apostle, that we also may know him better and may fully appreciate his loving loyalty to the King of kings and the fact that he was the chosen vessel of the Lord for the communication of the Truth even to the Household of today!

But the Apostle did not boast about himself--about his talents, about his oratory, about how the people were spellbound, about how many people recognized his ability, etc. No; he rather would boast of the things which others would think to be for his shame. He would tell them what God's providence had permitted him to suffer for the Truth's sake--scourging, whipping with rods, imprisonment, perils of the deep, perils from false brethren, perils from the heathen. To him these things were the

R5942 : page 249

marks of Divine love and favor, and bore witness also that he was a lover of the Lord and His righteousness, and that he had been willing to suffer for the Lord's sake, for the Truth's sake.

Thus seen this lesson is a very valuable portion of the Word of the Lord. It gives us information which we find in no other quarter. It sets before us crisply a picture of a soldier of the Cross and what he endured. It says to us, "Be thou faithful unto death"--follow in the footsteps of Jesus and this noble follower of His--boast not in yourself, but in the Lord and in your privileges of service in connection with His Truth.

THE SECRET OF HIS SUCCESS

By and by will come the time when the noble St. Paul and the less prominent of the Lord's followers will all be received by Him into eternal glory, and be presented before the Father without spot or blemish. (Ephesians 5:25-30.) But we may be sure that every one in that glorious company will have been a faithful soldier, not a deserter, not ashamed of the Lord, not ashamed of His Truth. Of such the Master declares that He will not be ashamed, but will confess their names before the Father and His holy angels.--Matthew 10:32,33.

The secret of the Apostle's endurance of so great privations--scourgings, imprisonments, buffetings of various kinds--is presented to us in the words of our Golden Text. The Lord's grace was sufficient. The Lord's power was made perfect in his weakness. And is this not the secret of every successful Christian life? Was it not even so of our Master--that the Father's Spirit in Him, His reliance upon the Father, and His looking for the light of the Father's countenance, were indeed the power of God working in our Savior to will and to do the Father's good pleasure?

The same is true with every follower of the Lord since His day. The Master truly said to His followers, "Without Me ye can do nothing." (John 15:5.) It is the Divine Power which operates through our Lord Jesus, through the Word of Truth, through the followers of Jesus; and this Power can operate in the weakest members of the Body of Christ as well as in the strongest. The Lord's grace is sufficient for all and for every time of need. We are not to forget, however, that this great sufficiency is not poured out upon the Lord's people unconditionally, but in answer to their appreciation of their need and their prayerful request for grace Divine in every time of need.

===================

R5942 : page 249

THE ARREST OF ST. PAUL

--SEPTEMBER 10.--ACTS 21:27-40.--

RETURNING FROM THE APOSTLE'S THIRD MISSIONARY TOUR--THE MISSIONARIES CORDIALLY RECEIVED BY THE CHURCH AT JERUSALEM--"THE FEAR OF MAN BRINGETH A SNARE"--CONCESSION TO PREJUDICE UNSUCCESSFUL--ST. PAUL IN DANGER FROM MOB VIOLENCE--THE ROMAN GARRISON FROM FORTRESS ANTONIA CALLED OUT--CHRIST'S AMBASSADOR MADE A PRISONER--GIVEN AN OPPORTUNITY TO WITNESS TO THE TRUTH--SUFFERING FOR CHRIST.

"Thou shalt be a witness for Him unto all men of what thou hast seen and heard."--Acts 22:15.

WHEN St. Paul and his companions arrived at Jerusalem, he was returning from his third missionary tour amongst the Gentiles. He had been absent for seven years. On his way to Jerusalem the Lord had permitted forewarnings to reach him, informing him that he might expect trouble--bonds and imprisonment--in the Holy City. Undeterred, however, this noble ambassador for Christ and his associates had arrived there. They had brought with them money collections from the Churches in Asia Minor and Greece for the Church at Jerusalem, which apparently was in a measure of financial distress.

Their reception on their arrival was of a private and personal character, and they had further manifestations of the same loving brotherhood especially noted in our Study for August 27. On the following day, which probably was Pentecost (Acts 20:16), the Church was called together to receive the Apostle and his companions in a more formal manner. St. James the Less was apparently the recognized leader in the Jerusalem Church. St. Paul recounted his experiences during his third missionary tour and the Lord's blessing upon his ministrations of the Truth, notwithstanding the tribulations permitted. We may presume also that at the same time he turned over the collections from the Gentile brethren.

A DISADVANTAGEOUS COMPROMISE

The brief record indicates that the brethren at Jerusalem were considerably perturbed by St. Paul's presence with them. Not merely did they fear for his personal safety, but they were also alarmed lest his coming might stir up persecution against them all; for the Apostle's activity and persistency made him well known to the Jews in the influential part of the world in which he had been laboring. The Jewish custom that the zealously religious come frequently to Jerusalem to keep the feasts (Deuteronomy 16:16) brought the Jews in the Holy City into touch with the religious interests of the whole world.

St. James and his associates realized that in all probability there might be present at the Pentecostal feast Jews from Ephesus, Athens, Corinth, Thessalonica, etc. They knew that St. Paul's activities had already been reported; and that some, even of the Hebrew Christians, were troubled at his reported teachings that the Law was dead and that no one was obligated to pay any further attention to it. The brethren urged St. Paul to contradict these partial misconceptions by going into the Temple and associating with some brethren who had taken the Nazarite Vow. (Numbers 6:1-21.) They did not suggest that he take this vow; but that he be present with these brethren, as a recognition of what they did; and that he bear their expenses, which included not only the shaving of their heads, and the burning of the hair, but also the cost of sacrificing for them four animals each.

Evidently St. James and the leaders of the Church understood St. Paul's position properly enough, although apparently their minds did not grasp so clearly as did his the complete breaking down of "the middle wall of partition" which previously had separated Jews from Gentiles, nor did they appreciate so fully as he the fact that the Law was merely a servant, designed to lead to the School of Christ, prepared for the sons of God.

St. Paul taught the Gentiles that it was not necessary for them to become Jews or to obey the Jewish ritual; but that instead of looking for Divine favor through the types and shadows, they should look to Christ and His antitypical fulfilments of the requirements of the Law. He taught that the Law could save neither Jew nor Gentile, but that only faith in Christ could bring the soul into relationship to God. He taught that while certain blessings of God yet remained for the Jews (Romans 11:25-29),

yet during this Gospel Age God is selecting a Spiritual Seed of Abraham from both Jews and Gentiles. He taught that if any one--either Jew or Gentile--attempted to keep the Law with a view to thus merit eternal life, such would surely fail; for "by the deeds of the Law, shall no flesh be justified in God's sight."--Romans 3:20-31; Ephesians 3:1-7; Galatians 3:8,16,29.

ST. PAUL'S COURSE NOT WRONG

Nothing in all this, however, really interfered with St. Paul's doing just what the Elders at Jerusalem urged him to do for the four men under the Nazarite Vow. The shaving of their heads and the offering of the sacrifices demanded by the law which governed their vow interfered in no sense of the word with the merit of Christ's sacrifice nor attempted to add to it. Nevertheless in our judgment a more courageous course might have been pursued. Apparently the very method taken to ward off public opposition merely served to arouse it.

Let us not forget, however, that the Lord could have overruled the matter differently, had He chosen to do so. Let us remember that He foreknew that tribulations would assail the Apostle Paul, and had foretold them. Those who are in close relationship to the Lord have His assurance that all their steps are ordered of Him, and that all things shall work together for good to them that love God and that have been called according to His Purpose. (Psalm 37:23; Romans 8:28.) What a consolation these assurances are to all of the Lord's people! It is no wonder that such may have quiet, rest and peace, even in times of storm and trouble.

Some one may inquire, "Would it not be a sin for the Apostle or other Christians to participate in any measure in sacrifice in the Temple? Were not all the Jewish sacrifices done away in Christ?

We answer, Not at all. The sacrifices which pointed to Christ, and which He fulfilled, were no longer proper. But the sacrifices which the Nazarites offered in connection with their vows did not typify Christ's sacrifices, but rather the consecration and devotion of the people, the antitypes of which will prevail during the Millennium. It was therefore not a sin for the Apostle to join in this procedure; and yet we doubt the wisdom of his course. We incline to think that it was rather a temporizing acknowledgment of the dignity of the Jewish Temple and its services; whereas by this time the real Temple and the real service had been inaugurated. The Church itself is the antitypical Temple, in which God has been present by His Holy Spirit ever since Pentecost.

HIS CONDUCT MISUNDERSTOOD

For several days the scheme to have St. Paul appear as partially endorsing the law seemed to be successful; but when the seven days were nearly expired, the Apostle was recognized by Jews who had come from Asia. They had seen him with Trophimus, a Greek from Ephesus, and jumped to the conclusion that the latter was one of the four men whose heads were shaved. From the Jewish standpoint this would have been a grievous offense; for only Jews were permitted to come within the sacred precincts of the Temple, outside of which were the Court of the Women and also the Court of the Gentiles. These two courts were separated by a stone fence, which constituted what the Apostle elsewhere alluded to as "the middle wall of partition."--Ephesians 2:14.

This wall was four and one-half feet high, with small obelisks at regular intervals, bearing inscriptions which read, "No man of alien race is to enter within the balustrade and fence that goes around the Temple. If any one is taken in the act, let him know that he has himself to blame for the penalty of death that follows." St. Paul was charged with this offense, and not the Greek who was supposed to have been misled by the Apostle. It was on this score that St. Paul's life was in danger from the mob which speedily gathered at the cry of the Asiatic Jews that the Temple was being profaned.

While the mob was beating the Apostle, seeking to kill him, Claudius Lysias, the chief captain, or colonel, of the Roman cohort which formed the garrison in the Castle Antonia, close by the Temple, became aware of the tumult and hurried to the scene with a company of soldiers. Immediately the beating ceased; for although the Jews had not learned to respect the majesty of the Roman law, they had become amenable to its military forces.

The Apostle was chained by each arm to a soldier. The colonel endeavored to ascertain the cause of the tumult, but was unable to understand the conflicting testimonies. Therefore he remanded the prisoner to the castle. But the mob, disappointed because they had lost the opportunity of taking St. Paul's life, made a mad rush to get him from the soldiers or to kill him outright. The oncoming of the mob led the soldiers to press against one another in order not to lose their prisoner. As a result the Apostle was lifted off his feet and carried by the soldiers up the stairway.

PERMISSION TO PREACH GRANTED HIM

The courage of this ambassador of Christ and his readiness to take advantage of every opportunity to tell the Message of his Master were here wonderfully exemplified. We might have supposed that the beating which he had received from the mob, together with the more or less rough treatment which he had undergone in getting to the castle door, would have cowed him with fear and excitement. But on the contrary he was cool and collected. Calmly he asked the commandant to grant him the privilege of speaking to the people. Doubtless he intimated that they had misunderstood what he was doing, and that a few words from him might pacify them.

The Roman officer was astonished; for the Apostle spoke Greek fluently. He had thought that St. Paul was "that Egyptian," mentioned by the historian Josephus, who had a short time before gathered a large body of discontented Jews, to whom he had represented himself as Messiah and who, as his followers, had given the Roman authorities considerable trouble. St. Paul answered that he was a Jew of an honorable city, and again asked the privilege of addressing the people, which was granted.

R5943 : page 251

THE MESSIANIC REIGN

"Lo! in the clouds of Heaven appears
God's well-beloved Son.
He brings a train of brighter years,
His Kingdom is begun.
He comes a guilty world to bless
With mercy, truth and righteousness.

"O Father! haste the promised hour
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every ransomed soul;

"When all shall heed the words He said,
Amid their daily cares,
And by the loving life He led,
Shall strive to pattern theirs.
When He who conquered death shall win
The mightier conquest over Sin."

===================

R5942 : page 251

ST. PAUL A PRISONER IN THE CASTLE

--SEPTEMBER 17.--ACTS 22:17-29.--

PREACHING THE GOSPEL OF CHRIST--THE MOB ENRAGED AGAIN--

COLONEL LYSIAS IN PERPLEXITY ORDERS THE ROMAN SOLDIERS TO BEAT ST. PAUL--THE APOSTLE THEREUPON DECLARES HIS CITIZENSHIP--LESSONS FROM HIS EXPERIENCES--SUFFERING FOR CHRIST A MARK OF DIVINE FAVOR--BITTERNESS AND SELFISHNESS REACT UPON THOSE WHO CHERISH SUCH SENTIMENTS.

"He is my Refuge and my Fortress; my
God, in Him will I trust."--Psalm 91:2.

OUR last Study left St. Paul standing before the mob and motioning for silence, in order that he might address them. Doubtless he considered his thrilling experiences well compensated for by the privilege of that moment--the privilege of telling a large concourse of his countrymen about Jesus. Promptly the Apostle preached Christ--that Jesus of Nazareth was the Messiah promised in the Law and the Prophets, that His sacrificial death constituted the Redemption Sacrifice for Father Adam's forfeited life and, incidentally, for all of Adam's children, who died under his curse.

Surely also St. Paul declared that Messiah was calling a spiritual class to be His associates in His Millennial Kingdom, and that shortly Israel and all the nations would experience the privileges and blessings of that Kingdom! Surely he pointed out the fact that this Gospel Age is the acceptable time in which to make our calling and election sure to the chiefest part of the Abrahamic Covenant--the spiritual phase! Then he proceeded to tell his audience about his missionary tours. He declared that many of the Gentiles were gladly receiving this Message and giving their hearts to the Lord in consecration.

THE GOSPEL MESSAGE REJECTED

But so strong was the Jewish prejudice that the mere mention of the fact that this great blessing was going upon equal terms to the Gentiles re-kindled the flame of hatred and violence; and their shouts and jeers rent the air. Perplexed at the situation, the Roman commandant concluded that where there was so much opposition there must be some cause for it. Thereupon he gave orders that the Apostle be whipped until he confessed what he had done to create such a tumult.

At once the command began to be carried out by the soldiers, who proceeded to tie St. Paul to the whipping-post. But the Apostle brought the proceedings to a quick termination by inquiring of a centurion who stood by, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When the centurion heard the question, he reported the matter to the colonel, who came and questioned the Apostle. He took St. Paul's word for it that he was a Roman citizen; for to have made an untruthful claim to citizenship would have meant sure death as soon as the matter had been investigated. The Apostle was held a prisoner for trial.

"THE DARKNESS HATETH THE LIGHT"

Matters are somewhat the same today, although on a different plane. A worldly person, on hearing some sectarian Christian animadvert against some one who has been preaching the true Gospel of Christ would be inclined to suppose that the Message must contain something very vicious, very terrible indeed; else it would not so arouse those who have outwardly so much "form of godliness." And if, as in the case of the Roman officer, an audience be granted, and the Truth be presented in the hearing of the worldly person, he cannot understand it.

The reason for this is that "the world by wisdom knows not God," knows little of His Plan, understands little of His Word; for its language is different from that to which they are accustomed. When then, after a presentation of the Truth, the worldly find bitter opposition and invective against it on the part of religious teachers--modern Scribes, Pharisees and Doctors of Divinity--we must not be surprised if they are the more inclined to side with those who represent popular theology --so-called "orthodoxy"--and assume that the true Gospel must be something very evil, because taught by so few and opposed by so many of influence.

Nevertheless, it is for God's children to take the Apostle for their guide, and to be faithful to use every opportunity to let the light shine forth, even though it arouse the bitter opposition, prejudice and persecution of darkness. Our Lord's explanation of the matter is that "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." (John 3:19-21.) Nothing seemed to incite the Scribes and Pharisees of eighteen centuries ago so much as did the reasonableness of the true Gospel. The common people heard it gladly, unless intimidated by their religious rulers, and were led to doubt those who had been teaching them to the contrary. Hence the religious rulers were incensed against the Gospellers. "They were grieved because they [the Apostles] TAUGHT THE PEOPLE."--Acts 4:2,3,15-21.

LESSONS FROM THE APOSTLE'S EXPERIENCES

St. Paul was suffering as a Christian--because of loyalty to the Lord and to His Word. He was not suffering because he had followed the admonitions of the brethren in going into the Temple; for very evidently the hatred against them in the hearts of their enemies would sooner or later have manifested itself, and they would have sought the Apostle's life, as on previous occasions. In this incident we merely see that the attempt of the Apostles to create a favorable impression toward the Apostle Paul and his work amongst the Gentiles probably brought the matter of his arrest more quickly to the front than any other course would have done.

The Apostle was not ashamed of his sufferings; for he realized that they were endured for Christ's sake. Any individual should feel deeply pained at a public arrest and imprisonment as a felon, as a violator of the law. But when these things are experienced because of faithfulness to the Lord, because of following in His footsteps, such may well rejoice in the ignominy, rejoice in the things which otherwise would be shameful and detestable.

If therefore, in the Lord's providence, arrest or imprisonment or scourging should come to any who read this article, and they can directly or indirectly trace their tribulation to faithfulness to the Lord and to His Truth, let them not be ashamed. Let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that even thus also was it with our Lord Jesus Himself. He was placed under arrest; He was bound; He was scourged; He was publicly insulted; He was even crucified as a blasphemer against God.--1 Peter 4:16.

Another lesson which we may learn from today's Study is that it is not wise to trust too implicitly the voice of the multitude. If we find the rabble shouting against any one, whether orally or through the press, we should not unquestioningly accept their verdict. We should remember the experiences of our Lord Jesus, the experiences of St. Paul and of the other Apostles, and recall that the multitude cried out, "Away with them!" The Christian whose mind is thus relieved of prejudice is the better prepared to judge wisely respecting whatever may properly

R5942 : page 252

come under his observation or criticism. Then, if he should have similar experiences himself, he will be the better prepared to endure them.

Still another lesson for us is that when undergoing trials and difficulties, however much we realize that they could not come to us without the Lord's permission, nevertheless we are at liberty to use any legitimate means for our own deliverance--even as St. Paul took advantage of his Roman citizenship. God had provided him in advance with that measure of protection; and it would have been culpable negligence on his part not to use it, and to expect the Lord to deliver him in some miraculous manner.

How often we find in the pages of history that violence and unreason have been manifested in the name of religion and for the defense of various sects! How utterly foreign to all such conduct is what St. Paul designates "the spirit of a sound mind"--the spirit of reason, justice--not to mention the spirit of generosity, loving-kindness and tender mercy! As the sight of the foolishness and the brutishness of a drunken person should act as a great temperance lesson in every right-minded man and woman, so such a scene as this depicted in today's Study, whether recognized by our natural eyes or mentally seen through the printed page, should be a lasting lesson against anything so brutish and unreasonable. Let every instance of religious bigotry and fanatical violence speak to our hearts a lesson in the opposite direction, and fix in us resolutions that by the grace of God we will never be thus foolish, thus wicked, but contrariwise will become the more gentle, the more kind, the more Christ-like, as the days go by.

===================

R5943 : page 252

THE DIVINE SCROLL--WHO IS WORTHY TO LOOK THEREIN?

"Who is worthy?"--Revelation 5:2.

THE words of our text are a part of the proclamation represented as being made throughout Heaven: "Who is worthy to open the Book [the Scroll], and to loose the seals thereof?" The Book in this case seems symbolically not to represent the Bible, but the Divine Plan, with its times and seasons. The Bible is indeed a record, but God had the Plan before the Bible was written. He had this Plan from the very beginning. He had not disclosed it to the angels--not even to the Logos. Nor did He disclose its time features fully to our Lord Jesus while He was in the flesh. And after His resurrection Jesus spoke of these times and seasons as things "which the Father hath put in His own power."--Acts 1:7.

The fact that God had a Plan relating to the fallen race had been intimated to Abraham. God had declared to Abraham unconditionally that He would bless the world of mankind. He also pointed out later in the types and shadows of the Law certain features of the way by which He would bless the world. He declared that there would be a Redeemer; but who the Redeemer would be was kept a secret. Although both angels and men desired to know they were not permitted the knowledge. The Prophets spoke by inspiration some things concerning this Redeemer, but they knew not the meaning thereof.

In due time the Logos was sent forth. He was a loyal Son before He was sent. He undertook to do the Father's will, not yet knowing what it would cost to be the Messiah; for God had kept these things secret. He manifested His faith, His trust. He delighted to do the Father's will, even to the taking of a lower nature. And so He humbled Himself from the glorious condition in which He was and took upon Himself the human nature, became a man--a perfect man, not a sinful man. Our Lord did this in order to carry out the great Program which the Father had in His own mind and which He had not revealed to any other.

When Jesus reached the age of thirty years, the earliest age at which He could present Himself to God, under the Law, He went to Jordan and made a consecration of

Himself with the determination to do everything that was in the Father's Plan--everything that typically and prophetically had been written in the Holy Scriptures concerning Himself. "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God"; "I delight to do Thy will, O My God; yea, Thy Law is within My heart," were His heart expressions, as recorded.--Hebrews 10:7,9; Psalm 40:6-8.

This was our Lord's consecration. His human nature became His sacrifice. He laid down His life. He did not finish laying it down at Jordan; but so far as His will was concerned, it was given there. He there became the Priest, the great High Priest, His flesh being typed by the bullock of sin-offering, sacrificed on Israel's yearly day of Atonement. During the three and a half years of His ministry He carried out this sacrifice satisfactorily. And everything that the Father had given Him to do was finished at the Cross.

THE DEEP THINGS UNFOLDED AT JORDAN

Our Lord Jesus received the anointing of the Holy Spirit when He came up out of the water at His baptism. Then the heavens were opened unto Him. The higher things which He had not previously understood became clear. The Scriptures were unfolded to His view. He knew that He was going up to Jerusalem to be crucified. He knew that He would be betrayed by one of His chosen disciples, and He knew which of them would be the betrayer. He knew these things because He had been begotten of the Holy Spirit and accepted of God as a Son on the Divine plane.

During these three and a half years He was the Messiah, the Sent of God. He was the Lion of the Tribe of Judah. He had sacrificed His will, but this was not sufficient. God wished Him to sacrifice not only His will, but actually to lay down His human life. And God purposed to prove Him by certain crucial tests. So He was "tempted in all points like as we are; yet without sin." When all His testings were completed at His death on the Cross, God gave Him a name to which all should bow, both in Heaven and in earth.

Here the words of our text find their answer. The inquiry compassed the period from before Jesus came into the world up to His resurrection from the grave. God had given the most honorable One of all the host of Heaven the first opportunity to prove His worthiness to loose the Scroll of God's great Plan, and to fulfil its provisions. He was given this opportunity because, as the First-born of Jehovah, He had the right to the first privilege of service. And He did not allow the privilege to go by. He accepted it. He was faithful. He humbled Himself to human nature, and thus He became the Lion of the Tribe of Judah, of which tribe He was born as a man. He did not have this title in His position as Logos. It was as the Son of Mary that He was the Lion of the

Tribe of Judah, the Root of David.

PROCLAIMED WORTHY BY THE ANGELS

Our Lord's worthiness was not then proven. It was not until He cried with His dying breath, "It is finished!" that the demonstration was complete. All the way down

R5943 : page 253

from Adam to Jesus no one had been found worthy to open the great Scroll. But Jesus was now found worthy. Speaking in vision of the three and a half years during which our Lord is represented as slain, John the Revelator says, "I beheld and lo, a freshly slain Lamb!" And the voices of myriads of angels were heard proclaiming, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"--Revelation 5:12.

Jesus had not proven Himself worthy of this great honor when He made His consecration, but when He had finished His course in death He was then worthy to receive glory, honor and power. After His resurrection and ascension the Scroll was given into His hands to be opened. This means that the Divine Plan as a whole was here made known to Him--for He already had knowledge of much of this--but all things were given Him to unloose. There had been some things that our Lord did not know. He had said, "Of that day and hour [of His Second Coming] knoweth no man; no, not the angels in Heaven, nor the Son, but My Father only." (Mark 13:32.) A part of the Plan was written on the outside of the Scroll, and a part was written on the inside. The things that were sealed were not proper to be understood by our Redeemer until He had received the all-power, after His resurrection. The execution of God's Plan was then given into His hands.

GRADUAL OPENING OF THE SEALS

The opening of the seals has progressed during all the Gospel Age. The whole Plan of God is represented in this Book--the Scroll. It has required all of the present Age and will require all of the next Age to complete the Plan. The Plan of God includes the "Restitution of all things spoken." We are now able to see these wonderful things and to tell about them, because each of the seals as it has been opened has made the Plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after His ascension to the presence of Jehovah. We who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them unto Him, so would He reveal them unto us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wondrous Scroll of His great Plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of His Word, by faithfulness, obedience and loyalty to this Plan in everything! Let our appreciation continually increase for our wondrous privilege in being permitted to share this blessed ministry of bearing Divine Truth to other hungry hearts, that they also may rejoice in the Lord and in the power of His might!

====================

R5944 : page 253

NORFOLK CONVENTION A SUCCESS

WE HAD hoped for a thousand Bible Students at the Norfolk, Va., Convention, but had a splendid season of refreshment with the approximately six hundred (625) who did attend.

After all, it is not numbers, but soul-fellowship which makes a Convention a success.

And when it is remembered that this season twelve General Conventions have been provided, instead of one as formerly, it is not surprising that the attendance at each is considerably less. Besides we have had scores of One-Day Conventions. One effect of this scattering the Conventions is that many dear Bible Students have been privileged to attend a Bible Students' Convention for the first time. Their soul-satisfaction, their spiritual joy overflows from eyes and lips. Truly we are having times of refreshing--spiritual!

Norfolk has been no exception to the rule. The Lord met with His people! It was good to be there! We knew this before our arrival--from letters and post-cards, saying, "The best yet," "the best ever," etc. But it is always so to the spiritually minded and grateful hearted children of God.

The Program was faithfully carried out on the different days as follows:

Saturday, July 22................."Enrollment Day"
Sunday, " 23...................."Our Captain"
Monday, " 24............"Soldiers of Christ"
Tuesday, " 25...................."Our Warfare"
Wednesday, " 26................."Our Sacrifices"
Thursday, " 27...................."Our Triumph"
Friday, " 28......................"Our Peace"
Saturday, " 29......................."Our Home"
Sunday, " 30................."Our Government"

Pilgrim Brothers Burgess, MacMillan, Graham, Thornton, Meggison, Barber, Thorn, Wright, Herr, Toole and Johnson gave addresses on the topics named. Brothers Baeuerlein and Meggison served acceptably as Chairmen.

The Editor conducted a Question Meeting and had a children's Consecration Service on the 29th, and on Sunday the 30th closed the Convention with an address, on "Jehovah's Government," and a Love Feast. Then came the service for the public at 3 p.m., topic, "The World on Fire." About 1,300 were present.

===================

R5944 : page 253

OUR VOW UNTO THE LORD

BELOVED BROTHER RUSSELL:--

It is on my mind to write you respecting some of the experiences I am having with The Vow. Long ago I reported to you my own experiences therewith. Whatever mistake I once made in respect to resisting The Vow God long ago overruled for my good, and it seems has since blessed the experiences to the good of some others. For no one can think of an objection to The Vow which the Devil had not previously suggested to my mind.

Recently an intelligent brother and sister were hesitating to take The Vow because, as they said, they were afraid they could not keep it inviolate. I pointed out that God does not expect anything unreasonable, though He will not accept less than our best efforts. They saw the point, and both took The Vow immediately.

In commending The Vow, I show that the Lord had manifestly directed you in formulating it. I note the seven clauses, and call attention to the fact that seven in Scripture usage is a designation of completeness, perfection. I point out that this could not have just "happened," any more than you "happened" to write THE STUDIES IN THE SCRIPTURES.

I next show The Vow is made to the Heavenly Father, and not to Brother Russell in any sense, and is but a reiteration, an emphasis, of our original vow of consecration--"Thy will be done in my mortal body." It is all expressed there. The special designations you use are but reminders of this all-important thought--"Thy will be done in my mortal body," and any who do not want the Lord's will done in their mortal bodies should never have covenanted to that effect in the beginning. Surely every consecrated child of God desires that the Heavenly Father's rule should "come into his heart more and more," and that the Divine will should have a sanctifying influence upon his life constantly!

I do not neglect to lay stress upon the fact that the Adversary of God does not want the Heavenly Father's will done in our "mortal bodies," and the reason therefor; while in The Vow is a condensation of many texts of Scripture given us for the express purpose of helping us into the Kingdom. I sometimes thus contrast the work of the "two Masters."

Furthermore, I endeavor to point the attention of the dear friends to the solid Scriptural basis upon which the entire structure rests, the foundation for every thought embraced in The Vow. In extreme cases I present many texts to this intent. Sometimes their eyes open with surprise when they finally see how simple the whole matter is, yet how incontrovertible!

Frequently I ask upon whose strength they relied when they made their vow of consecration; then remind them that while the arm of flesh will fail, The Everlasting Arm, never. So in the strength of the Lord is this Vow to be taken, keeping

R5944 : page 254

before their minds the fact of Satan's activity, his stealth, his wiles, his purpose to deceive. Then I further ask what disadvantage could possibly come to any one from a firm resolve to be more "on the alert to resist" every encroachment of sin, the influence of Satan, and suggest that the only "reasonable way" to combat these is the Divinely-appointed way.

All must agree that they would be greatly assisted in developing a Christlike character by "more carefully scrutinizing their thoughts and words and doings," and that a firm resolve to do this, a vow to do so, of necessity must be assistful in attaining the desired end. The All-seeing Eye notes everything, even our very thoughts. To stand approved, I point out, we must have assistance. Through The Vow, this is pledged in a very special sense--"Ask and ye shall receive." In The Vow we are in the strictest sense asking in advance for "help in time of need," for protection from "the snares of the fowler," while vowing that we will be on the "alert" against these.

In the final analysis, what can be found against The Vow? Absolutely nothing--save the objections aroused by Satan, who is the Adversary of God, the Opponent of Righteousness, the enemy of Truth, the railer against purity, the hater of everything good. Praise the Lord for The Vow! Surely none has ever taken it in the right spirit without realizing that increased blessings have come to his own head and heart!

May God bless you richly for this, as well as for all other features of your great labor of love! Truly, God is with you! O how keenly do I realize this, and how deeply do I appreciate the fact! My heart is filled with gratitude, thrilled with joy, by every evidence of the Heavenly Father's loving provisions for our every need. Verily, I am amazed at Divine goodness to us-ward!

Your humble brother, by His grace, W. M. WISDOM.

====================

R5944 : page 254

INTERESTING LETTERS

A VOICE FROM LONDON OFFICE

DEAR BROTHER RUSSELL:--

My love towards the Father, Our Lord, His blessed Truth and you His servant increases as time advances. (Philippians 1:3,4.)

I am indeed grateful for the Truth, and do not know just how to express my thankfulness. It is the one thing worth living for.

Speaking particularly of the share in the great Harvest work on this side of the Atlantic, which it has been my joy to participate in, let me remind you that when the DRAMA work in London closed down, it was arranged that half my time would be spent on Pilgrim work; this continued for just a year, when the preparation of the Debenture Bonds on the one hand and the opening up of the conscription question on the other, so encroached upon my time that I have made no journeys since the middle of April. The Military Service Act, and its application, has proved to be so complex and difficult of comprehension that the office here has perforce become quite an inquiry bureau, and the work is in my hands, although I consult freely with my colleagues over matters of importance, and all correspondence is open for their inspection. You will find enclosed a copy of a petition which has just been sent to Premier Asquith with 5,500 signatures. This was arranged for to meet an evident call on the part of the brethren generally. There are probably 50 brethren in detention at the present time; with this you will find a list of those known to us who are consistently refusing to obey Military commands and are suffering more or less severely in consequence. As the Act has now been extended to include married men of military age (18 to 40), it will affect many more of our brethren in the immediate future.

As we have no Pilgrim Brother now, this department is very quiet; it would be nice to know what you think about this, in view of the peculiar times we live in. Brother Smedley does a journey now and again as he can afford it, and Brother Hemery has just completed a trip in Scotland; this is the only trip he has taken for some months. Brother Crawford cannot spare the time from the Office, as he has many details to look after, and is short of help at times.

R5945 : page 254

The Newspaper Department is reduced to one Brother now--Brother Cormack; there are just over 30 papers publishing the Sermons at the present time. It is quite likely that this number will be greatly reduced shortly owing to the increasingly high price of paper.

The foregoing are the Departments under my special care at present. Seeing, however, that Brother Hart is leaving us for India, the DRAMA work will be added, I presume, although this is only a small matter just now, only one exhibition, apart from Scotland, being in hand.

The easing off of the DRAMA, and the losing of our Brothers on account of the Military Act, has affected the output of Volumes seriously. The Volunteer work progresses satisfactorily on the whole, but the question of paper is a serious difficulty. The Class Extension work is proving satisfactory in London, but little is moving elsewhere. We are by no means busy in the office apart from the Military question.

The Tabernacle congregation continues satisfactory--I would think possibly 250 to 300 mornings and 450 to 550 at night. Many of the brethren would enjoy a wider range of speakers. There seems rather a tendency to form Sunday meetings within the area formerly reserved to the Tabernacle; not within one hour's journey, however. This movement probably arises partly on account of traveling expenses and partly to the dark streets at night, for no lights are allowed on our streets now and every window must be screened. The question naturally arises whether these gatherings would not better be separate Ecclesias, for the members thus in attendance range from 50 to 150. I do not know whether this question has been brought before you or not. There are 19 Elders at the Tabernacle now and nearly 60 Deacons.

The working staff consists of six Brothers and daughter Bertha, who does my stenographic work again. The housekeeping department consists of five Sisters, including Brother Hemery's mother. At the present time there are 12 of us sleeping in the house, which includes my eldest son, who will be going abroad as a Cable telegraphist shortly. Sister Shearn with Daisy and Joe are down at Ealing, an hour's run, where I have taken a furnished cottage for six months.

Am glad to hear that the work continues to progress satisfactorily in America. The conditions amongst the people here show signs of a change--not particularly by way of opposition of the Truth, but of affairs altogether different to the immediate past, which all thinking people can see.

Bertha joins me in fond love to you and to all the beloved brethren with you. We pray always for you all that the peace of God continue to guard your hearts until we see His face!

Your brother in His service, H.J. SHEARN.

FROM A FORMER MINISTER TO A FRIEND

DEAR BROTHER __________:--

Your encouraging and much appreciated letter of 20th inst. was received today. It is gratifying to know that there are some scattered over the country everywhere who are witnesses to the TRUTH, and of course, I suppose it is natural to appreciate a word of sympathy and encouragement.

In common with yourself I certainly feel that I am to be congratulated upon the gracious fact that God, in the abundance of His mercy and goodness, has permitted the light of TRUTH to shine in and dispel what I now clearly perceive to have been the grossest of ignorance on my part. The thing that puzzles me is the fact that I have been a fairly close Bible student for the past fifteen years, and have always tried to maintain an open attitude of mind to the Truth at all times, and yet failed to grasp the CENTRAL and FUNDAMENTAL truths of God's great Plan for blessing all the families of the earth, for surely this is in full accord with what we might most reasonably expect from "the God of all grace"! There are only two possible solutions to the problem so far as I can see, and it may be that they are not two, but one; viz.: That I have always read the Bible with a preconceived idea of what the Bible taught, and thus read a meaning into the Bible that was really not there; or that the time had not till recently come when God intended me to get the whole Truth; and as I have intimated, I built up the wall against a right understanding of the Scriptures, and God had His own time for removing it.

With reference to your other congratulation upon the stand I have taken, I fear that I must disagree with you so far as to say that I do not think I could possibly claim any credit for taking a stand for the Truth when I have, in the ultimate sense, EVERYTHING to gain by so doing, and NOTHING of importance to lose thereby. It is true that I have lost the esteem and support of many whom I had considered Christian people, and also my position in the Baptist Church. But like St. Paul I consider all things well lost for Christ's sake.

I had hoped that the reputation I have enjoyed for ordinary intelligence, firmness and freedom from fanaticism, together with the influence I have gained in _____, and especially in my own congregation after three years of association with them,

R5945 : page 255

would have gained me a hearing and have given me the opportunity of placing not only the Truth, but the Bible evidence of that Truth before my people and led them to investigate for themselves, and that I should have the privilege of leading my whole congregation into the glorious light of God's ONE PLAN, but it seems that it is not to be so, as my resignation has already been requested, and I shall tender the same on next Monday evening to take effect at any time that the church may choose. But I thank the Lord that in the three weeks that I have been permitted to present these things, I can even now see some of the seed germinating and rapidly taking root that shall in the near future produce a goodly "mustard stalk" in whose branches the dove of peace may find lodging.

I find that so long as I was a "sound Baptist" I was quite an authority among them, but now I am just a common "Russellite" in their estimation, and not worthy of a hearing, so I am requested to resign and get out. I fully realize that when I am put out of this church for "heresy" the doors of every church in this denomination--as well as those of all of the others--are firmly closed against me. Well, so be it! I remember that Christ and His Apostles were thrust out of the synagogues for preaching the Truth, so I will be in good company, even though I shall probably, like St. Paul, be obliged to "make tents" for a living, and preach the GOOD NEWS from "Mars Hill."

One thing I will do before I go, not through spite or ill feeling--for the Lord knows I pity rather than scourge--but rather in vindication of the Truth, I will force this congregation to either excommunicate me from their fellowship or to acknowledge that I am right in the things I have proclaimed. Like St. Paul, if I am beaten publicly and thrust into prison, I will not be taken out privately, but let them "come and fetch me out." I will do this, NOT for any personal reason, but PURELY upon the ground that I believe the time is ripe to take every opportunity that is legitimately offered for calling attention to Bible Truth so long left covered by the dust of Romish error and traditions.

One thing I am determined upon, I WILL NOT preach again the vile slander against my Lord that the doctrine of eternal torture heaps upon His HOLY NAME; no, not for $600.00 a month, much less for the paltry $60.00 I have been getting. And no more will I hold my peace on the GOOD NEWS of God's Plan of Ransom and Restitution, though I have to preach it on the street corners and from public halls. This is my determination. May the Heavenly Father grant me the grace and strength to execute it. Pray for me to that end, and "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

I cannot properly express my gratitude to good Bro.__________ for his interest on my behalf in presenting me with a set of the STUDIES.

Again thanking you for your hearty words of encouragement and fellowship in the Truth, I trust always to remain

Your brother in Christ, __________.

OBJECTORS SING, "STAND UP, STAND UP FOR JESUS!"

DEAR BROTHER RUSSELL:--

We read with special delight this morning in June 1 WATCH TOWER your recapitulation of those wonderful events in the years when the Lord graciously provided "line upon line" of the basis of what we now know as the Truth. It does our hearts good to ponder over these things and examine our foundations again and find they are rock-bed ones and immovable. As we read the details we take fresh encouragement in the hope that the Lord is yet going to show further developments through the same channel. We trust so.

A new phase of experience has been entered into in this country--an experience specially trying to the younger members of the "Body," many of whom are undergoing terms of imprisonment with more or less of hard labor. Many a mother's heart is wrung with the severity with which her loved lads are treated; yet we hear from these same lads glowing accounts of the goodness and faithfulness of our Father and barely a hint of complaint, although we know they are sorely tried. One contingent (a day or two since, numbering about forty) were marched away from the camp where they had been detained pending court-martial, to prison. There were only four or five of our brethren among these, the remainder being moral objectors, and our brethren describe them as a splendid lot of fellows. Educated and professional men along with honest, hard toilers were thus

R5946 : page 255

thrown together, and on one point wholly sympathetic and determined. As they passed through the Camp they unitedly sang, "Stand up, stand up for Jesus!" It was almost dramatic,

"And e'en the ranks of Tuscany
Could scarce forbear to cheer."

In fact, some of the regular soldiers did cheer them and numbers, we are told, confessed admiration. Many STUDIES have been gotten out, too, among warders, jailers, constables, officers and men, as a result of contact with these few "voices in the wilderness." To see the courage and fealty exhibited by these young brethren causes us a deal of heart-searching and magnifies intensely our own failures and constant slips. While they have opportunities for service thrust on them, we seem to have a barren existence and a diminished activity. We are praying that the Lord may show His hand and thus lead us more fully than ever into the light. We are ever with you in Spirit.

Yours in the dear Lord, F. GUARD, SR.--London.

"V.D.M." QUESTIONS FOUND PROFITABLE

MY DEAR BROTHER AND PASTOR:--

Please find enclosed the "V.D.M." Questions and my answers to the same. This is the most searching test that I have ever undergone; and I am truly thankful to you and our Heavenly Father for the "Refiner's Fire and the Fuller's Soap." (Malachi 3:2.) I doubt not that the Heavenly Father directed your mind in the compilation of these questions; and the great desire of my heart is, that I have been able to interpret correctly the thought of the questions.

These questions, dear Brother, have surely come at an opportune time; for many of the friends and even some of the Pilgrims are becoming greatly confused upon some of the points. Notwithstanding all that you have written elucidating these subjects, many are unable to properly divide and express your teaching on justification and its two features--consecration, sanctification (our part and God's part). Also many are becoming confused upon the subject of the Mediator of the New Covenant, teaching that the Church will not share this office with her Lord.

The little "truth" newspapers, booklets, periodicals, etc., are in great measure responsible for the confusion now in the minds of the friends. The matters and things therein set forth are uncensored, and unhappily contain many errors.

I pray daily that I may never come under this influence, but that I may remain true to my "first Love," from the light of whose pages alone I am refined, and purified, and made white. My practise is to prove all your statements by the "Word," as far as I am able to reason; and all the rest I trust to your better judgment, confident that it is wiser to rely upon that wisdom than my own or that of any other.

We are glad to acknowledge you (Luke 12:42), to honor you as our Pastor, and to follow you in your exposition of the Truth, believing that He who appointed you makes no mistakes. In grateful Christian love,

Your Brother in the Truth, W.A. JARRETT.--Kans.

FOOD SUPPLY CUT SHORT

DEAR BROTHER RUSSELL:--

Since calling your attention to crop conditions in this country, there has been a further shrinkage due to rust in the Northwest--and it is now estimated that we will harvest but wheat enough for home needs--no exportable surplus.

Present estimate of wheat, Winter and Spring combined, is 725 million bushels, against 1,011 million bushels harvested last year; corn outlook, 2,700 million, as against 3,050 million last year; oats outlook, 1,200 million, as against 1,500 million last year. Rye and Barley shortage, brings grand total shortage of over a billion bushels.

Yours in Christ, E.W.V.K.

INFANTILE PARALYSIS REMEDY

Mix Peruvian Bark (pulverized) with lard so as to make a stiff paste. Use this whilst massaging spinal column thoroughly. It is useful also for Asthma and for Spinal Meningitis.

==========

I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF SEPTEMBER
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"
STUDY VI.--"THE WORK OF THE HARVEST"

Week of Sept. 3. Q. 122 to 128 Week of Sept. 17. Q. 136 to 141
Week of Sept. 10. Q. 129 to 135 Week of Sept. 24. Q. 142 to 147

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c each; or 50c per dozen, postpaid.

====================

VOL. XXXVII SEPTEMBER 1 NO. 17
A. D. 1916--A.M. 6044

CONTENTS

Keeping the Lord's Commandments. 259
    Christians have Three Commandments 259
    The Source of Our Severest Trials. 260
"Take Heed to Yourselves". 261
    Sent Into Outer Darkness 262
The Harvest is Not Ended 263
    Gentile Times Evidently Ended. 264
    Jewish and Christian Parallels 264
    The Burning of the Tares 265
Greater Sufferings-Greater Reward. 265
    Fellowship in Christ's Sufferings. 265
    Secret of His faithfulness 265
A Plot That failed 266
St. Paul Before Felix. 268
    A Doctrine Lost Sight Of 268
    The Coming Judgment Day. 269
I.B.S.A. Conscripts in Great Britain 269
Interesting Letters. 270
    When Divorced People Are free to Marry . . . 271
    Changed Attitude Toward Spiritism. 271

NASHVILLE GENERAL CONVENTION
AUGUST 24-27

CORDIAL INVITATION

Governor Tom C. Rye, of Tennessee; Mayor Robert Ewing, of Nashville; Chairman Robert L. Burch, of Nashville Industrial Bureau; and President R.B. Brannon, of the Commercial Club of Nashville, have each and all extended a cordial invitation to the I.B.S.A. to hold its Convention in their City, promising a hearty and generous welcome.

FAVORABLE RAILROAD RATES

Thirty-five Railroads in the South have joined in making us an attractive rate of about 1-1/2c a mile to induce the largest possible number to attend this Convention. In every case, ask your Ticket Agent for the rate covered by Joint-Passenger Tariff No. Exc. 6747.

GOOD LOCATIONS

The Capitol Building, in which all of the sessions of the Convention will be held, is said to be located on the highest and coolest spot in the City. The Ryman Auditorium is the best in Nashville, and has been offered free by the City to the Association for the showing of the greatest Biblical production, THE PHOTO-DRAMA OF CREATION, and has been accepted for that purpose. The Princess Theater, which the City has provided for Brother Russell's public lecture, is the best.

AN ATTRACTIVE PROGRAM

FELLOWSHIP DAY: Thursday, August 24th--Brother P.S. L. Johnson, who will be the Chairman of the Convention, will give the opening address on "Christian Fellowship." In the afternoon short addresses on One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism and One God will be given by Brothers Riemer, Thorn, Jones, Toole, Stevens, Thornton and Wise.

TRANSFORMATION DAY: Friday, August 25--Pilgrim Brother Thornton will speak on "When He Shall Appear," and Pilgrim Brother Daniel Toole on "We Shall be Like Him." "The Quickening of the Spirit" and its bearing upon the Volumteer, Drama, Colporteur and Pastoral Work will be considered by Brothers Riemer, Jones, Thorn, Johnson.

RANSOM DAY: Saturday, August 26--After a discourse by Brother Palmer on "The Sufferings of Christ," there will be held at 11 o'clock in the morning a Question Meeting on the great, fundamental subject of THE RANSOM, conducted by Brother Russell, who in the afternoon will hold a Consecration Service, consisting of the Consecration of Children, Sermon on Baptism and Symbolic Immersion in Water.

KNOWLEDGE DAY: Sunday, August 27th--Pilgrim Brother M.E. Riemer will conduct the Berean Lesson for the day, and at 11 o'clock, Brother Russell will give a discourse on, "What, Know ye not,...ye are Bought with a Price?" (1 Cor. 6:19, 20.) In the afternoon he will speak in the Princess Theater to the public on "The World on Fire," and in the evening at 7 o'clock, in the Capitol Building, he will conduct the closing feature of the Convention--The Love Feast.

We are hoping for a good attendance at this Convention and believe that those attending will be richly blessed.

R5955 : page 258

"THIS ONE THING" THE SOCIETY DOES

Brethren write us from time to time respecting inventions, patents, mining claims, etc., desiring that THE WATCH TOWER BIBLE AND TRACT SOCIETY should join with them in the development of these--kindly offering the principal portion of all the profits.

We greatly appreciate these kind offers, the generous hearts behind them, and the love for the Truth and its service thus manifested. But we are obliged to refuse all such offers, because the Society engages in no kind of business for profit. It confines its business transactions to financiering the Pilgrim Work, publishing the SCRIPTURE STUDIES, etc., and supplying them at cost or below cost; publishing THE WATCH TOWER, publishing the BIBLE STUDENTS MONTHLY, etc., and in the presentation, and formerly in the showing, of the PHOTO-DRAMA OF CREATION.

The Society engages in no kind of mining or patent business or speculations. The money under its control comes from the Lord's consecrated people, and often represents hard-earned funds and self-sacrificing economy; it is used strictly and only for the forwarding of the Truth according to the best judgment of the executive officers.

This does not mean any unwillingness to counsel with any of the brethren in respect to their earthly affairs and interests. We are glad to give such advice as we may be able to give on every matter, temporal or spiritual, involving the interests of the Lord's consecrated saints.

===================

R5946 : page 259

KEEPING THE LORD'S COMMANDMENTS

THE Law given to Israel at Mount Sinai and summarized in the Ten Commandments was not given to any other nation or people. It is upon the Jew still, and is a bondage only because it was made a part of God's contract with that nation. If they would keep that Law perfectly they were to have certain special and exclusive blessings. If they failed to keep it, certain penalties were to result. But since that Law was the measure of a perfect man's ability, and since no Israelite, any more than others of the world of mankind, was perfect, therefore none of them could keep that Divine Law. None of them could get the blessings which it promised. All of them did get more or less of the curse, or punishment, which failure to keep the Law threatened. Thus Jesus said, "None of you keepeth the Law" (John 7:19); and St. Paul wrote, "By the deeds of the Law shall no flesh be justified in His sight."--Romans 3:20.

Nevertheless, the endeavor to keep that Law proved a great blessing to the people of Israel, and some of those Ancient Worthies who strove so faithfully and loyally, the Apostle assures us, will yet get a rich reward therefor. (Hebrews 11:38-40.) Messiah, after setting up His spiritual Kingdom, will constitute these Ancient Worthies princes and rulers in all the earth--under and subject to Himself and His Elect Church on the spirit plane.

Jesus, although a member of our race according to the flesh, had an unimpaired life, transferred from the spirit plane to His virgin mother's womb. Thus He did not inherit either sin or its condemnation, but was born "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26.) Because of this perfection Jesus was able to do what no other member of the human family ever did or could do. He was able to keep the Law fully and completely in its every detail. And He did more than keep the Law. He sacrificed earthly rights and privileges which the Law declared He had a right to. Thus Jesus has a merit--a right to earthly life aside from the life which He now has on the spirit plane, and which was a reward from the Father for His obedience unto death, "even the death of the Cross."--Philippians 2:8.

It is that earthly life which forms the basis for the New Covenant arrangement that God has promised to establish through the glorified Messiah. In due time He will appropriate the merit of His sacrifice--His right to human life--as the full satisfaction for Father Adam's disobedience and his death penalty. Thus purchasing the race, by giving a corresponding price, the great Redeemer will take over His purchased possession--man and his earthly home--and for a thousand years will exercise His privilege of assisting all the members of Adam's family who are willing to rise up out of sin, imperfection and death-conditions to human perfection and everlasting life. Those blessings could not come under the Law Covenant, because mankind could not keep the Law Covenant; but they will come to the willing and obedient under the gracious terms of the New Covenant, which promises mercy and forgiveness, and the taking away of the stony heart and the giving instead the heart of flesh and the renewing of a right spirit in all of those who will be rightly exercised by the corrections and glorious privileges of Messiah's Kingdom.

CHRISTIANS HAVE THREE COMMANDMENTS

Christians--disciples or followers of Jesus--from amongst the Gentiles never were under the Mosaic Law given at Mount Sinai. They are received into God's family as sons under a different Covenant--the one which reads: "Gather My saints together unto Me," saith the Lord, "those who have made a covenant with Me by sacrifice." (Psalm 50:5.) Jesus, after keeping fully all the conditions and requirements of the Law Covenant, under which He was born, was permitted to respond to this Covenant of Sacrifice. He was first, the Chief, the Head of the Household of Saints who entered into this Covenant of Sacrifice with God--agreeing to sacrifice His earthly life and all its rights in the doing of the Father's will even unto death. It was His faithfulness in this that gained for Him the better resurrection to glory, honor and immortality--the Divine nature.

During this Gospel Age, some saintly ones have responded to the Lord's invitation to walk in Jesus' steps. Through the merit of His sacrifice, Jesus was privileged to be the Advocate with the Father on behalf of all this company called to be His Bride class and joint-heirs. He has imputed His merit to their sacrifice, thus making it complete and acceptable in the Father's sight. Each one of the followers of Jesus, energized by His spirit of devotion, not only makes the covenant, but fulfils it, with the assistance of his glorious Redeemer. Thus eventually they will come off through Him "more than conquerors," and be joint-heirs in the Kingdom.

To these the Apostle writes, "Ye are not under the Law, but under grace." These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish Law. They are under grace, or Divine favor, which does not require the fulfilment of the whole of the Law by them--a requirement which they could not fulfil. Instead, as the Apostle tells us, "the righteousness of the Law [its real requirement,

R5947 : page 260

the spirit of its requirement] is fulfilled in us who walk not after the flesh, but after the spirit." (Romans 8:4.) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish Law, is binding upon every Christian in proportion to his knowledge of it.

THE CHRISTIAN'S FIRST AND SECOND COMMANDS

Speaking of the spirit of the Law, applicable to angels, to the world of mankind and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that Law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant--that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of Divine righteousness and truth he has pledged his very life in this service as a soldier of the Cross. How then could he do less than his very best in loving and serving his Heavenly Father with all his mind, being and strength? How could he decline the Divine requirement to love his neighbor as himself--to be kind, generous, not selfish? True, the New Creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the New Creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature--his flesh. In proportion to his love for the Lord will be his zeal in this warfare; and proportionate also will be the reward that will be given him in the end by the Heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these convenantors--these who have made a covenant with the Lord by sacrifice--consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly--presenting their bodies "living sacrifices, holy, acceptable to God, and their reasonable service."--Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are no longer fleshly or human beings, and that the weaknesses are not theirs; for they are now New Creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions, new ideals, and new relationship with God. They do not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battlings, might not know of the courageous effort they put forth in opposition to sin, yet the Lord looketh not at the outward man, but at the heart, and His judgment is not according to the flesh, but according to the spirit--the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the Cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in His Kingdom.

THE CHRISTIAN'S THIRD COMMANDMENT

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command--a third one--a new one, over and above anything that the Divine Law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus. This third commandment the Father did not put upon Jesus; He voluntarily put this regulation upon Himself, and laid down His life sacrificially--a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding Him to do it; but He did require it in the sense that He promised glory, honor, immortality, the Divine nature and the Messianic Kingdom to the saintly One who would enter the Covenant of Sacrifice.

Jesus, therefore, in entering this Covenant of Sacrifice, did more than what the Law given to Israel required. Therefore, when pointing out to His disciples the conditions upon which He would be their Advocate, and the conditions upon which He would guarantee to them a share with Himself in the Heavenly things, He specified the importance of this third commandment. "A new commandment I give unto you--that ye love one another as I have loved you." (John 15:12.) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of His Spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought also to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening wider and wider to see the lengths and breadths and heights and depths of the love of God; and as a result we have been striving more and more to love and to serve our God with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind--loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!

THE SOURCE OF OUR SEVEREST TRIALS

But now, behold the New Commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our Heavenly Father and toward all our neighbors; but toward the brethren of the Household of Faith we are to do more than the right--we are to suffer, we are to sacrifice on their behalf, in their interests. "We ought also to lay down our lives for the brethren." Oh, what a searching proposition this Covenant of Sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one another, with

one another. It is not merely theory; it proves itself out.

All over the world there are Class troubles. Truly we read, "the Lord will judge His people," and again, "the Lord your God proveth you"! Testings and siftings are coming on and many of the dear saints of the Lord who

have made a Covenant of Sacrifice with Him do not seem to realize that these Class troubles amongst the brethren are means which the Lord permits to test and to demonstrate the characters of His people--their love for Him, His Word, His will, their justice to all men, doing unto others as they would that they should do to them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

EXHORTATIONS TO BROTHERLY LOVE

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the Royal Priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the Covenant of Sacrifice into which we have entered as represented in the Third Commandment--that we love one another as the Master loved us--even to the extent of dying for us.

If this matter could be rightly appreciated, if more loving sympathy could be felt one for the other, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and proposals or not. And being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms as would be helpful to them.

Therefore, let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all of our dealings with the brethren. Let us each assume that the others of the class are as loving and as loyal to the Lord as ourself. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects our own interests, if thereby the peace, fellowship and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless love for the brethren ought to be the blessed tie that binds, no matter how much the conveniences of the class or other reasons might make it necessary for us to subdivide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's sake hath forgiven you."--Ephesians 4:32.

"HEREBY WE MAY KNOW"

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the Holy Spirit, says: "Hereby we know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) How strange that love of the brethren should be the crucial test, as we have already pointed out in the STUDIES IN THE SCRIPTURES--and as we may seriously fear will be more and more manifest as we come down toward the consummation of our hope!

As the Apostle has said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) This is a personal matter. Each one of us is under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise--unfaithful. Let us make this matter of love for the brethren and laying down of our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's Spirit.

===================

R5948 : page 261

"TAKE HEED TO YOURSELVES"

"Remember Lot's Wife."--Luke 17:32

IN CONNECTION with our dear Master's prophetic warnings respecting the trials and testings of the present day, He uttered the words of our text. The significance of these words should be comprehended by all who are walking in the light of "Present Truth." The lesson is that those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's Kingdom, will be held to a much stricter account than are others. Lot's wife was not accused of having shared in the evil practices of the people of Sodom, but she had been instructed by the angel of the Lord to leave Sodom at once, as it was doomed.

Her fault was that of looking back to that which she had been commanded to leave, and which she had left. She was told to flee from the condemned city, and not to look back as she fled, but to hasten on to the mountain of safety. We may reasonably suppose that her turning and looking back toward Sodom implied a heart not fully in harmony with her deliverance, but in some degree sympathetic with what she was leaving. She at heart clung to the accursed things condemned to destruction and was loath to give them up. Therefore the Lord brought her no further. She became a monument of the folly of sympathizing with evil, and with evil-doers, after God has given them up.

We believe there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under Divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example," or type. Those who assume to be more gracious and long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decision as not only wiser but more just than our own. Consequently, when we see any who have enjoyed the light of Present Truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised" that "if any man will do His [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17.) Whoever, therefore, loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart must have been separated from the Lord previously; for so long as we abide in Him, it will not be possible for any of the snares of this "evil day," this "hour of temptation," to entrap us; none shall pluck us out of the Father's hand; He is fully able to take care of us.

R5948 : page 262

FOUNDATION OF CHRISTIAN DOCTRINE

At the very foundation of all Christian doctrine lies the doctrine of the Ransom, the Scriptural teaching that "we are bought with a price," a corresponding price for Adam's sin. Any teaching, therefore, which either openly denies or quietly ignores this foundation doctrine, "the Ransom for all, to be testified in due time," must be a doctrine at variance with God's Revelation. Whether it be old or new, whether it be advocated by friends or by foes, by the learned or by the unlearned, in the name of Evolution or in some other name, our attitude toward it should be prompt and decided opposition. If others waver, we who have learned that the Ransom is the test by which all doctrines are to be proved, need not waver, and should not.

If our friends get into the quicksands of no-Ransom errors, whose name is now legion, and the numbers entrapped growing continually, we should lend them a helping hand wherever possible, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of Divine promises, throughout which is woven the scarlet thread of the Ransom of Christ, and exhort them to come back to the Rock and not to attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out the way of escape.

But we must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man the dupe; or that the hope of mankind is in their own evolution, and not in the Ransom and Restitution of the Scriptures; or that there is no sin and no death, really, and that man therefore needs no Redeemer, but can be his own savior. If after kind and faithful remonstrance on your part they still persist in exploring and delving into and feeding upon such evident contradictions of God's Word, let them go. Remember that there must be something wrong at their hearts, if they have ever been God's children

R5949 : page 262

at all, else they would have no pleasure in the unfruitful works of darkness, but would reprove them, and their delight would be in God's great Plan of the Ages.

SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to Him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if He is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the Covenant wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13, 14), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, He would not have permitted them to be put out of it.

NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

We do not here refer to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the School of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the Ransom doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world--"as a heathen man or a publican." These are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11.) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; His enemies our enemies. If we affiliate with the Lord's enemies, we shall at least get into a luke-warm condition towards Him and His friends; and the luke-warm, God declares He will spew out of His mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than brethren to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and Truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's Cause and His Truth, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of His Body in Psalm 139:19-24.

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard His call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present Order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next Age, when the world shall have been brought to a knowledge of the Truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving-kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death--Second Death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped up out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the Second Death.

There will apparently be some in that time who will seem to desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the Kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's Reign. At the end of that time they, with all others then living, will be turned over by Christ to the

R5949 : page 263

Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of Divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the Wisdom, the Justice and the Love of God will not have changed their hearts to entire devotion to Him and to His glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do His will. It must include their entire selves, their wills, their bodies--their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the Church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the Wisdom and Love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all His requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to Him in glad service--to the praise of His name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they have sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and His service forevermore. Those who are bought with blood--the precious blood of the Son of God, through whom they were created--who were redeemed by such a Sacrifice, should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The Church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of Him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding of obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8.) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the Second Death, from which there will be no recovery.

All the Covenantors have agreed to glorify God in their bodies, to lay them down faithfully in His service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's--not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.

===================

R5950 : page 263

THE HARVEST IS NOT ENDED

SOME of us were quite strongly convinced that the Harvest would be ended by now, but our expectations must not be allowed to weigh anything as against the facts. The fact is that the Harvest Work is going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable Harvest Work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed. We are glad to know that others are daily coming into blessed relationship with the Lord under the Covenant of Sacrifice, and are giving evidence of having been begotten of the Holy Spirit. We are glad to note their zeal, and rejoice with them that they, as well as we, can share in this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us.

At first we were inclined to surmise that the Harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the Truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the regular Harvest. Besides, we are being more and more impressed with the closing features of the Elijah and the Elisha type. More and more we are impressed that Elijah's smiting of the river Jordan, the waters thereof being thus divided, pictures a mighty work yet to be accomplished, and apparently in the very near future. What will be the antitype of the folding up of Elijah's mantle, symbolizing his power? and how long it may require to thus concentrate the forces for the smiting? we do not know. We must wait, watch, and do our parts. Then how long it will require to accomplish the smiting of the waters is also an uncertainty; and how quickly the people will be divided by the Truth is also an uncertainty.

But admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results in less than about three years. We are not fixing the time, however, for we know of no time features applicable before

us--even as Elijah and Elisha were not sent to any definite place after reaching Jordan. We are merely giving our surmise--that a great work is before us, and that we cannot see how it could be accomplished in much less than three years.

It will be after the smiting of Jordan--after the division of the people by the Message of the Truth and the mantle of Elijah's power--that the separation of the Church into two classes will take place. Thereafter, the Elijah class, the Little Flock Class, will be clearly manifested, separate and distinct from the Great Company Class. The division, be it remembered, will be caused by the fiery chariot--some very severe, trying ordeal, which the Elect Class will promptly accept and enter into; the Elisha Class holding back from the persecution, but not drawing back to sin or to a repudiation of the Lord. It will be but a little later on that the whirlwind (probably anarchy) will bring about the "change" of the Elijah Class.

GENTILE TIMES EVIDENTLY ENDED

It still seems clear to us that the prophetic period known as the Times of the Gentiles ended chronologically in October, 1914. The fact that the Great Day of Wrath upon the nations began there marks a good fulfilment of our expectations. The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession proceedings are now in process. The winds of strife, winds of war, are let loose with great damage to the whole world, weakening the kingdoms of Europe in respect to their best blood and their financial strength.

How long the war may yet last, who could say? All the belligerent nations are proud and self-confident. The humbling, which the Bible mentions, has not yet been accomplished. It is possible that the war may continue for quite a while yet, before the nations shall have been weakened and humbled sufficiently to desire peace. Then will come other troubles. Revolutions will threaten; the governments will associate themselves still more firmly with the nominal church systems, both seeking protection and strength. Next we may expect the great collapse of Spiritual Babylon, leading on to the great revolution-earthquake of Revelation, "So mighty an earthquake as was not since men were upon the earth." (Revelation 16:18.) This in turn, will lead on, according to our understanding of the Bible, to the terrible anarchy, in which all present institutions will succumb before the fire of human passion, prejudice, etc. Then, at the auspicious moment, the Gentile dominions having passed away, Messiah's Kingdom will manifest itself for the blessing of the whole world, and will prove to be "the desire of all peoples."--Haggai 2:7.

We see no reason for doubting, therefore, that the Times of the Gentiles ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's Kingdom in the hands of Messiah. But by that time, the Elijah Class will have passed beyond the Veil; for "when He [Jesus] shall appear in His glory, we [the Church] also will appear with Him."

OUR MISTAKE RESPECTING THE HARVEST

Our readers will remember that the basis of our expectations respecting the Harvest time was the parallelism between the closing of the Jewish Age and the closing of this Gospel Age. We found the beginning of the Harvest time clearly marked by the 1335 Days of prophecy, and by the fulfilment amongst God's people of the declaration: "Oh, the blessedness of him that waiteth and cometh to the end of the 1335 days!" (Daniel 12:12.) Surely great blessedness, great enlightenment of the eyes of understanding, great appreciation of our God and His glorious purposes came to the Lord's people at that time in full agreement with that prophecy! Ever since then a new song has been in the mouths of the Lord's people, as they have learned of His goodness through the Divine Plan of the Ages. We see no reason to question the date, October, 1874, as the beginning of the Harvest time and the parallel to the time when Jesus began His ministry in the Harvest time of the Jewish Age.

Our mistake was along the very line that we pointed out. Time and again, we reminded our readers that the parallelism between the Jewish Age and the Gospel Age could not include anything belonging to the New Dispensation. The parallels affected merely the nominal Jewish House there and the nominal Christian House here. Both were rejected because of failure to be in the right condition of heart for the truths that were due to them--both rejected for destruction. The Jewish System was a Church-State affair, paralleled here by the great Church-State systems of Europe, whose destruction began in 1914.

Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the Apostles to be the instruments for the harvesting and a sharpening preparation of the Sickle of Truth for the later work, which began at Pentecost. There was no "garner" into which to gather the wheat prior to Pentecost.

JEWISH AND CHRISTIAN PARALLELS

JEWISH-NOMINAL CHURCH   CHRISTIAN-NOMINAL CHURCH

A.D. 29-33   A.D. 1874-1878

"They knew not the time of their visitation."

A.D. 33-36   A.D. 1878-1881

The Most Holy Anointed, Divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.

A.D. 36-73   A.D. 1881-1918

Because of the overspreading of abominations, He shall make it desolate, even until the consummation of utter destruction--until all that God has predetermined shall be accomplished.--Daniel 9:24-27.

No parallels as between the Pentecostal Church and the true Church now are to be looked for. But the resurrection of Jesus before the Church harvesting began may well be considered to have its parallel here in the resurrection of the sleeping members of the church--1878 A.D.

We should not have looked for parallelisms between the starting of the Gospel Church and its experiences, and the starting in the Harvest time of the Heavenly Church and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish System, which went to destruction, and to the nominal Gospel Church, which is now going to destruction.

We imagined that the Harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one. This Harvest work belongs to the New Dispensation and cannot be identified with the Old. Anyway, the harvesting of the Jewish Age, gathering "Israelites indeed" into the Gospel Church, did not close with

R5951 : page 264

A.D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity. Similarly, we may expect that quite a good many will yet be gathered to the Heavenly Garner, and we know of no time-limit here.

Incidentally we remark that some historians put the

R5951 : page 265

end of the Jewish Time of Trouble as April A. D. 73, which would correspond to April 1918.

Are we regretful that the Harvest work continues? Nay, verily; we rejoice and have the pleasure each day of showing forth the praises of Him who hath called us out of darkness into His most marvelous light; and we delight in seeing how others are being benefited and made to rejoice. Are we regretful of the experiences we have had in coming to this present point? Do we feel like repining that the Lord did not force upon us more careful attention to the parallelism? Nay, verily; the Lord's leadings have been good. Perhaps, indeed, we got benefit from the thought that the Harvest work would soon be ended. Perhaps it led us to deeper consecration and greater activity in the service of the Lord, in ourselves and for others. We therefore have nothing to regret.

"Who led us first, will lead us still,
Calmly we sink into His will."

THE BURNING OF THE TARES

In the parable of the "the Wheat and the Tares," the Master puts very prominently the gathering of the tares and the binding of them in bundles for burning. We assumed that this burning would not take place until all the wheat had been gathered into the Heavenly Garner; but apparently this was an incorrect thought. The garnering of the wheat continues; but apparently the consuming of the tares will correspond very closely with the division of Jordan. The tares are a class of (often) noble people who have risen up out of the world infused with hopes and aims of a benevolent character, but misled into thinking that they are the Church. From the tare viewpoint, the wheat are an abnormal growth, a peculiar people, few in number, and not held in high esteem. The smiting of the waters will reveal the truth in respect to what is the real Church of Christ, and what are imitations; and the honest-minded Tare Class will be undeceived, and cease to longer pretend that they are the Church of Christ--thus they will be burned or cease to be as tares, continuing however as noble-minded worldly people and will have a share in the general blessings of the "sweet by and by" under the Kingdom, for which we still pray.

Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful Truth which He has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that Truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome--Messiah's Kingdom. Furthermore, we can be fully content not to know how long the Harvest Work will last--content that the great Captain, who by Divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love Him and are of "the called ones according to His purpose," seeking to make our calling and election sure.

===================

R5951 : page 265

GREATER SUFFERINGS--GREATER REWARD
--SEPTEMBER 24.--2 CORINTHIANS 4:16-18.--

FAINT NOT IN TRIBULATION--THE NATURAL MAN PERISHES--THE NEW CREATURE GROWS--WHAT ARE LIGHT AFFLICTIONS? --WHAT IS THEIR DURATION?--WHAT IS THEIR OBJECT?--HOW SHALL WE ATTAIN THIS OBJECT?

"The things which are not seen are eternal."--Verse 18.

WHAT great Christian courage St. Paul's words and deeds manifest! He that endured so many hardships, a veritable thrashing-machine experience, nevertheless writes: "We faint not; for though our outward man perish, yet the inward man is renewed day by day." Ah, that was the secret of the matter--the renewing of the inward man, the New Creature! The tribulations of the outward man would have been terrible experiences indeed had there been no inward man to take a different view of matters and to learn valuable lessons and experiences from the outward man's tribulations. The inward man had God's assurance that if God were for him the opposition of all others would be as nothing. He had the assurance that God would overrule all of his experiences for his highest welfare. He had the assurance of the Lord, too, that the glories of the future would be proportionate to the trials faithfully endured.

FELLOWSHIP IN CHRIST'S SUFFERINGS

Ah, here we have the secret of the Apostle's great zeal for God, for the Church, for the Truth! He endured as seeing Him who is invisible to natural eyes. (Hebrews 11:27.) St. Paul lived a double life, in the sense that to man he was Saul of Tarsus, but in reality he was Paul, the servant of God, the New Creature in Christ Jesus. The world knew him not; but he knew himself, knew his God; and he was energized by the power Divine and by the Message of God's Word, which spoke to him peace and relationship to God through Christ, and also informed him of the glory, honor and immortality awaiting all the faithful ones at the end of the way.

And this secret of the Apostle's own experience is an open one to all of God's family of spirit-begotten children who faithfully are continuing to walk in the footsteps of Jesus and to be taught of Him through the Word. We do not have so large a manifestation of Divine favor as had Jesus, the Head of the Church, and the Apostles, the foremost members of the Church; but still we have in a general way the same favors of God, the same promises of God, the same inspiring hopes which they had. Let us not forget the Apostle's endurance when we read his words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."--2 Corinthians 4:17.

The Apostle gives the same thought when, writing about the resurrection, he declares how it will be with the Church in the resurrection. All the faithful will be glorified, honored, blessed, perfected--not blessed in the same degree, however; but, "As star differeth from star in glory, so also it will be in the resurrection of the dead." (1 Corinthians 15:41, 42.) The same lesson is given us in Daniel's prophecy, where the resurrection is referred to and the resurrected ones are illustrated by the stars, whose beauty and brilliancy vary.--Daniel 12:1-3.

The Apostle's argument was that if the sufferings of Christ, in the Divine arrangement, are to measure the coming glories of Christ, then he desired to be a participator with the Lord in the present sufferings in order that he might also be a participator with Him in the coming glories. Instead, therefore, of saying to himself or to others: "I am doing more than my share of the Gospel work; and some others of you should come and help me, and give me a rest." St. Paul took the other view. He declared himself willing and anxious to fill up as much as possible that which was behind of the afflictions of Christ

R5951 : page 266

(Colossians 1:24.) He counted it all joy to have tribulation, knowing that tribulation would work out the fruits of the Holy Spirit in his character, and thus prepare him for the Kingdom. (Romans 5:3-5.) Incidentally, we remember the assurance of the Bible--that only if we suffer with Christ shall we reign with Him, and that only those who become dead with Him shall live with Him.

THE SECRET OF HIS FAITHFULNESS

Many find it easy to make a start in the Christian way when everything is favorable. Some run briskly for a while, and then grow weary in well-doing. But the Apostle seemed never to weary. He was always on the alert, in season and out of season, so far as his own convenience was concerned. He was ready to preach the Gospel anywhere, everywhere, to all who had the hearing ear. The secret of his perseverance is given us in Verse 18, in the words: "We look not at the things which are seen, but at the things which are not seen."

What do these words mean? They mean that St. Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight--his perception of the things unseen. With the eye of faith he saw the Heavenly Father, the glorified Lord Jesus, the Heavenly hosts, the coming Kingdom of glory, honor and immortality. By faith he saw the great Millennial Kingdom spreading out before him, and heard the Divine invitation to become an heir in that Kingdom, to be joined in heirship with the Master and Redeemer. He had accepted this invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in comparison with these eternal things which God had promised. His confidence was in the Word of God.

R5952 : page 266

So it is with the Lord's people today. We may see the advantages of politics, social standing, wealth, business, etc., etc. But all these earthly aims and ambitions are of comparatively little value to us because we have seen, with the new eyesight of the New Creature, the Heavenly things. Our ears have heard God's Message. We have been able to discern the things of the Spirit--the things which God hath in reservation for them that love Him, the things which eye hath not seen nor ear heard, neither have entered into the heart of the natural man. (1 Corinthians 2:9.) We realize more and more that all the things of the present evil world are temporal in character; that they are to pass away with the New Dispensation which is just at the door; and that earthly honors and powers are all of less value every minute.

On the contrary, we see that the things which God offers us are eternal things. Is it any wonder that the Bible sets forth the importance of doctrine? Whoever is well indoctrinated from the real Bible viewpoint is strong in the Lord. Whoever is without this knowledge of the Kingdom and without this spiritual sight and hearing will necessarily be weak, and will lack the evidence of being a New Creature in Christ Jesus.--2 Cor. 5:17.

===================

R5952 : page 266

A PLOT THAT FAILED

--OCTOBER 1.--ACTS 23:14-24.--

THE WRATH OF MAN OVERRULED--ST. PAUL BEFORE THE SANHEDRIN--THE HIGH PRIEST REBUKED--ST. PAUL AS A GENERAL--THE SANHEDRIN DIVIDED IN OPINION--DISSENSION AMONGST THE MEMBERS--THE APOSTLE TAKEN BACK TO THE CASTLE--ENCOURAGED BY A VISION--THE CONSPIRACY AGAINST HIM--INFORMATION CONCERNING THE PLOT GIVEN TO COLONEL LYSIAS--ST. PAUL SENT TO CAESAREA FOR SAFE-KEEPING.

"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee."--Jeremiah 1:19.

IN THE morning after the riot and St. Paul's rescue by the Roman soldiers, Colonel Lysias in perplexity called together the Jewish Sanhedrin, in order that they might pass upon the Apostle's case; for by this time he had recognized that the point of dispute was a religious one, and that his duty was merely to preserve the peace. Thus St. Paul was afforded another opportunity to witness the Gospel to the Jews--to their most learned body of men, their most influential Court of Seventy. Perhaps by this time the Apostle began to realize that his trying experiences were furnishing him with superior opportunities as a herald of the Gospel.

Looking back with the eye of faith, we can perceive that this is always so; that, as from the very first, the Lord is supervising His own work. But only in proportion as we know what constitutes the Lord's work can we have and use the eye of faith. We must see that the Divine Program is not to attempt the conversion of the world at the present time, but to leave that work for the future, to be accomplished by Christ's Millennial Kingdom. We must see that during the present Age His work is merely that of selecting, or electing, the Church, to be His

Bride-Consort in His Kingdom--His Associate in the great work which will then be accomplished for the whole world.

As St. Paul realized the opportunity granted him of addressing the leaders of his nation, he sought to make wise use of it. Hence the earnestness of his countenance. "Looking steadfastly" at his audience, he began by reminding them of his faithfulness as a Jew. He had ever been a model citizen, never lawless. He addressed the Council as "Brethren," thus putting himself on an equality with them, in respect to both religious zeal and general learning. Indeed, it is quite generally supposed that at the time of the stoning of St. Stephen Saul of Tarsus--afterwards St. Paul--was a member of the Sanhedrin.

"SPEAK EVIL OF NO MAN"

The address which St. Paul had planned to deliver was interrupted by the high priest, who commanded those who stood by the Apostle to smite him on the mouth. This was a special mark of indignity and a protest against the words uttered. It is not unfair to assume that the high priest felt his own course in life especially condemned by St. Paul's words; for, as the Master declared, "the darkness hateth the light." Josephus charges Ananias with having been a hypocritical grafter of the baser sort, but so crafty that the public in general esteemed him. Suddenly checked in his speech, the Apostle shouted, "God shall smite thee, thou whited wall." The prophecy came true. Within two years Ananias was deposed. Within six years he met a horrible death, his own son being associated with his assassins, who drew Ananias from his hiding place in a sewer and slew him.

The term "whited wall" was applied to ordinary graves, which were covered with a stone slab bearing the inscription. These were frequently whitewashed, so as to be easily discernible, lest any traveler should tread upon them and, according to Jewish ritual, be defiled. (Numbers 19:11-16.) The pure, glistening white stone was beautiful; but beneath it was corruption. The strength of the symbol as representing hypocrisy is manifest.

R5952 : page 267

Some of the bystanders who heard the Apostle asked, "Revilest thou God's high priest?" St. Paul rejoined, "I wist not, brethren, that he was the high priest; for it is written, "Thou shalt not speak evil of the ruler of thy people." (Exodus 22:28.) It will be remembered that the Apostle never fully recovered his eyesight after having been struck blind on the way to Damascus. (Acts 9:8, 9.) Of his imperfect vision, his "thorn in the flesh" (2 Corinthians 12:7-10), the Lord refused to relieve him, but assured him that in compensation he should have the more of Divine grace. This answer to his prayer the Apostle gladly accepted. It is possible, therefore, that he did not discern the high priest, or else did not know that the indignity was suggested by Ananias.

A COMMON, BUT DANGEROUS PRACTICE

It is claimed by some that Ananias had usurped his office, and that hence the Apostle's words may have meant that he did not recognize that the true high priest was present. The latter view is implied by the fact that St. Paul did not apologize for his words, but merely showed that he fully recognized the Divine Law that rulers should not be slandered.

This is a good rule for every one today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the fun-makers seem to realize. Undoubtedly there are times and ways for protesting against things and methods with which we do not fully agree. But the people of God should preeminently stand for law and order, with as much justice as may be attainable, waiting for absolute justice until the King of kings shall take His Millennial Throne. His command to us meantime is that we "be subject to the powers that be," and "follow peace with all men," so far as possible. --Romans 13:1; Hebrews 12:14.

Incidentally we remark that some are disposed even to speak jestingly of the Lord and the Scriptures. This is a dangerous practice. "The REVERENCE of the Lord is the beginning of wisdom"; and it must continue in us, and increase as the years go by, if we would make our calling and election sure to the glorious things which God has in reservation for them that love Him and reverence Him.--Job 28:28; Psalm 111:10.

ST. PAUL'S READY TACT

This incident had interrupted in its beginning the hoped-for presentation of the Gospel. St. Paul perceived that the prejudice against him was such that no speech of his could affect his hearers; for they were dominated by the high priest, whose lack of justice had found so early a manifestation. Like a general who, finding his front attack useless, wheels his forces and, by a flank movement, captures the enemy, so St. Paul captured the sympathies of fully one-half of his auditors. At the same time he secured an opportunity for showing that the doctrine which he preached was the logical outcome of the faith of the large sect of Pharisees.

The Apostle did this by shouting, "I am a Pharisee, the son of a Pharisee; and I am being persecuted because of my belief in the doctrine of the resurrection." This statement was strictly true. The word Pharisee signifies a person who professes entire sanctification to God. St. Paul had never ceased to maintain this attitude. His experiences on the way to Damascus had changed his course of conduct, but not his attitude of heart, which from the first was loyal to God--"in all good conscience."

St. Paul well knew that the Sanhedrin was about equally divided between the ultra-orthodox, holiness-professing Pharisees and the agnostic, higher-critical Sadducees, who numbered amongst them many of the most prominent Jews, including priests. The effect of his shout was instantaneous. The Pharisees took his part as one who in some respects believed as they did, although they could not endorse all of his teachings. As between the infidel Sadducees and an out-of-the-way Pharisee, they promptly espoused the cause of the latter.

R5953 : page 267

A tumult ensued, some seeking to take the Apostle's life, and others endeavoring to protect him. Again Caesar's soldiers needed to intervene between warring factions of the people of God. How sad a scene! How pitiable that those who possessed much advantage every way, as did the Jews under Divine instruction, should so sadly neglect the lessons of the Divine Law in respect to justice and to one another's rights, not to mention the Divine instruction, "Thou shalt love thy neighbor as thyself"! (Leviticus 19:18.) How pitiable it is that this is sometimes true of Christians possessed of still higher appreciation of the Divine standards and under covenant vows to lay down their lives for the brethren, and indeed exhorted that they cannot win the prize which they seek unless they reach the point of loving their enemies!

True, fisticuffs are not so popular today amongst civilized people. But cannot even greater cruelty be accomplished by the tongue than by the hand? Is it not true that even amongst those who have named the name of Christ and who have taken upon themselves a consecration vow to do His will, many bite and devour one another, under the influence of the spirit of the Adversary--anger, malice, hatred, envy, strife? As we see these things, shall we not learn a valuable lesson, one which will enable us the better to glorify our Father in Heaven?

A CONSPIRACY EXPOSED AND FOILED

Back in safety to the castle, the Apostle doubtless wondered in what manner the Lord had been glorified by this, his latest experience. Often it is thus with ourselves. But where we cannot trace the Lord's providence and see the outcome, we have all the better opportunity for cultivating the faith which "can firmly trust Him, come what may."

Meanwhile, Colonel Lysias was evidently learning that his prisoner was no common man; for one who could remain calm, alert, dignified, humble and self-possessed, while his opponents were the reverse of all these, evidenced to an unprejudiced mind that he was probably in the right of the controversy. This change of the Roman officer's attitude toward St. Paul was manifested in his kindly treatment of the Apostle's nephew, who had brought word to his uncle that a band of forty men were plotting to take his life.

These conspirators, forty professed religionists, forgetful of the Divine Law, "Thou shalt love thy neighbor as thyself," had bound themselves to each other by an oath that they would neither eat nor sleep until they had killed St. Paul--a man who had done them no harm, but who had, on the contrary, merely endeavored as wisely as possible to do them good. At the instance of his mother, who was the Apostle's sister, the lad had gained access to the castle and had explained the plot to his uncle, who sent him to the commandant. The latter took the boy by the hand to a private place, heard his story and dismissed him, telling him to keep the matter quiet.

Perceiving that he was in conflict with at least one-half of the influential of Jewry, the commandant concluded that the wisest course for him to pursue would be to put his prisoner under the protection of Felix, the Roman Governor, at Caesarea. Accordingly, at 9 o'clock that very night, two hundred infantry, two hundred spearmen

R5953 : page 268

and seventy horsemen took the Apostle to new quarters, where as an ambassador in bonds he would have fresh opportunity for representing his great Master.

This Study shows us that God prefers to use natural means rather than supernatural agencies; and that all of His children should be on the alert to serve His Cause at any and every moment. God's purposes will be accomplished. But happy is he who is accounted worthy of the privilege of any service to the Lord or to the least of His brethren. Let us, then, be continually on the lookout, in an inquiring attitude of mind, desirous of knowing the mind of the Lord in every matter. As for the Apostle, doubtless he learned a lesson which we might all profitably consider; namely, that while having full confidence in the Divine will, it is ours to protect reasonably and properly our lives and interests as well as those of others.

===================

R5953 : page 268

ST. PAUL BEFORE FELIX

--OCTOBER 8.--ACTS 24:1-21.--

ST. PAUL AT CAESAREA, THE ROMAN CAPITAL OF JUDEA--HIS TRIAL BEFORE THE ROMAN GOVERNOR--THE CHARGES BROUGHT AGAINST THE APOSTLE--ST. PAUL'S DEFENSE--THE DOCTRINE OF THE RESURRECTION THE THEME OF HIS PREACHING--THIS DOCTRINE LOST SIGHT OF BY MANY PROFESSED CHRISTIANS OF OUR DAY--THE ROMAN GOVERNOR INTERESTED IN THE APOSTLE'S TEACHINGS--ST. PAUL A PRISONER FOR TWO YEARS.

"Herein I also exercise myself to have a conscience void
of offense toward God and man always."--Verse 16.

FELIX, the Roman Governor of Judea, received St. Paul as a prisoner. The Apostle's enemies, the high priest and other Jewish rulers, hastened down from Jerusalem to Caesarea, thirsting for his blood. They brought with them a Roman lawyer, named Tertullus, whose knowledge of Roman usage would, they hoped, enable them to prove that St. Paul was a dangerous character--a sort of anarchist. Felix was the judge. There were no jurors. Tertullus, skilled as a pleader, made his charges and confirmed them by witnesses from Jerusalem.

Shrewdly the Roman attorney complimented the Governor along the lines of his hitherto efficiency in preserving the peace, in putting down every form of insurrection and in maintaining quiet and order. This very completely paved the way for the lawyer's request that the Governor should continue this praiseworthy course and rid the land of an obnoxious trouble-maker--the Apostle. Witnesses were produced who testified respecting the first tumult in the Temple at Jerusalem and also respecting that of the following day, in which the Sanhedrin became divided into two parts and a general uproar ensued. The Apostle was charged with being a ringleader of a sect called Nazarenes; and the claim was made that he had caused trouble amongst both Jews and Greeks the world over.

This was Tertullus' case. He charged that the prisoner was guilty of sacrilege--that St. Paul had defiled the Temple; and the inference was deducible that the Apostle had caused rioting within the holy sanctuary. Witnesses were procured to prove that these charges were true.

Governor Felix motioned to the Apostle that he was at liberty to answer the charges. Then St. Paul opened his defense with the remark that he was gratified that his judge had been on the bench for some time and was well acquainted with Jewish customs; that he would therefore understand what a novice could not--why the Apostle had come to Jerusalem to worship after the manner of the Jews, to celebrate one of their religious festivals. He had come, not to raise an insurrection, but to worship God after the Jewish custom; and no witness had testified that he was found in the Temple either disputing or gathering a crowd. The charge was untrue. He did not do these things in the synagogues or anywhere else; and his enemies could not prove the things whereof they accused him.

The Apostle's answer was both logical and complete. Still the Governor could not understand why, under the circumstances, there should be a commotion. Hence it was necessary for St. Paul to explain that the Jews had an antipathy against him because of his different religious belief, not because of any wrong-doing on his part.

THE DOCTRINE OF THE RESURRECTION

St. Paul avowed that he had experienced no change in his Jewish belief--that he still believed the teachings of the Law and the writings of the Prophets; that he still held to the fundamental Jewish doctrine of the necessity of a resurrection of the dead; and that he still had faith in the Promise that through the resurrection of the dead God's blessing should ultimately come to Israel, and through Israel to all the families of the earth. Furthermore, he exercised himself, trained himself, disciplined himself, to keep his conscience pure, free from violation of Divine and human laws.

This was a grand testimony. Its force should have had weight, not only with the Governor, but also with the Jews, who murderously sought the Apostle's life because of a little difference of opinion on religious questions. What a lesson we have here! A Roman Governor and judge of not too savory a reputation; a prosecuting attorney willing to sell his talents for money, regardless of the principles of justice; the Jewish high priest, typical of the great Messiah, associating himself with those who were endeavoring to pervert justice and to destroy one of "the salt of the earth"!

Our Lord had foretold that some of His disciples would stand before kings and princes, but that they should not be dismayed. He would stand by them to give them assistance. (Matthew 10:17-22.) How literally this was fulfilled in St. Paul's case! How evidently the Lord stood by him and gave him the suitable words!

The Apostle proceeded to explain that he had brought alms to his nation, the offerings of Gentiles who had heard his Message of the grace of God. Certain Jews from Asia Minor had found him purified in the Temple, but without cry or tumult. These Jews should have been brought forward as witnesses. Or those who were making the charges against him should have been specific; they should have said on the day following the attack by the mob--the day when he was brought before the Sanhedrin--what he did tumultuously in the Temple or what wrong-doing they had found in him. Only one charge could they make; namely, that while standing amongst them he had cried out, "Touching the resurrection of the dead I am called into question this day!" Surely the Governor could not think that in this there was anything akin to rioting or anarchy! The prisoner had been in the right; but those who were accusing him had been in the wrong.

A DOCTRINE LOST SIGHT OF

The Apostle's testimony shows us that in all of his preaching he laid special stress upon the doctrine of the resurrection of the dead, both of the just and of the unjust. Alas, that in our day this doctrine has been measurably lost sight of! Few Christians ever think of the resurrection. Few have ever heard a sermon upon this subject. Why is this?

We reply that it is because a great error has come in amongst Christian people in respect to the condition of the dead. According to both Catholics and Protestants, only the saintly are fit for Heaven at death. Both agree that only finished characters could properly be admitted there. Both agree to our Lord's words respecting the Kingdom: "Few there be that find it." (Matthew 7:13, 14.) Our Catholic friends tell us that nearly all mankind --heathens, Catholics and Protestants--go to Purgatory, where for centuries they will undergo terrible sufferings, which will purge them from sin and prepare them for Heaven. Many Protestant friends tell us that they do not see even this hope; that from their standpoint only the "little flock" go to Heaven; that all the great mass of mankind, unprepared for the presence of God, must go somewhere; and that the only place for them is a Hell of eternal torture, from which there will be no escape.

We shall not quarrel with either party. Both views are too horrible to be reasonable or just, not to mention loving! We prefer to go back to the words of Jesus and the Apostles, and to note that according to their teachings the dead are really dead, and that their only hope is, as the Apostle expresses it, a resurrection hope--"the hope of the resurrection," the hope "that there shall be a resurrection of the dead, both of the just and of the unjust." --Acts 24:15.

It is not the resurrection of the body that the Bible teaches, but the resurrection of the soul; and "God will give it a body" at the time of the awakening. (1 Corinthians 15:38.) We could wish that all Christian people would arouse themselves to a thorough study of the Scriptures. Then the doctrine of the resurrection of the dead would be given its proper place; and much of the fog of the Dark Ages would thus be gotten rid of--the fog which has troubled us, saddened our hearts and turned many away from God and the Bible into infidelity.

THE COMING JUDGMENT DAY

After having heard both sides of the case, the governor-judge set it aside until Claudius Lysias, the commandant of Fort Antonia, the Roman officer who had made the arrest, should be heard. Meantime, St. Paul was given great liberty, the real status of his case evidently being quite clearly understood by Governor Felix.

Subsequently the governor, apparently much impressed by the Apostle's demeanor, called for him again, at a time when his wife, a Jewess, was present. He wished her to hear the Gospel Message, which seems to have appealed to him as reasonable. St. Paul doubtless reviewed much of his previous testimony, and then reasoned respecting a coming judgment, or trial--that eternal destinies are not fixed as a result of the present life.

Assuredly the Apostle explained that God has appointed a Day of trial, or judgment, for the whole world of mankind--the Millennial Day, a thousand years long. (2 Peter 3:7, 8.) During that period all mankind shall have a full trial as to worthiness or unworthiness of human perfection and life everlasting. The obedient shall be blessed, uplifted, raised up, up, up to perfection. The wilfully disobedient shall be destroyed in the Second Death.

"A JUST RECOMPENSE OF REWARD"

If, then, the trial of the world is to be in the future Age, and if in the present Age God is merely electing, or selecting, the Church to be the Bride of His Son and Joint-heir in the Messianic Kingdom, which is to bless the world, how could these matters have any special influence upon Felix and his wife? We reply, In two ways:

(1) It might influence them to accept Christ and to seek to be of the elect Church;

(2) Knowing of their future trial, they should know that the words and the deeds of the present life have much to do with the status of the individual when he is awakened from the tomb. The vicious, the hypocritical, the self-righteous, the wanton, the profligate, degrade themselves and increase the number of steps which they must retrace during the Millennium. On the contrary, every good deed, every victory gained, every practice of moderation, will make the individual correspondingly the better prepared for the next life. Every generous deed of the present life makes its impress upon the character, and will bring proportionate blessings in that Millennial Judgment Day. On the other hand, every evil deed, every violation of conscience, will receive its "stripes," or just punishment.

As Felix listened to the Apostle, he was conscience-stricken. According to this teaching, he would have much for which to give account as one of the "unjust" in the resurrection. We note that St. Paul said nothing about fiery tortures, which an intelligent mind must repudiate as unreasonable; but his argument was all the stronger without such assertions. His forceful declaration was, "A just recompense of reward both for the just and for the unjust." Finally the governor dismissed him with the memorable words, "Go thy way for this time. When I have a more convenient season I will call for thee."

Time and again Governor Felix called for the Apostle; but apparently never did he find his heart in a sufficiently mellow and humble condition to accept the Apostle's Message and to surrender to the Lord. A lesson in this connection for us all is that we should do promptly whatever we realize to be our duty. For two years St. Paul remained a prisoner at Caesarea, comfortably provided for, preparing for the further services of his life, and writing several epistles to the various Churches.

===================

R5953 : page 269

I.B.S.A. CONSCRIPTS IN GREAT BRITAIN

THE LONDON OFFICE WRITES:--

"Measures taken by the Government during the present year have drawn all men of Military age (18 to 41) into the Army, automatically, the only exceptions being those prescribed by the Act itself. Among these are Men of Holy Orders and regular Ministers of any Religious Denomination. As some 160 of the Elders of various Ecclesias were affected by this, we thought it wise and proper to see if they were not properly excepted from the Act, especially on account of the need of their services in the Ecclesias. A test case, on a friendly basis, was arranged with the War Office and tried at Edinburgh on Monday (17th inst.), when the Crown was represented by counsel. The decision given by the Court was entirely in our favor, the Sheriff ruling that this Association is a properly constituted Religious Institution, and that the Elders are Ministers within the meaning of the Act, and therefore properly excepted from the Act.

"We do not know, as yet, whether the War Office will require further proof before acknowledging our status, but we are corresponding with them as to this. If this matter is finally settled in our favor, we are hopeful that the Colporteurs, etc., will be granted a special concession as Lay Evangelists and Agents of the Association.

"At the present time those of our Brethren who have been conscripted can be described as follows:

Doing work of a combative character.	0
Doing work of a non-combative character.	20
Imprisoned through failure to obey Military orders .	58
Given work of National Importance apart from the Military, having satisfied the Tribunals of the genuineness of their conscientious objection	103

R5953 : page 270

"Quite a number have been medically rejected and a few have been given exemption on account of the important religious work they have on hand.

"At the Court in Edinburgh quite a good witness was made. Brother Shearn was chief witness and he was before the Court 1-1/2 hours, one-third of the time explaining wherein our teachings differ from those of the Denominations. The Court seemed really interested as well as satisfied. The hand of the Lord was manifestly with us."

DEATH SENTENCES COMMUTED--ALL SERENE

BOULOGNE, FRANCE.

Loving Christian Greeting to all the dear ones in Christ Jesus! We were "read out" on Saturday last, and the verdict you will be anxious to hear is now public: "Sentenced to suffer death by being shot, but commuted to 10 years' Penal Servitude." We are still peaceful in the knowledge of our Heavenly Father's loving care, and are not too greatly concerned, for have we not agreed to be faithful to the Lord, come what may? and we came out here in full reliance upon the Lord's grace and prepared in the strength He supplies for anything He should deem good for us.

And now for the future: I suppose we shall see the inside of a prison for a while; but as to whether we shall serve so long remains to be seen. I do not consider the sentence to be as big as it looks. They have to keep up appearances out here, you understand. I expect we shall leave here about Tuesday or Wednesday, so do not send any particular communication after this reaches you.

We have had some nice studies; Lot as a type of Great Company, more of Psalm 89, and also Hebrews 7.

The way before us is uncertain, but we have learned so much of the Lord's care during the past few weeks that we are prepared to leave all in His hands. We have this confidence, born of our Christian experience, particularly that of recent days, that He who is for us is more than all that can be against us. There is not the least doubt in our minds that if we trust Him, we shall not be confounded, though storm and tempest may come. Oh, what a joy and peace this knowledge brings to our souls! Here is another "mystery of the Kingdom." Those with whom we have come in contact cannot understand our being so quiet and confident, when, as they say, the situation is so serious; and we do not murmur at our trials, because we count it a privilege to suffer for righteousness' sake.

Continue to pray for us that we may come out of the fire purified and made white.

Love to all the dear brethren. (Romans 15:5-7.)

ROWLAND JACKSON.

R5954 : page 270

ARMY'S CALL TO AN EDINBURGH COLPORTEUR
BELIEFS OF THE I.B.S.A.

"The plea that he was a regular minister of a religious denomination, and therefore not liable for service, was advanced on behalf of a young man named James Frederick Scott, residing at 2 Leslie Place, Stockbridge, and connected with the International Bible Students Association, who pleaded not guilty at Edinburgh Sheriff Court today before Sheriff-Substitute Orr to a charge of having failed to appear at the recruiting office when called up under the Military Service Act.

"The Honorable Secretary of the I.B.S.A., Mr. H.J. Shearn, examined by Mr. M'Laren, counsel for the defence, explained some of the work of the Association. Its meetings, he said, were open to the public, and they never took collections. To disseminate the Gospel and to establish Christians in churches for their spiritual education was the purpose of the Association's centers for Bible study. There were about 300 of these centers in Great Britain, of which there were about thirty in Scotland. They believed they were at present near the end of a Dispensation, and so were not surprised that things in the world were disturbed now. Mr. Scott was an Elder of the Edinburgh Church, or center of the Association.

"Witness, cross-examined by Mr. Wark, advocate, said there were in Great Britain about 160 Elders of military age. There was adult baptism, but not baptism of infants.

"Replying to the Sheriff, the witness said that members of the Association did not believe many things believed by other denominations. Members of the Association did not believe that the conversion of the world had commenced. Rather did they believe that God was gathering out now those who would deal with the world later on as Abraham's true sons. They did not understand that the human family was to share with God a heavenly home. They understood that man's future home was the earth, made glorious, and man restored to the perfection lost through Adam's transgression. They did not believe in the immortality of the soul, but they did believe in the resurrection of the just and unjust. They looked upon their Elders as regular ministers set apart for the spiritual instruction of members.

"When the accused entered the witness-box he told the Court that he was twenty-five years of age, and unmarried. He joined the I.B.S.A. at Dundee in 1909, and was an Elder of the Edinburgh Church, a post for which he received no payment. He made his living as a Colporteur for the Association, and his pay was the profits on the sale of literature. The duties of an Elder in the Edinburgh Church of the Association were to minister to the spiritual needs of the Church, to conduct public and private meetings, and to assist members to a proper understanding of the Word of God. They had to attend to the sacraments, baptisms, and the Lord's Supper, and visit the sick.

"He himself had taken part in a baptismal service in the Dalry Baths. He was one of the two Elders who took part, and about a dozen people were baptized. He had also taken part in communion services, but he had not officiated at a marriage or a funeral.

"Amongst other evidence put forward on behalf of the accused was that of a Patrick man, who was married by an Elder of the Association, and the latter's signature was accepted by the Registrar-General as that of a 'regular minister.'

"The Sheriff held that accused came under the exception provided by the Act, and found him not guilty of the charge."--Evening Dispatch.

====================

R5954 : page 270

INTERESTING LETTERS

LEARNING THE TRUE SECRET OF TRIALS

DEAR BROTHER RUSSELL:--

Joyous greetings in the name of our blessed Master. For many months I have desired to write to thank you for all the help I have received through STUDIES IN THE SCRIPTURES, THE WATCH TOWER, etc.

In THE WATCH TOWER of April 15th, 1915, you published an article on "Love," desiring to know the progress made by those who particularly desired the growth of the chiefest of spiritual graces. At that time I was on a bed of sickness and much pain. The message of joy and peace which that WATCH TOWER brought to me I can never fully express in words. I longed to grow more in love, and I prayed earnestly that the Lord would grant my desire. He has, more abundantly than I had thought possible.

I have learned that trials and difficulties, under Divine providence, are intended to develop our characters and to make us copies of the Master, thus preparing us for the Kingdom and for the great work of blessing others. They are but stepping stones, helping our progress in the narrow way of self-sacrifice, helping us to draw closer to the Lord, recognizing His hand in all life's affairs toward "the called ones according to His Purpose." There is an advantage in every trial, if rightly received. I have learned that they really assist us to put on the whole Armor of God, assist us in growing in the graces of the Spirit and especially in this crowning grace of "Love"; and not only in Love, but in patient endurance. They help us to tread faithfully in the footsteps of our Lord until the Kingdom, for which the Church has prayed so long, is attained.

I have learned, too, that sometimes matters which seem dark clouds and insurmountable difficulties, under His loving Hand are but messengers bidding me to "yet closer draw"; for "He would embrace my care"; and that if loving Him and trusting Him, I must "lean hard."

"He loves me too well to forsake me,
Or to give me a trial too much."

With the knowledge of His love and care I go on my way rejoicing, praying Him to continue His good work begun in me, and to grant by His grace that I may do nothing to hinder it.

I pray daily for you, that God may graciously guide and preserve you, and continue the blessing you have heretofore bestowed. With much Christian love,

Your sister in the Master, MABEL STEWARD.--S. Africa.

R5954 : page 271

WORDS FAIL TO EXPRESS HER GRATITUDE

DEARLY BELOVED PASTOR AND BROTHER:--

Having been told by a brother in the Truth that my experience would make your heart glad, I am writing, although I fear I cannot put into words my gratitude for this great joy which has come into my life through the I.B.S.A. I was always longing for more light until God sent someone about a year ago to open the eyes of my understanding. I had a severe struggle with doubts and fears, as to whether this was what I had craved or whether the Church of England and others were mistaken.

For years I had been feeling very sick of what seemed to me such shallowness in our religion; but oh, I did not then understand the Love of God; how can I thank Him for His wondrous love! I now love and understand my Bible and am hoping this new year may bring this joy to others who are Truth-hungry as I was.

I enjoy the WATCH TOWERS and pass them on to others who are interested. I saw the PHOTO-DRAMA OF CREATION, and although I could not deny its power, sixteen years of Church-of-England teaching then had a hold upon me from which I thank God I am now free. I hope to be baptized very soon.

With heart-felt love for your work in His name, I am

Your Sister in the Truth, PRISCILLA COMPTON.--Eng.

WHEN DIVORCED PEOPLE ARE FREE TO MARRY

DEAR BROTHER RUSSELL:--

I am well aware that Volume VI., STUDIES IN THE SCRIPTURES, seems to touch every phase of the experiences, difficulties and proper course of action of the Lord's people of the New Creation; nevertheless, a question has arisen which is causing some perplexity in our Class and threatens a division. A Brother and a Sister, members of our Class, have always enjoyed our fellowship, until now it is learned that the Sister was previously married, and that her first husband is still living and has remarried.

Some of our Class desire to disfellowship this Brother and Sister and to forbid their attendance at the meetings. The main contention is based upon the words of Jesus in Matthew 19:9--"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." In the case mentioned it is claimed that the Sister's first husband had been guilty of adultery; but others claim that this would not release her for remarriage; for Jesus said that whosoever marrieth a divorced woman (whether properly divorced or not) would be committing adultery. Please give us a little more light on these points.

Very truly your Brother, ----.

[The Class is evidently making a mistake in allowing the matter here presented to cause any division or disturbance. In any event they would seem to have no ground for forbidding attendance at meeting. The very most they might vote would be to withdraw fellowship and include in this a refusal to visit at their home or to invite them to the homes of the Class--the Class declining also to appoint the Brother to any office, such as Deacon or Elder. As for refusing them the privilege of attending public meeting, that would be very inconsistent; for surely all kinds of people living in all kinds of sin come occasionally to meetings, and we hope that by coming they may be benefited and recovered.

In this case, where it is admitted that adultery was the basis of divorce and that the fault was with the husband, it plainly comes within the exception mentioned by our Lord--"except for adultery." Besides, if that had not been originally the cause of the separation, the fact that the former husband had remarried signifies that he had considered the marriage tie broken; and therefore the first wife was released from its obligation. Evidently the Sister whose case you cite has both of these proofs on her side and had every right, therefore, to have married, if she thought that the wisest and proper thing to do.

It is not supposable that our Lord meant merely a separation between husband and wife; for St. Paul counsels that if the unbeliever depart, let him depart--do not consider it a hardship, but rather take it as a blessing. He does not say that the departing of the husband or wife would be a divorce. A divorce is a full breaking of the original marriage contract. Jesus was criticizing the too slack observance of the marriage tie, and condemning it. He declared that the marriage contract could not be fully broken except by adultery.

In our day these matters are regulated by courts. Very properly, Bible Students govern themselves additionally by the Word of God. The fact that a court would grant a divorce would not by a Bible Student be considered liberation from the marriage bonds, unless upon the one ground which the Master specified. But a court divorce is to be respected when it is backed by the condition of adultery--or backed by a second marriage of the separated one.]

CHANGED ATTITUDE TOWARD SPIRITISM

DEAR SIRS:--

I am obliged for your book on Spiritism and several papers on this and other subjects. Since writing you, I have gotten in touch with your branch at Lancaster Gate, London, and have purchased from them twelve booklets and the first volume of your Series, THE DIVINE PLAN OF THE AGES, besides matter on other subjects of interest. Owing to delay in foreign money orders, I will continue to get books from your London branch.

I have now carefully read your book on SPIRITISM, and can say that I agree with it entirely. I find your explanations in accord with reason and also my eight years' investigation of "Modern Spiritism," with which I am not now connected.

Through your SPIRITISM book my wife and I have changed our attitude toward Spiritism. We were developing very quickly, and my wife was a clairaudient, clairvoyant and trance medium, while she appeared to have materialistic faculties. I had not developed far, but was likely to become a trance medium and had several experiences and was conscious of presences in normal times.

I think your book not at all overdrawn, and believe Spiritism is demoralizing, anti-Christian and the effort and work of demon spirits.

Your SPIRITISM book has enlightened me on many things I could not quite see through, and though an investigator I was not blind to everything that went on around me, as are most of the attendants at "circles."

I have sent several of your books to friends whom I had interested in Spiritism and shall send to others in due time.

Yours faithfully, ERNEST E. NOBLE.--England.

A GREAT CHANGE OF MIND

MY DEAR PASTOR RUSSELL:--

For a long time I have wanted to write you, but up to now have hesitated, lest I should trespass on your valuable time too much, knowing that you are very busy. But I would do violence to my conscience if I did not tell you that only a few years ago I despised even to look at your picture, and for years would not read a line written by you! Our Father knows them that are His, and He knows exactly how to deal with them to bring them into subjection to His will.

In 1910 dear Sister Lentz, who is now with our dear Master, led me into the Present Truth, by leaving the Fifth Volume in my office, requesting me to examine it. This I did after telling her a lie about it. Before opening the book I got down on my knees and asked my Heavenly Father to guide me. I got up and read two chapters, with Bible in hand, when I received such a blessing, that when the Sister called the next morning I asked if she had any more books like that, what was the price and how soon could I have them. She gave the price and I handed her the money, and told her to bring them at once; for I had found what I had been looking for for years. Yet I objected to taking the Vow; but continuing to read, I decided that I would best take it; and now I do not see how I could get along without it. The most helpful clause in it, to me is, "I vow to further scrutinize my thoughts, words and doings."

I will close by thanking you for being the instrument in God's hand of leading me into the absolute Truth. Pray for me! With Christian love, I am

YOUR BROTHER, ---- M.D.

==========

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for October follow: (1) 149; (2) 145; (3) 50; (4) 299; (5) 38; (6) 7; (7) 188; (8) 155; (9) 103; (10) 333; (11) 95; (12) 221; (13) 273; (14) 286; (15) 313; (16) 123; (17) 102; (18)

130; (19) 60; (20) 326; (21) 165; (22) 312; (23) 252; (24) 105; (25) 14; (26) 65; (27) 108; (28) Vow; (29) 32; (30) 4; (31) 186.

===================

page 273

VOL. XXXVII SEPTEMBER 15 No. 18
A. D. 1916--A.M. 6044

CONTENTS

Danger in Spiritual Pride. 275
  One Symptom of This Soul-Sickness 276
  Still further Symptoms. 276
  Special Test Upon Elders and Deacons. . . . 277
  Great Necessity for Self-Examination. . . . 279
God First--Self Last 279
  Application of Principles 280
Justification--What? When? How?. 281
  Cleansing of flesh Not Justification. . . . 281
The Appeal to Caesar 282
St. Paul's Defense Before King Agrippa 283
The Voyage to Rome 284
  Days of Trial and Danger. 284
Niagara and Nashville Conventions. 285
Interesting Letters. 286
  The Lord has Strengthened His Heart 286
  The Censer--The Fire--The Incense 286
  A Preacher Who Sees Light 286
  Manna, Vow, Morning Resolve Blessings . . . 287
  Thought He Did God Service. 287

page 274

GENERAL CONVENTIONS

SEATTLE, WASH., SEPTEMBER 14 TO 17.
MILWAUKEE, WIS., SEPTEMBER 16 TO 24.
DAYTON, OHIO, OCTOBER 5 TO 8.
DALLAS, TEXAS, OCTOBER 19 TO 22.

SEATTLE, WASH., CONVENTION

Excursion rates for Seattle Convention, Sept. 14-17, have been secured, and all those arranging to attend can secure these by inquiring of their local Ticket Agent.

MILWAUKEE CONVENTION

The Merchants' and Manufacturers' Assn., representing 1500 of the city's leading business men, have invited the INTERNATIONAL BIBLE STUDENTS ASSOCIATION to hold a Convention in the City of Milwaukee, Sept. 16 to 24. They have placed their splendid Auditorium at our disposal, its seating capacity being over 3000, with smaller halls conveniently connected with the main Auditorium.

RAILROAD RATES.--The Central Passenger Association informs us that they grant no excursion rates in their territory, owing to the fact that the two-cent per mile rate prevails. We have learned, however, that regular summer tourists' excursion rates prevail from many points in this territory, and also in North and South Dakota, Wyoming and certain parts of Minnesota. Friends coming from this territory should inquire of their local ticket agent about regular tourists' rates to Milwaukee, or to Chicago via Milwaukee.

A SPLENDID PROGRAM.--The Program contains the names of some of the Association's best speakers, and is a splendid one. Brother Russell will be present the latter part of the Convention. Arrangements are being made for an I.B.S.A. steamboat excursion on Lake Michigan Thursday afternoon, Sept. 21. Everything connected with the Convention arrangements leads us to believe that the Convention will be a profitable one, and we look for a large attendance.

DAYTON, OHIO, CONVENTION

Mayor G.W. Shroyer, of Dayton, has extended a hearty invitation to our Association to hold a Convention in this city. We have accepted the invitation and appointed the dates of October 5 to 8. Governor White has placed at our disposal the Soldiers' Home Memorial Hall, where the various sessions of the Convention will be held during the morning and afternoon, with the exhibition of the PHOTO-DRAMA OF CREATION in the evening. We had hoped to secure special concessions from the railroads running into Dayton, but have been unable to do so. However, those contemplating attending the Convention would do well to inquire of their Ticket Agent regarding local rates. We are preparing a very attractive Program. Brother Russell will be present during the latter part of the Convention.

DALLAS, TEXAS, CONVENTION

The friends at Dallas inform us that exceptionally low excursion rates are granted their city on account of the Dallas State Fair, Oct. 19-22, and we have arranged for a four-day Convention to be held on these dates. The various Convention sessions will be held in Oak Cliff Casino, cor. Crawford and Fifth Sts., during the morning and afternoon: the PHOTO-DRAMA will be shown at night. Brother Russell will be present during the latter part of the Convention. Those desiring information regarding rooms, railroad rates, etc., should communicate with E.G. Rust, 2517 Harrison Ave., Dallas, Texas.

==========

I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF OCTOBER
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"

STUDY VI.--"THE WORK OF THE HARVEST"
STUDY VII.--"DELIVERANCE AND EXALTATION OF CHURCH"

Week of Oct. 1. Q. 148 to 153   Week of Oct. 15. Q. 161 to 166
Week of Oct. 8. Q. 154 to 160   Week of Oct. 22. Q. 1 to 7
Week of Oct. 29. Q. 8 to 14

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 5c each: or 50c per dozen, postpaid.

===================

R5955 : page 275

DANGER IN SPIRITUAL PRIDE

PRIDE in any form and in anybody is a dangerous thing. In a worldly way the proverb is well attested, "Pride goeth before destruction and a haughty spirit before a fall"; and surely very, very few people have anything of which they might justly be proud! Some who hold their heads high with the pride of a haughty spirit, as though they were especially created out of some preferable "dust of the earth," have really nothing to boast of as to ancestry. A very few generations back are generally sufficient for any boaster.

The world is learning that it is not wise to boast of riches, lest thereby some one ask how were the riches accumulated and by whom, and whether they were honestly obtained. Pride of education is not appropriate, either; for education in general signifies the learning of what other people have found out or have written as history. And in our day those who would boast of great education have need of humility lest it be found that the very thing that they are boasting about has been disproven by later researches. Scientific books of the year 1900 will not pass muster today, nor their theories stand in the light of present knowledge. So if it were right to boast of knowledge, the boaster would need to be very careful to keep up to date.

Pride of one's beauty or physical perfection is scarcely to be excused; for the beauty of form and feature came by heredity, and the parent rather than the child might have some reason for pride. Pride as respects clothing, adornments is also foolish. The maker of the fabrics or the ornaments might have some reason for pride in the handiwork, but surely the wearer has not! He is merely appropriating to himself the skill and labor of others.

SPIRITUAL PRIDE WORST OF ALL

But our theme is spiritual pride! We would divide it into two classes: first, the spiritual pride of the merely nominal or professing Christian; and second, the spiritual pride affecting true Christians.

The spiritual pride of the nominal church-goer is not all hypocrisy. He sees spiritual forms and ceremonies, hears spiritual songs and sermons, and in many instances is not aware but that he himself is a true Christian, as much so as any. Does he not go regularly to meeting? Is he not a regular contributor, not only to the expenses of the house of worship, but in general to the forwarding of the Lord's cause--charities, etc., as these are presented to him from time to time?

However they have lived during the week, however they have dealt with the butcher and the baker, most church-goers take a pleasurable pride in joining some of the showy groups moving toward church buildings. The spiritually proud usually prefer the showiest and most aristocratic and high-toned temples of worship. At the conclusion of the services they feel a self-satisfaction. Have they not worshiped God? Ought not all people to worship Him? How many others have not done so! They feel a spiritual pride or superiority when comparing themselves with non-attendants.

They went not for spiritual instruction; or even if any were given in the places visited, they were not themselves in condition to receive such--not being spirit-begotten. They had no real hunger for righteousness, for truth. They had merely satisfied a feeling of duty. They had in a sense done penance, and hoped that somehow, sometime it would inure to their advantage--perhaps saving them from some of the worst degrees of purgatorial sufferings--perhaps even making them acceptable for Heaven. Why should not God feel grateful to them for having denied themselves and wasted a few of their precious hours to go worship Him?

Although they would not put it so, they feel in a measure that God would be very unjust if He would pass by such a matter and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as in that condition are not in a particle of danger of getting hold of the Truth. Nor need we suppose that the Great Adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God [I will take a higher position than others]; I will be as the Most High"? Spiritual pride was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God or in the Lord Jesus Christ or in the Bible have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life--never getting drunk, never doing some of the seriously immoral and perverse things that many others do. In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be better than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further--as to what good works they especially rejoice in--and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with

R5955 : page 276

a brother of the Order who was not very sick, who did not need very much attention and who had a trained nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self-congratulation? What man or woman should not keep the laws and should not be ashamed if he failed to keep the laws--especially when we would remember that those laws were made--not for good people, but for evil-doers?

SPIRITUAL PRIDE IN THE TRUE CHURCH

Now we come down to the most serious thing of all! The pride which is merely foolish or semi-hypocritical in the world and in the nominal Christians becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain to the glory, honor and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the Holy Spirit, it meant a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel Age for eternal life or eternal death. And of all their temptations and beguilements, the sin of spiritual pride is probably one of the most dangerous of all. In proportion as it comes in, the Spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the Second Death, for "the Lord resisteth the proud and showeth His favor to the humble."--James 4:6.

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the Church: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Peter 5:6.) "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted," said the Master.

ONE SYMPTOM OF THIS SOUL-SICKNESS

How may we know spiritual pride? some one may inquire. One of the most serious things in this connection

R5956 : page 276

is that those who have spiritual pride very rarely are aware of it. They sometimes have forms of godliness which not only deceive others, but deceive themselves and hinder them from seeing the spiritual pride which is working and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of SCRIPTURE STUDIES per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of--then take care! That disposition to boast is an indication that you would be in danger of catching spiritual pride if circumstances were favorable. These are all good and laudable things, all proper things; and you should feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so reasonable, so proper, so much in harmony with the Divine will. But any disposition to boast of the matter should lead you to a careful scrutiny of thought--of the motives lying behind these activities in the Lord's service.

We are not meaning to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others or as a proof that we love the Lord and are anxious to serve Him. What we are cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the Truth, and all of our energy to the honoring of the Lord's name, we should feel that, having done all, we had not really profited our Lord, but merely found an opportunity of showing Him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at His hand, and the still more wonderful favors which He has promised shall be ours, if faithful. Well did the poet write:

"I want the first approach to feel
Of pride or fond desire!"

STILL FURTHER SYMPTOMS

Another form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. When one attends a testimony meeting, or a Berean class, and hears no real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an Elder in the chair who knows how to lead a meeting anyway--these should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the class were not being served--and if, after waiting patiently for a while, we found that they were not likely to be corrected--it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the Class or to an elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vain glory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to Him. Well did the Apostle write: "See then that ye walk circumspectly, not as fools." (Ephesians 5:15.) Well do we see the meaning of this word "circumspectly"--that it signifies with close scrutiny on every hand, especially as respects thoughts, motives, intentions.

"BE NOT MANY OF YOU TEACHERS"

Well did St. James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (James 3:1.) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of His Truth.

It is a special privilege, indeed, to tell out the Message of God's grace to all who have a hearing ear. How thankful we are that it is not--as it was once supposed--the exclusive privilege of the clergy, but that the Lord declares that all who are His consecrated people and who receive the begetting of the holy Spirit have, through it, the anointing to preach the Good Tidings to the meek and to bind up the broken-hearted! (Isaiah 61:1.) We are glad of this privilege, which includes our private conversations

R5956 : page 277

with neighbors and friends. But what a privilege to be God's ambassadors, and in His name to tell of the coming Kingdom, of the great provision God has already made through the death of Jesus, of the grand outcome, and of how the kings and priests of that Kingdom are now being called out of the world, experiencing a change of nature in preparation for their future work!

Old as the Message is, it is so new and wonderful, if rightly presented, as to awaken astonishment in the honest-hearted who hear. They wonder, how did this ordinary man (or woman) ever come to understand and be able so beautifully to portray these wonderful things? Perhaps they give a hint of their surprise. Then comes a danger-moment for taking the disease of spiritual pride. Just a little swing of the mind; and you think that it is wonderful that even you should know about such things when the great mass of mankind have not the remotest conception of them, and that even some of the ablest and most talented ministers of the Word of God are ignorant respecting these things in the Bible.

If you are taking the disease of spiritual pride you will doubtless feel a straightening of your back. You are beginning to feel more important, and to look more dignified and to feel that, after all, you are somebody great. Your voice indicates this, too; and your hearer notices it. Then he begins to feel that it is not the Word of the Lord, but that, as you seem to admit, it is something that you made up--something that you are responsible for, and he thinks less of it on that account.

The proper attitude, as all will agree, is that the Lord's people should feel greatly humbled instead of greatly exalted and heady in respect to these opportunities for telling the Truth to others. We should feel our unworthiness. We should realize that the Plan is not ours; that we have merely heard of it ourselves; that it is really God's Plan; that we are honored as His servants to tell it out. But if we allow any impression to go out that it is by any wisdom on our part, or any skill, that the beauty is seen in the Message, then to that extent we are taking glory to ourselves which belongs to the Lord, and doing injury to ourselves proportionately by failing to demonstrate our worthiness to be used by the Lord in the present and in the future. The wonderful privilege of speaking as ambassadors for the Lord, to tell of His greatness and Plan should humble us with the thought that He has privileged us, whereas He has angels, who excel in strength and whom He might have used in communicating this most wonderful Message.

SPECIAL TEST UPON ELDERS AND DEACONS

But the dear brethren chosen by the Classes to be their Elders and Deacons have a still further test to their humility. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride. Sometimes the Lord's people seem entirely to forget the caution which St. Paul gave, saying that a novice, a beginner, one young in the Truth, no matter how bright, no matter how educated, should not be chosen to the service of Elder or Deacon because, as the Apostle remarked, he would be especially susceptible to this foe of the children of God--spiritual pride.--1 Timothy 3:6.

But not merely are the novices in danger. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation, which might mean a spiritual fall and ruin in the Second Death. Perhaps the Lord's people have not been sufficiently considerate of these things as respects those whom they elect to be their servants. Perhaps those accepting these positions of service under the votes of the brethren scarcely realize what danger they do run in accepting. If they realized, doubtless that realization would make them hesitate about accepting at all; and humility would certainly lead them not to attempt to serve unless they were most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to seek the eldership or deaconship. In some, even a tendency to "wire-pull" and bargain that they might be elected; in some a tendency to feel offended if they were not chosen; in some a tendency to feel angry with anybody who would vote against them in such an election. Alas! alas! if the dear brethren realized what was gnawing in their minds and urging them on to these things--oh, what a different course they would take! In all meekness and humility they should feel a timidity even about taking a position where there would be such a responsibility. The admonition on this is that although all of the Church should, according to their knowledge of the Truth, be qualified to be teachers, nevertheless the safer place is not to be a teacher, knowing that such shall have the severer trial. Only a sense of responsibility to the Lord and to the brethren should make one willing to serve in such capacity, much as all ought to love to be the Lord's representatives in the Church.

R5957 : page 277

Everything in the nature of pride, fond desire to be Elders or to be great, is not only dangerous to the person himself, but dangerous to the entire Class with which he is associated. The spirit is catching, just as is every disease. Strife, vain-glory, ambition, all contrary to the spirit of the Lord, soon appear. Next come anger, malice, envy, hatred, evil-speaking, evil-surmising. These, St. Paul tells us, are "works of the flesh and of the Devil." All this harm, all this spirit of the Adversary, is apt to be introduced into the class either by one or more of its Elders or Leaders, or by one or more who desire to be Elders or Leaders.

We are sorry that this is true, yet we know of a number of Classes containing many dear children of God, many of whom are otherwise exemplary, but who have gotten into this condition. Instead of the spirit of the Lord being fully in control, the evil spirit, or disposition, is frequently manifest in various ways in the meetings. The class fails to make progress, either numerically or spiritually. These are the bitter fruits of this noxious thing known as spiritual pride.

If we had but the power of language to hold it up before the readers of THE WATCH TOWER, that they might see it in its true shape and terrible color, the effect would surely be to cause an alarm in Zion! Fain would we ring the alarm bell from the "Watch Tower," for be it noted that these dear ones who are becoming thus involved are often grand characters, truly spirit-begotten children of God. Of some of them we know that in the past they ran the race splendidly. How sorry we feel to see signs that their characters are being transformed in a wrong direction! Let us heed Him who said, "By their fruits ye shall know them."--Matthew 7:16.

GUARDING AGAINST SPIRITUAL PRIDE

As already indicated, one of the serious things connected with this malady of spiritual pride is that those who have it are rarely aware of it. Another difficulty is that it is almost impossible to correct them and to cause them to know that they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to get their position, etc. Hence the disease is nearly incurable, except as either the Class may assist or the Lord's providence may interpose.

If the Class notices the growth of such a disposition,

R5957 : page 278

it should quickly, and with love and good intention, merely fail to elect for any service to the Class the individual who seems to be getting top-heavy--spiritually proud. If this were resented, it should be considered all the more a necessity to leave the self-conscious one to cool off quietly and get his bearing--for his own good and that of the Class. Where the Class fails to help in this matter, apparently nothing remains except for the Lord to chasten the individual for his good, either with business reverses or losses or with physical disease, or in whatever way may seem best to Him. And we have confidence that the Lord will do this for everyone who is truly His child and who gets into such a condition as to need such correction in righteousness. Is it not written, "The Lord will judge [punish] His people"?--Deuteronomy 32:36.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin, but we choose the most conspicuous one. There was a holy man of old, beloved of the Lord, noble, self-sacrificing, a Prophet of the Lord. He served the Lord and His people faithfully--wonderfully--for forty years; but finally he was guilty of this sin of self-assurance--spiritual pride. And, strangest of all, this man is noted to us in the Bible as having been at the beginning of his career the "meekest man in all the earth."--Numbers 12:3.

Yes; it was the glorious Moses, who at the beginning of his experience as a servant of the Lord was so very meek, so very humble, but who, at the conclusion of his career, was hindered from entering the promised land as a punishment for spiritual pride or self-assurance, where he should have given the Lord the glory. We recall the circumstances: Moses, as the Lord's special servant, had led Israel out of Egypt across the Red Sea into the wilderness, en route for Canaan. He performed, by the Lord's direction, several miracles on the journey. One of them was the smiting of the rock when the people were famished for water. God directed him to smite the rock; and from that rock flowed an abundant stream of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ--the "Rock of Ages." (1 Corinthians 10:4.) It was by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed and come out of Egypt--out of the world--out of sin--out of the kingdom of the Adversary into obedience and fellowship with the Lord.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, waiting for the time to come that they might be permitted to enter Canaan, their wandering led again into this district, so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should speak to the rock which previously he had smitten, and that water would come forth. But during these forty years in which Moses had dealt with the Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of this rock?" (Numbers 20:1-12.) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had made. It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are very displeasing in the sight of the Lord? Could we draw any other conclusion from this great lesson written for our admonition?

A WORD OF CONSOLATION

For the comfort of those who may feel that they have done much worse than Moses, or been much more self-assertive, been much less careful to honor the Lord, have manifested much more spiritual pride--for their comfort let us notice that the punishment here was severe because it was part of a type. As the first smiting of the rock typified the crucifixion of our Lord, so the second smiting of the rock typified the crucifying of the Son of God afresh and putting Him to an open shame; as described by St. Paul in Hebrews 6:6. As the smiting of the rock represented this public, open repudiation of Jesus and His teaching and His cause, so the preventing of Moses from crossing Jordan into Canaan typified the Second Death. We are not to think that Moses will never come into Canaan; nor that he has died the Second Death, but merely that this type was shown in his experiences.

Neither are we to think that brethren who have manifested spiritual pride and done things in their own name, rather than in the name of the Lord and the name of the Class, have thereby committed the sin unto death. We are, however, to realize that a terrible danger goes with spiritual pride, and that, persisted in, it would surely result in Second Death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take the contagion or in any manner come under its influence or have any of its symptoms!

SPIRITUAL PRIDE--PREVENTION AND CURE

We have already intimated the difficulty in connection with the treatment of this disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has a destroying effect upon the conscience. The mind becomes more or less obtuse to the simple principles of the Golden Rule--not to mention the still higher law of our Lord's New Commandment to the brethren. The ignoring of the Golden Rule is manifested every time an attempt is made to coerce the Class, either in the election of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the residing of the authority in the Class is recognized, and when an Elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as one of the Class, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment; and every such interference is a violation of the Golden Rule as well as a violation of the Law of Love and a violation of the First Commandment--to honor God; for it is setting aside the Divine arrangement provided for such matters.

But where the Elder progresses along such lines, in defiance of the Golden Rule principle, to the ruling of the Class, the coercing or cajoling of them to the doing his way, his will, the effect is the perversion of his own mind. His conscience becomes obtuse. Whoever violates his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is undermining his conscience.

Conscience is the scale by which we weigh the various

R5958 : page 279

things presented to our judgment to ascertain the right or the wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be capable of very fine discriminations; or it may see things only in a rude, crude way. The Christian, especially if he has been long in the School of Christ, should have a very sensitive conscience; and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong--to what extent they would be pleasing or displeasing to the Lord. The impairment of that scale is the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in a Church election! The thought of the slightest infraction of justice on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I who have enlisted in this cause of justice should be found sympathetic with injustice? Could it be that I could close my eyes to anything in my own conduct in the nature of injustice? Can it be that I am vitiating my own conscience and shall be liable to all the terrible results?"

To rectify a wrong course would therefore mean the reestablishment of the principles of justice in the hearts and the minds with a carefulness proportionate to the results involved--life or death everlasting. As justice shall begin to be reestablished in our minds, it will begin to regulate our words and acts. Gradually, then, the wrong-doer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the Kingdom. To such an one would surely come hearty repentance and thorough resolutions for the future.

THE GREAT NECESSITY FOR SELF-EXAMINATION

But how shall we safeguard ourselves against this spiritual pride, knowing as we do its insidious character and evil influence? How may we know that we are keeping ourselves in the love of God and not straying away toward spiritual pride?

Our advice is the same that we have already given in THE WATCH TOWER; viz.--that the Lord's people not only go to Him at the opening of each day and ask for Divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but additionally at the close of the day we have recommended a special self-inspection as respects the things done, the things neglected that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love; and "the Wicked One will not touch them."

But let us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good intentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing or left undone the other thing; why we did this thing this way; why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words and deeds, would be very unsatisfactory to a person who was not wishing to be in accord with the Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts at the time, strengthening them for the future, and in connection with the Lord's providences it will be fitting and preparing them for places in the Heavenly Kingdom.

===================

R5958 : page 279

GOD FIRST--SELF LAST

ALL of the Lord's true people, begotten of His Holy Spirit, are beautiful characters as New Creatures: As the Apostle expresses it, "Holy Brethren, partakers of the Heavenly calling." (Hebrews 3:1.) "Every one that loveth Him that begat [the Heavenly Father] must love also that which is begotten of Him." (1 John 5:1.) The fact that the Heavenly Father has anything to do with a human being and in any sense of the word recognizes him--especially if He recognizes him as a son--signifies that there is a nobility of character, an honesty of heart and a consecration of will, whether we be able to see these things in the outward conduct and words of the individual or not. We must assume that they are there--that God, who readeth the heart, sees them to be there. Having confidence in the Divine Wisdom, it is proper for all of the Lord's people to accept each other as New Creatures in Christ, to whom old things are passed away and for whom all things have become new. But, as the Apostle points out, "We have this treasure in earthen vessels"; these good hearts, these consecrated wills, have no perfect spirit bodies in which to operate yet. They can act and speak only through the poor, imperfect flesh, which is consecrated to death.

And oh, how the imperfect tongue and the imperfect body often misrepresent the real sentiments of the New Creature using them! Our stammering tongues fail to express our real sentiments, and we are misunderstood. Our poor brains, which the New Creature strives to exercise in favor of justice and love, often get sadly twisted. The justice we would do, we often misunderstand and do not; and the love which we wish to manifest, is twisted also and misunderstood by others and is unsatisfactory to ourselves. Early in our Christian experience, we may have failed to see our blunders, and frequently have done injury where we supposed we had done good. Later, as we began to see our imperfect works, imperfect words, imperfect thoughts and reasoning, and discerned how little we really accomplished of the much we would like to do, we were in danger of being thoroughly discouraged. We needed the very encouragements which the Lord's Word holds out to us--the assurance that God looketh at the heart and not at the outward appearance; and that the pure in heart will be blessed and see God, notwithstanding the weaknesses of their flesh, against which they strive courageously.

GOD FIRST IN OUR HEARTS

Many are the rules and practices which will be assistful to the New Creature while endeavoring to prove loyal and to fight down and overcome the imperfections of his flesh. A great variety of rules might be mentioned, including the study of God's Word, continual watchfulness and endeavor to cultivate the fruits of the Holy Spirit, the

R5958 : page 280

remembrance of the Golden Rule, etc., etc. But we now wish to call attention to one general rule which seems to have a broad application to all of our thoughts and words and actions. If this rule be followed, the entire life will thereby be regulated. This rule is--God first, self last!

This is a hard rule so far as the old creature is concerned, and he will rebel against it--especially the latter part--putting self last. But the old creature cannot really object to the rule so far as "God first" is concerned; for even natural men realize that there are proper obligations to the Creator; but the New Creature sees this obligation in a special light. It is this special light which led to the making of a full consecration to the Lord, to enlistment under the banner of Jesus to fight a good fight against sin entrenched in the flesh, and to faithfulness in this warfare even unto death. In making this consecration, the individual put God first, Jesus next, and himself as the servant of These and the principles which They represent; and his flesh as devoted, consecrated, given over to death in the service of these principles.

But it is one thing to recognize the principles, and quite another thing to apply them in the daily life and in the Church. God first in the home and the personal affairs means that all earthly interests and pleasures will be subordinated, and that the will of God, the service of God, the honor of God's name, will have the most prominent part in all of our affairs every day--in all of our words, in all of our dealings, in our very thoughts.

Extending this principle to the Church, which is the Body of Christ, we perceive that if all the brethren had this spirit, it would imply the very highest ideals and practices in the Church. As the Apostle admonishes, nothing would be done through strife or vain glory, but merely to the glory of God--God first! It would mean that in all the matters of our worship, praise, and Bible study, pride or fond desire and selfishness and partiality and hypocrisy would be far away; for God would be first, and we would know that all of these traits of evil entrenched in our flesh are contrary to the will of our God.

APPLICATION OF PRINCIPLES

In the election of servants in the Church, the rule of "God first" would mean that each one in voting would seek to vote according as he believed to be God's will, entirely ignoring his own will and the wills of all others of the brethren. "God first" would also lead him to take an individual stand in that kind, loving manner which the Bible declares to be the Holy Spirit, or disposition of meekness, gentleness, patience, long-suffering, brotherly-kindness, love. Surely a blessing would follow such an endeavor to put God first, and to forget everything that might be in competition with the Lord in our affection!

R5959 : page 280

As for the latter part of this resolution--"self last," this would mean the very essence of the Apostle's admonition, "Let nothing be done through strife or vain-glory" (Philippians 2:3); and again, "in honor preferring one another." (Romans 12:10.) We look back at the record of the Twelve Apostles, and see how they were disposed to strive amongst themselves as to which should be greatest in the Kingdom. But this striving was before their begetting of the Holy Spirit, before Pentecost. How glad we are to see that such a spirit apparently disappeared after Pentecost, amongst those who received the spirit-begetting! "Self last" might well have been the rule among the Apostles--so loyally did they support the principles of the Lord's Word and uphold and encourage one another in the good work. How we rejoice with them!

But how sad it makes us feel when some dear brethren of our day, who profess to have received the begetting of the Holy Spirit, and whose professions we do not doubt, seem not to have learned this lesson of "self last"! "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Peter 5:6.) Occasionally, we perceive some disposed to seek office as Elders or as Deacons of the Church, disposed to feel offended if they are not elected to these offices. Oh, what a pity that they cannot take the broader and better view of the matter! We do not question their hearts; we shall suppose that as long as they abide in the Truth, the Lord's Spirit is not taken from them. And yet how little growth in grace is implied where a spirit of self-seeking is manifested amongst brethren aspiring to leadership in the Ecclesia!

"WHILE PLACE WE SEEK"

Dear Brethren, let us truly humble ourselves under the mighty hand of God, and take whatever His providence metes out to us with full contentment. If for any reason the Class chooses us to the position of Elder or of Deacon, let us be thankful to the Class and to the Lord; and let us use our privilege as a gift, as a favor, with humility of spirit, remembering that an elder brother in the Class is a servant of the Class. Let us seek to use our opportunities and stewardship wisely, as those who must ultimately give an account. If on another occasion, the Class for any reason passes us by, failing to elect us to a service, let us remember that that is the Class' privilege--yea, each one of the Class is in duty bound to vote according as his judgment shall be respecting the Divine will. Should we quarrel with the Divine will? Nay. Should we quarrel with the brethren for exercising their judgment respecting the Divine will? Nay. What should we do? Let us accept the Divine arrangement and be just as thankful of heart, and be just as energetic to serve in the proper ways according to our opportunities. Let us not seek to put stumbling-blocks in the way of those who have been chosen for the service, but rather do all in our power to cooperate with them.

Let the brother of high degree--that has a high position of favor in the Class--rejoice if he is debased and removed from the position. Let him rejoice to learn whatever lessons the Lord's providence may have for him. Let him rejoice to learn how to serve in another position. And let a brother of low degree rejoice in that he is exalted. Let us receive whatever experiences come to us as being under Divine supervision, remembering that "all things work together for good to them that love God, to them who are called according to His purpose." (Romans 8:28.) Let us be on the alert to have God first, the interests of His cause, His people, the Church--and our own interests and ourselves, last. We may be sure, dear Brethren, that whoever is thus found faithful, in harmony with the principles taught and exemplified by our Redeemer, will have some good place in the Redeemer's Kingdom by and by; and that all the present experiences will be overruled for his preparation for that Kingdom position.

The time for our exaltation is not now. The dear brethren may have exalted us to some service in the Class for which we were not worthy, and the possession of which might have made us heady or otherwise have injured us. The proper thought is that God is at the helm, and is able to make our experiences work out blessings to us, as individuals and as Classes. It is for us to be rightly exercised by the Lord's Word and by the Spirit of our Master, putting God first; self, last.

===================

R5959 : page 281

JUSTIFICATION--WHAT? WHEN? HOW?

JUSTIFICATION really means only one thing, viz.: a making right, making just. Justification may be either partial or complete. In Abraham's case it was partial. He was justified to fellowship with God because of his faith and obedience, but was not justified to life, because such a complete justification could not be accomplished, except by the redemptive work of Jesus, which had not been and could not be accomplished in Abraham's day.

The justification of the Gospel Church is an instantaneous work. "It is God that justifieth." But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of His sacrifice, we must know of Him and trust Him and accept His terms of discipleship and consecrate ourselves fully as His disciples, even unto death. The moment He imputes the merit of His sacrifice to us, covering our blemishes, we are acceptable to the Father, received into His family by the begetting of the Holy Spirit, and thus, thereafter, members of the Church of the Firstborns, whose names are written in Heaven.

The world's justification will not be an instantaneous one, but will progress during the thousand years--the Millennium. The world might then be said to be tentatively justified through the Mediator and His Kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by Him. "It is God that justifieth," and He receives to everlasting life and to His family on any plane of existence only those who are perfect.

CLEANSING OF FLESH NOT JUSTIFICATION

A person desiring to turn to God during this Gospel Age finds Him gradually. First, he finds that God has made a provision whereby He can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. Next he finds his own weaknesses and sins--the defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the Divine application of the merit of the Sin Offering. After washing at the Laver--putting away the filthiness of the flesh--the believer approaches close up to the door of the Tabernacle and "ties" himself there--obligates himself by consecration vows, devoting himself fully to the Lord and His service, whatever that may be.

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that Divine providence would open up before him a knowledge of the proper course to take for his justification--pointing out to him the necessity for the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The sinner approaching God can do no more. It is now God's time to act. God's mercy toward the sinner is wholly through Jesus, who has been appointed the "great High Priest." It is the part of Jesus to accept the devoted one (the goat) and to sacrifice him. And those whom Jesus, as God's High Priest, accepts are accepted of the Father, and such are begotten of the Father to the Divine nature, etc. That moment when Jesus, and when Divine Justice, through Jesus, accepts the sinner is the moment of justification.

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness--putting away the filthiness of the flesh--from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the Holy Spirit. At the moment that the High Priest accepts him, imputes His merit, and the Father begets him of the Holy Spirit--at that moment this one with the new mind is justified and begotten of the Spirit; he is then a New Creature. The New Creature is not to be justified, because the New Creature has done no sin and would have no sin to be justified from. It was the new-minded old creature that was justified, and at the moment of justification it dies sacrificially. The New Creature

R5960 : page 281

might be spoken of as justified in the same sense that

Jesus was spoken of--"justified in spirit,...received up into glory." (1 Tim. 3:16.) In this use of the word justified, the thought is "proved right"--"proved perfect"; not made right.

PEACE PROPORTIONATE TO PROGRESS

To this class, fully consecrated, justified, accepted of the Father by the begetting of the Holy Spirit, the Apostle's words apply: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." (Romans 5:1.) But this Scripture would not apply to any who have not come to the point of consecration and acceptance and who are merely approaching through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to Him; but the peace of the Church, mentioned by the Apostle in this text, can apply only to those who have come into the condition of Sons of God. God is not at peace with any others.

It would not be possible for any one during this Gospel Age to have exactly the same experience given to Abraham, because of the difference of conditions. Abraham fully believed God, and so far as he understood, apparently was fully consecrated to do God's will, even unto death. In other words, if Abraham had been living during this Gospel Age, he would have been one of the fully consecrated, fully justified, spirit-begotten ones; but living before the Gospel Age, before Christ had died for our sins, his consecration could not bring him into the fulness of justification and its privileges.

Some confuse themselves by thinking of justification as of two parts--legal and actual. We know of nothing in the Bible to make any such division of justification. It is legal and it is actual at the same instant. It could not be actual and illegal; it could not be illegal and yet actual.

Our justification, represented by the "Wedding Garment," put on when we are accepted of the Lord, covers not the New Creature, but merely the flesh, which is legally reckoned dead, sacrificially. In other words, justification does not signify a process of being made right, but a right condition already attained. The putting on of the "Wedding Garment," signifies our entrance into the family of God as members of the Church; the putting of it off would mean our rejection of the grace of God, and would imply Second Death.

Justification to the world, as already explained, will be attained differently. It might be said that the world's

R5960 : page 282

justification, under the Great Mediator, will be a gradual one--a gradual making right as each individual will come into harmony more and more with the Divine requirements and receive more and more of restitution perfection. Nevertheless, it must be remembered that "It is God that justifies," and that the world will not be in God's hands until the conclusion of the Millennial Age. Then all approved of the Father and accepted of Him to eternal life will be justified in the full sense. That will be an instantaneous act.

====================

R5960 : page 282

THE APPEAL TO CAESAR

--OCTOBER 15.--ACTS 25:1-12.--

FESTUS THE NEW ROMAN GOVERNOR OF JUDEA--ST. PAUL'S ENEMIES ON THE ALERT TO INJURE HIM--A NEW PLOT AGAINST THE APOSTLE'S LIFE--ST. PAUL UNWILLING TO ACCEPT A DISCHARGE RESPECTING THE ROMAN COURT AND TO STAND TRIAL BEFORE THE SANHEDRIN--HIS APPEAL TO CAESAR'S COURT--FESTUS PUZZLED AS TO WHAT CHARGE HE COULD FORMULATE--ST. PAUL CALLED TO GIVE HIS VERSION OF HIS PEOPLE'S ENMITY AGAINST HIM.

"It is enough for the disciple that he be as his Teacher, and the servant as his Lord."--Matthew 10:25. R.V.

FELIX, the Roman governor of Judea, was succeeded by Festus; and, willing to carry favor with the Jews, he left St. Paul a prisoner, although confessedly he had found the Apostle not guilty of any infraction of the Roman law and was persuaded that his enemies were frantically jealous of him. The two years of St. Paul's imprisonment doubtless afforded excellent opportunities for his mature study of the Divine Plan set forth in the Scriptures.

It is impossible for us at this distance even to surmise with any accuracy what may have been the Lord's object in permitting His faithful representative to be thus isolated and debarred from the privileges of service. On the one hand, it may have been to give the Apostle rest, quiet, opportunity for further study of the Truth. On the other hand, it may have been to teach him a lesson of patience, submission and confidence in God--that his services were not indispensable; that while the Lord had not let go of him and would ultimately deliver him, yet he was not indispensable to the Divine Plan. These are important lessons for all of God's people to learn--particularly all who are in any prominent way identified with His service.

Or it may have been that the Lord had a work for the Apostle to do at Caesarea, where possibly he had contact with the officers of the garrison, and where they would have opportunities for observing the man and for appreciating the power of God to uphold him in his adversities. We may be sure that the Apostle let his light shine on every proper occasion; and we may be sure also that his labor was "not in vain in the Lord," whatever it was and however it was accepted or made useful in the interests of others. Even if he had no opportunity for serving others and if the work of grace were accomplished in his own heart, it was not in vain; and faith commands us to accept the matter without doubt respecting the wisdom of the arrangement.

ST. PAUL'S CASE BROUGHT TO FESTUS

Festus, the new governor, went at once to Jerusalem, the center of his province, there to become acquainted with the chief men of the people amongst whom he must preside as governor and judge. He was of a totally different character from his predecessor. St. Paul styles him "noble Festus," and history confirms the appellation.

St. Paul's enemies were on the alert to accomplish against him through the new governor what they had failed to do with Felix. Taking advantage of the fact that a new official would naturally desire to make a favorable impression in respect to prompt dealings with prisoners charged with sedition, rioting, disloyalty, the Jewish rulers quickly brought St. Paul's case to the attention of Festus. However, after setting forth the arguments of Tertullus to prejudice the governor's mind, they feared to have a trial before him because of the weakness of their cause; for they had no witnesses to any wrong-doing on the Apostle's part which could be recognized as against Roman law or the privileges of a Roman citizen.

Apparently their explanation was that the Apostle's conduct had been an assault upon their religion, along lines which the Roman governor, unacquainted with their religious customs, would not be prepared to appreciate. Hence they proposed to Festus that, after all, their dispute with St. Paul was more along religious than civil lines, and that therefore the desirable thing would be that the prisoner should be delivered to the Sanhedrin at Jerusalem for trial according to Jewish Law. Meantime, plans had been matured whereby in the name of God and religion, and "the good of the cause," the Apostle was to be assassinated on the way to Jerusalem.

Alas, that such criminal injustice cannot be charged against the Jews of that Age alone; but in every Age, and in almost every religious system, the mental unbalance is such that in the heat of the moment atrocious crimes have been advocated and perpetrated in the name of God and holiness! What lessons we may learn from these excerpts of history! When will mankind learn that as Justice is the foundation of the Divine Government (Psalm 97:2), everything contrary thereto must be displeasing to God? When shall we learn that the results of injustice will ultimately be more injurious to the doer than to the injured?

ST. PAUL APPEALS TO CAESAR

Governor Festus acknowledged his ignorance of the religion of the Jews, and made no objection to the trial of the prisoner by the religious court of his countrymen. On his return to Caesarea, he placed the proposition of the Jews before St. Paul, asking him--because the Apostle was a Roman citizen--whether he was willing to accept a discharge as respected the Roman Court and to stand trial before the Jewish Sanhedrin.

The Apostle promptly replied that he would not consent to this; that as a Roman citizen he had a right to Roman privileges, and therefore appealed his case to Caesar's court at Rome, the imperial capital. He well knew the animosity of his countrymen, and realized that those who were ready to assassinate him two years before were probably still unchanged in heart.

St. Paul's course furnishes a good example for all of the Lord's people in similar circumstances. It is a mistake, made by some well-meaning members of the Lord's family, to suppose that the Master's teaching of non-resistance signifies that His followers should put forth no efforts on their own behalf. It is our privilege to avail ourselves of every right granted to us by the laws of the country in which we live. It is proper for

us to appeal to higher or better courts if we can, to obtain that justice which might not be obtainable in lower courts. But having exhausted all such legal resources and remedies, the Lord's people are to be submissive to the results--not grumblers, not resisters of the decisions of the law.

Another matter worthy of notice is that, so far as the records show, the Apostle did not berate nor calumniate his people or the Sanhedrin or others associated as his prosecutors and persecutors. The lesson for the Lord's people today is to speak evil of no man. Take advantage of every legal right and privilege and opportunity, and accept the final results as of God.

KING AGRIPPA ASKED TO ASSIST FESTUS

Festus was placed in a peculiar position. In sending the Apostle to Rome, as he was obliged to do in the case of appeal of a Roman citizen, he must of necessity send some charges; and being a just man, he desired that the charges should be truthfully stated. Therefore he was puzzled to know what charges, if any, he could formulate against the Apostle.

Shortly after this, the ceremonies of the inauguration of Festus took place in Caesarea. King Agrippa of Galilee did his respects by attending. Although an Edomite, the king professed the Hebrew faith; and Festus, who had no knowledge thereof, embraced the opportunity to have assistance in formulating charges against St. Paul, whose crime, if any, could be understood only from the Jewish standpoint, hence the Apostle was called to give, before the king, the chief captains of the military forces and the prominent citizens, his version of the enmity of his people against him.

===================

R5960 : page 283

ST. PAUL'S DEFENSE BEFORE KING AGRIPPA

--OCTOBER 22.--ACTS 26:1, 24-32.--

PREACHING CHRIST TO THE RULERS--ST. PAUL GIVES A STIRRING ADDRESS ON HIS OWN EXPERIENCES--THE SALIENT FEATURES OF THE GOSPEL EMPHASIZED--THE HOPE OF ISRAEL--THE SELECTION OF ABRAHAM'S SPIRITUAL SEED --THE LONG-PROMISED MESSIANIC KINGDOM--ISRAEL TO BE FIRST BLESSED--THEN ALL MANKIND--KING AGRIPPA DEEPLY IMPRESSED--ST. PAUL, THE PRISONER, HAPPIER THAN ANY WHO HEARD HIM.

"I was not disobedient unto the Heavenly vision."--Acts 26:19.

OUR last Study showed us that St. Paul's appeal to Caesar's Court afforded the Apostle an opportunity of preaching the Gospel before people of prominence whom he could otherwise never have expected to reach. He seems to have appreciated the occasion thoroughly; for he made a stirring address, the theme of which was the circumstances of his own conversion, narrated here for the third time. We cannot doubt that he was guided of the Lord in the matter. Thus does God mysteriously work the counsel of His own will and cause the wrath of men to praise Him; and thus does He put before His faithful servants fresh opportunities to serve His cause. How much every faithful follower of Jesus should be encouraged by this to continued faithfulness, to singleness of heart, to the improvement of every opportunity, realizing the Lord's supervision of His work!

As a true gentleman, St. Paul opened his speech by complimenting King Agrippa, as much as he truthfully could, on the fact that he would be heard by one who was expert in all Jewish matters. He pointed to the fact that his course of life from youth was well known in Jerusalem and throughout the Jewish nation. If his countrymen would, many of them could witness to his strictness as a religionist. "And now," he declared, "I am standing on trial for my hope in the promise which God made unto our fathers--a promise which all Jews are hoping will have fulfilment. Nevertheless it is for this hope's sake that I am accused by the Jews."

THE HOPE OF ISRAEL

The hope of Israel centered in God's Oath-Bound Covenant to Abraham: "In thy Seed shall all the families of the earth be blessed." (Genesis 12:3; 22:15-18.) St. Paul was preaching that this Promise was in process of fulfilment; that Jesus of Nazareth, as the Son of God, by obedience to the Law and by His sacrifice of His earthly rights, had become the Head of this promised Seed of Abraham by His resurrection to the plane of spirit glory, honor and immortality. Moreover, the Apostle was teaching that since Pentecost the Lord was selecting from both Jews and Gentiles a "little flock," to be Messiah's Bride and Joint-heir, members of the Spiritual Seed of Abraham; and that when this selection shall have been accomplished, The Messiah, Head and Body, in glory will set up the long-promised Kingdom of God, through which blessings will come first to Natural Israel for their restitutional uplift, and subsequently will extend through Israel to all the families of the earth.--Galatians 3:8, 16, 29; Romans 11:7-15.

Surely St. Paul pointed to the prophecies which tell of the sufferings of Messiah and of the glories that will follow! All the Jews knew of the sufferings of Jesus and His followers; but they disputed His resurrection to glory and the hope that His followers would by and by share His resurrection change. The whole dispute between himself and the Jews was in respect to whether or not Jesus arose from the dead. If He did not arise, the Jews were right. No valid hopes could be built upon a dead man, however good he might have been. If He arose, St. Paul and the followers of Jesus were right; for his resurrection to glory should be considered a demonstration of Divine approval and of the Messiahship which He had claimed and of His Kingdom to come at the time appointed.

St. Paul explained how once he also had opposed Jesus and had persecuted His followers, shutting them up in prison and giving his vote with others for their death. He had even compelled them to blaspheme Jesus to escape sufferings; and in his madness he had extended his energies from Jerusalem to outside cities. He described the revelation of the Lord given him near Damascus--the light above the brightness of the sun, and the voice saying, "Saul, Saul, why persecutest thou Me?...I am Jesus, whom thou persecutest."

Then he explained the commission he had received from the Lord on that occasion--that he was to preach to the Gentiles, as well as to the Jews, the resurrection of Jesus, the gathering of His elect members and, in due time, the establishment of His Kingdom; and that he was to declare that all should repent and turn to God. It was for these things that he was in bondage and his life in jeopardy, until he was obliged to appeal to Caesar's tribunal. He pointed out that the sufferings of Christ had been foretold by the Prophets; and that Jesus acknowledged persecution of His followers as being persecution of Himself--His members.

"THOU ART BESIDE THYSELF!"

Governor Festus heard with amazement the Apostle's recital. Then, interrupting the speaker, he said, "Thou are beside thyself! Much learning doth make thee mad." But St. Paul replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness. King Agrippa knoweth of these things."

Thus it is still. From the worldly standpoint the true follower of our Lord Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint the view is reversed--the worldly are unwise and money-mad. The worldly see merely the earthly things, the transitory. The Christian sees with the eye of faith--sees glory, honor, immortality and a share with the Redeemer in the privileges of the Millennial Kingdom, which is shortly to bless the world with a Reign of Righteousness, in fulfilment of the Lord's prayer, "Thy Kingdom come; Thy will be done on earth, as in Heaven."

St. Paul appealed to Agrippa: Did the king not believe the prophecies cited? The king's reply is a matter of dispute--whether he said, "With a little more time and eloquence you might persuade me to be a Christian"; or whether he said, "Do you think that in so brief an argument you could make of me a Christian, with all of discredit which that word means?" St. Paul's reply favors the former interpretation: "I would to God that not only thou, but also all that hear me this day, were almost and altogether such as I am, except these bonds."

A nobler sentiment, a broader spirit of charity, in a prison, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and have learned of Him could thus exemplify the sympathy and moderation which He taught. Oh, that all of Christ's disciples might learn also to be meek and lowly of heart, and thus find rest for their souls! For who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than were any of those who heard him?

MANY WILL BE AMAZED AT OPPORTUNITIES NEGLECTED

The time will come, and it is not far distant now, when many who now are highly esteemed amongst men for their wisdom, will be seen to have been foolish; and many who are now esteemed fools for Christ's sake and for the Gospel's sake will be seen to have been truly wise in choosing the Heavenly things and in being willing to surrender the earthly for the attainment of the Heavenly, because it is impossible to serve God and Mammon.

It is presumed upon reasonable grounds that, although King Agrippa did not become a Christian, this knowledge of the principles underlying Christianity remained with him and influenced him during the remainder of his life. History tells us that in the subsequent persecutions that arose in connection with the trouble coming upon the Jewish nation King Agrippa received and kindly entreated the Christians who fled to him for protection.

How many there are in Christian lands who have heard the Gospel Message more or less distinctly and have been "almost persuaded" to lay hold of the grace of God, but who neglect opportunities of action and have lost their appreciation of the privilege! These, like King Agrippa, will have comparatively small conception of the wonderful things which they came so near grasping and yet missed. When they shall come forth from the grave and enjoy the great privileges of the Millennial Kingdom, it will amaze them to know what great opportunities they had to become members of the Little Flock, the Lord's associates on the Throne.

===================

R5960 : page 284

THE VOYAGE TO ROME

--OCTOBER 29.--ACTS 27:13-26.--

ST. PAUL SENT TO THE IMPERIAL CAPITAL--A STORMY VOYAGE--DAYS OF TRIAL AND TESTING--THE APOSTLE ENCOURAGED BY A VISION--"GOD MOVES IN A MYSTERIOUS WAY"--THE SAILORS CHEERED BY THE HELPFUL SPIRIT OF THE APOSTLE--LESSONS FROM HIS EXPERIENCES.

"Commit thy way unto Jehovah; trust also in Him,
and He will bring it to pass."--Psalm 37:5.

NOT LONG after St. Paul's discourse before Festus and King Agrippa, opportunity was afforded for sending the Apostle and other prisoners to Rome under a strong guard. There were no derogatory charges preferred against St. Paul, however. There was no direct intercourse between Rome and the little port of Caesarea; hence for a distance of six hundred miles the journey was made in a small trading vessel.

This journey lasted from about the middle of August to September 1--good speed for a sailing vessel in those days; but the weather was fine. At Myra, St. Paul and two of the brethren who accompanied him--St. Luke and Aristarchus--were transferred, along with the other prisoners and the guard, to an Egyptian vessel laden with a cargo of wheat and en route for Rome. Besides the crew, this vessel bore a considerable number of passengers--

in all, two hundred and seventy-six persons.

For several days the pleasant weather continued, and then it became stormy. The vessel abandoned her intended route in order to get under the lee of the island of Crete, and tarried at the port of Fair Havens for better weather. Thus they were delayed until about October 1, the time for equinoctial storms. St. Paul drew attention to the dangers of continuing the journey, and advised that they winter there. His opinion may have been the result of some inspiration, but quite possibly was merely his own judgment of the weather, etc. He had already had large experience in seeing disasters, as we are informed in one of his Epistles written previous to this time. (2 Corinthians 11:25.) Besides, his trade as a sail-maker would naturally bring him into contact with sailors, and interest him in all matters pertaining to the craft.

But those in authority concluded to go to Phenice, a larger port. Before they had gone far, however, a typhonic northeast wind struck the vessel suddenly; and they were obliged to go with the wind southward and came under the shelter of the little island called Clauda. Here they undergirded the ship by placing chains and ropes under her keel, because the weight of the cargo and the severity of the storm had strained her. Then they lowered the gearing of the sails and continued to drive before the wind, guarding against sand banks. The ship labored heavily in the storm. Part of her cargo was thrown overboard; and later she was further lightened by casting overboard her heavier furniture, tackle, etc.

DAYS OF TRIAL AND DANGER

The storm continued for several days. Neither sun nor stars were visible; and the captain could not tell his whereabouts; for the compass had not yet been invented. Hence all on board were gradually abandoning all hope. They had ceased to eat, and were almost in despair.

During those fourteen days the Apostle had abundant opportunity to fear, to doubt and to question the Lord's

providences. Apparently it was not until the night of the thirteenth day of the storm that the Lord sent an angel to St. Paul with the consoling message, "Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee." (Verse 24.) We may safely assume that during those days of testing the Apostle remained heartily loyal in faith toward God, and that this Message at the close was in the nature of an encouragement and an expression of approval.

We may draw a good lesson from this incident, not only in respect to our own affairs in life, but in a general way to all spiritual testings and trials. The Lord may lead in mysterious ways regarding our temporal matters and our service for Him and His Cause. While He gives us assurances of His love and care and of the ultimate outcome of the narrow way to all who faithfully follow in the footsteps of Jesus, nevertheless He may meantime permit trials and difficulties of various kinds to come as storms upon us, threatening our very destruction, threatening the overwhelming of our spiritual life, darkening the sky of our hopes with the thunder-clouds of our enemies' threats and with Satan's roarings. Our duty is to let the eye of faith be undimmed by these various terrible conditions--to let our hearts be firmly fixed upon Him who has promised and who will perform.

THOUGHTS BY THE WAY

The expression, "God hath given thee all them that sail with thee," is very meaningful. There is no suggestion in these words of "the fatherhood of God and the brotherhood of men," as that false teaching is now advocated by many who are actuated by a noble impulse. On the contrary, the thought is that there was only one man on board that ship who was in personal relationship to God. The others, whatever their natural traits of character, had never come into relationship with God.

There is another thought which may be inferred from the angel's words: The Divine care going with the saints may prove to be a great blessing to their companions, even though, as in this case, these be worldly and unregenerate. This thought is particularly applicable in the earthly families of the people of God. The consecrated parent is the direct object of Divine care; for of the angels it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14.) And in the angelic ministrations to these, very frequently--indeed, we may suppose very generally--those of their families who have not come into full relationship with the Lord are to some extent included under the protecting care.

Elsewhere the Apostle points out that in some respects the believing wife has a blessed influence over her husband, or the believing husband a favorable influence over the wife, in regard to their children; else the children would be accounted unholy. (1 Corinthians 7:14.) This is another illustration of the same general lesson that Divine care, although especially for the saints, includes all of their interests of every kind. This does not necessarily imply earthly prosperity, wealth, preservation from accident, shipwreck, etc., as in St. Paul's case; and yet it always means an advantage in some sense and in some degree. Let us take from this thought all the comfort that we can. All things shall work together for good to the Lord's saints (Romans 8:28); and those who are nearest and dearest to them will surely be participants to some extent in their interest and in the Divine care.

ST. PAUL'S MESSAGE OF CHEER

Promptly after having received the assurances of the safety of all on board, the Apostle made the matter known to the ship's company. Then he manifested his own faith in the message by cheerfulness and by breaking his fast, and by advising all the others to do likewise. His spirit was contagious. All were cheered; and doubtless all were impressed not only by the fact to which the Apostle called their attention--that this disaster had resulted from their failure to follow his advice--but also by the evidence of God's special favor toward him respecting the knowledge of their ultimate rescue.

So should it be with the Lord's people. Whatever we know that is good or comforting or refreshing to ourselves we should dispense to others. Had the Apostle kept the good news to himself, it would have implied either that he did not have faith in its fulfilment, or that he was selfish. But having the Lord's spirit of generosity, as well as large trust in the Lord, he did not hesitate to make known the coming deliverance; and he glorified God in that he did not claim to have this knowledge of himself, but credited it to a revelation.

Evidently the prisoner had produced a deep impression upon many of the soldiers and the sailors. Who can say that at some future time the Apostle's brave, noble conduct may have influenced some of his two hundred and seventy-six companions--possibly eventually drawing some of them to the Lord? So it should be with each of us. We should be prompt to tell to others the best tidings we have. Sympathy with the groaning creation in the various trials of life should lead us to point to the Lord's promises respecting the coming Kingdom of Messiah and the blessings which shall then come to all the families of the earth. Whoever does not thus proclaim daily, on every suitable opportunity, gives evidence either of lack of knowledge or faith in the revelation or else of selfishness, which the Lord cannot approve and which, if persisted in, will ultimately debar him from a share in the Kingdom.

===================

R5960 : page 285

NIAGARA AND NASHVILLE CONVENTIONS

THE Niagara Falls Convention was the most successful one of the year thus far--in respect to numbers in attendance. At the opening about seven hundred Bible students gathered and by Sunday the number had increased to fifteen hundred. A very cheap excursion rate granted on several of the railroads no doubt contributed greatly to these results.

Spiritually we cannot say that it was

better than others, for it would be difficult to imagine seasons of greater spiritual refreshment than were enjoyed at St. Louis, Mo.; Sioux City, Iowa; Newport, R.I.; Norfolk, Va., and Portland, Me. We can say, however, that the dear friends who were present at Niagara Falls manifested a beautiful spirit, and so far as we could judge from what we could see this Convention was rich in spiritual encouragement and refreshment to each one present.

The Sunday afternoon meeting had a capacity house, one-half of the number being Bible students, the others being from the public. The Bible students, who would have filled the house to its capacity, gave way to the public. The interest was splendid in every way, and the Convention will long be remembered. Seventy-five symbolized their baptism into Christ by water immersion. The influence of this Convention will be far-reaching.

The Nashville, Tennessee, Convention was a most delightful one, but disappointingly small as respects attendance.

R5960 : page 286

Some may have feared the heat; but Providence favored us with most delightful weather--considerably cooler than that experienced at Niagara Falls. The attendance would not be estimated above three hundred. They were all very happy and seemed to greatly enjoy the presentation of the Truth to which they listened. Twenty-one were immersed in water.

The meeting for the public was addressed by Brother Russell, and had an attendance of two thousand; considerable interest was manifested.

Nashville gave the PHOTO-DRAMA OF CREATION a very hearty welcome, the average attendance at all meetings being about twenty-five hundred. Eight hundred cards were handed in requesting reading matter.

====================

R5960 : page 286

INTERESTING LETTERS

HOW THE LORD HAS STRENGTHENED HIS HEART

MY DEARLY BELOVED BROTHER RUSSELL:--

With just a little regret, I will ask for a moment of your valuable time. I noticed in the first article of THE WATCH TOWER of July 15, 1915, you make mention of the MORNING RESOLVE, the VOW and the suggestion you had to make recently about Love.

I wish to tell you briefly of the great amount of good these have all been to me. My first waking thoughts are, to repeat the MORNING RESOLVE. This is my Watchword during the day. The VOW: I never could have kept up my spiritual existence without it, especially during the time I have been engaged in the Colporteur work.

The consideration of the MANNA text each day has also been of inestimable value. And the suggestion on Love: I do not wish to say that I was proceeding ahead of the light, but I have been including this same thought each day in my prayer for the last two years; I now report each evening at the Throne of Grace; and as to the noticed results, I wish to say that I have increased love for the Father and the Son, for all the dear brethren, and for all the world of mankind. I have more love, more kindness, more gentleness toward all the animal creation; even so much that it has made me careful for the little insects that go before me on the ground.

I feel quite sure that if all the friends would include this request in their morning prayer they would notice decided development of that one grace--Love. I am striving by the Lord's grace each day to make use of about all the opportunities that come in my way. I am waiting on the Lord, and am of good courage, for He has strengthened my heart.

R5961 : page 286

Dear Brother, just a little question, if you will grant an answer to it--to me it means so much. Concerning our Lord's last hours in Gethsemane: He desired some evidence from the Father that His Covenant of Sacrifice had been carried out faithfully. In like manner, what is the best evidence we can have that our Heavenly interests are all right?

I pray the Lord's richest blessing upon your every step of the way; also upon your every effort to assist and encourage the entire Household of Faith, as we near the closing scenes of the Harvest. Sister Kellar and my family all join with me in sending you very much Christian love. I remain

Your Brother and fellow servant in the one hope,
EBER A. KELLAR.

ANSWER TO ABOVE LETTER

Our Lord's case was peculiar. No one had ever trodden the pathway before--He was the first, the Forerunner, on the path of Life. If He had erred in any particular, He had no Advocate to make good for Him. The issue before Him was a resurrection to eternal glory on the Divine plane--glory, honor and immortality--or everlasting destruction as one who had failed to keep the Divine Law, and for whose recovery from sin no provision had been made. It seems, therefore, not unreasonable that our Lord might ask of the Father an evidence of His acceptability.

In our case it would be a little different. We know that we are imperfect and that we cannot do all that we would--for we will to do perfectly. In our case we know the provision of the Father had already been made--namely, that if our hearts are loyal He will take care of the remainder, making good for our short-comings, through the merit of Jesus. We are to accept this statement fully, heartily, faithfully. I believe that it would not be pleasing to the Lord if we should ask for some special manifestation of His favor over and above what He has done for us, and also the promises that are ours. If it were possible to imagine that similar circumstances could arise with us to those experienced by our Lord, we might be sure that the Heavenly Father would be pleased to have us call upon Him in the hour of trouble, and that He would be pleased similarly to respond.

THE CENSER--THE FIRE--THE INCENSE

PASTOR C.T. RUSSELL. DEAR BROTHER:--

Greetings and love in our Lord and Head! Whilst recently moving amongst the friends of various classes, I found that the question as to whether the incense was burned in the Most Holy on the typical day of atonement, was the cause of some friction and differences of opinion. Some had even gone to the length of hinting that TABERNACLE SHADOWS required to be rewritten and amended.

For my own part the question has never seemed to me worth any serious consideration, as from a merely surface glance this new view seems to be entirely out of harmony with the various antitypical features of The Divine Plan as we now understand them. Believing, however, that it is now more necessary than at any time in the past to be able to give a reason for the hope that is in us, I made careful inquiries on the point and find that the whole theory rests mainly on two texts of Scripture--Leviticus 16:12 and Hebrews 9:3, 4.

Turning up the DIAGLOTT at the latter text I find a footnote there which satisfactorily explains the evident contradiction here between the Old and New Testament records of the A.V. on this point. The real difficulty then lies with Leviticus 16:12.

Apparently from the reading of this verse, the Censer, full of burning coals of fire, as well as the Incense, were both taken by the Priest beyond the second veil. There is no doubt that from a comparison of Scripture, the veil referred to here is the one between the Holy and the Most Holy. On closer examination, however, I find that the apparent contradiction of this verse rests entirely upon a poor translation of one word. The word "bring" in this verse is from the Hebrew word "bow," which, according to Profs. Young and Strong, literally means "to cause to come in" or "to send." The action implied in this word does not refer to the censer or the fire, but only to the incense. This is admitted even by the singular number of the pronoun supplied by the translators of the A.V.

How then does the Priest cause the incense to come within the veil? Analyzing verse 12 it would mean something like the following: "He shall take a censer full of burning coals of fire from the altar (in the court) before the Lord" (and place it in the top of the incense altar in the Holy); then "he shall take his hands full of sweet incense beaten small and bring (cause it to enter) within the veil." The Priest standing at the incense altar in the Holy and crumbling the incense on the fire in the top of the altar would cause the sweet perfume of the incense to enter the presence of Jehovah beyond the veil.--Revelation 8:3, 4.

Apparently two things were necessary in order to save the Priest's life when he entered beyond the veil. First the incense must have preceded him, as indicated in Leviticus 16:2. Second he must have had the blood with him, or otherwise death would have been the result.--Hebrews 9:7.

The incense, representing the antitypical Priest's faithfulness in the midst of His earthly trials, must have been acceptable to God even before He passed beyond the veil of His human nature--the flesh. Additionally the blood (earthly life rights) must still be unforfeited in any way, as otherwise he would not have risen beyond the veil in resurrection life and therefore could not have benefited the human race.--Heb. 9:7.

Your ever-grateful brother in His service,
W. CRAWFORD.--Eng.

A PREACHER WHO SEES LIGHT

DEAR BROTHER RUSSELL:--

Greetings in the name of our Redeemer. Appreciating the fact that we are living in the close of the "Harvest," and that privileges of service are very precious to us all, we would use this opportunity to call to your attention briefly a notable witness for the Truth in one of the churches of this city.

For some time past you have doubtless noticed news clippings, sermons of Rev. ----, of the ---- Church, Los Angeles, in which his presentation was in harmony with the truths as presented in the SCRIPTURE STUDIES. Indeed, there was a reason for this. A year ago this man, evidently a conscientious Christian, was falling into and preaching Higher Criticism, though honestly. With this was mixed Socialism

R5961 : page 287

and thoughts on Restitution; the latter, he had evidently gained by reading your sermons. Attracted by this, a certain lame Brother here, full of zeal, looking for ways to serve the Master, was used of the Lord in bringing the Volumes to his attention. These he commenced to read and believe, but could not accommodate the thoughts of a Ransom. Patiently the brother stayed with him until finally, grasping the thought that "there is one Mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all," he began to preach it, repudiating all former no-ransom theories. This led him to a further study and assimilation of the Volumes. He realized that we are living in the closing hours of the Gospel Age, and that this being the Truth, he must preach it.

Gradually leading his congregation along, they voted at his suggestion to have the DRAMA exhibited in their Church on Wednesday evenings. Greatly appreciating this opportunity of service, we gladly gave them the DRAMA, advertising it and filling their church to overflowing at each exhibition. General appreciation was expressed, and Brother ---- himself was greatly encouraged, especially through his fellowship with the friends, whom he evidently recognized as Christians in deed and in truth. After this he was invited to hear Judge Rutherford at a small gathering of the friends, the subject being along the lines of the Ransom. This he greatly appreciated, and in the testimony meeting told us how he "got the Truth," of his love for it, and how he appreciated the opportunities and privileges that he now has in declaring it. This he proved on the following Sunday, by speaking on the Atonement, using the Tabernacle Chart which we had provided to illustrate, driving home the vital points of Truth --the death penalty against man, the opportunity for all to be released from that penalty by the fact that the Lord Jesus, dying as a man, a perfect man, offset the penalty against Father Adam and his race. The Spirit of the Truth had so gotten into his heart and mind that the short time allotted to his sermon was not half long enough to speak forth the Words of Life.

This Brother's zeal, and evidences of a full heart-consecration to God, have surely inspired us. To see him standing up before his congregation, speaking forth the Words of Truth and Life, so earnestly and sincerely, would gladden the heart of any child of God who realizes that we are in the "Harvest" of this Gospel Age.

The interest shown at the DRAMA exhibition was very good, attendance being from three to four hundred at each Part. Over a hundred cards were turned in, requesting the "Where Are the Dead" Booklet. The interest thus stirred up is to be followed up.

Hoping this will prove as interesting to you at it has to us, and praying the Lord's blessing upon you and the dear colaborers at Brooklyn in the completion of His Harvest work, We are

Your Brethren in the Lord, DRAMA WORKERS.

MANNA, VOW AND MORNING RESOLVE BLESSINGS

DEARLY BELOVED PASTOR:--

I have been so blessed by your ministrations of love and good cheer that I would like to express my gratitude to you and to our Heavenly Father for the riches of grace which we

enjoy. I receive such a blessing daily with the MORNING MANNA, THE VOW, and THE MORNING RESOLVE! Also, "ARE YE ABLE TO DRINK OF MY CUP?" Oh, the blessed Truth! It satisfies my longings as nothing else can do. And, dear Pastor, THE WATCH TOWER is such a wonderful channel of blessing, too! We praise God on your behalf as we see how He has kept you all these years; it gives us courage. The feast is now spread surely in the midst of our enemies! The Lord grant we may be enlarged daily and thus have the spiritual capacity for the SEVENTH VOLUME of which you also spoke.

Our dear Pastor, I would just make one request of you, if I may. It is that you would pray for me; that, having run well thus far, I might continue faithful even unto death. Three months ago I had two operations in one. After seven weeks I came home to take up my family obligations once again--except sweeping, washing, and ironing. It taxed my strength so much that I thought it only right as a New Creature in Christ to speak to my husband. I told him how I felt. He could not understand, neither could his mother, how it was that I did not feel able to do the work. Well, this proved quite a trial to me. But as no deliverance came from these duties, I considered it my duty, and evidently God's will also, that I go on and serve just as long as God gave me strength. I feel that my strength is going, though I have not told my husband, as he speaks to me only when he must, since the experience mentioned.

The pressure I feel has been hard upon me for the last five or six months, but I have been able to rejoice. Though the cup has overflowed with sorrow and suffering, nevertheless I have been able to realize the Lord's presence very near and the truth of Jesus' words, "The Father Himself loveth you." But even so as our Lord, I would continue to pray with strong crying and tears, realizing so much my utter helplessness and need of God's help through Christ Jesus. I ask you to pray for me, that I may in due time have the full assurance, as those who have gone before, that I am acceptable in the Beloved One, and have made my calling and election sure. I feel that I have need of patience also, that having done the will of God I might receive the promise.

Now again I would thank God for the blessed tie that unites us all in Him. My prayer is that we may be enlarged and abound yet more and more in the love of God. This love has increased in me as daily I have prayed with you all that thus we might be able to show forth the praises of Him who hath called us out of darkness into His marvelous light.

May the Lord bless thee and keep thee, and grant thee the "abundant entrance" through Christ Jesus our Lord!

Your Sister in Christ, ----

LIKE SAUL, THOUGHT HE DID GOD SERVICE

DEAR BROTHER:--

Am happy to say that I am most surely a believer and an earnest one in "The Divine Plan of the Ages," and just as set forth by Brother Russell. More than that, I have been preaching it in no uncertain manner from the pulpit of the First Baptist Church of this place. And as might be expected I have also been ordered to stop such preaching or resign; consequently I have resigned. But then, of course, there are other places to preach, and preach it I will!

Yes, I recall the circumstances to which you refer, at the time of the revival meeting in my church, at the time the PHOTO-DRAMA was shown here, and I recall the matter only with shame and humiliation for the part I played in it.

While I made no speech at the band-stand that afternoon, I did help to arrange the meeting with the object of keeping people from seeing the DRAMA. The Evangelist and the Methodist pastor of this place did the speaking, but I approved of it at the time. That humiliating experience serves to show what an absurd and enormous blunder a man makes when he jumps at conclusions and forms an opinion without investigation, just because "everyone says so." However, like Saul, I verily thought I did God a service, and being honest and sincere, though ignorant, like him, I obtained mercy, and have been shown a "more excellent way."

I am already beginning to feel the edge of the people's opposition, and, as you say, from those who were formerly my strongest supporters. However, "'Tis always with the righteous well," and I trust that I have the imputed righteousness of my Master, and that through His grace and help I shall be able to exemplify that righteousness in my life.

I have a full set of the STUDIES IN THE SCRIPTURES, am getting THE WATCH TOWER and also the BIBLE STUDENTS MONTHLY. No, I have not a copy of Brother Rutherford's "Defense of Brother Russell," nor do I need one for myself, as I need no further evidence than the STUDIES. But I might be able to use one with advantage with others that are not so convinced.

Thanking you for the interest and sympathy manifested in your letter, and requesting that you will remember me at the Throne of Grace.

I am your brother in the Truth, ----

DAILY USE OF VOW A BLESSING

DEARLY BELOVED PASTOR:--

Although my name was entered as taking the Vow seven years ago, I wish to express my appreciation of its being a great safeguard from the powers of darkness in this evil day.

I have been very diligent in repeating it in the morning, and always received a blessing. Recently I was careless for a few days and did not repeat the VOW; as a result I had a very severe trial.

I wish to renew my name and covenant with the Lord, and am sure the result will be a blessing; I know of no other way to correct my carelessness. How graciously we have been provided for, and how much we need to be on the alert to resist the occult powers!

With much Christian Love, ----

===================

VOL. XXXVII OCTOBER 1 No. 19
A. D. 1916--A.M. 6045

CONTENTS

Baptism for the Remission of Sins for Jews Only 291
  Object of John's Baptism . . . 291
  No Sins Actually Remitted by Baptism 292
  Improper Baptism of Twelve Ephesians 293
  Was the Baptism of John Christian Baptism? 294
Rest (Poem) 294
Temptations Peculiar to the New Creation 295
  Temptations to Selfishness . . . 295
Shipwrecked on Melita (Malta) . . . 296
The Power of the Will--Self-Control . . 298
  Importance of Strong Will Power . . 298
Interesting Questions Regarding Types . 299
  Type a Stronger Word Than Figure . 299
  Antitypes follow Types at Once . . 300
The Epistle of Christ 301
Interesting Letters 302
  Photo-Drama in Newfoundland . . . 302
  "Wars and Rumors of Wars" . . . 303

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

===================

GENERAL CONVENTIONS

DAYTON, OHIO, OCTOBER 5 TO 8.
DALLAS, TEXAS, OCTOBER 19 TO 22.

SPECIAL RATES DAYTON, OHIO, CONVENTION--OCT. 5-8

Just as this issue of THE WATCH TOWER was ready for press a letter from the Central Passenger Association advised us of the fact that excursion rates have been granted to Dayton, Ohio, on the above dates on account of the I.B.S.A. General Convention. The rates will apply from points in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, New York, Ohio, Pennsylvania, West Virginia and Wisconsin. Those expecting to attend the Convention should make application for tickets of their local Ticket Agents at least two days before date of departure. Excursion rates to this Convention are granted in Joint Tariff C, No. 337.

For rooms and hotel accommodations communicate with C.E. Kerney, Jr., 475 South Broadway.

BRETHREN WILL KINDLY REMEMBER

All checks and money orders for the Society should be made out and sent to the WATCH TOWER BIBLE AND TRACT SOCIETY, and not to individuals.

Write as plainly as possible--especially your name and full address at the head of each letter.

Orders for books, etc., should be on a sheet of paper separate from your letter.

If you have occasion to reply to one of our letters and see it marked "File A," or "File R," etc., please include this in the address on the envelope, so that your letter may reach the correspondent who wrote to you.

We thank our readers for interesting clippings sent in from time to time during the past year--especially for those which gave the date and name of paper from which they were clipped.

MONEY BY MAIL UNSAFE

A money order costs little and is safe. Another safeguard is plain writing of your full address.

==========

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for November follow: (1) 14; (2) 12; (3) 165; (4) 233; (5) 125; (6) 235; (7) 18; (8) 280; (9) 224; (10) 78; (11) 104; (12) 93; (13) 20; (14) 7; (15) 133; (16) 149; (17) 299; (18) 179; (19) 22; (20) 222; (21) 291; (22) 154; (23) 176; (24) 181; (25) 65; (26) 145; (27) 166; (28) 60; (29) 208; (30) 313.

====================

R5962 : page 291

BAPTISM FOR REMISSION OF SINS FOR JEWS ONLY

"I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He will baptize you with the Holy Spirit and fire."--Matthew 3:11.

WE SHOULD make quite a marked distinction between the Atonement Day arrangement for Israel with its cancellation, and any other arrangement for cancelation of sin. The sacrifices of the Day of Atonement typified the "better sacrifices" for the putting away of Original Sin. Original Sin was Adam's sin, which has descended to all of his children. The entire race is by nature under the dominion of that Original Sin and under its penalty. God purposes to do away with both the sin and its penalty, through the great High Priest, Jesus. Jesus has already died and has now nearly completed the offering of the "better sacrifices" than those offered by the typical high priest of Israel. We see that the time is coming when there will not be a mere imputation of the merit of Christ, as there has been during the Gospel Age for the Church; for during the incoming Age His merit will be applied absolutely for the sins of the whole world, and the sins of the world--the Adamic sin--will be canceled forever. The condemnation of Original Sin will be no more upon any one, anywhere; and all who will may be assisted up to all that was lost by Adam and redeemed by Christ Jesus.

But there are other sins besides Original Sin, and the culpability of these is proportionate to the amount of knowledge enjoyed. Those which are unintentional are in our Lord's prayer called "trespasses." But prayer to God would not set aside Original Sin--only the death of Jesus as a Ransom could set this aside. There are certain ones who through faith in His redeeming blood and by consecration of heart and life to the Lord have become children of God. Because of inherited imperfections these children of God commit trespasses. When they recognize these trespasses, they should come to the Throne of Heavenly Grace "that they may obtain mercy and find grace to help in time of need." Others than those who have become children of God have no standing with Him and have no right to make petitions. The only ones who have a hearing with God are those who have become disciples, or followers, of Christ and who have been accepted by Him as His followers. For such He has become the surety and has inducted them into a blessed relationship with the Father--the relationship of sons.

The Israelites were God's people, in covenant relationship with Him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the real Sacrifice for sins to be offered "in due time." He arranged that those who came into this covenant relationship with Him should be treated as though their sins had been actually forgiven and canceled. "Year by year continually," as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancellation of Adamic sin for another year, for the sacrifice was good only for one year. Because of this arrangement their unwitting transgressions were typically set aside, and they continued to be God's Covenant people. During each year, however, they might through more or less weakness fall into errors of thought, of word and of conduct. These would be trespasses.

THE OBJECT OF JOHN'S BAPTISM

When John the Baptist began his ministry, he came preaching that the time was now at hand when Messiah would appear, and the invitation to come into the real Kingdom of God be given. His exhortation was that all the people should get ready for this, otherwise they would not be prepared to receive Messiah. He said in substance, Examine your life. Are you living to the best of your ability according to the Law? If not, if you are living according to a lower standard than the best of which you are capable, you are guilty. To whatever extent you are not living up to your highest possibilities, you are in disfavor

R5963 : page 291

with God and untrue to your covenant. If you desire from now on to do your best, show this by being baptized in water. This will be an acknowledgment that you repent of sins, and you will thus wash away your sins.

The people washed away their own sins, typically. John the Baptist did not wash them away. Those who had not been living in harmony with their Law Covenant, but who heard John gladly and turned from sin, were largely the very ones to whom the Message respecting the coming of Messiah appealed. Thus they became, with those who had kept themselves in God's favor and blessing, "Israelites indeed, in whom was no guile." This washing away of sins was not an actual cleansing from guilt; for only the blood of Jesus, the merit of His Ransom-sacrifice, could actually take away sin.

SAUL OF TARSUS BAPTIZED WITH JOHN'S BAPTISM

Some have asked, With what baptism was Saul of Tarsus baptized? with Jesus' baptism or John's baptism? Saul had lived "in all good conscience" before God during his previous life; how, then, did he have sins to wash away on the occasion of his conversion to Christ? We recall the incident of his conversion. While engaged in persecuting the Christians, Saul, on his way to Damascus,

R5963 : page 292

had been stricken down, and the Lord had manifested Himself to him. Then as St. Paul afterward said, he saw Jesus shining above the brightness of the sun at noonday and, as the result of this glorious manifestation, his eyes were blinded. His companions then led him to Damascus, where for three days he neither ate nor drank. Then Ananias, a servant of God, was sent by the Lord, to restore Saul's sight. After Saul recovered his sight Ananias said to him, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins."

St. Paul apparently never entirely recovered from this injury to his eyes. The Lord refused to fully restore his sight. Certain Scriptures seem to imply that his weakness of eyes was what he called his "thorn in the flesh." But the Lord declared that He would give him what would be more than an offset to his poor eyesight--the riches of His grace. (2 Corinthians 12:7-10.) Although He was highly honored by revelations, this affliction served to keep him humble, and to remind him that at one time he had been injurious to the Lord's people.

The Apostle declared that what he did was done "in all good conscience," verily thinking that he was doing God service when he persecuted the followers of Jesus. He said that he had received mercy because he "did it ignorantly through unbelief." He declared, "I am the least of saints, not worthy to be called a saint, because I persecuted the Church of God." In his previous life he had been very careful to keep the outward forms of the Law, being, as he said, "a Pharisee of the Pharisees." But he had neglected the spirit of the Law--mercy and justice. In his zeal for the Law he had energetically persecuted those in harmony with God. He was, therefore, a sinner, without having been conscious that he was doing wrong. But his sin was declared by the Lord through Ananias, who reproved Saul and called on him to realize his sins and wash them away by baptism.

NO SINS ACTUALLY REMITTED BY BAPTISM

This leads us to consider in what way baptism could wash away sins. The Scriptures show us that there is no baptism that washes away sins so far as the Gentiles are concerned. All of us who were Gentiles have had our sins washed away, not by water, but by faith in the Lord Jesus Christ. To us baptism signifies something different from the washing away of sins, as was the baptism of John; namely, a burial into, an induction into, the Body of Christ, the Church.

However, this does not signify that St. Paul and other Jews were not properly inducted into Christ. The Jews were "baptized into Moses, in the sea and in the cloud." Moses was the mediator for the whole nation of Israel; he stood between God and the people. Because this was so, God entered into a covenant with them; and Israel entered into a covenant with God, declaring that all His commandments they would keep. Throughout the Jewish Age some of them kept these commandments without any serious break. Amongst these were a number of the Apostles, we believe. They had been living good, honest, upright lives, in harmony with the Lord, so far as they were at that time able to live.

Others of those who came to Jesus were such as realized that they had been sinners; but they had repented. We remember that this was the very object of the Father's plan in sending John the Baptist. John taught the Jews that the Messiah was about to come to them, and that all who desired to be found in harmony with the Kingdom He would proclaim, should see to it that they were in harmony with the Law. Some had nothing to repent of and nothing to wash away by baptism. Many of those who realized that they had been unfaithful to their covenant with God were baptized in water, symbolically washing away the sins they had committed.
This act of repentance brought them back under the blessings and favor of their Law Covenant. But although the blood of bulls and goats shed according to their Law did not actually take away sin, yet properly received by faith these sacrifices kept the people in covenant relationship with God. So likewise, neither could water baptism remit sin; but it restored them to full harmony with God's arrangement for Israel.

So the Jews who recognized that they had been living out of harmony with God, took the opportunity of being baptized by John. Washing away their sins symbolically in water, they publicly declared that they intended thenceforth to live in accordance with God's Law. Others, the religious leaders, were hypocritical. They were sure that if God purposed to bless any of His people at the coming of the Messiah He would bless those who had kept themselves in harmony with His Law--themselves. The Scribes, the Pharisees, and the Doctors of the Law of that time, as well as the Sadducees, all had a light opinion of John's work. Jesus said that this was because they were unwilling to repent and wash away their sins, unwilling to acknowledge that they had any sins to wash away. Therefore, as they received not John, they were equally unready to receive the One of whom John was the forerunner, the One who came to take away sin actually by making His own life the Sin-Offering.

HOW JEWS WERE TRANSFERRED FROM MOSES TO CHRIST

Gentiles could not by repenting get back into relationship with the Mosaic Law; for they had never been under that Law. Moses was a type of Christ. As the Jews were all baptized into Moses, so when Jesus took the place of Moses, the baptism into Moses was counted as baptism into Christ to all who accepted Jesus as the Messiah. As the Apostle pointed out (Acts 3:22), "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things." Christ was this Prophet like unto Moses, only far greater--like unto him in that He was to be the Representative of God to "all the people," the world of mankind, as Moses was His representative to all the people of Israel.

Any Jew who was in proper relationship to God through Moses was brought over into Christ upon the exercise of faith, so that he was in Christ as soon as he recognized Christ as the antitype of Moses and realized that his baptism into Moses meant typically his baptism into the great Antitype of Moses. In referring to the typical relationship of Israel to Christ, the Apostle Paul declared that when they drank of the water from the smitten Rock, "they drank of that Spiritual Rock that followed them, and that Rock was Christ." They drank of it in type. Hence when in due time the faithful ones of Israel accepted the Messiah by faith, they died to that typical relationship, and thenceforth drank actually of the Spiritual Rock--Christ Jesus. They came into vital relationship to Messiah.

Baptism for the remission of sins is no longer effective for the Jews, because their opportunity is closed, the way by which they might have a preference over the Gentiles. There is no provision now by means of which the Jews are privileged to come into Christ by any easier way than are those of any other nation or people. As a nation the Jews were left desolate five days before the crucifixion of Christ, until their "double" of disfavor should be fulfilled. See SCRIPTURE STUDIES, Volume 2, pp. 216-228. We understand that special favor even to individual

R5963 : page 293

Jews ended three and a half years after the Cross, at the close of their seventieth week, as foretold by the Prophet Daniel. (Daniel 9:24-27.) See SCRIPTURE STUDIES, Vol. 2, pp. 63-71.

The Apostle explains (Romans 11) that while the Israelites had been the natural branches in the olive tree, of which the Promise to Abraham was the root and the Lord Jesus Christ was the Antitypical trunk, nevertheless the time came when many of these branches were broken off. A broken-off branch could not be restored by any different process than that by which a wild branch could be ingrafted. These branches had already been broken off when the Apostle referred to the matter in his letter to the Church at Rome. Hence any Jew coming into Christ then would have to be grafted in the same as a Gentile. He would have no precedence.

IMPROPER BAPTISM OF THE TWELVE EPHESIANS

We note the case of the Ephesians mentioned in Acts 19. Apollos had preached at Ephesus and had baptized twelve brethren. But Apollos himself had not then been clearly informed as to the difference between the baptism of the Jews and that of the Gentiles; and he performed on them the baptism of John, which was for the

R5964 : page 293

remission of the sins of the Jews against their Law Covenant, including later their sin of rejection and crucifixion of Messiah. But God would not recognize this baptism for a Gentile. The Gentiles had never been in covenant relationship with Him.

When St. Paul came to Ephesus and perceived that these men had none of the gifts of the Spirit then common to all believers, he inquired what baptism they had received. They answered, "John's baptism." Then he required them to be baptized again, in the name of the Lord Jesus Christ. This brought them into full relationship with God, as were the remainder of the disciples. The Lord probably permitted this mistake in order that the Apostles might more clearly understand, and that thus the truth of the matter might come down to us. These things give us a clear conception of how particular God is in all His dealings. There is a definite way in which we may come into covenant relationship with the Lord, and He insists on the recognition of the conditions which must be observed to this end.

NATURAL BRANCHES BROKEN OFF

The Jewish people have been broken off from favor and fellowship with God for a long time, a period of disfavor equal to the former period of their favor--1845 years, as we have shown in SCRIPTURE STUDIES. They are severed from the original olive tree. But God is able to "graft them in again," as the Apostle declares. So during the Gospel Age the Jew has had the same privilege of coming into the Body of Christ as the Gentile. The fact that one is a Jew does not hinder him from entering into the enjoyment of all the privileges of Gentile Christians. The only thing that has hindered is the great gulf of prejudice and misconception of God.

The Jewish nation are cast off from favor "until the fulness of the Gentiles be come in." We believe the "fulness" is now about completed. St. Paul declares that the Jews, Israel after the flesh, shall be restored to favor with God. "They shall obtain mercy through your [the Gospel Church's] mercy," he assures us. They shall be brought back through the ministration of the glorified Church. As a nation they failed to avail themselves of the privileges of this Gospel Age to have their sins put away by accepting Christ; but the Jews will come into favor under the most favorable conditions when the New Order of things shall be established--when by the application of the merit of His sacrifice Christ shall have made atonement for the whole world. This will include the sins of the Jews. Their "double" of disfavor having ended, as we understand, in the spring of 1878, God's favor is gradually being manifested to the Jews, and will continue to increase until their full restoration, though their chastisement is not yet fully completed.

SPECIAL PRIVILEGES FOR NATURAL ISRAEL

At the inauguration of the New Age of blessing Natural Israel will be granted a special place and privilege; "for the gifts and calling of God are not things to be repented of." We see how in another way, also, this special privilege will come to them; namely, in that the Law has been more or less of a restraint upon them in their daily lives as a people. They have had more or less of loyalty to God, which has kept them separate from other nations. This special privilege of preeminence in the Messianic Kingdom, however, will not be granted to all who are Jews by blood; but only to those who prove loyal to the Law and the Prophets--those who are Jews at heart, and not merely outwardly. All others are merely Gentiles.--Romans 2:28,29.

The earthly phase of the Kingdom will be composed of the Ancient Worthies of the ages preceding the First Advent of our Lord. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Job, and the Hebrew Prophets and other faithful ones will be in power as "princes in all the earth." (Psalm 45:16.) The orthodox Jews will be more ready to receive the blessing of the New Dispensation promptly than will any other people. Therefore they will have the first blessing--not by reason of partiality on God's part in showing favor to these people, but by virtue of the fact that He made a covenant with them as the posterity of faithful Abraham.

BAPTISM IN THE NEXT AGE

We have no reason to think that baptism will be practised in the New Dispensation. We have no Scriptures that tell us it will be introduced. Yet it will not be surprising if it shall be reestablished; for baptism is a very beautiful picture of consecration to God, the full giving of the life to His service. It may be introduced as a symbol of washing away sin or as a symbol of consecration.

What we do not know we think it best not to discuss. We do see that the Church was baptized into Christ by being baptized into His death; and that baptism is, therefore, to the Christian, a symbol of death. But it need not be a symbol of death always. This beautiful figure might be transmuted to signify a baptism into the family of Christ, a manifestation of the adoption of this new Father, in contradistinction to the old father, Adam--a rising to newness of life through the Lord Jesus Christ. We should not be surprised if this would be the case, but it is not wise to speculate in advance. It is better to leave those matters not yet clear, until the Lord shall open them up fully.

John's Baptism was called by that name because John was the first one who used baptism; and he, as the forerunner of Christ, used it to do a preparatory work. Not only John and his disciples, but also Jesus and His disciples, practised this baptism among the Jews. (John 4:1-3.) This rite called to repentance of sin and the getting into harmony with the Messiah who was about to come. It was very necessary that Jesus should be recognized as the great Anointed One; for although His baptism was to bring the Jews back into accord with Moses, into harmony with the Law, nevertheless it was to prepare them to accept the Messiah.

R5964 : page 294

The baptism of Jews after Pentecost was the same--for the remission of sins; but they had charged against them, in addition to their other sins of unfaithfulness, the crucifixion of the Prince of Life. Many acknowledged their guilt when they realized what had been done. They saw that the whole nation was guilty of what the people had done through their rulers, the high priest, the under priests, the Sanhedrin, the Scribes, the Pharisees and the Doctors of the Law.

Those Jews who were contrite of heart were prompted to ask what they should do to escape the condemnation which was upon the whole people. St. Peter answered, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." In a measure extenuating their sin of crucifying the Messiah, he said, "I wot, brethren, that in ignorance ye did it, as did also your rulers; for had they known, they would not have crucified the Lord of Glory." (Acts 2:37,38; 3:13-15,17.) He reminded them that they were the children of the promises; and that as Israelites they had a special claim on this arrangement which God had made through His Anointed Son, in that it must come to them first; and that their repentance would bring them forgiveness and remission of sins.

The Apostle was not speaking, however, of a new immersion into the Body of Christ which would be applicable only to Gentiles; for Gentiles could not be received in the same way, by remission of sins and a restitution to God's favor under the Jewish Law arrangement to which they had never been subject. Gentiles had never sinned against the Law; therefore they could not be dealt with as the Jews.

WAS JOHN'S BAPTISM CHRISTIAN BAPTISM?

Again, it is asked, Was the baptism of John Christian Baptism? If not, when did Christians begin to baptize with the Christian baptism? We reply, John's Baptism was not Christian baptism, but merely a baptism for the washing away of sins, as we have shown. Few of those baptized by John knew anything about Christ. It could not, therefore, have been a Christian baptism. However, it would amount to Christian baptism to the Jews who observed it, because by coming back into Moses and recognizing Christ as the antitype of Moses, they would thus be transferred into Christ after Pentecost.

But Christian baptism to the Gentiles was a new thing. It symbolized the grafting of wild olive branches into the Israelitish olive tree. It was an immersion of aliens into the Body of Messiah, making them fellow-members with the Jews of the twelve tribes of Spiritual Israel, whose entire number was to be 144,000--twelve thousand from each tribe. (Revelation 2:9; 3:9; 7:1-8; 14:1-5.) Those taken from among the Gentiles were the wild olive branches grafted into the good olive tree, making up the number which lacked to complete this Body of Christ.

SHOULD WATER BAPTISM BE PRACTISED NOW?

Some friends seem to have been in doubt as to whether it is proper to practise water baptism since October 1st, 1914, and if so, as to what words should be used by the administrator in immersing the candidate, especially if he has but lately made a consecration.

To this we reply; firstly, Just when the membership of the Body of Christ will be consummated is not a matter that we are capable of determining with positiveness. Up to that time we may be sure that any one presenting himself in the proper way was eligible. Secondly, Some of those who now present themselves for immersion have made a complete consecration previously; they may be symbolizing a consecration made five, ten or twenty years ago. Thirdly, Even if we were sure that the Body of Christ is now completed, we see no reason why consecration

R5965 : page 294

to God should not be symbolized by water baptism; for this rite represents the surrender and burial of the individual will into the will of the Lord, and this is the proper course for every one to take. We could not imagine a different course for all to take during the Millennial Age. The difference will be that the Lord will not accept them then to a change of nature, but to His favor under the Restitution privileges of that Dispensation--an uplift to perfect human nature on the earth.

Those who will come into harmony with God's arrangements for the world during the Millennium, now about to dawn, are to be the children of Christ--He is spoken of as their "Everlasting Father"--their Life-giver. He is not the Father of the Gospel Church, but their Elder Brother. They are the children of God. The life that will be given to the world will be the earthly life, the kind which Jesus surrendered on their behalf. They are referred to in 1 Cor., chapter 15, as they that are His, who become His, during the thousand years of His presence.

The Common Version rendering is obscure. Verse 23 should read, "But every man in his own order: the anointed First-fruits; afterward, they that are Christ's in His presence"--during His Parousia, the thousand years of Christ's Reign. "Then cometh the end, when He [Christ] shall have delivered up the Kingdom to God, even the Father," "that God may be all in all." (Verses 24-28.) All of the restored world will belong to the general family of Christ. Jesus the Bridegroom and the Church His Bride will have the regenerated human family as their children on the earthly plane of being. Mankind will become Christ's children by the consecration of themselves. The Father's will for them will not be the spirit nature, but human restitution to all that was lost in Adam.

For all these reasons we see that it is proper that we should make no change at this time either in the symbolic baptism or in the language used in connection with the same. We think it a fitting picture of consecration to God and His service on whatever plane of life one may spend eternity, whether spiritual or earthly.

REST

"For we which have believed do enter into rest."

The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

The rest of love! What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up;

It satisfies my hungry heart,

And makes this life of Heaven a part;
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE W. SEIBERT.

===================

R5965 : page 295

TEMPTATIONS PECULIAR TO THE NEW CREATION

"We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."--Hebrews 4:15,16.

IN HIS discourse, as given in this Epistle, the Apostle Paul has led his readers up to the point of appreciation that although the Lord Jesus was not a priest according to the Jewish arrangement, not being a member of the tribe of Levi, nevertheless He was a Priest according to special Divine appointment. He entered upon His priestly office at the time of His begetting and anointing of the Holy Spirit, which He received at His baptism by John. His work as High Priest still continues, and will not be complete until the close of His Reign of a thousand years. He is now a Priest on the highest plane, the Divine plane. Although at His resurrection He became so great, so highly exalted above mankind, nevertheless this great High Priest, the highest of all the House of Sons, is One who can be touched with the feeling of our human infirmities. He realizes our imperfection, our trials, our difficulties; for in the days of His flesh He had similar trials, similar difficulties.

The question arises, How could Jesus have had the same kind of difficulties that a mother would have? How could He be tried in all points as a mother? He never was a mother. How could He be tempted as a father? He never was a father. How could He be tempted as a drunkard, or in many ways as fallen humanity are tempted, when He was perfect?

We answer, The Apostle was not referring to the temptations of fallen humanity. He says, "He was tempted in all points like as we are." He was speaking of New Creatures. We know of no temptation that came to our Lord except those which came to Him as a New Creature. He was tempted as we are tempted as New Creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us as members of the degenerate race of Adam. These are not temptations to the New Creature.

Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-begotten New Creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practised sin should have had satisfactory evidence of its unholy nature, of its pernicious and destructive effects. So we who have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

TEMPTATIONS TO SELFISHNESS

Looking back at our Lord's life after His baptism in Jordan, we see how He was tempted. One of His temptations was in respect to the use of His God-given power. He was very hungry, and was in a place where no food could be secured. The Adversary suggested that He use His miraculous power to produce food for Himself by commanding the stones to become bread. This He could have done; for we remember that on more than one occasion He miraculously created food to feed the multitudes, and at another time He turned water into the choicest wine. But on this occasion He refused to use this power to satisfy His own appetite. The spirit of devotion to the Father led Him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of His goodness and of His wonderful Plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the Truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers--to use this power of God and the Truth of God for personal aggrandizement. To whatever extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast Himself down from the pinnacle of the Temple, and thus call the attention of all the people to Himself. This act would prove Him to be possessed of superhuman power and would seem to imply that He was under the special protection of God. He could thus make a marvelous demonstration of Himself and He would be considered some great one. The Adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect Him in just such an instance, to uphold Him lest He should dash His foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, to try Him through a misapplication of His promise. The written Word was His refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the laws of nature or save them from consequences

R5966 : page 295

which would be the natural result of certain actions. This would be presumption on the part of a child of God. Such a course is saying by implication, "God will protect me, He will not allow me to come to harm." To presume to do what God has never authorized in His Word, and then expect a miracle to prevent evil from resulting, is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only duty or necessity would excuse such a course.

TEMPTATIONS TO COMPROMISE

Another temptation which was presented to our Lord was that He look out over the Kingdoms of the world, and then be assured that all these should be given over to His control, without His having to submit to suffering, without taking the painful course marked out by God, if He would just fall down and worship Satan, acknowledge his authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as God required; that if Jesus would only cooperate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan!

R5966 : page 296

for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." So on every point the wily Adversary was foiled. Jesus had as a panoply the Word of God, and was safe from every attack.

So temptations may come to us. We might have suggestions that if we would only not be too straight-laced, but would cooperate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the Adversary's argument with the Master: "Cooperate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of His professed followers have compromised with the world and the Adversary. The church systems have fallen into this very trap of the Devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

TEMPTATIONS TO RETURN EVIL FOR EVIL

We also have temptations to return evil for evil and railing for railing. Our Lord was so tempted just before His crucifixion. When He was delivered to the chief priests and taken before the Jewish Sanhedrin, He did not show them up, as He might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; He might truthfully have made caustic remarks about the high priest's character. With the power of eloquence which He possessed, He might have made a great stir. Perhaps He felt an impulse in this direction, but He held His peace, and allowed Himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind--temptations to render evil for evil, to keep square with people, to give them what they deserve.

OUR THRONE OF MERCY

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a Throne of Grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of Him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Savior, the One who died for us; and that although He is so greatly exalted and seated upon the Throne of Glory, yet His Throne is also a Throne of Mercy.

Coming to the Savior's Throne is not the same as coming directly to the Father's Throne. Jehovah's Throne is a Throne of Justice, but Jesus' Throne is a Throne of Mercy. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have tried to do our best, and have been overtaken in a fault, He knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose--to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as He sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to Him again and again, remembering that He is never weary of our coming and that He will not turn us away empty.

====================

R5966 : page 296

SHIPWRECKED ON MELITA--(MALTA)

--NOVEMBER 5.--ACTS 27:38-44.--

ST. PAUL A MAN AMONGST MEN--HIS EXAMPLE EVER WORTHY OF EMULATION--HIS TRANSFORMATION OF CHARACTER A WITNESS TO THE POWER OF GOD--HIS COURAGE DURING THE HURRICANE--HIS THWARTING THE SAILORS' PLAN TO ABANDON THE VESSEL--HIS INFLUENCE WITH THE CENTURION--HIS EXPERIENCES ON THE ISLAND.

"Jehovah redeemeth the soul of His servants; and none of them that take refuge in Him shall be condemned."--Psalm 34:22. R.V.

OUR STUDIES for the current year show us St. Paul from various standpoints--a bigoted persecutor; a humble penitent crying, "Lord, what wouldst Thou have me do?"; a courageous witness to the Truth amongst his own people; a self-sacrificing missionary in foreign lands. We have noted his conduct in the presence of kings and nobles. We have admired his courage in the presence of danger while on his voyage to Rome as a prisoner. Today we view him as a man amongst men in contact with the duties of life and in the midst of a great disaster--a shipwreck.

From the time when he became a follower of the Lord Jesus Christ, St. Paul's deportment was noble, humble, reverential, faithful, devout, saintly, worthy of emulation by all the followers of the Master. The transformation wrought in St. Paul is possible in all who have the hearing ear and who receive the Gospel Message into good and honest hearts. Of itself such a transformation is a witness to the power of God--to the reality of the religion of the Bible. What a changed world we should be in if all mankind underwent such a transformation!

But not all are in the condition of heart to be thus influenced, thus drawn by the Gospel. Some will need the strong arm of Messiah--will need the authority and the force of the Millennial Kingdom--to bring them into subjection and to show them the advantages of right over wrong. Thank God that with faith we may pray, "Thy

Kingdom come; Thy will be done on earth, as it is done in Heaven"! expecting the realization soon.

ENCOURAGING HIS COMPANIONS

Scudding before the storm of fourteen days and nights, the vessel finally reached a place where the trained ears of the seamen in the night caught the sound of the surf, they knew not where. Then they cast four anchors out of the stern of the vessel, and waited for the morning.

By this time St. Paul, the Jewish prisoner, had risen in the estimation of all on board the ship; for God was with him. Throughout the storm all but the Apostle had lost both courage and hope; and his cheerful attitude was due to his submission to God's will and partly to the fact that in a vision the Lord had showed him that he should yet preach the Gospel at Rome, and that for his sake Divine Providence would care for every life on board the ship. A heart at peace with God and instructed through His Word is prepared for whatever may come of joy or sorrow.

The Apostle exhorted his companions to be of good cheer. He reminded them of his vision, and assured them of his absolute faith therein. Then he urged them to take food in order that they might be strengthened for the strenuous exertions of the coming day. His cheerfulness and his example were contagious. As the light of the Lord was his peace and joy, so he in turn was the light of the ship and the comfort of those thereon. He illustrated what he taught--that God's people should do good unto all men as they have opportunity, especially to the Household of Faith. He exemplified his own words to the Corinthian Church: "God comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God."--Galatians 6:10; 2 Cor. 1:4.

R5966 : page 297

ESCAPING FROM THE WRECK

With the morning light they discerned the shore and a little bay which is now known as St. Paul's Bay in the Island of Malta, then called Melita. The sailors cut loose from the anchors, hoisted sail and sought to beach the boat. But before reaching shore, the vessel grounded on a mudbank; and the forepart holding fast, the rear began to go to pieces with the force of the waves; for it was a meeting place for two sea currents. In the night the life boat had been cut adrift, because the sailors had attempted to desert the ship. St. Paul had advised this course. Having discerned the evident intention of the sailors to escape in the small boat, he communicated the facts to the centurion, and pointed out the necessity of compliance with reasonable precautions to insure the fulfilment of the Divine promise.

So we all should understand that we have something to do in realizing the gracious promises of God to us. In connection with the affairs of this life He has promised that our bread and our water shall be sure. But this does not imply that we shall neglect reasonable opportunities for securing these. He has promised us a share in the coming Messianic Kingdom. But it is for us to make our calling and election sure. God is thoroughly capable and willing to perform all of His part in connection with every matter; but it is to our advantage that He calls upon us to show our faith by our works--by our cooperation with Him in various ways.

Seeing that only by swimming or by floating on wreckage could the shore be reached, the soldiers proposed that the prisoners be killed; for under Roman law they were answerable with their lives for the security of those committed to their charge. But the centurion had learned to esteem the Apostle, and for his sake spared all the prisoners, doubtless remembering the vision which had inspired them all with the hope and the courage which had brought them this far toward safety. It turned out as St. Paul had foretold--that every human life was spared, but that the ship alone was lost with her cargo.

THE APOSTLE FROM A NEW VIEWPOINT

On the shore we get a new picture of St. Paul. He neither stood on any dignity nor assumed superiority to be served. On the contrary, he promptly assisted in serving the interests of the entire company. We find him gathering sticks for a fire, at which the company might be warmed and dried. The barbarians of the island--so-called because they spoke neither Greek nor Latin, but Phoenician--showed them various kindnesses.

But when the natives saw a viper, warmed to life by the heat of the fire, fasten itself upon the Apostle's hand, they reasoned that this prisoner was doubtless a murderer who, having escaped the perils of shipwreck, was still pursued by Divine Justice and bitten in order that he might die. They supposed that St. Paul's arm would swell with the poison from the viper, and that soon the prisoner would be writhing in agony and die in torture. But when he shook off the serpent and suffered no injury, they concluded that he must be a god.

Here a fresh opportunity was afforded for the honoring of the Gospel Message; for St. Paul soon afterwards found that the father of the governor was sick, and he miraculously healed the man and other sick people of the island. Thus was the knowledge of Christ and His minister spread abroad to a considerable extent, although as far as we have any information the Apostle did not attempt to preach the Gospel Message, either to his companions on shipboard or to the people of the island.
Evidently he did not consider them to be "good ground" in which to sow the seed of the Kingdom--did not consider

them to be of those whom the Lord our God has called to be of the Bride class now being selected and tested. Doubtless their experiences will prove profitable to them in the due time when the glorified Christ shall draw all men unto Himself (John 12:32), granting them blessed opportunities for knowledge, for blessing and for Restitution.--Acts 3:19-23.

We notice that the Apostle was not bent upon exciting men's minds, but was practising the same Gospel methods which the Master had taught him; namely, of counting the cost of discipleship, and then, if willing to pay the price, of taking up the cross and following the Lord. If this, the Master's method for gathering His people from the world (Matthew 16:24; Luke 14:27-33), were still pursued, there would be many fewer nominal Christians; but we believe that there would be no smaller number of the genuine ones.

The time for bringing the world in is not yet come. Hence the Master prayed not for the world, but for those whom the Father had given Him out of the world. His words were: "I pray not for the world, but for them whom Thou hast given Me; for they are Thine. ...Neither pray I for these alone, but for them also that shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." (John 17:9,20,21.) The gathering of the Elect is under disadvantageous conditions, which will thoroughly test them, making their way so narrow that few will find it, and still fewer progress in it. But when God's due time for dealing with the world shall come, the powers of Heaven and earth will cooperate with the glorified Church in making the Gospel so plain that a wayfaring man, though a fool, need not err therein.--Isaiah 35:8-10.

As far as the record shows, the Apostle and his companions did no mission work amongst the barbarians of the island on which they were wrecked, nor amongst the soldiers and the sailors who were their companions during that winter. They left no Church there. Therefore we may safely presume that they found no hearing ears. The lesson to us from this fact should be that we are not to expect the conversion of the world nor anything akin to it. But we are to expect that the Lord will find with the Truth a sufficient number to complete the elect Church, and then, with the power and authority of the Kingdom, will establish righteousness and cause the knowledge of Himself to fill the earth and to bless the whole world, through The Christ.--Galatians 3:8,16,29.

"When the storms of life are raging,
    Tempests wild on sea and land,
I will seek a place of refuge
    In the shadow of God's hand.

"So, when here the cross I'm bearing,
Meeting storms and billows wild,
Jesus for my soul is caring:
Naught can harm His Father's child."

===================

R5966 : page 298

THE POWER OF THE WILL--SELF-CONTROL

--NOVEMBER 12.--ROMANS 14:13-15:3.--

THE EVILS OF INTEMPERANCE--RESTRAINT OF LIBERTY FOR THE SAKE OF OTHERS--A WORD OF WARNING IN REGARD TO PROPER INTERPRETATION OF SCRIPTURE--SELF-DENIAL FOR CHRIST'S SAKE--FAITH VS. CONDEMNATION--APPLICATION OF THE ROYAL LAW OF LOVE.

"It is good not to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth."--Verse 21.

AGAIN the International Sunday School Committee requests Christian people in general to consider the evils of intemperance and the importance of moderation in all things on the part of those professing godliness. Such lessons seem to be all the more important when we perceive that the rush, the push, the hurry, the consumption of nervous energy which characterize our day seem to be the cause of nervous and mental disorders and a lengthening of the lists of the insane.

Certainly no one claiming benevolence of heart and soundness of judgment could possibly advocate or encourage intemperance, realizing that it is a fruitful source of crime, depravity, immorality, etc. We note with pleasure the spread of local option and total prohibition in these United States and elsewhere--not that such restraints are the highest ideals of liberty, but that those who love liberty are willing to share the bondage of restraint for the sake of their fellow-citizens to whom full liberty is admittedly injurious.

Either climatic variations or else financial and social changes account for the fact that in the days of our Lord and the Apostles there was less tendency to drunkenness than there is now; and probably for this reason the Scriptures have less to say respecting this vice, which is one of the chiefest evils of our day.

But no amount of interest in the temperance question should permit us to read into the Divine Word that which was not intended by its inspired writers, although we may properly enough draw inferences and conclusions. First of all, we must take the lesson provided for us as we find it. Today's Study is a part of the Apostle's discussion of law and liberty, custom and conscience, on questions that were prominent at the time of writing. With his accustomed vigor St. Paul is marking out the path of proper Christian conduct, in harmony with the second great commandment of the Divine Law--"Thou shalt love thy neighbor as thyself." Although the lesson may be applied in a measure to every intelligent being, yet strictly, particularly, peculiarly, it applies to every consecrated member of the Church of Christ.

THE IMPORTANCE OF STRONG WILL POWER

All men have wills; and it is important that all should learn to use them. As a man willeth, so is he! The willless, the supine, are not truly men and women. To be a hero in the strife one must have a strong will; and in proportion to its correctness will be the influence and value of the personality. Children should not be trained to have no will, but, contrariwise, to have a will submitted to the proper rulers and guides of life--to parents, to earthly teachers and, later on, to the Divine will.

In our Study the Apostle is addressing those who submit their wills to the Lord--those who have accepted the Divine will as instead of their own. The noblest and best of the people of God are those who have iron wills, which they have fully submitted to the guidance and direction of the Lord--through the Bible, the Holy Spirit and Divine providences. "The Father seeketh such to worship Him as worship Him in spirit and in truth."

Some are born with strong wills; others are naturally rather weak-minded. In the world the latter sink or swim, survive or perish, in the vicissitudes of life, often controlled by the law of supply and demand and the survival of the fittest. The inequalities of birth are frequently accentuated by life's experiences, and often disastrously. Some of the strong-willed become merchant princes, managers of large enterprises, etc.; others become thieves, desperadoes, etc.--the outcome depending largely upon haphazard circumstances.

The only safe course for any mariner on the stormy sea of life is to take on board the great Pilot, the Lord Jesus Christ. While He will probably seldom guide into a haven of earthly riches or earthly popularity, nevertheless He will, if permitted, bring us safely to the desired haven. Under this Pilot the human will is like a strong vessel with mighty sails or a powerful engine. The greater the power, the greater the capacity and the more useful. The proper Pilot will guide us not only safely past the rocks of disaster and the shoals of sin, but into the haven of life, joy, peace and fellowship Divine.

Not merely the strong-willed need this great Pilot. The weak-willed naturally need Him just as much; for although they might not run upon the rocks with the same degree of force, and thus make equally bad shipwreck, yet they are quite as likely to be caught upon the shoals of sin and, in a purposeless manner, fail to achieve in life anything worth while.

NEW CREATURES IN CHRIST JESUS

Those who during this Gospel Age make a full surrender of their wills to the Lord and receive in return the begetting of the Holy Spirit are Scripturally termed New Creatures in Christ. (2 Cor. 5:17.) Their wills are brought into subjection to the will of God. The lessons of His Word and all the experiences of life under Divine provision are promised to work for their good--to strengthen their wills if too weak, to make them properly pliable if too rigid, and eventually to make of them the most that is possible in the present life and to prepare them for the life to come.

Such are addressed by St. Paul in today's Study. They are exhorted not to judge the brethren in the sense of condemning them, but rather to judge themselves, criticize themselves, make of themselves shining lights, and thus to help the brethren by setting before them and the world a noble example. Sooner or later all must give an account to the Lord. Therefore our judging of others is unnecessary. Hence if we have judged or criticized each other in the past, we should avoid so doing in the future and should criticize only our ownselves--our words, our deeds, our thoughts--that nothing in us shall put a stumbling-block in the way of another.

The ceremonial cleanness or uncleanness of food is nothing to the Christian, who is free from all law except the Law of Love. But this Divine Law controls, and forbids us to stumble or even to grieve a brother less well-informed than ourselves. How could one who is controlled by love either eat, drink, act or speak in a manner that would cause injury to another? It is good to have liberty, but let us so use it as not to injure those less advanced than ourselves.

The Call of the Gospel Age is to joint-heirship with Christ in His Millennial Kingdom. Those who are thus called are not under the bondage of the Jewish Law, but have greater liberty in Christ. But shall we say that the advantage of our relationship to the Lord as prospective heirs of the Kingdom consists chiefly in the liberty to eat and to drink what we please? Surely not! These

R5966 : page 299

are but the lesser advantages of our blessed relationship to Christ and the Kingdom. Our chief blessing consists in our justification and peace and joy in the Holy Spirit.

Let us appreciate these our chief blessings and privileges of the present time; for in so doing we shall be well pleasing in the sight of God, and men also will approve our conduct. So, then, let us follow after the things which make for peace, and the things whereby we may build one another up. Let us not even risk injury to the Cause of Righteousness and the work of God's grace in others by using our liberties in any manner contrary to their welfare. Rather let us count it a privilege to void our rights, if thus we can glorify God and bless our fellow men.

FAITH VS. CONDEMNATION

"The faith which thou hast, have thou to thyself before God." That is to say, our outward conduct need not necessarily show all the depth of our knowledge, faith and liberty. God knows the heart. He sees the progress which we have made; and He will be the better pleased with us if for the brethren's sake we do not declare all our liberties at a time and a place where the knowledge might prove injurious to others of His dear family.

The Apostle proceeds to point out that if we are critical in examining our own conduct and our own motives we may find therein something very similar in kind to that which we are disposed to criticize in others, although perhaps in relation to a different subject. (Verse 22.) For instance, whoever judges another allows, or concludes, that the other's conduct is inspired by pride, ambition, etc. If he were to turn his criticism upon himself, he might find something of the same kind in his own heart. Whoever concludes that his neighbor is a slanderer and condemns the neighbor for it should turn his criticism upon himself, to see that his own words are always above reproach--never upon the slanderer. Happy and blessed the person who after careful self-examination finds himself to be entirely free from faults he discerns in others. Such are exceptional characters.

With the wrong conception before the mind, the Apostle's words in Verse 23 sound extremely harsh. To many minds laboring under the delusions of the Dark Ages the idea is conveyed that whoever defiles his conscience by eating meat which he mistakenly thinks to be unclean would thus be sent to an eternity of torture. But no such thought was in the Apostle's mind, nor could it be properly understood in his words. He there emphasizes the fact that any person eating meat, however clean, but thinking that in so doing he was committing a sin, would as a consequence be under condemnation for having violated his conscience, his judgment of the Lord's will; and that this condemnation of conscience would act as a barrier between himself and the Lord, who judges the heart and not merely the outward conduct. Such an alienation might ultimately lead to the loss of the great Prize of our High Calling, and thus lead one into the Great Company or possibly into the Second Death.

PRACTICAL APPLICATION OF THE PRINCIPLE

The Apostle explains why this condemnation would hold, saying, "because he eateth not of faith"--not in harmony with his conscience; and whatsoever is not in harmony with faith and conscience is a sin.

The application of this principle to the question of using or not using spirituous liquors would certainly be profitable to all of God's people. Whoever uses these liquors when he believes that their use is a sin is violating his conscience. Whoever uses them with full knowledge that another will thereby be affected unfavorably is violating the Law of Love--"Love thy neighbor as thyself." In our day this matter becomes more important than ever before, for today the question of conscience in the matter of using spirituous liquors is more pronounced than ever before.

In the Body of Christ the members have their various inherited weaknesses, against which they must wage a life-long warfare; and sometimes these weaknesses are of such a nature as to interfere to some extent with the rights and the comforts of others as well as those of their possessors. Along this line the Apostle offers a word of counsel, saying, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Such patient, forbearing love is one of the most beautiful adornments of Christian character.

This does not imply, however, that we should not expostulate with such a one, and endeavor to help him to get rid of his infirmity. This we should do in the spirit of meekness and kindness, while we cheerfully endure the trial of our patience, not seeking to please ourselves, but rather to help a weaker brother or sister. "Let every one of us," as the Apostle counsels, "please his neighbor for his good, to edification"--not by simply ignoring his fault as though we considered it of no consequence, but by humbly and patiently submitting to the discomfort, even while kindly urging him to strive against it.

If this spirit prevails, there need be no division in the Body of Christ; for all the members will have a mutual care and a mutual love for one another--a care which seeks to encourage all that is good and to discourage all that is unbecoming; a love which throws its mantle over the deformity, and which endeavors to conceal a fault rather than to expose the weaker brother to the reproach of others. Thus in the true Body of Christ, which is knit together in love, if one member suffer, all the members suffer with him in proportion as they are more or less directly associated with him; or if one member be honored, all the members rejoice with him and to some degree share the honor--just as when in an earthly family one member rises to honorable distinction all the members partake of the honor and the joy.

===================

R5966 : page 299

INTERESTING QUESTIONS REGARDING TYPES

TYPE A STRONGER WORD THAN FIGURE OR PICTURE

QUESTION.--What is the difference between the words "type," "figure," and "picture"?

Answer.--There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning. A type is a figure, and is also a picture, designed to bring out certain important matters and details as Divinely appointed. A figure is a much less exact representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Hebrews 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

A parable is a figure; it is a word-picture, but not a type. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference. A type is an exact pattern of its antitype, just as a printer's type corresponds to the matter printed therefrom. Isaac was a type of Christ; Rebecca, his wife, a type of the Bride of Christ; Ishmael, Abraham's son by Sarah's bondmaid, was a type of the nation

R5966 : page 300

of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman.

A picture, a figure or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies Divine foreknowledge and arrangement. God gives types. Men may give pictures, figures or parables.

ANTITYPES FOLLOW TYPES AT ONCE

Question.--Is the type always followed by the antitype at once or not?

Answer.--Our thought is that we should expect a type to be followed by its antitype; and we would rather look for it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the Antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock and the Lord's goat, offered as

R5967 : page 300

sin-offerings on the Jewish Day of Atonement, was followed at once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish House was left "desolate," just before Jesus' death.--

Matthew 23:37,38; Luke 13:34,35.

Again, in thinking of Isaac as a type of Christ, we think of him as the typical heir to the Promise God made to his father Abraham. God declared to Abraham, "In thy Seed shall all the families of the earth be blessed." Isaac was the natural seed of Abraham according to this Promise; and Isaac continued down the Jewish Age in that he was represented in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the Spiritual Seed. There the natural seed was cast off. The real Seed of Abraham, in whom the Promise centered, was not the natural seed, but the Spiritual Seed.

Jesus was not the antitypical Seed of Abraham when He was born into the world--not until He had been begotten of the Holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ's spiritual birth on the Divine plane of being, the members of His Body have been in process of development. So this Spiritual Isaac began to fulfil the type as an antitype in the person of Jesus when He became the Spiritual Seed, and is continuing, in the persons of His Body members, to take the place of the type. Thus the type is merged into the antitype.

Question.--How would the above answer apply in the cases of Adam and of Melchizedek?

Answer.--The Apostle Paul explains in the case of Melchizedek that his priesthood had no beginning and no ending, the order of his priesthood was to be perpetuated; consequently his priesthood did not pass away until the antitypical Priesthood came. The Apostle particularly points out that he was without father or mother in the priesthood--"he abideth a priest continually," he continued a priest to the conclusion of the type in its antitype. He was a type of the greater Melchizedek, which is The Christ, Head and Body. Jesus was "made a High Priest forever [literally for the Age] after the order of Melchizedek."--Hebrews 6:20.

As for Adam, we are not sure that the Lord's Word speaks of him as a type. The Apostle does not contrast Adam and Jesus, but speaks of the first Adam and the Second Adam. Christ is very unlike Adam. Adam disobeyed God, while Christ was wholly obedient. Adam failed while Jesus succeeded. St. Paul says (1 Corinthians 15:47) that the Second Man is the Lord from Heaven. The first Adam continues to be the head of the human family. We still speak of him as Father Adam. The Second Adam will not begin His work until the Millennial Age, when He will become the second Father to the race, taking the place of the first Adam. He is not the Second Adam as yet. He is to be the Second Adam.

The various titles that belong to our Lord Jesus include that of The Everlasting Father. And the Everlasting Father will be the successor of Adam, who was only the temporary father of the race and who failed to give his posterity life. In due time the Second Adam will be the regenerator of the human family.

Question.--1 Corinthians 10:11 reads, "Now all these things happened unto them [the Israelites] for types." (See marginal reading.) Please explain.

Answer.--We understand the Apostle's thought to be that all these things happened to this people as typical Israel. They were the types, and Spiritual Israel are the antitypes. They, the type, had these experiences; we have experiences to correspond. They, the type, did not pass away--that is, cease to be the type--until we, the spiritual antitype, began our career. When our career began, our antitypical experiences began. The whole nation of Israel was this type, with their experiences, testings, etc.

WILL GLORIFIED CHURCH HAVE LIFE-GIVING POWER?

Question.--In the Millennium will Jesus alone be the Life-giver to the world, or will the Church also be associated with Him as members of the Life-giver, and have power to awaken the dead?

Answer.--The subject of giving life may be viewed from different standpoints. In a certain sense the mother as well as the father of a child is its life-giver--in the sense that the child could not have attained individual existence without the mother. And yet, strictly speaking, the father alone is the life-giver; for the life-germ comes from him.

So the Bible uses this natural illustration of an earthly father, or life-giver, to picture a great spiritual truth. The world is dead in Adam--under sentence of death. Jesus has laid down the Ransom-price which will offset that sentence. By virtue of so doing He will have the right, as soon as the merit of His sacrifice is applied for the world, to become the Life-giver of Adam and his race. The human life-rights which He will give will be those which He Himself laid down in death.

But as Jesus by the will of God has associated the Church with Himself, both in the sufferings of this present time and in the glory that is to follow, she will have to do with the giving of life to the world. Her work is illustrated in Mother Eve and in womankind in general. It will be the work of the Church to nourish the world of mankind--to nourish the spark of life which they will receive from the Redeemer. Under this nourishment and care, as many of the world as will cooperate will rise up out of sin and death conditions to perfection.

Thus the Bride of Christ will have to do with the life-giving, but merely as the associates of the great Life-giver. The Ransomer, Jesus, alone is the One who can dispense His own life-rights. And Jesus Himself said, "All that are in the graves shall hear the voice of the Son of God and shall come forth." (John 5:25,29.) Any work which the glorified Church may do in connection with the restoration of the world will be as His assistants.

===================

R5967 : page 301

THE EPISTLE OF CHRIST

ALL are familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the Apostles--St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the Epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the Epistle. Here are his words: "Ye are manifestly declared to be the Epistle of Christ, ministered [written] by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."--2 Cor. 3:3.

How beautiful and poetical is the thought here expressed! It is a compliment to both the Apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the Apostle's statement elsewhere, "We are God's workmanship." (Ephesians 2:10.) Wherever there is a true Christian--not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love--we have the evidence of the power of God at work in him to will and to do His good-pleasure, not arbitrarily, but in cooperation with the will of the individual. And wherever there is a Church, an Ecclesia, a class of Bible students who show these evidences of the Lord's Holy Spirit working in them and developing them, we have the Epistle of Christ, declaring and showing forth the praises of Him who called them out of darkness into His marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Corinthians 3:2.) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord's praises, and assist in pointing in the right direction those of the world who are feeling after God if haply they might find Him. But the best Epistle--even more valuable than the Bible, as respects reaching the hearts of men--is the life of a true Christian, a New Creature in Christ Jesus, to whom old things are passed away, and all things are become new."--2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same Church at Corinth was criticized sharply because of its carelessness as respects proper standards of morality. The Apostle assures us, however, that his words of reproof did much good, working in the Church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, He overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous Apostle, who gave the proper rebuke in a proper, loving manner.

THE SECRET OF ST. PAUL'S POWER

What is by inspiration thus declared of the Church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel Age. We are especially interested, however, in conditions today. The Editor and all of the Pilgrims and the Elder Brethren in the Church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach enticing words

of men's wisdom and science, falsely so called. (1 Corinthians 2:1-5; 1 Timothy 6:20.) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the Apostle became more and more an able and qualified minister, or servant, of the Lord. The Lord used him more and more in the presentation of the glorious Message of God's Love, as revealed in the great Divine Plan of the Ages.

St. Paul's faithfulness is manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word], I press toward the mark for the Prize of the High Calling of God in Christ Jesus. (Philippians 3:13,14.) That was the secret of the Apostle's power. That is the reason why the Lord, by His Holy Spirit, has used him so much and so efficiently in the blessing of the Church since that time --through the streams of Truth which have come down through his Epistles.

What a zeal the Apostle had! Hearken to his words, "Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16.) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power to make known to all who have the "hearing ear" the Message of God's grace centered in Christ Jesus. Thus it was when he was giving his time exclusively to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself-- while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

WHY ELDERS SHOULD BE CAREFULLY CHOSEN

This should be the spirit, not only of the Pilgrims, of the Elders of the Church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the Message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of Elders--to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the Holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the Message, what is the Epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the Church? Is it the understanding and appreciation of the different Covenants, past, present, and to come? No, it is none of these.

All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of His people. But writing the Epistle of Christ is different--the writing, the tracing of the character-likeness of the Master in the hearts of His people--His meekness, His gentleness, His patience, His long-suffering, His brotherly-kindness, His love, His joy, His peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the Epistle of Christ written in our hearts. It is the Epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place.

R5968 : page 302

And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Peter 1:8,11.

THREE VALUABLE LESSONS

The three great lessons which will be required of those who will be heirs of the Kingdom are: (1) A proper, thorough appreciation of JUSTICE, and a manifestation of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule--to love our neighbor as ourselves. (2) A further lesson is that of LOVE, sympathy, compassion, mercy. However exacting we may be respecting ourselves, our own thoughts, words and deeds, we are not to exact from others, but be willing to take from them whatever they are pleased to give--as did our Savior. This will mean (3), suffering with Christ, having fellowship in His sufferings. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the Church in glory must be copies of His dear Son--must have the Epistle of Christ written in their hearts. (Romans 8:28-30.) No matter how imperfect their bodies, how imperfect their attainment of their ideals, those ideals must be according to the Divine standard. And they must be so in sympathy with those ideals as to be glad to suffer for their attainment.

===================

R5968 : page 302

INTERESTING LETTERS

PHOTO-DRAMA IN NEWFOUNDLAND

DEARLY BELOVED PASTOR:--

The little group that was privileged to operate the DRAMA in this faraway corner of the Harvest field are very desirous that you know of their keen appreciation of the privilege they have enjoyed, and that you know some of the details of their experiences in the service.

Under the Lord's providence circumstances favored our getting British Theater in St. Johns on very reasonable terms, but the refusal of the first newspaper man we approached to accept even a paid advertisement did not look very promising; house-to-house distribution on a limited scale and window cards were all the advertising we had. Moreover, this newspaper man told us he might, instead, feel called upon to warn the people. We were pleased to find in the morning no criticism in his journal.

The President of the Red Cross Society had a proposition that interested us greatly. She wondered if it would be possible for us to release the Theater one evening for a patriotic lecture by a wounded soldier returned from the front. Could we have had a more marked providence while a suspicion of German sympathies was hanging over us? Two advertisements in evening newspapers were supplemented by a very nice acknowledgment by the Red

Cross in all four of the evening papers, and next morning in the journal which had refused us. In the evening we turned away a lot of people--725 present, seating capacity 620. The third evening we turned away nearly 500. Attendance during the fourteen evening meetings was 7,795 --average, 557; at the fifteen afternoon showings, 3,030--average, 202. A fine impression was made, and finale brought 240 cards. We could not have hoped for such results from any human standpoint. Other difficulties than those mentioned were overcome by the Lord.

Following right after the close of the St. Johns service came an anonymous letter in the opposing journal, suggesting that our service was possibly paid for at Potsdam; this was supplemented with an editorial item. While it sounded foolish to those who had seen the DRAMA, his paper carries prestige and the German suspicion pursued us everywhere, especially at our next opening, in Carbonear; but everywhere we turned away crowds, who realized the malice of the charge.

At Belle Island we showed in the Armory of the Church Lads' Brigade (Episcopal), the Salvation Army cooperating in supplying chairs. Both the Episcopal minister and a Salvation Army ensign attended two of the sessions, with keen appreciation. Pleasant interviews followed with both. Brother Samuel Baker who has been doing splendid work with picture machine, secured the favorable arrangement there.

The Lord provided very efficient coworkers in the service, and all have worked in perfect harmony. There is great joy in satisfying the heart-hunger we are finding in these parts.

Follow-up work, including Colporteur Service, is being carried on in all places served by the DRAMA.

Because of the large number of dear friends in almost all sections of the American and Canadian fields who cooperated financially and otherwise in giving this witness in Newfoundland, few of whom we can reach personally, we are wondering if you might find it possible to get into THE WATCH TOWER a few fragments of this letter, that they may know we are carrying in our minds and hearts the remembrance of their labor of love, and that they may know a little of God's loving care over us and for His work. The ministry of our dear Brother MacMillan brought us much blessing and added much to the effectiveness of the DRAMA witness.

And now, dear Brother, we wish unitedly to express our appreciation of your untiring efforts in connection with the witness given in Newfoundland; also our love for you and for all the dear ones of the Bethel family.

Your brother by the Lord's great favor,

W.W. BLACK.--Newfoundland.

ALL HER CHILDHOOD AND ADULT QUERIES ANSWERED

TO OUR BELOVED PASTOR:--

Greetings! I feel called upon to write you at this time just to assure you of our continued love and gratitude, and this is especially brought forth by the renewed attacks on the Truth and its Teacher. To me these attacks always show up the Truth, as such, to greater advantage.

You may be interested in reading one of the latest attacks by a prominent English clergyman. The Lord's Spirit is nowhere manifest in it; but if it has done no one else good, it has me; for it has done much to strengthen me in love for our Teacher and His teachings. "Spiritual wickedness in high places," indeed, is made manifest, and we are shown the need of a "new heavens." You no doubt have many letters telling you of the blessings which writers have received through the STUDIES, and it is my privilege to add to them. For eighteen months my life has flowed in a channel of unceasing blessing and increasing light, joy and peace.

All my life has been a great, big Query: Why this? Why that? (And I am past forty years.) Now all my childhood and adult queries are answered. I comprehend it all now--the past, the future and the present. The "whys" are all explained--Why do men fight and kill? Why is sin in the world? If God hardened Pharaoh's heart, why do we blame Pharaoh? These and hundreds of others all find a complete answer in your books. Again, I love the Word today and it is the greatest blessing to me--a living Book. I am so thankful that the dear Father has permitted the scales to fall from my eyes (so unworthy as I know myself to be)--blessed are my eyes for they see!

Each day seems to bring a Scripture truth with force, and I pass it on. I rejoice at all God sends me, and the tight corners only glorify Him all the more; for when I am weakest, God's strength is made manifest. He calls us today for a firm faith at all costs, and I want to trust Him in the face of apparent impossibilities. Please send on THE TOWER.

I hope to greet you "in the Morning," face to face; but the spirit of love from all our Class goes with this.

I am resigning my membership of the Society of Friends; and the only regret is that it will be a grief to my dear husband; but it may be a disguised blessing to him. We are all in God's keeping, "whose we are and whom we serve," and nothing happens to us by chance. We first see the Lord's hand in everything and therefore in everything give thanks. As a result there is continuous joy and peace in believing; and in all these persecutions (of which I claim a share and deem it a privilege so to do) I rejoice, too; for we are thus persecuted for Truth's sake. The Lord is all powerful and can use these attacks to glorify Himself and His Word, and this is being done. Praise Him! So, Brother, we await His orders; ready to go, ready to stay, ready His will to obey.

GRACE BROWN.

R5969 : page 303

BURNED SET OF "DAWNS"--SORRY NOW

BELOVED BROTHER:--

My only apology for not writing to you before is a feeling of my unworthiness of being associated with the I.B.S.A. The Truth came to me as favor upon favor, flowing through and overflowing this leaky earthen vessel, made fit for the Master's use through His precious blood.

I am now reading the volumes for the seventh time and they are precious to me, as they are truly an unfolding of God's Plan of Redemption, without adding to or taking from His Word. I always preferred to know the Bible doctrine rather than the commandments of men, yet to show me my own weakness God permitted me to burn my first set of STUDIES IN THE SCRIPTURES, at a minister's bidding. Nevertheless, it was about that time that I began to see the difference between a Christian and a good citizen. After thirty years of drilling in Babylon I understood not the meaning of "the fruit of the Spirit"!

Many times I re-read the back WATCH TOWERS; the re-reading is just as sweet as though I had never read them, which makes me long for the time when we shall all be "clothed upon."

I here extend my whole-hearted thanks to you, dear Brother, for the assistance you have given me, enabling me to enter "the valley of blessing, so sweet." I also thank the co-laborers at the Tabernacle and Bethel Home through you, praying for you and all the "jewels" everywhere.

I have accepted all of your proffered helps--the Vow, etc.; am glad to have my name among those who do not trust to the arm of flesh. The dear brethren in Europe are in my prayers more than ever.

Relying on Jesus, hoping to see Him face to face,
Yours in the Master's service, J.S. WATSON.--Calif.

"WARS AND RUMORS OF WARS"

DEAR BROTHER RUSSELL:--

Reading Jeremiah 51:44-46 recently, it impressed me as possibly applying to the present, v. 46 measuring the limit of the present war--two years: "A rumor shall come in one year, and after that in another [a second] year shall come a rumor."

This seems to be the same period spoken of by the Lord: "When ye shall hear of wars and rumors of wars, be ye not troubled," etc.--Mark 13:7,8; Luke 21:8,9.

Isaiah 8:9-14 seemingly indicates a season of comparative quiet after the nations have assembled themselves and been broken in pieces and the making of the Confederacy--v. 12. Thus the ending of the war, say some time this year, might bring something like an armistice, during which the Federation would come into full life and do some of its work; when the "Earthquake," running quickly into the "fire," would cause great Babylon to be cast like a millstone into the sea.--Rev. 18.

I send this on under St. Paul's counsel in Galatians 6:6, thinking this may be of some good.

Yours in the Redeemer, W.E. PAGE.--Mo.

NO WEAPON AGAINST US SHALL PROSPER

DEAR BROTHER RUSSELL:--

Greetings in the Redeemer's name! This is to assure you of my continued faith in you as Pastor of the Lord's sheep in this Time of Trouble.

How wonderfully your interpretation of the Scriptures is being proved correct! The Adversary, in his latest effort here in Ontario, has only strengthened our faith. Truly, we are still in the enemy's country!

However, we have the Word of the Lord that no weapon that is formed against us shall prosper, but that even "the wrath of men shall praise Him." The Apostle declares that present sufferings are non-comparable to the future Glory of the Kingdom.

I shall sit with you in the Tower and watch the outcome of the recent episode in Ontario. Some of the worldly, since this episode, are doing some reasoning as to the moral law and its bearing on the war. May the Lord grant you continued wisdom at this time!

Your brother in Christ, ERNEST H. WALKER.--Ont.

ALL OF ONE MIND

DEAR FRIENDS:--

About a year ago I wrote asking if you would consider it proper to buy the STUDIES IN THE SCRIPTURES with my tithe-money. Receiving an affirmative answer I secured the complete set of STUDIES. I had read them almost through before I had opportunity to meet with a Class, as I have done since we came to this place.

I had not read far until I began to feel like a prisoner set free, though I never before realized I was a prisoner. Whenever I study I seem to learn a new point and can feel another shackle loosed; but I still have some points of early training to overcome.

My husband, son and daughter did not seem to get the Truth from reading the books as I did, but since our residence here they attend the Class and want the Truth as much as I. My husband and I have been Christians from youth and consecrated while in the Methodist denomination. I wish to symbolize my consecration at the first opportunity and am quite confident my entire family will wish to do so. We feel that you will approve of this, but would like to have your advice regarding the children, as they seem young for such a step, although manifesting interest as above described.

Perhaps I am over-anxious, but I am so pleased that we are all of one mind that I cannot allow the matter to remain incomplete. Thanking you in advance for your advice, whatever it may be, I am

Yours in Christ, MRS. AGNES A. ALLEN.--Calif.

WONDERFUL BLESSINGS SINCE FINDING THE TRUTH

DEAR BROTHER RUSSELL:--

For a long time I have wished to write you of the wonderful blessings that have been mine since finding the Truth. Shortly after coming into the Truth my brother, who had just joined the Baptist church, became interested and came right along with me. He sent his letter of withdrawal, which caused quite a stir in the church above mentioned.

We are surely hated here; the Methodist minister told his congregation when they saw any of us in the church to run us out! They are certainly closing down on us!

A dear girl--junior in our Normal school--is coming into the Truth. She was offered a position as teacher, but the Board would not even consider her if she was one of us. She says she will plainly tell them that she will not submit to the "Beast" and accept his "mark" just to get a position; that her bread and water are promised her!

May the dear Lord continue to bless you!

Your sister in Him, NORA VOLES KEITH.--Okla.

FRENCH BRETHREN MILITARY PRISONERS

"Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." (Psalm 89:15.) How thankful I am to the Lord for so much goodness from Him! I am no more at Monheim, but at Dortmund since January 29th. Think of my joy! The Lord has permitted me to be His witness, guided by the writings of our dear Brother and Pastor Russell. We are now sixty-four Bible Students in our camp, and my heart rises to God in thanksgivings.

Many loving greetings to the dear brethren and sisters.

FRED POLLARD

RESTITUTION APPRECIATED

DEAR BRETHREN:--

For two years I have been working among the two hundred families of my home town, distributing B.S.M.--one number at a time, about once a month. I have also talked with the people.

Of late I have used an EUREKA DRAMA in about thirty-five of the best homes--in some of these three times--with a full house. The Baptist preacher, who did his best two years ago to kill the work of the Truth here, seems now to feel kindly towards me, as I have always tried to show I feel towards him.

Recently I heard some of the leading men of this place contending that Restitution is what God has for the world; these men seem satisfied with this.

There are about twenty full sets of the STUDIES in the families here, and during the last two years I loaned about 100 copies of Vol. 1 in magazine form. A brother who has come into the Truth within the past eighteen months has been a true yoke-fellow, and we have visited other towns in the vicinity with the EUREKA DRAMA.

Just now the way seems closed, but we are waiting and watching for any and every opening. Pray for us.

Ever yours in the Truth, W.S. BUMPUS.--Ill.

===================

VOL. XXXVII OCTOBER 15 No. 20
A. D. 1916--A.M. 6045

CONTENTS

Prices on All Books Advanced 306
What We Preach and Teach 307
  Not Higher Criticism Nor Evolution . 307
  Scriptural Terms and Ordination . . 308
  How Errors of the Past Crept In . . 308
  All Needed Bible Helps Now Available . 309
The Ransom Not the Sin-Offering . . . 310
  Why a Ransom Was Necessary . . . 310
  The Philosophy of the Ransom . . . 310
  The Sin-Offering 311
"Suffer the Word of Exhortation" . . . 312
"Straight Paths for Your Feet" . . . 313
  A Vow Unto the Lord 314
From Malta to Rome 314
  Why the Gospel Is Rejected . . . 316
A Living Sacrifice 316
  True Christian Living 317
Los Angeles, Seattle, Milwaukee Conventions 318
Interesting Letters 319
  Fiery Trials in Britain Easing

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

====================

PRICES ON ALL BOOKS ADVANCED

With the phenomenal rise in the cost of paper, ink, cloth, leather and labor, the advance in prices on all kinds of books becomes a necessity. Hoping that the advance would be only a temporary one, we have delayed making any change until we are now losing as much as 10 cents per copy on some of the volumes of STUDIES IN THE SCRIPTURES. Hereafter the price of the first three volumes of STUDIES will be 50c each, including postage, and the price of volumes 4, 5, and 6 will be 60c each, including postage.

CREATION DRAMA SCENARIO

Hereafter the prices on these books will be as follows:

Paper edition, prepaid, 25c.
Cloth edition, prepaid, 65c.
De Luxe Gilt Edge edition, prepaid, $1.00.

DAILY HEAVENLY MANNA

Cloth-bound edition, prepaid, 60c.
Leather edition, De Luxe, prepaid, $2.00.

BOOKLETS

Question Booklets, 7c. per copy, postpaid.

All other booklets, including Za, 10c. per copy, postpaid.

Prices on the above to Colporteurs and to I.B.S.A. Classes in lots of 50 or more, assorted, charges collect, will be one-half of the above mentioned prepaid rates.

BLUE PRINT CHARTS, ETC.

Chart of the Ages (8 ft.), $2.50 each, postpaid.
Chart of the Ages (5 ft.), $1.85 each, postpaid.
Chronology Charts (7 1/2 ft.), $2.00 each, postpaid.
Tabernacle Charts (7 1/2 ft.), $2.00 each, postpaid.
WATCH TOWER Binders (spring-back), 60c. each, postpaid.
WATCH TOWER Bibles are not advanced, as we have a good supply at old cost.

==========

I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF NOVEMBER
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"
STUDY VII.--"DELIVERANCE AND EXALTATION OF CHURCH"
STUDY VIII.--"RESTORATION OF ISRAEL"

Week of Nov. 5. Q. 15 to 20 Week of Nov. 19. Q. 27 to 33
Week of Nov. 12. Q. 21 to 26 Week of Nov. 26. Q. 1 to 7

Question Manuals on Vol. III., STUDIES IN THE SCRIPTURES, 7c each.

===================

R5970 : page 307

WHAT WE PREACH AND TEACH

"For I determined not to know anything
among you, save Jesus Christ, and Him
crucified."--1 Corinthians 2:2.

AT NO time in the Church's history has our great Adversary been so active in multiplying false doctrines and in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to to beguile them of their reward and to frustrate this feature of the Divine Plan. To really frustrate any part of the Divine Plan is impossible: God has purposed to take out from among men a Little Flock, "a people for His name," a Royal Priesthood; and such a company is assuredly being gathered; but whether all of those now in the race for the Prize will surely be of that number, is still an open question. Take heed, beloved, that no man take thy Crown. (Revelation 3:11.) If any come short of their privileges and prove unworthy of the inheritance, there are others who will fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Timothy 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that Royal Priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!

OPPOSITION TO BE EXPECTED

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the Truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of His Kingdom. This is what is meant by the presenting of our bodies living sacrifices in the Divine service. To be really in this service involves, First, the careful and continual study of God's Plan; Second, the imbibing of its spirit; leading, Thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition, to give heed either to false doctrines or to other themes which have no bearing on the one thing to which we have solemnly dedicated our lives. Our time is not our own if we have dedicated all to God; and consequently, we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures. Neither have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and divert our attention from the one thing we ought to be doing. The Apostle warns us to "shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." "Teach no other doctrine; neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith."--2 Timothy 2:15,16; 1 Timothy 1:3,4.

NOT HIGHER CRITICISM NOR EVOLUTION

Ours is not the gospel of the Higher Critics and Evolutionists. We cheerfully accord these friends of a modern gospel their liberty to believe as they think proper, reminding them, however, of the warning words of the Apostle Paul in Galatians 1:6-9. Our own faith is firmly planted on the Bible as the only Divine Revelation of the will and Plan of our Creator. But this does not mean that we believe the Bible to teach all that our well-meaning forefathers of the Dark Ages supposed were its doctrines. We find that they burned one another at the stake for disbelieving things that the Bible does not teach.

The growing scepticism of today regarding God and the Bible, we find, is generally the outgrowth of a misunderstanding of the Bible's teaching respecting Hell. No sane man can be blamed for rejecting the old theory that God first made a roasting Hell, and then made a race, knowing that all would spend an awful eternity there, except the few who would hear of Christ and become saints. This blasphemy against our Creator's holy name needs to be rebuked. The people need to be taught what the educated clergy and laity already know--that the only Hebrew word translated "hell" is SHEOL, and that

R5970 : page 308

its Greek equivalent is HADES, and that neither word signifies a place of torment, but the tomb, the grave, the state of unconsciousness, in which both good and bad must remain after death until the resurrection, which is to follow the Second Coming of the Redeemer.

The literature of the WATCH TOWER BIBLE AND TRACT SOCIETY has helped thousands along this line, as we go into details of explanation of the parables, dark sayings and symbolisms of the Bible, which other Bible teachers do not find time for, with their many and varied cares connected with modern church activity. In a word, the work of our Society is conducted on the belief that the Bible is Divinely inspired, and that we are now living in the wonderful Day, mentioned by the Prophets, when "the wise shall understand," when they shall receive "meat in due season" from God's wonderful Book. By the "wise" we mean, of course, those who are wise toward God, not the worldly-wise.

OUR VIEWS OF THE MILLENNIUM

If our understanding of the Bible's teaching is correct, we are on the threshold of the Millennium. And this fact explains not only the progress of invention and natural science, but also the finishing of the Mystery respecting God's gracious purposes for our race, foretold in the Bible in symbols and types. However, our expectations of the Millennium are along different lines than some might suppose. We find no Scriptures to teach that the world will be converted by our commendable missionary efforts or any other efforts. To us the Bible teaches that the conversion of the world will follow the Second Advent of our Redeemer to gather His Elect Church (the saints out of all denominations), that they, changed to the spirit nature, may be, under their Lord and Head, the teachers, guides and helpers of the remainder of the race--those now dead as well as the living nations--to uplift all the willing and obedient from sin and death to perfection and everlasting life on earth, which will then, during those Times of Restitution, become Paradise restored.

Statistics agree that the Millennium is not coming by the conversion of the heathen; for there are twice as many today as there were a century ago, notwithstanding all our missionary efforts. On the contrary, we must agree that the signs of the times presage the near approach of the culmination of the great "Time of Trouble such as never was since there was a nation," by which, the Scriptures assure us, Messiah's Kingdom will be ushered in, to "bless all the families of the earth."

SCRIPTURAL TERMS AND SCRIPTURAL ORDINATION

Perhaps we should explain that we do not recognize as Biblical the terms "clergy" and "laity," nor the titles "Reverend," "Doctor of Divinity," and other similar appellations now in vogue. This, however, does not lead us to disfellowship those who differ from us. We use the Scriptural terms "Pastor," "Evangelist," "Teacher," "Elder," "Deacon," etc., and recognize that all of God's consecrated people are ministers--that is, servants--each authorized to serve his brethren as his talent may permit and as the brethren may desire. As for ordination, we cannot accept as Scriptural the theory of the "Apostolic Succession," and that the specific power or authority comes from men to men. We hold that the anointing of the Holy Spirit alone gives the power and the authority to understand and explain the Scriptures.

HOW ERRORS OF THE PAST CREPT IN

The Editor is being attacked at present by about one-fourth of all the ministers of the world, simply because we preach the Bible Message voiced by the angel at the birth of Jesus: "Behold, I bring you good tidings of great joy, which shall be unto ALL PEOPLE!" (Luke 2:10,11.) That good Message of God's Love and of His merciful provision in Jesus' death for the sins of the whole world began to be lost sight of in the close of the second century. The doctrine of "Apostolic Succession" led the people of that time to respect the bishops as successors to the Divinely-ordained Twelve--St. Paul, and not Matthias, taking the place of Judas.

It is not to be wondered at, that at a time when ability to read was not general, when Bibles were few and expensive, and when this doctrine of Apostolic Succession had gotten a foothold in the Church, the people hearkened to the so-called Apostolic Bishops. It is not wonderful that those bishops liked to be considered authorities. For fourteen centuries there was no Bible Study--merely a study and worship of creeds. Bibles were publicly burned, and those who dared to study the Bible and accept its statements were hunted like the wild beasts of the forest--even in Scotland.

The Reformation Movement brought the Bible forward, but its friends had much of the smoke of the Dark Ages still in the eyes of their understanding. As one leader after another prayed, "Lead, kindly light, amidst the encircling gloom," and rubbed his eyes, new sects were started, all endeavoring to reach the light, yet all acknowledging that the creeds, for which many of them died, were not satisfactory to either their hearts or their heads.

PRESENT ERRORS AND OPPOSITION TO LIGHT

Now we have come to a time when the various divisions of God's people have too much enlightenment to burn each other at the stake, and when they are disposed to federate, and to ignore their differences. Meantime, Higher Criticism has come in and has turned a majority of Christian preachers away from the Bible entirely. But they are still tied to their sects and to the creeds which they no longer believe.

Meantime, in God's providence, the Bible has come into the hands of the people. Education is now general, and Bible helps are abundant. This seems to be, according to the Bible and facts, a favored time for God's people to obtain proper knowledge of His Word. With others, the Editor has been greatly blessed in studying the Bible and in making clear to others its true meaning. We have been doing this for the past forty years without serious objection, until recent years. The objection now is that the teaching of ourself and our associates of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is beginning to exercise a world-wide influence. We have Bible Study Helps printed in thirty-two different languages. We have Bible Study Classes in all parts of the earth. This leads some of the ministers to consider our work a menace--just as the Episcopalians once thought the Presbyterians and the Methodists a menace, as the Jews thought the early Christians a menace to their institutions, and just as the Baptists thought others a menace to them, etc.

As we make clear the meaning of our Lord's parables and dark sayings, and show the harmony of the Bible's teaching from Genesis to Revelation, the creeds of the Dark Ages become unpalatable, nauseating. As some of the best people renounce these creeds, the class of preachers alluded to become bitter. Unable to meet our Scriptural arguments, they indulge in personal abuse and invective, with a view to hindering people from hearing us and from reading our publications. But nevertheless the work goes grandly on, with increasing momentum. Those who get their eyes of understanding open are prompt to help others. As the people learn the real motives of the attacks which are being made upon us, they have less sympathy

R5971 : page 309

for those making the attacks, and are more disposed to investigate our teachings.

ALL NEEDED BIBLE HELPS NOW AVAILABLE

We have never claimed to be a finished scholar in either Greek or Hebrew. More than this, we claim that not one minister in a thousand, of any denomination, is a scholar in these languages. The ability to read the Greek and Hebrew alphabets, and to spell out the words in these languages, is not scholarship; nor does it follow that the person able to do so has thereby any knowledge of these languages. By scholarship we mean thorough understanding of the grammatical construction of a language.

Furthermore, we claim that in God's providence such knowledge is not necessary to the right understanding of the Word of God. Bible students today have access to numerous translations of the Bible made by the scholarly few. More than this, the Presbyterians have Young's Greek, Hebrew and English Lexicon-Concordance; the Methodists have Strong's Analytical Greek, Hebrew, Chaldaic and English Lexicon-Concordance. Besides these, there is the Englishman's unsectarian work, covering the same ground; Liddell and Scott's Greek-English Lexicon, McClintock and Strong's Criticisms, the Emphatic Diaglott, which has the original Greek text with interlineary word for word English translation, and parallel emphatic version in English, etc.

The value of such concordances as an aid to the correct understanding of the Scriptures cannot be over-estimated. In the preface to "Young's Analytical Concordance," the author says of his work: "Its great object, as Tyndale says of his New Testament, is to enable every 'PLOUGH-BOY' to know more of the Scriptures than the 'ancients,' by enabling him at a glance to find out THREE DISTINCT POINTS--First, What is the original Hebrew or Greek of any ordinary word in his English Bible; Second, What is the Literal and primitive meaning of every original word: and Third, What are thoroughly true and reliable parallel passages."

Whoever has these works in his possession, and knows how to use them, and does use them, has a better working knowledge of the Hebrew, Greek and Chaldaic of the original Bible than could be gained by four years' study of these languages. We possess these books and many others, and have learned how to use them effectively. As a result, we have better knowledge of the Bible in its original languages than have nine-tenths of the ministers who have taken merely a four-year theological course. We advise all Bible students to use these wonderful helps of our day, which represent the highest scholarship, rather than to waste their time spelling out the words in the original languages, the meaning and the grammatical value of which are appreciated by only about one in a thousand. We are glad to say that thousands of Bible Students habitually use Young's and Strong's Concordances, besides numerous versions of the Scriptures, such as Young's Translation, The Variorium, Leeser's (Jewish) translation, and of the New Testament, Tischendorf, the Syriac, Rotherham, Emphatic Diaglott, etc., etc.

BIBLE ORDINATION

As for ordination: However ignorant the public may be in regard to this matter, we can but suppose that ministers and editors of religious papers are well-informed. These all know that the word "ordination" simply signifies authorization. Thus the Baptists authorize, or ordain, their ministers; the Methodists authorize, or ordain, theirs, etc. There is no such thing amongst Christian people as a general ordination. On the contrary, Catholics dispute all ordinations except their own and denounce all Protestant ministers as unordained. The Anglican Church similarly refuses to recognize the ordination of those whom they term non-conformists.

As God has but one Church, so He has but one ordination for all who are His ministers. The one Church of God includes the saintly Christians of all denominations, and the God-ordained ministry consists of those only who have received the Divine benediction--the begetting of the Holy Spirit. Jesus is the Head, or Chief, of this Church. He is its Chief Minister. His ordination took place at the time of His consecration and baptism in Jordan, when He was thirty years of age, under the limitations of the Mosaic Law. All coming into membership in Him and receiving the begetting of the Holy Spirit share in His ordination. The Master declared, "As the Father hath sent Me, even so have I sent you."--John 20:21.

This commission is referred to in prophecy, The Christ, Head and Body, being the Speaker: "The Spirit of the Lord GOD is upon Me; because the LORD hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."--Isaiah 61:1-3.

The Holy Spirit is symbolized by the oil poured upon the head of Aaron the high priest, of which we read that it ran down the skirts of His garment, even to its hem.

This typified that the Holy Spirit, poured out upon our Head, Christ Jesus, has come down over the Church, His Body, during all these nineteen centuries, beginning at Pentecost--the anointing, ordaining, qualifying power of God on all His Royal Priesthood, authorizing them to declare the "Good Tidings of great joy, which shall be unto all people." And any who give evidence of possessing this anointing of the Holy Spirit, and who have the ability and the spiritual qualifications of character-development in the likeness of Christ, which are Scriptural requisites in teachers of the Church, may be chosen by the Ecclesias of the Lord's people to minister to them publicly, as their more special servants in spiritual things. But any one who has received the Spirit's anointing is Scripturally ordained to proclaim the Message of God according to his ability and opportunity, observing only the proprieties pointed out in the Word as to sex distinctions, etc., regarding public proclamation.

So then, adhering closely to the written Word of God in our teaching, and striving to follow faithfully in the footsteps of the Master in our daily walk and conversation, we pray with all saints: "Thy Kingdom come, Thy will be done on earth, as it is done in Heaven."

"And this hath been the Lord's wise will,
To find one here, one there,
Who counting earthly gain but dross,
Would daily take the Christian's cross,
E'en at the risk of any loss--
God finds one here and there.

"And oh! the grandeur of the work
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!"

===================

R5972 : page 310

THE RANSOM NOT THE SIN-OFFERING

IT SEEMS difficult for some of our dear readers to distinguish clearly between the Ransom and the Sin-offering. Although we have repeatedly tried to make the subject clear, we will try again.

The word "ransom" in the Old Testament seems to be used less definitely than in the New Testament. In the Old Testament, the Hebrew word translated ransom is kopher, and signifies a covering, a protection, as when we read, "The wicked shall be a ransom for the righteous" (Proverbs 21:18)--their covering, their protection. The righteous are few and uninfluential in the world; and laws would not generally be made especially for their protection. The laws of society are made for the masses of the people--not for the saints; but those laws made for the people in general we--the Lord's saints --have as a covering.

The Prophet David declares that no man can give a ransom for his brother. (Psalm 49:7.) That is to say, all mankind are imperfect through the Adamic fall. All are sinners; therefore none could stand before God in the sense of justifying themselves; and thus unable to justify themselves, they would be wholly unable to justify another--their brother. Here the thought is very similar to that attaching to the word "ransom" in the New Testament, showing that to be such a ransom, or covering, requires perfection, righteousness, which no man of all our race possessed, except the Man Christ Jesus, "holy, harmless, undefiled, separate from sinners," who was therefore able and qualified to give Himself "a Ransom for all, to be testified in due time."--1 Timothy 2:6.

The word used in the New Testament Greek for "ransom" is very explicit; it signifies a price to correspond, or a corresponding price. The implication is that something was lost that needs to be re-purchased, redeemed, bought back; and the thing which is competent to purchase it back must be of equal value to the thing lost or forfeited--no more, no less--a "corresponding price."

WHY A RANSOM WAS NECESSARY

The thing that was lost by Father Adam for himself and all of his family was the right to life. As the perfect man, God's arrangement provided him with the privilege of living forever on condition that he would be obedient, loyal to his Creator. His sin was disloyalty, disobedience, and its penalty was death--the forfeiture of the right to live. Thus, because of Adam's disobedience, he came under the death sentence, "Dying, thou shalt die." (Genesis 2:17, margin.) Adam's children were born to him after he had thus forfeited his life-rights, and he was unable to give them more than he possessed--a dying nature. Thus we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned, etc.--Rom. 5:12.

God reveals to us in His Word that while He wishes to be merciful and to receive back to Himself all the willing and obedient of the race, nevertheless He must maintain the dignity of His own Law and cannot set aside the death sentence except upon the conditions which He has arranged; viz., a Ransom. If Adam is ransomed from the sentence of death, Justice will have no further claim against his life, and the ransomer would have the right to restore Adam and his race. But no ransomer could be found amongst all the family of men;

for all were sinners--none was perfect, all had inherited the blemishes of sin. Hence God's arrangement--the sending of His Only Begotten Son to be the Redeemer, the Ransomer, of Adam and his family, and ultimately to be the Restorer of all that was lost.

To this service--to this carrying out of the Divine Program--God attached a very great reward of glory, honor and immortality. The Logos, "The beginning of the creation of God," "the first born of every creature" (Revelation 3:14; Colossians 1:15), accepted the Divine arrangement gladly and humbled Himself. Leaving the honors and favors of His high position on the spirit plane, He was made flesh in order "that He by the grace of God, should taste death for every man" (Hebrews 2:9) as the Ransomer of Adam. St. Paul tells us of Him as the One "who for the joy that was set before Him, endured the cross, despising the shame," and now as a result, "is set down at the right hand of the Throne of God" (Hebrews 12:2), henceforth expecting, waiting, until the time shall come for Him to bless Adam and his race for whom He has already died--waiting that the Father in due time, after the selection of the Bride Class, may put all things in subjection under Him--under the Messiah--that He may reign a thousand years for the uplifting and blessing of those for whom He died.

THE PHILOSOPHY OF THE RANSOM

As the sinner was the perfect man, Adam--in full harmony and fellowship with God and only a little lower than the angels and crowned with glory and honor as a perfect human being--so the one who would redeem him, or be his ransomer, must have all these qualifications. He must be a man, and a perfect man; in him God's image and likeness must be complete; he must be crowned with the glory and honor of perfection; he must be "holy, harmless, undefiled, separate from sinners" and in full fellowship with God.

All these requirements were fully met in the Man Christ Jesus when He was thirty years of age, at which time He presented Himself at Jordan to complete and confirm His consecration unto death, giving Himself a Ransom-price for all the race, to be testified to them all in due time. As a bullock could never take away sin by its death, neither could an angel or other spirit being ever take away sin by dying for Adam. Under the Divine arrangement, the Redeemer must be a corresponding-price to the one redeemed. Jesus was all this; nothing more was either necessary or possible. There was nothing lacking in the merit of the perfect Man to redeem the first man and his family; nothing therefore that the Church could give or do that would help in the matter. Justice could accept only the corresponding price.

That Ransom-price, that Corresponding-price for Adam, has already been placed in the hands of Justice. Jesus did this in His consecration at Jordan, in that He agreed to do the will of the Father even unto death; and on the Cross He declared, "Into Thy hands I commit My spirit"--the spirit of life, His right to life, which He had not forfeited, either by sin or otherwise. That Ransom-price, or Price sufficient to redeem Adam and all of his race, has been in the hands of Justice as a deposit ever since, and is there now--still unapplied. It cannot be applied piecemeal, a little to each one; when applied, it must be applied for all at the same moment.

Why must it be applied all at one moment? Because it is just the one life. It would require the entire merit of Christ's sacrifice to recover Father Adam from his condemnation, and it would require the entire merit of that sacrifice for any one of the children of Adam. The Ransom cannot be divided up into millions of parts and a little piece given to each member of the race. The whole sacrifice of Christ was necessary for each one of the race, and is sufficient for the entire race, when it shall be so applied. It is to be applied for the entire race, but not until the Father's time has come for turning over the

R5972 : page 311

race to the Redeemer--not until His appointed time for the Redeemer to take possession of the race as King of kings and Lord of lords, to establish over them His glorious Kingdom, to release them from the power of sin and death and to give them all the Restitution privileges which His Ransom-sacrifice makes possible.

THE SIN-OFFERING

In the meantime, another feature of the great Heavenly Father's Plan is working out--an arrangement by which a certain number of the children of Adam may become associates with Jesus in the suffering of this present time and in the glory that is to follow. This feature of the Plan is not the providing of a Ransom; for that was already provided in the death of Jesus; but this plan is to provide an under-priesthood who are eventually to be kings with the Savior--a Royal Priesthood. Evidently therefore the Sin-offering must not be confused with the Ransom-price; for the Ransom-price is complete, and was complete before the Church was invited to come into this position of self-sacrifice.

The Jewish Day of Atonement pictured the entire work and operation of the Sin-offering, which began in the person of Jesus. The death of Jesus was typified by the killing of the bullock on the Day of Atonement. That was the great sacrifice for sins--a Sin-offering which was made by Jesus, who offered up Himself. He was both the anointed Priest of God and also the devoted Sacrifice. The merit of that Sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's Goat Class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the Royal Priesthood of the Millennium. In the type, the High Priest allows the merit of his sacrifice to be applied to himself and his house--himself representing the Church which is Christ's Body; his house representing the Household of Faith, the consecrated ones who will fail to become members of the Body of Christ and will instead be on the spirit plane, "a great multitude" who will serve God day and night in His Temple--in the Church glorified.

OFFERINGS MADE DURING THE GOSPEL AGE

This passing of the merit of Jesus' Sacrifice, first of all, to and through His Church does not diminish the merit of that sacrifice nor its value, for every one who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus. The priestly class includes those who keep their covenant arrangement, voluntarily and heartily lay down their lives in the Lord's service. The Great Company Class is composed of those who have failed to fully surrender

R5973 : page 311

their earthly lives and rights, and will therefore have these earthly rights taken from them through great tribulation. Any others who receive of the Lord's favor during this Age and fail to get into one or the other of those classes--if they fail to become members of either the Royal Priesthood or of the Levite-servant company --cannot retain any Restitution blessings or privileges, but will die the Second Death. Thus the entire merit of Jesus, designed for Adam and his race, merely passes through the Church Class, the consecrated ones, on its way to Adam and his race. The Church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness' sake--the great High Priest accepts our consecrated beings and makes them part of His sacrifice, and the full measure of His merit as the Ransom-price passes on to humanity to give Adam and his family Restitution privileges for a thousand years.

These are the better sacrifices and offerings for sin not made by us, but made by the great High Priest whom the Father has appointed for the purpose. This great High Priest has been completing His sacrifice for sins; first His own flesh, and then the flesh of all those who have come unto the Father through Him during the past nineteen centuries. He will soon complete His sacrificial work, and glorify with Himself those who suffer with Him--making of them His consorts in His Messianic Kingdom. Then He will apply on behalf of all mankind the merit of the sacrifice which He finished at Calvary and which He has merely loaned or imputed to the Church during this Gospel Age.

This Sacrifice will be given fully, completely, everlastingly, to Justice, appropriated as the full offset of

Original Sin. Forthwith Adam and all of his children will be turned over by Justice into the hands of Jesus. Divine Justice will have no more to do with mankind. All will be under the administration of the Millennial Kingdom. For a thousand years the Redeemer, the Ransomer of the race, will teach, reward, punish, deal with humanity for their instruction in righteousness and their uplift from the sin and death condition, giving to every one a full opportunity for returning to perfection.

At the close of the thousand years, Messiah having accomplished everything possible for every member of the race, will turn over all to the Father and will say to the sheep class, "Come, ye blessed of My Father, inherit the [earthly] kingdom prepared for you from the foundation of the world." (Matthew 25:34.) All others, found unworthy of everlasting life, will be destroyed in the Second Death, symbolically pictured as a devouring fire.

Thus we have striven to make plain the distinction between the Ransom-price and the application of the Ransom-price, and the Sin-offering and the blessings resulting to the Church from the privilege of participation in those sin-offerings--the sufferings of Christ.

THREE INTERESTING QUESTIONS

We take occasion here to answer some related queries:

Question.--Is it proper to say that we, the Church, receive by imputation "a certain portion" or "our share" of the merit of the Ransom now--during the Gospel Age?

Answer.--The person using this language might have the proper thought, but would not be using the best words in which to express that thought to avoid being misunderstood. As above shown, all the merit of Christ is necessary to each member of the race. If we divided up the merit of Christ, nobody would have enough. If it were all given to one, the others would get none. God's Plan, therefore, is to hold that Ransom-price in reserve until the due time for the inauguration of Messiah's Kingdom, and then apply that price and transfer the whole race at one time to Jesus--to the Messianic Kingdom. Then during the Millennium, it might be proper to say that every one will be receiving the Restitution blessings as his share or participation in the Ransom merit; but strictly speaking, the whole blessing of the whole world is the ransom blessing.

Question.--If the Ransom has not yet been applied, apportioned, credited, to the race on the Books of Justice, and if we who are of the Church are members of the world, how do we participate in the Ransom blessing?

Answer.--The entire Ransom merit being in the hands of Justice, the one who owns that merit, Jesus--in harmony with the Father's Plan--imputes it to the whole company who will accept the offer of this Gospel Age and surrender themselves sacrifices to walk in the Master's footprints. There is quite a difference between giving and imputing, just as there would be a difference between giving a man a thousand dollars and imputing to him a thousand dollars by endorsing his note. Jesus, as

R5973 : page 312

our great Advocate, imputes to us, or endorses us to the full extent of our contract with the Father. Our contract is that, like Jesus, we will surrender our earthly rights.

The Heavenly Father could not recognize us as worthy of entering into such a contract, except as our great Advocate endorses for us, or guarantees us, in the matter. What does He guarantee? He guarantees that we shall lay down our lives--that our earthly lives shall be fully surrendered in due time.

As we have seen, there are three classes for whom Jesus becomes Surety, Guarantor. First are those who fully and completely carry out their contract both in letter and spirit, laying down their lives voluntarily, after the Master's example. These will be the "more than conquerors," the members of the Body of the Anointed. Next will come the Great Company class, who will eventually be conquerors, but not "more than conquerors." Because conquerors, they will be granted everlasting life on the spirit plane; but because of lack of zeal and love, they will fail of the election as members of the Body of Christ.

Third, there are those who will be neither more than conquerors nor even conquerors, but failures--turning back to sin, like the sow to her wallowing in the mire. These will die the Second Death. In any event, our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain Restitution rights or privileges. Those Restitution blessings will be fully and completely released when the last member of the Body of Christ shall have gone into death.

Question.--Would it be proper for us to suppose that the world might begin to receive its share of Restitution blessings while some of the members of the Church are still in the flesh?

Answer.--No! This would be an impossible thought. The whole merit of Christ is mortgaged by the imputation which Jesus has made of His merit to the company consecrating during this Age. This mortgage must be released fully, completely, before the New Covenant can be sealed and put into operation for giving Restitution blessings to Adam and his race. Hence, we are not to expect any Restitution, either of the Ancient Worthies or others, until the Little Flock shall have passed beyond the Veil and the Great Company class shall have passed through its tribulation.

===================

R5973 : page 312

"SUFFER THE WORD OF EXHORTATION"

"Let all bitterness and wrath and anger and clamor
and evil speaking be put away from you, with all
malice, and be ye kind one to
another."--Ephesians 4:31,32.

THE same Apostle who uses these words of our text has elsewhere classified these evil fruits here enumerated as works of the flesh and of the Devil. He tells us that they that do these things shall not inherit the Kingdom of God. He indicates that these traits have come with our fallen nature. But we who have left the world, who have renounced its spirit, are under the most solemn obligations as New Creatures in Christ to bring our fallen nature with its tendencies to evil into full subjection to the new nature, to bring the old creature under control of the mind of God, the Holy Spirit, the holy will, crucifying the flesh and bringing every thought into captivity of obedience to Christ. More and more the Lord is impressing this thought upon us day by day.

St. Paul contrasts these fruits of the Adversary and of the fallen flesh with the precious fruits of the Spirit of God. The one Spirit is Heavenly, Godlike, while the other is "earthly, sensual, devilish." Faith, goodness, meekness, gentleness, patience, peace, self-control, love--these are the Heavenly fruits. They are the very opposite of the spirit of the Adversary. As we endeavor to do the will of God, to cultivate the sweet qualities of the Holy Spirit, we find continual warfare with the inherited weaknesses of our fallen flesh. Some may succeed in a comparatively short time in gaining to a large degree the victory over these works of the flesh and of the Wicked One, while others may have a great war to wage. But the victory over this evil disposition must be won; else we shall never be granted an entrance into the Kingdom. The Lord is watching to see the zeal and earnestness with which we strive to put off these works of the fallen flesh, these evil traits of character. Knowing our own natural weaknesses, each of us is so to watch and guard himself, so to cry unto the Lord for help, so to fill his heart and mind with the Word of the Lord, that he may be kept pure and free from the alloy of sin.

R5974 : page 312

Coming to analyze the Apostle's exhortation of our text, it would seem as if he were mentioning one of the worst traits first--"all bitterness." Bitterness is an acrid condition, the very opposite of sweetness. It represents a rancor in the heart, and is very closely allied to the last trait mentioned--"malice." Maliciousness in the heart, leads one to malevolence, to seek to do injury to another. The spirit of bitterness and malice, granted an entrance into the heart, is very likely to extend to all the affairs of life and to make complete shipwreck of the New Creature. Its effect is most baneful. While it is possible for one to become angry, and to feel vengeful momentarily, without the feeling amounting to bitterness which would be lasting, without a development of malice, nevertheless, fleshly anger and wrath are sinful, dangerous and certain, if not conquered, to lead to bitterness and malice.

"AS YE WOULD THAT MEN SHOULD DO UNTO YOU"

The Lord's Word admonishes us, "Let not the sun go down upon your wrath." No matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the Golden Rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy Covenant upon themselves and who profess to be God's ambassadors.

We are not saying that there is no such thing as righteous anger, righteous wrath. "God is angry with the wicked every day." Even now His righteous wrath is kindled against the nations of the earth, and He is smiting them to their final overthrow. If all anger is wrong, then God Himself would be guilty of sin. But God's wrath, His anger, is always of a proper kind. It is not fleshly anger or bitterness. God is angry with wickedness,

R5974 : page 313

and this anger signifies that He will punish it. The Scriptures, however, never refer to the Lord as being bitter or malicious. God is Love; He is patient and good, even to the wicked. He does everything in justice and love.

Now if it is right for God to have certain anger, certain wrath, would it be right on our part to exercise anger or wrath on any occasion? There may, as we have intimated, be times when one may properly be angry. For instance, we should properly feel a certain degree of anger against ourselves. If we found that we had not properly improved our opportunities, if we have been careless or negligent in watching our "thoughts, and words and doings," we might well be provoked, even angry with ourselves. But if the heart is right, we should be neither too indignant nor discouraged on account of our failures in this direction, but strive more and more carefully, with the Lord's assistance, to overcome, endeavoring to learn a lesson from every mistake we make.

NEED FOR EARNEST HEART-SEARCHING

Not having the right or the ability to judge the heart of another, we should be very slow to anger, and very careful how we express ourselves. We are to remember that only the Lord has the right to punish. The Lord's people should strive against all of these weaknesses, these blemishes, of the flesh, which are stimulated by the Adversary and his hosts--anger, wrath, strife, malice, hatred. We should fear these things as we would a plague.

What carefulness, what scrutiny of ourselves, what earnest prayer for help, this thought should bring! How we should guard our tongues against evil-speaking, back-biting, slander, for this is the fruit of lovelessness and malice. And in guarding our tongues, we must remember that it is from the heart that these evil words proceed. Therefore our heart must be made and kept so loyal to Christ, so in tune with God's Holy Spirit, that it will not send forth any such bitter waters.

The Psalmist says, "Let not an evil speaker be established in the earth." See also St. Paul's counsel to Titus, 3:2-8, and to Timothy. (1 Tim. 3:11.) Oh, that the spirit of love and kindness and consideration one for another might so richly dwell in every member of the Church of Christ that each one would not only refrain from speaking evil of a brother or sister, but that it would give pain to hear a defamatory tale about any one, and particularly about a fellow-pilgrim in the "narrow way"! If this were the attainment of each member of all the different Ecclesias, how much more closely would they be bound together in the bonds of Christian love!

As we have said before, we believe that the majority of the dear friends are developing more and more of this spirit of love and consideration; but there is still room for improvement in the cases of some, at least. The mischief that can be done with the tongue is almost unlimited. How watchful and prayerful, then, we should be of our influence! We urge a careful rereading of Vol. 6, pp. 583-588, of STUDIES IN THE SCRIPTURES. It is good that our pure minds be stirred up by way of remembrance. We believe that our time is short in which to complete our work of character structure. This should be impressed upon us more and more as we see one after another of the Body members of Christ passing beyond the veil. Let us seek by prayer and by daily, yea, hourly effort, that we may in all things become copies of God's dear Son, and hear, when our time shall come, the Master's sweet "Well done!"

===================

R5974 : page 313

"STRAIGHT PATHS FOR YOUR FEET"

"Make straight paths for your feet, lest that
which is lame be turned out of the way; but let
it rather be healed."--Hebrews 12:13.

OH, FOR a trumpet voice with which to call upon the Lord's people everywhere to be on the alert to resist our great foe--Satan! And in the word "Satan," we include all the arts of our great Adversary, whereby he lies in wait to deceive and to entrap the Soldiers of the Cross. He is indeed the Adversary of the whole world, in that he is the Adversary of God and of all the wise and gracious provisions and laws which God has made for human protection against the downward and destructive tendencies of sin.

From information reaching us in various ways, we incline to the belief that a great wave of immorality and sensuality is passing over the civilized world. No doubt the War and the various new conditions which it has opened up have much to do with this evil condition. It could hardly be otherwise. But additionally, it would appear that our great Adversary has for thousands of years found sensuality, immorality, to be one of his best avenues through which to attack mankind, and especially those of humanity who have acknowledged the Lord and the righteous regulations which He establishes for all those who will be His people.

Bible students familiar with the history of typical Israel will recall that it is along this line that Balaam and Balak plotted against Israel with so great success, bringing upon the Israelites Divine judgments. St. Paul tells us that it was in this manner that our race, originally created in the image of God, fell so far into degradation. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. * * * God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their bodies between themselves. * * * As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which were not proper; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things," etc. --Romans 1:21-32.

If any one wonders how our race came into its present depraved condition, he has in the above words of the Apostle a full explanation. And now, after the propagation of the Gospel for more than eighteen centuries--after the Bible has been printed in every language, and when education is so general that practically everybody can read the Bible, and when knowledge on every subject is so greatly increased, is it not astounding to see that our Adversary's early tactics are again prevailing? Again the learned are professing to be wise, and are foolishly rejecting the wisdom from above; and again immorality is rampant: anger, malice, hatred, strife, backbiting, whispering, wars, and murders are prevailing. The Lord seems to be letting mankind learn the lesson that Civilization does not spell Salvation, as some had expected.

The Bible represents mankind as birds, and the great Adversary as the hunter seeking to entrap and to kill them; but the saints are pictured as speckled birds, especially attractive to the hunter. Against these he uses his arts and snares with keen interest in their downfall.

R5975 : page 314

A BLESSED MEANS OF GRACE

Some years ago, in the Lord's providence, we were guided to a presentation of A VOW UNTO THE LORD which we earnestly recommended to His people and which we believe has done them great good. Not that this Vow, or any other vow, could be greater or wider in its scope than the vow of self-sacrifice which each of the Lord's people took upon himself before he was acceptable to the Lord and begotten of the Holy Spirit; but this Vow has proven helpful to His saints in that it has drawn to their particular attention certain dangers of the way, counseling as respects their abiding in the Lord's favor.

About 20,000 of the Lord's consecrated people have written us, desiring to be enrolled as amongst those who have taken this Vow. From very many of these we have heard what great blessings have come to them through their endeavors to observe faithfully the various items of that Vow--how their feet have been kept from stumbling; how they have been helped in respect to their fellowship with the Lord; how they have been refreshed in spirit as they remembered daily at the Throne of Grace all others who have taken the Vow; how they have been blessed also in their daily remembrance of the Harvest Work and their own privileges therein; and how they have been made the more cautious by the resolutions respecting Spiritism and Occultism, and respecting their fellowship with persons of the opposite sex.

With the thought that many may be readers of THE WATCH TOWER now who were not at the time this Vow was presented, we print it afresh:

A VOW UNTO THE LORD

1. Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need,

through Jesus Christ our Lord, I register this Vow.

2. Daily will I remember at the Throne of Heavenly Grace the general interests of the Harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear colaborers at the Brooklyn Tabernacle and Bethel, and everywhere.

3. I Vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

4. I Vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways as being of the Adversary.

5. I further Vow that with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public--in the presence of a congregation of the Lord's people.

6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

7. Exceptions in the case of Brethren--wife, children, mother, and natural sisters. In the case of Sisters--husband, children, father, and natural brothers.

A WORD OF WARNING

We have heard from some that, while they had great blessings when they carefully observed the Vow, they gradually grew careless of it and began to lose their blessings, and stumbled into sin. We shall never be beyond danger, dear Brethren, so long as we are in the flesh. Hence everything that we can do on the side of the Lord, on the side of righteousness, as New Creatures enlisted under the banner of our Redeemer, we should do--for the maintenance of our own standards and for the assistance of others in the fight against the world, the flesh, and the Adversary, in which we have enlisted.

The text at the head of this article should never be forgotten by any of the Soldiers of the Cross. The strongest need to remember it, and surely the weaker ones need to obey it. We are all lame. None is able to walk uprightly, perfectly, in the footprints of our Lord. At very best, we limp. How necessary, then, that we do our best to avoid trials and temptations which would be a special strain upon us because of our weaknesses of the flesh! How we should seek to walk close to the Lord and to hold firmly to His hand while passing through the trials and the difficulties of the present time!

Does some one suggest that such a course represents weakness and dependence? Surely, it does; and surely the one who does not know of his weakness and dependence upon the Lord has not learned his primary lesson!
Let us not be ashamed of regulating our lives so as to avoid temptations as far as possible; for this is the wise course admonished by the Lord's Word. To be proud, self-confident, and willing to trust in ourselves anywhere

bespeaks the spirit which is not in close fellowship with the Lord, who shows His face to the humble and the meek.

If there are special trials upon the world and upon the Lord's followers now, we may expect that these will be increasingly severe in coming days and years. How necessary it is that the Lord's followers shall be courageous, strong, determined for the right--especially in all matters of self-control! "He that ruleth his own spirit [his own mind] is greater than the warrior who captures a city," is the inspired announcement. Let us seek to be great from the Divine viewpoint--pleasing to the Lord; guarding well our words and thoughts and doings, not merely on our own account, but additionally in the interest of all with whom we have to do. Thus we shall more and more be bright and shining lights, showing forth the praises of Him who has called us out of darkness into His marvelous light."--1 Peter 2:9.

===================

R5975 : page 314

FROM MALTA TO ROME

--NOVEMBER 19.--ACTS 28:11-24,30,31.--

THE JOURNEY TO ROME ACCOMPLISHED--MEETING WITH THE BRETHREN--FRESH EVIDENCES OF BROTHERLY LOVE--ST. PAUL CALLS TOGETHER THE LEADERS AMONGST THE JEWS AT ROME--THE GOSPEL PROCLAIMED AND EXPOUNDED--AS USUAL, SOME REFUSED TO ACCEPT THE MESSAGE.

"I am not ashamed of the Gospel of Christ; for it
is the power of God unto salvation to every one
that believeth."--Romans 1:16.

EARLY in the spring, A.D. 60, Centurion Julius and his soldiers of the Augustan Band started from Malta with St. Paul and the other prisoners for Rome in another ship, Luke and Aristarchus accompanying the Apostle. The voyage was effected without special incident, the landing being made in the Bay of Naples, at Puteoli, the seaport of Rome, which is one hundred and fifty miles inland. Here they tarried for seven days, the centurion awaiting orders from Rome respecting the disposal of his prisoners.

This delay afforded St. Paul an opportunity to meet with a little band of Christians residing at Puteoli. Doubtless he took the opportunity also to send word to the Christians residing at Rome, whom he had repeatedly declared that he longed to meet, and whom the Lord promised that he should meet. The journey to Rome was made on foot. En route the Apostle was frequently cheered by evidences of the Christian love of the brethren. Some of them met him at Appii Forum, forty-three miles distant from Rome; and another delegation met him at Three Taverns, thirty miles from the great city.

Many famous generals had come this same way with

R5975 : page 315

their troops to the imperial city, to receive honors and applause. But few preachers have had so great honors as were accorded to St. Paul. The journey to and from Rome was sixty miles for one delegation and eighty-six miles for the other; and the record shows us that by these manifestations of loving interest the Apostle was made acquainted with the true spirit of brotherhood amongst the Christians at Rome. The brethren doubtless came on the journey for their own refreshment and joy, not realizing, perhaps, that the Apostle needed this evidence of their love.

Commenting along these lines a gifted writer says, "We often forget that great men are often very lonely; and while we hesitate to say kind words to them, yet words of recognition for what they have done are refreshing to those who receive more criticism than praise. A few days ago an editor showed me a letter which he had just received from one who had held nearly the highest position in the gift of the American people, thanking him for his kindly words in a late editorial. My friend said that at first he was astonished that so great a man should care for anything that he could say; but that on further thought he understood the value of generous appreciation even to the greatest and wisest of men."

"IN HIS OWN HIRED HOUSE"

The fact that there were no charges of an evil character against St. Paul, and the further fact that the centurion who had him in charge during the voyage became his friend, were quite sufficient reasons why the Apostle should not be treated as an ordinary prisoner, but permitted to live in his own hired house under the care of a soldier to whom he was lightly chained. Although not permitted to go at liberty, he was allowed, however, to receive his friends and others who called upon him.

It is difficult to estimate how much Divine providence had to do with all these arrangements. Moreover, the soldier on guard was changed every few hours, so that probably the Apostle came into contact with at least six every day. Thus gradually he probably came into close contact with the entire imperial guard, and thus many were made acquainted with Christian teachings and example. It is claimed that through these soldiers the Gospel Message was carried to France, Germany and Great Britain. Truly, "God works in a mysterious way!"

St. Paul must have had some financial means. It is assumed that ere this he had come into his patrimony. The Scriptures intimate that Felix had held him captive at Caesarea in hope of receiving a bribe for his release, implying some knowledge respecting St. Paul's finances.

PREACHING TO THE JEWS OF ROME

The Lord's servant was not slow in using his God-granted privileges. He knew not when they might be taken away. First of all, of course, he met the Christian brethren. But, as early as the third day after his arrival at Rome, he sent for the Jewish leaders and officers of the synagogue; for at that time there were seven synagogues in the imperial city. He desired to give them information at first-hand respecting why he was there and a prisoner. Then he wished to preach to them the Gospel of Christ.

The Jewish leaders accepted his invitation and visited the Apostle. Doubtless they came readily for several reasons. First, the Jews at Rome had been subject to persecution, which some three years previous had driven Aquila and Priscilla from the city. This persecution had now to some extent abated; but doubtless it had left the hearts of the Jews in a much humbler condition than otherwise they would have been. Second, the Jews doubtless were interested in a fellow countryman in distress, especially one whom they found to be so peculiarly treated by the Roman government--one granted so great liberty as St. Paul enjoyed.

The Lord's providence was certainly in this matter; and the Apostle's peculiar form of restraint was evidently favorable to the cause which he represented. The Jews would certainly beware how they would raise a commotion against one who, although a prisoner, was treated with such consideration, one who was under the direct protection of a soldier, and one for violence to whom they would be directly responsible to Julius, supposed to have been the prefect of the Praetorium--"the captain of the guard."

St. Paul explained to his guests that, although a prisoner at the instance of the Jews of Palestine, he was not disloyal to his nation or to its customs. He had been pronounced innocent at the Roman Court, but had been compelled to appeal to Caesar for his safety. Even then, however, he was making no accusation against his countrymen. He proposed that gladly he would explain to them the good news that the long-expected Messiah had come, in whom the Jewish expectations had rested.

Mark the Apostle's wisdom in handling his subject. He not only showed no unkindness of sentiment toward those who had been the cause of his imprisonment, but he declared to his hearers that he was suffering imprisonment because of his loyalty to Israel and to the hope of Israel. Kindness often begets kindness. The Jewish leaders responded in most considerate terms that they knew nothing against the Apostle, and that they would be pleased to hear his story from his own lips. They admitted, however, that they had some prejudice against the doctrines which he advocated; for they had unfavorable reports concerning Christianity--that "everywhere it is spoken against."

TESTIFYING FOR THE KINGDOM OF GOD

On the day appointed, the Jews came to hear the Apostle's Message. From morning until evening he quoted, explained and expounded, showing from the Law and from the Prophets that Jesus is the Messiah; that He is now gathering a Spiritual Seed of Abraham to be His Kingdom; that when this Kingdom class is complete, it will be glorified in the First Resurrection; and that then will begin the work allotted to the Seed of Abraham--the blessing of all the families of the earth.--Gal. 3:8,16,29.

Doubtless, too, the Apostle gave an account of the purity of our Lord's life and teachings, and narrated the facts proving His resurrection from the dead. Doubtless he witnessed that the Lord was no longer a man, but a glorious spirit being, whose presence, when seen by St. Paul himself, shone above the brightness of the sun at noonday. Doubtless, also, he pointed out the High Calling of the Church, and explained that this opportunity for becoming Spiritual Israel was accorded first of all to Fleshly Israel; and that the Gentiles, nevertheless, according to the words of the Prophets, would be called in to fill up the elect number which God had predestinated to this glory. Doubtless he showed that the Call involved suffering, sacrifice and self-denial now on the part of those who desired to share in the glories of the Heavenly Kingdom as it will be established at the Second Coming of Messiah and the resurrection of the one true Church.--Rom. 8:28-30,17-19.

When some of his audience refused the Message, St. Paul sought further to influence them, or at least to influence the believing ones, by quoting from the Prophet Isaiah (6:9,10), showing that God had foreknown and had foretold that the majority of the Jews would reject the Message when it should come to them. As our Lord said of them, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." The Apostle was not responsible for the effect of the

R5975 : page 316

Truth upon his hearers. He earnestly desired to do them good, and used his very best endeavors to present the Truth wisely. The responsibility then lay with the hearers, not with St. Paul, not with the Lord.

The Apostle did not mean that those who are deaf to the Gospel will be eternally tormented; but that they will lose a great blessing--the wonderful privilege of becoming heirs of God and joint-heirs with Jesus Christ the Redeemer in His Millennial Kingdom. They lose a share with the saints in the glorious work of human uplift, which will then be in progress. They lose this privilege because not worthy of it. For this cause they were blind to the Truth. Had the unworthy ones been permitted to see, hear and understand the Gospel Message, their responsibilities would have been increased, and possibly the outworkings of the Divine purposes would have been to some extent hindered.

WHY THE GOSPEL IS REJECTED

Some of the Jewish leaders believed St. Paul's Message, and some did not. It is always thus. The Truth is a searcher and discerner of the hearts; it is also a separator. It is the Lord's purpose that the Truth shall attract only the one class--the pure in heart, the "Israelites indeed"; and that it shall separate and antagonize those who are not in the right condition of heart, but who are moved even in their religious life by selfishness. Not all are ready for the Present Truth. Some who are noble and generous in many respects have a prejudice of mind or of heart, which hinders them from receiving the Good Tidings. With others it is love of the sect, the party, with which they are identified, and whose teachings must be more or less antagonistic to the Truth because of the error they contain. With still others it is the fear of man, which bringeth a snare--the fear of unpopularity, and the realization that faithfulness to the Gospel of Christ would mean self-sacrifice, the giving up of the will.

Now, as then, the Lord is using just such testings to separate the wheat from the tares, the gold from the dross. We cannot expect that He will do otherwise. Therefore our prayers and our endeavors must be in the direction of thorough honesty with the Lord, with the brethren, and with His Truth--the love of the Truth being above all things else. The Lord's declaration respecting the class that will fall during this time of testing is that He will send them strong delusion, that they will believe the lie, because they received not the Truth in the love of it. --2 Thessalonians 2:10,11.

For nearly two years St. Paul remained under these conditions, preaching the Kingdom of God, and explaining how it may be attained at the present time by becoming members of the Elect Little Flock, the Bride of Christ, and how the Kingdom, when established, will during the Millennium bless the whole earth. He taught that all these things were dependent upon the Lord Jesus Christ and His sacrifice; that without the redemption which is in Christ Jesus there could be no remission of sins, no everlasting life, no Kingdom class upon the spirit plane, but only everlasting destruction.--Acts 3:23.

Here the narrative of St. Paul's work ends. Tradition tells us that at the end of two years he was liberated; that again he visited the churches of Asia Minor and subsequently went to Spain; that, later on, he came back to Rome as a prisoner without favor; and that after spending a considerable time in the Mamertine prison, a dread dungeon, he finally suffered martyrdom. Tradition also says that his Roman citizenship saved him from crucifixion; and that instead he was decapitated. St. Paul's Cathedral at Rome is said to have been built near the place of his execution.

====================

R5975 : page 316

A LIVING SACRIFICE

--NOVEMBER 26.--ROMANS 12:1-8.--

THE PURPOSE OF THE EPISTLE TO THE ROMANS--THE ADVANTAGE OF THE JEW OVER THE GENTILE--THE CAUSE OF ISRAEL'S FAILURE TO GET THE CHIEF BLESSING--THE CALL OF THE GENTILES TO COMPLETE THE ELECT NUMBER OF THE BODY OF CHRIST--ISRAEL'S RETURN TO FAVOR THE SIGNAL FOR BLESSINGS UPON THE WHOLE WORLD--THE CHURCH CALLED TO SACRIFICE--VARIOUS INSTRUCTIONS.

"Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."--Verse 1.

WHILE the Apostle Paul was a wonderful logician, and in his writings has set forth the elements of Christian faith along doctrinal lines more than has any other Apostle, yet we notice that he is in pursuit of a certain object. He is not beating the air, not discussing theological points for the sake of making an argument or of showing his own ability. His arguments along doctrinal lines lead the reader in every instance onward and upward, as a stairway, to a grand upper room of perfected Christian character.

Nowhere is this more manifest than in St. Paul's Epistle to the Romans. Beginning with the distinctions between the Jew and the Gentile, he contrasts the former, informed respecting God and to some extent respecting the Divine Plan, with the latter, "without God and having no hope in the world." After calling attention to the general ignorance of God prevailing amongst all classes of Gentiles, the Apostle carries the mind forward, pointing out how the degradation had come, and how the knowledge of God had reached Israel first--not because the Israelites were better than the Gentiles, but because of the Divine favor, "grace," "election."

Then the Apostle demonstrates that nevertheless "the Law made nothing perfect," but was merely a pedagogue --a servant, whose business it was to take the children to school. Thus the Law was designed to bring Israel to Christ, the great Teacher, that they might learn of Him. He further demonstrates that, while Israel was seeking Divine favor, they failed to get the chief blessing because they were not thoroughly candid with themselves, and hence mistook the mission of the Mosaic Law. They hypocritically claimed that they kept the Law inviolate and were therefore entitled to its blessings of eternal life, etc.; whereas they should have admitted that the Law was so grand and so perfect, and they themselves so fallen from perfection, that they were unable to keep it. Then they should have looked to the Lord for help. In this attitude of mind they would have been ready to receive eternal life as a gift, through Jesus Christ our Lord, and would have given up the seeking of life by the perfection of their own works.

So the Apostle points out that Israel failed because they sought the blessing not by faith, but by works. Thus "Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded." (Romans 11:7.) He then points out that Israel's fall into blindness and the calling of a peculiar people from amongst the Gentiles to complete the elect company was foreknown of God and declared by Him through the Prophets of Israel. (Romans 9 and 10.) But he shows

R5975 : page 317

that Israel is not cast off forever; but that when the elect class shall have been completed, all Israel shall be saved from the blindness into which they stumbled in the rejection of Christ; and that their recovery then will be the signal for blessings upon the whole world of mankind.--Romans 11:15,25-32.

THE MAIN POINT OF THE ARGUMENT

After eleven chapters of argumentative, logical, beautiful, instructive, blessed reasoning the Apostle reaches the crown of his argument, saying, "I beseech you therefore, brethren, by the mercies of God [presented in the previous eleven chapters], that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." He is addressing the Household of Faith, urging them to accept the Divine invitation to enter the elect Body of Christ, a part of which was being gathered from amongst the Jews, and the remainder of which was being made up from those called from amongst the Gentiles. These were already justified by faith in Christ Jesus as the Redeemer, and therefore were "brethren" of the Household of Faith.

St. Paul exhorts these brethren to appreciate fully the grace of God through Christ and to become faithful sons and heirs of God. The way to this exalted position is pointed out as a way of sacrifice. To "present your bodies a living sacrifice" is to do just what our Lord Jesus did. He said, "I came not to do Mine own will, but the will of Him that sent Me." (John 6:38.) It is to ignore the will of the flesh, with all of its ambitions, hopes and aims, however proper they may be in themselves, henceforth to devote all our time, our energies, our talents, be they many or few, to the doing of the Master's work, so that with Christ Jesus we may say, "It is my meat to do His will and to finish His work."--John 4:34.

This full consecration is even unto death, when, the course being finished, the reward is sure. Such a sacrifice on the part of justified believers is reckoned of God as holy, because the merit of our Redeemer's sacrificial death is imputed to them through faith. Therefore their sacrifice is acceptable to God, and is but their reasonable service, even though no exceeding great reward had been promised.

This class should know what are the terms and conditions upon which God has called them: (1) to suffer with Christ in the present time; and (2) to be glorified and to reign with Him during the coming Age, in order to bless the world. They should know the reason for their sufferings. They should have a clear understanding of the character which God would develop in them, and without which they would not be fit for a place in the Kingdom. It is concerning some of these characteristics, necessary to those who would make their calling and election sure, that today's Study treats.

TRUE CHRISTIAN LIVING

Verse 2. "And be ye not conformed to [patterned after] this world [its ideas, its hopes, its aims]; but be ye transformed [remodeled, changed] by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." This we do by taking the mind of Christ--endeavoring to think as He thought and to do as He did, or as He would do if He were in our circumstances. Only by coming into such an attitude can we fully know the will of God. Any other attitude is more or less biased by prejudice, thus making our discernment of the will of God more or less indistinct.

Verse 3. Through the grace given unto the Apostle he foresaw that one of the greatest temptations amongst Christians would be the ambition to be great, to be highly esteemed--if not by the world, at least amongst those of the Household of Faith--and to do some great thing which would attract attention, rather than the common things which constitute the bulk of actual service. Therefore the Apostle counsels every man in the Church to take a sober estimate of his talents, neither overrating nor underestimating them, in order that he may make the best use of them as a wise, faithful steward.

This sober thinking of one's talents must be proportionate to the time we have been under the Lord's instruction and the degree of attention we have given to learning the lessons designed for the increase of our faith. This development is in the Scriptures spoken of as a gift, as a fruit of the Spirit of God in us, and again as God's workmanship; for by His Truth and by His providences He is working in His children, not only to will, but also to do His good pleasure. He is working in us faith, hope, joy, peace, love and all the graces which He approves; and if we are obedient to His teachings and leadings, He will eventually complete the work. Then we shall be copies of His dear Son our Lord.

Verses 4 and 5 assure us of the important and honorable place occupied by every member of the Body of

Christ, even though all have not the same office. All are useful; all are needful, one to another; and each should seek to know his place and to do his part in it for the edification of the Body. Clearly and distinctly the Apostle points out to us in this illustration the close relationship which the members of the Church of Christ bear to their Lord and Head. As the head controls the body, thinks for it, plans for it, uses one or another member of the body for the assistance of others, so the Lord supervises His Church and sets the various members as it pleases Him.

Verses 6-8 urge faithfulness in the use of our talents in accordance with a sober and just estimate of them. Thus, if we have no talent for public speaking or teaching, we should not waste our energies and misrepresent the Truth by poor attempts to use a talent not possessed. Rather, having found that capacity in which we can do most effectual service for the Truth, let us spend our energies along that line with diligence and carefulness. "Having, then, gifts differing," let us use them with diligence, patience, simplicity and cheerfulness, contented to be very humble in the estimation of others in order that our humble talents may increase the more to the Master's glory and in respect to our Heavenly interests.

RESURRECTION

Dear Lord, I pray for courage, strength and love,
For that pure wisdom, promised from above,
That I may faithful be and worthy found
To stand "that day" beside the grass-grown mound
Of my beloved dead, and say, "Arise!
Come forth to light and life, lift up thine eyes!
Awake, and burst the prison bands of death!
Stand up, the God of Heaven restores thy breath!
Return unto the land that gave thee birth--
No longer, as of old, a sin-cursed earth--
The desert places blossom as the rose,
With fragrance laden, every breeze that blows!

A Highway thou shalt find, a way of life,
No pride, nor selfishness, no envy, strife,
Shall prosper there; the ransomed of the Lord
Shall walk thereon, obedient to His Word;
No longer shall the 'lion' or 'ravenous beast'
Upon the poor, the weak, the innocent feast;
There God shall wipe all tears from every eye.
No grief shall touch thine heart, not e'en a sigh,
And there shall be no death, nor any pain!
Awake! Rejoice and join the glad refrain,
'Hosanna, peace on earth, good will toward men,
All honour to the Lamb. Amen! Amen!'"

GERTRUDE W. SEIBERT.

===================

R5976 : page 318

LOS ANGELES--SEATTLE--MILWAUKEE CONVENTIONS

THE Los Angeles Convention of the I.B.S.A. opened September 2d and closed September 10th. The Chairman of the Convention, Brother Rutherford, declared that, without any exception, it was the finest and most spiritual Convention he had ever attended, and many others voiced the same sentiment. One Sister remarked that the addresses and general tone of the Convention were so spiritual that her eyes were suffused with tears at every session. Surely, it was good to be there! The program was closely followed, and the arrangement of the fixed topics in advance seemed to work beneficially, as it has done with other Conventions this year.

The attendance at the Convention was estimated at one thousand. The special service for the public on the closing Sunday packed the spacious Temple Beautiful to its utmost capacity, with about 200 brethren on the platform and about 600 in an overflow meeting, making a total of 3,800--besides about a thousand turned away. The close attention given by the public was remarked by many. The audience was an extremely intelligent one, probably one-half of it gray-haired people. Good results are hoped for from the public service, and we hope also that the Convention's general influence will be far reaching, not only in the Los Angeles Congregation, but also in the smaller companies round about, which were well represented.

The PHOTO-DRAMA OF CREATION had two full exhibitions--four nights each, with a Finale, making nine in all. It was well attended and a large number of cards were handed in, requesting further information and literature.

An interesting event outside the Convention Program was an address by Brother Russell in the Park Avenue Christian Church, Los Angeles. The Minister of the Congregation, Brother Anderson, has within the past few months come in contact with Present Truth, and has been feasting upon it. He has also been preaching it to the Congregation, and has had various of the brethren lead Berean Studies and give Addresses. His invitation to Brother Russell to take supper at his home and afterwards to address the Congregation was accepted with appreciation. The attendance crowded the edifice, about 500 being present. The attention was excellent. Evidently a considerable number of the Congregation were deeply impressed with the Divine Plan of the Ages, as were also visitors from the neighborhood. Brother and Sister Anderson seem to be very thoroughly committed to following the light as the Lord may privilege them to see it. They give evidence of full consecration to the Lord, and a clear spiritual insight into the Plan.

A public witness to the Truth was given in San Bernardino and seemed to be well received. About 500 very intelligent people gave close heed to the subject, "The World on Fire." This was considered an excellent attendance for a Tuesday afternoon in September. Many requests were made for literature.

Our next stop was at San Francisco, where we addressed about 400 of the brethren of that vicinity gathered for Wednesday afternoon. No public meeting was attempted, but we had splendid fellowship with the brethren, about 100 of whom accompanied us to Oakland, where we took our train northward.

At Ashland, Oregon, about 50 of the friends awaited our train and gave us a most cordial welcome during the 20 minutes we stopped there, some of them accompanying us farther.

The next stop was at Medford, Oregon, where we had about 10 minutes, and were warmly greeted by about 20 of the friends. Again we exchanged cordial greetings and sang, as the train pulled out, "God be with you till we meet again."

Portland, Oregon, was our next stop. Although about 20 of the Portland brethren attended the Seattle Convention, we were warmly welcomed. About 50 awaited our arrival at the station. We had splendid fellowship with the Brethren during the day, nearly 300 being in attendance. The evening meeting for the public was in the largest hall available. Its capacity of 1,300 was stretched by putting about 200 brethren on the platform, while about 150 stood. A more earnest and sympathetic audience could scarcely be imagined. The closest attention was given and we hope that the eyes of understanding of many were opened and their hearts drawn nearer to our Blessed Lord.

THE SEATTLE CONVENTION

This was one of the most successful Conventions of the year. There were 1,100 in attendance. A considerable number of these came from Victoria and Vancouver, Canada--probably 200. The spirit of the Lord seemed to be manifest everywhere amongst the brethren--love, joy, peace, the Holy Spirit, shone in their faces. Every way this Convention was a great success. We cannot say that it was better than the Los Angeles Convention, or others, but it would be hard to imagine a better one, or a more earnest and loving spirit of fellowship. This Convention lasted only four days, but they were brimful of good things--a spiritual feast.

The service for the public was held in the Arena Sunday afternoon. A vast audience of 4,500 very intelligent looking people heard, "The World on Fire," and what the grand outcome will be--"a New Heavens and a New Earth," wherein will dwell righteousness. The closest attention was given and probably one-fourth of the audience, or more, were gray-haired. Requests for further literature were many.

The Love-Feast Sunday evening at the close of the Convention was very enjoyable. All hearts seemed to be overflowing with love for the Lord and appreciation of His Truth, and with brotherly love for all who are followers of Jesus.

The PHOTO-DRAMA OF CREATION was shown in another theater every night during the four nights of the Convention. The theater's capacity of 1,100 was packed, and hundreds were turned away each night. The DRAMA will be repeated on account of the interest manifested. Incidentally we remark that one of the brethren attending the Convention from Canada informed us that the showing of the DRAMA in his city had brought between fifty and sixty into the Truth and into regular class attendance.

* * *

Our next stop was at Spokane, Wash., Monday, Sept. 18. We were greeted at the station by about 60 brethren and sisters. They had arranged a one-day Convention for friends from nearby points. Nearly 300 were in attendance, and a splendid season of Christian fellowship was enjoyed. The evening meeting was for the public, Brother Russell's topic being "The World on Fire." The attendance was about 1,500, many standing and many turned away. Excellent attention was given and we have reason to hope that some impression for the Truth was made upon some hearts and minds.

Thursday, Sept. 21st, we arrived in Duluth, Minn. Again we were given a warm welcome, again a one-day Convention had been appointed, and again the Lord seemed to pour out a blessing upon us, refreshing our hearts as we considered together the good things of His Word. The attendance was not large--less than 100, but the loving interest manifested was pronounced. Although the weather was wet and cold about 750 were present at the night meeting for the public. They gave splendid attention.

A night's ride brought us to St. Paul, where we had a short stopover between trains. The St. Paul and Minneapolis friends had heard of this stopover and quite a little gathering assembled to bid us God-speed for the Milwaukee Convention, to which some of their number had already gone, while others were intending to go. We had a pleasant hour with them, very truly refreshing and profitable.

MILWAUKEE CONVENTION

When we arrived the Milwaukee Convention was under full swing, and excellent reports reached us of blessings already received from the Lord by those in attendance. We had two days with the dear friends, and greatly enjoyed the same. The total number in attendance, about 950, was not as large as we had hoped for, but the interest made up for the lack in numbers. The addresses were reported to be excellent, along the lines of the program and very edifying.

The PHOTO-DRAMA OF CREATION showed for eight nights--the DRAMA being repeated. The attendance throughout was splendid, averaging about 2,000 per session. About 2,200 cards were handed in expressing desire for further literature.

The climax of the Convention was the Love Feast and the Public service. About 900 participated in the former at the conclusion of Brother Russell's address on "I am the Light of the World."

The public address was attended by about 4,500, mostly intelligent and elderly people. Excellent attention was given. Some results will surely follow to the Master's praise and His people's joy!

Homeward bound we stopped between trains at Chicago. There also some of the friends met us--nearly a hundred. A short address was made to them along the lines of the importance of brotherly love amongst the Lord's people.

Our next stop was Brooklyn, where we arrived on schedule time.

Amongst the interesting features at nearly every place was

R5976 : page 319

the consecration of children. And we should not forget to remark that the new "Pastoral Work" seemed to make quite an impression upon the hearts and minds of the friends. Many of the sisters were glad to have a share in the work and to know how it could be carried out. We believe that much will be done immediately, and that the dear sisters throughout the country will be awakened and taught by experience how to work efficiently, and that the great smiting of the Jordan shall begin and progress with wonderful power, as we expect it to do.

===================

R5977 : page 319

INTERESTING LETTERS

FIERY TRIALS IN BRITAIN EASING

DEAR BROTHER RUSSELL:--

Greetings and fond love in the Lord! It is now some little time since last we wrote you with respect to those of our dear brethren who are affected by the Military Service Act in this country. We are glad now to report some slight improvement in the situation. From the very beginning our brethren have claimed exemption from the provisions of the Act as Conscientious Objectors, but for a long time the Tribunals before which their cases came were not prepared to acknowledge their conscientious objection, one difficulty being that the I.B.S.A. was not known to them. But things have changed now and our brethren are finding it less hard to secure--as an alternative to Military Service--some work of National Importance. At the present time five of our brethren have been given absolute exemption, twenty-three are in a Non-combatant Corps, one hundred and fifty-four have been given work of National Importance, and eighty-two have been handed over to the Military and have suffered various punishments rather than obey Military orders. With reference to this latter number the Government put into operation a scheme whereby these men are to be released from Prison and--as State servants--be employed in work of National Importance, such as road-making, quarrying, etc. About thirty of the eighty-two mentioned are already thus engaged and about twelve others are at home on parole waiting for work to be found for them.

You will be interested to know that the War Office officials have kindly consented to cancel the papers calling to the colors all those brethren who are Elders, pending the decision of the High Court as to the proper status of our Elders under the Act. This decision we expect to receive about the middle of November. This means, of course, that various Classes are to receive the benefit of their Elders' services meantime. We are grateful to the Lord for this evidence of His loving care for His dear ones in this hour of need.

We need hardly say how keenly we are anticipating further opportunities of service that the Lord in His gracious purposes may have this side the veil; and we are looking to you as His faithful servant to point out to us such further privileges of witness as it may be His good pleasure to provide. We believe that the trials through which our beloved brethren here have been called upon to pass of late have had a mighty, sanctifying influence and have helped us all to be still more devoted to our Lord, and prepared to spend and be spent in His service--realizing the privilege of being His witnesses and suffering, if it be His will, for His name's sake.

We pray for you, dear Brother, and all our beloved brethren associated with you in service for the Lord, that He grant you all Heavenly wisdom and grace sufficient each and every day, so that your labors may ever be to His praise and glory.

With much fervent love in Him to yourself and all the dear colaborers with you, we are,

Your brethren and servants in the Lord,
I.B.S.A.--London, Eng.

REJOICING AGAIN IN THE LORD

DEAR PASTOR RUSSELL:--

Some twenty-five years ago I read Vols. I. and II. of STUDIES IN THE SCRIPTURES. I found them very interesting, but to me at that time not spiritually helpful, so I read only part of Vol. III.

Of late years I have been greatly oppressed by the growing power of evil in every denomination, and I felt a withdrawing of the Holy Spirit from me. I prayerfully sought to know the reason, and my only answer was a direction to study the book of Revelation. I tried to do so several times, but even with the help of a commentary, I could not understand it. Finally, I thought that if I carefully and prayerfully read your books they could not harm me. I did so, and looked up every reference and the context, and also the history of the world.

The dates from the Bible seemed very conclusive; but the Pyramid chapter convinced me, and I resolved that I would be guided in the future according to the STUDIES.

I belonged to the Anglican Church, and had a fair knowledge of its doctrines and those of several denominations; and I thought you belonged to one that I did not know about.

While trying in St. John to get other volumes of your books, I met with some people who believed as you do. I bought the whole set of books and subscribed for THE WATCH TOWER.

I rejoice now again in the Lord, and in our dear Savior's Second Presence.

I have not yet finished all the volumes, but I have taken the Vow, and I mean to follow on in the way that God may guide. Praise His name!

I wish to thank you for the help I have received through your writings, and I mean to do all I can to spread them, and speak about the Truth.

Your Sister in Christ, ELIZABETH WETMORE.

MAGNIFYING GOD HER CREATOR

DEAR BROTHER RUSSELL:--

Our Father has been doing great things for me, whereof I am glad; and I am sure that you, too, will rejoice with me.

It was just a whole year (a long one) that He saw fit to permit me to be laid on the shelf--until He graciously opened the way for me to go out again in the follow-up work, just six weeks ago. You know something of the starvation of soul it meant. Now I can tell you that, true to His promise, when we hunger for these things, we shall be filled; so my whole soul doth magnify the Lord my Creator for His refilling. Through this experience I realize that I have never in the past sufficiently appreciated the goodness of the Lord in permitting me to handle His precious truths and to feed His lambs, to uphold His name and character to all with whom we come in contact. Henceforth many times daily I will by His grace remember my vow to thank Him, "particularly for the share which I myself am privileged to enjoy in that work," and with reverence handle these sacred vessels of the Lord.

Every day we meet some hungry souls who declare inability to understand the Bible--some who say their neighbors think them peculiar because they love to talk about the Bible; some say they are "starved" for the truth of the Bible. "What manner of persons ought we to be" who are entrusted with a Message for just such waiting hearts!

The Father Himself has provided "strength for every day"--temporal blessings far better than we deserve or would ask for and spiritual joys which we could not have dreamed of, except that "it is just like our Father." We wish that we had much more that we could sacrifice for Him, for our little sacrifice is completely lost sight of because of present joys and the joys in prospect.

If He is so good to us we know how He is caring for and blessing His faithful servant "over His household." May your joys in Him daily increase! With love and daily prayers,

By His Grace, -----

HOLDING TO FAITH'S ANCHOR

VENERATED BROTHER IN THE LORD:--

While renewing my subscription to THE WATCH TOWER, I avail myself of the opportunity to tell you how much its semi-monthly calls gladden us. We ever find therein, abundantly given, the strong meat necessary to properly maintain us as new creatures, that we may grow in all the graces and fruits of the Spirit.

In spite of the trials and difficulties abounding in these perilous times, the condition of our little class is very satisfactory. Each of us is holding firmly to the anchor of faith--the precious promises of our Heavenly Father, which alone can protect us against the waves already foaming, roaring and threatening to engulf the "mountains." We make Psalm 46 ours.

In behalf of the whole Ecclesia here and vicinity, I present to you, beloved Brother Russell, this expression of the sincere sentiments of our love in the Lord.

Your humble brother in the One Hope. ELIE THEROND.

===================

page 321

VOL. XXXVII. NOVEMBER 1 No. 21
A. D. 1916--A.M. 6045

CONTENTS

How We May Grow Up Into Christ 323
  Natural Qualities That Need Restraint 324
  Cultivation of Love Especially Needful 325
Presenting the Message of the Kingdom . 325
  Begging for the Lord Not Authorized . 326
  Some Timely Words of Caution . . . 327
"The Hour of Temptation" 327
  "Take Heed to Yourselves" . . . 327
  "Deceiving and Being Deceived" . . 328
  Remember Doctrinal Tests Also . . 329
  The V. D. M. Questions 330
  Supposed Objections Answered . . 330
World-Wide Pastoral Work 331
  Work in Which Sisters May Cooperate . 331
  Hints to Those in Large Cities . . 332
  Hints to District Workers . . . 332
  District Workers' Canvass . . . 333
  District Book Loaning 334
  Some Questions Answered 334
  New Opportunities of Service . . . 335

page 322

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

====================

ANGELOPHONE HYMN RECORDS

In our issue of June 15, 1916, we announced arrangements by which our readers may obtain the Angelophone at Jobbers' prices, one-third of the usual retail prices--$8.33, $16.67, $33.33, instead of $25.00, $50, $100.

Now we have a still more important announcement--Angelophone Records of 50 of our most beautiful hymns. They gave us the selection of them. We are confident that all WATCH TOWER readers will appreciate them, and believe that they will have a very wide circulation everywhere. They are 7-inch records, "hill and dale cut," of a size which usually sells for 35c up. But, indeed, such hymns and in such variety are not to be had anywhere for any money.

The Singer's voice is excellent, clear, distinct--quite unlike hymn tunes you have usually heard, very few of which can be understood. They are the work of Prof. Henry Burr, the well-known barytone.

NOW THE ASTONISHING FEATURE!

The entire set of 50 hymns can be ordered through us for $5--only ten cents per record.

With a view to stimulating daily family worship (having this excellent singer's voice to lead), the hymns with music have been published in neat, attractive form at 5c and 10c per copy, according to binding--postage 2c extra.

At our request the Angelophone Company are mailing to the Secretaries of the principal classes a sample record and a sample each of the two hymn-books. If a quantity of the books and records are ordered together, carriage charges will be prepaid in the United States. These records are known as the original "hill and dale cut," the same as the ones used by Edison and Pathe. It contains a great deal more music to the inch than the zigzag cut. The latter is used by the Victor and was gotten out to avoid the patents covering the original, superior "hill and dale cut"; said patents have now expired.

The Angelophone has a reversible sound-box, which permits it to play any kind of record made. But not so the Victor and Columbia machines: to use the Angelico records on them, a little sleeve is necessary, which can be purchased at any 10c store, or can be ordered with the books and records. Address orders to ANGELICO, 28 West 63d Street, New York City, or to 184 Fulton Street, Brooklyn, New York.

* * * *

It affords us genuine pleasure to think that Bible Students can now have in their homes phonograph music which really represents their sentiments--much better than does the majority of the jiggy, rag-time stuff usually sold at from 60c to $1 per record.

"A little nonsense now and then,
Is relished by the best of men;"

But nonsense all the time nauseates even the worldly. On the other hand, there is a sweet, quieting influence exerted by the beautiful hymns of our selection which go to the heart of old and young, saint and sinner. Surely, Bible Students will wish to "Lift high the Royal banner," and to show forth the praises of their King! And such hymns as these in so clear and distinct a voice will surely appeal to your neighbor, too.

We are glad that these records have come out in time for the Holiday Season and the longer winter evenings. We have warned the Angelophone Company to be prepared for many large orders to be shipped out promptly. We vouch for the Angelophone Company that you may safely send the money for whatever you may wish to order, by P.O. Order.

PILGRIM BROTHER JOHNSON IN GREAT BRITAIN

Classes in Great Britain desiring appointments will please communicate with our London Office.

THE WATCH TOWER IN GERMAN

The war has interfered greatly with the regular arrivals of the German WATCH TOWER. To meet the difficulty we have started to issue a German edition from Brooklyn. Our German Brethren will please note this and act accordingly. We expect to continue it only until the mail service from Germany becomes regular again. Our American edition is a monthly in two sections--$1.00 per year, two copies to each subscriber.

NOTE A CORRECTION

In Oct. 15 Tower, p. 312, referring to three classes for whom Jesus becomes Surety or Guarantor, the reading should be:

"Our great Advocate, the High Priest, having endorsed for all of these, will thus be ultimately free from all liability for them in that they all will have died according to the flesh and none of them will receive or retain Restitution rights or privileges. Those Restitution blessings will be fully and completely released when the last member of the Spirit-begotten shall have gone into death."

==========

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for December follow: (1) 293; (2) 191; (3) 313; (4) 145; (5) 1; (6) 71; (7) 130; (8) 230; (9) 83; (10) 197; (11) 172; (12) 299; (13) 328; (14) 50; (15) 326; (16) 333; (17) 104; (18) 106; (19) 195; (20) 129; (21) 43; (22) 303; (23) 87; (24) 195; (25) 16;

(26) Vow; (27) 272; (28) 193; (29) 209; (30) 12; (31) 274.

====================

R5977 : page 323

HOW WE MAY GROW UP INTO CHRIST

"Speaking the Truth in love,...grow up into Him in all things, which is the Head, even Christ."--Ephesians 4:15.

IN PROPORTION as any who seek to know God are led to see His true character, they have confidence in Him. After such have come to the point of full consecration to the Lord, they receive the begetting of the Holy Spirit, and become of the Church class, the sanctified in Christ Jesus, the set apart ones --set apart by the Holy Spirit. Of these the Apostle Paul says, "God hath not given us the spirit of fear." The New Creature must repel every attack of servile fear--which belongs to the flesh, the fallen condition. The new mind must triumph over this natural tendency, must cultivate trust in the Lord.

No man could do more than take away our earthly life. No man can take away our future life. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body." So the child of God is to be very courageous, knowing that no one can do him harm, knowing that God will not permit anything to come to him that will not be for his good. The enlightened child of God would have no fear, or dread, of eternal torment. He would still have proper fear such as a husband would have toward a wife, or a wife toward a husband--a fear of displeasing or disappointing, and thus losing the esteem and confidence of the companion.

In respect to all the brethren we should have such fear. We should have a filial fear toward God, but not with the thought that He would harm us or torment us or do us violence of any kind, but fear lest we should lose our fellowship with Him. So, then, whatever fear we have of a slavish kind is not from God. Such fear brings a snare. But love, inspired by a true knowledge of God, and begotten of His Spirit, delivers us also from the fear of man, in proportion as this love abounds in us.

God has given us the spirit of love, the spirit of a sound mind, the spirit of power. The Christian knows that "all things work together for good to them that love God." This is to him a source of power, of strength. Circumstances and conditions which would quite overwhelm others, he may expect to have. This spirit is not only a spirit of power, but a spirit of love--a spirit of kindness and gentleness. It is a spirit that loves to do good, to do right, to be helpful. And so the Christian with this spirit of love and of a sound mind becomes more and more Godlike. This enables him to have more and more compassion for those who are out of the way. And as God sent His Son, and as the Son came and provided the blessing of life for all at such a great cost to Himself, so all who have His spirit will strive to bless others.

EVIDENCES OF A SOUND MIND

The fall of Adam has worked ruin to mankind, so that from the crown of the head to the sole of the foot there

R5978 : page 323

are none sound. (Isaiah 1:5,6.) None are sound of mind or body. All are out of the way. "There is none righteous; no, not one." (Romans 3:10.) But in proportion as we receive the Spirit of the Lord, and in proportion as that Spirit of the Lord works in us and develops us and influences all the conduct of life, in that same proportion we receive the spirit of a sound mind.

This soundness of mind will teach us how better to use our bodies. A person of unsound mind may either eat too much or eat what does not agree with him. In proportion as we have a sound mind, it influences what we eat, what we drink, and everything we do; it helps to regulate and control everything in life for us. It gives us broad views of all the affairs of life. It gives us more generous views of mankind. We recognize that mankind are under the curse, and we have a feeling of compassion for them. We have much advantage every way, because God has opened the eyes of our understanding.

This spirit of a sound mind makes us more helpful. We know better how to deal with each other as brethren. We know better how to deal with our children, with our neighbors, with the butcher, with the ice man and with every one else. The Truth does not come to many of those who are naturally soundest of mind, and it takes time for the Truth to bring in a measure of soundness. But we notice that when one receives the Truth in the love of it, it has a healing effect on his mind. He will begin to think more correctly and to act more wisely.

Then he will desire to proclaim the Truth. The Truth is to be spoken humbly, but fearlessly. The Christian is not at liberty to speak contrary to the Truth. If he is a professed minister of the Gospel, when the Truth reaches him, he is not at liberty to continue to preach error just because the congregation appointing him might not desire the Truth. A worldling in that pulpit would have no qualms of conscience. He would say, "I am giving these people the very things they want. They are paying my salary." That would be his attitude because he had not received the spirit of the Truth.

One who had received the spirit of the Truth would say, "I now see that some of the things I have been preaching for years are injurious, dishonoring to God, misrepresenting His character, and more or less turning people away from the Truth. I have been teaching error, the very opposite of what I wish to do; I cannot longer

R5978 : page 324

dispense these errors. I am not the ambassador of this denomination; I am the ambassador of God. I am not the servant of this denomination; I am the servant of God, of the Truth. If I should preach error, that which would be contrary to the Truth, I would be guilty before God. I must stop immediately."

Such a person would lose his standing--honor amongst men, favor, influence, etc. But all this is not to be considered. St. Paul says that these things are all but as loss and dross, are but vile refuse, if we can only win a place in the Kingdom. Then we shall have won the "pearl of great price." So, then, the speaking of the Truth is essential to the Christian. In his own heart, of course, he must have it enshrined. When he has received the Truth into his heart, he will esteem it a blessed privilege to speak it.

Our tongue is the most powerful member of our body. Its influence is the greatest of all--the most far-reaching. It may be an influence for good or for injury. The Apostle says that with the same tongue we may praise God and injure men. To speak the Truth, to confess Christ before men, either publicly or privately, is a great privilege. But in order to be a servant pleasing to the Lord, we must speak the Truth in love and without fear.

In this connection the Apostle calls attention to the fact that we are not to expect to be mature in these respects at the beginning of our Christian way. When we first enter the family of God, less might reasonably be expected of us than after we had been in the family for some time. We as dear children of God are to grow in the likeness of our dear Elder Brother, our Pattern, our Head. We are to "grow up into Him in all things." We are to recognize that He is the Head of the Church. And if we are to be members of that Body in glory, we must be developed. We are to mature in the fruits of the Holy Spirit, that we may be qualified and prepared to share in future that glorious Kingdom which is to bless the world.

"EXPRESSION DEEPENS IMPRESSION"

We are to exercise our function of ambassadorship--we are to "show forth the praises of Him who hath called us out of darkness into His marvelous light." And in telling this Message courageously and lovingly we should grow in grace and in knowledge. We are to proclaim the Truth, and at the same time to grow and develop in character. Why attain a growth of character? Because it will make us more like God. "God is love." He has other qualities; but this quality of love is the especially predominating, the overruling quality of His character. God's Justice operates in conjunction with His Love, and His

Wisdom would not attempt to carry out any plans that Love would not approve.

And so as we grow, the quality of love should be more and more manifest. The Truth is to be spoken in love. This is one of the things we should attain earliest. We are to curb, to bridle, our tongues. We are to see that our words are loving, kind, gentle. Speaking the Truth in love, we shall not only be accomplishing more for others, but the lesson will also thus be more impressed upon our own minds. It has been well said that "expression deepens impression." Whoever appreciates and speaks forth these things of God in love will receive a blessing in his own heart and mind. In helping others he will be helping himself. "He that watereth shall be watered also himself."

NATURAL QUALITIES THAT NEED RESTRAINT

We see a difficulty in this respect in some of the stronger characters that come into Christ. There are characters that have less combativeness naturally, who would not be inclined to bring force to bear upon others in connection with their ambassadorship. If their Message did not seem to be favorably received, they would be likely to feel, "They do not like this, so I will not talk on this subject." But those who have more combativeness are liable to manifest the force of their disposition in the way they present the Truth. They might be too forceful; they might place the matter before others as an obligation.

But we are to remember that consecration is not now a compulsory matter. It is an invitation. By and by force will be needed. The ones who are now sought are merely those who have the ear to hear; and such need only to have the word of counsel. If any use too great force in presenting the Message, the Great King would not be so well served, and hence would not be so well pleased.

Others may have great approbativeness. They might have pride and wish to show off in the way of language, or in their skill in handling the Sword of the Spirit. They might give out the Message with the idea of rousing in others the thought, "See how much he knows; he is a wonderful digger in the Bible." This seems to be a temptation to many. They seem to like to be in the lime-light, just as others like to keep out of the lime-light. The one might have to force himself in order to go and speak the Truth in public as an ambassador; while the other would have to curb himself somewhat in this respect. The only way for the latter to do is to learn to speak the Truth in humility, in love--the love of the Truth, the love of the brethren. It is God's Plan, we have nothing whereof to boast. We are always to present His Plan in meekness, gentleness, brotherly-kindness, love.

The Apostle Paul urges that we "consider one another, to provoke unto love and to good works." The word provoke here means to stimulate, to call forth. Love is not easily called forth to anger. It is longsuffering. We might say, strictly speaking, that it is not the quality of love that would be moved to anger. Yet righteous anger is not incompatible with love. God is the highest representation we have of love--"God is Love." Yet the Scriptures assure us that God is angry with the wicked every day. His anger is righteous indignation against sin.

Looking to God as the Great Example, we see that His love was manifested toward His creatures in the beginning. It was love for humanity that provided the Garden of Eden with all its blessings and its perfect life, just as for the angels His love provided for all their blessings. But when sin came in, Love stepped back; in other words, Justice was the special attribute of God then manifested. Yet it was for the good of mankind that there should be this punishment for sin. Even here God's Love persisted, though man had by sin become an opponent of God--an enemy of God; and Love was provoked to anger.

The Lord said through the Prophet, "Why have they provoked Me to anger?" (Jeremiah 8:19.) Many Scriptures speak of God's anger. The anger of God has been against sin. It has been resting upon the world for six thousand years. But the Love of God has not been violated by this; therefore Love can be provoked to anger.

"Love is not easily provoked." It required the act of intentional disobedience on the part of Father Adam to provoke God to anger. It was not because Mother Eve was deceived that the sentence came upon the world. The anger of God came upon the world, and the sentence of death was pronounced, because of Father Adam's sin, which was committed with full knowledge. During these six thousand years of sin God's Love has been in abeyance, so to speak, provoked to the point of withholding its manifestation.

R5979 : page 325

But all the while God's character has not changed. He did not cause the diabolical conditions which prevailed in the Dark Ages. Love would never sanction sin. "The wages of sin is death." And everything that goes with death is a part of that penalty, that sentence. But God has permitted these conditions for man's ultimate good. This love of God, held in abeyance, has bided its time to manifest itself to our race.

In due time God sent forth His Son to be man's Redeemer. He came and gave His life a willing sacrifice for human sin. In due time the call went forth to gather the Church. And this Church is being gathered--during this Gospel Age. In due time the Church will be exalted in Kingdom glory. In due time that Kingdom will lift up from sin and degradation all those of mankind who are willing to accept life on God's terms.

CULTIVATION OF LOVE ESPECIALLY NEEDFUL

How earnestly we need to watch and pray, that we may indeed be fitted for our great future work! There is a danger that love will not be sufficiently strong in us; for by reason of the fall sin and selfishness have come to be preponderating influences. These principles, having the ascendency, and operating for six thousand years, have made man very lacking in love, sympathy, brotherly-kindness and long-suffering. Now there is a greater natural tendency toward anger, malice, strife, hatred, than toward love. Consequently, when God accepts us into His family He tells us that one of the first requirements is love. Love must grow in our hearts and minds; it must permeate all our thoughts, words and actions.

The Apostle in speaking of love as respects the Church assures us that if we would be pleasing to the Lord we must develop this grace richly. Those who possess this quality in goodly measure will not be easily provoked to anger. Those who possess little love will be easily angered. The love which the Lord appreciates is long-suffering. This does not mean that there would not be proper occasions for anger in God's people. There should be a feeling of righteous indignation when we see injustice. Why? Because injustice is wrong. God is angry with injustice; and so God's people should have no sympathy with injustice in any form.

If the Lord's people do not cultivate the quality of justice, they will get into that attitude where they will not appreciate justice at all. While knowing what is right and what is wrong, and while appreciating justice, we are to cultivate the quality of love. None can say that his own estimate of justice is altogether right and the other man's is entirely wrong. None can say, "I do not need to cultivate this quality, but my brother needs it." But each should think, "Here is a brother--perhaps he labors under greater disadvantages than I have to strive against. He is a brother of mine according to the spirit. He seems to me to be doing wrong, but I sympathize with him because he probably does not see that it is wrong. On the other hand, it is possible that I may be wrong myself."

LET US HAVE SYMPATHY FOR ALL MEN

God has no sympathy with sin. But He has so much sympathy for the sinner that He has provided His Son to uplift the sinners, and has set apart a thousand years for the work of uplift. We note injustice. We ought to note it. But it is not for us to flay, to inflict the punishments. It is for us to leave the punishments to the Almighty. We are, therefore, to "judge nothing before the time." We see wrongs committed. We say, "I know that to be a crime; but it is not for me to settle with the criminal. God knows to what extent he is responsible; I do not. It is my duty to look at him from the standpoint of sympathy. It is my duty to pray for him and to assist him all in my power--out of his wrong views into right views. But even in this I am to be wise as a serpent, harmless as a dove. I may know that such conduct is wrong, but I cannot know as to the individual--how wrong he may be."

So love looks out and sees that the whole world is in much difficulty through the fall. And love says, "Be gentle toward all--be meek. I am ever to remember that we are in a world of sin, pain, sickness, death." From this viewpoint love will not be easily provoked, but will think kindly and sympathetically of others. So, dear brethren, let us grow up into our glorious Head in all things, until, made perfect and complete, we are "presented faultless before the presence of His glory, with exceeding joy."--Jude 24.

"The time is short! Then be thy heart a brother's
To every heart that needs thy help in aught.
How much they need the sympathy of others!
The time, the time is short!"

===================

R5979 : page 325

PRESENTING THE MESSAGE OF THE KINGDOM

"Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again."--Luke 10:5,6.

WHEN our Lord Jesus sent forth the seventy to proclaim the Gospel of the Kingdom, the above words were a part of the instruction which He gave them. He sent them out without special preparation in the way of money or extra clothing. They were to find those in Israel who would have an ear for God's Message then due to be presented--the "Israelites indeed." These would gladly entertain them free of charge. In this respect Oriental countries are somewhat different from those of the Occident. Hospitality is more characteristic of the people of the Far East than of those of Europe and America. This was true of Palestine in the days of Jesus.

When the seventy returned from their mission, our Lord asked them whether they had lacked anything. They replied that they had lacked nothing at all. Jesus had instructed them that their Message was to be a house-to-house Message--not a public one--not given in the streets or in the public squares. The disciples were to go about seeking the worthy of each city which they visited. When they came to a house, they were first to say, "Peace be to this house!" If they were kindly received, their peace was to abide; if not, their peace was to return to them; it should not rest upon that house.

This form of salutation sounds rather peculiar to us; for it is not our custom to use this style of greeting. But it is still customary in Eastern countries to salute one another thus, not only in the houses, but in the street or by the way. People will say to one another, "Peace be to you this morning." Nearly every one salutes, and nearly all say something of this kind. We remember how surprised we were when visiting Palestine first, in 1892. Our guide was well known in that country; and as we passed along the street people would address him in the Arabic language, and he would reply. We afterwards asked him, "What did they say to you?" He answered that they said, "Peace be unto you;" or, "God's blessing be with you." We were surprised that the people there would so generally speak in this gracious manner. We could scarcely turn into a road without receiving some kind of salutation.

We have something akin to this, however, in our salutation,

R5979 : page 326

"Good day," or "How do you do?" or, "We wish you good day," etc. These phrases express much the same sentiment. In the case of Jesus' disciples their salutation was to prove a test to the people as they went from house to house throughout Israel. If they were well received, they were to abide at the house where they had been made welcome, and not change from house to house during their stay in the place. If the people manifested no interest in them or their Message, they were to proceed on their journey. If they should go over a whole city this way, and find no one ready to welcome them, no one to lend an ear as they proclaimed, "The Kingdom of God is at hand," they were to leave the place, figuratively shaking the dust of that city from their feet. If the people said, "Tell us about it," they were to enter the house and tell them about Jesus, His great commission, His miracles, etc. When their Message was delivered, they were to let their peace abide with the family and hasten on their way.

Today conditions are different. To follow the method of the early disciples would not now accomplish the purpose. With us it is much better to take with us some tracts, or to sell to the people at a moderate price some literature, which will stir up their interest and fix it, which will give them the necessary information about the Kingdom soon to be established in a much fuller manner than in the days of our Lord's First Advent. At that time it was to be set up in the hearts of a few; now it is to be set up in power and great glory over all the earth. We are to go with a Message of peace, however, as did the early disciples--the Message of the Kingdom of Peace.

PROPER DEMEANOR OF GOD'S MESSENGERS

It is not the great Time of Trouble that constitutes our Message. We are to tell the glad tidings of the Gospel which shall be unto all people, and of the Times of Restitution soon to be ushered in. The Time of Trouble, if referred to at all, should be mentioned only as a necessary accompaniment of the change of dispensations because of the world's unpreparedness for the Kingdom and its blessings. As we go along in our work of proclamation, we would very properly keep in mind that we are peacemakers, not breeders of strife and contention. Some of us might be taken for strife-breeders if we were not very careful how we present the Message. We are to seek so

R5980 : page 326

far as possible to promote peace, to tell the people about God's love, mercy and goodness. As we do this in love, we find and reach the very class which the Lord now designs to reach. He is not now seeking the froward. He is seeking a special class, the Bride class.

If we are wise, we shall take heed to the special features of the Message. It is a Message of peace and good will. It is to point men in the right direction--that is, those who are of the proper class. The Message is not now for the swinish, for the quarrelsome, for the selfish and wicked. It is for the humble, the teachable, the honest-hearted. If any refuse our Message, we are not to manifest antagonism or bitterness. We are not to say, "Some day you will wish you had heard me!" This is not our business. It was particularly said of our Master that when He was reviled He reviled not again. We are to follow His example in this.

Some might say, "But did not our Lord, when opposed by the Scribes and Pharisees and Doctors of the Law, use very plain language to them? Did He not call them hypocrites, whited sepulchres and vipers?" This is true; but we are to remember that our Lord Jesus was in a position of authority which we do not occupy. He was perfect, too, "knew what was in man," and could make no mistake in respect to the heart-condition of each of His opponents. This is not true of us. Moreover, when Jesus used this language He addressed a class, and not an individual. When we have presented the Message of the Lord faithfully, we are to feel that we have done our duty; and we should leave the results with the Lord of the Harvest. The Truth itself is a sharp sword, and will do all the cutting necessary. Moreover, it should be the Truth itself that causes the opposition wherever it is found, and not any rudeness or unkindness of word or act on our part. All with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed "been with Jesus" and learned of Him.--Acts 4:13.

The "peace of God which passeth all understanding" should have such control of each one who would represent the Lord and His Message, that a hallowed influence would go with each, especially in every service rendered and every word spoken in the name of the Prince of Peace. The character of His true people is described by the Master Himself. They who would be properly termed the children of God should be peacemakers. He declared that these were blessed. The Apostle Paul also urges, "So far as lieth in you live peaceably with all men." (Romans 12:18.) It is not possible to live peaceably with all and still be true to the principles of righteousness, but the interests of peace should be conserved in every proper way by the Lord's representatives.

Upon entering any house, our thought should be to do good, to carry blessing, to exercise an influence favorable to the peace, joy and uplift of those within--not by preaching at them, but by simply, unobtrusively presenting our Message. If, as the Lord's ministers, we should be rebuffed and disdained, not welcomed, we should be careful not to intrude ourselves further. In this figurative sense we would wipe off the very dust from our feet, hastening away to find those whose hearts are hungry for the Word of grace; for if the Truth is properly, lovingly presented, and meets with no response, the Father would not have us violate the proprieties of courtesy by imposing ourselves upon those who are unappreciative. Our Lord set us a good example in this matter.

BEGGING FOR THE LORD NOT AUTHORIZED

The disciples of Jesus who were sent forth to preach the Kingdom Message were not to go from house to house as beggars, to get a meal here and a lodging there; but were to expect that if the Lord had guided them providentially to those who received them, He meant to give their hosts a blessing proportionate to the cost of their brief entertainment. They were not to consider these hospitalities in the light of alms; for as the Lord's representatives they were there to confer blessings greater far than they would receive, and as common laborers even the service they rendered should be worth at least their keep. This principle was to apply not only to a house, but to a city. They were not to be fastidious, but to accept such hospitalities as were proffered them; and if this meant no hospitality, they were to leave the city and go to one where they would be received and their Message given a reasonable hearing. The Lord's servants are not in any sense to be beggars, nor to beg for the Lord.

Verse 9 of the chapter from which our text is taken might at first sight appear to be applicable to the Jewish Harvest only; but not so. There is spiritual as well as physical sickness, and the Lord's ambassadors of today should consider it to be their mission, their business, to open blind eyes, to unstop deaf ears, and to assist the spiritually sick by pouring the balm of Gilead upon bruised and broken hearts. It is proper now, as then, to declare to all people, "The Kingdom of God is come nigh unto you." This announcement has not been proper all through

R5980 : page 327

the Age, but has been appropriate merely in the ends, or Harvests, of the two Ages.

MESSAGE OF TRUTH MAKING A SEPARATION

We have now come to the end of the time which God set apart for the gathering of Spiritual Israel; and the proclamation is now due, Behold, the King is at the door! This Message has been going forth from the Wise Virgins for the last forty years, and has been separating the wise from the foolish. This work is now nearly finished. As in the days when our Lord walked from city to city in Israel, proclaiming the Call of the New Dispensation to joint-heirship in the Kingdom, He declared to the cities that rejected His Message, "It will be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for you" (Matthew 10:15), so we may expect it to be now. Those who have been favored with the Message of Truth and have turned a deaf ear, while still professing to be followers of Christ, and perhaps teaching in His name, will find the conditions of the incoming Age less favorable to them than to heathen peoples who have never heard the true Message of God, the Gospel of the Kingdom, the establishment of which is now very near.

These heathen will probably fall in line with the Kingdom conditions and requirements more readily and with fewer stripes than will those whose hearts have been more or less hardened because of sinning against light and opportunity, and because of refusing to hear and properly weigh the evidences presented to them by the Lord's messengers. Some who in this life have enjoyed high position in the Jewish and in the Christian systems will be greatly humbled in the coming time, when in Christ's Kingdom, judgment will be laid to the line, "and righteousness to the plummet, and the hail shall sweep away the refuge of lies" (Isaiah 28:17), and when all evils and deceptions now practised shall be exposed and overthrown. Many then, we fear, will be the stripes that some of these will receive before they are brought into a humble, teachable, obedient condition of heart.

SOME TIMELY WORDS OF CAUTION

In the days or months yet remaining until the completion of our work here in the flesh, let us be worthy exponents of the precious Truth and worthy representatives of Him whose name we bear. There is danger that those who have not been long in the narrow way, and have as yet learned but partially the lessons of meekness, gentleness, patience and love, may not always leave a sweet, helpful influence in the homes which they enter. There is danger that there may be evil-speaking, backbiting, evil insinuations against others, ungentleness of word or conduct, impatience, etc. The influence of such, even though they may be pupils in the School of Christ, is carnal, highly injurious to spiritual development, injurious to the growth of the various fruits of the Spirit in themselves and in others who are seeking to walk in the right ways, directed by the Lord in His Word.

How important it is that all who have named the name of Christ, who have entered His School, should apply themselves well to the lessons set for us by our great Teacher! How important it is that we who have made a covenant with the Lord, should walk worthy of our great vocation, and not be a reproach to Him whose Cause we have espoused! There are no people upon the face of the earth who should so exemplify in their daily walk and conversation the precious fruits and graces of the Holy Spirit of God as should those who have been led out of darkness into the marvelous light of the Lord. We believe that we are earnestly desirous of thus glorifying our Lord and of showing Him our gratitude and appreciation for His loving-kindness to us.

The Church is today "as a city set upon a hill, which cannot be hid." Much is expected of us, even by our opponents. Much is surely expected of us by our Lord. Then let us be faithful, dear brethren, in word, in act, in all our deportment. Thus shall we honor the name of our God and of our Savior and King, whom we hope soon to see face to face.

===================

R5981 : page 327

"THE HOUR OF TEMPTATION"

IS IT in vain that the Lord instructed His people that the closing time of this Gospel Age would be an "hour of temptation" coming upon the whole world? (Revelation 3:10.) Surely we have not been taught of the Lord in vain! and so, all loyal to Him are buckling on the breastplate, the helmet and the sandals, and are taking the sword and the shield. If we have not yet entered into fierce conflicts, we know that we are to expect them; and we should be prepared, and have such practise and experience as would enable us to acquit ourselves valiantly in "the hour of temptation."

Since we are instructed that this "hour of temptation" cometh upon the whole world, as well as upon the Church, we perceive that it must be something in the air, as it were, that would affect everybody. We believe that this temptation is a thing spreading itself gradually in every direction; and the Master assured us that unless these days would be cut short by the establishment of His Kingdom in the hands of the Elect, no flesh would survive.

We understand this to mean that the spirit of selfishness and ambition, which is already operating among the nations and driving them insanely to war for commercial supremacy, is the spirit which will increase more and more, and will involve everybody, everywhere. This spirit is seen in the strikes, etc., of our own land--everybody anxious to serve self, and willing to fight for honors, privileges, positions, etc.

But we are more interested in the Church and in seeing how this "hour of temptation" will involve the Lord's people. What we are about to write is far from what we would prefer, but it seems to be our duty as respects the Lord's Cause and people. We believe that a great crisis is upon the Bible students; and that the sooner it is discerned, the more successfully it may be passed. It may mean divisions; but as the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, and that the true teachers be the more fully appreciated. --1 Corinthians 11:18,19.

Before mentioning the sad feature, we mention one for general encouragement; namely, that, so far as we can discern, through intercourse with the friends at conventions, etc., there was never a time when the rank and file of Bible Students possessed such a spirit of meekness, gentleness, patience, love, intelligence, faith, joy, as now.

"TAKE HEED TO YOURSELVES"

It causes real grief to write that much of the difficulty and danger to the Church seems to lie at the door of the Elders and Deacons--not all, thank God, but apparently a small minority of them, judging from the queries which come to the Office from time to time from the bewildered sheep, who seek advice as to their proper course. The

R5981 : page 328

true, loyal servants in the Church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true Elders and Deacons and those who are untrue. Nor are we writing with a view to the discouragement of the unfaithful, but rather to open their eyes to the true situation, that perchance they may be recovered out of the snare of the Adversary and become helpers of the Lord's Flock, instead of hinderers.

So far as we are able to judge, the same conditions prevail today amongst Bible Students which the Apostle pointed out to the Elders of the Church of Ephesus when he charged them: "Take, therefore, heed unto yourselves and all the Flock, over which the Holy Spirit hath made you overseers, to feed the Church of God which He hath purchased with the blood of His own [Son]." (Acts 20:28.) St. Paul's prophecy came true: "After my departing shall grievous wolves enter in among you, not sparing the Flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, Brethren, I commend you to God, and to the Word of His grace."--Acts 20:29-32.

COURSE OF TWO OF GOD'S SERVANTS CONTRASTED

As it was ambition which first misled Lucifer, and converted a glorious servant of God into an adversary, so it is his spirit that has been dangerous all the way down. The spirit of our Master was the very reverse of this. "He humbled Himself, even unto death," in the doing of the will of the Father. We see nothing of the spirit of pride or ambition or self-seeking of any sort in our Master. We are warned by the Apostle to humble ourselves after His example, if we desire to be exalted with Him in His Kingdom.

But how many seem to forget entirely these Scriptures, which we so frequently bring to the attention of the Lord's people as essential to our attaining to any position in the Kingdom! From reports given us, a horrible state of affairs prevails in some Classes when an election is to be held. The servants of the Church attempt to be rulers, dictators--sometimes even holding the chairmanship of the meeting with the apparent object of seeing that they and their special friends shall be elected as Elders and Deacons. We have heard of cases in which an Elder refused to speak to one of the Congregation because the latter had not voted for him. Yet doubtless that very Elder would think himself the personification of modesty, humility and meekness.

Oh, for shame that such a spirit should have any place amongst those who have any knowledge of the teachings of God's Word and of the conditions upon which we may hope for joint-heirship with the Master! Of course, there are various degrees of brazen-facedness in such matters. Some quietly try to take advantage of the Class by having the election at some time which is especially favorable to them and their friends. Others seek to pack the meeting with their friends, bringing in comparative strangers, who have no thought of being regular in attendance at the Class, but come merely as an act of friendship to vote for one of their friends.

Additionally, it may generally be expected that such as manifest an ambition of this kind to be leaders and teachers and to ignore the principles of the Golden Rule, as well as the special instructions for the New Creation, are generally the ones who bring in false doctrines. The same ambitious spirit of the Adversary which leads them to strive for honor in the Class seems to lead them on to pose as great teachers--bringers forth of new light. This also, the Apostle explains, is a characteristic of Satan. He says, "What wonder if he transforms himself into an angel of light"--makes himself to appear a leader amongst the children of light.--2 Corinthians 11:14.

In many cases, the Classes are solely to blame, according to their own statement. In some instances, persons have been elected to Eldership who had not even made a profession of consecration to the Lord or who had not symbolized their consecration. Why? Because the Class happened to be without any special talent, and the one who was not a Brother at all, not a New Creature in Christ, was chosen because he had some speaking talent. What could we expect from such a one being exalted to the position of a teacher amongst Bible Students? We could expect only injury to the Cause and injury to the person thus pushed forward contrary to the directions of the Lord's Word. If the natural man cannot receive the things of the Spirit himself, how could he communicate things of the Spirit to the Lord's consecrated ones? How could we expect the Lord to guide such a one, who had not given over his life to be a footstep-follower of the Lord and to be instructed by His Word?

The selection of improper leaders is evidently a sin, and quite a reflection against the Classes who have the improper leaders. How could such get into positions to represent the Lord's people, except by the latter's votes? When will the Lord's people learn that ability to talk in public is only one of the qualifications of an Elder? Time and again we have noted how the Lord's Cause has been hindered, and spirituality amongst the brethren has been stifled, by attempts to imitate the nominal church in putting forward persons glib of tongue, lacking in spirituality.

In such a case, is it not pride on the part of the Class --a desire to make a fair show in the flesh before the world? If not, why do they elect such persons? If they have made a mistake, why do they not at once rectify it in a quiet and positive manner? When Elders seek to bring the Class under their power and control and succeed, does it not show that the Class lacks the very quality that the Lord tells us He desires to see--courage, overcoming? And does the Class not injure such a would-be ruler, as well as itself, by permitting him to succeed in his unscriptural methods?

"DECEIVING AND BEING DECEIVED"

We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the Church. We foresee a Time of Trouble for the world upon this score, and a Time of Trouble also for the Church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the Church of Christ. Ours is the spirit of the Master, the spirit of loyalty to Truth, the spirit of the Golden Rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the Truth. It is inexcusable for the Church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their Class affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the House of the Lord in order.

But some one will say, "We would have a great disturbance if we attempted to do anything contrary to the wishes of those who have fastened themselves upon us as our leaders and rulers. To make a move at all, would endanger a division of the Class, and how could we think of anything which would result in that catastrophe?"

But, we inquire, which would be the better, to have a

R5982 : page 329

smaller Class operating along the lines which the Lord has indicated, or a larger Class upholding principles contrary to the Lord's provision, injuring themselves, hindering their influence, and encouraging as a leader one who is either a "wolf" or else a "sheep" which has been mistakenly misled into the wolf spirit? We encourage all the dear Brethren who are in such trouble to be very heroic; to see that they do nothing from strife or vain-glory, but everything in the spirit of meekness and love, that they may get back again to the liberty wherewith Christ made free, and be not again entangled in any human bondage.

REMEMBER DOCTRINAL TESTS ALSO

Repeatedly Bible Students write us that their Elders try to hinder them from the use of the WATCH TOWER SOCIETY'S publications as textbooks in Bible Study. Some of these Elders go so far as to tell the classes that they are out of harmony with many of the things in these textbooks. Sometimes, as rulers, they forbid the use of these in the classes. We are asked what should be done under such circumstances.

We reply, Let those who wish to follow such leaders do so--that is their right. We shall wish them well. But let us not follow with them nor submit for a moment to such arrangements. It is the height of impertinence for such a leader to intrude himself in such a manner, and attempt to tell the Church what they shall and what they shall not do. As the power of election is in the hands of the Church, so the power of dismission is in their hands. We recommend that such Classes vote to dismiss such an Elder from his position of service, telling him kindly that his services are no longer desired. Perhaps with a back seat for a while, and an opportunity for thinking over the matter, he may be benefited himself, and the Class also be greatly helped forward by taking such a stand--no matter whether there be no other person in the Class able to address a public meeting or accustomed to leading Classes. Far better would it be to appoint any one of your number to act as chairman, or to take turns in the matter of opening and closing meetings--anything to preserve your liberty and to continue the work of worship and study along proper lines.

Let us make a discrimination between the positive teachings of the Bible--the doctrines of Christ--and the slightly variant ways of expressing those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are fast and immovable from the viewpoint of the majority of Bible Students. Any one not in good harmony with those presentations should not be encouraged in the slightest degree, but, on the contrary, should be discouraged. If he has different views, do not persecute him--do not follow the style of the Dark Ages, but follow the proper course of letting him "flock to himself," or with as many as prefer to view matters as he views them.

We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development and imposed upon. We see that proportionately such Elders and Deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that, under the Lord's guidance in our study of the Divine Plan of the Ages, we have not been following "cunningly devised fables," should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before.

While we are encouraging positiveness and courage, we are not wishing to encourage a spirit of strife, or of nagging and fault-finding amongst the faithful servants of the Lord who do manifest the humble spirit and who do accord the Class its rights and liberties and who seek to "serve well." Again we repeat, "Let nothing be done through strife or vain-glory, but all to the glory of God," and with the sole object in view of purging the Church of the influence of those who never should have been chosen, or having been chosen in proper condition, have since manifested a perverted and ambitious spirit. Again we counsel for these positiveness, but kindness and, if they repent, mercy--with a view possibly to restoring them to confidence later on. The Apostle wrote, "I hear that there are divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you." (1 Corinthians 11:18,19.) Here the division evidently must come; and evidently the sooner it comes, the better it will be for the Truth and for all who love it.

"BY MY SPIRIT, SAITH THE LORD"

We should never forget the Apostle's instruction, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14.) Additionally, experience demonstrates to us that even after we have been begotten of the Holy Spirit, our ability to understand spiritual things depends, not only upon our study of the Scriptures, which are able to make us wise, but also upon the measure of the Holy Spirit which we possess. Hence the Apostle's exhortation, "Be ye filled with the Spirit!" --Ephesians 5:18.

This means that only the spirit-begotten may understand the deep things of God at all; and that their understanding would be in proportion as they attain more and more a filling, a saturation with the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of Truth. Every Bible Student should realize that if, as a New Creature, he walks after the flesh and not after the Spirit, his mind will become more or less darkened, and not only will his ability to understand the deep things of God decrease, but even his recollection of the Lord's Word will decrease; and that, on the contrary, when he is living near to the Lord--walking after the Spirit and not after the flesh--his memory of the Divine Word and his ability to appreciate its Spirit are increased.

Additionally, let us remember that a correct understanding of the Lord's Word is not enjoyed by all the educated and talented, but comes to those who are of a meek and teachable heart, who study the Lord's Word and who live it and absorb its spirit. Thus we have illustrated to us the Divine declaration, "Not by might [greatness], nor by power, but by My Spirit, saith the Lord of Hosts."--Zechariah 4:6.

The lesson to us is that no matter how great, no matter how able any brother or sister may be, this will not make such fit to be a leader of the Lord's people unless he have additionally the all-important items--first, a knowledge of the Lord's Word; and second, the possession of a good degree of the spirit of Truth--one who always dare be trusted as an ambassador of the Lord. None others should be recognized as teachers or leaders amongst the Lord's people. It is the thought of Churchianity that only the great, the learned, the talented, should be the ministers of the Lord's Word; but the Bible's presentation is to the contrary of this. "The spirit of the Lord God is upon Me, because He hath anointed Me to preach the Good Tidings to the meek."--Isaiah 61:1.

R5982 : page 330

It is in view of these things that we feel justified in urging upon the Classes of Bible Students everywhere that they esteem with double honor such Elder brethren as manifest the Spirit of the Lord, the spirit of meekness, the spirit of gentleness, the spirit of patience, the spirit of long-suffering, the spirit of brotherly-kindness, and the spirit of love--those who have a good knowledge of the Word of God and of the Divine Plan, and who manifest an appreciation of the Spirit of Truth, the Spirit of holiness, and who have an aptness to teach; and that on the contrary, all others be refused.

THE V.D.M. QUESTIONS

Long ago we called attention to the fact that many of the titles applied by the nominal church to their ministers are wholly un-Scriptural--Reverend, Most Reverend, Doctor of Divinity, etc. They are not only opposed to the letter, but also to the spirit of the Scriptures. We called attention to the fact that the words Elder, Deacon and

Pastor are Scriptural terms. We also called attention to the Latin title, Verbi Dei Minister (V.D.M.), and stated that this expresses exactly the Bible thought that every representative of Christ who preaches in public is a Minister of the Divine Word--not a minister of human creeds or of self. All Bible Students approved of God and of His people are of necessity Ministers of the Divine Word --each according to his talents, opportunities and restrictions, as set forth in the Bible.

In view of the fact that quite a good many Classes of Bible Students seem to be not sufficiently particular in respect to the qualifications of those whom they choose as their representatives, we formulated a number of questions styled, V.D.M. Questions, believing that the study of these questions would be helpful to everybody, and that the answers of them would help to mark out such as have a reasonable knowledge of the Divine Word, and whose ministries, therefore, it might be hoped would be profitable and not injurious. These questions are not sectarian, but would be proper for any minister of any denomination. Neither are they catch questions, intended to trip up the unwary. They are simple bona fide queries, the answering of which should be helpful to each individual, and especially helpful in designating those fit to be teachers and leaders amongst the Lord's people.

These we prepared and sent to the Pilgrims--the traveling preachers sent forth under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY, and to all representatives of the Society in any capacity everywhere.

R5983 : page 330

Next came applications from Elders and Deacons in various quarters, and from others of the Bible Students. Then we advised that the questions be studied and answered, as formulated, by all Bible Students. We received many applications, and many of these have been filled out and returned. It is our recommendation to all the Classes that any brother not able to answer these questions in a reasonable way be not considered a suitable representative.

In order that all Bible Students may have these questions and note their simplicity, we publish them below. Brothers Sturgeon, Burgess and Stephenson have been appointed a committee to examine the answers sent in by the Pilgrims. We have no doubt that every one of their answers will be found satisfactory as a whole. None will be rejected except for good cause, and this will be duly pointed out. By vote the New York City Class decided that none should serve it as Elders or Deacons who could not give a reasonably satisfactory reply to these questions. We suggest a somewhat similar course in all the Classes. The examiners of the answers could either be a committee from the Class or, if desired, the Society's representatives above mentioned, to examine the answers and give their criticisms upon request.

V.D.M. QUESTIONS FOR ADVANCED BIBLE STUDENTS

(1) What was the first creative act of God?

(2) What is the meaning of the word "Logos," as associated with the Son of God? and what is signified by the words Father and Son?

(3) When and how did sin enter the world?

(4) What is the Divine penalty for sin upon the sinners? and who are the sinners?

(5) Why was it necessary for the "Logos" to be made flesh? and was He "incarnated"?

(6) Of what nature was the Man Christ Jesus from infancy to death?

(7) Of what nature is Jesus since the resurrection; and what is His official relation to Jehovah?

(8) What is the work of Jesus during this Gospel Age--during the time from Pentecost until now?

(9) What has thus far been done for the world of mankind by Jehovah God? and what by Jesus?

(10) What is the Divine purpose in respect to the Church when completed?

(11) What is the Divine purpose in respect to the world of mankind?

(12) What will be the fate of the finally incorrigible?

(13) What will be the reward or blessings which will come to the world of mankind through obedience to Messiah's Kingdom?

(14) By what steps may a sinner come into vital relationship with Christ and with the Heavenly Father?

(15) After a Christian has been begotten of the Holy Spirit, what is his course, as directed in the Word of God?

(16) Have you turned from sin to serve the living God?

(17) Have you made a full consecration of your life and all your powers and talents to the Lord and His service?

(18) Have you symbolized this consecration by water immersion?

(19) Have you taken the I.B.S.A. Vow of holiness of life?

(20) Have you read thoroughly and carefully the six volumes of STUDIES IN THE SCRIPTURES?

(21) Have you derived much enlightenment and benefit therefrom?

(22) Do you believe you have a substantial and permanent knowledge of the Bible which will render you more efficient as a servant of the Lord throughout the remainder of your life?

Note: It is, of course, expected that each person filling out one of these reports will do so from his own knowledge and not by inquiring for or copying the answers of others. The BIBLE, STUDIES IN THE SCRIPTURES and TABERNACLE SHADOWS may be consulted, however, and citations given.

SUPPOSED OBJECTIONS ANSWERED

One, and only one, objection was raised to the foregoing--a fear that it is Babylonish, Sectarian. Ah! it is wonderful how the great Adversary strives always to make out that the right is wrong, that the light is darkness. Babylon's method is to take all power and authority out of the hands of the people of God and put it into the hands of one person or a clique of preachers or bishops or elders. Our aim continually is to preserve the liberty of each ecclesia and have each recognize its own authority and responsibility.

Our reply to the objecting Brother may be of interest to all of our readers, and so we present it below:

DEAR BROTHER:--I am glad to see you scrupulously careful of all of the rights and liberties of the Church of God, and careful to oppose anything that would seem to savor of sectarianism.

I remind you that sectarianism is an attempt on the part of many companies or classes to control each other in matters of doctrine and practise. We are suggesting nothing of this kind, but feel as much opposed to it as you do. We are not attempting to establish any law or rule which must govern all the classes of the Lord's people, but merely suggesting to them the establishment of law and order in their own midst, by themselves.

For instance, each member of every class in voting for Elders and Deacons should certainly consider before voting the qualifications of those for whom he votes: (1) What are his religious professions as respects faith in the teachings of the Bible on the fundamental points; (2) Whether or not the one to be voted for is clear in his understanding of the Truth so as to be apt at teaching it to others; (3) Whether or not the individual has made a consecration of himself to the Lord and has symbolized it; (4) Whether or not the individual manifests a high standard of morals in his deportment, and whether or not he is in sympathy with high ideals such as are represented in the Vow.

R5983 : page 331

Heretofore, the classes have been obliged to surmise on these subjects, and our proposal now is that they do not surmise, but ask the brethren our list of V.D.M. Questions or any other set of questions which the class may prefer, and have their answers to these questions before deciding that they are suitable representatives of the class as its honored servants. This maintains the authority of the class, the Ecclesia, as no sectarian system does, and makes the class the judges of the qualifications of its representatives as the Bible directs should be shown by the stretching forth of the hand and the ordaining or authorizing of the individual to serve as a representative of the class.

Your letter intimates a query as to the propriety of appointing three brethren to examine the answers to the V.D.M. Questions.

I reply that each class certainly has the right to recognize or appoint certain brethren in whose judgment they would have confidence to examine the answers given to the questions, and to report if any of them were answered unsatisfactorily in their judgment--so that the class could have the final decision.

This seems to be an easier way than to have each member of the class read over the answers to the questions before voting. However, the matter is one for the class to decide. In the case of the New York City congregation, the vote was unanimous that all would have confidence in the broad-minded decision of the three brethren approved as a committee of examiners.

In respect to the Vow: Your letter seems to intimate that you have some opposition to it, and think an acknowledgment of its principles should not be required. Instead of saying what there is in the Vow that you object to, you hide behind the proposition that the expressions of the Vow are not found in that particular form in the Scriptures. I remind you that nothing in the English language is found in the Scriptures, because they were written in another language; and furthermore, that our hymns are not found in the Scriptures, and that what we believe to be clear statements of our faith are not found in the Scriptures in the very terms in which we would express them today. The Scriptures lay down for us the general principles of righteous living, and the true foundations of the faith once delivered unto the saints. We are to see to it that all that we sing and preach and pray and write and do is in line with these fundamental principles which the Bible sets forth. The great mass of THE WATCH TOWER readers have informed us that they believe that the phraseology of the Vow is in full harmony with the essence and spirit of the Word of God. If it is, and any brother finds himself in opposition to it, is he not finding himself in opposition to the spirit of God's Word? and if so, would he be a suitable representative of any class of Bible Students, as its Elder or Deacon? We think not. If any fault can be found with the Vow--if it can be shown to be in any sense or degree antagonistic to or out of harmony with the letter and essence of the Word of God we want to know it in no uncertain terms--all Bible Students would want to know this. But no one has yet shown any antagonism nor any deflections in the letter and spirit of the Vow from the letter and spirit of the Bible. We therefore advise all classes that anybody unwilling to assent to the Vow, unwilling to make it his own, has something the matter with him--either his head or his heart, in our judgment, must be out of harmony with the letter and spirit of God's Word and he would not be a suitable Elder or Deacon.

I trust, dear Brother, that as you read this over and ponder

R5984 : page 331

it and pray about it, you will realize that you have erred in your first judgment; or if you think of any points that I have not covered and thoroughly answered, it will afford me pleasure to have you state those points.

I here remind you that this Vow is unto the Lord, and not unto the brethren! We hold therefore that any one who declares that he has taken the Vow, has not brought himself thereby under bondage to any of the brethren; but merely declared to the brethren the obligation he has recognized and declared to the Lord--hence it would not be the province of the brethren to investigate the affairs of the brother who declares he has taken the Vow, any more after his declaration than before it. The keeping of that Vow is between the individual and the Lord. It neither adds to nor diminishes his responsibility to the brethren and the class. His declaration that he has taken the Vow merely informs the brethren of the high standard of moral living which he recognizes and is seeking to follow.

===================

R5984 : page 331

WORLD-WIDE PASTORAL WORK

ABOUT five hundred Classes of Associated Bible Students have voluntarily elected the Editor as their Pastor, and have notified the WATCH TOWER BIBLE AND TRACT SOCIETY of the fact--requesting that in addition to his expositions and pastorals through THE WATCH TOWER columns, he would remember them in prayer and also from time to time send them such advice as he might believe would be for their profit and the Lord's glory through representatives and by mail.

We have rejoiced to note activity in the Lord's service amongst the Brethren, and have done our best to open up ways and means by which they could render service to the great King and assistance to His followers. But only of late has the Lord deeply impressed upon our attention a considerable work in which the Sisters might engage with profit both to themselves and to the Cause.

Before suggesting the matter to outside Classes, we made a trial of it in New York City. The resulting success was so pronounced that we felt justified in calling it to the attention of all the Classes which have notified us of our election as their Pastor, sending to each Class copies of the following letters--one to the regular Class Secretary for the benefit of the Elders and the Class in general, and the other for the special use of the Sister chosen to be the Pastor's lieutenant in this work. The publication of the letters here will make the whole matter the better known to each member of such Classes, some of whom may not have heard the reading or may have forgotten the contents:

PASTORAL WORK IN WHICH SISTERS COOPERATE

Some months ago we called the attention of THE WATCH TOWER readers to an important Follow-up Work possible in connection with addresses received at Public Meetings, DRAMA Exhibitions, from Colporteur Lists, etc.--persons who supposedly have some interest in religious matters and who presumably would be more or less amenable to the Truth. We have since been attempting to classify and arrange these addresses, but there are so many of them and our time is so limited that we have gotten comparatively few into the shape originally intended. Rather than delay the important work further, we purpose sending lists of addresses to those who will be colaborers in this Pastoral Work, at once, that they may be copied and classified by the workers of each district.

While this branch of the work is intended for the Sisters only, because we find that usually they are more successful and additionally have more time to invest in the work, nevertheless we are not proposing anything which would ignore the Classes of the I.B.S.A. Indeed, so far as we are able to designate, we are suggesting this work only to Classes which have informed us that they have chosen me as their Pastor.

The plan is to bring together the Sisters of each class who have time at their disposal and the desire to engage as Pastoral Workers under this plan. In such a group, of course, there would be some with more and some with less talent for the service, and some who could do one part of the work, but who would be totally unfit for another part. Hence it is desirable that the Sisters choose from their number a Lieutenant having considerable time at her disposal and considerable executive ability, and that breadth of mind which would enable her to appreciate and use the position properly, dividing the work wisely amongst the others and herself. Before the Lieutenant would be elected, prayer should be made for

R5984 : page 332

wisdom and guidance in the matter. I have already asked the Lord for special blessing upon such arrangements and will continue so to do. Any Sister not qualified for the service ought to rejoice that she has the privilege of setting herself aside for the good of the cause, and might take pleasure in helping another Sister who possesses the necessary tact and other qualifications for the work. The Lord will look at our hearts and reward us according to our faithfulness to Him and to the Truth, and not merely according to the amount of our work.

The activities of this Committee, elsewhere detailed, will in a general way consist of visiting the addresses mentioned, ascertaining interest, removing prejudice, loaning STUDIES, etc.; and the culmination of the project is to interest as many as possible to the extent of gathering them into classes--first to hear Chart Talks, and later to become regular Berean Classes. When the matter is worked up sufficiently, the Lieutenant will call upon the Elders of the I.B.S.A. Class to appoint thoroughly competent Brethren to give the Chart Talks. Meantime the Elder Brethren should be qualifying along this line. Shortly we will have a new edition of "Outlines of Chart Discourses," which will be helpful to them and which we will supply free. We will also be prepared shortly with a good supply of Cloth Charts for such service.

After the Chart Talks have been given and the Study Classes arranged for, the Elders of the Class will be expected to see to it that the Classes are supplied regularly with efficient teachers. Remember the Apostle's instructions as to the qualifications of a teacher--"apt to teach." Do not spoil the Lord's work by any favoritism or by seeking either to give or to receive honor according to the flesh. Let our motto in everything be "God First," and self and every way of the flesh subordinate.

The plan is already in operation in several of the large cities with astonishing success. We think it strange we did not sooner realize the importance of this work and get it into operation. But perhaps it is a part of the work of the present hour--perhaps in some way it is connected with the smiting of the waters with the mantle of Elijah. We would not suggest that it would fulfil that type, but merely that it may be one of the features connected with it.

With this introduction to the work we leave the matter in the hands of the Lord's people, praying Divine blessing upon all who are disposed voluntarily to cooperate.

With this we are furnishing some suggestive hints as to method of procedure. With Christian love,

Your brother and servant in the Lord, C.T. RUSSELL.

HINTS TO PASTORAL WORKERS IN LARGE CITIES

The Pastoral letter, sent sometimes through a special representative and sometimes through the Class Secretary, being read to the I.B.S.A. Class, constitutes a call for a meeting of all the Sisters of the Class who have the time and strength to invest in the work described. Their first meeting should be for the purpose of choosing from their number one whom they believe to be the Lord's choice, to serve as Lieutenant, and another to be the Pastoral-Work Secretary and Treasurer.

(We regret that through some misunderstanding our representative appointed Lieutenants at some of the Conventions; and that when our Pastoral Letter arrived directing the election of the Lieutenant and Secretary a little confusion ensued. The Society's representatives are properly appointed, but in all matters connected with the Classes their choice or their sanction of our choice is the rule. So in this case: while we doubt not that very suitable Sisters were appointed, we request that the Sisters of each Class vote on the question and advise us of the results.)

The Class will doubtless consider it a privilege to supply the moderate expenses that will be incidental to this branch of the service, but should it not be so disposed, and should the matter be neglected, refer the same to the below address before it has run longer than a month, in the regular monthly report, calling attention to it very particularly.

All reports should be signed by the Lieutenant and the Secretary-Treasurer. Of course, we should be notified immediately after you have had this first meeting--the number present and your selection for Lieutenant and Secretary-Treasurer.

Your first meeting will help to make you acquainted with each other and to enkindle your enthusiasm respecting this part of the work, and enable the Pastor's representative (if present) to form an estimate of the material she will have to use and how it can best be used. Wherever possible we are sending Sister Genevieve Sanford to assist in the organization and classification and explanation of what we have found to be the successful methods of work. If she be with you the explanations here will be the less important, except as you shall wish to have them for reference when she has gone. But if for any reason Sister Sanford cannot be with you, remember that all the more you will need to depend

R5985 : page 332

upon the Lord and to exercise your own best wisdom, justice and love in all arrangements. "Let nothing be done through strife or vain glory."

AT THE SECOND MEETING

This meeting should not be long deferred--"Weld while the iron is hot." Our representatives are first to remember that system is necessary to the best results in anything. Before the second meeting the Lieutenant should procure four city maps as clear and distinct as possible, and four directories of city streets; a red pencil and a blue pencil and a couple of pads of stiff writing paper. The Lieutenant should prepare the first map herself--afterwards give it as a sample to helpers that they may prepare the other three maps.

Using one of your colored pencils, divide your city into sections of approximately ten blocks one way and fifteen the other; or 12 x 12, or 5 x 25, as may be most suitable to the shape of your city. After thus dividing the map, number the different districts with the other colored pencil.

Some of the names furnished you by the Society will be on cards, addresses on which some of the Sisters can be set to locating on the maps. When they find the district to which they belong, that number, in colored pencil, should be marked on the card plainly. Others of the names sent to you will be in lists, and each of these will need to be written off on a small pad-paper and in turn each address will need to have its colored figure representing the district to which it belongs.

Cheap file cards may be made by cutting stiff letter paper into convenient sizes, approximately like small post-cards. Do not immediately transfer the names from the DRAMA card or other memorandum or address to the file cards. Merely locate the addresses and district them. When interest is confirmed the address can be transferred to the file card.

Secure address of every Sister in the congregation, and let these be the start of the file cards, a red cross in the corner indicating that she is in the Truth. Her district should be indicated also on the map, and a small "x" should indicate approximately the location of her home.

The Lieutenant should select District workers according to supposed efficiency and without partiality. Give each worker preferably the district in which she lives, as her field of activity, or a district near, or otherwise the nearest district possible.

If you have an abundance of helpers, one in each district might attend to the Book-loaning, and another to making calls on the addresses, but if the workers are not sufficient in number let the calling be done first and the book-loaning be a subsequent work, except as the person called upon might not have the books, but be willing to accept a volume on loan.

The Sisters should report to the Lieutenant within a week. You may find that some of them have been hindered by sickness, or others have not found the time they had expected, or others may have broken down and proved inefficient, while still others may need further explanations and assistance. Write a kindly letter to any sister who fails to report in a week, encouraging her, expressing appreciation for what she already has done and hopes respecting her future progress, and assuring her that you will be pleased to have a call from her in respect to anything she does not fully understand. Keep each branch of the service up to its full capacity.

As the Sisters complete their visits in their districts the cards or other addresses showing no interest at all should be destroyed by the Lieutenant. Then three copies of addresses of all showing any interest should be made on the file cards, one copy for your file, one to be sent to the Brooklyn office, and the other copy to be retained by the District worker for further use. Impress upon the Sisters the need of care in handling cards, lest any addresses should be lost. This copying should be done as promptly as possible.

Some of the districts should be ready for Chart Talks within two weeks after the opening. With much Christian love,

Your brother and servant in the Lord, C.T. RUSSELL.

N.B.--We will supply you monthly report blanks, which please send to Brooklyn at the close of each month, addressing

"PASTORAL WORK DEPARTMENT,
c/o Mrs. Genevieve Sanford,
122 Columbia Hts., Brooklyn, N.Y.

HINTS TO DISTRICT WORKERS RE PASTORAL WORK

Arrange your address cards and memoranda alphabetically. Copy them in this order--alphabetically--into a book, leaving room for four or five names under each letter. Then

R5985 : page 333

you can rearrange your cards according to convenience in calling. If any of the cards are not sufficiently neat in appearance, they should be copied, rather than use anything unsatisfactory.

Wherever possible, these cards or memoranda should have a notation of what the individual called upon has already had in the way of Truth literature, as a guide to you in respect to what you shall say when you call. Arrange the cards so as to economize your time in making the visits. After each call write a brief history of that call on the card; for instance, "Interested, will attend Chart Talks"; or, "Not Interested"; or, "Moved," etc. This information on each card you should give to the Lieutenant every two weeks, that she may transfer the information to her file, destroying those showing "Moved" or "No interest."

While the meetings to be held will be supervised by the

Elders of the I.B.S.A. Class, we wish still to keep well in touch. Hence please report weekly by post-card to the Lieutenant the numbers in attendance at the meetings, and anything else that would seem to be helpful, as also the names of any who purchase the books. Remember, however, that while it is desirable that the people should buy the books--because they will then give the more earnest heed to the reading of them--yet nothing that would give any suggestion of merchandising the Truth is to be sanctioned. Rather than give the impression of trying to sell books, we would offer to loan them; but if the person prefers to purchase, of course we would be glad to have it so.

DISTRICT WORKERS' CANVASS

"Good morning! Is this where Mrs. Wood lives?"

"Yes."

"I am making some calls respecting a Circulating Library for Home Bible Study. I think you indicated an interest in this work some time ago. I would like to talk the matter over with you, if agreeable."

After being invited in, continue:

"At that time, Mrs. Wood, I believe you purchased a set of books called STUDIES IN THE SCRIPTURES. May I inquire whether or not you found in them something that interested you?"

This is merely a supposed start to the conversation, which of course should vary according to the circumstances of the case, which you have noted on the card. What you shall say further must depend on circumstances as you find them. Possibly you will get a suggestion or a statement that the party found nothing to interest her, but that she knows of some people who are much interested. You thus have the opportunity of learning the address of others; and perhaps, by a little wise conversation, you may awaken interest in the one whom you are interviewing. Or the trouble may be prejudice, slander or misrepresentation. Such opportunities for correcting false impressions are valuable. Each worker should pray earnestly and continuously for wisdom from Above to say the right thing, and for grace from the Lord--meekness, patience, love in the heart--that her words might be like perfume and an anointing oil to all who are in sympathy with righteousness.

If the lady has not the books, offer to loan her a volume, and tell her of the proposal soon to have some Chart Talks on "The Divine Plan," given in that district. Explain to her how the CHART OF THE AGES helps to open the Bible to our understanding and to make it a new book. Assure her that the volume you offer to loan her will awaken her interest keenly, because it is different from other religious books and gives the chapter and verse, showing that it is really the Message of God's Word, even though different from what some of us had supposed. Inquire whether she would like to be notified respecting the Chart Talks when arranged for. Elsewhere we give some remarks especially on book-loaning, which see. On leaving, express the hope that your next call will find that she has read considerably and is deeply interested.

Write a brief history of this interview on your address memoranda, before going on to your next call. While covering your district note especially those who indicate sufficient interest to attend a Chart Talk. Be on the lookout also for the Lord's guidance for a place in which to hold the meeting --someone who has expressed interest and whose large parlor or sitting room would seem to be a favorable place. In such a case you might remark, "I was just thinking how convenient this room would be for such meetings, if you would like to have them here. I could not say definitely whether this would be considered the most suitable place or not, but would be glad, if you thought well, to make a memorandum that you would like to have the meetings here."

Confer with the Lieutenant respecting what you have found and the most suitable time for holding the meeting and the most suitable place--the Lieutenant, in turn, keeping in touch with the Elders of the Ecclesia before deciding definitely on the subject.

R5986 : page 333

As soon as the decision respecting the Chart Talks has been reached, call again upon those who seem favorable. Tell them about the arrangement and ask whether you may expect to see them there. Additionally, write a post-card to each of them so that it will reach them the day before the meeting. It might read something like this: "Just to remind you that we are to meet tomorrow, Thursday evening, to hear a talk on the CHART OF THE AGES at the home of Mrs. Wood, 122 West Charles St., at 7:30. I note that your home is about nine blocks from Mrs. Wood's home and suggest that the Fulton Street car, running east, will take you within one block. Get off at E Street. Yours, etc."--Signed.

You should be sure to be in attendance at every Chart Talk in your district, and should call on the interested to keep the interest alive, though the call need not be a lengthy one. Send also a post-card reminder each week.

At the close of the series of Chart Talks, a Question Meeting on the Chart will be in order, and should be announced by the lecturer himself. It is to be hoped that the Elders will select only wise and capable Brethren for this important service. If a considerable number of those present so desire, it might be intimated at this meeting that a First Volume Berean Study could be started.

Meantime, ascertain some other friendly one who would like to have the Berean Study in her home, provided the one who has volunteered the apartments for the Chart Talks should not seem anxious to have the Berean Study follow in her home. Other things being equal, the Berean study should preferably be held in the home of one of the Bible students. Let the vote for Berean Study of First Volume be taken on the night of the Question Meeting, the fourth night of the Chart Talks--the fourth week.

After the Berean Class has gotten properly started, you may consider it as weaned and, if other important work presents itself, may feel free. Keep in touch with the Class; and should any of its members fail to attend for two weeks, be sure that you call upon them before the third meeting.

These Classes should be notified respecting all public lectures, and should be made acquainted with the meetings of the I.B.S.A. Class as soon as their interest begins to develop. It is preferable that not many of the regular Bible Students attend these Chart Talks and Berean Studies at first, lest the newcomers should be embarrassed and lest the parlors be too crowded; and that the newcomers may the more freely ask questions and be in less danger of being stumbled--all of the lecturing and leading being done by the one experienced Brother chosen by the Elders.

We advise that no singing be done at the Chart Talks, nor at first at the Berean Study Lessons. Every meeting, however, might be properly opened with a brief prayer. The meetings should begin promptly and not continue longer than one hour. Please call this to the attention of the leader.

Never sell anything at Chart Talk meetings, considering that those in attendance are your invited guests. If they do not have the books, their homes will be the proper place at which to suggest the purchase.

The Society will furnish, through the Lieutenant, question books for all such Classes, free.

Each district worker should have with her when making her first calls in the district a copy of Vol. I., SCRIPTURE STUDIES, so that she could refer to it, saying, "This is the Study which I hope will stimulate your interest in Biblical themes." Then will be an opportunity for you to give a talk on the book, offering to loan it if the listener is interested.

Report in person or by letter at least every two weeks to the Pastor's Lieutenant, and every week during the time that the lectures are in progress.

Should you need assistance do not yourself attempt to select an associate, but refer this matter to the Pastor's Lieutenant, who has the full responsibility.

Call upon the Bible Student Sisters residing in your district. They may be able to give you some information. Do not permit such calls to be of the ordinary kind, with minds diverted to chit-chat or gossip, but hold yourself strictly to your work and be an example. If the circumstances are favorable it would not be inappropriate to have prayer with such a Sister. If such a Sister is not engaged in any service, but has time for it, make a mental note of what you think she would be best suited for, and draw the matter to the attention of the Lieutenant, with full particulars as to the time at

R5986 : page 334

her disposal, health, activity, age, color, married or single, etc.; also in respect to her spiritual condition, and whether or not she is well posted in the Truth and apt at giving it out. Note whether the Sister is inactive or discouraged or new in the Truth. Let this information come to you as naturally as possible, without boring or close questioning.

Note also if she is of a gentle spirit or the contrary.

This information may be valuable to the Lieutenant when at some future time selecting suitable persons to make calls, to read to shut-ins, to fold tracts or to distribute volunteer matter for Chart Talks, Drama, Public Lectures, etc.

Always remember your privilege in connection with the stimulating of the Sisters in the Truth, as well as all with whom you come in contact, with respect to the glorious things of the Divine Plan and our wonderful opportunities and privileges.

The book-loaning is a separate work entirely from what we have outlined above; yet where the helpers are numerous and the cards of the interested ones few, the district worker may obtain the consent of the Lieutenant to add the Book-loaning feature, which we elsewhere describe.

We suggest the importance of full consecration of heart and life to the Lord before undertaking such work--before it will be acceptable or pleasing to the Lord. Then the consecration should be kept up to date. Every morning Divine blessing and guidance should be sought; and every evening a report of our endeavors, failures and desires should be made to our glorious Head, that we may find grace to help in every time of need. Everybody called upon should be impressed with our manifestation of the Holy Spirit of Love, and with the fact that it alone has actuated our visit. We should sympathize with all who have good desires in any sense of the word; with those who are deep in churchianity, for we are glad to find them interested in higher things; with others who have turned away from churchianity, for we know how hard it is to retain faith under present church conditions; and with others who have been prejudiced, for we are not surprised, and much prefer prejudice to lukewarmness.

Very truly your Servant, C.T. RUSSELL.

PASTORAL WORK EXTENDED LATER

It may seem early in this work to suggest an extension of effort outside of the large cities to smaller cities and villages. However, we think it best to lay before you the entire scheme, that we may be working together to the one end--the finding of God's jewels everywhere.

Our suggestion is that the Pastor's Lieutenant and the Elders in each large I.B.S.A. Class be ready to cooperate, as God's providence may indicate, with smaller classes within a radius of--say forty miles. After getting the work of your own city well under control and everybody busy--Chart Talks going, Bible Studies going--then look afield to help others.

Some of the smaller classes may be able to adapt our suggestions to their own immediate conditions, and some may not. Such as are not able to do so we recommend should appeal to us or to the larger Classes when they want advice or assistance. Then will be your opportunity. But let us never forget the Lord's arrangement--that each Class has charge of its own affairs, and only as it might request or desire should any other Class intrude or assist. Extension work may therefore best be done in towns where there are no classes--the EUREKA DRAMA possibly being used to open the door.

LIEUTENANT AND SMALL CLASSES CONTIGUOUS

Correspondence requesting aid in the starting of such a work should be sent to the PASTORAL WORK COMMITTEE, c/o Mrs. Genevieve Sanford, 122 Columbia Heights, Brooklyn, N.Y. Sister Sanford, or in her absence some one authorized, will communicate with a large center of the work near to the inquirer and endeavor to provide the necessary assistance, instructions, etc., for a start. But the work should be carried on practically the same as in the larger centers, with such adaptations as may be necessary.

DISTRICT BOOK LOANING

An important feature of the Pastoral work now being widely undertaken is the loaning of STUDIES IN THE SCRIPTURES. We recommend that only Vol. I. generally be distributed; but of course we should be glad to loan other volumes subsequently, if desired. Our hope would be that an interest would develop which would eventually lead interested ones to desire to own the entire set of SCRIPTURE STUDIES; and since they are sold for so small a price--considerably less than cost of manufacture--none could think of our having any mercenary object in connection with their sale. Either the regular edition or the karatol may be used, but in some respects we favor the latter; for it looks smaller and therefore invites the attention of the busy. Nevertheless some may prefer the other edition because more easily read by the elderly.

A chief, or librarian, of either sex, may be chosen by the Class. On account of the weight of the books, a brother having a central office or store is sometimes preferable for librarian. The book supply should be kept at some place of easy access to all the workers.

R5987 : page 334

The Class should purchase as many volumes as it desires to use. These will be supplied at the rate charged Colporteurs --25c per volume, for each of the first three, and 30c for each of the second three volumes (in lots of 50), plus freight charges. Each volume should be numbered, and the numbers may as well begin with 500. If the number be plainly marked upon the paper cover, it will facilitate the keeping track of the books given out to each worker, and loaned by the worker to the interested.

In order that those visited may not think that they are being offered charity in the loaning of a book, we style this work the starting of a Circulating Library for Home Bible Study, otherwise they might be offended, and say, "We are able to buy all the books we need," or, "We can get at the Public Library whatever books we desire."

The volume should be loaned for two weeks and a call made to collect at the end of that time; but of course if there is any interest manifested and for some reason it has not been read in the interim, it might be loaned afresh. Make a memorandum of the date when the book was loaned, and make a monthly report to the Book-loaning Department of the Class, as well as to the Pastor's Lieutenant.

CANVASS OF THE BOOK LOANER

"I am making some calls in the interest of A CIRCULATING LIBRARY FOR HOME BIBLE STUDY. I wish to talk the matter over with you and enlist your cooperation. This movement is an organized effort to provide everyone who loves the Bible with the means to understand its mysteries--making God's great Book plainly understood.

"I have brought with me a little volume containing sixteen Studies that cover THE DIVINE PLAN OF THE AGES. If you are interested in the Bible, I should be glad to loan it to you."

Upon the acceptance of your proposition say:

"Now, by taking one Study a day you will finish the Volume in two weeks, with an extra Study on Sunday. By that time you will be so well informed on God's Plan that its various divisions will be well defined in your mind. Would you be willing to take one Study a day if you could be sure that in two weeks you would understand God's purposes toward you and yours and the whole world?"

"Yes!"

"Well, that is just what I propose to guarantee you! But remember, my guarantee is based upon your promise of a Study a day, which will require only about one-half hour each day."

Nothing in this book-loaning work interferes at all with the work of regular Colporteurs, and the loaner is fully authorized to take an order for books at any time, but is cautioned to remember that this is not her special work.

SOME QUERIES ANSWERED

We take this opportunity of answering publicly some queries that we have received about this work.

(1) Should Brethren also engage in this work?

We have not invited the Brethren to engage in this work because we believe that there are other things which they can do that Sisters cannot do. Besides, while there are tactless Sisters who might do more harm than good in this Pastoral Work, we believe that on the whole the Sisters are apt to display as much tact as the brothers or more; although there are some Brethren, of course, who are very resourceful, very wise. We are merely speaking in general terms and believe that the Sisters, on the whole, can render this service better than can the Brethren, and it gives them something special to do in the service of the King.

(2) Is it right, Scriptural, for the Pastor to select a Sister to be his Lieutenant in such a work?

We believe it to be in full harmony with the Lord's teachings that the Sisters might so be used. All who receive the Holy Spirit, as previously pointed out, are anointed to preach the Gospel. The Lord, through St.

R5987 : page 335

Paul, has seen fit to limit the conditions under which a Sister may preach--that her preaching may not be of a public character, and that she may not be considered a teacher in the Church. Nothing in this, however, interferes with her doing private Pastoral Work of the kind here suggested.

(3) After the Sisters shall have formed Classes for Bible study, what would be the necessary procedure if there were no consecrated Brother in the Class, or none qualified to give a Chart Talk or other address?

In such event, inquiry might be made of some nearby Class whether or not one of its Elders might be spared to render this assistance. If there be no nearby Class, or if none could be spared to render the assistance, the Pastor hereby authorizes the Sisters to choose one of their number as his representative to give the Chart Talk and, subsequently, to start a Berean Bible Study. She should perform her duties with head covered, explaining the significance of this to the audience, and declaring that she is merely serving because of the necessity of the case, until some consecrated brother shall have developed the necessary knowledge and qualifications to become the leader. Furthermore, she should remind all present that the Apostle's instruction is that the Sisters are not to teach in the Church, and that a class of inquirers is not understood to be an organized class of Bible Students or an Ecclesia or Body of Christ, but merely novices who, it is hoped, will develop speedily to maturity.

(4) Ought some of the younger Brethren be drilled into this work by having them occasionally address the regular Class?

Assuredly novices should not be introduced into this work. Good intentions count with the Lord as respects the heart; but more than good intentions are needed for His service, according to the instructions of the Word. Only those that have a talent for public speaking, and additionally have a clear knowledge of the Truth and an aptitude for teaching--only such should be assigned to the important work of interesting people who have only recently come to a knowledge of the Truth and to a limited degree, and whose minds are more or less prejudiced with erroneous ideas. The very best talent that the Class possesses will be none too good for this service.

Let us say, additionally, that to invite novices to address the Class on Sundays or at other times in a public lecture would be entirely wrong. The Lord's people should not be bored any more than the public. Such Brethren as show some talent should be encouraged to study and to practise, but not to practise upon others than themselves. We have already recommended, and do so again, that the less experienced of the Brethren who feel that they have talents for the Lord's service might well be encouraged to have meetings by themselves, with perhaps some Elder Brother present as a moderator to hear them and to offer kindly criticisms--of manner, voice, tone, doctrinal intelligence, logic, etc. The members of the Class should be permitted to criticize each other, but not too severely, lest the humbler ones should be discouraged from making further effort.

We recommend Chart Talks as one of the best instructions for these novices and one of the most efficient ways of learning how to present the Divine Plan. They should be encouraged to follow quite closely the outlines of Chart Discourses. Following these three outlines, on the fourth night the audience should be invited to ask questions along every phase of the Divine Plan illustrated in the Chart, and a competent instructor should be able to answer every such question. To fulfil these requirements requires more than a novice; and even the mature of the Lord's people will do well to keep their minds continually refreshed by constant study.

Although we have sent a letter on Extension Work, our thought is that nothing whatever should be attempted beyond the boundaries of the city in which the Class is located until that city shall have been thoroughly worked. We would have preferred not to send that letter at the same time; but we considered it advisable that all the dear friends should have the matter well before their minds, and thus learn the wide possibility which may come to them, if faithful, in due time.

NEW OPPORTUNITIES OF SERVICE

Many of the dear friends have been astonished to find what opportunities this work opens up. We find that many who have gotten a little taste of the Truth are very willing to attend a meeting, an entertaining Chart Talk on the Divine Plan set forth in the Bible--some who are not interested enough to undertake special reading. As they become interested in a Chart Talk, they generally become interested in the reading; and all of the talks should be had with a view to impressing upon them the importance of Bible Study, and the need that they have for the Bible Keys, if they will get any profit out of the study. They know, and we all know, that the Bible has been in the hands of the people freely for over one hundred years, and that much Bible reading, verse about and by the chapter and by so-called Bible study, has been going on in all denominations with little result.

Few, except Bible Students, can really answer any Bible questions. Having learned how to study the Bible, let us continue in the same way and extend the same helping hands to others. Nevertheless, if there are some who have not yet convinced themselves of the folly of the old method of Bible study, it is not for us to hinder them, but to bid them God-speed, and ourselves to continue in the way in which the Lord has blessed us and is continuing to bless us.

SMITING OF JORDAN NOT FAR OFF

Our thought, dear Brethren and Sisters, is that a great work is before us, and that in proportion as we get ready for it, the Lord will be pleased to bless us with a

R5988 : page 335

share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear Brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present Age in the instructing and building up of the Church, or in the future Age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows His favor to the humble. The Apostle says, "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time" (1 Peter 5:6); for "he that humbleth himself shall be exalted."--Luke 14:11.

Let us not forget the importance of knowledge. No one is capable of teaching others who has not a clear knowledge himself.

Finally, let us remember that knowledge without the humility might puff up. We shall be built up under the influence of self-sacrificing love. Let us all, dear friends, get more ready--nearer to the Lord and more ready for His service. The smiting of the Jordan assuredly is not far off; and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah Class will have a share in it.

===================

page 337

VOL. XXXVII. NOVEMBER 15 No. 22
A. D. 1916--A.M. 6045

CONTENTS

Death of Charles T. Russell 338
"The Earth Trembled"--And Fell . . . 339
  Lightning Flashes From the Throne . 339
One of the Master's Forceful and Beautiful Lessons 341
  Proper Consideration of the Lily . . 341
  Rest and Peace in Perfect Trust . . 342
"How Long, Oh Lord, How Long?" (Poem) . 342

"Jesus Christ--the First and the Last" . 343
What the Beloved Disciple Saw . . 344
The Master's Comforting Message . . 344
"In His Right Hand Seven Stars" . . 345
"Faithful Unto Death" 346
The Lord's Second Coming 347
Some Items of Interest 348
Holiday Remembrancers 348
Interesting Letters 350
Whom the Lord Loves He Chastens . . 350
British Conditions Grow Serious . . 351
Carefully Studied Vow--Then Accepted It . 351

R5988 : page 338

==========

DEATH OF CHARLES T. RUSSELL

The sudden death of Pastor Charles Taze Russell, Editor of THE WATCH TOWER, has created a profound impression upon his many friends throughout the world. Hundreds of letters and telegrams received, further evidence the love and esteem in which he was held, and express unqualified desire to cooperate in continuing the great cause for which he stood so many years.

Brother Russell left Brooklyn in the evening of October 16, to fill appointments in the West and Southwest, but was obliged to start homeward before his scheduled time, owing to ill health.

It was on a Sante Fe train at Pampa, Tex., that he died. Brother Menta Sturgeon, who accompanied him on the trip as his Secretary, telegraphed the information to the headquarters of the WATCH TOWER BIBLE AND TRACT SOCIETY at Brooklyn, adding that "he died a hero."

The body lay in state at Bethel Home Saturday, and at The Temple throughout the day Sunday.

In the afternoon at the hour of 2, funeral service was held for the congregation, and in the evening a service was conducted for the public.

At about midnight the body was taken to Allegheny, Pa., where in the Carnegie Hall, at 2 in the afternoon of Monday, service was held by the Pittsburgh congregation, of which he had been resident Pastor for many years.

Interment took place in Rosemont United Cemeteries at Allegheny, in the Bethel Family plot, according to his request.

We rejoice to know that instead of sleeping in death, as the saints of old, he is numbered among those whose "works follow with him." He has met the dear Lord in the air, whom he so loved as to lay down his life faithfully in His service.

==========

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH AND DANISH EDITIONS.
SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

A MEMORIAL NUMBER

Owing to the fact that this issue of THE WATCH TOWER was ready for press at the time of Brother Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, December 1, will be in the nature of a Memorial Number.

Brother Russell's Will provides for the continuance of the publication of THE WATCH TOWER, for which he left ample manuscript to insure its publication for an indefinite period. The affairs of THE WATCH TOWER BIBLE AND TRACT SOCIETY will likewise be continued according to provision made by him before death.

Anyone desiring extra copies of the Memorial Number will please advise us immediately. Extra copies at the usual price--5c each.

WATCH TOWER BIBLES

Our present stock is nearly exhausted. The prices of these Bibles will be advanced on November 15, 1916.

==========

I.B.S.A. BEREAN BIBLE STUDIES
FOR MONTH OF DECEMBER
QUESTIONS FROM
MANUAL ON SERIES THIRD
"STUDIES IN THE SCRIPTURES"
STUDY VIII.--"RESTORATION OF ISRAEL"

Week of Dec. 3..Q. 8 to 14	Week of Dec. 17..Q. 22 to 28
Week of Dec. 10..Q. 15 to 21	Week of Dec. 24..Q. 29 to 35
Week of Dec. 31....Q. 36 to 42	

====================

R5989 : page 339

"THE EARTH TREMBLED"--AND FELL

"His lightnings enlightened the world;
the earth saw, and trembled."--Psalm 97:4.

GOD'S holy Prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David, taking prophetically a standpoint of observation future from his day declared, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof!" (Psalm 97:1.) As we have shown in SCRIPTURE STUDIES, Vol. III., Study 9, this began to be true when our Lord Jesus, having returned to earth to set up His Kingdom, took unto Himself His great power. Yet not until His Kingdom has been fully established in the earth will His glorious Reign be clearly recognized.

That the Prophet David is referring especially to the present time, from 1878 down to the full inauguration of the Kingdom, is clear from his succeeding statement: "Clouds and darkness are round about Him; righteousness and judgment are the habitation of His Throne. A fire goeth before Him, and burneth up His enemies round about." How true it is that the storm clouds are all about us in this Day of the Kingly presence of Jehovah's great Representative, the Executor of His great Purposes! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purposes.

"A FIRE GOETH BEFORE HIM"

If we inquire, Why is this Day of His presence such a Time of Trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of His Throne, and He is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isaiah 28:17), to the intent that ere long the equitable principles of His Government may be established in all the earth. Not only will all unrighteousness be made manifest, but "a fire goeth before Him and burneth up His enemies." (Psalm 97:3.) All the wilful and persistent opposers of His righteous course shall be "cut off," "destroyed," "burned up," "devoured with the fire of His jealousy."--Zeph. 3:8.

This work of judgment and the consequent Time of Trouble being a necessary preparation for the glorious Reign of Righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is "too wise to err, too good to be unkind," the Prophet bids us discern in it an abundant cause for rejoicing and gladness. (See Psalm 96:9-13; 98:1-9.) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the glad tidings to all who will hear.

But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this Judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that He who smote them in His wrath, and scourged them in His hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto Him, obey His counsels and live.

LIGHTNING FLASHES FROM THE THRONE

It is in the midst of the clouds and darkness of this Day of Trouble incident to the setting up of Messiah's Kingdom that the statement of the Prophet is verified: "His lightnings enlightened the world; the earth saw, and trembled." How apt is this figure! Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles of Truth and Righteousness in contrast with which the world's present disorder is so manifest! A flash of lightning from the obscured Throne discloses here one error, and there another, and another.

Soon the whole world will be aroused. Already it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but dreading the worst. The editorials of some of our great newspapers read as if written from the standpoint of Present Truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled--"Men's hearts failing them for fear, and for apprehension of the things coming on the earth"!--Luke 21:26.

It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the Golden Rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the Law of Love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress worldly men are drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfilments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present

R5989 : page 340

wrongs will be righted and righteousness established.

By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

"THE EARTH SAW--AND TREMBLED"

As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest; and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories and threats, reveal the facts which the Prophets foretold; for "the nations are angry," "the heathen [Gentiles, peoples] rage," and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

"ZION HEARD--AND WAS GLAD"

But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalms 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of Thy judgments, O Lord!" It is the "sinners in Zion" that are "afraid." Psalm 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."--Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine Plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realize that in the judgments of this Day it is the Lord that speaks from Heaven--from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psalm 30:4) --of His Justice, Wisdom, Love and Power, which insure His doing all things well.

THE HEEDLESS WHO WILL NOT HEAR

But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some--heedless both of the world's distress and of the Voice which speaketh from Heaven--will still boast themselves of their idols. He says, "Confounded be all they that serve graven images, that boast themselves of idols." These words call to mind the warning of the Apostle Paul: "See that ye refuse not Him that speaketh from Heaven." (Hebrews 12:25.) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when He speaks in wrath and judgment.

But alas! there are some who heed not the warning, and who, although they recognize the voice of the Lord,

R5990 : page 340

refuse longer to obey it. They turn away from Him that speaketh from Heaven, toward the idols which their wayward hearts have set up instead of God. These "graven images" are indeed the work of their own hands--the human philosophies, and science--"falsely so called"--of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The wilful sinner, once enlightened and blessed with the hallowed influences of the Holy Spirit and the Truth, shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present Age, under the greater than Moses--our Lord Jesus Christ.

The Mountain (Kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills--the smaller governments. (Isaiah 2:2.) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai. (Exodus 19:1-25.) And now--since the Spring of 1878--God has "set His King upon His Holy Hill of Zion." (Psalm 2:6.) Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

CLOSING THOUGHTS

We see the deepening clouds of trouble. We hear the thunder tones of judgment that "call the earth from the rising of the sun unto the going down thereof" (Psalm 50:1) --from the east to the west. We see the lightning flashes of Truth and Righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful

R5990 : page 341

and reverent hearts! Surely we shall watch and pray, lest "a promise being left us of entering into His rest, any of us should seem to come short of it!" (Hebrews 4:1.) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Hebrews 12:25-29.) Every one called to share in the coming Kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the Truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this "evil day" are accomplishing this very work. In the end only the true will remain. "Seeing that we look for these things [let us] be diligent, that we may be found of Him in peace, without spot, and blameless" (2 Peter 3:14), ready for the entrance into that rest which yet remains.

===================

R5990 : page 341

ONE OF THE MASTER'S FORCEFUL AND BEAUTIFUL LESSONS

"Consider the lilies of the field,
how they grow."--Matthew 6:28.

MANY and varied are the precious lessons taught by the Master during His earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether He taught by the seaside or on the mountains or by the wayside, as He walked and talked with His chosen Twelve, His words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts.

In using these words under our consideration, our Lord, as was His custom, drew an illustration of something familiar to all His hearers. God's care over the lilies seemed a fitting reminder of His greater care over His own people, of His infinite Wisdom, Power and Love. He who so carefully supervised the clothing of the simple flower--which bloomed only to fade in a day--that its robes were more regal than the kingly vesture of Solomon, would surely provide for the clothing of those who trusted in Him!

SOME HAVE HIS PROMISE--SOME HAVE NOT

Undoubtedly much that our Lord said to the Jews would not have been said to Gentiles; for the Gentiles were then under the general curse and condemnation --the whole world was alienated from God. The people of Israel alone had been brought back into covenant relationship with God, through the Law Covenant made at

Mount Sinai; hence different words would be applicable to them. Having come into relationship with God, His promises were theirs. All things should work for their blessing--their cattle, their fields, everything, would be blessed of the Lord, if they would be faithful to Him. Our Lord was, therefore, in line with this thought, exhorting the children of Israel to have greater confidence in God, greater trust in Him who had chosen them to be His peculiar people.

We, like the Master, should make a clear distinction between the persons to whom we would give consolation and assurances of God's care, and all others. We are to remember that some have come into His family and some have not! that some have His promises as theirs, and some have not. We are not to deceive others and to imply that they have a right to claim as their own, promises which were never given to them. Rather, we shall do them more good if we point out that these promises are conditional--only for those who make a covenant with the Lord under the special arrangement open during this Gospel Age. To the Christian this lesson of unfailing trust and confidence in God is a very important one, and to have learned it represents a very considerable growth in grace and in knowledge--in the spirit of love, which casts out all fear. It means a nearness to God, a fellowship with Him, which those who have not learned this lesson cannot enjoy.

THE WORLD'S HEAVY BURDENS

To the people whom the Master generally addressed, the matter of providing for the necessities of life was a very important one. He rarely had the very rich amongst His audience, generally the poor; and the poor in Palestine and other Eastern countries find it very difficult to obtain food, clothing, etc. In many parts of the world today, especially in India, there are people who scarcely ever go to bed without going hungry; and to these the necessities of life are a very important consideration.

Our Lord Jesus indicated that this was so in His time, saying that the important consideration with most people was, "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" They were anxious and worried. "After these things do the Gentiles seek," said the Master. Their object in life was to procure food and raiment. That was the burden of their prayer. And even the Jews, though professedly the people of God, had not learned implicit trust in Him, but were to a large extent grasping after the material things, seeking chiefly worldly gain rather than the true riches. Our Lord said that His disciples were to realize that God knew what things they had need of before they asked Him, and should rest fully content in the matter of what God would provide them respecting their temporalities. Jesus wished them to be sure that God would so supervise their interests that they should not want anything really good and needful to them.

This seems to be the whole lesson that our Lord was inculcating in bringing in this illustration from nature--"Consider the lilies of the field." It was a forceful reminder that the things of the Kingdom were the things of paramount importance, and that in seeking these things first, they might have the assurance that all needed earthly things should be theirs.

PROPER CONSIDERATION OF THE LILY

What is it that we are to consider about the lilies? "How they grow!" What does this mean? Jesus Himself answers, "They toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." That is, the lilies grow in a very reasonable way; they develop grace and beauty, and are adorned in robes of loveliness without putting forth unnatural, unusual stress or effort. They are not worried about growing. The lily does not wake up in the morning and say, "Now, I wonder if I can make another quarter of an inch today. I wonder if I shall be able to grow as fast and to look as beautiful as that lily over there; and I wonder what people will think about me." It simply assimilates what it can absorb from the earth, and from the atmosphere what God has provided for it there. It does not say, "I think that I shall go to another place, I cannot grow here," but it does the best it can wherever it happens to be.

The lilies of Palestine to which our Lord referred were evidently not the kind of flowers that we generally term lilies, but were apparently of some other plant family, and a very numerous species, we should judge,

R5991 : page 342

growing everywhere. Those who are accustomed to the flowers of Palestine point to a common reddish flower which they think was meant by "the lilies of the field."

Our lesson, then, as New Creatures, is that since we have given our hearts to the Lord we are not to be worried, anxious, about the things of the present life. Nor are we to be over-anxious regarding our spiritual growth. We are simply to do our best, and trust the growing to Him. But we are to be particularly engaged respecting the things God has promised us as New Creatures in Christ, that we may make our calling and election sure and attain to the glories which our Father has in reservation for those who love Him. If we give our attention to these things, the Master assures us, the Heavenly Father will so supervise our affairs that we shall not lack any necessity of a spiritual kind or of an earthly kind. He will give us whatever of spiritual blessings and of temporal blessings we need as spirit-begotten children of God that we may finish our course with joy.

We are not to interpret our Lord's words to mean that we are to neglect our proper duties in life; that He would not have us do any more spinning or toiling than the lilies do; that He would not have us labor with our hands and our brains in order to care for our family, home, etc. Surely not! for these things are inculcated in the Word of God. Here, evidently, He is merely impressing us with the thought that while we are doing to the very best of our ability in harmony with the surroundings and conditions which God has provided for us, we are not to be worried. We are to be as free from anxious care as are the lilies, to be fully content and to look up in faith to our Heavenly Father, expecting and accepting His providential care and overruling in all our affairs and interests.

"Just leave all with Him; lilies do, and they grow;
They grow in the rain and they grow in the snow.
Yes, they grow.
They grow in the darkness, all hid in the night,
Or if in the sunshine, revealed by the light,
Still they grow.
They ask not your planting; they need not your care
As they grow;
Dropped down in the valley, the field, anywhere,
There they grow--
In garments of beauty, arrayed in pure white,
All radiant in glory from heaven's own light--
Sweetly grow."

REST AND PEACE IN PERFECT TRUST

God knows all about our circumstances. If we need to be transplanted to another place, into a different kind or soil, where our new nature can better thrive and expand, or where our reasonable, temporal needs can be better obtained, He can arrange for it. He knows just what is good for us, best for us, temporally and spiritually. It is our part to look for His leadings, not attempting to take the helm into our own hands, nor concluding that the Lord will never change our conditions, etc. If it is best for us that they shall be changed, He will change them, if we trust in Him; and surely, if we are His children, it is His will that we desire, not our own! We are to be perfectly restful under whatever conditions or circumstances we find ourselves, restful in the thought, "Your Father knoweth what things ye have need of before ye ask Him."--Matthew 6:8.

Will this not mean sometimes strong tests of faith and endurance, if the conditions of our lot are painful and hard to bear? It may be such; but if the Lord's providence does not for a time offer a way of escape, we may be sure that the test will prove one of the "all things" that will work out our good, if we submit sweetly to His will and wait for Him to point out a different way, if it shall seem best to Him. Let us as lilies of His planting, bloom for the glory of our Heavenly Husbandman.

ASKING FOR DAILY NEEDS

While Jesus tells us that we should ask, "Give us this day our daily bread," this is not a specification of what we would prefer to have in a temporal way. We are not to specify things that would be most pleasing to our palate. We are to leave that part to Him. We are merely to acknowledge that we are dependent upon Him for the necessities of life, that we are looking to Him, that we are waiting on His providence and will accept those things which His Wisdom provides as proper for us in connection with the instructions of His Word.

So on we go, growing daily, happy and content in God, and preparing for the Kingdom; for Christians who cannot learn now, under present conditions, to trust in God, would probably not be able to learn this lesson under other conditions. Present conditions are especially helpful, indeed, for those who would cultivate trust, dependence upon the Lord. In this respect we see that the poor have an advantage over the rich; and it was those who were poor, like the lilies of the field, that our Lord Jesus was addressing in the words of our text. And it is to those who are poor in spirit, who realize their own impotency, who long for the rest and peace that Jesus alone can give, who come to Him for this rest, that all the Master's gracious promises and lessons of wisdom, comfort and instruction are given.

"O flower of Heavenly birth, blooming in earthly soil,
Taking on fairest hues from sun and wind and rain,
Soon shall thy beauty grace the Heavenly realms Above,
Transplanted to a fairer clime to bud and bloom again!"

"HOW LONG, OH LORD, HOW LONG?"

How long, oh Lord, how long
Shall weakness serve the strong?
How long shall Might make Right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?
I'm weary of the night,

I long for morning light!

I long to see Thy face,
I long for Thine embrace--
How long, Lord, till I come
To my long-promised home?

* * *

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see--
I soon will call for thee!
GERTRUDE W. SEIBERT.

===================

R5991 : page 343

"JESUS CHRIST--THE FIRST AND THE LAST"

--DECEMBER 3.--REVELATION 1:1-8,17-20.--

THE MESSAGE OF THE RISEN CHRIST--THE APOSTLE JOHN REPRESENTATIVE OF THE FEET-MEMBERS OF THE BODY OF CHRIST--IN A TRANCE HE SAW A SERIES OF VISIONS OF THE LEADING EVENTS OF THE GOSPEL AGE, THE SEVEN STAGES OF THE DEVELOPMENT OF THE GOSPEL CHURCH AND THE SETTING UP OF THE MESSIANIC KINGDOM--A SYMBOLICAL PICTURE OF OUR GLORIFIED LORD--THE WORD LIKENED TO A TWO-EDGED SWORD.

"Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore."--Verses 17,18. R.V.

VISIONS are not realities, although symbolically representing them. This is true, whether the visions come as Daniel the Prophet describes his or whether they come in broad daylight, as did the transfiguration scene, which our Lord declared was a vision. (Daniel 7:1; Matthew 17:9.) The visions granted to St. John, recorded in the Revelation, are in no sense to be understood as realities; and this is the significance of his statement, "I was in the spirit on the Lord's day."

Note the simplicity of the introduction to this most wonderful Book. The Apostle did not write the title as it appears in our Bibles--"The Revelation of St. John the Divine." On the contrary, he claims no credit for the revelation; for it was not his. As he distinctly explains, it was from our Lord Jesus Christ, and to Him from God the Father. Nor was it even to St. John in any special sense; but, as he again declares, unto God's servants, sent by His "servant John." This simplicity, common to all the Apostles, commends them to us as men of humble mind--the very kind we should expect our Lord to use as special messengers to His people. This simplicity, this absence of boastfulness, so noticeable in the writings of all the Apostles, marks them as being in the ministry, not for the gratification of vanity, or for earthly rewards of any kind, but simply as the servants of God, who delighted to do His will, and to tell the Good Tidings, to the utter ignoring of themselves, except in so far as mention of themselves and their affairs might be necessary.

St. John was instructed to write, to make clear, to God's people the things already brought to his attention, and other things subsequently to be thus brought, to the intent that God's people might be enabled to comprehend with all saints the lengths, the breadths, the heights and depths of the Love of God, which passeth understanding, and which can be received only through revelation from God. And here let us note the force of the Apostle's statement (Verse 3) to the effect that there is a blessing upon those who read this revelation, even though they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and who conform their lives to the things therein written.

THE RISEN CHRIST'S MESSAGE

At the time of this vision St. John was a prisoner, exiled to the Isle of Patmos, a penal colony of those days --a rocky, barren island in the Aegean Sea. The crime for which he suffered this banishment was his faithfulness as the Lord's mouthpiece. At the time he must have been about ninety years of age--supposing that none of our Lord's disciples were younger than Himself at the beginning of His ministry.

St. John, the beloved disciple, in some measure or degree represented the last living members of the Body of Christ. Doubtless this was the meaning of our Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:20-23.) St. John did not tarry; but a class whom in some respects he illustrated are represented as tarrying--a class that see with the eyes of their understanding the visions and revelations which the beloved disciple saw in symbols in a trance.

If, then, St. John's exile in any degree represents ostracism which the Lord's followers may expect in the close of this Age--a complete isolation from others and a treatment implying that they are prisoners--they may take comfort from the thought that as our Lord's favor and revelation to St. John more than offset his persecutions, so the opening of our eyes of understanding and the granting to us of greater knowledge and appreciation of our Lord and of the Divine Plan will far more than offset the various experiences which in His providence God may permit to come upon us. His assurance is that all things shall work together for good to those who love God. Whoever rests his faith securely upon the Divine promise may indeed with the Apostle Paul count all things else as loss and dross for the excellency of the knowledge of Christ Jesus our Lord.--Philippians 3:8.

Presumably the Apostle had this vision on the first day of the week, now generally called Sunday. To Christians it is peculiarly the Lord's day--the day on which our Savior rose from the dead, and on which all the promises of God's Word received life and our hopes through Christ were quickened. We may see in the expression also a reference to the Millennial Age, called frequently in Scripture "The Day of the Lord." According to our understanding of Bible chronology we today are living in the early dawn of this Day of Christ; and it is here, properly enough, that we begin to see the wonderful things of the Divine Character and Plan. But to see and to understand we must be "in the spirit." Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class which the Apostle John represented.

There are many reasons for concluding that while the messages were given to the seven churches specified, and were applicable to them, nevertheless these messages should properly have a still wider application to the whole Church of Christ, the number seven representing completeness and the order representing different epochs in the history of the Church. Thus the Church at Ephesus would represent the condition of the Church at the time of the writing of the messages; while the Laodicean Church would represent the Church in our day--in the end of the Gospel Age. The other churches would correspondingly represent different epochs intermediate, between then and now.

To think otherwise would be to attach too much importance to these seven comparatively small churches of Asia Minor, and would have implied an ignoring of other churches more influential than they; for instance, the churches at Jerusalem, Antioch, Corinth, etc. Furthermore, the details of the messages given these churches fit historically the one Church of the Living God, over every member of which our Lord has a care. This thought that the number seven signifies completeness we find emphasized in other symbolical representations--seven spirits, seven golden candlesticks, seven stars, etc.

"THE FIRST-BORN OF THEM THAT SLEPT"

Verse 5 clearly teaches what the creeds of Christendom ignore, and what is in direct antagonism to their statements; namely, that the risen Christ was "the first born of the dead." That is to say, our Lord was the first to experience a resurrection in the full sense of the word, the first to experience a resurrection to perfection

R5991 : page 344

and eternal life. Although some before Him were temporally awakened, they relapsed again into death; for they were only partial illustrations of resurrection, to assure men of the Divine Power to accomplish it fully in the due time appointed of God.

Verse 7 clearly teaches that at the time of our Lord's Second Advent the world will be far from converted to God; for "all kindreds of the earth shall wail because of Him." Some Scriptures taken disconnectedly seem to teach that the world will be converted before His return; but when God's Word and Plan are viewed as a whole, these will be found to favor the opposite view--that Christ comes before the conversion of the world and for the very purpose of converting all mankind; and that the glorified Church of the Gospel Age shall share with her Lord and Head in His Reign, which is God's appointed means of blessing the world.

Christ and the glorified Church, made "partakers of the Divine nature," will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and His righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from His Reign.

Our King will reveal Himself gradually. Some will discern the new Ruler sooner than will others. But ultimately "every eye shall see [Greek, horao, discern] Him." But "He cometh with clouds." And while the clouds of trouble hang heavy and dark, when the mountains--kingdoms of this world--are trembling and falling, when the earth--organized society--is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to Himself His great power and is beginning His work of laying justice to the line and righteousness to the plummet. For He must reign until He shall have put down all authority and laws on earth which are contrary to those controlling in Heaven.

WHAT THE BELOVED DISCIPLE SAW

St. John's attention was first attracted by a trumpet-like voice of Christ from behind him. The fact that its location is mentioned implies that it has a symbolic meaning. It signifies that the beginning of this Message was not in St. John's day, nor in the future, but that the things revealed had already commenced and were already to some extent in the past. As some features of the Revelation show, the voice from behind went back to the time of our Lord's earthly ministry.

Turning and looking, the Apostle saw in symbol what the Lord's people may now see with the eye of faith and understanding. He saw One like a son of man--like a man, like a priest, as implied by the clothes described--walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, although absent from us, has protected the interests of His Cause throughout the past eighteen centuries, and has directed respecting His people's affairs, especially inspecting and caring for the Church as a light-bearer, a candlestick. Alas, how poor the wicks have sometimes been! How feeble the light that has sometimes shone out into the darkness of this world! How much trimming has been necessary, and how much more may yet be required!

In the Tabernacle, and subsequently in Solomon's Temple, the Golden Candlestick was placed by the Lord's direction--not seven candlesticks, but one with seven branches, representing the whole Church during this Gospel Age. In the Revelation the same candlestick, or lampstand, is brought to our attention; but the parts are separated--the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this Gospel Age, including the members of His mystical Body. It holds forth the light of life, which shines in the darkness and which He directed should be let so shine that men might see our good works and glorify our Father in Heaven.--Matthew 5:16.

Alas! The Master evidently found but few good works, found but little glorifying light shining out from His earthly representatives in many of the seven epochs of the history of the Church. This fact is indicated by His messages, chidings, encouragements, etc., given to each of these epoch-churches represented by the different candlesticks, or lampstands. It is to be noted that the candlestick, or lampstand, represents the nominal Church of Christ, rather than the true Church. This is shown by the fact that in addressing each of these churches the Lord finds fault with the many and approves the faithful few, especially so in the last, the seventh, the Laodicean Church of our day.

THE APPEARANCE OF CHRIST

We are not to regard the word picture of Verses 13-16 as a portrait of our Lord in glory; for it is merely symbolical. When we shall see Him in glory He will not look as here described. Nevertheless this symbolical picture has precious lessons for us, more valuable than an attempt to describe to our minds the appearance of our Lord as a Spirit Being, "dwelling in light which no man can approach unto," and which we cannot appreciate until we shall be changed to "be like Him and to see Him as He is."--1 John 3:2; 1 Cor. 15:50-53.

His head and His hair as white as wool and snow tell us of His wisdom, His splendor and His glory. His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that He is not deceived by outward forms and ceremonies; but that He can, and does, read every thought and intent of the heart. The contemplation of His glance should of itself purge and purify our hearts to the extent of our ability, to put far from us everything which would have His disapproval.

Having described the head, St. John mentions the hands and the feet. The remainder of the body was covered with a garment reaching from the head to the feet. This may possibly represent the fact that the glory of Christ was manifested in His own person, in His own ministry, and in that of His Twelve Apostles, His representatives --St. Paul taking the place of Judas; and that with their death the body of Truth was almost veiled throughout the eighteen centuries intervening, until now, in the end of the Age, the Feet members of the Body of Christ will be illuminated by the Truth and will shine forth--not like the Head, but as polished brass.

THE MASTER'S COMFORTING MESSAGE

When we think of the great advantage which we of the present day possess, we are inclined to say, "What manner of persons ought we to be in all holiness of living and God-likeness!" We have shining upon us with almost burning brightness the focused rays of Divine inspiration and revelation from the past 6,000 years. How it should consume in us all the dross of selfishness! How it should purify us! How humble it should make us! Even in our flesh we should be polished, bright, luminous representatives of our glorious Lord and Head.

The countenance of the majestic One present amongst

R5991 : page 345

the candlesticks is said to be like lightning. So great was the splendor that St. John fell as dead when he beheld it, just as Daniel did in the presence of the mighty One whom he saw, and just as Saul of Tarsus did before the majesty presented to him. (Daniel 10:4-11; Acts 9:3-9.) So it is symbolically with the Christian, when once he gets a glimpse of the glories of the Divine character. When once we get a true view of Him with whom we have to do, as the great Heart-searcher and Caretaker of His Church, we fall before Him, humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of His favor and blessing.

But as our Lord touched St. John gently, raising him up, so He has spoken to us comfort, peace and love, assuring us that we have a High Priest that can be touched with a feeling of our infirmities, One who is able to sympathize and mercifully to assist, One who has bought us with His own precious blood, and who has accepted us and will number us as His Body members as long as we abide in Him, seeking in our hearts to know and to do His will. To us His comforting assurance is:

(1) "Fear not." The same message the Father has sent us through the Prophet, saying, "Their fear of Me is not of Me, but is taught by the precepts of men." (Isaiah 29:13.) This is one of the first lessons which we must learn. We cannot come into close sympathy with our Lord and be taught of Him respecting other features of His Plan until we learn to fear not, learn to have confidence in Him as the One "who loved us and bought us with His own precious blood," and whose purposes toward us continually are for our welfare and, if we submit ourselves to His guidance, will bring us off conquerors and more than conquerors.

(2) "I am the First and the Last." We must recognize that our Lord is the One who was the beginning of the creation of God and the end of it, the One by whom are all things, the One who is next to the Father, His very Representative in everything pertaining to the affairs of the Universe. (Colossians 1:15; Revelation 3:14; John 1:1-3; 1 Corinthians 8:6.) (3) We must recognize Him as the One who was dead, the One who really died for our sins, but who was as really raised out of death by the Father. (4) We must realize that He is alive for evermore, that death has no more dominion over Him, that the work is finished, that neither sacrifices of the Mass nor death in any sense or form ever will be needed. His work is perfect; and, as He cried on the Cross, "It is finished!"

(5) We must recognize that He has the keys, the authority, the power over the tomb, to deliver from it all who are therein imprisoned. We must also realize that He has the key, the power over death, in order that those whom He liberates from the prison-house of death, like those who have not yet gone into the tomb, but who are under the death sentence, may all be ultimately delivered, set free from the dominion of Sin and Death, delivered into the full liberty of the Sons of God--righteousness and life everlasting.--Romans 8:21.

"IN HIS RIGHT HAND SEVEN STARS"

This One whom we thus know, thus recognize, as the Instructor and Caretaker of the candlesticks, we are also to recognize as having in His right hand--in His favor as well as His power--seven stars, the angels, the messengers, of the seven Churches. Apparently the stars represent special ministers, or servants of the Church. In Revelation 12:1 the Church is pictured as a Woman crowned with twelve stars. These stars evidently represent the Twelve Apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in His right hand seem to represent special light-bearers in the Church--in each of its seven phases or stages of development. That they are in His right hand seems to teach us that these should be considered as in some special sense under the Master's guidance, protection and care in the interest of the Churches which they represented.

It will be noticed that the messages to the various Churches are addressed to these stars, messengers, angels, as though our Lord would have us understand that the appropriate message for each appropriate epoch in the Church's experience would be sent by the Lord through a particular star, or messenger, whom He would especially commission as His representative. Our Lord Himself is represented by the great light of the sun; and His special messengers in the Church throughout the entire period of the Gospel Age are consistently enough represented as stars.

The difference between the symbols of the star and the candlestick is manifest. The star light is the Heavenly light, the spiritual enlightenment or instruction. The lamp light is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's Church in the world, and who are exhorted not to put their light under a bushel, but upon a candlestick, and to let it so shine that it will glorify their Father in Heaven.

No part of the description could more thoroughly convince us that the description of our Lord given here is a symbolic one than does the statement that out of His mouth proceeded a two-edged sword. As a symbolic picture, however, it is full of meaning, speaking to us of the Word of the Lord, the Sword of the Spirit, "sharper than any two-edged sword." (Ephesians 6:17; Hebrews 4:12.) It reminds us that our Lord's words are not one-sided, not directed merely against sin in one class, but that His word is sharp, cutting in every direction, that sin is reproved by Him as much when found in His most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye; and that if we do not show mercy to those who are our debtors we must not expect mercy from Him who has proposed to extend His mercy toward us.

How heart-searching is God's Word when we understand it--not merely as a compendium of rules and regulations, but when we catch the spirit of it! Then we come to see that its requirement is love out of a pure heart; first, to the Heavenly Father; secondly, to our Lord and Head; thirdly, to all His brethren; fourthly, to the world in general, groaning and travailing in pain, waiting for the blessings of the coming Day of Christ; and fifthly, toward our enemies also, sympathetically realizing that they are warped, twisted and blinded through the deceitfulness of sin and through the machinations of the great Adversary.--2 Corinthians 4:4.

"Blessed Bible, precious Word!
Boon most sacred from the Lord;
Glory to His name be given,
For this choicest gift from Heaven.

"'Tis a ray of purest light,
Beaming through the depths of night;
Brighter than ten thousand gems
Of the costliest diadems.

"'Tis a fountain, pouring forth,
Streams of life to gladden earth,
Whence eternal blessings flow--
Antidote for human woe.

"'Tis a mine, aye, deeper, too,
Than can mortal ever go;
Search we may for many years,
Still some new, rich gem appears."

===================

R5992 : page 346

"FAITHFUL UNTO DEATH"

--DECEMBER 10.--REVELATION 2:1-17.--

THE REVELATION A BOOK OF SYMBOLS--SEVEN SUCCESSIVE STAGES IN THE HISTORY OF THE CHRISTIAN CHURCH SYMBOLIZED BY "THE SEVEN CHURCHES WHICH ARE IN ASIA" --THE NAMES OF THE CHURCHES CHARACTERISTIC--THE GREAT FALLING AWAY--THE TRUE CHURCH CALLED "OVERCOMERS"--THE LORD'S RETURN DURING THE LAODICEAN PERIOD OF CHURCH HISTORY.

"Be thou faithful unto death, and I will
give thee the Crown of Life."--Verse 10.

WHILE the messages given to the seven churches specified in the Revelation were doubtless applicable to them, they properly have a still wider application to the entire Gospel Church, the number seven representing completeness. The Book of Revelation is a book of symbols, which our Lord "sent and signified [told it in signs and symbols] by His angel unto His servant John." (Revelation 1:1.) Bible students know that the book abounds in symbols, or signs; and we are satisfied that these are the rule, and that the literal is the exception, being used only when unavoidable.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic; and as the book is chiefly history written beforehand, they must symbolize seven successive stages in the history of the Christian Church, covering the period between the First Advent and the Second Coming of Christ. The fulfilment, we think, proves the correctness of this position.

In the first chapter we have a description of "One like unto a son of man," as seen in vision by the Apostle John. Some one or more of the features of this description would seem to be peculiarly appropriate to each of the successive stages of the Church; and in each case He who sends the message is thus described. The last part of each message is a promise to the "overcomers," and is also adapted to the different periods of Church history.

To give a bird's-eye view of the arrangement, we would notice their chronological position. Ephesus covers the period during the lives of the Apostles; Smyrna, the time of the Pagan persecution, reaching to about 325 A.D., when Constantine became Emperor of Rome and declared in favor of Christianity. Pergamos embraces the transition period during which the Papacy had its rise; Thyatira, the space during which the true Church was in the wilderness, and the Apostate Church sat as a queen and lived deliciously with the kings of the earth. Sardis includes a short interval just before the Reformation; Philadelphia, the period from the Reformation until recent times; and Laodicea, the nominal Church of today.

MESSAGE TO THE CHURCH OF EPHESUS

The word Ephesus means first, desirable. During this period our Lord "holdeth the seven stars in His right hand," etc. (Chapter 1:20.) The messengers of the Churches--St. Paul, St. Peter, St. John, etc.--were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as His, believing that their words were really His words. This stage of the Church is commended for its faithful, patient labor and for its discernment of Truth and true teachers. --Acts 20:28-30; 1 Cor. 11:19.

It was characteristic of this period that "they forsook all and followed Him." They took joyfully the spoiling of their goods. They sold what they had and gave to those in want. Though often deprived of the bread of this present life, they not only had the Living Bread, but had the promise of "the tree of life which is in the midst of the Paradise of God." It will be remembered that all the trees in Eden were trees of life, but that the one in the midst of the Garden was then a forbidden tree, the disobedient eating of which brought death upon Adam and all his race. That tree in the midst of Paradise was called "the tree of the knowledge of good and evil"; and our Lord's promise in today's Study is that the overcomers of the Gospel Age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, when the knowledge will be of benefit to them under Divine approval, and will not then bring a curse.

TO THE CHURCH OF SMYRNA

Smyrna means bitter. Myrrh and Marah are kindred words. This stage of the Christian Church was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. In His message to the Church of this epoch our Lord styles Himself "the First and the Last, which was dead and is alive." In no other sense or way could He be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures.--Revelation 3:14; Colossians 1:15; 1 Corinthians 8:6; John 1:1-3, Diaglott.

"The Devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." Thus the Lord informed His faithful servants of this period that theirs would be a time of great persecution. Pagan Rome, here symbolized as the Devil, has been the most devilish of all earthly governments, when viewed in the light of its bloody persecutions. The ten symbolic days refer to the last and most severe persecution under the Roman Emperors--that of the reign of Diocletian, A.D. 303-313. Those who have read the history of this period can understand the depths of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the Church. The call was for faithfulness unto death; the promise was that the overcomers should "not be hurt of the Second Death," but should receive the Crown of Life--immortality.

TO THE CHURCH OF PERGAMOS

Pergamos means an earthly elevation. The Speaker is "He who hath the sharp Sword with two edges" [Greek, two-mouthed]--the Word of God. During this period, while the nominal Church was growing popular, the true Christians were tested and proved by the introduction and development of Pagan and Papal ideas. The Pagan

priests, unwilling to lose their positions of honor and influence amongst the people, sought to bend their ideas to fit the new religion. Thus while nominally professing Christianity, they brought many of their former ideas with them into the Christian Church. These were eventually grafted upon the true stock--"the faith once delivered to the saints."--Jude 3.

Thus gradually the Church was led into error, evil practises, and away from God. This is what is meant in Verse 14 by the allusion to Balaam and Balak. It will be remembered that Balaam, who had been a prophet of God, instructed King Balak how to tempt Israel to sin, and thus brought about what he could not accomplish by his own powers. (Numbers 23; 24; 31:16.) So these Pagan priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of the wrath of God.

The "doctrine of the Nicolaitans" seems to be the theory of lordship or headship in the Church. The strife as to who should be greatest existed amongst many of the patriarchs--fathers--of the prominent churches. At their councils there was a bitter fight for supremacy. The

R5993 : page 347

tendency was toward an earthly head, and of course many coveted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome were the most prominent. The first two dropped out of the conflict, but the strife continued for several hundred years between Constantinople and Rome. It was settled only by a division of the Church: the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the Bishop--Pope or Father--of Rome.

Many of the true followers of the Master in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man father." (Matthew 23:9.) Of course, they received the promised persecution. (2 Timothy 1:12.) This class in Pergamos is commended by our Lord under the symbol of "Anti-pas, My faithful martyr." In the Greek, anti means against, and Papas signifies father. In this stage of the development of the Church those who sought to be popular received the emoluments of the Church; but the promise to the overcomers is that of pleasure and honor that shall be eternal.

THE CHURCH OF THYATIRA

Thyatira seems to mean "the sweet perfume of sacrifice." It was the period of Papal persecution. The virgin Church was enduring the hardships of the wilderness; while the apostate Church sat on the throne of her royal paramour. The message is sent by Him "who hath eyes like a flame of fire," to watch over His faithful ones as they wandered through the dark valleys or hid in the darker caves of earth; and "feet of hard brass," to walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of Truth.

The message contains an allusion to a faithful old Prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. The picture is from the history of the Prophet Elijah. (1 Kings 18; 19.) Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and one-half years was evidently a type of the "time, times and a half"--1260 years--of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord."--Amos 8:11.

THE LORD'S SECOND COMING

Sardis is said to mean that which remains, as if it signified a useless remnant, something out of which life or virtue had gone. The nominal Church during this period had the appearance of being what it was not, having a form of godliness without its power. Sardis was the remains of the true Church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated. Persecution has always developed the vigor of the Church.

Many today have the Sardis characteristics. To such there is a fatal warning in Revelation 3:3. Seven times our Lord's Second Coming is described as being thief-like, stealthy. Only to those who are watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession, after his work of destruction has progressed. Although they may then arouse themselves, it is too late. They have been overtaken. Thus our Lord will be present, but invisible and unknown--except to the watchers--for some years after His arrival; and His presence will be recognized by the sleepers only as the noise of spoiling the Strong Man's House gradually increases. Then slowly will they realize what it is and what the outcome will be.

The reason why many professing Christians cannot recognize our Lord's Parousia--presence--is that they are looking for a fleshly Christ, visible to the fleshly eye, and making an imposing demonstration which they cannot mistake. Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, they cannot understand how He can be present while "all things continue as they were since the beginning of creation." (2 Peter 3:3,4.) Thus they are unable to understand "the signs of the times," revealing His return.

THE CHURCH IN PHILADELPHIA

Philadelphia means brotherly love, as is well known. This stage of the Church's history evidently began at the Reformation; and there are many still living who possess the characteristics described.

There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of Truth. No doubt all the powers of Satan were exerted to close the door then opened; but "He that is true" had said, "which no man can shut." Compared with the mighty hosts of their enemies, the little band of Reformers had but "a little strength"; but they knew that they had the Truth, and they fully trusted the Giver. Thus the Master could say, "Thou hast kept My Word, and hast not denied My name."

During the Philadelphian period, especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one--a pillar in the true and eternal Temple--a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics. They were not recognized as children of God, as citizens of the Heavenly Country, as Christians. All this is to be reversed. "The Lord knoweth them that are His," and in due time will fully and eternally acknowledge them.

THE NOMINAL CHURCH OF TODAY

Laodicea is interpreted to mean a tried, or judged people. The description shows us that they were tried and found wanting. If we understand Christ's meaning in this message, it is sent particularly to those who profess His name, but deny the Truth which He Himself here presents. Let those who read this special message do so with special care.

"The Beginning of the creation of God." "What think ye of Christ? Whose Son is He?" (Matthew 22:42.) This question has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not even one reasonable text to support it when the well-known interpolation of 1 John 5:7 is discarded and when John 1:1 is properly understood. We suggest that any reader who does not see this subject clearly should read carefully and prayerfully the 17th chapter of St. John's Gospel.

The Message to the Laodicean stage of the Church pictures the nominal Church of today as our Lord sees her. In one sense she is not cold. She has much zeal, but not according to knowledge. She has organized her armies, developed her machinery and multiplied her stores; but yet the enemy does not fall before her. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they

R5993 : page 348

awake to a knowledge of the situation: "We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen." (Isaiah 26:16-18.) This is said after they have realized the presence of the Lord.

We should not look for light where little remains but the fading reflections of a former glory. The sickly hue which now appears is only the smoke illuminated by the piercing rays from the Hand which, high upon the wall, is writing, "MENE, MENE, TEKEL, UPHARSIN." (Daniel 5:25-28.) Unknown to the Laodicean Church, our Lord has returned. He has stood at the door and knocked. Had they been awake, they would have heard. Our Lord clearly foretold that He would come as a thief; but He did not tell at what hour.

While the nominal church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member, the Little Flock of Truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up in order that she may have the greater fall.--Revelation 18:7,21.

===================

R5994 : page 348

SOME ITEMS OF INTEREST

THE WAR OBSESSION

"Does it not strike you that a most dangerous worldwide psychological condition is being created by the war in Europe? War is too rapidly becoming a fixed and normal condition; men and women are becoming too easily adapted to that condition.

"The people of the warring powers, not alone the soldiers, but the stay-at-homes, are accepting death on the firing line as inevitable and as good a way as any to die. The prayers for peace have been superseded by a grim determination on both sides to fight to a finish; to continue the war as the PERMANENT business of the nation. In the meantime crops are being raised almost normal, business is being conducted as usual, and even social functions are being resumed.

"The attitude of Europe is being reflected over here. While still persistently declaring our principles of peace, war in our heart of hearts does not appear near so horrible to us as it did three, two, or one year ago. Are we not being insidiously inoculated with the war germ?

"We may be forced into war, no matter how we struggle against it, but as a decent, Christian people let us not accept it as other than a horrible catastrophe. Without this country to lead in persistent efforts for peace a complaisant mental attitude toward war may soon become chronic all over the world; it is almost so in Europe now." --Cleveland Press.

"WITH THE SKIN OF MY TEETH"

--JOB 19:20.--

The following is a partial synopsis of the description of the teeth-membrane or skin, in "Tomes' Dental Anatomy," 1904, Fourth edition, London. It shows that Job and the learned of his day were far from being monkey-men. Until lately Job's words were considered a joke by dentists as well as others. The Bible is a wonderful book.

"Nasmyth's Membrane"

"Under the names of Nasmyth's Membrane, Enamel, Cuticle, or persistent dental capsule, a structure is described about which much difference of opinion has been, and indeed still is, expressed. Over the enamel of the crown of a human or other mammalian tooth, the crown of which is not coated with a thick layer of cementum, there is an exceedingly thin membrane, the existence of which can only be demonstrated by the use of acids, which cause it to become detached from the surface of the enamel. When thus isolated it is found to form a continuous transparent sheet, upon which, by staining with Nitrate of Silver, a reticulated pattern may be brought out as though it were made of Epithelial cells. It is exceedingly thin, Kolliker attributing it to a thickness of only one twenty-thousandth of an inch; but, nevertheless, it is very indestructible, resisting the action of strong Nitric or Hydrochloric Acid and only swelling slightly when boiled in Caustic Potash."

====================

HOLIDAY REMEMBRANCERS

WE ARE publishing early this year, as usual, a list of our stock suitable for Holiday Gifts. This will enable the friends to send their orders in good time to avoid the later congestion of the mail and express service.

Remember that our Gifts should always in some measure represent us as ambassadors of Christ:

"Studies in the Scriptures." India paper edition, fine sealskin binding, gold edges, light, small, beautiful, per set, $9.80 in cloth carton.

"Studies in the Scriptures." Morocco, over boards, gold edges, but on paper the same as the ordinary cloth edition, suitable for book-shelf, $6 (1L 5s) for six volumes, postpaid.

"Studies," Volume I., with Pyramid Chapter added. This special edition is very suitable for presentation to uninterested friends. Many have had their interest awakened by the reading of the Pyramid Chapter. A picture of the Great Pyramid is stamped in gilt on the front cover. We recommend this Volume for gift purposes. Postpaid 50c. (2s 1d).

Daily Heavenly Manna. Cloth-bound edition, prepaid, 60c. Prices on "Studies" and Manna to Colporteurs and to I.B.S.A. Classes in lots of 50 or more, charges collect, will be one-half of the above mentioned prepaid rates.

"Poems of Dawn." Nearly three hundred very choice poems topically divided, the very thing each should have near him for a leisure moment. The value of these as spiritual stimulants is inestimable. They can be appreciated by all

Christians, though of course especially by those possessing a knowledge of Present Truth. Postpaid in karatol, red edges, 50c; leather-bound, gold edges, 75c.

"In the Garden of the Lord." This little booklet is a choice poem from the pen of Sister Seibert. It contains sixteen colored illustrations, twenty-four pages. Postpaid 6c. (3rd) each; per dozen 65c. (2s 8d).

Choice Motto Cards for home embellishment and spiritual refreshment:

Packet Ma--Twelve mottoes, small and medium, postpaid 50c.

Number Mb--Fourteen medium and small cards, $1.

Number Mc--Thirteen large, medium and small cards, $1.

Number Md--Four large and medium cards, $1.

Where $5 worth of these are sent to one address the saving in packing and expressage would be 60c., making the price $4.50. Order by number only.

Postcards. Assorted mottoes and designs, 15c. (7 1/2d) per doz; two dozen, 25c. (1s 1/2d); 100 for $1.

Scripture Memorizing Cards. We have two different sets of these--No. 1 and No. 2. Colors of the cards indicate the topic. For instance, purple represents royalty and the Kingdom, garnet represents the redeeming blood, etc. On one side of the cards are texts appropriate to the color. On the reverse side of the card is the citation of where it is found. These can be used personally or with a company of friends. The design is to commit the text to memory and its citation. Many have found these very useful. Fifty cards to the pack, 25c. (1s 1d) per pack, postpaid.

Write your letters and correct P. O. address very plainly; also give name of nearest express office and company.

Write your orders on a separate sheet of paper from your letter. If answering a letter marked File A, File R, or otherwise, refer to it in the opening paragraph of your letter.

By observing these simple requests, delay will be avoided.

page 349

"I.B.S.A." BIBLES, BIBLE STUDY HELPS, ETC.

First in this list we mention the several volumes of

"STUDIES IN THE SCRIPTURES" SERIES

[SEE OPPOSITE PAGE]

We commend also, as aids, the following publications (not all our own), which we supply at specially low prices because of the assistance they lend to the study of God's Word. We mention these somewhat in the order in which they seem to us to be desirable aids.

OUR SPECIAL "I.B.S.A." BIBLE

Hereafter to distinguish our own special edition from other Bibles, we will refer to it as the "I.B.S.A." Bible. This Bible is becoming more and more indispensable to all readers as they learn how to use it. The translation, of course, is not at all different from that of other Bibles of the Common Version. We specially recommend it for its smallness of size, lightness of weight, and good-sized print, and above all for the helps to Bible students and teachers bound with it; printed on India paper; excellent press work. Its special feature, distinguishing this Bible from all others, is

BIBLE TEACHERS' MANUAL.

Part I.

Biblical Comments from Genesis to Revelation with references to the STUDIES IN THE SCRIPTURES and others of our publications showing the page where the text is more fully discussed and elaborated. We can scarcely imagine anything more helpful than these for Bible study. It is so easy to turn to the reference and ascertain if the matter has been treated and where and how. It represents four hundred and eighty-one pages of matter.

Part II.

INSTRUCTORS' GUIDE TEXTS.

This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the Divine Plan of the Ages. Its various Topics are arranged under distinct headings and the various texts bearing upon the subjects are collated. With this help a novice has at his command, well-furnished, "the Sword of the Spirit." It is in condensed form, very convenient, consists of eighteen pages solid matter.

Part III.

BEREAN TOPICAL INDEX.

The Berean Topical Index, alphabetically arranged, presents a large variety of subjects showing references to the STUDIES IN THE SCRIPTURES and others of our publications treating the same. This feature covers twenty-eight pages.

PART IV.

DIFFICULT TEXTS EXPLAINED.

SPURIOUS PASSAGES NOTED.

In this, specially difficult texts are brought to the attention and references given showing where they are treated in our publications. Following this is a full list of various interpolations and spurious passages of the Scriptures not in the original MSS., as proved by the oldest Greek MSS.--fifteen pages.

These four features, representing five hundred and forty-two pages, are not to be found in any other Bibles on earth and, in our opinion, they are of almost priceless value. One of our interested readers if he could not procure another would not sell his copy for a hundred dollars--many of them surely would not take thousands for it.

All of our "I.B.S.A." Bibles contain the above, and some of them, the numbers of which end with a nine, contain additionally Bagster's Bible Study Helps, including an alphabetical index of proper names and Bagster's Bible Concordance and Maps--a total of one hundred and eighty-six pages.

We not only supply these Bibles at cost price, but, because of the large quantities ordered at a time, we are enabled to secure a cost price which is really phenomenal. The very low prices must not lead you to think that these are manufactured in any slipshod manner. They are first class in every particular. The prices are, many of them, less than one-half of what you pay for such books almost anywhere else.

So great is the demand for these "I.B.S.A." Bibles that hereafter we purpose carrying no others in stock except pocket Bibles and large type Bibles for the aged. We will still, however, be pleased to serve anyone who desires other Bibles. We can procure for these wholesale rates, usually twenty-five per cent. off, plus postage.

DESCRIPTION AND PRICES--"I.B.S.A." BIBLES

No. 1918, $1.85, postage prepaid, is a beautiful book. It is small and light. Size 4 3/4 x 6 3/4 inches. It has minion type, red under gold edges, divinity circuit. French Seal. Looks like the genuine sealskin, but it is in reality good sheepskin.

No. 1919, price $1.95, postage prepaid; the same book, the same Bible; the same every way, except the addition of Bagster Helps, Concordance, etc., making this size a trifle larger.

No. 1928, price $2.85, postage prepaid. This is the same book exactly as No. 1918, except that it has genuine morocco binding; leather-lined.

LITTLE LARGER, IONIC TYPE, SELF-PRONOUNCING

No. 1939, price $2.25, postage prepaid. This is the same book as 1919, the same binding and contents, but it has a coarser print and is a little larger book. Size, 5 1/2 x 7 1/2 inches.

No. 1959, price $3.85, postage prepaid. This is the same book as 1939, except that it has splendid morocco binding, is calf-lined and silk-sewed. Bibles similar in quality and finish are listed in many catalogues at $8.

The sale of these books is not restricted to WATCH TOWER readers. They are valuable aids in Bible study and open to the public.

BIBLE STUDY HELPS (BOUND SEPARATE).

These are the same as in the latest "I.B.S.A." Bibles, described above. Full leather, divinity circuit, $1.15; Karatol, red edge, 60c., postpaid. Also in German (leather), $1.15; (cloth), 60c.

Remit with order. We can secure such prices only by paying spot cash and must sell on the same terms. Insurance, 10c additional.

Anyone ordering patent index on any of these Bibles should so state and should add twenty-five cents to the price.

Should any desire other Bibles we will be pleased to supply publishers' catalogue, giving full description and prices. We are usually able to secure a discount of 25 per cent. on the publishers' list prices.

THE EMPHATIC DIAGLOTT

This Greek New Testament, with interlinear, word-for-word rendering, and a free-reading emphasized translation alongside, based upon the famous Vatican Manuscript, No. 1209, is a very valuable work. Originally published under the author's copyright by Fowler & Wells Co., New York City, it was sold by them at $4 in cloth and $5 in half-leather binding. For several years a friend, an earnest Bible student, desirous of assisting the readers of our Society's publications, has supplied them through us at a greatly reduced price; now he has purchased the copyright and plates from the Fowler & Wells Co., and presented the same to our Society as a gift that the poor of the Lord's flock may have this help in the study of the Word.

REDUCED PRICE.--Hereafter we will have the Diaglott in leather binding only, divinity circuit, Bible paper, and have reduced the price to $2.00 (8s. 5d.), postpaid. We offer THE WATCH TOWER for a year as a premium, with each order for the Diaglott, if it is a new subscription.

LEESER'S TRANSLATION OF THE OLD TESTAMENT

This is the standard translation amongst English reading Hebrews, by one of their own rabbis. It is not perfect, but is a valuable aid in critical study of the Old Testament. Our special price, in leather binding, including postage, is $1.10.

ANALYTICAL CONCORDANCE TO THE SCRIPTURES

In English, Hebrew and Greek, by Prof. Young (Presbyterian). 1240 pages. A valuable work for all critical students. We are not permitted by the publishers to cut their price, but we may and do give in addition, postage free, any two volumes of STUDIES IN THE SCRIPTURES, cloth binding, with each Concordance. Postpaid, cloth binding, $6.

SMITH'S BIBLE DICTIONARY

This is one of the most desirable editions of Prof. Smith's work. It is a large volume of 1,020 pages. Cloth binding, $1.30, including postage.

*DAILY HEAVENLY MANNA FOR THE HOUSEHOLD OF FAITH

The demand for this publication increases year by year.

Our present edition of the "Manna" contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on fine bond paper.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, gold embossed, gilt edges; English and Polish......	$0.60

Dark blue cloth, silver embossed, German......................... .60
Leatherette, blue edges, Swedish and Norwegian................... .60
Leatherette, genuine gold edges, Swedish and Norwegian........... 1.10
Genuine Morocco, gold edges, English, Polish and Norwegian....... 2.00

We hope this little book will find a place at every breakfast table, that spiritual refreshment may thus be enjoyed with the natural food.

*SCENARIO OF CREATION DRAMA

The ninety-six short, pithy lectures of the Creation Drama can be supplied in print as follows:

IN ENGLISH AND FINNISH:
De Luxe, gold edges, embossed, 400 illustrations.......$1.00 postpaid
Cloth, burnished edges, embossed, 400 illustrations.... .65 "
Paper in three booklets, complete; per set............. .25 "
A Newspaper edition in 4 Parts......................... .05 "
IN GERMAN, SPANISH, ITALIAN, GREEK, POLISH, ARMENIAN:
Cloth bound, complete................................. .65 "
Paper " " .... .25 "
Newspaper edition, 3 Parts, 2c ea.; per set............ .05 "
IN SWEDISH: Newspaper edition only, 2c ea.; per set...... .05 "

MISCELLANEOUS

Hymns of Dawn, with music (cloth)...................................$ .35
Hymns of Dawn, without music (flexible)............................. .10
Poems of Dawn (Karatol)... .50
Poems of Dawn (Leather)... .75
Bible Talks in Simple Language (half leather)....................... 1.25
Bible Talks in Simple Language (half leather)....................... 1.25
Memorizing Text-Cards (100 in pkg.--assortments, Nos. 1 and 2),
per pkg... .30
Scriptural Post Cards (assorted), doz. 15c; per 100................. 1.00
CHARTS (Blue Prints, soft cloth):
Plan of the Ages, 5 ft. $1.85; 8 ft............................... 2.50
Chronology of the Bible, 7 1/2 ft................................. 2.00
Tabernacle of the Wilderness, 7 1/2 ft............................ 2.00
BINDERS for THE WATCH TOWER:
Spring Back (holds 1 yr.)... .60
CROSS & CROWN PINS (Gold, with red enamel):
5/8"--No. 1 Ladies' Style, No. 2 Gents', each..................... 1.15
1/2"--No. 3 Gents' Style, No. 4 Ladies', each..................... 1.00
5/8" celluloid, per doz., .25; each............................... .03
Missionary Envelopes, per 100 .30; per 1000......................... 3.00
Vow Bookmarks (paper) per 100 .25; (silk) each...................... .05
*Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our
Lord's Return... .10
*Question Booklets on each Vol. of SCRIPTURE STUDIES and on
THE TABERNACLE, each .07; per doz................................. .84
Report on Foreign Missions, each.................................... .05
THE WATCH TOWER, (semi-monthly) per year............................ 1.00
The Divine Plan of the Ages (Za), WATCH TOWER form, ea.............. .10
What Say the Scriptures about Hell (Hz), WATCH TOWER form, ea....... .05
Judge Rutherford's Defense of Pastor Russell, each 10c, per 100..... 8.00
THE BIBLE STUDENTS MONTHLY, per year................................ .12
Tracts in all languages... FREE

----

*Colporteurs and Class Secretaries may deduct one-half from above prices on MANNAS, BOOKLETS and SCENARIOS if shipment consists of 50 or more volumes, charges collect.

====================

R5994 : page 350

INTERESTING LETTERS

WHOM THE LORD LOVES HE CHASTENS

MY DEARLY BELOVED PASTOR:--

As is expressed by so many dear friends writing you, we hesitate to intrude upon your consecrated time. We regret that too often during the past fourteen years we have needlessly done so. We now pray that God shall overrule all our mistakes for the good of His cause and our own spiritual advancement.

We are now perplexed over some matters concerning what we should do in the Harvest work, and after praying over the matter, feel directed of the Lord to lay it before you, and abide by what you think best. We will try to be brief.

(1) Reading and accepting Present Truth in 1902, I was very zealous for about one year to hand out tracts and tell the "good tidings." Finding that the people generally did not care to hear it and having a growing family to support, I lost my zeal, became interested in worldly affairs, with the result that after a season of measurable prosperity in which I failed, painfully, to contribute to God's cause as I should, I found myself a bankrupt and in debt in 1912. I accepted the chastisement as of the Lord, returned to my "first love," and was not rejected (what wonderful mercy!), putting my trust in Him for temporal welfare as well as spiritual. He has guided and guarded our interests to the extent that we have been able to provide things needful in an honorable way (farming). Our family of seven children are growing--our oldest, a girl of fifteen years, thoroughly consecrated, and two boys younger than she, thirteen and eleven years respectively, are manifesting a deep interest in God's Word. We are thus enabled to have the Bethel exercises each morning, with lessons from the SCRIPTURE STUDIES and TABERNACLE SHADOWS alternately every evening before retiring. We are at present somewhat isolated, except for one dear brother near us whom the Lord brought into the light through our humble ministry. We have no class connections except our own home. Our questions follow:

(1) Opportunities are presenting themselves for giving public talks in small towns around us, which, when we have accepted them, seem to have stirred up an interest to the extent that the congregation increases and some are giving evidences of full acceptance of the Truth. There are brethren in large Classes who could and would as Elders do this work

at a considerably greater expense than myself, owing to distance, etc. Since I have no Class direction should I call upon those brethren, or do this work myself--especially when going to a small place where we have no assurance of a good turnout?

(2) If I continue to do this service should I report to the Bible House each meeting held, number in attendance, number manifesting interest, etc.?

(3) We note that you advise that only such as are able to answer the late list of questions be considered as eligible to Eldership. We have sent in our answers to these questions, but have not heard as to what grade we made. We are sure since sending them in that we were not quite clear on one or two, at least. We kept a copy of the questions and are making a study of them, and find them very helpful. We also believe this is a timely test directed of God to provide thorough shepherds for His flock, and shall be glad to abide by the outcome of our examination.

(4) Considering the fact that we have lessons each day in the week at home, would it be proper for my family to sacrifice my leadership to other work on Sundays?

Praying every day for you, dear Brother, that you may receive strength, courage and wisdom from above to continue in the way until He shall say, "It is enough," and soliciting an interest in your prayers,

I am sincerely your brother in hope, -----.

OUR REPLY:--We rejoice with you that the Lord did not permit you to drift away from Him, but gave you experiences which directed you, and brought you important lessons.

We quite approve your course of going forth every Sunday, or whenever convenient opportunity may afford, to neighboring villages and towns, to spread the knowledge of God's Word and of the Divine "Plan of the Ages." We are glad that you are thus engaged and that the Lord is granting you to see some fruit from your labors. We would encourage you to go on in the good work, believing that you will not be sacrificing the interests of your home so long as you continue the worship of the Lord and the study of His Word therein. A further suggestion we would make is that you introduce the reading matter to all who manifest any interest. It is our experience that, no matter who does the preaching, nor how much of it is done, very few will be brought to a satisfactory condition of knowledge or of character unless they read for themselves--STUDIES IN THE SCRIPTURES, WATCH TOWER, etc.

Since you are not identified with any Ecclesia, it would not be necessary for you to appeal to any. Authority to preach God's Word goes to whoever receives the Holy Spirit, in proportion as he may have talents for service.

The V. D. M. questions have been sent out freely and many of them have been returned, but we have not yet had time to make an examination of them. Shortly we hope to appoint a Committee to examine all the papers and to pass upon them, and we will then be glad to notify each one in respect to the accuracy of his answers, as viewed by the Committee.

May the Lord's blessing continue with you richly!

TO PREPARE THE WAY

DEAR BROTHER RUSSELL:--

Loving greetings to my beloved Pastor and Brother in the Lord, through whom the dear children of the Kingdom are constantly fed and nourished with meat in due season from the dear Lord's own table!

Kindly pardon this intrusion upon your great magnanimity, and accept my sincere thanks for all you have been to, and done for, me and mine, by your unceasing labor of love. As the debt is so great, and I so very poor at reciprocity, I pray God, our Father, through His Son, our Redeemer and Lord, to cancel it, making such rewards perpetually as it richly merits. (Phil. 4:19.) His grace is so wonderful and matchless!

Had served many years as a church worker, but eventually sickening at its form of godliness, etc., slipped back into the field (world). About this time I married, and my wife has blessed me with great faithfulness and five children--one asleep.

About this same time a dear friend of ours bought THE DIVINE PLAN OF THE AGES of a Colporteur (Sister Graham) and handed it to my wife for me to read it and give my opinion as to its merit, etc.

At this time my business began to move me to and fro with my little home and increasing family, and the book was laid away. After ten years or so of roaming, sometimes doing well, but never satisfied, I met a dear Brother S-----. A little conversation made me feel he had something I wanted, and somehow I let him know it. He kindly invited me to discuss the matter and after a very few exchanges he quoted, "Except a corn of wheat fall into the ground," etc. It was with this text I received some light, and surely more light has been the watchword ever since!

I should tell you here that we had been well warned to beware of our friend S-----'s religion, etc., and we had never heard of you, or MILLENNIAL DAWN; in fact, it was only when reading Volume III., after going through Volumes I. and II., that I got to know Pastor Russell and his authorship of the books, etc., the main reason for this, I think, being the fact that the chart and preface of Vol. I. were missing.

Leaving Brother S-----'s that evening, some tracts were given me. When I got home and told my wife where I had been and spent the evening, both hands went up in horror, and the words, "You've done it now; I was always afraid you would! I have no more desire; ah, I have been warned! You'll be an infidel proper now!" etc., etc.

But she was already grieved about my seeming lack of spiritual desire and non-churchianity, and very anxious for the children. Two days or so after this I sat down to take some of the "food," and a paragraph in the tract "Do You Know?" got me; it referred to the trouble, "world-wide, socialistic and anarchistic." I felt very strange and not anxious to take it in. The statement, "The downfall of all the kingdoms of the world" grieved me, but I had not yet noticed the statement, "To prepare the way for Messiah's

Kingdom"--the Heavenly Kingdom.

I did not like to see the disasters predicted, but when the above caught my eye I exclaimed, Thank God, whoever has penned this! Exuberant with this joy, my wife must see it. And as I read, you should have seen her face, "And will result in the downfall of all the kingdoms of the earth." She was troubled and said, "That's awful!" Yes, I said, but thank the Lord this author has something better for their place; listen: "To prepare the way for Messiah's Kingdom."

She did not, however, embrace the Truth with me, but seemed to fight at every step, until she was brought to see plainly it is the Truth and that it is no use to fight the Truth. She was now hopeful, missing my society, and very, very lonely. One day, sitting at her knitting (I was making a few notes), she said, "If you can't speak, write something; it will be all right." Whereupon I wrote, "What do you think of consecration?" and passed it on. She replied, "A great deal." I was delighted. She symbolized shortly after, and our

life has since been fraught with abundant joy and satisfaction in the dear Lord, to whom be all the praise for evermore!

Being tied by family duties, etc., we have not been able to render very much service in the Harvest work, but we do pray for the dear Lord's blessing continually on you and all "the dear colaborers at the Brooklyn Tabernacle, Bethel, and everywhere."

We ask your loving prayers for us that we may be found faithful and joined with you and all His own to our living, loving Head in His Kingdom, in the sweet bye and bye.

"Toil on, and in thy toil rejoice;
For toil comes rest; for exile, Home;
Soon thou shalt see Him face to face,
And hear Him say, "Enough, well done!"

Your brother in the Lord, T. R. HICKMAN.

ONE USED HIS BRAINS--THE OTHER DID NOT

DEARLY BELOVED PASTOR:--

Greetings in the name of our Lord and Savior Jesus Christ! I have been wanting to give you my testimony for some time; how I got the Truth, and what it has done for me. I had often heard the saying, "As a man soweth, so shall he also reap," and I was sowing bad thoughts in my heart, and reaping bad habits.

My first start in the Christian life was in the fall of 1914, when I joined the "Knights of Malta." I got out of each Degree just enough of the Bible to make me want to know the rest; so I would go home and get my Bible and read the connections. It got so interesting to me that I started at Genesis and read everything to the end of Revelation. In that way I was getting rid of some of my bad thoughts, for some good thoughts.

I was a great fellow for condemning the Roman Catholic religion. I was working with a Catholic friend at that time, and I asked him one day why he did not use his own brains instead of believing everything the priests told him. He

R5995 : page 350

asked what church I went to, and I told him that I was a Presbyterian, and he inquired why I was one. I told him, "Because my mother and father were." He asked, "Why don't you use your own brains?" I replied, "That is right; I am going to use them." He was telling all about St. Peter as being the first Pope, etc. So I bought a "Theological Dictionary" which gives the history and belief of all denominations. I asked our Heavenly Father to show me which was the right one. The first that I read was the history and belief of the Presbyterian Church. It did not take me long to find out that I did not believe what they taught. The more I read of the different beliefs the more disgusted I got. I saw your sermons in the Pittsburgh papers, but I did not read them very often, until one day I saw your sermon on, "Peter and the Kingdom Keys," and read it very carefully. I found that you proved from the Scriptures that St. Peter was not the first Pope. It gave me more zeal to read and study your sermons. The one, I believe, that got me into the Truth, was your sermon on "Christ Buried in the Flesh and Raised in the Spirit." I told my wife (who is also with me in the Truth), that I was going to send for a set of STUDIES IN THE SCRIPTURES. But our Heavenly Father, seeing that my heart was ready for the Truth, did not give me a chance to send for them. He sent one of His messengers to my home with them. It was April 15th, 1915, and I have been making a close study of them ever since, and I thank my Heavenly Father for calling me "out of darkness into His marvelous light." I rejoice in trials and tribulations, because my love for our Heavenly Father casteth out fear.

My wife and I had the great pleasure of hearing you talk at the Carnegie Hall, Pittsburgh, May 9th, 1915. The first time we attended a meeting in the Auditorium, Pittsburgh, was July 4th, 1915. Brother Kendall gave a talk on the Life of Christ, from Isaiah, 53d chapter. We made up our minds that from that time on we would follow you as you follow the Lord Jesus Christ.

October 10, 1915, I sent nineteen letters which I received from the Brooklyn Tabernacle, to the Elders, Deacons and the Minister of the Presbyterian Church, notifying them why I was withdrawing and asked each one of them to come to my home and we would talk it over. None have come yet. Shortly after, I passed the minister on the street, but he did not recognize me. It was told me that he said he did not want to have anything to do with Pastor Russell or anybody that believed in his teachings.

My wife and I consecrated ourselves to God during the October, 1915, Convention in Pittsburgh, and we symbolized our consecration by water baptism January 2d, 1916. We have been striving ever since to be overcomers by making the good fight, and guarding "the faith" to the best of our ability. We ask that you remember us in your prayers, that we may be faithful unto the end, when it will be said, "Well done, good and faithful servant, enter into the joys of thy Lord."

We pray that our Heavenly Father will give you strength and wisdom so that you will be faithful unto death, and also all others who have made a Covenant with Him by sacrifice.

With much Christian love,

BROTHER AND SISTER HEADRICK.--England.

A MINISTERIAL ATTEMPT TO "ANSWER" THE TRUTH

DEAR BROTHER RUSSELL:--

Since your visit among us I have wondered if you would like to hear the results of our meeting. The effect on the entire city has been wonderful. Many thoughtful men heard you and have not minced matters in their open approbation of your sermon. The local papers did not report it and they came in for some criticism for failing to do so.

On Sunday evening following your meeting two ministers attempted to "answer" you. They resorted to slander and falsehood, blindly wresting your points. Many who heard them after having heard you, have been drawing comparisons that are detrimental to these ministers' hold on their people.

The pastors of one denomination have met to discuss the situation and to decide what to say to their congregations about you and your teachings. They admitted that the question everywhere is getting beyond their ability to answer.

We are continuing our volunteering and canvassing, finding a kind of interest that will not much longer be put off without the Truth.

The opposition is getting strong, but the Lord knows all about that! I thank Him always for this opportunity to serve Him. How kind He was to let me have this Light and His Robe of Righteousness to hide my blemishes as they become more perceptible!

I thank Him for your visit here. It has been a greater blessing than we knew. May our Father bless you and send you back!

In Jesus' Name, BUEBO ELLER.

BRITISH CONDITIONS GROW SERIOUS

A Brother in Great Britain writes:--

"Women are now taking the places previously occupied by men, in nearly every trade. They are driving and collecting fares on the electric cars, motor cars, etc.; they are to be found at the railway depots emptying the wagons, behind the counters, in the banks, working the machines on the farms, and doing every other conceivable job which men have been in the habit of doing in the past.

"Our nation is being weakened very considerably by the big battles that are now raging at the front. Thousands from this district wiped out daily. It is a common occurrence to meet a mother who has lost all her sons--very often three or four--and in many cases the father also.

"If ever there was a time to preach the Truth it is now. The nation is being broken down, and who can give comfort and joy to these dear hearts, now torn and sad, but ourselves? and we are doing, by the Lord's grace, all we can.

"As a Church here, we are adding to our numbers daily; many very fine and noble characters are amongst those now coming along; and while the Lord continues to bless us, we remember you all. Often we find it easier to walk with the Lord when troubles abound on every side, while it is difficult to maintain our full devotion to the Lord when everything goes smoothly."

CAREFULLY STUDIED VOW--THEN ACCEPTED IT

DEAR PASTOR RUSSELL:--

Soon after reading your views in the November 1 issue of THE WATCH TOWER I sat down to inform you, out of my own experience, what reasons a consecrated believer could have for not taking the Vow. After stating my reasons I decided to change the letter by leaving out one of them, so I re-wrote the letter, but decided to wait awhile before sending it in its final form. The result is, that after having carefully studied the Vow and my own heart, I have made the Vow my own, and thank God for it.

I wonder if there are not others who would be led to take the Vow, if they should very carefully scrutinize their reasons for not taking it? Please record me as a keeper of the Vow and accept my deepest gratitude for having brought me to a closer study of my heart.

May God's blessing continue with you in the work!

Yours in His name, M. E. S.--N. C.

===================

VOL. XXXVII DECEMBER 1 No. 23
A. D. 1916--A.M. 6045

CONTENTS

Portrait of Pastor Russell 355
His Biography 356
  His Teachings 356
  His Work 357
Will and Testament of Charles Taze Russell 358
  An Editorial Committee of Five . . 358
  His Legacy of Love 359
The Funeral Services 359
  The Floral Display 359
Address at Morning Service 360
Addresses at Afternoon Service . . . 360
  Pastor Russell's Last Days . . . 360
View of Floral Designs on Temple Rostrum . 369
Oration at Evening Service 373
  Pastor Russell's Sermon 374
  "Morning Cometh--A Night Also" . . 374
Closing Scenes in New York and Pittsburgh 378
Letters Expressing Sympathy and Loyalty . 378
  Confidence in Lord's Arrangement . . 380
"All the Way My Savior Leads Me" . . . 384

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
"BROOKLYN TABERNACLE," 13-17 HICKS STREET,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

The Watch Tower Editorial Committee:
This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as Truth each and every article appearing in these columns. The names of the Editorial Committee now serving are: W.E. VAN AMBURGH, J.F. RUTHERFORD, H.C. ROCKWELL, F.H. ROBISON, R.H. HIRSH.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay

for this Journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, POLISH AND DANO-NORWEGIAN EDITIONS. SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

SCRIPTURE STUDIES AND SCENARIOS--VARIOUS

For the information of our readers we give below a list of the languages into which the various volumes of STUDIES IN THE SCRIPTURES have been translated. Most of these can be supplied from the head office at Brooklyn.

Volume I. In English, German, Swedish, Dano-Norwegian, Italian, French, Greek, Hungarian, Spanish, Polish, Hollandish, Finnish, Arabic, Slovak, Rumanian, Armenian, Lettish, Chinese, Japanese and Korean. We have also the English Braille, American Braille and New York Point.

Volume II. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume III. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume IV. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume V. In English, German, Swedish, Finnish and Dano-Norwegian.

Volume VI. English, German, Swedish, Finnish, Greek.

THE PHOTO-DRAMA SCENARIO is supplied in Spanish, Italian, Greek, Polish, Armenian, German, Finnish, Swedish and English, in one or more styles of binding. See WATCH TOWER, October 1, 1915, for prices and styles of binding.

"ANGELICO"

The Angelophone Company request us to advise that they are now prepared to fill all orders promptly, as per announcement in previous TOWER. ADDRESS ALL LETTERS and make REMITTANCES to the ANGELICO, 182-184 Fulton St., Brooklyn, N.Y.

A GERMAN MEMORIAL NUMBER

A Memorial issue of THE WATCH TOWER is being prepared in the German language and another in the Polish language; extra copies, 5c each.

==========

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the MANNA text is considered. Hymns for January follow: (1) 14; (2) 189; (3) 259; (4) 222; (5) 324; (6) 230; (7) 92; (8) 197; (9) 224; (10) 265; (11) 165; (12) 130; (13) 291; (14) 78; (15) 105; (16) 272; (17) 1; (18) 221; (19) 65; (20) 264; (21) 228; (22) 273; (23) 25; (24) 313; (25) 134; (26) 393; (27) 289; (28) 145; (29) 22; (30) 203; (31) 32.

==========

"STUDIES IN THE SCRIPTURES"

THESE STUDIES ARE RECOMMENDED TO STUDENTS AS VERITABLE "BIBLE KEYS." PRICES ARE NET AND BARELY COVER COST OF PRODUCTION.

SERIES I., "The Divine Plan of the Ages," gives an outline of the Divine Plan revealed in the Bible, relating to man's redemption and restitution: 416 pages, in embossed cloth, 50c. (2s. 1d.) Full Morocco, India paper edition, $1.50 (6s. 3d.)

SERIES II., "The Time is at Hand," treats of the manner and time of the Lord's Second Coming, considering the Bible Testimony on this subject: 432 pages, in embossed cloth, 50c. (2s. 1d.) Full Morocco, India paper edition, $1.50 (6s. 3d.)

SERIES III., "Thy Kingdom Come," considers the "Time of the End," glorification of the Church and establishment of the Kingdom; it also contains a chapter on the Great Pyramid, showing its corroboration of the dates and other teachings of the Bible: 432 pages, in embossed cloth, 50c. (2s. 1d.) Full Morocco, India paper edition, $1.50 (6s. 3d.)

SERIES IV., "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It notes specially Our Lord's Great Prophecy of Matt. 24 and also Zech. 14:1-9: 720 pages, embossed cloth, 60c. (2s. 6d.) Full Morocco, India paper, $1.75 (7s. 3d.)

SERIES V., "The Atonement Between God and Man," treats an all-important subject--the hub, the center around which all the features of Divine grace revolve: 596 pages in embossed cloth, 60c. (2s. 6d.) Full Morocco, India paper, $1.75 (7s. 3d.)

SERIES VI., "The New Creation," deals with the Creative Week (Genesis 1, 2), and with the Church, God's "New Creation." It examines the personnel, organization, rites, ceremonies, obligations and hopes appertaining to these: 816 pages, embossed cloth, 60c. (2s. 6d.) Full Morocco, India paper, $1.75 (7s. 3d.)

IN MAROON KARATOL BINDING, pocket edition, red edges, same price as regular cloth edition.

IN FULL LEATHER BINDING, stiff covers, same size as cloth edition, gilt edges, the set (6 vols.), $6.00 (1œ 5s.).

The above prices include carriage charges.

Prices on the above to Colporteurs and to I.B.S.A. Classes, in lots of 50 volumes or more, charges collect, one-half the above prices.

Also published in foreign languages as follows: German, Swedish, Finnish and Dano-Norwegian, six vols.; French, Hollandish, Spanish, Italian, Hungarian, Polish, Arabic, Roumanian, Greek, Lettish, Slovak, Armenian, Ukrainian, Korean, Chinese and Japanese, one vol. each; bound in cloth, uniform with English edition, prices the same.

For the Blind, in American Braille, English Braille and N.Y. Point.

===================

R5997 : page 356

BIOGRAPHY

CHARLES TAZE RUSSELL, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburgh, Pa., February 16, 1852; died October 31, 1916. He was the son of Joseph L. and Eliza Birney Russell, both of Scotch-Irish lineage. He was educated in the common schools and under private tutors. Author of "OBJECT AND MANNER OF OUR LORD'S RETURN," "FOOD FOR THINKING CHRISTIANS," "TABERNACLE SHADOWS," "THE DIVINE PLAN OF THE AGES," "THE TIME IS AT HAND," "THY KINGDOM COME," "THE BATTLE OF ARMAGEDDON," "THE ATONEMENT," "THE NEW CREATION," "WHAT SAY THE SCRIPTURES ABOUT HELL," "SPIRITISM," "OLD THEOLOGY TRACTS," "THE PHOTO-DRAMA OF CREATION," et cetera, et cetera.

He was married in 1879 to Maria Frances Ackley. No children blessed this union. Seventeen years later they disagreed about the management of his journal and a separation followed.

Reared under the influence of Christian parents, at an early age he became interested in theology, uniting himself with the Congregational Church, and became active in local mission work. The doctrine of eternal torment of all mankind except the few elect became so abhorrent to him that at the age of seventeen he was a skeptic. He said, "A God that would use His power to create human beings whom He foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving; His standard would be lower than that of many men." He continued to believe, however, in the existence of God, but was not willing to accept the commonly understood teachings as God's revelation of Himself to man. He turned his attention to the investigation of heathen religions, only to find all of these unsatisfactory.

HIS TEACHINGS

Naturally of a reverential mind, desiring to worship and serve the true God, he reasoned, "All the creeds of Christendom claim to be founded on the Bible, and these are conflicting. Is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning again to the Bible he determined to make a careful, systematic study of it without reference to creeds of men. As a result the remainder of his life was wholly devoted to teaching the Bible, writing and publishing religious books and papers, lecturing and proclaiming the message of Messiah's Kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures.

He was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the Apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that it was God's due time for the Bible to be understood; and that, being fully consecrated to the Lord and to His service, he was permitted to understand it. Because he devoted himself to the development of the fruits and graces of the Holy Spirit, the promise of the Lord was fulfilled in him: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."--2 Peter 1:5-8.

He clearly taught and proved his teachings by the citation of Scriptural authority--that man does not possess an immortal soul, that he is a soul and is mortal; that the wages of sin is death--not eternal torment; that death came upon man as the just penalty for the violation of God's Law; that death means the destruction of man; that God, in His goodness, has provided the great Ransom-price whereby man may be delivered from the bondage of Sin and Death; that God's beloved Son, Jesus, became a man and grew to manhood's estate, was put to death as a man and raised again from the dead a spirit-being, possessing the Divine nature; that by His death and resurrection Christ Jesus provided and produced the Ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man; that every man in God's due time must, therefore, have a fair trial for life, and to this end there shall be a resurrection of all the dead; that Jesus Christ ascended into Heaven and must come the second time; that the period of time elapsing between the First and the Second Coming of the Lord is devoted to the election of the members of the Body of Christ, taken from amongst men; that the requirements for election to that exalted position are, full faith in the shed blood of Jesus as the Ransom-price, a full consecration to do the Father's will, and a faithful continuance in obedience to the Father's will even unto death; that all who thus are consecrated and begotten of the Holy Spirit and are overcomers shall have part in the Chief Resurrection, and be exalted to positions in the Heavenly Kingdom of God and participate with Christ Jesus in His Millennial Reign for the blessing of all the families of the earth; that during the thousand-year reign of Christ all of the dead shall be awakened, and given a fair and impartial trial for life or death; that under said Reign the wilfully disobedient shall be everlastingly destroyed, while those obedient to the righteous rule of Christ shall be fully restored to human perfection of body, mind and character; that during this Millennial Reign the earth shall be brought to a state of Edenic

R5998 : page 357

Paradise and made fit as a place habitable for perfect man; that man, fully restored to perfection, will inhabit the beautiful earth in all the ages to come.

HIS WORK

Seeing that God has such a wonderful Plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making known these great truths to the world. He never took a vacation; he worked until the day of his death.

Like other Christians he was looking for the Second Coming of Christ. Between 1872-6 he discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes, and that His second presence was due in the autumn of 1874. This led to the publishing of a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible throughout the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the Truth before the minds of those who had begun to investigate, in 1879 he began the publication of THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, and was its sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britain, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a large number of subscribers in America and Europe.

He was President of the WATCH TOWER BIBLE AND TRACT SOCIETY from its organization in 1884 until his death. He was also President of the PEOPLES PULPIT ASSOCIATION, organized in 1909, and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, incorporated in London, in 1913, both of the latter corporations being adjuncts to the WATCH TOWER BIBLE AND TRACT SOCIETY. Through these religious corporations, as well as by word of mouth, he promulgated the Gospel of Messiah's Kingdom. He was the author of the following publications, issued between the years 1881 and 1914, each having phenomenal circulation, as given below:

FOOD FOR THINKING CHRISTIANS..............	1,450,000

TABERNACLE SHADOWS	1,000,000
DIVINE PLAN OF THE AGES	4,817,000
THE TIME IS AT HAND	1,657,000
THY KINGDOM COME	1,578,000
BATTLE OF ARMAGEDDON	464,000
THE ATONEMENT	445,000
THE NEW CREATION	423,000
WHAT SAY THE SCRIPTURES ABOUT HELL	3,000,000

He was also the author of WHAT SAY THE SCRIPTURES ABOUT SPIRITISM, OLD THEOLOGY TRACTS, et cetera, et cetera. He was the author of the PHOTO-DRAMA OF CREATION, which had been exhibited prior to his death to more than nine million persons. He wrote and published the SCENARIO of the PHOTO-DRAMA OF CREATION, which has had a very wide circulation. His publications were translated into thirty-five different languages. At the same time he was Pastor of more than 1,200 congregations of Bible Students, in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers, who traveled and delivered lectures on the Scriptures. He organized and managed an auxiliary lecture bureau of seven hundred men who gave a portion of their time to lecturing on Bible teachings. Each year he wrote practically all of the copy for the BIBLE STUDENTS MONTHLY, the annual distribution of which amounted to approximately fifty million copies.

His weekly sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 4,000 newspapers published these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant statement concerning him:

"His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

HARVEST WORK

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living in the time of the second presence of our Lord, and that His presence dates from 1874; that since that time we have been living in the "time of the end"--the "end of the Age," during which the Lord has been conducting His great Harvest work; that, in harmony with the Lord's own statement, this Harvest work is separating true Christians designated as "wheat," from merely professing Christians, designated as "tares," and gathering the true saints into the Kingdom of the Lord. It is here interesting to note that Jesus said, "Who then is a faithful and wise servant, whom his Lord hath made ruler over His Household, to give them meat in due season? Blessed is that servant, whom his Lord, when He cometh, shall find so doing! Verily I say unto you that He shall make him ruler over all His goods." Thousands of the readers of Pastor Russell's writings believe that he filled the office of "that faithful and wise servant," and that his great work was giving to the Household of Faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work, reference is made to THE WATCH TOWER of June 1st, 1916.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews on the regathering of Jews to Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York City Hippodrome by thousands of Jews, his discourse on this occasion being published by Hebrew papers both in America and in Europe.

During the 42 years of Pastor Russell's Christian work he never directly or indirectly solicited money. No collection was ever taken at any meeting addressed by him or by any of his associates. He had faith that the Lord would supply sufficient money to carry on His work; that the work was the Lord's, and not man's. The fact that voluntary contributions were liberally made by many persons throughout the world proved that his conclusions were correct.

He devoted his private fortune entirely to the cause to which he gave his life. He received the nominal sum of $11.00 per month for his personal expenses. He died, leaving no estate whatsoever.

Thus closed the career of a most remarkable man. He was loved most by those who knew him best.

====================

R5999 : page 358

WILL AND TESTAMENT OF CHARLES TAZE RUSSELL

Having at various times during past years donated to the WATCH TOWER BIBLE AND TRACT SOCIETY all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly be paid over to my wife if she survives me, I have merely love and Christian good wishes to leave to all of the dear members of the Bible House Family--and all other dear colaborers in the Harvest work--yea, for all of the household of faith in every place who call upon the name of the Lord Jesus as their Redeemer.

However, in view of the fact that in donating the journal, ZION'S WATCH TOWER, the OLD THEOLOGY QUARTERLY and the copyrights of the MILLENNIAL DAWN SCRIPTURE STUDIES Books and various other booklets, hymn-books, etc., to the WATCH TOWER BIBLE AND TRACT SOCIETY, I did so with the explicit understanding that I should have full control of all the interests of these publications during my life time, and that after my decease they should be conducted according to my wishes. I now herewith set forth the said wishes--my will respecting the same--as follows:

AN EDITORIAL COMMITTEE OF FIVE

I direct that the entire editorial charge of ZION'S WATCH TOWER shall be in the hands of a committee of five brethren, whom I exhort to great carefulness and fidelity to the Truth. All articles appearing in the columns of ZION'S WATCH TOWER shall have the unqualified approval of at least three of the committee of five, and I urge that if any matter approved by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such articles shall be held over for thought, prayer and discussion for three months before being published--that so far as possible the unity of the faith and the bonds of peace may be maintained in the Editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) shall all be published in each number of the journal--but it shall not in any manner be indicated by whom the various articles appearing in the journal are written. It will be sufficient that the fact be recognized that the articles are approved by the majority of the committee.

As the Society is already pledged to me that it will publish no other periodicals, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. My object in these requirements is to safeguard the committee and the journal from any spirit of ambition or pride or headship, and that the Truth may be recognized and appreciated for its own worth, and that the Lord may more particularly be recognized as the Head of the Church and the Fountain of Truth.

Copies of my Sunday discourses published in the daily newspapers covering a period of several years have been preserved and may be used as editorial matter for The WATCH TOWER or not, as the committee may think best, but my name shall not be attached nor any indication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (subject to their acceptance) are supposed by me to be thoroughly loyal to the doctrines of the Scriptures--especially so to the doctrine of the Ransom--that there is no acceptance with God and no salvation to eternal life except through faith in Christ and obedience to His Word and its spirit. If any of the designated ones shall at any time find themselves out of harmony with this provision they will be violating their consciences and hence committing sin if they continue to remain members of this Editorial Committee--knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will be the duty of the remainder to elect his successor, that the journal may never have an issue without a full Editorial Committee of five. I enjoin upon the committee named great caution in respect to the election of others to their number--that purity of life, clearness in the Truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one elected. In addition to the five named for the committee I have named five others from whom I prefer that selection should be made for any vacancies in the Editorial Committee, before going outside for a general selection--unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

WILLIAM E. PAGE,
WILLIAM E. VAN AMBURGH,
HENRY CLAY ROCKWELL,
E. W. BRENNEISEN,
F. H. ROBISON.

The names of the five whom I suggest as possibly amongst the most suitable from which to fill vacancies in the Editorial Committee are as follows: A. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Dr. John Edgar.

The following announcement shall appear in each issue of THE WATCH TOWER, followed by the names of the Editorial Committee:

ZION'S WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom must have read and have approved as TRUTH each and every article appearing in these columns. The names of the Committee now serving are: (names to follow.)

As for compensation, I think it wise to maintain the Society's course of the past in respect to salaries--that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society, I suggest that the provision for the Editorial Committee, or the three that shall be actively engaged, shall consist of not more than a provision for their food and shelter and ten dollars per month,

with such a moderate allowance for wife or children or
others dependent upon them for support as the Society's
Board of Directors shall consider proper, just, reasonable--
that no provision be made for the laying up of money.

I desire that the OLD THEOLOGY QUARTERLY continue to
appear as at present, so far as the opportunities for distribution
and the laws of the land will permit, and that its issues
shall consist of reprints from the old issues of THE WATCH
TOWER or extracts from my discourses, but that no name
shall appear in connection with the matter unless the same
is required by law.

It is my wish that the same rules apply to the German,
the French, the Italian, the Danish and the Swedish or any
other foreign publications controlled or supported by the
WATCH TOWER BIBLE AND TRACT SOCIETY.

I will that a copy of this paper be sent to each one whose
name has appeared above as of the Editorial Committee or
the list from whom others of that committee may be chosen
to fill vacancies and also to each member of the Board of
Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY.
This shall be done immediately on my death being reported,
so that within a week, if possible, the persons named as of
the Editorial Committee may be heard from, their communications
being addressed to the Vice-President of the WATCH
TOWER BIBLE AND TRACT SOCIETY--whoever may be holding
that office at that time. The answers of those appointed shall
be to the point, indicating their acceptance or rejection of
the provisions and terms specified. A reasonable time shall
be allowed for any one mentioned who may be absent from
the city or from the country. Meantime the remainder of
the committee of at least three shall proceed to act in their
capacity as editors. It shall be the duty of the officers of
the Society to provide the necessary arrangements for these
members of the Editorial Committee and to assist them in
their duties in every possible manner, in compliance with
the engagements made with me bearing on this matter.

I have already donated to the WATCH TOWER BIBLE AND
TRACT SOCIETY all my voting shares therein, putting the same
in the hands of five Trustees, as follows: Sr. E. Louise Hamilton,
Sr. Almeta M. Nation Robison, Sr. J. G. Herr, Sr. C.
Tomlins, Sr. Alice G. James.

R5999 : page 359

These Trustees shall serve for life. In event of deaths
or resignations successors shall be chosen by the WATCH
TOWER SOCIETY Directors and Editorial Committee and the
remaining Trustees after prayer for Divine guidance.

I now provide for the impeachment and dismissal from
the Editorial Committee of any member thereof found to be
unworthy the position by reason of either doctrinal or moral
laches, as follows:

At least three of the Board must unite in bringing the impeachment
charges, and the Board of Judgment in the matter
shall consist of the WATCH TOWER BIBLE AND TRACT SOCIETY'S
trustees and the five trustees controlling my voting

shares and the Editorial Committee, excepting the accused. Of these sixteen members at least thirteen must favor the impeachment and dismissal in order to effect the same.

R6000 : page 359

DIRECTIONS FOR FUNERAL

I desire to be buried in the plot of ground owned by our Society, in the Rosemont United Cemetery, and all the details of arrangements respecting the funeral service I leave in the care of my sister, Mrs. M. M. Land, and her daughters, Alice and May, or such of them as may survive me, with the assistance and advice and cooperation of the brethren, as they may request the same. Instead of an ordinary funeral discourse, I request that they arrange to have a number of the brethren, accustomed to public speaking, make a few remarks each, that the service be very simple and inexpensive and that it be conducted in the Bible House Chapel or any other place that may be considered equally appropriate or more so.

MY LEGACY OF LOVE

To the dear "Bethel" family collectively and individually I leave my best wishes, in hoping for them of the Lord His blessing, which maketh rich and addeth no sorrow. The same I extend in a still broader sweep to all the family of the Lord in every place--especially to those rejoicing in the Harvest Truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in love, the great fruit of the Spirit in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary for us, necessary that we may attain the promised Kingdom, and that the Apostle has assured us that if we do these things we shall never fail, but that "so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

It is my wish that this my last Will and Testament be published in the issue of THE WATCH TOWER following my death.

My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the First Resurrection, in the Master's presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in His likeness--

"Changed from glory unto glory."

(Signed) CHARLES TAZE RUSSELL.

PUBLISHED AND DECLARED IN THE PRESENCE OF THE WITNESSES WHOSE NAMES ARE ATTACHED:

MAE F. LAND,

M. ALMETA NATION,
LAURA M. WHITEHOUSE.

DONE AT ALLEGHENY, PA., JUNE TWENTY-NINE, NINETEEN HUNDRED AND SEVEN.

===================

R6000 : page 359

THE FUNERAL SERVICES

The remains of Pastor Russell--announcement of whose death was published in the last issue of THE WATCH TOWER--arrived in New York from the West on Friday morning, November 3, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of automobiles bearing the sorrowing friends formed and followed through the city. The casket was opened during the delay here, and many took the last look at him whom they knew so well and loved so much. From Chicago the body was accompanied by a delegation, delegations from other cities joining en route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and lay in state until 10 o'clock in the evening. Thousands saw them here for the last time.

All day Saturday and Sunday representatives of congregations in many of the cities east of the Mississippi and in Canada arrived on almost every incoming train. The Temple was inadequate to accommodate them all. The lecture room below was opened for the overflow. Every inch of available space was occupied from the basement to and including the second balcony.

Two services had been announced for The Temple--one to be held in the afternoon for the friends, the other for the public in the evening. But in view of the rapidly increasing numbers, the Committee of Arrangements provided an additional service, to be held on Sunday morning. The speaker was Brother Macmillan, whose remarks will be found elsewhere.

The afternoon service, which had been especially announced for the friends, was opened with a solo, "Be Thou Faithful Unto Death." These words were especially impressive, because one of the most beautiful floral designs surrounding the casket bore a broad white ribbon on which were the words of this beautiful hymn. The other hymns were 23, "Blest be the tie that binds," so frequently used by the classes and by conventions when welcoming Brother Russell in their midst; and No. 273, "Sun of my soul, my Father dear," one of Brother Russell's favorite hymns.

Each speaker, when he had completed his remarks at the side of the casket in the main Auditorium, proceeded to the lecture room below and repeated the same address to the friends crowding the smaller Auditorium. All of the addresses--seventeen in number--appear in this issue of THE WATCH TOWER.

THE FLORAL DISPLAY

Elsewhere in THE WATCH TOWER will be found a full-page view of the floral display on the rostrum. It was the finest we have ever seen on such an occasion. The scene surpassed description. The rostrum of The Temple was so completely occupied by plants, ferns, flowers and a most wonderful collection of appropriate floral designs as to leave barely room enough for the speakers and the remains of our beloved Pastor. Moreover, the entire facing of every balcony and box was artistically decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that dear body which, like the Lord's body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his share in the death of Christ, and the crown symbolizing the Crown of Glory, which we believe he now wears with our dear Lord in Heaven.

The rostrum was not large enough to contain all the floral designs, nor was there space available in the interior of The Temple to display all the floral contributions. But however beautiful and numerous all these were, they but very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him well.

The Committee of Arrangements were of course desirous of following Brother Russell's suggestion in his Will, and to this end requested several brethren to speak at the services. Among these were A.H. MacMillan, Menta Sturgeon, W.E. Van Amburgh, P.S.L. Johnson, E.W.V. Kuehn, Toledo, O.; C.A. Wise, Indianapolis, Ind.; J.T.D. Pyles, Washington, D.C.; I.I. Margeson, Boston, Mass.; F.W. Manton, Toronto, Canada; C.B. Shull, Columbus, Ohio; G.C. Driscoll, Dayton, Ohio; Dr. L.W. Jones, Chicago, Ill.; D. Kihlgren, Springfield, Mass.; Dr. A.E. McCosh, Detroit, Mich.; C.J. Woodworth, Scranton, Pa.; George Draper, Wichita, Kansas; C.H. Anderson, Baltimore, Md.; W.L. Abbott, St. Paul, Minn.; and J.D. Ross, Truro, N.S. But to have carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand for hours, it was deemed wise to reduce the number of speakers. The addresses

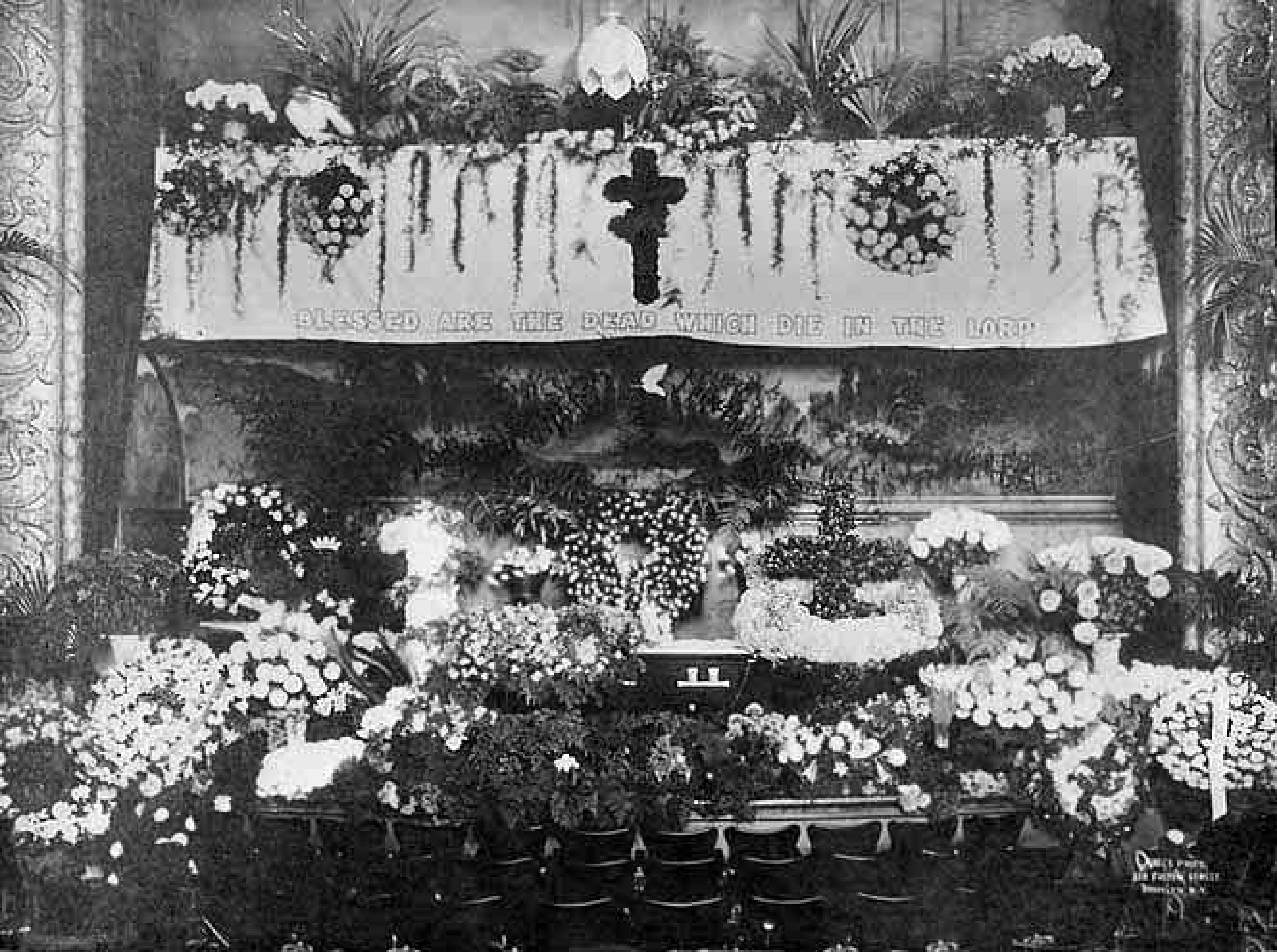
BLESSED ARE THE DEAD WHICH DIE IN THE LORD

of those at the three services follow in regular order:

====================

R6000 : page 360

ADDRESS AT MORNING SERVICE

BY A. H. MACMILLAN--NEW YORK

I am satisfied that I am expressing the sentiments of all present when I say that if the English language contains words capable of describing our feelings at the present time, we have not learned them yet. We are happy and sad, confused and perplexed; yet the way is clear--and we are glad! Death invariably causes a gloom wherever its clammy hand appears; yet, as the Apostle Paul expresses it, "We sorrow not as those that have no hope." Our glorious hope buoys us up in this trial hour, and we are happy because we know our Beloved Pastor is even now with the Lord. Numerous questions crowd themselves into our minds: We wonder if the work will continue in the future as it has in the past; whether the waters of Jordan will be "smitten"; who will write the Seventh Volume; to whom shall we go with our perplexing trials and difficulties as individuals and as ecclesias? It is my purpose to attempt to answer briefly some of these questions by relating to you the arrangements made by our dear Pastor before his death.

Following the Newport Convention in July, Brother Russell had a serious sick spell, during which illness he called me to the Study and spent three and a half hours outlining the work that he felt was yet to be done, and endeavoring to make plans to carry it on. He asked me then if I would

R6001 : page 360

like to come back to Brooklyn and help in the work of the Home and Tabernacle. I gave him my reply later, offering my services to do what I could to help him and the other friends there. He told me at that time that he realized his strength was rapidly ebbing away and that he would not be with us much longer.

From that time on it seemed to be Brother Russell's purpose to place much more responsibility on the heads of the various departments in the Tabernacle and Bethel work. Just before he departed upon his last trip he did something he was never known to do before; viz., to write letters to the different friends in charge of the various departments of the work, outlining their duties to them. Upon his departure he asked me to ride with him in the taxi to the depot. On this ride he affectionately placed his hand on my knee and said, "What do you think of those letters I have written?" I replied that I considered superhuman wisdom directed him in writing them and that to my understanding the organization for the work here was complete.
He said, "I am glad, Brother; for no one can work without

an organization. Now that you have my plans before you, proceed and do your best." Later on he wrote a letter home numbering the tables in the dining room, and designating who would serve at the head of each table. Thus you see that everything that he thought could be done to organize matters, to the end that they might run smoothly, was done.

Respecting the continuance of THE WATCH TOWER: An Editorial Staff of five brethren has been appointed, and sufficient matter prepared to last for an indefinite period, so that we can continue to read the Lord's message through our Pastor as published in THE WATCH TOWER, even though he is not present with us in the flesh. It appears clear now that the Lord left our Beloved Pastor with us to the end that he might, as did St. Paul in his day, "bear the Church in birth until Christ would be formed" in us; and now that we should be able to stand without an earthly leader, the Lord has removed the faithful one He placed over us.

The work before us is great, but the Lord will give us the necessary grace and strength to perform it. The Prophet Zechariah clearly indicated this course when he said that the Lord would smite the man that was His fellow, even as He smote the Shepherd. As Jesus quoted a portion of this text and applied it to His own experiences, we believe the remainder of the text is being fulfilled now. When Jesus, the Shepherd, was smitten, the sheep were scattered abroad and were rent, torn and greatly perplexed until they were gathered at Pentecost and endued with power to go on with the work. We notice in this connection, however, that following the smiting of the Lord's "fellow," there would be no scattering of the sheep, but the reverse--the "Hand" or power of the great Jehovah God would rest upon the little ones left over.--Zech. 13:7.

And now, dear friends, what are we to think about this matter? The Lord has taken away our earthly leader; and some faint-hearted workers may think the time has come to lay down our harvesting instruments and wait until the Lord calls us home. This is not the time for slackers to be heard. This is a time for action--more determined action than ever before! Let us, by God's grace, resolve that we will take up the work where our Beloved Pastor left it, and with determined purpose keep high aloft the banner of Truth, until the waters of Jordan have been smitten and divided asunder, and the last member of the Elijah class has been taken to Heavenly glory. May the Lord help us all as we endeavor to serve Him!

===================

R6001 : page 360

ADDRESSES AT AFTERNOON SERVICE

PASTOR RUSSELL'S LAST DAYS--BY MENTA STURGEON--NEW YORK

On Monday afternoon, October 16th, at five o'clock, Brother Russell left the Bethel Home for the last time.

At the noon hour he informed the dearest family (to him) on earth that he expected to be absent from them for a short time, and expressed for them the hope that during his absence they might be happy and prosperous under the blessings of the Lord. He also said that he expected that he and the one accompanying him would enjoy themselves in the Lord's service. Then, while he and the family stood at their places, he offered a solemn prayer, beginning with the words:

"O Lord, Thy promised grace impart,
And fill each consecrated heart!"

and quietly withdrew to his Study. There he dictated nine letters, giving instructions to various ones respecting their duties. At the appointed hour he went forth, never more to return, saying "goodby" to the friends in the hall as he passed out and started for the station.

When the Lehigh Valley train pulled out of Jersey City at six o'clock p. m., it carried away our precious Brother on his last pilgrim journey, which was to end in Heaven. Having held public meetings at Providence and Fall River the day previous, he was tired to start with, and consequently did not dictate on the train that evening, as was his custom. In fact, he retired earlier than usual, saying "Good-night" as he did so. In the morning, in answer to the question as to how he rested, he gave his usual answer

R6001 : page 361

during his recent trips, "On both sides," meaning, of course, that he changed sides frequently during the night.

He often told us of late that he scarcely slept at all, was awake every hour of the night, and thought pretty much day and night. He had the care of all the churches upon his heart, and his physical ailments would not permit much rest. He always ate sparingly, and would carefully note the effect of everything he ate or drank. Frequently would he divide his portion with his companion, in order to economize. It was his invariable custom to return thanks before all meals, whether in hotels, on trains, or where not. He had a beautiful way of making the one who traveled with him feel at ease, and not consider himself merely as a servant, by handing him enough money at the beginning of the journey to cover all his incidental expenses during the trip. He would then arrange that we pay each other's expenses alternately; he paying all expenses for both one day, and his companion paying all expenses for both the next day, and so on during the entire trip.

On Tuesday morning we passed over the line into Canada; and he wittily inquired, "Did you not feel the bridge bulge in the center as we crossed over?" Respecting Canada he said, "They will not molest us so long as we are just passing through; and as to visiting Canada, I have no desire to do so if they do not want me." On two previous occasions he had had severe trials in Hamilton, Ontario; but on this occasion he did not even recognize Hamilton as we passed through. We changed trains, and also our watches, at London; and ere long made our first stop, Detroit, on Tuesday afternoon. It was at this point that Brother Russell's trials began; and they grew steadily deeper and severer until the end of the way. He was physically weak and weary, yet listened patiently to a brother's grievances as he recited them, and then did what he could to reconcile two brethren. The chauffeur took us to the wrong place and consumed valuable time. Our street car connections were poorly made. A matter of the greatest importance in connection with the Harvest work fell flat. He was much disappointed and perplexed.

DIFFICULTIES ON THE WAY

Aboard the Pere Marquette en route for Lansing, Mich., he remarked, "We did not expect that we would be traveling together to Lansing when first we met"; and the listener was surprised to find that he well remembered our first meeting together years ago, in Allegheny. This was his way of showing his interest in and love for the one whom he had taken with him from Bethel to accompany him on this last journey. The public meeting at Lansing was well attended; but, for some reason, the interest waned and many left; so much so, that Brother Russell spoke of it afterwards, and seemed puzzled. At the railroad station he conversed with a dear brother on business matters until midnight, when he remarked that he would have to retire.

The next morning, Wednesday, at seven o'clock we expected to be in Chicago, but found ourselves instead side-tracked at Kalamazoo, without any reliable information as to what to expect. The wreckage of a freight train during the night had caused the delay, we were informed, and a detour of fifty miles would be necessary to enable us to reach our destination. There was no dining car on the train, and neither could we secure anything to eat on account of uncertainties. It was at this point that a box of peanut butter sandwiches, which had been given to us by a thoughtful friend in Brooklyn, came in just right. It made our breakfast, and afterwards our lunch. Reaching Chicago some six and a half hours late, we found that we had missed our connections for Springfield and would consequently be unable to make the appointment for that place, even though we figured every possible way. It was at Chicago that his physical endurance was taxed to the limit. Circumstances made it necessary for us to walk several miles, until the writer was growing weary and was sure that Brother Russell must be worn out also, although no remarks of the kind passed between us. All of this occurred after a few hours' rest during the previous night and with but little to eat.

It was in the Union Station at Chicago, while making preparations for leaving on the Wednesday evening train

R6002 : page 361

for Kansas City via Springfield, that a lady from the South, who had been visiting with her daughter and her son in Chicago for some time, came up to Brother Russell, introduced herself as the daughter of a certain lady who had formerly lived in Allegheny, who was a believer in the Truth, and whose funeral Brother Russell had conducted. She explained that, while she was not "one of us" in the fullest sense, yet she believed, and was especially interested in the PHOTO-DRAMA OF CREATION--so much so that she was writing a book on it, calling it The Golden Age; and she desired to have a copy of the SCENARIO. This SCENARIO was both promised and sent. Brother Russell, as usual, inquired respecting the consecration of herself and daughter, and they expressed themselves as seriously considering the matter.

How many times have I heard him ask people on the trains, in the stations, hotels, everywhere, "Are you consecrated?" He nearly always brought this in. He had many opportunities; for people recognized him everywhere and desired to speak or have a few words with him. People on the train knew him--brakemen, porters, conductors and passengers. In the stations, hotels, on the streets, everywhere, he was recognized. Many a time people came to me on the train and inquired, "Is that not Pastor Russell? and would say, "I knew him by his picture in the paper," or "I heard him lecture at such and such a place." Sometimes they would inquire just after he had walked through the train, "Who is that distinguished gentleman with you?" In this way we were able to send out many First Volumes and other printed matter of the Society.

LOSS OF BROTHER RUSSELL'S VALISE

It was toward midnight when we reached Springfield, where tickets would have to be procured. Brother Russell sat up late and intended to stay up until we reached Springfield; but, responding to gentle persuasion, he left the matters to be attended to in my hands, and retired. It was a rainy, cold night; but still there were faithful friends waiting at the station in order to give him his mail and have a few words with him. They were satisfied when we explained the conditions to them, gave the writer Brother Russell's mail and sent much Christian love to him, which he much appreciated. The brother who substituted for Brother Russell at Springfield said that the friends had encountered less objection in preparing for the public lecture than at any previous time; and he attributed this to the good and thorough work done on a previous visit, when Brother Russell spoke at the State Fair.

At Kansas City on Thursday morning we encountered so many difficulties in purchasing tickets for the West that it became necessary that I make a trip up into the city through the rain, and with such delay that Brother Russell did here what we had never before known him to do; viz., run to catch a train. We are saying these things to show how different this trip was from anything that had ever preceded it, and how his trials increased as he proceeded on his journey. We reached Wichita Thursday afternoon in time for an afternoon meeting; but it, with other work in Wichita, was more or less interfered with by the loss of Brother Russell's valise. The dear brother who took it in charge, in getting his auto ready, placed the valise on the foot-board, and in starting off, forgot to take it in with him, with the result that it fell off somewhere between the station and the place of meeting. This caused the writer to leave off taking notes of the discourse, and go back with the brother in an effort to locate the lost article. We did everything we could, to no avail, and finally inserted a notice in the newspaper offering a reward to anyone who would return the grip.

We remained over the next day in the hope of getting it, and in the meantime made some necessary purchases of articles that Brother Russell would need on the journey. The public meeting was held at night, after which he was quite tired. The next morning he was later than usual in coming from his room; but after breakfast we worked together until noon on some documents and letters that he had previously dictated. It was here that a traveling salesman of fine appearance introduced himself to Brother

R6002 : page 362

Russell as interested in his writings. He proved to be the son of a prominent minister in Allegheny who, at one time, bitterly opposed Brother Russell and the work he was doing. This gentleman's wife was also interested; and we afterwards met her at the public meeting in Dallas, Texas. Having done everything we could to locate the missing valise, we finally gave up the search, and were shortly on the train en route for the Dallas Convention.

EXPERIENCES AT DALLAS

As we arrived at Fort Worth at an early hour, it was not convenient for the friends to meet us, and we took the Electric for Dallas. The State Fair at Dallas was in progress, and every hotel was crowded. On account of Brother Russell's physical condition we were obliged to leave the car before reaching Dallas; so that when we came in by foot, after walking some seven blocks through crowded streets, all connections with the brethren were broken. After some difficulty they found us. The hotels were all over-crowded; we were consequently taken to a private rooming house, where several of the brethren attending the Convention were located. There we remained Saturday and Sunday, until our departure for his next appointment.

Brother Russell closed the Dallas Convention with a Love Feast and was much impressed with the earnestness and evident sincerity of the friends there. That night he spoke to the public for two and a half hours, during the course of which talk there was no little confusion on the rear of the stage by the coming and going of a theatrical troupe that was to play in the theater that night. One of the members of this troop recognized Pastor Russell as the speaker and asked permission to join in the closing song. He had a strong, mellow voice, and joined heartily in singing, "All hail the power of Jesus' name!" After a little rest at the nearest hotel, several of us walked to the station, and there had to work our way slowly through the jam as best we could, it taking us fully a half-hour to reach our train after arriving at the station. Boarding the train at Dallas that night, October 22d, Brother Russell was tired, and his head was aching. Some medicine was taken, and he retired.

Upon arriving in Galveston the next morning, he was not well by any means; but the brethren having arranged for a morning meeting, he consented to speak to the friends at 11:30, following a discourse by Brother Sturgeon. It was at this meeting that he did something we never knew him to do before. He wrote on a piece of paper his text and one verse of a song, and told the friends that he had done so that he might make no mistake. This paper is now before us and reads:

"WHEN YE SEE THESE THINGS begin to come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh."

"Then let our songs abound,
And every tear be dry;
We're traveling through Immanuel's ground,
To fairer prospects nigh."

BROTHER RUSSELL'S LAST MEAL

This discourse was taken down, and will be printed in due time. The last letters Brother Russell dictated were just before going to this meeting. After it was over the brethren gave him a drive down the Sea Wall Boulevard; and he seemed to enjoy the balmy sea breeze and the beautiful, rolling waters of the Gulf of Mexico. During the little outing on the Boulevard, a dear brother laid before Brother Russell his troubles and received advice. There were nine brethren who took dinner with us that day at the Hotel Galvez; and he answered their questions, and seemed to enjoy the fellowship and the meal. This proved to be the last meal that Brother Russell ate. Hereafter it was to be a little fruit juice, a swallow or two of a soft-boiled egg, or something like that.

We were presently off for the public meeting in Galveston, which was held in a capacious, beautiful auditorium; but, it being Monday afternoon, not more than 500 were present. However, he had to work just as hard, and even harder, and was very tired at the close. Going by auto to the Post Office and then to the train, the friends were there to talk and ask questions until time for leaving, he, in the meantime, eating nothing. At 7:45 we were at Houston, and there were eager, earnest friends waiting for him, who accompanied him to a well-filled auditorium containing some 1,200 people, to whom he spoke for about two and a half hours, making a total of six hours talking on Monday, Oct. 23d. Was he tired? Was he worn and weary?

Traveling all night then and reaching the home of Sister

Frost Tuesday morning, it was not surprising to find him in much physical pain. His labors were telling on him more than ever. His overworked body began to break at its weakest point. Cystitis was becoming acute. We secured various things for him that morning--in fact, everything he wished, and he seemed to know exactly what to get and do. He worked faithfully on his case all morning; and although we had gone to see a doctor who was somewhat interested in the Truth and who would gladly have called to see him, yet it was not his wish. He appreciated the kind offer, but indicated that he would not need a physician's services. He had himself the best knowledge of the case to be had, was most skilful in its treatment, and had a servant at hand who would do readily and gladly anything he desired. This was all he wished. The choicest of fruit was placed just outside his door, but he did not touch it.

R6003 : page 362

Conditions were getting serious. Brother Russell signed a few letters we had written, gave us to understand that we were doing a more important work than we realized and then had us substitute for him at the 11 o'clock meeting at the Hall. Sister Frost generously placed her auto at our disposal, so that we could easily and quickly go to and fro. He went to dinner with us, talked pleasantly to everyone, and was as humorous as usual; but he ate nothing, although the dinner was excellent. After the meal we went upstairs together arm in arm to his room; and after talking for awhile, he asked us to take the consecration service at the Hall at 3 o'clock. This we did and returned immediately to his room.

I then went to every telegraph office in town in search for a telegram which he felt sure would be here from Chicago, since we had not received it at Dallas. His valise had, however, been received at Dallas. A little girl, having found it in Wichita, had held it until she learned what to do with it, through the notice we had inserted in the newspaper. She received her reward, and was glad. Brother Russell was disappointed again and again at not receiving certain telegrams. Returning, we remained close to him the rest of the day, and in fact, was very close to him for the next week. One week thence he would be in glory.

HIS LAST PUBLIC DISCOURSE

The night was drawing on. I was seated on the low window sill close by his side, my hands rested upon his knee and my face was turned up toward his. Love like electricity was flowing from face to face and heart to heart. We talked in whispered tones; and he said during the quiet, lovely conversation, "Dear brother, please remain close tonight and be ready to pick up the thread of thought where I drop it." All this seemed very unusual, and yet was spoken in such a way as not to be disquieting. His companion was being deeply impressed, and watched his face, eyes and words as with an under-sight. He was meditative. He was responsive without saying a word.

The evening lecture was given in the largest and best theater in San Antonio. It is indeed a beautiful structure. The dress circle below and the three balconies above were filled with earnest, intelligent faces. We have never seen a meeting more beautiful. The lecture on the subject of "The World on Fire" was begun under the most favorable conditions. You can picture it at your best, and you will not miss it far.

When all was in readiness at 8:10, Brother Russell stepped to the front of the platform and began his last public discourse. The scene was most beautiful and impressive. I was seated at his right, behind the screen, and could see every motion he made. All went well for about forty-five minutes, when I thought I could see that he was going to leave the platform. Without any sign of suffering, with perfect self-poise, quietly did he walk off the rostrum, while I endeavored

to walk on just as orderly and quietly, and, without a word of explanation, "picked up the thread where he had dropped it." I continued for about five minutes, when he returned, at which time it became my privilege to retire as quietly as did he, and resume my seat behind the curtain. My eyes were riveted upon him for another half hour, when he left again and I came on, endeavoring to clinch what he had taught them by the use of Elijah as a type.

He returned the second time, after an absence of seven minutes, and proceeded with his discourse. He was telling the audience about the formation of the first creed at Nicaea, by the Bishops under the direction of the Roman Emperor Constantine, when he left again. The thread of history was easily gathered up and carried forward for about ten minutes, when the thought began to run through my mind, "I wonder if he wishes me to close the discourse?" Then in our dear teacher came, just in time to bring the whole discourse to a fitting close. It was a wonderful climax to all his public lectures. He seemed to me to stand in a halo of glory. Leading the great audience in singing, "All hail the power of Jesus' name," he prayed most impressively, and found me waiting for him as he came from the platform. He sat in the chair which I had been using; and while resting, a friend took several kodak pictures of him. They being the last, we hope they may be the best.

EN ROUTE TO CALIFORNIA

We were escorted to the train by the one who had entertained us in her home and supplied our every need, of whom it may be truly said, "She hath done what she could." She said that she was glad to break the alabaster box, and handed me money enough to secure a Pullman drawing-room from San Antonio to our western destination. Brother Russell at first refused this, thinking it was too much, but was afterwards induced to accept the kind offer, and well he did; for that night he was up thirty-six times in seven hours!

It was just after leaving San Antonio that I had the privilege and pleasure of untying and removing his shoes for the first time. Hitherto he would not permit this, although I had several times made the offer; but now he acquiesced readily, and said, in his gracious manner, "Thank you!" The next morning he was a sick man, although he was not ready to admit it. He kept to his bed all day Wednesday. While he lay there in his berth, I took a seat on the couch, near him. I watched every move he made, stroked his head, and thought what a stupendous amount of work that brain had done! Taking his soft, gentle right hand and letting it rest in the palm of my left hand, I gently stroked it with my right; and thinking of his lecture at San Antonio the previous night and of the many times I had seen him use that hand so graciously when exposing the errors of the creeds of men as contrasted with the Word of God, I said to him, "That is the greatest creed-smashing hand I ever saw!" He replied that he did not think it would smash any more creeds.

This led me to inquire, "Who will smite the River Jordan?" To this he responded, "Some one else can do that." "But how about the payment of the penny?" I asked. He hesitated for a moment and said, "I don't know." Brother Russell was evidently perplexed. We then talked about his physical condition. What he said about his sufferings was this: "I always thought I should have some severe sufferings before I finished my course, but thought when I had the trouble in Pittsburgh, that was it. But if the Lord wants to add this also, it is all right."

During the course of this conversation he said, "What shall we do?" Prayerfully considering the matter, I said, "Well, Brother Russell, you seem to know your case better than anyone else could know, and you have thought of everything that can be done. Have I done everything that you can think of that I ought to do?" His answer will never be forgotten. His words were laden with comfort ocean-deep, when in a still, small voice he said, "Yes, you have; I do not know what I would do without you."

Every move he made and every word he uttered only made me think the deeper, and yet I could hardly think of Brother Russell's life coming to a close. My thought was his thought, and the thought of all the friends, that he would probably be here until the last, and would be translated after the work is over. Having this in mind, I answered his question by saying, "Since we have done everything we know, and you are getting weaker all the time--your vitality is being drained while you are eating nothing to replenish it--I think that if we return to Brooklyn, you will find something there that will put you on your feet again." His reply to this suggestion was, "The Lord permitted us to make out this route." From this I inferred that he meant: The route that we had laid out, and according to which our whole schedule had been arranged, represented the will of the Lord for us; and we must therefore do our utmost in carrying it out. The writer's original thought about this route was, that after Brother Russell had had such a heavy, strenuous summer season on account of the many Conventions attended, it would be better to take the Mallory Line Steamer at New York and go all the way to Galveston by water; but his objection was that it was too round-about and would take too much time.

DETAINED AT DEL RIO

We were moving rapidly through southern Texas on the Southern Pacific and were approaching Del Rio when we learned that a bridge ahead of us had been burned during the night and that we would likely be held up for some time. Our train halted at Del Rio; and we found ourselves in the midst of an encampment of border soldiers. The soldiers were marching through the streets, the bands were playing, and much noise was made in every direction. In addition to this, three train loads of troopers were pulled in on the siding near us; and these men, not being permitted to leave the trains, were continually yelling and engaging in all kinds of frivolities and jokes. This continued all through that day and night. Besides, the weather was hot down there. But never one word of complaint did Brother Russell make. He did not even make mention of the soldiers and the noise.

Del Rio being a town of some 10,000 inhabitants, we were able to get a few needful things there. At one time we suggested to Brother Russell that he let us go up into the town--get the leading doctor, and ascertain his idea of what would be the best thing to do in a case similar to his without letting him know for whom we were seeking the information; but this did not appeal to him to be the proper thing. The steward on the dining car knew Brother Russell, came in to see him, showed us many kindnesses, and offered to do anything he could. The diner was three Pullmans ahead

R6004 : page 363

of us. Consequently we had to walk that distance for every little thing needed. After one full day's delay we pulled out of Del Rio on Thursday morning, and were the first ones to pass over the rebuilt bridge.

When our train began to go over the bridge, we hastened in to tell Brother Russell. We reached the drawing-room just as our car had come to the middle of the bridge. Upon our mentioning it to him, he sat up in bed and looked out the window. By that time we were over, whereupon we remarked, "Brother Russell, we have often heard you speak about the time when we shall pass over the river; and now, at last, we are over." A sweet smile came over his face, but he said not a word. We began to think that he might pass over, but surely not very soon. It was October, and it occurred to us that as we were delayed one day before passing over the river in southern Texas, so he might tarry with us one prophetic day and pass over by October, 1917.

With these thoughts running through our mind, we were doing our best to serve our dear, patient, uncomplaining, appreciative Brother Russell in every way we could. It was difficult to give him a drink of water without spilling it except we first raised him. There was plenty to do night and day, and we esteemed it a great privilege. We often thought to be all the more faithful because of the dear friends at home.

On Friday night, when we reached a junction point in California where we had to change trains, Brother Russell arose and dressed as usual, although, of course, he was

R6004 : page 364

very weak. This is just what we thought he would do when it came time for his next meeting; for he had often done so before. All day Saturday, under severe pain, in great weakness, with obstructions piling up before him every moment, he struggled with business propositions like a giant. We have never seen or heard of anything to equal his heroism. Friends had disappointed him, and he wondered if the Lord were not against him in some things. His trials thickened and deepened. Not a murmur or complaint did he utter. He had promised the Lord that he would not, and he kept his promise. He was so great that I nearly always hesitated about drawing near to him.

ON TO LOS ANGELES

Our train was an hour or more late in arriving in Los Angeles on Sunday morning, October 29th, and we had had nothing to eat. The brethren were rejoiced to see us, but their countenances changed when they saw our dear Brother Russell. They saw that he was weak, but they knew not how sick he was. Besides, he would not yet admit that he was really sick. By ten o'clock we had reached the hotel, and I asked him if I could not get him something to eat. He said he was not hungry and asked me to suggest something. This I did. He consented to my getting something, but only tasted a little of it. Upon bringing it to him, he asked if I had had my breakfast; and when I answered, no, he wanted to know why. I told him that it was because I wanted him to have his first. He said he would not eat his until I had first had my breakfast.

This was just like Brother Russell. He was always so considerate of others. Whenever he would ask me to do anything for him, he would say "Please"; and when it was done he would invariably say, "Thank you." He was a wonder! Brother Homer Lee did what he could for Brother Russell while we were there and, upon our departure, gave me his best remedies, and hoped they would do him good. The brethren in Los Angeles were kind in every way.

BROTHER RUSSELL'S LAST ADDRESS TO THE CHURCH

When the time came for the meeting with the friends in the afternoon, Brother Russell arose and made ready to go, the brethren having come for him in their auto. It was 4:30 Sunday afternoon when we left the hotel for the meeting, which was held in the same auditorium in which the Los Angeles Convention was held during the first part of September. It is a quiet and suitable hall. We do not know of any better or more appropriate place in which Brother Russell could have given his last message to the Church. He cautioned the brethren against exposing his physical condition by saying, "Don't give me away, Brethren."

You know that our dear Brother was so considerate of the feelings of others that he never drew much on the sympathy of the friends--so considerate was he, that but few knew that he had been a physical sufferer for thirty years. On one occasion recently he sent word to the Bethel Family that he would not be down to breakfast; and afterwards he told me that it was on account of the family that he did not come--that they had such deep sympathy for him that he did not like to draw on their vitality. He had learned to lean on the Strong Arm alone! He did not need us particularly, but we needed him.

We were on the alert to comply with his every wish; and therefore no one called attention to his condition, and in that sense did not "give him away." However, he gave himself away. To a keen observer his very presence spoke volumes. But more than that, when he stepped to the front of the platform to begin to speak, out of consideration for the splendid audience before him (for every seat was occupied) he said, "I regret that I am not able to speak with force or power," and then beckoned to the Chairman to remove the stand and bring a chair. As he sat down, he said, "Pardon me for sitting down, please." In deep humility, in great suffering and in the most solemn manner, he spoke for about forty-five minutes, and then answered questions for a short period.

Finally he said, "I must say goodby to you all, and give you a text for your remembrance--Numbers 6:24-26: 'The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.' May the Lord's blessing be with you richly; He has blessed the Los Angeles Class a great deal. Each one should desire to do his own share. No matter what others may do, each one do his share. Now sing Number One:

"'Abide, sweet Spirit, Heavenly Dove,
With light and comfort from Above;
Be Thou our guardian, Thou our Guide,
O'er every thought and step preside.'"

PRESERVE THIS SPIRIT IN YOUR MIDST

Continuing, he said, "Isn't this a beautiful thought? Preserve this spirit in your midst. Have perfect confidence in the Lord, and you will be led aright. We were not brought into the Truth by any human catch-word, but by the Word of the Lord. We know that the Lord will bring out everything all right. I bid you all good by." Thus, at 6:05 p. m. Sunday, October 29th, when he left that platform, he had delivered his last address to the Church on this side of the veil, forever. Our hearts are bowed low! We humbly worship God, our Heavenly Father, at the feet of Jesus. We would prefer to keep silent; but for the Church's sake we will proceed:

Several tried to speak to Brother Russell in the auto as we rode away, but they were too late. We were presently at the station; and when we stepped out, we left one behind. It was the privilege of Brother Sherman to be with us at the station and to do us many kindnesses. When Brother Russell signed his name to the railroad ticket at Kansas City, it was his last. It was now our privilege to sign his name for him. We went to the train while Brother Sherman went to the nearest drug store to make a purchase for him. He returned at 6:30 and we said goodby. Santa Fe train No. 10 pulled out; we entered the drawing-room of car Roseisle; and in shutting to and locking the door, we shut him in and shut others out forever. Thenceforth Gethsemane! Victory! Glory!

THE RETURN JOURNEY BEGUN

He had me place various articles that he would need during the night in convenient places--under the covers, under his pillows, on the window-sills, so that he could reach them without disturbing me. We did everything just as he directed, were glad to do so, and told him so. He said, "Thank you; I have you do some things because you are so willing." It was my pleasure to be the nurse while he was both physician and patient; and when the patient--how true the name!--no longer needed the services of either the physician or the nurse, the nurse became the undertaker and did those last sad and solemn rites which he had seen others do before. I was careful to inquire, "Is everything all right, Brother Russell?" He assured me that it was, thanked me, asked me to take my rest, indicated how he would call in case he needed me, bade me good night, and turned on his left side with his face toward the window.

We do not know how long it was afterwards when we were aroused from slumber by his knocking and calling us by name--it was probably a couple of hours. But we went to him quickly, did what was required, heard him say again "Thank you," and again lay down. This time, however, we did so with the thought that we would not sleep so soundly. In another hour he knocked and called again; and we were at his side, and soon discovered that another chill was coming on. He had had his first one two nights before. We put five Pullman blankets upon him and tucked them in close on every side; but still he shook. We gave him what was required, and was glad when the rigors ceased. We remained by his side, lying down at times on the couch beside him.

PREPARATIONS FOR DEATH

Toward morning he had me make a robe for convenience sake by pinning a sheet inside of a blanket, wrapping him in it like a robe and fastening it under his chin. He stood up on the floor for this purpose, and then lay down on the couch instead of returning to his berth. I therefore sat on his bed while he lay before me. After several hours his robe proved to be rather inconvenient, because the sheet

R6005 : page 365

and blanket could not be kept together. It was then that he stood again and said, "Please make me a Roman toga."

I did not understand what he meant, but did not like to have him repeat, because he was so weak. His voice had become so weak that he had to repeat nearly everything he said. I had said to him at several times, "Dear Brother Russell, I do not like to ask you to repeat anything (It had always been my custom to listen to him so closely in all his dictation as not to require any repetition); but your voice is so weak that one can scarcely hear you." He would always repeat until at last the repetition would do no good, after which he made signs. Finally the signs failed.

I said, "Brother Russell, I do not understand what you mean." He said, "I will show you." He had me take a clean sheet and turn it down twelve inches from the top; and then a second one the same. Placing his left hand on his right shoulder, he said, "Fasten them together here." Having in my pocket a paper of safety-pins which I had recently purchased, it was easy for me to hold the sheets together on his right shoulder and at the same time reach into my pocket and get a safety-pin. The sheets being fastened with the pin, as he had directed, he said, "Now fasten them together on the other shoulder." This I did. There he stood, one sheet extending from his neck to his feet in front and the other in the back, fastened together on his two shoulders, and folded together at the edges. He stood erect before me for a moment without saying a word, then lay down on the couch on his back, closed his eyes, and lay there before me as in a shroud, a perfect picture of death.

I sat on the side of the bed watching him, beholding him, and the thought of death went through my mind. It was difficult for me to get the thought into my head that Brother Russell was going to die. I could not exactly believe it, even now. It all seemed so foreign to what we had expected. However, I know now that the Lord was gradually teaching us both from the time we had left San Antonio until now that Brother Russell's end was drawing on apace. How much Brother Russell may have understood or meant by these movements we may not surely know. They were at least the wisest things that could be done in his case; but to us they mean far more, and we believe that the Lord so arranged. The toga was worn by Roman officials and sometimes by priests, and sometimes symbolized victory and peace, and at other times that the one wearing it had fulfilled his vows. To the writer's mind all these things are meant. He had fulfilled his vows! he had gained the victory! he was at peace! Thenceforth there was laid up for him a Crown of Righteousness, which the Lord would shortly place upon his noble brow.

CONCERNING THE SEVENTH VOLUME

With those scenes before me and with thoughts of the end running through my mind, it was only natural for me to say to myself, Had you not better ask Brother Russell concerning some things? It was in this mood and in this connection that we inquired respecting the Seventh Volume, and received his answer, "Some one else can write that." We were satisfied. He had spoken concerning the smiting of the Jordan, the payment of the Penny and the writing of the Seventh Volume; and this was enough. There was nothing left to doubt or fear. We believe that he said everything that he desired to say, and that the Lord gave through him all that He wished the Church to have respecting these great, vital and important matters. Brother Russell seemed to have no desire, neither did there seem to be any need, to say and do a lot of little things at the close of his life that had been left undone. He had finished his course. His labors were o'er. He was ready to be offered.

We were solemnly busy throughout the day (Monday), so much so that we had no time for either dinner or supper. When night drew on, he was in his berth; and I lay down on the couch, with clothes on, to rest awhile. I was just about to sink into sleep when I thought I heard the words, "Brother Sturgeon." As I came to, the experiences of Samuel came into my mind. I leaned over him and said, "Brother Russell, did you call me?" He answered "Yes," and gave me some little thing to do, after which I lay down the second time. Ere long I thought I heard my name called again. I inquired as before, bent over close to him and heard him whisper, "I am trying to find something for you to do." From this I inferred, "Brother Russell wants me to stay awake tonight"; and it proved to be even so.

DEATH DRAWING NEAR

I kept doing many little, necessary things in harmony with his words or signs until another chill (the third one) came on. I folded blanket after blanket over him, tucked them in close to him; but still he shook. I therefore lay on him and pressed my face to his until I felt the warmth returning to his body. The fact that this was the third chill in four nights deepened the impression in my mind that the end was drawing near.

About midnight a great change came over him. He no longer cared for any of his medicine, and did not even seem to thirst for water as heretofore. Some things almost ceased. His pain settled deeper in. He could no longer lie straight in bed as formerly. He must sit up; and when he would lie down, he would double together, and his head would rest straight toward the window and free from the pillows. In this posture he would be quiet for awhile until his mouth would fill from his stomach, and he would signal to be raised. Being relieved of this, he would request to be lowered for comfort, until, to prevent strangulation, he would be raised again. This prevented it, and proper attention given, he would lie down again to get relief from pain.

This continued for seven hours with increased frequency and weakness. When he could no longer make his wishes known by words, he would do so by signs. When lying across the bed and desiring to be raised, he would lift his right hand and arm in such a way that my head would fit in the curvature of his arm and he could cling to my neck, while my left arm could fit around his neck, and thus elevate him to a sitting posture. This continued until the thought arose in my mind as to who would become exhausted first. I thought of the friends at home, of the many interested friends everywhere. I looked to the Lord, and steeled myself, saying, "I will stay with him to the finish."

In the early morning he surrendered. He was exhausted; and I could now lay him straight in bed with his head on the pillow in its accustomed place, and he could at last rest. The calm after the storm had come. He was now to die gradually, regularly, peacefully; and I was to stand by watching him, loving him, and expressing my affection for him by gently stroking his hair and his beard and rubbing his head, his face, his hands, and his feet. I did not seem to be able to do enough for him, now that he had passed beyond a certain line.

THE LAST HOURS

Several times on Monday I raised him up in bed, sat behind him so as to brace him; and his head would lean against mine. Once he whispered, "Have you anything to suggest?" I had; for I wished him to return direct to Galveston and take the steamer for New York, or else go through by train without stopping at Topeka, Tulsa or Lincoln. He answered, "Sufficient unto the day is the evil thereof," by which I understood him to mean that Topeka and other places would take care of themselves when we got to them, and that we need not consider them as yet. It was then that I asked him respecting the Seventh Volume, and afterwards sat meditating what to suggest. After a period of perfect silence I thought I would say something to him about dying and certain matters connected therewith, but I hesitated and hardly knew how to begin. He was sitting up in bed and I put my arm around his neck and said, "Brother Russell, you are a very sick man." His lip quivered; we lowered him, and turned away to weep. I had gone far enough in that direction. I knew not to attempt that again. It was evident that neither he nor I could stand it, and that nothing more could be done.

The most wonderful thing about this most wonderful man was that, during all his sufferings, trials, inconveniences and perplexities, he spoke not a word of complaint;

R6005 : page 366

he heaved not a sigh; he uttered not a moan; he shed not a tear. He had resolved that he would not murmur nor complain, and he kept his resolution to the end. He literally died in doing the Father's will, and thus fulfilled his vow. "Blessed are the dead who die in the Lord from henceforth."

BROTHER RUSSELL'S DEATH

We watched by his side all Tuesday morning with but little to do except to watch and pray. Noticing that this was the last day of October, we concluded that he would died before midnight, and consequently wrote out the following telegram to the friends in Brooklyn: "Before October closes our dearly Beloved Brother Russell will be with the Lord in glory. We are alone in Car Roseisle on Santa Fe train No. 10, due in Kansas City 7:35 Wednesday morning, and he is dying like a hero. After embalming will come home with his remains, or else go direct to Pittsburgh." We called in the Pullman conductor and also the porter and said, "We want you to see how a great man of God can die." The sight deeply impressed them, especially the porter.

R6006 : page 366

I called in the regular conductor, and telegraphed for a physician to board the train at Panhandle; and he did. He saw the condition, recognized the correctness of the diagnosis and conclusion, gave me his name, and was off before the train got under headway.

At one o'clock all were dismissed from the room, the door was locked, and we quietly watched over him until he breathed his last. We had observed the approaching signs of death before calling in the trainmen. These continued until the finger nails became discolored, the cold perspiration settled upon that noble forehead, his hands and feet grew cold, his face indicated a break, he drew his feet up in the bed like Jacob of old, his quiet breathing became less frequent, his drooping eyelids opened like the petals of a flower and disclosed those eyes--those wonderful eyes! in all their magnificence --that we will never forget. Presently he breathed no more; we pressed our lips upon his noble brow, and knew that he had gone to be forever with and like the Lord, whom he loved so well.

"Dear Lord, oh, use me as the Angel in Gethsemane!
Oh, fill me with Thy Holy Spirit of Divinest love!
Oh, make me sympathetic, wise, that every anguished heart
May come, nor seek in vain for consolation from Thy Word,
And strengthened, comforted, go forth to prison or to death,
To suffer patiently the cruel mockings of the tongue;
To bear the cross unto the bitter end, and then to calmly say,
'Tis finished,' and with faith unwavering pass beneath 'the veil!'"

===================

ONE OF GOD'S NOBLEMEN

BY W. E. VAN AMBURGH--NEW YORK

The pages of history record many of mankind who have left conspicuous footprints upon the sands of time. Some have been great within the boundaries of their local communities. Some have reached out to the national borders. Others have leaped all national bounds and exerted a world-wide influence. Some have gained greatness because of positions of influence; others by their ability to command conquering armies or otherwise sway the destinies of nations; some by noble deeds; others by their ability to inspire their fellowmen to nobler lives and ambitions. Some have been born to great positions; and some have seemingly been forced into greatness by the exigencies of time or conditions; others, inspired by love and zeal for God, have laid down their lives willing sacrifices upon the altar of devotion.

The world is quick to applaud the conquering hero and the prince of finance, but slow to recognize the true worth of the daily smouldering sacrifices of those who heed the Master's admonition, "Be thou faithful unto death." It is left to other generations to enshrine the real heroes; as in the case of our Lord and His disciples; and we believe the same will be true of Pastor Russell. Contemporaries too often misunderstand, misjudge, severely criticize and persecute. How true this has been of all of God's noblemen of the past! But God promises that all such as worship Him in the beauty of holiness in the midst of persecutions shall shine as the sun in the Kingdom of their Father--when their true greatness shall be revealed. How glad we are that God is taking cognizance of all sacrifices of love in His behalf!

Today we are paying our last loving tribute to the memory of one of God's noblest men. His life will speak for itself, when fully understood by succeeding generations.

I desire to add a brief personal testimony. For over twenty years, I was personally acquainted with our beloved Pastor, and for over fifteen years closely associated with him in business and otherwise; so I speak from personal knowledge and close observation. I first learned of him through his writings, and was drawn closer to the Lord by his logical exegesis of the Scriptures. It may seem strange, but 'tis true I scarcely noticed the writer. He was hidden behind the message. Later I became acquainted with him personally, and was closely drawn to him when I perceived the spirit that actuated him--the loving, loyal, consecrated heart, seeking to follow his God, seeking daily to do good unto his fellowmen, to the best of his ability, and seeking to assist them to a clearer perception of the true character of our God.

That he was misunderstood by many of his fellowmen mattered little to him, so long as he kept his heart right with God and had His approval. I never met a man who in my estimation endeavored more earnestly to live close to God, or fought harder to keep his body under. His influence upon others has been written in the hearts and lives of thousands all over the world whom he has assisted to a closer walk with God and a fuller consecration to the Lord and His Word. His SCRIPTURE STUDIES and his other expositions led me to see more of the Wisdom, the Justice, the Love and the Power of God than I had ever recognized before, and helped me to serve Him more intelligently than I had been able to do previously, although since childhood I had earnestly sought to do God's will to the best of my ability. As I saw with increasing clearness the Prize of the High Calling of God in Christ Jesus, I was led to consecrate to my Savior every ability I possessed and to seek further understanding. This consecration was made intelligently to my Lord, and I have ever endeavored to carry it out faithfully.

I would like now, as a further expression of my appreciation, to renew that consecration publicly. There may be others here also who have been assisted to a far better understanding of God's great Plan and His love for mankind through the ministries of our dear Pastor. (Thousands have so indicated.) Would you also like to make this an occasion for renewal of your consecration? My consecration was to no one but the Lord. I recognized our beloved Brother as a servant of God--and a highly honored one. But my consecration was to God. This great world-wide work is not the work of one person. It is far too great for that. It is God's work and it changes not. God has used many servants in the past and He will doubtless use many in the future. Our consecration is not to a man, or to a man's work, but to do the will of God, as He shall reveal it unto us through His Word and providential leadings. God is still at the helm, and His work will continue in harmony with His Plan. Arrangements have been made for the carrying on of this work more earnestly than ever. It will be conducted along the same lines of full loyalty to the Word of God and love for the brethren, and it is for us to determine whether we shall be among its supporters and beneficiaries.

The speaker then asked, "How many would like here to renew their consecration to God, and to indicate it by rising?" Almost the entire audience, which packed the building, rose to their feet. A most impressive moment followed. The speaker's face was raised to Heaven; and silently the audience followed the words:

"Our Father, which art in Heaven, who canst look into the inner recesses of our hearts, Thou who dost not need the expression of our lips, to Thee, at this time,

R6006 : page 367

we desire to renew our Covenant made with Thee by Sacrifice.

"We consecrate afresh to Thee and to Thy service our every ability--our talents, and our opportunities--to be used as Thou in Thy wisdom mayst grant us understanding through Thy Holy Word and Thy daily leadings.

"May we realize more and more the great privilege of being considered by Thee an acceptable sacrifice, through the atoning merit of Thy well-beloved Son, our Lord and Savior Jesus Christ.

"And may the inspiration of the love of God, which constraineth us, and the Prize of the High Calling of God, in Christ Jesus, spur us to greater devotion to Thy cause and assist us to endure more faithfully than ever before, and to reflect in our every thought, word and deed Thy glorious character!"

===================

R6006 : page 367

PASTOR RUSSELL'S RELATION TO THE PILGRIMS

BY PAUL S. L. JOHNSON--COLUMBUS

I am now standing at the bier of one whom, since the days of the Apostle Paul, God has more widely used in His service than He has any other person. I am standing at the bier of one who has been to me a brother and a friend, having done me more good than all other people that have ever come into touch with me. I am standing at the bier of one whom I have loved more than I ever loved any other human being. I am standing at the bier of one of whom I have the assurance of faith that he is now in glory with our adorable Lord and Savior Jesus Christ. One can realize, therefore, how hard it is to control one's feelings under circumstances like these.

I have been asked to speak of the relation of Pastor Russell to the Pilgrims. He had two relations to them--an official and a personal relation. His official relation to the Pilgrims can be understood when we recognize the office to which the Lord was pleased to call him, i.e., to be the special channel for giving the "meat in due season," as well as for arranging and directing the work of the

R6007 : page 367

Household of Faith. The Pilgrims, therefore, were related to him as fellow-servants of the same God. Therefore as God's representatives, and also in a sense as Brother Russell's representatives, they traveled throughout the world preaching the "Glad Tidings." Just as Moses was given as his colaborers the Seventy to whom God gave the Spirit that he had put upon Moses, because the work was too much for Moses to perform alone, so our Heavenly Father was pleased to give to this devoted servant of His colaborers to assist him in the labor of dispensing meat to the whole Church; for this work was too great for him alone to perform. Therefore the Pilgrims were to bear part of the burden and toil that were his. They, therefore, in a certain sense represent him. In writing to them he at times reminded them that he loved to think and speak of them as being in a certain sense his representatives, though recognizing them primarily as the Lord's representatives.

It was this office, therefore, that gave him a close and directing relation to the Pilgrims. He was eminently fitted by nature, by grace, and by experience to fill the demands of this place. He had a giant intellect with marvelous perceptive faculties, remarkable memory and clear, deep and true reasoning powers, combined with an exceptional knowledge of human nature and with tactful aggressiveness. These gave him great executive ability, which, of course, eminently fitted him to direct the work of the Pilgrims. Our Heavenly Father endowed him with a natural disposition, especially in his religious capacities, that very few of the fallen human race have had. Under careful cultivation of the Holy Spirit these natural capacities were developed in a most remarkable degree into a character that had and combined all the qualities necessary to discharge the duties, responsibilities and privileges of his official relation to the Pilgrims.

His experience as a Pilgrim fitted him all the better to exercise properly and profitably the functions of this part of his office. Therefore his relation to the Pilgrims officially was that of directing their work. It was God's will that he should be the human agent whom God would use to select the Pilgrims. In the selection of these servants no arbitrariness nor partiality was used. His will was fully submitted to the Father's will as to how their selection should be conducted. He subjected the Pilgrims to the three tests demanded by God's Word as proper to be placed upon public servants of God. First of all he required of them that, in addition to a full consecration, they have a large degree of loving zeal, deep humility, exemplary meekness and an accurate knowledge of God's Word. He further required that they have in a large degree the talents necessary for teaching and preaching the Word of God clearly, acceptably and winsomely to responsive hearts. Lastly he required their providential situation to be such as would enable them in harmony with the Word to assume the duties, responsibilities and privileges of the Pilgrim service. When these three things met in an individual, Brother Russell was very glad to arrange for his having a part in the Pilgrim service. His methods in selecting such were quite unique; e.g., unobserved, he listened to a Brother, whom he did not know, explain the chart to several of the friends. The explanation was so clear that he inquired who that Brother was. Finding out his name he entered into correspondence with him, inviting him to enter the Pilgrim service. Those who were to be given the privilege of this office were subjected by him to certain tests that would demonstrate the possession or lack of meekness, humility, zeal, clearness in presenting the Truth, and a large measure of love and self-control.

His instructions to the Pilgrims were very simple. He believed that few instructions were better than many. A Pilgrim, on starting out asked him, "Brother, have you some word of instruction, encouragement or caution to give to me that will prove helpful to me in the service?" He answered, "No; Brother." Then thinking a while he said, "Yes; Brother, I have. Be full of loving zeal and deep humility, and everything will be well." He was wont to say, 'If you are in any difficulty or if you have a problem which you cannot solve, remember you always have an open ear and a willing hand here."

He allowed as much liberty to the Pilgrims as the good of the Cause and themselves warranted. He allowed them to choose their subjects and to use their way of presenting the message, not wishing to interfere with their individuality, believing the Lord was directing with respect to each one. Only such restrictions were made as were necessary for the profit of the Cause and its participants. Whenever correction was necessary it was given in a remarkably sweet form. One of the Pilgrims asked for too frequent vacations, alleging that he needed more time for study. Brother Russell, feeling that the Brother should have had more zeal, suggested that the Brother take a year's time off from the Pilgrim service for study. The Brother, catching the Pastor's meaning, immediately declared, "Brother, that would be a loss of too much time. I will go right on."

He was always on the alert to encourage others; and no Pilgrim left his presence without being encouraged, if he was in an encourageable condition of heart and mind. When correction was needed, it was given with the greatest tact and leniency, allowances being made for good intentions. Whenever he had any changes to make, promotions or demotions in the service, they were made not from personal reasons, but because of the principles in the Heavenly Father's Word. His course was that of completely sinking his will into the Lord's will and of searching to find out what that will was in relation to each Pilgrim, that he might be able the better to help him in the good work. Whenever a dismissal from the work had been arranged for, it was done in the most tactful and quiet way, that others would not need to realize the reason, nor the Pilgrim experience unnecessary pain. The person was in a

R6007 : page 368

very gentle and loving way invited to enter some other field of activity, to the glory of God and his own profit.

His attitude toward the Pilgrim work was one full of encouragement to the Pilgrims. One of his greatest services to them was his example of faithful service. This influenced them in many ways, even in tone and gesture. Undoubtedly the Pilgrims will remember with joy the thought that as his first Harvest work was that of a Pilgrim, so his last Harvest labor was Pilgrim work.

But we are not to think that his official relation to the

Pilgrims was all there was in his relation to them. He was not an official simply, nor one that no one could approach. He was a most lovable and considerate person, always inviting confidence. In addition to his official relation he sustained a many-sided personal relation to the Pilgrims. First of all, he was like a faithful father to them. Not having natural children, he was blessed by the Lord in begetting many spiritual children with the Truth; even as the Apostle Paul said he did in the case of many. Brother Russell introduced many people into the Lord's family, and not a few of the Pilgrims were among these. A Pilgrim recently remarked, "I never consciously had a father, until I entered the Pilgrim service and came in direct contact with Brother Russell."

He was not only a father, but also an elder Brother to the Pilgrims, always ready to stand side by side with them. Therefore he was not regarded solely with the feeling that people should have for a father. As elder Brother, he inspired the Pilgrims with confidence in, together with respect for, himself. He was, furthermore, a true friend. He did not whimfully take one up today and drop him tomorrow. He was faithful to his friends with a loyalty based upon the good Word of God. Every Pilgrim recognized that he could depend upon the friendship of this beloved servant. He was an affectionate companion.

Our dear Brother Sturgeon told us a little while ago how he showed his comradeship to the last. He was also a most sympathetic comforter. Any one in distress, especially spiritual distress, seeking comfort, would find in him an attentive ear, a sympathizing heart, a cheering word and an encouraging thought. By nature he was very richly endowed with sympathy and by grace this was more highly developed than the majority of his other qualities. This enabled him to enter into the feelings of so many when they came to him with the things that pressed them sorely. This made him a sympathizing comforter.

Furthermore, this good servant of God was an optimistic well-wisher. He always put the best construction on everything. He gave each one credit for good intentions. His desires and expectations were that these beloved colaborers of his might have a glorious entrance into the blessed Kingdom into which we feel sure that he has entered, who was called by the Lord not only "wise," but also "faithful." He was a cheerful helper. Nothing pleased him more than to serve others. He was continually thinking and planning how he could help by counsel, by example, and by deeds. Every rightly disposed person who came in contact with him was refreshed and encouraged. He was always thinking, not of himself, but of others. That is why his death was so glorious. He had thought that he would probably pass away as a martyr. In many respects his death has been more glorious than a martyr's; for to him was given the privilege not to allow a large measure of his life to be taken from him by violence, but to use up every ounce of his strength in service, for he died in the harness. Such a death was best for him. God will decide what kind of a death is best for each.

[Addressing the remains, the speaker said: O servant of the Lord, in prophetic type God called thee Eldad, beloved

of God. Beloved of God wast thou while in the flesh, art now in the spirit, and to all eternity shalt be. Thou hast been also beloved of God's people, art now and shall forever be. Therefore we name thee Ameldad, Beloved of God's people.]

We can no longer pray for our Brother, as we have, day by day, "God bless our beloved Pastor." But, Beloved, we can pray with respect to him that God bless his memory. He is beyond the need of our prayers; but oh, Beloved, let us not leave a vacancy in our prayers where we were wont to pray, "God bless our beloved Pastor." Let us, in that place, pray "God bless the memory of our beloved Brother Russell." Who among us will join with the speaker in the resolution daily to pray with respect to him, God bless the memory of our beloved Brother? Oh, let the Israel of God everywhere daily pray GOD BLESS HIS MEMORY!

===================

R6008 : page 368

"GOD FIRST--SELF LAST"

BY G.C. DRISCOLL--DAYTON

No greater honor could come to me than to stand here as the delegate of the Dayton, Ohio, Ecclesia, who have elected our dear Brother annually for many years as their beloved Pastor, whom we recognized as a special servant of God. He was doing a special work at this time, and we certainly learned to love him. For years I have been intimately associated with our dear Pastor as his publicity representative and for the Society. It has been my special privilege to arrange with newspapers in various countries for the publication of his sermons, and also to interview editors throughout the world in respect to his personal work; and, dear friends, as one who knew him intimately, I am glad to be here to say that he was nothing if not a thorough-going, conscientious, sincere Christian, whose greatest endeavor was to serve the Lord, the Truth and the brethren.

I know that he has been assailed many times unjustly; and it was my special privilege often for at least seven years to defend his character. When his sermons were first syndicated, Brother Russell refused to permit his portrait to be used in connection with them. He was very modest in that respect. He felt that he was entitled to the privacy of his own picture; that it should not be paraded before the public. But the newspaper editors, who were glad to get his sermons, could not be ignored; and the demand was uniform that they should have it, that they should be privileged to publish it in connection with his sermon. Brother Russell finally gave his consent; for he came to the conclusion that by the publication of his picture, he would get a wider reading for his Message, the Message of God, the Message regarding the Kingdom. For this reason, and this alone, he gave his consent.

As for the picture, there has been no man in this age to equal our dear Brother. He was an outstanding figure in a crowd. No matter whether he was seated in a train or in a street car or was walking on the street, people would stop and turn around to get a second look. Many a time I have heard people say that he looked like the Lord, if ever a man did. His very appearance widened his influence for the glory of God. As his influence grew, the opposition also grew, and they learned to hate that picture because he stood for something different from what they did. I remember one preacher stating that he could not pick up a paper to read the news without having Pastor Russell stare him in the face.

POSSIBLY MORE THAN IN THE PAST

Now, my friends, this was all distasteful to our dear Brother. But the Message of the Kingdom was thus brought before the people, and he had evidences day by day, many times over, that the people were receiving a blessing. In that way he received a blessing also; and the use of his portrait gave the Message of the Love of God wider use in various ways.

Now that this noble face is soon to be covered to be seen no more, we can confidently say, "This mortal has put on immortality." This wonderful character was sown in weakness, but we are sure that it was raised in power. He has served us in many ways. His picture has also served us in many ways in the past; and I am sure if we give the cooperation which we now shall have the opportunity to give, by the Lord's grace, we can still use his personality and his picture possibly more than in the past.

===================

R6008 : page 370

"BLESSED ARE YE WHEN MEN SHALL REVILE YOU"

BY FRANK W. MANTON--TORONTO

Unexpectedly I have the honor of representing the Toronto, Ont., Ecclesia here this afternoon in paying the last tribute of esteem to the memory of our Beloved Pastor. Three hundred or more of the Toronto Ecclesia, together with many sympathizers, are rejoicing today in the fact that our Beloved has triumphantly finished his course.

But we have no apologies to make for sadness. We remind you of our Lord, when at Bethany at the tomb of Lazarus; we read that even "Jesus wept."

Under the circumstances you will pardon a personal reference. About nine years ago I was brought into contact with the Truth, and accepted it in a measure, as most of us do at first, reservedly. I was prepared to meet our Beloved Pastor on his first visit to Toronto after my contact with the Truth with some degree of prejudice. We had heard so much about "Brother Russell" that we had considered it in a large measure a form of hero worship; and not being a hero-worshiper, I received him with these thoughts in view.

Being invited to dine with him at the hotel with other friends, I was on the alert to find, if possible, some flaw; but, to my great surprise, I never met a character in every way so beyond reproach.

Immediately after dinner, having to take the car for the public meeting, I endeavored to carry his hand-bag, but he was too quick for me. Before that day was over my prejudice had melted as the hoar frost before the morning sun.

Another incident which impressed me happened some years ago. Sitting at my desk one day, I received a telegram: "Will you serve as Chairman at my Ottawa meeting?" I thought, Now I have found him in a mistake! He had never heard me speak in public, because I had never attempted to do so. I did not reply to the telegram for several days, meantime counseling with my wife.

I overcame my hesitation and wired back, "Yes." After the telegram had gone and the end of the week had come, and it was time for me to go, my wife pointed out that there was something in Brother Russell's telegram that I had overlooked. I tried to ignore that fact, but after the discourse in Ottawa, when our Beloved Pastor was bowing himself off the platform, he lifted his hands and said, "Mr. F.W. Manton, of Toronto, will lecture in the Family Theater here next Sunday afternoon."

Dear friends, I was not an Elder, I had never spoken in public, and I thought, I have him now; he has again made a mistake! I struggled with my feelings during the following week--almost struggled myself out of the Truth. Dear friends, he did not make a mistake in the Lord's sight, I am sure; I am striving to do my best in His service, and if it had not been for our dear Pastor's keen insight, I might never have had this privilege.

The third and most vivid impression was made upon me by our Pastor recently. You were all moved to indignation, no doubt, when you learned that the gates of Canada were unjustly closed to our dear Pastor. I had the honor of standing with him in the Toronto Union Depot when word was received that he would not be allowed to address further public meetings in Canada.

The righteous indignation of those present there was stirred; we wanted to demand what right the authorities had to shut out a Christian gentleman who had in no way dishonored himself or his cause, and who had every right to speak. He merely said, "I will not go where I am not wanted. If they want me, I will come." There was not the least note of resentment in his words. We were rebuked, by his example, for our resentment. We had been tempted to reclaim the life-rights which we had laid down in sacrifice; we were not citizens of that country, but of the Heavenly one!

Especially would I bring to the notice of the Elders of the various Ecclesias at this time the beautiful picture of

R6009 : page 370

"The Sheep in the Storm"--how they are huddled together, head to head, for safety and protection. Let us keep this in mind. It was the first thought that came to me when I fully realized that our Beloved Brother had passed beyond the Veil. The next thought was of joy, born of the assurance that he is now part of the glorified Body of The Christ, and beyond the reach of his enemies!

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in Heaven."

====================

R6009 : page 370

SORROW AND JOY COMMINGLED

BY J.T.D. PYLES--WASHINGTON, D.C.

In the city of Washington, whence I came, there are many sad hearts today, on account of the loss sustained in the death of our Beloved Pastor. Not only several hundred Bible Students, who diligently search the Scriptures, aided by his writings, but many thousands of others, recognizing the grandeur of his character, mingle their tears together. Sorrow and joy are mixed; for we are mindful that he has finished his course, that he was faithful, and therefore must now have the promised reward.

I have known Brother Russell intimately for twenty years. He has many times been a guest at my home, and I have also been a guest at his home. I was privileged to be associated with him for four months in a tour around the world; I lived with him, day and night, under varied circumstances; he was a gentleman, aye, more, a Christian, a highly developed Christian; in fact the most highly developed Christian I ever knew, a noble representative of our Lord. I loved him in life, I honor him now in death, and pay tribute to his memory.

His STUDIES IN THE SCRIPTURES will continue to make luminous the Bible. The Associated Bible Students throughout the earth will continue to look to Brooklyn as heretofore, thankful to our Lord for the wise provision our Beloved Pastor has made for the perpetuation of the work. Confidence and loyalty will be manifested by all true children of God; for the Truth is just as precious to us today as ever it was. It came from our Heavenly Father through our Lord Jesus, and was made plain by his servant, our dear Brother Russell, whom we all highly esteemed in love for his works' sake.

====================

R6009 : page 370

"HE BEING DEAD--YET SPEAKETH"

BY C.A. WISE--INDIANAPOLIS

We bring to you on this momentous occasion, the love and sympathy of the Church at Indianapolis, many of whom have known and loved our Beloved Pastor, and for years have been loyal to him--their teacher and friend. Now that he has been taken away, we have resolved to stand shoulder to shoulder and to hold high the banner of our King, whom our Pastor so dearly loved.

Twenty-five years ago it was my privilege to meet for the first time the few Bible Students who met yearly in Allegheny at the Memorial season. There at the home of our Brother we were privileged to meet him who has now sacrificed his life for the Truth he so dearly loved.

As years passed, we became more closely associated with him, and as we were enabled to see in him that wonderful, Christ-like character which has been a source of great blessing to many, our love and respect for him increased. We have never been disappointed in him.

As our studies in the Word of God progressed, perplexing questions continually arose. These we were privileged to take to him; and like the disciples of old our own hearts burned within us as we listened to his clear and beautiful unfolding of the Word of God. We thus learned that we were sitting at the feet of a man of God, and also the greatest Bible scholar since the days of the Apostles.

His kind, loving words and noble deeds will live on; and "he, being dead, yet speaketh."

====================

R6009 : page 371

MUST LOYALLY COOPERATE

BY DR. L.W. JONES--CHICAGO

No greater honor could be accorded me at the present time than to be here to speak a few words of tribute to the memory of our dear Brother. My relationship to him has been different in some respects, perhaps, from that of any other individual; for I have been closely associated with him for a great while. Many a time I have stood on the platform and introduced him to various audiences in this country and abroad. I am glad to be here at this time to say a few words.

For ten years my work in connection with the Convention Reports has brought me in close contact with Brother Russell and the work of the Society in general. Our understanding has been thorough on this matter. Then, too, I have traveled extensively with him as his secretary on various trips, particularly in connection with the world tour in 1912, when for nearly four months we were closely associated. Many times Brother Russell discussed with me his personal and private affairs, as well as the work in hand; and I desire to say that his one aim was to seek to do the will of God, and in it all he recognized that the work he was doing was not his, but Jehovah's.

When the friends in Chicago learned through the newspaper reports that Brother Russell's death had taken place, they could not believe their ears and eyes, and repeatedly called me up to verify the reports. As soon as we told them, "Yes, it is true that our dear Pastor has gone beyond," immediately they would say, "Brother, now we must keep close together. We must put our shoulders to the wheel. We must loyally cooperate." It did me much good to see the faith of the brethren and know that they would stand loyal to the Truth. Therefore at this time I voice the sentiments not only of the Chicago Church as a whole, but of the various Classes in the vicinity of Chicago, numbering about twelve or fifteen. Their determination is to stand loyal and faithful to the new organization and to cooperate with it in every possible way. They realize that our dear Pastor has opened before us the Scriptures, and has made them so plain that everything necessary for the making of our calling and election sure, has been laid before the faithful and loyal, that we may press on to a glorious consummation, even unto death, as he did. It is our determination to be more loyal, more faithful, that we may promulgate this glorious Gospel--"glad tidings of joy"--in this Harvest work which he so grandly started, which he so faithfully carried on until the great God whom he served said, "Enough, come up higher!"

===================

R6009 : page 371

LEFT THE STORE-HOUSE FULL

BY INGRAM MARGESON--BOSTON

The Boston Class of Bible Students were greatly shocked when the news came over the wire telling of our beloved Pastor's death, or home-going. We felt such a sadness and loneliness; yet our hearts rejoiced to know that our dearly beloved Brother had been changed from the human to the Divine nature; that his has been the blessed privilege of entering into the presence of the King of Kings, even into Heaven itself. Yes; how blessed! He has gone to be forever with the Lord. We keenly feel our loss. He whom God had been pleased to use as our light-bringer and comforter can no longer give personal words of comfort and advice. Yet, by Divine Providence, so much has come to us from his pen we feel the store-house has been left filled with food; and our desire is to partake of this provision, doing our part in telling out the Gospel message, which is good tidings of great joy, and which

R6010 : page 371

shall, thank God, in due time be known by all people.

A special meeting of the Boston Church was called almost immediately, and from four to five hundred quickly came together. Resolutions were unanimously passed, expressing our sincere Christian love and sympathy for all the bereaved ones throughout the world, and in a special way to the dear Bethel Family and Tabernacle workers. All were commended to God for His special care and blessing. The words of the Apostle comfort us: "My God shall supply all of your need, according to His riches in glory by Christ Jesus."

As a personal testimony, I wish to state that it has been my privilege to travel with our dear Brother Russell for days, weeks and months at a time, both in America and during his journey around the world. My greatest impressions were, how implicitly he trusted the Lord in everything! Whether on train, steamboat or at hotel, before taking up the day's work, he would kneel and ask God's blessing and help. We shall never forget his ceaseless and untiring love for all the Church, ever trying to enlighten and comfort them, even laying down his life for the brethren when his body was worn and racked with pain. He would never murmur nor complain, but would say, "We have it so much easier than did the Apostles and our dear Lord." WHAT AN EXAMPLE HE HAS LEFT US! Truly he has earned the victor's Crown!

====================

R6010 : page 371

MOULDED THOUGHT OF MILLIONS

BY A.I. RITCHIE--NEW YORK

Our Pastor was very dear to the Bethel Family. He was a loving, yet just head over the Home, and all the members of the Family had ready access to him with their perplexities and troubles. It was interesting to notice how almost all went away from these interviews smiling, as if all difficulties had been cleared up. He seemed almost intuitively to understand; and was always sympathetic and tender, even when he himself was suffering great pain.

When I read his DIVINE PLAN OF THE AGES in 1888, it answered all my questions; and as I continued to read my love and admiration for him increased, though I never met him until 1905. My later years of close association with him were a constant inspiration to me. The better I knew him, the better I loved him. He was the best man I ever saw, and I never expect to see his equal. There is none like him.

He entered so fully into our lives that there might be a danger of thinking of him as belonging peculiarly to the Bethel Family, or to the New York Ecclesia, or at least to the Bible Students of America. But he was broader than all these; he was loved and respected by Bible Students and Truth seekers the world over. He was also respected and loved by devout Jews in almost every part of the world, and helped much to revive their faith in their Bible promises.

Besides all this I am convinced that he did more to mould public thought--especially in the religious world--than all other contemporary religious leaders. Very few now believe the doctrine of eternal torment; thanks to his efforts! He brought many other religious truths to light.

====================

R6010 : page 371

OPENED OUR EYES OF UNDERSTANDING

BROTHER C.J. WOODWORTH--SCRANTON

Our dear Redeemer taught us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words that our Redeemer Himself spoke were especially precious to our Brother, so that the Lord's slightest word or act spoke volumes to him. One little point he explained in reference to the man whose eyes the Lord opened. The Lord spat upon the ground; and out of the clay and the spittle He made an ointment, with which He anointed the eyes of the blind man. Then the man washed in the pool of Siloam, and returned seeing.

Brother Russell calls our attention to the fact that this illustrates how the Spirit of the Lord, coming out of His mouth, comes down and mixes with the clay of earth; and thus that clay, if plastic enough, can be applied for the opening of the spiritual eyes of those that were born blind.

R6010 : page 372

And so today, all over the world, throughout the countless ages of eternity, men and women can rejoice that Jesus our Savior and Redeemer used this clay lying before us here to bring us out of the kingdom of darkness and into the Kingdom of God's dear Son. Praise His name for the blessings brought to us through our dear Pastor!

====================

R6010 : page 372

"REPRESENTED ALL THAT WAS NOBLEST, HOLIEST, BEST"

BY D. KIHLGREN--MASS.

The Ecclesia at Springfield, Easthampton and Holyoke, Mass., wish me to express to you their heartfelt sympathy and Christian love.

Our beloved Pastor's death has aroused in our hearts all that is noblest, holiest, best. We rejoice unselfishly that his labors are over, and that he has entered into his rest and reward. We sorrow as we feel keenly the loss of his faithful ministry. We sympathize with one another in our bereavement, and especially with those closest to him in his labors. We feel an increased concern for the continuance of the work he was God's instrument in carrying forward. We are resolved that by God's grace we shall be inspired by our Beloved Brother's life and teachings to greater faithfulness.

It was my privilege to know our Pastor upwards of twenty years, and his personal example was perhaps even more inspiring than his teachings. He never worried, was never impatient. His peace of mind was wonderful.

Our Beloved Pastor took a genuine, personal interest in all of the Lord's people. He rejoiced in their progress, and treasured their interesting experiences in his wonderful memory. To illustrate: When on the way home from a one-day convention he asked one of our number: "Is old Brother K----- living yet?" "Yes." "Kindly give him my Christian greetings and tell him that I remember the testimony he gave in Allegheny some twenty years ago."

Brethren, our beloved brother has left us a noble example. Shall we not follow him, as he followed Christ? Shall we not lay down our lives for the brethren, as he did? By God's grace we will! May our end be as his!

===================

R6010 : page 372

RENEWAL OF CONSECRATION DAILY

BY DR. E.A. McCOSH--DETROIT

I esteem it an honor to be here on this occasion. I wish to convey to you from the Detroit Church their greeting and their desire to let you know that they will be loyal to the memory of our dear Pastor.

It was my privilege to know our dear Brother personally; and I wish to state one thing with regard to him that possibly not all know. For years he suffered with a peculiar ailment, which rendered him very, very weak at times; and he could hardly go on with his discourses for pain. We can better appreciate the wonderful character of our beloved Pastor when we know that he was usually under stress and pain. I prescribed for him at one time; but when two years after, I asked him if he had taken the medicine, he remarked, "Dear Brother, I have not had time."

If our beloved Pastor, now glorified, has shown us such a wonderful example of cheerfulness and long suffering it behooves us to follow faithfully in his steps. The action of the Detroit Class, taken at the testimony meeting Wednesday,

R6011 : page 372

was in the nature of a renewal of their consecration, and they determined to renew it daily to the cause for which our loving Pastor so loyally laid down his life.

We wish to assure those whom the Pastor has left in charge of the Society's affairs of our loyalty and of our resolution to be good soldiers of Jesus Christ at all times. When a vacancy comes to the ranks, let us press together the harder, shoulder to shoulder, and close it up as best we can. Let us crystallize our character, so that we may be able to endure all things, for God will cause the wrath of man to praise Him and will prepare us for His presence by means of reproaches and persecutions, which probably await us.

====================

R6011 : page 372

BURY OUR SORROW IN SERVICE

BY C.B. SHULL--COLUMBUS

As a representative of the Columbus, Ohio, Ecclesia, I bring you their fervent Christian love and an expression of mutual joy and sorrow. We rejoice in thinking of the transcendent happiness our Beloved Pastor is now realizing in its fullness, because of his faithfulness even unto death; and we resolve by God's grace to bury our sorrow in the service of those who are yet hungering and thirsting for His true Message.

I feel that I am voicing the sentiment of the Columbus Class when I assure you that we are determined, with Divine help, to carry on the work which our Beloved Pastor has left with us, and we wish to cooperate to the fullest extent with Headquarters in the further smiting of Jordan.

How glad I shall be to tell the dear friends at home of the wonderful manifestation of the Spirit of Christ which I have witnessed here--how well you have all learned your lessons in this most wonderful School in the world, with a real, kingly priest as teacher!

What an exemplar of our Lord Jesus Christ we had in our Beloved Pastor! But God has called him Home; and it now remains for each of us to demonstrate to the Lord how well we have learned our lessons.

On one occasion our Beloved Pastor was telling me of the order and system at Bethel. He said, "Business men were glad to employ clerks who received their training in my stores years ago, and I am now wondering, Will others be asking for our help because of the wonderful privileges enjoyed in this training School?"

May God help us to respond heartily to the call and be faithful even unto death!

====================

R6011 : page 372

REJOICING IN OUR PASTOR'S VICTORY

BY E.W.V. KUEHN--TOLEDO

I deem it a privilege and an honor on this occasion to offer a tribute of love and esteem in memory of our departed Brother and Pastor. The grandest, noblest character of our day, whose life has been, and ever will continue to be, an inspiration for us to follow him, as he followed Christ.

To have known and understood him, as was my privilege for twenty-seven years, and of late years most intimately, was to love and respect him for his noble Christian qualities.

Like the Apostle Paul's, the laying down of his life in the Master's service must have sent up a very rich perfume, and his sacrifice a sweet odor to God.

Eminently chosen of the Lord (Matthew 24:45) to serve the "Household of Faith with meat in due season," and elsewhere (Ezekiel 9:2,11) described as the "man in linen with the writer's ink horn at his side," HE HAS DONE AS HE WAS COMMANDED, finished the work given him to do, and has entered upon his reward, leaving us who remain a noble legacy of privilege in continuing the Society's work.

In this connection I voice the sentiment of the Toledo (Ohio) Class as expressed in a telegram forwarded to the Society on November 1st, as follows: "Greetings! Scriptural consolation; sympathy. We loved our dear Pastor, and keenly feel our loss, but realize our Father doeth all things well. We rejoice in our dear Pastor's victory. His faithful loyalty is an inspiration; and we are determined to cooperate with you in the Kingdom Work with renewed energy."

====================

R6011 : page 373

ORATION AT EVENING SERVICE

BY J.F. RUTHERFORD

Charles Taze Russell was loyal to God, loyal to Christ Jesus, loyal to the cause of Messiah's Kingdom. He was loyal to the core--yea, loyal even unto death. God has declared in His Word that loving loyalty to Him is the price of greatest riches. Pastor Russell has received his great reward.

It is a wonderful thing to receive the approval of God, the great and mighty Creator of the Universe, the all-wise, all-powerful and all-loving One. In His Book, the Bible, God has made favorable mention of certain men; and in every instance that favorable mention has been because of their loving loyalty to Him and His cause of righteousness. When God's record concerning the Church is fully written, the people will find that Charles Taze Russell not only has received favorable mention from God, but has been born in Zion--a member of the Royal Family of Heaven. (Psalm 87:6.) The Psalmist has assured us that this is especially true of those who are faithful unto death. What a wonderful privilege it will be for the world to have the real truth concerning martyrs to the cause of righteousness!

We who have come into closer contact with Pastor Russell, and who knew him as he was, are privileged by the Lord to know these things in advance of the world. Happy is our lot to thus be favored of God.

Lives of great men stand as monuments in the earth. Silently they beckon to those who are hurrying on in the mad rush of human affairs, and say, "Stop and learn wisdom."

The greatest man that has lived since the Apostle Paul has passed from the earth. We have come aside this evening from the busy rush of this great city to pay tribute to the memory of Pastor Russell. Let us in calmness and sobriety seek to know why this man was great, why we say with such assurance that he had the approval of God.

God's laws are fixed and unchangeable. To all of His intelligent creatures he says, "Obey My Laws, and receive My approval and blessing. Take a different course, and you will fail to receive My blessing." Pastor Russell walked with the Lord in harmony with His law.

PASTOR RUSSELL'S SEARCH FOR TRUTH

Nearly 65 years ago, a child was born in Allegheny County, Pennsylvania. His parents christened him Charles Taze Russell. His parents loved God and sought to obey Him. The parental influence was good for Charles. They trained the small twig; and it grew in the direction of the Lord. Early he became a Christian.

But like other good, honest, conscientious Christian men and women, his parents had been taught the man-made creeds of the Church Nominal. Young Charles was taught that God is great and good, yet that He had made all men inherently immortal, and had provided a lake of fire and brimstone in which he would eternally torment all except a few whom He had predestinated should be saved. The honest heart of the lad revolted against such a horrible thing; and he in substance said, "I cannot believe that there is a just and wise God who would do such a thing to a poor, unfortunate human being." Forthwith he forsook the religion of the creeds; but while he was investigating other religions, his mind was turning to the Lord in an inquiring manner. Then he said, "I will study the Bible, and see whether or not it teaches that God has such an arrangement."

True to his inborn character, he honestly and prayerfully searched the Scriptures. To his astonishment and joy he found that the Bible is God's great Word of Truth; that

God has a great Plan of Salvation, provided by Him before the foundation of the world, which shall ultimately result in the blessing of human-kind. From the Bible he learned that God created the father of the human race--Adam, the first man--a perfect being, gave unto him a perfect wife, placed him in a perfect home under perfect conditions, and advised him that obedience to the Divine law would enable man to maintain this condition of perfection; that Adam violated the law of God and was sentenced to death; that he was then driven from his perfect home into the unfinished earth; that God permitted him to live for 930 years after he had been sentenced to death; that while undergoing this sentence, Adam for the first time exercised his power and authority to beget children; that by the law of heredity all of his children were born in sin and shapen in iniquity, and hence all came under the effects of the just penalty that had come upon the father--"that as by one man sin entered into the world, and death by sin, so death has passed upon all men, for all are sinners"; that ultimately the whole human race

R6012 : page 373

would perish from the earth (death meaning destruction;) that man is a soul; that he does not possess one; that the soul consists of the body and the breath of life--the life principle--and these being separated, the soul is dead.

HIS SEARCH REWARDED

Then he learned that God had lovingly provided a Plan of Redemption of man from this condition of death--that God so loved the world that He gave His Only-Begotten Son, that whosoever would believe in Him should not perish, but have life everlasting--that Jesus, having a pre-human existence as a spirit being, was made human and grew to manhood's estate, in order that He, by the grace of God, might give His own perfect life whereby the purchase price would be provided for the redemption of Adam and all his race--that He died upon the cross and provided this price--that He was raised from the dead, no longer a man, but now Divine, and that He ascended into Heaven, there to use the merit of His human sacrifice according to the will of God --for the blessing of mankind.

Furthermore, he learned from the Scriptures that the Lord Jesus would return and establish a Kingdom for the blessing of mankind; that in the interim between His resurrection and His Second Coming, God has been and is holding an election for the purpose of selecting from amongst men those who shall be associated with Christ Jesus as members of the Royal Family, and who, together with their Head and Master, will be the instrument through which Jehovah will bless all human-kind with the privileges of life, health and happiness; that the terms of this election are that everyone who desires to run for such a Prize must believe on the Lord Jesus Christ and consecrate his life--his all--to the service of the Lord; that those who would prove faithful, true and loyal unto death would participate in the First or Chief Resurrection, and be made kings and priests unto God and unto Christ and reign with Christ for the blessing of mankind.

This wonderful story of the love of God thrilled the heart of young Russell. He readily and joyfully consecrated his all to the service of the Lord, and continued faithful in that service even unto death.

Charles Taze Russell loved his fellow-men. Seeing the great truths contained in the Bible, he said, "I must preach these to my fellow-creatures; I must use all my power to lead the people out of darkness, that they may see the love of God." Vehemently he declared, "If the Bible does teach that eternal torture is the fate of all except the saints, it should be preached--yea, thundered from the house-tops weekly, daily, hourly; if it does not so teach, the fact should be made known, and the foul stain dishonoring God's holy name removed."

With a strong physique, a fertile brain, and a brave heart, wholly devoted to the Lord, he consecrated and used all of his power to teach man the great Message of Messiah's Kingdom and the blessings which it will bring to the world.

Early in his manhood he possessed a fortune of no mean size. He spent it all that the minds of men might be enlightened and their hearts made glad. Early in his battle for righteousness he spent, out of his own private fortune, forty thousand dollars in this great city of New York for the publication and free distribution of a booklet setting forth clearly the Truth concerning the doctrine of the Hell of the Bible, that all might learn that Jehovah is a God of Love.

Other Christian people, sadly aware of the fact that they were not receiving spiritual food in the various churches to which they had attached themselves, had the eyes of their understanding opened by reading their Bibles in the light of the explanation thereof given by Charles Taze Russell. Gladly they began to support him and the righteous work in which he was engaged. Without solicitation or invitation, they joyfully brought forth their money and said, "What can we

do to have part in this glorious work which you have begun?"

More than thirty years ago, a congregation of Christian people formed at Pittsburgh, Pa., selected Charles Taze Russell as their Pastor; and he served that congregation continuously as Pastor to the end, being able, however, to visit them only occasionally since the removal of the WATCH TOWER BIBLE AND TRACT SOCIETY headquarters to Brooklyn several years ago. He wrote and published a series of books--STUDIES IN THE SCRIPTURES--in six volumes, which turned a great flood of light upon God's Word. Millions of these have gone into the homes of men throughout the earth, bringing gladness to their hearts. For more than thirty years he edited and published a semi-monthly journal, THE WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, wholly devoted to the cause of Messiah's Kingdom. Be it known that this is the only publication on earth that has ever announced the presence of our Lord. The Lord Jesus promised that at His Second Coming, which should be invisible to human eyes, He would have one wise and faithful servant whom He would make ruler over all His goods to give meat to the Household of Faith in due season. Christians throughout the world who are familiar with the work of Pastor Russell readily recognize that he has long been that wise and faithful servant of the Lord.

The work grew to great proportions; and desiring that it might be conducted in a systematic manner and perpetuated after his death, he organized the WATCH TOWER BIBLE AND TRACT SOCIETY--a corporation, the charter of which was written by his own hand and is admitted, by men who know, to be a most remarkable document. Through this channel he has promulgated the message of Messiah's Kingdom to all the nations of the earth. Branches of this Society have been established and are maintained in the countries of Great Britain, Germany, Finland, Norway, Sweden, Denmark, Switzerland, France, South Africa, Australia, and in many other parts of the world. His publications have been translated into 34 different languages, and millions of copies have been supplied free to the people by means of money joyfully contributed by those with him who love the Lord and His cause of righteousness and who are looking with joy to the establishment of His Kingdom.

Pastor Russell traveled and preached to the people throughout the world. He was elected Pastor of the Congregation at this Temple, and of the Brooklyn Tabernacle, of the London Tabernacle, of the Temple Congregation at Washington, D.C., the Congregation at Pittsburgh, the Auditorium Congregation at Chicago, the Congregation at St. Louis, Los Angeles, and those in many other parts of the world. These he visited at regular intervals, to encourage and comfort and help them. During the past few years his sermons have not only been heard from the platform, but have been published in approximately four thousand papers; and in practically every home of the United States and Canada Pastor Russell is known. He did a greater work for the cause of Messiah's Kingdom than did any other man that ever lived on the earth.

HIS DYING HOURS

A few weeks ago he started on a trip to the Pacific Coast, preaching every evening, and traveling throughout the remainder of the night and of the day. His last sermon he preached to the Congregation at Los Angeles; and being too weak to stand, he sat throughout the discourse. He left Los Angeles Sunday evening on his return to Brooklyn, and rapidly grew weaker. Seven hours before his death, addressing his traveling companion, Brother Menta Sturgeon, he said, "Make me a Roman toga." Using the bed sheets, Brother Sturgeon made a toga, which Brother Russell put on himself. He stood erect for a moment, and then lying down on the couch in his Pullman drawing room, closed his eyes, thus in symbolic language speaking of death. A great deal of the Bible is written in symbolic language, and it was quite appropriate that he should speak his last message in symbols. It is interesting here to know what a Roman toga symbolizes: Augustus' Poet Laureate, said, "It is by the toga that the royal nation is recognized." The word toga means a covering garment (white robe). It was the official robe of higher magistrates, priests and of persons discharging vows, and was worn on special occasions, such as celebrating a triumph.

We are reminded of the last experiences of the Apostle Paul, who traveled with his beloved companion Timothy, whom he called his son--not a natural son, but, as St. Paul stated, he had begotten this young man in the spirit. Likewise Pastor Russell begot Brother Sturgeon in the spirit, in that he brought Brother Sturgeon to a knowledge of the Divine Plan. Shortly before St. Paul's death he wrote, "I am now ready to be offered up, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that Day; and not to me only, but unto all them also that love His appearing." (2 Timothy 4:6-8.) Our dear Brother Russell not only loved the appearing of the Lord Jesus, but above all men on the earth he declared the presence of the Master. Brother Russell was a very modest man and never exalted himself. It was exceedingly difficult to get him to speak of himself. He chose, therefore, a symbol which we could afterwards interpret to speak practically the same thing spoken by the Apostle Paul. By wearing the toga Brother Russell in effect said, "I have fought the good fight; I have triumphed and shall be received as a member of the Royal Family of Heaven."

What a wonderful example and inspiration for the other members of the Body of Christ this side the veil to earnestly strive to receive the approval of the Lord!

This evening we see here lying, silent in death, the body

R6013 : page 374

which he so faithfully used to the last. But he is not dead! St. Paul wrote, "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." (1 Cor. 15:51,52.) God's Word points out that the resurrection of the saints would take place at the presence of the Lord and before the inauguration of His Kingdom; and the Scriptures clearly teach that this resurrection is now in progress; that our dear Brother and Pastor sleeps not in death, but was instantaneously changed from the human to the Divine nature, and is now forever with the Lord--glorious reward for a true and faithful servant.

It has been announced that he was to speak in this Temple tonight. God had directed otherwise! Brother Russell had prepared a sermon to preach to you, and I am sure you will be glad to hear it. The lips of the body he used on earth are silent, but his words yet are spoken. By God's grace it is my privilege here to be used, and to speak forth to you the message which he left. My friends, give heed, if you please, while I read this message to the Church and to the world. Behold, how appropriate the subject:

PASTOR RUSSELL'S SERMON

"THE MORNING COMETH AND A NIGHT ALSO"

THE NIGHT WAS LONG--ITS SORROWS AND TEARS WERE MANY --GOD'S PROMISES ALONE ILLUMINATED IT--THE MORNING HERE AT LAST--A WONDERFUL DAWNING--THE DAY TO BE STILL MORE WONDERFUL--PROOFS ALL ABOUT US CONSIDERED--A BRIEF NIGHT OF TROUBLE SETTLING DOWN--ALREADY BEGUN IN EUROPE-- AFTER IT A GLORIOUS SUNBURST.

"Watchman, what of the night?...The morning cometh,
and a night also."--Isaiah 21:11,12.

"The literature of the world shows that intelligent men have refused to believe that the Divine Purpose in the creation of our earth has yet been attained. Continually we find references to 'the Morning of the New Day,' to the 'Golden Age,' etc., etc. Yet not to the longings of men's hearts, but to the promises of our God, do we look for real instruction on this subject. The Bible most emphatically declares that the entire period of human history thus far has been a night time.

"The Prophet David explains, 'Weeping may endure for a Night, but joy cometh in the Morning.' (Psalm 30:5.) Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark shadows of the Night time past. Our text is another prophecy along the same line. The message of the Lord is, 'The Morning cometh.' St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign

of Righteousness and Life. (Romans 5:21.) He points out also that the Day of the Lord will come, and will come gradually, stealthily, taking the world unawares--'as a thief in the night.'--1 Thessalonians 5:1-6.

"All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords--putting down sin and every evil thing, uplifting humanity and granting a Divine blessing where for six thousand years there has been a Divine curse. The Bible writers explain that this does not signify a change in the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world; and that although He had permitted Sin to enter and Death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Restorer and Life-giver to Adam and his race--to as many of them as will accept everlasting life on the Divine terms.

"The Apostles tell us that during the 'night time,' since Jesus' death, God has been doing a special work--selecting from mankind a special class, a saintly few--'the Church of the First-borns, whose names are written in Heaven.' These are not taken from any one nation or denomination. This 'little flock,' to whom it is the Father's good pleasure to give the Kingdom (Luke 12:32), is composed of all the saintly followers of Jesus, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to qualify them for association with their Redeemer in His Messianic Kingdom. Their trials, their obedience and their sufferings for righteousness' sake are to work out for these a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present life, they are to share His glory, honor and immortality in the life to come. They are to be His joint-heirs in His Kingdom. --Galatians 3:29; 2 Timothy 2:11,12.

THE KINGDOM SUNRISE NEARING

"Amongst the Lord's people even, few yet understand that Jesus distinctly teaches that the 'Sun of Righteousness,' which will arise with healing in His beams and whose light will constitute the New Day, will be composed of the Church of Christ glorified--changed from human to Divine nature by participation in the First Resurrection. Our Lord Jesus tells this in the parable of the Wheat and the Tares. He declares that in the end of this Gospel Age all of the wheat class will be gathered into the Heavenly Garner, and that 'then shall the righteous shine forth as the SUN in the Kingdom of their Father.' (Matthew 13:43.) We must not think, however that this signifies the Church without the Redeemer, but must remember that Jesus is 'the Head over the Church which is His Body.'--Ephesians 1:22,23.

"How wonderful, how beautiful, how appropriate are the word-pictures of the Bible! No one but the Lord knew of the great Divine Plan. No one but Him, therefore, could give these pictures of its development. In various terms and figures of speech the Bible attempts to give us a little glimpse of the glorious conditions of that Day. The New Day and the Kingdom will be 'the desire of all people.' In that Day the righteous will flourish, and evil-doers will be cut off from life. During that thousand-year Day of Messiah's Kingdom, Satan is to be bound, 'that he may deceive the nations no more.' (Revelation 20:2,3.) Landlordism will come to an end; for 'they shall not build and another inhabit; they shall not plant and another eat the fruit thereof,' but 'shall long enjoy the work of their hands.'--Isaiah 65:22.

"The earth is to yield her increase. (Psalm 67:6.) Streams are to come forth in the desert; the solitary places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and

He declares that He will make it glorious. It is not to be burned up with literal fire, as once we supposed. It is to 'abide forever.' (Ecclesiastes 1:4; Psalm 104:5.) 'He formed it not in vain; He formed it to be inhabited.' --Isaiah 45:18; 66:1; 60:13; 35:1,7.

WONDERFUL FOREGLEAMS OF LIGHT

"The most wonderful thing that the Bible tells us respecting that New Day is that it will bring great intelligence and enlightenment to every creature. The light of the knowledge of the glory of God shall fill the whole earth as the waters cover the face of the great deep. (Isaiah 11:9; Habakkuk 2:14.) 'And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest, saith the Lord.' (Jeremiah 31:34.) Ultimately every knee shall bow and every tongue shall confess, to the glory of God. --Philippians 2:11; Isaiah 45:23.

"What an enthusing prospect the Bible holds out before the Church and before as many of the world as can exercise a measure of faith to believe! The world indeed sees to some extent that great blessings are coming; but just what these are and how they are to come mankind know not; for 'the world by wisdom knows not God.' (1 Corinthians 1:21.) The worldly wise have rejected the Bible, and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19.) Their boasted wisdom ensnares them and blinds them to the Divine Revelation.

"Nevertheless, some of our greatest thinkers--Mr. Edison and others--are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge, which will transform the face of the earth and the people thereof. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its messages.

THE DAWNING BEGUN IN A.D. 1874

"Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily--'like a thief in the night'--that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

"Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ended--six great Days of a thousand years each, mentioned by St. Peter--'a Day with the Lord is as a thousand years.' (2 Peter 3:8.) Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! What wonder if the dawning be remarkable!

"It may surprise some to be told that the past forty-two

R6014 : page 375

years mean more to the world in increase of education, increase of wealth, increase of all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded them--many times over. The world has probably created a thousand times as much wealth during these forty-two years as during the entire six thousand years preceding. Yet these changes have come so gradually that few have noticed them.

FULFILMENT OF PROPHECY EVERYWHERE

"Forty-two years ago man labored from sun to sun; today we are rapidly approaching an eight-hour day. Forty-two years ago nearly all the labor of the world was done with sweat of face; today it is nearly all accomplished by machinery. Forty-two years ago the sewing-machine was just reaching perfection; today it is everywhere indispensable. So with the thousand household conveniences. So with nearly all of our sanitary and plumbing arrangements. So with farming implements. Reapers and binders, mowers, automobiles, gas engines, etc., etc., all belong to these forty-two years. In our cities the modern conveniences are wonderful. Solomon in all his glory never even dreamed of such things as the poorest human being in America may enjoy!

"Prophecies respecting streams in the desert and the wilderness blossoming as the rose are having fulfilment--not miraculously, but in harmony with the Divine order of an increased intelligence amongst men. Artesian wells are being drilled, irrigating canals constructed, not only in the Western part of the United States and Canada, but also in far-off Mesopotamia. The results are marvelous. Land previously not worth fencing is valued at $500 per acre today. The increase of knowledge has been supplemented by governmental arrangements for the distribution of that knowledge amongst the people. The soils of various localities are being analyzed at public expense; and the tillers of the soil are given knowledge as respects what kind of fertilizers are required to bring satisfactory results.

R6014 : page 376

"Under these conditions it does not surprise us to know that as much as 156 bushels of corn have been raised to one acre, and that 600 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled? Who can dispute these facts? What do they signify? We answer that they exactly corroborate the

Divine declaration which describes our day: Many shall run to and fro; knowledge shall be increased; the wise of God's people shall understand; and 'there shall be a Time of Trouble such as never was since there was a nation.'--Daniel 12:4,10,1; Matthew 24:21.

INCREASE OF WORLD-WIDE DISCONTENT

"We are in the Morning of our text. Ah, what a glorious Morning! How changed the human conditions from those of our grandfathers! How thankful the whole world should be! Paeans of praise should be rising from all the people of the favored lands of civilization; and helping hands should be outstretched to carry the same blessings to heathen lands. But is it so? Are the people happy and rejoicing? Are they appreciative of the New Day?--of the gifts of Divine Providence?

"No! In proportion as the blessings of God have come, the discontent of humanity has increased; and unbelief, not only in respect to the Bible as the Divine Revelation, but in many instances in respect to the very existence of an intelligent Creator. Notwithstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a praiseworthy manner, nevertheless the general operation of the law of selfishness prevails; and all the legislation which has been enacted, or can be enacted, fails to restrain the giant institutions--corporations--of our day, fails to hinder them from exploiting the masses in the interests of the comparatively few.

"Did God know all these things? What will He do about them? Will He bring in the Millennial blessings, and risk that men shall take for granted that they have won the secrets of nature by their own wisdom and perseverance, and forget God entirely? Will they become more discontented? Would a Millennium of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING

"According to the Bible, God foreknew the conditions of our day as we are now reviewing them; and in our text He gives a key to the situation--elsewhere in the Scriptures made very plain. Through the Prophet, God tells of the dark Night coming--after the Morning Dawn had been well ushered in--a dark storm-cloud just at sunrise. This dark hour is described in the prophecy of Daniel, and also in that of our Lord Jesus, to be 'a Time of Trouble, such as never was since there was a nation.'

"Bible students see this great Time of Trouble already beginning in the letting loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great weakening of the nations--of the governments of the earth--and increased knowledge and discontent amongst the people.

"The next phase of the Trouble, according to the Bible, is to be the 'great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' (Revelation 16:18.) This is not a literal earthquake, but a symbolic one--revolution. Then the third phase of the calamity--the darkest of all--will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful Time of Trouble, Messiah, the great King, will take His great power and will exercise it, with the result that the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

MESSIAH WILL "MAKE ALL THINGS NEW"

"Cannot we see the wisdom of the great Creator's Program? He has determined to permit mankind to convince themselves of their own impotency, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of that revelation of the Lord as the 'still small voice of God,' speaking to mankind through Messiah's Kingdom! No wonder the Lord declares that 'then He will turn to the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent'!

"St. Peter gives us a vivid picture of the New Order of things in Messiah's Kingdom. He says, 'The Day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up;...the heavens, being on fire, shall be dissolved....Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'--2 Peter 3:10,12,13.

"The 'new heavens' will be the glorified Church, consisting of Jesus the Head and His Bride class, selected from the world during the past eighteen centuries. The 'new earth' will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of Divine wrath preceding the establishment of the New Order, wherein only that which is righteous, just, equitable, true, will be recognized.

"We rejoice that such glorious things are coming--even though the world must necessarily reach them through the tribulation of the Time of Trouble. Happy are those whose eyes and ears of understanding are open now, and who are in such heart relationship with the Lord that He can make known to them in advance something of the riches of His grace, and show them how the coming troubles will work out blessings for the human family."

PASTOR RUSSELL'S CHARACTER

In this dark hour upon the nations let the peoples of the earth hear this message and heed it as one from the Lord. For forty years Pastor Russell has set forth in his writings that this dark hour would come soon. He reached this conclusion based upon the Word of the Lord. Behold, it is fully confirmed by the events we see. Let the Christian people of the earth, therefore, awake to the importance of the hour and heed the message--"THE KINGDOM OF HEAVEN IS AT HAND!"

> "Arise and shine; for thy light is come and the
> glory of the Lord is arisen upon thee."--Isaiah 60:1.

Enemies? Yes; he had some--God pity them! Jesus had enemies who relentlessly persecuted Him. I would not mar this occasion by reference to the enemies of Pastor Russell, but I know that he would be glad for me to speak anything that would help to open the eyes of understanding of those who are blinded to God's purposes. Blind prejudice, based upon false accusations of enemies, has tended to keep some in the dark.

Truly it can be said that Pastor Russell's character was and is without blemish. He was the cleanest, purest and best man I ever knew. His enemies sought to make him of no reputation. By insinuation--the most cruel of weapons--they sought to destroy his power and influence, and hence his work. They utterly failed. I feel constrained, under the circumstances, to read to you a paper signed by Pastor Russell.

In the year 1911 he was starting on a trip around the world. At that time the fiery darts from the enemy were coming thick and fast. He wrote out this instrument, made oath to it, and placed it in my hands, saying, "You may

make it as public as your judgment dictates." It reads:

"In view of my soon departure for a foreign shore, and in view of the increasing virulence and threats of my enemies, and under the assumption that they may await my absence to make a fresh attack, by advice of my counsel I make under oath the following sweeping statement; namely,

"THAT I never was guilty of immorality toward any person.

"FURTHERMORE, I never cohabited with any person at any time and,

"FURTHER, I have never desired so to do.

"WITNESS my hand and seal to this declaration this Twenty-Eighth day of Sept., 1911, at Brooklyn, N.Y.

(Signed) CHARLES T. RUSSELL.

"Subscribed and sworn to before me this 3d day of October, 1911. C.H. MERRITT,

"Commissioner of deeds for the City of New York."

[Seal.]

But persecutions only stirred him to greater efforts in the cause of the King of kings, knowing, as he did, that such persecutions are evidences that the night is drawing on when no man can work. Without murmur or complaint, early and late, in winter and in summer, in heat and in cold, in season and out of season, amidst storms and in sunshine, as a mighty giant he fought on to the goal, never faltering or looking back. Truly, he died a hero, and died in the harness! "Precious in the sight of the Lord is the death of His saints." Truly at the close of his earthly career, as such a hero, he could say:

"I have fought my way through;
I have finished the work
Thou didst give me to do."

Silently listening we hear the response from the Throne of the Lord and Master:

"Well and faithfully done;
Enter into My joy and sit
Down on My Throne!"

Is his work finished? Ah, no indeed! Of such faithful ones who die during the presence of the Lord the Great Master said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."--Revelation 14:13.

THE PRESENCE OF THE LORD

The work that Pastor Russell did was not his work alone, but it was and is the Lord's work. It was Jesus who said that at His coming He would gird Himself and cause His servants to sit down at meat; and that He would come forth and serve them.--Luke 12:37.

For forty years the Lord has been present, feeding those who have been hungering and thirsting for righteousness. For forty years Pastor Russell--that faithful servant of the Lord--has set forth clear and unmistakable evidence of the presence of the Master. He nailed the banner of Christ's presence on the title page of THE WATCH TOWER; and it shall never come down until the Kingdom is known in the earth. The flood of Present Truth has been rising for more than forty years, and it is rising higher and higher. As well might the enemies of the Truth seek with a common broom to sweep back the waves of the mighty Atlantic as to try to suppress the flood of Truth that is rising now. In spite of all the opposition that can be brought to bear, it will continue to rise until, as the Prophet declares, "the knowledge of the glory of the Lord shall fill the whole earth as the waters fill the deep"; until such time as it will not be necessary for any man to teach his neighbor, saying, Know ye the Lord; for all shall know Him, from the least unto the greatest."--Isa. 11:9; Jer. 31:34.

The thousands of Christian men and women in the earth today who have fought by the side of Pastor Russell have not been blindly following him. They have followed the Lord; they have followed Pastor Russell only as he followed the Lord. Recognizing him as the special servant of the Lord, they have fought by his side as his brethren, looking to Jesus, the Captain of their salvation; and having thus started in the fight, they will fight on until every one of the Kingdom class has gained the victory.

A PERSONAL TRIBUTE TO THE PASTOR

I cannot pass this moment without paying a personal tribute to Pastor Russell. He was my friend, and a true friend indeed. It is written, "A true friend loves you all the time." I loved him; I know he loved me. Long before I knew Pastor Russell, he had done much for me. While I was engaged in the law practice in the Middle West, there came into my office one day a lady, bearing some books in her arms. She was modest, gentle and kind. I thought she was poor, and that it was my privilege and duty to help her. I found that she was rich in faith in God. I bought the books and afterwards read them. Up to that time I knew nothing about the Bible; I had never heard of Pastor Russell. I did not even know that he was the author of the books at the time I read them; but I know that the wonderfully sweet, harmonious explanation of the Plan of God thrilled my heart and changed the course of my life from doubt to joy.

Why should not I love him? I know that he loved me. A little incident illustrates this: Several years ago he requested me to go on a mission of importance. After talking with him I said, "Brother Russell, I feel that I cannot do it." He answered, "Yes you can, by the Lord's grace." I said, "I am willing to try." "Go on," he replied, "and I will pray God to give you the wisdom." "I went"; and having succeeded far beyond my expectations I returned and gave him a report. Seated in his study, as I went over the report in detail, his face lighted up with joy; and like a loving father he rose and put his arms around me, drew me to him and kissed me, saying, "Brother, I love you very much." I have walked with him; I have talked with him; I have eaten with him; I have slept with him; I have been with him through trials and triumphs; I have seen him in storm and in sunshine. Amidst all of these I have marked his complete joy in the Lord, his magnanimous heart, and his absolute loyalty and devotion to the Lord and to His cause. Gentle, kind, fearless and affectionate, magnanimous, sincere and filled with the spirit of the Lord, he was a giant of power in the world. I count it the greatest honor that I have known to have had Pastor Russell for my true and loyal friend, and that I have been privileged to be associated with him.

I will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he murmur. His great desire was to have the approval of the Lord and Master. He spoke the Master's name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to this last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to His bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and He has given me this assurance that I do enjoy that sweet relationship." Truly the Lord loved him much! Truly for him to live was for Christ to live!

God's Book is written for those who are loyal to Him. His promises are to such. Among these sweet promises are the words of the Master: "Be thou faithful unto death, and I will give thee the Crown of Life." "These shall be kings and priests unto God and unto Christ and shall reign with Him." Long ago God caused the Sweet Singer to record in His holy Book, concerning the faithful and loyal followers of Christ Jesus, these sweet words:

"The king shall joy in Thy strength, O Lord: and in Thy salvation how greatly shall he rejoice. Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah. For Thou preventest him with the blessings of goodness; Thou settest a crown of pure gold on his head. He asked life of Thee, and Thou gavest it him, even length of days forever and ever. His glory is great in Thy salvation; honour and majesty hast thou laid upon him, for Thou hast made him most blessed forever; Thou hast made him exceeding glad with Thy countenance."--Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor!

Charles Taze Russell, thou hast, by the Lord, been crowned a king; and through the everlasting ages thy name shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this piece of clay that so faithfully bore the banner of the King. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest desire of our lives is that we, together with him, may soon be forever with the Lord and participate in blessing all the families of the earth. God help us, as we here renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because we know he has entered into his everlasting joy. For him we rejoice; but we sorrow for ourselves. Yet trusting in the Lord we will continue to fight the good fight of faith.

R6016 : page 378

EXHORTATION TO FAITHFULNESS

My beloved brethren--we who are here, and all who are in the earth--what shall we do? Shall we slacken our zeal for the cause of our Lord and King? No! By His grace we will increase our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the Message of His Kingdom. He has promised, "I will never leave thee nor forsake thee." "Faithful is He that calleth, who also will do it." Then why should we for one moment doubt the outcome of His work and His cause! True, the enemy of death has taken from us at a time when we did not expect it, our beloved Brother; and for this cause we are bowed down. Yet we are not dismayed, we are not discouraged. Let us lift up our heads and rejoice, for surely our deliverance draweth nigh! "THE KINGDOM OF HEAVEN IS AT HAND!"

Today we are beholding the death throes of the nations of earth; we are standing at the portals of the Golden Age. Everyone who has accepted the Truth of God's Plan, in the love of the Truth, and who holds fast in that spirit, will win. Let everyone look well to his Armor. Let us gird up the loins of our minds, be sober and hope to the end. He who has led us thus far will lead us on. Remember, he who is faithful unto death shall receive the Crown of Life.

United in the sacred and holy bonds of Heavenly love, as we journey the remainder of this race course, may we in sincerity and with understanding sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

====================

R6016 : page 378

CLOSING SCENES IN NEW YORK AND PITTSBURGH

The evening oration, the reading of Brother Russell's sermon which he himself had prepared to deliver in the Temple that evening, and the sweet strains of several hymns were still fresh in the minds of the vast audience when the pall-bearers carried forth from The Temple the casket containing the remains of our dear Brother Russell. Accompanying the body to Pittsburgh were two Pullman cars loaded with devoted and faithful friends, who were met by hundreds of loved ones at that place.

The large auditorium of the Carnegie Library in Allegheny was packed at two o'clock the following afternoon, when the fourth part of the funeral services began under the direction of Dr. W.E. Spill, representing the Pittsburgh congregation. Love and deep interest were written upon every face in this vast audience also. Every available space on the platform was used to display the rich floral offerings of every description sent by Bible Students and friends from various sections of the country.

The blending of the voices composing the double quartette in their rendition of sweet Christian hymns was the means of conveying blessings of comfort and encouragement to many sorrowing hearts. After the reading of the Holy Scriptures by Brother R.E. Bricker, also of the Pittsburgh Ecclesia, Dr. W.E. Spill delivered an address. He was followed by Brother Sturgeon, after which, while the congregation was taking its final view of the face of that noble Christian lying before them, the choir sang the last song given out by Brother Russell during his recent visit to Los Angeles:

"Abide sweet Spirit, Heavenly Dove,
With light and comfort from Above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside."

The funeral cortege consisted of 101 automobiles and a train of several trolley cars. The beautiful Rosemont Cemetery was reached at dusk, where a company of five hundred friends were gathered on the hillside to witness the last sad rites in connection with the placing of our loved one in the grave. An avenue lined with flowers was formed, through which came the mourners with bared heads, bearing solemnly the casket containing the remains of our Pastor. The walls of the grave were lined with ferns and white chrysanthemums. At the foot of the grave was a floral design inlaid with colors of gold, which silently expressed the belief that the victorious Christian soldier, whose body lay before us, had gone home, and was now a partaker of the Divine nature.

While the bier rested upon the supports over the open grave, prayer was offered, and the casket was lowered to its last resting place, during which the choir impressively sang the beautiful words of Hymn No. 98.

It was fitting that while our Beloved had gone to be forever with the Lord and like Him, his remains should rest near the scenes of his earlier days, where the Harvest work began, and where the STUDIES IN THE SCRIPTURES, which contributed much to his fame, were written and first circulated.

===================

R6016 : page 378

LETTERS EXPRESSING SYMPATHY AND LOYALTY

[The Harvest Work, of which Pastor Russell was the leading spirit in the world for more than forty years, was and is the Lord's work. The friends everywhere recognize this. The great number of letters daily received from all parts of the land, since Brother Russell's death, clearly manifest the loyalty of the dear brethren to the cause of Messiah's Kingdom and evidence their determination to press forward along the mark for the Prize of the High Calling. The Society greatly appreciates these assurances of full cooperation in the Lord's work. What a great incentive to renewed zeal, courage and faithfulness! We give a few samples of these letters below. Others will be published from time to time in THE WATCH TOWER as space will permit:]

AT THE GRAVE SIDE

DEAR BRETHREN IN CHRIST:--

Upon a hillside, sloping towards the south, we gathered round about upon that hallowed ground to pay our last sad tribute to the one we loved, the greatest man on earth in these last days--and great because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever." A violet mist creeps softly through the valleys at our feet, and faintly dims the City's distant lights.

The sacred silence is broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales into the silvery whiteness that precedes the night. And lo! the evening star! How like a star was our beloved! And how he shed the rays of Truth divine into the darkness of our minds and changed that darkness to "His marvelous light!"

"The evening cloud, the morning dew,
    The withering grass, the fading flower,
Of earthly hopes are emblems true,
    The glory of a passing hour."

How exquisitely expressive of all about us! The withered grass beneath our feet, the fading flowers upon the upturned earth, and here and there the bare, brown trees, a few crisp leaves still faintly fluttering on their boughs. Their fruit has all been gathered, and they speak to us of harvest soon to end. "In this is my Father glorified, that ye bear much fruit." Did our beloved Pastor bear much fruit? Ah, yes! How much, he now may know as he hath never fully known before!

"But, though earth's fairest blossoms die,
    And all beneath the skies is vain,
There is a brighter age now nigh,
    Beyond the reach of care and pain."

R6016 : page 379

And standing there, our hearts rejoiced with joy unspeakable that in His infinite love and mercy the Lord had not permitted that most precious clay to suffer violence, but, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and He saved us from the anguish which might have been greater than we could bear! Yet he suffered--

how greatly God only knows, for he never murmured or complained; but he suffered not by hands of wicked men, and so we rendered thanks to God!

"Then let the hope of joys to come
Dispel our cares, and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears!"

With eyelids closed, and sorrowing hearts, we bowed our heads in final prayer with one who also loved and labored with him to the end.

R6017 : page 379

And then in silent little groups the friends departed from the scene, and as we climbed the hill to reach the road, the moon shone full upon us. Ah, yes! The full moon of God's favor, and our hearts cried out, "How long, O God, until the night shall come, that night wherein no man can work!"

One last and lingering look upon the scene recalled to mind that wonderful picture, "The Return from Calvary," with its three crosses faintly outlined on the evening sky, and the sorrowful women wending their way towards Jerusalem.

And now it had grown strangely dark, no object was discernible on either side the road, as we, the Lord's still faithful followers of these later days, were swiftly borne towards the city of our beloved leader's birth.

How wondrously appropriate all had been! The suggestion of the Harvest soon to end, the ingathering of the ripened fruits, the softly falling twilight, like a curtain dropped upon the scene, and now the darkness and loneliness of the flock of sheep whose faithful shepherd had been "smitten!"

How necessary now to walk still more "by faith" in the Great Shepherd of us all, the One who is "too wise to err, too good to be unkind;" "who doeth all things well." Be brave, be strong, weep not, have faith in God!

"It is the LORD, let Him do what seemeth Him good!"

Thus,

"Faith can firmly trust Him,
Come what may!"

GERTRUDE W. SEIBERT.

REGULARLY ELECTED PASTOR 34 YEARS

We, the Pittsburgh Congregation of Associated Bible Students, deeply mourn the death of our Beloved Pastor, who has lovingly and faithfully served us for so many years. In loving consideration of his high honor and noble Christian character, his untiring labors on behalf of the Lord's people both here and elsewhere, his many noble sacrifices and patient endurance of much persecution on behalf of the Lord's Truth, his devoted faithfulness to the Lord and to the Lord's Word under every condition of trial; therefore, be it resolved,

That this Congregation bear witness to Christians everywhere of our deep appreciation of the patient watchcare, the wise counsel, and the helpful and loving guidance of his thirty-four years as the regularly elected Pastor of this Congregation, both in the Word and work of the Lord. We have full confidence of faith that, his work finished, he has now entered into that blessed "rest that remaineth for the people of God." "Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Be it further

Resolved, That these resolutions be printed in the Pittsburgh newspapers, and that a copy be sent, with fraternal love in Christ, to the New York City Temple Congregation, the Brooklyn Tabernacle Congregation, the London Tabernacle Congregation and through them to all members of the International Bible Students Association, as an expression of our sympathy in our mutual loss, and of our prayer that the Lord's continued blessing be with them.

We, the undersigned Chairman and Secretary of the Congregation herein named, do hereby certify that the foregoing was unanimously adopted by the Pittsburgh Congregation of Associated Bible Students, at a meeting held November 19, 1916, at the Bible Students Auditorium, 305 Penn Avenue, Pittsburgh, Pa.

W.E. SPILL, Chairman,
R.H. BRICKER, Secretary.

LETTERS OF RESIGNATION FROM EDITORIAL COMMITTEE

MR. W.E. VAN AMBURGH, MR. H. CLAY ROCKWELL, 13-17
Hicks St., Brooklyn, N.Y.

DEAR BRETHREN:--

I have received and read with interest and care your valued letter of the 9th inst., and thoroughly appreciate the spirit of fellowship and consideration manifested.

I am in full harmony with the judgment of the Editorial Committee and the Board of Directors that all the Editorial Staff should be in close personal touch, and not being situated so that I can take up my residence in Brooklyn, I hereby tender my resignation from the Editorial Staff to be effective at once.

It is a matter of great satisfaction to me that there are able brethren on the ground, and nominated by our dear Pastor, who are probably more fully equipped than I to carry on the work outlined in the Will.

I know it is unnecessary for me to say that I am in the closest and warmest head and heart sympathy and fellowship with all the work delegated to the various departments of the Society, and shall hold myself in readiness to respond to every opportunity for service that I can discern or you can designate. Yours in our Redeemer, W.E. PAGE.

To A. I. RITCHIE,

Vice-President W.T.B. & T. Society,
Brooklyn, N.Y.

DEAR BROTHER RITCHIE:--

In harmony with the Will of our dear Brother Russell, a copy of which I received, together with your letter of the 3rd inst., I am addressing you and through you the other members of the Editorial Staff of THE WATCH TOWER.

While I love the Lord and His people devotedly, and while I would greatly appreciate the privilege of serving as a member of the Editorial staff of THE WATCH TOWER, I am compelled because of conditions to decline to accept such place. As you know I was a member of the Bethel Family at the time Brother Russell added my name in his Will to the Editorial staff; that for more than a year past I have not been a member of the Bethel Family and am not now, because it became necessary for me to take a position in the world to earn a living for my family. After prayer and due consideration, I believe it to be in harmony with the Lord's will that I decline to accept the position assigned to me by the Will of our dear Brother Russell, and I therefore decline to accept the same.

I offer my resignation, humbly awaiting the Lord's leading. Should you at a later time, by reason of vacancy in the Editorial staff, understand it to be the Lord's will and in harmony with the provisions of Brother Russell's last Will that I serve, I hope and pray, by the Lord's grace, that I will be ready to respond fully and promptly. Again craving an interest in your prayers,

Your brother and servant by the Lord's grace,

E.W. BRENNEISEN.

REDOLENT OF RICHEST PERFUME

DEAR BRETHREN:--

At a meeting of our Church this evening, I was requested by a unanimous vote to express to you as best I can the sorrow of heart under which we are laboring, because of the death of our faithful and Beloved Pastor; and to assure you of our desire and determination to cooperate heartily, in our feeble way, with those who shall have the privilege and responsibility of supervising and directing the Harvest Work during what we believe will be but a brief period before the coming storm shall burst upon us in all its fierceness and fury.

As to our deep sorrow, let us say that it is not an unmixed sorrow; for while we shall no more see his dear face, and no more hear his wise and loving words of godly instruction, his exhortations to holiness of life, and his fatherly counsel, yet we rejoice that his sufferings are forever past, that his unremitting toils are over, and that the scorpion-tongue of vituperation, slander and vilification can never again reach and give pain to his great, loving, tender heart.

His example of self-sacrificing loyalty to God, the Truth and the Church, his patience, perseverance and indefatigable zeal, the sweetness of his spirit, his freedom from animosity and resentment under the most cruel and malignant persecution, will ever remain an incentive to us to emulate him in the attainment of these fruits of the Spirit.

Truly the memory of him is most precious, and redolent of the richest perfume. Truly may we, without irreverence, apply the words of the poet to him:

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled;
You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

Your brethren and sisters in our dear Redeemer,
SUFFOLK ECCLESIA.--Va.

R6017 : page 380

HAVE CONFIDENCE IN THE LORD'S ARRANGEMENT

DEAR BRETHREN IN CHRIST:--

We are glad, dear Brethren, that through the providential leading of our dear Heavenly Father, in the affairs of His Church, an opportunity of service has been placed in our hands, respecting which we desire to take full advantage.

Realizing the added responsibility which the Lord of the Harvest has seen wise to place in your hands at this time, through the removal of our dear Pastor from our midst, and anticipating your mingled feelings of loneliness and sorrow, and the loss which you, possibly more than any others of the Church still this side the veil have sustained, we hasten to extend to you our sincere, fervent love, and warmest sympathy in this your hour of special and peculiar trial.

We wish to assure you, dear Brethren, of our full confidence in the wisdom of the Lord's arrangement, in that He now desires that the great work so faithfully and wisely

R6018 : page 380

introduced and carried on until the present time through the supervision of our Beloved Pastor, shall be continued without interruption through you as His chosen servants.

We wish also to state that our earnest desire is to continue to cooperate with you in every possible way, in whatever work our dear Heavenly Father may yet have for His Church who still remain in the flesh.

We pray for you, dear Brethren, that the Lord may pour out upon you very richly the spirit of wisdom and understanding in the knowledge and favor of the Lord, that you may be granted a knowledge of His will, together with the grace and strength which He has so graciously promised to all His faithful children.

"The Lord bless thee and keep thee. The Lord make

His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace."

TORONTO ECCLESIA.--Can.

SORROW GIVES PLACE TO JOY

DEAR BRETHREN IN CHRIST:--

Our hearts join yours in sympathy at the taking away of our beloved Brother and Pastor Russell. How sorrowful it is to be separated from the one we love so dearly! Our hearts cannot help being filled with sorrow for the loss of this faithful servant of the Lord, who so much loved us as to lay down his life in our behalf.

But we "sorrow not as others that have no hope." When we think of his many years of toil and suffering patiently endured for the sake of his Master, when we think of the bitter persecution by relentless foes inside and outside of the Church, the befouling of his good name, and the besmirching of his good reputation, we rejoice greatly to know that his great tribulation has forever ended.

In fact, our sorrow is displaced by joy when we contemplate the glorious exaltation that is his. We know that he is not "asleep" in death, but "changed" and "raised incorruptible" --"caught up" "to meet the Lord," and so shall he ever be with the Lord. Yes, we acclaim, "Blessed" are you, dear Brother; you are at rest from your labors and your work follows with you."--1 Cor. 15:51,52; 1 Thes. 4:17; Rev. 14:13.

How we all the more long for the time when we shall similarly have finished our course with joy and been ushered into the presence of our adorable Lord together with His saints! Meantime it is ours to press on with renewed zeal until the work be done and we at last receive the crown.

We anticipate your increased responsibilities, dear brethren, and we pray the necessary increase of the Lord's Spirit upon you in carrying on the work of the ministry.

TWIN FALLS ASSOCIATED BIBLE STUDENTS.--Idaho.

WORDS OF COMFORT AND CHEER

TO THE WATCH TOWER:--

WHEREAS it has pleased our dear Heavenly Father to call our Beloved Pastor home, and inasmuch as our hearts have been made sad because we may no longer hear his kindly voice nor behold his dear face in the flesh, we nevertheless rejoice in the spirit, being confident that he has experienced his glorious resurrection change, having heard the sweet "Well Done," and is now counted worthy to see our Lord as He is;

Resolved, That in the death of our Beloved Pastor, Charles T. Russell, we have sustained the sorrowful loss of a wise and efficient Pastor, a true and noble Christian character, a kind and loving friend, a safe adviser and counselor, a masterful preacher and author, a true and faithful interpreter of the Scriptures and an ambassador of Christ appointed of God the Father to bring forth things new and old from the Storehouse of knowledge for the enlightening of the people and for the perfecting of the saints in this, the Laodicean stage of the Church; and

Resolved, That inasmuch as the work of this loyal man of God has been completed on this side of the veil and as a result he has inherited glory, honor and immortality as a reward of faithful self-sacrifice even unto death, we, the members of the Richmond Class, having been influenced by his noble life and Christian character, and appreciating the perfume exhaled therefrom, feel constrained to renew our efforts to press on with vigor toward the Heavenly goal; and be it further.

Resolved, That we will cooperate with our brethren at the Bethel Home, and others of like precious faith elsewhere in harmony with the W.T.B. & T. Soc'y and its various auxiliaries, in the promulgation of the gems of Truth so precious to our dear Pastor; and we solicit Pilgrim visits in the future as in the past.

Again, we further resolve, that having profited by his life of self-sacrifice, which has brought to us untold blessings and growth in Christian character, we will continue to raise our voices in heartfelt gratitude and thanksgiving to our dear Heavenly Father and blessed Redeemer for the privileges and favors which have been ours through his untiring zeal and loving ministry.

Praying that the Lord's abounding grace may continue to abide with, and the influence of the Holy Spirit may over-shadow and guide in love and humility all those in charge of the work at the Bethel Home and elsewhere, and trusting to be remembered at the Throne of Heavenly Grace by all who have passed from death unto life, and especially those upon whom the mantle of our Beloved Pastor has fallen,

With fervent Christian love, RICHMOND ECCLESIA.--Va.

"BE STRONG IN THE FAITH"

OUR DEAR BRETHREN:--

With the passing of our dearly Beloved Pastor beyond the veil, and with the realization of all that this means to us, comes the thought of our dear Brethren at Brooklyn, who were so closely associated with him in the work, and on whom will now fall the heavier responsibility. We hasten to extend to you our loving sympathy, and to assure you of our confidence in you as you attempt to carry on the work to its completion, praying for you the Lord's special guidance and direction as you seek to know and to do His will.

What a comfort we find in our Heavenly Father's Word! How doubly precious are the Promises, and with what special force they come to us in this hour, as though written especially for us at this time. It is written, "The

Lord will not forsake His people," and we know "He is faithful who promised." Therefore "let us hold fast the profession of our faith without wavering." (Heb. 10:23,24.) How fitting is our text for the year: "Be Strong in Faith" --faith that will trust Him where it cannot trace Him!

And while the sense of our great loss comes to us with crushing force, yet how we do rejoice for him that he has gone to his reward and has entered into that glorious rest promised to the faithful ones. Surely he was faithful in all that the Lord gave him to do; and we can lift up our heads and rejoice, knowing our deliverance must be drawing very near! How this thought, together with his loving example, should spur us on with doubled zeal to make our own calling and election sure. Brethren, let us all strive more earnestly to be faithful--even unto death!

Your Brethren in Christ, BOULDER CHURCH.--Colo.

IMPLORING HEAVENLY GUIDANCE FOR THE WORK

DEARLY BELOVED IN THE LORD:--

Whereas it has, in the determination of our great, all-wise and loving Father, pleased Him to suddenly take from our midst our Beloved Brother and Pastor, C.T. Russell, and, as we believe, give him a share of joy and service in the spiritual phase of the Kingdom, we hereby humbly bow before His unerring decision in taking from us that "faithful servant," and render thanks for the many blessings received through his ministrations; for the light upon God's Word that has come to us, and the joy of life and hope for the future that has been brought to us through his services.

We realize and appreciate the great responsibility that has so suddenly been cast upon those who are directly associated with the central executive part of the work still remaining while we are here in the flesh. In the midst of these conditions we turn to our loving Father, to whom we can come courageously through our blessed Lord and Savior, asking

R6018 : page 381

that wisdom may be granted you to continue the work as would be most pleasing to our dear Lord.

We will daily continue to pray for God's blessings to go with the members of the Brooklyn Tabernacle and Bethel, and every member of our Father's family.

DULUTH CHURCH.--Minn.

CONFIDENCE IN SOCIETY'S REPRESENTATIVES

DEAR BRETHREN:--

It was with mingled sorrow and rejoicing that we learned of the decease of our dearly Beloved Pastor. We sorrow because of our great loss, but rejoice as well because of his abundant gain.

How we shall miss his wise counsel and helpful admonitions, the benediction of his radiant countenance, and the sympathetic touch of his hand! Yet our Heavenly Father has seen fit to remove him in the midst of his work to the place prepared for the saints beyond the veil, and we would bow humbly before that decree. Surely to be with Christ is far better! He had fought a good fight, he had kept the faith, his course was finished, and in obedience to the summons he is now with his Lord. Hallelujah, what a Savior!

We would express our confidence and harmony with the Society's representatives at Headquarters, and our undivided sympathy and cooperation with those brethren and colaborers of the Bethel and Tabernacle who have stood so loyally and faithfully by our dear Brother.

R6019 : page 381

We would unite our prayers with those of other Ecclesias for the Heavenly Father's guidance in every phase of the Harvest work. TRURO ECCLESIA.--Nova Scotia.

PLEDGE LOYAL SUPPORT

DEAR FELLOW-MEMBERS OF THE BODY OF CHRIST:--

We desire to convey to you our deep Christian love and sympathy in the loss which all have sustained in the death of our Beloved Pastor, C.T. Russell. While we "sorrow not as do others," nevertheless we believe the dear family at Brooklyn will in a special sense miss our beloved Brother. We greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection "change," and with the others of the faithful will henceforth be forever with the Lord.

This Ecclesia, by a unanimous vote, pledges their loyal support in every way possible to those who shall continue to direct the affairs of the Society. We assure you, dear brethren, of our hearty cooperation so long as the Glad Tidings of the Kingdom shall be advanced in the same manner and spirit as during the life of our beloved Pastor. To this end you have our prayers.

With mutual sympathy and Christian love,

ASSOCIATED BIBLE STUDENTS.--New Brighton, Pa.

PRAYERS FOR WISDOM, COURAGE, GRACE

WHEREAS, The news that our dearly Beloved Pastor, C.T. Russell, has been suddenly taken from us, has filled us with deep emotion, which we know is shared by all who have received the benefit of his faithful teachings of Present Truth, and, although our hearts are filled with sorrow for our loss, yet we rejoice for him that he has gone to be forever with the Lord.

We are thankful for the untiring faithfulness of his service for us, to build us up in the most holy Faith and for his example of personal purity. We realize that his loss will be sadly felt by the brethren left in charge of the work and upon whom great responsibility will fall.

RESOLVED, That we extend to our dear brethren at the Bible House our heart-felt sympathy and condolences, assuring them that our earnest prayers will be for them, that they may be given the needed wisdom, courage and grace to continue the work which Brother Russell has left in their hands, until the due time comes for closing it up.

We desire further to express our confidence that their service in the work will be actuated by the same loving spirit of self-sacrifice, which has been so beautifully expressed in the life and labors of our dearly Beloved Pastor and Brother.

"Blessed are the dead who die in the Lord, that they may rest from their labors; and their works do follow them."

BEAUMONT CLASS.--Tex.

THUNDERBOLT THROUGH SOUL OF THE CHURCH

DEAR BRETHREN:--

May the Lord greatly strengthen and bless the hearts of every one of you in this hour of great bereavement! Surely the Lord has sent a thunderbolt through the very soul of the Church! His hand is as visible in dear Brother Russell's death as it has been in his life. Our very nature is shaken and we think it will surely be blessed to the good of us all, in keeping with the Lord's promise.

Be assured, dear brethren, you have our prayers, our sympathy, and our love as never before; and we shall esteem it our highest privilege as well as pleasure to cooperate with you to the fullest extent of our ability.

May God bless you all in your loneliness! We feel lonely; but it must fall much heavier upon you than upon us. May we all be aroused by his noble example, and may we meet where partings are no more!

It was not our privilege to be with you in person, but we were fully with you in spirit.

On Sunday, Nov. 5th, we held a Pastor Russell Memorial service at Millville, N.J. The forenoon was given to praise and testimonies, using this subject: "The effect that Pastor Russell's life, and now His death, has had upon me." In the afternoon I addressed them upon this subject: "The Truth as applied to the Life and Character of Pastor Russell." We enjoyed blessed fellowship and hope good was done.

O.L. SULLIVAN.--N.J.

EXPRESS CONFIDENCE

DEAR BRETHREN AT BROOKLYN:--

Greetings in the name of our dear Lord and Redeemer! Whereas the death of our dearly Beloved Pastor has caused grief and sadness to come into our hearts; and realizing our great loss in that we are now deprived of his loving counsel and personal supervision over the Harvest Work, nevertheless we rejoice in the assurance that he is now with our glorified Lord and Master, and like Him.

We desire to express to the Bethel Family, and to all of the Bible House associates of our dear Pastor, our loving sympathy and assurance of implicit confidence and hearty cooperation in carrying on, if such be the Father's will, the great work in which our Beloved Pastor so faithfully sacrificed his all, even unto death.

Our prayer is that the Father of all mercies will bless your efforts in behalf of His cause; and that His grace may sustain and comfort you in this hour of sorrow, and be found sufficient for the added responsibility which now rests upon you.

Your Brethren of the LOUISVILLE ECCLESIA.--Ky.

UNQUALIFIED SUPPORT PROMISED

DEAR BRETHREN IN THE LORD:--

Needless to say, the announcement of our Pastor's passing beyond came to us with a measure of surprise. We are, nevertheless, rejoicing in the thought of his having entered abundantly into the reward promised to the "more than overcomers," and that he has received the "Well done, good and faithful servant." "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." We are glad that, by His grace, we are enabled to bow our hearts and minds in humble submission to the will of God, and to wait His good pleasure toward us in His own time and way. "It is the Lord, let Him do what seemeth Him good."

We would like to take this opportunity of expressing to you our earnest and willing cooperation and unqualified support in carrying on that which remains of the Harvest work, in whatever manner the Lord would seem to indicate as being His will for us all. Should you require at any time our services in Western Canada, we would esteem it a great privilege to assume any responsibility entrusted to our care. Our desire in this is to express our continued loyalty toward, and willingness to serve the Lord, the Truth and the Brethren.

WINNIPEG ECCLESIA.--Man.

ASSURANCES OF COOPERATION

DEAR BRETHREN IN CHRIST:--

We desire to convey to you our sincere Christian love and sympathy in this dark hour of bereavement. Seldom have joy and sorrow been so sharply intermingled; for while we truly rejoice with you in the fact of the deliverance of our dear Pastor in the First Resurrection, and in the further evidence of the end being near, we as truly and sincerely share with you the natural sorrow so keenly felt in this trying hour. Language cannot express the love of our hearts for our dear Brother.

Yet, dear Brethren, in humble and loving submission we say, "Thy will be done"; and as we stand beside that open grave, let us resolve that, come what will, we, too, will be found ready and willing at all times to lay down our

R6019 : page 382

lives as meekly and as unselfishly as did he in defense of the Cause we all love so well. We assure you of our continued support and cooperation in the spreading of the Glad Tidings, and may we also hear the loving Father's "Well Done."

NIAGARA FALLS, ONT. ECCLESIA.

HEARTY DESIRE TO CONTINUE SUPPORT

DEAR BRETHREN:--

At a special meeting called for the purpose of taking action on the death of our dearly Beloved Pastor, Charles Taze Russell, the following resolution was passed and unanimously adopted:

RESOLVED, That inasmuch as it has pleased our Heavenly Father in His infinite wisdom to take from our midst "that Servant," our Beloved Pastor and Brother, we desire to convey to you, the dear ones of the Bethel Home and Brooklyn Tabernacle, a full assurance of our loyalty, our confidence, our love and our prayers, and a hearty desire to cooperate with you in the faithful continuance of the defense of the Truth and of the Harvest Work so nobly and loyally carried forward by our dear Brother Russell.

ALBANY ECCLESIA.--N.Y.

FAITH HAS REASSERTED ITSELF

DEAR BRETHREN IN CHRIST:--

We were shocked and grieved to learn of our dear Pastor's death! For a time we were so shaken and unsettled that we did not know which way to turn, but that feeling has worn off, and faith has reasserted itself.

We rejoice that our Beloved Pastor has gained "the Crown of Life," and we would not wish to have him back to endure pain and weariness. We have faith that the Lord of the Harvest, who raised him up to do such a wonderful work, is still able to carry forward that work, through other agencies, to its completion. We extend to you our love and sympathy in this hour of trial, and assure you of our fervent prayers in your behalf--that the Lord's will be done and His name glorified, no matter what new conditions may arise.

We pledge you our hearty support in any way we can render it, and assure you that it is our aim to follow you, as you follow Christ.

We pray that no divisions may arise to distress and separate the Lord's flock, but that we may all be drawn into a more complete oneness in Him. Above all, we pray that the Lord's Spirit may rest richly upon those who shall in any measure take the place of our dear Pastor.

Your brethren, by grace Divine,
SPARTANBURG CLASS.--S.C.

RENEWED DETERMINATION TO HOLD FAST

DEAR BETHEL FAMILY:--

We desire to convey to you all an expression of our love and sympathy, as was expressed unanimously by us in the following resolution:

"That we convey to the Bethel Family and those so closely associated in the Society's work, our sincere sympathy and Christian love, assuring you of our renewed determination to hold fast the profession of our faith to the end, and to be loyal to the Truth, the Brethren and the Society, esteeming it, as the Lord's servant, in carrying on the work so nobly and faithfully conducted by our dear Brother Russell; and that with our Heavenly Father's help and guidance, we will remain loyal to the memory of him who laid down his life on behalf of the Brethren and in the Lord's service."

Yours in the best of bonds,
WILMINGTON ECCLESIA.--Del.

WHAT MORE CAN HE SAY?

DEAR BRETHREN:--

We decided unanimously to continue our relationship as in the past with the WATCH TOWER BIBLE AND TRACT SOCIETY. By the Lord's grace we will cooperate with you to the best of our ability until we shall have finished our course, when by the power of our God through our Lord and Savior, we shall enter beyond the veil, where our labors shall cease.

We extend our heartfelt sympathy in this hour of special trial which is upon you. As the dear brethren carried the silent form of our Beloved Pastor past us at the Carnegie Hall (Allegheny), yesterday, he seemed to say to us in hushed silence, "What more can I say than to you I have said?"

We pray the Lord's continued guidance over you as you endeavor to finish the work. We ask an interest in your prayers. ECCLESIA AT SHARON.--Pa.

DEAR BRETHREN:--

The death of our dear Pastor, Charles T. Russell, created in us a state of gloom and sorrow that will long linger with us.

We are unable to express our sorrow and the loss we feel in the death of our dear Brother Russell.

We thank the Lord for this servant and for the message of Truth he has brought to us; and further do we thank Him that we were in that condition of heart and mind to receive that message.

Dear Brethren, we desire to extend our sympathies to all who are engaged at the Brooklyn Tabernacle, and to express our appreciation of your resolution to continue in the service of the Glad Tidings of the Kingdom. We assure you of our cooperation. We will therefore continue to look to the Lord, to cast our cares upon Him and to pray for you, as we have for our Beloved Pastor.

WILKESBARRE ECCLESIA.--Pa.

RE V.D.M. QUESTIONS

DEAR BRETHREN IN THE LORD:--

We are sorry that no one here could attend, in person, the funeral of our dear Pastor, but we can assure you, all of us were with you in spirit, and remembered you continually at the Throne of Heavenly Grace.

We are indeed glad to know that our dear Pastor had so arranged the affairs of the W.T.B. & T. Society that in the event of his death, the work would be carried on without interruption.

Our hearts indeed go out to each and every one of you, and we can assure you that we will cooperate with you in the future as we have in the past. We shall also continue to remember you in our prayers daily. We pray that you will also continue to remember us daily in your prayers. We also hope we may be served from time to time by the dear Pilgrim brethren, and that we may continue to share in the Harvest work under your direction.

Last Wednesday evening the Class by unanimous vote decided that in the future all Elders and Deacons should answer the V.D.M. Questions, and their answers should be passed upon by the Committee appointed by Brother Russell.

The Elders here have been slow in sending their answers to these questions, not because of not being in harmony with them, but because some have not had the time; others did not have the questions, and others were timid about asking for them, until the class expressed their wish in the matter. All expect to have their answers mailed to you within the next two weeks. HOUSTON CHURCH.--Texas.

FINGER-BOARD AT THE CROSS-ROADS

BELOVED BETHEL FAMILY:--

At our prayer meeting last evening, with crushed hearts and tear-dimmed eyes, all gave expression as to the high esteem and loving appreciation for the many instructive and helpful truths enjoyed through our Beloved Pastor, now entered into his reward. He has stood as a finger-board at the cross-roads of confusion, pointing us the true way as he for many years endured the chilling blasts of persecution from a cold, unthinking clergy and their following. Thank God for his ministrations of love and for the privilege of being associated with him!

To the dear Bethel family, so closely associated with our dear Brother in the forefront of the battle, we send our love, and assure you that we will always remember you at the Throne of Heavenly grace.

LONACONING ECCLESIA.--Md.

NEED TO WEEP FOR OURSELVES

DEAR BRETHREN IN THE ANOINTED:--

Though your loss and ours as well is very painful, yet how we can rejoice to know our dearly beloved Pastor, "That Servant," has finished his course in joy and has heard that "Well Done." A new man has been born in Zion, and the Highest Himself has established him. "It is the Lord; let Him do what seemeth good." Questioning not the wisdom, the love and the power of Him with whom we have to do, we need not weep for the departed, but for ourselves. How kind and loving our Heavenly Father has been to him, by permitting him to pass beyond the veil ere this dark night grows darker, ere the fiery furnace has been heated with sevenfold heat! How thankful we feel! Praise His holy name! How much greater will be the need "for the tie that binds"!

THE PRINCE RUPERT CHURCH.--B.C., Can.

R6020 : page 383

THANKFUL FOR PRIVILEGE OF COOPERATING

DEAR BRETHREN IN CHRIST:--

The Associated Bible Students here desire to express their Christian love and sympathy, especially to the dear Bethel Family, in this dark hour of bereavement.

Beloved Brethren, we will, indeed, 'continue to look to the Lord, and be of good courage!" We are most thankful for the great privilege of cooperating with you as in the past, and assure you of our prayers, and also of "our resolution to continue in the service of the Glad Tidings of the Kingdom, by the Lord's grace, even unto death."

We are so thankful our dear Pastor so arranged the affairs of the WATCH TOWER BIBLE AND TRACT SOCIETY, and we have full confidence that the Lord will continue to direct the Harvest Work till it shall be fully completed. Oh, what an example we have in our dear Pastor to lay down our lives "in the work of the Lord"!

MCLENNAN CHURCH.--Ont.

WHOSE FACE WE SOON SHALL SEE

BRETHREN THROUGHOUT THE WORLD:--

We express our thankfulness to God for the gift of the help and fellowship of our beloved Brother, Charles Taze Russell. We thank our Father for the blessed example of true Christian fellowship manifested in the wise and faithful steward now passed beyond the veil into the eternal blessedness of the Heavenly courts. We thank God for the love of a true brother in Christ, for the spiritual and material aid rendered without thought of self, for the wonderful privilege of being enlightened to know the riches of the inheritance in Christ, to appreciate the hope of the High Calling, to gain a heart knowledge of the love of Christ in its lengths, breadths, heights and depths. We sorrow as over the passing of our best earthly friend and benefactor, but we rejoice with joy unspeakable as we celebrate in our hearts the first Heavenly birthday of our beloved Pastor Russell. And now to God be the glory, the honor and the praise for all that He hath wrought in us all through this much beloved one whose face we all hope soon to see, shining in the light of immortality. In Jesus' name, Amen.

SCRANTON ECCLESIA.--Pa.

PRAYERS FOR THE WORK UNTIL THE END

DEARLY BELOVED BRETHREN:--

We wish to express to you in this dark hour of bereavement our sincere, heartfelt sympathy, and to assure you that we are praying for you and will continue until the end.

We are very grateful for all the assistance given us and ask the Lord's richest blessing ever to be upon you. We will gladly stand by you; and if there be anything we can do in any way, we will thank God for the privilege of serving.

R6021 : page 383

We are still firm in the Faith, and our eyes wait upon the Lord our God.--Psalm 123:1,2.

"Blest be the tie that binds our hearts in Christian Love." Push on, dear brethren; fight the good fight of Faith, and let nothing come between us, no matter how severe, that will even scratch the link that binds us together!

LEXINGTON ECCLESIA.--Ky.

REALIZE NEED OF CLOSER TIES NOW

BELOVED BRETHREN IN CHRIST AT BETHEL HOME:--

To you we desire to make known our deep heart sympathy in this hour of mutual grief. We shall miss our Beloved Pastor greatly; nevertheless we also greatly rejoice on his behalf, believing that he has passed beyond the veil, has experienced his resurrection change, and will be henceforth forever with the Lord. "Precious in the sight of the Lord is the death of His saints."

We realize, dear Brethren, now more than ever, the need of clinging closer to one another, yet leaning fully on our precious Redeemer.

We assure you, not only of the great bond of sympathy, but our prayers shall ascend daily on your behalf, that our loving Father may guide and direct all those on whom the mantle of responsibility must necessarily fall the heaviest. SAN JOSE ECCLESIA.--Cal.

WILL PRESS WITH VIGOR ON

DEAR BRETHREN:--

Last night at our Praise and Testimony meeting a resolution was presented to the Class and unanimously adopted, to the intent that we will, as in the past, cooperate with you in every way we possibly can in the Harvest Work and toward the establishment of our dear Redeemer's Kingdom. In spirit we are with you during your sore trial. It is our determination to press with vigor on, and we surely will remember all of God's children, especially those at Brooklyn, at the Throne of Heavenly Grace.

Hoping that we shall shortly be with our Lord and Master on the other side the veil, we remain,

Your brethren by His grace, EASTON ECCLESIA.--Pa.

LONG STILL MORE FOR THE KINGDOM

DEAR FRIENDS:--

Just a line to assure you of our warmest love and sympathy. We did not write sooner, as we knew you must be overwhelmed with letters. Our hearts are sore; but we are determined to press on and finish the work our beloved Pastor so nobly began and carried on to the end of his career. His example is an inspiration to us; his death makes us long still more for the Kingdom. We trust by the Lord's grace to be faithful, so that we may have the privilege of meeting our dear Brother again, in the presence of the King. Be assured of our prayers and cooperation.

J. AND L. HUTCHINSON.--Pa.

GREATEST BIBLE SCHOLAR OF OUR DAY

DEAR BRETHREN:--

In the death of Pastor Russell we recognize the departure of the greatest Bible Student of our day, the channel through which God is speaking to His Church and to the world. We recognize in his books and literature an outline of God's Plan of Redemption, and we are determined to stand steadfast in the faith and to bind about us more firmly than ever that wonderful chain of faith in God's Plan of Redemption. We shall go forth in the world in the confidence of that Plan to spread the Good Tidings of great joy which shall be to all people--Resurrection and Restitution--and to do it with diligence to the end that we may make our calling and election sure.

LINCOLN CHURCH.--Neb.

WORK MUST BE KEPT ALIVE

DEAR FRIENDS:--

We deeply sympathize with you in the great affliction which has come upon you through the death of Pastor Russell, a man whose noble and exalted work in the ministry of Christ has set a shining example to the world, and whose memory will be a lasting spiritual stimulus to his many followers.

Pastor Russell's good work must be kept alive, and the Overland Monthly offers its pages to you for the publication of such articles as may help to this end.

In sincere and deep sympathy with your bereavement, we remain

Yours to command in our line of help,

OVERLAND MONTHLY.

WILL STAND SHOULDER TO SHOULDER

DEAR BRETHREN:--

We wish to give you the assurance that we will stand shoulder to shoulder in this dark hour, and gladly cooperate with you in carrying on the work to whatever extent it is possible for us to lend a hand. Quite a few of the friends have already expressed their determination to be more faithful and some have openly and publicly renewed their consecration before a huge audience in New York City Temple Sunday afternoon, Nov. 5.

We therefore pray that the memory of our dear Pastor may never fade, and that with this in mind you may, with the Lord's grace and assistance, terminate the work which

yet remains for the Church this side the Veil.
HARRISBURG ECCLESIA.--Pa.

WORDS FAIL TO EXPRESS

DEAR BRETHREN:--

There comes a time to some of us when we realize that we are utterly unable to put into words the expressions we desire to convey, and this is just such an occasion.

The Providence Class desire to express to you their deep Christian love and hearty appreciation for the many blessings they have received through the ministrations of our dear, departed Pastor and colaborers at Brooklyn, and to further state that it is their desire and purpose to cooperate with you in every possible way in the continuance of spreading the Gospel of the Kingdom.

May the Lord's richest blessing be with you as you continue to serve His cause and His brethren, is our prayer.
PROVIDENCE ECCLESIA.--R.I.

===================

VOL. XXXVII. DECEMBER 15 No. 24
A. D. 1916--A.M. 6045

CONTENTS

1915--Annual Report--1916 387
  The Colporteur Work. 387
  Pilgrim Service. 388
  Free Literature. 388
  The Pastoral Work 388
Harvest Work Continues 390
  Organization of the Work . . . 390
"Ecce Homo!" (Poem). 391
The Holy City 392
  The New Jerusalem 392
  The Glorified Temple 393
  Blessings to be Shed Upon Mankind . 394
"Unto Us a Son is Given" 394
  The True Light of the World. . . 395
  The Antitypical Gideon's Band . . 395
Interesting Items 396
  1917 Year Text Motto 396
Your Good Hopes for 1917 397
Ministries of the Truth. 399
Index to The Watch Tower for 1916 . . 400

PUBLISHED BY
WATCH TOWER BIBLE AND TRACT SOCIETY
"BROOKLYN TABERNACLE," 13-17 HICKS STREET,
BROOKLYN, N. Y., U. S. A.

Foreign Agencies:--British Branch: LONDON TABERNACLE, Lancaster Gate, London, W. German Branch: Unterdorner Str., 76, Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne. Please address the SOCIETY in every case.

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved each and every article appearing in these columns. The names of the Editorial Committee are: W.E. VAN AMBURGH, J.F. RUTHERFORD, H.C. ROCKWELL, F.H. ROBISON, R.H. HIRSH.

ANNUAL SUBSCRIPTION PRICE, $1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

==========

ALSO FRENCH, GERMAN, SWEDISH, POLISH AND DANO-NORWEGIAN EDITIONS. SAMPLE COPIES FREE.

==========

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE.
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA.

==========

BROTHER RUSSELL'S CHRISTMASTIDE GREETINGS

Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the New Creation, together with references to five recent WATCH TOWER articles which he considered particularly timely and helpful, also announcing the Year Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, "Christ Stilling the Storm on the Sea," as selected by our Pastor. According to his request, these cards are now being enclosed in all regular mail sent out from this office in acknowledgment of orders, etc. By this means practically all of our interested readers will receive one. Any who fail to receive a copy, may have one upon request.

Anticipating a continued demand for this picture, he ordered an edition in regular post-card form, with space for message, which may be had at 10c per doz., postpaid. We have also a quantity of the same picture in post-card size, printed on heavy coated paper, with "Our Morning Resolve" on the reverse side. These may be had for 6c per doz., postpaid.

R6024 : page 386

CONVENTION AT PITTSBURGH

THE WATCH TOWER BIBLE AND TRACT SOCIETY is arranging for a Convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the Convention. The Saturday sessions will be held in CARNEGIE HALL in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W.E. Spill, 2509 Perrysville Ave., N.S., Pittsburgh, Pa.

EXAMINATION OF ANSWERS TO V.D.M. QUESTIONS

The Examining Board expects to complete its work before the end of the present month; but if for any reason its work should be delayed a little, we would advise that the election of any to represent your Class as either Elders or Deacons could be done on the same condition as that of the New York Congregation--subject to a successful examination of the answers to the questions.

MEMOIRS OF PASTOR RUSSELL

The Society is contemplating the publication, in book form, of Memoirs of Brother Russell, together with a number of his sermons. Further announcement will be made in due time.

[CONTINUED ON PAGE 396.]

====================

My Morning Resolve

My Earliest Thought I Desire Shall Be:

"What shall I render unto the Lord for all His benefits toward me? I will take the Cup of Salvation and call upon the name of the Lord [for grace to help]. I will pay my Vows unto the Most High."--Psa. 116:12-14.

Remembering the Divine call, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust Him,
Come what may."

====================

R6021 : page 387

1915--ANNUAL REPORT--1916

[Together with a Resume of the work of the various Branches of the service of the Society.]

WE feel sure that the dear friends everywhere are eagerly awaiting the Report for 1916. Our fiscal year ends October 31st. It may appear to some quite significant that it was on this very date that Brother Russell passed away, thus closing his earthly ministry with the end of the Society's business year. What more appropriate time could there be for us to turn aside for a little season and survey the Field!

In the heat and excitement of battle one cannot take much time to look about or to inquire what others may be doing or who may possibly be falling. Each soldier is on the alert to carry out the commands given by the great Captain of our Salvation; but the Lord loves all the true soldiers, and occasionally calls them aside for a little breathing spell and refreshment, thus preparing them for the next and more vigorous campaign. The Lord's people will greatly rejoice over the progress made during the year--Nov. 1, 1915, to Nov. 1, 1916.

Our Covenant with the Lord calls for a walk by faith. We are therefore not to expect to see the full results of our labors while on this side the veil, but our Lord is so loving and considerate that He frequently draws the curtain aside a little, that we may have a glimpse of the results following some of our labors of love. How such views rejoice our hearts!

The year 1916 has been a very eventful one in many ways. We need not mention here those events particularly connected with the falling of the "kingdoms of this world." They are written by the world's historians. Our interests are centered in the establishment of "the Kingdom of God," for which the Church has so long been praying. At the beginning of the year we were in a more or less expectant attitude, not knowing what new experiences the Lord might have in store. We were certain that He would supply us with the waters of Truth and lead us to certain victories, if we but followed closely. There was much polishing and buckling on of the Armor of God, and preparing for whatever might be ahead. No one thought of faltering--the prize appeared brighter, and the goal nearer. Those inclined to criticize us had prophesied that, as 1914 had passed, and as their interpretation of our understanding of the Scriptures had failed to come to pass, the work would soon come to naught. How little do they realize the power of the Spirit of God in the hearts of the consecrated! And how far short of the reality is their knowledge of our glorious hopes and prospects! Considering the conditions--the comparatively small army of thoroughly consecrated and the great tension under which the whole world is straining --the results seem but little short of miraculous. But very few have become discouraged or have returned to their former pursuits.

THE COLPORTEUR WORK

Every well-equipped army is composed of several branches. The main branch is always the Infantry. It is the heavy fighting body, and the main reliance of every commander. So we might think of the Colporteurs. They are the soldiers who do the hard fighting at the front. Though each year since war-conditions prevail notices a change in the numbers, yet these noble soldiers of the Cross "close up ranks" and move on steadily and unfalteringly. We doubt not that the Lord will greatly reward this noble band. They have stormed many a redoubt of the enemy, and have been mighty in the Lord's hand to the pulling down of strongholds of evil and prejudice and planting the good Seed of the Kingdom.

Owing to the fact that financial conditions were greatly strained in many localities, and that labor difficulties and local disturbances existed in others, the number of those who were able to devote most of their time to the work has been considerably less than in 1915. However, those who have remained have done better work on the average. For 1915, the average sale per Colporteur was a trifle over 406 STUDIES and 23 SCENARIOS. For 1916, the average sale per Colporteur was a little over 430 STUDIES, and 166 SCENARIOS. An average of 372 Colporteurs were in the field for the year.

The general advance in prices on all commodities hit this branch of the work very hard in some respects. During a number of months we were greatly hindered by not being able to secure sufficient cloth STUDIES to fill the Colporteurs' orders. Then the DE LUXE SCENARIOS ran short, and also the supply of Karatol volumes. The printers were unable to obtain delivery of the materials necessary to their manufacture. The paper shortage has greatly hindered the printers. Many of the Colporteurs made a specialty of the SCENARIO in territory which had already been canvassed a number of times for the STUDIES.

Total output of STUDIES for year	265,495
Total output of SCENARIOS	70,000
Total output of Booklets	110,000

Total	445,495

Moreover, these faithful workers were careful to encourage the reading of the STUDIES, where they found them already in the homes. A number were thus awakened to the import of present conditions, and some to active co-operation.

R6021 : page 388

Who can say what the yield may be when the Master of the Harvest shall show forth all the increase? May the Lord richly bless the dear Colporteurs!

THE PILGRIM SERVICE

We might liken the Pilgrim force in some respects to the Cavalry division of the army. It is much smaller than the Colporteur list, and covers more territory, and the force must be moved more quickly. Its work for the past year compares very favorably with any other year of the entire Harvest campaign. Note the following figures:

Number of Pilgrims	69
Miles traveled	552,498
Towns visited	6,575
Public meetings held	1,507
Semi-public meetings held	3,124
Parlor meetings held	9,221
Total attendance	809,393

FREE LITERATURE

We might term this the Grenadier Department of the army. It seeks out the hiding places of the enemy, and endeavors to leave little "bombs" in every available place. The output for 1916 has not quite equaled that of 1915. We cautioned the friends to be much more careful that each "bomb" be properly placed, so that no waste be made. The amount of free literature thus distributed is almost beyond our comprehension. The total output for the year was 22,158,000 BIBLE STUDENTS MONTHLIES. To print these took over 598,000 pounds of paper, or 16 carloads. Who can estimate the number of strongholds of error which these "bombs" may have overthrown? But that is only an incidental feature of the work. The principal thing was the reflex action upon our own hearts. How we have rejoiced as we sought to carry the Message of Good Tidings to others and to free them from the shackles of error, even as we ourselves have been freed!

The friends will be glad to know that we have some very excellent Volunteer matter for 1917, prepared by Brother Russell. On page 396 of this WATCH TOWER will be found an item especially upon this subject. We desire to make a word of explanation here: It is not so much a question of how many shots are fired as of how many are hits. Note the cost of this year's output in the financial report. The paper for next year will cost us more than twice as much as formerly. In other words, we were fortunately able to purchase paper last year at 3-3/4c per pound. Next year it will cost us over 8c. This means that a dollar will not go so far now as fifty cents have gone heretofore. Therefore, it behooves us to be very careful to make every shot count and not to waste any. Better fire only five shots and make three hits than to fire twenty shots for the same number of hits. Noise or number does not count. The shots only are effective. Therefore judge cautiously as to your needs, and be sure to use all that you order. We shall be pleased to have your orders as quickly as possible. The matter will be ready Jan. 1. "The World on Fire" is the leading article.

THE NEWSPAPER WORK

This had become greatly curtailed, owing to our dropping from the list many papers of small circulation, and further, to our policy of retrenchment necessitated by conditions produced by the war. Now that Brother Russell has passed beyond, the sermon feature will be discontinued entirely. The blessing of the Lord has rested upon this work far beyond our highest expectations. We remember when we thought if we could secure fifty newspapers to publish the sermons it would be a wonderful witness. About twenty years ago Brother Russell saw the great advantage of reaching the people by means of the public press. At that time the large sum of nearly half a million dollars seemed within his reach. He planned to use this for having the Truth spread broadcast through the magazines. Just as he expected to receive the money, the death of one man blocked the way. It was a great disappointment for awhile, but he knew that the Lord was still at the head of the Harvest work. Later, with an astonishingly small sum, the Lord opened another way, and at one time about 2,000 papers were publishing the sermons simultaneously and altogether over 4,000 papers published weekly reports. We asked for showers, and the Lord gave us rainfalls almost amounting to floods. What an evidence

R6022 : page 388

of His might and power to open doors whenever it may please Him and best serve His cause!

Now that part of the work is past. Has He anything else to take its place? We think so. We believe that even a greater work is just at our doors, and that it will prove to be a richer blessing to the Church itself. The way is opening for thousands to enter into the work "while it is yet day," and they are hastening before the "night cometh when no man can work." The Colporteur work, the Pilgrim work, the Volunteer work, the PHOTO-DRAMA, and the "lightnings" of the Lord now observed on every hand have prepared the soil of the hearts of men. Each loyal soldier not already enlisted in some branch will be asking for the privilege to be a participant in the great battle of victory for the overthrow of Babylon. Already Babylon is gathering her hosts. We can hear the rumbling of the companies and the divisions as they are being assembled; and we think that it will not be long before she will have her army in full battle array. Hence we, like David of old, wish to have our slings loaded with pebbles from the Brook of Truth and to hurl them while Babylon is preparing for the battle. Let each remember that before one can enlist under the lead of our glorious and victorious Captain, it is well to take the oath of full allegiance to Him--to make a whole-hearted consecration and take up the cross and follow Him, else we cannot expect to share the glories of the Kingdom, soon to be established. We refer to

THE PASTORAL WORK

This seems to us to be another great forward movement against the embattlements of the Adversary. The campaign is opening up so rapidly that it is difficult to keep up with the rush. We can almost hear the noise of the gathering of the companies all over the country. Letters are pouring in from all sides asking for information, and many are already in the thick of the battle. We have been hindered by not being able to secure the needed "ammunition" to equip all the companies. The "munition factories"--our printers--have been greatly delayed in filling our orders; but we have promise now of speedy delivery, and soon we hope to see the battle being waged along the entire front.

We wish we could tell you many of the interesting and encouraging incidents taking place in this service. We give one: In one of the larger cities the sisters had loaned a book to a gentleman. He read it, became very much interested, and said that he would be glad to pay for as many books as the Class could loan. When informed that they could use 700, he promptly gave his check for the needed amount. A letter now going out to the Pastoral workers gives other interesting and helpful information to these dear colaborers.

THE DRAMA

The PHOTO-DRAMA and the EUREKA DRAMA are still a valuable means of reaching many. The country districts are glad to have the opportunity of seeing the beautiful

R6022 : page 389

slide-pictures, even though they may not see the "movies." As a result we are receiving many inquiries from rural districts, which show a considerable interest. We are able to furnish the PHOTO-DRAMA to Classes in the following foreign languages: Armenian, Dano-Norwegian, French, German, Greek, Italian, Spanish, Polish and Swedish.

There are twenty-one DRAMAS in active service, exhibiting mostly on Sundays; very few working during the week. These twenty-one are being operated mostly by the Classes of the larger cities, even where the DRAMA has been previously exhibited with success. We are receiving some glowing reports. One of these, from Toronto, Canada, informs us that in a hall seating 1,000, frequently hundreds are turned away at a single exhibition. Those attending are showing marked interest and are leaving many cards of inquiry. The PHOTO-DRAMA has also been shown upon several of the large American battleships, and many have manifested marked interest. It was also shown to the soldiers down upon the Mexican border, and good reports are coming from there. We have two more DRAMAS ready for use. If any of the large Classes are so situated that they could handle the PHOTO-DRAMA for a season, the Society will be pleased to hear from them; and if they do not have local operators arrangements could probably be made to supply them on short notice. Our latest information is that the DRAMA has witnessed to about twelve millions. Many classes have in this way been doubled, and prejudice against the Truth has been dispelled as perhaps could not otherwise have been accomplished.

THE WATCH TOWER

We are not printing so many extra copies for samples and for supplying back numbers as formerly, but we are printing about 47,000 each issue, except in the case of the Memorial Number, for which we are expecting a wide circulation. Orders for large numbers of these continue to come from Classes and friends. We do not know of a better issue to allay prejudice against Present Truth. It is very cheap at 5c. for 32 pages. THE WATCH TOWER is also published in the German, Polish, Swedish, Dano-Norwegian and French languages, but the Memorial Number in only English, German and Polish.

We have long considered THE WATCH TOWER list the best criterion in regard to the general interests of the Harvest work, but there is still good reason to believe that the list does not include more than half the names it should. We are dependent upon the brethren to make known to others the merits of this publication and to urge all to send in their subscriptions. We remind them again of our willingness to cancel the debt of any receiving THE WATCH TOWER on credit who will advise us of their inability to pay.

It must be gratifying to all to observe in THE WATCH TOWER columns the letters of sympathy and expressions of continued loyalty to the Society and to the Harvest work. These letters cover every section of the country, and incoming mails from foreign lands show the same spirit of sympathy and confidence--that He who began the good work is both able and willing to complete it.

SUMMARY OF THE WORK

The foreign branch of the service has been to some extent hindered, especially in Germany and France. The work in England has gone on without much change, and we have good reports from the dear brethren there. We hope to publish some very interesting letters soon.

As this is the report for the last year our dear Brother Russell was connected with the work, we feel sure that all have an added interest in it.

Our mail for the past year has been very encouraging:

Letters received........................	134,849
Letters and cards sent out..............	152,944

You will observe that last year's report closed with a loan to balance the account. Therefore the report for the year just closed commenced with no balance on hand:

RECEIPTS

Good Hopes and Tract Fund donations.............		$149,726.21

EXPENDITURES

Pilgrim service..........	30,967.71	
Free literature, Lecture Bureau, etc...........	60,596.74	
For the Blind............	845.00	
For the various Conventions	1,985.36	
Pastoral work............	269.60	
For the Foreign Fields...	32,850.23	
Paid on loan.............	20,000.00	
Leaving a balance on hand to commence the year......	2,211.57	
	------------	$149,726.21

As we see the vast possibilities opening up before us for the incoming year, we trust that each will carefully consider what share he or she may have in the work. As has been customary for a number of years, in order that the Society might outline its work with as much definiteness as possible--lay plans and make contracts--

we give the friends an opportunity of advising us as soon as possible how much they estimate they will be able to give to the work for the coming year. Please remember that this is in no sense a solicitation. We know that all are glad to give to the best of their ability; that many have local expenses for Class and other needs; and yet that all desire to assist the general work as much as possible--as the Lord hath prospered them.

We are glad to show a safe balance on hand and to report that the receipts during the past month are encouraging.

R6023 : page 389

We are governing ourselves accordingly--making preparations for the wisest and most judicious use of our stewardship. We doubt not the Lord's continued interest in the Cause which we all love so much, and His intention to carry to completion that which we believe He began. Continue to pray for us, as we always do for you.

Finally, as expressed in the motto text of Brother Russell's selection for 1917: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace."--Numbers 6:24-26.

REPORT FROM 1886-1891

We feel sure that all will be greatly interested in a quotation from the first published report--extending from 1886 to 1891--published in THE WATCH TOWER in the latter year. We append the part as follows:

"PREACHING THE GOSPEL OF THE KINGDOM"

"The handful of Harvest laborers and the money at our disposal seem insignificant in contrast with the hundreds of missionaries and the millions of dollars spent by Catholic and Protestant societies in their support and in publishing abroad the doctrinal errors handed down from the Dark Ages, which tend to pervert and subvert the teachings of the Scriptures. But such is the zeal which the 'present truth' inspires, that 'a little one is able to chase a thousand, and two to put ten thousand to flight.' (Deut. 32:30.) Although few and untitled, and generally without great worldly learning --in these respects resembling those sent out by our Lord with the Kingdom Message at the First Advent--the faithful band of Harvest workers is busily engaged (some giving all their time and others able to give only a portion of it) in seeking out the 'wheat' class--the sickle of Truth which they bear separating 'the wheat' from the 'tares.'

"Few know these Colporteurs as the Lord's real representatives, or recognize that dignity which the Lord sees in

R6023 : page 390

their humility and self-sacrifice. Missionaries? No, say the world and the nominal Church, ours are the missionaries, who go to foreign lands. Yes, says the Lord, these are My missionaries, charged with a grand mission--to 'gather My saints together unto Me; those that have made a Covenant with Me by sacrifice.' They shall be Mine, saith the Lord, in the day when I come to make up My jewels.'

"Ministers? No, say the world and the nominal Church, only ours who wear clerical garments and preach from our pulpits are God's ministers. Yes, says the Lord, My servants (ministers) they are because they serve Me, dispensing Present Truth to My household. I have sent forth the Message which they bear. He that despiseth them despiseth Me, and he that receiveth the sealing in the forehead which I send by them will know the doctrine, that it is of Me. 'My sheep know My voice.'

"During the past six years, annual reports of the work have not been made, for the reason that the reports would not have shown so well as we would have liked, and might have been discouraging rather than encouraging, some years. But the past year has been so favorable, and the responses already received to the suggestion in a recent TOWER have been so encouraging, that we have concluded to report each year hereafter, good or bad. We accordingly report now the TOWER MISSIONARY WORK in spreading the Gospel of the Kingdom for the six years past:

"WATCH TOWER TRACT SOCIETY

"SECRETARY'S REPORT

"FROM JANUARY 1, 1886, TO DECEMBER 1, 1891

"EXPENDITURES:

"Paid balance, debt, owing January 1, 1886.	$516.17	
"Expended in publishing and circulating Tracts and sample copies of WATCH TOWER and in sending TOWER to the Lord's poor	8,625.03	
	----------	$9,141.20
"From Old Theology Tract subscriptions...	$1,113.63	
"From Tract Fund Donations.................	8,027.57	
	----------	$9,141.20

"It will thus be seen that we started Dec. 1st, 1891, with an evenly balanced ledger. But since figures are not apt to come out so exactly, it may be proper to remark that we had expended considerably more than our receipts, which would have shown a debt owing; but five friends of the Cause subscribed the balance so as to permit us to start the new fiscal year, beginning Dec. 1st, free from debt.

"Tracts published and distributed.......... 841,095"

===================

R6023 : page 390

HARVEST WORK CONTINUES

"Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice."--Psalm 50:5.

IT WAS the Lord who said that the gathering-time would be in the end of the Age; that He would then be present as Master of the Harvest; that His colaborers in the Harvest field would be His truly consecrated followers, acting as His messengers. He furthermore stated that during the Harvest time He would make one "faithful and wise servant...ruler over His household to give them meat in due season."--Matthew 24:45.

Since "that Servant" has been gathered into the Garner of the Lord, should we expect the work of the Harvest to cease immediately? Surely not! We should expect it to continue until every member of the Kingdom class is fully gathered unto the Lord! The Harvest work consists of two distinct parts: (1) The promulgation of the Kingdom Message, which serves as a trumpet to call the people of God out from Babylon and to draw them closer to the Lord; and (2) the ripening and perfecting of the saints in character-likeness to the Master, and their entrance finally into the Heavenly Home.

"That Servant" means a special messenger to the Church as this time. "Meat in due season" means the Message of the Kingdom to the Church, given at the time the Lord intended it should be given. The fact that the messenger has been gathered into the Kingdom should in no wise affect the Message, which remains with the Church as food and to be handed out to other hungry ones, until every one of the Lord's little ones has been gathered into the Kingdom.

Who, then, will proclaim the Message? We answer, Every truly consecrated child of God who appreciates his or her privilege. All who are begotten and anointed of the Holy Spirit are commissioned to do this work. (Isaiah 61:1-3.) The Message of the Kingdom has been put in such form that everyone who possesses the Master's Spirit may use it for his own blessing and for the blessing of others. Our full consecration to the Lord means that all of our money, our time, strength, influence, everything, is devoted to His Cause. Whatever natural qualifications we thus have for serving the Lord provide an opportunity for us to serve in whatever place we are best situated for service.

The Volunteers will continue to hand out the precious "meat in due season" which the Lord has furnished through His chosen Servant, that thereby some of His people yet in Babylon may be awakened.

The Colporteurs will continue to bear to the hungering ones the precious Food contained in the Six Volumes of SCRIPTURE STUDIES. Evidently such food is all-sufficient for anyone to make his calling and election sure.

The Pilgrim brethren will continue to make their usual visits to the Classes to aid, to teach and comfort them, and to serve the public as opportunity affords.

Pastoral Workers will find much to do in searching out those who have heard the Truth at some public meeting and who may be needing further assistance in the way of getting out of Babylon before her downfall.

The Elders of the various Classes who have the Spirit of the Lord will earnestly cooperate with the members of their respective Classes and in helping them to better understand the Berean lessons. Serving in humility and love and walking circumspectly, they will contribute much to the development in others of the character-likeness of the Master.

The PHOTO-DRAMA OF CREATION will continue to perform the portion of the work the Lord intends it to do.

Every truly consecrated child of God will, by his or her ability and opportunity, daily preach the Message. The world cannot intelligently read and understand the Bible, but can read and understand the daily life of Christians with whom they come in contact. "Actions speak louder than words." As the Lord continues to provide the money, so shall the Society continue to use it for the promulgation of the Gospel, looking for and expecting Divine wisdom and guidance in the proper use of it.

ORGANIZATION OF THE WORK

It is recognized that everything must be done decently and in order; that there must be a regular organization to properly carry on any work. How, then, may the Harvest work be thus conducted since Brother Russell is no longer in our midst? Many of the friends throughout the country are asking this and other questions, and we take pleasure in answering:

R6024 : page 390

THE WATCH TOWER BIBLE AND TRACT SOCIETY was organized in the year 1884 as a means of putting forth the Message of the Kingdom in an orderly and systematic manner. The Corporation is controlled and managed by its Board of Directors and officers. The Board of Directors is composed of seven members. The Charter of the Corporation provides that the Board of Directors shall be self-perpetuating; that is to say, when a vacancy occurs by death or resignation the surviving members are empowered to fill such vacancy. Brother Russell was a member of the Board of Directors. Two

R6024 : page 391

days after his death the Board met and elected Brother A.N. Pierson as a member of the Board to fill the vacancy caused by Brother Russell's change. The seven members of the Board as now constituted are A.I. Ritchie, W.E. Van Amburgh, H.C. Rockwell, J.D. Wright, I.F. Hoskins, A.N. Pierson and J.F. Rutherford.

The Board of Directors thereupon provided for an Executive Committee of three, and elected as that Committee Brothers A.I. Ritchie, W.E. Van Amburgh and J.F. Rutherford. This Executive Committee has general supervision of all the work of the Society, both in America and abroad, subject to the control of the Board of Directors of the Society.

The Charter of THE WATCH TOWER BIBLE AND TRACT SOCIETY provides that the officers shall be elected annually by those who have contributed to the funds of the Society, and that those officers must be elected from among the Board of Directors. Brother Russell was the President of THE WATCH TOWER BIBLE AND TRACT SOCIETY from its organization until his death. The next annual election, as provided by the Charter, will be held Saturday, January 6th, 1917, at Pittsburgh, at which time officers will be elected; viz., a President, Vice President, and Secretary and Treasurer.

THE WATCH TOWER BIBLE AND TRACT SOCIETY is the most wonderful and unusual Corporation on earth. It is the strongest corporation, not financially, but strong because it has been, and still is, used of the Lord for the carrying on of His work. It is unusual in this: that all who are in any wise connected with it gladly render their services without salary; those giving all of their time taking only the bare necessities of life. It will continue in the same manner as in the past to spread the Gospel, so long as the Lord indicates this as His will.

THE WATCH TOWER

This publication is the medium through which the Kingdom Message is brought regularly to the members of the "Household." "That Servant" used this medium to give out the "meat in due season." By his last Will and Testament he provided for the continuance of THE WATCH TOWER by a duly constituted Editorial Committee. The names of the members of this Editorial Committee appear upon the title page of each issue of THE WATCH TOWER. It is the province of this Committee to put in proper form and publish, twice each month, that which goes to the Church. THE WATCH TOWER is not the organ of the Editorial Committee. It is the official organ of the Church. It is the only publication in the world declaring the presence of the King and announcing the nearness of His Kingdom. Therefore, dear brethren, THE WATCH TOWER is your journal. It is the journal of every one in harmony with Present Truth, and its publication is for the benefit of all such. It will continue to publish only that which is in harmony with what "that Servant" has heretofore given to the "Household of Faith."

Shall we, then, continue to recognize in our Class-studies the Berean Bible lessons prepared by Brother Russell? Shall we continue to speak in our Class-studies of Brother Russell as the Lord's Servant who brought "meat in due season to the household of faith." Yes, indeed! Why not? If the Lord was pleased to use him for many years to give the "meat in due season" to the Church, then it is still "meat in due season," and the Berean lessons are essential for the development of those who shall be made partakers of the Kingdom. Should we now disregard the food contained in the STUDIES IN THE SCRIPTURES and other publications of THE WATCH TOWER BIBLE AND TRACT SOCIETY, it would mean that we were repudiating or disregarding that which the Lord has graciously provided for our benefit. We must make the distinction between Brother Russell as a creature and his official capacity as "that servant" of the Master to give out the "meat in due season." To disregard the Message would mean to disregard the Lord.

Let us be courageous and faithful, dear brethren. Let us remember that in unity there is strength. The Lord will continue His work until it is finished. He will gather all of His true children into the Garner in due time. Shall we be of those thus gathered? That will depend upon whether or not we hold fast to that which we have; whether or not we remain loyal to the Lord and to His Message of the Kingdom.

The Lord's "faithful and wise servant" finished his work and left with us his message. His last words to the Church, as set forth in his Will and Testament, show how essential it is for every one who would enter the Kingdom to continue loyal, and faithfully develop the fruits and graces of the Spirit. He said, "I entreat you all that you continue to progress and to grow in grace, in knowledge, and above all in Love, the great fruit of the Spirit, in its various diversified forms. I exhort to meekness, not only with the world, but with one another; to patience with one another and with all men, to gentleness with all, to brotherly-kindness, to godliness, to purity. I remind you that all these things are necessary for us--necessary that we may attain the promised Kingdom; and that the Apostle has assured us that if we do these things we shall never fail, but that 'so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.'"

R5995 : page 391

ECCE HOMO!

[In loving remembrance of Pastor Russell and his Ministry.]

"Loved and hated! Revered and reviled!
Spurned and courted! Flattered, defiled!
With never a falter and never a frown

He kept to his moorings, and laid his life down
In the place where God put him. What more can be said
For soldier or hero? For living or dead?
He wept with the anguished; he smiled with the glad:
He lifted the fallen; he heartened the sad;
He pitied the sinner, inspired the saint;
He strengthened the feeble, recovered the faint.
God gave him a Message--he gave it to men:
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the wayfaring man, tho a fool,' could behold
And hear the glad Gospel he patiently told.
And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head,
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time,
And crowning him saint when the World sees their crime.

"Behold now the Man?--Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A Man has gone from us, leaving none in his place,
Yet his Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Caesar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived--ready to live and ready to die!"

====================

R6024 : page 392

THE HOLY CITY

--DECEMBER 17.--REVELATION 21:1-4,22-27.--

THE NEW JERUSALEM--THE NEW SPIRITUAL GOVERNMENT OF THE MILLENNIAL AGE--THE NEW HEAVENS AND EARTH SYMBOLIC EXPRESSIONS INDICATIVE OF NEW CONDITIONS TO PREVAIL UNDER MESSIAH'S RULE--THE NEW SPIRITUAL GOVERNMENT TO BE INVISIBLE--IN ANOTHER FIGURE CALLED THE TEMPLE OF GOD--THE EARTHLY REPRESENTATIVES OF THE MESSIANIC KINGDOM--THOSE WHO WILL CONSTITUTE THE HEAVENLY PHASE.

"Behold, the Tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples."--Verse 3. R.V.

PARADISE, the Garden of God, was applicable as a name to Eden, where our first parents resided while they were still in harmony with God--before their disobedience. The same name is Scripturally applied to the new earth when Restitution blessings shall, during the Millennium, have brought it to perfection as the abode of those who under Divine favor shall then prove worthy of life everlasting.

It was to this Paradise that the Apostle Paul was in vision "caught away" when given a glimpse of various features of the Divine Plan, not then due to be understood by the Church in general--"things not lawful to be uttered." (2 Corinthians 12:4.) The Apostle St. John was similarly caught away in vision, and shown some of the wonders of the Paradise epoch. But these were only in symbols, which he was permitted to report, and which have been comparatively misapprehended, until now, in the Lord's due time, the Holy Spirit is guiding His people into the Truth of this subject, as well as upon others; for "the time is at hand," and the information is "meat in due season" for the Household of Faith.

Elsewhere this Paradise of the future is referred to by the Apostles as "the third heaven," and as "a new heavens and a new earth." (2 Corinthians 12:2; 2 Peter 3:13.) They are not referring to new planets, nor to heavens ranged one above another, as many have supposed, but to the third of three great periods of time, beginning with man's creation and extending into the illimitable future. The first of these periods, termed the first heavens and earth--the old order of things--passed away with the Deluge of Noah's day. The second period, "the heavens and the earth which are now," the present order of things, are reserved of God to pass away with a great symbolic fire of trouble--revolution, etc.--which will utterly destroy the present spiritual powers and the present social arrangements.--2 Peter 3:6,7; Galatians 1:4; Zephaniah 3:8,9.

The third great period is to be a "world without end," under Divine administration. This will be the third heavens and the third earth, or the new heavens and the new earth, which will differ from the present condition of things in that they will be righteous! whereas the present arrangement is imperfect, unrighteous. The "new heavens" will consist of the new spiritual ruling powers of the future--Christ the Head, and the Church His Body. The present heavens consist of the nominal religious systems which, while claiming Christ for their Head, nevertheless bow in a very large degree to Antichrist, "the god of this world," "the prince of this world," "who now worketh in the children of disobedience," and who is captivating and blinding the whole world, with the exception of the few whose eyes of understanding have been opened, who are under special blessing and leading, who are taught of God--the Little Flock, "heirs of the Kingdom."--Ephesians 2:2; 2 Cor. 4:4.

"THE PARADISE OF GOD"

It is to this new heavens and new earth condition, this Paradise of God, that today's Study introduces us. As the "new heavens" do not mean a new place for God's Throne, so the "new earth" does not mean another planet. The "new heavens" are a new condition, the spiritual power and control of Christ and His glorified Church; so the "new earth" means a new social order on this planet--"the new heavens and earth"--constituting the world to come--"wherein dwelleth righteousness." (2 Peter 3:10-13.) The declaration of our lesson is that the former heavens and the former earth--which are now--will then have passed away and will be no more. All present institutions are to perish utterly in the great Time of Trouble with which this Age is very shortly to end.

"And there shall be no more sea." As we have already seen, the sea is a symbol for the masses of people in a restless and unstable, anarchistic condition--just as the land represents the social order, and as the mountains represent the kingdoms of the present time. As there is no reference to the physical earth and the physical heavens being destroyed, so there is no reference to the physical sea being obliterated. The symbol signifies that under the new arrangement, under the control of the new Heaven--spiritual powers--the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more sea class--no more restless people, no more dissatisfied masses, no more anarchists. Everything will be reduced to law and order; and under the new regime law and order will secure justice to every creature, obliterating the differences of wealth and power as they now exist.--Isaiah 2:12-22.

THE NEW JERUSALEM

In the symbolism of Scripture a city represents a government; as, for instance, symbolic Babylon is denominated "that great city [government] which ruleth over the kings of the earth." (Revelation 17:18.) The New Jerusalem symbolizes the new spiritual Government of the Millennial Age. It is not earth-born; it is not reared by men; but, as pictured in today's Study, it descends from God out of Heaven. That is, it is spiritual in every sense of the word--of God and not of men. It is for this Kingdom, this Government, that our Lord taught His disciples to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

The declaration that the City is adorned as a bride for her husband implies its beauty, grandeur and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree. Additionally, the statement reminds us that in the government of the future the world's judges are to be the saints selected throughout the Gospel Age and qualified through faithfulness in trial and tribulation. (1 Cor. 6:2.) In the Scriptures these are frequently called "the Bride, the Lamb's Wife" and Joint-heir in the Kingdom.

We are not to think of this Holy City as being composed of literal stones, coming down through the air. On the contrary, we are to remember that the saints of the Gospel Age are "living stones," as the Apostles explain. (1 Peter 2:4-7; Ephesians 2:19-22.) This glorious City will not be visible to the natural eye. Neither Christ nor the saints in glory can be seen of men. Only those who are changed from human to spiritual nature will see these matters in full. But the whole world will quickly be made aware of the fact that a new Government has been instituted--a government of righteousness and all power--and that thereafter whosoever doeth righteousness shall be blessed, but that whosoever doeth evil shall be punished proportionately.

R6024 : page 393

The entire Gospel Age has been devoted to the preparation of this New Jerusalem. As a whole, it comprises all of the saints, from our Lord Jesus Christ down to the last member of the Church. Not until all of the members of the Body of Christ have been chosen, found faithful, fitted and prepared for their places will this City of God descend to earth in power and come into possession or control of the earth. The coming of the New Jerusalem to the earth is the symbolic representation of the establishment of God's Kingdom in the earth; for a city is a well-known symbol representing government, control. Thus Washington City represents the United States government; Petrograd, the Russian government; Paris, the French government; Rome, the Italian; Berlin, the German; London, the British; etc.

THE GLORIFIED TEMPLE

The third verse of today's Study associates this City with the other figure of a symbolic Temple which the Lord is now preparing, and of which the saints will constitute the "living stones" and "pillars." It is declared that the Tabernacle of God [His Dwelling] shall be with men in this City [Government or Kingdom]. It will be His Temple; and the world of mankind will approach God in it, to receive the Divine blessings, just as Israel approached the typical Tabernacle and the Temple in their typical religious services. Thus God, represented in His Church--The Christ, Head and Body--will dwell with the world of mankind during the Millennial Age, and they shall be His people; that is to say, all mankind will be treated from the standpoint of reconciliation. The Propitiation-price for the sins of the whole world having been paid, and the due time having come for the manifestation of Divine favor, all peoples shall be treated as the Lord's people. None of them shall be treated as aliens, strangers, foreigners from God and His promises.

While the Millennial Kingdom will be the Kingdom of God's dear Son, it will also be the Kingdom of God; for God's dear Son and His Joint-heir, the Church, will be in absolute accord with the Father; and all that shall be done under their control will fully and completely represent the Divine will respecting men. Nevertheless, it will be a Kingdom separate from the remainder of the Universe, as the Apostle Paul indicates. (1 Cor. 15:24,25,28.) "He must reign until He hath put all enemies under His feet....And when all things shall be subdued unto Him, then shall the Son also be subject to Him that did put all things under Him....Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father"--at the close of the Millennial Reign.

THE WORK OF THE KINGDOM

Since God is the Author of all the blessings of Redemption and Restitution, and since every good and every perfect gift cometh down from Him, the record appropriately declares that "God shall wipe away all tears from their eyes"--the eyes of mankind. Though Christ and the Church will do it, nevertheless the Heavenly Father will be recognized as the First Cause, the Fountain of Blessings. The wiping away of tears implies a gradual work, such as we see shall be the process of that glorious time. At the beginning of the Messianic Reign mankind will not be exempt from weakness, trial and difficulty; but as they conform to the laws of the Kingdom all cause for distress will gradually pass away; and the Restitution blessings will gradually lift them out of death into perfect life.--Acts 3:19-23.

In verse 4 the work of the whole Millennial Age is summed up in a few words. What a glorious sunburst of blessing is in these words! What a grand fulfilment of St. Peter's declaration respecting the Times of Restitution! This declaration, however, applies to the very end of the Millennial Age rather than to any previous part of that Age; for other accounts show us unmistakably that there will be imperfections, chastisements and stripes throughout that Age, while mankind are being lifted up As our Lord expressed it, the raising up of mankind throughout the Millennium will be a "resurrection by judgment" --chastisements, disciplines.--John 5:28,29. R.V.

Even at the close of that Age, as we are shown in another pen-picture of that time, there will be a severe trial and testing to demonstrate to what extent the enforced obedience of the Messianic Reign shall have rightly affected the hearts of those who experience its blessings, so that they shall love righteousness and hate iniquity. (Revelation 20:7,8.) In that final test any who shall manifest that his heart contains anything aside from loyalty to God and to the principles of righteousness shall have his part in the Second Death.

Verse 5 comprehends the entire Millennial Age. Our Lord Jesus Christ, then in the Throne of earth's dominion, declares, "Behold, I make all things new." This expression does not relate merely to rocks, trees, etc., but to the great work which our Lord undertook; namely, the regeneration of humanity--of as many of Adam's race as will, under favorable conditions of knowledge, develop characters in full accordance with the Divine will. The end of the Millennial Age will see the work completed. All of the wicked--all who will not hear the voice of that Prophet, Teacher, King--will be cut off from amongst the people in the Second Death. But all the willing and obedient will be made new, brought to the complete perfection contemplated in the original Divine Plan.

THE HEAVENLY CITY RESPLENDENT

Here our Study turns to a consideration of the City, the glorified Church, the Kingdom class, those who during the Millennial Age will be "Kings and priests unto God, and reign upon the earth" for "a thousand years." (Revelation 1:6; 5:10; 20:4,6.) This City class, the glorified Church, it is declared will have need of neither sun nor moon. Nothing in this statement indicates that the world will not both need and have sunlight and moonlight during the Millennial Age and subsequently.--Psalm 72:5.

While it will be true that the Church, as spirit beings, will not need the literal sunlight and moonlight, nevertheless this is not the thought of Verse 23. Both sun and moon here are symbolical, as in Revelation 12:1. The sun signifies the light of this Gospel Age. The moon signifies the typically reflected light of the Gospel in the Law and the Prophets of the Jewish Dispensation. The glorified Church will have no need of the light which in the present time she so much enjoys through the Word and the Spirit. Instead, she will have a much more excellent glory. To this St. Paul refers when he says, "Now [with all the light, privileges and opportunities which we enjoy, as respects the representations of God through the Law and the Prophets and through the instructions and leadings of the Spirit in the present Age] we see through a glass darkly, but then face to face; now we know in part; then we shall know even as we are known."--1 Corinthians 13:12.

The Church, the Temple of God, will be so filled with all the fulness of God, when made like her glorious Lord (1 John 3:2), that nothing could add to her blessings of knowledge and Divine favor. She will be so filled with the glory of God that from her, as from her Lord and Head, shall proceed the light of the glory of God, which shall heal and bless the world during the Millennial Age. This is the Sun of Righteousness to which our Lord referred in Matthew 13:43: "Then shall the righteous

R6024 : page 394

shine forth as the Sun in the Kingdom of their Father"--our Lord Jesus, the Head of the Church, of course being included. The Prophet mentions the same Sun of Righteousness, saying, "The Sun of Righteousness shall arise with healing in His beams." (Malachi 4:2.) Nevertheless we are not to lose sight of the fact that Christ is the Head of the Church, even as the Father is the Head of Christ Jesus. (1 Cor. 11:3.) Hence the Lord God Almighty and the Lamb will always be an inner Temple in this great Temple which God has provided for the world's blessing during Restitution Times.--Verse 22.

THE BLESSINGS SHED FORTH UPON MANKIND

When this Sun of Righteousness shall shine forth, its blessings of healing, refreshment and life--mental, moral and physical--shall fall upon all mankind; and the nations shall walk in the light therefrom. Old MSS. do not contain the words "of them that are saved" (Verse 24). Indeed, it is because the nations are NOT SAVED that they need this special light during the Millennial Age, in order to their enlightenment, their salvation, their Restitution. Nor do the words "and honor" occur in old MSS. "And the kings of the earth do bring their glory into it."

The expressions, "nations" and "kings," are not to be understood as signifying that during the Millennial Age the world of mankind will be divided into nationalities and kingdoms as at present. The word "nations" here signifies peoples, and is intended to show that all peoples, not merely the Israelites, will be thus favored under God's Kingdom. The word "kings" represents those princes, or chief ones, who during the Millennial Age will be the representatives of the Heavenly, spiritual, invisible Kingdom of Christ.

These princes, as we have already seen, will be Abraham, Isaac, Jacob and all the faithful Prophets of the previous Ages, who loved God before the Call to the Kingdom and to the Bride class went forth. Therefore they cannot be of the Bride class; but because of their faithfulness they will be the princes whom the Lord will establish in all the earth. First, however, He will make them perfect human beings and will qualify them for their office, as a reward for their faithfulness to God in the dark times in which they lived--their manifestation of love for righteousness and their trust in the Omnipotent One.--Psalm 45:16; Hebrews 11:39,40; Luke 13:28.

The bringing of their glory into the City, the Kingdom, signifies their acknowledgment of this Heavenly Kingdom, their rendering of tributes of praise, thanksgiving, worship and obedience to it as God's Agency. This rendering of glory to the Kingdom will continue throughout the entire Millennial Age; for the princes throughout the earth will make known to the peoples that not in their own name or authority do they rule and execute judgment and establish righteousness, but in the name of the glorified Christ, Head and Body, whose representatives they are. The result will be that all peoples will ascribe honor, praise, majesty and glory to the Lord's Anointed, through whom Redemption and Restitution is being accomplished.--Verse 26.

Then, in consideration of the fact that this book of symbols, while relating to the future, is addressed to God's consecrated Church of the present time--The Elect --and in view of the fact that this message would be more or less understood by those who would seek to make their calling and election sure to a part in the glorious New Jerusalem, Verse 27 is added, declaring that "in nowise shall there enter into it anything that defileth, neither whatsoever worketh abomination nor maketh a lie; but they which are written in the Lamb's Book of Life."

The Lamb's Book of Life we must understand to include only those who attain to the position of joint-heirship with Christ, those whose names are written in Heaven during this Gospel Age and who are faithful to their Covenant. (Psalm 50:5.) What an incentive we have here to faithfulness! What a warning against the slightest sympathy with anything unclean, untrue, or in anywise contrary to the Divine standard of holiness! If we appreciate the glorious Divine provision for the Church and for the world, these promises will have their influence upon us; and under that influence we shall strive to keep our garments unspotted from the world, to be without spot or wrinkle or any such thing, that thus we may abide in our Lord's love, and in the due time be "meet for the inheritance of the saints."--Col. 1:12-14; Heb. 4:14-16.

====================

R6024 : page 394

"UNTO US A SON IS GIVEN"

--DECEMBER 24.--ISAIAH 9:2-7.--

A PICTURE OF MESSIAH AND HIS MILLENNIAL KINGDOM--DARKNESS STILL MEASURABLY COVERS THE WORLD--THE LIGHT OF THE WORLD SHINING FROM CHRIST AND HIS FOLLOWERS --THE RISING OF THE SUN OF RIGHTEOUSNESS TO SCATTER THE DARKNESS--THE WORLD TO BE CLEANSED FROM ALL OPPOSITION TO THE DIVINE GOVERNMENT--MESSIAH TO BE THE AGENCY THROUGH WHICH EARTH'S CLEANSING AND LIGHTING WILL BE ACCOMPLISHED.

"For unto us a Child is born, unto us a Son is given, and the Government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."--Verse 6.

WE AGREE with Leeser's translation of the Old Testament that the first verse of the chapter from which today's Study is taken should properly be the last verse of the preceding chapter--that the second verse of our lesson begins a new topic. With it, therefore the Study for today properly begins.

Verse 2. After the Hebrew idiom this statement pertaining to the future reads as if it related to something in the past--just as in Verse 6 we read, "Unto us a Child is born," whereas Jesus was not born at that time nor until several centuries later. The promised great Light is not yet shining upon the people. Mankind still dwell in the land of the Shadow of Death. The shadows of the demoralized, sinful, dying condition of Adam's race affect all of life's interests for the whole world of mankind. As the Apostle explains subsequently, "The whole creation groaneth and travaileth in pain together until now."--Romans 8:22.

We are still in the time when "darkness covers the earth [civilized society], and gross darkness the people [the heathen]." True, there is a measure of light in the world. True, also, that light emanated from our dear Redeemer, His words and His works; and it still shines forth from all who are truly His, all whose hearts are illuminated by His promises and His Spirit. But this is not the light which is to scatter all of earth's darkness and to cause all mankind to appreciate the glory of God. It is merely "the light that is in you"--in believers. It is a light of faith, a light of hope, a light of love ignited in the hearts of the Little Flock, who shine as lighted candles in the world and who are admonished to shine brightly.

Our Lord's light shone into a little corner of the world called Palestine: and from His lamp many followers have

lighted their lamps. To these the Master's instruction is, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven"; "Put not your light under a bushel, but upon a lampstand, that it may give light unto all in the House." But He adds, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved."--Matthew 5:15,16; John 3:20; 2 Cor. 4:4.

THE TRUE LIGHT OF THE WORLD

That the True Light is not now shining, that the Sun of Righteousness has not yet arisen with healing in His beams, is fully evidenced by the gross darkness of heathendom and by the lesser darkness of Christendom. In proportion as Jesus' true followers have kept their lights trimmed and burning, in that proportion a measure of light has spread throughout the world. But all this is merely the shining of light in the midst of darkness and at the present time and under present conditions a light wholly inadequate to dispel the night and to bring in the glorious Day for which the whole creation groans and waits. That glorious Day cannot come until the Lord shall first have found the members of His Body, who together with Himself shall constitute the Sun of Righteousness. --Malachi 4:2; Matthew 13:43.

The glorious prospect is that very soon the Church of Christ will be completed, that soon the Sun of Righteousness will shine. Soon its rays will light the uttermost parts of the earth. Then ultimately every child of Adam, sharer in his curse, shall be a sharer in Messiah's great work of blessing by being brought under the influence of that great Light which will constitute the Millennial Age a Day of glory and of knowledge of the Lord--the Golden Age of prophecy.

The prophecy of Verse 2 of our Study goes beyond the living of that time and assures us that the Light will shine to those who are in the shadow of death--those who are in Hades, in darkness. Upon every member of Adam's race the light must shine; for Christ hath tasted death for all. As all of Adam's children were condemned before their birth, so Christ died for all, and the majority before their birth. As surely as they shared in the curse that came upon Father Adam, so surely will they receive a blessing from the redemptive work of our Lord Jesus Christ.--Romans 5:17,18.

MULTIPLICATION BY RESURRECTION

Verse 3. "Thou hast multiplied the nation, thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil." This, the Revised Version rendering, is evidently the correct one. This pictures the world of mankind during the Millennial Age, brought forth from the bondage of death, released from the Adamic curse, rejoicing as those who are dividing a spoil--sharing in something which is not theirs, something which has fallen to them. It will be just so. The blessings of the Millennium will be distributed as Divine bounty; the curse will be rolled away; the Sun of Righteousness will shine for all with healing in His beams, bringing Restitution to all; and none will forfeit the blessings except those who wilfully refuse them and who do despite to God's favor.

The same is true now to those who receive Divine mercy. It is a gift; they can do nothing for it; they are merely assured that they are forgiven. The difference is that now only a very few have the eye to see, the ear to hear and the heart to appreciate God's mercy as it is told us in the Good Tidings which can be understood only by the hearing of faith. By and by, after the selection of the elect class, the Church, sight and knowledge will largely take the place of faith. The world will then realize the grace of God in Christ Jesus, forgiving their sins and providing them with life everlasting if they will accept it; and they will rejoice to divide the great spoil, the great gift of God.--Romans 6:23.

Verse 4 delineates the cause for this rejoicing. It will be because the great oppressor, Satan, will no longer have control. His yoke of sin, sorrow, pain and death, his rod and his staff of affliction and slavery, will be broken forever, as the Lord explains. (Revelation 20:1-3.) The victory over the Adversary is not to be a slow and gradual one, not to be accomplished by missions or any human power; but the Lord Himself will interpose His Power, "as in the day of Midian."

THE ANTITYPICAL GIDEON'S BAND

The day of Midian was the day when Gideon and his little band of Israelites met the hosts of Midian. (Judges 7:15-22.) Suddenly, at the breaking of the pitchers and the blowing of the rams' horns, the Lord overwhelmed the powerful enemies of His people and granted them a miraculous deliverance. Gideon evidently prefigured our Lord Jesus; and his little band prefigured the Little Flock of Christ--the saints, the Very Elect. It was after the testing, the sifting, of Gideon's little band that the Lord granted the great deliverance. Thus will it be at the end of this Age. As soon as the antitypical Gideon's Band, the Royal Priesthood under the captaincy of their Lord Jesus Christ, shall have given their Message and shall have let their feeble lights shine out, the Lord will grant the great victory for truth and righteousness through a Time of Trouble which will eventuate in the binding of Satan and the release of all the oppressed.

We read of the grand consummation, the end of sin and trouble, in Verse 5, which Leeser translates thus: "For all the weapons of the fighters in the battle's tumult and the garments rolled in blood shall be burned, become fuel for the fire." The interpretation of this figurative statement is that all of the weapons of Satan, all the accessories of sin and death, everything that pertained to this great conflict between righteousness and unrighteousness which has prevailed in the world for centuries, shall be utterly destroyed. The picture shows us the world cleansed from every evidence of opposition to the Divine Government and the Law of Righteousness, and accords well with the statement in Revelation 5:13.

HOW WILL IT BE BROUGHT ABOUT?

Verse 6 gives us the explanation of the process by which the foregoing prophecy of blessing and release from the oppressor shall be accomplished. The Lord would draw the attention of all having the hearing ear to the fact that no such blessing and enlightenment could be possible until first Messiah should come. He would also show that Messiah would be born after the manner of mankind, but would nevertheless be the Son of the Living God.

How beautiful, how simple, is the entire statement from the standpoint of faith! Yet how possible it is for the wisdom of this world to stumble over even such simple statements as these, and to claim, as Higher Critics do, that this prophecy was wholly to the Israelites of Isaiah's day, and that the promised one was King Hezekiah! Blessed are our eyes if they see, and our ears if they hear, the true meaning of this prophecy and thus permit us to recognize in it the Messiah, the Sent of God, Immanuel--"God with us"--to be the great Deliverer and to accomplish for us all the wonderful things which God hath promised by all the holy Prophets since the world began, confirming His Promise made to Abraham: "In thy Seed

R6024 : page 396

shall all the families of the earth be blessed."--Acts 3:19-21; Genesis 12:3; Galatians 3:8,16,29.

Continuing, the prophecy pictures the Child grown to manhood, and the government placed upon His shoulders--the responsibility falling upon Him as a royal mantle from the Heavenly Emperor, Jehovah. The prophecy steps over the earthly trials and sufferings of our Redeemer, the Head, and of the Church, His Body, throughout this Gospel Age. It ignores the names Beelzebub, Prince of devils, Man of Sorrows, etc.; and it points us to the complete and glorified Messiah at His Second Advent, as viewed from the standpoint of Jehovah and from the standpoint from which ultimately the whole world shall recognize Him, when every knee shall bow and every tongue confess to Him, to the glory of the Father.

"HALLOWED BE THY NAME"

A name stands for or represents the character, disposition, qualities or powers of an individual. Thus all these names, these titles, given to our Lord in Verse 6, represent His majesty, dignity, power and glory. Our Lord is already recognized by His true followers, who know Him as the most wonderful Counselor. No other counsel, no other teaching is like His. The world in general has yet to learn this fact respecting Him; but before the close of the Millennium it will be generally known. If after mankind shall have confessed Him as the wonderful, wise Counselor, Guide, Teacher, any of them shall then wilfully and deliberately ignore and reject His teachings, and shall sin wilfully and intentionally, such must die the Second Death.

Our Lord Jesus is recognized now by His true followers as the Mighty Lord, the Mighty God, but not as the Father. (1 Cor. 8:6.) He is the Father's Representative, Voice, Mouthpiece, the well-beloved Son whom the Father has clothed with glory, honor and immortality, and given all power in Heaven and in earth necessary to the accomplishment of the great work entrusted to Him, His fitness for which He demonstrated by His love and His loyalty even unto the death of the Cross.

Our Lord Jesus will be the Everlasting Father of the human race in the sense that Adam, their father, failed to give them life, and that our Lord redeemed Adam and all his posterity, thus becoming the Author of everlasting life to all who will obey Him. This will include all of the human family that will attain to everlasting life, except the Church class of this Gospel Age, who are chosen from out the world and begotten of the Heavenly Father to a new, spiritual nature. (1 Peter 1:3.) These spirit-begotten ones are separate and distinct from the world, and are Scripturally designated the New Creation. They are spoken of as the brethren of Christ in one figure, and as His Bride and Joint-heirs in another, but never as His children. To the world, however, He will be the Everlasting Father, or Life-giver through whom they may have everlasting life--life to all eternity--if they will become obedient to Jehovah's arrangements.

Another of our Lord's titles shall be that of the Prince of Peace. While His Kingdom will be introduced by the great Time of Trouble such as never before was, the trouble will not be of His producing. It will be the legitimate result of the wrong course of sin and selfishness fostered by the great oppressor, Satan. The Prince of Peace will subdue all enemies, all sin, all unrighteousness, all insubordination to the Divine will. He will neither fail nor be discouraged. Nothing shall hinder the accomplishment of this great mission entrusted to Him by the Father. His love of peace shall not hinder Him from dashing the nations to pieces as a potter's vessel, in order that righteousness shall be established upon a firm and sure foundation.--Psalm 2:9; Revelation 2:26,27.

"UPON THE THRONE OF DAVID"

Verse 7. The word David signifies beloved; and the kingdom entrusted to King David was God's Kingdom in a typical form, which was never to pass away. (1 Chronicles 29:23; 2 Samuel 7:16.) It was maintained by the Lord down to the time of Zedekiah, when we are told that the crown and the scepter of authority and power were removed to be overturned until He should come whose RIGHT it is.--Ezekiel 21:27.

Our Lord in the flesh, as a descendant of King David, was the legitimate Heir to that Kingdom of David which was to have no end. But instead of establishing His Kingdom at His First Advent, He declared, "My Kingdom is not of this world"--not of this Age, not of this Dispensation--and began the selection of the Little Flock who in the world to come--the Millennial Age--will be His joint-heirs and associates in the Millennial Kingdom. This work of selecting the Church--the kings, rulers, priests--has since been in progress; and we have the assurance of God's Word that it will reach a final and glorious consummation worthy of our God.

When Christ and the glorified Church shall reign over the earth, their Rule will be the continuation or exaltation of the Kingdom of God which was begun in King David and Natural Israel. This greater David, this greater Beloved of the Father, full of grace and truth,

will establish righteousness in the earth with judgment--
with punishments for wrong-doing and rewards for right-doing.
"The zeal of the Lord of Hosts will perform this."

===================

INTERESTING ITEMS

[CONTINUED FROM SECOND PAGE.]

1917 VOLUNTEER LITERATURE

The Society will have this ready for shipment about January 1. It was prepared by Brother Russell, and is specially appropriate for the times in which we are living. The leading article is: "The World on Fire." When ordering please mention B.S.M., Vol. 9, No. 1.

Classes are requested to place their orders as soon as possible that the Society may be able to estimate the quantity to be printed. In ordering do not figure on more than one copy for each English-speaking home. Where there are no Ecclesias, individual orders will be received. Volunteer numbers are supplied free of charge, transportation charges collect.

HYMNS OF DAWN--KARATOL EDITION

We now have the MILLENNIAL DAWN HYMNAL (with music) bound in black karatol, round corners, red edges, embossed in oriental gold leaf: price 50c; postpaid. We also have a good supply of the regular cloth-bound Hymnals, on which the price has not been advanced; 35c postpaid. Small flexible edition, without music, 10c each.

1917--YEAR TEXT MOTTO--1917

As our Year Text Brother Russell chose these words, "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace." (Numbers 6:24-26.) Price, postpaid, 60c per dozen; 10c each.

ADVERTISING PUBLIC MEETINGS

Owing to the very high price of paper the BIBLE STUDENTS MONTHLY will not hereafter be used to advertise public meetings for Pilgrims and others. We would suggest the use of cards and newspaper columns instead. We will be glad to furnish cuts of the speakers as usual.

WATCH TOWER RENEWALS

The friends are now so accustomed to looking at their WATCH TOWER wrapper for acknowledgment of receipt of renewal of subscription that we will not longer send post-card acknowledgment as heretofore. When a dollar is sent for renewal of your subscription the date on the outside of your wrapper will be advanced one year.

"POEMS OF DAWN"

Many of the friends are not aware that since the first edition of "Poems of Dawn," a second has been issued containing two indexes--alphabetical and topical--and twenty-one additional poems--Karatol, 50c; Leather, 75c, postpaid.

LEESER BIBLE

The publishers advise us that there will be no more of these at prices on our former list. We are able, however, to secure a larger Leeser Bible, 7x10, at $2.25, cloth, postpaid.

YOUR "GOOD HOPES" FOR 1917

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of Truth but also so blessed to the hopers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

----TO THE----

"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the STUDIES and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS MONTHLY in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as Lecturers to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of........................per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.
or, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name)..

(Post Office)....................... (State).............

WATCH TOWER SUBSCRIPTIONS ON "GOOD HOPES" ACCOUNT.

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full name and address, and write very plainly, please, mentioning the length of the subscriptions:

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. Date is given in lower left-hand corner.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of many of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

We have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be canceled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the cooperation of such only as appreciate the privilege of being coworkers with us in this ministry.

*CREATION DRAMA SCENARIO

This is a condensed statement of the Divine Plan of the Ages--profusely illustrated--much information in little space. The ninety-six short, pithy lectures of the CREATION DRAMA can be supplied in print as follows:

De Luxe, gold edges, embossed, 400 illustrations	$1.00 postpaid
Cloth, burnished edges, embossed, 400 illustrations	.65 "
Paper in three booklets, complete, per set.	.25 "
A Newspaper edition in 4 Parts	.05 "
IN GERMAN, SPANISH, ITALIAN, GREEK, POLISH, ARMENIAN:	
Cloth bound, complete	.65 "
Paper " "	.25 "
Newspaper edition, 3 Parts, 2c ea.; per set.	.05 "
IN SWEDISH: Cloth bound	.65 "
Newspaper edition, 2c ea.; per set	.05 "

CHOICE MOTTO CARDS--1916-1917

We have, as usual, very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty, especially since the war began. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared. To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:

Packet Ma--Twelve mottoes, small and medium, 50c.
Number Mb--Fourteen medium and small cards, $1.
Number Mc--Thirteen large, medium and small cards, $1.
Number Md--Four large and medium cards, $1.

Where $5 worth of these are sent to one address the saving in packing and expressage would be 50c., making the price $4.50. Order by number only.

*DAILY HEAVENLY MANNA

Those who use this book as we recommend are surely being blessed. Thousands testify to the help thus received. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. This book contains the same texts and comments as all former editions. Every alternate leaf is blank-ruled for use as an autograph and birthday record. Its value increases as additional autographs of friends are secured. It is printed on bond paper.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, gold embossed, gilt edges; English and Polish	$0.60
Dark blue cloth, silver embossed, German	.60

Leatherette, blue edges, Swedish and Norwegian	.60
Leatherette, genuine gold edges, Swedish and Norwegian	1.10
Genuine Morocco, gold edges, English, Polish and Norwegian	2.00

We hope this little book will find a place at every breakfast table, that spiritual refreshment may thus be enjoyed with the natural food.

MISCELLANEOUS

Hymns of Dawn, with music (Karatol)	$ .50
Hymns of Dawn, with music (cloth)	.35
Hymns of Dawn, without music (flexible)	.10
Poems of Dawn (Karatol)	.50
Poems of Dawn (Leather)	.75
Bible Talks in Simple Language (half leather)	1.25
Memorizing Text-Cards (100 in pkg.--assortments, No. 1 and 2), per pkg	.30
Scriptural Post Cards (assorted), doz. 15c; per 100.	1.00
CHARTS (Blue Prints, soft cloth):	
Plan of the Ages, 5 ft. $1.85; 8 ft	2.50
Chronology of the Bible, 7-1/2 ft	2.00
Tabernacle of the Wilderness, 7-1/2 ft	2.00
BINDERS for THE WATCH TOWER:	
Spring Back (holds 1 yr.)	.60
CROSS & CROWN PINS (Gold, with red enamel):	
5/8"--No. 1 Ladies' Style, No. 2 Gents', each	1.15
1/2"--No. 3 Gents' Style, No. 4 Ladies', each	1.00
5/8" celluloid, per doz., 25: each	.03
Missionary Envelopes, per 100 .30: per 1000	3.00
Vow Bookmarks (paper) per 100 .25; (silk) each	.05
*Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return)	.10
*Question Booklets on each Vol. of SCRIPTURE STUDIES and on THE TABERNACLE, each .07; per doz	.84
Report on Foreign Missions, each	.05
THE WATCH TOWER (semi-monthly), per year	1.00
The Divine Plan of the Ages (Za), WATCH TOWER form, ea	.10
What Say the Scriptures about Hell (Hz.), WATCH TOWER form, ea	.05
Judge Rutherford's Defense of Pastor Russell, each 10c, per 100	8.00
THE BIBLE STUDENTS MONTHLY, per year	.12
Tracts in all languages	FREE

---

*Colporteurs and Class Secretaries may deduct one-half from above prices on MANNAS, BOOKLETS and SCENARIOS if shipment consists of 50 or more volumes, charges collect.
